

The Bible in Creole, in Basic English and in Greek

By Gary D. Rose

- 1 ¶ Nan konmansman, Bondye kreye syèl la ak latè a.
At the first God made the heaven and the earth.
ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν
- 2 Men latè pa t' gen fòm, li pa t' gen anyen sou li. Fènwa te kouvri toupatou. Lespri Bondye t'ap plane sou dlo ki te kouvri tout latè.
And the earth was waste and without form; and it was dark on the face of the deep: and the Spirit of God was moving on the face of the waters.
ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκευάστος καὶ σκότος ἐπάνω τῆς ἀβύσσου καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος
- 3 ¶ Bondye di. Se pou limyè fèt. Epi limyè te fèt.
And God said, Let there be light: and there was light.
καὶ εἶπεν ὁ θεὸς γενηθήτω φῶς καὶ ἐγένετο φῶς
- 4 Bondye wè limyè a te bon. Bondye mete limyè a yon bò, li mete fènwa a yon lòt bò.
And God, looking on the light, saw that it was good: and God made a division between the light and the dark,
καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν καὶ διεχώρισεν ὁ θεὸς ἀνά μέσον τοῦ φωτός καὶ ἀνά μέσον τοῦ σκότους
- 5 Bondye rele limyè a lajounen, li rele fènwa a lannwit. Yon lannwit pase, yon maten rive. Se te premye jou a.
Naming the light, Day, and the dark, Night. And there was evening and there was morning, the first day.
καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα μία
- 6 ¶ Bondye di ankò. Se pou gen yon vout nan mitan dlo a pou separe dlo a an de.
And God said, Let there be a solid arch stretching over the waters, parting the waters from the waters.
καὶ εἶπεν ὁ θεὸς γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος καὶ ἔστω διαχωρίζον ἀνά μέσον ὕδατος καὶ ὕδατος καὶ ἐγένετο οὕτως
- 7 Bondye fè vout la separe dlo a an de, yon pati anwo vout la, yon lòt pati anba l'. Se konsa sa te pase.
And God made the arch for a division between the waters which were under the arch and those which were over it: and it was so.
καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα καὶ διεχώρισεν ὁ θεὸς ἀνά μέσον τοῦ ὕδατος ὃ ἦν ὑποκάτω τοῦ στερεώματος καὶ ἀνά μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος
- 8 Bondye rele vout la syèl. Yon lannwit pase, yon maten rive. Se te dezyèm jou a.
And God gave the arch the name of Heaven. And there was evening and there was morning, the second day.
καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρανὸν καὶ εἶδεν ὁ θεὸς ὅτι καλόν καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα δευτέρα
- 9 ¶ Bondye di ankò. Se pou dlo ki anba syèl la sanble yon sèl kote pou kote ki sèk la ka parèt. Se konsa sa te pase.
And God said, Let the waters under the heaven come together in one place, and let the dry land be seen: and it was so.
καὶ εἶπεν ὁ θεὸς συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν καὶ ὀφθῆτω ἡ ξηρὰ καὶ ἐγένετο οὕτως καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν καὶ ὤφθη ἡ ξηρὰ
- 10 Bondye rele kote ki sèk la tè. Li rele pil dlo a lanmè. Bondye gade sa l' te fè a, li wè l' bon.
And God gave the dry land the name of Earth; and the waters together in their place were named Seas: and God saw that it was good.
καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν καὶ τὰ συστήματα τῶν ὕδατων ἐκάλεσεν θαλάσσας καὶ εἶδεν ὁ θεὸς ὅτι καλόν
- 11 Bondye di. Se pou tè a pouse tout kalite plant: zèb, plant ki bay grenn, pyebwa ki bay fwi ak tout grenn yo. Se konsa sa te pase.
And God said, Let grass come up on the earth, and plants producing seed, and fruit-trees giving fruit, in which is their seed, after their sort: and it was so.
καὶ εἶπεν ὁ θεὸς βλαστησάτω ἡ γῆ βοτάνην χόρτου σπείρον σπέρμα κατὰ γένος καὶ καθ' ὁμοίτητα καὶ ξύλον κάρπιμον ποιοῦν καρπὸν οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς καὶ ἐγένετο οὕτως
- 12 Tè a pouse tout kalite plant: zèb, plant ki bay grenn, pyebwa ki bay fwi ak tout grenn yo. Bondye gade sa l' te fè a, li wè l' bon.
And grass came up on the earth, and every plant producing seed of its sort, and every tree producing fruit, in which is its seed, of its sort: and God saw that it was good.
καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου σπείρον σπέρμα κατὰ γένος καὶ καθ' ὁμοίτητα καὶ ξύλον κάρπιμον ποιοῦν καρπὸν οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς καὶ εἶδεν ὁ θεὸς ὅτι καλόν

- 13 Yon lannwit pase, yon maten rive. Se te twazyèm jou a.
And there was evening and there was morning, the third day.
καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα τρίτη
- 14 ¶ Bondye di ankò. Se pou limyè parèt nan syèl la pou separe lajounen ak lannwit. Y'a sèvi pou make jou yo, lanne yo ak sezon yo.
And God said, Let there be lights in the arch of heaven, for a division between the day and the night, and let them be for signs, and for marking the changes of the year, and for days and for years:
καὶ εἶπεν ὁ θεὸς γενηθήτωσαν φωστῆρες ἐν τῷ στερεώματι τοῦ οὐρανοῦ εἰς φαῦσιν τῆς γῆς τοῦ διαχωρίζειν ἀνά μέσον τῆς ἡμέρας καὶ ἀνά μέσον τῆς νυκτὸς καὶ ἔστωσαν εἰς σημεῖα καὶ εἰς καιροὺς καὶ αἰ εἰς ἡμέρας καὶ εἰς ἔνιαυτοὺς
- 15 Y'a sèvi limyè nan syèl la pou klere tout latè a. Se konsa sa te pase.
And let them be for lights in the arch of heaven to give light on the earth: and it was so.
καὶ ἔστωσαν εἰς φαῦσιν ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς καὶ ἐγένετο οὕτως
- 16 Bondye fè de gwo limyè, pi gwo a pou kòmande sou lajounen, pi piti a pou kòmande sou lannwit. Li fè zetwal yo tou.
And God made the two great lights: the greater light to be the ruler of the day, and the smaller light to be the ruler of the night: and he made the stars.
καὶ ἐποίησεν ὁ θεὸς τοὺς δύο φωστῆρας τοὺς μεγάλους τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας καὶ τὸν φωστῆρα τὸν ἐλάσσονα εἰς ἀρχὰς τῆς νυκτὸς καὶ τοὺς ἀστέρας
- 17 Li mete yo nan syèl la pou klere latè a,
And God put them in the arch of heaven, to give light on the earth;
καὶ ἔθετο αὐτοὺς ὁ θεὸς ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς
- 18 pou kòmande sou lajounen ak sou lannwit, pou separe limyè ak fènwa. Bondye gade sa l' te fè a, li wè l' bon.
To have rule over the day and the night, and for a division between the light and the dark: and God saw that it was good.
καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτὸς καὶ διαχωρίζειν ἀνά μέσον τοῦ φωτὸς καὶ ἀνά μέσον τοῦ σκοτὸς καὶ εἶδεν ὁ θεὸς ὅτι καλόν
- 19 Yon lannwit pase, yon maten rive. Se te katriyèm jou a.
And there was evening and there was morning, the fourth day.
καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα τετάρτη
- 20 ¶ Bondye di ankò. Se pou dlo yo kale anpil anpil bèt vivan. Se pou zwazo vole nan syèl la anwo tè a. Se konsa sa te pase.
And God said, Let the waters be full of living things, and let birds be in flight over the earth under the arch of heaven.
καὶ εἶπεν ὁ θεὸς ἐξαγαγέτω τὰ ὕδατα ἑρπετὰ ψυχῶν ζωσῶν καὶ πετεινὰ πετόμενα ἐπὶ τῆς γῆς κατὰ τὸ στερέωμα τοῦ οὐρανοῦ καὶ ἐγένετο οὕτως
- 21 Bondye kreye gwo bèt lanmè yo, tout kalite bèt vivan k'ap naje nan dlo ansanm ak tout kalite zwazo. Bondye gade sa l' te fè a, li wè l' bon.
And God made great sea-beasts, and every sort of living and moving thing with which the waters were full, and every sort of winged bird: and God saw that it was good.
καὶ ἐποίησεν ὁ θεὸς τὰ κῆτη τὰ μεγάλα καὶ πᾶσαν ψυχὴν ζῶων ἑρπετῶν ἃ ἐξήγαγεν τὰ ὕδατα κατὰ γένη αὐτῶν καὶ πᾶν πετεινὸν πετεωτὸν κατὰ γένος καὶ εἶδεν ὁ θεὸς ὅτι καλά
- 22 Bondye beni yo, li di. Fè pitit, fè anpil anpil pitit, plen dlo lanmè a. Se pou zwazo yo fè anpil anpil pitit tout sou tè a.
And God gave them his blessing, saying, Be fertile and have increase, making all the waters of the seas full, and let the birds be increased in the earth.
καὶ ἠλόγησεν αὐτὰ ὁ θεὸς λέγων ἀυξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὰ ὕδατα ἐν ταῖς θαλάσσαις καὶ τὰ πετεινὰ πληθυνέσθωσαν ἐπὶ τῆς γῆς
- 23 Yon lannwit pase, yon maten rive. Se te senkyèm jou a.
And there was evening and there was morning, the fifth day.
καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα πέμπτη
- 24 ¶ Bondye di ankò. Se pou tè a kale tout kalite bèt vivan, bèt yo gade, bèt ki trennen sou vant, bèt nan bwa. Se konsa sa te pase.
And God said, Let the earth give birth to all sorts of living things, cattle and all things moving on the earth, and beasts of the earth after their sort: and it was so.
καὶ εἶπεν ὁ θεὸς ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ γένος τετράποδα καὶ ἑρπετὰ καὶ θηρία τῆς γῆς κατὰ γένος καὶ ἐγένετο οὕτως
- 25 Bondye fè tout kalite bèt, bèt nan bwa, bèt yo gade, bèt ki trennen sou vant. Li gade sa l' te fè a, li wè l' bon.
And God made the beast of the earth after its sort, and the cattle after their sort, and everything moving on the face of the earth after its sort: and God saw that it was good.
καὶ ἐποίησεν ὁ θεὸς τὰ θηρία τῆς γῆς κατὰ γένος καὶ τὰ κτήνη κατὰ γένος καὶ πάντα τὰ ἑρπετὰ τῆς γῆς κατὰ γένος αὐτῶν καὶ εἶδεν ὁ θεὸς ὅτι καλά

- 26 ¶ Bondye di ankò. Ann fè moun. N'ap fè l' pòtre ak nou, pou li sanble ak nou. La gen pouvwa sou pwason ki nan lanmè yo, sou zwazo ki nan syèl la, sou tout bèt yo gade, sou tout latè, sou tout bèt nan bwa, sou tout bèt ki trennen sou vant sou tè a.
And God said, Let us make man in our image, like us: and let him have rule over the fish of the sea and over the birds of the air and over the cattle and over all the earth and over every living thing which goes flat on the earth.
 και εἶπεν ὁ θεὸς ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετων τῶν ἔρπόντων ἐπὶ τῆς γῆς
- 27 Bondye kreye moun. Li fè l' pòtre ak li. Li kreye yo gason ak fi.
And God made man in his image, in the image of God he made him: male and female he made them.
 και ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς
- 28 Li ba yo benediksyon, li di. Fè pitit, fè anpil anpil pitit mete sou tè a. Donte tè a. Mwen ban nou pouvwa sou pwason ki nan lanmè, sou zwazo ki nan syèl la, ak sou tout bèt vivan k'ap mache sou tè a.
And God gave them his blessing and said to them, Be fertile and have increase, and make the earth full and be masters of it; be rulers over the fish of the sea and over the birds of the air and over every living thing moving on the earth.
 και ἠλόγησεν αὐτούς ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετων τῶν ἔρπόντων ἐπὶ τῆς γῆς
- 29 ¶ Bondye di. Gade. Mwen ban nou tout kalite plant ki bay grenn ak tout kalite pyebwa ki bay fwi ak grenn pou nou manje.
And God said, See, I have given you every plant producing seed, on the face of all the earth, and every tree which has fruit producing seed: they will be for your food:
 και εἶπεν ὁ θεὸς ἰδοὺ δέδωκα ὑμῖν πᾶν χόρτον σπόριμον σπείρον σπέρμα ὃ ἐστὶν ἐπάνω πάσης τῆς γῆς καὶ πᾶν ξύλον ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου ὑμῖν ἔσται εἰς βρώσιν
- 30 Men, tout bèt ki sou tè a, tout zwazo ki nan syèl la, tout bèt ki trennen sou vant, wi tout bèt vivan, m'ap ba yo zèb vèt pou yo manje. Se konsa sa te pase.
And to every beast of the earth and to every bird of the air and every living thing moving on the face of the earth I have given every green plant for food: and it was so.
 και πᾶσι τοῖς θηρίοις τῆς γῆς καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ παντὶ ἔρπετῷ τῷ ἔρποντι ἐπὶ τῆς γῆς ὃ ἔχει ἐν ἑαυτῷ ψυχήν ζωῆς πάντα χόρτον χλωρὸν εἰς βρώσιν καὶ ἐγένετο οὕτως
- 31 ¶ Bondye gade sa l' te fè a, li wè l' bon nèt. Yon lannwit pase, yon maten rive. Se te sizyèm jou a.
And God saw everything which he had made and it was very good. And there was evening and there was morning, the sixth day.
 και εἶδεν ὁ θεὸς τὰ πάντα ὃσα ἐποίησεν καὶ ἰδοὺ καλὰ λίαν καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα ἕκτη
- 1 ¶ Konsa, Bondye te fin fè syèl la, latè a ansanm ak tout sa ki ladan yo.
And the heaven and the earth and all things in them were complete.
 και συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν
- 2 Sou sis jou, Bondye te fin fè tout sa l' t'ap fè a. Setyèm jou a, li sispann travay.
And on the seventh day God came to the end of all his work; and on the seventh day he took his rest from all the work which he had done.
 και συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ ἃ ἐποίησεν καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἐποίησεν
- 3 Li beni setyèm jou a, li mete l' apa pou li, paske se jou sa a li te sispann travay apre li te fin kreye tout sa l' t'ap kreye a.
And God gave his blessing to the seventh day and made it holy: because on that day he took his rest from all the work which he had made and done.
 και ἠλόγησεν ὁ θεὸς τὴν ἡμέραν τὴν ἑβδόμην καὶ ἡγίασεν αὐτήν ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἤρξατο ὁ θεὸς ποιῆσαι
- 4 ¶ Se konsa sa te pase lè Bondye t'ap kreye syèl la ak latè a. Lè Seyè a, Bondye a, t'ap fè latè ansanm ak tou sa ki nan syèl la,
These are the generations of the heaven and the earth when they were made.
 αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς ὅτε ἐγένετο ἡ ἡμέρα ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν
- 5 pa t' gen yon ti pyebwa sou tè a. Ankenn zèb pa t' ankò pouse nan jaden, paske Bondye pa t' voye lapli tonbe sou tè a. Lèfini, pa t' gen moun pou travay latè.
In the day when the Lord God made earth and heaven there were no plants of the field on the earth, and no grass had come up: for the Lord God had not sent rain on the earth and there was no man to do work on the land.
 και πᾶν χλωρὸν ἀγροῦ πρὸ τοῦ γενέσθαι ἐπὶ τῆς γῆς καὶ πάντα χόρτον ἀγροῦ πρὸ τοῦ ἀνατεῖλαι οὐ γὰρ ἔβρεξεν ὁ θεὸς ἐπὶ τὴν γῆν καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι τὴν γῆν
- 6 Men, yon vapè dlo leve soti nan tè a, li wouze tout tè a.
But a mist went up from the earth, watering all the face of the land.
 πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς καὶ ἐπότιζεν πᾶν τὸ πρόσωπον τῆς γῆς

- 7 Lè sa a, Seyè a, Bondye a, pran pousyè tè, li fè yon nonm. Li souffle nan twou nen nonm lan pou l' ba li lavi. Epi nonm lan vin vivan.
And the Lord God made man from the dust of the earth, breathing into him the breath of life: and man became a living soul.
 και ἐπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς και ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς και ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν
- 8 ¶ Seyè a, Bondye a, plante yon jaden yon kote yo rele Edenn, bò kote solèy leve a. Se la li mete nonm li te fè a.
And the Lord God made a garden in the east, in Eden; and there he put the man whom he had made.
 και ἐφύτευσεν κύριος ὁ θεὸς παράδεισον ἐν ἔδεμ κατὰ ἀνατολὰς και ἔθετο ἐκεῖ τὸν ἄνθρωπον ὃν ἐπλασεν
- 9 Seyè a, Bondye a, te fè tout kalite pyebwa leve nan jaden an, bèl pyebwa ki donnen fwi ki bon pou manje. Nan mitan jaden an te gen de gwo pyebwa. Yonn se te pyebwa ki bay lavi a, lòt la se te pyebwa ki fè moun konnen sa ki byen ak sa ki mal la.
And out of the earth the Lord made every tree to come, delighting the eye and good for food; and in the middle of the garden, the tree of life and the tree of the knowledge of good and evil.
 και ἐξάνετειλεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πᾶν ξύλον ὠραῖον εἰς ὄρασιν και καλὸν εἰς βρώσιν και τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τῷ παραδείσῳ και τὸ ξύλον τοῦ εἰδένα γνωστὸν καλοῦ και πονηροῦ
- 10 Yon gwo larivyè soti nan peyi Edenn, li wouze jaden an. Larivyè a te fè kat branch.
And a river went out of Eden giving water to the garden; and from there it was parted and became four streams.
 ποταμὸς δὲ ἐκπορεύεται ἐξ ἔδεμ ποτίζειν τὸν παράδεισον ἐκεῖθεν ἀφορίζεται εἰς τέσσαρας ἀρχάς
- 11 Premye branch lan te rele Pichon. Se larivyè sa a ki wouze tout peyi Avila a, peyi kote yo jwenn anpil lò a.
The name of the first is Pishon, which goes round about all the land of Havilah where there is gold.
 ὄνομα τῷ ἐνὶ φισσὸν οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν εὐίλατ ἐκεῖ οὗ ἔστιν τὸ χρυσίον
- 12 Se nan peyi sa a yo jwenn pi bon lò ansanm ak pyebwa gonm arabik ak yon pyè wouj ki koute chè yo rele oniks.
And the gold of that land is good: there is bdellium and the onyx stone.
 τὸ δὲ χρυσίον τῆς γῆς ἐκείνης καλὸν και ἐκεῖ ἔστιν ὁ ἀνθραξ και ὁ λίθος ὁ πράσινος
- 13 Dezyèm larivyè a rele Giyon. Se li ki wouze tout peyi Kouch la.
And the name of the second river is Gihon: this river goes round all the land of Cush.
 και ὄνομα τῷ ποταμῷ τῷ δευτέρῳ γῆων οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν αἰθιοπίας
- 14 Twazyèm larivyè a rele Tig. Se li ki pase nan peyi Lasiri, sou bò solèy leve a. Katrivyèm larivyè a se Lefrat.
And the name of the third river is Tigris, which goes to the east of Assyria. And the fourth river is Euphrates.
 και ὁ ποταμὸς ὁ τρίτος τίγρις οὗτος ὁ πορευόμενος κατέναντι ἀσσυρίων ὁ δὲ ποταμὸς ὁ τέταρτος οὗτος εὐφράτης
- 15 Seyè a, Bondye a, pran nonm lan, li mete l' nan jaden Edenn lan pou l' travay li, pou l' pran swen l'.
And the Lord God took the man and put him in the garden of Eden to do work in it and take care of it.
 και ἔλαβεν κύριος ὁ θεὸς τὸν ἄνθρωπον ὃν ἐπλασεν και ἔθετο αὐτὸν ἐν τῷ παραδείσῳ ἐργάζεσθαι αὐτὸν και φυλάσσειν
- 16 ¶ Seyè a, Bondye a, bay nonm lan lòd sa a. Ou mèt manje donn tout pyebwa ki nan jaden an.
And the Lord God gave the man orders, saying, You may freely take of the fruit of every tree of the garden:
 και ἐνετείλατο κύριος ὁ θεὸς τῷ ἀδαμ λέγων ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φάγη
- 17 Men, piga ou manje donn pyebwa ki fè moun konnen sa ki byen ak sa ki mal la. Paske, jou ou manje l', w'ap mouri.
But of the fruit of the tree of the knowledge of good and evil you may not take; for on the day when you take of it, death will certainly come to you.
 ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν και πονηρὸν οὐ φάγεσθε ἀπ' αὐτοῦ ἢ δ' ἂν ἡμέρα φάγητε ἀπ' αὐτοῦ θανάτῳ ἀποθανεῖσθε
- 18 ¶ Seyè a, Bondye a, di ankò. Sa pa bon pou nonm lan rete pou kont li. M'ap fè yon lòt moun sanble avè l' pou ede l'.
And the Lord God said, It is not good for the man to be by himself: I will make one like himself as a help to him
 και εἶπεν κύριος ὁ θεός οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον ποιήσωμεν αὐτῷ βοηθὸν κατ' αὐτόν
- 19 Se konsa, Seyè a, Bondye a, pran pousyè tè, li fè tout kalite zannimo ki nan savann ak tout kalite zwazo k'ap vole nan syèl la. Lè l' fini, li mennen yo bay nonm lan pou wè ki non li tapral ba yo. Se non li te ba yo a ki rete pou yo nèt.
And from the earth the Lord God made every beast of the field and every bird of the air, and took them to the man to see what names he would give them: and whatever name he gave to any living thing, that was its name.
 και ἐπλασεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πάντα τὰ θηρία τοῦ ἀγροῦ και πάντα τὰ πετεινὰ τοῦ οὐρανοῦ και ἤγαγεν αὐτὰ πρὸς τὸν ἀδαμ ἰδεῖν τί καλέσει αὐτὰ και πᾶν ὃ ἐν ἐκάλεσεν αὐτὸ ἀδαμ ψυχὴν ζῶσαν τ οὗτο ὄνομα αὐτοῦ

- 20 Se konsa, nonm lan bay tout bèt yo gade, tout bèt nan bwa ak tout zwazo ki nan syèl la non yo. Men, pa t' gen yonn ki te sanble avè l', ki ta ka ede l'.
And the man gave names to all cattle and to the birds of the air and to every beast of the field; but Adam had no one like himself as a help.
 και ἐκάλεσεν ἀδὰμ ὀνόματα πᾶσιν τοῖς κτήνεσιν καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ πᾶσι τοῖς θηρίοις τοῦ ἀγροῦ τῷ δὲ ἀδὰμ οὐχ εὗρέθη βοηθὸς ὅμοιος αὐτῷ
- 21 ¶ Lè sa a, Seyè a, Bondye a, fè dòmi pran nonm lan. Msye dòmi nèt ale. Pandan l'ap dòmi an, Bondye louvri bò kòt li, li wete yon zo kòt. Apre sa, li fèmen twou a byen fèmen.
And the Lord God sent a deep sleep on the man, and took one of the bones from his side while he was sleeping, joining up the flesh again in its place:
 και ἐπέβαλεν ὁ θεὸς ἔκστασιν ἐπὶ τὸν ἀδὰμ καὶ ὑπνωσεν καὶ ἔλαβεν μίαν τῶν πλευρῶν αὐτοῦ καὶ ἀνεπλήρωσεν σάρκα ἀντ' αὐτῆς
- 22 Avèk zo kòt li te wete nan nonm lan, li fè yon fanm, li mennen l' ba li.
And the bone which the Lord God had taken from the man he made into a woman, and took her to the man.
 και ὠκοδόμησεν κύριος ὁ θεὸς τὴν πλευράν ἣν ἔλαβεν ἀπὸ τοῦ ἀδὰμ εἰς γυναῖκα καὶ ἤγαγεν αὐτὴν πρὸς τὸν ἀδὰμ
- 23 Lè nonm lan wè l', li di. Aa! Fwa sa a, men yonn ki menm jan avè m'! Zo l' se zo mwen. Chè l' se chè mwen. Y'a rele l' fanm, paske se nan gason li soti.
And the man said, This is now bone of my bone and flesh of my flesh: let her name be Woman because she was taken out of Man.
 και εἶπεν ἀδὰμ τοῦτο νῦν ὅστων ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου αὕτη κληθήσεται γυνὴ ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήμφθη αὕτη
- 24 Se poutèt sa, gason an va kite papa l' ak manman l' pou l' mete tèt li ansanm ak madanm li, pou tout de fè yon sèl.
For this cause will a man go away from his father and his mother and be joined to his wife; and they will be one flesh.
 ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν
- 25 Nonm lan ak madanm li te toutouni. Men, yo pa t' wont rete konsa.
And the man and his wife were without clothing, and they had no sense of shame.
 και ἦσαν οἱ δύο γυμνοὶ ὃ τε ἀδὰμ καὶ ἡ γυνὴ αὐτοῦ καὶ οὐκ ἦσχύνοντο
- 1 ¶ Sèpan se bèt ki te pi rize nan tout bèt raje Seyè a, Bondye a, te kreye. Li di fanm lan konsa. Eske Bondye te janm di piga nou manje donn tout pyebwa ki nan jaden an?
Now the snake was wiser than any beast of the field which the Lord God had made. And he said to the woman, Has God truly said that you may not take of the fruit of any tree in the garden?
 ὁ δὲ ὄφεις ἦν φρονιμώτατος πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς ὧν ἐποίησεν κύριος ὁ θεὸς καὶ εἶπεν ὁ ὄφεις τῇ γυναικί τί ὅτι εἶπεν ὁ θεὸς οὐ μὴ φάγητε ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ
- 2 Fanm lan reponn sèpan an. Nou gen dwa manje donn tout pyebwa ki nan jaden an.
And the woman said, We may take of the fruit of the trees in the garden:
 και εἶπεν ἡ γυνὴ τῷ ὄφει ἀπὸ καρποῦ ξύλου τοῦ παραδείσου φαγόμεθα
- 3 Men, kanta pou pyebwa ki nan mitan jaden an, Bondye di. Piga nou manje ladan l', piga nou manyen l' menm. Sinon, n'ap mourì.
But of the fruit of the tree in the middle of the garden, God has said, If you take of it or put your hands on it, death will come to you.
 ἀπὸ δὲ καρποῦ τοῦ ξύλου ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου εἶπεν ὁ θεὸς οὐ φάγεσθε ἀπ' αὐτοῦ οὐδὲ μὴ ἄψησθε αὐτοῦ ἵνα μὴ ἀποθάνητε
- 4 Lè sa a, sèpan an di fanm lan. Se pa vre. Nou p'ap mourì kras.
And the snake said, Death will not certainly come to you:
 και εἶπεν ὁ ὄφεις τῇ γυναικί οὐ θανάτῳ ἀποθανεῖσθε
- 5 Bondye di nou sa paske li konnen jou nou manje ladan l', je nou va louvri. n'a vin tankou Bondye, n'a konn sa ki byen ak sa ki mal.
For God sees that on the day when you take of its fruit, your eyes will be open, and you will be as gods, having knowledge of good and evil.
 ἦδει γὰρ ὁ θεὸς ὅτι ἐν ἡ ἡμέρᾳ φάγητε ἀπ' αὐτοῦ διανοιχθήσονται ὕμῶν οἱ ὀφθαλμοὶ καὶ ἔσεσθε ὡς θεοὶ γινώσκοντες καλὸν καὶ πονηρὸν
- 6 ¶ Fanm lan gade, li wè jan pyebwa a te bèl, jan fwi yo sanble yo ta bon nan bouch. Li santi li ta manje ladan l' pou je l' ka louvri. Li keyi kèk fwi. Li manje, li pote bay mari l' ki manje tou.
And when the woman saw that the tree was good for food, and a delight to the eyes, and to be desired to make one wise, she took of its fruit, and gave it to her husband.
 και εἶδεν ἡ γυνὴ ὅτι καλὸν τὸ ξύλον εἰς βρώσιν καὶ ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν καὶ ὠραῖόν ἐστιν τοῦ κατανοῆσαι καὶ λαβοῦσα τοῦ καρποῦ αὐτοῦ ἔφαγεν καὶ ἔδωκεν καὶ τῷ ἀνδρὶ αὐτῆς μετ' αὐτῆς καὶ ἔφαγον
- 7 Manje yo fin manje, je yo louvri, lè sa a, yo vin konnen yo toutouni. Yo pran kèk fèy figfrans, yo koud yo ansanm, yo fè tanga mete sou yo.
And their eyes were open and they were conscious that they had no clothing and they made themselves coats of leaves stitched together.
 και διηνοιχθησαν οἱ ὀφθαλμοὶ τῶν δύο καὶ ἔγνωσαν ὅτι γυμνοὶ ἦσαν καὶ ἔρραψαν φύλλα συκῆς καὶ ἐποίησαν ἑαυτοῖς περιζώματα

- 8 Jou sa a, solèy te fèk fin kouche lè nonm lan ak madanm li tande vwa Seyè a, Bondye a, ki t'ap pwonmennen nan jaden an. Y' al kache nan mitan pyebwa ki nan jaden an pou Seyè a, Bondye a, pa wè yo.
And there came to them the sound of the Lord God walking in the garden in the evening wind: and the man and his wife went to a secret place among the trees of the garden, away from the eyes of the Lord God.
καὶ ἤκουσαν τὴν φωνὴν κυρίου τοῦ θεοῦ περιπατοῦντος ἐν τῷ παραδείσῳ τὸ δειλινόν καὶ ἐκρύβησαν ὃ τε ἀδὰμ καὶ ἡ γυνὴ αὐτοῦ ἀπὸ προσώπου κυρίου τοῦ θεοῦ ἐν μέσῳ τοῦ ξύλου τοῦ παραδείσου
- 9 ¶ Men, Seyè a, Bondye a, rele nonm lan, li di l'. Kote ou ye?
And the voice of the Lord God came to the man, saying, Where are you?
καὶ ἐκάλεσεν κύριος ὁ θεὸς τὸν ἀδὰμ καὶ εἶπεν αὐτῷ ἀδὰμ ποῦ εἶ
- 10 Nonm lan reponn li. Mwen tande vwa ou nan jaden an, mwen pè. M al kache pou ou, paske mwen toutouni.
And he said, Hearing your voice in the garden I was full of fear, because I was without clothing: and I kept myself from your eyes.
καὶ εἶπεν αὐτῷ τὴν φωνὴν σου ἤκουσα περιπατοῦντος ἐν τῷ παραδείσῳ καὶ ἐφοβήθη ὅτι γυμνός εἰμι καὶ ἐκρύβην
- 11 ¶ Seyè a, Bondye a, di l'. Ki moun ki di ou te toutouni? Eske ou te manje fwi pyebwa mwen te di ou pa manje a?
And he said, Who gave you the knowledge that you were without clothing? Have you taken of the fruit of the tree which I said you were not to take?
καὶ εἶπεν αὐτῷ τίς ἀνήγγειλέν σοι ὅτι γυμνός εἶ μὴ ἀπὸ τοῦ ξύλου οὗ ἐνετειλάμην σοι τούτου μόνου μὴ φαγεῖν ἀπ' αὐτοῦ ἔφαγες
- 12 Nonm lan reponn. Fanm ou te ban mwen an, se li menm ki ban mwen fwi pyebwa a pou m' manje, epi mwen manje l'.
And the man said, The woman whom you gave to be with me, she gave me the fruit of the tree and I took it.
καὶ εἶπεν ὁ ἀδὰμ ἡ γυνὴ ἣν ἔδωκας μετ' ἐμοῦ αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου καὶ ἔφαγον
- 13 Seyè a, Bondye a, mande fanm lan. Poukisa ou fè sa? Fanm lan reponn li. Se pa mwen non! Se sèpan an wi ki pran tèt mwen ki fè m' manje l'.
And the Lord God said to the woman, What have you done? And the woman said, I was tricked by the deceit of the snake and I took it.
καὶ εἶπεν κύριος ὁ θεὸς τῇ γυναικί τί τοῦτο ἐποίησας καὶ εἶπεν ἡ γυνὴ ὁ ὄφις ἠπάτησέν με καὶ ἔφαγον
- 14 ¶ Seyè a, Bondye a, di sèpan an konsa. Poutèt sa ou fè a, ou madichonnen nan mitan tout bèt jaden ak tout bèt nan bwa. W'a rale sou vant ou. W'a manje pousyè tè jouk jou ou mourir.
And the Lord God said to the snake, Because you have done this you are cursed more than all cattle and every beast of the field; you will go flat on the earth, and dust will be your food all the days of your life:
καὶ εἶπεν κύριος ὁ θεὸς τῷ ὄφει ὅτι ἐποίησας τοῦτο ἐπικατάρατος σὺ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν θηρίων τῆς γῆς ἐπὶ τῷ στήθει σου καὶ τῇ κοιλίᾳ πορεύσει καὶ γῆν φάγη πάσας τὰς ἡμέρας τῆς ζωῆς σου
- 15 Ou menm ak fanm lan, m'ap fè nou lènmi yonn ak lòt. Pitit pitit pa l' ak pitit pitit pa ou ap lènmi tou. Pitit pitit li ap kraze tèt ou, epi ou menm w'ap mòde l' nan talon pye l'.
And there will be war between you and the woman and between your seed and her seed: by him will your head be crushed and by you his foot will be wounded.
καὶ ἔχθραν θήσω ἀνὰ μέσον σου καὶ ἀνὰ μέσον τῆς γυναικὸς καὶ ἀνὰ μέσον τοῦ σπέρματός σου καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτῆς αὐτός σου τηρήσει κεφαλὴν καὶ σὺ τηρήσεις αὐτοῦ πτέρναν
- 16 ¶ Li di fanm lan. Lè w'ap fè pitit, m'ap fè soufrans ou vin pi rèd. Wa gen pou soufri anpil lè w'ap akouche. W'ap toujou anvri mari ou. Men, se mari ou ki va chèf ou.
To the woman he said, Great will be your pain in childbirth; in sorrow will your children come to birth; still your desire will be for your husband, but he will be your master.
καὶ τῇ γυναικί εἶπεν πληθύνων πληθυνῶ τὰς λύπαις σου καὶ τὸν στεναγμόν σου ἐν λύπαις τέξῃ τέκνα καὶ πρὸς τὸν ἄνδρα σου ἡ ἀποστροφή σου καὶ αὐτός σου κυριεύσει
- 17 ¶ Apre sa li di Adan. Ou koute pawòl madanm ou, pa vre! Ou manje fwi pyebwa mwen te ba ou lòd pa manje a. Poutèt sa ou fè a, m'ap madichonnen tè a. W'a gen pou travay di toutan pou fè tè a bay sa ou bezwen pou viv.
And to Adam he said, Because you gave ear to the voice of your wife and took of the fruit of the tree which I said you were not to take, the earth is cursed on your account; in pain you will get your food from it all your life.
τῷ δὲ ἀδὰμ εἶπεν ὅτι ἤκουσας τῆς φωνῆς τῆς γυναικὸς σου καὶ ἔφαγες ἀπὸ τοῦ ξύλου οὗ ἐνετειλάμην σοι τούτου μόνου μὴ φαγεῖν ἀπ' αὐτοῦ ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου ἐν λύπαις φάγη αὐτὴν ἅσας τὰς ἡμέρας τῆς ζωῆς σου
- 18 Tè a va kale tout kalite pikan ak pengwen ba ou. W'a manje fèy ki pouse nan raje.
Thorns and waste plants will come up, and the plants of the field will be your food;
ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι καὶ φάγη τὸν χόρτον τοῦ ἀγροῦ
- 19 Se swe kouraj ou ki pou fè ou mete yon moso pen nan bouch ou jouk lè wa tounen nan tè kote ou sot a. Paske, se pousyè ou ye, ou gen pou tounen pousyè ankò.
With the hard work of your hands you will get your bread till you go back to the earth from which you were taken: for dust you are and to the dust you will go back.
ἐν ἰδρωτί τοῦ προσώπου σου φάγη τὸν ἄρτον σου ἕως τοῦ ἀποστρέψαι σε εἰς τὴν γῆν ἐξ ἧς ἐλήμφθης ὅτι γῆ εἶ καὶ εἰς γῆν ἀπελεύσει

- 20 ¶ Adan bay madanm li non, li rele l' Ev, paske se li menm ki manman tout moun k'ap viv sou tè a.
And the man gave his wife the name of Eve because she was the mother of all who have life.
 και ἐκάλεσεν ἀδὰμ τὸ ὄνομα τῆς γυναῖκος αὐτοῦ ζωή ὅτι αὕτη μήτηρ πάντων τῶν ζώντων
- 21 ¶ Lè sa a, Seyè a, Bondye a, pran po bèt, li fè rad pou Adan ansanm ak madanm li, li biye yo.
And the Lord God made for Adam and for his wife coats of skins for their clothing.
 και ἐποίησεν κύριος ὁ θεὸς τῷ ἀδὰμ καὶ τῇ γυναίκί αὐτοῦ χιτῶνας δερματίνους καὶ ἐνέδυσεν αὐτούς
- 22 ¶ Apre sa, Seyè a, Bondye a, di. Koulye a, Adan vin konnen sa ki byen ak sa ki mal tankou yonn nan nou. Nou p'ap kite l' lonje men l' keyi fwi pyebwa ki bay lavi a pou l' manje l', pou l' pa viv pou tout tan.
And the Lord God said, Now the man has become like one of us, having knowledge of good and evil; and now if he puts out his hand and takes of the fruit of the tree of life, he will go on living for ever.
 και εἶπεν ὁ θεὸς ἰδοὺ ἀδὰμ γέγονεν ὡς εἷς ἐξ ἡμῶν τοῦ γινώσκειν καλὸν καὶ πονηρὸν καὶ νῦν μήποτε ἐκτείνῃ τὴν χεῖρα καὶ λάβῃ τοῦ ξύλου τῆς ζωῆς καὶ φάγῃ καὶ ζήσεται εἰς τὸν αἰῶνα
- 23 Se konsa, Seyè a, Bondye a, mete Adan deyò nan jaden Edenn lan. Li voye l' al travay tè, menm tè Bondye te pran pou fè l' la.
So the Lord God sent him out of the garden of Eden to be a worker on the earth from which he was taken.
 και ἐξαπέστειλεν αὐτὸν κύριος ὁ θεὸς ἐκ τοῦ παραδείσου τῆς τρυφῆς ἐργάζεσθαι τὴν γῆν ἐξ ἧς ἐλήμφθη
- 24 Se konsa, li te mete Adan deyò. Sou bò kote solèy leve nan jaden an, li mete kèk zanj cheriben ak yon manchèt klere kou dife nan men yo. Yo t'ap dragonnen nan tout direksyon pou anpeche moun pwоче bò pyebwa ki bay lavi a.
So he sent the man out; and at the east of the garden of Eden he put winged ones and a flaming sword turning every way to keep the way to the tree of life.
 και ἐξέβαλεν τὸν ἀδὰμ καὶ κατέκτισεν αὐτὸν ἀπέναντι τοῦ παραδείσου τῆς τρυφῆς καὶ ἔταξεν τὰ χερουβὶμ καὶ τὴν φλογίνην ῥομφαίαν τὴν στρεφομένην φυλάσσειν τὴν ὁδὸν τοῦ ξύλου τῆς ζωῆς
- 1 ¶ Lè sa a, Adan kouche ak Ev, madanm li. Madanm li vin ansent. Li fè yon pitit gason, li rele l' Kayen, epi li di. Avèk konkou Bondye, mwen gen yon gason.
And the man had connection with Eve his wife, and she became with child and gave birth to Cain, and said, I have got a man from the Lord.
 ἀδὰμ δὲ ἔγνω εὐαν τὴν γυναῖκα αὐτοῦ καὶ συλλαβοῦσα ἔτεκεν τὸν καιν καὶ εἶπεν ἐκτησάμην ἄνθρωπον διὰ τοῦ θεοῦ
- 2 Apre sa, li fè Abèl, frè Kayen. Abèl te gadò mouton, Kayen menm te travay latè.
Then again she became with child and gave birth to Abel, his brother. And Abel was a keeper of sheep, but Cain was a farmer.
 και προσέθηκεν τεκεῖν τὸν ἀδελφὸν αὐτοῦ τὸν ἀβελ καὶ ἐγένετο ἀβελ ποιμὴν προβάτων καιν δὲ ἦν ἐργαζόμενος τὴν γῆν
- 3 ¶ Kèk tan apre sa, Kayen pran nan rekòt li, li ofri bay Seye a.
And after a time, Cain gave to the Lord an offering of the fruits of the earth.
 και ἐγένετο μεθ' ἡμέρας ἤνεγκεν καιν ἀπὸ τῶν καρπῶν τῆς γῆς θυσίαν τῷ κυρίῳ
- 4 Abèl menm, bò pa l', pran sa ki pi gra nan premye pitit mouton l' yo, li ofri bay Seyè a. Seyè a te kontan ofrann Abèl la.
And Abel gave an offering of the young lambs of his flock and of their fat. And the Lord was pleased with Abel's offering;
 και ἀβελ ἤνεγκεν καὶ αὐτὸς ἀπὸ τῶν πρωτοτόκων τῶν προβάτων αὐτοῦ καὶ ἀπὸ τῶν στεάτων αὐτῶν καὶ ἐπέειδεν ὁ θεὸς ἐπὶ ἀβελ καὶ ἐπὶ τοῖς δόροις αὐτοῦ
- 5 Men, li pa t' asepte ofrann Kayen an. Lè Kayen wè sa, li te move anpil. Li move, li mare figi l' byen mare.
But in Cain and his offering he had no pleasure. And Cain was angry and his face became sad.
 ἐπὶ δὲ καιν καὶ ἐπὶ ταῖς θυσίαις αὐτοῦ οὐ προσέσχεν καὶ ἐλύπησεν τὸν καιν λίαν καὶ συνέπεσεν τῷ προσώπῳ
- 6 ¶ Lè sa a, Seyè a di Kayen. Poukisa ou move konsa? Poukisa ou mare figi ou konsa?
And the Lord said to Cain, Why are you angry? and why is your face sad?
 και εἶπεν κύριος ὁ θεὸς τῷ καιν ἴνα τί περιλύπος ἐγένου καὶ ἴνα τί συνέπεσεν τὸ πρόσωπόν σου
- 7 Si sa ou te fè a te byen, ou pa ta rive nan sitiyasyon sa a. Men, paske ou fè sa ki mal, peche kouche nan papòt ou. L'ap tann konsa lè pou l' pran tèt ou. Men, ou menm, se pou ou kenbe tèt ak li.
If you do well, will you not have honour? and if you do wrong, sin is waiting at the door, desiring to have you, but do not let it be your master.
 οὐκ ἐὰν ὀρθῶς προσενέγκῃς ὀρθῶς δὲ μὴ διέλθῃς ἡμάρτες ἡσύχασον πρὸς σὲ ἡ ἀποστροφή αὐτοῦ καὶ σὺ ἄρξεις αὐτοῦ
- 8 ¶ Yon jou, Kayen di Abèl, frè li. Ann al nan jaden. Vwala, antan yo nan jaden an, Kayen vire sou frè li, li touye li.
And Cain said to his brother, Let us go into the field: and when they were in the field, Cain made an attack on his brother Abel and put him to death.
 και εἶπεν καιν πρὸς ἀβελ τὸν ἀδελφὸν αὐτοῦ διέλθωμεν εἰς τὸ πεδῖον καὶ ἐγένετο ἐν τῷ εἶναι αὐτούς ἐν τῷ πεδίῳ καὶ ἀνέστη καιν ἐπὶ ἀβελ τὸν ἀδελφὸν αὐτοῦ καὶ ἀπέκτεινεν αὐτόν

- 9 ¶ Seyè a mande Kayen. Kote Abèl, frè ou la? Kayen reponn. Mwen pa konnen. Eske ou te mete m' veye l'?
- And the Lord said to Cain, Where is your brother Abel? And he said, I have no idea: am I my brother's keeper?*
- καὶ εἶπεν ὁ θεὸς πρὸς καὶν ποῦ ἐστὶν ἀβελ ὁ ἀδελφός σου ὃ δὲ εἶπεν οὐ γινώσκω μὴ φύλαξ τοῦ ἀδελφοῦ μου εἰμι ἐγὼ*
- 10 Bondye di l' konsa. Kisa ou fè konsa? San Abèl, frè ou, ki koule atè a, ap rele tankou yon vwa moun. Li rive jouk nan zòrèy mwen. L'ap mande revanj.
- And he said, What have you done? the voice of your brother's blood is crying to me from the earth.*
- καὶ εἶπεν ὁ θεός τί ἐποίησας φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρὸς με ἐκ τῆς γῆς*
- 11 Koulye a, tè ki te louvri bouch li pou l' te bwè san frè ou ou te fè koule a, menm tè sa a ap tounen yon madichon pou ou.
- And now you are cursed from the earth, whose mouth is open to take your brother's blood from your hand;*
- καὶ νῦν ἐπικατάρατος σὺ ἀπὸ τῆς γῆς ἣ ἔχανεν τὸ στόμα αὐτῆς δέξασθαι τὸ αἷμα τοῦ ἀδελφοῦ σου ἐκ τῆς χειρός σου*
- 12 Lè w'a travay latè, li p'ap ba ou sa l' te dwe ba ou. W'ap tounen yon vakabon k'ap plede mache toupatou sou latè san rete.
- No longer will the earth give you her fruit as the reward of your work; you will be a wanderer in flight over the earth.*
- ὅτι ἐργᾷ τὴν γῆν καὶ οὐ προσθήσει τὴν ἰσχύν αὐτῆς δοῦναι σοὶ στένων καὶ τρέμων ἔση ἐπὶ τῆς γῆς*
- 13 ¶ Kayen di Seyè a: Chatiman an twòp pou mwen. Mwen p'ap ka sipòte l'.
- And Cain said, My punishment is greater than my strength.*
- καὶ εἶπεν καὶν πρὸς τὸν κύριον μείζων ἢ αἰτία μου τοῦ ἀφεθῆναι με*
- 14 Men ou mete m' deyò sou tè sa a koulye a, se kache pou m' al kache pou ou pa wè m'. M'ap tounen yon vakabon k'ap plede mache toupatou sou latè san rete. Nenpòt moun ki jwenn mwen va touye m'.
- You have sent me out this day from the face of the earth and from before your face; I will be a wanderer in flight over the earth, and whoever sees me will put me to death.*
- εἰ ἐκβάλλεις με σήμερον ἀπὸ προσώπου τῆς γῆς καὶ ἀπὸ τοῦ προσώπου σου κρυβήσομαι καὶ ἔσομαι στένων καὶ τρέμων ἐπὶ τῆς γῆς καὶ ἔσται πᾶς ὃ εὕρισκον με ἀποκτενεῖ με*
- 15 Seyè a di: Non. Paske, si yon moun touye Kayen, y'ap fè l' peye sa sèt fwa. Se konsa, li mete yon siy sou Kayen pou moun pa touye l' si yo jwenn li.
- And the Lord said, Truly, if Cain is put to death, seven lives will be taken for his. And the Lord put a mark on Cain so that no one might put him to death.*
- καὶ εἶπεν αὐτῷ κύριος ὁ θεός οὐχ οὕτως πᾶς ὃ ἀποκτείνας καὶν ἐπτὰ ἐκδικούμενα παραλύσει καὶ ἔθετο κύριος ὁ θεὸς σημεῖον τῷ καὶν τοῦ μὴ ἀνελεῖν αὐτὸν πάντα τὸν εὕρισκοντα αὐτόν*
- 16 ¶ Apre sa, Kayen wete kò l' devan Seyè a, li al rete nan yon peyi yo rele Nòd, lòt bò jaden Edenn lan, sou kote solèy leve a.
- And Cain went away from before the face of the Lord, and made his living-place in the land of Nod on the east of Eden.*
- ἐξῆλθεν δὲ καὶν ἀπὸ προσώπου τοῦ θεοῦ καὶ ῥῆκισεν ἐν γῆ ναὶδ κατέναντι ἐδεμ*
- 17 Kayen kouche avèk madanm li. Madanm li vin ansent, li fè yon ti gason yo rele Enòk. Apre sa, Kayen bati yon vil, li rele l' Enòk. Li ba l' menm non ak pitit gason l' lan.
- And Cain had connection with his wife and she became with child and gave birth to Enoch: and he made a town, and gave the town the name of Enoch after his son.*
- καὶ ἐγνω καὶν τὴν γυναῖκα αὐτοῦ καὶ συλλαβοῦσα ἔτεκεν τὸν ἐνωχ καὶ ἦν οἰκοδομῶν πόλιν καὶ ἐπωνόμασεν τὴν πόλιν ἐπὶ τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ ἐνωχ*
- 18 Enòk te fè yon pitit gason yo rele Irad. Se Irad sa a ki te papa Meoujaèl. Meoujaèl te papa Metouchaèl. Se Metouchaèl ki te papa Lemèk.
- And Enoch had a son Irad: and Irad became the father of Mehujael: and Mehujael became the father of Methushael: and Methushael became the father of Lamech.*
- ἐγενήθη δὲ τῷ ἐνωχ γαῖδαδ καὶ γαῖδαδ ἐγέννησεν τὸν μαηλ καὶ μαηλ ἐγέννησεν τὸν μαθουσαλα καὶ μαθουσαλα ἐγέννησεν τὸν λαμεχ*
- 19 ¶ Lemèk te gen de madanm. Yonn te rele Ada, lòt la te rele Zila.
- And Lamech had two wives; the name of the one was Adah, and the name of the other Zillah.*
- καὶ ἔλαβεν ἑαυτῷ λαμεχ δύο γυναῖκας ὄνομα τῇ μιᾷ ἀδα καὶ ὄνομα τῇ δευτέρᾳ σελλα*
- 20 Se Ada ki manman Jabal. Jabal sa a, se li menm ki zansèt tout moun sa yo ki rete anba tant epi ki gade bèt.
- And Adah gave birth to Jabal: he was the father of such as are living in tents and keep cattle.*
- καὶ ἔτεκεν ἀδα τὸν ἰωβελ οὗτος ἦν ὁ πατὴρ οἰκούντων ἐν σκηναῖς κτηνοτρόφων*
- 21 Frè menm manman ak li a te rele Joubal. Se li menm ki zansèt tout moun sa yo k'ap jwe gita ak fif.
- And his brother's name was Jubal: he was the father of all players on instruments of music.*
- καὶ ὄνομα τῷ ἀδελφῷ αὐτοῦ ἰουβαλ οὗτος ἦν ὁ καταδείξας ψαλτήριον καὶ κιθάραν*
- 22 Zila menm bò pa l' te manman Toubal Kayen, yon bòs fòjon ki te konn travay kwiv ak fè. Toubal Kayen te gen yon sè menm manman ak li ki te rele Naama.
- And Zillah gave birth to Tubal-cain, who is the father of every maker of cutting instruments of brass and iron: and the sister of Tubal-cain was Naamah.*
- σελλα δὲ ἔτεκεν καὶ αὐτὴ τὸν θοβελ καὶ ἦν σφυροκόπος χαλκεὺς χαλκοῦ καὶ σιδήρου ἀδελφῆ δὲ θοβελ νοεμα*

- 23 ¶ Yon jou Lemèk di madanm li yo: Ada ak Zila, koute sa m'ap di nou! Madanm mwen yo, tandè byen sa m'ap di nou! Mwen touye yon moun paske li leve men li sou mwen. Mwen touye yon jenn gason paske li mete san m' deyò.
And Lamech said to his wives, Adah and Zillah, give ear to my voice; you wives of Lamech, give attention to my words, for I would put a man to death for a wound, and a young man for a blow;
εἶπεν δὲ λαμεχ ταῖς ἑαυτοῦ γυναῖκιν ἀδα καὶ σελλα ἀκούσατέ μου τῆς φωνῆς γυναῖκες λαμεχ ἐνωτίσασθέ μου τοὺς λόγους ὅτι ἄνδρα ἀπέκτεινα εἰς τραῦμα ἔμοι καὶ νεανίσκον εἰς μῶλωπα ἔμοι
- 24 Si yon moun touye Kayen y'ap fè l' peye sa sèt fwa. Men, si yon moun touye m', mwen menm Lemèk, y'ap fè l' peye sa swasanndisèt fwa.
If seven lives are to be taken as punishment for Cain's death, seventy-seven will be taken for Lamech's.
ὅτι ἑπτὰκις ἐκδεδίκηται ἐκ καιν ἐκ δὲ λαμεχ ἑβδομηκοντάκις ἑπτὰ
- 25 ¶ Adan te kouche ak madanm li ankò. Madanm li fè yon ti gason. Madanm lan di: Bondye ban m' yon lòt gason pou ranplase Abèl Kayen te touye a. Li rele l' Sèt.
And Adam had connection with his wife again, and she gave birth to a son to whom she gave the name of Seth: for she said, God has given me another seed in place of Abel, whom Cain put to death.
ἔγνω δὲ ἀδαμ εὐαν τὴν γυναῖκα αὐτοῦ καὶ συλλαβοῦσα ἔτεκεν υἱὸν καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ σηθ λέγουσα ἐξανέστησεν γάρ μοι ὁ θεὸς σπέρμα ἕτερον ἀντὶ ἀβελ ὃν ἀπέκτεινεν καιν
- 26 Sèt, pou tèt pa l', vin gen yon pitit gason, li rele l' Enòk. Se lè sa a moun konmanse fè sèvis pou Seyè a.
And Seth had a son, and he gave him the name of Enosh: at this time men first made use of the name of the Lord in worship.
καὶ τῷ σηθ ἐγένετο υἱὸς ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ ενωσ οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ
- 1 ¶ Men lis non pitit pitit Adan yo: Lè Bondye kreye moun, li te fè yo pòtre avè l'.
This is the book of the generations of Adam. In the day when God made man, he made him in the image of God;
αὕτη ἡ βίβλος γενέσεως ἀνθρώπων ἢ ἡμέρα ἐποίησεν ὁ θεὸς τὸν ἀδαμ κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν
- 2 Li kreye yo gason ak fi. Li beni yo. Jou li kreye yo a, li rele yo moun.
Male and female he made them, naming them Man, and giving them his blessing on the day when they were made.
ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς καὶ εὐλόγησεν αὐτούς καὶ ἐπωνόμασεν τὸ ὄνομα αὐτῶν ἀδαμ ἢ ἡμέρα ἐποίησεν αὐτούς
- 3 Adan te gen santrantan (130 an) lè li vin gen yon pitit gason ki te sanble avè l' tèt koupe, li rele l' Sèt.
Adam had been living for a hundred and thirty years when he had a son like himself, after his image, and gave him the name of Seth:
ἔζησεν δὲ ἀδαμ διακόσια καὶ τριάκοντα ἔτη καὶ ἐγέννησεν κατὰ τὴν ἰδέαν αὐτοῦ καὶ κατὰ τὴν εἰκόνα αὐτοῦ καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ σηθ
- 4 Apre nesans Sèt, Adan viv witsanzan (800 an). Li te vin gen anpil lòt pitit gason ak pitit fi.
And after the birth of Seth, Adam went on living for eight hundred years, and had sons and daughters:
ἐγένοντο δὲ αἱ ἡμέραι ἀδαμ μετὰ τὸ γεννηῖσαι αὐτὸν τὸν σηθ ἑπτακόσια ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας
- 5 Lè Adan mouri li te gen nèfsantrantan (930 an).
And all the years of Adam's life were nine hundred and thirty: and he came to his end.
καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι ἀδαμ ἃς ἔζησεν ἑννακόσια καὶ τριάκοντα ἔτη καὶ ἀπέθανεν
- 6 ¶ Sèt te gen sansenkan (105 an) lè li vin gen yon pitit gason yo te rele Enòk.
And Seth was a hundred and five years old when he became the father of Enosh:
ἔζησεν δὲ σηθ διακόσια καὶ πέντε ἔτη καὶ ἐγέννησεν τὸν ενωσ
- 7 Apre nesans Enòk, Sèt viv witsansetan (807 an). Li te vin gen anpil lòt pitit gason ak pitit fi.
And he went on living after the birth of Enosh for eight hundred and seven years, and had sons and daughters:
καὶ ἔζησεν σηθ μετὰ τὸ γεννηῖσαι αὐτὸν τὸν ενωσ ἑπτακόσια καὶ ἑπτὰ ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας
- 8 Lè Sèt mouri, li te gen nèfsandouzan (912 an).
And all the years of Seth's life were nine hundred and twelve: and he came to his end.
καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι σηθ ἑννακόσια καὶ δώδεκα ἔτη καὶ ἀπέθανεν
- 9 Enòk te gen katrevendizan lè li vin gen yon pitit gason yo rele Kenan.
And Enosh was ninety years old when he became the father of Kenan:
καὶ ἔζησεν ενωσ ἑκατὸν ἐνενήκοντα ἔτη καὶ ἐγέννησεν τὸν καιναν
- 10 Apre nesans Kenan, Enòk viv witsankenzen (815 an). Li te vin gen anpil lòt pitit gason ak pitit fi.
And after the birth of Kenan, Enosh went on living for eight hundred and fifteen years, and had sons and daughters:
καὶ ἔζησεν ενωσ μετὰ τὸ γεννηῖσαι αὐτὸν τὸν καιναν ἑπτακόσια καὶ δέκα πέντε ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας

- 11 Lè Enòk mouri, li te gen nèfsansenkan (905 an).
And all the years of Enosh were nine hundred and five: and he came to his end.
 και ἐγένοντο πᾶσαι αἱ ἡμέραι ενως ἐννακόσια και πέντε ἔτη και ἀπέθανεν
- 12 Kenan te gen swasannndizan lè li vin gen yon pitit gason yo rele Malaleyèl.
And Kenan was seventy years old when he became the father of Mahalalel:
 και ἔζησεν καιναν ἑκατὸν ἐβδομήκοντα ἔτη και ἐγέννησεν τὸν μαλελεηλ
- 13 Apre nesans Malaleyèl, Kenan viv witsankarantan (840 an). Li te vin gen anpil lòt pitit gason ak pitit fi.
And after the birth of Mahalalel, Kenan went on living for eight hundred and forty years, and had sons and daughters:
 και ἔζησεν καιναν μετὰ τὸ γεννηῖσαι αὐτὸν τὸν μαλελεηλ ἑπτακόσια και τεσσαράκοντα ἔτη και ἐγέννησεν υἱοὺς και θυγατέρας
- 14 Lè Kenan mouri, li te gen nèfsandizan (910 an).
And all the years of Kenan's life were nine hundred and ten; and he came to his end.
 και ἐγένοντο πᾶσαι αἱ ἡμέραι καιναν ἐννακόσια και δέκα ἔτη και ἀπέθανεν
- 15 Malaleyèl te gen swasannsenkan lè li vin gen yon pitit gason yo rele Jerèd.
And Mahalalel was sixty-five years old when he became the father of Jared:
 και ἔζησεν μαλελεηλ ἑκατὸν και ἐξήκοντα πέντε ἔτη και ἐγέννησεν τὸν ιαρεδ
- 16 Apre nesans Jerèd, Malaleyèl viv witsantrantan (830 an). Li te vin gen anpil lòt pitit gason ak pitit fi.
And after the birth of Jared, Mahalalel went on living for eight hundred and thirty years, and had sons and daughters:
 και ἔζησεν μαλελεηλ μετὰ τὸ γεννηῖσαι αὐτὸν τὸν ιαρεδ ἑπτακόσια και τριάκοντα ἔτη και ἐγέννησεν υἱοὺς και θυγατέρας
- 17 Lè Malaleyèl mouri, li te gen witsankatrevenkenzan (895 an).
And all the years of Mahalalel's life were eight hundred and ninety-five: and he came to his end.
 και ἐγένοντο πᾶσαι αἱ ἡμέραι μαλελεηλ ὀκτακόσια και ἐνενήκοντα πέντε ἔτη και ἀπέθανεν
- 18 Jerèd te gen sanswanndezean (162 an) lè li vin gen yon pitit gason yo rele Enòk.
And Jared was a hundred and sixty-two years old when he became the father of Enoch:
 και ἔζησεν ιαρεδ ἑκατὸν και ἐξήκοντα δύο ἔτη και ἐγέννησεν τὸν ενωχ
- 19 Apre nesans Enòk, Jerèd viv witsanzan (800 an). Li te vin gen anpil lòt pitit gason ak pitit fi.
And Jared went on living after the birth of Enoch for eight hundred years, and had sons and daughters:
 και ἔζησεν ιαρεδ μετὰ τὸ γεννηῖσαι αὐτὸν τὸν ενωχ ὀκτακόσια ἔτη και ἐγέννησεν υἱοὺς και θυγατέρας
- 20 Lè Jerèd mouri, li te gen nèfsanswasannndezean (962 an).
And all the years of Jared's life were nine hundred and sixty-two: and he came to his end.
 και ἐγένοντο πᾶσαι αἱ ἡμέραι ιαρεδ ἐννακόσια και ἐξήκοντα δύο ἔτη και ἀπέθανεν
- 21 ¶ Enòk te gen swasannsenkan lè li vin gen yon pitit gason yo rele Metouchela.
And Enoch was sixty-five years old when he became the father of Methuselah:
 και ἔζησεν ενωχ ἑκατὸν και ἐξήκοντα πέντε ἔτη και ἐγέννησεν τὸν μαθουσαλα
- 22 Apre nesans Metouchela, Enòk te mache byen ak Bondye pandan twasanzan (300 an). Li te vin gen anpil lòt pitit gason ak pitit fi.
And after the birth of Methuselah, Enoch went on in God's ways for three hundred years, and had sons and daughters:
 εὐηρέστησεν δὲ ενωχ τῷ θεῷ μετὰ τὸ γεννηῖσαι αὐτὸν τὸν μαθουσαλα διακόσια ἔτη και ἐγέννησεν υἱοὺς και θυγατέρας
- 23 -
And all the years of Enoch's life were three hundred and sixty-five:
 και ἐγένοντο πᾶσαι αἱ ἡμέραι ενωχ τριακόσια ἐξήκοντα πέντε ἔτη
- 24 Enòk te pase tout vi l' ap mache byen ak Bondye. Li te gen twasanswasannsenkan (365 an) lè l' disparèt, paske Bondye te pran l' avè l'.
And Enoch went on in God's ways: and he was not seen again, for God took him.
 και εὐηρέστησεν ενωχ τῷ θεῷ και οὐχ ἠρίσκειτο ὅτι μετέθηκεν αὐτὸν ὁ θεός

- 25 ¶ Metouchela te gen sankatrevensètan (187 an) lè li vin gen yon pitit gason yo rele Lemèk.
And Methuselah was a hundred and eighty-seven years old when he became the father of Lamech:
καὶ ἔζησεν μαθουσαλα ἑκατὸν καὶ ἐξήκοντα ἑπτὰ ἔτη καὶ ἐγέννησεν τὸν λαμεχ
- 26 Apre nesans Lemèk, Metouchela viv sètsankatrevendezan (782 an). Li te vin gen anpil lòt pitit gason ak pitit fi.
And after the birth of Lamech, Methuselah went on living for seven hundred and eighty-two years, and had sons and daughters:
καὶ ἔζησεν μαθουσαλα μετὰ τὸ γεννηῆσαι αὐτὸν τὸν λαμεχ ὀκτακόσια δύο ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας
- 27 Lè Metouchela mouri, li te gen nèfsanswantnevan (969 an).
And all the years of Methuselah's life were nine hundred and sixty-nine: and he came to his end.
καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι μαθουσαλα ὡς ἔζησεν ἑννακόσια καὶ ἐξήκοντα ἑννέα ἔτη καὶ ἀπέθανεν
- 28 ¶ Lemèk te gen sankatrevendezan (182 an) lè li vin gen yon pitit gason.
And Lamech was a hundred and eighty-two years old when he had a son:
καὶ ἔζησεν λαμεχ ἑκατὸν ὀγδοήκοντα ὀκτὼ ἔτη καὶ ἐγέννησεν υἱὸν
- 29 Li rele l' Noe. Li di konsa: Pitit sa a va soulaje nou anba tout travay di n'ap fè, anba gwo travay nou blije fè avèk men nou paske Seyè a te madichonnen tè a.
And he gave him the name of Noah, saying, Truly, he will give us rest from our trouble and the hard work of our hands, because of the earth which was cursed by God.
καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ νοε λέγων οὗτος διαναπαύσει ἡμᾶς ἀπὸ τῶν ἔργων ἡμῶν καὶ ἀπὸ τῶν λυπῶν τῶν χειρῶν ἡμῶν καὶ ἀπὸ τῆς γῆς ἧς κατηράσατο κύριος ὁ θεός
- 30 Apre nesans Noe, Lemèk viv senksankatrevenkenzan (595 an). Li te vin gen anpil lòt pitit gason ak pitit fi.
And after the birth of Noah, Lamech went on living for five hundred and ninety-five years, and had sons and daughters:
καὶ ἔζησεν λαμεχ μετὰ τὸ γεννηῆσαι αὐτὸν τὸν νοε πεντακόσια καὶ ἐξήκοντα πέντε ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας
- 31 Lè Lemèk mouri, li te gen sètsanswasanndisètan (777 an).
And all the years of Lamech's life were seven hundred and seventy-seven: and he came to his end.
καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι λαμεχ ἑπτακόσια καὶ πενήκοντα τρία ἔτη καὶ ἀπέθανεν
- 32 Noe te gen senksanzan (500 an) lè li vin gen twa pitit gason: Sèm, Kam ak Jafè.
And when Noah was five hundred years old, he became the father of Shem, Ham, and Japheth.
καὶ ἦν νοε ἑτῶν πεντακοσίων καὶ ἐγέννησεν νοε τρεῖς υἱοὺς τὸν σημ τὸν χαμ τὸν ιαφεθ
- 1 ¶ Lè sa a, moun te konmanse ap fè anpil anpil pitit sou latè. Yo te vin gen anpil pitit fi.
And after a time, when men were increasing on the earth, and had daughters,
καὶ ἐγένετο ἡνίκα ἤρξαντο οἱ ἄνθρωποι πολλοὶ γίνεσθαι ἐπὶ τῆς γῆς καὶ θυγατέρες ἐγενήθησαν αὐτοῖς
- 2 Pitit gason Bondye yo te wè jan pitit fi lèzòm yo te bèl. Se konsa, nan fi yo te renmen yo, yo pran ladan yo pou madanm yo.
The sons of God saw that the daughters of men were fair; and they took wives for themselves from those who were pleasing to them.
ιδόντες δὲ οἱ υἱοὶ τοῦ θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων ὅτι καλαὶ εἰσιν ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν ὧν ἐξελέξαντο
- 3 ¶ Lè Seyè a wè sa, li di: Mwen p'ap kite lèzòm viv pou tout tan, paske se moun ase yo ye. Se sanventan (120 an) sèlman pou yo viv.
And the Lord said, My spirit will not be in man for ever, for he is only flesh; so the days of his life will be a hundred and twenty years.
καὶ εἶπεν κύριος ὁ θεός οὐ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα διὰ τὸ εἶναι αὐτοὺς σάρκας ἔσονται δὲ αἱ ἡμέραι αὐτῶν ἑκατὸν εἴκοσι ἔτη
- 4 ¶ Lè sa a, epi pandan lontan apre sa, te vin gen sou latè yon ras moun wo anpil: se te pitit pitit fi lèzòm yo te fè pou pitit gason bondye yo. Se yo ki te vanyan gason nan tan lontan yo, kifè tout moun t'ap nonmen non yo.
There were men of great strength and size on the earth in those days; and after that, when the sons of God had connection with the daughters of men, they gave birth to children: these were the great men of old days, the men of great name.
οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις καὶ μετ' ἐκεῖνο ὡς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγενώσαν ἑαυτοῖς ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος οἱ ἄνθρωποι οἱ ὀνομαστοὶ
- 5 Seyè a wè jan lèzòm te mechan toupatou sou latè, ki jan tout lajounen se move lide ase ki te nan tèt yo.
And the Lord saw that the sin of man was great on the earth, and that all the thoughts of his heart were evil.
ιδὼν δὲ κύριος ὁ θεός ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας

- 6 ¶ Li vin règrèt li te fè moun sou latè. Kè l' vin sere ak lapenn.
And the Lord had sorrow because he had made man on the earth, and grief was in his heart.
 και ἐνεθυμήθη ὁ θεὸς ὅτι ἐποίησεν τὸν ἄνθρωπον ἐπὶ τῆς γῆς και διενούθη
- 7 Seyè a di: Mwen pral disparèt tout moun mwen te kreye yo, san kite yonn. Epi m'ap detwi ansanm ak yo tout tou bèt kat pat, tout bèt ki trennen sou vant ak tout zwazo k'ap vole nan syèl, paske mwen règrèt anpil dèske mwen te fè yo.
And the Lord said, I will take away man, whom I have made, from the face of the earth, even man and beast and that which goes on the earth and every bird of the air; for I have sorrow for having made them.
 και εἶπεν ὁ θεὸς ἀπαλείψω τὸν ἄνθρωπον ὃν ἐποίησα ἀπὸ προσώπου τῆς γῆς ἀπὸ ἀνθρώπου ἕως κτήνους και ἀπὸ ἐρπετῶν ἕως τῶν πετεινῶν τοῦ οὐρανοῦ ὅτι ἐθυμώθη ὅτι ἐποίησα αὐτούς
- 8 ¶ Men, Noe te fè Bondye plezi.
But Noah had grace in the eyes of God.
 νοε δὲ εὖρεν χάριν ἐναντίον κυρίου τοῦ θεοῦ
- 9 Men pitit pitit Noe yo. Nan tout moun ki t'ap viv lè sa a, Noe te sèl moun ki t'ap mache dwat devan Bondye, ki pa t' nan anyen ki mal. Li t'ap mache byen ak Bondye.
These are the generations of Noah. Noah was an upright man and without sin in his generation: he went in the ways of God.
 αὐται δὲ αἱ γενεαίαι νοε νοε ἄνθρωπος δίκαιος τέλειος ὢν ἐν τῇ γενεᾷ αὐτοῦ τῷ θεῷ εὐηρέστησεν νοε
- 10 Li te gen twa pitit gason: Sèm, Kam ak Jafè.
And Noah had three sons, Shem, Ham, and Japheth.
 ἐγέννησεν δὲ νοε τρεῖς υἱούς τὸν σὴμ τὸν ἡαμ τὸν ἰαφεθ
- 11 ¶ Men, tout lòt moun yo te fin pouri devan Bondye. Toupatou sou latè se te mechanste sou mechanste.
And the earth was evil in God's eyes and full of violent ways.
 ἐφθάρη δὲ ἡ γῆ ἐναντίον τοῦ θεοῦ και ἐπλήσθη ἡ γῆ ἀδικίας
- 12 Bondye gade latè, li wè l' te fin pouri, paske tout moun sou latè te fin pèvèti.
And God, looking on the earth, saw that it was evil: for the way of all flesh had become evil on the earth.
 και εἶδεν κύριος ὁ θεὸς τὴν γῆν και ἦν καταφθαμμένη ὅτι κατέφθειρεν πᾶσα σὰρξ τὴν ὁδὸν αὐτοῦ ἐπὶ τῆς γῆς
- 13 ¶ Lè sa a, Bondye di Noe konsa: Mwen deside pou m' fini ak tout moun, paske se yo ki lakòz toupatou sou latè se mechanste ase. Wi, mwen pral detwi yo nèt ansanm ak tout sa ki sou latè.
And God said to Noah, The end of all flesh has come; the earth is full of their violent doings, and now I will put an end to them with the earth.
 και εἶπεν ὁ θεὸς πρὸς νοε καιρὸς παντὸς ἀνθρώπου ἦκει ἐναντίον μου ὅτι ἐπλήσθη ἡ γῆ ἀδικίας ἀπ' αὐτῶν και ἰδοὺ ἐγὼ καταφείρω αὐτούς και τὴν γῆν
- 14 Fè yon gwo batiman pou ou ak bwa pichpen. W'a fè anpil ti chanm ladan l'. W'a badijonnen l' byen badijonnen anndan kou deyò avèk goudwon.
Make for yourself an ark of gopher wood with rooms in it, and make it safe from the water inside and out.
 ποιήσον οὖν σεαυτῷ κιβωτὸν ἐκ ξύλων τετραγώνων νοσοιάς ποιήσεις τὴν κιβωτὸν και ἀσφαλτώσεις αὐτὴν ἔσωθεν και ἔξωθεν τῇ ἀσφάλτῳ
- 15 Men ki jan pou ou fè l': Batiman an va gen katsansenkant (450) pye longè, swasannkenz pye lajè, ak karanssenk pye wotè.
And this is the way you are to make it: it is to be three hundred cubits long, fifty cubits wide, and thirty cubits high.
 και οὕτως ποιήσεις τὴν κιβωτὸν τριακοσίων πήγων τὸ μήκος τῆς κιβωτοῦ και πενήτηκοντα πήγων τὸ πλάτος και τριάκοντα πήγων τὸ ὕψος αὐτῆς
- 16 W'a mete yon twati sou batiman an. W'a kite yon espas dizwit pous ant twati a ak rebò a. W'a louvri yon sèl pòt sou kote batiman an. W'a mete yon etaj anba, yon etaj nan mitan, yon etaj anwo.
You are to put a window in the ark, a cubit from the roof, and a door in the side of it, and you are to make it with a lower and second and third floors.
 ἐπισυνάγων ποιήσεις τὴν κιβωτὸν και εἰς πῆχυν συντελέσεις αὐτὴν ἀνοθεν τὴν δὲ θύραν τῆς κιβωτοῦ ποιήσεις ἐκ πλαγίων κατάγια διάροφα και τριώροφα ποιήσεις αὐτὴν
- 17 Mwen pral voye yon gwo inondasyon dlo sou latè pou detwi tout sa k'ap viv anba syèl la. tout sa ki sou latè pral peri.
For truly, I will send a great flow of waters over the earth, for the destruction from under the heaven of all flesh in which is the breath of life; everything on the earth will come to an end.
 ἐγὼ δὲ ἰδοὺ ἐπάγω τὸν κατακλυσμὸν ὕδωρ ἐπὶ τὴν γῆν καταφείραι πᾶσαν σάρκα ἐν ἣ ἔστιν πνεῦμα ζωῆς ὑποκάτω τοῦ οὐρανοῦ και ὅσα ἐὰν ἦ ἐπὶ τῆς γῆς τελευτήσεται
- 18 Men, m'ap fè yon kontra avè ou. W'a antre nan batiman an, ou menm, pitit gason ou yo, madanm ou ansanm ak madanm pitit ou yo.
But with you I will make an agreement; and you will come into the ark, you and your sons and your wife and your sons' wives with you.
 και στήσω τὴν διαθήκην μου πρὸς σέ εἰσελεύσῃ δὲ εἰς τὴν κιβωτὸν σὺ και οἱ υἱοί σου και ἡ γυνὴ σου και αἱ γυναῖκες τῶν υἱῶν σου μετὰ σοῦ

- 19 W'a pran avèk ou tout yon pè nan tout kalite bèt, yon mal ak yon fennmèl. Wa fè yo antre nan batiman an ansanm ak ou pou yo pa mouri.
And you will take with you into the ark two of every sort of living thing, and keep them safe with you; they will be male and female.
 και από πάντων τῶν κτηνῶν και από πάντων τῶν ἑρπετῶν και από πάντων τῶν θηρίων και από πάσης σαρκός δύο δύο από πάντων εισάξεις εις τὴν κιβωτόν ἵνα τρέφῃς μετὰ σεαυτοῦ ἄρσεν και θῆλυ ἔσονται
- 20 Konsa, nan tout kalite zwazo, nan tout kalite bèt domestik, nan tout kalite bèt ki trennen sou vant yo, gen yon pè nan chak kalite ki va vin jwenn ou pou yo pa mouri.
Two of every sort of bird and cattle and of every sort of living thing which goes on the earth will you take with you to keep them from destruction.
 από πάντων τῶν ὀρνέων τῶν πετεινῶν κατὰ γένος και από πάντων τῶν κτηνῶν κατὰ γένος και από πάντων τῶν ἑρπετῶν τῶν ἐρπόντων ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν δύο δύο από πάντων εισελεύσονται πρὸς σὲ τρέφεσθαι μετὰ σοῦ ἄρσεν και θῆλυ
- 21 Ou menm bò pa ou, ranmase tout kalite manje, mezi ou kapab. Fè yon bèl pwovizyon mete la pou ou ka jwenn manje pou ou manje ansanm ak tout bèt yo tou.
And make a store of every sort of food for yourself and them.
 σὺ δὲ λήμψη σεαυτῶ από πάντων τῶν βρωμάτων ἃ ἔδεσθε και συνάξεις πρὸς σεαυτόν και ἔσται σοὶ και ἐκεῖνοις φαγεῖν
- 22 ¶ Se konsa Noe fè tout sa Bondye te ba li lòd fè a. Wi, se sa menm li te fè.
And all these things Noah did; as God said, so he did.
 και ἐποίησεν νοε πάντα ὅσα ἐνετείλατο αὐτῷ κύριος ὁ θεός οὕτως ἐποίησεν
- 1 ¶ Seyè a di Noe: Antre nan gwo batiman an, ou menm ansanm ak tout fanmi ou, paske, nan tout moun k'ap viv koulye la a, se ou menm sèl mwen wè k'ap mache dwat devan mwen.
And the Lord said to Noah, Take all your family and go into the ark, for you only in this generation have I seen to be upright.
 και εἶπεν κύριος ὁ θεός πρὸς νοε εἰσέλθε σὺ και πᾶς ὁ οἶκός σου εις τὴν κιβωτόν ὅτι σὲ εἶδον δίκαιον ἐναντίον μου ἐν τῇ γενεᾷ ταύτῃ
- 2 Nan tout bèt ki bon pou moun manje, w'a pran sèt mal ak sèt fennmèl nan chak kalite. Nan tout bèt ki pa bon pou moun manje, w'a pran yon mal ak yon fennmèl nan chak kalite.
Of every clean beast you will take seven males and seven females, and of the beasts which are not clean, two, the male and his female;
 από δὲ τῶν κτηνῶν τῶν καθαρῶν εισάγαγε πρὸς σὲ ἐπτὰ ἐπτὰ ἄρσεν και θῆλυ από δὲ τῶν κτηνῶν τῶν μὴ καθαρῶν δύο δύο ἄρσεν και θῆλυ
- 3 Konsa tou, pou zwazo k'ap vole nan syèl la, w'a pran sèt mal ak sèt fennmèl nan chak kalite, pou ras la pa disparèt sou latè.
And of the birds of the air, seven males and seven females, so that their seed may still be living on the face of the earth.
 και από τῶν πετεινῶν τοῦ οὐρανοῦ τῶν καθαρῶν ἐπτὰ ἐπτὰ ἄρσεν και θῆλυ και από τῶν πετεινῶν τῶν μὴ καθαρῶν δύο δύο ἄρσεν και θῆλυ διαθρέψαι σπέρμα ἐπὶ πᾶσαν τὴν γῆν
- 4 Paske, nan sèt jou ankò, m'ap fè yon sèl lapli tonbe sou latè pandan karant jou karant nwit. M'ap disparèt tout moun ak tout bèt mwen te fè mete sou latè.
For after seven days I will send rain on the earth for forty days and forty nights, for the destruction of every living thing which I have made on the face of the earth.
 ἔτι γὰρ ἡμερῶν ἐπτὰ ἐγὼ ἐπάγω ὕετον ἐπὶ τὴν γῆν τεσσαράκοντα ἡμέρας και τεσσαράκοντα νύκτας και ἐξαλείψω πᾶσαν τὴν ἐξανάστασιν ἣν ἐποίησα από προσώπου τῆς γῆς
- 5 ¶ Noe fè tout sa Seyè a te ba li lòd fè a.
And Noah did everything which the Lord said he was to do.
 και ἐποίησεν νοε πάντα ὅσα ἐνετείλατο αὐτῷ κύριος ὁ θεός
- 6 Noe te gen sisanzan (600 an) lè inondasyon an te fèt sou latè.
And Noah was six hundred years old when the waters came flowing over all the earth.
 νοε δὲ ἦν ἑτῶν ἑξακοσίων και ὁ κατακλυσμὸς ἐγένετο ὕδατος ἐπὶ τῆς γῆς
- 7 Li antre nan batiman an, li menm, pitit gason li yo, madanm li ansanm ak madanm pitit li yo pou yo te ka chape anba inondasyon an.
And Noah, with his sons and his wife and his sons' wives, went into the ark because of the flowing of the waters.
 εισῆλθεν δὲ νοε και οἱ υἱοὶ αὐτοῦ και ἡ γυνὴ αὐτοῦ και αἱ γυναῖκες τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ εις τὴν κιβωτόν διὰ τὸ ὕδωρ τοῦ κατακλυσμοῦ
- 8 tout kalite bèt, kit sa ki bon pou moun manje, kit sa ki pa bon pou moun manje, tout zwazo, tout bèt ki trennen sou vant,
Of clean beasts, and of beasts which are not clean, and of birds, and of everything which goes on the earth,
 και από τῶν πετεινῶν και από τῶν κτηνῶν τῶν καθαρῶν και από τῶν κτηνῶν τῶν μὴ καθαρῶν και από πάντων τῶν ἑρπετῶν τῶν ἐπὶ τῆς γῆς
- 9 yo tout yo vin jwenn Noe nan batiman an, de pa de, mal ak fennmèl, jan Bondye te bay Noe lòd la.
In twos, male and female, they went into the ark with Noah, as God had said.
 δύο δύο εισῆλθον πρὸς νοε εις τὴν κιβωτόν ἄρσεν και θῆλυ καθὰ ἐνετείλατο αὐτῷ ὁ θεός

- 10 **Sou sèt jou vre, dlo kouvri tout latè.**
And after the seven days, the waters came over all the earth.
και ἐγένετο μετὰ τὰς ἑπτὰ ἡμέρας καὶ τὸ ὕδωρ τοῦ κατακλυσμοῦ ἐγένετο ἐπὶ τῆς γῆς
- 11 **¶ Jou ki fè Noe sisanzan (600 an), yon mwa, disèt jou, tout sous nan fon lanmè a pete. Syèl la menm louvri, li konmanse vide dlo sou tè a.**
In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, all the fountains of the great deep came bursting through, and the windows of heaven were open;
ἐν τῷ ἑξακοσιοστῷ ἔτει ἐν τῇ ζωῇ τοῦ νοε τοῦ δευτέρου μηνός ἑβδόμη καὶ εἰκάδι τοῦ μηνός τῇ ἡμέρᾳ ταύτῃ ἐρράγησαν πᾶσαι αἱ πηγαὶ τῆς ἀβύσσου καὶ οἱ καταρράκται τοῦ οὐρανοῦ ἠνεφύθησαν
- 12 **Lapli tonbe san rete pandan karant jou karant nwit.**
And rain came down on the earth for forty days and forty nights.
και ἐγένετο ὁ ὑετὸς ἐπὶ τῆς γῆς τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας
- 13 **¶ Menm jou sa a, Noe, madanm li, pitit gason l' yo, Sèm, Kam ak Jafè, ansanm ak madanm yo antre nan batiman an,**
On the same day Noah, with Shem, Ham, and Japheth, his sons, and his wife and his sons' wives, went into the ark;
ἐν τῇ ἡμέρᾳ ταύτῃ εἰσῆλθον νοε σημ χαμ ιαφεθ υἱοὶ νοε καὶ ἡ γυνὴ νοε καὶ αἱ τρεῖς γυναῖκες τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ εἰς τὴν κιβωτόν
- 14 **ansanm ak tout kalite bèt domestik, tout kalite bèt ki trennen sou vant ak tout kalite zwazo, tout kalite ti zwazo, tout kalite bèt ki gen zèl.**
And with them, every sort of beast and cattle, and every sort of thing which goes on the earth, and every sort of bird.
και πάντα τὰ θηρία κατὰ γένος καὶ πάντα τὰ κτήνη κατὰ γένος καὶ πᾶν ἔρπετὸν κινούμενον ἐπὶ τῆς γῆς κατὰ γένος καὶ πᾶν πετεινὸν κατὰ γένος
- 15 **Yo tout yo te vin jwenn Noe nan batiman an, de grenn nan chak kalite bèt vivan ki sou latè.**
They went with Noah into the ark, two and two of all flesh in which is the breath of life.
εἰσῆλθον πρὸς νοε εἰς τὴν κιβωτόν δύο δύο ἀπὸ πάσης σαρκός ἐν ᾧ ἔστιν πνεῦμα ζωῆς
- 16 **Se konsa, yon mal ak yon femmèl nan chak kalite bèt vivan antre nan batiman an, jan Bondye te bay lòd la. Epi Bondye fèmen pòt la deyè Noe.**
Male and female of all flesh went in, as God had said, and the ark was shut by the Lord.
και τὰ εἰσπορευόμενα ἄρσεν καὶ θῆλυ ἀπὸ πάσης σαρκός εἰσῆλθον καθὰ ἐνετείλατο ὁ θεὸς τῷ νοε καὶ ἔκλεισεν κύριος ὁ θεὸς ἔξωθεν αὐτοῦ τὴν κιβωτόν
- 17 **¶ Pandan karant jou, dlo kouvri tout tè a. Dlo yo gonfle, yo fè batiman an pèdi tè.**
And for forty days the waters were over all the earth; and the waters were increased so that the ark was lifted up high over the earth.
και ἐγένετο ὁ κατακλυσμὸς τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἐπὶ τῆς γῆς καὶ ἐπληθύνθη τὸ ὕδωρ καὶ ἐπῆρεν τὴν κιβωτόν καὶ ὑψώθη ἀπὸ τῆς γῆς
- 18 **Dlo yo ranfòse, yo gonfle pi rèd sou tè a jouk batiman an t'ap flote nèt sou dlo a.**
And the waters overcame everything and were increased greatly on the earth, and the ark was resting on the face of the waters.
και ἐπεκράτει τὸ ὕδωρ καὶ ἐπληθύνετο σφόδρα ἐπὶ τῆς γῆς καὶ ἐπεφέρετο ἡ κιβωτὸς ἐπάνω τοῦ ὕδατος
- 19 **Dlo a moute pi rèd toujou anwo tè a, li kouvri tèt tout gwo mòn ki anba syèl la.**
And the waters overcame everything on the earth; and all the mountains under heaven were covered.
τὸ δὲ ὕδωρ ἐπεκράτει σφόδρα σφοδρῶς ἐπὶ τῆς γῆς καὶ ἐπεκάλυπεν πάντα τὰ ὄρη τὰ ὑψηλά ἃ ἦν ὑποκάτω τοῦ οὐρανοῦ
- 20 **Dlo a moute vennsenk pye depase tèt mòn yo.**
The waters went fifteen cubits higher, till all the mountains were covered.
δέκα πέντε πήχεις ἐπάνω ὑψώθη τὸ ὕδωρ καὶ ἐπεκάλυπεν πάντα τὰ ὄρη τὰ ὑψηλά
- 21 **¶ Lè sa a, tout bèt sou latè mourì: zwazo, bèt domestik, zannimo, tout bèt ki trennen sou vant yo, ansanm ak tout moun.**
And destruction came on every living thing moving on the earth, birds and cattle and beasts and everything which went on the earth, and every man.
και ἀπέθανεν πᾶσα σὰρξ κινουμένη ἐπὶ τῆς γῆς τῶν πετεινῶν καὶ τῶν κτηνῶν καὶ τῶν θηρίων καὶ πᾶν ἔρπετὸν κινούμενον ἐπὶ τῆς γῆς καὶ πᾶς ἄνθρωπος
- 22 **tout bèt vivan ak tout moun sou latè mourì.**
Everything on the dry land, in which was the breath of life, came to its end.
και πάντα ὅσα ἔχει πνοὴν ζωῆς καὶ πᾶς ὃς ἦν ἐπὶ τῆς ξηρᾶς ἀπέθανεν

- 23 Se konsa, Seyè a detwi tout bèt, tout sa ki te sou latè, depi ou tande se moun jouk zannimo domestik, bèt ki trennen sou vant ak zwazo k'ap vole nan syèl la. Yo tout yo disparèt sou latè. Sèl moun ki te rete se te Noe avèk lòt moun ki te nan batiman an ansanm ak li yo.
Every living thing on the face of all the earth, man and cattle and things moving on the face of the earth, and birds of the air, came to destruction: only Noah and those who were with him in the ark, were kept from death.
καὶ ἐξήλειψεν πᾶν τὸ ἀνάστημα ὃ ἦν ἐπὶ προσώπου πάσης τῆς γῆς ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἐρπετῶν καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ ἐξηλείφθησαν ἀπὸ τῆς γῆς καὶ κατελείφθη μόνος νοε κ αὶ οἱ μετ' αὐτοῦ ἐν τῇ κιβωτῷ
- 24 Apre sa, dlo a rete anwo tè a pandan sansenkant (150) jou.
And the waters were over the earth a hundred and fifty days.
καὶ ὑψώθη τὸ ὕδωρ ἐπὶ τῆς γῆς ἡμέρας ἑκατὸν πενήκοντα
- 1 ¶ Men, Bondye vin chonje Noe ansanm ak tout bèt bwa ak zannimo domestik ki te avè l' nan batiman an. Bondye fè yon van souffle sou latè, epi dlo yo konmanse bese.
And God kept Noah in mind, and all the living things and the cattle which were with him in the ark: and God sent a wind over the earth, and the waters went down.
καὶ ἐμνήσθη ὁ θεὸς τοῦ νοε καὶ πάντων τῶν θηρίων καὶ πάντων τῶν κτηνῶν καὶ πάντων τῶν πετεινῶν καὶ πάντων τῶν ἐρπετῶν ὅσα ἦν μετ' αὐτοῦ ἐν τῇ κιβωτῷ καὶ ἐπήγαγεν ὁ θεὸς πνεῦμα ἐπὶ τὴν γ ἦν καὶ ἐκόπασεν τὸ ὕδωρ
- 2 Sous dlo ki nan fon lanmè a te sispann bay dlo. Syèl la sispann bay dlo tou. Lapli sispann tonbe.
And the fountains of the deep and the windows of heaven were shut, and the rain from heaven was stopped.
καὶ ἐπεκαλύφθησαν αἱ πηγαὶ τῆς ἀβύσσου καὶ οἱ καταρράκται τοῦ οὐρανοῦ καὶ συνεσχέθη ὁ ὑετὸς ἀπὸ τοῦ οὐρανοῦ
- 3 Dlo yo menm t'ap bese, yo t'ap bese piti piti. Se sou sansenkant (150) jou dlo yo te konmanse bese.
And the waters went slowly back from the earth, and at the end of a hundred and fifty days the waters were lower.
καὶ ἐνεδίδου τὸ ὕδωρ πορευόμενον ἀπὸ τῆς γῆς ἐνεδίδου καὶ ἡλαττονοῦτο τὸ ὕδωρ μετὰ πενήκοντα καὶ ἑκατὸν ἡμέρας
- 4 ¶ Sou sis mwa disèt jou, batiman an fè tè sou tèt mòn Arara yo.
And on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat.
καὶ ἐκάθισεν ἡ κιβωτὸς ἐν μυνὶ τῷ ἑβδόμῳ ἑβδόμῃ καὶ εἰκάδι τοῦ μηνός ἐπὶ τὰ ὄρη τὰ αραρατ
- 5 Dlo yo t'ap bese toujou jouk sou dizyèm mwa a. Sou premye jou dizyèm mwa a, tèt mòn yo parèt.
And still the waters went on falling, till on the first day of the tenth month the tops of the mountains were seen.
τὸ δὲ ὕδωρ πορευόμενον ἡλαττονοῦτο ἕως τοῦ δεκάτου μηνός ἐν δὲ τῷ ἑνδεκάτῳ μυνὶ τῇ πρώτῃ τοῦ μηνός ὤφθησαν αἱ κεφαλαὶ τῶν ὀρέων
- 6 ¶ Karant jou apre sa, Noe louvri fennèt li te fè nan batiman an.
Then, after forty days, through the open window of the ark which he had made,
καὶ ἐγένετο μετὰ τεσσαράκοντα ἡμέρας ἠνέφξεν νοε τὴν θυρίδα τῆς κιβωτοῦ ἣν ἐποίησεν
- 7 Li lage yon kònèy. Kònèy la sot li ale vini, li ale vini jouk dlo a te fin cheche nèt sou latè.
Noah sent out a raven, which went this way and that till the waters were gone from the earth.
καὶ ἀπέστειλεν τὸν κόρακα τοῦ ἰδεῖν εἰ κεκόπακεν τὸ ὕδωρ καὶ ἐξελθὼν οὐχ ὑπέστρεψεν ἕως τοῦ ξηρανθῆναι τὸ ὕδωρ ἀπὸ τῆς γῆς
- 8 Apre sa, li lage yon pijon, pou l' wè si dlo a te fin bese sou tè a.
And he sent out a dove, to see if the waters had gone from the face of the earth;
καὶ ἀπέστειλεν τὴν περιστερὰν ὀπίσω αὐτοῦ ἰδεῖν εἰ κεκόπακεν τὸ ὕδωρ ἀπὸ προσώπου τῆς γῆς
- 9 Men, pijon an pa t' jwenn kote pou l' poze. Li tounen vin jwenn Noe nan batiman an, paske te gen dlo sou tout latè toujou. Noe lonje men l', li pran pijon an, li fè l' antre nan batiman an ankò.
But the dove saw no resting-place for her foot, and came back to the ark, for the waters were still over all the earth; and he put out his hand, and took her into the ark.
καὶ οὐχ εὑροῦσα ἡ περιστερὰ ἀνάπαυσιν τοῖς ποσίν αὐτῆς ὑπέστρεψεν πρὸς αὐτὸν εἰς τὴν κιβωτόν ὅτι ὕδωρ ἦν ἐπὶ παντὶ προσώπῳ πάσης τῆς γῆς καὶ ἔκτεινας τὴν χεῖρα αὐτοῦ ἔλαβεν αὐτὴν καὶ εἰσή γαγεν αὐτὴν πρὸς αὐτὸν εἰς τὴν κιβωτόν
- 10 Li tann sèt jou pase. Apre sa, li lage pijon an yon dezyèm fwa, li fè l' sot li nan batiman an.
And after waiting another seven days, he sent the dove out again;
καὶ ἐπισχὼν ἔτι ἡμέρας ἑπτὰ ἑτέρας πάλιν ἐξαπέστειλεν τὴν περιστερὰν ἐκ τῆς κιβωτοῦ
- 11 Vè aswè konsa, pijon an tounen vin jwenn li. Men, fwa sa a, li te gen yon fèy oliv tout vèt nan bèk li. Konsa, Noe vin konnen dlo a te bese sou tout latè.
And the dove came back at evening, and in her mouth was an olive-leaf broken off: so Noah was certain that the waters had gone down on the earth.
καὶ ἀνέστρεψεν πρὸς αὐτὸν ἡ περιστερὰ τὸ πρὸς ἑσπέραν καὶ εἶχεν φύλλον ἐλαίας κάρφος ἐν τῷ στόματι αὐτῆς καὶ ἔγνω νοε ὅτι κεκόπακεν τὸ ὕδωρ ἀπὸ τῆς γῆς

- 12 Li tann sèt jou pase anvan li lage pijon an ankò. Fwa sa a menm pijon an pa t' tounen vin jwenn li ankò.
And after seven days more, he sent the dove out again, but she did not come back to him.
 και επισχών ἐτι ἡμέρας ἐπτὰ ἑτέρας πάλιν ἐξαπέστειλεν τὴν περιστερὰν καὶ οὐ προσέθετο τοῦ ἐπιστρέψαι πρὸς αὐτὸν ἔτι
- 13 ¶ Se konsa, lè Noe te gen sisan ennan (601 an), nan premye jou premye mwa lanne jwif yo, dlo a te fin bese nèt sou latè. Noe dekouvri batiman an, li voye je l' gade, li wè tout tè a te chèch.
And in the six hundred and first year, on the first day of the first month, the waters were dry on the earth: and Noah took the cover off the ark and saw that the face of the earth was dry.
 και ἐγένετο ἐν τῷ ἐνὶ καὶ ἑξακοσιοστῷ ἔτει ἐν τῇ ζωῇ τοῦ νοε τοῦ πρώτου μηνός μιᾶ τοῦ μηνός ἐξέλιπεν τὸ ὕδωρ ἀπὸ τῆς γῆς καὶ ἀπεκάλυψεν νοε τὴν στέγην τῆς κιβωτοῦ ἣν ἐποίησεν καὶ εἶδεν ὅτι ἐξέλιπεν τὸ ὕδωρ ἀπὸ προσώπου τῆς γῆς
- 14 Sou vennsetyèm jou dezyèm mwa a, tè a te fin chèch nèt.
And on the twenty-seventh day of the second month the earth was dry.
 ἐν δὲ τῷ μηνὶ τῷ δευτέρῳ ἑβδόμη καὶ εἰκάδι τοῦ μηνός ἐξηράνθη ἡ γῆ
- 15 ¶ Lè sa a, Bondye di Noe:
And God said to Noah,
 και εἶπεν κύριος ὁ θεὸς τῷ νοε λέγων
- 16 -Soti nan batiman an, ou menm, madanm ou, pitit ou yo ansanm ak madanm pitit ou yo.
Go out of the ark, you and your wife and your sons and your sons' wives.
 ἐξελθε ἐκ τῆς κιβωτοῦ σοῦ καὶ ἡ γυνὴ σου καὶ οἱ υἱοὶ σου καὶ αἱ γυναῖκες τῶν υἱῶν σου μετὰ σοῦ
- 17 Fè tout bèt yo soti tout ansanm avèk ou, zwazo yo, zannimo domestik yo, tout bèt k'ap trennen sou vant yo. Se pou yo fè pitit, fè anpil pitit pou mete sou tè a ankò.
Take out with you every living thing which is with you, birds and cattle and everything which goes on the earth, so that they may have offspring and be fertile and be increased on the earth.
 και πάντα τὰ θηρία ὅσα ἐστὶν μετὰ σοῦ καὶ πᾶσα σὰρξ ἀπὸ πετεινῶν ἕως κτηνῶν καὶ πᾶν ἔρπετὸν κινούμενον ἐπὶ τῆς γῆς ἐξάγαγε μετὰ σεαυτοῦ καὶ αὐξάνεσθε καὶ πληθύνεσθε ἐπὶ τῆς γῆς
- 18 Se konsa Noe soti nan batiman an ansanm ak madanm li, pitit li yo ak madanm pitit li yo.
And Noah went out with his sons and his wife and his sons' wives;
 και ἐξῆλθεν νοε καὶ ἡ γυνὴ αὐτοῦ καὶ οἱ υἱοὶ αὐτοῦ καὶ αἱ γυναῖκες τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ
- 19 tout bèt bwa yo, tout zannimo domestik yo, tout bèt k'ap trennen sou vant yo, tout zwazo yo, yo tout yo soti nan batiman an tou.
And every beast and bird and every living thing of every sort which goes on the earth, went out of the ark.
 και πάντα τὰ θηρία καὶ πάντα τὰ κτήνη καὶ πᾶν πετεινὸν καὶ πᾶν ἔρπετὸν κινούμενον ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν ἐξῆλθοσαν ἐκ τῆς κιβωτοῦ
- 20 ¶ Noe bati yon lotèl. Li pran yonn nan chak kalite bèt ak zwazo ki bon pou moun manje, li touye yo, li boule yo nèt sou lotèl la.
And Noah made an altar to the Lord, and from every clean beast and bird he made burned offerings on the altar.
 και ὠκοδόμησεν νοε θυσιαστήριον τῷ θεῷ καὶ ἔλαβεν ἀπὸ πάντων τῶν κτηνῶν τῶν καθαρῶν καὶ ἀπὸ πάντων τῶν πετεινῶν τῶν καθαρῶν καὶ ἀνήνεγκεν ὀλοκαρπώσεις ἐπὶ τὸ θυσιαστήριον
- 21 Lè Bondye pran bon sant lan, sa te fè l' plezi. Li di nan kè l' -Mwen p'ap janm bay tè a madichon ankò poutèt sa lèzòm fè, paske depi yo jenn, se move lide ase ki nan kè yo. Mwen p'ap janm detwi tout bèt vivan yo ankò, jan mwen sot fè l' la.
And when the sweet smell came up to the Lord, he said in his heart, I will not again put a curse on the earth because of man, for the thoughts of man's heart are evil from his earliest days; never again will I send destruction on all living things as I have done.
 και ὠσφράνθη κύριος ὁ θεὸς ὀσμὴν εὐωδίας καὶ εἶπεν κύριος ὁ θεὸς διανοηθεὶς οὐ προσθήσω ἔτι τοῦ καταράσασθαι τὴν γῆν διὰ τὰ ἔργα τῶν ἀνθρώπων ὅτι ἔγκειται ἡ διάνοια τοῦ ἀνθρώπου ἐπιμελῶς ἐπὶ τὰ πονηρὰ ἐκ νεότητος οὐ προσθήσω οὐν ἔτι πατάξαι πᾶσαν σάρκα ζῶσαν καθὼς ἐποίησα
- 22 Toutotan latè a la, va gen yon lè pou plante, yon lè pou rekòlte, va gen sezon fredri ak sezon chalè, va gen sezon sèk, ak sezon lapli, va gen lajounen, va gen lannwit. Wi, toutotan latè a la, bagay sa yo p'ap janm sispann.
While the earth goes on, seed time and the getting in of the grain, cold and heat, summer and winter, day and night, will not come to an end.
 πᾶσας τὰς ἡμέρας τῆς γῆς σπέρμα καὶ θερισμὸς ψυχὸς καὶ καῦμα θέρος καὶ ἔαρ ἡμέραν καὶ νύκτα οὐ καταπαύσουσιν
- 1 ¶ Bondye beni Noe ak pitit li yo, li di yo. Fè pitit, fè anpil anpil pitit mete sou tè a.
And God gave his blessing to Noah and his sons, and said, Be fertile, and have increase, and make the earth full.
 και ἠλόγησεν ὁ θεὸς τὸν νοε καὶ τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν αὐτοῖς αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς

- 2 Se pou tout zannimo sou latè, tout zwazo ki nan syèl la, tout bèt vivan ki sou latè, tout pwason ki nan lanmè bese tèt devan nou. Se pou yo pè nou. Mwen ban nou pounwa sou yo tout.
And the fear of you will be strong in every beast of the earth and every bird of the air; everything which goes on the land, and all the fishes of the sea, are given into your hands.
 και ὁ τρόμος ὑμῶν και ὁ φόβος ἔσται ἐπὶ πᾶσιν τοῖς θηρίοις τῆς γῆς και ἐπὶ πάντα τὰ ὄρνεα τοῦ οὐρανοῦ και ἐπὶ πάντα τὰ κινούμενα ἐπὶ τῆς γῆς και ἐπὶ πάντας τοὺς ἰχθύας τῆς θαλάσσης ὑπὸ χειρας ὑμῶν δέδωκα
- 3 Koulye a, nou gen dwa manje tout kalite bèt vivan k'ap mache, tout kalite fèy vèt. Mwen ban nou tout pou manje.
Every living and moving thing will be food for you; I give them all to you as before I gave you all green things.
 και πᾶν ἔρπετόν ὃ ἔστιν ζῶν ἔσται εἰς βρώσιν ὡς λάχανα χόρτου δέδωκα ὑμῖν τὰ πάντα
- 4 Tansèlman, se pa pou n' manje vyann ak tout san ladan l', paske san yon bèt se nanm li.
But flesh with the life-blood in it you may not take for food.
 πλήν κρέας ἐν αἵματι ψυχῆς οὐ φάγεσθε
- 5 Konprann sa byen: si yon moun touye nou, m'ap fè l' rann mwen kont. M'ap fè tout bèt ki touye nou rann mwen kont. tout moun ki touye moun parèy yo gen pou rann mwen kont.
And for your blood, which is your life, will I take payment; from every beast I will take it, and from every man will I take payment for the blood of his brother-man.
 και γὰρ τὸ ἑμέτερον αἷμα τῶν ψυχῶν ὑμῶν ἐκζητήσω ἐκ χειρὸς πάντων τῶν θηρίων ἐκζητήσω αὐτὸ και ἐκ χειρὸς ἀνθρώπου ἀδελφοῦ ἐκζητήσω τὴν ψυχὴν τοῦ ἀνθρώπου
- 6 Si yon moun touye yon moun, yon lòt moun gen pou touye l' tou, paske Bondye kreye moun pòtre ak li.
Whoever takes a man's life, by man will his life be taken; because God made man in his image.
 ὃ ἐκχέων αἷμα ἀνθρώπου ἀντὶ τοῦ αἵματος αὐτοῦ ἐκχυθήσεται ὅτι ἐν εἰκόνι θεοῦ ἐποίησα τὸν ἀνθρώπον
- 7 Nou menm, se pou nou fè pitit, anpil pitit. Gaye kò nou toupatou sou latè, pou pitit nou yo toujou fè anpil pitit tou.
And now, be fertile and have increase; have offspring on the earth and become great in number.
 ὑμεῖς δὲ ἀυξάνεσθε και πληθύνεσθε και πληρώσατε τὴν γῆν και πληθύνεσθε ἐπ' αὐτῆς
- 8 ¶ Bondye pale ankò ak Noe ansanm ak pitit li yo, li di yo:
And God said to Noah and to his sons,
 και εἶπεν ὁ θεὸς τῷ νοε και τοῖς υἱοῖς αὐτοῦ μετ' αὐτοῦ λέγων
- 9 -Men m'ap pase yon kontra ak nou tout ansanm ak tout pitit pitit k'ap vin apre nou yo.
Truly, I will make my agreement with you and with your seed after you,
 ἐγὼ ἰδοὺ ἀνίστημι τὴν διαθήκην μου ὑμῖν και τῷ σπέρματι ὑμῶν μεθ' ὑμᾶς
- 10 M'ap pase kontra a ak tout bèt vivan ki la avèk nou yo, zwazo, zannimo domestik, bèt nan bwa, avèk tout sa ki sot nan batiman an pou peple sou latè ankò.
And with every living thing with you, all birds and cattle and every beast of the earth which comes out of the ark with you.
 και πάση ψυχῇ τῇ ζώσῃ μεθ' ὑμῶν ἀπὸ ὀρνέων και ἀπὸ κτηνῶν και πᾶσι τοῖς θηρίοις τῆς γῆς ὅσα μεθ' ὑμῶν ἀπὸ πάντων τῶν ἐξεληθέντων ἐκ τῆς κιβωτοῦ
- 11 Wi, m'ap pase kontra mwen ak nou: mwen pwomèt pou m' pa janm voye gwo inondasyon ankò pou detwi tout moun ak tout bèt vivan yo. Konsa, p'ap janm gen gwo inondasyon ankò pou ravaje latè.
And I will make my agreement with you; never again will all flesh be cut off by the waters; never again will the waters come over all the earth for its destruction.
 και στήσω τὴν διαθήκην μου πρὸς ὑμᾶς και οὐκ ἀποθάνειται πᾶσα σὰρξ ἔτι ἀπὸ τοῦ ὕδατος τοῦ κατακλυσμοῦ και οὐκ ἔσται ἔτι κατακλυσμός ὕδατος τοῦ καταφθεῖραι πᾶσαν τὴν γῆν
- 12 ¶ Bondye di ankò-Kontra m'ap pase avèk nou ansanm ak tout bèt vivan ki la avèk nou yo, se yon kontra k'ap la pou tout tan. M'ap ban nou yon siy pou li.
And God said, This is the sign of the agreement which I make between me and you and every living thing with you, for all future generations:
 και εἶπεν κύριος ὁ θεὸς πρὸς νοε τοῦτο τὸ σημεῖον τῆς διαθήκης ὃ ἐγὼ δίδωμι ἀνὰ μέσον ἐμοῦ και ὑμῶν και ἀνὰ μέσον πάσης ψυχῆς ζώσης ἣ ἔστιν μεθ' ὑμῶν εἰς γενεὰς αἰωνίους
- 13 M'ap mete lakansyèl mwen nan syèl la. Men siy m'ap ban nou pou kontra mwen pase ak latè a.
I will put my bow in the cloud and it will be for a sign of the agreement between me and the earth.
 τὸ τόξον μου τίθῃμι ἐν τῇ νεφέλῃ και ἔσται εἰς σημεῖον διαθήκης ἀνὰ μέσον ἐμοῦ και τῆς γῆς
- 14 Chak fwa m'a fè nwaj yo konmanse sanble, lakansyèl la va parèt nan syèl la.
And whenever I make a cloud come over the earth, the bow will be seen in the cloud,
 και ἔσται ἐν τῷ συννεφεῖν με νεφέλας ἐπὶ τὴν γῆν ὀφθήσεται τὸ τόξον μου ἐν τῇ νεφέλῃ

- 15 Lè sa a, m'a chonje kontra mwen te fè avèk nou ansanm avèk tout kalite bèt vivan yo. p'ap janm gen gwo inondasyon ankò ki pou detwi tout moun ak tout bèt k'ap viv sou latè.
And I will keep in mind the agreement between me and you and every living thing; and never again will there be a great flow of waters causing destruction to all flesh.
 και μνησθήσομαι τῆς διαθήκης μου ἣ ἐστὶν ἀνά μέσον ἐμοῦ καὶ ὑμῶν καὶ ἀνά μέσον πάσης ψυχῆς ζώσης ἐν πάσῃ σαρκί καὶ οὐκ ἔσται ἔτι τὸ ὕδωρ εἰς κατακλυσμὸν ὥστε ἐξαλεῖψαι πᾶσαν σάρκα
- 16 Lè lakansyèl la va parèt nan syèl la, m'a wè l', m'a chonje kontra mwen te pase pou tout tan ak tout moun ansanm ak tout kalite bèt k'ap viv sou latè.
And the bow will be in the cloud, and looking on it, I will keep in mind the eternal agreement between God and every living thing on the earth.
 και ἔσται τὸ τόξον μου ἐν τῇ νεφέλῃ καὶ ὄψομαι τοῦ μνησθῆναι διαθήκην αἰώνιον ἀνά μέσον ἐμοῦ καὶ ἀνά μέσον πάσης ψυχῆς ζώσης ἐν πάσῃ σαρκί ἣ ἐστὶν ἐπὶ τῆς γῆς
- 17 Sa se siy kontra mwen pase ak tout moun ansanm ak tout bèt k'ap viv sou latè. Se konsa Bondye te pale ak Noe.
And God said to Noah, This is the sign of the agreement which I have made between me and all flesh on the earth.
 και εἶπεν ὁ θεὸς τῷ νοε τοῦτο τὸ σημεῖον τῆς διαθήκης ἣς διεθέμην ἀνά μέσον ἐμοῦ καὶ ἀνά μέσον πάσης σαρκός ἣ ἐστὶν ἐπὶ τῆς γῆς
- 18 ¶ Men non pitit Noe yo ki te soti nan batiman an: Sèm, Kam ak Jafè. Kam se te papa Kanaran.
And the sons of Noah who went out of the ark were Shem, Ham, and Japheth; and Ham is the father of Canaan.
 ἦσαν δὲ οἱ υἱοὶ νοε οἱ ἐξεληθέντες ἐκ τῆς κιβωτοῦ σημ χαμ ιαφεθ χαμ ἦν πατὴρ χανααν
- 19 Se twa pitit Noe sa yo ki peple mete moun sou tout latè.
These three were the sons of Noah and from them all the earth was peopled.
 τρεῖς οὗτοί εἰσιν οἱ υἱοὶ νοε ἀπὸ τούτων διεσπάρησαν ἐπὶ πᾶσαν τὴν γῆν
- 20 Noe se premye moun ki travay latè. Li plante yon jaden rezen.
In those days Noah became a farmer, and he made a vine-garden.
 και ἤρξατο νοε ἄνθρωπος γεωργὸς γῆς καὶ ἐφύτευσεν ἀμπελῶνα
- 21 Yon jou, apre li te fin bwè diven, li sou. Li wete tout rad sou li, li kouche toutouni anba tant li.
And he took of the wine of it and was overcome by drink; and he was uncovered in his tent.
 και ἔπιεν ἐκ τοῦ οἴνου καὶ ἐμεθύσθη καὶ ἐγυμνώθη ἐν τῷ οἴκῳ αὐτοῦ
- 22 Lè Kam, papa Kanaran, wè papa l' toutouni, li ale di de frè l' yo sa.
And Ham, the father of Canaan, saw his father unclothed, and gave news of it to his two brothers outside.
 και εἶδεν χαμ ὁ πατὴρ χανααν τὴν γύμνωσιν τοῦ πατρὸς αὐτοῦ καὶ ἐξελεθὼν ἀνήγγειλεν τοῖς δυσὶν ἀδελφοῖς αὐτοῦ ἔξω
- 23 Men, Sèm ak Jafè pran yon gwo rad, yo chak pran yon bout, yo pase l' dèyè do yo, yo kenbe l' anwo zepòl yo. Yo mache pa do, yo antre, yo kouvri papa yo san yo pa janm vire tèt yo gade dèyè.
Konsa yo pa wè papa yo toutouni.
And Shem and Japheth took a robe, and putting it on their backs went in with their faces turned away, and put it over their father so that they might not see him unclothed.
 και λαβόντες σημ καὶ ιαφεθ τὸ ἱμάτιον ἐπέθεντο ἐπὶ τὰ δύο νῶτα αὐτῶν καὶ ἐπορεύθησαν ὀπισθοφανῶς καὶ συνεκάλυψαν τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν καὶ τὸ πρόσωπον αὐτῶν ὀπισθοφανέας καὶ τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν οὐκ εἶδον
- 24 ¶ Lè Noe soti anba toutouni, li wè l' lan, yo di l' sa dezyèm pitit gason l' lan te fè l'.
And, awaking from his wine, Noah saw what his youngest son had done to him, and he said,
 ἐξένηψεν δὲ νοε ἀπὸ τοῦ οἴνου καὶ ἔγνω ὅσα ἐποίησεν αὐτῷ ὁ υἱὸς αὐτοῦ ὁ νεώτερος
- 25 Li di. Madichon pou Kanaran! Se pou l' tounen dènye klas esklav frè l' yo.
Cursed be Canaan; let him be a servant of servants to his brothers.
 και εἶπεν ἐπικατάρατος χανααν παῖς οἰκέτης ἔσται τοῖς ἀδελφοῖς αὐτοῦ
- 26 Li di ankò. Lwanj pou Seyè a, Bondye Sèm lan. Se pou Kanaran tounen esklav Sèm.
And he said, Praise to the Lord, the God of Shem; let Canaan be his servant.
 και εἶπεν εὐλογητὸς κύριος ὁ θεὸς τοῦ σημ καὶ ἔσται χανααν παῖς αὐτοῦ
- 27 Se pou Bondye mete sou byen Jafè yo. Se pou pitit pitit Jafè yo viv byen ak pitit Sèm yo. Se pou Kanaran tounen esklav yo.
May God make Japheth great, and let his living-place be in the tents of Shem, and let Canaan be his servant.
 πλατύναι ὁ θεὸς τῷ ιαφεθ καὶ κατοικήσάτω ἐν τοῖς οἴκοις τοῦ σημ καὶ γεννηθήτω χανααν παῖς αὐτῶν

- 28 ¶ Apre gwo inondasyon an, Noe viv twasansenkantan (350 an).
And Noah went on living three hundred and fifty years after the great flow of waters;
ἔζησεν δὲ νοε μετὰ τὸν κατακλυσμὸν τριακόσια πενήκοντα ἔτη
- 29 Lè l' mouri, li te gen nèfsansenkantan (950 an).
all the years of his life were nine hundred and fifty: and he came to his end.
καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι νοε ἑννακόσια πενήκοντα ἔτη καὶ ἀπέθανεν
- 1 ¶ Apre gwo inondasyon an, pitit Noe yo, Sèm, Kam ak Jafè, te fè pitit. Men non pitit gason yo te fè.
Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: these are the sons which they had after the great flow of waters
αὐται δὲ αἱ γενέσεις τῶν υἱῶν νοε σημ ἡαμ ἰαφεθ καὶ ἐγενήθησαν αὐτοῖς υἱοὶ μετὰ τὸν κατακλυσμὸν
- 2 Men pitit gason Jafè yo: Se te Gomè, Magòg, Madayi, Javan, Toubal, Mechèk ak Tiras.
The sons of Japheth: Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.
υἱοὶ ἰαφεθ γαμερ καὶ μαγωγ καὶ μαδαι καὶ ἰουαν καὶ ελισα καὶ θοβελ καὶ μοσοχ καὶ θιρας
- 3 Gomè te fè twa pitit gason. Achkenaz, Rifat ak Togama.
And the sons of Gomer: Ashkenaz and Riphath and Togarmah.
καὶ υἱοὶ γαμερ ασχαναζ καὶ ριφαθ καὶ θοργαμα
- 4 Se Javan ki te papa Elicha, Tasis, Kitim ak Wodanim.
And the sons of Javan: Elishah and Tarshish, the Kittim and the Dodanim.
καὶ υἱοὶ ἰουαν ελισα καὶ θαρσις κίτιοι ρόδιοι
- 5 Se tout pitit ak pitit pitit Jafè yo sa ki zansèt tout moun k'ap viv nan zile yo, yo chak sou tè pa yo, yo chak ak lang pa yo. Yo t'ap viv ansanm, fanmi ak fanmi, nasyon ak nasyon.
From these came the nations of the sea-lands, with their different families and languages.
ἐκ τούτων ἀφορίσθησαν νῆσοι τῶν ἐθνῶν ἐν τῇ γῆ αὐτῶν ἕκαστος κατὰ γλῶσσαν ἐν ταῖς φυλαῖς αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν
- 6 ¶ Men pitit gason Kam yo. Se te Kouch, Mizrayim, Pout ak Kanaran.
And the sons of Ham: Cush and Mizraim and Put and Canaan.
υἱοὶ δὲ ἡαμ χους καὶ μεσραϊμ φουδ καὶ χανααν
- 7 Kouch te fè senk pitit gason: Seba, Avila, Sabta, Rama ak Sabteka. Rama menm te gen de pitit gason: Seba ak Dedan.
And the sons of Cush: Seba and Havilah and Sabtah and Raamah and Sabteca; and the sons of Raamah: Sheba and Dedan.
υἱοὶ δὲ χους σαβα καὶ ευίλα καὶ σαβαθα καὶ ρεγμα καὶ σαβακαθα υἱοὶ δὲ ρεγμα σαβα καὶ δαδαν
- 8 Kouch te gen yon lòt pitit gason yo te rele: Nimwòd. Nimwòd sa a, se premye moun ki te gwo chèf sou latè.
And Cush was the father of Nimrod, who was the first of the great men of the earth.
χους δὲ ἐγέννησεν τὸν νεβρωδ οὗτος ἦρξατο εἶναι γίγας ἐπὶ τῆς γῆς
- 9 Se te yon gwo chasè devan Seyè a. Se poutèt sa yo di. Gwo chasè devan Bondye tankou Nimwòd.
He was a very great bowman, so that there is a saying, Like Nimrod, a very great bowman.
οὗτος ἦν γίγας κυνηγὸς ἐναντίον κυρίου τοῦ θεοῦ διὰ τοῦτο ἐροῦσιν ὡς νεβρωδ γίγας κυνηγὸς ἐναντίον κυρίου
- 10 Nan peyi kote li t'ap gouvènen an te gen lavil sa yo: Babèl, Erèk, Akad, Kalne nan peyi Chenea.
And at the first, his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.
καὶ ἐγένετο ἀρχὴ τῆς βασιλείας αὐτοῦ βαβυλῶν καὶ ορεχ καὶ αρχαδ καὶ χαλανη ἐν τῇ γῆ σεννααρ
- 11 Apre sa, li kite peyi a, li ale lavil Asou. Men lavil li bati yo: Neniv, Reobòt-Ir, Kalak.
From that land he went out into Assyria, building Nineveh with its wide streets and Calah,
ἐκ τῆς γῆς ἐκείνης ἐξῆλθεν ασσουρ καὶ ὠκοδόμησεν τὴν νινευη καὶ τὴν ροωβωθ πόλιν καὶ τὴν χαλαχ
- 12 Lèfini, li bati lavil Rezèm ant Neniv ak Kalak. Kalak sa a te yon gwo lavil.
And Resen between Nineveh and Calah, which is a very great town.
καὶ τὴν δασεμ ἀνὰ μέσον νινευη καὶ ἀνὰ μέσον χαλαχ αὕτη ἡ πόλις ἡ μεγάλη

- 13 Mizrayim fè pitit. Se yo ki zansèt moun peyi Lidi, peyi Anan, peyi Leyab ak peyi Naftou,
And Mizraim was the father of the Ludim and Anamim and Lehabim and Naphtuhim;
 και μεσραιμ ἐγέννησεν τοὺς λουδιμ και τοὺς ενεμετιμ και τοὺς λαβιμ και τοὺς νεφθαλιμ
- 14 peyi Patwous, peyi Kaslou ak peyi Kaftò. Se nan peyi Kaslou sa a moun Filisti yo soti.
And Pathrusim and Casluhim and Caphtorim, from whom came the Philistines.
 και τοὺς πατροσωνιμ και τοὺς χασλωνιμ ὅθεν ἐξῆλθεν ἐκεῖθεν φυλιστιμ και τοὺς κερφοριμ
- 15 ¶ Premye pitit Kanaran se te Sidon. Apre sa vin Et.
And Canaan was the father of Zidon, who was his oldest son, and Heth,
 χανααν δὲ ἐγέννησεν τὸν σιδῶνα πρωτότοκον και τὸν χερταῖον
- 16 Se Kanaran tout ki papa Jebis, Amori, Gigach,
And the Jebusite and the Amorite and the Girgashite,
 και τὸν ιεβουσαῖον και τὸν αμορραῖον και τὸν γεργεςαῖον
- 17 Evi, Aka, Seni,
And the Hivite and the Arkite and the Sinite,
 και τὸν ευαῖον και τὸν αρουκαῖον και τὸν ασενναῖον
- 18 Avad, Zema, Amat. Apre sa tout fanmi Kanaran yo gaye.
And the Arvadite and the Zemarite and the Hamathite; after that the families of the Canaanites went far and wide in all directions;
 και τὸν ἀράδιον και τὸν σαρραῖον και τὸν αμαθι και μετὰ τοῦτο διεσπάρησαν αἱ φυλαὶ τῶν χανααῖων
- 19 Lizyè tè moun Kanaran yo pati depi lavil Sidon, li mete tèt sou Gera jouk li rive Gaza. Apre sa, li vire sou Sodòm ak Gomò, Adma ak Seboyim jouk li rive Lecha.
Their country stretching from Zidon to Gaza, in the direction of Gerar; and to Lasha, in the direction of Sodom and Gomorrah and Admah and Zeboiim.
 και ἐγένοντο τὰ ὄρια τῶν χανααῖων ἀπὸ σιδῶνος ἕως ἐλθεῖν εἰς γεραρα και γάζαν ἕως ἐλθεῖν σοδομων και γομορρας αδαμα και σεβωιμ ἕως λασα
- 20 Se tout pitit ak pitit pitit Kam yo sa, yo chak sou tè pa yo, yo chak ak lang yo. Yo t'ap viv ansanm, fanmi ak fanmi, nasyon ak nasyon.
All these, with their different families, languages, lands, and nations, are the offspring of Ham.
 οὗτοι υἱοὶ χαμ ἐν ταῖς φυλαῖς αὐτῶν κατὰ γλώσσας αὐτῶν ἐν ταῖς χώραις αὐτῶν και ἐν τοῖς ἔθνεσιν αὐτῶν
- 21 ¶ Sèm te gran frè Jafè. Li te gen anpil pitit tou. Se li ki te zansèt tout pitit Ebè yo.
And Shem, the older brother of Japheth, the father of the children of Eber, had other sons in addition.
 και τῷ σημ ἐγενήθη και αὐτῷ πατρι πάντων τῶν υἱῶν εβερ ἀδελφῷ ιαφεθ τοῦ μείζονος
- 22 Men pitit gason Sèm yo. Se te Elam, Asou, Apachad, Lidi ak Aram.
These are the sons of Shem: Elam and Asshur and Arpachshad and Lud and Aram.
 υἱοὶ σημ αιλाम και ασσουρ και αρφαξαδ και λουδ και αραμ και καιναν
- 23 Men pitit Aram yo. Se te Ouz, Oul, Getè ak Mach.
And the sons of Aram: Uz and Hul and Gether and Mash.
 και υἱοὶ αραμ ως και ουλ και γαθερ και μοσοχ
- 24 Se Apachad ki te papa Chelak. Chelak menm te papa Ebè.
And Arpachshad became the father of Shelah; and Shelah became the father of Eber.
 και αρφαξαδ ἐγέννησεν τὸν καιναν και καιναν ἐγέννησεν τὸν σαλα σαλα δὲ ἐγέννησεν τὸν εβερ
- 25 Ebè te gen de pitit gason. Yonn te rele Pelèg, paske se nan tan li moun sou latè te divize yonn ak lòt. Yo te rele frè l' la Joktan.
And Eber had two sons: the name of the one was Peleg, because in his time the peoples of the earth became separate; and his brother's name was Joktan.
 και τῷ εβερ ἐγενήθησαν δύο υἱοὶ ὄνομα τῷ ἐνὶ φαλεκ ὅτι ἐν ταῖς ἡμέραις αὐτοῦ διεμερίσθη ἡ γῆ και ὄνομα τῷ ἀδελφῷ αὐτοῦ ιεκταν
- 26 Joktan te papa Almodad, Chelèf, Azmavèt, Jerak,
And Joktan was the father of Almodad and Sheleph and Hazarmaveth and Jerah
 ιεκταν δὲ ἐγέννησεν τὸν ελμοδαδ και τὸν σαλεφ και ασαρμωθ και ιαραχ

- 27 Adoram, Ouzal, Dikla,
And Hadoram and Uzal and Diklah
καὶ οδορρα καὶ αὐζήλ καὶ δεκλα
- 28 Obal, Abimayèl, Seba,
And Obal and Abimael and Sheba
καὶ αβιμεηλ καὶ σαβευ
- 29 Ofi, Avila ak Jobab. Yo tout se pitit Joktan yo te ye.
And Ophir and Havilah and Jobab; all these were the sons of Joktan.
καὶ ουφιρ καὶ ευίλα καὶ ιωβαβ πάντες οὔτοι υἱοὶ ιεκταν
- 30 Tè kote yo t'ap viv la te pran depi lavil Mecha, li moute kote lavil Sefa, jouk mòn ki bò kote solèy leve a.
And their country was from Mesha, in the direction of Sephar, the mountain of the east.
καὶ ἐγένετο ἡ κατοίκησις αὐτῶν ἀπὸ μασση ἕως ἐλθεῖν εἰς σωφρηρα ὄρος ἀνατολῶν
- 31 Se tout pitit ak pitit pitit Sèm yo sa, yo chak sou tè pa yo, yo chak ak lang pa yo. Yo t'ap viv ansanm, fanmi ak fanmi, nasyon ak nasyon.
These, with their families and their languages and their lands and their nations, are the offspring of Shem.
οὔτοι υἱοὶ σημ ἐν ταῖς φυλαῖς αὐτῶν κατὰ γλώσσας αὐτῶν ἐν ταῖς χώραις αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν
- 32 tout moun sa yo se branch fanmi pitit Noe yo, dapre zansèt yo, nasyon pa nasyon. Apre gwo inondasyon an, tout nasyon ki sou latè soti nan pitit Noe yo.
These are the families of the sons of Noah, in the order of their generations and their nations: from these came all the nations of the earth after the great flow of waters.
αὗται αἱ φυλαὶ υἱῶν νοε κατὰ γενεσεῖς αὐτῶν κατὰ τὰ ἔθνη αὐτῶν ἀπὸ τούτων διεσπάρησαν νῆσοι τῶν ἔθνων ἐπὶ τῆς γῆς μετὰ τὸν κατακλυσμόν
- 1 ¶ Nan konmansman, tout moun sou latè te pale yon sèl lang, yonn te konprann lòt.
And all the earth had one language and one tongue.
καὶ ἦν πᾶσα ἡ γῆ χειλὸς ἓν καὶ φωνὴ μία πᾶσιν
- 2 Apre yo pati soti kote solèy leve a, yo rive nan yon plenn nan peyi Chenea. Yo moute kay yo la, yo rete.
And it came about that in their wandering from the east, they came to a stretch of flat country in the land of Shinar, and there they made their living-place.
καὶ ἐγένετο ἐν τῷ κινήσει αὐτοῦς ἀπὸ ἀνατολῶν εὗρον πεδῖον ἐν γῆ σεννααρ καὶ κατόκησαν ἐκεῖ
- 3 Lè sa a, yonn di lòt. Mezanmi, vini non! Ann fè briks. Ann kwit yo nan dife. Se konsa, yo pran briks sèvi wòch pou bati kay, yo pran asfat sèvi mòtye.
And they said one to another, Come, let us make bricks, burning them well. And they had bricks for stone, putting them together with sticky earth.
καὶ εἶπεν ἄνθρωπος τῷ πλησίον δεῦτε πλινθεύσωμεν πλίνθους καὶ ὀπτήσωμεν αὐτὰς πυρὶ καὶ ἐγένετο αὐτοῖς ἡ πλίνθος εἰς λίθον καὶ ἄσφαλτος ἦν αὐτοῖς ὁ πηλός
- 4 Apre sa, yo di. Annou wè! Ann bati yon gwo lavil pou nou rete ak yon gwo gwo kay tout won byen wo ki rive jouk nan syèl la. Konsa tout moun va respekte nou, yo p'ap ka gaye nou toupatou sou latè.
And they said, Come, let us make a town, and a tower whose top will go up as high as heaven; and let us make a great name for ourselves, so that we may not be wanderers over the face of the earth.
καὶ εἶπαν δεῦτε οἰκοδομήσωμεν ἑαυτοῖς πόλιν καὶ πύργον οὗ ἡ κεφαλὴ ἔσται ἕως τοῦ οὐρανοῦ καὶ ποιήσωμεν ἑαυτοῖς ὄνομα πρὸ τοῦ διασπαρῆναι ἐπὶ προσώπου πάσης τῆς γῆς
- 5 ¶ Seyè a desann pou l' wè lavil la ansanm ak gwo kay won moun yo t'ap bati a.
And the Lord came down to see the town and the tower which the children of men were building.
καὶ κατέβη κύριος ἰδεῖν τὴν πόλιν καὶ τὸν πύργον ὃν ὠκοδόμησαν οἱ υἱοὶ τῶν ἀνθρώπων
- 6 Epi li di. Koulye a, gade! Yo tout fè yon sèl pèp. Yo tout yo pale yon sèl lang. Gade sa yo konmanse ap fè. Talè konsa y'ap pare pou yo fè sa yo vle.
And the Lord said, See, they are all one people and have all one language; and this is only the start of what they may do: and now it will not be possible to keep them from any purpose of theirs.
καὶ εἶπεν κύριος ἰδοὺ γένος ἓν καὶ χειλὸς ἓν πάντων καὶ τοῦτο ἤρξαντο ποιῆσαι καὶ νῦν οὐκ ἐκλείψει ἐξ αὐτῶν πάντα ὅσα ἂν ἐπιθῶνται ποιεῖν
- 7 Bon. N'ap desann, n'ap mele lang yo. Konsa, yonn p'ap ka konprann sa lòt ap di.
Come, let us go down and take away the sense of their language, so that they will not be able to make themselves clear to one another.
δεῦτε καὶ καταβάντες συγγέωμεν ἐκεῖ αὐτῶν τὴν γλῶσσαν ἵνα μὴ ἀκούσωσιν ἕκαστος τὴν φωνὴν τοῦ πλησίον
- 8 Se konsa Seyè a gaye yo toupatou sou latè. Yo sispann bati lavil la.
So the Lord God sent them away into every part of the earth: and they gave up building their town.
καὶ διέσπειρεν αὐτοῦς κύριος ἐκεῖθεν ἐπὶ πρόσωπον πάσης τῆς γῆς καὶ ἐπαύσαντο οἰκοδομοῦντες τὴν πόλιν καὶ τὸν πύργον

- 9 Se poutèt sa yo rele lavil la Babèl, paske se la Seyè a te mele lang tout moun ki rete sou latè, li fè yo pati, li gaye yo toupatou sou latè.
So it was named Babel, because there the Lord took away the sense of all languages and from there the Lord sent them away over all the face of the earth.
διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς σύγχυσις ὅτι ἐκεῖ συνέχευεν κύριος τὰ χεῖλη πάσης τῆς γῆς καὶ ἐκεῖθεν διέσπειρεν αὐτοὺς κύριος ὁ θεὸς ἐπὶ πρόσωπον πάσης τῆς γῆς
- 10 ¶ Men pitit pitit Sèm yo. Dezan apre inondasyon an, Sèm te gen santan (100 an) lè li fè yon pitit gason yo rele Apachad.
These are the generations of Shem. Shem was a hundred years old when he became the father of Arpachshad, two years after the great flow of waters;
καὶ αὐταὶ αἱ γενεαὶ σὴμ σὴμ υἱὸς ἑκατὸν ἐτῶν ὅτε ἐγέννησεν τὸν αρφαξὰδ δευτέρου ἔτους μετὰ τὸν κατακλυσμόν
- 11 Apre sa, li viv senksanzan (500 an) ankò. Li te fè lòt pitit gason ak pitit fi.
And after the birth of Arpachshad, Shem went on living for five hundred years, and had sons and daughters:
καὶ ἔζησεν σὴμ μετὰ τὸ γεννηθῆαι αὐτὸν τὸν αρφαξὰδ πεντακόσια ἔτη καὶ ἐγέννησεν υἱὸς καὶ θυγατέρας καὶ ἀπέθανεν
- 12 Apachad te gen trannsenkan lè li te fè yon pitit gason yo rele Chela.
And Arpachshad was thirty-five years old when he became the father of Shelah:
καὶ ἔζησεν αρφαξὰδ ἑκατὸν τριάκοντα πέντε ἔτη καὶ ἐγέννησεν τὸν καιναν
- 13 Apre sa, li viv katsantwazan (403 an) ankò. Li te fè lòt pitit gason ak pitit fi.
And after the birth of Shelah, Arpachshad went on living for four hundred and three years, and had sons and daughters:
καὶ ἔζησεν αρφαξὰδ μετὰ τὸ γεννηθῆαι αὐτὸν τὸν καιναν ἔτη τετρακόσια τριάκοντα καὶ ἐγέννησεν υἱὸς καὶ θυγατέρας καὶ ἀπέθανεν καὶ ἔζησεν καιναν ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν σαλα καὶ αἱ ἔζησεν καιναν μετὰ τὸ γεννηθῆαι αὐτὸν τὸν σαλα ἔτη τριακόσια τριάκοντα καὶ ἐγέννησεν υἱὸς καὶ θυγατέρας καὶ ἀπέθανεν
- 14 Chela te gen trantan lè li fè yon pitit gason yo rele Ebè.
And Shelah was thirty years old when he became the father of Eber:
καὶ ἔζησεν σαλα ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν εβερ
- 15 Apre sa, li viv katsantwazan (403 an) ankò. Li te fè lòt pitit gason ak pitit fi.
And after the birth of Eber, Shelah went on living for four hundred and three years, and had sons and daughters:
καὶ ἔζησεν σαλα μετὰ τὸ γεννηθῆαι αὐτὸν τὸν εβερ τριακόσια τριάκοντα ἔτη καὶ ἐγέννησεν υἱὸς καὶ θυγατέρας καὶ ἀπέθανεν
- 16 Ebè te gen tranntatran lè li fè yon pitit gason yo rele Pelèg.
And Eber was thirty-four years old when he became the father of Peleg:
καὶ ἔζησεν εβερ ἑκατὸν τριάκοντα τέσσαρα ἔτη καὶ ἐγέννησεν τὸν φαλεκ
- 17 Apre sa, li viv katsantrantan (430 an). Li te fè lòt pitit gason ak pitit fi.
And after the birth of Peleg, Eber went on living for four hundred and thirty years, and had sons and daughters:
καὶ ἔζησεν εβερ μετὰ τὸ γεννηθῆαι αὐτὸν τὸν φαλεκ ἔτη τριακόσια ἐβδομήκοντα καὶ ἐγέννησεν υἱὸς καὶ θυγατέρας καὶ ἀπέθανεν
- 18 Pelèg te gen trantan lè li fè yon pitit gason yo rele Reou.
And Peleg was thirty years old when he became the father of Reu:
καὶ ἔζησεν φαλεκ ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν ραγαν
- 19 Apre sa, li viv desannevan (209 an) ankò. Li te fè lòt pitit gason ak pitit fi.
And after the birth of Reu, Peleg went on living for two hundred and nine years, and had sons and daughters:
καὶ ἔζησεν φαλεκ μετὰ τὸ γεννηθῆαι αὐτὸν τὸν ραγαν διακόσια ἑννέα ἔτη καὶ ἐγέννησεν υἱὸς καὶ θυγατέρας καὶ ἀπέθανεν
- 20 Reou te gen tranndezan lè li fè yon pitit gason yo rele Sewoug.
And Reu was thirty-two years old when he became the father of Serug:
καὶ ἔζησεν ραγαν ἑκατὸν τριάκοντα δύο ἔτη καὶ ἐγέννησεν τὸν σερουχ
- 21 Apre sa, li viv desansetan (207 an) ankò. Li te fè lòt pitit gason ak pitit fi.
And after the birth of Serug, Reu went on living for two hundred and seven years, and had sons and daughters:
καὶ ἔζησεν ραγαν μετὰ τὸ γεννηθῆαι αὐτὸν τὸν σερουχ διακόσια ἑπτὰ ἔτη καὶ ἐγέννησεν υἱὸς καὶ θυγατέρας καὶ ἀπέθανεν
- 22 Sewoug te gen trantan lè li fè yon pitit gason yo rele Nakò.
And Serug was thirty years old when he became the father of Nahor:
καὶ ἔζησεν σερουχ ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν ναχωρ

- 23 Apre sa, li viv desanzan (200 an) ankò. Li te fè lòt pitit gason ak pitit fi.
And after the birth of Nahor, Serug went on living for two hundred years, and had sons and daughters:
καὶ ἔζησεν σερουχ μετὰ τὸ γεννηῆσαι αὐτὸν τὸν ναχωρ ἑτη διακόσια καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν
- 24 Nakò te gen ventnevan lè li fè yon pitit gason yo rele Terak.
And Nahor was twenty-nine years old when he became the father of Terah:
καὶ ἔζησεν ναχωρ ἑτη ἑβδομήκοντα ἑννέα καὶ ἐγέννησεν τὸν θαρα
- 25 Apre sa, li viv sandiznevan (119 an) ankò. Li te fè lòt pitit gason ak pitit fi.
And after the birth of Terah, Nahor went on living for a hundred and nineteen years, and had sons and daughters:
καὶ ἔζησεν ναχωρ μετὰ τὸ γεννηῆσαι αὐτὸν τὸν θαρα ἑτη ἑκατὸν εἴκοσι ἑννέα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν
- 26 Terak te gen swasannizan lè li fè twa pitit gason yo rele Abram, Nakò ak Aran.
And Terah was seventy years old when he became the father of Abram, Nahor, and Haran.
καὶ ἔζησεν θαρα ἑβδομήκοντα ἑτη καὶ ἐγέννησεν τὸν αβραμ καὶ τὸν ναχωρ καὶ τὸν αρραν
- 27 ¶ Men pitit ak pitit pitit Terak yo: Terak te papa Abram, Nakò ak Aran. Aran te papa Lòt.
These are the generations of Terah: Terah was the father of Abram, Nahor, and Haran; and Haran was the father of Lot.
αὗται δὲ αἱ γενεαί θαρα θαρα ἐγέννησεν τὸν αβραμ καὶ τὸν ναχωρ καὶ τὸν αρραν καὶ αρραν ἐγέννησεν τὸν λωτ
- 28 Aran mouri anvan papa l'. Li mouri lavil Our nan peyi Kalde kote l' te fèt la.
And death came to Haran when he was with his father Terah in the land of his birth, Ur of the Chaldees.
καὶ ἀπέθανεν αρραν ἐνώπιον θαρα τοῦ πατρὸς αὐτοῦ ἐν τῇ γῆ ἣ ἐγενήθη ἐν τῇ χώρᾳ τῶν χαλδαίων
- 29 Abram ak Nakò te fè pozisyon. Abram marye ak Sarayi, Nakò marye ak Milka, pitit fi Aran. Aran te gen yon lòt pitit ankò yo te rele Jiska.
And Abram and Nahor took wives for themselves: the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah.
καὶ ἔλαβον αβραμ καὶ ναχωρ ἑαυτοῖς γυναῖκας ὄνομα τῇ γυναικὶ αβραμ σαρα καὶ ὄνομα τῇ γυναικὶ ναχωρ μελχα θυγάτηρ αρραν πατήρ μελχα καὶ πατήρ ιεσχα
- 30 Sarayi pa t' gen pitit, li pa t' ka fè pitit.
And Sarai had no child.
καὶ ἦν σαρα στειρα καὶ οὐκ ἐτεκνοποιεῖ
- 31 Terak pran pitit li, Abram, pitit pitit li, Lòt, ki te pitit Aran, ansanm ak bèlfi li Sarayi ki te madanm Abram, pitit li. Li pati ak yo, li kite lavil Our nan peyi Kalde pou li ale nan peyi Kanaran. Men lè yo rive lavil Karan, yo te rete la.
And Terah took Abram, his son, and Lot, the son of Haran, and Sarai, his daughter-in-law, the wife of his son Abram and they went out from Ur of the Chaldees, to go to the land of Canaan; and they came to Haran, and were there for some time.
καὶ ἔλαβεν θαρα τὸν αβραμ υἱὸν αὐτοῦ καὶ τὸν λωτ υἱὸν αρραν υἱὸν τοῦ υἱοῦ αὐτοῦ καὶ τὴν σαραν τὴν νόμφην αὐτοῦ γυναῖκα αβραμ τοῦ υἱοῦ αὐτοῦ καὶ ἐξήγαγεν αὐτοὺς ἐκ τῆς χώρας τῶν χαλδαίων πορευθῆναι εἰς τὴν γῆν χanaan καὶ ἦλθεν ἕως χαρραν καὶ κατόκησεν ἐκεῖ
- 32 Se la Terak mouri. Li te gen desansenkan (205 an).
And all the years of Terah's life were two hundred and five: and Terah came to his end in Haran.
καὶ ἐγένοντο αἱ ἡμέραι θαρα ἐν χαρραν διακόσια πέντε ἑτη καὶ ἀπέθανεν θαρα ἐν χαρραν
- 1 ¶ Seyè a di Abram konsa. Pati, kite peyi ou la. Kite tout fanmi ou. Kite kay papa ou, ale nan peyi m'a moutre ou la.
Now the Lord said to Abram, Go out from your country and from your family and from your father's house, into the land to which I will be your guide:
καὶ εἶπεν κύριος τῷ αβραμ ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου εἰς τὴν γῆν ἣν ἄν σοι δεῖξω
- 2 M'ap ba ou anpil pitit pitit. Y'a tounen yon gwo nasyon. m'a beni ou. Y'a nonmen non ou toupatou; w'a sèvi yon benediksyon pou tout moun.
And I will make of you a great nation, blessing you and making your name great; and you will be a blessing:
καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ εὐλογήσω σε καὶ μεγαλυνῶ τὸ ὄνομά σου καὶ ἔσῃ εὐλογητός
- 3 M'ap voye benediksyon mwen sou tout moun ki va mande benediksyon pou ou. Men, m'ap madichonnen tout moun ki va ba ou madichon. Gremesi ou, tout nasyon sou latè va jwenn benediksyon.
To them who are good to you will I give blessing, and on him who does you wrong will I put my curse: and you will become a name of blessing to all the families of the earth.
καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε καὶ τοὺς καταρωμένους σε καταράσομαι καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς

- 4 ¶ Abram pati jan Seyè a te di l' la. Lòt pati ansanm avè l' tou. Abram te gen swasannkenzan lè li kite Karan.
So Abram went as the Lord had said to him, and Lot went with him: Abram was seventy-five years old when he went away from Haran.
καὶ ἐπορεύθη αβραμ καθάπερ ἐλάλησεν αὐτῷ κύριος καὶ ὄχρετο μετ' αὐτοῦ λωτ αβραμ δὲ ἦν ἐτῶν ἑβδομήκοντα πέντε ὅτε ἐξῆλθεν ἐκ χαρραν
- 5 Abram pran Sarayi, madanm li, Lòt, pitit frè li a, ansanm ak tout byen li te genyen ak tout domestik li te gen avè l' nan lavil Karan, yo tout yo pati pou Kanaran. Yo rive nan peyi a.
And Abram took Sarai, his wife, and Lot, his brother's son, and all their goods and the servants which they had got in Haran, and they went out to go to the land of Canaan.
καὶ ἔλαβεν αβραμ τὴν σαραν γυναῖκα αὐτοῦ καὶ τὸν λωτ υἱὸν τοῦ ἀδελφοῦ αὐτοῦ καὶ πάντα τὰ ὑπάρχοντα αὐτῶν ὅσα ἐκτήσαντο καὶ πᾶσαν ψυχὴν ἣν ἐκτήσαντο ἐν χαρραν καὶ ἐξῆλθοσαν πορευθῆναι εἰς γῆν χανααν καὶ ἦλθον εἰς γῆν χανααν
- 6 ¶ Abram mache nan tout peyi a, jouk li rive kote yo rele Sichèm, bò pye bwadchenn More a. Lè sa a se moun Kanaran yo ki te rete nan peyi a.
And Abram went through the land till he came to Shechem, to the holy tree of Moreh. At that time, the Canaanites were still living in the land.
καὶ διώδευσεν αβραμ τὴν γῆν εἰς τὸ μῆκος αὐτῆς ἕως τοῦ τόπου συχεμ ἐπὶ τὴν δρυὸν τὴν ὑψηλὴν οἱ δὲ χαναανῖοι τότε κατόκουν τὴν γῆν
- 7 Abram fè yon vizyon, li wè Seyè a ki di l'. Men peyi m'ap bay pitit pitit ou yo a. Se la Abram bati yon lotèl pou Seyè a ki te parèt devan li nan vizyon an.
And the Lord came to Abram, and said, I will give all this land to your seed; then Abram made an altar there to the Lord who had let himself be seen by him.
καὶ ὤφθη κύριος τῷ αβραμ καὶ εἶπεν αὐτῷ τῷ σπέρματί σου δώσω τὴν γῆν ταύτην καὶ ὀκοδόμησεν ἐκεῖ αβραμ θυσιαστήριον κυρίῳ τῷ ὀφθέντι αὐτῷ
- 8 Apre sa, li pati ankò, li ale nan mòn ki toupre lavil Betèl, sou bò solèy leve. Li moute tant li la. Betèl te sou bò lanmè, Ayi te sou bò solèy leve. Abram bati yon lotèl pou Seyè a la tou, epi li fè sèvis pou li.
And moving on from there to the mountain on the east of Beth-el, he put up his tent, having Beth-el on the west and Ai on the east: and there he made an altar and gave worship to the name of the Lord.
καὶ ἀπέστη ἐκεῖθεν εἰς τὸ ὄρος κατ' ἀνατολὰς βαιθηλ καὶ ἔστησεν ἐκεῖ τὴν σκηνὴν αὐτοῦ βαιθηλ κατὰ θάλασσαν καὶ αγγαι κατ' ἀνατολὰς καὶ ὀκοδόμησεν ἐκεῖ θυσιαστήριον τῷ κυρίῳ καὶ ἐπεκαλέσατο ἐπὶ τῷ ὀνόματι κυρίου
- 9 Li vwayaje toujou, li desann nan direksyon sid, bout pou bout jouk li rive nan rejyon Negèn la.
And he went on, journeying still to the South.
καὶ ἀπῆρεν αβραμ καὶ πορευθεὶς ἐστρατοπέδευσεν ἐν τῇ ἐρήμῳ
- 10 ¶ Men, grangou tonbe sou peyi a, pa t' gen manje menm. Se poutèt sa Abram te desann nan peyi Lejip. Li rete la yon bon bout tan.
And because there was little food to be had in that land, he went down into Egypt.
καὶ ἐγένετο λιμὸς ἐπὶ τῆς γῆς καὶ κατέβη αβραμ εἰς αἴγυπτον παροικῆσαι ἐκεῖ ὅτι ἐνίσχυσεν ὁ λιμὸς ἐπὶ τῆς γῆς
- 11 Li te prèt pou antre nan peyi Lejip lè li di Sarayi, madanm li. Koute non. Ou se yon bèl fanm.
Now when he came near to Egypt, he said to Sarai, his wife, Truly, you are a fair woman and beautiful to the eye;
ἐγένετο δὲ ἡνῖκα ἤγγισεν αβραμ εἰσελθεῖν εἰς αἴγυπτον εἶπεν αβραμ σαρα τῇ γυναίκα αὐτοῦ γινώσκω ἐγὼ ὅτι γυνὴ εὐπρόσωπος εἶ
- 12 Lè gason nan peyi Lejip yo wè ou, yo pral di: Se madanm li wi! Epi y'a touye m' pou yo sa pran ou nan men m'.
And I am certain that when the men of Egypt see you, they will say, This is his wife: and they will put me to death and keep you.
ἔσται οὖν ὡς ἂν ἴδωσίν σε οἱ αἰγύπτιοι ἐροῦσιν ὅτι γυνὴ αὐτοῦ αὕτη καὶ ἀποκτενοῦσίν με σὲ δὲ περιποιήσονται
- 13 Tanpri, di yo se sè mwen ou ye pou yo pa touye m', pou yo ka aji byen avè m' poutèt ou.
Say, then, that you are my sister, and so it will be well with me because of you, and my life will be kept safe on your account.
εἶπὸν οὖν ὅτι ἀδελφὴ αὐτοῦ εἰμι ὅπως ἂν εὖ μοι γένηται διὰ σέ καὶ ζήσεται ἡ ψυχὴ μου ἕνεκεν σοῦ
- 14 ¶ Se konsa, rive Abram rive nan peyi Lejip, mesye yo gen tan wè jan Sarayi te yon bèl fanm.
And so it was that when Abram came into Egypt, the men of Egypt, looking on the woman, saw that she was fair.
ἐγένετο δὲ ἡνῖκα εἰσῆλθεν αβραμ εἰς αἴγυπτον ἰδόντες οἱ αἰγύπτιοι τὴν γυναῖκα ὅτι καλὴ ἦν σφόδρα
- 15 Kèk grannèg nan gouvènman an wè sa tou, y al di farawon an jan li te bèl. Epi yo mennen Sarayi nan palè a.
And Pharaoh's great men, having seen her, said words in praise of her to Pharaoh, and she was taken into Pharaoh's house.
καὶ εἶδον αὐτὴν οἱ ἄρχοντες φαραω καὶ ἐπήνεσαν αὐτὴν πρὸς φαραω καὶ εἰσήγαγον αὐτὴν εἰς τὸν οἶκον φαραω
- 16 Poutèt Sarayi, farawon an te aji byen ak Abram. Li ba li kantite mouton, kabrit, bèf, bourik, chamo, san konte esklav, fanm kou gason, pou sèvi l'.
And because of her, he was good to Abram, and he had sheep and oxen and asses, and men-servants and women-servants, and camels.
καὶ τῷ αβραμ εὖ ἐχρήσαντο δι' αὐτὴν καὶ ἐγένοντο αὐτῷ πρόβατα καὶ μόσχοι καὶ ὄνοι παῖδες καὶ παιδίσκαι ἡμίονοι καὶ κάμηλοι

- 17 Men, paske farawon an te pran Sarayi, madanm Abram, pou madanm li, Seyè a voye yon bann move maladi sou li ak sou moun ki te nan palè a.
And the Lord sent great troubles on Pharaoh's house because of Sarai, Abram's wife.
 και ητασεν ο θεος τον φαραω ετασμοις μεγαλοις και πονηροις και τον οικον αυτου περι σαρας της γυναικος αβραμ
- 18 Lè sa a, farawon an fè rele Abram, li di li. Kisa ou fè m' konsa? Poukisa ou pa t' di m' se madanm ou Sarayi ye?
Then Pharaoh sent for Abram, and said, What have you done to me? why did you not say that she was your wife?
 καλέσας δε φαραω τον αβραμ ειπεν τι τουτο εποιησας μοι οτι ουκ απηγγειλας μοι οτι γυνη σου εστιν
- 19 Poukisa ou te di m' se sè ou li ye? Mwen pa ta janm pran l' pou madanm mwen. Monchè, men madanm ou. Pran l', al fè wout ou.
Why did you say that she was your sister? so that I took her for my wife: now, take your wife and go on your way.
 ινα τι ειπας οτι αδελφη μου εστιν και ελαβον αυτην εμαυτω εις γυναικα και νυν ιδου η γυνη σου εναντιον σου λαβων αποτρεχε
- 20 Farawon an pase moun li yo lòd pou fè Abram pati kite peyi a, li menm ansanm ak madanm li avèk tout sa ki te pou li.
And Pharaoh gave orders to his men, and they sent him on his way, with his wife and all he had.
 και ενετειλαιο φαραω ανδρασιν περι αβραμ συμπροπεμψαι αυτον και την γυναικα αυτου και παντα οσα ην αυτω και λωτ μετ' αυτου
- 1 ¶ Abram kite peyi Lejip, li moute nan nò, li tounen nan rejyon Negèv la, ansanm ak madanm li avèk tout sa li genyen. Lòt, neve l' la, te avèk li tou.
And Abram went up out of Egypt with his wife and all he had, and Lot with him, and they came in to the South.
 ανεβη δε αβραμ εξ αιγυπτου αυτους και η γυνη αυτου και παντα τα αυτου και λωτ μετ' αυτου εις την ερημον
- 2 Abram te rich anpil, li te gen anpil mouton, anpil kabrit ak anpil bèf, li te gen anpil lajan ak anpil lò.
Now Abram had great wealth of cattle and silver and gold.
 αβραμ δε ην πλουσιος σφοδρα κτηνεσιν και αργυριω και χρυσιω
- 3 Li vwayaje toujou jouk li kite Negèv la dèyè. Bout pou bout li rive bò Betèl, kote li te moute tant li anvan an, ant lavil Betèl ak lavil Ayi.
And travelling on from the South, he came to Beth-el, to the place where his tent had been before, between Beth-el and Ai;
 και επορευθη οθεν ηλθεν εις την ερημον εως βαιθηλ εως του τοπου ου ην η σκηνη αυτου το προτερον ανα μεσον βαιθηλ και ανα μεσον αγγαι
- 4 Li tounen kote li te moute yon lotèl premye fwa a. Li fè sèvis pou Bondye ankò.
To the place where he had made his first altar, and there Abram gave worship to the name of the Lord.
 εις τον τοπον του θυσιαστηριου ου εποιησεν εκει την αρχην και επεκαλεσατο εκει αβραμ το ονομα κυριου
- 5 ¶ Lòt menm, neve ki t'ap vwayaje ansanm avèk Abram lan, te gen mouton ak bèf pa l' tou. Li te gen moun tout avèk li.
And Lot, who went with him, had flocks and herds and tents;
 και λωτ τω συμπορευομενω μετα αβραμ ην προβατα και βοες και σκηναι
- 6 Peyi a te vin twò piti pou yo de a rete ansanm, paske yo te gen twòp zannimo pou bay manje.
So that the land was not wide enough for the two of them: their property was so great that there was not room for them together.
 και ουκ εχωρει αυτους η γη κατοικειν αμα οτι ην τα υπαρχοντα αυτων πολλα και ουκ εδυναντο κατοικειν αμα
- 7 Se konsa, te vin gen yon kabouyay ant gadò mouton Abram yo ak gadò mouton Lòt yo. Lè sa a, se moun Kanaran yo ak moun Ferezi yo ki te rete nan peyi a.
And there was an argument between the keepers of Abram's cattle and the keepers of Lot's cattle: at that time the Canaanites and Perizzites were still living in the land.
 και εγενετο μαχη ανα μεσον των ποιμενων των κτηνων του αβραμ και ανα μεσον των ποιμενων των κτηνων του λωτ οι δε χαναναιοι και οι φερεζαιοι τότε κατφικουν την γην
- 8 Abram di Lòt konsa. Monchè, se fanmi nou ye. Pa gen rezon pou nou gen kont yonn ak lòt, ni pou gadò ou yo gen kont ak gadò pa m' yo.
Then Abram said to Lot, Let there be no argument between me and you, and between my herdmen and your herdmen, for we are brothers.
 ειπεν δε αβραμ τω λωτ μη εστω μαχη ανα μεσον εμου και σου και ανα μεσον των ποιμενων μου και ανα μεσον των ποιμενων σου οτι ανθρωποι αδελφοι ημεις εσμεν
- 9 Men tout peyi a devan nou! Ann separe. Si ou fè bò dwat, m'ap fè bò gòch. Si ou fè bò gòch, m'ap fè bò dwat.
Is not all the land before you? then let us go our separate ways: if you go to the left, I will go to the right; or if you take the right, I will go to the left.
 ουκ ιδου πασα η γη εναντιον σου εστιν διαχωρισθητι αρ' εμου ει συ εις αριστερα εγω εις δεξια ει δε συ εις δεξια εγω εις αριστερα

- 10 ¶ Lèt voye je l' toupatou, li gade plenn Jouden an byen gade. tout plenn lan, rive jouk Zoa, te wouze nèt ale. Jaden yo te tankou jaden Seyè a, tankou nan peyi Lejip. (Lè sa a, Seyè a pa t' ankò disparèt lavil Sodòm ak Gomò.)
And Lot, lifting up his eyes and looking an the valley of Jordan, saw that it was well watered everywhere, before the Lord had sent destruction on Sodom and Gomorrah; it was like the garden of the Lord, like the land of Egypt, on the way to Zoar.
 και ἐπάρας λωτ τοὺς ὀφθαλμοὺς αὐτοῦ εἶδεν πᾶσαν τὴν περιχώρον τοῦ ἰορδάνου ὅτι πᾶσα ἦν ποτιζομένη πρὸ τοῦ καταστρέψαι τὸν θεὸν σοδομα καὶ γομορρα ὡς ὁ παράδεισος τοῦ θεοῦ καὶ ὡς ἡ γῆ αἰ γόπτου ἕως ἔλθειν εἰς ζογορα
- 11 Lèt chwazi plenn Jouden an pou li. Li pati nan direksyon solèy leve. Se konsa de mesye yo te separe.
So Lot took for himself all the valley of Jordan, and went to the east, and they were parted from one another.
 και ἐξελέξατο ἑαυτῷ λωτ πᾶσαν τὴν περιχώρον τοῦ ἰορδάνου καὶ ἀπῆρεν λωτ ἀπὸ ἀνατολῶν καὶ διεχωρίσθησαν ἕκαστος ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ
- 12 Abram rete nan peyi Kanaran. Lèt menm al moute kay li nan mitan lavil yo ki te nan plenn lan. Li moute kay li bò lavil Sodòm.
Abram went on living in the land of Canaan, and Lot went to the lowland towns, moving his tent as far as Sodom.
 अबραμ δὲ κατόκησεν ἐν γῆ χανααν λωτ δὲ κατόκησεν ἐν πόλει τῶν περιχώρων καὶ ἐσκήνωσεν ἐν σοδομοις
- 13 Moun Sodòm yo te move moun anpil. Yo t'ap fè anpil peche kont Seyè a.
Now the men of Sodom were evil, and great sinners before the Lord.
 οἱ δὲ ἄνθρωποι οἱ ἐν σοδομοις πονηροὶ καὶ ἁμαρτωλοὶ ἐναντίον τοῦ θεοῦ σφόδρα
- 14 ¶ Lè Lèt fin ale, Seyè a di Abram konsa. Kanpe kote ou ye a, voye je ou toupatou, nan tout direksyon: nò, sid, lès, lwès,
And the Lord had said to Abram, after Lot was parted from him, From this place where you are take a look to the north and to the south, to the east and to the west:
 ὁ δὲ θεὸς εἶπεν τῷ अबραμ μετὰ τὸ διαχωρισθῆναι τὸν λωτ ἀπ' αὐτοῦ ἀναβλέψας τοῖς ὀφθαλμοῖς σου ἰδὲ ἀπὸ τοῦ τόπου οὗ νῦν σὺ εἶ πρὸς βορρᾶν καὶ λίβρα καὶ ἀνατολὰς καὶ θάλασσαν
- 15 paske mwen pral ba ou tout tè ou wè a pou ou ak pou pitit pitit ou yo pou tout tan.
For all the land which you see I will give to you and to your seed for ever.
 ὅτι πᾶσαν τὴν γῆν ἣν σὺ ὄρᾳς σοὶ δώσω αὐτήν καὶ τῷ σπέρματί σου ἕως τοῦ αἰῶνος
- 16 Mapral ba ou anpil pitit pitit. Si yon moun ka konte tout grenn pousyè ki sou latè, la rive konte pitit pitit ou yo tou.
And I will make your children like the dust of the earth, so that if the dust of the earth may be numbered, then will your children be numbered.
 και ποιήσω τὸ σπέρμα σου ὡς τὴν ἄμμιον τῆς γῆς εἰ δύνатаί τις ἐξαριθμηῆσαι τὴν ἄμμιον τῆς γῆς καὶ τὸ σπέρμα σου ἐξαριθμηθήσεται
- 17 Bon. Koulye a, ou mèt pwonmennen mache nan tout peyi a, paske se ou menm mwen pral bay li.
Come, go through all the land from one end to the other for I will give it to you.
 ἀναστὰς διόδουσον τὴν γῆν εἰς τε τὸ μῆκος αὐτῆς καὶ εἰς τὸ πλάτος ὅτι σοὶ δώσω αὐτήν
- 18 Se konsa, Abram ranmase tout zafè l', li vin rete bò pye bwadchenn Mamre yo, toupren Ebwon. Se la li bati yon lotèl pou Seyè a.
And Abram, moving his tent, came and made his living-place by the holy tree of Mamre, which is in Hebron, and made an altar there to the Lord.
 και ἀποσκηνώσας अबραμ ἐλθὼν κατόκησεν παρὰ τὴν δρῦν τὴν μαμβρη ἣ ἦν ἐν χεβρων καὶ ὠκοδόμησεν ἐκεῖ θυσιαστήριον κυριῷ
- 1 ¶ Lè sa a, Anmrafèl te wa Chenea, Ajòk te wa Elaza, Kedòlaòmè te wa Elam, Tideal te wa lòt nasyon yo.
Now in the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of Goiim,
 ἐγένετο δὲ ἐν τῇ βασιλείᾳ τῆ ἀμαρφαλ βασιλέως σεννααρ αριωχ βασιλεὺς ελλασαρ καὶ χοδολλογομορ βασιλεὺς αϊλαμ καὶ θαργαλ βασιλεὺς ἐθνῶν
- 2 Yo kat yo leve, y al fè lagè ak senk lòt wa. Bera ki te wa Sodòm, Bicha ki te wa Gomò, Cheneab ki te wa Adma, Chemebè ki te wa zeboyim yo, ak wa peyi Bela a. Peyi sa a te rele Zoa tou.
They made war with Bera, king of Sodom, and with Birsha, king of Gomorrah, Shinab, king of Admah, and Shemeber, king of Zeboiim, and the king of Bela (which is Zoar).
 ἐποίησαν πόλεμον μετὰ βαλλα βασιλέως σοδομων καὶ μετὰ βαρσα βασιλέως γομορρας καὶ σεννααρ βασιλέως αδαμα καὶ συμβορ βασιλέως σεβουμ καὶ βασιλέως βαλακ αὕτη ἐστὶν σηγωρ
- 3 Senk wa sa yo mete tèt yo ansanm, yo reyini nan Fon Sidim lan kote lanmè Sèl la ye a.
All these came together in the valley of Siddim (which is the Salt Sea).
 πάντες οὗτοι συνεφώνησαν ἐπὶ τὴν φάραγγα τὴν ἀλυκὴν αὕτη ἡ θάλασσα τῶν ἀλῶν
- 4 Pandan douzan, senk wa sa yo te soumèt devan Kedòlaòmè. Lanne ki fè yo trèzan an, yo revòlte.
For twelve years they were under the rule of Chedorlaomer, but in the thirteenth year they put off his control.
 δώδεκα ἔτη ἐδούλευον τῷ χοδολλογομορ τῷ δὲ τρισκαιδεκάτῳ ἔτει ἀπέστησαν

- 5 Lanne apre sa, ki pou ta fè yo katòzan nan pozisyon sa a, Kedòlaòmè ansanm ak twa wa ki te mete tèt ansanm ak li yo vin rive. Yo bat refayim yo nan lavil Astawòt-Kanayim, yo bat zouzim yo nan lavil Am, yo bat emim yo nan laplenn Chave-Kiryatayim.
And in the fourteenth year, Chedorlaomer and the kings who were on his side, overcame the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim,
 ἐν δὲ τῷ τεσσαρεσκαίδεκάτῳ ἔτει ἦλθεν χοδολλογομορ καὶ οἱ βασιλεῖς οἱ μετ' αὐτοῦ καὶ κατέκοψαν τοὺς γίγαντας τοὺς ἐν ἀσταρωθ καρναῖν καὶ ἔθνη ἰσχυρὰ ἅμα αὐτοῖς καὶ τοὺς οἰκιστοὺς τοὺς ἐν σαυη τῆ πόλει
- 6 Yo bat orit yo sou mòn Seyi, jouk bò kote pye bwadchenn Paran an, ki toupre dezè a.
And the Horites in their mountain Seir, driving them as far as El-paran, which is near the waste land.
 καὶ τοὺς χορραῖους τοὺς ἐν τοῖς ὄρεσιν σηρ ἕως τῆς τερεμίνθου τῆς φαραν ἣ ἐστὶν ἐν τῆ ἐρήμῳ
- 7 Apre sa, yo kase tèt tounen, yo rive bò Sous jijman an, yo bat tout chèf moun Amelèk yo, yo pran tout bèt yo. Yo bat moun Amori yo tout ki rete Azazon-Tama, yo bat yo byen bat.
Then they came back to En-mishpat (which is Kadesh), making waste all the country of the Amalekites and of the Amorites living in Hazazon-tamar.
 καὶ ἀναστρέψαντες ἦλθσαν ἐπὶ τὴν πηγὴν τῆς κρίσεως αὕτη ἐστὶν καθὼς καὶ κατέκοψαν πάντας τοὺς ἄρχοντας ἀμαληκ καὶ τοὺς ἀμορραῖους τοὺς κατοικοῦντας ἐν ἀσασανθαμαρ
- 8 Lè sa a, wa Sodòm, wa Gomò, wa Adma, wa zeboyim ansanm ak wa Bela a, yo sot, yo pran pozisyon nan Fon Sidim lan pou yo goumen
And the king of Sodom with the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that is Zoar), went out, and put their forces in position in the valley of Siddim,
 ἐξῆλθεν δὲ βασιλεὺς σοδομων καὶ βασιλεὺς γομορρας καὶ βασιλεὺς ἀδαμα καὶ βασιλεὺς σεβωιμ καὶ βασιλεὺς βαλακ αὕτη ἐστὶν σηγορ καὶ παρετάξαντο αὐτοῖς εἰς πόλεμον ἐν τῆ κοιλάδι τῆ ἄλυκῆ
- 9 kont Kedòlaòmè, wa Elam, Tideal, wa lòt nasyon yo, Anmrafèl, wa Chenea ak Ajòch, wa Elaza. Sa te fè kat wa kont senk wa.
Against Chedorlaomer, king of Elam, and Tidal, king of Goiim, and Amraphel, king of Shinar, and Arioch, king of Ellasar: four kings against the five.
 πρὸς χοδολλογομορ βασιλέα αἰλαμ καὶ θαργαλ βασιλέα ἔθνων καὶ ἀμαρφαλ βασιλέα σενααρ καὶ ἀριοχ βασιλέα ἐλλασαρ οἱ τέσσαρες βασιλεῖς πρὸς τοὺς πέντε
- 10 Nan Fon Sidim lan te gen anpil twou byen fon ki te plen asfat. Pandan batay la, wa Sodòm ak wa Gomò yo pran kouri pou lènmi yo, yo te vle wete kò yo nan batay la, yo tonbe nan twou asfat yo.
 Lòt wa yo menm kouri al kache nan mòn.
Now the valley of Siddim was full of holes of sticky earth; and the kings of Sodom and Gomorrah were put to flight and came to their end there, but the rest got away to the mountain.
 ἡ δὲ κοιλάς ἡ ἄλυκῆ φρέατα φρέατα ἀσφάλτου ἔφυγεν δὲ βασιλεὺς σοδομων καὶ βασιλεὺς γομορρας καὶ ἐνέπεσαν ἐκεῖ οἱ δὲ καταλειφθέντες εἰς τὴν ὄρεινὴν ἔφυγον
- 11 Kat wa yo pran tout sa yo jwenn nan Sodòm ak Gomò, ata pwovizyon manje, epi y al fè wout yo.
And the four kings took all the goods and food from Sodom and Gomorrah and went on their way.
 ἔλαβον δὲ τὴν ἵππον πᾶσαν τὴν σοδομων καὶ γομορρας καὶ πάντα τὰ βρώματα αὐτῶν καὶ ἀπῆλθον
- 12 Yo pase men yo yo pran Lòt, pitit frè Abram lan, ansanm ak tout byen l' yo, paske se Sodòm Lòt te rete.
And in addition they took Lot, Abram's brother's son, who was living in Sodom, and all his goods.
 ἔλαβον δὲ καὶ τὸν λωτ υἱὸν τοῦ ἀδελφοῦ ἀβραμ καὶ τὴν ἀποσκευὴν αὐτοῦ καὶ ἀπόχοντο ἦν γὰρ κατοικῶν ἐν σοδομοῖς
- 13 ¶ Men, yonn nan mesye ki te chape nan batay la vin di Abram sa. Lè sa a, Abram te rete toupre pye bwadchenn Mamre a. Mamre sa a, se te yon moun Amori. Se te frè Echkol ak Ane. tout de mesye sa yo te pase kontra avèk Abram.
And one who had got away from the fight came and gave word of it to Abram the Hebrew, who was living by the holy tree of Mamre, the Amorite, the brother of Eshcol and Aner, who were friends of Abram.
 παραγενόμενος δὲ τῶν ἀνασωθέντων τις ἀπήγγειλεν ἀβραμ τῷ περάτῃ αὐτὸς δὲ κατόκει πρὸς τῆ δρυὶ τῆ μαμβρη ὁ ἀμορις τοῦ ἀδελφοῦ εσχολ καὶ ἀδελφοῦ ἀναν οἱ ἦσαν συνωμόται τοῦ ἀβραμ
- 14 Lè Abram vin konnen yo te fè neve l' la prizonye, li sanble tout domestik ki te fèt lakay li yo epi ki te konn goumen. Li pran twasandizwit (318) antou. Epi li file dèyè wa yo jouk lavil Dann.
And Abram, hearing that his brother's son had been made a prisoner, took a band of his trained men, three hundred and eighteen of them, sons of his house, and went after them as far as Dan.
 ἀκούσας δὲ ἀβραμ ὅτι ἠχμαλώτεται λωτ ὁ ἀδελφὸς αὐτοῦ ἠρίθμησεν τοὺς ἰδίους οἰκογενεῖς αὐτοῦ τριακοσίους δέκα καὶ ὀκτώ καὶ κατεδίωξεν ὀπίσω αὐτῶν ἕως δαν
- 15 La, yon jou lannwit, li separe mesye li yo, li fè yo fè de gwoup, epi li atake lènmi yo. Li bat yo byen bat, li kouri dèyè yo jouk yo rive Oba, ki sou bò nò lavil Damas.
And separating his forces by night, he overcame them, putting them to flight and going after them as far as Hobah, which is on the north side of Damascus.
 καὶ ἐπέπεσεν ἐπ' αὐτοὺς τὴν νύκτα αὐτὸς καὶ οἱ παῖδες αὐτοῦ καὶ ἐπάταξεν αὐτοὺς καὶ ἐδίωξεν αὐτοὺς ἕως χοβα ἣ ἐστὶν ἐν ἀριστερᾷ δαμασκοῦ
- 16 Li reprann tout byen yo te pran yo, li mennen Lòt, neve li a, tounen lakay li ansanm ak tout byen l' yo, tout medam yo ak tout pèp la.
And he got back all the goods, and Lot, his brother's son, with his goods and the women and the people.
 καὶ ἀπέστρεψεν πᾶσαν τὴν ἵππον σοδομων καὶ λωτ τὸν ἀδελφὸν αὐτοῦ ἀπέστρεψεν καὶ τὰ ὑπάρχοντα αὐτοῦ καὶ τὰς γυναῖκας καὶ τὸν λαόν

- 17 ¶ Apre Abram te fin kraze Kedòlaòmè ansanm ak tout lòt wa ki te fè tèt ansanm ak Kedòlaòmè yo, li t'ap tounen lakay li. Wa Sodòm lan vin rankontre l' nan Fon Chave a ki rele Fon Wa a tou.
And when he was coming back after putting to flight Chedorlaomer and the other kings, he had a meeting with the king of Sodom in the valley of Shaveh, that is, the King's Valley.
 ἐξῆλθεν δὲ βασιλεὺς σοδομῶν εἰς συνάντησιν αὐτῷ μετὰ τὸ ἀναστρέψαι αὐτὸν ἀπὸ τῆς κοπῆς τοῦ χοδολλογομορ καὶ τῶν βασιλέων τῶν μετ' αὐτοῦ εἰς τὴν κοιλάδα τὴν σαυη τοῦτο ἦν τὸ πεδίον βασιλέως
- 18 Mèlkisedèk menm ki te wa peyi Salèm fè pote pen ak diven vini. Se yon prèt ki t'ap sèvi Bondye ki anwo nan syèl la li te ye.
And Melchizedek, king of Salem, the priest of the Most High God, took bread and wine,
 καὶ μελχισεδεκ βασιλεὺς σαλημ ἐξήνεγκεν ἄρτους καὶ οἶνον ἦν δὲ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου
- 19 Li beni Abram, li di. Se pou Bondye ki anwo nan syèl la, li menm ki fè syèl la ak latè a, beni Abram.
And blessing him, said, May the blessing of the Most High God, maker of heaven and earth, be on Abram:
 καὶ ἠλόγησεν τὸν αβραμ καὶ εἶπεν εὐλογημένος αβραμ τῷ θεῷ τῷ ὑψίστῳ ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν
- 20 Lwanj pou Bondye ki anwo nan syèl la. Se li menm ki te lage lènmi ou yo nan men ou. Apre sa, Abram ba li yon dizyèm nan tout sa li te pran.
And let the Most High God be praised, who has given into your hands those who were against you. Then Abram gave him a tenth of all the goods he had taken.
 καὶ εὐλογητὸς ὁ θεὸς ὁ ὑψίστος ὃς παρέδωκεν τοὺς ἐχθρούς σου ὑποχειρίους σοι καὶ ἔδωκεν αὐτῷ δεκάτην ἀπὸ πάντων
- 21 ¶ Lèfini, wa Sodòm lan di Abram. Ou mèt gade tout byen yo pou ou. Men ban mwen moun yo sèlman.
And the king of Sodom said to Abram, Give me the prisoners and take the goods for yourself.
 εἶπεν δὲ βασιλεὺς σοδομῶν πρὸς αβραμ δός μοι τοὺς ἀνδρας τὴν δὲ ἵππον λαβὲ σεαυτῷ
- 22 Abram reponn wa Sodòm lan, li di l'. Mwen fè sèman devan Seyè a, Bondye ki anwo nan syèl la, li menm ki fè syèl la ak latè a,
But Abram said to the king of Sodom, I have taken an oath to the Lord, the Most High God, maker of heaven and earth,
 εἶπεν δὲ αβραμ πρὸς βασιλέα σοδομῶν ἐκτενω τὴν χειρά μου πρὸς τὸν θεὸν τὸν ὑψίστον ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν
- 23 mwen p'ap pran anyen nan sa ki pou ou, li te mèt yon ti moso fil, yon kòd sapat. Konsa, ou p'ap janm ka di se ou menm ki fè Abram rich.
That I will not take so much as a thread or the cord of a shoe of yours; so that you may not say, I have given wealth to Abram:
 εἰ ἀπὸ σπαρτίου ἕως σφαιρωτῆρος ὑποδήματος λήμψομαι ἀπὸ πάντων τῶν σῶν ἵνα μὴ εἴπῃς ὅτι ἐγὼ ἐπλούτισα τὸν αβραμ
- 24 Mwen pa bezwen anyen pou tèt pa m'. Men, m'ap asepte sa moun mwen yo te manje, ansanm ak pòsyon ki pou moun ki te mache avè m' yo. Wi, se pou Ane, Echkòl ak Mamre pran sa ki vin pou yo a.
Give me nothing but the food which the fighting-men who went with me have had; but let Aner and Eshcol and Mamre have their part of the goods.
 πλὴν ὧν ἔφαγον οἱ νεανίσκοι καὶ τῆς μερίδος τῶν ἀνδρῶν τῶν συμπορευθέντων μετ' ἐμοῦ εσχωλ αυναν μαμρη οὔτοι λήμψονται μερίδα
- 1 ¶ Apre bagay sa yo, Abram fè yon vizyon. Li wè Seyè a ki t'ap pale avè l'. Seyè a di l' konsa. Abram, ou pa bezwen pè anyen. Se mwen menm k'ap pwoteje ou. M' sere yon gwo gwo rekonpans pou ou.
After these things, the word of the Lord came to Abram in a vision, saying, Have no fear, Abram: I will keep you safe, and great will be your reward.
 μετὰ δὲ τὰ ῥήματα ταῦτα ἐγενήθη ῥῆμα κυρίου πρὸς αβραμ ἐν ὁράματι λέγων μὴ φοβοῦ αβραμ ἐγὼ ὑπερασπίζω σου ὁ μισθός σου πολὺς ἔσται σφόδρα
- 2 ¶ Abram di. Seyè, Bondye, kisa ou vle ban mwen? Mwen tout fin mouri, mwen pa gen pitit. Sèl moun lakay mwen ki pral eritye m', se Elyezè, moun peyi Damas la.
And Abram said, What will you give me? for I have no child and this Eliezer of Damascus will have all my wealth after me.
 λέγει δὲ αβραμ δέσποτα τί μοι δώσεις ἐγὼ δὲ ἀπολύομαι ἄτεκνος ὁ δὲ υἱὸς μασεκ τῆς οἰκογενοῦς μου οὔτος δαμασκὸς ελιεζερ
- 3 Abram di ankò. Gade! Ou pa ban m' pitit. Se yonn nan domestik mwen yo ki pral eritye m'.
And Abram said, You have given me no child, and a servant in my house will get the heritage.
 καὶ εἶπεν αβραμ ἐπειδὴ ἐμοὶ οὐκ ἔδωκας σπέρμα ὁ δὲ οἰκογενής μου κληρονομήσει με
- 4 Lè sa a, li tandè Seyè a ki di l' konsa. Non, se pa li menm ki pral eritye ou. Se pwòp pitit zantray ou ki pral eritye ou.
Then said the Lord, This man will not get the heritage, but a son of your body will have your property after you.
 καὶ εὐθὺς φωνὴ κυρίου ἐγένετο πρὸς αὐτὸν λέγων οὐ κληρονομήσει σε οὔτος ἀλλ' ὃς ἐξελεύσεται ἐκ σοῦ οὔτος κληρονομήσει σε
- 5 Seyè a fè Abram soti deyò, li di l' konsa Leve je ou, gade syèl la byen. Konte zetwal yo si ou kapab. Apre sa, li di. Pitit pitit ou yo va anpil tankou zetwal nan syèl la.
And he took him out into the open air, and said to him, Let your eyes be lifted to heaven, and see if the stars may be numbered; even so will your seed be.
 ἐξήγαγεν δὲ αὐτὸν ἔξω καὶ εἶπεν αὐτῷ ἀνάβλεπον διὴ εἰς τὸν οὐρανὸν καὶ ἀρίθμησον τοὺς ἀστέρας εἰ δυνήσῃ ἐξαριθμῆσαι αὐτούς καὶ εἶπεν οὔτως ἔσται τὸ σπέρμα σου

- 6 Abram mete konfyans li nan Seyè a, se konsa Seyè a fè l' gras.
And he had faith in the Lord, and it was put to his account as righteousness.
 και ἐπίστευσεν αβραμ τῷ θεῷ και ἐλογίσθη αὐτῷ εἰς δικαιοσύνην
- 7 ¶ Seyè a di. Se mwen menm, Seyè a, ki te fè ou soti lavil Our nan peyi Kalde a, pou m' te ka ba ou peyi sa a pou ou.
And he said to him, I am the Lord, who took you from Ur of the Chaldees, to give you this land for your heritage.
 εἶπεν δὲ πρὸς αὐτόν ἐγὼ ὁ θεὸς ὁ ἐξαγαγὼν σε ἐκ γῶρας χαλδαίων ὥστε δοῦναί σοι τὴν γῆν ταύτην κληρονομήσαι
- 8 Abram di. Seyè, Bondye, kijan pou m' fè konnen peyi sa a pou mwen vre?
And he said, O Lord God, how may I be certain that it will be mine?
 εἶπεν δὲ δέσποτα κύριε κατὰ τί γνώσομαι ὅτι κληρονομήσω αὐτήν
- 9 Seyè a di l'. Pran yon ti gazèl bèf twazan, yon femmèl kabrit twazan, yon belye twazan, yon toutrèl ak yon jenn pijon.
And he said, Take a young cow of three years old, and a she-goat of three years old, and a sheep of three years old, and a dove and a young pigeon.
 εἶπεν δὲ αὐτῷ λαβέ μοι δάμαλιν τριετίζουσαν και αἶγα τριετίζουσαν και κριὸν τριετίζοντα και τρυγόνα και περιστεράν
- 10 Abram al pran tout bèt sa yo, li koupe yo mitan pou mitan, li mete moso yo yonn anfas lòt. Men, li pa koupe zwazo yo an de.
All these he took, cutting them in two and putting one half opposite the other, but not cutting the birds in two.
 ἔλαβεν δὲ αὐτῷ πάντα ταῦτα και διεἴλεν αὐτὰ μέσα και ἔθηκεν αὐτὰ ἀντιπρόσωπα ἀλλήλοις τὰ δὲ ὄρνεα οὐ διεἴλεν
- 11 Chak fwa malfini karanklou vin pou desann sou vyann bèt yo, Abram pouse yo ale.
And evil birds came down on the bodies, but Abram sent them away.
 κατέβη δὲ ὄρνεα ἐπὶ τὰ σώματα τὰ διχοτομήματα αὐτῶν και συνεκάθισεν αὐτοῖς αβραμ
- 12 ¶ Solèy tapral kouche lè dòmi vòlè Abram. Li dòmi nèt ale. Epi yon sèl lapèz pran l' nan dòmi an. Kote l' te ye a vin fè tout nwa.
Now when the sun was going down, a deep sleep came on Abram, and a dark cloud of fear.
 περὶ δὲ ἡλίου δυσμῶς ἔκστασις ἐπέπεσεν τῷ αβραμ και ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ
- 13 Seyè a di l'. Konnen sa byen: Pitit pitit ou yo pral viv tankou etranje nan yon peyi ki pa pou yo. Y'ap fè yo tounen esklav, y'ap peze yo pandan katsanzan (400 an).
And he said to Abram, Truly, your seed will be living in a land which is not theirs, as servants to a people who will be cruel to them for four hundred years;
 και ἐρρέθη πρὸς αβραμ γινώσκων γνώση ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῆ οὐκ ἰδίᾳ και δουλώσουσιν αὐτοὺς και κακώσουσιν αὐτοὺς και ταπεινώσουσιν αὐτοὺς τετρακόσια ἔτη
- 14 Men, apre sa, m'ap pini nasyon ki va pran yo fè esklav la. Konsa, lè lè a va rive pou yo kite peyi sa a, y'a soti avèk anpil anpil richès.
But I will be the judge of that nation whose servants they are, and they will come out from among them with great wealth.
 τὸ δὲ ἔθνος ᾧ ἐὰν δουλεύουσιν κρινῶ ἐγὼ μετὰ δὲ ταῦτα ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς
- 15 Kanta ou menm, ou pral mouri ak kè poze, ou pral jwenn zansèt ou yo ki mouri deja. Wi, anvan ou antre anba tè, wa viv lontan san ankenn pwoblèm.
As for you, you will go to your fathers in peace; at the end of a long life you will be put in your last resting-place.
 σὺ δὲ ἀπελεύση πρὸς τοὺς πατέρας σου μετ' εἰρήνης ταφείς ἐν γῆρει καλῷ
- 16 Apre kat jenerasyon, pitit pitit ou yo va tounen isit la, paske se pou nou tann moun Amori yo rive nan dènye bout mechanste yo.
And in the fourth generation they will come back here; for at present the sin of the Amorite is not full.
 τετάρτη δὲ γενεὰ ἀποστραφήσονται ὧδε οὕτω γὰρ ἀναπεπλήρωται αἱ ἁμαρτίαι τῶν αμορραίων ἕως τοῦ νῦν
- 17 ¶ Apre solèy fin kouche, te fè nwa anpil. Epi men li, yon rechò ki t'ap fè lafimen ansanm ak yon gwò bwa dife tout limen parèt. Yo pase nan mitan moso vyann bèt yo.
Then when the sun went down and it was dark, he saw a smoking fire and a flaming light which went between the parts of the bodies.
 ἐπει δὲ ἐγένετο ὁ ἥλιος πρὸς δυσμῶς φλόξ ἐγένετο και ἰδοὺ κλίβανος καπνιζόμενος και λαμπάδες πυρός αἱ διήλθον ἀνὰ μέσον τῶν διχοτομημάτων τούτων
- 18 Se jou sa a Seyè a te pase kontra avèk Abram. Li di l' konsa M'ap bay pitit pitit ou yo tout peyi sa a, depi larivyè Lejip, rive jouk larivyè Lefrat la.
In that day the Lord made an agreement with Abram, and said, To your seed have I given this land from the river of Egypt to the great river, the river Euphrates:
 ἐν τῇ ἡμέρᾳ ἐκείνῃ διέθετο κύριος τῷ αβραμ διαθήκην λέγων τῷ σπέρματί σου δώσω τὴν γῆν ταύτην ἀπὸ τοῦ ποταμοῦ αἰγύπτου ἕως τοῦ ποταμοῦ τοῦ μεγάλου ποταμοῦ εὐφράτου
- 19 Sa vle di tout peyi kote moun Keni yo, moun Kenizi yo, moun Kadmon yo,
The Kenite, the Kenizzite, and the Kadmonite,
 τοὺς καιναίους και τοὺς κενεζαίους και τοὺς κεδμωναίους

- 20 moun Et yo, moun Ferezi yo, moun refayim yo,
And the Hittite, and the Perizzite, and the Rephaim,
καὶ τοὺς χετταίους καὶ τοὺς φερεζαίους καὶ τοὺς ραφαῖν
- 21 moun Amori yo, moun Kanaran yo, moun Gigach yo ak moun Jebis yo rete.
And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.
καὶ τοὺς αμορραίους καὶ τοὺς χαναναίους καὶ τοὺς ευαίους καὶ τοὺς γεργεσαίους καὶ τοὺς ιεβουσαίους
- 1 ¶ Sarayi, madanm Abram, pa t' janm fè pitit. Sarayi te gen yon sèvant, moun peyi Lejip, yo te rele Aga.
Now Sarai, Abram's wife, had given him no children; and she had a servant, a woman of Egypt whose name was Hagar.
σαρα δὲ ἡ γυνὴ αβραμ οὐκ ἔτικτεν αὐτῷ ἦν δὲ αὐτῇ παιδίσκη αἰγυπτία ἣ ὄνομα αγαρ
- 2 Sarayi di Abram konsa. Gade! Seyè a pa kite mwen fè pitit. Al kouche ak sèvant mwen an non. Ou pa janm konnen, li ka fè pitit pou mwen. Abram tonbe dakò ak sa Sarayi te di l' la.
And Sarai said to Abram, See, the Lord has not let me have children; go in to my servant, for I may get a family through her. And Abram did as Sarai said.
εἶπεν δὲ σαρα πρὸς αβραμ ἰδοὺ συνέκλεισέν με κύριος τοῦ μὴ τίκτειν εἰσελθε οὖν πρὸς τὴν παιδίσκην μου ἵνα τεκνοποιήσῃς ἐξ αὐτῆς ὑπήκουσεν δὲ αβραμ τῆς φωνῆς σαρας
- 3 Se konsa, Sarayi, madanm Abram, pran sèvant li a, Aga ki te moun peyi Lejip, li bay Abram li pou madanm. Lè sa a, Abram te gen tan gen dizan nan peyi Kanaran.
So after Abram had been living for ten years in the land of Canaan, Sarai took Hagar, her Egyptian servant, and gave her to Abram for his wife.
καὶ λαβοῦσα σαρα ἡ γυνὴ αβραμ αγαρ τὴν αἰγυπτίαν τὴν ἐναντῆς παιδίσκην μετὰ δέκα ἔτη τοῦ οἰκῆσαι αβραμ ἐν γῆ χανασαν καὶ ἔδωκεν αὐτὴν αβραμ τῷ ἀνδρὶ αὐτῆς αὐτῷ γυναῖκα
- 4 ¶ Abram kouche ak Aga. Aga vin ansent. Lè Aga wè li ansent, lògèy vire tèt li, li pa gade Sarayi, metrès li, pou anyen ankò.
And he went in to Hagar and she became with child, and when she saw that she was with child, she no longer had any respect for her master's wife.
καὶ εἰσήλθεν πρὸς αγαρ καὶ συνέλαβεν καὶ εἶδεν ὅτι ἐν γαστρὶ ἔχει καὶ ἠτιμιάσθη ἡ κυρία ἐναντίον αὐτῆς
- 5 Lè sa a, Sarayi di Abram. Se fòt ou wi si m'ap sibi tout wont sa a. Se mwen menm ki te ba ou sèvant mwen an pou madanm. Men, depi li wè li ansent lan, li pa gade m' pou anyen ankò. Se Seyè a ki pou jije m' avè ou.
And Sarai said to Abram, May my wrong be on you: I gave you my servant for your wife and when she saw that she was with child, she no longer had any respect for me: may the Lord be judge between you and me.
εἶπεν δὲ σαρα πρὸς αβραμ ἀδικοῦμαι ἐκ σοῦ ἐγὼ δέδωκα τὴν παιδίσκην μου εἰς τὸν κόλπον σου ἰδοῦσα δὲ ὅτι ἐν γαστρὶ ἔχει ἠτιμιάσθη ἐναντίον αὐτῆς κρίναι ὁ θεὸς ἀνά μέσον ἐμοῦ καὶ σοῦ
- 6 Abram reponn Sarayi, li di l'. Sèvant ou pou ou. Li sou zòd ou. Ou gen dwa fè sa ou vle avè l'. Se konsa, Sarayi pran maltrete Aga sitèlman, Aga blije sove kite kay la pou li.
And Abram said, The woman is in your power; do with her whatever seems good to you. And Sarai was cruel to her, so that she went running away from her.
εἶπεν δὲ αβραμ πρὸς σαραν ἰδοὺ ἡ παιδίσκη σου ἐν ταῖς χερσίν σου χρῶ αὐτῇ ὡς ἂν σοι ἄρεστόν ἦ καὶ ἐκάκωσεν αὐτὴν σαρα καὶ ἀπέδρα ἀπὸ προσώπου αὐτῆς
- 7 ¶ Zanj Seyè a kontre Aga bò yon sous dlo nan dezè a sou wout ki mennen nan peyi Chour la.
And an angel of the Lord came to her by a fountain of water in the waste land, by the fountain on the way to Shur.
εὔρεν δὲ αὐτὴν ἄγγελος κυρίου ἐπὶ τῆς πηγῆς τοῦ ὕδατος ἐν τῇ ἐρήμῳ ἐπὶ τῆς πηγῆς ἐν τῇ ὁδῷ σουρ
- 8 Li di l' konsa. Aga, sèvant Sarayi, kote ou sot la a? Kote ou prale? Aga reponn. M'ap kouri pou Sarayi, metrès mwen.
And he said, Hagar, Sarai's servant, where have you come from and where are you going? And she said, I am running away from Sarai, my master's wife.
καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου αγαρ παιδίσκη σαρας πῶθεν ἔρχῃ καὶ ποῦ πορεύῃ καὶ εἶπεν ἀπὸ προσώπου σαρας τῆς κυρίας μου ἐγὼ ἀποδιδράσκω
- 9 Zanj Seyè a di l'. Tounen lakay metrès ou, soumèt ou devan li.
And the angel said to her, Go back, and put yourself under her authority.
εἶπεν δὲ αὐτῇ ὁ ἄγγελος κυρίου ἀποστράφητι πρὸς τὴν κυρίαν σου καὶ ταπεινώθητι ὑπὸ τὰς χεῖρας αὐτῆς
- 10 ¶ Zanj lan di l' ankò. M'ap ba ou anpil anpil pitit pitit. Moun p'ap ka konte yo.
And the angel of the Lord said, Your seed will be greatly increased so that it may not be numbered.
καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου πληθύνων πληθύνῳ τὸ σπέρμα σου καὶ οὐκ ἀριθμηθήσεται ἀπὸ τοῦ πλήθους
- 11 Zanj lan di l' ankò. Gade! Ou ansent. Ou pral fè yon ti gason. Wa rele l' Izmayèl, paske Seyè a tandè rèl ou nan tray w'ap pase a.
And the angel of the Lord said, See, you are with child and will give birth to a son, to whom you will give the name Ishmael, because the ears of the Lord were open to your sorrow.
καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου ἰδοὺ σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἰσμαηλ ὅτι ἐπήκουσεν κύριος τῇ ταπεινώσει σου

- 12 Pitit gason ou lan va tankou yon bourik mawon. L'ap chache tout moun kont. tout moun va chache l' kont. Li p'ap mele ak tout frè l' yo. L'ap viv pou kont li.
And he will be like a mountain ass among men; his hand will be against every man and every man's hand against him, and he will keep his place against all his brothers.
οὗτος ἔσται ἄγροικος ἄνθρωπος αἱ χεῖρες αὐτοῦ ἐπὶ πάντας καὶ αἱ χεῖρες πάντων ἐπ' αὐτόν καὶ κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατοικήσει
- 13 Aga di nan kè l'. Ou kwè se vre se mwen ki wè moun ki wè m' lan? Se konsa li bay Seyè a yon non, li rele l': Ou se Bondye ki wè m' lan.
And to the Lord who was talking with her she gave this name, You are a God who is seen; for she said, Have I not even here in the waste land had a vision of God and am still living?
καὶ ἐκάλεσεν ἄγαρ τὸ ὄνομα κυρίου τοῦ λαλοῦντος πρὸς αὐτήν σὺ ὁ θεὸς ὁ ἐπιδὼν με ὅτι εἶπεν καὶ γὰρ ἐνώπιον εἶδον ὀφθέντα μοι
- 14 Se poutèt sa, yo rele pi dlo ki ant Kadès ak Barèd la: Pi moun vivan ki wè m' lan.
So that fountain was named, Fountain of Life and Vision: it is between Kadesh and Bered.
ἐνεκεν τούτου ἐκάλεσεν τὸ φρέαρ φρέαρ οὐ ἐνώπιον εἶδον ἰδοῦ ἀνὰ μέσον καθῆς καὶ ἀνὰ μέσον βαραδ
- 15 ¶ Aga fè yon pitit gason pou Abram. Abram rele pitit la Izmayèl.
And Hagar gave birth to a child, the son of Abram, to whom Abram gave the name of Ishmael.
καὶ ἔτεκεν ἄγαρ τῷ ἀβραμ υἱόν καὶ ἐκάλεσεν ἀβραμ τὸ ὄνομα τοῦ υἱοῦ αὐτοῦ ὄν ἔτεκεν αὐτῷ ἄγαρ ἰσμαηλ
- 16 Abram te gen katrevensizan lè Aga te fè Izmayèl.
Abram was eighty-six years old when Hagar gave birth to Ishmael.
ἀβραμ δὲ ἦν ὀγδοήκοντα ἕξ ἐτῶν ἡνίκα ἔτεκεν ἄγαρ τὸν ἰσμαηλ τῷ ἀβραμ
- 1 ¶ Le Abram rive sou katrevendisnevan laj, Seyè a parèt devan l', li di l' konsa. Mwen se Bondye ki gen tout pouvwa a. Se pou ou toujou fè sa m' di ou fè. Se pou ou mennen yon vi san repwòch.
When Abram was ninety-nine years old, the Lord came to him, and said, I am God, Ruler of all; go in my ways and be upright in all things,
ἐγένετο δὲ ἀβραμ ἐτῶν ἐνενήκοντα ἐννέα καὶ ὤφθη κύριος τῷ ἀβραμ καὶ εἶπεν αὐτῷ ἐγώ εἰμι ὁ θεὸς σου εὐαρέσται ἐναντίον ἐμοῦ καὶ γίνου ἄμωπτος
- 2 M'ap pase yon kontra avè ou, m'ap ba ou anpil anpil pitit pitit.
And I will make an agreement between you and me, and your offspring will be greatly increased.
καὶ θήσομαι τὴν διαθήκην μου ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ καὶ πληθυνῶ σε σφόδρα
- 3 Lè sa a, Abram mete ajenou, li bese tèt li jouk atè. Bondye pale avè l' ankò, li di l'.
And Abram went down on his face on the earth, and the Lord God went on talking with him, and said,
καὶ ἔπεσεν ἀβραμ ἐπὶ πρόσωπον αὐτοῦ καὶ ἐλάλησεν αὐτῷ ὁ θεὸς λέγων
- 4 ¶ -Men kontra m'ap pase avè ou la. W'ap zansèt moun anpil nasyon.
As for me, my agreement is made with you, and you will be the father of nations without end.
καὶ ἐγὼ ἰδοῦ ἡ διαθήκη μου μετὰ σοῦ καὶ ἔση πατήρ πλήθους ἐθνῶν
- 5 Yo p'ap rele ou Abram ankò. Men y'a rele ou Abraram, paske m'ap fè ou tounen zansèt moun anpil nasyon.
No longer will your name be Abram, but Abraham, for I have made you the father of a number of nations.
καὶ οὐ κληθήσεται ἔτι τὸ ὄνομά σου ἀβραμ ἀλλ' ἔσται τὸ ὄνομά σου ἀβρααμ ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε
- 6 M'ap ba ou anpil anpil pitit pitit. Y'ap tounen kantite nasyon. Anpil wa ap sot nan ras ou.
I will make you very fertile, so that nations will come from you and kings will be your offspring.
καὶ αὐξάνω σε σφόδρα σφόδρα καὶ θήσω σε εἰς ἔθνη καὶ βασιλεῖς ἐκ σοῦ ἐξελεύσονται
- 7 ¶ M'ap kenbe kontra m' lan avè ou, avèk tout ras ou. De pitit an pitit, se va yon kontra k'ap la pou tout tan. Se mwen k'ap Bondye ou, se mwen k'ap Bondye pitit pitit ou yo tou.
And I will make between me and you and your seed after you through all generations, an eternal agreement to be a God to you and to your seed after you.
καὶ στήσω τὴν διαθήκην μου ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ σέ εἰς γενεάς αὐτῶν εἰς διαθήκην αἰώνιον εἶναί σου θεὸς καὶ τοῦ σπέρματός σου μετὰ σέ
- 8 Ou wè tè kote ou rete tankou moun vini koulye a? Mwen gen pou m' ba ou l' ansanm ak tout pitit pitit ou yo. tout peyi Kanaran an ap rele ou pa ou pou tout tan. Wi, se mwen menm k'ap Bondye yo tout.
And to you and to your seed after you, I will give the land in which you are living, all the land of Canaan for an eternal heritage; and I will be their God.
καὶ δώσω σοι καὶ τῷ σπέρματί σου μετὰ σέ τὴν γῆν ἣν παροικεῖς πᾶσαν τὴν γῆν χανααν εἰς κατάσχεσιν αἰώνιον καὶ ἔσομαι αὐτοῖς θεός
- 9 Bondye di Abraram. Men ou menm ansanm ak tout ras ou, de pitit an pitit, se pou nou dakò pou nou kenbe kontra a avèk mwen.
And God said to Abraham, On your side, you are to keep the agreement, you and your seed after you through all generations.
καὶ εἶπεν ὁ θεὸς πρὸς ἀβρααμ σὺ δὲ τὴν διαθήκην μου διατηρήσεις σὺ καὶ τὸ σπέρμα σου μετὰ σέ εἰς τὰς γενεάς αὐτῶν

- 10 Men sa pou ou menm ansanm ak tout pitit ou yo pou nou dakò fè: se pou tout gason nan mitan nou sikonsi.
And this is the agreement which you are to keep with me, you and your seed after you: every male among you is to undergo circumcision.
 και αὕτη ἡ διαθήκη ἦν διατηρήσεις ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ σὲ εἰς τὰς γενεὰς αὐτῶν περιτμηθήσεται ὑμῶν πᾶν ἀρσενικόν
- 11 Depi koulye a, se pou nou sikonsi tout gason. Se pou sa sèvi yon siy pou moutre gen yon kontra ki pase ant nou menm avè m'.
In the flesh of your private parts you are to undergo it, as a mark of the agreement between me and you.
 και περιτμηθήσεθε τὴν σάρκα τῆς ἀκροβυστίας ὑμῶν καὶ ἔσται ἐν σημείῳ διαθήκης ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν
- 12 Se pou nou sikonsi tout gason wit jou apre yo fèt, li te mèt pitit moun lakay la, osinon pitit moun lòt nasyon ou pran pou travay lakay ou.
Every male among you, from one generation to another, is to undergo circumcision when he is eight days old, with every servant whose birth takes place in your house, or for whom you gave money to someone of another country, and not of your seed.
 και παιδίον ὀκτὼ ἡμερῶν περιτμηθήσεται ὑμῖν πᾶν ἀρσενικόν εἰς τὰς γενεὰς ὑμῶν ὁ οἰκογενῆς τῆς οἰκίας σου καὶ ὁ ἀργυρόνητος ἀπὸ παντὸς υἱοῦ ἀλλοτρίου ὃς οὐκ ἔστιν ἐκ τοῦ σπέρματός σου
- 13 Wi, se pou yo tout yo sikonsi, kit yo fèt lakay ou, kit yo fèt nan peyi etranje. Se va yon mak nan kò nou pou fè wè kontra mwen pase avèk nou an, se yon kontra ki la pou tout tan.
He who comes to birth in your house and he who is made yours for a price, all are to undergo circumcision; so that my agreement may be marked in your flesh, an agreement for all time.
 περιτομὴ περιτμηθήσεται ὁ οἰκογενῆς τῆς οἰκίας σου καὶ ὁ ἀργυρόνητος καὶ ἔσται ἡ διαθήκη μου ἐπὶ τῆς σαρκὸς ὑμῶν εἰς διαθήκην αἰώνιον
- 14 Si yon gason pa sikonsi, se pou yo disparèt li nan ras la, paske li pa t' kenbe kontra mwen fè ak nou an.
And any male who does not undergo circumcision will be cut off from his people: my agreement has been broken by him.
 και ἀπερίτμητος ἄρσεν ὃς οὐ περιτμηθήσεται τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ γένους αὐτῆς ὅτι τὴν διαθήκην μου διεσκέδασεν
- 15 ¶ Apre sa, Bondye di Abraram. Sarayi, madanm ou, p'ap rele Sarayi ankò. Men depi jòdi a y'a rele l' Sara.
And God said, As for Sarai, your wife, from now her name will be not Sarai, but Sarah.
 εἶπεν δὲ ὁ θεὸς τῷ ἀβρααμ σαρρα ἡ γυνὴ σου οὐ κληθήσεται τὸ ὄνομα αὐτῆς σαρρα ἀλλὰ σαρρα ἔσται τὸ ὄνομα αὐτῆς
- 16 M'ap beni madanm ou, m'ap fè l' ba ou yon pitit gason. M'ap beni l', m'ap fè l' tounen manman moun anpil nasyon. Anpil nan pitit pitit li yo va wa.
And I will give her a blessing so that you will have a son by her: truly my blessing will be on her, and she will be the mother of nations: kings of peoples will be her offspring.
 εὐλογῆσω δὲ αὐτὴν καὶ δώσω σοι ἐξ αὐτῆς τέκνον καὶ εὐλογῆσω αὐτὸν καὶ ἔσται εἰς ἔθνη καὶ βασιλεῖς ἔθνων ἐξ αὐτοῦ ἔσονται
- 17 Abraram mete ajenou, li bese tèt li jouk atè. Men, li tonbe ri lè l' chonje jan l' fin granmoun. Li t'ap di nan kè l'. Eske yon nonm ki gen santan ka fè pitit ankò? Eske Sara, yon fanm ki gen katrevendizan, ka vin ansent?
Then Abraham went down on his face, and laughing, said in his heart, May a man a hundred years old have a child? will Sarah, at ninety years old, give birth?
 και ἔπεσεν ἀβρααμ ἐπὶ πρόσωπον καὶ ἐγέλασεν καὶ εἶπεν ἐν τῇ διανοίᾳ αὐτοῦ λέγων εἰ τῷ ἑκατονταετείῳ γενήσεται καὶ εἰ σαρρα ἐνενήκοντα ἐτῶν οὐσα τέξεται
- 18 Li di Bondye. Tanpri, beni Izmayèl. Pa kite l' mourì!
And Abraham said to God, If only Ishmael's life might be your care!
 εἶπεν δὲ ἀβρααμ πρὸς τὸν θεόν ἰσμηλ. οὗτος ζήτω ἐναντίον σου
- 19 Men Bondye di l'. Non, se Sara madanm ou, ki gen pou fè yon pitit gason pou ou. W'a rele l' Izarak. M'ap kenbe kontra mwen avèk li, ansanm ak pitit pitit li yo. Pa bliye. Se va yon kontra k'ap la pou tout tan.
And God said, Not so; but Sarah, your wife, will have a son, and you will give him the name Isaac, and I will make my agreement with him for ever and with his seed after him.
 εἶπεν δὲ ὁ θεὸς τῷ ἀβρααμ ναὶ ἰδοὺ σαρρα ἡ γυνὴ σου τέξεται σοι υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἰσαακ καὶ στήσω τὴν διαθήκην μου πρὸς αὐτὸν εἰς διαθήκην αἰώνιον καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν
- 20 Ou mande m' pou m' pwoteje Izmayèl pou ou! M'ap fè l' pou ou! M'ap beni l', m'ap ba li anpil pitit ak anpil pitit pitit. Gen douz chèf k'ap soti nan fanmi li. M'ap fè pitit li yo tounen yon gwo nasyon.
As for Ishmael, I have given ear to your prayer: truly I have given him my blessing and I will make him fertile and give him great increase; he will be the father of twelve chiefs, and I will make him a great nation.
 περι δὲ ἰσμηλ ἰδοὺ ἐπήκουσά σου ἰδοὺ εὐλόγησα αὐτὸν καὶ αὐξάνω αὐτὸν καὶ πληθυνῶ αὐτὸν σφόδρα δώδεκα ἔθνη γεννήσει καὶ δώσω αὐτὸν εἰς ἔθνος μέγα
- 21 Men, m'ap kenbe kontra mwen an avèk Izarak, pitit gason Sara pral fè pou ou a. L'ap fèt lanne k'ap vini an, lè konsa.
But my agreement will be with Isaac, to whom Sarah will give birth a year from this time.
 τὴν δὲ διαθήκην μου στήσω πρὸς ἰσαακ ὃν τέξεται σοι σαρρα εἰς τὸν καιρὸν τοῦτον ἐν τῷ ἐνιαυτῷ τῷ ἐτέρῳ

- 22 Lè Bondye fin pale avèk Abraram, li kite l', li moute nan syèl.
And having said these words, God went up from Abraham.
 συνετέλεσεν δὲ λαλῶν πρὸς αὐτὸν καὶ ἀνέβη ὁ θεὸς ἀπὸ αβρααμ
- 23 ¶ Jou sa a Abraram pran Izmayèl, pitit gason li an, ak tout gason ki t'ap travay lakay li, kit yo te fèt nan kay la, kit se moun lòt nasyon li te pran pou sèvi l', li sikonsi yo tout menm jou a, jan Bondye te pase l' lòd la.
And Abraham took Ishmael, his son, and all whose birth had taken place in his house, and all his servants whom he had made his for a price, every male of his house, and on that very day he gave them circumcision in the flesh of their private parts as God had said to him.
 καὶ ἔλαβεν αβρααμ ἰσμαηλ τὸν υἱὸν αὐτοῦ καὶ πάντας τοὺς οἰκογενεῖς αὐτοῦ καὶ πάντας τοὺς ἀργυρωνήτους καὶ πᾶν ἄρσεν τῶν ἀνδρῶν τῶν ἐν τῷ οἴκῳ αβρααμ καὶ περιέτεμεν τὰς ἀκροβυστίας αὐτῶ ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης καθὰ ἐλάλησεν αὐτῷ ὁ θεός
- 24 Abraram poutèt pa l' te gen katrevendiznèvan lè l' te sikonsi.
Abraham was ninety-nine years old when he underwent circumcision.
 αβρααμ δὲ ἦν ἐνενήκοντα ἐννέα ἐτῶν ἠνίκα περιέτεμεν τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ
- 25 Izmayèl, pitit gason l' lan, te gen trèzan lè l' te sikonsi.
And Ishmael, his son, was thirteen years old when he underwent circumcision.
 ἰσμαηλ δὲ ὁ υἱὸς αὐτοῦ ἐτῶν δέκα τριῶν ἦν ἠνίκα περιετιμήθη τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ
- 26 Yo tout de, yo sikonsi yo menm jou
Abraham and Ishmael, his son, underwent circumcision on that very day.
 ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης περιετιμήθη αβρααμ καὶ ἰσμαηλ ὁ υἱὸς αὐτοῦ
- 27 ansanm ak tout domestik ki te lakay li, kit yo te fèt la, kit se achte li te achte yo nan men moun lòt nasyon yo.
And all the men of his house, those whose birth had taken place in the house and those whom he had got for money from men of other lands, underwent circumcision with him.
 καὶ πάντες οἱ ἄνδρες τοῦ οἴκου αὐτοῦ καὶ οἱ οἰκογενεῖς καὶ οἱ ἀργυρόνητοι ἐξ ἄλλογενῶν ἔθνων περιέτεμεν αὐτούς
- 1 ¶ Seyè a parèt devan Abraram bò pye bwadchenn Mamre yo. Abraram te chita nan papòt kay li, lè ki te fè pi cho nan lajounen an.
Now the Lord came to him by the holy tree of Mamre, when he was seated in the doorway of his tent in the middle of the day;
 ὤφθη δὲ αὐτῷ ὁ θεὸς πρὸς τῇ ὀρῷ τῇ μαμβρη καθήμενου αὐτοῦ ἐπὶ τῆς θύρας τῆς σκηνῆς αὐτοῦ μεσημβρίας
- 2 Abraram leve je l', li rete konsa li wè twa mesye kanpe devan li toupre pyebwa yo. Wè li wè yo, li leve nan papòt la, li kouri al jwenn yo, li bese tèt li jouk atè pou l' di yo bonjou.
And lifting up his eyes, he saw three men before him; and seeing them, he went quickly to them from the door of the tent, and went down on his face to the earth;
 ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν καὶ ἰδοὺ τρεῖς ἄνδρες εἰστήκεισαν ἐπάνω αὐτοῦ καὶ ἰδὼν προσέδραμεν εἰς συνάντησιν αὐτοῖς ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ καὶ προσεκύνησεν ἐπὶ τὴν γῆν
- 3 Li di. Mèt, tanpri. Pa pase devan lakay mwen san ou pa fè yon ti rete. Se sèvitè ou mwen ye.
And said, My Lord, if now I have grace in your eyes, do not go away from your servant:
 καὶ εἶπεν κύριε εἰ ἄρα εὗρον χάριν ἐναντίον σου μὴ παρέλθῃς τὸν παῖδά σου
- 4 Kite m' mande yo pote ti gout dlo pou lave pye ou. Lèfini, w'a pran yon ti repo anba pyebwa sa a.
Let me get water for washing your feet, and take your rest under the tree:
 λημφθήτω δὴ ὕδωρ καὶ νιψάτωσαν τοὺς πόδας ὑμῶν καὶ καταψύξατε ὑπὸ τὸ δένδρον
- 5 'a pote yon ti manje pou ou soutni kè ou pou ou reprann fòs pou ou ka kontinye vwayaj ou. Ou rive lakay mwen, mwen la pou m' sèvi ou. Yo reponn li: -Dakò. Ou mèt fè jan ou di a.
And let me get a bit of bread to keep up your strength, and after that you may go on your way: for this is why you have come to your servant. And they said, Let it be so.
 καὶ λήψομαι ἄρτον καὶ φάγεσθε καὶ μετὰ τοῦτο παρελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν οὐ εἵνεκεν ἐξεκλίνατε πρὸς τὸν παῖδα ὑμῶν καὶ εἶπαν οὕτως ποίησον καθὼς εἶρηκας
- 6 Abraram kouri lakay li, li ale jwenn Sara. Li di l' konsa. Fè vit. Pran trant liv farin bon kalite, mouye l', fè pen.
Then Abraham went quickly into the tent, and said to Sarah, Get three measures of meal straight away and make cakes.
 καὶ ἔσπευσεν αβρααμ ἐπὶ τὴν σκηνὴν πρὸς σαρραν καὶ εἶπεν αὐτῇ σπεῦσον καὶ φάρασσον τρία μέτρα σειμδάλεως καὶ ποίησον ἐγκρυφίας
- 7 Apre sa, Abraram kouri al nan bann bèt li yo, li pran yon jenn ti bèf byen gra, li bay yonn nan domestik li yo li pou li prese al kòche l'.
And running to the herd, he took a young ox, soft and fat, and gave it to the servant and he quickly made it ready;
 καὶ εἰς τὰς βόας ἔδραμεν αβρααμ καὶ ἔλαβεν μοσχάριον ἀπαλὸν καὶ καλὸν καὶ ἔδωκεν τῷ παιδί καὶ ἐτάχυνεν τοῦ ποιῆσαι αὐτό

- 8 Apre sa, li pran fwomaj, li pran lèt fre, li mete yo ansanm ak vyann yo te pare a, li sèvi mesye yo. Pandan yo t'ap manje, Abraram te kanpe bò kote yo anba pyebwa a.
And he took butter and milk and the young ox which he had made ready and put it before them, waiting by them under the tree while they took food.
 ἔλαβεν δὲ βούτυρον καὶ γάλα καὶ τὸ μοσχάριον ὃ ἐποίησεν καὶ παρέθηκεν αὐτοῖς καὶ ἐφάγουσαν αὐτοὺς δὲ παρρηστήκει αὐτοῖς ὑπὸ τὸ δένδρον
- 9 ¶ Lèfini, yo mande l'. Kote Sara, madanm ou? Li reponn. Li la wi, anndan kay la.
And they said to him, Where is Sarah your wife? And he said, She is in the tent.
 εἶπεν δὲ πρὸς αὐτόν ποῦ σαρρα ἡ γυνὴ σου ὃ δὲ ἀποκριθεὶς εἶπεν ἰδοὺ ἐν τῇ σκηνῇ
- 10 Yonn nan vizitè yo di l'. Mwen gen pou m' tounen isit la, lè konsa lanne k'ap vini an. Lè sa a, Sara, madanm ou, ap gen tan gen yon pitit gason. Sara menm te kanpe nan papòt la dèyè Abraram, li t'ap koute.
And he said, I will certainly come back to you in the spring, and Sarah your wife will have a son. And his words came to the ears of Sarah who was at the back of the tent-door.
 εἶπεν δὲ ἐπαναστρέφον ἦξω πρὸς σὲ κατὰ τὸν καιρὸν τούτων εἰς ὥρας καὶ ἔξει υἱὸν σαρρα ἡ γυνὴ σου σαρρα δὲ ἤκουσεν πρὸς τῇ θύρᾳ τῆς σκηνῆς οὕσα ὀπισθεν αὐτοῦ
- 11 Abraram ak Sara te fin vye granmoun. Yo te antre nan laj. Sara te sispann gen lalen li.
Now Abraham and Sarah were very old, and Sarah was past the time for giving birth.
 ἀβρααμ δὲ καὶ σαρρα πρεσβύτεροι προβεβηκότες ἡμερῶν ἐξέλειπεν δὲ σαρρα γίνεσθαι τὰ γυναικεῖα
- 12 Sara tonbe ri nan kè l', li t'ap di. Koulye a, kalite jan m' fin vye a, ou kwè lide m' ta sou gason toujou! Epitou, mari mwen, mèt mwen, fin granmoun!
And Sarah, laughing to herself, said, Now that I am used up am I still to have pleasure, my husband himself being old?
 ἐγέλασεν δὲ σαρρα ἐν ἑαυτῇ λέγουσα οὐπω μὲν μοι γέγονεν ἕως τοῦ νῦν ὃ δὲ κύριός μου πρεσβύτερος
- 13 Seyè a di Abraram. Sa ki gen la a pou Sara ri konsa, pou l'ap di nan kè l'. Eske mwen kapab fè pitit ankò, jan m' fin vye a?
And the Lord said, Why was Sarah laughing and saying, Is it possible for me, being old, to give birth to a child?
 καὶ εἶπεν κύριος πρὸς ἀβρααμ τί ἐστι ἐγέλασεν σαρρα ἐν ἑαυτῇ λέγουσα ἄρα γε ἀληθῶς τέξομαι ἐγὼ δὲ γεγήρακα
- 14 Bon. Eske gen kichòy ki twòp la a pou Mèt la fè? Sou dat mwen fikse a, m'a tounen pase wè ou ankò. Lè sa a, Sara va gen yon pitit gason.
Is there any wonder which the Lord is not able to do? At the time I said, in the spring, I will come back to you, and Sarah will have a child.
 μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα εἰς τὸν καιρὸν τούτων ἀναστρέψω πρὸς σὲ εἰς ὥρας καὶ ἔσται τῇ σαρρα υἱός
- 15 Sara te pè, li t'ap plede, li t'ap di. Mwen pa t' ri non! Men Seyè a di l'. Men wi, machè, ou te ri.
Then Sarah said, I was not laughing; for she was full of fear. And he said, No, but you were laughing.
 ἠρνήσατο δὲ σαρρα λέγουσα οὐκ ἐγέλασα ἐφοβήθη γάρ καὶ εἶπεν οὐχὶ ἀλλὰ ἐγέλασας
- 16 ¶ Mesye yo leve, yo pati, yo mete tèt sou Sodòm. Yo rive kote yo te ka voye je yo gade anba pou wè Sodòm. Abraram menm t'ap mache ak yo. Li t'ap kondi yo mete pi devan sou wout la.
And the men went on from there in the direction of Sodom; and Abraham went with them on their way.
 ἐξαναστάντες δὲ ἐκεῖθεν οἱ ἄνδρες κατέβλεψαν ἐπὶ πρόσωπον σοδομων καὶ γομορρας ἀβρααμ δὲ συνεπορεύετο μετ' αὐτῶν συμπροπέμων αὐτούς
- 17 Seyè a di nan kè l'. Mwen pa kapab kache Abraram sa m' pral fè a.
And the Lord said, Am I to keep back from Abraham the knowledge of what I do;
 ὃ δὲ κύριος εἶπεν μὴ κρύψω ἐγὼ ἀπὸ ἀβρααμ τοῦ παιδός μου ἃ ἐγὼ ποιῶ
- 18 Pitit pitit li yo pral tounen yon gwo nasyon ki va gen pouvwa. Gremesi Abraram, tout nasyon sou latè pral jwenn benediksyon.
Seeing that Abraham will certainly become a great and strong nation, and his name will be used by all the nations of the earth as a blessing?
 ἀβρααμ δὲ γινόμενος ἔσται εἰς ἔθνος μέγα καὶ πολὺ καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς
- 19 Mwen te chwazi l' pou l' te pase pitit li yo ak tout rèz fanmi l' k'ap vin apre li yo lòd pou yo mache nan chemen Seyè a met devan yo, pou yo fè sa ki kòrèk ak sa ki dwat devan Bondye. Se konsa m'a fè pou li tout sa mwen te pwomèt li a.
For I have made him mine so that he may give orders to his children and those of his line after him, to keep the ways of the Lord, to do what is good and right: so that the Lord may do to Abraham as he has said.
 ἦδειν γὰρ ὅτι συντάξει τοῖς υἱοῖς αὐτοῦ καὶ τῷ οἴκῳ αὐτοῦ μετ' αὐτόν καὶ φυλάξουσιν τὰς ὁδοὺς κυρίου ποιεῖν δικαιοσύνην καὶ κρίσιν ὅπως ἂν ἐπαγάγη κύριος ἐπὶ ἀβρααμ πάντα ὅσα ἐλάλησεν πρὸς αὐτόν
- 20 Apre sa, Seyè a di. Se pa ti kras bagay y'ap di sou moun Sodòm ak moun Gomò, paske peche moun sa yo lou anpil.
And the Lord said, Because the outcry against Sodom and Gomorrah is very great, and their sin is very evil,
 εἶπεν δὲ κύριος κραυγὴ σοδομων καὶ γομορρας πεπλήθυνται καὶ αἱ ἁμαρτίαι αὐτῶν μεγάλαί σφόδρα

- 21 M'ap desann pou m' wè ak je mwen si sa y'ap di sou yo a se vre. Si se pa vre, m'a konnen.
I will go down now, and see if their acts are as bad as they seem from the outcry which has come to me; and if they are not, I will see.
καταβῆς οὖν ὄψομαι εἰ κατὰ τὴν κραυγὴν αὐτῶν τὴν ἐρχομένην πρὸς με συντελοῦνται εἰ δὲ μὴ ἴνα γνῶ
- 22 Mesye yo pati, yo mete tèt sou Sodòm. Men, Seyè a te rete ak Abraram.
And the men, turning from that place, went on to Sodom: but Abraham was still waiting before the Lord.
καὶ ἀποστρέψαντες ἐκεῖθεν οἱ ἄνδρες ἦλθον εἰς σοδομα ἀβρααμ δὲ ἦν ἐστηκὼς ἐναντίον κυρίου
- 23 ¶ Abraram pwoche bò kote Seyè a, li mande l'. Eske se vre ou pral touye inonsan yo ansanm ak koupab yo?
And Abraham came near, and said, Will you let destruction come on the upright with the sinners?
καὶ ἐγγίσας ἀβρααμ εἶπεν μὴ συναπολέσῃς δίκαιον μετὰ ἀσεβοῦς καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής
- 24 Si gen senkant moun inonsan nan lavil la, èske w'ap detwi tout lavil la? Eske ou p'ap fè pa lavil la poutèt senkant inonsan sa yo?
If by chance there are fifty upright men in the town, will you give the place to destruction and not have mercy on it because of the fifty upright men?
ἐὰν ὄσιν πενήκοντα δίκαιοι ἐν τῇ πόλει ἀπολεῖς αὐτοῦς οὐκ ἀνήσεις πάντα τὸν τόπον ἕνεκεν τῶν πενήκοντα δικαίων ἐὰν ὄσιν ἐν αὐτῇ
- 25 Aa! Pou di w'ap fè inonsan peri ak koupab? Se pa posibil. Ou pa ka fè sa. Se lenjistis pou inonsan gen menm sò ak koupab. Non, sa pa ka fèt. Bondye k'ap jije tout moun sou tè a pa ka nan fè lenjistis.
Let such a thing be far from you, to put the upright to death with the sinner: will not the judge of all the earth do right?
μηδαμῶς σὺ ποιήσεις ὡς τὸ ῥῆμα τοῦτο τοῦ ἀποκτείνειν δίκαιον μετὰ ἀσεβοῦς καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής μηδαμῶς ὁ κρίνων πᾶσαν τὴν γῆν οὐ ποιήσεις κρίσιν
- 26 Seyè a reponn. Si mwen jwenn senkant inonsan nan lavil Sodòm, m'ap fè pa tout lavil la, poutèt senkant inonsan sa yo.
And the Lord said, If there are fifty upright men in the town, I will have mercy on it because of them.
εἶπεν δὲ κύριος ἐὰν εὔρω ἐν σοδομοῖς πενήκοντα δικαίους ἐν τῇ πόλει ἀφήσω πάντα τὸν τόπον δι' αὐτούς
- 27 Abraram pale ankò, li di. Eskize m' wi! Seyè, si m' penmèt mwen pale ankò. Se moun ase mwen ye, mwen pa gen dwa di ou anyen.
And Abraham answering said, Truly, I who am only dust, have undertaken to put my thoughts before the Lord:
καὶ ἀποκριθεὶς ἀβρααμ εἶπεν νῦν ἠρξάμην λαλῆσαι πρὸς τὸν κύριον ἐγὼ δὲ εἰμι γῆ καὶ σποδός
- 28 Men, si se karannsenk moun inonsan sèlman ou jwenn, èske ou pral detwi tout lavil la paske manke senk pou fè senkant lan? Seyè a reponn. Si mwen jwenn karannsenk inonsan sèlman, mwen p'ap detwi lavil la.
If by chance there are five less than fifty upright men, will you give up all the town to destruction because of these five? And he said, I will not give it to destruction if there are forty-five.
ἐὰν δὲ ἑλαττωθῶσιν οἱ πενήκοντα δίκαιοι πέντε ἀπολεῖς ἕνεκεν τῶν πέντε πᾶσαν τὴν πόλιν καὶ εἶπεν οὐ μὴ ἀπολέσω ἐὰν εὔρω ἐκεῖ τεσσαράκοντα πέντε
- 29 Abraram pale ankò, li di. Ou pa janm konnen, ka gen karant inonsan ase? Seyè a reponn. Si gen karant inonsan, mwen p'ap detwi lavil la.
And again he said to him, By chance there may be forty there. And he said, I will not do it if there are forty.
καὶ προσέθηκεν ἔτι λαλῆσαι πρὸς αὐτὸν καὶ εἶπεν ἐὰν δὲ εὔρεθῶσιν ἐκεῖ τεσσαράκοντα καὶ εἶπεν οὐ μὴ ἀπολέσω ἕνεκεν τῶν τεσσαράκοντα
- 30 Abraram di. Tanpri, Seyè, pa fache sou mwen non. M'ap di ou yon ti mo ankò. Ou pa janm konnen, ou ka jwenn trant inonsan ase nan lavil la. Seyè a reponn. Si mwen jwenn trant, m'ap fè pa lavil la.
And he said, Let not the Lord be angry with me if I say, What if there are thirty there? And he said, I will not do it if there are thirty.
καὶ εἶπεν μὴ τι κύριε ἐὰν λαλήσω ἐὰν δὲ εὔρεθῶσιν ἐκεῖ τριάκοντα καὶ εἶπεν οὐ μὴ ἀπολέσω ἐὰν εὔρω ἐκεῖ τριάκοντα
- 31 Abraram di. Eskize m' wi, Seyè, si m' penmèt mwen pale toujou. Men, sipoze ou jwenn vin inonsan sèlman? Seyè a reponn li. Si mwen jwenn vin inonsan, m'ap fè pa lavil la.
And he said, See now, I have undertaken to put my thoughts before the Lord: what if there are twenty there? And he said, I will have mercy because of the twenty.
καὶ εἶπεν ἐπειδὴ ἔχω λαλῆσαι πρὸς τὸν κύριον ἐὰν δὲ εὔρεθῶσιν ἐκεῖ εἴκοσι καὶ εἶπεν οὐ μὴ ἀπολέσω ἕνεκεν τῶν εἴκοσι
- 32 Abraram di ankò. Tanpri, Seyè, pa fache sou mwen non. M'ap di yon dènve mo. Si ou jwenn dis inonsan ase? Seyè a reponn li. Si mwen jwenn dis inonsan, m'ap fè pa lavil la.
And he said, O let not the Lord be angry and I will say only one word more: by chance there may be ten there. And he said, I will have mercy because of the ten.
καὶ εἶπεν μὴ τι κύριε ἐὰν λαλήσω ἔτι ἅπαξ ἐὰν δὲ εὔρεθῶσιν ἐκεῖ δέκα καὶ εἶπεν οὐ μὴ ἀπολέσω ἕνεκεν τῶν δέκα
- 33 Apre li fin pale ak Abraram, Seyè a al fè wout li. Abraram menm tounen lakay li.
And the Lord went on his way when his talk with Abraham was ended, and Abraham went back to his place.
ἀπῆλθεν δὲ κύριος ὡς ἐπαύσατο λαλῶν τῷ ἀβρααμ καὶ ἀβρααμ ἀπέστρεψεν εἰς τὸν τόπον αὐτοῦ

- 1 ¶ De zanj Bondye yo rive Sodòm nan aswè. Lòt te chita bò pòtay lavil la. Wè li wè yo, li leve, li al kontre yo. Li bese tèt li jouk atè pou l' di yo bonjou.
And at nightfall the two angels came to Sodom; and Lot was seated at the way into the town: and when he saw them he got up and came before them, falling down on his face to the earth.
ἤλθον δὲ οἱ δύο ἄγγελοι εἰς σοδομα ἐσπέρας λωτ δὲ ἐκάθητο παρὰ τὴν πύλην σοδομων ἰδὼν δὲ λωτ ἐξανέστη εἰς συνάντησιν αὐτοῖς καὶ προσεκύνησεν τῷ προσώπῳ ἐπὶ τὴν γῆν
- 2 Li di. Mesye, mwen la pou m' sèvi nou. Tanpri, vin lakay mwen. n'a ka lave pye nou, n'a pase nwit la la. Denmen maten, n'a leve, n'a reprann wout nou. Mesye yo reponn. Non. Nou pral pase nwit la sou laplas la.
And he said, My masters, come now into your servant's house and take your rest there for the night, and let your feet be washed; and early in the morning you may go on your way. And they said, Not so, but we will take our night's rest in the street.
καὶ εἶπεν ἰδοὺ κύριοι ἐκκλίνατε εἰς τὸν οἶκον τοῦ παιδὸς ὑμῶν καὶ καταλύσατε καὶ νύσασθε τοὺς πόδας ὑμῶν καὶ ὀρθρίζαντες ἀπελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν εἶπαν δὲ οὐχὶ ἀλλ' ἐν τῇ πλατείᾳ καταλύσομεν
- 3 Men Lòt te fòse yo sitèlman, y' al lakay li avè l'. Lòt pare yon bon manje pou yo, li fè pen san ledven. Epi yo manje.
But he made his request more strongly, so they went with him into his house; and he got food ready for them, and made unleavened bread, of which they took.
καὶ κατεβιάζετο αὐτούς καὶ ἐξέκλιαν πρὸς αὐτὸν καὶ εἰσήλθον εἰς τὴν οἰκίαν αὐτοῦ καὶ ἐποίησεν αὐτοῖς πότον καὶ ἄζύμους ἐπεψεν αὐτοῖς καὶ ἔφαγον
- 4 ¶ Yo pa t' ankò kouche, lè mesye lavil Sodòm yo, jenn gason kou vye tonton, sènen kay la. tout gason nan lavil la te kouri vini.
But before they had gone to bed, the men of the town, all the men of Sodom, came round the house, young and old, from every part of the town;
πρὸ τοῦ κοιμηθῆναι καὶ οἱ ἄνδρες τῆς πόλεως οἱ σοδομίται περιεκύκλωσαν τὴν οἰκίαν ἀπὸ νεανίσκου ἕως πρεσβυτέρου ἅπας ὁ λαὸς ἅμα
- 5 Yo rele Lòt, yo di l' konsa. Kote mesye ki vin pase nwit lakay ou aswè a? Fè yo soti vin jwenn nou pou nou kouche ak yo?
And crying out to Lot, they said, Where are the men who came to your house this night? Send them out to us, so that we may take our pleasure with them.
καὶ ἐξεκαλοῦντο τὸν λωτ καὶ ἔλεγον πρὸς αὐτὸν ποῦ εἰσιν οἱ ἄνδρες οἱ εἰσελθόντες πρὸς σὲ τὴν νύκτα ἐξάγαγε αὐτούς πρὸς ἡμᾶς ἵνα συγγενώμεθα αὐτοῖς
- 6 Lòt soti al jwenn yo nan papòt la. Li fèmen pòt la dèyè do l',
And Lot went out to them in the doorway, shutting the door after him.
ἐξῆλθεν δὲ λωτ πρὸς αὐτούς πρὸς τὸ πρόθυρον τὴν δὲ θύραν προσέφωξεν ὀπίσω αὐτοῦ
- 7 li di yo konsa Tanpri, mezanmi. Pa fè bagay sal sa a.
And he said, My brothers, do not this evil.
εἶπεν δὲ πρὸς αὐτούς μηδαμῶς ἀδελφοί μὴ πονηρέυσηθε
- 8 Gade, mwen gen de pitit fi ki tifi toujou, m'ap mennen yo ban nou. Nou mèt fè sa nou vle avèk yo. Men, pa fè mesye sa yo anyen, paske mwen resewva yo lakay mwen, mwen fèt pou m' pwoteje yo.
See now, I have two unmarried daughters; I will send them out to you so that you may do to them whatever seems good to you: only do nothing to these men, for this is why they have come under the shade of my roof.
εἰσιν δὲ μοι δύο θυγατέρες αἱ οὐκ ἔγνωσαν ἄνδρα ἐξάξω αὐτάς πρὸς ὑμᾶς καὶ χρήσασθε αὐταῖς καθὰ ἂν ἀρέσκη ὑμῖν μόνον εἰς τοὺς ἄνδρας τούτους μὴ ποιήσητε μηδὲν ἄδικον οὐ εἵνεκεν εἰσήλθον ὑπὸ τὴν σκέπην τῶν δοκῶν μου
- 9 Men, yo di. Wete kò ou la. Se moun vini ou ye! Kisa ou ye atò pou ou vin di nou sa pou nou fè. Sispann fè radòt la a, anvan nou pa fè ou pi mal pase yo. Sa ou tande a, yo bourade Lòt, epi yo pwoche pou yo defonse pòt la.
And they said, Give way there. This one man, they said, came here from a strange country, and will he now be our judge? now we will do worse to you than to them; and pushing violently against Lot, they came near to get the door broken in.
εἶπαν δὲ ἀπόστα ἐκεῖ εἷς ἦλθες παροικεῖν μὴ καὶ κρίσιν κρίνεις νῦν οὖν σὲ κακώσομεν μᾶλλον ἢ ἐκείνους καὶ παρεβιάζοντο τὸν ἄνδρα τὸν λωτ σφόδρα καὶ ἤγγισαν συντριῦναι τὴν θύραν
- 10 Men, de mesye yo ki te anndan an lonje men yo, yo rale Lòt antre anndan, epi yo fèmen pòt la.
But the men put out their hands and took Lot into the house to them, shutting the door again.
ἐκτείναντες δὲ οἱ ἄνδρες τὰς χεῖρας εἰσεσπᾶσαντο τὸν λωτ πρὸς ἑαυτούς εἰς τὸν οἶκον καὶ τὴν θύραν τοῦ οἴκου ἀπέκλεισαν
- 11 Lèfini, yo vegle tout mesye ki te devan pòt kay la, depi pi piti a jouk pi gran an. Se konsa mesye yo t'ap vire tounen adwat agoch, yo pa t' kapab jwenn kote pòt kay la te ye.
But the men who were outside the door they made blind, all of them, small and great, so that they were tired out with looking for the door.
τούς δὲ ἄνδρας τοὺς ὄντας ἐπὶ τῆς θύρας τοῦ οἴκου ἐπάταξαν ἄορασίᾳ ἀπὸ μικροῦ ἕως μεγάλου καὶ παρελύθησαν ζητοῦντες τὴν θύραν
- 12 ¶ De mesye yo pale ak Lòt, yo di l' konsa. Ki moun ankò ou gen nan lavil la? Pran bofi ou yo, pitit gason ou yo, ak pitit fi ou yo ansanm ak tout bagay ou gen nan lavil la, mete kò ou deyò.
Then the men said to Lot, Are there any others of your family here? sons-in-law or sons or daughters, take them all out of this place;
εἶπαν δὲ οἱ ἄνδρες πρὸς λωτ ἔστιν τίς σοι ὧδε γαμβροὶ ἢ υἱοὶ ἢ θυγατέρες ἢ εἰ τίς σοι ἄλλος ἔστιν ἐν τῇ πόλει ἐξάγαγε ἐκ τοῦ τόπου τούτου

- 13 Nou pral detwi tout bò isit la. Seyè a te tande tout sa yo t'ap di sou moun lavil sa a. Li voye nou detwi l'.
For we are about to send destruction on this place, because a great outcry against them has come to the ears of the Lord; and the Lord has sent us to put an end to the town.
ὅτι ἀπόλλυμεν ἡμεῖς τὸν τόπον τοῦτον ὅτι ὑψώθη ἡ κραυγὴ αὐτῶν ἐναντίον κυρίου καὶ ἀπέστειλεν ἡμᾶς κύριος ἐκτρίψαι αὐτήν
- 14 Lòt soti, li al jwenn mari pitit fi li yo, li di yo. Leve non, fè vit, ann met deyò. Seyè a pral detwi lavil la. Men bofi li yo te kwè se jwe li t'ap jwe.
And Lot went out and said to his sons-in-law, who were married to his daughters, Come, let us go out of this place, for the Lord is about to send destruction on the town. But his sons-in-law did not take him seriously.
ἐξῆλθεν δὲ λωτ καὶ ἐλάλησεν πρὸς τοὺς γαμβροὺς αὐτοῦ τοὺς εἰληφότας τὰς θυγατέρας αὐτοῦ καὶ εἶπεν ἀνάστητε καὶ ἐξέλθατε ἐκ τοῦ τόπου τούτου ὅτι ἐκτρίβει κύριος τὴν πόλιν ἔδοξεν δὲ γελοιάζειν ἐναντίον τῶν γαμβρῶν αὐτοῦ
- 15 ¶ Kou jou pral kase, zanj Bondye yo leve Lòt pou l' fè vit. Yo di l'. Fè vit non, monchè! Pran madanm ou ak de pitit fi ou yo, met deyò. Si se pa sa, n'ap mouri tout lè Bondye ap pini lavil la.
And when morning came, the angels did all in their power to make Lot go, saying, Get up quickly and take your wife and your two daughters who are here, and go, for fear that you come to destruction in the punishment of the town.
ἡνίκα δὲ ὄρθρος ἐγένετο ἐπεσποῦδαζον οἱ ἄγγελοι τὸν λωτ λέγοντες ἀναστῆς λαβὲ τὴν γυναῖκά σου καὶ τὰς δύο θυγατέρας σου ὡς ἔχεις καὶ ἐξελθε ἵνα μὴ συναπόλη ταῖς ἀνομίαις τῆς πόλεως
- 16 Lè yo wè Lòt t'ap kalbende, yo pran men li, yo pran men madanm li ansanm ak de pitit fi li yo, yo mennen yo andeyò lavil la, yo lage yo. Yo te fè sa, paske Seyè a te gen pitye pou Lòt.
But while he was waiting, the men took him and his wife and his daughters by the hand, for the Lord had mercy on them, and put them outside the town.
καὶ ἐταράχθησαν καὶ ἐκράτησαν οἱ ἄγγελοι τῆς χειρὸς αὐτοῦ καὶ τῆς χειρὸς τῆς γυναικὸς αὐτοῦ καὶ τῶν χειρῶν τῶν δύο θυγατέρων αὐτοῦ ἐν τῷ φείσασθαι κύριον αὐτοῦ
- 17 Apre zanj yo te fin fè yo soti nan lavil la, yo di l'. Sove poul ou, si ou pa vle mouri. Pa gad deyè. Pa rete menm nan plenn lan. Kouri al nan mòn yo pou ou pa pase tou.
And when they had put them out, he said, Go for your life, without looking back or waiting in the lowland; go quickly to the mountain or you will come to destruction.
καὶ ἐγένετο ἡνίκα ἐξήγαγον αὐτοὺς ἔξω καὶ εἶπαν σφῶον σφῶζε τὴν σεαυτοῦ ψυχὴν μὴ περιβλέψῃς εἰς τὰ ὀπίσω μηδὲ στῆς ἐν πάσῃ τῇ περιχώρῳ εἰς τὸ ὄρος σφῶον μήποτε συμπαραλημφθῆς
- 18 Men, Lòt reponn li. O! Non, Mèt. Tanpri, pa mande m' tout sa.
And Lot said to them, Not so, O my Lord;
εἶπεν δὲ λωτ πρὸς αὐτοὺς δέομαι κύριε
- 19 Gade, ou deja fè m' yon gwo favè. Ou moutre m' jan ou gen pitye anpil pou mwen. Ou sove lavi m'. Men, mòn lan twò lwen. m'a mouri anvan m' rive, malè a va gen tan rive sou mwen.
See now, your servant has had grace in your eyes and great is your mercy in keeping my life from destruction, but I am not able to get as far as the mountain before evil overtakes me and death;
ἐπειδὴ εὗρεν ὁ παῖς σου ἔλεος ἐναντίον σου καὶ ἐμεγάλυνας τὴν δικαιοσύνην σου ὃ ποιεῖς ἐπ' ἐμέ τοῦ ζῆν τὴν ψυχὴν μου ἐγὼ δὲ οὐ δυνήσομαι διασωθῆναι εἰς τὸ ὄρος μὴ καταλάβῃ με τὰ κακὰ καὶ ἀπο θάνω
- 20 Gade: ou wè ti bouk sa a? Li toupre. m'a gen tan rive la pou m' kache kò mwen. Tanpri, kite m' ale la. Ou wè se youn ti kote ki tout piti. Konsa m'a sove lavi m'.
This town, now, is near, and it is a little one: O, let me go there (is it not a little one?) so that my life may be safe.
ἰδοὺ ἡ πόλις αὕτη ἐγγὺς τοῦ καταφυγεῖν με ἐκεῖ ἢ ἐστὶν μικρά ἐκεῖ σωθῆσομαι οὐ μικρά ἐστὶν καὶ ζήσεται ἡ ψυχὴ μου
- 21 Zanj lan di l'. Dakò, Mwen fè ou favè sa a ankò: mwen p'ap detwi ti bouk w'ap pale m' lan.
And he said, See, I have given you your request in this one thing more: I will not send destruction on this town.
καὶ εἶπεν αὐτῷ ἰδοὺ ἐθαύμασά σου τὸ πρόσωπον καὶ ἐπὶ τῷ ῥήματι τούτῳ τοῦ μὴ καταστρέψαι τὴν πόλιν περὶ ἧς ἐλάλησας
- 22 Kouri vit ale. Mwen p'ap ka fè anyen toutotan ou poko rive la. Se poutèt sa yo rele ti bouk la Zoa.
Go there quickly, for I am not able to do anything till you have come there. For this reason, the town was named Zoar.
σπεῦσον οὖν τοῦ σωθῆναι ἐκεῖ οὐ γὰρ δυνήσομαι ποιῆσαι πρᾶγμα ἕως τοῦ σε εἰσελθεῖν ἐκεῖ διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα τῆς πόλεως ἐκείνης σηγορ
- 23 Solèy te fèk ap leve lè Lòt rive Zoa.
The sun was up when Lot came to Zoar.
ὁ ἥλιος ἐξῆλθεν ἐπὶ τὴν γῆν καὶ λωτ εἰσῆλθεν εἰς σηγορ
- 24 ¶ Lè sa a, Seyè a fè yon sèl lapli souf ak dife soti nan syèl la tonbe sou Sodòm ak Gomò. Wi, se Seyè a menm ki te fè sa.
Then the Lord sent fire and flaming smoke raining down from heaven on Sodom and Gomorrah.
καὶ κύριος ἔβρεξεν ἐπὶ σοδομα καὶ γομορρα θεῖον καὶ πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ
- 25 Li detwi de lavil sa yo ak tout plenn lan ansanm ak tout moun ki te rete nan lavil yo ak tout plant ki t'ap pouse nan tè a.
And he sent destruction on those towns, with all the lowland and all the people of those towns and every green thing in the land.
καὶ κατέστρεψεν τὰς πόλεις ταύτας καὶ πᾶσαν τὴν περιούκον καὶ πάντας τοὺς κατοικοῦντας ἐν ταῖς πόλεσιν καὶ πάντα τὰ ἀνατέλλοντα ἐκ τῆς γῆς

- 26 ¶ Men, madan Lòt vire gade dèyè. Lamenn li tounen yon gwo estati sèl.
But Lot's wife, looking back, became a pillar of salt.
καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω καὶ ἐγένετο στήλη ἀλάς
- 27 ¶ Nan granmaten, Abraram leve, li ale kote li te kanpe ap pale ak Seyè a.
And Abraham got up early in the morning and went to the place where he had been talking with the Lord:
ὤρθησεν δὲ αβρααμ τὸ πρωὶ εἰς τὸν τόπον οὗ εἰστήκει ἐναντίον κυρίου
- 28 Li voye je l' bò Sodòm ak Gomò, li wè tout plenn lan. Epi li rete konsa li wè gwo lafimen ap moute soti nan tè a tankou lafimen k'ap leve nan yon gwo founo dife.
And looking in the direction of Sodom and Gomorrah and the lowland, he saw the smoke of the land going up like the smoke of an oven.
καὶ ἐπέβλεψεν ἐπὶ πρόσωπον σοδομων καὶ γομορρας καὶ ἐπὶ πρόσωπον τῆς γῆς τῆς περιχώρου καὶ εἶδεν καὶ ἰδοὺ ἀνέβαιναν φλόξ τῆς γῆς ὡσεὶ ἀτμὶς καμίνου
- 29 Se konsa, lè Bondye t'ap detwi lavil yo nan plenn lan, li chonje Abraram. Li fè Lòt chape anba malè li tapral lage sou lavil kote li te rete a.
So it came about that when God sent destruction on the towns of the lowland, he kept his word to Abraham, and sent Lot safely away when he put an end to the towns where he was living.
καὶ ἐγένετο ἐν τῷ ἐκτρίψαι κύριον πάσας τὰς πόλεις τῆς περιοίκου ἐμνήσθη ὁ θεὸς τοῦ αβρααμ καὶ ἐξαπέστειλεν τὸν λωτ ἐκ μέσου τῆς καταστροφῆς ἐν τῷ καταστρέψαι κύριον τὰς πόλεις ἐν αἷς κατ' ὄψει ἐν αὐταῖς λωτ
- 30 ¶ Men Lòt te pè rete nan bouk Zoa a. Se konsa, li menm ak de pitit li yo, yo soti Zoa, yo moute, y al rete nan mòn yo. Yo fè kay yo nan yon gwo twou wòch.
Then Lot went up out of Zoar to the mountain, and was living there with his two daughters, for fear kept him from living in Zoar: and he and his daughters made their living-place in a hole in the rock.
ἀνέβη δὲ λωτ ἐκ σηγορ καὶ ἐκάθητο ἐν τῷ ὄρει καὶ αἱ δύο θυγατέρες αὐτοῦ μετ' αὐτοῦ ἐφοβήθη γὰρ κατοικῆσαι ἐν σηγορ καὶ ἔκτισεν ἐν τῷ σπηλαίῳ αὐτὸς καὶ αἱ δύο θυγατέρες αὐτοῦ μετ' αὐτοῦ
- 31 Pi gran fi a di pi piti a. Papa nou ap fin granmoun. Pa gen gason nan peyi a pou marye ak nou pou nou ka fè pitit jan sa fèt toupatou.
And the older daughter said to her sister, Our father is old, and there is no man to be a husband to us in the natural way:
εἶπεν δὲ ἡ πρεσβυτέρα πρὸς τὴν νεωτέραν ὁ πατὴρ ἡμῶν πρεσβύτερος καὶ οὐδεὶς ἐστὶν ἐπὶ τῆς γῆς ὃς εἰσελεύσεται πρὸς ἡμᾶς ὡς καθήκει πάση τῇ γῆ
- 32 Vini non. Anou fè papa bwè diven jouk li sou. Apre sa, n'a kouche avè l'. Konsa, n'a fè pitit pou papa nou.
Come, let us give our father much wine, and we will go into his bed, so that we may have offspring by our father,
δεῦρο καὶ ποτίσωμεν τὸν πατέρα ἡμῶν οἶνον καὶ κοιμηθῶμεν μετ' αὐτοῦ καὶ ἐξαναστήσωμεν ἐκ τοῦ πατρὸς ἡμῶν σπέρμα
- 33 Menm jou sa a, lè aswè rive, yo fè papa yo bwè diven jouk li sou. Pi gran fi a kouche ak papa l'. Men, papa a te sitèlman sou, li pa t' konn anyen.
And that night they made their father take much wine; and the older daughter went into his bed; and he had no knowledge of when she went in or when she went away.
ἐπότισαν δὲ τὸν πατέρα αὐτῶν οἶνον ἐν τῇ νυκτὶ ταύτῃ καὶ εἰσελθοῦσα ἡ πρεσβυτέρα ἐκοιμήθη μετὰ τοῦ πατρὸς αὐτῆς τὴν νύκτα ἐκείνην καὶ οὐκ ᾔδει ἐν τῷ κοιμηθῆναι αὐτὴν καὶ ἀναστῆναι
- 34 Nan denmen, pi gran an di pi piti a. Yès wa, mwen te kouche ak papa m'. Aswè a se tout pa ou: N'ap fè l' bwè diven ankò jouk li sou. Epi w'a al kouche avè l', pou nou de nou kapab fè pitit pou papa nou.
And on the day after, the older daughter said to the younger, Last night I was with my father; let us make him take much wine this night again, and do you go to him, so that we may have offspring by our father.
ἐγένετο δὲ τῇ ἐπαύριον καὶ εἶπεν ἡ πρεσβυτέρα πρὸς τὴν νεωτέραν ἰδοὺ ἐκοιμήθην ἐχθὲς μετὰ τοῦ πατρὸς ἡμῶν ποτίσωμεν αὐτὸν οἶνον καὶ τὴν νύκτα ταύτην καὶ εἰσελθοῦσα κοιμήθητι μετ' αὐτοῦ καὶ ἔξαναστήσωμεν ἐκ τοῦ πατρὸς ἡμῶν σπέρμα
- 35 Se konsa, lè aswè rive, yo fè papa a bwè diven ankò jouk li sou. Epi pi piti a kouche avè l'. Men, fwa sa a ankò, Lòt pa t' konnen anyen.
And that night again they made their father take much wine; and the younger daughter went into his bed; and he had no knowledge of when she went in or when she went away.
ἐπότισαν δὲ καὶ ἐν τῇ νυκτὶ ἐκείνῃ τὸν πατέρα αὐτῶν οἶνον καὶ εἰσελθοῦσα ἡ νεωτέρα ἐκοιμήθη μετὰ τοῦ πατρὸς αὐτῆς καὶ οὐκ ᾔδει ἐν τῷ κοιμηθῆναι αὐτὴν καὶ ἀναστῆναι
- 36 Se konsa de pitit fi Lòt yo vin ansent pou papa yo.
And so the two daughters of Lot were with child by their father.
καὶ συνέλαβον αἱ δύο θυγατέρες λωτ ἐκ τοῦ πατρὸς αὐτῶν
- 37 Pi gran an fè yon pitit gason, li rele l' Moab. Se li menm ki zansèt moun Moab yo ki la jouk koulye a.
And the older daughter had a son, and she gave him the name Moab: he is the father of the Moabites to this day.
καὶ ἔτεκεν ἡ πρεσβυτέρα υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ μοαβ λέγουσα ἐκ τοῦ πατρὸς μου οὗτος πατὴρ μοαβιτῶν ἕως τῆς σήμερον ἡμέρας
- 38 Pi piti a tout fè yon pitit gason. Li rele l' Bennami. Se li menm ki zansèt moun Amon yo ki la jouk jòdi a.
And the younger had a son and gave him the name Ben-ammi: from him come the children of Ammon to this day.
ἔτεκεν δὲ καὶ ἡ νεωτέρα υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ αμμιν υἱὸς τοῦ γένους μου οὗτος πατὴρ αμμανιτῶν ἕως τῆς σήμερον ἡμέρας

- 1 ¶ Abraram kite Mannre, li pati, li ale Negèn, li rete ant Kadès ak Chour kote li mouste kay li. Pandan tout tan li t'ap viv nan peyi Gera a, **And Abraham went on his way from there to the land of the South, and was living between Kadesh and Shur, in Gerar.**
καὶ ἐκίνησεν ἐκεῖθεν ἀβραὰμ εἰς γῆν πρὸς λίβα καὶ ὤκησεν ἀνὰ μέσον καδης καὶ ἀνὰ μέσον σουρ καὶ παρῴκησεν ἐν γεραροις
- 2 li t'ap di se sè li Sara te ye. Se konsa, Abimelèk, wa peyi Gera a, fè yo mennen Sara ba li. **And Abraham said of Sarah, his wife, She is my sister: and Abimelech, king of Gerar, sent and took Sarah.**
εἶπεν δὲ ἀβραὰμ περὶ σαρρας τῆς γυναίκος αὐτοῦ ὅτι ἀδελφή μου ἐστὶν ἐφοβήθη γὰρ εἰπεῖν ὅτι γυνή μου ἐστὶν μήποτε ἀποκτείνωσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως δι' αὐτήν ἀπέστειλεν δὲ ἀβιμελεχ βασιλεὺς γεραρον καὶ ἔλαβεν τὴν σαρραν
- 3 ¶ Men pandan lannwit, Abimelèk fè yon rèv, li wè Bondye parèt devan li. Bondye di l'. Gade non, monchè. Ou pral mouri tande, paske Sara se yon madan marye. **But God came to Abimelech in a dream in the night, and said to him, Truly you are a dead man because of the woman whom you have taken; for she is a man's wife.**
καὶ εἰσηλθεν ὁ θεὸς πρὸς ἀβιμελεχ ἐν ὕπνῳ τὴν νύκτα καὶ εἶπεν ἰδοὺ σὺ ἀποθνήσκεις περὶ τῆς γυναίκος ἧς ἔλαβες αὐτή δὲ ἐστὶν συνηκικυῖα ἀνδρὶ
- 4 Men, Abimelèk pa t' gen tan kouche avè Sara. Li di. Mèt, èske w'ap kite yon pèp inonsan peri? **Now Abimelech had not come near her; and he said, Lord, will you put to death an upright nation?**
ἀβιμελεχ δὲ οὐχ ἦψατο αὐτῆς καὶ εἶπεν κύριε ἔθνος ἀγνοοῦν καὶ δίκαιον ἀπολεῖς
- 5 Se Abraram ki di m' se sè li Sara ye. Sara pou tèt pa l' di m' se frè li Abraram ye. Mwen fè sa m' fè a san ankenn move lide. Mwen konnen mwen pa fè anyen ki mal. **Did he not say to me himself, She is my sister? and she herself said, He is my brother: with an upright heart and clean hands have I done this.**
οὐκ αὐτός μοι εἶπεν ἀδελφή μου ἐστὶν καὶ αὐτή μοι εἶπεν ἀδελφός μου ἐστὶν ἐν καθαρᾷ καρδίᾳ καὶ ἐν δικαιοσύνῃ χειρῶν ἐποίησα τοῦτο
- 6 Bondye reponn li nan rèv la. Wi. Mwen konnen ou fè sa ou fè a san ankenn move lide dèyè tèt ou. Se poutèt sa mwen pa kite ou fè peche sa a kont mwen. Mwen pa kite ou fè madanm lan anyen. **And God said to him in the dream, I see that you have done this with an upright heart, and I have kept you from sinning against me: for this reason I did not let you come near her.**
εἶπεν δὲ αὐτῷ ὁ θεὸς καθ' ὕπνον κἀγὼ ἔγνων ὅτι ἐν καθαρᾷ καρδίᾳ ἐποίησας τοῦτο καὶ ἐφεισάμην ἐγὼ σου τοῦ μὴ ἁμαρτεῖν σε εἰς ἐμέ ἕνεκεν τούτου οὐκ ἀφήκά σε ἁμασθαί αὐτῆς
- 7 Men sa pou ou fè: renmèt nonm lan madanm li. Se yon pwofèt Bondye li ye. La lapriyè pou ou pou ou pa mouri. Men, si ou pa renmèt li, mwen tout di ou nou pral mouri, ou menm ansanm ak tout fanmi ou. **So now, give the man back his wife, for he is a prophet, and let him say a prayer for you, so your life may be safe: but if you do not give her back, be certain that death will come to you and all your house.**
νῦν δὲ ἀπόδος τὴν γυναῖκα τῷ ἀνθρώπῳ ὅτι προφήτης ἐστὶν καὶ προσεύξεται περὶ σοῦ καὶ ζήσῃ εἰ δὲ μὴ ἀποδίδως γνώθι ὅτι ἀποθανῇ σὺ καὶ πάντα τὰ σά
- 8 ¶ Nan maten, bonè bonè, Abimelèk rele tout domestik li yo, li rakonte yo tout bagay. Yo tout yo te pè anpil. **So Abimelech got up early in the morning and sent for all his servants and gave them word of these things, and they were full of fear.**
καὶ ὄρθρισεν ἀβιμελεχ τὸ πρωὶ καὶ ἐκάλεσεν πάντας τοὺς παῖδας αὐτοῦ καὶ ἐλάλησεν πάντα τὰ ῥήματα ταῦτα εἰς τὰ ὦτα αὐτῶν ἐφοβήθησαν δὲ πάντες οἱ ἄνθρωποι σφόδρα
- 9 Lèfini, Abimelèk rele Abraram, li di l'. Kisa ou fè nou konsa? Kisa m' fè ou pou ou ta lakòz yon gwo malè konsa tonbe sou mwen ak sou peyi a? Sa ou fè nou la a, se bagay moun pa gen dwa fè. **Then Abimelech sent for Abraham, and said, What have you done to us? what wrong have I done you that you have put on me and on my kingdom so great a sin? You have done to me things which are not to be done.**
καὶ ἐκάλεσεν ἀβιμελεχ τὸν ἀβραὰμ καὶ εἶπεν αὐτῷ τί τοῦτο ἐποίησας ἡμῖν μή τι ἡμάρτομεν εἰς σέ ὅτι ἐπήγαγες ἐπ' ἐμέ καὶ ἐπὶ τὴν βασιλείαν μου ἁμαρτίαν μεγάλην ἔργον ὃ οὐδεὶς ποιήσει πεποιήκας μοι
- 10 Abimelèk di Abraram ankò. Poukisa ou fè sa ou fè a? **And Abimelech said to Abraham, Why did you do this thing?**
εἶπεν δὲ ἀβιμελεχ τῷ ἀβραὰμ τί ἐνιδὼν ἐποίησας τοῦτο
- 11 Abraram reponn li. Mwen te di nan kè m' pa gen moun ki gen krentif pou Bondye bò isit la. Mwen tè kwè yo ta ka touye m' poutèt madanm mwen. **And Abraham said, Because it seemed to me that there was no fear of God in this place, and that they might put me to death because of my wife.**
εἶπεν δὲ ἀβραὰμ εἶπα γάρ ἄρα οὐκ ἐστὶν θεοσέβεια ἐν τῷ τόπῳ τούτῳ ἐμέ τε ἀποκτενοῦσιν ἕνεκεν τῆς γυναίκος μου
- 12 Men, se vre wi, se sè m' li ye. Nou menm papa, men nou pa menm manman. Epi se madanm mwen li ye tou. **And, in fact, she is my sister, the daughter of my father, but not the daughter of my mother; and she became my wife:**
καὶ γὰρ ἀληθῶς ἀδελφή μου ἐστὶν ἐκ πατρὸς ἀλλ' οὐκ ἐκ μητρὸς ἐγενήθη δὲ μοι εἰς γυναῖκα

- 13 Se konsa, lè Bondye fè m' kite lakay papa m' pou m' al nan peyi etranje yo, mwen di Sara: m'ap mande ou pou rann mwen yon sèvis? Si ou renmen m' vre, tanpri, kote ou pase, se pou di se frè ou mwen ye.
And when God sent me wandering from my father's house, I said to her, Let this be the sign of your love for me; wherever we go, say of me, He is my brother.
 ἐγένετο δὲ ἡνίκα ἐξήγαγέν με ὁ θεὸς ἐκ τοῦ οἴκου τοῦ πατρὸς μου καὶ εἶπα αὐτῇ ταύτην τὴν δικαιοσύνην ποιήσεις ἐπ' ἐμέ εἰς πάντα τόπον οὗ ἔν ἐν εἰσέλθωμεν ἐκεῖ εἰπὼν ἐμὲ ὅτι ἀδελφός μου ἐστίν
- 14 ¶ Lè sa a, Abimelèk renmèt Sara bay Abraram. Anmenmtan li ba li mouton, bèf ak domestik, fanm kou gason, pou sèvi l'.
 Then Abimelech gave to Abraham sheep and oxen and men-servants and women-servants, and gave him back his wife Sarah.
 ἔλαβεν δὲ ἀβιμελεχ χίλια δίδραγμα πρόβατα καὶ μόσχους καὶ παῖδας καὶ παιδίσκας καὶ ἔδωκεν τῷ ἀβρααμ καὶ ἀπέδωκεν αὐτῷ σαρραν τὴν γυναῖκα αὐτοῦ
- 15 Li di Abraram. Gade! tout peyi m' lan devan ou. Rete kote ki fè ou plezi.
 And Abimelech said, See, all my land is before you; take whatever place seems good to you.
 καὶ εἶπεν ἀβιμελεχ τῷ ἀβρααμ ἰδοὺ ἡ γῆ μου ἐναντίον σου οὗ ἂν σοι ἀρέσκη κατοίκει
- 16 Epi li di Sara. Mwen bay frè ou la mil (1.000) pyès lajan. Se pou sa ka fè moun ki la avè ou yo bliye sak te rive ou. Konsa, tout moun va konnen ou pa t' fè anyen ki mal.
 And he said to Sarah, See, I have given to your brother a thousand bits of silver so that your wrong may be put right; now your honour is clear in the eyes of all.
 τῇ δὲ σαρρα εἶπεν ἰδοὺ δέδωκα χίλια δίδραγμα τῷ ἀδελφῷ σου ταῦτα ἔσται σοι εἰς τιμὴν τοῦ προσώπου σου καὶ πάσαις ταῖς μετὰ σοῦ καὶ πάντα ἀλήθευσον
- 17 -
 Then Abraham made prayer to God, and God made Abimelech well again, and his wife and his women-servants, so that they had children.
 προσήύξατο δὲ ἀβρααμ πρὸς τὸν θεόν καὶ ἰάσατο ὁ θεὸς τὸν ἀβιμελεχ καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰς παιδίσκας αὐτοῦ καὶ ἔτεκεν
- 18 Poutèt sa ki te rive Sara, madanm Abraram lan, Seyè a te fè tout fanm lakay Abimelèk pa t' kapab fè pitit. Abraram lapriyè pou Abimelèk, epi Bondye geri li. Bondye geri madanm li tout ansanm ak medam k'ap travay lakay li pou yo kapab fè pitit ankò.
 For the Lord had kept all the women of the house of Abimelech from having children, because of Sarah, Abraham's wife.
 ὅτι συγκλείων συνέκλεισεν κύριος ἕξωθεν πᾶσαν μήτραν ἐν τῷ οἴκῳ τοῦ ἀβιμελεχ ἕνεκεν σαρρας τῆς γυναικὸς ἀβρααμ
- 1 ¶ Seyè a fè Sara favè, jan l' te di l' la. Li fè sa l' te pwomèt li a rive vre.
 And the Lord came to Sarah as he had said and did to her as he had undertaken.
 καὶ κύριος ἐπεσκέψατο τὴν σαρραν καθὰ εἶπεν καὶ ἐποίησεν κύριος τῇ σαρρα καθὰ ἐλάλησεν
- 2 Sara vin ansent. Atout li te fin vye granmoun lan, li fè yon pitit gason pou Abraram, nan dat Bondye te di l' la.
 And Sarah became with child, and gave Abraham a son when he was old, at the time named by God.
 καὶ συλλαβοῦσα ἔτεκεν σαρρα τῷ ἀβρααμ υἱὸν εἰς τὸ γῆρας εἰς τὸν καιρὸν καθὰ ἐλάλησεν αὐτῷ κύριος
- 3 Abraram rele pitit gason Sara te fè pou li a Izarak.
 And Abraham gave to his son, to whom Sarah had given birth, the name Isaac.
 καὶ ἐκάλεσεν ἀβρααμ τὸ ὄνομα τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου αὐτῷ ὃν ἔτεκεν αὐτῷ σαρρα ἰσαακ
- 4 Ti gason an te gen wit jou lè Abraram sikonsi l', jan Bondye te ba li lòd la.
 And when his son Isaac was eight days old, Abraham made him undergo circumcision, as God had said to him.
 περιέτεμεν δὲ ἀβρααμ τὸν ἰσαακ τῇ ὀγδόῃ ἡμέρᾳ καθὰ ἐνετείλατο αὐτῷ ὁ θεός
- 5 Abraram te gen santan sou tèt li lè Izarak, pitit li a, te fèt.
 Now Abraham was a hundred years old when the birth of Isaac took place.
 ἀβρααμ δὲ ἦν ἑκατὸν ἐτῶν ἡνίκα ἐγένετο αὐτῷ ἰσαακ ὁ υἱὸς αὐτοῦ
- 6 Sara di konsa. Bondye fè m' bagay ki fè m' ri. tout moun ki tande sa pral ri avè m' tou.
 And Sarah said, God has given me cause for laughing, and everyone who has news of it will be laughing with me.
 εἶπεν δὲ σαρρα γέλωτά μοι ἐποίησεν κύριος ὅς γάρ ἂν ἀκούσῃ συγχαρεῖται μοι
- 7 Apre sa, li di ankò: -Ki moun ki ta di Abraram yon jou Sara gen pou bay timoun tete? Men, atout li fin vye a, mwen fè yon pitit gason pou li.
 And she said, Who would have said to Abraham that Sarah would have a child at her breast? for see, I have given him a son now when he is old.
 καὶ εἶπεν τίς ἀναγγελεῖ τῷ ἀβρααμ ὅτι θηλάζει παιδίον σαρρα ὅτι ἔτεκεν υἱὸν ἐν τῷ γήρει μου

- 8 Ti gason an grandi, li sevre. Jou yo sevre l' la, Abraram fè yon gwo fèt.
And when the child was old enough to be taken from the breast, Abraham made a great feast.
 και ηύξήθη τὸ παιδίον καὶ ἀπεγαλακτίσθη καὶ ἐποίησεν αβρααμ δοχὴν μεγάλην ἢ ἡμέρα ἀπεγαλακτίσθη ἰσαακ ὁ υἱὸς αὐτοῦ
- 9 ¶ Yon jou Izmayèl, pitit Aga, fanm peyi Lejip la te fè pou Abraram lan t'ap jwe ak Izarak, pitit Sara a. Sara wè sa.
And Sarah saw the son of Hagar the Egyptian playing with Isaac.
 ἰδοῦσα δὲ σαρρα τὸν υἱὸν ἀγαρ τῆς αἰγυπτίας ὡς ἐγένετο τῷ αβρααμ παίζοντα μετὰ ἰσαακ τοῦ υἱοῦ αὐτῆς
- 10 Li di Abraram konsa: -Mete sèvant la deyò ansanm ak tout pitit li a, paske pitit sèvant sa a pa gen dwa eritye ak Izarak, pitit mwen an.
So she said to Abraham, Send away that woman and her son: for the son of that woman is not to have a part in the heritage with my son Isaac.
 και εἶπεν τῷ αβρααμ ἔκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς οὐ γὰρ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης ταύτης μετὰ τοῦ υἱοῦ μου ἰσαακ
- 11 Pawòl sa a te fè Abraram lapenn anpil, paske Izmayèl te pitit li tou.
And this was a great grief to Abraham because of his son.
 σκληρὸν δὲ ἐφάνη τὸ ῥῆμα σφόδρα ἐναντίον αβρααμ περὶ τοῦ υἱοῦ αὐτοῦ
- 12 Men, Bondye di Abraram konsa-Ou pa bezwen pran lapenn pou ti gason an ak pou Aga, sèvant ou a. Ou mèt fè tout sa Sara di ou fè a, paske se Izarak ki pral ba ou pitit pitit mwen pwomèt ou yo.
But God said, Let it not be a grief to you because of the boy and Hagar his mother; give ear to whatever Sarah says to you, because it is from Isaac that your seed will take its name.
 εἶπεν δὲ ὁ θεὸς τῷ αβρααμ μὴ σκληρὸν ἔστω τὸ ῥῆμα ἐναντίον σου περὶ τοῦ παιδίου καὶ περὶ τῆς παιδίσκης πάντα ὅσα ἐὰν εἴπῃ σοι σαρρα ἄκουε τῆς φωνῆς αὐτῆς ὅτι ἐν ἰσαακ κληθήσεται σοι σπέρμα
- 13 M'ap bay pitit sèvant lan anpil pitit pitit. M'ap fè l' tounen yon nasyon, paske se pitit ou li ye tou.
And I will make a nation of the son of your servant-woman, because he is your seed.
 και τὸν υἱὸν δὲ τῆς παιδίσκης ταύτης εἰς ἔθνος μέγα ποιήσω αὐτόν ὅτι σπέρμα σόν ἐστιν
- 14 ¶ Nan denmen Abraram leve bonè, li pran pen ak yon sak an po bèt plen dlo, li bay Aga. Li ede l' mete yo sou tèt li. Li ba li pitit la, li fè l' ale kite kay la. Aga pati, li mache, li mache, jouk li pèdi nan dezè Bècheba a.
And early in the morning Abraham got up, and gave Hagar some bread and a water-skin, and put the boy on her back, and sent her away: and she went, wandering in the waste land of Beer-sheba.
 ἀνέστη δὲ αβρααμ τὸ πρωὶ καὶ ἔλαβεν ἄρτους καὶ ἀσκὸν ὕδατος καὶ ἔδωκεν ἀγαρ καὶ ἐπέθηκεν ἐπὶ τὸν ὄμον καὶ τὸ παιδίον καὶ ἀπέστειλεν αὐτὴν ἀπελθοῦσα δὲ ἐπλανάτο τὴν ἔρημον κατὰ τὸ φρέαρ τὸ ὄρκου
- 15 Lè dlo nan sak la fini, li kite pitit la anba yon touf raje.
And when all the water in the skin was used up, she put the child down under a tree.
 ἐξέλιπεν δὲ τὸ ὕδωρ ἐκ τοῦ ἀσκοῦ καὶ ἔρριψεν τὸ παιδίον ὑποκάτω μιᾶς ἐλάτης
- 16 li ale, li chita pi devan, yon bon ti distans, li di nan kè l' -Mwen pa ka rete ap gade pitit mwen an ap mouri konsa. Pandan li chita konsa, pitit la pran rele.
And she went some distance away, about an arrow flight, and seating herself on the earth, she gave way to bitter weeping, saying, Let me not see the death of my child.
 ἀπελθοῦσα δὲ ἐκάθητο ἀπέναντι αὐτοῦ μακρόθεν ὥσει τόξου βολὴν εἶπεν γάρ οὐ μὴ ἴδω τὸν θάνατον τοῦ παιδίου μου καὶ ἐκάθισεν ἀπέναντι αὐτοῦ ἀναβοῆσαν δὲ τὸ παιδίον ἔκλαυσεν
- 17 Bondye tande rèl pitit la. Zanj Bondye a rete nan syèl la, li pale ak Aga, li di l' konsa-Sa ou genyen, Aga? Ou pa bezwen pè. Kote Bondye ye a, li tande rèl ti pitit la.
And the boy's cry came to the ears of God; and the angel of God said to Hagar from heaven, Hagar, why are you weeping? have no fear, for the child's cry has come to the ears of God.
 εἰσήκουσεν δὲ ὁ θεὸς τῆς φωνῆς τοῦ παιδίου ἐκ τοῦ τόπου οὗ ἦν καὶ ἐκάλεσεν ἄγγελος τοῦ θεοῦ τὴν ἀγαρ ἐκ τοῦ οὐρανοῦ καὶ εἶπεν αὐτῇ τί ἐστὶν ἀγαρ μὴ φοβοῦ ἐπακήκουεν γὰρ ὁ θεὸς τῆς φωνῆς τοῦ παιδίου σου ἐκ τοῦ τόπου οὗ ἐστὶν
- 18 Leve non, pran ti pitit la, kenbe l'. M'ap fè pitit pitit li yo tounen yon gwo nasyon.
Come, take your child in your arms, for I will make of him a great nation.
 ἀνάστηθι λαβὲ τὸ παιδίον καὶ κράτησον τῇ χειρὶ σου αὐτό εἰς γὰρ ἔθνος μέγα ποιήσω αὐτόν
- 19 Bondye louvri je Aga. Aga wè yon pi. li ale, li plen sak an po a dlo. Li bay ti pitit la bwè dlo kont kò l'.
Then God made her eyes open, and she saw a water-spring, and she got water in the skin and gave the boy a drink.
 και ἀνέφωξεν ὁ θεὸς τοὺς ὀφθαλμοὺς αὐτῆς καὶ εἶδεν φρέαρ ὕδατος ζῶντος καὶ ἐπορεύθη καὶ ἔπλησεν τὸν ἀσκὸν ὕδατος καὶ ἐπότισεν τὸ παιδίον
- 20 Bondye te avèk ti pitit la. Li grandi, li rete nan dezè a. Li te rive konn tire flèch nan banza ak anpil ladrès.
And God was with the boy, and he became tall and strong, and he became a bowman, living in the waste land.
 και ἦν ὁ θεὸς μετὰ τοῦ παιδίου καὶ ηύξήθη καὶ κατόκησεν ἐν τῇ ἐρήμῳ ἐγένετο δὲ τοξότης

- 21 Se nan dezè Paran li te rete. Manman l' te chwazi yon madanm pou li nan jenn fi peyi Lejip yo.
 And while he was in the waste land of Paran, his mother got him a wife from the land of Egypt.
 καὶ κατώκησεν ἐν τῇ ἐρήμῳ τῇ φαραν καὶ ἔλαβεν αὐτῷ ἡ μήτηρ γυναῖκα ἐκ γῆς αἰγύπτου
- 22 ¶ Lè sa a, Abimelèk ale ansanm avèk Pikòl, kòmandan lame li a, li pale ak Abraram. Li di l' konsa-Bondye avè ou nan tout sa w'ap fè.
 Now at that time, Abimelech and Phicol, the captain of his army, said to Abraham, I see that God is with you in all you do.
 ἐγένετο δὲ ἐν τῷ καιρῷ ἐκείνῳ καὶ εἶπεν ἀβιμελεχ καὶ οὐχοῦσθ ὁ νυμφαγωγὸς αὐτοῦ καὶ φικολ ὁ ἀρχιστράτηγος τῆς δυνάμεως αὐτοῦ πρὸς ἀβρααμ λέγων ὁ θεὸς μετὰ σοῦ ἐν πᾶσιν οἷς ἐὰν ποιῆς
- 23 Koulye a, fè sèman, isit la menm, devan Bondye, ou p'ap janm twonpe ni mwen menm, ni pitit mwen yo, ni pitit pitit mwen yo. Mwen te aji byen avè ou. Pwomèt w'ap aji byen avè m' tou, epi w'ap sèvi byen ak tout moun nan peyi kote ou rete a.
 Now, then, give me your oath, in the name of God, that you will not be false to me or to my sons after me, but that as I have been good to you, so you will be to me and to this land where you have been living.
 νῦν οὖν ὁμοσόν μοι τὸν θεὸν μὴ ἀδικήσῃς με μηδὲ τὸ σπέρμα μου μηδὲ τὸ ὄνομά μου ἀλλὰ κατὰ τὴν δικαιοσύνην ἣν ἐποίησα μετὰ σοῦ ποιήσεις μετ' ἐμοῦ καὶ τῇ γῇ ἣ σὺ παρώκησας ἐν αὐτῇ
- 24 Abraram reponn. -M' fè sèman.
 And Abraham said, I will give you my oath.
 καὶ εἶπεν ἀβρααμ ἐγὼ ὁμοῦμαι
- 25 Men Abraram te fè Abimelèk repwòch pou yon pi li domestik Abimelèk yo te pran pa fòs.
 But Abraham made a protest to Abimelech because of a water-hole which Abimelech's servants had taken by force.
 καὶ ἤλεγξεν ἀβρααμ τὸν ἀβιμελεχ περὶ τῶν φρεάτων τοῦ ὕδατος ὧν ἀφείλαντο οἱ παῖδες τοῦ ἀβιμελεχ
- 26 Abimelèk di l' -Mwen pa konnen ki moun ki fè sa. Ni tou, ou pa t' janm di m' anyen sou sa. Se koulye a m'ap tandè koze a.
 But Abimelech said, I have no idea who has done this thing; you never gave me word of it, and I had no knowledge of it till this day.
 καὶ εἶπεν αὐτῷ ἀβιμελεχ οὐκ ἔγνων τίς ἐποίησεν τὸ πρᾶγμα τοῦτο οὐδὲ σύ μοι ἀπήγγειλας οὐδὲ ἐγὼ ἤκουσα ἀλλ' ἦ σήμερον
- 27 Abraram pran kèk mouton ak kèk bèf li bay Abimelèk. Konsa, yo pase kontra yonn ak lòt.
 And Abraham took sheep and oxen and gave them to Abimelech, and the two of them made an agreement together.
 καὶ ἔλαβεν ἀβρααμ πρόβατα καὶ μόσχους καὶ ἔδωκεν τῷ ἀβιμελεχ καὶ διέθεντο ἀμφοτέροι διαθήκην
- 28 Abraram pran sèt mouton nan bann mouton l' yo, li mete yo sou kote.
 And Abraham put seven young lambs of the flock on one side by themselves.
 καὶ ἔστησεν ἀβρααμ ἑπτὰ ἀμνάδας προβάτων μόνας
- 29 Abimelèk mande l' -Poukisa ou mete sèt mouton sa yo sou kote.
 Then Abimelech said, What are these seven lambs which you have put on one side?
 καὶ εἶπεν ἀβιμελεχ τῷ ἀβρααμ τί εἰσιν αἱ ἑπτὰ ἀμνάδες τῶν προβάτων τούτων ἃς ἔστησας μόνας
- 30 Abraram reponn li-Asepte sèt mouton sa yo. Si ou asepte yo, sa vle di ou rekonèt devan tout moun se mwen menm ki te fouye pi a.
 And he said, Take these seven lambs from me as a witness that I have made this water-hole.
 καὶ εἶπεν ἀβρααμ ὅτι τὰς ἑπτὰ ἀμνάδας ταύτας λήμψη παρ' ἐμοῦ ἵνα ὦσιν μοι εἰς μαρτύριον ὅτι ἐγὼ ὄρυξα τὸ φρέαρ τοῦτο
- 31 Se poutèt sa yo rele anplasman an Bècheba, paske se la menm yo te sèman yonn bay lòt.
 So he gave that place the name Beer-sheba, because there the two of them had given their oaths.
 διὰ τοῦτο ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου φρέαρ ὀρκισμοῦ ὅτι ἐκεῖ ὅμοσαν ἀμφοτέροι
- 32 Se Bècheba yo te pase kontra yonn ak lòt. Apre sa, Abimelèk leve, li tounen nan peyi moun Filisti yo, ansanm ak Pikòl, kòmandan lame li a.
 So they made an agreement at Beer-sheba, and Abimelech and Phicol, the captain of his army, went back to the land of the Philistines.
 καὶ διέθεντο διαθήκην ἐν τῷ φρέατι τοῦ ὄρκου ἀνέστη δὲ ἀβιμελεχ καὶ οὐχοῦσθ ὁ νυμφαγωγὸς αὐτοῦ καὶ φικολ ὁ ἀρχιστράτηγος τῆς δυνάμεως αὐτοῦ καὶ ἐπέστρεψαν εἰς τὴν γῆν τῶν φυλιστιμ
- 33 ¶ Se la Bècheba Abraram plante yon pye tonmaren. Lèfini li fè sèvis pou Seyè a, Bondye ki la pou tout tan an.
 And Abraham, after planting a holy tree in Beer-sheba, gave worship to the name of the Lord, the Eternal God.
 καὶ ἐφύτευσεν ἀβρααμ ἄρουραν ἐπὶ τῷ φρέατι τοῦ ὄρκου καὶ ἐπεκαλέσατο ἐκεῖ τὸ ὄνομα κυρίου θεοῦ αἰώνιος

- 34 Apre sa, Abraram rete kèk lanne ankò nan peyi Filisti a.
And Abraham went on living in the land of the Philistines as in a strange country.
παρώκησεν δὲ αβρααμ ἐν τῇ γῆ τῶν φυλιστιμῶν ἡμέρας πολλὰς
- 1 ¶ Apre tout bagay sa yo, Bondye sonde Abraram pou wè sou ki pye li ye avè l'. Bondye rele l' -Abraram! Abraram! Abraram reponn-Men mwen wi!
Now after these things, God put Abraham to the test, and said to him, Abraham; and he said, Here am I.
καὶ ἐγένετο μετὰ τὰ ῥήματα ταῦτα ὁ θεὸς ἐπείραζεν τὸν αβρααμ καὶ εἶπεν πρὸς αὐτὸν αβρααμ αβρααμ ὁ δὲ εἶπεν ἰδοὺ ἐγώ
- 2 Bondye di l': -Pran Izarak, pitit ou a, sèl pitit gason ou genyen an, pitit ou renmen anpil la. Ale nan peyi Morija, w'a moute sou tèt mòn mwen pral moutre ou la. Lè w'a rive la, w'a touye l'. Apre sa, w'a boule l' nèt pou mwen.
And he said to him, Take your son, your dearly loved only son Isaac, and go to the land of Moriah and give him as a burned offering on one of the mountains of which I will give you knowledge.
καὶ εἶπεν λαβὲ τὸν υἱὸν σου τὸν ἀγαπητὸν ὃν ἠγάπησας τὸν ἰσαακ καὶ πορεύθητι εἰς τὴν γῆν τὴν ὑψηλὴν καὶ ἀνένεγκον αὐτὸν ἐκεῖ εἰς ὀλοκάρπωσιν ἐφ' ἑν τῶν ὀρέων ὧν ἄν σοι εἶπω
- 3 ¶ Nan denmen maten, bonè bonè, Abraram leve, li sele bourik li, li pran Izarak ansanm ak de nan domestik li yo. Li fann kèk moso bwa pou l' fè dife pou boule vyann bèt l'ap ofri a. Epi li pati nan direksyon kote Bondye te di l' la.
And Abraham got up early in the morning, and made ready his ass, and took with him two of his young men and Isaac, his son, and after the wood for the burned offering had been cut, he went on his way to the place of which God had given him word.
ἀναστὰς δὲ αβρααμ τὸ πρωὶ ἐπέσασεν τὴν ὄνον αὐτοῦ παρέλαβεν δὲ μεθ' ἑαυτοῦ δύο παῖδας καὶ ἰσαακ τὸν υἱὸν αὐτοῦ καὶ σχίσας ξύλα εἰς ὀλοκάρπωσιν ἀναστὰς ἐπορεύθη καὶ ἦλθεν ἐπὶ τὸν τόπον ὃν εἶπεν αὐτῷ ὁ θεός
- 4 Sou twa jou, Abraram gade, li wè kote a yon bon ti bout devan l'.
And on the third day, Abraham, lifting up his eyes, saw the place a long way off.
τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἀναβλέψας αβρααμ τοῖς ὀφθαλμοῖς εἶδεν τὸν τόπον μακρόθεν
- 5 Abraram di domestik li yo. -Nou menm, mesye, rete isit la ak bourik la. Mwen menm ak ti gason an, nou pral jouk lòt bò a, pou nou fè sèvis pou Bondye. Apre sa, n'a tounen vin jwenn nou.
Then he said to his young men, Keep here with the ass; and I and the boy will go on and give worship and come back again to you.
καὶ εἶπεν αβρααμ τοῖς παισὶν αὐτοῦ καθίσατε αὐτοῦ μετὰ τῆς ὄνου ἐγὼ δὲ καὶ τὸ παιδάριον διελευσόμεθα ἕως ὧδε καὶ προσκυνήσαντες ἀναστρέψομεν πρὸς ὑμᾶς
- 6 Abraram pran bwa pou fè dife a, li bay Izarak pote li. Li menm, li pote bagay pou limen dife a ansanm ak yon kouto nan men l'. Yo tout de pati ansanm.
And Abraham put the wood for the burned offering on his son's back, and he himself took the fire and the knife in his hand, and the two of them went on together.
ἔλαβεν δὲ αβρααμ τὰ ξύλα τῆς ὀλοκαρπώσεως καὶ ἐπέθηκεν ἰσαακ τῷ υἱῷ αὐτοῦ ἔλαβεν δὲ καὶ τὸ πῦρ μετὰ χεῖρα καὶ τὴν μάχαιραν καὶ ἐπορεύθησαν οἱ δύο ἅμα
- 7 Pandan y'ap mache konsa, Izarak di Abraram: -Papa! Abraram reponn: -Wi, pitit mwen! Izarak mande l': -Mwen wè ou gen dife ak bwa. Men, kote mouton pou boule a?
Then Isaac said to Abraham, My father; and he said, Here am I, my son. And he said, We have wood and fire here, but where is the lamb for the burned offering?
εἶπεν δὲ ἰσαακ πρὸς αβρααμ τὸν πατέρα αὐτοῦ εἶπας πάτερ ὁ δὲ εἶπεν τί ἐστὶν τέκνον λέγων ἰδοὺ τὸ πῦρ καὶ τὰ ξύλα ποῦ ἐστὶν τὸ πρόβατον τὸ εἰς ὀλοκάρπωσιν
- 8 Abraram reponn: -Pitit mwen, se sou kont Bondye sa ye. Yo toude t'ap kontinye mache ansanm.
And Abraham said, God himself will give the lamb for the burned offering; so they went on together.
εἶπεν δὲ αβρααμ ὁ θεὸς ὄψεται ἑαυτῷ πρόβατον εἰς ὀλοκάρπωσιν τέκνον πορευθέντες δὲ ἀμφοτέρω ἅμα
- 9 Lè yo rive kote Bondye te di l' la, Abraram moute yon lotèl, li ranje bwa yo sou li. Li mare Izarak, pitit gason l' lan, li mete l' sou lotèl la, anwo bwa yo.
And they came to the place of which God had given him knowledge; and there Abraham made the altar and put the wood in place on it, and having made tight the bands round Isaac his son, he put him on the wood on the altar.
ἦλθον ἐπὶ τὸν τόπον ὃν εἶπεν αὐτῷ ὁ θεός καὶ ὠκοδόμησεν ἐκεῖ αβρααμ θυσιαστήριον καὶ ἐπέθηκεν τὰ ξύλα καὶ συμποδίσας ἰσαακ τὸν υἱὸν αὐτοῦ ἐπέθηκεν αὐτὸν ἐπὶ τὸ θυσιαστήριον ἐπάνω τῶν ξύλων
- 10 Apre sa, li lonje men l', li pran kouto a pou l' koupe kou ti gason an.
And stretching out his hand, Abraham took the knife to put his son to death.
καὶ ἐξέτεινεν αβρααμ τὴν χεῖρα αὐτοῦ λαβεῖν τὴν μάχαιραν σφάζει τὸν υἱὸν αὐτοῦ
- 11 ¶ Men, zanj Bondye a rete nan syèl la, li rele l': -Abraram! Abraram! Abraram reponn. -Men mwen wi!
But the voice of the angel of the Lord came from heaven, saying, Abraham, Abraham: and he said, Here am I.
καὶ ἐκάλεσεν αὐτὸν ἄγγελος κυρίου ἐκ τοῦ οὐρανοῦ καὶ εἶπεν αὐτῷ αβρααμ αβρααμ ὁ δὲ εἶπεν ἰδοὺ ἐγώ

- 12 Zanj lan di l' -Pa leve men ou sou ti gason an. Pa fè l' anyen. Koulye a mwen konnen ou gen krentif pou Bondye vre, paske ou pa t' derefize touye sèl pitit gason ou lan pou mwen.
 And he said, Let not your hand be stretched out against the boy to do anything to him; for now I am certain that the fear of God is in your heart, because you have not kept back your son, your only son, from me.
 και εἶπεν μὴ ἐπιβάλῃς τὴν χεῖρά σου ἐπὶ τὸ παιδίριον μηδὲ ποιήσῃς αὐτῷ μηδὲν ὧν γὰρ ἔγνων ὅτι φοβῆ τὸν θεὸν σὺ καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμέ
- 13 Abraram voye je l', li wè yon belye mouton ki te gen kòn li yo makònen nan yon lyann. li ale, li pran mouton an, li touye l', li boule li nèt sou lotèl la pou Bondye nan plas pitit li a.
 And lifting up his eyes, Abraham saw a sheep fixed by its horns in the brushwood: and Abraham took the sheep and made a burned offering of it in place of his son.
 και ἀναβλέψας αβρααμ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν καὶ ἰδοὺ κριὸς εἷς κατεχόμενος ἐν φυτῷ σαβεκ τῶν κεράτων καὶ ἐπορεύθη αβρααμ καὶ ἔλαβεν τὸν κριὸν καὶ ἀνήνεγκεν αὐτὸν εἰς ὀλοκάρπωσιν ἀντὶ ἰσαακ τοῦ υἱοῦ αὐτοῦ
- 14 Abraram rele kote sa a: Se sou kont Seyè a sa ye. Se poutèt sa, jouk jòdi a, moun ap repete: Sou mòn Seyè a, tout bagay sou kont li.
 And Abraham gave that place the name Yahweh-yireh: as it is said to this day, In the mountain the Lord is seen.
 και ἐκάλεσεν αβρααμ τὸ ὄνομα τοῦ τόπου ἐκείνου κύριος εἶδεν ἵνα εἰπωσιν σήμερον ἐν τῷ ὄρει κύριος ὤφθη
- 15 ¶ Zanj Bondye a rete nan syèl la, li pale ak Abraram yon dezyèm fwa, li di l' konsa:
 And the voice of the angel of the Lord came to Abraham a second time from heaven,
 και ἐκάλεσεν ἄγγελος κυρίου τὸν αβρααμ δεύτερον ἐκ τοῦ οὐρανοῦ
- 16 -Mwen sèman sou tèt mwen. Se mwen menm Seyè a ki di sa. Mwen gen pou m' beni ou anpil poutèt sa ou fè a. Ou pa t' refize ban mwen pitit ou a, sèl pitit gason ou genyen an.
 Saying, I have taken an oath by my name, says the Lord, because you have done this and have not kept back from me your dearly loved only son,
 λέγων κατ' ἐμαυτοῦ ὥμοσα λέγει κύριος οὗ εἵνεκεν ἐποίησας τὸ ῥῆμα τοῦτο καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμέ
- 17 Mwen pwomèt pou m' ba ou anpil pitit pitit. Y'ap tankou zetwal nan syèl la, tankou grenn sab bò lanmè. Y'a bat tout lènmi yo.
 That I will certainly give you my blessing, and your seed will be increased like the stars of heaven and the sand by the seaside; your seed will take the land of those who are against them;
 ἢ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης καὶ κληρονομήσει τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων
- 18 Gremesi tout pitit pitit ou yo, tout nasyon sou latè pral jwenn benediksyon. Wi, yo tout, paske ou te fè sa m' te mande ou fè a.
 And your seed will be a blessing to all the nations of the earth, because you have done what I gave you orders to do.
 και ἐνευλογηθήσονται ἐν τῷ σπέρματι σου πάντα τὰ ἔθνη τῆς γῆς ἀνθ' ὧν ὑπήκουσας τῆς ἐμῆς φωνῆς
- 19 Abraram tounen bò kote domestik li yo, domestik yo pati ansanm avè l' pou peyi Bècheba, kote Abraram te rete a.
 Then Abraham went back to his young men and they went together to Beer-sheba, the place where Abraham was living.
 ἀπεστράφη δὲ αβρααμ πρὸς τοὺς παῖδας αὐτοῦ καὶ ἀναστάντες ἐπορεύθησαν ἅμα ἐπὶ τὸ φρέαρ τοῦ ὄρκου καὶ κατώκησεν αβρααμ ἐπὶ τῷ φρέατι τοῦ ὄρκου
- 20 ¶ Apre tout bagay sa yo, yo vin di Abraram konsa: -Tande non. Milka fè pitit tout wi pou Nak, frè ou la.
 After these things, Abraham had news that Milcah, the wife of his brother Nahor, had given birth to children;
 ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα καὶ ἀνηγγέλη τῷ αβρααμ λέγοντες ἰδοὺ τέτοκεν μελχα καὶ αὐτῇ υἱοὺς ναχωρ τῷ ἀδελφῷ σου
- 21 Premye pitit la rele Ouz. Apre li, vini Bouz, Kemwèl, papa Aram,
 Uz the oldest, and Buz his brother, and Kemuel, the father of Aram,
 τὸν ὡς πρωτότοκον καὶ τὸν βαυξ ἀδελφὸν αὐτοῦ καὶ τὸν καμουηλ πατέρα σύρων
- 22 Kesèd, Azò, Pildach, Jidlaf ak Betwèl.
 And Chesed and Hazo and Pildash and Jidlaph and Bethuel.
 και τὸν χασαδ καὶ τὸν αζαν καὶ τὸν φαλδασ καὶ τὸν ιεδλαφ καὶ τὸν βαθουηλ
- 23 Se Betwèl ki papa Rebeka. Se wit gason sa yo Milka te fè pou Nakò, frè Abraram lan.
 Bethuel was the father of Rebekah: these eight were the children of Milcah and Nahor, Abraham's brother.
 και βαθουηλ ἐγέννησεν τὴν ρεβεκκαν ὀκτὼ οὗτοι υἱοὶ οὗς ἔτεκεν μελχα τῷ ναχωρ τῷ ἀδελφῷ αβρααμ
- 24 Reouma, fanm kay Nakò a te fè pitit tout pou li: se te Tebak, Gam, Tach ak Maka.
 And his servant Reumah gave birth to Tebah and Gaham and Tahash and Maacah.
 και ἡ παλλακὴ αὐτοῦ ἧ ὄνομα ρευμα ἔτεκεν καὶ αὐτῇ τὸν ταβεκ καὶ τὸν γααμ καὶ τὸν τοχος καὶ τὸν μοχα

- 1 ¶ Sara viv sanvennsetan (127 an).
Now the years of Sarah's life were a hundred and twenty-seven.
ἐγένετο δὲ ἡ ζωὴ σαρρας ἑτη ἑκατὸν εἴκοσι ἑπτὰ
- 2 Li mouri yon kote yo rele Kiriya Aba osinon Ebwon nan peyi Kanaran. Abraram pran lapenn pou lanmò Sara, li plenn sò li.
And Sarah's death took place in Kiriath-arba, that is, Hebron, in the land of Canaan: and Abraham went into his house, weeping and sorrowing for Sarah.
καὶ ἀπέθανεν σαρρα ἐν πόλει αρβοκ ἣ ἐστὶν ἐν τῷ κοιλωματι αὐτῆ ἐστὶν χειβρων ἐν γῆ χανααν ἣλθεν δὲ ἀβρααμ κόψασθαι σαρραν καὶ πενθήσαι
- 3 ¶ Abraram leve bò kote kadav la, li ale pale ak moun Et yo. Li di yo konsa:
And Abraham came from his dead and said to the children of Heth,
καὶ ἀνέστη ἀβρααμ ἀπὸ τοῦ νεκροῦ αὐτοῦ καὶ εἶπεν τοῖς υἱοῖς χετ λέγων
- 4 -Se etranje mwen ye, se depasaj mwen ye nan mitan nou. Vann mwen yon anplasan pou m' ka antere madanm mwen, konsa m'a wete kadav la devan je m'.
I am living among you as one from a strange country: give me some land here as my property, so that I may put my dead to rest.
πάροικος καὶ παρεπίδημος ἐγὼ εἰμι μεθ' ὑμῶν δότε οὖν μοι κτήσιν τάφου μεθ' ὑμῶν καὶ θάψω τὸν νεκρόν μου ἀπ' ἐμοῦ
- 5 Moun Et yo reponn Abraram, yo di l' konsa:
And in answer the children of Heth said to Abraham,
ἀπεκρίθησαν δὲ οἱ υἱοὶ χετ πρὸς ἀβρααμ λέγοντες
- 6 -Mèt, koute sa n'ap di ou. Ou se yon gwonèg Bondye voye nan mitan nou. Chwazi yonn nan pi bon kavou nou yo pou antere madanm ou. Pa gen yonn nan nou ki pou ta refize ba ou kavou li pou antere madanm ou.
My lord, truly you are a great chief among us; take the best of our resting-places for your dead; not one of us will keep back from you a place where you may put your dead to rest.
μή κύριε ἄκουσον δὲ ἡμῶν βασιλεὺς παρὰ θεοῦ εἰ σὺ ἐν ἡμῖν ἐν τοῖς ἐκλεκτοῖς μνημείοις ἡμῶν θάψων τὸν νεκρόν σου οὐδεὶς γὰρ ἡμῶν τὸ μνημεῖον αὐτοῦ κωλύσει ἀπὸ σοῦ τοῦ θάψαι τὸν νεκρόν σου ἐκεῖ
- 7 Abraram kanpe. Pa respè pou moun Et yo, li bese tèt li byen ba devan yo.
And Abraham got up and gave honour to the children of Heth, the people of that land.
ἀναστὰς δὲ ἀβρααμ προσεκύνησεν τῷ λαῷ τῆς γῆς τοῖς υἱοῖς χετ
- 8 Li di yo: -Si nou dakò pou m' antere madanm mwen isit la, pou m' wete kadav li devan je m', koute sa m'ap di nou. Nou konnen Efwon, pitit gason Zoka a? Pale avè l' pou mwen.
And he said to them, If you will let me put my dead to rest here, make a request for me to Ephron, the son of Zohar,
καὶ ἐλάλησεν πρὸς αὐτοὺς ἀβρααμ λέγων εἰ ἔχετε τῆ ψυχῆ ὑμῶν ὥστε θάψαι τὸν νεκρόν μου ἀπὸ προσώπου μου ἀκούσατέ μου καὶ λαλήσατε περὶ ἐμοῦ εφρων τῷ τοῦ σααρ
- 9 Mande l' pou l' vann mwen twou wòch Makpela a ki pou li nan bout jaden l' lan. Mande l' pou l' vann mwen li pou pri li vo, pou sa ka sèvi m' simityè isit la.
That he will give me the hollow in the rock named Machpelah, which is his property at the end of his field; let him give it to me for its full price as a resting-place for my dead among you.
καὶ δώτω μοι τὸ σπήλαιον τὸ διπλοῦν ὃ ἐστὶν αὐτῷ τὸ ἐν ἐν μέρει τοῦ ἀγροῦ αὐτοῦ ἀργυρίου τοῦ ἀξίου δώτω μοι αὐτὸ ἐν ὑμῖν εἰς κτήσιν μνημείου
- 10 Efwon te chita la avèk lòt moun Et yo, bò pòtay lavil la, kote moun yo konn reyini an. Devan moun Et yo, devan tout moun ki t'ap pase bò pòtay la, Efwon reponn Abraram. Li di li:
Now Ephron was seated among the children of Heth: and Ephron the Hittite gave Abraham his answer in the hearing of the children of Heth, and of all those who came into his town, saying,
εφρων δὲ ἐκάθητο ἐν μέσφ τῶν υἱῶν χετ ἀποκριθεὶς δὲ εφρων ὁ χετταῖος πρὸς ἀβρααμ εἶπεν ἀκουόντων τῶν υἱῶν χετ καὶ πάντων τῶν εἰσπορευομένων εἰς τὴν πόλιν λέγων
- 11 -Non, mè! Koute sa m'ap di ou: Mwen fè ou kado jaden an ak tout twou wòch ki ladan l' lan. Mwen fè ou kado l' devan tout moun peyi m' yo. M'ap ba ou l' pou ou ka antere madanm ou.
No, my lord, I will give you the field with the hollow in the rock; before all the children of my people will I give it to you for a resting-place for your dead.
παρ' ἐμοὶ γενοῦ κύριε καὶ ἀκουσόν μου τὸν ἀγρόν καὶ τὸ σπήλαιον τὸ ἐν αὐτῷ σοι δίδωμι ἐναντίον πάντων τῶν πολιτῶν μου δέδωκά σοι θάψων τὸν νεκρόν σου
- 12 Men, Abraram bese tèt li byen ba devan moun Et yo.
And Abraham went down on his face before the people of the land.
καὶ προσεκύνησεν ἀβρααμ ἐναντίον τοῦ λαοῦ τῆς γῆς
- 13 Li pale ak Efwon pou tout moun ka tande. Li di l': -Koute sa m'ap di ou: M'ap achte tout jaden an nan men ou pou pri li vo. Tanpri, asepte lajan m'ap ba ou pou li a. Se lè sa a m'a antere madanm mwen ladan l'.
And Abraham said to Ephron, in the hearing of the people of the land, If only you will give ear to me, I will give you the price of the field; take it, and let me put my dead to rest there.
καὶ εἶπεν τῷ εφρων εἰς τὰ ὄτα τοῦ λαοῦ τῆς γῆς ἐπειδὴ πρὸς ἐμοῦ εἰ ἄκουσόν μου τὸ ἀργύριον τοῦ ἀγροῦ λαβὲ παρ' ἐμοῦ καὶ θάψω τὸν νεκρόν μου ἐκεῖ

- 14 Efwon reponn Abraram: -Mèt, tanpri koute sa m'ap di ou:
So Ephron said to Abraham,
ἀπεκρίθη δὲ εφρων τῷ αβρααμ λέγων
- 15 Yon moso tè ki vo katsan (400) pyès lò, pa gen rezon pou n'ap diskite pou sa. Antere madanm ou sou li non!
My lord, give ear to me: the value of the land is four hundred shekels; what is that between me and you? so put your dead to rest there.
οὐχὶ κύριε ἀκήκοα γῆ τετρακοσίων διδράχμων ἀργυρίου ἀνὰ μέσον ἐμοῦ καὶ σοῦ τί ἂν εἴη τοῦτο σὺ δὲ τὸν νεκρὸν σου θάψον
- 16 ¶ Abraram dakò ak sa Efwon di l' la. Li peze lajan an, li bay Efwon li devan tout moun Et yo. Wi, li ba li katsan (400) pyès lò dapre jan kòmèsan yo te sèvi nan peyi a.
And Abraham took note of the price fixed by Ephron in the hearing of the children of Heth, and gave him four hundred shekels in current money.
καὶ ἤκουσεν αβρααμ τοῦ εφρων καὶ ἀπεκατέστησεν αβρααμ τῷ εφρων τὸ ἀργύριον ὃ ἐλάλησεν εἰς τὰ ὄτα τῶν υἱῶν χετ τετρακόσια δίδραγμα ἀργυρίου δοκίμου ἐμπόροις
- 17 Se konsa, moso tè Efwon te gen Makpela a, anfas peyi Mamre a, ansanm ak tout twou wòch la ak tout pyebwa ki nan jaden an, jouk sou lizyè li,
So Ephron's field at Machpelah near Mamre, with the hollow in the rock and all the trees in the field and round it,
καὶ ἔστι ὁ ἀγρὸς εφρων ὃς ἦν ἐν τῷ διπλῷ σπηλαίῳ ὃς ἐστὶν κατὰ πρόσωπον μαμβρη ὁ ἀγρὸς καὶ τὸ σπήλαιον ὃ ἦν ἐν αὐτῷ καὶ πᾶν δένδρον ὃ ἦν ἐν τῷ ἀγρῷ ὃ ἐστὶν ἐν τοῖς ὀρίοις αὐτοῦ κύκλῳ
- 18 yo vin pou Abraram, devan tout moun Et yo, devan tout moun ki te bò pòtay la.
Became the property of Abraham before the eyes of the children of Heth and of all who came into the town.
τῷ αβρααμ εἰς κτήσιν ἐναντίον τῶν υἱῶν χετ καὶ πάντων τῶν εἰσπορευομένων εἰς τὴν πόλιν
- 19 Apre sa, Abraram antere Sara, madanm li, nan twou wòch ki te nan jaden Makpela a, anfas Mamre yo rele Ebwon an, nan peyi Kanaran.
Then Abraham put Sarah his wife to rest in the hollow rock in the field of Machpelah near Mamre, that is, Hebron in the land of Canaan.
μετὰ ταῦτα ἔθαψεν αβρααμ σαρραν τὴν γυναῖκα αὐτοῦ ἐν τῷ σπηλαίῳ τοῦ ἀγροῦ τῷ διπλῷ ὃ ἐστὶν ἀπέναντι μαμβρη αὕτη ἐστὶν χεβρων ἐν τῇ γῆ χανααν
- 20 Se konsa, Abraram achte jaden an ak tout twou wòch ki te ladan l' lan, nan men moun Et yo, li fè l' sèvi simityè pou li.
And the field and the hollow rock were handed over to Abraham as his property by the children of Heth.
καὶ ἐκυρώθη ὁ ἀγρὸς καὶ τὸ σπήλαιον ὃ ἦν ἐν αὐτῷ τῷ αβρααμ εἰς κτήσιν τάφου παρὰ τῶν υἱῶν χετ
- 1 ¶ Abraram te fin vye. Li te antre nan granmoun. Seyè a te beni Abraram nan tout bagay.
Now Abraham was old and far on in years: and the Lord had given him everything in full measure.
καὶ αβρααμ ἦν πρεσβύτερος προβεβηκὸς ἡμερῶν καὶ κύριος εὐλόγησεν τὸν αβρααμ κατὰ πάντα
- 2 Abraram te gen yon domestik ki te pi ansyen pase tout lòt yo. Se li menm ki te jeran reskonsab tout byen li yo. Abraram di l' konsa: -Men, mete men ou nan fant janm mwen, fè sèman.
And Abraham said to his chief servant, the manager of all his property, Come now, put your hand under my leg:
καὶ εἶπεν αβρααμ τῷ παιδί αὐτοῦ τῷ πρεσβυτέρῳ τῆς οἰκίας αὐτοῦ τῷ ἄρχοντι πάντων τῶν αὐτοῦ θές τὴν χεῖρά σου ὑπὸ τὸν μηρόν μου
- 3 Mwen vle pou ou fè sèman sou Seyè a, Bondye syèl la ak Bondye latè a, pou ou pa chwazi yon madanm pou pitit gason m' lan nan medam k'ap viv nan peyi Kanaran kote m' rete a.
And take an oath by the Lord, the God of heaven and the God of the earth, that you will not get a wife for my son Isaac from the daughters of the Canaanites among whom I am living;
καὶ ἐξορκιώ σε κύριον τὸν θεὸν τοῦ οὐρανοῦ καὶ τὸν θεὸν τῆς γῆς ἵνα μὴ λάβῃς γυναῖκα τῷ υἱῷ μου ἰσαακ ἀπὸ τῶν θυγατέρων τῶν χαναανίων μεθ' ὧν ἐγὼ οἰκῶ ἐν αὐτοῖς
- 4 Men, se nan peyi pa m' pou ou ale, pou ou chwazi pami moun menm ras ak mwen yo yon madanm pou Izarak, pitit gason m' lan.
But that you will go into my country and to my relations and get a wife there for my son Isaac.
ἀλλὰ εἰς τὴν γῆν μου οὗ ἐγενόμην πορεύσει καὶ εἰς τὴν φυλὴν μου καὶ λήμψῃ γυναῖκα τῷ υἱῷ μου ἰσαακ ἐκεῖθεν
- 5 Domestik la mande l': -Kisa pou m' fè si fi a pa vle kite peyi l' pou l' vin avè m' nan peyi sa a? Eske se pou m' mennen pitit gason ou lan ale nan peyi kote ou te soti a?
And the servant said, If by chance the woman will not come with me into this land, am I to take your son back again to the land from which you came?
εἶπεν δὲ πρὸς αὐτὸν ὁ παῖς μήποτε οὐ βούλεται ἡ γυνὴ πορευθῆναι μετ' ἐμοῦ ὀπίσω εἰς τὴν γῆν ταύτην ἀποστρέψω τὸν υἱόν σου εἰς τὴν γῆν ὅθεν ἐξῆλθες ἐκεῖθεν
- 6 Abraram reponn li: -Non, non, non! Pa janm mennen pitit mwen an laba a!
And Abraham said, Take care that you do not let my son go back to that land.
εἶπεν δὲ πρὸς αὐτὸν αβρααμ πρόσεχε σεαυτῷ μὴ ἀποστρέψῃς τὸν υἱόν μου ἐκεῖ

- 7 Seyè a, Bondye syèl la, te pran m' fè m' soti lakay papa m' ak nan peyi fanmi mwen. Li pale avè m'. Li fè m' sèman l'ap bay pitit pitit mwen yo peyi sa a. Enben, se li menm ki va fè zanj li pran devan ou, pou ou chwazi yon madanm nan moun laba yo pou pitit gason m' lan.
The Lord God of heaven, who took me from my father's house and from the land of my birth, and made an oath to me, saying, To your seed I will give this land: he will send his angel before you and give you a wife for my son in that land.
κύριος ὁ θεὸς τοῦ οὐρανοῦ καὶ ὁ θεὸς τῆς γῆς ὃς ἔλαβέν με ἐκ τοῦ οἴκου τοῦ πατρὸς μου καὶ ἐκ τῆς γῆς ἧς ἐγενήθην ὃς ἐλάλησέν μοι καὶ ὠμοσέν μοι λέγων σοὶ δώσω τὴν γῆν ταύτην καὶ τῷ σπέρματί σου αὐτὸς ἀποστελεῖ τὸν ἄγγελον αὐτοῦ ἔμπροσθέν σου καὶ λήμψη γυναῖκα τῷ υἱῷ μου ἰσαακ ἐκεῖθεν
- 8 Si madanm lan pa vle vin avè ou, w'a konnen ou kit ak sèman ou te fè m' lan. Sèlman, nenpòt jan, pa mennen pitit gason m' lan laba a.
And if the woman will not come with you, then you are free from this oath; only do not take my son back there.
ἐὰν δὲ μὴ θέλῃ ἡ γυνὴ πορευθῆναι μετὰ σοῦ εἰς τὴν γῆν ταύτην καθαρὸς ἔσῃ ἀπὸ τοῦ ὄρκου τούτου μόνον τὸν υἱόν μου μὴ ἀποστρέψῃς ἐκεῖ
- 9 Domestik la mete men l' nan fant janm Abraram, mèt li, epi li sèman pou l' fè sa l' mande l' fè a.
And the servant put his hand under Abraham's leg, and gave him his oath about this thing.
καὶ ἔθηκεν ὁ παῖς τὴν χεῖρα αὐτοῦ ὑπὸ τὸν μηρὸν αβρααμ τοῦ κυρίου αὐτοῦ καὶ ὠμοσεν αὐτῷ περὶ τοῦ ῥήματος τούτου
- 10 ¶ Domestik la pran dis chamo nan chamo mèt li yo. Li pran yon kantite bèl bagay ki koute chè, li chaje chamo yo. Li leve, li pati, li ale lavil kote Nakò rete a nan peyi Mezopotami.
And the servant took ten of his master's camels, and all sorts of good things of his master's, and went to Mesopotamia, to the town of Nahor.
καὶ ἔλαβεν ὁ παῖς δέκα καμήλους ἀπὸ τῶν καμήλων τοῦ κυρίου αὐτοῦ καὶ ἀπὸ πάντων τῶν ἀγαθῶν τοῦ κυρίου αὐτοῦ μεθ' ἑαυτοῦ καὶ ἀναστὰς ἐπορεύθη εἰς τὴν μεσοποταμίαν εἰς τὴν πόλιν ναχωρ
- 11 Lè aswè rive, li fè chamo yo kouche bò pi ki lòt bò pòtay lavil la. Se te lè ti medam yo tè konn vin tire dlo.
And he made the camels take their rest outside the town by the water-spring in the evening, at the time when the women came to get water.
καὶ ἐκοίμισεν τὰς καμήλους ἔξω τῆς πόλεως παρὰ τὸ φρέαρ τοῦ ὕδατος τὸ πρὸς ὅψε ἡνίκα ἐκπορεύονται αἱ ὑδρεύόμεναι
- 12 Li lapriyè, li di: -Seyè, ou menm ki Bondye Abraram, mèt mwen, tanpri, fè m' jwenn jòdi a sa m'ap chache a. Moutre jan ou bon pou Abraram, mèt mwen.
And he said, O Lord, the God of my master Abraham, let me do well in what I have undertaken this day, and give your mercy to my master Abraham.
καὶ εἶπεν κύριε ὁ θεὸς τοῦ κυρίου μου αβρααμ εὐδόωσον ἐναντίον ἐμοῦ σήμερον καὶ ποιήσον ἔλεος μετὰ τοῦ κυρίου μου αβρααμ
- 13 Men mwen kanpe bò pi a, kote medam yo ap vin chache dlo.
See, I am waiting here by the water-spring; and the daughters of the town are coming out to get water:
ἰδοὺ ἐγὼ ἔστηκα ἐπὶ τῆς πηγῆς τοῦ ὕδατος αἱ δὲ θυγατέρες τῶν οἰκούντων τὴν πόλιν ἐκπορεύονται ἀντλήσαι ὕδωρ
- 14 Mwen mande ou pou jenn fi ki va reponn mwen l'ap ban m' bwè lèfini l'ap bay chamo m' yo bwè tou, lè m'a di l': Tanpri, bese krich ou a ban m' ti gout dlo pou m' bwè, fè se li menm ou chwazi pou Izarak, sèvitè ou la. Lè sa a, m'a konnen jan ou bon pou mèt mwen vre.
Now, may the girl to whom I say, Let down your vessel and give me a drink, and who says in answer, Here is a drink for you and let me give water to your camels: may she be the one marked out by you for your servant Isaac: so may I be certain that you have been good to my master Abraham.
καὶ ἔσται ἡ παρθένος ἧ ἂν ἐγὼ εἶπω ἐπικλινόν τὴν ὑδρίαν σου ἵνα πῖω καὶ εἶπῃ μοι πῖε καὶ τὰς καμήλους σου ποτιῶ ἕως ἂν παύσωνται πίνουσαι ταύτην ἡτοίμασας τῷ παιδί σου ἰσαακ καὶ ἐν τούτῳ γινώσκωμαι ὅτι ἐποίησας ἔλεος τῷ κυρίῳ μου αβρααμ
- 15 Li t'ap pale toujou lè Rebeka parèt avèk yon krich sou zepòl li. Rebeka te pitit Betwèl. Betwèl sa a te pitit gason Milka ki te marye ak Nakò, frè Abraram lan.
And even before his words were ended, Rebekah, the daughter of Bethuel, the son of Milcah, who was the wife of Nahor, Abraham's brother, came out with her water-vessel on her arm.
καὶ ἐγένετο πρὸ τοῦ συντελέσαι αὐτὸν λαλοῦντα ἐν τῇ διανοίᾳ καὶ ἰδοὺ ρεβεκκα ἐξεπορεύετο ἡ τεχθεῖσα βαθουηλ υἱῷ μελχας τῆς γυναικὸς ναχωρ ἀδελφοῦ δὲ αβρααμ ἔχουσα τὴν ὑδρίαν ἐπὶ τῶν ὤμων αὐτῆς
- 16 Se te yon jenn fi. Li te bèl anpil, li te tifi. Li desann nan sous la, li plen krich li. Epi li moute soti deyò.
She was a very beautiful girl, a virgin, who had never been touched by a man: and she went down to the spring to get water in her vessel.
ἡ δὲ παρθένος ἦν καλὴ τῇ ὤψει σφόδρα παρθένος ἦν ἀνήρ οὐκ ἔγνω αὐτὴν καταβῆσα δὲ ἐπὶ τὴν πηγὴν ἐπλησεν τὴν ὑδρίαν καὶ ἀνέβη
- 17 Domestik la kouri al jwenn li, li di l' konsa: -Tanpri, ban m' ti gout dlo nan krich ou a non.
And the servant came running to her and said, Give me a little water from your vessel.
ἐπέδραμεν δὲ ὁ παῖς εἰς συνάντησιν αὐτῆς καὶ εἶπεν πότισόν με μικρὸν ὕδωρ ἐκ τῆς ὑδρίας σου
- 18 Rebeka reponn li: -Wi. Bwè non, msye. Li desann krich la soti sou zepòl li, li kenbe l' nan men l' pou fè nonm lan bwè.
And she said, Take a drink, my lord: and quickly letting down her vessel onto her hand, she gave him a drink.
ἡ δὲ εἶπεν πῖε κύριε καὶ ἔσπευσεν καὶ καθεῖλεν τὴν ὑδρίαν ἐπὶ τὸν βραχίονα αὐτῆς καὶ ἐπότισεν αὐτόν

- 19 Lè nonm lan fin bwè, jenn fi a di l': -Mwen pral pran dlo pou chamo ou yo, pou yo ka bwè kont yo tou.
And having done so, she said, I will get water for your camels till they have had enough.
 ἕως ἐπαύσατο πίνων καὶ εἶπεν καὶ ταῖς καμήλοις σου ὑδρεύσομαι ἕως ἂν πᾶσαι πίωσιν
- 20 Li prese vide rès dlo krich la nan yon ti basen pou chamo yo bwè, epi li kouri desann nan sous la al chache dlo jouk tout chamo yo fin bwè kont yo.
And after putting the water from her vessel into the animals' drinking-place, she went quickly back to the spring and got water for all the camels.
 καὶ ἔσπευσεν καὶ ἐξεκένωσεν τὴν ὕδριαν εἰς τὸ ποτιστήριον καὶ ἔδραμεν ἔτι ἐπὶ τὸ φρέαρ ἀντλήσαι καὶ ὑδρεύσατο πάσαις ταῖς καμήλοις
- 21 Nonm lan menm te sezi. Li t'ap gade fi a san l' pa di anyen, li t'ap tann pou l' wè si Seyè a pa t' fè l' vwayaje pou gremesi.
And the man, looking at her, said nothing, waiting to see if the Lord had given his journey a good outcome.
 ὁ δὲ ἄνθρωπος κατεμάνθανεν αὐτὴν καὶ παρεσιόπα τοῦ γυνῶναι εἰ εὐδόωκεν κύριος τὴν ὁδὸν αὐτοῦ ἢ οὐ
- 22 Lè chamo yo fin bwè, nonm lan pran yon bèl zanno lò ki peze sis gram, li pase l' nan nen Rebeka. Li pran de bèl braslè ki peze san gram, li mete yo nan bra li.
And when the camels had had enough, the man took a gold nose-ring, half a shekel in weight, and two ornaments for her arms of ten shekels weight of gold;
 ἐγένετο δὲ ἡνίκα ἐπαύσαντο πᾶσαι αἱ κάμηλοι πίνουσαι ἔλαβεν ὁ ἄνθρωπος ἐνώτια χρυσᾶ ἀνὰ δραχμὴν ὀλκῆς καὶ δύο ψέλια ἐπὶ τὰς χεῖρας αὐτῆς δέκα χρυσῶν ὀλκῆ αὐτῶν
- 23 Epi li mande l': -Pitit ki moun ou ye? Tanpri, di m' non. Eske gen kote lakay papa ou pou m' pase nwit la avèk chamo m' yo?
And said to her, Whose daughter are you? is there room in your father's house for us?
 καὶ ἐπηρώτησεν αὐτὴν καὶ εἶπεν θυγάτηρ τίνος εἶ ἀνάγγελόν μοι εἰ ἔστιν παρὰ τῷ πατρὶ σου τόπος ἡμῖν καταλῦσαι
- 24 Jenn fi a reponn: -Mwen se pitit fi Betwèl, yonn nan pitit gason Milka ak Nakò.
And she said to him, I am the daughter of Bethuel, the son of Milcah, Nahor's wife.
 καὶ εἶπεν αὐτῷ θυγάτηρ βαθουηλ εἰμι ἐγὼ τοῦ μελχας ὃν ἔτεκεν τῷ ναχωρ
- 25 Li di l' anko: -Lakay nou, nou gen kont pay zèb pou chamo ou yo. Wa jwenn kote pou ou pase nwit la tou.
And she said, We have a great store of dry grass and cattle-food, and there is room for you.
 καὶ εἶπεν αὐτῷ καὶ ἄχυρα καὶ χορτάσματα πολλὰ παρ' ἡμῖν καὶ τόπος τοῦ καταλῦσαι
- 26 Lè sa a, nonm lan tonbe ajenou, li bese tèt li jouk atè devan Seyè a.
And with bent head the man gave worship to the Lord;
 καὶ εὐδοκῆσας ὁ ἄνθρωπος προσεκύνησεν κυρίῳ
- 27 Li di: -Lwanj pou Seyè a, Bondye Abraram, mèt mwen an. Li gen pitye pou li, li kenbe pwomès li te fè l' la. Li mennen m' tout dwat lakay fanmi mèt mwen an.
And said, Praise be to the Lord, the God of my master Abraham, who has given a sign that he is good and true to my master, by guiding me straight to the house of my master's family.
 καὶ εἶπεν εὐλογητὸς κύριος ὁ θεὸς τοῦ κυρίου μου αβρααμ ὃς οὐκ ἐγκατέλιπεν τὴν δικαιοσύνην αὐτοῦ καὶ τὴν ἀλήθειαν ἀπὸ τοῦ κυρίου μου ἐμὲ εὐδόωκεν κύριος εἰς οἶκον τοῦ ἀδελφοῦ τοῦ κυρίου μου
- 28 Jenn fi a kouri lakay manman l'. Li rakonte tout sa ki te rive.
So the girl went running and took the news of these things to her mother's house
 καὶ δραμοῦσα ἡ παῖς ἀπήγγειλεν εἰς τὸν οἶκον τῆς μητρὸς αὐτῆς κατὰ τὰ ῥήματα ταῦτα
- 29 ¶ Rebeka te gen yon frè yo rele Laban. Laban kouri deyò al jwenn nonm lan bò sous la.
Now Rebekah had a brother named Laban, and he came out quickly to the man at the water-spring.
 τῇ δὲ ρεβεκκα ἀδελφὸς ἦν ᾧ ὄνομα λαβαν καὶ ἔδραμεν λαβαν πρὸς τὸν ἄνθρωπον ἔξω ἐπὶ τὴν πηγὴν
- 30 Li te wè zanno a nan nen sè li ak braslè yo nan bra l', li te tande l' ap rakonte sa nonm lan te di l'. Lamenm li al jwenn nonm lan ki te kanpe bò sous la ansanm ak chamo l' yo.
And when he saw the nose-ring and the ornaments on his sister's hands, and when she gave him word of what the man had said to her, then he went out to the man who was waiting with the camels by the water-spring.
 καὶ ἐγένετο ἡνίκα εἶδεν τὰ ἐνώτια καὶ τὰ ψέλια ἐπὶ τὰς χεῖρας τῆς ἀδελφῆς αὐτοῦ καὶ ὅτε ἤκουσεν τὰ ῥήματα ρεβεκκας τῆς ἀδελφῆς αὐτοῦ λεγούσης οὕτως λελάληκέν μοι ὁ ἄνθρωπος καὶ ἦλθεν πρὸς τὸν ἄνθρωπον ἐστηκὸς αὐτοῦ ἐπὶ τῶν καμήλων ἐπὶ τῆς πηγῆς
- 31 Laban di l': -Antre non. Ou se yon nonm Seyè a beni. Poukisa ou rete deyò a konsa? Mwen pare yon kote pou ou nan kay la. Gen plas pou chamo ou yo tou.
And he said to him, Come in, you on whom is the blessing of the Lord; why are you waiting outside? for I have made the house ready for you, and a place for the camels.
 καὶ εἶπεν αὐτῷ δεῦρο εἰσελθε εὐλογητὸς κύριος ἵνα τί ἔστηκας ἔξω ἐγὼ δὲ ἡτοίμακα τὴν οἰκίαν καὶ τόπον ταῖς καμήλοις

- 32 Nonm lan antre nan kay la. Laban desele chamo yo. Li fè ba yo pay ak zèb. Yo pare dlo pou nonm lan lave pye l', ansanm ak moun ki te avè l' yo.
Then the man came into the house, and Laban took their cords off the camels and gave them dry grass and food, and he gave to him and the men who were with him water for washing their feet.
εισήλθεν δὲ ὁ ἄνθρωπος εἰς τὴν οἰκίαν καὶ ἀπέσαξεν τὰς καμήλους καὶ ἔδωκεν ἄχυρα καὶ χορτάσματα ταῖς καμήλοις καὶ ὕδωρ νίψασθαι τοῖς ποσὶν αὐτοῦ καὶ τοῖς ποσὶν τῶν ἀνδρῶν τῶν μετ' αὐτοῦ
- 33 Lèfini, yo sèvi yo manje. Men nonm lan di: -Anvan m' manje, se pou m' di sa m' gen pou m' di a. Laban di l': -Bon. Pale non.
And meat was put before him, but he said, I will not take food till I have made my business clear to you. And they said, Do so.
καὶ παρέθηκεν αὐτοῖς ἄρτους φαγεῖν καὶ εἶπεν οὐ μὴ φάγω ἕως τοῦ λαλῆσαι με τὰ ῥήματά μου καὶ εἶπαν ἄλλησον
- 34 Msye pran lapawòl, li di: -Mwen se domestik Abraram.
And he said, I am Abraham's servant.
καὶ εἶπεν παῖς αβρααμ ἐγὼ εἰμι
- 35 Seyè a voye anpil benediksyon sou mèt mwen. Li fè l' vin grannèg. Li ba li mouton, bèf, lajan, lò, domestik, sèvant, chamo, bourik.
The Lord has given my master every blessing, and he has become great: he has given him flocks and herds and silver and gold, and men-servants and women-servants and camels and asses.
κύριος δὲ εὐλόγησεν τὸν κύριόν μου σφόδρα καὶ ὑψώθη καὶ ἔδωκεν αὐτῷ πρόβατα καὶ μόσχους ἀργύριον καὶ χρυσίον παῖδας καὶ παιδίσκας καμήλους καὶ ὄνους
- 36 Sara, madanm mèt mwen, te fin vye granmoun lè li te resi fè yon pitit gason pou li. Mèt mwen bay pitit sa a tout sa li genyen.
And when Sarah, my master's wife, was old, she gave birth to a son, to whom he has given all he has.
καὶ ἔτεκεν σαρρα ἡ γυνὴ τοῦ κυρίου μου υἱὸν ἕνα τῷ κυρίῳ μου μετὰ τὸ γηρᾶσαι αὐτόν καὶ ἔδωκεν αὐτῷ ὅσα ἦν αὐτῷ
- 37 Mèt mwen fè m' fè sèman, li di m' piga m' chwazi yon madanm pou pitit gason l' lan nan medam moun peyi Kanaran kote l' rete a.
And my master made me take an oath, saying, Do not get a wife for my son from the daughters of the Canaanites among whom I am living;
καὶ ὄρκισέν με ὁ κύριός μου λέγων οὐ λήμψη γυναῖκα τῷ υἱῷ μου ἀπὸ τῶν θυγατέρων τῶν χαναναίων ἐν οἷς ἐγὼ παροικῶ ἐν τῇ γῆ αὐτῶν
- 38 Men se pou m' ale lakay papa l' pou mwen chwazi yon madanm nan ras li pou pitit gason l' lan.
But go to my father's house and to my relations for a wife for my son.
ἀλλ' ἢ εἰς τὸν οἶκον τοῦ πατρὸς μου πορεύσῃ καὶ εἰς τὴν φυλὴν μου καὶ λήμψη γυναῖκα τῷ υἱῷ μου ἐκεῖθεν
- 39 Lè sa a, mwen di mèt mwen: Bon, si fi a pa vle vini avè m', kisa pou m' fè?
And I said to my master, What if the woman will not come with me?
εἶπα δὲ τῷ κυρίῳ μου μήποτε οὐ πορεύσεται ἡ γυνὴ μετ' ἐμοῦ
- 40 Li reponn mwen: Seyè a ki wè jan mwen toujou obeyi l' va voye zanj li avè ou. Li p'ap fè ou vwayaje pou gremesi. Ou va chwazi yon madanm nan fanmi papa m' pou gason m' lan.
And he said, The Lord, whom I have ever kept before me, will send his angel with you, who will make it possible for you to get a wife for my son from my relations and my father's house;
καὶ εἶπέν μοι κύριος ὃ εὐηρέστησα ἐναντίον αὐτοῦ αὐτὸς ἀποστελεῖ τὸν ἄγγελον αὐτοῦ μετὰ σοῦ καὶ εὐοδώσει τὴν ὁδόν σου καὶ λήμψη γυναῖκα τῷ υἱῷ μου ἐκ τῆς φυλῆς μου καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς μου
- 41 Si ou fè sa, w'a kit ak sèman ou te fè m' lan. Konsa tou, si ou rive kay fanmi m', si yo menm yo refize, w'a kit ak sèman ou te fè m' lan tou.
And you will be free from your oath to me when you come to my people; and if they will not give her to you, you will be free from your oath.
τότε ἀθῶος ἔση ἀπὸ τῆς ἀρᾶς μου ἡνίκα γὰρ ἐὰν ἔλθῃς εἰς τὴν ἐμὴν φυλὴν καὶ μή σοι δώσιν καὶ ἔση ἀθῶος ἀπὸ τοῦ ὄρκισμοῦ μου
- 42 Jòdi a, lè m' rive bò sous dlo a, mwen di: Seyè, Bondye Abraram, mèt mwen an, si sa fè ou plezi, fè m' pa vwayaje pou gremesi.
And I came today to the water-spring, and I said, O Lord, the God of my master Abraham, if it is your purpose to give a good outcome to my journey,
καὶ ἔλθὼν σήμερον ἐπὶ τὴν πηγὴν εἶπα κύριε ὁ θεὸς τοῦ κυρίου μου αβρααμ εἰ σὺ εὐοδοῖς τὴν ὁδόν μου ἦν νῦν ἐγὼ πορεύομαι ἐπ' αὐτήν
- 43 Gade, m'ap rete kanpe bò sous dlo a. Lè m'a wè yon jenn fi k'ap vin chache dlo nan pi a, m'a va di l': Tanpri, ban m' ti gout dlo nan krich ou a pou m' bwè. Si li reponn mwen:
Let it come about that, while I am waiting here by the water-spring, if a girl comes to get water and I say to her, Give me a little water from your vessel, and she says,
ἰδοὺ ἐγὼ ἐφέστηκα ἐπὶ τῆς πηγῆς τοῦ ὕδατος καὶ αἱ θυγατέρες τῶν ἀνθρώπων τῆς πόλεως ἐξελεύσονται ὑδρεύσασθαι ὕδωρ καὶ ἔσται ἡ παρθένος ἣ ἂν ἐγὼ εἶπω πότισόν με μικρὸν ὕδωρ ἐκ τῆς ὑδρίας σου
- 44 Ou mèt bwè! Apre sa, m'a bay chamo ou yo bwè tou, tanpri fè se li menm ou chwazi pou madanm pitit mèt mwen an.
Take a drink, and I will get water for your camels; let her be the woman marked out by the Lord for my master's son.
καὶ εἶπη μοι καὶ σὺ πίε καὶ ταῖς καμήλοις σου ὑδρεύσομαι αὕτη ἡ γυνὴ ἣν ἠτοίμασεν κύριος τῷ ἑαυτοῦ θεράποντι ἰσαακ καὶ ἐν τούτῳ γνώσομαι ὅτι πεποίηκας ἔλεος τῷ κυρίῳ μου αβρααμ

- 45 Mwen pa t' menm fin di pawòl sa yo nan kè m', lè m' wè Rebeka rive ak krich li sou zepòl li. Li desann nan sous la, li pran dlo epi mwen di l': Tanpri, ban m' ti gout dlo pou m' bwè.
And even while I was saying this to myself, Rebekah came out with her vessel on her arm; and she went down to the spring to get water; and I said to her, Give me a drink.
καὶ ἐγένετο πρὸ τοῦ συντελέσαι με λαλοῦντα ἐν τῇ διανοίᾳ εὐθὺς ρεβεκκα ἐξεπορεύετο ἔχουσα τὴν ὑδρίαν ἐπὶ τῶν ὤμων καὶ κατέβη ἐπὶ τὴν πηγὴν καὶ ὕδρευσατο εἶπα δὲ αὐτῇ πότισόν με
- 46 Lamenn, li desann krich la soti sou zepòl li, li di m': Bwè non. Apre sa, m'a bay chamo ou yo bwè tou. Mwen bwè, epi li bay chamo m' yo bwè tou.
And straight away she took down her vessel from her arm, and said, Take a drink, and I will get water for your camels.
καὶ σπεύσασα καθείλεν τὴν ὑδρίαν αὐτῆς ἀφ' ἑαυτῆς καὶ εἶπεν πίε σύ καὶ τὰς καμήλους σου ποτιῶ καὶ ἐπιον καὶ τὰς καμήλους μου ἐπότισεν
- 47 Mwen mande l': Pitit ki moun ou ye? Li reponn mwen: Mwen se pitit fi Betwèl, pitit gason Milka ak Nakò. Lè sa a, mwen mete zanno a nan nen l', mwen mete braslè sa yo nan bra l'.
And questioning her, I said, Whose daughter are you? And she said, The daughter of Bethuel, the son of Nahor, and Milcah his wife. Then I put the ring on her nose and the ornaments on her hands.
καὶ ἠρώτησα αὐτὴν καὶ εἶπα τίνας εἶ θυγάτηρ ἢ δὲ ἔφη θυγάτηρ βαθουηλ εἰμὶ τοῦ υἱοῦ ναχωρ ὃν ἔτεκεν αὐτῷ μελχα καὶ περιέθηκα αὐτῇ τὰ ἐνώτια καὶ τὰ ψέλια περὶ τὰς χεῖρας αὐτῆς
- 48 Mwen tonbe ajenou, mwen bese tèt mwen jouk atè devan Seyè a, mwen fè Iwanj Seyè a, Bondye Abraram, mèt mwen an, paske li mennen m' tout dwat lakay frè mèt mwen an, kote mwen jwenn yon madanm pou pitit gason l' lan.
And with bent head I gave worship and praise to the Lord, the God of my master Abraham, by whom I had been guided in the right way, to get the daughter of my master's brother for his son.
καὶ εὐδοκίῃσας προσεκύνησα κυρίῳ καὶ εὐλόγησα κύριον τὸν θεὸν τοῦ κυρίου μου αβρααμ ὃς εὐδόωσέν μοι ἐν ὁδοῖ ἀληθείας λαβεῖν τὴν θυγατέρα τοῦ ἀδελφοῦ τοῦ κυρίου μου τῷ υἱῷ αὐτοῦ
- 49 Alèkile, si nou vle aji byen avè l', si nou vle fè l' konfyans, fè m' konnen. Si nou pa dakò, fè m' konnen tou, pou m' ka konnen sa pou m' fè.
And now, say if you will do what is good and right for my master or not, in order that it may be clear to me what I have to do.
εἰ οὖν ποιεῖτε ὑμεῖς ἔλεος καὶ δικαιοσύνην πρὸς τὸν κύριόν μου ἀπαγγεῖλατέ μοι εἰ δὲ μὴ ἀπαγγεῖλατέ μοι ἵνα ἐπιστρέψω εἰς δεξιὰν ἢ εἰς ἀριστεράν
- 50 Laban ak Betwèl reponn: -Bagay sa a se travay Seyè a, Bondye a. Nou pa gen anyen pou n' di nan sa.
Then Laban and Bethuel said in answer, This is the Lord's doing: it is not for us to say Yes or No to you.
ἀποκριθεὶς δὲ λαβαν καὶ βαθουηλ εἶπαν παρὰ κυρίου ἐξῆλθεν τὸ πρόσταγμα τοῦτο οὐ δύνησόμεθα οὖν σοι ἀντειπεῖν κακὸν καλῷ
- 51 Men Rebeka devan ou, pran li, mennen l' ale pou l' vin madanm pitit gason mèt ou a, jan Bondye te di l' la.
See, here is Rebekah: take her and go, and let her be your master's son's wife, as the Lord has said.
ἰδοὺ ρεβεκκα ἐνώπιόν σου λαβὼν ἀπότρεχε καὶ ἔστω γυνὴ τῷ υἱῷ τοῦ κυρίου σου καθὰ ἐλάλησεν κύριος
- 52 Lè domestik Abraram lan tande sa, li tonbe ajenou, li bese tèt li jouk atè devan Seyè a.
And at these words, Abraham's servant went down on his face and gave praise to the Lord.
ἐγένετο δὲ ἐν τῷ ἀκοῦσαι τὸν παῖδα τὸν αβρααμ τῶν ῥημάτων τούτων προσεκύνησεν ἐπὶ τὴν γῆν κυρίῳ
- 53 Apre sa, li pran rale bèl bijou fèt an ajan ak an lò ansanm ak rad, li bay Rebeka. Li te bay frè a ak manman an anpil bèl kado tou.
Then he took jewels of silver and jewels of gold and fair robes and gave them to Rebekah: and he gave things of value to her mother and her brother.
καὶ ἐξενέγκας ὁ παῖς σκευὴ ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμὸν ἔδωκεν ρεβεκκα καὶ δῶρα ἔδωκεν τῷ ἀδελφῷ αὐτῆς καὶ τῇ μητρὶ αὐτῆς
- 54 ¶ Apre sa, domestik Abraram lan manje ansanm ak moun ki te avè l' yo, yo bwè, yo dòmi. Nan maten, lè yo leve, domestik la di: -Kite m' tounen al jwenn mèt mwen.
Then he and the men who were with him had food and drink, and took their rest there that night; and in the morning he got up, and said, Let me now go back to my master.
καὶ ἔφαγον καὶ ἐπιον αὐτοὺς καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ ὄντες καὶ ἐκοιμήθησαν καὶ ἀναστὰς πρωὶ εἶπεν ἐκπέμψατέ με ἵνα ἀπέλθω πρὸς τὸν κύριόν μου
- 55 Men, frè a avèk manman an di konsa: -Kite fi a pase dis jou ankò avèk nou non. Apre sa, n'a patí.
But her brother and her mother said, Let the girl be with us a week or ten days, and then she may go.
εἶπαν δὲ οἱ ἀδελφοὶ αὐτῆς καὶ ἡ μήτηρ μαινάτω ἢ παρθένος μεθ' ἡμῶν ἡμέρας ὥσει δέκα καὶ μετὰ ταῦτα ἀπελεύσεται
- 56 Li reponn yo: -Pa ban m' reta. Seyè a pa fè m' vwayaje pou gremesi. Tanpri, kite m' al jwenn mèt mwen.
And he said, Do not keep me; the Lord has given a good outcome to my journey; let me now go back to my master.
ὁ δὲ εἶπεν πρὸς αὐτούς μὴ κατέχετέ με καὶ κύριος εὐδόωσεν τὴν ὁδόν μου ἐκπέμψατέ με ἵνα ἀπέλθω πρὸς τὸν κύριόν μου
- 57 Yo di l': -Bon. Ann rele fi a. Ann mande l' sa l' di nan sa.
And they said, We will send for the girl, and let her make the decision.
οἱ δὲ εἶπαν καλέσωμεν τὴν παῖδα καὶ ἐρωτήσωμεν τὸ στόμα αὐτῆς
- 58 Yo rele Rebeka, yo mande l': -Eske ou vle ale ak nonm sa a? Li reponn: -Wi, mwen vle ale.
And they sent for Rebekah and said to her, Are you ready to go with this man? And she said, I am ready.
καὶ ἐκάλεσαν ρεβεκκαν καὶ εἶπαν αὐτῇ πορεύση μετὰ τοῦ ἀνθρώπου τούτου ἢ δὲ εἶπεν πορεύσομαι

- 59 Se konsa yo kite Rebeka, sè yo a, ansanm ak bòn ki te nouris li a pati avèk domestik Abraram lan, ansanm ak moun ki te vin avè l' yo.
So they sent their sister Rebekah and her servant with Abraham's servant and his men.
καὶ ἐξέπεμψαν ρεβεκκὰν τὴν ἀδελφὴν αὐτῶν καὶ τὰ ὑπάρχοντα αὐτῆς καὶ τὸν παῖδα τὸν αβραὰμ καὶ τοὺς μετ' αὐτοῦ
- 60 Yo beni Rebeka, yo di l': -Rebeka, sè nou, nou mande Bondye pou ou fè anpil anpil pitit. Se pou pitit pitit ou yo bat tout lènmi yo.
And they gave Rebekah their blessing, saying, O sister, may you be the mother of thousands and ten thousands; and may your seed overcome all those who make war against them.
καὶ εὐλόγησαν ρεβεκκὰν τὴν ἀδελφὴν αὐτῶν καὶ εἶπαν αὐτῇ ἀδελφὴ ἡμῶν εἰ γίνου εἰς χιλιάδας μυριάδων καὶ κληρονομησάτω τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων
- 61 Apre sa, Rebeka avèk tout sèvant li yo leve, yo moute chamo yo, yo pati avèk nonm lan. Domestik la pran l', li pati ak li.
So Rebekah and her servant-women went with the man, seated on the camels; and so the servant took Rebekah and went on his way.
ἀναστᾶσα δὲ ρεβεκκα καὶ αἱ ἄβραι αὐτῆς ἐπέβησαν ἐπὶ τὰς καμήλους καὶ ἐπορεύθησαν μετὰ τοῦ ἀνθρώπου καὶ ἀναλαβὼν ὁ παῖς τὴν ρεβεκκὰν ἀπῆλθεν
- 62 ¶ Lè sa a, Izarak te vini nan dezè a, bò kote Pi moun vivan ki wè m' lan. Li te rete nan peyi Negèv.
Now Isaac had come through the waste land to Beer-lahai-roi; for he was living in the South.
ἰσαακ δὲ ἐπορεύετο διὰ τῆς ἐρήμου κατὰ τὸ φρέαρ τῆς ὀράσεως αὐτὸς δὲ κατῴκει ἐν τῇ γῆ τῇ πρὸς λίβα
- 63 Yon jou swa, Izarak t'ap pwonmennen deyò nan jaden li, li t'ap kalkile. Li leve je l', li gade, li wè kèk chamo ki t'ap vini.
And when the evening was near, he went wandering out into the fields, and lifting up his eyes he saw camels coming.
καὶ ἐξῆλθεν ἰσαακ ἀδολεσχεῖσαι εἰς τὸ πεδῖον τὸ πρὸς δειλῆς καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς εἶδεν καμήλους ἐρχομένας
- 64 Menm lè a tou, Rebeka leve je l', li wè Izarak. Li desann chamo a.
And when Rebekah, looking up, saw Isaac, she got down from her camel,
καὶ ἀναβλέψασα ρεβεκκα τοῖς ὀφθαλμοῖς εἶδεν τὸν ἰσαακ καὶ κατεπήδησεν ἀπὸ τῆς καμήλου
- 65 Li mande domestik la: -K' m' sa a k'ap mache vin jwenn nou nan jaden an? Domestik la reponn li: -Se mèt mwen an wi. Rebeka pran yon vwal, li bouche figi l'.
And said to the servant, Who is that man coming to us through the field? And the servant said, It is my master: then she took her veil, covering her face with it.
καὶ εἶπεν τῷ παιδί τίς ἐστίν ὁ ἄνθρωπος ἐκεῖνος ὁ πορευόμενος ἐν τῷ πεδίῳ εἰς συνάντησιν ἡμῖν εἶπεν δὲ ὁ παῖς οὗτός ἐστιν ὁ κύριός μου ἢ δὲ λαβοῦσα τὸ θέριστρον περιεβάλετο
- 66 Domestik la rakonte Izarak tout sa li te fè.
Then the servant gave Isaac the story of all he had done.
καὶ διηγήσατο ὁ παῖς τῷ ἰσαακ πάντα τὰ ῥήματα ἃ ἐποίησεν
- 67 Izarak mennen Rebeka lakay li, kay ki te pou Sara, manman l' lan. Li pran l' pou madanm li. Izarak te renmen Rebeka. Se konsa li te jwenn konsolasyon, apre li te fin pèdi manman l' lan.
And Isaac took Rebekah into his tent and she became his wife; and in his love for her, Isaac was comforted after his father's death.
εἰσῆλθεν δὲ ἰσαακ εἰς τὸν οἶκον τῆς μητρὸς αὐτοῦ καὶ ἔλαβεν τὴν ρεβεκκὰν καὶ ἐγένετο αὐτοῦ γυνὴ καὶ ἠγάπησεν αὐτήν καὶ παρεκλήθη ἰσαακ περὶ σαρρας τῆς μητρὸς αὐτοῦ
- 1 ¶ Abraram te pran yon lòt fanm yo te rele Ketoura.
And Abraham took another wife named Keturah.
προσθέμενος δὲ αβραὰμ ἔλαβεν γυναῖκα ἣ ὄνομα χεττουρα
- 2 Ketoura fè sis pitit pou li: Zimran, Joksan, Medan, Madyan, Jisbak ak Swak.
She became the mother of Zimran and Jokshan and Medan and Midian and Ishbak and Shuah.
ἔτεκεν δὲ αὐτῷ τὸν ζιμραν καὶ τὸν ιεζαν καὶ τὸν μαδαν καὶ τὸν μαδιαμ καὶ τὸν ιεσοκ καὶ τὸν σωε
- 3 Joksan te papa Seba ak Dedan. Men pitit Dedan yo: Se te moun Achou yo, moun Letouch yo ak moun Lemou yo.
And Jokshan became the father of Sheba and Dedan. And from Dedan came the Asshurim and Letushim and Leummim.
ιεζαν δὲ ἐγέννησεν τὸν σαβα καὶ τὸν θαιμαν καὶ τὸν δαιδαν υἱοὶ δὲ δαιδαν ἐγένοντο ραγουηλ καὶ ναβδεηλ καὶ ασσουριμ καὶ λατουσιμ καὶ λοουμι
- 4 Men pitit Madyan yo: Se te Efa, Efe, Enòk, Abida ak Elda. Se tout moun sa yo ki te pitit ak pitit pitit Ketoura.
And from Midian came Ephah and Ephraim and Hanoch and Abida and Eldaah. All these were the offspring of Keturah.
υἱοὶ δὲ μαδιαμ γαιφα καὶ αφερ καὶ ενωχ καὶ αβιρα καὶ ελραγα πάντες οὗτοι ἦσαν υἱοὶ χεττουρας
- 5 Abraram kite tout byen l' yo pou Izarak.
Now Abraham gave all his property to Isaac;
ἔδωκεν δὲ αβραὰμ πάντα τὰ ὑπάρχοντα αὐτοῦ ἰσαακ τῷ υἱῷ αὐτοῦ

- 6 Men anvan l' mouri, li te bay pitit li te fè ak lòt fanm kay yo kèk kado. Apre sa, li fè yo pati, li voye yo byen lwen Izarak, pitit gason l' lan, li voye yo nan peyi kote solèy leve a.
But to the sons of his other women he gave offerings, and sent them away, while he was still living, into the east country.
καὶ τοῖς υἱοῖς τῶν παλλακῶν αὐτοῦ ἔδωκεν αβρααμ δόματα καὶ ἐξαπέστειλεν αὐτοὺς ἀπὸ ἰσαακ τοῦ υἱοῦ αὐτοῦ εἰς ζῶντος αὐτοῦ πρὸς ἀνατολὰς εἰς γῆν ἀνατολῶν
- 7 Abraram te viv sanswasannkenzan (175 an).
Now the years of Abraham's life were a hundred and seventy-five.
ταῦτα δὲ τὰ ἔτη ἡμερῶν ζωῆς αβρααμ ὅσα ἔζησεν ἑκατὸν ἑβδομήκοντα πέντε ἔτη
- 8 Abraram te fin granmoun, li te wè kont jou l', li te pase vye jou l' yo san pwoblèm. Apre sa li mouri, li al jwenn moun li yo ki te mouri deja.
And Abraham came to his death, an old man, full of years; and he was put to rest with his people.
καὶ ἐκλιπὼν ἀπέθανεν αβρααμ ἐν γήρῳ καλῷ πρεσβύτης καὶ πλήρης ἡμερῶν καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ
- 9 Izarak ak Izmayèl, pitit li yo, antere l' nan twou wòch Makpela a, nan jaden Efwon, pitit Zoka, yon moun Et, anfas Mamre.
And Isaac and Ishmael, his sons, put him to rest in the hollow rock of Machpelah, in the field of Ephron, the son of Zohar the Hittite, near Mamre;
καὶ ἔθαψαν αὐτὸν ἰσαακ καὶ ἰσμαηλ οἱ υἱοὶ αὐτοῦ εἰς τὸ σπήλαιον τὸ διπλοῦν εἰς τὸν ἀγρὸν εφρων τοῦ σααρ τοῦ χετταίου ὃ ἐστὶν ἀπέναντι μαμβρη
- 10 Se jaden sa a Abraram te achte nan men mesye Et yo. Se la yo te antere Abraram ak Sara, madanm li.
The same field which Abraham got from the children of Heth: there Abraham was put to rest with Sarah, his wife.
τὸν ἀγρὸν καὶ τὸ σπήλαιον ὃ ἐκτήσατο αβρααμ παρὰ τῶν υἱῶν χετ ἐκεῖ ἔθαψαν αβρααμ καὶ σαρραν τὴν γυναῖκα αὐτοῦ
- 11 ¶ Apre Abraram mouri, Bondye te beni Izarak, pitit gason l' lan, ki te rete toupre Pi moun vivan ki wè m' lan.
Now after the death of Abraham, the blessing of God was with Isaac, his son.
ἐγένετο δὲ μετὰ τὸ ἀποθανεῖν αβρααμ εὐλόγησεν ὁ θεὸς ἰσαακ τὸν υἱὸν αὐτοῦ καὶ κατόκησεν ἰσαακ παρὰ τὸ φρέαρ τῆς ὀράσεως
- 12 Men pitit pitit Izmayèl, pitit Abraram lan. Se Aga, moun peyi Lejip, sèvant Sara, ki te fè pitit sa a pou Abraram.
Now these are the generations of Ishmael, the son of Abraham, whose mother was Hagar the Egyptian, the servant of Sarah:
αὗται δὲ αἱ γενεαὶ ἰσμαηλ τοῦ υἱοῦ αβρααμ ὃν ἔτεκεν αγαρ ἡ παιδίσκη σαρρας τῷ αβρααμ
- 13 Men non pitit Izmayèl yo. N'ap konmanse ak pi gran an pou rive sou pi pitit a. Nebajòt te premye pitit Izmayèl. Apre li vini Keda, Adbeyèl, Mibsam,
These are the names of the sons of Ishmael by their generations: Ishmael's first son was Nebaioth; then Kedar and Adbeel and Mibsam
καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν ἰσμαηλ κατ' ὄνομα τῶν γενεῶν αὐτοῦ πρωτότοκος ἰσμαηλ ναβαιωθ καὶ κηδαρ καὶ ναβδεηλ καὶ μασσαμ
- 14 Michma, Douma, Masa,
And Mishma and Dumah and Massa,
καὶ μασμα καὶ ἰδουμα καὶ μασση
- 15 Adad, Tema, Jetou, Nafich ak Kedma.
Hadad and Tema, Jetur, Naphish, and Kedemah:
καὶ χοδδαδ καὶ θαιμαν καὶ ιετουρ καὶ ναφες καὶ κεδμα
- 16 Se yo ki te pitit Izmayèl. Se konsa yo te rele yo ansanm ak tout katye kote yo te rete ak kote yo te moute tant yo. Sa te fè douz chèf, chak ak nasyon pa yo.
These are the sons of Ishmael, and these are their names in their towns and their tent-circles; twelve chiefs with their peoples.
οὗτοί εἰσιν οἱ υἱοὶ ἰσμαηλ καὶ ταῦτα τὰ ὀνόματα αὐτῶν ἐν ταῖς σκηναῖς αὐτῶν καὶ ἐν ταῖς ἐπαύλεσιν αὐτῶν δώδεκα ἄρχοντες κατὰ ἔθνη αὐτῶν
- 17 Izmayèl te gen santrannsetan (137 an) lè l' mouri. Y al antere l' menm kote ak moun li yo ki te mouri deja.
And the years of Ishmael's life were a hundred and thirty-seven: and he came to his end, and was put to rest with his people.
καὶ ταῦτα τὰ ἔτη τῆς ζωῆς ἰσμαηλ ἑκατὸν τριάκοντα ἑπτὰ ἔτη καὶ ἐκλιπὼν ἀπέθανεν καὶ προσετέθη πρὸς τὸ γένος αὐτοῦ
- 18 Pitit pitit Izmayèl yo te rete sou teritwa ki konmanse depi Avila rive jouk Chou, anfas peyi Lejip sou bò solèy leve a, anvan ou pran peyi Lasiri. Yo t'ap viv pou kont yo. Yo pa t' mele ak rès fanmi yo.
And their country was from Havilah to Shur which is east of Egypt: they took their place to the east of all their brothers.
κατόκησεν δὲ ἀπὸ εὐλιὰτ ἕως σουρ ἣ ἐστὶν κατὰ πρόσωπον αἰγύπτου ἕως ἑλθεῖν πρὸς ἀσσυρίους κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατόκησεν
- 19 ¶ Men istwa Izarak, pitit Abraram.
Now these are the generations of Abraham's son Isaac:
καὶ αὗται αἱ γενεαὶ ἰσαακ τοῦ υἱοῦ αβρααμ αβρααμ ἐγέννησεν τὸν ἰσαακ

- 20 Abraram te papa Izarak. Izarak te gen karantan lè li marye ak Rebeka ki te pitit fi Betwèl, moun lavil Aram, ki te rete nan peyi Mezopotami an. Rebeka te sè Laban, moun lavil Aram. Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramaean of Paddan-aram, and the sister of Laban the Aramaean, to be his wife. ἦν δὲ ἰσαακ ἑτῶν τεσσαράκοντα ὅτε ἔλαβεν τὴν ρεβεκκὰν θυγατέρα βαθουὴλ τοῦ σύρου ἐκ τῆς μεσοποταμίας ἀδελφὴν λαβὰν τοῦ σύρου ἑαυτῷ γυναῖκα
- 21 Madanm Izarak pa t' ka fè pitit. Izarak lapriyè Seyè a pou li, Seyè a reponn li. Rebeka, madanm li, vin ansent. Isaac made prayer to the Lord for his wife because she had no children; and the Lord gave ear to his prayer, and Rebekah became with child. ἔδεῖτο δὲ ἰσαακ κυρίου περὶ ρεβεκκᾶς τῆς γυναικὸς αὐτοῦ ὅτι στεῖρα ἦν ἐπήκουσεν δὲ αὐτοῦ ὁ θεός· καὶ ἔλαβεν ἐν γαστρὶ ρεβεκκὰ ἡ γυνὴ αὐτοῦ
- 22 De ti pitit yo t'ap plede goumen nan vant li. Rebeka di: -Si se konsa sa ye, mwen pa konprann anyen? li al lapriyè Seyè a. And the children were fighting together inside her, and she said, If it is to be so, why am I like this? So she went to put her question to the Lord. ἐσκίρτων δὲ τὰ παιδία ἐν αὐτῇ εἶπεν δέ εἰ οὕτως μοι μέλλει γίνεσθαι ἵνα τί μοι τοῦτο ἐπορεύθη δὲ πυθέσθαι παρὰ κυρίου
- 23 Seyè a reponn li: -Ou gen de nasyon nan vant ou. W'ap fè de pèp: chak ap pran bò pa yo. Yonn p'ap vle wè lòt. Yonn ap pi gwonè pase lòt. Pi gran an pral sou zòd pi piti a. And the Lord said to her, Two nations are in your body, and two peoples will come to birth from you: the one will be stronger than the other, and the older will be the servant of the younger. καὶ εἶπεν κύριος αὐτῇ δύο ἔθνη ἐν τῇ γαστρὶ σου εἰσὶν καὶ δύο λαοὶ ἐκ τῆς κοιλίας σου διασταλήσονται καὶ λαὸς λαοῦ ὑπερέξει καὶ ὁ μείζων δουλεύσει τῷ ἐλάσσονι
- 24 Lè jou pou Rebeka akouche a rive, li fè de marasa. And when the time came for her to give birth, there were two children in her body. καὶ ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν καὶ τῆδε ἦν δίδυμα ἐν τῇ κοιλίᾳ αὐτῆς
- 25 Premye ki te fèt la te tout wouj. Li te kouvri ak pwal sou tout kò l'. Se poutèt sa yo te rele l' Ezaou. And the first came out red from head to foot like a robe of hair, and they gave him the name of Esau. ἐξῆλθεν δὲ ὁ υἱὸς ὁ πρωτότοκος πυρράκης ὄλος ὥσει δορὰ δασύς ἐπινόμασεν δὲ τὸ ὄνομα αὐτοῦ ἦσαν
- 26 Lè dezyèm lan te fèt, men li te kenbe Ezaou nan talon pye l': se poutèt sa yo rele l' Jakòb. Izarak te gen swasantan sou tèt li lè yo te fèt. And after him, his brother came out, gripping Esau's foot; and he was named Jacob: Isaac was sixty years old when she gave birth to them. καὶ μετὰ τοῦτο ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ καὶ ἡ χεὶρ αὐτοῦ ἐπιλημμένη τῆς πτέρνης ἦσαν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ ἰακωβ ἰσαακ δὲ ἦν ἑτῶν ἑξήκοντα ὅτε ἔτεκεν αὐτοὺς ρεβεκκὰ
- 27 Timoun yo grandi. Ezaou te vin yon bon chasè, li te toujou nan bwa. Men Jakòb te yon nonm byen dousman, li te renmen rete lakay. And the boys came to full growth; and Esau became a man of the open country, an expert bowman; but Jacob was a quiet man, living in tents. ἠῤῥξήθησαν δὲ οἱ νεανίσκοι καὶ ἦν ἦσαν ἄνθρωπος εἰδὼς κυνηγεῖν ἄγριος ἰακωβ δὲ ἦν ἄνθρωπος ἄπλαστος οἰκῶν οἰκίαν
- 28 Izarak te pito Ezaou, paske li te renmen manje vyann jibye, men Rebeka te pito Jakòb. Now Isaac's love was for Esau, because Esau's meat was greatly to his taste: but Rebekah had more love for Jacob. ἠγάπησεν δὲ ἰσαακ τὸν ἦσαν ὅτι ἡ θήρα αὐτοῦ βρώσις αὐτῷ ρεβεκκὰ δὲ ἠγάπα τὸν ἰακωβ
- 29 ¶ Yon jou, Jakòb te fin kwit yon bon bouyon, Ezaou antre sot nan jaden, li te bouke anpil. And one day Jacob was cooking some soup when Esau came in from the fields in great need of food; ἤψησεν δὲ ἰακωβ ἕψμα ἦλθεν δὲ ἦσαν ἐκ τοῦ πεδίου ἐκλείπων
- 30 Li di Jakòb konsa: -M'ap mouri grangou. Tanpri, ban m' ti gout nan bouyon pwa wouj ou a. Se poutèt sa yo te bay Ezaou yon lòt ti non. Yo te rele l' Edon. And Esau said to Jacob, Give me a full meal of that red soup, for I am overcome with need for food: for this reason he was named Edom. καὶ εἶπεν ἦσαν τῷ ἰακωβ γεῦσόν με ἀπὸ τοῦ ἐψέματος τοῦ πυρροῦ τούτου ὅτι ἐκλείπω διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτοῦ εδωμ
- 31 Men Jakòb di l': -M'ap ba ou ti gout si ou vann mwen dwa ou kòm premye pitit. And Jacob said, First of all give me your birthright. εἶπεν δὲ ἰακωβ τῷ ἦσαν ἀπόδου μοι σήμερον τὰ πρωτοτόκιά σου ἐμοί
- 32 Ezaou reponn: -Dakò. Mwen pral mouri. Kisa dwa kòm premye pitit la ap sèvi m'? And Esau said, Truly, I am at the point of death: what profit is the birthright to me? εἶπεν δὲ ἦσαν ἰδοὺ ἐγὼ πορεύομαι τελευτᾶν καὶ ἵνα τί μοι ταῦτα τὰ πρωτοτόκια
- 33 Jakòb di li: -Fè m' sèman anvan. Ezaou fè sèman ba li, li vann li dwa l' kòm premye pitit. And Jacob said, First of all give me your oath; and he gave him his oath, handing over his birthright to Jacob. καὶ εἶπεν αὐτῷ ἰακωβ ὁμοσόν μοι σήμερον καὶ ὠμοσεν αὐτῷ ἀπέδοτο δὲ ἦσαν τὰ πρωτοτόκια τῷ ἰακωβ

- 34 Lèfini, Jakòb ba li pen ak ti gout nan bouyon pwa a. Ezaou manje, li bwè. Li leve, li pati. Konsa, Ezaou te konsidere dwa li kòm premye pitit pou anyen.
Then Jacob gave him bread and soup; and he took food and drink and went away, caring little for his birthright.
ιακοβ δὲ ἔδωκεν τῷ ἡσαν ἄρτον καὶ ἔψευμα φακοῦ καὶ ἔφαγεν καὶ ἔπιεν καὶ ἀναστὰς ὄχρετο καὶ ἐφαύλισεν ἡσαν τὰ πρωτοτόκια
- 1 ¶ Te vin gen yon lòt grangou nan peyi a, pi rèd pase sa ki te tonbe sou peyi a nan tan Abraram lan. Lè sa a, Izarak ale yon kote yo rele Gera kay Abimelèk, wa moun Filisti yo.
Then came a time of great need in the land, like that which had been before in the days of Abraham. And Isaac went to Abimelech, king of the Philistines, at Gerar.
ἐγένετο δὲ λιμὸς ἐπὶ τῆς γῆς χωρὶς τοῦ λιμοῦ τοῦ πρότερον ὃς ἐγένετο ἐν τῷ χρόνῳ τῷ αβρααμ ἐπορεύθη δὲ ἰσαακ πρὸς αβιμελεχ βασιλέα φυλιστιμ εἰς γεραρα
- 2 Izarak fè yon vizyon, li wè Seyè a parèt devan l'. Seyè a di l': -Pa desann nan peyi Lejip, rete kote m'ap di ou rete a.
And the Lord came to him in a vision and said, Do not go down to Egypt; keep in the land of which I will give you knowledge:
ὤφθη δὲ αὐτῷ κύριος καὶ εἶπεν μὴ καταβῆς εἰς αἴγυπτον κατοίκησον δὲ ἐν τῇ γῇ ἣ ἄν σοι εἶπω
- 3 W'a pase kèk tan nan peyi sa a. M'ap avè ou, m'ap beni ou, paske mwen pral ba ou tout tè sa a pou ou menm ak pou tout ras ou. m'a kenbe sèman mwen te fè bay Abraram, papa ou.
Keep in this land, and I will be with you and give you my blessing; for to you and to your seed will I give all these lands, giving effect to the oath which I made to your father Abraham;
καὶ παροίκει ἐν τῇ γῇ ταύτῃ καὶ ἔσομαι μετὰ σοῦ καὶ εὐλογήσω σε σοὶ γὰρ καὶ τῷ σπέρματί σου δώσω πᾶσαν τὴν γῆν ταύτην καὶ στησῶ τὸν ὄρκον μου ὃν ὤμοσα αβρααμ τῷ πατρί σου
- 4 M'ap ba ou anpil anpil pitit tankou zetwal nan syèl la. M'ap ba yo tout tè sa yo. Gremesi pitit pitit ou yo, tout nasyon sou latè pral jwenn benediksyon.
I will make your seed like the stars of heaven in number, and will give them all these lands, and your seed will be a blessing to all the nations of the earth;
καὶ πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ δώσω τῷ σπέρματί σου πᾶσαν τὴν γῆν ταύτην καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς
- 5 tout sa, paske Abraram te tande m' lè m' te pale avè l', li te swiv tout lòd mwen yo ak tout kòmandman mwen yo. Li te fè tout sa mwen mande l', li te obeyi tout lwa mwen yo.
Because Abraham gave ear to my voice and kept my words, my rules, my orders, and my laws.
ἀνθ' ὧν ὑπήκουσεν αβρααμ ὁ πατήρ σου τῆς ἐμῆς φωνῆς καὶ ἐφύλαξεν τὰ προστάγματα μου καὶ τὰ ἐντολάς μου καὶ τὰ δικαιώματά μου καὶ τὰ νόμιά μου
- 6 ¶ Se konsa Izarak rete kote yo rele Gera a.
So Isaac went on living in Gerar;
καὶ κατόκησεν ἰσαακ ἐν γεραροις
- 7 Lè mesye ki te rete nan peyi a mande l' kisa madanm li ye pou li, li reponn yo se sè l' li ye, paske li te pè di se madanm li Rebeka te ye pou mesye yo pa t' touye l' pou yo te ka pran Rebeka ki te bèl anpil.
And when he was questioned by the men of the place about his wife, he said, She is my sister; fearing to say, She is my wife; for, he said, the men of the place may put me to death on account of Rebekah; because she is very beautiful.
ἐπιρώτησαν δὲ οἱ ἄνδρες τοῦ τόπου περὶ ρεβεκκας τῆς γυναικὸς αὐτοῦ καὶ εἶπεν ἀδελφή μου ἐστὶν ἐφοβήθη γὰρ εἰπεῖν ὅτι γυνή μου ἐστὶν μήποτε ἀποκτείνουσιν αὐτὸν οἱ ἄνδρες τοῦ τόπου περὶ ρεβεκκας ὅτι ὡραία τῇ ὄψει ἦν
- 8 Izarak te gen kèk tan depi l' te rete la. Yon jou, Abimelek, wa moun Filisti yo, t'ap gade nan fennèt li, li te wè Izarak ki t'ap pase men sou Rebeka, madanm li.
And when he had been there for some time, Abimelech, king of the Philistines, looking through a window, saw Isaac playing with Rebekah his wife.
ἐγένετο δὲ πολυχρόνιος ἐκεῖ παρακύψας δὲ αβιμελεχ ὁ βασιλεὺς γεραρων διὰ τῆς θυρίδος εἶδεν τὸν ἰσαακ παίζοντα μετὰ ρεβεκκας τῆς γυναικὸς αὐτοῦ
- 9 Lè sa a, Abimelèk voye chache Izarak. Li di l' konsa: -Gade non, monchè, se madanm ou li ye! Poukisa ou di se sè ou li ye! Izarak reponn li: -Mwen te di sa paske mwen te kwè yo ta ka touye m', si m' te di se madanm mwen li ye.
And he said to Isaac, It is clear that she is your wife: why then did you say, She is my sister? And Isaac said, For fear that I might be put to death because of her.
ἐκάλεισεν δὲ αβιμελεχ τὸν ἰσαακ καὶ εἶπεν αὐτῷ ἄρα γε γυνή σου ἐστὶν τί ὅτι εἶπας ἀδελφή μου ἐστὶν εἶπεν δὲ αὐτῷ ἰσαακ εἶπα γὰρ μήποτε ἀποθάνω δι' αὐτήν
- 10 Abimelèk di l': -Kisa ou fè nou konsa? Yonn nan mesye nou yo ta ka byen rive kouche avèk madanm ou! Se ou ki ta lakòz nou fè peche sa a.
Then Abimelech said, What have you done to us? one of the people might well have had connection with your wife, and the sin would have been ours.
εἶπεν δὲ αὐτῷ αβιμελεχ τί τοῦτο ἐποίησας ἡμῖν μικροῦ ἐκοιμήθη τις τοῦ γένους μου μετὰ τῆς γυναικὸς σου καὶ ἐπήγαγες ἐφ' ἡμᾶς ἄγνοιαν
- 11 Se konsa Abimelèk pase lòd sa a bay tout pèp la: -Si yon moun manyen nonm sa a, osinon madanm li, y'ap touye l'.
And Abimelech gave orders to his people that anyone touching Isaac or his wife was to be put to death.
συνέταξεν δὲ αβιμελεχ παντὶ τῷ λαῷ αὐτοῦ λέγων πᾶς ὁ ἀπτόμενος τοῦ ἀνθρώπου τούτου ἢ τῆς γυναικὸς αὐτοῦ θανάτου ἔνοχος ἔσται
- 12 ¶ Izarak fè jaden nan peyi a. Lè lanne a bout, li rekòlte san fwa valè sa l' te plante a, paske Seyè a te beni l'.
Now Isaac, planting seed in that land, got in the same year fruit a hundred times as much, for the blessing of the Lord was on him.
ἔσπειρεν δὲ ἰσαακ ἐν τῇ γῇ ἐκείνῃ καὶ εὗρεν ἐν τῷ ἑνιαυτῷ ἐκείνῳ ἑκατοστειούσαν κριθήν εὐλόγησεν δὲ αὐτὸν κύριος

- 13 Msye te vin rich. Li t'ap fè lajan toujou, jouk li rive vin rich anpil anpil.
And his wealth became very great, increasing more and more;
 και ὑψώθη ὁ ἄνθρωπος καὶ προβαίνων μείζων ἐγένετο ἕως οὗ μέγας ἐγένετο σφόδρα
- 14 Li te gen kantite kabrit, mouton ak bèf, ak anpil moun ki t'ap sèvi l'. Sa te fè moun Filisti yo rayi sò li.
For he had great wealth of flocks and herds and great numbers of servants; so that the Philistines were full of envy.
 ἐγένετο δὲ αὐτῷ κτήνη προβάτων καὶ κτήνη βοῶν καὶ γεώργια πολλά ἐζήλωσαν δὲ αὐτὸν οἱ φυλιστιμ
- 15 Se konsa yo konble tout pi domestik Abraram yo te fouye sou tan Abraram, papa Izarak. Yo plen yo tè.
Now all the water-holes, which his father's servants had made in the days of Abraham, had been stopped up with earth by the Philistines.
 και πάντα τὰ φρέατα ἃ ὄρυξαν οἱ παῖδες τοῦ πατρὸς αὐτοῦ ἐν τῷ χρόνῳ τοῦ πατρὸς αὐτοῦ ἐνέφραξαν αὐτὰ οἱ φυλιστιμ καὶ ἐπλησαν αὐτὰ γῆς
- 16 Lèfini, Abimelèk di Izarak: -Pati, al fè wout ou! Ou pi grannèg pase nou.
And Abimelech said to Isaac, Go away from us, for you are stronger than we are.
 εἶπεν δὲ ἀβιμελεχ πρὸς ἰσαακ ἀπελθε ἀφ' ἡμῶν ὅτι δυνατώτερος ἡμῶν ἐγένου σφόδρα
- 17 Se konsa Izarak pati kite kote l' te ye a, li ale nan Fon Gera a. Se la li moute kay li pou l' rete.
So Isaac went away from there, and put up his tents in the valley of Gerar, making his living-place there.
 και ἀπῆλθεν ἐκεῖθεν ἰσαακ καὶ κατέλυσεν ἐν τῇ φάραγγι γεραρων καὶ κατόκησεν ἐκεῖ
- 18 Li fè refouye tout pi dlo yo te fouye sou tan Abraram, papa l'. Se pi sa yo moun Filisti yo te bouche apre lanmò Abraram. Izarak ba yo menm non papa l' te ba yo a.
And he made again the water-holes which had been made in the days of Abraham his father, and which had been stopped up by the Philistines; and he gave them the names which his father had given them.
 και πάλιν ἰσαακ ὄρυξεν τὰ φρέατα τοῦ ὕδατος ἃ ὄρυξαν οἱ παῖδες ἀβρααμ τοῦ πατρὸς αὐτοῦ καὶ ἐνέφραξαν αὐτὰ οἱ φυλιστιμ μετὰ τὸ ἀποθανεῖν ἀβρααμ τὸν πατέρα αὐτοῦ καὶ ἐπωνόμασεν αὐτοῖς ὄν ὀματα κατὰ τὰ ὀνόματα ἃ ἐπωνόμασεν ἀβρααμ ὁ πατὴρ αὐτοῦ
- 19 Domestik Izarak yo te fouye ankò nan fon an. Yo te jwenn yon sous dlo k'ap ponpe.
Now Isaac's servants made holes in the valley, and came to a spring of flowing water.
 και ὄρυξαν οἱ παῖδες ἰσαακ ἐν τῇ φάραγγι γεραρων καὶ εὔρον ἐκεῖ φρέαρ ὕδατος ζῶντος
- 20 Men, gadò mouton peyi Gera yo leve yon sèl kont avèk gadò mouton Izarak yo. Yo t'ap di: -Dlo sa a, se pou nou li ye. Se konsa Izarak rele pi a Pi dezagreman paske yo te chache l' dezagreman pou dlo a.
But the herdmen of Gerar had a fight with Isaac's herdmen, for they said, The spring is ours: so he gave the spring the name of Esek, because there was a fight about it.
 και ἐμαχέσαντο οἱ ποιμένες γεραρων μετὰ τῶν ποιμένων ἰσαακ φάσκοντες αὐτῶν εἶναι τὸ ὕδωρ καὶ ἐκάλεσεν τὸ ὄνομα τοῦ φρέατος ἀδικία ἠδίκησαν γὰρ αὐτὸν
- 21 Domestik Izarak yo fouye yon lòt pi ki te lakòz yo chache yo kont ankò. Se konsa Izarak rele pi a Pi ki fè lènmi.
Then they made another water-hole, and there was a fight about that, so he gave it the name of Sitnah.
 ἀπάρας δὲ ἰσαακ ἐκεῖθεν ὄρυξεν φρέαρ ἕτερον ἐκρίνοντο δὲ καὶ περὶ ἐκείνου καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ ἐχθρία
- 22 Lè l' wè sa, li wete kò l' kote l' te ye a, li fouye yon lòt pi pou sa pa t' fè kont. Se poutèt sa li rele pi a Pi ki pa nan kont. Li di: -Koulye a Seyè a ban nou kont espas nan peyi a pou nou pa nan kont. Se atò zafè nou pral mache nan peyi a.
Then he went away from there, and made another water-hole, about which there was no fighting: so he gave it the name of Rehoboth, for he said, Now the Lord has made room for us, and we will have fruit in this land.
 ἀπάρας δὲ ἐκεῖθεν ὄρυξεν φρέαρ ἕτερον καὶ οὐκ ἐμαχέσαντο περὶ αὐτοῦ καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ εὐρυχωρία λέγων διότι νῦν ἐπλάτυνεν κύριος ἡμῖν καὶ ἠύξησεν ἡμᾶς ἐπὶ τῆς γῆς
- 23 Izarak pati, li moute Bècheba.
And from there he went on to Beer-sheba.
 ἀνέβη δὲ ἐκεῖθεν ἐπὶ τὸ φρέαρ τοῦ ὄρκου
- 24 Menm jou sa a, nan mitan lannwit, Seyè a parèt nan yon vizyon, li di Izarak konsa: -Mwen se Bondye Abraram, papa ou. Ou pa bezwen pè anyen, paske mwen la avèk ou. M'ap beni ou, m'ap ba ou anpil pitit pitit, poutèt Abraram, sèvitè m' lan.
That night the Lord came to him in a vision, and said, I am the God of your father Abraham: have no fear for I am with you, blessing you, and your seed will be increased because of my servant Abraham.
 και ὤφθη αὐτῷ κύριος ἐν τῇ νυκτὶ ἐκείνῃ καὶ εἶπεν ἐγὼ εἰμι ὁ θεὸς ἀβρααμ τοῦ πατρὸς σου μὴ φοβοῦ μετὰ σοῦ γὰρ εἰμι καὶ ἠυλόγηκά σε καὶ πληθυνθὲ τὸ σπέρμα σου διὰ ἀβρααμ τὸν πατέρα σου

- 25 Izarak bati yon lotèl la, li fè sèvis pou Seyè a. Li moute kay li la. Domestik li yo fouye yon lòt pi.
Then he made an altar there, and gave worship to the name of the Lord, and he put up his tents there, and there his servants made a water-hole.
καὶ ὀικοδόμησεν ἐκεῖ θουσιαστήριον καὶ ἐπεκαλέσατο τὸ ὄνομα κυρίου καὶ ἐπηξεν ἐκεῖ τὴν σκηνὴν αὐτοῦ ὠρυζαν δὲ ἐκεῖ οἱ παῖδες ἰσαακ φρέαρ
- 26 ¶ Abimelèk soti Gera, li vin wè Izarak. Li te gen avè l' Akouzat, yon bon zanmi l', ak Pikòl, kòmandan lame li a.
And Abimelech had come to him from Gerar, with Ahuzzath his friend and Phicol, the captain of his army.
καὶ ἀβιμελεχ ἐπορεύθη πρὸς αὐτὸν ἀπὸ γεραρων καὶ οχοζαθ ὁ νυμφαγωγὸς αὐτοῦ καὶ φικολ ὁ ἀρχιστράτηγος τῆς δυνάμεως αὐτοῦ
- 27 Izarak mande yo: -Poukisa nou vin wè m' koulye a? Jan nou te rayi m' sa a jouk nou te rive mete m' deyò nan peyi nou an!
And Isaac said to them, Why have you come to me, seeing that in your hate for me you sent me away from you?
καὶ εἶπεν αὐτοῖς ἰσαακ ἵνα τί ἤλθατε πρὸς με ὑμεῖς δὲ ἐμισήσατέ με καὶ ἀπεστείλατέ με ἀφ' ὑμῶν
- 28 Yo reponn li: -Koulye a nou konnen Seyè a avèk ou. Se poutèt sa nou di n'ap fè yon kontra avèk ou, n'ap sèmannte yonn bay lòt.
And they said, We saw clearly that the Lord was with you: so we said, Let there be an oath between us and you, and let us make an agreement with you;
καὶ εἶπαν ἰδόντες ἑωράκαμεν ὅτι ἦν κύριος μετὰ σοῦ καὶ εἶπαμεν γενέσθω ἀρὰ ἀνά μέσον ἡμῶν καὶ ἀνά μέσον σοῦ καὶ διαθησόμεθα μετὰ σοῦ διαθήκη
- 29 W'ap sèmannte ou p'ap janm fè nou anyen, menm jan nou pa t' janm fè ou anyen. W'ap sèmannte nou te toujou aji byen avèk ou. Nou kite ou ale san bri san kont. Koulye a, ou gen benediksyon Bondye sou ou.
That you will do us no damage, even as we put no hand on you, and did you nothing but good, and sent you away in peace: and now the blessing of the Lord is on you.
μὴ ποιήσεν μεθ' ἡμῶν κακὸν καθότι ἡμεῖς σε οὐκ ἐβδελυξάμεθα καὶ ὄν τρόπον ἐχρησάμεθά σοι καλῶς καὶ ἐξαπεστείλαμέν σε μετ' εἰρήνης καὶ νῦν σὺ εὐλογητὸς ὑπὸ κυρίου
- 30 Izarak fè gwo fèt pou yo. Yo manje, yo bwè.
Then he made a feast for them, and they all had food and drink.
καὶ ἐποίησεν αὐτοῖς δοχὴν καὶ ἔφαγον καὶ ἔπιον
- 31 Nan granmaten, yo leve, yo sèmannte yonn bay lòt. Apre sa, moun Filisti yo di Izarak orevwa. Yo separe tankou de bon zanmi, epi y al fè wout yo.
And early in the morning they took an oath one to the other: then Isaac sent them away and they went on their way in peace.
καὶ ἀναστάντες τὸ πρωὶ ὤμοσαν ἄνθρωπος τῷ πλησίον αὐτοῦ καὶ ἐξαπέστειλεν αὐτοὺς ἰσαακ καὶ ἀπόχοντο ἀπ' αὐτοῦ μετὰ σωτηρίας
- 32 Menm jou sa a, domestik Izarak yo vin ba l' nouvèl pi yo t'ap fouye a. Yo di l': -Nou jwenn dlo.
And that day Isaac's servants came to him and gave him word of the water-hole which they had made, and said to him, We have come to water.
ἐγένετο δὲ ἐν τῇ ἡμέρᾳ ἐκεῖνῃ καὶ παραγενόμενοι οἱ παῖδες ἰσαακ ἀπήγγειλαν αὐτῷ περὶ τοῦ φρέατος οὗ ὠρυζαν καὶ εἶπαν οὐχ εὔρομεν ὕδωρ
- 33 Izarak rele pi a Chibeya. Se poutèt sa, jouk jòdi a, yo rele lavil la Bècheba.
And he gave it the name of Shibah: so the name of that town is Beer-sheba to this day.
καὶ ἐκάλεσεν αὐτὸ ὄρκος διὰ τοῦτο ὄνομα τῇ πόλει φρέαρ ὄρκου ἕως τῆς σήμερον ἡμέρας
- 34 ¶ Ezaou te gen karantan lè l' marye ak Jidit, pitit fi Beri, yon moun Et. Li te gen yon lòt madanm tout yo te rele Basmat, pitit fi Elon, yon moun Et tou.
And when Esau was forty years old, he took as his wives Judith, the daughter of Beeri the Hittite, and Basemath, the daughter of Elon the Hittite:
ἦν δὲ ἦσαυ ἑτῶν τεσσαράκοντα καὶ ἔλαβεν γυναῖκα ἰουδιν τὴν θυγατέρα βεηρ τοῦ χετταίου καὶ τὴν βασεμμαθ θυγατέρα αἰλων τοῦ εουαίου
- 35 Medam sa yo te rann Izarak ak Rebeka lavi minab.
And Isaac and Rebekah had grief of mind because of them.
καὶ ἦσαν ἐρίζουσαι τῷ ἰσαακ καὶ τῇ ρεβεκκα
- 1 ¶ Izarak te fin vye granmoun, je l' pa t' bon, li pa t' kapab wè ladan yo ankò. Li rele premye pitit li a, Ezaou, li di l' konsa: -Pitit mwen, Ezaou reponn li: -Men mwen wi, papa.
Now when Isaac was old and his eyes had become clouded so that he was not able to see, he sent for Esau, his first son, and said to him, My son: and he said, Here am I.
ἐγένετο δὲ μετὰ τὸ γηρᾶσαι ἰσαακ καὶ ἡμβλύθησαν οἱ ὀφθαλμοὶ αὐτοῦ τοῦ ὄραν καὶ ἐκάλεσεν ἦσαυ τὸν υἱὸν αὐτοῦ τὸν πρεσβύτερον καὶ εἶπεν αὐτῷ υἱέ μου καὶ εἶπεν ἰδοὺ ἐγὼ
- 2 Izarak di l': -Ou wè jan m' fin vye. Mwen pa konn ki jou m'ap mouri.
And he said, See now, I am old, and my death may take place at any time:
καὶ εἶπεν ἰδοὺ γεγήρακα καὶ οὐ γινώσκω τὴν ἡμέραν τῆς τελευτῆς μου
- 3 Tanpri, pran zam ou yo, flèch ou yo ak banza ou la. Ale nan bwa a, chase jibye pou mwen.
So take your arrows and your bow and go out to the field and get meat for me;
νῦν οὖν λαβὲ τὸ σκεδὸς σου τὴν τε φαρέτρην καὶ τὸ τόξον καὶ ἐξελθε εἰς τὸ πεδῖον καὶ θήρευσόν μοι θήραν

- 4 Lèfini, pare vyann lan jan ou konnen mwen renmen l' lan, pote l' ban mwen. m'a manje. Epi m'a ba ou benediksyon mwen anvan m' mourì.
And make me food, good to the taste, such as is pleasing to me, and put it before me, so that I may have a meal and give you my blessing before death comes to me.
 και ποιήσόν μου ἐδέσματα ὡς φιλῶ ἐγὼ καὶ ἐνεγκέ μοι ἵνα φάγῃ ὅπως εὐλογήσῃ σε ἢ ψυχὴ μου πρὶν ἀποθανεῖν με
- 5 Rebeka menm t'ap tande sa Izarak t'ap di Ezaou, gason l' lan. Ezaou soti, li pati li al lachas pou papa l'.
Now Isaac's words to his son were said in Rebekah's hearing. Then Esau went out to get the meat.
 ρεβεκκα δὲ ἤκουσεν λαλοῦντος ἰσαακ πρὸς ἡσαυ τὸν υἱὸν αὐτοῦ ἐπορευῆθι δὲ ἡσαυ εἰς τὸ πεδῖον θηρεῦσαι θήραν τῷ πατρὶ αὐτοῦ
- 6 ¶ Lè sa a, Rebeka di Jakòb, pitit li a: -Men mwen fèk tande papa ou di Ezaou, frè ou la:
And Rebekah said to Jacob, her son, Your father said to your brother Esau in my hearing,
 ρεβεκκα δὲ εἶπεν πρὸς ἰακωβ τὸν υἱὸν αὐτῆς τὸν ἐλάσσω ἰδὲ ἐγὼ ἤκουσα τοῦ πατρὸς σου λαλοῦντος πρὸς ἡσαυ τὸν ἀδελφόν σου λέγοντος
- 7 Al chase jibye pote pou mwen, kwit li, m'a manje. Apre sa, m'a beni ou devan Seyè a anvan m' mourì.
Go and get some roe's meat and make me a good meal, so that I may be full, and give you my blessing before the Lord before my death.
 ἐνεγκόν μοι θήραν καὶ ποιήσόν μοι ἐδέσματα καὶ φαγὼν εὐλογήσω σε ἐναντίον κυρίου πρὸ τοῦ ἀποθανεῖν με
- 8 Koulye a, pitit mwen, koute sa m'ap di ou: Fè sa m'ap mande ou la.
Now, my son, do what I say.
 νῦν οὖν υἱέ ἄκουσόν μου καθὰ ἐγὼ σοι ἐντέλλομαι
- 9 Ale pran de jenn kabrit byen gra nan bann lan, pote yo ban mwen. m'a pare yo pou papa ou jan m' konnen li renmen l' lan.
Go to the flock and get me two fat young goats; and I will make of them a meal to your father's taste:
 και πορευθεῖς εἰς τὰ πρόβατα λαβέ μοι ἐκεῖθεν δύο ἐρίφους ἀπαλοὺς καὶ καλοὺς καὶ ποιήσω αὐτοὺς ἐδέσματα τῷ πατρὶ σου ὡς φιλεῖ
- 10 W'a pote l' bay papa ou, la manje, la beni ou anvan l' mourì.
And you will take it to him, so that he may have a good meal and give you his blessing before his death.
 και εἰσοίσεις τῷ πατρὶ σου καὶ φάγεται ὅπως εὐλογήσῃ σε ὁ πατήρ σου πρὸ τοῦ ἀποθανεῖν αὐτόν
- 11 Jakòb reponn manman l': -Men manman, Ezaou, frè mwen an, gen pwal sou tout kò li. Mwen menm, po pa m' lis.
And Jacob said to Rebekah, his mother, But Esau my brother is covered with hair, while I am smooth:
 εἶπεν δὲ ἰακωβ πρὸς ρεβεκκαν τὴν μητέρα αὐτοῦ ἔστιν ἡσαυ ὁ ἀδελφός μου ἀνήρ δασύς ἐγὼ δὲ ἀνὴρ λεῖος
- 12 Si papa m' manyen m', la wè se twonpe m'ap twonpe l'. Lè sa a pase li ban mwen benediksyon, la ban m' madichon pito.
If by chance my father puts his hand on me, it will seem to him that I am tricking him, and he will put a curse on me in place of a blessing.
 μήποτε ψηλαφήσῃ με ὁ πατήρ μου καὶ ἔσομαι ἐναντίον αὐτοῦ ὡς καταφρονῶν καὶ ἐπάξω ἐπ' ἐμαυτὸν κατάραν καὶ οὐκ εὐλογίαν
- 13 Men manman an reponn: -Madichon la ba ou a va tonbe sou mwen, pitit mwen. Ou menm, fè sa mwen di ou fè a, al chache kabrit yo mennen ban mwen.
And his mother said, Let the curse be on me, my son: only do as I say, and go and get them for me.
 εἶπεν δὲ αὐτῷ ἡ μήτηρ ἐπ' ἐμὲ ἡ κατάρα σου τέκνον μόνον ὑπάκουσον τῆς φωνῆς μου καὶ πορευθεῖς ἐνεγκέ μοι
- 14 Jakòb ale chache bèt yo, li mennen yo bay manman l'. Manman l' pare yon manje jan li konnen papa a te renmen l' lan.
So he went and got them and took them to his mother: and she made a meal to his father's taste.
 πορευθεῖς δὲ ἔλαβεν καὶ ἤνεγκεν τῇ μητρὶ καὶ ἐποίησεν ἡ μήτηρ αὐτοῦ ἐδέσματα καθὰ ἐφίλει ὁ πατήρ αὐτοῦ
- 15 Apre sa, Rebeka pran rad Ezaou, premye pitit li a, pi bèl rad Ezaou te gen lakay la, li mete yo anwo Jakòb, dezyèm pitit li a.
And Rebekah took the fair robes of her oldest son, which were with her in the house, and put them on Jacob, her younger son:
 και λαβοῦσα ρεβεκκα τὴν στολὴν ἡσαυ τοῦ υἱοῦ αὐτῆς τοῦ πρεσβυτέρου τὴν καλὴν ἣ ἦν παρ' αὐτῆς ἐν τῷ οἴκῳ ἐνέδυσεν ἰακωβ τὸν υἱὸν αὐτῆς τὸν νεώτερον
- 16 Avèk po ti kabrit yo, li kouvri bra ak kou Jakòb.
And she put the skins of the young goats on his hands and on the smooth part of his neck:
 και τὰ δέρματα τῶν ἐρίφων περιέθηκεν ἐπὶ τοὺς βραχίονας αὐτοῦ καὶ ἐπὶ τὰ γυμνά τοῦ τραχήλου αὐτοῦ
- 17 Apre sa, li bay Jakòb manje a avèk pen li te fè.
And she gave into the hand of Jacob, her son, the meat and the bread which she had made ready.
 και ἔδωκεν τὰ ἐδέσματα καὶ τοὺς ἄρτους οὓς ἐποίησεν εἰς τὰς χεῖρας ἰακωβ τοῦ υἱοῦ αὐτῆς

- 18 ¶ Jakòb al jwenn papa l', li di: -Papa. Izarak reponn li: -Men mwen, pitit mwen. Kilès nan nou ki la a?
And he came to his father, and said, My father: and he said, Here am I: who are you, my son?
καὶ εἰσήνεγκεν τῷ πατρὶ αὐτοῦ εἶπεν δὲ πᾶτερ ὁ δὲ εἶπεν ἰδοὺ ἐγὼ τίς εἰ σὺ τέκνον
- 19 Jakòb reponn: -Se mwen menm Ezaou, premye gason ou lan. Mwen fè sa ou te di m' fè a. Leve non, chita. Manje vyann mwen pote pou ou a. Apre sa, wa ban mwen benediksyon.
And Jacob said, I am Esau, your oldest son; I have done as you said: come now, be seated and take of my meat, so that you may give me a blessing.
καὶ εἶπεν ἰακωβ τῷ πατρὶ αὐτοῦ ἐγὼ ἦσα ὁ πρωτότοκός σου ἐποίησα καθὰ ἐλάλησάς μοι ἀναστᾶς κάθισον καὶ φάγε τῆς θήρας μου ὅπως εὐλογῆσῃ με ἡ ψυχὴ σου
- 20 Izarak di Jakòb: -Ki jan ou fè jwenn bèt la vit konsa, pitit mwen? Jakòb reponn li: -Seyè a, Bondye ou la, ede m'. Li fè jibye a vin devan mwen.
And Isaac said, How is it that you have got it so quickly, my son? And he said, Because the Lord your God made it come my way.
εἶπεν δὲ ἰσαακ τῷ υἱῷ αὐτοῦ τί τοῦτο ὁ ταχὺ εἶδες ὃ τέκνον ὁ δὲ εἶπεν ὁ παρέδωκεν κύριος ὁ θεός σου ἐναντίον μου
- 21 Izarak di: -Pwoche non. Vini mwen manyen ou, pitit mwen, pou m' wè si wi ou non ou se Ezaou, pitit mwen an.
And Isaac said, Come near so that I may put my hand on you, my son, and see if you are truly my son Esau or not.
εἶπεν δὲ ἰσαακ τῷ ἰακωβ ἔγγισόν μοι καὶ ψηλαφήσω σε τέκνον εἰ σὺ εἶ ὁ υἱός μου ἦσα ἢ οὐ
- 22 Jakòb pwoche bò kote Izarak, papa l', ki manyen l'. Epi Izarak di: -Vwa a se vwa Jakòb, men bra a se bra Ezaou.
And Jacob went near his father Isaac: and he put his hands on him; and he said, The voice is Jacob's voice, but the hands are the hands of Esau.
ἤγγισεν δὲ ἰακωβ πρὸς ἰσαακ τὸν πατέρα αὐτοῦ καὶ ἐψηλάφησεν αὐτὸν καὶ εἶπεν ἡ μὲν φωνὴ φωνὴ ἰακωβ αἱ δὲ χεῖρες χεῖρες ἦσα
- 23 Li pa t' rekonèt Jakòb, paske bra li te plen pwal tankou bra Ezaou, frè li a. Izarak beni l'.
And he did not make out who he was, because his hands were covered with hair like his brother Esau's hands: so he gave him a blessing.
καὶ οὐκ ἐπέγνω αὐτὸν ἦσαν γὰρ αἱ χεῖρες αὐτοῦ ὡς αἱ χεῖρες ἦσαν τοῦ ἀδελφοῦ αὐτοῦ δασεῖαι καὶ ἠλόγησεν αὐτόν
- 24 Li di l': -Se vre, se Ezaou, pitit mwen, ou ye? Jakòb reponn li: -Se mwen wi.
And he said, Are you truly my son Esau? And he said, I am.
καὶ εἶπεν σὺ εἶ ὁ υἱός μου ἦσα ὁ δὲ εἶπεν ἐγὼ
- 25 Izarak di l': -Sèvi m' non. m'a manje vyann ou pote a. Apre sa, m'a beni ou. Jakòb sèvi l' manje a, li manje. Lèfini, Jakòb ba li diven, li bwè.
And he said, Put it before me and I will take of my son's meat, so that I may give you a blessing. And he put it before him and he took it; and he gave him wine, and he had a drink.
καὶ εἶπεν προσάγαγέ μοι καὶ φάγομαι ἀπὸ τῆς θήρας σου τέκνον ἴνα εὐλογῆσῃ σε ἡ ψυχὴ μου καὶ προσήγαγεν αὐτῷ καὶ ἔφαγεν καὶ εἰσήνεγκεν αὐτῷ οἶνον καὶ ἔπιεν
- 26 Izarak, papa l', di l': -Pwoche non, pitit mwen. vin bo m'.
And his father Isaac said to him, Come near now, my son, and give me a kiss.
καὶ εἶπεν αὐτῷ ἰσαακ ὁ πατὴρ αὐτοῦ ἔγγισόν μοι καὶ φίλησόν με τέκνον
- 27 Jakòb pwoche, li bo papa l'. Papa a pran sant rad ki te sou li a, epi li ba li benediksyon l'. Li di l': -Sant kò pitit mwen an tankou sant yon jaden Seyè a beni.
And he came near and gave him a kiss; and smelling the smell of his clothing, he gave him a blessing, and said, See, the smell of my son is like the smell of a field on which the blessing of the Lord has come:
καὶ ἐγγίσας ἐφίλησεν αὐτόν καὶ ὠσφράνθη τὴν ὀσμὴν τῶν ἱματίων αὐτοῦ καὶ ἠλόγησεν αὐτόν καὶ εἶπεν ἰδοὺ ὀσμὴ τοῦ υἱοῦ μου ὡς ὀσμὴ ἀγροῦ πλήρους ὃν ἠλόγησεν κύριος
- 28 Se pou Bondye ba ou lawouze ki soti nan syèl la. Se pou l' fè jaden ou donne anpil. Se pou l' ba ou bèl rekòt ble ak rezen.
May God give you the dew of heaven, and the good things of the earth, and grain and wine in full measure:
καὶ δόψοι σοὶ ὁ θεὸς ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ καὶ ἀπὸ τῆς πύττης τῆς γῆς καὶ πλῆθος σίτου καὶ οἴνου
- 29 Se pou kantite pèp soumèt devan ou. Se pou kantite nasyon bese tèt devan ou. Se ou menm ki pou mèt frè ou yo. Se pou pitit pitit manman ou yo bese tèt devan ou. Se pou tout moun ki ba ou madichon jwenn madichon. Se pou tout moun ki beni ou jwenn benediksyon.
Let peoples be your servants, and nations go down before you: be lord over your brothers, and let your mother's sons go down before you: a curse be on everyone by whom you are cursed, and a blessing on those who give you a blessing.
καὶ δουλεύσάτωσάν σοι ἔθνη καὶ προσκυνήσουσίν σοι ἄρχοντες καὶ γίνου κύριος τοῦ ἀδελφοῦ σου καὶ προσκυνήσουσίν σοι οἱ υἱοὶ τοῦ πατρὸς σου ὁ καταρώμενός σε ἐπικατάρατος ὁ δὲ εὐλογῶν σε εὐλογημένος
- 30 ¶ Izarak te fin beni Jakòb. Jakòb te fèk kite papa li, Izarak, lè Ezaou, frè li a, antre soti lachas.
And when Isaac had come to the end of blessing Jacob, and Jacob had not long gone away from Isaac his father, Esau came in from the field.
καὶ ἐγένετο μετὰ τὸ παύσασθαι ἰσαακ εὐλογοῦντα ἰακωβ τὸν υἱὸν αὐτοῦ καὶ ἐγένετο ὡς ἐξῆλθεν ἰακωβ ἀπὸ προσώπου ἰσαακ τοῦ πατρὸς αὐτοῦ καὶ ἦσα ὁ ἀδελφὸς αὐτοῦ ἦλθεν ἀπὸ τῆς θήρας

- 31 Li te pare yon bon plat manje, li pote l' bay papa l'. Li di l': -Leve chita non, papa. Manje vyann pitit ou pote pou ou a, pou ou ka beni l'.
And he made ready a meal, good to the taste, and took it to his father, and said to him, Let my father get up and take of his son's meat, so that you may give me a blessing.
καὶ ἐποίησεν καὶ αὐτὸς ἐδέσματα καὶ προσήνεγκεν τῷ πατρὶ αὐτοῦ καὶ εἶπεν τῷ πατρὶ ἀναστήτω ὁ πατήρ μου καὶ φαγέτω τῆς θήρας τοῦ υἱοῦ αὐτοῦ ὅπως εὐλογήσῃ με ἢ ψυχὴ σου
- 32 Izarak, papa l', mande: -Ki moun sa a? Li reponn: -Se mwen menm, Ezaou, premye pitit gason ou lan.
And Isaac his father said to him, Who are you? And he said, I am your oldest son, Esau.
καὶ εἶπεν αὐτῷ ἰσαακ ὁ πατήρ αὐτοῦ τίς εἶ σύ ὁ δὲ εἶπεν ἐγὼ εἰμι ὁ υἱός σου ὁ πρωτότοκος ἦσαν
- 33 Tande Izarak tande sa, li sezi, li pran tranble kou fèy bwa. Li di: -Kilès sa ki te pote ban m' manje jibye li sot chase a? Mwen fèk fin manje anvan ou rive la a. Mwen ba li benediksyon m' lan ki pou li nèt.
And in great fear Isaac said, Who then is he who got meat and put it before me, and I took it all before you came, and gave him a blessing, and his it will be?
ἐξέστη δὲ ἰσαακ ἔκστασιν μεγάλῃν σφόδρα καὶ εἶπεν τίς οὖν ὁ θηρεύσας μοι θήραν καὶ εἰσενέγκας μοι καὶ ἔφαγον ἀπὸ πάντων πρὸ τοῦ σε ἔλθειν καὶ ἠλόγησα αὐτὸν καὶ εὐλογημένος ἔστω
- 34 Lè Ezaou tande sa, yon sèl kòlè moute l', li tonbe rele byen fò: -Beni m' tout non, papa!
And hearing the words of his father, Esau gave a great and bitter cry, and said to his father, Give a blessing to me, even to me, O my father!
ἐγένετο δὲ ἡνίκα ἤκουσεν ἦσαν τὰ ῥήματα ἰσαακ τοῦ πατρὸς αὐτοῦ ἀνεβόησεν φωνὴν μεγάλῃν καὶ πικρὰν σφόδρα καὶ εἶπεν εὐλόγησον δὴ κάμὲ πάτερ
- 35 Izarak reponn li: -Frè ou la vini, li twonpe m'. Li pran benediksyon ki te pou ou a.
And he said, Your brother came with deceit, and took away your blessing.
εἶπεν δὲ αὐτῷ ἐλθὼν ὁ ἀδελφός σου μετὰ δόλου ἔλαβεν τὴν εὐλογίαν σου
- 36 Ezaou di: -Sa fè dezyèm fwa li pran sak pou mwen. Eske se paske li rele Jakòb la kifè l'ap pase devan m' konsa? Premye fwa a, li te pran dwa m' kòm premye pitit. Men koulye a, li pran benediksyon ki te pou mwen an! Apre sa, li di: -Men papa, èske ou pa gen yon lòt benediksyon pou mwen?
And he said, Is it because he is named Jacob that he has twice taken my place? for he took away my birthright, and now he has taken away my blessing. And he said, Have you not kept a blessing for me?
καὶ εἶπεν δικαίως ἐκλήθη τὸ ὄνομα αὐτοῦ ἰακωβ ἐπτέρνικεν γάρ με ἤδη δεύτερον τοῦτο τὰ τε πρωτοτόκιά μου εἴληφεν καὶ νῦν εἴληφεν τὴν εὐλογίαν μου καὶ εἶπεν ἦσαν τῷ πατρὶ αὐτοῦ οὐχ ὑπελίπω μοι εὐλογίαν πάτερ
- 37 Izarak reponn Ezaou: -Mwen mete l' chèf sou ou. Mwen fè tout rès fanmi an tounen moun k'ap sèvi l'. Mwen ba li mezi pwovizyon l'. Kisa m' ka fè pou ou ankò, pitit mwen?
And Isaac answering said, But I have made him your master, and have given him all his brothers for servants; I have made him strong with grain and wine: what then am I to do for you, my son?
ἀποκριθεὶς δὲ ἰσαακ εἶπεν τῷ ἦσαν εἰ κύριον αὐτὸν ἐποίησά σου καὶ πάντας τοὺς ἀδελφούς αὐτοῦ ἐποίησα αὐτοῦ οἰκέτας σίτω καὶ οἴνω ἐστήρισα αὐτὸν σοὶ δὲ τί ποιήσω τέκνον
- 38 Ezaou di papa a: -Se sèl benediksyon sa a ou te genyen, papa? Tanpri, beni m' tout non, papa! Lè sa a, Ezaou pete yon sèl rèl, li kriye byen fò.
And Esau said to his father, Is that the only blessing you have, my father? give a blessing to me, even me! And Esau was overcome with weeping.
εἶπεν δὲ ἦσαν πρὸς τὸν πατέρα αὐτοῦ μὴ εὐλογία μία σοὶ ἐστὶν πάτερ εὐλόγησον δὴ κάμὲ πάτερ κατανυχθέντος δὲ ἰσαακ ἀνεβόησεν φωνὴν ἦσαν καὶ ἔκλαυσεν
- 39 Se konsa Izarak di l': -Latè p'ap ba ou sa l' te dwe ba ou. p'ap gen lawouze ki sot nan syèl la pou wouze jaden ou.
Then Isaac his father made answer and said to him, Far from the fertile places of the earth, and far from the dew of heaven on high will your living-place be:
ἀποκριθεὶς δὲ ἰσαακ ὁ πατήρ αὐτοῦ εἶπεν αὐτῷ ἰδοὺ ἀπὸ τῆς πλούτου τῆς γῆς ἔσται ἡ κατοικησίς σου καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ ἄνωθεν
- 40 Se zam ou k'ap fè ou viv. W'ap sèvi frè ou la, se vre. Men, se pye poudre ou ye, w'a sot anba men l'.
By your sword will you get your living and you will be your brother's servant; but when your power is increased his yoke will be broken from off your neck.
καὶ ἐπὶ τῇ μαχαίρῃ σου ζήσῃ καὶ τῷ ἀδελφῷ σου δουλεύσεις ἔσται δὲ ἡνίκα ἐὰν καθέλης καὶ ἐκλύσεις τὸν ζυγὸν αὐτοῦ ἀπὸ τοῦ τραχήλου σου
- 41 ¶ Ezaou te rayi Jakòb poutèt papa a te ba li benediksyon ki te pou li a. Li di nan kè l': Papa m' pa lwen mourì. Fini yo fini antere l', m'ap touye Jakòb, frè mwen an.
So Esau was full of hate for Jacob because of his father's blessing; and he said in his heart, The days of weeping for my father are near; then I will put my brother Jacob to death.
καὶ ἐνεκότει ἦσαν τῷ ἰακωβ περὶ τῆς εὐλογίας ἧς εὐλόγησεν αὐτὸν ὁ πατήρ αὐτοῦ εἶπεν δὲ ἦσαν ἐν τῇ διανοίᾳ ἐγγισάτωσαν αἱ ἡμέραι τοῦ πένθους τοῦ πατρὸς μου ἵνα ἀποκτείνω ἰακωβ τὸν ἀδελφόν μου
- 42 Yo vin rapòte bay Rebeka sa ki te sot nan bouch Ezaou, premye pitit gason l' lan. Li fè rele Jakòb, dezyèm pitit li a, li di l': -Koute! Ezaou, frè ou la, vle tire revanj sou ou. Li vle touye ou.
Then Rebekah, hearing what Esau had said, sent for Jacob, her younger son, and said to him, It seems that your brother Esau is purposing to put you to death.
ἀπηγγέλει δὲ ρεβεκκα τὰ ῥήματα ἦσαν τοῦ υἱοῦ αὐτῆς τοῦ πρεσβυτέρου καὶ ἐμψασα ἐκάλεσεν ἰακωβ τὸν υἱὸν αὐτῆς τὸν νεότερον καὶ εἶπεν αὐτῷ ἰδοὺ ἦσαν ὁ ἀδελφός σου ἀπειλεῖ σοὶ τοῦ ἀποκτεῖναί σε

- 43 Koulye a, pitit mwen, koute sa m'ap di ou la. Leve, pati ale kay Laban, frè mwen an ki rete nan peyi Karan.
So now, my son, do what I say: go quickly to Haran, to my brother Laban;
νῦν οὖν τέκνον ἄκουσόν μου τῆς φωνῆς καὶ ἀναστὰς ἀπόδραθι εἰς τὴν μεσοποταμίαν πρὸς λαβαν τὸν ἀδελφόν μου εἰς χαρραν
- 44 W'a rete kèk tan la avèk li, jouk tan kòlè frè ou la va bese,
And be there with him for a little time, till your brother's wrath is turned away;
καὶ οἴκησον μετ' αὐτοῦ ἡμέρας τινὰς ἕως τοῦ ἀποστρέψαι τὸν θυμὸν
- 45 jouk tan la sispann move sou ou, jouk li va bliye sa ou te fè l' la. Lè sa a, atò, m'a voye chache ou, m'a fè ou tounen. Poukisa pou m' ta pèdi tou de pitit gason m' yo yon sèl jou a?
Till the memory of what you have done to him is past and he is no longer angry: then I will send word for you to come back; are the two of you to be taken from me in one day?
καὶ τὴν ὀργὴν τοῦ ἀδελφοῦ σου ἀπὸ σοῦ καὶ ἐπιλάθῃται ἃ πεποίηκας αὐτῷ καὶ ἀποστείλασα μεταπέμψομαί σε ἐκεῖθεν μήποτε ἀτεκνωθῶ ἀπὸ τῶν δύο ὑμῶν ἐν ἡμέρᾳ μιᾷ
- 46 Rebeka di Izarak konsa: -Mwen degoute, mwen bouke ak bann fi Et sa yo. Pase pou m' ta wè Jakòb pran yonn nan moun sa yo, yonn nan bann fi Et sa yo k'ap viv nan peyi a pou madanm, pito m' mourì!
Then Rebekah said to Isaac, My life is a weariness to me because of the daughters of Heth: if Jacob takes a wife from among the daughters of Heth, such as these, the women of this land, of what use will my life be to me?
εἶπεν δὲ ρεβεκκα πρὸς ἰσαακ προσώχθικα τῇ ζωῇ μου διὰ τὰς θυγατέρας τῶν υἰῶν χετ εἰ λήμψεται ἰακωβ γυναῖκα ἀπὸ τῶν θυγατέρων τῆς γῆς ταύτης ἵνα τί μοι ζῆν
- 1 ¶ Izarak rele Jakòb, li beni l'. Apre sa, li ba li lòd sa a: -Piga ou pran fi peyi Kanaran an pou madanm ou.
Then Isaac sent for Jacob, and blessing him, said, Do not take a wife from among the women of Canaan;
προσκαλεσάμενος δὲ ἰσαακ τὸν ἰακωβ εὐλόγησεν αὐτὸν καὶ ἐνετείλατο αὐτῷ λέγων οὐ λήμψη γυναῖκα ἐκ τῶν θυγατέρων χανααν
- 2 Leve non, ale Mezopotami lakay Betwèl, papa manman ou. W'a pran yonn nan piti fi Laban yo pou madanm. Laban, se frè manman ou.
But go to Paddan-aram, to the house of Bethuel, your mother's father, and there get yourself a wife from the daughters of Laban, your mother's brother.
ἀναστὰς ἀπόδραθι εἰς τὴν μεσοποταμίαν εἰς τὸν οἶκον βαθουηλ τοῦ πατρὸς τῆς μητρὸς σου καὶ λαβὲ σεαυτῷ ἐκεῖθεν γυναῖκα ἐκ τῶν θυγατέρων λαβαν τοῦ ἀδελφοῦ τῆς μητρὸς σου
- 3 Mwen mande Bondye ki gen tout pouvwa a pou l' beni maryaj ou, pou l' ba ou anpil pitit, pou ou tounen zansèt anpil nasyon.
And may God, the Ruler of all, give you his blessing, giving you fruit and increase, so that you may become an army of peoples.
ὁ δὲ θεὸς μου εὐλογήσai σε καὶ αὐξήσαι σε καὶ πληθύνai σε καὶ ἔση εἰς συναγωγὰς ἐθνῶν
- 4 Se pou l' beni ou, ou menm ansanm ak tout pitit pitit ou yo, menm jan li te beni Abraram, pou ou ka pran posesyon peyi kote w'ap viv koulye a, peyi li te deja bay Abraram lan.
And may God give you the blessing of Abraham, to you and to your seed, so that the land of your wanderings, which God gave to Abraham, may be your heritage.
καὶ δόξai σοὶ τὴν εὐλογίαν αβρααμ τοῦ πατρὸς μου σοὶ καὶ τῷ σπέρματί σου μετὰ σέ κληρονομήσαι τὴν γῆν τῆς παρουκῆσεώς σου ἣν ἔδωκεν ὁ θεὸς τῷ αβρααμ
- 5 Se konsa Izarak fè Jakòb pati. Jakòb ale nan Mezopotami lakay Laban, pitit Betwèl, moun peyi Aram lan. Laban se te frè Rebeka, manman Jakòb ak Ezaou.
So Isaac sent Jacob away: and he went to Paddan-aram, to Laban, son of Bethuel the Aramaean, the brother of Rebekah, the mother of Jacob and Esau.
καὶ ἀπέστειλεν ἰσαακ τὸν ἰακωβ καὶ ἐπορεύθη εἰς τὴν μεσοποταμίαν πρὸς λαβαν τὸν υἱὸν βαθουηλ τοῦ σύρου ἀδελφὸν δὲ ρεβεκκας τῆς μητρὸς ἰακωβ καὶ ἦσαν
- 6 ¶ Ezaou vin konnen ki jan Izarak te beni Jakòb, ki jan li te voye l' Mezopotami al chache yon madanm. Li vin konnen tout lè Izarak t'ap beni Jakòb la, li te pase l' lòd sa a: Piga ou pran fi peyi Kanaran an pou madanm ou.
So when Esau saw that Isaac had given Jacob his blessing, and sent him away to Paddan-aram to get a wife for himself there, blessing him and saying to him, Do not take a wife from among the women of Canaan;
εἶδεν δὲ ἦσαν ὅτι εὐλόγησεν ἰσαακ τὸν ἰακωβ καὶ ἀπόχετο εἰς τὴν μεσοποταμίαν συρίας λαβεῖν ἑαυτῷ ἐκεῖθεν γυναῖκα ἐν τῷ εὐλογεῖν αὐτὸν καὶ ἐνετείλατο αὐτῷ λέγων οὐ λήμψη γυναῖκα ἀπὸ τῶν θυγατέρων χανααν
- 7 Ezaou te wè Jakob te obeyi papa l' ak manman l', li te pati pou Mezopotami.
And that Jacob had done as his father and mother said and had gone to Paddan-aram;
καὶ ἤκουσεν ἰακωβ τοῦ πατρὸς καὶ τῆς μητρὸς αὐτοῦ καὶ ἐπορεύθη εἰς τὴν μεσοποταμίαν συρίας
- 8 Konsa, Ezaou vin wè Izarak papa l' pa t' renmen fi peyi Kanaran yo.
It was clear to Esau that his father had no love for the women of Canaan,
καὶ εἶδεν ἦσαν ὅτι πονηραὶ εἰσιν αἱ θυγατέρες χανααν ἐναντίον ἰσαακ τοῦ πατρὸς αὐτοῦ
- 9 Li leve, li ale lakay Izmayèl, lòt pitit gason Abraram lan, li pran yon lòt madanm mete sou sa li te genyen deja yo. Li marye ak Maalat, yonn nan pitit fi Izmayèl yo. Maalat sa a, se te sè Nebajòt.
So Esau went to Ishmael and took Mahalath, the daughter of Abraham's son Ishmael, the sister of Nebaioth, to be his wife in addition to the wives he had.
καὶ ἐπορεύθη ἦσαν πρὸς ἰσμαηλ καὶ ἔλαβεν τὴν μαελεθ θυγατέρα ἰσμαηλ τοῦ υἱοῦ αβρααμ ἀδελφὴν ναβαιωθ πρὸς ταῖς γυναῖξιν αὐτοῦ γυναῖκα

- 10 ¶ Jakòb kite Bècheba, li pati pou Karan.
So Jacob went out from Beer-sheba to go to Haran.
καὶ ἐξῆλθεν ἰακωβ ἀπὸ τοῦ φρέατος τοῦ ὄρκου καὶ ἐπορεύθη εἰς харран
- 11 Li rive yon kote, li rete pase nwit la la, paske sòlèy te fin kouche. Li pran yon wòch sèvi l' zòrye, epi li kouche atè a konsa pou l' dòmi.
And coming to a certain place, he made it his resting-place for the night, for the sun had gone down; and he took one of the stones which were there, and putting it under his head he went to sleep in that place.
καὶ ἀπήντησεν τόπῳ καὶ ἐκοιμήθη ἐκεῖ ἔδου γὰρ ὁ ἥλιος καὶ ἔλαβεν ἀπὸ τῶν λίθων τοῦ τόπου καὶ ἔθηκεν πρὸς κεφαλῆς αὐτοῦ καὶ ἐκοιμήθη ἐν τῷ τόπῳ ἐκεῖνον
- 12 Li fè yon rêv. Li reve li wè yon nechèl ki te kanpe de pye l' atè ak tèt li pèdi nan syèl la. Zanj Bondye yo t'ap moute desann sou nechèl la.
And he had a dream, and in his dream he saw steps stretching from earth to heaven, and the angels of God were going up and down on them.
καὶ ἐνουπνιάσθη καὶ ἰδοὺ κλίμαξ ἑστηρικμένη ἐν τῇ γῆ ἣς ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν καὶ οἱ ἄγγελοι τοῦ θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ' αὐτῆς
- 13 Epi li wè Seyè a kanpe anwo nechèl la. Seyè a t'ap di: -Se mwen menm, Seyè a, Bondye Abraram, zansèt ou, ak Bondye Izarak. Ou wè tè kote ou kouche a, m'ap ba ou l' pou ou menm ansanm ak tout pitit pitit ou yo.
And he saw the Lord by his side, saying, I am the Lord, the God of Abraham your father, and the God of Isaac: I will give to you and to your seed this land on which you are sleeping.
ὁ δὲ κύριος ἐπεστήρικτο ἐπ' αὐτῆς καὶ εἶπεν ἐγὼ κύριος ὁ θεὸς αβρααμ τοῦ πατρὸς σου καὶ ὁ θεὸς ἰσαακ μὴ φοβοῦ ἡ γῆ ἐφ' ἣς σὺ καθεύδεις ἐπ' αὐτῆς σοὶ δώσω αὐτήν καὶ τῷ σπέρματί σου
- 14 Pitit pitit ou yo pral menm kantite ak grenn pousyè ki sou latè. Yo pral gaye nan tout direksyon, lès, lwès, nò, sid. Ou menm ak tout pitit pitit ou yo, nou pral tounen yon benediksyon pou tout moun ki sou latè.
Your seed will be like the dust of the earth, covering all the land to the west and to the east, to the north and to the south: you and your seed will be a name of blessing to all the families of the earth.
καὶ ἔσται τὸ σπέρμα σου ὡς ἡ ἄμμος τῆς γῆς καὶ πλατυνθήσεται ἐπὶ θάλασσαν καὶ ἐπὶ λίβα καὶ ἐπὶ βορρᾶν καὶ ἐπ' ἀνατολάς καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ἐν τῷ σπέρματί σου
- 15 Pa bliye, m'ap toujou la avèk ou, m'ap voye je sou ou kote ou pase. M'ap fè ou tounen nan peyi sa a, paske mwen p'ap lage ou san m' pa fè tout sa mwen sot di ou la a.
And truly, I will be with you, and will keep you wherever you go, guiding you back again to this land; and I will not give you up till I have done what I have said to you.
καὶ ἰδοὺ ἐγὼ μετὰ σοῦ διαφυλάσσω σε ἐν τῇ ὁδῷ πάσης οὗ ἂν πορευθῆς καὶ ἀποστρέψω σε εἰς τὴν γῆν ταύτην ὅτι οὐ μὴ σε ἐγκαταλίπω ἕως τοῦ ποιῆσαί με πάντα ὅσα ἐλάλησά σοι
- 16 ¶ Jakòb leve nan dòmi an, li di: -Wè pa wè, Seyè a isit la, mwen pa t' konn sa.
And Jacob, awaking from his sleep, said, Truly, the Lord is in this place and I was not conscious of it.
καὶ ἐξηγέρθη ἰακωβ ἀπὸ τοῦ ὕπνου αὐτοῦ καὶ εἶπεν ὅτι ἔστιν κύριος ἐν τῷ τόπῳ τούτῳ ἐγὼ δὲ οὐκ ᾔδειν
- 17 Msye vin pè, li di: -Isit la se yon kote pou moun respekte! Se pa lòt bagay, isit la se kay Bondye ak pòt syèl la.
And fear came on him, and he said, This is a holy place; this is nothing less than the house of God and the doorway of heaven.
καὶ ἐφοβήθη καὶ εἶπεν ὡς φοβερός ὁ τόπος οὗτος οὐκ ἔστιν τοῦτο ἀλλ' ἡ οἴκος θεοῦ καὶ αὕτη ἡ πύλη τοῦ οὐρανοῦ
- 18 Jakòb leve byen bònè, li pran wòch li te fè sèvi l' zòrye a, li plante l' tankou yon bòn tè, li vide lwil sou li pou mete l' apa pou Bondye.
And early in the morning Jacob took the stone which had been under his head, and put it up as a pillar and put oil on it.
καὶ ἀνέστη ἰακωβ τὸ πρωὶ καὶ ἔλαβεν τὸν λίθον ὃν ὑπέθηκεν ἐκεῖ πρὸς κεφαλῆς αὐτοῦ καὶ ἔστησεν αὐτὸν στήλην καὶ ἐπέχεεν ἔλαιον ἐπὶ τὸ ἄκρον αὐτῆς
- 19 Li rele kote sa a Betèl. (Anvan sa, lavil la te rele Louz.)
And he gave that place the name of Beth-el, but before that time the town was named Luz.
καὶ ἐκάλεσεν ἰακωβ τὸ ὄνομα τοῦ τόπου ἐκεῖνου οἴκος θεοῦ καὶ οὐλαμλους ἦν ὄνομα τῇ πόλει τὸ πρότερον
- 20 Jakòb fè yon pwomès bay Seyè a, li di: -Si Bondye toujou kanpe avèk mwen, si li voye je sou mwen nan tout vwayaj sa m'ap fè a, si li ban m' manje pou m' manje ak rad pou m' met sou mwen,
Then Jacob took an oath, and said, If God will be with me, and keep me safe on my journey, and give me food and clothing to put on,
καὶ ἠϋξάτο ἰακωβ εὐχὴν λέγων ἐάν ἦ κύριος ὁ θεὸς μετ' ἐμοῦ καὶ διαφυλάξῃ με ἐν τῇ ὁδῷ ταύτῃ ἢ ἐγὼ πορεύομαι καὶ δῶ μοι ἄρτον φαγεῖν καὶ ἱμάτιον περιβαλέσθαι
- 21 si l' fè m' tounen ak kè poze lakay papa m', Seyè a va Bondye m' vre.
So that I come again to my father's house in peace, then I will take the Lord to be my God,
καὶ ἀποστρέψῃ με μετὰ σωτηρίας εἰς τὸν οἶκον τοῦ πατρὸς μου καὶ ἔσται μοι κύριος εἰς θεόν
- 22 Wòch sa a mwen plante nan tè tankou bòn lan va sèvi kay pou Bondye. m'a ba ou yon dizyèm nan tout sa ou va ban mwen.
And this stone which I have put up for a pillar will be God's house: and of all you give me, I will give a tenth part to you.
καὶ ὁ λίθος οὗτος ὃν ἔστησα στήλην ἔσται μοι οἴκος θεοῦ καὶ πάντων ὧν ἐάν μοι δῶς δεκάτην ἀποδεκατώσω αὐτά σοι .

- 1 ¶ Jakòb pran mache ankò, li ale nan direksyon peyi moun ki rete bò kote solèy leve a.
Then Jacob went on his journey till he came to the land of the children of the East.
καὶ ἐξάρas ιακωβ τοὺς πόδας ἐπορεύθη εἰς γῆν ἀνατολῶν πρὸς λαβαν τὸν υἱὸν βαθουηλ τοῦ σύρου ἀδελφὸν δὲ ρεβεκκας μητρὸς ιακωβ καὶ ἦσαν
- 2 Li rete konsa, li wè yon pi nan mitan savann lan. Te gen twa bann mouton ki te kouche bò pi a. Se nan pi sa a yo te konn pran dlo pou bay bèt yo bwè. Men te gen yon gwo wòch ki te bouche bouch pi a.
And there he saw a water-hole in a field, and by the side of it three flocks of sheep, for there they got water for the sheep: and on the mouth of the water-hole there was a great stone.
καὶ ὄρᾱ καὶ ἰδοὺ φρέαρ ἐν τῷ πεδίῳ ἦσαν δὲ ἐκεῖ τρία ποίμνια προβάτων ἀναπαυόμενα ἐπ' αὐτοῦ ἐκ γὰρ τοῦ φρέατος ἐκείνου ἐπότιζον τὰ ποίμνια λίθος δὲ ἦν μέγας ἐπὶ τῷ στόματι τοῦ φρέατος
- 3 Lè tout bèt yo te sanble, gadò yo te met ansanm pou wete wòch la sou bouch pi a pou fè bèt yo bwè. Apre sa, yo tounen met kouvèti a sou bouch pi a ankò.
And all the flocks would come together there, and when the stone had been rolled away, they would give the sheep water, and put the stone back again in its place on the mouth of the water-hole.
καὶ συνήγοντο ἐκεῖ πάντα τὰ ποίμνια καὶ ἀπεκύλιον τὸν λίθον ἀπὸ τοῦ στόματος τοῦ φρέατος καὶ ἐπότιζον τὰ πρόβατα καὶ ἀπεκαθίστων τὸν λίθον ἐπὶ τὸ στόμα τοῦ φρέατος εἰς τὸν τόπον αὐτοῦ
- 4 Jakòb mande gadò mouton yo konsa: -Zanmi m' yo, moun ki bò nou ye? Yo reponn li: -Nou se moun Karan.
Then Jacob said to the herdmen, My brothers, where do you come from? And they said, From Haran.
εἶπεν δὲ αὐτοῖς ιακωβ ἀδελφοί πόθεν ἐστὲ ὑμεῖς οἱ δὲ εἶπαν ἐκ χαρραν ἐσμέν
- 5 Li di yo: -Eske nou konnen Laban, pitit Nakò a? Yo reponn li: -Men wi, nou konnen l'.
And he said to them, Have you any knowledge of Laban, the son of Nahor? And they said, We have.
εἶπεν δὲ αὐτοῖς γινώσκετε λαβαν τὸν υἱὸν ναχωρ οἱ δὲ εἶπαν γινώσκουμεν
- 6 Li mande yo: -Ban m' nouwèl li non. Li byen? Yo reponn li: -Li byen wi. Gade, men Rachèl, pitit fi li a, k'ap vini ak bann mouton li yo.
And he said to them, Is he well? And they said, He is well, and here is Rachel his daughter coming with the sheep.
εἶπεν δὲ αὐτοῖς ὑγιαίνει οἱ δὲ εἶπαν ὑγιαίνει καὶ ἰδοὺ ραχηλ ἡ θυγάτηρ αὐτοῦ ἦρχετο μετὰ τῶν προβάτων
- 7 Jakòb di yo: -Men, solèy la byen wo toujou, se poko lè pou nou antre mouton yo. Sak fè nou pa bay yo bwè, epi nou ta tounen mete yo nan manje?
Then Jacob said, The sun is still high and it is not time to get the cattle together: get water for the sheep and go and give them their food.
καὶ εἶπεν ιακωβ ἔτι ἐστὶν ἡμέρα πολλή οὕπω ὥρα συναχθῆναι τὰ κτήνη ποτίσαντες τὰ πρόβατα ἀπελθόντες βόσκετε
- 8 Yo reponn li: -Nou pa ka fè sa. Fòk nou tann tout bann mouton yo sanble. Atòkile, nou tout n'a met men ansanm pou n' woule wòch ki sou bouch pi a. Se lè sa a n'a bay mouton yo bwè.
And they said, We are not able to do so till all the flocks have come together and the stone has been rolled away from the mouth of the water-hole; then we will get water for the sheep.
οἱ δὲ εἶπαν οὐ δυνασόμεθα ἕως τοῦ συναχθῆναι πάντας τοὺς ποιμένας καὶ ἀποκυλίωσιν τὸν λίθον ἀπὸ τοῦ στόματος τοῦ φρέατος καὶ ποτιοῦμεν τὰ πρόβατα
- 9 ¶ Jakòb t'ap pale ak yo toujou lè Rachèl vin rive ak bann mouton papa l' yo. Se li menm ki te gade mouton l' yo pou li.
While he was still talking with them, Rachel came with her father's sheep, for she took care of them.
ἔτι αὐτοῦ λαλοῦντος αὐτοῖς καὶ ραχηλ ἡ θυγάτηρ λαβαν ἦρχετο μετὰ τῶν προβάτων τοῦ πατρὸς αὐτῆς αὐτὴ γὰρ ἔβοσκεν τὰ πρόβατα τοῦ πατρὸς αὐτῆς
- 10 Kou Jakòb wè Rachèl, pitit fi Laban, frè manman l' lan, avèk bann mouton Laban yo, li pwoche, li woule wòch ki te sou bouch pi a, li bay bann mouton Laban yo bwè.
Then when Jacob saw Rachel, the daughter of Laban, his mother's brother, coming with Laban's sheep, he came near, and rolling the stone away from the mouth of the hole, he got water for Laban's flock.
ἐγένετο δὲ ὡς εἶδεν ιακωβ τὴν ραχηλ θυγατέρα λαβαν ἀδελφοῦ τῆς μητρὸς αὐτοῦ καὶ τὰ πρόβατα λαβαν ἀδελφοῦ τῆς μητρὸς αὐτοῦ καὶ προσελθὼν ιακωβ ἀπεκύλισεν τὸν λίθον ἀπὸ τοῦ στόματος τοῦ φρέατος καὶ ἐπότισεν τὰ πρόβατα λαβαν τοῦ ἀδελφοῦ τῆς μητρὸς αὐτοῦ
- 11 Lè l' fini, li bo Rachèl. Apre sa, li pran kriye.
And weeping for joy, Jacob gave Rachel a kiss.
καὶ ἐφίλησεν ιακωβ τὴν ραχηλ καὶ βοήσας τῇ φωνῇ αὐτοῦ ἔκλαυσεν
- 12 Jakòb fè Rachèl konnen se ti fanmi Laban li ye, pitit Rebeka, sè Laban an. Rachèl kouri al di papa l' sa.
And Rachel, hearing from Jacob that he was her father's relation and that he was the son of Rebekah, went running to give her father news of it.
καὶ ἀνήγγειλεν τῇ ραχηλ ὅτι ἀδελφὸς τοῦ πατρὸς αὐτῆς ἐστὶν καὶ ὅτι υἱὸς ρεβεκκας ἐστὶν καὶ δραμοῦσα ἀπήγγειλεν τῷ πατρὶ αὐτῆς κατὰ τὰ ῥήματα ταῦτα
- 13 Lè Laban tande se pitit sè li a, li kouri al jwenn li. Li pran l', li pase men nan kou l', li bo l', epi li mennen l' lakay li. Rive yo rive Jakòb rakonte l' tout sak te pase.
And Laban, hearing news of Jacob, his sister's son, came running, and took Jacob in his arms, and kissing him, made him come into his house. And Jacob gave him news of everything.
ἐγένετο δὲ ὡς ἤκουσεν λαβαν τὸ ὄνομα ιακωβ τοῦ υἱοῦ τῆς ἀδελφῆς αὐτοῦ ἔδραμεν εἰς συνάντησιν αὐτῷ καὶ περιλαβὼν αὐτὸν ἐφίλησεν καὶ εἰσῆγαγεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ καὶ διηγήσατο τῷ λαβαν πάντα τοὺς λόγους τούτους

- 14 Lè sa a, Laban di l': -Aa wi, se ras mwen ou ye vre. Jakòb rete pase yon mwa lakay Laban.
And Laban said to him, Truly, you are my bone and my flesh. And he kept Jacob with him for the space of a month.
καὶ εἶπεν αὐτῷ λαβαν ἐκ τῶν ὀστέων μου καὶ ἐκ τῆς σαρκός μου εἰ σύ καὶ ἦν μετ' αὐτοῦ μῆνα ἡμερῶν
- 15 ¶ Laban mande Jakòb: -Ou se fanmi m', se vre. Men, sa pa vle di fòk ou sevi m' gratis pou sa. Di m' konbe pou m' peye ou?
Then Laban said to Jacob, Because you are my brother are you to be my servant for nothing? say now, what is your payment to be?
εἶπεν δὲ λαβαν τῷ ἰακωβ ὅτι γὰρ ἀδελφός μου εἰ οὐ δουλεύσεις μοι δωρεάν ἀπάγγελόν μοι τίς ὁ μισθός σου ἔστιν
- 16 Laban te gen de pitit fi. Pi gran an te rele Leya, pi piti a te rele Rachèl.
Now Laban had two daughters: the name of the older was Leah, and the name of the younger was Rachel.
τῷ δὲ λαβαν δύο θυγατέρες ὄνομα τῇ μεῖζονι λεια καὶ ὄνομα τῇ νεωτέρᾳ ραχὴλ
- 17 Leya te gen je pichpich, men Rachèl te gen bèl fòm kò, li te bèl anpil.
And Leah's eyes were clouded, but Rachel was fair in face and form.
οἱ δὲ ὀφθαλμοὶ λειας ἀσθενεῖς ραχὴλ δὲ καλὴ τῷ εἶδει καὶ ὠραία τῇ ὄψει
- 18 Jakòb te renmen Rachèl. Li reponn Laban: M'ap sèvi avè ou sèt lanne pou Rachèl, dezyèm pitit fi ou la.
And Jacob was in love with Rachel; and he said, I will be your servant seven years for Rachel, your younger daughter.
ἠγάπησεν δὲ ἰακωβ τὴν ραχὴλ καὶ εἶπεν δουλεύσω σοι ἑπτὰ ἔτη περὶ ραχὴλ τῆς θυγατρὸς σου τῆς νεωτέρας
- 19 Laban di l': Pito se ou menm mwen bay li pase m' bay yon lòt moun li. Ou mèt rete lakay mwen.
And Laban said, It is better for you to have her than another man: go on living here with me.
εἶπεν δὲ αὐτῷ λαβαν βέλτιον δοῦναί με αὐτὴν σοὶ ἢ δοῦναί με αὐτὴν ἀνδρὶ ἑτέρῳ οἴκησον μετ' ἐμοῦ
- 20 Se konsa Jakòb pase sètan ap travay kay Laban pou l' te ka marye ak Rachèl. Sèt lanne yo te pase tankou dlo, paske li te renmen ti fi a.
And Jacob did seven years' work for Rachel; and because of his love for her it seemed to him only a very little time.
καὶ ἐδούλευσεν ἰακωβ περὶ ραχὴλ ἔτη ἑπτὰ καὶ ἦσαν ἐναντίον αὐτοῦ ὡς ἡμέραι ὀλίγαι παρὰ τὸ ἀγαπᾶν αὐτὸν αὐτὴν
- 21 Lè lè a rive, Jakòb di Laban: -Bon. Li lè atò pou ou ban m' pitit fi ou la pou m' ka marye avè l'.
Then Jacob said to Laban, Give me my wife so that I may have her, for the days are ended.
εἶπεν δὲ ἰακωβ πρὸς λαβαν ἀπόδος τὴν γυναῖκά μου πεπλήρωνται γὰρ αἱ ἡμέραι μου ὅπως εἰσέλθω πρὸς αὐτήν
- 22 Se konsa Laban fè yon gwo resepsyon nòs, li envite tout moun nan kanton an.
And Laban got together all the men of the place and gave a feast.
συνήγαγεν δὲ λαβαν πάντας τοὺς ἀνδρας τοῦ τόπου καὶ ἐποίησεν γάμον
- 23 Men aswè, li te pran Leya, pitit fi li a, li mennen l' bay Jakòb ki kouche avè l'.
And in the evening he took Leah, his daughter, and gave her to him, and he went in to her.
καὶ ἐγένετο ἑσπέρα καὶ λαβὼν λαβαν λειαν τὴν θυγατέρα αὐτοῦ εἰσήγαγεν αὐτὴν πρὸς ἰακωβ καὶ εἰσήλθεν πρὸς αὐτὴν ἰακωβ
- 24 Laban te pran Zilpa, yonn nan sèvant li yo, li bay Leya pou sèvant pa li.
And Laban gave Zilpah, his servant-girl, to Leah, to be her waiting-woman.
ἔδωκεν δὲ λαβαν λεια τῇ θυγατρὶ αὐτοῦ ζελφαν τὴν παιδίσκην αὐτοῦ αὐτῇ παιδίσκην
- 25 Nan denmen maten, Jakòb vin wè se Leya yo te ba li. Li di Laban: -Kisa ou fè m' konsa? Eske se pa pou Rachèl mwen te sèvi avèk ou? Poukisa ou ban m' koutba sa a?
And in the morning Jacob saw that it was Leah: and he said to Laban, What have you done to me? was I not working for you so that I might have Rachel? why have you been false to me?
ἐγένετο δὲ πρωὶ καὶ ἰδοὺ ἦν λεια εἶπεν δὲ ἰακωβ τῷ λαβαν τί τοῦτο ἐποίησάς μοι οὐ περὶ ραχὴλ ἐδούλευσα παρὰ σοὶ καὶ ἵνα τί παρελόγισω με
- 26 Laban di l': -Se pa koutim nou isit pou n' marye ti sè anvan gran sè.
And Laban said, In our country we do not let the younger daughter be married before the older.
εἶπεν δὲ λαβαν οὐκ ἔστιν οὕτως ἐν τῷ τόπῳ ἡμῶν δοῦναί τὴν νεωτέραν πρὶν ἢ τὴν πρεσβυτέραν
- 27 Tann senmenn lan fin pase. Lè sa a, n'a fin fete nòs la. Apre sa, m'a ba ou Rachèl, si ou dakò pou sèvi avè m' pandan sèt lòt lanne ankò.
Let the week of the bride-feast come to its end and then we will give you the other in addition, if you will be my servant for another seven years.
συντέλεσον οὖν τὰ ἑβδομα ταύτης καὶ δώσω σοὶ καὶ ταύτην ἀντὶ τῆς ἐργασίας ἧς ἐργᾶ παρ' ἐμοὶ ἔτι ἑπτὰ ἔτη ἕτερα

- 28 Jakòb tonbe dakò. Lè senmenn fèt la fin pase, Laban pran lòt pitit fi l' la, Rachèl, li bay Jakòb li pou madanm tou.
And Jacob did so; and when the week was ended, Laban gave him his daughter Rachel for his wife.
εποίησεν δὲ ἰακωβ οὕτως καὶ ἀνεπλήρωσεν τὰ ἑβδομα ταύτης καὶ ἔδωκεν αὐτῷ λαβαν ραχηλ τὴν θυγατέρα αὐτοῦ αὐτῷ γυναῖκα
- 29 Laban pran Bila, yonn nan sèvant li yo, li bay Rachèl li pou sèvant li.
And Laban gave Rachel his servant-girl Bilhah to be her waiting-woman.
ἔδωκεν δὲ λαβαν ραχηλ τῇ θυγατρὶ αὐτοῦ βαλλαν τὴν παιδίσκην αὐτοῦ αὐτῇ παιδίσκην
- 30 Jakòb kouche ak Rachèl. Li te renmen l' pi plis pase Leya. Li sèvi ak Laban pandan sèt lanne ankò.
Then Jacob took Rachel as his wife, and his love for her was greater than his love for Leah; and he went on working for Laban for another seven years.
καὶ εἰσήλθεν πρὸς ραχηλ ἠγάπησεν δὲ ραχηλ μᾶλλον ἢ λειαν καὶ ἐδοῦλευσεν αὐτῷ ἑπτὰ ἔτη ἕτερα
- 31 ¶ Lè Seyè a wè jan Jakòb pa t' renmen Leya, li fè l' fè pitit. Men, Rachèl pa t' kapab fè pitit.
Now the Lord, seeing that Leah was not loved, gave her a child; while Rachel had no children.
ἰδὼν δὲ κύριος ὅτι μισεῖται λεια ἤνοιξεν τὴν μήτραν αὐτῆς ραχηλ δὲ ἦν στειρα
- 32 Leya vin ansent, li fè yon pitit gason, li di: -Seyè a wè jan m'ap soufri. Koulye a, mari m' va renmen m'. Se konsa li rele l' Woubenn.
And Leah was with child, and gave birth to a son to whom she gave the name Reuben: for she said, The Lord has seen my sorrow; now my husband will have love for me.
καὶ συνέλαβεν λεια καὶ ἔτεκεν υἱὸν τῷ ἰακωβ ἐκάλεσεν δὲ τὸ ὄνομα αὐτοῦ ρουβην λέγουσα διότι εἶδέν μου κύριος τὴν ταπεινώσιν νῦν με ἀγαπήσει ὁ ἀνὴρ μου
- 33 Leya vin ansent ankò, li fè yon lòt gason. Li di: -Seyè a ban m' yon lòt gason ankò, paske li wè jan mari m' pa renmen m' menm. Se konsa li rele l' Simeyon.
Then she became with child again, and gave birth to a son; and said, Because it has come to the Lord's ears that I am not loved, he has given me this son in addition: and she gave him the name Simeon.
καὶ συνέλαβεν πάλιν λεια καὶ ἔτεκεν υἱὸν δευτέρον τῷ ἰακωβ καὶ εἶπεν ὅτι ἤκουσεν κύριος ὅτι μισοῦμαι καὶ προσέδωκέν μοι καὶ τοῦτον ἐκάλεσεν δὲ τὸ ὄνομα αὐτοῦ σιμεων
- 34 Li vin ansent yon twazyèm fwa, li fè yon lòt pitit gason ankò. Li di: -Fwa sa a, mari m' pral rete avè m' nèt paske mwen fè twa pitit gason pou li. Se konsa li rele l' Levi.
And she was with child again, and gave birth to a son; and said, Now at last my husband will be united to me, because I have given him three sons: so he was named Levi.
καὶ συνέλαβεν ἔτι καὶ ἔτεκεν υἱὸν καὶ εἶπεν ἐν τῷ νῦν καιρῷ πρὸς ἐμοῦ ἔσται ὁ ἀνὴρ μου ἔτεκεν γὰρ αὐτῷ τρεῖς υἱούς διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα αὐτοῦ λευι
- 35 Apre sa, li vin ansent ankò, li fè yon lòt pitit gason. Li di: -Fwa sa a, m'ap fè lwanj Seyè a. Se konsa li rele l' Jida. Apre sa, Leya sispann fè pitit.
And she was with child again, and gave birth to a son: and she said, This time I will give praise to the Lord: so he was named Judah; after this she had no more children for a time.
καὶ συλλαβοῦσα ἔτι ἔτεκεν υἱὸν καὶ εἶπεν νῦν ἔτι τοῦτο ἐξομολογήσομαι κυρίῳ διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα αὐτοῦ ἰουδα καὶ ἔσται τοῦ τίκτειν
- 1 ¶ Lè Rachèl wè li pa t' kapab fè pitit pou Jakòb, li vin gen yon sèl jalouzi kont sè li a, li di Jakòb: -Fè m' fè pitit! Si se pa sa m'ap mouri sou kont ou!
Now Rachel, because she had no children, was full of envy of her sister; and she said to Jacob, If you do not give me children I will not go on living.
ἰδοῦσα δὲ ραχηλ ὅτι οὐ τέτοκεν τῷ ἰακωβ καὶ ἐζήλωσεν ραχηλ τὴν ἀδελφὴν αὐτῆς καὶ εἶπεν τῷ ἰακωβ δός μοι τέκνα εἰ δὲ μὴ τελευτήσω ἐγώ
- 2 Jakòb fè kòlè sou Rachèl, li di li: -Eske se mwen ki Bondye? Se li menm ki anpeche ou fè pitit.
But Jacob was angry with Rachel, and said, Am I in the place of God, who has kept your body from having fruit?
ἐθυμώθη δὲ ἰακωβ τῇ ραχηλ καὶ εἶπεν αὐτῇ μὴ ἀντι θεοῦ ἐγώ εἰμι ὃς ἐστέρησέν σε καρπὸν κοιλίας
- 3 Rachèl di li: -Bon. Men Bila, sèvant mwen an. Kouche avè l'. La fè yon pitit pou mwen. Konsa, gremesi Bila, m'a gen pitit tou.
Then she said, Here is my servant Bilhah, go in to her, so that she may have a child on my knees, and I may have a family by her.
εἶπεν δὲ ραχηλ τῷ ἰακωβ ἰδοὺ ἡ παιδίσκη μου βαλλα εἰσελθε πρὸς αὐτήν καὶ τέξεται ἐπὶ τῶν γονάτων μου καὶ τεκνοποιήσομαι καγὼ ἐξ αὐτῆς
- 4 Se konsa, Rachèl te pran sèvant li a, li bay Jakòb pou madanm. Jakòb kouche ak Bila.
So she gave him her servant Bilhah as a wife, and Jacob went in to her.
καὶ ἔδωκεν αὐτῷ βαλλαν τὴν παιδίσκην αὐτῆς αὐτῷ γυναῖκα εἰσήλθεν δὲ πρὸς αὐτήν ἰακωβ
- 5 Bila vin ansent, li fè yon ti gason pou Jakòb.
And Bilhah became with child, and gave birth to a son.
καὶ συνέλαβεν βαλλα ἡ παιδίσκη ραχηλ καὶ ἔτεκεν τῷ ἰακωβ υἱόν
- 6 Lè sa a, Rachèl di: -Seyè a rann mwen jistis. Li tande vwa mwen. Li ban m' yon gason. Se poutèt sa Rachèl te rele pitit la Dann.
Then Rachel said, God has been my judge, and has given ear to my voice, and has given me a son; so he was named Dan.
καὶ εἶπεν ραχηλ ἔκρινέν μοι ὁ θεὸς καὶ ἐπήκουσεν τῆς φωνῆς μου καὶ ἔδωκέν μοι υἱόν διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα αὐτοῦ δαν

- 7 Apre sa, Bila, sèvant Rachèl la, vin ansent ankò, li fè yon dezyèm gason pou Jakòb.
And again Bilhah, Rachel's servant, was with child, and gave birth to a second son.
καὶ συνέλαβεν ἔτι βάλλα ἢ παιδίσκη ραχηλ καὶ ἔτεκεν υἱὸν δεύτερον τῷ ἰακωβ
- 8 Rachèl di: -Mwen t'ap mennen yon gwo batay kont sè m' lan devan Bondye. Men se mwen ki genyen. Se konsa li rele pitit la Nèftali.
And Rachel said, I have had a great fight with my sister, and I have overcome her: and she gave the child the name Naphtali.
καὶ εἶπεν ραχηλ συνέλάβετό μοι ὁ θεός καὶ συνανεστράφην τῇ ἀδελφῇ μου καὶ ἠδυνάσθην καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ νεφθαλι
- 9 Lè Leya wè li te sispann fè pitit, li pran Zilpa, sèvant li a, bay Jakòb pou madanm tou.
When it was clear to Leah that she would have no more children for a time, she gave Zilpah, her servant, to Jacob as a wife.
εἶδεν δὲ λεια ὅτι ἔστη τοῦ τίκτειν καὶ ἔλαβεν ζελφαν τὴν παιδίσκην αὐτῆς καὶ ἔδωκεν αὐτὴν τῷ ἰακωβ γυναῖκα
- 10 Zilpa, sèvant Leya a, fè yon ti gason pou Jakòb.
And Zilpah, Leah's servant, gave birth to a son.
εἰσῆλθεν δὲ πρὸς αὐτὴν ἰακωβ καὶ συνέλαβεν ζελφα ἢ παιδίσκη λειας καὶ ἔτεκεν τῷ ἰακωβ υἱὸν
- 11 Leya di: -Ala fanm gen chans se mwen menm! Se konsa li rele pitit la Gad.
And Leah said, It has gone well for me: and she gave him the name Gad.
καὶ εἶπεν λεια ἐν τύχῃ καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ γαδ
- 12 Zilpa, sèvant Lea a, fè yon dezyèm pitit gason pou Jakòb.
And Zilpah, Leah's servant, gave birth to a second son.
καὶ συνέλαβεν ζελφα ἢ παιδίσκη λειας καὶ ἔτεκεν ἔτι τῷ ἰακωβ υἱὸν δεύτερον
- 13 Leya di konsa: -Ala benediksyon mwen jwenn! Koulye a medam yo pral di jan mwen se yon fanm ki beni. Se konsa li rele pitit la Asè.
And Leah said, Happy am I! and all women will give witness to my joy: and she gave him the name Asher.
καὶ εἶπεν λεια μακαρία ἐγὼ ὅτι μακαρίζουσίν με αἱ γυναῖκες καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ ασιρ
- 14 ¶ Pandan rekòt ble a, Woubenn soti al nan jaden, li jwenn kèk mandragò. Li pote rasen yo bay Leya, manman li. Rachèl di Leya konsa: -Tanpri, ban m' kèk moso rasen mandragò pitit ou pote pou ou a.
Now at the time of the grain-cutting, Reuben saw some love-fruits in the field, and took them to his mother Leah. And Rachel said to her, Let me have some of your son's love-fruits.
ἐπορεύθη δὲ ρουβην ἐν ἡμέραις θερισμοῦ πυρῶν καὶ εὔρεν μήλα μανδραγόρου ἐν τῷ ἀγρῷ καὶ ἤνεγκεν αὐτὰ πρὸς λειαν τὴν μητέρα αὐτοῦ εἶπεν δὲ ραχηλ τῇ λεια δός μοι τῶν μανδραγορῶν τοῦ υἱοῦ σου
- 15 Leya reponn li: -Atò ou pa fè m' ase? Ou fin pran mari m', koulye a ou vle pran mandragò pitit gason m' lan tou? Rachèl di l': -Enben, Jakòb va kouche avè ou aswè a pou mandragò pitit gason ou lan.
But Leah said to her, Is it a small thing that you have taken my husband from me? and now would you take my son's love-fruits? Then Rachel said, You may have him tonight in exchange for your son's love-fruits.
εἶπεν δὲ λεια οὐχ ἰκανόν σοι ὅτι ἔλαβες τὸν ἄνδρα μου μὴ καὶ τοὺς μανδραγόρας τοῦ υἱοῦ μου λήμψη εἶπεν δὲ ραχηλ οὐχ οὕτως κοιμηθήτω μετὰ σοῦ τὴν νύκτα ταύτην ἀντὶ τῶν μανδραγορῶν τοῦ υἱοῦ σου
- 16 Nan aswè, lè Jakòb parèt sot nan jaden, Leya soti al kontre l', li di l' konsa: -Se pou ou vin kouche avè m' aswè a, paske mwen bay mandragò pitit gason m' lan pou sa. Se konsa, jou swa sa a, Jakòb kouche avèk Leya.
In the evening, when Jacob came in from the field, Leah went out to him and said, Tonight you are to come to me, for I have given my son's love-fruits as a price for you. And he went in to her that night.
εἰσῆλθεν δὲ ἰακωβ ἐξ ἀγροῦ ἑσπέρας καὶ ἐξῆλθεν λεια εἰς συνάντησιν αὐτῷ καὶ εἶπεν πρὸς με εἰσελεύση σήμερον μεμίσθωμαι γάρ σε ἀντὶ τῶν μανδραγορῶν τοῦ υἱοῦ μου καὶ ἐκοιμήθη μετ' αὐτῆς τὴν νύκτα ἐκείνην
- 17 Bondye reponn lapriyè Leya a. Li vin ansent, epi li fè yon senkyèm pitit gason pou Jakòb.
And God gave ear to her and she became with child, and gave Jacob a fifth son.
καὶ ἐπήκουσεν ὁ θεός λειας καὶ συλλαβοῦσα ἔτεκεν τῷ ἰακωβ υἱὸν πέμπτον
- 18 Leya di: -Bondye ban m' sa m' merite a, paske mwen te bay mari m' sèvant mwen an pou madanm. Se konsa, Leya rele pitit gason an Isaka.
Then Leah said, God has made payment to me for giving my servant-girl to my husband: so she gave her son the name Issachar.
καὶ εἶπεν λεια ἔδωκεν ὁ θεός τὸν μισθόν μου ἀνθ' οὗ ἔδωκα τὴν παιδίσκην μου τῷ ἀνδρὶ μου καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ ἰσσαχαρ ὃ ἐστὶν μισθός

- 19 Leya vin ansent ankò, li fè yon sizyèm pitit gason pou Jakòb.
And again Leah became with child, and she gave Jacob a sixth son.
καὶ συνέλαβεν ἔτι λεία καὶ ἔτεκεν υἱὸν ἕκτον τῷ ἰακωβ
- 20 Leya di: -Bondye fè m' yon bèl kado. Fwa sa a, mari m' pral pou mwen nèt, paske mwen fè sis pitit gason pou li. Se konsa li rele pitit la Zabilon.
And she said, God has given me a good bride-price; now at last will I have my husband living with me, for I have given him six sons: and she gave him the name Zebulun.
καὶ εἶπεν λεία δεδώρηται μοι ὁ θεὸς δῶρον καλὸν ἐν τῷ νῦν καιρῷ αἰρετιεῖ με ὁ ἀνὴρ μου ἔτεκεν γὰρ αὐτῷ υἱοὺς ἕξ καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ ζαβουλων
- 21 Apre sa, li fè yon pitit fi. Li rele l' Dena.
After that she had a daughter, to whom she gave the name Dinah.
καὶ μετὰ τοῦτο ἔτεκεν θυγατέρα καὶ ἐκάλεσεν τὸ ὄνομα αὐτῆς δινα
- 22 Lè sa a, Bondye vin chonje Rachèl, li reponn lapriyè li, li fè l' ka fè pitit.
Then God gave thought to Rachel, and hearing her prayer he made her fertile.
ἐμνήσθη δὲ ὁ θεὸς τῆς ραχὴλ καὶ ἐπήκουσεν αὐτῆς ὁ θεὸς καὶ ἀνέωξεν αὐτῆς τὴν μήτραν
- 23 Se konsa Rachèl vin ansent, li fè yon pitit gason. Li di: -Bondye fè yo sispann pase m' nan rizib.
And she was with child, and gave birth to a son: and she said, God has taken away my shame.
καὶ συλλαβοῦσα ἔτεκεν τῷ ἰακωβ υἱὸν εἶπεν δὲ ραχὴλ ἀφείλεν ὁ θεὸς μου τὸ ὄνειδος
- 24 Epi Rachèl rele pitit gason an Jozèf, paske li te di: -Se pou Seyè a ba m' yon lòt gason ankò.
And she gave him the name Joseph, saying, May the Lord give me another son.
καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ ἰωσήφ λέγουσα προσθέτω ὁ θεός μου υἱὸν ἕτερον
- 25 ¶ Apre Rachèl te fè Jozèf, Jakòb di Laban konsa: -Kite m' pati pou m ale lakay mwen nan peyi mwen.
Now after the birth of Joseph, Jacob said to Laban, Let me go away to my place and my country.
ἐγένετο δὲ ὡς ἔτεκεν ραχὴλ τὸν ἰωσήφ εἶπεν ἰακωβ τῷ λαβαν ἀποστείλόν με ἵνα ἀπέλθω εἰς τὸν τόπον μου καὶ εἰς τὴν γῆν μου
- 26 Ban mwen madanm mwen yo ansanm ak timoun yo pou m' ka ale, paske se pou yo mwen t'ap sèvi ak ou. Ou konnen tout kantite sèvis mwen rann ou.
Give me my wives and my children, for whom I have been your servant, and let me go: for you have knowledge of all the work I have done for you.
ἀπόδος τὰς γυναῖκάς μου καὶ τὰ παιδιά περι ὧν δεδούλευκά σοι ἵνα ἀπέλθω σὺ γὰρ γινώσκεις τὴν δουλείαν ἣν δεδούλευκά σοι
- 27 Laban reponn li: -Fè m' plezi sa a: mwen rekonèt se poutèt ou Seyè a beni m' tout beni sa a.
And Laban said, If you will let me say so, do not go away; for I have seen by the signs that the Lord has been good to me because of you.
εἶπεν δὲ αὐτῷ λαβαν εἰ εὖρον χάριν ἐναντίον σου οἰωνισάμην ἂν εὐλόγησεν γὰρ με ὁ θεὸς τῆ σῆ εισόδῳ
- 28 Di m' sa pou m' peye ou, m'a ba ou li.
Say then what your payment is to be and I will give it.
διάστειλον τὸν μισθόν σου πρὸς με καὶ δώσω
- 29 Jakòb di l': -Ou konnen jan mwen sèvi avè ou. Ou wè ki jan bann bèt ou yo peple depi yo nan men m'.
Then Jacob said, You have seen what I have done for you, and how your cattle have done well under my care.
εἶπεν δὲ αὐτῷ ἰακωβ σὺ γινώσκεις ἃ δεδούλευκά σοι καὶ ὅσα ἦν κτήνη σου μετ' ἐμοῦ
- 30 Ti sa ou te genyen anvan m' te vini an tounen yon kantite depi mwen mete pye m' isit la. Akòz mwen Seyè a pa manke beni ou. Alekile, li lè pou m' al travay pou tèt pa mwen.
For before I came you had little, and it has been greatly increased; and the Lord has given you a blessing in everything I have done; but when am I to do something for my family?
μικρὰ γὰρ ἦν ὅσα σοι ἦν ἐναντίον ἐμοῦ καὶ ἠὺξήθη εἰς πλῆθος καὶ ἠεὶ ἐλόγησέν σε κύριος ἐπὶ τῷ ποδί μου νῦν οὖν πότε ποιήσω κἀγὼ ἐμαυτῷ οἶκον
- 31 Laban di l': -Kisa pou m' ba ou? Jakòb reponn li: -Ou pa bezwen peye m' pou sa. Men si ou dakò avèk sa mwen pral di ou la, m'a rete ankò pou okipe bèt ou yo.
And Laban said, What am I to give you? And Jacob said, Do not give me anything; but I will again take up the care of your flock if you will only do this for me:
καὶ εἶπεν αὐτῷ λαβαν τί σοι δώσω εἶπεν δὲ αὐτῷ ἰακωβ οὐ δώσεις μοι οὐθέν ἐν ποιήσῃς μοι τὸ ῥῆμα τοῦτο πάλιν ποιμανῶ τὰ πρόβατά σου καὶ φυλάξω
- 32 Jòdi a, mwen pral pwonmennen mache nan mitan tout bèt ou yo. M'ap pran tout ti mouton nwa, ak tout ti kabrit ki takte osinon pentle yo, m'ap mete yo apa. Se sa ase w'a ban mwen pou sèvis mwen.
Let me go through all your flock today, taking out from among them all the sheep which are marked or coloured or black, and all the marked or coloured goats: these will be my payment.
παρελθάτω πάντα τὰ πρόβατά σου σήμερον καὶ διαχώρισον ἐκεῖθεν πᾶν πρόβατον φαιὸν ἐν τοῖς ἀρνάσιν καὶ πᾶν διάλευκον καὶ ῥαντὸν ἐν ταῖς αἰξίν ἔσται μοι μισθός

- 33 Lè w'a vin wè sa ou dakò ban mwen an, w'a konnen si m' te fè vis, wi ou non. Lè w'a vin kontwole sa ki pou mwen yo, si mwen gen yon mouton ki pa nwa, osinon yon kabrit ki pa takte ou ki pa pentle, ou mèt konnen se vòlè mwen vòlè ou.
 And so you will be able to put my honour to the test in time to come; if you see among my flocks any goats which are not marked or coloured, or any sheep which is not black, you may take me for a thief.
 και ἐπακούσεται μοι ἡ δικαιοσύνη μου ἐν τῇ ἡμέρᾳ τῇ αὐρίῳν ὅτι ἐστὶν ὁ μισθός μου ἐνώπιόν σου πᾶν ὃ ἐὰν μὴ ᾦ ῥαντὸν καὶ διάλευκον ἐν ταῖς αἰζίν καὶ φαιὸν ἐν τοῖς ἀρνάσιν κεκλεμμένον ἔσται παρ' ἐμοῖ
- 34 Laban reponn li: -Dakò. n'a fè l' jan ou di l' la.
 And Laban said, Let it be as you say.
 εἶπεν δὲ αὐτῷ λαβαν ἔστω κατὰ τὸ ῥήμά σου
- 35 Men menm jou a, Laban wete tout bouk kabrit ki te gen pwal takte osinon ki te gen re sou tout kò yo, ak tout fennmèl kabrit ki te gen pwal takte osinon pentle, ou ankò ki te gen tach blan sou yo. Li wete tout mouton nwa yo, li pran tout bèt sa yo, li remèt yo bay pitit gason l' yo.
 So that day he took all the he-goats which were banded or coloured, and all the she-goats which were marked or coloured or had white marks, and all the black sheep, and gave them into the care of his sons;
 και διέστειλεν ἐν τῇ ἡμέρᾳ ἐκείνῃ τοὺς τράγους τοὺς ῥαντούς καὶ τοὺς διαλεύκους καὶ πάσας τὰς αἰγὰς τὰς ῥαντὰς καὶ τὰς διαλεύκους καὶ πᾶν ὃ ἦν λευκὸν ἐν αὐτοῖς καὶ πᾶν ὃ ἦν φαιὸν ἐν τοῖς ἀρνάσιν καὶ ἔδωκεν διὰ χειρὸς τῶν υἱῶν αὐτοῦ
- 36 Apre sa, li pati byen lwen Jakòb avèk bann bèt li yo, li mache pandan twa jou epi li rete. Jakòb menm te pran swen rès mouton ak kabrit Laban yo.
 And sent them three days' journey away; and Jacob took care of the rest of Laban's flock.
 και ἀπέστειλεν ὁδὸν τριῶν ἡμερῶν ἀνὰ μέσον αὐτῶν καὶ ἀνὰ μέσον ἰακωβ ἰακωβ δὲ ἐποίμαινε τὰ πρόβατα λαβαν τὰ ὑπολειφθέντα
- 37 ¶ Jakòb koupe kèk branch vèt nan pye sikren, pye zannann ak pye bwadòm, li wete kèk lèz nan kòs yo. Konsa branch yo te vin gen bann vèt, bann blan sou tout kò yo.
 Then Jacob took young branches of trees, cutting off the skin so that the white wood was seen in bands.
 ἔλαβεν δὲ ἑαυτῷ ἰακωβ ῥάβδον στουρακίην γλωρὰν καὶ καρυίνην καὶ πλατάνου καὶ ἐλέπισεν αὐτὰς ἰακωβ λεπίσματα λευκὰ περισύρων τὸ γλωρὸν ἐφαίνετο δὲ ἐπὶ ταῖς ῥάβδοις τὸ λευκὸν ὃ ἐλέπισεν π οικίλον
- 38 Li pran yo, li mete yo tout kote yo bay bèt yo bwè dlo. Li te ranje branch bwa yo la, paske se lè bèt yo vin bwè dlo yo kwaze.
 And he put the banded sticks in the drinking-places where the flock came to get water; and they became with young when they came to the water.
 και παρέθηκεν τὰς ῥάβδους ἃς ἐλέπισεν ἐν ταῖς ληνοῖς τῶν ποτιστηρίων τοῦ ὕδατος ἵνα ὡς ἂν ἔλθωσιν τὰ πρόβατα πιεῖν ἐνώπιον τῶν ῥάβδων ἐλθόντων αὐτῶν εἰς τὸ πιεῖν
- 39 Konsa, lè bèt yo kwaze devan branch bwa de koulè yo, yo fè pitit takte, pitit pentle, osinon ak re sou tout kò yo.
 And because of this, the flock gave birth to young which were marked with bands of colour.
 ἐγκισσῆσιν τὰ πρόβατα εἰς τὰς ῥάβδους καὶ ἔτικτον τὰ πρόβατα διάλευκα καὶ ποικίλα καὶ σποδοειδῆ ῥαντά
- 40 Jakòb separe mouton yo, li pran tout mouton ki te takte osinon ki te nwa nan mouton Laban yo, li mete yo apa. Se konsa, li te vin gen yon bann bèt apa ki pa t' mele ak bèt Laban yo.
 These lambs Jacob kept separate; and he put his flock in a place by themselves and not with Laban's flock.
 τοὺς δὲ ἀμνοὺς διέστειλεν ἰακωβ καὶ ἔστησεν ἐναντίον τῶν προβάτων κριὸν διάλευκον καὶ πᾶν ποικίλον ἐν τοῖς ἀμνοῖς καὶ διεχώρισεν ἑαυτῷ ποιμνία καθ' ἑαυτὸν καὶ οὐκ ἔμιξεν αὐτὰ εἰς τὰ πρόβατα λαβαν
- 41 Lè bèt ki gra yo ap kwaze, Jakòb mete branch yo devan je yo kote y'ap bwè a. Konsa, yo kwaze devan branch yo.
 And whenever the stronger ones of the flock became with young, Jacob put the sticks in front of them in the drinking-places, so that they might become with young when they saw the sticks.
 ἐγένετο δὲ ἐν τῷ καιρῷ ᾧ ἐνεκίσθησεν τὰ πρόβατα ἐν γαστρὶ λαμβάνοντα ἔθηκεν ἰακωβ τὰς ῥάβδους ἐναντίον τῶν προβάτων ἐν ταῖς ληνοῖς τοῦ ἐγκισσῆσαι αὐτὰ κατὰ τὰς ῥάβδους
- 42 Men, li pa mete branch yo lè se bèt mèt yo k'ap kwaze. Se konsa, bèt mèt yo vin pou Laban, epi bèt gra yo vin pou Jakòb.
 But when the flocks were feeble, he did not put the sticks before them; so that the feebler flocks were Laban's and the stronger were Jacob's.
 ἦνίκα δ' ἂν ἔτεκεν τὰ πρόβατα οὐκ ἐτίθει ἐγένετο δὲ τὰ ἄσημα τοῦ λαβαν τὰ δὲ ἐπίσημα τοῦ ἰακωβ
- 43 Jakòb vin rich anpil, Li te gen anpil bèt. Kanta pou sèvant, domestik, chamo ak bourik, li pa t' manke sa.
 So Jacob's wealth was greatly increased; he had great flocks and women-servants and men-servants and camels and asses.
 και ἐπλούτησεν ὁ ἄνθρωπος σφόδρα σφόδρα καὶ ἐγένετο αὐτῷ κτήνη πολλὰ καὶ βόες καὶ παῖδες καὶ παιδίσκαι καὶ κάμηλοι καὶ ὄνοι
- 1 ¶ Jakòb vin konnen jan pitit gason Laban yo t'ap di: -Jakòb fin pran tou sa ki te pou papa nou. Se byen papa nou li fin ranmase kifè li rich konsa.
 Now it came to the ears of Jacob that Laban's sons were saying, Jacob has taken away all our father's property, and in this way he has got all this wealth.
 ἤκουσεν δὲ ἰακωβ τὰ ῥήματα τῶν υἱῶν λαβαν λεγόντων εἴληφεν ἰακωβ πάντα τὰ τοῦ πατρὸς ἡμῶν καὶ ἐκ τῶν τοῦ πατρὸς ἡμῶν πεποίηκεν πᾶσαν τὴν δόξαν ταύτην

- 2 Jakòb vin wè tout Laban pa t' ba li menm karaktè li te konn ba li anvan an.
And Jacob saw that Laban's feeling for him was no longer what it had been before.
 και ειδεν ιακωβ τὸ πρόσωπον τοῦ λαβαν και ιδου οὐκ ἦν πρὸς αὐτὸν ὡς ἐχθὲς και τρίτην ἡμέραν
- 3 Lè sa a, Seyè a di l': -Tounen nan peyi kote ou te fèt la, al jwenn fanmi ou. M'ap toujou la avè ou.
Then the Lord said to Jacob, Go back to the land of your fathers, and to your relations, and I will be with you.
 εἶπεν δὲ κύριος πρὸς ιακωβ ἀποστρέφου εἰς τὴν γῆν τοῦ πατρὸς σου και εἰς τὴν γενεάν σου και ἔσομαι μετὰ σοῦ
- 4 Se konsa Jakòb fè chache Rachèl ak Leya. Li voye di yo rive kote l' nan savann kote bèt li yo ye a.
And Jacob sent for Rachel and Leah to come to him in the field among his flock.
 ἀποστείλας δὲ ιακωβ ἐκάλεσεν ραχηλ και λειαν εἰς τὸ πεδῖον οὗ τὰ ποιμνία
- 5 Li di yo: -Mwen wè karaktè papa nou pa menm jan avè m' ankò. Li chanje anpil, men Bondye papa m' lan toujou avè m'.
And he said to them, It is clear to me that your father's feeling is no longer what it was to me; but the God of my father has been with me
 και εἶπεν αὐταῖς ὁρῶ ἐγὼ τὸ πρόσωπον τοῦ πατρὸς ὑμῶν ὅτι οὐκ ἔστιν πρὸς ἐμοῦ ὡς ἐχθὲς και τρίτην ἡμέραν ὁ δὲ θεὸς τοῦ πατρὸς μου ἦν μετ' ἐμοῦ
- 6 Nou tout de nou konnen jan mwen te sèvi ak papa nou ak tout kouraj mwen.
And you have seen how I have done all in my power for your father,
 και αὐταὶ δὲ οἶδατε ὅτι ἐν πάσῃ τῇ ἰσχύ μου δεδούλευκα τῷ πατρὶ ὑμῶν
- 7 Men li menm, li toujou ap twonpe mwen. Li chanje lide dis fwa lè lè a rive pou li peye m'. Men, Bondye pa janm kite l' fè m' anyen.
But your father has not kept faith with me, and ten times he has made changes in my payment; but God has kept him from doing me damage.
 ὁ δὲ πατήρ ὑμῶν παρεκρούσατό με και ἤλλαξεν τὸν μισθόν μου τῶν δέκα ἀμῶν και οὐκ ἔδωκεν αὐτῷ ὁ θεὸς κακοποιῆσαί με
- 8 Lè Laban di: ou mèt pran tout kabrit takte yo pou ou, tout bann bèt yo tonbe fè pitit takte. Lè li di: m'ap ba ou tout kabrit ki gen re sou tout kò yo, tout bann bèt yo tonbe fè pitit ak re sou tout kò yo.
If he said, All those in the flock which have marks are to be yours, then all the flock gave birth to marked young; and if he said, All the banded ones are to be yours, then all the flock had banded young.
 ἐὰν οὕτως εἶπῃ τὰ ποικίλα ἔσται σου μισθός και τέξεται πάντα τὰ πρόβατα ποικίλα ἐὰν δὲ εἶπῃ τὰ λευκὰ ἔσται σου μισθός και τέξεται πάντα τὰ πρόβατα λευκά
- 9 Se Bondye menm ki pran bann bèt papa nou yo, li ban mwen yo.
So God has taken away your father's cattle and has given them to me.
 και ἀφείλατο ὁ θεὸς πάντα τὰ κτήνη τοῦ πατρὸς ὑμῶν και ἔδωκέν μοι αὐτά
- 10 Lè bèt yo mande kwaze, mwen fè yon rèv, mwen wè tout bouk ki t'ap kwaze yo se bouk ki takte, ki pentle ak sa ki gen re sou tout kò yo.
And at the time when the flock were with young, I saw in a dream that all the he-goats which were joined with the she-goats were banded and marked and coloured.
 και ἐγένετο ἡνίκα ἐνεκίσσων τὰ πρόβατα και εἶδον τοῖς ὀφθαλμοῖς αὐτὰ ἐν τῷ ὕπνῳ και ιδου οἱ τράγοι και οἱ κριοὶ ἀναβαίνοντες ἦσαν ἐπὶ τὰ πρόβατα και τὰς αἴγας διάλευκοι και ποικίλοι και σποδο εἰδεῖς ῥαντοὶ
- 11 Zanj Bondye a pale avè m' nan rèv la, li di m': Jakòb. Mwen reponn li: Men mwen wi.
And in my dream the angel of the Lord said to me, Jacob: and I said, Here am I.
 και εἶπέν μοι ὁ ἄγγελος τοῦ θεοῦ καθ' ὕπνον ιακωβ ἐγὼ δὲ εἶπα τί ἔστιν
- 12 Li di m' ankò: Leve je ou gade: tout bouk k'ap vole femmèl yo se bouk ki takte ak sa ki gen re sou tout kò yo. Se mwen menm k'ap fè sa konsa, paske mwen wè tout sa Laban ap fè ou.
And he said, See how all the he-goats are banded and marked and coloured: for I have seen what Laban has done to you.
 και εἶπεν ἀνάβλεψον τοῖς ὀφθαλμοῖς σου και ἰδὲ τοὺς τράγους και τοὺς κριοὺς ἀναβαίνοντας ἐπὶ τὰ πρόβατα και τὰς αἴγας διαλεύκους και ποικίλους και σποδοειδεῖς ῥαντούς ἐώρακα γὰρ ὅσα σοι λαβαν ποιεῖ
- 13 Mwen se Bondye ki te parèt devan ou lè ou te Betèl, kote ou te mete gwo wòch la apa pou mwen an. Ou chonje, lè sa a, ou te fè yon pwomès ban mwen. Koulye a, leve, kite peyi sa a. Tounen nan peyi kote ou te fèt la.
I am the God of Beth-el, where you put oil on the pillar and took an oath to me: now then, come out of this land and go back to the country of your birth.
 ἐγὼ εἰμι ὁ θεὸς ὁ ὀφθεῖς σοι ἐν τόπῳ θεοῦ οὗ ἠλειψάς μοι ἐκεῖ στήλην και ἠϋξῶ μοι ἐκεῖ εὐχὴν νῦν οὖν ἀνάστηθι και ἔξελθε ἐκ τῆς γῆς ταύτης και ἀπελθε εἰς τὴν γῆν τῆς γενέσεώς σου και ἔσομαι μετὰ σοῦ
- 14 Rachèl ak Leya reponn Jakòb: -Nou pa gen anyen ankò pou n' eritye nan men papa nou.
Then Rachel and Leah said to him in answer, What part or heritage is there for us in our father's house?
 και ἀποκριθεῖσα ραχηλ και λεια εἶπαν αὐτῷ μὴ ἔστιν ἡμῖν ἔτι μερίς ἢ κληρονομία ἐν τῷ οἴκῳ τοῦ πατρὸς ἡμῶν

- 15 Eske li pa konsidere nou tankou etranje? Li vann nou. Koulye a, li fin manje tout lajan yo te ba li pou nou an.
Are we not as people from a strange country to him? for he took a price for us and now it is all used up.
οὐχ ὡς αἱ ἀλλότρια λελογίσμεθα αὐτῷ πέπρακεν γὰρ ἡμᾶς καὶ κατέφαγεν καταβρώσει τὸ ἀργύριον ἡμῶν
- 16 Tout richès Bondye wete nan men papa nou an, se pou nou ansanm ak pitit nou yo. Koulye a, se pou ou fè tout sa Bondye di ou fè.
For the wealth which God has taken from him is ours and our children's; so now, whatever God has said to you, do.
πάντα τὸν πλοῦτον καὶ τὴν δόξαν ἣν ἀφείλατο ὁ θεὸς τοῦ πατρὸς ἡμῶν ἡμῖν ἔσται καὶ τοῖς τέκνοις ἡμῶν νῦν οὖν ὅσα εἴρηκέν σοι ὁ θεὸς ποίει
- 17 ¶ Lè sa a, Jakòb leve, li mete pitit li yo ansanm ak madanm li yo sou chamo.
Then Jacob put his wives and his sons on camels;
ἀναστὰς δὲ ἰακωβ ἔλαβεν τὰς γυναῖκας αὐτοῦ καὶ τὰ παιδιά αὐτοῦ ἐπὶ τὰς καμήλους
- 18 Li pran tout bèt li yo ansanm ak tout sa li te rive genyen pandan li te Mezopotami an, li mennen yo ale. Li pati, li al jwenn papa l', Izarak, nan peyi Kanaran.
And sending on before him all his cattle and his property which he had got together in Paddan-aram, he made ready to go to Isaac his father in the land of Canaan.
καὶ ἀπήγαγεν πάντα τὰ ὑπάρχοντα αὐτοῦ καὶ πᾶσαν τὴν ἀποσκευὴν αὐτοῦ ἣν περιποιήσατο ἐν τῇ μεσοποταμίᾳ καὶ πάντα τὰ αὐτοῦ ἀπελθεῖν πρὸς ἰσαακ τὸν πατέρα αὐτοῦ εἰς γῆν χανααν
- 19 Lè sa a, Laban t al taye lenn mouton l' yo. Pandan li pa t' la, Rachèl vòlè ti zidòl kay papa l' yo.
Now Laban had gone to see to the cutting of the wool of his sheep; so Rachel secretly took the images of the gods of her father's house.
λαβαν δὲ ᾄχετο κείραι τὰ πρόβατα αὐτοῦ ἔκλεψεν δὲ ραχηλ τὰ εἰδῶλα τοῦ πατρὸς αὐτῆς
- 20 Se konsa Jakòb twonpe Laban, moun lavil Aram lan, li pati san l' pa di l' sa.
And Jacob went away secretly, without giving news of his flight to Laban the Aramaean.
ἐκρυψεν δὲ ἰακωβ λαβαν τὸν σύρον τοῦ μη ἀναγγεῖλαι αὐτῷ ὅτι ἀποδιδράσκει
- 21 Li pran tout sa li te genyen, li mete deyò, li ale, li travèse larivyè Lefrat, li pran chemen pou li al sou mòn Galarad.
So he went away with all he had, and went across the River in the direction of the hill-country of Gilead.
καὶ ἀπέδρα αὐτὸς καὶ πάντα τὰ αὐτοῦ καὶ διέβη τὸν ποταμὸν καὶ ὄρμησεν εἰς τὸ ὄρος γαλααδ
- 22 Twa jou apre, Laban pran nouvèl Jakòb te pati.
And on the third day Laban had news of Jacob's flight.
ἀνηγγέλη δὲ λαβαν τῷ σύρῳ τῇ τρίτῃ ἡμέρᾳ ὅτι ἀπέδρα ἰακωβ
- 23 Msye pran moun pa li yo avè l', li pati deyò Jakòb. Apre sèt jou, li jwenn li sou mòn Galarad.
And taking the men of his family with him, he went after him for seven days and overtook him in the hill-country of Gilead.
καὶ παραλαβὼν πάντας τοὺς ἀδελφοὺς αὐτοῦ μεθ' ἑαυτοῦ ἐδίωξεν ὀπίσω αὐτοῦ ὁδὸν ἡμερῶν ἑπτὰ καὶ κατέλαβεν αὐτὸν ἐν τῷ ὄρει τῷ γαλααδ
- 24 Men, pandan lannwit, Bondye parèt devan Laban, moun lavil Aram lan, nan yon rèv, li di l': -Piga ou di Jakòb anyen ni an byen, ni an mal.
Then God came to Laban in a dream by night, and said to him, Take care that you say nothing good or bad to Jacob.
ἦλθεν δὲ ὁ θεὸς πρὸς λαβαν τὸν σύρον καθ' ὕπνον τὴν νύκτα καὶ εἶπεν αὐτῷ φύλαξαι σεαυτὸν μήποτε λαλήσῃς μετὰ ἰακωβ πονηρά
- 25 ¶ Se konsa, Laban jwenn Jakòb ki te moute tant li sou mòn lan. Laban te moute tant li tout sou mòn Galarad pou li menm ansanm ak moun pa l' yo.
Now when Laban overtook him, Jacob had put up his tent in the hill-country; and Laban and his brothers put up their tents in the hill-country of Gilead.
καὶ κατέλαβεν λαβαν τὸν ἰακωβ ἰακωβ δὲ ἐπηξεν τὴν σκιην ἑαυτοῦ ἐν τῷ ὄρει λαβαν δὲ ἔστησεν τοὺς ἀδελφοὺς αὐτοῦ ἐν τῷ ὄρει γαλααδ
- 26 Laban di Jakòb: -Kisa ou fè konsa? Ou twonpe m', ou pran pitit fi mwen yo, ou mennen yo ale tankou prizonye ou fè nan lagè.
And Laban said to Jacob, Why did you go away secretly, taking my daughters away like prisoners of war?
εἶπεν δὲ λαβαν τῷ ἰακωβ τί ἐποίησας ἵνα τί κρυφῇ ἀπέδρας καὶ ἐκλοποφόρησάς με καὶ ἀπήγαγες τὰς θυγατέρας μου ὡς αἰχμαλώτιδας μαχαίρα
- 27 Poukisa ou twonpe m', ou leve ou pati an kachèt san ou pa avèti m'? Si ou te di m' sa, nou ta fè fèt, nou ta chante, nou ta bat tanbou, nou ta jwe gita anvan nou voye ou ale.
Why did you make a secret of your flight, not giving me word of it, so that I might have sent you away with joy and songs, with melody and music?
καὶ εἰ ἀνήγγειλάς μοι ἐξαπέστειλα ἂν σε μετ' εὐφροσύνης καὶ μετὰ μουσικῶν τυμπάνων καὶ κιθάρας
- 28 Ou pa menm kite m' bo pitit pitit mwen yo ak pitit fi m' yo. Ou aji tankou moun fou, monchè!
You did not even let me give a kiss to my sons and my daughters. This was a foolish thing to do.
οὐκ ἤξιώθην καταφιλήσαι τὰ παιδιά μου καὶ τὰς θυγατέρας μου νῦν δὲ ἀφρόνως ἐπραξας

- 29 Mwen gen kont pouwva anba men m' pou m' ta regle ou. Men yè swa, pandan lannwit lan Bondye papa ou la di m': Piga ou di Jakòb anyen ni an byen, ni an mal.
It is in my power to do you damage: but the God of your father came to me this night, saying, Take care that you say nothing good or bad to Jacob.
καὶ νῦν ἰσχύει ἡ χεὶρ μου κακοποιῆσαί σε ὃ δὲ θεὸς τοῦ πατρὸς σου ἐχθὲς εἶπεν πρὸς με λέγων φύλαξαι σεαυτὸν μήποτε λαλήσῃς μετὰ ἰακωβ πονηρὰ
- 30 Mwen konnen ou pati paske se pa ti anvì ou pa te anvì tounen lakay papa ou. Men, sa ou te bezwen vòlè ti zidòl kay mwen yo fè?
And now, it seems, you are going because your heart's desire is for your father's house; but why have you taken my gods?
νῦν οὖν πεπόρευσαι ἐπιθυμία γὰρ ἐπεθύμησας ἀπελθεῖν εἰς τὸν οἶκον τοῦ πατρὸς σου ἵνα τί ἐκλεψας τοὺς θεοὺς μου
- 31 Jakòb reponn Laban, li di l': -Mwen te pè, paske mwen te kwè ou ta ka reprann pitit fi ou yo nan menm.
And Jacob, in answer, said to Laban, My fear was that you might take your daughters from me by force.
ἀποκριθεὶς δὲ ἰακωβ εἶπεν τῷ λαβαν εἶπα γὰρ μήποτε ἀφέλῃς τὰς θυγατέρας σου ἀπ' ἐμοῦ καὶ πάντα τὰ ἐμά
- 32 Men, kanta pou ti zidòl kay ou yo, si ou jwenn yo nan men yon moun isit la, se pou moun sa a mouri. Men, mwen pran tout moun sa yo pou temwen, si ou jwenn yon bagay lakay mwen ki pou ou, pran l' pote l' ale. Jakòb pa t' konnen Rachèl te vòlè ti zidòl kay yo.
As for your gods, if anyone of us has them, let him be put to death: make search before us all for what is yours, and take it. For Jacob had no knowledge that Rachel had taken them.
ἐπίγνωθι τί ἐστὶν τῶν σῶν παρ' ἐμοὶ καὶ λαβέ καὶ οὐκ ἐπέγνω παρ' αὐτῷ οὐθέν καὶ εἶπεν αὐτῷ ἰακωβ παρ' ᾧ ἂν εὕρῃς τοὺς θεοὺς σου οὐ ζήσεται ἐναντίον τῶν ἀδελφῶν ἡμῶν οὐκ ἦδει δὲ ἰακωβ ὅτι ραχηλ ἡ γυνὴ αὐτοῦ ἐκλεψεν αὐτούς
- 33 Laban antre anba tant Jakòb la, li chache, li ale anba tant Leya a, apre sa anba tant de sèvant yo, li pa jwenn anyen. Li sotif anba tant Leya a, li antre anba tant Rachèl. la.
So Laban went into Jacob's tent and into Leah's tent, and into the tents of the two servant-women, but they were not there; and he came out of Leah's tent and went into Rachel's.
εἰσελθὼν δὲ λαβαν ἠρεύνησεν εἰς τὸν οἶκον λειας καὶ οὐχ εὗρεν καὶ ἐξελθὼν ἐκ τοῦ οἴκου λειας ἠρεύνησεν τὸν οἶκον ἰακωβ καὶ ἐν τῷ οἴκῳ τῶν δύο παιδισκῶν καὶ οὐχ εὗρεν εἰσηλθὼν δὲ καὶ εἰς τὸν οἶκον ραχηλ.
- 34 Rachèl menm te pran ti zidòl kay yo, li te mete yo anba aparèy chamo a, epi li chita sou yo. Laban menm chache tout anba tant lan, li pa jwenn anyen.
Now Rachel had taken the images, and had put them in the camels' basket, and was seated on them. And Laban, searching through all the tent, did not come across them.
ραχηλ δὲ ἔλαβεν τὰ εἰδωλα καὶ ἐνέβαλεν αὐτὰ εἰς τὰ σάγματα τῆς καμήλου καὶ ἐπεκάθισεν αὐτοῖς
- 35 Rachèl di papa l' konsa: -Si ou wè mwen pa ka leve kanpe devan ou, ou pa bezwen fache non. Se lalen mwen mwen genyen. Se konsa Laban fouye toupatou, li pa jwenn ti zidòl kay li yo.
And she said to her father, Let not my lord be angry because I do not get up before you, for I am in the common condition of women. And with all his searching, he did not come across the images.
καὶ εἶπεν τῷ πατρὶ αὐτῆς μὴ βαρέως φέρε κύριε οὐ δύναμαι ἀναστῆναι ἐνώπιόν σου ὅτι τὸ κατ' ἐθισμὸν τῶν γυναικῶν μοὶ ἐστὶν ἠρεύνησεν δὲ λαβαν ἐν ὄλῳ τῷ οἴκῳ καὶ οὐχ εὗρεν τὰ εἰδωλα
- 36 ¶ Lè sa a, Jakòb move sou Laban. Li pete yon kabouyay ak li, li di l': -Ki krim mwen fè? Kisa m' fè ki mal pou w'ap pousib mwen konsa?
Then Jacob was angry with Laban, and said, What crime or sin have I done that you have come after me with such passion?
ὠργίσθη δὲ ἰακωβ καὶ ἐμαγέσατο τῷ λαβαν ἀποκριθεὶς δὲ ἰακωβ εἶπεν τῷ λαβαν τί τὸ ἀδικημά μου καὶ τί τὸ ἀμάρτημά μου ὅτι κατεδίωξας ὀπίσω μου
- 37 Ou fin fouye tout zafè m' yo. Kisa ou jwenn ki pou ou? Mete l' la devan moun pa ou yo ak moun pa m' yo, pou yo ka di ki moun ki gen rezon!
Now that you have made search through all my goods, what have you seen which is yours? Make it clear now before my people and your people, so that they may be judges between us.
καὶ ὅτι ἠρεύνησας πάντα τὰ σκευή μου τί εὗρες ἀπὸ πάντων τῶν σκευῶν τοῦ οἴκου σου θές ὧδε ἐναντίον τῶν ἀδελφῶν μου καὶ τῶν ἀδελφῶν σου καὶ ἐλεγξάτωσαν ἀνά μέσον τῶν δύο ἡμῶν
- 38 Sa fè ventan depi m' avè ou. Mouton ou yo ak kabrit ou yo pa janm manke fè pitit. Mwen pa janm manje yon ti bouk nan bèt ou yo.
These twenty years I have been with you; your sheep and your goats have had young without loss, not one of your he-goats have I taken for food.
ταῦτά μοι εἴκοσι ἔτη ἐγὼ εἶμι μετὰ σοῦ τὰ πρόβάτά σου καὶ αἱ αἰγῆς σου οὐκ ἠτεκνώθησαν κριοὺς τῶν προβάτων σου οὐ κατέφαγον
- 39 Lè bèt nan bwa touye yon mouton, mwen pa janm pote l' ba ou. Mwen te pran pèt la sou kont mwen. Ou te rann mwen reskonsab tout bèt yo vòlè, kit se lannwit, kit se lajounen.
Anything which was wounded by beasts I did not take to you, but myself made up for the loss of it; you made me responsible for whatever was taken by thieves, by day or by night.
θηριάλωτον οὐκ ἀνενήνοχά σοι ἐγὼ ἀπετίννουον παρ' ἐμαντοῦ κλέμματα ἡμέρας καὶ κλέμματα νυκτός
- 40 Lajounen, chalè te fini avè m'. Lannwit, se te fredì, mwen pa t' kapab dòmi.
This was my condition, wasted by heat in the day and by the bitter cold at night; and sleep went from my eyes.
ἐγινόμεν τῆς ἡμέρας συγκαϊόμενος τῷ καύματι καὶ παγετῷ τῆς νυκτός καὶ ἀφίστατο ὁ ὕπνος ἀπὸ τῶν ὀφθαλμῶν μου
- 41 Se konsa sa te ye pandan tout ventan mwen pase lakay ou yo. Mwen travay pandan katòzan pou de pitit fi ou yo. Apre sa, mwen fè sizan ankò ap travay pou bann bèt ou yo. Atousa, ou jwenn mwayen chanje pawòl dis fwa lè la rive pou ou peye m'.
These twenty years I have been in your house; I was your servant for fourteen years because of your daughters, and for six years I kept your flock, and ten times was my payment changed.
ταῦτά μοι εἴκοσι ἔτη ἐγὼ εἶμι ἐν τῇ οἰκίᾳ σου ἐδοῦλευσά σοι δέκα τέσσαρα ἔτη ἀντὶ τῶν δύο θυγατέρων σου καὶ ἕξ ἔτη ἐν τοῖς προβάτοις σου καὶ παρελογίσω τὸν μισθόν μου δέκα ἀμνάσι

- 42 Si Bondye papa m' lan, Bondye Abraram lan, Bondye Izarak respekte a, pa t' la avèk mwen, koulye a ou ta voye m' ale yon men devan yon men dèyè. Men Bondye wè tout traka mwen bay tèt mwen, li wè travay mwen fè, se konsa yè swa li rann jijman li.
If the God of my father, the God of Abraham and the Fear of Isaac, had not been with me, you would have sent me away with nothing in my hands. But God has seen my troubles and the work of my hands, and this night he kept you back.
εἰ μὴ ὁ θεὸς τοῦ πατρὸς μου ἀβραὰμ καὶ ὁ φόβος ἰσαακ ἦν μοι νῦν ἂν κενόν με ἐξαπέστειλας τὴν ταπεινώσιν μου καὶ τὸν κόπον τῶν χειρῶν μου εἶδεν ὁ θεὸς καὶ ἤλεγξεν σε ἐχθές
- 43 ¶ Laban reponn Jakòb: -Fi sa yo se pitit mwen yo ye. Timoun sa yo, se pa m' yo ye. Bann bèt sa yo se pou mwen yo ye. tout sa ou wè la a, se pou mwen yo ye. Bon, kisa m' ka fè koulye a pou pitit fi mwen yo ak pou pitit pitit mwen yo?
Then Laban, answering, said, These women are my daughters and these children my children, the flocks and all you see are mine: what now may I do for my daughters and for their children?
ἀποκριθεὶς δὲ λαβαν εἶπεν τῷ ἰακωβ αἱ θυγατέρες θυγατέρες μου καὶ οἱ υἱοὶ υἱοὶ μου καὶ τὰ κτήνη κτήνη μου καὶ πάντα ὅσα σὺ ὄρῃς ἐμά ἐστιν καὶ τῶν θυγατέρων μου τί ποιήσω ταύταις σήμερον ἢ τ οἷς τέκνοις αὐτῶν οἷς ἔτεκον
- 44 Vini non. Annou pase yon kontra, mwen menm avè ou. Ann kite yon mak ki va sèvi pou fè nou toujou chonje kontra a.
Come, let us make an agreement, you and I; and let it be for a witness between us.
νῦν οὖν δεῦρο διαθώμεθα διαθήκην ἐγὼ καὶ σὺ καὶ ἔσται εἰς μαρτύριον ἀνά μέσον ἐμοῦ καὶ σοῦ εἶπεν δὲ αὐτῷ ἰδοὺ οὐθεὶς μεθ' ἡμῶν ἐστιν ἰδὲ ὁ θεὸς μάρτυς ἀνά μέσον ἐμοῦ καὶ σοῦ
- 45 Jakòb pran yon gwo wòch, li plante l' nan tè a, li fè l' rete kanpe tankou yon bòn.
Then Jacob took a stone and put it up as a pillar.
λαβὼν δὲ ἰακωβ λίθον ἔστησεν αὐτὸν στήλην
- 46 Epi, li di moun li yo: -Ranmase wòch. Mesye yo ranmase wòch, yo anpile yo fè yon gwo pil. Apre sa, yo chita bò pil wòch la, yo manje.
And Jacob said to his people, Get stones together; and they did so; and they had a meal there by the stones.
εἶπεν δὲ ἰακωβ τοῖς ἀδελφοῖς αὐτοῦ συλλέγετε λίθους καὶ συνέλεξαν λίθους καὶ ἐποίησαν βουνόν καὶ ἔφαγον καὶ ἔπιον ἐκεῖ ἐπὶ τοῦ βουνοῦ καὶ εἶπεν αὐτῷ λαβαν ὁ βουνὸς οὗτος μαρτυρεῖ ἀνά μέσον ἐμοῦ καὶ σοῦ σήμερον
- 47 Laban rele pil wòch la Jega Saadouta nan lang pa l', men Jakòb te rele l' nan lang pa l' Galèd.
And the name Laban gave it was Jegar-sahadutha: but Jacob gave it the name of Galeed.
καὶ ἐκάλεσεν αὐτὸν λαβαν βουνὸς τῆς μαρτυρίας ἰακωβ δὲ ἐκάλεσεν αὐτὸν βουνὸς μάρτυς
- 48 Laban di: -Pil wòch sa a va sèvi pou fè nou tout de toujou chonje kontra a. Se poutèt sa yo rele kote sa a Galèd.
And Laban said, These stones are a witness between you and me today. For this reason its name was Galeed,
εἶπεν δὲ λαβαν τῷ ἰακωβ ἰδοὺ ὁ βουνὸς οὗτος καὶ ἡ στήλη αὕτη ἦν ἔστησα ἀνά μέσον ἐμοῦ καὶ σοῦ μαρτυρεῖ ὁ βουνὸς οὗτος καὶ μαρτυρεῖ ἡ στήλη αὕτη διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτοῦ βουνὸς μαρ τυρεῖ
- 49 Laban di ankò: -Se pou Bondye voye je sou nou tout de lè nou fin separe. Se konsa yo rele kote sa a Mispa.
And Mizpah, for he said, May the Lord keep watch on us when we are unable to see one another's doings.
καὶ ἡ ὄρασις ἦν εἶπεν ἐπίδοι ὁ θεὸς ἀνά μέσον ἐμοῦ καὶ σοῦ ὅτι ἀποστησόμεθα ἕτερος ἀπὸ τοῦ ἑτέρου
- 50 Laban pale ankò, li di: -Si ou maltrete pitit fi mwen yo, si ou pran lòt fanm ankò sou yo, konnen ou p'ap annafè ak yon moun tankou nou tande. Atansyon, men se ak Bondye menm, ki temwen sa nou sot fè a, w'ap annafè.
If you are cruel to my daughters, or if you take other wives in addition to my daughters, then though no man is there to see, God will be the witness between us.
εἰ ταπεινώσεις τὰς θυγατέρας μου εἰ λήμψη γυναῖκας ἐπὶ ταῖς θυγατράσιν μου ὄρα οὐθεὶς μεθ' ἡμῶν ἐστιν
- 52 Ni pil wòch yo ni bòn lan ap sèvi yon mak. Mwen pa gen dwa depase l' pou m' vin atake ou, ni ou pa gen dwa depase l' pou ou vin atake m'.
They will be witness that I will not go over these stones to you, and you will not go over these stones or this pillar to me, for any evil purpose.
ἐάν τε γὰρ ἐγὼ μὴ διαβῶ πρὸς σὲ μηδὲ σὺ διαβῆς πρὸς με τὸν βουνὸν τοῦτον καὶ τὴν στήλην ταύτην ἐπὶ κακίᾳ
- 53 Se pou Bondye Abraram lan, Bondye Nakò a, Bondye papa yo a, mete rezon nan mitan nou. Lè sa a, Jakòb sèman nan non Bondye Izarak, papa l' respekte a.
May the God of Abraham and the God of Nahor, the God of their father, be our judge. Then Jacob took an oath by the Fear of his father Isaac.
ὁ θεὸς ἀβραὰμ καὶ ὁ θεὸς ναχωρ κρινεῖ ἀνά μέσον ἡμῶν καὶ ὤμοσεν ἰακωβ κατὰ τοῦ φόβου τοῦ πατρὸς αὐτοῦ ἰσαακ
- 54 Apre sa, li touye yon bèt, li ofri l' bay Bondye sou mòn lan, epi li envite moun pa l' yo vin manje. Lè yo fin manje, yo pase nwit la sou mòn lan.
And Jacob made an offering on the mountain, and gave orders to his people to take food: so they had a meal and took their rest that night on the mountain.
καὶ ἔθυσεν ἰακωβ θυσίαν ἐν τῷ ὄρει καὶ ἐκάλεσεν τοὺς ἀδελφοὺς αὐτοῦ καὶ ἔφαγον καὶ ἔπιον καὶ ἐκοιμήθησαν ἐν τῷ ὄρει

- 1 ¶ Jakòb menm ale chemen chemen l'. Li kontre kèk zanj Bondye sou wout li.
And on his way Jacob came face to face with the angels of God.
 ἀναστὰς δὲ λαβὰν τὸ πρῶι κατεφίλησεν τοὺς υἱοὺς αὐτοῦ καὶ τὰς θυγατέρας αὐτοῦ καὶ εὐλόγησεν αὐτούς καὶ ἀποστραφεὶς λαβὰν ἀπῆλθεν εἰς τὸν τόπον αὐτοῦ
- 2 Lè li wè yo, li di: -Sa se lame Bondye a. Se konsa li rele kote a Manayim.
And when he saw them he said, This is the army of God: so he gave that place the name of Mahanaim.
 καὶ ἰακωβ ἀπῆλθεν εἰς τὴν ἑαυτοῦ ὁδὸν καὶ ἀναβλέψας εἶδεν παρεμβολὴν θεοῦ παρεμβεβληκυῖαν καὶ συνήντησαν αὐτῷ οἱ ἄγγελοι τοῦ θεοῦ
- 3 ¶ Jakòb voye kèk komisyonè devan al jwenn Ezaou, frè li a, nan peyi Seyi, kote Edon te rete a.
Now Jacob sent servants before him to Esau, his brother, in the land of Seir, the country of Edom;
 εἶπεν δὲ ἰακωβ ἠνίκα εἶδεν αὐτούς παρεμβολὴ θεοῦ αὕτη καὶ ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου παρεμβολαί
- 4 Men sa li ba yo lòd pou yo di: -Men sa n'a di Ezaou, mèt mwen: Jakòb, nèg pa ou la, voye di ou konsa, li te pase tout tan sa a lakay Laban. Se poutèt sa li te pran tout reta sa a pou l' tounen.
And he gave them orders to say these words to Esau: Your servant Jacob says, Till now I have been living with Laban:
 ἀπέστειλεν δὲ ἰακωβ ἀγγέλους ἔμπροσθεν αὐτοῦ πρὸς ἡσαυ τὸν ἀδελφὸν αὐτοῦ εἰς γῆν σιμρ εἰς χώραν ἐδομ
- 5 Li gen bèf, bourik, mouton, kabrit, domestik ak sèvant. Li voye di ou sa pou ou ka fè pa l'.
And I have oxen and asses and flocks and men-servants and women-servants: and I have sent to give my lord news of these things so that I may have grace in his eyes.
 καὶ ἐνετείλατο αὐτοῖς λέγων οὕτως ἐρεῖτε τῷ κυρίῳ μου ἡσαυ οὕτως λέγει ὁ παῖς σου ἰακωβ μετὰ λαβὰν παρφόκησα καὶ ἐχρόνισα ἕως τοῦ νῦν
- 6 Lè mesaje yo tounen vin jwenn Jakòb, yo di l': -Nou t ale kote Ezaou, frè ou la. Koulye a li gen tan sou wout pou l' vin kontre ou. Li gen katsan (400) moun ak li.
When the servants came back they said, We have seen your brother Esau and he is coming out to you, and four hundred men with him.
 καὶ ἐγένοντό μοι βόας καὶ ὄνοι καὶ πρόβατα καὶ παῖδες καὶ παιδίσκαι καὶ ἀπέστειλα ἀναγγεῖλαι τῷ κυρίῳ μου ἡσαυ ἵνα εὔρη ὁ παῖς σου χάριν ἐναντίον σου
- 7 Jakòb te pè anpil. Li te boulvèse. Li pran moun ki te avè l' yo, li fè yo fè de pòsyon. Li fè menm bagay la ak mouton, bèf, chamo li te genyen yo.
Then Jacob was in great fear and trouble of mind: and he put all the people and the flocks and the herds and the camels into two groups;
 καὶ ἀνέστρεψαν οἱ ἄγγελοι πρὸς ἰακωβ λέγοντες ἤλθομεν πρὸς τὸν ἀδελφόν σου ἡσαυ καὶ ἰδοὺ αὐτὸς ἔρχεται εἰς συνάντησίν σοι καὶ τετρακόσιοι ἄνδρες μετ' αὐτοῦ
- 8 Li t'ap di nan kè l': -Si Ezaou vin atake yon pòsyon, lòt pòsyon an va gen tan chape.
And said, If Esau, meeting one group, makes an attack on them, the others will get away safely.
 ἐφοβήθη δὲ ἰακωβ σφόδρα καὶ ἠπορεῖτο καὶ διεῖλεν τὸν λαὸν τὸν μετ' αὐτοῦ καὶ τοὺς βόας καὶ τὰ πρόβατα εἰς δύο παρεμβολάς
- 9 ¶ Jakòb lapriyè, li di: -O Bondye Abraram granpapa m' lan, Bondye Izarak papa m' lan! O Seyè, ou menm ki te di m' tounen nan peyi m' kote m' te fèt la! W'a fè tout bagay mache byen pou mwen.
Then Jacob said, O God of my father Abraham, the God of my father Isaac, the Lord who said to me, Go back to your country and your family and I will be good to you:
 καὶ εἶπεν ἰακωβ ἐν ἔλθῃ ἡσαυ εἰς παρεμβολὴν μίαν καὶ ἐκκόπη αὐτὴν ἔσται ἡ παρεμβολὴ ἡ δευτέρα εἰς τὸ σφύζεσθαι
- 10 Mwen menm k'ap sèvi ou la, mwen pa wè poukisa ou fè m' tout favè sa yo, poukisa ou toujou kenbe pawòl ou avè m'. Lè m' t'ap travèse larivyè Jouden, se annik yon baton mwen te gen nan men m'. Koulye a m'ap tounen, mwen tèlman genyen, mwen ka separe yo fè de pòsyon.
I am less than nothing in comparison with all your mercies and your faith to me your servant; for with only my stick in my hand I went across Jordan, and now I have become two armies.
 εἶπεν δὲ ἰακωβ ὁ θεὸς τοῦ πατρὸς μου αβρααμ καὶ ὁ θεὸς τοῦ πατρὸς μου ἰσαακ κύριε ὁ εἶπας μοι ἀπότρεχε εἰς τὴν γῆν τῆς γενέσεώς σου καὶ εὖ σε ποιήσω
- 11 Tanpri, delivre m' non anba men Ezaou, frè mwen an! Mwen pè pou l' pa vin atake nou, pou l' pa touye ata fanm yo ak timoun yo.
Be my saviour from the hand of Esau, my brother: for my fear is that he will make an attack on me, putting to death mother and child.
 ἰκανοῦνταί μοι ἀπὸ πάσης δικαιοσύνης καὶ ἀπὸ πάσης ἀληθείας ἧς ἐποίησας τῷ παιδί σου ἐν γὰρ τῇ ῥάβδῳ μου διέβην τὸν ἰορδάνην τοῦτον νῦν δὲ γέγονα εἰς δύο παρεμβολάς
- 12 Chonje sa ou te di m' lan: M'ap fè tout bagay mache byen pou ou. M'ap si tèlman ba ou pitit pitit, moun p'ap ka konte yo. Y'ap tankou grenn sab bò lanmè.
And you said, Truly, I will be good to you, and make your seed like the sand of the sea which may not be numbered.
 ἐξελοῦ με ἐκ χειρὸς τοῦ ἀδελφοῦ μου ἡσαυ ὅτι φοβοῦμαι ἐγὼ αὐτόν μήποτε ἐλθὼν πατάξῃ με καὶ μητέρα ἐπὶ τέκνοις
- 13 ¶ Jakòb rete pase nwit la kote l' te ye a. Apre sa, nan sa l' te gen avè l' yo, li chwazi ladan yo pou fè Ezaou, frè l' la, kado.
Then he put up his tent there for the night; and from among his goods he took, as an offering for his brother Esau,
 σὺ δὲ εἶπας καλῶς εὖ σε ποιήσω καὶ θήσω τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς θαλάσσης ἡ οὐκ ἀριθμηθήσεται ἀπὸ τοῦ πλήθους
- 14 Li pran desan (200) femmèl kabrit ak vin bouk, desan femmèl mouton ak vin belye,
Two hundred she-goats and twenty he-goats, two hundred females and twenty males from the sheep,
 καὶ ἐκοιμήθη ἐκεῖ τὴν νύκτα ἐκείνην καὶ ἔλαβεν ὧν ἔφερον δῶρα καὶ ἐξάπεστειλεν ἡσαυ τῷ ἀδελφῷ αὐτοῦ

- 15 trant fennèl chamo nouris ak tout ti chamo yo dèyè yo, karant manman bèf, dis towò, vin fennèl bourik ak dis mal bourik.
Thirty camels with their young ones, forty cows, ten oxen, twenty asses, and ten young asses.
αἴγας διακοσίας τράγους εἴκοσι πρόβατα διακόσια κριοὺς εἴκοσι
- 16 Li pran bèt yo, li mete chak kalite apa, li renmèt chak kalite bay yonn nan domestik li yo. Li di yo konsa: -Pran devan mwen. Chak moun ap kite yon distans nan mitan bèt pa l' yo ak bèt ki devan l' yo.
These he gave to his servants, every herd by itself, and he said to his servants, Go on before me, and let there be a space between one herd and another.
καμήλους θηλαζούσας καὶ τὰ παιδία αὐτῶν τριάκοντα βόας τεσσαράκοντα ταύρους δέκα ὄνους εἴκοσι καὶ πώλους δέκα
- 17 Epi li pase premye a lòd sa a: -Lè Ezaou, frè m' lan, va kontre ou, l'ap mande ou: Kilès ki mèt ou? Kote ou prale? Pou ki moun bèt sa yo w'ap pouse devan ou konsa a?
And he gave orders to the first, saying, When my brother Esau comes to you and says, Whose servant are you, and where are you going, and whose are these herds?
καὶ ἔδωκεν διὰ χειρὸς τοῖς παισὶν αὐτοῦ ποιμνιον κατὰ μόνας εἶπεν δὲ τοῖς παισὶν αὐτοῦ προπορεύεσθε ἔμπροσθέν μου καὶ διάστημα ποιεῖτε ἀνὰ μέσον ποιμνῆς καὶ ποιμνῆς
- 18 W'a reponn li: Se pou Jakòb, nèg pa ou la. Se yon kado li voye bay Ezaou, mèt mwen an. Li menm, li dèyè, l'ap vini.
Then say to him, These are your servant Jacob's; they are an offering for my lord, for Esau; and he himself is coming after us.
καὶ ἐνετείλατο τῷ πρώτῳ λέγων ἐάν σοι συναντήσῃ ἡσαν ὁ ἀδελφός μου καὶ ἐρωτᾷ σε λέγων τίνος εἶ καὶ τοῦ πορεύῃ καὶ τίνος ταῦτα τὰ προπορευόμενά σου
- 19 Li pase dezyèm lan, twazyèm lan ak tout lòt moun ki t'ap mache dèyè bèt yo menm lòd la. -Men sa nou gen pou n' di Ezaou, lè nou kontre l'.
And he gave the same orders to the second and the third and to all those who were with the herds, saying, This is what you are to say to Esau when you see him;
ἐρεῖς τοῦ παιδός σου ἰακωβ δῶρα ἀπέσταλκεν τῷ κυρίῳ μου ἡσαν καὶ ἰδοὺ αὐτὸς ὀπίσω ἡμῶν
- 20 Se pou nou di: Wi, Jakòb, nèg pa ou la, ap vin dèyè nou pye pou pye. Jakòb t'ap di nan kè l'. Avèk tout kado m'ap voye devan m' lan, m'ap fè kè l' kontan. Konsa, lè n'a kontre, ou pa janm konnen, li ka fè pa m'.
And you are to say further, Jacob, your servant, is coming after us. For he said to himself, I will take away his wrath by the offering which I have sent on, and then I will come before him: it may be that I will have grace in his eyes.
καὶ ἐνετείλατο τῷ πρώτῳ καὶ τῷ δευτέρῳ καὶ τῷ τρίτῳ καὶ πᾶσι τοῖς προπορευομένοις ὀπίσω τῶν ποιμνίων τούτων λέγων κατὰ τὸ ῥῆμα τοῦτο λαλήσατε ἡσαν ἐν τῷ εὐρεῖν ὑμᾶς αὐτὸν
- 21 Moun yo pran devan ak kado yo. Men Jakòb rete dèyè, li pase nwit la kote l' te ye a.
So the servants with the offerings went on in front, and he himself took his rest that night in the tents with his people.
καὶ ἐρεῖτε ἰδοὺ ὁ παῖς σου ἰακωβ παραγίνεται ὀπίσω ἡμῶν εἶπεν γὰρ ἐξιλάσσομαι τὸ πρόσωπον αὐτοῦ ἐν τοῖς δώροις τοῖς προπορευομένοις αὐτοῦ καὶ μετὰ τοῦτο ὄψομαι τὸ πρόσωπον αὐτοῦ ἴσως γὰρ προσδέξεται τὸ πρόσωπόν μου
- 22 Menm jou lannwit sa a, Jakòb leve, li pran de madanm li yo, de sèvan li yo ak onz pitit gason li yo, li janbe lòt bò larivyè Jabòk, nan pas la.
And in the night he got up, and taking with him his two wives and the two servant-women and his eleven children, he went over the river Jabbok.
καὶ παρεπορεύοντο τὰ δῶρα κατὰ πρόσωπον αὐτοῦ αὐτὸς δὲ ἐκοιμήθη τὴν νύκτα ἐκείνην ἐν τῇ παρεμβολῇ
- 23 Apre li fin fè yo janbe larivyè a, li fè janbe tout sa li te genyen tou.
He took them and sent them over the stream with all he had.
ἀναστὰς δὲ τὴν νύκτα ἐκείνην ἔλαβεν τὰς δύο γυναῖκας καὶ τὰς δύο παιδίσκας καὶ τὰ ἕνδεκα παιδία αὐτοῦ καὶ διέβη τὴν διάβασιν τοῦ ἰαβοκ
- 24 ¶ Men li menm, li te rete pou kont li dèyè. Lè sa a, gen yon moun ki mare batay ak li, yo goumen jouk devanjou.
Then Jacob was by himself; and a man was fighting with him till dawn.
καὶ ἔλαβεν αὐτοὺς καὶ διέβη τὸν χειμάρρον καὶ διεβίβασεν πάντα τὰ αὐτοῦ
- 25 Lè nonm lan wè li pa t' ka bat li, li bay Jakòb yon kou nan ren l'. Se konsa zo ren l' dejwente pandan yo t'ap goumen an.
But when the man saw that he was not able to overcome Jacob, he gave him a blow in the hollow part of his leg, so that his leg was damaged.
ὑπελείφθη δὲ ἰακωβ μόνος καὶ ἐπάλαυν ἄνθρωπος μετ' αὐτοῦ ἕως πρωῒ
- 26 Nonm lan di l': -Kite m' ale, paske bajou pral kase. Jakòb reponn li: -Si ou pa beni mwen, mwen p'ap kite ou ale.
And he said to him, Let me go now, for the dawn is near. But Jacob said, I will not let you go till you have given me your blessing.
εἶδεν δὲ ὅτι οὐ δύναται πρὸς αὐτόν καὶ ἤψατο τοῦ πλάτους τοῦ μηροῦ αὐτοῦ καὶ ἐνάρκησεν τὸ πλάτος τοῦ μηροῦ ἰακωβ ἐν τῷ παλαίειν αὐτὸν μετ' αὐτοῦ
- 27 Nonm lan di: -Ki jan ou rele? Li reponn: -Jakòb.
Then he said, What is your name? And he said, Jacob.
καὶ εἶπεν αὐτῷ ἀποστείλον με ἀνέβη γὰρ ὁ ὄρθρος ὁ δὲ εἶπεν οὐ μὴ σε ἀποστείλω ἐὰν μὴ με εὐλογῆσῃς

- 28 Nonm lan di l': -Yo p'ap rele ou Jakòb ankò. Y'ap rele ou Izrayèl, paske ou goumen ak Bondye, ou goumen ak moun, se ou menm ki genyen batay la.
And he said, Your name will no longer be Jacob, but Israel: for in your fight with God and with men you have overcome.
εἶπεν δὲ αὐτῷ τί τὸ ὄνομά σου ἐστὶν ὃ δὲ εἶπεν ἰακωβ
- 29 Jakòb mande l': -Tanpri, di m' ki jan ou rele? Li reponn: -Poukisa w'ap mande m' ki jan mwen rele? Apre sa li beni Jakòb.
Then Jacob said, What is your name? And he said, What is my name to you? Then he gave him a blessing.
εἶπεν δὲ αὐτῷ οὐ κληθήσεται ἔτι τὸ ὄνομά σου ἰακωβ ἀλλὰ ἰσραὴλ ἔσται τὸ ὄνομά σου ὅτι ἐνίσχυσας μετὰ θεοῦ καὶ μετὰ ἀνθρώπων δυνατός
- 30 Jakòb di konsa: -Mwen wè Bondye, mwen pa mouri. Se konsa, li rele kote l' te ye a Penyèl.
And Jacob gave that place the name of Peniel, saying, I have seen God face to face, and still I am living.
ἠρώτησεν δὲ ἰακωβ καὶ εἶπεν ἀνάγγελόν μοι τὸ ὄνομά σου καὶ εἶπεν ἵνα τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου καὶ ἠυλόγησεν αὐτὸν ἐκεῖ
- 31 Solèy te gen tan ap leve lè Jakòb kite Penyèl, li t'ap bwete poutèt ren li.
And while he was going past Peniel, the sun came up. And he went with unequal steps because of his damaged leg.
καὶ ἐκάλεισεν ἰακωβ τὸ ὄνομα τοῦ τόπου ἐκείνου εἶδος θεοῦ εἶδον γὰρ θεὸν πρόσωπον πρὸς πρόσωπον καὶ ἐσώθη μου ἡ ψυχὴ
- 32 Se poutèt sa, jouk jòdi a, pitit pitit Izrayèl yo pa manje venn ki kenbe zo ren an, paske se sou venn sa a Bondye te frape Jakòb.
For this reason the children of Israel, even today, never take that muscle in the hollow of the leg as food, because the hollow of Jacob's leg was touched.
ἀνέτειλεν δὲ αὐτῷ ὁ ἥλιος ἠνίκα παρήλθεν τὸ εἶδος τοῦ θεοῦ αὐτὸς δὲ ἐπέσκαζεν τῷ μηρῷ αὐτοῦ
- 1 ¶ Jakòb leve je l' gade, li wè Ezaou ki t'ap mache vin jwenn li avèk katsan moun dèyè li. Li pran timoun yo, li separe yo, li bay Leya pa l' yo, li bay Rachèl pa l' yo, li bay de sèvant yo pa yo.
Then Jacob, lifting up his eyes, saw Esau coming with his four hundred men. So he made a division of the children between Leah and Rachel and the two women-servants.
ἀναβλέψας δὲ ἰακωβ εἶδεν καὶ ἰδοῦ ἦσαν ὁ ἀδελφὸς αὐτοῦ ἐρχόμενος καὶ τετρακόσιοι ἄνδρες μετ' αὐτοῦ καὶ ἐπιδιέλειν ἰακωβ τὰ παιδιά ἐπὶ λειαν καὶ ραχηλ καὶ τὰς δύο παιδίσκας
- 2 Li mete de sèvant yo devan nèt ak pitit yo, Leya ak pitit li yo nan mitan, Rachèl ak Jozèf dèyè nèt.
He put the servants and their children in front, Leah and her children after them, and Rachel and Joseph at the back.
καὶ ἐποίησεν τὰς δύο παιδίσκας καὶ τοὺς υἱοὺς αὐτῶν ἐν πρότοις καὶ λειαν καὶ τὰ παιδιά αὐτῆς ὀπίσω καὶ ραχηλ καὶ ἰωσηφ ἐσχάτους
- 3 Li menm, li pran mache devan yo tout. Li bese tèt li jouk atè pandan sèt fwa, jouk li rive toupre Ezaou, frè li a.
And he himself, going before them, went down on his face to the earth seven times till he came near his brother.
αὐτὸς δὲ προῆλθεν ἔμπροσθεν αὐτῶν καὶ προσεκύνησεν ἐπὶ τὴν γῆν ἑπτὰκις ἕως τοῦ ἐγγίσει τοῦ ἀδελφοῦ αὐτοῦ
- 4 Ezaou menm kouri al kontre l', li pase bra l' nan kou l', li bat do l', li bo li. Epi yo tout de yo pran kriye.
Then Esau came running up to him, and folding him in his arms, gave him a kiss: and the two of them were overcome with weeping.
καὶ προσέδραμεν ἦσαν εἰς συνάντησιν αὐτῷ καὶ περιλάβον αὐτὸν ἐφίλησεν καὶ προσέεπεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ ἔκλαυσαν ἀμφότεροι
- 5 ¶ Lè Ezaou voye je l' gade, li wè medam yo ak timoun yo. Li di: -Ki moun sa yo ki avè ou la a? Jakòb reponn li: -tout se pitit Seyè a bay nèg pa ou la.
Then Esau, lifting up his eyes, saw the women and the children, and said, Who are these with you? And he said, The children whom God in his mercy has given to your servant.
καὶ ἀναβλέψας εἶδεν τὰς γυναῖκας καὶ τὰ παιδιά καὶ εἶπεν τί ταῦτά σοί ἐστὶν ὃ δὲ εἶπεν τὰ παιδιά οἷς ἠλέησεν ὁ θεὸς τὸν παῖδά σου
- 6 Lè sa a, sèvant yo pwoche ak timoun yo, yo bese tèt yo jouk atè devan Ezaou.
Then the servants and their children came near, and went down on their faces.
καὶ προσήγγισαν αἱ παιδίσκαι καὶ τὰ τέκνα αὐτῶν καὶ προσεκύνησαν
- 7 Apre sa, Leya pwoche ak timoun pa l' yo, yo bese tèt yo tout devan li. Andènye nèt, Jozèf ak Rachèl pwoche, yo bese tèt yo tout devan li.
And Leah came near with her children, and then Joseph and Rachel, and they did the same.
καὶ προσήγγισεν λεια καὶ τὰ τέκνα αὐτῆς καὶ προσεκύνησαν καὶ μετὰ ταῦτα προσήγγισεν ραχηλ καὶ ἰωσηφ καὶ προσεκύνησαν
- 8 Ezaou mande l': -Moun mwen kontre pi devan an, poukisa ou te voye yo? Jakòb reponn li: -Se pou m' te ka fè kè ou kontan.
And he said, What were all those herds which I saw on the way? And Jacob said, They were an offering so that I might have grace in my lord's eyes.
καὶ εἶπεν τί ταῦτά σοί ἐστὶν πᾶσαι αἱ παρεμβολαὶ αὐταὶ αἷς ἀπήνηκα ὃ δὲ εἶπεν ἵνα εὖρη ὁ παῖς σου χάριν ἐναντίον σου κύριε
- 9 Ezaou di l': -Frè mwen, mwen gen tout sa m' bezwen. Ou mèt kenbe tou sa ou genyen pou ou.
But Esau said, I have enough; keep what is yours, my brother, for yourself.
εἶπεν δὲ ἦσαν ἔστιν μοι πολλὰ ἀδελφε ἔστω σοὶ τὰ σά

- 10 Jakòb reponn li: -Non. Si ou kontan wè m' tout bon, tanpri, asepte kado m'ap ba ou yo. Paske, lè mwen kontre ou, se tankou si m' te wè figi Bondye. Gade jan ou resevwa m' byen.
And Jacob said, Not so; but if I have grace in your eyes, take them as a sign of my love, for I have seen your face as one may see the face of God, and you have been pleased with me.
εἶπεν δὲ ἰακωβ εἰ εὕρηκα χάριν ἐναντίον σου δέξαι τὰ δῶρα διὰ τῶν ἐμῶν χειρῶν ἔνεκεν τούτου εἶδον τὸ πρόσωπόν σου ὡς ἂν τις ἴδοι πρόσωπον θεοῦ καὶ εὐδοκήσεις με
- 11 Tanpri, asepte kado m'ap ba ou yo, paske Bondye te beni m' anpil. Mwen pa manke anyen. Jakòb fòse Ezaou sitèlman, bout pou bout, Ezaou asepte.
Take my offering then, with my blessing; for God has been very good to me and I have enough: so at his strong request, he took it.
λαβὲ τὰς εὐλογίας μου ὡς ἤνεγκά σοι ὅτι ἠλέησέν με ὁ θεὸς καὶ ἔστιν μοι πάντα καὶ ἐβιάσατο αὐτόν καὶ ἔλαβεν
- 12 Li di: -Bon. Ann pati. Ann ale. M'ap pran devan ou.
And he said, Let us go on our journey together, and I will go in front.
καὶ εἶπεν ἀπάραντες πορευσόμεθα ἐπ' εὐθειᾶν
- 13 Men Jakòb reponn li: -Mèt mwen, ou konnen jan timoun yo fèb. Epi, fòk mwen pa bliye fenmèl mouton ak manman bèf yo ki nouris. Si m' fè yo mache twòp yon sèl jou, se kont pou yo tout mouri.
But Jacob said, My lord may see that the children are only small, and there are young ones in my flocks and herds: one day's over-driving will be the destruction of all the flock.
εἶπεν δὲ αὐτῷ ὁ κύριός μου γινώσκει ὅτι τὰ παιδία ἀπαλώτερα καὶ τὰ πρόβατα καὶ αἱ βόες λοχεύονται ἐπ' ἐμέ ἐὰν οὖν καταδιώξω αὐτοὺς ἡμέραν μίαν ἀποθανοῦνται πάντα τὰ κτήνη
- 14 Tanpri, mèt mwen, ou mèt pran devan nèg pa ou la, mwen menm m'ap vin dèyè ti pa ti pa, jan bèt yo ak timoun yo ka mache, jouk m'a rive lakay ou nan peyi Seyi.
Do you, my lord, go on before your servant; I will come on slowly, at the rate at which the cattle and the children are able to go, till I come to my lord at Seir.
προελθέτω ὁ κύριός μου ἔμπροσθεν τοῦ παιδός ἐγὼ δὲ ἐνισχύσω ἐν τῇ ὁδῷ κατὰ σχολὴν τῆς πορεύσεως τῆς ἐναντίον μου καὶ κατὰ πόδα τῶν παιδαρίων ἕως τοῦ με ἔλθεῖν πρὸς τὸν κύριόν μου εἰς ση
ρ
- 15 Ezaou di l': -Bon. m'a kite kèk moun nan moun pa m' yo avè ou? Jakòb reponn: -Se pa nesèsè. Yon sèl bagay mwen mande, se pou mèt mwen bliye tout bagay.
And Esau said, Then keep some of my men with you. And he said, What need is there for that, if my lord is pleased with me?
εἶπεν δὲ ἦσαν καταλείψω μετὰ σοῦ ἀπὸ τοῦ λαοῦ τοῦ μετ' ἐμοῦ ὁ δὲ εἶπεν ἵνα τί τοῦτο ἱκανὸν ὅτι εὗρον χάριν ἐναντίον σου κύριε
- 16 ¶ Menm jou a, Ezaou pati tounen nan peyi Seyi.
So Esau, turning back that day, went on his way to Seir.
ἀπέστρεψεν δὲ ἦσαν ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς τὴν ὁδὸν αὐτοῦ εἰς σημ
- 17 Jakòb menm pati pou Soukòt. Lè li rive la, li bati yon kay pou li ak yon pak pou bèt li yo. Se sak fè yo rele kote sa a Soukòt.
And Jacob went on to Succoth, where he made a house for himself and put up tents for his cattle: for this reason the place was named Succoth.
καὶ ἰακωβ ἀπαίρει εἰς σκηνάς καὶ ἐποίησεν ἑαυτῷ ἐκεῖ οἰκίας καὶ τοῖς κτήνεσιν αὐτοῦ ἐποίησεν σκηνάς διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου σκιναί
- 18 Lè Jakòb tounen soti Mezopotami, li rive anbyen lavil Sichèm, nan peyi Kanaran. Li moute tant li sou moso tè ki anfas lavil la.
So Jacob came safely from Paddan-aram to the town of Shechem in the land of Canaan, and put up his tents near the town.
καὶ ἦλθεν ἰακωβ εἰς σαλημ πόλιν συκιμων ἣ ἔστιν ἐν γῆ χανααν ὅτε ἦλθεν ἐκ τῆς μεσοποταμίας συρίας καὶ παρενέβαλεν κατὰ πρόσωπον τῆς πόλεως
- 19 Li achte moso tè kote li te moute tant li a pou san (100) pyès lajan nan men pitit Amò yo. Se Amò sa a ki te papa Sichèm.
And for a hundred bits of money he got from the children of Hamor, the builder of Shechem, the field in which he had put up his tents.
καὶ ἐκτήσατο τὴν μερίδα τοῦ ἀγροῦ οὗ ἔστησεν ἐκεῖ τὴν σκηνὴν αὐτοῦ παρὰ ἐμμωρ πατρὸς συχεμ ἑκατὸν ἀμνῶν
- 20 Jakòb bati yon lotèl la tou. Li rele l': Bondye se Bondye Izrayèl la.
And there he put up an altar, naming it El, the God of Israel.
καὶ ἔστησεν ἐκεῖ θυσιαστήριον καὶ ἐπεκαλέσατο τὸν θεὸν ἰσραηλ
- 1 ¶ ¶ Dena, pitit fi Leya te fè pou Jakòb la, te soti al rann medam peyi a vizit.
Now Dinah, the daughter whom Leah had by Jacob, went out to see the women of that country.
ἐξῆλθεν δὲ δινα ἡ θυγάτηρ λειας ἣν ἔτεκεν τῷ ἰακωβ καταμαθεῖν τὰς θυγατέρας τῶν ἐγχωρίων
- 2 Lè sa a, Sichèm, pitit Amò, moun Evi a, te chèf nan kanton an. Lè li wè Dena, li mete men sou li, li fè kadejak sou li.
And when Shechem, the son of Hamor the Hivite who was the chief of that land, saw her, he took her by force and had connection with her.
καὶ εἶδεν αὐτὴν συχεμ ὁ υἱὸς ἐμμωρ ὁ ἄρχων τῆς γῆς καὶ λαβὼν αὐτὴν ἐκοιμήθη μετ' αὐτῆς καὶ ἐταπεινώσεν αὐτήν
- 3 Men Sichèm te tonbe damou pou Dena, pitit fi Jakòb la. Li te pale dous ak tifi a, paske li te renmen l'.
Then his heart went out in love to Dinah, the daughter of Jacob, and he said comforting words to her.
καὶ προσέσχεν τῇ ψυχῇ δινας τῆς θυγατρὸς ἰακωβ καὶ ἠγάπησεν τὴν παρθένον καὶ ἐλάλησεν κατὰ τὴν διάνοιαν τῆς παρθένου αὐτῆ

- 4 Sichèm di Amò, papa l': -Al mande pou fi sa a pou mwen.
And Shechem said to Hamor, his father, Get me this girl for my wife.
 εἶπεν δὲ συχεμ πρὸς εμμωρ τὸν πατέρα αὐτοῦ λέγων λαβέ μοι τὴν παιδίσκην ταύτην εἰς γυναῖκα
- 5 Jakòb vin konnen Sichèm te fè kadejak sou Dena, pitit fi li a. Men, paske pitit gason l' yo te nan savann ak bèt yo, li pa di anyen jouk lè yo tounen.
Now Jacob had word of what Shechem had done to his daughter; but his sons were in the fields with the cattle, and Jacob said nothing till they came.
 ιακωβ δὲ ἤκουσεν ὅτι ἐμίανεν ὁ υἱὸς εμμωρ διναν τὴν θυγατέρα αὐτοῦ οἱ δὲ υἱοὶ αὐτοῦ ἦσαν μετὰ τῶν κτηνῶν αὐτοῦ ἐν τῷ πεδίῳ παρεσιώπησεν δὲ ιακωβ ἕως τοῦ ἐλθεῖν αὐτούς
- 6 ¶ Amò, papa Sichèm, ale bò kot Jakòb pou fè yon pale sou sa avè l'.
Then Hamor, the father of Shechem, came out to have a talk with Jacob.
 ἐξῆλθεν δὲ εμμωρ ὁ πατὴρ συχεμ πρὸς ιακωβ λαλῆσαι αὐτῷ
- 7 Lè sa a, pitit gason Jakòb yo t'ap tounen soti nan savann. Lè yo pran nouvèl la, yo te move, yo te fache anpil, paske Sichèm te fè yon bagay grav: li te avili moun Izrayèl yo lè l' te fè kadejak sou pitit fi Jakòb la. Bagay konsa pa t' dwe fèt.
Now the sons of Jacob came in from the fields when they had news of it, and they were wounded and very angry because of the shame he had done in Israel by having connection with Jacob's daughter; and they said, Such a thing is not to be done.
 οἱ δὲ υἱοὶ ιακωβ ἦλθον ἐκ τοῦ πεδίου ὡς δὲ ἤκουσαν κατενύχθησαν οἱ ἄνδρες καὶ λυπηρὸν ἦν αὐτοῖς σφόδρα ὅτι ἄσχημον ἐποίησεν ἐν Ἰσραὴλ κοιμηθεὶς μετὰ τῆς θυγατρὸς ιακωβ καὶ οὐχ οὕτως ἔσται
- 8 Amò di yo konsa: -Pitit gason m' lan, Sichèm, fin fou pou fi nou an. Tanpri, kite li marye avè l'.
But Hamor said to them, Shechem, my son, is full of desire for your daughter: will you then give her to him for a wife?
 καὶ ἐλάλησεν εμμωρ αὐτοῖς λέγων συχεμ ὁ υἱός μου προεἶλατο τῇ ψυχῇ τὴν θυγατέρα ὑμῶν δότε οὖν αὐτὴν αὐτῷ γυναῖκα
- 9 Ann pase kontra yonn ak lòt pou nou zanmi. n'a ban nou nan pitit fi nou yo pou madanm pitit gason nou yo. n'a pran nan pitit fi nou yo pou madanm pitit gason nou yo.
And let our two peoples be joined together; give your daughters to us, and take our daughters for yourselves.
 ἐπιγαμβρεύσασθε ἡμῖν τὰς θυγατέρας ὑμῶν δότε ἡμῖν καὶ τὰς θυγατέρας ἡμῶν λάβετε τοῖς υἱοῖς ὑμῶν
- 10 Konsa n'a rete ansanm ak nou nan peyi a. n'a rete kote nou vle, n'a fè kòmès jan nou vle, n'a achte tè nou vle.
Go on living with us, and the country will be open to you; do trade and get property there.
 καὶ ἐν ἡμῖν κατοικεῖτε καὶ ἡ γῆ ἰδοὺ πλατεῖα ἐναντίον ὑμῶν κατοικεῖτε καὶ ἐμπορεύεσθε ἐπ' αὐτῆς καὶ ἐγκτήσασθε ἐν αὐτῇ
- 11 Apre sa, Sichèm di papa ak frè Dena yo: -Fè m' favè sa a, tanpri. m'a ban nou tout sa nou vle.
And Shechem said to her father and her brothers, If you will give ear to my request, whatever you say I will give to you.
 εἶπεν δὲ συχεμ πρὸς τὸν πατέρα αὐτῆς καὶ πρὸς τοὺς ἀδελφοὺς αὐτῆς εὐροίμι χάριν ἐναντίον ὑμῶν καὶ ὃ ἐὰν εἴπητε δώσομεν
- 12 Di m' kisa pou m' fè nou kado. Nou mèt mande m' nenpòt ki gwo pri pou maryaj la. M'ap ban nou tout sa n'a mande m'. Men, se pou nou dakò. Kite m' marye ak fi a.
However great you make the bride-price and payment, I will give it; only let me have the girl for my wife.
 πληθύνετε τὴν φερνὴν σφόδρα καὶ δώσω καθότι ἂν εἴπητέ μοι καὶ δώσετέ μοι τὴν παῖδα ταύτην εἰς γυναῖκα
- 13 Men pitit gason Jakòb yo bay Sichèm ak Amò, papa li, yon repons pou woule yo. Paske Sichèm te avili sè yo a, yo t'ap pare yon move kou pou yo.
But the sons of Jacob gave a false answer to Shechem and Hamor his father, because of what had been done to Dinah their sister.
 ἀπεκρίθησαν δὲ οἱ υἱοὶ ιακωβ τῷ συχεμ καὶ εμμωρ τῷ πατρὶ αὐτοῦ μετὰ δόλου καὶ ἐλάλησαν αὐτοῖς ὅτι ἐμίαναν διναν τὴν ἀδελφὴν αὐτῶν
- 14 Yo di yo: -Nou pa ka kite sè nou an marye ak yon nonm ki pa sikonsi. Se va yon avilisman pou nou.
And they said, It is not possible for us to give our sister to one who is without circumcision, for that would be a cause of shame to us:
 καὶ εἶπαν αὐτοῖς συμφων καὶ λευοὶ οἱ ἀδελφοὶ δινας υἱοὶ δὲ λειας οὐ δυνησόμεθα ποιῆσαι τὸ ῥῆμα τοῦτο δοῦναι τὴν ἀδελφὴν ἡμῶν ἀνθρώπῳ ὃς ἔχει ἀκροβυστίαν ἔστιν γὰρ ὄνειδος ἡμῖν
- 15 N'ap dakò nan yon sèl kondisyon. Se pou nou vin menm jan ak nou, se pou tout gason nan kanton an sikonsi tankou nou.
But on this condition only will we come to an agreement with you: if every male among you becomes like us and undergoes circumcision;
 ἐν τούτῳ ὁμοιωθήσμεθα ὑμῖν καὶ κατοικήσομεν ἐν ὑμῖν ἐὰν γένησθε ὡς ἡμεῖς καὶ ὑμεῖς ἐν τῷ περιτμηθῆναι ὑμῶν πᾶν ἀρσενικόν
- 16 Lè sa a atò, n'a kite sè nou an marye avè ou. Nou menm tout n'a ka marye ak pitit fi ou yo. n'a rete nan peyi a ansanm ansanm, n'a tounen yon sèl pèp.
Then we will give our daughters to you and take your daughters to us and go on living with you as one people.
 καὶ δώσομεν τὰς θυγατέρας ἡμῶν ὑμῖν καὶ ἀπὸ τῶν θυγατέρων ὑμῶν ληψόμεθα ἡμῖν γυναῖκας καὶ οἰκήσομεν παρ' ὑμῖν καὶ ἐσόμεθα ὡς γένος ἓν

- 17 Men, si nou pa dakò ak kondisyon sa a, si nou pa vle pou yo sikonsi nou, n'ap pran sè nou an, epi nou pral fè wout nou.
But if you will not undergo circumcision as we say, then we will take our daughter and go.
ἐὰν δὲ μὴ εἰσακούσητε ἡμῶν τοῦ περιτέμνεσθαι λαβόντες τὰς θυγατέρας ἡμῶν ἀπελευσόμεθα
- 18 ¶ Amò ak Sichèm, pitit gason l' lan, tonbe dakò ak yo pou kondisyon an.
And their words were pleasing to Hamor and his son Shechem.
καὶ ἤρεσαν οἱ λόγοι ἐναντίον εμμωρ καὶ ἐναντίον συχεμ τοῦ υἱοῦ εμμωρ
- 19 Se konsa jenn gason an te prese fè sa yo te mande l' fè a, paske li te renmen pitit fi Jakòb la anpil. tout moun kay papa l' te konsidere l' anpil.
And without loss of time the young man did as they said, because he had delight in Jacob's daughter, and he was the noblest of his father's house.
καὶ οὐκ ἐχρόνισεν ὁ νεανίσκος τοῦ ποιῆσαι τὸ ῥῆμα τοῦτο ἐνέκειτο γὰρ τῇ θυγατρὶ ἰακωβ αὐτὸς δὲ ἦν ἐνδοξότατος πάντων τῶν ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ
- 20 Amò ak Sichèm, pitit gason l' lan, al nan pòtay lavil la, kote tout moun yo te konn reyini, yo pale ak moun peyi a. Yo di yo:
Then Hamor and Shechem, his son, went to the meeting-place of their town, and said to the men of the town,
ἦλθεν δὲ εμμωρ καὶ συχεμ ὁ υἱὸς αὐτοῦ πρὸς τὴν πόλιν τῆς πόλεως αὐτῶν καὶ ἐλάλησαν πρὸς τοὺς ἀνδρας τῆς πόλεως αὐτῶν λέγοντες
- 21 -Mesye sa yo, se pa moun ki vin pou kont. Ann kite yo rete nan peyi a. Ann kite yo fè trafik yo. Peyi a gen kont plas pou yo. Ann marye ak pitit fi yo, ann kite yo marye ak pitit fi nou yo.
It is the desire of these men to be at peace with us; let them then go on living in this country and doing trade here, for the country is wide open before them; let us take their daughters as wives and let us give them our daughters.
οἱ ἄνθρωποι οὗτοι εἰρηνικοὶ εἰσιν μεθ' ἡμῶν οἰκεῖωσαν ἐπὶ τῆς γῆς καὶ ἐμπορευέσθωσαν αὐτὴν ἢ δὲ γῆ ἰδοὺ πλατεῖα ἐναντίον αὐτῶν τὰς θυγατέρας αὐτῶν λημψόμεθα ἡμῖν γυναῖκας καὶ τὰς θυγατέρας ἡμῶν δώσομεν αὐτοῖς
- 22 Mesye sa yo dakò pou yo rete ansanm ak nou, pou nou fè yon sèl pèp. Men yo pase yon kondisyon: se pou tout gason nan mitan nou sikonsi, menm jan yo menm yo sikonsi a.
But these men will make an agreement with us to go on living with us and to become one people, only on the condition that every male among us undergoes circumcision as they have done.
μόνον ἐν τούτῳ ὁμοιωθήσονται ἡμῖν οἱ ἄνθρωποι τοῦ κατοικεῖν μεθ' ἡμῶν ὥστε εἶναι λαὸν ἓνα ἐν τῷ περιτέμνεσθαι ἡμῶν πᾶν ἀρσενικόν καθὰ καὶ αὐτοὶ περιτέμνηται
- 23 Konsa, tout bèt yo, tout byen yo, tout zannimo yo ap vin pou nou yon lè. Se asepte pou n' asepte kondisyon an pou yo ka rete viv ansanm ak nou.
Then will not their cattle and their goods and all their beasts be ours? so let us come to an agreement with them so that they may go on living with us.
καὶ τὰ κτήνη αὐτῶν καὶ τὰ ὑπάρχοντα αὐτῶν καὶ τὰ τετράποδα οὐχ ἡμῶν ἔσται μόνον ἐν τούτῳ ὁμοιωθῶμεν αὐτοῖς καὶ οἰκήσουσιν μεθ' ἡμῶν
- 24 tout moun ki te reyini bò pòtay lavil la te tonbe dakò ak sa Amò ak Sichèm, pitit li a, te di yo. Se konsa yo sikonsi tout gason ki te la bò pòtay lavil la.
Then all the men of the town gave ear to the words of Hamor and Shechem his son; and every male in the town underwent circumcision.
καὶ εἰσήκουσαν εμμωρ καὶ συχεμ τοῦ υἱοῦ αὐτοῦ πάντες οἱ ἐκπορευόμενοι τὴν πόλιν τῆς πόλεως αὐτῶν καὶ περιετέμοντο τὴν σάρκα τῆς ἀκροβυστίας αὐτῶν πᾶς ἄρσιν
- 25 ¶ Twa jou apre, mesye yo t'ap soufri ak sikonsizyon an toujou lè de nan pitit gason Jakòb yo, Simeyon ak Levi, frè menm manman ak Dena yo, pran nepe yo, yo antre nan lavil la san pesonn pa sispèk anyen, yo touye tout gason yo.
But on the third day after, before the wounds were well, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took their swords and came into the town by surprise and put all the males to death.
ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ὅτε ἦσαν ἐν τῷ πόνῳ ἔλαβον οἱ δύο υἱοὶ ἰακωβ συμεων καὶ λευὶ οἱ ἀδελφοὶ δινας ἕκαστος τὴν μάχαιραν αὐτοῦ καὶ εἰσῆλθον εἰς τὴν πόλιν ἀσφαλῶς καὶ ἀπέκτειναν πᾶν ἀρσενικόν
- 26 Yo touye Amò ak Sichèm, pitit gason l' lan, yo pran Dena, yo fè l' kite kay Sichèm lan, y al fè wout yo avè l'.
And Hamor and his son they put to death with the sword, and they took Dinah from Shechem's house and went away.
τόν τε εμμωρ καὶ συχεμ τὸν υἱὸν αὐτοῦ ἀπέκτειναν ἐν στόματι μαχαίρας καὶ ἔλαβον τὴν διναν ἐκ τοῦ οἴκου τοῦ συχεμ καὶ ἐξῆλθον
- 27 Lòt pitit Jakòb yo menm jete kò yo sou kadav yo, yo piye lavil la byen piye, paske moun lavil la te avili sè yo a.
And the sons of Jacob came on them when they were wounded and made waste the town because of what had been done to their sister;
οἱ δὲ υἱοὶ ἰακωβ εἰσῆλθον ἐπὶ τοὺς τραυματίας καὶ διήρπασαν τὴν πόλιν ἐν ᾗ ἐμίαναν διναν τὴν ἀδελφὴν αὐτῶν
- 28 Apre sa, yo pran tout bèt, tout bèf, tout bourik ak tout sa ki te nan lavil la ak nan jaden yo.
They took their flocks and their herds and their asses and everything in their town and in their fields,
καὶ τὰ πρόβατα αὐτῶν καὶ τοὺς βόας αὐτῶν καὶ τοὺς ὄνους αὐτῶν ὅσα τε ἦν ἐν τῇ πόλει καὶ ὅσα ἦν ἐν τῷ πεδίῳ ἔλαβον
- 29 Yo pran tout richès ak tout sa ki te nan kay mesye yo pote ale, yo fè tout pitit yo ak tout medam yo prizonye.
And all their wealth and all their little ones and their wives; everything in their houses they took and made them waste.
καὶ πάντα τὰ σώματα αὐτῶν καὶ πᾶσαν τὴν ἀποσκευὴν αὐτῶν καὶ τὰς γυναῖκας αὐτῶν ἠχμαλώτευσαν καὶ διήρπασαν ὅσα τε ἦν ἐν τῇ πόλει καὶ ὅσα ἦν ἐν ταῖς οἰκίαις

- 30 Apre sa, Jakòb rele Simeyon ak Levi, li di yo: -Gade nan ki traka nou mete m'. Koulye a, moun ki rete nan peyi a, moun Kanaran yo ak moun Perezi yo, pral rayi m'. Mwen pa gen anpil moun. Si yo mete ansanm sou do mwen pou atake m', y'ap touye m' ansanm ak tout moun lakay mwen.
And Jacob said to Simeon and Levi, You have made trouble for me and given me a bad name among the people of this country, among the Canaanites and the Perizzites: and because we are small in number they will come together against me and make war on me; and it will be the end of me and all my people.
εἶπεν δὲ ἰακωβ̄ συμεων̄ καὶ λευῑ μισητὸν με πεποιήκατε ὥστε πονηρὸν με εἶναι πᾶσιν τοῖς κατοικοῦσιν τὴν γῆν ἐν τε τοῖς χαναναίοις καὶ τοῖς φερεζαίοις ἐγὼ δὲ ὀλιγοστός εἰμι ἐν ἀριθμῷ καὶ συναχθὲν τες ἐπ' ἐμὲ συγκόψουσίν με καὶ ἐκτριβήσομαι ἐγὼ καὶ ὁ οἶκός μου
- 31 Men Simeyon ak Levi reponn: -Atò, se pou nou te kite yo trete sè nou an tankou nenpòt jennès!
But they said, Were we to let him make use of our sister as a loose woman?
οἱ δὲ εἶπαν ἄλλ' ὥσει πόρνη χρήσονται τῇ ἀδελφῇ ἡμῶν
- 1 ¶ Bondye di Jakòb: -Leve non, moute al Betèl, epi rete la. Bati yon lotèl la pou Bondye ki te parèt devan ou lan, lè ou t'ap kouri pou Ezaou, frè ou la.
And God said to Jacob, Go up now to Beth-el and make your living-place there: and put up an altar there to the God who came to you when you were in flight from your brother Esau.
εἶπεν δὲ ὁ θεὸς πρὸς ἰακωβ̄ ἀναστὰς ἀνάβηθι εἰς τὸν τόπον βαιθελ̄ καὶ οἶκει ἐκεῖ καὶ ποιήσων ἐκεῖ θυσιαστήριον τῷ θεῷ τῷ ὀφθέντι σοι ἐν τῷ ἀποδιδράσκειν σε ἀπὸ προσώπου ἡσαν τοῦ ἀδελφοῦ σου
- 2 Se konsa Jakòb rele fanmi l' yo ansanm ak tout lòt moun ki avè l' yo. li di yo: -Pran tout lòt bondye etranje n'ap sèvi yo, voye yo jete. Mete nou nan kondisyon pou sèvi Bondye. Mete rad nèt sou nou.
Then Jacob said to all his people, Put away the strange gods which are among you, and make yourselves clean, and put on a change of clothing:
εἶπεν δὲ ἰακωβ̄ τῷ οἴκῳ αὐτοῦ καὶ πᾶσιν τοῖς μετ' αὐτοῦ ἄρατε τοὺς θεοὺς τοὺς ἄλλοτριῶν τοὺς μεθ' ὑμῶν ἐκ μέσου ὑμῶν καὶ καθαρῶσθε καὶ ἀλλάξατε τὰς στολὰς ὑμῶν
- 3 Nou pral kite kote nou ye a, nou pral Betèl, kote mwen pral bati yon lotèl pou Bondye ki te reponn lapriye m' lè m' te anba tray la, pou Bondye ki te la avèk mwen kote m' pase nan vwayaj mwen te fè a.
And let us go up to Beth-el: and there I will make an altar to God, who gave me an answer in the day of my trouble, and was with me wherever I went.
καὶ ἀναστάντες ἀναβῶμεν εἰς βαιθελ̄ καὶ ποιήσωμεν ἐκεῖ θυσιαστήριον τῷ θεῷ τῷ ἐπακούσαντί μοι ἐν ἡμέρᾳ θλίψεως ὃς ἦν μετ' ἐμοῦ καὶ διέσωσέν με ἐν τῇ ὁδῷ ἣ ἐπορεύθην
- 4 Se konsa yo renmèt Jakòb tout bondye etranje yo te gen nan men yo ansanm ak tout zanno yo te gen nan zòrèy yo. Jakòb antere tout sa anba pye bwadchenn ki te toupre lavil Sichèm lan.
Then they gave to Jacob all the strange gods which they had, and the rings which were in their ears; and Jacob put them away under the holy tree at Shechem.
καὶ ἔδωκαν τῷ ἰακωβ̄ τοὺς θεοὺς τοὺς ἄλλοτριῶν οἳ ἦσαν ἐν ταῖς χερσίν αὐτῶν καὶ τὰ ἐνώτια τὰ ἐν τοῖς ὠσίν αὐτῶν καὶ κατέκρυψεν αὐτὰ ἰακωβ̄ ὑπὸ τὴν τερέμινθον τὴν ἐν σικιμοῖς καὶ ἀπώλεσεν αὐτὰ ἕως τῆς σήμερον ἡμέρας
- 5 Apre sa, yo pati. tout moun ki te rete nan zòn lan te vin pè Bondye anpil. Yo yonn pa leve al rapouswiv pitit Jakòb yo.
So they went on their journey: and the fear of God was on the towns round about, so that they made no attack on the sons of Jacob.
καὶ ἐξῆρεν ἰσραηλ̄ ἐκ σικιμων̄ καὶ ἐγένετο φόβος θεοῦ ἐπὶ τὰς πόλεις τὰς κύκλῳ αὐτῶν καὶ οὐ κατεδίωξαν ὀπίσω τῶν υἱῶν ἰσραηλ̄
- 6 ¶ Jakòb rive ansanm ak tout moun ki te avè l' yo lavil Louz, nan peyi Kanaran. Se lavil sa a yo rele Betèl tou.
And Jacob came to Luz in the land of Canaan (which is the same as Beth-el), he and all his people.
ἦλθεν δὲ ἰακωβ̄ εἰς λουζᾱ ἣ ἐστὶν ἐν γῇ χανααν̄ ἣ ἐστὶν βαιθελ̄ αὐτὸς καὶ πᾶς ὁ λαός ὃς ἦν μετ' αὐτοῦ
- 7 Li bati yon lotèl la, li rele kote a Betèl, paske se la Bondye te parèt devan li lè li t'ap kouri pou frè l' la.
And there he made an altar, naming the place El-beth-el: because it was there he had the vision of God when he was in flight from his brother.
καὶ ὠκοδόμησεν ἐκεῖ θυσιαστήριον καὶ ἐκάλεσεν τὸ ὄνομα τοῦ τόπου βαιθελ̄ ἐκεῖ γὰρ ἐπεφάνη αὐτῷ ὁ θεὸς ἐν τῷ ἀποδιδράσκειν αὐτὸν ἀπὸ προσώπου ἡσαν τοῦ ἀδελφοῦ αὐτοῦ
- 8 Lè sa a, Debora, bòn Rebeka a, mouri. Yo antere l' pi ba Betèl, anba pye bwadchenn lan. Se konsa yo rele pye bwadchenn lan: chenn dlo nan je a.
And Deborah, the servant who had taken care of Rebekah from her birth, came to her end, and was put to rest near Beth-el, under the holy tree: and they gave it the name of Allon-bacuth.
ἀπέθανεν δὲ δεββωρᾱ ἡ τροφὸς ρεβεκκας̄ κατώτερον βαιθελ̄ ὑπὸ τὴν βάλανον καὶ ἐκάλεσεν ἰακωβ̄ τὸ ὄνομα αὐτῆς βάλανος πένθους
- 9 Lè Jakòb te tounen soti Mezopotami, Bondye parèt ankò devan li, li beni li.
Now when Jacob was on his way from Paddan-aram, God came to him again and, blessing him, said,
ὤφθη δὲ ὁ θεὸς ἰακωβ̄ ἔτι ἐν λουζᾱ ὅτε παρεγένετο ἐκ μεσοποταμίας τῆς συρίας καὶ ἠλόγησεν αὐτὸν ὁ θεός
- 10 Bondye di l' konsa: -Yo rele ou Jakòb pa sa? Men, yo p'ap rele ou Jakòb ankò, y'a rele ou Izrayèl. Depi lè sa a, se Izrayèl yo rele l' vre.
Jacob is your name, but it will be so no longer; from now your name will be Israel; so he was named Israel.
καὶ εἶπεν αὐτῷ ὁ θεός τὸ ὄνομά σου ἰακωβ̄ οὐ κληθήσεται ἔτι ἰακωβ̄ ἀλλ' ἰσραηλ̄ ἔσται τὸ ὄνομά σου
- 11 Bondye di l' ankò: -Se mwen menm Bondye ki gen tout pouwva a. W'ap gen anpil pitit ak pitit pitit. Gen ladan yo k'ap wa. W'ap si tèlman gen anpil pitit pitit, y'a tounen yon kantite nasyon.
And God said to him, I am God, the Ruler of all: be fertile, and have increase; a nation, truly a group of nations, will come from you, and kings will be your offspring;
εἶπεν δὲ αὐτῷ ὁ θεός ἐγὼ ὁ θεός σου ἀυζάνου καὶ πληθύνου ἔθνη καὶ συναγωγὰι ἔθνων̄ ἔσονται ἐκ σοῦ καὶ βασιλεῖς ἐκ τῆς ὀσφύος σου ἐξελεύσονται

- 12 Peyi mwen te bay Abraram ak Izarak la, m'ap ba ou li tou. Apre sa, m'ap bay pitit pitit ou yo li.
And the land which I gave to Abraham and Isaac, I will give to you; and to your seed after you I will give the land.
καὶ τὴν γῆν ἣν δέδωκα ἀβραὰμ καὶ ἰσαακ σοὶ δέδωκα αὐτὴν σοὶ ἔσται καὶ τῷ σπέρματί σου μετὰ σέ δώσω τὴν γῆν ταύτην
- 13 Apre sa, Bondye kite l' kote li t'ap pale ak li a, li moute nan syèl.
Then God went up from him in the place where he had been talking with him.
ἀνέβη δὲ ὁ θεὸς ἀπ' αὐτοῦ ἐκ τοῦ τόπου οὗ ἐλάλησεν μετ' αὐτοῦ
- 14 Jakòb pran yon gwo wòch, li plante l' pou l' make kote Bondye te pale avèk li a. Li pran diven, li wouze wòch la, apre sa li vide lwil sou li.
And Jacob put up a pillar in the place where he had been talking with God, and put a drink offering on it, and oil.
καὶ ἔστησεν ἰακωβ στήλην ἐν τῷ τόπῳ ᾧ ἐλάλησεν μετ' αὐτοῦ στήλην λιθίνην καὶ ἔσπεισεν ἐπ' αὐτὴν σπονδὴν καὶ ἐπέχεεν ἐπ' αὐτὴν ἔλαιον
- 15 Li rele kote Bondye te pale avè l' la Betèl.
And he gave to the place where God had been talking with him, the name of Beth-el.
καὶ ἐκάλεσεν ἰακωβ τὸ ὄνομα τοῦ τόπου ἐν ᾧ ἐλάλησεν μετ' αὐτοῦ ἐκεῖ ὁ θεὸς βαιθηλ
- 16 ¶ Apre sa, yo pati yo kite Betèl. Yo pa t' twò lwen rive lavil Efrata lè lè a te rive pou Rachèl akouche. Li t'ap soufri anpil.
So they went on from Beth-el; and while they were still some distance from Ephrath, the pains of birth came on Rachel and she had a hard time.
ἀπάρας δὲ ἰακωβ ἐκ βαιθηλ ἐπηξεν τὴν σκηνὴν αὐτοῦ ἐπέκεινα τοῦ πύργου γαδερ ἐγένετο δὲ ἡνίκα ἤγγισεν χαβραθα εἰς γῆν ἔλθειν εφραθα ἔτεκεν ραχηλ καὶ ἐδυστόκησεν ἐν τῷ τοκετῷ
- 17 Lè doulè a te pi rèd, fanmchay la di l': -Ou pa bezwen pè. Ou fè yon pitit gason ankò.
And when her pain was very great, the woman who was helping her said, Have no fear; for now you will have another son.
ἐγένετο δὲ ἐν τῷ σκληρῶς αὐτὴν τίκειν εἶπεν αὐτῇ ἡ μαῖα θάρσει καὶ γὰρ οὗτός σοὶ ἔστιν υἱός
- 18 Rachèl tapral mouri, li t'ap rann dènye souf li lè li rele pitit la Bennoni. Men papa a rele l' Benjamen.
And in the hour when her life went from her (for death came to her), she gave the child the name Ben-oni: but his father gave him the name of Benjamin.
ἐγένετο δὲ ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχὴν ἀπέθνησκειν γὰρ ἐκάλεσεν τὸ ὄνομα αὐτοῦ υἱὸς οδύνης μου ὁ δὲ πατὴρ ἐκάλεσεν αὐτὸν βενιαμιν
- 19 Rachèl mouri, yo antere l' sou wout lavil Efrata. Se lavil sa a yo rele Betleyèm lan tou.
So Rachel came to her end and was put to rest on the road to Ephrath (which is Beth-lehem).
ἀπέθανεν δὲ ραχηλ καὶ ἐτάφη ἐν τῇ ὁδῷ εφραθα αὕτη ἔστιν βηθλεεμ
- 20 Jakòb make tonm lan ak yon gwo wòch: yo rele l' Moniman tonm Rachèl la. Wòch la la jouk jòdi a.
And Jacob put up a pillar on her resting-place; which is named, The Pillar of the resting-place of Rachel, to this day.
καὶ ἔστησεν ἰακωβ στήλην ἐπὶ τοῦ μνημείου αὐτῆς αὕτη ἔστιν στήλη μνημείου ραχηλ ἕως τῆς σήμερον ἡμέρας
- 22 Antan Jakòb t'ap viv nan peyi sa a, Woubenn al kouche ak Bila, yonn nan fanm papa l' yo. Izrayèl vin konn sa, li te fache anpil. Jakòb te gen douz pitit gason.
Now while they were living in that country, Reuben had connection with Bilhah, his father's servant-woman: and Israel had news of it.
ἐγένετο δὲ ἡνίκα κατόκησεν ἰσραηλ ἐν τῇ γῇ ἐκείνῃ ἐπορεύθη ρουβην καὶ ἐκοιμήθη μετὰ βαλλας τῆς παλλακῆς τοῦ πατρὸς αὐτοῦ καὶ ἤκουσεν ἰσραηλ καὶ πονηρὸν ἐφάνη ἐναντίον αὐτοῦ ἦσαν δὲ οἱ υἱοὶ ἰακωβ δώδεκα
- 23 Men non pitit Leya te fè pou li yo: Woubenn, premye pitit gason l' lan, Simeyon, Levi, Jida, Isaka ak Zabilon.
Now Jacob had twelve sons: the sons of Leah: Reuben, Jacob's first son, and Simeon and Levi and Judah and Issachar and Zebulun;
υἱοὶ λειας πρωτότοκος ἰακωβ ρουβην συμεων λευι ἰουδας ἰσααχαρ ζαβουλων
- 24 Men non pitit Rachèl te fè pou li yo: Jozèf ak Benjamen.
The sons of Rachel: Joseph and Benjamin;
υἱοὶ δὲ ραχηλ ἰωσηφ καὶ βενιαμιν
- 25 Men non pitit Bila, sèvant Rachèl la, te fè pou li yo: Dann ak Nèftali.
The sons of Bilhah, Rachel's servant: Dan and Naphtali;
υἱοὶ δὲ βαλλας παιδίσκης ραχηλ δαν καὶ νεφθαλι
- 26 Men non pitit Zilpa, sèvant Leya a, te fè pou li yo: Gad ak Asè. Se tout pitit gason sa yo Jakòb te genyen antan li te nan peyi Mezopotami.
The sons of Zilpah, Leah's servant: Gad and Asher; these are the sons whom Jacob had in Paddan-aram.
υἱοὶ δὲ ζελφας παιδίσκης λειας γαδ καὶ ασηρ οὗτοι υἱοὶ ἰακωβ οἱ ἐγένοντο αὐτῷ ἐν μεσοποταμίᾳ τῆς συρίας

- 27 Jakòb al wè papa l' Izarak, nan Mamre (yo rele kote sa a Kija aba tou, ou ankò Ebwon). Se la Abraram ak Izarak te pase tout lavi yo.
And Jacob came to his father Isaac at Mamre, at Kiriath-arba, that is, Hebron, where Abraham and Isaac had been living.
 ἦλθεν δὲ ἰακωβ πρὸς ἰσαακ τὸν πατέρα αὐτοῦ εἰς μαμβρη εἰς πόλιν τοῦ πεδίου αὕτη ἐστὶν χεβρων ἐν γῆ χανααν οὗ παρῴκησεν ἀβρααμ καὶ ἰσαακ
- 28 Izarak te gen sankatreven lanne sou tèt li
And Isaac was a hundred and eighty years old.
 ἐγένοντο δὲ αἱ ἡμέραι ἰσαακ ἄς ἔζησεν ἑτη ἑκατὸν ὀγδοήκοντα
- 29 lè li mouri. Li te fin granmoun, li te wè kont jou li lè l' al jwenn moun li yo ki te mouri deja. Ezaou ak Jakòb, pitit gason l' yo, antere li.
Then Isaac came to his end and was put to rest with his father's people, an old man after a long life: and Jacob and Esau, his sons, put him in his last resting-place.
 καὶ ἐκλιπὼν ἀπέθανεν καὶ προσετέθη πρὸς τὸ γένος αὐτοῦ πρεσβύτερος καὶ πλήρης ἡμερῶν καὶ ἔθαψαν αὐτὸν ἡσαυ καὶ ἰακωβ οἱ υἱοὶ αὐτοῦ
- 1 ¶ Men pitit pitit Ezaou yo. Se Ezaou sa a yo te rele Edon.
Now these are the generations of Esau, that is to say, Edom.
 αὗται δὲ αἱ γενέσεις ἡσαυ αὐτός ἐστιν εδωμ
- 2 Ezaou te chwazi fi nan moun peyi Kanaran yo pou madanm. Yonn te rele Ada. Se te pitit fi Elon, yon moun Et. Yon lòt te rele Olibama, pitit fi Ana, ki li menm te pitit fi Zibeyon, yon moun Evi.
Esau's wives were women of Canaan: Adah, the daughter of Elon the Hittite, and Oholibamah, the daughter of Anah, the daughter of Zibeon the Hivite,
 ἡσαυ δὲ ἔλαβεν γυναῖκας ἑαυτῷ ἀπὸ τῶν θυγατέρων τῶν χαναanaίων τὴν ἀδα θυγατέρα αἰλων τοῦ χετταίου καὶ τὴν ἐλιβεμα θυγατέρα ἀνα τοῦ υἱοῦ σεβεγων τοῦ εναίου
- 3 Li te marye tout ak Basmat, pitit fi Izmayèl la, sè Nebajòt.
And Basemath, Ishmael's daughter, the sister of Nebaiioth.
 καὶ τὴν βασεμμαθ θυγατέρα ἰσμαηλ ἀδελφὴν ναβαιωθ
- 4 Se Ada ki te fè Elifaz pou Ezaou. Basmat te fè Reouyèl,
Adah had a son Eliphaz; and Basemath was the mother of Reuel;
 ἔτεκεν δὲ ἀδα τῷ ἡσαυ τὸν ἐλιφας καὶ βασεμμαθ ἔτεκεν τὸν ραγουηλ
- 5 Olibama menm te fè Jeouch, Jalam epi Kore. Se tout pitit sa yo Ezaou te fè antan li te nan peyi Kanaran.
Oholibamah was the mother of Jeush, Jalam, and Korah; these are the sons of Esau, whose birth took place in the land of Canaan.
 καὶ ἐλιβεμα ἔτεκεν τὸν ἰεους καὶ τὸν ἰελομ καὶ τὸν κορε οὗτοι υἱοὶ ἡσαυ οἱ ἐγένοντο αὐτῷ ἐν γῆ χανααν
- 6 Yon jou, Ezaou pran madanm li yo, pitit gason l' yo, pitit fi li yo, tout moun ki te lakay li, tout mouton l' yo, tout kabrit li yo ansanm ak tou sa li te genyen nan peyi Kanaran, li pati pou yon lòt peyi byen lwen Jakòb, frè li.
Esau took his wives and his sons and his daughters, and all the people of his house, and his beasts and his cattle and all his goods which he had got together in the land of Canaan, and went into the land of Seir, away from his brother Jacob.
 ἔλαβεν δὲ ἡσαυ τὰς γυναῖκας αὐτοῦ καὶ τοὺς υἱοὺς καὶ τὰς θυγατέρας καὶ πάντα τὰ σώματα τοῦ οἴκου αὐτοῦ καὶ πάντα τὰ ὑπάρχοντα καὶ πάντα τὰ κτήνη καὶ πάντα ὅσα ἐκτήσατο καὶ ὅσα περιποιήσασατο ἐν γῆ χανααν καὶ ἐπορεύθη ἐκ γῆς χανααν ἀπὸ προσώπου ἰακωβ τοῦ ἀδελφοῦ αὐτοῦ
- 7 Li te fè sa paske tè kote li t'ap viv ansanm ak Jakòb, frè l' la, te vin twò piti pou yo. Yo te vin gen twòp bèt, yo pa t' kapab rete ansanm ankò menm kote a.
For their wealth was so great that the land was not wide enough for the two of them and all their cattle.
 ἦν γὰρ αὐτῶν τὰ ὑπάρχοντα πολλὰ τοῦ οἰκεῖν ἅμα καὶ οὐκ ἐδύνατο ἡ γῆ τῆς παρρηκίσεως αὐτῶν φέρειν αὐτοὺς ἀπὸ τοῦ πλήθους τῶν ὑπαρχόντων αὐτῶν
- 8 Se konsa Ezaou, yo rele Edon tou, al rete nan mòn Seyi.
So Esau made his living-place in the hill-country of Seir (Esau is Edom).
 ὄκησεν δὲ ἡσαυ ἐν τῷ ὄρει σηρ ἡσαυ αὐτός ἐστιν εδωμ
- 9 ¶ Men pitit pitit Ezaou, papa moun Edon yo ki rete nan mòn Seyi a.
And these are the generations of Esau, the father of the Edomites in the hill-country of Seir:
 αὗται δὲ αἱ γενέσεις ἡσαυ πατρὸς εδωμ ἐν τῷ ὄρει σηρ
- 10 Men non pitit gason Ezaou yo: Se te Elifaz, pitit Ada, madanm Ezaou, ak Reouyèl, pitit Basmat, madanm Ezaou tou.
These are the names of Esau's sons: Eliphaz, the son of Esau's wife Adah, and Reuel, the son of Esau's wife Basemath.
 καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν ἡσαυ ἐλιφας υἱὸς ἀδασ γυναικὸς ἡσαυ καὶ ραγουηλ υἱὸς βασεμμαθ γυναικὸς ἡσαυ

- 11 Men non pitit gason Elifaz yo: Se te Teman, Oma, Zefo, Gayetan ak Kenaz.
The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.
ἐγένοντο δὲ υἱοὶ ἐλιφας θαιμαν ὠμαρ σωφαρ γοθομ καὶ κενεζ
- 12 Elifaz, pitit Ezaou a, te gen yon fanm kay yo te rele Timna. Se li ki manman Amalèk. Sa yo se tout pitit pitit gason Ada, madanm Ezaou.
And Eliphaz, the son of Esau, had connection with a woman named Timna, who gave birth to Amalek: all these were the children of Esau's wife Adah.
θαμνα δὲ ἦν παλλακὴ ἐλιφας τοῦ υἱοῦ ἦσαν καὶ ἔτεκεν τῷ ἐλιφας τὸν αμαληκ οὗτοι υἱοὶ ἀδας γυναικὸς ἦσαν
- 13 Men non pitit gason Reouyèl yo: Se te Naat, Zerk, Chanma ak Miza. Sa yo se pitit pitit gason Basmat, madanm Ezaou.
And these are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah: they were the children of Esau's wife Basemath.
οὗτοι δὲ υἱοὶ ραγουηλ ναχοθ ζαρε σομε καὶ μοζε οὗτοι ἦσαν υἱοὶ βασεμαθ γυναικὸς ἦσαν
- 14 Men non pitit gason Olibama, madanm Ezaou, te fè pou li: Jeouch, Jalam ak Kore. Olibama te pitit fi Ana, pitit fi Zibeyon.
And these are the sons of Esau's wife Oholibamah, the daughter of Anah, the daughter of Zibeon: she was the mother of Jeush, Jalam, and Korah.
οὗτοι δὲ ἦσαν υἱοὶ ἐλιβεμας θυγατρὸς ἀνα τοῦ υἱοῦ σεβεγων γυναικὸς ἦσαν ἔτεκεν δὲ τῷ ἦσαν τὸν ιεους καὶ τὸν ιεγλομ καὶ τὸν κορε
- 15 Men chèf branch fanmi pitit pitit Ezaou yo. Men non tout pitit gason Elifaz, premye pitit gason Ezaou a: Se te Teman, Oma, Zefo, Kenaz,
These were the chiefs among the sons of Esau: the sons of Eliphaz, Esau's first son: Teman, Omar, Zepho, Kenaz,
οὗτοι ἡγεμόνες υἱοὶ ἦσαν υἱοὶ ἐλιφας πρωτοτόκου ἦσαν ἡγεμὼν θαιμαν ἡγεμὼν ὠμαρ ἡγεμὼν σωφαρ ἡγεμὼν κενεζ
- 16 Kore, Gayetan ak Amalèk. Yo tout te chèf. Se pitit Elifaz sa yo ki te chèf nan peyi Edon an: Yo tout se pitit pitit Ada yo ye.
Korah, Gatam, Amalek: all these were chiefs in the land of Edom, the offspring of Eliphaz, the seed of Adah.
ἡγεμὼν κορε ἡγεμὼν γοθομ ἡγεμὼν αμαληκ οὗτοι ἡγεμόνες ἐλιφας ἐν γῆ ἰδουμαία οὗτοι υἱοὶ ἀδας
- 17 Men non pitit gason Reouyèl, pitit gason Ezaou a: Se te Naat, Zerk, Chanma ak Miza. Yo tout te chèf tou. Se pitit Reouyèl sa yo ki te chèf nan peyi Edon an. Yo tout se pitit pitit Basmat, madanm Ezaou, yo ye.
And these are the sons of Esau's son Reuel: Nahath, Zerah, Shammah, Mizzah: these were the chiefs of Reuel in the land of Edom, the children of Esau's wife Basemath.
καὶ οὗτοι υἱοὶ ραγουηλ υἱοῦ ἦσαν ἡγεμὼν ναχοθ ἡγεμὼν ζαρε ἡγεμὼν σομε ἡγεμὼν μοζε οὗτοι ἡγεμόνες ραγουηλ ἐν γῆ ἐδωμ οὗτοι υἱοὶ βασεμαθ γυναικὸς ἦσαν
- 18 Men non tout pitit gason Olibama, madan Ezaou: Se te Jeouch, Jalam ak Kore. Yo tout te chèf. Se chèf sa yo ki te pitit Olibama, madan Ezaou. Olibama te pitit fi Ana.
And these are the sons of Esau's wife Oholibamah: Jeush, Jalam, and Korah: these were the chiefs who came from Esau's wife Oholibamah, daughter of Anah.
οὗτοι δὲ υἱοὶ ἐλιβεμας γυναικὸς ἦσαν ἡγεμὼν ιεους ἡγεμὼν ιεγλομ ἡγεμὼν κορε οὗτοι ἡγεμόνες ἐλιβεμας
- 19 Se te non tout pitit pitit Ezaou yo sa. Yo te rele Ezaou Edon tou. Se yo ki te chèf branch fanmi yo.
These were the sons of Esau (that is, Edom), and these were their chiefs.
οὗτοι υἱοὶ ἦσαν καὶ οὗτοι ἡγεμόνες αὐτῶν οὗτοι εἰσιν υἱοὶ ἐδωμ
- 20 ¶ Men non tout pitit gason Seyi, moun peyi Ori. Se yo menm ki rete nan peyi a depi lontan. Se Lotan, Chobal, Zibeyon, Ana,
These are the sons of Seir the Horite who were living in that country; Lotan, Shobal, Zibeon, Anah,
οὗτοι δὲ υἱοὶ σηρ τοῦ χορραίου τοῦ κατοικοῦντος τὴν γῆν λωταν σωβαλ σεβεγων ἀνα
- 21 Dichon, Ezè ak Dichan. Se chèf moun peyi Ori yo sa. Yo se pitit gason Seyi nan peyi Edon.
Dishon, Ezer, and Dishan: these are the chiefs of the Horites, offspring of Seir in the land of Edom.
καὶ δῆσων καὶ ἀσαρ καὶ ρισων οὗτοι ἡγεμόνες τοῦ χορραίου τοῦ υἱοῦ σηρ ἐν τῇ γῆ ἐδωμ
- 22 Men non pitit Lotan yo: Se te Ori ak Eman. Timna te sè Lotan.
The children of Lotan were Hori and Hemam; Lotan's sister was Timna.
ἐγένοντο δὲ υἱοὶ λωταν χορρι καὶ αιμαν ἀδελφὴ δὲ λωταν θαμνα
- 23 Men non pitit Chobal yo: Se te Alvan, Manaat, Ebal, Chefo ak Anam.
And these are the children of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.
οὗτοι δὲ υἱοὶ σωβαλ γωλων καὶ μαναθα καὶ γαιβηλ σωφ καὶ ὠμαν
- 24 Men non pitit Zibeyon yo: Se te Aja ak Ana. Se Ana sa a ki te jwenn sous dlo cho yo nan dezè a, lè l' t'ap gade bourik Zibeyon, papa l' yo.
And these are the children of Zibeon: Aiah and Anah; that same Anah who made the discovery of the water-springs in the waste land, when he was looking after the asses of his father Zibeon.
καὶ οὗτοι υἱοὶ σεβεγων αἰε καὶ ὠναν οὗτός ἐστιν ὁ ὠνας ὃς εὔρεν τὸν ἰαμιν ἐν τῇ ἐρήμῳ ὅτε ἔνεμεν τὰ ὑποζύγια σεβεγων τοῦ πατρὸς αὐτοῦ

- 25 Men non pitit Ana yo: Se te Dichon, yon gason ak Olibama, yon fi.
And these are the children of Anah: Dishon and Oholibamah his daughter.
 οὔτοι δὲ υἱοὶ ἀνα δησων καὶ ἐλιβεμα θυγάτηρ ἀνα
- 26 Men non pitit gason Dichon yo: Se te Emdan, Echban, Jitran ak Keran.
These are the children of Dishon: Hemdan, Eshban, Ithran, and Keran.
 οὔτοι δὲ υἱοὶ δησων ἀμαδα καὶ ἀσβαν καὶ ιεθραν καὶ χαρραν
- 27 Men non pitit gason Ezè yo: Se te Bilan, Zavan ak Akan.
These are the children of Ezer: Bilhan, Zaavan, and Akan.
 οὔτοι δὲ υἱοὶ ἀσαρ βαλααν καὶ ζουκαμ καὶ ιουκαμ καὶ ουκαν
- 28 Men non pitit gason Dichan yo: Ouz ak Aran.
These are the children of Dishan: Uz and Aran.
 οὔτοι δὲ υἱοὶ ρισων ὤς καὶ ἀραμ
- 29 Men non chèf moun peyi Ori yo: Se te Lotan, Chobal, Zibeyon, Ana,
These were the Horite chiefs: Lotan, Shobal, Zibeon, Anah,
 οὔτοι ἡγεμόνες χορρι ἡγεμῶν λωταν ἡγεμῶν σωβαλ ἡγεμῶν σεβεγων ἡγεμῶν ἀνα
- 30 Dichon, Ezè, Dichan. Se te tout chèf moun Ori yo sa. Se yo ki te chèf branch fanmi moun Ori yo nan peyi Seyi.
Dishon, Ezer, and Dishan. Such were the Horite chiefs in their order in the land of Seir.
 ἡγεμῶν δησων ἡγεμῶν ἀσαρ ἡγεμῶν ρισων οὔτοι ἡγεμόνες χορρι ἐν ταῖς ἡγεμονίαις αὐτῶν ἐν γῆ ἐδωμ
- 31 ¶ Men wa ki te gouvènen peyi Edon an, anvan te gen ankenn wa pou gouvènen pèp Izrayèl la.
And these are the kings who were ruling in the land of Edom before there was any king over the children of Israel.
 καὶ οὔτοι οἱ βασιλεῖς οἱ βασιλεύσαντες ἐν ἐδωμ πρὸ τοῦ βασιλεῦσαι βασιλέα ἐν ἰσραηλ
- 32 Bela, gason Beyò a, t'ap gouvènen peyi Edon. Yo te rele lavil kote li te rete a Denaba.
Bela, son of Beor, was king in Edom, and the name of his chief town was Dinhabah.
 καὶ ἐβασίλευσεν ἐν ἐδωμ βαλακ υἱὸς τοῦ βεωρ καὶ ὄνομα τῆ πόλει αὐτοῦ δερναβα
- 33 Lè Bela mourì, se Jobab, gason Zerah la, moun lavil Bozra, ki te gouvènen nan plas li.
At his death, Jobab, son of Zerah of Bozrah, became king in his place.
 ἀπέθανεν δὲ βαλακ καὶ ἐβασίλευσεν ἀντ' αὐτοῦ ιωβαβ υἱὸς ζαρα ἐκ βοσορρας
- 34 Lè Jobab mourì, se Oucham, moun peyi Teman, ki te gouvènen nan plas li.
And at the death of Jobab, Husham, from the country of the Temanites, became king in his place.
 ἀπέθανεν δὲ ιωβαβ καὶ ἐβασίλευσεν ἀντ' αὐτοῦ ἀσομ ἐκ τῆς γῆς θαμμανῶν
- 35 Lè Oucham mourì, se Adad, pitit gason Bedad la, ki te gouvènen nan plas li. Se Adad sa a ki te bat moun peyi Madyan yo nan plenn Moab la. Yo te rele lavil kote li te rete a Avit.
And at the death of Husham, Hadad, son of Bedad, who overcame the Midianites in the field of Moab, became king; his chief town was named Avith.
 ἀπέθανεν δὲ ἀσομ καὶ ἐβασίλευσεν ἀντ' αὐτοῦ ἀδαδ υἱὸς βαραδ ὁ ἐκκόψας μαδιαμ ἐν τῷ πεδίῳ μοαβ καὶ ὄνομα τῆ πόλει αὐτοῦ γεθθαμ
- 36 Lè Adad mourì, se Samla, moun Masreka, ki te gouvènen nan plas li.
And at the death of Hadad, Samlah of Masrekah became king.
 ἀπέθανεν δὲ ἀδαδ καὶ ἐβασίλευσεν ἀντ' αὐτοῦ σαμαλα ἐκ μασεκκας
- 37 Lè Samla mourì, se Sayil, moun lavil Reyobòt bò gwo larivyè Lefrat la, ki te gouvènen nan plas li.
And at the death of Samlah, Shaul of Rehoboth by the River became king in his place.
 ἀπέθανεν δὲ σαμαλα καὶ ἐβασίλευσεν ἀντ' αὐτοῦ σαουλ ἐκ ροωβωθ τῆς παρὰ ποταμὸν
- 38 Lè Sayil mourì, se Baalanan, pitit gason Akbò a, ki te gouvènen nan plas li.
And at the death of Shaul, Baal-hanan, son of Achbor, became king.
 ἀπέθανεν δὲ σαουλ καὶ ἐβασίλευσεν ἀντ' αὐτοῦ βαλαεννων υἱὸς ἀχοβωρ

- 39 Lè Baalanan, pitit gason Akbò a, mouri, se Ada ki te gouvènen nan plas li. Yo te rele lavil kote li te rete a Paou. Madanm li te rele Metabèl. Se te pitit fi Matrèd ki poutèt pa l' tè pitit fi Mezarab. **And at the death of Baal-hanan, Hadar became king in his place; his chief town was named Pau, and his wife's name was Mehetabel; she was the daughter of Matred, the daughter of Me-zahab.**
ἀπέθανεν δὲ βαλαεννων υἱὸς ἀχοβωρ καὶ ἐβασίλευσεν ἀντ' αὐτοῦ ἀραδ υἱὸς βαραδ καὶ ὄνομα τῆ πόλει αὐτοῦ φογωρ ὄνομα δὲ τῆ γυναίκε αὐτοῦ μαίτεβηλ θυγάτηρ ματραίθ υἱοῦ μαίζοοβ
- 40 Men lis non tout pitit Ezaou yo ki te chèf ansanm ak non branch fanmi yo ak non kote yo te rete: Timna, Alva, Jetèt, **These are the names of the chiefs of Esau in the order of their families and their places: Timna, Alvah, Jetheth,**
ταῦτα τὰ ὀνόματα τῶν ἡγεμόνων ἦσαν ἐν ταῖς φυλαῖς αὐτῶν κατὰ τόπον αὐτῶν ἐν ταῖς χώραις αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν ἡγεμὼν θαμινα ἡγεμὼν γωλα ἡγεμὼν ιεθερ
- 41 Olibama, Ela, Penon, **Oholibamah, Elah, Pinon,**
ἡγεμὼν ελιβεμας ἡγεμὼν ηλας ἡγεμὼν φινων
- 42 Kenaz, Teman, Mibza, **Kenaz, Teman, Mibzar,**
ἡγεμὼν κενεζ ἡγεμὼν θαιμαν ἡγεμὼν μαζαρ
- 43 Magdiyèl, Iram. Se non chèf Edon yo sa ansanm ak non kote yo te rete nan peyi a. Se Ezaou ki papa yo tout nan peyi Edon. **Magdiel, Iram; these are the Edomite chiefs, in their places in their heritage; this is Esau, the father of the Edomites.**
ἡγεμὼν μεγεδιηλ ἡγεμὼν ζαφοιμ οὗτοι ἡγεμόνες εδωμ ἐν ταῖς κατωκοδομημέναις ἐν τῆ γῆ τῆς κτήσεως αὐτῶν οὗτος ἦσαν πατήρ εδωμ
- 1 ¶ Men Jakòb rete rete l' nan peyi Kanaran kote papa l' te pase tout lavi l'. **Now Jacob was living in the land where his father had made a place for himself, in the land of Canaan.**
κατῳκει δὲ ἰακωβ ἐν τῆ γῆ οὗ παρῳκησεν ὁ πατήρ αὐτοῦ ἐν γῆ χανααν
- 2 Men istwa fanmi Jakòb la. Jozèf te youn jenn gason disètan. Li t'ap gade mouton ak kabrit ansanm ak frè l' yo, pitit gason Bila ak Zilpa, fanm kay papa l' yo. Li te konn rapòte bay papa l' tout vye bagay yo t'ap fè. **These are the generations of Jacob: Joseph, a boy seventeen years old, was looking after the flock, together with his brothers, the sons of Bilhah and Zilpah, his father's wives; and Joseph gave their father a bad account of them.**
αὗται δὲ αἱ γενέσεις ἰακωβ ἰωσηφ δέκα ἑπτὰ ἔτων ἦν ποιμαίνων μετὰ τῶν ἀδελφῶν αὐτοῦ τὰ πρόβατα ὧν νέος μετὰ τῶν υἱῶν βαλλας καὶ μετὰ τῶν υἱῶν ζελαφας τῶν γυναικῶν τοῦ πατρὸς αὐτοῦ κατῳ νεγκεν δὲ ἰωσηφ ψῳγον πονηρὸν πρὸς ἰσραηλ τὸν πατέρα αὐτῶν
- 3 Izrayèl menm te renmen Jozèf plis pase tout lòt pitit li yo, paske li te fin granmoun lè Jozèf te fèt. Li fè youn bèl varèz long ak manch pou li. **Now the love which Israel had for Joseph was greater than his love for all his other children, because he got him when he was an old man: and he had a long coat made for him.**
ἰακωβ δὲ ἡγάπα τὸν ἰωσηφ παρὰ πάντας τοὺς υἱοὺς αὐτοῦ ὅτι υἱὸς γήρου ἦν αὐτῳ ἐποίησεν δὲ αὐτῳ χιτῶνα ποικίλον
- 4 Lè frè l' yo wè jan papa yo te renmen Jozèf plis pase yo, yo pran rayi l'. Yo pa t' louvri bouch avè l' san yo pa joure l'. **And because his brothers saw that Joseph was dearer to his father than all the others, they were full of hate for him, and would not say a kind word to him.**
ιδόντες δὲ οἱ ἀδελφοὶ αὐτοῦ ὅτι αὐτὸν ὁ πατήρ φιλεῖ ἐκ πάντων τῶν υἱῶν αὐτοῦ ἐμίσησαν αὐτὸν καὶ οὐκ ἐδύναντο λαλεῖν αὐτῳ οὐδὲν εἰρηνικόν
- 5 ¶ Yon jou, Jozèf fè youn rèv. Li rakonte l' bay frè li yo. Sa te fè yo rayi l' pi plis toujou. **Now Joseph had a dream, and he gave his brothers an account of it, which made their hate greater than ever.**
ἐνυπνιασθεῖς δὲ ἰωσηφ ἐνύπνιον ἀπήγγειλεν αὐτὸ τοῖς ἀδελφοῖς αὐτοῦ
- 6 Li di yo: -Mesye, tande youn rèv mwen fè. **And he said to them, Let me give you the story of my dream.**
καὶ εἶπεν αὐτοῖς ἀκούσατε τοῦ ἐνυπνίου τούτου οὗ ἐνυπνιάσθην
- 7 Mwen wè nou tout nou te nan jaden, chak moun t'ap mare youn pakèt zèb. Pakèt mwen an rete konsa li kanpe tout dwat pou kont li, epi tout pakèt pa nou yo fè wonn li, yo vin bese tèt devan pa m' lan tankou moun y'ap salwe. **We were in the field, getting the grain stems together, and my grain kept upright, and yours came round and went down on the earth before mine.**
ῳμην ἡμᾶς δεσευέειν δράγματα ἐν μέσφ τῳ πεδίφ καὶ ἀνέστη τὸ ἐμὸν δράγμα καὶ ὠρθῳθη περιστραφέντα δὲ τὰ δράγματα ὑμῶν προσεκύνησαν τὸ ἐμὸν δράγμα
- 8 Frè l' yo di l': -Anhan! Ou vle di ou pral chèf nou, ou pral kòmande nou! Yo te vin rayi l' pi plis toujou poutèt rèv li te di yo li fè a. **And his brothers said to him, Are you to be our king? will you have authority over us? And because of his dream and his words, their hate for him became greater than ever.**
εἶπαν δὲ αὐτῳ οἱ ἀδελφοὶ μὴ βασιλεύων βασιλεύσεις ἐφ' ἡμᾶς ἢ κυριεύων κυριεύσεις ἡμῶν καὶ προσέθεντο ἔτι μισεῖν αὐτὸν ἕνεκεν τῶν ἐνυπνίων αὐτοῦ καὶ ἕνεκεν τῶν ῳμμάτων αὐτοῦ

- 9 Apre sa, Jozèf fè yon lòt rèv ankò. Li rakonte l' bay frè li yo. Li di yo: -Mwen fè yon lòt rèv. Mwen wè solèy la, lalen lan ansanm ak onz zetwal ki t'ap bese tèt devan mwen.
Then he had another dream, and gave his brothers an account of it, saying, I have had another dream: the sun and the moon and eleven stars gave honour to me.
εἶδεν δὲ ἐνύπνιον ἕτερον καὶ διηγήσατο αὐτὸ τῷ πατρὶ αὐτοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ καὶ εἶπεν ἰδοὺ ἐνυπνιασάμην ἐνύπνιον ἕτερον ὡσπερ ὁ ἥλιος καὶ ἡ σελήνη καὶ ἑνδεκά ἀστέρες προσεκύνουν με
- 10 Li rakonte rèv la bay papa l' ansanm ak frè l' yo. Men papa a t'ap rale zòrèy li, li t'ap di l': -Ki kalite rèv w'ap fè konsa a? Koulye a, se pou mwen menm, manman ou ansanm ak onz frè ou yo, pou nou vin bese tèt devan ou?
And he gave word of it to his father and his brothers; but his father protesting said, What sort of a dream is this? am I and your mother and your brothers to go down on our faces to the earth before you?
καὶ ἐπετίμησεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ εἶπεν αὐτῷ τί τὸ ἐνύπνιον τοῦτο ὃ ἐνυπνιασθήσῃς ἄρα γε ἐλθόντες ἐλευσόμεθα ἐγὼ τε καὶ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου προσκυνῆσαι σοὶ ἐπὶ τὴν γῆν
- 11 Frè Jozèf yo t'ap fè jalouzi, men papa l' t'ap kalkile tout bagay sa yo nan tèt li.
And his brothers were full of envy; but his father kept his words in mind.
ἐξήλωσαν δὲ αὐτὸν οἱ ἀδελφοὶ αὐτοῦ ὃ δὲ πατὴρ αὐτοῦ διετήρησεν τὸ ῥήμα
- 12 ¶ Frè Jozèf yo leve, y ale jouk Sichèm ak bann bèt papa yo pou fè yo manje.
Now his brothers went to keep watch over their father's flock in Shechem.
ἐπορεύθησαν δὲ οἱ ἀδελφοὶ αὐτοῦ βόσκειν τὰ πρόβατα τοῦ πατρὸς αὐτῶν εἰς συχεμ
- 13 Izrayèl rele Jozèf, li di l' konsa: -Frè ou yo mennen bèt yo jouk Sichèm al manje. Vini non, m'ap voye ou bò kote yo pou mwen. Jozèf reponn: -Men mwen wi, papa.
And Israel said to Joseph, Are not your brothers with the flock in Shechem? come, I will send you to them. And he said to him, Here am I.
καὶ εἶπεν Ἰσραὴλ πρὸς Ἰωσήφ οὐχ οἱ ἀδελφοί σου ποιμαίνουσιν ἐν συχεμ δεῦρο ἀποστείλω σε πρὸς αὐτούς εἶπεν δὲ αὐτῷ ἰδοὺ ἐγώ
- 14 Izrayèl di l' konsa: -Tanpri, ale we kouman frè ou yo ak bèt yo ye laba a. Apre sa, tounen vin pote nouvlè yo ban mwen. Konsa, se papa l' menm ki te fè l' pati kite Fon Ebwon an. Lè Jozèf rive Sichèm,
And he said to him, Go now, and see if your brothers are well and how the flock is; then come back and give me word. So he sent him out of the valley of Hebron, and he came to Shechem.
εἶπεν δὲ αὐτῷ Ἰσραὴλ πορευθεὶς ἰδὲ εἰ ὑγιαίνουν οἱ ἀδελφοί σου καὶ τὰ πρόβατα καὶ ἀνάγγελόν μοι καὶ ἀπέστειλεν αὐτὸν ἐκ τῆς κοιλάδος τῆς χεβρον καὶ ἦλθεν εἰς συχεμ
- 15 li pèdi wout li nan savann lan, li kontre ak yon nonm ki mande l': -Kisa w'ap chache konsa?
And a man saw him wandering in the country, and said to him, What are you looking for?
καὶ εὗρεν αὐτὸν ἄνθρωπος πλανώμενον ἐν τῷ πεδίῳ ἠρώτησεν δὲ αὐτὸν ὁ ἄνθρωπος λέγων τί ζητεῖς
- 16 Jozèf reponn li: -M'ap chache frè m' yo. Tanpri, di m' ki kote yo mennen bèt yo al manje.
And he said, I am looking for my brothers; please give me word of where they are keeping their flock.
ὃ δὲ εἶπεν τοῖς ἀδελφοῦς μου ζητῶ ἀνάγγελόν μοι ποῦ βόσκουσιν
- 17 Nonm lan di l': -Yo te isit la wi, men yo pati deja. Mwen tandè yo t'ap di yo pral Dotan. Jozèf pati deyè frè l' yo, li jwenn yo Dotan.
And the man said, They have gone away from here, for they said in my hearing, Let us go to Dothan. So Joseph went after them and came up with them at Dothan.
εἶπεν δὲ αὐτῷ ὁ ἄνθρωπος ἀπίρκασιν ἐντεῦθεν ἤκουσα γὰρ αὐτῶν λεγόντων πορευθῶμεν εἰς δωθαῖμ καὶ ἐπορεύθη Ἰωσήφ κατόπισθεν τῶν ἀδελφῶν αὐτοῦ καὶ εὗρεν αὐτούς ἐν δωθαῖμ
- 18 Men, anvan Jozèf te rive, yo te gen tan wè l' byen lwen ap vini. Yo fè konplo pou yo touye l'.
But they saw him when he was a long way off, and before he came near them they made a secret design against him to put him to death;
προεῖδον δὲ αὐτὸν μακρόθεν πρὸ τοῦ ἐγγίσει αὐτὸν πρὸς αὐτούς καὶ ἐπονηρεύοντο τοῦ ἀποκτεῖναι αὐτόν
- 19 Yonn di lòt: -Men nonm ki renmen fè rèv la ap vini.
Saying to one another, See, here comes this dreamer.
εἶπαν δὲ ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ ἰδοὺ ὁ ἐνυπνιαστής ἐκεῖνος ἔρχεται
- 20 Annou wè. N'ap touye l', n'ap jete kadav la nan yonn nan pi yo. Epi n'a di se bèt nan bwa ki touye l'. Konsa n'a wè si sa l' te wè nan rèv li yo va rive vre.
Let us now put him to death and put his body into one of these holes, and we will say, An evil beast has put him to death: then we will see what becomes of his dreams.
νῦν οὖν δεῦτε ἀποκτείνωμεν αὐτόν καὶ ρίψωμεν αὐτόν εἰς ἓνα τῶν λάκκων καὶ ἐροῦμεν θηρίον πονηρὸν κατέφαγεν αὐτόν καὶ ὀψόμεθα τί ἔσται τὰ ἐνύπνια αὐτοῦ
- 21 Woubenn t'ap koute yo, li t'ap chache yon jan pou sove Jozèf anba men yo. Li di yo: -Piga nou touye l'.
But Reuben, hearing these words, got him out of their hands, saying, Let us not take his life.
ἀκούσας δὲ ρουβὴν ἐξείλατο αὐτόν ἐκ τῶν χειρῶν αὐτῶν καὶ εἶπεν οὐ πατάξομεν αὐτόν εἰς ψυχὴν

- 22 Pa fè san koule. Ann voye l' jete nan pi sa a ki nan dezè a. Men, pa leve men sou li. Li t'ap di yo sa paske li te fè lide sove l' anba men yo pou l' te voye l' tounen bay papa l'.
Do not put him to a violent death, but let him be placed in one of the holes; this he said to keep him safe from their hands, with the purpose of taking him back to his father again.
εἶπεν δὲ αὐτοῖς ρουβην μὴ ἐκχέητε αἷμα ἐμβάλετε αὐτὸν εἰς τὸν λάκκον τοῦτον τὸν ἐν τῇ ἐρήμῳ χεῖρα δὲ μὴ ἐπενέγκητε αὐτῷ ὅπως ἐξέλθῃται αὐτὸν ἐκ τῶν χειρῶν αὐτῶν καὶ ἀποδῶ αὐτὸν τῷ πατρὶ αὐτοῦ
- 23 ¶ Lè Jozèf rive bò kote frè l' yo, yo wete bèl varèz long ak manch ki te sou li a.
So when Joseph came to his brothers, they took off his long coat which he had on;
ἐγένετο δὲ ἡνῖκα ἦλθεν ἰωσηφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ ἐξέδυσαν τὸν ἰωσηφ τὸν χιτῶνα τὸν ποικίλον τὸν περὶ αὐτὸν
- 24 Yo pran l', yo jete l' nan pi a. Pi a te vid, li pa t' gen dlo.
And they took him and put him in the hole: now the hole had no water in it.
καὶ λαβόντες αὐτὸν ἔρριψαν εἰς τὸν λάκκον ὃ δὲ λάκκος κενός ὕδωρ οὐκ εἶχεν
- 25 Apre sa, yo chita pou yo manje. Pandan yo leve je yo, konsa yo wè yon kolonn moun Izmayèl ki t'ap vwayaje. Yo te soti Galarad. Chamo yo te chaje ak gonm bwa, lansan ak lami yo t'ap pote al vann nan peyi Lejip.
Then seating themselves, they took their meal: and looking up, they saw a travelling band of Ishmaelites, coming from Gilead on their way to Egypt, with spices and perfumes on their camels.
ἐκάθισαν δὲ φαγεῖν ἄρτον καὶ ἀναβλέψαντες τοῖς ὀφθαλμοῖς εἶδον καὶ ἰδοὺ ὀδοιπόροι ἰσμηλίται ἤρχοντο ἐκ γαλααδ καὶ αἱ κάμηλοι αὐτῶν ἔγεμον θυμιαμάτων καὶ ῥητίνης καὶ στακτῆς ἐπορεύοντο δὲ καταγαγεῖν εἰς αἴγυπτον
- 26 Jida di frè l' yo konsa: -Sa sa ap rapòte nou pou nou touye frè nou an epi apre sa pou nou kache sa?
And Judah said to his brothers, What profit is there in putting our brother to death and covering up his blood?
εἶπεν δὲ ἰουδας πρὸς τοὺς ἀδελφοὺς αὐτοῦ τί χρήσιμον ἔάν ἀποκτείνωμεν τὸν ἀδελφὸν ἡμῶν καὶ κρύψωμεν τὸ αἷμα αὐτοῦ
- 27 Annou vann li ak moun Izmayèl yo. Konsa nou p'ap bezwen leve men nou sou li. Apre tou, se frè nou li ye, se menm san ak nou. Frè l' yo tonbe dakò.
Let us give him to these Ishmaelites for a price, and let us not put violent hands on him, for he is our brother, our flesh. And his brothers gave ear to him.
δεῦτε ἀποδώμεθα αὐτὸν τοῖς ἰσμηλίταις τούτοις αἱ δὲ χεῖρες ἡμῶν μὴ ἔστωσαν ἐπ' αὐτόν ὅτι ἀδελφός ἡμῶν καὶ σὰρξ ἡμῶν ἐστιν ἤκουσαν δὲ οἱ ἀδελφοὶ αὐτοῦ
- 28 Lè machann Madyan yo vin ap pase, yo rale Jozèf moute sot nan pi a. Yo vann li ak moun Izmayèl yo pou vin pyès lajan. Moun Izmayèl yo menm mennen l' nan peyi Lejip.
And some traders from Midian went by; so pulling Joseph up out of the hole, they gave him to the Ishmaelites for twenty bits of silver, and they took him to Egypt.
καὶ παρεπορεύοντο οἱ ἀνθρώποι οἱ μαδιηναῖοι οἱ ἔμποροι καὶ ἐξείλκυσαν καὶ ἀνεβίβασαν τὸν ἰωσηφ ἐκ τοῦ λάκκου καὶ ἀπέδοντο τὸν ἰωσηφ τοῖς ἰσμηλίταις εἴκοσι χρυσῶν καὶ κατήγαγον τὸν ἰωσηφ εἰς αἴγυπτον
- 29 Lè Woubenn tounen nan pi a, li pa jwenn Jozèf ladan l'. Sa te fè l' lapenn anpil. Li chire rad ki te sou li a.
Now when Reuben came back to the hole, Joseph was not there; and giving signs of grief,
ἀνέστρεψεν δὲ ρουβην ἐπὶ τὸν λάκκον καὶ οὐχ ὄρᾷ τὸν ἰωσηφ ἐν τῷ λάκκῳ καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ
- 30 Li tounen al jwenn frè li yo, li di yo: -Ti gason an pa nan pi a non! Kisa m' pral fè koulye a?
He went back to his brothers, and said, The child is gone; what am I to do?
καὶ ἀνέστρεψεν πρὸς τοὺς ἀδελφοὺς αὐτοῦ καὶ εἶπεν τὸ παιδάριον οὐκ ἔστιν ἐγὼ δὲ ποῦ πορεύομαι ἔτι
- 31 ¶ Yo touye yon bouk kabrit, yo pran bèl varèz Jozèf la, yo tranpe l' nan san an.
Then they took Joseph's coat, and put on it some of the blood from a young goat which they had put to death,
λαβόντες δὲ τὸν χιτῶνα τοῦ ἰωσηφ ἔσφαζαν ἔριφον αἰγῶν καὶ ἐμόλυναν τὸν χιτῶνα τῷ αἵματι
- 32 Yo voye varèz la bay papa yo ak komisyon sa a: -Men sa nou jwenn. Gade wè si se pa varèz pitit gason ou lan.
And they took the coat to their father, and said, We came across this; is it your son's coat or not?
καὶ ἀπέστειλαν τὸν χιτῶνα τὸν ποικίλον καὶ εἰσηνεγκαν τῷ πατρὶ αὐτῶν καὶ εἶπαν τοῦτον εὕρομεν ἐπίγνωθι εἰ χιτῶν τοῦ υἱοῦ σοῦ ἐστιν ἢ οὐ
- 33 Jakòb rekonèt rad la, li di: -Men wi, se varèz pitit gason m' lan. Se yon bèt nan bwa ki devore l'. Bèt la dechèpiye l' nèt.
And he saw that it was, and said, It is my son's coat; an evil beast has put him to death; without doubt Joseph has come to a cruel end.
καὶ ἐπέγνω αὐτὸν καὶ εἶπεν χιτῶν τοῦ υἱοῦ μου ἐστιν θηρίον πονηρὸν κατέφαγεν αὐτόν θηρίον ἤρπασεν τὸν ἰωσηφ
- 34 Sa ou tande a, yon sèl lapenn pran Jakòb, li chire rad ki te sou li, li mare yon tanga sak nan ren li. Li pase kèk tan ap kriye pou pitit gason l' lan.
Then Jacob, giving signs of grief, put on haircloth, and went on weeping for his son day after day.
διέρρηξεν δὲ ἰακωβ τὰ ἱμάτια αὐτοῦ καὶ ἐπέθετο σάκκον ἐπὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐπένθει τὸν υἱὸν αὐτοῦ ἡμέρας πολλάς

- 35 tout lòt gason l' yo ansanm ak pitit fi l' yo te vin ba l' kouraj, men li te refize tandè sa yo t'ap di l'. Li t'ap plede repete: -M'ap kriye pou pitit gason m' lan jouk m al jwenn li lè m'a mouri. Se konsa li t'ap kriye pou pitit gason l' lan.
 And all his sons and all his daughters came to give him comfort, but he would not be comforted, saying with weeping, I will go down to the underworld to my son. So great was his father's sorrow for him.
 συνήχθησαν δὲ πάντες οἱ υἱοὶ αὐτοῦ καὶ αἱ θυγατέρες καὶ ἦλθον παρακαλέσαι αὐτόν καὶ οὐκ ἠθέλην παρακαλεῖσθαι λέγων ὅτι καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ᾧδου καὶ ἔκλαυσεν αὐτὸν ὁ πατήρ αὐτοῦ
- 36 Pandan tout tan sa a, moun Madyan yo te gen tan vann Jozèf nan peyi Lejip ak Potifa, yonn nan chèf lame farawon an. Se li menm ki te kòmandan gad palè yo.
 And in Egypt the men of Midian gave him for a price to Potiphar, a captain of high position in Pharaoh's house.
 οἱ δὲ μαδιηναῖοι ἀπέδοντο τὸν Ἰωσήφ εἰς Αἴγυπτον τῷ πετεφρῇ τῷ σπᾶδοντι φαραῶ ἀρχιμαγείρῳ
- 1 ¶ Lè sa a, Jida kite frè l' yo, li al jwenn Ira, yon nonm lavil Adoulam.
 Now at that time, Judah went away from his brothers and became the friend of a man of Adullam named Hirah.
 ἐγένετο δὲ ἐν τῷ καιρῷ ἐκείνῳ κατέβη Ἰουδᾶς ἀπὸ τῶν ἀδελφῶν αὐτοῦ καὶ ἀφίκετο ἕως πρὸς ἄνθρωπὸν τινα οδολλαμίτην ᾧ ὄνομα ἱρας
- 2 Antan li la, li wè yon fi. Papa fi a te yon moun peyi Kanaran yo te rele Chwa. Jida marye ak fi a, li kouche avè l'.
 And there he saw the daughter of a certain man of Canaan named Shua, and took her as his wife.
 καὶ εἶδεν ἐκεῖ Ἰουδᾶς θυγατέρα ἀνθρώπου χαναναίου ἣ ὄνομα σουα καὶ ἔλαβεν αὐτήν καὶ εἰσηλθεν πρὸς αὐτήν
- 3 Madanm lan vin ansent, li fè yon pitit gason. Jida rele pitit la Er.
 And she gave birth to a son, and he gave him the name Er.
 καὶ συλλαβοῦσα ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ ἧρ
- 4 Madanm lan vin ansent ankò, li fè yon lòt pitit gason, yo rele l' Onan.
 And again she gave birth to a son, and he gave him the name Onan.
 καὶ συλλαβοῦσα ἔτι ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ ἀναν
- 5 Li fè yon lòt pitit gason ankò, yo rele l' Chela. Jida te lavil Kezib lè madanm li fè Chela.
 Then she had another son, to whom she gave the name Shelah; she was at Chezib when the birth took place.
 καὶ προσθεῖσα ἔτι ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ σηλωμ αὐτὴ δὲ ἦν ἐν χασβί ἡνίκα ἔτεκεν αὐτούς
- 6 Jida chwazi yon fi yo rele Tama pou Er, premye pitit gason l' lan.
 And Judah took a wife for his first son Er, and her name was Tamar.
 καὶ ἔλαβεν Ἰουδᾶς γυναῖκα ἧρ τῷ πρωτοτόκῳ αὐτοῦ ἣ ὄνομα θαμαρ
- 7 Men Er, premye pitit Jida a, pa t' fè Seyè a plezi paske li te twò mechan. Se konsa Seyè a te fè l' mouri.
 Now Er, Judah's first son, did evil in the eyes of the Lord, so that he put him to death.
 ἐγένετο δὲ ἧρ πρωτότοκος Ἰουδα πονηρὸς ἐναντίον κυρίου καὶ ἀπέκτεινεν αὐτὸν ὁ θεός
- 8 Lè sa a, Jida di Onan: -Ale jwenn madanm frè ou la, kouche avè l'. Se devwa ou, paske ou se frè mari l' ki mouri. Konsa, w'a fè yon pitit pou frè ou pou non li pa pèdi.
 Then Judah said to Onan, Go in to your brother's wife and do what it is right for a husband's brother to do; make her your wife and get offspring for your brother.
 εἶπεν δὲ Ἰουδᾶς τῷ ἀναν εἰσελθε πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ σου καὶ γάμβρευσα αὐτήν καὶ ἀνάστησον σπέρμα τῷ ἀδελφῷ σου
- 9 Men Onan te konnen pitit la pa t'ap pou li. Se konsa, chak fwa li kouche ak madanm frè li a, li voye atè pou li pa t' fè pitit pou frè li a.
 But Onan, seeing that the offspring would not be his, went in to his brother's wife, but let his seed go on to the earth, so that he might not get offspring for his brother.
 γνοὺς δὲ ἀναν ὅτι οὐκ αὐτῷ ἔσται τὸ σπέρμα ἐγίνετο ὅταν εἰσῆρχετο πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ ἐξέχεεν ἐπὶ τὴν γῆν τοῦ μὴ δοῦναι σπέρμα τῷ ἀδελφῷ αὐτοῦ
- 10 Sa l' t'ap fè a pa t' fè Seyè a plezi. Se konsa Seyè a fè l' mouri tou.
 And what he did was evil in the eyes of the Lord, so that he put him to death, like his brother.
 πονηρὸν δὲ ἐφάνη ἐναντίον τοῦ θεοῦ ὅτι ἐποίησεν τοῦτο καὶ ἐθανάτωσεν καὶ τοῦτον

- 11 Lè sa a, Jida di Tama, bèlfi li a: -Ou mèt tounen kay papa ou, rete vèw san marye jouk tan Chela, lòt gason m' lan, vin gran. Li te di l' sa paske li te pè pou Chela pa t' mouri tankou frè l' yo. Tama menm tounen rete kay papa l'.
Then Judah said to Tamar, his daughter-in-law, Go back to your father's house and keep yourself as a widow till my son Shelah becomes a man: for he had in his mind the thought that death might come to him as it had come to his brothers. So Tamar went back to her father's house.
εἶπεν δὲ ἰουδας θαμαρ τῇ νόμφῃ αὐτοῦ κάθου χήρα ἐν τῷ οἴκῳ τοῦ πατρὸς σου ἕως μέγας γένηται σηλωμ ὁ υἱός μου εἶπεν γὰρ μήποτε ἀποθάνῃ καὶ οὗτος ὥσπερ οἱ ἀδελφοὶ αὐτοῦ ἀπελθοῦσα δὲ θαμαρ ἐκάθητο ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτῆς
- 12 ¶ Kèk tan apre sa, madanm Jida, pitit fi Chwa a, mouri. Apre Jida te fin fè sa pou l' te fè pou lanmò a, li moute al Timna ansanm ak zanmi l' lan, Ira, moun Adoulam lan. Li tapral wè moun ki t'ap taye lenn mouton l' yo pou li.
And after a time, Bath-shua, Judah's wife, came to her end; and after Judah was comforted for her loss, he went to Timnah, where they were cutting the wool of his sheep, and his friend Hirah of Adullam went with him.
ἐπιηθύθησαν δὲ αἱ ἡμέραι καὶ ἀπέθανεν σαυα ἡ γυνὴ ἰουδα καὶ παρακληθεὶς ἰουδας ἀνέβη ἐπὶ τοὺς κείροντας τὰ πρόβατα αὐτοῦ αὐτὸς καὶ ἱρας ὁ ποιμὴν αὐτοῦ ὁ οδολλαμίτης εἰς θαμνα
- 13 Yo fè Tama konn sa, yo di l': -Gade. Men bòpè ou ap moute al Timna, pou l' fè taye lenn mouton li yo.
And when Tamar had news that her father-in-law was going up to Timnah to the wool-cutting,
καὶ ἀπηγγέλη θαμαρ τῇ νόμφῃ αὐτοῦ λέγοντες ἰδοὺ ὁ παθερός σου ἀναβαίνει εἰς θαμνα κείρει τὰ πρόβατα αὐτοῦ
- 14 Se konsa, Tama wete rad vèw ki te sou li a, li kouvri tèt li ak yon vwal, li al chita bò pòtay lavil Enayim, sou chemen ki mennen Timna a. Li te wè Chela te fin gran, men Jida pa t' pran l' bay Chela pou madanm.
She took off her widow's clothing, and covering herself with her veil, she took her seat near Enaim on the road to Timnah; for she saw that Shelah was now a man, but she had not been made his wife.
καὶ περιελομένη τὰ ἱμάτια τῆς χηρεύσεως ἀφ' ἑαυτῆς περιεβάλετο θέριστρον καὶ ἐκαλωπίσατο καὶ ἐκάθισεν πρὸς ταῖς πύλαις αἰναν ἢ ἐστὶν ἐν παρόδῳ θαμνα εἶδεν γὰρ ὅτι μέγας γέγονεν σηλωμ αὐτὸς δὲ οὐκ ἔδωκεν αὐτὴν αὐτῷ γυναῖκα
- 15 Lè Jida wè l', li konprann se te yon jennès, paske figi l' te kouvri.
When Judah saw her he took her to be a loose woman of the town, because her face was covered.
καὶ ἰδὼν αὐτὴν ἰουδας ἔδοξεν αὐτὴν πόρνην εἶναι κατεκαλύψατο γὰρ τὸ πρόσωπον αὐτῆς καὶ οὐκ ἐπέγνω αὐτὴν
- 16 li al jwenn li bò chemen an, li di l': -vin non. Kite m' kouche avè ou. Li pa t' konnen se bèlfi li li te ye. Tama di li: -Kisa w'ap ban mwen pou m' kite ou kouche avè m'.
And turning to her by the roadside, he said to her, Let me come in to you; for he had no idea that she was his daughter-in-law. And she said, What will you give me as my price?
ἐξέκλινεν δὲ πρὸς αὐτὴν τὴν ὁδὸν καὶ εἶπεν αὐτῇ ἕασόν με εἰσελθεῖν πρὸς σέ οὐ γὰρ ἔγνων ὅτι ἡ νόμφῃ αὐτοῦ ἐστὶν ἡ δὲ εἶπεν τί μοι δώσεις ἐὰν εἰσέλθῃς πρὸς με
- 17 Jida reponn li: -m'a voye yon jenn kabrit ba ou nan bèt mwen yo. Tama di li: -Kisa w'a ban m' kenbe jouk ou voye l' ban mwen.
And he said, I will give you a young goat from the flock. And she said, What will you give me as a sign till you send it?
ὁ δὲ εἶπεν ἐγώ σοι ἀποστελῶ ἔριφον αἰγῶν ἐκ τῶν προβάτων ἡ δὲ εἶπεν ἐὰν δῶς ἀρραβῶνα ἕως τοῦ ἀποστελεῖαι σε
- 18 Jida reponn li: -Kisa ou vle m' ba ou kenbe? Tama di li: -Letanp ou a ak tout kòd li, ansanm ak baton ki nan men ou lan. Jida ba li yo. Li kouche ak li. Tama vin ansent pou li.
And he said, What would you have? And she said, Your ring and its cord and the stick in your hand. So he gave them to her and went in to her, and she became with child by him.
ὁ δὲ εἶπεν τίνα τὸν ἀρραβῶνά σοι δώσω ἡ δὲ εἶπεν τὸν δακτύλιόν σου καὶ τὸν ὀρμίσκον καὶ τὴν ῥάβδον τὴν ἐν τῇ χειρὶ σου καὶ ἔδωκεν αὐτῇ καὶ εἰσῆλθεν πρὸς αὐτὴν καὶ ἐν γαστρὶ ἔλαβεν ἐξ αὐτοῦ
- 19 Apre sa Tama leve, li al fè wout li. Li wete vwal la, epi li mete rad vèw li sou li ankò.
Then she got up and went away and took off her veil and put on her widow's clothing.
καὶ ἀναστᾶσα ἀπῆλθεν καὶ περιελάτο τὸ θέριστρον ἀφ' ἑαυτῆς καὶ ἐνεδύσατο τὰ ἱμάτια τῆς χηρεύσεως αὐτῆς
- 20 Jida voye zanmi l', moun lavil Adoulam lan, ak jenn kabrit la pou l' te ka reprann sa l' te bay fanm lan kenbe a. Men zanmi l' lan pa t' kapab jwenn fanm lan.
Then Judah sent his friend Hirah with the young goat, to get back the things which he had given as a sign to the woman: but she was not there.
ἀπέστειλεν δὲ ἰουδας τὸν ἔριφον ἐξ αἰγῶν ἐν χειρὶ τοῦ ποιμένος αὐτοῦ τοῦ οδολλαμίτου κομίσασθαι τὸν ἀρραβῶνα παρὰ τῆς γυναίκος καὶ οὐχ εὔρεν αὐτὴν
- 21 Li mande mesye ki te la yo. Kote jennès ki te chita bò chemen an, sou pòtay lavil Enayim lan? Yo reponn li: -Pa janm gen ankenn jennès bò isit la.
And he put questions to the men of the place, saying, Where is the loose woman who was in Enaim by the wayside? And they said, There was no such woman there.
ἐπιρώτησεν δὲ τοὺς ἀνδρας τοὺς ἐκ τοῦ τόπου τοῦ ἐστὶν ἡ πόρνη ἡ γενομένη ἐν αἰναν ἐπὶ τῆς ὁδοῦ καὶ εἶπαν οὐκ ἦν ἐνταῦθα πόρνη
- 22 Li tounen al jwenn Jida, li di l': -Mwen pa jwenn li non. Mesye nan zòn lan di m' pa janm gen ankenn jennès bò la.
So he went back to Judah, and said, I have not seen her, and the men of the place say that there is no such woman there.
καὶ ἀπεστράφη πρὸς ἰουδα καὶ εἶπεν οὐχ εὔρον καὶ οἱ ἄνθρωποι οἱ ἐκ τοῦ τόπου λέγουσιν μὴ εἶναι ὧδε πόρνην

- 23 Jida di l': -Pa fatigue kò ou chache reprann sak nan men l' lan. Moun va pase m' nan betiz twòp. Mwen voye kabrit la ba li, ou pa jwenn li. Kite sa!
And Judah said, Let her keep the things, so that we may not be shamed; I sent the young goat, but you did not see the woman.
 εἶπεν δὲ ἰουδας ἐχέτω αὐτά ἀλλὰ μήποτε καταγλασθῶμεν ἐγὼ μὲν ἀπέσταλκα τὸν ἔριφον τοῦτον σὺ δὲ οὐχ εὗρηκας
- 24 ¶ Sou twa mwa konsa, yo vin di Jida: -Tama, bèlfi ou la, lage kò l' nan jennès. Li gen tan ansent. Jida di yo: -Pran l', mennen l' deyò lavil la. Mete dife anwo l' jouk li mouri.
Now about three months after this, word came to Judah that Tamar, his daughter-in-law, had been acting like a loose woman and was with child. And Judah said, Take her out and let her be burned.
 ἐγένετο δὲ μετὰ τρίμηνον ἀπηγγέλη τῷ ἰουδα λέγοντες ἐκπετόρνευκεν θάμαρ ἡ νόμφη σου καὶ ἰδοὺ ἐν γαστρὶ ἔχει ἐκ πορνείας εἶπεν δὲ ἰουδας ἐξαγάγετε αὐτήν καὶ κατακαυθήτω
- 25 Yo t'ap mennen Tama deyò lavil la lè li voye komisyon sa a bay bòpè li: -Se pou mèt bagay sa yo mwen ansent. Gade wè si ou rekonèt ki moun ki mèt letanp sa a ak tout kòd li ansanm ak baton sa a?
And while she was being taken out, she sent word to her father-in-law, saying, The man whose property these things are, is the father of my child: say then, whose are this ring and this cord and this stick?
 αὐτὴ δὲ ἀγομένη ἀπέστειλεν πρὸς τὸν πενθερὸν αὐτῆς λέγουσα ἐκ τοῦ ἀνθρώπου τίνος ταῦτά ἐστιν ἐγὼ ἐν γαστρὶ ἔχω καὶ εἶπεν ἐπίγνωθι τίνος ὁ δακτύλιος καὶ ὁ ὀρμίσκος καὶ ἡ ῥάβδος αὐτῆ
- 26 Jida rekonèt yo, li di: -Li gen rezon. Se mwen menm ki antò. Mwen te dwe fè l' marye ak Chela, pitit gason m' lan. Jida pa t' kouche avè l' ankò.
Then Judah said openly that they were his, and said, She is more upright than I am, for I did not give her to Shelah my son. And he had no more connection with her.
 ἐπίγνω δὲ ἰουδας καὶ εἶπεν δεδικαίωται θάμαρ ἡ ἐγὼ οὐ εἵνεκεν οὐκ ἔδωκα αὐτὴν σιλωμ τῷ υἱῷ μου καὶ οὐ προσέθετο ἔτι τοῦ γνῶναι αὐτήν
- 27 Lè lè a rive pou Tama akouche, yo wè li te gen marasa nan vant li.
And when the time came for her to give birth, it was clear that there were two children in her body.
 ἐγένετο δὲ ἡνίκα ἔτικτεν καὶ τῆδε ἦν δίδυμα ἐν τῇ γαστρὶ αὐτῆς
- 28 Pandan li te gen tranche, yonn nan fimoun yo lonje men l' deyò. Fanmchay la kenbe men an, li mare yon moso fil wouj ladan l'. Li di: -Sa a fèt anvan.
And while she was in the act of giving birth, one of them put out his hand; and the woman who was with her put a red thread round his hand, saying, This one came out first.
 ἐγένετο δὲ ἐν τῷ τίκτειν αὐτὴν ὁ εἷς προεξήνεγκεν τὴν χεῖρα λαβοῦσα δὲ ἡ μαῖα ἔδησεν ἐπὶ τὴν χεῖρα αὐτοῦ κόκκινον λέγουσα οὗτος ἐξελεύσεται πρότερος
- 29 Men pitit la rale men an antre, epi se lòt frè a ki soti anvan. Fanmchay la di: -Se konsa ou fè chemen pou ou pase! Se poutèt sa yo rele l' Perèz.
But then he took his hand back again, and his brother came first to birth: and the woman said, What an opening you have made for yourself! So he was named Perez.
 ὥς δὲ ἐπισυνήγαγεν τὴν χεῖρα καὶ εὐθὺς ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ ἡ δὲ εἶπεν τί διεκόπη διὰ σὲ φραγμός καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ φαρὲς
- 30 Apre sa, frè li a soti ak fil wouj la mare nan men l'. Yo rele l' Zerak.
And then his brother came out, with the red thread round his hand, and he was named Zerak.
 καὶ μετὰ τούτου ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ ἐφ' ᾧ ἦν ἐπὶ τῇ χειρὶ αὐτοῦ τὸ κόκκινον καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ ζαρα
- 1 ¶ Moun Izmayèl yo te mennen Jozèf nan peyi Lejip. Rive la, Potifa, yon moun peyi Lejip ki te chèf nan gouvènman farawon an ak kòmandan gad palè yo, achte l' nan men yo.
Now Joseph was taken down to Egypt; and Potiphar the Egyptian, a captain of high position in Pharaoh's house, got him for a price from the Ishmaelites who had taken him there.
 ἰωσηφ δὲ κατήχθη εἰς αἴγυπτον καὶ ἐκτήσατο αὐτὸν πετεφρης ὁ εὐνοῦχος φαραῶ ἀρχιμάγειρος ἀνὴρ αἰγύπτιος ἐκ χειρὸς ἰσραηλιτῶν οἱ κατήγαγον αὐτὸν ἐκεῖ
- 2 Seyè a te kanpe la avèk Jozèf. Li te fè tout bagay mache byen pou li. Jozèf te rete kay mèt li, moun peyi Lejip la.
And the Lord was with Joseph, and he did well; and he was living in the house of his master the Egyptian.
 καὶ ἦν κύριος μετὰ ἰωσηφ καὶ ἦν ἀνὴρ ἐπιτυχάνων καὶ ἐγένετο ἐν τῷ οἴκῳ παρὰ τῷ κυρίῳ τῷ αἰγυπτίῳ
- 3 Mèt li tout te wè Seyè a te avèk Jozèf. Seyè a te fè tout zafè l' mache byen.
And his master saw that the Lord was with him, making everything he did go well.
 ἦδει δὲ ὁ κύριος αὐτοῦ ὅτι κύριος μετ' αὐτοῦ καὶ ὅσα ἂν ποιῇ κύριος εὐδοοῖ ἐν ταῖς χερσὶν αὐτοῦ
- 4 Potifa te kontan ak Jozèf ak jan li t'ap sèvi li. Li mete l' reskonsab kay li, li renmèt li tout sa li te genyen.
And having a high opinion of Joseph as his servant, he made him the overseer of his house and gave him control over all he had.
 καὶ εὗρεν ἰωσηφ χάριν ἐναντίον τοῦ κυρίου αὐτοῦ εὐηρέσει δὲ αὐτῷ καὶ κατέστησεν αὐτὸν ἐπὶ τοῦ οἴκου αὐτοῦ καὶ πάντα ὅσα ἦν αὐτῷ ἔδωκεν διὰ χειρὸς ἰωσηφ
- 5 Depi lè Potifa te renmèt kay li ansanm ak tout sa li te genyen bay Jozèf, Seyè a beni kay moun peyi Lejip la poutèt Jozèf. Seyè a beni tout sa li te gen lakay li ak nan jaden l'.
And from the time when he made him overseer and gave him control of all his property, the blessing of the Lord was with the Egyptian, because of Joseph; the blessing of the Lord was on all he had, in the house and in the field.
 ἐγένετο δὲ μετὰ τὸ κατασταθῆναι αὐτὸν ἐπὶ τοῦ οἴκου αὐτοῦ καὶ ἐπὶ πάντα ὅσα ἦν αὐτῷ καὶ ἠυλόγησεν κύριος τὸν οἶκον τοῦ αἰγυπτίου διὰ ἰωσηφ καὶ ἐγενήθη εὐλογία κυρίου ἐν πᾶσιν τοῖς ὑπάρχουσι ν αὐτῷ ἐν τῷ οἴκῳ καὶ ἐν τῷ ἀγρῷ

- 6 Potifa te lage tout zafè l' nan men Jozèf. Li pa t' okipe anyen ankò, se annik vin chita manje. Jozèf te vin yon bèl gason byen kanpe.
 And he gave Joseph control of all his property, keeping no account of anything, but only the food which was put before him. Now Joseph was very beautiful in form and face.
 και ἐπέτρεψεν πάντα ὅσα ἦν αὐτῷ εἰς χεῖρας ἰωσηφ καὶ οὐκ ἤδει τῶν καθ' ἑαυτὸν οὐδὲν πλὴν τοῦ ἄρτου οὗ ἤσθιν αὐτός και ἦν ἰωσηφ καλὸς τῷ εἶδει και ὄραϊος τῇ ὄψει σφόδρα
- 7 ¶ Se konsa madanm mèt li a vin tonbe pou li. Li di l': -vin kouche avè m' non!
 And after a time, his master's wife, looking on Joseph with desire, said to him, Be my lover.
 και ἐγένετο μετὰ τὰ ῥήματα ταῦτα και ἐπέβαλεν ἡ γυνὴ τοῦ κυρίου αὐτοῦ τοὺς ὀφθαλμοὺς αὐτῆς ἐπὶ ἰωσηφ και εἶπεν κοιμήθητι μετ' ἐμοῦ
- 8 Men Jozèf derefize, li di l': -Mèt mwen an pa okipe anyen k'ap pase nan kay li a, paske mwen la. Li lage tout bagay nan men m'.
 But he would not, and said to her, You see that my master keeps no account of what I do in his house, and has put all his property in my control;
 ὁ δὲ οὐκ ἤθελεν εἶπεν δὲ τῇ γυναικὶ τοῦ κυρίου αὐτοῦ εἰ ὁ κύριός μου οὐ γινώσκει δι' ἐμὲ οὐδὲν ἐν τῷ οἴκῳ αὐτοῦ και πάντα ὅσα ἐστὶν αὐτῷ ἔδωκεν εἰς τὰς χεῖράς μου
- 9 Mwen gen menm otorite avè l' nan kay la, li pa defann mwen manyen anyen, esepite ou menm, paske se madanm li ou ye. Ki jan ou ta vle pou m' fè yon bagay konsa, pou m' fè peche sa a kont Bondye?
 So that no one has more authority in this house than I have; he has kept nothing back from me but you, because you are his wife; how then may I do this great wrong, sinning against God?
 και οὐχ ὑπερέχει ἐν τῇ οἰκίᾳ ταύτῃ οὐθὲν ἐμοῦ οὐδὲ ὑπεξήρηται ἀπ' ἐμοῦ οὐδὲν πλὴν σου διὰ τὸ σὲ γυναῖκα αὐτοῦ εἶναι και πῶς ποιήσω τὸ ῥῆμα τὸ πονηρὸν τοῦτο και ἀμαρτήσομαι ἐναντίον τοῦ Θεοῦ
- 10 Se chak jou li te nan kò Jozèf. Men, Jozèf te toujou derefize kouche avè l'.
 And day after day she went on requesting Joseph to come to her and be her lover, but he would not give ear to her.
 ἡνίκα δὲ ἐλάλει τῷ ἰωσηφ ἡμέραν ἐξ ἡμέρας και οὐχ ὑπήκουσεν αὐτῇ καθεύδειν μετ' αὐτῆς τοῦ συγγενέσθαι αὐτῇ
- 11 Yon jou, Jozèf vin pou fè travay li nan kay la. Lè sa a pesonn pa t' la:
 Now one day he went into the house to do his work; and not one of the men of the house was inside.
 ἐγένετο δὲ τοιαύτη τις ἡμέρα εἰσῆλθεν ἰωσηφ εἰς τὴν οἰκίαν ποιεῖν τὰ ἔργα αὐτοῦ και οὐθεὶς ἦν τῶν ἐν τῇ οἰκίᾳ ἔσω
- 12 Madanm lan kenbe rad Jozèf, li di l': -Jòdi a, se pou ou kouche avè m'. Lè Jozèf wè sa, li chape kò l' met deyò, li kite rad la nan men madanm lan.
 And pulling at his coat, she said, Come to my bed; but slipping out of his coat, he went running away.
 και ἐπεσπάσατο αὐτὸν τῶν ἱματίων λέγουσα κοιμήθητι μετ' ἐμοῦ και καταλιπὼν τὰ ἱμάτια αὐτοῦ ἐν ταῖς χερσὶν αὐτῆς ἔφυγεν και ἐξῆλθεν ἔξω
- 13 ¶ Madanm lan menm, lè li wè Jozèf te kite rad la nan men l' pou l' kouri ale deyò,
 And when she saw that he had got away, letting her keep his coat,
 και ἐγένετο ὡς εἶδεν ὅτι κατέλιπεν τὰ ἱμάτια αὐτοῦ ἐν ταῖς χερσὶν αὐτῆς και ἔφυγεν και ἐξῆλθεν ἔξω
- 14 li rele domestik li yo, li di yo: -Nou wè sa! Mari mwen mennen yon ebre nan kay la, men koulye a li soti pou avili m'. Li vini jwenn mwen jouk isit la, li vle pou m' kouche avè l'. Mwen pete rele.
 She sent for the men of her house and said to them, See, he has let a Hebrew come here and make sport of us; he came to my bed, and I gave a loud cry;
 και ἐκάλεσεν τοὺς ὄντας ἐν τῇ οἰκίᾳ και εἶπεν αὐτοῖς λέγουσα ἴδετε εἰσήγαγεν ἡμῖν παῖδα εβραῖον ἐμπαΐζειν ἡμῖν εἰσῆλθεν πρὸς με λέγων κοιμήθητι μετ' ἐμοῦ και ἐβόησα φωνῇ μεγάλῃ
- 15 Lè li tande m' rele a, msye kouri, li met deyò, li kite rad li la bò kote m'.
 And hearing it he went running out without his coat.
 ἐν δὲ τῷ ἀκοῦσαι αὐτὸν ὅτι ὑψωσα τὴν φωνήν μου και ἐβόησα καταλιπὼν τὰ ἱμάτια αὐτοῦ παρ' ἐμοῦ ἔφυγεν και ἐξῆλθεν ἔξω
- 16 Madanm lan kite rad la bò kote l', li tann mèt Jozèf la tounen lakay la.
 And she kept his coat by her, till his master came back.
 και καταλιμπάνει τὰ ἱμάτια παρ' ἑαυτῆς ἕως ἦλθεν ὁ κύριος εἰς τὸν οἶκον αὐτοῦ
- 17 Li rakonte l' menm bagay la, li di l': -Esklav ebre ou mennen lakay la vin jwenn mwen jouk isit la pou avili m'.
 Then she gave him the same story, saying, The Hebrew servant whom you have taken into our house came in to make sport of me;
 και ἐλάλησεν αὐτῷ κατὰ τὰ ῥήματα ταῦτα λέγουσα εἰσῆλθεν πρὸς με ὁ παῖς ὁ εβραῖος ὃν εἰσήγαγες πρὸς ἡμᾶς ἐμπαΐζαί μοι και εἶπέν μοι κοιμηθήσομαι μετὰ σου
- 18 Men, mwen pete yon rèl, li kouri met deyò, li kite rad li bò kote m'.
 And when I gave a loud cry he went running out without his coat.
 ὡς δὲ ἤκουσεν ὅτι ὑψωσα τὴν φωνήν μου και ἐβόησα κατέλιπεν τὰ ἱμάτια αὐτοῦ παρ' ἐμοῦ και ἔφυγεν και ἐξῆλθεν ἔξω

- 19 ¶ Lè Potifa tande madanm li di l' sa domestik li a te fè l', li move sou Jozèf.
And hearing his wife's account of what his servant had done, he became very angry.
 ἐγένετο δὲ ὡς ἤκουσεν ὁ κύριος αὐτοῦ τὰ ῥήματα τῆς γυναίκος αὐτοῦ ὅσα ἐλάλησεν πρὸς αὐτὸν λέγουσα οὕτως ἐποίησέν μοι ὁ παῖς σου καὶ ἐθυμώθη ὀργῇ
- 20 Li fè arete l', mete l' nan prizon kote yo fèmen tout prizonnye wa a. Se konsa Jozèf twouve l' nan prizon.
And Joseph's master took him and put him in prison, in the place where the king's prisoners were kept in chains, and he was there in the prison-house.
 καὶ λαβὼν ὁ κύριος ἰωσηφ ἐνέβαλεν αὐτὸν εἰς τὸ ὄχυρῶμα εἰς τὸν τόπον ἐν ᾧ οἱ δεσμῶται τοῦ βασιλέως κατέχονται ἐκεῖ ἐν τῷ ὄχυρῶματι
- 21 Men Seyè a te kanpe la avèk Jozèf. Li moutre l' jan l' te renmen l', li fè chèf prizon an gen Jozèf konfyans.
But the Lord was with Joseph, and was good to him, and made the keeper of the prison his friend.
 καὶ ἦν κύριος μετὰ ἰωσηφ καὶ κατέχεεν αὐτοῦ ἔλεος καὶ ἔδωκεν αὐτῷ χάριν ἐναντίον τοῦ ἀρχιδεσμοφύλακος
- 22 Li mete l' veye tout lòt prizonnye yo. Se li menm ki te reskonsab tout bagay nan prizon an.
And the keeper of the prison put all the prisoners under Joseph's control, and he was responsible for whatever was done there.
 καὶ ἔδωκεν ὁ ἀρχιδεσμοφύλαξ τὸ δεσμοτήριον διὰ χειρὸς ἰωσηφ καὶ πάντας τοὺς ἀπηγμένους ὅσοι ἐν τῷ δεσμοτηρίῳ καὶ πάντα ὅσα ποιοῦσιν ἐκεῖ
- 23 Depi li te renmèt yon bagay nan men Jozèf, li pa t' bezwen okipe anyen ankò paske Seyè a te la avèk Jozèf. Seyè a te fè tout zafè l' mache byen.
And the keeper of the prison gave no attention to anything which was under his care, because the Lord was with him; and the Lord made everything he did go well.
 οὐκ ἦν ὁ ἀρχιδεσμοφύλαξ τοῦ δεσμοτηρίου γινώσκων δι' αὐτὸν οὐθὲν πάντα γὰρ ἦν διὰ χειρὸς ἰωσηφ διὰ τὸ τὸν κύριον μετ' αὐτοῦ εἶναι καὶ ὅσα αὐτὸς ἐποίει κύριος εὐόδου ἐν ταῖς χερσὶν αὐτοῦ
- 1 ¶ Kèk tan apre sa, chèf kanbiz ak chèf boulanje wa Lejip la te fè mèt yo yon bagay.
Now after these things the chief servant who had the care of the wine, and the chief bread-maker in Pharaoh's house, did something against Pharaoh's orders;
 ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα ἤμαρτεν ὁ ἀρχιοινοχός τοῦ βασιλέως αἰγύπτου καὶ ὁ ἀρχισιτοποιὸς τῷ κυρίῳ αὐτῶν βασιλεῖ αἰγύπτου
- 2 Farawon an te move ni sou chèf kanbiz la ni sou chèf boulanje a.
And Pharaoh was angry with his two servants, with the chief wine-servant and the chief bread-maker;
 καὶ ὀργίσθη φαραῶ ἐπὶ τοῖς δυοῖν εὐνούχοις αὐτοῦ ἐπὶ τῷ ἀρχιοινοχῷ καὶ ἐπὶ τῷ ἀρχισιτοποιῷ
- 3 Se konsa li te mete yo lakay kòmandan gad palè a, kote yo te fèmen Jozèf nan prizon an.
And he put them in prison under the care of the captain of the army, in the same prison where Joseph himself was shut up.
 καὶ ἔθετο αὐτοὺς ἐν φυλακῇ παρὰ τῷ δεσμοφύλακι εἰς τὸ δεσμοτήριον εἰς τὸν τόπον οὗ ἰωσηφ ἀπήκτο ἐκεῖ
- 4 Kòmandan gad palè a mete yo sou kont Jozèf pou l' sèvi yo. Yo pase kèk tan nan prizon an.
And the captain put them in Joseph's care, and he did what was needed for them; and they were kept in prison for some time.
 καὶ συνέστησεν ὁ ἀρχιδεσμώτης τῷ ἰωσηφ αὐτοὺς καὶ παρέστη αὐτοῖς ἦσαν δὲ ἡμέρας ἐν τῇ φυλακῇ
- 5 ¶ Yon jou lannwit, antan yo nan prizon an, chèf kanbiz ak chèf boulanje wa a te fè yo chak yon rèv. Chak rèv te gen sans pa yo.
And these two had a dream on the same night; the chief wine-servant and the chief bread-maker of the king of Egypt, who were in prison, the two of them had dreams with a special sense.
 καὶ εἶδον ἀμφότεροι ἐνύπνιον ἐκάτερος ἐνύπνιον ἐν μιᾷ νυκτὶ ὄρασις τοῦ ἐνυπνίου αὐτοῦ ὁ ἀρχιοινοχός καὶ ὁ ἀρχισιτοποιός οἱ ἦσαν τῷ βασιλεῖ αἰγύπτου οἱ ὄντες ἐν τῷ δεσμοτηρίῳ
- 6 Lè Jozèf vin jwenn yo nan denmen maten, li jwenn yo boulvèse.
And in the morning when Joseph came to them he saw that they were looking sad.
 εἰσῆλθεν δὲ πρὸς αὐτοὺς ἰωσηφ τὸ πρωὶ καὶ εἶδεν αὐτοὺς καὶ ἦσαν τεταραγμένοι
- 7 Li mande yo: -Poukisa nou kagou konsa jòdi a?
And he said to the servants of Pharaoh who were in prison with him, Why are you looking so sad?
 καὶ ἠρώτα τοὺς εὐνούχους φαραῶ οἱ ἦσαν μετ' αὐτοῦ ἐν τῇ φυλακῇ παρὰ τῷ κυρίῳ αὐτοῦ λέγων τί ὅτι τὰ πρόσωπα ὑμῶν σκυθρωπὰ σήμερον
- 8 Yo reponn li: -Nou chak fè yon rèv, men pa gen pesonn isit la ki ka esplike nou rèv yo. Jozèf reponn yo: -Eske se pa Bondye sèl ki ka esplike bagay konsa? Rakonte m' rèv nou yo.
Then they said to him, We have had a dream, and no one is able to give us the sense. And Joseph said, Does not the sense of dreams come from God? what was your dream?
 οἱ δὲ εἶπαν αὐτῷ ἐνύπνιον εἶδομεν καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτὸ εἶπεν δὲ αὐτοῖς ἰωσηφ οὐχὶ διὰ τοῦ θεοῦ ἡ διασάφησις αὐτῶν ἔστιν διηγήσασθε οὖν μοι
- 9 Chèf kanbiz la rakonte Jozèf rèv li te fè a, li di l': -Nan rèv mwen an, mwen wè yon pye rezen devan m'.
Then the chief wine-servant gave Joseph an account of his dream, and said, In my dream I saw a vine before me;
 καὶ διηγήσατο ὁ ἀρχιοινοχός τὸ ἐνύπνιον αὐτοῦ τῷ ἰωσηφ καὶ εἶπεν ἐν τῷ ὕπνῳ μου ἦν ἄμπελος ἐναντίον μου

- 10 Li te gen twa branch. Branch yo pran boujonnen, yo fè flè, yo fè rezen, rezen yo mi.
And on the vine were three branches; and it seemed as if it put out buds and flowers, and from them came grapes ready for cutting.
ἐν δὲ τῇ ἀμπέλῳ τρεῖς πυθμένες καὶ αὐτὴ θάλλουσα ἀνενηνοχῶα βλαστούς πέπειροι οἱ βότρυες σταφυλῆς
- 11 Gwo gode farawon an te nan men mwen. Mwen pran rezen yo, mwen piye yo nan gode farawon an, lèfini mwen bay wa a li.
And Pharaoh's cup was in my hand, and I took the grapes and crushing them into Pharaoh's cup, gave the cup into Pharaoh's hand.
καὶ τὸ ποτήριον φαραῶ ἐν τῇ χειρὶ μου καὶ ἔλαβον τὴν σταφυλὴν καὶ ἐξέθλιψα αὐτὴν εἰς τὸ ποτήριον καὶ ἔδωκα τὸ ποτήριον εἰς τὰς χεῖρας φαραῶ
- 12 Jozèf di li: -Men sa rèv la vle di: Twa branch yo se twa jou.
Then Joseph said, This is the sense of your dream: the three branches are three days;
καὶ εἶπεν αὐτῷ ἰωσήφ τοῦτο ἡ σύγκρισις αὐτοῦ οἱ τρεῖς πυθμένες τρεῖς ἡμέραι εἰσὶν
- 13 Nan twa jou, farawon an pral chonje ou, li pral mete ou nan pozisyon ou ankò. Ou pral bay farawon an diven jan ou te konn fè l' anvan lè ou te chèf kanbiz li a.
After three days Pharaoh will give you honour, and put you back into your place, and you will give him his cup as you did before, when you were his wine-servant.
ἔτι τρεῖς ἡμέραι καὶ μνησθήσεται φαραῶ τῆς ἀρχῆς σου καὶ ἀποκαταστήσει σε ἐπὶ τὴν ἀρχαιονοχῶαν σου καὶ δώσεις τὸ ποτήριον φαραῶ εἰς τὴν χεῖρα αὐτοῦ κατὰ τὴν ἀρχὴν σου τὴν προτέραν ὡς ἦσθα οἰνοχοῶν
- 14 Men, lè tout bagay va mache byen pou ou, pa bliye m'. Tanpri, rann mwen sèvis sa a, pale ak farawon an pou mwen. Fè m' soté nan prizon sa a.
But keep me in mind when things go well for you, and be good to me and say a good word for me to Pharaoh and get me out of this prison:
ἀλλὰ μνήσθητί μου διὰ σεαυτοῦ ὅταν εὖ σοι γένηται καὶ ποιήσεις ἐν ἔμοι ἔλεος καὶ μνησθήσῃ περὶ ἐμοῦ φαραῶ καὶ ἐξάξεις με ἐκ τοῦ ὄχυρόματος τοῦτου
- 15 Ou wè: se vòlè yo te vòlè m' nan peyi Ebre yo. Isit la menm, mwen pa t' fè anyen pou yo te mete m' nan prizon.
For truly I was taken by force from the land of the Hebrews; and I have done nothing for which I might be put in prison.
ὅτι κλοπῇ ἐκλάπην ἐκ γῆς εβραίων καὶ ὧδε οὐκ ἐποίησα οὐδέν ἀλλ' ἐνέβαλόν με εἰς τὸν λάκκον τοῦτου
- 16 Lè chèf boulanje a wè bèl esplikasyon Jozèf te bay lòt la, li di l': -Mwen menm tout mwen fè yon rèv. Mwen wè te gen twa panyen pen sou tèt mwen.
Now when the chief bread-maker saw that the first dream had a good sense, he said to Joseph, I had a dream; and in my dream there were three baskets of white bread on my head;
καὶ εἶδεν ὁ ἀρχισιτοποιὸς ὅτι ὀρθῶς συνέκρινεν καὶ εἶπεν τῷ ἰωσήφ κἀγὼ εἶδον ἐνόπνιον καὶ ὦμην τρία κανᾶ χονδριτῶν αἶρην ἐπὶ τῆς κεφαλῆς μου
- 17 Nan panyen ki te anwo nèt la, te gen tout kalite bagay yo konn kwit nan fou pou wa a. Men, zwazo t'ap manje yo nan panyen an sou tèt mwen.
And in the top basket were all sorts of cooked meats for Pharaoh; and the birds were taking them out of the baskets on my head.
ἐν δὲ τῷ κανῶ τῷ ἐπάνω ἀπὸ πάντων τῶν γενῶν ὧν ὁ βασιλεὺς φαραῶ ἐσθίει ἔργον σιτοποιοῦ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατήσθιεν αὐτὰ ἀπὸ τοῦ κανοῦ τοῦ ἐπάνω τῆς κεφαλῆς μου
- 18 Jozèf reponn li: -Men sa rèv la vle di: Twa panyen yo se twa jou.
Then Joseph said, This is the sense of your dream: the three baskets are three days;
ἀποκριθεὶς δὲ ἰωσήφ εἶπεν αὐτῷ αὕτη ἡ σύγκρισις αὐτοῦ τὰ τρία κανᾶ τρεῖς ἡμέραι εἰσὶν
- 19 Nan twa jou farawon an pral fè rele ou, l'ap fè yo pann ou nan yon pyebwa, kote zwazo ap vin dechèpiye ou.
After three days Pharaoh will take you out of prison, hanging you on a tree, so that your flesh will be food for birds.
ἔτι τριῶν ἡμερῶν ἀφελεῖ φαραῶ τὴν κεφαλὴν σου ἀπὸ σοῦ καὶ κρεμάσει σε ἐπὶ ξύλου καὶ φάγεται τὰ ὄρνεα τοῦ οὐρανοῦ τὰς σάρκας σου ἀπὸ σοῦ
- 20 ¶ Sou twa jou vre, farawon an t'ap fè yon gwo resepsyon pou tout chèf ki t'ap sèvi avè l' yo, paske se te jou fèt li. Li fè rele chèf kanbiz la ak chèf boulanje a devan tout lòt chèf yo.
Now the third day was Pharaoh's birthday, and he gave a feast for all his servants; and he gave honour to the chief wine-servant and the chief bread-maker among the others.
ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἡμέρα γενέσεως ἦν φαραῶ καὶ ἐποίει πότον πᾶσι τοῖς παισὶν αὐτοῦ καὶ ἐμνήσθη τῆς ἀρχῆς τοῦ ἀρχαιονοχοῦ καὶ τῆς ἀρχῆς τοῦ ἀρχισιτοποιοῦ ἐν μέσῳ τῶν παίδων αὐτοῦ
- 21 Li mete chèf kanbiz la nan plas li ankò pou sèvi l'.
And he put the chief wine-servant back in his old place; and he gave the cup into Pharaoh's hand.
καὶ ἀπεκατέστησεν τὸν ἀρχαιονοχῶον ἐπὶ τὴν ἀρχὴν αὐτοῦ καὶ ἔδωκεν τὸ ποτήριον εἰς τὴν χεῖρα φαραῶ
- 22 Men, li fè pann chèf boulanje a, jan Jozèf te di yo a.
But the chief bread-maker was put to death by hanging, as Joseph had said.
τὸν δὲ ἀρχισιτοποιὸν ἐκρέμασεν καθὰ συνέκρινεν αὐτοῖς ἰωσήφ

- 23 Men, chèf kanbiz la pa dòmi reve Jozèf, li bliye l' nèt.
But the wine-servant did not keep Joseph in mind or give a thought to him.
οὐκ ἐμνήσθη δὲ ὁ ἀρχινοχὸς τοῦ ἰωσήφ ἀλλὰ ἐπελάθετο αὐτοῦ
- 1 ¶ Dezan te fin pase. Farawon an fè yon rèv. Li wè li te kanpe bò larivyè Nil la.
Now after two years had gone by, Pharaoh had a dream; and in his dream he was by the side of the Nile;
ἐγένετο δὲ μετὰ δύο ἔτη ἡμερῶν φαραῶ εἶδεν ἐνύπνιον ὅτε ἐστάναι ἐπὶ τοῦ ποταμοῦ
- 2 Li wè sèt bèl vach byen gra moute soti nan larivyè a, yo t'ap manje zèb bò dlo a.
And out of the Nile came seven cows, good-looking and fat, and their food was the river-grass.
καὶ ἰδοὺ ὡσπερ ἐκ τοῦ ποταμοῦ ἀνέβαινον ἑπτὰ βόες καλαὶ τῷ εἶδει καὶ ἐκλεκταὶ ταῖς σαρξίν καὶ ἐβόσκοντο ἐν τῷ ἄξει
- 3 Apre sa, sèt lòt vach tout lèd, tout mèg, moute soti nan dlo a tou. Yo vin kanpe toupre lòt vach yo, bò dlo a.
And after them seven other cows came out of the Nile, poor-looking and thin; and they were by the side of the other cows.
ἄλλαι δὲ ἑπτὰ βόες ἀνέβαινον μετὰ ταύτας ἐκ τοῦ ποταμοῦ αἰσχροὶ τῷ εἶδει καὶ λεπταὶ ταῖς σαρξίν καὶ ἐνέμοντο παρὰ τὰς βόας παρὰ τὸ χεῖλος τοῦ ποταμοῦ
- 4 Sèt vye vach mèg yo manje sèt bèl vach gra yo. Epi je farawon an vin klè.
And the seven thin cows made a meal of the seven fat cows. Then Pharaoh came out of his sleep.
καὶ κατέφαγον αἱ ἑπτὰ βόες αἱ αἰσχροὶ καὶ λεπταὶ ταῖς σαρξίν τὰς ἑπτὰ βόας τὰς καλὰς τῷ εἶδει καὶ τὰς ἐκλεκτάς ἠγέρθη δὲ φαραῶ
- 5 Dòmi pran l' ankò, li fè yon lòt rèv. Li wè sèt gwo grap ble ki t'ap pouse sou yon sèl pye ble. Yo te plen grenn, yo te mi.
But he went to sleep again and had a second dream, in which he saw seven heads of grain, full and good, all on one stem.
καὶ ἐνυπνιάσθη τὸ δευτέρον καὶ ἰδοὺ ἑπτὰ στάχυες ἀνέβαινον ἐν πυθμένι ἐνὶ ἐκλεκτοῖ καὶ καλοῖ
- 6 Apre sa, sèt lòt grap vin parèt sou menm pye ble a. Yo te chèch, van nòde te fin boule yo.
And after them came up seven other heads, thin and wasted by the east wind.
ἄλλοι δὲ ἑπτὰ στάχυες λεπτοὶ καὶ ἀνεμόφθοροι ἀνεφύοντο μετ' αὐτούς
- 7 Sèt grap chèch yo souse sèt bèl grap yo. Epi je farawon an vin klè ankò. Se rèv sa yo li te fè.
And the seven thin heads made a meal of the good heads. And when Pharaoh was awake he saw it was a dream.
καὶ κατέπινον οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι τοὺς ἑπτὰ στάχους τοὺς ἐκλεκτοὺς καὶ τοὺς πλήρεις ἠγέρθη δὲ φαραῶ καὶ ἦν ἐνύπνιον
- 8 Nan maten, li te boulvèse anpil, li voye chache dènye divinò ak nèg save ki nan peyi Lejip la. Li rakonte yo rèv la, men yo yonn pa t' kapab esplikè rèv la ba li.
And in the morning his spirit was troubled; and he sent for all the wise men of Egypt and all the holy men, and put his dream before them, but no one was able to give him the sense of it.
ἐγένετο δὲ πρωὶ καὶ ἐταράχθη ἡ ψυχὴ αὐτοῦ καὶ ἀποστείλας ἐκάλεσεν πάντας τοὺς ἐξηγητὰς αἰγύπτου καὶ πάντας τοὺς σοφοὺς αὐτῆς καὶ διηγήσατο αὐτοῖς φαραῶ τὸ ἐνύπνιον καὶ οὐκ ἦν ὁ ἀπαγγέλλων αὐτὸ τῷ φαραῶ
- 9 ¶ Se lè sa a, chèf kanbiz la di farawon an: -Koulye a mwen chonje mwen te fè yon fèt.
Then the chief wine-servant said to Pharaoh, The memory of my sin comes back to me now;
καὶ ἐλάλησεν ὁ ἀρχινοχὸς πρὸς φαραῶ λέγων τὴν ἁμαρτίαν μου ἀναμνήσκω σήμερον
- 10 Yon jou, monwa, ou te ankòlè sou sèvitè ou yo. Ou te fè mete yo nan prizon lakay kòmandan gad palè ou la. Se te mwen menm, chèf kanbiz ou a, ansanm ak chèf boulanje ou la.
Pharaoh had been angry with his servants, and had put me in prison in the house of the captain of the army, together with the chief bread-maker;
φαραῶ ὠργίσθη τοῖς παισίν αὐτοῦ καὶ ἔθετο ἡμᾶς ἐν φυλακῇ ἐν τῷ οἴκῳ τοῦ ἀρχιμαγείρου ἐμὲ τε καὶ τὸν ἀρχισιτοποιόν
- 11 Yon jou lannwit, nou tout de nou reve. Chak moun te fè yon rèv diferan. Chak rèv te gen sans pa l'.
And we had a dream on the same night, the two of us, and the dreams had a special sense.
καὶ εἶδομεν ἐνύπνιον ἐν νυκτὶ μιᾷ ἐγὼ τε καὶ αὐτός ἕκαστος κατὰ τὸ αὐτοῦ ἐνύπνιον εἶδομεν
- 12 Te gen yon jenn ebre avèk nou nan prizon an. Se te yon esklav kòmandan gad palè a. Nou rakonte l' rèv nou yo. Epi li esplikè yo ban nou, li bay chak moun sans rèv li te fè a.
And there was with us a young Hebrew, the captain's servant, and when we put our dreams before him, he gave us the sense of them.
ἦν δὲ ἐκεῖ μεθ' ἡμῶν νεανίσκος παῖς εβραῖος τοῦ ἀρχιμαγείρου καὶ διηγησάμεθα αὐτῷ καὶ συνέκρινεν ἡμῖν
- 13 tout bagay pase jan li te di a: Sou twa jou vre, farawon an te mete m' nan plas mwen ankò. Pou chèf boulanje a menm, li te fè pann li.
And it came about as he said: I was put back in my place, and the bread-maker was put to death by hanging.
ἐγενήθη δὲ καθὼς συνέκρινεν ἡμῖν οὕτως καὶ συνέβη ἐμὲ τε ἀποκατασταθῆναι ἐπὶ τὴν ἀρχὴν μου ἐκεῖνον δὲ κρεμασθῆναι

- 14 Farawon an voye chache Jozèf. Yo fè l' soti byen vit nan prizon an. Jozèf fè labab, li koupe cheve l', li chanje rad, epi li parèt devan farawon an.
Then Pharaoh sent for Joseph, and they took him quickly out of prison; and when his hair had been cut and his dress changed, he came before Pharaoh.
ἀποστείλας δὲ φαραω ἐκάλεσεν τὸν ἰωσηφ καὶ ἐξήγαγον αὐτὸν ἐκ τοῦ ὀχυρώματος καὶ ἐξόρησαν αὐτὸν καὶ ἤλλαξαν τὴν στολὴν αὐτοῦ καὶ ἦλθεν πρὸς φαραω
- 15 Farawon an di Jozèf konsa: -Mwen fè yon rèv, pesonn pa ka di m' sa l' vle di. Men yo di m' depi yo rakonte ou yon rèv, ou ka esplike l'.
And Pharaoh said to Joseph, I have had a dream, and no one is able to give me the sense of it; now it has come to my ears that you are able to give the sense of a dream when it is put before you.
εἶπεν δὲ φαραω τῷ ἰωσηφ ἐνύπνιον ἐώρακα καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτὸ ἐγὼ δὲ ἀκήκοα περὶ σοῦ λεγόντων ἀκούσαντά σε ἐνύπνια συγκρίναι αὐτά
- 16 Jozèf reponn farawon an: -Se pa mwen menm non! Se Bondye ki pral bay farawon an esplikasyon rèv la.
Then Joseph said, Without God there will be no answer of peace for Pharaoh.
ἀποκριθεὶς δὲ ἰωσηφ τῷ φαραω εἶπεν ἄνευ τοῦ θεοῦ οὐκ ἀποκριθήσεται τὸ σωτήριον φαραω
- 17 ¶ Farawon an di: -Mwen reve mwen te kanpe bò larivyè Nil la.
Then Pharaoh said, In my dream I was by the side of the Nile:
ἐλάλησεν δὲ φαραω τῷ ἰωσηφ λέγων ἐν τῷ ὕπνῳ μου ὄμην ἐστάναι παρὰ τὸ χεῖλος τοῦ ποταμοῦ
- 18 Konsa, sèt bèl vach byen gra te moute soti nan larivyè a, yo t'ap manje zèb bò dlo a.
And out of the Nile came seven cows, fat and good-looking, and their food was the river-grass;
καὶ ὥσπερ ἐκ τοῦ ποταμοῦ ἀνέβαινον ἑπτὰ βόες καλαὶ τῷ εἶδει καὶ ἐκλεκταὶ ταῖς σαρξίν καὶ ἐνέμοντο ἐν τῷ ἄχρῳ
- 19 Apre sa, sèt lòt vach tout mèg, tout lèd, tout chèch te moute soti nan dlo a deyè lòt yo. Mwen poko janm wè vye vach lèd konsa nan tout peyi Lejip la.
Then after them came seven other cows, very thin and poor-looking, worse than any I ever saw in the land of Egypt;
καὶ ἰδοὺ ἑπτὰ βόες ἕτεραι ἀνέβαινον ὀπίσω αὐτῶν ἐκ τοῦ ποταμοῦ πονηραὶ καὶ αἰσχροὶ τῷ εἶδει καὶ λεπταὶ ταῖς σαρξίν οἷας οὐκ εἶδον τοιαύτας ἐν ὅλῃ γῆ αἰγύπτῳ αἰσχροτέρας
- 20 Vye vach mèg yo manje bèl vach gra yo.
And the thin cows made a meal of the seven fat cows who came up first;
καὶ κατέφαγον αἱ ἑπτὰ βόες αἱ αἰσχροὶ καὶ λεπταὶ τὰς ἑπτὰ βόας τὰς πρώτας τὰς καλὰς καὶ ἐκλεκτάς
- 21 Lè yo te fin vale yo, se tankou si yo pa t' janm manje. Yo te rete menm jan yo te ye anvan an. Epi je m' vin klè.
And even with the fat cows inside them they seemed as bad as before. And so I came out of my sleep.
καὶ εἰσῆλθον εἰς τὰς κοιλίας αὐτῶν καὶ οὐ διάδηλοι ἐγένοντο ὅτι εἰσῆλθον εἰς τὰς κοιλίας αὐτῶν καὶ αἱ ὄψεις αὐτῶν αἰσχροὶ καθὰ καὶ τὴν ἀρχὴν ἐξεγερθεὶς δὲ ἐκοιμήθη
- 22 Apre sa, mwen fè yon lòt rèv. Mwen wè sèt grap ble byen plen, byen mi ki t'ap pouse ansanm sou yon sèl pye ble a.
And again in a dream I saw seven heads of grain, full and good, coming up on one stem:
καὶ εἶδον πάλιν ἐν τῷ ὕπνῳ μου καὶ ὥσπερ ἑπτὰ στάχυες ἀνέβαινον ἐν πυθμένι ἐνὶ πλήρει καὶ καλοὶ
- 23 Apre sa, sèt lòt grap parèt deyè yo. Yo te chèch, van nòde te fin boule yo.
And then I saw seven other heads, dry, thin, and wasted by the east wind, coming up after them:
ἄλλοι δὲ ἑπτὰ στάχυες λεπτοὶ καὶ ἀνεμόφθοροι ἀνεφύοντο ἐχόμενοι αὐτῶν
- 24 Grap mèg yo souse sèt bèl grap yo. Mwen rakonte rèv yo bay divinò yo, men yo yonn pa t' kapab esplike yo ban mwen.
And the seven thin heads made a meal of the seven good heads; and I put this dream before the wise men, but not one of them was able to give me the sense of it.
καὶ κατέπιον οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι τοὺς ἑπτὰ στάχους τοὺς καλοὺς καὶ τοὺς πλήρεις εἶπα οὖν τοῖς ἐξηγηταῖς καὶ οὐκ ἦν ὁ ἀπαγγέλλων μοι
- 25 Jozèf di farawon an: -tout de rèv yo vle di menm bagay la: Bondye fè ou konnen sa li pral fè.
Then Joseph said, These two dreams have the same sense: God has made clear to Pharaoh what he is about to do.
καὶ εἶπεν ἰωσηφ τῷ φαραω τὸ ἐνύπνιον φαραω ἐν ἑστίν ὅσα ὁ θεὸς ποιεῖ ἐδειξεν τῷ φαραω
- 26 Sèt vach gra yo, se sèt lanne. Sèt bèl grap yo se sèt lanne tou. Yo vle di menm bagay.
The seven fat cows are seven years, and the seven good heads of grain are seven years: the two have the same sense.
αἱ ἑπτὰ βόες αἱ καλαὶ ἑπτὰ ἔτη ἔστιν καὶ οἱ ἑπτὰ στάχυες οἱ καλοὶ ἑπτὰ ἔτη ἔστιν τὸ ἐνύπνιον φαραω ἐν ἑστίν
- 27 Sèt vach tout mèg, tout lèd ki vin apre lòt yo, se sèt lanne. Sèt grap ble boule yo, se sèt lanne tou. Sa vle di pral gen sèt lanne grangou.
The seven thin and poor-looking cows who came up after them are seven years; and the seven heads of grain, dry and wasted by the east wind, are seven years when there will be no food.
καὶ αἱ ἑπτὰ βόες αἱ λεπταὶ αἱ ἀναβαίνουσαι ὀπίσω αὐτῶν ἑπτὰ ἔτη ἔστιν καὶ οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι ἔσονται ἑπτὰ ἔτη λιμοῦ

- 28 Se jan m' sot di farawon an: Bondye vle fè ou konnen sa li pral fè.
As I said to Pharaoh before, God has made clear to him what he is about to do.
τὸ δὲ ῥῆμα ὃ εἶρηκα φαραω ὅσα ὁ θεὸς ποιεῖ ἔδειξεν τῷ φαραω
- 29 Pandan sèt lanne pral gen bèl rekòt nan tout peyi Lejip la.
Seven years are coming in which there will be great wealth of grain in Egypt;
ἰδοὺ ἑπτὰ ἔτη ἔρχεται εὐθηνία πολλή ἐν πάσῃ γῆ αἰγύπτω
- 30 Apre sa, pral gen sèt lanne grangou. Lè sa a, moun pral bliye tout bèl rekòt yo te fè nan peyi a. Grangou pral fini nèt ak peyi a.
And after that will come seven years when there will not be enough food; and the memory of the good years will go from men's minds; and the land will be made waste by the bad years;
ἦξει δὲ ἑπτὰ ἔτη λιμοῦ μετὰ ταῦτα καὶ ἐπιλήσονται τῆς πλησμονῆς ἐν ὅλῃ γῆ αἰγύπτω καὶ ἀναλώσει ὁ λιμὸς τὴν γῆν
- 31 Grangou ki pral tonbe sou peyi a pral rèd anpil. Moun p'ap wè tras rekòt ki te fèt nan peyi a.
And men will have no memory of the good time because of the need which will come after, for it will be very bitter.
καὶ οὐκ ἐπιγνοσθήσεται ἡ εὐθηνία ἐπὶ τῆς γῆς ἀπὸ τοῦ λιμοῦ τοῦ ἐσομένου μετὰ ταῦτα ἰσχυρὸς γὰρ ἔσται σφόδρα
- 32 Si farawon an fè menm rèv la de fwa, sa vle di Bondye gen tan fin fè plan l' nèt. Se yon bagay Bondye pral fè talè konsa.
And this dream came to Pharaoh twice, because this thing is certain, and God will quickly make it come about.
περὶ δὲ τοῦ δευτερωῦσαι τὸ ἐνύπνιον φαραω δὶς ὅτι ἀληθὲς ἔσται τὸ ῥῆμα τὸ παρὰ τοῦ θεοῦ καὶ ταχυνεῖ ὁ θεὸς τοῦ ποιῆσαι αὐτό
- 33 ¶ Koulye a, se pou farawon an chwazi yon moun ki gen lespri ak bon konprann pou l' mete l' chèf sou tout peyi Lejip la.
And now let Pharaoh make search for a man of wisdom and good sense, and put him in authority over the land of Egypt.
νῦν οὖν σκέψαι ἄνθρωπον φρόνιμον καὶ συνετὸν καὶ κατάστησον αὐτὸν ἐπὶ γῆς αἰγύπτου
- 34 Se pou ou mete chèf toupatou nan peyi Lejip la, pou yo ranmase yon senkyèm nan tout rekòt ki pral fèt pandan sèt bon lanne yo.
Let Pharaoh do this, and let him put overseers over the land of Egypt to put in store a fifth part of the produce of the land in the good years.
καὶ ποιησάτω φαραω καὶ καταστησάτω τοπάρχας ἐπὶ τῆς γῆς καὶ ἀποπεμπωσάτωσαν πάντα τὰ γενήματα τῆς γῆς αἰγύπτου τῶν ἑπτὰ ἐτῶν τῆς εὐθηνίας
- 35 Se pou yo ranmase pwovizyon pandan tout lanne ki pral vini yo. Se pou farawon an ba yo otorite pou yo anpile pwovizyon yo nan depo nan chak vil, lèfni pou yo veye yo.
And let them get together all the food in those good years and make a store of grain under Pharaoh's control for the use of the towns, and let them keep it.
καὶ συναγαγέτωσαν πάντα τὰ βρώματα τῶν ἑπτὰ ἐτῶν τῶν ἐρχομένων τῶν καλῶν τούτων καὶ συναχθήτω ὁ σίτος ὑπὸ χειρα φαραω βρώματα ἐν ταῖς πόλεσιν φυλαχθήτω
- 36 Konsa, pwovizyon sa yo va sèvi yon rezè pou peyi a pandan sèt lanne grangou k'ap vin tonbe apre sa sou peyi Lejip, pou grangou pa fini ak peyi a.
And let that food be kept in store for the land till the seven bad years which are to come in Egypt; so that the land may not come to destruction through need of food.
καὶ ἔσται τὰ βρώματα πεφυλαγμένα τῇ γῆ εἰς τὰ ἑπτὰ ἔτη τοῦ λιμοῦ ἃ ἔσονται ἐν γῆ αἰγύπτω καὶ οὐκ ἐκτριβήσεται ἡ γῆ ἐν τῷ λιμῷ
- 37 Farawon an ak tout moun pa l' yo te tonbe dakò ak sa Jozèf te di a.
And this seemed good to Pharaoh and to all his servants.
ἤρεσεν δὲ τὰ ῥήματα ἐναντίον φαραω καὶ ἐναντίον πάντων τῶν παίδων αὐτοῦ
- 38 Farawon an di moun pa l' yo: -Ki bò nou ka jwenn yon moun ki gen lespri Bondye sou li tankou nonm sa a?
Then Pharaoh said to his servants, Where may we get such a man as this, a man in whom is the spirit of God?
καὶ εἶπεν φαραω πᾶσιν τοῖς παισὶν αὐτοῦ μὴ εὐρήσομεν ἄνθρωπον τοιοῦτον ὃς ἔχει πνεῦμα θεοῦ ἐν αὐτῷ
- 39 Farawon an di Jozèf: -Gade tout bagay Bondye fè ou konnen! Pa gen pesonn ki gen plis lespri, osinon plis bon konprann pase ou.
And Pharaoh said to Joseph, Seeing that God has made all this clear to you, there is no other man of such wisdom and good sense as you:
εἶπεν δὲ φαραω τῷ Ἰωσήφ ἕπειδὴ ἔδειξεν ὁ θεὸς σοὶ πάντα ταῦτα οὐκ ἔστιν ἄνθρωπος φρονιμώτερος καὶ συνετώτερός σου
- 40 M'ap mete ou chèf sou tout peyi mwen an. Se pou tout moun nan peyi a obeyi ou. Se sèlman paske mwen wa kifè mwen menm m'a pi gwo chèf pase ou.
You, then, are to be over my house, and all my people will be ruled by your word: only as king will I be greater than you.
σὺ ἔσῃ ἐπὶ τῷ οἴκῳ μου καὶ ἐπὶ τῷ στόματί σου ὑπακούσεται πᾶς ὁ λαός μου πλὴν τὸν θρόνον ὑπερέξω σου ἐγώ
- 41 Apre sa, farawon an di Jozèf: -Gade, m'ap mete ou chèf pou gouvènènan tout peyi Lejip la.
And Pharaoh said to Joseph, See, I have put you over all the land of Egypt.
εἶπεν δὲ φαραω τῷ Ἰωσήφ ἰδοὺ καθίστημί σε σήμερον ἐπὶ πάσης γῆς αἰγύπτου

- 42 Li wete gwo bag ki te nan dwèt li a, li mete l' nan dwèt Jozèf. Li abiye l' ak yon rechanj fèt ak bèl twal fen. Li pase yon chenn an lò nan kou l'.
Then Pharaoh took off his ring from his hand and put it on Joseph's hand, and he had him clothed with the best linen, and put a chain of gold round his neck;
καὶ περιελόμενος φαραῶ τὸν δακτύλιον ἀπὸ τῆς χειρὸς αὐτοῦ περιέθηκεν αὐτὸν ἐπὶ τὴν χεῖρα ἰωσήφ καὶ ἐνέδυσεν αὐτὸν στολὴν βυσσίνην καὶ περιέθηκεν κλιτὸν χρυσοῦν περὶ τὸν τράχηλον αὐτοῦ
- 43 Li fè l' moute sou yon cha. Se te pi bèl cha nan tout peyi a apre cha wa a. Li bay gad onè ki t'ap mache devan Jozèf yo lòd pou yo di byen fè: Abrèk. Se konsa farawon an te mete Jozèf chèf sou tout peyi Lejip la.
And he made him take his seat in the second of his carriages; and they went before him crying, Make way! So he made him ruler over all the land of Egypt.
καὶ ἀνεβίβασεν αὐτὸν ἐπὶ τὸ ἄρμα τὸ δευτέρον τῶν αὐτοῦ καὶ ἐκήρυξεν ἔμπροσθεν αὐτοῦ κήρυξ καὶ κατέστησεν αὐτὸν ἐφ' ὅλης γῆς αἰγύπτου
- 44 Farawon an di Jozèf: -Se mwen menm farawon an k'ap pale avèk ou. Pesonn pa gen dwa fè anyen ni al ankenn kote nan peyi Lejip san pèmisyon ou.
Then Pharaoh said to Joseph, I am Pharaoh; and without your order no man may do anything in all the land of Egypt.
εἶπεν δὲ φαραῶ τῷ ἰωσήφ ἐγὼ φαραῶ ἄνευ σοῦ οὐκ ἐξαρεῖ οὐθεὶς τὴν χεῖρα αὐτοῦ ἐπὶ πάσῃ γῆ αἰγύπτου
- 45 Farawon an rele Jozèf Safna-Paneak. Li pran Asnat, pitit fi Potifera, yon prèt lavil On, li bay Jozèf li pou madanm. Jozèf al vizite tout peyi Lejip la.
And Pharaoh gave Joseph the name of Zaphnath-paaneah; and he gave him Asenath, the daughter of Poti-phaera, the priest of On, to be his wife. So Joseph went through all the land of Egypt.
καὶ ἐκάλεσεν φαραῶ τὸ ὄνομα ἰωσήφ ψονθοφανηχ καὶ ἔδωκεν αὐτῷ τὴν ἀσενεθ θυγατέρα πετεφρη ἱερέως ἡλίου πόλεως αὐτῷ γυναῖκα
- 46 ¶ Jozèf te gen trantan lè li te konmanse sèvi farawon an, wa peyi Lejip la. Li pati, li vwayaje toupatou nan peyi Lejip la.
Now Joseph was thirty years old when he came before Pharaoh, king of Egypt. And Joseph went out from before the face of Pharaoh and went through all the land of Egypt.
ἰωσήφ δὲ ἦν ἑτῶν τριάκοντα ὅτε ἔστη ἐναντίον φαραῶ βασιλέως αἰγύπτου ἐξῆλθεν δὲ ἰωσήφ ἐκ προσώπου φαραῶ καὶ διήλθεν πᾶσαν γῆν αἰγύπτου
- 47 Pandan sèt bon lanne yo, tè a te bay anpil anpil rekòt.
Now in the seven good years the earth gave fruit in masses.
καὶ ἐποίησεν ἡ γῆ ἐν τοῖς ἑπτὰ ἔτεσιν τῆς εὐθηνίας δράγματα
- 48 Jozèf ranmase pwovizyon pandan sèt lanne bon rekòt yo nan tout peyi a, li mete yo nan depo nan lavil yo. Chak lavil te gen kont depo pou sere tout sa jaden alantou yo te bay.
And Joseph got together all the food of those seven years, and made a store of food in the towns: the produce of the fields round every town was stored up in the town.
καὶ συνήγαγεν πάντα τὰ βρώματα τῶν ἑπτὰ ἑτῶν ἐν οἷς ἦν ἡ εὐθηνία ἐν γῆ αἰγύπτου καὶ ἔθηκεν τὰ βρώματα ἐν ταῖς πόλεσιν βρώματα τῶν πεδίων τῆς πόλεως τῶν κύκλῳ αὐτῆς ἔθηκεν ἐν αὐτῇ
- 49 Li ranmase ble, li ranmase ble tankou ou ta di sab bò lanmè. Sitèlman te gen anpil ble, yo pa t' ka konnen kantite ki te genyen.
So he got together a store of grain like the sand of the sea; so great a store that after a time he gave up measuring it, for it might not be measured.
καὶ συνήγαγεν ἰωσήφ σῖτον ὡσεὶ τὴν ἄμμον τῆς θαλάσσης πολὺν σφόδρα ἕως οὐκ ἠδύναντο ἀριθμῆσαι οὐ γὰρ ἦν ἀριθμὸς
- 50 Anvan lanne grangou yo mete pye, Jozèf te gen tan gen de pitit ak Asnat, pitit fi Potifera, prèt lavil On an.
And before the time of need, Joseph had two sons, to whom Asenath, the daughter of Poti-phaera, priest of On, gave birth.
τῷ δὲ ἰωσήφ ἐγένοντο υἱοὶ δύο πρὸ τοῦ ἐλθεῖν τὰ ἑπτὰ ἔτη τοῦ λιμοῦ οὗς ἔτεκεν αὐτῷ ἀσενεθ θυγάτηρ πετεφρη ἱερέως ἡλίου πόλεως
- 51 Jozèf rele premye a Manase paske li t'ap di nan kè l': Bondye fè m' bliye tout soufrans mwen ansanm ak moun lakay papa m' yo.
And to the first he gave the name Manasseh, for he said, God has taken away from me all memory of my hard life and of my father's house.
ἐκάλεσεν δὲ ἰωσήφ τὸ ὄνομα τοῦ πρωτοτόκου μανασση ὅτι ἐπιλαθέσθαι με ἐποίησεν ὁ θεὸς πάντων τῶν πόνων μου καὶ πάντων τῶν τοῦ πατρὸς μου
- 52 Li rele dezyèm lan Efrayim paske li t'ap di nan kè l': Bondye fè m' fè pitit nan peyi kote m'ap souffri a.
And to the second he gave the name Ephraim, for he said, God has given me fruit in the land of my sorrow.
τὸ δὲ ὄνομα τοῦ δευτέρου ἐκάλεσεν εφραιμ ὅτι ἠῤῥξήσέν με ὁ θεὸς ἐν γῆ ταπεινώσεώς μου
- 53 Sèt bon lanne rekòt yo te fin pase nan peyi Lejip la.
And so the seven good years in Egypt came to an end.
παρήλθον δὲ τὰ ἑπτὰ ἔτη τῆς εὐθηνίας ἃ ἐγένοντο ἐν γῆ αἰγύπτου
- 54 Sèt lanne grangou yo te konmanse jan Jozèf te di a. Grangou t'ap bat nan tout lòt peyi yo tou, men te gen manje toujou nan tout peyi Lejip la.
Then came the first of the seven years of need as Joseph had said: and in every other land they were short of food; but in the land of Egypt there was bread.
καὶ ἤρξαντο τὰ ἑπτὰ ἔτη τοῦ λιμοῦ ἔρχεσθαι καθὰ εἶπεν ἰωσήφ καὶ ἐγένετο λιμὸς ἐν πάσῃ τῇ γῆ ἐν δὲ πάσῃ γῆ αἰγύπτου ἦσαν ἄρτοι

- 55 Men, yon lè grangou konmanse mete pye nan peyi Lejip la tou. Pèp la menm pran rele nan zòrèy farawon an, y'ap mande manje. Farawon an di moun peyi Lejip yo: -Al jwenn Jozèf. Se li menm ki va di nou sa pou nou fè.
 And when all the land of Egypt was in need of food, the people came crying to Pharaoh for bread; and Pharaoh said to the people, Go to Joseph, and whatever he says to you, do it.
 και ἐπεινάσεν πᾶσα ἡ γῆ αἰγύπτου ἐκέκραζεν δὲ ὁ λαὸς πρὸς φαραὼ περὶ ἄρτων εἶπεν δὲ φαραὼ πᾶσι τοῖς αἰγυπτίοις πορεύεσθε πρὸς ἰωσήφ καὶ ὃ ἔαν εἴπῃ ὑμῖν ποιήσατε
- 56 Lè grangou a te toupatou nan peyi Lejip la, Jozèf louvri tout depo yo. Li vann moun peyi Lejip yo ble, paske grangou a te rèd anpil nan peyi Lejip la.
 And everywhere on the earth they were short of food; then Joseph, opening all his store-houses, gave the people of Egypt grain for money; so great was the need of food in the land of Egypt.
 και ὁ λιμὸς ἦν ἐπὶ προσώπου πάσης τῆς γῆς ἀνέφωξεν δὲ ἰωσήφ πάντας τοὺς σιτοβολῶνας καὶ ἐπώλει πᾶσι τοῖς αἰγυπτίοις
- 57 Moun soti toupatou nan tout lòt peyi yo vin achte ble nan men Jozèf nan peyi Lejip, paske grangou a te rèd anpil toupatou sou latè.
 And all lands sent to Egypt, to Joseph, to get grain, for the need was great over all the earth.
 και πᾶσαι αἱ χῶραι ἦλθον εἰς αἰγύπτου ἀγοράζουσιν πρὸς ἰωσήφ ἐπεκράτησεν γὰρ ὁ λιμὸς ἐν πάσῃ τῇ γῇ
- 1 ¶ Lè Jakòb vin konnen te gen ble pou vann nan peyi Lejip, li di pitit li yo: -Poukisa nou chita konsa yonn ap gade lòt, de bra kwaze?
 Now Jacob, hearing that there was grain in Egypt, said to his sons, Why are you looking at one another?
 ἰδὼν δὲ ἰακώβ ὅτι ἔστιν πρᾶσις ἐν αἰγύπτῳ εἶπεν τοῖς υἱοῖς αὐτοῦ ἵνα τί ῥαθυμεῖτε
- 2 Mwen tande y'ap vann ble nan peyi Lejip. Desann non, al achte ble pou nou ka viv pou nou pa mouri grangou.
 And he said, I have had news that there is grain in Egypt: go down there and get grain for us, so that life and not death may be ours.
 ἰδοὺ ἀκήκοα ὅτι ἔστιν σῖτος ἐν αἰγύπτῳ κατὰβητε ἐκεῖ καὶ πρίασθε ἡμῖν μικρὰ βρώματα ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν
- 3 Se konsa, dis nan frè Jozèf yo desann nan peyi Lejip, y' al achte ble.
 So Joseph's ten brothers went down to get grain from Egypt.
 κατέβησαν δὲ οἱ ἀδελφοὶ ἰωσήφ οἱ δέκα πρίασθαι σῖτον ἐξ αἰγύπτου
- 4 Men Jakòb pa t' voye Benjamin, lòt frè Jozèf menm manman avè l' la, avèk yo paske li te pè pou malè pa t' rive l'.
 But Jacob did not send Benjamin, Joseph's brother, with them, for fear, as he said, that some evil might come to him.
 τὸν δὲ βενιαμὴν τὸν ἀδελφὸν ἰωσήφ οὐκ ἀπέστειλεν μετὰ τῶν ἀδελφῶν αὐτοῦ εἶπεν γὰρ μήποτε συμβῆ αὐτῷ μαλακία
- 5 Grangou a te rèd nan peyi Kanaran an tou. Se konsa, pitit Izrayèl yo te vwayaje ansanm ak lòt moun ki tapral achte ble tou.
 And the sons of Israel came with all the others to get grain: for they were very short of food in the land of Canaan.
 ἦλθον δὲ οἱ υἱοὶ ἰσραὴλ ἀγοράζουσιν μετὰ τῶν ἐρχομένων ἦν γὰρ ὁ λιμὸς ἐν γῇ χανααν
- 6 Se Jozèf ki t'ap gouvènen sou tout peyi Lejip la. Se nan men l' moun te konn soti toupatou vin achte manje. Frè Jozèf yo rive, yo bese tèt yo byen ba jouk atè pou di l' bonjou.
 Now Joseph was ruler over all the land, and it was he who gave out the grain to all the people of the land; and Joseph's brothers came before him and went down on their faces to the earth.
 ἰωσήφ δὲ ἦν ἄρχων τῆς γῆς οὗτος ἐπώλει παντὶ τῷ λαῷ τῆς γῆς ἐλθόντες δὲ οἱ ἀδελφοὶ ἰωσήφ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν
- 7 ¶ Lè Jozèf wè frè l' yo, li rekonèt yo. Men li pran pòz pa konnen yo. Li pale rèd ak yo. Li di: -Ki bò nou soti? Yo reponn: -Nou soti peyi Kanaran, nou vin achte manje.
 And when Joseph saw his brothers, it was clear to him who they were, but he made himself strange to them, and talking roughly to them, said, Where do you come from? And they said, From the land of Canaan, to get food.
 ἰδὼν δὲ ἰωσήφ τοὺς ἀδελφοὺς αὐτοῦ ἐπέγνω καὶ ἠλότρυτο ἀπ' αὐτῶν καὶ ἐλάλησεν αὐτοῖς σκληρὰ καὶ εἶπεν αὐτοῖς πόθεν ἦκατε οἱ δὲ εἶπαν ἐκ γῆς χανααν ἀγοράσαι βρώματα
- 8 Jozèf te rekonèt frè l' yo, men yo menm yo pa t' rekonèt li.
 Now though Joseph saw that these were his brothers, they had no idea who he was.
 ἐπέγνω δὲ ἰωσήφ τοὺς ἀδελφοὺς αὐτοῦ αὐτοὶ δὲ οὐκ ἐπέγνωσαν αὐτόν
- 9 Le sa a Jozèf vin chonje rèv li te fè sou frè l' yo. Li di yo: -Nou se yon bann espyon. Nou vin isit la pou n' chache konnen pwen fèb peyi a.
 Then the memory of his dreams about them came back to Joseph, and he said to them, You have come secretly to see how poor the land is.
 και ἐμνήσθη ἰωσήφ τῶν ἐνυπνίων ὧν εἶδεν αὐτός καὶ εἶπεν αὐτοῖς κατάσκοποι ἔστε κατανοῆσαι τὰ ἴχνη τῆς χώρας ἦκατε
- 10 Yo reponn li: -Non, mè. Nou se moun pa ou, se manje nou vin achte isit la.
 And they said to him, Not so, my lord: your servants have come with money to get food.
 οἱ δὲ εἶπαν οὐχὶ κύριε οἱ παῖδές σου ἦλθομεν πρίασθαι βρώματα

- 11 Nou tout nou se pitit yon sèl papa. Nou p'ap ba ou manti, se pa espyon nou ye.
We are all one man's sons, we are true men; we have not come with any secret purpose.
πάντες ἐσμεν υἱοὶ ἐνὸς ἀνθρώπου εἰρηνικοὶ ἐσμεν οὐκ εἰσὶν οἱ παῖδές σου κατάσκοποι
- 12 Jozèf di yo: -Se pa vre. Nou vin isit la pou n' chache konnen pwen fèb peyi a.
And he said to them, No, but you have come to see how poor the land is.
εἶπεν δὲ αὐτοῖς οὐχὶ ἀλλὰ τὰ ἴχνη τῆς γῆς ἤλθατε ἰδεῖν
- 13 Yo di l': -Nou se douz frè, pitit yon sèl papa nan peyi Kanaran. Dènye a rete ak papa nou. Gen yonn nan nou ki disparèt.
Then they said, We your servants are twelve brothers, sons of one man in the land of Canaan; the youngest of us is now with our father, and one is dead.
οἱ δὲ εἶπαν δώδεκά ἐσμεν οἱ παῖδές σου ἀδελφοὶ ἐν γῆ χανααν καὶ ἰδοὺ ὁ νεώτερος μετὰ τοῦ πατρὸς ἡμῶν σήμερον ὁ δὲ ἕτερος οὐχ ὑπάρχει
- 14 Jozèf reponn yo: -Nou wè mwen gen rezon lè m' di se yon bann espyon nou ye.
And Joseph said, It is as I said; you have come with some secret purpose;
εἶπεν δὲ αὐτοῖς ἰωσηφ τοῦτό ἐστιν ὃ εἶρηκα ὑμῖν λέγων ὅτι κατάσκοποι ἐστε
- 15 Men ki bò mwen pral kenbe nou: M'ap fè sèman sou tèt farawon an, nou p'ap soti isit la tout tan nou pa fè ti frè nou an vini isit la.
But in this way will you be put to the test: by the life of Pharaoh, you will not go away from this place till your youngest brother comes here.
ἐν τούτῳ φανεῖσθε νῆ τὴν ὑγίειαν φαραω οὐ μὴ ἐξέλθῃτε ἐντεῦθεν ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος ἔλθῃ ὧδε
- 16 Voye yonn nan nou al chache l'. Lòt yo ap rete nan prizon. Se konsa, m'a wè nou pa t'ap bay manti. Si se pa sa, mwen fè sèman sou tèt farawon an, se espyon nou ye.
Send one of your number to get your brother, and the rest of you will be kept in prison, so that your words may be tested to see if you are true; if not, by the life of Pharaoh, your purpose is certainly secret.
ἀποστείλατε ἐξ ὑμῶν ἓνα καὶ λάβετε τὸν ἀδελφὸν ὑμῶν ὑμεῖς δὲ ἀπάχθητε ἕως τοῦ φανερᾶ γενέσθαι τὰ ῥήματα ὑμῶν εἰ ἀληθεύετε ἢ οὐ εἰ δὲ μὴ νῆ τὴν ὑγίειαν φαραω ἢ μὴν κατάσκοποι ἐστε
- 17 Li fè fèmèn yo tout nan prizon pandan twa jou.
So he put them in prison for three days.
καὶ ἔθετο αὐτοὺς ἐν φυλακῇ ἡμέρας τρεῖς
- 18 Sou twazyèm jou a, Jozèf di yo: -Men sa pou n' fè, si nou vle sove lavi nou: Mwen menm mwen se moun ki respekte Bondye.
And on the third day Joseph said to them, Do this, if you would keep your lives: for I am a god-fearing man:
εἶπεν δὲ αὐτοῖς τῇ ἡμέρᾳ τῇ τρίτῃ τοῦτο ποιήσατε καὶ ζήσεσθε τὸν θεὸν γὰρ ἐγὼ φοβοῦμαι
- 19 Si nou konnen nou p'ap bay manti se pou yonn nan nou rete fèmèn nan prizon kote yo te fèmèn nou an. Lòt yo mèt pote ble a ale pou fanmi nou yo ka manje.
If you are true men, let one of you be kept in prison, while you go and take grain for the needs of your families;
εἰ εἰρηνικοὶ ἐστε ἀδελφὸς ὑμῶν εἷς κατασχεθήτω ἐν τῇ φυλακῇ αὐτοὶ δὲ βαδίσσατε καὶ ἀπαγάγετε τὸν ἀγορασμὸν τῆς σιτοδοσίας ὑμῶν
- 20 Men, ti frè nou an, sa ki pi piti a, se pou nou mennen l' ban mwen, pou nou ka moutre m' nou pa t' ban m' manti. Konsa, yo p'ap touye nou. Yo tonbe dakò sou sa.
And come back to me with your youngest brother, so that your words may be seen to be true, and you will not be put to death. This is what you are to do.
καὶ τὸν ἀδελφὸν ὑμῶν τὸν νεώτερον ἀγάγετε πρὸς με καὶ πιστευθήσονται τὰ ῥήματα ὑμῶν εἰ δὲ μὴ ἀποθανεῖσθε ἐποίησαν δὲ οὕτως
- 21 ¶ Yonn t'ap di lòt: -Nou wè. Nou peye sa nou te fè frè nou an pase. Se vre wi. Nou te fè mal lè nou te fè frè nou an pase tout sa nou te fè l' la. Nou te wè ki jan sa te fè l' lapenn anpil, lè li t'ap mande nou fè l' gras. Men, nou pa t' vle koute l'. Se poutèt sa nou nan tout traka sa a.
And they said to one another, Truly, we did wrong to our brother, for we saw his grief of mind, and we did not give ear to his prayers; that is why this trouble has come on us.
καὶ εἶπεν ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ ναὶ ἐν ἁμαρτία γὰρ ἐσμεν περὶ τοῦ ἀδελφοῦ ἡμῶν ὅτι ὑπερείδομεν τὴν θλίψιν τῆς ψυχῆς αὐτοῦ ὅτε κατεδέετο ἡμῶν καὶ οὐκ εἰσηκούσαμεν αὐτοῦ ἕνεκεν τοῦτου ἐπῆλθεν ἐφ' ἡμᾶς ἡ θλίψις αὕτη
- 22 Woubenn di yo: -Mwen te di nou pa fè tibway la anyen, men nou pa t' vle koute m'. Koulye a se lanmò tibway la n'ap peye.
And Reuben said to them, Did I not say to you, Do the child no wrong? but you gave no attention; so now, punishment has come on us for his blood.
ἀποκριθεὶς δὲ ρουβὴν εἶπεν αὐτοῖς οὐκ ἐλάλησα ὑμῖν λέγων μὴ ἀδικήσητε τὸ παιδίριον καὶ οὐκ εἰσηκούσατέ μου καὶ ἰδοὺ τὸ αἷμα αὐτοῦ ἐκζητεῖται
- 23 Jozèf te konprann tout sa yo t'ap di a. Men yo pa t' konn sa paske te gen yon moun ki t'ap tradwi pou yo lè yo t'ap pale avè l'.
They were not conscious that the sense of their words was clear to Joseph, for he had been talking to them through one who had knowledge of their language.
αὐτοὶ δὲ οὐκ ᾔδεισαν ὅτι ἀκούει ἰωσηφ ὁ γὰρ ἐρμηνευτῆς ἀνὰ μέσον αὐτῶν ἦν

- 24 Jozèf soti kote yo te ye a, li al kriye. Lèfini li tounen, li pale ak yo, li pran Simeyon, li fè yo mete l' nan chenn, la devan yo tout.
And turning away from them, he was overcome with weeping; then he went on talking to them again and took Simeon and put chains on him before their eyes.
ἀποστραφείς δὲ ἀπ' αὐτῶν ἐκλαυσεν ἰωσηφ καὶ πάλιν προσῆλθεν πρὸς αὐτούς καὶ εἶπεν αὐτοῖς καὶ ἔλαβεν τὸν συμεὼν ἀπ' αὐτῶν καὶ ἔδησεν αὐτὸν ἐναντίον αὐτῶν
- 25 Jozèf te bay lòd pou yo te plen sak yo avèk ble, pou yo te mete lajan yo chak nan sak yo ankò, lèfini pou yo ba yo manje pou yo manje sou wout la. Se sa yo te fè vre.
Then Joseph gave orders for their bags to be made full of grain, and for every man's money to be put back into his bag, and for food to be given them for the journey: which was done.
ἐντεταίλατο δὲ ἰωσηφ ἐμπλήσσει τὰ ἀγγεῖα αὐτῶν σίτου καὶ ἀποδοῦναι τὸ ἀργύριον ἐκάστου εἰς τὸν σάκκον αὐτοῦ καὶ δοῦναι αὐτοῖς ἐπισιτισμὸν εἰς τὴν ὁδὸν καὶ ἐγενήθη αὐτοῖς οὕτως
- 26 Frè yo menm chaje bourik yo ak ble yo te achte a, yo pati.
Then they put the bags of grain on their asses and went away.
καὶ ἐπιθέεντες τὸν σῖτον ἐπὶ τοὺς ὄνους αὐτῶν ἀπήλθον ἐκεῖθεν
- 27 Lè yo rive kote yo t'ap pase nwit la a, yonn ladan yo louvri sak li pou l' te ka bay bourik li manje. Li jwenn lajan li te bay la nan sak la.
Now at their night's resting-place one of them, opening his bag to give his ass some food, saw his money in the mouth of the bag.
λύσας δὲ εἷς τὸν μάρσιππον αὐτοῦ δοῦναι χορτάσματα τοῖς ὄνοις αὐτοῦ οὗ κατέλυσαν εἶδεν τὸν δεσμὸν τοῦ ἀργυρίου αὐτοῦ καὶ ἦν ἐπάνω τοῦ στόματος τοῦ μαρσίππου
- 28 Li di frè l' yo. -Yo renmèt mwen lajan m' lan wi. Men li nan sak mwen an. Kè yo kase. Yo t'ap tranble kou fèy bwa tèlman yo te pè. Yonn t'ap di lòt: -Kisa Bondye fè nou konsa?
And he said to his brothers, My money has been given back: it is in my bag; then their hearts became full of fear, and turning to one another they said, What is this which God has done to us?
καὶ εἶπεν τοῖς ἀδελφοῖς αὐτοῦ ἀπεδόθη μοι τὸ ἀργύριον καὶ ἰδοὺ τοῦτο ἐν τῷ μαρσίππῳ μου καὶ ἐξέστη ἡ καρδία αὐτῶν καὶ ἐταράχθησαν πρὸς ἀλλήλους λέγοντες τί τοῦτο ἐποίησεν ὁ θεὸς ἡμῖν
- 29 ¶ Lè yo rive kay Jakòb, papa yo, nan peyi Kanaran, yo rakonte l' tout sa ki te pase. Yo di l':
So when they came to Jacob their father, in the land of Canaan, they gave him an account of all their experiences, saying,
ἦλθον δὲ πρὸς ἰακωβ τὸν πατέρα αὐτῶν εἰς γῆν χανααν καὶ ἀπήγγειλαν αὐτῷ πάντα τὰ συμβάντα αὐτοῖς λέγοντες
- 30 -Nèg k'ap gouvènè peyi a pale rèd ak nou. Li pran nou pou espyon.
The man who is the ruler of the country was rough with us and put us in prison, saying that we had come with a secret evil purpose.
λελάληκεν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς πρὸς ἡμᾶς σκληρὰ καὶ ἔθετο ἡμᾶς ἐν φυλακῇ ὡς κατασκοπεύοντας τὴν γῆν
- 31 Nou di l' nou p'ap ba l' manti, se pa espyon nou ye.
And we said to him, We are true men, we have no evil designs;
εἶπαμεν δὲ αὐτῷ εἰρηνικοὶ ἐσμεν οὐκ ἐσμεν κατάσκοποι
- 32 Se douz frè nou ye, pitit yon sèl papa. Yonn nan nou disparèt, dènye a rete ak papa nou nan peyi Kanaran.
We are twelve brothers, sons of our father; one is dead, and the youngest is now with our father in the land of Canaan.
δώδεκα ἀδελφοὶ ἐσμεν υἱοὶ τοῦ πατρὸς ἡμῶν ὁ εἷς οὐχ ὑπάρχει ὁ δὲ μικρότερος μετὰ τοῦ πατρὸς ἡμῶν σήμερον ἐν γῆ χανααν
- 33 Men chèf peyi a di nou: Men ki jan m'ap konnen si nou p'ap ban m' manti: Kite yonn nan frè nou yo isit la avèk mwen. Pran sa nou bezwen pou fanmi nou. Nou mèt ale. Mennen lòt ti frè nou an ban mwen.
And the ruler of the land said, In this way I may be certain that you are true men; let one of you be kept here with me, while you go and take grain for the needs of your families;
εἶπεν δὲ ἡμῖν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς ἐν τούτῳ γινώσκεισθε ὅτι εἰρηνικοὶ ἐστε ἀδελφὸν ἕνα ἄφετε ὧδε μετ' ἐμοῦ τὸν δὲ ἀγορασμὸν τῆς σιτοδοσίας τοῦ οἴκου ὑμῶν λαβόντες ἀπέλθατε
- 34 Lè sa a, m'a konnen se pa espyon nou ye, nou pa t'ap ban m' manti. m'a renmèt nou frè nou an. m'a kite nou trafike nan peyi a.
And come back to me with your youngest brother: then I will be certain that you are true men, and I will give your brother back to you and let you do trade in the land.
καὶ ἀγάγετε πρὸς με τὸν ἀδελφὸν ὑμῶν τὸν νεώτερον καὶ γινώσκεισθε ὅτι οὐ κατάσκοποι ἐστε ἀλλ' ὅτι εἰρηνικοὶ ἐστε καὶ τὸν ἀδελφὸν ὑμῶν ἀποδώσω ὑμῖν καὶ τῇ γῆ ἔμπορεύεσθε
- 35 Lè yo vide sak yo, chak moun jwenn ti sakit lajan li te bay la nan bouch sak li ankò. Lè yo wè sa, yon sèl lapè pran yo ansanm ak papa yo.
And when they took the grain out of their bags, it was seen that every man's parcel of money was in his bag; and when they and their father saw the money, they were full of fear.
ἐγένετο δὲ ἐν τῷ κατακενοῦν αὐτούς τοὺς σάκκους αὐτῶν καὶ ἦν ἐκάστου ὁ δεσμὸς τοῦ ἀργυρίου ἐν τῷ σάκκῳ αὐτῶν καὶ εἶδον τοὺς δεσμοὺς τοῦ ἀργυρίου αὐτῶν αὐτοὶ καὶ ὁ πατήρ αὐτῶν καὶ ἐφοβήθησαν
- 36 Lè sa a Jakòb, papa yo, di: -N'ap wete tout pitit mwen yo nan men m'. Jozèf disparèt, Simeyon pa la ankò. Koulye a, nou vle pran m' Benjamin. Se mwen menm k'ap pote tout chaj la.
And Jacob their father said to them, You have taken my children from me: Joseph is gone and Simeon is gone, and now you would take Benjamin away; all these things have come on me.
εἶπεν δὲ αὐτοῖς ἰακωβ ὁ πατήρ αὐτῶν ἐμὲ ἠτεκνώσατε ἰωσηφ οὐκ ἔστιν συμεὼν οὐκ ἔστιν καὶ τὸν βενιαμὴν λήμψεσθε ἐπ' ἐμὲ ἐγένετο πάντα ταῦτα

- 37 Woubenn di papa l' konsa: -Papa, ou mèt touye de pitit gason m' yo, si m' pa mennen Benjamen tounen ba ou. Ou mèt renmèt mwen li nan men, m'ap mennen l' tounen ba ou.
And Reuben said, Put my two sons to death if I do not come back to you with him; let him be in my care and I will give him safely back to you.
 εἶπεν δὲ ρουβην τῷ πατρὶ αὐτοῦ λέγων τοὺς δύο υἱοὺς μου ἀπόκτεινον ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σέ δὸς αὐτὸν εἰς τὴν χεῖρά μου κἀγὼ ἀνάξω αὐτὸν πρὸς σέ
- 38 Men Jakòb te di: -Pitit gason m' lan p'ap fè yon pa. Frè li a fin mouri. Se li menm sèl ki rete nan pitit manman l' yo. Si pou yon malè ta rive l' nan vwayaj nou pral fè a, m'a mouri. Mwen fin granmoun, lapenn sa a va twòp pou mwen, la fin pote m' ale.
And he said, I will not let my son go down with you; for his brother is dead and he is all I have: if evil overtakes him on the journey, then through you will my grey head go down to the underworld in sorrow.
 ὁ δὲ εἶπεν οὐ καταβήσεται ὁ υἱός μου μεθ' ὑμῶν ὅτι ὁ ἀδελφὸς αὐτοῦ ἀπέθανεν καὶ αὐτὸς μόνος καταλέλειπται καὶ συμβήσεται αὐτὸν μαλακισθῆναι ἐν τῇ ὁδῷ ἢ ἂν πορευθῆσθε καὶ κατὰξέτε μου τὸ γῆρας μετὰ λύπης εἰς ἕδου
- 1 ¶ Grangou t'ap bat pi rèd nan peyi Kanaran an.
 \43:2\And when the grain which they had got in Egypt was all used up, their father said to them, Go again and get us a little food.
 ὁ δὲ λιμὸς ἐνίσχυσεν ἐπὶ τῆς γῆς
- 2 Lè fanmi Jakòb yo te fin manje ble yo te pote soti nan peyi Lejip la, Jakòb di pitit li yo: -Tounen al chache manje pou nou ankò non.
 \43:3\And Judah said to him, The man said to us with an oath, You are not to come before me again without your brother.
 ἐγένετο δὲ ἠνίκα συνετέλεσαν καταφαγεῖν τὸν σίτον ὃν ἤνεγκαν ἐξ αἰγύπτου καὶ εἶπεν αὐτοῖς ὁ πατήρ αὐτῶν πάλιν πορευθέντες πρίασθε ἡμῖν μικρὰ βρώματα
- 3 Jida reponn li: -Nonm lan te byen avèti nou pou nou pa parèt devan l' si nou pa vin ak ti frè nou an.
 \43:4\If you will let our brother go with us, we will go down and get food:
 εἶπεν δὲ αὐτῷ ἰουδας λέγων διαμαρτυρία διαμεμαρτύρηται ἡμῖν ὁ ἄνθρωπος λέγων οὐκ ὄψεσθε τὸ πρόσωπόν μου ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος μεθ' ὑμῶν ἦ
- 4 Si ou vle kite ti frè nou an vin ak nou, nou v al achte manje pou ou.
 \43:5\But if you will not send him, we will not go down: for the man said to us, You are not to come before me if your brother is not with you.
 εἰ μὲν οὖν ἀποστέλλεις τὸν ἀδελφὸν ὑμῶν μεθ' ὑμῶν καταβησόμεθα καὶ ἀγοράσωμέν σοι βρώματα
- 5 Si ou pa vle kite l' ale, n'ap rete, paske msye a te tout di nou: piga nou parèt devan l' ankò si nou pa vin ak ti frè nou an.
 \43:6\And Israel said, Why were you so cruel to me as to say to him that you had a brother?
 εἰ δὲ μὴ ἀποστέλλεις τὸν ἀδελφὸν ὑμῶν μεθ' ὑμῶν οὐ πορευσόμεθα ὁ γὰρ ἄνθρωπος εἶπεν ἡμῖν λέγων οὐκ ὄψεσθέ μου τὸ πρόσωπον ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος μεθ' ὑμῶν ἦ
- 6 Izrayèl di: -Sa nou te bezwen di l' nou te gen yon ti frè fè? Poukisa nou fè m' sa?
 \43:7\And they said, The man put a number of questions to us about ourselves and our family, saying, Is your father still living? have you another brother? And we had to give him answers; how were we to have any idea that he would say, Come back with your brother?
 εἶπεν δὲ ἰσραηλ τί ἐκακοποιήσατέ με ἀναγγεῖλαντες τῷ ἀνθρώπῳ εἰ ἔστιν ὑμῖν ἀδελφός
- 7 Yo reponn li: -Msye a t'ap poze nou keksyon sou nou ak sou fanmi nou. Li mande nou si papa nou la toujou, si nou gen lòt frè, se pou n' te reponn li. Kouman pou n' ta fè konnen li tapral mande nou pou nou mennen ti frè nou an ba li?
 \43:8\Then Judah said to Israel, his father, Send the boy with me, and let us be up and going, so that we and you and our little ones may not come to destruction.
 οἱ δὲ εἶπαν ἐρωτῶν ἐπρωτότησεν ἡμᾶς ὁ ἄνθρωπος καὶ τὴν γενεὰν ὑμῶν λέγων εἰ ἔτι ὁ πατήρ ὑμῶν ζῆ εἰ ἔστιν ὑμῖν ἀδελφός καὶ ἀπηγγεῖλαμεν αὐτῷ κατὰ τὴν ἐπερώτησιν ταύτην μὴ ἦδεμεν εἰ ἐρεῖ ἡμῖν ἰν ἀγάγετε τὸν ἀδελφὸν ὑμῶν
- 8 Jida di Izrayèl, papa l', konsa: -Kite tibway la ale ak nou. Konsa n'a leve, n'a pati. Konsa ni ou menm, ni nou menm, ni timoun nou yo p'ap mouri grangou.
 \43:9\Put him into my care and make me responsible for him: if I do not give him safely back to you, let mine be the sin for ever.
 εἶπεν δὲ ἰουδας πρὸς ἰσραηλ τὸν πατέρα αὐτοῦ ἀπόστειλον τὸ παιδάριον μετ' ἐμοῦ καὶ ἀναστάντες πορευσόμεθα ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν καὶ ἡμεῖς καὶ σὺ καὶ ἡ ἀποσκευὴ ὑμῶν
- 9 Se nan men m' li ye, se mwen menm ki pou rann ou kont pou li. Si m' pa mennen l' tounen ba ou, si m' pa tounen avè l' la devan ou, se mwen menm k'ap pote fòt la devan ou jouk mwen mouri.
 \43:10\Truly, if we had not let the time go by, we might have come back again by now.
 ἐγὼ δὲ ἐκδέχομαι αὐτὸν ἐκ χειρὸς μου ζήτησον αὐτὸν ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σέ καὶ στήσω αὐτὸν ἐναντίον σου ἡμαρτηκῶς ἔσομαι πρὸς σέ πάσας τὰς ἡμέρας
- 10 Si nou pa t' pran tout reta sa a, koulye a nou ta gen tan ale nou tounen de fwa deja.
 \43:11\Then their father Israel said to them, If it has to be so, then do this: take of the best fruits of the land in your vessels to give the man, perfumes and honey and spices and nuts:
 εἰ μὴ γὰρ ἐβραδύναμεν ἤδη ἂν ὑπεστρέψαμεν δῖς

- 11 ¶ Lè sa a, Izrayèl, papa yo, di: -Bon. Si se konsa sa ye, men sa pou n' fè: n'ap pran pi bon danre ki gen nan peyi a, n'ap mete nan sak nou, n'ap pote fè nonm lan kado: gonm santi bon, siwo myèl, lansan, lami, pistach ak nwa.
 \43:12\And take twice as much money with you; that is to say, take back the money which was put in your bags, for it may have been an error;
 εἶπεν δὲ αὐτοῖς ἰσραὴλ ὁ πατήρ αὐτῶν εἰ οὕτως ἐστὶν τοῦτο ποιήσατε λάβετε ἀπὸ τῶν καρπῶν τῆς γῆς ἐν τοῖς ἀγγεῖοις ὑμῶν καὶ καταγάγετε τῷ ἀνθρώπῳ δῶρα τῆς ῥητίνης καὶ τοῦ μέλιτος θυμίαμα καὶ στακτὴν καὶ τερέμινθον καὶ κάρυα
- 12 Lèfini, n'a pran de fwa valè lajan nou bezwen, paske fòk nou renmèt lajan yo te mete nan bouch sak ble yo tou. Ou pa janm konnen, yo ka pa t' wè sa.
 \43:13\And take your brother and go back to the man:
 καὶ τὸ ἀργύριον δισδὸν λάβετε ἐν ταῖς χερσὶν ὑμῶν τὸ ἀργύριον τὸ ἀποστραφὲν ἐν τοῖς μαρσίπποις ὑμῶν ἀποστρέψατε μεθ' ὑμῶν μήποτε ἀγνόημά ἐστιν
- 13 Pran frè nou an, tounen kote mesye a.
 \43:14\And may God, the Ruler of all, give you mercy before the man, so that he may give you back your other brother and Benjamin. If my children are to be taken from me; there is no help for it.
 καὶ τὸν ἀδελφὸν ὑμῶν λάβετε καὶ ἀναστάντες κατάβητε πρὸς τὸν ἄνθρωπον
- 14 M'ap mande Bondye ki gen tout pouvwa a pou l' fè nonm lan aji byen ak nou, pou l' ka renmèt nou ni lòt frè nou an, ni Benjamen. Pou mwen menm, si se pou m' pèdi pitit mwen yo, mwen mèt pèdi yo.
 \43:15\So they took what their father said for the man, and twice as much money in their hands, and Benjamin, and went on their journey to Egypt, and came before Joseph.
 ὁ δὲ θεὸς μου δῶν ὑμῖν χάριν ἐναντίον τοῦ ἀνθρώπου καὶ ἀποστεῖλαι τὸν ἀδελφὸν ὑμῶν τὸν ἕνα καὶ τὸν βενιαμὶν ἐγὼ μὲν γὰρ καθὰ ἠτέκνωμαι ἠτέκνωμαι
- 15 ¶ Se konsa mesye yo pran kado yo, de fwa valè lajan yo te bezwen ansanm ak Benjamen, yo leve, yo desann peyi Lejip kote yo parèt devan Jozèf.
 \43:16\And when Joseph saw Benjamin, he said to his chief servant, Take these men into my house, and make ready a meal, for they will take food with me in the middle of the day.
 λαβόντες δὲ οἱ ἄνδρες τὰ δῶρα ταῦτα καὶ τὸ ἀργύριον διπλοῦν ἔλαβον ἐν ταῖς χερσὶν αὐτῶν καὶ τὸν βενιαμὶν καὶ ἀναστάντες κατέβησαν εἰς αἴγυπτον καὶ ἔστησαν ἐναντίον ἰωσηφ
- 16 Lè Jozèf wè Benjamen ak yo, li rele chèf domestik li a, li di l': -Mennen mesye sa yo lakay mwen. Touye yon bèt, kwit li, paske mesye sa yo ap manje avè m' midi a.
 \43:17\And the servant did as Joseph said, and took the men into Joseph's house.
 εἶδεν δὲ ἰωσηφ αὐτοὺς καὶ τὸν βενιαμὶν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον καὶ εἶπεν τῷ ἐπὶ τῆς οἰκίας αὐτοῦ εἰσάγαγε τοὺς ἀνθρώπους εἰς τὴν οἰκίαν καὶ σφάζον θύματα καὶ ἐτοίμασον μετ' ἐμοῦ γὰρ φάγονται οἱ ἄνθρωποι ἄρτους τὴν μεσημβρίαν
- 17 Chèf domestik la fè sa Jozèf te di l' fè a, li mennen mesye yo lakay li.
 \43:18\Now the men were full of fear because they had been taken into Joseph's house and they said, It is because of the money which was put back in our bags the first time; he is looking for something against us, so that he may come down on us and take us and our asses for his use.
 ἐποίησεν δὲ ὁ ἄνθρωπος καθὰ εἶπεν ἰωσηφ καὶ εἰσήγαγεν τοὺς ἀνθρώπους εἰς τὸν οἶκον ἰωσηφ
- 18 Men, lè mesye yo wè yo t'ap mennen yo lakay Jozèf, yo te pè anpil. Yo t'ap di: -Se poutèt lajan nou te jwenn nan sak nou yo dènye fwa a kifè y'ap mennen nou bò isit la. Yo pral kenbe nou, yo pral bat nou, y'ap fè nou tounen esklav. Lèfini y'ap pran bourik nou yo.
 \43:19\So they went up to Joseph's chief servant at the door of the house,
 ἰδόντες δὲ οἱ ἄνθρωποι ὅτι εἰσήχθησαν εἰς τὸν οἶκον ἰωσηφ εἶπαν διὰ τὸ ἀργύριον τὸ ἀποστραφὲν ἐν τοῖς μαρσίπποις ἡμῶν τὴν ἀρχὴν ἡμεῖς εἰσαγόμεθα τοῦ σκυοφαντήσαι ἡμᾶς καὶ ἐπιθέσθαι ἡμῖν τὸ ὄλαβεῖν ἡμᾶς εἰς παῖδας καὶ τοὺς ὄνους ἡμῶν
- 19 Se konsa, antan yo rive nan papòt kay la, yo pwoche bò chèf domestik la,
 \43:20\And said, O my lord, we only came down the first time to get food;
 προσελθόντες δὲ πρὸς τὸν ἄνθρωπον τὸν ἐπὶ τοῦ οἴκου ἰωσηφ ἐλάλησαν αὐτῷ ἐν τῷ πυλῶνι τοῦ οἴκου
- 20 yo di l': -Eskize nou wi, mèt. Nou te vin isit la yo fwa deja pou n' te achte manje.
 \43:21\And when we came to our night's resting-place, on opening our bags we saw that every man's money was in the mouth of his bag, all our money in full weight: and we have it with us to give it back;
 λέγοντες δεόμεθα κύριε κατέβημεν τὴν ἀρχὴν πρίασθαι βρώματα
- 21 Lè n'ap tounen lakay nou, nou rive yon kote nou t'ap poze pou pase nwit, nou louvri sak nou yo, nou jwenn tout lajan an nan bouch sak yo, byen konte. Nou pote l' tounen wi.
 \43:22\As well as more money, with which to get food: we have no idea who put our money in our bags.
 ἐγένετο δὲ ἡνῖκα ἤλθομεν εἰς τὸ καταλῦσαι καὶ ἠνοιξάμεν τοὺς μαρσίππους ἡμῶν καὶ τότε τὸ ἀργύριον ἐκάστου ἐν τῷ μαρσίππῳ αὐτοῦ τὸ ἀργύριον ἡμῶν ἐν σταθμῷ ἀπεστρέψαμεν νῦν ἐν ταῖς χερσὶν ἡμῶν
- 22 Nou pote lòt lajan tout pou n' ka achte manje. Nou pa konnen ki moun ki te mete lajan an nan sak nou yo ankò.
 \43:23\Then the servant said, Peace be with you: have no fear: your God, even the God of your father, has put wealth in your bags for you: I had your money. Then he let Simeon come out to them.
 καὶ ἀργύριον ἕτερον ἠνέγκαμεν μεθ' ἑαυτῶν ἀγοράσαι βρώματα οὐκ οἶδαμεν τίς ἐνέβαλεν τὸ ἀργύριον εἰς τοὺς μαρσίππους ἡμῶν

- 23 Domestik anchèf la di yo: -Pa okipe bagay konsa. Nou pa bezwen pè. Se Bondye nou an, Bondye papa nou an, ki mete richès sa a pou nou nan sak yo. Mwen te resevwa premye lajan an. Lèfini, li mennen Simeyon vin jwenn yo.
 \43:24\And the servant took them into Joseph's house, and gave them water for washing their feet; and he gave their asses food.
 εἶπεν δὲ αὐτοῖς Ἰλαεὺς ὑμῖν μὴ φοβείσθε ὁ θεὸς ὑμῶν καὶ ὁ θεὸς τῶν πατέρων ὑμῶν ἔδωκεν ὑμῖν θησαυροὺς ἐν τοῖς μαρσίπποις ὑμῶν τὸ δὲ ἀργύριον ὑμῶν εὐδοκιοῦν ἀπέχω καὶ ἐξήγαγεν πρὸς αὐτοὺς τὸν συμεὼν
- 24 Chèf domestik la mennen mesye yo lakay Jozèf. Li ba yo dlo pou yo lave pye yo, li bay bourik yo manje.
 \43:25\And they got ready the things for Joseph before he came in the middle of the day: for word was given to them that they were to have a meal there.
 καὶ ἤνεγκεν ὕδωρ νίψαι τοὺς πόδας αὐτῶν καὶ ἔδωκεν χορτάσματα τοῖς ὄνοις αὐτῶν
- 25 Mesye yo menm pare kado yo pou lè Jozèf va vin jwenn yo midi, paske yo te vin konnen yo tapral manje avè l'.
 \43:26\And when Joseph came in, they gave him the things which they had for him, and went down to the earth before him.
 ἠτοίμασαν δὲ τὰ δῶρα ἕως τοῦ ἐλθεῖν Ἰωσήφ μεσημβρίας ἤκουσαν γὰρ ὅτι ἐκεῖ μέλλει ἀριστᾶν
- 26 ¶ Lè Jozèf antre lakay li, yo pote kado yo ba li, yo bese tèt yo jouk atè devan li.
 \43:27\And he said, How are you? is your father well, the old man of whom you were talking to me? is he still living?
 εἰσηλθὼν δὲ Ἰωσήφ εἰς τὴν οἰκίαν καὶ προσήνεγκαν αὐτῷ τὰ δῶρα ἃ εἶχον ἐν ταῖς χερσίν αὐτῶν εἰς τὸν οἶκον καὶ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν
- 27 Jozèf mande yo kouman yo ye. Apre sa, li di yo: -Granmoun nou te pale m' lan, papa nou an, ban m' nouvèl li non? Li la toujou? Li byen?
 \43:28\And they said, Your servant, our father, is well, he is still living. And they went down on their faces before him.
 ἠρώτησεν δὲ αὐτοὺς πῶς ἔχετε καὶ εἶπεν αὐτοῖς εἰ ὑγιαίνει ὁ πατὴρ ὑμῶν ὁ πρεσβύτερος ὃν εἶπατε ἔτι ζῆ
- 28 Yo reponn li: -Granmoun lan la wi, l'ap debat. Li byen mèsi. Yo tonbe ajenou, yo bese tèt yo jouk atè devan li.
 \43:29\Then, lifting up his eyes, he saw Benjamin, his brother, his mother's son, and he said, Is this your youngest brother of whom you gave me word? And he said, God be good to you, my son.
 οἱ δὲ εἶπαν ὑγιαίνει ὁ παῖς σου ὁ πατὴρ ἡμῶν ἔτι ζῆ καὶ εἶπεν εὐλογητὸς ὁ ἄνθρωπος ἐκεῖνος τῷ θεῷ καὶ κύψαντες προσεκύνησαν αὐτῷ
- 29 Lè Jozèf fè sa li wè Benjamen, frè menm manman menm papa avè l' la, li di: -Eske se ti frè nou an sa, ti frè nou t'ap pale m' lan? Bondye beni ou, pitit mwen.
 \43:30\Then Joseph's heart went out to his brother, and he went quickly into his room, for he was overcome with weeping.
 ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς Ἰωσήφ εἶδεν βενιαμὴν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον καὶ εἶπεν οὗτος ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος ὃν εἶπατε πρὸς με ἀγαγεῖν καὶ εἶπεν ὁ θεὸς ἐλεῆσαι σε τέκνον
- 30 Lè sa a, Jozèf kouri sotì byen vit, paske kè l' t'ap fè l' mal pou frè l' yo. Dlo vin nan je l', li antre nan chanm li, li kriye kont li.
 \43:31\Then, after washing his face, he came out, and controlling his feelings said, Put food before us.
 ἐταράχθη δὲ Ἰωσήφ συνεστρέφετο γὰρ τὰ ἔντερα αὐτοῦ ἐπὶ τῷ ἀδελφῷ αὐτοῦ καὶ ἐζήτηει κλαῦσαι εἰσελθὼν δὲ εἰς τὸ ταμιεῖον ἔκλαυσεν ἐκεῖ
- 31 Apre sa, li lave figi l', li sotì, li kenbe pou li pa kriye ankò, epi li bay lòd sèvi manje a.
 \43:32\And they put a meal ready for him by himself, and for them by themselves, and for the Egyptians who were with him by themselves; because the Egyptians may not take food with the Hebrews, for that would make them unclean.
 καὶ νιψάμενος τὸ πρόσωπον ἐξελθὼν ἐνεκρατεύσατο καὶ εἶπεν παράβετε ἄρτους
- 32 Yo te sèvi yon tab apa pou Jozèf, yon tab apa pou frè l' yo ak yon lòt tab apa pou moun peyi Lejip ki t'ap manje ansanm ak yo tou, paske pou moun peyi Lejip yo, se ta yon wont pou yo chita manje sou menm tab ak ebre yo.
 \43:33\And they were all given their seats before him in order of birth, from the oldest to the youngest: so that they were looking at one another in wonder.
 καὶ παρέθηκαν αὐτῷ μόνω καὶ αὐτοῖς καθ' ἑαυτοὺς καὶ τοῖς αἰγυπτίοις τοῖς συνδειπνοῦσιν μετ' αὐτοῦ καθ' ἑαυτοὺς οὐ γὰρ ἐδύναντο οἱ αἰγύπτιοι συνεσθῆεν μετὰ τῶν εβραίων ἄρτους βδέλυγμα γὰρ ἐστὶν τοῖς αἰγυπτίοις
- 33 Frè Jozèf yo te chita anfas li. Yo te mete yo chita dapre laj yo, depi pi gran an jouk pi piti. Lè yo wè sa, yo te sezi, yonn gade lòt.
 \43:34\And Joseph sent food to them from his table, but he sent five times as much to Benjamin as to any of the others. And they took wine freely with him.
 ἐκάθισαν δὲ ἐναντίον αὐτοῦ ὁ πρωτότοκος κατὰ τὰ πρεσβεῖα αὐτοῦ καὶ ὁ νεώτερος κατὰ τὴν νεότητα αὐτοῦ ἐξίσταντο δὲ οἱ ἄνθρωποι ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ
- 1 ¶ Apre sa, Jozèf bay chèf domestik la lòd sa a: -Plen sak mesye yo manje mezi yo ka pote. Mete lajan chak moun nan bouch sak yo.
 Then he gave orders to the servant who was over his house, saying, Put as much food into the men's bags as will go into them, and put every man's money in the mouth of his bag;
 καὶ ἐνετείλατο Ἰωσήφ τῷ ὄντι ἐπὶ τῆς οἰκίας αὐτοῦ λέγων πλήσατε τοὺς μαρσίππους τῶν ἀνθρώπων βρωμάτων ὅσα ἐὰν δύνωνται ἔραι καὶ ἐμβάλατε ἐκάστου τὸ ἀργύριον ἐπὶ τοῦ στόματος τοῦ μαρσίππου

- 2 W'a pran gwo gode m' lan, gode an ajan an, w'a mete l' nan bouch sak pi piti a ansanm ak tout lajan l' lan. Chèf domestik la fè sa Jozèf te di l' fè a.
And put my cup, my silver cup, in the youngest one's bag, with his money. So he did as Joseph said.
 και τὸ κόνδυ μου τὸ ἀργυροῦν ἐμβάλατε εἰς τὸν μάρσιππον τοῦ νεωτέρου καὶ τὴν τιμὴν τοῦ σίτου αὐτοῦ ἐγενήθη δὲ κατὰ τὸ ῥῆμα ἰωσηφ καθὼς εἶπεν
- 3 Nan denmen maten, byen bonè, yo voye mesye yo al fè wout yo ak tout bourik yo.
And at dawn the men, with their asses, were sent away.
 τὸ πρωὶ διέφραυσεν καὶ οἱ ἄνθρωποι ἀπεστάλησαν αὐτοὶ καὶ οἱ ὄνοι αὐτῶν
- 4 Yo te fin kite lavil la dèyè, men yo pa t' pi lwen pase sa, lè Jozèf di domestik li a: -Leve, kouri dèyè mesye yo. Lè w'a trape yo, w'a di yo: Poukisa nou aji mal konsa ak moun ki fè nou byen?
And when they had gone only a little way out of the town, Joseph said to the servant who was over his house, Go after them; and when you overtake them, say to them, Why have you done evil in reward for good?
 ἐξεληθόντων δὲ αὐτῶν τὴν πόλιν οὐκ ἀπέσχον μακρὰν καὶ ἰωσηφ εἶπεν τῷ ἐπὶ τῆς οἰκίας αὐτοῦ ἀναστάς ἐπιδίωξον ὀπίσω τῶν ἀνθρώπων καὶ καταλήμψη αὐτοὺς καὶ ἐρεῖς αὐτοῖς τί ὅτι ἀνταπεδώκατε πονηρὰ ἀντὶ καλῶν
- 5 Poukisa nou pran gwo gode mèt mwen an? Se ladan l' li bwè, se ak li li sèvi pou l' konnen sa ki pral pase. Sa nou fè a pa bon menm.
Is not this the cup from which my lord takes wine and by which he gets knowledge of the future? Truly, you have done evil.
 ἵνα τί ἐκλέψατέ μου τὸ κόνδυ τὸ ἀργυροῦν οὐ τοῦτό ἐστιν ἐν ᾧ πίνει ὁ κύριός μου αὐτὸς δὲ οἰωνισμῷ οἰωνίζεται ἐν αὐτῷ πονηρὰ συντετέλεσθε ἃ πεποιήκατε
- 6 Lè domestik la trape yo, li repete tout sa mèt li a te di l'.
So he overtook them and said these words to them.
 εὐρών δὲ αὐτοὺς εἶπεν αὐτοῖς κατὰ τὰ ῥήματα ταῦτα
- 7 Men yo reponn: -Men msye, nou pa konprann sa w'ap di la a. pou n' ta fè bagay konsa? Mande Bondye padon!
And they said to him, Why does my lord say such words as these? far be it from your servants to do such a thing:
 οἱ δὲ εἶπον αὐτῷ ἵνα τί λαλεῖ ὁ κύριος κατὰ τὰ ῥήματα ταῦτα μὴ γένοιτο τοῖς παισίν σου ποιῆσαι κατὰ τὸ ῥῆμα τοῦτο
- 8 Gade, lajan nou te jwenn premye fwa a nan bouch sak nou yo, nou pote l' tounen ba ou soti peyi Kanaran. Ki jan ou vle wè pou nou ta vòlò ajan osinon lò kay mèt la?
See, the money which was in the mouth of our bags we gave back to you when we came again from Canaan: how then might we take silver or gold from your lord's house?
 εἰ τὸ μὲν ἀργύριον ὃ εὗρομεν ἐν τοῖς μαρσίπποις ἡμῶν ἀπεστρέψαμεν πρὸς σὲ ἐκ γῆς χανααν πῶς ἂν κλέψωμεν ἐκ τοῦ οἴκου τοῦ κυρίου σου ἀργύριον ἢ χρυσίον
- 9 Si ou jwenn gwo gode a nan men yonn nan nou, se pou moun sa a mouri. Nou menm lòt yo, se pou yo fè nou tounen esklav.
If it comes to light that any of your servants has done this, let him be put to death, and we will be your lord's servants.
 παρ' ᾧ ἂν εὕρεθῇ τὸ κόνδυ τῶν παιδῶν σου ἀποθνησκέτω καὶ ἡμεῖς δὲ ἐσόμεθα παῖδες τῷ κυρίῳ ἡμῶν
- 10 Domestik la di: -Dakò. Men, si yo jwenn gode a nan men yonn nan nou, se moun sa a m'ap pran pou sèvi m' esklav. Lòt yo lib, yo mèt ale.
And he said, Let it be as you say: he in whose bag it is seen will become my servant; and you will not be responsible.
 ὁ δὲ εἶπεν καὶ νῦν ὡς λέγετε οὕτως ἔσται ὁ ἄνθρωπος παρ' ᾧ ἂν εὕρεθῇ τὸ κόνδυ αὐτὸς ἔσται μου παῖς ὑμεῖς δὲ ἔσεσθε καθαροί
- 11 La menm, yo prese mete sak yo atè, chak moun louvri sak yo.
Then every man quickly got his bag down and undid it.
 καὶ ἔπευσαν καὶ καθέλαν ἕκαστος τὸν μάρσιππον αὐτοῦ ἐπὶ τὴν γῆν καὶ ἤνοιξαν ἕκαστος τὸν μάρσιππον αὐτοῦ
- 12 Chèf domestik Jozèf la pran fouye sak yo yonn apre lòt. Li konmanse ak sak pi gran an pou l' fini ak sak pi piti a. Yo jwenn gode a nan sak Benjamin an.
And he made a search, starting with the oldest and ending with the youngest; and the cup was in Benjamin's bag.
 ἤρξεν αὐτὸς ἀπὸ τοῦ πρεσβυτέρου ἀρξάμενος ἕως ἤλθεν ἐπὶ τὸν νεώτερον καὶ εὗρεν τὸ κόνδυ ἐν τῷ μαρσίππῳ τῷ βενιαμιν
- 13 Sa ou tande a, yon sèl lapenn pran mesye yo, yo chire rad sou yo. Chak moun chaje bourik yo ankò, yo tounen lavil.
Then in bitter grief they put the bags on the asses again and went back to the town.
 καὶ διέρρηξαν τὰ ἱμάτια αὐτῶν καὶ ἐπέθηκαν ἕκαστος τὸν μάρσιππον αὐτοῦ ἐπὶ τὸν ὄνον αὐτοῦ καὶ ἐπέστρεψαν εἰς τὴν πόλιν
- 14 Lè Jida ak frè l' yo rive lakay Jozèf, Jozèf te la toujou. Yo bese tèt yo jouk atè devan li.
So Judah and his brothers came to Joseph's house; and he was still there: and they went down on their faces before him.
 εἰσῆλθεν δὲ ἰουδας καὶ οἱ ἀδελφοὶ αὐτοῦ πρὸς ἰωσηφ ἔτι αὐτοῦ ὄντος ἐκεῖ καὶ ἔπεσον ἐναντίον αὐτοῦ ἐπὶ τὴν γῆν

- 15 Jozèf di yo: -Kisa nou fè konsa? Eske nou pa konnen yon nonm tankou mwen gen pouvwa pou m' wè tout sa ki pral rive?
 And Joseph said, What is this thing which you have done? had you no thought that such a man as I would have power to see what is secret?
 εἶπεν δὲ αὐτοῖς ἰωσήφ τί τὸ πρᾶγμα τοῦτο ὃ ἐποιήσατε οὐκ οἶδατε ὅτι οἰωνισμῶ οἰωνιέται ἄνθρωπος οἴος ἐγώ
- 16 Jida reponn li: -Mèt, nou pa konn sa pou nou di. Nou pa ka pale. Pa gen savon pou lave nou devan ou. Se Bondye menm ki fè ou dekouvri nou. Mèt, se poutèt sa se pa sèlman moun ki te gen gode a nan men l' lan ki esklav ou, se nou tout ki esklav ou.
 And Judah said, What are we to say to my lord? how may we put ourselves right in his eyes? God has made clear the sin of your servants: now we are in your hands, we and the man in whose bag your cup was seen.
 εἶπεν δὲ ἰουδας τί ἀντεροῦμεν τῷ κυρίῳ ἢ τί λαλήσωμεν ἢ τί δικαιωθῶμεν ὃ δὲ θεὸς εὔρεν τὴν ἀδικίαν τῶν παίδων σου ἰδοὺ ἐσμεν οἰκέται τῷ κυρίῳ ἡμῶν καὶ ἡμεῖς καὶ παρ' ᾧ εὔρεθη τὸ κόνδου
- 17 Men Jozèf di: -Mande Bondye padon! Mwen pa ka fè sa. Moun ki te gen gode a, se li menm sèlman k'ap rete pou sèvi m' esklav. Lòt yo mèt tounen lakay papa yo ak kè poze jan yo te vini an.
 Then he said, Far be it from me to do so: but the man who had my cup will be my servant; and you may go back to your father in peace.
 εἶπεν δὲ ἰωσήφ μὴ μοι γένοιτο ποιήσαι τὸ ῥῆμα τοῦτο ὃ ἄνθρωπος παρ' ᾧ εὔρεθη τὸ κόνδου αὐτὸς ἔσται μου παῖς ὑμεῖς δὲ ἀνάβητε μετὰ σωτηρίας πρὸς τὸν πατέρα ὑμῶν
- 18 ¶ Lè sa a, Jida pwoche bò kote Jozèf, li di l' konsa: -Tanpri, mèt. Kite m' di ou yon ti pawòl. Ou pa bezwen fache sou mwen. Mwen konnen ki di ou menm di farawon an.
 Then Judah came near him, and said, Let your servant say a word in my lord's ears, and let not your wrath be burning against your servant: for you are in the place of Pharaoh to us.
 ἐγγίσας δὲ αὐτῷ ἰουδας εἶπεν δέομαι κύριε λαλήσάτω ὁ παῖς σου ῥῆμα ἐναντίον σου καὶ μὴ θυμωθῆς τῷ παιδί σου ὅτι σὺ εἶ μετὰ φαραῶ
- 19 Mèt, ou te mande nou eske papa nou la, eske nou gen lòt frè.
 My lord said to his servants, Have you a father or a brother?
 κύριε σὺ ἠρώτησας τοὺς παῖδας σου λέγων εἰ ἔχετε πατέρα ἢ ἀδελφόν
- 20 Nou te reponn ou: Wi, nou gen yon papa ki fin vye granmoun ak yon ti frè, pitit papa nou te fè nan vyeès li. Ti bway la te gen yon lòt frè menm manman avè l'. Men, li mouri. Nan de pitit manman l' yo, se li menm ase ki rete. Lèfini papa nou renmen l' anpil.
 And we said to my lord, We have an old father and a young child, whom he had when he was old; his brother is dead and he is the only son of his mother, and is very dear to his father.
 καὶ εἶπαμεν τῷ κυρίῳ ἔστιν ἡμῖν πατὴρ πρεσβύτερος καὶ παιδίον γήρως νεώτερον αὐτῷ καὶ ὁ ἀδελφὸς αὐτοῦ ἀπέθανεν αὐτὸς δὲ μόνος ὑπελείφθη τῇ μητρὶ αὐτοῦ ὃ δὲ πατὴρ αὐτὸν ἠγάπησεν
- 21 Ou te mande nou pou nou mennen l' isit la pou ou te ka wè l'.
 And you said to your servants, Let him come down to me with you, so that I may see him.
 εἶπας δὲ τοῖς παισίν σου καταγάγετε αὐτὸν πρὸς με καὶ ἐπιμελοῦμαι αὐτοῦ
- 22 Nou te reponn ou, mèt, ti bway la pa t' ka kite papa l'. Si li kite l', chagren va touye papa a.
 And we said to my lord, His father will not let him go; for if he went away his father would come to his death.
 καὶ εἶπαμεν τῷ κυρίῳ οὐ δυνήσεται τὸ παιδίον καταλιπεῖν τὸν πατέρα ἐὰν δὲ καταλίπη τὸν πατέρα ἀποθανεῖται
- 23 Men, ou te kenbe pawòl ou pi rèd, ou te di nou si ti frè nou an pa vini ak nou, nou pa bezwen parèt devan ou.
 But you said to your servants, If your youngest brother does not come with you, you will not see my face again.
 σὺ δὲ εἶπας τοῖς παισίν σου ἐὰν μὴ καταβῆ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος μεθ' ὑμῶν οὐ προσθήσεσθε ἔτι ἰδεῖν τὸ πρόσωπόν μου
- 24 Lè nou tounen kay papa nou, nou rakonte l' tout sa ou te di nou.
 And when we went back to your servant, our father, we gave him an account of my lord's words.
 ἐγένετο δὲ ἡνῖκα ἀνέβημεν πρὸς τὸν παῖδά σου πατέρα δὲ ἡμῶν ἀπηγγείλαμεν αὐτῷ τὰ ῥήματα τοῦ κυρίου
- 25 Apre sa, papa di nou: Tounen al achte manje pou mwen.
 And our father said, Go again and get us a little food.
 εἶπεν δὲ ἡμῖν ὁ πατὴρ ἡμῶν βαδίσατε πάλιν ἀγοράσατε ἡμῖν μικρὰ βρώματα
- 26 Nou di l': Non, papa. Nou pa ka desann paske si ti frè nou an pa ale ak nou, nou p'ap ka parèt devan chèf la. Men, si ou dakò pou ti frè nou an ale ak nou, n'a desann.
 And we said, Only if our youngest brother goes with us will we go down; for we may not see the man's face again if our youngest brother is not with us.
 ἡμεῖς δὲ εἶπαμεν οὐ δυνήσομεθα καταβῆναι ἄλλ' εἰ μὲν ὁ ἀδελφὸς ἡμῶν ὁ νεώτερος καταβαίνει μεθ' ἡμῶν καταβησόμεθα οὐ γὰρ δυνήσομεθα ἰδεῖν τὸ πρόσωπον τοῦ ἀνθρώπου τοῦ ἀδελφοῦ τοῦ νεωτέρου μὴ ὄντος μεθ' ἡμῶν
- 27 Lè sa a, papa nou di: Nou konnen madanm mwen te fè de sèl pitit gason pou mwen.
 And our father said to us, You have knowledge that my wife gave me two sons;
 εἶπεν δὲ ὁ παῖς σου ὁ πατὴρ ἡμῶν πρὸς ἡμᾶς ὑμεῖς γινώσκετε ὅτι δύο ἔτεκέν μοι ἡ γυνή

- 28 Gen yonn ki pati kite m'. Mwen kwè se bèt nan bwa ki dwe devore l', paske mwen pa janm wè l' jouk koulye a.
The one went away from me, and I said, Truly he has come to a violent death; and from that time I have not seen him,
καὶ ἐξῆλθεν ὁ εἷς ἀπ' ἐμοῦ καὶ εἶπατε ὅτι θηριόβρωτος γέγονεν καὶ οὐκ εἶδον αὐτὸν ἔτι καὶ νῦν
- 29 Jòdi a, si nou pran sa a nan men m', si yon malè rive l', avèk tout laj sa ki sou tèt mwen an, mwen p'ap ka sipòte lapenn sa a, chagren va touye m'.
If now you take this one from me, and some evil comes to him, you will make my grey head go down in sorrow to the underworld.
ἐὰν οὖν λάβητε καὶ τοῦτον ἐκ προσώπου μου καὶ συμβῆ αὐτῷ μαλακία ἐν τῇ ὁδῷ καὶ κατάξετέ μου τὸ γῆρας μετὰ λύπης εἰς ᾄδου
- 30 Koulye a atò, mè, si mwen tounen al jwenn papa m' san pitit gason l' sa a, ki de je nan tèt li,
If then I go back to your servant, my father, without the boy, because his life and the boy's life are one,
νῦν οὖν ἐὰν εἰσπορεύωμαι πρὸς τὸν παῖδά σου πατέρα δὲ ἡμῶν καὶ τὸ παιδάριον μὴ ἦ μεθ' ἡμῶν ἢ δὲ ψυχὴ αὐτοῦ ἐκκρέμαται ἐκ τῆς τούτου ψυχῆς
- 31 kou la gade li wè pitit li a pa la, l'ap mourì. Se nou menm ki va lakòz lapenn sa a k'ap twòp pou granmoun lan. Papa nou va mourì sou kont nou.
When he sees that the boy is not with us, he will come to his death, and our father's grey head will go down in sorrow to the underworld.
καὶ ἔσται ἐν τῷ ἰδεῖν αὐτὸν μὴ ὄν τὸ παιδάριον μεθ' ἡμῶν τελευτήσῃ καὶ καταξέουσιν οἱ παῖδές σου τὸ γῆρας τοῦ παιδός σου πατρὸς δὲ ἡμῶν μετ' ὀδύνης εἰς ᾄδου
- 32 Wi, se mwen menm ki te bay papa m' garanti m'ap tounen ak pitit la. Mwen te di l': Si m' pa mennen l' tounen ba li, se mwen menm k'ap pote fòt la devan l' jouk jou mwen mourì.
For I made myself responsible for the boy to my father, saying, If I do not give him safely back to you, let mine be the sin for ever.
ὁ γὰρ παῖς σου ἐκδέδεκται τὸ παιδίον παρὰ τοῦ πατρὸς λέγων ἐὰν μὴ ἀγάγῃ αὐτὸν πρὸς σὲ καὶ στήσω αὐτὸν ἐναντίον σου ἡμαρτηκὼς ἔσομαι πρὸς τὸν πατέρα πάσας τὰς ἡμέρας
- 33 Se poutèt sa, mè, tanpri, kite ti bway la ale avèk frè l' yo, kite m' pran plas li. Gade m' pou esklav ou.
So now let me be my lord's servant here in place of the boy, and let him go back with his brothers.
νῦν οὖν παραμενῶ σοι παῖς ἀντὶ τοῦ παιδίου οἰκέτης τοῦ κυρίου τὸ δὲ παιδίον ἀναβήτω μετὰ τῶν ἀδελφῶν
- 34 Mwen pa konnen ki pye pou m' ta mete devan pou m' tounen kay papa m' san ti gason an pa avèk nou. Mwen pa ta vle wè lapenn sa a tonbe sou papa m'.
For how may I go back to my father without the boy, and see the evil which will come on my father?
πῶς γὰρ ἀναβήσομαι πρὸς τὸν πατέρα τοῦ παιδίου μὴ ὄντος μεθ' ἡμῶν ἵνα μὴ ἴδω τὰ κακὰ ἃ εὕρησει τὸν πατέρα μου
- 1 ¶ Jozèf pa t' kapab kenbe ankò devan tout moun ki t'ap sèvi l' yo. Li di byen fò: -Fè tout moun soti. Se konsa, pesonn pa t' la avèk Jozèf lè li fè frè l' yo rekonèt li.
Then Joseph, unable to keep back his feelings before those who were with him, gave orders for everyone to be sent away, and no one was present when he made clear to his brothers who he was.
καὶ οὐκ ἠδύνατο ἰωσήφ ἀνέχεσθαι πάντων τῶν παρεστηκότων αὐτῷ ἄλλ' εἶπεν ἐξαποστείλατε πάντας ἀπ' ἐμοῦ καὶ οὐ παρειστήκει οὐδεὶς ἔτι τῷ ἰωσήφ ἠνίκα ἀνεγνωρίζετο τοῖς ἀδελφοῖς αὐτοῦ
- 2 Li te pran kriye byen fò, tèlman fò moun peyi Lejip yo te tande l'. Bri a te rive jouk lakay farawon an.
And so loud was his weeping, that it came to the ears of the Egyptians and all Pharaoh's house.
καὶ ἀφήκεν φωνὴν μετὰ κλαυθμοῦ ἤκουσαν δὲ πάντες οἱ αἰγύπτιοι καὶ ἀκουστὸν ἐγένετο εἰς τὸν οἶκον φαραῶ
- 3 Jozèf di frè l' yo: -Se mwen menm Jozèf. Eske papa m' vivan toujou? Men frè l' yo pa t' kapab reponn li paske yo te boulvèse lè yo wè l' devan yo.
And Joseph said to his brothers, I am Joseph: is my father still living? But his brothers were not able to give him an answer for they were troubled before him.
εἶπεν δὲ ἰωσήφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ ἐγὼ εἰμι ἰωσήφ ἔτι ὁ πατήρ μου ζῆ καὶ οὐκ ἐδύνατο οἱ ἀδελφοὶ ἀποκριθῆναι αὐτῷ ἐταράχθησαν γὰρ
- 4 Jozèf di frè l' yo: -Pwoche vin pi pre m'. Yo pwoche, li di yo: -Se mwen menm Jozèf wi, frè nou an. Se mwen menm wi nou te vann bay moun ki tapral peyi Lejip la.
Then Joseph said to his brothers, Come near to me. And they came near, And he said, I am Joseph your brother, whom you sent into Egypt.
εἶπεν δὲ ἰωσήφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ ἐγγίσατε πρὸς με καὶ ἤγγισαν καὶ εἶπεν ἐγὼ εἰμι ἰωσήφ ὁ ἀδελφὸς ὑμῶν ὃν ἀπέδοσθε εἰς αἴγυπτον
- 5 Men koulye a, nou pa bezwen boulvèse. Nou pa bezwen règrèt nou te vann mwen pou you mennen m' isit la. Se Bondye ki te voye m' devan pou m' te ka sove lavi nou.
Now do not be troubled or angry with yourselves for sending me away, because God sent me before you to be the saviour of your lives.
νῦν οὖν μὴ λυπεῖσθε μηδὲ σκληρὸν ὑμῖν φανήτω ὅτι ἀπέδοσθέ με ὅδε εἰς γὰρ ζωὴν ἀπέστειλέν με ὁ θεὸς ἔμπροσθεν ὑμῶν
- 6 Sa fè dezan depi grangou tonbe sou peyi a. Men, p'ap gen mwayen travay latè ni fè rekòt pou senk lanne ankò.
For these two years have been years of need, and there are still five more years to come in which there will be no ploughing or cutting of grain.
τοῦτο γὰρ δεύτερον ἔτος λιμὸς ἐπὶ τῆς γῆς καὶ ἔτι λοιπὰ πέντε ἔτη ἐν οἷς οὐκ ἔσται ἀροτρίασις οὐδὲ ἄμητος
- 7 Bondye te voye m' vini devan pou ras nou an pa t' fini nan peyi a, pou m' te ka sove lavi nou, pou nou pa mourì.
God sent me before you to keep you and yours living on earth so that you might become a great nation.
ἀπέστειλεν γὰρ με ὁ θεὸς ἔμπροσθεν ὑμῶν ὑπολείπεσθαι ὑμῶν κατάλειμμα ἐπὶ τῆς γῆς καὶ ἐκθρέψαι ὑμῶν κατάλειψιν μεγάλην

- 8 Nou wè. Se pa nou menm ki te voye m' isit la, men se Bondye. Se Bondye menm ki mete m' sèvi yon papa pou farawon an. Mwen se chèf nan tout kay li, se mwen k'ap gouvènènan tout peyi Lejip la.
So now it was not you who sent me here, but God: and he has made me as a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt.
νὺν οὖν οὐχ ὑμεῖς με ἀπεστάλακατε ὧδε ἀλλ' ἢ ὁ θεός και ἐποίησέν με ὡς πατέρα φαραω και κύριον παντὸς τοῦ οἴκου αὐτοῦ και ἄρχοντα πάσης γῆς αἰγύπτου
- 9 Koulye a, prese tounen kay papa m'. Al di l': Men sa Jozèf, pitit gason l' lan, voye di l': Bondye mete m' chèf sou tout peyi Lejip la. Desann vin jwenn mwen. Pa mize.
Now go quickly to my father, and say to him, Your son Joseph says, God has made me ruler over all the land of Egypt: come down to me straight away:
σπεύσαντες οὖν ἀνάβητε πρὸς τὸν πατέρα μου και εἶπατε αὐτῷ τάδε λέγει ὁ υἱός σου ιωσηφ ἐποίησέν με ὁ θεός κύριον πάσης γῆς αἰγύπτου κατάβηθι οὖν πρὸς με και μὴ μείνης
- 10 Ou pral rete nan peyi Gochenn. Konsa, w'a toupren m', ou menm ansanm ak pitit ou yo, pitit pitit ou yo, mouton ou yo, bèf ou yo ak tout sa ou genyen.
The land of Goshen will be your living-place, and you will be near me; you and your children and your children's children, and your flocks and herds and all you have:
και κατοικήσεις ἐν γῆ γεσεμ ἀραβίας και ἔσῃ ἐγγὺς μου σὺ και οἱ υἱοί σου και οἱ υἱοὶ τῶν υἱῶν σου τὰ πρόβατά σου και αἱ βόες σου και ὅσα σοὶ ἐστιν
- 11 Lè wa Gochenn, m'a pran swen ou, paske grangou a la pou senk lanne ankò.
And there I will take care of you, so that you and your family may not be in need, for there are still five bad years to come.
και ἐκθρέψω σε ἐκεῖ ἐτι γὰρ πέντε ἐτη λιμός ἵνα μὴ ἐκτριβῆς σὺ και οἱ υἱοί σου και πάντα τὰ ὑπάρχοντά σου
- 12 Koulye a, nou wè, pa vre. Benjamen, frè m' lan, wè tout se mwen menm menm Jozèf k'ap pale ak nou an.
Now truly, your eyes see, and the eyes of my brother Benjamin see, that it is my mouth which says these things to you.
ἰδοὺ οἱ ὀφθαλμοὶ ὑμῶν βλέπουσιν και οἱ ὀφθαλμοὶ βενιαμιν τοῦ ἀδελφοῦ μου ὅτι τὸ στόμα μου τὸ λαλοῦν πρὸς ὑμᾶς
- 13 Fè papa m' konnen jan moun respekte m' isit nan peyi Lejip. Rakonte l' tou sa nou wè. Prese mennen papa m' desann isit la.
Give my father word of all my glory in Egypt and of all you have seen; and come back quickly with my father.
ἀπαγγείλατε οὖν τῷ πατρί μου πᾶσαν τὴν δόξαν μου τὴν ἐν αἰγύπτῳ και ὅσα εἶδετε και ταχύναντες καταγάγετε τὸν πατέρα μου ὧδε
- 14 Epi li lage kò l' nan bra Benjamen, frè li a, li konmanse kriye ankò. Benjamen tout t'ap kriye sou zepòl li.
Then, weeping, he took Benjamin in his arms, and Benjamin himself was weeping on Joseph's neck.
και ἐπιτεσῶν ἐπὶ τὸν τράχηλον βενιαμιν τοῦ ἀδελφοῦ αὐτοῦ ἔκλαυσεν ἐπ' αὐτῷ και βενιαμιν ἔκλαυσεν ἐπὶ τῷ τραχήλῳ αὐτοῦ
- 15 Apre sa, li bo tout frè li yo, li t'ap kriye toujou. Lèfini, frè l' yo pran pale ak li.
Then he gave a kiss to all his brothers, weeping over them; and after that his brothers had no fear of talking to him.
και καταφιλήσας πάντας τοὺς ἀδελφοὺς αὐτοῦ ἔκλαυσεν ἐπ' αὐτοῖς και μετὰ ταῦτα ἐλάλησαν οἱ ἀδελφοὶ αὐτοῦ πρὸς αὐτόν
- 16 ¶ Lè moun lakay farawon yo vin konnen frè Jozèf yo te vini, sa te fè farawon an ak chèf li yo kontan.
And news of these things went through Pharaoh's house, and it was said that Joseph's brothers were come; and it seemed good to Pharaoh and his servants.
και διεβοήθη ἡ φωνὴ εἰς τὸν οἶκον φαραω λέγοντες ἦκασιν οἱ ἀδελφοὶ ιωσηφ ἐχάρη δὲ φαραω και ἡ θεραπεία αὐτοῦ
- 17 Farawon an di Jozèf konsa: -Pale ak frè ou yo. Di yo men sa pou yo fè: Chaje bèt yo, ale nan peyi Kananan.
And Pharaoh said to Joseph, Say to your brothers, Put your goods on your beasts and go back to the land of Canaan;
εἶπεν δὲ φαραω πρὸς ιωσηφ εἰπὸν τοῖς ἀδελφοῖς σου τοῦτο ποιήσατε γεμίσατε τὰ πορεῖα ὑμῶν και ἀπέλθατε εἰς γῆν χαναν
- 18 Lè y'a rive, y'a pran papa yo ak tout fanmi yo, y'a tounen vin jwenn mwen. m'a ba yo pi bon tè ki nan peyi Lejip la pou fè jaden. Y'a manje pi bon manje ki gen nan peyi a.
And get your father and your families and come back to me: and I will give you all the good things of Egypt, and the fat of the land will be your food.
και παραλαμβάνετε τὸν πατέρα ὑμῶν και τὰ ὑπάρχοντα ὑμῶν ἥκετε πρὸς με και δώσω ὑμῖν πάντων τῶν ἀγαθῶν αἰγύπτου και φάγεσθε τὸν μωλὸν τῆς γῆς
- 19 Ou menm poutèt pa ou, w'a di yo sa pou yo fè. Y'a pran kèk cha nan peyi Lejip la pou timoun yo ak madanm yo. Y'a mennen papa yo vini.
And say to them, This you are to do: take carts from the land of Egypt for your little ones and for your wives, and get your father and come back.
σὺ δὲ ἔντειλαι ταῦτα λαβεῖν αὐτοῖς ἀμάξας ἐκ γῆς αἰγύπτου τοῖς παιδίοις ὑμῶν και ταῖς γυναῖξιν και ἀναλαμβάνετε τὸν πατέρα ὑμῶν παραγίνεσθε
- 20 Yo pa bezwen règrèt kite anyen, paske se pi bon bagay nan tout peyi Lejip la m'ap ba yo.
And take no thought for your goods, for the best of all the land of Egypt is yours.
και μὴ φείσησθε τοῖς ὀφθαλμοῖς τῶν σκευῶν ὑμῶν τὰ γὰρ πάντα ἀγαθὰ αἰγύπτου ὑμῖν ἐσται
- 21 Se sa menm pitit Izrayèl yo te fè. Jozèf ba yo kèk cha jan farawon an te ba li lòd la. Li ba yo pwovizyon pou fè vwayaj la.
And the children of Israel did as he said; and Joseph gave them carts as had been ordered by Pharaoh, and food for their journey.
ἐποίησαν δὲ οὕτως οἱ υἱοὶ ἰσραηλ ἔδωκεν δὲ ιωσηφ αὐτοῖς ἀμάξας κατὰ τὰ εἰρημένα ὑπὸ φαραω τοῦ βασιλέως και ἔδωκεν αὐτοῖς ἐπισιτισμὸν εἰς τὴν ὁδόν

- 22 Li ba yo chak yon rad tout nèf. Men, li bay Benjamen twasan (300) pyès lajan ak senk rad nèf.
To every one of them he gave three changes of clothing; but to Benjamin he gave three hundred bits of silver and five changes of clothing.
και πᾶσιν ἔδωκεν δισῶδες στολὰς τῷ δὲ βενιαμιν ἔδωκεν τριακοσίους χρυσοῦς και πέντε ἐξάλλασσοῦσας στολὰς
- 23 Apre sa, li pran dis mal bourik chaje ak pi bon bagay ki te nan peyi Lejip la, dis fennèl bourik chaje ak ble ak pen ak tout kalite lòt pwovizyon ankò, li voye bay papa l' pou l' ka fè vwayaj la.
And to his father he sent ten asses with good things from Egypt on their backs, and ten she-asses with grain and bread and food for his father on the journey.
και τῷ πατρὶ αὐτοῦ ἀπέστειλεν κατὰ τὰ αὐτὰ και δέκα ὄνους αἶροντας ἀπὸ πάντων τῶν ἀγαθῶν αἰγύπτου και δέκα ἡμιόνους αἰρούσας ἄρτους τῷ πατρὶ αὐτοῦ εἰς ὁδόν
- 24 Lè l'ap voye frè l' yo pati, li di yo: -Piga nou chache kont yonn ak lòt nan chemen an, tandè.
And he sent his brothers on their way, and said to them, See that you have no argument on the road.
ἐξἀπέστειλεν δὲ τοὺς ἀδελφοὺς αὐτοῦ και ἐπορεύθησαν και εἶπεν αὐτοῖς μὴ ὀργίζεσθε ἐν τῇ ὁδῷ
- 25 ¶ Yo kite peyi Lejip, yo rive Kanaran lakay Jakòb, papa yo.
So they went up from Egypt and came to the land of Canaan, to their father Jacob.
και ἀνέβησαν ἐξ αἰγύπτου και ἦλθον εἰς γῆν χανααν πρὸς ιακωβ τὸν πατέρα αὐτῶν
- 26 Yo di l': -Papa, Jozèf la toujou wi. Se li menm k'ap gouvènè peyi Lejip la wi. Men, Jakòb rete tout frèt, paske li pa t' kwè yo.
And they said to him, Joseph is living, and is ruler over all the land of Egypt. And at this word Jacob was quite overcome, for he had no faith in it.
και ἀνήγγειλαν αὐτῷ λέγοντες ὅτι ὁ υἱός σου ιωσηφ ζῆ και αὐτὸς ἄρχει πάσης γῆς αἰγύπτου και ἐξέστη ἡ διάνοια ιακωβ οὐ γὰρ ἐπίστευεν αὐτοῖς
- 27 Men, lè yo rakonte l' tout sa Jozèf te di yo, lè li wè cha Jozèf te voye pou l' te ka vwayaje a, Jakòb gen yon sèl kontantman ki pran l'.
And they gave him an account of everything Joseph had said to them; and when he saw the carts which Joseph had sent for them, his spirit came back to him:
ἐλάλησαν δὲ αὐτῷ πάντα τὰ ρηθέντα ὑπὸ ιωσηφ ὅσα εἶπεν αὐτοῖς ἰδὼν δὲ τὰς ἀμάξας ὡς ἀπέστειλεν ιωσηφ ὥστε ἀναλαβεῖν αὐτὸν ἀνεξοπύρησεν τὸ πνεῦμα ιακωβ τοῦ πατρὸς αὐτῶν
- 28 Li di yo: -Se kont. Jozèf, pitit mwen an, vivan toujou. Fòk m ale pou m' ka wè l' anvan m' mourì.
And Israel said, It is enough: Joseph my son is still living; I will go and see him before my death.
εἶπεν δὲ ἰσραηλ μέγα μοί ἐστιν εἰ ἔτι ιωσηφ ὁ υἱός μου ζῆ πορευθεὶς ὄψομαι αὐτὸν πρὸ τοῦ ἀποθανεῖν με
- 1 ¶ Izrayèl pati avèk tout sa li te genyen. li al Bècheba, li touye bèt, li ofri yo bay Bondye Izarak, papa li.
And Israel went on his journey with all he had, and came to Beer-sheba, where he made offerings to the God of his father Isaac.
ἀπάρας δὲ ἰσραηλ αὐτὸς και πάντα τὰ αὐτοῦ ἦλθεν ἐπὶ τὸ φρέαρ τοῦ ὄρκου και ἔθυσεν θυσίαν τῷ θεῷ τοῦ πατρὸς αὐτοῦ ἰσαακ
- 2 Jou lannwit sa a, Bondye pale ak Izrayèl nan rèv, li di l': -Jakòb! Jakòb! Jakòb reponn: -Men mwen wi.
And God said to Israel in a night-vision, Jacob, Jacob. And he said, Here am I.
εἶπεν δὲ ὁ θεὸς ἰσραηλ ἐν ὀράματι τῆς νυκτὸς εἶπας ιακωβ ιακωβ ὁ δὲ εἶπεν τί ἐστιν
- 3 Bondye di li: -Mwen se Bondye, Bondye papa ou la. Ou pa bezwen pè desann ale nan peyi Lejip paske m'ap fè pitit pitit ou yo tounen yon gwo pèp laba a.
And he said, I am God, the God of your father: go down to Egypt without fear, for I will make a great nation of you there:
λέγων ἐγὼ εἰμι ὁ θεὸς τῶν πατέρων σου μὴ φοβοῦ καταβῆναι εἰς αἴγυπτον εἰς γὰρ ἔθνος μέγα ποιήσω σε ἐκεῖ
- 4 M'ap desann avè ou nan peyi Lejip, m'ap fè pitit pitit ou yo tounen isit la ankò. Se Jozèf ki va fèmen je ou lè wa mourì.
I will go down with you to Egypt, and I will see that you come back again, and at your death Joseph will put his hands on your eyes.
και ἐγὼ καταβήσομαι μετὰ σοῦ εἰς αἴγυπτον και ἐγὼ ἀναβιβάσω σε εἰς τέλος και ιωσηφ ἐπιβαλεῖ τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμούς σου
- 5 ¶ Jakòb pati, li kite Bècheba. Pitit Izrayèl yo pran Jakòb, papa yo, ansanm ak timoun yo ak madanm yo, yo fè yo moute sou cha farawon an te voye pou yo vwayaje a.
Then Jacob went on from Beer-sheba; and the sons of Jacob took their father and their little ones and their wives in the carts which Pharaoh had sent for them.
ἀνέστη δὲ ιακωβ ἀπὸ τοῦ φρέατος τοῦ ὄρκου και ἀνέλαβον οἱ υἱοὶ ἰσραηλ τὸν πατέρα αὐτῶν και τὴν ἀποσκευὴν και τὰς γυναῖκας αὐτῶν ἐπὶ τὰς ἀμάξας ὡς ἀπέστειλεν ιωσηφ ἄραι αὐτὸν
- 6 Yo pran tout bèt ak tout byen yo te fè nan peyi Kanaran an. Yo desann nan peyi Lejip. Yo mennen Jakòb desann nan peyi Lejip ak tout pitit pitit li yo.
And they took their cattle and all the goods which they had got in the land of Canaan, and came to Egypt, even Jacob and all his seed:
και ἀναλαβόντες τὰ ὑπάρχοντα αὐτῶν και πᾶσαν τὴν κτήσιν ἣν ἐκτήσαντο ἐν γῆ χανααν εἰσῆλθον εἰς αἴγυπτον ιακωβ και πᾶν τὸ σπέρμα αὐτοῦ μετ' αὐτοῦ
- 7 Jakòb pran pitit gason l' yo ak pitit fi l' yo, pitit pitit li yo, fi kou gason, li desann nan peyi Lejip ak yo tout.
His sons and his sons' sons, his daughters and his daughters' sons and all his family he took with him into Egypt.
υἱοὶ και οἱ υἱοὶ τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ θυγατέρες και θυγατέρες τῶν υἱῶν αὐτοῦ και πᾶν τὸ σπέρμα αὐτοῦ ἤγαγεν εἰς αἴγυπτον

- 8 Men non pitit Izrayèl yo ansanm ak pitit pitit yo ki te desann nan peyi Lejip: Jakòb ak pitit gason l' yo. Premye gason an te rele Woubenn.
And these are the names of the children of Israel who came into Egypt, even Jacob and all his sons: Reuben, Jacob's oldest son;
ταῦτα δὲ τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ τῶν εἰσελθόντων εἰς αἴγυπτον ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ πρωτότοκος ἰακώβ ρουβην
- 9 Men non pitit Woubenn yo: Enòk, Palou, Ezwon ak Kami.
And the sons of Reuben: Hanoch and Pallu and Hezron and Carmi;
υἱοὶ δὲ ρουβην ενωχ καὶ φαλλους ασρων καὶ χαρμι
- 10 Men non pitit Simeyon yo: Jemouyèl, Jamen, Orad, Jaken, Zoka ak Sayil. Li te fè dènye sa a ak yon fanm peyi Kanaran.
And the sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul, the son of a woman of Canaan;
υἱοὶ δὲ σιμεων ἰεμουηλ καὶ ἰαμιν καὶ αωδ καὶ ἰαχιν καὶ σααρ καὶ σαουλ υἱὸς τῆς χανανίτιδος
- 11 Men non pitit gason Levi yo: Gèchon, Keyat ak Merari.
And the sons of Levi: Gershon, Kohath, and Merari;
υἱοὶ δὲ λευι γηρσων καθ καὶ μεραρι
- 12 Men non pitit gason Jida yo: Er, Onan, Chela, Perèz ak Zerak. Men Er ak Onan te mouri nan peyi Kanaran. Perèz te gen de pitit gason: Ezwon ak Amoul.
And the sons of Judah: Er and Onan and Shelah and Perez and Zerah: but Er and Onan had come to their death in the land of Canaan; and the sons of Perez were Hezron and Hamul.
υἱοὶ δὲ ἰουδα ἦρ καὶ ουναν καὶ σηλωμ καὶ φαρες καὶ ζαρα ἀπέθανεν δὲ ἦρ καὶ ουναν ἐν γῆ χαναν ἐγένοντο δὲ υἱοὶ φαρες ασρων καὶ ἰεμουηλ
- 13 Men non pitit Isaka yo: Tola, Pouva, Jòb ak Chimwon.
And the sons of Issachar: Tola and Puah and Job and Shimron;
υἱοὶ δὲ ἰσσαχαρ θωλα καὶ φουα καὶ ἰασουβ καὶ ζαμβραμ
- 14 Men non pitit Zabilon yo: Serèd, Elon ak Jaleyèl.
And the sons of Zebulun: Sered and Elon and Jahleel;
υἱοὶ δὲ ζαβουλων σερεδ καὶ ἀλλων καὶ ἀλοηλ
- 15 Se pitit sa yo Leya te fè pou Jakòb lè yo te Mezopotami. Leya te fè yon fi tout yo te rele Dena. Avèk pitit pitit yo, sa te fè antou tranntwa gason ak yon fi.
All these, together with his daughter Dinah, were the children of Leah, whom Jacob had by her in Paddan-aram; they were thirty-three in number.
οὗτοι υἱοὶ λειας οὗς ἔτεκεν τῷ ἰακώβ ἐν μεσοποταμίᾳ τῆς συρίας καὶ διναν τὴν θυγατέρα αὐτοῦ πᾶσαι αἱ ψυχαὶ υἱοὶ καὶ θυγατέρες τριάκοντα τρεῖς
- 16 Men non pitit gason Gad yo: Zifjon, Agi, Chouni, Ezbon, Eri, Awodi ak Areyèli.
And the sons of Gad: Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Arel;
υἱοὶ δὲ γαδ σαφων καὶ αγγις καὶ σαυνις καὶ θασοβαν καὶ σηδις καὶ αροηδις καὶ αροηλις
- 17 Men non pitit gason Asè yo: Jimna, Jichva, Jichvi epi Beria. Yo te gen yon sè ki te rele Serak. Beria te gen de pitit gason: Ebè ak Malkyèl.
And the sons of Asher: Jimnah and Ishvah and Ishvi and Beriah, and Sarah, their sister; and the sons of Beriah: Heber and Malchiel.
υἱοὶ δὲ ἀσηρ ἰεμνα καὶ ἰεσουα καὶ ἰεουλ καὶ βαρια καὶ σαρα ἀδελφὴ αὐτῶν υἱοὶ δὲ βαρια χοβορ καὶ μελχιηλ
- 18 Se pitit gason sa yo Zilpa te fè pou Jakòb. Zilpa sa a, se te sèvant Laban te bay Leya, pitit fi li a. Avèk pitit pitit yo, sa te fè antou sèz moun.
These are the children of Zilpah, whom Laban gave to his daughter Leah, and Jacob had these sixteen children by her.
οὗτοι υἱοὶ ζελφας ἦν ἔδωκεν λαβαν λεια τῇ θυγατρὶ αὐτοῦ ἣ ἔτεκεν τούτους τῷ ἰακώβ δέκα ἕξ ψυχάς
- 19 Men non pitit gason Rachèl, madan Jakòb: Jozèf ak Benjamen.
The sons of Jacob's wife Rachel: Joseph and Benjamin.
υἱοὶ δὲ ραχηλ γυναικὸς ἰακώβ ἰωσηφ καὶ βενιαμιν
- 20 Pandan Jozèf te nan peyi Lejip, Asnat, pitit fi Potifera, prèt lavil On an, te fè Manase ak Efrayim pou li.
And Joseph had Manasseh and Ephraim in the land of Egypt, by Asenath, the daughter of Poti-phera, priest of On.
ἐγένοντο δὲ υἱοὶ ἰωσηφ ἐν γῆ αἰγύπτω οὗς ἔτεκεν αὐτῷ ἀσενεθ θυγάτηρ πετεφρη ἱερέως ἡλίου πόλεως τὸν μανασση καὶ τὸν εφραιμ ἐγένοντο δὲ υἱοὶ μανασση οὗς ἔτεκεν αὐτῷ ἣ παλλακὴ ἣ σύρα τὸν μαχιρ μαχιρ δὲ ἐγέννησεν τὸν γαλααδ υἱοὶ δὲ εφραιμ ἀδελφοῦ μανασση σουταλααμ καὶ τααμ υἱοὶ δὲ σουταλααμ εδεμ
- 21 Men non pitit Benjamen yo: Bela, Bekè, Achbèl, Gera, Naaman, Ei, Wòch, Moupen, Oupim epi Ad.
And the sons of Benjamin were Belah and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Mupim and Hupim and Ard.
υἱοὶ δὲ βενιαμιν βαλα καὶ χοβορ καὶ ασβηλ ἐγένοντο δὲ υἱοὶ βαλα γηρα καὶ νοεμαν καὶ αγγις καὶ ρως καὶ μαμφιν καὶ οφιμιν γηρα δὲ ἐγέννησεν τὸν αραδ

- 22 Se pitit gason sa yo Rachèl te fè pou Jakòb. Avèk pitit pitit yo, sa te fè antou katòz moun.
All these were the children of Rachel whom Jacob had by her, fourteen persons.
οὗτοι υἱοὶ ραχηλ οὗς ἔτεκεν τῷ ἰακωβ πάσαι ψυχαὶ δέκα ὀκτώ
- 23 Men non pitit gason Dann lan: Ouchim.
And the son of Dan was Hushim.
υἱοὶ δὲ δαν ασομ
- 24 Men non pitit gason Neftali yo: Jazeyèl, Gouni, Jezè epi Chilèm.
And the sons of Naphtali: Jahzeel and Guni and Jezer and Shillem.
καὶ υἱοὶ νεφθαλι ασηλ καὶ γουνι καὶ ἰσσααρ καὶ συλλημ
- 25 Se pitit gason sa yo Bila te fè pou Jakòb. Bila sa a, se te sèvant Laban te bay Rachèl, pitit fi li a. Avèk pitit pitit yo, sa te fè antou sèt moun.
These were the children of Bilhah, whom Laban gave to his daughter Rachel, seven persons.
οὗτοι υἱοὶ βαλλας ἦν ἔδωκεν λαβαν ραχηλ τῇ θυγατρὶ αὐτοῦ ἣ ἔτεκεν τούτους τῷ ἰακωβ πάσαι ψυχαὶ ἑπτά
- 26 Antou sa te fè swasansis moun, pitit ak pitit pitit ki te desann nan peyi Lejip ansanm ak Jakòb, san konte madanm pitit li yo.
All the persons who came with Jacob into Egypt, the offspring of his body, were sixty-six, without taking into account the wives of Jacob's sons.
πάσαι δὲ ψυχαὶ αἱ εἰσελθοῦσαι μετὰ ἰακωβ εἰς αἴγυπτον οἱ ἐξελθόντες ἐκ τῶν μηρῶν αὐτοῦ χωρὶς τῶν γυναικῶν υἱῶν ἰακωβ πάσαι ψυχαὶ ἐξήκοντα ἕξ
- 27 Avèk Jozèf ki te gen tan fè de pitit nan peyi Lejip, sa te fè antou swasanndis moun laras Jakòb ki te vin nan peyi Lejip.
And the sons of Joseph whom he had in Egypt were two. Seventy persons of the family of Jacob came into Egypt.
υἱοὶ δὲ ἰωσηφ οἱ γενόμενοι αὐτῷ ἐν γῆ αἰγύπτω ψυχαὶ ἑννέα πάσαι ψυχαὶ οἴκου ἰακωβ αἱ εἰσελθοῦσαι εἰς αἴγυπτον ἑβδομήκοντα πέντε
- 28 ¶ Izrayèl te voye Jida devan al mande Jozèf pou l' vin jwenn li Gochenn.
Now he had sent Judah before him to Goshen, to get word from Joseph; and so they came to the land of Goshen.
τὸν δὲ ἰουδαν ἀπέστειλεν ἔμπροσθεν αὐτοῦ πρὸς ἰωσηφ συναντήσαι αὐτῷ καθ' ἡρώων πόλιν εἰς γῆν ραμεσση
- 29 Jozèf fè pare cha li a, li moute, li al Gochenn, li al kontre papa l'. Rive Jozèf rive devan papa l', li lage kò l' nan bra l', li pase yon bon tan ap kriye sou zepòl li.
And Joseph got his carriage ready and went to Goshen for the meeting with his father; and when he came before him, he put his arms round his neck, weeping.
ζεύξας δὲ ἰωσηφ τὰ ἄρματα αὐτοῦ ἀνέβη εἰς συνάντησιν ἰσραηλ τῷ πατρὶ αὐτοῦ καθ' ἡρώων πόλιν καὶ ὀφθεις αὐτῷ ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ ἔκλαυσεν κλαυθμῷ πλείονι
- 30 Izrayèl di Jozèf konsa: -Koulye a, mwen wè figi ou, mwen konnen ou vivan toujou, mwen mèt mourì.
And Israel said to Joseph, Now that I have seen you living again, I am ready for death.
καὶ εἶπεν ἰσραηλ πρὸς ἰωσηφ ἀποθανοῦμαι ἀπὸ τοῦ νῦν ἐπεὶ ἐώρακα τὸ πρόσωπόν σου ἔτι γὰρ σὺ ζῆς
- 31 Epi Jozèf di frè l' yo ak tout fanmi papa l' yo: -Mwen pral avèti wa a. Mwen pral di l': men frè m' yo ak tout fanmi papa m' yo ki t'ap viv nan peyi Kanaran vin jwenn mwen isit la.
And Joseph said to his brothers and to his father's people, I will go and give the news to Pharaoh, and say to him, My brothers and my father's people, from the land of Canaan, have come to me;
εἶπεν δὲ ἰωσηφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ ἀναβὰς ἀπαγγεῶ τῷ φαραω καὶ ἔρω αὐτῷ οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρός μου οἱ ἦσαν ἐν γῆ χαναν ἦκασιν πρὸς με
- 32 Se gadò mouton yo ye. Se bèt yo konn gade. Yo mennen tout mouton yo ak tout bèf yo ansanm ak tout sa yo genyen.
And these men are keepers of sheep and owners of cattle, and have with them their flocks and their herds and all they have.
οἱ δὲ ἄνδρες εἰσιν ποιμένες ἄνδρες γὰρ κτηνοτρόφοι ἦσαν καὶ τὰ κτήνη καὶ τοὺς βόας καὶ πάντα τὰ αὐτῶν ἀγειόχασιν
- 33 Lè farawon an va rele nou pou mande nou ki metye nou,
Now when Pharaoh sends for you and says, What is your business?
ἐὰν οὖν καλέσῃ ὑμᾶς φαραω καὶ εἴπῃ ὑμῖν τί τὸ ἔργον ὑμῶν ἐστίν
- 34 n'a reponn li: Monwa, depi nou tout piti jouk koulye a, se bèt n'ap gade, tankou tout zansèt nou yo. Konsa, nou ka rete nan peyi Gochenn lan. Li te di yo sa paske moun peyi Lejip yo pa ka sipòte wè moun k'ap gade bèt viv nan mitan yo.
You are to say, Your servants have been keepers of cattle from our early days up to now, like our fathers; in this way you will be able to have the land of Goshen for yourselves; because keepers of sheep are unclean in the eyes of the Egyptians.
εἰρεῖτε ἄνδρες κτηνοτρόφοι ἐσμὲν οἱ παῖδές σου ἐκ παιδός ἕως τοῦ νῦν καὶ ἡμεῖς καὶ οἱ πατέρες ἡμῶν ἵνα κατοικήσῃτε ἐν γῆ γεσεμ ἀραβία βδέλυγμα γὰρ ἐστὶν αἰγυπτίοις πᾶς ποιμὴν προβάτων

- 1 ¶ Apre sa, Jozèf al avèti farawon an li di l': -Men papa m' ak frè m' yo rive soti nan peyi Kanaran, yo vini ak mouton yo, bèf yo ak tout sa yo genyen. Koulye a menm yo Gochenn. Then Joseph went to Pharaoh, and said, My father and my brothers with their flocks and their herds and all they have, are come from Canaan, and are now in the land of Goshen. ἔλθων δὲ ἰωσήφ ἀπήγγειλεν τῷ φαραῶ λέγων ὁ πατήρ μου καὶ οἱ ἀδελφοί μου καὶ τὰ κτήνη καὶ οἱ βόες αὐτῶν καὶ πάντα τὰ αὐτῶν ἦλθον ἐκ γῆς χανααν καὶ ἰδοὺ εἰσὶν ἐν γῆ γεσεμ
- 2 Jozèf te pran senk nan frè l' yo avèk li, li prezante yo bay farawon an. And he took five of his brothers to Pharaoh. ἀπὸ δὲ τῶν ἀδελφῶν αὐτοῦ παρέλαβεν πέντε ἄνδρας καὶ ἔστησεν αὐτοὺς ἐναντίον φαραῶ
- 3 Farawon an di yo konsa: -Ki metye nou? Yo reponn li: -Metye nou se gade bèt tankou zansèt nou yo. And Pharaoh said to them, What is your business? And they said, Your servants are keepers of sheep, as our fathers were before us. καὶ εἶπεν φαραῶ τοῖς ἀδελφοῖς ἰωσήφ τί τὸ ἔργον ὑμῶν οἱ δὲ εἶπαν τῷ φαραῶ ποιμένες προβάτων οἱ παῖδές σου καὶ ἡμεῖς καὶ οἱ πατέρες ἡμῶν
- 4 Apre sa, yo di farawon an: -Nou vin pou nou ka rete nan peyi a, paske pa gen manje ankò nan peyi nou pou bèt yo manje. Lèfini, grangou a rèd anpil nan peyi Kanaran. Tanpri, ban nou pèmisyon pou nou rete nan peyi Gochenn lan. And they said to Pharaoh, We have come to make a living in this land, because we have no grass for our flocks in the land of Canaan; so now let your servants make a place for themselves in the land of Goshen. εἶπαν δὲ τῷ φαραῶ παροικεῖν ἐν τῇ γῆ ἥκαμεν οὐ γάρ ἐστιν νομὴ τοῖς κτήνεσιν τῶν παίδων σου ἐνὶ σὺσεν γὰρ ὁ λιμὸς ἐν γῆ χανααν νῦν οὖν κατοικήσομεν οἱ παῖδές σου ἐν γῆ γεσεμ
- 5 Farawon an di Jozèf: -Men papa ou ak frè ou yo vin jwenn ou isit la. And Pharaoh said to Joseph, Let them have the land of Goshen; and if there are any able men among them, put them over my cattle. εἶπεν δὲ φαραῶ τῷ ἰωσήφ κατοικεῖτωσαν ἐν γῆ γεσεμ εἰ δὲ ἐπίστη ὅτι εἰσὶν ἐν αὐτοῖς ἄνδρες δυνατοὶ κατάστησον αὐτοὺς ἄρχοντας τῶν ἐμῶν κτηνῶν ἦλθον δὲ εἰς αἴγυπτον πρὸς ἰωσήφ ἰακωβ καὶ οἱ υἱοὶ αὐτοῦ καὶ ἤκουσεν φαραῶ βασιλεὺς αἰγύπτου καὶ εἶπεν φαραῶ πρὸς ἰωσήφ λέγων ὁ πατήρ σου καὶ οἱ ἀδελφοί σου ἦκασιν πρὸς σέ
- 6 tout peyi Lejip la la devan ou. Chwazi pi bon tè nan peyi a, ba yo l' pou rete. Yo mèt rete sou tè Gochenn lan. Epi, si ou konnen gen nan mitan yo moun ki kapab pran swen bèt pa m' yo, ou mèt ba yo bèt mwen yo gade. And Jacob and his sons came to Joseph in Egypt, and when word of it came to the ears of Pharaoh, king of Egypt, he said to Joseph, Your father and brothers have come to you; all the land of Egypt is before you; let your father and your brothers have the best of the land for their resting-place. ἰδοὺ ἡ γῆ αἰγύπτου ἐναντίον σου ἐστὶν ἐν τῇ βελτίστη γῆ κατοικήσων τὸν πατέρα σου καὶ τοὺς ἀδελφούς σου
- 7 Apre sa, Jozèf fè papa l' vini, li prezante l' bay farawon an. Lè Jakòb fin di farawon an bonjou, Then Joseph made his father Jacob come before Pharaoh, and Jacob gave him his blessing. εἰσήγαγεν δὲ ἰωσήφ ἰακωβ τὸν πατέρα αὐτοῦ καὶ ἔστησεν αὐτὸν ἐναντίον φαραῶ καὶ εὐλόγησεν ἰακωβ τὸν φαραῶ
- 8 farawon an mande l': -Ki laj ou? And Pharaoh said to him, How old are you? εἶπεν δὲ φαραῶ τῷ ἰακωβ πόσα ἔτη ἡμερῶν τῆς ζωῆς σου
- 9 Jakòb reponn li: -Mwen gen santrantan (130 an) depi m'ap moute desann sou latè. Men, mwen poko prèt pou m' rive laj zansèt mwen yo te rive lè yo t'ap fè moute desann pa yo. Mwen pa gen anpil laj, se vre. Men, mwen pa manke bat mizè. And Jacob said, The years of my wanderings have been a hundred and thirty; small in number and full of sorrow have been the years of my life, and less than the years of the wanderings of my fathers. καὶ εἶπεν ἰακωβ τῷ φαραῶ αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου ὡς παροικῶ ἑκατὸν τριάκοντα ἔτη μικραὶ καὶ πονηραὶ γεγόνασιν αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου οὐκ ἀφίκοντο εἰς τὰς ἡμέρας τῶν ἐτῶν τῆς ζωῆς τῶν πατέρων μου ὡς ἡμέρας παρῴκησαν
- 10 Jakòb di farawon an orenwa, epi li ale. And Jacob gave Pharaoh his blessing, and went out from before him. καὶ εὐλογήσας ἰακωβ τὸν φαραῶ ἐξῆλθεν ἀπ' αὐτοῦ
- 11 Jozèf fè papa l' ak frè l' yo rete nan peyi Lejip. Li ba yo tè bò lavil Ranmsès, jan farawon an te mande l' la. Li ba yo yon bon tè nan peyi a. And Joseph made a place for his father and his brothers, and gave them a heritage in the land of Egypt, in the best of the land, the land of Rameses, as Pharaoh had given orders. καὶ κατέκτισεν ἰωσήφ τὸν πατέρα καὶ τοὺς ἀδελφούς αὐτοῦ καὶ ἔδωκεν αὐτοῖς κατάσχεσιν ἐν γῆ αἰγύπτου ἐν τῇ βελτίστη γῆ ἐν γῆ ραμεσση καθὰ προσέταξεν φαραῶ
- 12 Jozèf te bay papa l', frè l' yo ak tout fanmi yo kantite manje yo te bezwen pou mezi timoun yo te genyen. And Joseph took care of his father and his brothers and all his father's people, giving them food for the needs of their families. καὶ ἐσιτομέτρει ἰωσήφ τῷ πατρὶ καὶ τοῖς ἀδελφοῖς αὐτοῦ καὶ παντὶ τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ σίτον κατὰ σῶμα

- 13 ¶ Grangou a te rèd anpil toupatou. pa t' gen manje ankò. Moun peyi Lejip ak moun peyi Kanaran yo t'ap fin deperi anba grangou a.
Now there was no food to be had in all the land, so that all Egypt and Canaan were wasted from need of food.
σίτος δὲ οὐκ ἦν ἐν πάσῃ τῇ γῆ ἐνίσχυσεν γὰρ ὁ λιμὸς σφόδρα ἐξέλιπεν δὲ ἡ γῆ αἰγύπτου καὶ ἡ γῆ χανααν ἀπὸ τοῦ λιμοῦ
- 14 Jozèf te fin ranmase dènye lajan moun peyi Lejip ak moun peyi Kanaran te genyen nan vann yo ble. Li pote tout lajan an lakay farawon an.
And all the money in Egypt and in the land of Canaan which had been given for grain, came into the hands of Joseph: and he put it in Pharaoh's house.
συνήγαγεν δὲ ἰωσήφ πᾶν τὸ ἀργύριον τὸ εὔρεθὲν ἐν γῆ αἰγύπτου καὶ ἐν γῆ χανααν τοῦ σίτου ὃ ἠγόραζον καὶ ἐσιτομέτρει αὐτοῖς καὶ εἰσήνεγκεν ἰωσήφ πᾶν τὸ ἀργύριον εἰς τὸν οἶκον φαραῶ
- 15 Lè tout lajan moun yo fini nan peyi Lejip ak nan peyi Kanaran, tout moun peyi Lejip yo vin jwenn Jozèf, yo di l': -Ban nou manje non, souple. Pa kite nou mourì. Fè kichòy pou nou, nou pa gen lajan ankò.
And when all the money in Egypt and Canaan was gone, the Egyptians came to Joseph, and said, Give us bread; would you have us come to destruction before your eyes? for we have no more money.
καὶ ἐξέλιπεν πᾶν τὸ ἀργύριον ἐκ γῆς αἰγύπτου καὶ ἐκ γῆς χανααν ἦλθον δὲ πάντες οἱ αἰγύπτιοι πρὸς ἰωσήφ λέγοντες δὸς ἡμῖν ἄρτους καὶ ἵνα τί ἀποθνήσκομεν ἐναντίον σου ἐκλέλοιπεν γὰρ τὸ ἀργύριον ἡμῶν
- 16 Jozèf di yo: -Si nou pa gen lajan, mennen bèt nou yo vini, n'a boukante yo pou manje.
And Joseph said, Give me your cattle; I will give you grain in exchange for your cattle if your money is all gone.
εἶπεν δὲ αὐτοῖς ἰωσήφ φέρετε τὰ κτήνη ὑμῶν καὶ δώσω ὑμῖν ἄρτους ἀντὶ τῶν κτηνῶν ὑμῶν εἰ ἐκλέλοιπεν τὸ ἀργύριον
- 17 Se konsa, yo mennen bèt yo bay Jozèf pou fè boukantay. Li ba yo manje, yo ba li chwal, bèf, mouton, bourik. Pandan tout lanne a, li boukante manje ak yo pou valè bèt yo te genyen.
So they took their cattle to Joseph and he gave them bread in exchange for their horses and flocks and herds and asses, so all that year he gave them food in exchange for their cattle.
ἤγαγον δὲ τὰ κτήνη πρὸς ἰωσήφ καὶ ἔδωκεν αὐτοῖς ἰωσήφ ἄρτους ἀντὶ τῶν ἵππων καὶ ἀντὶ τῶν προβάτων καὶ ἀντὶ τῶν βοῶν καὶ ἀντὶ τῶν ὄνων καὶ ἐξέθρεψεν αὐτοὺς ἐν ἄρτοις ἀντὶ πάντων τῶν κτηνῶν αὐτῶν ἐν τῷ ἐνιαυτῷ ἐκείνῳ
- 18 Apre lanne a fin pase, yo tounen bò kote Jozèf ankò. Yo di li: -Nou p'ap kapab kache ou sa, mèt. Lajan nou fini nèt. Nou deja ba ou tout bèt nou te genyen. Koulye a, mèt, se tè nou yo ak pwòp tèt nou ase ki rete pou n' ba ou.
And when that year was ended, they came to him in the second year, and said, We may not keep it from our lord's knowledge that all our money is gone, and all the herds of cattle are my lord's; there is nothing more to give my lord but our bodies and our land;
ἐξῆλθεν δὲ τὸ ἔτος ἐκεῖνο καὶ ἦλθον πρὸς αὐτὸν ἐν τῷ ἔτει τῷ δευτέρῳ καὶ εἶπαν αὐτῷ μήποτε ἐκτριβώμεν ἀπὸ τοῦ κυρίου ἡμῶν εἰ γὰρ ἐκλέλοιπεν τὸ ἀργύριον καὶ τὰ ὑπάρχοντα καὶ τὰ κτήνη πρὸς σὺν τὸν κύριον καὶ οὐχ ὑπολείπεται ἡμῖν ἐναντίον τοῦ κυρίου ἡμῶν ἀλλ' ἡ τὸ ἴδιον σῶμα καὶ ἡ γῆ ἡμῶν
- 19 Pa kite nou mourì. Fè kichòy pou nou! Pa kite nou pèdi tè nou yo. Fè pri pou nou menm ansanm ak tout tè nou yo. N'ap tounen esklav farawon an. Tè nou yo va pou li tou. Men, ban nou plan pou nou simen nan jaden nou yo pou nou pa mourì, pou tè a pa fin tounen savann.
Are we to come to destruction before your eyes, we and our land? take us and our land? give us bread; and we and our land will be servants to Pharaoh; and give us seed so that we may have life and the land may not become waste.
ἵνα οὖν μὴ ἀποθάνωμεν ἐναντίον σου καὶ ἡ γῆ ἐρημοθῆ κτήσῃ ἡμᾶς καὶ τὴν γῆν ἡμῶν ἀντὶ ἄρτων καὶ ἐσόμεθα ἡμεῖς καὶ ἡ γῆ ἡμῶν παῖδες φαραῶ δὸς σπέρμα ἵνα σπειρώμεν καὶ ζῶμεν καὶ μὴ ἀποθάνομεν καὶ ἡ γῆ οὐκ ἐρημοθήσεται
- 20 Se konsa Jozèf achte tout tè Lejip la pou farawon an. tout moun peyi Lejip yo te vann li tè yo paske grangou a t'ap fini ak yo. tout peyi a vini pou farawon an.
So Joseph got all the land in Egypt for Pharaoh; for every Egyptian gave up his land in exchange for food, because of their great need; so all the land became Pharaoh's.
καὶ ἐκτήσατο ἰωσήφ πᾶσαν τὴν γῆν τῶν αἰγυπτίων τῷ φαραῶ ἀπέδοντο γὰρ οἱ αἰγύπτιοι τὴν γῆν αὐτῶν τῷ φαραῶ ἐπεκράτησεν γὰρ αὐτῶν ὁ λιμὸς καὶ ἐγένετο ἡ γῆ φαραῶ
- 21 Jozèf fè tout moun toupatou nan peyi a tounen esklav farawon an.
And as for the people, he made servants of them, town by town, from one end of Egypt to the other.
καὶ τὸν λαὸν κατεδουλώσατο αὐτῷ εἰς παῖδας ἀπ' ἄκρων ὀρίων αἰγύπτου ἕως τῶν ἄκρων
- 22 Se te prèt yo ase li pa t' manyen. Prèt yo pa t' bezwen tè pou yo manje, paske, dapre yon lwa ki gen nan peyi a, se farawon an menm ki te toujou peye yo. Se ak lajan sa a yo te viv.
Only he did not take the land of the priests, for the priests had their food given them by Pharaoh, and having what Pharaoh gave them, they had no need to give up their land.
χωρὶς τῆς γῆς τῶν ἱερέων μόνον οὐκ ἐκτήσατο ταύτην ἰωσήφ ἐν δόσει γὰρ ἔδωκεν δόμα τοῖς ἱερεῦσιν φαραῶ καὶ ἤσθιον τὴν δόσιν ἣν ἔδωκεν αὐτοῖς φαραῶ διὰ τοῦτο οὐκ ἀπέδοντο τὴν γῆν αὐτῶν
- 23 Jozèf di pèp la: -Jòdi a, mwen achte nou ansanm ak tout tè nou yo pou farawon an. Men grenn m'ap ban nou pou nou plante nan jaden nou yo.
Then Joseph said to the people, I have made you and your land this day the property of Pharaoh; here is seed for you to put in your fields.
εἶπεν δὲ ἰωσήφ πᾶσι τοῖς αἰγυπτίοις ἰδοὺ κέκτημαι ὑμᾶς καὶ τὴν γῆν ὑμῶν σήμερον τῷ φαραῶ λάβετε ἑαυτοῖς σπέρμα καὶ σπείρατε τὴν γῆν

- 24 Lè sezon rekòt la va rive, n'a bay farawon an yon senkyèm (1/5) nan tou sa nou rekòlte. Rèl la va pou nou, pou nou plante nan jaden nou yo, pou nou manje nou menm ansanm ak pitit nou yo ak tout moun ki lakay nou.
And when the grain is cut, you are to give a fifth part to Pharaoh, and four parts will be yours for seed and food, and for your families and your little ones.
καὶ ἔσται τὰ γενήματα αὐτῆς δώσετε τὸ πέμπτον μέρος τῷ φαραῶ τὰ δὲ τέσσαρα μέρη ἔσται ὑμῖν αὐτοῖς εἰς σπέρμα τῆ γῆ καὶ εἰς βρώσιν ὑμῖν καὶ πᾶσιν τοῖς ἐν τοῖς οἴκοις ὑμῶν
- 25 Yo reponn li: -Ou sove lavi nou! Sèl sa nou mande ou, se pou ou aji byen ak nou. N'ap rete esklav farawon an.
And they said to him, Truly you have kept us from death; may we have grace in your eyes, and we will be Pharaoh's servants.
καὶ εἶπαν σέσωκας ἡμᾶς εὐρομεν χάριν ἐναντίον τοῦ κυρίου ἡμῶν καὶ ἐσόμεθα παῖδες φαραῶ
- 26 Se konsa, Jozèf te pase yon regleman pou tout peyi Lejip la: dapre regleman sa a ki la jouk koulye a toujou, se pou yo bay farawon an yon senkyèm sou chak rekòt. Se sèlman tè prèt yo ki pa t' pou farawon an.
Then Joseph made a law which is in force to this day, that Pharaoh was to have the fifth part; only the land of the priests did not become his.
καὶ ἔθετο αὐτοῖς ἰωσήφ εἰς πρόσταγμα ἕως τῆς ἡμέρας ταύτης ἐπὶ γῆν αἰγύπτου τῷ φαραῶ ἀποπεμπτοῦν χωρὶς τῆς γῆς τῶν ἱερέων μόνον οὐκ ἦν τῷ φαραῶ
- 27 ¶ Moun Izrayèl yo te rete nan peyi Lejip sou tè Gochenn lan. Yo vin gen anpil byen. Yo te fè anpil anpil pitit. Yo t'ap fè toujou.
And so Israel was living among the Egyptians in the land of Goshen; and they got property there, and became very great in numbers and in wealth.
κατόκησεν δὲ ἰσραὴλ ἐν γῆ αἰγύπτῳ ἐπὶ τῆς γῆς γεσεμ καὶ ἐκληρονόμησεν ἐπ' αὐτῆς καὶ ἠύξθησεν καὶ ἐπληθύνθησεν σφόδρα
- 28 Jakòb pase disèt lanne nan peyi Lejip. Li te rive gen sankaransèt (147) lanne sou tèt li.
And Jacob was living in the land of Goshen for seventeen years; so the years of his life were a hundred and forty-seven.
ἐπέζησεν δὲ ἰακώβ ἐν γῆ αἰγύπτῳ δέκα ἑπτὰ ἔτη ἐγένοντο δὲ αἱ ἡμέραι ἰακώβ ἐνιαυτῶν τῆς ζωῆς αὐτοῦ ἑκατὸν τεσσαράκοντα ἑπτὰ ἔτη
- 29 Lè sa a, Izrayèl vin wè li pa t' gen lontan pou l' viv ankò. Li fè rele Jozèf, pitit li a, li di l' konsa: -Si ou renmen m' vre, tanpri, fè m' sèman. Mete men ou nan fant janm mwen, pwomèt mwen w'ap kenbe pawòl ou, ou p'ap janm trayi m'. Tanpri, pa antere m' nan peyi Lejip.
And the time of his death came near, and he sent for his son Joseph and said to him, If now I am dear to you, put your hand under my leg and take an oath that you will not put me to rest in Egypt;
ἤγγισαν δὲ αἱ ἡμέραι ἰσραὴλ τοῦ ἀποθανεῖν καὶ ἐκάλεσεν τὸν υἱὸν αὐτοῦ ἰωσήφ καὶ εἶπεν αὐτῷ εἰ εὕρηκα χάριν ἐναντίον σου ὑπόθεες τὴν χειρὰ σου ὑπὸ τὸν μηρόν μου καὶ ποιήσεις ἐπ' ἐμὲ ἐλεημοσύνην καὶ ἀλήθειαν τοῦ μή με θάψαι ἐν αἰγύπτῳ
- 30 Mwen vle pou yo antere m' menm kote ak zansèt mwen yo, lè m' aval jwenn fanmi mwen yo ki mouri deja a. Se pou ou pran kadav mwen, pote l' sot peyi Lejip, al antere l' nan kavo fanmi m' yo. Jozèf reponn li: -m'a fè jan ou mande m' lan.
But when I go to my fathers, you are to take me out of Egypt and put me to rest in their last resting-place. And he said, I will do so.
ἀλλὰ κοιμηθήσομαι μετὰ τῶν πατέρων μου καὶ ἀρεῖς με ἐξ αἰγύπτου καὶ θάψεις με ἐν τῷ τάφῳ αὐτῶν ὃ δὲ εἶπεν ἐγὼ ποιήσω κατὰ τὸ ῥήμά σου
- 31 Men, Jakòb di Jozèf konsa: -Fè m' sèman w'ap fè sa pou mwen! Jozèf sèman ba li. Apre sa, Izrayèl bese kouche nan kabann li.
And he said, Take an oath to me; and he took an oath to him: and Israel gave worship on the bed's head.
εἶπεν δὲ ὁμοσόν μοι καὶ ὤμοσεν αὐτῷ καὶ προσεκύνησεν ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ
- 1 ¶ Kèk tan apre sa, yo vin fè Jozèf konnen papa l' malad. Jozèf pran Manase ak Efrayim, de pitit gason l' yo, ak li, li ale wè Jakòb.
Now after these things, word came to Joseph that his father was ill: and he took with him his sons Manasseh and Ephraim.
ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα καὶ ἀπηγγέλη τῷ ἰωσήφ ὅτι ὁ πατήρ σου ἐνοχλεῖται καὶ ἀναλαβὼν τοὺς δύο υἱοὺς αὐτοῦ τὸν μανασση καὶ τὸν εφραϊμ ἦλθεν πρὸς ἰακώβ
- 2 Yo vin di Jakòb: -Men Jozèf, pitit ou, vin wè ou. Izrayèl ranmase dènye ti rèl fòs li te genyen an, li leve chita sou kabann lan.
And when they said to Jacob, Your son Joseph is coming to see you: then Israel, getting all his strength together, had himself lifted up in his bed.
ἀπηγγέλη δὲ τῷ ἰακώβ λέγοντες ἰδοὺ ὁ υἱός σου ἰωσήφ ἔρχεται πρὸς σέ καὶ ἐνισχύσας ἰσραὴλ ἐκάθισεν ἐπὶ τὴν κλίνην
- 3 Jakòb di Jozèf: -Bondye ki gen tout pouvwa a te parèt devan mwen yon kote yo rele Louz, nan peyi Kanaran. Li beni m'.
And Jacob said to Joseph, God, the Ruler of all, came to me in a vision at Luz in the land of Canaan, and gave me his blessing,
καὶ εἶπεν ἰακώβ τῷ ἰωσήφ ὁ θεός μου ὤφθη μοι ἐν λουζα ἐν γῆ χανααν καὶ εὐλόγησέν με
- 4 Li di m' konsa: M'ap ba ou anpil pitit ak pitit pitit. M'ap fè yo tounen anpil nasyon. Ou wè tè sa a? M'ap bay pitit pitit ou yo li pou li rele yo pa yo pou tout tan.
And said to me, Truly, I will make you fertile and give you increase and will make of you a great family of nations: and I will give this land to your seed after you to be their heritage for ever.
καὶ εἶπέν μοι ἰδοὺ ἐγὼ αὐξάνω σε καὶ πληθυνῶ σε καὶ ποιήσω σε εἰς συναγωγὰς ἔθνων καὶ δώσω σοι τὴν γῆν ταύτην καὶ τῷ σπέρματί σου μετὰ σέ εἰς κατάσχεσιν αἰώνιον
- 5 Bon. De pitit gason ou te fè nan peyi Lejip anvan m' te vin jwenn ou isit la a, se pitit mwen yo pral ye. Wi, Efrayim ak Manase ap pou mwen tankou Woubenn ak Simeyon.
And now your two sons who came to birth in Egypt before I came to you here, are mine; Ephraim and Manasseh will be mine, in the same way as Reuben and Simeon are.
νῦν οὖν οἱ δύο υἱοὶ σου οἱ γενόμενοί σοι ἐν αἰγύπτῳ πρὸ τοῦ με εἰσεῖν πρὸς σέ εἰς αἰγύπτου ἐμοὶ εἰσιν εφραϊμ καὶ μανασση ὡς ρουβην καὶ σιμεων ἔσσονται μοι

- 6 Men, tout pitit ou va fè apre yo, se pitit ou y'ap ye. Y'a pote non gran frè yo pou yo ka jwenn pa yo nan byen m' yo.
And any other offspring which you have after them, will be yours, and will be named after their brothers in their heritage.
 τὰ δὲ ἔκγονα ἃ ἐὼν γεννήσεως μετὰ ταῦτα σοὶ ἔσονται ἐπὶ τῷ ὀνόματι τῶν ἀδελφῶν αὐτῶν κληθήσονται ἐν τοῖς ἐκείνων κλήροις
- 7 Lè m' t'ap tounen sotì nan peyi Mezopotami an, Rachèl, manman ou, te mouri nan men mwen. Li mouri sou wout pou ale peyi Kanaran, pa twò lwen lavil Efrata. Mwen antere l' la sou wout Efrata a. Se Efrata sa a yo rele Betleyèm lan tou.
And as for me, when I came from Paddan, death overtook Rachel on the way, when we were still some distance from Ephrath; and I put her to rest there on the road to Ephrath, which is Beth-lehem.
 ἐγὼ δὲ ἤνικα ἠρχόμην ἐκ μεσοποταμίας τῆς συρίας ἀπέθανεν ραχὴλ ἡ μήτηρ σου ἐν γῆ χανααν ἐγγίζοντός μου κατὰ τὸν ἰππόδρομον χαβραθα τῆς γῆς τοῦ ἔλθειν εφραθα καὶ κατώρυζα αὐτὴν ἐν τῇ ὁδῷ τοῦ ἰπποδρόμου αὕτη ἐστὶν βαιθλεεμ
- 8 ¶ Lè Izrayèl wè pitit Jozèf yo, li mande: -Ki timoun sa yo?
Then Israel, looking at Joseph's sons, said, Who are these?
 ἰδὼν δὲ ἰσραὴλ τοὺς υἱοὺς ἰωσηφ εἶπεν τίνες σοὶ οὗτοι
- 9 Jozèf reponn li: -Se pitit gason Bondye te ban mwen antan mwen isit la wi. Izrayèl di li: -Tanpri, fè yo pwoche pi pre m' pou m' ka beni yo.
And Joseph said to his father, They are my sons, whom God has given me in this land. And he said, Let them come near me, and I will give them a blessing.
 εἶπεν δὲ ἰωσηφ τῷ πατρὶ αὐτοῦ υἱοὶ μου εἰσὶν οὓς ἔδωκέν μοι ὁ θεὸς ἐνταῦθα καὶ εἶπεν ἰακωβ προσάγαγέ μοι αὐτούς ἵνα εὐλογήσω αὐτούς
- 10 Izrayèl te fin granmoun, je l' pa t' bon menm. Li pa t' kapab wè ankò. Jozèf fè pitit li yo pwoche bò kote papa l'. Jakòb pran yo, li bo yo, li pase bra l' nan kou yo.
Now because Israel was old, his eyes were no longer clear, and he was not able to see. So he made them come near to him, and he gave them a kiss, folding them in his arms.
 οἱ δὲ ὀφθαλμοὶ ἰσραὴλ ἐβρωώπησαν ἀπὸ τοῦ γήρους καὶ οὐκ ἠδύνατο βλέπειν καὶ ἤγγισεν αὐτούς πρὸς αὐτόν καὶ ἐφίλησεν αὐτούς καὶ περιέλαβεν αὐτούς
- 11 Izrayèl di Jozèf konsa: -Mwen pa t' gen espwa wè figi ou ankò, men Bondye fè m' wè ata pitit ou yo.
And Israel said to Joseph, I had no hope of seeing your face again, but God in his mercy has let me see you and your children.
 καὶ εἶπεν ἰσραὴλ πρὸς ἰωσηφ ἰδοὺ τοῦ προσώπου σου οὐκ ἔστερήθην καὶ ἰδοὺ ἔδειξέν μοι ὁ θεὸς καὶ τὸ σπέρμα σου
- 12 Jozèf wete timoun yo sou jenou Izrayèl, epi li bese tèt li jouk atè devan papa l'.
Then Joseph took them from between his knees, and went down on his face to the earth.
 καὶ ἐξήγαγεν ἰωσηφ αὐτούς ἀπὸ τῶν γονάτων αὐτοῦ καὶ προσεκύνησεν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τῆς γῆς
- 13 Li pran timoun yo, Efrayim nan men dwat li ak Manase nan men gòch li. Konsa, Efrayim vin sou bò gòch Izrayèl, Manase menm sou bò dwat li. Li fè yo pwoche vin jwenn papa l'.
Then taking Ephraim with his right hand, Joseph put him at Israel's left side, and with his left hand he put Manasseh at Israel's right side, placing them near him.
 λαβὼν δὲ ἰωσηφ τοὺς δύο υἱοὺς αὐτοῦ τὸν τε εφραϊμ ἐν τῇ δεξιᾷ ἐξ ἄριστερων δὲ ἰσραὴλ τὸν δὲ μανασση ἐν τῇ ἀριστερᾷ ἐκ δεξιῶν δὲ ἰσραὴλ ἤγγισεν αὐτούς αὐτῷ
- 14 Men, Izrayèl kwaze men l' lè l'ap lonje yo, li mete men dwat li sou tèt Efrayim ki te pi piti a, li mete men gòch li sou tèt Manase ki te pi gran an. Izrayèl te konnen sa l' t'ap fè lè l' te fè sa.
And Israel, stretching out his right hand, put it on the head of Ephraim, the younger, and his left hand on the head of Manasseh, crossing his hands on purpose, for Manasseh was the older.
 ἐκτείνας δὲ ἰσραὴλ τὴν χεῖρα τὴν δεξιὰν ἐπέβαλεν ἐπὶ τὴν κεφαλὴν εφραϊμ οὗτος δὲ ἦν ὁ νεώτερος καὶ τὴν ἀριστερὰν ἐπὶ τὴν κεφαλὴν μανασση ἐναλλάξ τὰς χεῖρας
- 15 Li beni Jozèf, li di l': -Se pou Bondye zansèt mwen yo, Bondye Abraram ak Izarak te sèvi tout lavi yo a, beni timoun sa yo. Se pou Bondye ki te pran swen mwen depi lè m' te fèt jouk jòdi a beni timoun yo.
And he gave Joseph a blessing, saying, May the God to whom my fathers, Abraham and Isaac, gave worship, the God who has taken care of me all my life till this day,
 καὶ ἠλόγησεν αὐτούς καὶ εἶπεν ὁ θεὸς ὃ εὐηρέστησαν οἱ πατέρες μου ἐναντίον αὐτοῦ ἀβρααμ καὶ ἰσαακ ὁ θεὸς ὁ τρέφων με ἐκ νεότητος ἕως τῆς ἡμέρας ταύτης
- 16 Se pou zanj Bondye ki te delivre m' anba tout move pa beni timoun yo. Se pou yo pote non mwen ak non zansèt mwen yo, Abraram ak Izarak. Se pou yo fè anpil pitit pitit, se pou yo peple sou tè a.
The angel who has been my saviour from all evil, send his blessing on these children: and let my name and the name of my fathers, Abraham and Isaac, be given to them; and let them become a great nation in the earth.
 ὁ ἄγγελος ὁ ῥυθόμενός με ἐκ πάντων τῶν κακῶν εὐλογήσῃ τὰ παιδία ταῦτα καὶ ἐπικληθήσεται ἐν αὐτοῖς τὸ ὄνομά μου καὶ τὸ ὄνομα τῶν πατέρων μου ἀβρααμ καὶ ἰσαακ καὶ πληθυνθεῖσιν εἰς πλῆθος πολὺ ἐπὶ τῆς γῆς
- 17 Men Jozèf pa t' kontan lè li wè papa l' te mete men dwat li sou tèt Efrayim. Li kenbe men papa l' pou l' wete l' sou tèt Efrayim pou l' mete l' pito sou tèt Manase.
Now when Joseph saw that his father had put his right hand on the head of Ephraim, it did not seem right to him; and lifting his father's hand he would have put it on the head of Manasseh.
 ἰδὼν δὲ ἰωσηφ ὅτι ἐπέβαλεν ὁ πατὴρ τὴν δεξιὰν αὐτοῦ ἐπὶ τὴν κεφαλὴν εφραϊμ βαρὺ αὐτῷ κατεφάνη καὶ ἀντελάβετο ἰωσηφ τῆς χειρὸς τοῦ πατρὸς αὐτοῦ ἀφελεῖν αὐτὴν ἀπὸ τῆς κεφαλῆς εφραϊμ ἐπὶ τὴν κεφαλὴν μανασση

- 18 Epi li di papa l': -Se pa konsa, papa. Men pi gran an bò isit. Mete men dwat ou sou tèt li.
And Joseph said to his father, Not so, my father, for this is the older; put your right hand on his head.
 εἶπεν δὲ ἰωσηφ τῷ πατρὶ αὐτοῦ οὐχ οὕτως πᾶτερ οὗτος γὰρ ὁ πρωτότοκος ἐπίθεε τὴν δεξιάν σου ἐπὶ τὴν κεφαλὴν αὐτοῦ
- 19 Men, papa a derefize. Li di l': -Mwen konnen, pitit mwen, mwen konnen. Manase tout ap vin yon pèp. Li menm tout l'ap grannèg. Men, ti frè l' la pral pi grannèg pase l'. Pitit li yo pral vin anpil nasyon.
But his father would not, saying, I am doing it on purpose, my son; he will certainly become a nation and a great one; but his younger brother will be greater than he, and his seed will become a great family of nations.
 καὶ οὐκ ἠθέλησεν ἀλλὰ εἶπεν οἶδα τέκνον οἶδα καὶ οὗτος ἔσται εἰς λαόν καὶ οὗτος ὑψωθήσεται ἀλλὰ ὁ ἀδελφὸς αὐτοῦ ὁ νεώτερος μείζων αὐτοῦ ἔσται καὶ τὸ σπέρμα αὐτοῦ ἔσται εἰς πλῆθος ἐθνῶν
- 20 Jou sa a, li beni yo, li di: -Nan peyi pitit pitit Izrayèl yo, lè y'ap bay benediksyon, y'a nonmen non nou. y'a mande pou Bondye beni yon moun menm jan li te beni Efrayim ak Manase. Se konsa li te mete Efrayim anvan Manase.
So he gave them his blessing that day, saying, You will be the sign of blessing in Israel, for they will say, May God make you like Ephraim and Manasseh; and he put Ephraim before Manasseh.
 καὶ εὐλόγησεν αὐτοὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων ἐν ἡμῖν εὐλογηθήσεται ἰσραηλ λέγοντες ποιήσαι σε ὁ θεὸς ὡς εφραϊμ καὶ ὡς μανασση καὶ ἔθηκεν τὸν εφραϊμ ἔμπροσθεν τοῦ μανασση
- 21 Apre sa, Izrayèl di Jozèf: -Gade. Mwen pral mouri. Men Bondye ap la avèk ou. La fè ou tounen nan peyi zansèt ou yo.
Then Israel said to Joseph, Now my death is near; but God will be with you, guiding you back to the land of your fathers.
 εἶπεν δὲ ἰσραηλ τῷ ἰωσηφ ἰδοὺ ἐγὼ ἀποθνήσκω καὶ ἔσται ὁ θεὸς μεθ' ὑμῶν καὶ ἀποστρέψει ὑμᾶς εἰς τὴν γῆν τῶν πατέρων ὑμῶν
- 22 Se pa pou lòt moun nan frè ou yo, se pou ou m'ap kite moso tè Sichèm lan. Se pòsyon tè sa a mwen te pran nan men moun Amori yo anba gwo goumen.
And I have given you more than your brothers, even Shechem as your heritage, which I took from the Amorites with my sword and my bow.
 ἐγὼ δὲ δίδωμί σοι σικιμα ἐξαιρέτων ὑπὲρ τοὺς ἀδελφούς σου ἦν ἔλαβον ἐκ χειρὸς ἀμορραίων ἐν μαχαίρᾳ μου καὶ τόξῳ
- 1 ¶ Jakòb fè rele pitit gason l' yo, li di yo: -Sanble non. M'ap fè nou konnen sa ki pral rive nou nan jou k'ap vini yo.
And Jacob sent for his sons, and said, Come together, all of you, so that I may give you news of your fate in future times.
 ἐκάλεσεν δὲ ἰακωβ τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν συνάχθητε ἵνα ἀναγγείλω ὑμῖν τί ἀπαντήσῃ ὑμῖν ἐπ' ἐσχάτων τῶν ἡμερῶν
- 2 Sanble, vin koute non, pitit Jakòb yo! vin koute sa Izrayèl, papa nou, pral di nou.
Come near, O sons of Jacob, and give ear to the words of Israel your father.
 ἀθροίσθητε καὶ ἀκούσατε υἱοὶ ἰακωβ ἀκούσατε ἰσραηλ τοῦ πατρὸς ὑμῶν
- 3 Ou menm, Woubenn, premye pitit gason mwen, ou se fòs mwen, premye pitit mwen fè. Nan tout pitit mwen yo, se ou ki gen plis fòs, se ou ki pi gwonèg.
Reuben, you are my oldest son, the first-fruit of my strength, first in pride and first in power:
 ρουβην πρωτότοκός μου σὺ ἰσχύς μου καὶ ἀρχὴ τέκνων μου σκληρὸς φέρεσθαι καὶ σκληρὸς αὐθάδης
- 4 Ou tankou yon larivyè k'ap desann. Men, se pa ou k'ap alatèt, paske ou kouche ak yon madanm papa ou. Ou moute sou kabann mwen, ou fè sa ou pa t' dwe fè.
But because you were uncontrolled, the first place will not be yours; for you went up to your father's bed, even his bride-bed, and made it unclean.
 ἐξύβρισας ὡς ὕδωρ μὴ ἐκξέσης ἀνέβης γὰρ ἐπὶ τὴν κοίτην τοῦ πατρὸς σου τότε ἐμίανας τὴν στρωμνὴν οὗ ἀνέβης
- 5 ¶ Simeyon ak Levi se menm moun, se pwason kraze nan bouyon! Yo sèvi ak zam yo pou fè mechanste.
Simeon and Levi are brothers; deceit and force are their secret designs.
 συμεων καὶ λευὶ ἀδελφοὶ συνετέλεσαν ἀδικίαν ἐξ αἰρέσεως αὐτῶν
- 6 Mwen p'ap patisipe nan konplo yo. Mwen p'ap la avèk yo nan reyinyon yo. Paskè lè yo ankòlè, yo touye moun. Yo koupe jarèt towò bèf pou dan ri.
Take no part in their secrets, O my soul; keep far away, O my heart, from their meetings; for in their wrath they put men to death, and for their pleasure even oxen were wounded.
 εἰς βουλὴν αὐτῶν μὴ ἔλθῃ ἡ ψυχὴ μου καὶ ἐπὶ τῇ συστάσει αὐτῶν μὴ ἐρείσαι τὰ ἦπατά μου ὅτι ἐν τῷ θυμῷ αὐτῶν ἀπέκτειναν ἀνθρώπους καὶ ἐν τῇ ἐπιθυμίᾳ αὐτῶν ἐνευροκόπησαν ταῦρον
- 7 Madichon pou yo lè yo move paske yo san manman! M'ap fè yo rete toupatou nan peyi Jakòb la. M'ap gaye yo nan tout peyi Izrayèl la.
A curse on their passion for it was bitter; and on their wrath for it was cruel. I will let their heritage in Jacob be broken up, driving them from their places in Israel.
 ἐπικατάρατος ὁ θυμὸς αὐτῶν ὅτι αὐθάδης καὶ ἡ μῆνις αὐτῶν ὅτι ἐσκληρύνθη διαμεριῶ αὐτοὺς ἐν ἰακωβ καὶ διασπερῶ αὐτοὺς ἐν ἰσραηλ
- 8 ¶ Ou menm, Jida, frè ou yo ap fè lwanj ou. W'ap kenbe lènmi ou yo dèyè kou. Pitit papa ou yo ap bese tèt devan ou.
To you, Judah, will your brothers give praise: your hand will be on the neck of your haters; your father's sons will go down to the earth before you.
 ἰουδα σὲ αἰνέσαισαν οἱ ἀδελφοὶ σου αἱ χεῖρές σου ἐπὶ νότου τῶν ἐχθρῶν σου προσκυνήσουσίν σοι οἱ υἱοὶ τοῦ πατρὸς σου

- 9 Jida, se yon jenn ti lyon. Lè ou fin fè ravaj, pitit mwen, ou tounen tounen ou. Ou kwoupri, ou kache kò ou tankou yon jenn ti lyon, tankou yon fennèl lyon. Ki moun ki ka deranje ou?
Judah is a young lion; like a lion full of meat you have become great, my son; now he takes his rest like a lion stretched out and like an old lion; by whom will his sleep be broken?
σκύμνος λέοντος ιουδα ἐκ βλαστοῦ υἱέ μου ἀνέβης ἀναπεσὼν ἐκοιμήθη ὡς λέων καὶ ὡς σκύμνος τίς ἐγερεῖ αὐτόν
- 10 Yo p'ap ka wete kòmandman an nan men Jida. Non. Baton kòmandman an p'ap soti nan mitan janm li, jouk tan moun tout pèp sou latè pral obeyi a va vini.
The rod of authority will not be taken from Judah, and he will not be without a law-giver, till he comes who has the right to it, and the peoples will put themselves under his rule.
οὐκ ἐκλείψει ἄρχων ἐξ ιουδα καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ καὶ αὐτὸς προσδοκία ἐθνῶν
- 11 L'ap mare ti bourik li a nan yon pye rezen, l'ap mare pitit manman bourik li a nan pi bon pye rezen an. L'ap lave rad li nan diven, l'ap lave varèz li nan diven wouj kou san.
Knottng his ass's cord to the vine, and his young ass to the best vine; washing his robe in wine, and his clothing in the blood of grapes:
δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ καὶ τῆ ἔλικι τὸν πῶλον τῆς ὄνου αὐτοῦ πλυνεῖ ἐν οἴνῳ τὴν στολὴν αὐτοῦ καὶ ἐν αἵματι σταφυλῆς τὴν περιβολὴν αὐτοῦ
- 12 Je l' wouj ak diven. Dan l' blan ak lèt.
His eyes will be dark with wine, and his teeth white with milk.
χαροποὶ οἱ ὀφθαλμοὶ αὐτοῦ ἀπὸ οἴνου καὶ λευκοὶ οἱ ὀδόντες αὐτοῦ ἢ γάλα
- 13 ¶ Zabilon pral rete bò lanmè. Batiman yo va jwenn bon pò sou rivaj li yo. Limit peyi l' la ap rive jouk Sidon.
The resting-place of Zebulun will be by the sea, and he will be a harbour for ships; the edge of his land will be by Zidon.
ζαβουλων παράλιος κατοικήσει καὶ αὐτὸς παρ' ὄρμον πλοίων καὶ παρατενεῖ ἕως σιδῶνος
- 14 Isaka, se yon bon bourik chay. Li kouche nan mitan de bò sakpay.
Issachar is a strong ass stretched out among the flocks:
ισσαχαρ τὸ καλὸν ἐπεθύμησεν ἀναπαυόμενος ἀνὰ μέσον τῶν κλήρων
- 15 Li wè jan kote li poze kò l' la nan gou li, li wè jan peyi a bèl. Li pare do l' pou l' pote chay li. Li tounen esklav pou l' travay di.
And he saw that rest was good and the land was pleasing; so he let them put weights on his back and became a servant.
καὶ ἰδὼν τὴν ἀνάπαυσιν ὅτι καλὴ καὶ τὴν γῆν ὅτι πίων ὑπέθηκεν τὸν ὄμῳ αὐτοῦ εἰς τὸ πονεῖν καὶ ἐγενήθη ἀνὴρ γεωργός
- 16 Dann ap yon chèf pou pèp li, tankou yon branch nan fanmi Izrayèl.
Dan will be the judge of his people, as one of the tribes of Israel.
δαν κρινεῖ τὸν ἑαυτοῦ λαὸν ὡσει καὶ μία φυλὴ ἐν ἰσραηλ
- 17 Dann ap tankou yon sèpan bò gran chemen an, yon sèpan mechan sou bò wout la. L'ap mòde chwal yo nan talon pou l' fè kavalye yo tonbe sou tèt.
May Dan be a snake in the way, a horned snake by the road, biting the horse's foot so that the horseman has a fall.
καὶ γενηθήτω δαν ὄφις ἐφ' ὁδοῦ ἐγκαθήμενος ἐπὶ τρίβου δάκνων πτέρναν ἵππου καὶ πεσεῖται ὁ ἵππευς εἰς τὰ ὀπίσω
- 18 O Seyè, m'ap tann ou vin sove mwen!
I have been waiting for your salvation, O Lord.
τὴν σωτηρίαν περιμένω κυρίου
- 19 Ou menm, Gad, yon bann vòlò ap vin tonbe sou ou. Men, w'ap kouri dèyè yo, se ou k'ap mete men sou yo.
Gad, an army will come against him, but he will come down on them in their flight.
γαδ πειρατήριον πειρατεύσει αὐτὸν αὐτὸς δὲ πειρατεύσει αὐτῶν κατὰ πόδας
- 20 Peyi Asè a ap bay bon manje k'ap bay fòs. L'ap donner manje ki gou nan bouch wa yo.
Asher's bread is fat; he gives delicate food for kings.
ασηρ πίων αὐτοῦ ὁ ἄρτος καὶ αὐτὸς δώσει τρυφὴν ἄρχουσιν
- 21 Neftali, se yon fennèl kabrit ki lage. L'ap fè bèl ti pitit.
Naphtali is a roe let loose, giving fair young ones.
νεφθαλι στέλεχος ἀνεμμένον ἐπιτιδοῦς ἐν τῷ γενήματι κάλλος
- 22 ¶ Jozèf se boujon yon pye rezen ki konn donner, li soti nan yon pye rezen bò sous dlo ki donner byen. Branch li yo moute sou tout miray la.
Joseph is a young ox, whose steps are turned to the fountain;
υἱὸς ἡῤῥημένος ἰωσηφ υἱὸς ἡῤῥημένος ζηλωτὸς υἱὸς μου νεώτατος πρὸς με ἀνάστρεψον

- 23 Y'ap chache l' kont, y'ap voye wòch sou li. Moun k'ap voye flèch yo tounen yon pèsekisyon pou li.
He was troubled by the archers; they sent out their arrows against him, cruelly wounding him:
εις ὃν διαβουλεύομενοι ἐλοιδόρου καὶ ἐνεῖχον αὐτῷ κύριοι τοξευμάτων
- 24 Men, banza pa li a rete fèm, ponyèt li pa febli, gremesi pouvwa Bondye Jakòb la, Bondye ki gadò pèp Izrayèl la. Se li ki tout pwoteksyon yo.
But their bows were broken by a strong one, and the cords of their arms were cut by the Strength of Jacob, by the name of the Stone of Israel:
καὶ συνετρίβη μετὰ κράτους τὰ τόξα αὐτῶν καὶ ἐξελύθη τὰ νεύρα βραχιόνων χειρῶν αὐτῶν διὰ χεῖρα δυνάστου ἰακωβ ἐκεῖθεν ὁ κατισχύσας ἰσραηλ
- 25 Sa soti nan Bondye papa ou la k'ap ede ou, nan Bondye ki gen tout pouvwa a k'ap beni ou avèk benediksyon lapli ki soti anwo nan syèl la, avèk benediksyon sous dlo k'ap soti anba tè a, avèk benediksyon ki soti nan tete ak nan vant manman.
Even by the God of your father, who will be your help, and by the Ruler of all, who will make you full with blessings from heaven on high, blessings of the deep stretched out under the earth, blessings of the breasts and of the fertile body:
παρὰ θεοῦ τοῦ πατρὸς σου καὶ ἐβοήθησέν σοι ὁ θεὸς ὁ ἐμὸς καὶ εὐλόγησέν σε εὐλογίαν οὐρανοῦ ἄνωθεν καὶ εὐλογίαν γῆς ἐχούσης πάντα ἔνεκεν εὐλογίας μαστῶν καὶ μήτρας
- 26 Benediksyon papa ou yo pi plis pase benediksyon mòn ki la pou tout tan yo. Se pou benediksyon sa yo tonbe sou tèt Jozèf, sou tèt moun Bondye te chwazi nan mitan tout frè l' yo.
Blessings of sons, old and young, to the father: blessings of the oldest mountains and the fruit of the eternal hills: let them come on the head of Joseph, on the crown of him who was separate from his brothers.
εὐλογίας πατρὸς σου καὶ μητρὸς σου ὑπερίσχυσεν ἐπ' εὐλογίας ὀρέων μονίμων καὶ ἐπ' εὐλογίας θινῶν ἀενάων ἔσονται ἐπὶ κεφαλὴν ἰωσηφ καὶ ἐπὶ κορυφῆς ὧν ἠγήσατο ἀδελφῶν
- 27 Benjamen, se yon bèt nan bwa devoran. Nan maten, li manje bèt li kenbe a. Nan aswè, l'ap separe toujou sa l' te pran yo.
Benjamin is a wolf, searching for meat: in the morning he takes his food, and in the evening he makes division of what he has taken.
βενιαμιν λύκος ἄρπαξ τὸ πρωῖνὸν ἕδεται ἔτι καὶ εἰς τὸ ἑσπέρας διαδώσει τροφήν
- 28 ¶ Men douz branch fanmi Izrayèl yo. Men sa papa yo te di yo. Li beni yo, li bay chak moun benediksyon pa yo.
These are the twelve tribes of Israel: and these are the words their father said to them, blessing them; to every one he gave his blessing.
πάντες οὗτοι υἱοὶ ἰακωβ δώδεκα καὶ ταῦτα ἐλάλησεν αὐτοῖς ὁ πατὴρ αὐτῶν καὶ εὐλόγησεν αὐτούς ἕκαστον κατὰ τὴν εὐλογίαν αὐτοῦ εὐλόγησεν αὐτούς
- 29 Apre sa, Jakòb ba yo lòd sa a: -Mwen menm, mwen pral jwenn fanmi m' yo ki mouri deja. Antere m' menm kote ak zansèt mwen yo nan twou wòch ki nan jaden Efwon, moun Et la,
And he gave orders to them, saying, Put me to rest with my people and with my fathers, in the hollow of the rock in the field of Ephron the Hittite,
καὶ εἶπεν αὐτοῖς ἐγὼ προστίθεμαι πρὸς τὸν ἐμὸν λαὸν θάψατέ με μετὰ τῶν πατέρων μου ἐν τῷ σπηλαίῳ ὃ ἐστὶν ἐν τῷ ἀγρῷ εφρων τοῦ χετταίου
- 30 nan twou wòch ki nan jaden Makpela a, anfas Manmre, nan peyi Kanaran. Se Abraram ki te achte twou wòch sa a ak tout jaden an nan men Efwon, moun Et la, pou sèvi l' simityè.
In the rock in the field of Machpelah, near Mamre in the land of Canaan, which Abraham got from Ephron the Hittite, to be his resting-place.
ἐν τῷ σπηλαίῳ τῷ διπλῷ τῷ ἀπέναντι μαμβρη ἐν τῇ γῆ χανααν ὃ ἐκτήσατο αβρααμ τὸ σπήλαιον παρὰ εφρων τοῦ χετταίου ἐν κτήσει μνημείου
- 31 Se la yo te antere Abraram ak Sara, madanm li. Se la yo te antere Izarak ak Rebeka, madanm li. Se la tout mwen te antere Leya.
There Abraham and Sarah his wife were put to rest, and there they put Isaac and Rebekah his wife, and there I put Leah to rest.
ἐκεῖ ἔθαψαν αβρααμ καὶ σαρραν τὴν γυναῖκα αὐτοῦ ἐκεῖ ἔθαψαν ἰσαακ καὶ ρεβεκκαν τὴν γυναῖκα αὐτοῦ καὶ ἐκεῖ ἔθαψα λειαν
- 32 Se nan men mesye Et yo nou te achte jaden an ak tout twou wòch ki sou li a.
In the rock in the field which was got for a price from the people of Heth.
ἐν κτήσει τοῦ ἀγροῦ καὶ τοῦ σπηλαίου τοῦ ὄντος ἐν αὐτῷ παρὰ τῶν υἱῶν χετ
- 33 Lè Jakòb fin pale konsa ak pitit gason l' yo, li lonje kò l' sou kabann lan, li mouri, li al jwenn fanmi li yo ki te mouri deja.
And when Jacob had come to the end of these words to his sons, stretching himself on his bed, he gave up his spirit, and went the way of his people.
καὶ κατέπαυσεν ἰακωβ ἐπιτάσσων τοῖς υἱοῖς αὐτοῦ καὶ ἐξάρας τοὺς πόδας αὐτοῦ ἐπὶ τὴν κλίνην ἐξέλιπεν καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ
- 1 ¶ Jozèf lage kò l' sou papa l', li kriye kont li, li bo l' nan figi.
And Joseph put his head down on his father's face, weeping and kissing him.
καὶ ἐπιπεσὼν ἰωσηφ ἐπὶ τὸ πρόσωπον τοῦ πατρὸς αὐτοῦ ἔκλαυσεν ἐπ' αὐτὸν καὶ ἐφίλησεν αὐτόν
- 2 Apre sa, Jozèf rele dòktè ki t'ap sèvi l' yo, li fè yo pare kadav la. Se sa menm dòktè yo fè.
And Joseph gave orders to his servants who had the necessary knowledge, to make his father's body ready, folding it in linen with spices, and they did so.
καὶ προσέταξεν ἰωσηφ τοῖς παισὶν αὐτοῦ τοῖς ἐνταφιασταῖς ἐνταφιάσαι τὸν πατέρα αὐτοῦ καὶ ἐνεταφίασαν οἱ ἐνταφιασταὶ τὸν ἰσραηλ

- 3 Yo pran karant jou pou pare kadav la jan yo konn fè l' la. Apre sa, moun peyi Lejip yo pase swasanndi jou ap kriye pou li.
And the forty days needed for making the body ready went by: and there was weeping for him among the Egyptians for seventy days.
 και ἐπλήρωσαν αὐτοῦ τεσσαράκοντα ἡμέρας οὕτως γὰρ καταριθμοῦνται αἱ ἡμέραι τῆς ταφῆς καὶ ἐπένθησεν αὐτὸν αἰγύπτιος ἑβδομήκοντα ἡμέρας
- 4 Lè tout swasanndi jou yo fin pase, jou pou antèman an rive. Jozèf pale ak moun lakay farawon yo, li di yo konsa: -Tanpri souple, rann mwen sèvis sa a. Pote komisyon sa a bay farawon an pou mwen.
And when the days of weeping for him were past, Joseph said to the servants of Pharaoh, If now you have love for me, say these words to Pharaoh:
 ἐπειδὴ δὲ παρήλθον αἱ ἡμέραι τοῦ πένθους ἐλάλησεν ἰωσήφ πρὸς τοὺς δυνάστας φαραῶ λέγων εἰ εὔρον χάριν ἐναντίον ὑμῶν λαλήσατε περὶ ἐμοῦ εἰς τὰ ὄτα φαραῶ λέγοντες
- 5 Di l' pou mwen: Anvan papa m' te mouri li te fè m' sèman pou m' te antere l' nan kavo li te fè pare pou li nan peyi Kanaran. Tanpri, kite m' moute al antere papa m'. Apre sa, m'a tounen.
My father made me take an oath, saying, When I am dead, put me to rest in the place I have made ready for myself in the land of Canaan. So now let me go and put my father in his last resting-place, and I will come back again.
 ὁ πατὴρ μου ὄρκισέν με λέγων ἐν τῷ μνημείῳ ᾧ ὄρωσα ἐμαντῶ ἐν γῆ χανααν ἐκεῖ με θάψεις νῦν οὖν ἀναβὰς θάψω τὸν πατέρα μου καὶ ἐπανελεύσομαι
- 6 Farawon an voye reponn li: -Ou mèt al antere papa ou, jan ou te sèman ba li a.
And Pharaoh said, Go up and put your father to rest, as you gave your oath to him.
 και εἶπεν φαραῶ ἀνάβηθι θάψον τὸν πατέρα σου καθάπερ ὄρκισέν σε
- 7 ¶ Se konsa Jozèf moute al antere papa l'. tout moun lakay farawon yo, tout chèf ak tout notab peyi Lejip yo ale ak li,
So Joseph went up to put his father in his last resting-place; and with him went all the servants of Pharaoh, and the chief men of his house and all the chiefs of the land of Egypt,
 και ἀνέβη ἰωσήφ θάψαι τὸν πατέρα αὐτοῦ καὶ συνανέβησαν μετ' αὐτοῦ πάντες οἱ παῖδες φαραῶ καὶ οἱ πρεσβύτεροι τοῦ οἴκου αὐτοῦ καὶ πάντες οἱ πρεσβύτεροι τῆς γῆς αἰγύπτου
- 8 ansanm ak tout fanmi Jozèf yo, frè l' yo, ak tout fanmi papa l' yo. Men yo te kite tout timoun piti yo Gochenn ansanm ak bèt yo, mouton, kabrit ak bèf.
And all the family of Joseph, and his brothers and his father's people: only their little ones and their flocks and herds they did not take with them from the land of Goshen.
 και πᾶσα ἡ παινοικία ἰωσήφ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ οἰκία ἡ πατρικὴ αὐτοῦ καὶ τὴν συγγένειαν καὶ τὰ πρόβατα καὶ τοὺς βόας ὑπελίποντο ἐν γῆ γεσεμ
- 9 Te gen anpil cha ak anpil kavalye sou chwal ki t' ale avek li. Kifè pa t' manke moun nan lantèman an.
And carriages went up with him and horsemen, a great army.
 και συνανέβησαν μετ' αὐτοῦ καὶ ἄρματα καὶ ἵππεις καὶ ἐγένετο ἡ παρεμβολὴ μεγάλη σφόδρα
- 10 Lè yo rive nan glasi Atad ki lòt bò larivyè Jouden, kote solèy leve a, yo pran rele byen fò. Jozèf te fè yo fè sèvis la pandan sèt jou pou papa l'.
And they came to the grain-floor of Atad on the other side of Jordan, and there they gave the last honours to Jacob, with great and bitter sorrow, weeping for their father for seven days.
 και παρεγένοντο ἐφ' ἄλωνα αταδ ὃ ἐστιν πέραν τοῦ ἰορδάνου καὶ ἐκόψαντο αὐτὸν κοπετὸν μέγαν καὶ ἰσχυρὸν σφόδρα καὶ ἐποίησαν τὸ πένθος τῷ πατρὶ αὐτοῦ ἐπτά ἡμέρας
- 11 Lè moun peyi Kanaran yo wè sèvis lantèman yo t'ap fè Atad la, yo di: -Ala yon grannèg ki mouri lakay moun peyi Lejip yo papa! Se poutèt sa yo rele glasi ki lòt bò larivyè Jouden an: Glasi lapenn moun peyi Lejip yo.
And when the people of the land, the people of Canaan, at the grain-floor of Atad, saw their grief, they said, Great is the grief of the Egyptians: so the place was named Abel-mizraim, on the other side of Jordan.
 και εἶδον οἱ κάτοικοι τῆς γῆς χανααν τὸ πένθος ἐν ἄλωι αταδ και εἶπαν πένθος μέγα τοῦτο ἐστιν τοῖς αἰγυπτίοις διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα αὐτοῦ πένθος αἰγύπτου ὃ ἐστιν πέραν τοῦ ἰορδάνου
- 12 Konsa, pitit gason Jakòb yo te fè jan papa yo te ba yo lòd fè a.
So his sons did as he had given them orders to do:
 και ἐποίησαν αὐτῶ οὕτως οἱ υἱοὶ αὐτοῦ καὶ ἔθαψαν αὐτὸν ἐκεῖ
- 13 Yo pote kadav li nan peyi Kanaran, yo antere l' nan twou wòch ki te nan jaden Makpela a, anfas Mamre. Se jaden sa a Abraram te achte nan men Efwon, moun Et la, pou sèvi l' simityè.
For they took him into the land of Canaan and put him to rest in the hollow rock in the field of Machpelah, which Abraham got with the field, for a resting-place, from Ephron the Hittite at Mamre.
 και ἀνέλαβον αὐτὸν οἱ υἱοὶ αὐτοῦ εἰς γῆν χανααν καὶ ἔθαψαν αὐτὸν εἰς τὸ σπήλαιον τὸ διπλοῦν ὃ ἐκτήσατο ἀβρααμ τὸ σπήλαιον ἐν κτήσει μνημείου παρὰ ἐφρων τοῦ χετταίου κατέναντι μαμβρη
- 14 Apre Jozèf fin antere papa l', li tounen Lejip ansanm ak frè l' yo ak tout moun ki te moute avè l' pou lantèman papa l' la.
And when his father had been put to rest, Joseph and his brothers and all who had gone with him, went back to Egypt.
 και ἀπέστρεψεν ἰωσήφ εἰς αἰγύπτον αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ συναναβάντες θάψαι τὸν πατέρα αὐτοῦ
- 15 ¶ Apre lanmò papa yo, frè Jozèf yo di: -Ou pa janm konnen. Jozèf ka kenbe nou nan kè, li ka fè nou peye tout sa nou te fè l' yo.
Now after the death of their father, Joseph's brothers said to themselves, It may be that Joseph's heart will be turned against us, and he will give us punishment for all the evil which we did to him.
 ἰδόντες δὲ οἱ ἀδελφοὶ ἰωσήφ ὅτι τέθνηκεν ὁ πατὴρ αὐτῶν εἶπαν μήποτε μνησικακίῃ ἡμῖν ἰωσήφ καὶ ἀνταπόδομα ἀνταποδῶ ἡμῖν πάντα τὰ κακὰ ἃ ἐνεδειξάμεθα αὐτῶ

- 16 Se konsa yo voye di Jozèf: -Men komisyon papa te ban nou pou ou anvan l' te mouri:
 So they sent word to Joseph, saying, Your father, before his death, gave us orders, saying,
 και παρεγένοντο πρὸς ἰωσηφ λέγοντες ὁ πατήρ σου ὄρκισεν πρὸ τοῦ τελευτήσαι αὐτὸν λέγων
- 17 Men sa n'a di Jozèf pou mwen: Tanpri, padonnen krim frè ou yo te fè ou la. Padonnen peche yo paske yo te fè ou mal anpil. Koulye a atò, tanpri, padonnen mal nou te fè ou la, nou menm k'ap sèvi Bondye papa ou la. Lè Jozèf tande pawòl sa a, li pran kriye.
 You are to say to Joseph, Let the wrongdoing of your brothers be overlooked, and the evil they did to you: now, if it is your pleasure, let the sin of the servants of your father's God have forgiveness. And at these words, Joseph was overcome with weeping.
 οὕτως εἶπατε ἰωσηφ ἄφες αὐτοῖς τὴν ἀδικίαν καὶ τὴν ἁμαρτίαν αὐτῶν ὅτι πονηρὰ σοι ἐνεδείξαντο καὶ νῦν δέξαι τὴν ἀδικίαν τῶν θεραπόντων τοῦ θεοῦ τοῦ πατρός σου καὶ ἔκλαυσεν ἰωσηφ λαλούντων αὐτῶν πρὸς αὐτόν
- 18 Apre sa, frè l' yo vini yo menm menm, yo bese tèt yo jouk atè devan li, yo di l' konsa: -Men nou pote tèt nou pou nou sèvi ou domestik.
 Then his brothers went, and falling at his feet, said, Truly, we are your servants.
 και ἐλθόντες πρὸς αὐτὸν εἶπαν οἶδε ἡμεῖς σοι οἰκέται
- 19 Jozèf di yo: -Nou pa bezwen pè. Mwen pa kapab pran plas Bondye.
 And Joseph said, Have no fear: am I in the place of God?
 και εἶπεν αὐτοῖς ἰωσηφ μὴ φοβεῖσθε τοῦ γὰρ θεοῦ εἰμι ἐγώ
- 20 Nou te moute konplo pou fè m' mal. Men Bondye fè sa tounen yon byen, pou l' te fè sak rive jòdi a rive, pou l' te ka sove lavi tout kantite moun sa yo.
 As for you, it was in your mind to do me evil, but God has given a happy outcome, the salvation of numbers of people, as you see today.
 ὑμεῖς ἐβουλεύσασθε κατ' ἐμοῦ εἰς πονηρὰ ὁ δὲ θεὸς ἐβουλεύσατο περὶ ἐμοῦ εἰς ἀγαθὰ ὅπως ἂν γενηθῆ ὡς σήμερον ἵνα διατραφή λαὸς πολὺς
- 21 Non. Nou pa bezwen pè. M'ap okipe nou, nou menm ansanm ak tout pitit nou yo. Se konsa, Jozèf te pale byen ak frè l' yo, li te di yo pawòl ki te touche kè yo, li remoute kouraj yo.
 So now, have no fear: for I will take care of you and your little ones. So he gave them comfort with kind words.
 και εἶπεν αὐτοῖς μὴ φοβεῖσθε ἐγὼ διαθρέψω ὑμᾶς καὶ τὰς οἰκίας ὑμῶν καὶ παρεκάλεσεν αὐτοὺς καὶ ἐλάλησεν αὐτῶν εἰς τὴν καρδίαν
- 22 ¶ Jozèf te rete nan peyi Lejip ak tout fanmi papa l' yo. Li te gen sandizan (110 an) lè l' mouri.
 Now Joseph and all his father's family went on living in Egypt: and the years of Joseph's life were a hundred and ten.
 και κατόκησεν ἰωσηφ ἐν αἰγύπτῳ αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ πανοικία τοῦ πατρὸς αὐτοῦ καὶ ἔζησεν ἰωσηφ ἔτη ἑκατὸν δέκα
- 23 Li te gen tan wè pitit ak pitit pitit Efrayim. Se nan men l' pitit Maki yo te fèt. Maki sa a te pitit Manase.
 And Joseph saw Ephraim's children of the third generation: and the children of Machir, the son of Manasseh, came to birth on Joseph's knees.
 και εἶδεν ἰωσηφ εφραιμ παιδιά ἕως τρίτης γενεᾶς καὶ υἱοὶ μαχὶρ τοῦ υἱοῦ μανασση ἐτέχθησαν ἐπὶ μηρῶν ἰωσηφ
- 24 Li di frè l' yo konsa: -Mwen pral mouri. Men mwen sèten Bondye gen pou vin ede nou. L'ap fè nou kite peyi sa a, l'ap fè nou tounen nan peyi li te sèmante l'ap bay Abraram, Izarak ak Jakòb la.
 Then Joseph said to his brothers, The time of my death has come; but God will keep you in mind and take you out of this land into the land which he gave by his oath to Abraham and Isaac and Jacob.
 και εἶπεν ἰωσηφ τοῖς ἀδελφοῖς αὐτοῦ λέγων ἐγὼ ἀποθνήσκω ἐπισκοπῆ δὲ ἐπισκέπεται ὑμᾶς ὁ θεὸς καὶ ἀνάξει ὑμᾶς ἐκ τῆς γῆς ταύτης εἰς τὴν γῆν ἣν ὤμοσεν ὁ θεὸς τοῖς πατράσιν ἡμῶν αβρααμ καὶ ἰσαακ καὶ ἰακωβ
- 25 Apre sa, Jozèf fè pitit Izrayèl yo sèmante ba li, li di yo: -Wi, Bondye gen pou vin ede nou. Lè sa a, tanpri, pote zosman m' yo moute ak nou.
 Then Joseph made the children of Israel take an oath, saying, God will certainly give effect to his word, and you are to take my bones away from here.
 και ὄρκισεν ἰωσηφ τοὺς υἱοὺς ἰσραηλ λέγων ἐν τῇ ἐπισκοπῇ ἣ ἐπισκέπεται ὑμᾶς ὁ θεὸς καὶ συνανοίσετε τὰ ὀστέα μου ἐντεῦθεν μεθ' ὑμῶν
- 26 Lè Jozèf mouri li te gen sandizan (110 an). Yo benyen kadav la, yo pare l' pou l' pa pouri. Yo mete l' nan yon sèkèy byen fèmen nan peyi Lejip.
 So Joseph came to his death, being a hundred and ten years old: and they made his body ready, and he was put in a chest in Egypt.
 και ἐτελεύτησεν ἰωσηφ ἐτῶν ἑκατὸν δέκα καὶ ἔθαψαν αὐτὸν καὶ ἔθηκαν ἐν τῇ σορῶ ἐν αἰγύπτῳ .
- 1 ¶ Men non pitit Jakòb yo ki te desann avè l' nan peyi Lejip ansanm ak tout fanmi yo:
 Now these are the names of the sons of Israel who came into Egypt; every man and his family came with Jacob.
 ταῦτα τὰ ὀνόματα τῶν υἱῶν ἰσραηλ τῶν εἰσπεπορευμένων εἰς αἰγυπτὸν ἅμα ἰακωβ τῷ πατρὶ αὐτῶν ἕκαστος πανοικία αὐτῶν εἰσήλθοσαν
- 2 Se te Woubenn, Simeyon, Levi epi Jida,
 Reuben, Simeon, Levi, and Judah;
 ρουβην συμειων λευι ιουδας

- 3 Isaka, Zabilon epi Benjamen,
Issachar, Zebulun, and Benjamin;
ισαχαρ ζαβουλων και βενιαμιν
- 4 Dann ak Nèftali, Gad ak Asè.
Dan and Naphtali, Gad and Asher.
δαν και νεφθαλι γαδ και ασηρ
- 5 Sa te fè antou swasanndis moun nan ras Jakòb la. Jozèf menm te deja nan peyi Lejip la.
All the offspring of Jacob were seventy persons: and Joseph had come to Egypt before them.
ιωσηφ δε ην εν αιγυπτω ησαν δε πασαι ψυχαι εξ ιακωβ πεντε και εβδομηκοντα
- 6 Apre sa, Jozèf mourì, tout frè l' yo mourì tou ansanm ak tout moun menm laj ak yo.
Then Joseph came to his end, and all his brothers, and all that generation.
ετελευτησεν δε ιωσηφ και παντες οι αδελφοι αυτου και πασα η γενεα εκεινη
- 7 Men pèp Izrayèl la te fè anpil pitit, yo te peple. Yo te vin anpil. Yo te vin fò, yo te toupatou nan peyi a.
And the children of Israel were fertile, increasing very greatly in numbers and in power; and the land was full of them.
οι δε υιοι ισραηλ ηυξηθησαν και επληθυνθησαν και χυδαιοι εγενοντο και κατισχυον σφοδρα σφοδρα επληθυνεν δε η γη αυτους
- 8 ¶ Te vin gen yon lòt wa nan peyi Lejip la. Wa sa a pa t' konn anyen sou Jozèf.
Now a new king came to power in Egypt, who had no knowledge of Joseph.
ανεστη δε βασιλευς ετερος επ' αιγυπτον ος ουκ ηδει τον ιωσηφ
- 9 Li di pèp la konsa: -Gade. Pèp Izrayèl la vin pi plis pase nou. Yo pi fò pase nou.
And he said to his people, See, the people of Israel are greater in number and in power than we are:
ειπεν δε τω εθνη αυτου ιδου το γενοσ των υιων ισραηλ μεγα πληθος και ισχυει υπερ ημας
- 10 Tande non! Fòk nou jwenn yon jan wi, pou n' bat ak moun sa yo, pou yo pa vin plis toujou. Paske, si yon lagè pete la a, yo ka mete tèt ansanm ak lènmi nou yo pou yo bat nou. Apre sa, y'a pati kite peyi a.
Let us take care for fear that their numbers may become even greater, and if there is a war, they may be joined with those who are against us, and make an attack on us, and go up out of the land.
δευτε ουν κατασοφισωμεθα αυτους μηποτε πληθυνθη και ηνικα αν συμβη ημιν πολεμος προστεθησονται και ουτοι προς τους υπεναντιους και εκπολεμησαντες ημας εξελευσονται εκ της γης
- 11 Se konsa yo mete kèk chèf sou pèp Izrayèl la pou kraze kouraj yo, pou fè yo fè kòve travo fòse san pran souf. Moun pèp Izrayèl yo bati lavil Piton ak Ranmsès pou farawon an. Se nan lavil sa yo yo te fè depo manje.
So they put overseers of forced work over them, in order to make their strength less by the weight of their work. And they made store-towns for Pharaoh, Pithom and Raamses.
και επεστησεν αυτοις επιστατας των εργων ινα κακωσωσιν αυτοους εν τοις εργοις και φκοδομησαν πολεις οχυρας τω φαρωα την τε πιθωμ και ραμεση και ων η εστιν ηλιου πολις
- 12 Men, tank moun Lejip yo t'ap peze moun pèp Izrayèl yo, se tank yo t'ap fè pitit, se plis yo t'ap peple. Moun Lejip yo vin rayi moun pèp Izrayèl yo.
But the more cruel they were to them, the more their number increased, till all the land was full of them. And the children of Israel were hated by the Egyptians.
καθоти δε αυτους εταπεινουν τοσουτω πλειους εγινοντο και ισχυον σφοδρα σφοδρα και εβδελυσοντο οι αιγυπτιοι απο των υιων ισραηλ
- 13 Se konsa, yo fè pèp Izrayèl la tounen esklav.
And they gave the children of Israel even harder work to do:
και κατεδυναστευον οι αιγυπτιοι τους υιους ισραηλ βια
- 14 Yo rann yo lavi minab, yo fè yo travay rèd ap bat mòtye, ap fè brik, ap fè tout lòt kalite kòve nan jaden. Yo bat yo, yo fòse yo fè tout kalite travay sa yo.
And made their lives bitter with hard work, making building-material and bricks, and doing all sorts of work in the fields under the hardest conditions.
και κατωδωνων αυτων την ζωην εν τοις εργοις τοις σκληροις τω πληρω και τη πλινθεια και πασι τοις εργοις τοις εν τοις πεδιοις κατα παντα τα εργα ων κατεδουλοντο αυτοους μετα βιας
- 15 ¶ Lè sa a, te gen de fanmchay ki te konn akouche medam ebre yo. Yonn te rele Chifra, lòt la te rele Pwa. Wa Lejip la rele yo,
And the king of Egypt said to the Hebrew women who gave help at the time of childbirth (the name of the one was Shiphrah and the name of the other Puah),
και ειπεν ο βασιλευς των αιγυπτιων ταϊς μαϊαις των εβραϊων τη μιã αυτων η ονομα σεπφωρα και το ονομα της δευτερας φουα

- 16 li di yo: -Lè n'ap akouche medam ebre yo, lè yo sou choukèt, louvri je nou. Si pitit la se yon gason, touye l'. Men si se yon fi, kite l' viv.
When you are looking after the Hebrew women in childbirth, if it is a son you are to put him to death; but if it is a daughter, she may go on living.
καὶ εἶπεν ὅταν μαιοῦσθε τὰς εβραίας καὶ ὧσιν πρὸς τῷ τίκτειν ἂν μὲν ἄρσεν ἢ ἀποκτείνετε αὐτό ἂν δὲ θῆλυ περιποιεῖσθε αὐτό
- 17 Men, fanmchay yo te gen krentif pou Bondye. Yo pa t' fe sa wa Lejip la te ba yo lòd fè a. Yo te kite ti gason yo viv tou.
But the women had the fear of God, and did not do as the king of Egypt said, but let the male children go on living.
ἐφοβήθησαν δὲ αἱ μᾶται τὸν θεὸν καὶ οὐκ ἐποίησαν καθότι συνέταξεν αὐταῖς ὁ βασιλεὺς αἰγύπτου καὶ ἐζωογόνουν τὰ ἄρσενα
- 18 Lè sa a, wa a fè rele fanmchay yo, li mande yo: -Poukisa nou fè sa? Apa nou kite ti gason yo viv tou?
And the king of Egypt sent for the women, and said to them, Why have you done this, and let the male children go on living?
ἐκάλεισεν δὲ ὁ βασιλεὺς αἰγύπτου τὰς μᾶιαι καὶ εἶπεν αὐταῖς τί ὅτι ἐποιήσατε τὸ πρᾶγμα τοῦτο καὶ ἐζωογονεῖτε τὰ ἄρσενα
- 19 Medam yo reponn: -Fanm ebre sa yo pa tankou fanm Lejip yo non. Yo gen kouraj sou yo wi. Anvan fanmchay la rive, yo gen tan akouche.
And they said to Pharaoh, Because the Hebrew women are not like the Egyptian women, for they are strong, and the birth takes place before we come to them.
εἶπαν δὲ αἱ μᾶται τῷ φαραῶ οὐχ ὡς γυναῖκες αἰγύπτου αἱ εβραῖαι τίκτουσιν γὰρ πρὶν ἢ εἰσελθεῖν πρὸς αὐτὰς τὰς μᾶιαι καὶ ἐτικτον
- 20 Bondye te beni fanmchay yo. Moun pèp Izrayèl yo menm t'ap vin pi plis toujou. Yo t'ap vin pi fò.
And the blessing of God was on these women: and the people were increased in number and became very strong.
εὗ δὲ ἐποίει ὁ θεὸς ταῖς μᾶιαι καὶ ἐπλήθυνεν ὁ λαὸς καὶ ἴσχυεν σφόδρα
- 21 Paske fanmchay yo te gen krentif pou Bondye, Bondye te ba yo anpil pitit.
And because the women who took care of the Hebrew mothers had the fear of God, he gave them families.
ἐπειδὴ ἐφοβοῦντο αἱ μᾶται τὸν θεὸν ἐποίησαν ἑαυταῖς οἰκίας
- 22 Lè sa a, farawon an bay pèp la lòd sa a: -Se pou nou jete tout ti gason ki fèt lakay moun ebre yo nan gwo larivyè a. Men, kite tout ti fi yo viv.
And Pharaoh gave orders to all his people, saying, Every son who comes to birth is to be put into the river, but every daughter may go on living.
συνέταξεν δὲ φαραῶ παντὶ τῷ λαῷ αὐτοῦ λέγων πᾶν ἄρσεν ὃ ἂν τεχθῆ τοῖς εβραίοις εἰς τὸν ποταμὸν ῥίματε καὶ πᾶν θῆλυ ζωογονεῖτε αὐτό
- 1 ¶ Yon nonm nan branch fanmi Levi a te marye ak yon fi nan menm branch fanmi an.
Now a man of the house of Levi took as his wife a daughter of Levi.
ἦν δὲ τις ἐκ τῆς φυλῆς λευὶ ὃς ἔλαβεν τῶν θυγατέρων λευὶ καὶ ἔσχεν αὐτήν
- 2 Madanm li vin ansent, li fè yon pitit gason. Lè li wè jan ti pitit la te bèl, li kache l' pandan twa mwa.
And she became with child and gave birth to a Son; and when she saw that he was a beautiful child, she kept him secretly for three months.
καὶ ἐν γαστρὶ ἔλαβεν καὶ ἔτεκεν ἄρσεν ἰδόντες δὲ αὐτὸ ἀστεῖον ἐσκέπασαν αὐτὸ μῆνας τρεῖς
- 3 Men, li pa t' kapab kache l' pi lontan pase sa. Se konsa, li pran yon panyen jon, li badijonnen l' byen badijonnen ak goudwon ansanm ak gonm bwapen. Li mete ti pitit la ladan l'. Lèfini, li mete panyen an ak tout pitit la ladan l' nan mitan yon touf wozo, sou bò gwo larivyè a.
And when she was no longer able to keep him secret, she made him a basket out of the stems of water-plants, pasting sticky earth over it to keep the water out; and placing the baby in it she put it among the plants by the edge of the Nile.
ἐπει δὲ οὐκ ἠδύνατο αὐτὸ εἶτι κρύπτειν ἔλαβεν αὐτῷ ἢ μήτηρ αὐτοῦ θιβιν καὶ κατέχρισεν αὐτήν ἀσφαλτοπίσση καὶ ἐνέβαλεν τὸ παιδίον εἰς αὐτήν καὶ ἔθηκεν αὐτήν εἰς τὸ ἔλος παρὰ τὸν ποταμὸν
- 4 Sè ti pitit la menm te rete kanpe yon ti distans pou l' wè sak tapral rive pitit la.
And his sister took her place at a distance to see what would become of him.
καὶ κατεσκόπευεν ἢ ἀδελφὴ αὐτοῦ μακρόθεν μαθεῖν τί τὸ ἀποβησόμενον αὐτῷ
- 5 ¶ Pitit fi farawon an desann bò gwo larivyè a pou l' al benyen. Medam ki te avè l' yo t'ap mache bò larivyè a. Fi farawon an wè panyen an nan mitan touf wozo yo. Li voye sèvant li a al pran l'.
Now Pharaoh's daughter came down to the Nile to take a bath, while her women were walking by the riverside; and she saw the basket among the river-plants, and sent her servant-girl to get it.
κατέβη δὲ ἡ θυγάτηρ φαραῶ λούσασθαι ἐπὶ τὸν ποταμὸν καὶ αἱ ἄβραι αὐτῆς παρεπορεύοντο παρὰ τὸν ποταμὸν καὶ ἰδοῦσα τὴν θιβιν ἐν τῷ ἔλει ἀποστείλασα τὴν ἄβραν ἀνείλατο αὐτήν
- 6 Li louvri panyen an, li wè ti pitit la: se te yon ti gason ki t'ap kriye. Kè l' fè l' mal pou li. Li di: -Se yonn nan timoun ebre yo.
And opening it, she saw the child, and he was crying. And she had pity on him, and said, This is one of the Hebrews' children.
ἀνοίξασα δὲ ὄρῃ παιδίον κλαῖον ἐν τῇ θίβει καὶ ἐφείσατο αὐτοῦ ἢ θυγάτηρ φαραῶ καὶ ἔφη ἀπὸ τῶν παιδίων τῶν εβραίων τοῦτο

- 7 Lè sa a, sè ti gason an pwoche, li di pitit fi farawon an: -Eske ou vle m al chache yon nouris pou ou nan mitan medam ebre yo pou bay ti pitit la tete pou ou?
Then his sister said to Pharaoh's daughter, May I go and get you one of the Hebrew women to give him the breast?
καὶ εἶπεν ἡ ἀδελφὴ αὐτοῦ τῇ θυγατρὶ φαραω θέλεις καλέσω σοι γυναῖκα τροφείουσαν ἐκ τῶν εβραίων καὶ θηλάσει σοι τὸ παιδίον
- 8 Fi Farawon an di li: -Ale non. Ti fi a al chache manman ti pitit la.
And Pharaoh's daughter said to her, Go. And the girl went and got the child's mother.
ἡ δὲ εἶπεν αὐτῇ ἡ θυγάτηρ φαραω πορεύου ἐλθοῦσα δὲ ἡ νεάνις ἐκάλεσεν τὴν μητέρα τοῦ παιδίου
- 9 Fi farawon an di manman an konsa: -Pran ti pitit sa a, mete l' nan tete pou mwen. m'a peye ou pou sa. Madanm lan pran ti pitit la, li ba l' tete.
And Pharaoh's daughter said to her, Take the child away and give it milk for me, and I will give you payment. And the woman took the child and gave it milk at her breast.
εἶπεν δὲ πρὸς αὐτήν ἡ θυγάτηρ φαραω διατήρησόν μοι τὸ παιδίον τοῦτο καὶ θήλασόν μοι αὐτό ἐγὼ δὲ δώσω σοι τὸν μισθόν ἔλαβεν δὲ ἡ γυνὴ τὸ παιδίον καὶ ἐθήλαζεν αὐτό
- 10 Lè ti gason an vin gran ti bway, li mennen l' bay fi farawon an ki adopte l' pou pitit li. Lè sa a, fi farawon an di: -Se nan dlo mwen wete l'. Se konsa, li rele l' Moyiz.
And when the child was older, she took him to Pharaoh's daughter and he became her son, and she gave him the name Moses, Because, she said, I took him out of the water.
ἀδρυνθέντος δὲ τοῦ παιδίου εἰσήγαγεν αὐτὸ πρὸς τὴν θυγατέρα φαραω καὶ ἐγενήθη αὐτῇ εἰς υἱόν ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ μουσῆν λέγουσα ἐκ τοῦ ὕδατος αὐτὸν ἀνεβλόμην
- 11 ¶ Lè sa a, Moyiz te fin grandi. Yon jou, li soti pou l' al vizite moun pèp Izrayèl parèy li yo. Li wè jan yo t'ap fè yo travay di. Li wè yon moun peyi Lejip ki t'ap bimen yon ebre anba kou, yonn nan moun parèy li yo.
Now when Moses had become a man, one day he went out to his people and saw how hard their work was; and he saw an Egyptian giving blows to a Hebrew, one of his people.
ἐγένετο δὲ ἐν ταῖς ἡμέραις ταῖς πολλαῖς ἐκείναις μέγας γενόμενος μουσῆς ἐξῆλθεν πρὸς τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς ἰσραηλ κατανοήσας δὲ τὸν πόνον αὐτῶν ὄρᾳ ἀνθρώπων αἰγύπτιον τύποντά τινα εβραίων τῶν αὐτοῦ ἀδελφῶν τῶν υἱῶν ἰσραηλ
- 12 Li voye je l' adwat, li voye je l' agoch, li pa wè pesonn. Li touye moun pèyi Lejip la, li fouye yon twou nan sab la, li kache kadav la.
And turning this way and that, and seeing no one, he put the Egyptian to death, covering his body with sand.
περιβλεψάμενος δὲ ὄδε καὶ ὄδε οὐχ ὄρᾳ οὐδένα καὶ πατάξας τὸν αἰγύπτιον ἔκρυσεν αὐτὸν ἐν τῇ ἄμμῳ
- 13 Nan denmen, li soti ankò, li wè de ebre ki t'ap goumen. Li di sa ki te antò a: -Poukisa w'ap maltrete moun menm ras ak ou konsa?
And he went out the day after and saw two of the Hebrews fighting; and he said to him who was in the wrong, Why are you fighting your brother?
ἐξελθὼν δὲ τῇ ἡμέρᾳ τῇ δευτέρᾳ ὄρᾳ δύο ἀνδρας εβραίους διαπληκτιζομένους καὶ λέγει τῷ ἀδικοῦντι διὰ τί σὺ τύπτεις τὸν πλησίον
- 14 Men, nonm lan reponn li: -Kilès ki mete ou chèf pou kòmande nou? Gen lè ou vle touye m' menm jan ou te touye moun peyi Lejip la? Moyiz vin pè, li di nan kè l': -Aa! Gen moun ki konnen sa m' te fè a!
And he said, Who made you a ruler and a judge over us? are you going to put me to death as you did the Egyptian? And Moses was in fear, and said, It is clear that the thing has come to light.
ὁ δὲ εἶπεν τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν μὴ ἀνελεῖν με σὺ θέλεις ὄν τρόπον ἀνεῖλες ἐχθὲς τὸν αἰγύπτιον ἐφοβήθη δὲ μουσῆς καὶ εἶπεν εἰ οὕτως ἐμφανὲς γέγονεν τὸ ῥῆμα τοῦτο
- 15 Farawon an pran nouvèl sak te pase. Li t'ap chache Moyiz pou touye l'. Men Moyiz chape kò l' anba men l', l' al rete nan peyi Madyan. Rive la, li chita bò yon pi.
Now when Pharaoh had news of this, he would have put Moses to death. But Moses went in flight from Pharaoh into the land of Midian: and he took his seat by a water-spring.
ἤκουσεν δὲ φαραω τὸ ῥῆμα τοῦτο καὶ ἐξίηται ἀνελεῖν μουσῆν ἀνεχώρησεν δὲ μουσῆς ἀπὸ προσώπου φαραω καὶ ὤκησεν ἐν γῆ μαδιαμ ἐλθὼν δὲ εἰς γῆν μαδιαμ ἐκάθισεν ἐπὶ τοῦ φρέατος
- 16 ¶ Prèt peyi Madyan an te gen sèt pitit fi. Yo te vin tire dlo pou plen gannèl yo pou bay mouton papa yo bwè.
Now the priest of Midian had seven daughters: and they came to get water for their father's flock.
τῷ δὲ ἱερεῖ μαδιαμ ἦσαν ἑπτὰ θυγατέρες ποιμαίνουσαι τὰ πρόβατα τοῦ πατρὸς αὐτῶν ἰοθορ παραγενόμεναι δὲ ἦντλον ἕως ἐπλησαν τὰς δεξαμενὰς ποτίσαι τὰ πρόβατα τοῦ πατρὸς αὐτῶν ἰοθορ
- 17 Men, kèk lòt gadò mouton vin rive, yo kouri dèyè medam yo. Moyiz leve, li pran defans yo, epi li bay mouton medam yo bwè.
And the keepers of the sheep came up and were driving them away; but Moses got up and came to their help, watering their flock for them.
παραγόμενοι δὲ οἱ ποιμένες ἐξέβαλον αὐτὰς ἀναστάς δὲ μουσῆς ἐρρύσατο αὐτὰς καὶ ἦντλησεν αὐταῖς καὶ ἐπότισεν τὰ πρόβατα αὐτῶν
- 18 Lè medam yo tounen lakay Reouyèl, papa yo, li mande yo: -Ki jan nou fè tounen vit konsa jodi a?
And when they came to Reuel their father, he said, How is it that you have come back so quickly today?
παρεγένοντο δὲ πρὸς ραγουηλ τὸν πατέρα αὐτῶν ὁ δὲ εἶπεν αὐταῖς τί ὅτι ἐταχύνατε τοῦ παραγενέσθαι σήμερον
- 19 Yo reponn li: -Se yon moun peyi Lejip ki te delivre nou anba men gadò mouton yo. Apre sa, se li menm ankò ki tire dlo pou nou bay bèt yo bwè.
And they said, An Egyptian came to our help against the keepers of sheep and got water for us and gave it to the flock.
αἱ δὲ εἶπαν ἀνθρώπος αἰγύπτιος ἐρρύσατο ἡμᾶς ἀπὸ τῶν ποιμένων καὶ ἦντλησεν ἡμῖν καὶ ἐπότισεν τὰ πρόβατα ἡμῶν

- 20 Reouyèl mande pitit fi li yo: -Kote msye? Poukisa nou kite l' laba a? Al rele l' pou l' vin pran kichòy ak nou.
And he said to his daughters, Where is he? why have you let the man go? make him come in and give him a meal.
ὁ δὲ εἶπεν ταῖς θυγατέραςιν αὐτοῦ καὶ ποῦ ἐστι καὶ ἵνα τί οὕτως καταλειπίετε τὸν ἄνθρωπον καλέσατε οὖν αὐτόν ὅπως φάγη ἄρτον
- 21 Moyiz te dakò pou l' te rete lakay nonm sa a. Reouyèl bay Moyiz Sefora, yonn nan pitit fi li yo, pou madanm.
And Moses was happy to go on living with the man; and he gave his daughter Zipporah to Moses.
κατωκίσθη δὲ μουσῆς παρὰ τῷ ἀνθρώπῳ καὶ ἐξέδοτο σεπφοραν τὴν θυγατέρα αὐτοῦ μουσῆϊ γυναῖκα
- 22 Sefora fè yon ti gason. Lè sa a, Moyiz di: -Se moun vini mwen ye nan yon peyi etranje. Se konsa, li te rele pitit la Gèchon.
And she gave birth to a son, to whom he gave the name Gershom: for he said, I have been living in a strange land.
ἐν γαστρὶ δὲ λαβοῦσα ἡ γυνὴ ἔτεκεν υἴον καὶ ἐπωνόμασεν μουσῆς τὸ ὄνομα αὐτοῦ γηρσαμ λέγων ὅτι πάροικός εἰμι ἐν γῆ ἄλλοτρία
- 23 ¶ Lontan apre sa, wa Lejip la mouri. Pèp Izrayèl la t'ap plenn pi rèd anba esklavaj. Yo t'ap rele gras mizèrikòd. Bondye te tande jan yo t'ap rele, jan yo t'ap plenn anba esklavaj la.
Now after a long time the king of Egypt came to his end: and the children of Israel were crying in their grief under the weight of their work, and their cry for help came to the ears of God.
μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκεῖνας ἐτελεύτησεν ὁ βασιλεὺς αἰγύπτου καὶ καταστέναξαν οἱ υἱοὶ ἰσραὴλ ἀπὸ τῶν ἔργων καὶ ἀνεβόησαν καὶ ἀνέβη ἡ βοή αὐτῶν πρὸς τὸν θεὸν ἀπὸ τῶν ἔργων
- 24 Bondye tande rèl yo, li vin chonje kontra li te pase ak Abraram ak Izarak epi ak Jakòb.
And at the sound of their weeping the agreement which God had made with Abraham and Isaac and Jacob came to his mind.
καὶ εἰσήκουσεν ὁ θεὸς τὸν στεναγμὸν αὐτῶν καὶ ἐμνήσθη ὁ θεὸς τῆς διαθήκης αὐτοῦ τῆς πρὸς αβρααμ καὶ ἰσαακ καὶ ἰακωβ
- 25 Bondye te wè nan ki sitiasyon moun pèp Izrayèl yo ye, li pran kòz yo nan men l'.
And God's eyes were turned to the children of Israel and he gave them the knowledge of himself.
καὶ ἐπεῖδεν ὁ θεὸς τοὺς υἱοὺς ἰσραὴλ καὶ ἐγνώσθη αὐτοῖς
- 1 ¶ Moyiz t'ap gade mouton ak kabrit Jetwo, bòpè li, ki te yon prèt nan peyi Madyan. Moyiz mennen bèt yo lòt bò dezé a. Li rive sou mòn Orèb, mòn Bondye a.
Now Moses was looking after the flock of Jethro, his father-in-law, the priest of Midian: and he took the flock to the back of the waste land and came to Horeb, the mountain of God.
καὶ μουσῆς ἦν ποιμαίνων τὰ πρόβατα ἰοθορ τοῦ γαμβροῦ αὐτοῦ τοῦ ἱερέως μαδιαν καὶ ἤγαγεν τὰ πρόβατα ὑπὸ τὴν ἔρημον καὶ ἦλθεν εἰς τὸ ὄρος χωρηβ
- 2 Zanj Seyè a parèt devan l' sou fòm yon flann dife nan mitan yon ti touf bwa. Moyiz gade, li wè touf bwa a te tou wouj ak dife, men li pa t'ap boule.
And the angel of the Lord was seen by him in a flame of fire coming out of a thorn-tree: and he saw that the tree was on fire, but it was not burned up.
ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐν φλογὶ πυρὸς ἐκ τοῦ βάλτου καὶ ὄρα ὅτι ὁ βάλτος καίεται πυρὶ ὁ δὲ βάλτος οὐ κατεκαίετο
- 3 Lè sa a, Moyiz di nan kè l': -Kite m' pwoche pi pre pou m' wè bagay dwòl sa a. Kouman touf bwa a fè pa boule?
And Moses said, I will go and see this strange thing, why the tree is not burned up,
εἶπεν δὲ μουσῆς παρελθὼν ὄψομαι τὸ ὄραμα τὸ μέγα τοῦτο τί ὅτι οὐ κατακαίεται ὁ βάλτος
- 4 Lè Seyè a wè Moyiz t'ap pwoche pou l' gade, li rete nan mitan touf bwa a, li rele l', li di: -Moyiz! Moyiz! Moyiz reponn: -Men mwen wi.
And when the Lord saw him turning to one side to see, God said his name out of the tree, crying, Moses, Moses. And he said, Here am I.
ὥς δὲ εἶδεν κύριος ὅτι προσάγει ἰδεῖν ἐκάλεσεν αὐτὸν κύριος ἐκ τοῦ βάλτου λέγων μουσῆ μουσῆ ὁ δὲ εἶπεν τί ἐστίν
- 5 Bondye di: -Rete kote ou ye a. Pa pwoche. Wete sapat nan pye ou, paske kote ou kanpe a se yon tè ki apa pou mwen.
And he said, Do not come near: take off your shoes from your feet, for the place where you are is holy.
καὶ εἶπεν μὴ ἐγγίσης ὅδε λῦσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου ὁ γὰρ τόπος ἐν ᾧ σὺ ἕστηκας γῆ ἁγία ἐστίν
- 6 Bondye di ankò: -Se mwen menm, Bondye zansèt ou yo, Bondye Abraram lan, Bondye Izarak la ak Bondye Jakòb la. Moyiz bouche figi l', paske li te pè gade Bondye.
And he said, I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses kept his face covered for fear of looking on God.
καὶ εἶπεν αὐτῷ ἐγὼ εἰμι ὁ θεὸς τοῦ πατρός σου θεὸς αβρααμ καὶ θεὸς ἰσαακ καὶ θεὸς ἰακωβ ἀπέστρεψεν δὲ μουσῆς τὸ πρόσωπον αὐτοῦ εὐλαβεῖτο γὰρ κατεμβλέψαι ἐνώπιον τοῦ θεοῦ
- 7 ¶ Seyè a di: -Mwen wè tray pèp mwen an ap pase nan peyi Lejip. Mwen tande jan y'ap rele anba men moun k'ap peze yo. Wi, mwen konnen jan y'ap souffri.
And God said, Truly, I have seen the grief of my people in Egypt, and their cry because of their cruel masters has come to my ears; for I have knowledge of their sorrows;
εἶπεν δὲ κύριος πρὸς μουσῆν ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν αἰγύπτῳ καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιωκτῶν οἶδα γὰρ τὴν ὀδύνην αὐτῶν

- 8 Mwen desann pou m' vin delivre yo anba men moun peyi Lejip yo, pou m' fè yo soti nan peyi Lejip la, pou m' mennen yo nan yon gwo peyi ki gen bon tè, yon peyi kote lèt ak siwo myèl koule tankou dlo. Se la moun Kanaran yo rete ansanm ak moun Et yo, moun Amori yo, moun Ferezi yo, moun Evi yo ak moun Jebis yo.
And I have come down to take them out of the hands of the Egyptians, guiding them out of that land into a good land and wide, into a land flowing with milk and honey; into the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.
 καὶ κατέβην ἐξελεῖσθαι αὐτοὺς ἐκ χειρὸς αἰγυπτίων καὶ ἐξαγαγεῖν αὐτοὺς ἐκ τῆς γῆς ἐκείνης καὶ εἰσαγαγεῖν αὐτοὺς εἰς γῆν ἀγαθὴν καὶ πολλήν εἰς γῆν ῥέουσαν γάλα καὶ μέλι εἰς τὸν τόπον τῶν χανααῖων καὶ χετταίων καὶ αμορραίων καὶ φερεζαίων καὶ γεργεσαίων καὶ ευαίων καὶ ιεβουσαίων
- 9 Bondye di ankò: -Koulye a menm, rèl pitit Izrayèl yo rive jouk nan zòrèy mwen. Mwen wè jan y'ap soufri anba moun peyi Lejip yo k'ap peze yo.
For now, truly, the cry of the children of Israel has come to me, and I have seen the cruel behaviour of the Egyptians to them.
 καὶ νῦν ἰδοὺ κραυγὴ τῶν υἱῶν ἰσραὴλ ἤκει πρὸς με κἀγὼ ἑώρακα τὸν θλιμὸν ὃν οἱ αἰγύπτιοι θλίβουσιν αὐτούς
- 10 Koulye a, ale! Se mwen menm k'ap voye ou bò kote farawon an. Fè pèp mwen an soti nan peyi Lejip. Wi, fè pèp Izrayèl la soti kite peyi sa a.
Come, then, and I will send you to Pharaoh, so that you may take my people, the children of Israel, out of Egypt.
 καὶ νῦν δεῦρο ἀποστείλω σε πρὸς φαραῶ βασιλέα αἰγύπτου καὶ ἐξάξεις τὸν λαόν μου τοὺς υἱοὺς ἰσραὴλ ἐκ γῆς αἰγύπτου
- 11 ¶ Moyiz di Bondye: -Ki moun mwen ye menm pou m' ta penmèt mwen ale bò kot farawon an pou m' fè pèp Izrayèl la soti kite peyi Lejip?
And Moses said to God, Who am I to go to Pharaoh and take the children of Israel out of Egypt?
 καὶ εἶπεν μοῦσῆς πρὸς τὸν θεόν τίς εἰμι ὅτι πορεύσομαι πρὸς φαραῶ βασιλέα αἰγύπτου καὶ ὅτι ἐξάξω τοὺς υἱοὺς ἰσραὴλ ἐκ γῆς αἰγύπτου
- 12 Bondye di l': -M'ap kanpe la avè ou. Lèfini, pou fè konnen se mwen menm ki voye ou, men sa w'a fè: lè w'a fin fè pèp la soti kite peyi Lejip, n'a sèvi m' sou mòn sa a.
And he said, Truly I will be with you; and this will be the sign to you that I have sent you: when you have taken the children of Israel out of Egypt, you will give worship to God on this mountain.
 εἶπεν δὲ ὁ θεὸς μοῦσει λέγων ὅτι ἔσομαι μετὰ σοῦ καὶ τοῦτό σοι τὸ σημεῖον ὅτι ἐγὼ σε ἐξαποστέλλω ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ αἰγύπτου καὶ λατρεύσετε τῷ θεῷ ἐν τῷ ὄρει τούτῳ
- 13 Moyiz di Bondye konsa: -Bon. Koulye a, mwen pral bò kote pèp Izrayèl la, mwen pral di yo: Bondye zansèt nou yo voye m' kote nou. Ou mèt sèten yo pral mande m': Ki jan li rele? Lè sa a, kisa pou m' reponn yo?
And Moses said to God, When I come to the children of Israel and say to them, The God of your fathers has sent me to you: and they say to me, What is his name? what am I to say to them?
 καὶ εἶπεν μοῦσῆς πρὸς τὸν θεόν ἰδοὺ ἐγὼ ἐλεύσομαι πρὸς τοὺς υἱοὺς ἰσραὴλ καὶ ἐρῶ πρὸς αὐτούς ὁ θεὸς τῶν πατέρων ὑμῶν ἀπέσταλκέν με πρὸς ὑμᾶς ἐρωτήσουσίν με τί ὄνομα αὐτοῦ τί ἐρῶ πρὸς αὐτοὺς
- 14 Bondye di Moyiz: -Sa m' ye a se sa m' ye. Apre sa li di ankò: -W'a pale ak moun pèp Izrayèl yo, w'a di yo konsa: Mwen menm ki rele sa m' ye a, se mwen menm ki voye ou bò kote yo.
And God said to him, I AM WHAT I AM: and he said, Say to the children of Israel, I AM has sent me to you.
 καὶ εἶπεν ὁ θεὸς πρὸς μοῦσῆν ἐγὼ εἰμι ὁ ὢν καὶ εἶπεν οὕτως ἐρεῖς τοῖς υἱοῖς ἰσραὴλ ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς
- 15 Bondye di Moyiz ankò: -Men sa pou di moun pèp Izrayèl yo. Seyè a, Bondye zansèt nou yo, Bondye Abraram lan, Bondye Izarak la, Bondye Jakòb la, voye m' bò kote nou. Wi, se konsa mwen rele.
Se konsa y'ap toujou rele m' sou latè de tit an tit.
And God went on to say to Moses, Say to the children of Israel, The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has sent me to you: this is my name for ever, and this is my sign to all generations.
 καὶ εἶπεν ὁ θεὸς πάλιν πρὸς μοῦσῆν οὕτως ἐρεῖς τοῖς υἱοῖς ἰσραὴλ κύριος ὁ θεὸς τῶν πατέρων ὑμῶν θεὸς αβρααμ καὶ θεὸς ἰσαακ καὶ θεὸς ἰακωβ ἀπέσταλκέν με πρὸς ὑμᾶς τοῦτό μου ἔστιν ὄνομα αἰῶνιον καὶ μνημόσυνον γενεῶν γενεᾶς
- 16 ¶ Ale non. Reyini tout chèf fanmi pèp Izrayèl la, di yo: Seyè a, Bondye zansèt nou yo, Bondye Abraram lan, Bondye Izarak la, Bondye Jakòb la, te parèt devan mwen. Li mande m' pou m' di nou pou li: Mwen vin vizite nou, mwen wè sa moun peyi Lejip yo ap fè nou pase.
Go and get together the chiefs of the children of Israel, and say to them, The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has been seen by me, and has said, Truly I have taken up your cause, because of what is done to you in Egypt;
 ἐλθὼν οὖν συνάγαγε τὴν γερούσιαν τῶν υἱῶν ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς κύριος ὁ θεὸς τῶν πατέρων ὑμῶν ὤπται μοι θεὸς αβρααμ καὶ θεὸς ἰσαακ καὶ θεὸς ἰακωβ λέγων ἐπισκοπῆ ἐπέσκεμμαι ὑμᾶς καὶ ὅσα συμβέβηκεν ὑμῖν ἐν αἰγύπτῳ
- 17 Se poutèt sa mwen di: M'ap fè nou soti kite peyi Lejip kote y'ap maltrete nou an. M'ap mennen nou nan peyi moun Kanaran yo, moun Et yo, moun Amori yo, moun Ferezi yo, moun Evi ak moun Jebis yo. Se yon peyi kote lèt ak siwo myèl koule tankou dlo.
And I have said, I will take you up out of the sorrows of Egypt into the land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite, into a land flowing with milk and honey.
 καὶ εἶπον ἀναβιβάσω ὑμᾶς ἐκ τῆς κακώσεως τῶν αἰγυπτίων εἰς τὴν γῆν τῶν χανααίων καὶ χετταίων καὶ αμορραίων καὶ φερεζαίων καὶ γεργεσαίων καὶ ευαίων καὶ ιεβουσαίων εἰς γῆν ῥέουσαν γάλα καὶ μέλι

- 18 Chèf fanmi yo va koute sa ou gen pou di yo. Apre sa, wava ale bò kote wa Lejip la ansanm ak chèf fanmi pèp Izrayèl yo, n'a di wa a: Seyè a, Bondye ebre yo, te parèt devan nou. Kite n al fe yon ti vwayaj nan dezè a. Lè n'a fin mache pandan twa jou, n'a rete pou n' touye bèt n'ap ofri bay Seyè a, Bondye nou an.
And they will give ear to your voice: and you, with the chiefs of Israel, will go to Pharaoh, the king of Egypt, and say to him, The Lord, the God of the Hebrews, has come to us: let us then go three days' journey into the waste land to make an offering to the Lord our God.
 και εισακούσονται σου τῆς φωνῆς και εισελεύσῃ σὺ και ἡ γερουσία ἰσραηλ πρὸς φαραω βασιλέα αἰγύπτου και ἔρεῖς πρὸς αὐτόν ὁ θεὸς τῶν εβραίων προσκέκληται ἡμᾶς πορευσόμεθα οὖν ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον ἵνα θύσωμεν τῷ θεῷ ἡμῶν
- 19 Mwen konnen wa peyi Lejip la p'ap kite nou ale, si yo pa fòse l'.
And I am certain that the king of Egypt will not let you go without being forced.
 ἐγὼ δὲ οἶδα ὅτι οὐ προήσεται ὑμᾶς φαραω βασιλεὺς αἰγύπτου πορευθῆναι ἐν μὴ μετὰ χειρὸς κραταιᾶς
- 20 Se poutèt sa, m'ap lonje men m', m'ap frape peyi Lejip. M'ap fè tout kalite mirak nan peyi a. Apre sa, l'a kite nou ale.
But I will put out my hand and overcome Egypt with all the wonders which I will do among them: and after that he will let you go.
 και ἐκτείνας τὴν χεῖρα πατάξω τοὺς αἰγυπτίους ἐν πᾶσι τοῖς θαυμασίοις μου οἷς ποιήσω ἐν αὐτοῖς και μετὰ ταῦτα ἐξαποστελεῖ ὑμᾶς
- 21 m'a fè mèvèy jouk tan moun peyi Lejip yo va aji byen ak pèp mwen an. Konsa, lè n'a pare pou nou pati kite yo, nou p'ap sotif san anyen nan men nou.
And I will give this people grace in the eyes of the Egyptians, so that when you go out you will go out with your hands full.
 και δώσω χάριν τῷ λαῷ τούτῳ ἐναντίον τῶν αἰγυπτίων ὅταν δὲ ἀποτρέχητε οὐκ ἀπελεύσεσθε κενοί
- 22 Chak fanm wa mande vwazin li pou yo ba li rad ak bijou an ajan ak bijou an lò. L'a fè menm bagay la ak fanm pèyi Lejip ki rete lakay li yo. Lèfini, n'a mete yo sou pitit gason ak pitit fi nou yo.
 Konsa, n'a pran tou sa moun peyi Lejip yo genyen.
For every woman will get from her neighbour and from the woman living in her house, ornaments of silver and gold, and clothing; and you will put them on your sons and your daughters; you will take the best of their goods from the Egyptians.
 αἰτήσῃ γυνὴ παρὰ γείτονος και συσκήνου αὐτῆς σκευὴ ἀργυρᾶ και χρυσᾶ και ἱματισμόν και ἐπιθήσετε ἐπὶ τοὺς υἱοὺς ὑμῶν και ἐπὶ τὰς θυγατέρας ὑμῶν και σκυλεύσετε τοὺς αἰγυπτίους
- 1 ¶ Moyiz reponn li: -Men, moun yo ka refize kwè m', yo ka pa koute sa m' gen pou m' di yo a. Yo ka di m' se pa vre, Seyè a pa t' kras parèt devan mwen.
And Moses, answering, said, It is certain that they will not have faith in me or give ear to my voice; for they will say, You have not seen the Lord.
 ἀπεκρίθη δὲ μουσῆς και εἶπεν ἐν ὧν μὴ πιστεύσωσιν μοι μηδὲ εισακούσωσιν τῆς φωνῆς μου ἐροῦσιν γὰρ ὅτι οὐκ ὤπται σοι ὁ θεός τί ἐρῶ πρὸς αὐτούς
- 2 Seyè a mande l': -Kisa ou gen nan men ou la a? Moyiz reponn li: -Yon baton.
And the Lord said to him, What is that in your hand? And he said, A rod.
 εἶπεν δὲ αὐτῷ κύριος τί τοῦτό ἐστιν τὸ ἐν τῇ χειρὶ σου ὁ δὲ εἶπεν ῥάβδος
- 3 Seyè a di l': -Jete l' atè. Moyiz jete baton an atè. Baton an tounen yon koulèv. Lè Moyiz wè sa, li pran kouri.
And he said, Put it down on the earth. And he put it down on the earth and it became a snake; and Moses went running from it.
 και εἶπεν ῥίψον αὐτὴν ἐπὶ τὴν γῆν και ἔρριψεν αὐτὴν ἐπὶ τὴν γῆν και ἐγένετο ὄφῃς και ἔφυγεν μουσῆς ἀπ' αὐτοῦ
- 4 Seyè a di Moyiz: -Lonje men ou, bese pran koulèv la nan ke. Moyiz lonje men l', li pran koulèv la nan ke. Lamenn, koulèv la tounen baton ankò nan men Moyiz.
And the Lord said to Moses, Put out your hand and take it by the tail: (and he put out his hand and took a grip of it and it became a rod in his hand:)
 και εἶπεν κύριος πρὸς μουσῆν ἔκτεινον τὴν χεῖρα και ἐπιλαβου τῆς κέρκου ἐκτείνας οὖν τὴν χεῖρα ἐπελάβετο τῆς κέρκου και ἐγένετο ῥάβδος ἐν τῇ χειρὶ αὐτοῦ
- 5 Seyè a di: -Men sa w'a fè pou yo ka kwè Seyè a, Bondye zansèt yo, Bondye Abraram lan, Bondye Izarak la, Bondye Jakòb la, te parèt devan ou.
So that they may be certain that the Lord, the God of their fathers, the God of Abraham, of Isaac, and of Jacob, has been seen by you.
 ἵνα πιστεύσωσιν σοι ὅτι ὤπται σοι κύριος ὁ θεὸς τῶν πατέρων αὐτῶν θεὸς αβρααμ και θεὸς ἰσαακ και θεὸς ἰακώβ
- 6 Seyè a di l' ankò: -Foure men ou anndan chemiz ou, sou lestonmak ou. Moyiz fourè men li anndan chemiz li, sou lestonmak li. Lè li wete men l', men l' te vin tou blan ak bouton. Li te kouvri ak lalèp.
Then the Lord said to him again, Put your hand inside your clothing. And he put his hand inside his robe: and when he took it out it was like the hand of a leper, as white as snow.
 εἶπεν δὲ αὐτῷ κύριος πάλιν εισένεγκε τὴν χεῖρά σου εἰς τὸν κόλπον σου και εισήνεγκεν τὴν χεῖρα αὐτοῦ εἰς τὸν κόλπον αὐτοῦ και ἐξήνεγκεν τὴν χεῖρα αὐτοῦ ἐκ τοῦ κόλπου αὐτοῦ και ἐγενήθη ἡ χεὶρ αὐτοῦ ὡσεὶ χιών
- 7 Seyè a di l': -Foure men ou anndan chemiz ou ankò, sou lestonmak ou. Moyiz fourè men li anndan chemiz li ankò. Lè li wete l', men li te menm koulè ak rèz kò li.
And he said, Put your hand inside your robe again. (And he put his hand into his robe again, and when he took it out he saw that it had become like his other flesh.)
 και εἶπεν πάλιν εισένεγκε τὴν χεῖρά σου εἰς τὸν κόλπον σου και εισήνεγκεν τὴν χεῖρα εἰς τὸν κόλπον αὐτοῦ και ἐξήνεγκεν αὐτὴν ἐκ τοῦ κόλπου αὐτοῦ και πάλιν ἀπεκατέστη εἰς τὴν χροάν τῆς σαρκὸς αὐτοῦ

- 8 Seyè a di Moyiz: -Si apre ou fin fè premye mirak la, ou wè yo pa vle kwè ou, yo pa vle koute ou, y'a kwè ou lè w'a fè dezyèm mirak sa a.
And if they do not have faith in you or give ear to the voice of the first sign, they will have faith in the second sign.
ἐὰν δὲ μὴ πιστεύσωσίν σοι μηδὲ εἰσακούσωσιν τῆς φωνῆς τοῦ σημείου τοῦ πρώτου πιστεύσωσίν σοι τῆς φωνῆς τοῦ σημείου τοῦ ἐσχάτου
- 9 Si apre ou fè de mirak sa yo, y'ap fè tèt di toujou, yo pa vle kwè ou toujou, yo pa vle koute sa w'ap di yo, w'a pran ti gout dlo nan gwo larivyè a, w'a vide l' atè. Lamenm, dlo a va tounen san.
And if they have no faith even in these two signs and will not give ear to your voice, then you are to take the water of the Nile and put it on the dry land: and the water you take out of the river will become blood on the dry land.
καὶ ἔσται ἐὰν μὴ πιστεύσωσίν σοι τοῖς δυοῖν σημείοις τούτοις μηδὲ εἰσακούσωσιν τῆς φωνῆς σου λήμψη ἀπὸ τοῦ ὕδατος τοῦ ποταμοῦ καὶ ἐκχεεῖς ἐπὶ τὸ ξηρὸν καὶ ἔσται τὸ ὕδωρ ὃ ἐὰν λάβῃς ἀπὸ τοῦ ποταμοῦ αἷμα ἐπὶ τοῦ ξηροῦ
- 10 ¶ Moyiz di Seyè a: -Eskize m' wi, Seyè. Men, mwen pa ka pale fasil. Se pa bagay jòdi a non. Menm koulye a, depi w'ap pale ak sèvitè ou la, anyen pa chanje. Bouch mwen lou, lang mwen mare.
And Moses said to the Lord, O Lord, I am not a man of words; I have never been so, and am not now, even after what you have said to your servant: for talking is hard for me, and I am slow of tongue.
εἶπεν δὲ μουσῆς πρὸς κύριον δέομαι κύριε οὐχ ἱκανός εἰμι πρὸ τῆς ἐχθῆς οὐδὲ πρὸ τῆς τρίτης ἡμέρας οὐδὲ ἀφ' οὗ ἤρξω λαλεῖν τῷ θεράποντί σου ἰσχνόφωνος καὶ βραδύγλωσσος ἐγὼ εἰμι
- 11 Seyè a di l': -Kilès ki bay moun bouch pou yo pale? Kilès ki fè moun sa a bèbè, moun sa a soudè? Kilès ki fè moun sa a wè, moun sa a avèg? Eske se pa mwen menm, Seyè a?
And the Lord said to him, Who has made man's mouth? who takes away a man's voice or hearing, or makes him seeing or blind? Is it not I, the Lord?
εἶπεν δὲ κύριος πρὸς μουσῆν τίς ἔδωκεν στόμα ἀνθρώπῳ καὶ τίς ἐποίησεν δύσκωφον καὶ κωφὸν βλέποντα καὶ τυφλὸν οὐκ ἐγὼ ὁ θεός
- 12 Bon, ou mèt ale. m'a ede ou lè ou gen pou ou pale, m'a moutre ou sa ou gen pou di.
So go now, and I will be with your mouth, teaching you what to say.
καὶ νῦν πορεύου καὶ ἐγὼ ἀνοιξῶ τὸ στόμα σου καὶ συμβιβάσω σε ὃ μέλλεις λαλῆσαι
- 13 Moyiz di: -Eskize m' wi, Seyè! Men, poukisa ou pa voye yon lòt moun pito?
And he said, O Lord, send, if you will, by the hand of anyone whom it seems good to you to send.
καὶ εἶπεν μουσῆς δέομαι κύριε προχείρισαι δυνάμενον ἄλλον ὃν ἀποστελεῖς
- 14 Lè sa a, Seyè a move sou Moyiz, li di l' konsa: -Gen Arawon, frè ou la, ki soti nan branch fanmi Levi a. Mwen konnen lang msye pa mare nan bouch li. Men koulye a, li gen tan nan wout ap vin jwenn ou. L'a kontan anpil lè l'a wè ou.
And the Lord was angry with Moses, and said, Is there not Aaron, your brother, the Levite? To my knowledge he is good at talking. And now he is coming out to you: and when he sees you he will be glad in his heart.
καὶ θυμωθεὶς ὀργῇ κύριος ἐπὶ μουσῆν εἶπεν οὐκ ἰδοὺ ααρὼν ὁ ἀδελφός σου ὁ λευίτης ἐπίσταμαι ὅτι λαλῶν λαλήσει αὐτός σοι καὶ ἰδοὺ αὐτὸς ἐξελεύσεται εἰς συνάντησίν σοι καὶ ἰδὼν σε χαρήσεται ἐν αὐτῷ
- 15 W'a pale avè l', w'a di l' sa pou l' di. m'a ede nou tou de lè n'a gen pou nou pale. m'a di nou sa pou nou fè.
Let him give ear to your voice, and you will put my words in his mouth; and I will be with your mouth and with his, teaching you what you have to do.
καὶ ἐρεῖς πρὸς αὐτὸν καὶ δώσεις τὰ ῥήματά μου εἰς τὸ στόμα αὐτοῦ καὶ ἐγὼ ἀνοιξῶ τὸ στόμα σου καὶ τὸ στόμα αὐτοῦ καὶ συμβιβάσω ὑμᾶς ἃ ποιήσετε
- 16 L'a pale ak pèp la pou ou. Se tankou si se te ou menm ki t'ap pale. Ou menm, w'a tankou Bondye k'ap di li sa pou li di.
And he will do the talking for you to the people: he will be to you as a mouth and you will be to him as God.
καὶ αὐτός σοι προσλαλήσει πρὸς τὸν λαόν καὶ αὐτὸς ἔσται σου στόμα σὺ δὲ αὐτῷ ἔση τὰ πρὸς τὸν θεόν
- 17 Kanta baton sa a, toujou kenbe l' nan men ou. Se avèk li w'a fè tout mirak ou gen pou fè yo.
And take in your hand this rod with which you will do the signs.
καὶ τὴν ῥάβδον ταύτην τὴν στραφεῖσαν εἰς ὄφιν λήμψη ἐν τῇ χειρὶ σου ἐν ἣ ποιήσεις ἐν αὐτῇ τὰ σημεῖα
- 18 ¶ Moyiz kite kote l' te ye a, li tounen lakay Jetwo, bèpè li. Li di li: -Tanpri, kite m' ale. Mwen pral jwenn frè mwen yo nan pèyi Lejip. Mwen pral wè si yo la toujou. Jetwo di Moyiz: -Ale ak kè poze.
And Moses went back to Jethro, his father-in-law, and said to him, Let me go back now to my relations in Egypt and see if they are still living. And Jethro said to Moses, Go in peace.
ἐπορεύθη δὲ μουσῆς καὶ ἀπέστρεψεν πρὸς ἰαθὼρ τὸν γαμβρὸν αὐτοῦ καὶ λέγει πορεύσομαι καὶ ἀποστρέψω πρὸς τοὺς ἀδελφούς μου τοὺς ἐν αἰγύπτῳ καὶ ὄψομαι εἰ ἐτι ζῶσιν καὶ εἶπεν ἰαθὼρ μουσῆ βᾶ διζε ὑγαίνων
- 19 Antan Moyiz nan peyi Madyan, Seyè a di l': -Koulye a, tounen nan peyi Lejip, paske tout moun ki t'ap chache touye ou yo fin mouri.
And the Lord said to Moses in Midian, Go back to Egypt, for all the men are dead who were attempting to take your life.
μετὰ δὲ τῆς ἡμέρας τὴς πολλᾶς ἐκεῖνας ἐτελεύτησεν ὁ βασιλεὺς αἰγύπτου εἶπεν δὲ κύριος πρὸς μουσῆν ἐν μαδιὰμ βάδιζε ἀπελθε εἰς αἰγύπτον τεθνήκασιν γὰρ πάντες οἱ ζητοῦντές σου τὴν ψυχὴν

- 20 Moyiz pran madanm li ak pitit gason l' yo, li mete yo sou bourik, epi li tounen nan peyi Lejip. Moyiz te gen baton Bondye a nan men l'.
And Moses took his wife and his sons and put them on an ass and went back to the land of Egypt: and he took the rod of God in his hand.
ἀναλαβὼν δὲ μουσῆς τὴν γυναῖκα καὶ τὰ παιδιά ἀνεβίβασεν αὐτὰ ἐπὶ τὰ ὑποζύγια καὶ ἐπέστρεψεν εἰς αἴγυπτον ἔλαβεν δὲ μουσῆς τὴν ῥάβδον τὴν παρὰ τοῦ θεοῦ ἐν τῇ χειρὶ αὐτοῦ
- 21 Seyè a di Moyiz konsa: -Koulye a, ou wè w'ap tounen nan peyi Lejip. Gade byen. Se pou ou fè devan farawon an tout mirak mwen ba ou pouvwa fè yo. Mwen menm, m'ap fè l' kenbe tèt avèk ou, li p'ap vle kite pèp la ale.
And the Lord said to Moses, When you go back to Egypt, see that you do before Pharaoh all the wonders which I have given you power to do: but I will make his heart hard and he will not let the people go.
εἶπεν δὲ κύριος πρὸς μουσῆν πορευομένου σου καὶ ἀποστρέφοντος εἰς αἴγυπτον ὄρα πάντα τὰ τέρατα ἃ ἔδωκα ἐν ταῖς χερσίν σου ποιήσεις αὐτὰ ἐναντίον φαραῶ ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν αὐτοῦ καὶ οὐ μὴ ἐξαποστείλῃ τὸν λαόν
- 22 W'a di farawon an: Men sa Seyè a di: Izrayèl se pitit mwen, se premye pitit mwen.
And you are to say to Pharaoh, The Lord says, Israel is the first of my sons:
σὺ δὲ ἔρεις τῷ φαραῶ τάδε λέγει κύριος υἱὸς πρωτότοκός μου ἰσραηλ
- 23 Mwen di ou kite pitit mwen an ale fè wout li pou l' ka fè you sèvis pou mwen. Si ou refize kite l' ale, mwen menm m'ap touye premye pitit gason ou lan.
And I said to you, Let my son go, so that he may give me worship; and you did not let him go: so now I will put the first of your sons to death.
εἶπα δὲ σοι ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσῃ εἰ μὲν οὖν μὴ βούλει ἐξαποστείλαι αὐτούς ὄρα οὖν ἐγὼ ἀποκτενῶ τὸν υἱόν σου τὸν πρωτότοκον
- 24 ¶ Pandan vwayaj la, Moyiz rete pase lannwit yon kote. Seyè a vin atake Moyiz. Li t'ap chache touye l'.
Now on the journey, at the night's resting-place, the Lord came in his way and would have put him to death.
ἐγένετο δὲ ἐν τῇ ὁδῷ ἐν τῷ καταλύματι συνήντησεν αὐτῷ ἄγγελος κυρίου καὶ ἐζήτηι αὐτὸν ἀποκτείνειν
- 25 Sefora pran yon moso ròch byen file, li koupe pwent po ti kòk pitit gason l' lan, li voye l' jete nan pye Moyiz. Epi li di: -Se yon mari san ou ye pou mwen.
Then Zipporah took a sharp stone, and cutting off the skin of her son's private parts, and touching his feet with it, she said, Truly you are a husband of blood to me.
καὶ λαβοῦσα σεπφωρα ψῆφον περιέτεμεν τὴν ἀκροβυστίαν τοῦ υἱοῦ αὐτῆς καὶ προσέπεσεν πρὸς τοὺς πόδας καὶ εἶπεν ἔσθη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου
- 26 Apre sa, Seyè a kite Moyiz. Lè sa a, se poutèt sikonsizyon an Sefora te di ou se yon mari san pou mwen.
So he let him go. Then she said, You are a husband of blood because of the circumcision.
καὶ ἀπῆλθεν ἀπ' αὐτοῦ διότι εἶπεν ἔσθη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου
- 27 Seyè a di Arawon: -Ale kontre Moyiz nan dezè a. Arawon pati, li kontre Moyiz sou mòn Bondye a. Li pase bra l' nan kou l'.
And the Lord said to Aaron, Go into the waste land and you will see Moses. So he went and came across Moses at the mountain of God, and gave him a kiss.
εἶπεν δὲ κύριος πρὸς ααρων πορευῆθι εἰς συνάντησιν μουσεῖ εἰς τὴν ἔρημον καὶ ἐπορεύθη καὶ συνήντησεν αὐτῷ ἐν τῷ ὄρει τοῦ θεοῦ καὶ κατεφίλησαν ἀλλήλους
- 28 Moyiz di Arawon tou sa Seyè a te di l' anvan li te voye l' la. Li fè l' konnen tout mirak Seyè a te ba li lòd fè.
And Moses gave Aaron an account of all the words of the Lord which he had sent him to say, and of all the signs which he had given him orders to do.
καὶ ἀνήγγειλεν μουσῆς τῷ ααρων πάντα τοὺς λόγους κυρίου οὓς ἀπέστειλεν καὶ πάντα τὰ σημεῖα ἃ ἐνετείλατο αὐτῷ
- 29 Moyiz ak Arawon pati ansanm, yo sanble tout chèf fanmi pèp Izrayèl la.
Then Moses and Aaron went and got together all the chiefs of the children of Israel:
ἐπορεύθη δὲ μουσῆς καὶ ααρων καὶ συνήγαγον τὴν γερούσιαν τῶν υἱῶν ἰσραηλ
- 30 Arawon di yo tou sa Seyè a te di Moyiz. Moyiz menm fè tout mirak yo devan tout pèp la.
And Aaron said to them all the words the Lord had said to Moses, and did the signs before all the people.
καὶ ἐλάλησεν ααρων πάντα τὰ ῥήματα ταῦτα ἃ ἐλάλησεν ὁ θεὸς πρὸς μουσῆν καὶ ἐποίησεν τὰ σημεῖα ἐναντίον τοῦ λαοῦ
- 31 Pèp la vin kwè yo. Lè yo tande Seyè a te vin vizite yo, li te wè mizè y'ap pase a, yo tonbe ajenou, yo bese tèt yo jouk atè pou adore Bondye.
And the people had faith in them; and hearing that the Lord had taken up the cause of the children of Israel and had seen their troubles, with bent heads they gave him worship.
καὶ ἐπίστευσεν ὁ λαὸς καὶ ἐχάρη ὅτι ἐπεσκέψατο ὁ θεὸς τοὺς υἱούς ἰσραηλ καὶ ὅτι εἶδεν αὐτῶν τὴν θλίψιν κύψας δὲ ὁ λαὸς προσεκύνησεν
- 1 ¶ Apre sa, Moyiz ak Arawon ale bò kote farawon an. Yo di l' konsa: -Men sa Seyè a, Bondye pèp Izrayèl la, voye di ou: Kite pèp mwen an ale pou yo ka fè yon fèt pou mwen nan dezè a.
And after that, Moses and Aaron came to Pharaoh, and said, The Lord, the God of Israel, says, Let my people go so that they may keep a feast to me in the waste land.
καὶ μετὰ ταῦτα εἰσῆλθεν μουσῆς καὶ ααρων πρὸς φαραῶ καὶ εἶπαν αὐτῷ τάδε λέγει κύριος ὁ θεὸς ἰσραηλ ἐξαπόστειλον τὸν λαόν μου ἵνα μοι ἐορτάσωσιν ἐν τῇ ἐρήμῳ

- 2 Farawon an reponn: -Kilès ki Seyè a pou m' ta swiv lòd li, pou m' kite pèp Izrayèl la ale? Mwen pa konnen Seyè sa a. Mwen p'ap kite pèp Izrayèl la al ankenn kote.
And Pharaoh said, Who is the Lord, to whose voice I am to give ear and let Israel go? I have no knowledge of the Lord and I will not let Israel go.
 και ειπεν φαραω τις εστιν ος εισακουσομαι της φωνης αυτου ωστε εξαποστειλαι τους υιους ισραηλ ουκ οίδα τον κυριον και τον ισραηλ ουκ εξαποστελλω
- 3 ¶ Moyiz ak Arawon di l': -Bondye ebre yo te parèt devan nou. Tanpri, kite n al fè yon ti vwayaj nan dezè a. Lè n'a fin mache pandan twa jou, n'a rete pou n' touye bèt n'ap ofri bay Seyè a, Bondye nou an. Si nou pa fè sa, l'a voye move maladi sou nou, osinon l'a fè nou mouri nan lagè.
And they said, The God of the Hebrews has come to us: let us then go three days' journey into the waste land to make an offering to the Lord our God, so that he may not send death on us by disease or the sword.
 και λεγουσιν αυτω ο θεος των εβραιων προσκεκληται ημας πορευσομεθα ουν οδον τριων ημερων εις την ερημον οπως θυσωμεν τω θεω ημων μηποτε συναντηση ημιν θανατος η φονος
- 4 Wa Lejip la di Moyiz ak Arawon: -Poukisa nou vle fè pèp la kite travay li? Tounen nan travay nou!
And the king of Egypt said to them, Why do you, Moses and Aaron, take the people away from their work? get back to your work.
 και ειπεν αυτοις ο βασιλευς αιγυπτου ινα τι μουση και ααρων διαστρεφετε τον λαον μου απο των εργων απελθατε εκαστος υμων προς τα εργα αυτου
- 5 Farawon an di ankò: -Gade. Nou wè jan pèp sa a vin pi plis pase moun peyi a. Koulye a atò, nou ta vle pou yo kite travay yo?
And Pharaoh said, Truly, the people of the land are increasing in number, and you are keeping them back from their work.
 και ειπεν φαραω ιδου νυν πολυπληθει ο λαος μη ουν καταπαυσωμεν αυτοους απο των εργων
- 6 Menm jou sa a, farawon an rele moun peyi Lejip ki te chèf kòve yo ansanm ak moun pèp Izrayèl ki te fòmman yo, li ba yo lòd sa a:
The same day Pharaoh gave orders to the overseers and those who were responsible for the work, saying,
 συνεταξεν δε φαραω τοις εργοδιωκταις του λαου και τοις γραμματευσιν λεγων
- 7 -Pa janm bay moun sa yo pay ankò pou yo fè brik, jan nou te konn fè l' la. Se yo menm ki pou al ranmase pay yo bezwen.
Give these men no more dry stems for their brick-making as you have been doing; let them go and get the material for themselves.
 ουκετι προστεθησεται διδοναι αχυρον τω λαω εις την πλινθουργια καθαπερ εχθες και τριτην ημεραν αυτοι πορευεσθωσαν και συναγαγετωσαν εαυτοις αχυρα
- 8 Men, se pou yo founi menm valè brik yo te konn bay anvan an, san manke yonn. Se yon bann parese yo ye. Se poutèt sa y'ap kriye, y'ap di: O wi, ann al ofri bèt pou nou touye bay Bondye nou an.
But see that they make the same number of bricks as before, and no less: for they have no love for work; and so they are crying out and saying, Let us go and make an offering to our God.
 και την συνταξιν της πλινθειας ης αυτοι ποιουσιν καθ' εκαστην ημεραν επιβαλεις αυτοις ουκ αφελεις ουδεν σχολαζουσιν γαρ δια τουτο κεκραγασιν λεγοντες πορευθωμεν και θυσωμεν τω θεω ημων
- 9 Fè yo travay pi rèd. Pa kite yo poze menm. Konsa yo p'ap gen tan pou yo koute tout radòt moun ap vin di yo.
Give the men harder work, and see that they do it; let them not give attention to false words.
 βαρυνεσθω τα εργα των ανθρωπων τουτων και μεριμνατωσαν ταυτα και μη μεριμνατωσαν εν λογοις κενοις
- 10 ¶ Chèf kòve yo ak fòmman yo vin di pèp la: -Men sa farawon an voye di nou: Li p'ap ban nou pay ankò.
And the overseers of the people and their responsible men went out and said to the people, Pharaoh says, I will give you no more dry stems.
 κατεσπευδον δε αυτοους οι εργοδιωκται και οι γραμματαις και ελεγον προς τον λαον λεγοντες ταδε λεγει φαραω ουκετι διδομι υμιν αχυρα
- 11 Se nou menm ki pou al ranmase pay kote nou ka jwenn. Men, se toujou menm valè brik la pou nou bay.
Go yourselves and get dry stems wherever you are able; for your work is not to be any less.
 αυτοι υμεις πορευομενοι συλλεγετε εαυτοις αχυρα οθεν εαν ευρητε ου γαρ αφαιρειται απο της συνταξεως υμων ουθεν
- 12 Se konsa, pèp la gaye toupatou nan peyi Lejip ap chache zèb pou fè pay.
So the people were sent in all directions through the land of Egypt to get dry grass for stems.
 και διεσπαρη ο λαος εν ολη αιγυπτω συναγαγειν καλαμην εις αχυρα
- 13 Chèf kòve yo te deyè yo tout tan, yo t'ap di yo: -Se pou nou fè menm valè brik chak jou menm jan ak lè yo te konn ban nou pay la.
And the overseers went on driving them and saying, Do your full day's work as before when there were dry stems for you.
 οι δε εργοδιωκται κατεσπευδον αυτοους λεγοντες συντελειτε τα εργα τα καθηκοντα καθ' ημεραν καθαπερ και οτε το αχυρον εδιδото ημιν
- 14 Chèf kòve farawon yo te mete kèk moun pèp Izrayèl pou sèvi fòmman. Ata fòmman sa yo te anba makak tou. Chèf kòve yo t'ap mande yo: -Poukisa ni ayè ni jòdi a, nou pa t' bay menm valè brik nou te konn fè anvan an?
And the responsible men of the children of Israel, whom Pharaoh's overseers had put over them, were given blows, and they said to them, Why have you not done your regular work, in making bricks as before?
 και εμαστιγωθησαν οι γραμματαις του γενους των υιων ισραηλ οι κατασταθεντες επ' αυτοους υπο των επιστατων του φαραω λεγοντες δια τι ου συντελεσατε τας συνταξεις υμων της πλινθειας καθαπερ εχθες και τριτην ημεραν και το της σημερον

- 15 ¶ Lè sa a, fòmman yo ki te menm ras ak moun pèp Izrayèl yo t al plenyen bay farawon an. Yo di l': -Monwa, poukisa ou fè moun k'ap sèvi ou yo sa?
Then the responsible men of the children of Israel came to Pharaoh, protesting and saying, Why are you acting in this way to your servants?
εἰσελθόντες δὲ οἱ γραμματεῖς τῶν υἱῶν ἰσραὴλ κατεβόησαν πρὸς φαραῶ λέγοντες ἵνα τί οὕτως ποιεῖς τοῖς σοῖς οἰκέταις
- 16 Yo pa ban nou pay ankò. Atousa, se tout tan y'ap mande nou pou nou fè brik. Lèfini, yo mete nou anba makak. Men, se moun pa ou yo ki antò wi, monwa.
They give us no dry stems and they say to us, Make bricks: and they give your servants blows; but it is your people who are in the wrong.
ἄχυρον οὐ δίδεται τοῖς οἰκέταις σου καὶ τὴν πλίνθον ἡμῖν λέγουσιν ποιεῖν καὶ ἰδοὺ οἱ παῖδες σου μεμαστίγωνται ἀδικήσεις οὖν τὸν λαόν σου
- 17 Farawon an reponn yo: -Se you bann parese nou ye. Se poutèt sa n'ap di: O wi, kite n al ofri bèt pou nou touye bay Seyè a.
But he said, You have no love for work: that is why you say, Let us go and make an offering to the Lord.
καὶ εἶπεν αὐτοῖς σχολάζετε σχολασταὶ ἔστε διὰ τοῦτο λέγετε πορευθῶμεν θύσωμεν τῷ θεῷ ἡμῶν
- 18 Al nan pye travay nou, tande! Yo p'ap ban nou pay ankò. Degaje nou bay menm kantite brik la.
Go now, get back to your work; no dry stems will be given to you, but you are to make the full number of bricks.
νῦν οὖν πορευθέντες ἐργάζεσθε τὸ γὰρ ἄχυρον οὐ δοθήσεται ὑμῖν καὶ τὴν σύνταξιν τῆς πλινθείας ἀποδώσετε
- 19 Fòmman yo ki te menm ras ak moun pèp Izrayèl yo vin wè yo te nan yon move sityasyon lè yo mande yo pou yo fè menm valè brik yo te konn fè a chak jou, san manke yonn.
Then the responsible men of the children of Israel saw that they were purposing evil when they said, The number of bricks which you have to make every day will be no less than before.
ἐὼρων δὲ οἱ γραμματεῖς τῶν υἱῶν ἰσραὴλ ἑαυτοὺς ἐν κακοῖς λέγοντες οὐκ ἀπολείπετε τῆς πλινθείας τὸ καθήκον τῆ ἡμέρα
- 20 Antan y'ap soti kay farawon an, yo kontre Moyiz ak Arawon ki t'ap tann yo.
And they came face to face with Moses and Aaron, who were in their way when they came out from Pharaoh:
συνήντησαν δὲ μουσῆ καὶ ααρων ἐρχομένοις εἰς συνάντησιν αὐτοῖς ἐκπορευομένων αὐτῶν ἀπὸ φαραῶ
- 21 Yo di yo: -Se pou Seyè a wè sa nou fè la a. Se pou l' pini nou. Paske se nou menm ki lakòz ni farawon an ni moun k'ap sèvi l' yo pa vle wè pèp Izrayèl la. Nou mete yon nepe nan men yo pou yo fini ak pèp la.
And they said to them, May the Lord take note of you and be your judge; for you have given Pharaoh and his servants a bad opinion of us, putting a sword in their hands for our destruction.
καὶ εἶπαν αὐτοῖς ἴδοι ὁ θεὸς ὑμᾶς καὶ κρίναι ὅτι ἐβδελύξατε τὴν ὁσμὴν ἡμῶν ἐναντίον φαραῶ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ δοῦναι ῥομφαίαν εἰς τὰς χεῖρας αὐτοῦ ἀποκτεῖναι ἡμᾶς
- 22 Lè sa a, Moyiz tounen al jwenn Seyè a ankò, li di l': -Seyè, poukisa w'ap maltrete pèp la konsa? Poukisa ou te voye m' ?
And Moses went back to the Lord and said, Lord, why have you done evil to this people? why have you sent me?
ἐπέστρεψεν δὲ μουσῆς πρὸς κύριον καὶ εἶπεν κύριε διὰ τί ἐκάκωσας τὸν λαόν τοῦτον καὶ ἵνα τί ἀπέσταλκάς με
- 23 Depi menm lè mwen t al bò kote farawon an pou m' pale avè l' pou ou a, se maltrete l'ap maltrete pèp ou a. Epi ou pa fè anyen pou delivre pèp la.
For from the time when I came to Pharaoh to put your words before him, he has done evil to this people, and you have given them no help.
καὶ ἀφ' οὗ πεπόμεναι πρὸς φαραῶ λαλῆσαι ἐπὶ τῷ σῷ ὀνόματι ἐκάκωσεν τὸν λαόν τοῦτον καὶ οὐκ ἐρρώσω τὸν λαόν σου
- 1 ¶ Seyè a di Moyiz konsa: -Se koulye a ou pral wè sa m' pral fè farawon an. Mwen pral fè l' santi fòs ponyèt mwen. Vle pa vle, l'ap kite yo ale. Wi, m'ap fòse l' sitèlman, se mete l'ap mete yo deyò nan peyi l' a.
And the Lord said to Moses, Now you will see what I am about to do to Pharaoh; for by a strong hand he will be forced to let them go, driving them out of his land because of my outstretched arm.
καὶ εἶπεν κύριος πρὸς μουσῆν ἥδη ὄψει ἃ ποιήσω τῷ φαραῶ ἐν γὰρ χειρὶ κραταιᾷ ἐξαποστελεῖ αὐτοὺς καὶ ἐν βραχίονι ὑψηλῷ ἐκβαλεῖ αὐτοὺς ἐκ τῆς γῆς αὐτοῦ
- 2 Bondye pale ak Moyiz, li di l': -Se mwen menm ki Seyè a.
And God said to Moses, I am Yahweh:
ἐλάλησεν δὲ ὁ θεὸς πρὸς μουσῆν καὶ εἶπεν πρὸς αὐτόν ἐγὼ κύριος
- 3 Mwen te fè Abraram, Izarak ak Jakòb konnen m' sou non Bondye ki gen tout pouvwa a. Mwen pa t' fè yo konnen m' sou lòt non mwen an, ki vle di: Seyè a.
I let myself be seen by Abraham, Isaac, and Jacob, as God, the Ruler of all; but they had no knowledge of my name Yahweh.
καὶ ὤφθην πρὸς αβρααμ καὶ ἰσαακ καὶ ἰακωβ θεὸς ὢν αὐτῶν καὶ τὸ ὄνομά μου κύριος οὐκ ἐδήλωσα αὐτοῖς
- 4 Mwen te pase yon kontra ak yo, mwen te pwomèt pou m' te ba yo peyi Kanaran an, peyi kote yo te viv tankou etranje a.
And I made an agreement with them, to give them the land of Canaan, the land of their wanderings.
καὶ ἔσθησα τὴν διαθήκην μου πρὸς αὐτοὺς ὥστε δοῦναι αὐτοῖς τὴν γῆν τῶν χαναναίων τὴν γῆν ἣν παρωκῆκασιν ἐν ἧ καὶ παρῳκῆσαν ἐπ' αὐτῆς

- 5 Koulye a, mwen tande jan pèp Izrayèl la ap plenn. Moun peyi Lejip yo fè yo tounen esklav. Mwen vin chonje kontra mwen te pase ak yo a.
And truly my ears are open to the cry of the children of Israel whom the Egyptians keep under their yoke; and I have kept in mind my agreement.
καὶ ἐγὼ εἰσήκουσα τὸν στεναγμὸν τῶν υἱῶν ἰσραὴλ ὃν οἱ αἰγύπτιοι καταδουλοῦνται αὐτούς καὶ ἐμνήσθην τῆς διαθήκης ὑμῶν
- 6 Men sa ou pral di moun pèp Izrayèl yo: Se mwen menm menm ki Seyè a. M'ap ban nou libète nou, m'ap wete nou nan travay di moun peyi Lejip yo ap fòse nou fè a. M'ap delivre nou anba esklavaj kote yo mete nou an. M'ap lonje bra m' pou m' delivre nou, pou pini moun peyi Lejip yo byen pini.
Say then to the children of Israel, I am Yahweh, and I will take you out from under the yoke of the Egyptians, and make you safe from their power, and will make you free by the strength of my arm after great punishments.
βάδιζε εἰπὸν τοῖς υἱοῖς ἰσραὴλ λέγων ἐγὼ κύριος καὶ ἐξάξω ὑμᾶς ἀπὸ τῆς δυναστείας τῶν αἰγυπτίων καὶ ῥύσομαι ὑμᾶς ἐκ τῆς δουλείας καὶ λυτρώσομαι ὑμᾶς ἐν βραχίονι ὑψηλῷ καὶ κρίσει μεγάλη
- 7 M'ap adopte nou pou pèp mwen, mwen menm m'a Bondye nou. N'a konnen se mwen menm Seyè a, Bondye nou an, ki ban nou libète nou, ki wete nou nan travay di moun peyi Lejip yo ap fòse nou fè a.
And I will take you to be my people and I will be your God; and you will be certain that I am the Lord your God, who takes you out from under the yoke of the Egyptians.
καὶ λήψομαι ἑμαυτῷ ὑμᾶς λαὸν ἐμοὶ καὶ ἔσομαι ὑμῶν θεὸς καὶ γνώσεσθε ὅτι ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ τῆς καταδυναστείας τῶν αἰγυπτίων
- 8 Apre sa, m'ap mennen nou tounen nan peyi mwen te sèman m'ap bay Abraram, Izarak ak Jakòb la. Se mwen menm Seyè a k'ap ban nou peyi sa a pou l' rele nou chèmèt.
And I will be your guide into the land which I made an oath to give to Abraham, to Isaac, and to Jacob; and I will give it to you for your heritage: I am Yahweh.
καὶ εἰσάξω ὑμᾶς εἰς τὴν γῆν εἰς ἣν ἐξέτευνα τὴν χειρᾶ μου δοῦναι αὐτὴν τῷ αβρααμ καὶ ἰσαακ καὶ ἰακωβ καὶ δώσω ὑμῖν αὐτὴν ἐν κλήρῳ ἐγὼ κύριος
- 9 Moyiz di pèp Izrayèl la sa, men yo pa t' vle kwè l', paske yo te about. Esklavaj la te peze lou sou yo.
And Moses said these words to the children of Israel, but they gave no attention to him, because of the grief of their spirit and the cruel weight of their work.
ἐλάλησεν δὲ μουσῆς οὕτως τοῖς υἱοῖς ἰσραὴλ καὶ οὐκ εἰσήκουσαν μουσῆ ἀπὸ τῆς ὀλιγοψυχίας καὶ ἀπὸ τῶν ἔργων τῶν σκληρῶν
- 10 ¶ Lè sa a, Seyè a di Moyiz konsa:
And the Lord said to Moses,
εἶπεν δὲ κύριος πρὸς μουσῆν λέγων
- 11 -Ale bò kote farawon an, wa Lejip la. Di l' konsa pou l' kite pèp Izrayèl la soti kite peyi l' la.
Go in and say to Pharaoh, king of Egypt, that he is to let the children of Israel go out of his land.
εἰσελθε λάλησον φαραῶ βασιλεῖ αἰγύπτου ἵνα ἐξαποστείλῃ τοὺς υἱοὺς ἰσραὴλ ἐκ τῆς γῆς αὐτοῦ
- 12 Men, Moyiz di Seyè a: -Ata pèp Izrayèl la pa t' koute m', atò se farawon an ki ta koute m'? Mwen tou pa konn pale.
And Moses, answering the Lord, said, See, the children of Israel will not give ear to me; how then will Pharaoh give ear to me, whose lips are unclean?
ἐλάλησεν δὲ μουσῆς ἐναντι κυρίου λέγων ἰδοὺ οἱ υἱοὶ ἰσραὴλ οὐκ εἰσήκουσάν μου καὶ πῶς εἰσακουσεταιί μου φαραῶ ἐγὼ δὲ ἄλογός εἰμι
- 13 Seyè a pale ak Moyiz ansanm ak Arawon. Li ba yo lòd pale ak pèp Izrayèl la ansanm ak farawon an, wa Lejip la, pou fè yo konnen yo tou de te resevwa lòd fè pèp Izrayèl la soti kite peyi Lejip.
And the word of the Lord came to Moses and Aaron, with orders for the children of Israel and for Pharaoh, king of Egypt, to take the children of Israel out of the land of Egypt.
εἶπεν δὲ κύριος πρὸς μουσῆν καὶ ααρων καὶ συνέταξεν αὐτοῖς πρὸς φαραῶ βασιλέα αἰγύπτου ὥστε ἐξαποστείλαι τοὺς υἱοὺς ἰσραὴλ ἐκ γῆς αἰγύπτου
- 14 ¶ Men non chèf fanmi pèp Izrayèl yo: Woubenn, premye pitit Izrayèl la. Se li ki papa Enòk, Palou, Ezwon ak Kami. Se tout fanmi Woubenn lan sa.
These are the heads of their fathers' families: the sons of Reuben the oldest son of Israel: Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.
καὶ οὗτοι ἀρχηγοὶ οἴκων πατριῶν αὐτῶν υἱοὶ ρουβην πρωτοτόκου ἰσραὴλ ενωχ καὶ φαλλους ασρων καὶ χαρμι αὕτη ἡ συγγένεια ρουβην
- 15 Apre li vin Simeyon. Men non pitit Simeyon yo: Jemwèl, Jamen, Arad, Jaken, Taoska ak Sayil, yon pitit li te fè ak yon fanm moun peyi Kanaran. Se tout fanmi Simeyon yo sa.
And the sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul, the son of a woman of Canaan: these are the families of Simeon.
καὶ υἱοὶ συμεων ἰεμουηλ καὶ ἰαμιν καὶ αωδ καὶ ἰαχιν καὶ σααρ καὶ σαουλ ὁ ἐκ τῆς φοινίσσης αὐταὶ αἱ πατριαὶ τῶν υἱῶν συμεων
- 16 Apre li vin Levi. Men non pitit Levi yo ak tout pitit yo: Gèchon, Keyat ak Merari. Levi te viv santrannsetan (137 an).
And these are the names of the sons of Levi in the order of their generations: Gershon and Kohath and Merari: and the years of Levi's life were a hundred and thirty-seven.
καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν λευι κατὰ συγγενείας αὐτῶν γεδσων κααθ καὶ μεραρι καὶ τὰ ἔτη τῆς ζωῆς λευι ἑκατὸν τριάκοντα ἑπτὰ
- 17 Men pitit Gèchon yo ak tout fanmi yo: Libni ak Chimeyi.
The sons of Gershon: Libni and Shimei, in the order of their families.
καὶ οὗτοι υἱοὶ γεδσων λοβενι καὶ σεμεῖ οἴκοι πατριαῶς αὐτῶν

- 18 Men pitit Keyat yo: Amram, Jizeya, Ebwon ak Ouzyèl. Keyat te viv antou santranntwazan (133 an).
And the sons of Kohath: Amram and Izhar and Hebron and Uzziel: and the years of Kohath's life were a hundred and thirty-three.
καὶ υἱοὶ καθ θ αμβραμ καὶ ἰσσααρ χεβρων καὶ οζιηλ καὶ τὰ ἔτη τῆς ζωῆς καθ ἑκατὸν τριάκοντα ἔτη
- 19 Men pitit Merari yo: Makli ak Mouchi. Se tout branch fanmi Levi yo sa ansanm ak pitit yo.
And the sons of Merari: Mahli and Mushi: these are the families of the Levites, in the order of their generations.
καὶ υἱοὶ μεραρι μοολι καὶ ομουσι οὔτοι οἴκοι πατριῶν λευι κατὰ συγγενείας αὐτῶν
- 20 Amram te marye ak Jokebèd, ki matant li bò papa. Jokebèd te fè Arawon ak Moyiz pou li. Amram te viv antou santranntsetan (137 an).
And Amram took Jochebed, his father's sister, as wife; and she gave birth to Aaron and Moses: and the years of Amram's life were a hundred and thirty-seven.
καὶ ἔλαβεν αμβραμ τὴν ἰωχαβεδ θυγατέρα τοῦ ἀδελφοῦ τοῦ πατρὸς αὐτοῦ ἑαυτῷ εἰς γυναῖκα καὶ ἐγέννησεν αὐτῷ τὸν τε ααρων καὶ μουσῆν καὶ μαριαμ τὴν ἀδελφὴν αὐτῶν τὰ δὲ ἔτη τῆς ζωῆς αμβραμ ἑκατὸν τριάκοντα δύο ἔτη
- 21 Men pitit Jizeya yo: Kore, Nefèg ak Zikri.
And the sons of Izhar: Korah and Nepheg and Zichri.
καὶ υἱοὶ ἰσσααρ κορε καὶ ναφεκ καὶ ζεχρι
- 22 Men pitit Ouzyèl yo: Mikayèl, Elsafan ak Sitri.
And the sons of Uzziel: Mishael and Elzaphan and Sithri.
καὶ υἱοὶ οζιηλ ελισταφαν καὶ σετρι
- 23 Arawon te marye ak Elicheba, pitit fi Aminadab, sè Nakchon. Elicheba te fè Nadab, Abiyou, Eleaza ak Itama pou Arawon.
And Aaron took as his wife Elisheba, the daughter of Amminadab, the sister of Nahshon; and she gave birth to Nadab and Abihu, Eleazar and Ithamar.
ἔλαβεν δὲ ααρων τὴν ελισταβεθ θυγατέρα αμιναδαβ ἀδελφὴν ναασσον αὐτῷ γυναῖκα καὶ ἔτεκεν αὐτῷ τὸν τε ναδαβ καὶ αβιουδ καὶ ελεαζαρ καὶ ιθαμαρ
- 24 Men non pitit Kore yo: Asi, Elkana ak Abyazaf. Se tout fanmi Kore yo sa.
And the sons of Korah: Assir and Elkanah and Abiasaph: these are the families of the Korahites.
υἱοὶ δὲ κορε ασιρ καὶ ελκανα καὶ αβιασαφ αὐται αἱ γενέσεις κορε
- 25 Eleaza, pitit Arawon an, te marye ak yonn nan pitit fi Poutyèl yo, ki te fè Fineas pou li. Men non tout chèf fanmi Levi yo ak tout moun pa yo.
And Eleazar, Aaron's son, took as his wife one of the daughters of Putiel; and she gave birth to Phinehas. These are the heads of the families of the Levites, in the order of their families.
καὶ ελεαζαρ ὁ τοῦ ααρων ἔλαβεν τῶν θυγατέρων φουτιηλ αὐτῷ γυναῖκα καὶ ἔτεκεν αὐτῷ τὸν φινεας αὐται αἱ ἀρχαὶ πατριῶς λευιτῶν κατὰ γενέσεις αὐτῶν
- 26 Se menm Arawon sa a ansanm ak Moyiz Seyè a te di: Fè pitit Izrayèl yo soti kite peyi Lejip la, gwoup pa gwoup.
These are the same Aaron and Moses to whom the Lord said, Take the children of Israel out of the land of Egypt in their armies.
οὗτος ααρων καὶ μουσῆς οἷς εἶπεν αὐτοῖς ὁ θεὸς ἐξαγαγεῖν τοὺς υἱοὺς ἰσραηλ ἐκ γῆς αἰγύπτου σὺν δυνάμει αὐτῶν
- 27 Se yo menm tou ki t al di farawon an, wa Lejip la, pou l' fè pèp Izrayèl la soti kite Lejip. Wi, se Arawon sa a avèk Moyiz sa a ki te fè tou sa.
These are the men who gave orders to Pharaoh to let the children of Israel go out of Egypt: these are the same Moses and Aaron.
οὗτοί εἰσιν οἱ διαλεγόμενοι πρὸς φαραω βασιλέα αἰγύπτου καὶ ἐξήγαγον τοὺς υἱοὺς ἰσραηλ ἐξ αἰγύπτου αὐτὸς ααρων καὶ μουσῆς
- 28 Lè Seyè a te pale ak Moyiz nan peyi Lejip la, men sa li te di l':
And on the day when the word of the Lord came to Moses in the land of Egypt,
ἡ ἡμέρα ἐλάλησεν κύριος μουσῆ ἔν γῆ αἰγύπτω
- 29 -Se mwen menm ki Seyè a! Tou sa mwen di ou la a, se pou ou rapòte l' bay farawon an, wa Lejip la.
The Lord said to Moses, I am the Lord: say to Pharaoh, king of Egypt, everything I am saying to you.
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων ἐγὼ κύριος λάλησον πρὸς φαραω βασιλέα αἰγύπτου ὅσα ἐγὼ λέγω πρὸς σέ
- 30 Men Moyiz koupe pawòl nan bouch Seyè a, li di l': -Pawòl pa vin nan bouch mwen fasil. Ou kwè farawon an pral chita tande m'?
And Moses said to the Lord, My lips are unclean; how is it possible that Pharaoh will give me a hearing?
καὶ εἶπεν μουσῆς ἐναντίον κυρίου ἰδοὺ ἐγὼ ἰσχνόφωνός εἰμι καὶ πῶς εἰσακουσεται μου φαραω
- 1 ¶ Seyè a di Moyiz konsa: -Gade! Mwen pral fè ou tounen Bondye pou farawon an. Arawon, frè ou la, pral pale avè l' pou ou tankou yon pwofèt.
And the Lord said to Moses, See I have made you a god to Pharaoh, and Aaron your brother will be your prophet.
καὶ εἶπεν κύριος πρὸς μουσῆν λέγων ἰδοὺ δέδωκά σε θεὸν φαραω καὶ ααρων ὁ ἀδελφός σου ἔσται σου προφήτης

- 2 W'a di Arawon tou sa mwen te ba ou lòd di. Li menm, l'a repete l' bay farawon an pou farawon an voye pitit Izrayèl yo pati kite peyi a.
Say whatever I give you orders to say: and Aaron your brother will give word to Pharaoh to let the children of Israel go out of his land.
σύ δὲ λαλήσεις αὐτῷ πάντα ὅσα σοι ἐντέλλομαι ὁ δὲ ααρων ὁ ἀδελφός σου λαλήσει πρὸς φαραω ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς ἰσραηλ ἐκ τῆς γῆς αὐτοῦ
- 3 Mwen menm menm, m'ap fè farawon an fè tèt di. Konsa, m'a fè plis mirak ak plis mèvèy toujou nan peyi Lejip la.
And I will make Pharaoh's heart hard, and my signs and wonders will be increased in the land of Egypt.
ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν φαραω καὶ πληθυνῶ τὰ σημεῖά μου καὶ τὰ τέρατα ἐν γῆ αἰγύπτῳ
- 4 Farawon an p'ap koute nou. Lè sa a, m'a frape peyi Lejip la. m'a pini l' byen pini. m'a pran pitit Izrayèl yo, sòlda mwen yo, pèp mwen an, m'ap fè yo sot kite peyi Lejip.
But Pharaoh will not give ear to you, and I will put my hand on Egypt, and take my armies, my people, the children of Israel, out of Egypt, after great punishments.
καὶ οὐκ εἰσακούσεται ὑμῶν φαραω καὶ ἐπιβαλῶ τὴν χειρά μου ἐπ' αἰγυπτον καὶ ἐξάξω σὺν δυνάμει μου τὸν λαόν μου τοὺς υἱοὺς ἰσραηλ ἐκ γῆς αἰγύπτου σὺν ἐκδικήσει μεγάλη
- 5 Lè m'a frape peyi Lejip, lè m'a fè pitit Izrayèl yo sot nan mitan yo, moun peyi Lejip yo va konnen se mwen menm menm ki Seyè a vre.
And the Egyptians will see that I am the Lord, when my hand is stretched out over Egypt, and I take the children of Israel out from among them.
καὶ γνώσονται πάντες οἱ αἰγύπτιοι ὅτι ἐγὼ εἰμι κύριος ἐκτείνων τὴν χεῖρα ἐπ' αἰγυπτον καὶ ἐξάξω τοὺς υἱοὺς ἰσραηλ ἐκ μέσου αὐτῶν
- 6 Moyiz ak Arawon te fè tou sa Seyè a te ba yo lòd fè. Wi, yo fè tou sa li te di yo fè a.
And Moses and Aaron did so: as the Lord gave them orders, so they did.
ἐποίησεν δὲ μουσῆς καὶ ααρων καθάπερ ἐνετείλατο αὐτοῖς κύριος οὕτως ἐποίησαν
- 7 Moyiz te gen katrevenzan, Arawon te gen katreventwazan lè yo t al pale ak farawon an.
And Moses was eighty years old, and Aaron eighty-three years old, when they gave the Lord's word to Pharaoh.
μουσῆς δὲ ἦν ἑτῶν ὀγδοήκοντα ααρων δὲ ὁ ἀδελφός αὐτοῦ ἑτῶν ὀγδοήκοντα τριῶν ἡνίκα ἐλάλησεν πρὸς φαραω
- 8 ¶ Seyè a di Moyiz ak Arawon konsa:
And the Lord said to Moses and Aaron,
καὶ εἶπεν κύριος πρὸς μουσῆν καὶ ααρων λέγων
- 9 -Si farawon an mande nou fè yon mirak pou moutre ki moun nou ye, ou menm Moyiz w'a di Arawon pran baton l' lan, voye l' atè devan farawon an. Baton an va tounen yon koulèn.
If Pharaoh says to you, Let me see a wonder: then say to Aaron, Take your rod and put it down on the earth before Pharaoh so that it may become a snake.
καὶ ἐὰν λαλήσῃ πρὸς ὑμᾶς φαραω λέγων δότε ἡμῖν σημεῖον ἢ τέρας καὶ ἐρεῖς ααρων τῷ ἀδελφῷ σου λαβὲ τὴν ῥάβδον καὶ ῥίψον αὐτὴν ἐπὶ τὴν γῆν ἐναντίον φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ καὶ ἔσται δράκων
- 10 Moyiz ak Arawon al bò kote farawon an. Yo fè sa Seyè a te ba yo lòd fè a. Arawon voye baton l' lan devan farawon an ak devan tout moun farawon yo. Baton an tounen yon koulèn.
Then Moses and Aaron went in to Pharaoh and they did as the Lord had said: and Aaron put his rod down on the earth before Pharaoh and his servants, and it became a snake.
εἰσῆλθεν δὲ μουσῆς καὶ ααρων ἐναντίον φαραω καὶ τῶν θεραπόντων αὐτοῦ καὶ ἐποίησαν οὕτως καθάπερ ἐνετείλατο αὐτοῖς κύριος καὶ ἔρριψεν ααρων τὴν ῥάβδον ἐναντίον φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ καὶ ἐγένετο δράκων
- 11 Men farawon an rele nèg save l' yo ak divinò l' yo. Yo menm tou, avèk maji yo, yo te rive fè menm bagay la tou.
Then Pharaoh sent for the wise men and the wonder-workers, and they, the wonder-workers of Egypt, did the same with their secret arts.
συνεκάλεσεν δὲ φαραω τοὺς σοφιστὰς αἰγύπτου καὶ τοὺς φαρμακοὺς καὶ ἐποίησαν καὶ οἱ ἐπαιδοὶ τῶν αἰγυπτίων ταῖς φαρμακείαις αὐτῶν ὡσαύτως
- 12 Yo voye baton pa yo atè, baton yo tounen koulèn tou. Men, baton Arawon an vale tout lòt baton yo.
For every one of them put down his rod on the earth, and they became snakes: but Aaron's rod made a meal of their rods.
καὶ ἔρριψαν ἕκαστος τὴν ῥάβδον αὐτοῦ καὶ ἐγένοντο δράκοντες καὶ κατέπιεν ἡ ῥάβδος ἡ ααρων τὰς ἐκείνων ῥάβδους
- 13 Farawon an t'ap fè tèt di toujou. Li pa t' vle koute Moyiz ak Arawon, tankou Seyè a te di a.
But Pharaoh's heart was made hard, and he did not give ear to them, as the Lord had said.
καὶ κατίσχυσεν ἡ καρδία φαραω καὶ οὐκ εἰσήκουσεν αὐτῶν καθάπερ ἐλάλησεν αὐτοῖς κύριος
- 14 ¶ Seyè a di Moyiz konsa: -Farawon an ap fè tèt di toujou. Li pa vle kite pèp la ale.
And the Lord said to Moses and Aaron, Pharaoh's heart is unchanged; he will not let the people go.
εἶπεν δὲ κύριος πρὸς μουσῆν βεβάρηται ἡ καρδία φαραω τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν

- 15 Ale bò kote farawon an denmen maten, lè li pral soti pou l' al bò gwo larivyè Nil la. Al tann li bò larivyè a. Baton ki te tounen koulè la, w'a kenbe l' nan men ou.
Go to Pharaoh in the morning; when he goes out to the water, you will be waiting for him by the edge of the Nile, with the rod which was turned into a snake in your hand;
βάδιον πρὸς φαραῶ τὸ πρωὶ ἰδοὺ αὐτὸς ἐκπορεύεται ἐπὶ τὸ ὕδωρ καὶ στήση συναντῶν αὐτῷ ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ καὶ τὴν ῥάβδον τὴν στραφεῖσαν εἰς ὄφιν λήμψῃ ἐν τῇ χειρὶ σου
- 16 W'a di farawon an: Seyè a, Bondye ebre yo, te voye m' di ou konsa kite pèp li a ale pou yo ka fè yon sèvis pou li nan dezè a. Men, jouk koulye a ou pa vle koute l'.
And say to him, The Lord, the God of the Hebrews, has sent me to you, saying, Let my people go so that they may give me worship in the waste land; but up to now you have not given ear to his words.
καὶ ἐρεῖς πρὸς αὐτόν κύριος ὁ θεὸς τῶν εβραίων ἀπέσταλκέν με πρὸς σέ λέγων ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσῃ ἐν τῇ ἐρήμῳ καὶ ἰδοὺ οὐκ εἰσήκουσας ἕως τούτου
- 17 Jòdi a, men sa Seyè a di: mwen pral fè ou konnen se mwen menm ki Seyè a. Mwen pral frape dlo gwo larivyè a avèk baton ki nan men m' lan, dlo a pral tounen san.
So the Lord says, By this you may be certain that I am the Lord; see, by the touch of this rod in my hand the waters of the Nile will be turned to blood;
τάδε λέγει κύριος ἐν τούτῳ γνώσῃ ὅτι ἐγὼ κύριος ἰδοὺ ἐγὼ τύπτω τῇ ῥάβδῳ τῇ ἐν τῇ χειρὶ μου ἐπὶ τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ καὶ μεταβαλεῖ εἰς αἷμα
- 18 Tout pwason yo pral mouri, dlo a pral santi move, moun peyi Lejip yo p'ap ka bwè dlo ladan li ankò.
And the fish in the Nile will come to destruction, and the river will send up a bad smell, and the Egyptians will not be able, for disgust, to make use of the water of the Nile for drinking.
καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ τελευτήσουσιν καὶ ἐποξέσει ὁ ποταμὸς καὶ οὐ δυνήσονται οἱ αἰγύπτιοι πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ
- 19 Seyè a di Moyiz ankò: -Di Arawon pran baton l' lan, lonje l' sou tout dlo ki nan peyi Lejip la: larivyè, kannal, letan, m'a dlo, wi, sou tout dlo ki genyen. Dlo yo va tounen san. Konsa va gen san sou tout peyi a, menm nan ganmèl yo ak nan kannari yo.
And the Lord said, Say to Aaron, Let the rod in your hand be stretched out over the waters of Egypt, and over the rivers and the streams and the pools, and over every stretch of water, so that they may be turned to blood; and there will be blood through all the land of Egypt, in vessels of wood and in vessels of stone.
εἶπεν δὲ κύριος πρὸς μουσῆν εἰπὼν ααρὼν τῷ ἀδελφῷ σου λαβὲ τὴν ῥάβδον σου καὶ ἐκτεινον τὴν χειρὰ σου ἐπὶ τὰ ὕδατα αἰγύπτου καὶ ἐπὶ τοὺς ποταμοὺς αὐτῶν καὶ ἐπὶ τὰς διώρυγας αὐτῶν καὶ ἐπὶ τὰ ἕλη αὐτῶν καὶ ἐπὶ πᾶν συνεστηκὸς ὕδωρ αὐτῶν καὶ ἔσται αἷμα καὶ ἐγένετο αἷμα ἐν πάσῃ γῆ αἰγύπτου ἐν τε τοῖς ζύλοις καὶ ἐν τοῖς λίθοις
- 20 Moyiz ak Arawon fè sa Seyè a te ba yo lòd fè a. Arawon leve baton l' lan, li frape dlo gwo larivyè a devan farawon an ak devan tout moun farawon yo. Tout dlo gwo larivyè a tounen san.
And Moses and Aaron did as the Lord had said; and when his rod had been lifted up and stretched out over the waters of the Nile before the eyes of Pharaoh and his servants, all the water in the Nile was turned to blood;
καὶ ἐποίησαν οὕτως μουσῆς καὶ ααρὼν καθάπερ ἐνετείλατο αὐτοῖς κύριος καὶ ἐπάρας τῇ ῥάβδῳ αὐτοῦ ἐπάταξεν τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ ἐναντίον φαραῶ καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ καὶ μὲτέβαλεν πᾶν τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ εἰς αἷμα
- 21 Tout pwason nan larivyè a mouri. Dlo a vin santi move. Moun peyi Lejip yo pa t' kapab pran dlo ladan l' pou yo bwè ankò. Te gen san toupatou nan peyi a.
And the fish in the Nile came to destruction, and a bad smell went up from the river, and the Egyptians were not able to make use of the water of the Nile for drinking; and there was blood through all the land of Egypt.
καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ ἐτελεύτησαν καὶ ἐπώξεσεν ὁ ποταμὸς καὶ οὐκ ἠδύναντο οἱ αἰγύπτιοι πιεῖν ὕδωρ ἐκ τοῦ ποταμοῦ καὶ ἦν τὸ αἷμα ἐν πάσῃ γῆ αἰγύπτου
- 22 Men, majisyen peyi Lejip yo te rive fè menm bagay la tou avèk maji yo. Farawon an menm t'ap fè tèt di pi rèd. Li pa koute Moyiz ak Arawon, tankou Seyè a te di a.
And the wonder-workers of Egypt did the same with their secret arts: but Pharaoh's heart was made hard, and he would not give ear to them, as the Lord had said.
ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἐπαιδοὶ τῶν αἰγυπτίων ταῖς φαρμακείαις αὐτῶν καὶ ἐσκληρύνθη ἡ καρδιά φαραῶ καὶ οὐκ εἰσήκουσεν αὐτῶν καθάπερ εἶπεν κύριος
- 23 Farawon an vire do ba yo, l' al lakay li tankou si anyen pa t' rive.
Then Pharaoh went into his house, and did not take even this to heart.
ἐπιστραφεὶς δὲ φαραῶ εἰσήλθεν εἰς τὸν οἶκον αὐτοῦ καὶ οὐκ ἐπέστησεν τὸν νοῦν αὐτοῦ οὐδὲ ἐπὶ τούτῳ
- 24 Moun peyi Lejip yo pran fouye twou sou bò gwo larivyè a pou yo te ka jwenn dlo pròp pou yo bwè, paske yo pa t' kapab bwè dlo gwo larivyè a.
And all the Egyptians made holes round about the Nile to get drinking-water, for they were not able to make use of the Nile water.
ὄρυξαν δὲ πάντες οἱ αἰγύπτιοι κύκλῳ τοῦ ποταμοῦ ὥστε πιεῖν ὕδωρ καὶ οὐκ ἠδύναντο πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ
- 25 Apre Seyè a te fin frape gwo larivyè a, li kite sèt jou pase.
And seven days went past, after the Lord had put his hand on the Nile.
καὶ ἀνεπληρώθησαν ἑπτὰ ἡμέραι μετὰ τὸ πατάξαι κύριον τὸν ποταμόν
- 1 ¶ Apre sa, Seyè a di Moyiz konsa: -Ale kote farawon an. W'a di l': Men sa Seyè a di: Kite pèp mwen an ale pou l' kapab fè sèvis pou mwen.
And this is what the Lord said to Moses: Go to Pharaoh and say to him, The Lord says, Let my people go so that they may give me worship.
εἶπεν δὲ κύριος πρὸς μουσῆν εἰπὼν ααρὼν τῷ ἀδελφῷ σου ἔκτεινον τῇ χειρὶ τὴν ῥάβδον σου ἐπὶ τοὺς ποταμοὺς καὶ ἐπὶ τὰς διώρυγας καὶ ἐπὶ τὰ ἕλη καὶ ἀνάγαγε τοὺς βετράχους

- 2 Koute byen. Si ou derefize kite yo ale, mwen pral lage krapo sou tout peyi a pou pini ou.
And if you will not let them go, see, I will send frogs into every part of your land:
 και ἐξέτεινεν ααρων τὴν χεῖρα ἐπὶ τὰ ὕδατα αἰγύπτου καὶ ἀνήγαγεν τοὺς βατράχους καὶ ἀνεβίβασθη ὁ βάτραχος καὶ ἐκάλυψεν τὴν γῆν αἰγύπτου
- 3 Gwo larivyè a pral plen krapo. Yo pral soti nan larivyè a, y'ap anvayi toupatou, y'ap antre lakay ou, anndan chanm ou, y'ap moute jouk nan kabann ou. Y'ap antre lakay moun pa ou yo, lakay tout pèp ou a, nan fou kote yo fè pen, nan gannèl kote yo pare pat.
The Nile will be full of frogs, and they will come up into your house and into your bedrooms and on your bed, and into the houses of your servants and your people, and into your ovens and into your bread-basins.
 ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἑπαιδοὶ τῶν αἰγυπτίων ταῖς φαρμακείαις αὐτῶν καὶ ἀνήγαγον τοὺς βατράχους ἐπὶ γῆν αἰγύπτου
- 4 Y'ap vole sou ou, sou pèp ou a, sou tout moun pa ou yo.
The frogs will come up over you and your people and all your servants.
 καὶ ἐκάλεσεν φαραω μουσῆν καὶ ααρων καὶ εἶπεν εὗξασθε περὶ ἐμοῦ πρὸς κύριον καὶ περιελέτω τοὺς βατράχους ἀπ' ἐμοῦ καὶ ἀπὸ τοῦ ἐμοῦ λαοῦ καὶ ἐξαποστελῶ τὸν λαόν καὶ θύσωσιν κυρίῳ
- 5 Seyè a di Moyiz: -Di Arawon lonje men li avèk baton l' lan sou larivyè yo, sou kannal yo ak sou m'a dlo yo. Fè krapo moute kouvri peyi Lejip la.
And the Lord said to Moses, Say to Aaron, Let the rod in your hand be stretched out over the streams and the waterways and the pools, causing frogs to come up on the land of Egypt.
 εἶπεν δὲ μουσῆς πρὸς φαραω τάξαι πρὸς με πότε εὗξωμαι περὶ σοῦ καὶ περὶ τῶν θεραπόντων σου καὶ περὶ τοῦ λαοῦ σου ἀφανίσαι τοὺς βατράχους ἀπὸ σοῦ καὶ ἀπὸ τοῦ λαοῦ σου καὶ ἐκ τῶν οἰκιῶν ὧν ὦν πλην ἐν τῷ ποταμῷ ὑπολειφθήσονται
- 6 Arawon lonje men l' sou tout dlo nan peyi Lejip la. Epi krapo moute kouvri tout peyi a.
And when Aaron put out his hand over the waters of Egypt, the frogs came up and all the land of Egypt was covered with them.
 ὁ δὲ εἶπεν εἰς αὐριον εἶπεν οὖν ὡς εἰρηκας ἵνα εἰδῆς ὅτι οὐκ ἔστιν ἄλλος πλην κυρίου
- 7 Men majisyen peyi Lejip yo, avèk maji yo, te rive fè menm bagay la tou. Yo fè krapo moute vin sou peyi Lejip la.
And the wonder-workers did the same with their secret arts, making frogs come up over the land of Egypt.
 καὶ περιαιρεθήσονται οἱ βάτραχοι ἀπὸ σοῦ καὶ ἐκ τῶν οἰκιῶν ὧν καὶ ἐκ τῶν ἐπαύλεων καὶ ἀπὸ τῶν θεραπόντων σου καὶ ἀπὸ τοῦ λαοῦ σου πλην ἐν τῷ ποταμῷ ὑπολειφθήσονται
- 8 Farawon an rele Moyiz ak Arawon, li di yo: -Lapriyè Seyè a, mande l' pou l' chase krapo sa yo soti sou mwen ak sou pèp mwen an. Apre sa, m'a kite pèp ou a ale pou yo ka touye bèt y'ap ofri bay Seyè a.
Then Pharaoh sent for Moses and Aaron and said, Make prayer to the Lord that he will take away these frogs from me and my people; and I will let the people go and make their offering to the Lord.
 ἐξῆλθεν δὲ μουσῆς καὶ ααρων ἀπὸ φαραω καὶ ἐβόησεν μουσῆς πρὸς κύριον περὶ τοῦ ὀρισμοῦ τῶν βατράχων ὡς ἐτάξατο φαραω
- 9 Lè sa a Moyiz di farawon an: -Se ou menm, farawon, ki konnen kilè ou vle pou m' lapriyè Seyè a pou ou, pou moun pa ou yo ansanm ak pèp ou a. Wi, se ou ki pou di m' kilè ou vle pou Seyè a wete krapo sa yo lakay ou ak nan kay pèp ou a, pou yo rete nan larivyè a ase.
And Moses said, I will let you have the honour of saying when I am to make prayer for you and your servants and your people, that the frogs may be sent away from you and your houses, and be only in the Nile.
 ἐποίησεν δὲ κύριος καθάπερ εἶπεν μουσῆς καὶ ἐτελεῦτησαν οἱ βάτραχοι ἐκ τῶν οἰκιῶν καὶ ἐκ τῶν ἐπαύλεων καὶ ἐκ τῶν ἀγρῶν
- 10 Farawon an reponn: -W'a fè sa denmen. Moyiz di li: -Sa va pase jan ou di l' la, pou ou sa konnen pa gen Bondye tankou Seyè a, Bondye nou an.
And he said, By tomorrow. And he said, Let it be as you say: so that you may see that there is no other like the Lord our God.
 καὶ συνήγαγον αὐτοὺς θιμωνιάς θιμωνιάς καὶ ὥξεσεν ἡ γῆ
- 11 Krapo yo pral soti lakay ou, y'a wete kò yo sou ou, sou moun pa ou yo ak sou pèp ou a. Se nan gwo larivyè a ase va gen krapo.
And the frogs will be gone from you and from your houses and from your servants and from your people and will be only in the Nile.
 ἰδὼν δὲ φαραω ὅτι γέγονεν ἀνάψυξις ἐβαρύνθη ἡ καρδία αὐτοῦ καὶ οὐκ εἰσήκουσεν αὐτῶν καθάπερ ἐλάλησεν κύριος
- 12 Moyiz ak Arawon soti lakay farawon an. Moyiz lapriyè Seyè a ak tout kè l' pou krapo li te voye sou farawon yo.
Then Moses and Aaron went out from Pharaoh; and Moses made prayer to the Lord about the frogs which he had sent on Pharaoh.
 εἶπεν δὲ κύριος πρὸς μουσῆν εἰπὼν ααρων ἔκτεινον τῇ χειρὶ τὴν ῥάβδον σου καὶ πάταξον τὸ χῶμα τῆς γῆς καὶ ἔσονται σκνίφες ἐν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ ἐν πάσῃ γῆ αἰγύπτου
- 13 Seyè a fè sa Moyiz te mande l' la: krapo yo mouri toupatou, nan kay, nan lakou, nan jaden.
And the Lord did as Moses said; and there was an end of all the frogs in the houses and in the open spaces and in the fields.
 ἐξέτεινεν οὖν ααρων τῇ χειρὶ τὴν ῥάβδον καὶ ἐπάταξεν τὸ χῶμα τῆς γῆς καὶ ἐγένοντο οἱ σκνίφες ἐν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ ἐν παντὶ χῶματι τῆς γῆς ἐγένοντο οἱ σκνίφες ἐν πάσῃ γῆ αἰγύπτου

- 14 Moun peyi Lejip yo ranmase yo fè gwo pil. Toupatou nan peyi a te santi move ak krapo mouri yo.
And they put them together in masses, and a bad smell went up from the land.
 ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἐπαιδοὶ ταῖς φαρμακείαις αὐτῶν ἐξαγαγεῖν τὸν σκνίφα καὶ οὐκ ἠδύναντο καὶ ἐγένοντο οἱ σκνίφες ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν
- 15 Lè farawon an wè yo te ba l' yon souf, li konmanse fè tèt di ankò. Li pa koute Moyiz ak Arawon, tankou Seyè a te di a.
But when Pharaoh saw that there was peace for a time, he made his heart hard and did not give ear to them, as the Lord had said.
 εἶπαν οὖν οἱ ἐπαιδοὶ τῷ φαραῶ δάκτυλος θεοῦ ἐστὶν τοῦτο καὶ ἐσκληρόνη ἡ καρδία φαραῶ καὶ οὐκ εἰσήκουσεν αὐτῶν καθάπερ ἐλάλησεν κύριος
- 16 ¶ Seyè a di Moyiz konsa: -Di Arawon lonje baton l' lan, frape pousyè tè a. Pousyè a va tounen vèmin nan tout peyi Lejip la.
And the Lord said to Moses, Say to Aaron, Let your rod be stretched out over the dust of the earth so that it may become insects through all the land of Egypt.
 εἶπεν δὲ κύριος πρὸς μουσῆν ὀρθρισον τὸ πρῶν καὶ στήθι ἐναντίον φαραῶ καὶ ἰδοὺ αὐτὸς ἐξελεύσεται ἐπὶ τὸ ὕδωρ καὶ ἐρεῖς πρὸς αὐτόν τάδε λέγει κύριος ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσῃ οἱ ἐν τῇ ἐρήμῳ
- 17 Moyiz ak Arawon fè sa vre. Arawon lonje men li avèk baton an, li frape pousyè tè a. Pousyè a tounen vèmin sou tout moun ak sou tout bèt. Tout pousyè tè a tounen vèmin nan tout peyi Lejip la.
And they did so; and Aaron, stretching out the rod in his hand, gave a touch to the dust of the earth, and insects came on man and on beast; all the dust of the earth was changed into insects through all the land of Egypt.
 ἐὰν δὲ μὴ βούλη ἐξαποστελεῖται τὸν λαόν μου ἰδοὺ ἐγὼ ἐπαποστέλλω ἐπὶ σὲ καὶ ἐπὶ τοὺς θεράποντάς σου καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τοὺς οἴκους ὑμῶν κυνόμυια καὶ πλησθήσονται αἱ οἰκίαι τῶν αἰγυπτίων τῆς κυνομοίης καὶ εἰς τὴν γῆν ἐφ' ἧς εἰσὶν ἐπ' αὐτῆς
- 18 Majisyen yo vin ankò ak maji yo pou yo te fè menm bagay la tou. Men, fwa sa a, yo pa t' kapab. vèmin yo te sou tout moun ak sou tout bèt.
And the wonder-workers with their secret arts, attempting to make insects, were unable to do so: and there were insects on man and on beast.
 καὶ παραδοξάσω ἐν τῇ ἡμέρᾳ ἐκείνῃ τὴν γῆν γεσεμ ἐφ' ἧς ὁ λαός μου ἐπεστὶν ἐπ' αὐτῆς ἐφ' ἧς οὐκ ἔσται ἐκεῖ ἡ κυνόμυια ἵνα εἰδῆς ὅτι ἐγὼ εἰμι κύριος ὁ κύριος πάσης τῆς γῆς
- 19 Majisyen yo di farawon an: -Sa se travay Bondye. Men farawon an t'ap fè tèt di toujou. Li pa t' vle koute Moyiz ak Arawon, tankou Seyè a te di a.
Then the wonder-workers said to Pharaoh, This is the finger of God: but Pharaoh's heart was hard, and he did not give ear to them, as the Lord had said.
 καὶ δώσω διαστολὴν ἀνὰ μέσον τοῦ ἐμοῦ λαοῦ καὶ ἀνὰ μέσον τοῦ σοῦ λαοῦ ἐν δὲ τῇ αὔριον ἔσται τὸ σημεῖον τοῦτο ἐπὶ τῆς γῆς
- 20 ¶ Seyè a di Moyiz ankò: -Leve granmaten, ale jwenn farawon an lè li pral larivyè a. W'a di l': men sa Seyè a di: Kite pèp mwen an ale, pou yo ka fè sèvis pou mwen.
And the Lord said to Moses, Get up early in the morning and take your place before Pharaoh when he comes out to the water; and say to him, This is what the Lord says: Let my people go to give me worship.
 ἐποίησεν δὲ κύριος οὕτως καὶ παρεγένετο ἡ κυνόμυια πλῆθος εἰς τοὺς οἴκους φαραῶ καὶ εἰς τοὺς οἴκους τῶν θεραπόντων αὐτοῦ καὶ εἰς πᾶσαν τὴν γῆν αἰγύπτου καὶ ἐξωλεθρεύθη ἡ γῆ ἀπὸ τῆς κυνομοίης
- 21 Si ou pa kite pèp mwen an ale, mwen pral voye mouchavè sou ou, sou moun pa ou yo, sou tout pèp ou a ak nan tout kay yo. Mouchavè pral plen kay moun peyi Lejip yo, yo pral kouvri tout peyi a.
For if you do not let my people go, see, I will send clouds of flies on you and on your servants and on your people and into their houses; and the houses of the Egyptians and the land where they are will be full of flies.
 ἐκάλεσεν δὲ φαραῶ μουσῆν καὶ αἰρῶν λέγων ἐλθόντες θύσατε τῷ θεῷ ὑμῶν ἐν τῇ γῇ
- 22 Men jou sa a, m'a fè yon bagay pou peyi Gochenn kote pèp mwen an rete a. p'ap gen yon mouchavè la. Konsa, w'a konnen se mwen menm, Seyè a, k'ap travay nan peyi a.
And at that time I will make a division between your land and the land of Goshen where my people are, and no flies will be there; so that you may see that I am the Lord over all the earth.
 καὶ εἶπεν μουσῆς οὐ δυνατόν γενέσθαι οὕτως τὰ γὰρ βδελύγματα τῶν αἰγυπτίων θύσομεν κυρίῳ τῷ θεῷ ἡμῶν ἐὰν γὰρ θύσομεν τὰ βδελύγματα τῶν αἰγυπτίων ἐναντίον αὐτῶν λιθοβοληθήσόμεθα
- 23 m'a veye pou sa k'ap rive pèp ou a pa rive pèp mwen an. Se denmen mwen pral fè mènèy sa a.
And I will put a division between my people and your people; tomorrow this sign will be seen.
 ὁδὸν τριῶν ἡμερῶν πορευθήσεται εἰς τὴν ἔρημον καὶ θύσομεν κυρίῳ τῷ θεῷ ἡμῶν καθάπερ εἶπεν ἡμῖν
- 24 Seyè a fè sa vre jan l' te di l' la: yon kantite mouchavè desann sou kay farawon an, sou kay moun pa l' yo ak sou tout peyi a. Mouchavè t'ap devasté tout peyi Lejip la.
And the Lord did so; and great clouds of flies came into the house of Pharaoh and into his servants' houses, and all the land of Egypt was made waste because of the flies.
 καὶ εἶπεν φαραῶ ἐγὼ ἀποστέλλω ὑμᾶς καὶ θύσατε κυρίῳ τῷ θεῷ ὑμῶν ἐν τῇ ἐρήμῳ ἀλλ' οὐ μακρὰν ἀποστενεῖτε πορευθῆναι εὗξασθε οὖν περὶ ἐμοῦ πρὸς κύριον
- 25 Lè sa a, farawon an fè rele Moyiz ak Arawon, li di yo: -Nou mèl al ofri bèt pou touye pou Bondye nou an, men n'ap fè l' isit la nan peyi a.
And Pharaoh sent for Moses and Aaron and said, Go and make your offering to your God here in the land.
 εἶπεν δὲ μουσῆς ὅδε ἐγὼ ἐξελεύσομαι ἀπὸ σοῦ καὶ εὗξομαι πρὸς τὸν θεόν καὶ ἀπελεύσεται ἡ κυνόμυια ἀπὸ σοῦ καὶ ἀπὸ τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου αὔριον μὴ προσθήῃς ἔτι φαραῶ ἐξαπατήσῃ σου τὸ μὴ ἐξαποστελεῖται τὸν λαόν θύσαι κυρίῳ

- 26 Moyiz reponn li: -Li p'ap bon pou nou fè l' konsa, paske moun peyi Lejip yo ka ofiske lè y'a wè ki kalite bèt nou touye pou ofri bay Seyè a, Bondye nou an. Si nou ofri bagay sa yo devan moun peyi Lejip yo, y'a ka touye nou ak kout ròch.
And Moses said, It is not right to do so; for we make our offerings of that to which the Egyptians give worship; and if we do so before their eyes, certainly we will be stoned.
ἐξήλθεν δὲ μουσῆς ἀπὸ φαραω καὶ ἠϋξαστο πρὸς τὸν θεόν
- 27 Se pou nou mache twa jou nan dezè a. Se la n'a touye bèt n'ap ofri bay Seyè a, Bondye nou an, jan li te di nou an.
But we will go three days' journey into the waste land and make an offering to the Lord our God as he may give us orders.
ἐποίησεν δὲ κύριος καθάπερ εἶπεν μουσῆς καὶ περιεῖλεν τὴν κυνόμυϊαν ἀπὸ φαραω καὶ τῶν θεραπόντων αὐτοῦ καὶ τοῦ λαοῦ αὐτοῦ καὶ οὐ κατελείφθη οὐδεμία
- 28 Farawon an di li: -Bon! M'ap kite nou al touye bèt n'ap ofri bay Seyè a, Bondye nou an, nan dezè a, men se pa pou nou al twò lwen. Lèfini, lapriyè pou mwen tou.
Then Pharaoh said, I will let you go to make an offering to the Lord your God in the waste land; but do not go very far away, and make prayer for me.
καὶ ἐβάρυνεν φαραω τὴν καρδίαν αὐτοῦ καὶ ἐπὶ τοῦ καιροῦ τούτου καὶ οὐκ ἠθέλησεν ἐξαποστεῖλαι τὸν λαόν
- 1 ¶ Seyè a di Moyiz konsa: -Ale bò kot farawon an, w'a di l': Men sa Seyè a, Bondye pèp ebre a, voye di ou: Kite pèp mwen an ale pou yo ka fè sèvis pou mwen.
Then the Lord said to Moses, Go in to Pharaoh and say to him, This is what the Lord, the God of the Hebrews, says: Let my people go so that they may give me worship.
εἶπεν δὲ κύριος πρὸς μουσῆν εἰσελθε πρὸς φαραω καὶ εῖπεις αὐτῷ τάδε λέγει κύριος ὁ θεὸς τῶν εβραίων ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσωσι
- 2 Si ou derefize kite yo ale, si ou kenbe yo toujou, men sak pral rive:
For if you will not let them go, but still keep them in your power,
εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι τὸν λαόν μου ἀλλ' ἐτι ἐγκρατεῖς αὐτοῦ
- 3 M'ap leve men m' sou bèt ou gen nan jaden ou yo: chwal, bourik, chamo, bèf, mouton, kabrit. Yon gwo maladi pral tonbe sou yo.
Then the hand of the Lord will put on your cattle in the field, on the horses and the asses and the camels, on the herds and the flocks, a very evil disease.
ἰδοὺ χεὶρ κυρίου ἐπέσται ἐν τοῖς κτηνεσίν σου τοῖς ἐν τοῖς πεδίοις ἐν τε τοῖς ἵπποις καὶ ἐν τοῖς ὑπόζυγίοις καὶ ταῖς καμήλοις καὶ βουσίν καὶ προβάτοις θάνατος μέγας σφόδρα
- 4 Men m'a veye pou sa ki rive bèt moun peyi Lejip yo pa rive bèt moun pèp Izrayèl yo, pou ankenn bèt moun pèp Izrayèl yo pa mourì.
And the Lord will make a division between the cattle of Israel and the cattle of Egypt; there will be no loss of any of the cattle of Israel.
καὶ παραδοξάσω ἐγὼ ἐν τῷ καιρῷ ἐκείνῳ ἀνὰ μέσον τῶν κτηνῶν τῶν αἰγυπτίων καὶ ἀνὰ μέσον τῶν κτηνῶν τῶν υἱῶν ἰσραηλ οὐ τελευτήσεται ἀπὸ πάντων τῶν τοῦ ἰσραηλ υἱῶν ῥητόν
- 5 Seyè a fikse jou pou l' fè bagay sa a. Li di se denmen l'ap fè sa nan tout peyi a.
And the time was fixed by the Lord, and he said, Tomorrow the Lord will do this thing in the land.
καὶ ἔδωκεν ὁ θεὸς ὄρον λέγων ἐν τῇ αὔριον ποιήσει κύριος τὸ ῥῆμα τοῦτο ἐπὶ τῆς γῆς
- 6 Nan denmen vre, Seyè a fè sa l' te di li t'ap fè a: tout bèt moun peyi Lejip yo mourì. Men, pa yonn nan bèt moun Izrayèl yo pa t' mourì.
And on the day after, the Lord did as he had said, causing the death of all the cattle of Egypt, but there was no loss of any of the cattle of Israel.
καὶ ἐποίησεν κύριος τὸ ῥῆμα τοῦτο τῇ ἐπαύριον καὶ ἐτελεύτησεν πάντα τὰ κτήνη τῶν αἰγυπτίων ἀπὸ δὲ τῶν κτηνῶν τῶν υἱῶν ἰσραηλ οὐκ ἐτελεύτησεν οὐδέν
- 7 Farawon an voye pran nouvèl sak pase: li vin konnen pa t' gen yonn nan bèt moun Izrayèl yo ki te mourì. Men, farawon an t'ap fè tèt di toujou. Li pa t' vle kite pèp la ale.
And Pharaoh sent and got word that there was no loss of any of the cattle of Israel. But the heart of Pharaoh was hard and he did not let the people go.
ἰδὼν δὲ φαραω ὅτι οὐκ ἐτελεύτησεν ἀπὸ πάντων τῶν κτηνῶν τῶν υἱῶν ἰσραηλ οὐδὲν ἐβαρύνθη ἡ καρδία φαραω καὶ οὐκ ἐξαπέστειλεν τὸν λαόν
- 8 ¶ Apre sa, Seyè a di Moyiz ak Arawon: -Plen de men nou ak sann dife. Se pou Moyiz voye sann lan jete anlè devan farawon an.
And the Lord said to Moses and to Aaron, Take in your hand a little dust from the fire and let Moses send it in a shower up to heaven before the eyes of Pharaoh.
εἶπεν δὲ κύριος πρὸς μουσῆν καὶ ααρων λέγων λάβετε ὑμεῖς πλήρεις τὰς χεῖρας αἰθάλης καμιναιῖας καὶ πασάτω μουσῆς εἰς τὸν οὐρανὸν ἐναντίον φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ
- 9 Sann lan pral gaye tankou pousyè pou l' kouvri tout peyi Lejip la. Toupatou li pral fè yon kantite bouton leve sou tout moun ak sou tout bèt nan peyi a. Lèfini, bouton yo ap pete, y'ap fè malennng.
And it will become small dust over all the land of Egypt, and will be a skin-disease bursting out in wounds on man and beast through all the land of Egypt.
καὶ γενηθήτω κονιορτὸς ἐπὶ πᾶσαν τὴν γῆν αἰγύπτου καὶ ἔσται ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ τετράποδα ἔλκη φλυκτίδες ἀναξέουσαι ἐν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ ἐν πάσῃ γῆ αἰγύπτου
- 10 Yo pran sann dife a, yo parèt devan farawon an. Moyiz voye sann lan jete anlè. Sann lan fè bouton leve sou tout moun ak sou tout bèt. Epi bouton yo pete fè malennng.
So they took some dust from the fire, and placing themselves before Pharaoh, Moses sent it out in a shower up to heaven; and it became a skin-disease bursting out on man and on beast.
καὶ ἔλαβεν τὴν αἰθάλην τῆς καμιναιῖας ἐναντίον φαραω καὶ ἔπασεν αὐτὴν μουσῆς εἰς τὸν οὐρανὸν καὶ ἐγένετο ἔλκη φλυκτίδες ἀναξέουσαι ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν

- 11 Ata majisyen yo pa t' kapab parèt devan Moyiz, paske yo te kouvri ak malennng tou tankou tout moun peyi Lejip yo.
And the wonder-workers were not able to take their places before Moses, because of the disease; for the disease was on the wonder-workers and on all the Egyptians.
καὶ οὐκ ἠδύναντο οἱ φαρμακοὶ στήναι ἐναντίον μουσῆ διὰ τὰ ἔλκη ἐγένετο γὰρ τὰ ἔλκη ἐν τοῖς φαρμακοῖς καὶ ἐν πάσῃ γῆ αἰγύπτου
- 12 Men Seyè a te fè farawon an fè tèt di pi rèd. Farawon an pa t' koute Moyiz ak Arawon, tankou Seyè a te di Moyiz la.
And the Lord made Pharaoh's heart hard, and he would not give ear to them, as the Lord had said.
ἐσκλήρυνεν δὲ κύριος τὴν καρδίαν φαραώ καὶ οὐκ εἰσήκουσεν αὐτῶν καθὰ συνέταξεν κύριος
- 13 ¶ Seyè a di Moyiz konsa: -Leve granmaten, al parèt devan farawon an. W'a di l': Men sa Seyè a, Bondye pèp ebre a, voye di ou: Kite pèp mwen an ale pou yo ka al fè sèvis pou mwen.
And the Lord said to Moses, Get up early in the morning and take your place before Pharaoh, and say to him, This is what the Lord, the God of the Hebrews, says: Let my people go so that they may give me worship.
εἶπεν δὲ κύριος πρὸς μουσῆν ὀρθρισον τὸ πρωὶ καὶ στήθι ἐναντίον φαραώ καὶ ἐρεῖς πρὸς αὐτόν τάδε λέγει κύριος ὁ θεὸς τῶν εβραίων ἐξαπόστειλον τὸν λαόν μου ἵνα λατρεύσωσιν μοι
- 14 Paske, fwa sa a, mwen pral voye tout kalite malè mwen konn fè yo sou ou menm menm, sou moun pa ou yo ak sou tout pèp ou a. Konsa, w'a konnen pa gen tankou m' sou tout latè.
For this time I will send all my punishments on yourself and on your servants and on your people; so that you may see that there is no other like me in all the earth.
ἐν τῷ γὰρ νῦν καιρῷ ἐγὼ ἐξαποστέλλω πάντα τὰ συναντήματά μου εἰς τὴν καρδίαν σου καὶ τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου ἵν' εἰδῆς ὅτι οὐκ ἔστιν ὡς ἐγὼ ἄλλος ἐν πάσῃ τῇ γῆ
- 15 Si mwen te lonje men m' pou m' te lage lanmò sou ou ansanm ak tout pèp ou a, nou tout nou te disparèt nèt sou latè.
For if I had put the full weight of my hand on you and your people, you would have been cut off from the earth:
νῦν γὰρ ἀποστείλας τὴν χεῖρα πατάξω σε καὶ τὸν λαόν σου θανάτῳ καὶ ἐκτριβήσῃ ἀπὸ τῆς γῆς
- 16 Men, mwen kite nou viv pou nou kapab wè pouwva mwen, pou moun ka nonmen non m' sou tout latè.
But, for this very reason, I have kept you from destruction, to make clear to you my power, and so that my name may be honoured through all the earth.
καὶ ἕνεκεν τούτου διετηρήθης ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύን μου καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ
- 17 Men w'ap pran pòz awogan ou avèk pèp mwen an, ou pa vle kite yo ale.
Are you still uplifted in pride against my people so that you will not let them go?
ἔτι οὖν σὺ ἐμποιῆ τοῦ λαοῦ μου τοῦ μὴ ἐξαποστεῖλαι αὐτούς
- 18 Koute! Fwa sa a, denmen mwen pral fè lagrèl tonbe tankou lapli, bagay moun poko janm wè nan peyi Lejip, depi peyi a peyi jouk jounen jòdi a.
Truly, tomorrow about this time I will send down an ice-storm, such as never was in Egypt from its earliest days till now.
ἰδοὺ ἐγὼ ὄω ταύτην τὴν ὥραν αὐρίον χάλαζαν πολλὴν σφόδρα ἣτις τοιαύτη οὐ γέγονεν ἐν αἰγύπτῳ ἀφ' ἧς ἡμέρας ἔκτισται ἕως τῆς ἡμέρας ταύτης
- 19 Koulye a, bay lòd pou yo pran tout bèt nou gen nan jaden ak tout lòt bagay nou gen deyò mete yo anndan kay pou pwoteje yo. Paske, yon gwo lagrèl pral tonbe sou tout moun ak sou tout bèt ki deyò. Yo pral mouri.
Then send quickly and get in your cattle and all you have from the fields; for if any man or beast in the field has not been put under cover, the ice-storm will come down on them with destruction.
νῦν οὖν κατάσπευσον συναγαγεῖν τὰ κτήνη σου καὶ ὅσα σοὶ ἔστιν ἐν τῷ πεδίῳ πάντες γὰρ οἱ ἄνθρωποι καὶ τὰ κτήνη ὅσα ἂν εὕρεθῆ ἐν τῷ πεδίῳ καὶ μὴ εἰσέλθῃ εἰς οἰκίαν πέση δὲ ἐπ' αὐτὰ ἡ χάλαζα τε λευτήσῃ
- 20 Te gen kèk moun nan moun pa farawon yo ki te pè lè yo tandè sa Seyè a te di. Yo fè tout domestik yo ansanm ak tout bèt yo antre anba kay.
Then everyone among the servants of Pharaoh who had the fear of the Lord, made his servants and his cattle come quickly into the house:
ὁ φοβούμενος τὸ ῥῆμα κυρίου τῶν θεραπόντων φαραώ συνήγαγεν τὰ κτήνη αὐτοῦ εἰς τοὺς οἴκους
- 21 Men, gen lòt ki pa t' okipe sa Seyè a te di. Yo kite tout domestik yo ak tout bèt yo deyò.
And he who gave no attention to the word of the Lord, kept his servants and his cattle in the field.
ὅς δὲ μὴ προσέσχεν τῇ διανοίᾳ εἰς τὸ ῥῆμα κυρίου ἀφῆκεν τὰ κτήνη ἐν τοῖς πεδίοις
- 22 ¶ Seyè a di Moyiz konsa: -Leve men ou anlè. Lagrèl pral tonbe sou tout peyi Lejip la, sou tout moun ki deyò, sou tout bèt ak sou tout plant ki nan jaden.
And the Lord said to Moses, Now let your hand be stretched out to heaven so that there may be an ice-storm on all the land of Egypt, on man and on beast and on every plant of the field through all the land of Egypt.
εἶπεν δὲ κύριος πρὸς μουσῆν ἔκτεινον τὴν χεῖρά σου εἰς τὸν οὐρανόν καὶ ἔσται χάλαζα ἐπὶ πᾶσαν γῆν αἰγύπτου ἐπὶ τε τοὺς ἀνθρώπους καὶ τὰ κτήνη καὶ ἐπὶ πᾶσαν βοτάνην τὴν ἐπὶ τῆς γῆς
- 23 Moyiz lonje baton l' lan anlè nan syèl la. Seyè a voye loraj, lagrèl ak zèklè. Loraj la tonbe anpil kote. Wi, Seyè a voye lagrèl sou tout peyi Lejip la.
And Moses put out his rod to heaven: and the Lord sent thunder, and an ice-storm, and fire running down on the earth; the Lord sent an ice-storm on the land of Egypt.
ἐξέτεινεν δὲ μουσῆς τὴν χεῖρα εἰς τὸν οὐρανόν καὶ κύριος ἔδωκεν φωνάς καὶ χάλαζαν καὶ διέτρεχεν τὸ πῦρ ἐπὶ τῆς γῆς καὶ ἔβρεξεν κύριος χάλαζαν ἐπὶ πᾶσαν γῆν αἰγύπτου

- 24 Lagrèl t'ap tonbe, zèklè t'ap fè yanyan nan syèl la. Se te pi gwo kout tan ki te tonbe sou peyi a depi peyi a peyi.
So there was an ice-storm with fire running through it, coming down with great force, such as never was in all the land of Egypt from the time when it became a nation.
ἦν δὲ ἡ χάλαζα καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ ἡ δὲ χάλαζα πολλὴ σφόδρα σφόδρα ἥτις τοιαύτη οὐ γέγονεν ἐν αἰγύπτῳ ἄφ' οὗ γεγένηται ἐπ' αὐτῆς ἔθνος
- 25 Lagrèl tonbe toupatou nan peyi Lejip la. Li tonbe sou tou sa ki te deyò, sou tout moun ak sou tout bèt. Li tonbe sou tout plant ki nan jaden, li kraze tout pyebwa.
And through all the land of Egypt the ice-storm came down on everything which was in the fields, on man and on beast; and every green plant was crushed and every tree of the field broken.
ἐπάταξεν δὲ ἡ χάλαζα ἐν πάσῃ γῆ αἰγύπτου ἀπὸ ἀνθρώπου ἕως κτήνους καὶ πᾶσαν βοτάνην τὴν ἐν τῷ πεδίῳ ἐπάταξεν ἡ χάλαζα καὶ πάντα τὰ ξύλα τὰ ἐν τοῖς πεδίοις συνέτριπεν ἡ χάλαζα
- 26 Se sèl nan peyi Gochenn lan lagrèl la pa t' tonbe. Se la moun pèp Izrayèl yo te rete.
Only in the land of Goshen, where the children of Israel were, there was no ice-storm.
πλὴν ἐν γῆ γεσεμ οὗ ἦσαν οἱ υἱοὶ ἰσραὴλ οὐκ ἐγένετο ἡ χάλαζα
- 27 Farawon an fè rele Moyiz ak Arawon, li di yo konsa: -Fwa sa a, mwen rekonèt tò mwen. Se Seyè a ki gen rezon. Se mwen menm ak pèp mwen an ki antò.
Then Pharaoh sent for Moses and Aaron, and said to them, I have done evil this time: the Lord is upright, and I and my people are sinners.
ἀποστείλας δὲ φαραὼ ἐκάλεσεν μουσήν καὶ ααρὼν καὶ εἶπεν αὐτοῖς ἡμάρτηκα τὸ νῦν ὁ κύριος δίκαιος ἐγὼ δὲ καὶ ὁ λαός μου ἄσεβεῖς
- 28 Lapriyè Seyè a pou l' fè loraj la sispann, pou l' fè lagrèl la rete. Mwen pwomèt pou m' kite nou ale. Nou pa bezwen rete ankò.
Make prayer to the Lord; for there has been enough of these thunderings of God and this ice-storm; and I will let you go and will keep you no longer.
εὐξασθε οὖν περὶ ἐμοῦ πρὸς κύριον καὶ παυσάσθω τοῦ γενηθῆναι φωνὰς θεοῦ καὶ χάλαζαν καὶ πῦρ καὶ ἐξαποστελῶ ὑμᾶς καὶ οὐκέτι προσθήσεσθε μένειν
- 29 Moyiz di l' konsa: -Soti m' soti lavil la, mwen pral lapriyè nan pye Seyè a. Loraj la va sispann, p'ap gen lagrèl ankò. Konsa w'a konnen tè a se pou Seyè a li ye.
And Moses said, When I am gone outside the town, my hands will be stretched out to the Lord; the thunders and the ice-storm will come to an end, so that you may see that the earth is the Lord's.
εἶπεν δὲ αὐτῷ μουσῆς ὡς ἂν ἐξέλθω τὴν πόλιν ἐκπετάσω τὰς χεῖράς μου πρὸς κύριον καὶ αἱ φωναὶ παύσονται καὶ ἡ χάλαζα καὶ ὁ ὑετὸς οὐκ ἔσται ἔτι ἵνα γνῶς ὅτι τοῦ κυρίου ἡ γῆ
- 30 Men mwen konnen ni ou menm, ni moun pa ou yo, nou poko ap respekte Seyè a, Bondye a.
But as for you and your servants, I am certain that even now the fear of the Lord God will not be in your hearts.
καὶ σὺ καὶ οἱ θεράποντές σου ἐπίσταμαι ὅτι οὐδέπω πεφόβησθε τὸν κύριον
- 31 Tout pye koton swa yo ak tout jaden lòj yo te boule. Lòj la te deja fè grap, koton yo t'ap fleri.
And the flax and the barley were damaged, for the barley was almost ready to be cut and the flax was in flower.
τὸ δὲ λίνον καὶ ἡ κριθὴ ἐπλήγη ἡ γὰρ κριθὴ παρεστηκυῖα τὸ δὲ λίνον σπερματίζον
- 32 Men ble ak pitimi pa t' gate, paske yo toujou an reta sou lòt plant yo.
But the rest of the grain-plants were undamaged, for they had not come up.
ὁ δὲ πυρὸς καὶ ἡ ὀλύρα οὐκ ἐπλήγη ὄψιμα γὰρ ἦν
- 33 Moyiz soti lakay farawon an, l' al andeyò lavil la. Li lapriyè nan pye Seyè a. Loraj la sispann, lagrèl la rete. pa t' gen lapli ankò.
So Moses went out of the town, and stretching out his hands made prayer to God: and the thunders and the ice-storm came to an end; and the fall of rain was stopped.
ἐξῆλθεν δὲ μουσῆς ἀπὸ φαραὼ ἐκτὸς τῆς πόλεως καὶ ἐξέπετασεν τὰς χεῖρας πρὸς κύριον καὶ αἱ φωναὶ ἐπαύσαντο καὶ ἡ χάλαζα καὶ ὁ ὑετὸς οὐκ ἔσταξεν ἔτι ἐπὶ τὴν γῆν
- 34 Lè farawon an wè lapli a, lagrèl la ak loraj la sispann, li kontinye fè peche toujou. Li fè tèt di, li menm ansanm ak tout moun pa l' yo.
But when Pharaoh saw that the rain and the ice-storm and the thunders were ended, he went on sinning, and made his heart hard, he and his servants.
ιδὼν δὲ φαραὼ ὅτι πέπναι αὐτὸς ὁ ὑετὸς καὶ ἡ χάλαζα καὶ αἱ φωναὶ προσέθετο τοῦ ἀμαρτάνειν καὶ ἐβάρυνεν αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ
- 35 Nan fè tèt di sa a, li pa t' kite moun pèp Izrayèl yo ale, jan Seyè a te fè Moyiz al di l' la.
And the heart of Pharaoh was hard, and he did not let the people go, as the Lord had said by the mouth of Moses.
καὶ ἐσκλήρυνθη ἡ καρδία φαραὼ καὶ οὐκ ἐξαπέστειλεν τοὺς υἱοὺς ἰσραὴλ καθάπερ ἐλάλησεν κύριος τῷ μουσῆϊ
- 1 ¶ Seyè a di Moyiz ankò: -Ale bò kot farawon an. Se mwen menm ki fè l' gen tèt di, li menm ansanm ak moun pa l' yo, pou m' fè yo wè mènèy mwen ka fè nan mitan yo.
And the Lord said to Moses, Go in to Pharaoh: for I have made his heart and the hearts of his servants hard, so that I may let my signs be seen among them:
εἶπεν δὲ κύριος πρὸς μουσῆν λέγων εἰσελθε πρὸς φαραὼ ἐγὼ γὰρ ἐσκλήρυνα αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ ἵνα ἐξῆς ἐπέλθῃ τὰ σημεῖα ταῦτα ἐπ' αὐτούς
- 2 Konsa tou, n'a rakonte pitit nou yo ak pitit pitit nou yo sa mwen te fè moun peyi Lejip yo pase ak kalite mènèy mwen te fè nan mitan yo. Lè sa a nou tout n'a konnen se mwen menm menm ki Seyè a.
And so that you may be able to give to your son and to your son's son the story of my wonders in Egypt, and the signs which I have done among them; so that you may see that I am the Lord.
ὅπως διηγήσῃσθε εἰς τὰ ὅρα τῶν τέκνων ὑμῶν καὶ τοῖς τέκνοις τῶν τέκνων ὑμῶν ὅσα ἐμπέπαιχα τοῖς αἰγυπτίοις καὶ τὰ σημεῖά μου ἃ ἐποίησα ἐν αὐτοῖς καὶ γνώσεσθε ὅτι ἐγὼ κύριος

- 3 Se konsa Moyiz ak Arawon ale bò kote farawon an. Yo di l': -Men sa Seyè a, Bondye pèp ebre a, voye di ou: Kilè w'a aprann soumèt tèt ou devan mwen? Kite pèp mwen an ale pou l' ka fè yon sèvis pou mwen.
Then Moses and Aaron went in to Pharaoh, and said to him, This is what the Lord, the God of the Hebrews, says: How long will you be lifted up in your pride before me? let my people go so that they may give me worship.
εισήλθεν δὲ μουσῆς καὶ ααρων ἐναντίον φαραω καὶ εἶπαν αὐτῷ τάδε λέγει κύριος ὁ θεὸς τῶν εβραίων ἕως τίνος οὐ βούλει ἐντραπήναι με ἐξαπόστειλον τὸν λαόν μου ἵνα λατρεύσωσιν μοι
- 4 Si ou refize kite pèp mwen an ale, men sa m' pral fè: Denmen, mwen pral voye krikèt vèt sou tout peyi a.
For if you will not let my people go, tomorrow I will send locusts into your land:
ἐὰν δὲ μὴ θέλῃς σὺ ἐξαποστειλαί τὸν λαόν μου ἰδοὺ ἐγὼ ἐπάγω ταύτην τὴν ὄραν αὖριον ἀκριδα πολλὴν ἐπὶ πάντα τὰ ὄρια σου
- 5 Yo pral kouvri tout tè a, jouk moun p'ap ka wè tè a ankò. Yo pral devore ti rèz lagrèl te kite pou nou an. y'a devore tout pyebwa ki nan jaden nou yo.
And the face of the earth will be covered with them, so that you will not be able to see the earth: and they will be the destruction of everything which up to now has not been damaged, everything which was not crushed by the ice-storm, and every tree still living in your fields.
καὶ καλύψει τὴν ὄψιν τῆς γῆς καὶ οὐ δυνήσῃ κατιδεῖν τὴν γῆν καὶ κατέδεται πᾶν τὸ περισσὸν τῆς γῆς τὸ καταλειφθὲν ὃ κατέλειπεν ὑμῖν ἢ χάλαζα καὶ κατέδεται πᾶν ξύλον τὸ φούμενον ὑμῖν ἐπὶ τῆς γῆς
- 6 Y'ap anvayi tout kay ou yo, kay tout moun pa ou yo ak kay tout moun nan peyi a. Se bagay granpapa nou yo ak zansèt nou yo pa t' janm wè depi yo fèt jouk jounen jòdi a. Apre sa, Moyiz vire do l', li sot kay farawon an.
And your houses will be full of them, and the houses of your servants and of all the Egyptians; it will be worse than anything your fathers have seen or their fathers, from the day when they were living on the earth till this day. And so he went out from Pharaoh.
καὶ πλησθήσονται σου αἱ οἰκίαι καὶ αἱ οἰκίαι τῶν θεραπόντων σου καὶ πᾶσαι αἱ οἰκίαι ἐν πάσῃ γῆ τῶν αἰγυπτίων ἃ οὐδέποτε ἐωράκασιν οἱ πατέρες σου οὐδὲ οἱ πρόπαπποι αὐτῶν ἀφ' ἧς ἡμέρας γεγόνασιν ἐπὶ τῆς γῆς ἕως τῆς ἡμέρας ταύτης καὶ ἐκκλίνας μουσῆς ἐξῆλθεν ἀπὸ φαραω
- 7 Moun pa farawon yo vin di l': -Kilè nonm sa a va sispann ban nou pwoblèm? Kite moun yo ale non. Kite yo al fè sèvis pou Bondye yo a. Ou pa wè jan peyi Lejip la ap fini!
And Pharaoh's servants said to him, How long is this man to be the cause of evil to us? let the men go so that they may give worship to the Lord their God: are you not awake to Egypt's danger?
καὶ λέγουσιν οἱ θεράποντες φαραω πρὸς αὐτόν ἕως τίνος ἔσται τοῦτο ἡμῖν σκῶλον ἐξαπόστειλον τοὺς ἀνθρώπους ὅπως λατρεύσωσιν τῷ θεῷ αὐτῶν ἢ εἰδέναι βούλει ὅτι ἀπόλωλεν αἴγυπτος
- 8 Se konsa yo fè Moyiz ak Arawon tounen vin kote farawon an. Farawon an di yo: -Nou mèl al fè sèvis pou Seyè a, Bondye nou an. Kilès ki prale?
Then Moses and Aaron came in again before Pharaoh: and he said to them, Go and give worship to the Lord your God: but which of you are going?
καὶ ἀπέστρεψαν τὸν τε μουσῆν καὶ ααρων πρὸς φαραω καὶ εἶπεν αὐτοῖς πορεύεσθε καὶ λατρεύσατε τῷ θεῷ ὑμῶν τίνες δὲ καὶ τίνες εἰσὶν οἱ πορευόμενοι
- 9 Moyiz reponn li: -Nou prale ak tout timoun yo, ak tout granmoun yo, ak tout pitit gason nou yo, ak tout pitit fi nou yo ansanm ak bèf, mouton ak kabrit nou yo, paske se yon gwo sèvis pou n' fè pou Seyè a.
And Moses said, We will go with our young and our old, with our sons and our daughters, with our flocks and our herds; for we are to keep a feast to the Lord.
καὶ λέγει μουσῆς σὺν τοῖς νεανίσκοις καὶ πρεσβυτέροις πορευόμεθα σὺν τοῖς υἱοῖς καὶ θυγατράσιν καὶ προβάτοις καὶ βουσὶν ἡμῶν ἔστιν γὰρ ἑορτὴ κυρίου τοῦ θεοῦ ἡμῶν
- 10 Farawon an di yo: -Gade jan nou gen move lide deyè tèt nou! Mwen ta swete pou Seyè a ede nou vre! Men, mwen p'ap kite nou ale ansanm ak timoun yo.
And he said to them, May the Lord be with you, if I will let you and your little ones go! take care, for your purpose clearly is evil.
καὶ εἶπεν πρὸς αὐτούς ἔστω οὕτως κύριος μεθ' ὑμῶν καθότι ἀποστέλλω ὑμᾶς μὴ καὶ τὴν ἀποσκευὴν ὑμῶν ἴδετε ὅτι πονηρία πρόκειται ὑμῖν
- 11 Non. Sa p'ap pase konsa. Se nou menm gason yo ase ki mèl ale pou fè sèvis pou Seyè a. Se pa sa nou te mande? Lè l' fin di yo sa, li fè mete yo deyò lakay li.
Not so; but let your males go and give worship to the Lord, as your desire is. This he said, driving them out from before him.
μὴ οὕτως πορευέσθωσαν δὲ οἱ ἄνδρες καὶ λατρεύσατε τῷ θεῷ τοῦτο γὰρ αὐτοὶ ζητεῖτε ἐξέβαλον δὲ αὐτούς ἀπὸ προσώπου φαραω
- 12 ¶ Seyè a di Moyiz: -Lonje men ou sou peyi Lejip la pou fè krikèt yo vini sou li. Y'ap vini, y'ap devore tout fèy bwa nan peyi a. Wi, y'a devore tou sa lagrèl te kite.
And the Lord said to Moses, Let your hand be stretched out over the land of Egypt so that the locusts may come up on the land for the destruction of every green plant in the land, even everything untouched by the ice-storm.
εἶπεν δὲ κύριος πρὸς μουσῆν ἔκτεινον τὴν χεῖρα ἐπὶ γῆν αἰγύπτου καὶ ἀναβήτω ἀκρις ἐπὶ τὴν γῆν καὶ κατέδεται πᾶσαν βοτάνην τῆς γῆς καὶ πάντα τὸν καρπὸν τῶν ξύλων ὃν ὑπελίπετο ἢ χάλαζα
- 13 Moyiz lonje baton l' lan sou peyi Lejip la. Seyè a fè yon van nòde souffle sou peyi a. Van an souffle tout yon jounen ak tout yon nwit. Nan maten, van an pote krikèt vèt yo vini.
And Moses' rod was stretched out over the land of Egypt, and the Lord sent an east wind over the land all that day and all the night; and in the morning the locusts came up with the east wind.
καὶ ἐπῆρεν μουσῆς τὴν ῥάβδον εἰς τὸν οὐρανόν καὶ κύριος ἐπήγαγεν ἄνεμον νότον ἐπὶ τὴν γῆν ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα τὸ πρωὶ ἐγενήθη καὶ ὁ ἄνεμος ὁ νότος ἀνέλαβεν τὴν ἀκριδα
- 14 Krikèt yo tonbe sou peyi Lejip la, yo poze toupату nan peyi a. Moun pa t' janm wè kantite krikèt konsa, epi se bagay yo p'ap janm wè ankò.
And the locusts went up over all the land of Egypt, resting on every part of the land, in very great numbers; such an army of locusts had never been seen before, and never will be again.
καὶ ἀνήγαγεν αὐτὴν ἐπὶ πᾶσαν γῆν αἰγύπτου καὶ κατέπαυσεν ἐπὶ πάντα τὰ ὄρια αἰγύπτου πολλὰ σφόδρα προτέρα αὐτῆς οὐ γέγονεν τοιαύτη ἀκρις καὶ μετὰ ταῦτα οὐκ ἔσται οὕτως

- 15 Krikèt yo kouvri tè a nè. Tè a vin tou nwa ak krikèt. Krikèt yo manje tou sak t'ap pouse nan peyi a, tout fwi ki te nan pyebwa yo, tou sa lagrèl te kite. pa t' rete yon ti fèy vèt nan pyebwa yo ankò nan tout peyi Lejip la. Tout jaden te pèdi nè.
For all the face of the earth was covered with them, so that the land was black; and every green plant and all the fruit of the trees which was untouched by the ice-storm they took for food: not one green thing, no plant or tree, was to be seen in all the land of Egypt.
καὶ ἐκάλυψεν τὴν ὄψιν τῆς γῆς καὶ ἐφθάρη ἡ γῆ καὶ κατέφαγεν πᾶσαν βοτάνην τῆς γῆς καὶ πάντα τὸν καρπὸν τῶν ξύλων ὃς ὑπελείφθη ἀπὸ τῆς χαλάζης οὐχ ὑπελείφθη γλωρὸν οὐδὲν ἐν τοῖς ξύλοις καὶ ἐν πάσῃ βοτάνῃ τοῦ πεδίου ἐν πάσῃ γῆ αἰγύπτου
- 16 Lè sa a, farawon an prese fè rele Moyiz ak Arawon, li di yo: -Mwen peche kont Seyè a, Bondye nou an, mwen peche kont nou menm tou.
Then Pharaoh quickly sent for Moses and Aaron, and said, I have done evil against the Lord your God and against you.
κατέσπευδεν δὲ φαραῶ καλέσαι μουσῆν καὶ ααρὼν λέγων ἡμάρτηκα ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ εἰς ὑμᾶς
- 17 Tanpri, padonnen peche m' fwa sa a. Lapriyè Seyè a, Bondye nou an, ankò pou l' wete chatiman sa a sou mwen. Se touye chatiman sa a ap touye m'!
Let me now have forgiveness for my sin this time only, and make prayer to the Lord your God that he will take away from me this death only.
προσέξασθε οὖν μου τὴν ἁμαρτίαν ἔτι νῦν καὶ προσεύξασθε πρὸς κύριον τὸν θεὸν ὑμῶν καὶ περιελέτω ἅπ' ἐμοῦ τὸν θάνατον τοῦτον
- 18 Moyiz soti kay farawon an. Li lapriyè Seyè a.
So he went out from Pharaoh and made prayer to the Lord.
ἐξῆλθεν δὲ μουσῆς ἀπὸ φαραῶ καὶ ἠύξατο πρὸς τὸν θεόν
- 19 Seyè a fè yon gwo van lwès soufle fwa sa a. Van an pote tout krikèt yo al jete nan lanmè Wouj la. Pat rete yon sèl grenn krikèt nan tout peyi Lejip la.
And the Lord sent a very strong west wind, which took up the locusts, driving them into the Red Sea; not one locust was to be seen in any part of Egypt.
καὶ μετέβαλεν κύριος ἄνεμον ἀπὸ θαλάσσης σφοδρὸν καὶ ἀνέλαβεν τὴν ἀκριδα καὶ ἐνέβαλεν αὐτὴν εἰς τὴν ἐρυθρὰν θάλασσαν καὶ οὐχ ὑπελείφθη ἀκρις μία ἐν πάσῃ γῆ αἰγύπτου
- 20 Men Seyè a fè farawon an fè tèt di ankò. Farawon an pa kite moun pèp Izrayèl yo ale.
But the Lord made Pharaoh's heart hard, and he did not let the children of Israel go.
καὶ ἐσκλήρυνεν κύριος τὴν καρδίαν φαραῶ καὶ οὐκ ἐξάπεστευλεν τοὺς υἱοὺς ἰσραηλ
- 21 ¶ Seyè a di Moyiz ankò: -Lonje men ou anlè pou fènwa kouvri peyi Lejip la, yon fènwa sitèlman pwès moun ta ka santi li anba men yo.
And the Lord said to Moses, Let your hand be stretched out to heaven, and all the land of Egypt will be dark, so that men will be feeling their way about in the dark.
εἶπεν δὲ κύριος πρὸς μουσῆν ἔκτεινον τὴν χεῖρά σου εἰς τὸν οὐρανόν καὶ γενηθήτω σκότος ἐπὶ γῆν αἰγύπτου ψηλαφητὸν σκότος
- 22 Moyiz leve men li anlè, epi yon fènwa byen pwès desann kouvri tout peyi Lejip la pandan twa jou.
And when Moses' hand was stretched out, dark night came over all the land of Egypt for three days;
ἐξέτεινεν δὲ μουσῆς τὴν χεῖρα εἰς τὸν οὐρανόν καὶ ἐγένετο σκότος γνώφος θύελλα ἐπὶ πᾶσαν γῆν αἰγύπτου τρεῖς ἡμέρας
- 23 Moun peyi Lejip yo fè twa jou yonn pa t' ka wè lòt, pesonn pa mete tèt deyò. Men, te gen klète kote moun pèp Izrayèl yo te rete a.
They were not able to see one another, and no one got up from his place for three days: but where the children of Israel were living it was light.
καὶ οὐκ εἶδεν οὐδεὶς τὸν ἀδελφὸν αὐτοῦ τρεῖς ἡμέρας καὶ οὐκ ἐξανάστη οὐδεὶς ἐκ τῆς κοίτης αὐτοῦ τρεῖς ἡμέρας πᾶσι δὲ τοῖς υἱοῖς ἰσραηλ ἦν φῶς ἐν πᾶσιν οἷς κατεγίνοντο
- 24 Farawon an fè rele Moyiz, li di l' konsa: -Nou mèt ale fè sèvis pou Seyè a. Nou mèt ale ak timoun nou yo. Men mouton nou yo, kabrit nou yo ak bèf nou yo ap rete isit la.
Then Pharaoh sent for Moses, and said, Go and give worship to the Lord; only let your flocks and your herds be kept here: your little ones may go with you.
καὶ ἐκάλεσεν φαραῶ μουσῆν καὶ ααρὼν λέγων βαδίζετε λατρεύσατε κυρίῳ τῷ θεῷ ὑμῶν πλὴν τῶν προβάτων καὶ τῶν βοῶν ὑπολίπεσθε καὶ ἡ ἀποσκευὴ ὑμῶν ἀποτρεχέτω μεθ' ὑμῶν
- 25 Moyiz reponn li: -Bon, lè sa a, se ou menm ki pral ban nou bèt pou nou touye pou nou boule pou Seyè a, Bondye nou an?
But Moses said, You will have to let us take burned offerings to put before the Lord our God.
καὶ εἶπεν μουσῆς ἀλλὰ καὶ σὺ δώσεις ἡμῖν ὀλοκαυτώματα καὶ θυσίας ἃ ποιήσομεν κυρίῳ τῷ θεῷ ὑμῶν
- 26 Tout bèt nou fèt pou ale ak nou. Nou p'ap kite yonn deyò. Paske, se ladan yo pou nou pran sa nou bezwen pou fè sèvis pou Seyè a, Bondye nou an. Tout tan nou pa rive, nou poko konnen kisa nou pral chwazi pou ofri bay Seyè a.
So our cattle will have to go with us, not one may be kept back; for they are needed for the worship of the Lord our God; we have no knowledge what offering we have to give till we come to the place.
καὶ τὰ κτήνη ὑμῶν πορεύσεται μεθ' ὑμῶν καὶ οὐχ ὑπολειψόμεθα ὅπλῃν ἅπ' αὐτῶν γὰρ ληψόμεθα λατρεύσαι κυρίῳ τῷ θεῷ ὑμῶν ἡμεῖς δὲ οὐκ οἶδαμεν τί λατρεύσομεν κυρίῳ τῷ θεῷ ὑμῶν ἕως τοῦ ἐλθεῖν ἡμᾶς ἐκεῖ

- 27 Men Seyè a fè farawon an fè tèt di pi rèd toujou. Farawon an pa t' vle kite yo ale.
But the Lord made Pharaoh's heart hard, and he would not let them go.
 ἐσκλήρυνεν δὲ κύριος τὴν καρδίαν φαραῶ καὶ οὐκ ἐβουλήθη ἐξαποστεῖλαι αὐτούς
- 28 Farawon an di Moyiz konsa: -Wete kò ou devan m'. Gade! Pa janm parèt devan m' ankò, paske jou ou ta parèt devan m' ankò, m'ap disparèt ou.
And Pharaoh said to him, Go away from me, take care that you come not again before me; for the day when you see my face again will be your last.
 καὶ λέγει φαραῶ ἀπελθε ἀπ' ἐμοῦ πρόσεχε σεαυτῷ ἔτι προσθεῖναι ἰδεῖν μου τὸ πρόσωπον ἢ δ' ἂν ἡμέρα ὀφθῆς μοι ἀποθανῆ
- 29 Moyiz reponn li: -Jan ou vle! Mwen p'ap janm parèt devan ou ankò.
And Moses said, You say truly; I will not see your face again.
 λέγει δὲ μουσῆς εἰρηκας οὐκέτι ὀφθῆσομαί σοι εἰς πρόσωπον
- 1 ¶ Seyè a di Moyiz: -Mwen pral voye yon lòt malè sou farawon an ak sou peyi Lejip la. Apre sa, l'ap kite nou ale. Wi, lè l'a pare pou l' kite nou ale a, se mete l'ap mete nou deyò.
And the Lord said to Moses, I will send one more punishment on Pharaoh and on Egypt; after that he will let you go; and when he does let you go, he will not keep one of you back, but will send you out by force.
 εἶπεν δὲ κύριος πρὸς μουσῆν ἔτι μίαν πληγὴν ἐπάξω ἐπὶ φαραῶ καὶ ἐπ' αἴγυπτον καὶ μετὰ ταῦτα ἐξαποστελεῖ ὑμᾶς ἐντεῦθεν ὅταν δὲ ἐξαποστέλλῃ ὑμᾶς σὺν παντὶ ἐκβαλεῖ ὑμᾶς ἐκβολῆ
- 2 Pale ak pèp Izrayèl la. Se pou yo chak mande vwazen ak vwazen yo fè yo kado bagay yo genyen ki fèt an ajan osinon an lò.
So go now and give orders to the people that every man and every woman is to get from his or her neighbour ornaments of silver and of gold.
 λάλησον οὖν κρυφῆ εἰς τὰ ὄτα τοῦ λαοῦ καὶ αἰτησάτω ἕκαστος παρὰ τοῦ πλησίον καὶ γυνὴ παρὰ τῆς πλησίον σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν
- 3 Seyè a te fè moun peyi Lejip yo vin gen kè sansib pou moun pèp Izrayèl yo. Pou Moyiz menm, tout moun nan peyi a te gen gwo respè pou li. Moun farawon yo ansanm ak tout pèp la te respekte Moyiz anpil.
And the Lord gave the people grace in the eyes of the Egyptians. For the man Moses was highly honoured in the land of Egypt, by Pharaoh's servants and the people.
 κύριος δὲ ἔδωκεν τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν αἰγυπτίων καὶ ἔχρησαν αὐτοῖς καὶ ὁ ἄνθρωπος μουσῆς μέγας ἐγενήθη σφόδρα ἐναντίον τῶν αἰγυπτίων καὶ ἐναντίον φαραῶ καὶ ἐναντίον πάντων τῶν θεραπόντων αὐτοῦ
- 4 ¶ Moyiz di farawon an: -Men sa Seyè a di: Aswè a, nan mitan lannwit, m'ap pase kay moun peyi Lejip yo.
And Moses said, This is what the Lord says: About the middle of the night I will go out through Egypt:
 καὶ εἶπεν μουσῆς τάδε λέγει κύριος περὶ μέσας νύκτας ἐγὼ εἰσπορεύομαι εἰς μέσον αἰγύπτου
- 5 Tout premye pitit gason moun peyi Lejip yo pral mouri, depi premye pitit farawon an, ki chita sou fotèy la, jouk premye pitit gason dènye klas sèvant k'ap travay nan moulen. Premye pitit tout bèt pral mouri tou.
And death will come to every mother's first male child in all the land of Egypt, from the child of Pharaoh on his seat of power, to the child of the servant-girl crushing the grain; and the first births of all the cattle.
 καὶ τελευτήσῃ πᾶν πρωτότοκον ἐν γῆ αἰγύπτῳ ἀπὸ πρωτοτόκου φαραῶ ὡς κἀθηται ἐπὶ τοῦ θρόνου καὶ ἕως πρωτοτόκου τῆς θεραπαίνης τῆς παρὰ τὸν μύλον καὶ ἕως πρωτοτόκου παντὸς κτήνου
- 6 Pral gen yon sèl gwo rèl nan tout peyi a, rèl moun poko janm tande, rèl moun p'ap janm tande ankò.
And there will be a great cry through all the land of Egypt, such as never has been or will be again.
 καὶ ἔσται κραυγὴ μεγάλη κατὰ πᾶσαν γῆν αἰγύπτου ἣτις τοιαύτη οὐ γέγονεν καὶ τοιαύτη οὐκέτι προστεθήσεται
- 7 Men, nan mitan pèp Izrayèl la, ou p'ap menm tande yon chen wouke, paske ni moun ni bèt p'ap mouri la. Konsa, w'a konnen Seyè a fè yon diferans ant pèp peyi Lejip la ak pèp Izrayèl la.
But against the children of Israel, man or beast, not so much as the tongue of a dog will be moved: so that you may see how the Lord makes a division between Israel and the Egyptians.
 καὶ ἐν πᾶσι τοῖς υἱοῖς ἰσραηλ οὐ γρύξει κύων τῆ γλώσση αὐτοῦ ἀπὸ ἀνθρώπου ἕως κτήνου ὅπως εἶδῃς ὅσα παραδοξάσει κύριος ἀνὰ μέσον τῶν αἰγυπτίων καὶ τοῦ ἰσραηλ
- 8 Lè sa a, tout moun pa ou yo pral desann vin kote mwen. Y'ap bese tèt yo jouk atè devan mwen. y'a di m': Ale non, ou menm ansanm ak tou pèp ou a. Se lè sa a, m'a pati. Lèfini, Moyiz soti byen fache lakay farawon an.
And all these your servants will come to me, going down on their faces before me and saying, Go out, and all your people with you: and after that I will go out. And he went away from Pharaoh burning with wrath.
 καὶ καταβήσονται πάντες οἱ παῖδές σου οὗτοι πρὸς με καὶ προκυνήσουσίν με λέγοντες ἔξελθε σὺ καὶ πᾶς ὁ λαός σου οὗ σὺ ἀφηγήθῃ καὶ μετὰ ταῦτα ἐξελεύσομαι ἐξῆλθεν δὲ μουσῆς ἀπὸ φαραῶ μετὰ θυμῶ
- 9 Seyè a di Moyiz: -Farawon an p'ap koute ou. Konsa, m'a fè plis mènèy toujou nan peyi Lejip.
And the Lord said to Moses, Pharaoh will not give ear to you, so that my wonders may be increased in the land of Egypt.
 εἶπεν δὲ κύριος πρὸς μουσῆν οὐκ εἰσακούσεται ὑμῶν φαραῶ ἵνα πληθύνω πληθύνω μου τὰ σημεῖα καὶ τὰ τέρατα ἐν γῆ αἰγύπτῳ

- 10 Moyiz ak Arawon te fè tout mirak sa yo devan farawon an. Men farawon an pa t' vle kite moun pèp Izrayèl yo soti kite peyi a. Seyè a fè farawon an fè tèt di pi rès toujou.
All these wonders Moses and Aaron did before Pharaoh: but the Lord made Pharaoh's heart hard, and he did not let the children of Israel go out of his land.
μουσης δε και ααρων εποιησαν παντα τα σημεια και τα τερατα ταυτα εν γη αιγυπτω εναντιον φαραω εσκληρυνεν δε κυριος την καρδιαν φαραω και ουκ ηθελησεν εξαποστειλαι τους υιους ισραηλ εκ γης αιγυπτου
- 1 ¶ Antan Moyiz ak Arawon te nan peyi Lejip la, Seyè a di yo:
And the Lord said to Moses and Aaron in the land of Egypt,
ειπεν δε κυριος προς μουσην και ααρων εν γη αιγυπτου λεγων
- 2 -Se mwa sa a k'ap premye mwa pou nou nan lanne a. Se limenm k'ap anvan tout lòt mwa yo.
Let this month be to you the first of months, the first month of the year.
ο μην ουτος υμιν αρχη μηνων πρωτος εστιν υμιν εν τοις μηνσιν του ενιαυτου
- 3 Pale tout moun pèp Izrayèl la. Di yo: sou dizyèm jou mwa sa a, n'a pran yon ti mouton pou chak fanmi, tandè byen wi, yon ti mouton pou chak kay.
Say to all the children of Israel when they are come together, In the tenth day of this month every man is to take a lamb, by the number of their fathers' families, a lamb for every family:
λαλησον προς πασαν συναγωγην υιων ισραηλ λεγων τη δεκατη του μηνος τουτου λαβετωσαν εκαστος προβατον κατ' οικους πατριων εκαστος προβατον κατ' οικιαν
- 4 Si pa gen kont moun nan kay la pou manje tout ti mouton an, se pou yo mete tèt yo ansanm ak vwazinaj ki pi pre kay la. N'a kalkile kantite moun ki nesese pou manje mouton an, sa chak moun ka manje.
And if the lamb is more than enough for the family, let that family and its nearest neighbour have a lamb between them, taking into account the number of persons and how much food is needed for every man.
εαν δε ολιγοστοι ωσιν οι εν τη οικια ωστε μη ικανους ειναι εις προβατον συλλημψεται μεθ' αυτου τον γειτονα τον πλησιον αυτου κατ' αριθμον ψυχων εκαστος το αρκουεν αυτω συναριθμησεται εις προβατον
- 5 Se pou ti bèt nou chwazi a yon timal ki gen ennan, epi ki pa gen ankenn enfimite, li te mèt mouton, li te mèt kabrit.
Let your lamb be without a mark, a male in its first year: you may take it from among the sheep or the goats:
προβατον τελειον αρσεν ενιαυσιον εσται υμιν απο των αρνων και των εριφων λημψεθε
- 6 N'a gade l' apa jouk sou katòzyèm jou mwa a. Jou sa a, nan aswè, tout moun Izrayèl yo va touye ti bèt la anvan li fin fè nwa.
Keep it till the fourteenth day of the same month, when everyone who is of the children of Israel is to put it to death between sundown and dark.
και εσται υμιν διατετηρημενον εως της τεσσαρεσκαδεκατης του μηνος τουτου και σφαζουσιν αυτο παν το πληθος συναγωγης υιων ισραηλ προς εσπεραν
- 7 N'a pran ti gout nan san bèt la, n'a pase l' sou de chanbrann pòt kay la ansanm ak sou travès lento pòt la, nan kay kote n'ap manje ti bèt la.
Then take some of the blood and put it on the two sides of the door and over the door of the house where the meal is to be taken.
και λημψονται απο του αιματος και θησουσιν επι των δυο σταθμων και επι την φλιαν εν τοις οικοις εν οις εαν φαγωσιν αυτα εν αυτοις
- 8 Menm nwit sa a, n'a boukannen vyann lan. Apre sa, n'a manje l' avèk pen ki fèt san ledven epi ak fèy lanman.
And let your food that night be the flesh of the lamb, cooked with fire in the oven, together with unleavened bread and bitter-tasting plants.
και φαγονται τα κρεα τη νυκτι ταυτη οπαυ πυρι και αζυμα επι πυκριδων εδονται
- 9 Piga nou manje vyann lan ni manke kwit ni bouyi. Se boukannen pou nou boukannen l' tout ankè ak tout tonbe a.
Do not take it uncooked or cooked with boiling water, but let it be cooked in the oven; its head with its legs and its inside parts.
ουκ εδεσθε απ' αυτων ωμων ουδε ηψημενον εν υδατι αλλ' η οπαυ πυρι κεφαλην συν τοις ποσιν και τοις ενδοσθιοις
- 10 Pa kite anyen pou denmen maten. Si rete rès, se pou nou boule l' nan dife.
Do not keep any of it till the morning; anything which is not used is to be burned with fire.
ουκ απολειψετε απ' αυτου εως πρωι και οστουν ου συντριψετε απ' αυτου τα δε καταλειπομενα απ' αυτου εως πρωι εν πυρι κατακαυσετε
- 11 Men ki jan pou nou ranje kò nou pou nou manje l': n'a mare ren nou, sapat nou nan pye nou, baton nou nan men nou. Se pou nou manje l' prese prese, paske se lè sa a Seyè a ap pase.
And take your meal dressed as if for a journey, with your shoes on your feet and your sticks in your hands: take it quickly: it is the Lord's Passover.
ουτως δε φαγεσθε αυτο αι οσφυες υμων περιεζωσμεναι και τα υποδηματα εν τοις ποσιν υμων και αι βακτηριαι εν ταϊς χερσιν υμων και εδεσθε αυτο μετα σπουδης πασα εστιν κυριω
- 12 Jou lannwit sa a, m'ap pase nan tout peyi Lejip la, m'ap touye tout premye pitit gason ak tout premye pitit bèt yo ki nan peyi a. M'ap regle tout bondye peyi Lejip yo. Se mwen menm ki Seyè a.
For on that night I will go through the land of Egypt, sending death on every first male child, of man and of beast, and judging all the gods of Egypt: I am the Lord.
και διελευσομαι εν γη αιγυπτω εν τη νυκτι ταυτη και παταξω παν πρωτοτοκον εν γη αιγυπτω απο ανθρωπου εως κτηνους και εν πασι τοις θεοις των αιγυπτιων ποιησω την εκδικησιν εγω κυριος

- 13 San nou pase sou pòt yo va make kay kote nou ye a. Lè m'a wè san an, m'a sote kay nou. Konsa, lè m'ap frape peyi Lejip la, chatiman an p'ap tonbe sou nou tou.
And the blood will be a sign on the houses where you are: when I see the blood I will go over you, and no evil will come on you for your destruction, when my hand is on the land of Egypt.
 και εσται τὸ αἷμα ὑμῖν ἐν σημείῳ ἐπὶ τῶν οἰκιῶν ἐν αἷς ὑμεῖς ἐστε ἐκεῖ και ὄψομαι τὸ αἷμα και σκεπάσω ὑμᾶς και οὐκ εσται ἐν ὑμῖν πληγὴ τοῦ ἐκτριβῆναι ὅταν παῖω ἐν γῆ αἰγύπτῳ
- 14 Jou sa a, se yon jou pou nou pa janm bliye. Se pou nou fete l' tankou yon fèt pou Seyè a, chak lè lè a va rive. Se pou nou pase yon lwa pou nou toujou fete fèt sa a, nou menm ak tout pitit pitit nou yo.
And this day is to be kept in your memories: you are to keep it as a feast to the Lord through all your generations, as an order for ever.
 και εσται ἡ ἡμέρα ὑμῖν αὐτὴ μνημόσυνον και ἐορτάσετε αὐτὴν ἐορτὴν κυριῷ εἰς πάσας τὰς γενεὰς ὑμῶν νόμιμον αἰώνιον ἐορτάσετε αὐτήν
- 15 Pandan sèt jou, se pou nou manje pen ki fèt san ledven. Depi premye jou nan mwa a, n'a wete tout ledven anndan lakay nou, paske depi premye jou a, rive sou setyèm jou a, si yon moun gen malè manje pen ki gen ledven ladan l', se pou yo disparèt li nan mitan pèp Izrayèl la.
For seven days let your food be unleavened bread; from the first day no leaven is to be seen in your houses: whoever takes bread with leaven in it, from the first till the seventh day, will be cut off from Israel.
 ἐπτά ἡμέρας ἄζυμα ἔδεσθε ἀπὸ δὲ τῆς ἡμέρας τῆς πρώτης ἀφανιεῖτε ζύμην ἐκ τῶν οἰκιῶν ὑμῶν πᾶς ὅς ἂν φάγῃ ζύμην ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐξ ἰσραηλ ἀπὸ τῆς ἡμέρας τῆς πρώτης ἕως τῆς ἡμέρας τῆς ἑβδόμης
- 16 Sou premye jou a ak sou setyèm jou a, n'a reyini pou nou lapriyè. Jou sa yo, nou p'ap fè ankenn travay. Manje ase n'a fè pou tout moun manje.
And on the first day there is to be a holy meeting and on the seventh day a holy meeting; no sort of work may be done on those days but only to make ready what is necessary for everyone's food.
 και ἡ ἡμέρα ἡ πρώτη κληθήσεται ἁγία και ἡ ἡμέρα ἡ ἑβδόμη κλητὴ ἁγία εσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐταῖς πλὴν ὅσα ποιηθήσεται πάση ψυχῇ τοῦτο μόνον ποιηθήσεται ὑμῖν
- 17 N'a toujou fete fèt pen san ledven an, paske se jou sa a mwen te fè tout lame moun nou yo soti kite peyi Lejip. N'a toujou fete fèt sa a, de pitit an pitit tankou yon lwa ki la pou tout tan.
So keep the feast of unleavened bread; for on this very day I have taken your armies out of the land of Egypt: this day, then, is to be kept through all your generations by an order for ever.
 και φυλάξεσθε τὴν ἐντολὴν ταύτην ἐν γὰρ τῇ ἡμέρᾳ ταύτῃ ἐξῆξω τὴν δύναμιν ὑμῶν ἐκ γῆς αἰγύπτου και ποιήσετε τὴν ἡμέραν ταύτην εἰς γενεὰς ὑμῶν νόμιμον αἰώνιον
- 18 Nan premye mwa a, depi katòzyèm jou a nan aswè rive jouk sou venteyenyèm jou a nan aswè tou, se pen san ledven pou nou manje.
In the first month, from the evening of the fourteenth day, let your food be unleavened bread till the evening of the twenty-first day of the month.
 ἐναρχομένου τῆ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου ἀφ' ἑσπέρας ἔδεσθε ἄζυμα ἕως ἡμέρας μιᾶς και εἰκάδος τοῦ μηνὸς ἕως ἑσπέρας
- 19 Pandan sèt jou sa yo, p'ap gen ledven lakay nou paske nenpòt moun ki va gen malè manje pen ki gen ledven, yo gen pou yo disparèt li nan mitan pèp Izrayèl la, kit se yon etranje, kit se yonn nan nou.
For seven days no leaven is to be seen in your houses: for whoever takes bread which is leavened will be cut off from the people of Israel, if he is from another country or if he is an Israelite by birth.
 ἐπτά ἡμέρας ζύμη οὐχ εὐρεθήσεται ἐν ταῖς οἰκίαις ὑμῶν πᾶς ὅς ἂν φάγῃ ζυμωτὸν ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ συναγωγῆς ἰσραηλ ἐν τε τοῖς γειώραις και αὐτόχθοισιν τῆς γῆς
- 20 Se pa pou nou manje pen ki gen ledven. Lakay nou, se pou tout moun manje pen san ledven.
Take nothing which has leaven in it; wherever you are living let your food be unleavened cakes.
 πᾶν ζυμωτὸν οὐκ ἔδεσθε ἐν παντὶ δὲ κατοικητηρίῳ ὑμῶν ἔδεσθε ἄζυμα
- 21 ¶ Moyiz rele tout chèf fanmi pèp Izrayèl la, li di yo: -Se pou chak moun al chache yon ti mouton osinon yon ti kabrit pou yo touye pou fèt delivrans lan pou fanmi nou.
Then Moses sent for the chiefs of Israel, and said to them, See that lambs are marked out for yourselves and your families, and let the Passover lamb be put to death.
 ἐκάλεσεν δὲ μουσῆς πᾶσαν γερουσίαν υἱῶν ἰσραηλ και εἶπεν πρὸς αὐτούς ἀπελθόντες λάβετε ὑμῖν ἑαυτοῖς πρόβατον κατὰ συγγενείας ὑμῶν και θύσατε τὸ πασχα
- 22 Apre sa, n'a pran yon branch izòp, n'a tranpe l' nan kivèt ki gen san bèt la. N'a pase l' sou de chanbrann pòt la ak sou travès lento a. Apre sa, piga pesonn soti deyò lakay yo jouk li jou.
And take some hyssop and put it in the blood in the basin, touching the two sides and the top of the doorway with the blood from the basin; and let not one of you go out of his house till the morning.
 λήμψεσθε δὲ δέσμην ὑσσώπου και βάψαντες ἀπὸ τοῦ αἵματος τοῦ παρὰ τὴν θύραν καθίξετε τῆς φλιας και ἐπ' ἀμφοτέρων τῶν σταθμῶν ἀπὸ τοῦ αἵματος ὃ ἐστιν παρὰ τὴν θύραν ὑμεῖς δὲ οὐκ ἐξελεύσεσθε ἕκαστος τὴν θύραν τοῦ οἴκου αὐτοῦ ἕως πρωῒ
- 23 Konsa, lè Seyè a va pase nan peyi Lejip la pou touye moun peyi Lejip yo, l'a wè san an sou chanbrann yo ak sou lento a, l'ap pase devan pòt la, li p'ap kite moun ki reskonsab pou touye a antre lakay nou pou touye nou.
For the Lord will go through the land, sending death on the Egyptians; and when he sees the blood on the two sides and the top of the door, the Lord will go over your door and will not let death come in for your destruction.
 και παρελεύσεται κύριος πατάξει τοὺς αἰγυπτίους και ὄψεται τὸ αἷμα ἐπὶ τῆς φλιας και ἐπ' ἀμφοτέρων τῶν σταθμῶν και παρελεύσεται κύριος τὴν θύραν και οὐκ ἀφήσει τὸν ὀλεθρευόντα εἰσελθεῖν εἰς τὰς οἰκίας ὑμῶν πατάξει
- 24 N'a fè tout bagay sa yo sèvi tankou yon lwa ki la pou tout tan, ni pou nou ni pou pitit nou yo.
And you are to keep this as an order to you and to your sons for ever.
 και φυλάξεσθε τὸ ῥῆμα τοῦτο νόμιμον σεαυτῶ και τοῖς υἱοῖς σου ἕως αἰῶνος

- 25 Lè n'a antre nan peyi Seyè a pral ban nou an, jan l' te pwomèt la, se pou nou toujou fè seremoni sa a.
And when you come into the land which the Lord will make yours, as he gave his word, you are to keep this act of worship.
 ἐὰν δὲ εἰσέλθῃτε εἰς τὴν γῆν ἣν ἂν δῶ κύριος ὑμῖν καθότι ἐλάλησεν φυλάξεσθε τὴν λατρείαν ταύτην
- 26 Lè timoun nou yo va mande nou sa seremoni sa a vle di,
And when your children say to you, What is the reason of this act of worship?
 καὶ ἔσται ἐὰν λέγωσιν πρὸς ὑμᾶς οἱ υἱοὶ ὑμῶν τίς ἡ λατρεία αὕτη
- 27 n'a repou yo: Se fèt Delivrans lan n'ap fete pou Seyè a, paske li te sote kay moun pèp Izrayèl yo nan peyi Lejip, lè li t'ap touye moun peyi Lejip yo. Konsa li pa t' fè nou anyen. Apre tout pawòl sa yo, tout moun pèp Izrayèl yo met ajenou, yo bese tèt yo atè pou adore Seyè a.
Then you will say, This is the offering of the Lord's Passover; for he went over the houses of the children of Israel in Egypt, when he sent death on the Egyptians, and kept our families safe. And the people gave worship with bent heads.
 καὶ ἐρεῖτε αὐτοῖς θυσία τὸ πασχα τοῦτο κυρίῳ ὡς ἐσκέπασεν τοὺς οἴκους τῶν υἱῶν Ἰσραὴλ ἐν αἰγύπτῳ ἠνίκα ἐπάταξεν τοὺς αἰγυπτίους τοὺς δὲ οἴκους ἡμῶν ἐρρύσατο καὶ κύψας ὁ λαὸς προσεκύνῃσεν
- 28 Lèfini, yo leve, y' ale, yo fè tou sa Seyè a te bay Moyiz ak Arawon lòd fè a. Wi, yo fè tout bagay jan li te bay lòd la.
And the children of Israel went and did so; as the Lord had given orders to Moses and Aaron, so they did.
 καὶ ἀπελθόντες ἐποίησαν οἱ υἱοὶ Ἰσραὴλ καθὰ ἐνετείλατο κύριος τῷ Μωϋσῆ καὶ Ααρων οὕτως ἐποίησαν
- 29 ¶ Nan mitan lannwit, Seyè a touye tout premye pitit gason moun peyi Lejip yo, depi premye pitit gason farawon an ki chita sou fètèy la, jouk premye pitit gason prizonye ki te nan kacho. Tout premye pitit bèt yo tou te mouri.
And in the middle of the night the Lord sent death on every first male child in the land of Egypt, from the child of Pharaoh on his seat of power to the child of the prisoner in the prison; and the first births of all the cattle.
 ἐγενήθη δὲ μεσοῦσης τῆς νυκτὸς καὶ κύριος ἐπάταξεν πᾶν πρωτότοκον ἐν γῆ αἰγύπτῳ ἀπὸ πρωτοτόκου Φαραω τοῦ καθημένου ἐπὶ τοῦ θρόνου ἕως πρωτοτόκου τῆς αἰχμαλωτίδος τῆς ἐν τῷ λάκκῳ καὶ ἕως πρωτοτόκου παντὸς κτήνους
- 30 Jou lannwit sa a, farawon an leve, li menm, tout chèf li yo ansanm ak tout pèp peyi Lejip la. Yon gwo rèl pete toupatou nan peyi Lejip, paske pa t' gen yon kay ki pa t' gen lanmò.
Then Pharaoh got up in the night, he and all his servants and all the Egyptians; and a great cry went up from Egypt; for there was not a house where someone was not dead.
 καὶ ἀναστὰς Φαραω νυκτὸς καὶ πάντες οἱ θεράποντες αὐτοῦ καὶ πάντες οἱ αἰγύπτιοι καὶ ἐγενήθη κραυγὴ μεγάλη ἐν πάσῃ γῆ αἰγύπτῳ οὐ γὰρ ἦν οἰκία ἐν ἣ οὐκ ἦν ἐν αὐτῇ τεθνηκώς
- 31 Nan mitan lannwit lan, farawon an fè rele Moyiz ak Arawon, li di yo: -Leve, ale fè wout nou! Wete kò nou nan mitan pèp mwen an, nou menm ansanm ak moun pèp Izrayèl la. Ale, mwen di nou. Al fè sèvis pou Seyè a jan nou te di a.
And he sent for Moses and Aaron by night, and said, Get up and go out from among my people, you and the children of Israel; go and give worship to the Lord as you have said.
 καὶ ἐκάλεσεν Φαραω Μωϋσῆν καὶ Ααρων νυκτὸς καὶ εἶπεν αὐτοῖς ἀνάστητε καὶ ἐξέλθατε ἐκ τοῦ λαοῦ μου καὶ ἡμεῖς καὶ οἱ υἱοὶ Ἰσραὴλ βαδίζετε καὶ λατρεύσατε κυρίῳ τῷ θεῷ ὑμῶν καθὰ λέγετε
- 32 Nou mèt pran mouton nou ak bèf nou yo, jan nou te di l' la. Epi mande Bondye pou l' beni mwen.
And take your flocks and your herds as you have said, and be gone; and give me your blessing.
 καὶ τὰ πρόβατα καὶ τοὺς βόας ὑμῶν ἀναλαμβάνετε πορεύεσθε εὐλογήσατε δὲ κἀμέ
- 33 Moun peyi Lejip yo te cho cho dèyè moun pèp Izrayèl yo pou fè yo prese kite peyi a. Yo t'ap di: -Si nou pa ale, nou tout ap mouri!
And the Egyptians were forcing the people on, to get them out of the land quickly; for they said, We are all dead men.
 καὶ κατεβιάζοντο οἱ αἰγύπτιοι τὸν λαὸν σπουδῆ ἐκβαλεῖν αὐτοὺς ἐκ τῆς γῆς εἶπαν γὰρ ὅτι πάντες ἡμεῖς ἀποθνήσκομεν
- 34 Se konsa pèp Izrayèl la pran pa t' farin lan san yo pa t' ankò mete ledven ladan l'. Yo mete yo sou platin fou yo, yo vlope yo nan rad yo, yo mete yo sou zepòl yo.
And the people took their bread-paste before it was leavened, putting their basins in their clothing on their backs.
 ἀνέλαβεν δὲ ὁ λαὸς τὸ σταῖς πρὸ τοῦ ζυμοθῆναι τὰ φουράματα αὐτῶν ἐνδεδεμένα ἐν τοῖς ἱματίοις αὐτῶν ἐπὶ τῶν ὤμων
- 35 Moun pèp Izrayèl yo te fè sa Moyiz te di yo a. Yo mande moun peyi Lejip yo bijou an ajan, bijou an lò ansanm ak rad.
And the children of Israel had done as Moses had said; and they got from the Egyptians ornaments of silver and of gold, and clothing:
 οἱ δὲ υἱοὶ Ἰσραὴλ ἐποίησαν καθὰ συνέταξεν αὐτοῖς Μωϋσῆ καὶ ἦτησαν παρὰ τῶν αἰγυπτίων σκευὴ ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν
- 36 Seyè a te fè moun peyi Lejip yo gen kè sansib pou pèp Izrayèl la. Yo ba yo tou sa yo te mande. Se konsa pèp Izrayèl la pran tout bagay moun peyi Lejip yo.
And the Lord had given the people grace in the eyes of the Egyptians so that they gave them whatever was requested. So they took away all their goods from the Egyptians.
 καὶ κύριος ἔδωκεν τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν αἰγυπτίων καὶ ἔχρησαν αὐτοῖς καὶ ἐσκόλευσαν τοὺς αἰγυπτίους

- 37 ¶ Moun pèp Izrayèl yo pati kite Ranmsès pou Soukòt. Te gen sisanmil (600,000) moun konsa, san konte fanm ak timoun. Yo tout te apye.
And the children of Israel made the journey from Rameses to Succoth; there were about six hundred thousand men on foot, as well as children.
ἀπάραντες δὲ οἱ υἱοὶ ἰσραὴλ ἐκ ραμεσση εἰς σοκωθα εἰς ἑξακοσίας χιλιάδας πεζῶν οἱ ἄνδρες πλὴν τῆς ἀποσκευῆς
- 38 Te gen anpil moun lòt peyi tou ki te pati ansann ak yo. Te gen anpil mouton, kabrit ak bèf tou.
And a mixed band of people went with them; and flocks and herds in great numbers.
καὶ ἐπίμικτος πολλὸς συνανέβη αὐτοῖς καὶ πρόβατα καὶ βόες καὶ κτήνη πολλὰ σφόδρα
- 39 Avèk pa t' farin yo te pote soti peyi Lejip la, yo fè pen. Pen yo te san ledven, paske yo te prese mete yo deyò nan peyi Lejip la. Yo pa t' menm gen tan fè pwovizyon.
And they made unleavened cakes from the paste which they had taken out of Egypt; it was not leavened, for they had been sent out of Egypt so quickly, that they had no time to make any food ready.
καὶ ἔψωσαν τὸ σταῖς ὃ ἐξήνεγκαν ἐξ αἰγύπτου ἐγκρυφίας ἀζύμους οὐ γὰρ ἐξυμώθη ἐξέβαλον γὰρ αὐτοὺς οἱ αἰγύπτιοι καὶ οὐκ ἠδυνήθησαν ἐπιμεῖναι οὐδὲ ἐπισιτισμὸν ἐποίησαν ἑαυτοῖς εἰς τὴν ὁδόν
- 40 Moun pèp Izrayèl yo te pase katantrantan nan peyi Lejip la.
Now the children of Israel had been living in Egypt for four hundred and thirty years.
ἢ δὲ κατοίκησις τῶν υἱῶν ἰσραὴλ ἦν κατώκησαν ἐν γῆ αἰγύπτῳ καὶ ἐν γῆ χανααν ἔτη τετρακόσια τριάκοντα
- 41 Menm jou ki te fè yo katantrantan nan peyi a, jou pou jou, tout lame moun Seyè a soti kite peyi Lejip la.
And at the end of four hundred and thirty years, to the very day, all the armies of the Lord went out of the land of Egypt.
καὶ ἐγένετο μετὰ τὰ τετρακόσια τριάκοντα ἔτη ἐξῆλθεν πᾶσα ἡ δύναμις κυρίου ἐκ γῆς αἰγύπτου
- 42 Se te yon jou lannwit. Seyè a te pase tout nwit la ap veye pou fè yo soti kite peyi Lejip la. Se poutèt sa, se pou yo mete nwit sa a apa pou yo fè veye pou Seyè a. Se bagay pou yo toujou fè de pitit an pitit.
It is a watch-night before the Lord who took them out of the land of Egypt: this same night is a watch-night to the Lord for all the children of Israel, through all their generations.
νυκτὸς προφυλακῆ ἐστὶν τῷ κυρίῳ ὥστε ἐξαγαγεῖν αὐτοὺς ἐκ γῆς αἰγύπτου ἐκείνη ἡ νύξ αὕτη προφυλακῆ κυρίῳ ὥστε πᾶσι τοῖς υἱοῖς ἰσραὴλ εἶναι εἰς γενεάς αὐτῶν
- 43 ¶ Seyè a di Moyiz ak Arawon konsa: -Men ki jan pou yo fete fèt Delivrans lan. Pou konmanse, ankenn moun lòt nasyon pa gen dwa patisipe ladan l'.
And the Lord said to Moses and Aaron, This is the law of the Passover: no man who is not an Israelite is to take of it:
εἶπεν δὲ κύριος πρὸς μουσῆν καὶ ααρων λέγων οὗτος ὁ νόμος τοῦ πασχα πᾶς ἀλλογενῆς οὐκ ἔδεται ἀπ' αὐτοῦ
- 44 Domestik nou achte pou sèvis lakay nou, lè nou fin sikonsi yo, yo mèt patisipe.
But every man's servant, whom he has got for money, may take of it, when he has had circumcision.
καὶ πᾶν οἰκέτην τινὸς ἢ ἀργυρόνητον περιτεμεῖς αὐτόν καὶ τότε φάγεται ἀπ' αὐτοῦ
- 45 Men, ni moun lòt nasyon ki depasaj lakay nou, ni domestik k'ap travay pou lajan pa ka patisipe nan fèt la.
A man from a strange country living among you, and a servant working for payment, may not take part in it.
πάροικος ἢ μισθωτὸς οὐκ ἔδεται ἀπ' αὐτοῦ
- 46 Se pou nou manje manje Delivrans lan anndan kay. Vyann lan pa fèt pou soti deyò menm. Ni nou pa fèt pou kraze ankenn zo bèt nou touye yo.
It is to be taken in one house; not a bit of the flesh is to be taken out of the house, and no bone of it may be broken.
ἐν οἰκίᾳ μιᾷ βρωθήσεται καὶ οὐκ ἐξοίσετε ἐκ τῆς οἰκίας τῶν κρεῶν ἕξω καὶ ὀστοῦν οὐ συντρίψετε ἀπ' αὐτοῦ
- 47 Se pou tout pèp Izrayèl la nèt fete fèt sa a.
All Israel is to keep the feast.
πᾶσα συναγωγὴ υἱῶν ἰσραὴλ ποιήσει αὐτό
- 48 Si gen yon moun lòt nasyon ki rete nan peyi a epi ki ta vle fete fèt Delivrans lan pou Seyè a, men sa pou nou fè: Sè pou nou sikonsi tout gason lakay li anvan. Apre sa, l'a gen dwa fete fèt Delivrans lan. y'a konsidere l' tankou moun natif natal pèp Izrayèl la. Si yon gason pa sikonsi, li pa ka patisipe nan fèt la.
And if a man from another country is living with you, and has a desire to keep the Passover to the Lord, let all the males of his family undergo circumcision, and then let him come near and keep it; for he will then be as one of your people; but no one without circumcision may keep it.
ἐὰν δὲ τις προσέλθῃ πρὸς ὑμᾶς προσήλυτος ποιήσει τὸ πασχα κυρίῳ περιτεμεῖς αὐτοῦ πᾶν ἄρσενικόν καὶ τότε προσελύσεται ποιῆσαι αὐτό καὶ ἔσται ὥσπερ καὶ ὁ αὐτόχθων τῆς γῆς πᾶς ἀπερίτμητος οὐκ ἔδεται ἀπ' αὐτοῦ
- 49 Lòd sa a bon ni pou natif natal yo ni pou moun lòt nasyon ki rete nan peyi a nan mitan nou.
The law is the same for him who is an Israelite by birth and for the man from a strange country who is living with you.
νόμος εἷς ἔσται τῷ ἐγγωρίῳ καὶ τῷ προσελθόντι προσηλύτῳ ἐν ὑμῖν

- 50 Tout moun pèp Izrayèl yo te swiv lòd la, yo te fè sa Seyè a te bay Moyiz ak Arawon lòd fè a.
So the children of Israel did as the Lord gave orders to Moses and Aaron.
 και ἐποίησαν οἱ υἱοὶ ἰσραηλ καθὰ ἐνετείλατο κύριος τῷ μουσῆ καὶ ααρων πρὸς αὐτούς οὕτως ἐποίησαν
- 51 Se jou sa a Seyè a te fè tout lame moun Izrayèl yo soti kite peyi Lejip la.
And on that very day the Lord took the children of Israel out of the land of Egypt by their armies.
 και ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξήγαγεν κύριος τοὺς υἱοὺς ἰσραηλ ἐκ γῆς αἰγύπτου σὺν δυνάμει αὐτῶν
- 1 ¶ Seyè a di Moyiz konsa:
And the Lord said to Moses,
 εἶπεν δὲ κύριος πρὸς μουσῆν λέγων
- 2 -Se pou nou mete tout premye pitit gason ak tout premye mal bèt yo apa pou mwen. Tout premye pitit gason moun pèp Izrayèl yo, tout premye mal bèt yo fè, se pou mwen yo ye.
Let the first male child of every mother among the children of Israel be kept holy for me, even the first male birth among man or beast; for it is mine.
 ἀγίασόν μοι πᾶν πρωτότοκον πρωτογενὲς διανοίγον πᾶσαν μήτραν ἐν τοῖς υἱοῖς ἰσραηλ ἀπὸ ἀνθρώπου ἕως κτήνους ἐμοὶ ἐστὶν
- 3 Moyiz di pèp la: -Pa janm bliye jou sa a, jou nou te soti kite peyi Lejip kote yo te fè nou tounen esklav la, paske se Seyè a menm ki te fè nou soti ak fòs ponyèt li. Jou sa a, se pa pou nou manje pen ki gen ledven ladan l'.
And Moses said to the people, Let this day, on which you came out of Egypt, out of your prison-house, be kept for ever in memory; for by the strength of his hand the Lord has taken you out from this place; let no leavened bread be used.
 εἶπεν δὲ μουσῆς πρὸς τὸν λαόν μνημονεύετε τὴν ἡμέραν ταύτην ἐν ᾗ ἐξήλθατε ἐκ γῆς αἰγύπτου ἐξ οἴκου δουλείας ἐν γὰρ χειρὶ κραταιᾷ ἐξήγαγεν ὑμᾶς κύριος ἐντεῦθεν καὶ οὐ βρωθήσεται ζύμη
- 4 Se jòdi a, se jou sa a, nan mwa Abib la, n'ap soti kite peyi Lejip.
On this day, in the month Abib, you are going out.
 ἐν γὰρ τῇ σήμερον ὑμεῖς ἐκπορεύεσθε ἐν μηνὶ τῶν νέων
- 5 Seyè a va fè nou antre nan peyi ki pou moun Kanaran yo, pou moun Et yo, pou moun Amori yo, pou moun Evi yo ak moun Jebis yo. Se yon peyi ki rich anpil, kote lèt ak siwo myèl koule tankou dlo. Se peyi sa a Seyè a te pwomèt l'ap bay zansèt nou yo. Lè l'a fè nou antre nan peyi sa a, n'a toujou fè sèvis sa a nan menm mwa a.
And it will be that, when the Lord takes you into the land of the Canaanite and the Hittite and the Amorite and the Hivite and the Jebusite, the land which he made an oath to your fathers that he would give you, a land flowing with milk and honey, you will do this act of worship in this month.
 και ἔσται ἡνῖκα ἐὰν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν τῶν χαναναίων καὶ χετταίων καὶ εωαίων καὶ γεργεσαίων καὶ αμορραίων καὶ φερεζαίων καὶ ιεβουσαίων ἣν ὤμοσεν τοῖς πατράσιν σου δοῦναι σοὶ γῆν ῥέουσαν γάλα καὶ μέλι καὶ ποιήσεις τὴν λατρείαν ταύτην ἐν τῷ μηνὶ τούτῳ
- 6 Pandan sèt jou, n'a manje pen ki fèt san ledven. Sou setyèm jou a, n'a fè yon fèt pou Seyè a.
For seven days let your food be unleavened cakes; and on the seventh day there is to be a feast to the Lord.
 ἕξ ἡμέρας ἔδεσθε ἄζυμα τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ ἑορτὴ κυρίου
- 7 Pandan sèt jou, n'a manje pen ki fèt san ledven. Yo pa dwe jwenn ni pen ki fèt ak ledven, ni ledven menm lakay nou, nan tout peyi a.
Unleavened cakes are to be your food through all the seven days; let no leavened bread be seen among you, or any leaven, in any part of your land.
 ἄζυμα ἔδεσθε τὰς ἑπτὰ ἡμέρας οὐκ ὀφθήσεται σοὶ ζυμωτόν οὐδὲ ἔσται σοὶ ζύμη ἐν πᾶσιν τοῖς ὀρίοις σου
- 8 Jou sa a, men sa n'a di pitit gason nou yo: Nou fè tou sa pou Seyè a, lè nou chonje tou sa li te fè pou nou lè nou soti kite Lejip la.
And you will say to your son in that day, It is because of what the Lord did for me when I came out of Egypt.
 και ἀναγγελεῖς τῷ υἱῷ σου ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων διὰ τοῦτο ἐποίησεν κύριος ὁ θεός μοι ὡς ἐξεπορεύομην ἐξ αἰγύπτου
- 9 Sèvis sa a ap tankou yon mak nan men nou osinon yon bagay nou mete nan tèt nou pou nou pa bliye, pou nou ka toujou fè konnen lòd Seyè a. Paske, se avèk fòs ponyèt li li fè nou soti kite peyi Lejip la.
And this will be for a sign to you on your hand and for a mark on your brow, so that the law of the Lord may be in your mouth: for with a strong hand the Lord took you out of Egypt.
 και ἔσται σοὶ σημεῖον ἐπὶ τῆς χειρός σου καὶ μνημόσυνον πρὸ ὀφθαλμῶν σου ὅπως ἂν γένηται ὁ νόμος κυρίου ἐν τῷ στόματί σου ἐν γὰρ χειρὶ κραταιᾷ ἐξήγαγέν σε κύριος ὁ θεός ἐξ αἰγύπτου
- 10 Toujou fè sèvis sa a chak lanne, nan dat mwen te fikse a.
So let this order be kept, at the right time, from year to year.
 και φυλάξεσθε τὸν νόμον τοῦτον κατὰ καιροὺς ὥρων ἀφ' ἡμερῶν εἰς ἡμέρας

- 11 ¶ Lè Seyè a va fè nou antre nan peyi moun Kanaran yo, dapre pwomès li te fè nou an, nou menm ansanm ak zansèt nou yo, lè Seyè a va ban nou peyi sa a,
And when the Lord takes you into the land of Canaan, as he made his oath to you and to your fathers, and gives it to you,
καὶ ἔσται ὡς ἂν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν τῶν χανααναίων ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου καὶ δώσει σοὶ αὐτήν
- 12 n'a pran tout premye pitit gason nou yo, n'a mete yo apa pou Seyè a. Konsa tou, tout premye pitit bèt nou yo, depi se mal yo ye, se pou mwen yo ye.
You are to put on one side for the Lord every mother's first male child, the first-fruit of her body, and the first young one of every beast; every male is holy to the Lord.
καὶ ἀφελεῖς πᾶν διανοίγον μῆτραν τὰ ἀρσενικά τῷ κυρίῳ πᾶν διανοίγον μῆτραν ἐκ τῶν βουκολίων ἢ ἐν τοῖς κτήνεσίν σου ὅσα ἐν γένηταί σοι τὰ ἀρσενικά ἀγιάσεις τῷ κυρίῳ
- 13 Nan plas tout premye pitit bourik nou yo, se pou nou ban mwen yon ti mouton. Si nou pa fè sa, se pou nou kase kou l'. Men, n'a ofri m' bagay pou achte lavi tout premye pitit gason nou yo nan men mwen.
And for the young of an ass you may give a lamb in payment, or if you will not make payment for it, its neck is to be broken; but for all the first sons among your children, let payment be made.
πᾶν διανοίγον μῆτραν ὄνου ἀλλάξεις προβάτῳ ἐὰν δὲ μὴ ἀλλάξης λυτρώσῃ αὐτὸ πᾶν πρωτότοκον ἀνθρώπου τῶν υἱῶν σου λυτρώσῃ
- 14 Denmen, lè pitit gason nou yo va mande nou poukisa nou fè sa, n'a di yo: Se paske se ak fòs ponyèt li Seyè a te fè nou soti kite peyi Lejip kote yo te fè nou tounen esklav la.
And when your son says to you in time to come, What is the reason for this? say to him, By the strength of his hand the Lord took us out of Egypt, out of the prison-house:
ἐὰν δὲ ἐρωτήσῃ σε ὁ υἱός σου μετὰ ταῦτα λέγων τί τοῦτο καὶ ἔρεις αὐτῷ ὅτι ἐν χειρὶ κραταιᾷ ἐξήγαγεν ἡμᾶς κύριος ἐκ γῆς αἰγύπτου ἐξ οἴκου δουλείας
- 15 Seyè a te touye depi premye pitit gason moun peyi Lejip yo rive jouk premye mal bèt yo fè, paske farawon an t'ap fè tèt di, li pa t' vle kite nou ale. Se poutèt sa nou ofri bay Seyè a tout premye mal bèt nou yo fe, epi nou ofri lòt bagay pou achte lavi tout premye pitit gason nou yo nan men l'.
And when Pharaoh made his heart hard and would not let us go, the Lord sent death on all the first sons in Egypt, of man and of beast: and so every first male who comes to birth is offered to the Lord; but for all the first of my sons I give a price.
ἡγίκα δὲ ἐσκλήρυνεν φαραὼ ἐξαποστεῦλαι ἡμᾶς ἀπέκτεινεν πᾶν πρωτότοκον ἐν γῆ αἰγύπτου ἀπὸ πρωτότόκων ἀνθρώπων ἕως πρωτοτόκων κτηνῶν διὰ τοῦτο ἐγὼ θύω τῷ κυρίῳ πᾶν διανοίγον μῆτραν τὰ ἀρσενικά καὶ πᾶν πρωτότοκον τῶν υἱῶν μου λυτρώσομαι
- 16 Sèvis sa a va tounen tankou yon mak sou men nou, tankou bando nou mare sou fwon nou, pou fè nou chonje se ak fòs ponyèt li Seyè a te fè nou soti kite peyi Lejip.
And this will be for a sign on your hand and for a mark on your brow: for by the strength of his hand the Lord took us out of Egypt.
καὶ ἔσται εἰς σημεῖον ἐπὶ τῆς χειρός σου καὶ ἀσάλυτον πρὸ ὀφθαλμῶν σου ἐν γὰρ χειρὶ κραταιᾷ ἐξήγαγεν σε κύριος ἐξ αἰγύπτου
- 17 ¶ Lè farawon an kite pèp Izrayèl la pati, Bondye pa mennen yo nan wout ki pase bò lanmè a pou ale nan peyi moun Filisti yo, atout se wout sa a ki te pi kout, paske Bondye te di: Mwen pa vle pou pèp la gen remò pou yo kase tèt tounen nan peyi Lejip la ankò, lè y'a wè batay yo gen pou yo fè.
Now after Pharaoh had let the people go, God did not take them through the land of the Philistines, though that was near: for God said, If the people see war, they may have a change of heart and go back to Egypt.
ὡς δὲ ἐξαπέστειλεν φαραὼ τὸν λαόν οὐχ ὠδήγησεν αὐτοὺς ὁ θεὸς ὁδὸν γῆς φυλιστιμὶ ὅτι ἐγγυὸς ἦν εἶπεν γὰρ ὁ θεὸς μήποτε μεταμελήσῃ τῷ λαῷ ἰδόντι πόλεμον καὶ ἀποστρέψῃ εἰς αἰγύπτου
- 18 Se konsa, Bondye fè pèp la pran chemen dezè a nan direksyon lanmè Wouj la. Pèp Izrayèl la te soti kite peyi Lejip la tankou yon lame.
But God took the people round by the waste land near the Red Sea: and the children of Israel went up in fighting order out of the land of Egypt.
καὶ ἐκύκλωσεν ὁ θεὸς τὸν λαὸν ὁδὸν τὴν εἰς τὴν ἔρημον εἰς τὴν ἐρυθρὰν θάλασσαν πέμπτη δὲ γενεὰ ἀνέβησαν οἱ υἱοὶ ἰσραὴλ ἐκ γῆς αἰγύπτου
- 19 Moyiz pran zosman Jozèf yo avèk li, paske Jozèf te fè moun pèp Izrayèl yo fè sèman. Li te di yo: Bondye gen pou vin ede nou. Lè sa a, se pou nou pati ak zosman mwen soti isit la.
And Moses took the bones of Joseph with him, for Joseph had made the children of Israel take an oath, saying, God will certainly keep you in mind; and you are to take my bones away with you.
καὶ ἔλαβεν μουσῆς τὰ ὀστά ἰωσήφ μεθ' ἑαυτοῦ ὄρκῳ γὰρ ὄρκισεν ἰωσήφ τοὺς υἱοὺς ἰσραὴλ λέγων ἐπισκοπῆ ἐπισκέμεται ὑμᾶς κύριος καὶ συνανοίσετέ μου τὰ ὀστά ἐντεῦθεν μεθ' ὑμῶν
- 20 Yo kite Soukòt, yo rive yon kote ki rele Etam, sou lizyè dezè a, yo pase kèk tan la.
Then they went on their journey from Succoth, and put up their tents in Etham at the edge of the waste land.
ἐξάραντες δὲ οἱ υἱοὶ ἰσραὴλ ἐκ σοκκωθ ἐστρατοπέδευσαν ἐν οἰθμὶ παρὰ τὴν ἔρημον
- 21 Lajounen, Seyè a t'ap mache devan yo nan yon gwo nwaj ki te gen fòm yon potò pou moutre yo chemen pou yo pran. Lannwit, li t'ap mache devan yo nan yon dife ki te tankou yon flanm ki t'ap klere yo. Konsa, yo te ka vwayaje lajounen kou lannwit.
And the Lord went before them by day in a pillar of cloud, guiding them on their way; and by night in a pillar of fire to give them light: so that they were able to go on day and night:
ὁ δὲ θεὸς ἠγεῖτο αὐτῶν ἡμέρας μὲν ἐν στύλῳ νεφέλης δεῖξαι αὐτοῖς τὴν ὁδὸν τὴν δε νύκτα ἐν στύλῳ πυρός
- 22 Lajounen, nwaj la te toujou ap mache devan pèp la. Lannwit, se te dife a.
The pillar of cloud went ever before them by day, and the pillar of fire by night.
οὐκ ἐξέλιπεν ὁ στύλος τῆς νεφέλης ἡμέρας καὶ ὁ στύλος τοῦ πυρός νυκτὸς ἐναντίον παντὸς τοῦ λαοῦ

- 1 ¶ Bondye pale ak Moyiz, li di l':
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Pale ak pèp Izrayèl la, di yo: Tounen dèyè, moute tant nou devan Pyakiròt, ant Migdòl ak lanmè a, anfas Baalsefon. N'a moute tant nou devan kote sa a, bò lanmè a.
Give orders to the children of Israel to go back and put up their tents before Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon, opposite to which you are to put up your tents by the sea.
λάλησον τοῖς υἱοῖς ἰσραὴλ καὶ ἀποστρέψαντες στρατοπεδευσάτωσαν ἀπέναντι τῆς ἐπαύλεως ἀνά μέσον μαγδώλου καὶ ἀνά μέσον τῆς θαλάσσης ἐξ ἐναντίας βεελσεφῶν ἐνώπιον αὐτῶν στρατοπεδεύουσιν ἐπὶ τῆς θαλάσσης
- 3 Farawon an pral mete nan tèt li pèp Izrayèl la pèdi nan peyi a, yo pa konn kote pou yo fè nan dezè a.
And Pharaoh will say of the children of Israel, They are wandering without direction, they are shut in by the waste land.
καὶ ἐρεῖ φαραῶ τῷ λαῷ αὐτοῦ οἱ υἱοὶ ἰσραὴλ πλανῶνται οὗτοι ἐν τῇ γῆ συγκέκλεικεν γὰρ αὐτοὺς ἡ ἔρημος
- 4 M'ap fè farawon an fè tèt di ankò, l'a rapouswiv nou. Men, m'ap bat ni farawon an ni tout lame li yo. Sa va sèvi yon lwanj pou mwen. Konsa, moun peyi Lejip yo va konnen se mwen menm ki Seyè a. Moun pèp Izrayèl yo fè jan Bondye te di yo a.
And I will make Pharaoh's heart hard, and he will come after them and I will be honoured over Pharaoh and all his army, so that the Egyptians may see that I am the Lord. And they did so.
ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν φαραῶ καὶ καταδιώξεται ὀπίσω αὐτῶν καὶ ἐνδοξασθήσομαι ἐν φαραῶ καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ καὶ γνώσονται πάντες οἱ αἰγύπτιοι ὅτι ἐγὼ εἰμι κύριος καὶ ἐποίησαν οὕτως
- 5 Farawon an, wa Lejip la, resewva rapò. Yo vin di l' pèp la sove ale. Lè sa a, farawon an ak moun pa l' yo chanje lide. Yo di: -Sa nou fè la a? Nou kite yo ale? Yo sove kite travay yo t'ap fè pou nou an?
And word came to Pharaoh of the flight of the people: and the feeling of Pharaoh and of his servants about the people was changed, and they said, Why have we let Israel go, so that they will do no more work for us?
καὶ ἀνηγγέλη τῷ βασιλεῖ τῶν αἰγυπτίων ὅτι πέφευγεν ὁ λαὸς καὶ μετεστράφη ἡ καρδία φαραῶ καὶ τῶν θεραπόντων αὐτοῦ ἐπὶ τὸν λαόν καὶ εἶπαν τί τοῦτο ἐποίησαμεν τοῦ ἐξαποστεῖλαι τοὺς υἱοὺς ἰσραὴλ τοῦ μὴ δουλεύειν ἡμῖν
- 6 Farawon an fè pare cha lagè li. Li pran sòlda li yo ak li.
So he had his war-carriage made ready and took his people with him:
ἔξευξεν οὖν φαραῶ τὰ ἄρματα αὐτοῦ καὶ πάντα τὸν λαόν αὐτοῦ συναπήγαγεν μεθ' ἑαυτοῦ
- 7 Li pran sisan (600) cha nan sa ki te pi bon yo. Tout lòt cha yo te ale tou. Yo tout te gen sòlda ame sou yo.
And he took six hundred carriages, all the carriages of Egypt, and captains over all of them.
καὶ λαβὼν ἑξακόσια ἄρματα ἐκλεκτὰ καὶ πᾶσαν τὴν ἵππον τῶν αἰγυπτίων καὶ τριστάτας ἐπὶ πάντων
- 8 Seyè a te fèmen kè farawon an, wa Lejip la. Farawon an pran rapouswiv moun pèp Izrayèl yo ki te soti kite peyi a devan je tout moun san pesonn pa t' di yo anyen.
And the Lord made the heart of Pharaoh hard, and he went after the children of Israel: for the children of Israel had gone out without fear.
καὶ ἐσκληρυνεν κύριος τὴν καρδίαν φαραῶ βασιλέως αἰγύπτου καὶ τῶν θεραπόντων αὐτοῦ καὶ κατεδίωξεν ὀπίσω τῶν υἱῶν ἰσραὴλ οἱ δὲ υἱοὶ ἰσραὴλ ἐξεπορεύοντο ἐν χειρὶ ὑψηλῇ
- 9 Men apre sa, moun peyi Lejip yo pran kouri dèyè yo ak tout chwal yo, tout cha lagè farawon yo, tout kavalye yo. Tout lame yo te dèyè pèp Izrayèl la. Yo jwenn yo kote yo te moute tant yo a, bò lanmè a, toupre Pyakiròt anfas Baalsefon.
But the Egyptians went after them, all the horses and carriages of Pharaoh, and his horsemen, and his army, and overtook them in their tents by the sea, by Pihahiroth, before Baal-zephon.
καὶ κατεδίωξαν οἱ αἰγύπτιοι ὀπίσω αὐτῶν καὶ εὗροσαν αὐτοὺς παρεμβεβληκότας παρὰ τὴν θάλασσαν καὶ πᾶσα ἡ ἵππος καὶ τὰ ἄρματα φαραῶ καὶ οἱ ἱππεῖς καὶ ἡ στρατιὰ αὐτοῦ ἀπέναντι τῆς ἐπαύλεως ἐξ ἐναντίας βεελσεφῶν
- 10 ¶ Antan farawon an t'ap pwoche, moun Izrayèl yo leve je yo, yo wè moun peyi Lejip yo ki t'ap rapouswiv yo. Yo te pè anpil. Yo pran rele nan pye Seyè a.
And when Pharaoh came near, the children of Israel, lifting up their eyes, saw the Egyptians coming after them, and were full of fear; and their cry went up to God.
καὶ φαραῶ προσῆγεν καὶ ἀναβλέψαντες οἱ υἱοὶ ἰσραὴλ τοῖς ὀφθαλμοῖς ὄρωσιν καὶ οἱ αἰγύπτιοι ἐστρατοπεδέυσαν ὀπίσω αὐτῶν καὶ ἐφοβήθησαν σφόδρα ἀνεβόησαν δὲ οἱ υἱοὶ ἰσραὴλ πρὸς κύριον
- 11 Yo di Moyiz konsa: -Eske se paske pa gen kote pou antere moun nan peyi Lejip la kifè ou mennen nou vin mouri isit la nan dezè a? Kisa ou fè nou konsa lè ou te fè nou soti kite Lejip la?
And they said to Moses, Was there no resting-place for the dead in Egypt, that you have taken us away to come to our death in the waste land? why have you taken us out of Egypt?
καὶ εἶπεν πρὸς μουσῆν παρὰ τὸ μὴ ὑπάρχειν μνήματα ἐν γῇ αἰγύπτῳ ἐξηγάγετε ἡμᾶς θανατώσαι ἐν τῇ ἐρήμῳ τί τοῦτο ἐποίησας ἡμῖν ἐξαγαγὼν ἐξ αἰγύπτου
- 12 Eske nou pa t' di ou sa lè nou te Lejip toujou? Nou te di ou: Kite nou travay pou moun peyi Lejip yo, pa vre! Pito nou travay pou moun peyi Lejip yo pase pou nou mouri nan dezè a.
Did we not say to you in Egypt, Let us be as we are, working for the Egyptians? for it is better to be the servants of the Egyptians than to come to our death in the waste land.
οὐ τοῦτο ἦν τὸ ῥῆμα ὃ ἐλαλήσαμεν πρὸς σὲ ἐν αἰγύπτῳ λέγοντες πάρες ἡμᾶς ὅπως δουλεύσομεν τοῖς αἰγυπτίοις κρεῖσσον γὰρ ἡμᾶς δουλεύειν τοῖς αἰγυπτίοις ἢ ἀποθανεῖν ἐν τῇ ἐρήμῳ ταύτῃ

- 13 Moyiz reponn pèp la: -Nou pa bezwen pè. Pran kouraj. Louvri je nou pou nou wè jan Seyè a pral delivre nou jòdi a. Moun peyi Lejip sa yo nou wè jòdi a, nou p'ap janm wè yo ankò.
But Moses said, Keep where you are and have no fear; now you will see the salvation of the Lord which he will give you today; for the Egyptians whom you see today you will never see again.
εἶπεν δὲ μουσῆς πρὸς τὸν λαόν θαρσεῖτε στήτε καὶ ὁράτε τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ἣν ποιήσει ἡμῖν σήμερον ὄν τρόπον γὰρ ἐωράκατε τοὺς αἰγυπτίους σήμερον οὐ προσθήσεσθε ἔτι ἰδεῖν αὐτοὺς εἰς τὸν αἰῶνα χρόνον
- 14 Seyè a ap goumen pou nou. Nou menm, poze san nou.
The Lord will make war for you, you have only to keep quiet.
κύριος πολέμησει περὶ ὑμῶν καὶ ὑμεῖς σιγήσετε
- 15 ¶ Seyè a di Moyiz: -Poukisa w'ap rele konsa nan zòrèy mwen? Di moun pèp Izrayèl yo pou yo leve mache.
And the Lord said to Moses, Why are you crying out to me? give the children of Israel the order to go forward.
εἶπεν δὲ κύριος πρὸς μουσῆν τί βοᾷς πρὸς με λάλησον τοῖς υἱοῖς ἰσραὴλ καὶ ἀναζευξάτωσαν
- 16 Ou menm, leve baton ou lan. Lonje men ou sou lanmè a, fann li de bò. Konsa, moun pèp Izrayèl yo va mache nan mitan lanmè a tankou sou tè sèk.
And let your rod be lifted up and your hand stretched out over the sea, and it will be parted in two; and the children of Israel will go through on dry land.
καὶ σὺ ἔπαρον τῆ ράβδῳ σου καὶ ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν καὶ ῥήξον αὐτὴν καὶ εἰσελεύσονται οἱ υἱοὶ ἰσραὴλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρὸν
- 17 M'ap fè moun peyi Lejip yo fè tèt di pi rèd. Y'ap antre dèyè moun pèp Izrayèl yo nan mitan lanmè a. Mwen pral bat farawon an ansanm ak tout lame l' a, tout cha li yo ak tout kavalye l' yo. Sa va sèvi yon lwanj pou mwen.
And I will make the heart of the Egyptians hard, and they will go in after them: and I will be honoured over Pharaoh and over his army, his war-carriages, and his horsemen.
καὶ ἰδοὺ ἐγὼ σκληρυνῶ τὴν καρδίαν φαραῶ καὶ τῶν αἰγυπτίων πάντων καὶ εἰσελεύσονται ὀπίσω αὐτῶν καὶ ἐνδοξαστήσομαι ἐν φαραῶ καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ καὶ ἐν τοῖς ἄρμασιν καὶ ἐν τοῖς ἵπποις αὐτοῦ
- 18 Lè m'a bat farawon an ansanm ak tout cha li yo ak kavalye li yo, moun peyi Lejip yo va konnen se mwen menm ki Seyè a.
And the Egyptians will see that I am the Lord, when I get honour over Pharaoh and his war-carriages and his horsemen.
καὶ γινώσκονται πάντες οἱ αἰγύπτιοι ὅτι ἐγὼ εἰμι κύριος ἐνδοξαζομένου μου ἐν φαραῶ καὶ ἐν τοῖς ἄρμασιν καὶ ἵπποις αὐτοῦ
- 19 Zanj Bondye ki t'ap mache devan moun pèp Izrayèl yo chanje plas, li pase dèyè. Nwaj ki te devan yo a chanje plas tou, li pase dèyè yo.
Then the angel of God, who had been before the tents of Israel, took his place at their back; and the pillar of cloud, moving from before them, came to rest at their back;
ἐξῆρεν δὲ ὁ ἄγγελος τοῦ θεοῦ ὁ προπορευόμενος τῆς παρεμβολῆς τῶν υἱῶν ἰσραὴλ καὶ ἐπορεύθη ἐκ τῶν ὀπισθεν ἐξῆρεν δὲ καὶ ὁ στύλος τῆς νεφέλης ἀπὸ προσώπου αὐτῶν καὶ ἔστη ἐκ τῶν ὀπίσω αὐτῶν
- 20 Li rete nan mitan ant moun peyi Lejip yo ak moun pèp Izrayèl yo. Nwaj la te tou nwa yon bò. Sou lòt bò a, li t'ap klere tout lannwit. Konsa, de lame yo pa t' ka pwoche yonn sou lòt pandan tout lannwit lan.
And it came between the army of Egypt and the army of Israel; and there was a dark cloud between them, and they went on through the night; but the one army came no nearer to the other all the night.
καὶ εἰσῆλθεν ἀνά μέσον τῆς παρεμβολῆς τῶν αἰγυπτίων καὶ ἀνά μέσον τῆς παρεμβολῆς ἰσραὴλ καὶ ἔστη καὶ ἐγένετο σκότος καὶ γνόφος καὶ διῆλθεν ἡ νύξ καὶ οὐ συνέμιζαν ἀλλήλοις ὄλην τὴν νύκτα
- 21 ¶ Moyiz lonje men l' sou lanmè a. Seyè a fè yon gwo van nòde souffle byen fò pandan tout lannwit lan sou lanmè a. Li fè fon lanmè a tounen tè sèk, dlo a fann de bò.
And when Moses' hand was stretched out over the sea, the Lord with a strong east wind made the sea go back all night, and the waters were parted in two and the sea became dry land.
ἐξέτεινεν δὲ μουσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν καὶ ὑπήγαγεν κύριος τὴν θάλασσαν ἐν ἀνέμῳ νότῳ βιαίῳ ὄλην τὴν νύκτα καὶ ἐποίησεν τὴν θάλασσαν ξηρὰν καὶ ἐσχίσθη τὸ ὕδωρ
- 22 Moun pèp Izrayèl yo antre sou tè sèk la, nan mitan lanmè a. Dlo a te kanpe de bò tankou yon miray sou bò dwat yo ak sou bò gòch yo.
And the children of Israel went through the sea on dry land: and the waters were a wall on their right side and on their left.
καὶ εἰσῆλθον οἱ υἱοὶ ἰσραὴλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρὸν καὶ τὸ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων
- 23 Moun peyi Lejip yo pran rapouswiv yo. Yo antre dèyè yo nan mitan lanmè a ak tout chwal farawon yo, tout cha li yo ak tout kavalye l' yo.
Then the Egyptians went after them into the middle of the sea, all Pharaoh's horses and his war-carriages and his horsemen.
κατεδίωξαν δὲ οἱ αἰγύπτιοι καὶ εἰσῆλθον ὀπίσω αὐτῶν πᾶσα ἡ ἵππος φαραῶ καὶ τὰ ἄρματα καὶ οἱ ἀναβάται εἰς μέσον τῆς θαλάσσης
- 24 Lè devanjou rive, Seyè a rete nan dife a ak nan nwaj la, li voye je l' sou lame peyi Lejip la, li lage yon sèl dezòd nan mitan yo.
And in the morning watch, the Lord, looking out on the armies of the Egyptians from the pillar of fire and cloud, sent trouble on the army of the Egyptians;
ἐγενήθη δὲ ἐν τῇ φυλακῇ τῇ ἑωθινή καὶ ἐπέβλεψεν κύριος ἐπὶ τὴν παρεμβολὴν τῶν αἰγυπτίων ἐν στύλῳ πυρὸς καὶ νεφέλης καὶ συνετάραξεν τὴν παρεμβολὴν τῶν αἰγυπτίων

- 25 Li bloke wou cha yo. Sa te difisil anpil pou cha yo te vanse. Lè sa a, moun peyi Lejip yo di konsa: -Ann kouri kite moun Izrayèl yo an repo. Paske, Seyè a ap goumen pou yo kont nou.
And made the wheels of their war-carriages stiff, so that they had hard work driving them: so the Egyptians said, Let us go in flight from before the face of Israel, for the Lord is fighting for them against the Egyptians.
καὶ συνέδησεν τοὺς ἄξονας τῶν ἁρμάτων αὐτῶν καὶ ἤγαγεν αὐτοὺς μετὰ βίας καὶ εἶπαν οἱ αἰγύπτιοι φύγωμεν ἀπὸ προσώπου ἰσραηλ ὁ γὰρ κύριος πολεμεῖ περὶ αὐτῶν τοὺς αἰγυπτίους
- 26 Lè sa a, Seyè a di Moyiz: -Lonje men ou sou lanmè a ankò. Dlo a ap tounen nan plas li, l'ap kouvri moun peyi Lejip yo ansanm ak tout cha yo ak kavalye yo.
And the Lord said to Moses, Let your hand be stretched out over the sea, and the waters will come back again on the Egyptians, and on their war-carriages and on their horsemen.
εἶπεν δὲ κύριος πρὸς μουσῆν ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν καὶ ἀποκαταστήτω τὸ ὕδωρ καὶ ἐπικαλυψάτω τοὺς αἰγυπτίους ἐπὶ τε τὰ ἄρματα καὶ τοὺς ἀναβάτας
- 27 Se konsa, lè jou pral kase, Moyiz lonje men l' sou lanmè a, dlo a tounen nan plas li. Lè moun peyi Lejip yo wè dlo a ap vini sou yo, yo t'ap chache sove poul yo. Yo pran kouri. Men, Seyè a voye yo jete nan lanmè a.
And when Moses' hand was stretched out over the sea, at dawn the sea came flowing back, meeting the Egyptians in their flight, and the Lord sent destruction on the Egyptians in the middle of the sea.
ἐξέτεινεν δὲ μουσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν καὶ ἀπεκατέστη τὸ ὕδωρ πρὸς ἡμέραν ἐπὶ χώρας οἱ δὲ αἰγύπτιοι ἔφυγον ὑπὸ τὸ ὕδωρ καὶ ἐξετίναξεν κύριος τοὺς αἰγυπτίους μέσον τῆς θαλάσσης
- 28 Dlo a tounen nan plas li, li kouvri cha yo, kavalye yo ak tout lame farawon an. Wi, li kouvri tout moun ki t'ap kouri deyè moun pèp Izrayèl yo nan lanmè a. Pa gen yonn ki chape.
And the waters came back, covering the war-carriages and the horsemen and all the army of Pharaoh which went after them into the middle of the sea; not one of them was to be seen.
καὶ ἐπαναστραφὲν τὸ ὕδωρ ἐκάλυπεν τὰ ἄρματα καὶ τοὺς ἀναβάτας καὶ πᾶσαν τὴν δύναμιν φαραω τοὺς εἰσπεπορευμένους ὀπίσω αὐτῶν εἰς τὴν θάλασσαν καὶ οὐ κατελείφθη ἕξ αὐτῶν οὐδὲ εἷς
- 29 Men, moun Izrayèl yo menm te mache nan mitan lanmè a tankou sou tè sèk. Dlo a te kanpe tankou yon miray sou bò dwat ak sou bò gòch yo.
But the children of Israel went through the sea walking on dry land, and the waters were a wall on their right side and on their left.
οἱ δὲ υἱοὶ ἰσραηλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης τὸ δὲ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων
- 30 Sè jou sa a Seyè a te delivre pèp Izrayèl la anba men moun peyi Lejip yo. Moun pèp Izrayèl yo te wè kadav moun peyi Lejip yo sou tout bò lanmè a.
So that day the Lord gave Israel salvation from the hands of the Egyptians; and Israel saw the Egyptians dead on the sea's edge.
καὶ ἐρρύσατο κύριος τὸν ἰσραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ χειρὸς τῶν αἰγυπτίων καὶ εἶδεν ἰσραηλ τοὺς αἰγυπτίους τεθνηκότας παρὰ τὸ χεῖλος τῆς θαλάσσης
- 31 Yo wè sa Seyè a te fè moun peyi Lejip yo pase ak fòs ponyèt pa li. Pèp Izrayèl la vin gen krentif pou Seyè a. Yo mete konfyans yo nan Seyè a ak nan Moyiz, sèvitè l' la.
And Israel saw the great work which the Lord had done against the Egyptians, and the fear of the Lord came on the people and they had faith in the Lord and in his servant Moses.
εἶδεν δὲ ἰσραηλ τὴν χεῖρα τὴν μεγάλην ἃ ἐποίησεν κύριος τοῖς αἰγυπτίοις ἐφοβήθη δὲ ὁ λαὸς τὸν κύριον καὶ ἐπίστευσαν τῷ θεῷ καὶ μουσῆ τῷ θεράποντι αὐτοῦ
- 1 ¶ Lè sa a, Moyiz ak moun pèp Izrayèl yo chante yon chante pou Seyè a. Men sa chante a di: -M'ap chante pou Seyè a, paske li genyen batay la. Li voye chwal yo ak tout kavalye yo jete nan lanmè.
Then Moses and the children of Israel made this song to the Lord, and said, I will make a song to the Lord, for he is lifted up in glory: the horse and the horseman he has sent down into the sea.
τότε ἦσεν μουσῆς καὶ οἱ υἱοὶ ἰσραηλ τὴν ᾠδὴν ταύτην τῷ θεῷ καὶ εἶπαν λέγοντες ἄσωμεν τῷ κυρίῳ ἐνδόξως γὰρ δεδόξασται ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν
- 2 Seyè a, se tout fòs mwen. Se pou li m'ap chante. Se li menm ki delivre m'. Se Bondye mwen li ye, m'ap fè lwanj li. Se Bondye zansèt mwen yo, m'ap di jan li gen pounwa.
The Lord is my strength and my strong helper, he has become my salvation: he is my God and I will give him praise; my father's God and I will give him glory.
βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν οὗτός μου θεός καὶ δοξάσω αὐτόν θεὸς τοῦ πατρὸς μου καὶ ὑψώσω αὐτόν
- 3 Seyè a, se yon vanyan sòlda. Se Seyè yo rele l'.
The Lord is a man of war: the Lord is his name.
κύριος συντρίβων πολέμους κύριος ὄνομα αὐτοῦ
- 4 Li voye cha farawon yo ansanm ak tout lame l' a jete nan lanmè. Li fè pi bon sòlda li yo mouri neye nan lanmè Wouj la.
Pharaoh's war-carriages and his army he has sent down into the sea: the best of his captains have gone down into the Red Sea.
ἄρματα φαραω καὶ τὴν δύναμιν αὐτοῦ ἔρριψεν εἰς θάλασσαν ἐπιλέκτους ἀναβάτας τριστάτας κατεπόντισεν ἐν ἐρυθρᾷ θαλάσσει
- 5 Lanm lanmè a kouvri yo. Yo fè fon tankou ròch.
They were covered by the deep waters: like a stone they went down under the waves.
πάντῳ ἐκάλυπεν αὐτούς κατέδυσαν εἰς βυθὸν ὡσεὶ λίθος
- 6 Seyè, fòs bra dwat ou se kokenn zafè! Seyè, fòs bra dwat ou kraze lènmi an!
Full of glory, O Lord, is the power of your right hand; by your right hand those who came against you are broken.
ἡ δεξιὰ σου κύριε δεδόξασται ἐν ἰσχύι ἡ δεξιὰ σου χεῖρ κύριε ἔθραυσεν ἐχθρούς

- 7 Jan ou gen anpil pouwva sa a, Seyè! Ou kraze moun k'ap goumen avè ou yo. Ou fè yon sèl kòlè, ou boule yo tankou dife nan pay.
When you are lifted up in power, all those who come against you are crushed: when you send out your wrath, they are burned up like dry grass.
καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας τοὺς ὑπεναντίους ἀπέστειλας τὴν ὀργὴν σου καὶ κατέφαγεν αὐτοὺς ὡς καλὰμην
- 8 Nan kolè ou, ou souffle. Souf ou fè dlo a ranmase kò l'. Lanm yo kanpe dwat tankou yon miray. Dlo a vin di nan mitan lanmè a.
By your breath the waves were massed together, the flowing waters were lifted up like a pillar; the deep waters became solid in the heart of the sea.
καὶ διὰ πνεύματος τοῦ θυμοῦ σου διέστη τὸ ὕδωρ ἐπάγη ὡσεὶ τεῖχος τὰ ὕδατα ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσσης
- 9 Lènmi an te di: M'ap kouri dèyè yo, m'ap pran yo. M'ap separe tout richès yo, m'ap pran tou sa m' vle. M'ap rale nepe mwen, avèk fòs ponyèt mwen, m'ap disparèt yo.
Egypt said, I will go after them, I will overtake, I will make division of their goods: my desire will have its way with them; my sword will be uncovered, my hand will send destruction on them.
εἶπεν ὁ ἐχθρὸς διώξας καταλήμψομαι μεριῶ σκῦλα ἐμπλήσω ψυχὴν μου ἀνελῶ τῇ μαχαίρῃ μου κυριεύσει ἡ χεὶρ μου
- 10 Ou annik fè yon ti van leve, lanmè a kouvri yo. Lanmè a te move, yo desann nan fon tankou plon.
You sent your wind and the sea came over them: they went down like lead into the great waters.
ἀπέστειλας τὸ πνεῦμά σου ἐκάλυπεν αὐτοὺς θάλασσα ἔδυσαν ὡσεὶ μόλιβος ἐν ὕδατι σφοδρῶ
- 11 Seyè, nan tout bondye yo, kilès ki tankou ou! Pouwva ou fè yo respekte ou! Ou se Bondye ki apa nèt! Kilès ki tankou ou? Ou menm ki fè mirak, ou menm ki fè mèyèy pou fè moun pè! Kilès ki tankou ou?
Who is like you, O Lord, among the gods? who is like you, in holy glory, to be praised with fear, doing wonders?
τίς ὁμοίός σοι ἐν θεοῖς κύριε τίς ὁμοίός σοι δεδοξασμένος ἐν ἁγίοις θαυμαστός ἐν δόξαις ποιῶν τέρατα
- 12 Ou annik lonje men dwat ou, tè a vale yo tou vivan.
When your right hand was stretched out, the mouth of the earth was open for them.
ἐξέτεινας τὴν δεξιάν σου κατέπιεν αὐτοὺς γῆ
- 13 Paske ou gen bon kè, ou mennen pèp ou delivre a, avèk fòs ponyèt ou, ou mennen yo nan peyi ki apa pou ou a.
In your mercy you went before the people whom you have made yours; guiding them in your strength to your holy place.
ὠδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου τοῦτον ὃν ἐλυτρώσω παρεκάλεσας τῇ ἰσχύϊ σου εἰς κατάλυμα ἁγίόν σου
- 14 Lòt pèp yo pran nouvèl sa ki pase, yo pran tranble tèlman yo pè. Yon sèl vant fè mal pran moun Filisti yo.
Hearing of you the peoples were shaking in fear: the people of Philistia were gripped with pain.
ἤκουσαν ἔθνη καὶ ὠργίσθησαν ὠδίνες ἔλαβον κατοικοῦντας φυλιστιμ
- 15 Ata chèf peyi Edon yo te pè anpil. Vanyan gason peyi Moab yo pran tranble. Tout moun nan peyi Kanaran pèdi kouraj.
The chiefs of Edom were troubled in heart; the strong men of Moab were in the grip of fear: all the people of Canaan became like water.
τότε ἔσπευσαν ἡγεμόνες ἐδωμ καὶ ἄρχοντες μοαβιτῶν ἔλαβεν αὐτοὺς τρόμος ἐτάκησαν πάντες οἱ κατοικοῦντες χανααν
- 16 Yon sèl kè kase, yon sèl sezisman pran yo. Avèk fòs ponyèt ou, ou fè yo rete rèd san yo pa kapab fè anyen. Ou fè yo rete konsa jouk pèp ou a fin pase, Seyè, wi, jouk pèp ou delivre a fin pase!
Fear and grief came on them; by the strength of your arm they were turned to stone; till your people went over, O Lord, till the people went over whom you have made yours.
ἐπιέσσει ἐπ' αὐτοὺς φόβος καὶ τρόμος μεγέθει βραχιόνος σου ἀπολιθωθήτωσαν ἕως ἂν παρέλθῃ ὁ λαός σου κύριε ἕως ἂν παρέλθῃ ὁ λαός σου οὗτος ὃν ἐκτίσω
- 17 Wa mennen yo, w'a plante yo sou mòn ki pou ou a, Seyè, sou mòn kote ou pare pou kay ou a, kay ou bati pou ou a, Seyè.
You will take them in, planting them in the mountain of your heritage, the place, O Lord, where you have made your house, the holy place, O Lord, the building of your hands.
εἰσαγαγὼν καταφύτευσον αὐτοὺς εἰς ὄρος κληρονομίας σου εἰς ἔτοιμον κατοικητήριόν σου ὃ κατειργάσω κύριε ἁγίασμα κύριε ὃ ἡτοίμασαν αἱ χεῖρές σου
- 18 Seyè a ap gouvènen pou tout tan.
The Lord is King for ever and ever.
κύριος βασιλεύων τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι
- 19 Chwal farawon yo ansanm ak tout cha ak kavalye yo te tonbe nan lanmè. Seyè a fè dlo a tounen nan plas li. Dlo a kouvri yo tout. Men, moun pèp Izrayèl yo menm te mache nan fon lanmè a tankou sou tè sèk.
For the horses of Pharaoh, with his war-carriages and his horsemen, went into the sea, and the Lord sent the waters of the sea back over them; but the children of Israel went through the sea on dry land.
ὅτι εἰσῆλθεν ἵππος φαραῶ σὺν ἄρμασιν καὶ ἀναβάταις εἰς θάλασσαν καὶ ἐπήγαγεν ἐπ' αὐτοὺς κύριος τὸ ὕδωρ τῆς θαλάσσης οἱ δὲ υἱοὶ ἰσραηλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης

- 20 Miryam, sè Arawon an, te yon pwofèt. Li pran yon tanbouren nan men l', tout medam yo t'ap mache dèyè l', yo t'ap bat tanbouren, yo t'ap danse.
And Miriam, the woman prophet, the sister of Aaron, took an instrument of music in her hand; and all the women went after her with music and dances.
λαβοῦσα δὲ μαριαμ ἡ προφῆτις ἡ ἀδελφὴ ααρων τὸ τύμπανον ἐν τῇ χειρὶ αὐτῆς καὶ ἐξήλθοσαν πᾶσαι αἱ γυναῖκες ὀπίσω αὐτῆς μετὰ τυμπάνων καὶ χορῶν
- 21 Miryam t'ap chante pou yo, li t'ap di moun pèp Izrayèl yo: Annou chante pou Seyè a! Paske li genyen yon bèl batay! Li voye chwal yo jete nan fon lanmè ak tout kavalye yo sou yo.
And Miriam, answering, said, Make a song to the Lord, for he is lifted up in glory; the horse and the horseman he has sent into the sea.
ἐξῆρχεν δὲ αὐτῶν μαριαμ λέγουσα ἤσωμεν τῷ κυρίῳ ἐνδόξως γὰρ δεδόξασται ἵππον καὶ ἀναβάτην ἔρριπεν εἰς θάλασσαν
- 22 ¶ Moyiz fè moun Izrayèl yo pati kite bò lanmè Wouj la. Yo mete tèt yo sou bò dezè Chou a. Yo t'ap mache depi twa jou nan dezè a san yo pa jwenn gout dlo pou yo bwè.
Then Moses took Israel forward from the Red Sea, and they went out into the waste land of Shur; and for three days they were in the waste land where there was no water.
ἐξῆρχεν δὲ μουσῆς τοὺς υἱοὺς ἰσραηλ ἀπὸ θαλάσσης ἐρυθρᾶς καὶ ἦγαγεν αὐτοὺς εἰς τὴν ἔρημον σουρ καὶ ἐπορεύοντο τρεῖς ἡμέρας ἐν τῇ ἐρήμῳ καὶ οὐχ ἠύρισκον ὕδωρ ὥστε πιεῖν
- 23 Yo rive yon kote ki rele Mara. Men, yo pa t' kapab bwè dlo ki te la a, paske li te twò anmè. Se poutèt sa yo rele kote a Mara.
And when they came to Marah, the water was no good for drinking, for the waters of Marah were bitter, which is why it was named Marah.
ἦλθον δὲ εἰς μερρα καὶ οὐκ ἠδύναντο πιεῖν ἐκ μερρας πικρὸν γὰρ ἦν διὰ τοῦτο ἐπωνομάσθη τὸ ὄνομα τοῦ τόπου ἐκεῖνου πικρία
- 24 Pèp la pran bougonnen sou do Moyiz nan dezè a. Yo mande l': -Atò, kisa pou nou bwè koulye a?
And the people, crying out against Moses, said, What are we to have for drink?
καὶ διεγόγγυζεν ὁ λαὸς ἐπὶ μουσῆν λέγοντες τί πτόμεθα
- 25 Moyiz rele Seyè a, li lapriyé nan pye l'. Seyè a moutre l' yon kalite pyebwa. Moyiz lage branch bwa a nan dlo a, dlo a vin dous. Se la Seyè a te ba yo lòd ak regleman pou yo swiv. Se la li t'ap chache sonde yo.
And in answer to his prayer, the Lord made him see a tree, and when he put it into the water, the water was made sweet. There he gave them a law and an order, testing them;
ἐβόησεν δὲ μουσῆς πρὸς κύριον καὶ ἔδειξεν αὐτῷ κύριος ξύλον καὶ ἐνέβαλεν αὐτὸ εἰς τὸ ὕδωρ καὶ ἐγλυκάνθη τὸ ὕδωρ ἐκεῖ ἔθετο αὐτῷ δικαιώματα καὶ κρίσεις καὶ ἐκεῖ ἐπείρασεν αὐτὸν
- 26 Li di yo: -Se mwen menm ki Seyè a, Bondye nou an. Si nou koute m' lè m' pale nou, si nou fè tout sa ki dwat devan mwen, si nou louvri zòrèy nou pou swiv kòmandman mwen yo, pou nou kenbe lòd mwen ban nou, mwen p'ap voye malè sou nou, jan mwen te fè moun peyi Lejip yo. Se mwen menm, Seyè a, k'ap geri nou.
And he said, If with all your heart you will give attention to the voice of the Lord your God, and do what is right in his eyes, giving ear to his orders and keeping his laws, I will not put on you any of the diseases which I put on the Egyptians: for I am the Lord your life-giver.
καὶ εἶπεν ἂν ἀκοῆ ἀκούσης τῆς φωνῆς κυρίου τοῦ θεοῦ σου καὶ τὰ ἀρεστὰ ἐναντίον αὐτοῦ ποιήσης καὶ ἐνωτίση ταῖς ἐντολαῖς αὐτοῦ καὶ φυλάξης πάντα τὰ δικαιώματα αὐτοῦ πᾶσαν νόσον ἣν ἐπήγαγον τοῖς αἰγυπτίοις οὐκ ἐπάξω ἐπὶ σέ ἐγὼ γὰρ εἰμι κύριος ὁ ἰωμενός σε
- 27 Apre sa, yo rive Elim, yon kote ki te gen douz sous dlo ak swasanndis pye dat. Yo rete la, yo moute tant yo bò dlo a.
And they came to Elim where there were twelve water-springs and seventy palm-trees: and they put up their tents there by the waters.
καὶ ἦλθοσαν εἰς αἰλιμ καὶ ἦσαν ἐκεῖ δώδεκα πηγαὶ ὕδατων καὶ ἑβδομήκοντα στελέχη φοινίκων παρενέβαλον δὲ ἐκεῖ παρὰ τὰ ὕδατα
- 1 ¶ Apre sa, tout moun pèp Izrayèl yo pati kite Elim, yo rive nan dezè yo rele Sin lan, ant Elim ak mòn Sinai. Lè yo rive la, yo te gen yon mwa kenz jou depi yo te pati kite Lejip.
And they went on their way from Elim, and all the children of Israel came into the waste land of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they went out of the land of Egypt.
ἀπήρσαν δὲ ἐξ αἰλιμ καὶ ἦλθοσαν πᾶσα συναγωγὴ υἱῶν ἰσραηλ εἰς τὴν ἔρημον σιν ὃ ἐστὶν ἀνά μέσον αἰλιμ καὶ ἀνά μέσον σινα τῇ δὲ πεντεκαιδεκάτῃ ἡμέρᾳ τῷ μηνὶ τῷ δευτέρῳ ἐξέληλυθότων αὐτῶν ἐκ γῆς αἰγύπτου
- 2 Yo tout pran bougonnen sou do Moyiz ak Arawon nan dezè a.
And all the children of Israel were crying out against Moses and Aaron in the waste land:
διεγόγγυζεν πᾶσα συναγωγὴ υἱῶν ἰσραηλ ἐπὶ μουσῆν καὶ ααρων
- 3 Yo t'ap di yo: -Poukisa Seyè a pa t' tou touye nou nan peyi Lejip la? Lè sa a, nou te konn chita devan bòl vyann nou, nou te konn manje pen plen vant nou. Men, ou menm ak Arawon, nou mennen nou nan dezè sa a pou fè tout kantite moun sa yo mouri grangou.
And the children of Israel said to them, It would have been better for the Lord to have put us to death in the land of Egypt, where we were seated by the flesh-pots and had bread enough for our needs; for you have taken us out to this waste of sand, to put all this people to death through need of food.
καὶ εἶπαν πρὸς αὐτοὺς οἱ υἱοὶ ἰσραηλ ὄφελον ἀπεθάναμεν πληγέντες ὑπὸ κυρίου ἐν γῇ αἰγύπτῳ ὅταν ἐκαθίσταμεν ἐπὶ τῶν λεβήτων τῶν κρεῶν καὶ ἠσθίομεν ἄρτους εἰς πλησμονὴν ὅτι ἐξηγάγετε ἡμᾶς εἰς τὴν ἔρημον ταύτην ἀποκτεῖναι πᾶσαν τὴν συναγωγὴν ταύτην ἐν λιμῷ

- 4 Seyè a di Moyiz konsa: -Mwen pral fè pen tonbe soti nan syèl la pou nou tankou grenn lapli. Pèp la va soti chak jou pou l' ranmase mezi li bezwen pou jounen an. Konsa, m'a gade pou m' wè si wi ou non yo vle mache sou lòd mwen vre.
Then the Lord said to Moses, See, I will send down bread from heaven for you; and the people will go out every day and get enough for the day's needs; so that I may put them to the test to see if they will keep my laws or not.
εἶπεν δὲ κύριος πρὸς Μωϋσῆν ἰδοὺ ἐγὼ ὄψω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ καὶ ἐξελεύσεται ὁ λαὸς καὶ συλλέξουσιν τὸ τῆς ἡμέρας εἰς ἡμέραν ὅπως πειράσω αὐτοὺς εἰ πορεύσονται τῷ νόμῳ μου ἢ οὐ
- 5 Chak sizyèm jou nan senmenn lan, y'a ranmase de fwa lavalè sa yo konn ranmase lòt jou yo, y'a pare mete la.
And on the sixth day they are to make ready what they get in, and it will be twice as much as they get on the other days.
καὶ ἔσται τῇ ἡμέρᾳ τῇ ἑκτῇ καὶ ἑτοιμάσουσιν ὃ ἐὰν εἰσενέγκωσιν καὶ ἔσται διπλοῦν ὃ ἐὰν συναγάγωσιν τὸ καθ' ἡμέραν εἰς ἡμέραν
- 6 Moyiz ak Arawon di tout moun pèp Izrayèl yo: -Aswè a n'a konnen se Seyè a ki te fè nou pati kite peyi Lejip.
And Moses and Aaron said to all the children of Israel, This evening it will be clear to you that it is the Lord who has taken you out of the land of Egypt:
καὶ εἶπεν Μωϋσῆς καὶ Ααρων πρὸς πᾶσαν συναγωγὴν υἱῶν Ἰσραὴλ ἐσπέρας γνώσεσθε ὅτι κύριος ἐξήγαγεν ὑμᾶς ἐκ γῆς Αἰγύπτου
- 7 Denmen maten, n'a wè ki kalite pouvwa Seyè a genyen. Li tande jan n'ap bougonnen sou do li. Paske mwen menm ak Arawon, kisa nou ye pou se sou nou n'ap bougonnen konsa? Se sou Bondye n'ap bougonnen.
And in the morning you will see the glory of the Lord; for your angry words against the Lord have come to his ears: and what are we that you are crying out against us?
καὶ πρωὶ ὄψεσθε τὴν δόξαν κυρίου ἐν τῷ εἰσακοῦσαι τὸν γογγυσμὸν ὑμῶν ἐπὶ τῷ θεῷ ἡμεῖς δὲ τί ἐσμεν ὅτι διαγογγύζετε καθ' ἡμῶν
- 8 Apre sa, Moyiz di yo: -Se Seyè a k'ap ban nou vyann pou nou manje chak swa. Se li k'ap ban nou kantite pen nou bezwen chak maten, paske Seyè a tande tout bougonnen n'ap bougonnen sou li a. Nou menm, kisa nou ye? Se pa sou nou n'ap bougonnen, men se sou Seyè a n'ap bougonnen.
And Moses said, The Lord will give you meat for your food at evening, and in the morning bread in full measure; for your outcry against the Lord has come to his ears: for what are we? your outcry is not against us but against the Lord.
καὶ εἶπεν Μωϋσῆς ἐν τῷ διδόναι κύριον ὑμῖν ἐσπέρας κρέα φαγεῖν καὶ ἄρτους τὸ πρωὶ εἰς πλησμονὴν διὰ τὸ εἰσακοῦσαι κύριον τὸν γογγυσμὸν ὑμῶν ὃν ὑμεῖς διαγογγύζετε καθ' ἡμῶν ἡμεῖς δὲ τί ἐσμεν οὐ γὰρ καθ' ἡμῶν ὁ γογγυσμὸς ὑμῶν ἔστιν ἀλλ' ἢ κατὰ τοῦ θεοῦ
- 9 Lè sa a Moyiz di Arawon: -Men sa pou ou di tout moun pèp Izrayèl yo: Pwoche vin devan Seyè a paske li tande jan n'ap plenyen an.
And Moses said to Aaron, Say to all the people of Israel, Come near before the Lord for he has given ear to your outcry.
εἶπεν δὲ Μωϋσῆς πρὸς Ααρων εἰπὼν πάσῃ συναγωγῇ υἱῶν Ἰσραὴλ προσέλθατε ἐναντίον τοῦ θεοῦ εἰσακήκοεν γὰρ ὑμῶν τὸν γογγυσμὸν
- 10 Pandan Arawon t'ap pale ak tout moun pèp Izrayèl yo, yo vire tèt yo bò dezè a, yo wè pouvwa Bondye a parèt nan nwaj la.
And while Aaron was talking to the children of Israel, their eyes were turned in the direction of the waste land, and they saw the glory of the Lord shining in the cloud.
ἠνίκα δὲ ἐλάλει Ααρων πάσῃ συναγωγῇ υἱῶν Ἰσραὴλ καὶ ἐπεστράφησαν εἰς τὴν ἔρημον καὶ ἠδόξα κυρίου ὄφθη ἐν νεφέλῃ
- 11 Seyè a di Moyiz:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς Μωϋσῆν λέγων
- 12 -Mwen tande jan moun pèp Izrayèl yo ap plenyen. Men sa pou ou di yo: Aswè a, anvan li fin fè nwa, n'a gen vyann pou nou manje. Denmen maten, n'a gen pen kantite nou bezwen. Lè sa a, n'a konnen se mwen menm, Seyè a, ki Bondye nou.
The outcry of the children of Israel has come to my ears: say to them now, At nightfall you will have meat for your food, and in the morning bread in full measure; and you will see that I am the Lord your God.
εἰσακήκοα τὸν γογγυσμὸν τῶν υἱῶν Ἰσραὴλ λάλησον πρὸς αὐτοὺς λέγων τὸ πρὸς ἐσπέραν ἔδεσθε κρέα καὶ τὸ πρωὶ πλησθήσεσθε ἄρτων καὶ γνώσεσθε ὅτι ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 13 ¶ Nan aswè, zòtolan vini, yo kouvri tout kote yo te moute tant yo a. Nan maten, te gen yon kouch lawouze toutalantou kote pèp la te moute tant yo a.
And it came about that in the evening little birds came up and the place was covered with them: and in the morning there was dew all round about the tents.
ἐγένετο δὲ ἐσπέρα καὶ ἀνέβη ὄρτυγομήτρα καὶ ἐκάλυψεν τὴν παρεμβολὴν τὸ πρωὶ ἐγένετο καταπαυομένης τῆς δρόσου κύκλῳ τῆς παρεμβολῆς
- 14 Lè lawouze a disparèt, li kite yon kwout tou blan atè nan dezè a. Kwout la te fen, li te plen ti grenn tankou sèl, li te kouvri tout atè a.
And when the dew was gone, on the face of the earth was a small round thing, like small drops of ice on the earth.
καὶ ἰδοὺ ἐπὶ πρόσωπον τῆς ἐρήμου λεπτὸν ὡσεὶ κόριον λευκὸν ὡσεὶ πάγος ἐπὶ τῆς γῆς
- 15 Lè moun pèp Izrayèl yo wè sa, yo pa t' konn sa l' te ye. Yonn t'ap di lòt: -Sa sa ye sa? Moyiz di yo: -Sa a, se pen Seyè a ban nou pou nou manje.
And when the children of Israel saw it, they said to one another, What is it? for they had no idea what it was. And Moses said to them, It is the bread which the Lord has given you for your food.
ἰδόντες δὲ αὐτὸ οἱ υἱοὶ Ἰσραὴλ εἶπαν ἕτερος τῷ ἑτέρῳ τί ἐστὶν τοῦτο οὐ γὰρ ᾔδεισαν τί ἦν εἶπεν δὲ Μωϋσῆς πρὸς αὐτοὺς οὗτος ὁ ἄρτος ὃν ἔδωκεν κύριος ὑμῖν φαγεῖν

- 16 Men lòd Seyè a ban nou: Se pou chak moun ranmase mezi yo bezwen pou kantite moun ki lakay yo. N'a ranmase twa ti mamit edmi pou chak moun.
This is what the Lord has said, Let every man take up as much as he has need of; at the rate of one omer for every person, let every man take as much as is needed for his family.
τοῦτο τὸ ῥῆμα ὁ συνέταξεν κύριος συναγάγετε ἀπ' αὐτοῦ ἕκαστος εἰς τοὺς καθήκοντας γομορ κατὰ κεφαλὴν κατὰ ἀριθμὸν ψυχῶν ὑμῶν ἕκαστος σὺν τοῖς συσκηνίοις ὑμῶν συλλέξατε
- 17 Moun pèp Izrayèl yo fè sa Moyiz te di yo fè a. Gen moun ki te ranmase plis, gen lòt ki te ranmase pi piti.
And the children of Israel did so, and some took more and some less.
ἐποίησαν δὲ οὕτως οἱ υἱοὶ Ἰσραὴλ καὶ συνέλεξαν ὁ τὸ πολὺ καὶ ὁ τὸ ἕλαττον
- 18 Men, lè yo mezire, sa ki te ranmase plis yo pa t' gen twòp, sa ki te ranmase pi piti yo pa t' manke anyen. Konsa, chak moun te ranmase mezi yo te bezwen pou yo manje.
And when it was measured, he who had taken up much had nothing over, and he who had little had enough; every man had taken what he was able to make use of.
καὶ μετρήσαντες τῷ γομορ οὐκ ἐπλεόνασεν ὁ τὸ πολὺ καὶ ὁ τὸ ἕλαττον οὐκ ἠλαττόνησεν ἕκαστος εἰς τοὺς καθήκοντας παρ' ἑαυτῷ συνέλεξαν
- 19 Moyiz di yo: -Piga pesonn sere anyen pou denmen.
And Moses said to them, Let nothing be kept till the morning.
εἶπεν δὲ μουσῆς πρὸς αὐτοὺς μηδεὶς καταλιπέτω ἀπ' αὐτοῦ εἰς τὸ πρωῖ
- 20 Men gen moun ki pa t' koute Moyiz. Yo sere ti gout pou denmen maten. Nan denmen yo jwenn li plen vè, li te gate. Moyiz te fache sou moun sa yo.
But they gave no attention to Moses, and some of them kept it till the morning and there were worms in it and it had an evil smell: and Moses was angry with them.
καὶ οὐκ εἰσήκουσαν μουσῆ ἄλλὰ κατέλιπόν τινες ἀπ' αὐτοῦ εἰς τὸ πρωῖ καὶ ἐξέζεσεν σκώληκας καὶ ἐπόζεσεν καὶ ἐπικράνθη ἐπ' αὐτοῖς μουσῆς
- 21 Chak maten yo ranmase mezi yo te bezwen pou yo manje. Men, kou solèy la konmanse cho, bagay la te fonn.
And they took it up morning by morning, every man as he had need: and when the sun was high it was gone.
καὶ συνέλεξαν αὐτὸ πρωῖ πρωῖ ἕκαστος τὸ καθήκον αὐτῷ ἡνίκα δὲ διεθέρμαιεν ὁ ἥλιος ἐτίκετο
- 22 ¶ Sizyèm jou nan senmenn lan, yo te ranmase de fwa lavalè sa yo te konn ranmase chak jou a. Yo te ranmase sèt ti mamit pou chak moun. Tout chèf fanmi ki te alatèt pèp la vin di Moyiz sa.
And on the sixth day they took up twice as much of the bread, two omers for every person: and all the rulers of the people gave Moses word of it.
ἐγένετο δὲ τῇ ἡμέρᾳ τῇ ἕκτῃ συνέλεξαν τὰ δέοντα διπλαῦ δύο γομορ τῷ ἐνὶ εἰσήθοσαν δὲ πάντες οἱ ἄρχοντες τῆς συναγωγῆς καὶ ἀνήγγειλαν μουσαῖ
- 23 Moyiz reponn yo: -Men lòd Seyè a te bay: Denmen se jou repo, se jou repo ki apa pou Seyè a. Kwit sa nou gen pou nou kwit. Bouyi sa nou gen pou nou bouyi. N'a sere rès la pou denmen.
And he said, This is what the Lord has said, Tomorrow is a day of rest, a holy Sabbath to the Lord: what has to be cooked may be cooked; and what is over, put on one side to be kept till the morning.
εἶπεν δὲ μουσῆς πρὸς αὐτοὺς τοῦτο τὸ ῥῆμά ἐστιν ὁ ἐλάλησεν κύριος σάββατα ἀνάπαυσις ἀγία τῷ κυρίῳ αὔριον ὅσα ἐν πέσσητε πέσσετε καὶ ὅσα ἐν ἔψητε ἔψετε καὶ πᾶν τὸ πλεονάζον καταλίπετε αὐτὸ εἰς ἀποθήκην εἰς τὸ πρωῖ
- 24 Jan Moyiz te ba yo lòd la, yo sere rès la pou denmen. Li pa t' gate, vè pa t' tonbe ladan l'.
And they kept it till the morning as Moses had said: and no smell came from it, and it had no worms.
καὶ κατέλιπον ἀπ' αὐτοῦ εἰς τὸ πρωῖ καθάπερ συνέταξεν αὐτοῖς μουσῆς καὶ οὐκ ἐπόζεσεν οὐδὲ σκώληξ ἐγένετο ἐν αὐτῷ
- 25 Moyiz di yo: -Nou mèt manje rès la jòdi a, paske jòdi a se jou repo yo mete apa pou Seyè a. Jòdi a nou p'ap jwenn anyen deyò a.
And Moses said, Make your meal today of what you have, for this day is a Sabbath to the Lord: today you will not get any in the fields.
εἶπεν δὲ μουσῆς φάγετε σήμερον ἔστιν γὰρ σάββατα σήμερον τῷ κυρίῳ οὐχ εὔρεθήσεται ἐν τῷ πεδίῳ
- 26 Pandan sis premye jou senmenn lan n'a jwenn pou n' ranmase. Men setyèm jou a, jou repo a, nou p'ap jwenn anyen pou nou ranmase.
For six days you will get it, but on the seventh day, the Sabbath, there will not be any.
ἕξ ἡμέρας συλλέξετε τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα ὅτι οὐκ ἔσται ἐν αὐτῇ
- 27 Setyèm jou a, gen kek moun nan pèp la ki te soté al ranmase manje, men yo pa jwenn anyen.
But still on the seventh day some of the people went out to get it, and there was not any.
ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐξήλθοσαν τινες ἐκ τοῦ λαοῦ συλλέξαι καὶ οὐχ εὔρον
- 28 Lè sa a, Seyè a di Moyiz: -Kilè n'a sispann dezobeyi lòd ak kòmandman mwen yo?
And the Lord said to Moses, How long will you go against my orders and my laws?
εἶπεν δὲ κύριος πρὸς μουσῆν ἕως τίνος οὐ βούλεσθε εἰσακοῦεν τὰς ἐντολάς μου καὶ τὸν νόμον μου

- 29 Konprann sa byen, se mwen menm, Seyè a, ki te ban nou jou repo sa a. Se poutèt sa, sou sizyèm jou nan senmenn lan, mwen ban nou manje valè pou de jou. Nan setyèm jou senmenn lan, se pou tout moun rete kote yo ye a. Piga pesonn mete tèt deyò.
See, because the Lord has given you the Sabbath, he gives you on the sixth day bread enough for two days; let every man keep where he is; let no man go out of his place on the seventh day.
 ἴδετε ὁ γὰρ κύριος ἔδωκεν ὑμῖν τὴν ἡμέραν ταύτην τὰ σάββατα διὰ τοῦτο αὐτὸς ἔδωκεν ὑμῖν τῇ ἡμέρᾳ τῇ ἕκτῃ ἄρτους δύο ἡμερῶν καθήσεσθε ἕκαστος εἰς τοὺς οἴκους ὑμῶν μηδεὶς ἐκπορευέσθω ἐκ τοῦ τόπου αὐτοῦ τῇ ἡμέρᾳ τῇ ἑβδόμῃ
- 30 Se konsa, lè setyèm jou a rive, pèp la pa fè ankenn travay.
So the people took their rest on the seventh day.
 καὶ ἑσαββάτισεν ὁ λαὸς τῇ ἡμέρᾳ τῇ ἑβδόμῃ
- 31 Pèp Izrayèl la rele manje a laman. Li te gen fòm grenn pitimi. Li te tou blan, li te gen menm gou ak gato ki fèt ak siwo myèl.
And this bread was named manna by Israel: it was white, like a grain seed, and its taste was like cakes made with honey.
 καὶ ἐπωνόμασαν οἱ υἱοὶ ἰσραὴλ τὸ ὄνομα αὐτοῦ μαν ἦν δὲ ὡς σπέρμα κορίου λευκόν τὸ δὲ γεῦμα αὐτοῦ ὡς ἐγκρίς ἐν μέλιτι
- 32 ¶ Moyiz di yo: -Men lòd Seyè a ban nou. Se pou nou sere twa ti mamit edmi plen laman pou pitit pitit nou yo. Konsa y'a wè ki kalite manje mwen te konn ban nou nan dezè a, lè mwen te fè nou soti kite peyi Lejip la.
And Moses said, This is the order which the Lord has given: Let one omer of it be kept for future generations, so that they may see the bread which I gave you for your food in the waste land, when I took you out from the land of Egypt.
 εἶπεν δὲ μουσῆς τοῦτο τὸ ῥῆμα ὃ συνέταξεν κύριος πλήσατε τὸ γομορ τοῦ μαν εἰς ἀποθήκην εἰς τὰς γενεὰς ὑμῶν ἵνα ἴδωσιν τὸν ἄρτον ὃν ἐφάγετε ὑμεῖς ἐν τῇ ἐρήμῳ ὡς ἐξήγαγεν ὑμᾶς κύριος ἐκ γῆς αἰγύπτου
- 33 Apre sa Moyiz di Arawon: -Pran yon ti ja, mete twa ti mamit edmi laman ladan l'. Mete l' devan Seyè a pou l' ka rete pou pitit pitit nou yo.
And Moses said to Aaron, Take a pot and put one omer of manna in it, and put it away before the Lord, to be kept for future generations.
 καὶ εἶπεν μουσῆς πρὸς ααρων λαβὲ στάμον χρυσοῦν ἓνα καὶ ἐμβαλε εἰς αὐτὸν πλήρες τὸ γομορ τοῦ μαν καὶ ἀποθήσεις αὐτὸ ἐναντίον τοῦ θεοῦ εἰς διατήρησιν εἰς τὰς γενεὰς ὑμῶν
- 34 Arawon fè sa Seyè a te bay Moyiz lòd fè a. Li mete ti ja a devan Bwat Kontra a, li sere l' la.
So Aaron put it away in front of the holy chest to be kept, as the Lord gave orders to Moses.
 ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ καὶ ἀπέθετο ααρων ἐναντίον τοῦ μαρτυρίου εἰς διατήρησιν
- 35 Moun pèp Izrayèl yo pase karantan ap manje laman, jouk jou yo rive nan yon peyi kote yo jwenn moun rete. Kifè yo manje laman jouk yo rive sou fwontyè peyi Kanaran.
And the children of Israel had manna for their food for forty years, till they came to a land with people in it, till they came to the edge of the land of Canaan.
 οἱ δὲ υἱοὶ ἰσραὴλ ἔφαγον τὸ μαν ἕτη τεσσαράκοντα ἕως ἦλθον εἰς γῆν οἰκουμένην τὸ μαν ἐφάγουσιν ἕως παρεγένοντο εἰς μέρος τῆς φοινίκης
- 36 Twa ti mamit edmi, se valè twaka yon gwo mamit. Trannsenk ti mamit fè yon gwo bidon.
Now an omer is the tenth part of an ephah.
 τὸ δὲ γομορ τὸ δέκατον τῶν τριῶν μέτρων ἦν
- 1 ¶ Tout moun pèp Izrayèl yo pati, yo kite dezè Sin lan, dapre lòd Seyè a te ba yo. Yo fè wout la moso pa moso, jouk yo rive Refidim kote yo moute tant yo. Men, pa t' gen dlo la pou pèp la te bwè.
And the children of Israel went on from the waste land of Sin, by stages as the Lord gave them orders, and put up their tents in Rephidim: and there was no drinking-water for the people.
 καὶ ἀπῆρην πᾶσα συναγωγὴ υἱῶν ἰσραὴλ ἐκ τῆς ἐρήμου σιν κατὰ παρεμβολὰς αὐτῶν διὰ ῥήματος κυρίου καὶ παρενεβάλοσαν ἐν ραφιδὶν οὐκ ἦν δὲ ὕδωρ τῷ λαῷ πιεῖν
- 2 Yo leve fè kont ak Moyiz. Yo di l': -Ban nou dlo pou nou bwè! Moyiz reponn yo: -Poukisa n'ap chache m' kont konsa? Pouki n'ap sonde Seyè a konsa?
So the people were angry with Moses, and said, Give us water for drinking. And Moses said, Why are you angry with me? and why do you put God to the test?
 καὶ ἐλοιδορεῖτο ὁ λαὸς πρὸς μουσῆν λέγοντες δὸς ἡμῖν ὕδωρ ἵνα πίωμεν καὶ εἶπεν αὐτοῖς μουσῆς τί λοιδορεῖσθε μὲ καὶ τί πειράζετε κύριον
- 3 Men, pèp la te swaf dlo anpil, yo t'ap bougonnen sou do Moyiz. Yo di l': -Poukisa ou fè nou soti kite peyi Lejip la? Gen lè se pou te fè nou vin mouri swaf dlo isit la, avèk pitit nou yo ansanm ak tout bèt nou yo?
And the people were in great need of water; and they made an outcry against Moses, and said, Why have you taken us out of Egypt to send death on us and our children and our cattle through need of water?
 ἐδίμησεν δὲ ἐκεῖ ὁ λαὸς ὕδατι καὶ ἐγόγγυζεν ἐκεῖ ὁ λαὸς πρὸς μουσῆν λέγοντες ἵνα τί τοῦτο ἀνεβίβασας ἡμᾶς ἐξ αἰγύπτου ἀποκτεῖναι ἡμᾶς καὶ τὰ τέκνα ἡμῶν καὶ τὰ κτήνη τῷ δίψει
- 4 Moyiz menm lapriyè nan pye Bondye. Li di l' konsa: -Kisa pou m' fè ak moun sa yo? Yo san lè touye m' ak kout ròch!
And Moses, crying out to the Lord, said, What am I to do to this people? they are almost ready to put me to death by stoning.
 ἐβόησεν δὲ μουσῆς πρὸς κύριον λέγων τί ποιήσω τῷ λαῷ τούτῳ ἔτι μικρὸν καὶ καταλιθοβολήσουσίν με

- 5 Seyè a di Moyiz: -Pran kèk chèf fanmi pèp Izrayèl la avèk ou, pase devan pèp la. Kenbe baton ou te sèvi pou frape gwo la rivyè Nil lan nan men ou. Epi mache.
And the Lord said to Moses, Go on before the people, and take some of the chiefs of Israel with you, and take in your hand the rod which was stretched out over the Nile, and go.
καὶ εἶπεν κύριος πρὸς μοϋσῆν προπορεύου τοῦ λαοῦ τούτου λαβὲ δὲ μετὰ σεαυτοῦ ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ τὴν ῥάβδον ἐν ἣ ἐπάταξας τὸν ποταμὸν λαβὲ ἐν τῇ χειρὶ σου καὶ πορεύου
- 6 Mwen menm, m'ap kanpe laba a, dwat devan ou, sou tèt gwo ròch Orèb la. W'a frape ròch la, dlo va soti ladan l'. Pèp la va bwè. Se sa menm Moyiz te fè devan chèf fanmi pèp Izrayèl la.
See, I will take my place before you on the rock in Horeb; and when you give the rock a blow, water will come out of it, and the people will have drink. And Moses did so before the eyes of the chiefs of Israel.
ὁδε ἐγὼ ἔστηκα πρὸ τοῦ σέ ἐκεῖ ἐπὶ τῆς πέτρας ἐν χωρηβ καὶ πατάξεις τὴν πέτραν καὶ ἐξελεύσεται ἐξ αὐτῆς ὕδωρ καὶ πίεται ὁ λαός μου ἐποίησεν δὲ μοϋσῆς οὕτως ἐναντίον τῶν υἱῶν ἰσραὴλ
- 7 Yo rele kote sa a Masa ak Meriba, paske pèp Izrayèl la t'ap chache kont, yo t'ap sonde Seyè a lè yo te mande: Eske Seyè a nan mitan nou, wi ou non?
And he gave that place the name Massah and Meribah, because the children of Israel were angry, and because they put the Lord to the test, saying, Is the Lord with us or not?
καὶ ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου πειρασμός καὶ λοιδόρησις διὰ τὴν λοιδορίαν τῶν υἱῶν ἰσραὴλ καὶ διὰ τὸ πειράζειν κύριον λέγοντας εἰ ἔστιν κύριος ἐν ἡμῖν ἢ οὐ
- 8 ¶ Antan pèp Izrayèl la Refidim, moun Amalèk yo vin pou goumen ak yo.
Then Amalek came and made war on Israel in Rephidim.
ἦλθεν δὲ αμαληκ καὶ ἐπολέμει ἰσραὴλ ἐν ραφιδὶν
- 9 Moyiz di Jozye konsa: -Chwazi kèk gason pou nou. Denmen w'a soti al goumen ak moun Amalèk yo. Mwen menm, m'a moute sou tèt ti mòn lan avèk baton Bondye te ban mwen an nan men mwen.
And Moses said to Joshua, Get together a band of men for us and go out, make war on Amalek: tomorrow I will take my place on the top of the hill with the rod of God in my hand.
εἶπεν δὲ μοϋσῆς τῷ ἰησοῦ ἐπίλεξον σεαυτῷ ἄνδρας δυνατοὺς καὶ ἐξελθὼν παράταξαι τῷ αμαληκ αὐριον καὶ ἰδοὺ ἐγὼ ἔστηκα ἐπὶ τῆς κορυφῆς τοῦ βουνοῦ καὶ ἡ ῥάβδος τοῦ θεοῦ ἐν τῇ χειρὶ μου
- 10 Jozye fè tou sa Moyiz te di l' fè. Li soti al goumen ak moun Amalèk yo. Moyiz menm moute sou tèt ti mòn lan ansanm ak Arawon ak Our.
So Joshua did as Moses said to him, and went to war with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.
καὶ ἐποίησεν ἰησοὺς καθάπερ εἶπεν αὐτῷ μοϋσῆς καὶ ἐξελθὼν παρετάξατο τῷ αμαληκ καὶ μοϋσῆς καὶ ααρων καὶ ὠρ ἀνέβησαν ἐπὶ τὴν κορυφὴν τοῦ βουνοῦ
- 11 Tout tan Moyiz te kenbe men l' yo leve anlè, se moun Izrayèl yo ki te pi fò. Men, kou Moyiz bese men l', se moun Amalèk yo ki te pi fò.
Now while Moses' hand was lifted up, Israel was the stronger: but when he let his hand go down, Amalek became the stronger.
καὶ ἐγένετο ὅταν ἐπῆρεν μοϋσῆς τὰς χεῖρας κατίσχυεν ἰσραὴλ ὅταν δὲ καθῆκεν τὰς χεῖρας κατίσχυεν αμαληκ
- 12 Rive yon lè Moyiz te bouke, de bra l' t'ap fè l' mal. Arawon ak Our pran yon ròch, yo mete l' deyè Moyiz, yo fè Moyiz chita sou li. Yo chak pran yon bra Moyiz, yo kenbe yo anlè. Yo kenbe yo konsa jouk solèy kouche.
But Moses' hands became tired; so they put a stone under him and he took his seat on it, Aaron and Hur supporting his hands, one on one side and one on the other; so his hands were kept up without falling till the sun went down.
αἱ δὲ χεῖρες μοϋσῆ βαρεῖται καὶ λαβόντες λίθον ὑπέθηκαν ὑπ' αὐτόν καὶ ἐκάθητο ἐπ' αὐτοῦ καὶ ααρων καὶ ὠρ ἐστήριζον τὰς χεῖρας αὐτοῦ ἐντεῦθεν εἰς καὶ ἐντεῦθεν εἰς καὶ ἐγένοντο αἱ χεῖρες μοϋσῆ ἐστηρικμέναι ἕως ἡλιοῦ
- 13 Jozye menm te bat Amalèk ak moun li yo byen bat, li touye yo anba kout nepe.
And Joshua overcame Amalek and his people with the sword.
καὶ ἐτρέψατο ἰησοὺς τὸν αμαληκ καὶ πάντα τὸν λαὸν αὐτοῦ ἐν φόνῳ μαχαίρας
- 14 Apre sa, Seyè a di Moyiz: -Ekri sa nan liv rejis la pou moun yo pa janm bliye batay sa a. W'a di Jozye konsa m'ap efase non Amalèk sou latè pou yo pa janm chonje l' ankò.
And the Lord said to Moses, Make a record of this in a book, so that it may be kept in memory, and say it again in the ears of Joshua: that all memory of Amalek is to be completely uprooted from the earth.
εἶπεν δὲ κύριος πρὸς μοϋσῆν κατὰγραψον τοῦτο εἰς μνημόσυνον ἐν βιβλίῳ καὶ δὸς εἰς τὰ ὦτα ἰησοῦ ὅτι ἀλοιοφῆ ἐξάλειψω τὸ μνημόσυνον αμαληκ ἐκ τῆς ὑπὸ τὸν οὐρανόν
- 15 Moyiz bati yon lòtèl, li rele l': Seyè a se drapo m'.
Then Moses put up an altar and gave it the name of Yahweh-nissi:
καὶ ὠκοδόμησεν μοϋσῆς θυσιαστήριον κυρίῳ καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ κύριός μου καταφυγή
- 16 Apre sa li di: -Men mwen leve men m' devan fotèy Seyè a, Seyè a p'ap janm sispann goumen ak moun Amalèk yo.
For he said, The Lord has taken his oath that there will be war with Amalek from generation to generation.
ὅτι ἐν χειρὶ κρυφαία πολεμεῖ κύριος ἐπὶ αμαληκ ἀπὸ γενεῶν εἰς γενεάς
- 1 ¶ Jetwo te pran nouvèl tou sa Bondye te fè pou Moyiz ak pèp Izrayèl la, jan li te fè yo soti kite peyi Lejip. Jetwo sa a te prèt nan peyi Madyan. Se bòpè Moyiz li te ye.
Now news came to Jethro, the priest of Midian, Moses' father-in-law, of all God had done for Moses and for Israel his people, and how the Lord had taken Israel out of Egypt.
ἤκουσεν δὲ ἰσθωρ ὁ ἱερεὺς μαδιαιμ ὁ γαμβρὸς μοϋσῆ πάντα ὅσα ἐποίησεν κύριος ἰσραὴλ τῷ ἑαυτοῦ λαῷ ἐξῆγαγεν γὰρ κύριος τὸν ἰσραὴλ ἐξ αἰγύπτου

- 2 Anvan tout bagay sa yo te rive, Moyiz te voye Sefora, madanm li, al jwenn Jetwo, papa li. Koulye a, Jetwo mennen Sefora tounen bay Moyiz
And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away,
 ἔλαβεν δὲ ἰοθορ ὁ γαμβρὸς μουσῆ σεφωραν τὴν γυναῖκα μουσῆ μετὰ τὴν ἄφεσιν αὐτῆς
- 3 ansanm ak Gèchon ak Elyezè, de pitit gason Moyiz yo. Lè timoun sa yo t'ap fèt Moyiz te di: Se moun vini mwen ye nan yon peyi etranje. Se konsa li te rele yonn Gèchon.
And her two sons, one of whom was named Gershom, for he said, I have been living in a strange land:
 καὶ τοὺς δύο υἱοὺς αὐτοῦ ὄνομα τῷ ἐνὶ αὐτῶν γηρσαμ λέγων πάροικος ἤμην ἐν γῆ ἄλλοτρία
- 4 Moyiz te di tou: Se Bondye papa m' ki te pote m' sekou, ki te sove m' anba pèsekisyon farawon an. Se konsa li te rele lòt la Elyezè.
And the name of the other was Eliezer, for he said, The God of my father was my help, and kept me safe from the sword of Pharaoh:
 καὶ τὸ ὄνομα τοῦ δευτέρου ελιεζερ λέγων ὁ γὰρ θεὸς τοῦ πατρός μου βοηθός μου καὶ ἐξείλατό με ἐκ χειρὸς φαραῶ
- 5 Jetwo, bòpè Moyiz la, pran madanm Moyiz ak de pitit gason l' yo, li vin wè Moyiz nan dezè kote l' te moute tant li a, sou mòn Bondye a.
And Jethro, Moses' father-in-law, came with his sons and his wife to where Moses had put up his tent in the waste land, by the mountain of God.
 καὶ ἐξῆλθεν ἰοθορ ὁ γαμβρὸς μουσῆ καὶ οἱ υἱοὶ καὶ ἡ γυνὴ πρὸς μουσῆν εἰς τὴν ἔρημον οὗ παρενέβαλεν ἐπ' ὄρους τοῦ θεοῦ
- 6 Jetwo voye di Moyiz: -Se mwen menm, Jetwo, bòpè ou, k'ap vin wè ou ansanm ak madanm ou ak de pitit gason ou yo.
And he said to Moses, I, your father-in-law, have come to you, with your wife and your two sons.
 ἀνηγγέλη δὲ μουσεὶ λέγοντες ἰδοὺ ὁ γαμβρὸς σου ἰοθορ παραγίνεται πρὸς σέ καὶ ἡ γυνὴ καὶ οἱ δύο υἱοὶ σου μετ' αὐτοῦ
- 7 ¶ Moyiz soti al kontre bòpè li, li bese tèt li jouk atè devan l' pou di li bonjou, epi li bo l'. Yonn mande lòt ki jan yo ye, epi yo antre anba tant Moyiz la.
And Moses went out to his father-in-law, and went down on his face before him and gave him a kiss; and they said to one another, Are you well? and they came into the tent.
 ἐξῆλθεν δὲ μουσῆς εἰς συνάντησιν τῷ γαμβρῷ αὐτοῦ καὶ προσεκύνησεν αὐτῷ καὶ ἐφίλησεν αὐτόν καὶ ἠσπάσαντο ἀλλήλους καὶ εἰσήγαγεν αὐτὸν εἰς τὴν σκηνήν
- 8 Moyiz rakonte bòpè l' tou sa Seyè a te fè farawon an ak moun peyi Lejip yo pase poutèt pitit Izrayèl yo. Li di l' tout tray yo te pase nan vwayaj la ak ki jan Seyè a te delivre yo.
And Moses gave his father-in-law an account of all the Lord had done to Pharaoh and to the Egyptians because of Israel, and of all the troubles which had come on them by the way, and how the Lord had given them salvation.
 καὶ διηγήσατο μουσῆς τῷ γαμβρῷ πάντα ὅσα ἐποίησεν κύριος τῷ φαραῶ καὶ τοῖς αἰγυπτίοις ἕνεκεν τοῦ ἰσραὴλ καὶ πάντα τὸν μόχθον τὸν γενόμενον αὐτοῖς ἐν τῇ ὁδῷ καὶ ὅτι ἐξείλατο αὐτοὺς κύριος ἐκ χειρὸς φαραῶ καὶ ἐκ χειρὸς τῶν αἰγυπτίων
- 9 Jetwo te kontan anpil lè l' tande tout bèl bagay Seyè a te fè pou pèp Izrayèl la, jan l' te delivre yo anba men moun peyi Lejip yo.
And Jethro was glad because the Lord had been good to Israel, freeing them from the power of the Egyptians.
 ἐξέστη δὲ ἰοθορ ἐπὶ πᾶσι τοῖς ἀγαθοῖς οἷς ἐποίησεν αὐτοῖς κύριος ὅτι ἐξείλατο αὐτοὺς ἐκ χειρὸς αἰγυπτίων καὶ ἐκ χειρὸς φαραῶ
- 10 Jetwo di: -Lwanj pou Seyè a ki delivre ou anba men moun peyi Lejip yo ak anba men farawon an! Lwanj pou Seyè a ki wete pèp li a anba esklavaj moun peyi Lejip yo!
And Jethro said, Praise be to the Lord, who has taken you out of the hand of Pharaoh and out of the hand of the Egyptians; freeing the people from the yoke of the Egyptians.
 καὶ εἶπεν ἰοθορ εὐλογητὸς κύριος ὅτι ἐξείλατο τὸν λαὸν αὐτοῦ ἐκ χειρὸς αἰγυπτίων καὶ ἐκ χειρὸς φαραῶ
- 11 Koulye a mwen konnen Seyè a gen plis pouw pase tout lòt bondye yo, paske gade jan Bondye delivre pèp Izrayèl la anba moun peyi Lejip yo ki pa t' vle wè yo!
Now I am certain that the Lord is greater than all gods, for he has overcome them in their pride.
 νῦν ἔγνων ὅτι μέγας κύριος παρὰ πάντας τοὺς θεοὺς ἕνεκεν τούτου ὅτι ἐπέθεντο αὐτοῖς
- 12 Apre sa, Jetwo, bòpè Moyiz la, ofri bèt pou yo touye pou di Bondye mèsi. Li ofri bèt pou yo boule nèt pou Seyè a. Arawon ansanm ak tout chèf fanmi pèp Izrayèl la te vin manje ak bòpè Moyiz la nan manje yo t'ap manje devan Bondye a.
Then Jethro, Moses' father-in-law, made a burned offering to God: and Aaron came, with the chiefs of Israel, and had a meal with Moses' father-in-law, before God.
 καὶ ἔλαβεν ἰοθορ ὁ γαμβρὸς μουσῆ ὀλοκαυτώματα καὶ θυσιάς τῷ θεῷ παρεγένετο δὲ ααρὼν καὶ πάντες οἱ πρεσβύτεροι ἰσραὴλ συμφαγεῖν ἄρτον μετὰ τοῦ γαμβροῦ μουσῆ ἐναντίον τοῦ θεοῦ
- 13 ¶ Nan denmen, Moyiz te chita pou rann jijman sou tout bagay ki pase nan mitan pèp la. Depi maten jouk aswè, moun t'ap pase devan Moyiz.
Now on the day after, Moses took his seat to give decisions for the people: and the people were waiting before Moses from morning till evening.
 καὶ ἐγένετο μετὰ τὴν ἐπαύριον συνεκάθισεν μουσῆς κρίνειν τὸν λαόν παρεστήκει δὲ πᾶς ὁ λαὸς μουσεὶ ἀπὸ πρωῒθεν ἕως ἑσπέρας
- 14 Lè Jetwo, bòpè Moyiz la, wè kalite travay di sa a Moyiz t'ap fè pou kò l' pou pèp la, li di l' konsa: -Kisa w'ap fè konsa ak pèp la? Poukisa pou pèp la kanpe devan ou depi maten jouk aswè, epi se ou menm ki chita la pou kont ou ap rann jijman?
And when Moses' father-in-law saw all he was doing, he said, What is this you are doing for the people? why are you seated here by yourself, with all the people waiting before you from morning till evening?
 καὶ ἰδὼν ἰοθορ πάντα ὅσα ἐποίει τῷ λαῷ λέγει τί τοῦτο ὃ σὺ ποιεῖς τῷ λαῷ διὰ τί σὺ κάθησαι μόνος πᾶς δὲ ὁ λαὸς παρεστήκέν σοι ἀπὸ πρωῒθεν ἕως δειλῆς

- 15 Moyiz reponn bòpè l' konsa: -Se sa pou m' fè paske pèp la vin kote m' pou yo ka konnen sa Bondye vle yo fè nan tout sikonstans.
And Moses said to his father-in-law, Because the people come to me to get directions from God:
καὶ λέγει μουσῆς τῷ γαμβρῷ ὅτι παραγίνεται πρὸς με ὁ λαὸς ἐκζητῆσαι κρίσιν παρὰ τοῦ θεοῦ
- 16 Lè yo gen kont, yo vin jwenn mwen, mwen regle sa pou yo, mwen fè yo konnen volonte Bondye ak sa Bondye mande yo pou yo fè.
And if they have any question between themselves, they come to me, and I am judge between a man and his neighbour, and I give them the orders and laws of God.
ὅταν γὰρ γένηται αὐτοῖς ἀντιλογία καὶ ἔλθωσι πρὸς με διακρίνω ἕκαστον καὶ συμβιβάζω αὐτοὺς τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ
- 17 Bòpè Moyiz la di l' konsa: -Jan w'ap fè l' la pa bon.
And Moses' father-in-law said to him, What you are doing is not good.
εἶπεν δὲ ὁ γαμβρὸς μουσῆ πρὸς αὐτόν οὐκ ὀρθῶς σὺ ποιεῖς τὸ ῥῆμα τοῦτο
- 18 W'ap fin kraze kouraj ou ansanm ak kouraj pèp la ki la avè ou. Paske chay la twòp pou ou. Ou pa ka pote l' pou kont ou.
Your strength and that of the people will be completely used up: this work is more than you are able to do by yourself.
φθορᾷ καταφθαρῆση ἀνυπομονήτῳ καὶ σὺ καὶ πᾶς ὁ λαὸς οὗτος ὃς ἐστὶν μετὰ σοῦ βαρὺ σοὶ τὸ ῥῆμα τοῦτο οὐ δύνηση ποιεῖν μόνος
- 19 Bon. Koute sa m'ap di ou: se yon konsèy m'ap ba ou pou Bondye ka ede ou. Se ou menm ki va prezante pou pèp la devan Bondye. W'a mete tout pwoblèm yo devan Bondye.
Give ear now to my suggestion, and may God be with you: you are to be the people's representative before God, taking their causes to him:
νῦν οὖν ἄκουσόν μου καὶ συμβουλευέσω σοὶ καὶ ἔσται ὁ θεὸς μετὰ σοῦ γίνου σὺ τῷ λαῷ τὰ πρὸς τὸν θεὸν καὶ ἀνοίσεις τοὺς λόγους αὐτῶν πρὸς τὸν θεὸν
- 20 W'a moutre yo lòd Bondye, Seyè a, bay ansanm ak sa li mande yo pou yo fè. W'a fè yo konnen jan pou yo viv ak sa yo dwe fè.
Teaching them his rules and his laws, guiding them in the way they have to go, and making clear to them the work they have to do.
καὶ διαμαρτυρῆ αὐτοῖς τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ καὶ σημαίνει αὐτοῖς τὰς ὁδοὺς ἐν αἷς πορεύσονται ἐν αὐταῖς καὶ τὰ ἔργα ἃ ποιήσουσιν
- 21 Men, w'a chwazi nan mitan pèp la kèk moun ki kapab, moun ki gen krentif pou Bondye. Fòk se moun ou ka konte sou yo, moun ki p'ap kite lajan pran nanm yo. W'a mete yo chèf pou dirije pèp la, chèf sou mil moun, chèf sou san moun, chèf sou senkant moun ak chèf sou dis moun.
But for the rest, take from among the people able men, such as have the fear of God, true men hating profits wrongly made; and put such men over them, to be captains of thousands, captains of hundreds and of fifties and of tens;
καὶ σὺ σεαυτῷ σκέψαι ἀπὸ παντὸς τοῦ λαοῦ ἄνδρας δυνατοὺς θεοσεβεῖς ἄνδρας δικαίους μισούντας ὑπερφηανίαν καὶ καταστήσεις αὐτοὺς ἐπ' αὐτῶν χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους
- 22 Moun sa yo va toujou la pou sèvi jij pou pèp la. Lè y'a gen gwo zafè, y'a pote yo devan ou. Men lòt ti zafè, y'a regle sa yo menm. Konsa, chay la va pi lejè pou ou, paske y'a ede ou pote l'.
And let them be judges in the causes of the people at all times: and let them put before you all important questions, but in small things let them give decisions themselves: in this way, it will be less hard for you, and they will take the weight off you.
καὶ κρινοῦσιν τὸν λαὸν πᾶσαν ὥραν τὸ δὲ ῥῆμα τὸ ὑπέρογκον ἀνοίσουσιν ἐπὶ σέ τὰ δὲ βραχέα τῶν κριμάτων κρινοῦσιν αὐτοὶ καὶ κουφιοῦσιν ἀπὸ σοῦ καὶ συναντιλήμψονται σοὶ
- 23 Si ou fè sa, Bondye va dirije ou. W'a kapab fè travay ou, epitou, tout pèp la va tounen lakay li ak kè poze.
If you do this, and God gives approval, then you will be able to go on without weariness, and all this people will go to their tents in peace.
ἐὰν τὸ ῥῆμα τοῦτο ποιήσης κατισχύσει σε ὁ θεός καὶ δύνηση παραστῆναι καὶ πᾶς ὁ λαὸς οὗτος εἰς τὸν ἑαυτοῦ τόπον μετ' εἰρήνης ἦξει
- 24 Moyiz koute konsèy bòpè l' la vre. Li fè tou sa Jetwo te di l' fè yo.
So Moses took note of the words of his father-in-law, and did as he had said.
ἤκουσεν δὲ μουσῆς τῆς φωνῆς τοῦ γαμβροῦ καὶ ἐποίησεν ὅσα αὐτῷ εἶπεν
- 25 Moyiz chwazi nan mitan pèp Izrayèl la kèk nèg ki kapab dirije pèp la, li mete yo chèf sou mil moun, chèf sou san moun, chèf sou senkant moun ak chèf sou dis moun.
And he made selection of able men out of all Israel, and made them heads over the people, captains of thousands, captains of hundreds and of fifties and of tens.
καὶ ἐπέλεξεν μουσῆς ἄνδρας δυνατοὺς ἀπὸ παντὸς Ἰσραηλ καὶ ἐποίησεν αὐτοὺς ἐπ' αὐτῶν χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους
- 26 Yo te toujou la pou rann jistis pou pèp la. Yo te pote gwo zafè yo devan Moyiz. Men ti ka piti yo, yo te regle sa yo menm.
And they were judges in the causes of the people at all times: the hard questions they put before Moses; but on every small point they gave decisions themselves.
καὶ ἐκρίνοσαν τὸν λαὸν πᾶσαν ὥραν πᾶν δὲ ῥῆμα ὑπέρογκον ἀνεφέροσαν ἐπὶ μουσῆν πᾶν δὲ ῥῆμα ἐλαφρὸν ἐκρίνοσαν αὐτοὶ
- 27 Apre sa, Moyiz kite bòpè l' la pati. Epi Jetwo tounen tounen l' nan peyi l'.
And Moses let his father-in-law go away, and he went back to his land.
ἐξαπέστειλεν δὲ μουσῆς τὸν ἑαυτοῦ γαμβρόν καὶ ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ

- 1 ¶ Moun Izrayèl yo te gen de mwa depi yo te soti kite peyi Lejip la. Premye jou twazyèm mwa a, yo rive nan dezè Sinayi a.
In the third month after the children of Israel went out from Egypt, on the same day, they came into the waste land of Sinai.
τοῦ δὲ μηνὸς τοῦ τρίτου τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐκ γῆς αἰγύπτου τῇ ἡμέρᾳ ταύτῃ ἦλθοσαν εἰς τὴν ἔρημον τοῦ σινα
- 2 Lè yo kite Refidim, yo rive nan dezè Sinayi a. Se la yo moute tant yo, anfas mòn lan.
And when they had gone away from Rephidim and had come into the waste land of Sinai, they put up their tents in the waste land before the mountain: there Israel put up its tents.
καὶ ἐξῆραν ἐκ ραφιδὶν καὶ ἦλθοσαν εἰς τὴν ἔρημον τοῦ σινα καὶ παρενέβαλεν ἐκεῖ Ἰσραὴλ κατέναντι τοῦ ὄρους
- 3 Moyiz moute sou mòn lan, l' al bò kote Bondye. Seyè a rete sou tèt mòn lan, li rele Moyiz, li di l': -Men sa pou ou di moun fanmi Jakòb yo, men sa pou ou fè pèp Izrayèl la konnen:
And Moses went up to God, and the voice of the Lord came to him from the mountain, saying, Say to the family of Jacob, and give word to the children of Israel:
καὶ μουσῆς ἀνέβη εἰς τὸ ὄρος τοῦ θεοῦ καὶ ἐκάλεσεν αὐτὸν ὁ θεὸς ἐκ τοῦ ὄρους λέγων τάδε ἐρεῖς τῷ οἴκῳ Ἰακώβ καὶ ἀναγγελεῖς τοῖς υἱοῖς Ἰσραὴλ
- 4 Seyè a pale, li voye di nou konsa: Nou wè sa mwen te fè moun peyi Lejip yo. Nou wè ki jan mwen te pote nou tankou malfini pote pitit li yo sou do li, mwen fè nou vin jwenn mwen.
You have seen what I did to the Egyptians, and how I took you, as on eagles' wings, guiding you to myself.
αὐτοὶ ἐωράκατε ὅσα πεποίηκα τοῖς αἰγυπτίοις καὶ ἀνέλαβον ὑμᾶς ὥσει ἐπὶ πτερύγων ἀετῶν καὶ προσηγαγόμεν ὑμᾶς πρὸς ἐμαυτὸν
- 5 Koulye a menm, si nou koute sa mwen di nou, si nou kenbe kontra mwen an, se nou menm m'ap chwazi pou moun pa m' nan mitan tout pèp ki sou latè. Tout latè se pou mwen, se vre.
If now you will truly give ear to my voice and keep my agreement, you will be my special property out of all the peoples: for all the earth is mine:
καὶ νῦν ἐὰν ἀκοῆ ἀκούσητε τῆς ἐμῆς φωνῆς καὶ φυλάξητε τὴν διαθήκην μου ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν ἐμῇ γὰρ ἐστὶν πᾶσα ἡ γῆ
- 6 Men nou menm, n'ap vini yon nasyon moun k'ap sèvi m' tankou prèt, yon pèp k'ap viv apa pou mwen. Wi, se sa pou ou di moun Izrayèl yo.
And you will be a kingdom of priests to me, and a holy nation. These are the words which you are to say to the children of Israel.
ὕμεῖς δὲ ἔσεσθέ μοι βασιλειον ἱεράτευμα καὶ ἔθνος ἅγιον ταῦτα τὰ ῥήματα ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ
- 7 Moyiz ale, li fè sanble tout chèf fanmi pèp la, li rapòte yo tou sa Seyè a te ba li lòd di yo.
And Moses came and sent for the chiefs of the people and put before them all these words which the Lord had given him orders to say.
ἦλθεν δὲ μουσῆς καὶ ἐκάλεσεν τοὺς πρεσβυτέρους τοῦ λαοῦ καὶ παρέθηκεν αὐτοῖς πάντας τοὺς λόγους τούτους οὓς συνέταξεν αὐτῷ ὁ θεός
- 8 Tout pèp la reponn ansanm, yo di: -N'a fè tou sa Seyè a di nou fè. Apre sa, Moyiz al rapòte bay Seyè a repons pèp la.
And all the people, answering together, said, Whatever the Lord has said we will do. And Moses took back to the Lord the words of the people.
ἀπεκρίθη δὲ πᾶς ὁ λαὸς ὁμοθυμαδὸν καὶ εἶπαν πάντα ὅσα εἶπεν ὁ θεός ποιήσομεν καὶ ἀκουσόμεθα ἀνήνεγκεν δὲ μουσῆς τοὺς λόγους τοῦ λαοῦ πρὸς τὸν θεόν
- 9 ¶ Seyè a di Moyiz: -M'ap vin jwenn ou nan yon gwo nwaj byen pwès. Konsa pèp la va tandè lè m'ap pale avè ou, y'a toujou kwè nan ou. Moyiz rakonte Seyè a sa pèp la te reponn.
And the Lord said to Moses, See, I will come to you in a thick cloud, so that what I say to you may come to the ears of the people and they may have belief in you for ever. And Moses gave the Lord word of what the people had said.
εἶπεν δὲ κύριος πρὸς μουσῆν ἰδοὺ ἐγὼ παραγίνομαι πρὸς σὲ ἐν στύλῳ νεφέλης ἵνα ἀκούσῃ ὁ λαὸς λαλοῦντός μου πρὸς σὲ καὶ σοὶ πιστεύσωσιν εἰς τὸν αἰῶνα ἀνήγγειλεν δὲ μουσῆς τὰ ῥήματα τοῦ λαοῦ πρὸς κύριον
- 10 Seyè a di Moyiz: -Ale bò kote pèp la. Fè yo pran jounen jòdi a ak jounen denmen an pou yo mete yo nan kondisyon pou fè sèvis pou mwen. Se pou yo lave rad yo.
And the Lord said to Moses, Go to the people and make them holy today and tomorrow, and let their clothing be washed.
εἶπεν δὲ κύριος πρὸς μουσῆν καταβὰς διαμάρτυραι τῷ λαῷ καὶ ἅγισον αὐτοὺς σήμερον καὶ αὔριον καὶ πλυνάτωσαν τὰ ἱμάτια
- 11 Se pou yo pare pou twazyèm jou a. Paskè, sou twa jou mwen menm, Seyè a, m'ap desann sou mòn Sinayi a pou tout moun ka wè m'.
And by the third day let them be ready: for on the third day the Lord will come down on Mount Sinai, before the eyes of all the people.
καὶ ἔστωσαν ἔτοιμοι εἰς τὴν ἡμέραν τὴν τρίτην τῇ γὰρ ἡμέρᾳ τῇ τρίτῃ καταβήσεται κύριος ἐπὶ τὸ ὄρος τὸ σινα ἐναντίον παντὸς τοῦ λαοῦ
- 12 W'a mete yon limit toutalantou mòn lan pou pèp la pa depase. W'a avèti yo pou yo pa moute sou mòn lan, ni pou pesonn pa menm pwoche bò pye mòn lan. Nenpòt moun ki va mete pye sou mòn lan, se pou yo touye l'.
And let limits be marked out for the people round the mountain, and say to them, Take care not to go up the mountain or near the sides of it: whoever puts his foot on the mountain will certainly come to his death:
καὶ ἀφοριεῖς τὸν λαὸν κύκλῳ λέγων προσέχετε ἑαυτοῖς τοῦ ἀναβῆναι εἰς τὸ ὄρος καὶ θιγεῖν τι αὐτοῦ πᾶς ὁ ἀψάμενος τοῦ ὄρους θανάτῳ τελευτήσει

- 13 y'a kalonnen l' kout ròch osinon y'a pèse l' ak kout flèch jouk li mouri, san pesonn p'ap bezwen manyen li ak men yo. Kit se yon moun, kit se yon bèt, se pou yo touye l'. Lè y'a tande kòn lan kònen, se lè sa a y'a moute sou mòn lan.
He is not to be touched by a hand, but is to be stoned or have an arrow put through him; man or beast, he is to be put to death: at the long sounding of a horn they may come up to the mountain.
 οὐχ ἄφεται αὐτοῦ χεῖρ ἐν γὰρ λίθοις λιθοβολήσεται ἢ βολιδι κατατοξευθήσεται ἐάν τε κτήνος ἐάν τε ἄνθρωπος οὐ ζήσεται ὅταν αἱ φωναὶ καὶ αἱ σάλπιγγες καὶ ἡ νεφέλη ἀπέλθῃ ἀπὸ τοῦ ὄρους ἐκεῖν οὐ ἀναβήσονται ἐπὶ τὸ ὄρος
- 14 Moyiz desann soti sou mòn lan, l' al bò kote pèp la. Li fè yo mete tèt yo nan kondisyon pou fè sèvis pou Seyè a. Yo lave rad yo.
Then Moses went down from the mountain to the people, and made the people holy; and their clothing was washed.
 κατέβη δὲ μουσῆς ἐκ τοῦ ὄρους πρὸς τὸν λαὸν καὶ ἡγίασεν αὐτούς καὶ ἐπλυναν τὰ ἱμάτια
- 15 Apre sa, Moyiz di yo: -Pare nou pou apre denmen. Pa kouche ak ankenn fanm.
And he said to the people, Be ready by the third day: do not come near a woman.
 καὶ εἶπεν τῷ λαῷ γίνεσθε ἔτοιμοι τρεῖς ἡμέρας μὴ προσέλθητε γυναῖκι
- 16 ¶ Sou twazyèm jou a vre, nan granmaten, loraj t'ap gwonde sou mòn lan. Te gen zèklè ak yon gwo nwaj byen pwès sou mòn lan tou. Yon twonpèt t'ap kònen byen fò. Tout moun t'ap tranble kou fèy bwa kote yo te ye a, sitèlman yo te pè.
And when morning came on the third day, there were thunders and flames and a thick cloud on the mountain, and a horn sounding very loud; and all the people in the tents were shaking with fear.
 ἐγένετο δὲ τῆ ἡμέρᾳ τῆ τρίτῃ γενηθέντος πρὸς ὄρθρον καὶ ἐγίνοντο φωναὶ καὶ ἀστραπαὶ καὶ νεφέλη γνοφώδης ἐπ' ὄρους σινα φωνὴ τῆς σάλπιγγος ἤχει μέγα καὶ ἐπτόθη πᾶς ὁ λαὸς ὁ ἐν τῇ παρεμβολῇ ἦ
- 17 Moyiz fè pèp la soti kote yo te moute tant yo a pou y al kontre Bondye. Yo rete nan pye mòn lan.
And Moses made the people come out of their tents and take their places before God; and they came to the foot of the mountain,
 καὶ ἐξήγαγεν μουσῆς τὸν λαὸν εἰς συνάντησιν τοῦ θεοῦ ἐκ τῆς παρεμβολῆς καὶ παρέστησαν ὑπὸ τὸ ὄρος
- 18 Tout mòn Sinayi a te kouvri nèt ak lafimen, paske Seyè a te desann sou li nan mitan yon gwo dife. Lafimen t'ap moute tankou nan yon fou lacho. Tout mòn lan t'ap tranble avèk fòs.
And all the mountain of Sinai was smoking, for the Lord had come down on it in fire: and the smoke of it went up like the smoke of a great burning; and all the mountain was shaking.
 τὸ δὲ ὄρος τὸ σινα ἐκαπνίζετο ὅλον διὰ τὸ καταβεβηκέναι ἐπ' αὐτὸ τὸν θεὸν ἐν πυρὶ καὶ ἀνέβαιναν ὁ καπνὸς ὡς καπνὸς καμίνου καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα
- 19 Twonpèt la t'ap kònen pi fò toujou. Moyiz t'ap pale, Bondye t'ap reponn li byen fò avèk yon bri ou ta di yon bri loraj.
And when the sound of the horn became louder and louder, Moses' words were answered by the voice of God.
 ἐγίνοντο δὲ αἱ φωναὶ τῆς σάλπιγγος προβαίνουσαι ἰσχυρότεραι σφόδρα μουσῆς ἐλάλει ὁ δὲ θεὸς ἀπεκρίνατο αὐτῷ φωνῇ
- 20 Seyè a desann sou mòn Sinayi a, sou tèt mòn lan menm. Li rele Moyiz sou tèt mòn lan. Moyiz moute al jwenn li.
Then the Lord came down on to Mount Sinai, to the top of the mountain, and the Lord sent for Moses to come up to the top of the mountain, and Moses went up.
 κατέβη δὲ κύριος ἐπὶ τὸ ὄρος τὸ σινα ἐπὶ τὴν κορυφὴν τοῦ ὄρους καὶ ἐκάλεσεν κύριος μουσῆν ἐπὶ τὴν κορυφὴν τοῦ ὄρους καὶ ἀνέβη μουσῆς
- 21 Seyè a di Moyiz konsa: -Desann, avèti pèp la pou yo pa depase limit la, paske yo ka pran kouri vin gade mwen. Lè sa a, anpil ladan yo ta kapab mouri.
And the Lord said to Moses, Go down and give the people orders to keep back, for fear that a great number of them, forcing their way through to see the Lord, may come to destruction.
 καὶ εἶπεν ὁ θεὸς πρὸς μουσῆν λέγων καταβὰς διαμάρτυραι τῷ λαῷ μήποτε ἐγγίσωσιν πρὸς τὸν θεὸν κατανοῆσαι καὶ πέσωσιν ἐξ αὐτῶν πλῆθος
- 22 Ata prèt yo ki ka pwoche bò kote m', se pou yo mete tèt yo nan kondisyon pou sa tou. Si se pa sa, mwen ka touye yo.
And let the priests who come near to the Lord make themselves holy, for fear that the Lord may come on them suddenly.
 καὶ οἱ ἱερεῖς οἱ ἐγγίζοντες κυρίῳ τῷ θεῷ ἁγιασθήτωσαν μήποτε ἀπαλλάξῃ ἀπ' αὐτῶν κύριος
- 23 Moyiz di Seyè a: -Pèp la p'ap kapab moute sou mòn Sinayi a, paske se ou menm ki defann yo moute, lè ou te di: Trase yon limit toutalantou mòn lan, mete l' apa pou mwen.
And Moses said to the Lord, The people will not be able to come up the mountain, for you gave us orders to put limits round the mountain, marking it out and making it holy.
 καὶ εἶπεν μουσῆς πρὸς τὸν θεὸν οὐ δυνήσεται ὁ λαὸς προσαναβῆναι πρὸς τὸ ὄρος τὸ σινα σὺ γὰρ διαμεμαρτύρησαι ἡμῖν λέγων ἀφόρισαι τὸ ὄρος καὶ ἁγιασαι αὐτὸ
- 24 Lè sa a Seyè a di Moyiz: -Desann non. Epi tounen ansanm ak Arawon. Men pa kite prèt yo ak pèp la depase limit ou te ba yo a pou yo kouri vin kote m'. Si yo fè sa, m'ap touye yo.
And the Lord said to him, Go down, and you and Aaron may come up; but let not the priests and the people make their way through to the Lord, or he will come on them suddenly.
 εἶπεν δὲ αὐτῷ κύριος βιάδιζε κατάβηθι καὶ ἀνάβηθι σὺ καὶ ααρων μετὰ σοῦ οἱ δὲ ἱερεῖς καὶ ὁ λαὸς μὴ βιάζεσθωσαν ἀναβῆναι πρὸς τὸν θεὸν μήποτε ἀπολέσῃ ἀπ' αὐτῶν κύριος
- 25 Moyiz desann bò kote pèp la, li di yo tout bagay.
So Moses went down to the people and said this to them.
 κατέβη δὲ μουσῆς πρὸς τὸν λαὸν καὶ εἶπεν αὐτοῖς

- 1 ¶ Bondye pran pale, li di:
And God said all these words:
καὶ ἐλάλησεν κύριος πάντας τοὺς λόγους τούτους λέγων
- 2 -Se mwen menm, Seyè a, Bondye nou an, ki te fè nou soti nan peyi Lejip kote nou te esklav la.
I am the Lord your God who took you out of the land of Egypt, out of the prison-house.
ἐγὼ εἰμι κύριος ὁ θεός σου ὅστις ἐξήγαγόν σε ἐκ γῆς αἰγύπτου ἐξ οἴκου δουλείας
- 3 Piga nou gen lòt bondye pase mwen menm sèlman.
You are to have no other gods but me.
οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν ἐμοῦ
- 4 Piga nou janm fè ankenn estati ni ankenn pòtre ki sanble bagay ki anwo nan syèl la, osinon bagay ki sou latè ou ankò nan dlo anba tè a.
You are not to make an image or picture of anything in heaven or on the earth or in the waters under the earth:
οὐ ποιήσεις σεαντῶ εἰδώλων οὐδὲ παντὸς ὁμοίωμα ὅσα ἐν τῷ οὐρανῷ ἄνω καὶ ὅσα ἐν τῇ γῆ κάτω καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς
- 5 Piga nou adore yo, ni piga nou sèvi yo. Paske mwen menm, Seyè a, Bondye nou an, mwen se yon Bondye ki fè jalouzi. Lè yon moun rayi m', mwen fè pitit li, pitit pitit li ak pitit pitit pitit li yo peye sa.
You may not go down on your faces before them or give them worship: for I, the Lord your God, am a God who will not give his honour to another; and I will send punishment on the children for the wrongdoing of their fathers, to the third and fourth generation of my haters;
οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ λατρεύσεις αὐτοῖς ἐγὼ γάρ εἰμι κύριος ὁ θεός σου θεὸς ζηλωτῆς ἀποδιδοῦς ἀμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης καὶ τετάρτης γενεᾶς τοῖς μισοῦσίν με
- 6 Men, lè yon moun renmen m', lè li fè sa m' mande l' fè, m'ap moutre l' jan mwen renmen l' tou ansanm ak tout pitit pitit li yo pandan mil jenerasyon.
And I will have mercy through a thousand generations on those who have love for me and keep my laws.
καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσίν με καὶ τοῖς φυλάσσουσιν τὰ προστάγματά μου
- 7 Piga nou sèvi mal ak non Seyè a, Bondye nou an, paske Seyè a p'ap manke pa pini moun ki sèvi mal avèk non li.
You are not to make use of the name of the Lord your God for an evil purpose; whoever takes the Lord's name on his lips for an evil purpose will be judged a sinner by the Lord
οὐ λήμψῃ τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ οὐ γὰρ μὴ καθάρῃσιν κύριος τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ
- 8 Toujou chonje jou repo a pou nou mete l' apa pou mwen.
Keep in memory the Sabbath and let it be a holy day.
μνήσθητι τὴν ἡμέραν τῶν σαββάτων ἀγιάζειν αὐτήν
- 9 N'a travay sis jou. Lè sa yo n'a fè tou sa nou gen pou fè.
On six days do all your work:
ἕξ ἡμέρας ἐργᾶ καὶ ποιήσεις πάντα τὰ ἔργα σου
- 10 Men, setyèm jou a, se jou repo pou nou mete apa pou Seyè a, Bondye nou an. Jou sa a, nou p'ap fè ankenn travay, ni nou menm, ni pitit gason nou, ni pitit fi nou, ni moun k'ap travay lakay nou, ni bèt nou yo, ni etranje ki lakay nou.
But the seventh day is a Sabbath to the Lord your God; on that day you are to do no work, you or your son or your daughter, your man-servant or your woman-servant, your cattle or the man from a strange country who is living among you:
τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα κυρίῳ τῷ θεῷ σου οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου ὁ παῖς σου καὶ ἡ παιδίσκη σου ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου καὶ πᾶν κτηνός σου καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοί
- 11 Paske, Seyè a te pran sis jou pou l' fè syèl la, latè a ak lanmè a ansanm ak tou sa ki ladan yo. Apre sa, sou setyèm jou a, li pran repo. Se poutèt sa, Seyè a beni jou repo a, li mete l' apa pou li.
For in six days the Lord made heaven and earth, and the sea, and everything in them, and he took his rest on the seventh day: for this reason the Lord has given his blessing to the seventh day and made it holy.
ἐν γὰρ ἕξ ἡμέραις ἐποίησεν κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ διὰ τοῦτο εὐλόγησεν κύριος τὴν ἡμέραν τὴν ἑβδόμην καὶ ἵευσεν αὐτήν
- 12 ¶ Respekte manman nou ak papa nou pou nou ka viv lontan nan peyi Seyè a, Bondye nou an, ban nou an.
Give honour to your father and to your mother, so that your life may be long in the land which the Lord your God is giving you.
τίμα τὸν πατέρα σου καὶ τὴν μητέρα ἵνα εὖ σοι γένηται καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς τῆς ἀγαθῆς ἧς κύριος ὁ θεός σου δίδωσίν σοι

- 13 **Piga nou touye moun.**
Do not put anyone to death without cause.
οὐ μοιχεύσεις
- 14 **Piga nou fè adiltè.**
Do not be false to the married relation.
οὐ κλέψεις
- 15 **Piga nou pran sa ki pa pou nou.**
Do not take the property of another.
οὐ φονεύσεις
- 16 **Piga nou bay manti sou frè parèy nou.**
Do not give false witness against your neighbour.
οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ
- 17 **Piga nou pote lanvi sou sa ki pa pou nou: ni sou kay frè parèy nou, ni sou madanm li, ni sou moun k'ap sèvi lakay li, ni sou bèf li, ni sou bourik li, ni sou ankenn lòt bagay ki pou frè parèy nou.**
Let not your desire be turned to your neighbour's house, or his wife or his man-servant or his woman-servant or his ox or his ass or anything which is his.
οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου οὔτε τὸν ἄγγρον αὐτοῦ οὔτε τὸν παῖδα αὐτοῦ οὔτε τὴν παιδίσκην αὐτοῦ οὔτε τοῦ βοῦς αὐτοῦ οὔτε τοῦ ὑποζυγίου αὐτοῦ οὔτε παντὸς κτήνους αὐτοῦ οὔτε ὅσα τῷ πλησίον σου ἔστιν
- 18 **¶ Lè pèp la tande bri loraj la ak son twonpèt la, lè yo wè kout zèklè sou kout zèklè, ak mòn lan ki t'ap pouse lafimen, yo tranble sitèlman yo te pè. Yo ret kanpe byen lwen.**
And all the people were watching the thunderings and the flames and the sound of the horn and the mountain smoking; and when they saw it, they kept far off, shaking with fear.
καὶ πᾶς ὁ λαὸς ἑώρα τὴν φωνὴν καὶ τὰς λαμπάδας καὶ τὴν φωνὴν τῆς σάλπιγγος καὶ τὸ ὄρος τὸ καπνίζον φοβηθέντες δὲ πᾶς ὁ λαὸς ἔστησαν μακρόθεν
- 19 **Yo di Moyiz konsa: -Pito se ou menm ki pale ak nou, n'a koute sa w'ap di. Men, si se Bondye ki pou pale avèk nou, n'a mouri.**
And they said to Moses, To your words we will give ear, but let not the voice of God come to our ears, for fear death may come on us.
καὶ εἶπαν πρὸς μουσῆν λάλησον σὺ ἡμῖν καὶ μὴ λαλεῖτω πρὸς ἡμᾶς ὁ θεὸς μήποτε ἀποθάνωμεν
- 20 **Moyiz di pèp la: -Nou pa bezwen pè. Bondye vini pou wè kote nou ye avèk li. Li vle pou nou toujou gen krentif pou li, pou nou pa lage kò nou nan fè peche.**
And Moses said to the people, Have no fear: for God has come to put you to the test, so that fearing him you may be kept from sin.
καὶ λέγει αὐτοῖς μουσῆς θαρσεῖτε ἕνεκεν γὰρ τοῦ πειράσαι ὑμᾶς παρεγενήθη ὁ θεὸς πρὸς ὑμᾶς ὅπως ἂν γένηται ὁ φόβος αὐτοῦ ἐν ὑμῖν ἵνα μὴ ἀμαρτάνητε
- 21 **Men pèp la rete kanpe byen lwen. Sèl Moyiz te pwoche kote nwaj nwa a kote Bondye te ye a.**
And the people kept their places far off, but Moses went near to the dark cloud where God was.
εἰστήκει δὲ ὁ λαὸς μακρόθεν μουσῆς δὲ εἰσῆλθεν εἰς τὸν γνόφον οὗ ἦν ὁ θεός
- 22 **¶ Seyè a di Moyiz: -Men sa pou ou di moun pèp Izrayèl yo: Nou wè ki jan mwen ret nan syèl la pou m' pale ak nou.**
And the Lord said to Moses, Say to the children of Israel, You yourselves have seen that my voice has come to you from heaven
εἶπεν δὲ κύριος πρὸς μουσῆν τάδε ἔρεῖς τῷ οἴκῳ ἰακωβ καὶ ἀναγγελεῖς τοῖς υἱοῖς ἰσραὴλ ὑμεῖς ἑωράκατε ὅτι ἐκ τοῦ οὐρανοῦ λελάληκα πρὸς ὑμᾶς
- 23 **Piga n al fè lòt bondye an ajan osinon an lò pou nou sèvi yo ansanm avè m'.**
Gods of silver and gods of gold you are not to make for yourselves.
οὐ ποιήσετε ἑαυτοῖς θεοὺς ἀργυροῦς καὶ θεοὺς χρυσοῦς οὐ ποιήσετε ὑμῖν αὐτοῖς
- 24 **N'a bati yon lòtèl an tè pou mwen. Se sou li n'a ofri bèt n'a touye pou boule nèt yo ak bèt n'a touye pou di mèsi. Se sou li n'a ofri mouton ak bèf nou yo. Chak kote m'a di nou pou nou fè sèvis pou mwen, m'a vin jwenn nou la, m'a beni nou.**
Make for me an altar of earth, offering on it your burned offerings and your peace-offerings, your sheep and your oxen: in every place where I have put the memory of my name, I will come to you and give you my blessing.
θυσιαστήριον ἐκ γῆς ποιήσατέ μοι καὶ θύσατε ἐπ' αὐτοῦ τὰ ὀλοκαυτώματα καὶ τὰ σωτήρια ὑμῶν τὰ πρόβατα καὶ τοὺς μόσχους ὑμῶν ἐν παντὶ τόπῳ οὗ ἂν ἐπονομάσω τὸ ὄνομά μου ἐκεῖ καὶ ἦξω πρὸς σὲ καὶ εὐλογήσω σε
- 25 **Si nou fe yon lòtèl ak ròch pou mwen, pa travay ròch n'a pran pou fè l' la. Paske lè ou travay yon ròch ak sizo, li pa ka sèvi pou mwen ankò.**
And if you make me an altar of stone do not make it of cut stones: for the touch of an instrument will make it unclean.
ἐὰν δὲ θυσιαστήριον ἐκ λίθων ποιῆς μοι οὐκ οἰκοδομήσεις αὐτοὺς τμητοῦς τὸ γὰρ ἐγγχειρίδιόν σου ἐπιβέβληκας ἐπ' αὐτούς καὶ μεμιάνται

- 26 Piga nou sèvi ak macheskalye pou nou moute sou lòtèl mwen pou moun pa wè anba rad nou.
And do not go up by steps to my altar, for fear that your bodies may be seen uncovered.
 οὐκ ἀναβήσῃ ἐν ἀναβαθμίῳ ἐπὶ τὸ θυσιαστήριόν μου ὅπως ἂν μὴ ἀποκαλύψῃς τὴν ἀσχημοσύνην σου ἐπ' αὐτοῦ
- 1 ¶ -Men regleman w'a mete devan moun pèp Izrayèl yo:
Now these are the laws which you are to put before them.
 καὶ ταῦτα τὰ δικαιώματα ἃ παραθήσεις ἐνώπιον αὐτῶν
- 2 Lè ou achte yon moun menm ras avè ou pou sèvi ou esklav, li gen pou l' sèvi ou sizan. Lè setyèm lanne a rive, l'a lib. L'a gen dwa al fè wout li san l' pa gen anyen pou l' peye ou.
If you get a Hebrew servant for money, he is to be your servant for six years, and in the seventh year you are to let him go free without payment.
 ἐὰν κτήσῃ παιῶνα εβραῖον ἕξ ἔτη δουλεύσει σοι τῷ δὲ ἑβδόμῳ ἔτει ἀπελεύσεται ἐλεύθερος δωρεάν
- 3 Si li te pou kont li lè l' te vini an, li va ale pou kont li. Si li te gen madanm lè l' te vini an, madanm lan va ale avè l'.
If he comes to you by himself, let him go away by himself: if he is married, let his wife go away with him.
 ἐὰν αὐτὸς μόνος εἰσέλθῃ καὶ μόνος ἐξελεύσεται ἐὰν δὲ γυνὴ συνεισέλθῃ μετ' αὐτοῦ ἐξελεύσεται καὶ ἡ γυνὴ μετ' αὐτοῦ
- 4 Si se mèl li ki te ba li madanm, epi madanm lan te fè pitit pou li, ni pitit yo, ni manman lan va rete pou mèl la. Msye va al fè wout li pou kont li.
If his master gives him a wife, and he gets sons or daughters by her, the wife and her children will be the property of the master, and the servant is to go away by himself.
 ἐὰν δὲ ὁ κύριος δῶ αὐτῷ γυναῖκα καὶ τέκνη αὐτῷ υἱοῦς ἢ θυγατέρας ἢ γυνὴ καὶ τὰ παιδιά ἔσται τῷ κυρίῳ αὐτοῦ αὐτὸς δὲ μόνος ἐξελεύσεται
- 5 Men, si esklav la di: Mwen renmen mèl mwen, mwen renmen madanm mwen ak pitit mwen yo, mwen pa vle vin lib ankò,
But if the servant says clearly, My master and my wife and children are dear to me; I have no desire to be free:
 ἐὰν δὲ ἀποκριθῆις εἶπῃ ὁ παῖς ἡγάπηκα τὸν κύριόν μου καὶ τὴν γυναῖκα καὶ τὰ παιδιά οὐκ ἀποτρέχω ἐλεύθερος
- 6 enben, lè sa a, mèl la va mennen l' devan Bondye. L'a fè l' pwoche bò pòt la, osinon bò chanbrann pòt la, l'a pèse zòrèy li ak yon bagay pweni. Konsa esklav la va rete ap sèvi li jouk li mouri.
Then his master is to take him to the gods of the house, and at the door, or at its framework, he is to make a hole in his ear with a sharp-pointed instrument; and he will be his servant for ever.
 προσάξει αὐτὸν ὁ κύριος αὐτοῦ πρὸς τὸ κριτήριον τοῦ θεοῦ καὶ τότε προσάξει αὐτὸν ἐπὶ τὴν θύραν ἐπὶ τὸν σταθμόν καὶ τρυπήσει αὐτοῦ ὁ κύριος τὸ οὖν τῷ ὀπητίῳ καὶ δουλεύσει αὐτῷ εἰς τὸν αἰῶνα
- 7 Lè yon nonm vann pitit fi li pou sèvi esklav, pitit fi sa a pa ka lib ankò, jan yo ka fè l' pou gason yo.
And if a man gives his daughter for a price to be a servant, she is not to go away free as the men-servants do.
 ἐὰν δὲ τις ἀποδῶται τὴν ἑαυτοῦ θυγατέρα οἰκέτιν οὐκ ἀπελεύσεται ὥσπερ ἀποτρέχουσιν αἱ δοῦλαι
- 8 Si mèl la te fin dakò pou l' te pran fi a pou madanm, epi si apre sa fi a pa fè l' plezi ankò, msye va fè yon jan pou papa ak manman fi a achte l' nan men li ankò. Men, li pa gen dwa vann li bay yon moun lòt nasyon, paske se trayi l'a trayi fi a lè sa a.
If she is not pleasing to her master who has taken her for himself, let a payment be made for her so that she may go free; her master has no power to get a price for her and send her to a strange land, because he has been false to her.
 ἐὰν μὴ εὐαρεστήσῃ τῷ κυρίῳ αὐτῆς ἣν αὐτῷ καθωμολόγησατο ἀπολυτρόσαι αὐτήν ἔθνει δὲ ἄλλοτριῷ οὐ κύριός ἐστιν πωλεῖν αὐτήν ὅτι ἠθέτησεν ἐν αὐτῇ
- 9 Men, si li te fè lide bay pitit gason l' fi a, se pou l' aji avè l' tankou si se te pròp pitit fi li.
And if he gives her to his son, he is to do everything for her as if she was his daughter.
 ἐὰν δὲ τῷ υἱῷ καθωμολογήσῃται αὐτήν κατὰ τὸ δικαίωμα τῶν θυγατέρων ποιήσει αὐτῇ
- 10 Si li pran yon lòt madanm sou li, li pa gen dwa wete anyen sou sa li dwe l': ni sou manje l', ni sou rad li, epi se pou l' toujou sevi ak li tankou madanm li.
And if he takes another woman, her food and clothing and her married rights are not to be less.
 ἐὰν δὲ ἄλλην λάβῃ ἑαυτῷ τὰ δέοντα καὶ τὸν ἱματισμόν καὶ τὴν ὀμλίαν αὐτῆς οὐκ ἀποστερήσει
- 11 Si li pa fè twa bagay sa yo pou li, madanm lan gen dwa ale fè wout li, san li pa gen anyen pou l' peye mèl la, san bay senk kòb.
And if he does not do these three things for her, she has the right to go free without payment.
 ἐὰν δὲ τὰ τρία ταῦτα μὴ ποιήσῃ αὐτῇ ἐξελεύσεται δωρεάν ἄνευ ἀργυρίου
- 12 ¶ Si yon moun leve men l' sou yon lòt, epi li touye l', moun sa a, se pou yo touye l' tou.
He who gives a man a death-blow is himself to be put to death.
 ἐὰν δὲ πατάξῃ τίς τινα καὶ ἀποθάνῃ θανάτῳ θανατούσθω

- 13 Men, si se pa espere li fè, si se Bondye ki fè lòt moun lan tonbe anba men l', m'ap chwazi yon kote pou l' ale kache kò l'.
But if he had no evil purpose against him, and God gave him into his hand, I will give you a place to which he may go in flight.
ὁ δὲ οὐχ ἐκόν ἀλλὰ ὁ θεὸς παρέδωκεν εἰς τὰς χεῖρας αὐτοῦ δώσω σοι τόπον οὗ φεύξεται ἐκεῖ ὁ φονεύσας
- 14 Men, si yon moun chache yon lòt kont, epi li fè plan pou li touye l', li te mèt al kache bò kote lòtèl mwen an, se pou n al pran l' pou nou touye l'.
But if a man makes an attack on his neighbour on purpose, to put him to death by deceit, you are to take him from my altar and put him to death.
ἐὰν δὲ τις ἐπιθῆται τῷ πλησίον ἀποκτείνει αὐτὸν δόλω καὶ καταφύγη ἀπὸ τοῦ θυσιαστηρίου μου λήμψη αὐτὸν θανατῶσαι
- 15 Si yon moun leve men l' sou papa l' osinon sou manman l', se pou yo touye l'.
Any man who gives a blow to his father or his mother is certainly to be put to death.
ὅς τύπτει πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ θανάτῳ θανατούσθω
- 16 Si yon moun pran yon lòt pa fòs pou l' al vann li osinon pou kenbe l' lakay li, se pou yo touye l'.
Any man who gets another into his power in order to get a price for him is to be put to death, if you take him in the act.
ὁ κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ τελευτήσει θανάτῳ
- 17 Si yon moun bay papa l' osinon manman l' madichon, se pou yo touye l'.
Any man cursing his father or his mother is to be put to death.
ὅς ἐὰν κλέψῃ τίς τινα τῶν υἱῶν ἰσραὴλ καὶ καταδυναστεύσας αὐτὸν ἀποδῶται καὶ εὔρεθῇ ἐν αὐτῷ θανάτῳ τελευτάτῳ
- 18 Lè de moun gen kont, si yonn bay lòt yon koutwòch osinon yon koutpwen, epi si sak resevwa kou a pa mouri, men li blije pran kabann, men jan pou sa regle:
If, in a fight, one man gives another a blow with a stone, or with the shut hand, not causing his death, but making him keep in bed;
ἐὰν δὲ λοιδορῶνται δύο ἄνδρες καὶ πατάξῃ τις τὸν πλησίον λίθῳ ἢ πυγμῇ καὶ μὴ ἀποθάνῃ κατακλιθῆ δὲ ἐπὶ τὴν κοίτην
- 19 Si li ka leve, si li ka mache pwonmennen ak baton, y'a fè pa moun ki te ba l' kou a. Tansèlman, l'a gen pou l' peye lòt la dedomajman pou tout jou li fè rete san travay, epi l'a reskonsab pran swen l' jouk li geri.
If he is able to get up again and go about with a stick, the other will be let off; only he will have to give him payment for the loss of his time, and see that he is cared for till he is well.
ἐὰν ἐξαναστῆς ὁ ἄνθρωπος περιπατήσῃ ἔξω ἐπὶ ῥάβδῳ ἄθῳος ἔσται ὁ πατάξας πλὴν τῆς ἀργίας αὐτοῦ ἀποτείσει καὶ τὰ ἰατρεῖα
- 20 Lè yon moun leve men l' sou yon esklav li, kit se gason, kit se fi, pou ba li koutbaton, si esklav la mouri frèt, se pou yo pini mèt la.
If a man gives his man-servant or his woman-servant blows with a rod, causing death, he is certainly to undergo punishment.
ἐὰν δὲ τις πατάξῃ τὸν παῖδα αὐτοῦ ἢ τὴν παιδίσκην αὐτοῦ ἐν ῥάβδῳ καὶ ἀποθάνῃ ὑπὸ τὰς χεῖρας αὐτοῦ δίκη ἐκδικηθήτω
- 21 Men, si esklav la fè yon jou osinon de jou anvan l' mouri, se pa nesesè pou yo pini mèt la, paske se lajan pa l' li te mete deyò pou l' achte l'.
But, at the same time, if the servant goes on living for a day or two, the master is not to get punishment, for the servant is his property.
ἐὰν δὲ διαβίωσῃ ἡμέραν μίαν ἢ δύο οὐκ ἐκδικηθήσεται τὸ γὰρ ἀργύριον αὐτοῦ ἔστιν
- 22 ¶ Lè gason ap goumen, si nan voye kou yo frape yon fanm ansent, epi si fanm lan fè foskouch san anyen ankò pa rive l', moun ki ba l' kou a va peye dedomajman dapre sa mari a va mande. L'a peye sa jij yo va decide.
If men, while fighting, do damage to a woman with child, causing the loss of the child, but no other evil comes to her, the man will have to make payment up to the amount fixed by her husband, in agreement with the decision of the judges.
ἐὰν δὲ μάχωνται δύο ἄνδρες καὶ πατάξωσιν γυναῖκα ἐν γαστρὶ ἔχουσαν καὶ ἐξέλθῃ τὸ παιδίον αὐτῆς μὴ ἐξεικονισμένον ἐπιζήμιον ζημιωθήσεται καθότι ἂν ἐπιβάλῃ ὁ ἀνὴρ τῆς γυναικὸς δώσει μετὰ ἀξίωματος
- 23 Men, si malè rive fanm lan, y'a fè l' peye lavi pou lavi,
But if damage comes to her, let life be given in payment for life,
ἐὰν δὲ ἐξεικονισμένον ᾗν δώσει ψυχὴν ἀντὶ ψυχῆς
- 24 yon je pou yon je, yon dan pou yon dan, yon men pou yon men, yon pye pou yon pye,
Eye for eye, tooth for tooth, hand for hand, foot for foot,
ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ ὀδόντα ἀντὶ ὀδόντος χεῖρα ἀντὶ χειρός πόδα ἀντὶ ποδός
- 25 boule pou boule, blese pou blese, foule pou foule.
Burning for burning, wound for wound, blow for blow.
κατάκαυμα ἀντὶ κατακαύματος τραῦμα ἀντὶ τραύματος μώλωπα ἀντὶ μώλωπος

- 26 Lè yon moun frape yon esklav li nan je, kit se yon gason, kit se yon fanm, si esklav la pèdi je a, mèl la va ba li libète l' pou dedomajman pou je a.
If a man gives his man-servant or his woman-servant a blow in the eye, causing its destruction, he is to let him go free on account of the damage to his eye.
 ἐὰν δὲ τις πατάξῃ τὸν ὀφθαλμὸν τοῦ οἰκέτου αὐτοῦ ἢ τὸν ὀφθαλμὸν τῆς θεραπαίνης αὐτοῦ καὶ ἐκτυφλώσῃ ἐλευθέρους ἐξαποστελεῖ αὐτοὺς ἀντὶ τοῦ ὀφθαλμοῦ αὐτῶν
- 27 Si se dan yon esklav li rache, l'a ba li libète li pou dedomajman pou dan an.
Or if the loss of a tooth is caused by his blow, he will let him go free on account of his tooth.
 ἐὰν δὲ τὸν ὀδόντα τοῦ οἰκέτου ἢ τὸν ὀδόντα τῆς θεραπαίνης αὐτοῦ ἐκκόψῃ ἐλευθέρους ἐξαποστελεῖ αὐτοὺς ἀντὶ τοῦ ὀδόντος αὐτῶν
- 28 Lè yon bèf touye yon gason osinon yon fanm ak koutkòn, se pou yo touye l' ak koutwòch. Se pa pou yo manje vyann lan, ni yo pa bezwen fè mèl bèf la peye anyen.
If an ox comes to be the cause of death to a man or a woman, the ox is to be stoned, and its flesh may not be used for food; but the owner will not be judged responsible.
 ἐὰν δὲ κερατίση ταῦρος ἄνδρα ἢ γυναῖκα καὶ ἀποθάνῃ λίθοις λιθοβοληθήσεται ὁ ταῦρος καὶ οὐ βρωθήσεται τὰ κρέα αὐτοῦ ὁ δὲ κύριος τοῦ ταύρου ἄθῳος ἔσται
- 29 Men, si se pa premye fwa bèf la atake moun, si yo te pale mèl li men mèl li pa t' fè anyen pou sa, si bèf la touye yon gason osinon yon fanm, nan ka sa a y'ap toujou touye bèf la ak koutwòch, epi y'a touye mèl la tou pou pini l'.
But if the ox has frequently done such damage in the past, and the owner has had word of it and has not kept it under control, so that it has been the cause of the death of a man or woman, not only is the ox to be stoned, but its owner is to be put to death.
 ἐὰν δὲ ὁ ταῦρος κερατιστῆς ἢ πρὸ τῆς ἐχθῆς καὶ πρὸ τῆς τρίτης καὶ διαμαρτύρωνται τῷ κυρίῳ αὐτοῦ καὶ μὴ ἀφανίσῃ αὐτὸν ἀνέλῃ δὲ ἄνδρα ἢ γυναῖκα ὁ ταῦρος λιθοβοληθήσεται καὶ ὁ κύριος αὐτοῦ πρῶταποθανεῖται
- 30 Men, si yo mande mèl bèf la pou l' peye pou l' ka sove lavi pa l', se pou l' peye tou sa y'a mande l' la.
If a price is put on his life, let him make payment of whatever price is fixed.
 ἐὰν δὲ λύτρα ἐπιβληθῇ αὐτῷ δώσει λύτρα τῆς ψυχῆς αὐτοῦ ὅσα ἐὰν ἐπιβάλλωσιν αὐτῷ
- 31 Si bèf la atake yon ti gason osinon yon ti fi, se menm règleman an ki pou fèt.
If the death of a son or of a daughter has been caused, the punishment is to be in agreement with this rule.
 ἐὰν δὲ υἱὸν ἢ θυγατέρα κερατίση κατὰ τὸ δίκαιωμα τοῦτο ποιήσουσιν αὐτῷ
- 32 Si bèf la atake yon esklav, kit se gason, kit se fi, mèl bèf la va bay mèl esklav la trant pyès an ajan. Bèf la menm, y'a touye l' ak koutwòch.
If the death of a man-servant or of a woman-servant is caused by the ox, the owner is to give their master thirty shekels of silver, and the ox is to be stoned.
 ἐὰν δὲ παῖδα κερατίση ὁ ταῦρος ἢ παιδίσκην ἀργυρίου τριάκοντα δίδραγμα δώσει τῷ κυρίῳ αὐτῶν καὶ ὁ ταῦρος λιθοβοληθήσεται
- 33 Si yon moun kite yon pi dekouvri, ou ankò si l'ap fouye yon pi epi li kite l' san kouvèti, si yon bèf osinon yon bourik vin tonbe ladan l',
If a man makes a hole in the earth without covering it up, and an ox or an ass dropping into it comes to its death;
 ἐὰν δὲ τις ἀνοίξῃ λάκκον ἢ λατομήσῃ λάκκον καὶ μὴ καλύψῃ αὐτὸν καὶ ἐμπέσῃ ἐκεῖ μῶσχος ἢ ὄνος
- 34 se pou mèl pi a peye mèl bèf la sa bèf la vo. Bèt mouri a menm va rete pou mèl pi a.
The owner of the hole is responsible; he will have to make payment to their owner, but the dead beast will be his.
 ὁ κύριος τοῦ λάκκου ἀποτεῖσει ἀργύριον δώσει τῷ κυρίῳ αὐτῶν τὸ δὲ τετελετηκὸς αὐτῷ ἔσται
- 35 Si yon moun gen yon bèf ki touye bèf yon lòt moun ak yon koutkòn, de mesye yo va vann bèf vivan an, y'a separe lajan an mwaye pou mwaye. y'a separe vyann bèf ki mouri a tou.
And if one man's ox does damage to another man's ox, causing its death, then the living ox is to be exchanged for money, and division made of the price of it, and of the price of the dead one.
 ἐὰν δὲ κερατίση τινὸς ταῦρος τὸν ταῦρον τοῦ πλησίον καὶ τελευτήσῃ ἀποδώσονται τὸν ταῦρον τὸν ζῶντα καὶ διελοῦνται τὸ ἀργύριον αὐτοῦ καὶ τὸν ταῦρον τὸν τεθνηκότα διελοῦνται
- 36 Men, si se pa premye fwa bèf la ap bay koutkòn, si yo te pale mèl li men mèl li pa t' fè anyen pou sa, nan ka sa a, mèl bèf la gen pou peye. L'a bay yon bèf vivan pou bèf ki mouri a. Bèf mouri a menm va rete pou li.
But if it is common knowledge that the ox has frequently done such damage in the past, and its owner has not kept it under control, he will have to give ox for ox; and the dead beast will be his.
 ἐὰν δὲ γνωρίζηται ὁ ταῦρος ὅτι κερατιστῆς ἔστιν πρὸ τῆς ἐχθῆς καὶ πρὸ τῆς τρίτης ἡμέρας καὶ διαμαρτυρημένοι ὄσιν τῷ κυρίῳ αὐτοῦ καὶ μὴ ἀφανίσῃ αὐτὸν ἀποτεῖσει ταῦρον ἀντὶ ταύρου ὁ δὲ τερ ἐλευτηκὸς αὐτῷ ἔσται
- 1 ¶ Si yon moun volò yon bèf osinon yon mouton, si li touye l' epi li vann li, li gen pou l' bay senk bèf pou bèf li pran an osinon kat mouton pou mouton li pran an.
If a man takes without right another man's ox or his sheep, and puts it to death or gets a price for it, he is to give five oxen for an ox, or four sheep for a sheep, in payment: the thief will have to make payment for what he has taken; if he has no money, he himself will have to be exchanged for money, so that payment may be made.
 ἐὰν δὲ ἐν τῷ διορύγματι εὔρεθῇ ὁ κλέπτης καὶ πληγείσῃ ἀποθάνῃ οὐκ ἔστιν αὐτῷ φόνος

- 2 Si yo bare yon vòlè ap kase yon kay epi yo touye l', moun ki touye l' la pa koupab.
If a thief is taken in the act of forcing his way into a house, and his death is caused by a blow, the owner of the house is not responsible for his blood.
 ἐὰν δὲ ἀνατεῖλῃ ὁ ἥλιος ἐπ' αὐτῷ ἐνοχός ἐστιν ἀνταποθανεῖται ἐὰν δὲ μὴ ὑπάρχῃ αὐτῷ πραθήτω ἀντὶ τοῦ κλέμματος
- 3 Men, si sa rive apre solèy fin leve, moun ki touye l' la koupab. Li gen pou l' peye pou li, wè pa wè. Si li pa gen anyen, y'a vann li pou yo ka peye pou sa l' te vòlè a.
But if it is after dawn, he will be responsible.
 ἐὰν δὲ καταλημφθῆ καὶ εὐρεθῆ ἐν τῇ χειρὶ αὐτοῦ τὸ κλέμμα ἀπὸ τε ὄνου ἕως προβάτου ζῶντα διπλᾶ αὐτὰ ἀποτεῖσει
- 4 Men, si yo jwenn bèt li te vòlè a vivan nan men l' toujou, kit se bèf, kit se kabrit, kit se bourik, l'a renmèt de pou yonn.
If he still has what he had taken, whatever it is, ox or ass or sheep, he is to give twice its value.
 ἐὰν δὲ καταβοσκήσῃ τις ἄγρον ἢ ἀμπελῶνα καὶ ἀφῆ τὸ κτήνος αὐτοῦ καταβοσκήσῃ αἴγρον ἕτερον ἀποτεῖσει ἐκ τοῦ ἀγροῦ αὐτοῦ κατὰ τὸ γένημα αὐτοῦ ἐὰν δὲ πάντα τὸν ἄγρον καταβοσκήσῃ τὰ βέλτιστα τοῦ ἀγροῦ αὐτοῦ καὶ τὰ βέλτιστα τοῦ ἀμπελῶνος αὐτοῦ ἀποτεῖσει
- 5 Si yon moun kite bèt li manje nan jaden yon lòt, osinon nan jaden rezen li, si yon moun kite bèt li lage pou yo fè kont dega nan jaden yon lòt moun, li gen pou l' dedonmaje lòt moun lan. L'a ba li pi bon bagay li gen nan jaden pa l' la osinon nan jaden rezen l' yo.
If a man makes a fire in a field or a vine-garden, and lets the fire do damage to another man's field, he is to give of the best produce of his field or his vine-garden to make up for it.
 ἐὰν δὲ ἐξελθὼν πῦρ εὖρη ἀκάνθας καὶ προσεμπρήσῃ ἄλωνα ἢ στάχυς ἢ πεδῖον ἀποτεῖσει ὁ τὸ πῦρ ἐκκαύσας
- 6 Si yon dife pran yon kote, li tonbe nan zèb chèch epi li rive boule danre ki nan depo, osinon grenn ki fin keyi, ou ankò yon jaden tou plante, moun ki lakòz dife a va peye yon dedomajman.
If there is a fire and the flames get to the thorns at the edge of the field, causing destruction of the cut grain or of the living grain, or of the field, he who made the fire will have to make up for the damage.
 ἐὰν δὲ τις δῶ τῷ πλησίον ἀργύριον ἢ σκεύη φυλάξαι καὶ κλαπῆ ἐκ τῆς οἰκίας τοῦ ἀνθρώπου ἐὰν εὐρεθῆ ὁ κλέψας ἀποτεῖσει διπλοῦν
- 7 ¶ Si yon moun pran lajan l' osinon yon bagay ki gen anpil valè, li bay yon lòt moun sere l' pou li, si yo rive vòlè bagay sa yo nan kay moun ki te sere yo a, si yo jwenn vòlè a, vòlè a va gen pou renmèt de fwa lavalè.
If a man puts money or goods in the care of his neighbour to keep for him, and it is taken from the man's house, if they get the thief, he will have to make payment of twice the value.
 ἐὰν δὲ μὴ εὐρεθῆ ὁ κλέψας προσελεύσεται ὁ κύριος τῆς οἰκίας ἐνώπιον τοῦ θεοῦ καὶ ὁμείται ἢ μὴν μὴ αὐτὸς πεπονηρεῦσθαι ἐφ' ὅλης τῆς παρακαταθήκης τοῦ πλησίον
- 8 Men, si yo pa jwenn vòlè a, y'a mennen mèt kay kote bagay yo te sere a devan lòtèl Bondye a, pou yo wè si se pa li menm ki te pran bagay lòt moun lan.
If they do not get the thief, let the master of the house come before the judges and take an oath that he has not put his hand on his neighbour's goods.
 κατὰ πᾶν ῥήτὸν ἀδίκημα περὶ τε μόσχου καὶ ὑποζυγίου καὶ προβάτου καὶ ἱματίου καὶ πάσης ἀπωλείας τῆς ἐγκαλουμένης ὃ τι οὖν ἂν ᾗ ἐνώπιον τοῦ θεοῦ ἐλεύσεται ἢ κρίσις ἀμφοτέρων καὶ ὁ ἀλοῦς διὰ τοῦ θεοῦ ἀποτεῖσει διπλοῦν τῷ πλησίον
- 9 Si yon moun pèdi yon bagay, kit se yon bèf, osinon yon bourik, ou ankò yon mouton, kit se yon rad ou nenpòt lòt bagay, si lè yo jwenn sak te pèdi a yon lòt moun pretann di se pou li li ye, y'a mennen yo tou de devan lòtèl Bondye a pou regle sa. Moun Bondye va kondannan an va gen pou l' bay lòt la de fwa lavalè pou dedomajman.
In any question about an ox or an ass or a sheep or clothing, or about the loss of any property which anyone says is his, let the two sides put their cause before God; and he who is judged to be in the wrong is to make payment to his neighbour of twice the value.
 ἐὰν δὲ τις δῶ τῷ πλησίον ὑποζύγιον ἢ μόσχον ἢ πρόβατον ἢ πᾶν κτήνος φυλάξαι καὶ συντριβῆ ἢ τελευτήσῃ ἢ αἰχμάλωτον γένηται καὶ μηδεὶς γνῶ
- 10 Si yon moun bay yon frè parèy li gade yon bourik, yon bèf, yon mouton, ou ankò nenpòt ki lòt bèt pou li, si bèt la mourì osinon si malè rive l' ou ankò si piyajè pran l' san pesonn pa wè sa,
If a man puts an ass or an ox or a sheep or any beast into the keeping of his neighbour, and it comes to death or is damaged or is taken away, without any person seeing it:
 ὄρκος ἔσται τοῦ θεοῦ ἀνὰ μέσον ἀμφοτέρων ἢ μὴν μὴ αὐτὸν πεπονηρεῦσθαι καθ' ὅλης τῆς παρακαταθήκης τοῦ πλησίον καὶ οὕτως προσδέξεται ὁ κύριος αὐτοῦ καὶ οὐκ ἀποτεῖσει
- 11 Lè sa a, y'a mande ni mèt bèt la ni gadò a pou yo fè sèman devan lòtèl Bondye a. Moun ki t'ap gade bèt la va deklare se pa li menm ki te pran bèt lòt moun lan. Lè sa a, mèt bèt la va asepte pèt la.
Gadò a p'ap gen ankenn dedomajman pou l' bay.
If he takes his oath before the Lord that he has not put his hand to his neighbour's goods, the owner is to take his word for it and he will not have to make payment for it.
 ἐὰν δὲ κλαπῆ παρ' αὐτοῦ ἀποτεῖσει τῷ κυρίῳ
- 12 Men si se vòlè yo te vòlè bèt la nan men l', l'a gen pou l' peye mèt la kichòy.
But if it is taken from him by a thief, he is to make up for the loss of it to its owner.
 ἐὰν δὲ θηριάλωτον γένηται ἄξει αὐτὸν ἐπὶ τὴν θήραν καὶ οὐκ ἀποτεῖσει
- 13 Si se bèt nan bwa ki devore bèt la, l'a pote rèt la pou mèt bèt la ka wè ak de je l' se pa manti l'ap ba li. Li p'ap gen anyen pou l' peye pou sa.
But if it has been damaged by a beast, and he is able to make this clear, he will not have to make payment for what was damaged.
 ἐὰν δὲ αἰτήσῃ τις παρὰ τοῦ πλησίον καὶ συντριβῆ ἢ ἀποθάνῃ ἢ αἰχμάλωτον γένηται ὁ δὲ κύριος μὴ ᾗ μετ' αὐτοῦ ἀποτεῖσει

- 14 Si yon moun prete yon bèt nan men yon frè parèy li, epi malè rive bèt la, osinon li mouri an absans mèt li, se pou l' peye mèt bèt la kichòy.
If a man gets from his neighbour the use of one of his beasts, and it is damaged or put to death when the owner is not with it, he will certainly have to make payment for the loss.
ἐὰν δὲ ὁ κύριος ἦ μετ' αὐτοῦ οὐκ ἀποτεῖσει ἐὰν δὲ μισθωτὸς ἦ ἔσται αὐτῷ ἀντὶ τοῦ μισθοῦ αὐτοῦ
- 15 Men, si mèt la te la lè malè a rive, moun lan pa gen anyen pou l' peye. Si se yon bèt li te lwe, se pri li te lwe l' la ase pou li bay.
If the owner is with it, he will not have to make payment: if he gave money for the use of it, the loss is covered by the payment.
ἐὰν δὲ ἀπατήσῃ τις παρθένον ἀμνήστειτον καὶ κοιμηθῆ μετ' αὐτῆς φερνῆ φερνιεῖ αὐτὴν αὐτῷ γυναῖκα
- 16 ¶ Si yon nonm pran tèt yon jenn fi ki poko fiyanse, epi li kouche avè l', li gen pou l' peye lajan yo konn bay pou yon maryaj, epi se pou l' marye ak jenn fi a.
If a man takes a virgin, who has not given her word to another man, and has connection with her, he will have to give a bride-price for her to be his wife.
ἐὰν δὲ ἀνανεύων ἀνανεύσῃ καὶ μὴ βοῦλήται ὁ πατήρ αὐτῆς δοῦναι αὐτὴν αὐτῷ γυναῖκα ἀργύριον ἀποτεῖσει τῷ πατρὶ καθ' ὅσον ἔστιν ἡ φερνὴ τῶν παρθένων
- 17 Men, si papa jenn fi a refize kite l' marye avè l', tout jan se pou msye peye lajan yo bay lè yo pral marye ak yon fi ki tifi.
If her father will not give her to him on any account, he will have to give the regular payment for virgins.
φαρμακοὺς οὐ περιποιήσετε
- 18 Se pou nou touye tout fanm k'ap fè maji.
Any woman using unnatural powers or secret arts is to be put to death.
πάν κοιμώμενον μετὰ κτήνους θανάτῳ ἀποκτενεῖτε αὐτούς
- 19 Se pou yo touye tout moun ki kwaze ak zannimo.
Any man who has sex connection with a beast is to be put to death.
ὁ θυσιάζων θεοῖς θανάτῳ ὀλεθρευθήσεται πλὴν κυρίῳ μόνῳ
- 20 Si yon moun ofri bèt pou yo touye pou lòt bondye pase Seyè a, se pou yo disparèt li tankou bèt y'ap ofri bay Bondye.
Complete destruction will come on any man who makes offerings to any other god but the Lord.
καὶ προσήλυτον οὐ κακώσετε οὐδὲ μὴ θλίψητε αὐτόν ἦτε γὰρ προσήλυτοι ἐν γῆ αἰγύπτῳ
- 21 Piga nou maltrete moun lòt nasyon ki vin rete nan peyi nou. Piga nou peze yo non plis, paske nou menm, chonje nou te etranje tou nan peyi Lejip.
Do no wrong to a man from a strange country, and do not be hard on him; for you yourselves were living in a strange country, in the land of Egypt.
πᾶσαν χήραν καὶ ὄρφανὸν οὐ κακώσετε
- 22 Piga nou maltrete ni vèy yo, ni timoun san papa yo.
Do no wrong to a widow, or to a child whose father is dead.
ἐὰν δὲ κακία κακώσῃτε αὐτούς καὶ κεκράζαντες καταβοήσωσι πρὸς με ἀκοῆ εἰσακούσομαι τῆς φωνῆς αὐτῶν
- 23 Si nou malmennen yo, m'ap reponn yo lè y'a rele mande m' sekou.
If you are cruel to them in any way, and their cry comes up to me, I will certainly give ear;
καὶ ὀργισθήσομαι θυμῷ καὶ ἀποκτενῶ ὑμᾶς μαχαίρα καὶ ἔσονται αἱ γυναῖκες ὑμῶν χῆραι καὶ τὰ παῖδια ὑμῶν ὄρφανά
- 24 m'a fache, m'a fè nou mouri nan lagè. Konsa, madanm nou yo ap vin vèy tou, pitit nou yo ap rete san papa tou.
And in the heat of my wrath I will put you to death with the sword, so that your wives will be widows and your children without fathers.
ἐὰν δὲ ἀργύριον ἐκδανείσῃς τῷ ἀδελφῷ τῷ πενιχρῷ παρὰ σοῦ οὐκ ἔσῃ αὐτὸν κατεπεύγων οὐκ ἐπιθήσεις αὐτῷ τόκον
- 25 ¶ Si nou prete yonn nan frè parèy nou yo lajan, yonn nan pòv ki nan mitan nou yo, piga nou fè tankou moun k'ap bay ponya pou nou egzije l' peye enterè.
If you let any of the poor among my people have the use of your money, do not be a hard creditor to him, and do not take interest.
ἐὰν δὲ ἐνεχύρασμα ἐνεχυράσῃς τὸ ἱμάτιον τοῦ πλησίον τοῦ δυσμῶν ἡλίου ἀποδώσεις αὐτῷ
- 26 Si yon nonm plane levit li lakay ou pou ou prete l' yon ti kòb, se pou ou renmèt li rad li anvan solèy kouche.
If ever you take your neighbour's clothing in exchange for the use of your money, let him have it back before the sun goes down:
ἔστιν γὰρ τοῦτο περιβόλαιον αὐτοῦ μόνον τοῦτο τὸ ἱμάτιον ἀσχημοσύνης αὐτοῦ ἐν τίνι κοιμηθήσεται ἐὰν οὖν καταβῆσῃ πρὸς με εἰσακούσομαι αὐτοῦ ἐλεήμων γὰρ εἰμι
- 27 Paske, se sèl rad li gen pou l' mete sou li pou fredri pa bat li. Kisa pou l' mete sou li pou l' kouvri aswè? Si li rele mande m' sekou, m'a reponn li paske mwen gen bon kè.
For it is the only thing he has for covering his skin; what is he to go to sleep in? and when his cry comes up to me, I will give ear, for my mercy is great.
θεοὺς οὐ κακολογήσεις καὶ ἄρχοντας τοῦ λαοῦ σου οὐ κακῶς ἐρεῖς

- 28 Piga nou pale Bondye mal. Piga nou bay chèf pèp la madichon.
You may not say evil of the judges, or put a curse on the ruler of your people.
ἀπαρχὰς ἄλωνος καὶ ληνοῦ σου οὐ καθυστερήσεις τὰ πρωτότοκα τῶν υἱῶν σου δώσεις ἐμοί
- 29 Pa pran reta pou n' ofri m' sa pou n' ofri m' nan rekòt danre nou yo ak nan diven nou. n'a ban mwen premye pitit gason nou yo.
Do not keep back your offerings from the wealth of your grain and your vines. The first of your sons you are to give to me.
οὕτως ποιήσεις τὸν μόσχον σου καὶ τὸ πρόβατόν σου καὶ τὸ ὑποζύγιόν σου ἑπτὰ ἡμέρας ἔσται ὑπὸ τὴν μητέρα τῆ δὲ ὀγδόη ἡμέρα ἀποδώσεις μοι αὐτό
- 30 N'a ban mwen tou premye pitit bèf nou yo ak premye pitit mouton nou yo. Ti bèt la va pase sèt jou avèk manman l'. Sou wityèm jou a n'a ofri l' ban mwen.
In the same way with your oxen and your sheep: for seven days let the young one be with its mother; on the eighth day give it to me.
καὶ ἄνδρες ἄγιοι ἔσεσθέ μοι καὶ κρέας θηριάλωτον οὐκ ἔδεσθε τῷ κυνὶ ἀπορρίψατε αὐτό
- 1 ¶ Piga nou fè manti sou frè parèy nou. Lè n'ap sèvi temwen, piga nou bay manti pou ede yon mechan.
Do not let a false statement go further; do not make an agreement with evil-doers to be a false witness.
οὐ παραδέξῃ ἀκοὴν ματαίαν οὐ συγκαταθήσῃ μετὰ τοῦ ἀδίκου γενέσθαι μάρτυς ἄδικος
- 2 Pa konprann pou nou fè sa ki mal paske nou wè se sa tout moun ap fè. Lè n'ap sèvi temwen nan yon pwose, piga nou pran pati pou bò ki gen plis moun lan lè nou konnen se yo ki antò.
Do not be moved to do wrong by the general opinion, or give the support of your words to a wrong decision:
οὐκ ἔση μετὰ πλειόνων ἐπὶ κακία οὐ προστεθήσῃ μετὰ πλήθους ἐκκλίνει μετὰ πλειόνων ὥστε ἐκκλίνει κρίσιον
- 3 Konsa tou, lè gen pwose, se pa paske yon moun pòv pou nou pran pati pou li.
But, on the other hand, do not be turned from what is right in order to give support to a poor man's cause.
καὶ πένητα οὐκ ἐλείψεις ἐν κρίσει
- 4 Si nou pa byen ak yon moun, epi nou jwenn bèf li osinon bourik li ki kase kòd, se pou nou mennen l' ba li.
If you come across the ox or the ass of one who is no friend to you wandering from its way, you are to take it back to him.
ἐὰν δὲ συναντήσῃς τῷ βοῖ τοῦ ἐχθροῦ σου ἢ τῷ ὑποζυγίῳ αὐτοῦ πλανωμένοις ἀποστρέψας ἀποδώσεις αὐτῷ
- 5 Si nou pa byen ak yon moun, epi nou wè bourik li kouche anba yon chay, pa vire do nou kite l' pou kont li. Se pou nou ede l' fè bourik la kanpe.
If you see the ass of one who has no love for you bent down to the earth under the weight which is put on it, you are to come to its help, even against your desire.
ἐὰν δὲ ἴδῃς τὸ ὑποζύγιον τοῦ ἐχθροῦ σου πετωκὸς ὑπὸ τὸν γόμον αὐτοῦ οὐ παρελεύσῃ αὐτό ἀλλὰ συνεγερεῖς αὐτό μετ' αὐτοῦ
- 6 Lè yon malere nan pwose, pa anpeche yo fè l' jistis.
Let no wrong decisions be given in the poor man's cause.
οὐ διαστρέψεις κρίμα πένητος ἐν κρίσει αὐτοῦ
- 7 Evite fè manti sou moun pou akize yo. Moun inosan ak moun ki nan dwa yo, piga nou fè touye yo, paske mwen p'ap padonnen moun ki fè bagay konsa.
Keep yourselves far from any false business; never let the upright or him who has done no wrong be put to death: for I will make the evil-doer responsible for his sin.
ἀπὸ παντὸς ῥήματος ἀδίκου ἀποστήσῃ ἀθῶον καὶ δίκαιον οὐκ ἀποκτενεῖς καὶ οὐ δικαιοῦσαι τὸν ἀσεβῆ ἕνεκεν δώρων
- 8 Lè n'ap sèvi temwen nan yon kòz, pa pran lajan anba nan men moun, paske lajan konsa bouche je nou, li fè nou pa wè kote jistis la ye. Li fè moun ki pa antò a pèdi kòz li.
Take no rewards in a cause: for rewards make blind those who have eyes to see, and make the decisions of the upright false.
καὶ δῶρα οὐ λήμψῃ τὰ γὰρ δῶρα ἐκτεφλοῖ ὀφθαλμοὺς βλεπόντων καὶ λυμαίνεται ῥήματα δίκαια
- 9 Piga nou aji mal ak moun lòt nasyon k'ap viv nan peyi a. Paske, nou menm tou, yon lè, nou te etranje nan peyi Lejip, kifè nou konnen sa ki rele viv nan lòt peyi.
Do not be hard on the man from a strange country who is living among you; for you have had experience of the feelings of one who is far from the land of his birth, because you yourselves were living in Egypt, in a strange land.
καὶ προσήλυτον οὐ θλίψετε ὑμεῖς γὰρ οἴδατε τὴν ψυχὴν τοῦ προσηλύτου αὐτοὶ γὰρ προσήλυτοὶ ἦτε ἐν γῆ αἰγύπτῳ
- 10 ¶ Pandan sizan n'a travay tè a, epi n'a ranmase sa li bay.
For six years put seed into your fields and get in the increase;
ἕξ ἔτη σπερεῖς τὴν γῆν σου καὶ συνάξεις τὰ γενήματα αὐτῆς

- 11 Men, sou setyèm lanne a, n'a kite tè a poze. Menm si li bay kichòy, nou p'ap ranmase anyen sou li. N'a kite rekòt la pou pòn malere yo. Rès la va rete pou bèt nan bwa manje. N'a fè menm bagay la tou pou jaden rezen ak jaden oliv nou yo.
But in the seventh year let the land have a rest and be unplanted; so that the poor may have food from it: and let the beasts of the field take the rest. Do the same with your vine-gardens and your olive-trees.
 τῷ δὲ ἑβδόμῳ ἄφρασιν ποιήσεις καὶ ἀνήσεις αὐτήν καὶ ἔδονται οἱ πτωχοὶ τοῦ ἔθνους σου τὰ δὲ ὑπολειπόμενα ἔδεται τὰ ἄγρια θηρία οὕτως ποιήσεις τὸν ἀμπελώνά σου καὶ τὸν ἐλαιῶνά σου
- 12 N'a travay sis jou. Men setyèm jou a, n'a sispann travay, n'a pran repo. Konsa, bèf nou yo ak bourik nou yo, moun k'ap sèvi avèk nou yo ansanm ak etranje ki lakay nou yo va ka pran repo tou.
For six days do your work, and on the seventh day keep the Sabbath; so that your ox and your ass may have rest, together with the son of your servant and the man from a strange land living among you.
 ἔξ ἡμέρας ποιήσεις τὰ ἔργα σου τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ ἀνάπαυσις ἵνα ἀναπαύσῃται ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου καὶ ἵνα ἀναψύξῃ ὁ υἱὸς τῆς παιδίσκης σου καὶ ὁ προσήλυτος
- 13 Se pou nou swiv tou sa mwen sot di nou la a. Pa lapriyè lòt bondye, piga mwen tande non yo sot nan bouch nou.
Take note of all these things which I have said to you, and let not the names of other gods come into your minds or from your lips.
 πάντα ὅσα εἶρηκα πρὸς ὑμᾶς φυλάξασθε καὶ ὄνομα θεῶν ἑτέρων οὐκ ἀναμνησθήσεσθε οὐδὲ μὴ ἀκουσθῆ ἕκ τοῦ στόματος ὑμῶν
- 14 Twa fwa chak lanne, n'a fè fèt pou mwen.
Three times in the year you are to keep a feast to me.
 τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ἑορτάσατέ μοι
- 15 N'a fè fèt Pen san ledven yo. Jan mwen te ban nou lòd la, n'a manje pen san ledven pandan sèt jou nan epòk yo fikse nan mwa Abib la. Paske se nan mwa sa a nou te sot kite peyi Lejip. Lè sa a, nou p'ap gen dwa parèt devan m' de men vid.
You are to keep the feast of unleavened bread; for seven days let your bread be without leaven, as I gave you orders, at the regular time in the month Abib (for in it you came out of Egypt); and let no one come before me without an offering:
 τὴν ἑορτὴν τῶν ἀζύμων φυλάξασθε ποιεῖν ἑπτὰ ἡμέρας ἕδεσθε ἄζυμα καθάπερ ἐνετείλαμην σοι κατὰ τὸν καιρὸν τοῦ μηνὸς τῶν νέων ἐν γὰρ αὐτῷ ἐξῆλθες ἐξ αἰγύπτου οὐκ ὀφθήσῃ ἐνώπιόν μου κενός
- 16 Apre sa, n'a fete fèt Premye Rekòt la lè nou fèk konmanse rekòlte grenn nou simen nan jaden nou yo. N'a fete fèt Dènye Rekòt la menm vè fen lanne a, lè n'ap fin rekòlte tou sa ki nan jaden nou yo.
And the feast of the grain-cutting, the first-fruits of your planted fields: and the feast at the start of the year, when you have got in all the fruit from your fields.
 καὶ ἑορτὴν θερισμοῦ πρωτογενημάτων ποιήσεις τῶν ἔργων σου ὧν ἐὰν σπείρῃς ἐν τῷ ἀγρῷ σου καὶ ἑορτὴν συντελείας ἐπ' ἐξόδου τοῦ ἐνιαυτοῦ ἐν τῇ συναγωγῇ τῶν ἔργων σου τῶν ἐκ τοῦ ἀγροῦ σου
- 17 Twa fwa chak lanne, tout gason nan pèp la va parèt devan mwen menm Seyè a, Bondye a.
Three times in the year let all your males come before the Lord God.
 τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐνώπιον κυρίου τοῦ θεοῦ σου
- 18 Lè n'ap touye yon bèt pou mwen, piga nou ofri san an ansanm ak pen ki fèt ak ledven. Piga nou sere grès bèt la tout lannwit jouk denmen maten.
Do not give the blood of my offering with leavened bread; and do not let the fat of my feast be kept all night till the morning.
 ὅταν γὰρ ἐκβάλῃς ἔθνη ἀπὸ προσώπου σου καὶ ἐμπλατῶν τὰ ὄρια σου οὐ θύσεις ἐπὶ ζύμῃ αἶμα θυσιασμάτων μου οὐδὲ μὴ κοιμηθῆ στέαρ τῆς ἑορτῆς μου ἕως πρωῒ
- 19 N'a pran pi bèl fwi nan premye rekòt jaden nou, n'a pote yo bay Seyè a, Bondye nou an, lakay li, Piga ou kwit yon ti kabrit nan lèt manman li.
The best of the first-fruits of your land are to be taken into the house of the Lord your God. The young goat is not to be cooked in its mother's milk.
 τὰς ἀπαρχὰς τῶν πρωτογενημάτων τῆς γῆς σου εισοίσεις εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου οὐχ ἐψησεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ
- 20 ¶ Men m'ap voye yonn nan zanj mwen yo devan nou pou pwoteje nou sou wout la, pou l' fè nou rive san danje kote mwen pare pou nou an.
See, I am sending an angel before you, to keep you on your way and to be your guide into the place which I have made ready for you.
 καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ἵνα φυλάξῃ σε ἐν τῇ ὁδῷ ὅπως εἰσαγάγῃ σε εἰς τὴν γῆν ἣν ἡτοίμασά σοι
- 21 Veye kò nou devan li. Koute sa l'ap di nou. Pa kenbe tèt avè l'. Si nou fè sa, li p'ap padonnen nou sa paske se nan non mwen l'ap fè tou sa l'ap fè a.
Give attention to him and give ear to his voice; do not go against him; for your wrongdoing will not be overlooked by him, because my name is in him.
 πρόσεχε σεαυτῷ καὶ εἰσάκουε αὐτοῦ καὶ μὴ ἀπειθῆ αὐτῷ οὐ γὰρ μὴ ὑποστειλεῖται σε τὸ γὰρ ὄνομά μου ἐστὶν ἐπ' αὐτῷ
- 22 Men, si nou koute sa li di nou, si nou fè tou sa mwen di nou fè, m'ap rayi moun ki rayi nou, mwen p'ap vle wè moun ki pa vle wè nou.
But if you truly give ear to his voice, and do whatever I say, then I will be against those who are against you, fighting those who are fighting you.
 ἐὰν ἀκοῆ ἀκούσητε τῆς ἐμῆς φωνῆς καὶ ποιήσης πάντα ὅσα ἂν ἐντείλωμαί σοι καὶ φυλάξῃτε τὴν διαθήκην μου ἕσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἔθνων ἐμὴ γὰρ ἐστὶν πᾶσα ἡ γῆ ὑμεῖς δὲ ἔσσεσθέ μοι βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον ταῦτα τὰ ῥήματα ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ ἐὰν ἀκοῆ ἀκούσητε τῆς φωνῆς μου καὶ ποιήσης πάντα ὅσα ἂν εἶπω σοι ἐχθρεύσω τοῖς ἐχθροῖς σου καὶ ἀντικείσομαι τοῖς ἀντικειμένοις σοι

- 23 Zanj mwen an va mache devan nou, l'ap mennen nou nan peyi moun Amori yo, peyi moun Et yo, peyi moun Ferezi yo, peyi moun Kanaran yo, peyi moun Evi yo ak peyi moun Jebis yo. M'ap detwi yo tout.
And my angel will go before you, guiding you into the land of the Amorite and the Hittite and the Perizzite and the Canaanite and the Hivite and the Jebusite, and they will be cut off by my hand.
πορεύεται γὰρ ὁ ἄγγελός μου ἡγούμενός σου καὶ εἰσάξει σε πρὸς τὸν αμορραῖον καὶ χετταῖον καὶ φερεζαῖον καὶ χαναναῖον καὶ γεργεσαῖον καὶ ευαῖον καὶ ιεβουσαῖον καὶ ἐκτρίψω αὐτούς
- 24 Piga nou mete ajenou devan bondye lòt nasyon yo. Piga nou janm sèvi yo. Pa fè menm jan ak moun lòt nasyon yo. Se pou nou detwi bondye yo nèt, se pou nou kraze tout moniman yo fè pou yo.
Do not go down on your faces and give worship to their gods, or do as they do; but overcome them completely, and let their pillars be broken down.
οὐ προσκυνήσεις τοῖς θεοῖς αὐτῶν οὐδὲ μὴ λατρεύσεις αὐτοῖς οὐ ποιήσεις κατὰ τὰ ἔργα αὐτῶν ἀλλὰ καθαίρεισι καθελεῖς καὶ συντρίβων συντρίψεις τὰς στήλας αὐτῶν
- 25 Se mwen menm Seyè a, Bondye nou an, pou nou sèvi. M'ap beni nou, m'ap ban nou manje pou n' manje, dlo pou nou bwè. Mwen p'ap kite maladi tonbe sou nou.
And give worship to the Lord your God, who will send his blessing on your bread and on your water; and I will take all disease away from among you.
καὶ λατρεύσεις κυρίῳ τῷ θεῷ σου καὶ εὐλογήσω τὸν ἄρτον σου καὶ τὸν οἶνόν σου καὶ τὸ ὕδωρ σου καὶ ἀποστρέψω μαλακίαν ἀφ' ὑμῶν
- 26 Nan peyi nou an p'ap gen fanm k'ap fè foskouch, ni fanm ki p'ap ka fè pitit. M'ap kite nou viv jouk nou fin granmoun.
All your animals will give birth without loss, not one will be without young in all your land; I will give you a full measure of life.
οὐκ ἔσται ἄγονος οὐδὲ στείρα ἐπὶ τῆς γῆς σου τὸν ἀριθμὸν τῶν ἡμερῶν σου ἀναπληρώσω
- 27 M'ap fè tout moun pè nou. Kote nou pase, m'ap fè moun pèdi tèt yo. M'ap fè tout lènmi nou yo pran rak devan nou.
I will send my fear before you, putting to flight all the people to whom you come; all those who are against you will go in flight, turning their backs before you.
καὶ τὸν φόβον ἀποστελῶ ἡγούμενόν σου καὶ ἐκστήσω πάντα τὰ ἔθνη εἰς οὐς σὺ εἰσπορεύῃ εἰς αὐτούς καὶ δώσω πάντας τοὺς ὑπεναντίους σου φυγάδας
- 28 m'a voye gwo gèp devan nou, y'a fè moun Evi yo, moun Kanaran yo ak moun Et yo kouri byen lwen nou.
I will send hornets before you, driving out the Hivite and the Canaanite and the Hittite before your face.
καὶ ἀποστελῶ τὰς σφηκίας προτέρας σου καὶ ἐκβαλεῖ τοὺς αμορραῖους καὶ τοὺς ευαῖους καὶ τοὺς χαναναῖους καὶ τοὺς χετταῖους ἀπὸ σοῦ
- 29 Mwen p'ap fè yo ale tout ansanm yon sèl kou, yon sèl lanne, pou peyi a pa tounen savann, pou bèt nan bwa yo pa vin twòp pou nou.
I will not send them all out in one year, for fear that their land may become waste, and the beasts of the field be increased overmuch against you.
οὐκ ἐκβαλῶ αὐτούς ἐν ἑνιαυτῷ ἐνὶ ἴνα μὴ γένηται ἡ γῆ ἔρημος καὶ πολλὰ γένηται ἐπὶ σὲ τὰ θηρία τῆς γῆς
- 30 Men, piti piti m'ap mete yo deyò, jouk n'a gen plis moun pou nou ka pran tout peyi a pou nou.
Little by little I will send them away before you, till your numbers are increased and you take up your heritage in the land.
κατὰ μικρὸν μικρὸν ἐκβαλῶ αὐτούς ἀπὸ σοῦ ἕως ἂν αὐξηθῆς καὶ κληρονομήσης τὴν γῆν
- 31 M'ap fè fwontyè peyi nou an konmanse depi sou lanmè Wouj la rive jouk sou lanmè Mediterane, depi sou dezè a al bat sou larivyè Lefrat la. M'ap lage tout moun nan peyi a anba men nou, n'ap chase yo met deyò devan nou.
I will let the limits of your land be from the Red Sea to the sea of the Philistines, and from the waste land to the river Euphrates: for I will give the people of those lands into your power; and you will send them out before you.
καὶ θήσω τὰ ὄρια σου ἀπὸ τῆς ἐρυθρᾶς θαλάσσης ἕως τῆς θαλάσσης τῆς φυλιστιμὶ καὶ ἀπὸ τῆς ἐρήμου ἕως τοῦ μεγάλου ποταμοῦ εὐφράτου καὶ παραδώσω εἰς τὰς χεῖρας ὑμῶν τοὺς ἐγκαθημένους ἐν τῇ γῆ καὶ ἐκβαλῶ αὐτούς ἀπὸ σοῦ
- 32 Piga nou pase ankenn kontra ak moun sa yo, ni ak bondye yo.
Make no agreement with them or with their gods.
οὐ συγκαταθήσῃ αὐτοῖς καὶ τοῖς θεοῖς αὐτῶν διαθήκην
- 33 Se pa pou yo rete nan peyi nou an, pou yo pa ankouraje nou fè peche kont mwen. Si nou sèvi bondye moun sa yo, sa ka yon malè pou nou.
Let them not go on living in your land, or they will make you do evil against me: for if you give worship to their gods, it will certainly be a cause of sin to you.
καὶ οὐκ ἐγκαθήσονται ἐν τῇ γῆ σου ἵνα μὴ ἁμαρτεῖν σε ποιήσωσιν πρὸς με ἔαν γὰρ δουλεύσης τοῖς θεοῖς αὐτῶν οὗτοι ἔσονται σοὶ πρόσκομμα
- 1 ¶ Apre sa, Bondye di Moyiz: -Moute sou mòn lan bò kote m' ansanm ak Arawon, Nadab, Abiyou ak swasanndis nan chèf fanmi pèp Izrayèl la. N'a rete yon distans, n'a bese tèt nou jouk atè pou adore m'.
And he said to Moses, Come up to the Lord, you and Aaron, and Nadab and Abihu and seventy of the chiefs of Israel; and give me worship from a distance.
καὶ μωυσῆ εἶπεν ἀνάβηθι πρὸς κύριον σὺ καὶ ααρων καὶ ναδαβ καὶ αβιουδ καὶ ἑβδομήκοντα τῶν πρεσβυτέρων ἰσραηλ καὶ προσκυνήσουσιν μακρόθεν τῷ κυρίῳ
- 2 Apre sa, Moyiz va pwoche pou kont li, l'a vin bò kote m'. Piga lòt yo pwoche. Pèp la menm pa pou moute avè yo.
And Moses only may come near to the Lord; but the others are not to come near, and the people may not come up with them.
καὶ ἐγγιεῖ μωυσῆς μόνος πρὸς τὸν θεόν αὐτοὶ δὲ οὐκ ἐγγιούσιν ὁ δὲ λαὸς οὐ συναναβήσεται μετ' αὐτῶν

- 3 Moyiz ale, li rapòte bay pèp la tou sa Seyè a te di l' yo ansanm ak tout lòd li te bay yo. Tout pèp la reponn ansanm: -N'a fè tou sa Seyè a di nou fè.
Then Moses came and put before the people all the words of the Lord and his laws: and all the people, answering with one voice, said, Whatever the Lord has said we will do.
εισήλθεν δὲ μουσῆς καὶ διηγήσατο τῷ λαῷ πάντα τὰ ρήματα τοῦ θεοῦ καὶ τὰ δικαιώματα ἀπεκρίθη δὲ πᾶς ὁ λαὸς φωνῇ μιᾷ λέγοντες πάντα τοὺς λόγους οὓς ἐλάλησεν κύριος ποιήσομεν καὶ ἀκουσόμεθα
- 4 Moyiz ekri tou sa Seyè a te di l' yo. Nan denmen maten, byen bonè, lè Moyiz leve, li bati yon lòtèl nan pye mòn lan. Li pran douz gwo ròch, yonn pou chak branch fanmi pèp Izrayèl la, li mete yo kanpe.
Then Moses put down in writing all the words of the Lord, and he got up early in the morning and made an altar at the foot of the mountain, with twelve pillars for the twelve tribes of Israel.
καὶ ἔγραψεν μουσῆς πάντα τὰ ρήματα κυρίου ὀρθρίσας δὲ μουσῆς τὸ πρωὶ ὠκοδόμησεν θυσιαστήριον ὑπὸ τὸ ὄρος καὶ δώδεκα λίθους εἰς τὰς δώδεκα φυλὰς τοῦ ἰσραὴλ
- 5 Apre sa, li pran kèk jenn gason nan moun Izrayèl yo, li voye yo al ofri bèt pou touye bay Seyè a: yo ofri bèt yo te boule nèt pou Seyè a. Yo touye kèk towò bèf pou di Seyè a mèsi.
And he sent some of the young men of the children of Israel to make burned offerings and peace-offerings of oxen to the Lord.
καὶ ἐξαπέστειλεν τοὺς νεανίσκους τῶν υἱῶν ἰσραὴλ καὶ ἀνήνεγκαν ὀλοκαυτώματα καὶ ἔθυσαν θυσίαν σωτηρίου τῷ θεῷ βοσχάρια
- 6 Moyiz pran mwatye nan san an, li mete l' nan gannèl. Lòt mwatye a, li vide l' sou lòtèl la.
And Moses took half the blood and put it in basins; draining out half of the blood over the altar.
λαβὼν δὲ μουσῆς τὸ ἥμισυ τοῦ αἵματος ἐνέχεεν εἰς κρατήρας τὸ δὲ ἥμισυ τοῦ αἵματος προσέχεεν πρὸς τὸ θυσιαστήριον
- 7 Lèfini, li pran liv kontra a, li li l' pou tout pèp la ka tandè. Apre sa, pèp la di: -N'a fè tou sa Seyè a mande nou fè, n'a obeyi l'.
And he took the book of the agreement, reading it in the hearing of the people: and they said, Everything which the Lord has said we will do, and we will keep his laws.
καὶ λαβὼν τὸ βιβλίον τῆς διαθήκης ἀνέγνω εἰς τὰ ὄτα τοῦ λαοῦ καὶ εἶπαν πάντα ὅσα ἐλάλησεν κύριος ποιήσομεν καὶ ἀκουσόμεθα
- 8 Lè sa a, Moyiz pran san ki te nan gannèl yo, li voye l' sou pèp la, li di: -San sa a sèvi pou siyen kontra Seyè a pase ak nou an, dapre pawòl li di yo.
Then Moses took the blood and let it come on the people, and said, This blood is the sign of the agreement which the Lord has made with you in these words.
λαβὼν δὲ μουσῆς τὸ αἷμα κατεσκεδάσεν τοῦ λαοῦ καὶ εἶπεν ἰδοὺ τὸ αἷμα τῆς διαθήκης ἧς διέθετο κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τούτων
- 9 ¶ Moyiz moute sou mòn lan ansanm ak Arawon, Nadab, Abiyon ak swasanndis nan chèf fanmi pèp Izrayèl la.
Then Moses and Aaron, Nadab, and Abihu, and seventy of the chiefs of Israel went up:
καὶ ἀνέβη μουσῆς καὶ ααρων καὶ ναδαβ καὶ αβιουδ καὶ ἑβδομήκοντα τῆς γερουσίας ἰσραὴλ
- 10 Yo te wè Bondye pèp Izrayèl la. Anba pye l', te gen yon bagay plat fèt ak bèl pyè kristal ble yo rele safi. Li te klè tankou syèl la lè pa gen yon ti nwaj menm ladan li.
And they saw the God of Israel; and under his feet there was, as it seemed, a jewelled floor, clear as the heavens.
καὶ εἶδον τὸν τόπον οὗ εἰστήκει ἐκεῖ ὁ θεὸς τοῦ ἰσραὴλ καὶ τὰ ὑπὸ τοῦς πόδας αὐτοῦ ὡσεὶ ἔργον πλίνθου σαφεירוῦ καὶ ὡσπερ εἶδος στερεώματος τοῦ οὐρανοῦ τῇ καθαριότητι
- 11 Seyè a pa t' fè chèf pèp Izrayèl yo anyen. Se konsa yo te wè Bondye. Apre sa, yo manje epi yo bwè.
And he put not his hand on the chiefs of the children of Israel: they saw God, and took food and drink.
καὶ τῶν ἐπιλέκτων τοῦ ἰσραὴλ οὐ διεφώνησεν οὐδὲ εἰς καὶ ὤφθησαν ἐν τῷ τόπῳ τοῦ θεοῦ καὶ ἔφαγον καὶ ἔπιον
- 12 ¶ Seyè a di Moyiz konsa: -Moute sou mòn lan bò kote m'. Rete la. m'a ba ou de ròch plat avèk lalwa ak regleman mwen te ekri sou yo pou fè levasyon pèp la.
And the Lord said to Moses, Come up to me on the mountain, and take your place there: and I will give you the stones on which I have put in writing the law and the orders, so that you may give the people knowledge of them.
καὶ εἶπεν κύριος πρὸς μουσῆν ἀνάβηθι πρὸς με εἰς τὸ ὄρος καὶ ἴσθι ἐκεῖ καὶ δώσω σοι τὰ πυξία τὰ λίθινα τὸν νόμον καὶ τὰς ἐντολάς ἃς ἔγραψα νομοθετήσαι αὐτοῖς
- 13 Moyiz leve ansanm ak Jozye, adjwen li a, yo moute sou mòn Bondye a.
Then Moses and Joshua his servant got up; and Moses went up into the mountain of God.
καὶ ἀναστὰς μουσῆς καὶ ἰησοῦς ὁ παρεστηκὼς αὐτῷ ἀνέβησαν εἰς τὸ ὄρος τοῦ θεοῦ
- 14 Anvan Moyiz te ale, li di chèf fanmi yo: -Rete tann nou isit la jouk nou tounen. Men Arawon ak Our ap rete ak nou. Si yon moun bezwen regle yon pwoblèm, li mèt al jwenn yo.
And he said to the chiefs, Keep your places here till we come back to you: Aaron and Hur are with you; if anyone has any cause let him go to them.
καὶ τοῖς πρεσβυτέροις εἶπεν ἠσυχάζετε αὐτοῦ ἕως ἀναστρέψωμεν πρὸς ὑμᾶς καὶ ἰδοὺ ααρων καὶ οὐρ μεθ' ὑμῶν ἐάν τιτι συμβῆ κρίσις προσπορευέσθωσαν αὐτοῖς
- 15 Moyiz moute sou mòn lan, epi nwaj kouvri mòn lan nèt.
And Moses went up into the mountain, and it was covered by the cloud.
καὶ ἀνέβη μουσῆς καὶ ἰησοῦς εἰς τὸ ὄρος καὶ ἐκάλυπεν ἡ νεφέλη τὸ ὄρος

- 16 Pouvwa Seyè a desann sou mòn Sinayi a. Nwaj kouvri mòn lan pandan sis jou. Sou setyèm jou a, Seyè a rete nan nwaj la, li rele Moyiz.
And the glory of the Lord was resting on Mount Sinai, and the cloud was over it for six days; and on the seventh day he said Moses' name out of the cloud.
καὶ κατέβη ἡ δόξα τοῦ θεοῦ ἐπὶ τὸ ὄρος τὸ σινα καὶ ἐκάλυπεν αὐτὸ ἡ νεφέλη ἕξ ἡμέρας καὶ ἐκάλεσεν κύριος τὸν μουσῆν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐκ μέσου τῆς νεφέλης
- 17 Pou moun pèp Izrayèl yo menm, pouvwa Seyè a te parèt tankou yon gwo dife ki t'ap boule sou tèt mòn lan.
And the glory of the Lord was like a flame on the top of the mountain before the eyes of the children of Israel.
τὸ δὲ εἶδος τῆς δόξης κυρίου ὡσεὶ πῦρ φλέγον ἐπὶ τῆς κορυφῆς τοῦ ὄρους ἐναντίον τῶν υἱῶν Ἰσραὴλ
- 18 Moyiz antre nan mitan nwaj la, li moute sou mòn lan. Moyiz pase karant jou ak karant nwit sou mòn lan.
And Moses went up the mountain, into the cloud, and was there for forty days and forty nights.
καὶ εἰσῆλθεν μουσῆς εἰς τὸ μέσον τῆς νεφέλης καὶ ἀνέβη εἰς τὸ ὄρος καὶ ἦν ἐκεῖ ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας
- 1 ¶ Seyè a pale ak Moyiz, li di l':
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Pale ak moun Izrayèl yo. Di yo pote yon ofrann ban mwen. W'a resevwa l' pou mwen nan men tout moun ki vle bay ak kè kontan.
Say to the children of Israel that they are to make me an offering; from every man who has the impulse in his heart take an offering for me.
εἶπὸν τοῖς υἱοῖς Ἰσραὴλ καὶ λάβετε μοι ἀπαρχὰς παρὰ πάντων οἷς ἂν δόξη τῇ καρδίᾳ καὶ λήμψεσθε τὰς ἀπαρχὰς μου
- 3 Men ofrann pou ou resevwa nan men yo: lò, ajan ak kwiv,
And this is the offering you are to take from them: gold and silver and brass;
καὶ αὕτη ἐστὶν ἡ ἀπαρχὴ ἣν λήμψεσθε παρ' αὐτῶν χρυσίον καὶ ἀργύριον καὶ χαλκὸν
- 4 bon twal koulè violet, ble ak wouj, twal fen blan, twal fèt ak pwal kabrit,
And blue and purple and red, and the best linen, and goats' hair;
καὶ ὑάκινθον καὶ πορφύραν καὶ κόκκινον διπλοῦν καὶ βύσσον κεκλωσμένην καὶ τρίχας αἰγείας
- 5 po belye tenn koulè wouj ak po bazann, bwa zakasya,
And sheepskins coloured red, and leather, and hard wood;
καὶ δέρματα κριῶν ἡρυθροδανωμένα καὶ δέρματα ὑακίνθινα καὶ ξύλα ἄσηπτα
- 7 pyè oniks ak lòt pyè pou gani jile ak plastwon granprèt la.
Beryls and stones of value to be put on the ephod and on the priest's bag.
καὶ λίθους σαρδίου καὶ λίθους εἰς τὴν γλυφὴν εἰς τὴν ἐπωμίδα καὶ τὸν ποδήρη
- 8 y'a mete yon kote apa pou mwen pou m' ka vin rete nan mitan yo.
And let them make me a holy place, so that I may be ever present among them.
καὶ ποιήσεις μοι ἅγιασμα καὶ ὀφθήσομαι ἐν ὑμῖν
- 9 W'a fè tant lan ak tout bagay ki pou ale ladan l', dapre modèl mwen pral ba ou a.
Make the House and everything in it from the designs which I will give you.
καὶ ποιήσεις μοι κατὰ πάντα ὅσα ἐγὼ σοὶ δεικνύω ἐν τῷ ὄρει τὸ παράδειγμα τῆς σκηνῆς καὶ τὸ παράδειγμα πάντων τῶν σκευῶν αὐτῆς οὕτω ποιήσεις
- 10 ¶ y'a pran bwa zakasya, y'a fè yon gwo bwat. Bwat la va mezire twa pye nèf pous longè, de pye twa pous lajè, de pye twa pous wotè.
And they are to make an ark of hard wood; two and a half cubits long, and a cubit and a half wide and high.
καὶ ποιήσεις κιβωτὸν μαρτυρίου ἐκ ξύλων ἄσηπτων δύο πήχεων καὶ ἡμίσεος τὸ μῆκος καὶ πήχεος καὶ ἡμίσεος τὸ πλάτος καὶ πήχεος καὶ ἡμίσεος τὸ ὕψος
- 11 W'a kouvri l' nèt, anndan kou deyò, ak pi bon klas lò ki genyen. Epi w'a mete yon bòdi an lò fè wonn li.
It is to be plated inside and out with the best gold, with an edge of gold all round it
καὶ καταχρυσώσεις αὐτὴν χρυσίῳ καθαρῷ ἕξωθεν καὶ ἔσωθεν χρυσώσεις αὐτήν καὶ ποιήσεις αὐτῇ κυμάτια στρεπτὰ χρυσᾶ κύκλω
- 12 W'a fonn lò a fè kat gwo bag tou won. W'a moute yonn sou chak kwen bwat la, de chak bò.
And make four rings of gold for it, to be fixed on its four feet, two rings on one side of it and two on the other.
καὶ ἐλάσεις αὐτῇ τέσσαρας δακτυλίους χρυσοῦς καὶ ἐπιθήσεις ἐπὶ τὰ τέσσαρα κλίτη δύο δακτυλίους ἐπὶ τὸ κλίτος τὸ ἐν καὶ δύο δακτυλίους ἐπὶ τὸ κλίτος τὸ δεύτερον

- 13 W'a pran de jenn poto zakasya, w'a kouvri yo nèk ak lò.
And make rods of the same wood, plating them with gold.
ποιήσεις δὲ ἀναφορεῖς ξύλα ἄσηπτα καὶ καταχρυσώσεις αὐτὰ χρυσίῳ
- 14 W'a pase poto yo nan twou bag yo, sou de bò bwat la. Poto sa yo va sèvi manch pou pote bwat la.
And put the rods through the rings at the sides of the ark, for lifting it.
καὶ εἰσάξεις τοὺς ἀναφορεῖς εἰς τοὺς δακτυλίους τοὺς ἐν τοῖς κλίτεσι τῆς κιβωτοῦ αἶρειν τὴν κιβωτὸν ἐν αὐτοῖς
- 15 Se pou poto yo toujou rete nan bag yo, san yo pa janm wete yo.
The rods are to be kept in the rings, and never taken out.
ἐν τοῖς δακτυλίοις τῆς κιβωτοῦ ἔσονται οἱ ἀναφορεῖς ἀκίνητοι
- 16 Mwen pral ba ou de ròch plat ki va sèvi pou nou toujou chonje m'. W'a mete yo nan bwat la.
Inside the ark you are to put the record which I will give you.
καὶ ἐμβαλεῖς εἰς τὴν κιβωτὸν τὰ μαρτύρια ἃ ἂν δῶ σοι
- 17 W'a pran pi bon lò ki genyen, w'a fè yon kouvèti pou bwat la. L'a mezire twa pye nèf pous longè sou de pye twa pous lajè.
And you are to make a cover of the best gold, two and a half cubits long and a cubit and a half wide.
καὶ ποιήσεις ἱαστήριον ἐπίθεμα χρυσοῦ καθαροῦ δύο πήχεων καὶ ἡμίσεος τὸ μήκος καὶ πήχεος καὶ ἡμίσεος τὸ πλάτος
- 18 W'a fè pòtre de zanj cheriben an lò. y'a pran lò a, y'a bat li ak mato pou yo fè pòtre yo. W'a mete yo anwo kouvèti a,
And at the two ends of the cover you are to make two winged ones of hammered gold,
καὶ ποιήσεις δύο χερουβιμ χρυσᾶ τορευτὰ καὶ ἐπιθήσεις αὐτὰ ἐξ ἀμφοτέρων τῶν κλιτῶν τοῦ ἱαστηρίου
- 19 yonn sou bò dwat, yonn sou bò gòch. W'a kole yo byen kole sou kouvèti a pou yo fè kò avè l'.
One at one end and one at the other; the winged ones are to be part of the cover.
ποιηθήσονται χερουβ εἷς ἐκ τοῦ κλίτους τούτου καὶ χερουβ εἷς ἐκ τοῦ κλίτους τοῦ δευτέρου τοῦ ἱαστηρίου καὶ ποιήσεις τοὺς δύο χερουβιμ ἐπὶ τὰ δύο κλίτη
- 20 Zanj cheriben yo va louvri zèl yo anwo tèt yo, konsa y'a kouvri kouvèti a. Se pou yo yonn anfas lòt, avèk tèt yo bese ap gade kouvèti a.
And their wings are to be outstretched over the cover, and the winged ones are to be opposite one another, facing the cover.
ἔσονται οἱ χερουβιμ ἐκτείνοντες τὰς πτέρυγας ἐπάνωθεν συσκιάζοντες ταῖς πτέρυξιν αὐτῶν ἐπὶ τοῦ ἱαστηρίου καὶ τὰ πρόσωπα αὐτῶν εἰς ἄλληλα εἰς τὸ ἱαστήριον ἔσονται τὰ πρόσωπα τῶν χερουβιμ
- 21 W'a mete kouvèti a sou bwat la. Nan bwat la menm, w'a mete de ròch plat mwen pral ba ou pou nou ka toujou chonje mwen.
And put the cover over the ark, and in the ark the record which I will give you.
καὶ ἐπιθήσεις τὸ ἱαστήριον ἐπὶ τὴν κιβωτὸν ἄνωθεν καὶ εἰς τὴν κιβωτὸν ἐμβαλεῖς τὰ μαρτύρια ἃ ἂν δῶ σοι
- 22 Se la m'a toujou kontre avè ou. m'a rete anwo kouvèti a, nan mitan de zanj cheriben yo, m'a ba ou tout lòd mwen gen pou m' ba ou yo pou moun Izrayèl yo.
And there, between the two winged ones on the cover of the ark, I will come to you, face to face, and make clear to you all the orders I have to give you for the children of Israel.
καὶ γνωσθήσομαί σοι ἐκεῖθεν καὶ λαλήσω σοι ἄνωθεν τοῦ ἱαστηρίου ἀνὰ μέσον τῶν δύο χερουβιμ τῶν ὄντων ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου καὶ κατὰ πάντα ὅσα ἂν ἐντείλωμαί σοι πρὸς τοὺς υἱοὺς Ἰσραὴλ
- 23 ¶ W'a fè yon tab an bwa zakasya. Desi tab la va mezire twa pye longè, yon pye sis pous lajè ak de pye twa pous wotè.
And you are to make a table of the same wood, two cubits long, a cubit wide and a cubit and a half high,
καὶ ποιήσεις τράπεζαν χρυσοῦ καθαροῦ δύο πήχεων τὸ μήκος καὶ πήχεος τὸ εὖρος καὶ πήχεος καὶ ἡμίσεος τὸ ὕψος
- 24 W'a kouvri l' nèk ak pi bon lò ki genyen. W'a mete yon bòdi an lò fè wonn li.
Plated with the best gold, with a gold edge all round it;
καὶ ποιήσεις αὐτὴν στρεπτὰ κυμάτια χρυσᾶ κύκλῳ
- 25 W'a mete yon ankadreman kat pous lajè anba desi a fè wonn tab la. Epi w'a kouvri tout ankadreman an ak yon plak lò.
And make a frame all round it, as wide as a man's hand, with a gold edge to the frame.
καὶ ποιήσεις αὐτὴν στεφάνην παλαιστοῦ κύκλῳ καὶ ποιήσεις στρεπτὸν κυμάτιον τῇ στεφάνῃ κύκλῳ
- 26 W'a fonn lò a fè kat gwo bag tou won pou tab la. W'a moute yo nan kat kwen tab la kote pye yo moute a.
And make four gold rings and put them at the four angles, on the four feet of the table;
καὶ ποιήσεις τέσσαρας δακτυλίους χρυσοῦς καὶ ἐπιθήσεις τοὺς δακτυλίους ἐπὶ τὰ τέσσαρα μέρη τῶν ποδῶν αὐτῆς

- 27 W'a moute bag yo toupre ankadreman an. Se nan twou bag yo pou ou pase potò bwa zakasya ki pou sèvi pou pote tab la.
The rings are to be fixed under the frame to take the rods with which the table is to be lifted.
ὑπὸ τὴν στεφάνην καὶ ἔσονται οἱ δακτύλιοι εἰς θήκας τοῖς ἀναφορεῦσιν ὥστε αἴρειν ἐν αὐτοῖς τὴν τράπεζαν
- 28 W'a fè potò yo ak bwa zakasya, epi w'a kouvri yo nèk ak lò. Se ak potò sa yo pou yo sèvi pou pote tab la.
Make rods of the same wood, plated with gold, for lifting the table.
καὶ ποιήσεις τοὺς ἀναφορεῖς ἐκ ξύλων ἀσήπτων καὶ καταχρυσώσεις αὐτοὺς χρυσῷ καθαρῷ καὶ ἄρθήσεται ἐν αὐτοῖς ἡ τράπεζα
- 29 W'a fè asyèt, bòl, tas, kafetyè. W'a mete yo apa pou mwen. W'a fè yo ak pi bon lò ki genyen. Se ak yo pou nou sèvi lè n'ap fè sèvis pou mwen.
And make the table-vessels, the spoons and the cups and the basins for liquids, all of the best gold.
καὶ ποιήσεις τὰ τρυβλία αὐτῆς καὶ τὰς θυίσκας καὶ τὰ σπονδεῖα καὶ τοὺς κυάθους ἐν οἷς σπείσεις ἐν αὐτοῖς χρυσοῦ καθαροῦ ποιήσεις αὐτά
- 30 Epi w'a toujou mete sou tab la pen yo ofri ban mwen yo. Wi, se pou pen yo tout tan la devan mwen.
And on the table at all times you are to keep my holy bread.
καὶ ἐπιθήσεις ἐπὶ τὴν τράπεζαν ἄρτους ἐνώπιους ἐναντίον μου διὰ παντός
- 31 ¶ W'a fè yon gwo lanp sèt branch ak pi bon lò ki genyen. y'a pran yon sèl gwo mòso lò, y'a bat li ak mato pou fè pye gwo lanp sèt branch lan ansanm ak tout kò li. y'a fè pòtre bèl flè, flè an bouton, flè louvri, sou tout kò li. Yo tout va fè yon sèl pyès ak pye lanp lan.
And you are to make a support for lights, of the best gold; its base and its pillar are to be of hammered gold; its cups, its buds, and its flowers are to be made of the same metal.
καὶ ποιήσεις λυχνίαν ἐκ χρυσοῦ καθαροῦ τορευτὴν ποιήσεις τὴν λυχνίαν ὁ καυλὸς αὐτῆς καὶ οἱ καλαμίσκοι καὶ οἱ κρατῆρες καὶ οἱ σφαιρωτῆρες καὶ τὰ κρίνα ἐξ αὐτῆς ἔσται
- 32 Gwo lanp lan va gen sèt branch, yonn kanpe dwat nan mitan ak twa branch chak bò.
It is to have six branches coming out from its sides; three branches from one side and three from the other.
ἔξ δὲ καλαμίσκοι ἐκπορευόμενοι ἐκ πλαγίων τρεῖς καλαμίσκοι τῆς λυχνίας ἐκ τοῦ κλίτους αὐτῆς τοῦ ἐνὸς καὶ τρεῖς καλαμίσκοι τῆς λυχνίας ἐκ τοῦ κλίτους τοῦ δευτέρου
- 33 Sou chak branch sou kote yo, y'a fè pòtre twa flè nwa kajou ak tout boujon yo.
Every branch having three cups made like almond flowers, every cup with a bud and a flower, on all the branches.
καὶ τρεῖς κρατῆρες ἐκτετυπωμένοι καρυσκοὺς ἐν τῷ ἐνὶ καλαμίσκῳ σφαιρωτῆρ καὶ κρίνον οὕτως τοῖς ἔξ καλαμίσκοις τοῖς ἐκπορευομένοις ἐκ τῆς λυχνίας
- 34 Sou branch ki nan mitan an va gen kat flè nwa kajou ak tout boujon yo.
And on the pillar, four cups like almond flowers, every one with its bud and its flower:
καὶ ἐν τῇ λυχνίᾳ τέσσαρες κρατῆρες ἐκτετυπωμένοι καρυσκοὺς ἐν τῷ ἐνὶ καλαμίσκῳ οἱ σφαιρωτῆρες καὶ τὰ κρίνα αὐτῆς
- 35 W'a mete yon ti boujon anba chak pè branch sou kote yo.
And under every two branches a bud, made with the branch, for all the six branches of it.
ὁ σφαιρωτῆρ ὑπὸ τοὺς δύο καλαμίσκοις ἐξ αὐτῆς καὶ σφαιρωτῆρ ὑπὸ τοὺς τέσσαρας καλαμίσκοις ἐξ αὐτῆς οὕτως τοῖς ἔξ καλαμίσκοις τοῖς ἐκπορευομένοις ἐκ τῆς λυχνίας
- 36 Boujon yo ak branch yo va fè yon sèl pyès ak pye gwo lanp lan. Se va yon sèl pyès lò y'a bat ak mato pou ba li fòm yo vle a.
The buds and the branches are to be made of the same metal; all together one complete work of hammered gold.
οἱ σφαιρωτῆρες καὶ οἱ καλαμίσκοι ἐξ αὐτῆς ἔστωσαν ὅλη τορευτὴ ἔξ ἐνὸς χρυσοῦ καθαροῦ
- 37 y'a fè sèt lanp pou gwo lanp lan, y'a moute yo sou li yon jan pou yo ka klere sou devan.
Then you are to make its seven vessels for the lights, putting them in their place so that they give light in front of it.
καὶ ποιήσεις τοὺς λύχνους αὐτῆς ἑπτὰ καὶ ἐπιθήσεις τοὺς λύχνους καὶ φανοῦσιν ἐκ τοῦ ἐνὸς προσώπου
- 38 N'a fè pensèt pou netwaye gwo lanp lan ak plato pou resevwa sann lan. W'a fè yo ak pi bon lò ki genyen.
And the instruments and trays for use with it are all to be of the best gold.
καὶ τὸν ἐπαρυστήρα αὐτῆς καὶ τὰ ὑποθέματα αὐτῆς ἐκ χρυσοῦ καθαροῦ ποιήσεις
- 39 N'a pran swasannkenz liv bon lò pou fè gwo lanp lan ansanm ak tout bagay pou sèvi ak gwo lanp lan.
A talent of gold will be needed for it, with all these vessels.
πάντα τὰ σκεῦῃ ταῦτα τάλαντον χρυσοῦ καθαροῦ
- 40 Gade byen pou ou ka fè tout bagay dapre modèl mwen te moutre ou sou mòn lan.
And see that you make them from the design which you saw on the mountain.
ὄρα ποιήσεις κατὰ τὸν τύπον τὸν δεδειγμένον σοι ἐν τῷ ὄρει

- 1 ¶ N'a fè tant kote pou Bondye rete a ak dis lèz twal fen blan tise byen sere, ansanm ak lenn koulè ble, violèt ak wouj. W'a fè yo bwode bèl pòtre zanj cheriben byen fèt sou tout twal la.
And you are to make a House for me, with ten curtains of the best linen, blue and purple and red, worked with designs of winged ones by a good workman.
καὶ τὴν σκηνὴν ποιήσεις δέκα ἀυλαίας ἐκ βύσσου κεκλωσμένης καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου χερουβιμ ἐργασία ὑφάντου ποιήσεις αὐτάς
- 2 Chak lèz twal va gen katòz mèl longè, de mèl lajè. Yo tout va menm gwsò.
Every curtain is to be twenty-eight cubits long and four cubits wide, all of the same measure.
μῆκος τῆς ἀυλαίας τῆς μιᾶς ὀκτῶ καὶ εἴκοσι πήχεων καὶ εὗρος τεσσάρων πήχεων ἢ ἀυλαία ἢ μία ἔσται μέτρον τὸ αὐτὸ ἔσται πάσαις ταῖς ἀυλαίαις
- 3 N'a koud lèz yo ansanm, senk yon bò, senk yon lòt bò.
Five curtains are to be joined together, and the other five are to be joined together.
πέντε δὲ ἀυλαῖαι ἔσονται ἐξ ἀλλήλων ἐχόμεναι ἢ ἑτέρα ἐκ τῆς ἑτέρας καὶ πέντε ἀυλαῖαι ἔσονται συνεχόμεναι ἑτέρα τῇ ἑτέρῳ
- 4 Lè w'a fin koud senk premye lèz yo ansanm, w'a fè pasan ak kòdon ble sou tout bòdi senk premye lèz yo. W'a fè menm jan an tou ak senk lòt lèz yo.
And you are to put twists of blue cord on the edge of the outside curtain of the first group of five, and on the edge of the outside curtain of the second group of five;
καὶ ποιήσεις αὐταῖς ἀγκύλας ὑακινθίνας ἐπὶ τοῦ χειλούς τῆς ἀυλαίας τῆς μιᾶς ἐκ τοῦ ἐνὸς μέρους εἰς τὴν συμβολὴν καὶ οὕτως ποιήσεις ἐπὶ τοῦ χειλούς τῆς ἀυλαίας τῆς ἐξωτέρας πρὸς τῇ συμβολῇ τῇ δευτέρῳ
- 5 W'a fè senkant pasan nan premye lèz premye gwoup la, ak senkant pasan nan dènye lèz dezyèm gwoup la. W'a fè yo koresponn de pa de.
Fifty twists on one curtain and fifty on the other, the twists to be opposite one another.
πεντήκοντα ἀγκύλας ποιήσεις τῇ ἀυλαίᾳ τῇ μιᾷ καὶ πενήκοντα ἀγκύλας ποιήσεις ἐκ τοῦ μέρους τῆς ἀυλαίας κατὰ τὴν συμβολὴν τῆς δευτέρας ἀντιπρόσωποι ἀντιπίπτουσαι ἀλλήλαις εἰς ἐκάστην
- 6 W'a fè senkant ti kwòk an lò ki va sèvi pou kole de gwoup lèz yo yonn ak lòt pou yo fè yon sèl tant.
Then make fifty gold hooks, joining the curtains together by the hooks, and in this way the House will be made.
καὶ ποιήσεις κρίκους πενήκοντα χρυσοῦς καὶ συνάψεις τὰς ἀυλαίας ἑτέραν τῇ ἑτέρῳ τοῖς κρίκοις καὶ ἔσται ἡ σκηνὴ μία
- 7 ¶ W'a fè onz lèz twal ak pwal kabrit pou fè yon gwo tant pou kouvri kay Bondye a.
And you are to make curtains of goats' hair for a tent over the House, eleven curtains.
καὶ ποιήσεις δέρρεις τριχίνας σκέπην ἐπὶ τῆς σκηνῆς ἑνδεκα δέρρεις ποιήσεις αὐτάς
- 8 Chak lèz va gen kenz mèl longè ak de mèl lajè. Yo tout va menm gwsò.
Every curtain is to be thirty cubits long and four cubits wide, all of the same measure.
τὸ μῆκος τῆς δέρρειος τῆς μιᾶς ἔσται τριάκοντα πήχεων καὶ τεσσάρων πήχεων τὸ εὗρος τῆς δέρρειος τῆς μιᾶς μέτρον τὸ αὐτὸ ἔσται ταῖς ἑνδεκα δέρρεισι
- 9 W'a pran senk ladan yo, w'a koud yo ansanm. Apre sa, w'a pran lòt sis yo, w'a koud yo ansanm tou. W'a pliye sizyèm lèz la an de sou devan tant lan.
Five of these curtains are to be joined together, and the other six are to be joined together, the sixth being folded over to make a hanging in front of the tent.
καὶ συνάψεις τὰς πέντε δέρρεις ἐπὶ τὸ αὐτὸ καὶ τὰς ἕξι δέρρεις ἐπὶ τὸ αὐτὸ καὶ ἐπιδιπλώσεις τὴν δέρριν τὴν ἕκτην κατὰ πρόσωπον τῆς σκηνῆς
- 10 W'a mete senkant pasan sou bòdi premye lèz premye gwoup la, ak senkant pasan sou bòdi dènye lèz dezyèm gwoup la.
And you are to put fifty twists of cord on the edge of the outside curtain of one group, and fifty twists on the edge of the outside curtain of the other group.
καὶ ποιήσεις ἀγκύλας πενήκοντα ἐπὶ τοῦ χειλούς τῆς δέρρειος τῆς μιᾶς τῆς ἀνὰ μέσον κατὰ συμβολὴν καὶ πενήκοντα ἀγκύλας ποιήσεις ἐπὶ τοῦ χειλούς τῆς δέρρειος τῆς συναπτούσης τῆς δευτέρας
- 11 W'a fè senkant ti kwòk an kwiv, w'a pase yo nan pasan yo pou kole de gwoup lèz yo ansanm pou fè yon sèl tant.
Then make fifty brass hooks and put the hooks into the twists, joining the tent together to make it one.
καὶ ποιήσεις κρίκους χαλκοῦς πενήκοντα καὶ συνάψεις τοὺς κρίκους ἐκ τῶν ἀγκυλῶν καὶ συνάψεις τὰς δέρρεις καὶ ἔσται ἓν
- 12 Mwatye lèz ki an plis la va bat sou dèyè kay Bondye a pou kouvri l'.
And the folded part which is over of the curtains of the tent, the half-curtain which is folded back, will be hanging down over the back of the House.
καὶ ὑποθήσεις τὸ πλεονάζον ἐν ταῖς δέρρεισιν τῆς σκηνῆς τὸ ἡμισυ τῆς δέρρειος τὸ ὑπολειμμένον ὑποκαλύψεις τὸ πλεονάζον τῶν δέρρειων τῆς σκηνῆς ὑποκαλύψεις ὀπίσω τῆς σκηνῆς
- 13 Menm jan an tou, lèz ki sou kote yo pral gen yon pye edmi k'ap depase. Sa ki an plis la pral desann sou bò kay Bondye a pou kouvri l'.
And the cubit which is over of the ten curtains at the sides will be hanging over the two sides of the House as a cover.
πῆχυν ἐκ τούτου καὶ πῆχυν ἐκ τούτου ἐκ τοῦ ὑπερέχοντος τῶν δέρρειων ἐκ τοῦ μήκους τῶν δέρρειων τῆς σκηνῆς ἔσται συγκαλύπτων ἐπὶ τὰ πλάγια τῆς σκηνῆς ἔνθεν καὶ ἔνθεν ἵνα καλύπτῃ
- 14 W'a fè yon kouvèti ak po belye pou tant lan. W'a tenn li wouj. Apre sa, w'a fè yon lòt kouvèti ak po bazann pou kouvri tant Bondye a.
And then you are to make a cover for the tent, of sheepskins coloured red, and a cover of leather over that.
καὶ ποιήσεις κατακάλυμμα τῇ σκηνῇ δέρματα κριῶν ἠρυθροδανομένα καὶ ἐπικαλύμματα δέρματα ὑακίνθινα ἐπάνωθεν

- 15 ¶ W'a pran bwa zakasya pou fè planch ankadreman pou soutni tant Bondye a.
And you are to make upright boards of hard wood for the House.
καὶ ποιήσεις στύλους τῆ σκηνῆ ἐκ ξύλων ἀσήπτων
- 16 Chak ankadreman va gen ken z pye longè sou vensèt pous lajè.
Every board is to be ten cubits high and a cubit and a half wide.
δέκα πήχεων ποιήσεις τὸν στύλον τὸν ἕνα καὶ πήχεος ἑνὸς καὶ ἡμίσεος τὸ πλάτος τοῦ στύλου τοῦ ἑνός
- 17 Yo chak va gen de bout depase ki va penmèt yo kole yonn ak lòt.
Every board is to be joined to the one nearest to it by two tongues, and so for every board in the House.
δύο ἀγκωνίσκους τῷ στύλῳ τῷ ἐνὶ ἀντιπίπτοντας ἕτερον τῷ ἑτέρῳ οὕτως ποιήσεις πᾶσι τοῖς στύλοις τῆς σκηνῆς
- 18 Lè w'ap fè ankadreman yo, w'a fè ven pou bò sid la.
These are the boards needed for the house; twenty boards for the south side,
καὶ ποιήσεις στύλους τῆ σκηνῆ εἴκοσι στύλους ἐκ τοῦ κλίτους τοῦ πρὸς βορρᾶν
- 19 W'a fè karant sipò an ajan pou ale anba ankadreman yo, de sipò anba chak ankadreman. Se ladan yo bout ki depase yo va chita.
With forty silver bases under the twenty boards, two bases under every board to take its tongues.
καὶ τεσσαράκοντα βάσεις ἀργυρᾶς ποιήσεις τοῖς εἴκοσι στύλοις δύο βάσεις τῷ στύλῳ τῷ ἐνὶ εἰς ἀμφοτέρα τὰ μέρη αὐτοῦ καὶ δύο βάσεις τῷ στύλῳ τῷ ἐνὶ εἰς ἀμφοτέρα τὰ μέρη αὐτοῦ
- 20 Konsa tou, w'a fè ven ankadreman pou bò nò a
And twenty boards for the second side of the house on the north,
καὶ τὸ κλίτος τὸ δεύτερον τὸ πρὸς νότον εἴκοσι στύλους
- 21 ak karant sipò an ajan, de pou chak ankadreman.
With their forty silver bases, two under every board.
καὶ τεσσαράκοντα βάσεις αὐτῶν ἀργυρᾶς δύο βάσεις τῷ στύλῳ τῷ ἐνὶ εἰς ἀμφοτέρα τὰ μέρη αὐτοῦ καὶ δύο βάσεις τῷ στύλῳ τῷ ἐνὶ εἰς ἀμφοτέρα τὰ μέρη αὐτοῦ
- 22 W'a fè sis ankadreman pou dèyè tant Bondye a, sou bò lwès la,
And six boards for the back of the House on the west,
καὶ ἐκ τῶν ὀπίσω τῆς σκηνῆς κατὰ τὸ μέρος τὸ πρὸς θάλασσαν ποιήσεις ἕξ στύλους
- 23 ak de ankadreman pou chak kwen ki sou dèyè tant Bondye a.
With two boards for the angles of the House at the back.
καὶ δύο στύλους ποιήσεις ἐπὶ τῶν γωνιῶν τῆς σκηνῆς ἐκ τῶν ὀπισθίων
- 24 Ankadreman kwen yo va mare yonn ak lòt pa anba. y'a bout-a-bout depi anba jouk anwo kote gwo bag la. Se konsa w'a moute de ankadreman k'ap fè kwen yo.
The two are to be joined together at the base and at the top to one ring, forming the two angles.
καὶ ἔσται ἕξ ἴσου κάτωθεν κατὰ τὸ αὐτὸ ἔσονται ἴσοι ἐκ τῶν κεφαλίδων εἰς σύμβλησιν μίαν οὕτως ποιήσεις ἀμφοτέραις ταῖς δυσὶν γωνίαις ἔστωσαν
- 25 Konsa, va gen wit ankadreman avèk sèz sipò an ajan, de sipò anba chak ankadreman.
So there are to be eight boards, with their sixteen silver bases, two bases under every board.
καὶ ἔσονται ὀκτὼ στύλοι καὶ αἱ βάσεις αὐτῶν ἀργυραὶ δέκα ἕξ δύο βάσεις τῷ στύλῳ τῷ ἐνὶ εἰς ἀμφοτέρα τὰ μέρη αὐτοῦ καὶ δύο βάσεις τῷ στύλῳ τῷ ἐνὶ
- 26 W'a fè travès ak bwa zakasya, senk pou ankadreman sou bò sid tant Bondye a,
And make rods of the same wood, five for the boards on the one side,
καὶ ποιήσεις μοχλοὺς ἐκ ξύλων ἀσήπτων πέντε τῷ ἐνὶ στύλῳ ἐκ τοῦ ἑνὸς μέρους τῆς σκηνῆς
- 27 senk pou ankadreman sou bò nò a, senk pou ankadreman ki sou bò lwès la, pa dèyè.
And five for the boards on the other side of the House, and five for the west side of the House at the back.
καὶ πέντε μοχλοὺς τῷ στύλῳ τῷ κλίτει τῆς σκηνῆς τῷ δευτέρῳ καὶ πέντε μοχλοὺς τῷ στύλῳ τῷ ὀπισθίῳ τῷ κλίτει τῆς σκηνῆς τῷ πρὸς θάλασσαν
- 28 Travès mitan an, k'ap pase nan ren ankadreman yo, va soti nan yon bout pou ale nan yon lòt bout.
And the middle rod is to go through the rings of all the boards from end to end.
καὶ ὁ μοχλὸς ὁ μέσος ἀνὰ μέσον τῶν στύλων δικνεῖσθω ἀπὸ τοῦ ἑνὸς κλίτους εἰς τὸ ἕτερον κλίτος

- 29 W'a kouvri tout kò ankadremman yo ak lò. W'a moute gwo bag an lò sou yo pou kenbe travès yo. W'a kouvri travès yo ak lò tou.
And the boards are to be plated with gold, having gold rings for the rods to go through: and the rods are to be plated with gold.
καὶ τοὺς στύλους καταχρυσώσεις χρυσίῳ καὶ τοὺς δακτυλίους ποιήσεις χρυσοῦς εἰς οὓς εἰσάξεις τοὺς μογλοὺς καὶ καταχρυσώσεις τοὺς μογλοὺς χρυσίῳ
- 30 W'a fè tant lan dapre modèl mwen te moutre ou sou mòn lan.
And you are to make the House from the design which you saw on the mountain.
καὶ ἀναστήσεις τὴν σκηνὴν κατὰ τὸ εἶδος τὸ δεδειγμένον σοι ἐν τῷ ὄρει
- 31 ¶ W'a fè yon rido ak bon twal koulè ble, violèt ak wouj ansanm ak twal fen blan tise byen sere. y'a bwode bèl pòtre zanj cheriben byen fèt sou tout rido a.
And you are to make a veil of the best linen, blue and purple and red, worked with designs of winged ones by a good workman:
καὶ ποιήσεις καταπέτασμα ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου νενησμένης ἔργον ὕφαντὸν ποιήσεις αὐτὸ χερουβιμ
- 32 W'a pann rido a sou kat poto an bwa zakasya. Poto yo va kouvri ak lò. y'a gen kwòk an lò moute sou yo. y'a chita sou kat sipò an ajan.
Hanging it by gold hooks from four pillars of wood, plated with gold and fixed in silver bases.
καὶ ἐπιθήσεις αὐτὸ ἐπὶ τεσσάρων στύλων ἀσήπτων κεχρυσωμένων χρυσίῳ καὶ αἱ κεφαλίδες αὐτῶν χρυσαῖ καὶ αἱ βάσεις αὐτῶν τέσσαρες ἀργυραῖ
- 33 Mete rido a anba kwòk ki nan twati tant lan. W'a mete Bwat Kontra a deyè rido a. Rido a va separe kote ki apa apa nèt pou Bondye sèlman an ak rès tant Bondye a.
And you are to put up the veil under the hooks, and put inside it the ark of the law: the veil is to be a division between the holy place and the most holy.
καὶ θήσεις τὸ καταπέτασμα ἐπὶ τοὺς στύλους καὶ εἰσίοισεις ἐκεῖ ἐσώταρον τοῦ καταπετάσματος τὴν κιβωτὸν τοῦ μαρτυρίου καὶ διοριεῖ τὸ καταπέτασμα ὑμῖν ἀνὰ μέσον τοῦ ἁγίου καὶ ἀνὰ μέσον τοῦ ἁγίου τῶν ἁγίων
- 34 W'a mete kouvèti a sou Bwat Kontra ki nan kote ki apa apa nèt pou Bondye a.
You are to put the cover on the ark of the law, inside the most holy place.
καὶ κατακλύψεις τῷ καταπετάσματι τὴν κιβωτὸν τοῦ μαρτυρίου ἐν τῷ ἁγίῳ τῶν ἁγίων
- 35 W'a mete tab la pa deyò rido a. Mete gwo lanp sèt branch lan sou bò sid tant lan, an fas tab la. Tab la menm va sou bò nò a.
And outside the veil you are to put the table, and the support for the lights opposite the table on the south side of the House; and the table is to be on the north side.
καὶ θήσεις τὴν τράπεζαν ἔξωθεν τοῦ καταπετάσματος καὶ τὴν λυχνίαν ἀπέναντι τῆς τραπέζης ἐπὶ μέρος τῆς σκηνῆς τὸ πρὸς νότον καὶ τὴν τράπεζαν θήσεις ἐπὶ μέρος τῆς σκηνῆς τὸ πρὸς βορρᾶν
- 36 Konsa tou, w'a fè yon rido an bon twal ble, violèt ak wouj ansanm ak twal fen blan tise byen sere. Rido a va sèvi pou fèmen kote yo pase pou antre nan tant lan. y'a fè bèl bodri sou tout rido a.
And you are to make a curtain for the doorway of the Tent, of the best linen with needlework of blue and purple and red.
καὶ ποιήσεις ἐπίσπαστρον ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου κεκλωσμένης ἔργον ποικιλοῦ
- 37 Pou kenbe rido a, w'a fè senk poto an bwa zakasya, w'a kouvri yo ak lò, w'a moute ti kwòk an lò sou yo. y'a chita sou senk sipò an kwiv.
And make five pillars for the curtain, of hard wood plated with gold; their hooks are to be of gold and their bases of brass
καὶ ποιήσεις τῷ καταπετάσματι πέντε στύλους καὶ χρυσώσεις αὐτοὺς χρυσίῳ καὶ αἱ κεφαλίδες αὐτῶν χρυσαῖ καὶ χωνεύσεις αὐτοῖς πέντε βάσεις χαλκᾶς
- 1 ¶ W'a fè yon lòtèl an bwa zakasya. L'a kare kare. L'a mezire sèt pye sis pous longè sou sèt pye sis pous lajè ak kat pye sis pous wotè.
And make an altar of hard wood, a square altar, five cubits long, five cubits wide and three cubits high.
καὶ ποιήσεις θυσιαστήριον ἐκ ξύλων ἀσήπτων πέντε πήχεων τὸ μήκος καὶ πέντε πήχεων τὸ εὖρος τετράγωνον ἔσται τὸ θυσιαστήριον καὶ τριῶν πήχεων τὸ ὕψος αὐτοῦ
- 2 W'a travay kat kòn sou kat kwen lòtèl la. Se pou kòn yo fè yon sèl pyès ak lòtèl la. Apre sa, w'a kouvri tout ak kwiv.
Put horns at the four angles of it, made of the same, plating it all with brass.
καὶ ποιήσεις τὰ κέρατα ἐπὶ τῶν τεσσάρων γωνιῶν ἐξ αὐτοῦ ἔσται τὰ κέρατα καὶ καλύψεις αὐτὰ χαλκῷ
- 3 Pou lòtèl la, w'a fè pèl, kivèt, fouchèt, recho ak plato pou resevwa sann. Tout bagay sa yo va fèt an kwiv.
And make all its vessels, the baskets for taking away the dust of the fire, the spades and basins and meat-hooks and fire-trays, of brass.
καὶ ποιήσεις στεφάνην τῷ θυσιαστηρίῳ καὶ τὸν καλυπτῆρα αὐτοῦ καὶ τὰς φιάλας αὐτοῦ καὶ τὰς κρεάγρας αὐτοῦ καὶ τὸ πυρεῖον αὐτοῦ καὶ πάντα τὰ σκευὴ αὐτοῦ ποιήσεις χαλκᾶ
- 4 Pou lòtèl la toujou, w'a fè yon griyaj an kwiv, tankou griy yo sèvi pou griye vyann. W'a mete kat gwo bag an kwiv nan kat pwent griyaj la.
And make a network of brass, with four brass rings at its four angles.
καὶ ποιήσεις αὐτῷ ἐσχάραν ἔργῳ δικτυωτῷ χαλκῆν καὶ ποιήσεις τῇ ἐσχάρα τέσσαρας δακτυλίους χαλκοῦς ἐπὶ τὰ τέσσαρα κλίτη
- 5 W'a mete griyaj la anba rebò lòtèl la, pou l' sotì anba rive mwayte wotè lòtèl la.
And put the network under the shelf round the altar so that the net comes half-way up the altar.
καὶ ὑποθήσεις αὐτοὺς ὑπὸ τὴν ἐσχάραν τοῦ θυσιαστηρίου κάτωθεν ἔσται δὲ ἡ ἐσχάρα ἕως τοῦ ἡμίσεος τοῦ θυσιαστηρίου

- 6 W'a fè baton an bwa zakasya ki va sèvi manch pou lòtèl la. W'a kouvri yo an kwiv.
And make rods for the altar, of hard wood, plated with brass.
 και ποιήσεις τῷ θυσιαστηρίῳ φορεῖς ἐκ ξύλων ἀσήπτων και περιγαλκώσεις αὐτοὺς χαλκῷ
- 7 W'a pase manch yo nan gwo bag yo. Manch yo va sou chak bò lòtèl la lè y'ap pote l'.
And put the rods through the rings at the two opposite sides of the altar, for lifting it.
 και εισάξεις τοὺς φορεῖς εἰς τοὺς δακτυλίους και ἔστωσαν οἱ φορεῖς κατὰ τὰ πλευρὰ τοῦ θυσιαστηρίου ἐν τῷ αἶρειν αὐτό
- 8 Lòtèl la va fèt an planch. Anndan li va rete tou vid. W'a fè l' dapre modèl mwen te moutre ou sou mòn lan.
The altar is to be hollow, boarded in with wood; make it from the design which you saw on the mountain.
 κοῖλον σανιδωτὸν ποιήσεις αὐτό κατὰ τὸ παραδειχθέν σοι ἐν τῷ ὄρει οὕτως ποιήσεις αὐτό
- 9 ¶ W'a fè yon galeri wonn kay la. Sou bò sid la, w'a moute yon seri rido fèt ak lèz twal fen blan tise byen sere, sou senkant mèl longè pou bò sa a.
And let there be an open space round the House, with hangings for its south side of the best linen, a hundred cubits long.
 και ποιήσεις αὐλήν τῇ σκιηῇ εἰς τὸ κλίτος τὸ πρὸς λίβα ἰστία τῆς αὐλῆς ἐκ βύσσου κεκλωσμένης μήκος ἑκατὸν πηχῶν τῷ ἐνὶ κλίτει
- 10 Pou kenbe rido yo, va gen ven poto an kwiv chita sou ven sipò an kwiv tou. Men, kwòk ki sou poto yo ak trenng ki pou soutni rido yo va fèt an ajan.
Their twenty pillars and their twenty bases are to be of brass; the hooks of the pillars and their bands are to be of silver.
 και οἱ στῦλοι αὐτῶν εἴκοσι και αἱ βάσεις αὐτῶν εἴκοσι χαλκαῖ και οἱ κρίκοι αὐτῶν και αἱ ψαλίδες αὐτῶν ἀργυραῖ
- 11 Menm jan an tou, sou bò nò a va gen yon seri rido fèt ak lèz twal sou senkant mèl longè pou bò sa a, avèk ven poto an kwiv chita sou ven sipò an kwiv tou. Kwòk yo ak trenng yo va fèt an ajan.
And on the north side in the same way, hangings a hundred cubits long, with twenty pillars of brass on bases of brass; their hooks and their bands are to be of silver.
 οὕτως τῷ κλίτει τῷ πρὸς ἀπηλιώτην ἰστία ἑκατὸν πηχῶν μήκος και οἱ στῦλοι αὐτῶν εἴκοσι και αἱ βάσεις αὐτῶν εἴκοσι χαλκαῖ και οἱ κρίκοι και αἱ ψαλίδες τῶν στῦλων και αἱ βάσεις αὐτῶν περιηργυρωμένα ἀργύρῳ
- 12 Sou bò lwès la, va gen yon galeri tou. W'a moute yon seri rido sou vennsenk mèl longè ak dis poto chita sou dis sipò.
And for the open space on the west side, the hangings are to be fifty cubits wide, with ten pillars and ten bases;
 τὸ δὲ εὖρος τῆς αὐλῆς τὸ κατὰ θάλασσαν ἰστία πενήτηντα πηχῶν στῦλοι αὐτῶν δέκα και αἱ βάσεις αὐτῶν δέκα
- 13 Sou bò lès la, galeri a va gen swasannkenz pye lajè.
And on the east side the space is to be fifty cubits wide.
 και εὖρος τῆς αὐλῆς τὸ πρὸς νότον ἰστία πενήτηντα πηχῶν στῦλοι αὐτῶν δέκα και αἱ βάσεις αὐτῶν δέκα
- 14 Sou bò gòch pòt antre a, y'a moute rido sou yon longè vennde pye sis pous avèk twa poto chita sou twa sipò.
On the one side of the doorway will be hangings fifteen cubits long, with three pillars and three bases;
 και πεντεκαίδεκα πηχῶν τὸ ὕψος τῶν ἰστιῶν τῷ κλίτει τῷ ἐνὶ στῦλοι αὐτῶν τρεῖς και αἱ βάσεις αὐτῶν τρεῖς
- 15 Sou bò dwat la tou, y'a moute rido sou yon longè vennde pye sis pous avèk twa poto chita sou twa sipò.
And on the other side, hangings fifteen cubits long, with three pillars and three bases.
 και τὸ κλίτος τὸ δεῦτερον δέκα πέντε πηχῶν τῶν ἰστιῶν τὸ ὕψος στῦλοι αὐτῶν τρεῖς και αἱ βάσεις αὐτῶν τρεῖς
- 16 Pou pòt antre a menm, va gen yon rido trant pye longè, fèt ak twal siperyè koulè ble, violèt ak wouj ansanm ak twal fen blan tise byen sere, dekore avèk bodri. Se kat poto chita sou kat sipò ki pou soutni rido a.
And across the doorway, a veil of twenty cubits of the best linen, made of needlework of blue and purple and red, with four pillars and four bases.
 και τῇ πύλῃ τῆς αὐλῆς κάλυμμα εἴκοσι πηχῶν τὸ ὕψος ἐξ ἰακίνθου και πορφύρας και κοκκίνου κεκλωσμένου και βύσσου κεκλωσμένης τῇ ποικιλίᾳ τοῦ ῥαφιδευτοῦ στῦλοι αὐτῶν τέσσαρες και αἱ βάσεις αὐτῶν τέσσαρες
- 17 Tout poto ki fè wonn galeri a va gen trenng fèt an ajan, kwòk fèt an ajan ak sipò fèt an kwiv.
All the pillars round the open space are to have silver bands, with hooks of silver and bases of brass.
 πάντες οἱ στῦλοι τῆς αὐλῆς κύκλῳ κατηργυρωμένοι ἀργυρίῳ και αἱ κεφαλίδες αὐτῶν ἀργυραῖ και αἱ βάσεις αὐτῶν χαλκαῖ
- 18 Galeri a va gen sansenkant pye longè, swasannkenz pye lajè ak sèt pye sis pous wotè. Rido yo va fèt ak twal fen blan tise byen sere. Sipò yo va fèt an kwiv.
The open space is to be a hundred cubits long, fifty cubits wide, with sides five cubits high, curtained with the best linen, with bases of brass.
 τὸ δὲ μήκος τῆς αὐλῆς ἑκατὸν ἐφ' ἑκατόν και εὖρος πενήτηντα ἐπὶ πενήτηντα και ὕψος πέντε πηχῶν ἐκ βύσσου κεκλωσμένης και αἱ βάσεις αὐτῶν χαλκαῖ

- 19 Tout bagay ki la pou sèvi nan tant lan, tout pikèt pou tant lan ak pou galeri a, tou sa gen pou fèt an kwiv.
All the instruments for the work of the House, and all its nails, and the nails of the open space are to be of brass.
καὶ πᾶσα ἡ κατασκευὴ καὶ πάντα τὰ ἐργαλεῖα καὶ οἱ πάσσαλοι τῆς ἀλλῆς χαλκοῖ
- 20 ¶ W'a pase pèp Izrayèl la lòd pou yo pote ba ou pi bon kalite lwil oliv ki genyen pou lanp yo. Konsa, lanp lan va toujou ka rete limen.
Give orders to the children of Israel to give you clear olive oil for the lights, so that a light may be burning there at all times.
καὶ σὺ σύνταξον τοῖς υἱοῖς ἰσραηλ καὶ λαβέτωσάν σοι ἔλαιον ἐξ ἐλαίων ἄτρυγον καθαρὸν κεκομμένον εἰς φῶς καῦσαι ἵνα κήηται λύχνος διὰ παντός
- 21 Se Arawon ak pitit li yo ki va mete lwil nan lanp sa a, ki nan Tant Randevou a pa deyè rido a, devan Bwat Kontra a. Se la gwo lanp lan va limen devan Seyè a depi aswè jouk maten. Se pou moun Izrayèl yo swiv lòd sa a pou tout tan, de pitit an pitit.
Let Aaron and his sons put this in order, evening and morning, before the Lord, inside the Tent of meeting, outside the veil which is before the ark; this is to be an order for ever, from generation to generation, to be kept by the children of Israel.
ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἔξωθεν τοῦ καταπετάσματος τοῦ ἐπὶ τῆς διαθήκης καύσει αὐτὸ ααρων καὶ οἱ υἱοὶ αὐτοῦ ἀφ' ἑσπέρας ἕως πρωὶ ἐναντίον κυρίου νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν παρὰ τῶν υἱῶν ἰσραηλ
- 1 ¶ W'a pran Arawon ak pitit li yo: Nadab, Abiyoun, Eleaza, Itama, w'a wete yo nan mitan moun Izrayèl yo, w'a fè yo vin jwenn ou. W'a mete yo apa pou yo sèvi m' prèt.
Now let Aaron your brother, and his sons with him, come near from among the children of Israel, so that they may be my priests, even Aaron, and Nadab, Abihu, Eleazar, and Ithamar, his sons.
καὶ σὺ προσαγάγου πρὸς σεαυτὸν τὸν τε ααρων τὸν ἀδελφόν σου καὶ τοὺς υἱοὺς αὐτοῦ ἐκ τῶν υἱῶν ἰσραηλ ἱερατεύειν μοι ααρων καὶ ναθαβ καὶ αβιουδ καὶ ελεαζαρ καὶ ιθαμαρ υἱοὺς ααρων
- 2 W'a fè rad pou Arawon, frè ou la, rad pou li mete lè l'ap fè sèvis, pou l' ka byen abiye, pou moun ka rekonèt grad li.
And make holy robes for Aaron your brother, so that he may be clothed with glory and honour.
καὶ ποιήσεις στολὴν ἁγίαν ααρων τῷ ἀδελφῷ σου εἰς τιμὴν καὶ δόξαν
- 3 W'a pale ak atizan ki konnen metye yo byen. Se mwen menm ki ba yo tout ladrès yo genyen an. W'a mande yo pou yo fè rad Arawon yo, pou ou ka mete l' apa pou mwen pou l' ka sèvi m' prèt.
Give orders to all the wise-hearted workmen, whom I have made full of the spirit of wisdom, to make robes for Aaron, so that he may be made holy as my priest.
καὶ σὺ λάλησον πᾶσι τοῖς σοφοῖς τῇ διανοίᾳ οὗς ἐνέπλησα πνεύματος αἰσθήσεως καὶ ποιήσουσιν τὴν στολὴν τὴν ἁγίαν ααρων εἰς τὸ ἅγιον ἐν ᾗ ἱερατεύσει μοι
- 4 Men ki rad pou yo fè: yon plastwon, yon jile, yon gwo rad long, yon chemiz byen bwode, yon gwo mouchwa pou vlope tèt ak yon sentiwon. y'a fè rad sa yo pou Arawon, frè ou la, ak pou pitit li yo pou yo ka sèvi m' prèt.
This is what they are to make: a priest's bag, an ephod, and a robe, and a coat of coloured needlework, a head-dress, and a linen band; they are to make holy robes for Aaron your brother and for his sons, so that they may do the work of priests for me.
καὶ αὗται αἱ στολαὶ ἃς ποιήσουσιν τὸ περιστήθιον καὶ τὴν ἐπωμίδα καὶ τὸν ποδήρη καὶ χιτῶνα κοσμηβωτὸν καὶ κίδαριν καὶ ζώνην καὶ ποιήσουσιν στολὰς ἁγίας ααρων καὶ τοῖς υἱοῖς αὐτοῦ εἰς τὸ ἱερατεῦν μοι
- 5 Pou fè travay la, atizan yo va sèvi ak lò ak twal siperyè koulè ble, violèt ak wouj ansanm ak twal fen.
They are to take the gold and blue and purple and red and the best linen,
καὶ αὐτοὶ λήμψονται τὸ χρυσίον καὶ τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον καὶ τὴν βύσσον
- 6 ¶ y'a fè jile a ak lò ak twal siperyè koulè ble, violèt ak wouj ansanm ak twal fen blan tise byen sere. y'a fè bèl bodri byen fèt sou li.
And make the ephod of gold and blue and purple and red and the best linen, the work of a designer.
καὶ ποιήσουσιν τὴν ἐπωμίδα ἐκ βύσσου κεκλωσμένης ἔργον ὑφαντὸν ποικιλτοῦ
- 7 Va gen de zèpòlèt, yonn chak bò jile a. Se yo ki pou tache moso devan an ak moso deyè a ansanm.
It is to have two bands stitched to it at the top of the arms, joining it together.
δύο ἐπωμίδες συνέχουσαι ἔσονται αὐτῷ ἑτέρα τὴν ἑτέραν ἐπὶ τοῖς δυοῖς μέρεσιν ἐξηρητημένα
- 8 Bèl sentiwon byen bwode ki pou kenbe jile a va fè yon sèl pyès ak li, ak menm kalite bodri a sou li tou. y'a fè l' an lò ak twal siperyè koulè ble, violèt ak wouj, ansanm ak twal fen blan tise byen sere.
And the beautifully worked band, which goes on it, is to be of the same work and the same material, of gold and blue and purple and red and twisted linen-work.
καὶ τὸ ὄφασμα τῶν ἐπωμίδων ὃ ἔστιν ἐπ' αὐτῷ κατὰ τὴν ποίησιν ἐξ αὐτοῦ ἔσται ἐκ χρυσοῦ καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανηρημένου καὶ βύσσου κεκλωσμένης
- 9 W'a pran de pyè oniks, w'a grave non branch fanmi douz pitit Izrayèl yo sou yo.
You are to take two beryl stones, on which the names of the children of Israel are to be cut:
καὶ λήμψη τοὺς δύο λίθους λίθους σμαράγδου καὶ γλύψεις ἐν αὐτοῖς τὰ ὀνόματα τῶν υἱῶν ἰσραηλ

- 10 W'a grave non sis sou yon pyè, ak non sis sou lòt la, dapre laj yo, depi pi gran an jouk pi piti a.
Six names on the one stone and six on the other, in the order of their birth.
ἕξ ὀνόματα ἐπὶ τὸν λίθον τὸν ἕνα καὶ τὰ ἕξ ὀνόματα τὰ λοιπὰ ἐπὶ τὸν λίθον τὸν δεύτερον κατὰ τὰς γενέσεις αὐτῶν
- 11 Avèk ladrès òfèw ki konn grave non sou bag, ou ankò ladrès atizan ki konn fè so, w'a grave non branch fanmi pèp Izrayèl yo sou de pyè yo, epi w'a moute pyè yo chak sou yon moso lò.
With the work of a jeweller, like the cutting of a stamp, the names of the children of Israel are to be cut on them, and they are to be fixed in twisted frames of gold.
ἔργον λιθοουργικῆς τέχνης γλύμμα σφραγίδος διαγλύψεις τοὺς δύο λίθους ἐπὶ τοῖς ὀνόμασιν τῶν υἱῶν Ἰσραὴλ
- 12 W'a moute yo sou de zèpòlèt jile a pou yo pa bliye branch fanmi pèp Izrayèl yo. Konsa, Arawon va pote non yo sou zepòl li pou Seyè a pa janm bliye yo.
And the two stones are to be placed on the ephod, over the arm-holes, to be stones of memory for the children of Israel: Aaron will have their names on his arms when he goes in before the Lord, to keep the Lord in mind of them.
καὶ θήσεις τοὺς δύο λίθους ἐπὶ τῶν ὤμων τῆς ἐπομίδος λίθοι μνημοσύνου εἰσὶν τοῖς υἱοῖς Ἰσραὴλ καὶ ἀναλήμψεται ααρων τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ ἔναντι κυρίου ἐπὶ τῶν δύο ὤμων αὐτοῦ μνημόσυνον περὶ αὐτῶν
- 13 W'a pran de moso lò pou moute pyè yo sou yo.
And you are to make twisted frames of gold;
καὶ ποιήσεις ἀσπίδίσκας ἐκ χρυσοῦ καθαροῦ
- 14 W'a fè de ti chenn ak pi bon kalite lò ki genyen. Chenn yo va trese tankou ti kòdon. W'a tache yo sou moso lò yo.
And two chains of the best gold, twisted like cords; and have the chains fixed on to the frames.
καὶ ποιήσεις δύο κροσσωτὰ ἐκ χρυσοῦ καθαροῦ καταμεμιγμένα ἐν ἄνθεσιν ἔργον πλοκῆς καὶ ἐπιθήσεις τὰ κροσσωτὰ τὰ πεπλεγμένα ἐπὶ τὰς ἀσπίδίσκας κατὰ τὰς παρωμίδας αὐτῶν ἐκ τῶν ἐμπροσθίων
- 15 ¶ W'a fè yon plastwon pou yo mete bagay y'a sèvi pou chache konnen sa Bondye vle. Se yon bon atis ki pou fè travay bodri a tankou pou jile a. W'a fè l' an lò ak twal siperyè koulè ble, violèt ak wouj ansanm ak twal fen blan tise byen sere.
And make a priest's bag for giving decisions, designed like the ephod, made of gold and blue and purple and red and the best linen.
καὶ ποιήσεις λογεῖον τῶν κρίσεων ἔργον ποικιλτοῦ κατὰ τὸν ῥυθμὸν τῆς ἐπομίδος ποιήσεις αὐτὸ ἐκ χρυσοῦ καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου κεκλωσμένης ποιήσεις αὐτό
- 16 Plastwon an va mezire nèf pous kare kare, l'a double.
It is to be square, folded in two, a hand-stretch long and a hand-stretch wide.
τετράγωνον ἔσται διπλοῦν σπιθαμῆς τὸ μήκος καὶ σπιθαμῆς τὸ εὖρος
- 17 W'a moute kat ranje pyè sou li. Nan premye ranje a, va gen yon pyè woubi, yon pyè topaz ak yon pyè emwòd.
And on it you are to put four lines of jewels; the first line is to be a cornelian, a chrysolite, and an emerald;
καὶ καθυφανεῖς ἐν αὐτῷ ὕφασμα κατάλιθον τετράστιχον στίχος λίθων ἔσται σάρδιον τοπάζιον καὶ σμάραγδος ὁ στίχος ὁ εἴς
- 18 Nan dezyèm ranje a, va gen yon pyè malachi, yon pyè safi ak yon pyè dyaman.
The second, a ruby, a sapphire, and an onyx;
καὶ ὁ στίχος ὁ δεύτερος ἄνθραξ καὶ σάφειρος καὶ ἴασπις
- 19 Nan twazyèm ranje a, va gen yon pyè opal, yon pyè agat ak yon pyè ametis.
The third, a jacinth, an agate, and an amethyst;
καὶ ὁ στίχος ὁ τρίτος λιγύριον ἀχάτης καὶ ἀμέθυστος
- 20 Nan katriyèm ranje a, va gen yon pyè krizolit, yon pyè oniks ak yon pyè jasp. y'a moute tout pyè sa yo chak sou yon moso lò.
The fourth, a topaz, a beryl, and a jasper; they are to be fixed in twisted frames of gold.
καὶ ὁ στίχος ὁ τέταρτος χρυσόλιθος καὶ βηρύλλιον καὶ ὄνυχιον περικεκαλυμμένα χρυσίῳ συνδεδεμένα ἐν χρυσίῳ ἔστωσαν κατὰ στίχον αὐτῶν
- 21 Va gen douz pyè ak non branch fanmi pèp Izrayèl yo grave sou yo, yon non sou chak pyè. y'a grave non yo tankou lò òfèw ap grave bag.
The jewels are to be twelve in number, for the names of the children of Israel; every jewel having the name of one of the twelve tribes cut on it as on a stamp.
καὶ οἱ λίθοι ἔστωσαν ἐκ τῶν ὀνομάτων τῶν υἱῶν Ἰσραὴλ δέκα δύο κατὰ τὰ ὀνόματα αὐτῶν γλυφαὶ σφραγίδων ἕκαστος κατὰ τὸ ὄνομα ἔστωσαν εἰς δέκα δύο φυλάς
- 22 W'a pran pi bon kalite lò ki genyen, w'a fè de ti chenn pou plastwon an. W'a trese yo tankou ti kòdon.
And you are to make two chains of gold, twisted like cords, to be fixed to the priest's bag.
καὶ ποιήσεις ἐπὶ τὸ λογεῖον κροσσοὺς συμπελεγμένους ἔργον ἀλυσιδωτῶν ἐκ χρυσοῦ καθαροῦ

- 29 Lè Arawon va antre nan kote ki apa pou Bondye a, l'a pote non branch fanmi pèp Izrayèl yo sou kè l', sou plastwon an, konsa Seyè a p'ap janm bliye yo.
And so Aaron will have the names of the children of Israel on the priest's bag over his heart whenever he goes into the holy place, to keep the memory of them before the Lord.
 και λήμψεται ααρων τὰ ὀνόματα τῶν υἱῶν ἰσραηλ ἐπὶ τοῦ λογείου τῆς κρίσεως ἐπὶ τοῦ στήθους εἰσιόντι εἰς τὸ ἅγιον μνημόσυνον ἔναντι τοῦ θεοῦ [29a] και θήσεις ἐπὶ τὸ λογεῖον τῆς κρίσεως τοὺς κροσσούς τὰ ἀλυσιδωτὰ ἐπ' ἄμφοτέρων τῶν κλιτῶν τοῦ λογείου ἐπιθήσεις και τὰς δύο ἀσπίδισκας ἐπιθήσεις ἐπ' ἄμφοτέροισι τοὺς ὄμους τῆς ἐπωμίδος κατὰ πρόσωπον
- 30 W'a mete nan plastwon an ourim yo ak toumim yo. Konsa, Arawon va pote yo sou kè l' lè l'ap parèt devan lòtèl Seyè a. Lè l'a kanpe devan lòtèl Seyè a, l'a toujou pote sou kè l' sa li sèvi pou fè pèp Izrayèl la konnen volonte m'.
And in the bag you are to put the Urim and Thummim, so that they may be on Aaron's heart whenever he goes in before the Lord; and Aaron may have the power of making decisions for the children of Israel before the Lord at all times.
 και ἐπιθήσεις ἐπὶ τὸ λογεῖον τῆς κρίσεως τὴν δὴλῶσιν και τὴν ἀλήθειαν και ἔσται ἐπὶ τοῦ στήθους ααρων ὅταν εἰσπορεύηται εἰς τὸ ἅγιον ἔναντιον κυρίου και οἴσει ααρων τὰς κρίσεις τῶν υἱῶν ἰσραηλ ἐπὶ τοῦ στήθους ἔναντιον κυρίου διὰ παντός
- 31 ¶ W'a pran twal ble pou fè rad ki ale anba jile a.
The robe which goes with the ephod is to be made all of blue;
 και ποιήσεις ὑποδύτην ποδήρη ὅλον ὑακίνθινον
- 32 Nan mitan rad la, w'a fè yon twou pou l' pase tèt li. W'a mete yon doubli nan ankoli a, tankou yo fè l' pou varèz an po bèt yo, pou li pa chire.
With a hole at the top, in the middle of it; the hole is to be edged with a band to make it strong like the hole in the coat of a fighting-man, so that it may not be broken open.
 και ἔσται τὸ περιστόμιον ἐξ αὐτοῦ μέσον ὧν ἔχον κύκλω τοῦ περιστομίου ἔργον ὑφάντου τὴν συμβολὴν συνουφασμένην ἐξ αὐτοῦ ἵνα μὴ ῥαγῇ
- 33 Sou tout woulèt anba rad la, w'a pran twal ble, violet ak wouj, w'a fè bodri an fòm grenad ak ti klòch an lò nan mitan yo.
And round the skirts of it put fruits in blue and purple and red, with bells of gold between;
 και ποιήσεις ἐπὶ τὸ λῶμα τοῦ ὑποδύτου κάτωθεν ὡσεὶ ἔξανθούσης ῥόας ῥοίσκους ἐξ ὑακίνθου και πορφύρας και κοκκίνου διανενησμένους και βύσσου κεκλωσμένης ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλω τὸ αὐτὸ δὲ εἶδος ῥοίσκους χρυσοῦς και κώδωνας ἀνά μέσον τούτων περικύκλω
- 34 Sou tout woulèt rad la va gen yon grenad, yon ti klòch, yon grenad, yon ti klòch, jouk yo fè tout tou rad la.
A gold bell and a fruit in turn all round the skirts of the robe.
 παρὰ ῥοίσκον χρυσοῦν κώδωνα και ἄνθινον ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλω
- 35 Se rad sa a Arawon va mete sou li lè li pral fè sèvis. Lè l'ap antre kote yo mete apa pou Bondye a pou l' parèt devan lòtèl Seyè a, ansanm ak lè l'ap soti, y'a tande ti klòch yo ap sonnen. Konsa li p'ap mouri.
Aaron is to put it on for his holy work; and the sound of it will be clear, when he goes into the holy place before the Lord, and when he comes out, keeping him safe from death.
 και ἔσται ααρων ἐν τῷ λειτουργεῖν ἀκουστή ἢ φωνὴ αὐτοῦ εἰσιόντι εἰς τὸ ἅγιον ἔναντιον κυρίου και ἐξιόντι ἵνα μὴ ἀποθάνῃ
- 36 W'a fè fè yon ti plak ak pi bon kalite lò ki genyen. Tankou lè y'ap fè so, w'a grave pawòl sa a sou li: Apa pou Seyè a.
You are to make a plate of the best gold, cutting on it, as on a stamp, these words: HOLY TO THE LORD.
 και ποιήσεις πέταλον χρυσοῦν καθαρὸν και ἐκτυπώσεις ἐν αὐτῷ ἐκτύωμα σφραγίδος ἁγίασμα κυρίου
- 37 W'a mare l' sou devan mouchwa tèt la avèk yon ti kòdon ble.
Put a blue cord on it and put it on the front of the twisted head-dress:
 και ἐπιθήσεις αὐτὸ ἐπὶ ὑακίνθου κεκλωσμένης και ἔσται ἐπὶ τῆς μίτρας κατὰ πρόσωπον τῆς μίτρας ἔσται
- 38 Arawon va mete l' sou fwon li, konsa Arawon va pran sou tèt li tou sa pèp Izrayèl la va fè ki mal lè y'ap pote ofrann apa yo bay Seyè a. Arawon va toujou pote l' sou fwon li pou ofrann yo ka toujou fè Seyè a plezi.
And it will be over Aaron's brow, so that Aaron will be responsible for any error in all the holy offerings made by the children of Israel; it will be on his brow at all times, so that their offerings may be pleasing to the Lord.
 και ἔσται ἐπὶ τοῦ μετώπου ααρων και ἔξαρει ααρων τὰ ἁμαρτήματα τῶν ἁγίων ὅσα ἂν ἁγιάσωσιν οἱ υἱοὶ ἰσραηλ παντὸς δόματος τῶν ἁγίων αὐτῶν και ἔσται ἐπὶ τοῦ μετώπου ααρων διὰ παντός δεκτὸν αὐτοῖς ἔναντι κυρίου
- 39 W'a fè chemiz la ak mouchwa tèt la ak twal fen blan, ansanm ak yon sentiwon bwode byen bèl.
The coat is to be made of the best linen, worked in squares; and you are to make a head-dress of linen, and a linen band worked in needlework.
 και οἱ κόσμυβοι τῶν χιτῶνων ἐκ βύσσου και ποιήσεις κίδαριν βυσσίνην και ζώνην ποιήσεις ἔργον ποικιλτοῦ
- 40 ¶ W'a fè rad, sentiwon ak bonnèt pou pitit gason Arawon yo tou, pou yo ka byen abiye pou moun ka rekonèt grad yo.
And for Aaron's sons you are to make coats, and bands, and head-dresses, so that they may be clothed with glory and honour.
 και τοῖς υἱοῖς ααρων ποιήσεις χιτῶνας και ζώνας και κιδάρεις ποιήσεις αὐτοῖς εἰς τιμὴν και δόξαν

- 41 Apre sa, w'a mete rad yo sou Arawon, frè ou la, ansanm ak pitit gason l' yo. Lèfini, w'a vide lwil sou tèt yo, w'a ba yo pouwva pou yo fè sèvis Bondye. W'a mete yo apa pou mwen pou yo ka sèvi m' prèt.
These you are to put on Aaron, your brother, and on his sons, putting oil on them, separating them and making them holy, to do the work of priests to me.
 και ἐνδύσεις αὐτὰ ααρων τὸν ἀδελφόν σου και τοὺς υἱοὺς αὐτοῦ μετ' αὐτοῦ και χρίσεις αὐτούς και ἐμπλήσεις αὐτῶν τὰς χεῖρας και ἀγιάσεις αὐτούς ἵνα ἱερατεύωσιν μοι
- 42 W'a fè kalsou ak twal fen pou yo pou kò yo pa parèt anba rad la. Kalsou yo va pran depi nan ren desann wotè jenou yo.
And you are to make them linen trousers, covering their bodies from the middle to the knee;
 και ποιήσεις αὐτοῖς περισκελῆ λινᾶ καλύψαι ἀσχημοσύνην χρωτὸς αὐτῶν ἀπὸ ὀσφύος ἕως μηρῶν ἔσται
- 43 Se pou Arawon ak pitit gason l' yo toujou pote kalsou yo lè y'ap antre nan Tant Randevou a, osinon lè y'ap pwoche bò lòtèl la pou fè sèvis nan kote ki apa pou Bondye a. Konsa, yo p'ap fè sa ki mal, yo p'ap mourì. Sa se yon lwa k'ap la pou tout tan pou Arawon ak tout pitit gason li yo apre li.
Aaron and his sons are to put these on whenever they go into the Tent of meeting or come near the altar, when they are doing the work of the holy place, so that they may be free from any sin causing death: this is to be an order for him and his seed after him for ever.
 και ἔξει ααρων αὐτὰ και οἱ υἱοὶ αὐτοῦ ὡς ἂν εισπορεύονται εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἢ ὅταν προσπορεύονται λειτουργεῖν πρὸς τὸ θυσιαστήριον τοῦ ἁγίου και οὐκ ἐπάξονται πρὸς ἑαυτοὺς ἅμαρ τῶν ἵνα μὴ ἀποθάνωσιν νόμιμον αἰώνιον αὐτῷ και τῷ σπέρματι αὐτοῦ μετ' αὐτόν
- 1 ¶ Men sa ou gen pou fè pou mete Arawon ak pitit gason l' yo apa pou mwen pou yo ka sèvi m' prèt. Pran yon jenn ti towò bèf ak de belye mouton ki san defo.
This is what you are to do to make them holy, to do the work of priests to me: Take one young ox and two male sheep, without any mark on them,
 και ταυτὰ ἔστιν ἃ ποιήσεις αὐτοῖς ἀγιάσαι αὐτούς ὥστε ἱερατεύειν μοι αὐτούς λήμνη μοσχάριον ἐκ βοῶν ἐν και κριοὺς δύο ἀμώμους
- 2 W'a pran bon farin frans, w'a fè kèk pen san ledven, kèk gato san ledven, men ak lwil melanje nan pa t' la. W'a fè tou kèk gato plat san ledven wouze ak lwil.
And unleavened bread, and unleavened cakes mixed with oil, and thin unleavened cakes on which oil has been put, made of the best bread-meal;
 και ἄρτους ἀζύμους πεφυραμένους ἐν ἐλαίῳ και λάγανα ἄζυμα κεχριμένα ἐν ἐλαίῳ σεμίδαλιν ἐκ πυρῶν ποιήσεις αὐτὰ
- 3 Mete yo nan yon panyen. Ofri yo ban mwen nan panyen an ansanm ak ti towò a ak de belye mouton yo.
Put these in a basket and take them, with the ox and the two sheep.
 και ἐπιθήσεις αὐτὰ ἐπὶ κανοῦν ἐν και προσοίσεις αὐτὰ ἐπὶ τῷ κανῷ και τὸ μοσχάριον και τοὺς δύο κριοὺς
- 4 W'a fè Arawon ansanm ak pitit gason l' yo vanse jouk devan pòt Tant Randevou a. W'a benyen yo nan dlo.
And let Aaron and his sons come to the door of the Tent of meeting, and there let them be washed with water.
 και ααρων και τοὺς υἱοὺς αὐτοῦ προσάξεις ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου και λούσεις αὐτούς ἐν ὕδατι
- 5 Apre sa, w'a pran rad yo, w'a biye Arawon. W'a mete chemiz la, rad la, jile a ak plastwon an sou li. W'a mare sentiwon an nan ren li.
Take the robes, and put the coat and the dress and the ephod and the priest's bag on Aaron; put the band of needlework round him,
 και λαβὼν τὰς στολὰς ἐνδύσεις ααρων τὸν ἀδελφόν σου και τὸν χιτῶνα τὸν ποδήρη και τὴν ἐπωμίδα και τὸ λογεῖον και συνάψεις αὐτῷ τὸ λογεῖον πρὸς τὴν ἐπωμίδα
- 6 W'a mete mouchwa a nan tèt li. W'a mare plak ki make Apa pou Seyè a, sou mouchwa a.
And let the head-dress be placed on his head and the holy crown on the head-dress.
 και ἐπιθήσεις τὴν μίτραν ἐπὶ τὴν κεφαλὴν αὐτοῦ και ἐπιθήσεις τὸ πέταλον τὸ ἅγισμα ἐπὶ τὴν μίτραν
- 7 Lèfini, w'a pran lwil pou mete moun apa a, w'a vide l' sou tèt Arawon. Konsa, w'a mete l' apa pou mwen.
Then take the oil and put it on his head.
 και λήμνη τοῦ ἐλαίου τοῦ χρίσματος και ἐπιχεεῖς αὐτὸ ἐπὶ τὴν κεφαλὴν αὐτοῦ και χρίσεις αὐτόν
- 8 W'a fè pitit li yo pwoche, w'a mete chemiz yo sou yo.
And take his sons and put their robes on them;
 και τοὺς υἱοὺς αὐτοῦ προσάξεις και ἐνδύσεις αὐτούς χιτῶνας
- 9 W'a pase sentiwon nan ren yo, w'a mete bonnèt yo nan tèt yo. Se yo menm k'ap sèvi m' prèt dapre yon lwa ki la pou tout tan. Se konsa w'a bay Arawon ak pitit gason l' yo pouwva pou yo fè sèvis Bondye.
And put the linen bands round Aaron and his sons, and the head-dresses on them, to make them priests by my order for ever: so you are to make Aaron and his sons holy to me.
 και ζώσεις αὐτούς ταῖς ζώναις και περιθήσεις αὐτοῖς τὰς κιθάραις και ἔσται αὐτοῖς ἱερατεία ἐμοὶ εἰς τὸν αἰῶνα και τελειώσεις τὰς χεῖρας ααρων και τὰς χεῖρας τῶν υἱῶν αὐτοῦ

- 10 Mennen towo bèf la devan Tant Randevou a. Arawon ak pitit gason l' yo va mete men yo sou tèt li.
Then let the ox be taken in front of the Tent of meeting: and let Aaron and his sons put their hands on its head.
καὶ προσάξεις τὸν μόσχον ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἐπιθήσουσιν ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ μόσχου ἔναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου
- 11 W'a touye towo a la devan Seyè a, devan pòt Tant Randevou a.
And you are to put the ox to death before the Lord at the door of the Tent of meeting.
καὶ σφάζεις τὸν μόσχον ἔναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου
- 12 W'a tranpe dwèt ou nan san towo a. W'a mete ti degout san sou kat kòn lòtèl la. Apre sa, w'a vide tout rès san an atè nan pye lòtèl la.
Then take some of the blood of the ox, and put it on the horns of the altar with your finger, draining out all the rest of the blood at the base of the altar.
καὶ λήμψη ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ θήσεις ἐπὶ τῶν κεράτων τοῦ θυσιαστηρίου τῷ δακτύλῳ σου τὸ δὲ λοιπὸν πᾶν αἶμα ἐκχεεῖς παρὰ τὴν βάσιν τοῦ θυσιαστηρίου
- 13 Lèfini, w'a pran grès ki vlope tripay yo, mas grès ki sou fwa a ansanm ak de wonyon yo ak tout grès yo, w'a ofri yo ban mwen. W'a boule yo nèt sou lòtèl la.
And take all the fat covering the inside of the ox, and the fat joining the liver and the two kidneys with the fat round them, and let them be burned on the altar;
καὶ λήμψη πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας καὶ τὸν λοβὸν τοῦ ἥπατος καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν καὶ ἐπιθήσεις ἐπὶ τὸ θυσιαστήριον
- 14 Men w'a pran tout vyann lan, po a ak tout tripay la, w'a boule yo andeyò limit kote nou rete a. Se va yon ofrann bèt y'ap touye pou Bondye ki va sèvi pou wete peche moun fè san yo pa konnen.
But the flesh of the ox and its skin and its waste parts are to be burned outside the circle of the tents, for it is a sin-offering.
τὰ δὲ κρέα τοῦ μόσχου καὶ τὸ δέρμα καὶ τὴν κόπρον κατακαύσεις πυρὶ ἔξω τῆς παρεμβολῆς ἁμαρτίας γάρ ἐστίν
- 15 W'a pran yonn nan belye mouton yo. Arawon ak pitit gason l' yo va mete men yo sou tèt li.
Then take one of the sheep, and let Aaron and his sons put their hands on its head.
καὶ τὸν κριὸν λήμψη τὸν ἓνα καὶ ἐπιθήσουσιν ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κριοῦ
- 16 W'a touye l', w'a pran san an, w'a vide l' tout arebò lòtèl la.
Then let it be put to death, so that the sides of the altar are marked with its blood.
καὶ σφάζεις αὐτὸν καὶ λαβὼν τὸ αἶμα προσχεεῖς πρὸς τὸ θυσιαστήριον κύκλῳ
- 17 W'a dekoupe belye a an divès moso. W'a lave tonbe a ansanm ak pye yo. W'a mete yo anwo moso vyann yo ansanm ak tèt la.
Then the sheep is to be cut up into its parts, and after washing its legs and its inside parts, you are to put them with the parts and the head,
καὶ τὸν κριὸν διχοτομήσεις κατὰ μέλη καὶ πλυνεῖς τὰ ἐνδόσθια καὶ τοὺς πόδας ὕδατι καὶ ἐπιθήσεις ἐπὶ τὰ διχοτομήματα σὺν τῇ κεφαλῇ
- 18 W'a ofri tout belye a ban mwen. W'a boule l' nèt sou lòtèl la. Sa se yon ofrann bèt w'a boule nèt pou Seyè a, yon ofrann bèt ki fèt pou boule nèt nan dife, yon ofrann bèt k'ap fè Seyè a plezi ak bon sant li.
And let them all be burned on the altar as a burned offering to the Lord: a sweet smell, an offering made by fire to the Lord.
καὶ ἀνοίσεις ὅλον τὸν κριὸν ἐπὶ τὸ θυσιαστήριον ὀλοκαύτωμα κυρίῳ εἰς ὄσμην εὐωδίας θυσίασμα κυρίῳ ἐστίν
- 19 Apre sa, pran lòt belye mouton an. Arawon ak pitit gason l' yo va mete men yo sou tèt li.
Then take the other sheep; and after Aaron and his sons have put their hands on its head,
καὶ λήμψη τὸν κριὸν τὸν δεῦτερον καὶ ἐπιθήσει ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κριοῦ
- 20 W'a touye l', w'a pran ti gout nan san li, w'a mete l' sou tete zòrèy dwat Arawon ak sou tete zòrèy dwat pitit gason l' yo, sou gwo pous men dwat yo ak sou gwo zòtèy pye dwat yo. W'a pran rès san an, w'a vide l' tout arebò lòtèl la.
You are to put the sheep to death, and take some of its blood and put it on the point of Aaron's right ear, and of the right ears of his sons, and on the thumbs of their right hands and the great toes of their right feet, dropping the rest of the blood on the sides of the altar.
καὶ σφάζεις αὐτὸν καὶ λήμψη τοῦ αἵματος αὐτοῦ καὶ ἐπιθήσεις ἐπὶ τὸν λοβὸν τοῦ ὠτός ααρων τοῦ δεξιῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιῦ καὶ ἐπὶ τοὺς λοβὸς τῶν ὠτῶν τῶν υἱῶν αὐτοῦ τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν χειρῶν αὐτῶν τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν ποδῶν αὐτῶν τῶν δεξιῶν
- 21 Pran ti gout nan san ki sou lòtèl la ansanm ak ti gout nan lwil pou mete moun apa a, voye yo sou Arawon ak sou rad li yo, sou pitit gason l' yo ak sou rad yo tou. Konsa, w'a mete Arawon ak pitit gason l' yo ansanm ak tout rad yo apa pou mwen nèt.
Then take some of the blood on the altar, and the oil, and put it on Aaron and his robes and on his sons and on their robes, so that he and his robes and his sons and their robes may be made holy.
καὶ λήμψη ἀπὸ τοῦ αἵματος τοῦ ἀπὸ τοῦ θυσιαστηρίου καὶ ἀπὸ τοῦ ἐλαίου τῆς χρίσεως καὶ ῥανεῖς ἐπὶ ααρων καὶ ἐπὶ τὴν στολὴν αὐτοῦ καὶ ἐπὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐπὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ καὶ ἁγιασθήσεται αὐτὸς καὶ ἡ στολὴ αὐτοῦ καὶ οἱ υἱοὶ αὐτοῦ καὶ αἱ στολαὶ τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ τὸ δὲ αἶμα τοῦ κριοῦ προσχεεῖς πρὸς τὸ θυσιαστήριον κύκλῳ

- 22 Wete tout grès dezyèm belye mouton an: ke a ak tout grès li, grès ki vlope tripay yo, moso grès ki sou fwa a, de wonyon yo ak tout grès yo, ansanm ak jigo dwat la, paske se yon belye k'ap sèvi nan sèvis pou mete prèt yo apa a.
Then take the fat of the sheep, the fat tail, the fat covering the insides, and the fat joining the liver and the two kidneys with the fat round them, and the right leg; for by the offering of this sheep they are to be marked out as priests:
καὶ λήμψη ἀπὸ τοῦ κριοῦ τὸ στέαρ αὐτοῦ καὶ τὸ στέαρ τὸ κατακαλύπτων τὴν κοιλίαν καὶ τὸν λοβὸν τοῦ ἥπατος καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν καὶ τὸν βραχίονα τὸν δεξιὸν ἔστιν γὰρ τελείωσις αὕτη
- 23 Nan panyen pen san ledven ki devan Seyè a, w'a pran yon pen antye, yon gato fèt ak lwil ak yon pen plat.
And take one bit of bread and one cake of oiled bread and one thin cake out of the basket of unleavened bread which is before the Lord:
καὶ ἄρτον ἓνα ἐξ ἐλαίου καὶ λάγανον ἓν ἀπὸ τοῦ κανοῦ τῶν ἀζύμων τῶν προτεθειμένων ἔναντι κυρίου
- 24 W'a mete tout bagay sa yo nan men Arawon ak nan men pitit gason l' yo. W'a mete yo apa pou sèvis mwen, w'a fè yo balanse l' devan Seyè a tankou yon ofrann.
And put them all on the hands of Aaron and of his sons, to be waved for a wave offering before the Lord.
καὶ ἐπιθήσεις τὰ πάντα ἐπὶ τὰς χεῖρας ααρων καὶ ἐπὶ τὰς χεῖρας τῶν υἱῶν αὐτοῦ καὶ ἀφοριεῖς αὐτούς ἀφόρισμα ἔναντι κυρίου
- 25 Lèfini, pran manje a nan men yo, boule l' sou lòtèl la, anwo ofrann ki boule deja a, pou l' fè Seyè a plezi ak bon sant li. Se va yon ofrann pou Seyè a ki fèt pou boule nèt nan dife.
Then take them from their hands, and let them be burned on the burned offering on the altar, a sweet smell before the Lord, an offering made by fire to the Lord.
καὶ λήμψη αὐτὰ ἐκ τῶν χειρῶν αὐτῶν καὶ ἀνοίσεις ἐπὶ τὸ θυσιαστήριον τῆς ὀλοκαυτώσεως εἰς ὄσμήν εὐωδίας ἔναντι κυρίου κάρπωμά ἐστιν κυρίῳ
- 26 Pran vyann pwatrin belye ki te sèvi nan sèvis pou mete Arawon apa a, w'a balanse l' devan Seyè a tankou yon ofrann. Se va pòsyon pa ou la sa.
Then take the breast of Aaron's sheep, waving it before the Lord; and it is to be your part of the offering.
καὶ λήμψη τὸ στηθύνιον ἀπὸ τοῦ κριοῦ τῆς τελειώσεως ὃ ἐστιν ααρων καὶ ἀφοριεῖς αὐτὸ ἀφόρισμα ἔναντι κυρίου καὶ ἔσται σοι ἐν μερίδι
- 27 W'a pran vyann pwatrin belye ki te sèvi nan sèvis pou mete Arawon ak pitit gason l' yo apa a, w'a mete yo apa pou Seyè a. W'a balanse yo devan Seyè a tankou yon ofrann. W'a fè menm bagay la tou pou jigo w'ap wete pou prèt yo.
So you are to make holy the breast of the sheep which is waved and the leg which is lifted up on high, that is, of the sheep which is offered for Aaron and his sons;
καὶ ἀγιάσεις τὸ στηθύνιον ἀφόρισμα καὶ τὸν βραχίονα τοῦ ἀφαιρέματος ὃς ἀφορίζεται καὶ ὃς ἀφήρηται ἀπὸ τοῦ κριοῦ τῆς τελειώσεως ἀπὸ τοῦ ααρων καὶ ἀπὸ τῶν υἱῶν αὐτοῦ
- 28 Dapre lòd mwen bay pèp Izrayèl pou tout tan an, moso vyann sa yo va pou Arawon ak pou pitit gason l' yo. Se va yon kado pèp Izrayèl la pral blije fè. Se pòsyon yo va toujou wete pou prèt yo, pòsyon pèp Izrayèl la va toujou bay nan ofrann y'ap fè pou di mèsi. Se kado y'a bay Seyè a.
And it will be their part as a right for ever from the children of Israel, it is a special offering from the children of Israel, made from their peace-offerings, a special offering lifted up to the Lord.
καὶ ἔσται ααρων καὶ τοῖς υἱοῖς αὐτοῦ νόμιμον αἰώνιον παρὰ τῶν υἱῶν ἰσραηλ ἔστιν γὰρ ἀφαίρεμα τοῦτο καὶ ἀφαίρεμα ἔσται παρὰ τῶν υἱῶν ἰσραηλ ἀπὸ τῶν θυμάτων τῶν σωτηρίων τῶν υἱῶν ἰσραηλ ἀφαίρεμα κυρίῳ
- 29 Lè Arawon va mouri, rad sèvis li yo va rete pou pitit li yo. Se rad sa yo y'a mete sou yo lè y'ap vide lwil sou tèt yo pou mete yo apa, lè y'ap ba yo pouvwa pou fè sèvis Bondye.
And Aaron's holy robes will be used by his sons after him; they will put them on when they are made priests.
καὶ ἡ στολὴ τοῦ ἁγίου ἣ ἐστιν ααρων ἔσται τοῖς υἱοῖς αὐτοῦ μετ' αὐτὸν χρῆσθῆναι αὐτοὺς ἐν αὐτοῖς καὶ τελειῶσαι τὰς χεῖρας αὐτῶν
- 30 Pitit Arawon ki va pran plas Arawon nan sèvis Seyè a va mete rad yo sou li pandan sèt jou, epi l'a antre nan tant lan pou fè sèvis li nan kote ki apa pou Bondye a.
For seven days the son who becomes priest in his place will put them on when he comes into the Tent of meeting to do the work of the holy place.
ἐπὶ ἡμέρας ἐνδύσεται αὐτὰ ὁ ἱερεὺς ὃ ἀντ' αὐτοῦ τῶν υἱῶν αὐτοῦ ὃς εἰσελεύσεται εἰς τὴν σκηνὴν τοῦ μαρτυρίου λειτουργεῖν ἐν τοῖς ἁγίοις
- 31 W'a pran belye mouton ki te sèvi nan sèvis pou mete apa a, w'a fè kwit vyann li yon kote ki apa pou Bondye.
Then take the sheep of the wave offering and let its flesh be cooked in water in a holy place.
καὶ τὸν κριὸν τῆς τελειώσεως λήμψη καὶ ἐνήσεις τὰ κρέα ἐν τόπῳ ἁγίῳ
- 32 Arawon ak pitit gason l' yo va manje vyann belye a ansanm ak pen ki nan panyen an. y'a rete bò pòt devan Tant Randevou a.
And let Aaron and his sons make a meal of it, with the bread in the basket, at the door of the Tent of meeting.
καὶ ἔδονται ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰ κρέα τοῦ κριοῦ καὶ τοὺς ἄρτους τοὺς ἐν τῷ κανῷ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου
- 33 y'a manje manje ki te sèvi nan sèvis yo fè pou mande Bondye padon pou peche yo fè san yo pa konnen, sèvis yo te fè lè yo t'ap mete yo apa, lè yo t'ap resevwa pouvwa pou fè sèvis Bondye a. Se prèt yo ase ki ka manje manje sa yo, paske se manje yo mete apa pou Bondye.
All those things which were used as offerings to take away sin, and to make them holy to be priests, they may have for food: but no one who is not a priest may have them, for they are holy food.
ἔδονται αὐτὰ ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς τελειῶσαι τὰς χεῖρας αὐτῶν ἀγιάσαι αὐτούς καὶ ἀλλογενῆς οὐκ ἔδεται ἀπ' αὐτῶν ἔστιν γὰρ ἅγια

- 34 Si gen rès nan vyann lan ak nan pen an ki rete apre yo fin manje, nan denmen maten w'a boule l' nan dife. Piga pesonn manje li, paske se manje yo mete apa pou Bondye.
And if any of the flesh of the offering or of the bread is over till the morning, let it be burned with fire; it is not to be used for food, for it is holy.
 ἐὰν δὲ καταλειφθῇ ἀπὸ τῶν κρεῶν τῆς θυσίας τῆς τελειώσεως καὶ τῶν ἄρτων ἕως πρωὶ κατακαύσεις τὰ λοιπὰ πυρὶ οὐ βρωθήσεται ἅγιασμα γὰρ ἐστὶν
- 35 W'a fè tou sa m' te ba ou lòd fè pou Arawon ansanm ak pitit gason l' yo. W'a pase sèt jou ap fè sèvis pou mete yo apa pou sèvis mwen.
All these things you are to do to Aaron and his sons as I have given you orders: for seven days the work of making them priests is to go on.
 καὶ ποιήσεις ααρων καὶ τοῖς υἱοῖς αὐτοῦ οὕτως κατὰ πάντα ὅσα ἐνετείλαμην σοι ἐπὶ ἡμέρας τελειώσεις αὐτῶν τὰς χεῖρας
- 36 Chak jou, w'a ofri yon towò bèf, w'a touye l' pou mande Bondye padon pou peche yo fè san yo pa konnen. Avèk ofrann bèt sa a w'ap fè pou peche a, w'a mete lòtèl la nan kondisyon pou l' sèvi nan sèvis Bondye. Lèfini, w'a vide lwil sou li, w'a mete l' apa pou sèvis Bondye.
Every day an ox is to be offered as a sin-offering, to take away sins: and by this offering on it, you will make the altar clean from sin; and you are to put oil on it and make it holy.
 καὶ τὸ μοσχάριον τῆς ἁμαρτίας ποιήσεις τῇ ἡμέρᾳ τοῦ καθαρισμοῦ καὶ καθαρῆεις τὸ θυσιαστήριον ἐν τῷ ἀγιάζεις σε ἐπ' αὐτῷ καὶ χρίσεις αὐτὸ ὡστε ἁγιάσαι αὐτό
- 37 Pandan sèt jou, w'a fè ofrann bèt pou peche yo fè san yo pa konnen an sou lòtèl la. Konsa w'a mete lòtèl la apa pou sèvis Bondye a. Konsa, lòtèl la va apa nèt pou Bondye. Tout moun ki va manyen lòtèl la, ak tout bagay ki va an kontak ak lòtèl la va tounen bagay yo mete apa pou Bondye tou.
For seven days you are to make offerings for the altar and make it holy, so that it may become completely holy, and anything touching it will become holy.
 ἐπὶ ἡμέρας καθαρῆεις τὸ θυσιαστήριον καὶ ἁγιάσεις αὐτὸ καὶ ἔσται τὸ θυσιαστήριον ἅγιον τοῦ ἀγίου πᾶς ὁ ἀπτόμενος τοῦ θυσιαστηρίου ἁγιασθήσεται
- 38 ¶ Men sa ou gen pou ofri sou lòtèl la: Chak jou, san sote yon jou, w'a ofri de ti mouton ki poko gen ennan bay Bondye.
Now this is the offering which you are to make on the altar: two lambs in their first year, every day regularly.
 καὶ ταυτὰ ἐστὶν ἃ ποιήσεις ἐπὶ τοῦ θυσιαστηρίου ἀμνοὺς ἐνιαυσίους ἀμώμους δύο τὴν ἡμέραν ἐπὶ τὸ θυσιαστήριον ἐνδελεχῶς κάρπωμα ἐνδελεχισμοῦ
- 39 W'a ofri yonn nan mouton yo nan maten, lòt la nan aswè anvan li fin fè nwa nèt.
One lamb is to be offered in the morning and the other in the evening:
 τὸν ἀμνὸν τὸν ἕνα ποιήσεις τὸ πρωὶ καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσεις τὸ δειλινόν
- 40 Avèk premye ti mouton an, w'a ofri sèt ti mamit farin frans melanje ak yon lit edmi bon lwil oliv fèt nan moulen. W'a pran yon lit edmi diven pou ofri pou bwason ak manje a.
And with the one lamb, a tenth part of an ephah of the best meal, mixed with a fourth part of a hin of clear oil; and the fourth part of a hin of wine for a drink offering.
 καὶ δέκατον σεμιδάλεως πεφυραμένης ἐν ἐλαίῳ κεκομμένῳ τῷ τετάρτῳ τοῦ ἰν καὶ σπονδὴν τὸ τέταρτον τοῦ ἰν οἴνου τῷ ἀμνῷ τῷ ἐνί
- 41 W'a touye dezyèm ti mouton an aswè. W'a ofri ansanm avè l' menm manje ak menm bwason ou te ofri nan maten an. W'a boule tout bagay sa yo nèt nan dife. Se va yon ofrann bèt k'ap fè Seyè a plezi ak bon sant li.
And the other lamb is to be offered in the evening, and with it the same meal offering and drink offering, for a sweet smell, an offering made by fire to the Lord.
 καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσεις τὸ δειλινόν κατὰ τὴν θυσίαν τὴν πρωινήν καὶ κατὰ τὴν σπονδὴν αὐτοῦ ποιήσεις εἰς ὄσμην εὐωδίας κάρπωμα κυρίῳ
- 42 Ofrann nan dife sa a, yo gen pou yo fè l' tout tan devan mwen, de pitit an pitit nan papòt Tant Randevou a. Se la mwen menm Seyè a, m'ap kontre ak pèp mwen an pou m' pale ak yo.
This is to be a regular burned offering made from generation to generation, at the door of the Tent of meeting before the Lord, where I will come face to face with you and have talk with you.
 θυσίαν ἐνδελεχισμοῦ εἰς γενεὰς ὑμῶν ἐπὶ θύρας τῆς σκηνῆς τοῦ μαρτυρίου ἔναντι κυρίου ἐν οἷς γνωσθήσομαί σοι ἐκεῖθεν ὡστε λαλήσαι σοι
- 43 Se la m'ap kontre pèp Izrayèl la. Avèk pouwva mwen, m'ap mete kote sa a apa pou mwen.
There I will come face to face with the children of Israel, and the Tent will be made holy by my glory
 καὶ τάξομαι ἐκεῖ τοῖς υἱοῖς ἰσραηλ καὶ ἁγιασθήσομαι ἐν δόξῃ μου
- 44 M'ap mete Tant Randevou a apa pou sèvis mwen. M'ap fè menm bagay la tou pou lòtèl la. M'ap mete Arawon ak pitit gason l' yo apa pou mwen pou yo ka sèvi m' prèt.
I will make holy the Tent of meeting and the altar: and Aaron and his sons I will make holy, to be my priests
 καὶ ἁγιάσω τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὸ θυσιαστήριον καὶ ααρων καὶ τοὺς υἱοὺς αὐτοῦ ἁγιάσω ἱερατεύειν μοι
- 45 M'ap rete nan mitan pèp Izrayèl la, se mwen menm ki va Bondye yo.
Among the children of Israel I will make my living-place, and I will be their God.
 καὶ ἐπικληθήσομαι ἐν τοῖς υἱοῖς ἰσραηλ καὶ ἔσομαι αὐτῶν θεός
- 46 y'a konnen se mwen menm ki Seyè a, Bondye yo a, se mwen menm ki te fè yo soti kite peyi Lejip pou m' te kapab rete nan mitan yo. Se mwen ki Seyè a, Bondye yo a.
And they will see that I am the Lord their God, who took them out of the land of Egypt, so that I might be ever with them: I am the Lord their God.
 καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος ὁ θεός αὐτῶν ὁ ἐξαγαγὼν αὐτοὺς ἐκ γῆς αἰγύπτου ἐπικληθῆναι αὐτοῖς καὶ θεός εἶναι αὐτῶν

- 1 ¶ W'a fè yon lòtèl an bwa zakasya pou boule lansan.
And you are to make an altar for the burning of perfume; of hard wood let it be made.
καὶ ποιήσεις θυσιαστήριον θυμιάματος ἐκ ξύλων ἀσήπτων καὶ ποιήσεις αὐτὸ
- 2 W'a fè l' kare kare. L'a mezire dizwit pous longè, dizwit pous lajè ak trannsis pous wotè. Kat pwent ki depase yo va fè yon sèl pyès avèk lòtèl la. Se va kòn lòtèl la.
The altar is to be square, a cubit long and a cubit wide, and two cubits high, and its horns are to be made of the same.
πίχκος τὸ μήκος καὶ πῆχος τὸ εὖρος τετράγωνον ἔσται καὶ δύο πήχεων τὸ ὕψος ἐξ αὐτοῦ ἔσται τὰ κέρατα αὐτοῦ
- 3 W'a kouvri tout anwo lòtèl la, kat kote l' yo ansanm ak kat kòn li yo ak pi bon kalite lò ki genyen. W'a fè yon bòdi an lò tout arebò l'.
It is to be plated with the best gold, the top of it and the sides and the horns, with an edging of gold all round it.
καὶ καταχρυσώσεις αὐτὰ χρυσίῳ καθαρῷ τὴν ἐσχάραν αὐτοῦ καὶ τοὺς τοίχους αὐτοῦ κύκλῳ καὶ τὰ κέρατα αὐτοῦ καὶ ποιήσεις αὐτῷ στρεπτήν στεφάνην χρυσὴν κύκλῳ
- 4 W'a fè de bag an lò, w'a tache yo anba bòdi a sou de bò lòtèl la. Se nan bag sa yo w'a pase manch ki pou sèvi pou pote lòtèl la.
Under the edge on the two opposite sides, you are to make two gold rings, to take the rods for lifting it.
καὶ δύο δακτυλίους χρυσοῦς καθαροῦς ποιήσεις ὑπὸ τὴν στρεπτήν στεφάνην αὐτοῦ εἰς τὰ δύο κλίτη ποιήσεις ἐν τοῖς δυοὶ πλευροῖς καὶ ἔσσονται ψαλίδες ταῖς σκυτάλαις ὥστε αἶρειν αὐτὸ ἐν αὐταῖς
- 5 W'a fè manch yo an bwa zakasya, epi w'a kouvri yo ak lò.
And make these rods of the same wood, plating them with gold.
καὶ ποιήσεις σκυτάλας ἐκ ξύλων ἀσήπτων καὶ καταχρυσώσεις αὐτὰς χρυσίῳ
- 6 W'a mete lòtèl la devan rido ki pann devan Bwat Kontra a avèk kouvèti li sou li. Se la m'a vin jwenn ou.
And let it be placed in front of the veil before the ark of the law, before the cover which is over the law, where I will come face to face with you.
καὶ θήσεις αὐτὸ ἀπέναντι τοῦ καταπετάματος τοῦ ὄντος ἐπὶ τῆς κιβωτοῦ τῶν μαρτυρίων ἐν οἷς γνωσθήσομαί σοι ἐκεῖθεν
- 7 Arawon va boule lansan bon sant sou li chak maten lè l'ap netwaye lanp yo.
And on this altar sweet spices are to be burned by Aaron every morning when he sees to the lights.
καὶ θυμιάσει ἐπ' αὐτοῦ ααρων θυμίαμα σύνθετον λεπτόν τὸ πρωὶ πρωὶ ὅταν ἐπισκευάζῃ τοὺς λύχνους θυμιάσει ἐπ' αὐτοῦ
- 8 L'a boule lansan tou chak swa lè l'ap ranje lanp yo. Se pou yo toujou fè ofrann lansan sa a devan lòtèl Seyè a, chak jou san sote yonn, de pitit an pitit.
And every evening, when he puts the lights up in their places, the spices are to be burned, a sweet-smelling smoke going up before the Lord from generation to generation for ever.
καὶ ὅταν ἐξάπτῃ ααρων τοὺς λύχνους ὄψε θυμιάσει ἐπ' αὐτοῦ θυμίαμα ἐνδεδελεχισμοῦ διὰ παντὸς ἔναντι κυρίου εἰς γενεὰς αὐτῶν
- 9 Se pa pou nou ofri sou lòtèl la lansan ki pa fèt tout espre pou sèvis la, ni vyann bèt ki fèt pou boule, ni lòt manje. Ni se pa pou nou ofri ankenn bwason sou li non plis.
No strange perfume, no burned offering or meal offering, and no drink offering is to be offered on it.
καὶ οὐκ ἀνοίσεις ἐπ' αὐτοῦ θυμίαμα ἕτερον κάρπωμα θυσίαν καὶ σπονδὴν οὐ σπείσεις ἐπ' αὐτοῦ
- 10 Yon fwa chak lanne, Arawon va fè yon seremoni sou kòn lòtèl la pou Bondye ka fè gras. Yon fwa chak lanne, avèk san bèt yo touye pou mande padon pou peche a, l'a mande gras pou lòtèl la. Se pou yo toujou fè sa de pitit an pitit. Lòtèl sa a, se yon lòtèl ki fèt pou yo mete apa nèt pou Seyè a.
And once every year Aaron is to make its horns clean: with the blood of the sin-offering he is to make it clean once every year from generation to generation: it is most holy to the Lord.
καὶ ἐξιλάσεται ἐπ' αὐτὸ ααρων ἐπὶ τῶν κεράτων αὐτοῦ ἅπαξ τοῦ ἐνιαυτοῦ ἀπὸ τοῦ αἵματος τοῦ καθαρισμοῦ τῶν ἁμαρτιῶν τοῦ ἐξιλασμοῦ ἅπαξ τοῦ ἐνιαυτοῦ καθαριεῖ αὐτὸ εἰς τὰς γενεὰς αὐτῶν ἅγιον τῶν ἁγίων ἔστιν κυρίῳ
- 11 ¶ Seyè a di Moyiz:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 12 -Lè n'ap konte konbe moun ki genyen nan peyi Izrayèl la pou nou fè resansman, chak gason va bay Seyè a kichòy pou lavi yo, pou malè pa rive lè y'ap fè resansman an.
When you are taking the number of the children of Israel, let every man who is numbered give to the Lord a price for his life, so that no disease may come on them when they are numbered.
ἐὰν λάβῃς τὸν συλλογισμὸν τῶν υἱῶν ἰσραηλ ἐν τῇ ἐπισκοπῇ αὐτῶν καὶ δώσουσιν ἕκαστος λύτρα τῆς ψυχῆς αὐτοῦ τῷ κυρίῳ καὶ οὐκ ἔσται ἐν αὐτοῖς πτώσις ἐν τῇ ἐπισκοπῇ αὐτῶν
- 13 Chak moun y'a konte nan resansman an va peye de goud edmi, dapre jan yo konte lajan nan kote ki apa pou Bondye a. Chak moun va peye sa tankou yon ofrann yo mete apa pou Seyè a.
And this is what they are to give; let every man who is numbered give half a shekel, by the scale of the holy place: (the shekel being valued at twenty gerahs): this money is an offering to the Lord.
καὶ τοῦτό ἐστιν ὃ δώσουσιν ὅσοι ἂν παραπορεύωνται τὴν ἐπίσκεψιν τὸ ἥμισυ τοῦ διδράχμου ὃ ἐστιν κατὰ τὸ δίδραχμον τὸ ἅγιον εἴκοσι ὀβολοὶ τὸ δίδραχμον τὸ δὲ ἥμισυ τοῦ διδράχμου εἰσφορά κυρίῳ

- 14 Tout moun ki dwe bay non yo nan resansman an, sa vle di tout moun ki gen ventan osinon ki depase ventan, va peye menm lajan an bay Seyè a.
Everyone who is numbered, from twenty years old and over, is to give an offering to the Lord.
πᾶς ὁ παραπορευόμενος εἰς τὴν ἐπίσκεψιν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω δώσουσιν τὴν εἰσφορὰν κυρίῳ
- 15 Moun ki rich p'ap peye plis, ni moun ki pòn p'ap peye mwens, lè y'ap peye lajan an bay Seyè a pou lavi yo.
The man of wealth is to give no more and the poor man no less than the half-shekel of silver, when the offering is made to the Lord as the price for your lives.
ὁ πλουτῶν οὐ προσθήσει καὶ ὁ πενόμενος οὐκ ἐλαττονήσει ἀπὸ τοῦ ἡμίσεος τοῦ διδράχμου ἐν τῷ διδόναι τὴν εἰσφορὰν κυρίῳ ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν
- 16 W'a resewva lajan sa a nan men pèp la, w'a depanse l' pou sèvis Tant Randevou a. Sa va sèvi pou Seyè a pa janm bliye pèp Izrayèl la. Se va bagay y'a peye pou sove lavi yo.
And you are to take this money from the children of Israel to be used for the work of the Tent of meeting, to keep the memory of the children of Israel before the Lord and to be the price of your lives.
καὶ λήμψη τὸ ἀργύριον τῆς εἰσφορᾶς παρὰ τῶν υἱῶν ἰσραὴλ καὶ δώσεις αὐτὸ εἰς κάτεργον τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἔσται τοῖς υἱοῖς ἰσραὴλ μνημόσυνον ἔναντι κυρίου ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν
- 17 ¶ Seyè a di Moyiz konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 18 -W'a fè yon gwo basen an kwiv avèk yon pye an kwiv tou. W'a mete l' ant Tant Randevou a ak lòtèl la. W'a mete dlo ladan l'.
You are to make a brass washing-vessel, with a brass base; and put it between the Tent of meeting and the altar, with water in it;
ποίησον λουτήρα χαλκοῦν καὶ βάσιν αὐτῷ χαλκῆν ὥστε νίπτεσθαι καὶ θήσεις αὐτὸν ἀνὰ μέσον τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἀνὰ μέσον τοῦ θυσιαστηρίου καὶ ἐκχεεῖς εἰς αὐτὸν ὕδωρ
- 19 Arawon ak pitit gason l' yo va sèvi ak dlo sa a pou yo lave men yo ak pye yo.
That it may be used by Aaron and his sons for washing their hands and feet;
καὶ νίπεται ααρων καὶ οἱ υἱοὶ αὐτοῦ ἐξ αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας ὕδατι
- 20 Lè y'ap antre nan Tant Randevou a, y'a lave men yo ak pye yo nan dlo sa a. y'a fè menm jan an tou lè y'ap pwoche bò lòtèl la pou fè sèvis pou ofri Seyè a bèt ki fèt pou boule nèt nan dife a pou li.
Konsa, yo p'ap mourì.
Whenever they go into the Tent of meeting they are to be washed with water, to keep them from death; and whenever they come near to do the work of the altar, or to make an offering by fire to the Lord,
ὅταν εἰσπορεύονται εἰς τὴν σκηνὴν τοῦ μαρτυρίου νίπονται ὕδατι καὶ οὐ μὴ ἀποθάνωσιν ἢ ὅταν προσπορεύονται πρὸς τὸ θυσιαστήριον λειτουργεῖν καὶ ἀναφέρειν τὰ ὀλοκαυτώματα κυρίῳ
- 21 Wi, se pou yo lave men yo ak pye yo pou yo pa mourì. Se yon lòd pou Arawon, pou pitit gason l' yo ak pitit pitit k'ap vin apre yo, lòd pou yo toujou swiv, de pitit an pitit.
Their hands and feet are to be washed, so that they may be safe from death: this is an order to them for ever; to him and his seed from generation to generation.
νίπονται τὰς χεῖρας καὶ τοὺς πόδας ὕδατι ὅταν εἰσπορεύονται εἰς τὴν σκηνὴν τοῦ μαρτυρίου νίπονται ὕδατι ἵνα μὴ ἀποθάνωσιν καὶ ἔσται αὐτοῖς νόμιμον αἰῶνιον αὐτῷ καὶ ταῖς γενεαῖς αὐτοῦ μετ' αὐτόν
- 22 ¶ Seyè a di Moyiz ankò:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 23 -Pran pi bon plant santi bon ki genyen: ven liv lami, dis liv kannèl bon kalite, dis liv fèy sitwonèl,
Take the best spices, five hundred shekels' weight of liquid myrrh, and of sweet cinnamon half as much, that is, two hundred and fifty shekels, and two hundred and fifty shekels of sweet calamus,
καὶ σὺ λαβὲ ἡδύσματα τὸ ἄνθος συμύρης ἐκλεκτῆς πεντακοσίους σίκλους καὶ κινναμώμου εὐώδους τὸ ἡμισυ τούτου διακοσίους πενήτηκοντα καὶ καλάμου εὐώδους διακοσίους πενήτηκοντα
- 24 ven liv kas. W'a mezire yo dapre mezi yo sèvi nan kote ki apa pou Bondye a. W'a pran tou senk ka lwil oliv.
And of cassia, five hundred shekels' weight measured by the scale of the holy place, and of olive oil a hin:
καὶ ἴρεως πεντακοσίους σίκλους τοῦ ἁγίου καὶ ἔλαιον ἐξ ἐλαίων ἰν
- 25 Avèk tou sa, w'a fè yon lwil jan moun ki konn fè odè a fè. Lwil sa a va sèvi pou mete moun apa pou sèvis Bondye. Se avèk lwil sa a w'a sèvi pou mete moun osinon nenpòt bagay apa pou sèvis Bondye.
And make these into a holy oil, a perfume made by the art of the perfume-maker; it is to be a holy oil.
καὶ ποιήσεις αὐτὸ ἔλαιον χρίσμα ἅγιον μύρον μυρεψικὸν τέχνη μυρεψοῦ ἔλαιον χρίσμα ἅγιον ἔσται
- 26 W'a voye lwil la sou Tant Randevou a, sou Bwat Kontra a,
This oil is to be put on the Tent of meeting, and on the ark of the law,
καὶ χρίσεις ἐξ αὐτοῦ τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὴν κιβωτὸν τοῦ μαρτυρίου

- 27 sou tab la ak tout bagay ki sèvi sou tab la, sou lanp sèt branch lan ak tout bagay ki sèvi ak li, sou lòtèl lansan an,
And on the table and all its vessels, and on the support for the lights, with its vessels, and on the altar for burning spices,
 και την λυχνίαν και πάντα τὰ σκεύη αὐτῆς και τὸ θυσιαστήριον τοῦ θυμιάματος
- 28 sou lòtèl kote yo boule ofrann yo ak sou tout bagay ki sèvi sou li, sou basen lan ak tout pye l'.
And on the altar of burned offerings with its vessels, and on the washing-vessel and its base.
 και τὸ θυσιαστήριον τῶν ὀλοκαυτωμάτων και πάντα αὐτοῦ τὰ σκεύη και τὴν τράπεζαν και πάντα τὰ σκεύη αὐτῆς και τὸν λουτήρα και τὴν βάσιν αὐτοῦ
- 29 Se konsa w'a mete tout bagay sa yo apa pou mwen pou yo ka pou mwen ase. Tout bagay ki va touche ak yo va apa pou mwen tou.
And you are to make them most holy; anything touching them will become holy.
 και ἀγιάσεις αὐτά και ἔσται ἅγια τῶν ἁγίων πᾶς ὁ ἀπτόμενος αὐτῶν ἀγιασθήσεται
- 30 Lèfini, w'a vide lwil la sou Arawon ak sou pitit gason l' yo. Konsa w'a mete yo apa pou yo ka sèvi m' prèt.
And put the oil on Aaron and his sons, making them holy to do the work of priests to me.
 και ααρων και τοὺς υἱοὺς αὐτοῦ χρίσεις και ἀγιάσεις αὐτοὺς ἱερατεύειν μοι
- 31 W'a pale ak pitit Izrayèl yo, w'a di yo: Nou wè lwil sa a, se ak li pou nou sèvi, de pitit an pitit, pou mete moun osinon nenpòt bagay apa pou mwen.
And say to the children of Israel, This is to be the Lord's holy oil, from generation to generation.
 και τοῖς υἱοῖς ἰσραηλ λαλήσεις λέγων ἔλαιον ἄλειμμα χρίσεως ἁγίου ἔσται τοῦτο ὑμῖν εἰς τὰς γενεὰς ὑμῶν
- 32 Nou pa dwe sèvi ak lwil sa a sou nenpòt ki moun, ni nou pa fèt pou fè yon lòt lwil ak menm konpozisyon an. Se yon bagay ki apa pou mwen nèt. Nou fèt pou nou konsidere l' pou sa li ye a.
It is not to be used for man's flesh, and no other is to be made like it: holy it is, and you are to keep it holy.
 ἐπὶ σάρκα ἀνθρώπου οὐ χρῆσθήσεται και κατὰ τὴν σύνθεσιν ταύτην οὐ ποιήσετε ὑμῖν ἑαυτοῖς ὡσαύτως ἅγιόν ἐστιν και ἀγίασμα ἔσται ὑμῖν
- 33 Si yon moun sèvi ak menm konpozisyon an pou fè lwil, osinon si yon moun sèvi avè l' sou yon moun ki pa prèt, se pou yo disparèt li nan mitan pèp la.
Whoever makes any like it, or puts it on one who is not a priest, will be cut off from his people.
 ὃς ἂν ποιήσῃ ὡσαύτως και ὃς ἂν δῶ ἀπ' αὐτοῦ ἀλλογενεῖ ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ αὐτοῦ
- 34 Apre sa, Seyè a di Moyiz konsa: -Pran epis sa yo: safetida, lorye, gonm bwa ak pi bon kalite lansan. W'a pran menm valè nan chak.
And the Lord said to Moses, Take sweet spices, stacte and onycha and galbanum, with the best frankincense, in equal weights;
 και εἶπεν κύριος πρὸς μουσῆν λαβέ σεαυτῷ ἡδύσματα στακτὴν ὄνυχα χαλβάνην ἡδυσμοῦ και λίβανον διαφανῆ ἴσον ἴσῳ ἔσται
- 35 W'a fè yon lansan ak yo san ankenn kras ladan l', menm jan moun ki konn fè odè yo fè sa. W'a mete yon ti sèl ladan l', w'a mete l' apa pou mwen.
And make from them a perfume, such as is made by the art of the perfume-maker, mixed with salt, and clean and holy.
 και ποιήσουσιν ἐν αὐτῷ θυμίαμα μυρεψικὸν ἔργον μυρεψοῦ μεμιγμένον καθαρὸν ἔργον ἅγιον
- 36 W'a pran ti gout ladan l', w'a pile l' fè l' fè poud. W'a sèvi avèk ti gout dèvan bwat ki gen ròch plat kontra a, nan Tant Randevou a kote pou m' kontre avè ou la. Se pou ou konsidere lansan sa a tankou yon bagay yo mete apa pou mwen ase.
And put some of it, crushed very small, in front of the ark in the Tent of meeting, where I will come face to face with you; it is to be most holy.
 και συγκόψεις ἐκ τούτων λεπτὸν και θήσεις ἀπέναντι τῶν μαρτυρίων ἐν τῇ σκηνῇ τοῦ μαρτυρίου ὅθεν γνωσθήσομαί σοι ἐκεῖθεν ἅγιον τῶν ἁγίων ἔσται ὑμῖν
- 37 Piga ou sèvi ak menm konpozisyon sa a pou fè lansan pou sèvi pou tèt pa ou. Sa se yon bagay ki rezève pou sèvis Bondye ase.
You are not to make any perfume like it for yourselves: it is to be kept holy to the Lord.
 θυμίαμα κατὰ τὴν σύνθεσιν ταύτην οὐ ποιήσετε ὑμῖν αὐτοῖς ἀγίασμα ἔσται ὑμῖν κυρίῳ
- 38 Si yon moun fè yon konpozisyon menm jan an pou sèvi l' odè, se pou yo disparèt li nan mitan pèp la.
Whoever makes any like it, for its sweet smell, will be cut off from his people.
 ὃς ἂν ποιήσῃ ὡσαύτως ὥστε ὀσφραίνεσθαι ἐν αὐτῷ ἀπολεῖται ἐκ τοῦ λαοῦ αὐτοῦ
- 1 ¶ Seyè a pale ak Moyiz, li di l':
And the Lord said to Moses,
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Mwen chwazi Bezaleyèl, pitit Ouri, pitit pitit Our, nan branch fanmi Jida a.
I have made selection of Bezalel, the son of Uri, by name, the son of Hur, of the tribe of Judah:
 ἰδοὺ ἀνακέκλημαι ἐξ ὀνόματος τὸν βεσελεηλ τὸν τοῦ ουριου τὸν ὦρ τῆς φυλῆς ἰουδα

- 3 Mwen mete lespri m' sou li an kantite pou l' ka gen ladrès, bon konprann ak konesans pou l' fè tout kalite travay atizan yo konn fè,
And I have given him the spirit of God and made him wise and full of knowledge and expert in every sort of handwork,
καὶ ἐνέπλησα αὐτὸν πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης ἐν παντὶ ἔργῳ
- 4 pou l' ka fè bèl desen, pou l' travay yo an lò, an ajan ak an kwiv,
To do all sorts of delicate work in gold and silver and brass;
διανοεῖσθαι καὶ ἀρχιτεκτονῆσαι ἐργάζεσθαι τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκὸν καὶ τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον τὸ νηστὸν καὶ τὴν βύσσον τὴν κεκλωσμένην
- 5 pou l' travay pyè tankou òfèn yo konn fè a, pou l' moute yo sou nenpòt bagay, pou l' ka fè desen sou bwa, wi pou l' fè tout kalite bon bagay atizan konn fè.
In cutting stones for framing, and to do every form of woodwork.
καὶ τὰ λιθοργικὰ καὶ εἰς τὰ ἔργα τὰ τεκτονικὰ τῶν ξύλων ἐργάζεσθαι κατὰ πάντα τὰ ἔργα
- 6 Nan travay sa a, mwen bay Bezaleyèl yon lòt bòs pou ede l' nan travay la: se Owoliyab, pitit Ayisamak, moun branch fanmi Dann. Konsa tou, tout lòt moun nan pèp Izrayèl la n'a wè ki gen ladrès, konnen se mwen menm ki ba yo l' pou yo ka fè sa mwen mande ou fè a.
And I have made selection of Oholiab with him, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are wise I have put the knowledge to make whatever I have given you orders to have made;
καὶ ἐγὼ ἔδωκα αὐτὸν καὶ τὸν ελιαβ τὸν τοῦ ἀχισαμαχ ἐκ φυλῆς δαν καὶ παντὶ συνετῷ καρδίᾳ δέδωκα σύνεσιν καὶ ποιήσουσιν πάντα ὅσα σοὶ συνέταξα
- 7 Men sa mwen te mande ou fè: Tant Randevou a, Bwat Kontra a avèk ròch plat yo, kouvèti ki pou ale sou bwat la ansanm ak tout mèb ki pou ale nan tant lan,
The Tent of meeting, and the ark of the law, and the cover which is on it, and all the things for the tent,
τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὴν κιβωτὸν τῆς διαθήκης καὶ τὸ ἱλαστήριον τὸ ἐπ' αὐτῆς καὶ τὴν διασκευὴν τῆς σκηνῆς
- 8 tab la ak lanp sèt branch an lò a ansanm avèk tout bagay ki pou sèvi avèk yo, lòtèl pou boule lansan an,
And the table with its vessels, and the holy light-support with all its vessels, and the altar for the burning of spices,
καὶ τὰ θυσιαστήρια καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεῦη αὐτῆς καὶ τὴν λυχνίαν τὴν καθαρὰν καὶ πάντα τὰ σκεῦη αὐτῆς
- 9 lòtèl pou boule ofrann yo ak tout bagay ki pou sèvi sou lòtèl la, basen lan ak tout pye l' a,
And the altar of burned offerings with all its vessels, and the washing-vessel with its base,
καὶ τὸν λουτήρα καὶ τὴν βάσιν αὐτοῦ
- 10 bèl rad seremoni, rad pou Arawon, prèt la, ak pou pitit gason l' yo mete sou yo lè y'ap fè sèvis nan tant lan,
And the robes of needlework, the holy robes for Aaron and for his sons, for their use when acting as priests,
καὶ τὰς στολὰς τὰς λειτουργικὰς ααρὼν καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ ἱερατεύειν μοι
- 11 lwil pou mete moun apa pou Bondye a ak lansan santi bon pou kote ki apa pou Bondye a. Lè y'ap fè bagay sa yo, se pou yo fè l' jan mwen te di ou la.
And the holy oil, and the perfume of sweet spices for the holy place; they will do whatever I have given you orders to have done.
καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὸ θυμίαμα τῆς συνθέσεως τοῦ ἁγίου κατὰ πάντα ὅσα ἐγὼ ἐνετείλαμην σοὶ ποιήσουσιν
- 12 ¶ Seyè a di Moyiz konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 13 -W'a di pèp Izrayèl la: Se pou nou respekte jou repo mwen yo, paske se va yon siy ant mwen menm ak nou menm, ak tout pitit pitit nou yo, pou fè konnen se mwen menm, Seyè a, ki mete nou apa pou mwen.
Say to the children of Israel that they are to keep my Sabbaths; for the Sabbath day is a sign between me and you through all your generations; so that you may see that I am the Lord who makes you holy.
καὶ σὺ σύνταξον τοῖς υἱοῖς ἰσραὴλ λέγων ὁρᾶτε καὶ τὰ σάββατά μου φυλάξεσθε σημεῖόν ἐστιν παρ' ἐμοὶ καὶ ἐν ὑμῖν εἰς τὰς γενεὰς ὑμῶν ἵνα γνῶτε ὅτι ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς
- 14 Se poutèt sa, se pou nou respekte jou repo a paske se yon jou pou nou mete apa pou mwen. Si yon moun pa respekte jou sa a, se pou yo touye l'. Si yon moun fè nenpòt ki travay jou sa a, se pou yo disparèt li nan mitan pèp li a.
So you are to keep the Sabbath as a holy day; and anyone not honouring it will certainly be put to death: whoever does any work on that day will be cut off from his people.
καὶ φυλάξεσθε τὰ σάββατα ὅτι ἅγιον τοῦτο ἐστὶν κυρίου ὑμῖν ὁ βεβηλῶν αὐτὸ θανάτῳ θανατωθήσεται πᾶς ὃς ποιήσει ἐν αὐτῷ ἔργον ἐξολεθρευθήσεται ἢ ψυχὴ ἐκείνη ἐκ μέσου τοῦ λαοῦ αὐτοῦ
- 15 N'a fè tout travay nou pandan sis jou. Men setyèm jou a, se va yon gwo jou repo, jou n'a mete apa pou Seyè a. Nenpòt moun ki fè nenpòt ki travay jou sa a, se pou yo touye l'.
Six days may work be done, but the seventh day is a Sabbath of complete rest, holy to the Lord; whoever does any work on the Sabbath day is to be put to death.
ἕξ ἡμέρας ποιήσεις ἔργα τῆ δὲ ἡμέρα τῆ ἑβδόμη σάββατα ἀνάπαυσις ἁγία τῷ κυρίῳ πᾶς ὃς ποιήσει ἔργον τῆ ἡμέρα τῆ ἑβδόμη θανάτῳ θανατωθήσεται

- 16 Se tout pèp la nèt ki pou respekte jou repo a de pitit an pitit. Se yon kontra ki la pou tout tan.
And the children of Israel are to keep the Sabbath holy, from generation to generation, by an eternal agreement.
 και φυλάξουσιν οί υιοί ισραηλ τὰ σάββατα ποιεῖν αὐτὰ εἰς τὰς γενεάς αὐτῶν διαθήκη αἰώνιος
- 17 Sa va yon siy ant mwen menm ak pèp Izrayèl la, paske mwen menm, Seyè a, mwen te pran sis jou pou m' fè syèl la ak latè a. Sou setyèm jou a mwen te sispann travay, mwen te pran repo.
It is a sign between me and the children of Israel for ever; because in six days the Lord made heaven and earth, and on the seventh day he took his rest and had pleasure in it.
 ἐν ἑμοὶ και τοῖς υιοῖς ισραηλ σημεῖόν ἐστιν αἰώνιον ὅτι ἐν ἕξ ἡμέραις ἐποίησεν κύριος τὸν οὐρανὸν και τὴν γῆν και τῆ ἡμέρα τῆ ἑβδόμη ἐπαύσατο και κατέπαυσεν
- 18 Lè Seyè a te fin pale konsa ak Moyiz sou mòn Sinayi a, li ba li de ròch plat kote li te ekri kontra a ak pròp men li.
And when his talk with Moses on Mount Sinai was ended, he gave him the two stones of the law, two stones on which was the writing made by the finger of God.
 και ἔδωκεν μουσεὶ ἡνίκα κατέπαυσεν λαλῶν αὐτῷ ἐν τῷ ὄρει τῷ σινα τὰς δύο πλάκας τοῦ μαρτυρίου πλάκας λιθίνας γεγραμμένες τῷ δακτύλῳ τοῦ θεοῦ
- 1 ¶ Lè pèp la wè Moyiz te rete lontan sou mòn lan san li pa desann, yo sanble bò kote Arawon, yo di l' konsa: -Ann debouye nou fè lòt bondye ki pou mache devan nou, paske nonm yo rele Moyiz la ki te fè nou moute sot nan peyi Lejip la, nou pa konn sa ki rive l'.
And when the people saw that Moses was a long time coming down from the mountain, they all came to Aaron and said to him, Come, make us a god to go before us: as for this Moses, who took us up out of the land of Egypt, we have no idea what has become of him.
 και ἰδὼν ὁ λαὸς ὅτι κεχρόνικεν μουσῆς καταβῆναι ἐκ τοῦ ὄρους συνέστη ὁ λαὸς ἐπὶ ααρων και λέγουσιν αὐτῷ ἀνάστηθι και ποιήσον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν ὁ γὰρ μουσῆς οὗτος ὁ ἄνθρωπος ὅς ἐξήγαγεν ἡμᾶς ἐξ αἰγύπτου οὐκ οἶδαμεν τί γέγονεν αὐτῷ
- 2 Arawon di yo: -Wete tout zanno lò ki nan zòrèy madanm nou yo ak nan zòrèy pitit fi ak pitit gason nou yo, pote yo ban mwen.
Then Aaron said to them, Take off the gold rings which are in the ears of your wives and your sons and your daughters, and give them to me.
 και λέγει αὐτοῖς ααρων περιέλεσθε τὰ ἐνώτια τὰ χρυσᾶ τὰ ἐν τοῖς ὤσιν τῶν γυναικῶν ὑμῶν και θυγατέρων και ἐνέγκατε πρὸς με
- 3 Konsa, tout pèp la wete zanno lò yo te gen nan zòrèy yo, yo pote yo bay Arawon.
And all the people took the gold rings from their ears and gave them to Aaron.
 και περιεῖλαντο πᾶς ὁ λαὸς τὰ ἐνώτια τὰ χρυσᾶ τὰ ἐν τοῖς ὤσιν αὐτῶν και ἤνεγκαν πρὸς ααρων
- 4 Arawon pran zanno yo, li fonn yo, li koule lò a nan yon moul, li fè estati yon ti towò bèf. Pèp la di: -Pèp Izrayèl, men bondye nou an. Se li ki te fè nou sot kite peyi Lejip la.
And he took the gold from them and, hammering it with an instrument, he made it into the metal image of a young ox: and they said, This is your god, O Israel, who took you out of the land of Egypt.
 και ἐδέξατο ἐκ τῶν χειρῶν αὐτῶν και ἐπλασεν αὐτὰ ἐν τῆ γραφίδι και ἐποίησεν αὐτὰ μόσχον χωνευτὸν και εἶπεν οὗτοι οἱ θεοί σου ισραηλ οἵτινες ἀνεβίβασάν σε ἐκ γῆς αἰγύπτου
- 5 Lè Arawon wè sa, li bati yon lòtèl devan estati ti towò bèf la, epi li di yo: -Denmen m'ap fè yon gwo fèt pou Seyè a.
And when Aaron saw this, he made an altar before it, and made a public statement, saying, Tomorrow there will be a feast to the Lord.
 και ἰδὼν ααρων ὄκοδόμησεν θυσιαστήριον κατέναντι αὐτοῦ και ἐκήρυξεν ααρων λέγων ἑορτὴ τοῦ κυρίου αὔριον
- 6 Nan denmen maten yo leve byen bonè, yo touye bèt, yo boule yo nèt ofri bay Seyè a. Yo touye lòt bèt tou pou di l' mès. Apre sa, pèp la chita, yo manje, yo bwè. Lèfini, yo leve pou yo pran plezi yo.
So early on the day after they got up and made burned offerings and peace-offerings; and took their seats at the feast, and then gave themselves to pleasure.
 και ὀρθρῖσας τῆ ἐπαύριον ἀνεβίβασεν ὀλοκαυτώματα και προσήνεγκεν θυσίαν σωτηρίου και ἐκάθισεν ὁ λαὸς φαγεῖν και πιεῖν και ἀνέστησαν παίζειν
- 7 ¶ Lè sa a, Seyè a di Moyiz: -Ale non, ou mèt desann. Paske pèp ou a, pèp ou te fè moute sot nan peyi Lejip la, gen tan deraye, yo lage tèt yo nan bwa.
And the Lord said to Moses, Go down quickly; for your people, whom you took out of the land of Egypt, are turned to evil ways;
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων βάδιζε τὸ τάχος ἐντεῦθεν κατάρηθι ἡνόμησεν γὰρ ὁ λαὸς σου οὗς ἐξήγαγες ἐκ γῆς αἰγύπτου
- 8 Yo gen tan kite chemen mwen te mande yo swiv la. Yo pran lò, yo fonn li, yo fè estati yon ti towò bèf, yo tonbe fè sèvis pou li, yo touye bèt ofri ba li, epi yo di: Pèp Izrayèl, men bondye nou an. Se li ki te fè nou sot kite peyi Lejip la.
Even now they are turned away from the rule I gave them, and have made themselves a metal ox and given worship to it and offerings, saying, This is your god, O Israel, who took you up out of the land of Egypt.
 παρέβησαν ταχὺ ἐκ τῆς ὁδοῦ ἧς ἐνετείλω αὐτοῖς ἐποίησαν ἑαυτοῖς μόσχον και προσκεκυνήκασιν αὐτῷ και τεθύκασιν αὐτῷ και εἶπαν οὗτοι οἱ θεοί σου ισραηλ οἵτινες ἀνεβίβασάν σε ἐκ γῆς αἰγύπτου
- 10 Bon, koulye a kite m' al regle ak yo. Mwen pral fè yo konnen lè m' an kòlè, m'ap detwi yo, m'ap boule yo. Men, ou menm, m'ap fè ou vin yon gwo nasyon.
Now do not get in my way, for my wrath is burning against them; I will send destruction on them, but of you I will make a great nation.
 και νῦν ἔασόν με και θυμωθεὶς ὀργῆ εἰς αὐτοὺς ἐκτρίψω αὐτοὺς και ποιήσω σὲ εἰς ἔθνος μέγα

- 11 Moyiz kriye nan pye Seyè a, Bondye l' a, li di l': -Seyè, poukisa pou ou ta koute kòlè ou pou ou fache sou pèp ki pou ou a, pèp ou menm menm te fè moute soti kite Lejip avèk gwo pouvwa ou, avèk fòs ponyèt ou?
But Moses made prayer to God, saying, Lord, why is your wrath burning against your people whom you took out of the land of Egypt, with great power and with the strength of your hand?
καὶ ἐδεήθη μουσῆς ἔναντι κυρίου τοῦ θεοῦ καὶ εἶπεν ἵνα τί κύριε θυμοὶ ὀργῆ εἰς τὸν λαόν σου οὗς ἐξήγαγες ἐκ γῆς αἰγύπτου ἐν ἰσχύι μεγάλη καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ
- 12 Atò, sa pou moun peyi Lejip yo di? y'a di: Ala Bondye malveyan! Li fè yo soti kite Lejip pou l' te ka touye yo nan mòn yo, pou l' te ka disparèt yo sou latè. Seyè, pa koute kòlè ou! Chanje lide. Pa fè malè sèk sa a tonbe sou pèp ou a.
Why let the Egyptians say, He took them out to an evil fate, to put them to death on the mountains, cutting them off from the earth? Let your wrath be turned away from them, and send not this evil on your people.
μήποτε εἰπῶσιν οἱ αἰγύπτιοι λέγοντες μετὰ πονηρίας ἐξήγαγεν αὐτοὺς ἀποκτεῖναι ἐν τοῖς ὄρεσιν καὶ ἐξαναλώσει αὐτοὺς ἀπὸ τῆς γῆς παῦσαι τῆς ὀργῆς τοῦ θυμοῦ σου καὶ ἴλωσ γενοῦ ἐπὶ τῇ κακίᾳ τοῦ λαοῦ σου
- 13 Chonje sèvitè ou yo, Abraram, Izarak ak Izrayèl. Chonje pwomès ou te fè yo. Ou te fè sèman sou tèt ou, ou te di yo: M'ap ban nou pitit pitit an kantite, y'ap tankou zetwal nan syèl la. M'ap bay pitit pitit nou yo tout peyi mwen te di m'ap ban nou an, pou peyi a rele yo chèmèt pou tout tan.
Have in mind Abraham, Isaac, and Israel, your servants, to whom you gave your oath, saying, I will make your seed like the stars of heaven in number, and all this land will I give to your seed, as I said, to be their heritage for ever.
μησθεὶς ἀβρααμ καὶ ἰσαακ καὶ ἰακωβ τῶν σῶν οἰκετῶν οἷς ὄμοσας κατὰ σεαυτοῦ καὶ ἐλάλησας πρὸς αὐτοὺς λέγων πολυπληθυνῶ τὸ σπέρμα ὑμῶν ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ πᾶσαν τὴν γῆν ταύτην ἣν εἶπας δοῦναι τῷ σπέρματι αὐτῶν καὶ καθέξουσιν αὐτὴν εἰς τὸν αἰῶνα
- 14 Lè sa a, Seyè a chanje lide, li pa voye malè sèk li te fè lide voye sou pèp la ankò.
So the Lord let himself be turned from his purpose of sending punishment on his people.
καὶ ἰλάσθη κύριος περὶ τῆς κακίας ἧς εἶπεν ποιῆσαι τὸν λαὸν αὐτοῦ
- 15 ¶ Moyiz pran chemen pou l' tounen. Li desann soti nan mòn lan avèk de ròch plat kontra a nan men l'. Ròch yo te ekri sou tout kò yo, devan kou dèyè.
Then Moses came down the mountain with the two stones of the law in his hand; the stones had writing on their two sides, on the front and on the back.
καὶ ἀποστρέψας μουσῆς κατέβη ἀπὸ τοῦ ὄρους καὶ αἱ δύο πλάκες τοῦ μαρτυρίου ἐν ταῖς χερσίν αὐτοῦ πλάκες λίθιναι καταγεγραμμέναι ἐξ ἀμφοτέρων τῶν μερῶν αὐτῶν ἔνθεν καὶ ἔνθεν ἦσαν γεγραμμῆ ἓνα
- 16 Se Bondye menm ki te travay ròch plat sa yo. Se li menm tou ki te ekri sou yo ak pròp men li. Se li ki te grave tout lèt ki ekri sou ròch yo.
The stones were the work of God, and the writing was the writing of God, cut on the stones.
καὶ αἱ πλάκες ἔργον θεοῦ ἦσαν καὶ ἡ γραφὴ γραφὴ θεοῦ ἐστὶν κεκολαμμένη ἐν ταῖς πλαξίν
- 17 Jozye te tande pèp la ki t'ap rele byen fò anba a. Li di Moyiz: -Pou tout bri mwen tande a, gen gwo goumen nan kan an!
Now when the noise and the voices of the people came to the ears of Joshua, he said to Moses, There is a noise of war in the tents.
καὶ ἀκούσας ἰησοῦς τὴν φωνὴν τοῦ λαοῦ κραζόντων λέγει πρὸς μουσῆν φωνὴ πολέμου ἐν τῇ παρεμβολῇ
- 18 Men Moyiz reponn li: -Non! Non! Kalite chante sa a, se pa chante moun ki genyen yon batay ni chante moun ki pèdi batay. Se de gwoup moun k'ap chante: yonn ap reponn lòt.
And Moses said, It is not the voice of men who are overcoming in the fight, or the cry of those who have been overcome; it is the sound of songs which comes to my ear.
καὶ λέγει οὐκ ἐστὶν φωνὴ ἐξαρχόντων κατ' ἰσχὴν οὐδὲ φωνὴ ἐξαρχόντων τροπῆς ἀλλὰ φωνὴν ἐξαρχόντων οἴνου ἐγὼ ἀκούω
- 19 Lè Moyiz rive toupren kan an, li wè estati ti towò bèf la ak moun yo ki t'ap danse. Moyiz fè yon sèl kòlè, li voye ròch plat ki te nan men l' yo jete. Yo tonbe, y' al kraze an miyèt moso anba pye mòn lan.
And when he came near the tents he saw the image of the ox, and the people dancing; and in his wrath Moses let the stones go from his hands, and they were broken at the foot of the mountain.
καὶ ἠνίκα ἤγγιζεν τῇ παρεμβολῇ ὄρα τὸν μόσχον καὶ τοὺς χορούς καὶ ὀργισθεὶς θυμῷ μουσῆς ἔρριπεν ἀπὸ τῶν χειρῶν αὐτοῦ τὰς δύο πλάκας καὶ συνέτριψεν αὐτὰς ὑπὸ τὸ ὄρος
- 20 Li pran estati ti towò bèf yo te fè a, li boule l', li kraze l', li fè l' tounen pousyè. Li simen pousyè a nan dlo. Lèfini, li fè moun Izrayèl yo bwè dlo a.
And he took the ox which they had made, burning it in the fire and crushing it to powder, and he put it in the water and made the children of Israel take a drink of it.
καὶ λαβὼν τὸν μόσχον ὃν ἐποίησαν κατέκαυσεν αὐτὸν ἐν πυρὶ καὶ κατέλεσεν αὐτὸν λεπτὸν καὶ ἔσπειρεν αὐτὸν ἐπὶ τὸ ὕδωρ καὶ ἐπότισεν αὐτὸ τοὺς υἱοὺς ἰσραὴλ
- 21 ¶ Apre sa li di Arawon: -Kisa moun sa yo fè ou menm pou ou kite yo fè kalite gwo peche sa a?
And Moses said to Aaron, What did the people do to you that you let this great sin come on them?
καὶ εἶπεν μουσῆς τῷ ααρων τί ἐποίησέν σοι ὁ λαὸς οὗτος ὅτι ἐπήγαγες ἐπ' αὐτοὺς ἀμαρτίαν μεγάλην
- 22 Arawon reponn li: -Mèt, tanpri, pa fache sou mwen! Ou menm, ou konnen jan pèp sa a toujou pare pou fè sa ki mal.
And Aaron said, Let not my lord be angry; you have seen how the purposes of this people are evil.
καὶ εἶπεν ααρων πρὸς μουσῆν μὴ ὀργίζου κύριε σὺ γὰρ οἶδας τὸ ὄρημα τοῦ λαοῦ τούτου

- 23 Se yo menm ki di m' fè bondye pou yo, bondye ki pou mache devan yo, paske yo pa konnen sa ki rive Moyiz, nonm sa a ki te fè yo soti kite Lejip la.
For they said to me, Make us a god to go before us: as for this Moses, who took us up out of the land of Egypt, we have no idea what has come to him.
λέγουσιν γάρ μοι ποιήσον ἡμῖν θεοῦς οἱ προπορεύονται ἡμῶν ὁ γὰρ μουσῆς οὗτος ὁ ἄνθρωπος ὃς ἐξήγαγεν ἡμᾶς ἐξ αἰγύπτου οὐκ οἶδαμεν τί γέγονεν αὐτῷ
- 24 Lè sa a, mwen mande kilès nan mitan yo ki gen lò. Tout moun ki te gen lò sou yo ban mwen l'. Mwen lage lò a nan dife, epi estati ti towò bèf sa a parèt.
Then I said to them, Whoever has any gold, let him take it off; so they gave it to me, and I put it in the fire, and this image of an ox came out.
καὶ εἶπα αὐτοῖς εἴ τι νὺν ὑπάρχει χρυσία περιέλεσθε καὶ ἔδωκάν μοι καὶ ἔρριψα εἰς τὸ πῦρ καὶ ἐξῆλθεν ὁ μόσχος οὗτος
- 25 Moyiz wè pèp la te fin dechennen, paske Arawon te lage brid ba yo, yo te lage kò yo nan sèvi zidòl. Sa fè yo pa t' anyen ankò devan lènmi yo.
And Moses saw that the people were out of control, for Aaron had let them loose to their shame before their haters:
καὶ ἰδὼν μουσῆς τὸν λαὸν ὅτι διεσκέδασται διεσκέδασεν γὰρ αὐτοὺς ααρων ἐπίχαρμα τοῖς ὑπεναντίοις αὐτῶν
- 26 Moyiz kanpe nan pòtay lakou kan an, li pale byen fò, li di: -Tout moun ki pou Seyè a, vin jwenn mwen. Se konsa tout pitit Levi yo vin jwenn li.
Then Moses took his place at the way into the tents, and said, Whoever is on the Lord's side, let him come to me. And all the sons of Levi came together to him.
ἔστη δὲ μουσῆς ἐπὶ τῆς πύλης τῆς παρεμβολῆς καὶ εἶπεν τίς πρὸς κύριον ἴτω πρὸς με συνήλθον οὖν πρὸς αὐτὸν πάντες οἱ υἱοὶ λευὶ
- 27 Li di yo: -Men sa Seyè a, li menm ki Bondye pèp Izrayèl la di: Se pou nou chak pran nepe nou, mache nan tout kan an, depi nan pòtay sa a rive jouk lòt bò a. Touye mezi moun ki tonbe anba men nou, kit se frè nou, kit se zanmi nou, osinon vwazinaj nou.
And he said to them, This is the word of the Lord, the God of Israel: Let every man take his sword at his side, and go from one end of the tents to the other, putting to death his brother and his friend and his neighbour.
καὶ λέγει αὐτοῖς τάδε λέγει κύριος ὁ θεὸς ἰσραὴλ θέσθε ἕκαστος τὴν ἑαυτοῦ ῥομφαίαν ἐπὶ τὸν μηρὸν καὶ διέλθατε καὶ ἀνακάμψατε ἀπὸ πύλης ἐπὶ πύλην διὰ τῆς παρεμβολῆς καὶ ἀποκτείνετε ἕκαστος τὸν ἀδελφὸν αὐτοῦ καὶ ἕκαστος τὸν πλησίον αὐτοῦ καὶ ἕκαστος τὸν ἑγγιστα αὐτοῦ
- 28 Pitit Levi yo fè sa Moyiz te ba yo lòd fè a. Jou sa a, te gen twamil moun konsa nan pèp la ki te pèdi lavi yo.
And the sons of Levi did as Moses said; and about three thousand of the people were put to death that day.
καὶ ἐποίησαν οἱ υἱοὶ λευὶ καθὰ ἐλάλησεν αὐτοῖς μουσῆς καὶ ἔπεσαν ἐκ τοῦ λαοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰς τρισχιλίους ἄνδρας
- 29 Moyiz di pitit Levi yo: -Jòdi a, avèk san pitit gason nou yo ak san frè nou yo nou fè koule a, nou mete tèt nou apa nèt pou sèvis Seyè a. Se poutèt sa tou, Seyè a pa manke ban nou benediksyon l' jòdi a.
And Moses said, You have made yourselves priests to the Lord this day; for every one of you has made the offering of his son and his brother; the blessing of the Lord is on you this day.
καὶ εἶπεν αὐτοῖς μουσῆς ἐπληρώσατε τὰς χεῖρας ὑμῶν σήμερον κυρίῳ ἕκαστος ἐν τῷ υἱῷ ἢ τῷ ἀδελφῷ δοθῆναι ἐφ' ὑμᾶς εὐλογίαν
- 30 ¶ Nan denmen, Moyiz rele pèp la, li di yo: -Nou te fè yon gwo peche. Men koulye a, mwen pral moute sou mòn lan bò kote Seyè a. m'a wè si m' ka jwenn padon pou peche nou an.
And on the day after, Moses said to the people, Great has been your sin: but I will go up to the Lord, and see if I may get forgiveness for your sin.
καὶ ἐγένετο μετὰ τὴν αὐριον εἶπεν μουσῆς πρὸς τὸν λαόν ὑμεῖς ἡμαρτήκατε ἁμαρτίαν μεγάλην καὶ νῦν ἀναβήσομαι πρὸς τὸν θεόν ἵνα ἐξιλάσομαι περὶ τῆς ἁμαρτίας ὑμῶν
- 31 Moyiz tounen bò kote Seyè a. Li di l': -Ou wè gwosè peche pèp la fè. Yo fè yon estati an lò pou sèvi yo bondye.
Then Moses went back to the Lord and said, This people has done a great sin, making themselves a god of gold;
ὑπέστρεψεν δὲ μουσῆς πρὸς κύριον καὶ εἶπεν δέομαι κύριε ἡμάρτηκεν ὁ λαὸς οὗτος ἁμαρτίαν μεγάλην καὶ ἐποίησαν ἑαυτοῖς θεοὺς χρυσοῦς
- 32 Men, tanpri, padonnen peche yo. Si se pa sa, tanpri efase non m' nan liv ou a.
But now, if you will give them forgiveness--but if not, let my name be taken out of your book.
καὶ νῦν εἰ μὲν ἀφείξ αὐτοῖς τὴν ἁμαρτίαν ἀφες εἰ δὲ μή ἐξάλειψόν με ἐκ τῆς βίβλου σου ἧς ἔγραψα
- 33 Seyè a reponn Moyiz, li di l': -Moun ki peche kont mwen an, se non l' pou m' efase nan liv mwen an.
And the Lord said to Moses, Whoever has done evil against me will be taken out of my book.
καὶ εἶπεν κύριος πρὸς μουσῆν εἰ τίς ἡμάρτηκεν ἐνώπιόν μου ἐξαλείψω αὐτὸν ἐκ τῆς βίβλου μου
- 34 Koulye a, ou mèt ale. W'a mennen pèp la kote mwen te di ou mennen yo a. Chonje byen. Zanj mwen an ap mache devan ou. Men, lè jou a va rive pou m' vin fè regleman ak yo a, m'ap pini yo pou peche yo.
But now, go, take the people into that place of which I have given you word; see, my angel will go before you: but when the time of my judging has come, I will send punishment on them for their sin.
νυνὶ δὲ βάδιζε κατάβηθι καὶ ὁδήγησον τὸν λαὸν τοῦτον εἰς τὸν τόπον ὃν εἶπά σοι ἰδοὺ ὁ ἄγγελός μου προπορεύεται πρὸ προσώπου σου ἢ δ' ἂν ἡμέρα ἐπισκέπτομαι ἐπάξω ἐπ' αὐτοὺς τὴν ἁμαρτίαν αὐτῶν

- 35 Seyè a te voye yon maladi sou pèp la pou pini l', paske yo te fòse Arawon fè estati yon ti bèf pou yo.
And the Lord sent punishment on the people because they gave worship to the ox which Aaron made.
 και ἐπάταξεν κύριος τὸν λαὸν περὶ τῆς ποιήσεως τοῦ μόσχου οὗ ἐποίησεν ααρων
- 1 ¶ Seyè a di Moyiz: -Leve non, ou menm ak tout pèp ou te fè soti kite Lejip la. Kite kote nou ye a. Pran chemen pou n' ale nan peyi mwen te sèman bay Abraram, Izarak ak Jakòb la, lè m' te di yo m'ap ba yo tè sa a pou pitit pitit yo.
And the Lord said to Moses, Go forward from this place, you and the people whom you have taken up out of the land of Egypt, to that land about which I made an oath to Abraham, Isaac, and Jacob, saying, To your seed will I give it.
 και εἶπεν κύριος πρὸς μουσῆν πορεύου ἀνάβηθι ἐντεῦθεν σὺ και ὁ λαὸς σου οὐς ἐξήγαγες ἐκ γῆς αἰγύπτου εἰς τὴν γῆν ἣν ὠμοσα τῷ αβρααμ και ισαακ και ιακωβ λέγων τῷ σπέρματι ὑμῶν δώσω αὐτήν
- 2 M'ap voye yonn nan zanj mwen yo devan nou. M'ap mete moun Kanaran yo, moun Amori yo, moun Et yo, moun Ferezi yo, ak moun Jebis yo deyò sou tè yo a.
And I will send an angel before you, driving out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite:
 και συναποστελῶ τὸν ἄγγελόν μου πρὸ προσώπου σου και ἐκβαλεῖ τὸν αμορραῖον και χετταῖον και φερεζαῖον και γεργεσαῖον και ευαῖον και ιεβουσαῖον
- 3 Ale. W'ap rive nan yon peyi kote lèt ak siwo myèl koule tankou dlo. Men, se pa mwen menm menm ki prale ansanm ak nou, paske nou se yon bann moun ki gen tèt di, mwen ta ka touye nou sou wout la.
Go up to that land flowing with milk and honey; but I will not go up among you, for you are a stiff-necked people, for fear that I send destruction on you while you are on the way.
 και εισάξω σε εἰς γῆν ῥέουσαν γάλα και μέλι οὐ γὰρ μὴ συναναβῶ μετὰ σοῦ διὰ τὸ λαὸν σκληροτράχηλόν σε εἶναι ἵνα μὴ ἐξαναλώσω σε ἐν τῇ ὁδῷ
- 4 Lè pèp la tandè move nouvèl sa a, yon sèl lapenn pran yo. Tout moun refize pote bijou sou yo.
Hearing this bad news the people were full of grief, and no one put on his ornaments.
 και ἀκούσας ὁ λαὸς τὸ ῥῆμα τὸ πονηρὸν τοῦτο κατεπένθησαν ἐν πενθικοῖς
- 5 Seyè a di Moyiz konsa: -Di pitit Izrayèl yo se yon bann moun ki gen tèt di yo ye. Si se pou m' ta ale ak yo, menm yon sèl ti kadè, mwen ta fin estèminen yo nèt. Koulye a, se pou yo wete tout bijou yo gen sou yo. Lè sa a m'a wè, sa m' ka fè pou yo.
And the Lord said to Moses, Say to the children of Israel, You are a stiff-necked people: if I come among you, even for a minute, I will send destruction on you; so take off all your ornaments, so that I may see what to do with you.
 και εἶπεν κύριος τοῖς υἱοῖς ἰσραηλ ὑμεῖς λαὸς σκληροτράχηλος ὁρᾶτε μὴ πληγῆν ἄλλην ἐπάξω ἐγὼ ἐφ' ὑμᾶς και ἐξαναλώσω ὑμᾶς νῦν οὖν ἀφέλεσθε τὰς στολὰς τῶν δοξῶν ὑμῶν και τὸν κόσμον και δεῖξω σοὶ ἃ ποιήσω σοὶ
- 6 Se konsa, depi sou mòn Orèb, moun Izrayèl yo pa janm pote bijou ankò sou yo.
So the children of Israel took off their ornaments at Mount Horeb, and did not put them on again.
 και περιεῖλαντο οἱ υἱοὶ ἰσραηλ τὸν κόσμον αὐτῶν και τὴν περιστολὴν ἀπὸ τοῦ ὄρους τοῦ χωρηβ
- 7 ¶ Moyiz pran tant lan, li mete l' yon ti distans an deyò limit kan kote yo te enstale a. Li rele l' Tant Randevou a. Tout moun ki te bezwen pale ak Seyè a te blije soti nan kan an pou ale nan Tant Randevou a.
Now it was Moses' way to put up the Tent of meeting outside the tent-circle, at some distance away; giving it the name of The Tent of meeting. And everyone desiring to make his prayer to the Lord went to the Tent of meeting outside the tent-circle.
 και λαβὼν μουσῆς τὴν σκηνὴν αὐτοῦ ἐπηξεν ἔξω τῆς παρεμβολῆς μακρὰν ἀπὸ τῆς παρεμβολῆς και ἐκλήθη σκηνὴ μαρτυρίου και ἐγένετο πᾶς ὁ ζητῶν κύριον ἐξεπορεύετο εἰς τὴν σκηνὴν ἔξω τῆς παρεμβολῆς
- 8 Chak fwa Moyiz te soti pou l al nan tant lan, tout pèp la te fèt pou kanpe, chak moun devan papòt kay yo, ap gade Moyiz jouk li antre nan tant lan.
And whenever Moses went out to the Tent of meeting, all the people got up and everyone went to the door of his tent, looking after Moses till he went inside the Tent.
 ἡνῖκα δ' ἂν εἰσεπορεύετο μουσῆς εἰς τὴν σκηνὴν ἔξω τῆς παρεμβολῆς εἰστήκει πᾶς ὁ λαὸς σκοπεύοντες ἕκαστος παρὰ τὰς θύρας τῆς σκηνῆς αὐτοῦ και κατενοοῦσαν ἀπίοντος μουσῆ ἕως τοῦ εἰσελθεῖν αὐτὸν εἰς τὴν σκηνὴν
- 9 Depi Moyiz antre nan tant lan, poto nwaj la desann, li kanpe sou papòt tant lan. Epi Seyè a pran pale ak Moyiz.
And whenever Moses went into the Tent, the pillar of cloud came down, and took its place by the door of the Tent, as long as the Lord was talking with Moses.
 ὥς δ' ἂν εἰσῆλθεν μουσῆς εἰς τὴν σκηνὴν κατέβαιναν ὁ στῦλος τῆς νεφέλης και ἵστατο ἐπὶ τὴν θύραν τῆς σκηνῆς και ἐλάλει μουσῆ
- 10 Lè tout moun wè poto nwaj la kanpe nan papòt tant lan, yo leve, yo bese tèt yo jouk atè devan papòt kay pa yo.
And all the people saw the cloud at the door of the Tent, and they went down on their faces, everyone at the door of his tent.
 και ἑώρα πᾶς ὁ λαὸς τὸν στῦλον τῆς νεφέλης ἐστῶτα ἐπὶ τῆς θύρας τῆς σκηνῆς και στάντες πᾶς ὁ λαὸς προσεκύνησαν ἕκαστος ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ

- 11 Seyè a te konn pale fasafas ak Moyiz tankou yon moun k'ap pale ak zanmi l'. Apre sa, Moyiz te tounen nan kan kote pèp la te enstale a. Men, te gen yon jenn gason yo te rele Jozye, pitit gason Noum lan, ki t'ap sèvi ak Moyiz. Li menm, li pa t' janm kite tant lan.
And the Lord had talk with Moses face to face, as a man may have talk with his friend. And when Moses came back to the tents, his servant, the young man Joshua, the son of Nun, did not come away from the Tent.
καὶ ἐλάλησεν κύριος πρὸς μουσῆν ἐνώπιος ἐνώπιω ὡς εἶ τις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον καὶ ἀπελύετο εἰς τὴν παρεμβολὴν ὃ δὲ θεράπων ἰησοῦς υἱὸς ναυῆ νέος οὐκ ἐξεπορεύετο ἐκ τῆς σκηνῆς
- 12 ¶ Moyiz di Seyè a: -Ala ou di m' fè pèp la moute ale nan peyi a, men ou pa di m' kilès w'ap voye avè m' pou ede m'. Men, koulye a ou di m' ou konnen m' byen, ou konnen ki moun mwen ye. Ou kontan mwen anpil.
And Moses said to the Lord, See, you say to me, Be this people's guide on their journey, but you have not made clear to me whom you will send with me. But you have said, I have knowledge of you by name, and you have grace in my eyes.
καὶ εἶπεν μουσῆς πρὸς κύριον ἰδοὺ σὺ μοι λέγεις ἀνάγαγε τὸν λαὸν τοῦτον σὺ δὲ οὐκ ἐδήλωσάς μοι ὃν συναποστελεῖς μετ' ἐμοῦ σὺ δὲ μοι εἶπας οἶδά σε παρὰ πάντας καὶ χάριν ἔχεις παρ' ἐμοί
- 13 Bon, si ou kontan m' vre, tanpri, fè m' konnen lide ou gen nan tèt ou pou m' ka konnen ki moun ou ye, pou m' ka toujou fè ou plezi. Chonje tou, pèp sa a se pa ou li ye wi!
If then I have grace in your eyes, let me see your ways, so that I may have knowledge of you and be certain of your grace; and my prayer is that you will keep in mind that this nation is your people.
εἰ οὖν εὗρηκα χάριν ἐναντίον σου ἐμφάνισόν μοι σεαυτὸν γνωστῶς ἴδω σε ὅπως ἂν ὃ εὕρηκός χάριν ἐναντίον σου καὶ ἵνα γινῶ ὅτι λαὸς σου τὸ ἔθνος τὸ μέγα τοῦτο
- 14 Seyè a reponn: -Se mwen menm k'ap mache avè ou. M'ap fè ou jwenn repo.
And he said, I myself will go with you and give you rest.
καὶ λέγει αὐτὸς προπορεύσομαί σου καὶ καταπαύσω σε
- 15 Moyiz di l': -Si se pa ou menm menm k'ap mache avè nou, ou pa bezwen kite nou soti isit la.
And Moses said, If you yourself are not going with us, do not send us on from here.
καὶ λέγει πρὸς αὐτόν εἰ μὴ αὐτὸς σὺ πορεύῃ μὴ με ἀναγάγῃς ἐντεῦθεν
- 16 Lè ou gade byen, ki jan pou mwen fè konnen ou konsidere m' anpil, mwen menm ansanm ak pèp ou a? Eske se pa lè ou mache ak nou? Si ou mache ak nou, tout moun va rekonèt mwen menm ansanm ak pèp la, nou pa menm ak lòt pèp ki sou latè yo.
For is not the fact of your going with us the sign that I and this people have grace in your eyes, so that we, that is, I and your people, are separate from all other people on the face of the earth?
καὶ πῶς γνωστὸν ἔσται ἀληθῶς ὅτι εὗρηκα χάριν παρὰ σοί ἐγώ τε καὶ ὁ λαὸς σου ἀλλ' ἢ συμπορευομένου σου μεθ' ἡμῶν καὶ ἐνδοξασθήσομαι ἐγώ τε καὶ ὁ λαὸς σου παρὰ πάντα τὰ ἔθνη ὅσα ἐπὶ τῆς γῆς ἔστιν
- 17 Seyè a di Moyiz: -m'a fè sa ou mande m' lan, paske ou fè kè m' kontan anpil. Mwen konnen ki moun ou ye.
And the Lord said to Moses, I will do as you say: for you have grace in my eyes, and I have knowledge of you by your name.
καὶ εἶπεν κύριος πρὸς μουσῆν καὶ τοῦτόν σοι τὸν λόγον ὃν εἶρηκας ποιήσω εὕρηκας γὰρ χάριν ἐνώπιόν μου καὶ οἶδά σε παρὰ πάντας
- 18 Moyiz di l': -Tanpri, fè m' wè pouwva ou!
And Moses said, O Lord, let me see your glory.
καὶ λέγει δεῖξόν μοι τὴν σεαυτοῦ δόξαν
- 19 Lè sa a Seyè a reponn li: -M'ap fè ou wè jan m' gen bon kè, m'ap nonmen non m' devan ou. M'ap fè moun mwen vle gras, m'ap gen pitye pou moun mwen vle gen pitye.
And he said, I will make all the light of my being come before you, and will make clear to you what I am; I will be kind to those to whom I will be kind, and have mercy on those on whom I will have mercy.
καὶ εἶπεν ἐγὼ παρελεύσομαι πρότερός σου τῇ δόξῃ μου καὶ καλέσω ἐπὶ τῷ ὀνόματί μου κύριος ἐναντίον σου καὶ ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτιρῶ
- 20 Seyè a pale ankò, li di-Ou p'ap kapab wè figi m', paske ankenn moun sou latè pa kapab wè figi m' pou l' kontinye ap viv apre sa.
But it is not possible for you to see my face, for no man may see me and still go on living.
καὶ εἶπεν οὐ δυνήσῃ ἰδεῖν μου τὸ πρόσωπον οὐ γὰρ μὴ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου καὶ ζήσεται
- 21 Li di ankò: -Men yon ti plas bò kote m'. W'a kanpe sou ròch sa a.
And the Lord said, See, there is a place near me, and you may take your place on the rock:
καὶ εἶπεν κύριος ἰδοὺ τόπος παρ' ἐμοί στήσῃ ἐπὶ τῆς πέτρας
- 22 Lè pouwva mwen vin ap pase, m'ap mete ou nan twou ròch la, m'a kouvri ou avèk men mwen jouk mwen fin pase.
And when my glory goes by, I will put you in a hole in the rock, covering you with my hand till I have gone past:
ἡνίκα δ' ἂν παρέλθῃ μου ἡ δόξα καὶ θήσω σε εἰς ὀπήν τῆς πέτρας καὶ σκεπάσω τῇ χειρὶ μου ἐπὶ σέ ἕως ἂν παρέλθῶ

- 23 Apre sa, m'a wete men m' sou ou. Se do m' ase w'a wè ki prale, men ou p'ap wè figi m'.
Then I will take away my hand, and you will see my back: but my face is not to be seen.
καὶ ἀφελῶ τὴν χεῖρα καὶ τότε ὄψη τὰ ὀπίσω μου τὸ δὲ πρόσωπόν μου οὐκ ὀφθήσεται σοι
- 1 ¶ Seyè a di Moyiz konsa: -Taye de ròch plat tankou de premye yo. m'a ekri sou yo tout pawòl ki te sou premye ròch ou te kraze yo.
And the Lord said to Moses, Make two other stones like the first two; and I will put on them the words which were on the first stones, which were broken by you.
καὶ εἶπεν κύριος πρὸς μουσῆν λάξευσον σεαυτῷ δύο πλάκας λιθίνας καθὼς καὶ αἱ πρῶται καὶ ἀνάβηθι πρὸς με εἰς τὸ ὄρος καὶ γράψω ἐπὶ τῶν πλακῶν τὰ ῥήματα ἃ ἦν ἐν ταῖς πλαξίν ταῖς πρώταις αἷς συνέτριψας
- 2 Pare ou byen bonè denmen maten. W'a moute sou mòn Sinayi a. Vin jwenn mwen la sou tèt mòn lan.
And be ready by the morning, and come up on Mount Sinai, and come before me there in the morning, on the top of the mountain.
καὶ γίνου ἔτοιμος εἰς τὸ πρωὶ καὶ ἀνάβηθι ἐπὶ τὸ ὄρος τὸ σινα καὶ στήσῃ μοι ἐκεῖ ἐπ' ἄκρου τοῦ ὄρους
- 3 Pa kite pesonn moute avè ou. Pa kite pesonn parèt sou mòn lan. Ata mouton ak bèf pa pou vin manje twò pre mòn lan.
No one is to come up with you, and let no man be seen anywhere on the mountain; let no flocks or herds come near to get their food at its foot.
καὶ μηδεὶς ἀναβήτω μετὰ σοῦ μηδὲ ὀφθῆτω ἐν παντὶ τῷ ὄρει καὶ τὰ πρόβατα καὶ αἱ βόες μὴ νεμέσθωσαν πλησίον τοῦ ὄρους ἐκείνου
- 4 Moyiz taye de ròch plat tankou de premye yo. Nan denmen maten byen bonè, li moute sou mòn Sinayi a ak de ròch plat yo nan men l' jan Seyè a te ba li lòd la.
So Moses got two stones cut like the first; and early in the morning he went up Mount Sinai, as the Lord had said, with the two stones in his hand.
καὶ ἐλάξευσεν δύο πλάκας λιθίνας καθάπερ καὶ αἱ πρῶται καὶ ὀρθρίσας μουσῆς ἀνέβη εἰς τὸ ὄρος τὸ σινα καθότι συνέταξεν αὐτῷ κύριος καὶ ἔλαβεν μουσῆς τὰς δύο πλάκας τὰς λιθίνας
- 5 ¶ Seyè a desann nan yon nwaj, li kanpe la toupre Moyiz. Li fè l' konnen se li menm yo rele Seyè a.
And the Lord came down in the cloud and took his place by the side of Moses, and Moses gave worship to the name of the Lord.
καὶ κατέβη κύριος ἐν νεφέλῃ καὶ παρέστη αὐτῷ ἐκεῖ καὶ ἐκάλεσεν τῷ ὀνόματι κυρίου
- 6 Seyè a pase devan Moyiz, li pale byen fò, li di: -Seyè a, Seyè a se yon Bondye ki gen pitye pou moun, yon Bondye ki gen bon kè. Li pa fè kòlè fasil, li p'ap janm sispann renmen, l'ap toujou kenbe pawòl li.
And the Lord went past before his eyes, saying, The Lord, the Lord, a God full of pity and grace, slow to wrath and great in mercy and faith;
καὶ παρήλθεν κύριος πρὸ προσώπου αὐτοῦ καὶ ἐκάλεσεν κύριος ὁ θεὸς οἰκτιρῶν καὶ ἐλεήμων μακρόθυμος καὶ πολυέλεος καὶ ἀληθινὸς
- 7 L'ap kenbe pwomès li pou tout tan jouk sou mil jenerasyon, de pitit an pitit. L'ap toujou padonnen sa nou fè ki mal, sa nou te dwe fè nou pa fè, ak peche nou yo. Men, li pa nan kase fèy kouvri sa. Lè yon moun fè yon peche, l'ap pini pitit li yo, pitit pitit li yo ak pitit pitit pitit li yo pou sa li fè a, jouk sou twazyèm ak katyèm jenerasyon.
Having mercy on thousands, overlooking evil and wrongdoing and sin; he will not let wrongdoers go free, but will send punishment on children for the sins of their fathers, and on their children's children to the third and fourth generation.
καὶ δικαιοσύνην διατηρῶν καὶ ποιῶν ἔλεος εἰς χιλιάδας ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας καὶ οὐ καθαριεῖ τὸν ἔνοχον ἐπάγων ἀνομίας πατέρων ἐπὶ τέκνα καὶ ἐπὶ τέκνα τέκνων ἐπὶ τρίτην καὶ ἰ τετάρτην γενεάν
- 8 Lamenn, Moyiz prese bese tèt li byen ba jouk atè, li adore Bondye.
Then Moses quickly went down on his face in worship.
καὶ σπεύσας μουσῆς κύψας ἐπὶ τὴν γῆν προσεκύνησεν
- 9 Li di: -Seyè! Si ou kontan m' vre, tanpri, mache avè nou non! Pèp sa a, se yon bann moun ki gen tèt di, se vre. Men, padonnen fòt nou yo ak peche nou yo. Asepte nou pou moun ki rele ou pa ou.
And he said, If now I have grace in your eyes, let the Lord go among us, for this is a stiff-necked people, and give us forgiveness for our wrongdoing and our sin, and take us for your heritage.
καὶ εἶπεν εἰ εὐρήκα χάριν ἐνώπιόν σου συμπορευθήτω ὁ κύριός μου μεθ' ἡμῶν ὁ λαὸς γὰρ σκληροτράχηλός ἐστιν καὶ ἀφελεῖς σὺ τὰς ἁμαρτίας ἡμῶν καὶ τὰς ἀνομίας ἡμῶν καὶ ἐσόμεθα σοί
- 10 ¶ Seyè a reponn: -Mwen pral fè yon kontra avèk nou. Devan tout pèp la, mwen pral fè gwo bèl bagay, bèl bagay ankenn peyi sou latè ni ankenn nasyon poko janm wè. Konsa, tout pèp ki avè ou yo pral wè travay Seyè a ka fè, paske mwen pral sèvi avè ou pou m' fè yon bagay estraòdinè.
And the Lord said, See, this is what I will undertake: before the eyes of your people I will do wonders, such as have not been done in all the earth or in any nation: and all your people will see the work of the Lord, for what I am about to do for you is greatly to be feared.
καὶ εἶπεν κύριος πρὸς μουσῆν ἰδοὺ ἐγὼ τίθημί σοι διαθήκην ἐνώπιον παντὸς τοῦ λαοῦ σου ποιήσω ἔνδοξα ἃ οὐ γέγονεν ἐν πάσῃ τῇ γῆ καὶ ἐν παντὶ ἔθνει καὶ ὄψεται πᾶς ὁ λαὸς ἐν οἷς εἶ σύ τὰ ἔργα κυρίου ὅτι θαυμαστά ἐστὶν ἃ ἐγὼ ποιήσω σοι
- 11 Se pou ou swiv tout kòmandman mwen ba ou jòdi a. M'ap mete moun Amori yo deyò, ansanm ak tout moun Kanaran yo, tout moun Et yo, moun Ferezi yo, moun Evi yo ak moun Jebis yo, pou yo fè plas pou nou.
Take care to do the orders which I give you today; I will send out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.
πρόσεχε σὺ πάντα ὅσα ἐγὼ ἐντέλλομαι σοι ἰδοὺ ἐγὼ ἐκβάλλω πρὸ προσώπου ὑμῶν τὸν αμορραῖον καὶ χαναναῖον καὶ χετταῖον καὶ φερεζαῖον καὶ εβυαῖον καὶ γεργεσαῖον καὶ ιεβουσαῖον

- 12 **Pran prekosyon nou pou nou pa antre nan ankenn konfyolo ak moun ki rete nan peyi kote nou prale a, paske sa ka tounen yon pèlen pou nou.**
But take care, and do not make any agreement with the people of the land where you are going, for it will be a cause of sin to you.
πρόσεχε σεαυτῶ μήποτε θῆς διαθήκην τοῖς ἔγκαθημένοις ἐπὶ τῆς γῆς εἰς ἣν εἰσπορεύῃ εἰς αὐτήν μή σοι γένηται πρόσκομμα ἐν ὑμῖν
- 13 **Okontrè, se pou nou kraze lòtèl yo, dechouke tout vye ròch moniman yo te kanpe. Koupe tout potò bwa yo te plante pou zidòl yo.**
But their altars are to be overturned and their pillars broken and their images cut down:
τοὺς βωμοὺς αὐτῶν καθελείτε καὶ τὰς στήλας αὐτῶν συντρίψετε καὶ τὰ ἄλλα αὐτῶν ἐκκόψετε καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε ἐν πυρὶ
- 14 **Nou pa fèt pou nou sèvi lòt bondye paske mwen menm, Seyè a, yo rele m' Bondye ki fè jalouzi. Mwen se yon Bondye ki fè jalouzi anpil.**
For you are to be worshippers of no other god: for the Lord is a God who will not give his honour to another.
οὐ γὰρ μὴ προσκυνήσητε θεῶ ἐτέρῳ ὃ γὰρ κύριος ὁ θεὸς ζηλωτὸν ὄνομα θεὸς ζηλωτῆς ἐστίν
- 15 **Pa antre nan ankenn konfyolo ak moun ki rete nan peyi a, paske lè y'ap sèvi bondye yo, lè y'ap touye bèt pou yo, sa y'ap fè a se menm bagay ak fanm k'ap fè jennès. Lè sa a y'a konprann pou yo vin envite nou. Konsa nou ka tonbe nan manje vyann bèt yo te ofri bay zidòl yo.**
So see that you make no agreement with the people of the land, and do not go after their gods, or take part in their offerings, or be guests at their feasts,
μήποτε θῆς διαθήκην τοῖς ἔγκαθημένοις πρὸς ἄλλοφύλους ἐπὶ τῆς γῆς καὶ ἐκπορνεύσωσιν ὀπίσω τῶν θεῶν αὐτῶν καὶ θύσωσι τοῖς θεοῖς αὐτῶν καὶ καλέσωσιν σε καὶ φάγῃς τῶν θυμάτων αὐτῶν
- 16 **Konsa konsa, yon lè n'a pran pitit fi moun sa yo pou madanm pitit gason nou yo. Lè pitit fi yo menm va lage kò yo nan sèvis lòt bondye yo, yo ka pran tèt pitit gason nou yo, fè yo vire do ban mwen pou y al sèvi bondye pa yo a, tankou lè yon nonm kite madanm li pou l' al deyè lòt fanm.**
Or take their daughters for your sons; for when their daughters give worship before their gods, they will make your sons take part with them.
καὶ λάβῃς τῶν θυγατέρων αὐτῶν τοῖς υἱοῖς σου καὶ τῶν θυγατέρων σου δῶς τοῖς υἱοῖς αὐτῶν καὶ ἐκπορνεύσωσιν αἱ θυγατέρες σου ὀπίσω τῶν θεῶν αὐτῶν καὶ ἐκπορνεύσωσιν τοὺς υἱούς σου ὀπίσω τῶν θεῶν αὐτῶν
- 17 **Piga ou janm fonn metal pou fè estati ki pou sèvi ou bondye.**
Make for yourselves no gods of metal.
καὶ θεοὺς χωνευτοὺς οὐ ποιήσεις σεαυτῶ
- 18 **¶ Se pou ou toujou fete fèt pen san ledven an. Pandan sèt jou nan mwa Abib la, nou va manje pen san ledven, jan mwen te ban nou lòd la, paske se nan mwa sa a nou te soti kite peyi Lejip.**
Keep the feast of unleavened bread; for seven days your food is to be bread without leaven, as I gave you orders, at the regular time in the month Abib; for in that month you came out of Egypt.
καὶ τὴν ἑορτὴν τῶν ἀζύμων φυλάξῃ ἑπτὰ ἡμέρας φάγῃ ἄζυμα καθάπερ ἐντέταλμαί σοι εἰς τὸν καιρὸν ἐν μηνὶ τῶν νέων ἐν γὰρ μηνὶ τῶν νέων ἐξῆλθες ἐξ αἰγύπτου
- 19 **Tout premye pitit gason se pou mwen yo ye. Konsa tou, tout bèt, kit se bèf, kit se mouton, kit se kabrit, premye pitit mal yo fè, se pou mwen yo ye tou.**
Every first male child is mine; the first male birth of your cattle, the first male of every ox and sheep.
πᾶν διανοῖγον μήτραν ἐμοί τὰ ἀρσενικά πρωτότοκον μόσχου καὶ πρωτότοκον προβάτου
- 20 **Men, lè yon manman bourik fè premye pitit mal li, nou ka achte l' nan men m'. N'a ban mwen yon mouton pou li. Si nou pa vle peye pou li, se pou nou kase kou l'. Konsa tou, nou va achte nan men m' tout premye pitit gason gason nou yo va fè. N'a ban mwen kichòy pou yo. Piga pesonn janm parèt devan mwen de men l' vid.**
A lamb may be given in payment for the young of an ass, but if you will not make payment for it, its neck will have to be broken. For all the first of your sons you are to make payment. No one is to come before me without an offering.
καὶ πρωτότοκον ὑποζυγίου λυτρώση προβάτω ἐὰν δὲ μὴ λυτρώση αὐτό τιμὴν δώσεις πᾶν πρωτότοκον τῶν υἱῶν σου λυτρώση οὐκ ὀφθήση ἐνώπιόν μου κενός
- 21 **W'a travay sis jou. Men setyèm jou a, se pou ou sispann travay, te mèt nan sezon plante osinon nan sezon rekòt.**
Six days let work be done, but on the seventh day take your rest: at ploughing time and at the grain-cutting you are to have a day for rest.
ἕξ ἡμέρας ἐργᾶ τῆ δὲ ἐβδόμη καταπαύσεις τῷ σπόρῳ καὶ τῷ ἀμίτῳ καταπαύσεις
- 22 **W'a fete fèt Senmenn yo, fèt premye grap ble ou koupe lè rekòt la. Lèfini, nan fen lanne a w'a fete fèt Rekòt la.**
And you are to keep the feast of weeks when you get in the first-fruits of the grain, and the feast at the turn of the year when you take in the produce of your fields.
καὶ ἑορτὴν ἑβδομάδων ποιήσεις μοι ἀρχὴν θερισμοῦ πυρῶν καὶ ἑορτὴν συναγωγῆς μεσοῦντος τοῦ ἔνιαυτοῦ
- 23 **Twa fwa chak lanne, tout gason ki nan mitan nou gen pou parèt devan mwen, Seyè sel Mèt la, Bondye pèp Izrayèl la.**
Three times in the year let all your males come before the Lord, the God of Israel.
τρεις καιροὺς τοῦ ἔνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐνώπιον κυρίου τοῦ θεοῦ ἰσραηλ

- 24 Lè m'a fin mete lòt nasyon yo deyò pou fè plas pou nou, lè m'a fin laji teritwa nou an, pesonn p'ap gen lanbisyon pou yo seye vin pran peyi a nan men nou lè n'a moute chak lanne pou parèt devan mwen menm, Seyè a, Bondye nou an, pou fete twa fèt sa yo.
For I will send out the nations before you and make wide the limits of your land; and no man will make an attempt to take your land while you go up to give worship to the Lord, three times in the year.
ὅταν γὰρ ἐκβάλω τὰ ἔθνη πρὸ προσώπου σου καὶ πλατύνω τὰ ὄρια σου οὐκ ἐπιθυμήσει οὐδεὶς τῆς γῆς σου ἡνίκα ἂν ἀναβαίνης ὀφθῆναι ἐναντίον κυρίου τοῦ θεοῦ σου τρεῖς καιροὺς τοῦ ἐνιαυτοῦ
- 25 Lè n'ap touye yon bèt pou ofri l' ban mwen, piga nou janm sèvi ak pen ki fèt ak ledven. Lè fèt Delivrans lan menm, piga nou kite ankenn vyann bèt yo touye pou fèt la rete pou denmen maten.
No leaven is to be offered with the blood of my offering, and the offering of the Passover feast may not be kept till the morning.
οὐ σφάζεις ἐπὶ ζύμῃ αἷμα θυμιαμάτων μου καὶ οὐ κοιμηθήσεται εἰς τὸ πρωὶ θύματα τῆς ἑορτῆς τοῦ πασχα
- 26 N'a pran pi bèl fwi nan premye rekòt jaden nou yo, n'a pote yo bay Seyè a, Seyè nou an, lakay li. Piga ou janm kwit yon ti mouton nan lèt manman l'.
Take the first-fruits of your land as an offering to the house of the Lord your God. Let not the young goat be cooked in its mother's milk
τὰ πρωτογενήματα τῆς γῆς σου θήσεις εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου οὐ προσοίσεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ
- 27 Seyè a di Moyiz ankò: -Ekri tout pawòl sa yo, paske se dapre pawòl sa yo m'ap siyen kontra m' lan avè ou ansanm avèk pèp Izrayèl la.
And the Lord said to Moses, Put all these words in writing; for on them is based the agreement which I will make with you.
καὶ εἶπεν κύριος πρὸς μουσῆν γράψον σεαυτῷ τὰ ῥήματα ταῦτα ἐπὶ γὰρ τῶν λόγων τούτων τέθειμαί σοι διαθήκην καὶ τῷ Ἰσραηλ
- 28 ¶ Moyiz te rete la avèk Seyè a pandan karant jou karant nwit. Li pase tout jou sa yo san manje san bwè. Li te ekri tout pawòl kontra a sou ròch plat yo. Se te dis kòmandman yo.
And for forty days and forty nights Moses was there with the Lord, and in that time he had no food or drink. And he put in writing on the stones the words of the agreement, the ten rules of the law.
καὶ ἦν ἐκεῖ μουσῆς ἐναντίον κυρίου τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἄρτον οὐκ ἔφαγεν καὶ ὕδωρ οὐκ ἔπιεν καὶ ἔγραψεν τὰ ῥήματα ταῦτα ἐπὶ τῶν πλακῶν τῆς διαθήκης τοὺς δέκα λόγους
- 29 Lè Moyiz desann soti sou mòn Sinayi a, li t'ap pote de ròch plat yo nan men l'. Men, gen yon bagay li pa t' konnen. Lè li t'ap pale ak Seyè a, figi l' te vin klere byen bèl.
Now when Moses came down from Mount Sinai, with the two stones in his hand, he was not conscious that his face was shining because of his talk with God.
ὡς δὲ κατέβαιναν μουσῆς ἐκ τοῦ ὄρους καὶ αἱ δύο πλάκες ἐπὶ τῶν χειρῶν μουσῆ καταβαίνοντος δὲ αὐτοῦ ἐκ τοῦ ὄρους μουσῆς οὐκ ᾔδει ὅτι δεδόξασται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ ἐν τῷ λαλεῖν αὐτὸν αὐτῷ
- 30 Arawon ak tout pèp la t'ap gade Moyiz, yo we jan figi l' te klere, yo te pè pwoche bò kote l'.
But when Aaron and all the children of Israel saw Moses, and the shining of his face, they would not come near him for fear.
καὶ εἶδεν ααρων καὶ πάντες οἱ πρεσβύτεροι Ἰσραηλ τὸν μουσῆν καὶ ἦν δεδοξασμένη ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ καὶ ἐφοβήθησαν ἐγγίσει αὐτοῦ
- 31 Men Moyiz rele yo. Arawon vin jwenn li ansanm ak tout chèf pèp la. Moyiz pale ak yo.
Then Moses sent for them; and Aaron, with the chiefs of the people, came to him; and Moses had talk with them.
καὶ ἐκάλεσεν αὐτοὺς μουσῆς καὶ ἐπεστράφησαν πρὸς αὐτὸν ααρων καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς καὶ ἐλάλησεν αὐτοῖς μουσῆς
- 32 Apre sa, tout rès pèp Izrayèl la pwoche, epi Moyiz ba yo tout lòd li te resevwa nan men Seyè a sou mòn Sinayi a.
And later, all the children of Israel came near, and he gave them all the orders which the Lord had given him on Mount Sinai.
καὶ μετὰ ταῦτα προσήλθον πρὸς αὐτὸν πάντες οἱ υἱοὶ Ἰσραηλ καὶ ἐνετείλατο αὐτοῖς πάντα ὅσα ἐλάλησεν κύριος πρὸς αὐτὸν ἐν τῷ ὄρει σινα
- 33 Lè Moyiz fin pale ak yo, li kouvri figi li ak yon twal.
And at the end of his talk with them, Moses put a veil over his face.
καὶ ἐπειδὴ κατέπαυσεν λαλῶν πρὸς αὐτούς ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα
- 34 Chak fwa Moyiz antre nan tant lan devan Seyè a pou pale avè l', li toujou wete twal la jouk li soti deyò ankò. Lè l' soti, li rakonte pèp Izrayèl la tou sa Seyè a te ba li lòd di yo.
But whenever Moses went in before the Lord to have talk with him, he took off the veil till he came out. And whenever he came out he said to the children of Israel what he had been ordered to say; ἡνίκα δ' ἂν εἰσπορεύετο μουσῆς ἐναντι κυρίου λαλεῖν αὐτῷ περιηρέτο τὸ κάλυμμα ἕως τοῦ ἐκπορεύεσθαι καὶ ἐξελθὼν ἐλάλει πᾶσιν τοῖς υἱοῖς Ἰσραηλ ὅσα ἐνετείλατο αὐτῷ κύριος
- 35 Lè konsa, moun pèp Izrayèl yo gade, yo wè figi Moyiz te klere byen bèl. Apre sa, Moyiz remete twal la sou figi l' ankò, pou jouk lè li antre ankò pou l' pale ak Seyè a.
And the children of Israel saw that the face of Moses was shining; so Moses put the veil over his face again till he went to the Lord.
καὶ εἶδον οἱ υἱοὶ Ἰσραηλ τὸ πρόσωπον μουσῆ ὅτι δεδόξασται καὶ περιέθηκεν μουσῆς κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ ἕως ἂν εἰσέλθῃ συλλαλεῖν αὐτῷ
- 1 ¶ Moyiz sanble tout pèp Izrayèl la, li di yo: -Men sa Seyè a bay lòd pou nou fè.
And Moses sent for all the children of Israel to come together, and said to them, This is what the Lord has said and these are his orders.
καὶ συνήθροισεν μουσῆς πᾶσαν συναγωγὴν υἱῶν Ἰσραηλ καὶ εἶπεν πρὸς αὐτούς οὗτοι οἱ λόγοι οὓς εἶπεν κύριος ποιῆσαι αὐτούς

- 2 N'a travay sis jou, men se pou nou mete setyèm jou a apa pou Bondye, se jou repo ki apa nèt pou Seyè a. Si yon moun fè nenpòt ki travay jou sa a, se pou yo touye l'.
Six days let work be done, but the seventh day is to be a holy day to you, a Sabbath of rest to the Lord; whoever does any work on that day is to be put to death.
ἕξ ἡμέρας ποιήσεις ἔργα τῆ δὲ ἡμέρα τῆ ἑβδόμη κατάπαυσις ἅγιον σάββατα ἀνάπαυσις κυρίῳ πᾶς ὁ ποιῶν ἔργον ἐν αὐτῇ τελευτάτω
- 3 Ata dife piga nou limen nan ankenn kay jou repo a.
No fire is to be lighted in any of your houses on the Sabbath day.
οὐ καύσετε πῦρ ἐν πάσῃ κατοικίᾳ ὑμῶν τῆ ἡμέρα τῶν σαββάτων ἐγὼ κύριος
- 4 Moyiz pale ak tout pèp Izrayèl la ki te sanble, li di yo: -Men sa Seyè a ban nou lòd fè:
And Moses said to all the meeting of the children of Israel, This is the order which the Lord has given:
καὶ εἶπεν μοϋσῆς πρὸς πᾶσαν συναγωγὴν υἱῶν ἰσραὴλ λέγων τοῦτο τὸ ῥῆμα ὃ συνέταξεν κύριος λέγων
- 5 Se pou nou pran nan sa nou genyen pou fè ofrann pou Seyè a. Tout moun ki vle bay ak tout kè yo pou fè yon ofrann pou Seyè a va fè l'. y'a pote lò, ajan ak kwiv,
Take from among you an offering to the Lord; everyone who has the impulse in his heart, let him give his offering to the Lord; gold and silver and brass;
λάβετε παρ' ὑμῶν αὐτῶν ἀφαιρέμα κυρίῳ πᾶς ὁ καταδεχόμενος τῆ καρδία οἴσουσιν τὰς ἀπαρχὰς κυρίῳ χρυσίον ἀργύριον χαλκόν
- 6 bon twal siperyè koulè violèt, ble ak wouj, twal fen blan ak twal pwès fèt ak pwal kabrit,
And blue and purple and red and the best linen and goats' hair,
ὑάκινθον πορφύραν κόκκινον διπλοῦν διανενησμένον καὶ βύσσον κεκλωσμένην καὶ τρίχας αἰγείας
- 7 po belye tenn koulè wouj, po bazann, ak bwa zakasya,
And sheepskins coloured red, and leather, and hard wood,
καὶ δέρματα κριῶν ἠρυθροδανωμένα καὶ δέρματα ὑάκινθινα καὶ ξύλα ἄσηπτα
- 9 pyè oniks ak lòt pyè pou gani jile ak plastwon prèt la.
And beryls and jewels to be cut for the ephod and for the priest's bag.
καὶ λίθους σαρδίῳ καὶ λίθους εἰς τὴν γλυφὴν εἰς τὴν ἐπωμίδα καὶ τὸν ποδήρη
- 10 Se pou tout moun pami nou ki gen ladrès vin jwenn mwen pou yo fè travay Seyè a bay lòd fè a:
And let every wise-hearted man among you come and make whatever has been ordered by the Lord;
καὶ πᾶς σοφὸς τῆ καρδία ἐν ὑμῖν ἐλθὼν ἐργαζέσθω πάντα ὅσα συνέταξεν κύριος
- 11 kay Bondye a avèk tant lan, twati li, kwòk li yo, ankadremman li yo, travès li yo, potò li yo ak tout sipò yo,
The House and its tent and its cover, its hooks and its boards, its rods and its pillars and its bases;
τὴν σκηνὴν καὶ τὰ παραρρύματα καὶ τὰ καλύμματα καὶ τὰ διατόνια καὶ τοὺς μοχλοὺς καὶ τοὺς στύλους
- 12 Bwat kontra a ak manch li yo, kouvèti bwat la, ak rido pou kache bwat la,
The ark with its cover and its rods and the veil hanging before it;
καὶ τὴν κιβωτὸν τοῦ μαρτυρίου καὶ τοὺς ἀναφορεῖς αὐτῆς καὶ τὸ ἱλαστήριον αὐτῆς καὶ τὸ καταπέτασμα [12a] καὶ τὰ ἱστία τῆς αὐλῆς καὶ τοὺς στύλους αὐτῆς καὶ τοὺς λίθους τῆς σμαράγδου καὶ τὸ θυμίαμα καὶ τὸ ἔλαιον τοῦ χρίσματος
- 13 tab la avèk manch li yo ansanm ak tout bagay pou sèvi ak li, ak pen yo ofri bay Bondye a tou,
The table and its rods and all its vessels, and the holy bread;
καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεύη αὐτῆς
- 14 gwo lanp sèt branch lan ak tout bagay ki sèvi avè l' yo, tèt lanp yo ak lwil pou lanp yo,
And the support for the lights, with its vessels and its lights and the oil for the light;
καὶ τὴν λυχνίαν τοῦ φωτὸς καὶ πάντα τὰ σκεύη αὐτῆς
- 16 lòtèl pou boule nan dife bèt yo ofri bay Bondye, avèk griyaj an kwiv li a, ak tout manch li yo ak tout bagay ki pou sèvi avè l' yo, basen lan ak tout pye li,
The altar of burned offerings, with its network of brass, its rods, and all its vessels, the washing-vessel and its base;
καὶ τὸ θυσιαστήριον καὶ πάντα τὰ σκεύη αὐτοῦ

- 19 bèl rad seremoni pou prèt yo mete sou yo lè y'ap fè sèvis nan kote ki apa pou Bondye a, rad pou Arawon, prèt la, ak rad pou pitit gason l' yo lè y'ap fè travay prèt yo.
The robes of needlework for the work of the holy place, the holy robes for Aaron the priest, and the robes for his sons when acting as priests.
 και τὰς στολὰς τὰς ἁγίας ααρων τοῦ ἱερέως και τὰς στολὰς ἐν αἷς λειτουργήσουσιν ἐν αὐταῖς και τοὺς χιτῶνας τοῖς υἱοῖς ααρων τῆς ἱερατείας και τὸ ἔλαιον τοῦ χρίσματος και τὸ θυμίαμα τῆς συνθέσεως
- 20 ¶ Lè Moyiz fin di yo sa, tout pèp Izrayèl la al lakay yo.
And all the children of Israel went away from Moses.
 και ἐξῆλθεν πᾶσα συναγωγὴ υἱῶν ἰσραηλ ἀπὸ μουσῆ
- 21 Apre sa, tout moun ki te sot pou bay ak tout kè yo, ki te vle fè ofrann, tounen vin jwenn li. Yo te pran nan sa yo genyen, yo pote ofri bay Seyè a pou fè Tant Randevou a, pou fè tout bagay yo bezwen pou sèvis li ansanm ak rad seremoni yo.
And everyone whose heart was moved, everyone who was guided by the impulse of his spirit, came with his offering for the Lord, for whatever was needed for the Tent of meeting and its work and for the holy robes.
 και ἤνεγκαν ἕκαστος ὧν ἔφερον αὐτῶν ἡ καρδιά και ὅσοις ἔδοξεν τῇ ψυχῇ αὐτῶν ἤνεγκαν ἀφαιρέμα κυρίῳ εἰς πάντα τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου και εἰς πάντα τὰ κάτεργα αὐτῆς και εἰς πάσας τὰς στολὰς τοῦ ἁγίου
- 22 Tout moun ki te sot pou bay ak tout kè yo pou fè ofrann, fanm kou gason, yo vini, yo pote zanno, bag, kolye, braslè ak tout kalite bijou an lò. Chak moun te pote bijou an lò yo te mete apa pou Bondye.
They came, men and women, all who were ready to give, and gave pins and nose-rings and finger-rings and neck-ornaments, all of gold; everyone gave an offering of gold to the Lord.
 και ἤνεγκαν οἱ ἄνδρες παρὰ τῶν γυναικῶν πᾶς ᾧ ἔδοξεν τῇ διανοίᾳ ἤνεγκαν σφραγίδας και ἐνώτια και δακτυλίους και ἐμπλόκια και περιδέξια πᾶν σκεῶς χρυσοῦν και πάντες ὅσοι ἤνεγκαν ἀφαιρέμα τα χρυσοῦ κυρίῳ
- 23 Tout moun ki te gen bon twal siperyè koulè ble, koule violèt osinon koulè wouj, twal fen blan, twal pwès fèt ak pwal kabrit, po belye tenn koulè wouj, ou ankò po bazann, tout moun ki te gen bagay sa yo lakay yo pote yo vini.
And everyone who had blue and purple and red and the best linen and goats' hair and sheepskins coloured red and leather, gave them.
 και παρ' ᾧ εὐρέθη βύσσος και δέρματα ὑακίνθινα και δέρματα κριῶν ἡρυθροδανωμένα ἤνεγκαν
- 24 Tout moun ki te vle ofri ajan ak kwiv devan Seyè a, yo te pote l', yo te leve l' devan Seyè a. Tout moun ki te gen bwa zakasya lakay yo ki te ka sèvi nan travay la te pote l'.
Everyone who had silver and brass gave an offering of them to the Lord; and everyone who had hard wood, such as was needed for the work, gave it.
 και πᾶς ὁ ἀφαιρῶν ἀφαιρέμα ἀργύριον και χαλκὸν ἤνεγκαν τὰ ἀφαιρέματα κυρίῳ και παρ' οἷς εὐρέθη ξύλα ἄσηπτα εἰς πάντα τὰ ἔργα τῆς κατασκευῆς ἤνεγκαν
- 25 Tout fanm ki te gen ladrès te file fil koulè ble, violèt ak wouj, ak twal fen koulè blan, epi yo pote yo vini.
And all the women who were expert with their hands, made cloth, and gave the work of their hands, blue and purple and red and the best linen.
 και πᾶσα γυνὴ σοφὴ τῇ διανοίᾳ ταῖς χερσὶν νήθειν ἤνεγκαν νενησμένα τὴν ὑακίνθον και τὴν πορφύραν και τὸ κόκκινον και τὴν βύσσον
- 26 Tout fanm ki te sot pou fè kichòy ak tout kè yo te fè twal pwès ak pwal kabrit, yo pote yo vini tou.
And those women who had the knowledge, made the goats' hair into cloth.
 και πᾶσαι αἱ γυναῖκες αἷς ἔδοξεν τῇ διανοίᾳ αὐτῶν ἐν σοφίᾳ ἔνησαν τὰς τρίχας τὰς αἰγείας
- 27 Chèf yo menm te pote pyè oniks ak lòt pyè pou yo gani jile ak plastwon prèt la,
And the rulers gave the beryls and the cut jewels for the ephod and the priest's bag;
 και οἱ ἄρχοντες ἤνεγκαν τοὺς λίθους τῆς σμαράγδου και τοὺς λίθους τῆς πληρώσεως εἰς τὴν ἐπωμίδα και εἰς τὸ λογεῖον
- 28 ansanm ak epis santi bon ak lwil pou lanp sèt branch lan, lwil yo sèvi pou mete moun apa pou Bondye, ak lansan santi bon.
And the spice and the oil for the light, and the holy oil and the sweet perfumes.
 και τὰς συνθέσεις και τὸ ἔλαιον τῆς χρίσεως και τὴν σύνθεσιν τοῦ θυμιάματος
- 29 Se konsa tout moun pèp Izrayèl ki te sot pou bay kichòy ak tout kè yo pou travay Seyè a te di Moyiz ba yo lòd fè a, fanm kou gason, yo te pote ofrann yo te vle fè bay Seyè a.
The children of Israel, every man and woman, from the impulse of their hearts, gave their offerings freely to the Lord for the work which the Lord had given Moses orders to have done.
 και πᾶς ἀνὴρ και γυνὴ ὧν ἔφερον ἡ διάνοια αὐτῶν εἰσελθόντας ποιεῖν πάντα τὰ ἔργα ὅσα συνέταξεν κύριος ποιῆσαι αὐτὰ διὰ μουσῆ ἤνεγκαν οἱ υἱοὶ ἰσραηλ ἀφαιρέμα κυρίῳ
- 30 ¶ Moyiz di pèp Izrayèl la: -Gade. Seyè a chwazi Bezaleyèl, pitit Ouri a, pitit pitit Our, nan branch fanmi Jida a.
And Moses said to the children of Israel, See, the Lord has made selection of Bezalel, the son of Uri, the son of Hur, of the tribe of Judah;
 και εἶπεν μουσῆς τοῖς υἱοῖς ἰσραηλ ἰδοὺ ἀνακέκληκεν ὁ θεὸς ἐξ ὀνόματος τὸν βεσελεηλ τὸν τοῦ ουριου τὸν ὦρ ἐκ φυλῆς ἰουδα

- 31 Li mete lespri l' sou li an kantite pou l' ba li ladrès, konesans ak bon konprann pou l' fè tout kalite travay atizan yo konn fè a,
And he has made him full of the spirit of God, in all wisdom and knowledge and art of every sort;
 και ἐνέπλησεν αὐτὸν πνεῦμα θεῖον σοφίας και συνέσεως και ἐπιστήμης πάντων
- 32 pou l' konn fè bèl desen, pou l' fè travay an lò, an ajan ak an kwiv,
As an expert designer of beautiful things, working in gold and silver and brass;
 ἀρχιτεκτονεῖν κατὰ πάντα τὰ ἔργα τῆς ἀρχιτεκτονίας ποιεῖν τὸ χρυσίον και τὸ ἀργύριον και τὸν χαλκὸν
- 33 pou l' travay pyè tankou òfèn yo konn fè a, epi pou l' konn moute yo, pou l' travay bwa, pou l' ka fè tout kalite travay atizan konn fè.
Trained in the cutting of stones and the ornamenting of wood and in every sort of handwork.
 και λιθουργῆσαι τὸν λίθον και κατεργάζεσθαι τὰ ξύλα και ποιεῖν ἐν παντὶ ἔργῳ σοφίας
- 34 Bondye ba li don pou l' moutre lòt moun metye sa yo. Se menm jan an tou pou Owoliyab, pitit Ayisamak, nan branch fanmi Dann lan.
And he has given to him, and to Oholiab, the son of Ahisamach, of the tribe of Dan, the power of training others.
 και προβιβάσαι γε ἔδωκεν αὐτῷ ἐν τῇ διανοίᾳ αὐτῷ τε και ελιαβ τῷ τοῦ αχισαμακ ἐκ φυλῆς δαν
- 35 Seyè a ba yo konesans ak ladrès pou yo ka fè tout kalite travay atizan ka fè, desen sou bwa, bon twal koulè ble, violèt ak wouj, twal fen blan. Wi, li ba yo ladrès pou yo ka fè tout metye, pou yo ka fè tout kalite bèl bagay.
To them he has given knowledge of all the arts of the handworker, of the designer, and the expert workman; of the maker of needlework in blue and purple and red and the best linen, and of the maker of cloth; in all the arts of the designer and the trained workman they are expert.
 ἐνέπλησεν αὐτοὺς σοφίας και συνέσεως διανοίας πάντα συνιέναι ποιῆσαι τὰ ἔργα τοῦ ἁγίου και τὰ ὑφαντὰ και ποικιλτὰ ὑφᾶνα τῷ κοκκίνῳ και τῇ βύσσῳ ποιεῖν πᾶν ἔργον ἀρχιτεκτονίας ποικιλίας
- 1 ¶ Bezaleyèl, Owoliyab ansanm ak tout moun ki gen konprann, tout moun Seyè a te bay ladrès ak konesans pou yo ka fè tou sa ki nesèsè pou kay Bondye a, se pou yo fè tout bagay jan Seyè a te bay lòd la.
So let Bezalel and Oholiab get to work, with every wise-hearted man to whom the Lord has given wisdom and knowledge, to do whatever is necessary for the ordering of the holy place, as the Lord has given orders.
 και ἐποίησεν βεσελεηλ και ελιαβ και πᾶς σοφὸς τῇ διανοίᾳ ᾧ ἔδόθη σοφία και ἐπιστήμη ἐν αὐτοῖς συνιέναι ποιεῖν πάντα τὰ ἔργα κατὰ τὰ ἅγια καθήκοντα κατὰ πάντα ὅσα συνέταξεν κύριος
- 2 Moyiz fè rele Bezaleyèl, Owoliyab ansanm ak tout lòt bòs atizan Bondye te bay ladrès ak konesans. Li fè rele tout moun ki te vle pou yo mete men nan travay la ak tout kè yo.
Then Moses sent for Bezalel and Oholiab, and for all the wise-hearted men to whom the Lord had given wisdom, even everyone who was moved by the impulse of his heart to come and take part in the work:
 και ἐκάλεσεν μουσῆς βεσελεηλ και ελιαβ και πάντας τοὺς ἔχοντας τὴν σοφίαν ᾧ ἔδωκεν ὁ θεὸς ἐπιστήμην ἐν τῇ καρδίᾳ και πάντας τοὺς ἐκουσίως βουλομένους προσπορεύεσθαι πρὸς τὰ ἔργα ὥστε συ τελεεῖν αὐτὰ
- 3 Yo resevwa nan men Moyiz tout ofrann moun pèp Izrayèl yo te pote pou fè tou sa ki nesèsè pou kay Bondye a. Y al travay. Moun Izrayèl yo menm te toujou ap pote ofrann yo bay Moyiz chak maten, san pesonn pa t' fòse yo.
And they took from Moses all the offerings which the children of Israel had given for the building of the holy place. And still they went on giving him more free offerings every morning.
 και ἔλαβον παρὰ μουσῆ πάντα τὰ ἀφαιρέματα ἃ ἤνεγκαν οἱ υἱοὶ ἰσραηλ εἰς πάντα τὰ ἔργα τοῦ ἁγίου ποιεῖν αὐτὰ και αὐτοὶ προσεδέχοντο ἔτι τὰ προσφερόμενα παρὰ τῶν φερόντων τὸ πρωὶ πρωὶ
- 4 Lè sa a, tout bòs atizan ki t'ap travay pou kay Bondye a kite travay yo t'ap fè a, yo vin jwenn Moyiz.
Then the wise men, who were doing all the work of the holy place, came from their work;
 και παρεγίνοντο πάντες οἱ σοφοὶ οἱ ποιοῦντες τὰ ἔργα τοῦ ἁγίου ἕκαστος κατὰ τὸ αὐτοῦ ἔργον ὃ αὐτοὶ ἠργάζοντο
- 5 Yo di l' konsa: -Pèp la pote depase sa nou bezwen pou nou fini ak travay Seyè a te bay lòd fè a.
And said to Moses, The people are giving much more than is needed for the work which the Lord has given us orders to do.
 και εἶπαν πρὸς μουσῆν ὅτι πλῆθος φέρει ὁ λαὸς παρὰ τὰ ἔργα ὅσα συνέταξεν κύριος ποιῆσαι
- 6 Lè sa a, Moyiz fè pibliye lòd sa a nan tout kan an: -Pesonn, ni gason ni fanm, pa bezwen pote ankenn ofrann pou kay Bondye a ankò. Se konsa, yo te fè moun yo sispann pote lòt ofrann.
So Moses made an order and had it given out through all the tents, saying, Let no man or woman make any more offerings for the holy place. So the people were kept from giving more.
 και προσέταξεν μουσῆς και ἐκίρυσεν ἐν τῇ παρεμβολῇ λέγων ἀνὴρ και γυνὴ μηκέτι ἐργαζέσθωσαν εἰς τὰς ἀπαρχὰς τοῦ ἁγίου και ἐκωλύθη ὁ λαὸς ἔτι προσφέρειν
- 7 Sa yo te pote deja a te menm twòp pou travay ki te gen pou fèt la.
For the material they had was enough and more than enough for all the work which had to be done.
 και τὰ ἔργα ἦν αὐτοῖς ἱκανὰ εἰς τὴν κατασκευὴν ποιῆσαι και προσκατέλιπον

- 8 ¶ Yo pran ouvriye ki te pi abil nan travay la pou fè tant lan. Yo fè l' ak dis lèz twal fen blan tise byen sere, twal lenn koulè ble, violet, wouj, avèk pòtre zanj cheriben bwode byen bèl sou tout kò l'.
Then all the expert workmen among them made the House with its ten curtains; of the best linen, blue and purple and red, they made them, with winged ones worked by expert designers.
καὶ ἐποίησεν πᾶς σοφὸς ἐν τοῖς ἐργαζομένοις τὰς στολὰς τῶν ἁγίων αἱ εἰσὶν αἰῶν τῷ ἱερεὶ καθὰ συνέταξεν κύριος τῷ μουσῆ
- 9 Chak lèz te mezire katòz mèl longè, de mèl lajè. Tout lèz yo te menm gwochè.
Every curtain was twenty-eight cubits long and four cubits wide, all of the same measure.
καὶ ἐποίησαν τὴν ἐπωμίδα ἐκ χρυσοῦ καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης
- 10 Yo pran senk lèz, yo koud yo ansanm. Apre sa, yo fè menm bagay la tou ak senk lòt lèz yo.
And five curtains were joined together, and the other five curtains were joined together.
καὶ ἐτήθη τὰ πέταλα τοῦ χρυσοῦ τρίχες ὥστε συνυφᾶναι σὺν τῇ ὑακίνθῳ καὶ τῇ πορφύρᾳ καὶ σὺν τῷ κοκκίνῳ τῷ διανενησμένῳ καὶ σὺν τῇ βύσσῳ τῇ κεκλωσμένῃ ἔργον ὑφαντὸν
- 11 Yo pran kòdon fèt ak twal ble, yo fè pasan, yo moute yo sou rebò dènye lèz nan chak gwoup.
And they put twists of blue cord on the edge of the outside curtain of the first group, and in the same way on the outside curtain of the second group.
ἐποίησαν αὐτὸ ἐπωμίδας συνεχούσας ἐξ ἀμφοτέρων τῶν μερῶν
- 12 Yo mete senkant pasan nan premye lèz premye gwoup la ak senkant pasan nan dènye lèz dezyèm gwoup la yon jan pou yo koresponn de pa de.
Fifty twists on the one curtain and fifty on the edge of the curtain of the other group; the twists being opposite to one another.
ἔργον ὑφαντὸν εἰς ἄλληλα συμπλεγμένον καθ' ἑαυτὸ ἐξ αὐτοῦ ἐποίησαν κατὰ τὴν αὐτοῦ ποίησιν ἐκ χρυσοῦ καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης καθὰ συνέταξεν κύριος τῷ μουσῆ
- 13 Yo te fè senkant ti kwòk an lò. Yo pase kwòk yo nan pasan yo pou kenbe de gwoup rido yo ansanm. Se konsa, yo te fè yon sèl tant pou sèvi kay kote pou Bondye rete a.
And they made fifty hooks of gold, joining the curtains one to another with the hooks; and so the House was made.
καὶ ἐποίησαν ἀμφοτέρους τοὺς λίθους τῆς σμαράγδου συμπεπορημένους καὶ περισεσιαλωμένους χρυσοῖ γεγλυμένους καὶ ἐκκεκολαμμένους ἐκκόλαμμα σφραγίδος ἐκ τῶν ὀνομάτων τῶν υἱῶν ἰσραηλ
- 14 ¶ Apre sa, yo fè onz lèz twal ak pwal kabrit pou kouvri tant kote Bondye rete a.
And they made curtains of goats' hair for the tent; eleven curtains were made.
καὶ ἐπέθηκεν αὐτοὺς ἐπὶ τοὺς ὄμους τῆς ἐπωμίδος λίθους μνημοσύνου τῶν υἱῶν ἰσραηλ καθὰ συνέταξεν κύριος τῷ μουσῆ
- 15 Tout onz lèz yo te menm gwochè, chak te mezire kenx mèl longè ak de mèl lajè.
Every curtain was thirty cubits long and four cubits wide, all of the same measure.
καὶ ἐποίησαν λογεῖον ἔργον ὑφαντὸν ποικιλία κατὰ τὸ ἔργον τῆς ἐπωμίδος ἐκ χρυσοῦ καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης
- 16 Yo pran senk lèz, yo koud yo ansanm sou yon bò. Apre sa, yo fè menm bagay la ak sis lòt lèz yo apa.
Five curtains were joined together to make one group, and six curtains were joined together to make the other group.
τετράγωνον διπλοῦν ἐποίησαν τὸ λογεῖον σπιθαμῆς τὸ μήκος καὶ σπιθαμῆς τὸ εὖρος διπλοῦν
- 17 Yo mete senkant pasan sou rebò dènye lèz nan premye gwoup la ak senkant pasan sou rebò dènye lèz nan dezyèm gwoup la.
And they put fifty twists of cord on the edge of the outside curtain of the first group, and fifty twists on the edge of the outside curtain of the second group,
καὶ συνυφάνθη ἐν αὐτῷ ὕφασμα κατὰλιθον τετράστιχον στίχος λίθων σάρδιον καὶ τοπάζιον καὶ σμάραγδος ὁ στίχος ὁ εἶς
- 18 Yo fè senkant ti kwòk an kwiv pou kenbe de gwoup lèz yo ansanm, pou yo ka fè yon sèl tant.
And fifty hooks of brass for joining them together to make the tent.
καὶ ὁ στίχος ὁ δεῦτερος ἄνθραξ καὶ σάφειρος καὶ ἰασπις
- 19 Yo fè yon kouvèti pou tant lan ak po belye tenn koulè wouj. Apre sa, yo fè yon lòt kouvèti ak po bazann pou ale anwo kouvèti ki fèt ak po belye a.
And they made a cover of sheepskins coloured red, to go over the tent, and a cover of leather over that.
καὶ ὁ στίχος ὁ τρίτος λιγύριον καὶ ἀχάτης καὶ ἀμέθυστος
- 20 Yo te fè ankadreman an bwa zakasya pou soutni tant Bondye a.
And for the uprights of the House they made boards of hard wood.
καὶ ὁ στίχος ὁ τέταρτος χρυσόλιθος καὶ βηρόλλιον καὶ ὄνυχιον περικεκυκλωμένα χρυσοῖ καὶ συνδεδεμένα χρυσοῖ

- 21 Chak ankadreman te mezire kenz pye longè sou vennsèt pous lajè.
The boards were ten cubits long and one cubit and a half wide.
καὶ οἱ λίθοι ἦσαν ἐκ τῶν ὀνομάτων τῶν υἰῶν ἰσραὴλ δώδεκα ἐκ τῶν ὀνομάτων αὐτῶν ἐγγεγραμμένα εἰς σφραγίδας ἕκαστος ἐκ τοῦ ἑαυτοῦ ὀνόματος εἰς τὰς δώδεκα φυλάς
- 22 Yo chak te gen de bout ki depase ki te penmèt mare yo yonn ak lòt. Yo fè tout ankadreman kay la menm jan an tou.
Every board had two tongues fixed into it; all the boards were made in this way.
καὶ ἐποίησαν ἐπὶ τὸ λογεῖον κροσσούς συμπλεγμένους ἔργον ἐμπλοκίου ἐκ χρυσοῦ καθαροῦ
- 23 Yo te fè ven ankadreman pou fasad sid la.
They made twenty boards for the south side of the House:
καὶ ἐποίησαν δύο ἀσπιδίσκας χρυσαῖς καὶ δύο δακτυλίους χρυσοῦς καὶ ἐπέθηκαν τοὺς δύο δακτυλίους τοὺς χρυσοῦς ἐπ' ἀμφοτέρας τὰς ἀρχὰς τοῦ λογεῖου
- 24 Yo fè karant sipò an ajan pou ale anba pye ankadreman yo, de sipò pou chak ankadreman.
And for these twenty boards, forty silver bases, two bases under every board, to take its tongues.
καὶ ἐπέθηκαν τὰ ἐμπλόκια ἐκ χρυσοῦ ἐπὶ τοὺς δακτυλίους ἐπ' ἀμφοτέρων τῶν μερῶν τοῦ λογεῖου
- 25 Yo fè ven ankadreman pou fasad nò a,
And for the second side of the House, on the north, they made twenty boards,
καὶ εἰς τὰς δύο συμβολὰς τὰ δύο ἐμπλόκια καὶ ἐπέθηκαν ἐπὶ τὰς δύο ἀσπιδίσκας καὶ ἐπέθηκαν ἐπὶ τοὺς ὄμους τῆς ἐπωμίδος ἐξ ἐναντίας κατὰ πρόσωπον
- 26 ak karant sipò an ajan, de pou chak ankadreman.
With their forty silver bases, two bases for every board.
καὶ ἐποίησαν δύο δακτυλίους χρυσοῦς καὶ ἐπέθηκαν ἐπὶ τὰ δύο περὺγια ἐπ' ἄκρου τοῦ λογεῖου ἐπὶ τὸ ἄκρον τοῦ ὀπισθίου τῆς ἐπωμίδος ἔσωθεν
- 27 Pou fasad lwès kay Bondye a, ki bay sou dèyè, yo fè sis ankadreman
And for the west side of the House, at the back, they made six boards,
καὶ ἐποίησαν δύο δακτυλίους χρυσοῦς καὶ ἐπέθηκαν ἐπ' ἀμφοτέρας τοὺς ὄμους τῆς ἐπωμίδος κάτωθεν αὐτοῦ κατὰ πρόσωπον κατὰ τὴν συμβολὴν ἄνωθεν τῆς συνουφῆς τῆς ἐπωμίδος
- 28 ak de lòt ankadreman ki pou fè kwen ki sou deyè kay Bondye a.
And two boards for the angles at the back.
καὶ συνέσφιγγεν τὸ λογεῖον ἀπὸ τῶν δακτυλίων τῶν ἐπ' αὐτοῦ εἰς τοὺς δακτυλίους τῆς ἐπωμίδος συνεχομένους ἐκ τῆς ὑακίνθου συμπλεγμένους εἰς τὸ ὕφασμα τῆς ἐπωμίδος ἵνα μὴ χαλάται τὸ λογεῖον ἀπὸ τῆς ἐπωμίδος καθὰ συνέταξεν κύριος τῷ μουσῇ
- 29 Kwen yo te mare yonn ak lòt pa anba, yo te bout-a-bout jouk anwo nan gwo bag la. Se konsa yo te moute de ankadreman ki te fè de kwen yo.
These were joined together at the base and at the top to one ring, so forming the two angles.
καὶ ἐποίησαν τὸν ὑποδύτην ὑπὸ τὴν ἐπωμίδα ἔργον ὕφαντὸν ὅλον ὑακίνθινον
- 30 Konsa sa te fè wit ankadreman ak sèz sipò an ajan, de sipò pou chak ankadreman.
So there were eight boards with sixteen bases of silver, two bases under every board.
τὸ δὲ περιστόμιον τοῦ ὑποδύτου ἐν τῷ μέσῳ διωφασμένον συμπλεκτὸν ὣς ἔχον κύκλῳ τὸ περιστόμιον ἀδιάλυτον
- 31 Apre sa, yo fè travès yo an bwa zakasya. Yo mete senk pou ankadreman sou yon bò kay Bondye a,
And they made rods of hard wood; five for the boards on one side of the House,
καὶ ἐποίησαν ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κάτωθεν ὡς ἔξανθοῦσης ῥόας ῥοίσκους ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης
- 32 senk pou ankadreman sou lòt bò a ak senk pou ankadreman sou bò lwès la pa dèyè.
And five for the boards on the other side of the House, and five for the boards at the back, on the west.
καὶ ἐποίησαν κώδωνας χρυσοῦς καὶ ἐπέθηκαν τοὺς κώδωνας ἐπὶ τὸ λῶμα τοῦ ὑποδύτου κύκλῳ ἀνὰ μέσον τῶν ῥοίσκων
- 33 Yo fè travès mitan an yon jan pou l' pase nan ren ankadreman yo, depi yon bout rive nan lòt bout la.
The middle rod was made to go right through the rings of all the boards from one end to the other.
κώδων χρυσοῦς καὶ ῥοίσκος ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλῳ εἰς τὸ λειτουργεῖν καθὰ συνέταξεν κύριος τῷ μουσῇ
- 34 Yo te kouvri ankadreman yo ak lò. Yo te fè bag an lò pou kenbe travès yo. Apre sa, yo kouvri tout travès yo ak lò tou.
All the boards were plated with gold, and the rings through which the rods went were of gold, and the rods were plated with gold.
καὶ ἐποίησαν χιτῶνας βυσσίνους ἔργον ὕφαντὸν ααρὼν καὶ τοῖς υἰοῖς αὐτοῦ

- 35 ¶ Yo fè rido a ak bon twal koulè ble, violèt epi wouj ansanm ak twal fen blan tise byen sere, avèk pòtre zanj cheriben bwode byen bèl sou tout kò l'.
And he made the veil of the best linen, blue and purple and red, worked with winged ones designed by expert workmen.
καὶ τὰς κιδάρεις ἐκ βύσσου καὶ τὴν μίτραν ἐκ βύσσου καὶ τὰ περισκελῆ ἐκ βύσσου κεκλωσμένης
- 36 Yo fè kat poto an bwa zakasya pou rido a. Yo te kouvri yo ak lò, yo moute kwòk an lò sou yo. Yo travay kat sipò an ajan pou poto yo.
And they made four pillars for it of hard wood plated with gold: they had hooks of gold and four silver bases.
καὶ τὰς ζώνας αὐτῶν ἐκ βύσσου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου ἔργον ποικιλτοῦ ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ
- 37 Pou fèmen kote yo antre nan tant lan, yo fè yon rido ak bon twal ble, violèt ak wouj, ansanm ak twal fen blan tise byen sere, bwode sou tout kò l'.
And they made a curtain for the door of the tent, of the best linen with needlework of blue and purple and red;
καὶ ἐποίησαν τὸ πέταλον τὸ χρυσοῦν ἀφόρισμα τοῦ ἀγίου χρυσίου καθαροῦ καὶ ἔγραψεν ἐπ' αὐτοῦ γράμματα ἐκτετυπωμένα σφραγίδος ἀγίασμα κυρίου
- 38 Yo fè senk poto avèk kwòk. Yo kouvri tèt poto yo ak trenng pou soutni rido yo ak lò. Epi yo fè senk sipò an kwiv pou poto yo.
And five pillars for the curtain, with their hooks; the heads of the pillars were of gold and they were circled with bands of gold; and their five bases were of brass.
καὶ ἐπέθηκαν ἐπ' αὐτὸ λῶμα ὑακίνθινον ὥστε ἐπικεῖσθαι ἐπὶ τὴν μίτραν ἄνωθεν ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ
- 1 ¶ Bezaleyèl te fè Bwat Kontra a an bwa zakasya. Bwat la te mezire twa pye nèf pous longè, de pye twa pous lajè ak de pye twa pous wotè.
And Bezalel made the ark of hard wood, two and a half cubits long, a cubit and a half wide and a cubit and a half high;
καὶ ἐποίησαν τῆ σκινηῇ δέκα ἀυλαίας
- 2 Li kouvri l' nèl, andedan kou deyò, ak pi bon kalite lò ki genyen. Li mete yon bòdi an lò fè wonn li.
Plating it inside and out with the best gold, and putting an edge of gold all round it.
ὀκτῶ καὶ εἴκοσι πήχεων μήκος τῆς ἀυλαίας τῆς μιᾶς τὸ αὐτὸ ἦσαν πᾶσαι καὶ τεσσάρων πηχῶν τὸ εὖρος τῆς ἀυλαίας τῆς μιᾶς
- 3 Li fonn lò pou fè kat gwo bag tou won pou bwat la. Li moute yonn sou chak kwen bwat la, de chak bò.
And he made four gold rings for its four angles, two on one side and two on the other,
καὶ ἐποίησαν τὸ καταπέτασμα ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης ἔργον ὑφάντου χερουβιμ
- 4 Li fè de jenn ti poto an bwa zakasya, li kouvri yo nèl ak lò.
And rods of the same wood plated with gold.
καὶ ἐπέθηκαν αὐτὸ ἐπὶ τέσσαρας στύλους ἀσήπτους κατακεχρυσωμένους ἐν χρυσίῳ καὶ αἱ κεφαλίδες αὐτῶν χρυσαὶ καὶ αἱ βάσεις αὐτῶν τέσσαρες ἀργυραῖ
- 5 Li pase poto yo nan twou bag yo, yonn sou chak bò bwat la pou yo te kapab pote l' kote yo vle.
These rods he put in the rings at the sides of the ark, for lifting it.
καὶ ἐποίησαν τὸ καταπέτασμα τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης ἔργον ὑφάντου χερουβιμ
- 6 Li fè yon kouvèti an bon lò pou bwat la. Kouvèti a te mezire twa pye nèf pous longè ak de pye twa pous lajè.
And he made the cover all of gold, two and a half cubits long and a cubit and a half wide.
καὶ τοὺς στύλους αὐτοῦ πέντε καὶ τοὺς κρίκους καὶ τὰς κεφαλίδες αὐτῶν καὶ τὰς ψαλίδας αὐτῶν κατεχρύσωσαν χρυσίῳ καὶ αἱ βάσεις αὐτῶν πέντε χαλκαῖ
- 7 Li pran de gwo moso lò, li bat yo ak mato, li fè pòtre de zanj cheriben li moute sou de pwent kouvèti a,
And he made two winged ones, hammered out of one bit of gold, for the two ends of the cover;
καὶ ἐποίησαν τὴν αὐλήν τὰ πρὸς λίβα ἰστία τῆς αὐλῆς ἐκ βύσσου κεκλωσμένης ἑκατὸν ἐφ' ἑκατόν
- 8 yonn sou bò gòch, lòt la sou bò dwat. Li fè yo tankou si yo te fè yon sèl pyès ak kouvèti a.
Placing one at one end and one at the other; the winged ones were part of the cover.
καὶ οἱ στῦλοι αὐτῶν εἴκοσι καὶ αἱ βάσεις αὐτῶν εἴκοσι
- 9 Zanj cheriben yo te gen zèl yo louvri anwo tèt yo pou kouvri kouvèti a. Yo te yonn anfas lòt, avèk tèt yo bese ap gade kouvèti a.
And their wings were stretched out over the cover; the faces of the winged ones were opposite one another and facing the cover.
καὶ τὸ κλίτος τὸ πρὸς βορρᾶν ἑκατὸν ἐφ' ἑκατόν καὶ οἱ στῦλοι αὐτῶν εἴκοσι καὶ αἱ βάσεις αὐτῶν εἴκοσι
- 10 ¶ Li fè tab la an bwa zakasya. Tab la te mezire twa pye longè, yon pye sis pous lajè ak de pye twa pous wotè.
And he made the table of hard wood, two cubits long, a cubit wide and a cubit and a half high;
καὶ τὸ κλίτος τὸ πρὸς θάλασσαν ἀυλαῖαι πενήκοντα πήχεων στῦλοι αὐτῶν δέκα καὶ αἱ βάσεις αὐτῶν δέκα

- 11 Li kouvri l' nèt ak pi bon lò ki genyen, li mete yon bòdi an lò fè wonn li.
Plating it with the best gold and putting a gold edge all round it.
καὶ τὸ κλίτος τὸ πρὸς ἀνατολὰς πενήκοντα πήχεων
- 12 Li mete yon ankadreman kat pous lajè anba desi a fè wonn tab la. Epi li kouvri tout ankadreman an ak yon plak lò.
And he made a frame all round it about as wide as a man's hand, edged with gold all round.
ἰστία πεντεκαίδεκα πήχεων τὸ κατὰ νότου καὶ οἱ στῦλοι αὐτῶν τρεῖς καὶ αἱ βάσεις αὐτῶν τρεῖς
- 13 Li fè kat gwo bag tou won an lò. Li moute yo nan kat kwen tab la kote pye yo moute a.
And he made four gold rings, and put the rings at the angles of its four feet.
καὶ ἐπὶ τοῦ νότου τοῦ δευτέρου ἔνθεν καὶ ἔνθεν κατὰ τὴν πύλην τῆς αὐλῆς ἀλαῖαι πεντεκαίδεκα πήχεων καὶ οἱ στῦλοι αὐτῶν τρεῖς καὶ αἱ βάσεις αὐτῶν τρεῖς
- 14 Li te moute bag won yo toupren ankadreman an. Se nan twou bag yo yo pase potò bwa ki pou sèvi pou pote tab la.
The rings were fixed under the frame to take the rods with which the table was to be lifted.
πᾶσαι αἱ ἀλαῖαι τῆς αὐλῆς ἐκ βύσσου κεκλωσμένης
- 15 Li fè potò yo ak bwa zakasya, epi li kouvri yo nèt ak lò. Se potò sa yo ki sèvi pou pote tab la.
The rods for lifting the table he made of hard wood plated with gold.
καὶ αἱ βάσεις τῶν στύλων χαλκαῖ καὶ αἱ ἀγκύλαι αὐτῶν ἀργυραῖ καὶ αἱ κεφαλίδες αὐτῶν περιηργυρωμένοι ἀργυρίῳ καὶ οἱ στῦλοι περιηργυρωμένοι ἀργυρίῳ πάντες οἱ στῦλοι τῆς αὐλῆς
- 16 Li fè tout bagay ki pou ale sou tab la: asyèt, bòl, tas, gode, bagay ki pou sèvi lè y'ap fè sèvis pou Bondye. Li fè yo ak pi bon lò ki genyen.
And all the table-vessels, the plates and spoons and basins and the cups for liquids, he made of the best gold.
καὶ τὸ καταπέτασμα τῆς πύλης τῆς αὐλῆς ἔργον ποικιλτοῦ ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης εἴκοσι πήχεων τὸ μῆκος καὶ τὸ ὕψος καὶ τὸ εὖρος πέντε πήχεων ἐξισοῦμενον τοῖς ἰστίοις τῆς αὐλῆς
- 17 Li fè gwo lanp sèt branch lan ak pi bon lò ki genyen. Li pran yon sèl mosò lò pou li fè lanp sèt branch lan: kò li, branch li yo, flè yo, boujon yo, ak fèy yo ki te fè yon sèl pyès ak li.
Then he made the support for the lights, all of the best gold; its base and its pillar were of hammered gold; its cups and buds and flowers were all made out of the same metal:
καὶ οἱ στῦλοι αὐτῶν τέσσαρες καὶ αἱ βάσεις αὐτῶν τέσσαρες χαλκαῖ καὶ αἱ ἀγκύλαι αὐτῶν ἀργυραῖ καὶ αἱ κεφαλίδες αὐτῶν περιηργυρωμένοι ἀργυρίῳ
- 18 Li te gen yon branch nan mitan ak twa branch chak bò.
It had six branches coming out from its sides, three from one side and three from the other;
καὶ αὐτοὶ περιηργυρωμένοι ἀργυρίῳ καὶ πάντες οἱ πάσσαλοι τῆς αὐλῆς κύκλῳ χαλκοῖ
- 19 Sou chak branch sou kote yo, te gen pòtre twa flè nwa kajou ak tout boujon yo sou yo. Konsa, konsa, sou tout sis branch sou kote yo.
Every branch having three cups made like almond flowers, every cup with a bud and a flower on all the branches;
καὶ αὕτη ἡ σύνταξις τῆς σκηπῆς τοῦ μαρτυρίου καθὰ συντάγη μουσῆ τὴν λειτουργίαν εἶναι τῶν λευιτῶν διὰ ἰθαμαρ τοῦ υἱοῦ ααρων τοῦ ἱερέως
- 20 Sou branch mitan an te gen kat flè nwa kajou avèk tout boujon yo sou yo.
And on its pillar, four cups like almond flowers, every one with its bud and its flower;
καὶ βεσελεηλ ὁ τοῦ ουριου ἐκ φυλῆς ἰουδα ἐποίησεν καθὰ συνέταξεν κύριος τῷ μουσῆ
- 21 Te gen yon ti boujon anba chak pè branch sou kote yo.
And under every two branches a bud, made with the branch, for all six branches of it.
καὶ ελιαβ ὁ τοῦ αχισαμακ ἐκ τῆς φυλῆς δαν ὃς ἤρχιτεκτόνησεν τὰ ὑφαντὰ καὶ τὰ ῥαφιδευτὰ καὶ ποικιλτικὰ ὑφᾶνα τῷ κοκκίνῳ καὶ τῇ βύσσῳ
- 1 ¶ Bezaleyèl fè lòtèl pou boulo ofrann yo an bwa zakasya. Li fè l' kare kare: Li te mezire sèt pye sis pous longè, sèt pye sis pous lajè, kat pye sis pous wotè.
The altar of burned offerings he made of hard wood; a square altar, five cubits long, five cubits wide and three cubits high,
καὶ ἐποίησεν βεσελεηλ τὴν κιβωτὸν
- 2 Li travay kat kòn sou kat kwen lòtèl la. Kòn yo te fè yon sèl pyès ak lòtèl la. Apre sa, li kouvri tout ak kwiv.
And he put horns at its four angles made of the same, plating it all with brass;
καὶ κατεχύρωσεν αὐτὴν χρυσίῳ καθαρῷ ἔσωθεν καὶ ἔξωθεν
- 3 Li fè tout bagay ki pou mache ak lòtèl la: recho, pèl, fouchèt, plato pou resevwa sann, kivèt. Li fè tout bagay sa yo an kwiv.
And brass was used for all the vessels of the altar, the baskets and the spades, the basins and the meat-hooks and the fire-trays; all the vessels he made of brass
καὶ ἐχώνευσεν αὐτῇ τέσσαρας δακτυλίους χρυσοῦς δύο ἐπὶ τὸ κλίτος τὸ ἐν καὶ δύο ἐπὶ τὸ κλίτος τὸ δεύτερον

- 4 Li fè yon griyaj an kwiv pou lòtèl la, tankou griy pou griye vyann. Li mete griyaj la anba rebò lòtèl la, li fè l' soti anba rive mwaye wotè lòtèl la.
And he made a network of brass for the altar, under the frame round it, stretching half-way up;
εὐρεῖς τοῖς διωστήρσιν ὥστε αἶρειν αὐτὴν ἐν αὐτοῖς
- 5 Li fè kat gwo bag tou won an kwiv, li mete yo nan kat pwent griyaj la. Se nan bag sa yo pou yo pase potò ki sèvi manch pou pote lòtèl la.
And four rings for the four angles of this network, to take the rods.
καὶ ἐποίησεν τὸ ἱαστήριον ἐπάνωθεν τῆς κιβωτοῦ ἐκ χρυσοῦ
- 6 Apre sa, li fè manch an bwa zakasya, li kouvri yo an kwiv nèt.
The rods he made of hard wood plated with brass.
καὶ τοὺς δύο χερουβὶμ χρυσοῦς
- 7 Li pase manch yo nan bag won yo sou chak bò lòtèl la, pou yo ka pote lòtèl la. Li fè lòtèl la an planch. Tout anndan lòtèl la te rete vid.
He put the rods through the rings at the opposite sides of the altar for lifting it; he made the altar hollow, boarded in with wood.
χερουβ ἓνα ἐπὶ τὸ ἄκρον τοῦ ἱαστηρίου τὸ ἓν καὶ χερουβ ἓνα ἐπὶ τὸ ἄκρον τὸ δεύτερον τοῦ ἱαστηρίου
- 8 Bezalel pran moso kwiv poli ki te sèvi glas pou medam k'ap sèvi nan pòt antre Tant Randevou a, li fè yon gwo basen an kwiv avèk yon pye an kwiv tou pou mete l' chita.
And he made the washing-vessel of brass on a brass base, using the polished brass looking-glasses given by the women who did work at the doors of the Tent of meeting.
σκιάζοντα ταῖς πτέρυξιν αὐτῶν ἐπὶ τὸ ἱαστήριον
- 9 ¶ Li fè galeri a. Sou bò sid la, li moute yon seri rido fèt ak lèz twal fen blan tise byen sere, sou senkant mètr longè.
To make the open space, he put hangings on the south side, of the best linen, a hundred cubits long:
καὶ ἐποίησεν τὴν τράπεζαν τὴν προκειμένην ἐκ χρυσοῦ καθαροῦ
- 10 Ven ankadreman yo ak ven sipò yo te fèt an kwiv. Kwòk potò yo ak trenng yo te an ajan.
Their twenty pillars and their twenty bases were brass; and the hooks of the pillars and their bands were of silver.
καὶ ἔχωνευσεν αὐτῇ τέσσαρας δακτυλίους δύο ἐπὶ τοῦ κλίτους τοῦ ἐνὸς καὶ δύο ἐπὶ τοῦ κλίτους τοῦ δευτέρου εὐρεῖς ὥστε αἶρειν τοῖς διωστήρσιν ἐν αὐτοῖς
- 11 Menm jan an tou, sou bò nò a, li moute yon seri rido ki gen senkant mètr longè avèk ven potò sou ven sipò an kwiv. Kwòk potò yo ak trenng yo te an ajan.
And for the north side, hangings a hundred cubits long, on twenty brass pillars in brass bases, with silver hooks and bands.
καὶ τοὺς διωστήρας τῆς κιβωτοῦ καὶ τῆς τραπέζης ἐποίησεν καὶ κατεχρῶσασεν αὐτοὺς χρυσίῳ
- 12 Sou bò lwès la, li moute yon seri rido fèt ak lèz twal ki mezire ven mètr longè, avèk dis potò chita sou dis sipò avèk kwòk potò yo ak trenng yo an ajan.
And on the west side, hangings fifty cubits long, on ten pillars in ten bases, with silver bands.
καὶ ἐποίησεν τὰ σκεύη τῆς τραπέζης τὰ τε τρυβλία καὶ τὰς θυσίσκας καὶ τοὺς κῦθους καὶ τὰ σπονδεῖα ἐν οἷς σπείσει ἐν αὐτοῖς χρυσᾶ
- 13 Sou bò lès la, galeri a te gen swasankenz pye lajè.
And on the east side, the open space was fifty cubits long.
καὶ ἐποίησεν τὴν λυχνίαν ἣ φωτίζει χρυσοῦν στερεὴν τὸν καυλόν
- 14 Sou bò gòch espas kote yo antre a, li moute rido sou yon longè vennde pye sis pous avèk twa potò chita sou twa sipò.
The hangings on one side of the doorway were fifteen cubits long, on three pillars with their three bases;
καὶ τοὺς καλαμίσκους ἐξ ἀμφοτέρων τῶν μερῶν αὐτῆς
- 15 Sou bò dwat la, li moute rido sou yon longè vennde pye sis pous avèk twa potò chita sou twa sipò. Se konsa sa te fèt chak bò pòt kote yo antre a.
And the same on the other side of the doorway; on this side and on that the hangings were fifteen cubits long, on three pillars with their three bases.
ἐκ τῶν καλαμίσκων αὐτῆς οἱ βλαστοὶ ἐξέχοντες τρεῖς ἐκ τοῦτου καὶ τρεῖς ἐκ τοῦτου ἐξισούμενοι ἀλλήλοις
- 16 Tout rido yo te fèt ak twal fen blan tise byen sere.
All the hangings were of the best linen.
καὶ τὰ λαμπάδια αὐτῶν ἃ ἔστιν ἐπὶ τῶν ἄκρων καρνωτὰ ἐξ αὐτῶν καὶ τὰ ἐνθέμια ἐξ αὐτῶν ἵνα ὦσιν ἐπ' αὐτῶν οἱ λύχνοι καὶ τὸ ἐνθέμιον τὸ ἑβδομον ἀπ' ἄκρου τοῦ λαμπαδίου ἐπὶ τῆς κορυφῆς ἄνωθεν στερεὸν ὅλον χρυσοῦν
- 17 Sipò potò yo te fèt an kwiv. Kwòk potò yo ak trenng yo, te fèt an ajan. Tèt potò yo te kouvri an ajan. Tout potò galeri a te mare yonn ak lòt ak trenng an ajan.
And the bases of the pillars were of brass; their hooks and the bands round the tops of them were of silver; all the pillars were ringed with silver.
καὶ ἐπὶ τὰ λύχνους ἐπ' αὐτῆς χρυσοῦς καὶ τὰς λαβίδας αὐτῆς χρυσᾶς καὶ τὰς ἐπαρυστρίδας αὐτῶν χρυσᾶς

- 18 Rido ki te fèmen kote yo antre nan tant lan te bwode byen bèl sou tout kò l'. Li te fèt ak bon twal siperyè koulè ble, violèt ak wouj ansanm ak twal fen blan tise byen sere. Li te gen dis mètr longè, de mètr edmi wotè, tankou rido galeri a.
And the curtain for the doorway of the open space was of the best linen, with designs of blue and purple and red in needlework; it was twenty cubits long and five cubits high, to go with the hangings round the sides.
οὗτος περιηργύρωσεν τοὺς στύλους καὶ ἐχώνευσεν τῷ στόλῳ δακτυλίου χρυσοῦς καὶ ἐχρύσωσεν τοὺς μοχλοὺς χρυσοῖ καὶ κατεχρύσωσεν τοὺς στύλους τοῦ καταπετάσματος χρυσοῖ καὶ ἐποίησεν τὰς ἀγκύλας χρυσοῦς
- 19 Kat poto kwen, chita sou kat sipò an kwiv tou, t'ap soutni rido pòt la. Kwòk yo ak trenng yo te fèt an ajan. Tèt poto yo te kouvri an ajan.
There were four pillars with their bases, all of brass, the hooks being of silver, and their tops and their bands being covered with silver.
οὗτος ἐποίησεν καὶ τοὺς κρίκους τῆς σκηνῆς χρυσοῦς καὶ τοὺς κρίκους τῆς αὐλῆς καὶ κρίκους εἰς τὸ ἐκτείνειν τὸ κατακάλυμμα ἄνωθεν χαλκοῦς
- 20 Li fè tout pikèt pou tant lan ak pou galeri a an kwiv.
All the nails used for the House and the open space round it were of brass.
οὗτος ἐχώνευσεν τὰς κεφαλίδας τὰς ἀργυρᾶς τῆς σκηνῆς καὶ τὰς κεφαλίδας τὰς χαλκᾶς τῆς θύρας τῆς σκηνῆς καὶ τὴν πύλην τῆς αὐλῆς καὶ ἀγκύλας ἐποίησεν τοῖς στύλοις ἀργυρᾶς ἐπὶ τῶν στύλων οὗτος περιηργύρωσεν αὐτάς
- 21 ¶ Men kantite metal yo te sèvi pou fè tant kote yo mete Bwat Kontra a. Dapre lòd Moyiz te bay, se pitit Levi yo ki te fè lis metal yo, epi se Itama, pitit Arawon, prèt la, ki t'ap dirije yo nan travay sa a.
This is the price of the making of the House, even the House of witness, as it was valued by the word of Moses, for the work of the Levites under the direction of Ithamar, the son of Aaron the priest.
οὗτος ἐποίησεν καὶ τοὺς πασσάλους τῆς σκηνῆς καὶ τοὺς πασσάλους τῆς αὐλῆς χαλκοῦς
- 22 Bezaleyèl, pitit Ouri, pitit pitit Our, nan branch fanmi Jida a, te fè tou sa Seyè a te bay Moyiz lòd fè a.
Bezalel, the son of Uri, the son of Hur, of the tribe of Judah, made everything as the Lord had given orders to Moses.
οὗτος ἐποίησεν τὸ θυσιαστήριον τὸ χαλκοῦν ἐκ τῶν πυρείων τῶν χαλκῶν ἃ ἦσαν τοῖς ἀνδράσιν τοῖς καταστασιάσασιν μετὰ τῆς κορῆ συναγωγῆς
- 23 Se Owoliyab, pitit Ayisamak, nan branch fanmi Dann lan, ki te ede l'. Owoliyab sa a te yon bon bòs atizan ki te konn fè desen. Li te konn bwode lenn ble, violèt ak wouj ansanm ak twal fen blan.
And with him was Oholiab, the son of Ahisamach, of the tribe of Dan; a designer and a trained workman, expert in needlework of blue and purple and red and the best linen.
οὗτος ἐποίησεν πάντα τὰ σκεῦη τοῦ θυσιαστηρίου καὶ τὸ πυρεῖον αὐτοῦ καὶ τὴν βάσιν καὶ τὴν φιάλας καὶ τὴν κρεάγρας χαλκᾶς
- 24 Tout lò yo te sèvi pou fè travay nan kote ki apa pou Bondye a, se te lò moun yo te ofri bay Bondye. Lò a te peze demil nèfsantrant (2930) liv, dapre mezi yo sèvi nan kote ki apa pou Seyè a.
The gold used for all the different work done for the holy place, the gold which was given, was twenty-nine talents, and seven hundred and thirty shekels in weight, by the scale of the holy place.
οὗτος ἐποίησεν τῷ θυσιαστηρίῳ παράθεμα ἔργον δικτυωτόν κάτωθεν τοῦ πυρείου ὑπὸ αὐτὸ ἕως τοῦ ἡμίσεως αὐτοῦ καὶ ἐπέθηκεν αὐτῷ τέσσαρας δακτυλίου ἐκ τῶν τεσσάρων μερῶν τοῦ παραθέματος τοῦ θυσιαστηρίου χαλκοῦς τοῖς μοχλοῖς εὐρεῖς ὥστε αἶρην τὸ θυσιαστήριον ἐν αὐτοῖς
- 25 Ajan yo te ranmase pou resansman an te peze dimil swasanndis (10.070) liv, dapre mezi yo sèvi kote ki apa pou Seyè a.
And the silver given by those who were numbered of the people was a hundred talents, and a thousand, seven hundred and seventy-five shekels in weight, by the scale of the holy place.
οὗτος ἐποίησεν τὸ ἔλαιον τῆς χρίσεως τὸ ἅγιον καὶ τὴν σύνθεσιν τοῦ θυμιάματος καθαρὸν ἔργον μυρμηνοῦ
- 26 Sa se kantite ajan yo ranmase antou nan men moun ki te vin bay non yo lè resansman an. Chak moun te bay kantite yo te mande yo, ki vle di yon pyès ajan ki peze yon ons, dapre mezi yo sèvi kote yo mete apa pou Seyè a. Te gen sisantwamil senksansenkant (603.550) gason ki te gen ventan pou pi piti, ki te enskri nan resansman an.
A beka, that is, half a shekel by the holy scale, for everyone who was numbered; there were six hundred and three thousand, five hundred and fifty men of twenty years old and over.
οὗτος ἐποίησεν τὸν λουτήρα χαλκοῦν καὶ τὴν βάσιν αὐτοῦ χαλκῆν ἐκ τῶν κατόπτρων τῶν νηστευσασῶν αἱ ἐνήστευσαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου ἐν ἧ ἡμέρᾳ ἔπηξεν αὐτήν
- 27 Nan dimil swasanndis (10.070) liv ajan yo, dimil (10.000) liv te sèvi pou fè sipò pou tant lan ansanm ak sipò pou rido yo. Chak sipò te pran san liv.
Of this silver, a hundred talents was used for making the bases of the pillars of the holy place and of the veil; a talent for every base.
καὶ ἐποίησεν τὸν λουτήρα ἵνα νίπτωνται ἐξ αὐτοῦ μωυσῆς καὶ ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας εἰσπορευομένων αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἢ ὅταν προσπορεύοντα ἰπρὸς τὸ θυσιαστήριον λειτουργεῖν ἐνίπτοντο ἐξ αὐτοῦ καθάπερ συνέταξεν κύριος τῷ μωυσῆ
- 1 ¶ Yo pran twal siperyè koulè ble, violèt ak wouj, yo fè bèl rad seremoni pou prèt yo mete sou yo lè y'ap fè sèvis nan kote ki apa pou Bondye a. Yo fè rad tou pou Arawon mete sou li sèlman lè l'ap fè sèvis Bondye, dapre lòd Seyè a te bay Moyiz.
And from the needlework of blue and purple and red they made the robes used for the work of the holy place, and the holy robes for Aaron, as the Lord had given orders to Moses.
πᾶν τὸ χρυσοῖν ὃ κατειργάσθη εἰς τὰ ἔργα κατὰ πᾶσαν τὴν ἐργασίαν τῶν ἁγίων ἐγένετο χρυσοῖ τοῦ τῆς ἀπαρχῆς ἑννέα καὶ εἴκοσι τάλαντα καὶ ἑπτακόσιοι εἴκοσι σίκλοι κατὰ τὸν σίκλον τὸν ἅγιον
- 2 Yo fè jile a ak lò, ak twal siperyè koulè ble, violèt ak wouj, ak twal fen blan tise byen sere.
The ephod he made of gold and blue and purple and red and the best linen;
καὶ ἀργυρίου ἀφαίρεμα παρὰ τῶν ἐπεσκεμμένων ἀνδρῶν τῆς συναγωγῆς ἑκατὸν τάλαντα καὶ χίλιοι ἑπτακόσιοι ἑβδομήκοντα πέντε σίκλοι

- 3 Yo pran fèy lò, yo bat yo, yo koupe yo an filang, yo travay yo nan twal ble, violèt ak wouj la, ansanm ak nan twal fen blan an. Yo bwode yo byen bèl ak anpil ladrès.
Hammering the gold into thin plates and cutting it into wires to be worked into the blue and the purple and the red and the linen by the designer.
δραχμή μία τῆ κεφαλῆ τὸ ἥμισυ τοῦ σίκλου κατὰ τὸν σίκλον τὸν ἄγιον πᾶς ὁ παραπορευόμενος τὴν ἐπίσκεψιν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω εἰς τὰς ἐξήκοντα μυριάδας καὶ τρισχίλιοι πεντακόσιοι καὶ πενήκοντα
- 4 Yo fè zèpòlèt pou jile a. Yo tache yo yonn chak bò jile a pou kenbe moso devan an ak moso dèyè a nan plas yo.
And they made two bands for joining its edges together at the top of the arms.
καὶ ἐγενήθη τὰ ἑκατὸν τάλαντα τοῦ ἀργυρίου εἰς τὴν χώνευσιν τῶν ἑκατὸν κεφαλίδων τῆς σκηνῆς καὶ εἰς τὰς κεφαλίδας τοῦ καταπετάσματος ἑκατὸν κεφαλίδες εἰς τὰ ἑκατὸν τάλαντα τάλαντον τῆ κεφαλίδι
- 5 Bèl sentiwon byen bwode ki mache ak jile a te fè yon sèl pyès ak li, ak menm kalite bodri a. Yo te fè l' an lò avèk twal siperyè koulè ble, violèt ak wouj, ansanm ak twal fen blan tise byen sere, dapre lòd Seyè a te bay Moyiz.
And the beautifully worked band which went on it was of the same design and the same material, worked in gold and blue and purple and red and twisted linen-work, as the Lord gave orders to Moses.
καὶ τοὺς χιλιούς ἑπτακοσίους ἑβδομήκοντα πέντε σίκλους ἐποίησαν εἰς τὰς ἀγκύλας τοῖς στόλοις καὶ κατεχρύσωσαν τὰς κεφαλίδας αὐτῶν καὶ κατεκόσμησαν αὐτούς
- 6 Apre sa, yo pran pyè oniks yo, yo moute yo chak sou yon gwo moso lò, yo grave non douz branch fanmi Izrayèl yo tankou lè y'ap grave non moun sou so.
Then they made the beryl stones, fixed in twisted frames of gold and cut like the cutting of a stamp, with the names of the children of Israel.
καὶ ὁ χαλκὸς τοῦ ἀφαιρέματος ἑβδομήκοντα τάλαντα καὶ χίλιοι πεντακόσιοι σίκλοι
- 7 Yo moute pyè yo sou de zèpòlèt jile a, pou yo toujou chonje branch fanmi pep Izrayèl yo, jan Seyè a te bay Moyiz lòd la.
These he put on the ephod, over the arm-holes, to be stones of memory for the children of Israel, as the Lord had said to Moses.
καὶ ἐποίησαν ἐξ αὐτοῦ τὰς βάσεις τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου
- 8 Yo fè plastwon an, yo bwode l' byen bèl ak anpil ladrès tankou jile a. Yo fè l' an lò ak twal siperyè koulè ble, violèt ak wouj ansanm ak twal fen blan tise byen sere.
The priest's bag was designed like the ephod, of the best linen worked with gold and blue and purple and red.
καὶ τὰς βάσεις τῆς αὐλῆς κύκλω καὶ τὰς βάσεις τῆς πύλης τῆς αὐλῆς καὶ τοὺς πασσάλους τῆς σκηνῆς καὶ τοὺς πασσάλους τῆς αὐλῆς κύκλω
- 9 Yo fè l' kare kare, epi yo double l'. Li te mezire nèf pous kare kare, li te double.
It was square and folded in two, as long and as wide as the stretch of a man's hand;
καὶ τὸ παράθεμα τὸ χαλκοῦν τοῦ θουσιαστηρίου καὶ πάντα τὰ σκεῦη τοῦ θουσιαστηρίου καὶ πάντα τὰ ἐργαλεῖα τῆς σκηνῆς τοῦ μαρτυρίου
- 10 Yo moute kat ranje pyè sou li. Nan premye ranje a, yo mete yon pyè woubi, yon pyè topaz ak yon pyè emwòd.
And on it they put four lines of stones: in the first line was a carnelian, a chrysolite, and an emerald;
καὶ ἐποίησαν οἱ υἱοὶ ἰσραὴλ καθὰ συνέταξεν κύριος τῷ μουσῆϊ οὕτως ἐποίησαν
- 11 Nan dezyèm ranje a, yo mete yon pyè malachi, yon pyè safi ak yon pyè dyaman.
In the second, a ruby, a sapphire, and an onyx;
τὸ δὲ λοιπὸν χρυσίον τοῦ ἀφαιρέματος ἐποίησαν σκεῦη εἰς τὸ λειτουργεῖν ἐν αὐτοῖς ἔναντι κυρίου
- 12 Nan twazyèm ranje a, yo mete yon pyè opal, yon pyè agat ak yon pyè ametis.
In the third, a jacinth, an agate, and an amethyst;
καὶ τὴν καταλειφθεῖσαν ὑάκινθον καὶ πορφύραν καὶ τὸ κόκκινον ἐποίησαν στολὰς λειτουργικὰς ααρων ὥστε λειτουργεῖν ἐν αὐταῖς ἐν τῷ ἁγίῳ
- 13 Nan katyèm ranje a, yo mete yon pyè krizolit, yon pyè oniks ak yon pyè jasp. Yo te moute chak pyè sou yon moso lò.
In the fourth, a topaz, a beryl, and a jasper; they were fixed in twisted frames of gold.
καὶ ἤνεγκαν τὰς στολὰς πρὸς μουσῆν καὶ τὴν σκηνὴν καὶ τὰ σκεῦη αὐτῆς καὶ τὰς βάσεις καὶ τοὺς μογλοὺς αὐτῆς καὶ τοὺς στόλους
- 14 Te gen antou douz pyè ak non douz branch fanmi pèp Izrayèl yo grave yonn sou chak pyè. Yo te grave yon non sou chak pyè tankou lè òfèn ap grave so sou bag.
There were twelve stones for the twelve tribes of Israel; on every one the name of one of the tribes of Israel was cut, like the cutting of a stamp.
καὶ τὴν κιβωτὸν τῆς διαθήκης καὶ τοὺς διωστῆρας αὐτῆς
- 15 Yo fè ti chenn pou plastwon an. Ti chenn yo te trese tankou ti kòdon. Yo te fèt ak pi bon kalite lò ki genyen.
And on the bag they put gold chains, twisted like cords.
καὶ τὸ θουσιαστήριον καὶ πάντα τὰ σκεῦη αὐτοῦ καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὸ θυμίαμα τῆς συνθέσεως

- 16 Apre sa, yo fè de moso lò pou moute pyè yo ak de bag an lò. Yo moute de bag yo nan de bout anwo plastwon an.
And they made two gold frames and two gold rings, the rings being fixed to the ends of the priest's bag;
καὶ τὴν λυχνίαν τὴν καθαρὰν καὶ τοὺς λύχνους αὐτῆς λύχνους τῆς καύσεως καὶ τὸ ἔλαιον τοῦ φωτὸς
- 17 Yo mare de ti kòdon an lò yo nan de bag yo, nan bout anwo plastwon an.
And they put the two twisted chains on the two rings at the ends of the priest's bag;
καὶ τὴν τράπεζαν τῆς προθέσεως καὶ πάντα τὰ αὐτῆς σκεύη καὶ τοὺς ἄρτους τοὺς προκειμένους
- 18 Yo pran de lòt bout chenn yo, yo fè yo pase sou devan jile a. Yo tache yo sou de moso lò yo ki sou zèpòlèt jile a.
And the other two ends of the chains were joined to the two frames and fixed to the front of the ephod over the arm-holes.
καὶ τὰς στολὰς τοῦ ἁγίου αἱ εἰσιν ααρων καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ εἰς τὴν ἱερατεῖαν
- 19 Yo fè de lòt bag an lò, yo tache yo nan bout anba plastwon an sou lanvè, nan bòdi a toupren jile a.
And they made two rings of gold and put them on the two lower ends of the bag, on the inner side nearest to the ephod.
καὶ τὰ ἱστία τῆς αὐλῆς καὶ τοὺς στύλους καὶ τὸ καταπέτασμα τῆς θύρας τῆς σκηνῆς καὶ τῆς πύλης τῆς αὐλῆς καὶ πάντα τὰ σκεύη τῆς σκηνῆς καὶ πάντα τὰ ἐργαλεῖα αὐτῆς
- 20 Yo fè de lòt bag an lò ankò, yo tache yo anba de zèpòlèt jile a, sou devan, toupren kouti a anwo sentiwon jile a.
And two other gold rings were put on the front of the ephod, over the arm-holes, at the join, and over the worked band.
καὶ τὰς διφθέρας δέρματα κριῶν ἡρθοροδανωμένα καὶ τὰ καλύμματα δέρματα ὑακίνθινα καὶ τῶν λοιπῶν τὰ ἐπικαλύμματα
- 21 Yo mare de bag plastwon an ak de bag jile a ansanm ak yon kòdon ble pou plastwon an bat sou sentiwon jile a. Konsa, plastwon an p'ap ka soti detache sou jile a. Yo fè tou sa dapre lòd Seyè a te bay Moyiz.
And the rings on the bag were fixed to the rings of the ephod by a blue cord, keeping it in place over the band, so that the bag might not get loose, as the Lord gave orders to Moses.
καὶ τοὺς πασσάλους καὶ πάντα τὰ ἐργαλεῖα τὰ εἰς τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου
- 22 Apre sa, yo pran twal ble, yo fè rad ki pou ale anba jile a.
The robe which went with the ephod was made all of blue;
ὅσα συνέταξεν κύριος τῷ μουσῆ οὕτως ἐποίησαν οἱ υἱοὶ ἰσραὴλ πᾶσαν τὴν ἀποσκευὴν
- 23 Nan mitan rad la, yo fè yon twou pou pase nan tèt prèt la, epi yo mete yon doubli nan ankoli a tankou yo fè l' pou varèz an po bèt yo, pou li pa chire.
With a hole at the top in the middle, like the hole in the coat of a fighting-man, edged with a band to make it strong.
καὶ εἶδεν μουσῆς πάντα τὰ ἔργα καὶ ἦσαν πεποιηκότες αὐτὰ ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ οὕτως ἐποίησαν αὐτὰ καὶ εὐλόγησεν αὐτοὺς μουσῆς
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Sou premye jou premye mwa a, w'a moute Tant Randevou a kote pou Bondye rete a.
On the first day of the first month you are to put up the House of the Tent of meeting.
ἐν ἡμέρᾳ μιᾶ τοῦ μηνὸς τοῦ πρώτου νουμηνία στήσεις τὴν σκηνὴν τοῦ μαρτυρίου
- 3 W'a mete bwat ki gen ròch kontra a ladan l'. y'a kache bwat la ak rido a.
And inside it put the ark of the law, hanging the veil before it.
καὶ θήσεις τὴν κιβωτὸν τοῦ μαρτυρίου καὶ σκεπάσεις τὴν κιβωτὸν τῷ καταπέτασματι
- 4 Apre sa, w'a pote tab la vini, w'a pran tout bagay ki pou sèvi ak tab la, w'a ranje yo sou li byen ranje. W'a fè pote lanp sèt branch lan tou, w'a moute ti lanp yo sou li.
And put the table inside, placing all the things on it in order; and put in the support for the lights, and let its lights be burning.
καὶ εἰσοίσεις τὴν τράπεζαν καὶ προθήσεις τὴν πρόθεσιν αὐτῆς καὶ εἰσοίσεις τὴν λυχνίαν καὶ ἐπιθήσεις τοὺς λύχνους αὐτῆς
- 5 W'a pran lòtèl an lò pou boule lansan an, w'a mete l' devan bwat ki gen ròch kontra yo, w'a moute rido ki pou fèmen kote pou moun antre nan tant lan.
And put the gold altar for burning perfumes in front of the ark of the law, hanging the curtain over the doorway of the House.
καὶ θήσεις τὸ θυσιαστήριον τὸ χρυσοῦν εἰς τὸ θυμῶν ἐναντίον τῆς κιβωτοῦ καὶ ἐπιθήσεις κάλυμμα καταπέτασματος ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου
- 6 W'a pran lòtèl pou boule bèt yo ofri yo, w'a mete l' devan kote pou moun antre nan Tant Randevou a.
And put the altar of burned offerings before the doorway of the House of the Tent of meeting.
καὶ τὸ θυσιαστήριον τῶν καρπωμάτων θήσεις παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

- 8 W'a moute galeri a fè wonn tant lan, w'a moute rido ki pou fèmen kote pou moun antre sou galeri a.
And put up the hangings forming the open space all round it, with the curtain over its doorway.
 και περιθήσεις την σκηνήν και πάντα τὰ αὐτῆς ἀγιάσεις κύκλω
- 9 W'a pran lwil yo sèvi pou mete moun osinon bagay apa pou Bondye a, w'a voye l' sou tant Bondye a, sou tout bagay ki ladan l'. Se konsa w'a mete tant lan ak tou sa ki ladan li apa pou mwen. y'a tounen bagay ki apa pou mwen nèt.
And take the holy oil and put it on the House and everything in it, and make it and everything in it holy:
 και λήμψη τὸ ἔλαιον τοῦ χρίσματος και χρίσεις την σκηνήν και πάντα τὰ ἐν αὐτῇ και ἀγιάσεις αὐτήν και πάντα τὰ σκεύη αὐτῆς και ἔσται ἁγία
- 10 W'a voye lwil la tou sou lòtèl pou boule ofrann bèt yo, ak sou tout bagay ki sèvi avè l'. Se konsa w'a mete lòtèl la apa pou mwen, l'a pou mwen nèt ale.
And put oil on the altar of burned offering, and make it and all its vessels holy; this altar is to be most holy.
 και χρίσεις τὸ θυσιαστήριον τῶν καρπωμάτων και πάντα αὐτοῦ τὰ σκεύη και ἀγιάσεις τὸ θυσιαστήριον και ἔσται τὸ θυσιαστήριον ἅγιον τῶν ἁγίων
- 12 Apre sa, w'a fè Arawon ak pitit gason l' yo pwoche bò kote yo antre nan Tant Randevou a. W'a pran dlo, w'a benyen yo byen benyen.
Then let Aaron and his sons come to the door of the Tent of meeting; and after washing them with water,
 και προσάξεις ααρων και τοὺς υἱοὺς αὐτοῦ ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου και λούσεις αὐτοὺς ὕδατι
- 13 W'a mete rad seremoni yo sou Arawon. Lèfini, w'a vide lwil sou tèt li. W'a mete l' apa pou mwen pou l' ka sèvi m' prèt.
You are to put on Aaron the holy robes; and you are to put oil on him, and make him holy, so that he may be my priest.
 και ἐνδύσεις ααρων τὰς στολὰς τὰς ἁγίας και χρίσεις αὐτὸν και ἀγιάσεις αὐτόν και ἱερατεύσει μοι
- 14 W'a fè pitit gason l' yo pwoche tou. W'a mete chemiz sou yo.
And take his sons with him and put coats on them;
 και τοὺς υἱοὺς αὐτοῦ προσάξεις και ἐνδύσεις αὐτοὺς χιτῶνας
- 15 W'a vide lwil sou yo menm jan ou te vide lwil sou papa yo pou yo ka sèvi m' prèt. Seremoni sa a va mete yo apa pou yo ka toujou sèvi m' prèt, de pitit an pitit.
And put oil on them as you did on their father, so that they may be my priests: the putting on of oil will make them priests for ever, from generation to generation.
 και ἀλείψεις αὐτοὺς ὡς τρόπον ἤλειψας τὸν πατέρα αὐτῶν και ἱερατεύουσίν μοι και ἔσται ὥστε εἶναι αὐτοῖς χρίσμα ἱερατείας εἰς τὸν αἰῶνα εἰς τὰς γενεὰς αὐτῶν
- 16 ¶ Moyiz te fè tou sa Seyè a te ba li lòd fè. Wi, li fè tout bagay jan Seyè a te mande l' la.
And Moses did this; as the Lord gave him orders, so he did.
 και ἐποίησεν μουσῆς πάντα ὅσα ἐνετείλατο αὐτῷ κύριος οὕτως ἐποίησεν
- 17 Sou premye jou premye mwa nan dezyèm lanne a, yo kanpe tant lan.
So on the first day of the first month in the second year the House was put up.
 και ἐγένετο ἐν τῷ μηνὶ τῷ πρώτῳ τῷ δευτέρῳ ἔτει ἐκπορευομένων αὐτῶν ἐξ αἰγύπτου νομηγία ἐστάθη ἡ σκηνή
- 18 Moyiz fè kanpe tant lan. Li mete sipò yo nan pozisyon yo, li poze ankadreman yo, li moute trenng yo nan plas yo, li drese potò yo.
Moses put up the House; placing its bases in position and lifting up its uprights, putting in the rods and planting the pillars in their places;
 και ἔστησεν μουσῆς τὴν σκηνήν και ἐπέθηκεν τὰς κεφαλίδας και διενέβαλεν τοὺς μοχλοὺς και ἔστησεν τοὺς στύλους
- 19 Li louvri twal tant lan sou kay la, epi li mete twati tant lan anwo l', jan Seyè a te ba li lòd fè a.
Stretching the outer tent over it, and covering it, as the Lord had given him orders.
 και ἐξέτεινεν τὰς ἀυλαίας ἐπὶ τὴν σκηνήν και ἐπέθηκεν τὸ κατακάλυμμα τῆς σκηνῆς ἐπ' αὐτῆς ἄνωθεν καθὰ συνέταξεν κύριος τῷ μουσῆ
- 20 Li pran ròch kontra yo, li mete yo nan bwat la. Li pase manch yo nan bag yo, epi li mete kouvèti a anwo bwat la.
And he took the law and put it inside the ark, and put the rods at its side and the cover over it;
 και λαβὼν τὰ μαρτύρια ἐνέβαλεν εἰς τὴν κιβωτὸν και ὑπέθηκεν τοὺς διωστήρας ὑπὸ τὴν κιβωτὸν
- 21 Apre sa, li pote Bwat Kontra a andedan kay la, epi li moute rido yo. Se konsa, li kache Bwat Kontra a, jan Seyè a te ba li lòd la.
And he took the ark into the House, hanging up the veil before it as the Lord had given him orders.
 και εἰσήνεγκεν τὴν κιβωτὸν εἰς τὴν σκηνήν και ἐπέθηκεν τὸ κατακάλυμμα τοῦ καταπετάσματος και ἐσκέπασεν τὴν κιβωτὸν τοῦ μαρτυρίου ὡς τρόπον συνέταξεν κύριος τῷ μουσῆ
- 22 Li mete tab la nan plas li nan Tant Randevou a, sou bò nò tant lan, pa deyò rido a.
And he put the table in the Tent of meeting, on the north side outside the veil.
 και ἔθηκεν τὴν τράπεζαν εἰς τὴν σκηνήν τοῦ μαρτυρίου ἐπὶ τὸ κλίτος τῆς σκηνῆς τοῦ μαρτυρίου τὸ πρὸς βορρᾶν ἔξωθεν τοῦ καταπετάσματος τῆς σκηνῆς

- 23 Li ranje pen yo byen ranje sou tab la devan Seyè a, jan Seyè a te bay Moyiz lòd fè l' la.
And he put the bread on it in order before the Lord, as the Lord had said.
καὶ προέθηκεν ἐπ' αὐτῆς ἄρτους τῆς προθέσεως ἐναντι κυρίου ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ
- 24 Apre sa, Moyiz mete lanp sèt branch lan nan Tant Randevou a, sou bò sid tant lan anfas tab la.
The support for the lights he put in the Tent of meeting, opposite the table, on the south side:
καὶ ἔθηκεν τὴν λυχνίαν εἰς τὴν σκηνὴν τοῦ μαρτυρίου εἰς τὸ κλίτος τῆς σκηνῆς τὸ πρὸς νότον
- 25 Li ranje ti lanp yo devan Seyè a, dapre lòd Seyè a te bay Moyiz.
Lighting the lights before the Lord, as the Lord had given him orders.
καὶ ἐπέθηκεν τοὺς λύχνους αὐτῆς ἐναντι κυρίου ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ
- 26 Li mete lòtèl an lò a nan Tant Randevou a, devan rido a.
And he put the gold altar in the Tent of meeting, in front of the veil:
καὶ ἔθηκεν τὸ θυσιαστήριον τὸ χρυσοῦν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἀπέναντι τοῦ καταπετάσματος
- 27 Li fè boule lansan santi bon sou li, jan Seyè a te bay Moyiz lòd fè a.
Burning sweet perfumes on it, as the Lord had given him orders.
καὶ ἐθυμίασεν ἐπ' αὐτοῦ τὸ θυμίαμα τῆς συνθέσεως καθάπερ συνέταξεν κύριος τῷ μουσῆ
- 29 Li mete lòtèl pou boule bèt yo ofri yo devan kote pou yo antre nan Tant Randevou a. Apre sa, li pran bèt yo ofri yo, li touye yo, li boule yo sou lòtèl la ansanm ak lòt ofrann yo, jan Seyè a te ba li lòd fè a.
And at the door of the House of the Tent of meeting, he put the altar of burned offerings, offering on it the burned offering and the meal offering, as the Lord had given him orders.
καὶ τὸ θυσιαστήριον τῶν καρπομάτων ἔθηκεν παρὰ τὰς θύρας τῆς σκηνῆς
- 33 Apre sa, li moute galeri a fè wonn tant lan ak lòtèl la, li mete rido kote pou yo pase antre nan tant lan. Se konsa Moyiz te fin fè travay la.
And he put up the hangings forming the open space round the House and the altar, and put the curtain over the doorway. So Moses made the work complete.
καὶ ἔστησεν τὴν αὐλὴν κύκλῳ τῆς σκηνῆς καὶ τοῦ θυσιαστηρίου καὶ συνετέλεσεν μουσῆς πάντα τὰ ἔργα
- 34 ¶ Nwaj la kouvri Tant Randevou a, epi limyè prezans Seyè a plen tant lan.
Then the cloud came down covering the Tent of meeting, and the House was full of the glory of the Lord;
καὶ ἐκάλυψεν ἡ νεφέλη τὴν σκηνὴν τοῦ μαρτυρίου καὶ δόξης κυρίου ἐπλήσθη ἡ σκηνή
- 35 Moyiz pa t' kapab antre nan Tant Randevou a, paske nwaj la te rete anplas anwo tant lan, epi limyè prezans Seyè a te plen tant lan.
So that Moses was not able to go into the Tent of meeting, because the cloud was resting on it, and the House was full of the glory of the Lord.
καὶ οὐκ ἠδυνάσθη μουσῆς εἰσελθεῖν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ὅτι ἐπεσκίαζεν ἐπ' αὐτὴν ἡ νεφέλη καὶ δόξης κυρίου ἐπλήσθη ἡ σκηνή
- 36 Pandan tout tan moun pèp Izrayèl yo t'ap vwayaje a, se sèlman lè nwaj la te leve soti anwo tant lan yo te ka derape.
And whenever the cloud was taken up from the House, the children of Israel went forward on their journey:
ἡνίκα δ' ἂν ἀνέβη ἡ νεφέλη ἀπὸ τῆς σκηνῆς ἀνεζεύγνυσαν οἱ υἱοὶ Ἰσραὴλ σὺν τῇ ἀπαρτίᾳ αὐτῶν
- 37 Men, si nwaj la pa t' leve anwo tant lan, yo pa t' pati. Yo te tann jouk nwaj la te leve.
But while the cloud was there, they made no move till it was taken up.
εἰ δὲ μὴ ἀνέβη ἡ νεφέλη οὐκ ἀνεζεύγνυσαν ἕως τῆς ἡμέρας ἧς ἀνέβη ἡ νεφέλη
- 38 Lajounen, nwaj Seyè a te rete anwo tant lan, men lannwit, se te yon dife tout pèp Izrayèl la te wè klere nan nwaj la. Se konsa sa te fèt pandan tout vwayaj la.
For the cloud of the Lord was resting on the House by day, and at night there was fire in the cloud, before the eyes of all the people of Israel, and so it was through all their journeys.
νεφέλη γὰρ ἦν ἐπὶ τῆς σκηνῆς ἡμέρας καὶ πῦρ ἦν ἐπ' αὐτῆς νυκτὸς ἐναντίον παντὸς Ἰσραὴλ ἐν πάσαις ταῖς ἀναζυγαῖς αὐτῶν .
- 1 ¶ Seyè a rete nan Tant Randevou a, li rele Moyiz, li di l' konsa:
And the voice of the Lord came to Moses out of the Tent of meeting, saying,
καὶ ἀνεκάλεσεν μουσῆν καὶ ἐλάλησεν κύριος αὐτῷ ἐκ τῆς σκηνῆς τοῦ μαρτυρίου λέγων
- 2 -W'a pale ak moun pèp Izrayèl yo, w'a di yo: Lè yon moun vle fè Seyè a yon ofrann, si se yon bèt li vle ofri, l'a ofri yon bèf osinon yon kabrit ou ankò yon mouton l'a pran nan bèt li yo.
Give these orders to the children of Israel: When anyone of you makes an offering to the Lord, you are to take it from the cattle, from the herd or from the flock.
λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς ἄνθρωπος ἐξ ὑμῶν ἐὰν προσαγάγῃ δῶρα τῷ κυρίῳ ἀπὸ τῶν κτηνῶν ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων προσοίσετε τὰ δῶρα ὑμῶν

- 3 ¶ Si se yon gwo bèt li vle ofri pou yo boule pou Seyè a, l'a mennen yon towò bèt ki pa gen ankenn enfimite. L'a vin avè l' jouk devan pòt Tant Randevou a pou Seyè a ka asepte l'.
If the offering is a burned offering of the herd, let him give a male without a mark: he is to give it at the door of the Tent of meeting so that he may be pleasing to the Lord.
ἐὰν ὀλοκαύτωμα τὸ δῶρον αὐτοῦ ἐκ τῶν βοῶν ἄρσεν ἄμωμον προσάξει πρὸς τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου προσοίσει αὐτὸ δεκτὸν ἐναντίον κυρίου
- 4 L'a mete men l' sou tèt bèt l'ap ofri a pou Bondye ka asepte l' tankou yon ofrann l'ap fè pou mande Bondye fè li gras.
And he is to put his hand on the head of the burned offering and it will be taken for him, to take away his sin.
καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ καρπώματος δεκτὸν αὐτῷ ἐξιλάσασθαι περὶ αὐτοῦ
- 5 L'a touye towò a la devan Seyè a. Apre sa, prèt yo, pitit Arawon yo, va pran san an pou yo ofri l' bay Seyè a. Lèfini, y'a voye san an sou kat bò lotèl ki toupre pòt Tant Randevou a.
And the ox is to be put to death before the Lord: then Aaron's sons, the priests, are to take the blood and put some of it on and round the altar which is at the door of the Tent of meeting.
καὶ σφάζουσι τὸν μόσχον ἔναντι κυρίου καὶ προσοίσουσιν οἱ υἱοὶ ααρων οἱ ἱερεῖς τὸ αἷμα καὶ προσχεοῦσιν τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ τὸ ἐπὶ τῶν θυρῶν τῆς σκηνῆς τοῦ μαρτυρίου
- 6 Apre sa, y'a kòche towò a, y'a koupe l' an moso.
And the burned offering is to be skinned and cut up into its parts.
καὶ ἐκδείραντες τὸ ὀλοκαύτωμα μελιοῦσιν αὐτὸ κατὰ μέλη
- 7 Prèt yo, pitit Arawon, prèt la, va limen dife sou lotèl la, y'a mete bwa nan dife a.
And Aaron's sons, the priests, are to put fire on the altar and put the wood in order on the fire:
καὶ ἐπιθήσουσιν οἱ υἱοὶ ααρων οἱ ἱερεῖς πῦρ ἐπὶ τὸ θυσιαστήριον καὶ ἐπιστοιβάσουσιν ξύλα ἐπὶ τὸ πῦρ
- 8 Apre sa, prèt yo, pitit Arawon yo, va mete moso vyann yo ansanm ak tèt la ak moso grès yo sou dife ki sou lotèl la.
And Aaron's sons, the priests, are to put the parts, the head and the fat, in order on the wood which is on the fire on the altar:
καὶ ἐπιστοιβάσουσιν οἱ υἱοὶ ααρων οἱ ἱερεῖς τὰ διχοτομήματα καὶ τὴν κεφαλὴν καὶ τὸ στέαρ ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς τὰ ὄντα ἐπὶ τοῦ θυσιαστηρίου
- 9 Moun k'ap fè ofrann lan va lave tripay yo ak pye dèyè yo nan dlo. Lèfini, prèt yo va ofri yo bay Seyè a. Konsa y'a boule tout ofrann lan nèt sou lotèl la. Se sa yo rele yon ofrann bèt ou boule pou Seyè a, yon ofrann ou boule nèt nan dife epi k'ap fè Seyè a plezi ak bon sant li.
But its inside parts and its legs are to be washed with water, and it will all be burned on the altar by the priest for a burned offering, an offering made by fire, for a sweet smell to the Lord.
τὰ δὲ ἐγκοῖλια καὶ τοὺς πόδας πλυνοῦσιν ὕδατι καὶ ἐπιθήσουσιν οἱ ἱερεῖς τὰ πάντα ἐπὶ τὸ θυσιαστήριον κάρπωμά ἐστιν θυσία ὀσμὴ εὐωδίας τῷ κυρίῳ
- 10 ¶ Si se yon ti bèt moun lan vle ofri pou boule nèt pou Seyè a, l'a ofri yon ti bouk kabrit osinon yon belye mouton ki pa gen ankenn enfimite.
And if his offering is of the flock, a burned offering of sheep or goats, let him give a male without a mark.
ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ τῷ κυρίῳ ἀπὸ τε τῶν ἀρνῶν καὶ τῶν ἐρίφων εἰς ὀλοκαύτωμα ἄρσεν ἄμωμον προσάξει αὐτὸ καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν αὐτοῦ
- 11 L'a touye l' sou bò nò lotèl la, devan Seyè a. Apre sa, prèt yo, pitit Arawon yo, va voye san an sou kat bò lotèl la.
And he is to put it to death on the north side of the altar before the Lord: and Aaron's sons, the priests, are to put some of the blood on and round the altar.
καὶ σφάζουσιν αὐτὸ ἐκ πλαγίων τοῦ θυσιαστηρίου πρὸς βορρᾶν ἔναντι κυρίου καὶ προσχεοῦσιν οἱ υἱοὶ ααρων οἱ ἱερεῖς τὸ αἷμα αὐτοῦ ἐπὶ τὸ θυσιαστήριον κύκλῳ
- 12 Lèfini, nonm lan va koupe l' an moso. Prèt yo va mete tout moso yo ansanm ak tèt la ak moso grès yo sou dife ki sou lotèl la.
And the offering is to be cut into its parts, with its head and its fat; and the priest is to put them in order on the wood which is on the fire on the altar:
καὶ διελοῦσιν αὐτὸ κατὰ μέλη καὶ τὴν κεφαλὴν καὶ τὸ στέαρ καὶ ἐπιστοιβάσουσιν αὐτὰ οἱ ἱερεῖς ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς τὰ ἐπὶ τοῦ θυσιαστηρίου
- 13 Moun k'ap fè ofrann lan va lave tripay yo ak pye dèyè yo nan dlo. Apre sa, prèt yo va ofri yo bay Seyè a. Konsa l'a boule tout ofrann lan nèt sou lotèl la. Se sa yo rele yon ofrann bèt ou boule pou Seyè a, yon ofrann ou boule nèt nan dife epi k'ap fè Seyè a plezi ak bon sant li.
But the inside parts and the legs are to be washed with water; and the priest will make an offering of all of it, burning it on the altar: it is a burned offering, an offering made by fire, for a sweet smell to the Lord.
καὶ τὰ ἐγκοῖλια καὶ τοὺς πόδας πλυνοῦσιν ὕδατι καὶ προσοίσει ὁ ἱερεὺς τὰ πάντα καὶ ἐπιθήσει ἐπὶ τὸ θυσιαστήριον κάρπωμά ἐστιν θυσία ὀσμὴ εὐωδίας τῷ κυρίῳ
- 14 Si se zwazo nonm lan ap ofri pou yo boule pou Seyè a, se va toutrèl osinon pijon.
And if his offering to the Lord is a burned offering of birds, then he is to make his offering of doves or of young pigeons.
ἐὰν δὲ ἀπὸ τῶν πετεινῶν κάρπωμα προσφέρεις δῶρον τῷ κυρίῳ καὶ προσοίσει ἀπὸ τῶν τρυγόνων ἢ ἀπὸ τῶν περιστερῶν τὸ δῶρον αὐτοῦ
- 15 Prèt la va pran zwazo a, l'a pote l' bò lotèl la, l'a peze bèk li, l'a tòde kou l' pou l' touye l'. Y'a boule tèt la sou lotèl la, y'a fè san li koule sou kat bò lotèl la.
And the priest is to take it to the altar, and after its head has been twisted off, it is to be burned on the altar, and its blood drained out on the side of the altar:
καὶ προσοίσει αὐτὸ ὁ ἱερεὺς πρὸς τὸ θυσιαστήριον καὶ ἀποκνίσει τὴν κεφαλὴν καὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον καὶ στραγγιεῖ τὸ αἷμα πρὸς τὴν βάσιν τοῦ θυσιαστηρίου

- 16 L'a rache fal zwazo a ak tout plim li sou li. L'a jete l' bò lotèl la, sou bò solèy leve, kote yo mete sann dife a.
And he is to take away its stomach, with its feathers, and put it down by the east side of the altar, where the burned waste is put:
 και ἀφελεί τὸν πρόλοβον σὺν τοῖς περσῶν και ἐκβαλεῖ αὐτὸ παρὰ τὸ θυσιαστήριον κατὰ ἀνατολὰς εἰς τὸν τόπον τῆς σποδοῦ
- 17 Apre sa, l'a bay yon kout kouto nan mitan de zèl yo, l'a kenbe zèl yo, l'a louvri kò zwazo a ande san li pa detache zèl yo. Lèfini, prèt la va boule l' nèt sou dife ki sou lotèl la. Se sa yo rele yon ofrann bèt yo boule pou Seyè a, yon ofrann ou boule nèt nan dife epi k'ap fè Seyè a plezi ak bon sant li.
And let it be broken open at the wings, but not cut in two; and let it be burned on the altar by the priest on the wood which is on the fire; it is a burned offering; an offering made by fire for a sweet smell to the Lord.
 και ἐκκλάσει αὐτὸ ἐκ τῶν πετερυγῶν και οὐ διελεῖ και ἐπιθήσει αὐτὸ ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρός κάρπωμά ἐστιν θυσία ὀσμὴ εὐωδίας τῷ κυρίῳ
- 1 ¶ Lè yon moun vle fè yon ofrann fèt ak grenn ki soti nan jaden yo bay Seyè a, se pou l' fè farin ak grenn yo anvan. Apre sa, l'a vide ti gout lwil oliv sou li, epi l'a mete lansan sou li tou.
And when anyone makes a meal offering to the Lord, let his offering be of the best meal, with oil on it and perfume:
 ἐὰν δὲ ψυχὴ προσφέρῃ δῶρον θυσίαν τῷ κυρίῳ σεμίδαλις ἔσται τὸ δῶρον αὐτοῦ και ἐπιχεῖ ἐπ' αὐτὸ ἔλαιον και ἐπιθήσει ἐπ' αὐτὸ λίβανον θυσία ἔστιν
- 2 Lèfini, l'a pote l' bay prèt yo, pitit Arawon yo. Yonn nan prèt yo va pran yon ponyen nan farin melanje ak lwil la ansanm ak tout lansan an, l'a boule l' nèt sou lotèl la, pou Seyè a pa janm bliye nonm ki fè ofrann lan. Se sa yo rele yon ofrann yo boule nèt nan dife epi k'ap fè Seyè a plezi ak bon sant li.
And let him take it to Aaron's sons, the priests; and having taken in his hand some of the meal and of the oil, with all the perfume, let him give it to the priest to be burned on the altar, as a sign, an offering made by fire, for a sweet smell to the Lord.
 και οἷσει πρὸς τοὺς υἱοὺς ααρων τοὺς ἱερεῖς και δραζάμενος ἀπ' αὐτῆς πλήρη τὴν δράκα ἀπὸ τῆς σεμίδαλεως σὺν τῷ ἐλαίῳ και πάντα τὸν λίβανον αὐτῆς και ἐπιθήσει ὁ ἱερεὺς τὸ μνημόσυνον αὐτῆς ἐπὶ τὸ θυσιαστήριον θυσία ὀσμὴ εὐωδίας τῷ κυρίῳ
- 3 Rès ofrann lan va rete pou Arawon ansanm ak pitit gason l' yo. Rès ofrann sa a apa nèt pou Seyè a, paske se nan manje yo ofri pou boule pou Seyè a li soti.
And the rest of the meal offering will be for Aaron and his sons; it is most holy among the Lord's fire offerings.
 και τὸ λοιπὸν ἀπὸ τῆς θυσίας ααρων και τοῖς υἱοῖς αὐτοῦ ἅγιον τῶν ἁγίων ἀπὸ τῶν θυσίων κυρίου
- 4 Lè w'ap ofri yon pen kwit nan fou, se pou ou fè l' ak farin lan san ou pa mete ledven ladan l'. Se ka gwo pen pwès fèt ak farin bat ak lwil oliv, ou ankò ti biswit plat wouze ak lwil oliv.
And when you give a meal offering cooked in the oven, let it be of unleavened cakes of the best meal mixed with oil, or thin unleavened cakes covered with oil.
 ἐὰν δὲ προσφέρῃ δῶρον θυσίαν πεπεμμένην ἐν κλιβάνῳ δῶρον κυρίῳ ἐκ σεμίδαλεως ἄρτους ἀζύμους πεφυραμένους ἐν ἐλαίῳ και λάγανα ἄζυμα διακεχρισμένα ἐν ἐλαίῳ
- 5 Lè w'ap ofri yon pen kwit sou platin, w'a fè l' ak farin ble bat ak lwil oliv, men san ledven ladan l'.
And if you give a meal offering cooked on a flat plate, let it be of the best meal, unleavened and mixed with oil.
 ἐὰν δὲ θυσία ἀπὸ τηγάνου τὸ δῶρόν σου σεμίδαλις πεφυραμένη ἐν ἐλαίῳ ἄζυμα ἔσται
- 6 W'a koupe l' an ti moso, epi w'a vide lwil sou li. Se konsa w'a ofri l' bay Seyè a.
Let it be broken into bits, and put oil on it; it is a meal offering.
 και διαθρύψεις αὐτὰ κλάσματα και ἐπιχεῖς ἐπ' αὐτὰ ἔλαιον θυσία ἔστιν κυρίῳ
- 7 Lè w'ap ofri yon pen kwit nan chodyè, w'a fè l' ak farin melanje ak lwil oliv.
And if your offering is of meal cooked in fat over the fire, let it be made of the best meal mixed with oil.
 ἐὰν δὲ θυσία ἀπὸ ἐσχάρας τὸ δῶρόν σου σεμίδαλις ἐν ἐλαίῳ ποιηθήσεται
- 8 W'a fè yon ofrann avè l' bay Seyè a. W'a pote l' bay prèt la ki va mete l' sou lotèl la.
And you are to give the meal offering made of these things to the Lord, and let the priest take it to the altar.
 και προσοίσει τὴν θυσίαν ἣν ἂν ποιῇ ἐκ τούτων τῷ κυρίῳ και προσοίσει πρὸς τὸν ἱερέα και προσεγγίσεις πρὸς τὸ θυσιαστήριον
- 9 Prèt la va pran yon moso nan ofrann lan ki va sèvi pou Seyè a pa janm bliye moun ki fè ofrann lan, l'a boule l' sou lotèl la. Se sa yo rele yon ofrann manje yo boule nan dife epi k'ap fè Seyè a plezi ak bon sant li.
And he is to take from the meal offering a part, for a sign, burning it on the altar; an offering made by fire for a sweet smell to the Lord.
 ἀφελεί ὁ ἱερεὺς ἀπὸ τῆς θυσίας τὸ μνημόσυνον αὐτῆς και ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον κάρπωμα ὀσμὴ εὐωδίας κυρίῳ
- 10 Rès ofrann lan va rete pou Arawon ansanm ak pitit gason l' yo. Rès ofrann sa a apa nèt pou Seyè a, paske yo pran l' nan manje yo ofri pou boule pou Seyè a.
And the rest of the meal offering will be for Aaron and his sons; it is most holy among the Lord's fire offerings.
 τὸ δὲ καταλειφθὲν ἀπὸ τῆς θυσίας ααρων και τοῖς υἱοῖς αὐτοῦ ἅγια τῶν ἁγίων ἀπὸ τῶν καρπωμάτων κυρίου

- 11 ¶ Piga ou janm ofri bay Seyè a ofrann manje ki gen ledven ladan l'. Piga ou janm sèvi ni ak ledven, ni ak siwo myèl nan ofrann w'ap boule nan dife pou Seyè a.
No meal offering which you give to the Lord is to be made with leaven; no leaven or honey is to be burned as an offering made by fire to the Lord.
πᾶσαν θυσίαν ἣν ἂν προσφέρητε κυρίῳ οὐ ποιήσετε ζυμωτόν ἅπαν γὰρ ζύμην καὶ πᾶν μέλι οὐ προσοίσετε ἀπ' αὐτοῦ καρπῶσαι κυρίῳ
- 12 W'a ofri ledven ak siwo myèl fè Seyè a kado tankou ofrann premye donn nan jaden nou. Men, piga ou boule yo sou lotèl la, tankou ofrann ki pou fè Seyè a plezi ak bon sant yo.
You may give them as an offering of first-fruits to the Lord, but they are not to go up as a sweet smell on the altar.
δῶρον ἀπαρχῆς προσοίσετε αὐτὰ κυρίῳ ἐπὶ δὲ τὸ θυσιαστήριον οὐκ ἀναβιβασθήσεται εἰς ὄσμήν εὐωδίας κυρίῳ
- 13 W'a simen sèl sou tout ofrann w'ap fè, paske sèl la se pou fè ou chonje kontra Bondye te pase avè ou la. Wi, se pou nou mete sèl sou tou sa n'ap ofri.
And every meal offering is to be salted with salt; your meal offering is not to be without the salt of the agreement of your God: with all your offerings give salt.
καὶ πᾶν δῶρον θυσίας ὑμῶν ἀλλὶ ἀλισθήσεται οὐ διαπαύσετε ἅλα διαθήκης κυρίου ἀπὸ θυσιασμάτων ὑμῶν ἐπὶ παντὸς δόρου ὑμῶν προσοίσετε κυρίῳ τῷ θεῷ ὑμῶν ἅλας
- 14 Lè w'ap ofri bay Seyè a premye grenn ki bon yo, w'a ofri grenn griye nan dife ak farin ble.
And if you give a meal offering of first-fruits to the Lord, give, as your offering of first-fruits, new grain, made dry with fire, crushed new grain.
ἐὰν δὲ προσφέρῃς θυσίαν πρωτογεννημάτων τῷ κυρίῳ νέα πεφρυγμένα χίδρα ἐρικτὰ τῷ κυρίῳ καὶ προσοίσεις τὴν θυσίαν τῶν πρωτογεννημάτων
- 15 W'a mete lwil oliv sou li ansanm ak lansan. Se konsa w'a ofri l' bay Seyè a.
And put oil on it and perfume: it is a meal offering.
καὶ ἐπιχεεῖς ἐπ' αὐτὴν ἔλαιον καὶ ἐπιθήσεις ἐπ' αὐτὴν λίβανον θυσία ἐστίν
- 16 Prèt la va pran ti gout nan ofrann manje a ak nan lwil la, l'a boule l' ansanm ak tout lansan an. Se sa yo rele yon ofrann manje yo boule nan dife pou Seyè a.
And part of the meal of the offering and part of the oil and all the perfume is to be burned for a sign by the priest: it is an offering made by fire to the Lord.
καὶ ἀνοίσει ὁ ἱερεὺς τὸ μνημόσυον αὐτῆς ἀπὸ τῶν χίδρων σὺν τῷ ἐλαίῳ καὶ πάντα τὸν λίβανον αὐτῆς κάρπωμά ἐστὶν κυρίῳ
- 1 ¶ Lè yon moun vle ofri bèt pou di Bondye mès, si se yon gwo bèt l'ap ofri, l'a bay yon towò bèf osinon yon vach ki pa gen ankenn enfimite.
And if his offering is given for a peace-offering; if he gives of the herd, male or female, let him give it without any mark on it, before the Lord.
ἐὰν δὲ θυσία σωτηρίου τὸ δῶρον αὐτοῦ τῷ κυρίῳ ἐὰν μὲν ἐκ τῶν βοῶν αὐτοῦ προσάγῃ ἐὰν τε ἄρσεν ἐὰν τε θῆλυ ἄμωμον προσάξει αὐτὸ ἐναντίον κυρίου
- 2 L'a mete men l' sou tèt bèt l'ap ofri a, l'a touye l' devan pòt Tant Randevou a. Prèt yo, pitit Arawon yo, va voye san an sou kat bò lotèl la.
And he is to put his hand on the head of his offering and put it to death at the door of the Tent of meeting; and Aaron's sons, the priests, are to put some of the blood on and round the altar.
καὶ ἐπιθήσει τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τοῦ δόρου καὶ σφάξει αὐτὸ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ προσχεύουσιν οἱ υἱοὶ ααρων οἱ ἱερεῖς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον τῶν ὀλοκαυτωμά των κύκλῳ
- 3 Nan bèt yo ofri a, l'a pran pati sa yo: grès ki vlope tripay la,
And he is to give of the peace-offering, as an offering made by fire to the Lord; the fat covering the inside parts and all the fat on the inside parts,
καὶ προσάξουσιν ἀπὸ τῆς θυσίας τοῦ σωτηρίου κάρπωμα κυρίῳ τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας
- 4 de wonyon yo ak tout grès ki sou yo a, ansanm ak mas grès ki sou fwa a, l'a boule yo tout nan dife pou Seyè a.
And the two kidneys, and the fat on them, which is by the top part of the legs, and the fat joining the liver and the kidneys, he is to take away;
καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος σὺν τοῖς νεφροῖς περιελεῖ
- 5 Pitit Arawon yo va boule tou sa sou lotèl la ansanm ak ofrann boule ki te deja sou bwa dife a. Se sa yo rele yon ofrann yo boule nèt nan dife k'ap fè Seyè a plezi ak bon sant li.
That it may be burned by Aaron's sons on the altar, on the burned offering which is on the wood on the fire: it is an offering made by fire of a sweet smell to the Lord.
καὶ ἀνοίσουσιν αὐτὰ οἱ υἱοὶ ααρων οἱ ἱερεῖς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὰ ὀλοκαυτώματα ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς ἐπὶ τὸ θυσιαστήριον κάρπωμα ὀσμὴ εὐωδίας κυρίῳ
- 6 ¶ Si se yon ti bèt moun lan vle ofri, l'a bay yon mouton osinon yon kabrit, bouk ou femmèl, men ki pa gen ankenn enfimite.
And if what he gives for a peace-offering to the Lord is of the flock, let him give a male or female, without any mark on it.
ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ θυσίαν σωτηρίου τῷ κυρίῳ ἄρσεν ἢ θῆλυ ἄμωμον προσοίσει αὐτό
- 7 Si se yon ti mouton l'ap ofri bay Seyè a, l'a mennen l' devan lotèl Seyè a,
If his offering is a lamb, then let it be placed before the Lord:
ἐὰν ἄρνα προσάγῃ τὸ δῶρον αὐτοῦ προσάξει αὐτὸ ἐναντι κυρίου
- 8 L'a mete men l' sou tèt bèt l'ap ofri a, l'a touye l' la devan pòt Tant Randevou a. Apre sa, pitit Arawon yo va voye san an sou kat bò lotèl la.
And he is to put his hand on the head of his offering and put it to death before the Tent of meeting; and Aaron's sons are to put some of his blood on and round the altar.
καὶ ἐπιθήσει τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τοῦ δόρου αὐτοῦ καὶ σφάξει αὐτὸ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ προσχεύουσιν οἱ υἱοὶ ααρων οἱ ἱερεῖς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ

- 9 Nan bèt yo ofri a, l'a pran pati sa yo: grès la, ke y'a koupe ra koupyon an, grès ki vlope tripay la,
And of the peace-offering, let him give an offering made by fire to the Lord; the fat of it, all the fat tail, he is to take away near the backbone; and the fat covering the inside parts and all the fat on the inside parts,
καὶ προσοίσει ἀπὸ τῆς θυσίας τοῦ σωτηρίου κάρπωμα τῷ θεῷ τὸ στέαρ καὶ τὴν ὄσφιν ἄμωμον σὺν ταῖς ψόαις περιελεί αὐτό καὶ τὸ στέαρ τῆς κοιλίας
- 10 de wonyon yo ak tout grès ki sou yo a, ansanm ak mas grès ki sou fwa a, l'a boule yo nan dife pou Seyè a.
And the two kidneys, with the fat on them, which is by the top part of the legs, and the fat joining the liver and the kidneys, he is to take away;
καὶ ἀμφοτέρους τοὺς νεφροὺς καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος σὺν τοῖς νεφροῖς περιελών
- 11 Prèt la va boule tou sa sou lotèl la. Se konsa y'a sèvi pou fè yon ofrann boule nèt pou Seyè a.
That it may be burned by the priest on the altar; it is the food of the offering made by fire to the Lord.
ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον ὁσμὴ εὐωδίας κάρπωμα κυρίου
- 12 Si se yon kabrit li vle ofri, l'a mennen l' devan lotèl Seyè a.
And if his offering is a goat, then let it be placed before the Lord,
ἐὰν δὲ ἀπὸ τῶν αἰγῶν τὸ δῶρον αὐτοῦ καὶ προσάξει ἔναντι κυρίου
- 13 L'a mete men l' sou tèt li, l'a touye l' la devan Tant Randevou a. Lèfini, pitit Arawon yo va voye san an sou kat bò lotèl la.
And let him put his hand on the head of it and put it to death before the Tent of meeting; and the sons of Aaron are to put some of its blood on and round the altar.
καὶ ἐπιθήσει τὰς χεῖρας ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ σφάξουσιν αὐτὸ ἔναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ προσχεύουσιν οἱ υἱοὶ ααρων οἱ ἱερεῖς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ
- 14 L'a pran pati sa yo: grès ki vlope tripay la,
And of it let him make his offering, an offering made by fire to the Lord; the fat covering the inside parts and all the fat on the inside parts,
καὶ ἀνοίσει ἐπ' αὐτοῦ κάρπωμα κυρίου τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας
- 15 de wonyon yo ak tout grès ki sou yo a, ansanm ak mas grès ki sou fwa a, l'a boule yo nan dife pou Seyè a.
And the two kidneys, with the fat on them, which is by the top part of the legs, and the fat joining the liver and the kidneys, let him take away;
καὶ ἀμφοτέρους τοὺς νεφροὺς καὶ πᾶν τὸ στέαρ τὸ ἐπ' αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τοῦ ἥπατος σὺν τοῖς νεφροῖς περιελεί
- 16 Prèt la va boule tou sa sou lotèl la. Tout grès la se pou Seyè a li ye. Se yon ofrann ou boule nèt nan dife epi k'ap fè Seyè a plezi ak bon sant li.
That it may be burned by the priest on the altar; it is the food of the offering made by fire for a sweet smell: all the fat is the Lord's.
καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον κάρπωμα ὁσμὴ εὐωδίας τῷ κυρίῳ πᾶν τὸ στέαρ τῷ κυρίῳ
- 17 Piga nou janm manje ni grès ni san. Sa se yon regleman pou nou swiv, de pitit an pitit, kote nou pase.
Let it be an order for ever, through all your generations, in all your houses, that you are not to take fat or blood for food.
νόμιμον εἰς τὸν αἰῶνα εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ κατοικίᾳ ὑμῶν πᾶν στέαρ καὶ πᾶν αἷμα οὐκ ἔδεσθε
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Men sa pou ou di moun pèp Izrayèl yo: Si yon moun fè yon peche san li pa konnen, si li pa swiv lòd Seyè a bay epi li fè sa l' pa t' dwe fè, men sa pou yo fè l':
Say to the children of Israel: These are the offerings of anyone who does wrong through error, doing any of the things which by the Lord's order are not to be done:
λάβησον πρὸς τοὺς υἱοὺς ἰσραὴλ λέγων ψυχή ἐὰν ἁμάρτη ἔναντι κυρίου ἄκουσίως ἀπὸ τῶν προσταγμάτων κυρίου ὧν οὐ δεῖ ποιεῖν καὶ ποιήσῃ ἐν τι ἀπ' αὐτῶν
- 3 Si se granprèt la ki fè yon peche konsa epi ki lakòz tout pèp la ap sibi chatiman, granprèt la va mennen yon ti towò bèf san ankenn enfimite, l'a ofri l' bay Seyè a pou peche l' la.
If the chief priest by doing wrong becomes a cause of sin to the people, then let him give to the Lord for the sin which he has done, an ox, without any mark, for a sin-offering.
ἐὰν μὲν ὁ ἀρχιερεὺς ὁ κερχρισμένος ἁμάρτη τοῦ τὸν λαὸν ἁμαρτεῖν καὶ προσάξει περὶ τῆς ἁμαρτίας αὐτοῦ ἧς ἥμαρτεν μόσχον ἐκ βοῶν ἄμωμον τῷ κυρίῳ περὶ τῆς ἁμαρτίας αὐτοῦ
- 4 L'a mennen towò a devan pòt Tant Randevou a, l'a mete men l' sou tèt towò a, epi l'a touye l' la devan Seyè a.
And he is to take the ox to the door of the Tent of meeting before the Lord; and put his hand on its head and put it to death before the Lord.
καὶ προσάξει τὸν μόσχον παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου ἔναντι κυρίου καὶ ἐπιθήσει τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κεφαλὴν τοῦ μόσχου ἔναντι κυρίου καὶ σφάξει τὸν μόσχον ἐνώπιον κυρίου

- 5 Apre sa, granprèt la va pran ti gout nan san towo a, l'a pote l' anba Tant Randevou a,
And the chief priest is to take some of its blood and take it to the Tent of meeting;
 και λαβὼν ὁ ἱερεὺς ὁ χριστὸς ὁ τετελειωμένος τὰς χεῖρας ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ εἰσοίσει αὐτὸ ἐπὶ τὴν σκηνὴν τοῦ μαρτυρίου
- 6 l'a tranpe dwèt li nan san an, epi l'a voye san an sèt fwa devan rido kote ki apa pou Seyè a.
And the priest is to put his finger in the blood, shaking drops of it before the Lord seven times, in front of the veil of the holy place.
 και βάψει ὁ ἱερεὺς τὸν δάκτυλον εἰς τὸ αἷμα καὶ προσρᾶνει ἀπὸ τοῦ αἵματος ἐπτάκις ἔναντι κυρίου κατὰ τὸ καταπέτασμα τὸ ἅγιον
- 7 Apre sa, l'a pran ti gout nan san an, l'a mete l' sou kat kòn lotèl lansan an ki anndan Tant Randevou a. L'a vide rès san an nan pye lotèl kote yo boule bèt yo ofri yo, ki bò pòt kote yo antre nan tant lan.
And the priest is to put some of the blood on the horns of the altar on which perfume is burned before the Lord in the Tent of meeting, draining out all the rest of the blood of the ox at the base of the altar of burned offering which is at the door of the Tent of meeting.
 και ἐπιθήσει ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ μόσχου ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τοῦ θυμιάματος τῆς συνθέσεως τοῦ ἐναντίον κυρίου ὃ ἐστὶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου καὶ πᾶν τὸ αἷμα τοῦ μόσχου ἢ ἐκχεεῖ παρὰ τὴν βᾶσιν τοῦ θυσιαστηρίου τῶν ὀλοκαυτωμάτων ὃ ἐστὶν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου
- 8 Apre sa, l'a wete tout grès ki nan towo yo te ofri pou peche a. Y'a wete tout grès ki vlope tripay la,
And he is to take away all the fat of the ox of the sin-offering; the fat covering the inside parts and all the fat of the inside parts,
 και πᾶν τὸ στέαρ τοῦ μόσχου τοῦ τῆς ἁμαρτίας περιελεί ἀπ' αὐτοῦ τὸ στέαρ τὸ κατακαλύπτον τὰ ἐνδόσθια καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων
- 9 de wonyon yo ak tout grès ki sou yo a, ansanm ak mas grès ki sou fwa a.
And the two kidneys, with the fat on them, which is by the top part of the legs, and the fat joining the liver and the kidneys, he is to take away,
 και τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν ὃ ἐστὶν ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος σὺν τοῖς νεφροῖς περιελεί αὐτό
- 10 L'a wete yo menm jan yo fè sa lè y'ap fè ofrann bèt pou di Bondye mèsè. Prèt la va boule tout grès la sou lotèl ki la pou boule kalite ofrann bèt sa yo.
As it is taken from the ox of the peace-offering; and it is to be burned by the priest on the altar of burned offerings.
 ὃν τρόπον ἀφαιρεῖται ἀπὸ τοῦ μόσχου τοῦ τῆς θυσίας τοῦ σωτηρίου καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον τῆς καρπώσεως
- 11 Men, l'a pran po towo a ansanm ak tout vyann lan, tèt la, pye yo, tout tripay la avèk tout pou pou a ladan l'.
And the skin of the ox and all its flesh, with its head and its legs and its inside parts and its waste,
 και τὸ δέρμα τοῦ μόσχου καὶ πᾶσαν αὐτοῦ τὴν σάρκα σὺν τῇ κεφαλῇ καὶ τοῖς ἀκρωτηριοῖς καὶ τῇ κοιλίᾳ καὶ τῇ κόπρῳ
- 12 Wi, l'a pran tout rès towo a, l'a fè yo pote l' andeyò limit kote yo rete a. Lè y'a rive kote ki rezève pou jete sann lotèl yo, y'a fè yon dife bwa, y'a boule rès towo a sou li. Wi, kote yo jete sann dife a, se la pou yo boule vyann towo a.
All the ox, he is to take away outside the circle of the tents into a clean place where the burned waste is put, and there it is to be burned on wood with fire.
 και ἐξοίσουσιν ὅλον τὸν μόσχον ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρὸν οὗ ἐκχεοῦσιν τὴν σποδιάν καὶ κατακαύσουσιν αὐτὸν ἐπὶ ξύλων ἐν πυρὶ ἐπὶ τῆς ἐκχύσεως τῆς σποδιάς καυθήσεται
- 13 ¶ Si se tout pèp Izrayèl la ki fè peche san yo pa fè espere, si yo antò devan Bondye paske, san yo pa konnen, yo fè yon bagay Seyè a te ba yo lòd pou yo pa fè,
And if all the people of Israel do wrong, without anyone's knowledge; if they have done any of the things which by the Lord's order are not to be done, causing sin to come on them;
 ἐὰν δὲ πᾶσα συναγωγή Ἰσραὴλ ἀγνοήσῃ ἀκουσίως καὶ λάθῃ ῥήμα ἐξ ὀφθαλμῶν τῆς συναγωγῆς καὶ ποιήσωσιν μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου ἣ οὐ ποιηθήσεται καὶ πλημμελήσωσιν
- 14 lè y'a vin wè yo te fè yon peche, y'a mennen yon jenn towo, y'a ofri l' bay Bondye pou l' ka wete peche yo a. Y'a mennen l' devan Tant Randevou a.
When the sin which they have done comes to light, then let all the people give an ox for a sin-offering, and take it before the Tent of meeting.
 και γνωσθῆ αὐτοῖς ἡ ἁμαρτία ἣν ἤμαρτον ἐν αὐτῇ καὶ προσάξει ἡ συναγωγή μόσχον ἐκ βοῶν ἁμωμον περὶ τῆς ἁμαρτίας καὶ προσάξει αὐτὸν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου
- 15 Lè y'a rive la, chèf fanmi pèp Izrayèl yo va mete men yo sou tèt towo a, epi y'a touye l' la devan lotèl Seyè a.
And let the chiefs of the people put their hands on its head before the Lord, and put the ox to death before the Lord.
 και ἐπιθήσουσιν οἱ πρεσβύτεροι τῆς συναγωγῆς τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ μόσχου ἔναντι κυρίου καὶ σφάζουσιν τὸν μόσχον ἔναντι κυρίου
- 16 Granprèt la va pran ti gout nan san towo a, l'a pote l' anndan Tant Randevou a.
And the priest is to take some of its blood to the Tent of meeting;
 και εἰσοίσει ὁ ἱερεὺς ὁ χριστὸς ἀπὸ τοῦ αἵματος τοῦ μόσχου εἰς τὴν σκηνὴν τοῦ μαρτυρίου
- 17 L'a tranpe dwèt li nan san an sèt fwa, l'a voye l' sèt fwa sou devan rido kote ki apa pou Seyè a.
And put his finger in the blood, shaking drops of the blood seven times before the Lord in front of the veil.
 και βάψει ὁ ἱερεὺς τὸν δάκτυλον ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ ῥᾶνει ἐπτάκις ἔναντι κυρίου κατενώπιον τοῦ καταπετάσματος τοῦ ἁγίου

- 18 Apre sa, l'a pran ti gout nan san an, l'a mete l' sou kat kòn lotèl ki devan Seyè a, anndan Tant Randevou a. L'a vide rès san an nan pye lotèl kote yo boule bèt yo ofri yo, lotèl ki bò pòt kote yo antre nan tant lan.
And he is to put some of the blood on the horns of the altar which is before the Lord in the Tent of meeting; and all the rest of the blood is to be drained out at the base of the altar of burned offering at the door of the Tent of meeting.
 και από το αίματος επιθήσει ο ιερέυς ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῶν θυμιμάτων τῆς συνθέσεως ὃ ἐστὶν ἐνώπιον κυρίου ὃ ἐστὶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου καὶ τὸ πᾶν αἷμα ἐκχεεῖ πρὸς τὴν βάσιν τοῦ θυσιαστηρίου τῶν καρπώσεων τῶν πρὸς τῇ θύρᾳ τῆς σκηνῆς τοῦ μαρτυρίου
- 19 Apre sa, l'a pran tout grès towo a, l'a boule l' sou lotèl la.
And he is to take off all its fat, burning it on the altar.
 και τὸ πᾶν στέαρ περιελεί ἀπ' αὐτοῦ καὶ ἀνοίσει ἐπὶ τὸ θυσιαστήριον
- 20 Menm sa li gen pou l' fè pou towo li ta ofri pou pwòp peche li fè, l'a fè l' pou towo sa a tou. Konsa, prèt la va fè ofrann bèt pou peche pèp la te fè san yo pa konnen an, epi Bondye va padonnen peche yo a.
Let him do with the ox as he did with the ox of the sin-offering; and the priest will take away their sin and they will have forgiveness.
 και ποιήσει τὸν μόσχον ὃν τρόπον ἐποίησεν τὸν μόσχον τὸν τῆς ἁμαρτίας οὕτως ποιηθήσεται καὶ ἐξιλιάσεται περὶ αὐτῶν ὁ ιερέυς καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία
- 21 Lèfini, l'a pran rès towo a, l'a pote l' andeyò limit kote yo rete a, l'a boule l' menm jan li gen pou l' boule towo li ta ofri pou pwòp peche li fè. Se sa yo rele ofrann bèt yo fè pou wete peche tout pèp la te fè san li pa konnen.
Then let the ox be taken away outside the tent-circle, that it may be burned as the other ox was burned; it is the sin-offering for all the people.
 και ἐξοίσουσιν τὸν μόσχον ὅλον ἕξω τῆς παρεμβολῆς καὶ κατακαύσουσιν τὸν μόσχον ὃν τρόπον κατέκαυσαν τὸν μόσχον τὸν πρότερον ἁμαρτία συναγωγῆς ἐστὶν
- 22 ¶ Si se yon chèf ki fè peche, ki rive antò devan Bondye li a paske, san li pa fè espere, li pa swiv yonn nan lòd Seyè a te bay la,
If a ruler does wrong, and in error does any of the things which, by the order of the Lord his God, are not to be done, causing sin to come on him;
 ἐὰν δὲ ὁ ἄρχων ἁμάρτη καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου τοῦ θεοῦ αὐτῶν ἢ οὐ ποιηθήσεται ἀκουσίως καὶ ἁμάρτη καὶ πλημμελήσῃ
- 23 rive li rive konnen sa l' fè a pa bon, se pou l' mennen yon ti bouk kabrit ki pa gen ankenn enfimite, l'a ofri l' pou yo touye l' bay Seyè a.
When the sin which he has done is made clear to him, let him give for his offering a goat, a male without any mark.
 και γνωσθῆ αὐτῷ ἡ ἁμαρτία ἣν ἤμαρτεν ἐν αὐτῇ καὶ προσοίσει τὸ δῶρον αὐτοῦ χίμαρον ἐξ αἰγῶν ἄρσεν ἄμωμον
- 24 L'a mete men l' sou tèt kabrit la, l'a touye l' sou bò nò lotèl la, kote yo konn touye bèt yo ofri pou boule nèt pou Seyè a. Se sa yo rele yon ofrann bèt pou wete peche moun fè san yo pa konnen.
And he is to put his hand on the head of the goat and put it to death in the place where they put to death the burned offering before the Lord: it is a sin-offering.
 και ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου καὶ σφάζουσιν αὐτὸν ἐν τόπῳ ὃ ὁ σφάζουσιν τὰ ὀλοκαυτώματα ἐνώπιον κυρίου ἁμαρτία ἐστὶν
- 25 Prèt la va tranpe dwèt li nan san bèt yo ofri pou peche a, l'a mete san sou kat kòn lotèl kote yo boule bèt yo ofri bay Bondye yo, l'a vide rès san an nan pye lotèl la.
And the priest is to take some of the blood of the offering with his finger and put it on the horns of the altar of burned offering, draining out the rest of the blood at the base of the altar of burned offering.
 και ἐπιθήσει ὁ ιερέυς ἀπὸ τοῦ αἵματος τοῦ τῆς ἁμαρτίας τῷ δακτύλῳ ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῶν ὀλοκαυτωμάτων καὶ τὸ πᾶν αἷμα αὐτοῦ ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου τῶν ὀλοκαυτωμάτων
- 26 Apre sa, l'a boule tout grès la sou lotèl la, menm jan yo fè l' pou grès bèt yo ofri pou di Bondye mèsè a. Se konsa prèt la va fè ofrann bèt pou wete peche chèf la te fè san li pa konnen an, epi Bondye va padonnen l' sa.
And all the fat of it is to be burned on the altar like the fat of the peace-offering; and the priest will take away his sin and he will have forgiveness.
 και τὸ πᾶν στέαρ αὐτοῦ ἀνοίσει ἐπὶ τὸ θυσιαστήριον ὡσπερ τὸ στέαρ θυσίας σωτηρίου καὶ ἐξιλιάσεται περὶ αὐτοῦ ὁ ιερέυς ἀπὸ τῆς ἁμαρτίας αὐτοῦ καὶ ἀφεθήσεται αὐτῷ
- 27 ¶ Si se nenpòt lòt moun nan pèp la ki fè peche san li pa fè espere, ki vle di li antò paske li fè yon bagay Seyè a te bay lòd pa fè men li fè l' san l' pa konnen,
And if any one of the common people does wrong in error, doing any of the things which the Lord has given orders are not to be done, causing sin to come on him;
 ἐὰν δὲ ψυχὴ μία ἁμάρτη ἀκουσίως ἐκ τοῦ λαοῦ τῆς γῆς ἐν τῷ ποιῆσαι μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου ἢ οὐ ποιηθήσεται καὶ πλημμελήσῃ
- 28 rive moun sa a rive konnen sa l' fè a pa bon, se pou l' mennen yon femmèl kabrit ki pa gen ankenn enfimite, l'a ofri l' pou yo touye l' bay Seyè a pou peche li a.
When the sin which he has done is made clear to him, then he is to give for his offering a goat, a female without any mark, for the sin which he has done.
 και γνωσθῆ αὐτῷ ἡ ἁμαρτία ἣν ἤμαρτεν ἐν αὐτῇ καὶ οἶσει χίμαιραν ἐξ αἰγῶν θήλειαν ἄμωμον οἶσει περὶ τῆς ἁμαρτίας ἣς ἤμαρτεν
- 29 L'a mete men l' sou tèt kabrit la, l'a touye l' sou bò nò lotèl la, kote yo konn touye bèt yo ofri pou boule nèt pou Seyè a.
And he is to put his hand on the head of the sin-offering and put it to death in the place where they put to death the burned offering.
 και ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ ἁμαρτήματος αὐτοῦ καὶ σφάζουσιν τὴν χίμαιραν τὴν τῆς ἁμαρτίας ἐν τόπῳ ὃ ὁ σφάζουσιν τὰ ὀλοκαυτώματα

- 30 Prèt la va tranpe dwèt li nan san bèt yo ofri a, l'a mete san sou kat kòn lotèl kote yo boule bèt yo ofri bay Bondye yo, l'a vide rès san an nan pye lotèl la.
And the priest is to take some of the blood with his finger, and put it on the horns of the altar of burned offering, and all the rest of its blood is to be drained out at the base of the altar.
 και λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος αὐτῆς τῷ δακτύλῳ και ἐπιθήσει ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῶν ὀλοκαυτωμάτων και πᾶν τὸ αἷμα αὐτῆς ἐκχεεὶ παρὰ τὴν βᾶσιν τοῦ θυσιαστηρίου
- 31 Lèfini, l'a wete tout grès la, menm jan yo fè l' pou bèt yo ofri pou di Bondye mèsi a, y'a boule l' sou lotèl la pou fè Bondye plezi ak bon sant li. Se konsa prèt la va fè ofrann bèt pou wete peche moun lan te fè san li pa t' konnen an, epi Bondye va padonnen l' sa.
And let all its fat be taken away, as the fat is taken away from the peace-offerings, and let it be burned on the altar by the priest for a sweet smell to the Lord; and the priest will take away his sin and he will have forgiveness.
 και πᾶν τὸ στέαρ περιελεῖ ὃν τρόπον περιαιρεῖται στέαρ ἀπὸ θυσίας σωτηρίου και ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον εἰς ὄσμήν εὐωδίας κυρίῳ και ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς και ἀφεθήσεται αὐτῷ
- 32 Si se yon ti mouton moun lan ap ofri pou wete peche li fè a, se yon ti fennmèl ki pa gen ankenn enfimite pou l' mennen.
And if he gives a lamb as his sin-offering, let it be a female without any mark;
 ἐὰν δὲ πρόβατον προσενέγκῃ τὸ δῶρον αὐτοῦ εἰς ἁμαρτίαν θῆλυ ἄμωμον προσοίσει αὐτό
- 33 L'a mete men l' sou tèt bèt li ofri pou wete peche li a, l'a touye l' sou bò nò lotèl la, kote yo konn touye bèt yo ofri pou boule nèt pou Seyè a.
And he is to put his hand on the head of the offering and put it to death for a sin-offering in the place where they put to death the burned offering.
 και ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ τῆς ἁμαρτίας και σφάζουσιν αὐτὸ ἐν τόπῳ οὐ σφάζουσιν τὰ ὀλοκαυτώματα
- 34 Prèt la va tranpe dwèt li nan san bèt yo ofri a, l'a mete san sou kat kòn lotèl kote yo boule bèt yo ofri bay Bondye yo, epi l'a vide rès san an nan pye lotèl la.
And the priest is to take some of the blood of the offering with his finger and put it on the horns of the altar of burned offering, and all the rest of the blood is to be drained out at the base of the altar;
 και λαβὼν ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς ἁμαρτίας τῷ δακτύλῳ ἐπιθήσει ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῆς ὀλοκαυτώσεως και πᾶν αὐτοῦ τὸ αἷμα ἐκχεεὶ παρὰ τὴν βᾶσιν τοῦ θυσιαστηρίου τῆς ὀλοκαυτώσεως
- 35 Apre sa, l'a wete tout grès la, menm jan yo fè l' pou mouton yo ofri pou di Bondye mèsi a, l'a boule l' sou lotèl la ansanm ak lòt ofrann y'ap boule pou Seyè a. Se konsa prèt la va fè ofrann bèt pou wete peche moun lan te fè san l' pa t' konnen an, epi Bondye va padonnen l' sa.
And let him take away all its fat, as the fat is taken away from the lamb of the peace-offerings; and let it be burned by the priest on the altar among the offerings made by fire to the Lord: and the priest will take away his sin and he will have forgiveness.
 και πᾶν αὐτοῦ τὸ στέαρ περιελεῖ ὃν τρόπον περιαιρεῖται στέαρ προβάτου ἐκ τῆς θυσίας τοῦ σωτηρίου και ἐπιθήσει αὐτὸ ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὸ ὀλοκαύτωμα κυρίου και ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας ἧς ἤμαρτεν και ἀφεθήσεται αὐτῷ
- 1 ¶ Men nan ki sikonstans pou yo fè ofrann bèt pou peche moun fè san yo pa konnen: Si yon moun fin fè sèman nan tribinal pou l' di sa ki pase epi li refize pale sa l' te wè ou ankò sa li vin konnen, li gen pou l' peye pou sa li fè a.
And if anyone does wrong by saying nothing when he is put under oath as a witness of something he has seen or had knowledge of, then he will be responsible:
 ἐὰν δὲ ψυχὴ ἀμάρτη και ἀκούσῃ φωνὴν ὀρκισμοῦ και οὕτως μάρτυς ἢ ἐώρακεν ἢ σύνοιδεν ἐὰν μὴ ἀπαγγεῖλῃ λήμψεται τὴν ἁμαρτίαν
- 2 Si yon moun rive manyen, san li pa konnen, yon bagay moun k'ap sèvi Bondye pa gen dwa manyen, tankou kadav yon bèt ki pa bon pou moun k'ap sèvi Bondye, li te mèt yon bèt nan bwa, li te mèt yon bèt kay, li te mèt yon bèt k'ap trennen sou vant, lè l' rive konnen sa l' fè a, li menm tou li pa nan kondisyon pou fè sèvis pou Bondye, epi li antò pou sa l' fè a.
If anyone becomes unclean through touching unconsciously some unclean thing, such as the dead body of an unclean beast or of unclean cattle or of any unclean animal which goes flat on the earth, he will be responsible:
 ἢ ψυχὴ ἣτις ἐὰν ἄνηται παντὸς πράγματος ἀκαθάρτου ἢ θνησιμαίου ἢ θηριαλώτου ἀκαθάρτου ἢ τῶν θνησιμαίων ἢ τῶν βδελυγμάτων τῶν ἀκαθάρτων ἢ τῶν θνησιμαίων κτηνῶν τῶν ἀκαθάρτων
- 3 Si, san li pa konnen, li rive manyen yon nonm ki pa nan kondisyon pou fè sèvis pou Bondye, nenpòt ki jan moun lan te ka rive nan eta sa a, lè pita li vin konnen sa l' fè a, li antò pou sa l' fè a.
Or if he becomes unclean through touching unconsciously any unclean thing of man, whatever it may be, when it is made clear to him he will be responsible:
 ἢ ἄνηται ἀπὸ ἀκαθαρσίας ἀνθρώπου ἀπὸ πάσης ἀκαθαρσίας αὐτοῦ ἧς ἂν ἀγᾶμενος μιανθῇ και ἔλαθεν αὐτὸν μετὰ τοῦτο δὲ γνῶ και πλημμελήσῃ
- 4 Si yon moun kite bouch li mennen l', epi li sèman, li di l'ap fè yon bagay, se ka yon move bagay osinon yon bon bagay, lè l' vin rekonèt sa, se pou l' peye sa l' fè a.
Or if anyone, without thought, takes an oath to do evil or to do good, whatever he says without thought, with an oath, having no knowledge of what he is doing; when it becomes clear to him, he will be responsible for any of these things.
 ἢ ψυχὴ ἣ ἂν ὀμόσῃ διαστέλλουσα τοῖς χεῖλεσιν κακοποιῆσαι ἢ καλῶς ποιῆσαι κατὰ πάντα ὅσα ἐὰν διαστείλῃ ὁ ἄνθρωπος μεθ' ὄρκου και λάθῃ αὐτὸν πρὸ ὀφθαλμῶν και οὕτως γνῶ και ἀμάρτη ἐν τι τοῦτων
- 5 Lè yon moun rive antò paske li fè yonn nan bagay sa yo, se pou l' rekonèt devan tout moun sa l' fè a mal.
And whoever is responsible for any such sin, let him make a statement openly of his wrongdoing;
 και ἐξαγορεύσει τὴν ἁμαρτίαν περὶ ὃν ἠμάρτηκεν κατ' αὐτῆς

- 6 Apre sa, l'a peye pou peche li fè a, l'a pran yon fennèl nan mouton pa l' yo, osinon nan kabrit li yo, l'a ofri l' bay Seyè a pou peche li te fè a. Prèt la va fè ofrann bèt pou wete peche nonm lan.
And take to the Lord the offering for the wrong which he has done, a female from the flock, a lamb or a goat, for a sin-offering, and the priest will take away his sin.
 και οἷσει περι ὧν ἐπλημμέλησεν κυρίῳ περι τῆς ἁμαρτίας ἧς ἤμαρτεν θῆλυ ἀπὸ τῶν προβάτων ἀμνάδα ἢ χίμαιραν ἐξ αἰγῶν περι ἁμαρτίας και ἐξιλιάσεται περι αὐτοῦ ὁ ἱερεὺς περι τῆς ἁμαρτίας αὐτοῦ ἧς ἤμαρτεν και ἀφεθήσεται αὐτῷ ἡ ἁμαρτία
- 7 ¶ Men, si nonm lan pa ka bay yon mouton osinon yon kabrit, l'a pote yon pè toutrèl osinon yon pè pijon pou peye pou peche a. L'a ofri yo bay Seyè a, yonn pou yo touye pou peche a, lòt la pou yo boule nèt sou lotèl la.
And if he has not money enough for a lamb, then let him give, for his offering to the Lord, two doves or two young pigeons; one for a sin-offering and one for a burned offering.
 ἐὰν δὲ μὴ ἰσχύῃ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν εἰς τὸ πρόβατον οἷσει περι τῆς ἁμαρτίας αὐτοῦ ἧς ἤμαρτεν δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν κυρίῳ ἓνα περι ἁμαρτίας και ἓνα εἰς ὄλοκαύτωμα
- 8 L'a pote yo bay prèt la. Prèt la menm va ofri zwazo pou peche a anvan. L'a kase kou zwazo a, san li pa separe tèt la ak rès kò a.
And let him take them to the priest, who will first give the sin-offering, twisting off its head from its neck, but not cutting it in two;
 και οἷσει αὐτὰ πρὸς τὸν ἱερέα και προσάξει ὁ ἱερεὺς τὸ περι τῆς ἁμαρτίας πρότερον και ἀποκνίσει ὁ ἱερεὺς τὴν κεφαλὴν αὐτοῦ ἀπὸ τοῦ σφονδύλου και οὐ διελεῖ
- 9 L'a voye ti gout nan san an bò lotèl la. Epi l'a vide rès san an nan pye lotèl la. Se va yon ofrann bèt yo touye pou wete peche a.
And he is to put drops of the blood of the offering on the side of the altar, and the rest of the blood is to be drained out at the base of the altar; it is a sin-offering.
 και ῥανεῖ ἀπὸ τοῦ αἵματος τοῦ περι τῆς ἁμαρτίας ἐπὶ τὸν τοῖχον τοῦ θυσιαστηρίου τὸ δὲ κατάλοιπον τοῦ αἵματος καταστραγγεῖ ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου ἁμαρτίας γάρ ἐστιν
- 10 Apre sa, l'a ofri dezyèm zwazo a, l'a boule l' dapre regleman yo. Se konsa prèt la va fè ofrann bèt pou wete peche moun lan te fè a, epi Bondye va padonnen l' sa l' te fè a.
And the second is for a burned offering, in agreement with the law; and the priest will take away his sin and he will have forgiveness.
 και τὸ δευτέρον ποιήσει ὄλοκαύτωμα ὡς καθήκει και ἐξιλιάσεται ὁ ἱερεὺς περι τῆς ἁμαρτίας αὐτοῦ ἧς ἤμαρτεν και ἀφεθήσεται αὐτῷ
- 11 Si moun lan pa ka bay de toutrèl osinon de pijon pou peye pou peche li fè a, l'a pote de liv bon farin. Li p'ap bezwen mete ni lwil oliv ni lansan sou li, paske se yon ofrann pou wete peche l'ap fè.
But if he has not enough money for two doves or two young pigeons, then let him give, for the sin he has done, the tenth part of an ephah of the best meal, for a sin-offering; let him put no oil on it, and no perfume, for it is a sin-offering.
 ἐὰν δὲ μὴ εὐρίσκη αὐτοῦ ἡ χεὶρ ζευγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν και οἷσει τὸ δῶρον αὐτοῦ περι οὗ ἤμαρτεν τὸ δέκατον τοῦ οἴφι σεμίδαλιν περι ἁμαρτίας οὐκ ἐπιχεεῖ ἐπ' αὐτὸ ἔλαιον οὐδὲ ἐπιθήσει ἐπ' αὐτὸ λίβανον ὅτι περι ἁμαρτίας ἐστίν
- 12 L'a pote l' bay prèt la, prèt la va pran yon ponyen nan farin lan ki va sèvi pou Seyè a pa janm bliye moun ki fè ofrann lan. L'a ofri l' bay Seyè a, l'a boule l' sou lotèl la tankou yon ofrann yo boule bèt pou Seyè a. Se va yon ofrann yo fè pou wete peche a.
And let him come to the priest with it, and the priest will take some of it in his hand, to be burned on the altar as a sign, among the offerings of the Lord made by fire: it is a sin-offering.
 και οἷσει αὐτὸ πρὸς τὸν ἱερέα και δραξάμενος ὁ ἱερεὺς ἀπ' αὐτῆς πλήρη τὴν δράκα τὸ μνημόσυνον αὐτῆς ἐπιθήσει ἐπὶ τὸ θυσιαστήριον τῶν ὄλοκαυτωμάτων κυρίῳ ἁμαρτία ἐστίν
- 13 Se konsa, prèt la va fè ofrann pou wete peche moun lan te fè a, Bondye va padonnen l' sa l' te fè a. Rès farin lan va rete pou prèt la, tankou lè y'ap fè ofrann manje.
And the priest will take away his sin and he will have forgiveness: and the rest of the offering will be the priest's, in the same way as the meal offering.
 και ἐξιλιάσεται περι αὐτοῦ ὁ ἱερεὺς περι τῆς ἁμαρτίας αὐτοῦ ἧς ἤμαρτεν ἐφ' ἑνὸς τούτων και ἀφεθήσεται αὐτῷ τὸ δὲ καταλειφθὲν ἔσται τῷ ἱερεῖ ὡς ἡ θυσία τῆς σεμίδαλεως
- 14 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 15 -Si yon moun fè yon peche san li pa fè espere, si li fè sa li pa t' dwe fè, tankou lè li bliye bay sa li te dwe bay pou Seyè a, l'a fè yon ofrann pou repare bagay li te fè ki mal la. L'a pran yon belye mouton nan bèt li yo, yonn ki san ankenn enfimite. Y'a di konbe bèt la vo, dapre lajan yo sèvi nan kay Bondye a, epi l'a ofri l' bay Seyè a. Se sa yo rele yon ofrann pou peye pou sa yon moun fè ki mal.
If anyone is untrue, sinning in error in connection with the holy things of the Lord, let him take his offering to the Lord, a male sheep from the flock, without any mark, of the value fixed by you in silver by shekels, by the scale of the holy place.
 ψυχὴ ἐὰν λάθῃ αὐτὸν λήθῃ και ἁμάρτη ἀκουσίως ἀπὸ τῶν ἁγίων κυρίου και οἷσει τῆς πλημμελείας αὐτοῦ τῷ κυρίῳ κριὸν ἄμωμον ἐκ τῶν προβάτων τιμῆς ἀργυρίου σίκλων τῷ σίκλῳ τῶν ἁγίων περι οὗ ἐπλημμέλησεν
- 16 Se pou l' peye tou sa li te bliye bay Seyè a, plis vin pou san anwo li. L'a pote l' bay prèt la. Prèt la menm va ofri bouk la, l'a touye l' pou peye pou sa moun lan te fè ki mal, epi Bondye va padonnen l' sa.
And he is to make payment to the priest for what he has done wrong in relation to the holy thing, together with a fifth part of its value in addition; and the priest will take away his sin by the sheep of his offering, and he will have forgiveness.
 και ὁ ἤμαρτεν ἀπὸ τῶν ἁγίων ἀποτίσει αὐτὸ και τὸ ἐπίπεμπτον προσθήσει ἐπ' αὐτὸ και δώσει αὐτὸ τῷ ἱερεῖ και ὁ ἱερεὺς ἐξιλιάσεται περι αὐτοῦ ἐν τῷ κριῷ τῆς πλημμελείας και ἀφεθήσεται αὐτῷ

- 17 Si yon moun fè peche san l' pa konnen, si li fè yon bagay Seyè a te bay lòd pa fè, atout li pa t' fè espere, li antò. Se pou l' peye pou sa l' fè a.
And if anyone does wrong, and does any of the things which the Lord has given orders are not to be done, though he has no knowledge of it, still he is in the wrong and he is responsible.
καὶ ἢ ψυχὴ ἢ ἄν ἀμάρτη καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου ὃν οὐ δεῖ ποιεῖν καὶ οὐκ ἔγνω καὶ πλημμελήσῃ καὶ λάβῃ τὴν ἁμαρτίαν
- 18 L'a pran yon belye nan bèt li yo, yonn ki pa gen ankenn enfimite, l'a pote l' bay prèt la. Prèt la menm va ofri l' pou peye pou sa moun lan te fè ki mal. Y'a kalkile pri bèt la dapre sistèm lajan yo sèvi nan kay Bondye a. Prèt la va fè ofrann lan pou peye pou sa moun lan te fè san l' pa t' konnen an, epi Bondye va padonnen l' sa.
Let him come to the priest with a sheep, a male without any mark out of the flock, of the value fixed by you, as an offering for his error; and the priest will take away the sin which he did in error, and he will have forgiveness.
καὶ οἴσει κριὸν ἄμωμον ἐκ τῶν προβάτων τιμῆς ἀργυρίου εἰς πλημμέλειαν πρὸς τὸν ἱερέα καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἀγνοίας αὐτοῦ ἧς ἠγγόνησεν καὶ αὐτὸς οὐκ ᾔδει καὶ ἀφεθήσεται αὐτῷ
- 19 Se sa yo rele yon ofrann moun fè pou peye pou sa yo fè ki mal kont Seyè a.
It is an offering for his error: he is certainly responsible before the Lord.
ἐπλημμέλησεν γὰρ πλημμέλειαν ἔναντι κυρίου
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
¶6:8\And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς Μωϋσῆν λέγων
- 2 -Si yon moun fè peche, si li fè bagay Seyè a pa vle moun fè, si li bay yon moun pèp Izrayèl parèy li manti sou bagay li te mete an depo lakay li, sou bagay li te ba li kenbe pou li an zanmi, ou ankò si li vòlò l', ou ankò si li twonpe l',
¶6:9\Give orders to Aaron and to his sons, saying, This is the law for the burned offering: the offering is to be on the fire-wood on the altar all night till the morning; and the fire of the altar is to be kept burning.
ἐντεταλαῖται ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων οὗτος ὁ νόμος τῆς ὀλοκαυτώσεως αὐτῆ ἢ ὀλοκαύτως ἐπὶ τῆς καύσεως αὐτῆς ἐπὶ τοῦ θυσιαστηρίου ὅλην τὴν νύκτα ἕως τὸ πρωὶ καὶ τὸ πῦρ τοῦ θυσιαστηρίου καυθήσεται ἐπ' αὐτοῦ οὐ σβεσθήσεται
- 3 ou ankò si li jwenn bagay lòt la te pèdi epi li manti, li sèmante li pa t' jwenn li, pou tout bagay mal sa yo yon moun ka fè, se pou yo fè yon ofrann.
¶6:10\And the priest is to put on his linen robes and his linen trousers, and take up what is over of the offering after it has been burned on the altar, and put it by the side of the altar.
καὶ ἐνδύσεται ὁ ἱερεὺς χιτῶνα λινοῦν καὶ περισκελεὺς λινοῦν ἐνδύσεται περὶ τὸ σῶμα αὐτοῦ καὶ ἀφελεῖ τὴν κατακάρπωσιν ἣν ἂν καταναλώσῃ τὸ πῦρ τὴν ὀλοκαύτως ἀπὸ τοῦ θυσιαστηρίου καὶ παραθήσῃ αὐτὸ ἐχόμενον τοῦ θυσιαστηρίου
- 4 Lè yon moun fè yon peche konsa, li koupab, epi se pou l' renmèt sa l' te vòlò a, osinon lajan li te fè sou tèt lòt la, osinon depo yo te ba l' kenbe a, ou ankò bagay pèdi li te jwenn lan,
¶6:11\Then having taken off his linen robes and put on other clothing, he is to take it away into a clean place, outside the tent-circle.
καὶ ἐκδύσεται τὴν στολὴν αὐτοῦ καὶ ἐνδύσεται στολὴν ἄλλην καὶ ἐξοίσει τὴν κατακάρπωσιν ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρὸν
- 5 ou ankò sa l' te sèmante li pa t' jwenn lan. Wi, se pou l' renmèt tout plis ven pou san bay mèt bagay la, jou l'ap fè ofrann pou peye pou sa l' te fè ki mal la.
¶6:12\The fire on the altar is to be kept burning; it is never to go out; every morning the priest is to put wood on it, placing the burned offering in order on it, and there the fat of the peace-offering is to be burned.
καὶ πῦρ ἐπὶ τὸ θυσιαστήριον καυθήσεται ἀπ' αὐτοῦ καὶ οὐ σβεσθήσεται καὶ καύσει ὁ ἱερεὺς ἐπ' αὐτὸ ξύλα τὸ πρωὶ καὶ στοιβάσει ἐπ' αὐτοῦ τὴν ὀλοκαύτως καὶ ἐπιθήσει ἐπ' αὐτὸ τὸ στέαρ τοῦ σωτηρίου
- 6 Apre sa, l'a pran yon belye nan bèt li yo, yonn ki san ankenn enfimite, l'a mennen l' bay prèt la ki va ofri l' bay Seyè a pou li peye pou sa l' te fè ki mal la. Y'a kalkile pri belye a dapre sa yo gen pou yo peye pou ofrann konsa.
¶6:13\Let the fire be kept burning on the altar at all times; it is never to go out.
καὶ πῦρ διὰ παντὸς καυθήσεται ἐπὶ τὸ θυσιαστήριον οὐ σβεσθήσεται
- 7 Prèt la va fè ofrann lan pou li bay Seyè a. Bondye va padonnen l' nenpòt kisa li te fè li pa t' dwe fè.
¶6:14\And this is the law for the meal offering: it is to be offered to the Lord before the altar by the sons of Aaron.
οὗτος ὁ νόμος τῆς θυσίας ἣν προσάξουσιν αὐτὴν οἱ υἱοὶ ααρων ἔναντι κυρίου ἀπέναντι τοῦ θυσιαστηρίου
- 8 ¶ Seyè a pale ak Moyiz, li di l' ankò:
¶6:15\The priest is to take in his hand some of the meal of the meal offering and of the oil of it, and all the perfume on it, burning it on the altar as a sign, for a sweet smell to the Lord.
καὶ ἀφελεῖ ἀπ' αὐτοῦ τῆ δρακί ἀπὸ τῆς σεμιδάλεως τῆς θυσίας σὺν τῷ ἐλαίῳ αὐτῆς καὶ σὺν τῷ λιβάνῳ αὐτῆς τὰ ὄντα ἐπὶ τῆς θυσίας καὶ ἀνοίσει ἐπὶ τὸ θυσιαστήριον κάρπωμα ὀσμῆ εὐωδίας τὸ μνημόσυνον αὐτῆς τῷ κυρίῳ

- 9 -Men lòd pou ou pase Arawon ansanm ak pitit gason l' yo. Men ki jan pou yo fè ofrann pou yo boule nèt pou Seyè a. Se pou ofrann lan pase tout nwit la ap boule jouk denmen maten sou lotèl la. Se pou dife sou lotèl la pa janm mouri.
 \6:16\And whatever is over Aaron and his sons may have for their food, taking it without leaven in a holy place; in the open space of the Tent of meeting they may take a meal of it.
 τὸ δὲ καταλειφθὲν ἀπ' αὐτῆς ἔδεται ααρων καὶ οἱ υἱοὶ αὐτοῦ ἄζυμα βρωθήσεται ἐν τόπῳ ἁγίῳ ἐν αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου ἔδονται αὐτήν
- 10 Nan maten, prèt la va chanje rad sou li, l'a mete yon chemiz fèt ak twal fen blan, ansanm ak yon kalsion ki fèt ak menm twal la, l'a wete sann ki rete apre ofrann lan fin boule nèt sou lotèl la, l'a mete l' sou kote lotèl la.
 \6:17\It is not to be cooked with leaven. I have given it to them as their part of the offerings made by fire to me; it is most holy, as are the sin-offerings and the offerings for error.
 οὐ πεφθίσεται ἐξυμωμένη μερίδα αὐτὴν ἔδωκα αὐτοῖς ἀπὸ τῶν καρπωμάτων κυρίου ἅγια ἁγίων ὥσπερ τὸ τῆς ἁμαρτίας καὶ ὥσπερ τὸ τῆς πλημμελείας
- 11 Apre sa, l'a chanje rad ankò, l'a mete rad òdinè l' sou li, l'a pote sann lan kote ki rezève pou sa, andeyò lòt bò limit kote moun yo rete a.
 \6:18\Every male among the children of Aaron may have it for food; it is their right for ever through all your generations, from the offerings made by fire to the Lord: anyone touching them will be holy.
 πᾶν ἄρσενικὸν τῶν ἱερέων ἔδονται αὐτήν νόμιμον αἰώνιον εἰς τὰς γενεὰς ὅμων ἀπὸ τῶν καρπωμάτων κυρίου πᾶς ὃς ἐν ἄψηται αὐτῶν ἁγιασθήσεται
- 12 Fòk dife ki sou lotèl la toujou ap boule. Pa janm kite l' mouri. Chak maten prèt la va mete bwa ladan l', epi l'a ranje ofrann pou boule a sou li, epi l'a boule grès ofrann yo fè pou di Bondye mèsi a.
 \6:19\And the Lord said to Moses,
 καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 13 Se pou dife a toujou ap boule sou lotèl la. Pa janm kite l' mouri.
 \6:20\This is the offering which Aaron and his sons are to make to the Lord on the day when he is made a priest: the tenth part of an ephah of the best meal for a meal offering for ever; half of it in the morning and half in the evening.
 τοῦτο τὸ δῶρον ααρων καὶ τῶν υἱῶν αὐτοῦ ὃ προσοίσουσιν κυρίῳ ἐν τῇ ἡμέρᾳ ἧ ἂν χρῆσις αὐτόν τὸ δέκατον τοῦ οἴφι σεμιδάλεως εἰς θυσίαν διὰ παντός τὸ ἡμισυ αὐτῆς τὸ πρωὶ καὶ τὸ ἡμισυ αὐτῆς τὸ δειλινόν
- 14 ¶ Men regleman pou lè n'ap ofri grenn ki soti nan jaden nou. Yonn nan pitit Arawon yo va prezante grenn y'ap ofri a bay Seyè a devan lotèl la.
 \6:21\Let it be made with oil on a flat plate; when it is well mixed and cooked, let it be broken and taken in as a meal offering, for a sweet smell to the Lord.
 ἐπὶ τηγάνου ἐν ἐλαίῳ ποιηθήσεται πεφυραμένην οἴσει αὐτήν ἑλικτὰ θυσίαν ἐκ κλασμάτων θυσίαν ὀσμὴν εὐωδίας κυρίῳ
- 15 Apre sa, l'a pran yon ponyen farin nan ofrann grenn lan tou melanje ak lwil ansanm ak tout lansan an, l'a boule l' sou lotèl la pou Seyè a pa janm bliye moun ki fè ofrann lan, ki vle di se tout yo ofri bay Seyè a. Sant ofrann yo boule a va fè Seyè a plezi.
 \6:22\And the same offering is to be given by that one of his sons who takes his place as priest; by an order for ever, all of it is to be burned before the Lord.
 ὁ ἱερεὺς ὁ χριστὸς ἀντ' αὐτοῦ ἐκ τῶν υἱῶν αὐτοῦ ποιήσει αὐτήν νόμος αἰώνιος ἅπαν ἐπιτελεσθήσεται
- 16 Arawon ak pitit li yo va manje rès la. Y'a fè pen san ledven avè l', y'a manje pen an yon kote apa pou Seyè a nan lakou Tant Randevou a.
 \6:23\Every meal offering offered for the priest is to be completely burned: nothing of it is to be taken for food.
 καὶ πᾶσα θυσία ἱερέως ὀλόκαντος ἔσται καὶ οὐ βρωθήσεται
- 17 Se pou yo kwit pen an san ledven. Se mwenmenm menm ki ba yo pòsyon pa yo nan ofrann y'ap boule nèt pou mwen an. Se yon bagay ki apa nèt pou mwen, tankou yon ofrann yo fè pou peche yo ak ofrann yo fè pou peye pou sa yo te fè ki mal.
 \6:24\And the Lord said to Moses,
 καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 18 Nenpòt gason nan branch fanmi Arawon an ka manje l'. Sa se yon prensip k'ap la pou tout tan. Se va pòsyon pa yo nan ofrann grenn y'ap boule pou Seyè a. Si lòt moun manyen yon ofrann grenn yo mete apa pou Seyè a, malè va rive l' poutèt sa.
 \6:25\Say to Aaron and his sons, This is the law for the sin-offering: the sin-offering is to be put to death before the Lord in the same place as the burned offering; it is most holy.
 λάλησον ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων οὗτος ὁ νόμος τῆς ἁμαρτίας ἐν τόπῳ οὗ σφάζουσιν τὸ ὀλοκαύτωμα σφάζουσιν τὰ περὶ τῆς ἁμαρτίας ἐναντι κυρίου ἅγια ἁγίων ἔστιν
- 19 Apre sa, Seyè a pale ak Moyiz, li di l' ankò:
 \6:26\The priest by whom it is offered for sin, is to take it for his food in a holy place, in the open space of the Tent of meeting.
 ὁ ἱερεὺς ὁ ἀναφέρων αὐτήν ἔδεται αὐτήν ἐν τόπῳ ἁγίῳ βρωθήσεται ἐν αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου
- 20 -Men ofrann Arawon ak pitit gason l' yo va fè pou Seyè a jou y'ap mete yo apa pou sèvis Bondye a. Jou sa a, y'a pote yon liv farin menm kantite ak sa yo ofri chak jou a, y'a ofri mwatye ladan l' nan maten, lòt mwatye a nan aswè.
 \6:27\Anyone touching the flesh of it will be holy: and if any of the blood is dropped on any clothing, the thing on which the blood has been dropped is to be washed in a holy place.
 πᾶς ὁ ἀπτόμενος τῶν κρεῶν αὐτῆς ἁγιασθήσεται καὶ ὃ ἐν ἐπιρραντισθῆ ἀπὸ τοῦ αἵματος αὐτῆς ἐπὶ τὸ ἱμάτιον ὃ ἐν ῥαντισθῆ ἐπ' αὐτὸ πλυθήσεται ἐν τόπῳ ἁγίῳ

- 21 Y'a melanje lwil ladan l', y'a kwit li sou griy. Apre sa, y'a kraze l' an ti moso tankou lè y'ap fè ofrann grenn ki soti nan jaden yo, y'a ofri l' bay Seyè a. Sant ofrann yo boule a va moute, l'a fè Seyè a plezi.
 \6:28\But the vessel of earth in which the flesh was cooked is to be broken; or if a brass vessel was used, it is to be rubbed clean and washed out with water.
 και σκευος ὀστράκινον οὐ ἔαν ἐψηθῆ ἐν αὐτῷ συντριβήσεται ἐὰν δὲ ἐν σκεύει χαλκῷ ἐψηθῆ ἐκτρίψει αὐτὸ και ἐκκλύσει ὕδατι
- 22 Se yon lòd ki la pou tout tan. Se pou pitit Arawon y'a mete apa pou ranplase Arawon an toujou fè ofrann sa a bay Seyè a. Y'a boule ofrann lan nèt, y'a ofri l' bay Seyè a.
 \6:29\Every male among the priests may take it for his food: it is most holy.
 πᾶς ἄρσην ἐν τοῖς ἱερεῦσιν φάγεται αὐτά ἅγια ἁγίων ἐστὶν κυρίου
- 23 Lè yon prèt ap fè yon ofrann grenn pou tèt pa l', se pou yo boule tout nèt nan dife. Yo pa fèt pou yo manje anyen ladan l'.
 \6:30\No sin-offering, the blood of which is taken into the Tent of meeting, to take away sin in the holy place, may be used for food: it is to be burned with fire.
 και πάντα τὰ περὶ τῆς ἁμαρτίας ὧν ἔαν εἰσνεχθῆ ἀπὸ τοῦ αἵματος αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐξιάσασθαι ἐν τῷ ἁγίῳ οὐ βρωθήσεται ἐν πυρὶ κατακαυθήσεται
- 1 ¶ Men regleman pou yo swiv lè moun ap fè ofrann pou peye pou sa yo te fè ki mal. Ofrann sa yo se ofrann y'a mete apa nèt pou Seyè a.
 And this is the law of the offering for wrongdoing: it is most holy.
 και οὗτος ὁ νόμος τοῦ κριοῦ τοῦ περὶ τῆς πλημμελείας ἅγια ἁγίων ἐστὶν
- 2 Y'a touye bèt pou ofrann sa a sou bò nò lotèl la, kote yo touye bèt yo ofri pou boule yo. Y'a voye san an sou kat bò lotèl la.
 They are to put to death the offering for wrongdoing in the same place as the burned offering; and the priest is to put the blood on and round the altar.
 ἐν τόπῳ οὐ σφάζουσιν τὸ ὀλοκαύτωμα σφάζουσιν τὸν κριὸν τῆς πλημμελείας ἐναντι κυρίου και τὸ αἷμα προσχεεῖ ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου κύκλῳ
- 3 Y'a wete tout pati sa yo: ke a, grès ki vlope tripay yo,
 And all the fat of it, the fat tail and the fat covering the inside parts, is to be given as an offering.
 και πᾶν τὸ στέαρ αὐτοῦ προσοίσει ἀπ' αὐτοῦ και τὴν ὀσφὺν και πᾶν τὸ στέαρ τὸ κατακαλύπτον τὰ ἐνδόσθια και πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων
- 4 de wonyon yo ak tout grès ki sou yo a, ansanm avèk mas grès ki sou fwa a, l'a ofri yo sou lotèl la pou Seyè a.
 And the two kidneys, and the fat on them, which is by the top of the legs, and the fat joining the liver and the kidneys, he is to take away:
 και τοὺς δύο νεφροὺς και τὸ στέαρ τὸ ἐπ' αὐτῶν τὸ ἐπὶ τῶν μηρίων και τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος σὺν τοῖς νεφροῖς περιελεί αὐτά
- 5 Prèt la va boule tout pati sa yo sou lotèl la, tankou ofrann yo boule pou Seyè a. Se sa yo rele yon ofrann pou repare sa yo te fè ki mal.
 They are to be burned by the priest on the altar for an offering made by fire to the Lord: it is an offering for wrongdoing.
 και ἀνοίσει αὐτά ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον κάρπωμα τῷ κυρίῳ περὶ πλημμελείας ἐστὶν
- 6 Tout gason nan fanmi prèt yo kapab manje ladan l'. Se pou yo manje l' kote yo mete apa pou Bondye a, paske se yon ofrann ki apa nèt pou Bondye.
 Every male among the priests may have it as food in a holy place: it is most holy.
 πᾶς ἄρσην ἐκ τῶν ἱερέων ἔδεται αὐτά ἐν τόπῳ ἁγίῳ ἔδονται αὐτά ἅγια ἁγίων ἐστὶν
- 7 Ofrann pou peye pou sa yo te fè ki mal la, se menm bagay ak ofrann pou peche yon moun fè san l' pa konnen. Se menm regleman an pou tou de: vyann lan va rete pou prèt ki fè ofrann lan.
 As is the sin-offering, so is the offering for wrongdoing; there is one law for them: the priest who makes the offering to take away sin, he is to have it.
 ὡσπερ τὸ περὶ τῆς ἁμαρτίας οὕτω και τὸ τῆς πλημμελείας νόμος εἷς αὐτῶν ὁ ἱερεὺς ὅστις ἐξιάσεται ἐν αὐτῷ αὐτῷ ἔσται
- 8 Po bèt y'a ofri pou boule pou Bondye a va rete pou prèt ki fè ofrann lan.
 And the priest offering any man's burned offering for him, may have the skin of the burned offering which is offered by him.
 και ὁ ἱερεὺς ὁ προσάγων ὀλοκαύτωμα ἀνθρώπου τὸ δέρμα τῆς ὀλοκαυτώσεως ἧς αὐτὸς προσφέρει αὐτῷ ἔσται
- 9 Tout ofrann fèt ak grenn ki soti nan jaden, kit yo te kwit nan fou, kit yo te kwit sou platin osinon sou griy, y'a rete pou prèt ki te ofri yo bay Bondye a.
 And every meal offering which is cooked in the oven and everything made in a cooking pot or on a flat plate, is for the priest by whom it is offered.
 και πᾶσα θυσία ἣτις ποιηθήσεται ἐν τῷ κλιβάνῳ και πᾶσα ἣτις ποιηθήσεται ἐπ' ἐσχάρας ἢ ἐπὶ τηγάνου τοῦ ἱερέως τοῦ προσφέροντος αὐτὴν αὐτῷ ἔσται
- 10 Men, lè se yon ofrann grenn ki soti nan jaden ki fèt tou kri, kit li melanje avèk lwil, kit li chèch, se pou tout pitit Arawon yo li ye, se pou yo separe l' bay yo tout.
 And every meal offering, mixed with oil or dry, is for all the sons of Aaron in equal measure.
 και πᾶσα θυσία ἀναπεποιημένη ἐν ἐλαίῳ και μὴ ἀναπεποιημένη πᾶσι τοῖς υἱοῖς ααρων ἔσται ἐκάστῳ τὸ ἴσον
- 11 ¶ Men regleman pou yo swiv lè yon moun ap fè ofrann bay Bondye pou di l' mèsi:
 And this is the law for the peace-offerings offered to the Lord.
 οὗτος ὁ νόμος θυσίας σωτηρίου ἣν προσοίσουσιν κυρίῳ

- 12 Si yon moun ap fè ofrann pou di Bondye mèsi, l'a ofri yon bèt pou yo touye epi ansanm avè l' l'a pote gwo pen fèt ak farin san ledven melanje ak lwil oliv, pen plat san ledven avèk lwil oliv pase sou li, epitou gato fèt ak flè farin melanje ak lwil oliv.
If any man gives his offering as a praise-offering, then let him give with the offering, unleavened cakes mixed with oil and thin unleavened cakes covered with oil and cakes of the best meal well mixed with oil.
ἐὰν μὲν περὶ αἰνέσεως προσφέρῃ αὐτήν καὶ προσοίσει ἐπὶ τῆς θυσίας τῆς αἰνέσεως ἄρτους ἐκ σμιδάλεως ἀναπεποιημένους ἐν ἐλαίῳ λάγανα ἄζυμα διακεχρισμένα ἐν ἐλαίῳ καὶ σμιδάλιον πεφυραμένη ἢ ἐν ἐλαίῳ
- 13 Konsa tou, l'a ofri avèk bèt pou yo touye a pen kwit ak ledven.
With his peace-offering let him give cakes of leavened bread, as a praise-offering.
ἐπ' ἄρτους ζυμίταις προσοίσει τὰ δῶρα αὐτοῦ ἐπὶ θυσίᾳ αἰνέσεως σωτηρίου
- 14 L'a pran yonn nan chak kalite pen yo, l'a ofri yo espesyalman bay Seyè a. Pen sa yo va rete pou prèt ki va pran san bèt la pou voye sou lotèl la.
And let him give one out of every offering to be lifted up before the Lord; that it may be for the priest who puts the blood of the peace-offering on the altar.
καὶ προσάξει ἐν ἅπῳ πάντων τῶν δῶρων αὐτοῦ ἀφαίρεμα κυρίου τῷ ἱερεὶ τῷ προσχέοντι τὸ αἷμα τοῦ σωτηρίου αὐτῷ ἔσται
- 15 Kanta vyann bèt la, se pou yo manje tout menm jou yo te touye l' la. Yo pa fèt pou yo kite anyen pou denmen maten.
And the flesh of the praise-offering is to be taken as food on the day when it is offered; no part of it may be kept till the morning.
καὶ τὰ κρέα θυσίας αἰνέσεως σωτηρίου αὐτῷ ἔσται καὶ ἐν ἡ ἡμέρᾳ δωρεῖται βρωθήσεται οὐ καταλείψουσιν ἀπ' αὐτοῦ εἰς τὸ πρωῒ
- 16 Si yon moun pote yo ofrann pou di Bondye mèsi, paske li te vle kenbe yon ve li te fè, ou ankò paske li vle fè yon ofrann konsa, yo pa bezwen manje tout vyann ofrann lan menm jou a. Men yo gen dwa kite rès pou denmen.
But if his offering is made because of an oath or given freely, it may be taken as food on the day when it is offered; and the rest may be used up on the day after:
κἄν εὐχή ἢ ἐκούσιον θυσιάζῃ τὸ δῶρον αὐτοῦ ἢ ἂν ἡμέρᾳ προσαγάγῃ τὴν θυσίαν αὐτοῦ βρωθήσεται καὶ τῇ αὔριον
- 17 Men vyann ki rete pou twazyèm jou a, se pou yo boule yo.
But if any of the flesh of the offering is still unused on the third day, it is to be burned with fire.
καὶ τὸ καταλειφθὲν ἀπὸ τῶν κρεῶν τῆς θυσίας ἕως ἡμέρας τρίτης ἐν πυρὶ κατακαυθήσεται
- 18 Si yo manje anyen nan ofrann lan sou twazyèm jou a, Bondye p'ap asepte ofrann moun lan. Ofrann lan p'ap sèvi l' anyen. Se yon vyann fezande, moun ki manje l' va peye pou sa l' fè a.
And if any of the flesh of the peace-offering is taken as food on the third day, it will not be pleasing to God and will not be put to the account of him who gives it; it will be unclean and a cause of sin to him who takes it as food.
ἐὰν δὲ φαγῶν φάγῃ ἀπὸ τῶν κρεῶν τῆ ἡμέρᾳ τῆ τρίτῃ οὐ δεχθήσεται αὐτῷ τῷ προσφέροντι αὐτὸ οὐ λογιθήσεται αὐτῷ μισμὰ ἐστὶν ἢ δὲ ψυχὴ ἣτις ἐὰν φάγῃ ἀπ' αὐτοῦ τὴν ἁμαρτίαν λήμψεται
- 19 Si yon bagay ki pa bon pou fè sèvis Bondye tonbe sou vyann lan, yo pa ka manje l' non plis. Se pou yo boule l' nan dife. Tout moun ki nan kondisyon pou fè sèvis Bondye a ka manje nan vyann lan.
And flesh touched by any unclean thing may not be taken for food: it is to be burned with fire; and as for the flesh of the peace-offerings, everyone who is clean may take it as food:
καὶ κρέα ὅσα ἂν ἄψῃται παντὸς ἀκαθάρτου οὐ βρωθήσεται ἐν πυρὶ κατακαυθήσεται πᾶς καθαρὸς φάγεται κρέα
- 20 Si yon moun ki pa nan kondisyon pou fè sèvis Bondye a manje nan vyann yo ofri bay Seyè a, se pou yo mete l' deyò nèt nan mitan pèp Bondye a.
But he who is unclean when he takes as food the flesh of the peace-offerings, which are the Lord's, will be cut off from his people.
ἢ δὲ ψυχὴ ἣτις ἐὰν φάγῃ ἀπὸ τῶν κρεῶν τῆς θυσίας τοῦ σωτηρίου ὃ ἐστὶν κυρίου καὶ ἢ ἀκαθαρσία αὐτοῦ ἐπ' αὐτοῦ ἀπολεῖται ἢ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς
- 21 Si yon moun manje nan vyann yo ofri bay Seyè a apre li fin manyen yon bagay ki pa nan kondisyon pou fè sèvis Bondye, kit se yon moun, kit se yon bèt, kit se nenpòt lòt bagay, se pou yo mete l' deyò nèt nan mitan pèp Bondye a.
And anyone who, after touching any unclean thing of man or an unclean beast or any unclean and disgusting thing, takes as food the flesh of the peace-offerings, which are the Lord's, will be cut off from his people.
καὶ ψυχὴ ἢ ἂν ἄψῃται παντὸς πράγματος ἀκαθάρτου ἢ ἀπὸ ἀκαθαρσίας ἀνθρώπου ἢ τῶν τετραπόδων τῶν ἀκαθάρτων ἢ παντὸς βδελύγματος ἀκαθάρτου καὶ φάγῃ ἀπὸ τῶν κρεῶν τῆς θυσίας τοῦ σωτηρίου ὃ ἐστὶν κυρίου ἀπολεῖται ἢ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς
- 22 Seyè a pale ak Moyiz, li di l' ankò:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 23 -Men sa pou di moun pèp Izrayèl yo: Piga nou janm manje grès bèf, grès kabrit osinon grès mouton.
Say to the children of Israel: You are not to take any fat, of ox or sheep or goat, for food.
λάλησον τοῖς υἱοῖς ἰσραὴλ λέγων πᾶν στέαρ βοῶν καὶ προβάτων καὶ αἰγῶν οὐκ ἔδεσθε

- 24 Nou pa fèt pou nou manje grès bèt ki rete konsa li mouri mò natirèl li, ni grès bèt yon bèt nan bwa touye, men nou gen dwa sèvi ak grès la pou nou fè nenpòt lòt bagay nou vle.
And the fat of that which comes to a natural death, and the fat of that which is attacked by beasts, may be used for other purposes, but not in any way for food.
καὶ στέαρ θνησιμαίων καὶ θηριάλωτον ποιηθήσεται εἰς πᾶν ἔργον καὶ εἰς βρωσὶν οὐ βρωθήσεται
- 25 Lè yon moun manje grès yon zannimo yo te ofri pou boule pou Seyè a, se pou yo mete l' deyò nèt nan mitan pèp Bondye a.
For anyone who takes as food the fat of any beast of which men make an offering by fire to the Lord, will be cut off from his people.
πᾶς ὁ ἔσθων στέαρ ἀπὸ τῶν κτηνῶν ὧν προσάξει αὐτῶν κάρπωμα κυρίῳ ἀπολείται ἡ ψυχὴ ἐκείνη ἀπὸ τοῦ λαοῦ αὐτῆς
- 26 Nenpòt ki kote nou ye, piga nou janm manje san zwazo, ni san ankenn lòt bèt.
And you are not to take for food any blood, of bird or of beast, in any of your houses.
πᾶν αἷμα οὐκ ἔδεσθε ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν ἀπὸ τε τῶν πετεινῶν καὶ ἀπὸ τῶν κτηνῶν
- 27 Si yon moun rive manje san nenpòt ki bèt, se pou yo mete l' deyò nèt nan mitan pèp Bondye a.
Whoever takes any blood for food will be cut off from his people.
πᾶσα ψυχὴ ἢ ἂν φάγη αἷμα ἀπολείται ἡ ψυχὴ ἐκείνη ἀπὸ τοῦ λαοῦ αὐτῆς
- 28 Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 29 -Men sa w'a di moun pèp Izrayèl yo. Lè yon moun ap fè yon ofrann pou di Bondye mèsì, se pou l' pran yon pòsyon ladan l' ki va sèvi tankou yon ofrann espesyal pou Seyè a.
Say to the children of Israel: He who makes a peace-offering to the Lord, is to give an offering to the Lord out of his peace-offering:
καὶ τοῖς υἱοῖς ἰσραὴλ λαλήσεις λέγων ὁ προσφέρων θυσίαν σωτηρίου κυρίῳ οἷσει τὸ δῶρον αὐτοῦ κυρίῳ ἀπὸ τῆς θυσίας τοῦ σωτηρίου
- 30 L'a pote l' ak men l' pou yo boule l' pou Seyè a. L'a pote grès bèt la ansanm ak tout pwatrin lan pou yo ka balanse yo tankou yon ofrann devan Seyè a.
He himself is to take to the Lord the offering made by fire, even the fat with the breast, so that the breast may be waved for a wave offering before the Lord.
αὶ χεῖρες αὐτοῦ προσοίσουσιν τὰ καρπώματα κυρίῳ τὸ στέαρ τὸ ἐπὶ τοῦ στήθονι καὶ τὸν λοβὸν τοῦ ἥπατος προσοίσει αὐτὰ ὥστε ἐπιθεῖναι δόμα ἔναντι κυρίου
- 31 Prèt la va boule grès la sou lotèl la. Men pwatrin lan va rete pou Arawon ak pitit li yo.
And the fat is to be burned by the priest on the altar, but the breast is for Aaron and his sons.
καὶ ἀνοίσει ὁ ἱερεὺς τὸ στέαρ ἐπὶ τοῦ θυσιαστηρίου καὶ ἔσται τὸ στήθονιον ααρων καὶ τοῖς υἱοῖς αὐτοῦ
- 32 N'a pran jigo dwat bèt li te ofri pou di Bondye mèsì a, n'a bay prèt la li pou li prezante l' tankou yon ofrann devan Seyè a.
And the right leg you are to give to the priest for an offering to be lifted up out of what is given for your peace-offerings.
καὶ τὸν βραχίονα τὸν δεξιὸν δώσετε ἀφαιρέμα τῷ ἱερεῖ ἀπὸ τῶν θυσιῶν τοῦ σωτηρίου ὑμῶν
- 33 Konsa, prèt ki ofri san an ak grès bèt yo te touye pou di Bondye mèsì a va resevwa jigo dwat la pou tèt pa l'.
That man, among the sons of Aaron, by whom the blood of the peace-offering and the fat are offered, is to have the right leg for his part.
ὁ προσφέρων τὸ αἷμα τοῦ σωτηρίου καὶ τὸ στέαρ ἀπὸ τῶν υἱῶν ααρων αὐτῷ ἔσται ὁ βραχίον ὁ δεξιὸς ἐν μερίδι
- 34 Pwatrin bèt la, se yon ofrann espesyal y'a annik balanse devan Seyè a. Jigo dwat la, se yon ofrann y'a annik prezante devan Seyè a. Se Seyè a menm ki wete moso sa yo nan ofrann pèp la va fè a pou li bay prèt yo. Sa se bagay moun Izrayèl yo dwe toujou bay prèt yo. Se va yon regleman pou tout tan tout tan.
For the breast which is waved and the right leg which is lifted up on high I have taken from the children of Israel, from their peace-offerings, and have given them to Aaron the priest and to his sons as their right for ever from the children of Israel.
τὸ γὰρ στήθονιον τοῦ ἐπιθέματος καὶ τὸν βραχίονα τοῦ ἀφαιρέματος εἴληφα παρὰ τῶν υἱῶν ἰσραὴλ ἀπὸ τῶν θυσιῶν τοῦ σωτηρίου ὑμῶν καὶ ἔδωκα αὐτὰ ααρων τῷ ἱερεῖ καὶ τοῖς υἱοῖς αὐτοῦ νόμιμον αἰώνιον παρὰ τῶν υἱῶν ἰσραὴλ
- 35 ¶ Se pòsyon sa yo pou yo pran nan ofrann yo fè pou boule pou Seyè a pou yo te bay Arawon ak pitit li yo, depi jou yo te mete yo apa pou sèvi prèt pou Seyè a.
This is the holy part given to Aaron and to his sons, out of the offerings made to the Lord by fire, on the day when they were made priests before the Lord;
αὕτη ἡ χρεῖς ααρων καὶ ἡ χρεῖς τῶν υἱῶν αὐτοῦ ἀπὸ τῶν καρπωμάτων κυρίου ἐν ἡ ἡμέρᾳ προσηγάγετο αὐτοὺς τοῦ ἱερατεύειν τῷ κυρίῳ
- 36 Jou sa a, se Seyè a menm ki te bay pèp Izrayèl la lòd pou yo bay prèt yo pòsyon sa yo nan ofrann lan. Sa se yon regleman pou pèp Izrayèl la toujou swiv de pitit an pitit.
Which the Lord said the children of Israel were to give them, on the day when he made them his priests. It is their right for ever from generation to generation.
καθὰ ἐνετείλατο κύριος δοῦναι αὐτοῖς ἡ ἡμέρᾳ ἔχρισεν αὐτούς παρὰ τῶν υἱῶν ἰσραὴλ νόμιμον αἰώνιον εἰς τὰς γενεὰς αὐτῶν

- 37 Men regleman pou yo swiv lè y'ap fè ofrann pou yo boule pou Seyè a, lè y'ap fè ofrann grenn ki soti nan jaden yo, lè y'ap fè ofrann pou peche moun fè san yo pa konnen, ofrann pou peye pou sa yo fè ki mal, ofrann pou lè y'ap mete prèt yo apa pou Bondye, ofrann pou di Bondye mèsi.
 These are the laws for the burned offering, the meal offering, and the offering for wrongdoing; and for the making of priests, and for the giving of peace-offerings;
 οὗτος ὁ νόμος τῶν ὀλοκαυτωμάτων καὶ θυσίας καὶ περὶ ἁμαρτίας καὶ τῆς πλημμελείας καὶ τῆς τελειώσεως καὶ τῆς θυσίας τοῦ σωτηρίου
- 38 Se Seyè a menm ki te bay Moyiz regleman sa yo, sou mòn Sinai nan mitan dezè a, jou li te mande moun pèp Izrayèl yo pou yo fè ofrann ba li.
 As they were given by the Lord to Moses on Mount Sinai, on the day when the Lord gave orders to the children of Israel to make their offerings to the Lord, in the waste land of Sinai.
 ὃν τρόπον ἐνετείλατο κύριος τῷ Μωϋσῆ ἐν τῷ ὄρει σιναι ἡ ἡμέρα ἐνετείλατο τοῖς υἱοῖς Ἰσραὴλ προσφέρειν τὰ δῶρα αὐτῶν ἔναντι κυρίου ἐν τῇ ἐρήμῳ σιναι
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
 And the Lord said to Moses,
 καὶ ἐλάλησεν κύριος πρὸς Μωϋσῆν λέγων
- 2 -Pran Arawon ak pitit gason l' yo ansanm avè ou. W'a pote rad seremoni yo, lwil pou mete moun osinon bèt apa pou Bondye a, towò yo ofri pou peye pou sa moun fè ki mal la, de belye mouton yo ak panyen pen san ledven yo tou.
 Take Aaron, and his sons with him, and the robes and the holy oil and the ox of the sin-offering and the two male sheep and the basket of unleavened bread;
 λαβὲ ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς στολὰς αὐτοῦ καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας καὶ τοὺς δύο κριοὺς καὶ τὸ κανοῦν τῶν ἀζύμων
- 3 Apre sa, w'a rele tout pèp la pou yo sanble devan pòt kay Randevou a.
 And let all the people come together at the door of the Tent of meeting.
 καὶ πᾶσαν τὴν συναγωγὴν ἐκκλησίασον ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου
- 4 Moyiz fè sa Seyè a te ba li lòd fè a, epi tout pèp la sanble devan pòt kay Randevou a
 And Moses did as the Lord said, and all the people came together at the door of the Tent of meeting.
 καὶ ἐποίησεν Μωϋσῆς ὃν τρόπον συνέταξεν αὐτῷ κύριος καὶ ἐξεκκλησίασεν τὴν συναγωγὴν ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου
- 5 Moyiz di moun yo: -Men sa Seyè a te ban mwen lòd fè a.
 And Moses said to the people, This is what the Lord has given orders to be done.
 καὶ εἶπεν Μωϋσῆς τῇ συναγωγῇ τοῦτο ἐστὶν τὸ ῥῆμα ὃ ἐνετείλατο κύριος ποιῆσαι
- 6 Lè sa a Moyiz fè Arawon ak pitit gason l' yo pwoche, li benyen yo nan dlo.
 Then Moses took Aaron and his sons; and after washing them with water,
 καὶ προσήνεγκεν Μωϋσῆς τὸν ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ ἔλουσεν αὐτοὺς ὕδατι
- 7 Lèfini, li mete chemiz la ak gwo rad la sou Arawon, li mare sentiwon an nan ren li. Apre sa, li mete jile a sou li, li mare bèl sentiwon jile a nan ren l'.
 He put the coat on him, making it tight with its band, and then the robe, and over it the ephod, with its band of needlework to keep it in place.
 καὶ ἐνέδυσεν αὐτὸν τὸν χιτῶνα καὶ ἔζωσεν αὐτὸν τὴν ζώνην καὶ ἐνέδυσεν αὐτὸν τὸν ὑποδύτην καὶ ἐπέθηκεν ἐπ' αὐτὸν τὴν ἐπωμίδα καὶ συνέζωσεν αὐτὸν κατὰ τὴν ποιήσιν τῆς ἐπωμίδος καὶ συνέσφιγξεν αὐτὸν ἐν αὐτῇ
- 8 Epi li mete plastwon an sou li, li mete ourim ak tourim yo nan pòch plastwon an.
 And he put the priest's bag on him, and in the bag he put the Urim and Thummim.
 καὶ ἐπέθηκεν ἐπ' αὐτὴν τὸ λογεῖον καὶ ἐπέθηκεν ἐπὶ τὸ λογεῖον τὴν δὴλωσιν καὶ τὴν ἀλήθειαν
- 9 Li mare tèt Arawon ak gwo mouchwa tèt la, epi li pran plak lò ki te gen pawòl sa yo grave sou li: Apa pou Bondye, li mare l' sou devan mouchwa a dapre lòd Seyè a te ba li.
 And on his head he put the head-dress, and in front of the head-dress the plate of gold, the holy crown, as the Lord gave orders to Moses.
 καὶ ἐπέθηκεν τὴν μίτραν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ ἐπέθηκεν ἐπὶ τὴν μίτραν κατὰ πρόσωπον αὐτοῦ τὸ πέταλον τὸ χρυσοῦν τὸ καθηγιασμένον ἅγιον ὃν τρόπον συνέταξεν κύριος τῷ Μωϋσῆ
- 10 Apre sa, Moyiz pran lwil pou mete moun apa pou Bondye a, li voye l' sou kay Bondye a ak sou tout bagay ki ladan l'. Se konsa, li te mete yo apa pou sèvis Seyè a.
 And Moses took the holy oil and put it on the House and on all the things in it, to make them holy.
 καὶ ἔλαβεν Μωϋσῆς ἀπὸ τοῦ ἐλαίου τῆς χρίσεως
- 11 Li voye lwil la sèt fwa sou lotèl la ak sou tout bagay ki sèvi sou lotèl la, sou kivetèl la ak tout pye li. Se konsa li mete yo apa pou sèvis Bondye.
 Seven times he put oil on the altar and on all its vessels, and on the washing-basin and its base, to make them holy.
 καὶ ἔρρανεν ἀπ' αὐτοῦ ἐπὶ τὸ θυσιαστήριον ἐπτάκις καὶ ἔχρισεν τὸ θυσιαστήριον καὶ ἡγίασεν αὐτὸ καὶ πάντα τὰ σκεῦῃ αὐτοῦ καὶ τὸν λουτήρα καὶ τὴν βάσιν αὐτοῦ καὶ ἡγίασεν αὐτὰ καὶ ἔχρισεν τὴν σκηνὴν καὶ πάντα τὰ ἐν αὐτῇ καὶ ἡγίασεν αὐτήν

- 12 Lèfini ankò, li pran lwil pou mete moun apa pou Bondye a, li vide l' sou tèt Arawon. Se konsa li mete l' apa pou Bondye.
And some of the oil he put on Aaron's head, to make him holy.
 και ἐπέχεεν μουσῆς ἀπὸ τοῦ ἐλαίου τῆς χρίσεως ἐπὶ τὴν κεφαλὴν ααρων και ἔχρισεν αὐτὸν και ἡγίασεν αὐτόν
- 13 Moyiz fè pitit gason Arawon yo pwoche, li mete rad yo sou yo, li pase sentiwon nan ren yo, li mare mouchwa tèt sou tèt yo, dapre lòd Seyè a te ba li.
Then he took Aaron's sons, clothing them with the coats, and putting the bands round them, and the head-dresses on their heads, as the Lord had given him orders.
 και προσήγαγεν μουσῆς τοὺς υἱοὺς ααρων και ἐνέδυσεν αὐτοὺς χιτῶνας και ἔζωσεν αὐτοὺς ζώνας και περιέθηκεν αὐτοῖς κιδάρεις καθάπερ συνέταξεν κύριος τῷ μουσῆ
- 14 ¶ Apre sa, Moyiz fè mennen ti towo yo ofri pou peye pou sa moun fè ki mal la. Arawon ak pitit gason l' yo mete men yo sou tèt li.
And he took the ox of the sin-offering: and Aaron and his sons put their hands on the head of the ox,
 και προσήγαγεν μουσῆς τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας και ἐπέθηκεν ααρων και οἱ υἱοὶ αὐτοῦ τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τοῦ μόσχου τοῦ τῆς ἁμαρτίας
- 15 Lèfini, Moyiz touye towo a, li tranpe dwèt li nan san towo a, li mete ti degout san sou kat kòn lotèl la. Apre sa, li fè ofrann pou peye pou tou sa moun te fè ki mal sou lotèl la, li vide tout rès san an atè nan pye lotèl la. Se konsa li mete l' apa pou Bondye, li mande Bondye gras pou li.
And he put it to death; and Moses took the blood and put it on the horns of the altar and round it with his finger, and made the altar clean, draining out the blood at the base of the altar; so he made it holy, taking away what was unclean.
 και ἔσφαξεν αὐτόν και ἔλαβεν μουσῆς ἀπὸ τοῦ αἵματος και ἐπέθηκεν ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου κύκλω τῷ δακτύλῳ και ἐκαθάρισεν τὸ θυσιαστήριον και τὸ αἷμα ἐξέχεεν ἐπὶ τὴν βάσιν τοῦ θυσι αστηρίου και ἡγίασεν αὐτὸ τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ
- 16 Apre sa, Moyiz pran grès ki vlope tripay yo, mas grès ki sou fwa a, ansanm ak de wonyon yo ak tout grès yo, li boule yo nèt sou lotèl la.
And he took all the fat on the inside parts, and the fat on the liver, and the two kidneys with their fat, to be burned on the altar;
 και ἔλαβεν μουσῆς πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων και τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος και ἀμφοτέρους τοὺς νεφροὺς και τὸ στέαρ τὸ ἐπ' αὐτῶν και ἀνήνεγκεν μουσῆς ἐπὶ τὸ θυσιαστήριον
- 17 Men, li pran tout vyann ti towo a, po a ak tout tripay la, li boule yo an deyò limit kote yo rete a, dapre lòd Seyè a te ba li.
But the ox, with its skin and its flesh and its waste, was burned with fire outside the tent-circle, as the Lord gave orders to Moses.
 και τὸν μόσχον και τὴν βύρσαν αὐτοῦ και τὰ κρέα αὐτοῦ και τὴν κόπρον αὐτοῦ και κατέκαυσεν αὐτὰ πυρὶ ἔξω τῆς παρεμβολῆς ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ
- 18 Apre sa, Moyiz fè mennen belye mouton ki pou boule nèt pou Seyè a. Arawon ak pitit gason l' yo mete men yo sou tèt li.
And he put the male sheep of the burned offering before the Lord, and Aaron and his sons put their hands on its head,
 και προσήγαγεν μουσῆς τὸν κριὸν τὸν εἰς ὀλοκαύτωμα και ἐπέθηκεν ααρων και οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κριοῦ
- 19 Moyiz touye l', li pran san an, li vide l' tout arebò lotèl la.
And he put it to death; and Moses put some of the blood on and round the altar.
 και ἔσφαξεν μουσῆς τὸν κριὸν και προσέχεεν μουσῆς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλω
- 20 Li dekoupe belye a an divès moso. Apre sa, li boule tèt la, moso vyann yo ak tout moso grès yo nèt sou lotèl la.
And when the sheep had been cut into parts, the head and the parts and the fat were burned by Moses.
 και τὸν κριὸν ἐκρεανόμησεν κατὰ μέλη και ἀνήνεγκεν μουσῆς τὴν κεφαλὴν και τὰ μέλη και τὸ στέαρ
- 21 Moyiz lave tripay yo ak pye yo nan dlo. Apre sa li boule tout towo a nèt sou lotèl la. Se te yon bèt li ofri pou boule nèt nan dife pou Seyè a, yon ofrann bèt k'ap fè Seyè a plezi ak bon sant li, dapre lòd Seyè a te ba li.
And the inside parts and the legs were washed with water and all the sheep was burned by Moses on the altar; it was a burned offering for a sweet smell: it was an offering made by fire to the Lord, as the Lord gave orders to Moses.
 και τὴν κοιλίαν και τοὺς πόδας ἔπλυνεν ὕδατι και ἀνήνεγκεν μουσῆς ὅλον τὸν κριὸν ἐπὶ τὸ θυσιαστήριον ὀλοκαύτωμα ὃ ἐστὶν εἰς ὀσμὴν εὐωδίας κάρπωμά ἐστὶν τῷ κυρίῳ καθάπερ ἐνετείλατο κύριος τῷ μουσῆ
- 22 Apre sa, Moyiz fè mennen lòt belye mouton an, belye ki pou sèvi nan seremoni pou mete prèt yo apa pou Seyè a. Arawon ak pitit gason l' yo mete men yo sou tèt li.
And he put the other sheep before the Lord, the sheep with which they were made priests; and Aaron and his sons put their hands on the head of the sheep,
 και προσήγαγεν μουσῆς τὸν κριὸν τὸν δεῦτερον κριὸν τελειώσεως και ἐπέθηκεν ααρων και οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κριοῦ
- 23 Moyiz touye l', li pran ti gout nan san belye a, li mete l' sou tete zòrèy dwat Arawon, sou pous men dwat li ak sou gwo zòtèy pye dwat li.
And he put it to death; and Moses took some of the blood and put it on the point of Aaron's right ear and on the thumb of his right hand and on the great toe of his right foot.
 και ἔσφαξεν αὐτόν και ἔλαβεν μουσῆς ἀπὸ τοῦ αἵματος αὐτοῦ και ἐπέθηκεν ἐπὶ τὸν λοβὸν τοῦ ὠτὸς ααρων τοῦ δεξιοῦ και ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς και ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ

- 24 Apre sa, Moyiz fè pitit gason Arawon yo pwoche, li mete ti gout san sou tete zòrèy dwat yo, sou gwo pous men dwat yo ak sou gwo zòtèy pye dwat yo. Lèfini, Moyiz pran rès san an, li vide l' tout arebò lotèl la.
Then he took Aaron's sons, and Moses put some of the blood on the point of their right ears and on the thumbs of their right hands and on the great toes of their right feet: and Moses put the blood on and round the altar.
καὶ προσήγαγεν μουσῆς τοὺς υἱοὺς ααρων καὶ ἐπέθηκεν μουσῆς ἀπὸ τοῦ αἵματος ἐπὶ τοὺς λοβοὺς τῶν ὠτίων τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν χειρῶν αὐτῶν τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν ποδῶν αὐτῶν τῶν δεξιῶν καὶ προσέχεεν μουσῆς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ
- 25 Apre sa, li pran tout moso grès yo, ke a, tout grès ki vlope tripay yo, moso grès ki sou fwa a, de wonyon yo ak tout grès yo, ansanm ak jigo dwat la.
And he took the fat, and the fat tail, and the fat on the inside parts, and the fat on the liver, and the two kidneys with their fat, and the right leg;
καὶ ἔλαβεν τὸ στέαρ καὶ τὴν ὄσφυν καὶ τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας καὶ τὸν λοβὸν τοῦ ἥπατος καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν καὶ τὸν βραχίονα τὸν δεξιόν
- 26 Nan panyen pen san ledven ki devan Seyè a, li pran yon pen antye, yon gato fèt ak lwil, ak yon pen rale. Li mete yo sou moso grès yo ak sou jigo dwat la.
And out of the basket of unleavened bread which was before the Lord he took one unleavened cake, and one cake of bread with oil on it, and one thin cake, and put them on the fat and on the right leg:
καὶ ἀπὸ τοῦ κανοῦ τῆς τελειώσεως τοῦ ὄντος ἐναντι κυρίου ἔλαβεν ἄρτον ἓνα ἄζυμον καὶ ἄρτον ἐξ ἐλαίου ἓνα καὶ λάγανον ἓν καὶ ἐπέθηκεν ἐπὶ τὸ στέαρ καὶ τὸν βραχίονα τὸν δεξιόν
- 27 Apre sa, li mete tout bagay sa yo nan men Arawon ak nan men pitit gason l' yo, li balanse yo devan Seyè a tankou yon ofrann.
And he put them all on the hands of Aaron and on the hands of his sons, waving them for a wave offering before the Lord.
καὶ ἐπέθηκεν ἅπαντα ἐπὶ τὰς χεῖρας ααρων καὶ ἐπὶ τὰς χεῖρας τῶν υἱῶν αὐτοῦ καὶ ἀνήνεγκεν αὐτὰ ἀφαιρέμα ἐναντι κυρίου
- 28 Apre sa, Moyiz pran ofrann yo nan men yo, li boule yo sou lotèl la anwo ofrann ki t'ap boule deja a. Se te yon ofrann pou bay prèt yo pouvwa pou yo sèvi Bondye, yon ofrann bèt k'ap boule nèt nan dife pou Seyè a, yon ofrann bèt k'ap fè Seyè a plezi ak bon sant li.
And Moses took them from their hands, and they were burned on the altar on the burned offering, as a priest's offering for a sweet smell, an offering made by fire to the Lord.
καὶ ἔλαβεν μουσῆς ἀπὸ τῶν χειρῶν αὐτῶν καὶ ἀνήνεγκεν αὐτὰ μουσῆς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὸ ὄλοκαύτωμα τῆς τελειώσεως ὃ ἐστὶν ὁσμὴ εὐωδίας κάρπωμά ἐστιν τῷ κυρίῳ
- 29 Moyiz pran moso pwatrin lan, li balanse l' devan Seyè a tankou yon ofrann. Nan belye ki te sèvi nan seremoni pou mete prèt yo apa a, se pòsyon sa a ki te pou Moyiz, dapre lòd Seyè a te bay Moyiz la.
And Moses took the breast, waving it for a wave offering before the Lord; it was Moses' part of the sheep of the priest's offering, as the Lord gave orders to Moses.
καὶ λαβὼν μουσῆς τὸ στήθιον ἀφείλεν αὐτὸ ἐπιθέμα ἐναντι κυρίου ἀπὸ τοῦ κριοῦ τῆς τελειώσεως καὶ ἐγένετο μουσῆ ἓν μερίδι καθὰ ἐνετείλατο κύριος τῷ μουσῆ
- 30 Lè sa a, Moyiz pran ti gout nan lwil pou mete moun apa pou sèvis Bondye a, li melanje l' ak san ki te sou lotèl la, li voye l' sou Arawon ak sou tout rad li yo, sou pitit gason Arawon yo ak sou tout rad yo.
And Moses took some of the holy oil and of the blood which was on the altar and put it on Aaron and on his robes, and on his sons and on his sons' robes; and made Aaron holy, and his robes and his sons and his sons' robes with him.
καὶ ἔλαβεν μουσῆς ἀπὸ τοῦ ἐλαίου τῆς χρίσεως καὶ ἀπὸ τοῦ αἵματος τοῦ ἐπὶ τοῦ θυσιαστηρίου καὶ προσέρρανεν ἐπὶ ααρων καὶ τὰς στολὰς αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ καὶ ἠγίασεν ααρων καὶ τὰς στολὰς αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ
- 31 ¶ Moyiz pale ak Arawon ansanm ak pitit gason l' yo, li di yo: -N'a fè kwit vyann belye a devan pòt Tant Randevou a. Se la n'a manje l' tou ansanm ak pen ki nan panyen ofrann yo fè lè nou t'ap resevwa pouvwa pou fè sèvis pou Bondye a, dapre lòd mwen te resevwa lè li te di m': Arawon ak pitit gason l' yo va manje vyann belye a.
And Moses said to Aaron and to his sons, The flesh is to be cooked in water at the door of the Tent of meeting, and there you are to take it as food, together with the bread in the basket, as I have given orders, saying, It is the food of Aaron and his sons.
καὶ εἶπεν μουσῆς πρὸς ααρων καὶ τοὺς υἱοὺς αὐτοῦ ἐνήσατε τὰ κρέα ἐν τῇ αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου ἐν τόπῳ ἁγίῳ καὶ ἐκεῖ φάγεσθε αὐτὰ καὶ τοὺς ἄρτους τοὺς ἐν τῷ κανῷ τῆς τελειώσεως ὃν τρόπον συντέτακται μοι λέγων ααρων καὶ οἱ υἱοὶ αὐτοῦ φάγονται αὐτά
- 32 Si gen rès nan vyann lan ak nan pen an ki rete apre yo fin manje, n'a boule l' nan dife.
And that which is over of the flesh and of the bread is to be burned with fire.
καὶ τὸ καταλειφθὲν τῶν κρεῶν καὶ τῶν ἄρτων ἐν πυρὶ κατακαυθήσεται
- 33 Pandan sèt jou, nou p'ap soti devan pòt Tant Randevou a, jouk lè y'a fini ak seremoni pou mete nou apa pou sèvis Bondye a, paske y'ap pran sèt jou pou fè seremoni pou ban nou pouvwa pou fè sèvis pou Bondye.
And you are not to go out from the door of the Tent of meeting for seven days, till the days for making you priest are ended; for this will be the work of seven days.
καὶ ἀπὸ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου οὐκ ἐξελεύσεσθε ἐπτὰ ἡμέρας ἕως ἡμέρα πληρωθῆ ἡμέρα τελειώσεως ὑμῶν ἐπτὰ γὰρ ἡμέρας τελειώσει τὰς χεῖρας ὑμῶν
- 34 Sa nou wè nou fè jòdi a, se Seyè a menm ki te bay lòd pou nou te fè l' pou peye pou tou sa nou te fè ki mal.
What has been done this day, has been ordered by the Lord to take away your sin.
καθάπερ ἐποίησεν ἐν τῇ ἡμέρᾳ ταύτῃ ἐνετείλατο κύριος τοῦ ποιῆσαι ὥστε ἐξλάσασθαι περὶ ὑμῶν

- 35 Pandan sèt jou, lajounen kou lannwit, n'a rete la devan pòt Tant Randevou a, epi n'a fè tou sa Seyè a te ban nou lòd fè a. Si se pa sa, n'a mouri. Wi, men lòd Seyè a te ban mwen an.
And you are to keep watch for the Lord at the door of the Tent of meeting day and night for seven days, so that death may not come to you: for so he has given me orders.
 και ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου καθήσεσθε ἑπτὰ ἡμέρας ἡμέραν καὶ νύκτα φυλάξεσθε τὰ φυλάγματα κυρίου ἵνα μὴ ἀποθάνητε οὕτως γὰρ ἐνετείλατό μοι κύριος ὁ θεός
- 36 Se konsa, Arawon ak pitit gason l' yo te fè tou sa Moyiz te di yo Seyè a te ba yo lòd fè a.
And Aaron and his sons did all the things about which the Lord had given orders through Moses.
 και ἐποίησεν ααρων καὶ οἱ υἱοὶ αὐτοῦ πάντας τοὺς λόγους οὓς συνέταξεν κύριος τῷ μουσῆ
- 1 ¶ Sou wityèm jou a apre yo fini avèk sèvis pou mete yo apa pou Bondye a, Moyiz rele Arawon ak pitit gason l' yo ansanm ak tout chèf fanmi pèp Izrayèl la.
And on the eighth day Moses sent for Aaron and his sons and the responsible men of Israel;
 και ἐγενήθη τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐκάλεσεν μουσῆς ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὴν γερουσίαν ἰσραηλ
- 2 Epi li di Arawon konsa: -Pran yon jenn ti towo san ankenn enfimite ki pou sèvi ofrann pou peye pou sa nou fè ki mal, ak yon belye mouton san ankenn enfimite ki pou sèvi ofrann pou nou boule nèt pou Seyè a. Ofri yo bay Seyè a.
And he said to Aaron, Take a young ox for a sin-offering and a male sheep for a burned offering, without a mark, and make an offering of them before the Lord.
 και εἶπεν μουσῆς πρὸς ααρων λαβὲ σεαυτῷ μοσχάριον ἐκ βοῶν περὶ ἁμαρτίας καὶ κριὸν εἰς ὄλοκαύτωμα ἄμωμα καὶ προσένεγκε αὐτὰ ἔναντι κυρίου
- 3 Apre sa, w'a mande moun pèp Izrayèl yo pou yo pran yon bouk san ankenn enfimite ki pou sèvi ofrann pou yo boule nèt pou Seyè a, yon ti towo san ankenn enfimite ki gen ennan ak yon ti mouton san ankenn enfimite ki gen ennan ki pou sèvi ofrann pou peye pou sa pèp la fè ki mal.
And say to the children of Israel: Take a he-goat for a sin-offering, and a young ox and a lamb, in their first year, without any mark on them, for a burned offering;
 και τῇ γερουσίᾳ ἰσραηλ λάλησον λέγων λάβετε χίμαρον ἐξ αἰγῶν ἓνα περὶ ἁμαρτίας καὶ μοσχάριον καὶ ἄμνον ἐνιαύσιον εἰς ὄλοκάρπωσιν ἄμωμα
- 4 Lèfini, y'a pran yon towo ak yon belye pou sèvi ofrann pou di Bondye mèsi. Y'a ofri yo tout bay Seyè a ansanm ak ofrann grenn ki sot nan jaden yo melanje ak lwil. Y'a fè sa paske Seyè a pral parèt devan yo jòdi a.
And an ox and a male sheep for peace-offerings, to be put to death before the Lord; and a meal offering mixed with oil: for this day you are to see the Lord.
 και μόσχον καὶ κριὸν εἰς θυσίαν σωτηρίου ἔναντι κυρίου καὶ σπειδαλιν πεφυραμένην ἐν ἐλαίῳ ὅτι σήμερον κύριος ὀφθήσεται ἐν ὑμῖν
- 5 Se konsa yo pran tou sa Moyiz te ba yo lòd pran an. Yo mennen yo devan pòt Tant Randevou a. Apre sa, tout pèp la nèt sanble menm kote a, yo rete kanpe devan Seyè a.
And they took the things ordered by Moses, before the Tent of meeting, and all the people came near, waiting before the Lord.
 και ἔλαβον καθὸ ἐνετείλατο μουσῆς ἀπέναντι τῆς σκηνῆς τοῦ μαρτυρίου καὶ προσῆλθεν πᾶσα συναγωγὴ καὶ ἔστησαν ἔναντι κυρίου
- 6 Lè sa a Moyiz di yo: -Seyè a te bay lòd pou nou te fè tou sa pou li ka fè nou wè pouwva li.
And Moses said, This is what the Lord has said you are to do; and you will see the glory of the Lord.
 και εἶπεν μουσῆς τοῦτο τὸ ῥῆμα ὃ εἶπεν κύριος ποιήσατε καὶ ὀφθήσεται ἐν ὑμῖν δόξα κυρίου
- 7 Apre sa, Moyiz di Arawon konsa: -Pwoche bò lotèl la, fè yon ofrann pou peye pou tou sa ou fè ki mal, ak yon ofrann pou ou boule nèt pou Seyè a. Apre sa w'a fè menm bagay pou pèp la. Wi, mete ofrann pèp la devan Bondye, mande Bondye pou l' fè yo gras, jan Seyè a te bay lòd la.
And Moses said to Aaron, Come near to the altar and make your sin-offering and your burned offering to take away your sin and the sin of the people, and make the people's offering to take away their sin; as the Lord has given orders.
 και εἶπεν μουσῆς τῷ ααρων πρόσελθε πρὸς τὸ θυσιαστήριον καὶ ποιήσον τὸ περὶ τῆς ἁμαρτίας σου καὶ τὸ ὄλοκαύτωμά σου καὶ ἐξίλασαι περὶ σεαυτοῦ καὶ τοῦ οἴκου σου καὶ ποιήσον τὰ δῶρα τοῦ λαοῦ ὃ καὶ ἐξίλασαι περὶ αὐτῶν καθάπερ ἐνετείλατο κύριος τῷ μουσῆ
- 8 ¶ Se konsa Arawon pwoche bò lotèl la, li touye ti towo bèf li te bay pou ofrann pou peye pou sa li te fè ki mal.
So Aaron came near to the altar and put to death the ox for the sin-offering for himself;
 και προσῆλθεν ααρων πρὸς τὸ θυσιαστήριον καὶ ἔσφαξεν τὸ μοσχάριον τὸ περὶ τῆς ἁμαρτίας
- 9 Pitit li yo pote san an ba li, li tranpe dwèt li nan san an, epi li mete ti gout san sou kat kòn lotèl la. Apre sa, li vide rèz la nan pye lotèl la.
And the sons of Aaron gave him the blood and he put his finger in the blood and put it on the horns of the altar, draining out the blood at the base of the altar;
 και προσήνεγκαν οἱ υἱοὶ ααρων τὸ αἷμα πρὸς αὐτόν καὶ ἔβαψεν τὸν δάκτυλον εἰς τὸ αἷμα καὶ ἐπέθηκεν ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου καὶ τὸ αἷμα ἐξέχεεν ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου
- 10 Lè l' fini, li pran grès la, wonyon yo, mas grès ki te sou fwa a, li mete yo boule sou lotèl la jan Seyè a te bay Moyiz lòd la.
But the fat and the kidneys and the fat on the liver of the sin-offering were burned by him on the altar as the Lord gave orders to Moses.
 και τὸ στέαρ καὶ τοὺς νεφροὺς καὶ τὸν λοβὸν τοῦ ἥπατος τοῦ περὶ τῆς ἁμαρτίας ἀνήνεγκεν ἐπὶ τὸ θυσιαστήριον ὃν τρόπον ἐνετείλατο κύριος τῷ μουσῆ

- 11 Pou vyann lan ak po a, li boule yo nan dife andeyò lòt bò limit kote yo rete a.
And the flesh and the skin were burned with fire outside the tent-circle;
καὶ τὰ κρέα καὶ τὴν βύρσαν κατέκαυσεν αὐτὰ πυρὶ ἔξω τῆς παρεμβολῆς
- 12 Apre sa, Arawon touye bèt li te ofri pou boule nèt pou Seyè a. Pitit li yo pote san an ba li, li vide l' sou lotèl la ak tout arebò lotèl la.
And he put to death the burned offering; and Aaron's sons gave him the blood and he put some of it on and round the altar;
καὶ ἔσφαξεν τὸ ὄλοκαύτωμα καὶ προσήνεγκαν οἱ υἱοὶ ααρων τὸ αἷμα πρὸς αὐτόν καὶ προσέχεον ἐπὶ τὸ θυσιαστήριον κύκλῳ
- 13 Yo pote ba li tou tèt la ansanm ak rès vyann lan dekoupe, epi li mete yo boule sou lotèl la.
And they gave him the parts of the burned offering, in their order, and the head, to be burned on the altar.
καὶ τὸ ὄλοκαύτωμα προσήνεγκαν αὐτῷ κατὰ μέλη αὐτὰ καὶ τὴν κεφαλὴν καὶ ἐπέθηκεν ἐπὶ τὸ θυσιαστήριον
- 14 Li lave tripay yo ansanm ak pye yo. Lèfini li mete yo boule sou lotèl la anwo vyann yo t'ap boule pou Seyè a.
And the inside parts and the legs, when they had been washed with water, were burned on the burned offering on the altar.
καὶ ἔπλυνεν τὴν κοιλίαν καὶ τοὺς πόδας ὕδατι καὶ ἐπέθηκεν ἐπὶ τὸ ὄλοκαύτωμα ἐπὶ τὸ θυσιαστήριον
- 15 Apre sa, Arawon mete ofrann pèp la devan Seyè a: li pran bouk pèp la te ofri pou peye pou sa yo fè ki mal la, li touye l' epi li ofri l' bay Seyè a pou peche pèp la, jan l' te fè l' pou pa l' la.
And he made an offering for the people and took the goat of the sin-offering for the people and put it to death, offering it for sin, in the same way as the first.
καὶ προσήνεγκαν τὸ δῶρον τοῦ λαοῦ καὶ ἔλαβεν τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας τοῦ λαοῦ καὶ ἔσφαξεν αὐτὸ καθὰ καὶ τὸ πρῶτον
- 16 Apre sa, li fè ofrann pou yo boule nèt pou Seyè a, dapre regleman yo.
And he took the burned offering, offering it in the ordered way;
καὶ προσήνεγκεν τὸ ὄλοκαύτωμα καὶ ἐποίησεν αὐτό ὡς καθήκει
- 17 Li mete ofrann grenn jaden yo devan Seyè a. Li pran yon ponyen farin, li boule l' sou lotèl la, anplis ofrann ki t'ap boule depi maten an.
And he put the meal offering before the Lord, and taking some of it in his hand he had it burned on the altar, separately from the burned offering of the morning.
καὶ προσήνεγκεν τὴν θυσίαν καὶ ἔπλησεν τὰς χεῖρας ἀπ' αὐτῆς καὶ ἐπέθηκεν ἐπὶ τὸ θυσιαστήριον χωρὶς τοῦ ὄλοκαυτώματος τοῦ πρωينوῦ
- 18 Li touye towo a ak belye a, li ofri yo tankou ofrann pèp la fè pou di Bondye mèsi. Pitit li yo pote san an ba li, li vide san an sou lotèl la ak tout arebò lotèl la.
And he put to death the ox and the sheep, which were the peace-offerings for the people; and Aaron's sons gave him the blood and he put some of it on and round the altar;
καὶ ἔσφαξεν τὸν μόσχον καὶ τὸν κριὸν τῆς θυσίας τοῦ σωτηρίου τῆς τοῦ λαοῦ καὶ προσήνεγκαν οἱ υἱοὶ ααρων τὸ αἷμα πρὸς αὐτόν καὶ προσέχεον πρὸς τὸ θυσιαστήριον κύκλῳ
- 19 Apre sa, Arawon pran tout moso grès towo a ak moso grès belye a, ke yo, grès ki vlope zantray yo, mas fwa yo, grès ki kouvri wonyon yo.
And as for the fat of the ox and the fat tail of the sheep and the fat covering the inside parts and the kidneys and the fat on the liver;
καὶ τὸ στέαρ τὸ ἀπὸ τοῦ μόσχου καὶ τοῦ κριοῦ τὴν ὄσφην καὶ τὸ στέαρ τὸ κατακαλύπτον ἐπὶ τῆς κοιλίας καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος
- 20 Li mete yo yonn sou lotèl sou de moso pwatrin yo, epi li pote tout grès yo, li mete yo boule nèt sou lotèl la.
They put the fat on the breasts, and the fat was burned on the altar.
καὶ ἐπέθηκεν τὰ στέατα ἐπὶ τὰ στηθῦνια καὶ ἀνήνεγκαν τὰ στέατα ἐπὶ τὸ θυσιαστήριον
- 21 Men, li pran moso pwatrin yo ak jigo dwat yo, li balanse yo devan Seyè a tankou yon ofrann, jan Moyiz te ba li lòd fè a.
And Aaron took the breasts and the right leg, waving them for a wave offering before the Lord, as Moses gave orders.
καὶ τὸ στηθῦνιον καὶ τὸν βραχίονα τὸν δεξιὸν ἀφείλεν ααρων ἀφαίρεμα ἔναντι κυρίου ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ
- 22 Lè Arawon fin fè tout ofrann pou peye pou sa yo te fè ki mal, ofrann pou yo boule nèt pou Bondye ak ofrann pou di Bondye mèsi, li leve men l' anwo pèp la, li beni yo epi li desann.
And Aaron, lifting up his hands to the people, gave them a blessing; and he came down from offering the sin-offering, and the burned offering, and the peace-offerings.
καὶ ἐξάρσας ααρων τὰς χεῖρας ἐπὶ τὸν λαὸν εὐλόγησεν αὐτούς καὶ κατέβη ποιήσας τὸ περὶ τῆς ἁμαρτίας καὶ τὰ ὄλοκαυτώματα καὶ τὰ τοῦ σωτηρίου
- 23 ¶ Moyiz ak Arawon antre anndan Tant Randevou a. Lè yo soti, yo beni pèp la ankò. Se lè sa a pouwva Seyè a parèt devan je pèp la.
And Moses and Aaron went into the Tent of meeting, and came out and gave the people a blessing, and the glory of the Lord was seen by all the people.
καὶ εἰσῆλθεν μουσῆς καὶ ααρων εἰς τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἐξελθόντες εὐλόγησαν πάντα τὸν λαὸν καὶ ὤφθη ἡ δόξα κυρίου παντὶ τῷ λαῷ
- 24 Yon dife rete konsa, li soti nan syèl la, li boule tout vyann ak tout grès ki te sou lotèl la. Lè pèp la wè sa, yo tout pran rele sitèlman yo te kontan epi yo tonbe fas atè devan Bondye.
And fire came out from before the Lord, burning up the offering on the altar and the fat: and when all the people saw it, they gave a loud cry, falling down on their faces.
καὶ ἐξῆλθεν πῦρ παρὰ κυρίου καὶ κατέφαγεν τὰ ἐπὶ τοῦ θυσιαστηρίου τὰ τε ὄλοκαυτώματα καὶ τὰ στέατα καὶ εἶδεν πᾶς ὁ λαὸς καὶ ἐξέστη καὶ ἔπεσαν ἐπὶ πρόσωπον

- 1 ¶ Yon jou, de nan pitit Arawon yo, Nadab ak Abiyon, leve, yo pran ti recho yo, yo mete chabon dife tou limen ladan yo, yo mete lansan nan dife a, epi y' al ofri l' bay Seyè a. Men, dife a pa t' bon paske se pa t' yon dife Seyè a te bay lòd fè.
And Nadab and Abihu, the sons of Aaron, took their vessels and put fire in them and perfume, burning strange fire before the Lord, which he had not given them orders to do.
καὶ λαβόντες οἱ δύο υἱοὶ ααρων ναθαβ καὶ αβιουδ ἕκαστος τὸ πυρεῖον αὐτοῦ ἐπέθηκαν ἐπ' αὐτὸ πῦρ καὶ ἐπέβαλον ἐπ' αὐτὸ θυμίαμα καὶ προσήνεγκαν ἔναντι κυρίου πῦρ ἀλλότριον ὃ οὐ προσέταξεν κύριος αὐτοῖς
- 2 Seyè a voye yon dife sou yo, dife a boule yo, epi yo mouri la devan Seyè a.
And fire came out from before the Lord, burning them up and causing their destruction before the Lord.
καὶ ἐξῆλθεν πῦρ παρὰ κυρίου καὶ κατέφαγεν αὐτούς καὶ ἀπέθανον ἔναντι κυρίου
- 3 ¶ Lè sa a, Moyiz di Arawon: -Men sa Seyè a t'ap di nou an wi lè l' te di: Moun k'ap sèvi m' fèt pou respekte m'. M'a fè pèp la konnen pouvw mwen! Arawon pa di anyen.
Then Moses said to Aaron, This is what the Lord said, I will be holy in the eyes of all those who come near to me, and I will be honoured before all the people. And Aaron said nothing.
καὶ εἶπεν μοῦσης πρὸς ααρων τοῦτό ἐστιν ὃ εἶπεν κύριος λέγων ἐν τοῖς ἐγγίζουσίν μοι ἁγιασθήσομαι καὶ ἐν πάσῃ τῇ συναγωγῇ δοξασθήσομαι καὶ κατενόγη ααρων
- 4 Moyiz rele Mikayèl ak Elzafan, de pitit gason Ouzyèl, tonton Arawon, li di yo: -Vini non! Wete kadav kouzen nou yo devan tant Seyè a, pote yo deyò lòt bò limit kan an.
And Moses sent for Mishael and Elzaphan, the sons of Uzziel, the brother of Aaron's father, and said to them, Come near and take your brothers away from before the holy place, outside the tent-circle.
καὶ ἐκάλεσεν μοῦσης τὸν μισαδαι καὶ τὸν ελισταφαν υἱοὺς οὔζιηλ υἱοὺς τοῦ ἀδελφοῦ τοῦ πατρὸς ααρων καὶ εἶπεν αὐτοῖς προσέλθατε καὶ ἄρατε τοὺς ἀδελφοὺς ὑμῶν ἐκ προσώπου τῶν ἁγίων ἔξω τῆς παρεμβολῆς
- 5 Se konsa yo vini, yo pran kò yo ak tout rad ki te sou yo, yo pote yo lòt bò limit kan an, jan Moyiz te di a.
So they came and took them, in their coats, outside the tent-circle, as Moses had said.
καὶ προσήλθον καὶ ἦραν ἐν τοῖς χιτῶσιν αὐτῶν ἔξω τῆς παρεμβολῆς ὃν τρόπον εἶπεν μοῦσης
- 6 Apre sa, Moyiz pale ak Arawon ansanm ak de lòt pitit gason l' yo, Eleaza ak Itama, li di yo: -Pa rete san penyen tèt nou, pa chire rad sou nou jan moun yo fè l' la lè yo nan lapenn pou ka lanmò. Si nou fè sa n'a mouri, Seyè a va fache sou tout pèp la. Men, frè nou yo ansanm ak tout lòt moun peyi Izrayèl yo gen dwa pran lapenn pou moun sa yo ki boule nan dife Seyè a te voye sou yo a.
And Moses said to Aaron and to Eleazar and Ithamar, his sons, Do not let your hair be loose, and give no signs of grief; so that death may not overtake you, and his wrath come on all the people; but let there be weeping among your brothers and all the house of Israel for this burning of the Lord's fire.
καὶ εἶπεν μοῦσης πρὸς ααρων καὶ ελεαζαρ καὶ ιθαμαρ τοὺς υἱοὺς αὐτοῦ τοὺς καταλειμμένους τὴν κεφαλὴν ὑμῶν οὐκ ἀποκιδαρώσετε καὶ τὰ ἱμάτια ὑμῶν οὐ διαρρήξετε ἵνα μὴ ἀποθάνητε καὶ ἐπὶ πᾶσαν τὴν συναγωγὴν ἔσται θυμὸς οἱ ἀδελφοὶ ὑμῶν πᾶς ὁ οἶκος ἰσραηλ κλαύσονται τὸν ἐμπυρισμὸν ὃν ἐνεπυρίσθησαν ὑπὸ κυρίου
- 7 Nou menm, rete nan tant Randevou a. Pa mete pwent pye nou deyò. Si nou fè sa n'a mouri, paske avèk lwil yo te vide sou tèt nou an, yo mete nou apa pou Seyè a. Yo fè jan Moyiz te di a.
And do not go out from the door of the Tent of meeting, or death will come to you; for the holy oil of the Lord is on you. And they did as Moses said.
καὶ ἀπὸ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου οὐκ ἐξελεύσεσθε ἵνα μὴ ἀποθάνητε τὸ γὰρ ἔλαιον τῆς χρίσεως τὸ παρὰ κυρίου ἐφ' ὑμῖν καὶ ἐποίησαν κατὰ τὸ ῥῆμα μοῦσῃ
- 8 ¶ Seyè a pale ak Arawon, li di l' konsa:
And the Lord said to Aaron:
καὶ ἐλάλησεν κύριος τῷ ααρων λέγων
- 9 -Ni ou menm, ni pitit gason ou yo, nou pa fèt pou nou bwè diven ni ankenn gwòg lè se jou nou gen pou nou antre nan Tant Randevou a. Si nou fè sa n'a mouri. Sa se yon regleman pou nou swiv tout tan, nou menm, pitit nou yo ak pitit pitit nou yo.
Take no wine, or strong drink, you or your sons with you, when you go into the Tent of meeting, that it may not be the cause of death to you; this is an order for ever through all your generations.
οἶνον καὶ σικερα οὐ πίνεσθε σὺ καὶ οἱ υἱοὶ σου μετὰ σοῦ ἡνίκα ἂν εἰσπορεύησθε εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἢ προσπορευομένων ὑμῶν πρὸς τὸ θυσιαστήριον καὶ οὐ μὴ ἀποθάνητε νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν
- 10 Se pou nou konnen sa ki apa pou sèvis Bondye ak sa ki pou sèvis òdinè, sa ki pa ka sèvi pou sèvis Bondye ak sa ki ka sèvi pou sèvis Bondye.
And make a division between the holy and the common, and between the unclean and the clean;
διαστελεῖται ἀνά μέσον τῶν ἁγίων καὶ τῶν βεβήλων καὶ ἀνά μέσον τῶν ἀκαθάρτων καὶ τῶν καθαρῶν
- 11 Lèfini, se devwa nou pou nou moutre pèp Izrayèl la tout regleman mwen menm Seyè a, mwen te bay Moyiz pou nou.
Teaching the children of Israel all the laws which the Lord has given them by the hand of Moses.
καὶ συμβιβάσεις τοὺς υἱοὺς ἰσραηλ πάντα τὰ νόμιμα ἃ ἐλάλησεν κύριος πρὸς αὐτοὺς διὰ χειρὸς μοῦσῃ

- 12 ¶ Moyiz pale ak Arawon ansanm ak de lòt pitit gason ki te rete l' yo, Eleaza ak Itama, li di yo: -N'a pran farin ki rete nan ofrann grenn yo boule pou Seyè a, n'a fè pen san ledven avè l', n'a manje yo bò lotèl la, paske ofrann lan, se yon ofrann ki apa nèt pou Seyè a.
And Moses said to Aaron and to Eleazar and Ithamar, his sons who were still living, Take the rest of the meal offering from the offerings of the Lord made by fire, and take it for your food, without leaven, at the side of the altar, for it is most holy.
καὶ εἶπεν μουσῆς πρὸς ααρων καὶ πρὸς ελεαζαρ καὶ ιθαμαρ τοὺς υἱοὺς ααρων τοὺς καταλειφθέντας λάβετε τὴν θυσίαν τὴν καταλειφθεῖσαν ἀπὸ τῶν καρπωμάτων κυρίου καὶ φάγεσθε ἄζυμα παρὰ τὸ θυσιαστήριον ἅγια ἅγιον ἐστίν
- 13 N'a manje l' yon kote ki apa pou Seyè a. Wi, se pòsyon sa a ki pou ou ansanm ak pitit ou yo nan ofrann yo fè pou boule pou Seyè a. Se sa Seyè a te ban m' lòd fè.
It is to be for your food in a holy place, because it is your right and your sons' right, from the offerings of the Lord made by fire: for so am I ordered.
καὶ φάγεσθε αὐτὴν ἐν τόπῳ ἁγίῳ νόμιμον γὰρ σοὶ ἐστίν καὶ νόμιμον τοῖς υἱοῖς σου τοῦτο ἀπὸ τῶν καρπωμάτων κυρίου οὕτω γὰρ ἐντέταταί μοι
- 14 Konsa tou, nou menm ak tout fanmi nou, fi kou gason, nou gen dwa manje pwatrin yo balanse devan Seyè a ak jigo yo te ofri bay Seyè a pou prèt yo. N'a manje yo yon kote yo mete apa pou sèvis Seyè a. Paske, pòsyon sa yo se pou nou yo ye, pou nou ansanm ak pitit nou yo. Se nan ofrann moun Izrayèl yo fè pou di Bondye mèsì yo soti.
And the breast which is waved and the leg which is lifted up on high, you are to take as your food in a clean place; you and your sons and your daughters with you: for they are given to you as your right and your sons' right, from the peace-offerings of the children of Israel.
καὶ τὸ στηθόνιον τοῦ ἀφορίσματος καὶ τὸν βραχίονα τοῦ ἀφαιρέματος φάγεσθε ἐν τόπῳ ἁγίῳ σὺ καὶ οἱ υἱοὶ σου καὶ ὁ οἶκός σου μετὰ σοῦ νόμιμον γὰρ σοὶ καὶ νόμιμον τοῖς υἱοῖς σου ἐδόθη ἀπὸ τῶν θυσίων τοῦ σωτηρίου τῶν υἱῶν ἰσραὴλ
- 15 Wi, y'a pote jigo ak pwatrin y'ap ofri pou boule ansanm ak pòsyon grès y'ap ofri pou boule nan dife pou Seyè a. Y'a balanse yo devan Bondye. Pòsyon sa yo va toujou rete pou ou ansanm ak pou pitit ou yo, jan Seyè a te bay lòd la.
Let them take the breast which is waved and the leg which is lifted up on high, with the fat of the burned offering, to be waved for a wave offering before the Lord; and this will be for you and for your sons with you, for a right for ever, as the Lord has given orders.
τὸν βραχίονα τοῦ ἀφαιρέματος καὶ τὸ στηθόνιον τοῦ ἀφορίσματος ἐπὶ τῶν καρπωμάτων τῶν στεάτων προσοίφουσιν ἀφορίσμα ἀφορίσαι ἔναντι κυρίου καὶ ἔσται σοὶ καὶ τοῖς υἱοῖς σου καὶ ταῖς θυγατρῶσιν σου μετὰ σοῦ νόμιμον αἰώνιον ὃν τρόπον συνέταξεν κύριος τῷ μουσῆϊ
- 16 Lè sa a, Moyiz mande sa yo te fè ak kabrit ki sèvi ofrann pou peye pou sa moun te fè ki mal la. Yo di l' yo te gen tan boule l'. Moyiz fè yon sèl move sou Eleaza ak Itama, de gason Arawon ki te rete yo, li di yo konsa:
And Moses was looking for the goat of the sin-offering, but it was burned; and he was angry with Eleazar and Ithamar, the sons of Aaron, who were still living, saying,
καὶ τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας ζητῶν ἐξεζήτησεν μουσῆς καὶ ὄδε ἐνεπετύριστο καὶ ἐθυμώθη μουσῆς ἐπὶ ελεαζαρ καὶ ιθαμαρ τοὺς υἱοὺς ααρων τοὺς καταλειμμένους λέγων
- 17 -Poukisa nou pa t' manje ofrann yo te fè pou peche a nan kote yo mete apa pou sèvis Bondye a? Nou konnen ofrann lan se yon bagay ki apa nèt pou Seyè a. Seyè a ban nou l' pou nou manje, pou li ka wete peche pèp la, pou peye pou peche yo fè.
Why did you not make a meal of the sin-offering in the holy place? For it is most holy and he has given it to you, so that the sin of the people may be put on it, to take away their sin before the Lord.
διὰ τί οὐκ ἐφάγετε τὸ περὶ τῆς ἁμαρτίας ἐν τόπῳ ἁγίῳ ὅτι γὰρ ἅγια ἅγιον ἐστίν τοῦτο ἔδωκεν ὁμῖν φαγεῖν ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς καὶ ἐξιλάσθησθε περὶ αὐτῶν ἔναντι κυρίου
- 18 Tande byen. Nou wè yo pa t' pote san an anndan kay Bondye a. Se pou nou te manje vyann lan nan kay ki apa pou Bondye a, jan Bondye te ban mwen lòd fè l' la.
See, its blood was not taken into the holy place: certainly it was right for you to have taken it as food in the holy place, as I gave orders.
οὐ γὰρ εἰσῆχθη τοῦ αἵματος αὐτοῦ εἰς τὸ ἅγιον κατὰ πρόσωπον ἔσω φάγεσθε αὐτὸ ἐν τόπῳ ἁγίῳ ὃν τρόπον μοι συνέταξεν κύριος
- 19 Arawon reponn Moyiz: -Ou wè sa ki rive m' jòdi a? Atout pèp la te fè ofrann pou wete peche li yo ak ofrann pou boule pou Seyè a, mwen t'ap mande m' si m' te manje ofrann peche yo a jòdi a, ou kwè sa ta fè Seyè a plezi?
And Aaron said to Moses, You have seen that today they have made their sin-offering and their burned offering before the Lord, and such things as these have come on me. If I had taken the sin-offering as food today, would it have been pleasing to the Lord?
καὶ ἐλάλησεν ααρων πρὸς μουσῆν λέγων εἰ σήμερον προσαγειόχασιν τὰ περὶ τῆς ἁμαρτίας αὐτῶν καὶ τὰ ὀλοκαυτώματα αὐτῶν ἔναντι κυρίου καὶ συμβέβηκέν μοι ταῦτα καὶ φάγομαι τὰ περὶ τῆς ἁμαρτίας σήμερον μὴ ἄρεστόν ἐσται κυρίῳ
- 20 Lè Moyiz tande sa, sa te fè kè l' kontan.
And after hearing this, Moses was no longer angry.
καὶ ἤκουσεν μουσῆς καὶ ἤρεσεν αὐτῷ
- 1 ¶ Seyè a pale ak Moyiz ansanm ak Arawon, li di yo konsa:
And the Lord said to Moses and Aaron,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν καὶ ααρων λέγων

- 2 -Men sa pou nou di moun pèp Izrayèl yo.
Say to the children of Israel: These are the living things which you may have for food among all the beasts on the earth.
λαλήσατε τοῖς υἱοῖς ἰσραὴλ λέγοντες ταῦτα τὰ κτήνη ἃ φάγεσθε ἀπὸ πάντων τῶν κτηνῶν τῶν ἐπὶ τῆς γῆς
- 3 Nan tout bèt ki sou latè, men bèt nou ka touye pou nou manje. Nou ka manje tout bèt ki gen zago yo fann an de depi yo remoute manje tou.
You may have as food any beast which has a division in the horn of its foot, and whose food comes back into its mouth to be crushed again.
πᾶν κτήνος διχλοῦν ὄπλῃν καὶ ὄνουχιστήρας ὄνουχίζον δύο χηλῶν καὶ ἀνάγον μηρυκισμὸν ἐν τοῖς κτήνεσιν ταῦτα φάγεσθε
- 4 Men, gen bèt ki remoute manje epi ki pa gen zago yo fann. Bèt konsa nou pa gen dwa manje yo. Sa pa bon pou nou! Nou gen chamo ki remoute manje men ki pa gen zago yo fann. Vyann li pa bon pou nou manje.
But, at the same time, of those beasts, you may not take for food the camel, because its food comes back but the horn of its foot is not parted in two; it is unclean to you.
πλὴν ἀπὸ τούτων οὐ φάγεσθε ἀπὸ τῶν ἀναγόντων μηρυκισμὸν καὶ ἀπὸ τῶν διχλοῦντων τὰς ὀπλὰς καὶ ὄνουχίζόντων ὄνουχιστήρας τὸν κάμηλον ὅτι ἀνάγει μηρυκισμὸν τοῦτο ὄπλῃν δὲ οὐ διχλεῖ ἀκάθαρτον τοῦτο ὑμῖν
- 5 Nou gen daman ki remoute manje men ki pa gen zago yo fann.
And the rock-badger, for the same reason, is unclean to you.
καὶ τὸν δασύποδα ὅτι ἀνάγει μηρυκισμὸν τοῦτο καὶ ὄπλῃν οὐ διχλεῖ ἀκάθαρτον τοῦτο ὑμῖν
- 6 Nou gen ankò lapen ki remoute manje men ki pa gen zago fann an de. Vyann li pa bon pou nou manje.
And the hare, because the horn of its foot is not parted in two, is unclean to you.
καὶ τὸν χοιρογρύλλιον ὅτι ἀνάγει μηρυκισμὸν τοῦτο καὶ ὄπλῃν οὐ διχλεῖ ἀκάθαρτον τοῦτο ὑμῖν
- 7 Nou gen ankò kochon. Li menm li gen zago fann an de, men li pa remoute manje. Vyann li tou pa bon pou nou manje.
And the pig is unclean to you, because though the horn of its foot is parted, its food does not come back.
καὶ τὸν ὄν ὅτι διχλεῖ ὄπλῃν τοῦτο καὶ ὄνουχίζει ὄνουχας ὄπλῃς καὶ τοῦτο οὐκ ἀνάγει μηρυκισμὸν ἀκάθαρτον τοῦτο ὑμῖν
- 8 Piga nou janm manje vyann bèt sa yo. Piga nou manyen kadav yo. Yo pa bon pou nou menm k'ap sèvi Bondye.
Their flesh may not be used for food, and their dead bodies may not even be touched; they are unclean to you.
ἀπὸ τῶν κρεῶν αὐτῶν οὐ φάγεσθε καὶ τῶν θνησιμαίων αὐτῶν οὐκ ἄψεσθε ἀκάθαρτα ταῦτα ὑμῖν
- 9 ¶ Nan bèt k'ap viv nan dlo men sa nou ka manje. Nou ka manje tout bèt nan lanmè ak nan dlo dous ki gen zèl ak kal sou kò yo.
These you may have for food of all things living in the water: anything living in the water, in the seas or rivers, which has special parts for swimming and skin formed of thin plates, may be used for food.
καὶ ταῦτα ἃ φάγεσθε ἀπὸ πάντων τῶν ἐν τοῖς ὕδασιν πάντα ὅσα ἐστὶν αὐτοῖς πτερύγια καὶ λεπίδες ἐν τοῖς ὕδασιν καὶ ἐν ταῖς θαλάσσαις καὶ ἐν τοῖς χειμάρροις ταῦτα φάγεσθε
- 10 Men, tout bèt k'ap viv nan lanmè osinon nan dlo dous men ki pa gen ni zèl ni kal sou kò yo, sa pa bon pou manje yo.
All other things living and moving in the water, in the sea or in the rivers, are a disgusting thing to you;
καὶ πάντα ὅσα οὐκ ἐστὶν αὐτοῖς πτερύγια οὐδὲ λεπίδες ἐν τῷ ὕδατι ἢ ἐν ταῖς θαλάσσαις καὶ ἐν τοῖς χειμάρροις ἀπὸ πάντων ὧν ἐρεῦγεται τὰ ὕδατα καὶ ἀπὸ πάσης ψυχῆς ζώσης τῆς ἐν τῷ ὕδατι βδέλυγμα ἐστὶν
- 11 Gade yo pou move vyann. Pa manje vyann yo, pa manyen kadav yo.
They may not be used for food, and their dead bodies are disgusting to you.
καὶ βδελύγματα ἐσονται ὑμῖν ἀπὸ τῶν κρεῶν αὐτῶν οὐκ ἐδεσθε καὶ τὰ θνησιμαῖα αὐτῶν βδελύξεσθε
- 12 Tout bèt k'ap viv nan dlo men ki pa gen zèl ak kal sou kò yo, nou pa fèt pou nou manje yo.
Anything in the water which has no special parts for swimming and no thin plates on its skin is disgusting to you.
καὶ πάντα ὅσα οὐκ ἐστὶν αὐτοῖς πτερύγια καὶ λεπίδες τῶν ἐν τῷ ὕδατι βδέλυγμα τοῦτό ἐστιν ὑμῖν
- 13 Nan tout zwazo men sa nou pa gen dwa manje paske yo pa bon pou nou menm k'ap sèvi Bondye.
And among birds these are to be disgusting to you, and not to be used for food: the eagle and the gier-eagle and the ospray;
καὶ ταῦτα βδελύξεσθε ἀπὸ τῶν πετεινῶν καὶ οὐ βρωθήσεται βδέλυγμά ἐστὶν τὸν ἀετὸν καὶ τὸν γρόπα καὶ τὸν ἀλαιοῖτον
- 14 Malfini karanklou ak lòt bèt menm fanmi ak yo ki manje kadav,
And the kite and the falcon, and birds of that sort;
καὶ τὸν γόπα καὶ ἰκτίνα καὶ τὰ ὅμοια αὐτῶ

- 15 tout kalite kònèy,
Every raven, and birds of that sort;
καὶ κόρακα καὶ τὰ ὅμοια αὐτῶ
- 16 otrich, janmichèt, poul dlo, grigri, ak lòt bèt menm fanmi ak yo ki manje vyann vivan,
And the ostrich and the night-hawk and the sea-hawk, and birds of that sort;
καὶ στρουθὸν καὶ γλαῦκα καὶ λάρων καὶ τὰ ὅμοια αὐτῶ καὶ ἰέρακα καὶ τὰ ὅμοια αὐτῶ
- 17 koukou, plonjon, frize,
And the little owl and the cormorant and the great owl;
καὶ νυκτικόρακα καὶ καταρράκτην καὶ ἴβιν
- 18 gwo kanna mawon blan, grangozye, chwèt,
And the water-hen and the pelican and the vulture;
καὶ πορφυρίωνα καὶ πελεκᾶνα καὶ κύκνον
- 19 sigòy, krabye ak tout lòt bèt menm fanmi ak yo, chòchòt, sèpantye.
The stork and the heron, and birds of that sort, and the hoopoe and the bat.
καὶ γλαῦκα καὶ ἐρωδιὸν καὶ χαραδριὸν καὶ τὰ ὅμοια αὐτῶ καὶ ἔποπα καὶ νυκτερίδα
- 20 ¶ Tout ti bètazèl ki mache sou kat pye pa bon pou nou manje.
Every winged four-footed thing which goes on the earth is disgusting to you;
καὶ πάντα τὰ ἐρπετὰ τῶν πετεινῶν ἃ πορεύεται ἐπὶ τέσσαρα βδελύγματά ἐστιν ὑμῖν
- 21 Men, nou ka manje tout ti bètazèl ki mache sou kat pye, depi yo gen de gwo pye ki penmèt yo sote,
But of the winged four-footed things, those which have long legs for jumping on the earth you may have for food;
ἀλλὰ ταῦτα φάγεσθε ἀπὸ τῶν ἐρπετῶν τῶν πετεινῶν ἃ πορεύεται ἐπὶ τέσσαρα ἃ ἔχει σκέλη ἀνώτερον τῶν ποδῶν αὐτοῦ πηδᾶν ἐν αὐτοῖς ἐπὶ τῆς γῆς
- 22 tankou krikèt kay, krikèt bwa, chwal bondye ak lòt kalite krikèt.
Such as all the different sorts of locust.
καὶ ταῦτα φάγεσθε ἀπ' αὐτῶν τὸν βροῦχον καὶ τὰ ὅμοια αὐτῶ καὶ τὸν ἀττάκην καὶ τὰ ὅμοια αὐτῶ καὶ τὴν ἀκρίδα καὶ τὰ ὅμοια αὐτῆ καὶ τὸν ὀφιομάχην καὶ τὰ ὅμοια αὐτῶ
- 23 Men, tout lòt ti bètazèl ki gen kat pye pa bon pou nou manje.
But all other winged four-footed things which go on the earth are disgusting to you.
πᾶν ἐρπετὸν ἀπὸ τῶν πετεινῶν οἷς ἐστιν τέσσαρες πόδες βδελυγμὰ ἐστιν ὑμῖν
- 24 Depi yon moun manyen kadav yonn nan bèt sa yo, li pa nan kondisyon pou l' fè sèvis pou Bondye jouk aswè.
By these you will be made unclean; anyone touching their dead bodies will be unclean till evening;
καὶ ἐν τούτοις μιανθήσεσθε πᾶς ὁ ἀπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 25 Tout moun ki pote menm yon moso nan kadav yo gen pou lave tout rad sou li, epi li p'ap nan kondisyon pou l' fè sèvis pou Bondye jouk aswè.
Whoever takes away the dead body of one of them is to have his clothing washed, and will be unclean till evening.
καὶ πᾶς ὁ αἶρων τῶν θνησιμαίων αὐτῶν πλυνεῖ τὰ ἱμάτια καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 26 Tout bèt ki pa gen zago yo fann an de osinon ki pa remoute manje pa bon pou nou manje. Tout moun ki manyen ata kadav bèt sa yo pa nan kondisyon pou l' fè sèvis pou Bondye.
Every beast, in the horn of whose foot there is not a complete division, and whose food does not come back, is unclean to you: anyone touching one of these will be unclean.
ἐν πᾶσιν τοῖς κτήνεσιν ὃ ἐστιν διχληδὸν ὀπλὴν καὶ ὀνυχιστήρας ὀνυχίζει καὶ μηρυκισμὸν οὐ μαρυκάται ἀκάθαρτα ἔσονται ὑμῖν πᾶς ὁ ἀπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 27 Konsa tou, tout bèt ki mache sou kat pa t' men ki pa gen zago, yo pa bon pou nou manje. Depi yon moun manyen kadav yonn nan bèt sa yo, li pa nan kondisyon pou fè sèvis pou Bondye jouk aswè.
Any four-footed beast which goes on the ball of its foot, is unclean to you: anyone touching the dead body of one of these will be unclean till evening.
καὶ πᾶς ὃς πορεύεται ἐπὶ χειρῶν ἐν πᾶσι τοῖς θηρίοις ἃ πορεύεται ἐπὶ τέσσαρα ἀκάθαρτα ἔσται ὑμῖν πᾶς ὁ ἀπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 28 Tout moun ki pote kadav bèt yo al jete gen pou lave tout rad sou li, epi li p'ap nan kondisyon pou l' fè sèvis pou Bondye jouk aswè. Wi, tout bèt sa yo pa bon pou nou manje.
Anyone who takes away the dead body of one of these is to have his clothing washed and be unclean till evening.
καὶ ὁ αἶρων τῶν θνησιμαίων αὐτῶν πλυνεῖ τὰ ἱμάτια καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας ἀκάθαρτα ταῦτα ὑμῖν ἐστιν

- 29 Pami tout bèt toupatou sou latè ki mache sou vant, men sa ki pa bon pou nou manje: tout kalite zagoudi, sourit ak leza, **And these are unclean to you among things which go low down on the earth; the weasel and the mouse and the great lizard, and animals of that sort;** και ταῦτα ὑμῖν ἀκάθαρτα ἀπὸ τῶν ἑρπετῶν τῶν ἐρπόντων ἐπὶ τῆς γῆς ἢ γαλῆ και ὁ μῦς και ὁ κροκόδειλος ὁ χερσαῖος
- 30 zandolit, soud, mabouya, gongolo, aganman. **And the ferret and the land crocodile and the lizard and the sand-lizard and the chameleon.** μυγαλῆ και χαμαιλέον και καλαβώτης και σαύρα και ἀσπάλαξ
- 31 Wi, tout bèt sa yo pa bon pou nou manje. Si yon moun annik manyen kadav yonn nan bèt sa yo, l'a nan kondisyon pou l' pa fè sèvis pou Bondye jouk aswè. **All these are unclean to you: anyone touching them when they are dead will be unclean till evening.** ταῦτα ἀκάθαρτα ὑμῖν ἀπὸ πάντων τῶν ἑρπετῶν τῶν ἐπὶ τῆς γῆς πᾶς ὁ ἀπτόμενος αὐτῶν τεθνηκότων ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 32 Si kadav bèt sa yo tonbe sou nenpòt ki bagay, kit an bwa, kit an twal, kit an po, kit an twal sak, osinon sou nenpòt ki zouti nou sèvi pou nou travay, bagay sa a osinon zouti sa a pa bon pou nou sèvi. Se pou nou mete l' tranpe nan dlo, li p'ap bon pou nou sèvi avè l' jouk aswè rive. Apre sa, nou ka sèvi avè l' san danje. **The dead body of any of these, falling on anything, will make that thing unclean; if it is any vessel of wood, or clothing, or skin, or bag, whatever it is, if it is used for any purpose, it will have to be put into water, and will be unclean till evening; after that it will be clean.** και πᾶν ἐφ' ὃ ἂν ἐπιπέσῃ ἀπ' αὐτῶν τεθνηκότων αὐτῶν ἀκάθαρτον ἔσται ἀπὸ παντὸς σκεύους ξυλίνου ἢ ἱματίου ἢ δέρματος ἢ σάκκου πᾶν σκεῦος ὃ ἐὰν ποιηθῆ ἔργον ἐν αὐτῷ εἰς ὕδωρ βαφήσεται και ἀκάθαρτον ἔσται ἕως ἑσπέρας και καθαρόν ἔσται
- 33 Si kadav yonn nan bèt sa yo tonbe nan yon veso fèt an tè, tou sa ki nan veso a pa bon pou nou sèvi ankò, epitou se pou nou kraze veso sa a. **And if one of them gets into any vessel of earth, whatever is in the vessel will be unclean and the vessel will have to be broken.** και πᾶν σκεῦος ὀστράκινον εἰς ὃ ἐὰν πέσῃ ἀπὸ τούτων ἔνδον ὅσα ἐὰν ἔνδον ἢ ἀκάθαρτα ἔσται και αὐτὸ συντριβήσεται
- 34 Si ti gout nan dlo ki soti nan veso sa a ta rive tonbe sou nenpòt manje nou gen dwa manje, manje a pa bon ankò pou nou manje. Konsa tou, tout bwason nou gen dwa bwè, si yo ta rive vide l' nan yon veso konsa, li pa bon ankò pou nou bwè. **Any food in it, and anything on which water from it comes, will be unclean: any drink taken from such a vessel will be unclean.** και πᾶν βρῶμα ὃ ἔσθεται εἰς ὃ ἐὰν ἐπέλθῃ ἐπ' αὐτὸ ὕδωρ ἀκάθαρτον ἔσται και πᾶν ποτὸν ὃ πίνεται ἐν παντὶ ἀγγεῖῳ ἀκάθαρτον ἔσται
- 35 Si kadav yonn nan bèt sa yo tonbe sou nenpòt bagay, bagay sa a pa bon pou sèvi ankò. Si se yon fou osinon yon rechò, se pou yo kraze yo an miyèt moso. Yo pa bon, nou pa fèt pou sèvi ak yo ankò menm. **Any part of the dead body of one of these, falling on anything, will make it unclean; if it is an oven or a cooking-pot it will have to be broken: they are unclean and will be unclean to you.** και πᾶν ὃ ἐὰν πέσῃ ἀπὸ τῶν θνησιμαίων αὐτῶν ἐπ' αὐτὸ ἀκάθαρτον ἔσται κλίβανοι και κυθρόποδες καθαιρεθήσονται ἀκάθαρτα ταῦτά ἐστιν και ἀκάθαρτα ταῦτα ὑμῖν ἔσονται
- 36 Men, si yo tonbe nan yon sous osinon nan yon sitèn pou ranmase dlo, sous la osinon sitèn lan ap toujou bon pou sèvis nou. Men, moun ki manyen kadav la pou wete l' nan dlo a p'ap nan kondisyon pou fè sèvis Bondye. **But at the same time a fountain or a place where water is stored for use will be clean; but anyone touching their dead bodies will be unclean.** πλὴν πηγῶν ὑδάτων και λάκκου και συναγωγῆς ὑδάτος ἔσται καθαρόν ὃ δὲ ἀπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται
- 37 Si kadav yonn nan bèt sa yo tonbe sou grenn nou pral plante, grenn yo bon toujou pou plante. **If any part of the dead body of one of these gets on to any seed for planting, it is clean;** ἐὰν δὲ ἐπιπέσῃ τῶν θνησιμαίων αὐτῶν ἐπὶ πᾶν σπέρμα σπόριμον ὃ σπαρήσεται καθαρόν ἔσται
- 38 Men, si grenn lan te tranpe nan dlo epi kadav yonn nan bèt sa yo tonbe sou li, grenn lan pa bon ankò pou plante. **But if water is put on the seed, and any part of the dead body gets on to it, it will be unclean to you.** ἐὰν δὲ ἐπιχυθῆ ὕδωρ ἐπὶ πᾶν σπέρμα και ἐπιπέσῃ τῶν θνησιμαίων αὐτῶν ἐπ' αὐτὸ ἀκάθαρτόν ἐστιν ὑμῖν
- 39 Lè yon bèt nou ka manje rete konsa li mouri, tout moun ki manyen kadav li p'ap kapab fè sèvis pou Bondye jouk aswè. **And if any beast which may be used for food comes to a natural death, anyone touching its dead body will be unclean till evening.** ἐὰν δὲ ἀποθάνῃ τῶν κτηνῶν ὃ ἐστιν ὑμῖν τοῦτο φαγεῖν ὃ ἀπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 40 Moun ki manje nenpòt moso nan vyann bèt mouri a gen pou l' lave rad sou li epi li p'ap nan kondisyon pou l' fè sèvis Bondye jouk aswè. Moun ki pote kadav la al jete gen pou l' lave rad sou li, epi li p'ap nan kondisyon pou l' fè sèvis pou Bondye jouk aswè. **And he who makes use of any part of its body for food is to have his clothing washed and be unclean till evening; and anyone taking away its body is to have his clothing washed and be unclean till evening.** και ὁ ἐσθίων ἀπὸ τῶν θνησιμαίων τούτων πλυνεῖ τὰ ἱμάτια και ἀκάθαρτος ἔσται ἕως ἑσπέρας και ὁ αἶρων ἀπὸ θνησιμαίων αὐτῶν πλυνεῖ τὰ ἱμάτια και λούσεται ὕδατι και ἀκάθαρτος ἔσται ἕως ἑσπέρας

- 41 Tout ti bèt k'ap trennen sou vant pa bon pou moun k'ap sèvi Bondye. Nou pa fèt pou manje yo.
Everything which goes flat on its body on the earth is disgusting, and is not to be used for food.
καὶ πᾶν ἔρπετόν ὃ ἔρπει ἐπὶ τῆς γῆς βδέλυγμα τοῦτο ἔσται ὑμῖν οὐ βρωθήσεται
- 42 Depi se ti bèt k'ap trennen sou vant ou ankò ti bèt kat pye, ou ankò ti bèt ki gen anpil pye, yo yonn pa bon menm pou moun k'ap sèvi Bondye: nou pa fèt pou nou manje yo.
Whatever goes on its stomach or on four feet or has a great number of feet, even all those going flat on the earth, may not be used for food, for they are disgusting.
καὶ πᾶς ὁ πορευόμενος ἐπὶ κοιλίας καὶ πᾶς ὁ πορευόμενος ἐπὶ τέσσαρα διὰ παντός ὃ πολυπληθεῖ ποσὶν ἐν πᾶσιν τοῖς ἔρπετοῖς τοῖς ἔρπουσιν ἐπὶ τῆς γῆς οὐ φάγεσθε αὐτό ὅτι βδέλυγμα ὑμῖν ἔστιν
- 43 ¶ Pa manje ankenn nan ti bèt k'ap trennen sou vant yo pou yo pa mete nou nan kondisyon pou nou pa kapab fè sèvis pou mwen.
You are not to make yourselves disgusting with anything which goes about flat on the earth; you may not make yourselves unclean with them, in such a way that you are not holy to me.
καὶ οὐ μὴ βδελεύητε τὰς ψυχὰς ὑμῶν ἐν πᾶσι τοῖς ἔρπετοῖς τοῖς ἔρπουσιν ἐπὶ τῆς γῆς καὶ οὐ μιανθήσεσθε ἐν τούτοις καὶ οὐκ ἀκάθαρτοι ἔσεσθε ἐν αὐτοῖς
- 44 Se mwen menm Seyè a ki Bondye nou. Se pou nou kenbe kò nou yon jan pou nou viv apa pou mwen, paske mwen menm se yon Bondye apa mwen ye. Pa kite ankenn ti bèt k'ap trennen sou vant mete nou nan kondisyon pou nou pa ka sèvi m'.
For I am the Lord your God: for this reason, make and keep yourselves holy, for I am holy; you are not to make yourselves unclean with any sort of thing which goes about flat on the earth.
ὅτι ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν καὶ ἁγιασθήσεσθε καὶ ἅγιοι ἔσεσθε ὅτι ἅγιός εἰμι ἐγὼ κύριος ὁ θεὸς ὑμῶν καὶ οὐ μιανεῖτε τὰς ψυχὰς ὑμῶν ἐν πᾶσιν τοῖς ἔρπετοῖς τοῖς κινουμένοις ἐπὶ τῆς γῆς
- 45 Se mwen menm, Seyè a, se mwen menm ki te mennen nou soti kite peyi Lejip pou m' te ka Bondye nou. Wi, se pou nou viv apa pou mwen, paske mwen se yon Bondye apa.
For I am the Lord, who took you out of the land of Egypt, to be your God; so be you holy, for I am holy.
ὅτι ἐγὼ εἰμι κύριος ὁ ἀναγαγὼν ὑμᾶς ἐκ γῆς αἰγύπτου εἶναι ὑμῶν θεὸς καὶ ἔσεσθε ἅγιοι ὅτι ἅγιός εἰμι ἐγὼ κύριος
- 46 Men regleman ki gen rapò ak bèt, zwazo ak tout lòt bèt k'ap viv nan dlo, osinon k'ap trennen sou vant.
This is the law about beasts and birds and every living thing moving in the waters, and every living thing which goes flat on the earth:
οὗτος ὁ νόμος περὶ τῶν κτηνῶν καὶ τῶν πετεινῶν καὶ πάσης ψυχῆς τῆς κινουμένης ἐν τῷ ὕδατι καὶ πάσης ψυχῆς ἔρπούσης ἐπὶ τῆς γῆς
- 47 Se pou nou toujou rekonèt bèt ki ka mete nou nan kondisyon pou nou pa ka sèvi Bondye ak bèt ki p'ap fè l', bèt ki bon pou nou manje ak bèt ki pa bon pou nou manje.
Marking out the unclean from the clean, and the living thing which may be used for food from that which may not.
διαστεῖλαι ἀνὰ μέσον τῶν ἀκαθάρτων καὶ ἀνὰ μέσον τῶν καθαρῶν καὶ ἀνὰ μέσον τῶν ζωογονούντων τὰ ἐσθίόμενα καὶ ἀνὰ μέσον τῶν ζωογονούντων τὰ μὴ ἐσθίόμενα
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Men sa pou ou di pep Izrayèl la pou mwen. Lè yon fanm vin ansent, epi li fè yon pitit gason, li p'ap nan kondisyon pou l' fè sèvis pou mwen pandan sèt jou apre jou akouchman an, menm jan li pa ka fè sèvis pou mwen lè li gen règ li.
Say to the children of Israel, If a woman is with child and gives birth to a male child, she will be unclean for seven days, as when she is unwell.
λάλησον τοῖς υἱοῖς ἰσραὴλ καὶ εἰρεῖς πρὸς αὐτούς γυνή ἥτις ἐὰν σπερματισθῆ καὶ τέκη ἄρσεν καὶ ἀκάθαρτος ἔσται ἐπτά ἡμέρας κατὰ τὰς ἡμέρας τοῦ χωρισμοῦ τῆς ἀφέδρου αὐτῆς ἀκάθαρτος ἔσται
- 3 Sou wityèm jou a, y'a sikonsi pitit la.
And on the eighth day let him be given circumcision.
καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ περιτεμεῖ τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ
- 4 Men, madanm lan va rete ankò tranntwa jou. Se apre sa l'a fè sèvis pou san li pèdi a. Li p'ap gen dwa manyen ankenn bagay yo mete apa pou Bondye, ni li p'ap gen dwa antre nan tant ki apa pou Bondye a, toutotan li poko fè sèvis pou mete l' ankò nan kondisyon pou fè sèvis pou Bondye a.
And she will be unclean for thirty-three days till the flow of her blood is stopped; no holy thing may be touched by her, and she may not come into the holy place, till the days for making her clean are ended.
καὶ τριάκοντα ἡμέρας καὶ τρεῖς καθήσεται ἐν αἵματι ἀκαθάρτῳ αὐτῆς παντός ἁγίου οὐχ ἄψεται καὶ εἰς τὸ ἁγιαστήριον οὐκ εἰσελεύσεται ἕως ἂν πληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς
- 5 Si se yon tifi li fè, li p'ap nan kondisyon pou l' fè sèvis pou mwen pandan de senmenn apre akouchman an, menm jan li pa ka fè sèvis pou mwen lè li gen règ li. Apre sa se pou l' pase swasannis jou anvan li fè sèvis pou san li pèdi a.
But if she gives birth to a female child, then she will be unclean for two weeks, as when she is unwell; and she will not be completely clean for sixty-six days.
ἐὰν δὲ θήλυ τέκη καὶ ἀκάθαρτος ἔσται δις ἐπτά ἡμέρας κατὰ τὴν ἀφεδρον καὶ ἐξήκοντα ἡμέρας καὶ ἕξ καθεσθήσεται ἐν αἵματι ἀκαθάρτῳ αὐτῆς

- 6 ¶ Lè li fin pase kantite jou pou l' pase a, kit se pou yon pitit gason, kit se pou yon pitit fi, fanm lan va pran yon ti mouton ki poko gen ennan ak yon jenn ti pijon osinon yon toutrèl, l'a pote yo bay prèt la devan pòt Tant Randevou a. Ti mouton an va sèvi ofrann yo boule nèt pou Bondye a. Ti pijon an osinon ti toutrèl la va sèvi ofrann pou mande Bondye padon pou sa l' te fè ki mal.
And when the days are ended for making her clean for a son or a daughter, let her take to the priest at the door of the Tent of meeting, a lamb of the first year for a burned offering and a young pigeon or a dove for a sin-offering;
καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' οὐῶ ἢ ἐπὶ θυγατρὶ προσοίσει ἄμνον ἐνιαύσιον ἄμωμον εἰς ὄλοκαύτωμα καὶ νεοσσὸν περιστερᾶς ἢ τρυγὸνα περὶ ἁμαρτίας ἐπὶ τὴν θύραν τῆς σκηπῆς τοῦ μαρτυρίου πρὸς τὸν ἱερέα
- 7 Prèt la va ofri yo bay Seyè a pou mande padon pou fanm lan. Se konsa fanm lan va fè sèvis pou san li pèdi a. Wi, se sa pou yon fanm fè apre li fin akouche, kit se yon gason, kit se yon fi li fè.
And the priest is to make an offering of it before the Lord and take away her sin, and she will be made clean from the flow of her blood. This is the law for a woman who gives birth to a male or a female.
καὶ προσοίσει ἔναντι κυρίου καὶ ἐξιλιάσεται περὶ αὐτῆς ὁ ἱερεὺς καὶ καθαριεῖ αὐτὴν ἀπὸ τῆς πηγῆς τοῦ αἵματος αὐτῆς οὗτος ὁ νόμος τῆς τικτοῦσης ἄρσεν ἢ θῆλυ
- 8 Si fanm lan pa gen mwayen pou l' pote yon ti mouton, lè sa a l'a pote de pijon osinon de toutrèl, yonn pou yo boule nèt pou Bondye, lòt la pou yo ofri pou mande padon. Prèt la va ofri yo bay Seyè a pou l' mande padon pou li. Se konsa fanm lan va fè sèvis pou l' ka nan kondisyon sèvi Bondye ankò.
And if she has not money enough for a lamb, then let her take two doves or two young pigeons, one for a burned offering and the other for a sin-offering, and the priest will take away her sin and she will be clean,
ἐὰν δὲ μὴ εὐρίσκη ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἄμνον καὶ λήμνεται δύο τρυγόνες ἢ δύο νεοσσὸς περιστερῶν μίαν εἰς ὄλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας καὶ ἐξιλιάσεται περὶ αὐτῆς ὁ ἱερεὺς καὶ καθαριεῖ αὐτήν
- 1 ¶ Seyè a pale ak Moyiz ansanm ak Arawon, li di yo konsa:
And the Lord said to Moses and Aaron,
καὶ ἐλάλησεν κύριος πρὸς Μωϋσῆν καὶ Ααρων λέγων
- 2 -Si yon moun wè yon kote sou po kò l' anfle, ou ankò si li wè yon bouton osinon yon tach parèt sou po l' ki ta vle sanble konmansman yon move maladi po ki ka kontaminen lòt moun, y'a mennen l' bay Arawon, prèt la, ou ankò bay yonn nan pitit li yo ki prèt tou.
If a man has on his skin a growth or a mark or a white place, and it becomes the disease of a leper, let him be taken to Aaron the priest, or to one of the priests, his sons;
ἄνθρωπος ἐάν τινι γένηται ἐν δέρματι χρωτὸς αὐτοῦ οὐλὴ σημασίας τηλαυγῆς καὶ γένηται ἐν δέρματι χρωτὸς αὐτοῦ ἀφὴ λέπρας καὶ ἀχθήσεται πρὸς Ααρων τὸν ἱερέα ἢ ἓνα τῶν υἱῶν αὐτοῦ τῶν ἱερέων
- 3 Prèt la va egzaminen kote ki malad la. Si pwal yo vin tou blan, epi si maladi a fouye po a ti kras, l'a konnen se yon move maladi po ki ka kontaminen lòt moun. Lè prèt la va wè sa, l'a fè konnen moun lan pa nan kondisyon pou l' fè sèvis Bondye.
And if, when the priest sees the mark on his skin, the hair on the place is turned white and the mark seems to go deeper than the skin, it is the mark of a leper: and the priest, after looking at him, will say that he is unclean.
καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν ἐν δέρματι τοῦ χρωτὸς αὐτοῦ καὶ ἡ θριξ ἐν τῇ ἀφῇ μεταβάλλη λευκὴ καὶ ἡ ὄψις τῆς ἀφῆς ταπεινὴ ἀπὸ τοῦ δέρματος τοῦ χρωτὸς ἀφὴ λέπρας ἐστὶν καὶ ὄψεται ὁ ἱερεὺς καὶ μανεῖ αὐτόν
- 4 Men, si kote po a anfle a vin tou blan san li pa fouye, si pwal yo pa vin blan, prèt la va fèmen moun lan yon kote pou kont li pandan sèt jou.
But if the mark on his skin is white, and does not seem to go deeper than the skin, and the hair on it is not turned white, then the priest will keep him shut up for seven days;
ἐὰν δὲ τηλαυγῆς λευκὴ ᾖ ἐν τῷ δέρματι τοῦ χρωτὸς καὶ ταπεινὴ μὴ ᾖ ἢ ὄψις αὐτῆς ἀπὸ τοῦ δέρματος καὶ ἡ θριξ αὐτοῦ οὐ μετέβαλεν τρίχα λευκὴν αὐτῇ δὲ ἐστὶν ἀμαυρὰ καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν ἀφὴν ἑπτὰ ἡμέρας
- 5 Sou setyèm jou a, prèt la va egzaminen l' ankò. Si li wè bouton an rete menm jan an, li pa laji sou po a, prèt la va fèmen moun lan pou kont li pou sèt jou ankò.
And the priest is to see him on the seventh day; and if, in his opinion, the place on his skin has not become worse and is not increased in size, then the priest will keep him shut up for seven days more:
καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν τῇ ἡμέρᾳ τῇ ἐβδόμῃ καὶ ἰδοὺ ἡ ἀφὴ μένει ἔναντιον αὐτοῦ οὐ μετέπεσεν ἡ ἀφὴ ἐν τῷ δέρματι καὶ ἀφοριεῖ αὐτόν ὁ ἱερεὺς ἑπτὰ ἡμέρας τὸ δεύτερον
- 6 Apre sa, prèt la va egzaminen l' ankò. Si bouton an cheche, si li pa laji kò l' sou po a, prèt la va fè konnen moun lan nan kondisyon pou l' fè sèvis Bondye. Se yon bouton ase li te genyen. Lè sa a, moun lan va lave rad li, epi l'ap nan kondisyon pou l' fè sèvis Bondye.
And the priest is to see him again on the seventh day; and if the mark is less bright and is not increased on his skin, then let the priest say that he is clean: it is only a skin-mark, and after his clothing has been washed he will be clean.
καὶ ὄψεται αὐτόν ὁ ἱερεὺς τῇ ἡμέρᾳ τῇ ἐβδόμῃ τὸ δεύτερον καὶ ἰδοὺ ἀμαυρὰ ἡ ἀφὴ οὐ μετέπεσεν ἡ ἀφὴ ἐν τῷ δέρματι καθαριεῖ αὐτόν ὁ ἱερεὺς σημασία γάρ ἐστὶν καὶ πλυνάμενος τὰ ἱμάτια καθαρὸς ἔσται
- 7 Men si bouton an vin pi laj sou po a, apre prèt la te fin di moun lan bon lè li te wè l' la, se pou moun lan parèt devan prèt la ankò.
But if the size of the mark on his skin is increased after he has been seen by the priest, let him go to the priest again:
ἐὰν δὲ μεταβαλοῦσα μεταπέση ἡ σημασία ἐν τῷ δέρματι μετὰ τὸ ἰδεῖν αὐτόν τὸν ἱερέα τοῦ καθαρίσαι αὐτόν καὶ ὀφθήσεται τὸ δεύτερον τῷ ἱερεῖ

- 8 Prèt la va egzaminen l' ankò. Si li wè bouton an vin pi laj sou po a, prèt la va fè konnen moun lan pa nan kondisyon pou fè sèvis Bondye. Se yon move maladi po li genyen!
And if, after looking at him, he sees that the mark is increased in his skin, let the priest say that he is unclean; he is a leper.
καὶ ὄψεται αὐτὸν ὁ ἱερεὺς καὶ ἰδοὺ μετέπεσεν ἡ σημασία ἐν τῷ δέρματι καὶ μιανεῖ αὐτὸν ὁ ἱερεὺς λέπρα ἐστὶν
- 9 Lè yon moun va gen yon move maladi po sou li, y'a mennen l' bay prèt la.
When the disease of a leper is seen on a man, let him be taken to the priest;
καὶ ἀφῆ λέπρας ἐὰν γένηται ἐν ἀνθρώπῳ καὶ ἤξει πρὸς τὸν ἱερέα
- 10 Prèt la va egzaminen l'. Si li wè yon bouton blan sou po a ki fè pwal yo vin blan tou, si bouton an plen postim,
And if the priest sees that there is a white growth on the skin, and the hair is turned white, and there is diseased flesh in the growth,
καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ οὐλὴ λευκὴ ἐν τῷ δέρματι καὶ αὕτη μετέβαλεν τρίχα λευκὴν καὶ ἀπὸ τοῦ ὕγιος τῆς σαρκὸς τῆς ζώσης ἐν τῇ οὐλῇ
- 11 se va yon move maladi po ki chita sou li. Prèt la va fè konnen nonm lan pa nan kondisyon pou fè sèvis pou Bondye. Li p'ap bezwen fèmen l' yon kote pou kont li, paske se bagay ki klè, nonm lan pa nan kondisyon pou fè sèvis pou Bondye.
It is an old disease in the skin of his flesh, and the priest will say that he is unclean; he will not have to be shut up, for he is clearly unclean.
λέπρα παλαιουμένη ἐστὶν ἐν τῷ δέρματι τοῦ χρωτὸς ἐστὶν καὶ μιανεῖ αὐτὸν ὁ ἱερεὺς καὶ ἀφοριεῖ αὐτὸν ὅτι ἀκάθαρτός ἐστιν
- 12 Men, si maladi a gaye sou tout kò l', si li kouvri ak bouton depi nan tèt jouk nan pye, kifè kote prèt la voye je l' li wè se bouton,
And if the disease comes out all over his skin, from his head to his feet, as far as the priest is able to see,
ἐὰν δὲ ἐξανθοῦσα ἐξανθήσῃ ἡ λέπρα ἐν τῷ δέρματι καὶ καλύψῃ ἡ λέπρα πᾶν τὸ δέρμα τῆς ἀφῆς ἀπὸ κεφαλῆς ἕως ποδῶν καθ' ὅλην τὴν ὄρασιν τοῦ ἱερέως
- 13 prèt la va egzaminen l' ankò. Si maladi a kouvri tout kò l', prèt la va di moun lan toujou nan kondisyon pou fè sèvis Bondye. Depi tout kò l' vin tou blan, li nan kondisyon pou fè sèvis Bondye.
And if the priest sees that all his flesh is covered with the leper's disease, the priest will say that he is clean: it is all turned white, he is clean.
καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ ἐκάλυπεν ἡ λέπρα πᾶν τὸ δέρμα τοῦ χρωτὸς καὶ καθαριεῖ αὐτὸν ὁ ἱερεὺς τὴν ἀφῆν ὅτι πᾶν μετέβαλεν λευκὸν καθαρὸν ἐστὶν
- 14 Men, jou yon bouton pete, li p'ap nan kondisyon pou fè sèvis Bondye.
But whenever diseased flesh is seen on him, he will be unclean.
καὶ ἢ ἂν ἡμέρᾳ ὀφθῆ ἐν αὐτῷ χρώς ζῶν μιανθήσεται
- 15 Prèt la va egzaminen l' ankò. Si li wè yon bouton pete, l'a fè konnen nonm lan pa nan kondisyon pou fè sèvis Bondye. Depi bouton an pete se yon move maladi po li genyen, nonm lan pa nan kondisyon pou fè sèvis Bondye.
And when the priest sees the diseased flesh he will say that he is unclean; the diseased flesh is unclean, he is a leper.
καὶ ὄψεται ὁ ἱερεὺς τὸν χρωτὰ τὸν ὕγιῃ καὶ μιανεῖ αὐτὸν ὁ χρώς ὁ ὕγιῆς ὅτι ἀκάθαρτός ἐστιν λέπρα ἐστὶν
- 16 Men, lè bouton an va konmanse geri, po a konmanse vin blan ankò, moun lan va tounen al jwenn prèt la.
Or if the diseased flesh is turned again and changed to white then he is to come to the priest,
ἐὰν δὲ ἀποκαταστῆ ὁ χρώς ὁ ὕγιῆς καὶ μεταβάλῃ λευκὴ καὶ ἐλεύσεται πρὸς τὸν ἱερέα
- 17 Prèt la va egzaminen l' ankò. Si li wè bouton an vin tou blan, prèt la va fè konnen nonm lan nan kondisyon pou fè sèvis Bondye.
And the priest will see him: and if the place is turned white, then the priest will say that he is free from the disease.
καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ μετέβαλεν ἡ ἀφῆ εἰς τὸ λευκὸν καὶ καθαριεῖ ὁ ἱερεὺς τὴν ἀφῆν καθαρὸς ἐστὶν
- 18 ¶ Si yon moun gen yon apse ki geri,
And if a bad place has come out on the skin and is well again,
καὶ σὰρξ ἐὰν γένηται ἐν τῷ δέρματι αὐτοῦ ἔλκος καὶ ὕγιασθῆ
- 19 men kote apse a te ye a vin anfle, ou ankò yon ti bouton wouj anba po a vin parèt, se pou l' al wè prèt la.
And on the same place there is a white growth of a bright mark, red and white, then let the priest see it;
καὶ γένηται ἐν τῷ τόπῳ τοῦ ἔλκος οὐλὴ λευκὴ ἢ τηλαυγῆς λευκαίνουσα ἢ πυρρρίζουσα καὶ ὀφθήσεται τῷ ἱερεῖ
- 20 Prèt la va egzaminen l'. Si bouton an gen lè yon ti jan pi fon pase rès po a, epi si pwal ki ladan l' yo vin tou blan, prèt la va fè konnen moun lan pa nan kondisyon pou fè sèvis Bondye. Se yon move maladi po k'ap parèt sou mak apse a.
And after looking at it, if it seems to go deeper than the skin, and the hair on it is turned white, then the priest will say that the man is unclean: it is the leper's disease, it has come out in the bad place.
καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ ἡ ὄψις ταπεινότερα τοῦ δέρματος καὶ ἡ θριξὶ αὐτῆς μετέβαλεν εἰς λευκὴν καὶ μιανεῖ αὐτὸν ὁ ἱερεὺς λέπρα ἐστὶν ἐν τῷ ἔλκει ἐξήνηθησεν

- 21 Men, lè prèt la egzaminen l', si li wè pwal ki ladan l' yo pa blan, si bouton an pa pi fon pase rès po a, si li konmanse chanje koulè, prèt la va fèmen moun lan yon kote pou kont li pou sèt jou.
But if, after looking at it, he sees that there are no white hairs on it, and it is not deeper than the skin, and it is not very bright, then let the priest keep him shut up for seven days:
ἐὰν δὲ ἴδῃ ὁ ἱερεὺς καὶ ἰδοὺ οὐκ ἔστιν ἐν αὐτῷ θριξ λευκὴ καὶ ταπεινὸν μὴ ἢ ἀπὸ τοῦ δέρματος τοῦ χρωτὸς καὶ αὐτὴ ἢ ἀμαυρὰ ἀφοριεῖ αὐτὸν ὁ ἱερεὺς ἑπτὰ ἡμέρας
- 22 Si bouton an gaye sou tout kò l', prèt la va fè konnen moun lan pa nan kondisyon pou fè sèvis Bondye. Se yon move maladi po li genyen.
And if it is increasing on the skin, the priest will say that he is unclean: it is a disease.
ἐὰν δὲ διαχέηται ἐν τῷ δέρματι καὶ μιανεῖ αὐτὸν ὁ ἱερεὺς ἀφῆ λέπρας ἔστιν ἐν τῷ ἔλκει ἐξήνησεν
- 23 Men, si bouton an rete jan l' te ye a, y'a konnen se mak apse a ase li ye. Prèt la va fè konnen moun lan pa gen anyen, li toujou nan kondisyon pou fè sèvis Bondye.
But if the bright mark keeps in the same place and gets no greater, it is the mark of the old wound, and the priest will say that he is clean.
ἐὰν δὲ κατὰ χώραν μείνῃ τὸ τηλαύγημα καὶ μὴ διαχέηται οὐλὴ τοῦ ἔλκου ἔστιν καὶ καθαριεῖ αὐτὸν ὁ ἱερεὺς
- 24 Ou ankò, lè yon moun boule nan dife, si li lè konmanse geri, po a vin yon ti jan wouj e blan,
Or if there is a burn on the skin of the flesh, and if the diseased flesh in the burn becomes a bright place, red and white or white,
καὶ σὰρξ ἐὰν γένηται ἐν τῷ δέρματι αὐτοῦ κατάκαυμα πυρὸς καὶ γένηται ἐν τῷ δέρματι αὐτοῦ τὸ ὑγιασθὲν τοῦ κατακαύματος ἀγάζον τηλαυγὲς λευκὸν ὑποπυρρίζον ἢ ἔκλευκον
- 25 prèt la va egzaminen l'. Si li wè pwal yo vin blan, epi si tach la gen lè pi fon pase rès po a, y'a konnen se yon move maladi po k'ap devlope sou boule a. Prèt la va fè konnen moun lan pa nan kondisyon pou fè sèvis Bondye. Se yon move maladi po li genyen.
The priest is to see it: and if the hair on the bright place is turned white and it seems to go deeper than the skin, he is a leper: it has come out in the burn, and the priest will say that he is unclean: it is the leper's disease.
καὶ ὄψεται αὐτὸν ὁ ἱερεὺς καὶ ἰδοὺ μετέβαλεν θριξ λευκὴ εἰς τὸ ἀγάζον καὶ ἢ ὄψις αὐτοῦ ταπεινὴ ἀπὸ τοῦ δέρματος λέπρα ἔστιν ἐν τῷ κατακαύματι ἐξήνησεν καὶ μιανεῖ αὐτὸν ὁ ἱερεὺς ἀφῆ λέπρας ἔστιν
- 26 Men, si lè prèt la egzaminen l' li pa jwenn pwal blan ladan l', epi tach la pa pi fon pase rès po a, men li ta vle chanje koulè, prèt la va fèmen l' yon kote pou kont li pou sèt jou.
But if, after looking at it, the priest sees that there is no white hair on the bright place, and it is not deeper than the skin, and is not very bright, then let the priest keep him shut up for seven days:
ἐὰν δὲ ἴδῃ ὁ ἱερεὺς καὶ ἰδοὺ οὐκ ἔστιν ἐν τῷ ἀγάζοντι θριξ λευκὴ καὶ ταπεινὸν μὴ ἢ ἀπὸ τοῦ δέρματος αὐτὸ δὲ ἀμαυρὸν καὶ ἀφοριεῖ αὐτὸν ὁ ἱερεὺς ἑπτὰ ἡμέρας
- 27 Sou setyèm jou a, prèt la va egzaminen l' ankò. Si li wè tach la ap gaye, l'a konnen se yon move maladi po li genyen. Lè sa a, prèt la va fè konnen moun lan pa nan kondisyon pou l' fè sèvis Bondye.
And the priest is to see him again on the seventh day; if it is increased in the skin, then the priest will say that he is unclean: it is the leper's disease.
καὶ ὄψεται αὐτὸν ὁ ἱερεὺς τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἐὰν δὲ διαχῶσει διαχέηται ἐν τῷ δέρματι καὶ μιανεῖ αὐτὸν ὁ ἱερεὺς ἀφῆ λέπρας ἔστιν ἐν τῷ ἔλκει ἐξήνησεν
- 28 Men, si tach la rete jan l' te ye a, si li pa gaye sou po a, si se koulè a ase ki chanje, l'a konnen se mak boule a ase li ye. Prèt la va fè konnen moun lan toujou nan kondisyon pou fè sèvis Bondye, paske se boule a k'ap geri.
And if the bright place keeps the same size and gets no greater on the skin, but is less bright, it is the effect of the burn, and the priest will say that he is clean: it is the mark of the burn.
ἐὰν δὲ κατὰ χώραν μείνῃ τὸ ἀγάζον καὶ μὴ διαχῶσῃ ἐν τῷ δέρματι αὐτὴ δὲ ἢ ἀμαυρὰ ἢ οὐλὴ τοῦ κατακαύματος ἔστιν καὶ καθαριεῖ αὐτὸν ὁ ἱερεὺς ὁ γὰρ χαρακτήρ τοῦ κατακαύματος ἔστιν
- 29 Lè yon gason osinon yon fanm gen yon kote nan cheve l' osinon nan bab li ki fè yon plak,
And when a man or a woman has a disease on the head, or in the hair of the chin,
καὶ ἀνδρὶ καὶ γυναικὶ ἐὰν γένηται ἐν αὐτοῖς ἀφῆ λέπρας ἐν τῇ κεφαλῇ ἢ ἐν τῷ πώγωνι
- 30 prèt la va egzaminen plak la. Si li gen lè pi fon pase rès po a, si li gen cheve yon ti jan jòn, fin fen ladan l', l'a konnen se pyas moun lan genyen. Se yon move maladi po ki parèt nan cheve l' osinon nan bab li. Prèt la va fè konnen moun lan pa nan kondisyon pou fè sèvis Bondye.
Then the priest is to see the diseased place: and if it seems to go deeper than the skin, and if there is thin yellow hair in it, then the priest will say that he is unclean: he has the mark of the leper's disease on his head or in the hair of his chin.
καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν καὶ ἰδοὺ ἢ ὄψις αὐτῆς ἐγκουλιότερα τοῦ δέρματος ἐν αὐτῇ δὲ θριξ ξανθίζουσα λεπτὴ καὶ μιανεῖ αὐτὸν ὁ ἱερεὺς θραυσμά ἔστιν λέπρα τῆς κεφαλῆς ἢ λέπρα τοῦ πώγωνος ἔστιν
- 31 Men, lè prèt la egzaminen plak pyas la, si li wè gen lè li pa pi fon pase rès po a, epi cheve ki ladan l' yo yon ti jan jòn, prèt la va fèmen moun lan yon kote pou kont li pou sèt jou.
And after looking at the diseased place, if it does not seem to go deeper than the skin, and there is no black hair in it, then the priest will have him shut up for seven days:
καὶ ἐὰν ἴδῃ ὁ ἱερεὺς τὴν ἀφὴν τοῦ θραύσματος καὶ ἰδοὺ οὐχ ἢ ὄψις ἐγκουλιότερα τοῦ δέρματος καὶ θριξ ξανθίζουσα οὐκ ἔστιν ἐν αὐτῇ καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν ἀφὴν τοῦ θραύσματος ἑπτὰ ἡμέρας
- 32 Sou setyèm jou a, prèt la va egzaminen malenng lan ankò. Si pyas la gaye, si cheve ki ladan l' yo pa vin jòn, si li gen lè pa pi fon pase rès po a,
And on the seventh day the priest will see the place: and if it is not increased, and there is no yellow hair in it, and it does not seem to go deeper than the skin,
καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν τῇ ἡμέρᾳ τῇ ἐβδόμῃ καὶ ἰδοὺ οὐ διεχῶσῃ τὸ θραῦσμα καὶ θριξ ξανθίζουσα οὐκ ἔστιν ἐν αὐτῇ καὶ ἢ ὄψις τοῦ θραύσματος οὐκ ἔστιν κοιλὴ ἀπὸ τοῦ δέρματος

- 33 moun lan va koupe tout cheve nan tèt li san l' pa manyen pyas la. Apre sa, prèt la va fèmen l' yon kote pou kont li pou sèt jou ankò.
Then his hair is to be cut off, but not on the diseased place, and he is to be shut up for seven days more:
 και ξυρηθήσεται τὸ δέρμα τὸ δὲ θραῦσμα οὐ ξυρηθήσεται καὶ ἀφοριεῖ ὁ ἱερεὺς τὸ θραῦσμα ἐπὶ ἡμέρας τὸ δεῦτερον
- 34 Sou setyèm jou a, prèt la va egzaminen l' ankò. Si pyas la pa laji sou po a, si li pa fouye po a, prèt la va fè konnen moun lan nan kondisyon pou fè sèvis Bondye. Moun lan menm va lave rad sou li, epi l'a nan kondisyon pou fè sèvis Bondye ankò.
And on the seventh day the priest will see the place: and if it is not increased, and does not seem to go deeper than the skin, the priest will say that he is clean: and after his clothing has been washed he will be clean.
 και ὄψεται ὁ ἱερεὺς τὸ θραῦσμα τῆς ἡμέρας τῆς ἐβδόμης καὶ ἰδοὺ οὐ διεχύθη τὸ θραῦσμα ἐν τῷ δέρματι μετὰ τὸ ξυρηθῆναι αὐτόν καὶ ἡ ὄψις τοῦ θραύσματος οὐκ ἔστιν κοίλη ἀπὸ τοῦ δέρματος καὶ καθαριεῖ αὐτὸν ὁ ἱερεὺς καὶ πλυνόμενος τὰ ἱμάτια καθαρὸς ἔσται
- 35 Men, si apre prèt la te fin di moun lan nan bon kondisyon an, pyas la gaye tout bon vre sou po a,
But if the disease in his skin becomes worse after he has been made clean,
 ἐὰν δὲ διαχύσει διαχέηται τὸ θραῦσμα ἐν τῷ δέρματι μετὰ τὸ καθαρισθῆναι αὐτόν
- 36 prèt la va egzaminen l' ankò. Si pyas la gaye vre sou po a, li pa bezwen chache wè si li gen cheve jòn ankò. L'a tou konnen moun lan pa nan kondisyon pou fè sèvis Bondye.
Then the priest is to see him: and if the mark is increased, the priest, without looking for the yellow hair, will say that he is unclean.
 και ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ διακέχεται τὸ θραῦσμα ἐν τῷ δέρματι οὐκ ἐπισκέπεται ὁ ἱερεὺς περὶ τῆς τριχὸς τῆς ξανθῆς ὅτι ἀκάθαρτός ἐστιν
- 37 Men si li wè pyas la rete jan l' te ye a, epi cheve nwa ap pouse sou li, l'a tou konnen pyas la geri, epi prèt la va fè konnen moun lan nan kondisyon pou fè sèvis Bondye.
But if, in his opinion, the growth is stopped, and black hair has come up on it, the disease has gone; he is clean and the priest will say that he is clean.
 ἐὰν δὲ ἐνόπιον μείνη τὸ θραῦσμα ἐπὶ χόρας καὶ θριξὶ μελαινα ἀνατεῖλη ἐν αὐτῷ ὕγιακεν τὸ θραῦσμα καθαρὸς ἔστιν καὶ καθαριεῖ αὐτόν ὁ ἱερεὺς
- 38 ¶ Lè yon gason osinon yon fanm gen ti tach blan ki parèt sou po l',
And if a man or a woman has bright marks on the skin of their flesh, that is, bright white marks,
 και ἀνδρὶ ἢ γυναικὶ ἐὰν γένηται ἐν δέρματι τῆς σαρκὸς αὐτοῦ ἀυγάσματα ἀυγάζοντα λευκαθίζοντα
- 39 prèt la va egzaminen l'. Si tach yo gen ti koulè blan sal, l'a konnen se yon ti gratèl ki parèt sou po a, moun lan toujou nan kondisyon pou fè sèvis Bondye.
Then the priest is to see them: and if the white marks on their skin are not very bright, it is a skin disease which has come out on the skin; he is clean.
 και ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ ἐν δέρματι τῆς σαρκὸς αὐτοῦ ἀυγάσματα ἀυγάζοντα λευκαθίζοντα ἀλόφος ἔστιν καθαρὸς ἔστιν ἐξανθεῖ ἐν τῷ δέρματι τῆς σαρκὸς αὐτοῦ καθαρὸς ἔστιν
- 40 Lè yon nonm pèdi tout cheve nan tèt li, li chòv. Sa pa vle di li pa nan kondisyon pou fè sèvis Bondye.
And if a man's hair has come out and he has no hair, still he is clean.
 ἐὰν δὲ τιμὴ μαθήσῃ ἢ κεφαλῇ αὐτοῦ φαλακρός ἔστιν καθαρὸς ἔστιν
- 41 Konsa tou, lè yon moun pèdi cheve sou tout devan tèt li, li demi chòv. Sa pa vle di li pa nan kondisyon pou fè sèvis Bondye.
And if the hair has gone from the front part of his head, so that he has no hair there, still he is clean.
 ἐὰν δὲ κατὰ πρόσωπον μαθήσῃ ἢ κεφαλῇ αὐτοῦ ἀναφάλαντός ἔστιν καθαρὸς ἔστιν
- 42 Men, si kote l' chòv la yon ti tach koulè wouj-blan parèt, se ka yon move maladi po k'ap leve sou kò l'.
But if, on his head or on his brow, where he has no hair, there is a red and white place, it is the disease of the leper coming out on his head or on his brow.
 ἐὰν δὲ γένηται ἐν τῷ φαλακρώματι αὐτοῦ ἢ ἐν τῷ ἀναφαλαντώματι αὐτοῦ ἀφή λευκὴ ἢ πυρρίζουσα λέπρα ἔστιν ἐν τῷ φαλακρώματι αὐτοῦ ἢ ἐν τῷ ἀναφαλαντώματι αὐτοῦ
- 43 Lè sa a, prèt la va egzaminen l'. Si plak la gen yon ti koulè wouj-blan tankou lè moun gen move maladi po sou kò yo,
Then if the priest sees that the growth of the disease has become red and white on his head or on his brow where there is no hair, like the mark in the skin of a leper;
 και ὄψεται αὐτόν ὁ ἱερεὺς καὶ ἰδοὺ ἡ ὄψις τῆς ἀφῆς λευκὴ πυρρίζουσα ἐν τῷ φαλακρώματι αὐτοῦ ἢ ἐν τῷ ἀναφαλαντώματι αὐτοῦ ὡς εἶδος λέπρας ἐν δέρματι τῆς σαρκὸς αὐτοῦ
- 44 l'a konnen se yon moun ki gen move maladi po. Prèt la va fè konnen moun lan pa nan kondisyon pou fè sèvis Bondye, akòz move maladi po ki parèt sou tèt li a.
He is a leper and unclean; the priest is to say that he is most certainly unclean: the disease is in his head.
 ἀνθρωπος λεπρός ἔστιν μιάσει μιανεῖ αὐτόν ὁ ἱερεὺς ἐν τῇ κεφαλῇ αὐτοῦ ἢ ἀφή αὐτοῦ
- 45 Lè yon moun gen yon move maladi po, l'a mete vye rad chire sou li. L'a kite tèt li san penyen, l'a kouvri figi l' depi anba nen l' desann, epi kote l' pase la pran rele: Men moun malad! Men moun malad!
And the leper who has the disease on him is to go about with signs of grief, with his hair loose and his mouth covered, crying, Unclean, unclean.
 και ὁ λεπρός ἐν ᾧ ἔστιν ἡ ἀφή τὰ ἱμάτια αὐτοῦ ἔστω παραλελυμένα καὶ ἡ κεφαλῇ αὐτοῦ ἀκατακάλυπτος καὶ περὶ τὸ στόμα αὐτοῦ περιβαλέσθω καὶ ἀκάθαρτος κεικλήσεται

- 46 Pandan tout tan maladi a va sou li, li p'ap nan kondisyon pou fè sèvis Bondye. Se yon moun ki gen move maladi po li ye. L'a rete yon kote pou kont li, nan yon kay andeyò limit kote moun rete.
While the disease is on him, he will be unclean. He is unclean: let him keep by himself, living outside the tent-circle.
πάσας τὰς ἡμέρας ὅσας ἂν ἦ ἐπ' αὐτοῦ ἡ ἀφή ἀκάθαρτος ὢν ἀκάθαρτος ἔσται κεχωρισμένος καθήσεται ἔξω τῆς παρεμβολῆς ἔσται αὐτοῦ ἡ διατριβή
- 47 ¶ Lè yon rad fèt an lenn nèt osinon an twal fen blan nèt bay mak tankou li ta vle kanni,
And any clothing of wool or of linen in which is the mark of the disease;
καὶ ἱματίῳ ἂν γένηται ἐν αὐτῷ ἀφή λέπρας ἐν ἱματίῳ ἔρεῶ ἢ ἐν ἱματίῳ στιπνύῳ
- 48 ou ankò lè nan yon moso twal, fil dwat yo osinon fil travè yo, kit yo fèt an lenn ou ankò an kenaf, bay mak tankou yo ta vle kanni, ou ankò lè yon moso po osinon yon bagay fèt an po bay mak tankou li ta vle kanni,
If it is in the threads of the linen or of the wool, or in leather, or in anything made of skin;
ἢ ἐν στήμονι ἢ ἐν κρόκῃ ἢ ἐν τοῖς λινοῖς ἢ ἐν τοῖς ἔρεοῖς ἢ ἐν δέρματι ἢ ἐν παντὶ ἐργασίῳ δέρματι
- 49 si kote ki vle kanni an gen yon ti koulè vèt osinon wouj, sa vle di se kanni l'ap kanni. Se pou nou pote l' moutre prèt la.
If there are red or green marks on the clothing, or on the leather, or in the threads of the cloth, or in anything made of skin, it is the leper's disease: let the priest see it.
καὶ γένηται ἡ ἀφή χλωρίζουσα ἢ πυρρίζουσα ἐν τῷ δέρματι ἢ ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ ἢ ἐν παντὶ σκεύει ἐργασίῳ δερμάτος ἀφή λέπρας ἔστιν καὶ δεῖξει τῷ ἱερεῖ
- 50 Prèt la va pran l', l'a egzaminen l' epi l'a fèmen bagay ki vle kanni an yon kote pou sèt jou.
And after it has been seen by the priest, the thing which is so marked is to be shut up for seven days:
καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν ἀφὴν ἑπτὰ ἡμέρας
- 51 Sou setyèm jou a, prèt la va egzaminen l' ankò. Si li wè kanni an gaye sou twal la, osinon li mache nan fil dwat yo osinon nan fil travè yo, oswa sou po a, osinon sou bagay fèt ak po, sa vle di se kanni l'ap kanni vre. Moun k'ap sèvi Bondye pa ka sèvi avè l' ankò.
And he is to see the mark on the seventh day; if the mark is increased in the clothing, or in the threads of the material, or in the leather, whatever the leather is used for, it is the disease biting into it: it is unclean.
καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἂν δὲ διαχέηται ἡ ἀφή ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ ἢ ἐν τῷ δέρματι κατὰ πάντα ὅσα ἂν ποιηθῇ δέρματα ἐν τῇ ἐργασίᾳ λέπρα ἔμμοι ὅς ἔστιν ἡ ἀφή ἀκάθαρτός ἐστιν
- 52 Prèt la va boule bagay ki kanni an, paske se yon move maladi k'ap manje tout rad la. Se pou yo boule l' nan dife.
And the clothing, or the wool or linen material, or anything of leather in which is the disease, is to be burned: for the disease is biting into it; let it be burned in the fire.
κατακαύσει τὸ ἱμάτιον ἢ τὸν στήμονα ἢ τὴν κρόκην ἐν τοῖς ἔρεοῖς ἢ ἐν τοῖς λινοῖς ἢ ἐν παντὶ σκεύει δερματίνῳ ἐν ᾧ ἂν ἦ ἐν αὐτῷ ἡ ἀφή ὅτι λέπρα ἔμμοιός ἐστιν ἐν πυρὶ κατακαυθήσεται
- 53 Men, si lè prèt la egzaminen l', li jwenn kanni an pa gaye nan twal la osinon nan po a,
And if the priest sees that the mark is not increased in the clothing or in any part of the material or in the leather,
ἂν δὲ ἴδῃ ὁ ἱερεὺς καὶ μὴ διαχέηται ἡ ἀφή ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ ἢ ἐν παντὶ σκεύει δερματίνῳ
- 54 prèt la va bay lòd pou yo lave l'. Apre sa, l'a fèmen l' ankò yon kote pou sèt jou.
Then the priest will give orders for the thing on which the mark is, to be washed, and to be shut up for seven days more:
καὶ συντάξει ὁ ἱερεὺς καὶ πλυνεῖ ἐφ' οὗ ἂν ἦ ἐπ' αὐτοῦ ἡ ἀφή καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν ἀφὴν ἑπτὰ ἡμέρας τὸ δεῦτερον
- 55 Sou setyèm jou a, l'a egzaminen l' ankò. Si li wè kote ki te vle kanni an rete menm jan an, menm si li pa gaye sou rès twal la, bagay la pa nan bon kondisyon, moun k'ap sèvi Bondye pa ka sèvi avè l'. Se pou yo boule l' nan dife, kanni an te mèt sou lanvè ou sou landrèt li.
And if, after the mark has been washed, the priest sees that the colour of it is not changed and it is not increased, it is to be burned in the fire: the disease is working in it, though the damage may be inside or outside.
καὶ ὄψεται ὁ ἱερεὺς μετὰ τὸ πλῆθῆναι αὐτὸ τὴν ἀφὴν καὶ ἴδε μὴ μετέβαλεν τὴν ὄψιν ἡ ἀφή καὶ ἡ ἀφή οὐ διαχέεται ἀκάθαρτόν ἐστιν ἐν πυρὶ κατακαυθήσεται ἐστήρισται ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ
- 56 Men, si lè prèt la ap egzaminen l' dezyèm fwa a, li wè kanni an te pèdi koulè, fwa sa a, l'a chire kote ki te kanni nan twal la osinon nan po a. Ou ankò, l'a wete fil dwat ou fil travè ki te kanni nan twal la.
And if the priest sees that the mark is less bright after the washing, then let him have it cut out of the clothing or the leather or from the threads of the material:
καὶ ἂν ἴδῃ ὁ ἱερεὺς καὶ ἦ ἀμυρὰ ἡ ἀφή μετὰ τὸ πλῆθῆναι αὐτὸ ἀπορρήξει αὐτὸ ἀπὸ τοῦ ἱματίου ἢ ἀπὸ τοῦ δερμάτος ἢ ἀπὸ τοῦ στήμονος ἢ ἀπὸ τῆς κρόκης
- 57 Si apre sa, kanni an parèt ankò epi li konmanse gaye nan rès rad la, mèt rad la va boule l'.
And if the mark is still seen in the clothing or in the threads of the material or in the leather, it is the disease coming out: the thing in which the disease is will have to be burned with fire.
ἂν δὲ ὀφθῇ ἔτι ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ ἢ ἐν παντὶ σκεύει δερματίνῳ λέπρα ἔξανθοῦσά ἐστιν ἐν πυρὶ κατακαυθήσεται ἐν ᾧ ἔστιν ἡ ἀφή

- 58 Si apre yo lave yon rad, kanni an disparèt, y'a lave l' yon dezyèm fwa. Se lè sa a rad la va nan bon kondisyon, moun k'ap sèvi Bondye ka sèvi avè l'.
And the material of the clothing, or anything of skin, which has been washed, if the mark has gone out of it, let it be washed a second time and it will be clean.
 και τὸ ἱμάτιον ἢ ὁ στήμων ἢ ἡ κρόκη ἢ πᾶν σκεῦος δερμάτινον ὃ πλυθήσεται καὶ ἀποστήσεται ἀπ' αὐτοῦ ἢ ἀφή καὶ πλυθήσεται τὸ δεῦτερον καὶ καθαρὸν ἔσται
- 59 Men regleman pou nou swiv lè yon rad fèt an lenn osinon an twal fen blan bay mak tankou li ta vle kanni, ou ankò lè nan yon moso twal, fil dwat osinon fil travè yo, kit yo fèt an lenn ou ankò an kenaf, bay mak tankou li ta vle kanni, ou ankò lè yon moso po osinon nenpòt bagay ki fèt an po bay mak tankou li ta vle kanni. Se konsa n'a konnen si moun k'ap sèvi Bondye ka sèvi osinon pa ka sèvi ak yo.
This is the law about the leper's disease in the thread of wool or linen material, in clothing or in anything of skin, saying how it is to be judged clean or unclean.
 οὗτος ὁ νόμος ἀφῆς λέπρας ἱματίου ἑρεοῦ ἢ στιππυίνου ἢ στήμονος ἢ κρόκης ἢ παντὸς σκεύους δερματίου εἰς τὸ καθαρίσαι αὐτὸ ἢ μιᾶναι αὐτό
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Men regleman w'a bay pou yo swiv lè y'ap fè sèvis pou moun ki geri apre yo te gen move maladi po. Jou pou yo rekonèt moun lan geri a, y'a mennen l' bay prèt la.
This is the law of the leper on the day when he is made clean: he is to be taken to the priest;
 οὗτος ὁ νόμος τοῦ λεπροῦ ἢ ἂν ἡμέρα καθαρισθῆ καὶ προσαχθῆσεται πρὸς τὸν ἱερέα
- 3 Prèt la va pran l', l'a soti ansanm avè l' lòt bò limit kan kote moun rete a. L'a egzaminen l' byen egzaminen, pou l' wè si malad la geri vre.
And the priest is to go outside the tent-circle; and if, after looking, the priest sees that the mark of the disease has gone from him,
 και ἐξελεύσεται ὁ ἱερεὺς ἔξω τῆς παρεμβολῆς καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ ἰᾶται ἢ ἀφή τῆς λέπρας ἀπὸ τοῦ λεπροῦ
- 4 Prèt la va bay lòd pou yo pote pou moun ki te malad la de zwazo tou vivan epi ki bon pou moun k'ap fè sèvis pou Bondye, ansanm ak yon moso bwa sèd, yon moso twal kamwazi ak yon ti branch izòp.
Then the priest is to give orders to take, for him who is to be made clean, two living clean birds and some cedar wood and red thread and hyssop.
 και προστάξει ὁ ἱερεὺς καὶ λήμψονται τῷ κεκαθαρισμένῳ δύο ὀρνίθια ζῶντα καθαρὰ καὶ ξύλον κέδρινον καὶ κεκλωσμένον κόκκινον καὶ ὕσσωπον
- 5 Apre sa, prèt la va bay lòd pou yo touye premye zwazo a anwo yon bòl an tè plen dlo fre.
And the priest will give orders for one of the birds to be put to death in a vessel made of earth, over flowing water.
 και προστάξει ὁ ἱερεὺς καὶ σφάζουσιν τὸ ὀρνίθιον τὸ ἐν εἰς ἀγγεῖον ὀστράκινον ἐφ' ὕδατι ζῶντι
- 6 L'a pran lòt zwazo a tou vivan ansanm ak bwa sèd la, moso twal kamwazi a ak ti branch izòp la, l'a plonje yo nan san zwazo yo te touye anwo dlo fre a.
And he will take the living bird and the wood and the red thread and the hyssop and put them in the blood of the bird which was put to death over flowing water.
 και τὸ ὀρνίθιον τὸ ζῶν λήμψεται αὐτὸ καὶ τὸ ξύλον τὸ κέδρινον καὶ τὸ κλωστὸν κόκκινον καὶ τὸν ὕσσωπον καὶ βάψει αὐτὰ καὶ τὸ ὀρνίθιον τὸ ζῶν εἰς τὸ αἷμα τοῦ ὀρνιθίου τοῦ σφαγέντος ἐφ' ὕδατι ζῶντι
- 7 Apre sa, l'a voye san an sèt fwa sou moun ki te gen move maladi po a epi l'a di moun lan nan kondisyon ankò pou fè sèvis Bondye. L'a lage zwazo vivan an pou l' vole al fè wout li nan bwa.
And shaking it seven times over the man who is to be made clean, he will say that he is clean and will let the living bird go free into the open country.
 και περιρρανεῖ ἐπὶ τὸν καθαρισθέντα ἀπὸ τῆς λέπρας ἑπτὰκις καὶ καθαρὸς ἔσται καὶ ἐξαποστελεῖ τὸ ὀρνίθιον τὸ ζῶν εἰς τὸ πεδῖον
- 8 Moun ki te malad la va lave rad ki te sou li yo, l'a kale tèt li nèt, l'a benyen nan gwo dlo, epi l'a nan kondisyon pou fè sèvis Bondye ankò. Apre sa, l'a antre nan kan kote moun rete a, men li p'ap antre lakay li pandan sèt jou.
And he who is to be made clean will have his clothing washed and his hair cut and have a bath, and he will be clean. And after that he will come back to the tent-circle; but he is to keep outside his tent for seven days.
 και πλυνεῖ ὁ καθαρισθεὶς τὰ ἱμάτια αὐτοῦ καὶ ξυρηθήσεται αὐτοῦ πᾶσαν τὴν τρίχα καὶ λούσεται ἐν ὕδατι καὶ καθαρὸς ἔσται καὶ μετὰ ταῦτα εἰσελεύσεται εἰς τὴν παρεμβολὴν καὶ διατρίψει ἔξω τοῦ οἴκου αὐτοῦ ἑπτὰ ἡμέρας
- 9 Sou setyèm jou a, l'a kale tèt li ankò, l'a koupe tout bab li, tout plim je l' ak tout plim ki sou tout rèz kò li. L'a lave rad ki te sou li a, l'a lave kò l' nan gwo dlo. Apre sa, l'a nan kondisyon pou l' fè sèvis Bondye.
And on the seventh day he is to have all the hair cut off his head and his chin and over his eyes--all his hair is to be cut off--and he will have his clothing washed and his body bathed in water and he will be clean.
 και ἔσται τῇ ἡμέρᾳ τῇ ἐβδόμῃ ξυρηθήσεται πᾶσαν τὴν τρίχα αὐτοῦ τὴν κεφαλὴν αὐτοῦ καὶ τὸν πώγωνα καὶ τὰς ὀφρῦσας καὶ πᾶσαν τὴν τρίχα αὐτοῦ ξυρηθήσεται καὶ πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ καθαρὸς ἔσται

- 10 ¶ Sou wityèm jou a, l'a pran de ti belye ki pa gen ankenn enfimite ak yon ti fennèl mouton ki gen ennan epi ki pa gen ankenn enfimite. L'a pran tou de mamit farin melanje ak lwil oliv epi yon boutèy demi lit plen lwil oliv.
 And on the eighth day let him take two male lambs, without any marks on them, and one female lamb of the first year, without a mark, and three tenth parts of an ephah of the best meal, mixed with oil, and one log of oil.
 καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ λήμψεται δύο ἀμνοὺς ἐνιαυσίους ἀμώμους καὶ πρόβατον ἐνιαύσιον ἄμωμον καὶ τρία δέκατα σεμιδάλεως εἰς θυσίαν πεφυραμένης ἐν ἐλαίῳ καὶ κοτύλην ἐλαίου μίαν
- 11 Prèt k'ap fè sèvis la va mennen moun lan ansanm ak ofrann li yo devan Seyè a, jouk nan papòt Tant Randevou a.
 And the priest who is making him clean will put the man who is being made clean, together with these things, before the door of the Tent of meeting.
 καὶ στήσει ὁ ἱερεὺς ὁ καθαρίζων τὸν ἄνθρωπον τὸν καθαριζόμενον καὶ ταῦτα ἔναντι κυρίου ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου
- 12 Rive la, prèt la va pran yonn nan ti belye yo, l'a ofri l' ansanm ak demi lit lwil la bay Seyè a pou peye pou sa moun lan te fè ki mal. L'a balanse yo devan Seyè a tankou yon ofrann espesyal pou Seyè a.
 And the priest is to take one of the male lambs and give it as an offering for wrongdoing, and the log of oil, waving them for a wave offering before the Lord;
 καὶ λήμψεται ὁ ἱερεὺς τὸν ἀμνὸν τὸν ἕνα καὶ προσάξει αὐτὸν τῆς πλημμελείας καὶ τὴν κοτύλην τοῦ ἐλαίου καὶ ἀφοριεῖ αὐτὸ ἀφόρισμα ἔναντι κυρίου
- 13 L'a touye ti mouton an kote yo konn touye bèt yo ofri pou mande padon an osinon pou boule nèt la, nan kote yo mete apa pou mete Bondye a. L'a fè sa konsa paske bèt moun yo ofri pou peye pou sa yo fè ki mal la osinon pou mande Bondye padon an, se pou prèt la li ye. Se yon ofrann yo mete apa nèt pou Seyè a.
 And he is to put the male lamb to death in the place where they put to death the sin-offering and the burned offering, in the holy place; for as the sin-offering is the property of the priest, so is the offering for wrongdoing: it is most holy.
 καὶ σφάζουσιν τὸν ἀμνὸν ἐν τόπῳ οὐ σφάζουσιν τὰ ὀλοκαυτώματα καὶ τὰ περὶ ἁμαρτίας ἐν τόπῳ ἁγίῳ ἔστιν γὰρ τὸ περὶ ἁμαρτίας ὡσπερ τὸ τῆς πλημμελείας ἔστιν τῷ ἱερεὶ ἅγια ἁγίων ἔστιν
- 14 Apre sa, prèt la va pran ti gout nan san ti mouton an, l'a pase l' sou pwent tete zòrèy dwat moun ki te malad la, sou gwo pous men dwat li ak sou gwo zòtèy pye dwat li.
 And let the priest take some of the blood of the offering for wrongdoing and put it on the point of the right ear of him who is to be made clean, and on the thumb of his right hand and on the great toe of his right foot;
 καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς πλημμελείας καὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸν λοβὸν τοῦ ὠτὸς τοῦ καθαριζομένου τοῦ δεξιῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιῦ
- 15 Prèt la va pran ti gout lwil nan boutèy la, l'a vide l' nan pla men gòch li.
 And take some of the oil and put it in the hollow of his left hand;
 καὶ λαβὼν ὁ ἱερεὺς ἀπὸ τῆς κοτύλης τοῦ ἐλαίου ἐπιχειεῖ ἐπὶ τὴν χεῖρα τοῦ ἱερέως τὴν ἀριστεράν
- 16 L'a tranpe yon dwèt men dwat li nan lwil ki nan pla men gòch li a. Avèk dwèt la, l'a voye ti gout lwil sèt fwa devan lotèl Bondye a.
 And let the priest put his right finger in the oil which is in his left hand, shaking it out with his finger seven times before the Lord;
 καὶ βάψει τὸν δάκτυλον τὸν δεξιὸν ἀπὸ τοῦ ἐλαίου τοῦ ὄντος ἐπὶ τῆς χειρὸς τῆς ἀριστερᾶς καὶ ῥανεῖ ἑπτάκις τῷ δακτύλῳ ἔναντι κυρίου
- 17 L'a pran ti gout nan lwil ki nan pla men gòch li a, l'a mete l' menm kote li te mete san ti mouton an, ki vle di sou pwent tete zòrèy dwat moun lan, sou gwo pous men dwat li ak sou gwo zòtèy pye dwat li.
 And of the rest of the oil which is in his hand, the priest will put some on the point of the right ear of the man who is to be made clean, and on the thumb of his right hand and on the great toe of his right foot, over the blood of the offering for wrongdoing;
 τὸ δὲ καταλειφθὲν ἔλαιον τὸ ἐν ἐν τῇ χειρὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸν λοβὸν τοῦ ὠτὸς τοῦ καθαριζομένου τοῦ δεξιῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιῦ ἐπὶ τὸ ν τόπον τοῦ αἵματος τοῦ τῆς πλημμελείας
- 18 Lèfini, l'a vide rès lwil ki nan pla men l' lan sou tèt moun lan. Se konsa prèt la va fè sèvis pou mande Bondye padon devan lotèl Seyè a.
 And the rest of the oil in the priest's hand he will put on the head of him who is to be made clean; and so the priest will make him free from sin before the Lord.
 τὸ δὲ καταλειφθὲν ἔλαιον τὸ ἐπὶ τῆς χειρὸς τοῦ ἱερέως ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὴν κεφαλὴν τοῦ καθαρισθέντος καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου
- 19 Apre sa, prèt la va fè ofrann pou peye sa moun lan fè ki mal. L'a fè sèvis pou mande Bondye padon pou moun ki te malad la. L'a touye bèt pou yo boule nèt la.
 And the priest will give the sin-offering, and take away the sin of him who is to be made clean from his unclean condition; and after that he will put the burned offering to death.
 καὶ ποιήσει ὁ ἱερεὺς τὸ περὶ τῆς ἁμαρτίας καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ ἀκαθάρτου τοῦ καθαριζομένου ἀπὸ τῆς ἁμαρτίας αὐτοῦ καὶ μετὰ τοῦτο σφάζει ὁ ἱερεὺς τὸ ὀλοκαύτωμα
- 20 L'a mete l' sou lotèl la ansanm ak farin ble melanje ak lwil la. Se konsa prèt la va fè sèvis pou mande padon pou moun lan, epi moun lan va nan kondisyon ankò pou l' fè sèvis Bondye.
 And the priest is to have the burned offering and the meal offering burned on the altar; and the priest will take away his sin and he will be clean.
 καὶ ἀνοίσει ὁ ἱερεὺς τὸ ὀλοκαύτωμα καὶ τὴν θυσίαν ἐπὶ τὸ θυσιαστήριον ἔναντι κυρίου καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς καὶ καθαρισθήσεται

- 21 ¶ Si moun lan pòn epi li pa gen anpil mwayen, l'a pote yon sèl ti mouton pou yo ofri pou peye pou sa moun lan te fè ki mal la. L'a pote twaka mamit farin sèlman melanje ak lwil oliv ak yon boutèy demi lit plen lwil.
And if he is poor and not able to get so much, then he may take one male lamb as an offering for wrongdoing, to be waved to take away his sin, and one tenth part of an ephah of the best meal mixed with oil for a meal offering, and a log of oil;
ἐὰν δὲ πένηται καὶ ἡ χεὶρ αὐτοῦ μὴ εὐρίσκη λήμψεται ἄμνον ἓνα εἰς ὃ ἐπλημέλησεν εἰς ἀφαίρεμα ὥστε ἐξιλάσασθαι περὶ αὐτοῦ καὶ δέκατον σεμιδάλεως πεφυραμένης ἐν ἐλαίῳ εἰς θυσίαν καὶ κοτύλην ἐλαίου μίαν
- 22 L'a pote de ti toutrèl tou osinon de ti pijon, jan mwayen li va penmèt li, yonn pou sèvi ofrann pou mande padon, lòt la pou boule nèt pou Seyè a.
And two doves or two young pigeons, such as he is able to get; and one will be for a sin-offering and the other for a burned offering.
καὶ δύο τρυγόνας ἢ δύο νεοσσούς περιστερῶν ὅσα εὔρεν ἡ χεὶρ αὐτοῦ καὶ ἔσται ἡ μία περὶ ἁμαρτίας καὶ ἡ μία εἰς ὀλοκαύτωμα
- 23 Sou wityèm jou a, l'a pote yo bay prèt la devan pòt Tant Randevou a, pou prèt la fè sèvis pou mete l' nan kondisyon pou li ka sèvi Seyè a ankò.
And on the eighth day he will take them to the priest, to the door of the Tent of meeting before the Lord, so that he may be made clean.
καὶ προσοίσει αὐτὰ τῇ ἡμέρᾳ τῇ ὀγδόῃ εἰς τὸ καθαρίσαι αὐτὸν πρὸς τὸν ἱερέα ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου ἔναντι κυρίου
- 24 Prèt la va pran ti mouton li ofri pou peye pou sa moun lan fè ki mal la ansanm ak boutèy lwil la, l'a balanse yo devan Seyè a tankou yon ofrann.
And the priest will take the lamb of the offering for wrongdoing and the oil, waving them for a wave offering before the Lord;
καὶ λαβὼν ὁ ἱερεὺς τὸν ἄμνον τῆς πλημμελείας καὶ τὴν κοτύλην τοῦ ἐλαίου ἐπιθήσει αὐτὰ ἐπίθεμα ἔναντι κυρίου
- 25 Apre sa, l'a touye ti mouton an, l'a pran ti gout nan san li l'a mete sou pwent tete zòrèy dwat moun ki te malad la, sou gwo pous men dwat li ak sou gwo zòtèy pye dwat li.
And he will put to death the lamb of the offering for wrongdoing and the priest will take some of the blood of the offering for wrongdoing and put it on the point of the right ear of him who is to be made clean, and on the thumb of his right hand and on the great toe of his right foot;
καὶ σφάζει τὸν ἄμνον τῆς πλημμελείας καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς πλημμελείας καὶ ἐπιθήσει ἐπὶ τὸν λοβὸν τοῦ ὠτὸς τοῦ καθαριζομένου τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ
- 26 Prèt la va vide ti gout lwil nan pla men gòch li,
And the priest will put out some of the oil in the hollow of his left hand,
καὶ ἀπὸ τοῦ ἐλαίου ἐπιχεῖ ὁ ἱερεὺς ἐπὶ τὴν χεῖρα τοῦ ἱερέως τὴν ἄριστεράν
- 27 l'a tranpe yon dwèt men dwat li nan lwil ki nan pla men gòch li a. Avèk dwèt la, l'a voye lwil la sèt fwa devan lotèl Seyè a.
Shaking out drops of oil with his right finger before the Lord seven times:
καὶ ῥανεῖ ὁ ἱερεὺς τῷ δακτύλῳ τῷ δεξιῷ ἀπὸ τοῦ ἐλαίου τοῦ ἐν τῇ χειρὶ αὐτοῦ τῇ ἄριστερᾷ ἑπτὰκις ἔναντι κυρίου
- 28 Apre sa, l'a pran nan lwil ki nan men gòch li a, l'a mete l' menm kote li te mete san ti mouton an, ki vle di sou pwent tete zòrèy dwat moun lan, sou gwo pous men dwat li a ak sou gwo zòtèy pye dwat li a.
And the priest will put some of the oil which is in his hand on the point of the ear of the man who is to be made clean and on the thumb of his right hand and on the great toe of his right foot, on the place where the blood of the offering for wrongdoing was put;
καὶ ἐπιθήσει ὁ ἱερεὺς ἀπὸ τοῦ ἐλαίου τοῦ ἐπὶ τῆς χειρὸς αὐτοῦ ἐπὶ τὸν λοβὸν τοῦ ὠτὸς τοῦ καθαριζομένου τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς αὐτοῦ τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς αὐτοῦ τοῦ δεξιοῦ ἐπὶ τὸν τόπον τοῦ αἵματος τοῦ τῆς πλημμελείας
- 29 Lèfini, l'a vide rès lwil ki nan pla men gòch li a sou tèt moun lan. Se konsa l'a fè sèvis pou mande Bondye padon devan lotèl Seyè a.
And the rest of the oil which is in the priest's hand he will put on the head of him who is to be made clean, to take away his sin before the Lord.
τὸ δὲ καταλειφθὲν ἀπὸ τοῦ ἐλαίου τὸ ἐν ἐπὶ τῆς χειρὸς τοῦ ἱερέως ἐπιθήσει ἐπὶ τὴν κεφαλὴν τοῦ καθαρισθέντος καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου
- 30 Apre sa, l'a ofri toutrèl yo, osinon pijon yo, dapre sa mwayen moun lan te penmèt li,
And he will make an offering of one of the doves or the young pigeons, such as he is able to get;
καὶ ποιήσει μίαν τῶν τρυγόνων ἢ ἀπὸ τῶν νεοσσῶν τῶν περιστερῶν καθότι εὔρεν αὐτοῦ ἡ χεὶρ
- 31 yonn pou mande padon pou peche, lòt la pou yo boule nèt ansanm ak ofrann farin ble a. Se konsa prèt la va fè sèvis pou mande Bondye padon pou moun lan.
And of these, he will give one for a sin-offering and one for a burned offering, with the meal offering; and the priest will take away the sin of him who is to be made clean before the Lord.
τὴν μίαν περὶ ἁμαρτίας καὶ τὴν μίαν εἰς ὀλοκαύτωμα σὺν τῇ θυσίᾳ καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ καθαριζομένου ἔναντι κυρίου
- 32 Men regleman pou yo swiv lè yon moun ki gen move maladi po pa gen dekwa pou l' ofri tou sa li te dwe ofri pou sèvis ki pou mete l' nan kondisyon pou fè sèvis Bondye ankò.
This is the law for the man who has the disease of the leper on him, and who is not able to get that which is necessary for making himself clean.
οὗτος ὁ νόμος ἐν ᾧ ἔστιν ἡ ἀφή τῆς λέπρας καὶ τοῦ μὴ εὐρίσκοντος τῇ χειρὶ εἰς τὸν καθαρισμὸν αὐτοῦ

- 33 ¶ Seyè a pale ak Moyiz ansanm ak Arawon, li di yo:
And the Lord said to Moses and Aaron,
 και ἐλάλησεν κύριος πρὸς μουσῆν καὶ ααρων λέγων
- 34 -Lè n'a fin antre nan peyi Kanaran an, peyi m'ap ban nou pou rele nou pa nou an, si mwen voye salpèt sou yonn nan kay kote nou rete yo, men sa pou nou fè.
When you have come into the land of Canaan which I will give you for your heritage, if I put the leper's disease on a house in the land of your heritage,
 ὡς ἂν εισέλθητε εἰς τὴν γῆν τῶν χαναναίων ἢν ἐγὼ δίδωμι ὑμῖν ἐν κτήσει καὶ δώσω ἀφὴν λέπρας ἐν ταῖς οἰκίαις τῆς γῆς τῆς ἐγκτήτου ὑμῖν
- 35 Mèt kay la va al jwenn prèt la, l'a di l': Gen yon bagay tankou salpèt ki parèt sou miray kay mwen an.
Then let the owner of the house come and say to the priest, It seems to me that there is a sort of leper's disease in the house.
 και ἤξει τίνος αὐτοῦ ἡ οἰκία καὶ ἀναγγελεῖ τῷ ἱερεῖ λέγων ὥσπερ ἀφὴ ἐώραταί μου ἐν τῇ οἰκίᾳ
- 36 Prèt la va bay lòd pou yo mete tou sa ki nan kay la deyò anvan li vin egzaminen kay la. Konsa, tou sa ki te nan kay la ka toujou sèvi pou moun k'ap sèvi Bondye. Apre sa, prèt la va vini, l'a antre nan kay la pou egzaminen l'.
And the priest will give orders for everything to be taken out of the house, before he goes in to see the disease, so that the things in the house may not become unclean; and then the priest is to go in to see the house;
 και προστάξει ὁ ἱερεὺς ἀποσκευάσαι τὴν οἰκίαν πρὸ τοῦ εἰσελθόντα ἰδεῖν τὸν ἱερέα τὴν ἀφὴν καὶ οὐ μὴ ἀκάθαρτα γένηται ὅσα ἐὰν ᾖ ἐν τῇ οἰκίᾳ καὶ μετὰ ταῦτα εἰσελεύσεται ὁ ἱερεὺς καταμαθεῖν τὴν οἰκίαν
- 37 L'a egzaminen tout miray yo. Si li wè gen kèk kote ki manje nan miray la, epi ki gen ti koulè vèt osinon wouj,
And if he sees that the walls of the house are marked with hollows of green and red, and if it seems to go deeper than the face of the wall;
 και ὄψεται τὴν ἀφὴν ἐν τοῖς τοίχοις τῆς οἰκίας κοιλιάδας χλωρίζουσας ἢ πυρριζοῦσας καὶ ἡ ὄψις αὐτῶν ταπεινότερα τῶν τοίχων
- 38 prèt la va soti nan kay la, l'a fèmen l' akle pou sèt jou.
Then the priest will go out of the door of the house, and keep the house shut up for seven days:
 και ἐξελθὼν ὁ ἱερεὺς ἐκ τῆς οἰκίας ἐπὶ τὴν θύραν τῆς οἰκίας καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν οἰκίαν ἑπτὰ ἡμέρας
- 39 Sou setyèm jou a, prèt la va tounen, l'a egzaminen miray kay la ankò. Si li wè tach la gaye sou miray kay la,
And the priest is to come again on the seventh day and have a look and see if the marks on the walls of the house are increased in size;
 και ἐπανήξει ὁ ἱερεὺς τῇ ἡμέρᾳ τῇ ἐβδόμῃ καὶ ὄψεται τὴν οἰκίαν καὶ ἰδοὺ οὐ διεχύθη ἡ ἀφὴ ἐν τοῖς τοίχοις τῆς οἰκίας
- 40 prèt la va bay lòd pou yo wete wòch kote yo te jwenn salpèt la, y'a voye wòch yo jete yon kote andeyò lavil la, kote yo mete bagay ki pa ka sèvi pou sèvis Bondye.
Then the priest will give orders to them to take out the stones in which the disease is seen, and put them out into an unclean place outside the town:
 και προστάξει ὁ ἱερεὺς καὶ ἐξελοῦσιν τοὺς λίθους ἐν οἷς ἐστὶν ἡ ἀφὴ καὶ ἐκβαλοῦσιν αὐτοὺς ἔξω τῆς πόλεως εἰς τόπον ἀκάθαρτον
- 41 Apre sa, l'a fè yo grate tout anndan kay la, epi y'a jete tout vye kras mòtè yo te grate a andeyò lavil la, menm kote yo mete bagay ki pa ka sèvi nan sèvis Bondye.
And he will have the house rubbed all over inside, and the paste which is rubbed off will be put out into an unclean place outside the town:
 και ἀποξύσουσιν τὴν οἰκίαν ἔσωθεν κύκλω καὶ ἐκχεοῦσιν τὸν χοῦν ἔξω τῆς πόλεως εἰς τόπον ἀκάθαρτον
- 42 Y'a pran lòt wòch ranplase wòch yo te wete yo epi y'a rekrepri kay la.
And they will take other stones and put them in place of those stones, and he will take other paste and put it on the walls of the house.
 και λήμψονται λίθους ἀπεξυσμένους ἐτέρους καὶ ἀντιθήσουσιν ἀντὶ τῶν λίθων καὶ χοῦν ἕτερον λήμψονται καὶ ἐξαλείψουσιν τὴν οἰκίαν
- 43 Si salpèt la parèt ankò apre yo fin wete wòch malad yo, apre yo fin grate kay la epi yo rekrepri l',
And if the disease comes out again in the house after he has taken out the stones and after the walls have been rubbed and the new paste put on,
 ἐὰν δὲ ἐπέλθῃ πάλιν ἀφὴ καὶ ἀνατεῖλῃ ἐν τῇ οἰκίᾳ μετὰ τὸ ἐξελεῖν τοὺς λίθους καὶ μετὰ τὸ ἀποξυσθῆναι τὴν οἰκίαν καὶ μετὰ τὸ ἐξαλειφθῆναι
- 44 prèt la va tounen vin gade. Si li wè salpèt la gaye nan kay la, la konnen kay la gen yon move maladi sou miray li. Moun k'ap sèvi Bondye pa ka rete ladan l'.
Then the priest will come and see it; and if the disease in the house is increased in size, it is the leper's disease working out in the house: it is unclean.
 και εἰσελεύσεται ὁ ἱερεὺς καὶ ὄψεται εἰ διακέχεται ἡ ἀφὴ ἐν τῇ οἰκίᾳ λέπρα ἔμμονός ἐστιν ἐν τῇ οἰκίᾳ ἀκάθαρτός ἐστιν
- 45 Lè sa a, y'a demoli kay la nèt epi y'a pran wòch, bwa, mòtè ki te nan kay la, y'a voye yo jete andeyò lavil la, kote yo mete bagay ki pa ka sèvi pou sèvis Bondye.
And the house will have to be pulled down, the stones of it and the wood and the paste; and everything is to be taken out to an unclean place outside the town.
 και καθελοῦσιν τὴν οἰκίαν καὶ τὰ ξύλα αὐτῆς καὶ τοὺς λίθους αὐτῆς καὶ πάντα τὸν χοῦν ἐξοίσουσιν ἔξω τῆς πόλεως εἰς τόπον ἀκάθαρτον

- 46 Tout moun ki te antre anndan kay la lè kay la te fèmen an p'ap nan kondisyon pou sèvi Bondye jouk aswè rive.
And, in addition, anyone who goes into the house at any time, while it is shut up, will be unclean till evening.
 και ὁ εισπορευόμενος εἰς τὴν οἰκίαν πάσας τὰς ἡμέρας ὡς ἀφορισμένη ἐστὶν ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 47 Tout moun ki te kouche osinon ki te manje anndan kay la va gen pou lave rad ki te sou yo.
And anyone who has been sleeping in the house will have to have his clothing washed; and anyone who takes food in that house will have to have his clothing washed.
 και ὁ κοιμώμενος ἐν τῇ οἰκίᾳ πλυνεῖ τὰ ἱμάτια αὐτοῦ και ἀκάθαρτος ἔσται ἕως ἑσπέρας και ὁ ἔσθων ἐν τῇ οἰκίᾳ πλυνεῖ τὰ ἱμάτια αὐτοῦ και ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 48 Lè prèt la vin gade a, si li te jwenn salpèt la disparèt nèt apre yo te fin rekrepri kay la, prèt la va fè konnen kay la nan bon kondisyon ankò pou moun k'ap sèvi Bondye ka rete ladan l', paske salpèt la disparèt nèt.
And if the priest comes in, and sees that the disease is not increased after the new paste has been put on the house, then the priest will say that the house is clean, because the disease is gone.
 ἐὰν δὲ παραγενόμενος εἰσέλθῃ ὁ ἱερεὺς και ἴδῃ και ἰδοὺ διαχύσει οὐ διαχέεται ἢ ἀφή ἐν τῇ οἰκίᾳ μετὰ τὸ ἐξολειφθῆναι τὴν οἰκίαν και καθαριεῖ ὁ ἱερεὺς τὴν οἰκίαν ὅτι ἰάθη ἢ ἀφή
- 49 Apre sa, prèt la va fè sèvis pou wete peche nan kay la. L'a pran de zwazo, kèk moso bwa sèd, yon moso twal kamwazi ak yon ti branch izòp.
And in order to make the house clean, let him take two birds and cedar-wood and red thread and hyssop;
 και λήμψεται ἀφαγίαι τὴν οἰκίαν δύο ὀρνίθια ζῶντα καθαρά και ζύλον κέδρινον και κεκλωσμένον κόκκινον και ὕσσωπον
- 50 L'a touye yonn nan ti zwazo yo anwo yon bòl an tè plen dlo fre.
And put one of the birds to death in a vessel of earth over flowing water;
 και σφάζει τὸ ὀρνίθιον τὸ ἐν εἰς σκευὸς ὀστράκινον ἐφ' ὕδατι ζῶντι
- 51 Apre sa, l'a pran bwa sèd la, ti branch izòp la, moso twal kamwazi a ansanm ak lòt zwazo ki vivan an, l'a plonje yo nan san premye zwazo a ki melanje ak dlo fre a. Apre sa, l'a voye san an sèt fwa sou kay la.
And take the cedar-wood and the hyssop and the red thread and the living bird and put them in the blood of the dead bird and in the flowing water, shaking it over the house seven times.
 και λήμψεται τὸ ζύλον τὸ κέδρινον και τὸ κεκλωσμένον κόκκινον και τὸν ὕσσωπον και τὸ ὀρνίθιον τὸ ζῶν και βάψει αὐτὸ εἰς τὸ αἷμα τοῦ ὀρνιθίου τοῦ ἐσφαγμένου ἐφ' ὕδατι ζῶντι και περιρρανεῖ ἐν αὐτοῖς ἐπὶ τὴν οἰκίαν ἑπτάκις
- 52 Se konsa prèt la va fè sèvis pou wete peche nan kay la, avèk san zwazo a, dlo fre a, zwazo vivan an, bwa sèd la, ti branch izòp la, epi moso twal kamwazi a.
And he will make the house clean with the blood of the bird and the flowing water and with the living bird and with the cedar-wood and the hyssop and the red thread.
 και ἀφαγνιεῖ τὴν οἰκίαν ἐν τῷ αἵματι τοῦ ὀρνιθίου και ἐν τῷ ὕδατι τῷ ζῶντι και ἐν τῷ ὀρνιθίῳ τῷ ζῶντι και ἐν τῷ ζύλῳ τῷ κεδρίνῳ και ἐν τῷ ὕσσώπῳ και ἐν τῷ κεκλωσμένῳ κοκκίνῳ
- 53 Apre sa, l'a lage ti zwazo vivan an pou l' vole al fè wout li nan bwa andeyò lavil la. Se konsa l'a fè sèvis pou mande Bondye padon pou kay la epi kay la va nan bon kondisyon pou moun k'ap sèvi Bondye ka rete ladan l' ankò.
But he will let the living bird go out of the town into the open country; so he will take away sin from the house and it will be clean.
 και ἐξαποστελεῖ τὸ ὀρνίθιον τὸ ζῶν ἔξω τῆς πόλεως εἰς τὸ πεδῖον και ἐξιλιάσεται περὶ τῆς οἰκίας και καθαρὸ ἔσται
- 54 ¶ Men regleman pou nou swiv lè yon moun gen move maladi po osinon pyas,
This is the law for all signs of the leper's disease and for skin diseases;
 οὗτος ὁ νόμος κατὰ πᾶσαν ἀφήν λέπρας και θραύσματος
- 55 lè kanni tonbe sou rad osinon lè salpèt parèt nan yon kay,
And for signs of disease in clothing, or in a house;
 και τῆς λέπρας ἱματίου και οἰκίας
- 56 lè yon moun gen yon kote sou po l' ki anfle osinon lè li gen yon bouton ou ankò yon tach ki parèt sou po l'.
And for a growth or a bad place or a bright mark on the skin;
 και οὐλῆς και σημασίας και τοῦ ἀυγάζοντος
- 57 Se konsa n'a konnen lè yon bagay nan bon kondisyon osinon lè li pa nan bon kondisyon pou moun k'ap sèvi Bondye. Se tout regleman yo sa pou move maladi po.
To make clear when it is unclean and when it is clean: this is the law about the disease of the leper.
 και τοῦ ἐξηγήσασθαι ἢ ἡμέρα ἀκάθαρτον και ἢ ἡμέρα καθαρισθήσεται οὗτος ὁ νόμος τῆς λέπρας
- 1 ¶ Seyè a pale ak Moyiz ansanm ak Arawon, li di yo konsa:
And the Lord said to Moses and to Aaron,
 και ἐλάλησεν κύριος πρὸς μουσῆν και ααρὼν λέγων

- 2 -Pale ak pèp Izrayèl la, di yo pou mwen: Lè yon nonm gen ekoulman, li pa nan kondisyon pou fè sèvis Bondye.
Say to the children of Israel: If a man has an unclean flow from his flesh, it will make him unclean.
λάλησον τοῖς υἱοῖς ἰσραὴλ καὶ ἐρεῖς αὐτοῖς ἀνδρὶ ἀνδρὶ ᾧ ἐὰν γένηται ῥύσις ἐκ τοῦ σώματος αὐτοῦ ἢ ῥύσις αὐτοῦ ἀκάθαρτός ἐστιν
- 3 Kit ekoulman an ap koule, kit li bloke ti pati li, nonm lan pa nan kondisyon pou fè sèvis Bondye.
If the flow goes on or if the part is stopped up, to keep back the flow, he is still unclean.
καὶ οὗτος ὁ νόμος τῆς ἀκαθαρσίας αὐτοῦ ῥέων γόνον ἐκ σώματος αὐτοῦ ἐκ τῆς ῥύσεως ἧς συνέστηκεν τὸ σῶμα αὐτοῦ διὰ τῆς ῥύσεως αὐτῆ ἢ ἀκαθαρσία αὐτοῦ ἐν αὐτῷ πᾶσαι αἱ ἡμέραι ῥύσεως σώματος αὐτοῦ ἢ συνέστηκεν τὸ σῶμα αὐτοῦ διὰ τῆς ῥύσεως ἀκαθαρσία αὐτοῦ ἐστιν
- 4 Moun k'ap sèvi Bondye pa ka sèvi ak kabann kote moun malad la kouche ni ak bagay kote l' te chita.
Every bed on which he has been resting will be unclean, and everything on which he has been seated will be unclean.
πᾶσα κοίτη ἐφ' ἣ ἐὰν κοιμηθῆ ἐπ' αὐτῆς ὁ γονορρυῆς ἀκάθαρτός ἐστιν καὶ πᾶν σκεῦος ἐφ' ὃ ἐὰν καθίσῃ ἐπ' αὐτὸ ὁ γονορρυῆς ἀκάθαρτον ἔσται
- 5 Tout moun ki manyen kabann lan gen pou lave rad ki sou yo, yo gen pou yo benyen nan gwo dlo, epi yo p'ap nan kondisyon pou fè sèvis Bondye jouk aswè.
And anyone touching his bed is to have his clothing washed and his body bathed in water and be unclean till evening.
καὶ ἄνθρωπος ὃς ἂν ἄψῃται τῆς κοίτης αὐτοῦ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 6 Konsa tou, tout moun ki chita sou bagay kote li te chita gen pou lave rad ki sou yo, pou yo benyen nan gwo dlo epi yo p'ap nan kondisyon pou fè sèvis Bondye jouk aswè.
And he who has been seated on anything on which the unclean man has been seated is to have his clothing washed and his body bathed in water and be unclean till evening.
καὶ ὁ καθήμενος ἐπὶ τοῦ σκεύους ἐφ' ὃ ἐὰν καθίσῃ ὁ γονορρυῆς πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 7 Tout moun ki manyen yon moun ki gen ekoulman gen pou yo lave rad ki sou yo, pou yo benyen nan gwo dlo epi yo p'ap nan kondisyon pou fè sèvis Bondye jouk aswè.
And anyone touching the flesh of the unclean man is to have his clothing washed and his body bathed in water and be unclean till evening.
καὶ ὁ ἀπτόμενος τοῦ χρωτὸς τοῦ γονορρυοῦς πλυνεῖ τὰ ἱμάτια καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 8 Si nonm malad la krache sou yon moun ki te nan kondisyon pou fè sèvis Bondye, moun sa a gen pou l' lave rad ki te sou li a, li gen pou l' benyen nan gwo dlo epi li p'ap nan kondisyon pou fè sèvis Bondye jouk aswè.
And if liquid from the mouth of the unclean man comes on to him who is clean, then he is to have his clothing washed and his body bathed in water and be unclean till evening.
ἐὰν δὲ προσειλίξῃ ὁ γονορρυῆς ἐπὶ τὸν καθαρὸν πλυνεῖ τὰ ἱμάτια καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 9 Si nonm malad la moute sou yon sèl chwal, moun ki nan kondisyon pou fè sèvis Bondye pa ka sèvi avèk sèl la.
And any leather seat on a horse on which the unclean man has been seated will be unclean.
καὶ πᾶν ἐπίσκιμα ὄνου ἐφ' ὃ ἂν ἐπιβῆ ἐπ' αὐτὸ ὁ γονορρυῆς ἀκάθαρτον ἔσται ἕως ἑσπέρας
- 10 Tout moun ki manyen nenpòt bagay kote nonm lan te chita a p'ap nan kondisyon pou fè sèvis Bondye jouk aswè. Tout moun ki va pran nenpòt bagay kote nonm lan te chita a pou yo pote l' ak men yo, yo gen pou lave rad sou yo, pou yo benyen nan gwo dlo epi yo p'ap nan kondisyon pou fè sèvis Bondye jouk aswè.
And anyone touching anything which was under him will be unclean till the evening; anyone taking up any of these things is to have his clothing washed and his body bathed in water and be unclean till evening.
καὶ πᾶς ὁ ἀπτόμενος ὅσα ἐὰν ἦ ὑποκάτω αὐτοῦ ἀκάθαρτος ἔσται ἕως ἑσπέρας καὶ ὁ αἶρον αὐτὰ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 11 Si yon nonm ki gen ekoulman manyen yon moun san li pa lave men l' anvan, moun sa a gen pou lave rad ki sou li, li gen pou l' benyen nan gwo dlo epi li p'ap nan kondisyon pou l' fè sèvis Bondye jouk aswè.
And anyone on whom the unclean man puts his hands, without washing them in water, is to have his clothing washed and his body bathed in water and be unclean till evening.
καὶ ὅσων ἐὰν ἄψῃται ὁ γονορρυῆς καὶ τὰς χεῖρας οὐ νένιπται πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 12 Depi nonm malad la manyen yon vesò fèt an tè, se pou yo kraze vesò a. Men, si vesò a fèt an bwa, y'a lave l' nan gwo dlo.
And any vessel of earth which has been touched by the unclean man will have to be broken and any vessel of wood washed.
καὶ σκεῦος ὀστράκινον οὗ ἂν ἄψῃται ὁ γονορρυῆς συντριβήσεται καὶ σκεῦος ξύλινον νιφήσεται ὕδατι καὶ καθαρὸν ἔσται
- 13 Apre nonm ki te gen ekoulman an fin geri, li gen pou l' tann sèt jou anvan li fè sèvis ki pou mete l' nan kondisyon pou fè sèvis Bondye. Lè sa a, l'a lave rad ki sou li, l'a benyen nan dlo dous. Se konsa l'a vin nan kondisyon pou fè sèvis Bondye ankò.
And when a man who has a flow from his body is made clean from it, he is to take seven days to make himself clean, washing his clothing and bathing his body in flowing water, and then he will be clean.
ἐὰν δὲ καθαρῶσθῃ ὁ γονορρυῆς ἐκ τῆς ῥύσεως αὐτοῦ καὶ ἐξαριθμησεται αὐτῷ ἑπτὰ ἡμέρας εἰς τὸν καθαρισμόν καὶ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται τὸ σῶμα ὕδατι καὶ καθαρὸς ἔσται

- 14 Sou wityèm jou a, l'a pran de toutrèl osinon de pijon, l'a pote yo bay prèt la devan pòt Tant Randevou a.
And on the eighth day he is to take two doves or two young pigeons and come before the Lord to the door of the Tent of meeting and give them to the priest:
καὶ τῆ ἡμέρῃ τῆ ὀγδόῃ λήμψεται ἑαυτῷ δύο τρυγόνας ἢ δύο νεοσσούς περιστερῶν καὶ οἶσαι αὐτὰ ἔναντι κυρίου ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ δώσει αὐτὰ τῷ ἱερεῖ
- 15 Prèt la va ofri yonn ladan yo pou wete peche li yo, lòt la pou yo boule nèt pou Seyè a. Se konsa l'a fè sèvis pou mande Bondye padon pou ekoulman nonm lan te genyen an.
And they are to be offered by the priest, one for a sin-offering and one for a burned offering, and the priest will take away his sin before the Lord on account of his flow.
καὶ ποιήσει αὐτὰ ὁ ἱερεὺς μίαν περὶ ἁμαρτίας καὶ μίαν εἰς ὀλοκαύτωμα καὶ ἐξλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου ἀπὸ τῆς ρύσεως αὐτοῦ
- 16 Lè yon nonm voye sou li, se pou li lave tout kò l' nan dlo epi li p'ap nan kondisyon pou fè sèvis Bondye jouk aswè.
And if a man's seed goes out from him, then all his body will have to be bathed in water and he will be unclean till evening.
καὶ ἄνθρωπος ὃ ἔαν ἐξέλθῃ ἐξ αὐτοῦ κοίτη σπέρματος καὶ λούσεται ὕδατι πᾶν τὸ σῶμα αὐτοῦ καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 17 Depi dechay la tonbe sou yon bagay fèt an twal osinon an po, se pou yo lave bagay sa yo, epi moun ki nan kondisyon pou fè sèvis Bondye p'ap ka sèvi ak bagay sa yo jouk aswè.
And any clothing or skin on which the seed comes is to be washed with water and be unclean till evening.
καὶ πᾶν ἱμάτιον καὶ πᾶν δέρμα ἐφ' ὃ ἔαν ἦ ἐπ' αὐτὸ κοίτη σπέρματος καὶ πλυθήσεται ὕδατι καὶ ἀκάθαρτον ἔσται ἕως ἑσπέρας
- 18 Lè yon nonm kouche ak yon fanm epi li voye anndan l', tou de gen pou benyen nan gwo dlo, epi yo p'ap nan kondisyon pou fè sèvis Bondye jouk aswè.
And if a man has sex relations with a woman and his seed goes out from him, the two of them will have to be bathed in water and will be unclean till evening.
καὶ γυνή ἔαν κοιμηθῇ ἀνὴρ μετ' αὐτῆς κοίτην σπέρματος καὶ λούσονται ὕδατι καὶ ἀκάθαρτοι ἔσονται ἕως ἑσπέρας
- 19 ¶ Lè yon fanm gen règ li, li p'ap nan kondisyon pou fè sèvis Bondye pandan sèt jou. Tout moun ki manyen l' pandan sèt jou sa yo p'ap nan kondisyon pou fè sèvis Bondye jouk aswè.
And if a woman has a flow of blood from her body, she will have to be kept separate for seven days, and anyone touching her will be unclean till evening.
καὶ γυνή ἣτις ἔαν ἦ ῥέουσα αἷματι ἔσται ἡ ῥύσις αὐτῆς ἐν τῷ σώματι αὐτῆς ἑπτὰ ἡμέρας ἔσται ἐν τῇ ἀφέδρῳ αὐτῆς πᾶς ὁ ἀπτόμενος αὐτῆς ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 20 Lè konsa, moun k'ap sèvi Bondye pa ka sèvi ak kabann kote l' kouche ni ak bagay li te sèvi pou l' chita.
And everything on which she has been resting, while she is kept separate, will be unclean, and everything on which she has been seated will be unclean.
καὶ πᾶν ἐφ' ὃ ἂν κοιτάζῃται ἐπ' αὐτὸ ἐν τῇ ἀφέδρῳ αὐτῆς ἀκάθαρτον ἔσται καὶ πᾶν ἐφ' ὃ ἂν ἐπικαθίσῃ ἐπ' αὐτὸ ἀκάθαρτον ἔσται
- 21 Lè yon moun manyen kabann yon fanm konsa, li gen pou l' lave rad ki sou li, l'a benyen nan gwo dlo, epi li p'ap nan kondisyon pou fè sèvis Bondye jouk aswè.
And anyone touching her bed will have to have his clothing washed and his body bathed in water and be unclean till evening.
καὶ πᾶς ὃς ἔαν ἄψηται τῆς κοίτης αὐτῆς πλυεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 22 Si yon moun manyen yon bagay fanm lan te sèvi pou l' chita, li gen pou l' lave rad ki sou li, l'a benyen nan gwo dlo epi li p'ap nan kondisyon pou l' fè sèvis Bondye jouk aswè.
And anyone touching anything on which she has been seated will have to have his clothing washed and his body bathed in water and be unclean till evening.
καὶ πᾶς ὁ ἀπτόμενος παντὸς σκεύους οὗ ἔαν καθίσῃ ἐπ' αὐτὸ πλυεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 23 Wi, depi se kabann fanm lan osinon yon bagay fanm lan sèvi pou l' chita yon moun manyen, moun sa a p'ap nan kondisyon pou fè sèvis Bondye jouk aswè.
Anyone touching anything on the bed or on the thing on which she has been seated, will be unclean till evening.
ἔαν δὲ ἐν τῇ κοίτῃ αὐτῆς οὖσης ἢ ἐπὶ τοῦ σκεύους οὗ ἔαν καθίσῃ ἐπ' αὐτῷ ἐν τῷ ἄπτεισθαι αὐτὸν αὐτῆς ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 24 Si yon nonm kouche ak yon fanm ki gen règ li epi li sal ak san, li p'ap nan kondisyon pou l' fè sèvis Bondye pandan sèt jou. Depi li kouche sou yon kabann, moun k'ap sèvi Bondye p'ap ka sèvi ak kabann sa a.
And if any man has sex relations with her so that her blood comes on him, he will be unclean for seven days and every bed on which he has been resting will be unclean.
ἔαν δὲ κοίτη τις κοιμηθῇ μετ' αὐτῆς καὶ γένηται ἡ ἀκαθαρσία αὐτῆς ἐπ' αὐτῷ καὶ ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας καὶ πᾶσα κοίτη ἐφ' ἣ ἂν κοιμηθῇ ἐπ' αὐτῆς ἀκάθαρτος ἔσται
- 25 Si yon fanm gen règ li pandan plizyè jou lè li pa nan peryòd li, osinon si règ li kontinye koule kèk jou apre peryòd li pase, se va menm jan an tou. Li p'ap nan kondisyon pou l' fè sèvis Bondye pandan tout jou san an ap koule a, tankou lè l' gen règ li nòmal.
And if a woman has a flow of blood for a long time, not at the time when she generally has it, or if the flow goes on longer than the normal time, she will be unclean while the flow of blood goes on, as she is at other normal times.
καὶ γυνή ἔαν ῥέῃ ῥύσει αἵματος ἡμέρας πλείους οὐκ ἐν καιρῷ τῆς ἀφέδρου αὐτῆς ἔαν καὶ ῥέῃ μετὰ τὴν ἀφέδρου αὐτῆς πᾶσαι αἱ ἡμέραι ῥύσεως ἀκαθαρσίας αὐτῆς καθάπερ αἱ ἡμέραι τῆς ἀφέδρου ἀκαθαρτος ἔσται
- 26 Lè sa a, moun k'ap sèvi Bondye pa ka sèvi ni ak kabann kote l' kouche ni ak bagay li sèvi pou l' chita.
Every bed on which she has been resting will be unclean, as at the times when she normally has a flow of blood, and everything on which she has been seated will be unclean, in the same way.
καὶ πᾶσαν κοίτην ἐφ' ἣν ἂν κοιμηθῇ ἐπ' αὐτῆς πᾶσας τὰς ἡμέρας τῆς ῥύσεως κατὰ τὴν κοίτην τῆς ἀφέδρου ἔσται αὐτῇ καὶ πᾶν σκεῦος ἐφ' ὃ ἔαν καθίσῃ ἐπ' αὐτὸ ἀκάθαρτον ἔσται κατὰ τὴν ἀκαθαρσίαν τῆς ἀφέδρου

- 27 Si yon moun manyen yonn nan bagay sa yo, li p'ap nan kondisyon pou l' fè sèvis Bondye, l'a gen pou l' lave rad ki sou li, pou l' benyen nan gwo dlo epi li p'ap nan kondisyon pou l' fè sèvis Bondye jouk aswè.
And anyone touching these things will be unclean, and his clothing will have to be washed and his body bathed in water and he will be unclean till evening.
πάς ὁ ἀπτόμενος αὐτῆς ἀκάθαρτος ἔσται καὶ πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 28 Lè san an va sispann koule, fanm lan va tann sèt jou. Se apre sa l'a nan kondisyon pou l' fè sèvis Bondye.
But when her flow of blood is stopped, after seven days she will be clean.
ἐὰν δὲ καθαρισθῆ ἀπὸ τῆς ρύσεως καὶ ἐξαριθμησεται αὐτῇ ἑπτὰ ἡμέρας καὶ μετὰ ταῦτα καθαρισθήσεται
- 29 Sou wityèm jou a, l'a pran de toutrèl osinon de pìjon, l'a pote yo bay prèt la devan pòt Tant Randevou a.
And on the eighth day let her get two doves or two young pigeons and take them to the priest to the door of the Tent of meeting,
καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ λήμψεται αὐτῇ δύο τρυγόνας ἢ δύο νεοσσούς περιστερῶν καὶ οἴσει αὐτὰ πρὸς τὸν ἱερέα ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου
- 30 Prèt la va ofri yonn ladan yo pou wete peche li yo, l'a ofri lòt la pou boule nèt pou Bondye. Se konsa l'a fè sèvis pou mande Bondye padon pou fanm lan, paske règ la te mete l' nan kondisyon li pa t' ka fè sèvis Bondye.
To be offered by the priest, one for a sin-offering and one for a burned offering; and the priest will take away her sin before the Lord on account of her unclean condition.
καὶ ποιήσει ὁ ἱερεὺς τὴν μίαν περι ἁμαρτίας καὶ τὴν μίαν εἰς ὀλοκαύτωμα καὶ ἐξιάσεται περι αὐτῆς ὁ ἱερεὺς ἔναντι κυρίου ἀπὸ ρύσεως ἀκαθαρσίας αὐτῆς
- 31 Seyè a di Moyiz ankò: -Pale moun Izrayèl yo byen. Lè yo pa nan kondisyon pou fè sèvis Bondye, piga yo pwoche bò Tant Randevou a ki nan mitan kan kote yo rete a. Si yo fè sa y'a mouri.
In this way may the children of Israel be made free from all sorts of unclean conditions, so that death may not overtake them when they are unclean and when they make unclean my holy place which is among them.
καὶ εὐλαβεῖς ποιήσετε τοὺς υἱοὺς ἰσραὴλ ἀπὸ τῶν ἀκαθαρσιῶν αὐτῶν καὶ οὐκ ἀποθανοῦνται διὰ τὴν ἀκαθαρσίαν αὐτῶν ἐν τῷ μιαίνειν αὐτοὺς τὴν σκηνὴν μου τὴν ἐν αὐτοῖς
- 32 Men regleman pou yo swiv lè yon nonm pa ka fè sèvis Bondye paske li gen ekoulman osinon paske li voye sou li,
This is the law for the man who has a flow from his body, or whose seed goes from him so that he is unclean;
οὗτος ὁ νόμος τοῦ γονορροῦς καὶ ἐάν τι ἐξέλθῃ ἐξ αὐτοῦ κοίτη σπέρματος ὥστε μιανθῆναι ἐν αὐτῇ
- 33 lè yon fanm gen règ li, osinon lè yon nonm kouche ak yon fanm ki pa nan kondisyon pou fè sèvis Bondye, wi pou tout moun, fanm kou gason, ki gen ekoulman.
And for her who has a flow of blood, and for any man or woman who has an unclean flow, and for him who has sex relations with a woman when she is unclean.
καὶ τῇ αἰμορροοῦσῃ ἐν τῇ ἀφῆδρῳ αὐτῆς καὶ ὁ γονορροῦς ἐν τῇ ῥύσει αὐτοῦ τῷ ἄρσενι ἢ τῇ θηλείᾳ καὶ τῷ ἀνδρὶ ὃς ἂν κοιμηθῆ μετὰ ἀποκαθιμένης
- 1 ¶ Seyè a pale ak Moyiz apre lanmò de pitit gason Arawon yo ki te mouri lè yo te ofri yon dife ki pa t' bon bay Seyè a.
And the Lord said to Moses, after the death of the two sons of Aaron when they took in strange fire before the Lord and death overtook them;
καὶ ἐλάλησεν κύριος πρὸς μουσῆν μετὰ τὸ τελευτῆσαι τοὺς δύο υἱοὺς ααρων ἐν τῷ προσάγειν αὐτοὺς πῦρ ἀλλότριον ἔναντι κυρίου καὶ ἐτελεύτησαν
- 2 Seyè a di Moyiz konsa: -Pale ak Arawon, frè ou la, pou l' pa antre nenpòt kilè, nenpòt ki jan deyè rido a nan kote ki apa pou mwen an, devan kouvèti espesyal ki sou Bwat Kontra a. Paske se la, sou kouvèti ki sou bwat kontra a, mwen parèt nan yon nwaj. Si li pa swiv lòd sa a, li ka mouri.
The Lord said to Moses, Say to Aaron, your brother, that he may not come at all times into the holy place inside the veil, before the cover which is on the ark, for fear that death may overtake him; for I will be seen in the cloud on the cover of the ark.
καὶ εἶπεν κύριος πρὸς μουσῆν λάλησον πρὸς ααρων τὸν ἀδελφόν σου καὶ μὴ εἰσπορευέσθω πᾶσαν ὥραν εἰς τὸ ἅγιον ἐσώτερον τοῦ καταπέτασματος εἰς πρόσωπον τοῦ ἱλαστηρίου ὃ ἐστὶν ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου καὶ οὐκ ἀποθανεῖται ἐν γὰρ νεφέλῃ ὀφθήσομαι ἐπὶ τοῦ ἱλαστηρίου
- 3 Lè l'ap antre nan kote ki apa nèt pou Bondye a, li gen pou l' pote yon jenn ti towo ak yon belye. Ti towo a va sèvi pou mande Bondye padon, epi y'a boule belye a nèt pou Seyè a.
Let Aaron come into the holy place in this way: with an ox for a sin-offering and a male sheep for a burned offering.
οὕτως εἰσελεύσεται ααρων εἰς τὸ ἅγιον ἐν μόσχῳ ἐκ βοῶν περι ἁμαρτίας καὶ κριὸν εἰς ὀλοκαύτωμα
- 4 Men ki jan pou Arawon abiye lè l'ap antre nan kay Bondye a. L'a mete rad seremoni pou prèt yo mete lè y'ap fè sèvis pou Bondye. L'a mete chemiz twal fen blan an ak kalson twal fen blan an, l'a mare sentiwon twal fen blan an nan ren l' ak mouchwa tèt twal fen blan an nan tèt li. L'a lave kò l' nan gwo dlo anvan la mete yo sou li.
Let him put on the holy linen coat, and the linen trousers on his body, and the linen band round him, and the linen head-dress on his head; for this is holy clothing, and before he puts them on his body is to be washed with water.
καὶ χιτῶνα λινοῦν ἡγιασμένον ἐνδύσεται καὶ περισκελῆς λινοῦν ἔσται ἐπὶ τοῦ χρωτὸς αὐτοῦ καὶ ζώνη λινῆ ζώσεται καὶ κίθαριν λινῆν περιθήσεται ἱμάτια ἁγία ἐστὶν καὶ λούσεται ὕδατι πᾶν τὸ σῶμα αὐτοῦ καὶ ἐνδύσεται αὐτά
- 5 ¶ Moun pèp Izrayèl yo va bay Arawon de bouk kabrit ak yon belye. Bouk kabrit yo va sèvi ofrann pou mande Bondye fè gras. Belye a menm, y'a boule l' nèt pou Seyè a.
And let him take from the children of Israel two he-goats for a sin-offering and one male sheep for a burned offering.
καὶ παρὰ τῆς συναγωγῆς τῶν υἱῶν ἰσραὴλ λήμψεται δύο χιμάρους ἐξ αἰγῶν περι ἁμαρτίας καὶ κριὸν ἓνα εἰς ὀλοκαύτωμα

- 6 Arawon va ofri ti towo bèf la pou yo touye l' pou wete peche l' yo ak peche fanmi l' yo. Se konsa l'a fè sèvis pou mande Bondye padon an pou li ak pou fanmi l'.
And Aaron is to give the ox of the sin-offering for himself, to make himself and his house free from sin.
καὶ προσάξει ααρων τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας αὐτοῦ καὶ ἐξιλιάσεται περὶ αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ
- 7 Apre sa, l'a pran de bouk kabrit yo, l'a mennen yo devan pòt Tant Randevou a. L'a prezante yo devan lotèl Bondye a.
And he is to take the two goats and put them before the Lord at the door of the Tent of meeting.
καὶ λήμψεται τοὺς δύο χιμάρους καὶ στήσει αὐτοὺς ἔναντι κυρίου παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου
- 8 Apre sa, l'a tire osò ak de ti wòch, yonn make: Pou Seyè a, lòt la: Pou Azazèl.
And Aaron will make selection from the two goats by the decision of the Lord, one goat for the Lord and one for Azazel.
καὶ ἐπιθήσει ααρων ἐπὶ τοὺς δύο χιμάρους κλήρον ἓνα τῷ κυρίῳ καὶ κλήρον ἓνα τῷ ἀποπομπαίῳ
- 9 Arawon va touye bouk kabrit ki soti pou Seyè a, l'a ofri l' pou wete peche.
And the goat which is marked out for the Lord, let Aaron give for a sin-offering.
καὶ προσάξει ααρων τὸν χιμάρων ἐφ' ὃν ἐπήλθεν ἐπ' αὐτὸν ὁ κλήρος τῷ κυρίῳ καὶ προσοίσει περὶ ἁμαρτίας
- 10 Men, l'a pran bouk kabrit ki soti pou Azazèl la, y'a prezante l' tou vivan devan Seyè a. Apre sa, lè y'a fin fè sèvis sou li pou wete peche pou pèp la, y'a lage l' nan dezè a pou l al jwenn Azazèl.
But the goat for Azazel is to be placed living before the Lord, for the taking away of sin, that it may be sent away for Azazel into the waste land.
καὶ τὸν χιμάρων ἐφ' ὃν ἐπήλθεν ἐπ' αὐτὸν ὁ κλήρος τοῦ ἀποπομπαίου στήσει αὐτὸν ζῶντα ἔναντι κυρίου τοῦ ἐξιλιάσασθαι ἐπ' αὐτοῦ ὥστε ἀποστελεῖται αὐτὸν εἰς τὴν ἀποπομπὴν ἀφήσει αὐτὸν εἰς τὴν ἔρημον
- 11 Lèfini, Arawon va touye ti towo bèf li te ofri pou wete peche pa l' yo. L'a fè sèvis pou mande Bondye padon pou peche pa l' yo ansanm ak peche fanmi l' yo.
And Aaron is to give the ox of the sin-offering for himself and take away sin from himself and his house, and put to death the ox of the sin-offering which is for himself.
καὶ προσάξει ααρων τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας τὸν αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ μόνον καὶ ἐξιλιάσεται περὶ αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ καὶ σφάζει τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας τὸν αὐτοῦ
- 12 Apre sa, l'a pran yon recho, l'a plen l' chabon dife tou limen la jwenn sou lotèl la, l'a pran de ponyen lansan santi bon an poud. L'a pote recho a ak lansan an antre nan kote ki apa nèt pou Seyè a.
And he is to take a vessel full of burning coal from the altar before the Lord and in his hand some sweet perfume crushed small, and take it inside the veil;
καὶ λήμψεται τὸ πυρεῖον πλήρες ἀνθράκων πυρὸς ἀπὸ τοῦ θυσιαστηρίου τοῦ ἀπέναντι κυρίου καὶ πλήσει τὰς χεῖρας θυμιάματος συνθέσεως λεπτῆς καὶ εἰσοίσει ἐσώτερον τοῦ καταπετάσματος
- 13 Rive la, devan lotèl Seyè a, l'a mete lansan an sou dife a, lafimen lansan an va kouvri kouvèti Bwat Kontra a nèt. Konsa, li p'ap ka wè l', li p'ap mourì.
And let him put the perfume on the fire before the Lord so that the ark may be covered with a cloud of the smoke of the perfume, in order that death may not overtake him.
καὶ ἐπιθήσει τὸ θυμίαμα ἐπὶ τὸ πῦρ ἔναντι κυρίου καὶ καλύψει ἡ ἀτμὶς τοῦ θυμιάματος τὸ ἱλαστήριον τὸ ἐπὶ τῶν μαρτυρίων καὶ οὐκ ἀποθανεῖται
- 14 L'a tranpe dwèt li nan san ti towo bèf la, l'a voye san an sou bò devan kouvèti Bwat Kontra a, sou bò solèy leve. Apre sa, l'a voye san an sèt fwa devan kouvèti a avèk dwèt li.
And let him take some of the blood of the ox, shaking drops of it from his finger on the cover of the ark on the east side, and before it, seven times.
καὶ λήμψεται ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ ῥανεῖ τῷ δακτύλῳ ἐπὶ τὸ ἱλαστήριον κατὰ ἀνατολὰς κατὰ πρόσωπον τοῦ ἱλαστηρίου ῥανεῖ ἐπτὰκις ἀπὸ τοῦ αἵματος τῷ δακτύλῳ
- 15 ¶ Se lè sa a l'a touye kabrit pou wete peche pèp la. L'a pran san an, l'a pote l' anndan kote ki apa nèt pou Seyè a, l'a voye l' sou kouvèti a ak devan kouvèti a, menm jan li te fè pou san ti towo bèf la.
Then let him put to death the goat of the sin-offering for the people, and take its blood inside the veil and do with it as he did with the blood of the ox, shaking drops of it on and before the cover of the ark.
καὶ σφάζει τὸν χιμάρων τὸν περὶ τῆς ἁμαρτίας τὸν περὶ τοῦ λαοῦ ἔναντι κυρίου καὶ εἰσοίσει ἀπὸ τοῦ αἵματος αὐτοῦ ἐσώτερον τοῦ καταπετάσματος καὶ ποιήσει τὸ αἶμα αὐτοῦ ὃν τρόπον ἐποίησεν τὸ αἷμα τοῦ μόσχου καὶ ῥανεῖ τὸ αἶμα αὐτοῦ ἐπὶ τὸ ἱλαστήριον κατὰ πρόσωπον τοῦ ἱλαστηρίου
- 16 Se konsa, poutèt tout peche ak tout mechanste pèp la fè yo, epi poutèt moun nan pèp la ki pa nan kondisyon pou fè sèvis Bondye, Arawon va fè sèvis pou mande Bondye fè gras pou kote ki apa nèt pou li a. L'a fè sa tou pou Tant Randevou a, paske tant lan kanpe nan mitan pèp la ak tout moun nan pèp la ki pa nan kondisyon pou fè sèvis Bondye.
And let him make the holy place free from whatever is unclean among the children of Israel and from their wrongdoing in all their sins; and let him do the same for the Tent of meeting, which has its place among an unclean people.
καὶ ἐξιλιάσεται τὸ ἅγιον ἀπὸ τῶν ἀκαθαρσιῶν τῶν υἱῶν ἰσραὴλ καὶ ἀπὸ τῶν ἀδικημάτων αὐτῶν περὶ πασῶν τῶν ἁμαρτιῶν αὐτῶν καὶ οὕτω ποιήσει τῇ σκηνῇ τοῦ μαρτυρίου τῇ ἐκτισμένῃ ἐν αὐτοῖς ἐν μέσῳ τῆς ἀκαθαρσίας αὐτῶν
- 17 Depi Arawon antre nan kote ki apa nèt pou Seyè a pou l' fè sèvis pou mande padon an jouk lè li soti, lòt moun pa gen dwa anndan tant Randevou a. L'a fè sèvis la pou li menm, pou fanmi l' ak pou tout moun pèp Izrayèl yo.
And no man may be in the Tent of meeting from the time when Aaron goes in to take away sin in the holy place till he comes out, having made himself and his house and all the people of Israel free from sin.
καὶ πᾶς ἄνθρωπος οὐκ ἔσται ἐν τῇ σκηνῇ τοῦ μαρτυρίου εἰσπορευομένου αὐτοῦ ἐξιλιάσασθαι ἐν τῷ ἁγίῳ ἕως ἂν ἐξέλθῃ καὶ ἐξιλιάσεται περὶ αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ καὶ περὶ πάσης συναγωγῆς υἱῶν ἰσραὴλ

- 18 Lèfini, l'a soti, l'a ale bò kote lotèl pou boule ofrann lan, l'a fè sèvis pou wete peche pou li tou. Epi, l'a pran nan san ti towò bèf la ak nan san bouk kabrit la, l'a mete sou kat kòn ki sou kat kwen lotèl la.
 And he is to go out to the altar which is before the Lord and make it free from sin; and he is to take some of the blood of the ox and the blood of the goat and put it on the horns of the altar and round it;
 και ἐξελεύσεται ἐπὶ τὸ θυσιαστήριον τὸ ὄν ἀπέναντι κυρίου και ἐξιλάσεται ἐπ' αὐτοῦ και λήμψεται ἀπὸ τοῦ αἵματος τοῦ μόσχου και ἀπὸ τοῦ αἵματος τοῦ χιμάρου και ἐπιθήσει ἐπὶ τὰ κέρατα τοῦ θουσι αστηρίου κύκλῳ
- 19 Lèfini, avèk dwèt li, l'a voye san an sèt fwa sou lotèl la. Se konsa, poutèt li, moun nan pèp Izrayèl la ki pa nan kondisyon pou fè sèvis pou Bondye, l'a fè sèvis pou mete lotèl la nan kondisyon pou fè sèvis Bondye, l'a mete l' apa pou Bondye.
 Shaking drops of the blood from his finger on it seven times to make it holy and clean from whatever is unclean among the children of Israel.
 και ῥανεῖ ἐπ' αὐτοῦ ἀπὸ τοῦ αἵματος τῷ δακτύλῳ ἐπτάκις και καθαριεῖ αὐτὸ και ἀγιάσει αὐτὸ ἀπὸ τῶν ἀκαθαρσιῶν τῶν υἱῶν ἰσραηλ
- 20 ¶ Lè Arawon va fin fè sèvis pou wete peche pou kote ki apa nèt pou Bondye a, pou Tant Randevou a ak pou lotèl la, l'a fè yo pwoche bouk kabrit vivan yo te chwazi pou Azazèl la devan Seyè a.
 And when he has done whatever is necessary to make the holy place and the Tent of meeting and the altar free from sin, let him put the living goat before the Lord;
 και συντελέσει ἐξιλασκόμενος τὸ ἅγιον και τὴν σκηνὴν τοῦ μαρτυρίου και τὸ θυσιαστήριον και περὶ τῶν ἱερέων καθαριεῖ και προσάξει τὸν χιμάρων τὸν ζῶντα
- 21 L'a mete tou de men l' yo sou tèt kabrit la, l'a rekonèt sou li tout peche, tout mechanste ak tout movezak pèp Izrayèl la te fè. Se konsa l'a mete tout peche sa yo sou tèt kabrit la. Lèfini, l'a fè moun ki chwazi pou sa a mennen kabrit la al lage l' nan dezè a.
 And Aaron, placing his two hands on the head of the living goat, will make a public statement over him of all the evil doings of the children of Israel and all their wrongdoing, in all their sins; and he will put them on the head of the goat and send him away, in the care of a man who will be waiting there, into the waste land.
 και ἐπιθήσει ααρων τὰς χεῖρας αὐτοῦ ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου τοῦ ζῶντος και ἐξαγορεύσει ἐπ' αὐτοῦ πάσας τὰς ἀνομίας τῶν υἱῶν ἰσραηλ και πάσας τὰς ἀδικίας αὐτῶν και πάσας τὰς ἀμαρτίας αὐτῶν και ἐπιθήσει αὐτὰς ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου τοῦ ζῶντος και ἐξαποστελεῖ ἐν χειρὶ ἀνθρώπου ἐτοίμου εἰς τὴν ἔρημον
- 22 Bouk la va pote tout peche yo ale sou li yon zòn kote pa gen moun rete la.
 And the goat will take all their sins into a land cut off from men, and he will send the goat away into the waste land.
 και λήμψεται ὁ χιμάρων ἐφ' ἑαυτῷ τὰς ἀδικίας αὐτῶν εἰς γῆν ἄβατον και ἐξαποστελεῖ τὸν χιμάρων εἰς τὴν ἔρημον
- 23 Apre sa, Arawon va antre ankò nan Tant Randevou a. L'a wete rad fen blan li te mete sou li pou li te ka antre nan kote ki apa nèt pou Seyè a, l'a kite yo la.
 Then let Aaron come into the Tent of meeting and take off the linen clothing which he put on when he went into the holy place, and put them down there;
 και εἰσελεύσεται ααρων εἰς τὴν σκηνὴν τοῦ μαρτυρίου και ἐκδύσεται τὴν στολὴν τὴν λινῆν ἣν ἐνεδεδύκει εἰσπορευομένου αὐτοῦ εἰς τὸ ἅγιον και ἀποθήσει αὐτὴν ἐκεῖ
- 24 L'a pran yon bon beny nan kote yo mete apa pou sa a, l'a mete lòt rad sou li. Apre sa, l'a soti, l'a ofri bèt pou yo boule nèt yo pou peche pa l' yo ak pou tout peche pèp la. L'a fè sèvis pou mande Bondye padon.
 And after bathing his body in water in a holy place, he is to put on his clothing and come out and give his burned offering and the burned offering of the people, to take away his sin and the sin of the people.
 και λούσεται τὸ σῶμα αὐτοῦ ὕδατι ἐν τόπῳ ἁγίῳ και ἐνδύσεται τὴν στολὴν αὐτοῦ και ἐξελεύσεται εἰς τὸ ὄλοκάρπωμα αὐτοῦ και τὸ ὄλοκάρπωμα τοῦ λαοῦ και ἐξιλάσεται περὶ αὐτοῦ και περὶ τοῦ οἴκου αὐτοῦ και περὶ τοῦ λαοῦ ὡς περὶ τῶν ἱερέων
- 25 L'a pran grès bèt yo te ofri pou peche a, l'a boule yo sou lotèl la.
 And the fat of the sin-offering is to be burned by him on the altar.
 και τὸ στέαρ τὸ περὶ τῶν ἀμαρτιῶν ἀνοίσει ἐπὶ τὸ θυσιαστήριον
- 26 Nonm ki te al lage bouk kabrit la pou Azazèl nan dezè a gen pou l' lave tout rad ki sou li, epi pou l' pran yon bon beny nan gwo dlo, anvan li tounen nan kan kote moun yo rete a.
 And the man who takes away the goat for Azazel is to have his clothing washed and his body bathed in water and then he may come back to the tent-circle.
 και ὁ ἐξαποστέλλων τὸν χιμάρων τὸν διεσταλμένον εἰς ἄφεςιν πλυνεῖ τὰ ἱμάτια και λούσεται τὸ σῶμα αὐτοῦ ὕδατι και μετὰ ταῦτα εἰσελεύσεται εἰς τὴν παρεμβολὴν
- 27 Y'a pran towò bèf ak kabrit yo te touye pou wete peche a, y'a pote yo ale andeyò limit kan kote moun yo rete a, epi y'a boule po vyann yo ansanm ak tout tripay yo nèt. Se san bèt sa yo yo te pote nan kote ki apa nèt pou Seyè a pou fè sèvis pou mande padon pou peche.
 And the ox of the sin-offering and the goat of the sin-offering, whose blood was taken in to make the holy place free from sin, are to be taken away outside the tent-circle and their skins and their flesh and their waste are to be burned with fire.
 και τὸν μόσχον τὸν περὶ τῆς ἀμαρτίας και τὸν χιμάρων τὸν περὶ τῆς ἀμαρτίας ὧν τὸ αἷμα εἰσηνέχθη ἐξιλάσασθαι ἐν τῷ ἁγίῳ ἐξοίσουσιν αὐτὰ ἔξω τῆς παρεμβολῆς και κατακαύσουσιν αὐτὰ ἐν πυρὶ και τὰ δέρματα αὐτῶν και τὰ κρέα αὐτῶν και τὴν κόπρον αὐτῶν
- 28 Moun ki te al boule yo a va gen pou l' lave rad li tou, pou l' benyen nèt nan gwo dlo anvan li tounen nan kan kote moun yo rete a.
 And the man by whom they are burned is to have his clothing washed and his body bathed in water, and then he may come back to the tent-circle.
 ὁ δὲ κατακαίων αὐτὰ πλυνεῖ τὰ ἱμάτια και λούσεται τὸ σῶμα αὐτοῦ ὕδατι και μετὰ ταῦτα εἰσελεύσεται εἰς τὴν παρεμβολὴν

- 29 ¶ Men regleman pou nou fè tout tan tout tan jouk sa kaba. Sou dizyèm jou nan setyèm mwa a, tout moun pèp Izrayèl yo ansanm ak tout moun lòt nasyon k'ap viv nan mitan nou yo va fè jèn, yo p'ap fè ankenn travay jou sa a.
And let this be an order to you for ever: in the seventh month, on the tenth day, you are to keep yourselves from pleasure and do no sort of work, those who are Israelites by birth and those from other lands who are living among you:
καὶ ἔσται τοῦτο ὑμῖν νόμιμον αἰώνιον ἐν τῷ μηνὶ τῷ ἑβδόμῳ δεκάτῃ τοῦ μηνὸς ταπεινώσατε τὰς ψυχὰς ὑμῶν καὶ πᾶν ἔργον οὐ ποιήσετε ὁ αὐτόχθων καὶ ὁ προσήλυτος ὁ προσκεείμενος ἐν ὑμῖν
- 30 Paske, jou sa a y'a fè sèvis pou wete yo anba tout peche yo, pou yo ka parèt nan bon kondisyon devan Seyè a.
For on this day your sin will be taken away and you will be clean: you will be made free from all your sins before the Lord.
ἐν γὰρ τῇ ἡμέρᾳ ταύτῃ ἐξιλάσεται περὶ ὑμῶν καθαρῖσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν ἔναντι κυρίου καὶ καθαρῖσθήσεσθε
- 31 Jou sa a va yon jou espesyal pou nou fè jèn, yon jou pou nou pa travay menm. Se lòd mwen ban nou, se pou nou toujou fè sèvis sa a.
It is a special Sabbath for you, and you are to keep yourselves from pleasure; it is an order for ever.
σάββατα σαββάτων ἀνάπανσις αὕτη ἔσται ὑμῖν καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν νόμιμον αἰώνιον
- 32 Se va reskonsablite granprèt yo va mete apa pou fè sèvis Seyè a nan plas papa l' la pou li fè sèvis pou mande Bondye padon, l'a mete rad fen blan yo, rad pou prèt yo mete lè y'ap fè sèvis.
And the man on whose head the holy oil has been put, and who has been marked out to be a priest in his father's place, will do what is necessary to take away sin, and will put on the linen clothing, even the holy robes:
ἐξιλάσεται ὁ ἱερεὺς ὃν ἂν χρίσωσιν αὐτὸν καὶ ὃν ἂν τελειώσουσιν τὰς χεῖρας αὐτοῦ ἱερατεύειν μετὰ τὸν πατέρα αὐτοῦ καὶ ἐνδύσεται τὴν στολὴν τὴν λινῆν στολὴν ἁγίαν
- 33 L'a fè sèvis pou wete peche pou kote ki apa nèt pou Bondye a, pou Tant Randevou a ak pou lotèl la, l'a fè ofrann pou prèt yo ak pou tout pèp Izrayèl la.
And he will make the holy place and the Tent of meeting and the altar free from sin; he will take away sin from the priests and from all the people.
καὶ ἐξιλάσεται τὸ ἅγιον τοῦ ἁγίου καὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὸ θυσιαστήριον ἐξιλάσεται καὶ περὶ τῶν ἱερέων καὶ περὶ πάσης συναγωγῆς ἐξιλάσεται
- 34 Men regleman pou nou swiv tout tan tout tan. Se yon sèvis pou yo fè yon fwa chak lanne pou mande padon pou peche pèp Izrayèl la. Yo te fè tout bagay jan Seyè a te bay Moyiz lòd fè a.
And let this be an order for ever for you, so that the sin of the children of Israel may be taken away once every year. And he did as the Lord gave orders to Moses.
καὶ ἔσται τοῦτο ὑμῖν νόμιμον αἰώνιον ἐξιλάσκεσθαι περὶ τῶν υἱῶν Ἰσραὴλ ἀπὸ πασῶν τῶν ἁμαρτιῶν αὐτῶν ἅπαξ τοῦ ἐνιαυτοῦ ποιηθήσεται καθάπερ συνέταξεν κύριος τῷ Μωϋσῇ
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς Μωϋσῆν λέγων
- 2 -Pale ak Arawon ak pitit gason l' yo epi ak tout moun pèp Izrayèl yo. W'a di yo: Men bagay Seyè a bay lòd pou nou fè:
Say to Aaron and to his sons and to all the children of Israel: This is the order which the Lord has given.
λάλησον πρὸς Ααρων καὶ πρὸς τοὺς υἱοὺς αὐτοῦ καὶ πρὸς πάντας υἱοὺς Ἰσραὴλ καὶ εἰρεῖς πρὸς αὐτούς τοῦτο τὸ ῥῆμα ὃ ἐνετείλατο κύριος λέγων
- 3 Si yonn nan moun Izrayèl yo touye yon towò bèf, yon mouton osinon yon kabrit nan kan kote yo rete a, ou ankò lòt bò limit kan an,
If any man of Israel puts to death an ox or a lamb or a goat, in or outside the tent-circle;
ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ἰσραὴλ ἢ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν ὅς ἂν σφάξῃ μόσχον ἢ πρόβατον ἢ αἶγα ἐν τῇ παρεμβολῇ καὶ ὅς ἂν σφάξῃ ἔξω τῆς παρεμβολῆς
- 4 depi se pa devan pòt Tant Randevou a li touye l' pou l' ofri l' bay Seyè a la devan kay Seyè a, moun sa a koupab, li fè yon krim, li fè san koule. Se pou yo wete l' nèt nan mitan moun pèp Bondye a.
And has not taken it to the door of the Tent of meeting, to make an offering to the Lord, before the Lord's House, its blood will be on him, for he has taken life, and he will be cut off from among his people:
καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ ὥστε ποιῆσαι αὐτὸ εἰς ὄλοκαύτωμα ἢ σωτήριον κυρίῳ δεκτὸν εἰς ὁσμὴν εὐωδίας καὶ ὅς ἂν σφάξῃ ἔξω καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ αὐτὸ ὥστε μὴ προσενέγκαι δῶρον κυρίῳ ἀπέναντι τῆς σκηνῆς κυρίου καὶ λογισθήσεται τῷ ἀνθρώπῳ ἐκεῖνο αἷμα αἷμα ἐξέχεεν ἐξολεθρευθήσεται ἡ ψυχὴ ἐκεῖνη ἐκ τοῦ λαοῦ αὐτῆς
- 5 Sa vle di: Depi koulye a moun pèp Izrayèl yo gen pou mennen devan Seyè a tout bèt yo te konn touye nan jaden. Se pou yo mennen yo bay prèt la devan pòt Tant Randevou a. Se la y'a touye yo, menm jan yo touye bèt y'ap ofri pou di Bondye mèsi.
So that the children of Israel may take to the Lord, to the door of the Tent of meeting and to the priest, the offerings which they have put to death in the open country, and that they may make their peace-offerings to the Lord.
ὅπως ἀναφέρωσιν οἱ υἱοὶ Ἰσραὴλ τὰς θυσίας αὐτῶν ὅσας ἂν αὐτοὶ σφάξουσιν ἐν τοῖς πεδίοις καὶ οἴσουσιν τῷ κυρίῳ ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου πρὸς τὸν ἱερέα καὶ θύσουσιν θυσίαν σωτηρίου τῷ κυρίῳ αὐτά
- 6 Prèt la va pran san an, l'a vide l' sou lotèl la, devan pòt Tant Randevou a. L'a boule grès la pou l' fè yon bon sant ki va fè Seyè a plezi.
And the priest will put blood on the altar of the Lord at the door of the Tent of meeting, burning the fat for a sweet smell to the Lord.
καὶ προσχεεῖ ὁ ἱερεὺς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ ἀπέναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἀνοίσει τὸ στέαρ εἰς ὁσμὴν εὐωδίας κυρίῳ

- 7 Se pou moun pèp Izrayèl yo sispann ofri bèt pou yo touye bay zidòl nan jaden tankou yo te konn fè lè yo te vire do bay Bondye a. Se pou pèp la toujou kenbe lòd sa a de pitit an pitit.
And let them make no more offerings to evil spirits, after which they have gone, turning away from the Lord. Let this be a law to them for ever, through all their generations.
 και οὐ θύσουσιν ἐτι τὰς θυσίας αὐτῶν τοῖς ματαίοις οἷς αὐτοὶ ἐκπορνέουσιν ὀπίσω αὐτῶν νόμιμον αἰώνιον ἔσται ὑμῖν εἰς τὰς γενεὰς ὑμῶν
- 8 Epi w'a di yo ankò: Ankenn moun nan pèp Izrayèl la, ni moun lòt nasyon k'ap viv nan mitan yo pa gen dwa touye bèt yo ofri ni pou yo boule nèt ni pou lòt kalite sèvis
And say to them, If any man of Israel, or any other living among them, makes a burned offering or other offering,
 και ἐρεῖς πρὸς αὐτούς ἄνθρωπος ἄνθρωπος τῶν υἰῶν ἰσραηλ και ἀπὸ τῶν υἰῶν τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν ὅς ἂν ποιήσῃ ὀλοκαύτωμα ἢ θυσίαν
- 9 ankenn lòt kote, si se pa devan pòt Tant Randevou a pou li ofri l' bay Seyè a. Si se pa sa, y'a wete l' nèt nan mitan moun pèp Bondye a.
And does not take it to the door of the Tent of meeting to make an offering to the Lord, that man will be cut off from among his people.
 και ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ ποιῆσαι αὐτὸ τῷ κυρίῳ ἐξολεθρευθήσεται ὁ ἄνθρωπος ἐκεῖνος ἐκ τοῦ λαοῦ αὐτοῦ
- 10 ¶ Pesonn ni nan pèp Izrayèl la, ni pami moun lòt nasyon k'ap viv nan mitan yo pa gen dwa manje vyann ak tout san li ladan l'. Si li fè l', mwen menm Seyè a, mwen p'ap okipe l' ankò, m'ap wete l' nan mitan pèp mwen an.
And if any man of Israel, or any other living among them, takes any sort of blood for food, my wrath will be turned against that man and he will be cut off from among his people.
 και ἄνθρωπος ἄνθρωπος τῶν υἰῶν ἰσραηλ ἢ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν ὅς ἂν φάγῃ πᾶν αἷμα και ἐπιστήσῃ τὸ πρόσωπόν μου ἐπὶ τὴν ψυχὴν τὴν ἔσθουσιν τὸ αἷμα και ἀπολώ αὐτὴν ἐκ τοῦ λαοῦ αὐτῆς
- 11 Nanm tout bèt vivan se nan san an li ye. Se poutèt sa, mwen menm Seyè a, mwen mande pou yo vide tout san an sou lotèl la pou li ka wete peche pèp la. Nou bay san an pou nanm nou.
For the life of the flesh is in its blood; and I have given it to you on the altar to take away your sin: for it is the blood which makes free from sin because of the life in it.
 ἢ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστὶν και ἐγὼ δέδωκα αὐτὸ ὑμῖν ἐπὶ τοῦ θυσιαστηρίου ἐξιλάσκεσθαι περὶ τῶν ψυχῶν ὑμῶν τὸ γὰρ αἷμα αὐτοῦ ἀντὶ τῆς ψυχῆς ἐξιλάσεται
- 12 Se poutèt sa Seyè a te di moun pèp Izrayèl yo: Pesonn nan pèp Izrayèl la, ni ankenn moun lòt nasyon k'ap viv nan mitan nou pa gen dwa manje vyann ki gen san ladan l'.
For this reason I have said to the children of Israel, No man among you, or any others living with you, may take blood as food.
 διὰ τοῦτο εἶρηκα τοῖς υἰοῖς ἰσραηλ πᾶσα ψυχὴ ἐξ ὑμῶν οὐ φάγεται αἷμα και ὁ προσήλυτος ὁ προσκειμενος ἐν ὑμῖν οὐ φάγεται αἷμα
- 13 Lè yon moun nan pèp Izrayèl la osinon yon moun lòt nasyon k'ap viv nan mitan yo al lachas, si li pran yon bèt osinon yon zwazo yo gen dwa manje, l'a vide tout san bèt la atè epi la kouvri l' ak tè.
And any man of Israel, or any other living among them, who gets with his bow any beast or bird used for food, is to see that its blood is covered with earth.
 και ἄνθρωπος ἄνθρωπος τῶν υἰῶν ἰσραηλ και τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν ὅς ἂν θηρεύῃ θήρευμα θηρίων ἢ πετεινόν ὃ ἔσθεται και ἐκχεεῖ τὸ αἷμα και καλύψει αὐτὸ τῆ γῆ
- 14 Paske nanm tout bèt vivan se nan san an li ye. Se poutèt sa mwen menm, Seyè a, mwen di moun pèp Izrayèl yo: Yo pa gen dwa manje vyann ankenn bèt ak tout san an ladan l'. Paske se nan san an nanm lan ye. Tout moun ki manje vyann ak san li ladan l', m'ap wete yo nan mitan pèp mwen an.
For the blood is the life of all flesh: and so I have said to the children of Israel, You may not take any sort of blood as food, and any man who does so will be cut of.
 ἢ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστὶν και εἶπα τοῖς υἰοῖς ἰσραηλ αἷμα πάσης σαρκὸς οὐ φάγεσθε ὅτι ἡ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστὶν πᾶς ὃ ἔσθων αὐτὸ ἐξολεθρευθήσεται
- 15 Mwen pa bezwen konnen si se moun pèp Izrayèl la osinon moun lòt nasyon k'ap viv nan mitan nou, depi yon moun manje vyann yon bèt mouri osinon vyann bèt yon lòt bèt nan bwa ta touye, l'a gen pou l' lave rad ki sou li, l'a benyen nan gwo dlo, epi li p'ap nan kondisyon pou fè sèvis Bondye jouk aswè. Se aprè sa l'a nan kondisyon pou fè sèvis Bondye ankò.
And anyone who takes as food anything which has come to a natural end, or anything which has been put to death by beasts, if he is one of you by birth, or of another nation, will have to have his clothing washed and his body bathed in water and be unclean till evening, and then he will be clean.
 και πᾶσα ψυχὴ ἣτις φάγεται θνησιμαῖον ἢ θηριάλωτον ἐν τοῖς αὐτόχθοσιν ἢ ἐν τοῖς προσηλύτοις πλυνεῖ τὰ ἱμάτια αὐτοῦ και λούσεται ὕδατι και ἀκάθαρτος ἔσται ἕως ἑσπέρας και καθαρὸς ἔσται
- 16 Men, si li pa lave rad ki sou li yo, si li pa benyen nèt, l'a peye sa l' fè a.
But if his clothing is not washed and his body bathed, his sin will be on him.
 ἐὰν δὲ μὴ πλύνῃ τὰ ἱμάτια και τὸ σῶμα μὴ λούσῃται ὕδατι και λήμψεται ἀνόμημα αὐτοῦ
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
 και εἶπεν κύριος πρὸς μουσῆν λέγων
- 2 -Pale ak moun pèp Izrayèl yo, w'a di yo: Se mwen menm ki Seyè a, Bondye nou an!
Say to the children of Israel, I am the Lord your God.
 λάλησον τοῖς υἰοῖς ἰσραηλ και ἐρεῖς πρὸς αὐτούς ἐγὼ κύριος ὁ θεὸς ὑμῶν

- 3 Piga nou janm fè menm jan ak moun peyi Lejip kote nou te ye a, ni tankou moun peyi Kanaran kote mwen pral mennen nou an. Piga nou swiv mès yo.
You may not do those things which were done in the land of Egypt where you were living; and you may not do those things which are done in the land of Canaan where I am taking you, or be guided in your behaviour by their rules.
κατὰ τὰ ἐπιτηδεύματα γῆς αἰγύπτου ἐν ἧ καταρκήσατε ἐπ' αὐτῆ οὐ ποιήσετε καὶ κατὰ τὰ ἐπιτηδεύματα γῆς χανααν εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ οὐ ποιήσετε καὶ τοῖς νομίμοις αὐτῶν οὐ πορεύσεσθε
- 4 Se pou nou swiv lòd mwen ban nou. Se pou nou fè sa mwen di nou fè. Se pou nou mache dapre prensip mwen ban nou. Se mwen menm ki Seyè a, Bondye nou an.
But you are to be guided by my decisions and keep my rules, and be guided by them: I am the Lord your God.
τὰ κρίματά μου ποιήσετε καὶ τὰ προστάγματά μου φυλάξεσθε πορεύεσθαι ἐν αὐτοῖς ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 5 Se pou nou swiv regleman ak lòd mwen ban nou yo. Gremesi sa m' di nou fè a, tout moun ki koute m' va jwenn lavi. Se mwen menm ki Seyè a!
So keep my rules and my decisions, which, if a man does them, will be life to him: I am the Lord.
καὶ φυλάξεσθε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματά μου καὶ ποιήσετε αὐτὰ ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 6 ¶ Apre sa, Seyè a bay regleman sa yo: -Piga pesonn kouche yon fanm ki fanmi pre l'. Se mwen menm ki Seyè a.
You may not have sex connection with anyone who is a near relation: I am the Lord.
ἄνθρωπος ἄνθρωπος πρὸς πάντα οἰκεία σαρκὸς αὐτοῦ οὐ προσελεύσεται ἀποκαλύψαι ἀσχημοσύνην ἐγὼ κύριος
- 7 Piga ou jete dezonè sou papa ou pou ou kouche madanm li, se manman ou li ye. Pa jete dezonè sou manman ou.
You may not have sex relations with your father or your mother: she is your mother, you may not take her.
ἀσχημοσύνην πατρὸς σου καὶ ἀσχημοσύνην μητρὸς σου οὐκ ἀποκαλύψεις μήτηρ γάρ σου ἐστὶν καὶ οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς
- 8 Piga ou jete dezonè sou papa ou pou ou kouche yonn nan fanm kay papa ou yo.
And you may not have sex relations with your father's wife: she is your father's.
ἀσχημοσύνην γυναικὸς πατρὸς σου οὐκ ἀποκαλύψεις ἀσχημοσύνη πατρὸς σου ἐστὶν
- 9 Piga ou kouche sè ou, li te mèt menm papa osinon menm manman avè ou, kit li te elve nan menm kay avè ou, kit li te elve lòt kote. Piga ou kouche l'.
You may not take your sister, the daughter of your father or of your mother, wherever her birth took place, among you or in another country.
ἀσχημοσύνην τῆς ἀδελφῆς σου ἐκ πατρὸς σου ἢ ἐκ μητρὸς σου ἐνδογενεὺς ἢ γεγεννημένης ἔξω οὐκ ἀποκαλύψεις ἀσχημοσύνην αὐτῆς
- 10 Piga ou kouche pitit fi pitit gason ou osinon pitit fi pitit fi ou. Se va sou pwòp tèt ou w'a jete dezonè.
You may not have sex relations with your son's daughter or your daughter's daughter, for they are part of yourself;
ἀσχημοσύνην θυγατρὸς υἱοῦ σου ἢ θυγατρὸς θυγατρὸς σου οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῶν ὅτι σὴ ἀσχημοσύνη ἐστίν
- 11 Piga ou kouche pitit fi madanm papa ou. Se pou ou konsidere l' tankou pwòp sè ou.
Or your father's wife's daughter, the child of your father, for she is your sister.
ἀσχημοσύνην θυγατρὸς γυναικὸς πατρὸς σου οὐκ ἀποκαλύψεις ὁμοπατρία ἀδελφή σου ἐστὶν οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς
- 12 Piga ou kouche matant ou, kit se matant bò papa,
You may not have sex connection with your father's sister, for she is your father's near relation.
ἀσχημοσύνην ἀδελφῆς πατρὸς σου οὐκ ἀποκαλύψεις οἰκεία γὰρ πατρὸς σου ἐστὶν
- 13 kit se bò manman.
You may not have sex connection with your mother's sister, for she is your mother's near relation.
ἀσχημοσύνην ἀδελφῆς μητρὸς σου οὐκ ἀποκαλύψεις οἰκεία γὰρ μητρὸς σου ἐστὶν
- 14 Piga ou kouche madanm tonton ou bò papa. Se pou ou konsidere l' tankou matant ou.
You may not have sex relations with the wife of your father's brother, for she is of your family;
ἀσχημοσύνην ἀδελφοῦ τοῦ πατρὸς σου οὐκ ἀποκαλύψεις καὶ πρὸς τὴν γυναῖκα αὐτοῦ οὐκ εἰσελεύσῃ συγγενῆς γάρ σου ἐστὶν
- 15 Piga ou kouche bèlfi ou: se madanm pitit gason ou li ye. Pa jete dezonè sou li.
Or with your daughter-in-law, for she is your son's wife, and you may not take her.
ἀσχημοσύνην νύμφης σου οὐκ ἀποκαλύψεις γυνὴ γὰρ υἱοῦ σου ἐστὶν οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς
- 16 Piga ou kouche madanm frè ou. Pa jete dezonè sou frè ou.
You may not have sex relations with your brother's wife, for she is your brother's.
ἀσχημοσύνην γυναικὸς ἀδελφοῦ σου οὐκ ἀποκαλύψεις ἀσχημοσύνη ἀδελφοῦ σου ἐστὶν

- 17 Piga ou kouche pitit fi osinon pitit pitit fi yon madanm ki te nan afè avè ou deja. Pa kouche yo. Se tankou si se te fanmi pre ou yo te ye. Si ou fè sa, se va yon wont!
 You may not take as wife a woman and her daughter, or her son's daughter or her daughter's daughter, for they are of one family: it is an act of shame.
 ἀσχημοσύνην γυναικὸς καὶ θυγατρὸς αὐτῆς οὐκ ἀποκαλύψεις τὴν θυγατέρα τοῦ υἱοῦ αὐτῆς καὶ τὴν θυγατέρα τῆς θυγατρὸς αὐτῆς οὐ λήμψη ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῶν οἰκεῖται γὰρ σοῦ εἶσι ν ἄσεβημά ἐστιν
- 18 Piga ou pran yonn nan sè madanm ou pou yonn nan pwòp madanm ou yo toutotan madanm ou vivan. Sa ka mete yon jalouzi nan mitan yo.
 And you may not take as wife a woman and at the same time her sister, to be in competition with her in her life-time.
 γυναῖκα ἐπὶ ἀδελφῆ αὐτῆς οὐ λήμψη ἀντίζηλον ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῆς ἐπ' αὐτῇ ἐτι ζώσης αὐτῆς
- 19 ¶ Piga ou kouche yon fanm ki gen règ li, paske lè sa a li pa nan kondisyon pou fè sèvis Bondye.
 And you may not go near a woman or have sex relations with her when she is unclean, at her regular time.
 καὶ πρὸς γυναῖκα ἐν χωρισμῷ ἀκαθαρσίας αὐτῆς οὐ προσελεύσῃ ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῆς
- 20 Piga ou kouche madanm yon frè parèy ou, paske lè nou fè sa, ni ou ni fanm lan, nou pa nan kondisyon pou fè sèvis Bondye.
 And you may not have sex relations with your neighbour's wife, making yourself unclean with her.
 καὶ πρὸς τὴν γυναῖκα τοῦ πλησίον σου οὐ δώσεις κοίτην σπέρματός σου ἐκμιασθῆναι πρὸς αὐτὴν
- 21 Piga ou janm bay yonn nan pitit fi ou yo tankou ofrann pou yo boule bay zidòl yo rele Molòk la, paske lè sa a w'a fè yo derespekte non Bondye. Se mwen menm ki Seyè a.
 And you may not make any of your children go through the fire as an offering to Molech, and you may not put shame on the name of your God: I am the Lord.
 καὶ ἀπὸ τοῦ σπέρματός σου οὐ δώσεις λατρεύειν ἄρχοντι καὶ οὐ βεβηλώσεις τὸ ὄνομα τὸ ἅγιον ἐγὼ κύριος
- 22 Piga yon gason kouche yon lòt gason tankou yo kouche yon fanm: Se bagay Bondye pi pa vle wè.
 You may not have sex relations with men, as you do with women: it is a disgusting thing.
 καὶ μετὰ ἄρσενος οὐ κοιμηθήσῃ κοίτην γυναικὸς βδέλυγμα γὰρ ἐστίν
- 23 Ni fanm ni gason pa gen dwa kwaze ak zannimo. Se bagay k'ap mete yo nan kondisyon pou yo pa ka fè sèvis Bondye. Se bagay sal nèt.
 And you may not have sex relations with a beast, making yourself unclean with it; and a woman may not give herself to a beast: it is an unnatural act.
 καὶ πρὸς πᾶν τετράπουν οὐ δώσεις τὴν κοίτην σου εἰς σπερματισμὸν ἐκμιασθῆναι πρὸς αὐτό καὶ γυνὴ οὐ στησεται πρὸς πᾶν τετράπουν βιβασθῆναι μυσερὸν γὰρ ἐστίν
- 24 Piga nou janm fè bagay sa yo k'ap mete nou nan kondisyon pou nou pa ka fè sèvis Bondye. Se bagay konsa pèp lòt nasyon ki t'ap viv nan peyi a anvan nou yo te konn fè. Se poutèt sa Seyè a ap mete yo deyò pou nou ka pran plas yo.
 Do not make yourself unclean in any of these ways; for so have those nations whom I am driving out from before you made themselves unclean:
 μὴ μιαινεσθε ἐν πᾶσιν τούτοις ἐν πᾶσι γὰρ τούτοις ἐμιάνθησαν τὰ ἔθνη ἃ ἐγὼ ἐξαποπέλλω πρὸ προσώπου ὑμῶν
- 25 Yo te mete tout peyi a nan move kondisyon ak sa yo t'ap fè a. Se konsa mwen menm Seyè a, m'ap peni peyi a, m'ap fè l' voye moun ki rete sou li yo jete deyò.
 And the land itself has become unclean; so that I have sent on it the reward of its wrongdoing, and the land itself puts out those who are living in it.
 καὶ ἐμιάνθη ἡ γῆ καὶ ἀνταπέδωκα ἀδικίαν αὐτοῖς δι' αὐτὴν καὶ προσώχθισεν ἡ γῆ τοῖς ἐγκαθημένοις ἐπ' αὐτῆς
- 26 Men nou menm, se pou nou kenbe tout lòd ak tout kòmandman mwen ban nou yo. Piga pesonn ni nan nou, ni nan moun lòt nasyon k'ap viv nan mitan nou yo fè ankenn nan bagay mwen pa vle wè yo.
 So then keep my rules and my decisions, and do not do any of these disgusting things, those of you who are Israelites by birth, or any others who are living with you:
 καὶ φυλάξεσθε πάντα τὰ νόμιά μου καὶ πάντα τὰ προστάγματα μου καὶ οὐ ποιήσετε ἀπὸ πάντων τῶν βδελυγμάτων τούτων ὁ ἐγγώριος καὶ ὁ προσγενόμενος προσήλυτος ἐν ὑμῖν
- 27 Se paske moun ki te rete nan peyi a anvan nou yo te fè tout kalite bagay sa yo, kifè yo te mete peyi a nan move kondisyon sa a.
 (For all these disgusting things were done by the men of this country who were there before you, and the land has been made unclean by them;)
 πάντα γὰρ τὰ βδελύγματα ταῦτα ἐποίησαν οἱ ἄνθρωποι τῆς γῆς οἱ ὄντες πρότεροι ὑμῶν καὶ ἐμιάνθη ἡ γῆ
- 28 Konsa tou, si nou mete peyi a nan move kondisyon, peyi a pral voye nou jete deyò menm jan li te fè l' pou pèp ki te la anvan nou yo.
 So that the land may not put you out from it, when you make it unclean, as it put out the nations which were there before you.
 καὶ ἵνα μὴ προσοχθίσῃ ὑμῖν ἡ γῆ ἐν τῷ μιαινεῖν ὑμᾶς αὐτὴν ὄν τρόπον προσώχθισεν τοῖς ἔθνεσιν τοῖς πρὸ ὑμῶν
- 29 Depi yon moun fè yonn nan bagay sal sa yo, y'ap wete l' nan mitan pèp Bondye a.
 For all those who do any of these disgusting things will be cut off from among their people.
 ὅτι πᾶς ὃς ἂν ποιῆσῃ ἀπὸ πάντων τῶν βδελυγμάτων τούτων ἐξολεθρευθήσονται αἱ ψυχαὶ αἱ ποιούσαι ἐκ τοῦ λαοῦ αὐτῶν

- 30 Epi Seyè a di: -Se pou nou kenbe lòd mwen yo. Pa swiv move mès moun ki te rete nan peyi a anvan nou yo. Pa fè vye bagay sa yo k'ap mete nou nan kondisyon pou nou pa ka fè sèvis Bondye. Se mwen menm ki Seyè a, Bondye nou an!
So then, keep my orders, so that you may not do any of these disgusting things which were done before you, or make yourselves unclean through them: I am the Lord your God.
καὶ φυλάξετε τὰ προστάγματά μου ὅπως μὴ ποιήσητε ἀπὸ πάντων τῶν νομίμων τῶν ἐβδελυγμένων ἃ ἐγένονεν πρὸ τοῦ ὑμᾶς καὶ οὐ μianθήσεσθε ἐν αὐτοῖς ὅτι ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Pale ak tout moun ki fè pati pèp Izrayèl la. W'a di yo: Se pou nou viv apa pou mwen paske mwen menm, Seyè a, Bondye nou an, mwen se yon Bondye apa.
Say to all the people of Israel, You are to be holy, for I, the Lord your God, am holy.
λάλησον τῇ συναγωγῇ τῶν υἱῶν ἰσραὴλ καὶ εἰεὶς πρὸς αὐτούς ἄγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος κύριος ὁ θεὸς ὑμῶν
- 3 Se pou nou tout respekte manman ak papa nou. Se pou nou respekte regleman jou repo mwen yo. Se mwen menm ki Seyè a, Bondye nou an!
Let every man give honour to his mother and to his father and keep my Sabbaths: I am the Lord your God.
ἕκαστος πατέρα αὐτοῦ καὶ μητέρα αὐτοῦ φοβείσθω καὶ τὰ σάββατά μου φυλάξεσθε ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 4 Pa janm vire do ban mwen pou n' al sèvi zidòl. Piga nou janm fonn metal pou fè estati ki pou sèvi nou bondye. Se mwen menm ki Seyè a, Bondye nou an!
Do not go after false gods, and do not make metal images of gods for yourselves: I am the Lord your God.
οὐκ ἐπακολουθήσετε εἰδώλοις καὶ θεοῦς χωνευτοῦς οὐ ποιήσετε ὑμῖν ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 5 Lè n'ap touye bèt pou fè ofrann pou di Seyè a mès, se pou nou fè l' jan mwen mande l' la pou m' ka asepte l' nan men nou.
And when you give a peace offering to the Lord, do it in the way which is pleasing to the Lord.
καὶ ἐὰν θύσητε θυσίαν σωτηρίου τῷ κυρίῳ δεκτὴν ὑμῶν θύσετε
- 6 Se pou nou manje vyann bèt yo ofri ban mwen an menm jou a, osinon nan denmen. Men, sou twazyèm jou a, tout sa ki rete nan vyann lan, se pou nou boule l'.
Let it be used for food on the same day on which it is offered, or on the day after; and whatever is over on the third day is to be burned with fire.
ἢ ἂν ἡμέρᾳ θύσητε βρωθήσεται καὶ τῇ αὔριον καὶ ἐὰν καταλειφθῆ ἕως ἡμέρας τρίτης ἐν πυρὶ κατακαυθήσεται
- 7 Paske si nou manje l' sou twazyèm jou a, se yon manje gate li ye! Seyè a p'ap asepte l' nan men nou.
If any of it is used for food on the third day, it is a disgusting thing and will not be pleasing to the Lord.
ἐὰν δὲ βρώσει βρωθῆ τῇ ἡμέρᾳ τῇ τρίτῃ ἄθυτόν ἐστιν οὐ δεχθήσεται
- 8 Se poutèt sa, tout moun ki va manje yon vyann konsa va gen pou peye pou sa l' fè a, paske li pa respekte bagay yo te mete apa pou mwen. Moun konsa se pou nou wete yo nan mitan pèp mwen an.
And as for anyone who takes it for food, his sin will be on him, for he has put shame on the holy thing of the Lord: he will be cut off from his people.
ὁ δὲ ἔσθων αὐτὸ ἁμαρτίαν λήμψεται ὅτι τὰ ἅγια κυρίου ἐβεβήλωσεν καὶ ἐξολεθρευθήσονται αἱ ψυχαὶ αἱ ἔσθουσαι ἐκ τοῦ λαοῦ αὐτῶν
- 9 Lè n'ap ranmase rekòt nan jaden nou, se pa pou nou ranmase sa ki toupre lizyè jaden an, ni nou pa bezwen tounen dèyè pou nou ranmase ti grenn ki te tonbe atè.
And when you get in the grain from your land, do not let all the grain be cut from the edges of the field, or take up what has been dropped on the earth after the getting in of the grain.
καὶ ἐκθεριζόντων ὑμῶν τὸν θερισμὸν τῆς γῆς ὑμῶν οὐ συντελέσετε τὸν θερισμὸν ὑμῶν τοῦ ἀγροῦ ἐκθερίσαι καὶ τὰ ἀποπίπτοντα τοῦ θερισμοῦ σου οὐ συλλέξεις
- 10 Nou pa bezwen tounen nan jaden rezen an pou nou ranmase dènye ti grap rezen yo te bliye, osinon pou nou ranmase ti grenn rezen ki te tonbe atè. N'a kite sa pou moun peyi a ki pa gen anyen, ak pou moun lòt nasyon k'ap viv nan mitan nou yo. Se mwen menm ki Seyè a, Bondye nou an!
And do not take all the grapes from your vine-garden, or the fruit dropped on the earth; let the poor man, and the man from another country, have these: I am the Lord your God.
καὶ τὸν ἀμπελωνά σου οὐκ ἐπανατρυνήσεις οὐδὲ τοὺς ῥώγας τοῦ ἀμπελωνός σου συλλέξεις τῷ πτωχῷ καὶ τῷ προσηλύτῳ καταλείψεις αὐτὰ ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν
- 11 ¶ Piga nou pran sa ki pa pou nou. Piga nou yonn twonpe lòt. Piga nou bay frè parèy nou manti.
Do not take anyone's property or be false in act or word to another.
οὐ κλέψετε οὐ ψεύσεσθε οὐ συκοφαντήσῃ ἕκαστος τὸν πλησίον
- 12 Piga nou pran non m' pou fè sèman pou twonpe moun. Si nou fè sa, se derespekte n'ap derespekte non Bondye nou an. Se mwen menm ki Seyè a!
And do not take an oath in my name falsely, putting shame on the name of your God: I am the Lord.
καὶ οὐκ ὀμείσθε τῷ ὀνόματί μου ἐπ' ἀδίκῳ καὶ οὐ βεβηλώσετε τὸ ὄνομα τοῦ θεοῦ ὑμῶν ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν

- 13 Piga nou pwofite sou moun menm ras ak nou. Lè lè pou nou peye moun ki travay pou nou an rive, peye l' lajan l'. Piga nou voye l' pou denmen maten.
Do not be cruel to your neighbour or take what is his; do not keep back a servant's payment from him all night till the morning.
οὐκ ἀδικήσεις τὸν πλησίον καὶ οὐχ ἄρπάσεις καὶ οὐ μὴ κοιμηθήσεται ὁ μισθὸς τοῦ μισθωτοῦ παρὰ σοὶ ἕως πρωΐ
- 14 Piga ou madichonnen moun soud. Piga ou mete ankenn bagay sou chemen moun avèg pou fè yo tonbe. Se pou nou gen krentif pou mwen. Se mwen menm ki Seyè a!
Do not put a curse on those who have no hearing, or put a cause of falling in the way of the blind, but keep the fear of your God before you: I am the Lord.
οὐ κακῶς ἐρεῖς κωφὸν καὶ ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδαλον καὶ φοβηθήσῃ κύριον τὸν θεόν σου ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν
- 15 Piga nou fè lenjistis lè nou nan tribinal. Piga nou fè patipri pou pòn. Piga nou achte figi grannèg. N'a rann jistis pou tout frè parèy nou san fè paspouki.
Do no wrong in your judging; do not give thought to the position of the poor, or honour to the position of the great; but be a judge to your neighbour in righteousness.
οὐ ποιήσετε ἄδικον ἐν κρίσει οὐ λήμψη πρόσωπον πτωχοῦ οὐδὲ θαυμάσεις πρόσωπον δυνάστου ἐν δικαιοσύνῃ κρινεῖς τὸν πλησίον σου
- 16 Pa mache bay manti sou moun menm ras avèk nou. Piga nou kanpe pou fè yo touye san rezon yon moun menm ras avèk nou. Se mwen menm ki Seyè a!
Do not go about saying untrue things among your people, or take away the life of your neighbour by false witness: I am the Lord.
οὐ πορεύσῃ δόλω ἐν τῷ ἔθνῃ σου οὐκ ἐπισυστήσῃ ἐφ' αἷμα τοῦ πλησίον σου ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν
- 17 Piga nou kenbe frè nou nan kè. Si yo gen kichòy avèk nou, regle sa la pou la. Konsa, yo p'ap lakòz nou tonbe nan peche.
Let there be no hate in your heart for your brother; but you may make a protest to your neighbour, so that he may be stopped from doing evil.
οὐ μισήσεις τὸν ἀδελφόν σου τῇ διανοίᾳ σου ἐλεγμῶ ἐλέγξεις τὸν πλησίον σου καὶ οὐ λήμψη δι' αὐτὸν ἁμαρτίαν
- 18 Piga nou tire revanj sou pesonn. Piga nou kenbe moun menm ras ak nou nan kè, men se pou nou renmen yo tankou nou renmen pwòp tèt pa nou. Se mwen menm ki Seyè a!
Do not make attempts to get equal with one who has done you wrong, or keep hard feelings against the children of your people, but have love for your neighbour as for yourself: I am the Lord.
καὶ οὐκ ἐκδικᾷται σου ἡ χεὶρ καὶ οὐ μνηεῖς τοῖς νείοις τοῦ λαοῦ σου καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν ἐγὼ εἰμι κύριος
- 19 ¶ Se pou nou kenbe lòd mwen ban nou yo. Piga nou kwaze de zannimo ki pa menm kalite. Piga nou plante de kalite plant anmenmtan nan jaden nou. Piga nou mete sou nou rad depaman.
Keep my laws. Do not let your cattle have offspring by those of a different sort; do not put mixed seed into your field; do not put on a robe made of two sorts of cloth.
τὸν νόμον μου φυλάξεσθε τὰ κτήνη σου οὐ κατοχεύσεις ἑτεροζύγω καὶ τὸν ἀμπελῶνά σου οὐ κατασπερεῖς διάφορον καὶ ἱμάτιον ἐκ δύο ὑφασμένων κίβδηλον οὐκ ἐπιβαλεῖς σεαυτῷ
- 20 Lè yon moun te gen tan pwomèt vann yon esklav fi bay yon nonm pou madanm, men lòt nonm lan poko peye pou esklav la, ni li menm li poko ba li libète l', si li kouche fi a, se pou yo peni yo san yo pa bezwen touye yo, paske fanm lan te esklav li toujou.
If any man has sex relations with a servant-woman who has given her word to be married to a man, and has not been made free for a price or in any other way, the thing will be looked into; but they will not be put to death because she was not a free woman.
καὶ ἐάν τις κοιμηθῇ μετὰ γυναῖκος κοίτην σπέρματος καὶ αὐτὴ οἰκέτις διαπεφυλαγμένη ἀνθρώπων καὶ αὐτὴ λύτρους οὐ λελύτρωται ἢ ἐλευθερία οὐκ ἐδόθη αὐτῇ ἐπισκοπῇ ἔσται αὐτοῖς οὐκ ἀποθανοῦνται ὅτι οὐκ ἀπλευθερώθη
- 21 Nonm lan va mennen yon belye mouton devan pòt Tant Randevou a, l'a ofri l' bay Seyè a pou peye pou sa l' fè a.
Let him take his offering for wrongdoing to the Lord, to the door of the Tent of meeting; let him give a male sheep as an offering for wrongdoing.
καὶ προσάξει τῆς πλημμελείας αὐτοῦ τῷ κυρίῳ παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου κριὸν πλημμελείας
- 22 Prèt la va pran belye mouton an, l'a fè sèvis pou l' mande Bondye gras pou peche li te fè a epi Bondye va padonnen l' sa.
And the priest will take away his sin before the Lord with the sheep which is offered for his wrongdoing, and he will have forgiveness for the sin which he has done.
καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἐν τῷ κριῷ τῆς πλημμελείας ἔναντι κυρίου περὶ τῆς ἁμαρτίας ἧς ἤμαρτεν καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία ἣν ἤμαρτεν
- 23 Le n'a antre nan peyi Kanaran an, apre n'a fin plante tout kalite pyebwa ki ka donnen, n'a konsidere rekòt twa premye lanne yo tankou bagay ki pa bon pou nou manje. Pandan twazan, piga nou manje anyen nan rekòt la.
And when you have come into the land, and have put in all sorts of fruit-trees, their fruit will be as if they had not had circumcision, and for three years their fruit may not be used for food.
ὅταν δὲ εἰσέλθῃτε εἰς τὴν γῆν ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν καὶ καταφυτεύσετε πᾶν ξύλον βρώσιμον καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται ὑμῖν ἀπερικάθαρτος οὐ βρωθήσεται
- 24 Lè katyèm lanne a vin rive, n'a pran tout rekòt katyèm lanne a, n'a ofri l' ban mwen, mwen menm Seyè a, pou nou moutre jan nou genyen m' rekonesans.
And in the fourth year all the fruit will be holy as a praise-offering to the Lord.
καὶ τῷ ἔτει τῷ τετάρτῳ ἔσται πᾶς ὁ καρπὸς αὐτοῦ ἅγιος αἰνετὸς τῷ κυρίῳ
- 25 Men sou senkyèm lanne a, nou ka manje donn yo. Si nou fè sa konsa, pyebwa nou yo va donnen pi plis toujou. Se mwen menm ki Seyè a, Bondye nou an!
But in the fifth year you may take the fruit and the increase of it for your food: I am the Lord your God.
ἐν δὲ τῷ ἔτει τῷ πέμπτῳ φάγεσθε τὸν καρπὸν πρόσθεμα ὑμῖν τὰ γενήματα αὐτοῦ ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν

- 26 Piga nou manje ankenn vyann ak tout san li ladan l'. Piga nou chache konnen davans bagay ki gen pou rive nou nan lavi. Pa etidye pozisyon zetwal pou chache konnen sa ki pral rive sou latè.
Nothing may be used for food with its blood in it; you may not make use of strange arts, or go in search of signs and wonders.
 μη ἔσθετε ἐπὶ τῶν ὀρέων καὶ οὐκ οἰωνεῖσθε οὐδὲ ὀρνιθοσκοπήσεσθε
- 27 Lè nou gen moun mouri, piga nou koupe pafouten nou raz, piga nou taye pwent bab nou,
The ends of the hair round your face and on your chin may not be cut off.
 οὐ ποιήσετε σισόην ἐκ τῆς κόμης τῆς κεφαλῆς ὑμῶν οὐδὲ φθερεῖτε τὴν ὄψιν τοῦ πρόγονος ὑμῶν
- 28 piga nou make kò nou avèk kout kouto, ni piga nou fè desen ak lank sou kò nou. Se mwen menm ki Seyè a!
You may not make cuts in your flesh in respect for the dead, or have marks printed on your bodies: I am the Lord.
 καὶ ἐντομίδας ἐπὶ ψυχῇ οὐ ποιήσετε ἐν τῷ σώματι ὑμῶν καὶ γράμματα στικτὰ οὐ ποιήσετε ἐν ὑμῖν ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν
- 29 Piga nou avili pitit fi nou yo pou nou voye yo fè jennès nan tanp zidòl yo. Si nou fè sa, tout peyi a va vire al jwenn zidòl yo. Lè sa a, tout moun va lage kò yo nan fè sa ki mal.
Do not make your daughter common by letting her become a loose woman, for fear that the land may become full of shame.
 οὐ βεβηλώσεις τὴν θυγατέρα σου ἐκπορνέσαι αὐτήν καὶ οὐκ ἐκπορνέσει ἡ γῆ καὶ ἡ γῆ πλησθήσεται ἀνομίας
- 30 ¶ Se pou nou respekte regleman jou repo mwen yo. Se pou nou respekte kay ki apa pou mwen an. Se mwen menm ki Seyè a!
Keep my Sabbaths and have respect for my holy place: I am the Lord.
 τὰ σάββατά μου φυλάξεσθε καὶ ἀπὸ τῶν ἁγίων μου φοβηθήσεσθε ἐγὼ εἰμι κύριος
- 31 Piga n' al konsilte moun k'ap rele mò nan tab tounant osinon moun k'ap fè divinò. Si nou fè sa, n'ap tounen tankou moun sa yo, nou p'ap nan kondisyon pou fè sèvis pou mwen. Se mwen menm ki Seyè a, Bondye nou an!
Do not go after those who make use of spirits, or wonder-workers; do not go in their ways or become unclean through them: I am the Lord your God.
 οὐκ ἐπακολουθήσετε ἐγγαστριμύθοις καὶ τοῖς ἐπαιδοῖς οὐ προσκολληθήσεσθε ἐκμανθῆναι ἐν αὐτοῖς ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν
- 32 Toujou leve kanpe devan granmoun cheve blan. Respekte figi vye granmoun, paske nou gen krentif pou mwen menm, Bondye nou an. Se mwen menm ki Seyè a!
Get up from your seats before the white-haired, and give honour to the old, and let the fear of your God be before you: I am the Lord.
 ἀπὸ προσώπου πολιοῦ ἐξαναστήση καὶ τιμήσεις πρόσωπον πρεσβυτέρου καὶ φοβηθήση τὸν θεόν σου ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν
- 33 Piga nou maltrete moun lòt nasyon ki vin rete nan peyi a ansanm ak nou.
And if a man from another country is living in your land with you, do not make life hard for him;
 ἐὰν δέ τις προσέλθῃ προσήλυτος ὑμῖν ἐν τῇ γῆ ὑμῶν οὐ θλίψετε αὐτόν
- 34 Se pou nou aji ak yo menm jan nou gen pou nou aji ak moun natif natal peyi a. Se pou nou renmen yo tankou nou renmen pwòp tèt pa nou. Pa bliye nou menm tou yon lè nou te rete nan peyi Lejip ki pa t' peyi pa nou! Se mwen menm ki Seyè a, Bondye nou an!
Let him be to you as one of your countrymen and have love for him as for yourself; for you were living in a strange land, in the land of Egypt: I am the Lord your God.
 ὡς ὁ αὐτόχθον ἐν ὑμῖν ἔσται ὁ προσήλυτος ὁ προσπορευόμενος πρὸς ὑμᾶς καὶ ἀγαπήσεις αὐτόν ὡς σεαυτόν ὅτι προσήλυτος ἐγενήθητε ἐν γῆ αἰγύπτῳ ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν
- 35 Piga nou fè lenjistis nan tribinal. Piga nou twonpe moun lè n'ap mezire longè yon bagay, lè n'ap peze nan balans, lè n'ap mezire pa mamit.
Do not make false decisions in questions of yard-sticks and weights and measures.
 οὐ ποιήσετε ἄδικον ἐν κρίσει ἐν μέτροις καὶ ἐν σταθμίαις καὶ ἐν ζυγοῖς
- 36 N'a toujou gen bon balans, bon pwa, bon lòn, bon mezi. Se mwen menm ki Seyè a, Bondye nou an. Se mwen menm ki te fè nou soti kite peyi Lejip!
Have true scales, true weights and measures for all things: I am the Lord your God, who took you out of the land of Egypt;
 ζυγὰ δίκαια καὶ στάθμια δίκαια καὶ χοῦς δίκαιος ἔσται ὑμῖν ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς αἰγύπτου
- 37 Se pou nou kenbe tout lòd ak tout kòmandman mwen ban nou yo. Se pou nou swiv yo. Se mwen menm ki Seyè a!
You are to keep all my rules and my decisions and do them: I am the Lord.
 καὶ φυλάξεσθε πάντα τὸν νόμον μου καὶ πάντα τὰ προστάγματά μου καὶ ποιήσετε αὐτὰ ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
 καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων

- 2 -Men sa pou ou di moun pèp Izrayèl yo: Depi yon moun bay yonn nan pitit li yo pou sèvi nan sèvis zidòl Molòk, li te mèt moun peyi a osinon moun lòt nasyon k'ap viv nan peyi a, se pou yo touye l'.
Wi, tout moun nan peyi a va kalonnen l' wòch jouk li mouri.
Again, say to the children of Israel, If any man of the children of Israel, or any other man living in Israel, gives his offspring to Molech, he is certainly to be put to death: he is to be stoned by the people of the land;
καὶ τοῖς υἱοῖς ἰσραὴλ λαλήσεις ἂν τις ἀπὸ τῶν υἱῶν ἰσραὴλ ἢ ἀπὸ τῶν προσγεγενημένων προσηλύτων ἐν ἰσραὴλ ὃς ἂν δῶ τοῦ σπέρματος αὐτοῦ ἄρχοντι θανάτῳ θανατούσθω τὸ ἔθνος τὸ ἐπὶ τῆς γῆς λῆθροβλήσουσιν αὐτὸν ἐν λίθοις
- 3 Mwen menm bò pa m', mwen p'ap okipe l' ankò, m'ap wete l' nan mitan pèp mwen an. Paske li te bay yonn nan pitit li yo pou sèvi nan sèvis Molòk, li mete kay ki apa pou mwen an nan kondisyon yo pa ka fè sèvis ladan l' pou mwen, li derespekte non mwen.
And my face will be turned against that man, and he will be cut off from his people; because he has given his offspring to Molech, making my holy place unclean, and making my holy name common.
καὶ ἐγὼ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ ἀπολῶ αὐτὸν ἐκ τοῦ λαοῦ αὐτοῦ ὅτι τοῦ σπέρματος αὐτοῦ ἔδωκεν ἄρχοντι ἵνα μιάνη τὰ ἅγια μου καὶ βεβηλώσῃ τὸ ὄνομα τῶν ἡγίων μένων μοι
- 4 Men, si moun ki nan peyi a fèmen je yo sou sa nonm lan fè a, lè li te bay pitit li pou fè sèvis pou Molòk la, si yo pa touye l',
And if the people of the land do not take note of that man when he gives his offspring to Molech, and do not put him to death,
ἂν δὲ ὑπερόψει ὑπερίδωσιν οἱ αὐτόχθονες τῆς γῆς τοῖς ὀφθαλμοῖς αὐτῶν ἀπὸ τοῦ ἀνθρώπου ἐκεῖνου ἐν τῷ δοῦναι αὐτὸν τοῦ σπέρματος αὐτοῦ ἄρχοντι τοῦ μὴ ἀποκτεῖναι αὐτόν
- 5 se mwen menm ki p'ap okipe l' ankò, li menm ak tout fanmi l'. M'ap wete yo nan mitan pèp mwen an, ni li, ni nenpòt lòt moun k'ap vire do ban mwen tankou l' pou y' al sèvi Molòk.
Then my face will be turned against him and his family, and he and all those who do evil with him will be cut off from among their people.
καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ τὴν συγγένειαν αὐτοῦ καὶ ἀπολῶ αὐτὸν καὶ πάντας τοὺς ὁμοιοῦντας αὐτῷ ὥστε ἐκπορνεύειν αὐτὸν εἰς τοὺς ἄρχοντας ἐκ τοῦ λαοῦ αὐτῶν
- 6 Si yon moun vire do ban mwen poul al konsilte moun k'ap rele mò nan tab tounant, osinon moun k'ap fè divini, mwen p'ap okipe l' ankò, m'ap wete l' nan mitan pèp mwen an.
And whoever goes after those who make use of spirits and wonder-workers, doing evil with them, against him will my face be turned, and he will be cut off from among his people.
καὶ ψυχὴ ἢ ἂν ἐπακολουθήσῃ ἐγγαστριμύθοις ἢ ἐπαιδοῖς ὥστε ἐκπορνεύσει ὀπίσω αὐτῶν ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὴν ψυχὴν ἐκεῖνην καὶ ἀπολῶ αὐτὴν ἐκ τοῦ λαοῦ αὐτῆς
- 7 Se pou nou viv apa pou mwen. Piga nou fè bagay mwen di nou pa fè, paske se mwen menm ki Seyè a, Bondye nou an.
So make and keep yourselves holy, for I am the Lord your God.
καὶ ἔσεσθε ἅγιοι ὅτι ἅγιος ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 8 Se pou nou kenbe lòd mwen ban nou yo, se pou nou swiv yo. Se mwen menm Seyè a, se mwen menm k'ap fè nou sèvi m' nan tou sa n'ap fè!
And keep my rules and do them: I am the Lord, who make you holy.
καὶ φυλάξεσθε τὰ προστάγματα μου καὶ ποιήσετε αὐτὰ ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς
- 9 Depi yon moun bay manman l' osinon papa l' madichon, se pou yo touye l'. Paske li madichonnen manman l' ak papa l', se li menm sèl kab reskonsab lanmò li.
Every man cursing his father or his mother is certainly to be put to death; because of his curse on his father or his mother, his blood will be on him.
ἄνθρωπος ἄνθρωπος ὃς ἂν κακῶς εἴπῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ θανάτῳ θανατούσθω πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ κακῶς εἶπεν ἔνοχος ἔσται
- 10 ¶ Depi yon nonm fè adiltè ak madanm yon frè parèy li, se pou yo touye yo, ni li ni madanm lan.
And if a man has sex relations with another man's wife, even the wife of his neighbour, he and she are certainly to be put to death.
ἄνθρωπος ὃς ἂν μοιχεύσῃται γυναῖκα ἀνδρὸς ἢ ὃς ἂν μοιχεύσῃται γυναῖκα τοῦ πλησίον θανάτῳ θανατούσθωσαν ὁ μοιχεύων καὶ ἡ μοιχευομένη
- 11 Depi yon nonm kouche madanm papa l', li jete dezonè sou papa l'. Se pou yo touye yo, ni li ni madanm lan. Lè konsa, se yo menm sèl k'ap reskonsab lanmò yo.
And the man who has sex relations with his father's wife has put shame on his father: the two of them are to be put to death; their blood will be on them.
ἂν τις κοιμηθῇ μετὰ γυναίκας τοῦ πατρὸς αὐτοῦ ἀσχημοσύνην τοῦ πατρὸς αὐτοῦ ἀπεκάλυψεν θανάτῳ θανατούσθωσαν ἀμφότεροι ἔνοχοι εἰσιν
- 12 Depi yon moun kouche bèlfi li, se pou yo touye tou de. Sa yo fè a se yon wont. Lè konsa, se yo menm sèl k'ap reskonsab lanmò yo.
And if a man has sex relations with his son's wife, the two of them are to be put to death: it is unnatural; their blood will be on them.
καὶ ἂν τις κοιμηθῇ μετὰ νύμφης αὐτοῦ θανάτῳ θανατούσθωσαν ἀμφότεροι ἡσεβήκασιν γὰρ ἔνοχοι εἰσιν
- 13 Depi yon nonm kouche yon nonm tankou li ta fè l' ak yon fanm, sa yo fè la a se bagay Bondye pi pa vle we. Se pou yo touye tou de. Lè konsa, se yo menm sèl k'ap reskonsab lanmò yo.
And if a man has sex relations with a man, the two of them have done a disgusting thing: let them be put to death; their blood will be on them.
καὶ ὃς ἂν κοιμηθῇ μετὰ ἄρσενος κοίτην γυναικὸς βδέλυγμα ἐποίησαν ἀμφότεροι θανατούσθωσαν ἔνοχοι εἰσιν

- 14 Si yon nonm marye ak yon fi ansanm ak manman fi a tou, se bagay ki sal nèt yo fè la a. Se pou yo boule tou twa nan dife. Bagay konsa pa fèt pou fèt nan mitan nou.
 And if a man takes as wife a woman and her mother, it is an act of shame; let them be burned with fire, all three of them, so that there may be no shame among you.
 ὅς ἐάν λάβῃ γυναῖκα καὶ τὴν μητέρα αὐτῆς ἀνόμιμά ἐστιν ἐν πυρὶ κατακαύσουσιν αὐτὸν καὶ αὐτάς καὶ οὐκ ἔσται ἀνομία ἐν ὑμῖν
- 15 Si yon nonm kwaze ak yon zannimo, se pou yo touye l', li menm ansanm ak zannimo a. Wi, se pou yo touye yo.
 And if a man has sex relations with a beast, let him be put to death, and let the beast be put to destruction.
 καὶ ὅς ἂν δῶ κοιτασίαν αὐτοῦ ἐν τετράποδι θανάτῳ θανατούσθω καὶ τὸ τετράπουν ἀποκτενεῖτε
- 16 Si yon fanm chache yon jan pou li kwaze ak yon zannimo, se pou yo touye l', li menm ansanm ak zannimo a. Wi, se pou yo touye yo. Lè konsa, se yo menm sèl k'ap reskonsab lanmò yo.
 And if a woman goes near a beast and has sex relations with it, you will put an end to the woman and the beast: their blood will be on them.
 καὶ γυνή ἣτις προσελεύσεται πρὸς πᾶν κτῆνος βιβασθῆναι αὐτὴν ὑπ' αὐτοῦ ἀποκτενεῖτε τὴν γυναῖκα καὶ τὸ κτῆνος θανάτῳ θανατούσθωσαν ἔνοχοι εἰσιν
- 17 Si yon nonm marye ak sè li, li te mèt pitit fi manman l' osinon pitit fi papa l', si yo kouche yonn ak lòt, yo avili tèt yo devan tout pèp Izrayèl la. Sa yo fè a se yon gwo wont. Se pou yo chase yo nan mitan pèp la. Li te kouche sè li, se pou li peye pou sa l' fè a.
 And if a man takes his sister, daughter of his father or his mother, and has sex relations with her and she with him, it is an act of shame: they are to be cut off before the children of their people; he has had sex relations with his sister, and his sin will be on him.
 ὅς ἐάν λάβῃ τὴν ἀδελφὴν αὐτοῦ ἐκ πατρὸς αὐτοῦ ἢ ἐκ μητρὸς αὐτοῦ καὶ ἴδῃ τὴν ἀσχημοσύνην αὐτῆς καὶ αὕτη ἴδῃ τὴν ἀσχημοσύνην αὐτοῦ ὄνειδός ἐστιν ἐξολεθρευθήσονται ἐνώπιον υἱῶν γένους αὐτῶν ἀσχημοσύνην ἀδελφῆς αὐτοῦ ἀπεκάλυψεν ἁμαρτίαν κομιοῦνται
- 18 Si yon nonm kouche yon fanm ki gen règ li, se pou yo wete yo nan mitan pèp la.
 And if a man has sex relations with a woman at the time when she is unwell, he has seen her fountain and she has let the fountain of her blood be uncovered, and the two of them are to be cut off from among their people.
 καὶ ἀνὴρ ὅς ἂν κοιμηθῇ μετὰ γυναῖκός ἀποκαθημένης καὶ ἀποκαλύψῃ τὴν ἀσχημοσύνην αὐτῆς τὴν πηγὴν αὐτῆς ἀπεκάλυψεν καὶ αὕτη ἀπεκάλυψεν τὴν ῥύσιν τοῦ αἵματος αὐτῆς ἐξολεθρευθήσονται ἀμώτεροι ἐκ τοῦ γένους αὐτῶν
- 19 Si yon nonm kouche matant li, matant bò papa l' osinon matant bò manman l', li kouche pwòp fanmi l'. Se pou yo fè tou de peye pou sa yo fè a.
 And you may not have sex connection with your mother's sister or your father's sister, for they are his near relations: their sin will be on them.
 καὶ ἀσχημοσύνην ἀδελφῆς πατρὸς σου καὶ ἀδελφῆς μητρὸς σου οὐκ ἀποκαλύψεις τὴν γὰρ οἰκειότητα ἀπεκάλυψεν ἁμαρτίαν ἀποίσονται
- 20 Si yon nonm kouche madanm tonton li, li jete dezonè sou tonton li. Lè konsa, ni li, ni madanm lan, yo gen pou peye pou sa yo fè a. Y'a mouri san fè pitit.
 And if a man has sex relations with the wife of his father's brother, he has put shame on his father's brother: their sin will be on them; till the day of their death they will have no children.
 ὅς ἂν κοιμηθῇ μετὰ τῆς συγγενοῦς αὐτοῦ ἀσχημοσύνην τῆς συγγενείας αὐτοῦ ἀπεκάλυψεν ἄτεκνοι ἀποθανοῦνται
- 21 Si yon nonm marye ak madanm frè li, sa l' fè a se yon bagay k'ap mete l' nan kondisyon li pa ka sèvi Bondye, li jete dezonè sou frè li. Se poutèt sa, ni li ni madanm lan va rete san fè pitit.
 And if a man takes his brother's wife, it is an unclean act; he has put shame on his brother; they will have no children.
 ὅς ἂν λάβῃ τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ ἀκαθαρσία ἐστὶν ἀσχημοσύνην τοῦ ἀδελφοῦ αὐτοῦ ἀπεκάλυψεν ἄτεκνοι ἀποθανοῦνται
- 22 ¶ Seyè a di ankò: -Se pou nou kenbe tout lòd mwen yo ak tout kòmandman mwen ban nou yo, se pou nou swiv yo. Konsa, peyi kote mwen pral mennen nou pou nou rete a p'ap voye nou jete deyò.
 So then, keep my rules and my decisions and do them, so that the land which I am giving you as your resting-place may not violently send you out again.
 καὶ φυλάξασθε πάντα τὰ προστάγματα μου καὶ τὰ κρίματά μου καὶ ποιήσετε αὐτά καὶ οὐ μὴ προσοχθίσῃ ὑμῖν ἡ γῆ εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ κατοικεῖν ἐπ' αὐτῆς
- 23 Piga nou swiv move mès moun lòt nasyon mwen te mete deyò pou nou te ka antre nan peyi a. Yo te ban m' degoutans ak tout move bagay yo t'ap fè a.
 And do not keep the rules of the nations which I am driving out before you; for they did all these things, and for that reason my soul was turned against them.
 καὶ οὐχὶ πορεύεσθε τοῖς νομίμοις τῶν ἐθνῶν οὓς ἐξαποστέλλω ἀπ' ὑμῶν ὅτι ταῦτα πάντα ἐποίησαν καὶ ἐβδελυξάμην αὐτούς
- 24 Men, mwen te pwomèt mwen t'ap ban nou peyi sa a pou peyi pa nou. Se yon peyi kote lèt ak siwo myèl koule tankou dlo. Wi, se mwen menm Seyè a, Bondye nou an, ki te chwazi nou nan mitan tout pèp yo pou mete nou apa.
 But I have said to you, You will take their land and I will give it to you for your heritage, a land flowing with milk and honey: I am the Lord your God who have made you separate from all other peoples.
 καὶ εἶπα ὑμῖν ὑμεῖς κληρονομήσατε τὴν γῆν αὐτῶν καὶ ἐγὼ δώσω ὑμῖν αὐτὴν ἐν κτήσει γῆν ῥέουσαν γάλα καὶ μέλι ἐγὼ κύριος ὁ θεὸς ὑμῶν ὅς διώρισα ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν

- 25 Se konsa, koulye a, piga nou mele zannimo nou gen dwa manje ak zannimo nou pa gen dwa manje, zwazo nou gen dwa manje ak zwazo nou pa gen dwa manje. Pa kite ankenn zannimo ni ankenn zwazo nou pa gen dwa manje, ni bèt k'ap trennen sou vant mwen menm mwen di ki pa bon pou nou, mete nou nan kondisyon pou nou pa ka fè sèvis mwen.
So then, make division between the clean beast and the unclean, and between the clean bird and the unclean: do not make yourselves disgusting by any beast or bird or anything which goes flat on the earth, which has been marked by me as unclean for you.
καὶ ἀφοριεῖτε αὐτοὺς ἀνὰ μέσον τῶν κτηνῶν τῶν καθαρῶν καὶ ἀνὰ μέσον τῶν κτηνῶν τῶν ἀκαθάρτων καὶ ἀνὰ μέσον τῶν πετεινῶν τῶν καθαρῶν καὶ τῶν ἀκαθάρτων καὶ οὐ βδελύξετε τὰς ψυχὰς ὑμῶν ἐν τοῖς κτήνεσιν καὶ ἐν τοῖς πετεινοῖς καὶ ἐν πᾶσιν τοῖς ἔρπετοῖς τῆς γῆς ἃ ἐγὼ ἀφόρισα ὑμῖν ἐν ἀκαθαρσίᾳ
- 26 Se pou nou viv apa pou mwen, paske mwen menm se yon Bondye apa mwen ye. Mwen menm Seyè a, mwen mete nou apa nan mitan tout lòt pèp yo pou nou ka pou mwen nèt.
And you are to be holy to me; for I the Lord am holy and have made you separate from the nations, so that you may be my people.
καὶ ἔσεσθέ μοι ἅγιοι ὅτι ἐγὼ ἅγιος κύριος ὁ θεὸς ὑμῶν ὁ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἔθνων εἶναι ἐμοί
- 27 Depi yon nonm osinon yon fanm gen lespri yon mò sou li, osinon yon lòt lespri k'ap fè l' fè divinò, se pou yo touye yo. Y'a touye yo ak kout wòch. Lè konsa, se yo menm sèl k'ap reskonsab lanmò yo.
Any man or woman who makes use of spirits, or who is a wonder-worker, is to be put to death: they are to be stoned with stones: their blood will be on them.
καὶ ἀνὴρ ἢ γυνὴ ὃς ἂν γένηται αὐτῶν ἐγγαστριμυθὸς ἢ ἑταιοιδὸς θανάτῳ θανατούσθωσαν ἀμφοτέρω λιθοῖς λιθοβολήσατε αὐτούς ἕνοχοί εἰσιν
- 1 ¶ Seyè a di Moyiz konsa: -Pale ak pitit Arawon yo, prèt yo. W'a di yo konsa: Lè yon prèt gen yon moun mouri nan fanmi l', piga li patisipe nan ankenn seremoni yo fè pou mò, pou sa pa mete l' nan kondisyon pou l' pa ka fè sèvis Bondye,
And the Lord said to Moses, Say to the priests, the sons of Aaron, Let no man make himself unclean for the dead among his people;
καὶ εἶπεν κύριος πρὸς μουσῆν λέγων εἰπὸν τοῖς ἱερεῦσιν τοῖς υἱοῖς ααρων καὶ ἐρεῖς πρὸς αὐτούς ἐν ταῖς ψυχαῖς οὐ μιανθήσονται ἐν τῷ ἔθνῳ αὐτῶν
- 2 esepite pou fanmi pre anpil tankou manman, papa, pitit fi, pitit gason, frè.
But only for his near relations, for his mother or his father, his son or his daughter, and his brother;
ἀλλ' ἢ ἐν τῷ οἰκείῳ τῷ ἔγγιστῳ αὐτῶν ἐπὶ πατρὶ καὶ μητρὶ καὶ υἱοῖς καὶ θυγατράσιν ἐπ' ἀδελφῷ
- 3 Pou yon sè, si sè a poko fè zafè, li gen dwa mete tèt li nan kondisyon pou l' pa ka fè sèvis Bondye.
And for his sister, a virgin, for she is his near relation and has had no husband, he may make himself unclean.
καὶ ἐπ' ἀδελφῇ παρθένῳ τῇ ἐγγιζούσῃ αὐτῷ τῇ μὴ ἐκδεδομένη ἀνδρὶ ἐπὶ τούτοις μιανθήσεται
- 4 Yon prèt pa gen dwa mete tèt li nan kondisyon pou l' pa ka fè sèvis Bondye lè se yon sè li ki deja marye ki mouri.
But let him, being a chief among his people, not make himself unclean in such a way as to put shame on himself.
οὐ μιανθήσεται ἐξάπινα ἐν τῷ λαῷ αὐτοῦ εἰς βεβήλωσιν αὐτοῦ
- 5 Prèt yo pa gen dwa kale ankenn pati nan tèt yo, ni yo pa gen dwa taye pwent bab yo, ni yo pa gen dwa make kò yo avèk kouto, pou fè wè yo gen moun mouri.
They are not to have their hair cut off for the dead, or the hair on their chins cut short, or make cuts in their flesh.
καὶ φαλάκρομα οὐ ξυρήθησεσθε τὴν κεφαλὴν ἐπὶ νεκρῷ καὶ τὴν ὄψιν τοῦ πώγωνος οὐ ξυρήσονται καὶ ἐπὶ τὰς σάρκας αὐτῶν οὐ κατατεμοῦσιν ἐντομίδας
- 6 Se pou yo viv apa nèt pou Bondye yo. Yo pa dwe derespekte non mwen. Paske se yo menm k'ap mete nan dife ofrann yo fè pou Seyè a, se manje Bondye y'ap ofri. Se pou yo toujou rete apa pou mwen.
Let them be holy to their God and not make the name of their God common; for the fire offerings of the Lord and the bread of their God are offered by them, and they are to be holy.
ἅγιοι ἔσονται τῷ θεῷ αὐτῶν καὶ οὐ βεβηλώσουσιν τὸ ὄνομα τοῦ θεοῦ αὐτῶν τὰς γὰρ θυσίας κυρίου δῶρα τοῦ θεοῦ αὐτῶν αὐτοὶ προσφέρουσιν καὶ ἔσονται ἅγιοι
- 7 Yon prèt pa gen dwa marye ni ak yon fanm ki t'ap fè jennès, ni ak yon fanm ki konn gason deja, ni ak yon fanm mari l' kite l', paske yo mete yo apa pou fè sèvis mwen.
They may not take as wife a loose or common woman, or one who has been put away by her husband: for the priest is holy to his God.
γυναῖκα πόρνην καὶ βεβηλωμένην οὐ λήμψονται καὶ γυναῖκα ἐκβεβηλημένην ἀπὸ ἀνδρὸς αὐτῆς ἅγιός ἐστιν τῷ κυρίῳ θεῷ αὐτοῦ
- 8 Tout moun dwe konsidere prèt yo tankou moun yo mete apa pou Bondye, paske se yo menm k'ap fè ofrann pou Bondye nou an. Mwen menm Seyè a, mwen yon Bondye apa. Se mwen k'ap fè nou viv apa pou mwen. Wi, se pou nou konsidere prèt yo tankou moun yo mete apa pou Bondye.
And he is to be holy in your eyes, for by him the bread of your God is offered; he is to be holy in your eyes, for I the Lord, who make you holy, am holy.
καὶ ἀγιάσει αὐτὸν τὰ δῶρα κυρίου τοῦ θεοῦ ὑμῶν οὗτος προσφέρει ἅγιος ἔσται ὅτι ἅγιος ἐγὼ κύριος ὁ ἀγιάζων αὐτούς
- 9 Si pitit fi yon prèt tonbe nan fè jennès, l'ap avili papa l', y'a boule l' nan dife pou touye l'.
And if the daughter of a priest makes herself common and by her loose behaviour puts shame on her father, let her be burned with fire.
καὶ θυγάτηρ ἀνθρώπου ἱερέως ἐὰν βεβηλωθῇ τοῦ ἐκπορνεῦσαι τὸ ὄνομα τοῦ πατρὸς αὐτῆς αὐτὴ βεβηλοὶ ἐπὶ πυρὸς κατακαυθήσεται

- 10 ¶ Granprèt la, se chèf li ye nan mitan tout prèt yo. Se moun yo te vide lwil sou tèt li a, moun yo te mete apa pou mete rad prèt la sou li a. Li pa fèt ni pou kite tèt li san penyen, ni pou l' chire rad sou li lè li gen moun mourì.
And he who is the chief priest among his brothers, on whose head the holy oil has been put, who is marked out to put on the holy robes, may not let his hair go loose or have his clothing out of order as a sign of sorrow.
 και ὁ ἱερεὺς ὁ μέγας ἀπὸ τῶν ἀδελφῶν αὐτοῦ τοῦ ἐπικεχυμένου ἐπὶ τὴν κεφαλὴν τοῦ ἐλαίου τοῦ χριστοῦ καὶ τετελειωμένου ἐνδύσασθαι τὰ ἱμάτια τὴν κεφαλὴν οὐκ ἀποκιδαρῶσει καὶ τὰ ἱμάτια οὐ διαρρήξει
- 11 Yo mete kouwòn mwen sou tèt li, yo vide lwil sou tèt li pou mete l' apa pou mwen. Li pa fèt pou l' fè bagay ki pou mete l' nan kondisyon pou li pa ka fè sèvis Bondye, pou l' derespekte kay yo mete apa pou Bondye a.
He may not go near any dead body or make himself unclean for his father or his mother;
 και ἐπὶ πάσῃ ψυχῇ τετελευτηκυῖα οὐκ εἰσελεύσεται ἐπὶ πατρὶ αὐτοῦ οὐδὲ ἐπὶ μητρὶ αὐτοῦ οὐ μιανθήσεται
- 12 Li pa fèt pou l' kite kay Bondye a pou l' al antre nan yon kay kote gen kadav moun mourì, menm si se papa l' osinon manman l' ki mourì a. Se mwen menm ki Seyè a!
He may not go out of the holy place or make the holy place of his God common; for the crown of the holy oil of his God is on him: I am the Lord.
 και ἐκ τῶν ἁγίων οὐκ ἐξελεύσεται καὶ οὐ βεβηλώσει τὸ ἡγιασμένον τοῦ θεοῦ αὐτοῦ ὅτι τὸ ἅγιον ἔλαιον τὸ χριστὸν τοῦ θεοῦ ἐπ' αὐτῷ ἐγὼ κύριος
- 13 Granprèt la va marye ak yon jenn fi ki tifi.
And let him take as his wife one who has not had relations with a man.
 οὗτος γυναῖκα παρθένον ἐκ τοῦ γένους αὐτοῦ λήμψεται
- 14 Li p'ap pran pou madanm yon fanm vè, ni yon fanm divòse, ni yon fanm ki konn gason deja, osinon yon fanm ki t'ap fè jennès. Se sèlman yon jenn fi ki sotì nan menm branch fanmi avè l' pou li pran pou madanm.
A widow, or one whose husband has put her away, or a common woman of loose behaviour, may not be the wife of a priest; but let him take a virgin from among his people.
 χήραν δὲ καὶ ἐκβεβλημένην καὶ βεβηλωμένην καὶ πόρνην ταύτας οὐ λήμψεται ἀλλ' ἢ παρθένον ἐκ τοῦ γένους αὐτοῦ λήμψεται γυναῖκα
- 15 Sinon, pitit li yo va yon wont pou fanmi an. Se mwen menm, Seyè a, ki mete li apa pou sèvis mwen.
And he may not make his seed unclean among his people, for I the Lord have made him holy.
 και οὐ βεβηλώσει τὸ σπέρμα αὐτοῦ ἐν τῷ λαῷ αὐτοῦ ἐγὼ κύριος ὁ ἀγιάζων αὐτόν
- 16 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 17 -Pale ak Arawon, w'a di li: Si gen yon moun nan fanmi ou ki gen yon enfimite, li p'ap janm ka pwoche pou l' fè ofrann manje pou Bondye li. Regleman sa a ou fèt pou swiv li tout tan de pitit an pitit.
Say to Aaron, If a man of your family, in any generation, is damaged in body, let him not come near to make the offering of the bread of his God.
 εἰπὸν ααρων ἄνθρωπος ἐκ τοῦ γένους σου εἰς τὰς γενεὰς ὑμῶν τίνι ἐὰν ᾗ ἐν αὐτῷ μῶμος οὐ προσελεύσεται προσφέρειν τὰ δῶρα τοῦ θεοῦ αὐτοῦ
- 18 Ankenn gason enfim pa gen dwa prezante ofrann bay Bondye, kit li avèg, kit li bwete, kit li domaje nan figi, kit li difòm,
For any man whose body is damaged may not come near: one who is blind, or has not the use of his legs, or one who has a broken nose or any unnatural growth,
 πᾶς ἄνθρωπος ᾧ ἂν ᾗ ἐν αὐτῷ μῶμος οὐ προσελεύσεται ἄνθρωπος χωλὸς ἢ τυφλὸς ἢ κολοβόρριν ἢ ὠτότμητος
- 19 kit li enfim nan men osinon nan pye,
Or a man with broken feet or hands,
 ἢ ἄνθρωπος ᾧ ἔστιν ἐν αὐτῷ σύντριμμα χειρὸς ἢ σύντριμμα ποδός
- 20 kit li gen boul nan do, kit li rachitik, kit li malad nan je, kit li gen maladi po, kit grenn li kraze.
Or one whose back is bent, or one who is unnaturally small, or one who has a damaged eye, or whose skin is diseased, or whose sex parts are damaged;
 ἢ κυρτὸς ἢ ἐφηλὸς ἢ πτίλος τοὺς ὀφθαλμοὺς ἢ ἄνθρωπος ᾧ ἂν ᾗ ἐν αὐτῷ ψόρα ἀργία ἢ λιχὴν ἢ μόνωρις
- 21 Depi yon gason nan ras prèt Arawon an enfim yon kote nan kò li, li p'ap ka pwoche pou fè ofrann pou boule nan dife pou Seyè a. Wi, si li gen yon enfimite, li p'ap ka pwoche devan Bondye pou fè ofrann pou li.
No man of the offspring of Aaron whose body is damaged in any way may come near to give the fire offerings of the Lord: he is damaged, he may not come near to make the offerings.
 πᾶς ᾧ ἔστιν ἐν αὐτῷ μῶμος ἐκ τοῦ σπέρματος ααρων τοῦ ἱερέως οὐκ ἐγγιεῖ τοῦ προσενεγκεῖν τὰς θυσίας τῷ θεῷ σου ὅτι μῶμος ἐν αὐτῷ τὰ δῶρα τοῦ θεοῦ οὐ προσελεύσεται προσενεγκεῖν

- 22 Yon nonm konsa ka toujou manje nan manje yo ofri ban mwen, kit se nan manje yo ofri m' lan osinon nan manje yo mete apa pou mwen an.
He may take of the bread of God, the holy and the most holy;
τὰ δῶρα τοῦ θεοῦ τὰ ἅγια τῶν ἁγίων καὶ ἀπὸ τῶν ἁγίων φάγεται
- 23 Men, li pa gen dwa pwoche bò rido a ni vin bò lotèl la paske li enfim nan kò l'. Li pa fèt pou derespekte bagay ki apa pou mwen yo paske se mwen menm Seyè a ki mete yo apa pou mwen.
But he may not go inside the veil or come near the altar, because he is damaged; and he may not make my holy places common; for I the Lord have made them holy.
πλὴν πρὸς τὸ καταπέτασμα οὐ προσελύσεται καὶ πρὸς τὸ θυσιαστήριον οὐκ ἐγγιεῖ ὅτι μῶμον ἔχει καὶ οὐ βεβηλώσει τὸ ἅγιον τοῦ θεοῦ αὐτοῦ ὅτι ἐγὼ εἰμι κύριος ὁ ἁγιάζων αὐτούς
- 24 Se konsa, Moyiz pale ak Arawon, ak pitit gason l' yo ansanm ak tout moun pèp Izrayèl yo, li di yo tou sa.
These are the words which Moses said to Aaron and to his sons and to all the children of Israel.
καὶ ἐλάλησεν μουσῆς πρὸς ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ πρὸς πάντας υἱοὺς ἰσραηλ
- 1 ¶ Seyè a pale ak Moyiz, li di li:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Men sa w'a di Arawon ak pitit gason l' yo. Se pou yo konnen ki jan pou yo sèvi ak sa moun pèp Izrayèl yo ofri m', ofrann yo mete apa pou mwen, pou yo pa derespekte non m'. Se mwen menm ki Seyè a.
Give orders to Aaron and to his sons to keep themselves separate from the holy things of the children of Israel which they give to me, and not to make my holy name common: I am the Lord,
εἰπὼν ααρων καὶ τοῖς υἱοῖς αὐτοῦ καὶ προσεχέτωσαν ἀπὸ τῶν ἁγίων τῶν υἱῶν ἰσραηλ καὶ οὐ βεβηλώσουσιν τὸ ὄνομα τὸ ἅγιόν μου ὅσα αὐτοὶ ἁγιάζουσίν μοι ἐγὼ κύριος
- 3 W'a di yo pou mwen: Lè yon gason nan fanmi nou pa nan kondisyon pou fè sèvis mwen, si li pwoche bò kote ofrann moun pèp Izrayèl yo mete apa pou mwen, piga yo janm kite l' parèt devan m' ankò! Se mwen menm ki Seyè a.
Say to them, If any man of all your seed through all your generations, being unclean, comes near the holy things which the children of Israel make holy to the Lord, he will be cut off from before me: I am the Lord.
εἰπὼν αὐτοῖς εἰς τὰς γενεὰς ὑμῶν πᾶς ἄνθρωπος ὃς ἂν προσέλθῃ ἀπὸ παντὸς τοῦ σπέρματος ὑμῶν πρὸς τὰ ἅγια ὅσα ἂν ἁγιάζουσιν οἱ υἱοὶ ἰσραηλ τῷ κυρίῳ καὶ ἡ ἀκαθαρσία αὐτοῦ ἐπ' αὐτῷ ἐξολεθρευθῆσεται ἡ ψυχὴ ἐκείνη ἀπ' ἐμοῦ ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 4 Si yon gason nan branch fanmi Arawon an gen yon move maladi po osinon ekoulman, li p'ap ka manje nan ofrann yo mete apa pou Bondye toutotan li pa nan kondisyon pou fè sèvis Bondye ankò. Konsa tou, si yon prèt manyen yon kadav, osinon yon nonm ki gen ekoulman, li pa nan kondisyon pou l' fè sèvis Bondye a.
No man of the seed of Aaron who is a leper, or who has a flow from his body, may take of the holy food till he is clean. And any man touching anything which is unclean because of the dead, or any man whose seed goes from him;
καὶ ἄνθρωπος ἐκ τοῦ σπέρματος ααρων τοῦ ἱερέως καὶ οὗτος λεπρᾶ ἢ γονορρυῆς τῶν ἁγίων οὐκ ἔδεται ἕως ἂν καθαρισθῇ καὶ ὁ ἀπτόμενος πάσης ἀκαθαρσίας ψυχῆς ἢ ἄνθρωπος ὃς ἂν ἐξέλθῃ ἐξ αὐτοῦ ὃ κοίτη σπέρματος
- 5 Ou ankò si yon prèt manyen yonn nan bèt k'ap trennen sou vant yo, bèt ki ka mete l' nan kondisyon pou l' pa kapab fè sèvis Bondye, ou ankò si li manyen yon moun ki deja nan kondisyon sa a pou tèt pa l', prèt la tou pa ka fè sèvis Bondye.
Or anyone touching any unclean thing which goes flat on the earth, or someone by whom he may be made unclean in any way whatever;
ἢ ὅστις ἂν ἄψηται παντὸς ἔρπετοῦ ἀκαθάρτου ὃ μιανεῖ αὐτόν ἢ ἐπ' ἀνθρώπῳ ἐν ᾧ μιανεῖ αὐτόν κατὰ πᾶσαν ἀκαθαρσίαν αὐτοῦ
- 6 L'a rete nan kondisyon sa a jouk aswè, lèfini tou li p'ap ka manje nan ofrann yo mete apa pou Bondye yo. Se pou li pran yon bon beny nan dlo anvan.
Any person touching any such unclean thing will be unclean till evening, and may not take of the holy food till his flesh has been bathed in water;
ψυχὴ ἧτις ἂν ἄψηται αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας οὐκ ἔδεται ἀπὸ τῶν ἁγίων ἐν μὴ λούσῃται τὸ σῶμα αὐτοῦ ὕδατι
- 7 Apre solèy kouche, l'a nan kondisyon pou l' fè sèvis Bondye. Se lè sa a l'a ka manje nan ofrann yo mete apa pou Bondye a, paske se sa ki manje l'.
And when the sun has gone down he will be clean; and after that he may take part in the holy food, because it is his bread.
καὶ δὴ ὁ ἥλιος καὶ καθαρὸς ἔσται καὶ τότε φάγεται τῶν ἁγίων ὅτι ἄρτος ἐστὶν αὐτοῦ
- 8 Li pa gen dwa manje ni vyann bèt ki mouri mò natirèl, ni vyann bèt bèt nan bwa touye. Bagay konsa ap mete l' nan kondisyon pou li pa kapab fè sèvis Bondye. Se mwen menm ki Seyè a!
That which comes to a natural death, or is attacked by beasts, he may not take as food, for it will make him unclean: I am the Lord.
θησιμαῖον καὶ θηριάλωτον οὐ φάγεται μιανθῆναν αὐτὸν ἐν αὐτοῖς ἐγὼ κύριος

- 9 Se pou tout prèt yo swiv regleman mwen bay yo. Si yo pa swiv yo, y'a koupab, epi y'ap mouri paske yo pa respekte lòd Bondye menm te bay yo. Se mwen menm ki Seyè a, se mwen menm ki mete yo apa pou yo viv apa pou mwen.
 So then, let them keep what I have put into their care, for fear that sin may come on them because of it, so causing their death because they have made it common: I am the Lord, who make them holy.
 και φυλάξονται τὰ φυλάγματά μου ἵνα μὴ λάβωσιν δι' αὐτὰ ἁμαρτίαν καὶ ἀποθάνωσιν δι' αὐτὰ ἐὰν βεβηλώσωσιν αὐτὰ ἐγὼ κύριος ὁ θεὸς ὁ ἀγιάζων αὐτούς
- 10 ¶ Depi yon moun pa fè pati fanmi prèt yo, li te mèt yon moun ki rete lakay yon prèt osinon yon moun k'ap travay pou lajan l' lakay prèt la, li pa gen dwa manje nan ofrann yo mete apa pou Bondye yo.
 No outside person may take of the holy food, or one living as a guest in the priest's house, or a servant working for payment.
 και πᾶς ἀλλογενῆς οὐ φάγεται ἅγια πάροικος ἱερέως ἢ μισθοῦτος οὐ φάγεται ἅγια
- 11 Men, esklav yon prèt, kit se achte li te achte l', kit li te fèt lakay li, gen dwa manje nan manje prèt la resewva a.
 But any person for whom the priest has given money, to make him his, may take of it with him; and those who come to birth in his house may take of his bread.
 ἐὰν δὲ ἱερεὺς κτήσεται ψυχὴν ἔγκτητον ἀργυρίου οὗτος φάγεται ἐκ τῶν ἄρτων αὐτοῦ καὶ οἱ οἰκογενεῖς αὐτοῦ καὶ οὗτοι φάγονται τῶν ἄρτων αὐτοῦ
- 12 Si pitit fi yon prèt marye ak yon nonm ki pa prèt, li p'ap ka manje anyen nan ofrann yo fè pou Bondye yo.
 And if the daughter of a priest is married to an outside person she may not take of the holy things which are lifted up as offerings.
 και θυγάτηρ ἀνθρώπου ἱερέως ἐὰν γένηται ἀνδρὶ ἀλλογενεῖ αὐτῆ τῶν ἀπαρχῶν τῶν ἁγίων οὐ φάγεται
- 13 Men, si pitit fi a vèv osinon si li divòse, si li pa gen pitit epi li tounen kay papa l' sou kont papa l', l'a ka manje nan manje papa l'. Men, moun ki pa fè pati fanmi prèt yo pa gen dwa manje anyen ladan l'.
 But if a priest's daughter is a widow, or parted from her husband, and has no child, and has come back to her father's house as when she was a girl, she may take of her father's bread; but no outside person may do so.
 και θυγάτηρ ἱερέως ἐὰν γένηται χήρα ἢ ἐκβεβλημένη σπέρμα δὲ μὴ ἦν αὐτῆ ἐπαναστρέψει ἐπὶ τὸν οἶκον τὸν πατρικὸν κατὰ τὴν νεότητα αὐτῆς ἀπὸ τῶν ἄρτων τοῦ πατρὸς αὐτῆς φάγεται καὶ πᾶς ἄλλο γενῆς οὐ φάγεται ἀπ' αὐτῶν
- 14 Si yon moun ki pa fè pati fanmi prèt yo manje nan manje yo mete apa pou Bondye a san li pa konnen, li gen pou l' renmèt sa l' manje a plis ven pou san valè bagay la.
 And if a man takes the holy food in error, he will have to give the holy thing back to the priest, with the addition of a fifth part.
 και ἄνθρωπος ὃς ἂν φάγῃ ἅγια κατὰ ἄγνοιαν καὶ προσθήσεται τὸ ἐπίπεμπτον αὐτοῦ ἐπ' αὐτὸ καὶ δώσει τῷ ἱερεῖ τὸ ἅγιον
- 15 Prèt yo pa gen dwa kite moun ki pa fè pati fanmi yo derespekte manje yo mete apa pou Bondye.
 And they may not make common the holy things which the children of Israel give to the Lord,
 και οὐ βεβηλώσουσιν τὰ ἅγια τῶν υἱῶν ἰσραὴλ ἃ αὐτοὶ ἀφαιροῦσιν τῷ κυρίῳ
- 16 Si yo kite sa rive, moun lan va antò, l'ap peye pou sa. Se mwen menm ki Seyè a. Se mwen menm ki mete ofrann yo apa pou mwen.
 So causing sin to come on them when they take their holy things for food: I am the Lord who make them holy.
 και ἐπάξουσιν ἐφ' ἑαυτούς ἄνομίαν πλημμελείας ἐν τῷ ἐσθίειν αὐτούς τὰ ἅγια αὐτῶν ὅτι ἐγὼ κύριος ὁ ἀγιάζων αὐτούς
- 17 ¶ Seyè a pale ak Moyiz, li di l' konsa:
 And the Lord said to Moses,
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 18 -Pale ak Arawon ak pitit gason l' yo ak tout moun pèp Izrayèl la. Men sa w'a di yo: Lè yon moun nan pèp Izrayèl la, osinon yon moun lòt nasyon k'ap viv nan peyi a fè ofrann pou boule pou Seyè a, kit se paske li te fè yon ve, kit se paske li menm li fè lide fè ofrann lan,
 Say to Aaron and to his sons and to all the children of Israel, If any man of the children of Israel, or of another nation living in Israel, makes an offering, given because of an oath or freely given to the Lord for a burned offering;
 λάλησον ααρων καὶ τοῖς υἱοῖς αὐτοῦ καὶ πάσῃ συναγωγῇ ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς ἄνθρωπος ἄνθρωπος ἀπὸ τῶν υἱῶν ἰσραὴλ ἢ τῶν υἱῶν τῶν προσηλύτων τῶν προσκειμένων πρὸς αὐτούς ἐν ἰσραὴλ ὃς ἂν προσενέγκῃ τὰ δῶρα αὐτοῦ κατὰ πᾶσαν ὁμολογίαν αὐτῶν ἢ κατὰ πᾶσαν αἴρεσιν αὐτῶν ὅσα ἂν προσενέγκωσιν τῷ θεῷ εἰς ὄλοκαύτωμα
- 19 se pou l' chwazi yon towò bèf, yon belye osinon yon bouk kabrit san ankenn enfimite si li vle pou m' asepte ofrann lan.
 So that it may be pleasing to the Lord, let him give a male, without any mark, from among the oxen or the sheep or the goats.
 δεκτὰ ὑμῖν ἄμωμα ἄρσενα ἐκ τῶν βουκολίων καὶ ἐκ τῶν προβάτων καὶ ἐκ τῶν αἰγῶν
- 20 Si nou ofri yon bèt ki gen nenpòt enfimite, Seyè a p'ap asepte l' nan men nou.
 But anything which has a mark you may not give; it will not make you pleasing to the Lord.
 πάντα ὅσα ἂν ἔχῃ μῶμον ἐν αὐτῷ οὐ προσάξουσιν κυρίῳ διότι οὐ δεκτὸν ἔσται ὑμῖν

- 21 Lè yon moun ap fè ofrann pou di Bondye mèsi, kit se paske li te fè yon ve, kit se paske li menm li vle fè ofrann lan, se pou bèt l'ap ofri a, li te mèt gwo bèt, li te mèt ti bèt, pa gen ankenn enfimite, si li vle pou m' asepte l'.
- And whoever makes a peace-offering to the Lord, in payment of an oath or as a free offering, from the herd or the flock, if it is to be pleasing to the Lord, let it be free from any mark or damage.
- καὶ ἄνθρωπος ὃς ἂν προσενέγκῃ θυσίαν σωτηρίου τῷ κυρίῳ διαστείλας εὐχὴν κατὰ αἴρεσιν ἢ ἐν ταῖς ἐορταῖς ὑμῶν ἐκ τῶν βουκολίων ἢ ἐκ τῶν προβάτων ἄμωμον ἔσται εἰς δεκτὸν πᾶς μῶμος οὐκ ἔσται ἐν αὐτῷ
- 22 Piga nou janm ofri bay Seyè a bèt je pete, bèt k'ap bwete, bèt ki pèdi janm, bèt ki gen maleng, bèt ki gen maladi po. Piga nou janm pran yon bèt konsa pou nou mete sou lotèl la pou nou boule nan dife pou Seyè a.
- Anything blind or broken or damaged or having any disease or any mark on it may not be offered to the Lord; you may not make an offering of it by fire on the altar to the Lord.
- τυφλὸν ἢ συντετριμμένον ἢ γλωσσότμητον ἢ μυρμηκιδῶντα ἢ ψωραγιῶντα ἢ λιχῆνας ἔχοντα οὐ προσάξουσιν ταῦτα τῷ κυρίῳ καὶ εἰς κάρπωσιν οὐ δώσετε ἀπ' αὐτῶν ἐπὶ τὸ θυσιαστήριον τῷ κυρίῳ
- 23 Lè nou menm nou fè lide fè yon ofrann pou Seyè a, nou ka ofri yon towo bèf osinon yon belye ki difòm osinon ki kata. Men, nou pa ka sèvi ak yo pou yon ofrann n'ap fè paske nou te fè yon ve. Mwen p'ap asepte l'.
- An ox or a lamb which has more or less than its natural parts, may be given as a free offering; but it will not be taken in payment of an oath.
- καὶ μόσχον ἢ πρόβατον ὠτότμητον ἢ κολοβόκερκον σφάλια ποιήσεις αὐτὰ σεαυτῷ εἰς δὲ εὐχὴν σου οὐ δεχθήσεται
- 24 Pa ofri bay Seyè a yon mal bèt ki gen grenn li yo foule, kraze, rache, osinon koupe. Nou pa gen dwa ofri bèt konsa nan peyi nou an.
- An animal which has its sex parts damaged or crushed or broken or cut, may not be offered to the Lord; such a thing may not be done anywhere in your land.
- θλαδίαν καὶ ἐκτεθλιμμένον καὶ ἐκτομίαν καὶ ἀπεσπασμένον οὐ προσάξεις αὐτὰ τῷ κυρίῳ καὶ ἐπὶ τῆς γῆς ὑμῶν οὐ ποιήσετε
- 25 Piga nou pran bèt moun lòt nasyon fè nou kado pou n' ofri bay Seyè a. Paske bèt konsa pa antye, yo manke kichòy nan kò yo. Seyè a p'ap asepte yo nan men nou.
- And from one who is not an Israelite you may not take any of these for an offering to the Lord; for they are unclean, there is a mark on them, and the Lord will not be pleased with them.
- καὶ ἐκ χειρὸς ἀλλογενοῦς οὐ προσοίσετε τὰ δῶρα τοῦ θεοῦ ὑμῶν ἀπὸ πάντων τούτων ὅτι φθάρματα ἔστιν ἐν αὐτοῖς μῶμος ἐν αὐτοῖς οὐ δεχθήσεται ταῦτα ὑμῖν
- 26 Seyè a pale ak Moyiz, li di l' konsa:
- And the Lord said to Moses,
- καὶ ἐλάλησεν κύριος πρὸς μοϋσῆν λέγων
- 27 -Lè yon ti bèf, yon ti mouton osinon yon ti kabrit fenk fèt, se pou nou kite l' deyè manman l' pandan sèt jou. Depi sou wityèm jou a, nou gen dwa ofri l' pou boule nan dife pou Seyè a.
- When an ox or a sheep or a goat is given birth, let it be with its mother for seven days; and after the eighth day it may be taken as an offering made by fire to the Lord.
- μόσχον ἢ πρόβατον ἢ αἶγα ὡς ἂν τεχθῆῖ καὶ ἔσται ἑπτὰ ἡμέρας ὑπὸ τὴν μητέρα τῆ δὲ ἡμέρα τῆ ὀγδόῃ καὶ ἐπέκεινα δεχθήσεται εἰς δῶρα κάρπωμα κυρίῳ
- 28 Kit se bèf, kit se mouton, pa janm ofri yon bèt ansanm ak pitit li menm jou a.
- A cow or a sheep may not be put to death with its young on the same day.
- καὶ μόσχον ἢ πρόβατον αὐτὴν καὶ τὰ παιδιά αὐτῆς οὐ σφάζεις ἐν ἡμέρᾳ μιᾷ
- 29 Lè n'ap fè ofrann pou di Bondye mèsi, se pou nou swiv tout regleman yo si nou vle Seyè a asepte ofrann lan nan men nou.
- And when you make an offering of praise to the Lord, make it in a way which is pleasing to him.
- ἐὰν δὲ θύσης θυσίαν εὐχὴν χαρμοσύνης κυρίῳ εἰς δεκτὸν ὑμῖν θύσετε αὐτό
- 30 Se pou nou manje l' menm jou a. Pa kite anyen pou denmen maten. Se mwen menm ki Seyè a!
- Let it be used for food on the same day; do not keep any part of it till the morning: I am the Lord.
- αὐτῇ τῇ ἡμέρᾳ ἐκείνῃ βρωθήσεται οὐκ ἀπολείψετε ἀπὸ τῶν κρεῶν εἰς τὸ πρωὶ ἐγὼ εἰμι κύριος
- 31 Se pou nou fè tou sa mwen ban nou lòd fè. Wi, se pou nou swiv lòd mwen yo. Se mwen menm ki Seyè a!
- So then, keep my orders and do them: I am the Lord.
- καὶ φυλάξτε τὰς ἐντολάς μου καὶ ποιήσετε αὐτάς
- 32 Piga nou derespekte non mwen. Se pou tout moun pèp Izrayèl la respekte m'. Se mwen menm ki Seyè a, se mwen menm ki mete nou apa pou nou viv apa pou mwen.
- And do not make my holy name common; so that it may be kept holy by the children of Israel: I am the Lord who make you holy,
- καὶ οὐ βεβηλώσετε τὸ ὄνομα τοῦ ἁγίου καὶ ἁγιασθήσομαι ἐν μέσῳ τῶν υἱῶν ἰσραὴλ ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς
- 33 Se mwen menm ki te fè nou soti kite peyi Lejip pou m' te ka Bondye nou. Se mwen menm ki Seyè a!
- Who took you out of the land of Egypt that I might be your God: I am the Lord.
- ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς αἰγύπτου ὥστε εἶναι ὑμῶν θεός ἐγὼ κύριος

- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ εἶπεν κύριος πρὸς μουσῆν λέγων
- 2 -Pale ak moun pèp Izrayèl yo. W'a di yo pou mwen: Men jou pou nou mande pèp la pou li reyini pou fè fèt pou Seyè a. Men lè pou nou fè fèt pou mwen.
Say to the children of Israel, These are the fixed feasts of the Lord, which you will keep for holy meetings: these are my feasts.
λάβησον τοῖς υἱοῖς ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς αἱ ἑορταὶ κυρίου ἃς καλέσετε αὐτὺς κλητὰς ἁγίας αὐταὶ εἰσιν ἑορταὶ μου
- 3 Chak senmenn nou gen sis jou pou n' fè travay nou. Men, setyèm jou a se jou repo. Jou sa a, piga nou fè ankenn travay. Se jou n'a reyini pou n' fè sèvis pou Bondye. Jou repo a se pou Seyè a li ye.
Nenpòt kote nou rete jou sa a, piga nou fè ankenn travay lakay nou.
On six days work may be done; but the seventh day is a special day of rest, a time for worship; you may do no sort of work: it is a Sabbath to the Lord wherever you may be living.
ἕξ ἡμέρας ποιήσεις ἔργα καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα ἀνάπαυσις κλητὴ ἁγία τῷ κυρίῳ πᾶν ἔργον οὐ ποιήσεις σάββατά ἐστιν τῷ κυρίῳ ἐν πάσῃ κατοικίᾳ ὑμῶν
- 4 ¶ Men jou pou nou fè fèt pou Seyè a, jou pou nou mande pèp la pou li reyini pou fè fèt pou Seyè a. Men dat pou nou reyini pèp la pou fèt yo:
These are the fixed feasts of the Lord, the holy days of worship which you will keep at their regular times.
αὐταὶ αἱ ἑορταὶ τῷ κυρίῳ κληταὶ ἅγιοι ἃς καλέσετε αὐτὺς ἐν τοῖς καιροῖς αὐτῶν
- 5 N'a fete fèt Delivrans lan pou Seyè a chak lanne, nan katòzyèm jou premye mwa a. N'a konmanse fèt la lè solèy fin kouche.
In the first month, on the fourteenth day of the month at nightfall, is the Lord's Passover;
ἐν τῷ πρώτῳ μηνί ἐν τῇ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἀνὰ μέσον τῶν ἑσπερινῶν πάσχα τῷ κυρίῳ
- 6 Sou kenzyèm jou premye mwa a, n'a konmanse fèt pen san ledven yo. Pandan sèt jou, n'a manje pen ki fèt san ledven.
And on the fifteenth day of the same month is the feast of unleavened bread; for seven days let your food be unleavened bread.
καὶ ἐν τῇ πεντεκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τούτου ἑορτὴ τῶν ἀζύμων τῷ κυρίῳ ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε
- 7 Premye jou a, n'a reyini tout pèp la pou n' fè sèvis pou Bondye. Nou p'ap fè ankenn gwo travay jou sa a.
On the first day you will have a holy meeting; you may do no sort of field-work.
καὶ ἡ ἡμέρα ἡ πρώτη κλητὴ ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτῶν οὐ ποιήσετε
- 8 Pandan sèt jou n'a boule ofrann nan dife pou Seyè a. Sou setyèm jou a, n'a reyini tout pèp la ankò pou n' adore Seyè a. Jou sa a, nou p'ap fè ankenn gwo travay non plis.
And every day for seven days you will give a burned offering to the Lord; and on the seventh day there will be a holy meeting; you may do no field-work.
καὶ προσάξετε ὀλοκαυτώματα τῷ κυρίῳ ἑπτὰ ἡμέρας καὶ ἡ ἑβδόμη ἡμέρα κλητὴ ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτῶν οὐ ποιήσετε
- 9 Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 10 -Pale ak moun pèp Izrayèl yo. Men sa pou ou di yo. Lè n'a antre nan peyi m'ap ban nou an, lè n'a fin ranmase premye rekòt grenn nan jaden nou, n'a pran premye makout la, n'a pote l' bay prèt la.
Say to the children of Israel, When you have come to the land which I will give you, and have got in the grain from its fields, take some of the first-fruits of the grain to the priest;
εἰπὼν τοῖς υἱοῖς ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς ὅταν εἰσέλθητε εἰς τὴν γῆν ἣν ἐγὼ δίδωμι ὑμῖν καὶ θερίζητε τὸν θερισμὸν αὐτῆς καὶ οἴσετε δράγμα ἀπαρχὴν τοῦ θερισμοῦ ὑμῶν πρὸς τὸν ἱερέα
- 11 Prèt la va balanse l' devan Seyè a tankou yon ofrann espesyal, pou Seyè a ka asepte resevwa nou. Prèt la va fè ofrann lan jou ki vini apre jou repo a.
And let the grain be waved before the Lord, so that you may be pleasing to him; on the day after the Sabbath let it be waved by the priest.
καὶ ἀνοίσει τὸ δράγμα ἔναντι κυρίου δεκτὸν ὑμῖν τῇ ἐπαύριον τῆς πρώτης ἀνοίσει αὐτὸ ὁ ἱερεὺς
- 12 Jou n'ap fè ofrann premye makout rekòt la, n'a pran yon ti belye ki pa gen ankenn enfimite epi ki poko gen ennan, n'a boule l' nèt pou Seyè a.
And on the day of the waving of the grain, you are to give a male lamb of the first year, without any mark, for a burned offering to the Lord.
καὶ ποιήσετε ἐν τῇ ἡμέρᾳ ἐν ἣ ἂν φέριτε τὸ δράγμα πρόβατον ἄμωμον ἐνιαύσιον εἰς ὀλοκαύτωμα τῷ κυρίῳ
- 13 N'a ofri ansanm avè l' tou katòz ti mamit farin frans melanje ak lwil oliv pou nou boule nan dife pou Seyè a. Bon sant ofrann lan va fè Seyè a plezi. N'a ofri tou yon boutèy ka diven pou yo vide pou Seyè a.
And let the meal offering with it be two tenth parts of an ephah of the best meal mixed with oil, an offering made by fire to the Lord for a sweet smell; and the drink offering with it is to be of wine, the fourth part of a hin.
καὶ τὴν θυσίαν αὐτοῦ δύο δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ θυσία τῷ κυρίῳ ὀσμὴ εὐωδίας κυρίῳ καὶ σπονδὴν αὐτοῦ τὸ τέταρτον τοῦ ἰν οἴνου

- 14 Piga nou pran nan grenn nou fèk rekòlte yo ni pou nou manje kri, ni pou nou griye, ni pou nou fè pen, toutotan nou pa pote ofrann premye grenn yo bay Seyè a. Se va yon regleman pou nou swiv tout tan, de pitit an pitit, kote nou pase.
 And you may take no bread or dry grain or new grain for food till the very day on which you have given the offering for your God: this is a rule for ever through all your generations wherever you are living.
 και ἄρτον και πεφρυγμένα χίδρα νέα οὐ φάγεσθε ἕως εἰς αὐτὴν τὴν ἡμέραν ταύτην ἕως ἂν προσενέγκητε ὑμεῖς τὰ δῶρα τῷ θεῷ ὑμῶν νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ κατοικίᾳ ὑμῶν
- 15 ¶ N'a konte sèt semèn antye, depi jou nou te pote premye makout rekòl la ofri bay Seyè a, apre jou repo a.
 And let seven full weeks be numbered from the day after the Sabbath, the day when you give the grain for the wave offering;
 και ἀριθμήσετε ὑμεῖς ἀπὸ τῆς ἐπαύριον τῶν σαββάτων ἀπὸ τῆς ἡμέρας ἧς ἂν προσενέγκητε τὸ δράγμα τοῦ ἐπιθέματος ἐπὶ τὰ ἑβδομάδας ὀλοκλήρους
- 16 Wi, n'a konte senkant jou. Sa va mennen nou sou jou ki vini apre setyèm jou repo a. N'a fè yon lòt ofrann grenn jaden bay Seyè a.
 Let fifty days be numbered, to the day after the seventh Sabbath; then you are to give a new meal offering to the Lord.
 ἕως τῆς ἐπαύριον τῆς ἐσχάτης ἑβδομάδος ἀριθμήσετε πενήτηνκατα ἡμέρας και προσοίσετε θυσίαν νέαν τῷ κυρίῳ
- 17 Chak fanmi va soti lakay yo ak de gwo pen pou yo ofri bay Seyè a. Chak pen va fèt ak de liv farin kwit ak ledven. Y'a ofri yo bay Seyè a tankou ofrann premye grenn yo rekòlte.
 Take from your houses two cakes of bread, made of a fifth part of an ephah of the best meal, cooked with leaven, to be waved for first-fruits to the Lord.
 ἀπὸ τῆς κατοικίας ὑμῶν προσοίσετε ἄρτους ἐπιθεμα δύο ἄρτους ἐκ δύο δεκάτων σεμιδάλεως ἔσονται ἐξυμωμένοι πεφθήσονται πρωτογενιμάτων τῷ κυρίῳ
- 18 Ansanm ak pen yo, pèp la va ofri sèt ti mouton ki poko gen ennan, yon jenn ti towò bèf ak de belye. Fòk tout bèt sa yo pa gen ankenn enfimite. Y'a boule yo nèt nan dife pou Seyè a, ansanm ak ofrann grenn jaden yo ak ofrann diven an. Bon sant ofrann sa a va fè Seyè a plezi.
 And with the bread, take seven lambs of the first year, without any marks, and one ox and two male sheep, to be a burned offering to the Lord, with their meal offering and their drink offerings, an offering of a sweet smell made by fire to the Lord.
 και προσάξετε μετὰ τῶν ἄρτων ἐπὶ ἀμνοὺς ἀμώμους ἐνιαυσίους και μόσχον ἓνα ἐκ βουκολίου και κριοὺς δύο ἀμώμους ἔσονται ὀλοκαύτωμα τῷ κυρίῳ και αἱ θυσίαι αὐτῶν και αἱ σπονδαὶ αὐτῶν θυσιαν ὁσμὴν εὐωδίας τῷ κυρίῳ
- 19 N'a touye tou yon bouk ki va sèvi ofrann pou peye pou tou sa nou fè ki mal, ak de ti mouton ki poko gen ennan ki va sèvi ofrann pou di Bondye mèsi.
 And you are to give one male goat for a sin-offering and two male lambs of the first year for peace-offerings.
 και ποιήσουσιν χίμαρον ἐξ αἰγῶν ἓνα περὶ ἁμαρτίας και δύο ἀμνοὺς ἐνιαυσίους εἰς θυσίαν σωτηρίου μετὰ τῶν ἄρτων τοῦ πρωτογενήματος
- 20 Prèt la va balanse pen yo ansanm ak de ti mouton yo tankou yon ofrann espesyal devan Seyè a. Ofrann sa yo se bagay ki apa nèt pou Seyè a. Se pou prèt yo yo ye.
 And these will be waved by the priest, with the bread of the first-fruits, for a wave offering to the Lord, with the two lambs: they will be holy to the Lord for the priest.
 και ἐπιθήσει αὐτὰ ὁ ἱερεὺς μετὰ τῶν ἄρτων τοῦ πρωτογενήματος ἐπιθεμα ἐναντι κυρίου μετὰ τῶν δύο ἀμνῶν ἅγια ἔσονται τῷ κυρίῳ τῷ ἱερεὶ τῷ προσφέροντι αὐτὰ αὐτῷ ἔσται
- 21 Jou sa a, n'a reyini pèp la pou l' adore Bondye. Pesonn p'ap fè gwo travay. Sa se regleman pou nou swiv tout tan, de pitit an pitit, kote nou pase.
 And on the same day, let it be given out that there will be a holy meeting for you: you may do no field-work on that day: it is a rule for ever through all your generations wherever you are living.
 και καλέσετε ταύτην τὴν ἡμέραν κλητὴν ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐτῇ νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν
- 22 Lè n'ap fè rekòt nan jaden nou, se pa pou nou ranmase grenn ki toupre lizyè jaden an, ni pou pa bezwen tounen dèyè pou ranmase grenn ki te tonbe atè. W'a kite yo pou moun peyi a ki pa genyen ak pou moun lòt nasyon k'ap viv nan mitan nou. Se mwen menm ki Seyè a, Bondye nou an!
 And when you get in the grain from your land, do not let all the grain at the edges of the field be cut, and do not take up the grain which has been dropped in the field; let that be for the poor, and for the man from another country: I am the Lord your God.
 και ὅταν θερίζητε τὸν θερισμὸν τῆς γῆς ὑμῶν οὐ συντελέσετε τὸ λοιπὸν τοῦ θερισμοῦ τοῦ ἀγροῦ σου ἐν τῷ θερίζειν σε και τὰ ἀποπίπτοντα τοῦ θερισμοῦ σου οὐ συλλέξεις τῷ πτωχῷ και τῷ προσηλύτῳ ὅπολειψη αὐτὰ ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 23 ¶ Seyè a pale ak Moyiz, li di l' konsa:
 And the Lord said to Moses,
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 24 -Pale ak moun pèp Izrayèl yo. Men sa pou ou di yo: Premye jou setyèm mwa a va yon gwo jou repo pou nou. Jou sa a n'a kònen twonpèt pou fè moun yo chonje se jou pou yo reyini pou adore Bondye.
 Say to the children of Israel, In the seventh month, on the first day of the month, let there be a special day of rest for you, a day of memory, marked by the blowing of horns, a meeting for worship.
 λάλησον τοῖς υἱοῖς ἰσραὴλ λέγων τοῦ μηνὸς τοῦ ἑβδόμου μιᾶ τοῦ μηνὸς ἔσται ὑμῖν ἀνάπαυσις μνημόσυνον σαλπίγγων κλητὴ ἁγία ἔσται ὑμῖν
- 25 Piga nou fè gwo travay. N'a fè ofrann pou yo boule nan dife pou Seyè a.
 Do no field-work and give to the Lord an offering made by fire.
 πᾶν ἔργον λατρευτὸν οὐ ποιήσετε και προσάξετε ὀλοκαύτωμα κυρίῳ

- 26 Seyè a pale ak Moyiz, li di l':
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 27 -Dizyèm jou sètchèm mwa sa a, se gran jou padon an li ye. N'a reyini tout moun pou n' adore Bondye. N'a fè jèn epi n'a fè ofrann pou yo boule nan dife devan Seyè a.
The tenth day of this seventh month is the day for the taking away of sin; let it be a holy day of worship; you are to keep from pleasure, and give to the Lord an offering made by fire.
καὶ τῇ δεκάτῃ τοῦ μηνὸς τοῦ ἐβδόμου τούτου ἡμέρα ἐξίλασμοῦ κλητὴ ἅγια ἔσται ὑμῖν καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν καὶ προσάξετε ὀλοκαύτωμα τῷ κυρίῳ
- 28 Jou sa a, nou p'ap travay menm, paske se gran jou padon an, jou pou nou fè sèvis pou Seyè a, Bondye nou an, pou nou mande l' fè nou gras.
And on that day you may do no sort of work, for it is a day of taking away sin, to make you clean before the Lord your God.
πάν ἔργον οὐ ποιήσετε ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ ἔστιν γὰρ ἡμέρα ἐξίλασμοῦ αὕτη ὑμῖν ἐξιλάσασθαι περὶ ὑμῶν ἔναντι κυρίου τοῦ θεοῦ ὑμῶν
- 29 Si yon moun mete anyen nan bouch li jou sa a, y'ap wete l' nan mitan pèp li a.
For any person, whoever he may be, who takes his pleasure on that day will be cut off from his people.
πάντα ψυχὴ ἣτις μὴ ταπεινωθήσεται ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ αὐτῆς
- 30 Si yon moun travay jou sa a, se mwen menm, Seyè a, k'ap touye l'.
And if any person, whoever he may be, on that day does any sort of work, I will send destruction on him from among his people.
καὶ πάντα ψυχὴ ἣτις ποιήσει ἔργον ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ ἀπολεῖται ἢ ψυχὴ ἐκεῖνη ἐκ τοῦ λαοῦ αὐτῆς
- 31 Nou pa pou fè anyen jou sa a. Sa se regleman pou nou swiv tout tan, de pitit an pitit, kote nou pase.
You may not do any sort of work: this is an order for ever through all your generations wherever you may be living.
πάν ἔργον οὐ ποιήσετε νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσαις κατοικίαις ὑμῶν
- 32 Se va yon gwo jou repo, jou nou p'ap fè ankenn travay. Depi lè solèy kouche nan nevyèm jou mwa a jouk lè li kouche ankò dizyèm jou a, n'a rete san manje.
Let this be a Sabbath of special rest to you, and keep yourselves from all pleasure; on the ninth day of the month at nightfall from evening to evening, let this Sabbath be kept.
σάββατα σαββάτων ἔσται ὑμῖν καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν ἀπὸ ἑνάτης τοῦ μηνὸς ἀπὸ ἑσπέρας ἕως ἑσπέρας σαββατιεῖτε τὰ σάββατα ὑμῶν
- 33 ¶ Seyè a pale ak Moyiz, li di l':
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 34 -Pale ak moun pèp Izrayèl yo, w'a di yo konsa: N'a fete fèt joupa yo pandan sèt jou. N'a konmanse sou kenzyèm jou setyèm mwa a.
Say to the children of Israel, On the fifteenth day of this seventh month let the feast of tents be kept to the Lord for seven days.
λάλησον τοῖς υἱοῖς ἰσραὴλ λέγων τῇ πεντεκαίδεκάτῃ τοῦ μηνὸς τοῦ ἐβδόμου τούτου ἑορτὴ σκηνῶν ἑπτὰ ἡμέρας τῷ κυρίῳ
- 35 Premye jou a, n'a reyini tout moun pou adore Bondye. Pesonn p'ap fè gwo travay jou sa a.
On the first day there will be a holy meeting: do no field-work.
καὶ ἡμέρα ἡ πρώτη κλητὴ ἅγια πάν ἔργον λατρευτὸν οὐ ποιήσετε
- 36 Chak jou, pandan sèt jou, n'a boule ofrann nan dife pou Seyè a. Sou wityèm jou a, n'a reyini moun yo ankò pou adore Bondye, epi n'a boule ofrann nan dife pou Seyè a. Se va yon jou pou adore Bondye. Jou sa a, piga nou fè gwo travay.
Every day for seven days give an offering made by fire to the Lord; and on the eighth day there is to be a holy meeting, when you are to give an offering made by fire to the Lord; this is a special holy day: you may do no field-work on that day.
ἑπτὰ ἡμέρας προσάξετε ὀλοκαυτώματα τῷ κυρίῳ καὶ ἡμέρα ἡ ὀγδόη κλητὴ ἅγια ἔσται ὑμῖν καὶ προσάξετε ὀλοκαυτώματα τῷ κυρίῳ ἐξοδιὸν ἔστιν πάν ἔργον λατρευτὸν οὐ ποιήσετε
- 37 Men fèt pou nou fete pou Seyè a. Men jou n'a reyini tout moun pou yo fè sèvis pou Bondye. Men ofrann pou nou boule nan dife pou Seyè a, se ka bèt pou nou boule nèt, se ka ofrann grenn jaden, se ka bèt pou nou touye, se ka ofrann diven. Chak jou fèt gen ofrann pa li.
These are the fixed feasts of the Lord, to be kept by you as holy days of worship, for making an offering by fire to the Lord; a burned offering, a meal offering, an offering of beasts, and drink offerings; every one on its special day;
αὗται αἱ ἑορταὶ κυρίου ἃς καλέσετε κλητὰς ἁγίας ὥστε προσενέγκαι καρπώματα τῷ κυρίῳ ὀλοκαυτώματα καὶ θυσίας αὐτῶν καὶ σπονδὰς αὐτῶν τὸ καθ' ἡμέραν εἰς ἡμέραν
- 38 Apa tout jou repo Seyè yo, n'a fete fèt sa yo tou. Apa kado pou nou fè nòmalmann, apa ofrann n'ap fè paske nou te fè ve, apa ofrann n'ap fè pou Seyè a paske nou te vle fè l', n'a fè ofrann sa yo.
In addition to the Sabbaths of the Lord, and in addition to the things you give and the oaths you make and the free offerings to the Lord.
πλὴν τῶν σαββάτων κυρίου καὶ πλὴν τῶν δομάτων ὑμῶν καὶ πλὴν πασῶν τῶν εὐχῶν ὑμῶν καὶ πλὴν τῶν ἐκουσίων ὑμῶν ἃ ἂν δώτε τῷ κυρίῳ

- 39 Sou kenzyèm jou setyèm mwa a, n'a fè fèt pou Seyè a pandan sèt jou, apre n'a fin rekòlte jaden nou yo. Premye jou a ak wityèm jou a va de gwo jou repo.
But on the fifteenth day of the seventh month, when you have got in all the fruits of the land, you will keep the feast of the Lord for seven days: the first day will be a Sabbath, and the eighth day the same.
καὶ ἐν τῇ πεντεκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ὅταν συντελέσητε τὰ γενήματα τῆς γῆς ἑορτάσετε τῷ κυρίῳ ἑπτὰ ἡμέρας τῇ ἡμέρᾳ τῇ πρώτῃ ἀνάπαυσις καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἀνάπαυσις
- 40 Premye jou a, n'a keyi pi bon fwi nan pye sitwon nou yo, n'a koupe fèy nan pye dat nou yo ak branch nan pye jasmen ak pye sikren, n'a fè kè nou kontan devan Seyè a, Bondye nou an, pandan sèt jou.
On the first day, take the fruit of fair trees, branches of palm-trees, and branches of thick trees and trees from the riverside, and be glad before the Lord for seven days.
καὶ λήμψεσθε τῇ ἡμέρᾳ τῇ πρώτῃ καρπὸν ξύλου ὄραϊον καὶ κάλλυνθρα φοινίκων καὶ κλάδους ξύλου δασεῖς καὶ ἰτέας καὶ ἄγνου κλάδους ἐκ χειμάρρου εὐφρανθήναι ἔναντι κυρίου τοῦ θεοῦ ὑμῶν ἑπτὰ ἡμέρας
- 41 Chak lanne, pandan sèt jou nan setyèm mwa a, n'a fete fèt sa a pou mwen menm, Seyè a, Bondye nou an. Sa se yon regleman pou nou swiv tout tan, de pitit an pitit.
And let this feast be kept before the Lord for seven days in the year: it is a rule for ever from generation to generation; in the seventh month let it be kept.
τοῦ ἐνιαυτοῦ νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν τῷ μηνὶ τῷ ἑβδόμῳ ἑορτάσετε αὐτήν
- 42 Pandan sèt jou tout moun pèp Izrayèl yo va rete anba joupa. Wi, n'a rete anba joupa pandan sèt jou.
For seven days you will be living in tents; all those who are Israelites by birth are to make tents their living-places:
ἐν σκηναῖς κατοικήσετε ἑπτὰ ἡμέρας πᾶς ὁ αὐτόχθων ἐν Ἰσραὴλ κατοικήσει ἐν σκηναῖς
- 43 Konsa, pitit pitit nou yo va konnen mwen menm, Seyè a, mwen te fè pèp Izrayèl rete anba joupa lè mwen te fè yo soti kite peyi Lejip la. Se mwen menm ki Seyè a, Bondye nou an!
So that future generations may keep in mind how I gave the children of Israel tents as their living-places when I took them out of the land of Egypt: I am the Lord your God.
ὅπως ἴδωσιν αἱ γενεαὶ ὑμῶν ὅτι ἐν σκηναῖς κατόκισα τοὺς υἱοὺς Ἰσραὴλ ἐν τῷ ἔξαγαγεῖν με αὐτοὺς ἐκ γῆς αἰγύπτου ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 44 Se konsa Moyiz te bay moun pèp Izrayèl yo tout kalite fèt pou yo fete pou Seyè a.
And Moses made clear to the children of Israel the orders about the fixed feasts of the Lord.
καὶ ἐλάλησεν μουσῆς τὰς ἑορτὰς κυρίου τοῖς υἱοῖς Ἰσραὴλ
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Bay moun pèp Izrayèl yo lòd pou yo fè ou jwenn bon lwil fèt ak grenn oliv kraze pou gwo lanp sèt branch ki nan Tant Randevou a, pou lanp yo toujou ka rete limen.
Give orders to the children of Israel to give you clean olive oil for the light, so that a light may be burning at all times,
ἐντεταίη τοῖς υἱοῖς Ἰσραὴλ καὶ λαβέτωσάν μοι ἔλαιον ἐλάϊνον καθαρὸν κεκομμένον εἰς φῶς καῦσαι λύχον διὰ παντός
- 3 Chak aswè, Arawon va limen yo, l'a veye pou yo toujou rete limen jouk denmen maten devan Seyè a, sou deyò rido ki devan Bwat Kontra a nan Tant Randevou a. Sa se yon regleman pou yo kenbe pou tout tan, de pitit an pitit.
Outside the veil of the ark in the Tent of meeting; let Aaron see that it is burning from evening till morning at all times before the Lord: it is a rule for ever through all your generations.
ἔξωθεν τοῦ καταπετάσματος ἐν τῇ σκηνῇ τοῦ μαρτυρίου καύσουσιν αὐτὸν ααρων καὶ οἱ υἱοὶ αὐτοῦ ἀπὸ ἑσπέρας ἕως πρωῒ ἐνώπιον κυρίου ἐνδεδελεχῶς νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν
- 4 Arawon va pran swen tout ti lanp ki sou gwo lanp sèt branch an lò a. L'a veye pou yo toujou rete limen devan Seyè a.
Let Aaron put the lights in order on the support before the Lord at all times.
ἐπὶ τῆς λυχνίας τῆς καθαρᾶς καύσετε τοὺς λύχνους ἔναντι κυρίου ἕως τὸ πρωῒ
- 5 W'a pran vennkat liv farin frans, w'a fè douz pen. Chak pen va fèt ak de liv farin.
And take the best meal and make twelve cakes of it, a fifth part of an ephah in every cake.
καὶ λήμψεσθε σμιδάλιον καὶ ποιήσετε αὐτήν δωδεκα ἄρτους δύο δεκάτων ἔσται ὁ ἄρτος ὁ εἷς
- 6 W'a mete pen yo sou de ran sou tab lò ki devan Seyè a, sis pen nan chak ran.
And put them in two lines, six in a line, on the holy table before the Lord.
καὶ ἐπιθήσετε αὐτοὺς δύο θέματα ἕξ ἄρτους τὸ ἐν θέμα ἐπὶ τὴν τράπεζαν τὴν καθαρὰν ἔναντι κυρίου
- 7 Apre sa, w'a pran lansan bon kalite, w'a mete sou chak ran pen yo. Se lansan sa a w'a ofri nan dife bay Seyè a tankou si se te pen yo menm ou te ofri.
And on the lines of cakes put clean sweet-smelling spices, for a sign on the bread, an offering made by fire to the Lord.
καὶ ἐπιθήσετε ἐπὶ τὸ θέμα λίβανον καθαρὸν καὶ ἄλα καὶ ἔσονται εἰς ἄρτους εἰς ἀνάμνησιν προκείμενα τῷ κυρίῳ

- 8 Se pou moun pèp Izrayèl yo pote pen chak jou repo, pou yo ofri bay Seyè a. Se bagay pou yo toujou fè dapre kontra Bondye a ki p'ap janm kase.
Every Sabbath day regularly, the priest is to put it in order before the Lord: it is offered for the children of Israel, an agreement made for ever.
τῇ ἡμέρᾳ τῶν σαββάτων προθήσεται ἔναντι κυρίου διὰ παντὸς ἐνώπιον τῶν υἱῶν ἰσραὴλ διαθήκην αἰώνιον
- 9 Se pou Arawon ak pitit gason l' yo pen yo va ye. Y'a manje yo yon kote ki apa pou Seyè a, paske se yon pòsyon ki apa nèt pou Bondye nan manje yo ofri pou boule nan dife pou Seyè a. Se yon regleman ki la pou tout tan tout tan.
And it will be for Aaron and his sons; they are to take it for food in a holy place: it is the most holy of all the offerings made by fire to the Lord, a rule for ever.
καὶ ἔσται ααρων καὶ τοῖς υἱοῖς αὐτοῦ καὶ φάγονται αὐτὰ ἐν τόπῳ ἁγίῳ ἔστιν γὰρ ἅγια τῶν ἁγίων τοῦτο αὐτῷ ἀπὸ τῶν θυσιαζομένων τῷ κυρίῳ νόμιμον αἰώνιον
- 10 ¶ Vwala te gen yon nonm, manman l' te moun pèp Izrayèl, men papa l' te moun peyi Lejip. Msye vin rive nan mitan pèp la, epi li pete yon kont nan kan an avèk yon moun pèp Izrayèl la.
And a son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel and had a fight with a man of Israel by the tents;
καὶ ἐξῆλθεν υἱὸς γυναικὸς ἰσραηλῆτιδος καὶ οὗτος ἦν υἱὸς αἰγυπτίου ἐν τοῖς υἱοῖς ἰσραὴλ καὶ ἐμαχέσαντο ἐν τῇ παρεμβολῇ ὁ ἐκ τῆς ἰσραηλίτιδος καὶ ὁ ἄνθρωπος ὁ ἰσραηλίτης
- 11 Manman nonm lan te rele Chelomit. Se te pitit fi Dibri, yon moun nan branch fanmi Dann lan. Pandan yo t'ap joure a, nonm lan nonmen non Bondye mal. Nan koze a, li derespekte Bondye. Se konsa yo pran l' mennen bay Moyiz.
And the son of the Israelite woman said evil against the holy Name, with curses; and they took him to Moses. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.
καὶ ἐπονιάσας ὁ υἱὸς τῆς γυναικὸς τῆς ἰσραηλίτιδος τὸ ὄνομα κατηράσατο καὶ ἤγαγον αὐτὸν πρὸς μουσῆν καὶ τὸ ὄνομα τῆς μητρὸς αὐτοῦ σαλωμιθ θυγάτηρ δαβρι ἐκ τῆς φυλῆς δαν
- 12 Yo mete msye yon kote ak moun pou veye l', pandan Moyiz menm t'ap tann Seyè a vin di l' sa pou l' fè.
And they kept him shut up, till a decision might be given by the mouth of the Lord.
καὶ ἀπέθεντο αὐτὸν εἰς φυλακὴν διακρίναι αὐτὸν διὰ προστάγματος κυρίου
- 13 Seyè a di Moyiz konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 14 -Mennen nonm lan lòt bò limit kan an. Fè tout moun ki te tande l' lè li t'ap derespekte Bondye a mete men yo sou tèt li. Konsa, y'a ba l' pote reskonsablite sa l' fè a, epi tout pèp la va kalonnen msye wòch jouk li mouri.
Take the curser outside the tent-circle; and let all in whose hearing the words were said put their hands on his head, and let him be stoned by all the people.
ἐξάγαγε τὸν καταρασάμενον ἔξω τῆς παρεμβολῆς καὶ ἐπιθήσουσιν πάντες οἱ ἀκούσαντες τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ λιθοβολήσουσιν αὐτὸν πᾶσα ἡ συναγωγὴ
- 15 Apre sa, w'a pale ak moun pèp Izrayèl yo, w'a di yo: Lè yon moun derespekte Bondye, se pou l' peye pou sa l' fè a.
And say to the children of Israel, As for any man cursing God, his sin will be on his head.
καὶ τοῖς υἱοῖς ἰσραὴλ λάλησον καὶ ἐρεῖς πρὸς αὐτούς ἄνθρωπος ὃς ἐὰν καταράσῃται θεὸν ἁμαρτίαν λήμψεται
- 16 Se pou yo touye l'. Wi, si yon moun peyi a osinon yon moun lòt nasyon k'ap viv nan mitan nou derespekte Bondye, se pou yo touye l'. Tout moun nan peyi a va kalonnen l' wòch jouk li mouri.
And he who says evil against the name of the Lord will certainly be put to death; he will be stoned by all the people; the man who is not of your nation and one who is an Israelite by birth, whoever says evil against the holy Name is to be put to death.
ὀνομάζων δὲ τὸ ὄνομα κυρίου θανάτῳ θανατούσθω λίθοις λιθοβολεῖτω αὐτὸν πᾶσα συναγωγὴ ἰσραὴλ ἐὰν τε προσήλυτος ἐὰν τε αὐτόχθων ἐν τῷ ὀνομάσαι αὐτὸν τὸ ὄνομα κυρίου τελευτάτω
- 17 Depi yon moun touye yon lòt, se pou yo touye l' tou.
And anyone who takes another's life is certainly to be put to death.
καὶ ἄνθρωπος ὃς ἂν πατάξῃ ψυχὴν ἀνθρώπου καὶ ἀποθάνῃ θανάτῳ θανατούσθω
- 18 Si yon moun touye yon bèt ki pa pou li, se pou l' renmèt li. Prensip la vle kou pou kou, lavi pou lavi.
And anyone wounding a beast and causing its death, will have to make payment for it: a life for a life.
καὶ ὃς ἂν πατάξῃ κτήνος καὶ ἀποθάνῃ ἀποτεισάτω ψυχὴν ἀντὶ ψυχῆς
- 19 Si ou fè yon moun menm peyi avè ou mal, se pou yo fè ou menm bagay la tou.
And if a man does damage to his neighbour, as he has done, so let it be done to him;
καὶ ἐὰν τις δῶ μῶμον τῷ πλησίον ὡς ἐποίησεν αὐτῷ ὡσαύτως ἀντιποιηθήσεται αὐτῷ
- 20 Si ou kase yon zo nan kò l', y'a kase yon zo nan kò pa ou tou. Si ou pete yon grenn je l', y'a pete yon grenn je pa ou tou. Si ou kase yon dan nan bouch li, y'a kase yon dan nan bouch pa ou tou. Sa ou fè lòt la, se sa y'a fè ou tou.
Wound for wound, eye for eye, tooth for tooth; whatever damage he has done, so let it be done to him.
σντρίμμα ἀντὶ συντρίμματος ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ ὀδόντα ἀντὶ ὀδόντος καθότι ἂν δῶ μῶμον τῷ ἀνθρώπῳ οὕτως δοθήσεται αὐτῷ

- 21 Si ou touye yon bèt ki pa pou ou, se pou ou renmèt li. Men, si se yon moun ou touye, y'ap touye ou tou.
He who puts a beast to death will have to make payment for it; he who puts a man to death will himself be put to death.
 ὅς ἂν πατάξῃ ἄνθρωπον καὶ ἀποθάνῃ θανάτῳ θανατούσθω
- 22 Menm jijman sa a va pou tout moun k'ap viv nan peyi a, kit se yon moun peyi a ki menm ras avè ou, kit se yon moun lòt nasyon, paske se mwen menm Seyè a ki Bondye nou an.
You are to have the same law for a man of another nation living among you as for an Israelite; for I am the Lord your God.
 δικαιοῦσις μία ἔσται τῷ προσηλύτῳ καὶ τῷ ἐγγωρίῳ ὅτι ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν
- 23 Moyiz pale ak moun pèp Izrayèl yo, epi yo pran nonm ki te nonmen non Bondye a mal la, yo mennen l' andeyò lòt bò limit kote tout moun rete a, epi yo kalonnen l' wòch jouk yo touye l'. Se konsa moun pèp Izrayèl yo te fè tou sa Seyè a te bay Moyiz lòd fè a.
And Moses said these words to the children of Israel, and they took the man who had been cursing outside the tent-circle and had him stoned. The children of Israel did as the Lord gave orders to Moses.
 καὶ ἐλάλησεν μωυσῆς τοῖς υἱοῖς ἰσραὴλ καὶ ἐξήγαγον τὸν καταρασάμενον ἔξω τῆς παρεμβολῆς καὶ ἐλιθοβόλησαν αὐτὸν ἐν λίθοις καὶ οἱ υἱοὶ ἰσραὴλ ἐποίησαν καθὰ συνέταξεν κύριος τῷ μωυσῆ
- 1 ¶ Seyè a pale ak Moyiz sou mòn Sinayi a, li di l' konsa:
And the Lord said to Moses on Mount Sinai,
 καὶ ἐλάλησεν κύριος πρὸς μωυσῆν ἐν τῷ ὄρει σινα λέγων
- 2 -Pale ak moun pèp Izrayèl yo, w'a di yo pou mwen: Lè n'a antre nan peyi m'ap ban nou an, n'a bay tè a yon repo pou Seyè a.
Say to the children of Israel, When you come into the land which I will give you, let the land keep a Sabbath to the Lord.
 λάλησον τοῖς υἱοῖς ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς ἐὰν εἰσελθῆτε εἰς τὴν γῆν ἣν ἐγὼ δίδωμι ὑμῖν καὶ ἀναπαύσεται ἡ γῆ ἣν ἐγὼ δίδωμι ὑμῖν σάββατα τῷ κυρίῳ
- 3 Pandan sizan n'a plante jaden nou, n'a taye pye rezen nou yo, epi n'a ranmase rekòt pandan sizan.
For six years put seed into your land, and for six years give care to your vines and get in the produce of them;
 ἔξ ἔτη σπερεῖς τὸν ἀγρὸν σου καὶ ἔξ ἔτη τεμεῖς τὴν ἄμπελόν σου καὶ συνάξεις τὸν καρπὸν αὐτῆς
- 4 Men, setyèm lanne a n'a kite tè a poze nèt. Se va yon gwo lanne repo pou tè a. Se va yon lanne n'a kite tè a pran repo pou Seyè a. Nou p'ap simen anyen nan jaden nou, ni nou p'ap taye pye rezen nou yo.
But let the seventh year be a Sabbath of rest for the land, a Sabbath to the Lord; do not put seed into your land or have your vines cut.
 τῷ δὲ ἔτει τῷ ἐβδόμῳ σάββατα ἀνάπαυσις ἔσται τῇ γῆ σάββατα τῷ κυρίῳ τὸν ἀγρὸν σου οὐ σπερεῖς καὶ τὴν ἄμπελόν σου οὐ τεμεῖς
- 5 Piga nou ranmase grenn ki pouse konsa nan jaden nou pou nou vann. Ni piga nou keyi rezen ki donnen nan pye rezen nou pa t' taye pou nou vann. Se va yon lanne repo nèt pou te a.
That which comes to growth of itself may not be cut, and the grapes of your uncared-for vines may not be taken off; let it be a year of rest for the land.
 καὶ τὰ αὐτόματα ἀναβαίνοντα τοῦ ἀγροῦ σου οὐκ ἐκθερίσεις καὶ τὴν σταφυλὴν τοῦ ἀγιάσματός σου οὐκ ἐκτρυνήσεις ἐνιαυτὸς ἀναπαύσεως ἔσται τῇ γῆ
- 6 Pandan tout lanne a tè a va rete san nou pa travay li. Men, sa l'a bay la va sèvi manje pou nou ak pou tout moun k'ap viv lakay nou, pou moun lòt nasyon ki fè ladesant lakay nou.
And the Sabbath of the land will give food for you and your man-servant and your woman-servant and those working for payment, and for those of another country who are living among you;
 καὶ ἔσται τὰ σάββατα τῆς γῆς βρώματά σοι καὶ τῷ παιδί σου καὶ τῇ παιδίσκῃ σου καὶ τῷ μισθωτῷ σου καὶ τῷ παροίκῳ τῷ προσκεκμημένῳ πρὸς σέ
- 7 Bèt domestik nou yo ak bèt bwa ki nan peyi a va manje nan sa tè a bay la tou.
And for your cattle and the beasts on the land; all the natural increase of the land will be for food.
 καὶ τοῖς κτήνεσίν σου καὶ τοῖς θηρίοις τοῖς ἐν τῇ γῆ σου ἔσται πᾶν τὸ γένημα αὐτοῦ εἰς βρώσιν
- 8 ¶ N'a konte sèt lanne Repo, ki vle di sèt fwa sèt lanne, sa va ban nou karantnèf lanne.
And let seven Sabbaths of years be numbered to you, seven times seven years; even the days of seven Sabbaths of years, that is forty-nine years;
 καὶ ἑξαριθμησεις σεαυτῷ ἐπὶ ἀναπαύσεις ἐτῶν ἐπὶ ἔτη ἐπτάκις καὶ ἔσονταί σοι ἐπὶ ἐβδομάδες ἐτῶν ἑννέα καὶ τεσσαράκοντα ἔτη
- 9 Sou dizyèm jou setyèm mwa a ki jou pou n' mande Bondye gras la, n'a fè kònen twonpèt nan tout peyi a.
Then let the loud horn be sounded far and wide on the tenth day of the seventh month; on the day of taking away sin let the horn be sounded through all your land.
 καὶ διαγγελεῖτε σάλπιγγος φωνῆ ἐν πάσῃ τῇ γῆ ὑμῶν τῷ μηνὶ τῷ ἐβδόμῳ τῇ δεκάτῃ τοῦ μηνός τῇ ἡμέρᾳ τοῦ Ἰλασμοῦ διαγγελεῖτε σάλπιγγι ἐν πάσῃ τῇ γῆ ὑμῶν
- 10 N'a mete senkantyèm lanne sa a apa pou Bondye, epi n'a bay lòd pou yo bay tout moun ki esklav nan peyi a libète yo pou tout lanne a. Se va yon lanne rejwisans pou tout moun. Lanne sa a, tou sa yo te vann anvan ap tounen pou anyen mèt yo ankò osinon pou eritye yo. Tout moun ki te esklav ap tounen lib lakay yo.
And let this fiftieth year be kept holy, and say publicly that everyone in the land is free from debt: it is the Jubilee, and every man may go back to his heritage and to his family.
 καὶ ἀγιάσετε τὸ ἔτος τὸ πεντηκοστὸν ἐνιαυτὸν καὶ διαβοήσετε ἄφεισιν ἐπὶ τῆς γῆς πᾶσιν τοῖς κατοικοῦσιν αὐτήν ἐνιαυτὸς ἀφέσεως σημασία αὕτη ἔσται ὑμῖν καὶ ἀπελεύσεται εἰς ἕκαστος εἰς τὴν κτήσιν αὐτοῦ καὶ ἕκαστος εἰς τὴν πατρίδα αὐτοῦ ἀπελεύσεται

- 11 Senkantyèm lanne sa a va yon lanne rejwisans pou tout moun: Nou p'ap simen anyen nan jaden nou yo, ni nou p'ap ranmase grenn ki pouse konsa nan jaden nou yo pou nou vann, ni nou p'ap keyi rezen ki donnen nan pye rezen nou pa t' taye pou nou vann.
Let this fiftieth year be the Jubilee: no seed may be planted, and that which comes to growth of itself may not be cut, and the grapes may not be taken from the uncared-for vines.
ἀφέσεως σημασία αὕτη τὸ ἔτος τὸ πεντηκοστὸν ἐνιαυτὸς ἔσται ὑμῖν οὐ σπερεῖτε οὐδὲ ἀμήσετε τὰ αὐτόματα ἀναβαίνοντα αὐτῆς καὶ οὐ τρυγήσετε τὰ ἡγιασμένα αὐτῆς
- 12 Paske se va yon lanne rejwisans, se va yon lanne n'a mete apa nèt pou Seyè a. Men n'a manje tou sa jaden nou pa t' plante yo bay.
For it is the Jubilee, and it is holy to you; your food will be the natural increase of the field.
ὅτι ἀφέσεως σημασία ἐστὶν ἅγιον ἔσται ὑμῖν ἀπὸ τῶν πεδίων φάγεσθε τὰ γενήματα αὐτῆς
- 13 Nan lanne rejwisans sa a, tout tè ki te vann ap tounen pou ansyen mèt yo ankò.
In this year of Jubilee, let every man go back to his heritage.
ἐν τῷ ἔτει τῆς ἀφέσεως σημασία αὐτῆς ἐπανελεύσεται ἕκαστος εἰς τὴν κτῆσιν αὐτοῦ
- 14 Konsa, si n'ap vann yon moun pèp Izrayèl parèy nou yon tè osinon si n'ap achte tè nan men l', piga nou fè koutay yonn sou do lòt.
And in the business of trading goods for money, do no wrong to one another.
ἐὰν δὲ ἀποδοῖ πρᾶσιν τῷ πλησίον σου ἐὰν καὶ κτήσῃ παρὰ τοῦ πλησίον σου μὴ θλιβέτω ἄνθρωπος τὸν πλησίον
- 15 Lè n'ap achte yon tè osinon lè w'ap vann yon tè, se pou nou kalkile pri a sou kantite lanne tè a ka travay anvan lanne rejwisans k'ap vini an rive.
Let your exchange of goods with your neighbours have relation to the number of years after the year of Jubilee, and the number of times the earth has given her produce.
κατὰ ἀριθμὸν ἐτῶν μετὰ τὴν σημασίαν κτήσῃ παρὰ τοῦ πλησίον κατὰ ἀριθμὸν ἐνιαυτῶν γενημάτων ἀποδώσεται σοι
- 16 Plis gen lanne anvan lanne rejwisans lan rive, se plis pri a va pi wo. Mwens gen lanne, se plis pri a va pi ba, paske se kantite lanne rekòt tè a ka bay la n'ap vann osinon n'ap achte.
If the number of years is great, the price will be increased, and if the number of years is small, the price will be less, for it is the produce of a certain number of years which the man is giving you.
καθότι ἂν πλεῖον τῶν ἐτῶν πληθύνῃ τὴν ἔγκτησιν αὐτοῦ καὶ καθότι ἂν ἔλαττον τῶν ἐτῶν ἐλαττωνώσῃ τὴν κτῆσιν αὐτοῦ ὅτι ἀριθμὸν γενημάτων αὐτοῦ οὕτως ἀποδώσεται σοι
- 17 Pa fè lajan sou do moun pèp Izrayèl parèy nou. Men, se pou nou gen krentif pou Bondye nou, paske se mwen menm ki Seyè a, Bondye nou an.
And do no wrong, one to another, but let the fear of your God be before you; for I am the Lord your God.
μὴ θλιβέτω ἄνθρωπος τὸν πλησίον καὶ φοβηθήσῃ κύριον τὸν θεόν σου ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν
- 18 Se pou nou swiv lòd mwen ban nou yo, se pou nou kenbe tout kòmandman m' yo. Se pou nou swiv yo, se konsa n'a kapab viv nan peyi a san nou pa bezwen pè anyen.
So keep my rules and my decisions and do them, and you will be safe in your land.
καὶ ποιήσετε πάντα τὰ δικαιώματά μου καὶ πάσας τὰς κρίσεις μου καὶ φυλάξασθε καὶ ποιήσετε αὐτὰ καὶ κατοικήσετε ἐπὶ τῆς γῆς πεποιθότες
- 19 Tè a va bay rekòt li, n'a manje kont nou, epi n'a viv nan peyi a ak kè poze.
And the land will give her fruit, and you will have food in full measure and be safe in the land.
καὶ δώσει ἡ γῆ τὰ ἐκφόρια αὐτῆς καὶ φάγεσθε εἰς πλησμονὴν καὶ κατοικήσετε πεποιθότες ἐπ' αὐτῆς
- 20 Men, gen moun ki va mande kisa y'a manje setyèm lanne a si yo pa plante, si yo pa ranmase rekòt.
And if you say, Where will our food come from in the seventh year, when we may not put in seed, or get in the increase
ἐὰν δὲ λέγητε τί φαγόμεθα ἐν τῷ ἔτει τῷ ἑβδόμῳ τούτῳ ἐὰν μὴ σπεύρωμεν μηδὲ συναγάγωμεν τὰ γενήματα ἡμῶν
- 21 Mwen menm, Seyè a, m'a voye benediksyon m' sou tè a pandan sizyèm lanne a pou l' ka donnen rekòt kantite pou twazan.
Then I will send my blessing on you in the sixth year, and the land will give fruit enough for three years.
καὶ ἀποστελῶ τὴν εὐλογίαν μου ὑμῖν ἐν τῷ ἔτει τῷ ἕκτῳ καὶ ποιήσει τὰ γενήματα αὐτῆς εἰς τὰ τρία ἔτη
- 22 Konsa, lè wityèm lanne a va rive pou nou plante jaden nou yo, n'a jwenn manje toujou nan ansyen rekòt sizyèm lanne a. N'a gen kont pou nou manje jouk nevyèm lanne a rive, lè n'a gen pou n' ranmase rekòt wityèm lanne sa a.
And in the eighth year you will put in your seed, and get your food from the old stores, till the fruit of the ninth year is ready.
καὶ σπερεῖτε τὸ ἔτος τὸ ὄγδοον καὶ φάγεσθε ἀπὸ τῶν γενημάτων παλαιὰ ἕως τοῦ ἔτους τοῦ ἐνάτου ἕως ἂν ἔλθῃ τὸ γένημα αὐτῆς φάγεσθε παλαιὰ παλαιῶν
- 23 ¶ Yon tè pa fèt pou vann pou tout tan, paske tè a pa pou nou, se pou mwen li ye. Nou menm, nou tankou moun lòt peyi ki rete lakay mwen: mwen ban nou dwa sèvi sou tè a.
No exchange of land may be for ever, for the land is mine, and you are as my guests, living with me for a time.
καὶ ἡ γῆ οὐ πραθήσεται εἰς βεβαίωσιν ἐμὴ γάρ ἐστιν ἡ γῆ διότι προσήλυτοι καὶ πάροικοι ὑμεῖς ἐστε ἐναντίον μου

- 24 Lè n'ap achte youn tè nan peyi nou an, se pou nou rekonèt dwa ansyen mèl tè a genyen pou l' rechte tè a ankò.
Wherever there is property in land, the owner is to have the right of getting it back.
καὶ κατὰ πάσαν γῆν κατασχέσεως ὑμῶν λύτρα δώσετε τῆς γῆς
- 25 Lè youn moun pèp Izrayèl parèy nou vin nan nesite, epi li blije vann pòsyon tè ki pou li a, fanmi ki pi pre l' la va rechte tè li te vann lan, paske se li ki gen dwa fè sa.
If your brother becomes poor, and has to give up some of his land for money, his nearest relation may come and get back that which his brother has given up.
ἐὰν δὲ πένηται ὁ ἀδελφός σου ὁ μετὰ σοῦ καὶ ἀποδώται ἀπὸ τῆς κατασχέσεως αὐτοῦ καὶ ἔλθῃ ὁ ἀγγιστεῶν ἐγγίζων ἐγγιστα αὐτοῦ καὶ λυτρώσεται τὴν πρᾶσιν τοῦ ἀδελφοῦ αὐτοῦ
- 26 Men, si youn nonm pa gen fanmi pre pou rechte tè a, epi apre kèk tan zafè l' vin bon ankò, l'a rechte tè a lè l'a gen kont lajan pou sa.
And if he has no one to get it back for him, and later he himself gets wealth and has enough money to get it back;
ἐὰν δὲ μὴ ᾗ τινι ὁ ἀγγιστεῶν καὶ εὐπορηθῆ τῇ χειρὶ καὶ εὐρεθῆ αὐτῷ τὸ ἱκανὸν λύτρα αὐτοῦ
- 27 L'a kalkile depi ki tan li te vann tè a, epi l'a renmèt moun ki te achte tè a nan men l' lan lajan ki koresponn ak kantite lanne ki rete anvan lanne rejwisans k'ap vini an, epi l'a reprann tè li.
Then let him take into account the years from the time when he gave it up, and make up the loss for the rest of the years to him who took it, and so get back his property.
καὶ συλλογιεῖται τὰ ἔτη τῆς πράσεως αὐτοῦ καὶ ἀποδώσει ὁ ὑπερέχει τῷ ἀνθρώπῳ ᾧ ἀπέδοτο ἑαυτὸν αὐτῷ καὶ ἀπελεύσεται εἰς τὴν κατάσχεσιν αὐτοῦ
- 28 Men, si li pa gen kont kòb pou rechte tè a, tè a va rete nan men moun ki te achte l' la jouk lanne rejwisans k'ap vini an. Lè sa a, tè a va tounen nan men ansyen mèl li ankò.
But if he is not able to get it back for himself, then it will be kept by him who gave a price for it, till the year of Jubilee; and in that year it will go back to its first owner and he will have his property again.
ἐὰν δὲ μὴ εὐπορηθῆ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν ὥστε ἀποδοῦναι αὐτῷ καὶ ἔσται ἡ πρᾶσις τῷ κτησαμένῳ αὐτὰ ἕως τοῦ ἕκτου ἔτους τῆς ἀφέσεως καὶ ἐξελεύσεται τῇ ἀφέσει καὶ ἀπελεύσεται εἰς τὴν κατάσχεσιν αὐτοῦ
- 29 Si youn nonm vann youn kay ki nan youn bouk ki gen ranpa, li gen youn lanne delè, depi dat li te vann kay la, pou l' rechte l' ankò. Pase youn lanne, li pèdi dwa a.
And if a man gives his house in a walled town for money, he has the right to get it back for the space of a full year after he has given it up.
ἐὰν δὲ τις ἀποδώται οἰκίαν οἰκητὴν ἐν πόλει τεταχισμένη καὶ ἔσται ἡ λύτρωσις αὐτῆς ἕως πληρωθῆ ἑνιαυτὸς ἡμερῶν ἔσται ἡ λύτρωσις αὐτῆς
- 30 Si li kite tout lanne a pase san li pa rechte kay la, kay la ap rete pou moun ki te achte l' la ak pou pitit pitit li yo. Yo p'ap renmèt li kay la lè lanne rejwisans la rive.
And if he does not get it back by the end of the year, then the house in the town will become the property of him who gave the money for it, and of his children for ever; it will not go from him in the year of Jubilee.
ἐὰν δὲ μὴ λυτρωθῆ ἕως ἂν πληρωθῆ αὐτῆς ἑνιαυτὸς ὅλος κυρωθήσεται ἡ οἰκία ἡ οὖσα ἐν πόλει τῇ ἐχούσῃ τεῖχος βεβαίως τῷ κτησαμένῳ αὐτὴν εἰς τὰς γενεὰς αὐτοῦ καὶ οὐκ ἐξελεύσεται ἐν τῇ ἀφέσει
- 31 Men, kay ki nan bouk kote ki pa gen ranpa, y'ap konsidere yo menm jan ak youn jaden. Ansyen mèl la gen dwa rechte l' ankò. Men, tout jan se pou yo renmèt li kay la, lè lanne rejwisans lan rive.
But houses in small unwallèd towns will be the same as property in the country; they may be got back, and they will go back to their owners in the year of Jubilee.
αἱ δὲ οἰκίαι αἱ ἐν ἐπαύλεσιν αἷς οὐκ ἔστιν ἐν αὐταῖς τεῖχος κύκλω πρὸς τὸν ἀγρὸν τῆς γῆς λογισθήτωσαν λυτρωταὶ διὰ παντὸς ἔσονται καὶ ἐν τῇ ἀφέσει ἐξελεύσονται
- 32 Moun Levi yo menm ap gen lavil pa yo apa. Youn moun Levi ap toujou gen dwa rechte kay ki te pou li nenpòt kilè.
But the houses in the towns of the Levites may be got back by the Levites at any time.
καὶ αἱ πόλεις τῶν λευιτῶν οἰκίαι τῶν πόλεων αὐτῶν κατασχέσεως λυτρωταὶ διὰ παντὸς ἔσονται τοῖς λευίταις
- 33 Si youn moun Levi rive vann youn kay ki nan lavil moun Levi yo, epi li pa rechte l', se pou yo renmèt li kay la lè lanne rejwisans lan rive, paske lè youn moun Levi gen youn kay nan mitan pèp la, kay la pou li nèl.
And if a Levite does not give money to get back his property, his house in the town which was exchanged for money will come back to him in the year of Jubilee. For the houses of the towns of the Levites are their property among the children of Israel.
καὶ ὅς ἂν λυτρωσάμενος παρὰ τῶν λευιτῶν καὶ ἐξελεύσεται ἡ διάπρασις αὐτῶν οἰκιῶν πόλεως κατασχέσεως αὐτῶν ἐν τῇ ἀφέσει ὅτι οἰκίαι τῶν πόλεων τῶν λευιτῶν κατάσχεσις αὐτῶν ἐν μέσῳ υἱῶν Ἰσραὴλ
- 34 Kansa tou, pou jaden ki tout arebò lavil moun Levi yo, yo pa gen dwa vann li, paske se pou yo li ye pou tout tan.
But the land on the outskirts of their towns may not be exchanged for money, for it is their property for ever.
καὶ οἱ ἀγροὶ οἱ ἀφορισμένοι ταῖς πόλεσιν αὐτῶν οὐ πραθήσονται ὅτι κατάσχεσις αἰωνία τοῦτο αὐτῶν ἔστιν
- 35 Si youn moun pèp Izrayèl parèy nou k'ap viv toupren lakay nou vin nan nesite, epi li tonbe nan malsite, se pou nou lonje men ba li tankou nou ta dwe fè l' pou youn moun lòt nasyon k'ap travay lakay nou osinon ki vin fè ladesant lakay nou. Kansa, l'a toujou ka viv bò kote nou.
And if your brother becomes poor and is not able to make a living, then you are to keep him with you, helping him as you would a man from another country who is living among you.
ἐὰν δὲ πένηται ὁ ἀδελφός σου καὶ ἀδυνατήσῃ ταῖς χερσὶν παρὰ σοὶ ἀντιλήμψῃ αὐτοῦ ὡς προσηλύτου καὶ παροίκου καὶ ζήσεται ὁ ἀδελφός σου μετὰ σοῦ

- 36 Pa fè l' peye ankenn enterè, pa ba l' ponya. Gen krentif pou Bondye. Bay moun pèp Izrayèl parèy nou an yon chans pou l' viv tou.
Take no interest from him, in money or in goods, but have the fear of your God before you, and let your brother make a living among you.
οὐ λήμψη παρ' αὐτοῦ τόκον οὐδὲ ἐπὶ πλῆθει καὶ φοβηθήσῃ τὸν θεόν σου ἐγὼ κύριος καὶ ζήσεται ὁ ἀδελφός σου μετὰ σοῦ
- 37 Piga nou mande l' enterè sou lajan nou prete l'. Piga nou ba l' ponya pou manje nou vann li.
Do not take interest on the money which you let him have or on the food which you give him.
τὸ ἀργύριόν σου οὐ δώσεις αὐτῷ ἐπὶ τόκῳ καὶ ἐπὶ πλεονασμὸν οὐ δώσεις αὐτῷ τὰ βρώματά σου
- 38 Se mwen menm Seyè a, Bondye nou an. Se mwen menm ki te fè nou soti kite peyi Lejip pou m' te ka ban nou peyi Kanaran an epitou pou m' te ka Bondye nou.
I am the Lord your God, who took you out of the land of Egypt to give you the land of Canaan, that I might be your God.
ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς αἰγύπτου δοῦναι ὑμῖν τὴν γῆν χανααν ὥστε εἶναι ὑμῶν θεός
- 39 ¶ Si yon moun pèp Izrayèl parèy nou k'ap viv toupre lakay nou vin nan nesese, epi li vann tèt li ban nou pou li sèvi nou esklav, piga nou fè l' fè travay yon domestik.
And if your brother becomes poor and gives himself to you for money, do not make use of him like a servant who is your property;
ἐὰν δὲ ταπεινωθῇ ὁ ἀδελφός σου παρὰ σοὶ καὶ πραθῇ σοὶ οὐ δουλεύσει σοὶ δουλείαν οἰκέτου
- 40 L'ap rete lakay nou tankou moun lòt nasyon yo k'ap travay pou lajan lakay nou. L'a sèvi nou jouk lanne rejwisans k'ap vini an.
But let him be with you as a servant working for payment, till the year of Jubilee;
ὡς μισθωτὸς ἢ πάροικος ἔσται σοὶ ἕως τοῦ ἔτους τῆς ἀφέσεως ἐργᾶται παρὰ σοὶ
- 41 Lè sa a, li menm ak tout pitit li yo, y'a kite lakay nou, y'a tounen al jwenn fanmi yo, epi y'a renmèt yo tè zansèt yo te kite pou yo a.
Then he will go out from you, he and his children with him, and go back to his family and to the property of his fathers.
καὶ ἐξελεύσεται τῇ ἀφέσει καὶ τὰ τέκνα αὐτοῦ μετ' αὐτοῦ καὶ ἀπελεύσεται εἰς τὴν γενεὰν αὐτοῦ εἰς τὴν κατάσχεσιν τὴν πατρικὴν ἀποδραμεῖται
- 42 Paske se esklav mwen nou ye, se mwen menm ki te fè nou soti kite peyi Lejip. Yo pa gen dwa vann nou pou fè nou sèvi esklav lòt moun.
For they are my servants whom I took out from the land of Egypt; they may not become the property of another.
διότι οἰκέται μοῦ εἰσιν οὗτοι οὐδὲ ἐξήγαγον ἐκ γῆς αἰγύπτου οὐ πραθήσεται ἐν πράσει οἰκέτου
- 43 Piga nou aji mal ak moun pèp Izrayèl parèy nou yo. Se pou nou gen krentif pou Bondye nou an.
Do not be a hard master to him, but have the fear of God before you.
οὐ κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ καὶ φοβηθήσῃ κύριον τὸν θεόν σου
- 44 Lè n'a bezwen gason osinon fi pou sèvi esklav lakay nou, nou ka achte yo nan moun lòt nasyon k'ap viv lòt bò fwontyè peyi nou an.
But you may get servants as property from among the nations round about; from them you may take men-servants and women-servants.
καὶ παῖς καὶ παιδίσκη ὅσοι ἂν γένωνται σοὶ ἀπὸ τῶν ἐθνῶν ὅσοι κύκλῳ σοῦ εἰσιν ἀπ' αὐτῶν κτήσεσθε δοῦλον καὶ δούλην
- 45 Nou ka achte pitit moun lòt nasyon k'ap viv nan mitan nou tou. Konsa tou, lè yo rete lakay nou, si yo fè pitit sou tè ki pou nou, pitit yo va pou nou tou.
And in addition, you may get, for money, servants from among the children of other nations who are living with you, and from their families which have come to birth in your land; and these will be your property.
καὶ ἀπὸ τῶν υἱῶν τῶν παροίκων τῶν ὄντων ἐν ὑμῖν ἀπὸ τούτων κτήσεσθε καὶ ἀπὸ τῶν συγγενῶν αὐτῶν ὅσοι ἂν γένωνται ἐν τῇ γῇ ὑμῶν ἕστωσαν ὑμῖν εἰς κατάσχεσιν
- 46 N'a kite yo tankou byen pou pitit nou yo. Y'a sèvi yo jouk yo mouri. Nou pa dwe maltrete moun pèp Izrayèl parèy nou. Men, se pou nou aji avèk yo tankou frè ak frè.
And they will be your children's heritage after you, to keep as their property; they will be your servants for ever; but you may not be hard masters to your countrymen, the children of Israel.
καὶ καταμεριεῖτε αὐτοὺς τοῖς τέκνοις ὑμῶν μεθ' ὑμᾶς καὶ ἔσονται ὑμῖν κατόχμοι εἰς τὸν αἰῶνα τῶν ἀδελφῶν ὑμῶν τῶν υἱῶν ἰσραηλ ἕκαστος τὸν ἀδελφὸν αὐτοῦ οὐ κατατενεῖ αὐτὸν ἐν τοῖς μόχθοις
- 47 Sipoze yon moun lòt nasyon k'ap viv nan mitan nou nan peyi a vin gen anpil mwayen epi yon moun pèp Izrayèl parèy nou k'ap viv lakay nou, osinon pre kay moun lòt nasyon an, vin nan nesese epi l' al vann tèt li bay moun lòt nasyon an, osinon bay yonn nan fanmi moun lòt nasyon an pou li sèvi l' esklav.
And if one from another nation living among you gets wealth, and your countryman, at his side, becomes poor and gives himself for money to the man from another nation or to one of his family;
ἐὰν δὲ εὖρη ἢ χεῖρ τοῦ προσηλύτου ἢ τοῦ παροίκου τοῦ παρὰ σοὶ καὶ ἀπορηθῆις ὁ ἀδελφός σου πραθῇ τῷ προσηλύτῳ ἢ τῷ παροίκῳ τῷ παρὰ σοὶ ἐκ γενετῆς προσηλύτῳ
- 48 Apre li vann tèt li a, l'a toujou gen avantaj moun ka reachte l' pou ba li libète l'. Se bagay yonn nan frè li yo,
After he has given himself he has the right to be made free, for a price, by one of his brothers,
μετὰ τὸ πραθῆναι αὐτῷ λύτρωσις ἔσται αὐτῷ εἰς τῶν ἀδελφῶν αὐτοῦ λυτρώσεται αὐτόν

- 49 osinon tonton l', osinon pitit gason tonton l' yo, osinon yonn nan fanmi pre li yo ka fè pou li. Si li menm li vin gen mwayen, li ka reachte tèt li tou.
Or his father's brother, or the son of his father's brother, or any near relation; or if he gets money, he may make himself free.
ἀδελφὸς πατρὸς αὐτοῦ ἢ υἱὸς ἀδελφοῦ πατρὸς λυτρώσεται αὐτὸν ἢ ἀπὸ τῶν οικείων τῶν σαρκῶν αὐτοῦ ἐκ τῆς φυλῆς αὐτοῦ λυτρώσεται αὐτὸν ἐν δὲ εὐπορηθεῖς ταῖς χερσὶν λυτρώσεται ἑαυτὸν
- 50 Dakò ak moun ki te achte l' la, se pou l' konte konbe lanne ki gen depi lanne li te vann tèt li bay moun lan jouk lanne rejwisans k'ap vini an. Lè sa a, l'a kalkile lajan pou l' bay la sou kantite lanne l'a jwenn lan, epi sou pri yo peye lè konsa pou yon moun k'ap travay pou lajan lakay moun.
And let the years be numbered from the time when he gave himself to his owner till the year of Jubilee, and the price given for him will be in relation to the number of years, on the scale of the payment of a servant.
καὶ συλλογίζεται πρὸς τὸν κεκτημένον αὐτὸν ἀπὸ τοῦ ἔτους οὗ ἀπέδοτο ἑαυτὸν αὐτῷ ἕως τοῦ ἐνιαυτοῦ τῆς ἀφέσεως καὶ ἔσται τὸ ἀργύριον τῆς πράσεως αὐτοῦ ὡς μισθίου ἔτος ἐξ ἔτους ἔσται μετ' αὐτὸ οὗ
- 51 Lè gen anpil lanne ki rete, l'a kalkile sou yo pou l' konnen valè lajan pou l' renmèt pou l' ka reachte tèt li.
If there is still a long time, he will give back, on account of it, a part of the price which was given for him.
ἐν δὲ τιμὴ πλεον τῶν ἐτῶν ἢ πρὸς ταῦτα ἀποδώσει τὰ λύτρα αὐτοῦ ἀπὸ τοῦ ἀργυρίου τῆς πράσεως αὐτοῦ
- 52 Men, si pa gen lanne ki rete anvan lanne rejwisans lan, y'a kalkile ansanm, epi l'a renmèt li lajan dapre kantite lanne ki rete a pou l' ka reachte tèt li.
And if there is only a short time, he will take account of it with his master, and in relation to the number of years he will give back the price of making him free.
ἐν δὲ ὀλίγον καταλειφθῆ ἀπὸ τῶν ἐτῶν εἰς τὸν ἐνιαυτὸν τῆς ἀφέσεως καὶ συλλογίζεται αὐτῷ κατὰ τὰ ἔτη αὐτοῦ καὶ ἀποδώσει τὰ λύτρα αὐτοῦ
- 53 Paske l'ap travay ak moun lan tankou domestik k'ap travay pou lajan pa an, ou pa fèt pou kite moun lan maltrete li.
And he will be with him as a servant working for payment year by year; his master is not to be cruel to him before your eyes.
ὡς μισθωτὸς ἐνιαυτὸν ἐξ ἐνιαυτοῦ ἔσται μετ' αὐτοῦ οὐ κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ ἐνώπιόν σου
- 54 Si li pa reachte tèt li konsa, lè lanne rejwisans lan rive, ni li menm, ni pitit gason l' yo va lib ankò. Epi y'a kite kay moun lan.
And if he is not made free in this way, he will go out in the year of Jubilee, he and his children with him.
ἐν δὲ μὴ λυτρωταὶ κατὰ ταῦτα ἐξελεύσεται ἐν τῷ ἔτει τῆς ἀφέσεως αὐτὸς καὶ τὰ παιδιά αὐτοῦ μετ' αὐτοῦ
- 55 Se pou nou swiv regleman sa yo, paske se esklav pa m' moun pèp Izrayèl yo ye. Yo se esklav mwen te fè sotì kite peyi Lejip. Se mwen menm ki Seyè a, Bondye nou an.
For the children of Israel are servants to me; they are my servants whom I took out of the land of Egypt: I am the Lord your God.
ὅτι ἐμοὶ οἱ υἱοὶ ἰσραὴλ οἰκέται παῖδες μου οὗτοί εἰσιν οὓς ἐξήγαγον ἐκ γῆς αἰγύπτου ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 1 ¶ Seyè a di: -Nou pa gen dwa fè zidòl, nou pa gen dwa fè estati, ni mete wòch kanpe. Nou pa gen dwa pran wòch pou fè desen sou li, lèfini pou n' mete l' kanpe yon kote nan peyi a pou nou adore yo.
Se mwen menm ki Seyè a, Bondye nou an.
Do not make images of false gods, or put up an image cut in stone or a pillar or any pictured stone in your land, to give worship to it; for I am the Lord your God.
οὐ ποιήσετε ὑμῖν αὐτοῖς χειροποίητα οὐδὲ γλυπτὰ οὐδὲ στήλην ἀναστήσετε ὑμῖν οὐδὲ λίθον σκοπὸν θήσετε ἐν τῇ γῇ ὑμῶν προσκυνῆσαι αὐτῷ ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν
- 2 Se pou nou fete tout fèt mwen yo. Se pou nou respekte kay ki apa pou mwen an. Se mwen menm ki Seyè a!
Keep my Sabbaths and give honour to my holy place: I am the Lord.
τὰ σάββατά μου φυλάξεσθε καὶ ἀπὸ τῶν ἁγίων μου φοβηθήσεσθε ἐγὼ εἰμι κύριος
- 3 Si nou mache dapre lòd mwen yo, si nou kenbe tout kòmandman m' yo, si nou swiv yo,
If you are guided by my rules, and keep my laws and do them,
ἐν τοῖς προστάγμασίν μου πορεύθησθε καὶ τὰς ἐντολάς μου φυλάσσησθε καὶ ποιήσητε αὐτάς
- 4 lè sezon an rive, m'a ban nou lapli. Konsa, tè nou va bay rekòt, pyebwa nan jaden nou va donnen.
Then I will give you rain at the right time, and the land will give her increase and the trees of the field will give their fruit;
καὶ δώσω τὸν ὕετὸν ὑμῖν ἐν καιρῷ αὐτοῦ καὶ ἡ γῆ δώσει τὰ γενήματα αὐτῆς καὶ τὰ ξύλα τῶν πεδίων ἀποδώσει τὸν καρπὸν αὐτῶν
- 5 Lè sa a, nou p'ap anko fin bat ble, n'ap gen tan nan keyi rezen. Nou p'ap ankò fin keyi rezen, n'ap gen tan nan plante grenn. N'a gen kont manje pou nou manje, epi n'a rete nan peyi nou an san nou pa bezwen pè anyen.
And the crushing of the grain will overtake the cutting of the grapes, and the cutting of the grapes will overtake the planting of the seed, and there will be bread in full measure, and you will be living in your land safely.
καὶ καταλήμψεται ὑμῖν ὁ ἀλοητὸς τὸν τρύγητον καὶ ὁ τρύγητος καταλήμψεται τὸν σπῆρον καὶ φάγεσθε τὸν ἄρτον ὑμῶν εἰς πλησμονὴν καὶ κατοικήσετε μετὰ ἀσφαλείας ἐπὶ τῆς γῆς ὑμῶν

- 6 M'a mete kè poze nan peyi a, n'a kouche dòmi san kè sote. M'ap fè tout bèt mawon disparèt nan peyi a, moun p'ap vin fè nou lagè ankò.
And I will give you peace in the land, and you will take your rest and no one will give you cause for fear; and I will put an end to all evil beasts in the land, and no sword of war will go through your land.
καὶ πόλεμος οὐ διελύσεται διὰ τῆς γῆς ὑμῶν καὶ δώσω εἰρήνην ἐν τῇ γῇ ὑμῶν καὶ κοιμηθήσεσθε καὶ οὐκ ἔσται ὑμᾶς ὁ ἐκφοβῶν καὶ ἀπολῶ θηρία πονηρὰ ἐκ τῆς γῆς ὑμῶν
- 7 N'a kouri dèyè lènmi nou yo, n'a bat yo, n'a kraze yo ak nepe nou.
And you will put to flight those who are against you, and they will be put to death by your swords.
καὶ διώξεσθε τοὺς ἐχθροὺς ὑμῶν καὶ πεσοῦνται ἐναντίον ὑμῶν φόνῳ
- 8 Senk moun nan mitan nou va kont pou bat san lènmi, san moun nan mitan nou va kont pou bat mil lènmi. N'a kraze lènmi nou yo anba kout nepe nou yo.
Then five of you will put to flight a hundred, and a hundred of you will put to flight ten thousand, and all who are against you will be put to death by your swords.
καὶ διώξονται ἐξ ὑμῶν πέντε ἑκατόν καὶ ἑκατὸν ὑμῶν διώξονται μυριάδας καὶ πεσοῦνται οἱ ἐχθροὶ ὑμῶν ἐναντίον ὑμῶν μαχαίρα
- 9 M'a beni nou, m'a ban nou pitit, m'a ban nou anpil pitit. Mwen menm, m'a kenbe kontra mwen te siyen ak nou an.
And I will have pleasure in you and make you fertile and greater in number; and I will keep my agreement with you.
καὶ ἐπιβλέψω ἐφ' ὑμᾶς καὶ αὐξάνω ὑμᾶς καὶ πληθυνῶ ὑμᾶς καὶ στήσω τὴν διαθήκην μου μεθ' ὑμῶν
- 10 N'a sitèlman fè bèl rekòt, apre nou fin manje pandan ennan, n'a setoblje mete rès grenn dènye rekòt la deyò pou nou fè plas pou rekòt k'ap vin apre a.
And old stores long kept will be your food, and you will take out the old because of the new;
καὶ φάγεσθε παλαιὰ καὶ παλαιὰ παλαιῶν καὶ παλαιὰ ἐκ προσώπου νέων ἐξοίσετε
- 11 M'ap rete nan mitan nou nan kay mwen an, m'ap toujou kontan ak nou.
And I will put my holy House among you, and my soul will not be turned away from you in disgust.
καὶ θήσω τὴν διαθήκην μου ἐν ὑμῖν καὶ οὐ βδελύξεται ἡ ψυχὴ μου ὑμᾶς
- 12 M'a toujou la nan mitan nou, se mwen menm k'ap Bondye nou, se pèp mwen n'a ye.
And I will be present among you and will be your God and you will be my people.
καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῶν θεός καὶ ὑμεῖς ἔσεσθέ μου λαός
- 13 Se mwen menm, Seyè a, Bondye nou an, ki te fè nou soti kite peyi Lejip pou nou pa t' rete esklav moun sa yo ankò. Mwen kase gwo kòd lwijanboje ki t'ap jouke nou an, mwen fè nou mache tèt anlè.
I am the Lord your God, who took you out of the land of Egypt so that you might not be servants to them; by me the cords of your yoke were broken and I made you go upright.
ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς αἰγύπτου ὄντων ὑμῶν δούλων καὶ συνέτριψα τὸν δεσμὸν τοῦ ζυγοῦ ὑμῶν καὶ ἤγαγον ὑμᾶς μετὰ παρρησίας
- 14 ¶ Men tou, si nou pa koute m', si nou pa vle fè tou sa m' mande nou fè la a, m'ap peni nou.
But if you do not give ear to me, and do not keep all these my laws;
ἐὰν δὲ μὴ ὑπακούσητέ μου μηδὲ ποιήσητε τὰ προστάγματά μου ταῦτα
- 15 Si nou meprize lòd mwen yo, si nou voye kòmandman mwen yo jete, si nou pa fè tou sa mwen mande nou fè, si nou pa kenbe kontra m' pase ak nou an,
And if you go against my rules and if you have hate in your souls for my decisions and you do not do all my orders, but go against my agreement;
ἀλλὰ ἀπειθήσητε αὐτοῖς καὶ τοῖς κρίμασίν μου προσοχθίση ἡ ψυχὴ ὑμῶν ὥστε ὑμᾶς μὴ ποιεῖν πάσας τὰς ἐντολάς μου ὥστε διασκεδάσαι τὴν διαθήκην μου
- 16 men ki jan m'ap peni nou: M'ap voye gwo malè sou nou. Maladi ap mennen nou. Lafyèb ap fè nou deperi. Nou p'ap ka wè nan je nou, n'ap pèdi souf nou. Nou va simen grenn nan jaden nou. Men, sa p'ap sèvi nou anyen, paske se lènmi nou yo ki va jwi rekòt nou yo.
This will I do to you: I will put fear in your hearts, even wasting disease and burning pain, drying up the eyes and making the soul feeble, and you will get no profit from your seed, for your haters will take it for food.
καὶ ἐγὼ ποιήσω οὕτως ὑμῖν καὶ ἐπιστήσω ἐφ' ὑμᾶς τὴν ἀπορίαν τὴν τε ψώραν καὶ τὸν ἵκτερον καὶ σφακελίζοντας τοὺς ὀφθαλμοὺς ὑμῶν καὶ τὴν ψυχὴν ὑμῶν ἐκτίκουσαν καὶ σπερεῖτε διὰ κενῆς τὰ σπέρματα ὑμῶν καὶ ἔδονται οἱ ὑπεναντίοι ὑμῶν
- 17 M'a vire do ban nou, epi lènmi nou va bat nou. Moun ki pa vle wè nou yo va donminen sou nou. N'a rete konsa, n'a pran kouri san pa gen pesonn k'ap kouri dèyè nou.
And my face will be turned from you, and you will be broken before those who are against you, and your haters will become your rulers, and you will go in flight when no man comes after you.
καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐφ' ὑμᾶς καὶ πεσεῖσθε ἐναντίον τῶν ἐχθρῶν ὑμῶν καὶ διώξονται ὑμᾶς οἱ μισοῦντες ὑμᾶς καὶ φεύξεσθε οὐθενὸς διώκοντος ὑμᾶς
- 18 Si, atousa toujou, nou pa koute m', m'ap peni nou sèt fwa pi rèd pase anvan poutèt peche nou yo.
And if, even after these things, you will not give ear to me, then I will send you punishment seven times more for your sins.
καὶ ἐὰν ἕως τούτου μὴ ὑπακούσητέ μου καὶ προσθήσω τοῦ παιδεῦσαι ὑμᾶς ἑπτάκις ἐπὶ ταῖς ἁμαρτίαις ὑμῶν

- 19 Pouwva nou genyen an epi k'ap fè nou gonfle konsa a, m'ap kraze l' nèt. Pa yon ti degout lapli p'ap tonbe sot nan syel la, tè a ap vin di kou wòch.
And the pride of your strength will be broken, and I will make your heaven as iron and your earth as brass;
καὶ συντρίψω τὴν ὕβριν τῆς ὑπερηφανίας ὑμῶν καὶ θήσω τὸν οὐρανὸν ὑμῶν σιδηροῦν καὶ τὴν γῆν ὑμῶν ὡσεὶ χαλκῆν
- 20 N'a kraze kouraj nou travay di, men sa p'ap sèvi nou anyen: tè jaden nou yo p'ap bay anyen ankò, pyebwa yo p'ap donner menm.
And your strength will be used up without profit; for your land will not give her increase and the trees of the field will not give their fruit.
καὶ ἔσται εἰς κενὸν ἡ ἰσχύς ὑμῶν καὶ οὐ δώσει ἡ γῆ ὑμῶν τὸν σπóρον αὐτῆς καὶ τὸ ξύλον τοῦ ἀγροῦ ὑμῶν οὐ δώσει τὸν καρπὸν αὐτοῦ
- 21 Si, apre sa, nou vle kenbe tèt ak mwen toujou, si nou derefize koute m', mwen menm tou m'ap peni nou sèt fwa pi rèd toujou pase anvan poutèt peche nou yo.
And if you still go against me and will not give ear to me, I will put seven times more punishments on you because of your sins.
καὶ ἐὰν μετὰ ταῦτα πορευῆσθε πλάγιοι καὶ μὴ βούλησθε ὑπακούειν μου προσθήσω ὑμῖν πληγὰς ἑπτὰ κατὰ τὰς ἀμαρτίας ὑμῶν
- 22 M'a lage bèt nan bwa dèyè nou, y'a touye pitit nou yo, y'a fini ak tout zannimo nou yo. Anpil nan nou va mouri tou. p'ap gen pesonn ap mache sou chemen nan peyi a.
I will let loose the beasts of the field among you, and they will take away your children and send destruction on your cattle, so that your numbers will become small and your roads become waste.
καὶ ἀποστελῶ ἐφ' ὑμᾶς τὰ θηρία τὰ ἄγρια τῆς γῆς καὶ κατέδεται ὑμᾶς καὶ ἐξαναλώσει τὰ κτήνη ὑμῶν καὶ ὀλιγοστοὺς ποιήσει ὑμᾶς καὶ ἐρημοθήσονται αἱ ὁδοὶ ὑμῶν
- 23 Si apre tout malè sa yo nou pa korije toujou, n'ap kenbe tèt avè m' toujou,
And if by these things you will not be turned to me, but still go against me;
καὶ ἐπὶ τούτοις ἐὰν μὴ παιδευθῆτε ἀλλὰ πορευῆσθε πρὸς με πλάγιοι
- 24 mwen menm tou m'a kenbe tèt avèk nou. M'ap frape nou sèt fwa pi rèd ankò pase anvan poutèt peche nou yo.
Then I will go against you, and I will give you punishment, I myself, seven times for all your sins.
πορεύσομαι κἀγὼ μεθ' ὑμῶν θυμῷ πлагίῳ καὶ πατάξω ὑμᾶς κἀγὼ ἑπτάκις ἀντὶ τῶν ἀμαρτιῶν ὑμῶν
- 25 M'ap fè lènmi nou yo vin fè nou lagè poutèt kontra m' nou pa kenbe a. Lè sa a, n'a anpile kò nou nan lavil yo pou chache pwoteksyon, m'a voye tout kalite move maladi sou nou, jouk n'a blije rann tèt nou bay lènmi nou yo.
And I will send a sword on you to give effect to the punishment of my agreement; and when you come together into your towns I will send disease among you and you will be given up into the hands of your haters.
καὶ ἐπάξω ἐφ' ὑμᾶς μάχαιραν ἐκδικουῦσαν δίκην διαθήκης καὶ καταφεύξεσθε εἰς τὰς πόλεις ὑμῶν καὶ ἐξαποστελῶ θάνατον εἰς ὑμᾶς καὶ παραδοθήσεσθε εἰς χεῖρας ἐχθρῶν
- 26 M'ap koupe viv nou. Yon sèl fou ap kont pou dis fanm pare pen pou tout fanmi yo. Y'a kontwole sa y'ap bay chak moun. Lè n'a fin manje, se atò n'a grangou.
When I take away your bread of life, ten women will be cooking bread in one oven, and your bread will be measured out by weight; you will have food but never enough.
ἐν τῷ θλίψαι ὑμᾶς σιτοδεία ἄρτων καὶ πέψουσιν δέκα γυναῖκες τοὺς ἄρτους ὑμῶν ἐν κλιβάνῳ ἐνὶ καὶ ἀποδώσουσιν τοὺς ἄρτους ὑμῶν ἐν σταθμῷ καὶ φάγεσθε καὶ οὐ μὴ ἐμπλησθῆτε
- 27 Epi, si apre tou sa toujou, nou pa koute m', n'ap kenbe tèt avè m' toujou,
And if, after all this, you do not give ear to me, but go against me still,
ἐὰν δὲ ἐπὶ τούτοις μὴ ὑπακούσητέ μου καὶ πορευῆσθε πρὸς με πλάγιοι
- 28 lè sa a m'a kenbe tèt ak nou tou, m'a pran chenn sou nou. Se mwen menm toujou k'ap peni nou sèt fwa pi rèd pase anvan poutèt peche nou yo.
Then my wrath will be burning against you, and I will give you punishment, I myself, seven times for your sins.
καὶ αὐτὸς πορεύσομαι μεθ' ὑμῶν ἐν θυμῷ πлагίῳ καὶ παιδεύσω ὑμᾶς ἐγὼ ἑπτάκις κατὰ τὰς ἀμαρτίας ὑμῶν
- 29 N'a sitèlman grangou n'a touye pwòp pitit gason ak pwòp pitit fi nou yo, n'a manje vyann yo.
Then you will take the flesh of your sons and the flesh of your daughters for food;
καὶ φάγεσθε τὰς σάρκας τῶν υἱῶν ὑμῶν καὶ τὰς σάρκας τῶν θυγατέρων ὑμῶν φάγεσθε
- 30 M'a detwi tout kay nou bati sou tèt mòn pou fè sèvis, m'a kraze lotèl lansan nou yo mete atè, m'a anpile kadav nou yo atè sou moso estati vye zidòl nou yo. N'a ban m' degoutans.
And I will send destruction on your high places, overturning your perfume altars, and will put your dead bodies on your broken images, and my soul will be turned from you in disgust.
καὶ ἐρημώσω τὰς στήλας ὑμῶν καὶ ἐξολεθρεύσω τὰ ξύλινα χειροποίητα ὑμῶν καὶ θήσω τὰ κῶλα ὑμῶν ἐπὶ τὰ κῶλα τῶν εἰδώλων ὑμῶν καὶ προσοχθεῖ ἡ ψυχὴ μου ὑμῶν
- 31 M'a fè lavil nou yo tounen mazi. M'ap detwi tout kote nou fè sèvis yo. M'ap derefize pran bon sant ofrann nou yo.
And I will make your towns waste and send destruction on your holy places; I will take no pleasure in the smell of your sweet perfumes;
καὶ θήσω τὰς πόλεις ὑμῶν ἐρήμους καὶ ἐξερημώσω τὰ ἅγια ὑμῶν καὶ οὐ μὴ ὀσφρανθῶ τῆς ὀσμῆς τῶν θυσιῶν ὑμῶν

- 32 Se mwen menm ankò ki pral devasté peyi nou an. Ata lènmi nou yo ki pral pran peyi a pou yo rete pral sezi wè sa m'ap fè.
And I will make your land a waste, a wonder to your haters living in it.
καὶ ἐξερημώσω ἐγὼ τὴν γῆν ὑμῶν καὶ θαυμάσονται ἐπ' αὐτῇ οἱ ἐχθροὶ ὑμῶν οἱ ἐνοικοῦντες ἐν αὐτῇ
- 33 M'ap mennen lènmi nou yo vin fè nou lagè. M'ap leve moun dèyè nou pou vin fè nou lagè. M'ap gaye nou nan mitan lòt peyi etranje yo. Peyi a va tounen yon dezè. Lavi nou p'ap gen pesonn rete ladan yo.
And I will send you out in all directions among the nations, and my sword will be uncovered against you, and your land will be without any living thing, and your towns will be made waste.
καὶ διασπερῶ ὑμᾶς εἰς τὰ ἔθνη καὶ ἐξαναλώσει ὑμᾶς ἐπιπορευομένη ἡ μάχαιρα καὶ ἔσται ἡ γῆ ὑμῶν ἔρημος καὶ αἱ πόλεις ὑμῶν ἔσονται ἔρημοι
- 34 Lè sa a, tè a va pran repo. Wi, lè lènmi nou yo va depòte nou byen lwen nan peyi pa yo, tè a va rete san travay, l'a pran repo.
Then will the land take pleasure in its Sabbaths while it is waste and you are living in the land of your haters; then will the land have rest.
τότε εὐδοκήσει ἡ γῆ τὰ σάββατα αὐτῆς καὶ πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς καὶ ὑμεῖς ἔσεσθε ἐν τῇ γῇ τῶν ἐχθρῶν ὑμῶν τότε σαββατιεῖ ἡ γῆ καὶ εὐδοκήσει τὰ σάββατα αὐτῆς
- 35 Pandan tout tan tè a va rete san travay la, l'a jwi tout lanne repo nou pa t' ba li yo lè nou te rete sou li a.
All the days while it is waste will the land have rest, such rest as it never had in your Sabbaths, when you were living in it.
πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς σαββατιεῖ ἃ οὐκ ἐσαββάτισεν ἐν τοῖς σαββάτοις ὑμῶν ἠνίκα κατοκεῖτε αὐτήν
- 36 Kanta pou rès moun ki pa mouri yo, lè y'a rive nan peyi kote yo depòte yo a, m'ap fè yo viv tout tan ak yon kè sote san rete. Konsa, bri yon fèy bwa chèch van ap pote ap kont pou fè yo kouri. Y'ap kouri tankou moun ki gen lagè dèyè yo, y'ap tonbe san pa gen moun k'ap kouri dèyè yo.
And as for the rest of you, I will make their hearts feeble in the land of their haters, and the sound of a leaf moved by the wind will send them in flight, and they will go in flight as from the sword, falling down when no one comes after them;
καὶ τοῖς καταλειφθεῖσιν ἐξ ὑμῶν ἐπάξω δειλίαν εἰς τὴν καρδίαν αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν καὶ διώξεται αὐτοὺς φωνὴ φύλλου φερομένου καὶ φεύξονται ὡς φεύγοντες ἀπὸ πολέμου καὶ πεσοῦνται οὐθενὸς διώκοντος
- 37 Y'ap tonbe yonn sou lòt tankou nan lagè san pa gen pesonn k'ap kouri dèyè yo. Yo p'ap fouti kanpe pou yo goumen ak lènmi yo.
Falling on one another, as before the sword, when no one comes after them; you will give way before your haters.
καὶ ὑπερόψεται ὁ ἀδελφὸς τὸν ἀδελφὸν ὥσει ἐν πολέμῳ οὐθενὸς κατατρέχοντος καὶ οὐ δυνήσεσθε ἀντιστηναὶ τοῖς ἐχθροῖς ὑμῶν
- 38 N'a mouri nan peyi kote yo te depòte nou yo. Y'a antere nou nan peyi moun ki pa vle wè nou yo.
And death will overtake you among strange nations, and the land of your haters will be your destruction.
καὶ ἀπολείσθε ἐν τοῖς ἔθνεσιν καὶ κατέδετα ὑμᾶς ἡ γῆ τῶν ἐχθρῶν ὑμῶν
- 39 Moun ki rete nan sa yo te depòte yo va depafini nan peyi lènmi nou yo, paske y'a peye pou peche zansèt yo ak pou pwòp peche pa yo.
And those of you who are still living will be wasting away in their sins in the land of your haters; in the sins of their fathers they will be wasting away.
καὶ οἱ καταλειφθέντες ἀφ' ὑμῶν καταφθαρήσονται διὰ τὰς ἁμαρτίας ὑμῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν τακῆσονται
- 40 ¶ Men, lè sa a pitit pitit nou yo va rekonèt peche yo ak peche zansèt yo, peche yo te fè paske yo te refize fè sa m' te di yo fè, peche yo te fè paske yo te kenbe tèt avè m'.
And they will have grief for their sins and for the sins of their fathers, when their hearts were untrue to me, and they went against me;
καὶ ἐξαγορεύσουσιν τὰς ἁμαρτίας αὐτῶν καὶ τὰς ἁμαρτίας τῶν πατέρων αὐτῶν ὅτι παρέβησαν καὶ ὑπερεῖδόν με καὶ ὅτι ἐπορεύθησαν ἐναντίον μου πλάγιοι
- 41 Se poutèt sa mwen menm tou, mwen te kenbe tèt ak yo, mwen te mennen yo prizonye nan peyi lènmi yo. Lè sa a, moun ki te gen lògèy plen kè yo va soumèt devan m', y'a peye pou sa yo te fè a.
So that I went against them and sent them away into the land of their haters: if then the pride of their hearts is broken and they take the punishment of their sins,
καὶ ἐγὼ ἐπορεύθην μετ' αὐτῶν ἐν θυμῷ πλάγιω καὶ ἀπολώ αὐτοὺς ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν τότε ἐντραπήσεται ἡ καρδία αὐτῶν ἡ ἀπερίμητος καὶ τότε εὐδοκήσουσιν τὰς ἁμαρτίας αὐτῶν
- 42 Mwen menm m'a chonje kontra mwen te pase avèk Jakòb, avèk Izarak epi avèk Abraram. Wi, m'a chonje pwomès mwen te fè yo ak peyi mwen te di m'ap ba yo a.
Then I will keep in mind the agreement which I made with Jacob and with Isaac and with Abraham, and I will keep in mind the land.
καὶ μνησθήσομαι τῆς διαθήκης ἰακωβ καὶ τῆς διαθήκης ἰσαακ καὶ τῆς διαθήκης ἀβρααμ μνησθήσομαι καὶ τῆς γῆς μνησθήσομαι
- 43 Men, yo gen pou yo pati byen lwen, pou yo kite peyi a san moun pou tè a ka pran repo li. Wi, y'a peye pou sa yo te fè a, paske yo pa t' swiv prensip mwen te ba yo, paske yo te voye kòmandman m' yo jete.
And the land, while she is without them, will keep her Sabbaths; and they will undergo the punishment of their sins, because they were turned away from my decisions and in their souls was hate for my laws.
καὶ ἡ γῆ ἐγκαταλειφθήσεται ὑπ' αὐτῶν τότε προσδέξεται ἡ γῆ τὰ σάββατα αὐτῆς ἐν τῷ ἐρημοθῆναι αὐτὴν δι' αὐτούς καὶ αὐτοὶ προσδέξονται τὰς αὐτῶν ἀνομίας ἀνθ' ὧν τὰ κρίματά μου ὑπερεῖδον καὶ αἱ τοῖς προστάγμασίν μου προσέχρισαν τῇ ψυχῇ αὐτῶν

- 44 Men, menm lè sa a, antan yo la toujou nan peyi lènmi yo, mwen p'ap meprize yo, mwen p'ap lage yo jouk pou m' ta fini ak yo nèt. Mwen p'ap kase kontra m' pase ak yo a. Paske se mwen menm ki Seyè a, Bondye yo a.
But for all that, when they are in the land of their haters I will not let them go, or be turned away from them, or give them up completely; my agreement with them will not be broken, for I am the Lord their God.
καὶ οὐδ' ὡς ὄντων αὐτῶν ἐν τῇ γῆ τῶν ἐχθρῶν αὐτῶν οὐχ ὑπερεῖδον αὐτοὺς οὐδὲ προσώχθισα αὐτοῖς ὥστε ἐξαναλώσαι αὐτοὺς τοῦ διασκεδάσαι τὴν διαθήκην μου τὴν πρὸς αὐτούς ὅτι ἐγὼ εἰμι κύριος ὁ θεὸς αὐτῶν
- 45 Men, m'a fè pa yo, m'a chonje kontra mwen te pase avèk zansèt yo lè mwen te fè yo soti kite peyi Lejip devan je moun lòt nasyon yo pou m' te ka Bondye yo. Se mwen menm ki Seyè a!
And because of them I will keep in mind the agreement which I made with their fathers, whom I took out of the land of Egypt before the eyes of the nations, to be their God: I am the Lord.
καὶ μνησθήσομαι αὐτῶν τῆς διαθήκης τῆς προτέρας ὅτε ἐξήγαγον αὐτοὺς ἐκ γῆς αἰγύπτου ἐξ οἴκου δουλείας ἐναντι τῶν ἐθνῶν τοῦ εἶναι αὐτῶν θεός ἐγὼ εἰμι κύριος
- 46 Men tout prensip, tout lòd ak tout kòmandman Seyè a te bay Moyiz lòd mete nan kontra li te siyen ak moun pèp Izrayèl yo sou mòn Sinai a.
These are the rules, decisions, and laws, which the Lord made between himself and the children of Israel in Mount Sinai, by the hand of Moses.
ταῦτα τὰ κρίματα καὶ τὰ προστάγματα καὶ ὁ νόμος ὃν ἔδωκεν κύριος ἀνὰ μέσον αὐτοῦ καὶ ἀνὰ μέσον τῶν υἱῶν Ἰσραὴλ ἐν τῷ ὄρει σιναι ἐν χειρὶ μουσῆ
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Pale ak moun pèp Izrayèl yo, w'a di yo pou mwen: Lè yon moun pran angajman pou l' ofri yon moun bay Seyè a, se nou menm ki pou fikse kantite lajan pou yo bay nan plas moun lan, dapre sistèm yo sèvi nan tanp lan.
Say to the children of Israel, If a man makes a special oath, you will give your decision as to the value of the persons for the Lord.
λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς αὐτοῖς ὅς ἂν εὐξήται εὐχὴν ὥστε τιμὴν τῆς ψυχῆς αὐτοῦ τῷ κυρίῳ
- 3 Men ki jan n'a fè sa: Pou yon gason ki gen ant ventan al swasantan, se va senkant pyès ajan.
And you will put the value of a male from twenty years to sixty years old at fifty shekels of silver, by the scale of the holy place.
ἔσται ἡ τιμὴ τοῦ ἄρσενος ἀπὸ εἰκοσαετοῦς ἕως ἐξηκονταετοῦς ἔσται αὐτοῦ ἡ τιμὴ πενήκοντα δίδραγμα ἀργυρίου τῷ σταθμῷ τῷ ἁγίῳ
- 4 Pou yon fanm menm laj la, se va trant pyès ajan
And if it is a female, the value will be thirty shekels.
τῆς δὲ θηλείας ἔσται ἡ συντίμησις τριάκοντα δίδραγμα
- 5 Pou yon jenn gason ki gen ant senkan al ventan, se va vin pyès ajan. Pou yon jenn fi ki gen menm laj la, se va dis pyès ajan.
And if the person is from five to twenty years old, the value will be twenty shekels for a male, and ten for a female.
ἐὰν δὲ ἀπὸ πενταετοῦς ἕως εἰκοσι ἐτῶν ἔσται ἡ τιμὴ τοῦ ἄρσενος εἴκοσι δίδραγμα τῆς δὲ θηλείας δέκα δίδραγμα
- 6 Pou yon timoun ki gen ant yon mwa al senkan, si se yon gason se va senk pyès ajan. Pou yon ti fi menm laj la, se va twa pyès ajan
And if the person is from one month to five years old, then the value for a male will be five shekels of silver, and for a female three shekels.
ἀπὸ δὲ μηνιαίου ἕως πενταετοῦς ἔσται ἡ τιμὴ τοῦ ἄρσενος πέντε δίδραγμα ἀργυρίου τῆς δὲ θηλείας τρία δίδραγμα
- 7 Pou yon gason ki depase swasantan, se va ken zant pyès ajan. Pou yon fanm menm laj la, se va dis pyès ajan.
And for sixty years old and over, for a male the value will be fifteen shekels, and for a female, ten.
ἐὰν δὲ ἀπὸ ἐξηκονταετῶν καὶ ἐπάνω ἐὰν μὲν ἄρσεν ἦ ἔσται ἡ τιμὴ πεντεκαίδεκα δίδραγμα ἀργυρίου ἐὰν δὲ θήλεια δέκα δίδραγμα
- 8 Men, si moun ki te pran angajman an pa gen kont lajan pou peye valè nou mande a, l'a mennen moun li te pwomèt bay la bay prèt la. Prèt la va fè yon lòt pri, dapre sa moun lan ka peye.
But if he is poorer than the value which you have put on him, then let him be taken to the priest, and the priest will put a value on him, such as it is possible for him to give.
ἐὰν δὲ ταπεινὸς ἦ τῇ τιμῇ στήσεται ἐναντίον τοῦ ἱερέως καὶ τιμήσεται αὐτὸν ὁ ἱερεὺς καθάπερ ἰσχύει ἡ χεὶρ τοῦ εὐξυμένου τιμήσεται αὐτὸν ὁ ἱερεὺς
- 9 Si se yon bèt yon moun pran angajman pou l' ofri bay Seyè a, nenpòt kisa l'a bay Seyè a va rete apa nèt pou Seyè a.
And if it is a beast of which men make offerings to the Lord, whatever any man gives of such to the Lord will be holy.
ἐὰν δὲ ἀπὸ τῶν κτηνῶν τῶν προσφερομένων ἀπ' αὐτῶν δώρον τῷ κυρίῳ ὅς ἂν δῶ ἀπὸ τούτων τῷ κυρίῳ ἔσται ἅγιον
- 10 Li p'ap ka chanje yon move pou yon bon. Li p'ap ka bay yon lòt bèt nan plas sa li te pwomèt la. Si li fè sa, tou de bèt yo, ni sa li te di l'ap bay anvan an, ni sa li ta vle bay nan plas li a, va rete apa pou Seyè a.
It may not be changed in any way, a good given for a bad, or a bad for a good; if one beast is changed for another, the two will be holy.
οὐκ ἀλλάξει αὐτὸ καλὸν πονηρῷ οὐδὲ πονηρὸν καλῷ ἐὰν δὲ ἀλλάσσω ἀλλάξῃ αὐτὸ κτήνος κτήνει ἔσται αὐτὸ καὶ τὸ ἄλλαγμα ἅγια

- 11 Men, si bèt li te pran angajman ofri a se yon bèt ki pa ka sèvi ofrann pou Seyè a, l'a mennen bèt la bay prèt la.
And if it is any unclean beast, of which offerings are not made to the Lord, then let him take the beast before the priest;
 ἐὰν δὲ πᾶν κτήνος ἀκάθαρτον ἀφ' ὧν οὐ προσφέρεται ἀπ' αὐτῶν δῶρον τῷ κυρίῳ στήσει τὸ κτήνος ἔναντι τοῦ ἱερέως
- 12 Prèt la va fè pri bèt la dapre jan l' wè bèt la. Lè l'a fin fè pri bèt la, pri l' mande a, se sa y'a peye pou li.
And let the priest put a value on it, if it is good or bad; whatever value the priest puts on it, so will it be.
 καὶ τιμήσεται αὐτὸ ὁ ἱερεὺς ἀνά μέσον καλοῦ καὶ ἀνά μέσον πονηροῦ καὶ καθότι ἂν τιμήσεται ὁ ἱερεὺς οὕτως στήσεται
- 13 Men, si moun ki te fè ofrann lan ta vle achte bèt la ankò, l'a peye pri prèt la te fikse a plis ven pou san (20%) lavalè.
But if he has a desire to get it back for himself, let him give a fifth more than your value.
 ἐὰν δὲ λυτρούμενος λυτρώσῃται αὐτὸ προσθήσει τὸ ἐπίπεμπτον πρὸς τὴν τιμὴν αὐτοῦ
- 14 ¶ Lè yon moun ap mete kay li apa pou Seyè a, prèt la va fè pri kay la dapre jan l' wè kay la. Lè l'a fin fè pri a, pri l' mande a, se sa pou yo bay.
And if a man has given his house as holy to the Lord, then the priest will put a value on it, if it is good or bad; as the priest gives decision so will the value be fixed.
 καὶ ἄνθρωπος ὃς ἂν ἀγιάσῃ τὴν οἰκίαν αὐτοῦ ἁγίαν τῷ κυρίῳ καὶ τιμήσεται αὐτὴν ὁ ἱερεὺς ἀνά μέσον καλῆς καὶ ἀνά μέσον πονηρᾶς ὡς ἂν τιμήσεται αὐτὴν ὁ ἱερεὺς οὕτως σταθήσεται
- 15 Men, si moun k'ap mete kay la apa pou Seyè a ta vle achte kay la ankò, l'a peye pri prèt la te fikse a, plis ven pou san (20%) lavalè. Epi y'a renmèt li kay li.
And if the owner has a desire to get back his house, let him give a fifth more than your value, and it will be his.
 ἐὰν δὲ ὁ ἀγιάσας αὐτὴν λυτρώται τὴν οἰκίαν αὐτοῦ προσθήσει ἐπ' αὐτὸ τὸ ἐπίπεμπτον τοῦ ἀργυρίου τῆς τιμῆς καὶ ἔσται αὐτῷ
- 16 Si yon moun pran yon pòsyon nan jaden l' epi li mete l' apa pou Seyè a, w'a fè pri pòsyon tè a dapre kantite grenn yo ka simen ladan l'. Pou chak barik grenn lòj yo ka simen, l'a bay dis pyès ajan.
And if a man gives to the Lord part of the field which is his property, then let your value be in relation to the seed which is planted in it; a measure of barley grain will be valued at fifty shekels of silver.
 ἐὰν δὲ ἀπὸ τοῦ ἀγροῦ τῆς κατασχέσεως αὐτοῦ ἀγίασῃ ἄνθρωπος τῷ κυρίῳ καὶ ἔσται ἡ τιμὴ κατὰ τὸν σπóρον αὐτοῦ κόρου κριθῶν πενήτηκοντα δίδραγμα ἀργυρίου
- 17 Si li fè ofrann lan apre yo fèk fin fete lanne rejwisans lan, se pou l' peye tout pri a nèt.
If he gives his field from the year of Jubilee, the value will be fixed by your decision.
 ἐὰν δὲ ἀπὸ τοῦ ἐνιαυτοῦ τῆς ἀφέσεως ἀγίασῃ τὸν ἀγρὸν αὐτοῦ κατὰ τὴν τιμὴν αὐτοῦ στήσεται
- 18 Men, si li fè l' kèk tan apre yo fin fete lanne rejwisans lan, prèt la va kalkile pri a sou kantite lanne ki rete anvan yo fete lanne rejwisans k'ap vini an, konsa l'a desann premye pri li te bay la.
But if he gives his field after the year of Jubilee, the amount of the money will be worked out by the priest in relation to the number of years till the coming year of Jubilee, and the necessary amount will be taken off your value.
 ἐὰν δὲ ἔσχατον μετὰ τὴν ἄφεισιν ἀγίασῃ τὸν ἀγρὸν αὐτοῦ προσλογιεῖται αὐτῷ ὁ ἱερεὺς τὸ ἀργύριον ἐπὶ τὰ ἔτη τὰ ἐπίλοιπα ἕως εἰς τὸν ἐνιαυτὸν τῆς ἀφέσεως καὶ ἀνθοφαιρεθήσεται ἀπὸ τῆς συντιμήσεως αὐτοῦ
- 19 Si moun ki mete pòsyon tè a apa pou Seyè a ta vle achte tè a ankò, l'a peye pri yo te bay pou tè a plis ven pou san (20%). Epi tè a va rete pou li.
And if the man who has given the field has a desire to get it back, let him give a fifth more than the price at which it was valued and it will be his.
 ἐὰν δὲ λυτρώται τὸν ἀγρὸν ὁ ἀγιάσας αὐτόν προσθήσει τὸ ἐπίπεμπτον τοῦ ἀργυρίου πρὸς τὴν τιμὴν αὐτοῦ καὶ ἔσται αὐτῷ
- 20 Men, si yo te gen tan vann tè a bay yon lòt moun anvan li menm li te mande achte l' ankò, li p'ap ka achte l' ankò.
But if he has no desire to get it back, or if he has given it for a price to another man, it may not be got back again.
 ἐὰν δὲ μὴ λυτρώται τὸν ἀγρὸν καὶ ἀποδῶται τὸν ἀγρὸν ἀνθρώπῳ ἑτέρῳ οὐκέτι μὴ λυτρώσῃται αὐτόν
- 21 Yon tè konsa, lè lanne rejwisans lan va rive, pase yo renmèt li nan men premye mèl li, l'ap rete yon bagay apa pou Seyè a, yon jaden pesonn p'ap ka manyen. L'a rete pou prèt yo.
But the field, when it becomes free at the year of Jubilee, will be holy to the Lord, as a field given under oath: it will be the property of the priest.
 ἀλλ' ἔσται ὁ ἀγρὸς ἐξεληλυθυίας τῆς ἀφέσεως ἅγιος τῷ κυρίῳ ὥσπερ ἡ γῆ ἢ ἀφορισμένη τῷ ἱερεὶ ἔσται κατάσχεσις
- 22 Si yon moun pran yon jaden li menm li te achte, yon jaden ki pa jaden eritye, epi li mete l' apa pou Seyè a,
And if a man gives to the Lord a field which he has got for money from another, which is not part of his heritage;
 ἐὰν δὲ ἀπὸ τοῦ ἀγροῦ οὐ κέκτηται ὃς οὐκ ἔστιν ἀπὸ τοῦ ἀγροῦ τῆς κατασχέσεως αὐτοῦ ἀγίασῃ τῷ κυρίῳ
- 23 prèt la va kalkile pri jaden an sou kantite lanne ki rete anvan yo fete lanne rejwisans k'ap vini an, epi moun lan va peye lajan an menm jou a. Lajan sa a va rete apa nèt pou Seyè a.
Then the value fixed by you up to the year of Jubilee will be worked out for him by the priest, and in that day he will give the amount of your value as holy to the Lord.
 λογιεῖται πρὸς αὐτόν ὁ ἱερεὺς τὸ τέλος τῆς τιμῆς ἐκ τοῦ ἐνιαυτοῦ τῆς ἀφέσεως καὶ ἀποδώσει τὴν τιμὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἅγιον τῷ κυρίῳ

- 24 Lè lanne rejwisans lan va rive, jaden an va tounen pou premye mèl la osinon pou pitit premye mèl la.
In the year of Jubilee the field will go back to him from whom he got it, that is, to him whose heritage it was.
καὶ ἐν τῷ ἐνιαυτῷ τῆς ἀφέσεως ἀποδοθήσεται ὁ ἀγρὸς τῷ ἀνθρώπῳ παρ' οὗ κέκτηται αὐτόν οὗ ἦν ἡ κατάσχεσις τῆς γῆς
- 25 Y'a fè tout pri yo dapre sistèm lajan yo sèvi nan kote yo mete apa pou Bondye a: yon gwo pyès pou ven ti pyès.
And let all your values be based on the shekel of the holy place, that is, twenty gerahs to the shekel.
καὶ πᾶσα τιμὴ ἔσται σταθμίσις ἁγίοις εἴκοσι ὀβολοὶ ἔσται τὸ δίδραχμον
- 26 ¶ Pesonn p'ap ka pran angajman pou yo ofri Seyè a premye pitit mal yon bèt fè paske li deja pou Seyè a. Kit se premye pitit bèf, kit se premye pitit mouton osinon kabrit, se pou Seyè a yo ye.
But a man may not give by oath to the Lord the first-fruits of cattle which are offered to the Lord: if it is an ox or a sheep it is the Lord's.
καὶ πᾶν πρωτότοκον ὃ ἂν γένηται ἐν τοῖς κτήνεσίν σου ἔσται τῷ κυρίῳ καὶ οὐ καθαγιάσει οὐθεὶς αὐτό ἐάν τε μόσχον ἐάν τε πρόβατον τῷ κυρίῳ ἔστιν
- 27 Men, si se premye pitit yon bèt ki pa ka sèvi ofrann pou Seyè a, y'a ka achte l' ankò nan men Seyè a pou pri n'a fikse a, plis ven pou san (20%) lavalè. Men, si moun lan pa vle achte l' ankò pou tèt li, y'a vann yon lòt moun li pou pri n'a fikse a.
And if it is an unclean beast, then the owner of it may give money to get it back, in agreement with the value fixed by you, by giving a fifth more; or if it is not taken back, let it be given for money in agreement with your valuing.
ἐάν δὲ τῶν τετραπόδων τῶν ἀκαθάρτων ἀλλάξει κατὰ τὴν τιμὴν αὐτοῦ καὶ προσθήσει τὸ ἐπίπεμπτον πρὸς αὐτό καὶ ἔσται αὐτῷ ἐάν δὲ μὴ λυτρώται πραθήσεται κατὰ τὸ τίμημα αὐτοῦ
- 28 Tou sa yon moun mete apa nèt pou Seyè a, kit se yon moun, kit se yon bèt, kit se yon jaden, li pa ka vann li ni li pa ka reachte l'. Bagay la fèt pou l' rete la, apa nèt pou Seyè a. Pesonn p'ap ka manyen l'.
But nothing which a man has given completely to the Lord, out of all his property, of man or beast, or of the land which is his heritage, may be given away or got back in exchange for money; anything completely given is most holy to the Lord.
πᾶν δὲ ἀνάθεμα ὃ ἐάν ἀναθῆ ἄνθρωπος τῷ κυρίῳ ἀπὸ πάντων ὅσα αὐτῷ ἔστιν ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἀπὸ ἀγροῦ κατασκέσεως αὐτοῦ οὐκ ἀποδώσεται οὐδὲ λυτρώσεται πᾶν ἀνάθεμα ἅγιον ἅγιον ἔσται τῷ κυρίῳ
- 29 Si se yon moun yo vle ki pou rete apa nèt pou Seyè a, yo p'ap ka reachte l'. Se touye pou yo touye moun sa a.
Any man given completely to the Lord may not be got back: he is certainly to be put to death.
καὶ πᾶν ὃ ἐάν ἀνατεθῆ ἀπὸ τῶν ἀνθρώπων οὐ λυτρωθήσεται ἀλλὰ θανάτῳ θανατωθήσεται
- 30 N'a mete dis pou san (10%) nan tout rekòt jaden nou apa pou Seyè a, li te mèl rekòt jaden nou fè nou menm, osinon rekòt pyebwa ki donnè nan jaden nou. Se pou Seyè a dis pou san sa yo ye.
And every tenth part of the land, of the seed planted, or of the fruit of trees, is holy to the Lord.
πᾶσα δεκάτη τῆς γῆς ἀπὸ τοῦ σπέρματος τῆς γῆς καὶ τοῦ καρποῦ τοῦ ξυλίνου τῷ κυρίῳ ἔστιν ἅγιον τῷ κυρίῳ
- 31 Si yon moun vle achte pou li menm kichòy nan dis pou san (10%) ki pou Seyè a, la peye pri bagay la plis ven pou san (20%) lavalè.
And if a man has a desire to get back any of the tenth part which he has given, let him give a fifth more.
ἐάν δὲ λυτρώται λύτρω ἄνθρωπος τὴν δεκάτην αὐτοῦ τὸ ἐπίπεμπτον προσθήσει πρὸς αὐτό καὶ ἔσται αὐτῷ
- 32 Sou chak dis bèt, li te mèl bèf, kabrit osinon mouton n'ap gade, gen yonn ki pou Seyè a. Sa vle di lè n'ap konte bèf nou yo, n'a konte yo pa dis. Konsa, chak fwa nou rive sou dizyèm lan, n'a mete l' apa pou Seyè a.
And a tenth part of the herd and of the flock, whatever goes under the rod of the valuer, will be holy to the Lord.
καὶ πᾶσα δεκάτη βοῶν καὶ προβάτων καὶ πᾶν ὃ ἐάν ἔλθῃ ἐν τῷ ἀριθμῷ ὑπὸ τὴν ῥάβδον τὸ δέκατον ἔσται ἅγιον τῷ κυρίῳ
- 33 Nou pa bezwen konnen si li bon si li pa bon, ni nou pa bezwen pran yon lòt mete nan plas li. Si nou vle chanje yon bèt, ni sa nou ta vle chanje a, ni sa nou ta renmen bay nan plas li a, tou de va pou Seyè a. Epitou nou p'ap ka reachte yo ankò.
He may not make search to see if it is good or bad, or make any changes in it; and if he makes exchange of it for another, the two will be holy; he will not get them back again.
οὐκ ἀλλάξεις καλὸν πονηρῷ ἐάν δὲ ἀλλάσσω ἀλλάξης αὐτό καὶ τὸ ἄλλαγμα αὐτοῦ ἔσται ἅγιον οὐ λυτρωθήσεται
- 34 Men tout regleman Seyè a te bay Moyiz pou moun pèp Izrayèl yo sou mòn Sinayi a.
These are the orders which the Lord gave to Moses for the children of Israel in Mount Sinai.
αὐταὶ εἰσιν αἱ ἐντολαὶ ἃς ἐνετείλατο κύριος τῷ μουσῆ πρὸς τοὺς υἱοὺς ἰσραὴλ ἐν τῷ ὄρει σιναι .
- 1 ¶ Premye jou dezyèm mwa nan dezyèm lanne depi moun pèp Izrayèl yo te sot kite peyi Lejip la, antan yo te nan dezè Sinayi a, Seyè a pale ak Moyiz nan Tant Randevou a. Li di l' konsa:
And the Lord said to Moses in the waste land of Sinai, in the Tent of meeting, on the first day of the second month, in the second year after they came out of the land of Egypt,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν ἐν τῇ ἐρήμῳ τῇ σιναι ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἐν μιᾷ τοῦ μηνὸς τοῦ δευτέρου ἔτους δευτέρου ἐξεληθόντων αὐτῶν ἐκ γῆς αἰγύπτου λέγων

- 2 -Se pou ou menm ak Arawon, nou fè yon resansman pou konte tout moun nan pèp Izrayèl la, dapre fanmi yo, dapre branch fanmi yo. W'a pran non tout gason, yonn apre lòt.
Take the full number of the children of Israel, by their families, and by their fathers' houses, every male by name;
λάβετε ἀρχὴν πάσης συναγωγῆς υἱῶν ἰσραὴλ κατὰ συγγενείας αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ἐξ ὀνόματος αὐτῶν κατὰ κεφαλὴν αὐτῶν πᾶς ἄρσην
- 3 N'a konte tou sa ki gen ventan osinon ki pi gran, depi yo bon pou fè lagè. N'a fè resansman an dapre jan lame a òganize.
All those of twenty years old and over, who are able to go to war in Israel, are to be numbered by you and Aaron.
ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἐκπορευόμενος ἐν δυνάμει ἰσραὴλ ἐπισκέψασθε αὐτοὺς σὺν δυνάμει αὐτῶν σὺ καὶ ααρὼν ἐπισκέψασθε αὐτούς
- 4 N'a pran yon chèf nan chak branch fanmi, dapre zansèt yo, pou ede nou.
And to give you help, take one man from every tribe, the head of his father's house.
καὶ μεθ' ὑμῶν ἔσονται ἕκαστος κατὰ φυλὴν ἐκάστου ἀρχόντων κατ' οἴκους πατριῶν ἔσονται
- 5 Men non moun ki va ede nou nan resansman an: Nan branch fanmi Woubenn lan, se va Elizou, pitit gason Chedeyou.
These are the names of those who are to be your helpers: from Reuben, Elizur, the son of Shedeur;
καὶ ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν οἵτινες παραστήσονται μεθ' ὑμῶν τῶν ρουβην ἐλισουρ υἱὸς σεδιουρ
- 6 Nan branch fanmi Simeyon an, se va Cheloumyèl, pitit gason Sourichadayi.
From Simeon, Shelumiel, the son of Zurishaddai;
τῶν συμεων σαλαμιηλ υἱὸς σουρισαδαι
- 7 Nan branch fanmi Jida a, se va Nakchon, pitit gason Aminadab.
From Judah, Nahshon, the son of Amminadab;
τῶν ἰουδα ναασων υἱὸς αμιναδαβ
- 8 Nan branch fanmi Isaka a, se va Netanèl, pitit gason Swa.
From Issachar, Nethanel, the son of Zuar;
τῶν ἰσσαχαρ ναθανηλ υἱὸς σωγαρ
- 9 Nan branch fanmi Zabilon an, se va Eliyab, pitit gason Elon.
From Zebulun, Eliab, the son of Helon;
τῶν ζαβουλων ελιαβ υἱὸς χαλων
- 10 Nan branch fanmi Efrayim, premye pitit gason Jozèf la, se va Elichama, pitit gason Amiyoud. Nan branch fanmi Manase, dezyèm pitit gason Jozèf la, se va Gamliyèl, pitit gason Pedachou.
Of the children of Joseph: from Ephraim, Elishama, the son of Ammihud; from Manasseh, Gamaliel, the son of Pedahzur,
τῶν υἱῶν ἰωσηφ τῶν εφραιμ ἐλισαμα υἱὸς εμιουδ τῶν μανασση γαμαλιηλ υἱὸς φαδασσουρ
- 11 Nan branch fanmi Benjamen an, se va Abidan, pitit gason Gideyoni.
From Benjamin, Abidan, the son of Gideoni;
τῶν βενιαμιν αβιδαν υἱὸς γαδεωνι
- 12 Nan branch fanmi Dann lan, se va Ayezè, pitit gason Amichadayi.
From Dan, Ahiezer, the son of Ammi-shaddai;
τῶν δαν αχιεζερ υἱὸς αμισαδαι
- 13 Nan branch fanmi Asè a, se va Pagiyèl, pitit gason Okran.
From Asher, Pagiel, the son of Ochrans;
τῶν ασηρ φαγιαηλ υἱὸς εχραν
- 14 Nan branch fanmi Gad la, se va Elyasaf, pitit gason Dewèl.
From Gad, Eliasaph, the son of Reuel;
τῶν γαδ ἐλισταφ υἱὸς ραγουηλ
- 15 Nan branch fanmi Neftali a, se va Ayira, pitit gason Enan.
From Naphtali, Ahira, the son of Enan.
τῶν νεφθαλι αχιρε υἱὸς αναν

- 16 Se moun sa yo yo te chwazi nan pèp la pou fè travay la. Se yo ki te chèf lakay yo, chèf branch fanmi zansèt yo.
 These are the men named out of all the people, chiefs of their fathers' houses, heads of the tribes of Israel.
 οὔτοι ἐπίκλητοι τῆς συναγωγῆς ἄρχοντες τῶν φυλῶν κατὰ πατριάς χιλίαρχοι Ἰσραηλ εἰσίν
- 17 ¶ Moyiz ak Arawon pran douz mesye Bondye te nonmen yo,
 And Moses and Aaron took these men, marked out by name;
 καὶ ἔλαβεν μουσῆς καὶ ααρων τοὺς ἄνδρας τούτους τοὺς ἀνακληθέντας ἐξ ὀνόματος
- 18 yo reyini tout pèp la, premye jou dezyèm mwa a. Yo pran non tout moun dapre fanmi yo, dapre branch fanmi zansèt yo. Yo konte tout gason, yonn apre lòt, tou sa ki gen ventan osinon ki pi gran,
 And they got together all the people on the first day of the second month; and everyone made clear his family and his father's house, by the number of the names, from twenty years old and over.
 καὶ πᾶσαν τὴν συναγωγὴν συνήγαγον ἐν μιᾷ τοῦ μηνὸς τοῦ δευτέρου ἔτους καὶ ἐπηξονοῦσαν κατὰ γενέσεις αὐτῶν κατὰ πατριάς αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶν ἀρσενικὸν κατὰ κεφαλὴν αὐτῶν
- 19 dapre lòd Seyè a te bay Moyiz la. Se nan dezè Sinayi a yo te fè resansman tout pèp la.
 As the Lord had given orders to Moses, so they were numbered by him in the waste place of Sinai.
 ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ καὶ ἐπεσκέπησαν ἐν τῇ ἐρήμῳ τῆς σινα
- 20 Se konsa yo konte tout gason nan branch fanmi Woubenn, premye pitit Jakòb la, tou sa ki gen ventan ak tou sa ki pi gran epi ki bon pou fè lagè. Yo pran non yo yonn apre lòt, yo di pitit ki moun yo ye, dapre fanmi yo, dapre branch fanmi zansèt yo.
 The generations of the sons of Reuben, the oldest son of Israel, were numbered by their families and their fathers' houses, every male of twenty years old and over, who was able to go to war;
 καὶ ἐγένοντο οἱ υἱοὶ ρουβην πρωτοτόκου Ἰσραηλ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἔκπο οσαετοῦς καὶ ἐπάνω πᾶς ὁ ἔκπορευόμενος ἐν τῇ δυνάμει
- 21 Yo jwenn karannsimil senksan (46.500) gason pou branch fanmi Woubenn lan.
 Forty-six thousand, five hundred of the tribe of Reuben were numbered.
 ἢ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς ρουβην ἕξ καὶ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι
- 22 Yo fè menm bagay la tou pou tout lòt branch fanmi yo. Pou branch fanmi Simeyon an,
 The generations of the sons of Simeon were numbered by their families and their fathers' houses, every male of twenty years old and over, who was able to go to war;
 τοῖς υἱοῖς σιμεων κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἔκπο ορευόμενος ἐν τῇ δυνάμει
- 23 yo jwenn senkantnefmil twasan (59.300) gason.
 Fifty-nine thousand, three hundred of the tribe of Simeon were numbered.
 ἢ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς σιμεων ἑννέα καὶ πενήτηκοντα χιλιάδες καὶ τριακόσιοι
- 24 Pou branch fanmi Gad la,
 The generations of the sons of Gad were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;
 τοῖς υἱοῖς ἰουδα κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἔκπο ορευόμενος ἐν τῇ δυνάμει
- 25 yo jwenn karannsenkmil sisansenkant (45.650) gason.
 Forty-five thousand, six hundred and fifty of the tribe of Gad were numbered.
 ἢ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς ἰουδα τέσσαρες καὶ ἑβδομήκοντα χιλιάδες καὶ ἑξακόσιοι
- 26 Pou branch fanmi Jida a,
 The generations of the sons of Judah were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;
 τοῖς υἱοῖς ἰσσαχαρ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἔκπο ορευόμενος ἐν τῇ δυνάμει
- 27 yo jwenn swasannkatòzml sisan (74.600) gason.
 Seventy-four thousand, six hundred of the tribe of Judah were numbered.
 ἢ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς ἰσσαχαρ τέσσαρες καὶ πενήτηκοντα χιλιάδες καὶ τετρακόσιοι

- 28 **Pou branch fanmi Isaka a,**
The generations of the sons of Issachar were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;
 τοῖς υἱοῖς ζαβουλων κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει
- 29 **yo jwenn senkannkatmil katsan (54.400) gason.**
Fifty-four thousand, four hundred of the tribe of Issachar were numbered.
 ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς ζαβουλων ἑπτὰ καὶ πενήκοντα χιλιάδες καὶ τετρακόσιοι
- 30 **Pou branch fanmi Zabilon an,31 yo jwenn senkannsèt mil katsan (57.400) gason.**
The generations of the sons of Zebulun were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;
 τοῖς υἱοῖς ἰωσηφ υἱοῖς εφραϊμ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει
- 32 **Pou branch fanmi Efrayim, premye pitit gason Jozèf la,33 yo jwenn karantmil senksan (40.500) gason.**
The generations of the sons of Joseph were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;
 τοῖς υἱοῖς μανασση κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει
- 34 **Pou branch fanmi Manase, dezyèm pitit gason Jozèf la,35 yo jwenn tranndemil desan (32.200) gason.**
The generations of the sons of Manasseh were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;
 τοῖς υἱοῖς βενιαμιν κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει
- 36 **Pou branch fanmi Benjamen an,37 yo jwenn trannsenk mil katsan (35.400) gason.**
The generations of the sons of Benjamin were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;
 τοῖς υἱοῖς γαδ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει
- 38 **Pou branch fanmi Dann lan,39 yo jwenn swasann demil sèt san (62.700) gason.**
The generations of the sons of Dan were numbered by their families and their fathers' houses, every male of twenty years and over who was able to go to war;
 τοῖς υἱοῖς δαν κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει
- 40 **Pou branch fanmi Asè a,**
The generations of the sons of Asher were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;
 τοῖς υἱοῖς ασηρ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει
- 41 **yo jwenn karanteynmil senksan (41.500) gason.**
Forty-one thousand, five hundred of the tribe of Asher were numbered.
 ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς ασηρ μία καὶ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι
- 42 **Pou branch fanmi Neftali a,**
The generations of the sons of Naphtali were numbered by their families and their fathers' houses, every male of twenty years old and over who was able to go to war;
 τοῖς υἱοῖς νεφθαλι κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει
- 43 **yo jwenn senkann twamil katsan (53.400) gason.**
Fifty-three thousand, four hundred of the tribe of Naphtali were numbered.
 ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς νεφθαλι τρεῖς καὶ πενήκοντα χιλιάδες καὶ τετρακόσιοι
- 44 **¶ Se non tout moun sa yo Moyiz ak Arawon te pran lè sa a. Te gen douz chèf, yonn pou chak branch fanmi pèp Izrayèl la, ki t'ap ede yo nan travay la.**
These are they who were numbered by Moses and Aaron and by the twelve chiefs of Israel, one from every tribe.
 αὕτη ἡ ἐπίσκεψις ἦν ἐπεσκέψαντο μωυσῆς καὶ ααρων καὶ οἱ ἄρχοντες ἰσραηλ δώδεκα ἄνδρες ἀνὴρ εἷς κατὰ φυλὴν μίαν κατὰ φυλὴν οἴκων πατριᾶς ἧσαν

- 45 Pou tout branch fanmi yo ansanm,
So all those who were numbered of the children of Israel, by their families, all those of twenty years old and over who were able to go to war,
καὶ ἐγένετο πᾶσα ἡ ἐπίσκευς υἱῶν ἰσραὴλ σὺν δυνάμει αὐτῶν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶς ὁ ἐκπορευόμενος παρατάξασθαι ἐν ἰσραὴλ.
- 46 yo jwenn sisantwamil senksansenkant (603.550) gason.
Were six hundred and three thousand, five hundred and fifty.
ἑξακόσαιοι χιλιάδες καὶ τρισχίλιοι καὶ πεντακόσιοι καὶ πενήκοντα
- 47 ¶ Men yo pa t' fè resansman branch fanmi Levi a ansanm ak lòt branch fanmi yo,
But the Levites, of the tribe of their fathers, were not numbered among them.
οἱ δὲ λευῖται ἐκ τῆς φυλῆς πατριᾶς αὐτῶν οὐκ ἐπεσκέπησαν ἐν τοῖς υἱοῖς ἰσραὴλ
- 48 paske Seyè a te di Moyiz konsa:
For the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 49 -Ou pa bezwen fè resansman branch fanmi Levi a. Ou pa bezwen konte moun fanmi Levi yo ansanm ak rèss moun pèp Izrayèl yo.
Only the tribe of Levi is not to be numbered among the children of Israel,
ὄρα τὴν φυλὴν τὴν λευὶ οὐ συνεπισκέψη καὶ τὸν ἀριθμὸν αὐτῶν οὐ λήμψη ἐν μέσῳ τῶν υἱῶν ἰσραὴλ
- 50 Men, w'a mete moun fanmi Levi yo reskonsab Tant Randevou a ak tou sa ki ladan l' ansanm ak tou sa ki pou li. Se yo ki pou pote l' ansanm ak tou sa ki ladan l'. Se yo ki pou sèvi ladan l' epi yo gen pou yo moute kay yo fè wonn Tant Randevou a.
But to them you are to give the care of the Tent of meeting with its vessels and everything in it: they are to take up the Tent, and be responsible for everything to do with it, and put up their tents round it.
καὶ σὺ ἐπίστησον τοὺς λευῖτας ἐπὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἐπὶ πάντα τὰ σκευῆ αὐτῆς καὶ ἐπὶ πάντα ὅσα ἐστὶν ἐν αὐτῇ αὐτοὶ ἀροῦσιν τὴν σκηνὴν καὶ πάντα τὰ σκευῆ αὐτῆς καὶ αὐτοὶ λειτουργήσουσιν ἐν αὐτῇ καὶ κύκλῳ τῆς σκηνῆς παρεμβολούσιν
- 51 Lè pou Tant Bondye a deplase, se moun fanmi Levi yo ki va demoute l'. Lè yo rive kote pou yo rete a, se moun fanmi Levi yo ki va moute l' tou. Nenpòt lòt moun ki pa nan branch fanmi Levi a epi ki ta pwoche bò tant lan, se pou yo touye l'.
And when the Tent of meeting goes forward, the Levites are to take it down; and when it is to be put up, they are to do it: any strange person who comes near it is to be put to death.
καὶ ἐν τῷ ἐξαίρειν τὴν σκηνὴν καθελούσιν αὐτὴν οἱ λευῖται καὶ ἐν τῷ παρεμβάλλειν τὴν σκηνὴν ἀναστήσουσιν καὶ ὁ ἀλλογενὴς ὁ προσπορευόμενος ἀποθανέτω
- 52 Lòt moun pèp Izrayèl yo menm va moute tant yo apa, chak fanmi ansanm bò lbanyè yo, dapre pozisyon yo nan lame a.
The children of Israel are to put up their tents, every man in his tent-circle round his flag.
καὶ παρεμβολούσιν οἱ υἱοὶ ἰσραὴλ ἀνὴρ ἐν τῇ ἐαυτοῦ τάξει καὶ ἀνὴρ κατὰ τὴν ἐαυτοῦ ἡγεμονίαν σὺν δυνάμει αὐτῶν
- 53 Men, moun fanmi Levi yo va moute kay yo fè wonn Tant Randevou a pou kòlè Bondye pa tonbe sou pèp Izrayèl la. Se yo menm tou ki la pou veye sou Tant Randevou a.
But the tents of the Levites are to be round the Tent of meeting, so that wrath may not come on the children of Israel: the Tent of meeting is to be in the care of the Levites.
οἱ δὲ λευῖται παρεμβολέτωσαν ἐναντίον κυρίου κύκλῳ τῆς σκηνῆς τοῦ μαρτυρίου καὶ οὐκ ἔσται ἀμάρτημα ἐν υἱοῖς ἰσραὴλ καὶ φυλάξουσιν οἱ λευῖται αὐτοὶ τὴν φυλακὴν τῆς σκηνῆς τοῦ μαρτυρίου
- 54 Moun pèp Izrayèl yo te fè tou sa Seyè a te bay Moyiz lòd fè a. Se konsa yo te fè l' vre.
So the children of Israel did as the Lord had given orders to Moses.
καὶ ἐποίησαν οἱ υἱοὶ ἰσραὴλ κατὰ πάντα ἃ ἐνετείλατο κύριος τῷ μουσῆ καὶ ααρων οὕτως ἐποίησαν
- 1 ¶ Seyè a pale ak Moyiz ansanm ak Arawon, li di yo konsa:
And the Lord said to Moses and Aaron,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν καὶ ααρων λέγων
- 2 -Lè moun pèp Izrayèl yo va rive yon kote pou yo rete, chak moun va moute tant yo toupren lbanyè yo, anba ti drapo branch fanmi zansèt yo. Y'a moute tant yo devan ak sou kote Tant Randevou a, men pa twò pre l'.
The children of Israel are to put up their tents in the order of their families, by the flags of their fathers' houses, facing the Tent of meeting on every side.
ἄνθρωπος ἐχόμενος αὐτοῦ κατὰ τάγμα κατὰ σημεῖας κατ' οἴκους πατριῶν αὐτῶν παρεμβολέτωσαν οἱ υἱοὶ ἰσραὴλ ἐναντίον κύκλῳ τῆς σκηνῆς τοῦ μαρτυρίου παρεμβολούσιν οἱ υἱοὶ ἰσραὴλ
- 3 ¶ Tout moun k'ap mache anba lbanyè Jida a va moute kan yo sou bò solèy leve, chak divizyon apa. Se Nakchon, pitit gason Aninabad la, ki te chèf fanmi Jida a.
Those whose tents are on the east side, looking to the dawn, will be round the flag of the children of Judah, with Nahshon, the son of Amminadab, as their chief.
καὶ οἱ παρεμβάλλοντες πρῶτοι κατ' ἀνατολὰς τάγμα παρεμβολῆς ἰουδα σὺν δυνάμει αὐτῶν καὶ ὁ ἄρχων τῶν υἱῶν ἰουδα ναασσων υἱὸς ἀμιναδαβ

- 4 Dapre resansman an, te gen swasannkatòzmil sisan (74.600) gason nan divizyon sa a.
The number of his army was seventy-four thousand, six hundred.
δύναμις αὐτοῦ οἱ ἐπισκεμμένοι τέσσαρες καὶ ἑβδομήκοντα χιλιάδες καὶ ἑξακόσιοι
- 5 Moun Isaka yo va moute kan yo sou menm bò a, adwat moun Jida a yo. Se Netanèl, pitit gason Swa a, ki te chèf fanmi yo a.
And nearest to him will be the tribe of Issachar, with Nethanel, the son of Zuar, as their chief.
καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς ἰσσαχαρ καὶ ὁ ἄρχων τῶν υἱῶν ἰσσαχαρ ναθαναηλ υἱὸς σωγαρ
- 6 Dapre resansman an, te gen senkannkatmil katsan (54.400) gason nan divizyon sa a.
The number of his army was fifty-four thousand, four hundred.
δύναμις αὐτοῦ οἱ ἐπισκεμμένοι τέσσαρες καὶ πενήκοντα χιλιάδες καὶ τετρακόσιοι
- 7 Moun Zabilon yo va moute kan yo sou menm bò a tou, agoch moun Jida yo. Se Eliyab, pitit gason Elon an, ki te chèf fanmi yo a.
After him, the tribe of Zebulun, with Eliab, the son of Helon, as their chief.
καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς ζαβουλων καὶ ὁ ἄρχων τῶν υἱῶν ζαβουλων ελιαβ υἱὸς χαλων
- 8 Dapre resansman an, te gen senkansèt mil katsan (57.400) gason nan divizyon sa a.
The number of his army was fifty-seven thousand, four hundred.
δύναμις αὐτοῦ οἱ ἐπισκεμμένοι ἑπτὰ καὶ πενήκοντα χιλιάδες καὶ τετρακόσιοι
- 9 Konsa, anba lbanayè Jida a, te gen twa divizyon. Sa te fè antou sankatrevensimil katsan (186.400) gason. Se toujou yo menm ki pou mache devan lè y'ap deplase.
The number of all the armies of Judah was a hundred and eighty-six thousand, four hundred. They go forward first.
πάντες οἱ ἐπισκεμμένοι ἐκ τῆς παρεμβολῆς ἰουδα ἑκατὸν ὀγδοήκοντα χιλιάδες καὶ ἑξακισχίλιοι καὶ τετρακόσιοι σὺν δυνάμει αὐτῶν πρῶτοι ἐξαροῦσιν
- 10 Tout moun k'ap mache anba lbanayè Woubenn yo va moute kan yo sou bò sid, chak divizyon apa. Se Elisou, pitit gason Chedeyou a, ki te chèf fanmi Woubenn lan.
On the south side is the flag of the children of Reuben, in the order of their armies, with Elizur, the son of Shedeur, as their chief.
τάγμα παρεμβολῆς ρουβην πρὸς λίβα σὺν δυνάμει αὐτῶν καὶ ὁ ἄρχων τῶν υἱῶν ρουβην ελισουρ υἱὸς σεδιουρ
- 11 Dapre resansman an, te gen karanssimil sensan (46.500) gason nan divizyon sa a.
The number of his army was forty-six thousand, five hundred.
δύναμις αὐτοῦ οἱ ἐπισκεμμένοι ἕξ καὶ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι
- 12 Moun Simeyon yo va moute kan yo sou menm bò a, adwat moun Woubenn yo. Se Cheloumyèl, pitit gason Sourichadayi a, ki te chèf fanmi yo a.
And nearest to him, the tribe of Simeon, with Shelumiel, the son of Zurishaddai, as their chief.
καὶ οἱ παρεμβάλλοντες ἐχόμενοι αὐτοῦ φυλῆς σιμεων καὶ ὁ ἄρχων τῶν υἱῶν σιμεων σαλαμηλ υἱὸς σουρισσαι
- 13 Dapre resansman an, te gen senkannèfmil twasan (59.300) gason nan divizyon sa a.
The number of his army was fifty-nine thousand, three hundred.
δύναμις αὐτοῦ οἱ ἐπισκεμμένοι ἑννέα καὶ πενήκοντα χιλιάδες καὶ τριακόσιοι
- 14 Moun Gad yo va rete sou menm bò a, agoch moun Woubenn yo. Se Elyasaf, pitit gason Reouyèl la, ki te chèf fanmi yo a.
Then the tribe of Gad, with Eliasaph, son of Reuel, as their chief.
καὶ οἱ παρεμβάλλοντες ἐχόμενοι αὐτοῦ φυλῆς γαδ καὶ ὁ ἄρχων τῶν υἱῶν γαδ ελισταφ υἱὸς ραγουηλ
- 15 Dapre resansman an, te gen karanssenkmil sisan (45.600) gason nan divizyon sa a.
The number of his army was forty-five thousand, six hundred and fifty.
δύναμις αὐτοῦ οἱ ἐπισκεμμένοι πέντε καὶ τεσσαράκοντα χιλιάδες καὶ ἑξακόσιοι καὶ πενήκοντα
- 16 Konsa, anba lbanayè Woubenn lan te gen twa divizyon. Sa te fè antou sansenkanteyenmil katsansenkant (151.450) gason. Se toujou yo menm ki pou mache an dezyèm pozisyon lè y'ap deplase.
The number of all the armies of Reuben together came to a hundred and fifty-one thousand, four hundred and fifty. They go forward second.
πάντες οἱ ἐπισκεμμένοι τῆς παρεμβολῆς ρουβην ἑκατὸν πενήκοντα μία χιλιάδες καὶ τετρακόσιοι καὶ πενήκοντα σὺν δυνάμει αὐτῶν δεῦτεροι ἐξαροῦσιν
- 17 Lè tout moun ap deplase, y'a mache nan menm pozisyon yo mete yo lè y'ap moute kan yo, anba lbanayè yo: de divizyon devan, de divizyon dèyè ak fanmi Levi yo nan mitan ap pote Tant Randevou a.
Then the Tent of meeting is to go forward, with the tents of the Levites, in the middle of the armies; in the same order as their tents are placed, they are to go forward, every man under his flag.
καὶ ἄρθήσεται ἡ σκηνὴ τοῦ μαρτυρίου καὶ ἡ παρεμβολὴ τῶν λευιτῶν μέσον τῶν παρεμβολῶν ὡς καὶ παρεμβάλλουσιν οὕτως καὶ ἐξαροῦσιν ἕκαστος ἐχόμενος καθ' ἡγεμονίαν

- 18 Tout moun k'ap mache anba lbanvè Efrayim lan va moute kan yo sou solèy kouche, chak divizyon apa. Se Elichama, pitit gason Amiyoud la, ki te chèf fanmi Efrayim lan.
On the west side will be the flag of the children of Ephraim, with Elishama, the son of Ammihud, as their chief.
τάγμα παρεμβολῆς εφραιμ παρὰ θάλασσαν σὺν δυνάμει αὐτῶν καὶ ὁ ἄρχων τῶν υἱῶν εφραιμ ελισαμα υἱὸς εμιουδ
- 19 Dapre resansman an, te gen karantmil senksan (40.500) gason nan divizyon sa a.
The number of his army was forty thousand, five hundred.
δύναμις αὐτοῦ οἱ ἐπισκεμμένοι τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι
- 20 Moun Manase yo va moute kan yo sou menm bò a, adwat moun Efrayim yo. Se Gamliyèl, pitit gason Pedachou a, ki te chèf fanmi yo a.
And by him the tribe of Manasseh with Gamaliel, the son of Pedahzur, as their chief.
καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς μανασση καὶ ὁ ἄρχων τῶν υἱῶν μανασση γαμαλιηλ υἱὸς φαδασσουρ
- 21 Dapre resansman an, te gen tranndemil desan (32.200) gason nan divizyon sa a.
The number of his army was thirty-two thousand, two hundred.
δύναμις αὐτοῦ οἱ ἐπισκεμμένοι δύο καὶ τριάκοντα χιλιάδες καὶ διακόσιοι
- 22 Moun Benjamen yo va moute kan yo sou menm bò a tou, agoch moun Efrayim yo. Se Abidan, pitit gason Gideyoni a, ki te chèf fanmi yo a.
Then the tribe of Benjamin, with Abidan, the son of Gideon, as their chief.
καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς βενιαμιν καὶ ὁ ἄρχων τῶν υἱῶν βενιαμιν αβιδαν υἱὸς γαδεωνι
- 23 Dapre resansman an, te gen trannsenkml katsan (35.400) gason nan divizyon sa a.
The number of his army was thirty-five thousand, four hundred.
δύναμις αὐτοῦ οἱ ἐπισκεμμένοι πέντε καὶ τριάκοντα χιλιάδες καὶ τετρακόσιοι
- 24 Konsa, anba lbanvè Efrayim lan, te gen twa divizyon. Sa te fè antou san witmil san (108.100) gason. Se toujou yo menm ki pou mache an twazyèm pozisyon lè y'ap deplase.
The number of all the armies of Ephraim was a hundred and eight thousand, one hundred. They go forward third.
πάντες οἱ ἐπισκεμμένοι τῆς παρεμβολῆς εφραιμ ἑκατὸν χιλιάδες καὶ ὀκτακισχίλιοι καὶ ἑκατὸν σὺν δυνάμει αὐτῶν τρίτοι ἐξαροῦσιν
- 25 Tout moun k'ap mache anla lbanvè Dann lan va moute kan yo sou bò nò, chak divizyon apa. Se Ayezè, pitit gason Amichadayi a, ki te chèf fanmi Dann lan.
On the north side will be the flag of the children of Dan, with Abiezer, the son of Ammishaddai, as their chief.
τάγμα παρεμβολῆς δαν πρὸς βορρᾶν σὺν δυνάμει αὐτῶν καὶ ὁ ἄρχων τῶν υἱῶν δαν αχιεζερ υἱὸς αμισαδα
- 26 Dapre resansman an, te gen swasann demil sètсан (62.700) gason nan divizyon sa a.
The number of his army was sixty-two thousand, seven hundred.
δύναμις αὐτοῦ οἱ ἐπισκεμμένοι δύο καὶ ἐξήκοντα χιλιάδες καὶ ἑπτακόσιοι
- 27 Moun Asè yo va moute kan yo sou menm bò a, adwat moun Dann yo. Se Pagiyèl, pitit gason Okran an, ki te chèf fanmi yo a.
Nearest to him will be the tribe of Asher, with Pagiel, the son of Ochran, as their chief.
καὶ οἱ παρεμβάλλοντες ἐχόμενοι αὐτοῦ φυλῆς ασηρ καὶ ὁ ἄρχων τῶν υἱῶν ασηρ φαγιαηλ υἱὸς εχραν
- 28 Dapre resansman an, te gen karanteyenmil senksan (41.500) gason nan divizyon sa a.
The number of his army was forty-one thousand, five hundred;
δύναμις αὐτοῦ οἱ ἐπισκεμμένοι μία καὶ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι
- 29 Moun Neftali yo va moute kan yo sou menm bò a tou, agoch moun Efrayim yo. Se Ayira, pitit gason Enan an, ki te chèf fanmi yo a.
Then the tribe of Naphtali, with Ahira, the son of Enan, as their chief.
καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς νεφθαλι καὶ ὁ ἄρχων τῶν υἱῶν νεφθαλι αχιρε υἱὸς αιναν
- 30 Dapre resansman an, te gen senkanntwamil katsan (53.400) gason nan divizyon sa a.
The number of his army was fifty-three thousand, four hundred.
δύναμις αὐτοῦ οἱ ἐπισκεμμένοι τρεῖς καὶ πενήκοντα χιλιάδες καὶ τετρακόσιοι
- 31 Konsa, anba lbanvè Dann lan, te gen twa divizyon. Sa te fè antou sansenkansèt mil sisan (157.600) gason. Se toujou yo menm ki pou mache dèyè nèt, chak divizyon anba drapo pa yo.
The number of all the armies in the tents of Dan was a hundred and fifty-seven thousand, six hundred. They will go forward last, by their flags.
πάντες οἱ ἐπισκεμμένοι τῆς παρεμβολῆς δαν ἑκατὸν καὶ πενήκοντα ἑπτὰ χιλιάδες καὶ ἑξακόσιοι ἔσχατοι ἐξαροῦσιν κατὰ τάγμα αὐτῶν

- 32 Men kantite gason yo te jwenn nan pèp Izrayèl la dapre branch fanmi zansèt yo. Dapre resansman yo te fè a, divizyon pa divizyon, te gen sisantwamil senksansenkant (603.550) gason antou.
These are all who were numbered of the children of Israel, in the order of their fathers' families: all the armies in their tents together came to six hundred and three thousand, five hundred and fifty.
αὕτη ἡ ἐπίσκεψις τῶν υἱῶν ἰσραὴλ κατ' οἴκους πατριῶν αὐτῶν πᾶσα ἢ ἐπίσκεψις τῶν παρεμβολῶν σὺν ταῖς δυνάμεσιν αὐτῶν ἑξακόσιοι χιλιάδες καὶ τρισχίλιοι πεντακόσιοι πενήτηκοντα
- 33 Men yo pa t' konte moun branch fanmi Levi yo ansanm ak rès moun pèp Izrayèl yo, dapre lòd Seyè a te bay Moyiz la.
But the Levites were not numbered among the children of Israel, as the Lord said to Moses.
οἱ δὲ λευῖται οὐ συνεπεσκέπησαν ἐν αὐτοῖς καθὰ ἐνετείλατο κύριος τῷ μουσῆ
- 34 Moun pèp Izrayèl yo te fè tou sa Seyè a te bay Moyiz lòd fè a. Se konsa yo moute kan yo, chak divizyon apa, anba lbanyè pa yo. Lè y'ap deplase, yo mache pa divizyon, chak moun ansanm ak branch fanmi zansèt yo.
So the children of Israel did as the Lord said to Moses, so they put up their tents by their flags, and they went forward in the same order, by their families, and by their fathers' houses.
καὶ ἐποίησαν οἱ υἱοὶ ἰσραὴλ πάντα ὅσα συνέταξεν κύριος τῷ μουσῆ οὕτως παρενέβαλον κατὰ τάγμα αὐτῶν καὶ οὕτως ἐξῆρον ἕκαστος ἐχόμενοι κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν
- 1 ¶ Lè nou remoute nan tan Seyè a te pale ak Moyiz sou mòn Sinayi a, men moun ki te nan fanmi Arawon ak Moyiz.
Now these are the generations of Aaron and Moses, in the day when the word of the Lord came to Moses on Mount Sinai.
καὶ αὐταὶ αἱ γενεαὶ ααρων καὶ μουσῆ ἐν ἡμέρᾳ ἐλάλησεν κύριος τῷ μουσῆ ἐν ὄρει σινα
- 2 Men non pitit Arawon yo: se te Nadab, pi gran an. Apre li vin Abiyou, Eleaza ak Itama.
These are the names of the sons of Aaron: Nadab the oldest, and Abihu, Eleazar, and Ithamar.
καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν ααρων πρωτότοκος ναδαβ καὶ αβιουδ ελεαζαρ καὶ ιθαμαρ
- 3 Se yo menm Bondye te chwazi, li te ba yo pouwpa pou yo te sèvi l' prèt.
These are the names of the sons of Aaron, the priests, on whom the holy oil was put, who were marked out as priests.
ταῦτα τὰ ὀνόματα τῶν υἱῶν ααρων οἱ ἱερεῖς οἱ ἠλειμμένοι οὓς ἐτελείωσαν τὰς χεῖρας αὐτῶν ἱερατεύειν
- 4 Men, Nabad ak Abiyou te mouri nan dezè Sinayi a, lè yo te ofri bay Seyè a yon dife yo pa t' gen dwa ofri ba li. Yo pa te gen pitit. Konsa, se Eleaza ak Itama ki te sèvi prèt ansanm ak Arawon, papa yo.
And Nadab and Abihu were put to death before the Lord when they made an offering of strange fire before the Lord, in the waste land of Sinai, and they had no children: and Eleazar and Ithamar did the work of priests before Aaron their father.
καὶ ἐτελεύτησεν ναδαβ καὶ αβιουδ ἔναντι κυρίου προσφερόντων αὐτῶν πῦρ ἀλλότριον ἔναντι κυρίου ἐν τῇ ἐρήμῳ σινα καὶ παιδία οὐκ ἦν αὐτοῖς καὶ ἱεράτευσεν ελεαζαρ καὶ ιθαμαρ μετ' ααρων τοῦ πατρὸς αὐτῶν
- 5 Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 6 -Fè moun fanmi Levi yo pwoche. Mete yo ansanm ak Arawon, prèt la, pou yo ka ede l' nan travay l'ap fè a.
Make the tribe of Levi come near, and put them before Aaron the priest, to be his helpers,
λαβὲ τὴν φυλὴν λευι καὶ στήσεις αὐτοὺς ἔναντιον ααρων τοῦ ἱερέως καὶ λειτουργήσουσιν αὐτῷ
- 7 Y'a travay nan kay Bondye a, y'a fè tout kalite sèvis ki gen pou fèt pou Arawon ak pou pèp la devan Tant Randevou a.
In order that they may be responsible to him and to all Israel for the care of the Tent of meeting, and to do the work of the House;
καὶ φυλάξουσιν τὰς φυλακὰς αὐτοῦ καὶ τὰς φυλακὰς τῶν υἱῶν ἰσραὴλ ἔναντι τῆς σκηνῆς τοῦ μαρτυρίου ἐργάζεσθαι τὰ ἔργα τῆς σκηνῆς
- 8 Yo va reskonsab tout bagay ki anndan Tant Randevou a. Y'a fè tout travay moun Izrayèl yo ta gen pou yo fè nan Tant Randevou a.
And they will have the care of all the vessels of the Tent of meeting, and will do for the children of Israel all the necessary work of the House.
καὶ φυλάξουσιν πάντα τὰ σκεῦῃ τῆς σκηνῆς τοῦ μαρτυρίου καὶ τὰς φυλακὰς τῶν υἱῶν ἰσραὴλ κατὰ πάντα τὰ ἔργα τῆς σκηνῆς
- 9 W'a mete yo sou kont Arawon ak pitit gason l' yo. Wi, nan tout moun pèp Izrayèl yo, w'a pran moun fanmi Levi yo, w'a mete yo sou kont prèt yo pou toutan.
Give the Levites to Aaron and his sons; so that they may be his without question from among the children of Israel.
καὶ δώσεις τοὺς λευίτας ααρων καὶ τοῖς υἱοῖς αὐτοῦ τοῖς ἱερεῦσιν δόμα δεδομένοι οὗτοί μοι εἰσιν ἀπὸ τῶν υἱῶν ἰσραὴλ
- 10 Men, w'a bay Arawon ak pitit gason l' yo reskonsablite tout travay prèt yo. Si yon lòt moun ki pa prèt ta konprann pou li fè travay prèt yo, se pou yo touye l'.
And give orders that Aaron and his sons are to keep their place as priests; any strange person who comes near is to be put to death.
καὶ ααρων καὶ τοὺς υἱοὺς αὐτοῦ καταστήσεις ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου καὶ φυλάξουσιν τὴν ἱερατείαν αὐτῶν καὶ πάντα τὰ κατὰ τὸν βωμὸν καὶ ἔσω τοῦ καταπετάσματος καὶ ὁ ἀλλογενὴς ὁ ἀπτόμος ἐνοσ ἀποθανεῖται

- 11 Seyè a pale ak Moyiz, li di l' ankò:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 12 -Gade non! Nan tout moun pèp Izrayèl yo, mwen chwazi moun fanmi Levi yo. Mwen pran yo nan plas premye pitit gason moun pèp Izrayèl yo. Se pou mwen yo ye.
See, I have taken the Levites out of the children of Israel to be mine in place of the first sons of the children of Israel;
καὶ ἐγὼ ἰδοὺ εἴληφα τοὺς λευίτας ἐκ μέσου τῶν υἰῶν ἰσραηλ ἀντὶ παντὸς πρωτοτόκου διανοίγοντος μήτραν παρὰ τῶν υἰῶν ἰσραηλ λύτρα αὐτῶν ἔσονται καὶ ἔσονται ἐμοὶ οἱ λευῖται
- 13 Paske, tout premye pitit gason yo se pou mwen yo ye. Depi jou mwen te touye tout premye pitit gason moun peyi Lejip yo, mwen te mete tout premye pitit gason moun pèp Izrayèl yo apa pou mwen, ansanm ak tout premye ti mal bèt yo fè. Se pou mwen menm yo tout ye. Se mwen menm ki Seyè a.
For all the first sons are mine; on the day when I put to death all the first sons in the land of Egypt, I took for myself every first male birth of man and beast. They are mine; I am the Lord.
ἐμοὶ γὰρ πᾶν πρωτότοκον ἐν ἧ ἡμέρᾳ ἐπάταξα πᾶν πρωτότοκον ἐν γῆ αἰγύπτου ἡγίασα ἐμοὶ πᾶν πρωτότοκον ἐν ἰσραηλ ἀπὸ ἀνθρώπου ἕως κτήνους ἐμοὶ ἔσονται ἐγὼ κύριος
- 14 ¶ Seyè a pale ak Moyiz nan dezè Sinai a, li di l' konsa:
And the Lord said to Moses in the waste land of Sinai,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν ἐν τῇ ἐρήμῳ σινα λέγων
- 15 -Ou pral fè resansman tout moun Levi yo, dapre fanmi yo, dapre branch fanmi zansèt yo. W'a konte tout gason depi sa ki gen yon mwa depi yo fèt jouk sa ki pi gran yo.
Let all the children of Levi be numbered by their families and their fathers' houses; let every male of a month old and over be numbered.
ἐπίσκειναι τοὺς υἰοὺς λευι κατ' οἴκους πατριῶν αὐτῶν κατὰ δῆμους αὐτῶν κατὰ συγγενείας αὐτῶν πᾶν ἄρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω ἐπισκέψασθε αὐτούς
- 16 Moyiz fè resansman an dapre lòd Seyè a te ba l' a. Li konte yo jan Seyè a te di l' fè l' la.
So Moses did as the Lord said, numbering them as he had been ordered.
καὶ ἐπεσκέψαντο αὐτούς μουσῆς καὶ ααρων διὰ φωνῆς κυρίου ὃν τρόπον συνέταξεν αὐτοῖς κύριος
- 17 Men non twa pitit gason Levi yo: Se te Gèchon, Keyat ak Merari.
These were the sons of Levi by name: Gershon and Kohath and Merari.
καὶ ἦσαν οὗτοι οἱ υἱοὶ λευι ἐξ ὀνομάτων αὐτῶν γεδσων καθ καὶ μεραρι
- 18 Men non pitit Gèchon yo ak tout fanmi yo: Se te Libni ak Chimèyi.
And these are the names of the sons of Gershon, by their families: Libni and Shimei.
καὶ ταῦτα τὰ ὀνόματα τῶν υἰῶν γεδσων κατὰ δῆμους αὐτῶν λοβενι καὶ σεμεῖ
- 19 Men non pitit Keyat yo ak tout fanmi yo: Se te Amram, Jizeya, Ebwon ak Ouzyèl.
And the sons of Kohath, by their families: Amram and Izhar and Hebron and Uzziel.
καὶ υἱοὶ καθ κατὰ δῆμους αὐτῶν αμραμ καὶ ἰσσαρ χεβρων καὶ οζιηλ
- 20 Men non pitit gason Merari yo ak tout fanmi yo: Se te Makli ak Mouchi. Men non fanmi moun Levi yo, dapre non zansèt yo.
And the sons of Merari by their families: Mahli and Mushi. These are the families of the Levites in the order of their fathers' houses.
καὶ υἱοὶ μεραρι κατὰ δῆμους αὐτῶν μοολι καὶ μουσι οὗτοι εἰσιν δῆμοι τῶν λευιτῶν κατ' οἴκους πατριῶν αὐτῶν
- 21 Te gen de fanmi nan branch Gèchon an: Se te pitit Libni yo ak pitit Chimeyi yo. Se tout fanmi Gèchon yo sa.
From Gershon come the Libnites and the Shimeites; these are the families of the Gershonites.
τῷ γεδσων δῆμος τοῦ λοβενι καὶ δῆμος τοῦ σεμεῖ οὗτοι δῆμοι τοῦ γεδσων
- 22 Lè yo konte gason yo, depi sa ki te gen yon mwa depi yo fèt jouk sa ki pi gran yo, yo jwenn sètmit senksan (7.500) gason.
Those who were numbered of them, the males from one month old and over, were seven thousand, five hundred.
ἢ ἐπίσκειναι αὐτῶν κατὰ ἀριθμὸν παντὸς ἀρσενικοῦ ἀπὸ μηνιαίου καὶ ἐπάνω ἢ ἐπίσκειναι αὐτῶν ἑπτακισχίλιοι καὶ πεντακόσιοι
- 23 Fanmi sa yo te rete deyè kay Bondye a, sou bò solèy kouche.
The tents of the Gershonites are to be placed at the back of the House, to the west.
καὶ υἱοὶ γεδσων ὀπίσω τῆς σκηνῆς παρὰ θάλασσαν παρεμβалоῦσιν
- 24 Se Elyasaf, pitit gason Layèl la, ki te chèf fanmi Gèchon yo.
The chief of the Gershonites is Eliasaph, the son of Lael.
καὶ ὁ ἄρχων οἴκου πατριᾶς τοῦ δῆμου τοῦ γεδσων ελίσαφ υἱὸς λαηλ

- 25 Se yo ki te reskonsab kay Bondye a, ak de tant ki kouvri l' yo, rido ki nan pòt devan Tant Randevou a,
In the Tent of meeting, the Gershonites are to have the care of the House, and the Tent with its cover, and the veil for the door of the Tent of meeting,
καὶ ἡ φυλακὴ υἰῶν γεδσον ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἢ σκηνῇ καὶ τὸ κάλυμμα καὶ τὸ κατακάλυμμα τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου
- 26 rido pou galeri ki fè wonn Tant Randevou a ak lotèl la, rido ki nan pòt devan galeri a ak tout kòd yo bezwen pou sèvi nan kay Bondye a.
And the hangings for the open space round the House and the altar, and the curtain for its doorway, and all the cords needed for its use.
καὶ τὰ ἱστία τῆς ἀλλῆς καὶ τὸ καταπέτασμα τῆς πύλης τῆς ἀλλῆς τῆς οὔσης ἐπὶ τῆς σκηνῆς καὶ τὰ κατάλοιπα πάντων τῶν ἔργων αὐτοῦ
- 27 Te gen kat fanmi nan branch Keyat la: Se te pitit Amram yo, pitit Jizeya yo, pitit Ebwon yo ak pitit Ouzyèl yo. Se tout fanmi Keyat yo sa.
From Kohath come the Amramites and the Izharites and the Hebronites and the Uzzielites; these are the families of the Kohathites.
τῷ καθὼς δῆμος ὁ αμραμις καὶ δῆμος ὁ σααρις καὶ δῆμος ὁ γεβρωνις καὶ δῆμος ὁ οζιηλις οὗτοί εἰσιν δῆμοι τοῦ καθὼς
- 28 Lè yo konte tout gason yo, depi sa ki gen yon mwa depi yo fèt jouk sa ki pi gran yo, yo jwenn witmil sisan (8.600) gason. Se yo ki te reskonsab kote ki apa nèt pou Seyè a nan kay Bondye a.
Those who were numbered of them, the males from one month old and over, were eight thousand, six hundred, who were responsible for the care of the holy place.
κατὰ ἀριθμὸν πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω ὀκτακισχίλιοι καὶ ἑξακόσιοι φυλάσσοντες τὰς φυλακὰς τῶν ἁγίων
- 29 Fanmi sa yo te moute kan yo sou bò sid kay Bondye a.
The tents of the Kohathites are to be placed on the south side of the House.
οἱ δῆμοι τῶν υἰῶν καθὼς παρεμβολοῦσιν ἐκ πλαγίων τῆς σκηνῆς κατὰ λίβα
- 30 Se Elizafan, pitit gason Ouzyèl la, ki te chèf fanmi Keyat yo.
Their chief is Elizaphan, the son of Uzziel.
καὶ ὁ ἄρχων οἴκου πατριῶν τῶν δῆμων τοῦ καθὼς ελισταφαν υἱὸς οζιηλ
- 31 Se yo ki te reskonsab Bwat Kontra a, tab la, gwo lanp sèt branch lan, lotèl yo ak tout bagay ki sèvi nan kote ki apa nèt pou Bondye a, rido yo ansanm ak tout bagay ki mache avèk rido yo.
In their care are the ark, and the table, and the lights, and the altars, and all the vessels used in the holy place, and the veil, and all they are used for.
καὶ ἡ φυλακὴ αὐτῶν ἢ κιβωτὸς καὶ ἡ τράπεζα καὶ ἡ λυχνία καὶ τὰ θυσιαστήρια καὶ τὰ σκεύη τοῦ ἁγίου ὅσα λειτουργοῦσιν ἐν αὐτοῖς καὶ τὸ κατακάλυμμα καὶ πάντα τὰ ἔργα αὐτῶν
- 32 Se Eleaza, pitit gason Arawon, prèt la, ki te chèf tout chèf fanmi Levi yo. Se li ki te kontwole travay moun ki te reskonsab kote ki apa nèt pou Seyè a.
Eleazar, the son of Aaron the priest, will be head over all the Levites and overseer of those responsible for the care of the holy place.
καὶ ὁ ἄρχων ἐπὶ τῶν ἀρχόντων τῶν λευιτῶν ελεαζαρ ὁ υἱὸς ααρων τοῦ ἱερέως καθεσταμένος φυλάσσειν τὰς φυλακὰς τῶν ἁγίων
- 33 Te gen de fanmi nan branch fanmi Merari a: se te pitit Makli yo ak pitit Mouchi yo. Se tout fanmi Merari yo sa.
From Merari come the Mahlites and the Mushites; these are the families of Merari.
τῷ μεραρι δῆμος ὁ μοολι καὶ δῆμος ὁ μουσι οὗτοί εἰσιν δῆμοι μεραρι
- 34 Lè yo konte tout gason yo, depi sa ki gen yon mwa depi yo fèt jouk sa ki pi gran yo, yo jwenn simil desan (6.200) gason.
Those who were numbered of them, the males of a month old and over, were six thousand, two hundred.
ἢ ἐπίσκεψις αὐτῶν κατὰ ἀριθμὸν πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω ἑξακισχίλιοι καὶ πενήτηκοντα
- 35 Se Zouryèl, pitit gason Abikayil la, ki te chèf fanmi Merari yo. Yo te moute kan yo sou bò nò kay Bondye a.
The chief of the families of Merari was Zuriel, the son of Abihail: their tents are to be placed on the north side of the House.
καὶ ὁ ἄρχων οἴκου πατριῶν τοῦ δῆμου τοῦ μεραρι σουρηιλ υἱὸς αβιχαιλ ἐκ πλαγίων τῆς σκηνῆς παρεμβολοῦσιν πρὸς βορρᾶν
- 36 Se yo ki te reskonsab ankadreman pou soutni kay Bondye a, travès yo, poto yo, sipò yo ak tout rido yo ansanm ak tout bagay ki sèvi ak yo.
And in their care are to be all the boards of the Tent, with their rods and pillars and bases, and all the instruments, and all they are used for,
ἢ ἐπίσκεψις ἡ φυλακὴ υἰῶν μεραρι τὰς κεφαλίδας τῆς σκηνῆς καὶ τοὺς μοχλοὺς αὐτῆς καὶ τοὺς στύλους αὐτῆς καὶ τὰς βάσεις αὐτῆς καὶ πάντα τὰ σκεύη αὐτῶν καὶ τὰ ἔργα αὐτῶν
- 37 Yo te reskonsab poto, sipò, pikèt ak kòd pou soutni galeri yo tou.
And the pillars of the open space round it, with their bases and nails and cords.
καὶ τοὺς στύλους τῆς ἀλλῆς κύκλῳ καὶ τὰς βάσεις αὐτῶν καὶ τοὺς πασσάλους καὶ τοὺς κάλους αὐτῶν

- 38 Moyiz, Arawon ak pitit gason l' yo te moute kay pa yo devan Tant Randevou a, sou bò lès. Se yo ki te reskonsab pou fè sèvis nan kote ki apa nèt pou Bondye a pou pèp Izrayèl la. Tout lòt moun ki ta konprann pou yo fè travay prèt yo, se pou yo touye yo.
 And those whose tents are to be placed on the east side of the House in front of the Tent of meeting, looking to the dawn, are Moses and Aaron and his sons, who will do the work of the holy place for the children of Israel; and any strange person who comes near will be put to death.
 και οι παρεμβάλλοντες κατά πρόσωπον τῆς σκηνῆς τοῦ μαρτυρίου ἀπ' ἀνατολῆς μουσῆς καὶ ααρων καὶ οἱ υἱοὶ αὐτοῦ φυλάσσοντες τὰς φυλακὰς τοῦ ἁγίου εἰς τὰς φυλακὰς τῶν υἱῶν ἰσραηλ καὶ ὁ ἄλλο γενεῆς ὁ ἀπτόμενος ἀποθάνεται
- 39 Lè Moyiz ak Arawon te fè resansman moun fanmi Levi yo, chak fanmi apa, dapre lòd Seyè a te bay yo a, yo jwenn antou venndemil (22.000) gason, depi sa ki te gen yon mwa depi yo te fèt jouk sa ki pi gran yo.
 All the Levites numbered by Moses and Aaron at the order of the Lord, all the males of one month old and over numbered in the order of their families, were twenty-two thousand.
 πᾶσα ἡ ἐπίσκεψις τῶν λευιτῶν οὗς ἐπεσκέψατο μουσῆς καὶ ααρων διὰ φωνῆς κυρίου κατὰ δῆμον αὐτῶν πᾶν ἄρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω δύο καὶ εἴκοσι χιλιάδες
- 40 ¶ Seyè a di Moyiz konsa: -Pran non tout premye pitit gason moun pèp Izrayèl yo, depi sa ki gen yon mwa depi yo fèt jouk sa ki pi gran yo. W'a konte konbe ki genyen.
 And the Lord said to Moses, Let all the first male children be numbered, and take the number of their names.
 καὶ εἶπεν κύριος πρὸς μουσῆν λέγων ἐπίσκειναι πᾶν πρωτότοκον ἄρσεν τῶν υἱῶν ἰσραηλ ἀπὸ μηνιαίου καὶ ἐπάνω καὶ λαβὲ τὸν ἀριθμὸν ἐξ ὀνόματος
- 41 Se mwen menm ki Seyè a. W'a pran moun fanmi Levi yo, w'a mete yo apa pou mwen nan plas tout premye pitit gason moun pèp Izrayèl yo. Konsa tou, w'a pran tout bèt ki pou moun fanmi Levi yo, w'a mete yo apa pou mwen nan plas premye ti mal bèt moun Izrayèl yo va fè.
 And give to me the Levites (I am the Lord) in place of the first sons of the children of Israel; and the cattle of the Levites in place of the first births among the cattle of the children of Israel.
 καὶ λήμψη τοὺς λευίτας ἐμοὶ ἐγὼ κύριος ἀντὶ πάντων τῶν πρωτοτόκων τῶν υἱῶν ἰσραηλ καὶ τὰ κτήνη τῶν λευιτῶν ἀντὶ πάντων τῶν πρωτοτόκων ἐν τοῖς κτήνεσιν τῶν υἱῶν ἰσραηλ
- 42 Moyiz pran non tout premye pitit gason moun pèp Izrayèl yo, dapre lòd Seyè a te ba l' a.
 So Moses had all the first sons among the children of Israel numbered, as the Lord said to him.
 καὶ ἐπεσκέψατο μουσῆς ὃν τρόπον ἐνετείλατο κύριος πᾶν πρωτότοκον ἐν τοῖς υἱοῖς ἰσραηλ
- 43 Li konte tout premye pitit gason yo, depi sa ki te gen yon mwa jouk sa ki pi gran yo. Li jwenn venndemil desanswasantrèz (22.273).
 Every first son from a month old and over was numbered by name, and the number came to twenty-two thousand, two hundred and seventy-three.
 καὶ ἐγένοντο πάντα τὰ πρωτότοκα τὰ ἄρσενικὰ κατὰ ἀριθμὸν ἐξ ὀνόματος ἀπὸ μηνιαίου καὶ ἐπάνω ἕκ τῆς ἐπισκέψεως αὐτῶν δύο καὶ εἴκοσι χιλιάδες τρεῖς καὶ ἑβδομήκοντα καὶ διακόσιοι
- 44 Apre sa, Seyè a pale ak Moyiz, li di l' konsa:
 And the Lord said to Moses,
 καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 45 -Pran moun fanmi Levi yo, mete yo apa pou mwen nan plas premye pitit gason moun pèp Izrayèl yo. Epi w'a mete bèt moun Levi yo apa pou mwen tou nan plas premye ti mal bèt moun pèp Izrayèl yo va fè. Konsa, tout moun Levi yo va pou mwen. Se mwen menm ki Seyè a.
 Take the Levites in place of all the first sons of the children of Israel, and the cattle of the Levites in place of their cattle; the Levites are to be mine; I am the Lord.
 λαβὲ τοὺς λευίτας ἀντὶ πάντων τῶν πρωτοτόκων τῶν υἱῶν ἰσραηλ καὶ τὰ κτήνη τῶν λευιτῶν ἀντὶ τῶν κτηνῶν αὐτῶν καὶ ἔσονται ἐμοὶ οἱ λευῖται ἐγὼ κύριος
- 46 Ou te jwenn te gen plis premye pitit gason nan pèp Izrayèl la pase te gen moun Levi. Te gen desanswasantrèz (273) an plis. Men sa pou yo peye pou sove lavi desanswasantrèz premye pitit gason sa yo.
 And the price you have to give for the two hundred and seventy-three first sons of the children of Israel which are in addition to the number of the Levites,
 καὶ τὰ λύτρα τριῶν καὶ ἑβδομήκοντα καὶ διακοσίων οἱ πλεονάζοντες παρὰ τοὺς λευίτας ἀπὸ τῶν πρωτοτόκων τῶν υἱῶν ἰσραηλ
- 47 Pou yo chak, y'a bay senk pyès ajan, dapre sistèm lajan yo sèvi nan kay Bondye a: vin gara pou yon pyès ajan.
 Will be five shekels for every one, by the scale of the holy place (the shekel is twenty gerahs);
 καὶ λήμψη πέντε σίκλους κατὰ κεφαλὴν κατὰ τὸ δίδραχμον τὸ ἅγιον λήμψη εἴκοσι ὀβολοὺς τοῦ σίκλου
- 48 W'a pran lajan yo peye pou sove lavi sa ki an plis yo, w'a bay Arawon ak pitit gason l' yo.
 And this money, the price of those over the number of the Levites, is to be given to Aaron and his sons.
 καὶ δώσεις τὸ ἀργύριον ααρων καὶ τοῖς υἱοῖς αὐτοῦ λύτρα τῶν πλεοναζόντων ἐν αὐτοῖς
- 49 Se konsa, Moyiz pran lajan yo te peye pou sove lavi premye pitit gason ki te an plis sou kantite moun Levi yo.
 So Moses took the money, the price of those whose place had not been taken by the Levites;
 καὶ ἔλαβεν μουσῆς τὸ ἀργύριον τὰ λύτρα τῶν πλεοναζόντων εἰς τὴν ἐκλύτρωσιν τῶν λευιτῶν

- 50 Li pran mil twasanswasannsenk (1.365) pyès lajan nan men premye pitit moun Izrayèl yo, dapre sistèm lajan yo sèvi nan kote ki apa pou Bondye a.
From the first sons of Israel he took it, a thousand, three hundred and sixty-five shekels, by the scale of the holy place;
παρὰ τῶν πρωτοτόκων τῶν υἱῶν Ἰσραὴλ ἔλαβεν τὸ ἀργύριον χιλίους τριακοσίους ἐξήκοντα πέντε σίκλους κατὰ τὸν σίκλον τὸν ἅγιον
- 51 Apre sa, Moyiz pran tout lajan yo te peye pou sove lavi rès premye pitit gason yo, dapre lòd Seyè a te bay la, li bay Arawon ak pitit gason l' yo, jan Seyè a te ba li lòd la.
And he gave the money to Aaron and his sons, as the Lord had said.
καὶ ἔδωκεν μουσῆς τὰ λύτρα τῶν πλεοναζόντων ααρων καὶ τοῖς υἱοῖς αὐτοῦ διὰ φωνῆς κυρίου ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ
- 1 ¶ Seyè a pale ak Moyiz ansanm ak Arawon, li di yo konsa:
And the Lord said to Moses and Aaron,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν καὶ ααρων λέγων
- 2 -Fè resansman tout pitit gason moun Keyat yo, nan branch fanmi Levi a, dapre fanmi yo, dapre branch fanmi zansèt yo.
Let the sons of Kohath, from among the sons of Levi, be numbered by their families, in the order of their fathers' houses;
λαβὲ τὸ κεφάλαιον τῶν υἱῶν καθ' ἕκαστον υἱῶν λευὶ κατὰ δῆμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν
- 3 Pran non tout gason, depi sa ki gen trantan jouk sa ki gen senkant, tou sa ki gen laj pou fè travay ki gen pou fèt nan Tant Randevou a.
All those from thirty to fifty years old who are able to do the work of the Tent of meeting.
ἀπὸ εἴκοσι καὶ πέντε ἐτῶν καὶ ἐπάνω καὶ ἕως πενήκοντα ἐτῶν πᾶς ὁ εἰσπορευόμενος λειτουργεῖν ποιῆσαι πάντα τὰ ἔργα ἐν τῇ σκηνῇ τοῦ μαρτυρίου
- 4 Men travay pitit gason Keyat yo va fè nan Tant Randevou a, kote yo mete apa nèt pou Seyè a.
And this is to be the work of the sons of Kohath in connection with the most holy things.
καὶ ταῦτα τὰ ἔργα τῶν υἱῶν καθ' ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἅγιον τῶν ἁγίων
- 5 Lè lè a rive pou pèp la ranmase zafè yo pou yo deplase, Arawon ak pitit gason l' yo va antre nan kay Bondye a, y'a desann rido ki devan Bwat Kontra a, y'a kouvri bwat la ak li.
When all the people go forward, Aaron is to go in with his sons, and take down the veil of the curtain, covering the ark of witness with it;
καὶ εἰσελεύσεται ααρων καὶ οἱ υἱοὶ αὐτοῦ ὅταν ἐξαιρῇ ἡ παρεμβολή καὶ καθελούσιν τὸ καταπέτασμα τὸ συσκιάζον καὶ κατακαλύψουσιν ἐν αὐτῷ τὴν κιβωτὸν τοῦ μαρτυρίου
- 6 Y'a mete yon premye gwo nap an po bazann sou li, epi y'a kouvri l' ak yon dezyèm nap an twal ble. Apre sa, y'a pase manch pou pote bwat la nan gwo bag yo.
And putting over it the leather cover and over that a blue cloth; and putting its rods in place.
καὶ ἐπιθήσουσιν ἐπ' αὐτὸ κατακάλυμμα δέρμα ὑακίνθινον καὶ ἐπιβαλοῦσιν ἐπ' αὐτὴν ἱμάτιον ὄλον ὑακίνθινον ἄνωθεν καὶ διεμβалоῦσιν τοὺς ἀναφορεῖς
- 7 Y'a kouvri tab pou pen yo ofri bay Bondye a ak yon dra ble. Y'a mete asyèt, tas, kafetyè ak bòl yo sèvi nan sèvis pou mwen yo sou li. Pen yo ofri bay Seyè a va toujou rete sou li tou.
And on the table of the holy bread they are to put a blue cloth, and on it all the vessels, the spoons and the basins and the cups; and the holy bread with them;
καὶ ἐπὶ τὴν τράπεζαν τὴν προκειμένην ἐπιβαλοῦσιν ἐπ' αὐτὴν ἱμάτιον ὀλοπόρφυρον καὶ τὰ τρυβλία καὶ τὰς θυίσκας καὶ τοὺς κυάθους καὶ τὰ σπονδεῖα ἐν οἷς σπένδει καὶ οἱ ἄρτοι οἱ διὰ παντὸς ἐπ' αὐτῆς ἔσσονται
- 8 Y'a voye yon dra wouj sou li, y'a kouvri tout ak yon nap fèt ak po bazann, epi y'a pase manch pou pote tab la nan gwo bag yo.
And over them they are to put a red cloth, covering it with a leather cover, and putting its rods in their places.
καὶ ἐπιβαλοῦσιν ἐπ' αὐτὴν ἱμάτιον κόκκινον καὶ καλύψουσιν αὐτὴν καλύμματι δερματίνῳ ὑακίνθινῳ καὶ διεμβалоῦσιν δι' αὐτῆς τοὺς ἀναφορεῖς
- 9 Y'a pran yon dra tou ble, y'a kouvri gwo lanp sèt branch lan ak tout ti lanp li yo, pensèt li yo, plat li yo ak veso pou lwil yo.
And they are to take a blue cloth, covering with it the light-support with its lights and its instruments and its trays and all the oil vessels which are used for it:
καὶ λήμψονται ἱμάτιον ὑακίνθινον καὶ καλύψουσιν τὴν λυχνίαν τὴν φωτιζούσαν καὶ τοὺς λύχνους αὐτῆς καὶ τὰς λαβίδας αὐτῆς καὶ τὰς ἐπαρυστρίδας αὐτῆς καὶ πάντα τὰ ἄγγεῖα τοῦ ἐλαίου οἷς λειτοῦργοῦσιν ἐν αὐτοῖς
- 10 Y'a vlope yo ansanm nan yon nap an po bazann, epi y'a mete l' sou yon branka pou pote l'.
All these they are to put in a leather cover, and put it on the frame.
καὶ ἐμβαλοῦσιν αὐτὴν καὶ πάντα τὰ σκεῦῃ αὐτῆς εἰς κάλυμμα δερματίνον ὑακίνθινον καὶ ἐπιθήσουσιν αὐτὴν ἐπ' ἀναφορέων
- 11 Apre sa, y'a mete yon dra ble sou lotèl an lò a, y'a kouvri l' nèt ak yon nap an po bazann, epi y'a pase manch pou pote lotèl la nan bag yo.
On the gold altar they are to put a blue cloth, covering it with a leather cover; and they are to put its rods in their places.
καὶ ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν ἐπικαλύψουσιν ἱμάτιον ὑακίνθινον καὶ καλύψουσιν αὐτὸ καλύμματι δερματίνῳ ὑακίνθινῳ καὶ διεμβалоῦσιν τοὺς ἀναφορεῖς αὐτοῦ

- 12 Y'a pran tout bagay yo sèvi nan kote ki apa nèt pou Seyè a, y'a mete yo nan yon dra ble, y'a vlope yo nan yon nap an po bazann, epi y'a mete yo sou yon branka pou pote yo.
All the vessels which are used in the holy place they are to put in a blue cloth, covering them with a leather cover, and put them on the frame.
καὶ λήμψονται πάντα τὰ σκεύη τὰ λειτουργικά ὅσα λειτουργοῦσιν ἐν αὐτοῖς ἐν τοῖς ἁγίοις καὶ ἐμβαλοῦσιν εἰς ἱμάτιον ὑακίνθινον καὶ καλύψουσιν αὐτὰ καλύμματι δερματίνῳ ὑακίνθινῳ καὶ ἐπιθήσουσιν ἐπὶ ἀναφορεῖς
- 13 Y'a wete sann ki sou lotèl la, epi y'a kouvri lotèl la ak yon dra wouj.
And they are to take away the burned waste from the altar, and put a purple cloth on it;
καὶ τὸν καλυπτῆρα ἐπιθήσει ἐπὶ τὸ θυσιαστήριον καὶ ἐπικαλύψουσιν ἐπ' αὐτὸ ἱμάτιον ὀλοπόρφυρον
- 14 Y'a pran tout bagay ki mache ak lotèl la: recho, pèl, fouchèt, plat pou resevwa sann, y'a mete yo sou lotèl la. Apre sa, y'a kouvri l' ak yon nap an po bazann, epi y'a pase manch pou pote lotèl la.
Placing on the cloth all its vessels, the fire-baskets, the meat-hooks, the spades, and the basins; all the vessels of the altar; they are to put a leather cover over all these, and put its rods in their places.
καὶ ἐπιθήσουσιν ἐπ' αὐτὸ πάντα τὰ σκεύη ὅσοις λειτουργοῦσιν ἐπ' αὐτὸ ἐν αὐτοῖς καὶ τὰ πυρεῖα καὶ τὰς κρεάγρας καὶ τὰς φιάλας καὶ τὸν καλυπτῆρα καὶ πάντα τὰ σκεύη τοῦ θυσιαστηρίου καὶ ἐπιβαλοῦσιν ἐπ' αὐτὸ κάλυμμα δερματίνον ὑακίνθινον καὶ διεμβалоῦσιν τοὺς ἀναφορεῖς αὐτοῦ καὶ λήμψονται ἱμάτιον πορφυροῦν καὶ συγκαλύψουσιν τὸν λουτήρα καὶ τὴν βάσιν αὐτοῦ καὶ ἐμβαλοῦσιν αὐτὰ εἰς κάλυμμα δερματίνον ὑακίνθινον καὶ ἐπιθήσουσιν ἐπὶ ἀναφορεῖς
- 15 Lè lè a va rive pou pèp la leve lamach, lè Arawon ak pitit gason l' yo va fin kouvri tout mèb ki nan kote ki apa nèt pou Seyè a, ansanm ak tout bagay ki mache ak yo a, se lè sa a gason moun Keyat yo va vin pran mèb yo pou pote yo. Moun Keyat yo pa gen dwa manyen bagay yo mete apa nèt pou Seyè a. Si yo fè sa, y'ap mouri. Se tout reskonsablite moun Keyat yo sa, lè y'ap deplase Tant Randevou a.
And after the holy place and all its vessels have been covered up by Aaron and his sons, when the tents of the people go forward, the sons of Kohath are to come and take it up; but the holy things may not be touched by them for fear of death.
καὶ συντελέσουσιν ααρων καὶ οἱ υἱοὶ αὐτοῦ καλύπτοντες τὰ ἅγια καὶ πάντα τὰ σκεύη τὰ ἅγια ἐν τῷ ἐξαίρειν τὴν παρεμβολὴν καὶ μετὰ ταῦτα εἰσελεύσονται υἱοὶ καθ' αἴρειν καὶ οὐχ ἄψονται τῶν ἁγίων ἵνα μὴ ἀποθάνωσιν ταῦτα ἄροῦσιν οἱ υἱοὶ καθ' ἐν τῇ σκηνῇ τοῦ μαρτυρίου
- 16 Eleazar, pitit gason Arawon, prèt la, va reskonsab kontwole lwil lanp yo, lansan santi bon an, pen yo toujou ofri bay Seyè a ak lwil pou mete moun apa a. Wi, l'a kontwole tout kay Bondye a nèt ak tou sa ki ladan l', menm kote ki apa nèt pou Seyè a ak bagay ki ladan l' yo.
And Eleazar, the son of Aaron the priest, is to be responsible for the oil for the light, and the sweet perfumes for burning, and the regular meal offering, and the holy oil; the House and the holy place and everything in it will be in his care.
ἐπίσκοπος ελεαζαρ υἱὸς ααρων τοῦ ἱερέως τὸ ἔλαιον τοῦ φωτὸς καὶ τὸ θυμίαμα τῆς συνθέσεως καὶ ἡ θυσία ἡ καθ' ἡμέραν καὶ τὸ ἔλαιον τῆς χρίσεως ἢ ἐπισκοπῆ ὅλης τῆς σκηνῆς καὶ ὅσα ἐστὶν ἐν αὐτῇ ἐν τῷ ἁγίῳ ἐν πᾶσι τοῖς ἔργοις
- 17 Seyè a pale ak Moyiz ansanm ak Arawon, li di yo konsa:
And the Lord said to Moses and Aaron,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν καὶ ααρων λέγων
- 18 -Pa kite anyen rive moun fanmi Keyat yo ki pou ta fè yo disparèt nan mitan moun Levi yo.
Do not let the family of the Kohathites be cut off from among the Levites;
μὴ ὀλεθρευῆτε τῆς φυλῆς τὸν δῆμον τὸν καθ' ἐκ μέσου τῶν λευιτῶν
- 19 Men sa pou nou fè pou yo pa mouri, pou yo ka viv, lè y'ap pwoche bò bagay ki apa nèt pou Seyè a. Arawon ak pitit gason l' yo va antre anvan epi y'a bay chak moun travay pa yo, y'a di yo sa pou yo pote.
But do this to them, so that life and not death may be theirs when they come near the most holy things; let Aaron and his sons go in and give to every one his work and that which he is to take up;
τοῦτο ποιήσατε αὐτοῖς καὶ ζήσονται καὶ οὐ μὴ ἀποθάνωσιν προσπορευομένων αὐτῶν πρὸς τὰ ἅγια τῶν ἁγίων ααρων καὶ οἱ υἱοὶ αὐτοῦ προσπορευέσθωσαν καὶ καταστήσουσιν αὐτοὺς ἕκαστον κατὰ τὴν ἀναφορὰν αὐτοῦ
- 20 Men, moun Keyat yo pa janm gen dwa antre al gade lè y'ap vlope bagay ki apa nèt pou Seyè a. Si yo fè sa, y'ap mouri.
But they themselves are not to go in to see the holy place, even for a minute, for fear of death.
καὶ οὐ μὴ εἰσέλθωσιν ἰδεῖν ἐξάπινα τὰ ἅγια καὶ ἀποθανοῦνται
- 21 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 22 -Fè resansman tout pitit gason moun Gèchon yo tou, dapre fanmi yo, dapre branch fanmi zansèt yo.
Let the sons of Gershon be numbered by families, in the order of their fathers' houses;
λαβὲ τὴν ἀρχὴν τῶν υἱῶν γεδων καὶ τούτους κατ' οἴκους πατριῶν αὐτῶν κατὰ δῆμους αὐτῶν

- 23 **Pran non tout gason, depi sa ki gen trantan jouk sa ki gen senkantàn, tou sa ki gen laj pou fè travay ki gen pou fèt nan Tant Randevou a.**
All those from thirty to fifty years old who are able to do the work of the Tent of meeting.
 ἀπὸ πεντεκαεικοσαετοῦς καὶ ἐπάνω ἕως πενηκονταετοῦς ἐπίσκειν αὐτοὺς πᾶς ὁ εἰσπορευόμενος λειτουργεῖν καὶ ποιεῖν τὰ ἔργα αὐτοῦ ἐν τῇ σκηνῇ τοῦ μαρτυρίου
- 24 **Men travay moun Gèchon yo, men sa pou yo pote:**
This is to be the work of the Gershonites, the things they are to do and take up.
 αὕτη ἡ λειτουργία τοῦ δήμου τοῦ γεδσων λειτουργεῖν καὶ αἶρειν
- 25 **Ièz twal ki sèvi pou moute kay Bondye a ansanm ak gwo tant ki kouvri kay Bondye a, kouvèti fèt ak po bazann ki anwo tant lan, seri rido ki fèmen pòt Tant Randevou a,**
They are to take up the curtains of the House, and the Tent of meeting with its cover and the leather cover over it, and the hangings for the door of the Tent of meeting;
 καὶ ἀρεῖ τὰς δέρρεις τῆς σκηνῆς καὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὸ κάλυμμα αὐτῆς καὶ τὸ κάλυμμα τὸ ὑακίνθινον τὸ ὄν ἐπ' αὐτῆς ἀνωθεν καὶ τὸ κάλυμμα τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου
- 26 **rido galeri ki kouvri tant lan ak lotèl la nèl, rido ki fèmen galeri a, kòd yo ak tout lòt bagay ki mache ak bagay sa yo. Se yo ki pou fè tout travay ki gen rapò ak bagay sa yo.**
And the hangings for the open space round the House and the altar, and the curtain for its doorway, with the cords and all the things used for them; whatever is necessary for these, they are to do.
 καὶ τὰ ἱστία τῆς αὐλῆς ὅσα ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου καὶ τὰ περισσὰ καὶ πάντα τὰ σκεῦῃ τὰ λειτουργικά ὅσα λειτουργοῦσιν ἐν αὐτοῖς ποιήσουσιν
- 27 **Moun Gèchon yo va travay sou lòd Arawon ak pitit gason I' yo. Y'a fè tout travay yo, y'a pote tou sa yo gen pou yo pote. Y'a reskonsab tou sa y'ap pote a.**
From the mouth of Aaron and his sons the Gershonites will have word about all the things they are to do and take up; you are to give them their orders.
 κατὰ στόμα ααρων καὶ τῶν υἱῶν αὐτοῦ ἔσται ἡ λειτουργία τῶν υἱῶν γεδσων κατὰ πάσας τὰς λειτουργίας αὐτῶν καὶ κατὰ πάντα τὰ ἄρτὰ δι' αὐτῶν καὶ ἐπισκέψη αὐτοῦς ἐξ ὀνομάτων πάντα τὰ ἄρτὰ ὑπ' αὐτῶν
- 28 **Sa se tout reskonsablite moun Gèchon yo nan travay ki gen pou fèt nan Tant Randevou a. Se Itama, pitit gason Arawon, prèt la, ki va kontwole tou sa y'ap fè.**
This is the work of the family of the Gershonites in the Tent of meeting, and they will be under the direction of Ithamar, the son of Aaron the priest.
 αὕτη ἡ λειτουργία τῶν υἱῶν γεδσων ἐν τῇ σκηνῇ τοῦ μαρτυρίου καὶ ἡ φυλακὴ αὐτῶν ἐν χειρὶ ιθαμαρ τοῦ υἱοῦ ααρων τοῦ ἱερέως
- 29 **Seyè a di Moyiz ankò: -W'a fè resansman tout pitit gason moun Merari yo, dapre fanmi yo, dapre branch fanmi zansèt yo.**
The sons of Merari are to be numbered by families, in the order of their fathers' houses;
 υἱοὶ μεραρι κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν ἐπισκέψασθε αὐτούς
- 30 **W'a pran non tout gason, depi sa ki gen trantan jouk sa ki gen senkantàn, tou sa ki gen laj pou fè travay ki gen pou fèt nan Tant Randevou a.**
Every one from thirty to fifty years old who is able to do the work of the Tent of meeting.
 ἀπὸ πεντεκαεικοσαετοῦς καὶ ἐπάνω ἕως πενηκονταετοῦς ἐπισκέψασθε αὐτοὺς πᾶς ὁ εἰσπορευόμενος λειτουργεῖν τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου
- 31 **Se yo menm k'ap reskonsab pote ankadreman, travès, potò ak sipò kay Bondye yo,**
And this is their part in the work of the Tent of meeting: the transport of the boards and the rods of the Tent, with the pillars and their bases;
 καὶ ταῦτα τὰ φυλάγματα τῶν αἰρομένων ὑπ' αὐτῶν κατὰ πάντα τὰ ἔργα αὐτῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου τὰς κεφαλίδας τῆς σκηνῆς καὶ τοὺς μοχλοὺς καὶ τοὺς στύλους αὐτῆς καὶ τὰς βάσεις αὐτῆς καὶ αἱ τὸ κατακάλυμμα καὶ αἱ βάσεις αὐτῶν καὶ οἱ στύλοι αὐτῶν καὶ τὸ κατακάλυμμα τῆς θύρας τῆς σκηνῆς
- 32 **potò, sipò, pikèt ak kòd pou galeri ki fè wonn tant lan, avèk tout bagay ki sèvi ak yo, ansanm ak tout zouti y'ap bezwen pou fè travay yo. Y'a bay chak moun non bagay la reskonsab pou l' pote a.**
And the pillars of the open space outside it, with their bases and their nails and cords and all the instruments used, and everything which has to be done there; all the instruments for which they are responsible are to be numbered by name.
 καὶ τοὺς στύλους τῆς αὐλῆς κύκλω καὶ αἱ βάσεις αὐτῶν καὶ τοὺς στύλους τοῦ καταπετάσματος τῆς πύλης τῆς αὐλῆς καὶ τὰς βάσεις αὐτῶν καὶ τοὺς πασσάλους αὐτῶν καὶ τοὺς κάλους αὐτῶν καὶ πάντα τὰ σκεῦῃ αὐτῶν καὶ πάντα τὰ λειτουργήματα αὐτῶν ἐξ ὀνομάτων ἐπισκέψασθε αὐτοὺς καὶ πάντα τὰ σκεῦῃ τῆς φυλακῆς τῶν αἰρομένων ὑπ' αὐτῶν
- 33 **Se tout reskonsablite moun Merari yo sa nan travay yo gen pou fè nan Tant Randevou a. Se Itama, pitit Arawon, prèt la, ki va ba yo sa pou yo fè.**
This is the work which the sons of Merari are to do in connection with the Tent of meeting, under the direction of Ithamar, the son of Aaron the priest.
 αὕτη ἡ λειτουργία δήμου υἱῶν μεραρι ἐν πᾶσιν τοῖς ἔργοις αὐτῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἐν χειρὶ ιθαμαρ υἱοῦ ααρων τοῦ ἱερέως
- 34 **¶ Dapre lòd Seyè a te bay la, Moyiz, Arawon ak chèf pèp Izrayèl yo te fè resansman gason nan fanmi Keyat yo, dapre fanmi yo ak dapre branch fanmi zansèt yo.**
So Moses and Aaron and the chiefs of the people took in hand the numbering of the sons of the Kohathites, by families, in the order of their fathers' houses;
 καὶ ἐπεσκέψατο μουσῆς καὶ ααρων καὶ οἱ ἄρχοντες Ἰσραὴλ τοὺς υἱοὺς καθ κατὰ δήμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν
- 35 **Yo pran non tout gason, depi sa ki gen trantan jouk sa ki gen senkantàn, tou sa ki gen laj pou fè pati gwoup moun k'ap travay nan Tant Randevou a.**
Numbering all those from thirty to fifty years old who were able to do the work in the Tent of meeting;
 ἀπὸ πεντεκαεικοσαετοῦς καὶ ἐπάνω ἕως πενηκονταετοῦς πᾶς ὁ εἰσπορευόμενος λειτουργεῖν καὶ ποιεῖν ἐν τῇ σκηνῇ τοῦ μαρτυρίου

- 36 Yo jwenn demil sètsansenkant (2.750) gason antou nan37 tout fanmi Keyat yo. Se moun sa yo ki te la pou fè travay ki gen pou fèt nan Tant Randevou a. Se yo menm Moyiz ak Arawon te konte dapre lòd Seyè a te bay Moyiz la.
And the number of all these was two thousand, seven hundred and fifty.
καὶ ἐγένετο ἡ ἐπίσκεψις αὐτῶν κατὰ δῆμους αὐτῶν δισχίλιοι διακόσιοι πενήκοντα
- 38 Apre sa, yo fè resansman gason nan fanmi Gèchon yo, dapre fanmi yo ak dapre branch fanmi zansèt yo.
And those of the sons of Gershon who were numbered by families,
καὶ ἐπεσκέπησαν υἱοὶ γεδσων κατὰ δῆμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν
- 39 Yo pran non tout gason, depi sa ki gen trantan jouk sa ki gen senkant, tou sa ki gen laj pou fè pati gwoup moun k'ap travay nan Tant Randevou a.
All those from thirty to fifty years old who were able to do the work in the Tent of meeting,
ἀπὸ πεντεκαεικοσαετοῦς καὶ ἐπάνω ἕως πενηκονταετοῦς πᾶς ὁ εἰσπορευόμενος λειτουργεῖν καὶ ποιεῖν τὰ ἔργα ἐν τῇ σκηνῇ τοῦ μαρτυρίου
- 40 Yo jwenn demil sisantran (2.630) gason
Who were numbered by families in the order of their fathers' houses, were two thousand, six hundred and thirty.
καὶ ἐγένετο ἡ ἐπίσκεψις αὐτῶν κατὰ δῆμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν δισχίλιοι ἑξακόσιοι τριάκοντα
- 41 nan tout fanmi Gèchon yo. Se moun sa yo ki te la pou fè travay ki gen pou fèt nan Tant Randevou a. Se yo menm Moyiz ak Arawon te konte dapre lòd Seyè a te bay Moyiz la.
This is the number of the sons of Gershon who did the work in the Tent of meeting, as they were numbered by Moses and Aaron at the order of the Lord.
αὕτη ἡ ἐπίσκεψις δῆμου υἱῶν γεδσων πᾶς ὁ λειτουργῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου οὗς ἐπεσκέψατο μωυσῆς καὶ ααρων διὰ φωνῆς κυρίου ἐν χειρὶ μωυσῆ
- 42 Apre sa, yo fè resansman gason nan fanmi Merari yo, dapre fanmi yo ak dapre branch fanmi zansèt yo.
And those of the sons of Merari who were numbered by families, in the order of their fathers' houses,
ἐπεσκέπησαν δὲ καὶ δῆμος υἱῶν μεραρι κατὰ δῆμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν
- 43 Yo pran non tout gason, depi sa ki gen trantan jouk sa ki gen senkant, tou sa ki gen laj pou fè pati gwoup moun k'ap travay nan Tant Randevou a.
All those from thirty to fifty years old who did the work in the Tent of meeting,
ἀπὸ πεντεκαεικοσαετοῦς καὶ ἐπάνω ἕως πενηκονταετοῦς πᾶς ὁ εἰσπορευόμενος λειτουργεῖν πρὸς τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου
- 44 Yo jwenn twamil desan (3.200) gason
Who were numbered by families, were three thousand, two hundred.
καὶ ἐγενήθη ἡ ἐπίσκεψις αὐτῶν κατὰ δῆμους αὐτῶν κατ' οἴκους πατριῶν αὐτῶν τρισχίλιοι καὶ διακόσιοι
- 45 nan tout fanmi Merari yo. Se moun sa yo ki te la pou fè travay ki gen pou fèt nan Tant Randevou a. Se yo menm Moyiz ak Arawon te konte dapre lòd Seyè a te bay Moyiz la.
This is the number of the sons of Merari, numbered by Moses and Aaron at the order of the Lord.
αὕτη ἡ ἐπίσκεψις δῆμου υἱῶν μεραρι οὗς ἐπεσκέψατο μωυσῆς καὶ ααρων διὰ φωνῆς κυρίου ἐν χειρὶ μωυσῆ
- 46 Se konsa Moyiz ak Arawon ak chèf pèp Izrayèl yo te fè resansman branch fanmi Levi yo, dapre fanmi yo ak dapre branch fanmi zansèt yo.
And all the Levites who were numbered by Moses and Aaron and the chiefs of the people, by families, in the order of their fathers' houses,
πάντες οἱ ἐπεσκεμμένοι οὗς ἐπεσκέψατο μωυσῆς καὶ ααρων καὶ οἱ ἄρχοντες ἰσραηλ τοὺς λευίτας κατὰ δῆμους κατ' οἴκους πατριῶν αὐτῶν
- 47 Yo te pran non tout gason, depi sa ki gen trantan jouk sa ki gen senkant, tou sa ki gen laj pou fè pati gwoup moun k'ap travay nan Tant Randevou a, osinon k'ap pote l' lè y'ap deplase.
Those from thirty to fifty years old who were able to do the work of the Tent of meeting and of its transport,
ἀπὸ πεντεκαεικοσαετοῦς καὶ ἐπάνω ἕως πενηκονταετοῦς πᾶς ὁ εἰσπορευόμενος πρὸς τὸ ἔργον τῶν ἔργων καὶ τὰ ἔργα τὰ αἰρόμενα ἐν τῇ σκηνῇ τοῦ μαρτυρίου
- 48 Yo jwenn antou witmil senksankatreven (8.580) gason.
Came to eight thousand, five hundred and eighty.
καὶ ἐγενήθησαν οἱ ἐπισκεπέντες ὀκτακισχίλιοι πεντακόσιοι ὀγδοήκοντα
- 49 Se konsa, dapre lòd Seyè a te bay Moyiz pou pèp la, yo pran non chak gason moun Levi yo ak travay pou yo fè ak sa pou yo pote. Se Seyè a menm ki te bay Moyiz lòd fè resansman sa a.
At the order of the Lord they were numbered by Moses, every one in relation to his work and to his part in the transport; so they were numbered by Moses at the order of the Lord.
διὰ φωνῆς κυρίου ἐπεσκέψατο αὐτοὺς ἐν χειρὶ μωυσῆ ἄνδρα κατ' ἄνδρα ἐπὶ τῶν ἔργων αὐτῶν καὶ ἐπὶ ὧν αἴρουσιν αὐτοὶ καὶ ἐπεσκέπησαν ὃν τρόπον συνέταξεν κύριος τῷ μωυσῆ
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μωυσῆν λέγων

- 2 -Bay moun pèp Izrayèl yo lòd pou yo mete deyò nan kan kote yo rete a tout moun ki gen move maladi po, moun ki gen ekoulman, osinon moun ki pa nan kondisyon pou sèvi Bondye paske yo manyen kadav moun mouri.
Give orders to the children of Israel to put outside the tent-circle every leper, and anyone who has any sort of flow from his body, and anyone who is unclean from the touch of the dead;
πρόσταζον τοῖς υἱοῖς ἰσραηλ καὶ ἐξαποστειλάτωσαν ἐκ τῆς παρεμβολῆς πάντα λεπρὸν καὶ πάντα γονορρυή καὶ πάντα ἀκάθαρτον ἐπὶ ψυχῇ
- 3 Wi, se pou nou mete tout moun ki pa nan kondisyon pou sèvi m' yo deyò nan kan an, fanm kou gason, pou yo pa mete kan kote m'ap viv nan mitan pèp mwen an nan kondisyon li pa ka sèvi m'.
Male or female they are to be put outside the tent-circle, so that they may not make unclean my resting-place among them.
ἀπὸ ἀρσενικοῦ ἕως θηλυκοῦ ἐξαποστείλατε ἕξω τῆς παρεμβολῆς καὶ οὐ μὴ μιανούσιν τὰς παρεμβολὰς αὐτῶν ἐν οἷς ἐγὼ καταγίνομαι ἐν αὐτοῖς
- 4 Se konsa, moun pèp Izrayèl yo fè sa Seyè a te di Moyiz la. Yo mete tout moun sa yo deyò nan kan kote yo rete a.
So the children of Israel did as the Lord had said to Moses, and put them outside the tent-circle.
καὶ ἐποίησαν οὕτως οἱ υἱοὶ ἰσραηλ καὶ ἐξαπέστειλαν αὐτούς ἕξω τῆς παρεμβολῆς καθὰ ἐλάλησεν κύριος τῷ μουσῆ οὕτως ἐποίησαν οἱ υἱοὶ ἰσραηλ.
- 5 Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 6 -Pale ak moun pèp Izrayèl yo. Lè yon gason osinon yon fanm pa kenbe pawòl l' ak Seyè a, l' al fè yon bagay mal kont yon moun, l' antò.
Say to the children of Israel, If a man or a woman does any of the sins of men, going against the word of the Lord, and is in the wrong;
λάλησον τοῖς υἱοῖς ἰσραηλ λέγων ἀνὴρ ἢ γυνὴ ὅστις ἐάν ποιήσῃ ἀπὸ τῶν ἁμαρτιῶν τῶν ἀνθρωπίνων καὶ παριδὼν παρίδη καὶ πλημμελήσῃ ἢ ψυχὴ ἐκεῖνη
- 7 Moun ki antò a va rekonèt devan tout moun li te fè yon bagay mal, epi li va renmèt tout sa l' te pran an bay moun li te fè tò a plis vin pou san (20%) lavalè.
Let them say openly what they have done; and make payment for the wrong done, with the addition of a fifth part, and give it to him to whom the wrong was done.
ἐξαγορεύσει τὴν ἁμαρτίαν ἣν ἐποίησεν καὶ ἀποδώσει τὴν πλημμέλειαν τὸ κεφάλαιον καὶ τὸ ἐπίπεμπτον αὐτοῦ προσθήσει ἐπ' αὐτὸ καὶ ἀποδώσει τίνι ἐπλημμέλησεν αὐτῷ
- 8 Men, si moun li te fè tò a mouri san li pa kite yon fanmi pre ki pou resevwa sa y'ap renmèt l' a, y'a pran sa l'ap renmèt la, y'a ofri l' bay Seyè a pou prèt yo. Apre sa, moun lan ap toujou gen pou l' ofri bay Bondye yon belye mouton pou repare sa l' te fè ki mal la.
But if the man has no relation to whom the payment may be made, then the payment for sin made to the Lord will be the priest's, in addition to the sheep offered to take away his sin.
ἐάν δὲ μὴ ἦ τῷ ἀνθρώπῳ ὁ ἀγχιστεύων ὥστε ἀποδοῦναι αὐτῷ τὸ πλημμέλημα πρὸς αὐτόν τὸ πλημμέλημα τὸ ἀποδιδόμενον κυρίῳ τῷ ἱερεῖ ἔσται πλὴν τοῦ κριοῦ τοῦ ἰλασμοῦ δι' οὗ ἐξιλιάσεται ἐν αὐτῷ περὶ αὐτοῦ
- 9 Tout ofrann moun Izrayèl yo mete apa pou Seyè a va rete pou prèt y' al jwenn pou fè ofrann lan.
And every offering lifted up of all the holy things which the children of Israel give to the priest, will be his.
καὶ πᾶσα ἀπαρχὴ κατὰ πάντα τὰ ἁγιαζόμενα ἐν υἱοῖς ἰσραηλ ὅσα ἂν προσφέρωσιν τῷ κυρίῳ τῷ ἱερεῖ αὐτῷ ἔσται
- 10 Tout ofrann yon moun pote bay prèt la va rete pou prèt la. Tou sa yon moun pote renmèt va rete pou prèt la tou.
And every man's holy things will be his: whatever a man gives to the priest will be his.
καὶ ἐκάστου τὰ ἁγιασμένα αὐτοῦ ἔσται ἀνὴρ ὅς ἐάν δῶ τῷ ἱερεῖ αὐτῷ ἔσται
- 11 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 12 -Pale ak moun pèp Izrayèl yo. W'a di yo pou mwen: Sipoze madanm yon nonm lage kò l' nan dezòd, epi l'ap twonpe mari l',
Say to the children of Israel, If any man's wife does wrong, sinning against him
λάλησον τοῖς υἱοῖς ἰσραηλ καὶ ἐρεῖς πρὸς αὐτούς ἀνδρὸς ἀνδρὸς ἐάν παραβῆ ἢ γυνὴ αὐτοῦ καὶ παρίδη αὐτόν ὑπεριδοῦσα
- 13 si li kouche ak yon lòt gason san mari l' pa konn sa, si li te kache kò l' pandan li t'ap fè bagay ki mete l' nan kondisyon pou li pa ka fè sèvis pou Bondye a, kifè pa gen temwen ki pou pale kont li, ni yo pa t' kenbe l' nan men,
By taking as her lover another man, and keeps it secret so that her husband has no knowledge of it, and there is no witness against her, and she is not taken in the act;
καὶ κοιμηθῆ τις μετ' αὐτῆς κοίτην σπέρματος καὶ λάθῃ ἐξ ὀφθαλμῶν τοῦ ἀνδρὸς αὐτῆς καὶ κρύψῃ αὐτὴ δὲ ἢ μεμιαμμένη καὶ μάρτυς μὴ ἦν μετ' αὐτῆς καὶ αὐτὴ μὴ ἦ συνειλημμένη
- 14 osinon si yon mari vin sispèk madanm li nan dezòd, kifè madanm lan pa nan kondisyon pou l' fè sèvis pou Bondye, kit madanm lan fè l' vre, kit li pa fè l',
If the spirit of doubt comes into her husband's heart, and he has doubts of his wife, with good cause; or if he has doubts of her without cause:
καὶ ἐπέλθῃ αὐτῷ πνεῦμα ζηλώσεως καὶ ζηλώσῃ τὴν γυναῖκα αὐτοῦ αὐτὴ δὲ μεμιαμμένη ἢ ἐπέλθῃ αὐτῷ πνεῦμα ζηλώσεως καὶ ζηλώσῃ τὴν γυναῖκα αὐτοῦ αὐτὴ δὲ μὴ ἦ μεμιαμμένη

- 15 nonm lan va mennen madanm lan bay prèt la, epi l'a pote ofrann madanm lan gen pou fè nan ka sa a: se va de liv farin lòj. Li p'ap bezwen vide lwil sou li, ni li p'ap bezwen mete lansan sou li, paske se yon ofrann l'ap fè paske li sispèk kichòy, se yon ofrann l'ap fè pou l' ka konn verite a.
Then let him take her to the priest, offering for her the tenth part of an ephah of barley meal, without oil or perfume; for it is a meal offering of a bitter spirit, a meal offering keeping wrongdoing in mind.
 και ἄξει ὁ ἄνθρωπος τὴν γυναῖκα αὐτοῦ πρὸς τὸν ἱερέα καὶ προσοίσει τὸ δῶρον περὶ αὐτῆς τὸ δέκατον τοῦ οἴφι ἄλευρον κριθίνον οὐκ ἐπιχεεῖ ἐπ' αὐτὸ ἔλαιον οὐδὲ ἐπιθήσει ἐπ' αὐτὸ λίβανον ἔστιν γὰρ θυσία ζηλοτυπίας θυσία μνημοσύνου ἀναμινήσκουσα ἁμαρτίαν
- 16 Apre sa, prèt la va fè madanm lan pwoche vin kanpe devan lotèl Seyè a.
And the priest will make her come near and put her before the Lord;
 και προσάξει αὐτὴν ὁ ἱερεὺς καὶ στήσει αὐτὴν ἔναντι κυρίου
- 17 Prèt la va pran ti gout dlo nan kivèt la, l'a mete l' nan yon vesò fèt an fè, l'a pran yon priz pousyè tè nan Tant Randevou a, l'a mete l' nan dlo a.
And the priest will take holy water in a pot and put in it dust from the floor of the House;
 και λήμψεται ὁ ἱερεὺς ὕδωρ καθαρὸν ζῶν ἐν ἄγγειῳ ὀστρακίνῳ καὶ τῆς γῆς τῆς οὔσης ἐπὶ τοῦ ἐδάφους τῆς σκηνῆς τοῦ μαρτυρίου καὶ λαβὼν ὁ ἱερεὺς ἐμβαλεῖ εἰς τὸ ὕδωρ
- 18 Lèfini, l'a fè madanm lan kanpe devan lotèl Seyè a, l'a wete twal ki sou tèt madanm lan, epi l'a mete ofrann farin lan nan de pla men l' yo. Prèt la menm va kenbe nan men l' vesò ki gen dlo anmè a, dlo ki bay madichon an.
And he will make the woman come before the Lord with her hair loose, and will put the meal offering, the offering of a bitter spirit, in her hands; and the priest will take in his hand the bitter water causing the curse;
 και στήσει ὁ ἱερεὺς τὴν γυναῖκα ἔναντι κυρίου καὶ ἀποκαλύψει τὴν κεφαλὴν τῆς γυναίκος καὶ δώσει ἐπὶ τὰς χεῖρας αὐτῆς τὴν θυσίαν τοῦ μνημοσύνου τὴν θυσίαν τῆς ζηλοτυπίας ἐν δὲ τῇ χειρὶ τοῦ ἱερέως ἔσται τὸ ὕδωρ τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου τούτου
- 19 Prèt la va mande madanm lan pou li sèman. L'a di l' konsa: Si ou pa kouche avèk okenn lòt gason pase avèk mari ou, si ou pa lage kò ou nan dezòd ki pou ta mete ou nan kondisyon pou ou pa ka fè sèvis pou Bondye, ou mèt bwè dlo anmè sa a, dlo ki bay madichon an, anyen p'ap rive ou.
And he will make her take an oath, and say to her, If no man has been your lover and you have not been with another in place of your husband, you are free from this bitter water causing the curse;
 και ὀρκιεῖ αὐτὴν ὁ ἱερεὺς καὶ ἐρεῖ τῇ γυναίκεῖ εἰ μὴ κεκοιμήται τις μετὰ σοῦ εἰ μὴ παραβέβηκας μιανθῆναι ὑπὸ τὸν ἄνδρα τὸν σεαυτῆς ἀθῶα ἴσθι ἀπὸ τοῦ ὕδατος τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου τοῦ του
- 20 Men, si ou te lage kò ou nan dezòd vre, si ou pa nan kondisyon pou ou fè sèvis pou Bondye, paske ou te kouche ak yon gason ki pa mari ou,
But if you have been with another in place of your husband and have made yourself unclean with a lover:
 εἰ δὲ σὺ παραβέβηκας ὑπ' ἄνδρὸς οὔσα ἢ μεμίανσαι καὶ ἔδωκᾶν τις τὴν κοίτην αὐτοῦ ἐν σοὶ πλὴν τοῦ ἀνδρός σου
- 21 se pou Seyè a fè tout moun pran non ou pou bay madichon. Se pou l' fè ou pa ka janm fè pitit. Se pou vant ou anfle.
Then the priest will put the oath of the curse on the woman, and say to her, May the Lord make you a curse and an oath among your people, sending on you wasting of the legs and disease of the stomach;
 και ὀρκιεῖ ὁ ἱερεὺς τὴν γυναῖκα ἐν τοῖς ὄρκιοις τῆς ἀράς ταύτης καὶ ἐρεῖ ὁ ἱερεὺς τῇ γυναίκεῖ δόξη κύριός σε ἐν ἀρᾷ καὶ ἐνόρκιον ἐν μέσῳ τοῦ λαοῦ σου ἐν τῷ δοῦναι κύριον τὸν μηρόν σου διαπεπτωκότ a καὶ τὴν κοιλίαν σου πεπρησμένην
- 22 Se pou dlo anmè ki bay madichon an antre nan vant ou pou fè l' anfle, pou l' fè ou pa ka janm fè pitit. Madanm lan va reponn: -Mwen dakò. Se pou Seyè a fè m' sa vre, si m' antò!
And this water of the curse will go into your body, causing disease of your stomach and wasting of your legs: and the woman will say, So be it.
 και εἰσελεύσεται τὸ ὕδωρ τὸ ἐπικαταρωμένον τοῦτο εἰς τὴν κοιλίαν σου πρῆσαι γαστέρα καὶ διαπεσεῖν μηρόν σου καὶ ἐρεῖ ἡ γυνὴ γένοιτο γένοιτο
- 23 Lè sa a, prèt la va ekri sèman an yon kote, epi l'a lave kote li te ekri a ak dlo anmè a pou efase sa l' te ekri a.
And the priest will put these curses in a book, washing out the writing with the bitter water;
 και γράψει ὁ ἱερεὺς τὰς ἀράς ταύτας εἰς βιβλίον καὶ ἐξαλείψει εἰς τὸ ὕδωρ τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου
- 24 Apre sa, l'a fè madanm lan bwè dlo anmè ki bay madichon an, pou dlo a pase nan kò l' ba li gwo doulè nan vant.
And he will give to the woman the bitter water for drink; and the bitter water causing the curse will go into her.
 και ποτιεῖ τὴν γυναῖκα τὸ ὕδωρ τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου καὶ εἰσελεύσεται εἰς αὐτὴν τὸ ὕδωρ τὸ ἐπικαταρωμένον τοῦ ἐλεγμοῦ
- 25 Prèt la va pran ofrann farin lan nan men madanm lan, l'a balanse l' devan Seyè a tankou yon ofrann, epi l'a mete l' sou lotèl la.
And the priest will take from her hand the meal offering of doubt, waving it before the Lord, and will take it to the altar;
 και λήμψεται ὁ ἱερεὺς ἐκ χειρὸς τῆς γυναίκος τὴν θυσίαν τῆς ζηλοτυπίας καὶ ἐπιθήσει τὴν θυσίαν ἔναντι κυρίου καὶ προσοίσει αὐτὴν πρὸς τὸ θυσιαστήριον

- 26 Apre sa, l'a pran yon ponyen nan farin lan, l'a ofri l' bay Bondye, l'a boule l' sou lotèl la. Se konsa l'a mete tout farin lan nèt apa pou Seyè a. Apre sa, l'a fè fanm lan bwè dlo a.
And he will take some of it in his hand, burning it on the altar as a sign, and then he will give the woman the bitter water.
 και δράζεται ὁ ἱερεὺς ἀπὸ τῆς θυσίας τὸ μνημόσυνον αὐτῆς καὶ ἀνοίσει αὐτὸ ἐπὶ τὸ θυσιαστήριον καὶ μετὰ ταῦτα ποτιεῖ τὴν γυναῖκα τὸ ὕδωρ
- 27 Si fanm lan te antò vre, si li te twonpe mari l', dlo a va desann nan kò l', l'a ba li gwo doulè. Vant li va anfle, li p'ap janm ka fè pitit ankò, epi non l' va sèvi pou bay madichon.
And it will be that if the woman has become unclean, sinning against her husband, when she has taken the bitter water it will go into her body, causing disease of the stomach and wasting of the legs, and she will be a curse among her people.
 και ἔσται ἐὰν ἡ μεμιαμμένη καὶ λήθῃ λάθῃ τὸν ἄνδρα αὐτῆς καὶ εἰσελεύσεται εἰς αὐτὴν τὸ ὕδωρ τοῦ ἐλεγμοῦ τὸ ἐπικαταρῶμενον καὶ πρησθήσεται τὴν κοιλίαν καὶ διαπεσεῖται ὁ μηρὸς αὐτῆς καὶ ἔστα ἡ γυνὴ εἰς ἄραν ἐν τῷ λαῷ αὐτῆς
- 28 Men, si fanm lan inonsan, si li te nan kondisyon pou fè sèvis Bondye, anyen p'ap rive l', l'ap toujou ka fè pitit.
But if she is clean she will be free and will have offspring.
 ἐὰν δὲ μὴ μιανθῇ ἡ γυνὴ καὶ καθαρὰ ἦ καὶ ἀθῶα ἔσται καὶ ἐκσπερματιεῖ σπέρμα
- 29 Se regleman sa a pou yo swiv lè yon fanm pran gason sou mari l', lè li lage kò l' nan dezòd pou l' fè sa li pa t' dwe fè,
This is the law for testing a wife who goes with another in place of her husband and becomes unclean;
 οὗτος ὁ νόμος τῆς ζηλοτυπίας ᾧ ἐὰν παραβῇ ἡ γυνὴ ὕπ' ἄνδρὸς οὐσα καὶ μιανθῇ
- 30 osinon lè yon nonm sispèk madanm l' ap twonpe l'. L'a mennen madanm lan devan lotèl Seyè a, epi prèt la va fè sèvis sa a pou madanm lan.
Or for a husband who, in a bitter spirit, has doubts in his heart about his wife; let him take her to the priest, who will put in force this law.
 ἢ ἄνθρωπος ᾧ ἐὰν ἐπέλθῃ ἐπ' αὐτὸν πνεῦμα ζηλώσεως καὶ ζηλώσῃ τὴν γυναῖκα αὐτοῦ καὶ στήσῃ τὴν γυναῖκα αὐτοῦ ἔναντι κυρίου καὶ ποιήσῃ αὐτῇ ὁ ἱερεὺς πάντα τὸν νόμον τοῦτον
- 31 Mari a p'ap reskonsab anyen ki ka rive madanm lan. Men madanm lan, si l' antò, va pote chay peche l' la.
Then the man will be free from all wrong, and the woman's sin will be on her.
 καὶ ἀθῶος ἔσται ὁ ἄνθρωπος ἀπὸ ἁμαρτίας καὶ ἡ γυνὴ ἐκείνη λήμψεται τὴν ἁμαρτίαν αὐτῆς
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
 καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Pale ak moun pèp Izrayèl yo, w'a di yo: Lè yon gason osinon yon fanm fè yon ve espesyal, ve nazareyen yo, pou li viv apa nèt pou Seyè a,
Say to the children of Israel, If a man or a woman takes an oath to keep himself separate and give himself to the Lord;
 λάλησον τοῖς υἱοῖς ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτοὺς ἄνῆρ ἢ γυνὴ ὅς ἐὰν μεγάλως εὐξῆται εὐχὴν ἀφαινεῖσθαι ἀγνεῖαν κυρίῳ
- 3 se pou l' rete san li pa bwè diven ni okenn bweson ki gen alkòl ladan l'. Ni li p'ap bwè vinèg ki fèt ak diven ni okenn lòt bweson fèmante, ni li p'ap bwè ji rezen. Ata rezen fre osinon rezen chèch li p'ap ka manje.
He is to keep himself from wine and strong drink, and take no mixed wine or strong drink or any drink made from grapes, or any grapes, green or dry.
 ἀπὸ οἴνου καὶ σικερα ἀγνισθήσεται ἀπὸ οἴνου καὶ ὄξος ἐξ οἴνου καὶ ὄξος ἐκ σικερα οὐ πίνεται καὶ ὅσα κατεργάζεται ἐκ σταφυλῆς οὐ πίνεται καὶ σταφυλὴν πρόσφατον καὶ σταφίδα οὐ φάγεται
- 4 Pandan tout tan l'ap viv apa pou Bondye tankou yon nazareyen an, li pa gen dwa manje anyen ki sot nan pye rezen, pa menm grenn rezen an ak po a.
All the time he is separate he may take nothing made from the grape-vine, from its seeds to its skin.
 πάσας τὰς ἡμέρας τῆς εὐχῆς αὐτοῦ ἀπὸ πάντων ὅσα γίνεται ἐξ ἀμπέλου οἴνον ἀπὸ στεμφύλων ἕως γιγάρτου οὐ φάγεται
- 5 Pandan tout tan li fè ve pou l' viv apa pou Bondye tankou yon nazareyen an, li pa gen dwa koupe cheve nan tèt li, ni fè labab. Se pou l' kenbe ve a pandan tout tan l'ap viv apa nèt pou Bondye a,
jouk lè tan ve a bout. Se pou l' kite cheve nan tèt li pouse byen long san li pa janm koupe yo.
All the time he is under his oath let no blade come near his head; till the days while he is separate are ended he is holy and his hair may not be cut.
 πάσας τὰς ἡμέρας τῆς εὐχῆς τοῦ ἀγνισμοῦ ζυρὸν οὐκ ἐπελεύσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ ἕως ἂν πληρωθῶσιν αἱ ἡμέραι ὅσας ἠῤῥατο κυρίῳ ἅγιος ἔσται τρέφον κόμην τρίχα κεφαλῆς
- 6 Pandan tout tan l'ap viv apa pou Bondye a, piga li janm pwoche bò yon kadav moun mouri,
All the time he is separate he may not come near any dead body.
 πάσας τὰς ἡμέρας τῆς εὐχῆς κυρίῳ ἐπὶ πάσῃ ψυχῇ τετελευτηκυῖα οὐκ εἰσελεύσεται
- 7 pa menm kadav papa l', osinon kadav manman l', kadav frè l', osinon kadav sè li. Li pa fèt pou li pwoche bò kadav moun mouri pou li pa mete tèt li nan kondisyon pou l' pa ka sèvi Bondye, paske avèk cheve ki nan tèt l' a, sa vle di l'ap viv apa nèt pou Bondye.
He may not make himself unclean for his father or his mother, his sister or his brother, if death comes to them; because he is under an oath to keep himself separate for God.
 ἐπὶ πατρὶ καὶ ἐπὶ μητρὶ καὶ ἐπ' ἀδελφῷ καὶ ἐπ' ἀδελφῇ οὐ μιανθήσεται ἐπ' αὐτοῖς ἀποθανόντων αὐτῶν ὅτι εὐχὴ θεοῦ αὐτοῦ ἐπ' αὐτῷ ἐπὶ κεφαλῆς αὐτοῦ

- 8 Pandan tout tan l'ap viv apa pou Bondye a, se pou l' rete apa nèt pou Bondye.
All the time he is separate he is holy to the Lord.
πάσας τὰς ἡμέρας τῆς εὐχῆς αὐτοῦ ἅγιος ἔσται κυρίῳ
- 9 Si yon moun rete konsa, li tonbe li mouri devan yon nazareyen, devan yon moun ki t'ap viv apa nèt pou Seyè a san koupe cheve nan tèt li, nazareyen an ap twouve l' nan kondisyon pou l' pa ka sèvi Bondye ankò. Se pou l' tann sèt jou anvan l'a nan kondisyon pou l' ka fè sèvis Bondye ankò. Jou sa a, l'a koupe tout cheve nan tèt li.
If death comes suddenly to a man at his side, so that he becomes unclean, let his hair be cut off on the day when he is made clean, on the seventh day.
ἐὰν δὲ τις ἀποθάνῃ ἐξάπινα ἐπ' αὐτῷ παραχρῆμα μιανθήσεται ἢ κεφαλὴ εὐχῆς αὐτοῦ καὶ ξυρήσεται τὴν κεφαλὴν αὐτοῦ ἢ ἂν ἡμέρα καθαρισθῇ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ξυρηθήσεται
- 10 Sou wityèm jou a, l'a pran de toutrèl osinon de pìjon, l'a pote yo bay prèt la devan pòt Tant Randevou a.
And on the eighth day let him take to the priest, at the door of the Tent of meeting, two doves or two young pigeons;
καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ οἶσει δύο τρυγόνας ἢ δύο νεοσσούς περιστερῶν πρὸς τὸν ἱερέα ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου
- 11 Prèt la va ofri yo bay Seyè a, yonn pou repare sa li te fè ki mal la, lòt la pou yo boule sou lotèl la. Se konsa l'a ofri bèt pou yo touye pou peche moun lan fè a akòz kontak li te gen avèk kadav moun mouri a.
And the priest will give one for a sin-offering and the other for a burned offering to take away the sin which came on him on account of the dead, and he will make his head holy that same day.
καὶ ποιήσει ὁ ἱερεὺς μίαν περὶ ἁμαρτίας καὶ μίαν εἰς ὀλοκαύτωμα καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ ὧν ἤμαρτεν περὶ τῆς ψυχῆς καὶ ἀγιάσει τὴν κεφαλὴν αὐτοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ
- 12 Nonm lan va refè ve li te fè pou l' viv apa nèt pou Bondye a. Tou sa li te fè anvan an pa vo anyen ankò, paske ve li te fè a gate. Epi l'a pote yon ti mouton ki poko gen ennan pou yo ofri pou repare sa li te fè ki mal la.
And he will give to the Lord his days of being separate, offering a he-lamb of the first year as an offering for error: but the earlier days will be a loss, because he became unclean.
ἢ ἡγιάσθη κυρίῳ τὰς ἡμέρας τῆς εὐχῆς καὶ προσάξει ἄμνον ἐνιαύσιον εἰς πλημμέλειαν καὶ αἱ ἡμέραι αἱ πρότεροι ἄλογοι ἔσονται ὅτι ἐμίανθη κεφαλὴ εὐχῆς αὐτοῦ
- 13 Men sèvis yon nazareyen va fè lè tan pou l' kenbe ve l' te fè a bout. Y'a mennen l' devan pòt Tant Randevou a.
And this is the law for him who is separate, when the necessary days are ended: he is to come to the door of the Tent of meeting,
καὶ οὗτος ὁ νόμος τοῦ εὐξαμένου ἢ ἂν ἡμέρα πληρῶσθαι ἡμέρας εὐχῆς αὐτοῦ προσοίσει αὐτὸς παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου
- 14 L'a ofri twa bèt ki san okenn enfimite bay Seyè a: yon ti belye mouton ki poko gen ennan, yon ti fennèl mouton ki poko gen ennan ak yon gwo belye mouton. Ti belye mouton an va sèvi ofrann pou boule nèt pou Seyè a, ti fennèl mouton va sèvi ofrann pou wete peche, ak gwo belye mouton an va sèvi ofrann pou di Bondye mèsi.
And make his offering to the Lord; one he-lamb of the first year, without a mark, for a burned offering, and one female lamb of the first year, without a mark, for a sin-offering, and one male sheep, without a mark, for peace-offerings,
καὶ προσάξει τὸ δῶρον αὐτοῦ κυρίῳ ἄμνον ἐνιαύσιον ἄμωμον ἕνα εἰς ὀλοκαύτωσιν καὶ ἄμνάδα ἐνιαυσίαν ἄμωμον μίαν εἰς ἁμαρτίαν καὶ κριὸν ἕνα ἄμωμον εἰς σωτήριον
- 15 L'a ofri tou yon panyen pen san ledven: pen gwo mit fèt avèk farin frans melanje ak lwil oliv ak ti pen plat ak lwil pase sou yo, ansanm ak ofrann grenn jaden ak ofrann diven ki mache ak yo.
And a basket of unleavened bread, cakes of the best meal mixed with oil, and thin unleavened cakes covered with oil, with their meal offering and drink offerings.
καὶ κανοὺν ἄζυμων σμιδάλεως ἄρτους ἀναπεποιημένους ἐν ἐλαίῳ καὶ λάγανα ἄζυμα κεχρισμένα ἐν ἐλαίῳ καὶ θυσία αὐτῶν καὶ σπονδὴ αὐτῶν
- 16 Prèt la va ofri yo pou li devan lotèl Seyè a. L'a fè sèvis pou repare sa moun lan te fè ki mal la, epi l'a boule ofrann l' a nan dife.
And the priest will take them before the Lord, and make his sin-offering and his burned offering;
καὶ προσοίσει ὁ ἱερεὺς ἔναντι κυρίου καὶ ποιήσει τὸ περὶ ἁμαρτίας αὐτοῦ καὶ τὸ ὀλοκαύτωμα αὐτοῦ
- 17 L'a touye belye mouton an, l'a ofri l' pou di Bondye mèsi ansanm ak panyen pen san ledven an. Lèfini, l'a fè ofrann grenn jaden ak ofrann diven ki mache ak yo a.
Giving the sheep of the peace-offerings, with the basket of unleavened bread; and at the same time, the priest will make his meal offering and his drink offering.
καὶ τὸν κριὸν ποιήσει θυσίαν σωτηρίου κυρίῳ ἐπὶ τῷ κανῶ τῶν ἄζυμων καὶ ποιήσει ὁ ἱερεὺς τὴν θυσίαν αὐτοῦ καὶ τὴν σπονδὴν αὐτοῦ
- 18 Lè sa a, nazareyen an va koupe tout cheve nan tèt li devan pòt Tant Randevou a, l'a pran cheve yo, l'a mete yo nan dife kote ofrann pou di Bondye mèsi a ap boule.
Then let his long hair, the sign of his oath, be cut off at the door of the Tent of meeting, and let him put it on the fire on which the peace-offerings are burning.
καὶ ξυρήσεται ὁ ἠγυμένους παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς αὐτοῦ καὶ ἐπιθήσει τὰς τρίχας ἐπὶ τὸ πῦρ ὃ ἐστὶν ὑπὸ τὴν θυσίαν τοῦ σωτηρίου
- 19 Apre nazareyen an fin fè sa, prèt la va pran jigo mouton yo te kwit la, yon pen gwo mit ak yon ti pen plat nan panyen an, l'a mete tou sa nan pla men nazareyen an.
And the priest will take the cooked leg of the sheep and one unleavened cake and one thin cake out of the basket, and put them on the hands of the separate one after his hair has been cut,
καὶ λήμψεται ὁ ἱερεὺς τὸν βραχίονα ἐφθὸν ἀπὸ τοῦ κριοῦ καὶ ἄρτον ἕνα ἄζυμον ἀπὸ τοῦ κανοῦ καὶ λάγανον ἄζυμον ἕν καὶ ἐπιθήσει ἐπὶ τὰς χεῖρας τοῦ ἠγυμένου μετὰ τὸ ξυρήσασθαι αὐτὸν τὴν εὐχὴν αὐτοῦ

- 20 Lèfini, prèt la va balanse yo tankou yon ofrann devan Seyè a: pòsyon sa yo va yon bagay yo mete apa pou Bondye, y'a rete pou prèt la anplis vyann pwatrin lan ak jigo ki te pou li deja a. Apre sa, nazareyen an gen dwa bwè diven.
Waving them for a wave offering before the Lord; this is holy for the priest, together with the waved breast and the leg which is lifted up; after that, the man may take wine.
καὶ προσοίσει αὐτὰ ὁ ἱερεὺς ἐπιθέμα ἔναντι κυρίου ἅγιον ἔσται τῷ ἱερεῖ ἐπὶ τοῦ στηθυσίου τοῦ ἐπιθέματος καὶ ἐπὶ τοῦ βραχίονος τοῦ ἀφαιρέματος καὶ μετὰ ταῦτα πίνεται ὁ ἠγυμένος οἶνον
- 21 Se tout regleman yo sa pou moun ki fè ve nazareyen yo swiv. Y'a fè ofrann yo bay Seyè a dapre ve yo te fè pou yo viv apa nèt pou Seyè a. Men, si yon moun pwomèt pou li ofri lòt bagay anplis sa yo mande l' la a, se pou l' fè tou sa li te pwomèt pou l' fè a.
This is the law for him who takes an oath to keep himself separate, and for his offering to the Lord on that account, in addition to what he may be able to get; this is the law of his oath, which he will have to keep.
οὗτος ὁ νόμος τοῦ εὐξαμένου ὃς ἂν εὐξῆται κυρίῳ δῶρον αὐτοῦ κυρίῳ περὶ τῆς εὐχῆς χωρὶς ὧν ἂν εὐρῆ ἡ χεὶρ αὐτοῦ κατὰ δύναμιν τῆς εὐχῆς αὐτοῦ ἢν ἂν εὐξῆται κατὰ νόμον ἀγνείας
- 22 ¶ Seyè a di Moyiz konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 23 -Pale ak Arawon ansanm ak pitit gason l' yo. W'a di yo men sa pou nou di lè n'ap beni pèp Izrayèl la:
Say to Aaron and his sons, These are the words of blessing which are to be used by you in blessing the children of Israel; say to them,
λάλησον ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων οὗτος εὐλογησέτε τοὺς υἱοὺς ἰσραηλ λέγοντες αὐτοῖς καὶ ἐπιθήσουσιν τὸ ὄνομά μου ἐπὶ τοὺς υἱοὺς ἰσραηλ καὶ ἐγὼ κύριος εὐλογήσω αὐτούς
- 24 Se pou Seyè a beni nou, se pou l' pran swen nou.
May the Lord send his blessing on you and keep you:
εὐλογήσαι σε κύριος καὶ φυλάξαι σε
- 25 Se pou Seyè a fè nou santi li la avèk nou, se pou l' gen pitye pou nou.
May the light of the Lord's face be shining on you in grace:
ἐπιφάναι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ ἐλεήσαι σε
- 26 Se pou Seyè a fè nou wè jan li renmen nou, se pou l' ban nou kè poze.
May the Lord's approval be resting on you and may he give you peace.
ἐπάραι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ δῶῃ σοι εἰρήνην
- 1 ¶ Jou Moyiz te fin moute kay Bondye a, li vide lwil sou li pou mete l' apa pou Bondye, li fè sèvis pou mete l' apa pou Bondye ansanm ak tout bagay ki mache avè l' nan tant lan, lotèl la ak tout bagay ki sèvi sou lotèl la.
And when Moses had put up the House completely, and had put oil on it and made it holy, with all the things in it, and had made the altar and all its vessels holy with oil;
καὶ ἐγένετο ἡ ἡμέρα συνετέλεσεν μουσῆς ὥστε ἀναστήσαι τὴν σκηνὴν καὶ ἔχρισεν αὐτὴν καὶ ἡγίασεν αὐτὴν καὶ πάντα τὰ σκεύη αὐτῆς καὶ τὸ θυσιαστήριον καὶ πάντα τὰ σκεύη αὐτοῦ καὶ ἔχρισεν αὐτὰ καὶ ἡγίασεν αὐτά
- 2 Apre sa, chèf fanmi moun Izrayèl yo, chèf douz branch fanmi pèp Izrayèl la, vin pote ofrann yo. Se chèf sa yo ki te reskonsab fè resansman an.
Then the chiefs of Israel, the heads of their fathers' houses, made offerings; these were the chiefs of the tribes, who were over those who were numbered.
καὶ προσήνεγκαν οἱ ἄρχοντες ἰσραηλ δώδεκα ἄρχοντες οἴκων πατριῶν αὐτῶν οὗτοι ἄρχοντες φυλῶν οὗτοι οἱ παρεστηκότες ἐπὶ τῆς ἐπισκοπῆς
- 3 Men sa yo te ofri bay Seyè a: sis kabwa ak douz towò bèf, ki vle di yon kabwa pou chak de chèf ak yon bèf pou chak chèf. Yo mennen yo devan kay Bondye a epi yo ofri yo bay Bondye.
And they came with their offerings before the Lord, six covered carts and twelve oxen; a cart for every two of the chiefs, and for every one an ox.
καὶ ἤνεγκαν τὰ δῶρα αὐτῶν ἔναντι κυρίου ἕξ ἀμάξας λαμπηνικὰς καὶ δώδεκα βόας ἄμαξαν παρὰ δύο ἀρχόντων καὶ μόσχον παρὰ ἐκάστου καὶ προσήγαγον ἔναντι τῆς σκηνῆς
- 4 Lè sa a, Seyè a di Moyiz konsa:
And the Lord said to Moses,
καὶ εἶπεν κύριος πρὸς μουσῆν λέγων
- 5 -Ou mèt asepte kado sa yo nan men yo. W'a sèvi ak yo nan travay ki gen pou fèt nan Tant Randevou a. W'a bay moun fanmi Levi yo kabwa yo, dapre travay ki sou kont yo.
Take the things from them, to be used for the work of the Tent of meeting; and give them to the Levites, to every man what is needed for his work.
λαβὲ παρ' αὐτῶν καὶ ἔσονται πρὸς τὰ ἔργα τὰ λειτουργικὰ τῆς σκηνῆς τοῦ μαρτυρίου καὶ δώσεις αὐτὰ τοῖς λευίταις ἐκάστῳ κατὰ τὴν αὐτοῦ λειτουργίαν
- 6 Se konsa, Moyiz pran kabwa yo ak bèf yo, li bay moun Levi yo.
So Moses took the carts and the oxen and gave them to the Levites.
καὶ λαβὼν μουσῆς τὰς ἀμάξας καὶ τοὺς βόας ἔδωκεν αὐτὰ τοῖς λευίταις

- 7 Li bay moun fanmi Gèchon yo de kabwa ak kat bèf, dapre travay li konnen ki sou kont yo.
Two carts and four oxen he gave to the sons of Gershon for their work;
τὰς δύο ἀμάξας καὶ τοὺς τέσσαρας βόας ἔδωκεν τοῖς υἱοῖς γεδσων κατὰ τὰς λειτουργίας αὐτῶν
- 8 Li bay moun fanmi Merari yo kat kabwa ak wit bèf, dapre travay li konnen ki sou kont yo, travay pou yo fè sou lòd Itama, pitit Arawon, prèt la.
And four carts and eight oxen he gave to the sons of Merari for their work, under the direction of Ithamar, the son of Aaron the priest.
καὶ τὰς τέσσαρας ἀμάξας καὶ τοὺς ὀκτῶ βόας ἔδωκεν τοῖς υἱοῖς μεραρι κατὰ τὰς λειτουργίας αὐτῶν διὰ ιθαμαρ υἱοῦ ααρων τοῦ ἱερέως
- 9 Men li pa bay noun Keyat yo anyen, paske se sou zepòl yo pou yo pote tout bagay ki nan kote ki apa nèt pou Bondye a.
But to the sons of Kohath he gave nothing; because they had the care of the holy place, taking it about on their backs.
καὶ τοῖς υἱοῖς κααθ οὐκ ἔδωκεν ὅτι τὰ λειτουργήματα τοῦ ἁγίου ἔχουσιν ἐπ' ὤμων ἀροῦσιν
- 10 ¶ Chèf yo te fè lòt ofrann pou lotèl la, jou yo t'ap vide lwil sou li pou mete l' apa pou sèvis Bondye a. Yo mete ofrann yo devan lotèl la.
And the chiefs gave an offering for the altar on the day when the holy oil was put on it; they made their offering before the altar.
καὶ προσήνεγκαν οἱ ἄρχοντες εἰς τὸν ἐγκαινισμὸν τοῦ θυσιαστηρίου ἐν τῇ ἡμέρᾳ ἣ ἔχρισεν αὐτό καὶ προσήνεγκαν οἱ ἄρχοντες τὰ δῶρα αὐτῶν ἀπέναντι τοῦ θυσιαστηρίου
- 11 Seyè a di Moyiz konsa: -Chèf yo va pote ofrann yo pou sèvis y'ap fè pou mete lotèl la apa pou mwen. Y'a vini yonn apre lòt, yonn chak jou.
And the Lord said to Moses, Let every chief on his day give his offering to make the altar holy.
καὶ εἶπεν κύριος πρὸς μουσῆν ἄρχον εἰς καθ' ἡμέραν ἄρχων καθ' ἡμέραν προσοίσουσιν τὰ δῶρα αὐτῶν εἰς τὸν ἐγκαινισμὸν τοῦ θυσιαστηρίου
- 12 Chèf yo vini vre, yo fè ofrann yo yonn apre lòt. Premye jou a, se te tou pa Nakchon, pitit gason Aminadab la, chèf branch fanmi Jida a.
And he who made his offering on the first day was Nahshon, the son of Amminadab, of the tribe of Judah:
καὶ ἦν ὁ προσφέρων τῇ ἡμέρᾳ τῇ πρώτῃ τὸ δῶρον αὐτοῦ ναασων υἱὸς αμιναδαβ ἄρχων τῆς φυλῆς ἰουδα
- 13 Men sa li te ofri: yon bòl an ajan ki peze twa liv enka, yon plat an ajan ki peze yon liv twaka, dapre sistèm yo sèvi nan tanp lan. Ni bòl la ni plat la te plen farin frans melanje ak lwil ki te sèvi pou ofrann grenn jaden yo.
And his offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;
καὶ προσήνεγκεν τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἔν τριάκοντα καὶ ἑκατὸν ὀλκῆ αὐτοῦ φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον ἀμφοτέρα πλήρη σειμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν
- 14 Li te ofri tou yon kiyè an lò, ki peze yon ka liv, plen lansan,
One gold spoon of ten shekels, full of spice for burning;
θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος
- 15 yon jenn ti towò bèf, yon belye mouton ak yon ti mouton ki poko gen ennan, tou sa pou yo boule nèt pou Seyè a.
One young ox, one male sheep, one he-lamb of the first year, for a burned offering;
μόσχον ἓνα ἐκ βοῶν κριὸν ἓνα ἀμνὸν ἓνα ἐνιαύσιον εἰς ὀλοκαύτωμα
- 16 Li te ofri ankò yon bouk pou yo touye pou repare sa yo fè ki mal,
One male of the goats for a sin-offering;
καὶ χίμαρον ἓξ αἰγῶν ἓνα περὶ ἁμαρτίας
- 17 de towò, senk belye, senk bouk, senk ti mouton ki poko gen ennan pou ofrann pou di Bondye mèsi. Se ofrann sa a Nakchon, pitit gason Anminadab la, te ofri bay Seyè a.
And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Nahshon, the son of Amminadab.
καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο κριοὺς πέντε τράγουσ πέντε ἀμνάδας ἐνιαυσίας πέντε τοῦτο τὸ δῶρον ναασων υἱοῦ αμιναδαβ
- 18 Dezyèm jou a, se te tou pa Netanèl, pitit gason Zwa a, chèf branch fanmi Isaka a.
On the second day Nethanel, the son of Zuar, chief of Issachar, made his offering:
τῇ ἡμέρᾳ τῇ δευτέρᾳ προσήνεγκεν ναθανηλ υἱὸς σωγαρ ἄρχων τῆς φυλῆς ἰσσαχαρ
- 19 Li ofri menm bagay ak Nakchon.
He gave one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;
καὶ προσήνεγκεν τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἔν τριάκοντα καὶ ἑκατὸν ὀλκῆ αὐτοῦ φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον ἀμφοτέρα πλήρη σειμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν

- 20 **Li ofri menm bagay ak Nakchon.**
One gold spoon of ten shekels, full of spice;
 θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος
- 21 **Li ofri menm bagay ak Nakchon.**
One young ox, one male sheep, one he-lamb of the first year, for a burned offering;
 μόσχον ἓνα ἐκ βοῶν κριὸν ἓνα ἀμνὸν ἓνα ἐνιαύσιον εἰς ὄλοκαύτωμα
- 22 **Li ofri menm bagay ak Nakchon.**
One male of the goats for a sin-offering;
 καὶ χίμαρον ἓξ αἰγῶν ἓνα περὶ ἁμαρτίας
- 23 **Li ofri menm bagay ak Nakchon.**
And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Nethanel, the son of Zuar.
 καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο κριοὺς πέντε τράγους πέντε ἀμνάδας ἐνιαυσίας πέντε τοῦτο τὸ δῶρον ναθαναηλ υἱοῦ σωγαρ
- 24 **Twazyèm jou a, se te tou pa Eliyab, pitit gason Elon an, chèf branch fanmi Zabilon an.**
On the third day Eliab, the son of Helon, chief of the children of Zebulun:
 τῇ ἡμέρᾳ τῇ τρίτῃ ἄρχων τῶν υἰῶν ζαβουλων ελιαβ υἱὸς χαιλων
- 25 **Li ofri menm bagay ak Nakchon.**
His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;
 τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἓν τριάκοντα καὶ ἑκατὸν ὀγκὴ αὐτοῦ φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον ἀμφοτέρα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν
- 26 **Li ofri menm bagay ak Nakchon.**
One gold spoon of ten shekels, full of spice;
 θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος
- 27 **Li ofri menm bagay ak Nakchon.**
One young ox, one male sheep, one he-lamb of the first year, for a burned offering;
 μόσχον ἓνα ἐκ βοῶν κριὸν ἓνα ἀμνὸν ἓνα ἐνιαύσιον εἰς ὄλοκαύτωμα
- 28 **Li ofri menm bagay ak Nakchon.**
One male of the goats for a sin-offering;
 καὶ χίμαρον ἓξ αἰγῶν ἓνα περὶ ἁμαρτίας
- 29 **Li ofri menm bagay ak Nakchon.**
And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Eliab, the son of Helon.
 καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο κριοὺς πέντε τράγους πέντε ἀμνάδας ἐνιαυσίας πέντε τοῦτο τὸ δῶρον ελιαβ υἱοῦ χαιλων
- 30 **Katriyèm jou a, se te pou pa Elizou, pitit gason Chedeyou a, chèf branch fanmi Woubenn lan.**
On the fourth day Elizur, the son of Shedeur, chief of the children of Reuben:
 τῇ ἡμέρᾳ τῇ τετάρτῃ ἄρχων τῶν υἰῶν ρουβην ελισουρ υἱὸς σεδιουρ
- 31 **Li ofri menm bagay ak Nakchon.**
His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;
 τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἓν τριάκοντα καὶ ἑκατὸν ὀγκὴ αὐτοῦ φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον ἀμφοτέρα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν
- 32 **Li ofri menm bagay ak Nakchon.**
One gold spoon of ten shekels, full of spice;
 θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος

- 33 **Li ofri menm bagay ak Nakchon.**
One young ox, one male sheep, one he-lamb of the first year, for a burned offering;
 μόσχον ένα έκ βοῶν κριὸν ένα ἀμνὸν ένα ἐνιαύσιον εἰς ὄλοκαύτωμα
- 34 **Li ofri menm bagay ak Nakchon.**
One male of the goats for a sin-offering;
 καὶ χίμαρον ἐξ αἰγῶν ένα περι ἁμαρτίας
- 35 **Li ofri menm bagay ak Nakchon.**
And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Elizur, the son of Shedeur.
 καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο κριοὺς πέντε τράγους πέντε ἀμνάδας ἐνιαυσίας πέντε τοῦτο τὸ δῶρον ελισουρ υἱοῦ σεδιουρ
- 36 **Senkyèm jou a, se te tou pa Cheloumyèl, pitit gason Sourichadayi a, chèf branch fanmi Simeyon an.**
On the fifth day Shelumiel, the son of Zurishaddai, chief of the children of Simeon:
 τῇ ἡμέρᾳ τῇ πέμπτῃ ἄρχων τῶν υἱῶν συμεων σαλαμιηλ υἱὸς σουρισαδαι
- 37 **Li ofri menm bagay ak Nakchon.**
His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;
 τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἔν τριάκοντα καὶ ἑκατὸν ὀγκή αὐτοῦ φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν
- 38 **Li ofri menm bagay ak Nakchon.**
One gold spoon of ten shekels, full of spice;
 θύσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος
- 39 **Li ofri menm bagay ak Nakchon.**
One young ox, one male sheep, one he-lamb of the first year, for a burned offering;
 μόσχον ένα έκ βοῶν κριὸν ένα ἀμνὸν ένα ἐνιαύσιον εἰς ὄλοκαύτωμα
- 40 **Li ofri menm bagay ak Nakchon.**
One male of the goats for a sin-offering;
 καὶ χίμαρον ἐξ αἰγῶν ένα περι ἁμαρτίας
- 41 **Li ofri menm bagay ak Nakchon.**
And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Shelumiel, the son of Zurishaddai.
 καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο κριοὺς πέντε τράγους πέντε ἀμνάδας ἐνιαυσίας πέντε τοῦτο τὸ δῶρον σαλαμιηλ υἱοῦ σουρισαδαι
- 42 **Sizyèm jou a, se te tou pa Elyasaf, pitit gason Dewèl la, chèf branch fanmi Gad la.**
On the sixth day Eliasaph, the son of Reuel, chief of the children of Gad:
 τῇ ἡμέρᾳ τῇ ἕκτῃ ἄρχων τῶν υἱῶν γαδ ελισταφ υἱὸς ραγουηλ
- 43 **Li ofri menm bagay ak Nakchon.**
His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;
 τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἔν τριάκοντα καὶ ἑκατὸν ὀγκή αὐτοῦ φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν
- 44 **Li ofri menm bagay ak Nakchon.**
One gold spoon of ten shekels, full of spice;
 θύσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος
- 45 **Li ofri menm bagay ak Nakchon.**
One young ox, one male sheep, one he-lamb of the first year, for a burned offering;
 μόσχον ένα έκ βοῶν κριὸν ένα ἀμνὸν ένα ἐνιαύσιον εἰς ὄλοκαύτωμα

- 46 **Li ofri menm bagay ak Nakchon.**
One male of the goats for a sin-offering;
 και χίμαρον ἐξ αἰγῶν ἓνα περὶ ἁμαρτίας
- 47 **Li ofri menm bagay ak Nakchon.**
And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Eliasaph, the son of Reuel
 και εἰς θυσίαν σωτηρίου δαμάλεις δύο κριοὺς πέντε τράγους πέντε ἀμνάδας ἐνιαυσίας πέντε τοῦτο τὸ δῶρον ελισταφ υἱοῦ ραγουηλ
- 48 **Setyèm jou a, se te tou pa Elichama, pitit gason Amiyoud la, chèf branch fanmi Efrayim lan.**
On the seventh day Elishama, the son of Ammihud, chief of the children of Ephraim:
 τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἄρχων τῶν υἱῶν εφραιμ ελισταμα υἱὸς εμιουδ
- 49 **Li ofri menm bagay ak Nakchon.**
His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;
 τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἓν τριάκοντα καὶ ἑκατὸν ὀκτὴ αὐτοῦ φιάλην μίαν ἀργυρᾶν ἐβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον ἀμφοτέρα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν
- 50 **Li ofri menm bagay ak Nakchon.**
One gold spoon of ten shekels, full of spice;
 θυσίαν μίαν δέκα χρυσῶν πλήρη θυμιάματος
- 51 **Li ofri menm bagay ak Nakchon.**
One young ox, one male sheep, one he-lamb of the first year, for a burned offering;
 μόσχον ἓνα ἐκ βοῶν κριὸν ἓνα ἀμνὸν ἓνα ἐνιαύσιον εἰς ὀλοκαύτωμα
- 52 **Li ofri menm bagay ak Nakchon.**
One male of the goats for a sin-offering;
 και χίμαρον ἐξ αἰγῶν ἓνα περὶ ἁμαρτίας
- 53 **Li ofri menm bagay ak Nakchon.**
And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Elishama, the son of Ammihud.
 και εἰς θυσίαν σωτηρίου δαμάλεις δύο κριοὺς πέντε τράγους πέντε ἀμνάδας ἐνιαυσίας πέντε τοῦτο τὸ δῶρον ελισταμα υἱοῦ εμιουδ
- 54 **Uityèm jou a, se te tou pa Gamliyèl, pitit gason Pedachou a, chèf branch fanmi Manase a.**
On the eighth day Gamaliel, the son of Pedahzur, chief of the children of Manasseh:
 τῇ ἡμέρᾳ τῇ ὀγδόῃ ἄρχων τῶν υἱῶν μανασση γαμαλιηλ υἱὸς φαδασσουρ
- 55 **Li ofri menm bagay ak Nakchon.**
His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;
 τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἓν τριάκοντα καὶ ἑκατὸν ὀκτὴ αὐτοῦ φιάλην μίαν ἀργυρᾶν ἐβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον ἀμφοτέρα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν
- 56 **Li ofri menm bagay ak Nakchon.**
One gold spoon of ten shekels, full of spice;
 θυσίαν μίαν δέκα χρυσῶν πλήρη θυμιάματος
- 57 **Li ofri menm bagay ak Nakchon.**
One young ox, one male sheep, one he-lamb of the first year, for a burned offering;
 μόσχον ἓνα ἐκ βοῶν κριὸν ἓνα ἀμνὸν ἓνα ἐνιαύσιον εἰς ὀλοκαύτωμα
- 58 **Li ofri menm bagay ak Nakchon.**
One male of the goats for a sin-offering;
 και χίμαρον ἐξ αἰγῶν ἓνα περὶ ἁμαρτίας

- 59 **Li ofri menm bagay ak Nakchon.**
And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Gamaliel, the son of Pedahzur.
 και εις θυσίαν σωτηρίου δαμάλεις δύο κριοὺς πέντε τράγους πέντε ἀμνάδας ἐνιαυσίας πέντε τοῦτο τὸ δῶρον γαμαλιηλ υἱοῦ φαδασσουρ
- 60 **Nevyèm jou a, se te tou pa Abidan, pitit gason Gideyoni an, chèf branch fanmi Benjamen an.**
On the ninth day Abidan, the son of Gideoni, chief of the children of Benjamin:
 τῆ ἡμέρᾳ τῆ ἐνάτῃ ἄρχων τῶν υἰῶν βενιαμιν αβιδαν υἱὸς γαδεωνι
- 61 **Li ofri menm bagay ak Nakchon.**
His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;
 τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν τριάκοντα καὶ ἑκατὸν ὀλκή αὐτοῦ φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν
- 62 **Li ofri menm bagay ak Nakchon.**
One gold spoon of ten shekels, full of spice;
 θυσίαν μίαν δέκα χρυσῶν πλήρη θυμιάματος
- 63 **Li ofri menm bagay ak Nakchon.**
One young ox, one male sheep, one he-lamb of the first year for a burned offering;
 μόσχον ἓνα ἐκ βοῶν κριὸν ἓνα ἀμνὸν ἓνα ἐνιαύσιον εἰς ὀλοκαύτωμα
- 64 **Li ofri menm bagay ak Nakchon.**
One male of the goats for a sin-offering;
 καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας
- 65 **Li ofri menm bagay ak Nakchon.**
And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Abidan, the son of Gideoni.
 και εις θυσίαν σωτηρίου δαμάλεις δύο κριοὺς πέντε τράγους πέντε ἀμνάδας ἐνιαυσίας πέντε τοῦτο τὸ δῶρον αβιδαν υἱοῦ γαδεωνι
- 66 **Dizyèm jou a, se te tou pa Ayezè, pitit gason Amichadayi a, chèf branch fanmi Dann lan.**
On the tenth day Ahiezer; the son of Ammishaddai, chief of the children of Dan:
 τῆ ἡμέρᾳ τῆ δεκάτῃ ἄρχων τῶν υἰῶν δαν αχιεζερ υἱὸς αμισαδαι
- 67 **Li ofri menm bagay ak Nakchon.**
His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;
 τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν τριάκοντα καὶ ἑκατὸν ὀλκή αὐτοῦ φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν
- 68 **Li ofri menm bagay ak Nakchon.**
One gold spoon of ten shekels, full of spice;
 θυσίαν μίαν δέκα χρυσῶν πλήρη θυμιάματος
- 69 **Li ofri menm bagay ak Nakchon.**
One young ox, one male sheep, one he-lamb of the first year, for a burned offering;
 μόσχον ἓνα ἐκ βοῶν κριὸν ἓνα ἀμνὸν ἓνα ἐνιαύσιον εἰς ὀλοκαύτωμα
- 70 **Li ofri menm bagay ak Nakchon.**
One male of the goats for a sin-offering;
 καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας
- 71 **Li ofri menm bagay ak Nakchon.**
And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Ahiezer, the son of Ammishaddai.
 και εις θυσίαν σωτηρίου δαμάλεις δύο κριοὺς πέντε τράγους πέντε ἀμνάδας ἐνιαυσίας πέντε τοῦτο τὸ δῶρον αχιεζερ υἱοῦ αμισαδαι

- 72 Onzyèm jou a, se te tou pa Pagiyèl, pitit gason Okran an, chèf branch fanmi Asè a.
On the eleventh day Pagiel, the son of Ochran, chief of the children of Asher:
τῆ ἡμέρᾳ τῆ ἑνδεκάτῃ ἄρχων τῶν υἰῶν ἀσηρ φαγαίηλ υἱὸς εχραν
- 73 Li ofri menm bagay ak Nakchon.
His offering was one silver plate; a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;
τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν τριάκοντα καὶ ἑκατὸν ὀγκὴ αὐτοῦ φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον ἀμφοτέρα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν
- 74 Li ofri menm bagay ak Nakchon.
One gold spoon of ten shekels, full of spice;
θυσίην μίαν δέκα χρυσῶν πλήρη θυμιάματος
- 75 Li ofri menm bagay ak Nakchon.
One young ox, one male sheep, one he-lamb of the first year, for a burned offering;
μόσχον ἓνα ἐκ βοῶν κριὸν ἓνα ἀμνὸν ἓνα ἐνιαύσιον εἰς ὄλοκαύτωμα
- 76 Li ofri menm bagay ak Nakchon.
One male of the goats for a sin-offering;
καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας
- 77 Li ofri menm bagay ak Nakchon.
And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Pagiel, the son of Ochran.
καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο κριοὺς πέντε τράγους πέντε ἀμνάδας ἐνιαυσίας πέντε τοῦτο τὸ δῶρον φαγαίηλ υἱοῦ εχραν
- 78 Douzyèm jou a, se te tou pa Ayira, pitit gason Enan an, chèf branch fanmi Neftali a.
On the twelfth day Ahira, the son of Enan, chief of the children of Naphtali:
τῆ ἡμέρᾳ τῆ δωδεκάτῃ ἄρχων τῶν υἰῶν νεφθαλι ἀχιρε υἱὸς αἰναν
- 79 Li ofri menm bagay ak Nakchon.
His offering was one silver plate, a hundred and thirty shekels in weight, one silver basin of seventy shekels, by the scale of the holy place; the two of them full of the best meal mixed with oil for a meal offering;
τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν τριάκοντα καὶ ἑκατὸν ὀγκὴ αὐτοῦ φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον ἀμφοτέρα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν
- 80 Li ofri menm bagay ak Nakchon.
One gold spoon of ten shekels, full of spice;
θυσίην μίαν δέκα χρυσῶν πλήρη θυμιάματος
- 81 Li ofri menm bagay ak Nakchon.
One young ox, one male sheep, one he-lamb of the first year, for a burned offering;
μόσχον ἓνα ἐκ βοῶν κριὸν ἓνα ἀμνὸν ἓνα ἐνιαύσιον εἰς ὄλοκαύτωμα
- 82 Li ofri menm bagay ak Nakchon.
One male of the goats for a sin-offering;
καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας
- 83 Li ofri menm bagay ak Nakchon.
And for the peace-offerings, two oxen, five male sheep, five he-goats, five he-lambs of the first year: this was the offering of Ahira, the son of Enan.
καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο κριοὺς πέντε τράγους πέντε ἀμνάδας ἐνιαυσίας πέντε τοῦτο τὸ δῶρον ἀχιρε υἱοῦ αἰναν
- 84 Men ofrann tout chèf yo te pote pou lotèl la, jou yo t'ap vide lwil sou li pou mete l' apa pou sèvis Bondye a: douz bòl an ajan, douz plat an ajan, douz kiye an lò.
These were the offerings given for the altar by the chiefs of Israel, when the holy oil was put on it: twelve silver plates, twelve silver basins, twelve gold spoons;
οὗτος ὁ ἔγκαινισμὸς τοῦ θυσιαστηρίου ἧ ἡμέρᾳ ἔχρισεν αὐτὸ παρὰ τῶν ἀρχόντων τῶν υἰῶν ἰσραὴλ τρυβλία ἀργυρᾶ δώδεκα φιάλαι ἀργυραὶ δώδεκα θυσίαι χρυσαὶ δώδεκα

- 85 Chak bòl an ajan te peze twa liv enka, chak plat an ajan te peze yon liv twaka. Sa te fè antou swasant liv ajan, dapre sistèm yo sèvi nan tanp lan.
The weight of every silver plate was a hundred and thirty shekels, and of every basin seventy; the weight of all the silver of the vessels was two thousand and four hundred shekels, by the scale of the holy place;
τριάκοντα καὶ ἑκατὸν σίκλων τὸ τρυβλίον τὸ ἕν καὶ ἑβδομήκοντα σίκλων ἢ φιάλη ἢ μία πᾶν τὸ ἀργύριον τῶν σκευῶν δισχίλιοι καὶ τετρακόσιοι σίκλοι ἐν τῷ σίκλῳ τῷ ἁγίῳ
- 86 Chak kiyè an lò pou lansan an te peze yon ka liv, dapre sistèm pèz yo sèvi nan kay Bondye a. Sa te fè antou pou douz kiyè yo twa liv lò.
The weight of the twelve gold spoons of spice for burning was ten shekels for every one, by the scale of the holy place; all the gold of the spoons was a hundred and twenty shekels;
θυσία χρυσαῖ δώδεκα πλήρεις θυμιάματος πᾶν τὸ χρυσίον τῶν θυσικῶν εἴκοσι καὶ ἑκατὸν χρυσοῖ
- 87 Men kantite bèt yo te ofri antou pou boule nèt pou Seyè a ansanm ak ofrann grenn jaden ki mache ak yo: douz towò, douz belye, douz ti mouton ki poko gen ennan. Yo te bay douz bouk tou pou yo touye pou repare sa yo fè ki mal.
All the oxen, for the burned offering were twelve, the male sheep twelve, the he-lambs of the first year twelve, with their meal offering; and the males of the goats for sin-offering twelve;
πᾶσαι αἱ βόες εἰς ὀλοκαύτωσιν μόσχοι δώδεκα κριοὶ δώδεκα ἄμνοι ἐνιαύσιοι δώδεκα καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν καὶ χίμαροι ἕξ αἰγῶν δώδεκα περὶ ἁμαρτίας
- 88 Men kantite bèt yo te ofri an total pou di Bondye mèsi: vennkat jenn ti towò, swasant belye, swasant bouk ak swasant ti mouton ki poko gen ennan. Se ofrann sa a yo te fè pou mete lotèl la apa nèt pou sèvis Seyè a, apre yo te fin vide lwil sou li.
And all the oxen for the peace-offerings, twenty-four oxen, the male sheep sixty, and the he-goats sixty, the he-lambs of the first year sixty. This was given for the altar after the holy oil was put on it.
πᾶσαι αἱ βόες εἰς θυσίαν σωτηρίου δαμάλεις εἴκοσι τέσσαρες κριοὶ ἐξήκοντα τράγοι ἐξήκοντα ἄμνάδες ἐξήκοντα ἐνιαύσιοι ἄμωμοι αὕτη ἢ ἐγκαίνωσις τοῦ θυσιαστηρίου μετὰ τὸ πληρῶσαι τὰς χεῖρας αὐτοῦ καὶ μετὰ τὸ χρίσαι αὐτόν
- 89 Chak fwa Moyiz te antre nan Tant Randevou a pou l' pale ak Seyè a, li te tande vwa Seyè a ki t'ap pale avè l' anwo kouvèti espesyal ki sou Bwat Kontra a, nan mitan de zanj cheriben yo.
And when Moses went into the Tent of meeting to have talk with him, then the Voice came to his ears from over the cover which was on the ark of witness, from between the two winged ones. And he had talk with him.
ἐν τῷ εἰσπορεύεσθαι μουσῆν εἰς τὴν σκηνὴν τοῦ μαρτυρίου λαλήσαι αὐτῷ καὶ ἤκουσεν τὴν φωνὴν κυρίου λαλοῦντος πρὸς αὐτὸν ἄνωθεν τοῦ ἕλασθηρίου ὃ ἐστὶν ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου ἀνά μ ἔσον τῶν δύο χερουβὶμ καὶ ἐλάλει πρὸς αὐτόν
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Pale ak Arawon. W'a di l' konsa: Lè l'ap fè moute sèt ti lanp yo sou pye gwo lanp sèt branch lan, ranje yo yon jan pou yo klere sou devan gwo lanp sèt branch lan.
Say to Aaron, When you put the lights in their places, the seven lights will give light in front of the support.
λάβησον τῷ ααρων καὶ ἔρεις πρὸς αὐτόν ὅταν ἐπιτιθῆς τοὺς λύχνους ἐκ μέρους κατὰ πρόσωπον τῆς λυχνίας φωτιοῦσιν οἱ ἑπτὰ λύχνοι
- 3 Arawon swiv lòd Seyè a te bay Moyiz la: li fè moute ti lanp yo pou yo ka klere sou devan gwo lanp sèt branch lan.
And Aaron did so; he put the lights in their places so that they gave light in front of the support, as the Lord gave orders to Moses.
καὶ ἐποίησεν οὕτως ααρων ἐκ τοῦ ἑνὸς μέρους κατὰ πρόσωπον τῆς λυχνίας ἐξῆψεν τοὺς λύχνους αὐτῆς καθὰ συνέταξεν κύριος τῷ μουσῆ
- 4 Men ki jan gwo lanp lan te fèt: tout kò a nèt te fèt ak pi bon lò ki genyen. Yo te fè depi pye gwo lanp lan jouk flè yo nan yon sèl gwo moso lò, dapre modèl Seyè a te fè Moyiz wè nan vizyon an.
The support for the lights was of hammered gold work, from its base to its flowers it was of hammered work; from the design which the Lord had given to Moses, he made the support for the lights.
καὶ αὕτη ἡ κατασκευὴ τῆς λυχνίας στερεὰ χρυσῆ ὁ καυλὸς αὐτῆς καὶ τὰ κρίνα αὐτῆς στερεὰ ὄλη κατὰ τὸ εἶδος ὃ ἔδειξεν κύριος τῷ μουσῆ οὕτως ἐποίησεν τὴν λυχνίαν
- 5 ¶ Seyè a pale ak Mwiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 6 -Wete moun Levi yo nan mitan rès pèp Izrayèl la. Mete yo nan kondisyon pou yo ka fè sèvis pou mwen.
Take the Levites out from among the children of Israel and make them clean.
λαβὲ τοὺς λευίτας ἐκ μέσου υἱῶν ἰσραηλ καὶ ἀφαγνίεις αὐτούς
- 7 Men ki jan w'a fè l': W'a pran nan dlo pou wete peche a, w'a voye l' sou yo. Apre sa, y'a koupe cheve ak pwal sou tout kò yo nèt, epi y'a lave rad ki sou yo. Se konsa y'a nan kondisyon pou fè sèvis pou mwen.
And this is how you are to make them clean: let the holy water which takes away sin be put on them, and let the hair all over their bodies be cut off with a sharp blade, and let their clothing be washed and their bodies made clean.
καὶ οὕτως ποιήσεις αὐτοῖς τὸν ἁγνισμὸν αὐτῶν περιρρανεῖς αὐτοὺς ὕδωρ ἁγνισμοῦ καὶ ἐπελεύσεται ξυρὸν ἐπὶ πᾶν τὸ σῶμα αὐτῶν καὶ πλυνοῦσιν τὰ ἱμάτια αὐτῶν καὶ καθαροὶ ἔσονται

- 8 Apre sa, moun Levi yo va pran yon jenn ti towò ansanm ak ofrann grenn jaden ki pou mache avè l' la, ki vle di ti gout farin frans melanje ak lwil. Ou menm, w'a pran yon dezyèm ti towò tou jenn pou ou touye pou repare sa yo fè ki mal.
Then let them take a young ox and its meal offering, crushed grain mixed with oil, and take another ox for a sin-offering.
καὶ λήψονται μόσχον ἓνα ἐκ βοῶν καὶ τούτου θυσίαν σεμιδάλεως ἀναπεποιημένην ἐν ἐλαίῳ καὶ μόσχον ἐνιαύσιον ἐκ βοῶν λήμψη περὶ ἁμαρτίας
- 9 Apre sa, w'a fè moun Levi yo pwoche dèvan pòt Tant Randevou a, epi w'a fè tout moun pèp Izrayèl yo sanble.
And make the Levites come forward in front of the Tent of meeting, and let all the children of Israel come together:
καὶ προσάξεις τοὺς λευίτας ἔναντι τῆς σκηνῆς τοῦ μαρτυρίου καὶ συνάξεις πᾶσαν συναγωγὴν υἰῶν Ἰσραὴλ
- 10 Y'a poze men yo sou tèt moun Levi yo.
And you are to take the Levites before the Lord: and the children of Israel are to put their hands on them:
καὶ προσάξεις τοὺς λευίτας ἔναντι κυρίου καὶ ἐπιθήσουσιν οἱ υἱοὶ Ἰσραὴλ τὰς χεῖρας αὐτῶν ἐπὶ τοὺς λευίτας
- 11 Lèfini, Arawon va pran moun Levi yo, l'a vire yo adwat, l'a vire yo agoch devan mwen menm, Seyè a, tankou yon ofrann espesyal moun pèp Izrayèl yo ap fè m' pou moun Levi yo ka fè sèvis mwen.
And Aaron is to give the Levites to the Lord as a wave offering from the children of Israel, so that they may do the Lord's work.
καὶ ἀφοριεῖ ααρὼν τοὺς λευίτας ἀπόδομα ἔναντι κυρίου παρὰ τῶν υἰῶν Ἰσραὴλ καὶ ἔσονται ὥστε ἐργάζεσθαι τὰ ἔργα κυρίου
- 12 Apre sa, moun Levi yo va poze men yo sou tèt ti towò bèf yo, w'a ofri yonn pou mande padon pou peche yo, w'a ofri lòt la pou yo boule nèt pou mwen. Se konsa y'a fè sèvis pou mande m' gras pou moun Levi yo.
And the Levites are to put their hands on the heads of the oxen, and one of the oxen is to be offered for a sin-offering and the other for a burned offering to the Lord to take away the sin of the Levites.
οἱ δὲ λευῖται ἐπιθήσουσιν τὰς χεῖρας ἐπὶ τὰς κεφαλὰς τῶν μόσχων καὶ ποιήσει τὸν ἓνα περὶ ἁμαρτίας καὶ τὸν ἓνα εἰς ὀλοκαύτωμα κυρίῳ ἐξυλάσασθαι περὶ αὐτῶν
- 13 Mete moun Levi yo apa tankou yon kado espesyal moun yo fè m'. Mete yo sou zòd Arawon ak pitit gason l' yo.
Then the Levites are to be put before Aaron and his sons, to be offered as a wave offering to the Lord.
καὶ στήσεις τοὺς λευίτας ἔναντι κυρίου καὶ ἔναντι ααρὼν καὶ ἔναντι τῶν υἰῶν αὐτοῦ καὶ ἀποδώσεις αὐτοὺς ἀπόδομα ἔναντι κυρίου
- 14 W'a wete moun Levi yo nan mitan rès pèp Izrayèl la, konsa moun Levi yo va pou mwen nèt ale.
So you are to make the Levites separate from the children of Israel, and the Levites will be mine.
καὶ διαστελεῖς τοὺς λευίτας ἐκ μέσου υἰῶν Ἰσραὴλ καὶ ἔσονται ἐμοί
- 15 Lè w'a fin mete moun Levi yo nan kondisyon pou fè sèvis pou mwen, lè w'a fin vire yo adwat agoch devan m', tankou yon kado espesyal moun yo fè m', y'a gen dwa pwoche vin fè travay yo nan Tant Randevou a.
After that, the Levites will go in to do whatever has to be done in the Tent of meeting; you are to make them clean and give them as a wave offering.
καὶ μετὰ ταῦτα εἰσελεύσονται οἱ λευῖται ἐργάζεσθαι τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου καὶ καθαριεῖς αὐτοὺς καὶ ἀποδώσεις αὐτοὺς ἔναντι κυρίου
- 16 N'a wete yo nan mitan rès pèp Izrayèl la, n'a fè m' kado yo nèt. Mwen va pran yo pou mwen nan plas tout premye pitit gason moun pèp Izrayèl yo.
For they have been given to me from among the children of Israel; in place of every mother's first son, the first to come to birth in Israel, I have taken them for myself.
ὅτι ἀπόδομα ἀποδεδομένοι οὗτοί μοι εἰσιν ἐκ μέσου υἰῶν Ἰσραὴλ ἀντὶ τῶν διανοιγόντων πᾶσαν μήτραν πρωτοτόκων πάντων ἐκ τῶν υἰῶν Ἰσραὴλ εἴληφα αὐτοὺς ἐμοί
- 17 Paske, tout premye pitit gason moun pèp Izrayèl yo ak tout premye ti mal bèt yo fè se pou mwen yo ye. Depi jou mwen te touye tout premye pitit moun peyi Lejip yo, wi depi jou sa a mwen mete premye pitit nou yo apa pou mwen.
For every mother's first son among the children of Israel is mine, the first male birth of man or beast: on the day when I sent death on all the first sons in the land of Egypt, I made them mine.
ὅτι ἐμοὶ πᾶν πρωτότοκον ἐν υἱοῖς Ἰσραὴλ ἀπὸ ἀνθρώπου ἕως κτήνους ἢ ἡμέρα ἐπάταξα πᾶν πρωτότοκον ἐν γῆ αἰγύπτῳ ἡγίασα αὐτοὺς ἐμοί
- 18 Koulye a, mwen pran moun Levi yo nan plas premye pitit moun pèp Izrayèl yo.
And in place of the first sons among the children of Israel, I have taken the Levites.
καὶ ἔλαβον τοὺς λευίτας ἀντὶ παντὸς πρωτοτόκου ἐν υἱοῖς Ἰσραὴλ
- 19 Mwen pran moun Levi yo tankou yon kado moun yo fè m', mwen renmèt yo nan men Arawon ak pitit gason l' yo pou yo fè travay moun Izrayèl yo gen pou yo fè nan Tant Randevou a, pou mande Bondye gras pou pèp la. Konsa, okenn malè p'ap rive tonbe sou pèp la paske yo p'ap janm bezwen pwoche twò pre kote ki apa nèt pou mwen nan tanp lan.
And I have given them to Aaron and to his sons, from among the children of Israel, to undertake for them all the work of the Tent of meeting, and to take away sin from the children of Israel so that no evil may come on them when they come near the holy place.
καὶ ἀπέδωκα τοὺς λευίτας ἀπόδομα δεδομένους ααρὼν καὶ τοῖς υἱοῖς αὐτοῦ ἐκ μέσου υἰῶν Ἰσραὴλ ἐργάζεσθαι τὰ ἔργα τῶν υἰῶν Ἰσραὴλ ἐν τῇ σκηνῇ τοῦ μαρτυρίου καὶ ἐξυλάσκεσθαι περὶ τῶν υἰῶν Ἰσραὴλ καὶ οὐκ ἔσται ἐν τοῖς υἱοῖς Ἰσραὴλ προσεγγίζων πρὸς τὰ ἅγια

- 20 Se konsa, Moyiz, Arawon ak tout pèp Izrayèl la mete moun Levi yo apa nèt pou Seyè a, jan li te bay Moyiz lòd la. Wi, yo te fè tou sa pou yo te fè pou moun Levi yo.
All these things Moses and Aaron and the children of Israel did to the Levites; as the Lord gave orders to Moses about the Levites, so the children of Israel did.
 και ἐποίησεν μουσῆς καὶ ααρων καὶ πᾶσα συναγωγὴ υἱῶν ἰσραηλ τοῖς λευίταις καθὰ ἐνετείλατο κύριος τῷ μουσῆ περι τῶν λευιτῶν οὕτως ἐποίησαν αὐτοῖς οἱ υἱοὶ ἰσραηλ.
- 21 Moun Levi yo fè sèvis pou peye pou tou sa yo te fè ki mal, yo lave rad ki sou yo. Arawon mete yo apa devan Seyè a, li vire yo adwat agoch devan Seyè a tankou yon kado espesyal pou Bondye, epi li fè sèvis pou mande gras pou yo te ka nan kondisyon sèvi Bondye.
And the Levites were made clean from sin, and their clothing was washed, and Aaron gave them for a wave offering before the Lord; and Aaron took away their sin and made them clean.
 και ἡγνίσαντο οἱ λευῖται καὶ ἐπλύναντο τὰ ἱμάτια καὶ ἀπέδωκεν αὐτοὺς ααρων ἀπόδομα ἔναντι κυρίου καὶ ἐξιλιάσατο περι αὐτῶν ααρων ἀφαγνίσασθαι αὐτούς
- 22 Apre sa, moun Levi yo antre al fè travay yo nan Tant Randevou a sou lòd Arawon ak pitit gason l' yo. Se konsa pèp la te fè pou moun Levi yo tou sa Seyè a te bay Moyiz lòd fè a.
And then the Levites went in to do their work in the Tent of meeting before Aaron and his sons: all the orders which the Lord had given Moses about the Levites were put into effect.
 και μετὰ ταῦτα εἰσῆλθον οἱ λευῖται λειτουργεῖν τὴν λειτουργίαν αὐτῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἔναντι ααρων καὶ ἔναντι τῶν υἱῶν αὐτοῦ καθὼς συνέταξεν κύριος τῷ μουσῆ περι τῶν λευιτῶν οὕτως ἐποίησαν αὐτοῖς
- 23 Seyè a pale ak Moyiz ankò, li di l' konsa:
And the Lord said to Moses,
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 24 -Sa mwen pral di ou la a, se pou moun Levi yo: Depi yo rive laj vennsenkan y'a fè pati gwoup moun k'ap travay nan Tant Randevou a.
This is the rule for the Levites: those of twenty-five years old and over are to go in and do the work of the Tent of meeting;
 τοῦτό ἐστιν τὸ περι τῶν λευιτῶν ἀπὸ πεντεκαικεκοσαετοῦς καὶ ἐπάνω εἰσελεύσονται ἐνεργεῖν ἐν τῇ σκηνῇ τοῦ μαρτυρίου
- 25 Lè y'a gen senkant, y'a pran retrèt yo, yo p'ap reskonsab okenn travay ankò nan tant lan.
But after they are fifty years old, they are to give up their work and do no more;
 και ἀπὸ πεντηκονταετοῦς ἀποστήσεται ἀπὸ τῆς λειτουργίας καὶ οὐκ ἐργᾶται ἔτι
- 26 Men, y'a gen dwa ede moun Levi parèy yo nan nenpòt travay y'ap fè nan Tant Randevou a. Men yo menm poutèt pa yo, yo p'ap reskonsab okenn travay ankò. Se konsa w'a bay moun Levi yo travay pou yo fè.
But be with their brothers in the Tent of meeting, taking care of it but doing no work. This is what you are to do in connection with the Levites and their work.
 και λειτουργήσει ὁ ἀδελφὸς αὐτοῦ ἐν τῇ σκηνῇ τοῦ μαρτυρίου φυλάσσειν φυλακάς ἔργα δὲ οὐκ ἐργᾶται οὕτως ποιήσεις τοῖς λευίταις ἐν ταῖς φυλακαῖς αὐτῶν
- 1 ¶ Nan premye mwa dezyèm lanne apre yo te soti kite peyi Lejip la, Seyè a pale ak Moyiz nan dezè Sinayi a, li di l' konsa:
And the Lord said to Moses, in the waste land of Sinai, in the first month of the second year after they had come out of the land of Egypt,
 και ἐλάλησεν κύριος πρὸς μουσῆν ἐν τῇ ἐρήμῳ σινα ἐν τῷ ἔτει τῷ δευτέρῳ ἐξεληθόντων αὐτῶν ἐκ γῆς αἰγύπτου ἐν τῷ μηνὶ τῷ πρώτῳ λέγων
- 2 -Se pou tout moun pèp Izrayèl yo fete fèt delivrans lan dat mwen te di yo fete l' la.
Let the children of Israel keep the Passover at its regular time.
 εἰπὸν καὶ ποιείτωσαν οἱ υἱοὶ ἰσραηλ τὸ πασχα καθ' ὥραν αὐτοῦ
- 3 Katòzyèm jou premye mwa a, lè solèy fin kouche, n'a fete fèt la dapre tout lòd ak regleman mwen te ban nou pou sa.
In the fourteenth day of this month, at evening, you are to keep it at the regular time, and in the way ordered in the law.
 τῇ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου πρὸς ἑσπέραν ποιήσεις αὐτὸ κατὰ καιροὺς κατὰ τὸν νόμον αὐτοῦ καὶ κατὰ τὴν σύγκρισιν αὐτοῦ ποιήσεις αὐτὸ
- 4 Moyiz di pèp Izrayèl la pou yo fete fèt delivrans lan.
And Moses gave orders to the children of Israel to keep the Passover.
 και ἐλάλησεν μουσῆς τοῖς υἱοῖς ἰσραηλ ποιῆσαι τὸ πασχα
- 5 Epi yo fete fèt la nan aswè katòzyèm jou premye mwa a, nan dezè Sinayi a. Pèp la fè tout bagay jan Seyè a te bay Moyiz lòd fè a.
So they kept the Passover in the first month, on the fourteenth day of the month, at evening, in the waste land of Sinai: as the Lord gave orders to Moses, so the children of Israel did.
 ἐναρχομένου τῇ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἐν τῇ ἐρήμῳ τοῦ σινα καθὰ συνέταξεν κύριος τῷ μουσῆ οὕτως ἐποίησαν οἱ υἱοὶ ἰσραηλ
- 6 Men, vwala te gen kèk moun ki pa t' nan kondisyon pou fè sèvis pou Bondye, paske yo te manyen kadav yon moun mouri. Yo pa t' kapab fete fèt delivrans lan jou sa a. Yo leve, y' al jwenn Moyiz ak Arawon.
And there were certain men who were unclean because of a dead body, so that they were not able to keep the Passover on that day; and they came before Moses and before Aaron on that day:
 και παρεγένοντο οἱ ἄνδρες οἱ ἦσαν ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου καὶ οὐκ ἠδύναντο ποιῆσαι τὸ πασχα ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ προσῆλθον ἐναντίον μουσῆ καὶ ααρων ἐν ἐκείνῃ τῇ ἡμέρᾳ

- 7 Yo di yo: -Nou pa nan kondisyon pou nou fè sèvis pou Bondye, paske nou te manyen yon kadav moun mouri. Men, poukisa nou pa ta ka pote ofrann nou yo bay Seyè a jou sa a, ansanm ak tout moun pèp Izrayèl yo?
And these men said to him, We have been made unclean by the dead body of a man; why may we not make the offering of the Lord at the regular time among the children of Israel?
καὶ εἶπαν οἱ ἄνδρες ἐκεῖνοι πρὸς αὐτόν ἡμεῖς ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου μὴ οὖν ὑστερήσωμεν προσενέγκαι τὸ δῶρον κυρίῳ κατὰ καιρὸν αὐτοῦ ἐν μέσῳ υἱῶν ἰσραὴλ.
- 8 Moyiz reponn yo: -Rete tann jouk Seyè a va ban m' lòd sa pou m' di nou.
And Moses said to them, Do nothing till the Lord gives me directions about you.
καὶ εἶπεν πρὸς αὐτοὺς μουσῆς στήτε αὐτοῦ καὶ ἀκούσομαι τί ἐντελεῖται κύριος περὶ ὑμῶν
- 9 Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 10 -Pale ak moun pèp Izrayèl yo, w'a di yo pou mwen: Lè yonn nan nou, osinon yonn nan pitit pitit nou yo, twouve li pa ta nan kondisyon pou fè sèvis pou Bondye, paske li te manyen kadav yon moun mouri, ou ankò si li ta nan vwayaj byen lwen, l'a toujou ka fete fèt Delivrans lan pou Bondye.
Say to the children of Israel, If any one of you or of your families is unclean because of a dead body, or is on a journey far away, still he is to keep the Passover to the Lord:
λάβησον τοῖς υἱοῖς ἰσραὴλ λέγων ἄνθρωπος ἄνθρωπος ὃς ἐάν γένηται ἀκάθαρτος ἐπὶ ψυχῇ ἀνθρώπου ἢ ἐν ὁδῷ μακρὰν ὑμῖν ἢ ἐν ταῖς γενεαῖς ὑμῶν καὶ ποιήσει τὸ πάσχα κυρίῳ
- 11 Y'a tann katòzyèm jou dizyèm mwa a, lè sòlèy fin kouche, pou yo fè l'. Y'a manje manje Delivrans lan avèk pen san ledven yo epi ak fèy lanman.
In the second month, on the fourteenth day, in the evening, they are to keep it, taking it with unleavened bread and bitter-tasting plants;
ἐν τῷ μηνὶ τῷ δευτέρῳ ἐν τῇ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τὸ πρὸς ἑσπέραν ποιήσουσιν αὐτό ἐπ' ἄζύμων καὶ πικρίδων φάγονται αὐτό
- 12 Yo p'ap gen dwa kite anyen pou denmen maten, ni yo pa fèt pou yo kraze okenn zo bèt yo touye a. Y'a fè tout bagay dapre regleman mwen bay pou fete fèt Delivrans lan.
Nothing of it is to be kept till the morning, and no bone of it is to be broken: they are to keep it by the rules of the Passover.
οὐ καταλείψουσιν ἅπ' αὐτοῦ εἰς τὸ πρωὶ καὶ ὀστοῦν οὐ συντρίψουσιν ἅπ' αὐτοῦ κατὰ τὸν νόμον τοῦ πάσχα ποιήσουσιν αὐτό
- 13 Men, si yon moun ki nan kondisyon pou fè sèvis pou mwen epi ki pa nan vwayaj ta rive pa fete fèt Delivrans lan, se pou yo mete l' deyò nèt nan mitan fanmi l' yo, paske li pa t' ofri ofrann li bay Seyè a dat pou l' te fè l' la. Se pou l' peye pou sa l' fè a.
But the man who, not being unclean or on a journey, does not keep the Passover, will be cut off from his people: because he did not make the offering of the Lord at the regular time, his sin will be on him.
καὶ ἄνθρωπος ὃς ἐάν καθαρὸς ᾖ καὶ ἐν ὁδῷ μακρᾷ οὐκ ἔστιν καὶ ὑστερήσῃ ποιῆσαι τὸ πάσχα ἐξολεθρευθήσεται ἡ ψυχὴ ἐκεῖνι ἐκ τοῦ λαοῦ αὐτῆς ὅτι τὸ δῶρον κυρίῳ οὐ προσήνεγκεν κατὰ τὸν καιρὸν αὐτοῦ ἁμαρτίαν αὐτοῦ λήμψεται ὁ ἄνθρωπος ἐκεῖνος
- 14 Si gen moun lòt nasyon k'ap viv nan mitan nou, li menm tou se pou l' fete fèt Delivrans Seyè a, dapre lòd ak regleman fèt la. Va gen yon sèl regleman pou tout moun, ni pou moun natif natal peyi a, ni pou moun lòt nasyon yo.
And if a man from another country is among you and has a desire to keep the Passover to the Lord, let him do as is ordered in the law of the Passover: there is to be the same rule for the man from another nation and for him who had his birth in the land.
ἐάν δὲ προσέλθῃ πρὸς ὑμᾶς προσήλυτος ἐν τῇ γῆ ὑμῶν καὶ ποιήσει τὸ πάσχα κυρίῳ κατὰ τὸν νόμον τοῦ πάσχα καὶ κατὰ τὴν σύνταξιν αὐτοῦ ποιήσει αὐτό νόμος εἷς ἔσται ὑμῖν καὶ τῷ προσηλύτῳ καὶ τῷ αὐτόχθονι τῆς γῆς
- 15 ¶ Jou yo t'ap moute Tant Randevou a, yon nwaj vini epi li kouvri tant kote Bwat Kontra a ye a. Lè aswè rive, ou ta di yon gwo dife ki te parèt anwo tant lan jouk nan maten.
And on the day when the House was put up, the cloud came down on it, on the Tent of witness; and in the evening there was a light like fire over the House till the morning.
καὶ τῇ ἡμέρᾳ ἣ ἐστάθη ἡ σκηνὴ ἐκάλυψεν ἡ νεφέλη τὴν σκηνὴν τὸν οἶκον τοῦ μαρτυρίου καὶ τὸ ἑσπέρας ἦν ἐπὶ τῆς σκηνῆς ὡς εἶδος πυρὸς ἕως πρωὶ
- 16 Se konsa sa te toujou ye: lajounen nwaj la te kouvri l', lannwit li te klere tankou yon dife.
And so it was at all times: it was covered by the cloud, and by a light as of fire by night.
οὕτως ἐγένετο διὰ παντός ἡ νεφέλη ἐκάλυπτεν αὐτὴν ἡμέρας καὶ εἶδος πυρὸς τὴν νύκτα
- 17 Chak fwa nwaj la fè yon leve anwo tant lan, la menm moun pèp Izrayèl yo leve, epi yo pati. Lè li desann poze sou tant lan, yo rete, yo moute tant yo la.
And whenever the cloud was taken up from over the House, then the children of Israel went journeying on; and in the place where the cloud came to rest, there the children of Israel put up their tents.
καὶ ἡνίκα ἀνέβη ἡ νεφέλη ἀπὸ τῆς σκηνῆς καὶ μετὰ ταῦτα ἀπήραν οἱ υἱοὶ ἰσραὴλ καὶ ἐν τῷ τόπῳ οὗ ἂν ἔσται ἡ νεφέλη ἐκεῖ παρενέβαλον οἱ υἱοὶ ἰσραὴλ
- 18 Konsa, se sou kòmandman Seyè a yo te leve pati, e se sou kòmandman li tou yo te rete moute tant yo. Toutotan nwaj la te rete anwo tant lan, yo menm tou, yo te rete kote yo te ye a.
At the order of the Lord the children of Israel went forward, and at the order of the Lord they put up their tents: as long as the cloud was resting on the House, they did not go away from that place.
διὰ προστάγματος κυρίου παρεβαλοῦσιν οἱ υἱοὶ ἰσραὴλ καὶ διὰ προστάγματος κυρίου ἀπαροῦσιν πάσας τὰς ἡμέρας ἐν αἷς σκιάζει ἡ νεφέλη ἐπὶ τῆς σκηνῆς παρεβαλοῦσιν οἱ υἱοὶ ἰσραὴλ

- 19 Si nwaj la te rete anpil jou anwo tant lan san deplase, moun pèp Izrayèl yo te swiv lòd Seyè a, yo menm tou yo pa t' deplase.
When the cloud was resting on the House for a long time the children of Israel, waiting for the order of the Lord, did not go on.
καὶ ὅταν ἐφέλκεται ἡ νεφέλη ἐπὶ τῆς σκηνῆς ἡμέρας πλείους καὶ φυλάζονται οἱ υἱοὶ ἰσραὴλ τὴν φυλακὴν τοῦ θεοῦ καὶ οὐ μὴ ἐξάρωσιν
- 20 Gen de fwa nwaj la pa t' rete lontan anwo tant lan san deplase. Men, se te toujou konsa: se sou kòmandman Seyè a yo te leve pati, se sou kòmandman li tou yo te rete moute tant yo.
Sometimes the cloud was resting on the House for two or three days; then, by the order of the Lord, they kept their tents in that place, and when the Lord gave the order they went on.
καὶ ἔσται ὅταν σκεπάσῃ ἡ νεφέλη ἡμέρας ἀριθμῶ ἐπὶ τῆς σκηνῆς διὰ φωνῆς κυρίου παρεμβολοῦσιν καὶ διὰ προστάγματος κυρίου ἀπαροῦσιν
- 21 Gen de lè nwaj la rete sèlman pou yon nwit anwo tant lan, depi aswè jouk nan denmen maten. Leve nwaj la leve nan maten, yo menm tou yo leve, yo pati. Gen de fwa tou, li te rete yon jou yon nwit.
Leve nwaj la leve, yo menm tou yo leve, yo pati.
And sometimes the cloud was there only from evening to morning; and when the cloud was taken up in the morning they went on their journey again: or if it was resting there by day and by night, whenever the cloud was taken up they went forward.
καὶ ἔσται ὅταν γένηται ἡ νεφέλη ἀφ' ἑσπέρας ἕως πρωὶ καὶ ἀναβῆ ἡ νεφέλη τὸ πρωὶ καὶ ἀπαροῦσιν ἡμέρας ἢ νυκτός
- 22 Toutotan nwaj la te rete la anwo tant lan san deplase, li te mèt de jou, yon mwa, yon lanne, yo menm tou, yo pa t' deplase. Men, leve nwaj la leve, yo leve, yo pati.
Or if the cloud came to rest on the House for two days or a month or a year without moving, the children of Israel went on waiting there and did not go on; but whenever it was taken up they went forward on their journey.
μηὸς ἡμέρας πλεοναζούσης τῆς νεφέλης σκιαζούσης ἐπ' αὐτῆς παρεμβολοῦσιν οἱ υἱοὶ ἰσραὴλ καὶ οὐ μὴ ἀπάρωσιν
- 23 Konsa, yo moute tant yo sou lòd Seyè a, yo leve yo pati sou lòd Seyè a: Yo te fè tou sa Seyè a te di Moyiz di yo fè.
At the word of the Lord they put up their tents, and at the word of the Lord they went forward on their journey: they kept the orders of the Lord as he gave them by Moses.
ὅτι διὰ προστάγματος κυρίου ἀπαροῦσιν τὴν φυλακὴν κυρίου ἐφυλάξαντο διὰ προστάγματος κυρίου ἐν χειρὶ μουσῆ
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Fè yo fè de twonpèt an ajan pou ou. Y'a pran yon gwo moso ajan, y'a bat l' ak mato pou fè chak twonpèt yo. W'a sèvi ak yo pou avèti moun yo lè pou yo reyini ak lè lè a rive pou yo leve pati.
Make two silver horns of hammered work, to be used for getting the people together and to give the sign for the moving of the tents.
ποιήσον σεαυτῶ δύο σάλπιγγας ἀργυρᾶς ἐλατὰς ποιήσεις αὐτάς καὶ ἔσονται σοι ἀνακαλεῖν τὴν συναγωγὴν καὶ ἐξαίρειν τὰς παρεμβολάς
- 3 Depi yo kònen twonpèt yo ansanm, se pou tout moun kouri reyini bò kote ou devan pòt Tant Randevou a.
When they are sounded, all the people are to come together to you at the door of the Tent of meeting.
καὶ σαλπείσεις ἐν αὐταῖς καὶ συναχθήσεται πᾶσα ἡ συναγωγὴ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου
- 4 Si se yon sèl twonpèt yo kònen, se tout chèf branch fanmi yo ase ki va reyini bò kote ou.
If only one of them is sounded, then the chiefs, the heads of the thousands of Israel, are to come to you.
ἐὰν δὲ ἐν μιᾷ σαλπείσωσιν προσελεύσονται πρὸς σὲ πάντες οἱ ἄρχοντες ἀρχηγοὶ ἰσραὴλ
- 5 Lè y'a tande twonpèt yo kònen yon premye fwa ansanm ak bri moun k'ap rele, se va siyal pou branch fanmi ki rete bò solèy leve a leve pati.
When a loud note is sounded, the tents placed on the east side are to go forward.
καὶ σαλπείτε σημασίαν καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι ἀνατολάς
- 6 Lè y'a tande twonpèt yo kònen yon dezyèm fwa ansanm ak bri moun k'ap rele yo, se va siyal pou branch fanmi ki rete bò sid la leve pati.
At the sound of a second loud note, the tents on the south side are to go forward: the loud note will be the sign to go forward.
καὶ σαλπείτε σημασίαν δευτέραν καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι λίβα καὶ σαλπείτε σημασίαν τρίτην καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι παρὰ θάλασσαν καὶ σαλπείτε σημασίαν τετάρτην καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι πρὸς βορρᾶν σημασία σαλπιοῦσιν ἐν τῇ ἐξάρσει αὐτῶν
- 7 Men lè y'ap reyini tout moun yo, y'a kònen twonpèt yo sèlman, san pesonn pa bezwen rele.
But when all the people are to come together, the horn is to be sounded but not loudly.
καὶ ὅταν συναγάγητε τὴν συναγωγὴν σαλπείτε καὶ οὐ σημασία
- 8 Se prèt yo, pitit gason Arawon yo, ki pou kònen twonpèt yo. Men regleman pou nou swiv tout tan tout tan, de pitit an pitit.
The horns are to be sounded by the sons of Aaron, the priests; this is to be a law for you for ever, from generation to generation.
καὶ οἱ υἱοὶ ααρων οἱ ἱερεῖς σαλπιοῦσιν ταῖς σάλπιγγιν καὶ ἔσται ὑμῖν νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν

- 9 Lè nan peyi a, nou pral fè lagè kont lènmi ki vin atake nou, n'a kònen twonpèt yo epi n'a pouse rèl pou bay siyal batay la. Mwen menm Seyè a, Bondye nou an, m'a vin ede nou, m'a sove nou anba men lènmi nou yo.
And if you go to war in your land against any who do you wrong, then let the loud note of the horn be sounded; and the Lord your God will keep you in mind and give you salvation from those who are against you.
ἐὰν δὲ ἐξέλθῃτε εἰς πόλεμον ἐν τῇ γῆ ὑμῶν πρὸς τοὺς ὑπεναντίους τοὺς ἀνθεστηκότας ὑμῖν καὶ σημανεῖτε ταῖς σάλπιγξιν καὶ ἀναμνησθήσεσθε ἔναντι κυρίου καὶ διασωθήσεσθε ἀπὸ τῶν ἐχθρῶν ὑμῶν
- 10 Konsa tou, lè kè nou kontan, lè n'ap fete fèt yo, lè premye jou chak mwa rive avèk lalin nouvèl lan, n'a kònen twonpèt yo tou pandan n'ap fè ofrann pou boule nèt pou Seyè a ak ofrann pou di Bondye mèsi. Lè sa a m'a vin ede nou. Se mwen menm ki Seyè a, Bondye nou an.
And on days of joy and on your regular feasts and on the first day of every month, let the horns be sounded over your burned offerings and your peace-offerings; and they will put the Lord in mind of you: I am the Lord your God.
καὶ ἐν ταῖς ἡμέραις τῆς εὐφροσύνης ὑμῶν καὶ ἐν ταῖς ἑορταῖς ὑμῶν καὶ ἐν ταῖς νομηνιαῖς ὑμῶν σαλπιεῖτε ταῖς σάλπιγξιν ἐπὶ τοῖς ὀλοκαυτώμασιν καὶ ἐπὶ ταῖς θυσίαις τῶν σωτηρίων ὑμῶν καὶ ἔσται ὁ μὴν ἀνάμνησις ἔναντι τοῦ θεοῦ ὑμῶν ἕως κύριος ὁ θεὸς ὑμῶν
- 11 ¶ Ventyèm jou, dezyèm mwa nan dezyèm lanne depi pèp la te sot kite peyi Lejip, nwaj la rete, li leve anwo Tant Randevou a.
Now in the second year, on the twentieth day of the second month, the cloud was taken up from over the Tent of witness.
καὶ ἐγένετο ἐν τῷ ἑνναυτῷ τῷ δευτέρῳ ἐν τῷ μηνὶ τῷ δευτέρῳ εἰκάδι τοῦ μηνὸς ἀνέβη ἡ νεφέλη ἀπὸ τῆς σκηνῆς τοῦ μαρτυρίου
- 12 Epi moun pèp Izrayèl yo leve, yo pati, chak fanmi nan pozisyon yo te ba yo a. Yo kite dezè Sinayi a. Apre yon tan, nwaj la rete nan dezè Paran an.
And the children of Israel went on their journey out of the waste land of Sinai; and the cloud came to rest in the waste land of Paran.
καὶ ἐξῆραν οἱ υἱοὶ ἰσραὴλ σὺν ἀπαρτίαις αὐτῶν ἐν τῇ ἐρήμῳ σινα καὶ ἔστη ἡ νεφέλη ἐν τῇ ἐρήμῳ τοῦ φαραν
- 13 Se konsa yo konmanse vwayaje ankò sou kòmandman Seyè a, jan li te di Moyiz di yo sa pou l' a.
They went forward for the first time on their journey as the Lord had given orders by the hand of Moses.
καὶ ἐξῆραν πρῶτοι διὰ φωνῆς κυρίου ἐν χειρὶ μουσῆ
- 14 Premye moun ki pati se moun k'ap mache dèyè lbanyè fanmi Jida a, chak divizyon apa. Alatèt divizyon branch fanmi Jida yo, se te Nakchon, pitit gason Aminadab la.
First the flag of the children of Judah went forward with their armies: and at the head of his army was Nahshon, the son of Amminadab.
καὶ ἐξῆραν τάγμα παρεμβολῆς υἱῶν ἰουδα πρῶτοι σὺν δυνάμει αὐτῶν καὶ ἐπὶ τῆς δυνάμεως αὐτῶν ναασσων υἱὸς αμιναδαβ
- 15 Se Netanèl, pitit gason Swa a, ki te alatèt divizyon branch fanmi Isaka a.
And at the head of the army of the children of Issachar was Nethanel, the son of Zuar.
καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν ἰσσαχαρ ναθαναηλ υἱὸς σωγαρ
- 16 Epi se Eliyab, pitit gason Elon an, ki te alatèt divizyon branch fanmi Zabulon an.
And at the head of the army of the children of Zebulun was Eliab, the son of Helon.
καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν ζαβουλων ελιαβ υἱὸς χαλων
- 17 Apre sa, yo demoute tant lan, epi moun Gèchon yo ak moun Merari yo ki la pou pote tant lan pati.
Then the House was taken down; and the sons of Gershon and the sons of Merari, who were responsible for moving the House, went forward.
καὶ καθελοῦσιν τὴν σκηνὴν καὶ ἐξαροῦσιν οἱ υἱοὶ γεδσων καὶ οἱ υἱοὶ μεραρι αἴροντες τὴν σκηνὴν
- 18 Apre yo, moun k'ap mache dèyè lbanyè fanmi Woubenn lan vini, chak divizyon apa. Alatèt divizyon branch fanmi Woubenn lan, se te Elizou, pitit gason Chedeyou a.
Then the flag of the children of Reuben went forward with their armies: and at the head of his army was Elizur, the son of Shedeur.
καὶ ἐξῆραν τάγμα παρεμβολῆς ρουβην σὺν δυνάμει αὐτῶν καὶ ἐπὶ τῆς δυνάμεως αὐτῶν ελισουρ υἱὸς σεδιουρ
- 19 Se Cheloumyèl, pitit gason Sourichadayi a, ki te alatèt divizyon branch fanmi Simeyon an.
And at the head of the army of the children of Simeon was Shelumiel, the son of Zurishaddai.
καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν σιμεων σαλαμμηλ υἱὸς σουρισαδαι
- 20 Epi se Elyasaf, pitit gason Dewèl la, ki te alatèt branch fanmi Gad la.
At the head of the army of the children of Gad was Eliasaph, the son of Reuel.
καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν γαδ ελισαφ ὁ τοῦ ραγουηλ
- 21 Apre yo, se te moun Keyat yo ki reskonsab pou pote tout bagay ki apa nèt pou Bondye yo. Tan pou yo rive kote yo pral rete a, tant lan va gen tan moute ankò ap tann yo.
Then the Kohathites went forward with the holy place; the others put up the House ready for their coming.
καὶ ἐξαροῦσιν οἱ υἱοὶ καθ αἴροντες τὰ ἅγια καὶ στήσουσιν τὴν σκηνὴν ἕως παραγένωνται

- 22 Apre yo, moun k'ap mache dèyè lbanyè fanmi Efrayim lan vini, chak divizyon apa. Alatèt divizyon branch fanmi Efrayim lan, se Elichama, pitit gason Amiyou a, ki t'ap mache.
Then the flag of the children of Ephraim went forward with their armies: and at the head of his army was Elishama, the son of Ammihud.
καὶ ἐξαροῦσιν τάγμα παρεμβολῆς εφραιμ σὺν δυνάμει αὐτῶν καὶ ἐπὶ τῆς δυνάμεως αὐτῶν ελισαμα υἱὸς εμιουδ
- 23 Se Gamaliyèl, pitit gason Pedachou a, ki te alatèt divizyon branch fanmi Manase a.
At the head of the army of the children of Manasseh was Gamaliel, the son of Pedahzur.
καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν μανασση γαμαλιηλ ὁ τοῦ φαδασσουρ
- 24 Epi se Abidan, pitit gason Gideyon an, ki te alatèt divizyon branch fanmi Benjamen an.
At the head of the army of the children of Benjamin was Abidan, the son of Gideoni.
καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν βενιαμιν αβιδαν ὁ τοῦ γαδεωνι
- 25 Apre yo, moun k'ap mache dèyè lbanyè fanmi Dann lan vini, chak divizyon apa. Se yo k'ap pwoteje tout pèp la pa dèyè nèl. Alatèt divizyon branch fanmi Dann lan se Ayezè, pitit gason Amichadayi a, ki t'ap mache.
And the flag of the children of Dan, whose tents were moved last of all, went forward with their armies: and at the head of his army was Ahiezer, the son of Ammishaddai.
καὶ ἐξαροῦσιν τάγμα παρεμβολῆς υἱῶν δαν ἔσχατοι πασῶν τῶν παρεμβολῶν σὺν δυνάμει αὐτῶν καὶ ἐπὶ τῆς δυνάμεως αὐτῶν αχιεζερ ὁ τοῦ αμισαδαι
- 26 Se Pagiyèl, pitit gason Okran an, ki te alatèt divizyon branch fanmi Asè a.
At the head of the army of the children of Asher was Pagiel, the son of Ochran.
καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν ασηρ φαγιαηλ υἱὸς εχραν
- 27 Epi se Ayira, pitit gason Enan an, ki te alatèt divizyon branch fanmi Neftali a.
And at the head of the army of the children of Naphtali was Ahira, the son of Enan.
καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν νεφθαλι αχιρε υἱὸς αναν
- 28 Men nan ki lòd moun pèp Izrayèl yo t'ap mache, chak divizyon nan pozisyon yo, lè yo leve pou yo pati.
This was the order in which the children of Israel were journeying by armies; so they went forward.
αὐται αἱ στρατιαὶ υἱῶν ισραηλ καὶ ἐξῆραν σὺν δυνάμει αὐτῶν
- 29 ¶ Moyiz rele bòfrè l' a, Obab, pitit gason Ragèl, moun peyi Madyan an, li di l' konsa: -Nou pral pati la a pou n' ale nan peyi Seyè a te di l'ap ban nou an. Seyè a te pwomèt li t'ap fè anpil byen pou nou. Vini avèk nou non! N'a pataje tout byen nou yo avè ou.
Then Moses said to Hobab, the son of his father-in-law Reuel the Midianite, We are journeying to that place of which the Lord has said, I will give it to you: so come with us, and it will be for your profit: for the Lord has good things in store for Israel.
καὶ εἶπεν μουσῆς τῷ ἰωβαβ υἱῷ ραγουηλ τῷ μαδιανίτῃ τῷ γαμβρῷ μουσῆ ἑξαιρομεν ἡμεῖς εἰς τὸν τόπον ὃν εἶπεν κύριος τοῦτον δώσω ὑμῖν δεῦρο μεθ' ἡμῶν καὶ εὖ σε ποιήσομεν ὅτι κύριος ἐλάλησεν καλὰ περὶ ισραηλ
- 30 Obab reponn li: -Non. M'ap tounen nan peyi m' al jwenn fanmi m'.
But he said, I will not go with you, I will go back to the land of my birth and to my relations.
καὶ εἶπεν πρὸς αὐτόν οὐ πορεύσομαι ἀλλὰ εἰς τὴν γῆν μου καὶ εἰς τὴν γενεάν μου
- 31 Moyiz di l' konsa: -Tanpri, pa kite nou pou kont nou. Se ou ki konna denye kote nou ka moute tant nou yo nan dezè a. W'a sèvi nou gid.
And he said, Do not go from us; for you will be eyes for us, guiding us to the right places in the waste land to put up our tents.
καὶ εἶπεν μὴ ἐγκαταλίπης ἡμᾶς οὐ εἵνεκεν ἦσθα μεθ' ἡμῶν ἐν τῇ ἐρήμῳ καὶ ἔση ἐν ἡμῖν πρεσβύτης
- 32 Si ou vini ak nou, w'a gen pa ou nan tout byen Seyè a ap ban nou.
And if you come with us, we will give you a part in whatever good the Lord does for us.
καὶ ἔσται ἐν πορευθῆς μεθ' ἡμῶν καὶ ἔσται τὰ ἀγαθὰ ἐκεῖνα ὅσα ἐὰν ἀγαθοποιήσῃ κύριος ἡμᾶς καὶ εὖ σε ποιήσομεν
- 33 Se konsa, pèp la leve li pati, li kite mòn Sinayi a, mòn Seyè a, yo mache twa jou. Epi Bwat Kontra Seyè a pran devan yo tout pou chache yon kote pou yo moute tant yo.
So they went forward three days' journey from the mountain of the Lord; and the ark of the Lord's agreement went three days' journey before them, looking for a resting-place for them;
καὶ ἐξῆραν ἐκ τοῦ ὄρους κυρίου ὁδὸν τριῶν ἡμερῶν καὶ ἡ κιβωτὸς τῆς διαθήκης κυρίου προεπορεύετο προτέρα αὐτῶν ὁδὸν τριῶν ἡμερῶν κατασκέψασθαι αὐτοῖς ἀνάπαυσιν
- 34 Chak fwa y'ap kite yon kote pou yo ale yon lòt kote, nwaj Seyè a te rete anlè tèt yo nan syèl la tout lajounen.
And by day the cloud of the Lord went over them, when they went forward from the place where they had put up their tents.
καὶ ἐγένετο ἐν τῷ ἐξαιρεῖν τὴν κιβωτῶν καὶ εἶπεν μουσῆς ἐξεγέρθητι κύριε διασκορπισθήτωσαν οἱ ἐχθροί σου φυγέτωσαν πάντες οἱ μισοῦντές σε

- 35 Chak fwa Bwat Kontra a pati, Moyiz di: -Leve non, Seyè! Gaye lènmi ou yo! Fè tout moun ki rayi ou yo kouri lè ou parèt!
 And when the ark went forward Moses said, Come up, O Lord, and let the armies of those who are against you be broken, and let your haters go in flight before you.
 και ἐν τῇ καταπαύσει εἶπεν ἐπίστρεφε κύριε χιλιάδας μυριάδας ἐν τῷ ἰσραηλ.
- 36 Lè Bwat Kontra a kanpe, Moyiz di: -Tounen non, Seyè! Vin rete nan mitan tout lame moun pèp Izrayèl yo!
 And when it came to rest, he said, Take rest, O Lord, and give a blessing to the families of Israel.
 και ἡ νεφέλη ἐγένετο σκιάζουσα ἐπ' αὐτοῖς ἡμέρας ἐν τῷ ἐξαίρειν αὐτοὺς ἐκ τῆς παρεμβολῆς
- 1 ¶ Pèp la te konmanse ap plenyen nan zòrèy Seyè a jan zafè yo pa t' bon. Lè Seyè a tandè sa, li fè yon sèl kòlè, li voye dife sou pèp la. Dife a pran nan mitan yo, li boule yon bò nan kan an nèt.
 Now the people were saying evil against the Lord; and the Lord, hearing it, was angry and sent fire on them, burning the outer parts of the tent-circle.
 και ἦν ὁ λαὸς γογγύζων πονηρὰ ἐναντι κυρίου και ἤκουσεν κύριος και ἐθυμώθη ὀργῇ και ἐξεκαύθη ἐν αὐτοῖς πῦρ παρά κυρίου και κατέφαγεν μέρος τι τῆς παρεμβολῆς
- 2 Pèp la rele Moyiz vin delivre yo. Moyiz lapriyè Seyè a pou yo epi dife a sispann.
 And the people made an outcry to Moses, and Moses made prayer to the Lord, and the fire was stopped.
 και ἐκέκραξεν ὁ λαὸς πρὸς μουσῆν και ἠύξατο μουσῆς πρὸς κύριον και ἐκόπασεν τὸ πῦρ
- 3 Se konsa yo rele kote yo te ye a Tabera, paske se la dife Seyè a te pran nan mitan yo a.
 So that place was named Taberah, because of the fire of the Lord which had been burning among them.
 και ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκεῖνου ἐμπυρισμός ὅτι ἐξεκαύθη ἐν αὐτοῖς πῦρ παρά κυρίου
- 4 ¶ Bann moun lòt nasyon ki te la nan mitan pèp Izrayèl la te anvè manje vyann. Pèp la menm te pran plenyen ankò, yo t'ap di: -Ki moun k'ap fè nou jwenn vyann pou nou manje koulye a?
 And the mixed band of people who went with them were overcome by desire: and the children of Israel, weeping again, said, Who will give us flesh for our food?
 και ὁ ἐπίμικτος ὁ ἐν αὐτοῖς ἐπεθύμησεν ἐπιθυμίαν και καθίσαντες ἕκλαιον και οἱ υἱοὶ ἰσραηλ και εἶπαν τίς ἡμᾶς ψομίει κρέα
- 5 Jan nou te konn manje pwason pou gremesi nan peyi Lejip! Nou chonje kalite bon ti konkonm, melon dlo, powo, zonyon, ak lay nou te konn manje!
 Sweet is the memory of the fish we had in Egypt for nothing, and the fruit and green plants of every sort, sharp and pleasing to the taste:
 ἐμνήσθημεν τοὺς ἰχθύας οὓς ἠσθίσαμεν ἐν αἰγύπτῳ δωρεάν και τοὺς σικύας και τοὺς πέπονας και τὰ πράσα και τὰ κρόμυα και τὰ σκόρδα
- 6 Men koulye a, se deperi n'ap deperi. Nou pa gen anyen pou nou manje, anyen menm pase laman lan ki devan je nou tout tan!
 But now our soul is wasted away; there is nothing at all: we have nothing but this manna before our eyes.
 νυνὶ δὲ ἡ ψυχὴ ἡμῶν κατάξηρος οὐδὲν πλὴν εἰς τὸ μαννα οἱ ὀφθαλμοὶ ἡμῶν
- 7 Laman lan te gen fòm grenn pitimi, li te blan epi ou ta di se gonm arabik.
 Now the manna was like a seed of grain, like small clear drops.
 τὸ δὲ μαννα ὡσεὶ σπέρμα κορίου ἐστίν και τὸ εἶδος αὐτοῦ εἶδος κρυστάλλου
- 8 Pèp la ale toupatou, li ranmase yo. Apre sa, oubyen li te pase yo nan moulen wòch, oubyen li te pile yo nan pilon pou fè farin. Lèfini, yo kwit li nan chodyè, yo fè gato plat avè l'. Li te gen menm gou avèk pen ki fèt ak lwil oliv.
 The people went about taking it up from the earth, crushing it between stones or hammering it to powder, and boiling it in pots, and they made cakes of it: its taste was like the taste of cakes cooked with oil.
 και διεπορεύετο ὁ λαὸς και συνέλεγον και ἤληθον αὐτὸ ἐν τῷ μύλῳ και ἔτριβον ἐν τῇ θυίᾳ και ἤψουν αὐτὸ ἐν τῇ χύτρᾳ και ἐποίησαν αὐτὸ ἐγκρυφίας και ἦν ἡ ἡδονὴ αὐτοῦ ὡσεὶ γεῦμα ἐγκρις ἐξ ἐλαίου
- 9 Se lannwit laman lan te konn tonbe nan kan an, menm lè ak lawouze.
 When the dew came down on the tents at night, the manna came down with it.
 και ὅταν κατέβη ἡ ὀρώσος ἐπὶ τὴν παρεμβολὴν νυκτός κατέβαιναν τὸ μαννα ἐπ' αὐτῆς
- 10 Moyiz te tandè jan pèp la t'ap plenyen, chak moun ak fanmi yo devan papòt tant yo. Seyè a te fache anpil sou moun yo. Sa te fè Moyiz lapenn.
 And at the sound of the people weeping, every man at his tent-door, the wrath of the Lord was great, and Moses was very angry.
 και ἤκουσεν μουσῆς κλαιόντων αὐτῶν κατὰ δῆμους αὐτῶν ἕκαστον ἐπὶ τῆς θύρας αὐτοῦ και ἐθυμώθη ὀργῇ κύριος σφόδρα και ἐναντι μουσῆ ἦν πονηρόν
- 11 Lè sa a, Moyiz di Seyè a konsa: -Poukisa ou aji mal avè m' konsa? Kisa m' fè ki pa fè ou plezi? Poukisa ou mete tout pèp sa a sou kont mwen?
 And Moses said to the Lord, Why have you done me this evil? and why have I not grace in your eyes, that you have put on me the care of all this people?
 και εἶπεν μουσῆς πρὸς κύριον ἵνα τί ἐκάκωσας τὸν θεράποντά σου και διὰ τί οὐχ εὖρηκα χάριν ἐναντίον σου ἐπιθεῖναι τὴν ὀρμὴν τοῦ λαοῦ τούτου ἐπ' ἐμέ

- 12 Eske se mwen ki papa yo? Eske se mwen ki manman yo? Poukisa w'ap mande m' pou mwen pote yo sou lestonmak mwen tankou nouris k'ap bay timoun tete, jouk yo rive nan peyi ou te pwomèt zansèt yo ou t'ap ba yo a?
Am I the father of all this people? have I given them birth, that you say to me, Take them in your arms, like a child at the breast, to the land which you gave by an oath to their fathers?
μή ἐγὼ ἐν γαστρὶ ἔλαβον πάντα τὸν λαὸν τοῦτον ἢ ἐγὼ ἔτεκον αὐτούς ὅτι λέγεις μοι λαβὲ αὐτὸν εἰς τὸν κόλπον σου ὥσει ἄραι τιθηνός τὸν θηλάζοντα εἰς τὴν γῆν ἣν ὅμοσας τοῖς πατράσιν αὐτῶν
- 13 Kote pou m' jwenn vyann pou m' bay tout moun sa yo? Y'ap plede plenyen nan zòrèy mwen, y'ap mande m' pou m' ba yo vyann pou yo manje.
Where am I to get flesh to give to all this people? For they are weeping to me and saying, Give us flesh for our food.
πόθεν μοι κρέα δοῦναι παντὶ τῷ λαῷ τούτῳ ὅτι κλαίουσιν ἐπ' ἐμοὶ λέγοντες δὸς ἡμῖν κρέα ἵνα φάγωμεν
- 14 Mwen pa kapab reskonsab tout pèp sa a pou kont mwen. Chay la twò lou pou mwen.
I am not able by myself to take the weight of all this people, for it is more than my strength.
οὐ δύνησομαι ἐγὼ μόνος φέρειν τὸν λαὸν τοῦτον ὅτι βαρύτερόν μοί ἐστιν τὸ ῥῆμα τοῦτο
- 15 Si se konsa w'ap aji avè m', tanpri, fè m' favè sa a: pito ou tou touye m' fin ak sa, pou m' pa wè m'ap pase tout malè sa a.
If this is to be my fate, put me to death now in answer to my prayer, if I have grace in your eyes; and let me not see my shame.
εἰ δὲ οὕτως σὺ ποιεῖς μοι ἀπόκτεινόν με ἀναρῆσαι εἰ εὕρηκα ἔλεος παρὰ σοὶ ἵνα μὴ ἴδω μου τὴν κάκωσιν
- 16 ¶ Seyè a di Moyiz konsa: -Sanble swasanndis nan chèf fanmi pèp Izrayèl la, moun ou konnen ki gen otorite sou pèp la, ki konn bout yo. Mennen yo nan Tant Randevou a. Fè yo rete kanpe la avèk ou.
And the Lord said to Moses, Send for seventy of the responsible men of Israel, who are in your opinion men of weight and authority over the people; make them come to the Tent of meeting and be there with you.
καὶ εἶπεν κύριος πρὸς μουσῆν συνάγαγέ μοι ἑβδομήκοντα ἄνδρας ἀπὸ τῶν πρεσβυτέρων ἰσραὴλ οὓς αὐτὸς σὺ οἶδας ὅτι οὗτοί εἰσιν πρεσβύτεροι τοῦ λαοῦ καὶ γραμματεῖς αὐτῶν καὶ ἄξις αὐτοὺς πρὸς τὴν σκηνὴν τοῦ μαρτυρίου καὶ στήσονται ἐκεῖ μετὰ σοῦ
- 17 M'ap desann epi m'a pale avè ou. M'a pran ti gout nan lespri mwen te ba ou a, m'a ba yo. Konsa, y'a ede ou pote reskonsablite pèp la, ou p'ap pote chay la pou kont ou ankò.
And I will come down and have talk with you there: and I will take some of the spirit which is on you and put it on them, and they will take part of the weight of the people off you, so that you do not have to take it by yourself.
καὶ καταβήσομαι καὶ λαλήσω ἐκεῖ μετὰ σοῦ καὶ ἀφελῶ ἀπὸ τοῦ πνεύματος τοῦ ἐπὶ σοὶ καὶ ἐπιθήσω ἐπ' αὐτούς καὶ συναντιλήμψονται μετὰ σοῦ τὴν ὀμὴν τοῦ λαοῦ καὶ οὐκ οἴσεις αὐτοὺς σὺ μόνος
- 18 W'a di pèp la menm: Pran nwit la pou nou pare kò nou pou nou ka fè sèvis pou mwen denmen maten. Epi n'a jwenn vyann pou nou manje. Seyè a te tande jan nou t'ap plenyen nan zòrèy li, jan nou t'ap di nou ta renmen jwenn vyann pou nou manje. Nou te pi bon lè nou te nan peyi Lejip. Koulye a, Seyè a pral ban nou vyann. Se pou nou manje l' ban mwen.
And say to the people, Make yourselves clean before tomorrow and you will have flesh for your food: for in the ears of the Lord you have been weeping and saying, Who will give us flesh for food? for we were well off in Egypt: and so the Lord will give you flesh, and it will be your food;
καὶ τῷ λαῷ ἐρεῖς ἀγνίσασθε εἰς αὐριον καὶ φάγεσθε κρέα ὅτι ἐκλαύσατε ἔναντι κυρίου λέγοντες τίς ἡμᾶς ψομίει κρέα ὅτι καλὸν ἡμῖν ἐστιν ἐν αἰγύπτῳ καὶ δώσει κύριος ὑμῖν κρέα φαγεῖν καὶ φάγεσθε κρέα
- 19 Se pa sèlman yon jou, ni de jou, ni senk jou, ni dis jou, ni vin jou n'a jwenn vyann sa a pou nou manje.
Not for one day only, or even for five or ten or twenty days;
οὐχ ἡμέραν μίαν φάγεσθε οὐδὲ δύο οὐδὲ πέντε ἡμέρας οὐδὲ δέκα ἡμέρας οὐδὲ εἴκοσι ἡμέρας
- 20 Se va pandan tout yon mwa. N'a gen pou nou manje l' jouk l'a soté nan twou nen nou, jouk n'a rebite l', paske nou te vire do bay Bondye ki te la nan mitan nou an, nou t'ap plenyen nan zòrèy li, nou t'ap di nou pa t' dwe janm soté kite peyi Lejip.
But every day for a month, till you are tired of it, turning from it in disgust: because you have gone against the Lord who is with you, and have been weeping before him saying, Why did we come out of Egypt?
ἕως μηνὸς ἡμερῶν φάγεσθε ἕως ἂν ἐξέλθῃ ἐκ τῶν μυκτῆρων ὑμῶν καὶ ἔσται ὑμῖν εἰς χολέραν ὅτι ἠπειθήσατε κυρίῳ ὃς ἐστιν ἐν ὑμῖν καὶ ἐκλαύσατε ἐναντίον αὐτοῦ λέγοντες ἵνα τί ἡμῖν ἐξελεθῆν ἐξ αἰγύπτου
- 21 Moyiz di Seyè a: -Se sisanmil (600.000) moun wi ki sou kont mwen. Epi ou di w'ap ba yo vyann kont pou yo manje yon mwa.
Then Moses said, The people, among whom I am, are six hundred thousand men on foot; and you have said, I will give them flesh to be their food for a month.
καὶ εἶπεν μουσῆς ἑξακόσιοι χιλιάδες πεζῶν ὁ λαός ἐν οἷς εἰμι ἐν αὐτοῖς καὶ σὺ εἶπας κρέα δώσω αὐτοῖς φαγεῖν καὶ φάγονται μῆνα ἡμερῶν
- 22 Kote pou yo jwenn kantite mouton ak bèf pou touye ki pou ta kont pou yo? Si yo ta ka ranmase tout pwason ki nan lanmè, ou kwè li ta ase pou yo?
Are flocks and herds to be put to death for them? or are all the fish in the sea to be got together so that they may be full?
μὴ πρόβατα καὶ βόες σφαγήσονται αὐτοῖς καὶ ἀρκέσει αὐτοῖς ἢ πᾶν τὸ ὄψος τῆς θαλάσσης συναχθήσεται αὐτοῖς καὶ ἀρκέσει αὐτοῖς

- 23 Seyè a di Moyiz: -Pa gen bagay mwen vle fè mwen pa ka fè! Talè konsa w'a wè si sa m' di a p'ap rive vre.
And the Lord said to Moses, Has the Lord's hand become short? Now you will see if my word comes true for you or not.
καὶ εἶπεν κύριος πρὸς μουσῆν μὴ χεῖρ κυρίου οὐκ ἐξαρκεῖαι ἤδη γνώσει εἰ ἐπικαταλήμψεται σε ὁ λόγος μου ἢ οὐ
- 24 ¶ Se konsa Moyiz soti, li di pèp la tou sa Seyè a te di l'. Li pran swasanndis nan chèf fanmi pèp Izrayèl la, li mete yo kanpe fè wonn kay Bondye a.
And Moses went out and gave the people the words of the Lord: and he took seventy of the responsible men of the people, placing them round the Tent.
καὶ ἐξῆλθεν μουσῆς καὶ ἐλάλησεν πρὸς τὸν λαὸν τὰ ῥήματα κυρίου καὶ συνήγαγεν ἑβδομήκοντα ἄνδρας ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ ἕστησεν αὐτοὺς κύκλῳ τῆς σκηνῆς
- 25 Seyè a desann nan yon nwaj, li pale ak Moyiz ankò. Apre sa, li pran ti gout nan lespri li te bay Moyiz la, li bay swasanndis chèf yo. Lè lespri a vin sou yo, yo tonbe pale tankou pwofèt yo sou tout kalite bagay. Apre sa, yo sispann.
Then the Lord came down in the cloud and had talk with him, and put on the seventy men some of the spirit which was on him: now when the spirit came to rest on them, they were like prophets, but only at that time.
καὶ κατέβη κύριος ἐν νεφέλῃ καὶ ἐλάλησεν πρὸς αὐτόν καὶ παρέλατο ἀπὸ τοῦ πνεύματος τοῦ ἐπ' αὐτῷ καὶ ἐπέθηκεν ἐπὶ τοὺς ἑβδομήκοντα ἄνδρας τοὺς πρεσβυτέρους ὡς δὲ ἐπανεπαύσατο τὸ πνεῦμα ἐπ' αὐτοὺς καὶ ἐπροφήτευσαν καὶ οὐκέτι προσέθεντο
- 26 Te gen de nan chèf fanmi yo te chwazi yo ki te rete nan kan an. Yo pa t' ale nan kay Bondye a. Yonn te rele Eldad, lòt la Medad. Lespri a te desann sou yo tou, yo t'ap pale pawòl Bondye a byen fò nan kan an.
But two men were still in the tent-circle one of them named Eldad and the other Medad: and the spirit came to rest on them; they were among those who had been sent for, but they had not gone out to the Tent: and the prophet's power came on them in the tent-circle.
καὶ κατελείφθησαν δύο ἄνδρες ἐν τῇ παρεμβολῇ ὄνομα τῷ ἐνὶ ελδαδ καὶ ὄνομα τῷ δευτέρῳ μωδαδ καὶ ἐπανεπαύσατο ἐπ' αὐτοὺς τὸ πνεῦμα καὶ οὗτοι ἦσαν τῶν καταγεγραμμένων καὶ οὐκ ἦλθον πρὸς τὴν σκηνὴν καὶ ἐπροφήτευσαν ἐν τῇ παρεμβολῇ
- 27 Yon jenn gason kouri al di Moyiz men Eldad ak Medad ap pale pawòl Bondye a byen fò nan kan an.
And a young man went running to Moses and said, Eldad and Medad are acting as prophets in the tent-circle.
καὶ προσδραμὼν ὁ νεανίσκος ἀπήγγελεν μουσῆ καὶ εἶπεν λέγων ελδαδ καὶ μωδαδ προφητεύουσιν ἐν τῇ παρεμβολῇ
- 28 Lè sa a Jozye, pitit gason Noun lan, ki te adjwen Moyiz nan tou sa l' t'ap fè depi li te jenn tibway, pran lapawòl, li pale ak Moyiz, li di l' konsa: -Msye Moyiz, fè yo sispann non!
Then Joshua, the son of Nun, who had been Moses' servant from the time when he was a child, said, My lord Moses, let them be stopped.
καὶ ἀποκριθεὶς ἰησοῦς ὁ τοῦ ναυῆ ὁ παρεστηκὼς μουσῆ ὁ ἐκελεκτὸς εἶπεν κύριε μουσῆ κόλυσον αὐτούς
- 29 Moyiz reponn li: -Kouman? Ou gen lè w'ap fè jalouzi pou mwen? Pa pito Seyè a te mete lespri l' sou tout pèp la pou yo te ka pale tankou pwofèt!
And Moses said to him, Are you moved by envy on my account? If only all the Lord's people were prophets, and the Lord might put his spirit on them!
καὶ εἶπεν αὐτῷ μουσῆς μὴ ζηλοῖς σύ μοι καὶ τίς δόξῃ πάντα τὸν λαὸν κυρίου προφήτας ὅταν δῶ κύριος τὸ πνεῦμα αὐτοῦ ἐπ' αὐτούς
- 30 Apre sa, Moyiz tounen nan kan an ansanm ak swasanndis chèf fanmi yo.
Then Moses, with the responsible men of Israel, went back to the tent-circle.
καὶ ἀπῆλθεν μουσῆς εἰς τὴν παρεμβολὴν αὐτὸς καὶ οἱ πρεσβύτεροι ἰσραηλ
- 31 ¶ Apre sa, Seyè a fè yon sèl van soufle sot nan lanmè, li bwote yon bann zòtolan ki vin tonbe toupatou nan kan kote moun yo te rete a ak toutotou kan an. Yon moun ta gen dwa mache tout yon jounen nan nenpòt direksyon anvan pou l' ta kite kote zòtolan yo te tonbe a. Zòtolan yo te fè pil rive twa pye wotè sou tè a.
Then the Lord sent a wind, driving little birds from the sea, so that they came down on the tents, and all round the tent-circle, about a day's journey on this side and on that, in masses about two cubits high over the face of the earth.
καὶ πνεῦμα ἐξῆλθεν παρὰ κυρίου καὶ ἐξεπέρασεν ὀρνυγομήτραν ἀπὸ τῆς θαλάσσης καὶ ἐπέβαλεν ἐπὶ τὴν παρεμβολὴν ὁδὸν ἡμέρας ἐντεῦθεν καὶ ὁδὸν ἡμέρας ἐντεῦθεν κύκλῳ τῆς παρεμβολῆς ὥσει δὴ πηχὺ ἀπὸ τῆς γῆς
- 32 Pèp la pase tout jounen an, tout nwit la, ak tout jounen denmen an ap ranmase zòtolan. Sa ki te ranmase pi piti a te ranmase dis barik pou tèt pa l'. Yo blayi yo atè toupatou nan kan an pou mete yo cheche.
And all that day and all night and the day after, the people were taking up the birds; the smallest amount which anyone got was ten homers: and they put them out all round the tents.
καὶ ἀναστὰς ὁ λαὸς ὅλην τὴν ἡμέραν καὶ ὅλην τὴν νύκτα καὶ ὅλην τὴν ἡμέραν τὴν ἐπαύριον καὶ συνήγαγον τὴν ὀρνυγομήτραν ὃ τὸ ὀλίγον συνήγαγεν δέκα κόρους καὶ ἔψυξαν ἑαυτοῖς ψυγμοὺς κύκλῳ τῆς παρεμβολῆς
- 33 Yo te fèk konmanse manje vyann, lè Seyè a fè kòlè sou pèp la, li lage yon sèl epidemi sou yo pou pini yo.
But while the meat was still between their teeth, before it was tasted, the wrath of the Lord was moved against the people and he sent a great outburst of disease on them.
τὰ κρέα ἐτι ἦν ἐν τοῖς ὀδοῦσιν αὐτῶν πρὶν ἢ ἐκλείπειν καὶ κύριος ἐθιμώθη εἰς τὸν λαὸν καὶ ἐπάταξεν κύριος τὸν λαὸν πληγὴν μεγάλην σφόδρα

- 34 Yo rele kote sa a: Simityè Grangou, paske se la yo te antere tout moun nan pèp la ki t'ap plenyen pou vyann.
So that place was named Kibroth-hattaavah; because there they put in the earth the bodies of the people who had given way to their desires.
καὶ ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου μνήματα τῆς ἐπιθυμίας ὅτι ἐκεῖ ἔθαψαν τὸν λαὸν τὸν ἐπιθυμητῆν
- 35 Apre sa, pèp la kite Simityè Grangou kote yo te ye a, yo pati pou Azewòt kote yo moute kay yo.
From Kibroth-hattaavah the people went on to Hazeroth; and there they put up their tents.
ἀπὸ μνημάτων ἐπιθυμίας ἐξῆρεν ὁ λαὸς εἰς ἀσηρωθ καὶ ἐγένετο ὁ λαὸς ἐν ἀσηρωθ
- 1 ¶ Moyiz te marye ak yon fanm peyi Etiopi. Miryam ak Arawon t'ap pale Moyiz mal sou sa.
Now Miriam and Aaron said evil against Moses, because of the Cushite woman to whom he was married, for he had taken a Cushite woman as his wife.
καὶ ἐλάλησεν μαριαμ καὶ ααρων κατὰ μουσῆ ἕνεκεν τῆς γυναικὸς τῆς αἰθιοπίσσης ἣν ἔλαβεν μουσῆς ὅτι γυναῖκα αἰθιοπίσσαν ἔλαβεν
- 2 Yo t'ap di konsa: -Eske se sèlman Moyiz Seyè a te pran pou pale ak pèp la? Eske li pa konn pale ak nou pou pèp la tou? Seyè a tande sa yo t'ap di a.
And they said, Have the words of the Lord been given to Moses only? have they not come to us? And the Lord took note of it.
καὶ εἶπαν μὴ μουσῆ μόνῳ λελάληκεν κύριος οὐχὶ καὶ ἡμῖν ἐλάλησεν καὶ ἤκουσεν κύριος
- 3 Men Moyiz se yon nonm ki pa t' grandizè. pa t' gen pase l' sou latè.
Now the man Moses was more gentle than any other man on earth.
καὶ ὁ ἄνθρωπος μουσῆς πραϋς σφόδρα παρὰ πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ τῆς γῆς
- 4 ¶ Seyè a rete konsa li pale ak Moyiz, Arawon ak Miryam, li di yo: -Nou twa sa yo, soti non. Ale nan Tant Randevou a. Yo twa a ale vre.
And suddenly the Lord said to Moses and Aaron and Miriam, Come out, you three, to the Tent of meeting. And the three of them went out.
καὶ εἶπεν κύριος παραχρῆμα πρὸς μουσῆν καὶ μαριαμ καὶ ααρων ἐξέλθατε ὑμεῖς οἱ τρεῖς εἰς τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἐξῆλθον οἱ τρεῖς εἰς τὴν σκηνὴν τοῦ μαρτυρίου
- 5 Seyè a desann nan yon gwo nwaj ki te gen fòm yon pote. Li kanpe nan papòt tant lan, li rele Arawon ak Miryam ki pwoche vin jwenn li.
And the Lord came down in a pillar of cloud, taking his place at the door of the Tent, and made Aaron and Miriam come before him.
καὶ κατέβη κύριος ἐν στύλῳ νεφέλης καὶ ἔστη ἐπὶ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἐκλήθησαν ααρων καὶ μαριαμ καὶ ἐξῆλθον ἀμφοτέροι
- 6 Li di yo konsa: -Tande byen sa m'ap di nou la a. Lè gen yon pwofèt nan mitan nou, se nan vizyon mwen fè l' wè mwen, se nan rèv mwen pale avè l'.
And he said, Now give ear to my words: if there is a prophet among you I will give him knowledge of myself in a vision and will let my words come to him in a dream.
καὶ εἶπεν πρὸς αὐτούς ἀκούσατε τῶν λόγων μου ἐὰν γένηται προφήτης ὑμῶν κυρίῳ ἐν ὄραματι αὐτῷ γνωσθήσομαι καὶ ἐν ὕπνῳ λαλήσω αὐτῷ
- 7 Men, se pa menm bagay la ak Moyiz, sèvitè m' lan. Li se sèl moun mwen fè konfyans nan mitan tout pèp la.
My servant Moses is not so; he is true to me in all my house:
οὐχ οὕτως ὁ θεράπων μου μουσῆς ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστιν
- 8 Mwen pale avè l' aklè, mwen pa ba li parabol. Mwen fè l' wè mwen. Ki jan nou fè penmèt nou pale Moyiz, sèvitè m' lan, mal?
With him I will have talk mouth to mouth, openly and not in dark sayings; and with his eyes he will see the form of the Lord: why then had you no fear of saying evil against my servant Moses?
στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἶδει καὶ οὐ δι' αἰνιγμάτων καὶ τὴν δόξαν κυρίου εἶδεν καὶ διὰ τί οὐκ ἐφοβήθητε καταλαλῆσαι κατὰ τοῦ θεράποντός μου μουσῆ
- 9 Seyè a te fè yon sèl fache sou yo, epi l' ale.
And burning with wrath against them, the Lord went away.
καὶ ὀργή θυμοῦ κυρίου ἐπ' αὐτοῖς καὶ ἀπῆλθεν
- 10 ¶ Nwaj la leve anwo tant lan, l' ale. Menm lè a, yon sèl maladi tonbe sou Miryam: tout po kò l' vin blanch kou koton. Arawon gade Miryam, li wè Miryam te kouvri ak bouton sou tout po li.
And the cloud was moved from over the Tent; and straight away Miriam became a leper, as white as snow: and Aaron, looking at Miriam, saw that she was a leper.
καὶ ἡ νεφέλη ἀπέστη ἀπὸ τῆς σκηνῆς καὶ ἰδοὺ μαριαμ λεπρῶσα ὡσεὶ χιών καὶ ἐπέβλεψεν ααρων ἐπὶ μαριαμ καὶ ἰδοὺ λεπρῶσα
- 11 Arawon di Moyiz konsa: -Tanpri, mèt mwen. Pa kite nou peye pou sa nou fè a. Tèt nou pa t' la!
Then Aaron said to Moses, O my lord, let not our sin be on our heads, for we have done foolishly and are sinners.
καὶ εἶπεν ααρων πρὸς μουσῆν δέομαι κύριε μὴ συνεπιθῆ ἡμῖν ἀμαρτίαν διότι ἠγνοήσαμεν καθότι ἡμάρτομεν
- 12 Tanpri, pa kite Miryam tounen tankou yon tibebe ki fèt tou mouri ak tout mwatye nan kò l' manje.
Let her not be as one dead, whose flesh is half wasted when he comes out from the body of his mother.
μὴ γένηται ὡσεὶ ἴσον θανάτῳ ὡσεὶ ἔκτρομα ἔκπορευόμενον ἐκ μήτρας μητρὸς καὶ κατεσθίει τὸ ἥμισυ τῶν σαρκῶν αὐτῆς

- 13 Se konsa, Moyiz rele nan pye Bondye, li di l' konsa: -Bondye, tanpri, geri l' non!
 And Moses, crying to the Lord, said, Let my prayer come before you, O God, and make her well.
 και ἐβόησεν μουσῆς πρὸς κύριον λέγων ὁ θεὸς δέομαί σου ἴασαι αὐτήν
- 14 Men, Seyè a di Moyiz: -Si se te papa l' ki te krache nan figi l', li t'ap blije pote wont la pandan sèt jou, pa vre? Enben, se pou yo fèmen l' pou kont li pandan sèt jou yon kote andeyò limit kan an.
 Apre sa, y'a kite l' tounen.
 And the Lord said to Moses, If her father had put a mark of shame on her, would she not be shamed for seven days? Let her be shut up outside the tent-circle for seven days, and after that she may come in again.
 και εἶπεν κύριος πρὸς μουσῆν εἰ ὁ πατὴρ αὐτῆς πτύων ἐνέπτυσεν εἰς τὸ πρόσωπον αὐτῆς οὐκ ἐντραπήσεται ἐπτά ἡμέρας ἀφορισθήτω ἐπτά ἡμέρας ἔξω τῆς παρεμβολῆς και μετὰ ταῦτα εἰσελεύσεται
- 15 Yo fèmen Miryam pou kont li pandan sèt jou yon kote andeyò limit kan an. Pèp la pa t' leve pati toutotan yo pa t' kite Miryam tounen nan kan an ankò.
 So Miriam was shut up outside the tent-circle for seven days: and the people did not go forward on their journey till Miriam had come in again.
 και ἀφορίσθη μαριαμ ἔξω τῆς παρεμβολῆς ἐπτά ἡμέρας και ὁ λαὸς οὐκ ἐξῆρεν ἕως ἐκαθαρίσθη μαριαμ
- 16 Apre sa, pèp la kite Azewòt kote yo te ye a, yo pati al moule tant yo nan dezè Paran an.
 After that, the people went on from Hazeroth and put up their tents in the waste land of Paran.
 και μετὰ ταῦτα ἐξῆρεν ὁ λαὸς ἐξ ἀσηρωθ και παρενέβαλον ἐν τῇ ἐρήμῳ τοῦ φαραν
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
 And the Lord said to Moses,
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Ou pral chwazi douz nan chèf fanmi pèp Izrayèl yo, yonn pou chak branch fanmi. Ou pral voye yo pou y' al wè ki jan peyi Kanaran an ye, peyi m'ap bay moun Izrayèl yo.
 Send men to get knowledge about the land of Canaan, which I am giving to the children of Israel; from every tribe of their fathers you are to send a man, every one a chief among them.
 ἀποστείλον σεαυτῷ ἄνδρας και κατασκευάσωσαν τὴν γῆν τῶν χαναναίων ἣν ἐγὼ δίδωμι τοῖς υἱοῖς ἰσραηλ εἰς κατάσχεσιν ἄνδρα ἓνα κατὰ φυλὴν κατὰ δῆμους πατριῶν αὐτῶν ἀποστελεῖς αὐτούς πάντα ἀρχηγὸν ἐξ αὐτῶν
- 3 Dapre lòd Moyiz te resevwa nan men Seyè a, li pran douz gason ki te chèf fanmi nan pèp Izrayèl la. Antan li te nan dezè Paran an, li voye yo al rekonèt peyi a.
 And Moses sent them from the waste land of Paran as the Lord gave orders, all of them men who were heads of the children of Israel.
 και ἐξαπέστειλεν αὐτούς μουσῆς ἐκ τῆς ἐρήμου φαραν διὰ φωνῆς κυρίου πάντες ἄνδρες ἀρχηγοὶ υἱῶν ἰσραηλ οὗτοι
- 4 Men non yo: Pou branch Woubenn lan, se te Chamwa, pitit gason Zakou a.
 And these were their names: of the tribe of Reuben, Shammua, the son of Zaccur.
 και ταῦτα τὰ ὀνόματα αὐτῶν τῆς φυλῆς ρουβην σαλαμηλ υἱὸς ζακκουρ
- 5 Pou branch fanmi Simeyon an, se te Chafa, pitit gason Ori a.
 Of the tribe of Simeon, Shaphat, the son of Hori.
 τῆς φυλῆς σιμεων σαφατ υἱὸς σουρι
- 6 Pou branch fanmi Jida a, se te Kalèb, pitit gason Jefoune a.
 Of the tribe of Judah, Caleb, the son of Jephunneh.
 τῆς φυλῆς ἰουδα χαλεβ υἱὸς ἰεφοννη
- 7 Pou branch fanmi Isaka a, se te Jigal, pitit gason Jozèf la.
 Of the tribe of Issachar, Igal, the son of Joseph.
 τῆς φυλῆς ἰσσαχαρ ἰγαλ υἱὸς ἰωσηφ
- 8 Pou branch fanmi Efrayim lan, se te Oze, pitit gason Noun lan.
 Of the tribe of Ephraim, Hoshea, the son of Nun.
 τῆς φυλῆς εφραιμ ουση υἱὸς νουη
- 9 Pou branch fanmi Benjamen an, se te Palti, pitit gason Rafou a.
 Of the tribe of Benjamin, Palti, the son of Raphu.
 τῆς φυλῆς βενιαμιν φαλτι υἱὸς ραφου

- 10 Pou branch fanmi Zablon an, se te Gadiyèl, pitit gason Sodi a.
Of the tribe of Zebulun, Gaddiel, the son of Sodi.
τῆς φυλῆς ζαβουλων γουδιηλ υἱὸς σουδι
- 11 Pou branch fanmi Jozèf la, nan branch Manase a, se te Gadi, pitit gason Souzi a.
Of the tribe of Joseph, that is of the family of Manasseh, Gaddi, the son of Susi.
τῆς φυλῆς ιωσηφ τῶν υἱῶν μανασση γαδδι υἱὸς σουσι
- 12 Pou branch fanmi Dann lan, se te Amiyèl, pitit gason Jemali a.
Of the tribe of Dan, Ammiel, the son of Gemalli.
τῆς φυλῆς δαν αμμηλ υἱὸς γαμαλι
- 13 Pou branch fanmi Asè a, se te Setou, pitit gason Mikayèl la.
Of the tribe of Asher, Sethur, the son of Michael
τῆς φυλῆς ασηρ σαθουρ υἱὸς μιχαηλ
- 14 Pou branch fanmi Neftali a, se te Nakbi, pitit gason Wopsi a.
Of the tribe of Naphtali, Nahbi, the son of Vophsi.
τῆς φυλῆς νεφθαλι ναβι υἱὸς ιαβι
- 15 Pou branch fanmi Gad la, se te Geouyèl, pitit gason Maki a.
Of the tribe of Gad, Gevel, the son of Machi.
τῆς φυλῆς γαδ γουδιηλ υἱὸς μακχι
- 16 Se te non douz mesye Moyiz te voye al rekonèt peyi Kanaran an. Moyiz te chanje non Oze, pitit gason Noun lan, li rele l' Jozye.
These are the names of the men whom Moses sent to get knowledge about the land. And Moses gave to Hoshea, the son of Nun, the name of Joshua.
ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν οὓς ἀπέστειλεν μουσῆς κατασκέψασθαι τὴν γῆν καὶ ἐπωνόμασεν μουσῆς τὸν αὐση υἱὸν ναυη ἰησοῦν
- 17 Lè Moyiz voye yo ale nan peyi Kanaran an, li di yo: -Moute nan peyi a. N'a pase pa Negèn la, n'a pran chemen mòn pou nou.
So Moses sent them to have a look at the land of Canaan, and said to them, Go up into the South and into the hill-country;
καὶ ἀπέστειλεν αὐτοὺς μουσῆς κατασκέψασθαι τὴν γῆν χανααν καὶ εἶπεν πρὸς αὐτοὺς ἀνάβητε ταύτη τῇ ἐρήμῳ καὶ ἀναβήσεσθε εἰς τὸ ὄρος
- 18 Ale gade peyi a. Chache konnen ki jan li ye, ki kalite moun ki rete ladan l', konbe yo ye, ak ki fòs yo.
And see what the land is like; and if the people living in it are strong or feeble, small or great in number;
καὶ ὄψεσθε τὴν γῆν τίς ἐστὶν καὶ τὸν λαὸν τὸν ἐγκαθήμενον ἐπ' αὐτῆς εἰ ἰσχυρότερός ἐστὶν ἢ ἀσθενής εἰ ὀλίγοι εἰσὶν ἢ πολλοί
- 19 Chache konnen si tè a se yon bon tè osinon yon move tè, si moun yo rete nan lavil ki gen ranpa pou pwoteje yo osinon nan kan anba tant twal.
And what sort of land they are living in, if it is good or bad; and what their living-places are, tent-circles or walled towns;
καὶ τίς ἡ γῆ εἰς ἣν οὗτοι ἐγκαθίηται ἐπ' αὐτῆς εἰ καλή ἐστὶν ἢ πονηρά καὶ τίνες αἱ πόλεις εἰς ἃς οὗτοι κατοικοῦσιν ἐν αὐταῖς εἰ ἐν τειχίρεσιν ἢ ἐν ἀτειχίστοις
- 20 Chache konnen si peyi a rich osinon pòn, si gen anpil pyebwa sou tè a ou si pa genyen. Nou pa bezwen pè anyen. Lè n'ap tounen, pote kèk nan fwi ki donnen laba a. Se te sezon rezen te konmanse ap mi.
And if the land is fertile or poor, and if there is wood in it or not. And be of good heart, and come back with some of the produce of the land. Now it was the time when the first grapes were ready.
καὶ τίς ἡ γῆ εἰ πῶν ἢ παρειμένη εἰ ἐστὶν ἐν αὐτῇ δένδρα ἢ οὐ καὶ προσκαρτερήσαντες λήμψεσθε ἀπὸ τῶν καρπῶν τῆς γῆς καὶ αἱ ἡμέραι ἡμέραι ἔαρος πρόδρομοι σταφυλῆς
- 21 ¶ Se konsa mesye yo moute, y' al chache konnen tout bagay ki gen nan peyi a, depi dezè Zin ki nan sid peyi a rive jouk Reyòb toupre pas Amat la, nan nò.
So they went up and got a view of the land, from the waste land of Zin to Rehob, on the way to Hamath.
καὶ ἀναβάντες κατεσκέψαντο τὴν γῆν ἀπὸ τῆς ἐρήμου σιν ἕως ρααβ εἰσπορευομένων εφραθ
- 22 Yo travèsè zòn Negèn la, yo rive lavil Ebwon kote moun Ayiman yo, moun Chechayì yo ak moun Talmayì yo rete. Yo tout te fè pati ras moun Anak yo. Ebwon sa a, se yon lavil ki te bati sètan anvan yo te bati lavil Zoan nan peyi Lejip.
They went up into the South and came to Hebron; and Ahiman and Sheshai and Talmai, the children of Anak, were living there. (Now the building of Hebron took place seven years before that of Zoan in Egypt.)
καὶ ἀνέβησαν κατὰ τὴν ἐρημον καὶ ἦλθον ἕως χεβρων καὶ ἐκεῖ αχιμαν καὶ σεσαι καὶ θελαμιν γενεαὶ εναχ καὶ χεβρων ἑπτὰ ἔτεσιν ὀκοδομήθη πρὸ τοῦ τάνιν αἰγύπτου

- 23 Yo rive nan ravin Echklòl, yo koupe yon branch rezen ki te gen yon sèl gwo grap rezen nan li. Yo mete l' sou yon gòl pou de moun te ka pote l' sou zepòl yo, si tèlman li te lou. Yo pote grenad ak fig frans tou.
And they came to the valley of Eshcol, and cutting down a vine-branch with its grapes, two of them took it on a rod between them; and they took some pomegranates and figs.
καὶ ἦλθοσαν ἕως φάραγγος βότρυος καὶ κατεσκέψαντο αὐτήν καὶ ἔκοψαν ἐκεῖθεν κλήμα καὶ βότρυν σταφυλῆς ἕνα ἐπ' αὐτοῦ καὶ ἦραν αὐτὸν ἐπ' ἀναφορεῦσιν καὶ ἀπὸ τῶν ρόων καὶ ἀπὸ τῶν συκῶν
- 24 Yo rele kote sa a Ravin Echklòl, poutèt gwo grap rezen moun pèp Izrayèl yo te koupe la a.
That place was named the valley of Eshcol because of the grapes which the children of Israel took from there.
τὸν τόπον ἐκεῖνον ἐπωνόμασαν φάραγξ βότρυος διὰ τὸν βότρυν ὃν ἔκοψαν ἐκεῖθεν οἱ υἱοὶ Ἰσραηλ
- 25 Apre karant jou, lè yo fin vizite toupatou nan peyi a, yo tounen,
At the end of forty days they came back from viewing the land.
καὶ ἀπέστρεψαν ἐκεῖθεν κατασκευάμενοι τὴν γῆν μετὰ τεσσαράκοντα ἡμέρας
- 26 ¶ yo vin jwenn Moyiz, Arawon ak tout moun pèp Izrayèl yo Kadès, nan dezè Paran an. Yo detaye ba yo tou sa yo te wè, yo moutre yo fwi yo te pote yo.
And they came back to Moses and Aaron and all the children of Israel, to Kadesh in the waste land of Paran; and gave an account to them and to all the people and let them see the produce of the land.
καὶ πορευθέντες ἦλθον πρὸς μωυσῆν καὶ ααρων καὶ πρὸς πᾶσαν συναγωγὴν υἱῶν Ἰσραηλ εἰς τὴν ἔρημον φαραν καθῆς καὶ ἀπεκρίθησαν αὐτοῖς ῥῆμα καὶ πάσῃ τῇ συναγωγῇ καὶ ἔδειξαν τὸν καρπὸν τῆς γῆς
- 27 Yo di Moyiz konsa: -Nou vizite toupatou nan peyi ou te voye nou al chache konnen an. Se yon peyi ki rich anpil, kote lèt ak siwo myèl koule tankou dlo. Se vre wi. Gade fwi nou jwenn ladan l'.
And they said, We came to the land where you sent us, and truly it is flowing with milk and honey; and here is some of the produce of it.
καὶ διηγήσαντο αὐτῷ καὶ εἶπαν ἦλθαμεν εἰς τὴν γῆν εἰς ἣν ἀπέστειλας ἡμᾶς γῆν ῥέουσαν γάλα καὶ μέλι καὶ οὗτος ὁ καρπὸς αὐτῆς
- 28 Men, moun ki rete nan peyi a gwonèg anpil. Lavil yo gran, yo byen pwoteje. Sa ki pi rès nou wè yon kalite ras moun gwonèg bèl wotè.
But the people living in the land are strong, and the towns are walled and very great; further, we saw the children of Anak there.
ἀλλ' ἢ ὅτι θρασὺ τὸ ἔθνος τὸ κατοικοῦν ἐπ' αὐτῆς καὶ αἱ πόλεις ὄχυραὶ τετειχισμέναι καὶ μεγάλαι σφόδρα καὶ τὴν γενεὴν ἐναχ' ἐωράκαμεν ἐκεῖ
- 29 Moun Amalèk yo rete nan sid peyi a, nan zòn Negèv la. Moun It yo, moun Jebis yo ak moun Amon yo rete nan mòn yo. Moun Kanaran yo rete bò lanmè Mediterane a ak bò larivyè Jouden an.
And the Amalekites are in the South; and the Hittites and the Jebusites and the Amorites are living in the hill-country; and the Canaanites by the sea and by the side of Jordan.
καὶ αμαληκ κατοικεῖ ἐν τῇ γῇ τῇ πρὸς νότον καὶ ὁ χετταῖος καὶ ὁ εὐαῖος καὶ ὁ ιεβουσαῖος καὶ ὁ αμορραῖος κατοικεῖ ἐν τῇ ὄρεινῃ καὶ ὁ χαναναῖος κατοικεῖ παρὰ θάλασσαν καὶ παρὰ τὸν ἰορδάνην ποταμὸν
- 30 Kalèb fè moun yo sispann bougonnen sou do Moyiz, li di yo konsa: -Ann moute koulye a. Ann al pran peyi a pou nou. Pa gen anyen la a nou pa ka fè!
Then Caleb made signs to the people to keep quiet, and said to Moses, Let us go up straight away and take this land; for we are well able to overcome it.
καὶ κατεσιώπησεν χαλεβ τὸν λαὸν πρὸς μωυσῆν καὶ εἶπεν αὐτῷ οὐχὶ ἀλλὰ ἀναβάντες ἀναβησόμεθα καὶ κατακληρονομήσομεν αὐτήν ὅτι δυνατοὶ δυνησόμεθα πρὸς αὐτούς
- 31 Men mesye ki te moute ansanm ak Kalèb yo di konsa: -Non. Nou pa ka al atake moun sa yo. Yo pi fò pase nou.
But the men who had gone up with him said, We are not able to go up against the people, for they are stronger than we.
καὶ οἱ ἄνθρωποι οἱ συναναβάντες μετ' αὐτοῦ εἶπαν οὐκ ἀναβαίνομεν ὅτι οὐ μὴ δυνόμεθα ἀναβῆναι πρὸς τὸ ἔθνος ὅτι ἰσχυρότερόν ἐστιν ἡμῶν μᾶλλον
- 32 Se konsa yo pran pale sou peyi yo te al vizite a devan pèp Izrayèl la. Yo t'ap di: -Peyi nou ta l' vizite a, peyi nou ta l' chache konnen an, se yon peyi ki pa menm bay kont manje pou moun k'ap viv sou li yo. Epi, tout moun nou wè la se moun ki wo anpil.
And they gave the children of Israel a bad account of the land they had been to see, saying, This land through which we went is a land causing destruction to those living in it; and all the people we saw there are men of more than common size.
καὶ ἐξήνεγκαν ἕκστασιν τῆς γῆς ἣν κατεσκέψαντο αὐτὴν πρὸς τοὺς υἱοὺς Ἰσραηλ λέγοντες τὴν γῆν ἣν παρήλθομεν αὐτὴν κατασκέψασθαι γῆ κατέσθουσα τοὺς κατοικοῦντας ἐπ' αὐτῆς ἐστὶν πᾶς ὁ λαὸς ὃν ἐωράκαμεν ἐν αὐτῇ ἄνδρες ὑπερμῆκεις
- 33 Sa ki pi rès, nou wè yon kalite gwonèg bèl wotè, moun ras Anak yo. Devan moun sa yo se krebete nou ye, tèlman nou pitè. Se konsa nou te santi nou devan yo.
There we saw those great men, the sons of Anak, offspring of the Nephilim: and we seemed to ourselves no more than insects, and so we seemed to them.
καὶ ἐκεῖ ἐωράκαμεν τοὺς γίγαντας καὶ ἡμεν ἐνώπιον αὐτῶν ὡσεὶ ἀκρίδες ἀλλὰ καὶ οὗτος ἡμεν ἐνώπιον αὐτῶν
- 1 ¶ Lè sa a, pèp la pran rele byen fò, yo pase tout nwit la ap kriye san rete.
Then all the people gave load cries of grief, and all that night they gave themselves up to weeping.
καὶ ἀναλαβοῦσα πᾶσα ἡ συναγωγὴ ἔδωκεν φωνήν καὶ ἔκλαιεν ὁ λαὸς ὅλην τὴν νύκτα ἐκείνην

- 2 Yo tout t'ap bougonnen sou Moyiz ak Arawon. Yo vin di yo konsa: -Pito nou te mouri nan peyi Lejip osinon nan dezè a!
And all the children of Israel, crying out against Moses and Aaron, said, If only we had come to our death in the land of Egypt, or even in this waste land!
 και διεγόγγυζον ἐπὶ μουσῆν και ααρων πάντες οἱ υἱοὶ ἰσραηλ και εἶπαν πρὸς αὐτοὺς πᾶσα ἡ συναγωγὴ ὄφελον ἀπεθάνομεν ἐν γῆ αἰγύπτω ἢ ἐν τῇ ἐρήμῳ ταύτῃ εἰ ἀπεθάνομεν
- 3 Poukisa Seyè a mennen nou nan peyi sa a? Koulye a, yo pral touye nou nan lagè, yo pral pran madanm ak pitit nou yo fè yo tounen esklav. Pa pito nou tounen nan peyi Lejip?
Why is the Lord taking us into this land to come to our death by the sword? Our wives and our little ones will get into strange hands: would it not be better for us to go back to Egypt?
 και ἵνα τί κύριος εἰσάγει ἡμᾶς εἰς τὴν γῆν ταύτην πεσεῖν ἐν πολέμῳ αἱ γυναῖκες ἡμῶν και τὰ παιδία ἔσονται εἰς διαρπαγὴν νῦν οὖν βέλτιον ἡμῖν ἔστιν ἀποστραφῆναι εἰς αἰγύπτον
- 4 Yonn t'ap di lòt: -Ann chwazi yon lòt chèf! Ann tounen nan peyi Lejip!
And they said to one another, Let us make a captain over us, and go back to Egypt.
 και εἶπαν ἕτερος τῷ ἐτέρῳ δῶμεν ἀρχηγὸν και ἀποστρέψομεν εἰς αἰγύπτον
- 5 ¶ Lè Moyiz ak Arawon wè sa, yo tonbe fas atè devan tout pèp la ki te sanble la a.
Then Moses and Aaron went down on their faces before the meeting of the people.
 και ἔπεσαν μουσῆς και ααρων ἐπὶ πρόσωπον ἐναντίον πάσης συναγωγῆς υἱῶν ἰσραηλ
- 6 Lè sa a, de nan mesye espyon yo, Jozye, pitit gason Noun lan, ak Kalèb, pitit gason Jefoune a, chire rad ki te sou yo sitèlman yo te fache.
And Joshua, the son of Nun, and Caleb, the son of Jephunneh, two of those who had been to see the land, giving signs of grief,
 ἰησοῦς δὲ ὁ τοῦ ναυη και χαλεβ ὁ τοῦ ιεφοννη τῶν κατασκευασμένων τὴν γῆν διέρρηξαν τὰ ἰμάτια αὐτῶν
- 7 Epi yo di pèp la: -Peyi nou te al vizite a se yon bon bon peyi.
Said to all the children of Israel, This land which we went through to see is a very good land.
 και εἶπαν πρὸς πᾶσαν συναγωγὴν υἱῶν ἰσραηλ λέγοντες ἡ γῆ ἣν κατασκευάσαμεθα αὐτὴν ἀγαθὴ ἔστιν σφόδρα σφόδρα
- 8 Si Seyè a vle fè sa pou nou, l'ap fè nou antre nan peyi a, l'ap ban nou li. Se yon peyi ki rich anpil, yon peyi kote lèt ak siwo myèl koule tankou dlo.
And if the Lord has delight in us, he will take us into this land and give it to us, a land flowing with milk and honey.
 εἰ αἰρετίζει ἡμᾶς κύριος εἰσάξει ἡμᾶς εἰς τὴν γῆν ταύτην και δώσει αὐτὴν ἡμῖν γῆ ἥτις ἔστιν ῥέουσα γάλα και μέλι
- 9 Sèlman, pa kenbe tèt ak Seyè a! Nou pa bezwen pè moun k'ap viv nan peyi sa a. N'ap manje yo tankou kann. Bondye ki t'ap pwoteje yo a kouri mete deyò. Men Seyè a kanpe la avèk nou. Nou pa bezwen pè yo.
Only, do not go against the Lord or go in fear of the people of the land, for they will be our food; their strength has been taken from them and the Lord is with us: have no fear of them.
 ἀλλὰ ἀπὸ τοῦ κυρίου μὴ ἀποστάται γίνεσθε ὑμεῖς δὲ μὴ φοβηθῆτε τὸν λαὸν τῆς γῆς ὅτι κατὰβρωμα ἡμῖν ἔστιν ἀφέστηκεν γὰρ ὁ καιρὸς ἀπ' αὐτῶν ὁ δὲ κύριος ἐν ἡμῖν μὴ φοβηθῆτε αὐτούς
- 10 Lè sa a, tout pèp la ranmase wòch pou yo kalonnen Jozye ak Kalèb. Men, lamenn pouwva Bondye a parèt anwo Tant Randevou a, li fè tout pèp la wè l'.
But all the people said they were to be stoned. Then the glory of the Lord was seen in the Tent of meeting, before the eyes of all the children of Israel.
 και εἶπεν πᾶσα ἡ συναγωγὴ καταλιθοβολῆσαι αὐτούς ἐν λίθοις και ἡ δόξα κυρίου ὤφθη ἐν νεφέλῃ ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου ἐν πᾶσι τοῖς υἱοῖς ἰσραηλ
- 11 ¶ Seyè a di Moyiz konsa: -Kilè pèp sa a va sispann meprize mwen? Kilè y'a sot pou yo fè m' konfyans? Gade tout bèl bagay mwen te fè pou yo. Malgre sa, yo pa vle kwè m' toujou!
And the Lord said to Moses, How long will this people have no respect for me? how long will they be without faith, in the face of all the signs I have done among them?
 και εἶπεν κύριος πρὸς μουσῆν ἕως τίνος παροξύνει με ὁ λαὸς οὗτος και ἕως τίνος οὐ πιστεύουσίν μοι ἐν πᾶσιν τοῖς σημεῖοις οἷς ἐποίησα ἐν αὐτοῖς
- 12 M'ap voye yon sèl epidem sou yo, m'ap touye yo tout. M'ap anpeche yo pran posesyon tè ki pou yo a. Men ou menm, m'ap fè ou tounen yon nasyon k'ap pi gwo, k'ap pi fò pase yo.
I will send disease on them for their destruction, and take away their heritage, and I will make of you a nation greater and stronger than they.
 πατάξω αὐτούς θανάτῳ και ἀπολῶ αὐτούς και ποιήσω σὲ και τὸν οἶκον τοῦ πατρὸς σου εἰς ἔθνος μέγα και πολὺ μᾶλλον ἢ τοῦτο
- 13 Men, Moyiz di Seyè a konsa: -Se ou menm ak fòs ponyèt ou ki te fè pèp Izrayèl la soti kite peyi Lejip la.
And Moses said to the Lord, Then it will come to the ears of the Egyptians; for by your power you took this people out from among them;
 και εἶπεν μουσῆς πρὸς κύριον και ἀκούσεται αἰγύπτος ὅτι ἀνήγαγες τῆ ἰσχύ σου τὸν λαὸν τοῦτον ἐξ αὐτῶν
- 14 Lè moun pèyi Lejip yo va vin konnen sa ou pral fè pèp la, y'a rakonte l' bay moun ki rete nan peyi Kanaran yo. Yo menm tou, yo deja konnen se ou menm, Seyè, ki kanpe la nan mitan pèp la, se ou menm ki parèt akèl devan je yo, se nwaj ou, Granmèt, ki rete anwo yo. Se ou menm ki t'ap mache devan yo lajounen nan yon gwo nwaj ki te gen fòm yon poto, lannwit nan yon gwo flanm dife ki te gen fòm yon poto tou.
And they will give the news to the people of this land: they have had word that you, Lord, are present with this people, letting yourself be seen face to face, and that your cloud is resting over them, and that you go before them in a pillar of cloud by day and in a pillar of fire by night.
 ἀλλὰ και πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς ταύτης ἀκηκόασιν ὅτι σὺ εἶ κύριος ἐν τῷ λαῷ τοῦτῳ ὅστις ὀφθαλμοῖς κατ' ὀφθαλμοὺς ὀπτάζει κύριε και ἡ νεφέλη σου ἐφέστηκεν ἐπ' αὐτῶν και ἐν στόλῳ νεφέλης σὺ πορεύῃ πρότερος αὐτῶν τὴν ἡμέραν και ἐν στόλῳ πυρὸς τὴν νύκτα

- 15 Koulye a, si ou rete konsa ou touye tout pèp ou a, moun lòt nasyon yo ki te tandè pale ki kalite moun ou ye, yo pral di
 Now if you put to death all this people as one man, then the nations who have had word of your glory will say,
 και ἐκτρίψεις τὸν λαὸν τοῦτον ὡσεὶ ἄνθρωπον ἓνα και ἐροῦσιν τὰ ἔθνη ὅσοι ἀκηκόασιν τὸ ὄνομά σου λέγοντες
- 16 se kapab ou pa t' kapab mennen pèp la nan peyi ou te fè sèman w'ap ba yo a kifè ou touye yo nan dezè a.
 Because the Lord was not able to take this people into the land which he made an oath to give them, he sent destruction on them in the waste land.
 παρὰ τὸ μὴ δύνασθαι κύριον εἰσαγαγεῖν τὸν λαὸν τοῦτον εἰς τὴν γῆν ἣν ὤμοσεν αὐτοῖς κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ
- 17 Non. Seyè! Se koulye a pou ou fè wè gwo pounwa ou la, jan ou te pwomèt l' a, lè ou te di:
 So now, may my prayer come before you, and let the power of the Lord be great, as you said:
 και νῦν ὑψωθήτω ἡ ἰσχὺς σου κύριε ὄν τρόπον εἶπας λέγων
- 18 Se mwen menm ki Seyè a, mwen pa an kòlè fasil, mwen p'ap janm sispann renmen nou. M'ap toujou padonnen sa nou fè ki mal ak sa nou te dwe fè nou pa fè. Men, mwen pa nan kase fèy kouvri sa ak pesonn. Si yon moun fè yon bagay mal, m'ap pini pitit li, pitit pitit li, ak pitit pitit pitit li yo pou sa li fè a, jouk sou twazyèm ak katyèm jenerasyon.
 The Lord is slow to wrath and great in mercy, overlooking wrongdoing and evil, and will not let wrongdoers go free; sending punishment on children for the sins of their fathers, to the third and fourth generation.
 κύριος μακρόθυμος και πολυέλεος και ἀληθινὸς ἀφαιρῶν ἀνομίας και ἀδικίας και ἁμαρτίας και καθαρισμῶ οὐ καθαριεῖ τὸν ἔνοχον ἀποδιδούς ἁμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης και τετάρτης
- 19 Tanpri, jan ou gen bon kè sa a, padonnen sa pèp la fè ki mal la, menm jan ou te pran pasyans ak yo depi yo kite peyi Lejip jouk yo rive isit la.
 May the sin of this people have forgiveness, in the measure of your great mercy, as you have had mercy on them from Egypt up till now.
 ἄφες τὴν ἁμαρτίαν τῷ λαῷ τούτῳ κατὰ τὸ μέγα ἔλεός σου καθάπερ Ἰλεως αὐτοῖς ἐγένου ἀπ' αἰγύπτου ἕως τοῦ νῦν
- 20 ¶ Seyè a di: -M'ap padonnen yo, jan ou mande m' lan.
 And the Lord said, I have had mercy, as you say:
 και εἶπεν κύριος πρὸς μουσῆν Ἰλεως αὐτοῖς εἰμι κατὰ τὸ ῥῆμά σου
- 21 Men, menm jan ou wè mwen vivan an, menm jan ou wè pounwa mwen toupatou sou latè,
 But truly, as I am living, and as all the earth will be full of the glory of the Lord;
 ἀλλὰ ζῶ ἐγὼ και ζῶν τὸ ὄνομά μου και ἐμπλήσει ἡ δόξα κυρίου πᾶσαν τὴν γῆν
- 22 okenn nan moun sa yo p'ap rive viv lontan ase pou yo antre nan peyi a. Yo te wè pounwa mwen, yo te wè tout bèl bagay mwen te fè nan peyi Lejip ak nan dezè a. Men anpil fwa deja, yo chache wè jouk ki bò mwen ye ak yo, yo pa janm vle koute m' lè m' pale ak yo.
 Because all these men, having seen my glory and the signs which I have done in Egypt and in the waste land, still have put me to the test ten times, and have not given ear to my voice;
 ὅτι πάντες οἱ ἄνδρες οἱ ὀρθῶντες τὴν δόξαν μου και τὰ σημεῖα ἃ ἐποίησα ἐν αἰγύπτῳ και ἐν τῇ ἐρήμῳ ταῦτη και ἐπείρασάν με τοῦτο δέκατον και οὐκ εἰσήκουσάν μου τῆς φωνῆς
- 23 Yo p'ap menm wè peyi mwen te sèman mwen t'ap bay zansèt yo a. Yo tout ki vire do ban mwen yo, yo yonn p'ap wè peyi a.
 They will not see the land about which I made an oath to their fathers; not one of these by whom I have not been honoured will see it.
 ἢ μήν οὐκ ὄψονται τὴν γῆν ἣν ὤμοσα τοῖς πατέραςιν αὐτῶν ἀλλ' ἢ τὰ τέκνα αὐτῶν ἃ ἐστὶν μετ' ἐμοῦ ὧδε ὅσοι οὐκ οἶδασιν ἀγαθὸν οὐδὲ κακὸν πᾶς νεώτερος ἄπειρος τούτοις δώσω τὴν γῆν πάντες δὲ οἱ παροξύναντές με οὐκ ὄψονται αὐτήν
- 24 Men, paske Kalèb, sèvitè m' lan, pa ajì tankou yo, li swiv mwen san gad dèyè, m'ap fè l' antre nan peyi li te al rekonèt la. Pitit pitit li yo va pran peyi a pou yo.
 But my servant Caleb, because he had a different spirit in him, and has been true to me with all his heart, him I will take into that land into which he went, and his seed will have it for their heritage.
 ὁ δὲ παῖς μου χαλεβ ὅτι ἐγενήθη πνεῦμα ἕτερον ἐν αὐτῷ και ἐπηκολούθησέν μοι εἰσάξω αὐτὸν εἰς τὴν γῆν εἰς ἣν εἰσῆλθεν ἐκεῖ και τὸ σπέρμα αὐτοῦ κληρονομήσει αὐτήν
- 25 Y'a rete nan plenn kote moun Amalèk yo ak moun Kanaran yo rete koulye a. Denmen n'ap fè bak, n'a tounen nan dezè a ankò nan direksyon Lanmè Wouj la.
 Now the Amalekites and the Canaanites are in the valley; tomorrow, turning round, go into the waste land by the way to the Red Sea.
 ὁ δὲ αμαληκ και ὁ καναναῖος κατοικοῦσιν ἐν τῇ κοιλάδι αὔριον ἐπιστρέψατε ὑμεῖς και ἀπάρατε εἰς τὴν ἔρημον ὁδὸν θάλασσαν ἐρυθράν
- 26 Apre sa, Seyè a pale ak Moyiz ansanm ak Arawon, li di yo konsa:
 Then the Lord said to Moses and Aaron,
 και εἶπεν κύριος πρὸς μουσῆν και ααρὼν λέγων
- 27 -Kilè bann moun mechan sa yo va sispann bougonnen sou do mwen konsa? Mwen bouke tandè jan moun pèp Izrayèl yo ap pale m' mal.
 How long am I to put up with this evil people and their outcries against me? The words which they say against me have come to my ears.
 ἕως τίνος τὴν συναγωγὴν τὴν πονηρὰν ταύτην ἃ αὐτοὶ γογγύζουσιν ἐναντίον ἐμοῦ τὴν γόγγυσιν τῶν υἱῶν Ἰσραὴλ ἣν ἐγόγγυσαν περὶ ὑμῶν ἀκίκοα

- 28 Men sa pou ou di yo pou mwen: Se mwen menm menm, Seyè a, ki di sa. Menm jan nou wè m' vivan an, mwen fè sèman sa nou te di k'ap rive nou an, se li k'ap rive nou vre.
Say to them, By my life, says the Lord, as certainly as your words have come to my ears, so certainly will I do this to you:
εἰπὼν αὐτοῖς ζῶ ἐγὼ λέγει κύριος ἢ μὴν ὃν τρόπον λελαλήκατε εἰς τὰ ὄτά μου οὕτως ποιήσω ὑμῖν
- 29 Y'ap antere kadav nou tout nan dezè a. Nou tout ki t'ap bougonnen sou mwen yo, nou tout yo te konte lè resansman an, nou tout ki gen ventan ak sa ki pi gran yo, nou yonn p'ap antre nan peyi a.
Your dead bodies will be stretched out in this waste land; and of all your number, all those of twenty years old and over who have been crying out against me,
ἐν τῇ ἐρήμῳ ταύτῃ πεσεῖται τὰ κῶλα ὑμῶν καὶ πᾶσα ἡ ἐπισκοπὴ ὑμῶν καὶ οἱ κατηριθμημένοι ὑμῶν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω ὅσοι ἐγόγγυσαν ἐπ' ἐμοί
- 30 Dakò! Mwen te fè sèman mwen t'ap fè nou al rete nan peyi a. Men, nou yonn p'ap gen chans lan, esepite Kalèb, pitit gason Jefoune a, ak Jozye, pitit gason Noun lan.
Not one will come into the land which I gave my word you would have for your resting-place, but only Caleb, the son of Jephunneh, and Joshua, the son of Nun.
εἰ ὑμεῖς εἰσελεύσεσθε εἰς τὴν γῆν ἐφ' ἣν ἐξέτεινα τὴν χειρὰ μου κατασκηνῶσαι ὑμᾶς ἐπ' αὐτῆς ἀλλ' ἢ χαλεβ υἱὸς ιεφοννη καὶ ἰησοῦς ὁ τοῦ ναυη
- 31 Nou te di pitit pitit nou yo pral tonbe anba men lènmi nou yo. Men, se yo menm m'ap fè antre nan peyi nou menm nou refize al pran an.
And your little ones, whom you said would come into strange hands, I will take in, and they will see the land which you would not have.
καὶ τὰ παιδιά ἃ εἶπατε ἐν διαρπαγῇ ἔσεσθαι εἰσάξω αὐτοὺς εἰς τὴν γῆν καὶ κληρονομήσουσιν τὴν γῆν ἣν ὑμεῖς ἀπέστητε ἀπ' αὐτῆς
- 32 Men, nou menm y'ap antere kadav nou yo isit nan dezè a.
But as for you, your dead bodies will be stretched in this waste land.
καὶ τὰ κῶλα ὑμῶν πεσεῖται ἐν τῇ ἐρήμῳ ταύτῃ
- 33 Pitit nou yo pral moute desann nan tout dezè a. Pandan karant lanne, y'a peye pou vire nou te vire do ban mwen an, jouk nou tout nèt n'a fin mouri nan dezè a.
And your children will be wanderers in the waste land for forty years, undergoing punishment for your false ways, till your bodies become dust in the waste land.
οἱ δὲ υἱοὶ ὑμῶν ἔσονται νεμόμενοι ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη καὶ ἀνοίσουσιν τὴν πορνεῖαν ὑμῶν ἕως ἂν ἀναλωθῇ τὰ κῶλα ὑμῶν ἐν τῇ ἐρήμῳ
- 34 Nou menm, n'a peye konsekans peche nou an pandan karant lanne, yon lanne pou chak jou nan karant jou nou te pase ap vizite peyi a. Lè sa a, n'a konnen sa sa vle di lè m' vire do bay moun.
And as you went through the land viewing it for forty days, so for forty years, a year for every day, you will undergo punishment for your wrongdoing, and you will see that I am against you.
κατὰ τὸν ἀριθμὸν τῶν ἡμερῶν ὅσας κατεσκέψασθε τὴν γῆν τεσσαράκοντα ἡμέρας ἡμέραν τοῦ ἐνιαυτοῦ λήψεσθε τὰς ἀμαρτίας ὑμῶν τεσσαράκοντα ἔτη καὶ γνώσεσθε τὸν θυμὸν τῆς ὀργῆς μου
- 35 Se mwen menm Seyè a ki di sa: Mwen fè sèman se konsa mwen pral aji ak bann moun sa yo ki mete tèt yo ansanm sou do m'. Yo tout gen pou yo disparèt nan dezè sa a. Wi, se la menm yo tout ap mouri.
I the Lord have said it, and this I will certainly do to all this evil people who have come together against me: in this waste land destruction will come on them, and death will be their fate.
ἐγὼ κύριος ἐλάλησα ἢ μὴν οὕτως ποιήσω τῇ συναγωγῇ τῇ πονηρᾷ ταύτῃ τῇ ἐπισυνεσταμένῃ ἐπ' ἐμέ ἐν τῇ ἐρήμῳ ταύτῃ ἐξαναλωθήσονται καὶ ἐκεῖ ἀποθανοῦνται
- 36 ¶ Mesye Moyiz te voye al rekonèt peyi a te fè tout pèp la ap bougonnen sou Moyiz avèk move rapò yo te fè sou peyi a, lè yo te tounen an.
And the men whom Moses sent to see the land, and who, by the bad account they gave of the land, were the cause of the outcry the people made against Moses,
καὶ οἱ ἄνθρωποι οὗς ἀπέστειλεν μουσῆς κατασκέψασθαι τὴν γῆν καὶ παραγεννηθέντες διεγόγγυσαν κατ' αὐτῆς πρὸς τὴν συναγωγὴν ἐξενέγκαι ῥήματα πονηρὰ περὶ τῆς γῆς
- 37 Se konsa yon sèl maladi tonbe sou mesye sa yo ki te pale peyi a mal konsa. Yo tonbe, yo mouri frèt devan Seyè a.
Those same men who said evil of the land, came to their death by disease before the Lord.
καὶ ἀπέθανον οἱ ἄνθρωποι οἱ κατείπαντες κατὰ τῆς γῆς πονηρὰ ἐν τῇ πληγῇ ἔναντι κυρίου
- 38 Nan douz mesye ki te al vizite peyi a, se de sèlman ki pa t' mouri: se te Jozye, pitit gason Noun lan, ak Kalèb, pitit gason Jefoune a.
But Joshua, the son of Nun, and Caleb, the son of Jephunneh, of those who went to see the land, were not touched by disease.
καὶ ἰησοῦς υἱὸς ναυη καὶ χαλεβ υἱὸς ιεφοννη ἔζησαν ἀπὸ τῶν ἀνθρώπων ἐκείνων τῶν πεπορευμένων κατασκέψασθαι τὴν γῆν
- 39 Lè Moyiz di moun pèp Izrayèl yo tout pawòl sa yo, sa te fè yo lapenn anpil.
And when Moses put these words before the children of Israel, the people were full of grief.
καὶ ἐλάλησεν μουσῆς τὰ ῥήματα ταῦτα πρὸς πάντας υἱοὺς ἰσραηλ καὶ ἐπένθησεν ὁ λαὸς σφόδρα
- 40 Nan denmen maten, byen bonè, yo leve pou y' al janbe lòt bò mòn yo pou yo antre nan peyi a. Yo t'ap di: -Men nou! Nou pare pou n' ale kote Seyè a di pou n' ale a. Nou rekonèt sa nou te fè a mal.
And early in the morning they got up and went to the top of the mountain, saying, We are here and we will go up to the place which the Lord said he would give us: for we have done wrong.
καὶ ὀρθρίσαντες τὸ πρωὶ ἀνέβησαν εἰς τὴν κορυφὴν τοῦ ὄρους λέγοντες ἰδοὺ οἶδε ἡμεῖς ἀναβησόμεθα εἰς τὸν τόπον ὃν εἶπεν κύριος ὅτι ἡμάρτομεν
- 41 Men Moyiz di yo: -Pouki pou n'ap dezobeyi lòd Seyè a ankò? Sa p'ap mache pou nou non, fwa sa a!
And Moses said, Why are you now acting against the Lord's order, seeing that no good will come of it?
καὶ εἶπεν μουσῆς ἵνα τί ὑμεῖς παραβαίνετε τὸ ῥῆμα κυρίου οὐκ εὐδοα ἔσται ὑμῖν

- 42 Piga nou moute. Seyè a vire do ban nou, nou pa bezwen ale fè lènmi nou yo bat nou pou gremesi.
Go not up, for the Lord is not with you, and you will be overcome by those who are fighting against you.
μη ἀναβαίνετε οὐ γάρ ἐστιν κύριος μεθ' ὑμῶν καὶ πεσεῖσθε πρὸ προσώπου τῶν ἐχθρῶν ὑμῶν
- 43 Lè n'a rive devan moun Amalèk yo ak moun Kanaran yo, nou pral mouri nan batay la. Seyè a p'ap kanpe la avèk nou, paske nou te vire do ba li.
For the Amalekites and the Canaanites are there before you, and you will be put to death by their swords: because you have gone back from the way of the Lord, the Lord will not be with you.
ὅτι ὁ ἀμαληκ καὶ ὁ χαναναῖος ἐκεῖ ἔμπροσθεν ὑμῶν καὶ πεσεῖσθε μαχαίρα ὃ ἔινεκεν ἀπεστράφητε ἀπειθοῦντες κυρίῳ καὶ οὐκ ἔσται κύριος ἐν ὑμῖν
- 44 Pèp la fè tèt di, yo moute moute yo sou mòn yo pou yo seye antre nan peyi a. Men, ni Bwat Kontra Seyè a, ni Moyiz pa deplase kote yo te ye nan kan an.
But they gave no attention to his words and went to the top of the mountain, though Moses and the ark of the Lord's agreement did not go out of the tent-circle.
καὶ διαβιασάμενοι ἀνέβησαν ἐπὶ τὴν κορυφὴν τοῦ ὄρους ἢ δὲ κιβωτὸς τῆς διαθήκης κυρίου καὶ μουσῆς οὐκ ἐκινήθησαν ἐκ τῆς παρεμβολῆς
- 45 Se konsa moun Amalèk yo ak moun Kanaran yo ki te rete nan mòn yo desann, yo bat yo, yo kouri dèyè yo jouk yon kote yo rele Oma.
Then the Amalekites came down, and the Canaanites who were living in the hill-country, and overcame them completely, driving them back as far as Hormah.
καὶ κατέβη ὁ ἀμαληκ καὶ ὁ χαναναῖος ὁ ἐγκαθήμενος ἐν τῷ ὄρει ἐκείνῳ καὶ ἐτρέψαντο αὐτούς καὶ κατέκοψαν αὐτούς ἕως ἔρμαν καὶ ἀπεστράφησαν εἰς τὴν παρεμβολήν
- 1 ¶ Seyè a pale ak Moyiz ankò, li di l' konsa:
And the Lord said to Moses,
καὶ εἶπεν κύριος πρὸς μουσῆν λέγων
- 2 -Pale ak moun pèp Izrayèl yo, w'a di yo pou mwen: Lè n'a antre nan peyi mwen pral ban nou pou nou rete a,
Say to the children of Israel, When you have come into the land which I am giving to you for your resting-place,
λάλησον τοῖς υἱοῖς ἰσραηλ καὶ ἐρεῖς πρὸς αὐτούς ὅταν εἰσέλθητε εἰς τὴν γῆν τῆς κατοικήσεως ὑμῶν ἦν ἐγὼ δίδωμι ὑμῖν
- 3 Lè n'ap ofri yon towò bèf, osinon yon mouton, oswa yon kabrit pou yo boule nèt nan dife pou Seyè a, tankou yon ofrann ki pou fè Seyè a plezi ak bon sant li, kit se paske nou te fè yon ve, kit se paske nou menm nou te fè lide fè yon ofrann, osinon paske lè fèt n'ap fete pou mwen yo rive,
And are going to make an offering by fire to the Lord, a burned offering or an offering in connection with an oath, or an offering freely given, or at your regular feasts, an offering for a sweet smell to the Lord, from the herd or the flock:
καὶ ποιήσεις ὄλοκαυτώματα κυρίῳ ὄλοκάρπωμα ἢ θυσίαν μεγαλῦναι εὐχὴν ἢ καθ' ἐκούσιον ἢ ἐν ταῖς ἑορταῖς ὑμῶν ποιῆσαι ὁσμὴν εὐωδίας κυρίῳ εἰ μὲν ἀπὸ τῶν βοῶν ἢ ἀπὸ τῶν προβάτων
- 4 wi, lè n'ap fè ofrann konsa pou Seyè a, n'a fè ofrann grenn ki donnè nan jaden pou mache ak yo tou: sèt ti mamit farin frans melanje avèk de boutèy ka plen lwil oliv.
Then let him who is making his offering, give to the Lord a meal offering of a tenth part of a measure of the best meal mixed with a fourth part of a hin of oil:
καὶ προσοίσει ὁ προσφέρων τὸ δῶρον αὐτοῦ κυρίῳ θυσίαν σεμιδάλεως δέκατον τοῦ οἴφι ἀναπεποιημένης ἐν ἐλαίῳ ἐν τετάρτῳ τοῦ ἰν
- 5 Lè n'ap fè ofrann pou yo boule nèt pou Seyè a, n'a ofri de boutèy ka plen diven pou chak ti mouton n'ap ofri.
And for the drink offering, you are to give with the burned offering or other offering, the fourth part of a hin of wine for every lamb.
καὶ οἶνον εἰς σπονδὴν τὸ τέταρτον τοῦ ἰν ποιήσετε ἐπὶ τῆς ὄλοκαυτώσεως ἢ ἐπὶ τῆς θυσίας τῷ ἁμῶ τῷ ἐνὶ ποιήσεις τοσοῦτο κάρπωμα ὁσμὴν εὐωδίας τῷ κυρίῳ
- 6 Lè se yon belye mouton n'ap ofri, se va katòz ti mamit farin frans melanje avèk twa boutèy ka plen lwil oliv n'a ofri pou ofrann grenn ki donnè nan jaden,
Or for a male sheep, give as a meal offering two tenth parts of a measure of the best meal mixed with a third part of a hin of oil:
καὶ τῷ κριῷ ὅταν ποιῆτε αὐτὸν ἢ εἰς ὄλοκαύτωμα ἢ εἰς θυσίαν ποιήσεις θυσίαν σεμιδάλεως δύο δέκατα ἀναπεποιημένης ἐν ἐλαίῳ τὸ τρίτον τοῦ ἰν
- 7 ansanm ak twa boutèy ka diven. Ofrann sa yo, lè yo boule nan dife, y'a fè Seyè a plezi ak bon sant yo.
And for the drink offering give a third part of a hin of wine, for a sweet smell to the Lord.
καὶ οἶνον εἰς σπονδὴν τὸ τρίτον τοῦ ἰν προσοίσετε εἰς ὁσμὴν εὐωδίας κυρίῳ
- 8 Lè se yon jenn towò n'ap ofri pou yo boule nèt nan dife osinon pou yo touye pou Seyè a, kit se paske nou te fè yon ve, kit se pou di Bondye mèsi,
And when you make ready a young ox for a burned or other offering, or for the effecting of an oath, or for peace-offerings to the Lord:
ἐὰν δὲ ἀπὸ τῶν βοῶν ποιῆτε εἰς ὄλοκαύτωμα ἢ εἰς θυσίαν μεγαλῦναι εὐχὴν ἢ εἰς σωτήριον κυρίῳ
- 9 se pou nou pote yon ofrann grenn ki donnè nan jaden tou: venteyen ti mamit farin frans melanje ak senk ti boutèy ka plen lwil oliv.
Then with the ox give a meal offering of three tenth parts of a measure of the best meal mixed with half a hin of oil.
καὶ προσοίσει ἐπὶ τοῦ μόσχου θυσίαν σεμιδάλεως τρία δέκατα ἀναπεποιημένης ἐν ἐλαίῳ ἡμισυ τοῦ ἰν

- 10 Lèfini, n'a ofri kat boutèy ka diven avèk li. Ofrann sa a, lè li boule nan dife, l'a fè Seyè a plezi ak bon sant li.
And for the drink offering: give half a hin of wine, for an offering made by fire for a sweet smell to the Lord.
καὶ οἶνον εἰς σπονδὴν τὸ ἥμισυ τοῦ ἑνὸς κάρπωμα ὀσμὴν εὐωδίας κυρίῳ
- 11 Se sa pou nou bay ansanm ak chak jenn towò, chak belye mouton osinon chak bouk kabrit n'ap ofri.
This is to be done for every young ox and for every male sheep or he-lamb or young goat.
οὕτως ποιήσεις τῷ μόσχῳ τῷ ἐνὶ ἡ τῷ κριῷ τῷ ἐνὶ ἡ τῷ ἀμνῷ τῷ ἐνὶ ἐκ τῶν προβάτων ἢ ἐκ τῶν αἰγῶν
- 12 Pou chak bèt n'ap ofri an plis, n'a ofri kantite grenn jaden ki pou mache ak l' a.
Whatever number you make ready, so you are to do for every one.
κατὰ τὸν ἀριθμὸν ᾧ ἐὰν ποιήσητε οὕτω ποιήσετε τῷ ἐνὶ κατὰ τὸν ἀριθμὸν αὐτῶν
- 13 Se konsa chak moun natif natal peyi Izrayèl la gen pou fè l' lè y'ap ofri yon bèt pou boule nèt pou Seyè a, yon ofrann ki pou fè Seyè a plezi ak bon sant li.
All those who are Israelites by birth are to do these things in this way, when giving an offering made by fire of a sweet smell to the Lord.
πᾶς ὁ αὐτόχθων ποιήσει οὕτως τοιαῦτα προσενέγκαι καρπώματα εἰς ὀσμὴν εὐωδίας κυρίῳ
- 14 Lè yon moun lòt nasyon k'ap viv nan mitan nou pou yon ti tan, osinon pou tout tan, ap fè yon ofrann bay Bondye, yon ofrann pou yo boule nan dife epi ki pou fè Seyè a plezi ak bon sant li, se pou l' swiv menm regleman ak nou.
And if a man from another country or any other person living among you, through all your generations, has the desire to give an offering made by fire of a sweet smell to the Lord, let him do as you do.
ἐὰν δὲ προσήλυτος ἐν ὑμῖν προσγένηται ἐν τῇ γῆ ὑμῶν ἢ ὅς ἂν γένηται ἐν ὑμῖν ἐν ταῖς γενεαῖς ὑμῶν καὶ ποιήσει κάρπωμα ὀσμὴν εὐωδίας κυρίῳ ὃν τρόπον ποιεῖτε ὑμεῖς οὕτως ποιήσει ἢ συναγωγὴ κυρίῳ
- 15 Nan peyi a, se va yon sèl regleman pou tout moun, ni pou nou menm ni pou moun lòt nasyon k'ap viv nan mitan nou yo, yon sèl regleman pou tout tan, de pitit an pitit: Se va menm bagay la ni pou nou ni pou moun lòt nasyon yo devan Seyè a.
There is to be one law for you and for the man of another country living with you, one law for ever from generation to generation; as you are, so is he to be before the Lord.
νόμος εἷς ἔσται ὑμῖν καὶ τοῖς προσηλύτοις τοῖς προσκειμένοις ἐν ὑμῖν νόμος αἰώνιος εἰς γενεὰς ὑμῶν ὡς ὑμεῖς καὶ ὁ προσήλυτος ἔσται ἔναντι κυρίου
- 16 Se va yon sèl lwa, yon sèl regleman ni pou nou ni pou moun lòt nasyon k'ap viv nan mitan nou yo.
The law and the rule are to be the same for you and for those from other lands living with you.
νόμος εἷς ἔσται καὶ δικαίωμα ἐν ἔσται ὑμῖν καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ ἐν ὑμῖν
- 17 Apre sa Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 18 -Pale ak moun pèp Izrayèl yo. W'a di yo pou mwen: Lè n'a antre nan peyi kote mwen pral mennen nou an,
Say to the children of Israel, When you come into the land where I am guiding you,
λάλησον τοῖς υἱοῖς ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς ἐν τῷ εἰσπορεύεσθαι ὑμᾶς εἰς τὴν γῆν εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ
- 19 lè n'ap manje manje peyi a va bay, n'a wete yon pòsyon, n'a mete l' apa pou nou fè Seyè a kado.
Then, when you take for your food the produce of the land, you are to give an offering lifted up before the Lord.
καὶ ἔσται ὅταν ἔσθητε ὑμεῖς ἀπὸ τῶν ἄρτων τῆς γῆς ἀφελεῖτε ἀφαίρεμα ἀφόρισμα κυρίῳ
- 20 Chak lanne, apre rekòt la, n'a pran yon pen nan premye pen fèt ak ble nou fèk rekòlte a, n'a mete l' apa pou nou fè Seyè a kado, jan nou fè l' pou grenn ki pase sou glasi.
Of the first of your rough meal you are to give a cake for a lifted offering, lifting it up before the Lord as the offering of the grain-floor is lifted up.
ἀπαρχὴν φουράματος ὑμῶν ἄρτων ἀφαίρεμα ἀφοριεῖτε αὐτό ὡς ἀφαίρεμα ἀπὸ ἁλῶ οὕτως ἀφελεῖτε αὐτόν
- 21 Se pou nou toujou wete yon pen nan premye pen nou fè apre rekòt nou yo pou nou fè Seyè a kado. Se va yon lwa pou pitit ak pitit pitit nou yo, depi koulè a ak pou tout tan.
From generation to generation you are to give to the Lord a lifted offering from the first of your rough meal.
ἀπαρχὴν φουράματος ὑμῶν καὶ δώσετε κυρίῳ ἀφαίρεμα εἰς τὰς γενεὰς ὑμῶν
- 22 ¶ Men, si san nou pa fè espri, nou pa swiv yonn nan lòd Seyè a te bay Moyiz yo,
And if in error you go against any of these laws which the Lord has given to Moses,
ὅταν δὲ διαμάρτητε καὶ μὴ ποιήσητε πάσας τὰς ἐντολὰς ταύτας ἅς ἐλάλησεν κύριος πρὸς μουσῆν

- 23 lòd pou nou te toujou swiv de pitit an pitit depi jou li te voye Moyiz pale ak nou an, men sa pou yo fè:
All the laws which the Lord has given you by the hand of Moses, from the day when the Lord gave them, and ever after from generation to generation;
καθὰ συνέταξεν κύριος πρὸς ὑμᾶς ἐν χειρὶ μουσῆ ἀπὸ τῆς ἡμέρας ἧς συνέταξεν κύριος πρὸς ὑμᾶς καὶ ἐπέκεινα εἰς τὰς γενεὰς ὑμῶν
- 24 Si se tout pèp la ki fè sa l' pa t' dwe fè san li pa t' konnen sa l'ap fè a, yo tout ansanm y'a ofri yon jenn ti towò bèf pou yo boule nèt nan dife pou Seyè a. Se va yon ofrann pou yo boule nan dife pou fè Seyè a plezi ak bon sant li. Y'a ofri l' ansanm ak ofrann grenn jaden ak bwason ki pou mache avè l' la. Apre sa, y'a ofri yon bouk kabrit pou repare sa yo te fè ki mal la.
Then, if the wrong is done in error, without the knowledge of the meeting of the people, let all the meeting give a young ox as a burned offering, a sweet smell to the Lord, with its meal offering and its drink offering, as is ordered in the law, together with a he-goat for a sin-offering.
καὶ ἔσται ἕν ἐξ ὀφθαλμῶν τῆς συναγωγῆς γεννηθῆ ἄκουσίως καὶ ποιήσει πᾶσα ἡ συναγωγὴ μόσχον ἕνα ἐκ βοῶν ἁμωμον εἰς ὀλοκαύτωμα εἰς ὁσμὴν εὐωδίας κυρίῳ καὶ θυσίαν τούτου καὶ σπονδὴν αὐτὸ κατὰ τὴν σύνταξιν καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας
- 25 Prèt la va pote ofrann lan devan Bondye, l'a touye bèt yo ofri pou peche tout moun pèp Izrayèl yo te fè a, epi Bondye va padonnen sa yo te fè a, paske yo pa t' fè espere, epi yo te pote ofrann pou yo te boule nan dife pou Seyè a ansanm ak ofrann pou repare sa yo te fè ki mal devan Seyè a san yo pa t' fè espere a.
So the priest will make the people free from sin, and they will have forgiveness; for it was an error, and they have given their offering made by fire to the Lord, and their sin-offering before the Lord, on account of their error:
καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ πάσης συναγωγῆς υἰῶν ἰσραὴλ καὶ ἀφεθήσεται αὐτοῖς ὅτι ἄκουσίον ἔστιν καὶ αὐτοὶ ἤνεγκαν τὸ δῶρον αὐτῶν κάρπωμα κυρίῳ περὶ τῆς ἁμαρτίας αὐτῶν ἔναντι κυρίου περὶ τῶν ἄκουσίων αὐτῶν
- 26 Se konsa Bondye va padonnen tout moun pèp Izrayèl yo ansanm ak tout moun lòt nasyon k'ap viv nan mitan yo, paske se yo tout ki te koupab nan sa yo te fè san yo pa konnen an.
And all the meeting of the children of Israel, as well as those from other lands living among them, will have forgiveness; for it was an error on the part of the people.
καὶ ἀφεθήσεται κατὰ πᾶσαν συναγωγὴν υἰῶν ἰσραὴλ καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ πρὸς ὑμᾶς ὅτι παντὶ τῷ λαῷ ἄκουσίον
- 27 Si se yon moun ki fè sa l' pa t' dwe fè san li pa fè espere, l'a gen pou l' ofri yon ti femmèl kabrit ki poko gen ennan pou repare pou sa l' te fè a.
And if one person does wrong, without being conscious of it, then let him give a she-goat of the first year for a sin-offering.
ἕν δὲ ψυχὴ μία ἁμάρτη ἄκουσίως προσάξει αἴγα μίαν ἐνιαυσίαν περὶ ἁμαρτίας
- 28 Prèt la va pote ofrann lan devan Seyè a, l'a touye bèt yo ofri pou peche moun lan te fè san li pa t' fè espere a, epi Bondye va padonnen l' sa l' te fè a.
And the priest will take away the sin of the person who has done wrong, if the wrong was done unconsciously, and he will have forgiveness.
καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τῆς ψυχῆς τῆς ἀκουσιασθείσης καὶ ἁμαρτούσης ἄκουσίως ἔναντι κυρίου ἐξιλάσασθαι περὶ αὐτοῦ
- 29 Se va menm regleman an pou tout moun ki fè bagay yo pa t' dwe fè san yo pa fè espere, kit se yon moun pèp Izrayèl la menm li ye, kit se yon moun lòt nasyon k'ap viv nan mitan yo a.
The law in connection with wrong done unconsciously is to be the same for him who is an Israelite by birth and for the man from another country who is living among them.
τῷ ἐγγωρίῳ ἐν υἰοῖς ἰσραὴλ καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ ἐν αὐτοῖς νόμος εἷς ἔσται αὐτοῖς ὃς ἂν ποιήσῃ ἄκουσίως
- 30 ¶ Men, lè yon moun fè yon bagay li konnen byen pwòp li pa t' dwe fè, kit se yon moun pèp Izrayèl la menm li ye, kit se yon moun lòt nasyon k'ap viv nan mitan yo a, se pase l'ap pase Seyè a nan betiz. Se pou yo wete moun sa a nan mitan pèp la.
But the person who does wrong in the pride of his heart, if he is one of you or of another nation by birth, is acting without respect for the Lord, and will be cut off from his people.
καὶ ψυχὴ ἧτις ποιήσει ἐν χειρὶ ὑπερηφανίας ἀπὸ τῶν αὐτοχθόνων ἢ ἀπὸ τῶν προσηλύτων τὸν θεὸν οὗτος παροξύνει ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς
- 31 Paske li refize tande sa Seyè a te di a, li fè sa li konnen li pa t' dwe fè. Dapre lòd Seyè a, se pou yo touye l'. Epi se li menm sèl ki va reskonsab lanmò li.
Because he had no respect for the word of the Lord, and did not keep his law, that man will be cut off without mercy and his sin will be on him.
ὅτι τὸ ῥῆμα κυρίου ἐφάυλισεν καὶ τὰς ἐντολὰς αὐτοῦ διεσκεδάσεν ἐκτρίψει ἐκτριβήσεται ἡ ψυχὴ ἐκείνη ἢ ἁμαρτία αὐτῆς ἐν αὐτῇ
- 32 Yon jou, antan moun pèp Izrayèl yo te nan dezè a, yo bare yon nonm ki t'ap ranmase bwa jou repo a.
Now while the children of Israel were in the waste land, they saw a man who was getting sticks on the Sabbath day.
καὶ ἦσαν οἱ υἱοὶ ἰσραὴλ ἐν τῇ ἐρήμῳ καὶ εὗρον ἄνδρα συλλέγοντα ξύλα τῇ ἡμέρᾳ τῶν σαββάτων
- 33 Moun ki te bare l' yo mennen l' bay Moyiz, Arawon ak tout moun pèp Izrayèl yo.
And those who saw him getting sticks took him before Moses and Aaron and all the people.
καὶ προσήγαγον αὐτὸν οἱ εὐρόντες αὐτὸν συλλέγοντα ξύλα τῇ ἡμέρᾳ τῶν σαββάτων πρὸς μουσῆν καὶ ααρων καὶ πρὸς πᾶσαν συναγωγὴν υἰῶν ἰσραὴλ
- 34 Yo pran msye, yo mete moun veye l', paske yo pa t' fin konnen sa pou yo te fè avè l'.
And they had him shut up, because they had no directions about what was to be done with him.
καὶ ἀπέθεντο αὐτὸν εἰς φυλακίην οὐ γὰρ συνέκριναν τί ποιήσωσιν αὐτὸν

- 35 Lè sa a, Seyè a di Moyiz konsa: -Se pou nou touye nonm lan pou sa li fè a. Y'a mennen msye andeyò limit kan kote yo rete a, pou tout moun kalonnen l' kout wòch jouk li mouri.
Then the Lord said to Moses, Certainly the man is to be put to death: let him be stoned by all the people outside the tent-circle.
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων θανάτῳ θανατούσθω ὁ ἄνθρωπος λιθοβολήσατε αὐτὸν λίθοις πᾶσα ἡ συναγωγὴ
- 36 Se konsa tout moun yo fè msye soti andeyò limit kan an, epi yo kalonnen msye kout wòch jouk li mouri, jan Seyè a te ba yo lòd la.
So all the people took him outside the tent-circle and he was stoned to death there, as the Lord gave orders to Moses.
καὶ ἐξήγαγον αὐτὸν πᾶσα ἡ συναγωγὴ ἔξω τῆς παρεμβολῆς καὶ ἐλιθοβόλησαν αὐτὸν πᾶσα ἡ συναγωγὴ λίθοις ἔξω τῆς παρεμβολῆς καθὰ συνέταξεν κύριος τῷ μουσῆ
- 37 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ εἶπεν κύριος πρὸς μουσῆν λέγων
- 38 -Pale ak moun pèp Izrayèl yo. W'a di yo pou mwen: Se pou yo toujou mete ponpon sou woulèt rad yo, se pou yo pase kòdon ble nan chak ponpon. Se pou nou toujou fè sa de pitit an pitit.
Say to the children of Israel that through all their generations they are to put on the edges of their robes an ornament of twisted threads, and in every ornament a blue cord;
λάλησον τοῖς υἱοῖς ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτοὺς καὶ ποιησάτωσαν ἑαυτοῖς κράσπεδα ἐπὶ τὰ πτερύγια τῶν ἱματίων αὐτῶν εἰς τὴν γενεὰ αὐτῶν καὶ ἐπιθήσετε ἐπὶ τὰ κράσπεδα τῶν πτερυγίων κλώσμα ὑακίνθινον
- 39 Chak fwa n'a wè ponpon sa yo, sa va fè nou chonje tou sa Seyè a te ban nou lòd fè pou nou ka fè yo. Konsa, nou p'ap pèdi tèt nou, nou p'ap vire do ban mwen pou nou swiv pwòp lide pa nou ak pwòp dezi pa nou.
So that, looking on these ornaments, you may keep in mind the orders of the Lord and do them; and not be guided by the desires of your hearts and eyes, through which you have been untrue to me:
καὶ ἔσται ὑμῖν ἐν τοῖς κρασπέδοις καὶ ὄψεσθε αὐτὰ καὶ μνησθήσεσθε πασῶν τῶν ἐντολῶν κυρίου καὶ ποιήσετε αὐτάς καὶ οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν καὶ ὀπίσω τῶν ὀφθαλμῶν ὑμῶν ἐν οἷς ὑμεῖς ἐκπορνεύετε ὀπίσω αὐτῶν
- 40 Ponpon yo va fè nou chonje tout lòd mwen te ban nou pou nou ka swiv yo, pou nou ka viv apa nèt pou mwen menm ki Bondye nou an.
And that you may keep in mind all my orders and do them and be holy to your God.
ὅπως ἂν μνησθῆτε καὶ ποιήσετε πᾶσας τὰς ἐντολάς μου καὶ ἔσεσθε ἅγιοι τῷ θεῷ ὑμῶν
- 41 Se mwen menm ki Seyè a, Bondye nou an. Se mwen menm ki te fè nou soti kite peyi Lejip la pou m' te ka Bondye nou. Se mwen menm ki Seyè a, Bondye nou an.
I am the Lord your God, who took you out of the land of Egypt, so that I might be your God: I am the Lord your God.
ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς αἰγύπτου εἶναι ὑμῶν θεός ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 1 ¶ Kore, pitit gason Iza, moun laras Levi nan fanmi Keyat la, pran tèt Datan ak Abiram, pitit gason Eliyab yo ansanm ak One, pitit gason Pelèt, twa moun laras Woubenn.
Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Pallu, the son of Reuben, made themselves ready,
καὶ ἐλάλησεν κορε υἱὸς ἰσσαακ υἱοῦ κααθ υἱοῦ λευὶ καὶ δαθαν καὶ αβιρων υἱοὶ ελιαβ καὶ αν υἱὸς φαλεθ υἱοῦ ρουβην
- 2 Yo revòlte kont Moyiz. Te gen desansenkant (250) lòt moun nan pèp Izrayèl la avèk yo. Mesye sa yo, se te chèf pèp la menm te chwazi, moun ki te fè pati konsèy pèp la, chèf moun yo te konsidere anpil.
And came before Moses, with certain of the children of Israel, two hundred and fifty chiefs of the people, men of good name who had a place in the meeting of the people.
καὶ ἀνέστησαν ἔναντι μουσῆ καὶ ἄνδρες τῶν υἱῶν ἰσραὴλ πενήτηκοντα καὶ διακόσιοι ἀρχηγοὶ συναγωγῆς σύγκλητοι βουλῆς καὶ ἄνδρες ὀνομαστοὶ
- 3 Yo tout reyini devan Moyiz ak Arawon, yo di yo konsa: -Koulye a, mesye, n' al twò lwen tande! Dènne moun nan pèp la se pou Seyè a y'ap viv. Seyè a la nan mitan nou tout, pa vre? Poukisa, nou menm Moyiz ak Arawon, nou pran pòz chèf nou anwo pèp Seyè a konsa?
They came together against Moses and against Aaron, and said to them, You take overmuch on yourselves, seeing that all the people are holy, every one of them, and the Lord is among them; why then have you put yourselves in authority over the people of the Lord?
συνέστησαν ἐπὶ μουσῆν καὶ ααρων καὶ εἶπαν ἐχέτω ὑμῖν ὅτι πᾶσα ἡ συναγωγὴ πάντες ἅγιοι καὶ ἐν αὐτοῖς κύριος καὶ διὰ τί κατανίστασθε ἐπὶ τὴν συναγωγὴν κυρίου
- 4 Lè Moyiz tande sa, li lage kò l' atè plat, li lapriyé. Lèfini, li di Kore ak bann moun ki te avè l' yo konsa:
And Moses, hearing this, went down on his face;
καὶ ἀκούσας μουσῆς ἔπεσεν ἐπὶ πρόσωπον
- 5 -Denmen maten, Seyè a va fè nou konnen ki moun ki pou li, ki moun li mete apa pou l' ak ki moun ki gen dwa pwoche bò kote l'. Moun la kite pwoche bò kote l' la, n'a konnen se moun sa a Bondye chwazi.
And he said to Korah and his band, In the morning the Lord will make clear who are his, and who is holy, and who may come near him: the man of his selection will be caused to come near him.
καὶ ἐλάλησεν πρὸς κορε καὶ πρὸς πᾶσαν αὐτοῦ τὴν συναγωγὴν λέγων ἐπέσκεπται καὶ ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς ἅγιους καὶ προσηγάγετο πρὸς ἑαυτὸν καὶ οὐς ἐξελέξατο ἑαυτῷ προσηγάγε το πρὸς ἑαυτόν

- 6 Men sa pou n' fè. Ou menm, Kore, ak chak moun ki nan bann ou an, nou chak n'a pran yon ti recho dife.
So do this: let Korah and all his band take vessels for burning perfumes;
 τοῦτο ποιήσατε λάβετε ὑμῖν αὐτοῖς πυρεῖα κορε καὶ πᾶσα ἡ συναγωγὴ αὐτοῦ
- 7 Denmen maten chak moun va ranje chabon dife nan recho pa l' la, epi l'a mete lansan sou dife a devan lotèl Seyè a. Konsa, moun Seyè a va chwazi a, n'a konnen se li menm Bondye mete apa pou l' a. Se nou menm, pitit Levi yo, ki pral twò lwen koulye a!
And put spices on the fire in them before the Lord tomorrow; then the man marked out by the Lord will be holy: you take overmuch on yourselves, you sons of Levi.
 καὶ ἐπιθετε ἐπ' αὐτὰ πῦρ καὶ ἐπιθετε ἐπ' αὐτὰ θυμίαμα ἔναντι κυρίου αὔριον καὶ ἔσται ὁ ἀνήρ ὃν ἂν ἐκλέξηται κύριος οὗτος ἅγιος ἱκανούσθω ὑμῖν υἱοὶ λευι
- 8 Moyiz di Kore konsa: -Koute non, nou menm pitit Levi yo!
 And Moses said to Korah, Give ear now, you sons of Levi:
 καὶ εἶπεν μουσῆς πρὸς κορε εἰσακούσατέ μου υἱοὶ λευι
- 9 Apre tou sa Bondye fè pou nou, nou jwenn li pa fè ase toujou: Nan tout pèp Izrayèl la, se nou li chwazi pou pwoche bò kote l', pou fè sèvis li nan kay li, pou kanpe devan pèp la pou fè sèvis pou yo.
Does it seem only a small thing to you that the God of Israel has made you separate from the rest of Israel, letting you come near himself to do the work of the House of the Lord, and to take your place before the people to do what has to be done for them;
 μὴ μικρὸν ἔστιν τοῦτο ὑμῖν ὅτι διέστειλεν ὁ θεὸς ἰσραὴλ ὑμᾶς ἐκ συναγωγῆς ἰσραὴλ καὶ προσηγάγετο ὑμᾶς πρὸς ἑαυτὸν λειτουργεῖν τὰς λειτουργίας τῆς σκηνῆς κυρίου καὶ παρίστασθαι ἔναντι τῆς συναγωγῆς λατρεῦειν αὐτοῖς
- 10 Ou menm Kore ak tout frè ou yo, pitit Levi yo, li ban nou dwa pou nou pwoche bò kote l'. Epi koulye a, n'ap mande pou yo ban nou plas prèt yo!
Letting you, and all your brothers the sons of Levi, come near to him? and would you now be priests?
 καὶ προσηγάγετό σε καὶ πάντας τοὺς ἀδελφούς σου υἱοὺς λευι μετὰ σοῦ καὶ ζητεῖτε ἱερατεῦειν
- 11 Lè ou menm ak tout bann mesye ou yo n'ap plenyen konsa sou do Arawon, kisa Arawon ye nan sa? Konnen se kont Seyè a menm wi nou pran pozisyon.
So you and all your band have come together against the Lord; and Aaron, who is he, that you are crying out against him?
 οὕτως σὺ καὶ πᾶσα ἡ συναγωγὴ σου ἡ συνηθροισμένη πρὸς τὸν θεόν καὶ ααρων τίς ἔστιν ὅτι διαγογγύζετε κατ' αὐτοῦ
- 12 ¶ Apre sa, Moyiz voye rele Datan ak Abiram, de nan pitit gason Eliab yo. Men yo voye di Moyiz: -Nou p'ap vini.
Then Moses sent for Dathan and Abiram, the sons of Eliab: and they said, We will not come up:
 καὶ ἀπέστειλεν μουσῆς καλέσαι δαθαν καὶ αβιρων υἱοὺς ελιαβ καὶ εἶπαν οὐκ ἀναβαίνομεν
- 13 Ou fin fè nou kite yon bon ti peyi kote lèt ak siwo myèl t'ap koule tankou dlo, ou mennen nou vin mouri isit nan dezè a, epi koulye a ou vle pran pòz chèt ou sou nou ankò!
Is it not enough that you have taken us from a land flowing with milk and honey, to put us to death in the waste land, but now you are desiring to make yourself a chief over us?
 μὴ μικρὸν τοῦτο ὅτι ἀνήγαγες ἡμᾶς ἐκ γῆς ῥεούσης γάλα καὶ μέλι ἀποκτεῖναι ἡμᾶς ἐν τῇ ἐρήμῳ ὅτι κατάρχεις ἡμῶν ἄρχων
- 14 Ou mèt di sa ou vle, men se pa nan yon peyi kote lèt ak siwo myèl koule tankou dlo ou mennen nou la a! Ou pa ban nou okenn jaden pou n' plante grenn ni okenn jaden rezen ou te di ou t'ap ban nou an. Atò, ou kwè ou kapab pete je moun sa yo? Non! Nou p'ap vini.
And more than this, you have not taken us into a land flowing with milk and honey, or given us a heritage of fields and vine-gardens: will you put out the eyes of these men? We will not come up.
 εἰ καὶ εἰς γῆν ῥέουσαν γάλα καὶ μέλι εἰσηγάγες ἡμᾶς καὶ ἔδοκας ἡμῖν κληρὸν ἀγροῦ καὶ ἀμπελώνας τοὺς ὀφθαλμοὺς τῶν ἀνθρώπων ἐκείνων ἂν ἐξέκοψας οὐκ ἀναβαίνομεν
- 15 Lè sa a, Moyiz fè yon sèl fache, li di Seyè a konsa: -Pa asepte okenn ofrann moun sa yo ta pote vin ofri ou. Mwen pa janm pran anyen nan zafè yo, pa menm yon bourik. Mwen pa janm fè yonn ladan yo anyen.
Then Moses was very angry, and said to the Lord, Give no attention to their offering: not one of their asses have I taken, or done wrong to any of them.
 καὶ ἐβαρυθύμησεν μουσῆς σφόδρα καὶ εἶπεν πρὸς κύριον μὴ προσῆῃς εἰς τὴν θυσίαν αὐτῶν οὐκ ἐπιθύμημα οὐδενὸς αὐτῶν εἴληφα οὐδὲ ἐκάκωσα οὐδένα αὐτῶν
- 16 Apre sa, Moyiz di Kore konsa: -Ou menm ak tout bann moun ou yo, denmen n'a vini devan lotèl Seyè a. Arawon va la tou.
And Moses said to Korah, You and all your band are to come before the Lord tomorrow, you and they and Aaron:
 καὶ εἶπεν μουσῆς πρὸς κορε ἀγίασον τὴν συναγωγὴν σου καὶ γίνεσθε ἔτοιμοι ἔναντι κυρίου σὺ καὶ αὐτοὶ καὶ ααρων αὔριον
- 17 Chak moun va pran yon ti recho dife, y'a mete lansan ladan l', epi y'a pote recho yo devan Seyè a. Sa va fè desansenkant (250) recho. Ou menm ak Arawon, n'a vini ak recho pa nou tou.
And let every man take a vessel for burning perfumes, and put sweet spices in them; let every man take his vessel before the Lord, two hundred and fifty vessels; you and Aaron and everyone with his vessel.
 καὶ λάβετε ἕκαστος τὸ πυρεῖον αὐτοῦ καὶ ἐπιθήσετε ἐπ' αὐτὰ θυμίαμα καὶ προσάζετε ἔναντι κυρίου ἕκαστος τὸ πυρεῖον αὐτοῦ πενήκοντα καὶ διακόσια πυρεῖα καὶ σὺ καὶ ααρων ἕκαστος τὸ πυρεῖον αὐτοῦ

- 18 Se konsa, yo chak pran yon ti recho, yo ranje chabon dife ladan l', yo mete lansan sou dife a, epi yo vin kanpe devan pòt Tant Randevou a ansanm ak Moyiz ak Arawon.
So every man took his vessel and they put fire in them, with spices, and came to the door of the Tent of meeting with Moses and Aaron.
καὶ ἔλαβεν ἕκαστος τὸ πυρεῖον αὐτοῦ καὶ ἐπέθηκαν ἐπ' αὐτὰ πῦρ καὶ ἐπέβαλον ἐπ' αὐτὸ θυμίαμα καὶ ἔστησαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου μουσῆς καὶ ααρων
- 19 Kore te fè tout pèp la reyini nan pòt Tant Randevou a anfas Moyiz ak Arawon. Yo rete konsa, epi pouvwa Bondye parèt tankou yon gwo limyè devan tout pèp la.
And Korah made all the people come together against them to the door of the Tent of meeting: and the glory of the Lord was seen by all the people.
καὶ ἐπισυνέστησαν ἐπ' αὐτοὺς κορε τὴν πᾶσαν αὐτοῦ συναγωγὴν παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου καὶ ὤφθη ἡ δόξα κυρίου πάση τῇ συναγωγῇ
- 20 Seyè a pale ak Moyiz ansanm ak Arawon, li di yo:
And the Lord said to Moses and Aaron,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν καὶ ααρων λέγων
- 21 -Wete kò nou nan mitan moun sa yo. Mwen pral disparèt yo koulye a.
Come out from among this people, so that I may send sudden destruction on them.
ἀποσχίσθητε ἐκ μέσου τῆς συναγωγῆς ταύτης καὶ ἐξαναλώσω αὐτοὺς εἰς ἅπαξ
- 22 Men Moyiz ak Arawon tonbe fas atè, yo di: -O Bondye, ou menm ki bay tout moun lavi, se pa paske yon sèl moun fè sa l' pa t' dwe fè kifè pou ou fache sou tout pèp la.
Then falling down on their faces they said, O God, the God of the spirits of all flesh, because of one man's sin will your wrath be moved against all the people?
καὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ εἶπαν θεὸς θεὸς τῶν πνευμάτων καὶ πάσης σαρκός εἰ ἄνθρωπος εἶς ἡμαρτεν ἐπὶ πᾶσαν τὴν συναγωγὴν ὀργὴ κυρίου
- 23 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 24 -Pale ak tout pèp la. Di yo pou mwen pou yo wete kò yo bò kote Kore, Datan ak Abiram rete a.
Say to the people, Come away from the tent of Korah Dathan, and Abiram.
λάλησον τῇ συναγωγῇ λέγων ἀναχωρήσατε κύκλω ἀπὸ τῆς συναγωγῆς κορε
- 25 Moyiz leve, l' al jwenn Datan ak Abiram. Tout chèf fanmi pèp Izrayèl yo te ale avè l' tou.
So Moses got up and went to Dathan and Abiram, and the responsible men of Israel went with him.
καὶ ἀνέστη μουσῆς καὶ ἐπορεύθη πρὸς δαθαν καὶ αβιρων καὶ συνεπορεύθησαν μετ' αὐτοῦ πάντες οἱ πρεσβύτεροι ἰσραηλ
- 26 Li pale ak pèp la, li di yo: -Wete kò nou bò kote bann mechan sa yo rete a. Pa manyen anyen ki pou yo, si nou pa vle pase tou nan chatiman yo pral ba yo pou peche yo fè a.
And he said to the people, Come away now from the tents of these evil men, without touching anything of theirs, or you may be taken in the punishment of their sins.
καὶ ἐλάλησεν πρὸς τὴν συναγωγὴν λέγων ἀποσχίσθητε ἀπὸ τῶν σκηνῶν τῶν ἀνθρώπων τῶν σκληρῶν τούτων καὶ μὴ ἅπτεσθε ἀπὸ πάντων ὧν ἐστὶν αὐτοῖς μὴ συναπόλησθε ἐν πάσῃ τῇ ἀμαρτίᾳ αὐτῶν
- 27 Se konsa, tout pèp la wete kò yo, yo rete byen lwen kote Kore, Datan ak Abiram te rete a. Datan ak Abiram menm sot, yo vin kanpe devan pòt kay yo ansanm ak madanm yo, pitit yo ak pitit pitit yo.
So on every side they went away from the tent of Korah Dathan, and Abiram: and Dathan and Abiram came out to the door of their tents, with their wives and their sons and their little ones.
καὶ ἀπέστησαν ἀπὸ τῆς σκηνῆς κορε κύκλω καὶ δαθαν καὶ αβιρων ἐξῆλθον καὶ εἰστήκεισαν παρὰ τὰς θύρας τῶν σκηνῶν αὐτῶν καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ ἡ ἀποσκευὴ αὐτῶν
- 28 Moyiz di pèp la konsa: -Avèk sa ki pral rive a, nou pral konnen se Seyè a menm ki te voye m' fè tout travay sa yo. Se pa mwen menm ki rete konsa mwen di mwen pral fè yo.
And Moses said, Now you will see that the Lord has sent me to do all these works, and I have not done them of myself.
καὶ εἶπεν μουσῆς ἐν τούτῳ γνώσεσθε ὅτι κύριος ἀπέστειλέν με ποιῆσαι πάντα τὰ ἔργα ταῦτα ὅτι οὐκ ἂν' ἔμμοι
- 29 Si moun sa yo mouri jan tout moun fèt pou mouri a, san se pa Bondye ki pini yo, enben, se pa Seyè a ki te voye m'.
If these men have the common death of men, or if the natural fate of all men overtakes them, then the Lord has not sent me.
εἰ κατὰ θάνατον πάντων ἀνθρώπων ἀποθаноῦνται οὗτοι εἰ καὶ κατ' ἐπίσκεψιν πάντων ἀνθρώπων ἐπισκοπὴ ἔσται αὐτῶν οὐχὶ κύριος ἀπέσταλκέν με
- 30 Men, si Seyè a fè bagay nou poko janm wè, si li fè t' a louvri pou l' vale moun sa yo ansanm ak tou sa ki pou yo, kifè y'ap desann tou vivan nan peyi kote mò yo ye a, n'a konnen se Seyè a menm yo t'ap derespekte konsa.
But if the Lord does something new, opening the earth to take them in, with everything which is theirs, and they go down living into the underworld, then it will be clear to you that the Lord has not been honoured by these men.
ἀλλ' ἢ ἐν φάσματι δείξει κύριος καὶ ἀνοίξασα ἡ γῆ τὸ στόμα αὐτῆς καταπίεται αὐτοὺς καὶ τοὺς οἴκους αὐτῶν καὶ τὰς σκηνὰς αὐτῶν καὶ πάντα ὅσα ἐστὶν αὐτοῖς καὶ καταβήσονται ζῶντες εἰς ἄδου καὶ γνώσεσθε ὅτι παρώξυναν οἱ ἄνθρωποι οὗτοι τὸν κύριον

- 31 Fini li fini di pawòl sa yo, tè a fann, li louvri anba pye Datan ak Abiram.
And while these words were on his lips, the earth under them was parted in two;
ὡς δὲ ἐπαύσατο λαλῶν πάντας τοὺς λόγους τούτους ἐρράγη ἡ γῆ ὑποκάτω αὐτῶν
- 32 Li vale yo, yo menm, tout fanmi yo ansanm ak tout moun ki te pran pozisyon pou Kore, ak tou sa ki te pou yo.
And the earth, opening her mouth, took them in, with their families, and all the men who were joined to Korah, and their goods.
καὶ ἠνοιχθή ἡ γῆ καὶ κατέπιεν αὐτοὺς καὶ τοὺς οἴκους αὐτῶν καὶ πάντας τοὺς ἀνθρώπους τοὺς ὄντας μετὰ κορε καὶ τὰ κτήνη αὐτῶν
- 33 Yo desann tou vivan avèk tou sa ki te pou yo nan peyi kote mò yo ye a. Apre sa, tè a fèmen sou yo, yo disparèt nèt nan mitan pèp la.
So they and all theirs went down living into the underworld, and the earth was shut over them, and they were cut off from among the meeting of the people.
καὶ κατέβησαν αὐτοὶ καὶ ὅσα ἐστὶν αὐτῶν ζῶντα εἰς ἕδου καὶ ἐκάλυψεν αὐτοὺς ἡ γῆ καὶ ἀπόλωντο ἐκ μέσου τῆς συναγωγῆς
- 34 Tout moun nan pèp la ki te la pran kouri lè yo tande jan moun yo t'ap rele. Yo t'ap di: -Ann kouri pou tè a pa vale nou tou.
And all Israel round about them went in flight at their cry, For fear, said they, that we go down into the heart of the earth.
καὶ πᾶς ἰσραηλ οἱ κύκλω αὐτῶν ἔφυγον ἀπὸ τῆς φωνῆς αὐτῶν ὅτι λέγοντες μήποτε καταπίη ἡμᾶς ἡ γῆ
- 35 ¶ Menm lè a tou, Seyè a voye yon sèl dife ki devore tout desansenkant (250) mesye ki t'ap ofri lansan yo.
Then fire came out from the Lord, burning up the two hundred and fifty men who were offering the perfume.
καὶ πῦρ ἐξῆλθεν παρὰ κυρίου καὶ κατέφαγεν τοὺς πεντήκοντα καὶ διακοσίους ἄνδρας τοὺς προσφέροντας τὸ θυμίαμα
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ εἶπεν κύριος πρὸς μουσῆν
- 2 -Pale ak moun pèp Izrayèl yo. Di yo pou yo pote douz branch bwa, yon branch bwa pou chak branch fanmi pèp Izrayèl la. Wi, y'a pran yon branch bwa nan men chèf chak branch fanmi. Epi w'a ekri non chak chèf sou branch bwa pa yo.
Say to the children of Israel that they are to give you rods, one for every family, for every chief, the head of his father's house, making twelve rods; let every man's name be placed on his rod.
καὶ πρὸς ελεάζαρ τὸν υἱὸν ααρων τὸν ἱερέα ἀνέλεσθε τὰ πυρεῖα τὰ χαλκᾶ ἐκ μέσου τῶν κατακεκαυμένων καὶ τὸ πῦρ τὸ ἀλλότριον τοῦτο σπείρον ἐκεῖ ὅτι ἠγίασαν
- 3 W'a ekri non Arawon sou branch bwa Levi a. Va gen yon sèl branch bwa pou chak moun ki chèf nan branch fanmi pa l'.
And let Aaron's name be placed on the rod of Levi: for there is to be one rod for the head of every family.
τὰ πυρεῖα τῶν ἀμαρτωλῶν τούτων ἐν ταῖς ψυχαῖς αὐτῶν καὶ ποιήσον αὐτὰ λεπίδας ἐλατάς περιθεμα τῷ θυσιαστηρίῳ ὅτι προσηγάθησαν ἔναντι κυρίου καὶ ἠγιάσθησαν καὶ ἐγένοντο εἰς σημεῖον τοῖς υἱοῖς ἰσραηλ
- 4 W'a mete yo nan Tant Randevou a, devan Bwat Kontra a, kote mwen ban nou randevou a.
And let them be stored up in the Tent of meeting, in front of the ark of witness where I come to you.
καὶ ἔλαβεν ελεάζαρ υἱὸς ααρων τοῦ ἱερέως τὰ πυρεῖα τὰ χαλκᾶ ὅσα προσήνεγκαν οἱ κατακεκαυμένοι καὶ προσέθηκαν αὐτὰ περιθεμα τῷ θυσιαστηρίῳ
- 5 Branch bwa ki pote non moun mwen chwazi a, se li menm ki va fè flè. Se konsa m'a fè moun Izrayèl yo sispann bougonnen sou do ou.
And the rod of that man who is marked out by me for myself will have buds on it; so I will put a stop to the outcries which the children of Israel make to me against you.
μνημόσυνον τοῖς υἱοῖς ἰσραηλ ὅπως ἂν μὴ προσέλθῃ μηθεὶς ἀλλογενῆς ὃς οὐκ ἔστιν ἐκ τοῦ σπέρματος ααρων ἐπιθεῖναι θυμίαμα ἔναντι κυρίου καὶ οὐκ ἔσται ὥσπερ κορε καὶ ἡ ἐπισύστασις αὐτοῦ καθ' ἃ ἐλάλησεν κύριος ἐν χειρὶ μουσῆ
- 6 Moyiz pale ak moun pèp Izrayèl yo. Epi chak chèf pote ba li yon branch bwa, yonn pou chak branch fanmi. Sa te fè douz branch bwa antou. Branch bwa Arawon an te nan mitan tout lòt yo.
So Moses gave these orders to the children of Israel, and all their chiefs gave him rods, one for the head of every family, making twelve rods: and Aaron's rod was among them.
καὶ ἐγόγγυσαν οἱ υἱοὶ ἰσραηλ τῇ ἐπαύριον ἐπὶ μουσῆν καὶ ααρων λέγοντες ὕμεις ἀπεκτάγκατε τὸν λαὸν κυρίου
- 7 Moyiz pran tout branch bwa yo, li mete yo devan Bwat Kontra Seyè a, nan Tant Randevou a.
And Moses put the rods before the Lord in the Tent of witness.
καὶ ἐγένετο ἐν τῷ ἐπισυστρέφεσθαι τὴν συναγωγὴν ἐπὶ μουσῆν καὶ ααρων καὶ ὄρμησαν ἐπὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ τήνδε ἐκάλυψεν αὐτήν ἡ νεφέλη καὶ ὄφθη ἡ δόξα κυρίου
- 8 ¶ Nan denmen, lè Moyiz antre nan Tant Randevou a, li wè branch bwa Arawon an, ki pou branch fanmi Levi a, te fè flè. Li te gen tan fè bouton, flè yo te louvri, zanmann yo te mi.
Now on the day after, Moses went into the Tent of witness; and he saw that Aaron's rod, the rod of the house of Levi, had put out buds, and was covered with buds and flowers and fruit.
καὶ εἰσῆλθεν μουσῆς καὶ ααρων κατὰ πρόσωπον τῆς σκηνῆς τοῦ μαρτυρίου

- 9 Moyiz pran tout branch bwa yo ki te devan lotèl Seyè a, li pote yo bay moun pèp Izrayèl yo. Yo wè sa ki rive, epi chak chèf pran branch bwa ki te pou yo a.
Then Moses took out all the rods from before the Lord, and gave them back to the children of Israel: and they saw them, and every man took his rod.
καὶ ἐλάλησεν κύριος πρὸς μουσῆν καὶ ααρὼν λέγων
- 10 Seyè a di Moyiz: -Remete branch bwa Arawon an devan Bwat Kontra a. Se pou yo konsève l' pou sa sèvi yon siy pou moun tèt di sa yo, pou yo ka sispann bougonnen. Si yo pa sispann bougonnen, y'ap mouri!
And the Lord said to Moses, Put Aaron's rod back in front of the ark of witness, to be kept for a sign against this false-hearted people, so that you may put a stop to their outcries against me, and death may not overtake them.
ἐκχωρήσατε ἐκ μέσου τῆς συναγωγῆς ταύτης καὶ ἐξαναλώσω αὐτοὺς εἰς ἅπαξ καὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν
- 11 Moyiz fè jan Seyè a te ba li lòd fè a.
This Moses did: as the Lord gave orders, so he did.
καὶ εἶπεν μουσῆς πρὸς ααρὼν λαβὲ τὸ πτερεῖον καὶ ἐπίθεε ἐπ' αὐτὸ πῦρ ἀπὸ τοῦ θουσιαστηρίου καὶ ἐπίβαλε ἐπ' αὐτὸ θυμίαμα καὶ ἀπένευκε τὸ τάχος εἰς τὴν παρεμβολὴν καὶ ἐξίλασαι περὶ αὐτῶν ἐξῆλθεν γὰρ ὀργὴ ἀπὸ προσώπου κυρίου ἤρκεται θραύειν τὸν λαόν
- 12 Apre sa, moun pèp Izrayèl yo pale ak Moyiz, yo di l' konsa: -Gade jan n'ap mouri, n'ap deperi, nou tout ap fini.
And the children of Israel said to Moses, Truly, destruction has come on us; an evil fate has overtaken us all.
καὶ ἔλαβεν ααρὼν καθάπερ ἐλάλησεν αὐτῷ μουσῆς καὶ ἔδραμεν εἰς τὴν συναγωγὴν καὶ ἦδη ἐνήρκετο ἡ θραύσις ἐν τῷ λαῷ καὶ ἐπέβαλεν τὸ θυμίαμα καὶ ἐξίλασται περὶ τοῦ λαοῦ
- 13 Depi yon moun pwoche bò Tant Randevou a, li mouri. Si se konsa, nou tout ap mouri!
Death will overtake everyone who comes near, who comes near the House of the Lord: are we all to come to destruction?
καὶ ἔστι ἀνὰ μέσον τῶν τεθνηκότων καὶ τῶν ζώντων καὶ ἐκόπασεν ἡ θραύσις
- 1 ¶ Seyè a di Arawon konsa: -Se ou menm, pitit gason ou yo ansanm ak tout lòt moun nan branch fanmi Levi a, ki va reskonsab tout bagay mal ki pase nan tant yo mete apa pou Bondye a. Men, se ou menm ak pitit gason ou yo ase ki va reskonsab tout bagay mal ki pase nan travay prèt yo gen pou fè a.
And the Lord said to Aaron, You and your sons and your father's family are to be responsible for all wrongdoing in relation to the holy place: and you and your sons are to be responsible for the errors which come about in your work as priests.
καὶ εἶπεν κύριος πρὸς ααρὼν λέγων σὺ καὶ οἱ υἱοὶ σου καὶ ὁ οἶκος πατριᾶς σου λήμψεσθε τὰς ἁμαρτίας τῶν ἁγίων καὶ σὺ καὶ οἱ υἱοὶ σου λήμψεσθε τὰς ἁμαρτίας τῆς ἱερατείας ὑμῶν
- 2 W'a pran fanmi ou yo, moun branch fanmi Levi, granpapa ou la, w'a mete yo ansanm avè ou pou yo ka ede ou, pandan ou menm ak pitit gason ou yo, n'ap fè travay nou devan Tant Randevou a.
Let your brothers, the family of Levi, come near with you, so that they may be joined with you and be your servants: but you and your sons with you are to go in before the ark of witness.
καὶ τοὺς ἀδελφούς σου φυλὴν λευὶ δῆμον τοῦ πατρὸς σου προσαγάγου πρὸς σεαυτὸν καὶ προστεθήτωσάν σοι καὶ λειτουργήτωσάν σοι καὶ σὺ καὶ οἱ υἱοὶ σου μετὰ σοῦ ἀπέναντι τῆς σκηνῆς τοῦ μαρτυρίου
- 3 Y'a fè tou sa yo gen pou yo fè pou ou, ak tou sa pou yo fè nan kay Bondye a. Men, se pa pou yo janm pwoche bò bagay yo mete apa pou Bondye yo, ni bò lotèl yo. Si yo fè sa, ni ou menm ni yo menm, n'ap mouri.
They are to do your orders and be responsible for the work of the Tent; but they may not come near the vessels of the holy place or the altar, so that death may not overtake them or you.
καὶ φυλάζονται τὰς φυλακὰς σου καὶ τὰς φυλακὰς τῆς σκηνῆς πλην πρὸς τὰ σκευὴ τὰ ἅγια καὶ πρὸς τὸ θουσιαστήριον οὐ προσελεύσονται καὶ οὐκ ἀποθανοῦνται καὶ οὐτοὶ καὶ ὑμεῖς
- 4 Y'a travay ansanm avè ou, y'a fè tou sa y'a gen pou yo fè nan kay Bondye a, nan tout travay ki gen pou fèt nan kay Bondye a. Pesonn lòt pa gen dwa travay avè ou.
They are to be joined with you in the care of the Tent of meeting, doing whatever is needed for the Tent: and no one of any other family may come near you.
καὶ προστεθήσονται πρὸς σέ καὶ φυλάζονται τὰς φυλακὰς τῆς σκηνῆς τοῦ μαρτυρίου κατὰ πάσας τὰς λειτουργίας τῆς σκηνῆς καὶ ὁ ἀλλογενὴς οὐ προσελεύσεται πρὸς σέ
- 5 Men, ou menm ak pitit gason ou yo, n'a fè tou sa nou gen pou nou fè nan kote ki apa pou Seyè a, tou sa nou gen pou nou fè pou lotèl la. Konsa, mwen p'ap janm fache ankò sou moun pèp Izrayèl yo.
You are to be responsible for the holy place and the altar, so that wrath may never again come on the children of Israel.
καὶ φυλάξεσθε τὰς φυλακὰς τῶν ἁγίων καὶ τὰς φυλακὰς τοῦ θουσιαστηρίου καὶ οὐκ ἔσται θυμὸς ἐν τοῖς υἱοῖς ἰσραὴλ
- 6 Se mwen menm ki te pran fanmi ou yo, moun Levi yo, ki te chwazi yo nan mitan tout moun pèp Izrayèl yo, mwen mete yo apa pou mwen. Se mwen ki ba ou yo pou yo ka travay nan Tant Randevou a.
Now, see, I have taken your brothers the Levites from among the children of Israel: they are given to you and to the Lord, to do the work of the Tent of meeting.
καὶ ἐγὼ εἴληφα τοὺς ἀδελφούς ὑμῶν τοὺς λευίτας ἐκ μέσου τῶν υἱῶν ἰσραὴλ δόμα δεδομένον κυρίῳ λειτουργεῖν τὰς λειτουργίας τῆς σκηνῆς τοῦ μαρτυρίου

- 7 Men, se ou menm sèl ak pitit gason ou yo ki pou fè travay prèt yo bò lotèl la ak dèyè rido a. Sa se travay pa nou sa. Mwen ban nou pouvwa pou nou sèvi m' prèt. Se yon kado mwen fè nou. Se pou yo touye nenpòt lòt moun ki va pwochè bò bagay yo mete apa pou mwen yo.
And you and your sons with you are to be responsible as priests for the altar and everything on it, and everything inside the veil; you are to do the work of priests; I have given you your position as priests; and any other man who comes near will be put to death.
 και σὺ και οἱ υἱοὶ σου μετὰ σοῦ διατηρήσετε τὴν ἱερατεῖαν ὑμῶν κατὰ πάντα τρόπον τοῦ θυσιαστηρίου και τὸ ἔνδοθεν τοῦ καταπετάσματος και λειτουργήσετε τὰς λειτουργίας δόμα τῆς ἱερατείας ὑμῶν και ὁ ἄλλογενὴς ὁ προσπορευόμενος ἀποθανεῖται
- 8 ¶ Apre sa, Seyè a di Arawon konsa: -Chonje mwen pran yon pòsyon nan tout ofrann moun pèp Izrayèl yo fè pou mwen, mwen ba ou yo. Se va pòsyon ki va toujou rete pou ou ak pou pitit gason ou yo depi lè mwen te mete nou apa pou mwen an, dapre regleman ki la pou tout tan tout an.
And the Lord said to Aaron, See, I have given into your care my lifted offerings; even all the holy things of the children of Israel I have given to you and to your sons as your right for ever, because you have been marked with the holy oil.
 και ἐλάλησεν κύριος πρὸς ααρων και ἐγὼ ἰδοὺ δέδωκα ὑμῖν τὴν διατήρησιν τῶν ἀπαρχῶν ἀπὸ πάντων τῶν ἡγιασμένων μοι παρὰ τῶν υἱῶν ἰσραηλ σοι δέδωκα αὐτὰ εἰς γέρας και τοῖς υἱοῖς σου μετὰ σὺ ἔ νόμιμον αἰώνιον
- 9 Nan ofrann yo mete apa nèt pou mwen yo, lè ou fin wete pòsyon pou boule nan dife a, tout rès la va pou nou: tout ofrann grenn ki donnen nan jaden, tout ofrann pou mande Bondye padon, tout ofrann pou repare sa yo fè ki mal. Tou sa yo ofri ban mwen tankou yon ofrann yo mete apa pou mwen, se pou ou ak pou pitit gason ou yo y'a ye.
This is to be yours of the most holy things, out of the fire offerings; every offering of theirs, every meal offering and sin-offering, and every offering which they make on account of error, is to be most holy for you and your sons.
 και τοῦτο ἔστω ὑμῖν ἀπὸ τῶν ἡγιασμένων ἁγίων τῶν καρπομάτων ἀπὸ πάντων τῶν δόρων αὐτῶν και ἀπὸ πάντων τῶν θυσιασμάτων αὐτῶν και ἀπὸ πάσης πλημμελείας αὐτῶν και ἀπὸ πασῶν τῶν ἁμαρτιῶν ὅσα ἀποδιδόασιν μοι ἀπὸ πάντων τῶν ἁγίων σοι ἔσται και τοῖς υἱοῖς σου
- 10 N'a manje yo yon kote yo mete apa pou Seyè a. Se gason ase ki pou manje ladan yo. Konsidere ofrann sa yo tankou bagay ki apa pou Seyè a.
As most holy things they are to be your food: let every male have them for food; it is to be holy to you.
 ἐν τῷ ἁγίῳ τῶν ἁγίων φάγεσθε αὐτὰ πᾶν ἄρσενικὸν φάγεται αὐτὰ σὺ και οἱ υἱοὶ σου ἅγια ἔσται σοι
- 11 Lèfini, tout ofrann espesyal moun pèp Izrayèl yo va fè pou yo balanse devan Seyè a, se pou ou yo va ye tou. M'ap ba ou yo pou ou, pou pitit gason ou yo ak pitit fi ou yo, dapre yon regleman k'ap la pou tout tan tout an. Tout moun nan fanmi ou ki nan kondisyon pou fè sèvis pou mwen va gen dwa manje ladan l'.
And this is yours: the lifted offering which they give and all the wave offerings of the children of Israel I have given to you and to your sons and to your daughters as your right for ever: everyone in your house who is clean may have them for food.
 και τοῦτο ἔσται ὑμῖν ἀπαρχὴ δομάτων αὐτῶν ἀπὸ πάντων τῶν ἐπιθεμάτων τῶν υἱῶν ἰσραηλ σοι δέδωκα αὐτὰ και τοῖς υἱοῖς σου και ταῖς θυγατράσιν σου μετὰ σοῦ νόμιμον αἰώνιον πᾶς καθαρὸς ἐν τῷ οἴκῳ σου ἔδεται αὐτὰ
- 12 M'ap ba ou tou tousa ki pi bon nan premye fwi rekòt y'ap ofri bay Seyè a chak lanne: lwil oliv, diven ak grenn ki donnen nan jaden.
All the best of the oil and the wine and the grain, the first-fruits of them which they give to the Lord, to you have I given them.
 πᾶσα ἀπαρχὴ ἐλαίου και πᾶσα ἀπαρχὴ οἴνου και σίτου ἀπαρχὴ αὐτῶν ὅσα ἂν δῶσι τῷ κυρίῳ σοι δέδωκα αὐτὰ
- 13 Tout premye fwi ki mi nan peyi a, fwi yo ofri bay Seyè a, se va pou ou tou. Tout moun lakay ou ki nan kondisyon pou sèvi Seyè a va gen dwa manje ladan yo.
The earliest produce from their land which they take to the Lord is to be yours; everyone in your house who is clean may have it for his food.
 τὰ πρωτογενήματα πάντα ὅσα ἐν τῇ γῆ αὐτῶν ὅσα ἂν ἐνέγκωσιν κυρίῳ σοι ἔσται πᾶς καθαρὸς ἐν τῷ οἴκῳ σου ἔδεται αὐτὰ
- 14 Tout bagay moun pèp Izrayèl yo pran angajman mete apa pou Seyè a va pou ou tou.
Everything given by oath to the Lord in Israel is to be yours.
 πᾶν ἀναθεματισμένον ἐν υἱοῖς ἰσραηλ σοι ἔσται
- 15 Tout premye pitit, kit se pitit moun, kit se pitit bèt, y'a mete yo apa pou mwen, e se pou ou yo va ye tou. Men, se pou ou asepte yo peye ou pou chak premye pitit moun ak tout premye pitit bèt ki pa ka sèvi ofrann pou mwen.
The first birth of every living thing which is offered to the Lord, of man or beast, is to be yours; but for the first sons of man payment is to be made, and for the first young of unclean beasts.
 και πᾶν διανοῖγον μήτραν ἀπὸ πάσης σαρκὸς ἃ προσφέρουσιν κυρίῳ ἀπὸ ἀνθρώπου ἕως κτήνους σοι ἔσται ἀλλ' ἢ λύτροις λυτρωθήσεται τὰ πρωτότοκα τῶν ἀκαθάρτων και τὰ πρωτότοκα τῶν κτηνῶν τῶν ἀκαθάρτων λυτρώσει
- 16 Lè premye pitit gason an va gen yon mwa, w'a fè yo peye ou senk pyès ajan dapre sistèm yo sèvi nan kay Bondye a, -vin gera pou yon pyès ajan -, pou yo ka achte lavi l' nan men m'.
Payment is to be made for these when they are a month old, at the value fixed by you, a price of five shekels by the scale of the holy place, that is, twenty gerahs to the shekel.
 και ἡ λύτρωσις αὐτοῦ ἀπὸ μηνιαίου ἢ συντίμησις πέντε σίκλων κατὰ τὸν σίκλον τὸν ἅγιον εἴκοσι ὄβολοι εἰσιν

- 17 Men, pou premye ti mal yon manman bèf osinon yon manman kabrit ou ankò yon manman mouton fè, ou p'ap asepte anyen pou yo. Se bagay ki apa pou mwen nèt. Se pou yo touye yo. Y'a vide san yo sou lotèl la, w'a boule grès yo. Se va yon ofrann y'a boule nèt pou mwen, yon ofrann ki va fè m' plezi ak bon sant li.
But no such payment may be made for the first birth of an ox or a sheep or a goat; these are holy: their blood is to be dropped on the altar, and their fat burned for an offering made by fire, a sweet smell to the Lord.
πλὴν πρωτότοκα μόσχων καὶ πρωτότοκα προβάτων καὶ πρωτότοκα αἰγῶν οὐ λυτρώσῃ ἅγια ἐστὶν καὶ τὸ αἷμα αὐτῶν προσχεεῖς πρὸς τὸ θυσιαστήριον καὶ τὸ στέαρ ἀνοίσεις κάρπομα εἰς ὁσμὴν εὐωδίας κυρίου
- 18 Men, vyann yo va rete pou ou ansanm ak vyann pwatrin lan ak jigo dwat ki te deja pou ou a.
Their flesh is to be yours; like the breast of the wave offering and the right leg, it is to be yours.
καὶ τὰ κρέα ἔσται σοὶ καθὰ καὶ τὸ στηθύνιον τοῦ ἐπιθέματος καὶ κατὰ τὸν βραχίονα τὸν δεξιὸν σοὶ ἔσται
- 19 M'ap ba ou pou ou menm, pou pitit gason ak pitit fi ou yo tout pòsyon ki va rete nan ofrann moun pèp Izrayèl yo va mete apa pou mwen. Se va yon regleman k'ap la pou tout tan tout tan. Se yon kontra ki p'ap janm kase ni ki p'ap janm gate mwen fè la avèk ou, pou ou ak pou tout ras fanmi ou.
All the lifted offerings of the holy things which the children of Israel give to the Lord, I have given to you and to your sons and to your daughters as a right for ever. This is an agreement made with salt before the Lord, to you and to your seed for ever.
πᾶν ἀφάιρεμα τῶν ἁγίων ὅσα ἂν ἀφέλωσιν οἱ υἱοὶ Ἰσραὴλ κυρίῳ σοὶ δέδωκα καὶ τοῖς υἱοῖς σου καὶ ταῖς θυγατράσιν σου μετὰ σοῦ νόμιμον αἰώνιον διαθήκη ἄλδος αἰωνίου ἐστὶν ἐναντὶ κυρίου σοὶ καὶ τῷ σπέρματί σου μετὰ σέ
- 20 ¶ Apre sa, Seyè a di Arawon konsa: -Ou p'ap jwenn okenn pòsyon nan tè eritaj ki pou pèp la. Ou p'ap janm gen yon moso tè ki va rele ou pa ou nan peyi a. Se mwen menm ki tout ou, se mwen menm ki tout byen ou nan mitan pèp Izrayèl la.
And the Lord said to Aaron, You will have no heritage in their land, or any part among them; I am your part and your heritage among the children of Israel.
καὶ ἐλάλησεν κύριος πρὸς ααρων ἐν τῇ γῆ αὐτῶν οὐ κληρονομήσεις καὶ μερὶς οὐκ ἔσται σοὶ ἐν αὐτοῖς ὅτι ἐγὼ μερὶς σου καὶ κληρονομία σου ἐν μέσῳ τῶν υἱῶν Ἰσραὴλ
- 21 Seyè a di konsa: -Mwen mete tout ladim moun Izrayèl yo va bay la apa pou moun branch fanmi Levi yo, pou sèvis y'ap rann nan tanp lan, pou travay y'ap fè nan Tant Randevou a.
And to the children of Levi I have given as their heritage all the tenths offered in Israel, as payment for the work they do, the work of the Tent of meeting.
καὶ τοῖς υἱοῖς λευὶ ἰδοὺ δέδωκα πᾶν ἐπίδεκατον ἐν Ἰσραὴλ ἐν κλήρῳ ἀντὶ τῶν λειτουργιῶν αὐτῶν ὅσα αὐτοὶ λειτουργοῦσιν λειτουργίαν ἐν τῇ σκηνῇ τοῦ μαρτυρίου
- 22 Moun pèp Izrayèl yo pa janm bezwen preche bò Tant Randevou a. Konsa, yo p'ap rive fè yon peche ki pou ta fè yo mouri.
In future the children of Israel are not to come near the Tent of meeting, so that death may not come to them because of sin.
καὶ οὐ προσελεύσονται ἔτι οἱ υἱοὶ Ἰσραὴλ εἰς τὴν σκηνὴν τοῦ μαρτυρίου λαβεῖν ἁμαρτίαν θανατηφόρον
- 23 Depi koulye a, se moun Levi yo ki va pran swen tout bagay nan Tant Randevou a. Y'a reskonsab pou tout bagay mal y'a fè. Sa se yon lòd sevè pou tout moun swiv de pitit an pitit. Se konsa yo menm tou, yo p'ap gen tè k'ap rele yo pa yo pou tout tan nan mitan pèp Izrayèl la.
But the Levites are to do the work of the Tent of meeting, and be responsible for errors in connection with it: this is a law for ever through all your generations; and among the children of Israel they will have no heritage.
καὶ λειτουργήσει ὁ λευίτης αὐτοὺς τὴν λειτουργίαν τῆς σκηνῆς τοῦ μαρτυρίου καὶ αὐτοὶ λήμψονται τὰ ἁμαρτήματα αὐτῶν νόμιμον αἰώνιον εἰς τὰς γενεὰς αὐτῶν καὶ ἐν μέσῳ υἱῶν Ἰσραὴλ οὐ κληρονομήσουσιν κληρονομίαν
- 24 M'ap bay moun Levi yo tout ladim moun pèp Izrayèl yo pran sou sa yo genyen pou ofri bay Seyè a. Se poutèt sa, mwen di moun fanmi Levi yo p'ap gen okenn pòsyon tè ki pou rele yo pa yo nan peyi Izrayèl la.
For the tenths which the children of Israel give as a lifted offering to the Lord I have given to the Levites as their heritage. and so I have said to them, Among the children of Israel they will have no heritage.
ὅτι τὰ ἐπίδεκατα τῶν υἱῶν Ἰσραὴλ ὅσα ἂν ἀφορίσωσιν κυρίῳ ἀφάιρεμα δέδωκα τοῖς λευίταις ἐν κλήρῳ διὰ τοῦτο εἶρηκα αὐτοῖς ἐν μέσῳ υἱῶν Ἰσραὴλ οὐ κληρονομήσουσιν κληρον
- 25 Seyè a pale ak Moyiz ankò, li di l':
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 26 -Pale ak moun Levi yo, di yo konsa: Lè n'a resewva nan men moun pèp Izrayèl yo ladim Seyè a ban nou pou byen pa nou, n'a wete yon dizyèm ladan l' pou mwen. Se va ofrann ladim pa nou bay Seyè a.
Say to the Levites, When you take from the children of Israel the tenth which I have given to you from them as your heritage, a tenth part of that tenth is to be offered as an offering lifted up before the Lord.
καὶ τοῖς λευίταις λαλήσεις καὶ ἐρεῖς πρὸς αὐτούς ἐὰν λάβητε παρὰ τῶν υἱῶν Ἰσραὴλ τὸ ἐπίδεκατον ὃ δέδωκα ὑμῖν παρὰ αὐτῶν ἐν κλήρῳ καὶ ἀφελεῖτε ὑμεῖς ἀπ' αὐτοῦ ἀφάιρεμα κυρίῳ ἐπίδεκατον ἀπὸ τοῦ ἐπίδεκάτου

- 27 Y'a konsidere ofrann sa a tankou ofrann lòt moun yo fè sou farin ble ak diven apre chak rekòt.
And this lifted offering is to be put to your credit as if it was grain from the grain-floor and wine from the vines.
 και λογισθήσεται ὑμῖν τὰ ἀφαιρέματα ὑμῶν ὡς σίτος ἀπὸ ἄλλω και ἀφαίρεμα ἀπὸ ληνοῦ
- 28 Konsa, nou menm tou, n'a pran yon pòsyon nan tout ofrann ladim moun pèp Izrayèl yo va fè, n'a mete l' apa pou mwen. Epi n'a pran pòsyon nou wete pou Seyè a nan sa ki pou nou an, n'a bay Arawon, prèt la, li pou tèt pa li.
So you are to make an offering lifted up to the Lord from all the tenths which you get from the children of Israel, giving out of it the Lord's lifted offering to Aaron the priest.
 οὕτως ἀφελεῖτε και ὑμεῖς ἀπὸ τῶν ἀφαιρεμάτων κυρίου ἀπὸ πάντων ἐπιτεκάτων ὑμῶν ὅσα ἐὰν λάβητε παρὰ τῶν υἱῶν ἰσραηλ και δώσετε ἀπ' αὐτῶν ἀφαίρεμα κυρίῳ ααρων τῷ ἱερεῖ
- 29 N'a pran sa ki pi bon nan tout sa ki pou nou an, n'a ofri l' bay Seyè a.
From everything given to you, let the best of it, the holy part of it, be offered as a lifted offering to the Lord.
 ἀπὸ πάντων τῶν δομάτων ὑμῶν ἀφελεῖτε ἀφαίρεμα κυρίῳ ἢ ἀπὸ πάντων τῶν ἀπαρχῶν τὸ ἡγιασμένον ἀπ' αὐτοῦ
- 30 W'a di yo tou: Lè moun Levi yo fin pran sa ki pi bon nan tou sa ki pou vin pou yo a, y'a konsidere rès ki rete a tankou rekòt farin ble ak diven yo menm yo fè.
Say to them, then, When the best of it is lifted up on high, it is to be put to the account of the Levites as the increase of the grain-floor and of the place where the grapes are crushed.
 και ἐρεῖς πρὸς αὐτούς ὅταν ἀφαιρήτε τὴν ἀπαρχὴν ἀπ' αὐτοῦ και λογισθήσεται τοῖς λευίταις ὡς γένημα ἀπὸ ἄλλω και ὡς γένημα ἀπὸ ληνοῦ
- 31 Y'a manje l' kote yo vle, ansanm ak tout moun lakay yo. Se tankou lajan yo ba yo pou travay y'ap fè nan Tant Randevou a.
It is to be your food, for you and your families in every place: it is your reward for your work in the Tent of meeting.
 και ἔδεσθε αὐτὸ ἐν παντὶ τόπῳ ὑμεῖς και οἱ οἴκοι ὑμῶν ὅτι μισθὸς οὗτος ὑμῖν ἐστὶν ἀντὶ τῶν λειτουργιῶν ὑμῶν τῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου
- 32 Depi nou ofri sa ki pi bon an bay Seyè a, nou mèt manje rès la san kè sote, anyen p'ap rive nou. Piga nou derespekte bagay moun pèp Izrayèl yo mete apa pou mwen. Si nou fè sa, n'ap mouri.
And no sin will be yours on account of it, when the best of it has been lifted up on high; you are not to make a wrong use of the holy things of the children of Israel, so that death may not overtake you.
 και οὐ λήμψεσθε δι' αὐτὸ ἁμαρτίαν ὅτι ἂν ἀφαιρήτε τὴν ἀπαρχὴν ἀπ' αὐτοῦ και τὰ ἅγια τῶν υἱῶν ἰσραηλ οὐ βεβηλώσετε ἵνα μὴ ἀποθάνητε
- 1 ¶ Seyè a pale ak Moyiz ansanm ak Arawon, li di yo konsa:
And the Lord said to Moses and Aaron,
 και ἐλάλησεν κύριος πρὸς μουσῆν και ααρων λέγων
- 2 -Men yon regleman Seyè a bay lòd pou yo swiv tankou yon lwa: Men sa li di: Mande moun pèp Izrayèl yo pou yo fè ou jwenn yon gazèl pwal koulè wouj, ki pa gen okenn enfimite e ki poko janm travay.
This is the rule of the law which the Lord has made, saying, Give orders to the children of Israel to give you a red cow without any mark on her, and on which the yoke has never been put:
 αὕτη ἡ διαστολὴ τοῦ νόμου ὅσα συνέταξεν κύριος λέγων λάλησον τοῖς υἱοῖς ἰσραηλ και λαβέτωσαν πρὸς σὲ δάμαλιν πυρρὰν ἄμωμον ἣτις οὐκ ἔχει ἐν αὐτῇ μῶμον και ἣ οὐκ ἐπεβλήθη ἐπ' αὐτὴν ζυγός
- 3 W'a renmèt Eleaza, prèt la, li. L'a fè l' soté andeyò limit kan kote moun yo rete a, epi l'a fè yo touye l' devan je li.
Give her to Eleazar the priest and let him take her outside the tent-circle and have her put to death before him.
 και δώσεις αὐτὴν πρὸς ελεαζαρ τὸν ἱερέα και ἐξάξουσιν αὐτὴν ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρὸν και σφάζουσιν αὐτὴν ἐνώπιον αὐτοῦ
- 4 Apre sa, Eleaza va pran ti gout nan san an. Epi, kote l' kanpe a, avèk dwèt li, l'a voye san an sèt fwa nan direksyon Tant Randevou a.
Then let Eleazar the priest take some of her blood on his finger, shaking the blood seven times in the direction of the front of the Tent of meeting:
 και λήμψεται ελεαζαρ ἀπὸ τοῦ αἵματος αὐτῆς και ῥανεῖ ἀπέναντι τοῦ προσώπου τῆς σκηνῆς τοῦ μαρτυρίου ἀπὸ τοῦ αἵματος αὐτῆς ἐπτὰκις
- 5 Lèfini, y'a boule tout bèt la nèt devan je prèt la: po a, vyann lan, san an ansanm ak tout tripay la.
And the cow is to be burned before him, her skin and her flesh and her blood and her waste are to be burned:
 και κατακαύσουσιν αὐτὴν ἐναντίον αὐτοῦ και τὸ δέρμα και τὰ κρέα αὐτῆς και τὸ αἷμα αὐτῆς σὺν τῇ κόπρῳ αὐτῆς κατακαυθήσεται
- 6 Prèt la va pran kèk moso bwa sèd, kèk branch izòp, yon moso twal wouj, l'a jete yo nan boukan dife kote gazèl la ap boule a.
Then let the priest take cedar-wood and hyssop and red thread, and put them into the fire where the cow is burning.
 και λήμψεται ὁ ἱερεὺς ξύλον κέδρινον και ὕσσωπον και κόκκινον και ἐμβαλοῦσιν εἰς μέσον τοῦ κατακαύματος τῆς δαμάλεως
- 7 Apre sa, prèt la va lave rad ki te sou li, l'a benyen nan gwo dlo. Lèfini, l'a tounen antre nan kan an. Prèt la p'ap nan kondisyon pou l' fè okenn sèvis pou Bondye jouk aswè.
And the priest, after washing his clothing and bathing his body in water, may come back to the tent-circle, and will be unclean till evening.
 και πλυνεῖ τὰ ἱμάτια αὐτοῦ ὁ ἱερεὺς και λούσεται τὸ σῶμα αὐτοῦ ὕδατι και μετὰ ταῦτα εἰσελεύσεται εἰς τὴν παρεμβολὴν και ἀκάθαρτος ἔσται ὁ ἱερεὺς ἕως ἑσπέρας

- 8 Moun ki te boule gazèl la va lave rad ki te sou l' a, epi l'a benyen nan gwo dlo tou. Li menm tou, li p'ap nan kondisyon pou l' fè okenn sèvis pou Bondye jouk aswè.
And he who does the burning is to have his clothing washed and his body bathed in water and be unclean till evening.
καὶ ὁ κατακαίων αὐτὴν πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται τὸ σῶμα αὐτοῦ καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 9 Yon lòt moun ki nan kondisyon pou fè sèvis pou Bondye va ranmase tout sann gazèl wouj la, l'a mete l' yon kote ki apa pou Bondye andeyò limit kan kote moun yo rete a. Y'a konsève sann lan pou lè moun pèp Izrayèl yo va bezwen pran ladan l' pou pare dlo y'a sèvi pou mete nenpòt bagay nan kondisyon pou fè sèvis Bondye ankò, lè y'ap fè sèvis pou mande Bondye padon pou sa yo fè ki mal.
Then let a man who is clean take the dust of the burned cow and put it outside the tent-circle in a clean place, where it is to be kept for the children of Israel and used in making the water which takes away what is unclean: it is a sin-offering.
καὶ συναξει ἄνθρωπος καθαρὸς τὴν σποδὸν τῆς δαμάλεως καὶ ἀποθήσει ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρὸν καὶ ἔσται τῇ συναγωγῇ υἱὸν ἰσραὴλ εἰς διατήρησιν ὕδωρ ῥαντισμοῦ ἁγνισμῶ ἔστιν
- 10 Nonm ki te ranmase sann gazèl la va lave rad ki te sou l' a, epi li p'ap nan kondisyon pou l' fè okenn sèvis pou Bondye jouk aswè. Sa se va yon regleman pou tout moun nan peyi a toujou swiv, kit se moun pèp Izrayèl yo, kit se moun lòt nasyon k'ap viv nan mitan yo.
And he who takes up the dust of the burned cow is to have his clothing washed with water and be unclean till evening; this is to be a law for ever, for the children of Israel as well as for the man from another country who is living among them.
καὶ πλυνεῖ τὰ ἱμάτια ὁ συναγων τὴν σποδιὰν τῆς δαμάλεως καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας καὶ ἔσται τοῖς υἱοῖς ἰσραὴλ καὶ τοῖς προσκειμένοις προσηλύτοις νόμιμον αἰώνιον
- 11 ¶ Depi yon moun manyen kadav yon moun mouri, pandan sèt jou apre sa, li p'ap nan kondisyon pou l' fè sèvis pou Bondye.
Anyone touching a dead body will be unclean for seven days:
ὁ ἀπτόμενος τοῦ τεθνηκότος πάσης ψυχῆς ἀνθρώπου ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας
- 12 L'a fè sèvis pou mande Bondye gras avèk dlo yo pare pou sa a sou twazyèm jou a ak sou setyèm jou a. Apre sa, l'a nan kondisyon pou l' fè sèvis Bondye. Men, si li pa fè sèvis pou mande Bondye gras sou twazyèm jou a ak sou setyèm jou a, li p'ap nan kondisyon pou l' fè sèvis Bondye.
On the third day and on the seventh day he is to make himself clean with the water, and so he will be clean: but if he does not do this on the third day and on the seventh day, he will not be clean.
οὗτος ἁγιοθήσεται τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ καθαρὸς ἔσται ἐὰν δὲ μὴ ἀφαιγισθῇ τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ οὐ καθαρὸς ἔσται
- 13 Depi yon moun manyen kadav yon moun mouri, si li pa fè sèvis pou mande Bondye gras, piga li pwoche bò Tant Randevou a pou li pa derespekte tant lan. Si li fè sa, se pou yo touye l'. Se pou yo konsidere moun sa a tankou yon moun ki pa fè pati pèp Bondye a, paske yo pa t' voye dlo pou mete nan bon kondisyon an sou li, li pa nan kondisyon pou l' sèvi Bondye. Toutotan yo pa fè sèvis la pou li, l'ap rete nan kondisyon sa a.
Anyone touching the body of a dead man without making himself clean in this way, makes the House of the Lord unclean; and that man will be cut off from Israel: because the water was not put on him, he will be unclean; his unclean condition is unchanged.
πᾶς ὁ ἀπτόμενος τοῦ τεθνηκότος ἀπὸ ψυχῆς ἀνθρώπου ἐὰν ἀποθάνῃ καὶ μὴ ἀφαιγισθῇ τὴν σκηνὴν κυρίου ἐμίανεν ἐκτριβήσεται ἡ ψυχὴ ἐκείνη ἐξ ἰσραὴλ ὅτι ὕδωρ ῥαντισμοῦ οὐ περιερραντίσθη ἐπ' αὐτόν ἀκάθαρτός ἐστιν ἔτι ἡ ἀκαθαρσία αὐτοῦ ἐν αὐτῷ ἔστιν
- 14 Men regleman pou yo swiv: lè yon moun mouri nan yon kay, tout moun ki te nan kay la lè lanmò a, ou ankò tout moun ki vin antre nan kay la apre sa, p'ap nan kondisyon pou fè sèvis Bondye pandan sèt jou.
This is the law when death comes to a man in his tent: everyone who comes into the tent, and everyone who is in the tent, will be unclean for seven days.
καὶ οὗτος ὁ νόμος ἄνθρωπος ἐὰν ἀποθάνῃ ἐν οἰκίᾳ πᾶς ὁ εἰσπορευόμενος εἰς τὴν οἰκίαν καὶ ὅσα ἔστιν ἐν τῇ οἰκίᾳ ἀκάθαρτα ἔσται ἑπτὰ ἡμέρας
- 15 Tout vesò ki pa kouvri ak yon kouvèti byen mare sou li p'ap ka sèvi pou moun ki nan kondisyon pou sèvi Bondye.
And every open vessel without a cover fixed on it will be unclean.
καὶ πᾶν σκεῦος ἀνεωγμένον ὅσα οὐχὶ δεσμὸν καταδέδεται ἐπ' αὐτῷ ἀκάθαρτά ἔστιν
- 16 Konsa tou, depi yon moun k'ap mache nan jaden manyen kadav yon moun mouri, kit moun lan mouri mò natirèl, kit se ansasinen yo te ansasinen l', osinon depi yon moun manyen zosman yon moun mouri oswa tonm kote yo antere yon moun mouri, moun sa a p'ap nan kondisyon pou l' sèvi Bondye pandan sèt jou.
And anyone touching one who has been put to death with the sword in the open country, or the body of one who has come to his end by a natural death, or a man's bone, or the resting-place of a dead body, will be unclean for seven days.
καὶ πᾶς ὃς ἐὰν ἄψηται ἐπὶ προσώπου τοῦ πεδίου τραυματίου ἢ νεκροῦ ἢ ὀστέου ἀνθρωπίνου ἢ μνήματος ἑπτὰ ἡμέρας ἀκάθαρτος ἔσται
- 17 Si yon moun ta rive nan kondisyon sa a konsa, y'a pran ti gout nan sann gazèl yo te boule pou wete peche a, y'a mete l' nan yon vesò, epi y'a vide ti gout dlo dous sou li.
And for the unclean, they are to take the dust of the burning of the sin-offering, and put flowing water on it in a vessel:
καὶ λήψονται τῷ ἀκαθάρτῳ ἀπὸ τῆς σποδιᾶς τῆς κατακεκαυμένης τοῦ ἁγνισμοῦ καὶ ἐκχεύουσιν ἐπ' αὐτὴν ὕδωρ ζῶν εἰς σκεῦος

- 18 Nan premye ka a, yon moun ki nan kondisyon pou fè sèvis Bondye va pran yon branch izòp, l'a plonje l' nan dlo a, epi l'a voye dlo sou kay la, sou tout bagay ki ladan l' ak sou tout moun ki te la nan kay la. Nan dezyèm ka a, l'a voye dlo a sou moun lan, kit li te manyen zosman moun mouri osinon kadav moun yo te ansanin, osinon kadav moun ki te mouri mò natirèl, kit li te manyen yon tonm moun mouri.
And a clean person is to take hyssop and put it in the water, shaking it over the tent, and all the vessels, and the people who were there, and over him by whom the bone, or the body of one who has been put to death with the sword, or the body of one who has come to his end by a natural death, or the resting-place was touched.
 και λήμψεται ὑσσωπον και βάψει εἰς τὸ ὕδωρ ἀνήρ καθαρὸς και περιρρανεῖ ἐπὶ τὸν οἶκον και ἐπὶ τὰ σκεῦη και ἐπὶ τὰς ψυχὰς ὅσα ἐν ὄσιν ἐκεῖ και ἐπὶ τὸν ἡμέμον τοῦ ὀστέου τοῦ ἀνθρωπίνου ἢ τοῦ τραυματίου ἢ τοῦ τεθνηκότος ἢ τοῦ μνήματος
- 19 Sou twazyèm jou a ak sou setyèm jou a, nonm ki nan kondisyon pou fè sèvis pou Bondye a va voye dlo a sou moun ki pa nan kondisyon pou sèvi Bondye a. Sou setyèm jou a, l'a fè sèvis pou mande Bondye gras pou nonm lan. Apre sa, nonm lan va lave rad ki sou l' a, l'a benyen nan gwo dlo. Men, se lè solèy va fin kouche la nan kondisyon ankò pou l' fè sèvis Bondye.
Let the clean person do this to the unclean on the third day and on the seventh day: and on the seventh day he is to make him clean; and after washing his clothing and bathing himself in water, he will be clean in the evening.
 και περιρρανεῖ ὁ καθαρὸς ἐπὶ τὸν ἀκάθαρτον ἐν τῇ ἡμέρᾳ τῇ τρίτῃ και ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ και ἀφαγισθήσεται τῇ ἡμέρᾳ τῇ ἑβδόμῃ και πλυνεῖ τὰ ἱμάτια αὐτοῦ και λούσεται ὕδατι και ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 20 Men lè yon nonm pa nan kondisyon pou fè sèvis Bondye, si li pa fè sèvis pou mande Bondye gras, se pou yo konsidere l' tankou yon moun ki pa fè pati pèp Bondye a. Li pa ka pwoche bò Tant Randevou a pou l' pa derespekte l'. Toutotan yo pa fè pou li sèvis voye dlo ki pou mete l' nan bon kondisyon an, l'ap rete nan kondisyon pou l' pa ka fè sèvis Bondye.
But the man who, being unclean, does not make himself clean in this way, will be cut off from the meeting of the people, because he has made the holy place of the Lord unclean: the water has not been put on him, he is unclean.
 και ἄνθρωπος ὃς ἐὰν μιανθῇ και μὴ ἀφαγισθῇ ἐξολεθρευθήσεται ἢ ψυχὴ ἐκείνη ἐκ μέσου τῆς συναγωγῆς ὅτι τὰ ἅγια κυρίου ἐμίανεν ὅτι ὕδωρ ῥαντισμοῦ οὐ περιερραντίσθη ἐπ' αὐτόν ἀκάθαρτός ἐστι ν
- 21 Se va la yon regleman pou yo toujou swiv tout tan. Moun ki te voye dlo sou lòt la pou mete l' nan bon kondisyon an, va gen pou l' lave rad ki te sou l' a tou. Depi yon moun manyen dlo pou mete nan bon kondisyon an, li p'ap nan kondisyon pou l' fè sèvis pou Bondye jouk nan aswè menm jou a.
This is to be a law for them for ever: he who puts the water on the unclean person is to have his clothing washed; and anyone touching the water will be unclean till evening.
 και ἔσται ὑμῖν νόμιμον αἰώνιον και ὁ περιρραίνων ὕδωρ ῥαντισμοῦ πλυνεῖ τὰ ἱμάτια αὐτοῦ και ὁ ἀπτόμενος τοῦ ὕδατος τοῦ ῥαντισμοῦ ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 22 Depi yon nonm ki pa nan kondisyon pou sèvi Bondye manyen yon bagay, moun ki nan kondisyon pou sèvi Bondye pa ka sèvi ak bagay sa a. Depi yon moun manyen yon bagay konsa, li menm tou, li p'ap nan kondisyon pou l' sèvi Bondye jouk aswè rive.
Anything touched by the unclean person will be unclean; and any person touching it will be unclean till evening.
 και παντός οὗ ἐὰν ἄνηται αὐτοῦ ὁ ἀκάθαρτος ἀκάθαρτος ἔσται και ἡ ψυχὴ ἢ ἀπτομένη ἀκάθαρτος ἔσται ἕως ἑσπέρας
- 1 ¶ Sou premye mwa a, tout moun pèp Izrayèl yo te rive nan dezè Zin lan, epi yo moute tant yo yon kote yo rele Kadès. Se la Miryam mouri, se la menm yo antere l'.
In the first month all the children of Israel came into the waste land of Zin, and put up their tents in Kadesh; there death came to Miriam, and they put her body to rest in the earth.
 και ἦλθον οἱ υἱοὶ ἰσραηλ. πᾶσα ἡ συναγωγὴ εἰς τὴν ἔρημον σιν ἐν τῷ μηνὶ τῷ πρώτῳ και κατέμεινεν ὁ λαὸς ἐν καθῆς και ἐτελετύτησεν ἐκεῖ μαριαμ και ἐτάφη ἐκεῖ
- 2 Men, pa t' gen dlo la pou pèp la te bwè. Pèp la sanble bò kote Moyiz ak Arawon, yo leve kont ak yo.
And there was no water for the people: and they came together against Moses and against Aaron.
 και οὐκ ἦν ὕδωρ τῇ συναγωγῇ και ἠθροίσθησαν ἐπὶ μουσῆν και ααρων
- 3 Pèp la fè kont ak Moyiz, yo di l' konsa: -Pa pito nou te mouri devan lotèl Seyè a ansanm ak lòt frè nou yo!
And the people were angry with Moses and said, If only death had overtaken us when our brothers came to their death before the Lord!
 και ἐλοιδορεῖτο ὁ λαὸς πρὸς μουσῆν λέγοντες ὄφελον ἀπεθάνομεν ἐν τῇ ἀπωλείᾳ τῶν ἀδελφῶν ἡμῶν ἔναντι κυρίου
- 4 Poukisa ou mennen nou nan dezè a? Gen lè se pou fè nou mouri, nou menm pèp Seyè a, ansanm ak tou bèt nou yo?
Why have you taken the Lord's people into this waste, for death to come to us and to our cattle there?
 και ἵνα τί ἀνηγάγετε τὴν συναγωγὴν κυρίου εἰς τὴν ἔρημον ταύτην ἀποκτεῖναι ἡμᾶς και τὰ κτήνη ἡμῶν
- 5 Poukisa ou fè nou soti kite peyi Lejip la pou mennen nou nan move kote sa a? Se yon kote ou pa jwenn grenn pou simen, ou pa jwenn okenn pye fig frans, ni pye rezen, ni pye grenad. Pa menm gen dlo pou moun bwè!
Why have you made us come out of Egypt into this evil place? This is no place of seed or figs or vines or other fruits, and there is no water for drinking.
 και ἵνα τί τοῦτο ἀνηγάγετε ἡμᾶς ἐξ αἰγύπτου παραγενέσθαι εἰς τὸν τόπον τὸν πονηρὸν τοῦτον τόπος οὗ οὐ σπείρεται οὐδὲ σκαῖ οὐδὲ ἄμπελοι οὐδὲ ῥόαι οὐδὲ ὕδωρ ἔστιν πιεῖν
- 6 Moyiz ak Arawon pati kite pèp la, y' ale devan pòt Tant Randevou a. Yo lage kò yo fas atè, epi bèl limyè prezans Bondye a parèt sou yo.
Then Moses and Aaron went away from the people to the door of the Tent of meeting; and, falling on their faces there, they saw the glory of the Lord.
 και ἦλθεν μουσῆς και ααρων ἀπὸ προσώπου τῆς συναγωγῆς ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου και ἔπεσαν ἐπὶ πρόσωπον και ὤφθη ἡ δόξα κυρίου πρὸς αὐτούς

- 7 Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 8 -Pran baton ki sou devan Bwat Kontra a. Lèfini, ou menm ak Arawon, frè ou la, sanble tout pèp la. Epi devan yo tout, w'a pale ak wòch ki bò laba a, wòch la va bay dlo. Se konsa w'a fè dlo soti nan wòch la pou pèp la, pou yo tout ka bwè ansanm ak bèt yo.
Take the rod, you and Aaron, your brother, and make all the people come together, and before their eyes give orders to the rock to give out its water; and so make water come out of the rock for them, and give the people and their cattle drink.
λαβὲ τὴν ῥάβδον καὶ ἐκκλησίασον τὴν συναγωγὴν σὺ καὶ ααρων ὁ ἀδελφός σου καὶ λαλήσατε πρὸς τὴν πέτραν ἔναντι αὐτῶν καὶ δώσει τὰ ὕδατα αὐτῆς καὶ ἐξοίσετε αὐτοῖς ὕδωρ ἐκ τῆς πέτρας καὶ ποτιεῖτε τὴν συναγωγὴν καὶ τὰ κτήνη αὐτῶν
- 9 Moyiz pran baton ki sou devan lotèl la, jan Seyè a te ba li lòd la.
And Moses took the rod from before the Lord as he gave him orders.
καὶ ἔλαβεν μουσῆς τὴν ῥάβδον τὴν ἀπέναντι κυρίου καθὰ συνέταξεν κύριος
- 10 Moyiz ak Arawon sanble tout pèp la devan gwo wòch la. Epi Moyiz di yo: -Louvri zòrèy nou, bann moun tèt di! Se vle nou vle mwen fè dlo soti nan wòch sa a pou nou?
Then Moses and Aaron made the people come together in front of the rock, and he said to them, Give ear now, you people whose hearts are turned from the Lord; are we to get water for you out of the rock?
καὶ ἐξεκκλησίασεν μουσῆς καὶ ααρων τὴν συναγωγὴν ἀπέναντι τῆς πέτρας καὶ εἶπεν πρὸς αὐτούς ἀκούσατέ μου οἱ ἀπειθεῖς μὴ ἐκ τῆς πέτρας ταύτης ἐξάξομεν ὑμῖν ὕδωρ
- 11 Moyiz leve men l', li frape wòch la de fwa avèk baton an. Epi yon gwo sous dlo pete nan wòch la. Tout moun yo bwè ansanm ak bèt yo tou.
And lifting up his hand, Moses gave the rock two blows with his rod: and water came streaming out, and the people and their cattle had drink enough.
καὶ ἐπάρας μουσῆς τὴν χεῖρα αὐτοῦ ἐπάταξεν τὴν πέτραν τῆ ῥάβδῳ δὶς καὶ ἐξῆλθεν ὕδωρ πολὺ καὶ ἔπιεν ἡ συναγωγὴ καὶ τὰ κτήνη αὐτῶν
- 12 Men, Seyè a di Moyiz ak Arawon konsa: -Paské nou pa t' fin gen konfyans nèt nan mwen pou n' te fè moun pèp Izrayèl yo wè jan mwen se yon Bondye apa, se pa nou menm m'ap kite mennen pèp la antre nan peyi mwen pwomèt m'ap ba yo a.
Then the Lord said to Moses and Aaron, Because you had not enough faith in me to keep my name holy before the children of Israel, you will not take this people into the land which I have given them.
καὶ εἶπεν κύριος πρὸς μουσῆν καὶ ααρων ὅτι οὐκ ἐπιστεύσατε ἀγιάσαι με ἔναντιόν υἱὸν ἰσραὴλ διὰ τοῦτο οὐκ εἰσάξετε ὑμεῖς τὴν συναγωγὴν ταύτην εἰς τὴν γῆν ἣν δέδωκα αὐτοῖς
- 13 Se kote sa a yo rele sous Meriba a, paske se la moun pèp Izrayèl yo te leve kont ak Seyè a. Se la Seyè a te moutre yo li se yon Bondye ki pa tankou lòt bondye yo.
These are the waters of Meribah; because the children of Israel went against the Lord, and they saw that he was holy among them.
τοῦτο ὕδωρ ἀντιλογίας ὅτι ἐλοιδορήθησαν οἱ υἱοὶ ἰσραὴλ ἔναντι κυρίου καὶ ἠγίασθη ἐν αὐτοῖς
- 14 ¶ Moyiz rete Kadès, li voye kèk mesaje bò wa peyi Edon an pou di l' konsa: -Men sa moun pèp Izrayèl yo, moun menm fanmi ak ou yo, voye di ou: Ou konnen tout tray nou pase.
Then Moses sent men from Kadesh to the king of Edom to say to him, Your brother Israel says, You have knowledge of all the things we have been through;
καὶ ἀπέστειλεν μουσῆς ἀγγέλους ἐκ καθῆς πρὸς βασιλεῖα εδομ λέγων τάδε λέγει ὁ ἀδελφός σου ἰσραὴλ σὺ ἐπίστη πάντα τὸν μόχθον τὸν εὐρόντα ἡμῶς
- 15 Ou konnen ki jan zansèt nou yo te desann al rete nan peyi Lejip pandan lontan, ki jan moun peyi sa a tonbe maltrete nou menm jan yo te maltrete zansèt nou yo.
How our fathers went down into Egypt, and we were living in Egypt for a long time; and the Egyptians were cruel to us and to our fathers:
καὶ κατέβησαν οἱ πατέρες ἡμῶν εἰς αἴγυπτον καὶ παρωκῆσαμεν ἐν αἰγύπτῳ ἡμέρας πλείους καὶ ἐκάκωσαν ἡμᾶς οἱ αἰγύπτιοι καὶ τοὺς πατέρας ἡμῶν
- 16 Lè nou wè sa, nou rele nan pye Seyè a. Li tande vwa nou, epi li voye zanj li, li fè nou soti kite peyi Lejip sa a. Koulye a, men nou Kadès, yon lavil ki toupre fwontyè peyi ou la.
And the Lord gave ear to the voice of our cry, and sent an angel and took us out of Egypt: and now we are in Kadesh, a town on the edge of your land;
καὶ ἀνεβοήσαμεν πρὸς κύριον καὶ εἰσήκουσεν κύριος τῆς φωνῆς ἡμῶν καὶ ἀποστείλας ἄγγελον ἐξήγαγεν ἡμᾶς ἐξ αἰγύπτου καὶ νῦν ἐσμεν ἐν καθῆς πόλει ἐκ μέρους τῶν ὁρίων σου
- 17 Tanpri, n'ap mande ou yon ti pèmisyon pou nou pase ase nan mitan peyi ou la. Nou p'ap kite wout nou pou n' pase nan mitan jaden ou, ni nan mitan pye rezen ou yo. Ata dlo nan pi ou yo nou p'ap bwè. Nou p'ap kite gran chemen w'a moutre nou an, nou p'ap vire ni adwat ni agoch, jouk n'a fin travèse lòt bò peyi a.
Let us now go through your land: we will not go into field or vine-garden, or take the water of the springs; we will go by the highway, not turning to the right or to the left, till we have gone past the limits of your land.
παρελευσόμεθα διὰ τῆς γῆς σου οὐ διελευσόμεθα δι' ἀγρῶν οὐδὲ δι' ἀμπελώνων οὐδὲ τιόμεθα ὕδωρ ἐκ λάκκου σου ὁδῷ βασιλικῇ πορευόμεθα οὐκ ἐκκλινοῦμεν δεξιὰ οὐδὲ εὐώνυμα ἕως ἂν παρέλθωμεν τὰ ὁριά σου
- 18 Wa Edon an voye di yo: -Non. Nou p'ap kite nou travèse peyi a. Si nou chache fè sa, n'ap mache pran nou, n'ap atake nou.
And Edom said, You are not to go through my land, for if you do I will come out against you with the sword.
καὶ εἶπεν πρὸς αὐτὸν εδομ οὐ διελεύσει δι' ἐμοῦ εἰ δὲ μὴ ἐν πολέμῳ ἐξελεύσομαι εἰς συνάντησίν σοι

- 19 Men, moun pèp Izrayèl yo voye di l' ankò: -Nou p'ap kite gran chemen w'a louvri devan nou an. Epi si yonn nan nou, osinon yonn nan bèt nou yo ta bwè nan dlo peyi ou la, n'ap peye ou pou sa. Se annik pase nou bezwen pase nan mitan peyi a, pa lòt bagay!
 And the children of Israel said to him, We will go up by the highway; and if we or our cattle take of your water, we will give you a price for it: only let us go through on our feet, nothing more.
 καὶ λέγουσιν αὐτῷ οἱ υἱοὶ ἰσραὴλ παρὰ τὸ ὄρος παρελευσόμεθα ἐὰν δὲ τοῦ ὕδατος σου πῶμεν ἐγὼ τε καὶ τὰ κτήνη δώσω τιμὴν σοὶ ἀλλὰ τὸ πρῶγμα οὐδὲν ἐστὶν παρὰ τὸ ὄρος παρελευσόμεθα
- 20 Men, wa Edon an voye di yo ankò: -Non! Nou p'ap pase menm! Epi li sot avèk yon gwo lame ak yon bann lòt moun, yo mache kontre moun pèp Izrayèl yo.
 But he said, You are not to go through. And Edom came out against them in his strength, with a great army.
 ὁ δὲ εἶπεν οὐ διελεύσει δι' ἐμοῦ καὶ ἐξῆλθεν ἐδομ εἰς συνάντησιν αὐτῷ ἐν ὄχλῳ βαρεῖ καὶ ἐν χειρὶ ἰσχυρᾷ
- 21 Se konsa moun peyi Edon yo te refize kite moun pèp Izrayèl yo pase nan peyi yo a. Kifè moun Izrayèl yo te blije vire do yo, fè yon lòt wout.
 So Edom would not let Israel go through his land; and Israel went in another direction.
 καὶ οὐκ ἠθέλησεν ἐδομ δοῦναι τῷ ἰσραὴλ παρελθεῖν διὰ τῶν ὁρίων αὐτοῦ καὶ ἐξέκλινεν ἰσραὴλ ἀπ' αὐτοῦ
- 22 ¶ Tout moun pèp Izrayèl yo kite Kadès, yo rive sou Mòn Or la,
 And they went on from Kadesh, and came, with all their people, to Mount Hor.
 καὶ ἀπῆραν ἐκ καθῆς καὶ παρεγένοντο οἱ υἱοὶ ἰσραὴλ πᾶσα ἡ συναγωγὴ εἰς ὠρ τὸ ὄρος
- 23 ki te toupre fwontyè peyi Edon an. Antan yo la, Seyè a pale ak Moyiz ansanm ak Arawon, li di yo:
 And at Mount Hor, at the edge of the land of Edom, the Lord said to Moses and Aaron,
 καὶ εἶπεν κύριος πρὸς μουσῆν καὶ ααρων ἐν ὠρ τῷ ὄρει ἐπὶ τῶν ὁρίων γῆς ἐδομ λέγων
- 24 -Arawon pa pral antre nan peyi mwen pwomèt pou m' bay moun pèp Izrayèl yo. Msiye pral mouri, li pral jwenn moun li yo ki te mouri anvan l' yo, paske nou tou de, nou pa t' fè sa mwen te ban nou lòd fè bò sous dlo Meriba a.
 Aaron will be put to rest with his people; he will not go into the land which I have given to the children of Israel, because you went against my word at the waters of Meribah.
 προστεθήτω ααρων πρὸς τὸν λαὸν αὐτοῦ ὅτι οὐ μὴ εισέλθητε εἰς τὴν γῆν ἣν δέδωκα τοῖς υἱοῖς ἰσραὴλ διότι παραψύνατέ με ἐπὶ τοῦ ὕδατος τῆς λουδορίας
- 25 Pran Arawon ak Eleaza, pitit gason l' lan, moute sou mòn Or la ak yo.
 So take Aaron and Eleazar, his son, up into Mount Hor;
 λαβὲ τὸν ααρων καὶ ελεαζαρ τὸν υἱὸν αὐτοῦ καὶ ἀναβίβασον αὐτοὺς εἰς ὠρ τὸ ὄρος ἐναντι πάσης τῆς συναγωγῆς
- 26 W'a wete rad espesyal ki sou Arawon yo, w'a mete yo sou Eleaza, pitit gason l' lan. Se la sou mòn lan Arawon pral mouri.
 And take Aaron's robes off him and put them on Eleazar, his son: and death will come to Aaron there, and he will be put to rest with his people.
 καὶ ἐκδυσσον ααρων τὴν στολὴν αὐτοῦ καὶ ἐνδυσσον ελεαζαρ τὸν υἱὸν αὐτοῦ καὶ ααρων προστεθῆεις ἀποθανέτω ἐκεῖ
- 27 Moyiz fè tou sa Seyè a te mande l' fè a: Devan je tout moun, yo tou twa yo moute sou mòn Or la.
 So Moses did as the Lord had said, and before the eyes of all the people they went up Mount Hor.
 καὶ ἐποίησεν μουσῆς καθὰ συνέταξεν κύριος καὶ ἀναβίβασεν αὐτὸν εἰς ὠρ τὸ ὄρος ἐναντίον πάσης τῆς συναγωγῆς
- 28 Lèfini, Moyiz wete rad espesyal ki te sou Arawon yo, li mete yo sou Eleaza, pitit gason Arawon an. Se la sou tèt mòn lan Arawon mouri. Apre sa, Moyiz ak Eleaza desann desann yo sou mòn lan.
 And Moses took off Aaron's robes, and put them on Eleazar, his son; and there on the top of the mountain death came to Aaron: then Moses and Eleazar came down from the mountain.
 καὶ ἐξέδυσεν ααρων τὰ ἱμάτια αὐτοῦ καὶ ἐνέδυσεν αὐτὰ ελεαζαρ τὸν υἱὸν αὐτοῦ καὶ ἀπέθανεν ααρων ἐπὶ τῆς κορυφῆς τοῦ ὄρους καὶ κατέβη μουσῆς καὶ ελεαζαρ ἐκ τοῦ ὄρους
- 29 Tout pèp la vin konnen Arawon te mouri. Se konsa tout moun nan pèp Izrayèl la pase trant jou ap kriye pou Arawon.
 And when the people saw that Aaron was dead, all the children of Israel gave themselves up to weeping for him for thirty days.
 καὶ εἶδεν πᾶσα ἡ συναγωγὴ ὅτι ἀπελύθη ααρων καὶ ἐκλαυσαν τὸν ααρων τριάκοντα ἡμέρας πᾶς οἶκος ἰσραὴλ.
- 1 ¶ Wa lavil Arad la, nan rejyon Negèv la, te yon moun peyi Kanaran. Lè li vin tande moun pèp Izrayèl yo t'ap vini sou chemen ki mennen Atarim lan, l' al atake yo. Li fè kèk ladan yo prizonye.
 And it came to the ears of the Canaanite, the king of Arad, living in the South, that Israel was coming by the way of Atharim, and he came out against them and took some of them prisoners.
 καὶ ἤκουσεν ὁ χανανιτὸς βασιλεὺς ἀραδ ὁ κατοικῶν κατὰ τὴν ἔρημον ἣλθεν γὰρ ἰσραὴλ ὁδὸν αθαριν καὶ ἐπολέμησεν πρὸς ἰσραὴλ καὶ κατεπρονόμειυσαν ἐξ αὐτῶν αἰχμαλωσίαν
- 2 Lè sa a, moun pèp Izrayèl yo fè yon ve bay Seyè a, yo di konsa: -Si ou lage moun sa yo nan men nou, n'ap mete yo tout apa pou ou ansanm ak tout lavil yo. N'ap detwi yo nèt.
 Then Israel made an oath to the Lord, and said, If you will give up this people into my hands, then I will send complete destruction on all their towns.
 καὶ ἠψάτο ἰσραὴλ εὐχὴν κυρίῳ καὶ εἶπεν ἐάν μοι παραδῶς τὸν λαὸν τοῦτον ὑποχείριον ἀναθεματιῶ αὐτὸν καὶ τὰς πόλεις αὐτοῦ

- 3 Seyè a tande sa yo te mande l' la, epi li ede yo, li fè yo mete men sou moun Kanaran yo. Moun pèp Izrayèl yo disparèt tout moun yo ansanm ak tout lavil yo. Se poutèt sa yo rele kote sa a Oma.
And the Lord, in answer to the voice of Israel, gave the Canaanites up to them; and they put them and their towns completely to destruction: and that place was named Hormah.
 και εισήκουσεν κύριος τῆς φωνῆς ἰσραὴλ καὶ παρέδωκεν τὸν γανανὶν ὑποχείριον αὐτοῦ καὶ ἀνεθεμάτισεν αὐτὸν καὶ τὰς πόλεις αὐτοῦ καὶ ἐπεκάλεσαν τὸ ὄνομα τοῦ τόπου ἐκείνου ἀνάθεμα
- 4 ¶ Moun Izrayèl yo pati, yo kite mòn Or la, yo pran wout ki mennen bò Lanmè Wouj la, pou yo pa pase nan peyi Edon an. Men, antan y'ap vwayaje a, pèp la vin dekouraje.
Then they went on from Mount Hor by the way to the Red Sea, going round the land of Edom: and the spirit of the people was overcome with weariness on the way.
 και ἀπάραντες ἐξ ὧρ τοῦ ὄρους ὁδὸν ἐπὶ θάλασσαν ἐρυθρὰν περιεκύκλωσαν γῆν ἔδομ καὶ ὠλιγοψύχησεν ὁ λαὸς ἐν τῇ ὁδῷ
- 5 Pèp la pale Bondye ansanm ak Moyiz mal, yo leve dèyè yo, yo di konsa: -Poukisa nou fè nou soti kite peyi Lejip la? Gen lè se pou fè nou vin mouri nan dezè sa a kote ki pa gen ni manje ni dlo. Nou bouke manje vye manje sa a ki pa ka fè anyen pou nou ankò.
And crying out against God and against Moses, they said, Why have you taken us out of Egypt to come to our death in the waste land? For there is no bread and no water, and this poor bread is disgusting to us.
 και καταλάλει ὁ λαὸς πρὸς τὸν θεὸν καὶ κατὰ μωυσῆ λέγοντες ἵνα τί ἐξήγαγες ἡμᾶς ἐξ αἰγύπτου ἀποκτεῖναι ἡμᾶς ἐν τῇ ἐρήμῳ ὅτι οὐκ ἔστιν ἄρτος οὐδὲ ὕδωρ ἢ δὲ ψυχὴ ἡμῶν προσώχθισεν ἐν τῷ ἄρτῳ τῷ διακένῳ
- 6 Lè sa a, Seyè a voye yon bann ti sèpan sou pèp la. Kote sèpan sa yo mòde ou la boule kou dife. Yo mòde pèp la. Anpil moun te mouri.
Then the Lord sent poison-snakes among the people; and their bites were a cause of death to numbers of the people of Israel.
 και ἀπέστειλεν κύριος εἰς τὸν λαὸν τοὺς ὄφεις τοὺς θανατοῦντας καὶ ἔδακνον τὸν λαόν καὶ ἀπέθανεν λαὸς πολλὸς τῶν υἱῶν ἰσραὴλ
- 7 Pèp la vin jwenn Moyiz, yo di l' konsa: -Nou rekonèt nou fè sa ki mal lè nou pale kont Seyè a ak kont ou menm tou. Tanpri, lapriyè Seyè a pou nou pou l' fè sèpan sa yo ale. Moyiz lapriyè pou pèp la vre.
Then the people came to Moses and said, We have done wrong in crying out against the Lord and against you: make prayer to the Lord to take away the snakes from us. So Moses made prayer for the people.
 και παραγενόμενος ὁ λαὸς πρὸς μωυσῆν ἔλεγον ὅτι ἡμάρτομεν ὅτι καταλαλήσαμεν κατὰ τοῦ κυρίου καὶ κατὰ σοῦ εἴξαι οὖν πρὸς κύριον καὶ ἀφελέτω ἀφ' ἡμῶν τὸν ὄφιν καὶ ἠύξαιτο μωυσῆς πρὸς κύριον περὶ τοῦ λαοῦ
- 8 Seyè a di Moyiz konsa: -Fè pòtre yon sèpan parèy ak sèpan sa yo. Mete l' sou yon potò byen wo. Konsa, depi yon sèpan mòde yon moun, moun lan va annik gade pòtre sèpan an, epi li p'ap mouri.
And the Lord said to Moses, Make an image of a snake and put it on a rod, and anyone who has been wounded by the snakes, looking on it will be made well.
 και εἶπεν κύριος πρὸς μωυσῆν ποίησον σεαυτῷ ὄφιν καὶ θές αὐτὸν ἐπὶ σημείου καὶ ἔσται ἐὰν δάκῃ ὄφιν ἄνθρωπον πᾶς ὁ δεδηγμένος ἰδὼν αὐτὸν ζήσεται
- 9 Moyiz pran kwiv, li fonn li, li fè yon sèpan parèy ak sèpan yo. Lèfini, li mete l' sou yon potò byen wo. Tout moun sèpan mòde, depi yo voye je yo gade sèpan an kwiv la, yo pa mouri.
So Moses made a snake of brass and put it on a rod; and anyone who had a snakebite, after looking on the snake of brass, was made well.
 και ἐποίησεν μωυσῆς ὄφιν χαλκοῦν καὶ ἔστησεν αὐτὸν ἐπὶ σημείου καὶ ἐγένετο ὅταν ἔδακνεν ὄφιν ἄνθρωπον καὶ ἐπέβλεψεν ἐπὶ τὸν ὄφιν τὸν χαλκοῦν καὶ ἔζη
- 10 ¶ Moun pèp Izrayèl yo pati, y' al moute kan yo nan fon Obòt la.
Then the children of Israel went on and put up their tents in Oboth.
 και ἀπῆραν οἱ υἱοὶ ἰσραὴλ καὶ παρενέβαλον ἐν ὠβὼθ
- 11 Apre sa, yo kite fon Obòt, y' al moute kan yo bò mazi Abarim yo nan dezè ki sou bò lès peyi Moab la.
And journeying on again from Oboth, they put up their tents in Iye-abarim, in the waste land before Moab looking east.
 και ἐξάραντες ἐξ ὠβὼθ παρενέβαλον ἐν ἀχελγαι ἐκ τοῦ πέραν ἐν τῇ ἐρήμῳ ἣ ἔστιν κατὰ πρόσωπον μοαβ κατὰ ἀνατολὰς ἡλίου
- 12 Apre sa ankò, yo kite kote yo te ye a, y' al moute kan yo nan ravin Zerèd.
And moving on from there, they put up their tents in the valley of Zered.
 ἐκεῖθεν ἀπῆραν καὶ παρενέβαλον εἰς φάραγγα ζαρετ
- 13 Lè yo kite ravin Zerèd, y' al moute kan yo lòt bò lariyè Anon nan dezè ki rive jouk nan teritwa moun Amori yo. Rivyè Anon sa a te sèvi fwontyè ant peyi Moab ak peyi Amori a.
From there they went on and put up their tents on the other side of the Arnon, which is on the waste land at the edge of the land of the Amorites; for the Arnon is the line of division between Moab and the Amorites:
 και ἐκεῖθεν ἀπάραντες παρενέβαλον εἰς τὸ πέραν ἀρνων ἐν τῇ ἐρήμῳ τὸ ἐξέχον ἀπὸ τῶν ὀρίων τῶν αμορραίων ἔστιν γὰρ ἀρνων ὄρια μοαβ ἀνὰ μέσον μοαβ καὶ ἀνὰ μέσον τοῦ αμορραίου
- 14 Se poutèt sa, nan liv istwa ki rakonte batay Seyè a, nou jwenn yo pale sou lavil Vayèb, nan peyi Soufa a, ak ravin li yo, sou rivyè Anon
As it says in the book of the Wars of the Lord, Vaheb in Suphah, and the valley of the Amon;
 διὰ τοῦτο λέγεται ἐν βιβλίῳ πόλεμος τοῦ κυρίου τὴν ζωοβ ἐφλόγησεν καὶ τοὺς χειμάρρους ἀρνων

- 15 avèk fon lavalas li yo, ki desann bò lavil Amoab la nan direksyon fwontyè peyi Moab la.
The slope of the valleys going down to the tents of Ar and touching the edge of Moab.
καὶ τοὺς χειμάρρους κατέστησεν κατοικίαι ἡρ καὶ πρόσκειται τοῖς ὀρίοις μοαβ
- 16 Apre sa, yo kite kote yo te ye a, y' al yon kote yo rele Beyè. Se la Seyè a te pale ak Moyiz, lè li te di l': Reyini tout pèp la. Mwen pral ba yo dlo.
From there they went on to Beer, the water-spring of which the Lord said to Moses, Make the people come together and I will give them water.
καὶ ἐκείθεν τὸ φρέαρ τοῦτό ἐστιν τὸ φρέαρ ὃ εἶπεν κύριος πρὸς μουσῆν συνάγαγε τὸν λαόν καὶ δώσω αὐτοῖς ὕδωρ πιεῖν
- 17 Lè sa a, moun Izrayèl yo pran chante chante sa a: Pi a bay dlo! Annou chante pou sa!
Then Israel gave voice to this song: Come up, O water-spring, let us make a song to it:
τότε ἦσεν ἰσραὴλ τὸ ῥῆμα τοῦτο ἐπὶ τοῦ φρέατος ἐξάρχετε αὐτῷ
- 18 Pi chèf yo te fouye Avèk baton kòmandan yo! Pi grannèg yo te fouye Avèk baton yo sèvi lè y'ap mache a! Apre sa, yo kite dezè a, y' al moute kan yo Matana.
The fountain made by the chiefs, made deep by the great ones of the people, with the law-givers' rod, and with their sticks. Then from the waste land they went on to Mattanah.
φρέαρ ὄρυξαν αὐτὸ ἄρχοντες ἐξελατόμησαν αὐτὸ βασιλεῖς ἐθνῶν ἐν τῇ βασιλείᾳ αὐτῶν ἐν τῷ κυριεῦσαι αὐτῶν καὶ ἀπὸ φρέατος εἰς μανθαναν
- 19 Lè yo kite Matana, y' ale Nakalyèl. Lè yo kite Nakalyèl, yo moute Bannòt.
And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:
καὶ ἀπὸ μανθαναν εἰς νααλιηλ καὶ ἀπὸ νααλιηλ εἰς βαμωθ
- 20 Lè yo kite Bannòt, y' ale nan fon ki nan peyi Moab la, jouk sou tèt mòn Pisga, kote y'ap gade tout dezè a nan pye yo.
And from Bamoth to the valley in the open country of Moab, and to the top of Pisgah looking over Jeshimon.
καὶ ἀπὸ βαμωθ εἰς νάπηθ ἣ ἐστιν ἐν τῷ πεδίῳ μοαβ ἀπὸ κορυφῆς τοῦ λελαξευμένου τὸ βλέπον κατὰ πρόσωπον τῆς ἐρήμου
- 21 ¶ Lè sa a, moun pèp Izrayèl yo voye mesaje bò kote Siyon, wa peyi Amori a, pou di l' konsa:
And Israel sent men to Sihon, king of the Amorites, saying,
καὶ ἀπέστειλεν μουσῆς πρέσβεις πρὸς σηὼν βασιλέα αμορραίων λόγοις εἰρηνικοῖς λέγων
- 22 -Kite nou pase ase nan mitan peyi ou la! Nou p'ap kite wout nou pou pase nan mitan jaden ou, ni nan mitan pye rezen ou yo. Ata bwè nou p'ap bwè dlo nan pi ou yo. N'ap rete sou gran chemen ou va moutre nou an, jouk n'a fin travèse lòt bò peyi ou la.
Let me go through your land: we will not go into field or vine-garden, or take the water of the springs; we will go by the highway till we have gone past the limits of your land.
παρελευσόμεθα διὰ τῆς γῆς σου τῇ ὁδῷ πορευσόμεθα οὐκ ἐκκλινοῦμεν οὔτε εἰς ἀγρὸν οὔτε εἰς ἀμπελῶνα οὐ πιόμεθα ὕδωρ ἐκ φρέατός σου ὁδῷ βασιλικῇ πορευσόμεθα ἕως παρέλθωμεν τὰ ὄρια σου
- 23 Men, Siyon pa t' vle kite pèp Izrayèl la pase sou tè li yo. Li leve tout pèp l' a, li mache sou moun pèp Izrayèl yo, l' al kontre ak yo yon kote nan dezè a yo rele Jaza, l' atake yo.
And Sihon would not let Israel go through his land; but got all his people together and went out against Israel into the waste land, as far as Jahaz, to make war on Israel.
καὶ οὐκ ἔδωκεν σηὼν τῷ ἰσραὴλ παρελθεῖν διὰ τῶν ὀρίων αὐτοῦ καὶ συνήγαγεν σηὼν πάντα τὸν λαὸν αὐτοῦ καὶ ἐξῆλθεν παρατάξασθαι τῷ ἰσραὴλ εἰς τὴν ἐρήμον καὶ ἦλθεν εἰς ἰασσα καὶ παρετάξατο τῷ ἰσραὴλ
- 24 Men, moun Izrayèl yo touye anpil ladan yo nan batay la, yo pran tout peyi a nan men yo, depi larivyè Anon nan sid rive larivyè Jabòk nan nò, toupre fwontyè peyi Amon an, ki te yon fwontyè byen gade.
But Israel overcame him, and took all his land from the Arnon to the Jabbok, as far as the country of the children of Ammon, for the country of the children of Ammon was strongly armed.
καὶ ἐπάταξεν αὐτὸν ἰσραὴλ φόνῳ μαχαίρης καὶ κατεκυρίευσαν τῆς γῆς αὐτοῦ ἀπὸ ἀρνον ἕως ἰαβὸκ ἕως ἰὼν αμμαν ὅτι ἰαζήρ ὄρια ἰὼν αμμων ἐστίν
- 25 Se konsa, moun Izrayèl yo pran tout lavil moun Amori yo, depi Esbon, kapital la ak lòt ti bouk nan vwazinaj li ki te sou kont li, epi yo rete ladan yo tout.
And Israel took all their towns, living in Heshbon and all the towns and small places of the Amorites.
καὶ ἔλαβεν ἰσραὴλ πάσας τὰς πόλεις ταύτας καὶ κατέκρηεν ἰσραὴλ ἐν πάσαις ταῖς πόλεσιν τῶν αμορραίων ἐν εσεβων καὶ ἐν πάσαις ταῖς συγκυρούσαις αὐτῇ
- 26 Lavil Esbon te kapital peyi a. Se la Siyon, wa peyi Amori a, te rete. Se menm Siyon sa a ki te goumen kont ansyen wa peyi Moab la epi ki te pran tout peyi a pou li jouk larivyè Anon.
For Heshbon was the town of Sihon, king of the Amorites, who had made war against an earlier king of Moab and taken from him all his land as far as the Arnon.
ἐστὶν γὰρ εσεβων πόλις σηὼν τοῦ βασιλέως τῶν αμορραίων καὶ οὗτος ἐπολέμησεν βασιλέα μοαβ τὸ πρότερον καὶ ἔλαβον πᾶσαν τὴν γῆν αὐτοῦ ἀπὸ ἀροηρ ἕως ἀρνον
- 27 Se poutèt sa sanba yo di: -Ann ale Esbon! Ann al bati l' ankò! Ann al mete lavil wa Siyon an kanpe sou de pye l' ankò!
So the makers of wise sayings say, Come to Heshbon, building up the town of Sihon and making it strong:
διὰ τοῦτο ἐροῦσιν οἱ αἰνιγματισταὶ ἔλθετε εἰς εσεβων ἵνα οἰκοδομηθῇ καὶ κατασκευασθῇ πόλις σηὼν

- 28 Paske yon sèl dife te soti lavil Esbon, Wi, lame wa Siyon an derape tankou yon flanm dife, li boule lavil A Moab. Li devore tout chèf ki rete sou mòn Anon an.
For a fire has gone out of Heshbon, a flame from the town of Sihon: for the destruction of Ar in Moab, and the lords of the high places of the Arnon.
 ὅτι πῦρ ἐξῆλθεν ἐξ εσεβων φλόξ ἐκ πόλεως σηων καὶ κατέφαγεν ἕως μοαβ καὶ κατέπιεν στήλας αρνων
- 29 Sa pral rès nèt pou nou, moun peyi Moab! Nou pèdi nèt, nou menm sèvitè Kemòch! Bondye nou an fè pitit gason nou yo kouri al kache. Li kite pitit fi nou yo tounen prizonnye nan men Siyon, wa peyi Amori a.
Sorrow is yours, O Moab! Destruction is your fate, O people of Chemosh: his sons have gone in flight, and his daughters are prisoners, in the hands of Sihon, king of the Amorites.
 οὐαὶ σοι μοαβ ἀπόλου λαὸς χαμῶς ἀπεδόθησαν οἱ υἱοὶ αὐτῶν διασφύζεσθαι καὶ αἱ θυγατέρες αὐτῶν αἰχμάλωτοι τῷ βασιλεῖ τῶν αμορραίων σηων
- 30 Men koulye a, se moun lavil Esbon yo ki pèdi nèt fwa sa a! Nou mete kou sou yo depi lavil Esbon rive Dibon! Nou devaste peyi a kite l' blanch jouk Nofak, toupre Medeba.
They are wounded with our arrows; destruction has come on Heshbon, even to Dibon; and we have made the land waste as far as Nophah, stretching out to Medeba.
 καὶ τὸ σπέρμα αὐτῶν ἀπολείται εσεβων ἕως δαιβων καὶ αἱ γυναῖκες ἔτι προσεξέκανσαν πῦρ ἐπὶ μοαβ
- 31 Se konsa, moun pèp Izrayèl yo vin rete nan peyi Amori a.
So Israel put up their tents in the land of the Amorites.
 κατόκησεν δὲ ἰσραηλ ἐν πάσαις ταῖς πόλεσιν τῶν αμορραίων
- 32 Moyiz menm voye kèk moun wè ki jan sa ye nan lavil Jazè. Apre sa, moun Izrayèl yo mache pran lavil la ak lòt ti bouk ki nan vwazinaj li. Kote yo pase, yo mete moun Amori yo deyò lakay yo.
And Moses sent men secretly to Jazer, and they took its towns, driving out the Amorites who were living there.
 καὶ ἀπέστειλεν μουσῆς κατασκέψασθαι τὴν ἰαζηρ καὶ κατελάβοντο αὐτὴν καὶ τὰς κώμας αὐτῆς καὶ ἐξέβαλον τὸν αμορραῖον τὸν κατοικοῦντα ἐκεῖ
- 33 Apre sa, moun pèp Izrayèl yo tounen sou wout yo, yo pran chemen ki mennen lavil Bazan. Epi Og, wa lavil Bazan an, leve tout pèp l' a, li vin kontre ak yo pou l' atake yo bò Edreyi.
Then turning they went up by the way of Bashan; and Og, king of Bashan, went out against them with all his people, to the fight at Edrei.
 καὶ ἐπιστρέψαντες ἀνέβησαν ὁδὸν τὴν εἰς βασαν καὶ ἐξῆλθεν οἷ βασιλεὺς τῆς βασαν εἰς συνάντησιν αὐτοῖς καὶ πᾶς ὁ λαὸς αὐτοῦ εἰς πόλεμον εἰς εδραῖν
- 34 Seyè a di Moyiz konsa: -Ou pa bezwen pè msye! M'ap fè nou kraze l' anba pye nou, li menm ansanm ak tout pèp l' a. M'ap fè nou pran peyi l' la pou nou. Nou pral fè l' pase sa nou te fè Siyon, wa peyi Amori ki te rete Esbon an, pase.
And the Lord said to Moses, Have no fear of him: for I have given him up into your hands, with all his people and his land; do to him as you did to Sihon, king of the Amorites, at Heshbon.
 καὶ εἶπεν κύριος πρὸς μουσῆν μὴ φοβηθῆς αὐτὸν ὅτι εἰς τὰς χεῖράς σου παραδέδωκα αὐτὸν καὶ πάντα τὸν λαὸν αὐτοῦ καὶ πᾶσαν τὴν γῆν αὐτοῦ καὶ ποιήσεις αὐτῷ καθὼς ἐποίησας τῷ σηων βασιλεῖ τῶν αμορραίων ὃς κατόκει ἐν εσεβων
- 35 Se konsa, moun pèp Izrayèl yo touye Og, ansanm ak pitit gason l' yo ak tout pèp l' a. Yo pa kite yonn chape, yo pran tout peyi a pou yo.
So they overcame him and his sons and his people, driving them all out: and they took his land for their heritage.
 καὶ ἐπάταξεν αὐτὸν καὶ τοὺς υἱοὺς αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ ἕως τοῦ μὴ καταλιπεῖν αὐτοῦ ζωργεῖαν καὶ ἐκληρονόμησαν τὴν γῆν αὐτῶν
- 1 ¶ Moun pèp Izrayèl yo kite kote yo te ye a, y' al moute kan yo nan plenn Moab, ki lòt bò larivyè Jouden, anfas lavil Jeriko.
Then the children of Israel, journeying on, put up their tents in the lowlands of Moab, on the other side of Jordan at Jericho.
 καὶ ἀπάραντες οἱ υἱοὶ ἰσραηλ παρενέβαλον ἐπὶ δυσμῶν μοαβ παρὰ τὸν ἰορδάνην κατὰ ἱεριχω
- 2 Lè wa Balak, pitit Zipò, wè tou sa moun pèp Izrayèl yo te fè moun Amori yo,
Now Balak, the son of Zippor, saw what Israel had done to the Amorites.
 καὶ ἰδὼν βαλακ υἱὸς σεπφωρ πάντα ὅσα ἐποίησεν ἰσραηλ τῷ αμορραίῳ
- 3 li menm ak tout moun pèp Moab yo te vin pè pèp Izrayèl la kou chat, paske moun pèp Izrayèl yo te anpil anpil.
And in Moab there was great fear of the people, because their numbers were so great: and the feeling of Moab was bitter against the children of Israel.
 καὶ ἐφοβήθη μοαβ τὸν λαὸν σφόδρα ὅτι πολλοὶ ἦσαν καὶ προσώχθισεν μοαβ ἀπὸ προσώπου υἱῶν ἰσραηλ
- 4 Moun Moab yo pale ak chèf fanmi moun Madyan yo, yo di yo: -Bann moun sa yo pral manje tou sa ki alantou nou, tankou bèf k'ap manje zèb nan savann. Lè sa a, se Balak, pitit Zipò, ki te wa peyi Moab.
Then Moab said to the responsible men of Midian, It is clear that this great people will be the destruction of everything round us, making a meal of us as the ox does of the grass of the field. At that time Balak, the son of Zippor, was king of Moab.
 καὶ εἶπεν μοαβ τῇ γερουσίᾳ μαδιαμ νῦν ἐκλείξει ἡ συναγωγὴ αὕτη πάντας τοὺς κύκλῳ ἡμῶν ὡς ἐκλείξει ὁ μόσχος τὰ χλωρὰ ἐκ τοῦ πεδίου καὶ βαλακ υἱὸς σεπφωρ βασιλεὺς μοαβ ἦν κατὰ τὸν καιρὸν ἐκεῖνον

- 5 Li voye kèk mesaje bò kote Balaram, pitit Beyò a, ki te rete lavil Petò, bò gwo larivyè Lefrat la nan peyi moun Amaf yo. Men komisyon li te voye ba li: -Men, gen yon pèp la a ki soti nan peyi Lejip. Y'ap mache pran tout peyi pou yo. Koulye a, men yo kanpe toupre lòt bò fwontyè peyi mwen an.
 So he sent men to Balaam, son of Beor, at Pethor by the River in the land of the children of his people, saying to him, See, a people has come out of Egypt, covering all the face of the earth, and they have put up their tents opposite to me:
 και ἀπέστειλεν πρέσβεις πρὸς βαλααμ υἱὸν βεωρ φαθουρα ὃ ἐστὶν ἐπὶ τοῦ ποταμοῦ γῆς υἱὸν λαοῦ αὐτοῦ καλέσαι αὐτὸν λέγων ἰδοὺ λαὸς ἐξελήλυθεν ἐξ αἰγύπτου καὶ ἰδοὺ κατεκάλυψεν τὴν ὄψιν τῆς γῆς καὶ οὗτος ἐγκάθηται ἐχθόμενός μου
- 6 Tanpri, vini non. Vin madichonnen yo pou mwen, paske yo pi fò pase m'. Lè sa a, ou pa janm konnen, m'a ka bat yo, m'a mete yo deyò nan peyi a. Paske mwen konnen lè ou beni yon moun, li beni nèt, Konsa tou, lè ou bay yon moun madichon, li madichonnen nèt.
 Come now, in answer to my prayer, and put a curse on this people, for they are greater than I: and then I may be strong enough to overcome them and send them out of the land: for it is clear that good comes to him who has your blessing, but he on whom you put your curse is cursed.
 και νῦν δεῦρο ἄρρασαί μοι τὸν λαὸν τοῦτον ὅτι ἰσχύει οὗτος ἢ ἡμεῖς ἐὰν δυνώμεθα πατάξαι ἐξ αὐτῶν καὶ ἐκβαλῶ αὐτούς ἐκ τῆς γῆς ὅτι οἶδα οὐς ἐὰν εὐλογήσῃς σὺ εὐλόγηται καὶ οὐς ἐὰν καταράσῃ σὺ κεκατήρανται
- 7 Se konsa, chèf fanmi moun Moab yo ak chèf fanmi moun Madyan yo pati. Yo te pote ak yo sa ki te nesese pou peye konsiltasyon an. Yo rive kay Balaram, epi yo ba li komisyon Balak la.
 So the responsible men of Moab and Midian went away, taking in their hands rewards for the prophet; and they came to Balaam and said to him what Balak had given them orders to say.
 και ἐπορεύθη ἡ γερούσια μοαβ καὶ ἡ γερούσια μαδιαμ καὶ τὰ μαντεῖα ἐν ταῖς χερσὶν αὐτῶν καὶ ἦλθον πρὸς βαλααμ καὶ εἶπαν αὐτῷ τὰ ῥήματα βαλακ
- 8 Balaram di yo: -Bon. Nou mèt pase nwit la isit la. Denmen m'a ban nou repons mwen dapre sa Seyè a va fè m' konnen. Se konsa, chèf fanmi moun Moab yo rete lakay Balaram.
 And he said to them, Take your rest here tonight, and I will give you an answer after hearing what the Lord says; so the chiefs of Moab kept there with Balaam that night.
 και εἶπεν πρὸς αὐτούς καταλύσατε αὐτοῦ τὴν νύκτα καὶ ἀποκριθήσονται ὑμῖν πράγματα ἃ ἐὰν λαλήσῃ κύριος πρὸς με καὶ κατέμειναν οἱ ἄρχοντες μοαβ παρὰ βαλααμ
- 9 Bondye vin bò kote Balaram, li di l' konsa: -Ki moun sa yo ki lakay ou a?
 And God came to Balaam and said, Who are these men with you?
 και ἦλθεν ὁ θεὸς πρὸς βαλααμ καὶ εἶπεν αὐτῷ τί οἱ ἄνθρωποι οὗτοι παρὰ σοί
- 10 Balaram reponn: -Se Balak, pitit Zipò a, wa peyi Moab, ki voye yo vin di m':
 And Balaam said to God, Balak, the son of Zippor, king of Moab, has sent them to me, saying,
 και εἶπεν βαλααμ πρὸς τὸν θεὸν βαλακ υἱὸς σεπφορ βασιλεὺς μοαβ ἀπέστειλεν αὐτούς πρὸς με λέγων
- 11 Men gen yon pèp ki soti nan peyi Lejip k'ap mache pran tout peyi pou yo. Tanpri, vini ba yo madichon pou li. Konsa, l'a ka rive bat yo, l'a ka mete yo deyò nan peyi a.
 See, the people who have come out of Egypt are covering all the earth: now, put a curse on this people for me, so that I may be able to make war on them, driving them out of the land.
 ἰδοὺ λαὸς ἐξελήλυθεν ἐξ αἰγύπτου καὶ ἰδοὺ κεκάλυψεν τὴν ὄψιν τῆς γῆς καὶ οὗτος ἐγκάθηται ἐχθόμενός μου καὶ νῦν δεῦρο ἄρρασαί μοι αὐτὸν εἰ ἄρα δυνήσομαι πατάξαι αὐτὸν καὶ ἐκβαλῶ αὐτὸν ἀπὸ τῆς γῆς
- 12 Men Bondye di Balaram konsa: -Piga ou ale ak mesye sa yo, tandè. Piga ou bay pèp Izrayèl la madichon, paske se mwen ki beni yo.
 And God said to Balaam, You are not to go with them, or put a curse on this people, for they have my blessing.
 και εἶπεν ὁ θεὸς πρὸς βαλααμ οὐ πορεύῃ μετ' αὐτῶν οὐδὲ καταράσῃ τὸν λαὸν ἔστιν γὰρ εὐλογημένος
- 13 Nan denmen maten, byen bonè, Balaram leve, l' al jwenn moun Balak te voye yo, li di yo: -Tounen lakay nou, paske Seyè a pa vle kite m' ale ak nou.
 In the morning Balaam got up and said to the chiefs of Balak, Go back to your land, for the Lord will not let me go with you.
 και ἀναστὰς βαλααμ τὸ πρωὶ εἶπεν τοῖς ἄρχουσιν βαλακ ἀποτρέχετε πρὸς τὸν κύριον ὑμῶν οὐκ ἀφήσιν με ὁ θεὸς πορεύεσθαι μεθ' ὑμῶν
- 14 Se konsa chèf moun Moab yo leve, yo tounen bò kote Balak, yo di l' konsa: -Balaram refize vini avèk nou!
 So the chiefs of Moab went back to Balak and said, Balaam will not come with us.
 και ἀναστάντες οἱ ἄρχοντες μοαβ ἦλθον πρὸς βαλακ καὶ εἶπαν οὐ θέλει βαλααμ πορευθῆναι μεθ' ἡμῶν
- 15 ¶ Lè sa a, Balak voye yon bann lòt chèf kote Balaram ankò. Men, fwa sa a chèf sa yo te pi plis, epi yo te pi grannèg pase premye yo.
 So Balak sent more chiefs, greater in number and of higher position than the others.
 και προσέθετο βαλακ ἔτι ἀποστέλλει ἄρχοντας πλείους καὶ ἐντιμότερους τούτων
- 16 Mesye yo leve vre, y' ale bò kote Balaram, epi yo di l' konsa: -Men sa Balak, pitit Zipò a, voye di ou: Tanpri, pa kite anyen anpeche ou vin bò kote m'.
 And they came to Balaam and said, Balak, son of Zippor, says, Let nothing keep you from coming to me:
 και ἦλθον πρὸς βαλααμ καὶ λέγουσιν αὐτῷ τάδε λέγει βαλακ ὁ τοῦ σεπφορ ἄξιό σε μὴ ὀκνήσῃς ἐλθεῖν πρὸς με

- 17 Gade: m'ap kite anpil bèl bagay pou ou. M'ap fè tou sa ou di m' fè. Tanpri, vini non! Vin bay pèp sa a madichon pou mwen.
For I will give you a place of very great honour, and whatever you say to me I will do; so come, in answer to my prayer, and put a curse on this people.
ἐντίμως γὰρ τιμήσω σε καὶ ὅσα ἐὰν εἴπῃς ποιήσω σοὶ καὶ δεῦρο ἐπικατάρασαί μοι τὸν λαὸν τοῦτον
- 18 Men, Balam reponn moun Balak yo, li di yo: -Balak te mèt ban mwen kay li plen ajan ak lò, mwen p'ap fè anyen, ni lou ni lejè, ki pou fè m' dezobeyi lòd Seyè a, Bondye mwen an.
But Balaam, in answer; said to the servants of Balak, Even if Balak gave me his house full of silver and gold, it would not be possible for me to do anything more or less than the orders of the Lord my God.
καὶ ἀπεκρίθη βαλααμ καὶ εἶπεν τοῖς ἄρχουσιν βαλακ ἐὰν δῶ μοι βαλακ πλήρη τὸν οἶκον αὐτοῦ ἀργυρίου καὶ χρυσίου οὐ δυνήσομαι παραβῆναι τὸ ῥῆμα κυρίου τοῦ θεοῦ ποιῆσαι αὐτὸ μικρὸν ἢ μέγα ἐν τῇ διανοίᾳ μου
- 19 Yon sèl bagay, nou mèt dòmi isit la aswè a, pou m' ka konnen si Seyè a gen lòt bagay li vle di m' ankò.
So take your rest here this night, till I have knowledge what more the Lord has to say to me.
καὶ νῦν ὑπομείνατε αὐτοῦ καὶ ἡμεῖς τὴν νύκτα ταύτην καὶ γνώσομαι τί προσθήσει κύριος λαλήσαι πρὸς με
- 20 Jou lannwit sa a, Bondye vin jwenn Balam, epi li di l' konsa: -Si se chache mesye sa yo vin chache ou, ou mèt leve ale ak yo. Men, se sa mwen di ou fè ase pou ou fè.
And that night God came to Balaam and said to him, If these men have come for you, go with them: but do only what I say to you.
καὶ ἦλθεν ὁ θεὸς πρὸς βαλααμ νυκτὸς καὶ εἶπεν αὐτῷ εἰ καλέσαι σε πάρεσιν οἱ ἄνθρωποι οὗτοι ἀναστὰς ἀκολουθήσον αὐτοῖς ἀλλὰ τὸ ῥῆμα ὃ ἂν λαλήσω πρὸς σέ τοῦτο ποιήσεις
- 21 Nan denmen maten, byen bonè, Balam leve, li sele manman bourik l' a, epi li pati avèk chèf moun Moab yo.
So in the morning Balaam got up and, making his ass ready, went with the chiefs of Moab.
καὶ ἀναστὰς βαλααμ τὸ πρωὶ ἐπέσαζεν τὴν ὄνον αὐτοῦ καὶ ἐπορεύθη μετὰ τῶν ἀρχόντων μοαβ
- 22 ¶ Pati Balam pati, Bondye fache sou li. Se konsa, antan Balam taprale sou manman bourik l' a, avèk de domestik ki t'ap mache avè l' yo, zanj Seyè a vin kanpe nan mitan wout la pou bare chemen l'.
But God was moved to wrath because he went: and the angel of the Lord took up a position in the road to keep him from his purpose. Now he was seated on his ass, and his two servants were with him.
καὶ ὀργίσθη θυμῷ ὁ θεὸς ὅτι ἐπορεύθη αὐτός καὶ ἀνέστη ὁ ἄγγελος τοῦ θεοῦ ἐνδιαβάλλειν αὐτόν καὶ αὐτὸς ἐπιβήκει ἐπὶ τῆς ὄνου αὐτοῦ καὶ δύο παῖδες αὐτοῦ μετ' αὐτοῦ
- 23 Lè manman bourik la wè zanj Seyè a ki te kanpe nan mitan wout la avèk nepe li nan men l', bourik la chankre, li lage kò l' nan jaden. Balam bat bourik la jouk li fè l' tounen sou wout la.
And the ass saw the angel of the Lord waiting in the road with his sword in his hand; and turning from the road, the ass went into the field; and Balaam gave the ass blows, to get her back on to the road.
καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ ἀνθεστηκότα ἐν τῇ ὁδῷ καὶ τὴν ρομφαίαν ἐπασμαμένην ἐν τῇ χειρὶ αὐτοῦ καὶ ἐξέκλινεν ἡ ὄνος ἐκ τῆς ὁδοῦ καὶ ἐπορεύετο εἰς τὸ πεδῖον καὶ ἐπάταξεν τὴν ὄνον τῇ ῥάβδῳ τοῦ εὐθύναι αὐτὴν ἐν τῇ ὁδῷ
- 24 Men zanj Seyè a vin kanpe yon kote wout la te jennen, kote wout la pase nan mitan de jaden rezen avèk yon miray kloti sou chak bò.
Then the angel of the Lord took up his position in a narrow road through the vine-gardens, with a wall on this side and on that.
καὶ ἔστη ὁ ἄγγελος τοῦ θεοῦ ἐν ταῖς αὐλαξίν τῶν ἀμπέλων φραγμὸς ἐντεῦθεν καὶ φραγμὸς ἐντεῦθεν
- 25 Lè manman bourik la wè zanj Seyè a, l' al fwote kò l' sou miray la. Se konsa li kwense pye Balam sou miray la. Balam tanmen bat l' ankò.
And the ass saw the angel of the Lord, and went near the wall, crushing Balaam's foot against the wall; and he gave her more blows.
καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ προσέθλιψεν ἐαυτὴν πρὸς τὸν τοῖχον καὶ ἀπέθλιψεν τὸν πόδα βαλααμ καὶ προσέθετο ἔτι μαστίξαι αὐτὴν
- 26 Zanj Seyè a fè yon ti mache ankò, epi l' al kanpe yon kote wout la te pi jennen toujou, kifè pa l' gen yon ti espas menm pou pase ni adwat, ni agoch.
Then the angel of the Lord went further, stopping in a narrow place where there was no room for turning to the right or to the left.
καὶ προσέθετο ὁ ἄγγελος τοῦ θεοῦ καὶ ἀπελθὼν ὑπέστη ἐν τόπῳ στενῷ εἰς ὃν οὐκ ἦν ἐκκλῖναι δεξιὰν οὐδὲ ἀριστεράν
- 27 Lè bourik la wè zanj Seyè a, fwa sa a, li kouche ak tout Balam sou li. Balam fache, li tonbe bat bourik la ak gwo baton ki te nan men l' lan.
And the ass saw the angel of the Lord and went down on the earth under Balaam; and full of wrath, Balaam gave her hard blows with his stick.
καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ συνεκάθισεν ὑποκάτω βαλααμ καὶ ἐθυμώθη βαλααμ καὶ ἔτυπτεν τὴν ὄνον τῇ ῥάβδῳ
- 28 Lè sa a, Seyè a bay bourik la lapawòl. Bourik la di Balam konsa: -Kisa m' fè ou? Poukisa an twa fwa ou bat mwen konsa:
Then the Lord gave the ass the power of talking, and opening her mouth she said to Balaam, What have I done to you that you have given me blows these three times?
καὶ ἠνοιξεν ὁ θεὸς τὸ στόμα τῆς ὄνου καὶ λέγει τῷ βαλααμ τί ἐποίησά σοι ὅτι πέπαικάς με τοῦτο τρίτον

- 29 Balaram di bourik la konsa: -Se paske w'ap pase m' nan jwèt! Pa pito se te yon manchèt osinon yon nepe ki te nan men m', ou ta gen tan konnen. Ou mouri lontan!
And Balaam said to the ass, You have made me seem foolish: if only I had a sword in my hand I would put you to death.
 και εἶπεν βαλααμ τῇ ὄνῳ ὅτι ἐμπέπαιγάς μοι και εἰ εἶχον μάχαιραν ἐν τῇ χειρὶ μου ἤδη ἂν ἐξεκέντησά σε
- 30 Bourik la reponn, li di l': -Eske se pa bourik ou mwen ye! Se pa sou mwen ou toujou moute depi tout tan jouk jòdi a? Ou janm wè mwen konn ajì konsa avè ou? Balaram reponn: -Non!
And the ass said to Balaam, Am I not your ass upon which you have gone all your life till this day? and have I ever done this to you before? And he said, No.
 και λέγει ἡ ὄνος τῷ βαλααμ οὐκ ἐγὼ ἡ ὄνος σου ἐφ' ἧς ἐπέβαινες ἀπὸ νεότητός σου ἕως τῆς σήμερον ἡμέρας μὴ ὑπεροράσει ὑπεριδοῦσα ἐποίησά σοι οὕτως ὁ δὲ εἶπεν οὐχί
- 31 Lè sa a, Seyè a louvri je Balaram, li fè l' wè zanj lan ki te kanpe nan mitan wout la avèk nepe l' nan men l'. Balaram lage kò l' fas atè.
Then the Lord made Balaam's eyes open, and he saw the angel of the Lord in the way with his sword in his hand: and he went down on his face to the earth.
 ἀπεκάλυψεν δὲ ὁ θεὸς τοὺς ὀφθαλμοὺς βαλααμ και ὄρᾷ τὸν ἄγγελον κυρίου ἀνθεστηκότα ἐν τῇ ὁδῷ και τὴν μάχαιραν ἐσπασμένην ἐν τῇ χειρὶ αὐτοῦ και κύψας προσεκύνησεν τῷ προσώπῳ αὐτοῦ
- 32 Zanj lan di l' konsa: -Poukisa an twa fwa ou bat bourik la konsa? Se mwen menm ki vin bare chemen ou, paske ou pa t' dwe al fè vwayaj sa a.
And the angel of the Lord said to him, Why have you given your ass blows these three times? See, I have come out against you to keep you back, because your purpose is not pleasing to me.
 και εἶπεν αὐτῷ ὁ ἄγγελος τοῦ θεοῦ διὰ τί ἐπάταξας τὴν ὄνον σου τοῦτο τρίτον και ἰδοὺ ἐγὼ ἐξῆλθον εἰς διαβολὴν σου ὅτι οὐκ ἀστεία ἡ ὁδός σου ἐναντίον μου
- 33 Men bourik ou a te wè m'. Se poutèt sa, an twa fwa, li te vle chankre. Men, ou mèt di l' mèsì, paske si li pa t' fè sa, mwen ta gen tan touye ou. Li menm, mwen pa t'ap fè l' anyen.
And the ass saw me, turning to one side from me three times: if she had not gone to one side, I would certainly have put you to death and kept her safe.
 και ἰδοῦσά με ἡ ὄνος ἐξέκλινεν ἀπ' ἐμοῦ τρίτον τοῦτο και εἰ μὴ ἐξέκλινεν νῦν οὐδ' ἐν ἐν ἀπέκτεινα ἐκείνην δὲ περιποιήσασθην
- 34 Balaram reponn: -Sa m' fè a pa bon, vre! Sèlman, mwen pa t' konnen se ou menm ki te bare wout la devan m'. Men si koulye a ou pa vle m' al pi lwen, m'ap tou tounen lakay mwen.
And Balaam said to the angel of the Lord, I have done wrong, for I did not see that you were in the way against me: but now, if it is evil in your eyes, I will go back again.
 και εἶπεν βαλααμ τῷ ἀγγέλῳ κυρίου ἡμάρτηκα οὐ γὰρ ἠπιστάμην ὅτι σύ μοι ἀνθεστήκας ἐν τῇ ὁδῷ εἰς συνάντησιν και νῦν εἰ μὴ σοι ἀρέσκει ἀποστραφήσομαι
- 35 Men, zanj Bondye a di li: -Ou mèt ale ak mesye yo. Sèlman, pa di anyen pase sa m'a di ou di. Se konsa Balaram ale ak chèf Balak te voye bò kote l' yo.
And the angel of the Lord said to Balaam, Go with the men; but say only what I give you to say. Then Balaam went on with the chiefs of Balak.
 και εἶπεν ὁ ἄγγελος τοῦ θεοῦ πρὸς βαλααμ συμπορευθήτι μετὰ τῶν ἀνθρώπων πλην τὸ ῥῆμα ὃ ἐὰν εἶπω πρὸς σέ τοῦτο φυλάξῃ λαλήσαι και ἐπορεύθῃ βαλααμ μετὰ τῶν ἀρχόντων βαλακ
- 36 ¶ Lè Balak vin konnen Balaram t'ap vini, li pati, l' al kontre l' jouk Amoab, yon lavil sou fwontyè bò larivyè Anon an.
Now Balak, hearing that Balaam had come, went to the chief town of Moab, on the edge of the Arnon, in the farthest part of the land, for the purpose of meeting him.
 και ἀκούσας βαλακ ὅτι ἦκει βαλααμ ἐξῆλθεν εἰς συνάντησιν αὐτῷ εἰς πόλιν μοαβ ἣ ἐστὶν ἐπὶ τῶν ὀρίων ἀρνῶν ὃ ἐστὶν ἐκ μέρους τῶν ὀρίων
- 37 Balak di Balaram konsa: -Ki jan fè mwen voye moun al chache ou, ou pa vin jwenn mwen? Se konprann ou konprann mwen pa ta ka resevwa ou jan ou merite l' la?
And Balak said to Balaam, Did I not send to you, requesting you with all my heart to come to me? why did you not come? am I not able to give you a place of honour?
 και εἶπεν βαλακ πρὸς βαλααμ οὐχὶ ἀπέστειλα πρὸς σέ καλέσαι σε διὰ τί οὐκ ἦρχον πρὸς με ὄντως οὐ δυνήσομαι τιμησαί σε
- 38 Balaram reponn: -Apa mwen vini fwa sa a! Men mwen tou pale ou, se pawòl Bondye va mete nan bouch mwen ase m'ap di.
Then Balaam said to Balak, Now I have come to you; but have I power to say anything? Only what God puts into my mouth may I say.
 και εἶπεν βαλααμ πρὸς βαλακ ἰδοὺ ἦκω πρὸς σέ νῦν δυνατὸς ἔσομαι λαλήσαι τι τὸ ῥῆμα ὃ ἐὰν βάλῃ ὁ θεὸς εἰς τὸ στόμα μου τοῦτο λαλήσω
- 39 Se konsa, Balaram ale avèk Balak jouk yo rive lavil Kiriyat-Ousòt.
And Balaam went with Balak to Kiriath-huzoth.
 και ἐπορεύθῃ βαλααμ μετὰ βαλακ και ἦλθον εἰς πόλεις ἐπαύσεων
- 40 Rive la, Balak fè touye bèf ak mouton, epi li voye kèk moso vyann bay Balaram ansanm ak chèf ki te avè l' yo.
And Balak made offerings of oxen and sheep, and sent to Balaam and the chiefs who were with him.
 και ἔθυσεν βαλακ πρόβατα και μόσχους και ἀπέστειλεν τῷ βαλααμ και τοῖς ἀρχουσι τοῖς μετ' αὐτοῦ
- 41 Nan denmen maten, Balak pran Balaram, yo moute sou mòn Bamòtbaal. Antan yo la, yo te kapab wè yon pòsyon nan moun Izrayèl yo.
And in the morning Balak took Balaam up to the high places of Baal, and from there he was able to see the outer limits of the people.
 και ἐγενήθη πρωὶ και παραλαβὸν βαλακ τὸν βαλααμ ἀνεβίβασεν αὐτὸν ἐπὶ τὴν στήλην τοῦ βααλ και ἔδειξεν αὐτῷ ἐκεῖθεν μέρος τι τοῦ λαοῦ
- 1 ¶ Balaram di Balak konsa: -Bati sèt lotèl isit la pou mwen. Apre sa, ban mwen sèt towò bèf ak sèt belye mouton.
And Balaam said to Balak, Make me here seven altars and get ready seven oxen and seven male sheep.
 και εἶπεν βαλααμ τῷ βαλακ οἰκοδόμησόν μοι ἐνταῦθα ἐπτὰ βωμοὺς και ἐτοίμασόν μοι ἐνταῦθα ἐπτὰ μόσχους και ἐπτὰ κριοὺς

- 2 Balak fè sa Balam te di l' fè a. Lèfini, Balam ak Balak touye yon towò bèf ak yon belye mouton sou chak lotèl.
And Balak did as Balaam had said; and Balak and Balaam made an offering on every altar of an ox and a male sheep.
καὶ ἐποίησεν βαλακ ὄν τρόπον εἶπεν αὐτῷ βαλααμ καὶ ἀνήνεγκεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν
- 3 Apre sa, Balam di Balak konsa: -Rete kanpe bò kote oframm ou mete ap boule la a. Mwen menm, mwen pral wè si Seyè a p'ap vin jwenn mwen. Apre sa, m'a fè ou konnen sa l'a fè m' wè a. Epi l' ale sou tèt yon ti mòn ki pa t' gen yon ti pyebwa sou li.
Then Balaam said to Balak, Take your place by your burned offering, and I will go and see if the Lord comes to me: and I will give you word of whatever he says to me. And he went to an open place on a hill.
καὶ εἶπεν βαλααμ πρὸς βαλακ παράσθητι ἐπὶ τῆς θυσίας σου καὶ πορεύσομαι εἰ μοι φανεῖται ὁ θεὸς ἐν συναντήσῃ καὶ ῥῆμα ὃ ἐάν μοι δεῖξῃ ἀναγγελῶ σοι καὶ παρέστη βαλακ ἐπὶ τῆς θυσίας αὐτοῦ καὶ βαλααμ ἐπορεύθη ἐπερωτῆσαι τὸν θεὸν καὶ ἐπορεύθη εὐθεῖαν
- 4 Epi Bondye vin jwenn li la. Balam di l' konsa: -Mwen te fè bati sèt lotèl pou ou, epi mwen te touye yon towò bèf ak yon belye mouton sou chak lotèl pou ou.
And God came to Balaam, and Balaam said to him, I have made ready seven altars, offering an ox and a male sheep on every altar.
καὶ ἐφάνη ὁ θεὸς τῷ βαλααμ καὶ εἶπεν πρὸς αὐτὸν βαλααμ τοὺς ἑπτὰ βωμοὺς ἡτοίμασα καὶ ἀνεβίβασα μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν
- 5 Seyè a pale ak Balam byen pale. Apre sa, li di l': -Tounen bò kote Balak. W'a pale avè l' jan mwen di ou la.
And the Lord put words in Balaam's mouth, and said, Go back to Balak, and this is what you are to say.
καὶ ἐνέβαλεν ὁ θεὸς ῥῆμα εἰς τὸ στόμα βαλααμ καὶ εἶπεν ἐπιστραφεὶς πρὸς βαλακ οὕτως λαλήσεις
- 6 Se konsa, Balam tounen bò kote Balak. Li jwenn li kanpe bò oframm boule yo ansanm ak lòt chèf moun Moab yo.
So he went back to him where he was waiting by his burned offering with all the chiefs of Moab.
καὶ ἀπεστράφη πρὸς αὐτὸν καὶ ὄδε ἐφειστήκει ἐπὶ τῶν ὀλοκαυτωμάτων αὐτοῦ καὶ πάντες οἱ ἄρχοντες μοαβ μετ' αὐτοῦ
- 7 Lèfini, li pran chante chante sa a: -Balak fè m' kite peyi m', peyi Aram. Wa Moab la fè m' desann soti nan mòn bò solèy leve yo. Li di m': Vini non! Vin bay moun Jakòb yo madichon. Vini non! Vin kraponnen moun Izrayèl yo.
And in the words which the Lord had given him he said, From Aram Balak has sent for me, the king of Moab from the mountains of the East: come, put curses on Jacob for me and be angry with Israel.
καὶ ἐγενήθη πνεῦμα θεοῦ ἐπ' αὐτῷ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν ἐκ μεσοποταμίας μετεπέμψατό με βαλακ βασιλεὺς μοαβ ἐξ ὀρέων ἀπ' ἀνατολῶν λέγων δεῦρο ἄρασαί μοι τὸν ἰακωβ καὶ δεῦρο ἐπικατάρασαί μοι τὸν ἰσραηλ
- 8 Men ki jan ou ta vle pou m' madichonnen moun Bondye pa madichonnen? Ki jan ou ta vle pou m' kraponnen moun Bondye pa kraponnen?
How may I put curses on him who is not cursed by God? how may I be angry with him with whom the Lord is not angry?
τί ἄρᾶσμαι ὄν μὴ καταρᾶται κύριος ἢ τί καταράσμαι ὄν μὴ καταρᾶται ὁ θεός
- 9 Mwen kanpe sou tèt gwo wòch yo, mwen wè yo. Antan mwen sou ti mòn yo, m'ap gade anba: Wi, se yon pèp k'ap viv yon jan apa pou kont li. Se yon pèp ki pa menm ak lòt pèp yo!
From the top of the rocks I see him, looking down on him from the hills: it is a people made separate, not to be numbered among the nations.
ὅτι ἀπὸ κορυφῆς ὀρέων ὄψομαι αὐτὸν καὶ ἀπὸ βουνῶν προσνοήσω αὐτὸν ἰδοὺ λαὸς μόνος κατοικήσει καὶ ἐν ἔθνεσιν οὐ συλλογισθήσεται
- 10 Ki moun ki ka konte valè pitit Jakòb genyen? Yo anpil tankou grenn pousyè ki sou latè. Ki moun ki ka konte valè pitit Izrayèl yo ye? Mwen ta renmen mouri tankou moun ki mache dwat devan Bondye. Mwen ta renmen fini tankou yo ak kè poze.
Who is able to take the measure of the dust of Jacob or the number of the thousands of Israel? May my death be the death of the upright and my last end like his!
τίς ἐξηκριβάσατο τὸ σπέρμα ἰακωβ καὶ τίς ἐξαριθμήσεται δῆμους ἰσραηλ ἀποθάνοι ἢ ψυχὴ μου ἐν ψυχαῖς δικαίων καὶ γένοιτο τὸ σπέρμα μου ὡς τὸ σπέρμα τούτων
- 11 Balak di Balam: -Kisa w'ap fè m' konsa? Mwen mennen ou isit la pou bay lènmi m' yo madichon, epi se beni mwen wè w'ap beni yo!
Then Balak said to Balaam, What have you done to me? I sent for you so that my haters might be cursed, and see, you have given them a blessing.
καὶ εἶπεν βαλακ πρὸς βαλααμ τί πεποίηκάς μοι εἰς κατάρασιν ἐχθρῶν μου κέκληκά σε καὶ ἰδοὺ εὐλόγηκας εὐλογίαν
- 12 Balam reponn: -Mwen te tou di ou se sèlman pawòl Seyè a va mete nan bouch mwen m'ap di.
And in answer he said, Am I not ordered to say only what the Lord puts into my mouth?
καὶ εἶπεν βαλααμ πρὸς βαλακ οὐχὶ ὅσα ἐὰν ἐμβάλη ὁ θεός εἰς τὸ στόμα μου τοῦτο φυλάξω λαλήσαι
- 13 ¶ Balak di Balam konsa: -Ann al avè m' yon lòt kote. Antan ou va la, ou p'ap wè tout pèp Izrayèl la, men sèlman yon pòsyon ladan l'. W'a rete kanpe la, epi w'a bay ti sa w'a wè a madichon pou mwen.
And Balak said to him, Come with me now into another place from which you will not be able to see them all, but only the outskirts of them; and you will send curses on them from there.
καὶ εἶπεν πρὸς αὐτὸν βαλακ δεῦρο ἔτι μετ' ἐμοῦ εἰς τόπον ἄλλον ἐξ ὧν οὐκ ὄψῃ αὐτὸν ἐκεῖθεν ἀλλ' ἢ μέρος τι αὐτοῦ ὄψῃ πάντας δὲ οὐ μὴ ἴδῃς καὶ κατάρασαί μοι αὐτὸν ἐκεῖθεν

- 14 Balak pran Balaram, li mennen l' nan jaden Santinèl yo, sou tèt mòn Pisga. Lè l' rive la, li bati sèt lotèl. Epi li touye yon jenn ti towò bèf ak yon belye mouton sou chak lotèl pou Bondye.
So he took him into the country of Zophim, to the top of Pisgah, and there they made seven altars, offering an ox and a male sheep on every altar.
καὶ παρέλαβεν αὐτὸν εἰς ἀγροῦ σκοπιῶν ἐπὶ κορυφῆν λελαξευμένον καὶ ᾠκοδόμησεν ἐκεῖ ἑπτὰ βωμοὺς καὶ ἀνεβίβασεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν
- 15 Balaram di Balak konsa: -Rete kanpe bò kote ofrann ou mete boule sou lotèl yo. Mwen menm, mwen pral kontre ak Bondye pi devan.
Then he said to Balak, Take your place here by your burned offering, while I go over there to the Lord.
καὶ εἶπεν βαλααμ πρὸς βαλακ παράσθηθι ἐπὶ τῆς θυσίας σου ἐγὼ δὲ πορεύσομαι ἐπερωτῆσαι τὸν θεόν
- 16 Seyè a vin jwenn Balaram, li pale ak Balaram byen pale ankò, epi li di l': -Tounen al jwenn Balak. W'a pale avè l' jan mwen di ou la.
And the Lord came to Balaam, and put words in his mouth, and said, Go back to Balak, and this is what you are to say.
καὶ συνήγησεν ὁ θεὸς τῷ βαλααμ καὶ ἐνέβαλεν ῥῆμα εἰς τὸ στόμα αὐτοῦ καὶ εἶπεν ἀποστράφητι πρὸς βαλακ καὶ τάδε λαλήσεις
- 17 Se konsa Balaram tounen bò kote Balak, li jwenn li kanpe bò ofrann boule yo ansanm ak tout chèf moun Moab yo. Epi Balak mande l': -Kisa Seyè a di konsa?
So he came to him where he was waiting by his burned offering with the chiefs of Moab by his side. And Balak said to him, What has the Lord said?
καὶ ἀπεστράφη πρὸς αὐτόν καὶ ὄδε ἐφειστήκει ἐπὶ τῆς ὀλοκαυτώσεως αὐτοῦ καὶ πάντες οἱ ἄρχοντες μοαβ μετ' αὐτοῦ καὶ εἶπεν αὐτῷ βαλακ τί ἐλάλησεν κύριος
- 18 Epi Balaram pran chante chante sa a: -Souke kò ou, Balak! Vin tandè! Pare zòrèy ou, pitit Zipò!
And in the words which the Lord had given him he said, Up! Balak, and give ear; give attention to me, O son of Zippor:
καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν ἀνάστηθι βαλακ καὶ ἄκουε ἐνώτισαι μάρτυς υἱὸς σεπφωρ
- 19 Bondye pa tankou moun k'ap bay manti. Non! Li pa tankou moun k'ap chanje lide yo pou ti krik ti krak! Depi li pwomèt yon bagay, l'ap fè l'. Depi li pale, fòk sa li di a rive vre!
God is not a man, to say what is false; or the son of man, that his purpose may be changed: what he has said, will he not do? and will he not give effect to the words of his mouth?
οὐχ ὡς ἄνθρωπος ὁ θεὸς διαρτηθῆναι οὐδὲ ὡς υἱὸς ἀνθρώπου ἀπειληθῆναι αὐτὸς εἶπας οὐχὶ ποιήσει λαλήσει καὶ οὐχὶ ἐμμενεῖ
- 20 Yo ban m' lòd pou m' beni pèp Izrayèl la! Lè Bondye fin bay benediksyon l', nanpwen anyen mwen ka fè ankò.
See, I have had orders to give blessing; and he has given a blessing which I have no power to take away.
ἰδοὺ εὐλογεῖν παρεῖλημαι εὐλογήσω καὶ οὐ μὴ ἀποστρέψω
- 21 Mwen pa wè okenn malè pou moun Jakòb yo. Ni mwen pa wè okenn traka pou moun Izrayèl yo. Seyè a, Bondye yo a, l'a avèk yo. Yo tout kontan, y'ap fè konnen se li ki wa yo.
He has seen no evil in Jacob or wrongdoing in Israel: the Lord his God is with him, and the glad cry of a king is among them.
οὐκ ἔσται μόχθος ἐν ἰακωβ οὐδὲ ὀφθήσεται πόνος ἐν ἰσραὴλ κύριος ὁ θεὸς αὐτοῦ μετ' αὐτοῦ τὰ ἔνδοξα ἀρχόντων ἐν αὐτῷ
- 22 Paske, lè Bondye t'ap fè yo soti kite peyi Lejip la, li te ba yo fòs pou yo te goumen tankou towò mawon.
It is God who has taken them out of Egypt; his horns are like those of the mountain ox.
θεὸς ὁ ἐξαγαγὼν αὐτοὺς ἐξ αἰγύπτου ὡς δόξα μονοκέρωτος αὐτῷ
- 23 Pa gen wanga ki ka pran sou moun Jakòb yo. Pa gen maji ki ka fè moun Izrayèl yo anyen. Lè lè a va rive, y'a di moun Jakòb yo ak moun Izrayèl yo: Gade sa Seyè a fè pou nou!
No evil power has effect against Jacob, no secret arts against Israel; at the right time it will be said of Jacob and of Israel, See what God has done!
οὐ γάρ ἐστιν οἰωνισμὸς ἐν ἰακωβ οὐδὲ μαντεία ἐν ἰσραὴλ κατὰ καιρὸν ῥηθήσεται ἰακωβ καὶ τῷ ἰσραὴλ τί ἐπιτελέσει ὁ θεός
- 24 Gade! Pèp Izrayèl la kanpe tankou yon manman lyon. Yo leve kanpe tankou yon mal lyon. Yo p'ap chita toutotan yo pa fin devore moun ki tonbe anba men yo, toutotan yo pa fin bwè san moun yo touye yo.
See, Israel comes up like a she-lion, lifting himself up like a lion: he will take no rest till he has made a meal of those he has overcome, drinking the blood of those he has put to death.
ἰδοὺ λαὸς ὡς σκύμνος ἀναστήσεται καὶ ὡς λέων γανρωθήσεται οὐ κοιμηθήσεται ἕως φάγη θήραν καὶ αἷμα τραυματιῶν πίεται
- 25 Lè sa a, Balak di Balaram konsa: -Menm jan ou pa vle ba yo madichon an, ou pa t' dwe asepte ba yo benediksyon non plis.
Then Balak said to Balaam, If you will not put a curse on them, at all events do not give them a blessing.
καὶ εἶπεν βαλακ πρὸς βαλααμ οὐτε κατάραις κατάραι μοι αὐτὸν οὐτε εὐλογῶν μὴ εὐλόγησιν αὐτόν
- 26 Men, Balaram reponn Balak, li di l': -Mwen te tou pale ou wi. Mwen te di ou: Tou sa Seyè a va di m' fè, se sa m'ap fè.
But Balaam in answer said to Balak, Did I not say to you, I may only do what the Lord says?
καὶ ἀποκριθεὶς βαλααμ εἶπεν τῷ βαλακ οὐκ ἐλάλησά σοι λέγων τὸ ῥῆμα ὃ ἐὰν λαλήσῃ ὁ θεός τοῦτο ποιήσω
- 27 Balak di Balaram konsa: -Ann al non! Mwen pral mennen ou yon lòt kote. Ou pa janm konnen, antan ou la a, Bondye ka kite ou bay pèp la madichon pou mwen.
Then Balak said to Balaam, Come now, I will take you to another place; it may be that God will let you put a curse on them from there.
καὶ εἶπεν βαλακ πρὸς βαλααμ δεῦρο παραλάβω σε εἰς τόπον ἄλλον εἰ ἄρῃσει τῷ θεῷ καὶ καταρᾶσάι μοι αὐτὸν ἐκεῖθεν

- 28 Balak mennen Balaram sou tèt mòn Peyò a. Antan yo la, yo dekouvri tout dezè a nan pye yo.
So Balak took Balaam to the top of Peor, looking down over the waste land.
καὶ παρέλαβεν βαλακ τὸν βαλααμ ἐπὶ κορυφὴν τοῦ φογωρ τὸ παρατεῖνον εἰς τὴν ἔρημον
- 29 Balaram di Balak konsa: -Bati sèt lotèl pou mwen isit la. Lèfini, fè m' jwenn sèt jenn ti towò bèf ak sèt belye mouton.
And Balaam said to Balak, Make me seven altars here and get seven oxen and seven male sheep ready for me.
καὶ εἶπεν βαλααμ πρὸς βαλακ οἰκοδόμησόν μοι ὄψε ἐπτὰ βωμοὺς καὶ ἐτοίμασόν μοι ὄψε ἐπτὰ μόσχους καὶ ἐπτὰ κριοὺς
- 30 Balak fè tou sa Balaram te di l' fè a, epi li touye yon ti towò bèf ak yon belye mouton sou chak lotèl pou Bondye.
And Balak did as Balaam said, offering an ox and a male sheep on every altar.
καὶ ἐποίησεν βαλακ καθάπερ εἶπεν αὐτῷ βαλααμ καὶ ἀνήνεγκεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν
- 1 ¶ Lè sa a, Balaram te fin konprann se yon sèl bagay Seyè a te vle, se beni pou li beni pèp Izrayèl la. Se poutèt sa, li pa fè tankou lòt fwa yo. Li pa al chache konnen sa Seyè a te vle fè l' konnen an.
Men, li bay fas li sou dezè a.
Now when Balaam saw that it was the Lord's pleasure to give his blessing to Israel, he did not, as at other times, make use of secret arts, but turning his face to the waste land,
καὶ ἰδὼν βαλααμ ὅτι καλὸν ἐστὶν ἔναντι κυρίου εὐλογεῖν τὸν Ἰσραὴλ οὐκ ἐπορεύθη κατὰ τὸ εἰωθὸς εἰς συνάντησιν τοῖς οἰωνοῖς καὶ ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ εἰς τὴν ἔρημον
- 2 Li leve je l', epi li wè moun pèp Izrayèl yo ak tant yo byen ranje, chak branch fanmi apa. Lespri Bondye desann sou li.
And lifting up his eyes, he saw Israel there, with their tents in the order of their tribes: and the spirit of God came on him.
καὶ ἐξάρσας βαλααμ τοὺς ὀφθαλμοὺς αὐτοῦ καθορᾷ τὸν Ἰσραὴλ ἐστρατοπεδευκότα κατὰ φυλάς καὶ ἐγένετο πνεῦμα θεοῦ ἐν αὐτῷ
- 3 Epi li pran chante chante sa a: -Men sa mwen menm, Balaram, pitit Bèyò, m'ap di: Men pawòl k'ap soti nan bouch moun Bondye te louvri je a,
And moved by the spirit, he said, These are the words of Balaam, son of Beor, the words of the man whose eyes are open:
καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν φησὶν βαλααμ υἱὸς βεωρ φησὶν ὁ ἄνθρωπος ὁ ἀληθινῶς ὀρῶν
- 4 pawòl moun ki te tande sa Bondye ap di a, pawòl moun ki te wè sa Bondye ki gen tout pouvwa a fè l' wè a. Lè sa a, li te tonbe fas atè, men Bondye te louvri je l'.
He says, whose ears are open to the words of God, who has seen the vision of the Ruler of all, falling down, but having his eyes open:
φησὶν ἀκούων λόγια θεοῦ ὅστις ὄρασιν θεοῦ εἶδεν ἐν ὕπνῳ ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ
- 5 Ala bèl tant nou yo bèl, moun Jakòb yo! Ala bèl kote nou rete a bèl, moun Izrayèl yo!
How fair are your tents, O Jacob, your houses, O Israel!
ὡς καλοὶ σου οἱ οἴκοι ἰακωβ αἱ σκηναὶ σου Ἰσραὴλ
- 6 Yo laji kò yo tankou dlo larivyè k'ap desann. Yo tankou jaden k'ap pouse sou bò larivyè, tankou yon pye lalwa Bondye li menm ta plante, tankou yon pye sèd k'ap grandi bò kannal dlo.
They are stretched out like valleys, like gardens by the riverside, like flowering trees planted by the Lord, like cedar-trees by the waters.
ὡσεὶ νάπαι σκιάζουσαι καὶ ὡσεὶ παράδεισοι ἐπὶ ποταμῶν καὶ ὡσεὶ σκηναὶ ἃς ἐπηξεν κύριος ὡσεὶ κέδροι παρ' ὕδατα
- 7 Lame pèp Izrayèl la ap fè nasyon yo tranble. Pèp Izrayèl la ap donminen sou anpil lòt pèp. Wa li yo ap pi fò pase wa Agag, Y'ap gouvènen sou anpil nasyon.
Peoples will be in fear before his strength, his arm will be on great nations: his king will be higher than Agag, and his kingdom made great in honour.
ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ καὶ κυριεύσει ἐθνῶν πολλῶν καὶ ὑψωθήσεται ἡ γῶγ βασιλεία αὐτοῦ καὶ ἀυξηθήσεται ἡ βασιλεία αὐτοῦ
- 8 Bondye te mennen yo soti kite peyi Lejip. Li te goumen pou yo tankou yon towò mawon. L'ap manje tout nasyon ki pa vle wè yo. L'ap kraze tout zo yo an miyèt moso. L'ap pèse yo pak an pak ak flèch li yo.
It is God who has taken him out of Egypt; his horns are like those of the mountain ox; the nations warring against him will be his food, their bones will be broken, they will be wounded with his arrows.
θεὸς ὠδήγησεν αὐτὸν ἐξ αἰγύπτου ὡς δόξα μονοκέρωτος αὐτῷ ἔδεται ἔθνη ἐχθρῶν αὐτοῦ καὶ τὰ πάχη αὐτῶν ἐκμυελιεῖ καὶ ταῖς βολίσις αὐτοῦ κατατοξεύσει ἐχθρόν
- 9 Pèp Izrayèl la chita atè a, l' ap pran repo, tankou yon lyon, tankou yon fennèl lyon. Lè l'ap dòmi, ki moun ki ka penmèt yo leve l'? benediksyon pou tout moun ki mande benediksyon pou pèp Izrayèl la! Madichon pou tout moun k'ap mande madichon pou pèp Izrayèl la!
He took his sleep stretched out like a lion, and like a she-lion: by whom will his rest be broken? May a blessing be on everyone who gives you blessing, and a curse on everyone by whom you are cursed.
κατακλιθεὶς ἀνεπαύσατο ὡς λέων καὶ ὡς σκύμνος τίς ἀναστήσει αὐτὸν οἱ εὐλογοῦντές σε εὐλόγηται καὶ οἱ καταρώμενοί σε κεκατήρανται

- 10 ¶ Lè sa a, Balak fè yon sèl move sou Balaram, li frape pye l' atè, li di konsa: -Mwen te rele ou isit la pou bay lènmi m' yo madichon pou mwen. Men, gade sa ou fè. Se beni ou beni yo pito. Sa fè twa fwa ou fè sa.
Then Balak was full of wrath against Balaam, and angrily waving his hands he said to Balaam, I sent for you so that those who are against me might be cursed, but now, see, three times you have given them a blessing.
καὶ ἐθυμώθη βαλακ ἐπὶ βαλααμ καὶ συνεκρότησεν ταῖς χερσὶν αὐτοῦ καὶ εἶπεν βαλακ πρὸς βαλααμ καταρᾶσθαι τὸν ἐχθρόν μου κέκληκά σε καὶ ἰδοὺ εὐλογῶν εὐλόγησας τρίτον τοῦτο
- 11 Koulye a, pito ou kouri al lakay ou, tande. Mwen te pwomèt pou m' te fè anpil bèl bagay pou ou. Men, gade sa Seyè a fè ou: ou pèdi tout.
Go back quickly to the place you came from: it was my purpose to give you a place of honour, but now the Lord has kept you back from honour.
νῦν οὖν φεῦγε εἰς τὸν τόπον σου εἶπα τιμήσω σε καὶ νῦν ἐστέρησέν σε κύριος τῆς δόξης
- 12 Balaram reponn, li di l' konsa: -Mwen te tou pale moun ou te voye chache m' yo. Mwen te di yo:
Then Balaam said to Balak, Did I not say to the men you sent to me,
καὶ εἶπεν βαλααμ πρὸς βαλακ οὐχὶ καὶ τοῖς ἀγγέλοις σου οὐς ἀπέστειλας πρὸς με ἐλάλησα λέγων
- 13 Balak te mèt ban mwen kay li plen ajan ak lò, mwen p'ap fè anyen poutèt pa m' ki pou fè m' dezobeyi lòd Seyè a, ni an byen ni an mal. Sa Seyè a di m' di, se sa ase m'ap di.
Even if Balak gave me his house full of silver and gold, it would not be possible for me to go outside the orders of the Lord, doing good or evil at the impulse of my mind; whatever the Lord says I will say?
ἐάν μοι δῶ βαλακ πλήρη τὸν οἶκον αὐτοῦ ἀργυρίου καὶ χρυσίου οὐ δυνήσομαι παραβῆναι τὸ ῥῆμα κυρίου ποιῆσαι αὐτὸ πονηρὸν ἢ καλὸν παρ' ἐμαντοῦ ὅσα ἐάν εἴπῃ ὁ θεός ταῦτα ἐρῶ
- 14 Balaram di Balak ankò: -Wi, koulye a mwen pral lakay mwen. Men, anvan m' ale, vini m' di ou kisa pèp Izrayèl la pral fè pèp ou a nan jou k'ap vini yo.
So now I will go back to my people: but first let me make clear to you what this people will do to your people in days to come.
καὶ νῦν ἰδοὺ ἀποτρέχω εἰς τὸν τόπον μου δεῦρο συμβουλευέσω σοι τί ποιήσει ὁ λαὸς οὗτος τὸν λαόν σου ἐπ' ἐσχάτου τῶν ἡμερῶν
- 15 ¶ Epi Balaram pran chante chante sa a: -Men sa mwen menm, Balaram, pitit Bèyò, m'ap di. Men pawòl k'ap sot nan bouch moun Bondye te louvri je a,
Then he went on with his story and said, These are the words of Balaam, the son of Beor, the words of him whose eyes are open:
καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν φησὶν βαλααμ υἱὸς βεωρ φησὶν ὁ ἄνθρωπος ὁ ἀληθινῶς ὀρῶν
- 16 moun ki ka tande sa Bondye ap di a, moun ki gen konesans ki sot nan men Bondye ki anwo nan syèl la, moun ki te wè sa Bondye ki gen tout pouvwa a fè l' wè a. Li te tonbe fas atè, men Bondye te louvri je l'.
He says, whose ear is open to the words of God, who has knowledge of the Most High, who has seen the vision of the Ruler of all, falling down and having his eyes open:
ἀκούων λόγια θεοῦ ἐπιστάμενος ἐπιστήμην παρὰ ὑψίστου καὶ ὄρασιν θεοῦ ἰδὼν ἐν ὕψω ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ
- 17 Mwen wè sa ki gen pou rive pèp Izrayèl la. M'ap gade sa ki pral rive l' pita. Tankou yon gwo zetwal, mwen wè yon chèf k'ap sot nan fanmi Jakòb la. Yon gwo wa pral leve nan mitan pèp Izrayèl la. L'ap kraze chèf Moab yo, l'ap detwi tout pitit Sèt yo.
I see him, but not now: looking on him, but not near: a star will come out of Jacob, and a rod of authority out of Israel, sending destruction to the farthest limits of Moab and on the head of all the sons of Sheth.
δεῖξω αὐτῷ καὶ οὐχὶ νῦν μακαρίζω καὶ οὐκ ἐγγίξει ἀνατελεῖ ἄστρον ἐξ ἰακωβ καὶ ἀναστήσεται ἄνθρωπος ἐξ ἰσραηλ καὶ θαυάσει τοὺς ἀρχηγούς μοαβ καὶ προνομεύσει πάντας υἱοὺς σηθ
- 18 Y'a depesede moun Edon yo. Y'a pran peyi Seyi a nan men lènmi l' yo. Men, yo menm, moun Izrayèl yo, y'ap fè mènèy nan lagè.
Edom will be his heritage, and he will put an end to the last of the people of Seir.
καὶ ἔσται εδωμ κληρονομία καὶ ἔσται κληρονομία ἡσαν ὁ ἐχθρὸς αὐτοῦ καὶ ἰσραηλ ἐποίησεν ἐν ἰσχύι
- 19 Yon gwo chèf pral sot nan pèp Izrayèl la. L'a gouvènè sou yo tout. L'a touye rès moun ki te rete nan lavil yo apre batay la.
And Israel will go on in strength, and Jacob will have rule over his haters.
καὶ ἐξεγερθήσεται ἐξ ἰακωβ καὶ ἀπολεῖ σφζόμενον ἐκ πόλεως
- 20 Apre sa, Balaam wè moun Amalèk yo nan vizyon l' lan. Li bay mesaj sa a, li di konsa: -Moun Amalèk yo, se yon nasyon ki fò anpil. Men, bout pou bout, yo gen pou yo disparèt nèt.
Then, turning his eyes to Amalek, he went on with his story and said, Amalek was the first of the nations, but his part will be destruction for ever.
καὶ ἰδὼν τὸν αμαληκ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν ἀρχὴ ἔθνῶν αμαληκ καὶ τὸ σπέρμα αὐτῶν ἀπολεῖται
- 21 Apre sa, Balaram wè moun Kayen yo nan vizyon l' lan. Li bay mesaj sa a, li di konsa: -Kote ou rete a ou byen pwoteje. Ou ta di yon nich poze sou tèt yon gwo falèz.
And looking on the Kenites he went on with his story and said, Strong is your living-place, and your secret place is safe in the rock.
καὶ ἰδὼν τὸν καιναῖον καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν ἰσχυρὰ ἡ κατοικία σου καὶ ἐν θῆς ἐν πέτρᾳ τὴν νοσσιάν σου

- 22 Men, wè pa wè, moun Kayen yo la pou yo fini mal. Peyi Lasiri va depòte yo.
But still the Kenites will be wasted, till Asshur takes you away prisoner.
καὶ ἐὰν γένηται τῷ βεωρ νεοσιὰ πανουργίας ἀσσύριοί σε αἰχμαλωτεύσουσιν
- 23 Balaram pran pale ankò. Li bay mesaj sa a, li di ankò: -Kilès ki va la lè Bondye va fè tou sa?
Then he went on with his story and said, But who may keep his life when God does this?
καὶ ἰδὼν τὸν ωγ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν ὃ ὃ τίς ζήσεται ὅταν θῆ ταῦτα ὁ θεός
- 24 Lè sa a, moun ap soti lavil Kitim nan bato vin anvayi peyi a. Yo pral kraze peyi Lasiri ak lavil Babilòn. Men, ata moun Kitim yo gen pou disparèt nèt tou.
But ships will come from the direction of Kittim, troubling Asshur and troubling Eber, and like the others their fate will be destruction.
καὶ ἐξελεύσεται ἐκ χειρὸς κιτιαίων καὶ κακώσουσιν ασσουρ καὶ κακώσουσιν εβραίους καὶ αὐτοὶ ὁμοθυμαδὸν ἀπολοῦνται
- 25 Apre sa, Balaram leve, li tounen tounen l' lakay li. Epi Balak al fè wout li.
Then Balaam got up and went back to his place: and Balak went away.
καὶ ἀναστὰς βαλααμ ἀπῆλθεν ἀποστραφεὶς εἰς τὸν τόπον αὐτοῦ καὶ βαλακ ἀπῆλθεν πρὸς ἑαυτόν
- 1 ¶ Pèp Izrayèl la vin moute tant yo nan Fon Zakasya yo. Lè sa a, mesye yo konmanse lage kò yo nan vagabondaj ak fanm peyi Moab yo.
Now when Israel was living in Shittim the people became false to the Lord, doing evil with the daughters of Moab:
καὶ κατέλυσεν ἰσραηλ ἐν σαττιν καὶ ἐβεβηλώθη ὁ λαὸς ἐκπορνεῦσαι εἰς τὰς θυγατέρας μοαβ
- 2 Medam peyi Moab yo menm envite yo nan seremoni ofrann bèt yo t'ap touye pou bondye pa yo. Moun pèp Izrayèl yo ale vre, yo manje epi yo sèvi bondye moun Moab yo.
For they sent for the people to be present at the offerings made to their gods; and the people took part in their feasts and gave honour to their gods.
καὶ ἐκάλεσαν αὐτοὺς ἐπὶ ταῖς θυσίαις τῶν εἰδώλων αὐτῶν καὶ ἔφαγεν ὁ λαὸς τῶν θυσιῶν αὐτῶν καὶ προσεκύνησαν τοῖς εἰδώλοις αὐτῶν
- 3 Se konsa pèp Izrayèl la pran sèvi Baal-Peyò. Sa te fè Seyè a ankòlè anpil sou moun pèp Izrayèl yo.
So Israel had relations with the women of Moab in honour of the Baal of Peor: and the Lord was moved to wrath against Israel.
καὶ ἐτελέσθη ἰσραηλ τῷ βεελφεγορ καὶ ὠργίσθη θυμῷ κύριος τῷ ἰσραηλ
- 4 Seyè a di Moyiz konsa: -Pran tout chèf pèp la, pann yo gwo midi devan mwen. Konsa, mwen p'ap ankòlè sou yo ankò.
Then the Lord said to Moses, Take all the chiefs of the people, hanging them up in the sun before the Lord, so that the wrath of the Lord may be turned from Israel.
καὶ εἶπεν κύριος τῷ μουσῆ λαβὲ πάντας τοὺς ἀρχηγούς τοῦ λαοῦ καὶ παραδειγμάτισον αὐτοὺς κυρίῳ ἀπέναντι τοῦ ἡλίου καὶ ἀποστραφήσεται ὀργὴ θυμοῦ κυρίου ἀπὸ ἰσραηλ
- 5 Moyiz di chèf ki te reskonsab pèp la: -Se pou nou chak nou touye tout gason nan moun nou yo ki te al sèvi Baal-Peyò.
So Moses said to the judges of Israel, Let everyone put to death those of his men who have had relations with the women of Moab in honour of the Baal of Peor.
καὶ εἶπεν μουσῆς ταῖς φυλαῖς ἰσραηλ ἀποκτείνετε ἕκαστος τὸν οἰκεῖον αὐτοῦ τὸν τετελεσμένον τῷ βεελφεγορ
- 6 ¶ Lè sa a, antan tout moun yo t'ap kriye sou devan pòt Tant Randevou a, yonn nan gason pèp Izrayèl la ale, li mennen yon fanm peyi Madyan lakay li, devan Moyiz ak tout moun pèp Izrayèl la.
Then one of the children of Israel came to his brothers, taking with him a woman of Midian, before the eyes of Moses and all the meeting of the people, while they were weeping at the door of the Tent of meeting.
καὶ ἰδοὺ ἄνθρωπος τῶν υἱῶν ἰσραηλ ἔλθων προσήγαγεν τὸν ἀδελφὸν αὐτοῦ πρὸς τὴν μαδιανίτιν ἐναντίον μουσῆ καὶ ἔναντι πάσης συναγωγῆς υἱῶν ἰσραηλ αὐτοὶ δὲ ἔκλαιον παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου
- 7 Lè Fineas, pitit gason Eleaza a, pitit pitit Arawon, prèt la, wè sa, li leve, li kite moun yo kote yo te reyini an, li pase men l', li pran yon freng.
And Phinehas, the son of Eleazar, the son of Aaron the priest, seeing it, got up from among the people and took a spear in his hand,
καὶ ἰδὼν φινεας υἱὸς ελεαζαρ υἱοῦ ααρων τοῦ ἱερέως ἐξανέστη ἐκ μέσου τῆς συναγωγῆς καὶ λαβὼν σειρομάστιν ἐν τῇ χειρὶ
- 8 Li swiv nonm lan ak fanm lan anba tant lan, epi li pèse tou de, ni nonm lan ni fanm lan, ak freng lan anba ti vant yo. Lamenn, epidemi ki t'ap ravaje pèp la sispann.
And went after the man of Israel into the tent, driving the spear through the two of them, through the man of Israel and through the stomach of the woman. So the disease was stopped among the children of Israel.
εἰσῆλθεν ὀπίσω τοῦ ἀνθρώπου τοῦ ἰσραηλίτου εἰς τὴν κάμινον καὶ ἀπεκέντησεν ἀμφοτέροισ τὸν τε ἄνθρωπον τὸν ἰσραηλίτην καὶ τὴν γυναῖκα διὰ τῆς μήτρας αὐτῆς καὶ ἐπαύσατο ἡ πληγὴ ἀπὸ υἱῶν ἰσραηλ
- 9 Te gen vennkatmil (24.000) moun ki te gen tan mouri nan epidemi an.
But twenty-four thousand of them had come to their death by the disease.
καὶ ἐγένοντο οἱ τεθνηκότες ἐν τῇ πληγῇ τέσσαρες καὶ εἴκοσι χιλιάδες

- 10 Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 11 -Se Fineas, pitit gason Eleaza a, pitit pitit gason Arawon prèt la, ki te fè m' sispann ankòlè sou pèp la. Paske nan tout moun sa yo, se li menm ki pa t' ka sipòte wè yon moun nan pèp Izrayèl la kite m' pou l' al sèvi yon lòt bondye. Se poutèt sa, atout mwen t'ap fè jalouzi a, mwen pa fin touye tout pèp la nèt.
Through Phinehas, and because of his passion for my honour, my wrath has been turned away from the children of Israel, so that I have not sent destruction on them all in my wrath.
 φινεας υἱὸς ελεαζαρ υἱοῦ ααρων τοῦ ἱερέως κατέπαυσεν τὸν θυμὸν μου ἀπὸ υἰῶν ἰσραηλ ἐν τῷ ζήλωσάι μου τὸν ζῆλον ἐν αὐτοῖς και οὐκ ἐξανήλωσα τοὺς υἱοὺς ἰσραηλ ἐν τῷ ζήλω μου
- 12 Men sa pou ou di Fineas pou mwen: m'ap siyen yon kontra avè l' ki pou ba li kè poze.
So say to them that I will make with him an agreement of peace:
 οὕτως εἰπὸν ἰδοῦ ἐγὼ δίδωμι αὐτῷ διαθήκην εἰρήνης
- 13 M'ap mete li, li menm ak tout ras fanmi l' apre li, pou yo sèvi m' prèt pou tout tan. Paske li te fè m' wè jan li pa t' tolere moun sèvi lòt bondye pase mwen. Se konsa li fè m' padonnen sa pèp la te fè ki mal la.
And by this agreement, he and his sons after him have the right to be priests for ever; because, by his care for the honour of his God, he took away the sin of the children of Israel.
 και ἔσται αὐτῷ και τῷ σπέρματι αὐτοῦ μετ' αὐτὸν διαθήκη ἱερατείας αἰωνία ἀνθ' ᾧν ἐζήλωσεν τῷ θεῷ αὐτοῦ και ἐξιλιάσατο περὶ τῶν υἰῶν ἰσραηλ
- 14 Nonm pèp Izrayèl ki te mouri ansanm ak fanm peyi Madyan an te rele Zimri. Se te pitit gason Salou, chèf nan branch fanmi Simeyon an.
Now the man of Israel who was put to death with the woman of Midian was Zimri, the son of Salu, a chief of one of the families of the Simeonites.
 τὸ δὲ ὄνομα τοῦ ἀνθρώπου τοῦ ἰσραηλίτου τοῦ πεπληγῶτος ὃς ἐπλήγη μετὰ τῆς μαδιανίτιδος ζαμβρι υἱὸς σαλω ἄρχων οἴκου πατριᾶς τῶν συμεων
- 15 Fanm peyi Madyan yo te touye a te rele Kozbi. Se te pitit fi Sou, ki li menm te chèf yon branch nan fanmi moun Madyan yo.
And the woman of Midian who was put to death was Cozbi, the daughter of Zur; he was the head of a family in Midian.
 και ὄνομα τῆς γυναικὶ τῆς μαδιανίτιδι τῆς πεπληγυῖα χασβι θυγάτηρ σουρ ἄρχοντος ἔθνους οἰκου πατριᾶς ἔστιν τῶν μαδιαν
- 16 ¶ Lè sa a, Seyè a pale ak Moyiz, li di l':
Then the Lord said to Moses,
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων λάλησον τοῖς υἱοῖς ἰσραηλ λέγων
- 17 -Al atake moun Madyan yo. Bat yo byen bay.
Take up arms against the Midianites and overcome them;
 ἐχθραίνετε τοῖς μαδιηναίοις και πατάξατε αὐτούς
- 18 Paske se yo menm ki te atake nou anvan ak malefis yo te voye sou nou nan zafè Peyò a, ak nan zafè Kozbi a, pitit fi chèf peyi Madyan an, moun menm ras ak yo a, fanm yo te touye lè epidemi te tonbe sou nou nan peyi Peyò a.
For they are a danger to you with their false ways, causing sin to come on you in the question of Peor, and because of Cozbi, their sister, the daughter of the chief of Midian, who was put to death at the time of the disease which came on you because of Peor.
 ὅτι ἐχθραίνουσιν αὐτοὶ ὑμῖν ἐν δολιότητι ὅσα δολιοῦσιν ὑμᾶς διὰ φογωρ και διὰ χασβι θυγατέρα ἄρχοντος μαδιαν ἀδελφὴν αὐτῶν τὴν πεπληγυῖαν ἐν τῇ ἡμέρᾳ τῆς πληγῆς διὰ φογωρ
- 1 ¶ Apre epidemi an, Seyè a pale ak Moyiz ansanm ak Eleaza, pitit gason Arawon, prèt la, li di yo konsa:
Now after the disease was over, the Lord said to Moses and Eleazar, the son of Aaron the priest,
 και ἐγένετο μετὰ τὴν πληγὴν και ἐλάλησεν κύριος πρὸς μουσῆν και πρὸς ελεαζαρ τὸν ἱερέα λέγων
- 2 -Nou pral fè resansman tout moun pèp Izrayèl la, tou sa ki gen ventan osinon ki pi gran, chak fanmi apa, dapre zansèt yo. W'a pran non tout gason nan pèp Izrayèl la ki bon pou fè lagè.
Let all the children of Israel be numbered, by the names of their fathers' families, all those of twenty years old and over who are able to go to war in Israel.
 λαβὲ τὴν ἀρχὴν πάσης συναγωγῆς υἰῶν ἰσραηλ ἀπὸ εικοσαετοῦς και ἐπάνω κατ' οἴκους πατριῶν αὐτῶν πᾶς ὁ ἐκπορευόμενος παρατάξασθαι ἐν ἰσραηλ
- 3 Se konsa, antan pèp la nan plenn peyi Moab yo, toupri laryivè Jouden, anfas lavil Jeriko, Moyiz ak Eleaza, prèt la, ba yo lòd
So Moses and Eleazar the priest gave them the order in the lowlands of Moab by Jordan at Jericho, saying,
 και ἐλάλησεν μουσῆς και ελεαζαρ ὁ ἱερεὺς ἐν αραβῶθ μοαβ ἐπὶ τοῦ ἰορδάνου κατὰ ἱερὶχὼ λέγων
- 4 pou tout gason ki gen ventan osinon ki pi gran vin bay non yo, dapre lòd Seyè a te bay Moyiz. Men moun pèp Izrayèl la ki te soti kite peyi Lejip:
Let all the people of twenty years old and over be numbered, as the Lord has given orders to Moses and the children of Israel who have come out of Egypt.
 ἀπὸ εικοσαετοῦς και ἐπάνω ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ και οἱ υἱοὶ ἰσραηλ οἱ ἐξελεθόντες ἐξ αἰγύπτου

- 5 ¶ Nan branch fanmi Woubenn, premye pitit gason Izrayèl la, te gen fanmi moun Enòk yo, fanmi moun Palou yo, **Reuben, the first son of Israel: the sons of Reuben by their families: of Hanoch, the family of the Hanochites: of Pallu, the family of the Palluites:** ρουβην πρωτότοκος ισραηλ υιοί δε ρουβην ενωχ και δήμος του ενωχ τῷ φαλλου δήμος του φαλλουι
- 6 fanmi moun Ezwon yo ak fanmi moun Kami yo. **Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.** τῷ ασρων δήμος του ασρωνι τῷ χαρμι δήμος του χαρμι
- 7 Se tout moun sa yo ki nan branch fanmi Woubenn lan. Lè resansman an, yo te jwenn karanntwamil sèt-santrant (43.730) gason nan branch fanmi sa a. **These are the families of the Reubenites: their number was forty-three thousand, seven hundred and thirty.** οὗτοι δήμοι ρουβην και ἐγένετο ἡ ἐπίσκεψις αὐτῶν τρεῖς και τεσσαράκοντα χιλιάδες και ἑπτακόσιοι και τριάκοντα
- 8 Palou te papa Eliyab. **And the sons of Pallu, Eliab** και υιοί φαλλου ελιαβ
- 9 Eliyab te papa Nemwèl, Datan ak Abiram. Se Datan ak Abiram sa yo, de nèg moun yo te konsidere anpil, ki te revòlte kont Moyiz ak Arawon. Yo te fè pati bann moun Kore yo ki te revòlte kont Seyè a. **And the sons of Eliab: Nemuel and Dathan and Abiram. These are the same Dathan and Abiram who had a place in the meeting of the people, who together with Korah made an outcry against Moses and Aaron and against the Lord:** και υιοί ελιαβ ναμουηλ και δαθαν και αβιρων οὗτοι ἐπικλητοὶ τῆς συναγωγῆς οὗτοί εἰσιν οἱ ἐπισυστάντες ἐπὶ μουσῆν και ααρων ἐν τῇ συναγωγῇ κορε ἐν τῇ ἐπισυστάσει κυρίου
- 10 Lè sa a, tè a te louvri, li vale yo, epi yo mouri ansanm ak Kore ak tout bann moun li yo. Jou sa a, dife te boule desansenkant (250) moun. Se te yon avètisman pou pèp la. **And they went down into the open mouth of the earth, together with Korah, when death overtook him and all his band; at the time when two hundred and fifty men were burned in the fire, and they became a sign.** και ἀνοιξασα ἡ γῆ τὸ στόμα αὐτῆς κατέπιεν αὐτοὺς και κορε ἐν τῷ θανάτῳ τῆς συναγωγῆς αὐτοῦ ὅτε κατέφαγεν τὸ πῦρ τοὺς πεντήκοντα και διακοσίους και ἐγενήθησαν ἐν σημείῳ
- 11 Men, pitit gason Kore yo pa t' mouri lè sa a. **But death did not overtake the sons of Korah.** οἱ δὲ υιοὶ κορε οὐκ ἀπέθανον
- 12 Men pitit gason Simeyon yo ak tout kòt fanmi yo. Te gen fanmi moun Nemwèl yo, fanmi moun Yamen yo, fanmi moun Yakim yo, **The sons of Simeon by their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:** και οἱ υιοὶ σιμεων ὁ δήμος τῶν υἱῶν σιμεων τῷ ναμουηλ δήμος ὁ ναμουηλι τῷ ιαμιν δήμος ὁ ιαμινι τῷ ιαχιν δήμος ὁ ιαχινι
- 13 fanmi moun Zera yo ak fanmi moun Sayil yo. **Of Zerah, the family of the Zerahites: of Shaul, the family of the Shaulites.** τῷ ζαρα δήμος ὁ ζαραῖ τῷ σαουλ δήμος ὁ σαουλι
- 14 Se tout moun sa yo ki nan branch fanmi Simeyon an. Lè resansman an, te gen venndemil desan (22.200) gason nan branch fanmi sa a. **These are the families of the Simeonites, twenty-two thousand, two hundred.** οὗτοι δήμοι σιμεων ἐκ τῆς ἐπισκέψεως αὐτῶν δύο και εἴκοσι χιλιάδες και διακόσιοι
- 15 Men pitit gason Gad yo ak tout kòt fanmi yo. Te gen fanmi moun Sefon yo, fanmi moun Agi yo, fanmi moun Chouni yo, **The sons of Gad by their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:** υιοὶ δε ιουδα ηρ και αυναν και ἀπέθανεν ηρ και αυναν ἐν γῇ χανασαν
- 16 fanmi moun Ozni yo, fanmi moun Eri yo, **Of Ozni, the family of the Oznites: of Eri, the family of the Erites:** ἐγένοντο δὲ οἱ υιοὶ ιουδα κατὰ δήμους αὐτῶν τῷ σηλων δήμος ὁ σηλωνι τῷ φαρες δήμος ὁ φαρες τῷ ζαρα δήμος ὁ ζαραῖ
- 17 fanmi moun Awòd yo, fanmi moun Areli yo. **Of Arod, the family of the Arodites: of Areli, the family of the Arelites.** και ἐγένοντο υιοὶ φαρες τῷ ασρων δήμος ὁ ασρωνι τῷ ιαμουν δήμος ὁ ιαμουνι

- 18 Se tout moun sa yo ki nan branch fanmi Gad la. Lè resansman an, te gen karantmil senksan (40.500) gason nan branch fanmi sa a.
These are the families of the sons of Gad as they were numbered, forty thousand, five hundred.
οὔτοι δῆμοι τῷ ἰουδα κατὰ τὴν ἐπισκοπὴν αὐτῶν ἕξ καὶ ἑβδομήκοντα χιλιάδες καὶ πεντακόσιοι
- 19 Men pitit gason Jida yo. Te gen Er ak Onan, men yo tou de mouri nan peyi Kanaran san kite pitit.
The sons of Judah, Er and Onan: and Er and Onan had come to their death in the land of Canaan.
καὶ υἱοὶ ἰσσαχαρ κατὰ δῆμους αὐτῶν τῷ θωλα δῆμος ὁ θωλαῖ τῷ φουα δῆμος ὁ φουαῖ
- 20 Apre yo, te gen Chela, Perèz ak Zirak, ki bay yo chak yon kòt fanmi.
And the sons of Judah by their families were: of Shelah, the family of the Shelahites: of Perez, the family of the Perezites: of Zerah, the family of the Zerahites.
τῷ ἰασουβ δῆμος ὁ ἰασουβι τῷ σαμαραν δῆμος ὁ σαμαρανι
- 21 Perèz te gen de pitit gason. Yo chak bay yon fanmi apa. Se te fanmi Eswon an ak fanmi Amoul lan.
And the sons of Perez were: of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.
οὔτοι δῆμοι ἰσσαχαρ ἕξ ἐπισκέψεως αὐτῶν τέσσαρες καὶ ἑξήκοντα χιλιάδες καὶ τριακόσιοι
- 22 Se tout moun sa yo ki nan branch fanmi Jida a. Lè resansman an, te gen swasansèzmlil senksan (76.500) gason nan branch fanmi sa a.
These are the families of Judah as they were numbered, seventy-six thousand, five hundred.
υἱοὶ ζαβουλων κατὰ δῆμους αὐτῶν τῷ σαρεδ δῆμος ὁ σαρεδι τῷ αλλων δῆμος ὁ αλλωνι τῷ αλληλ δῆμος ὁ αλληλι
- 23 Men pitit gason Isaka yo ak tout kòt fanmi yo. Te gen fanmi moun Tola yo, fanmi moun Pouva yo,
The sons of Issachar by their families: of Tola, the family of the Tolaites: of Puvah, the family of the Punites:
οὔτοι δῆμοι ζαβουλων ἕξ ἐπισκέψεως αὐτῶν ἑξήκοντα χιλιάδες καὶ πεντακόσιοι
- 24 fanmi moun Yachoub yo, fanmi moun Chimwon yo.
Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.
υἱοὶ γαδ κατὰ δῆμους αὐτῶν τῷ σαφον δῆμος ὁ σαφωνι τῷ αγγι δῆμος ὁ αγγι τῷ σουνι δῆμος ὁ σουνι
- 25 Se tout moun sa yo ki te fè pati branch fanmi Isaka a. Lè resansman an, yo te jwenn swasannkatmil twasan (64.300) gason nan branch fanmi sa a.
These are the families of Issachar, as they were numbered, sixty-four thousand, three hundred.
τῷ αζενι δῆμος ὁ αζενι τῷ αδδι δῆμος ὁ αδδι
- 26 Men pitit gason Zabilon yo ak tout kòt fanmi yo. Te gen fanmi moun Serèd yo, fanmi moun Elon yo, fanmi moun Yaleyèl yo.
The sons of Zebulun by their families: of Sered, the family of the Seredites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.
τῷ αροαδι δῆμος ὁ αροαδι τῷ αριηλ δῆμος ὁ αριηλι
- 27 Se tout moun sa yo ki te fè pati branch fanmi Zabilon an. Lè resansman an, yo te jwenn swasantmil senksan (60.500) gason nan branch fanmi sa a.
These are the families of the Zebulunites as they were numbered, sixty thousand, five hundred.
οὔτοι δῆμοι υἱῶν γαδ ἕξ ἐπισκέψεως αὐτῶν τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι
- 28 Jozèf te gen de pitit gason: Manase ak Efrayim.
The sons of Joseph by their families: Manasseh and Ephraim.
υἱοὶ ασηρ κατὰ δῆμους αὐτῶν τῷ ἰαμιν δῆμος ὁ ἰαμινι τῷ ἰεσου δῆμος ὁ ἰεσουι τῷ βαρια δῆμος ὁ βαριαῖ
- 29 Men pitit gason Manase yo ak tout kòt fanmi yo: Te gen fanmi moun Maki yo. Maki te papa Galarad ki te bay fanmi moun Galarad yo.
The sons of Manasseh: of Machir, the family of the Machirites: and Machir was the father of Gilead: of Gilead, the family of the Gileadites.
τῷ χοβερ δῆμος ὁ χοβερι τῷ μελχιηλ δῆμος ὁ μελχιηλι
- 30 Galarad te fè sis pitit gason, yo chak bay yon branch fanmi. Te gen fanmi moun Yezè yo, fanmi moun Elèk yo,
These are the sons of Gilead: of Iezer, the family of the Iezerites: of Helek, the family of the Helekites:
καὶ τὸ ὄνομα θυγατρὸς ασηρ σαρα
- 31 fanmi moun Asriyèl yo, fanmi moun Sichèm yo,
And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:
οὔτοι δῆμοι ασηρ ἕξ ἐπισκέψεως αὐτῶν τρεῖς καὶ πενήκοντα χιλιάδες καὶ τετρακόσιοι

- 32 fanmi moun Chemida yo, fanmi moun Efè yo.
And of Shemida, the family of the Shemidaïtes: and of Hopher, the family of the Hopherites.
υἱοὶ ἰωσηφ κατὰ δῆμους αὐτῶν μανασση καὶ εφραϊμ
- 33 Men Zelofeyad, pitit gason Efè a, pa t' gen pitit gason. Se annik pitit fi li te genyen. Men non yo: Se te Mala, Noa, Oglà, Milka ak Tisa.
And Zelophehad, the son of Hopher, had no sons, but only daughters, and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
υἱοὶ μανασση τῷ μαχίρ δῆμος ὁ μαχίρι καὶ μαχίρ ἐγέννησεν τὸν γαλααδ τῷ γαλααδ δῆμος ὁ γαλααδι
- 34 Se tout moun sa yo ki te fè pati branch fanmi Manase a. Lè resansman an, yo te jwenn senkanndemil sètans (52.700) gason nan branch fanmi sa a.
These are the families of Manasseh; and those who were numbered of them were fifty-two thousand, seven hundred.
καὶ οὗτοι υἱοὶ γαλααδ τῷ ἀχιεζερ δῆμος ὁ ἀχιεζερι τῷ χελεγ δῆμος ὁ χελεγι
- 35 Men pitit gason Efrayim yo ak tout kòt fanmi yo: Te gen fanmi moun Choutela yo, fanmi moun Bekè yo, fanmi moun Tayan yo.
These are the sons of Ephraim by their families: of Shuthelah, the family of the Shuthelahites: of Becher, the family of the Becherites: of Tahan, the family of the Tahanites.
τῷ εσρηλ δῆμος ὁ εσρηλι τῷ συχεμ δῆμος ὁ συχεμι
- 36 Choutela poutèt pa l' te gen yon pitit gason. Se te Eran ki bay yon fanmi apa.
And these are the sons of Shuthelah: of Eran, the family of the Eranites:
τῷ συμαερ δῆμος ὁ συμαερι καὶ τῷ οφερ δῆμος ὁ οφερι
- 37 Se tout moun sa yo ki te nan branch Efrayim lan. Lè resansman an, yo te jwenn tranndemil sensan (32.500) gason nan branch fanmi sa a.
These are the families of Ephraim as they were numbered, thirty-two thousand, five hundred. These are the sons of Joseph by their families.
καὶ τῷ σαλπααδ υἱῷ οφερ οὐκ ἐγένοντο αὐτῷ υἱοὶ ἀλλ' ἦ θυγατέρες καὶ ταῦτα τὰ ὀνόματα τῶν θυγατέρων σαλπααδ μαλα καὶ νοα καὶ εγλα καὶ μελχα καὶ θερσα
- 38 Men pitit gason Benjamen yo ak tout kòt fanmi yo: Te gen fanmi moun Bela yo, fanmi moun Achbèl yo, fanmi moun Ayiram yo,
The sons of Benjamin by their families: of Bela, the family of the Belaïtes: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:
οὗτοι δῆμοι μανασση ἐξ ἐπισκέψεως αὐτῶν δύο καὶ πενήκοντα χιλιάδες καὶ ἑπτακόσιοι
- 39 fanmi moun Choufan yo ak fanmi moun Oufam yo.
Of Shephupham, the family of the Shuphamites: and of Hupham, the family of the Huphamites.
καὶ οὗτοι υἱοὶ εφραϊμ τῷ σουταλα δῆμος ὁ σουταλαὶ τῷ ταναχ δῆμος ὁ ταναχι
- 40 Bela pou tèt pa l' te gen de pitit gason ki bay de lòt branch nan branch fanmi an ankò. Se te Ad ak Naaman.
And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: of Naaman, the family of the Naamites.
οὗτοι υἱοὶ σουταλα τῷ εδεν δῆμος ὁ εδενι
- 41 Se tout moun sa yo ki te fè pati branch fanmi Benjamen an. Lè resansman an, yo te jwenn karannsenkmil sisan (45.600) gason nan branch fanmi sa a.
These are the sons of Benjamin by their families: and those who were numbered of them were forty-five thousand, six hundred.
οὗτοι δῆμοι εφραϊμ ἐξ ἐπισκέψεως αὐτῶν δύο καὶ τριάκοντα χιλιάδες καὶ πεντακόσιοι οὗτοι δῆμοι υἱῶν ἰωσηφ κατὰ δῆμους αὐτῶν
- 42 Men pitit gason Dann lan ak tout kòt fanmi l'. Se te fanmi moun Chwanm yo. Se tout moun sa yo ki te fè pati branch fanmi Dann lan.
These are the sons of Dan by their families: of Shuham, the family of the Shuhamites. These are the families of Dan by their families.
υἱοὶ βενιαμιν κατὰ δῆμους αὐτῶν τῷ βαλε δῆμος ὁ βαλεῖ τῷ ασβηρ δῆμος ὁ ασβηρι τῷ ιαχραν δῆμος ὁ ιαχραρι
- 43 Lè resansman an, yo te jwenn swasannkatmil katsan (64.400) gason nan branch fanmi sa a.
All the families of the Shuhamites, as they were numbered, were sixty-four thousand, four hundred.
τῷ σοφαν δῆμος ὁ σοφανι
- 44 Men pitit gason Asè yo ak tout kòt fanmi yo. Te gen fanmi moun Imna yo, fanmi moun Ichvi yo ak fanmi moun Berya yo.
The sons of Asher by their families: of Imnah, the family of the Imnites: of Ishvi, the family of the Ishvites: of Beriah, the family of the Beriites.
καὶ ἐγένοντο οἱ υἱοὶ βαλε ἀδαρ καὶ νοεμαν τῷ ἀδαρ δῆμος ὁ ἀδαρι τῷ νοεμαν δῆμος ὁ νοεμανι
- 45 Berya pou tèt pa l' te gen de pitit gason ki bay de lòt branch nan fanmi an ankò: Se te Ebè ak Malkiyèl.
Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites:
οὗτοι υἱοὶ βενιαμιν κατὰ δῆμους αὐτῶν ἐξ ἐπισκέψεως αὐτῶν πέντε καὶ τεσσαράκοντα χιλιάδες καὶ ἑξακόσιοι

- 46 Asè te gen yon pitit fi yo te rele Sera.
And the name of the daughter of Asher was Serah.
καὶ υἱοὶ δὴν κατὰ δῆμους αὐτῶν τῷ σαμι δῆμος ὁ σαμι οὗτοι δῆμοι δὴν κατὰ δῆμους αὐτῶν
- 47 Se tout moun sa yo ki te fè pati branch fanmi Asè a. Lè resansman an, yo te jwenn senkantwamil katsan (53.400) gason nan branch fanmi sa a.
These are the families of the sons of Asher as they were numbered, fifty-three thousand, four hundred.
πάντες οἱ δῆμοι σαμι κατ' ἐπισκοπὴν αὐτῶν τέσσαρες καὶ ἑξήκοντα χιλιάδες καὶ τετρακόσιοι
- 48 Men pitit gason Neftali yo ak tout kòt fanmi yo. Te gen fanmi moun Yazeyèl yo, fanmi moun Gouni yo,
The sons of Naphtali by their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:
υἱοὶ νεφθαλι κατὰ δῆμους αὐτῶν τῷ ασιηλ δῆμος ὁ ασιηλι τῷ γαυνι δῆμος ὁ γαυνι
- 49 fanmi moun Yesè yo ak fanmi moun Chilèm yo.
Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.
τῷ ιεσερ δῆμος ὁ ιεσερι τῷ σελλημι δῆμος ὁ σελλημι
- 50 Se tout moun sa yo ki te fè pati branch fanmi Neftali a, fanmi pa fanmi. Lè resansman an, yo te konte karanssenkmil katsan (45.400) gason nan fanmi sa yo.
These are the families of Naphtali by their families: and those who were numbered of them were forty-five thousand, four hundred.
οὗτοι δῆμοι νεφθαλι ἐξ ἐπισκέψεως αὐτῶν πέντε καὶ τεσσαράκοντα χιλιάδες καὶ τετρακόσιοι
- 51 Konsa, te gen antou sisan enmil sètsantrant (601.730) gason nan tout pèp Izrayèl la.
Those who were numbered of the children of Israel were six hundred and one thousand, seven hundred and thirty.
αὕτη ἡ ἐπίσκεψις υἱῶν ἰσραηλ ἐξακόσια χιλιάδες καὶ χίλιοι καὶ ἑπτακόσιοι καὶ τριάκοντα
- 52 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 53 -Nou pral separe peyi a bay chak fanmi pòsyon pa yo dapre kantite gason yo jwenn nan chak.
Let there be a division of the land among these, for their heritage, in relation to the number of names.
τούτοις μερισθήσεται ἡ γῆ κληρονομεῖν ἐξ ἀριθμοῦ ὀνομάτων
- 54 Fanmi ki gen anpil gason va resewva yon pi gwo pòsyon. Fanmi ki pa gen anpil gason va resewva yon pi piti pòsyon. Chak fanmi va resewva yon pòsyon dapre kantite gason ki gen ladan l'.
To those families who are more in number, give a greater heritage; to those who are less in number, a smaller part: to every one let the heritage be given in relation to the number in his family.
τοῖς πλείοσιν πλεονάσεις τὴν κληρονομίαν καὶ τοῖς ἐλάττωσιν ἐλαττώσεις τὴν κληρονομίαν αὐτῶν ἐκάστω καθὼς ἐπεσκέπησαν δοθήσεται ἡ κληρονομία αὐτῶν
- 55 Men, pou fè separasyon peyi a, n'a tire osò: chak fanmi va resewva pòsyon pa l' dapre kantite moun yo te konte nan chak.
But let the distribution of the land be made by the decision of the Lord: by the names of the tribes of their fathers let their heritage be given them.
διὰ κλήρων μερισθήσεται ἡ γῆ τοῖς ὀνόμασιν κατὰ φυλὰς πατριῶν αὐτῶν κληρονομήσουσιν
- 56 Y'a tire osò pou yo separe bay chak branch fanmi pòsyon pa yo: yon gwo pòsyon pou chak branch fanmi ki anpil, yon ti pòsyon pou chak branch fanmi ki pa anpil.
As it is ordered by the decision of the Lord, let distribution be made between those who are more in number and those who are less.
ἐκ τοῦ κλήρου μεριεῖς τὴν κληρονομίαν αὐτῶν ἀνά μέσον πολλῶν καὶ ὀλίγων
- 57 ¶ Men, nan branch fanmi Levi a, men moun yo te konte dapre fanmi yo. Te gen fanmi Gèchon an, fanmi Keyat la ak fanmi Merari a.
These were those of the Levites who were numbered by their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.
καὶ υἱοὶ λευι κατὰ δῆμους αὐτῶν τῷ γεδσον δῆμος ὁ γεδσωνι τῷ καθ δῆμος ὁ καθι τῷ μεραρι δῆμος ὁ μεραρι
- 58 Men lòt fanmi Levi yo: moun Libni yo, moun Ebwon yo, moun Makli yo, moun Mouchi yo ak moun Kore yo. Keyat te papa Amram.
These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. And Kohath was the father of Amram.
οὗτοι δῆμοι υἱῶν λευι δῆμος ὁ λοβενη δῆμος ὁ χεβρωνι δῆμος ὁ κορε καὶ δῆμος ὁ μουσι καὶ καθ ἐγέννησεν τὸν αμραμ
- 59 Madan Amram te rele Yokebed. Se te yon pitit fi Levi. Li te fèt nan peyi Lejip. Li te fè twa pitit pou Amram: Arawon, Moyiz ak Miryam, sè yo.
Amram's wife was Jochebed, the daughter of Levi, whom he had in Egypt: by Amram she had Moses and Aaron and their sister Miriam.
καὶ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ ιωχαβεδ θυγάτηρ λευι ἡ ἔτεκεν τούτους τῷ λευι ἐν αἰγύπτῳ καὶ ἔτεκεν τῷ αμραμ τὸν ααρων καὶ μουσῆν καὶ μαριαμ τὴν ἀδελφὴν αὐτῶν

- 60 Arawon te papa kat pitit gason: Nadab, Abiyou, Eleaza ak Itama.
Aaron's sons were Nadab and Abihu, Eleazar and Ithamar.
καὶ ἐγεννήθησαν τῷ ααρων ὁ τε ναδαβ καὶ αβιουδ καὶ ελεαζαρ καὶ ιθαμαρ
- 61 Nadab ak Abiyou te mouri lè yo te ofri bay Seyè a yon dife yo pa t' dwe ofri.
Death overtook Nadab and Abihu when they made an offering of strange fire before the Lord.
καὶ ἀπέθανεν ναδαβ καὶ αβιουδ ἐν τῷ προσφέρειν αὐτοὺς πῦρ ἀλλότριον ἔναντι κυρίου ἐν τῇ ἐρήμῳ σινα
- 62 Lè resansman an, yo te jwenn nan branch fanmi sa a venntwamil (23.000) gason ki te gen yon mwa depi yo te fèt osinon ki te pi gran. Yo pa t' konte yo ansanm ak rès pèp Izrayèl la, paske yo pa t'ap resevwa okenn pòsyon nan tè ki pou pèp la.
Of these, twenty-three thousand males, from one month old and over, were numbered: they were not numbered with the rest of the children of Israel, for they had no heritage among the children of Israel.
καὶ ἐγενήθησαν ἐξ ἐπισκέψεως αὐτῶν τρεῖς καὶ εἴκοσι χιλιάδες πᾶν ἄρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω οὐ γὰρ συνεπεσκέπησαν ἐν μέσῳ υἱῶν ἰσραηλ ὅτι οὐ δίδονται αὐτοῖς κληρὸς ἐν μέσῳ υἱῶν ἰσραηλ
- 63 ¶ Men tout moun Moyiz ak Eleaza te konte lè yo t'ap fè resansman moun pèp Izrayèl la nan plenn Moab yo, lòt bò larivyè Jouden, anfas lavil Jeriko.
All these were numbered by Moses and Eleazar the priest when the children of Israel were numbered in the lowlands of Moab by the Jordan at Jericho.
καὶ αὕτη ἡ ἐπίσκεψις μουσῆ καὶ ελεαζαρ τοῦ ἱερέως οἱ ἐπεσκέψαντο τοὺς υἱοὺς ἰσραηλ ἐν αραβωθ μοαβ ἐπὶ τοῦ ἰορδάνου κατὰ ἱεριχω
- 64 Pami yo pa t' gen yonn menm nan sa Moyiz ak Arawon te konte lè yo t'ap fè premye resansman pèp Izrayèl la nan dezè Sinayi a.
But among all these was not one of those numbered by Moses and Aaron the priest when the children of Israel were numbered in the waste land of Sinai.
καὶ ἐν τούτοις οὐκ ἦν ἄνθρωπος τῶν ἐπεσκεμμένων ὑπὸ μουσῆ καὶ ααρων οὓς ἐπεσκέψαντο τοὺς υἱοὺς ἰσραηλ ἐν τῇ ἐρήμῳ σινα
- 65 Paske Seyè a te di yo tout gen pou mouri nan dezè a. Yo tout te mouri vre, esepite Kaleb, pitit gason Jefoune a ak Jozye, pitit gason Noun lan.
For the Lord had said of them, Death will certainly overtake them in the waste land. And of them all, only Caleb, the son of Jephunneh, and Joshua, the son of Nun, were still living.
ὅτι εἶπεν κύριος αὐτοῖς θανάτῳ ἀποθανοῦνται ἐν τῇ ἐρήμῳ καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἰς πλὴν χαλεβ υἱὸς ιεφοννη καὶ ἰησοῦς ὁ τοῦ ναυη
- 1 ¶ Lè sa a, te gen nan branch fanmi Manase a senk fi, Mala, Noa, Oglā, Milka ak Tiza. Yo tout te pitit fi Zelochad. Zelochad sa a te pitit gason Efè. Efè te pitit gason Galarad, ki te pitit gason Maki, ki li menm te pitit gason Manase, ki te pitit gason Jozèf.
Then the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph, came forward: their names are Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.
καὶ προσελθοῦσαι αἱ θυγατέρες σαλπααδ υἱοῦ οφερ υἱοῦ γαλααδ υἱοῦ μαχίρ τοῦ δήμου μανασση τῶν υἱῶν ἰωσηφ καὶ ταῦτα τὰ ὀνόματα αὐτῶν μαλα καὶ νοα καὶ εγλα καὶ μελχα καὶ θερσα
- 2 Medam yo vini, yo kanpe devan Moyiz ak Eleaza, prèt la, devan chèf fanmi yo ak devan tout pèp la, devan pòt Tant Randevou a, epi yo di:
They came before Moses and Eleazar the priest and the chiefs and all the people at the door of the Tent of meeting, and said,
καὶ στάσαι ἔναντι μουσῆ καὶ ἔναντι ελεαζαρ τοῦ ἱερέως καὶ ἔναντι τῶν ἀρχόντων καὶ ἔναντι πάσης συναγωγῆς ἐπὶ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου λέγουσιν
- 3 -Papa nou mouri nan dezè a san li pa kite okenn pitit gason. Li pa t' fè pati bann moun Kore yo ki te revòlte kont Seyè a. Se poutèt pwòp peche pa l' yo kifè li mouri san li pa t' gen tan gen pitit gason.
Death overtook our father in the waste land; he was not among those who were banded together with Korah against the Lord; but death came to him in his sin; and he had no sons.
ὁ πατὴρ ἡμῶν ἀπέθανεν ἐν τῇ ἐρήμῳ καὶ αὐτὸς οὐκ ἦν ἐν μέσῳ τῆς συναγωγῆς τῆς ἐπιστάσεως ἔναντι κυρίου ἐν τῇ συναγωγῇ κορε ὅτι διὰ ἁμαρτίαν αὐτοῦ ἀπέθανεν καὶ υἱοὶ οὐκ ἐγένοντο αὐτῷ
- 4 Se pa paske papa nou pa t' gen pitit gason kifè pou non li disparèt nan fanmi an. Ban nou yon pòsyon tè tou nan mitan fanmi papa nou.
Why is the name of our father to be taken away from among his family, because he had no son? Give us a heritage among our father's brothers.
μὴ ἐξαλειφῆτω τὸ ὄνομα τοῦ πατρὸς ἡμῶν ἐκ μέσου τοῦ δήμου αὐτοῦ ὅτι οὐκ ἔστιν αὐτῷ υἱός δότε ἡμῖν κατάσχεσιν ἐν μέσῳ ἀδελφῶν πατρὸς ἡμῶν
- 5 Moyiz al pale koze a avèk Seyè a.
So Moses put their cause before the Lord.
καὶ προσήγαγεν μουσῆς τὴν κρίσιν αὐτῶν ἔναντι κυρίου
- 6 Seyè a di l' konsa;
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων

- 7 -Pitit fi Zelochad yo gen rezon. W'a ba yo yon pòsyon tè ki va rete pou yo nan mitan fanmi papa yo. W'a ba yo pòsyon tè ki te pou papa yo a.
What the daughters of Zelophehad say is right: certainly you are to give them a heritage among their father's brothers: and let the property which would have been their father's go to them.
 ὀρθῶς θυγατέρες σαλπασαδ λελαλήκασιν δόμα δώσεις αὐταῖς κατάσχεσιν κληρονομίας ἐν μέσῳ ἀδελφῶν πατρὸς αὐτῶν καὶ περιθήσεις τὸν κλῆρον τοῦ πατρὸς αὐτῶν αὐταῖς
- 8 Apre sa, w'a pale ak moun pèp Izrayèl yo, w'a di yo konsa: Si yon moun mouri san li pa kite pitit gason, n'a renmèt pòsyon tè pa l' la bay pitit fi li yo.
And say to the children of Israel, If a man has no son at the time of his death, let his heritage go to his daughter.
 καὶ τοῖς υἱοῖς Ἰσραὴλ λαλήσεις λέγων ἄνθρωπος ἐὰν ἀποθάνῃ καὶ υἱὸς μὴ ἦ αὐτῷ περιθήσετε τὴν κληρονομίαν αὐτοῦ τῇ θυγατρὶ αὐτοῦ
- 9 Si li pa gen pitit fi, n'a renmèt pòsyon tè pa l' la bay frè l' yo.
And if he has no daughter, then give his heritage to his brothers.
 ἐὰν δὲ μὴ ἦ θυγάτηρ αὐτῷ δώσετε τὴν κληρονομίαν τῷ ἀδελφῷ αὐτοῦ
- 10 Si li pa gen frè, n'a renmèt tè a bay frè papa l' yo.
And if he has no brothers, then give his heritage to his father's brothers.
 ἐὰν δὲ μὴ ᾖσιν αὐτῷ ἀδελφοὶ δώσετε τὴν κληρονομίαν τῷ ἀδελφῷ τοῦ πατρὸς αὐτοῦ
- 11 Si papa l' pa t' gen frè, n'a renmèt li bay fanmi pi pre l' la. Epi tè a va rete pou li. Se pou moun pèp Izrayèl yo swiv regleman sa a tankou yon lwa, jan mwen menm Seyè a, mwen te bay Moyiz lòd la.
And if his father has no brothers, then give it to his nearest relation in the family, as his heritage: this is to be a decision made by law for the children of Israel, as the Lord gave orders to Moses.
 ἐὰν δὲ μὴ ᾖσιν ἀδελφοὶ τοῦ πατρὸς αὐτοῦ δώσετε τὴν κληρονομίαν τῷ οἰκείῳ τῷ ἔγγιστα αὐτοῦ ἐκ τῆς φυλῆς αὐτοῦ κληρονομήσει τὰ αὐτοῦ καὶ ἔσται τοῦτο τοῖς υἱοῖς Ἰσραὴλ δικαίωμα κρίσεως καθ' ἃ συνέταξεν κύριος τῷ μουσῆ
- 12 ¶ Seyè a di Moyiz konsa: -Moute sou mòn Abarim. Voye je ou gade pèyi mwen pral bay moun pèp Izrayèl yo.
And the Lord said to Moses, Go up into this mountain of Abarim so that you may see the land which I have given to the children of Israel.
 καὶ εἶπεν κύριος πρὸς μουσῆν ἀνάβηθι εἰς τὸ ὄρος τὸ ἐν τῷ πέραν τοῦτο ὄρος ναβαυ καὶ ἰδὲ τὴν γῆν χανααν ἣν ἐγὼ δίδωμι τοῖς υἱοῖς Ἰσραὴλ ἐν κατασχέςσει
- 13 Lè w'a fin wè li, ou pral mouri, tankou Arawon, frè ou la.
And when you have seen it, you will be put to rest with your people, as your brother Aaron was:
 καὶ ὄψει αὐτὴν καὶ προστεθήσῃ πρὸς τὸν λαόν σου καὶ σύ καθὰ προστετέθη ααρων ὁ ἀδελφός σου ἐν ὄρ τῷ ὄρει
- 14 paske nou tou de nou pa t' fè sa m' te di nou fè a nan dezè Zin lan. Lè pèp la t'ap chache m' kont bò sous dlo Meriba yo, nou te refize kite m' fè yo wè pouwa mwen nan zafè dlo a. (Meriba se sous dlo bò Kadès nan dezè Zin lan.)
Because in the waste land of Zin, when the people were angry, you and he went against my word and did not keep my name holy before their eyes, at the waters. (These are the waters of Meribah in Kadesh in the waste land of Zin.)
 διότι παρέβητε τὸ ῥῆμά μου ἐν τῇ ἐρήμῳ σιν ἐν τῷ ἀντιπίπτειν τὴν συναγωγὴν ἀγιάσαι με οὐχ ἡγιάσατέ με ἐπὶ τῷ ὕδατι ἔναντι αὐτῶν τοῦτο ἔστιν ὕδωρ ἀντιλογίας καθῆς ἐν τῇ ἐρήμῳ σιν
- 15 ¶ Lè sa a, Moyiz pale ak Seyè a, li di l' konsa:
Then Moses said to the Lord,
 καὶ εἶπεν μουσῆς πρὸς κύριον
- 16 -O Seyè, Bondye ki bay tout moun lavi, tanpri, chwazi yon nonm ki ka mennen pèp la,
Let the Lord, the God of the spirits of all flesh, put a man at the head of this people,
 ἐπισκεψάσθω κύριος ὁ θεὸς τῶν πνευμάτων καὶ πάσης σαρκὸς ἄνθρωπον ἐπὶ τῆς συναγωγῆς ταύτης
- 17 yon nonm ki ka mache alatèt yo nan tout antre soti yo, pou pèp ou a, pèp Seyè a, pa rete tankou yon bann mouton san gaddè pou okipe yo.
To go out and come in before them and be their guide; so that the people of the Lord may not be like sheep without a keeper.
 ὅστις ἐξελεύσεται πρὸ προσώπου αὐτῶν καὶ ὅστις εἰσελεύσεται πρὸ προσώπου αὐτῶν καὶ ὅστις ἐξάξει αὐτούς καὶ ὅστις εἰσάξει αὐτούς καὶ οὐκ ἔσται ἡ συναγωγή κυρίου ὡσεὶ πρόβατα οἷς οὐκ ἔστιν ποιμὴν
- 18 Seyè a reponn Moyiz: -Pran Jozye, pitit gason Noun lan. Se yon nonm ki gen lespri Bondye k'ap travay nan kè l'. W'a mete men ou sou tèt li,
And the Lord said to Moses, Take Joshua, the son of Nun, a man in whom is the spirit, and put your hand on him;
 καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων λαβὲ πρὸς σεαυτὸν τὸν ἰησοῦν υἱὸν ναυ ἄνθρωπον ὃς ἔχει πνεῦμα ἐν ἑαυτῷ καὶ ἐπιθήσεις τὰς χεῖράς σου ἐπ' αὐτὸν
- 19 epi w'a fè l' kanpe devan Eleaza, prèt la, ak devan tout pèp la. Epi la, devan yo tout, w'a ba li tout lòd ou gen pou ba li.
And take him before Eleazar the priest and all the meeting of the people, and give him his orders before their eyes.
 καὶ στήσεις αὐτὸν ἔναντι ελεαζαρ τοῦ ἱερέως καὶ ἐντελῆ αὐτῷ ἔναντι πάσης συναγωγῆς καὶ ἐντελῆ περὶ αὐτοῦ ἔναντιόν αὐτῶν

- 20 W'a separe avè l' pouvw a otorite ou genyen an, pou tout moun nan pèp Izrayèl la ka obeyi l'.
And put your honour on him, so that all the children of Israel may be under his authority.
 και δώσεις τῆς δόξης σου ἐπ' αὐτόν ὅπως ἂν εἰσακούσωσιν αὐτοῦ οἱ υἱοὶ Ἰσραηλ.
- 21 L'a toujou kanpe devan Eleaza, prèt la, ki va sèvi ak Ourim yo pou chache konnen sa mwen vle yo fè. Se konsa, Eleaza va dirije Jozye ak tout pèp la nan tout antre soti yo.
He will take his place before Eleazar the priest, so that he may get directions from the Lord for him, with the Urim: at his word they will go out, and at his word they will come in, he and all the children of Israel.
 και ἔναντι ελεαζαρ τοῦ ἱερέως στήσεται και ἐπερωτήσουσιν αὐτόν τὴν κρίσιν τῶν δῆλων ἔναντι κυρίου ἐπὶ τῷ στόματι αὐτοῦ ἐξελεύσονται και ἐπὶ τῷ στόματι αὐτοῦ εἰσελεύσονται αὐτὸς και οἱ υἱοὶ Ἰσραηλ ὁμοθυμαδὸν και πᾶσα ἡ συναγωγὴ
- 22 Moyiz fè jan Seyè a te ba li lòd fè a. Li pran Jozye, li fè l' kanpe devan Eleaza, prèt la, ak tout pèp la.
So Moses did as the Lord said: he took Joshua and put him before Eleazar the priest and the meeting of the people:
 και ἐποίησεν μουσῆς καθὰ ἐνετείλατο αὐτῷ κύριος και λαβὼν τὸν ἰησοῦν ἔστησεν αὐτόν ἔναντιον ελεαζαρ τοῦ ἱερέως και ἔναντι πάσης συναγωγῆς
- 23 Li mete men l' sou tèt li, epi li ba li lòd li yo, jan Seyè a te di l' la.
And he put his hands on him and gave him his orders, as the Lord had said by Moses.
 και ἐπέθηκεν τὰς χεῖρας αὐτοῦ ἐπ' αὐτόν και συνέστησεν αὐτόν καθάπερ συνέταξεν κύριος τῷ μουσῆ
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Men lòd w'a bay moun pèp Izrayèl yo. W'a di yo pou mwen: Se pou yo toujou chonje dat pou yo fè ofrann yo, dat pou yo vin pote ofrann y'ap boule nèt pou mwen nan dife, ofrann k'ap fè m' plezi ak bon sant yo.
Give orders to the children of Israel and say to them, Let it be your care to give me my offerings at their regular times, the food of the offerings made by fire to me for a sweet smell.
 ἐντείλαι τοῖς υἱοῖς Ἰσραηλ και ἔρεις πρὸς αὐτούς λέγων τὰ δῶρά μου δόματά μου καρπώματά μου εἰς ὁσμὴν εὐωδίας διατηρήσετε προσφέρειν ἔμοι ἐν ταῖς ἑορταῖς μου
- 3 W'a di yo pou mwen: Men ofrann pou nou boule nan dife pou Seyè a. Chak jou, san sote yonn, n'a ofri de ti mouton ki gen ennan, ki pa gen okenn enfimite. N'a boule yo nèt nan dife pou mwen.
Say to them, This is the offering made by fire which you are to give to the Lord; he-lambs of the first year without any mark, two every day as a regular burned offering.
 και ἔρεις πρὸς αὐτούς ταῦτα τὰ καρπώματα ὅσα προσάξετε κυρίῳ ἄμνοὺς ἑνιαυσίους ἀμώμους δύο τὴν ἡμέραν εἰς ὄλοκαύτωσιν ἐνδεδελεχῶς
- 4 N'a ofri premye ti mouton an nan maten, n'a ofri lòt la nan aswè.
Let one be offered in the morning, and the other at evening;
 τὸν ἄμνον τὸν ἕνα ποιήσεις τὸ πρωὶ και τὸν ἄμνον τὸν δεῦτερον ποιήσεις τὸ πρὸς ἑσπέραν
- 5 Ansanm avèk chak ti mouton, n'a ofri sèt ti mamit farin frans melanje ak de boutèy ka plen pi bon kalite lwil oliv ou ka jwenn.
And the tenth part of an ephah of the best meal for a meal offering mixed with the fourth part of a hin of clear oil.
 και ποιήσεις τὸ δέκατον τοῦ οἴφι σεμίδαλιν εἰς θυσίαν ἀναπεποιημένην ἐν ἐλαίῳ ἐν τετάρτῳ τοῦ ἰν
- 6 (Sa se ofrann pou yo boule nèt chak jou nan dife, ofrann yo te konn fè nan tan lontan sou mòn Sinayi a, tankou yon manje yo boule pou Seyè a, yon ofrann k'ap fè Seyè a plezi ak bon sant li.)
It is a regular burned offering, as it was ordered in Mount Sinai, for a sweet smell, an offering made by fire to the Lord.
 ὄλοκαύτωμα ἐνδεδελεχσμοῦ ἡ γενομένη ἐν τῷ ὄρει σινα εἰς ὁσμὴν εὐωδίας κυρίῳ
- 7 Avèk chak ti mouton, n'a ofri de boutèy ka bwason, n'a vide l' sou lotèl la pou Seyè a.
And for its drink offering take the fourth part of a hin for one lamb: in the holy place let the wine be drained out for a drink offering for the Lord.
 και σπονδὴν αὐτοῦ τὸ τέταρτον τοῦ ἰν τῷ ἄμνῳ τῷ ἐνὶ ἐν τῷ ἁγίῳ σπείσεις σπονδὴν σικερα κυρίῳ
- 8 Nan aswè, n'a boule dezyèm ti mouton an menm jan nou te fè l' nan maten an. N'a fè ofrann farin frans lan tou ansanm ak bwason an. Se va yon manje n'a boule nèt pou Seyè a, yon ofrann k'ap fè Seyè a plezi ak bon sant li.
Let the other lamb be offered at evening; like the meal offering of the morning and its drink offering, let it be offered as an offering made by fire for a sweet smell to the Lord.
 και τὸν ἄμνον τὸν δεῦτερον ποιήσεις τὸ πρὸς ἑσπέραν κατὰ τὴν θυσίαν αὐτοῦ και κατὰ τὴν σπονδὴν αὐτοῦ ποιήσετε εἰς ὁσμὴν εὐωδίας κυρίῳ
- 9 ¶ Pou jou repo a, n'a ofri de ti belye mouton ki gen ennan, ki san okenn enfimite, kat ti mamit farin frans melanje ak lwil oliv tankou ofrann grenn jaden ak yon ofrann bwason.
And on the Sabbath day, two he-lambs of the first year, without any mark, and two tenths parts of the best meal for a meal offering mixed with oil, and its drink offering:
 και τῇ ἡμέρᾳ τῶν σαββάτων προσάξετε δύο ἄμνοὺς ἑνιαυσίους ἀμώμους και δύο δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν και σπονδὴν

- 10 Chak jou repo, se pou nou fè ofrann sa yo an menm tan ak ofrann pou chak jou yo ansanm ak ofrann bwason yo.
This is the burned offering for every Sabbath day, in addition to the regular burned offering, and its drink offering.
 ὀλοκαύτωμα σαββάτων ἐν τοῖς σαββάτοις ἐπὶ τῆς ὀλοκαυτώσεως τῆς διὰ παντὸς καὶ τὴν σπονδὴν αὐτοῦ
- 11 Nan konmansman chak mwa, n'a fè yon ofrann boule pou Seyè a. Lè sa a, n'a ofri de towò bèf, yon belye mouton ak sèt ti mouton ki gen ennan. Epi fòk yo tout san okenn enfimite.
And on the first day of every month you are to give a burned offering to the Lord; two oxen, one male sheep, and seven he-lambs of the first year, without any mark;
 καὶ ἐν ταῖς νεομηνίαις προσάξετε ὀλοκαυτώματα τῷ κυρίῳ μὸσχους ἕκ βοῶν δύο καὶ κριὸν ἓνα ἄμνοὺς ἑνιαυσίους ἑπτὰ ἄμώμους
- 12 N'a fè yon ofrann grenn manje tou ansanm ak chak bèt. Pou chak towò bèf, n'a ofri vennkat ti mamit farin frans melanje ak lwil oliv. Pou chak belye mouton, n'a ofri katòz ti mamit farin frans tankou yon ofrann grenn manje.
And three tenth parts of the best meal for a meal offering mixed with oil, for every ox; and two tenth parts of the best meal for a meal offering mixed with oil, for the one sheep;
 τρία δέκατα σμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ τῷ μὸσχῳ τῷ ἐνὶ καὶ δύο δέκατα σμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ τῷ κριῷ τῷ ἐνὶ
- 13 Pou chak ti mouton, n'a ofri sèt ti mamit farin frans. Se va yon ofrann n'a boule nèt pou Seyè a, yon ofrann k'ap fè Seyè a plezi ak bon sant li.
And a separate tenth part of the best meal mixed with oil for a meal offering for every lamb; for a burned offering of a sweet smell, an offering made by fire to the Lord.
 δέκατον σμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ τῷ ἄμνῳ τῷ ἐνὶ θυσίαν ὀσμὴν εὐωδίας κάρπωμα κυρίῳ
- 14 N'a fè ofrann bwason tou: kat boutèy ka pou chak towò bèf, twa boutèy ka pou belye mouton an ak de boutèy ka pou chak ti mouton. Se ofrann sa yo n'a boule nèt pou Seyè a, nan konmansman chak mwa, pandan tout lanne a.
And their drink offerings are to be half a hin of wine for an ox, and the third part of a hin for a male sheep, and the fourth part of a hin for a lamb: this is the burned offering for every month through all the months of the year.
 ἡ σπονδὴ αὐτῶν τὸ ἕμισυ τοῦ ἰν ἔσται τῷ μὸσχῳ τῷ ἐνὶ καὶ τὸ τρίτον τοῦ ἰν ἔσται τῷ κριῷ τῷ ἐνὶ καὶ τὸ τέταρτον τοῦ ἰν ἔσται τῷ ἄμνῳ τῷ ἐνὶ οἴνου τοῦτο ὀλοκαύτωμα μῆνα ἕκ μηνὸς εἰς τοὺς μῆνας τοῦ ἑνιαυτοῦ
- 15 Anplis ofrann pou chak jou yo, w'a touye yon bouk pou mande padon pou peche, epi w'a ofri tou ofrann bwason ki toujou mache ansanm avè l' la.
And one he-goat for a sin-offering to the Lord; it is to be offered in addition to the regular burned offering and its drink offering.
 καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας κυρίῳ ἐπὶ τῆς ὀλοκαυτώσεως τῆς διὰ παντὸς ποιηθήσεται καὶ ἡ σπονδὴ αὐτοῦ
- 16 ¶ Katòzyèm jou nan premye mwa a, n'a fete fèt Delivrans lan pou Seyè a.
And in the first month, on the fourteenth day of the month, is the Lord's Passover.
 καὶ ἐν τῷ μηνὶ τῷ πρώτῳ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς πασχα κυρίῳ
- 17 Kenzyèm jou menm mwa a va yon gwo jou fèt. Pandan sèt jou, n'a manje pen ki fèt san ledven.
On the fifteenth day of this month there is to be a feast; for seven days let your food be unleavened cakes.
 καὶ τῇ πεντεκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τούτου ἑορτὴ ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε
- 18 Sou premye jou a, n'a reyini tout moun pou vin adore Seyè a. Lè sa a, pesonn p'ap gen dwa fè okenn gwo travay.
On the first day there is to be a holy meeting: you may do no sort of field-work;
 καὶ ἡ ἡμέρα ἡ πρώτη ἐπὶκλητος ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε
- 19 N'a fè ofrann bèt pou yo boule nèt pou Seyè a: de jenn towò bèf, yon belye mouton ak sèt ti mouton ki gen ennan. Fòk yo tout san okenn enfimite.
And you are to give an offering made by fire, a burned offering to the Lord; two oxen, one male sheep, and seven he-lambs of the first year, without any mark;
 καὶ προσάξετε ὀλοκαυτώματα καρπώματα κυρίῳ μὸσχους ἕκ βοῶν δύο καὶ κριὸν ἓνα ἑπτὰ ἄμνοὺς ἑνιαυσίους ἄμωμοι ἔσονται ὑμῖν
- 20 N'a fè ofrann grenn jaden sou fòm farin frans melanje ak lwil oliv: venteyen ti mamit pou chak towò, katòz ti mamit pou belye mouton an,
And their meal offering, the best meal mixed with oil: let three tenth parts of an ephah be offered for an ox and two tenth parts for a male sheep;
 καὶ ἡ θυσία αὐτῶν σμιδάλις ἀναπεποιημένη ἐν ἐλαίῳ τρία δέκατα τῷ μὸσχῳ τῷ ἐνὶ καὶ δύο δέκατα τῷ κριῷ τῷ ἐνὶ
- 21 ak sèt ti mamit pou chak ti mouton.
And a separate tenth part for every one of the seven lambs;
 δέκατον δέκατον ποιήσεις τῷ ἄμνῳ τῷ ἐνὶ τοῖς ἑπτὰ ἄμνοῖς
- 22 N'a ofri tou yon bouk pou yo touye pou mande padon pou peche. Se konsa, n'a fè ofrann bèt pou nou touye pou mande Bondye gras pou pèp la.
And one he-goat for a sin-offering to take away your sin.
 καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας ἐξιλιάσασθαι περὶ ὑμῶν

- 23 N'a fè tout ofrann sa yo anplis ofrann bèt nou gen pou nou boule chak maten san sote jou a.
These are to be offered in addition to the morning burned offering, which is a regular burned offering at all times.
πλὴν τῆς ὀλοκαυτώσεως τῆς διὰ παντός τῆς πρωινῆς ὃ ἐστὶν ὀλοκαύτωμα ἐνδελεχισμοῦ
- 24 Se va menm jan an tou pou tout sèt jou yo. Chak jou n'a ofri manje pou yo boule nèt pou Seyè a: se va tankou yon ofrann k'ap fè Seyè a plezi ak bon sant li. N'a fè ofrann sa a anplis ofrann bèt pou yo boule chak jou pou Seyè a ak ofrann bwason ki mache avè l' la.
In this way, every day for seven days, give the food of the offering made by fire, a sweet smell to the Lord: it is to be offered in addition to the regular burned offering, and its drink offering.
ταῦτα κατὰ ταῦτα ποιήσετε τὴν ἡμέραν εἰς τὰς ἑπτὰ ἡμέρας δῶρον κάρπωμα εἰς ὄσμην εὐωδίας κυρίῳ ἐπὶ τοῦ ὀλοκαυτώματος τοῦ διὰ παντός ποιήσεις τὴν σπονδὴν αὐτοῦ
- 25 Sou setyèm jou a, n'a reyini tout pèp la ankò pou n' fè sèvis pou Seyè a. Jou sa a, nou p'ap fè okenn gwo travay non plis.
Then on the seventh day there will be a holy meeting; you may do no field-work.
καὶ ἡ ἡμέρα ἡ ἐβδόμη κλητὴ ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐτῇ
- 26 Konsa tou, premye jou fèt premye rekòt la, lè n'ap pote ofrann grenn nou fèk rekòlte yo bay Seyè a, n'a reyini tout moun pou yo vin fè sèvis pou Bondye. Jou sa a, pesonn p'ap gen dwa fè okenn gwo travay.
And at the time of the first-fruits, when you give an offering of new meal to the Lord at your feast of weeks, there is to be a holy meeting; you may do no field-work:
καὶ τῇ ἡμέρᾳ τῶν νέων ὅταν προσφέρητε θυσίαν νέαν κυρίῳ τῶν ἐβδομάδων ἐπὶ κλητος ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε
- 27 Men bèt n'a ofri pou yo boule nèt nan dife pou Seyè a, ofrann ki va fè Seyè a plezi ak bon sant li: de jenn towò, yon belye mouton ak sèt ti mouton ki gen ennan. Fòk yo tout san okenn enfimite.
And give a burned offering for a sweet smell to the Lord; two oxen, one male sheep, and seven he-lambs of the first year;
καὶ προσάξετε ὀλοκαυτώματα εἰς ὄσμην εὐωδίας κυρίῳ μόσχους ἕκ βοῶν δύο κριὸν ἕνα ἑπτὰ ἀμνοὺς ἐνιαυσίους ἀμόμους
- 28 N'a fè ofrann grenn jaden yo tou sou fòm farin frans melanje ak lwil oliv: ki vle di venteyen ti mamit pou chak towò, katòz ti mamit pou belye mouton an
And their meal offering, the best meal mixed with oil, three tenth parts for an ox, two tenth parts for a male sheep,
ἡ θυσία αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ τρία δέκατα τῷ μόσχῳ τῷ ἐνὶ καὶ δύο δέκατα τῷ κριῷ τῷ ἐνὶ
- 29 ak sèt ti mamit pou chak ti mouton yo.
And a separate tenth part for every one of the seven lambs;
δέκατον δέκατον τῷ ἀμνῷ τῷ ἐνὶ τοῖς ἑπτὰ ἀμνοῖς
- 30 N'a ofri tou yon bouk pou mande Bondye padon pou peche. Se konsa n'a fè ofrann bèt pou yo touye pou mande Bondye gras pou tout pèp la.
And one he-goat to take away your sin.
καὶ χίμαρον ἕξ αἰγῶν ἕνα περὶ ἁμαρτίας ἐξιλάσασθαι περὶ ὑμῶν
- 31 N'a ofri bèt sa yo ansanm ak ofrann bwason ki mache avèk yo chak, anplis ofrann bèt pou yo boule chak jou a ansanm ak ofrann grenn jaden yo. Se pou tout bèt yo san okenn enfimite.
These are in addition to the regular burned offering and its meal offering; take care that they are without any mark, and let them be offered with their drink offerings.
πλὴν τοῦ ὀλοκαυτώματος τοῦ διὰ παντός καὶ τὴν θυσίαν αὐτῶν ποιήσετέ μοι ἄμωμοι ἔσονται ὑμῖν καὶ τὰς σπονδὰς αὐτῶν
- 1 ¶ Premye jou setyèm mwa a, n'a sanble tout moun pou yo vin fè sèvis pou adore Bondye. Jou sa a, pesonn p'ap gen dwa fè okenn gwo travay. Se jou sa a tou, y'a kònen twonpèt yo pou fè konnen jou a rive.
In the seventh month, on the first day of the month, let there be a holy meeting; on it you may do no field-work; let the day be marked by the blowing of horns;
καὶ τῷ μηνὶ τῷ ἐβδόμῳ μιᾷ τοῦ μηνὸς ἐπὶ κλητος ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἡμέρα σημασίας ἔσται ὑμῖν
- 2 Men bèt n'a ofri pou yo boule nèt nan dife pou Seyè a, men ofrann ki va fè Seyè a plezi ak bon sant li: yon jenn towò bèf, yon belye mouton ak sèt ti mouton ki gen ennan. Fòk yo tout san okenn enfimite.
And give to the Lord a burned offering for a sweet smell; one ox, one male sheep, seven he-lambs of the first year, without any mark on them:
καὶ ποιήσετε ὀλοκαυτώματα εἰς ὄσμην εὐωδίας κυρίῳ μόσχον ἕνα ἐκ βοῶν κριὸν ἕνα ἀμνοὺς ἐνιαυσίους ἑπτὰ ἀμόμους
- 3 N'a fè ofrann grenn jaden yo tou sou fòm farin frans melanje ak lwil oliv: ki vle di venteyen ti mamit farin frans pou towò a, katòz ti mamit pou belye mouton an,
And their meal offering, the best meal mixed with oil, three tenth parts for an ox, two tenth parts for a male sheep,
ἡ θυσία αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ τρία δέκατα τῷ μόσχῳ τῷ ἐνὶ καὶ δύο δέκατα τῷ κριῷ τῷ ἐνὶ
- 4 ak sèt ti mamit pou chak ti mouton yo.
And a separate tenth part for every one of the seven lambs;
δέκατον δέκατον τῷ ἀμνῷ τῷ ἐνὶ τοῖς ἑπτὰ ἀμνοῖς

- 5 N'a ofri tou yon bouk kabrit pou mande padon pou peche. Se konsa n'a fè ofrann bèt pou touye pou mande Bondye gras pou tout pèp la.
And one he-goat for a sin-offering, to take away your sin:
 και χίμαρον ἐξ αἰγῶν ἓνα περὶ ἁμαρτίας ἐξιλάσασθαι περὶ ὑμῶν
- 6 N'a fè ofrann sa yo anplis ofrann bèt pou yo boule nan dife chak premye jou nan mwa yo ansanm ak ofrann grenn jaden ki toujou mache avèk yo a, mete sou ofrann bèt pou yo boule chak jou a ansanm ak ofrann grenn jaden ak bwason ki toujou mache avè l' la. Se ofrann manje sa yo n'a boule nèt pou Seyè a. Se va ofrann k'ap fè Seyè a plezi ak bon sant yo.
In addition to the burned offering of the new moon, and its meal offering, and the regular burned offering and its meal offering, and their drink offerings, as they are ordered, for a sweet smell, an offering made by fire to the Lord.
 πλήν τῶν ὀλοκαυτωμάτων τῆς νομηνίας καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν καὶ τὸ ὀλοκαύτωμα τὸ διὰ παντός καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν εἰς ὁσμὴν εὐωδίας κυρίῳ
- 7 Dizyèm jou setyèm mwa a, n'a reyini tout moun pou yo vin fè sèvis pou Bondye. Jou sa a, tout moun va rete san manje. Pesonn p'ap gen dwa fè okenn travay.
And on the tenth day of this seventh month there will be a holy meeting; keep yourselves from pleasure, and do no sort of work;
 καὶ τῇ δεκάτῃ τοῦ μηνὸς τούτου ἐπικλητὸς ἅγια ἔσται ὑμῖν καὶ κακώσετε τὰς ψυχὰς ὑμῶν καὶ πᾶν ἔργον οὐ ποιήσετε
- 8 N'a ofri bèt pou yo boule nèt nan dife pou Bondye. Se va yon ofrann ki va fè Seyè a plezi ak bon sant li. Men bèt n'a ofri: yon towò bèf, yon belye mouton, sèt ti mouton ki gen ennan. Fòk yo tout san okenn enfimite.
And give to the Lord a burned offering for a sweet smell; one ox, one male sheep, seven he-lambs of the first year: only those without any mark on them may be used:
 καὶ προσοίσετε ὀλοκαυτώματα εἰς ὁσμὴν εὐωδίας καρπώματα κυρίῳ μόσχον ἓνα ἐκ βοῶν κριὸν ἓνα ἄμνους ἑνιαυσίους ἑπτὰ ἄμωμοι ἔσονται ὑμῖν
- 9 N'a fè ofrann grenn jaden ki pou mache ak chak bèt sou fòm farin frans melanje ak lwil oliv: ki vle di venteyen ti mamit farin pou towò bèf la, katòz ti mamit pou belye mouton an
And their meal offering, the best meal mixed with oil, three tenth parts for an ox, two tenth parts for a male sheep,
 ἢ θυσία αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ τρία δέκατα τῷ μόσχῳ τῷ ἐνὶ καὶ δύο δέκατα τῷ κριῷ τῷ ἐνὶ
- 10 ak sèt ti mamit pou chak ti mouton yo.
A separate tenth part for every one of the seven lambs;
 δέκατον δέκατον τῷ ἄμνῳ τῷ ἐνὶ εἰς τοὺς ἑπτὰ ἄμνους
- 11 N'a ofri tou yon bouk pou mande Bondye padon pou peche anplis ofrann bèt pou touye pou gran jou padon an, mete sou ofrann bèt pou yo boule chak jou a ansanm ak ofrann grenn jaden yo ak ofrann bwason ki mache ak yo a.
One he-goat for a sin-offering; in addition to the offering for taking away your sin, and the regular burned offering and its meal offering, and their drink offerings.
 και χίμαρον ἐξ αἰγῶν ἓνα περὶ ἁμαρτίας ἐξιλάσασθαι περὶ ὑμῶν πλήν τὸ περὶ τῆς ἁμαρτίας τῆς ἐξιλάσεως καὶ ἡ ὀλοκαύτωσις ἢ διὰ παντός ἡ θυσία αὐτῆς καὶ ἡ σπονδὴ αὐτῆς κατὰ τὴν σύγκρισιν εἰς ὁσμὴν εὐωδίας κάρπωμα κυρίῳ
- 12 ¶ Kenzyèm jou setyèm mwa a, n'a reyini tout moun pou yo vin adore Bondye. Jou sa a, pesonn p'ap gen dwa fè okenn gwo travay. N'a fè yon fèt pou Seyè a pandan sèt jou.
And on the fifteenth day of the seventh month let there be a holy meeting; do no field-work, and keep a feast to the Lord for seven days;
 καὶ τῇ πεντεκαδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἐπικλητὸς ἅγια ἔσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε καὶ ἐορτάσετε αὐτὴν ἐορτὴν κυρίῳ ἑπτὰ ἡμέρας
- 13 Premye jou a, n'a ofri bèt pou yo boule nèt nan dife pou Seyè a, ofrann ki va fè Seyè a plezi ak bon sant li: Men bèt pou nou ofri: trèz towò bèf, de belye mouton, katòz ti mouton ki gen ennan. Fòk yo tout san okenn enfimite.
And give a burned offering, an offering made by fire of a sweet smell to the Lord, thirteen oxen, two male sheep, fourteen he-lambs of the first year, all without any mark on them;
 καὶ προσάξετε ὀλοκαυτώματα καρπώματα εἰς ὁσμὴν εὐωδίας κυρίῳ τῇ ἡμέρᾳ τῇ πρώτῃ μόσχους ἐκ βοῶν τρεῖς καὶ δέκα κριῶν δύο ἄμνους ἑνιαυσίους δέκα τέσσαρας ἄμωμοι ἔσονται
- 14 Men ofrann grenn jaden sou fòm farin frans melanje ak lwil oliv ki pou mache ak bèt yo: venteyen ti mamit farin frans pou chak towò, katòz ti mamit pou chak belye,
And their meal offering, the best meal mixed with oil, three tenth parts for every one of the thirteen oxen, two tenth parts for every male sheep,
 αἱ θυσίαι αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ τρία δέκατα τῷ μόσχῳ τῷ ἐνὶ τοῖς τρισκαίδεκα μόσχοις καὶ δύο δέκατα τῷ κριῷ τῷ ἐνὶ ἐπὶ τοὺς δύο κριούς
- 15 ak sèt ti mamit pou chak ti mouton, ansanm ak ofrann bwason ki pou mache ak yo chak.
And a separate tenth part for every one of the fourteen lambs;
 δέκατον δέκατον τῷ ἄμνῳ τῷ ἐνὶ ἐπὶ τοὺς τέσσαρας καὶ δέκα ἄμνους
- 16 N'a ofri tou yon bouk kabrit pou mande Bondye padon pou peche. N'a fè ofrann sa yo anplis ofrann pou nou boule nèt chak jou a ansanm ak ofrann grenn jaden ak ofrann diven ki pou mache avè l' yo.
And one he-goat for a sin-offering; in addition to the regular burned offering, and its meal offering, and its drink offering.
 και χίμαρον ἐξ αἰγῶν ἓνα περὶ ἁμαρτίας πλήν τῆς ὀλοκαυτώσεως τῆς διὰ παντός αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν

- 17 Dezyèm jou fèt la, n'a ofri douz towò bèf, de belye mouton ak katòz ti mouton ki gen ennan. Fòk yo tout san okenn enfimite.
On the second day of the feast give an offering of twelve oxen, two male sheep, fourteen he-lambs of the first year, without any mark on them;
καὶ τῆ ἡμέρᾳ τῆ δευτέρᾳ μόσχους δώδεκα κριοὺς δύο ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους
- 18 Ansanm ak chak bèt n'a fè ofrann grenn jaden ak ofrann bwason ki pou mache ak yo, dapre regleman an.
And their meal offering and their drink offerings for the oxen and the sheep and the lambs, in relation to their number, as it is ordered:
ἡ θυσία αὐτῶν καὶ ἡ σπονδὴ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν
- 19 Epi, anplis ofrann bèt nou fè pou yo boule nèt pou Seyè a chak jou ansanm ak ofrann grenn jaden ak ofrann bwason ki mache ak yo a, n'a ofri yon bouk kabrit pou yo touye pou mande Bondye padon pou peche.
And one he-goat for a sin-offering in addition to the regular burned offering, and its meal offering, and their drink offerings.
καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας πλὴν τῆς ὀλοκαυτώσεως τῆς διὰ παντός αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν
- 20 Twazyèm jou fèt la, n'a ofri onz towò bèf, de belye mouton ak katòz ti mouton ki gen ennan. Fòk yo tout san okenn enfimite.
And on the third day eleven oxen, two male sheep, fourteen he-lambs of the first year, without any mark;
τῆ ἡμέρᾳ τῆ τρίτῃ μόσχους ἑνδεκα κριοὺς δύο ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους
- 21 Ansanm ak chak bèt n'a fè ofrann grenn jaden ak ofrann bwason ki pou mache ak yo, dapre regleman an.
And their meal offering and drink offerings for the oxen, for the male sheep, and for the lambs, in relation to their number, as it is ordered:
ἡ θυσία αὐτῶν καὶ ἡ σπονδὴ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν
- 22 Epi, anplis ofrann bèt nou fè chak jou pou yo boule nèt pou Seyè a ansanm ak ofrann grenn jaden ak ofrann bwason ki mache ak yo a, n'a ofri yon bouk kabrit pou yo touye pou mande Bondye padon pou peche.
And one he-goat for a sin-offering; in addition to the regular burned offering, and its meal offering, and its drink offering.
καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας πλὴν τῆς ὀλοκαυτώσεως τῆς διὰ παντός αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν
- 23 Katriyèm jou fèt la, n'a ofri dis towò bèf, de belye mouton ak katòz ti mouton ki gen ennan. Fòk yo tout san okenn enfimite.
And on the fourth day ten oxen, two male sheep, fourteen he-lambs of the first year, without any mark:
τῆ ἡμέρᾳ τῆ τετάρτῃ μόσχους δέκα κριοὺς δύο ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους
- 24 Ansanm ak chak bèt n'a fè ofrann grenn jaden ak ofrann bwason ki pou mache ak yo, dapre regleman an.
And their meal offering and their drink offerings for the oxen, for the male sheep, and for the lambs, in relation to their number, as it is ordered.
αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν
- 25 Epi, anplis ofrann bèt nou fè chak jou pou yo boule nèt pou Seyè a ansanm ak ofrann grenn jaden ak ofrann bwason ki mache ak yo a, n'a ofri yon bouk kabrit pou yo touye pou mande Bondye padon pou peche.
And one he-goat for a sin-offering; in addition to the regular burned offering, and its meal offering, and its drink offering.
καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας πλὴν τῆς ὀλοκαυτώσεως τῆς διὰ παντός αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν
- 26 Senkyèm jou fèt la, n'a ofri nèf towò, de belye mouton ak katòz ti mouton ki gen ennan. Fòk yo tout san okenn enfimite.
And on the fifth day nine oxen, two male sheep, fourteen he-lambs of the first year, without any mark:
τῆ ἡμέρᾳ τῆ πέμπτῃ μόσχους ἑννέα κριοὺς δύο ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους
- 27 Ansanm ak chak bèt n'a fè ofrann grenn jaden ak ofrann bwason ki pou mache ak yo, dapre regleman an.
And their meal offering and their drink offerings for the oxen, for the male sheep, and for the lambs, in relation to their number, as it is ordered:
αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν
- 28 Epi, anplis ofrann bèt nou fè chak jou pou yo boule nèt pou Seyè a ansanm ak ofrann grenn jaden ak ofrann bwason ki mache ak yo a, n'a ofri yon bouk kabrit pou yo touye pou mande Bondye padon pou peche.
And one he-goat for a sin-offering; in addition to the regular burned offering, and its meal offering, and its drink offering.
καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας πλὴν τῆς ὀλοκαυτώσεως τῆς διὰ παντός αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν
- 29 Sizyèm jou fèt la, n'a ofri wit towò, de belye mouton ak katòz ti mouton ki gen ennan. Fòk yo tout san okenn enfimite.
And on the sixth day eight oxen, two male sheep, fourteen he-lambs of the first year, without any mark:
τῆ ἡμέρᾳ τῆ ἕκτῃ μόσχους ὀκτώ κριοὺς δύο ἀμνοὺς ἐνιαυσίους δέκα τέσσαρας ἀμώμους

- 30 Ansanm ak chak bèt n'a fè ofrann grenn jaden ak ofrann bwason ki pou mache ak yo, dapre regleman an.
And their meal offering and their drink offerings for the oxen, for the male sheep, and for the lambs, in relation to their number, as it is ordered:
αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τοῖς μόσχους καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν
- 31 Epi, anlplis ofrann bèt nou fè chak jou pou boule nèt pou Seyè a ansanm ak ofrann grenn jaden ak ofrann bwason ki mache ak yo a, n'a ofri yon bouk kabrit pou yo touye pou mande Bondye padon pou peche.
And one he-goat for a sin-offering; in addition to the regular burned offering, its meal offering, and its drink offerings.
καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας πλὴν τῆς ὀλοκαυτώσεως τῆς διὰ παντός αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν
- 32 Setyèm jou fèt la, n'a ofri sèt towò, de belye mouton ak katòz ti mouton ki gen ennan. Fòk yo tout san okenn enfimite.
And on the seventh day seven oxen, two male sheep, fourteen he-lambs of the first year, without any mark:
τῇ ἡμέρᾳ τῇ ἑβδόμῃ μόσχους ἑπτὰ κριοὺς δύο ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμόμους
- 33 Ansanm ak chak bèt n'a fè ofrann grenn jaden ak ofrann bwason ki pou mache ak yo, dapre regleman an.
And their meal offering and their drink offerings for the oxen, for the male sheep, and for the lambs, in relation to their number, as it is ordered:
αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τοῖς μόσχους καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν
- 34 Epi, anlplis ofrann bèt nou fè chak jou pou boule nèt pou Seyè a ansanm ak ofrann grenn jaden ak ofrann bwason ki mache ak yo a, n'a ofri yon bouk kabrit pou yo touye pou mande Bondye padon pou peche.
And one he-goat for a sin-offering; in addition to the regular burned offering, its meal offering, and its drink offering.
καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας πλὴν τῆς ὀλοκαυτώσεως τῆς διὰ παντός αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν
- 35 Wityèm jou fèt la, n'a sanble tout moun pou adore Bondye. Jou sa a, pesonn p'ap fè okenn gwo travay.
On the eighth day let there be a holy meeting; you may do no field-work;
καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον ἔσται ἡμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐτῇ
- 36 N'a fè ofrann bèt pou yo boule nèt nan dife, ofrann ki va fè Seyè a plezi ak bon sant li. Men bèt pou nou ofri: yon towò bèf, yon belye mouton ak sèt ti mouton ki gen ennan. Fòk yo tout san okenn enfimite.
And give a burned offering, an offering made by fire of a sweet smell to the Lord: one ox, one male sheep, seven he-lambs of the first year, without any mark:
καὶ προσάξετε ὀλοκαυτώματα εἰς ὄσμὴν εὐωδίας καρπώματα κυρίῳ μόσχον ἓνα κριὸν ἓνα ἀμνοὺς ἐνιαυσίους ἑπτὰ ἀμόμους
- 37 Ansanm ak chak bèt n'a ofri ofrann grenn jaden ak ofrann bwason ki pou mache ak yo, dapre regleman an,
With the meal offering and the drink offerings for the ox, the male sheep, and the lambs, in relation to their number, as it is ordered:
αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τῷ μόσχῳ καὶ τῷ κριῷ καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν
- 38 Epi, anlplis ofrann bèt nou fè chak jou pou boule nèt pou Seyè a ansanm ak ofrann grenn jaden ak ofrann bwason ki mache ak yo, n'a ofri yon bouk kabrit pou yo touye pou mande Bondye padon pou peche yo.
And one he-goat for a sin-offering; in addition to the regular burned offering, and its meal offering, and its drink offering.
καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας πλὴν τῆς ὀλοκαυτώσεως τῆς διὰ παντός αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν
- 39 Men tou sa nou va ofri bay Seyè a lè n'ap fè gwo fèt nou dwe fè pou li yo, apa ofrann n'ap fè paske nou te pran angajman pou nou te fè yo, ou ankò ofrann n'ap fè paske nou rete konsa nou vle fè l', mete sou bèt n'ap ofri pou boule nèt nan dife pou Bondye, sou ofrann grenn jaden ak ofrann bwason yo, ak sou ofrann nou fè pou di Bondye mèsi.
These are the offerings which you are to give to the Lord at your regular feasts, in addition to the offerings for an oath, and the free offerings you give, for your burned offerings and your drink offerings and your peace-offerings.
ταῦτα ποιήσετε κυρίῳ ἐν ταῖς ἑορταῖς ἡμῶν πλὴν τῶν εὐχῶν ἡμῶν καὶ τὰ ἐκούσια ἡμῶν καὶ τὰ ὀλοκαυτώματα ἡμῶν καὶ τὰς θυσίας ἡμῶν καὶ τὰς σπονδὰς ἡμῶν καὶ τὰ σωτήρια ἡμῶν
- 1 ¶ Moyiz pale ak chèf branch fanmi pèp Izrayèl yo. Li di yo konsa: -Men lòd Seyè a bay.
29:40\So Moses gave the children of Israel all these directions as the Lord had given him orders.
καὶ ἐλάλησεν μουσῆς τοῖς υἱοῖς ἰσραὴλ κατὰ πάντα ὅσα ἐνετείλατο κύριος τῷ μουσῆ
- 2 Lè yon moun fè yon ve l'ap bay Seyè a kichòy ou ankò lè yon moun pwomèt li p'ap fè yon bagay, li pa fèt pou l' pa kenbe pawòl. Se pou l' fè tou sa li te pwomèt l'ap fè a.
30:1\And Moses said to the heads of the tribes of the children of Israel, This is the order of the Lord.
καὶ ἐλάλησεν μουσῆς πρὸς τοὺς ἄρχοντας τῶν φυλῶν ἰσραὴλ λέγων τοῦτο τὸ ῥῆμα ὃ συνέταξεν κύριος

- 3 ¶ Si yon jenn fi ki lakay papa l' toujou fè yon ve l'ap bay Seyè a kichòy ou ankò li pwomèt pou l' pa fè yon bagay,
 \30:2\When a man takes an oath to the Lord, or gives an undertaking having the force of an oath, let him not go back from his word, but let him do whatever he has said he will do.
 άνθρωπος άνθρωπος ὅς ἂν εὐξήται εὐχὴν κυρίῳ ἢ ὁμόσῃ ὄρκον ἢ ὀρίσῃται ὀρισμῶ περι τῆς ψυχῆς αὐτοῦ οὐ βεβηλώσει τὸ ῥῆμα αὐτοῦ πάντα ὅσα ἐὰν ἐξέλθῃ ἐκ τοῦ στόματος αὐτοῦ ποιήσει
- 4 lè papa a vin konn sa, si li pa di l' anyen, jenn fi a gen obligasyon pou l' kenbe ve li te pran an, osinon pwomès li te fè a.
 \30:3\If a woman, being young and under the authority of her father, takes an oath to the Lord or gives an undertaking;
 ἐὰν δὲ γυνὴ εὐξήται εὐχὴν κυρίῳ ἢ ὀρίσῃται ὀρισμὸν ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτῆς ἐν τῇ νεότητι αὐτῆς
- 5 Men, si lè papa a vin konn sa, li fè opozisyon, ni ve jenn fi a te pran yo ni pwomès li te fè yo pa kenbe ankò: yo pa vo anyen. Seyè a p'ap gade sou sa, li p'ap fè l' anyen, paske se pa fòt li. Se papa l' ki derefize kite l' kenbe pawòl li.
 \30:4\If her father, hearing of her oath or the undertaking she has given, says nothing to her, then all her oaths and every undertaking she has given will have force.
 καὶ ἀκούσῃ ὁ πατὴρ αὐτῆς τὰς εὐχὰς αὐτῆς καὶ τοὺς ὀρισμοὺς αὐτῆς οὐκ ὀρίσατο κατὰ τῆς ψυχῆς αὐτῆς καὶ παρασιωπήσῃ αὐτῆς ὁ πατὴρ καὶ στήσονται πᾶσαι αἱ εὐχαὶ αὐτῆς καὶ πάντες οἱ ὀρισμοὶ οὗκ ὀρίσατο κατὰ τῆς ψυχῆς αὐτῆς μενοῦσιν αὐτῇ
- 6 Si yon jenn fi te anba obligasyon pou l' te kenbe yon ve li te pran osinon yon pwomès li te fè, menm si li te pran yo an jwèt, si li rive marye,
 \30:5\But if her father, hearing of it, makes her take back her word, then the oaths or the undertakings she has given will have no force; and she will have forgiveness from the Lord, because her oath was broken by her father.
 ἐὰν δὲ ἀνανεύον ἀνανεύσῃ ὁ πατὴρ αὐτῆς ἢ ἂν ἡμέρα ἀκούσῃ πάσας τὰς εὐχὰς αὐτῆς καὶ τοὺς ὀρισμοὺς οὐκ ὀρίσατο κατὰ τῆς ψυχῆς αὐτῆς οὐ στήσονται καὶ κύριος καθαριεῖ αὐτήν ὅτι ἀνένευσεν ὁ πατὴρ αὐτῆς
- 7 epi mari a pa di l' anyen lè li vin konn sa, fi a gen obligasyon pou l' kenbe ve li te pran an osinon pwomès li te fè a.
 \30:6\And if she is married to a husband at the time when she is under an oath or an undertaking given without thought;
 ἐὰν δὲ γενομένη γένηται ἀνδρὶ καὶ αἱ εὐχαὶ αὐτῆς ἐπ' αὐτῇ κατὰ τὴν διαστολὴν τῶν χειλέων αὐτῆς οὐκ ὀρίσατο κατὰ τῆς ψυχῆς αὐτῆς
- 8 Men, si jou mari a vin konn sa li fè opozisyon, lamenm li wete fanm lan anba obligasyon li te genyen pou l' te kenbe ve li te pran an osinon pwomès li te fè a. Seyè a p'ap gade sou sa, li p'ap fè l' anyen.
 \30:7\If her husband, hearing of it, says nothing to her at the time, then the oaths she made and the undertakings she gave will have force.
 καὶ ἀκούσῃ ὁ ἀνὴρ αὐτῆς καὶ παρασιωπήσῃ αὐτῇ ἢ ἂν ἡμέρα ἀκούσῃ καὶ οὕτως στήσονται πᾶσαι αἱ εὐχαὶ αὐτῆς καὶ οἱ ὀρισμοὶ αὐτῆς οὐκ ὀρίσατο κατὰ τῆς ψυχῆς αὐτῆς στήσονται
- 9 Men lè yon fanm ki vè osinon ki divòse fè yon ve pou l' bay Seyè a kichòy, osinon li pwomèt pou l' pa fè yon bagay, se pou l' kenbe pawòl li.
 \30:8\But if her husband, hearing of it, makes her take it back, then the oath she made and the undertaking she gave without thought will have no force or effect, and she will have the Lord's forgiveness.
 ἐὰν δὲ ἀνανεύον ἀνανεύσῃ ὁ ἀνὴρ αὐτῆς ἢ ἂν ἡμέρα ἀκούσῃ πᾶσαι αἱ εὐχαὶ αὐτῆς καὶ οἱ ὀρισμοὶ αὐτῆς οὐκ ὀρίσατο κατὰ τῆς ψυχῆς αὐτῆς οὐ μενοῦσιν ὅτι ὁ ἀνὴρ ἀνένευσεν ἀπ' αὐτῆς καὶ κύριος καθαριεῖ αὐτήν
- 10 Si yon madanm marye, antan li lakay mari l', pran yon ve pou fè kichòy osinon pwomèt pou l' pa fè yon bagay,
 \30:9\But an oath made by a widow or one who is no longer married to her husband, and every undertaking she has given, will have force.
 καὶ εὐχὴ χήρας καὶ ἐκβεβλημένης ὅσα ἂν εὐξήται κατὰ τῆς ψυχῆς αὐτῆς μενοῦσιν αὐτῇ
- 11 epi si lè mari l' vin konn sa, li pa di l' anyen, li pa fè okenn opozisyon, fanm lan gen obligasyon pou l' kenbe ve li te pran an osinon pwomès li te fè a, nenpòt kisa yo te ye.
 \30:10\If she made an oath while she was under the authority of her husband,
 ἐὰν δὲ ἐν τῷ οἴκῳ τοῦ ἀνδρὸς αὐτῆς ἢ εὐχὴ αὐτῆς ἢ ὁ ὀρισμὸς κατὰ τῆς ψυχῆς αὐτῆς μεθ' ὄρκου
- 12 Men, si mari a vin konn sa, epi menm jou li vin konn sa a, li di li pa dakò, fanm lan p'ap nan obligasyon pou l' kenbe pawòl ni pou ve li te pran an, ni pou pwomès li te fè a. Se mari a ki te derefize kite l' kenbe pawòl li. Konsa, Seyè a p'ap gade sou sa, li p'ap fè l' anyen.
 \30:11\And her husband, hearing of it, said nothing to her and did not put a stop to it, then all her oaths and every undertaking she gave will have force.
 καὶ ἀκούσῃ ὁ ἀνὴρ αὐτῆς καὶ παρασιωπήσῃ αὐτῇ καὶ μὴ ἀνανεύσῃ αὐτῇ καὶ στήσονται πᾶσαι αἱ εὐχαὶ αὐτῆς καὶ πάντες οἱ ὀρισμοὶ αὐτῆς οὐκ ὀρίσατο κατὰ τῆς ψυχῆς αὐτῆς στήσονται κατ' αὐτῆς
- 13 Yon mari gen dwa dakò, konsa tou li gen dwa refize dakò kite madanm li kenbe pawòl li, ni pou ve madanm li te pran an, ni pou pwomès li te fè a.
 \30:12\But if her husband, on hearing of it, made them without force or effect, then whatever she has said about her oaths or her undertaking has no force: her husband has made them without effect, and she will have the Lord's forgiveness.
 ἐὰν δὲ περιελὼν περιέλῃ ὁ ἀνὴρ αὐτῆς ἢ ἂν ἡμέρα ἀκούσῃ πάντα ὅσα ἐὰν ἐξέλθῃ ἐκ τῶν χειλέων αὐτῆς κατὰ τὰς εὐχὰς αὐτῆς καὶ κατὰ τοὺς ὀρισμοὺς τοὺς κατὰ τῆς ψυχῆς αὐτῆς οὐ μενεῖ αὐτῇ ὁ ἀνὴρ αὐτῆς περιείλεν καὶ κύριος καθαρίσει αὐτήν

- 14 Men, si apre mari a vin konn sa li kite yon jou pase, li pa di l' anyen ankò, sa vle di li dakò ak ve madanm li te pran an osinon ak pwomès madanm lan te fè a. Depi mari a pa di l' anyen lè li vin konn sa, sa vle di se dakò li dakò.
 \30:13\Every oath, and every undertaking which she gives, to keep herself from pleasure, may be supported or broken by her husband.
 πᾶσα εὐχὴ καὶ πᾶς ὄρκος δεσμοῦ κακῶσαι ψυχὴν ὁ ἀνὴρ αὐτῆς στήσει αὐτῇ καὶ ὁ ἀνὴρ αὐτῆς περιελεῖ
- 15 Men si, apre mari a vin konn angajman madanm lan te pran an, mari a kite kèk jou pase anvan li di li pa dakò, se li menm k'ap sibi chatiman ki pou ta tonbe sou madanm lan pou pawòl li pa kenbe a.
 \30:14\But if the days go on, and her husband says nothing whatever to her, then he is giving the support of his authority to her oaths and undertakings, because at the time of hearing them he said nothing to her.
 ἐὰν δὲ σιωπῶν παρασιωπήσῃ αὐτῇ ἡμέραν ἐξ ἡμέρας καὶ στήσει αὐτῇ πάσας τὰς εὐχὰς αὐτῆς καὶ τοὺς ὀρισμοὺς τοὺς ἐπ' αὐτῆς στήσει αὐτῇ ὅτι ἐσιώπησεν αὐτῇ τῇ ἡμέρᾳ ἣ ἤκουσεν
- 16 Men tout regleman Seyè a te bay Moyiz pou yon fanm ki fè ve osinon ki pran yon angajman. Si li marye, men tout jan mari a ka boule avè l' nan ka sa a. Si li poko marye, li lakay papa l' toujou, men tout jan papa a ka pran sa.
 \30:15\But if at some time after hearing of them, he makes them without force, then he is responsible for her wrongdoing.
 ἐὰν δὲ περιελθὼν περιέλῃ αὐτῆς μετὰ τὴν ἡμέραν ἣν ἤκουσεν καὶ λήμψεται τὴν ἀμαρτίαν αὐτοῦ
- 1 ¶ Seyè a pale ak Mwiz, li di l' konsa:
 Then the Lord said to Moses,
 καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Ou pral pini moun Madyan yo pou sa yo fè moun pèp Izrayèl yo pase. Apre sa, ou pral mouri pou ou al jwenn moun pa ou yo ki mouri deja.
 Give the Midianites punishment for the wrong they did to the children of Israel: and after that you will go to rest with your people.
 ἐκδίκει τὴν ἐκδίκισιν υἱῶν ἰσραὴλ ἐκ τῶν μαδιανιτῶν καὶ ἔσχατον προστεθήσῃ πρὸς τὸν λαόν σου
- 3 Se konsa, Moyiz pale ak pèp la, li di yo konsa: -Pare kèk gason nan mitan nou pou y' al goumen, pou yo mache pran moun Madyan yo, fè yo peye sa yo fè Seyè a.
 So Moses said to the people, Let men from among you be armed for war to put into effect against Midian the Lord's punishment on them.
 καὶ ἐλάλησεν μουσῆς πρὸς τὸν λαὸν λέγων ἐξοπλίσατε ἐξ ὑμῶν ἄνδρας παρατάξασθαι ἔναντι κυρίου ἐπὶ μαδιαν ἀποδοῦναι ἐκδίκισιν παρὰ τοῦ κυρίου τῇ μαδιαν
- 4 N'a pran mil gason nan chak branch fanmi pèp Izrayèl la pou n' voye al goumen.
 From every tribe of Israel send a thousand to the war.
 χιλίους ἐκ φυλῆς χιλίους ἐκ φυλῆς ἐκ πασῶν φυλῶν ἰσραὴλ ἀποστείλατε παρατάξασθαι
- 5 Se konsa nan tout kantite gason ki nan pèp Izrayèl la, yo pran mil gason nan chak branch fanmi. Sa te bay douzmil (12.000) gason antou ki te pare pou al goumen.
 So from the thousands of Israel a thousand were taken from every tribe, twelve thousand men armed for war.
 καὶ ἐξηρίθμησαν ἐκ τῶν χιλιάδων ἰσραὴλ χιλίους ἐκ φυλῆς δώδεκα χιλιάδες ἐνοπλισμένοι εἰς παράταξιν
- 6 Moyiz voye douzmil gason sa yo al fè lagè. Li voye ak yo Fineas, pitit gason Eleaza, prèt la, ki t'ap pote veso Bondye yo ak twonpèt pou bay siyal yo.
 And Moses sent them out to war, a thousand from every tribe, and with them Phinehas, the son of Eleazar the priest, taking in his hands the vessels of the holy place and the horns for sounding the note of war.
 καὶ ἀπέστειλεν αὐτοὺς μουσῆς χιλίους ἐκ φυλῆς χιλίους ἐκ φυλῆς σὺν δυνάμει αὐτῶν καὶ φινεεσ υἱὸν ελεαζαρ υἱοῦ ααρων τοῦ ἱερέως καὶ τὰ σκεύη τὰ ἅγια καὶ αἱ σάλπιγγες τῶν σημασιῶν ἐν ταῖς χερσὶν αὐτῶν
- 7 ¶ Yo atake moun Madyan yo jan Seyè a te bay Moyiz lòd la, yo touye tout gason yo.
 And they made war on Midian, as the Lord gave orders to Moses; and they put to death every male.
 καὶ παρετάξαντο ἐπὶ μαδιαν καθὰ ἐνετείλατο κύριος τῷ μουσῆ καὶ ἀπέκτειναν πᾶν ἀρσενικόν
- 8 Yo touye senk wa moun Madyan yo: Evi, Rekèm, Zou, Our ak Reba. Yo touye Balaram, pitit Beyò a, tou.
 They put the kings of Midian to death with the rest, Evi and Reken and Zur and Hur and Reba, the five kings of Midian: and Balaam, the son of Beor, they put to death with the sword.
 καὶ τοὺς βασιλεῖς μαδιαν ἀπέκτειναν ἅμα τοῖς τραυματίαις αὐτῶν καὶ τὸν εἰν καὶ τὸν σουρ καὶ τὸν ροκομ καὶ τὸν οὐρ καὶ τὸν ροβοκ πέντε βασιλεῖς μαδιαν καὶ τὸν βαλααμ υἱὸν βεωρ ἀπέκτειναν ἐν ῥομφαίᾳ σὺν τοῖς τραυματίαις αὐτῶν
- 9 Moun Izrayèl yo fè tout fanm ak tout timoun Madyan yo prizonye. Yo pase men yo pran tout bèf yo, tout mouton yo, tout kabrit yo ak tout lòt byen yo.
 The women of Midian with their little ones the children of Israel took prisoner; and all their cattle and flocks and all their goods they took for themselves;
 καὶ ἐπρονόμεισαν τὰς γυναῖκας μαδιαν καὶ τὴν ἀποσκευὴν αὐτῶν καὶ τὰ κτήνη αὐτῶν καὶ πάντα τὰ ἔγκτητα αὐτῶν καὶ τὴν δύναμιν αὐτῶν ἐπρονόμεισαν

- 10 Yo boule tout kay nan lavil yo ak tout kan kote moun yo te rete.
And after burning all their towns and all their tent-circles,
 και πάσας τὰς πόλεις αὐτῶν τὰς ἐν ταῖς οἰκίαις αὐτῶν καὶ τὰς ἐπαύλεις αὐτῶν ἐνέπρησαν ἐν πυρὶ
- 11 Apre sa, yo pran tou sa yo te ranmase, tout bèt ak tout moun yo te fè prizonye yo,
They went away with the goods they had taken, man and beast.
 και ἔλαβον πᾶσαν τὴν προνομήν και πάντα τὰ σκῦλα αὐτῶν ἀπὸ ἀνθρώπου ἕως κτήνους
- 12 yo mennen yo bay Moyiz ansanm ak Eleaza, prèt la, ak tout moun pèp Izrayèl yo ki te nan kan an, nan plenn Moab yo, lòt bò larivyè Jouden, anfas lavil Jeriko.
And the prisoners and the goods and everything they had taken, they took to Moses and Eleazar the priest and the people of Israel, to the tent-circle in the lowlands of Moab by the Jordan at Jericho.
 και ἤγαγον πρὸς μουσῆν και πρὸς ελεαζαρ τὸν ἱερέα και πρὸς πάντας υἱοὺς ἰσραηλ τὴν αἰχμαλωσίαν και τὰ σκῦλα και τὴν προνομήν εἰς τὴν παρεμβολὴν εἰς αραβῶθ μοαβ ἣ ἐστὶν ἐπὶ τοῦ ἰορδάνου κ ατὰ ἱεριχώ
- 13 ¶ Moyiz, Eleaza, prèt la ak tout chèf pèp Izrayèl yo soti nan kan an al kontre lame a.
Then Moses and Eleazar the priest and the chiefs of the people went out to them before they had come into the tent-circle.
 και ἐξῆλθεν μουσῆς και ελεαζαρ ὁ ἱερεὺς και πάντες οἱ ἄρχοντες τῆς συναγωγῆς εἰς συνάντησιν αὐτοῖς ἔξω τῆς παρεμβολῆς
- 14 Moyiz move sou chèf reskonsab lame yo, sou chèf divizyon mil yo ak chèf konpayi san yo ki t'ap tounen soti nan lagè a.
And Moses was angry with the chiefs of the army, the captains of thousands and the captains of hundreds who had come back from the war.
 και ὠργίσθη μουσῆς ἐπὶ τοῖς ἐπισκόποις τῆς δυνάμεως χιλιάρχους και ἑκατοντάρχους τοῖς ἐρχομένοις ἐκ τῆς παρατάξεως τοῦ πολέμου
- 15 Li di yo konsa: -Poukisa nou pa touye tout medam sa yo?
And Moses said to them, Why have you kept all the women safe?
 και εἶπεν αὐτοῖς μουσῆς ἵνα τί ἐζωργήσατε πᾶν θῆλυ
- 16 Se yo menm ki te swiv konsèy Balam yo, se yo ki te lakòz moun pèp Izrayèl yo te vire do bay Bondye nan zafè Baal-Peyò a, kifè gwo malè nou konnen an te tonbe sou pèp Izrayèl la.
It was these who, moved by Balaam, were the cause of Israel's sin against the Lord in the question of Peor, because of which disease came on the people of the Lord.
 αὗται γὰρ ἦσαν τοῖς υἱοῖς ἰσραηλ κατὰ τὸ ῥῆμα βαλααμ τοῦ ἀποστῆσαι καὶ ὑπεριδεῖν τὸ ῥῆμα κυρίου ἕνεκεν φογῶρ και ἐγένετο ἡ πληγὴ ἐν τῇ συναγωγῇ κυρίου
- 17 Se pou nou touye tout pitit gason yo. Se pou nou touye tout fanm ki kouche ak gason deja.
So now put every male child to death, and every woman who has had sex relations with a man.
 και νῦν ἀποκτείνετε πᾶν ἄρσενικὸν ἐν πάσῃ τῇ ἀπαρτίᾳ και πᾶσαν γυναῖκα ἣτις ἐγνωκεν κοίτην ἄρσενος ἀποκτείνετε
- 18 Men, n'a sove lavi tout jenn fi ki poko janm kouche ak gason. N'a pran yo pou nou.
But all the female children who have had no sex relations with men, you may keep for yourselves.
 πᾶσαν τὴν ἀπαρτίαν τῶν γυναικῶν ἣτις οὐκ οἶδεν κοίτην ἄρσενος ζωοργήσατε αὐτάς
- 19 Men, nou menm ki touye moun osinon ki manyen kadav moun mouri, nou pral rete sèt jou andeyò limit kan an. Sou twazyèm jou a ak sou setyèm jou a n'a fè sèvis pou mete nou nan kondisyon, nou menm ak tout prizonye nou yo, pou nou ka fè sèvis Bondye.
You yourselves will have to keep outside the tent-circle for seven days, anyone of you who has put any person to death or come near a dead body; and on the third day and on the seventh day make yourselves and your prisoners clean.
 και ὑμεῖς παρεμβάλετε ἔξω τῆς παρεμβολῆς ἐπὶ τὰς ἡμέρας πᾶς ὃ ἀνελὼν και ὃ ἀπτόμενος τοῦ τετραμένου ἀγνισθήσεται τῇ ἡμέρᾳ τῇ τρίτῃ και τῇ ἡμέρᾳ τῇ ἐβδόμῃ ὑμεῖς και ἡ αἰχμαλωσία ὑμῶν
- 20 N'a fè sèvis pou mete tout rad ak tout bagay ki fèt ak po bèt, bagay ki fèt ak pwal kabrit, bagay ki fèt ak bwa, nan kondisyon pou moun k'ap sèvi Bondye ka sèvi ak yo.
And every bit of clothing, and anything made of leather or goats' hair or wood, you are to make clean.
 και πᾶν περίβλημα και πᾶν σκεῶς δερμάτινον και πᾶσαν ἐργασίαν ἐξ αἰγείας και πᾶν σκεῶς ξύλινον ἀφαγιεῖτε
- 21 Eleaza, prèt la, pale ak mesye ki te tounen soti nan lagè yo. Li di yo konsa: -Men yon regleman nou jwenn nan lòd Seyè a te bay Moyiz.
Then Eleazar the priest said to the men of war who had been to the fight, This is the rule of the law which the Lord has given to Moses:
 και εἶπεν ελεαζαρ ὁ ἱερεὺς πρὸς τοὺς ἄνδρας τῆς δυνάμεως τοὺς ἐρχομένους ἐκ τῆς παρατάξεως τοῦ πολέμου τοῦτο τὸ δικαίωμα τοῦ νόμου ὃ συνέταξεν κύριος τῷ μουσῆ
- 22 Tout moso lò, tout moso ajan, tout bout fè, tout moso kwiv, tout moso plon,
But gold and silver and brass and iron and tin and lead,
 πλὴν τοῦ χρυσίου και τοῦ ἀργυρίου και χαλκοῦ και σιδήρου και μολίβου και κασσιτέρου

- 23 tou sa ki pa ka boule nan dife, n'a pase yo nan dife pou yo ka nan kondisyon sèvi pou moun k'ap sèvi Bondye. Men tou sa ki ka boule nan dife, se nan dlo yo mete apa pou sa a n'a pase yo pou yo ka nan kondisyon sèvi pou moun k'ap sèvi Bondye.
And anything which may be heated, is to go through the fire and be made clean; but in addition it is to be put in the water of cleaning: and anything which may not go through the fire is to be put in the water.
πάν πράγμα ὃ διελεύεται ἐν πυρὶ καὶ καθαρισθήσεται ἀλλ' ἢ τῷ ὕδατι τοῦ ἀγνισμοῦ ἀγνισθήσεται καὶ πάντα ὅσα ἐὰν μὴ διαπορευῆται διὰ πυρός διελεύεται δι' ὕδατος
- 24 Sou setyèm jou a, n'a lave rad ki sou nou yo. Konsa n'a nan kondisyon pou nou fè sèvis Bondye. Se lè sa a n'a ka antre nan kan an.
And on the seventh day, after washing your clothing, you will be clean, and then you may come into the tent-circle.
καὶ πλυνεῖσθε τὰ ἱμάτια τῆ ἡμέρα τῆ ἑβδόμη καὶ καθαρισθήσεσθε καὶ μετὰ ταῦτα εἰσελεύσεσθε εἰς τὴν παρεμβολήν
- 25 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 26 -Ou menm, Moyiz ak Eleaza, prèt la, ansanm ak tout lòt chèf pèp Izrayèl yo, n'a konte tou sa lame a te ranmase nan lagè a, san bliye bèt yo ak prizonye yo.
Get an account of everything which was taken in the war, of man and of beast, you and Eleazar the priest and the heads of families of the people:
λαβὲ τὸ κεφάλαιον τῶν σκύλων τῆς αἰχμαλωσίας ἀπὸ ἀνθρώπου ἕως κτήνους σὺ καὶ ελεάζαρ ὁ ἱερεὺς καὶ οἱ ἀρχόντες τῶν πατριῶν τῆς συναγωγῆς
- 27 Apre sa, n'a separe tout bagay mwaye pou mwaye, mwaye pou moun ki te al goumen yo, mwaye pou rès moun pèp Izrayèl yo.
And let division be made of it into two parts, one for the men of war who went out to the fight, and one for all the people:
καὶ διελεῖτε τὰ σκύλα ἀνὰ μέσον τῶν πολεμιστῶν τῶν ἐκπορευομένων εἰς τὴν παράταξιν καὶ ἀνὰ μέσον πάσης συναγωγῆς
- 28 Nan mwaye ki pou moun ki te al goumen yo, n'a wete yon pòsyon ki va tankou yon taks y'a peye pou Seyè a: sou chak senksan (500) moun, sou chak senksan bèt menm kalite, bèf, bourik, mouton, kabrit, w'a wete yonn pou Seyè a.
And from the men of war who went out let there be offered to the Lord one out of every five hundred, from the persons, and from the oxen and asses and sheep:
καὶ ἀφελεῖτε τέλος κυρίῳ παρὰ τῶν ἀνθρώπων τῶν πολεμιστῶν τῶν ἐκπεπορευμένων εἰς τὴν παράταξιν μίαν ψυχὴν ἀπὸ πεντακοσίων ἀπὸ τῶν ἀνθρώπων καὶ ἀπὸ τῶν κτηνῶν καὶ ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων καὶ ἀπὸ τῶν αἰγῶν
- 29 Sa w'a wete nan mwaye ki pou moun ki te al goumen yo, w'a bay Eleaza, prèt la, tankou yon bagay yo pran pou Seyè a.
Take this from their part and give it to Eleazar the priest as an offering to be lifted up to the Lord.
καὶ ἀπὸ τοῦ ἡμίους αὐτῶν λήμψεσθε καὶ δώσετε ελεάζαρ τῷ ἱερεῖ τὰς ἀπαρχὰς κυρίου
- 30 Sou lòt mwaye ki rete pou rès moun pèp Izrayèl la, w'a pran yonn sou chak senkant moun, sou chak senkant bèt menm kalite, bèf, bourik, mouton, kabrit. Epi w'a bay moun Levi yo ki reskonsab Tant Randevou Seyè a.
And from the part given to the children of Israel, take one out of every fifty, from the persons, and from the oxen and asses and sheep, and give it to the Levites who have the care of the House of the Lord.
καὶ ἀπὸ τοῦ ἡμίους τοῦ τῶν υἱῶν ἰσραὴλ λήμψη ἓνα ἀπὸ τῶν πενήκοντα ἀπὸ τῶν ἀνθρώπων καὶ ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων καὶ ἀπὸ τῶν ὄνων καὶ ἀπὸ πάντων τῶν κτηνῶν καὶ δώσετε αὐτὰ τοῖς λευίταις τοῖς φυλάσσουσιν τὰς φυλακὰς ἐν τῇ σκινηῇ κυρίου
- 31 Moyiz ak Eleaza, prèt la, te fè tout bagay jan Seyè a te bay Moyiz lòd fè a.
So Eleazar and Moses did as the Lord had given orders to Moses.
καὶ ἐποίησεν μουσῆς καὶ ελεάζαρ ὁ ἱερεὺς καθὰ συνέταξεν κύριος τῷ μουσῆ
- 32 San konte sa sòlda yo te pran pou yo menm, men sa yo te pran nan men lènmi yo epi yo te pote bay Moyiz: sisanswasannkenzmil (675.000) mouton ak kabrit,33 swasanndouzmil (72.000) bèf,34 swasanteyenmil (61.000) bourik,35 tranndemil (32.000) jenn fi ki poko janm kouche ak gason.
Now the beasts taken, in addition to what the fighting-men took for themselves, were six hundred and seventy-five thousand sheep,
καὶ ἐγενήθη τὸ πλεόνασμα τῆς προνομῆς ὃ ἐπρονόμεισαν οἱ ἄνδρες οἱ πολεμισταὶ ἀπὸ τῶν προβάτων ἑξακόσιοι χιλιάδες καὶ ἑβδομήκοντα καὶ πέντε χιλιάδες
- 36 Yo pran mwaye ladan yo bay sòlda ki te al goumen yo. Epi yo wete sa ki pou Seyè a ladan l'. Sa te fè twasantrannsmil senksan (337.500) mouton ak kabrit,37 ak sisanswasannkenz (675) ladan yo pou Seyè a,38 tranmsmil (36.000) bèf ak swasanndouz ladan yo pou Seyè a,39 tranmsmil senksan (30.500) bourik ak swasanteyen ladan yo pou Seyè a,
And the half given as their part to the men who went to the war, was three hundred and thirty-seven thousand, five hundred sheep,
καὶ ἐγενήθη τὸ ἡμίσευμα ἡ μερὶς τῶν ἐκπεπορευμένων εἰς τὸν πόλεμον ἐκ τοῦ ἀριθμοῦ τῶν προβάτων τριακόσιοι καὶ τριάκοντα χιλιάδες καὶ ἑπτακισχίλια καὶ πεντακόσια
- 40 sèzmil (16.000) jenn fi ak trannde ladan yo pou Seyè a.
And the number of persons was sixteen thousand, of which the Lord's part was thirty-two persons.
καὶ ψυχαὶ ἀνθρώπων ἑκκαίδεκα χιλιάδες καὶ τὸ τέλος αὐτῶν κυρίῳ δύο καὶ τριάκοντα ψυχαὶ

- 41 Se konsa, Moyiz renmèt bay Eleaza, prèt la, tou sa yo te wete pou Seyè a, jan Seyè a te bay Moyiz lòd la.
And Moses gave the Lord's part, lifted up as an offering, to Eleazar the priest, as the Lord had given orders to Moses.
καὶ ἔδωκεν μουσῆς τὸ τέλος κυρίῳ τὸ ἀφάιρεμα τοῦ θεοῦ ελεάζαρ τῷ ἱερεῖ καθὼ συνέταξεν κύριος τῷ μουσῆ
- 42 Lòt mwatye a te pou rès pèp Izrayèl la. Lè Moyiz fin wete sa ki te pou sòlda yo,
And from the half given to the children of Israel, which Moses had kept separate from that given to the fighting-men,
ἀπὸ τοῦ ἡμισεύματος τῶν υἱῶν ἰσραηλ οὓς διεῖλεν μουσῆς ἀπὸ τῶν ἀνδρῶν τῶν πολεμιστῶν
- 43 men sa ki te rete: twasantrannsmil senksan (337.500) mouton ak kabrit,
(Now the people's half was three hundred and thirty-seven thousand, five hundred sheep,
καὶ ἐγένετο τὸ ἡμίσευμα τὸ τῆς συναγωγῆς ἀπὸ τῶν προβάτων τριακόσιν χιλιάδες καὶ τριάκοντα χιλιάδες καὶ ἑπτακισχίλια καὶ πεντακόσια
- 44 transmil (36.000) bèf,
And thirty-six thousand oxen,
καὶ βόες ἕξ καὶ τριάκοντα χιλιάδες
- 45 trantmil senksan (30.500) bourik ak
And thirty thousand, five hundred asses,
ὄνοι τριάκοντα χιλιάδες καὶ πεντακόσιοι
- 46 sèzmil (16.000) jenn fi.
And sixteen thousand persons;
καὶ ψυχὰι ἀνθρώπων ἕξ καὶ δέκα χιλιάδες
- 47 Sou mwatye ki te pou rès moun pèp Izrayèl la, Moyiz pran yon moun sou chak senkant moun ak yon bèt sou chak senkant bèt menm kalite, li bay moun Levi yo ki te reskonsab tant Seyè a, jan Seyè a te bay Moyiz lòd la.
Even from the children of Israel's half, Moses took one out of every fifty, men and beasts, and gave them to the Levites who had the care of the House of the Lord; as the Lord gave orders to Moses.
καὶ ἔλαβεν μουσῆς ἀπὸ τοῦ ἡμισεύματος τῶν υἱῶν ἰσραηλ τὸ ἓν ἀπὸ τῶν πενήκοντα ἀπὸ τῶν ἀνθρώπων καὶ ἀπὸ τῶν κτηνῶν καὶ ἔδωκεν αὐτὰ τοῖς λευίταις τοῖς φυλάσσουσιν τὰς φυλακὰς τῆς σκηνῆς κυρίου ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ
- 48 ¶ Lè sa a, tout moun ki te chèf lame a, chèf divizyon mil yo ak chèf konpayi san yo, yo tout vin jwenn Moyiz.
Then the men in authority over the thousands of the army, the captains of thousands and captains of hundreds, came to Moses,
καὶ προσῆλθον πρὸς μουσῆν πάντες οἱ καθεσταμένοι εἰς τὰς χιλιαρχίας τῆς δυνάμεως χιλιαρχοὶ καὶ ἑκατόνταρχοι
- 49 Epi yo di l': -Nou konte kantite sòlda ki te sou kont nou yo, nou jwenn yo tout la.
And said to him, Your servants have taken note of the number of all the fighting-men under our orders, and every one is present;
καὶ εἶπαν πρὸς μουσῆν οἱ παῖδές σου εἰλήφασιν τὸ κεφάλαιον τῶν ἀνδρῶν τῶν πολεμιστῶν τῶν παρ' ἡμῶν καὶ οὐ διαπεφώνηκεν ἀπ' αὐτῶν οὐδὲ εἷς
- 50 Se poutèt sa, n'ap pote tout bijou lò nou te jwenn epi nou te pran: braslè, chennèt, bag, zanno, chenn ak meday, n'ap ofri yo bay Seyè a pou li ka fè nou gras.
And we have here an offering for the Lord from what every man took in the war, ornaments of gold, leg-chains and arm-rings, finger-rings, ear-rings, and neck-ornaments, to make our souls free from sin before the Lord.
καὶ προσενηγόμαμεν τὸ δῶρον κυρίῳ ἀνὴρ ὃ εὔρεν σκεῦος χρυσοῦν χλιδῶνα καὶ ψέλιον καὶ δακτύλιον καὶ περιδέξιον καὶ ἐμπλόκιον ἐξιλιάσασθαι περὶ ἡμῶν ἔναντι κυρίου
- 51 Moyiz ak Eleaza, prèt la, resevwa tout bijou lò yo te pote yo.
So Moses and Eleazar the priest took the gold from them, even all the worked ornaments.
καὶ ἔλαβεν μουσῆς καὶ ελεάζαρ ὁ ἱερεὺς τὸ χρυσίον παρ' αὐτῶν πᾶν σκεῦος εἰργασμένον
- 52 Sa te fè katsan (400) liv konsa chèf divizyon mil yo ak chèf konpayi san yo te pote bay Moyiz ak Eleaza ki te resevwa yo pou Seyè a.
And the gold which the captains of thousands and captains of hundreds gave, as an offering to be lifted up before the Lord, came to sixteen thousand, seven hundred and fifty shekels.
καὶ ἐγένετο πᾶν τὸ χρυσίον τὸ ἀφάιρεμα ὃ ἀφείλον κυρίῳ ἕξ καὶ δέκα χιλιάδες καὶ ἑπτακόσιοι καὶ πενήκοντα σίκλοι παρὰ τῶν χιλιαρχῶν καὶ παρὰ τῶν ἑκατοντάρχων
- 53 Men, sòlda yo menm te kenbe sa yo te pran pou tèt pa yo.
(For every man of the army had taken goods for himself in the war.)
καὶ οἱ ἄνδρες οἱ πολεμισταὶ ἐπρονόμεισαν ἕκαστος ἑαυτῷ

- 54 Se konsa Moyiz ak Eleaza, prèt la, pran lò chèf divizyon mil ak chèf konpayi san yo te pote ba yo a, yo pote l' nan Tant Randevou a, pou Seyè a te ka toujou chonje pwoteje pèp Izrayèl la.
Then Moses and Eleazar the priest took the gold given by the captains of thousands and captains of hundreds, and took it into the Tent of meeting, to be a sign in memory of the children of Israel before the Lord.
καὶ ἔλαβεν μουσῆς καὶ ελεάζαρ ὁ ἱερεὺς τὸ χρυσίον παρὰ τῶν χιλιάρχων καὶ παρὰ τῶν ἑκατοντάρχων καὶ εἰσήνεγκεν αὐτὰ εἰς τὴν σκηνὴν τοῦ μαρτυρίου μνημόσυνον τῶν υἱῶν ἰσραὴλ ἔναντι κυρίου
- 1 ¶ Moun branch fanmi Woubenn ak moun branch fanmi Gad yo te gen anpil anpil bèt. Lè yo wè jan peyi Jazè a ak peyi Galarad la te bon pou fè gadinaj,
Now the children of Reuben and the children of Gad had a great number of cattle: and when they saw that the land of Jazer and the land of Gilead was a good place for cattle;
καὶ κτήνη πλῆθος ἦν τοῖς υἱοῖς ρουβην καὶ τοῖς υἱοῖς γαδ πλῆθος σφόδρα καὶ εἶδον τὴν χώραν ιαζερ καὶ τὴν χώραν γαλααδ καὶ ἦν ὁ τόπος τόπος κτήνεσιν
- 2 yo vin jwenn Moyiz, Eleaza, prèt la, ak chèf fanmi pèp Izrayèl yo, yo di yo konsa:
The children of Gad and the children of Reuben came and said to Moses and to Eleazar the priest and to the chiefs of the meeting,
καὶ προσελθόντες οἱ υἱοὶ ρουβην καὶ οἱ υἱοὶ γαδ εἶπαν πρὸς μουσῆν καὶ πρὸς ελεάζαρ τὸν ἱερέα καὶ πρὸς τοὺς ἄρχοντας τῆς συναγωγῆς λέγοντες
- 3 -Tout rejyon kote nou jwenn lavil sa yo: Atawo, Dibon, Jazè, Nimra, Esbon, Eleyale, Sèbam, Nebo ak Biyon,
Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Sebam, and Nebo, and Beon,
αταρωθ καὶ δαιβον καὶ ιαζερ καὶ ναμβρα καὶ εσεβον καὶ ελεαλη καὶ σεβαμα καὶ ναβαν καὶ βαιαν
- 4 tout peyi Seyè a te ede moun pèp Izrayèl yo pran pou yo bò isit la, se tè ki bon pou fè gadinaj, lèfini nou menm nou gen anpil bèt.
The land which the Lord gave into the hands of the children of Israel, is a land for cattle, and your servants have cattle.
τὴν γῆν ἣν παρέδωκεν κύριος ἐνόπιον τῶν υἱῶν ἰσραὴλ γῆ κτηνοτρόφος ἐστὶν καὶ τοῖς παισὶν σου κτήνη ὑπάρχει
- 5 Tanpri, si ou vle fè nou favè sa a, ban nou peyi sa a pou pòsyon pa nou. Pa fòse nou janbe lòt bò larivyè Jouden an.
And they said, With your approval, let this land be given to your servants as their heritage: do not take us over Jordan.
καὶ ἔλεγον εἰ εὐρομεν χάριν ἐνόπιόν σου δοθήτω ἡ γῆ αὐτῆ τοῖς οἰκέταις σου ἐν κατασχέσει καὶ μὴ διαβιβάσης ἡμᾶς τὸν ἰορδάνην
- 6 Moyiz reponn yo: -Nou ta renmen rete isit la pandan lòt frè nou yo pral nan goumen?
And Moses said to the children of Gad and the children of Reuben, Are your brothers to go to the war, while you take your rest here?
καὶ εἶπεν μουσῆς τοῖς υἱοῖς γαδ καὶ τοῖς υἱοῖς ρουβην οἱ ἀδελφοὶ ὑμῶν πορεύονται εἰς πόλεμον καὶ ὑμεῖς καθήσεσθε αὐτοῦ
- 7 Poukisa nou vle dekouraje moun pèp Izrayèl yo pou yo pa ale nan peyi Seyè a ba yo a?
Why would you take from the children of Israel the desire to go over into the land which the Lord has given them?
καὶ ἵνα τί διαστρέφετε τὰς διανοίας τῶν υἱῶν ἰσραὴλ μὴ διαβῆναι εἰς τὴν γῆν ἣν κύριος δίδωσιν αὐτοῖς
- 8 Se menm bagay la zansèt nou yo te fè wi lè mwen te voye yo ale vizite peyi a antan nou te Kadès Banea.
So did your fathers, when I sent them from Kadesh-barnea to see the land.
οὐχ οὕτως ἐποίησαν οἱ πατέρες ὑμῶν ὅτε ἀπέστειλα αὐτοὺς ἐκ καθῆς βαρνη κατανοῆσαι τὴν γῆν
- 9 Yo moute jouk nan ravin Echkòl la, yo vizite tout peyi a. Apre sa, yo dekouraje moun pèp Izrayèl yo pou yo pa antre nan peyi Seyè a te ba yo a.
For when they went up to the valley of Eshcol, and saw the land, they took from the children of Israel the desire to go into the land which the Lord had given them.
καὶ ἀνέβησαν φάραγγα βότρου καὶ κατενόησαν τὴν γῆν καὶ ἀπέστησαν τὴν καρδίαν τῶν υἱῶν ἰσραὴλ ὅπως μὴ εἰσέλθωσιν εἰς τὴν γῆν ἣν ἔδωκεν κύριος αὐτοῖς
- 10 Jou sa a, Seyè a te move anpil sou yo. Li sèman, li di konsa:
And at that time the Lord was moved to wrath, and made an oath, saying,
καὶ ὠργίσθη θυμῷ κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ὄμοσεν λέγων
- 11 Okenn nan gason ki te gen ventan osinon ki te pi gran lè yo te sotif kite peyi Lejip p'ap mete pwent pye yo nan peyi mwen te pwomèt sou sèman m'ap bay Abraram, Izarak ak Jakòb la, paske yo pa t' kenbe pawòl yo ak mwen,
Truly, not one of the men of twenty years old and over who came out of Egypt will see the land which I gave by oath to Abraham, Isaac, and Jacob; because they have not been true to me with all their heart;
εἰ ὄντοισι οἱ ἄνθρωποι οὗτοι οἱ ἀναβάντες ἐξ αἰγύπτου ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω οἱ ἐπιστάμενοι τὸ κακὸν καὶ τὸ ἀγαθὸν τὴν γῆν ἣν ὄμοσα τῷ ἀβρααμ καὶ ἰσαακ καὶ ἰακωβ οὐ γὰρ συνεπηκολούθησαν ὀπίσω μου
- 12 an wetan Kalèb, pitit gason Jefoune, moun fanmi Kenaz yo, ak Jozye, pitit gason Noun lan. Se yo menm sèlman ki te toujou swiv Seyè a san mank.
But only Caleb, the son of Jephunneh the Kenizzite, and Joshua, the son of Nun: because they have been true to the Lord.
πλὴν χαλεβ υἱὸς ἰεφοννη ὁ διακεχωρισμένος καὶ ἰησοῦς ὁ τοῦ ναυι ὅτι συνεπηκολούθησεν ὀπίσω κυρίου

- 13 Se konsa, Seyè a fè you sèl move sou pèp Izrayèl la, li fè you moute desann nan dezè a pandan karantan, jouk dènye moun ki te fè sa ki mal devan Seyè a mouri.
Then the Lord was angry with Israel, and he made them wanderers in the waste land for forty years? till all that generation who had done evil in the eyes of the Lord was dead.
καὶ ὀργίσθη θυμῷ κύριος ἐπὶ τὸν Ἰσραὴλ καὶ κατερρόμβευσεν αὐτοὺς ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη ἕως ἐξανηλώθη πᾶσα ἡ γενεὰ οἱ ποιοῦντες τὰ πονηρὰ ἔναντι κυρίου
- 14 Epi koulye a, nou vle fè tankou papa nou yo? Ou byen wè se pitit yo nou ye vre! Nou pral fè Seyè a pi move ankò sou pèp Izrayèl la.
And now you have come to take the place of your fathers, another generation of sinners, increasing the wrath of the Lord against Israel.
ἰδοὺ ἀνέστητε ἀντὶ τῶν πατέρων ὑμῶν σύστρεμμα ἀνθρώπων ἀμαρτωλῶν προσθεῖναι ἔτι ἐπὶ τὸν θυμὸν τῆς ὀργῆς κυρίου ἐπὶ Ἰσραὴλ
- 15 Si nou vire do nou ba li, l'a fè pèp la rete pi lontan ankò nan dezè a. Se nou menm ki va lakòz pèp la fini nèt.
For if you are turned away from him, he will send them wandering again in the waste land; and you will be the cause of the destruction of all this people.
ὅτι ἀποστραφήσεθε ἀπ' αὐτοῦ προσθεῖναι ἔτι καταλιπεῖν αὐτὸν ἐν τῇ ἐρήμῳ καὶ ἀνομήσετε εἰς ὅλην τὴν συναγωγὴν ταύτην
- 16 ¶ Yo pwoche bò Moyiz, yo di l' konsa: -Pou konmanse, nou ta renmen moute kloti ak wòch pou fèmen pak bèt nou yo, epi nou ta renmen bati lavil ak ranpa pou pitit nou yo.
Then they came to him, and said, We will make safe places for our cattle here, and towns for our little ones;
καὶ προσῆλθον αὐτῷ καὶ ἔλεγον ἐπαύλεις προβάτων οἰκοδομήσωμεν ὧδε τοῖς κτήνεσιν ἡμῶν καὶ πόλεις ταῖς ἀποσκευαῖς ἡμῶν
- 17 Men, nou menm gason yo, nou tou pare pou n' ale goumen ansanm ak rès moun pèp Izrayèl yo, pou nou pran devan lè n'ap atake lènmi jouk you rive nan peyi ki pou yo a. Pandan tan sa a, moun pa nou yo menm va rete isit la nan lavil ak ranpa yo kote moun peyi a p'ap ka fè yo anyen.
But we ourselves will be ready armed to go before the children of Israel till we have taken them to their place: but our little ones will be safe in the walled towns against the people of the land.
καὶ ἡμεῖς ἐνοπλισάμενοι προφυλακὴ πρότεροι τῶν υἱῶν Ἰσραὴλ ἕως ἂν ἀγάγωμεν αὐτοὺς εἰς τὸν αὐτῶν τόπον καὶ κατοικήσει ἡ ἀποσκευὴ ἡμῶν ἐν πόλεσιν τετειχισμέναις διὰ τοὺς κατοικοῦντας τὴν γῆν
- 18 Nou p'ap tounen lakay nou toutotan tout lòt moun nan pèp Izrayèl la poko jwenn pòsyon tè ki pou yo a.
We will not come back to our houses till every one of the children of Israel has come into his heritage.
οὐ μὴ ἀποστραφῶμεν εἰς τὰς οἰκίας ἡμῶν ἕως ἂν καταμερισθῶσιν οἱ υἱοὶ Ἰσραὴλ ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ
- 19 Nou p'ap pran anyen nan tè ki pou yo lòt bò larivyè Jouden an, paske yo ban nou tè ki bò isit larivyè Jouden an, sou kote solèy leve a, pou pòsyon pa nou.
For we will not have our heritage with them on the other side of Jordan and forward; because our heritage has come to us on this side of Jordan to the east.
καὶ οὐκ ἐτι κληρονομήσωμεν ἐν αὐτοῖς ἀπὸ τοῦ πέραν τοῦ ἰορδάνου καὶ ἐπέκεινα ὅτι ἀπέχομεν τοὺς κλήρους ἡμῶν ἐν τῷ πέραν τοῦ ἰορδάνου ἐν ἀνατολαῖς
- 20 Moyiz di yo konsa: -Si nou fè tou sa nou sot di la a, si vreman vre nou pare pou n' al goumen devan Seyè a,
Then Moses said to them, If you will do this, arming yourselves to go before the Lord to the war,
καὶ εἶπεν πρὸς αὐτοὺς μουσῆς ἐὰν ποιήσετε κατὰ τὸ ῥῆμα τοῦτο ἐὰν ἐξοπλίσηθε ἔναντι κυρίου εἰς πόλεμον
- 21 si tout gason ki ka goumen pami nou yo janbe lòt bò larivyè Jouden an devan Seyè a, jouk Seyè a va fin kraze tout lènmi l' yo devan li,
Every armed man of you going across Jordan before the Lord till he has overcome and sent in flight all who are against him,
καὶ παρελεύσεται ὑμῶν πᾶς ὀπλίτης τὸν ἰορδάνην ἔναντι κυρίου ἕως ἂν ἐκτριβῇ ὁ ἐχθρὸς αὐτοῦ ἀπὸ προσώπου αὐτοῦ
- 22 enben, apre tout peyi a va tonbe anba men Seyè a, n'a tounen vin lakay nou, paske n'a fin fè tou sa nou te dwe fè pou Seyè a ak pou pèp Izrayèl la. Lè sa a, tout peyi ki bò isit la va rele nou pa nou devan Seyè a.
And the land is under the rule of the Lord: then after that you may come back, having done no wrong to the Lord and to Israel; and this land will be yours for your heritage before the Lord.
καὶ κατακυριευθῆ ἡ γῆ ἔναντι κυρίου καὶ μετὰ ταῦτα ἀποστραφήσεθε καὶ ἔσεσθε ἀθῶοι ἔναντι κυρίου καὶ ἀπὸ Ἰσραὴλ καὶ ἔσται ἡ γῆ αὕτη ὑμῖν ἐν κατασχέσει ἔναντι κυρίου
- 23 Men, si nou pa fè tou sa, konnen se kont Seyè a menm n'a peche. N'a peye konsekans peche nou an.
But if you do not do this, then you are sinners against the Lord; and you may be certain that your sin will have its reward.
ἐὰν δὲ μὴ ποιήσετε οὕτως ἀμαρτήσεσθε ἔναντι κυρίου καὶ γνώσεσθε τὴν ἀμαρτίαν ὑμῶν ὅταν ὑμᾶς καταλάβῃ τὰ κακά
- 24 Nou mèt bati lavil ak ranpa pou moun pa nou yo. Nou mèt moute lantouraj pou mete bèt nou yo nan pak. Men, se pou nou fè sa nou pwomèt n'ap fè a.
So get to work building your towns for your little ones, and safe places for your sheep; and do as you have said.
καὶ οἰκοδομήσετε ὑμῖν αὐτοῖς πόλεις τῇ ἀποσκευῇ ὑμῶν καὶ ἐπαύλεις τοῖς κτήνεσιν ὑμῶν καὶ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος ὑμῶν ποιήσετε
- 25 Moun fanmi Woubenn yo ak moun fanmi Gad yo di konsa: -Mèt, n'ap fè tou sa ou mande nou fè.
And the children of Gad and the children of Reuben said to Moses, Your servants will do as my lord says.
καὶ εἶπαν οἱ υἱοὶ ρουβὴν καὶ οἱ υἱοὶ γαδ πρὸς μουσῆν λέγοντες οἱ παῖδες σου ποιήσουσιν καθὰ ὁ κύριος ἡμῶν ἐντέλλεται

- 26 Pitit nou yo va rete nan lavil ki nan peyi Galarad yo ansanm ak madanm nou yo ak tout bèf, tout mouton ak tout kabrit nou yo,
Our little ones, our wives, and our flocks, and all our cattle, will be there in the towns of Gilead;
ή άποσκευή ήμών και αί γυναίκες ήμών και πάντα τά κτήνη ήμών έσονται έν ταις πόλειςιν γαλααδ
- 27 Men, nou menm gason ki pare pou n' al goumen yo, n'ap pase devan Seyè a pou n' al fè lagè jan ou di l' la.
But your servants will go over, every man armed for war, before the Lord to the fight, as my lord says.
οί δε παιδες σου παρελεύσονται πάντες ένωπλισμένοι και εκτεταγμένοι έναντι κυρίου εις τον πόλεμον όν τρόπον ό κύριος λέγει
- 28 ¶ Lè sa a, Moyiz bay Eleaza, prèt la, Jozye, pitit gason Noun lan, ak tout chèf fanmi pèp Izrayèl la lòd sa a sou moun sa yo.
So Moses gave orders about them to Eleazar the priest and to Joshua, the son of Nun, and to the heads of families of the tribes of the children of Israel.
και συνέστησεν αυτοίς μουσης ελεαζαρ τον ιερέα και ιησουν υιον ναυη και τους άρχοντας πατριών των φυλών ισραηλ
- 29 Li di yo: -Si gason nan branch fanmi Woubenn ak nan branch fanmi Gad yo janbe lòt bò larivyè Jouden an avèk nou tou pare pou y' al goumen devan Seyè a, lè tout peyi a va anba men nou, n'a ba yo tè peyi Galarad la pou yo.
And Moses said to them, If the children of Gad and the children of Reuben go with you over Jordan, every man armed for the fight before the Lord, and all the land is given into your hands, then let them have the land of Gilead for a heritage:
και ειπεν προς αυτοις μουσης έν διαβώσιν οι υιοί ρουβην και οι υιοί γαδ μεθ' ήμών τον ιορδάνην πās ένωπλισμένος εις πόλεμον έναντι κυρίου και κατακυριεύσητε τής γής άπέναντι ήμών και δώσεται αυτοίς την γήν γαλααδ έν κατασχέσει
- 30 Men, si yo pa janbe lòt bò larivyè Jouden an pou y' al goumen avèk nou, y'a resewva pòsyon tè pa yo nan peyi Kanaran an ansanm ak nou.
But if they do not go over with you armed, they will have to take their heritage with you in the land of Canaan.
έν δε μη διαβώσιν ένωπλισμένοι μεθ' ήμών εις τον πόλεμον έναντι κυρίου και διαβιβάσετε την άποσκευήν αυτών και τās γυναίκασ αυτών και τά κτήνη αυτών πρότερα ήμών εις γήν χανααν και συγκ ατακληρονομηθήσονται εν ήμιν έν τη γή χανααν
- 31 Mesye branch fanmi Woubenn ak branch fanmi Gad yo reponn Moyiz, yo di l' konsa: -N'a fè tou sa Seyè a mande nou fè. Se sèvitè li nou ye.
Then the children of Gad and the children of Reuben said, As the Lord has said to your servants, so will we do.
και άπεκρίθησαν οι υιοί ρουβην και οι υιοί γαδ λέγοντες όσα ό κύριος λέγει τοίς θεράποουσιν αυτου ούτως ποιήσομεν
- 32 N'a janbe lòt bò larivyè a tou pare pou n' al goumen devan Seyè a, n'a antre nan peyi Kanaran an. Men toutjan, nou mande pou yo ban nou pòsyon tè ki bò isit larivyè Jouden an pou nou.
We will go over armed before the Lord into the land of Canaan, and you will give us our heritage on this side of Jordan.
ήμεις διαβησόμεθα ένωπλισμένοι έναντι κυρίου εις γήν χανααν και δώσετε την κατάσχεσιν ήμιν έν τῷ πέραν του ιορδάνου
- 33 Se konsa Moyiz pran tout peyi Amori ki te pou wa Siyon, ak peyi Bazan ki te pou wa Og, avèk tout lavil ki nan limit fwontyè peyi yo, li bay moun fanmi Gad yo, moun fanmi Woubenn yo ak mwatye moun ki nan fanmi Manase, pitit gason Jozèf la.
So Moses gave to them, even to the children of Gad and the children of Reuben and to the half-tribe of Manasseh, the son of Joseph, the kingdom of Sihon, king of the Amorites and Og, king of Bashan, all the land with its towns and the country round them.
και έδωκεν αυτοίς μουσης τοίς υιοίς γαδ και τοίς υιοίς ρουβην και τῷ ήμίσει φυλῆς μανασση υιόν ιωσηφ την βασιλείαν σηων βασιλέωσ αμορραίων και την βασιλείαν ογ βασιλέωσ τής βασαν την γήν και τās πόλεις σὺν τοίς όρίοις αυτης πόλεις τής γής κύκλω
- 34 Moun fanmi Gad yo rebati tout lavil sa yo: Dibon, Atawòt, Awoyè,
And the children of Gad were the builders of Dibon and Ataroth and Aroer;
και ήκοδόμησαν οι υιοί γαδ την δαιβων και την αταρωθ και την αροηρ
- 35 Atawo, Sofam, Jaze ak Jobeya,
And Atroth-shophan and Jazer and Jogbehah;
και την σοφαρ και την ιαζηρ και ήψωσαν αυτās
- 36 Bèt-Nimra, Bèt aran. Yo rebati yo avèk ranpa pou pwoteje yo, yo fè pak tou pou mouton ak kabrit.
And Beth-nimrah and Beth-haran: walled towns and shut-in places for sheep.
και την ναμβραν και την βαιθαραν πόλεις όχυράσ και έπαύλεισ προβάτων
- 37 Moun fanmi Woubenn yo menm rebati lavil sa yo: Esbon, Elealè, Kiryatayim,
And the children of Reuben were the builders of Heshbon and Elealeh and Kiriathaim;
και οι υιοί ρουβην ήκοδόμησαν την εσεβων και ελεαλη και καριαθαιμ

- 38 Nebo, Baal Meyon ak Sibma. Yo te chanje non lavil Nebo ak Baal Meyon. Yo bay tout lavil yo rebati yo lòt non.
And Nebo and Baal-meon, (their names being changed,) and Sibmah: and they gave other names to the towns they made.
καὶ τὴν βεελμεων περικεκκυλωμένας καὶ τὴν σεβामα καὶ ἐπωνόμασαν κατὰ τὰ ὀνόματα αὐτῶν τὰ ὀνόματα τῶν πόλεων ὡς ᾠκοδόμησαν
- 39 Moun fanmi Maki, pitit gason Manase a, pati pou peyi Galarad kote moun Amori yo te rete a. Yo anvayi tout peyi a, yo mete moun Amori yo deyò.
And the children of Machir, the son of Manasseh, went to Gilead and took it, driving out the Amorites who were living there.
καὶ ἐπορεύθη υἱὸς μαχίρ υἱοῦ μανασση εἰς γαλααδ καὶ ἔλαβεν αὐτὴν καὶ ἀπόλεσεν τὸν αμορραῖον τὸν κατοικοῦντα ἐν αὐτῇ
- 40 Se konsa tou, Moyiz bay moun fanmi Maki, pitit gason Manase a, peyi Galarad la pou yo rete.
And Moses gave Gilead to Machir, the son of Manasseh; and he made it his living-place.
καὶ ἔδωκεν μουσῆς τὴν γαλααδ τῷ μαχίρ υἱῷ μανασση καὶ κατόκησεν ἐκεῖ
- 41 Moun fanmi Jayi, pitit gason Manase a, al atake yon seri ti bouk. Yo anvayi yo epi yo rele yo Bouk Jayi.
And Jair, the son of Manasseh, went and took the towns of Gilead, naming them Havvoth-Jair.
καὶ αἰῖρ ὁ τοῦ μανασση ἐπορεύθη καὶ ἔλαβεν τὰς ἐπαύλεις αὐτῶν καὶ ἐπωνόμασεν αὐτάς ἐπαύλεις αἰῖρ
- 42 Noba menm al atake lavil Kenat ak lòt ti bouk ki sou lòd li yo. I' anvayi I', epi li ba li non I'. Li rele I' Noba.
And Nobah went and took Kenath and its small towns, naming it Nobah, after himself.
καὶ ναβαν ἐπορεύθη καὶ ἔλαβεν τὴν κανααθ καὶ τὰς κώμας αὐτῆς καὶ ἐπωνόμασεν αὐτὰς ναβωθ ἐκ τοῦ ὀνόματος αὐτοῦ
- 1 ¶ Men non tout kote moun Izrayèl yo te pase depi apre yo tout te soti kite peyi Lejip tankou yon lame, avèk Moyiz ak Arawon alatèt yo.
These are the journeys of the children of Israel, when they went out of the land of Egypt in their armies, under the direction of Moses and Aaron.
καὶ οὗτοι σταθμοὶ τῶν υἱῶν ἰσραηλ ὡς ἐξῆλθον ἐκ γῆς αἰγύπτου σὺν δυνάμει αὐτῶν ἐν χειρὶ μουσῆ καὶ ααρων
- 2 Dapre lòd Seyè a te bay Moyiz, chak kote yo te rive, li te make non kote a anvan yo reprann vwayaj yo.
And the stages of their journey on their way out were put down in writing by Moses at the order of the Lord: these are the stages of their journey and the way they went.
καὶ ἔγραψεν μουσῆς τὰς ἀπάρσεις αὐτῶν καὶ τοὺς σταθμοὺς αὐτῶν διὰ ῥήματος κυρίου καὶ οὗτοι σταθμοὶ τῆς πορείας αὐτῶν
- 3 Moun pèp Izrayèl yo te kite lavil Ranmsès jou ki te kenzèm jou nan premye mwa a, yon jou apre premye Fèt Delivrans lan. Yo soti kite peyi a devan je tout moun peyi Lejip yo san pesonn pa di yo anyen.
On the fifteenth day of the first month they went out from Rameses; on the day after the Passover the children of Israel went out by the power of the Lord before the eyes of all the Egyptians, ἀπήραν ἐκ ραμεσση τῷ μηνὶ τῷ πρώτῳ τῆ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου τῆ ἐπαύριον τοῦ πασχα ἐξῆλθον οἱ υἱοὶ ἰσραηλ ἐν χειρὶ ὑψηλῆ ἐναντίον πάντων τῶν αἰγυπτίων
- 4 Lè sa a, moun peyi Lejip yo t'ap antere premye pitit gason yo. Se Seyè a menm ki te touye yo. Se konsa li te fè wè li gen plis pouvwa pase bondye moun peyi Lejip yo
While the Egyptians were placing in the earth the bodies of their sons on whom the Lord had sent destruction: and their gods had been judged by him.
καὶ οἱ αἰγύπτιοι ἔθαπτον ἐξ αὐτῶν τοὺς τεθνηκότας πάντας οὗς ἐπάταξεν κύριος πᾶν πρωτότοκον ἐν γῆ αἰγύπτω καὶ ἐν τοῖς θεοῖς αὐτῶν ἐποίησεν τὴν ἐκδίκησιν κύριος
- 5 Moun pep Izrayèl yo kite lavil Ranmsès, yo rive yon kote ki rele Soukòt. Se la yo moute kan yo.
So the children of Israel went from Rameses and put up their tents in Succoth.
καὶ ἀπάραντες οἱ υἱοὶ ἰσραηλ ἐκ ραμεσση παρενέβαλον εἰς σοκχωθ
- 6 Apre sa, yo kite Soukòt, y' al moute kan yo Etam ki sou limit dezè a.
And they went on from Succoth and put up their tents in Etham on the edge of the waste land.
καὶ ἀπήραν ἐκ σοκχωθ καὶ παρενέβαλον εἰς βουθαν ὃ ἐστὶν μέρος τι τῆς ἐρήμου
- 7 Yo kite Elam, yo tounen sou Pi ayiwòt, ki anfas Baal-Sefon, bò solèy leve, epi yo moute kan yo devan Migdòl.
And from Etham, turning back to Pi-hahiroth which is before Baal-zephon, they put up their tents before Migdol.
καὶ ἀπήραν ἐκ βουθαν καὶ παρενέβαλον ἐπὶ στόμα εἰρωθ ὃ ἐστὶν ἀπέναντι βεελσεπφον καὶ παρενέβαλον ἀπέναντι μαγδώλου
- 8 Yo kite Pi ayiwòt, yo travèse Lanmè Wouj la, yo rive nan dezè a. Yo pase twa jou ap mache nan dezè Etam lan, yo rive Mara kote yo moute kan yo.
And journeying on from before Hahiroth, they went through the sea into the waste land: they went three days' journey through the waste land of Etham and put up their tents in Marah.
καὶ ἀπήραν ἀπέναντι εἰρωθ καὶ διέβησαν μέσον τῆς θαλάσσης εἰς τὴν ἔρημον καὶ ἐπορεύθησαν ὁδὸν τριῶν ἡμερῶν διὰ τῆς ἐρήμου αὐτοὶ καὶ παρενέβαλον ἐν πικρίασι
- 9 Yo kite Mara, yo rive Elim kote ki te gen douz sous dlo ak swasanndis pye palmis. Yo moute kan yo la.
And from Marah they went on to Elim: and in Elim there were twelve water-springs and seventy palm-trees; and they put up their tents there.
καὶ ἀπήραν ἐκ πικριῶν καὶ ἦλθον εἰς αἰλιμ καὶ ἐν αἰλιμ δώδεκα πηγαὶ ὕδατων καὶ ἑβδομήκοντα στελέχη φοινίκων καὶ παρενέβαλον ἐκεῖ παρὰ τὸ ὕδωρ

- 10 Yo kite Elim, y' al moute kan yo toupre Lanmè Wouj la.
And they went on from Elim and put up their tents by the Red Sea.
καὶ ἀπῆραν ἐξ αἰλιμ καὶ παρενέβαλον ἐπὶ θάλασσαν ἐρυθράν
- 11 Yo kite Lanmè Wouj, y' al moute kan yo nan dezè Zin lan.
Then from the Red Sea they went on and put up their tents in the waste land of Sin.
καὶ ἀπῆραν ἀπὸ θαλάσσης ἐρυθρᾶς καὶ παρενέβαλον εἰς τὴν ἔρημον σιν
- 12 Yo kite dezè Zin lan, y' al moute kan yo Dofka.
And they went on from the waste land of Sin, and put up their tents in Dophkah.
καὶ ἀπῆραν ἐκ τῆς ἐρήμου σιν καὶ παρενέβαλον εἰς ραφακα
- 13 Yo kite Dofka, y' al moute kan yo Alouch.
And they went on from Dophkah, and put up their tents in Alush.
καὶ ἀπῆραν ἐκ ραφακα καὶ παρενέβαλον ἐν αἰλους
- 14 Yo kite Alouch, y' al moute kan yo Refidim kote pèp la pa t' jwenn dlo pou yo bwè a.
And they went on from Alush, and put up their tents in Rephidim, where there was no drinking-water for the people.
καὶ ἀπῆραν ἐξ αἰλους καὶ παρενέβαλον ἐν ραφιδιν καὶ οὐκ ἦν ὕδωρ τῷ λαῷ πιεῖν ἐκεῖ
- 15 Yo kite Refidim, y' al moute kan yo nan dezè Sinayi a.
And they went on from Rephidim, and put up their tents in the waste land of Sinai.
καὶ ἀπῆραν ἐκ ραφιδιν καὶ παρενέβαλον ἐν τῇ ἐρήμῳ σινα
- 16 Yo kite dezè Sinayi a, y' al moute kan yo Simityè Grangou.
And they went on from the waste land of Sinai and put up their tents in Kibroth-hattaavah.
καὶ ἀπῆραν ἐκ τῆς ἐρήμου σινα καὶ παρενέβαλον ἐν μνήμασιν τῆς ἐπιθυμίας
- 17 Yo kite Simityè Grangou, y' al moute kan yo Azewòt.
And they went on from Kibroth-hattaavah, and put up their tents in Hazeroth.
καὶ ἀπῆραν ἐκ μνημάτων ἐπιθυμίας καὶ παρενέβαλον ἐν ασηρωθ
- 18 Yo kite Azewòt, y' al moute kan yo Ritma.
And they went on from Hazeroth, and put up their tents in Rithmah.
καὶ ἀπῆραν ἐξ ασηρωθ καὶ παρενέβαλον ἐν ραθαμα
- 19 Yo kite Ritma, y' al moute kan yo Rimonn Perèz.
And they went on from Rithmah, and put up their tents in Rimmon-perez.
καὶ ἀπῆραν ἐκ ραθαμα καὶ παρενέβαλον ἐν ρεμμων φαρες
- 20 Yo kite Rimonn Perèz, y' al moute kan yo Libna.
And they went on from Rimmon-perez, and put up their tents in Libnah.
καὶ ἀπῆραν ἐκ ρεμμων φαρες καὶ παρενέβαλον ἐν λεμωνα
- 21 Yo kite Libna, y' al moute kan yo Risa.
And they went on from Libnah, and put up their tents in Rissah.
καὶ ἀπῆραν ἐκ λεμωνα καὶ παρενέβαλον εἰς δεσσα
- 22 Yo kite Risa, y' al moute kan yo Keyelata.
And they went on from Rissah, and put up their tents in Kehelathah.
καὶ ἀπῆραν ἐκ δεσσα καὶ παρενέβαλον εἰς μακελλαθ
- 23 Yo kite Keyelata, y' al moute kan yo sou mòn Chefè a.
And they went on from Kehelathah, and put up their tents in Mount Shepher.
καὶ ἀπῆραν ἐκ μακελλαθ καὶ παρενέβαλον εἰς σαφαρ

- 24 Yo kite mòn Chefè a, y' al moute kan yo Arada.
And they went on from Mount Shepher, and put up their tents in Haradah.
καὶ ἀπῆραν ἐκ σαφαρ καὶ παρενέβαλον εἰς χαραδαθ
- 25 Yo kite Arada, y' al moute kan yo Makelòt.
And they went on from Haradah, and put up their tents in Makheloth.
καὶ ἀπῆραν ἐκ χαραδαθ καὶ παρενέβαλον εἰς μακηλωθ
- 26 Yo kite Makelòt, y' al moute kan yo Tayat.
And they went on from Makheloth, and put up their tents in Tahath.
καὶ ἀπῆραν ἐκ μακηλωθ καὶ παρενέβαλον εἰς κατααθ
- 27 Yo kite Tayat, y' al moute kan yo Tara.
And they went on from Tahath, and put up their tents in Terah.
καὶ ἀπῆραν ἐκ κατααθ καὶ παρενέβαλον εἰς ταραθ
- 28 Yo kite Tara, y' al moute kan yo Mitka.
And they went on from Terah, and put up their tents in Mithkah.
καὶ ἀπῆραν ἐκ ταραθ καὶ παρενέβαλον εἰς ματεκκα
- 29 Yo kite Mitka, y' al moute kan yo Asmona.
And they went on from Mithkah, and put up their tents in Hashmonah.
καὶ ἀπῆραν ἐκ ματεκκα καὶ παρενέβαλον εἰς σελμωνα
- 30 Yo kite Asmona, y' al moute kan yo Mosewòt.
And they went on from Hashmonah, and put up their tents in Moseroth.
καὶ ἀπῆραν ἐκ σελμωνα καὶ παρενέβαλον εἰς μασσουρουθ
- 31 Yo kite Mosewòt, y' al moute kan yo Benè-Jakan.
And they went on from Moseroth, and put up their tents in Bene-jaakan.
καὶ ἀπῆραν ἐκ μασσουρουθ καὶ παρενέβαλον εἰς βαναια
- 32 Yo kite Benè-Jakan, y' al moute kan yo Ogidgad.
And they went on from Bene-jaakan, and put up their tents in Hor-haggidgad.
καὶ ἀπῆραν ἐκ βαναια καὶ παρενέβαλον εἰς τὸ ὄρος γαδγαδ
- 33 Yo kite Ogidgad, y' al moute kan yo Jotbata.
And they went on from Hor-haggidgad, and put up their tents in Jotbathah.
καὶ ἀπῆραν ἐκ τοῦ ὄρους γαδγαδ καὶ παρενέβαλον εἰς ετεβαθα
- 34 Yo kite Jotbata, y' al moute kan yo Abwona.
And they went on from Jotbathah, and put up their tents in Abronah.
καὶ ἀπῆραν ἐξ ετεβαθα καὶ παρενέβαλον εἰς εβρωνα
- 35 Yo kite Abwona, y' al moute kan yo Ezyongebè.
And they went on from Abronah, and put up their tents in Ezion-geber.
καὶ ἀπῆραν ἐξ εβρωνα καὶ παρενέβαλον εἰς γεσιωνγαβερ
- 36 Yo kite Ezyongebè, y' al moute kan yo nan dezè Zin lan, ki vle di Kadès.
And they went on from Ezion-geber, and put up their tents in the waste land of Zin (which is Kadesh).
καὶ ἀπῆραν ἐκ γεσιωνγαβερ καὶ παρενέβαλον ἐν τῇ ἐρήμῳ σιν καὶ ἀπῆραν ἐκ τῆς ἐρήμου σιν καὶ παρενέβαλον εἰς τὴν ἐρημιον φαραν αὕτη ἐστὶν καδης
- 37 Yo kite Kadès, y' al moute kan yo sou mòn Or, touppe fwontyè peyi Edon an.
And they went on from Kadesh, and put up their tents in Mount Hor, on the edge of the land of Edom.
καὶ ἀπῆραν ἐκ καδης καὶ παρενέβαλον εἰς ὠρ τὸ ὄρος πλησίον γῆς εδωμ

- 38 Dapre lòd Seyè a te bay la, Arawon, prèt la, moute sou tèt mòn lan. Se la li mouri. Lè sa a, moun pèp Izrayèl yo te gen trantnevan kat mwa yon jou depi yo te soti kite peyi Lejip.
And Aaron the priest went up into the mountain at the order of the Lord, and came to his death there, in the fortieth year after the children of Israel had come out of the land of Egypt, in the fifth month, on the first day of the month.
καὶ ἀνέβη ααρων ὁ ἱερεὺς διὰ προστάγματος κυρίου καὶ ἀπέθανεν ἐκεῖ ἐν τῷ τεσσαρακοστῷ ἔτει τῆς ἐξόδου τῶν υἱῶν ἰσραηλ ἐκ γῆς αἰγύπτου τῷ μηνὶ τῷ πέμπτῳ μὲν τοῦ μηνός
- 39 Lè Arawon mouri sou mòn Or la, li te gen sanvenntwazan sou tèt li.
Aaron was a hundred and twenty-three years old at the time of his death in Mount Hor.
καὶ ααρων ἦν τριῶν καὶ εἴκοσι καὶ ἑκατὸν ἐτῶν ὅτε ἀπέθνησκει ἐν ὄρει τῷ ὄρει
- 40 Wa Arad, yon moun Kanaran ki te rete nan pati sid peyi Kanaran yo rele Negèv la, vin konnen moun Izrayèl yo t'ap rive.
And news of the coming of the children of Israel came to the king of Arad, the Canaanite, who was living in the South in the land of Canaan.
καὶ ἀκούσας ὁ χανανιτὴς βασιλεὺς αραδ καὶ οὗτος κατόκει ἐν γῆ χανααν ὅτε εἰσεπορεύοντο οἱ υἱοὶ ἰσραηλ
- 41 Se konsa, moun Izrayèl yo kite Mòn Or la, y' al moute kan yo Zalmona.
And from Mount Hor they went on, and put up their tents in Zalmonah.
καὶ ἀπῆραν ἐξ ὄρει τῷ ὄρει καὶ παρενέβαλον εἰς σελμωνα
- 42 Yo kite Zalmona, y' al moute kan yo Pounon.
And they went on from Zalmonah, and put up their tents in Punon.
καὶ ἀπῆραν ἐκ σελμωνα καὶ παρενέβαλον εἰς φινω
- 43 Yo kite Pounon, y' al moute kan yo Obòt.
And they went on from Punon, and put up their tents in Oboth.
καὶ ἀπῆραν ἐκ φινω καὶ παρενέβαλον εἰς ὠβωθ
- 44 Yo kite Obòt, y' al moute kan yo Ije abrarim nan peyi Moab la.
And they went on from Oboth, and put up their tents in Iye-abarim at the edge of Moab.
καὶ ἀπῆραν ἐξ ὠβωθ καὶ παρενέβαλον ἐν γαὶ ἐν τῷ πέραν ἐπὶ τῶν ὀρίων μοαβ
- 45 Yo kite Ije abrarim nan peyi Moab la, y' al moute kan yo Dibon Gad.
And they went on from Iyim, and put up their tents in Dibon-gad.
καὶ ἀπῆραν ἐκ γαὶ καὶ παρενέβαλον εἰς δαιβων γαδ
- 46 Yo kite Dibon Gad, y' al moute kan yo Almon-Diblatayim.
And from Dibon-gad they went on, and put up their tents in Almon-diblathaim.
καὶ ἀπῆραν ἐκ δαιβων γαδ καὶ παρενέβαλον ἐν γελμων δεβλαθαιμ
- 47 Yo kite Almon-Diblatayim, y' al moute kan yo sou mòn Abarim yo, anfas Mòn Nebò, bò solèy leve.
And from Almon-diblathaim they went on, and put up their tents in the mountains of Abarim, before Nebo.
καὶ ἀπῆραν ἐκ γελμων δεβλαθαιμ καὶ παρενέβαλον ἐπὶ τὰ ὄρη τὰ αβαριμ ἀπέναντι ναβαυ
- 48 Yo kite mòn Abarim yo, y' al moute kan yo nan plenn Moab yo, lòt bò larivyè Jouden, anfas lavil Jeriko.
And they went on from the mountains of Abarim, and put up their tents in the lowlands of Moab by Jordan at Jericho;
καὶ ἀπῆραν ἀπὸ ὀρέων αβαριμ καὶ παρενέβαλον ἐπὶ δυσμῶν μοαβ ἐπὶ τοῦ ἰορδάνου κατὰ ἱεριχω
- 49 Yo te moute kan yo nan tout plenn Moab yo, toupre larivyè Jouden an, depi Bèt ayechimòt jouk Abèl-Chitim.
Planting their tents by the side of Jordan from Beth-jeshimoth as far as Abel-shittim in the lowlands of Moab.
καὶ παρενέβαλον παρὰ τὸν ἰορδάνην ἀνὰ μέσον αισιμωθ ἕως βελσαττιμ κατὰ δυσμῶν μοαβ
- 50 ¶ Antan yo la nan plenn Moab yo, toupre larivyè Jouden, anfas lavil Jeriko, Seyè a pale ak Moyiz, li di l' konsa:
And in the lowlands of Moab by Jordan at Jericho, the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν ἐπὶ δυσμῶν μοαβ παρὰ τὸν ἰορδάνην κατὰ ἱεριχω λέγων
- 51 -Men sa pou ou di moun pèp Izrayèl yo pou mwen. Lè n'a janbe lòt bò larivyè Jouden pou nou antre nan peyi Kanaran an,
Say to the children of Israel, When you go over Jordan into the land of Canaan,
λάλησον τοῖς υἱοῖς ἰσραηλ καὶ ἐρεῖς πρὸς αὐτούς ὑμεῖς διαβαίνετε τὸν ἰορδάνην εἰς γῆν χανααν

- 52 se pou nou mete tout moun ki rete nan peyi a deyò. N'a kraze tout estati zidòl yo fè nan moul, osinon ki fèt ak wòch, n'a demoli mete atè dènnye kay kote moun yo fè sèvis pou bondye yo.
See that all the people of the land are forced out from before you, and put to destruction all their pictured stones, and all their metal images, and all their high places:
καὶ ἀπολεῖτε πάντας τοὺς κατοικοῦντας ἐν τῇ γῇ πρὸ προσώπου ὑμῶν καὶ ἐξαρεῖτε τὰς σκοπιὰς αὐτῶν καὶ πάντα τὰ εἰδωλα τὰ χωνευτὰ αὐτῶν ἀπολεῖτε αὐτὰ καὶ πάσας τὰς στήλας αὐτῶν ἐξαρεῖτε
- 53 N'a pran peyi a pou nou, n'a rete ladan l' paske se mwen menm ki ban nou li pou bitasyon nou.
And take the land for yourselves, for your resting-place: for to you I have given the land as your heritage.
καὶ ἀπολεῖτε πάντας τοὺς κατοικοῦντας τὴν γῆν καὶ κατοικήσετε ἐν αὐτῇ ὑμῖν γὰρ δέδωκα τὴν γῆν αὐτῶν ἐν κλήρῳ
- 54 N'a tire osò pou nou ka separe l' bay chak branch fanmi pa yo. N'a bay branch fanmi ki anpil la yon gwo pòsyon. N'a bay branch fanmi ki pa anpil la yon ti pòsyon. Chak branch fanmi va resewva pòsyon ki va vin pou l' a. Se konsa n'a separe tè a bay chak branch fanmi zansèt nou yo pa yo.
And you will take up your heritage in the land by the decision of the Lord, to every family its part; the greater the family the greater its heritage, and the smaller the family the smaller will be its heritage; wherever the decision of the Lord gives to any man his part, that will be his; distribution will be made to you by your fathers' tribes.
καὶ κατακληρονομήσετε τὴν γῆν αὐτῶν ἐν κλήρῳ κατὰ φυλὰς ὑμῶν τοῖς πλείοσιν πληθυνεῖτε τὴν κατάσχεσιν αὐτῶν καὶ τοῖς ἐλάττοσιν ἐλαττώσετε τὴν κατάσχεσιν αὐτῶν εἰς ὃ ἐὰν ἐξέλθῃ τὸ ὄνομα αὐτοῦ ἐκεῖ αὐτοῦ ἔσται κατὰ φυλὰς πατριῶν ὑμῶν κληρονομήσετε
- 55 Men, si nou pa mete moun ki rete nan peyi a deyò, sa ki va rete yo pral ban nou gwo pwoblèm. Y'ap tankou yon pay ki tonbe nan je nou, osinon tankou pikan k'ap pike nou nan tout kò nou. Yo pral tounen yon tizon pou nou lè n'a fin tabli nan peyi a.
But if you are slow in driving out the people of the land, then those of them who are still there will be like pin-points in your eyes and like thorns in your sides, troubling you in the land where you are living.
ἐὰν δὲ μὴ ἀπολέσητε τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἀπὸ προσώπου ὑμῶν καὶ ἔσται οὓς ἐὰν καταλίπητε ἐξ αὐτῶν σκόλοπες ἐν τοῖς ὀφθαλμοῖς ὑμῶν καὶ βολίδες ἐν ταῖς πλευραῖς ὑμῶν καὶ ἐχθρεύσουσιν ἐπὶ τῆς γῆς ἐφ' ἣν ὑμεῖς κατοικήσετε
- 56 Lè sa a, sa m' te fè lide fè yo a, se nou m'ap fè l'.
And it will come about that as it was my purpose to do to them, so I will do to you.
καὶ ἔσται καθότι διεγνώκειν ποιῆσαι αὐτούς ποιήσω ὑμῖν
- 1 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 2 -Men lòd w'a bay moun Izrayèl yo pou mwen. Lè n'a antre nan peyi Kanaran mwen pral ban nou an, men fwontyè ki pral limite peyi a.
Give orders to the children of Israel and say to them, When you come into the land of Canaan; (this is the land which is to be your heritage, the land of Canaan inside these limits,)
ἐντεταίη τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς ὑμεῖς εἰσπορεύεσθε εἰς τὴν γῆν χανααν αὕτη ἔσται ὑμῖν εἰς κληρονομίαν γῆ χανααν σὺν τοῖς ὀρίοις αὐτῆς
- 3 Sou bò sid la, n'a gen dezè Zin ki toupre Edon an pou limit. Fwontyè a va konmanse bò solèy leve nan pwent sid Lanmè Sale a.
Then your south quarter will be from the waste land of Zin by the side of Edom, and your limit on the south will be from the east end of the Salt Sea,
καὶ ἔσται ὑμῖν τὸ κλίτος τὸ πρὸς λίβα ἀπὸ ἐρήμου σιν ἕως ἐχόμενον εδωμ καὶ ἔσται ὑμῖν τὰ ὄρια πρὸς λίβα ἀπὸ μέρους τῆς θαλάσσης τῆς ἄλκυης ἀπὸ ἀνατολῶν
- 4 L'a chankre desann nan direksyon sid bò pas Eskòpyon yo, l'a travèse dezè Zin lan, jouk li rive anba nèt bò Kadès-Banea. L'a pran direksyon nò, l'a moute bò Aza ada, l'a rive Achmon,
And round to the south of the slope of Akrabbim, and on to Zin: and its direction will be south of Kadesh-barnea, and it will go as far as Hazar-addar and on to Azmon:
καὶ κυκλώσει ὑμᾶς τὰ ὄρια ἀπὸ λιβὸς πρὸς ἀνάβασιν ακραβιν καὶ παρελεύσεται σεννα καὶ ἔσται ἡ διεξοδος αὐτοῦ πρὸς λίβα καθῆς τοῦ βαρνη καὶ ἐξελεύσεται εἰς ἐπαυλιν ἀραδ καὶ παρελεύσεται ἀσεμῶνα
- 5 l'a chankre bò ravin ki sèvi fwontyè ak peyi Lejip la, epi l'a bout nan Lanmè Mediterane.
And from Azmon it will go round to the stream of Egypt as far as the sea.
καὶ κυκλώσει τὰ ὄρια ἀπὸ ἀσεμῶνα χειμάρρουν αἰγύπτου καὶ ἔσται ἡ διεξοδος ἡ θάλασσα
- 6 Sou bò solèy kouche, teritwa a nou an va rive jouk sou rivaj gwo lanmè a. Se Lanmè Mediterane a ki va sèvi nou fwontyè.
And for your limit on the west you will have the Great Sea and its edge: this will be your limit on the west.
καὶ τὰ ὄρια τῆς θαλάσσης ἔσται ὑμῖν ἡ θάλασσα ἡ μεγάλη ὀριεῖ τοῦτο ἔσται ὑμῖν τὰ ὄρια τῆς θαλάσσης
- 7 Sou bò nò a, fwontyè a va swiv yon liy dwat ki soti depi gwo lanmè a rive sou mòn Or la.
And your limit on the north will be the line from the Great Sea to Mount Hor:
καὶ τοῦτο ἔσται τὰ ὄρια ὑμῖν πρὸς βορρᾶν ἀπὸ τῆς θαλάσσης τῆς μεγάλης καταμετρήσετε ὑμῖν αὐτοῖς παρὰ τὸ ὄρος τὸ ὄρος

- 8 Antan nou la, n'a trase yon liy dwat ankò jouk nou rive nan Pas Amat la, ale pi lwen toujou jouk nou rive Zedad.
And from Mount Hor the line will go in the direction of Hamath; the farthest point of it will be at Zedad:
 και από το ὄρος τὸ ὄρος καταμετρήσετε αὐτοῖς εἰσπορευομένων εἰς εμαθ και ἔσται ἡ διεξοδος αὐτοῦ τὰ ὄρια σαραδα
- 9 N'a pouse pi lwen toujou nan direksyon Zifwon jouk nou rive Aza-Enan. Men fwontyè nou sou bò nò a.
And the limit will go on to Ziphron, with its farthest point at Hazar-enan: this will be your limit on the north.
 και ἐξελεύσεται τὰ ὄρια δεφρωνα και ἔσται ἡ διεξοδος αὐτοῦ ασερναι τοῦτο ἔσται ὑμῖν ὄρια ἀπὸ βορρᾶ
- 10 Fwontyè sou bò solèy leve a va soti Aza-Enan pou rive Chefam.
And on the east, your limit will be marked out from Hazar-enan to Shepham,
 και καταμετρήσετε ὑμῖν αὐτοῖς τὰ ὄρια ἀνατολῶν ἀπὸ ασερναι σεφαμα
- 11 L'a desann soti Chefam nan direksyon Ribla, sou kote Ayen bò solèy leve. L'a desann pi ba toujou jouk l'a rive sou rivaj lanmè Galile a, sou bò solèy leve.
Going down from Shepham to Riblah on the east side of Ain, and on as far as the east side of the sea of Chinnereth:
 και καταβήσεται τὰ ὄρια ἀπὸ σεφαμ αρβηλα ἀπὸ ἀνατολῶν ἐπὶ πηγᾶς και καταβήσεται τὰ ὄρια βηλα ἐπὶ νότου θαλάσσης χεναρα ἀπὸ ἀνατολῶν
- 12 Fwontyè a va swiv larivyè Jouden an pou l' al bout sou lanmè Sale a. Men fwontyè k'ap limite peyi nou an sou kat bò.
And so down to Jordan, stretching to the Salt Sea: all the land inside these limits will be yours.
 και καταβήσεται τὰ ὄρια ἐπὶ τὸν ιορδάνην και ἔσται ἡ διεξοδος θάλασσα ἡ ἄλυκή αὕτη ἔσται ὑμῖν ἡ γῆ και τὰ ὄρια αὐτῆς κύκλω
- 13 Moyiz bay moun Izrayèl yo lòd sa yo: -Men peyi nou pral separe yonn ak lòt la. Nou pral tire osò pou fè sa. Men peyi Seyè a bay pou nèf branch fanmi ak mwatye yon branch fanmi nan pèp Izrayèl la.
And Moses gave orders to the children of Israel saying, This is the land which is to be your heritage, by the decision of the Lord, which by the Lord's order is to be given to the nine tribes and the half-tribe:
 και ἐνετείλατο μουσῆς τοῖς υἱοῖς ἰσραηλ λέγων αὕτη ἡ γῆ ἦν κατακληρονομήσετε αὐτὴν μετὰ κλήρου ὃν τρόπον συνέταξεν κύριος τῷ μουσῆ δοῦναι αὐτὴν ταῖς ἑννέα φυλαῖς και τῷ ἡμίσει φυλῆς μανασση
- 14 Branch fanmi Woubenn lan ak branch fanmi Gad la ansann ak mwatye nan branch fanmi Manase a deja resevwa tè pa yo, chak fanmi apa.
For the tribe of the children of Reuben, by their fathers' families, and the tribe of the children of Gad, by their fathers' families, and the half-tribe of Manasseh, have been given their heritage:
 ὅτι ἔλαβεν φυλὴ υἱῶν ρουβην και φυλὴ υἱῶν γαδ κατ' οἴκουσ πατριῶν αὐτῶν και τὸ ἡμισυ φυλῆς μανασση ἀπέλαβον τοὺς κλήρους αὐτῶν
- 15 Yo resevwa pòsyon tè pa yo ki anfas lavil Jeriko, lòt bò larivyè Jouden, sou bò solèy leve.
The two tribes and the half-tribe have been given their heritage on the other side of Jordan at Jericho, on the east looking to the dawn.
 δύο φυλαὶ και ἡμισυ φυλῆς ἔλαβον τοὺς κλήρους αὐτῶν πέραν τοῦ ιορδάνου κατὰ ἑριχῶ ἀπὸ νότου κατ' ἀνατολᾶς
- 16 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
 και ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 17 -Men non moun ki pral fè pataj tè a pou nou: se va Eleaza, prèt la, Jozye, pitit gason Noun lan,
These are the names of the men who are to make the distribution of the land among you: Eleazar the priest and Joshua, the son of Nun.
 ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν οἱ κληρονομήσουσιν ὑμῖν τὴν γῆν ελεαζαρ ὁ ἱερεὺς και ἰησοῦς ὁ τοῦ ναυη
- 18 avèk douz chèf n'a chwazi pou fè pataj la, yonn nan chak branch fanmi.
And you are to take one chief from every tribe to make the distribution of the land.
 και ἄρχοντα ἓνα ἐκ φυλῆς λήμψεσθε κατακληρονομήσαι ὑμῖν τὴν γῆν
- 19 Men non chèf yo. Pou branch fanmi Jida a, se va Kalèb, pitit gason Jefoune a.
And these are the names of the men: of the tribe of Judah, Caleb, the son of Jephunneh.
 και ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν τῆς φυλῆς ἰουδα χαλεβ υἱὸς ἰεφοννη
- 20 Pou branch fanmi Simeyon an, se va Chemwèl, pitit gason Amiyoud la.
And of the tribe of the children of Simeon, Shemuel, the son of Ammihud.
 τῆς φυλῆς σιμεων σαλαμηλ υἱὸς εμιουδ

- 21 Pou branch fanmi Benjamen an, se va Elidad, pitit gason Kislòn lan.
Of the tribe of Benjamin, Elidad, the son of Chislon.
τῆς φυλῆς βενιαμιν ελδαδ υἱὸς χασλὼν
- 22 Pou branch fanmi Dann lan, se va chèf Bouki, pitit gason Jogli a.
And of the tribe of the children of Dan, a chief, Bukki, the son of Jogli.
τῆς φυλῆς δαν ἄρχων βακχιρ υἱὸς εγλι
- 23 Pou branch fanmi Jozèf la, va gen chèf Aniyèl, pitit gason Efòd la, pou fanmi Manase a,
Of the children of Joseph: of the tribe of the children of Manasseh, a chief, Hanniel, the son of Ephod:
τὼν υἱῶν ἰωσηφ φυλῆς υἱῶν μανασση ἄρχων ανιηλ υἱὸς ουφι
- 24 ak chèf Kemwèl, pitit gason Chiftan an, pou fanmi Efrayim lan.
And of the tribe of the children of Ephraim, a chief, Kemuel, the son of Shiptan.
τῆς φυλῆς υἱῶν εφραμ ἄρχων καμουηλ υἱὸς σαβαθα
- 25 Pou branch fanmi Zabilon an, se va chèf Elichafan, pitit gason Panak la.
And of the tribe of the children of Zebulun, a chief, Elizaphan, the son of Parnach.
τῆς φυλῆς ζαβουλων ἄρχων ελισταφαν υἱὸς φαρναχ
- 26 Pou branch fanmi Isaka a, se va chèf Paltiyèl, pitit gason Azan an.
And of the tribe of the children of Issachar, a chief, Paltiel, the son of Azzan.
τῆς φυλῆς υἱῶν ἰσσαχαρ ἄρχων φαλτιηλ υἱὸς οζα
- 27 Pou branch fanmi Asè a, se va chèf Akiyoul, pitit gason Chelomi a.
And of the tribe of the children of Asher, a chief, Ahihud, the son of Shelomi.
τῆς φυλῆς υἱῶν ασηρ ἄρχων αχιωρ υἱὸς σελεμι
- 28 Pou branch fanmi Neftali a, se va chèf Pedayèl, pitit gason Amiyoud la.
And of the tribe of the children of Naphtali, a chief, Pedahel, the son of Ammihud.
τῆς φυλῆς νεφθαλι ἄρχων φαδιαηλ υἱὸς βεναμιουδ
- 29 Men moun Seyè a te mete reskonsab pou fè pataj tè a pou bay chak moun nan pèp Izrayèl la pòsyon pa yo nan peyi Kanaran.
These are they to whom the Lord gave orders to make the distribution of the heritage among the children of Israel in the land of Canaan.
οὗτοι οἷς ἐνετείλατο κύριος καταμερίσαι τοῖς υἱοῖς ἰσραηλ ἐν γῆ χανααν
- 1 ¶ Antan yo nan plenn Moab yo, lòt bò larivyè Jouden, sou bò solèy leve anfas lavil Jeriko, Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses in the lowlands of Moab by Jordan at Jericho,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν ἐπὶ δυσμῶν μοαβ παρὰ τὸν ἰορδάνην κατὰ ἱερὶζω λέγων
- 2 -W'a bay moun pèp Izrayèl yo lòd pou yo pran nan pòsyon tè yo resevwa a kèk lavil pou yo bay moun Levi yo pou yo rete, ansanm ak savann ki toutoutou lavil sa yo pou yo ka fè gadinaj.
Give orders to the children of Israel to give to the Levites, from the heritage which is theirs, towns for themselves, with land on the outskirts of the towns.
σύνταξον τοῖς υἱοῖς ἰσραηλ καὶ δώσουσιν τοῖς λευίταις ἀπὸ τῶν κληρῶν κατασχέσεως αὐτῶν πόλεις κατοικεῖν καὶ τὰ προάστεια τῶν πόλεων κύκλω αὐτῶν δώσουσιν τοῖς λευίταις
- 3 Se nan lavil sa yo moun Levi yo va rete. Savann sa yo va rete pou yo, y'a sèvi pou zannimo yo ak pou tout lòt bèt y'a genyen.
These towns are to be their living-places, with land round them for their cattle and their food and all their beasts,
καὶ ἔσονται αὐτοῖς αἱ πόλεις κατοικεῖν καὶ τὰ ἀφορίσματα αὐτῶν ἔσται τοῖς κτήνεσιν αὐτῶν καὶ πᾶσι τοῖς τετράποσιν αὐτῶν
- 4 Savann yo va toutoutou lavil yo. Y'a mezire mil senksan (1.500) pye depi ranpa lavil la nan chak direksyon.
Stretching from the wall of the towns a distance of a thousand cubits all round.
καὶ τὰ συγκυροῦντα τῶν πόλεων ἕς δώσετε τοῖς λευίταις ἀπὸ τείχους τῆς πόλεως καὶ ἔξω δισχιλίους πήχεις κύκλω

- 5 Konsa, savann yo va fè yon gwo teren kare kare ki va mezire twamil (3.000) pye sou chak bò: twamil pye sou bò lès, twamil pye sou bò lwès, twamil pye sou bò nò, twamil pye sou bò sid ak lavil la nan mitan l'. Y'a sèvi kote pou bèt moun Levi ki rete nan lavil la jwenn manje.
The measure of this space of land is to be two thousand cubits outside the town on the east, and two thousand cubits on the south and on the west and on the north, the town being in the middle. This space will be the outskirts of their towns.
καὶ μετρήσεις ἔξω τῆς πόλεως τὸ κλίτος τὸ πρὸς ἀνατολὰς δισχιλίους πήχεις καὶ τὸ κλίτος τὸ πρὸς λίβα δισχιλίους πήχεις καὶ τὸ κλίτος τὸ πρὸς θάλασσαν δισχιλίους πήχεις καὶ τὸ κλίτος τὸ πρὸς βορρᾶν δισχιλίους πήχεις καὶ ἡ πόλις μέσον τούτου ἔσται ὑμῖν καὶ τὰ ὄμορα τῶν πόλεων
- 6 Nan lavil n'a bay moun Levi yo, gen sis ladan yo ki va sèvi pou bay moun ki touye moun pwoteksyon. Apa sis lavil sa yo, n'a bay moun Levi yo karannde lòt lavil ankò.
And the towns which you give the Levites are to be the six safe places to which the taker of life may go in flight; and in addition you are to give them forty-two towns.
καὶ τὰς πόλεις δώσετε τοῖς λευίταις τὰς ἕξ πόλεις τῶν φυγαδευτηρίων ἃς δώσετε φεύγειν ἐκεῖ τῷ φονεύσαντι καὶ πρὸς ταύταις τεσσαράκοντα καὶ δύο πόλεις
- 7 Antou, se pou nou bay moun Levi yo karantwit lavil ak tout savann pou bèt yo.
Forty-eight towns are to be given to the Levites, all with land round them.
πάσας τὰς πόλεις δώσετε τοῖς λευίταις τεσσαράκοντα καὶ ὀκτὼ πόλεις ταύτας καὶ τὰ προάστεια αὐτῶν
- 8 Lè n'ap wele nan pòsyon ki pou pèp Izrayèl la lavil pou moun Levi yo, chak fanmi va bay dapre pòsyon tè li te resevwa. Sa ki gen pi gwo pòsyon an va bay plis. Sa ki gen ti pòsyon an va bay mwens.
And these towns are to be given out of the heritage of the children of Israel, taking the greater number from those who have much, and a smaller number from those who have little: everyone, in the measure of his heritage, is to give of his property to the Levites.
καὶ τὰς πόλεις ἃς δώσετε ἀπὸ τῆς κατασχέσεως υἱῶν ἰσραηλ ἀπὸ τῶν τὰ πολλὰ πολλὰ καὶ ἀπὸ τῶν ἐλαττόνων ἐλάττω ἕκαστος κατὰ τὴν κληρονομίαν αὐτοῦ ἢ κληρονομήσουσιν δώσουσιν ἀπὸ τῶν πόλεων τοῖς λευίταις
- 9 ¶ Seyè a pale ak Moyiz, li di l' konsa:
And the Lord said to Moses,
καὶ ἐλάλησεν κύριος πρὸς μουσῆν λέγων
- 10 -Pale ak moun pèp Izrayèl yo, di yo pou mwens. Lè n'a janbe lòt bò larivyè Jouden an pou nou antre nan peyi Kanaran an,
Say to the children of Israel, when you have gone over Jordan into the land of Canaan;
λάβησον τοῖς υἱοῖς ἰσραηλ καὶ ἐρεῖς πρὸς αὐτούς ὑμεῖς διαβαίνετε τὸν ἰορδάνην εἰς γῆν χανααν
- 11 se pou nou chwazi kèk lavil kote yon moun ki touye yon lòt san li pa fè espere ka kouri chache pwoteksyon.
Then let certain towns be marked out as safe places to which anyone who takes the life of another in error may go in flight.
καὶ διαστελεῖτε ὑμῖν αὐτοῖς πόλεις φυγαδευτήρια ἔσται ὑμῖν φυγεῖν ἐκεῖ τὸν φονευτὴν πᾶς ὁ πατάξας ψυχὴν ἀκουσίως
- 12 Se la y'a pwoteje l' anba fanmi mò a ki ta chache tire revanj mò a. Yo p'ap gen dwa touye l' toutotan yo pa jije l' devan tout moun.
In these towns you may be safe from him who has the right of punishment; so that death may not overtake the taker of life till he has been judged by the meeting of the people.
καὶ ἔσονται αἱ πόλεις ὑμῖν φυγαδευτήρια ἀπὸ ἀγχιστεύοντος τὸ αἷμα καὶ οὐ μὴ ἀποθάνῃ ὁ φονεύων ἕως ἂν στηῖ ἐναντι τῆς συναγωγῆς εἰς κρίσιν
- 13 Nan lavil n'a bay moun Levi yo, sis va sèvi pou bay moun konsa pwoteksyon,
Six of the towns which you give will be such safe places;
καὶ αἱ πόλεις ἃς δώσετε τὰς ἕξ πόλεις φυγαδευτήρια ἔσονται ὑμῖν
- 14 twa lòt bò larivyè Jouden an sou bò solèy leve, twa bò isit nan peyi Kanaran an.
Three on the other side of Jordan and three in the land of Canaan, to be safe places for flight.
τὰς τρεῖς πόλεις δώσετε ἐν τῷ πέραν τοῦ ἰορδάνου καὶ τὰς τρεῖς πόλεις δώσετε ἐν γῆ χανααν
- 15 Sis lavil sa yo va sèvi ni pou moun peyi a ni pou moun lòt nasyon k'ap viv nan mitan nou osinon ki depasaj. Se la tout moun ki touye yon lòt san fè espere va kouri chache pwoteksyon.
For the children of Israel and for the man from another country who is living among them, these six towns are to be safe places, where anyone causing the death of another through error may go in flight.
φυγάδιον ἔσται τοῖς υἱοῖς ἰσραηλ καὶ τῷ προσηλύτῳ καὶ τῷ παροίκῳ τῷ ἐν ὑμῖν ἔσονται αἱ πόλεις αὗται εἰς φυγαδευτήριον φυγεῖν ἐκεῖ παντὶ πατάξαντι ψυχὴν ἀκουσίως
- 16 Si yon moun frappe yon lòt ak yon bout fè epi li touye l', se ansasen li ye, se pou yo touye l' tou.
But if a man gives another man a blow with an iron instrument, causing his death, he is a taker of life and is certainly to be put to death.
ἐὰν δὲ ἐν σκεύει σιδήρου πατάξῃ αὐτόν καὶ τελευτήσῃ φονευτὴς ἔστιν θανάτῳ θανατούσθω ὁ φονευτὴς

- 17 Si yon moun bay yon lòt yon kout wòch epi li touye l', se ansasen li ye, se pou yo touye l' tou.
Or if he gives him a blow with a stone in his hand, causing his death, he is a taker of life and is certainly to be put to death.
ἐὰν δὲ ἐν λίθῳ ἐκ χειρὸς ἐν ᾧ ἀποθάνεται ἐν αὐτῷ πατάξῃ αὐτόν καὶ ἀποθάνῃ φονευτῆς ἐστὶν θανάτῳ θανατούσθω ὁ φονευτῆς
- 18 Si yon moun bay yon lòt yon kout bwa epi li touye l', se ansasen li ye, se pou yo touye l' tou.
Or if he gave him blows with a wood instrument in his hands, causing his death, he is a taker of life and is certainly to be put to death.
ἐὰν δὲ ἐν σκεύει ξυλίνῳ ἐκ χειρὸς ἐξ οὗ ἀποθάνεται ἐν αὐτῷ πατάξῃ αὐτόν καὶ ἀποθάνῃ φονευτῆς ἐστὶν θανάτῳ θανατούσθω ὁ φονευτῆς
- 19 Moun ki fanmi pi pre moun yo touye a va reskonsab pou li touye ansasen an, nenpòt kilè li bare avè l'.
He whose right it is to give punishment for blood, may himself put to death the taker of life when he comes face to face with him.
ὁ ἀγχιστεύων τὸ αἷμα οὗτος ἀποκτενεῖ τὸν φονεύσαντα ὅταν συναντήσῃ αὐτῷ οὗτος ἀποκτενεῖ αὐτόν
- 20 Si yon moun rayi yon lòt epi li ba li yon move bourad pou li touye l', osinon si li voye yon bagay dèyè l' pou touye l',
If in his hate he put a sword through him, or waiting secretly for him sent a spear or stone at him, causing his death;
ἐὰν δὲ δι' ἔχθραν ὥσῃ αὐτόν καὶ ἐπιρρίψῃ ἐπ' αὐτόν πᾶν σκευὸς ἐξ ἐνέδρου καὶ ἀποθάνῃ
- 21 oswa ankò, paske li pa vle wè l' li bat li ak koutpwen pou l' touye l', epi li touye l' vre, li gen pou l' mouri tou. Se yon ansasen li ye. Moun ki fanmi pi pre moun li touye a va reskonsab pou touye l' tou, nenpòt lè li bare avè l'.
Or in hate gave him blows with his hand, causing death; he who gave the death-blow is to be put to death; he is a taker of life: he whose right it is to give punishment for blood may put to death the taker of life when he comes face to face with him.
ἢ διὰ μῆνην ἐπάταξεν αὐτόν τῇ χειρὶ καὶ ἀποθάνῃ θανάτῳ θανατούσθω ὁ πατάξας φονευτῆς ἐστὶν θανάτῳ θανατούσθω ὁ φονεύων ὁ ἀγχιστεύων τὸ αἷμα ἀποκτενεῖ τὸν φονεύσαντα ἐν τῷ συναντήσῃ αὐτῷ
- 22 Men, sipoze yon moun bay yon lòt yon move bourad san li pa fè espere, san li pa rayi l', osinon li voye yon bagay konsa konsa, epi l' al pran yon moun move kote san li pa t'ap voye l' dèyè l',
But if a man has given a wound to another suddenly and not in hate, or without design has sent something against him,
ἐὰν δὲ ἐξάπινα οὐ δι' ἔχθραν ὥσῃ αὐτόν ἢ ἐπιρρίψῃ ἐπ' αὐτόν πᾶν σκευὸς οὐκ ἐξ ἐνέδρου
- 23 oswa ankò, sipoze li voye yon wòch epi li pa wè sa, wòch la al tonbe sou yon moun, li touye l' frèt, san li pa t' rayi moun lan ni li pa t'ap chache fè moun lan mal,
Or has given him a blow with a stone, without seeing him, so causing his death, though he had nothing against him and no desire to do him evil:
ἢ παντὶ λίθῳ ἐν ᾧ ἀποθάνεται ἐν αὐτῷ οὐκ εἰδὼς καὶ ἐπιπέσῃ ἐπ' αὐτόν καὶ ἀποθάνῃ αὐτὸς δὲ οὐκ ἔχθρὸς αὐτοῦ ἣν οὐδὲ ζητῶν κακοποιῆσαι αὐτόν
- 24 nan ka sa yo, men regleman pou moun pèp Izrayèl yo swiv pou yo regle bagay la ant moun ki te touye lòt la ak fanmi pi pre moun mouri a ki reskonsab pou tire revanaj la.
Then let the meeting of the people be judge between the man responsible for the death and him who has the right of punishment for blood, acting by these rules:
καὶ κρινεῖ ἡ συναγωγὴ ἀνὰ μέσον τοῦ πατάξαντος καὶ ἀνὰ μέσον τοῦ ἀγχιστεύοντος τὸ αἷμα κατὰ τὰ κρίματα ταῦτα
- 25 Pèp la va sove moun ki te touye lòt la anba men fanmi pi pre moun li touye a, l'a fè l' tounen nan lavil kote li te al kache kò l' la. Moun ki te touye lòt la va rete la jouk granprèt ki la lè sa a pou fè sèvis Bondye a va mouri.
And let the people keep the man responsible for the death safe from the hands of him who has the right of punishment for blood, and send him back to his safe town where he had gone in flight:
there let him be till the death of the high priest who was marked with the holy oil.
καὶ ἐξελεῖται ἡ συναγωγὴ τὸν φονεύσαντα ἀπὸ τοῦ ἀγχιστεύοντος τὸ αἷμα καὶ ἀποκαταστήσουσιν αὐτόν ἢ συναγωγὴ εἰς τὴν πόλιν τοῦ φυγαδευτηρίου αὐτοῦ οὗ κατέφυγεν καὶ κατοικήσει ἐκεῖ ἕως ἂν ἀποθάνῃ ὁ ἱερεὺς ὁ μέγας ὃν ἔχρισαν αὐτόν τῷ ἐλαίῳ τῷ ἁγίῳ
- 26 Si moun ki touye lòt la ta rive soti andeyò limit lavil kote li kache a,
But if ever he goes outside the walls of the safe town where he had gone in flight,
ἐὰν δὲ ἐξὸδῳ ἐξέλθῃ ὁ φονεύσας τὰ ὄρια τῆς πόλεως εἰς ἣν κατέφυγεν ἐκεῖ
- 27 si moun ki fanmi pi pre moun li touye a bare avè l', epi li touye l', yo pa gen dwa fè fanmi pre a peye pou sa l' fè a.
And the giver of punishment, meeting him outside the walls of the town, puts him to death, he will not be responsible for his blood:
καὶ εὗρῃ αὐτόν ὁ ἀγχιστεύων τὸ αἷμα ἔξω τῶν ὀρίων τῆς πόλεως καταφυγῆς αὐτοῦ καὶ φονεύσῃ ὁ ἀγχιστεύων τὸ αἷμα τὸν φονεύσαντα οὐκ ἔνοχός ἐστιν
- 28 Paske moun ki touye yon lòt san li pa fè espere a fèt pou rete nan lavil kote li te kache a jouk granprèt ki la lè sa a va mouri. Se apre lanmò granprèt la ase l'a ka tounen lakay li.
Because he had been ordered to keep inside the safe town till the death of the high priest: but after the death of the high priest the taker of life may come back to the place of his heritage.
ἐν γὰρ τῇ πόλει τῆς καταφυγῆς κατοικεῖτω ἕως ἂν ἀποθάνῃ ὁ ἱερεὺς ὁ μέγας καὶ μετὰ τὸ ἀποθανεῖν τὸν ἱερέα τὸν μέγαν ἐπαναστραφήσεται ὁ φονεύσας εἰς τὴν γῆν τῆς κατασχέσεως αὐτοῦ

- 29 Regleman sa yo va sèvi tankou yon lwa pou nou pou tout tan, de pitit an pitit, kote nou pase.
These rules are to be your guide in judging through all your generations wherever you may be living.
καὶ ἔσται ταῦτα ὑμῖν εἰς δικαίωμα κρίματος εἰς τὰς γενεάς ὑμῶν ἐν πάσαις ταῖς κατοικίαις ὑμῶν
- 30 Lè yon moun touye yon lòt, anvan yo touye l', se pou yo gen depozisyon divès temwen kont li. Depozisyon yon sèl temwen pa kont pou kondannan yon moun.
Anyone causing the death of another is himself to be put to death on the word of witnesses: but the word of one witness is not enough.
πᾶς πατάξας ψυχὴν διὰ μαρτύρων φονεύσεις τὸν φονεύσαντα καὶ μάρτυς εἷς οὐ μαρτυρήσει ἐπὶ ψυχὴν ἀποθανεῖν
- 31 Nou pa gen dwa asepte lajan pou sove lavi yon moun yo kondannan pou mouri paske li touye yon lòt. Wè pa wè se pou nonm sa a mouri.
Further, no price may be given for the life of one who has taken life and whose right reward is death: he is certainly to be put to death.
καὶ οὐ λήμψεσθε λύτρα περὶ ψυχῆς παρὰ τοῦ φονεύσαντος τοῦ ἐνόχου ὄντος ἀναιρεθῆναι θανάτῳ γὰρ θανατωθήσεται
- 32 Ni nou pa gen dwa asepte lajan pou penmèt yon moun ki kite lavi l' te kache a pou l' al lakay li anvan granprèt ki la lè sa a mouri.
And no price may be offered for one who has gone in flight to a safe town, for the purpose of letting him come back to his place before the death of the high priest.
οὐ λήμψεσθε λύτρα τοῦ φυγεῖν εἰς πόλιν τῶν φυγαδευτηρίων τοῦ πάλιν κατοικεῖν ἐπὶ τῆς γῆς ἕως ἂν ἀποθάνῃ ὁ ἱερεὺς ὁ μέγας
- 33 Piga nou janm fè bagay ki pou fè Bondye vire do bay peyi kote nou pral viv la. Lè yon moun touye yon lòt moun, se sa k'ap mete peyi a nan kondisyon li derespekte Bondye ak san ki koule a. Lè konsa, pa gen lòt mwayen pou fè Bondye padonnen peyi a pase se touye pou nou touye moun ki touye a.
So do not make the land where you are living unholy: for blood makes the land unholy: and there is no way of making the land free from the blood which has come on it, but only by the death of him who was the cause of it.
καὶ οὐ μὴ φονοκτονήσητε τὴν γῆν εἰς ἣν ὑμεῖς κατοικεῖτε τὸ γὰρ αἷμα τοῦτο φονοκτονεῖ τὴν γῆν καὶ οὐκ ἐξιλασθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος τοῦ ἐκχυθέντος ἐπ' αὐτῆς ἀλλ' ἐπὶ τοῦ αἵματος τοῦ ἐκχέοντος
- 34 Piga nou janm fè bagay ki pou fè Bondye vire do bay peyi kote nou rete a, paske mwen menm Seyè a, se nan mitan moun pèp Izrayèl yo, nan mitan peyi kote yo rete a, mwen rete tou.
Do not make unclean the land where you are living and in which is my House: for I the Lord am present among the children of Israel.
καὶ οὐ μιανεῖτε τὴν γῆν ἐφ' ἧς κατοικεῖτε ἐπ' αὐτῆς ἐφ' ἧς ἐγὼ κατασκηνώσω ἐν ὑμῖν ἐγὼ γὰρ εἰμι κύριος κατασκηνῶν ἐν μέσῳ τῶν υἱῶν Ἰσραὴλ
- 1 ¶ Moun branch fanmi Galarad yo se desandan Maki yo ye. Maki sa a se te pitit Manase, yonn nan de pitit Jozèf yo. Chèf fanmi moun Galarad yo al jwenn Moyiz ak lòt chèf branch fanmi pèp Izrayèl la,
Now the heads of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came to Moses, the chiefs and the heads of families of the children of Israel being present,
καὶ προσῆλθον οἱ ἄρχοντες φυλῆς υἱῶν γαλααδ υἱοῦ μαχίρ υἱοῦ μανασσῆ ἐκ τῆς φυλῆς υἱῶν ἰωσηφ καὶ ἐλάλησαν ἔναντι μουσῆ καὶ ἔναντι ελεαζάρ τοῦ ἱερέως καὶ ἔναντι τῶν ἀρχόντων οἴκων πατριῶν υἱῶν Ἰσραὴλ
- 2 yo di yo konsa: -Seyè a te ba ou, Moyiz, lòd pou ou te separe peyi a bay chak branch fanmi Izrayèl la pa yo dapre sa ki va soti pou yo lè y'a tire osò. Apre sa, Seyè a ta ba ou lòd pou ou te pran pòsyon ki pou Zelochad, fanmi nou an, pou ou bay pitit fi li yo.
And said, The Lord gave orders to my lord to make distribution of the land as their heritage to the children of Israel: and my lord was ordered by the Lord to give the heritage of Zelophehad, our brother, to his daughters.
καὶ εἶπαν τῷ κυρίῳ ἡμῶν ἐνετείλατο κύριος ἀποδοῦναι τὴν γῆν τῆς κληρονομίας ἐν κλήρῳ τοῖς υἱοῖς Ἰσραὴλ καὶ τῷ κυρίῳ συνέταξεν κύριος δοῦναι τὴν κληρονομίαν σαλπαὰδ τοῦ ἀδελφοῦ ἡμῶν ταῖς θυγατέραςιν αὐτοῦ
- 3 Men, si medam sa yo marye ak yon nonm ki fè pati yon lòt branch nan fanmi pèp Izrayèl la, pòsyon ki pou yo a pral soti sou tè zansèt pa nou yo. Konsa, pòsyon tè ki pou branch fanmi nonm yo marye a pral vin pi plis, epi pòsyon tè ki te vin pou nou an lè yo te tire osò a pral vin pi piti.
Now if they get married to any of the sons of other tribes of the children of Israel, then their property will be taken away from the heritage of our fathers, and become part of the heritage of the tribe into which they get married: and their heritage will be taken away from the heritage of our tribe.
καὶ ἔσονται ἐνὶ τῶν φυλῶν υἱῶν Ἰσραὴλ γυναῖκες καὶ ἀφαιρεθήσεται ὁ κλῆρος αὐτῶν ἐκ τῆς κατασχέσεως τῶν πατέρων ἡμῶν καὶ προστεθήσεται εἰς κληρονομίαν τῆς φυλῆς οἷς ἂν γένωνται γυναῖκες καὶ ἐκ τοῦ κλήρου τῆς κληρονομίας ἡμῶν ἀφαιρεθήσεται
- 4 Lè lanne rejwisans lan va rive pou moun pèp Izrayèl yo, yo pral pran pòsyon tè ki te pou medam sa yo, yo pral wete l' nan pa branch fanmi zansèt nou yo, yo pral mete l' sou pa branch fanmi mari yo.
And at the time of the Jubilee of the children of Israel, their property will be joined to the heritage of the tribe of which they are part and will be taken away from the heritage of the tribe of our fathers.
ἐὰν δὲ γένηται ἡ ἄφεσις τῶν υἱῶν Ἰσραὴλ καὶ προστεθήσεται ἡ κληρονομία αὐτῶν ἐπὶ τὴν κληρονομίαν τῆς φυλῆς οἷς ἂν γένωνται γυναῖκες καὶ ἀπὸ τῆς κληρονομίας φυλῆς πατριᾶς ἡμῶν ἀφαιρεθήσεται ἡ κληρονομία αὐτῶν

- 5 ¶ Se konsa, dapre lòd Seyè a te ba li, Moyiz bay moun pèp Izrayèl yo regleman sa a pou yo swiv. Li di yo konsa: -Moun branch fanmi Jozèf yo gen rezon. So by the direction of the Lord, Moses gave orders to the children of Israel, saying, What the tribe of the sons of Joseph have said is right. και ἐνετείλατο μωυσῆς τοῖς υἱοῖς ἰσραὴλ διὰ προστάγματος κυρίου λέγων οὕτως φυλὴ υἱῶν ἰωσήφ λέγουσιν
- 6 Se poutèt sa, men lòd Seyè a bay: Pitit fi Zelochad yo lib marye moun yo vle, depi se yon moun ki nan menm branch fanmi ak yo. This is the order of the Lord about the daughters of Zelophehad: The Lord says, Let them take as their husbands whoever is most pleasing to them, but only among the family of their father's tribe. τοῦτο τὸ ῥῆμα ὃ συνέταξεν κύριος ταῖς θυγατέρας σαλπαὰδ λέγων οὐ ἄρέσκει ἐναντίον αὐτῶν ἕστωσαν γυναῖκες πλὴν ἐκ τοῦ δήμου τοῦ πατρὸς αὐτῶν ἕστωσαν γυναῖκες
- 7 Pòsyon tè yon branch fanmi pa gen dwa pase pou yon lòt branch fanmi. Konsa, pòsyon tè yon fanmi va toujou rete nan fanmi an. And so no property will be handed from tribe to tribe among the children of Israel; but every one of the children of Israel will keep the heritage of his father's tribe. και οὐχὶ περιστραφήσεται κληρονομία τοῖς υἱοῖς ἰσραὴλ ἀπὸ φυλῆς ἐπὶ φυλὴν ὅτι ἕκαστος ἐν τῇ κληρονομίᾳ τῆς φυλῆς τῆς πατριᾶς αὐτοῦ προσκολληθήσονται οἱ υἱοὶ ἰσραὴλ
- 8 Si yon fi vin eritye yon pòsyon nan tè yonn nan branch fanmi pèp Izrayèl la, se pou l' marye ak yon moun ki nan menm branch fanmi avè l'. Konsa, chak moun va kenbe eritaj zansèt yo nan fanmi an. And every daughter owning property in any tribe of the children of Israel is to be married to one of the family of her father's tribe, so that every man of the children of Israel may keep the heritage of his fathers. και πᾶσα θυγάτηρ ἀγχιστεύουσα κληρονομίαν ἐκ τῶν φυλῶν υἱῶν ἰσραὴλ ἐνὶ τῶν ἐκ τοῦ δήμου τοῦ πατρὸς αὐτῆς ἔσονται γυναῖκες ἵνα ἀγχιστεύσωσιν οἱ υἱοὶ ἰσραὴλ ἕκαστος τὴν κληρονομίαν τὴν πατρικὴν αὐτοῦ
- 9 Tè yon branch fanmi p'ap ka pase pou yon lòt branch fanmi. Konsa, pòsyon tè ki pou yon fanmi va toujou rete nan fanmi an. And no property will be handed from one tribe to another, but every tribe of the children of Israel will keep its heritage. και οὐ περιστραφήσεται κληῖρος ἐκ φυλῆς ἐπὶ φυλὴν ἑτέραν ἀλλὰ ἕκαστος ἐν τῇ κληρονομίᾳ αὐτοῦ προσκολληθήσονται οἱ υἱοὶ ἰσραὴλ
- 10 Se konsa, pitit fi Zelochad yo fè jan Seyè a te bay Moyiz lòd la. So the daughters of Zelophehad did as the Lord gave orders to Moses: ὃν τρόπον συνέταξεν κύριος μωυσῆ οὕτως ἐποίησαν θυγατέρες σαλπαὰδ
- 11 Mala, Tiza, Ogla, Milka ak Noa marye ak pitit gason tonton yo bò papa. For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, took as their husbands the sons of their father's brothers: και ἐγένοντο θερσα και ἐγλα και μελχα και νοα και μααλα θυγατέρες σαλπαὰδ τοῖς ἀνεμιοῖς αὐτῶν
- 12 Yo marye nan branch fanmi Manase, pitit Jozèf la. Konsa, pòsyon tè papa yo a rete nan menm branch fanmi an. And were married into the families of the sons of Manasseh, the son of Joseph, and their property was kept in the tribe of their father's family ἐκ τοῦ δήμου τοῦ μανασση υἱῶν ἰωσήφ ἐγενήθησαν γυναῖκες και ἐγένετο ἡ κληρονομία αὐτῶν ἐπὶ τὴν φυλὴν δήμου τοῦ πατρὸς αὐτῶν
- 13 Men tout lòd ak regleman Seyè a te bay Moyiz pou moun pèp Izrayèl yo, lè yo te nan plenn Moab yo, lòt bò larivyè Jouden, anfas lavil Jeriko. These are the laws and the orders which the Lord gave to the children of Israel by Moses, in the lowlands of Moab by Jordan at Jericho. αὐταὶ αἱ ἐντολαὶ και τὰ δικαιώματα και τὰ κρίματα ἃ ἐνετείλατο κύριος ἐν χειρὶ μωυσῆ ἐπὶ δυσμῶν μωαβ ἐπὶ τοῦ ἰορδάνου κατὰ ἱερῖω .
- 1 ¶ Men pawòl Moyiz te di tout pèp Izrayèl la lè yo te lòt bò larivyè Jouden an, nan dezè a, nan plenn Araba ki anfas Souf: Yo te gen dezè Paran an sou yon bò ak lavil Tofèl, Liban, Azewòt ak Dizaab sou lòt bò a. These are the words which Moses said to all Israel on the far side of Jordan, in the waste land in the Arabah opposite Suph, between Paran on the one side, and Tophel, Laban, Hazeroth, and Dizahab on the other. οὗτοι οἱ λόγοι οὓς ἐλάλησεν μωυσῆς παντὶ ἰσραὴλ πέραν τοῦ ἰορδάνου ἐν τῇ ἐρήμῳ πρὸς δυσμαῖς πλησίον τῆς ἐρυθρᾶς ἀνὰ μέσον φαραν τοφολ και λοβον και αυλων και καταχρύσεια
- 2 Pou mache soti mòn Sinayi rive Kadès-Banea, lè ou swiv wout ki pase nan mòn Seyi a, sa pran onz jou. It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea. ἑνδεκα ἡμερῶν ἐν χωρηβ ὁδὸς ἐπ' ὄρος σηρ ἕως καδης βαρνη
- 3 Se premye jou nan onzèm mwa karantèm lane depi yo te soti kite peyi Lejip la Moyiz te fè pale sa a ak pèp Izrayèl la, jan Seyè a te mande l' la. Now in the fortieth year, on the first day of the eleventh month, Moses gave to the children of Israel all the orders which the Lord had given him for them; και ἐγενήθη ἐν τῷ τεσσαρακοστῷ ἔτει ἐν τῷ ἑνδεκάτῳ μηνὶ μιᾷ τοῦ μηνὸς ἐλάλησεν μωυσῆς πρὸς πάντας υἱοὺς ἰσραὴλ κατὰ πάντα ὅσα ἐνετείλατο κύριος αὐτῷ πρὸς αὐτούς
- 4 Lè sa a, Seyè a te fin bat Siyon, wa peyi Amori a, ki te rete Esbon, ak Og, wa peyi Bazan an, ki te rete Astawòt nan zòn Edreyi. After he had overcome Sihon, king of the Amorites, ruling in Heshbon, and Og, king of Bashan, ruling in Ashtaroth, at Edrei: μετὰ τὸ πατάξει σιων βασιλεῖα αμορραίων τὸν κατοικήσαντα ἐν εσεβων και ωγ βασιλεῖα τῆς βασαν τὸν κατοικήσαντα ἐν ασταρωθ και ἐν εδραῖν

- 5 Se antan pèp la te lòt bò larivyè Jouden, nan peyi Moab la, Moyiz tanmen esplike yo tou sa Seyè a te di. Li di yo konsa:
On the far side of Jordan in the land of Moab, Moses gave the people this law, saying,
 ἐν τῷ πέραν τοῦ ἰορδάνου ἐν γῆ μοαβ ἤρξατο μουσῆς διασαφῆσαι τὸν νόμον τοῦτον λέγων
- 6 -Lè nou te sou mòn Orèb la, nou chonje Seyè a, Bondye nou an, te pale ak nou. Li te di nou: Koulye a, nou rete kont nou sou mòn sa a.
The Lord our God said to us in Horeb, You have been long enough in this mountain:
 κύριος ὁ θεὸς ἡμῶν ἐλάλησεν ἡμῖν ἐν χωρηβ λέγων ἱκανούσθω ὑμῖν κατοικεῖν ἐν τῷ ὄρει τούτῳ
- 7 Ranmase tout zafè nou pati. Ale nan mòn peyi Amori yo ak nan tout lòt peyi ki toupre l' yo, nan plenn Araba a, nan mòn yo, nan fon yo, nan Negèv la bò sid ak bò gwo lanmè Mediterane a. Ale nan peyi Kanaran an ak nan peyi Liban an jouk nou rive bò gwo larivyè Lefrat la.
Make a move now, and go on your way into the hill-country of the Amorites and the places near it, in the Arabah and the hill-country and in the lowlands and in the South and by the seaside, all the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates.
 ἐπιστρέψατε καὶ ἀπάρατε ὑμεῖς καὶ εἰσπορεύεσθε εἰς ὄρος αμορραίων καὶ πρὸς πάντας τοὺς περιοίκους αραβα εἰς ὄρος καὶ πεδῖον καὶ πρὸς λίβα καὶ παραλίαν γῆν χαναναίων καὶ ἀντιλίβανον ἕως τοῦ ποταμοῦ τοῦ μεγάλου εὐφράτου
- 8 Nou wè! Men m'ap ban nou tout peyi sa yo. Al pran posesyon peyi mwen menm Seyè a, mwen te pwomèt m'ap bay zansèt nou yo, Abraram, Izarak ak Jakòb, pou yo ak pou tout pitit yo ak pitit pitit yo apre yo.
See, all the land is before you: go in and take for yourselves the land which the Lord gave by an oath to your fathers, Abraham, Isaac, and Jacob, and to their seed after them.
 ἴδετε παραδέδωκα ἐνώπιον ὑμῶν τὴν γῆν εἰσπορευθέντες κληρονομήσατε τὴν γῆν ἣν ὤμοσα τοῖς πατέρας ὑμῶν τῷ αβρααμ καὶ ἰσαακ καὶ ἰακωβ δοῦναι αὐτοῖς καὶ τῷ σπέρματι αὐτῶν μετ' αὐτούς
- 9 ¶ Menm lè sa a, mwen te di nou: Mwen pa kapab reskonsab nou tout pou kont mwen, chay la twòp pou mwen.
At that time I said to you, I am not able to undertake the care of you by myself;
 καὶ εἶπα πρὸς ὑμᾶς ἐν τῷ καιρῷ ἐκεῖνον λέγων οὐ δυνήσομαι μόνος φέρειν ὑμᾶς
- 10 Seyè a, Bondye nou an, ban nou anpil pitit, kifè koulye a nou vin anpil, tankou zetwal nan syèl la.
The Lord your God has given you increase, and now you are like the stars of heaven in number.
 κύριος ὁ θεὸς ὑμῶν ἐπλήθυνεν ὑμᾶς καὶ ἰδοὺ ἐστε σήμερον ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει
- 11 Se pou Seyè a, Bondye zansèt nou yo, ban nou mil fwa plis pitit pase sa nou gen koulye a. Se pou l' beni nou jan li te pwomèt nou an.
May the Lord, the God of your fathers, make you a thousand times greater in number than you are, and give you his blessing as he has said!
 κύριος ὁ θεὸς τῶν πατέρων ὑμῶν προσθήει ὑμῖν ὡς ἐστὲ χιλιοπλασίως καὶ εὐλογήσει ὑμᾶς καθότι ἐλάλησεν ὑμῖν
- 12 Men, ki jan pou m' fè pote tout chay sa a pou kont mwen, pou m' jwenn solisyon pou tout pwoblèm nou, pou m' regle tout kont nou gen yonn ak lòt?
How is it possible for me by myself to be responsible for you, and undertake the weight of all your troubles and your arguments?
 πῶς δυνήσομαι μόνος φέρειν τὸν κόπον ὑμῶν καὶ τὴν ὑπόστασιν ὑμῶν καὶ τὰς ἀντιλογίας ὑμῶν
- 13 Se poutèt sa, nan chak branch fanmi nou yo, chwazi kèk nèg ki gen lespri, ki gen bon konprann, ki konn lavi, m'a mete yo chèf pou dirije nou.
Take for yourselves men who are wise, far-seeing, and respected among you, from your tribes, and I will make them rulers over you.
 δότε ἑαυτοῖς ἄνδρας σοφοὺς καὶ ἐπιστήμονας καὶ συνετοὺς εἰς τὰς φυλάς ὑμῶν καὶ καταστήσω ἐφ' ὑμῶν ἡγουμένους ὑμῶν
- 14 Lè sa a, nou te reponn mwen, nou te di m' konsa: Sa ou mande nou fè la a bon wi!
And you made answer and said to me, It is good for us to do as you say.
 καὶ ἀπεκρίθητέ μοι καὶ εἶπατε καλὸν τὸ ῥῆμα ὃ ἐλάλησας ποιῆσαι
- 15 Se konsa mwen pran nan chak branch fanmi nou yo moun ki gen lespri, moun ki konn lavi, mwen mete yo chèf pou dirije nou. Genyen mwen mete chèf sou mil gason, dèt sou san gason, dèt sou senkant gason, dèt ankò sou dis gason. Mwen te chwazi lòt chèf tou pou chak branch fanmi.
So I took the heads of your tribes, wise men and respected, and made them rulers over you, captains of thousands and captains of hundreds and captains of fifties and captains of tens, and overseers of your tribes.
 καὶ ἔλαβον ἐξ ὑμῶν ἄνδρας σοφοὺς καὶ ἐπιστήμονας καὶ συνετοὺς καὶ κατέστησα αὐτούς ἡγεῖσθαι ἐφ' ὑμῶν χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους καὶ γραμματοεισαγῶγεις τοῖς κριταῖς ὑμῶν

- 16 Lè sa a, men sa mwen te mande chèf nou yo pou yo fè: Chache konnen lè gen kont nan mitan pèp la. N'a regle tout kont yon moun ka gen ak frè parèy li osinon ak moun lòt nasyon k'ap viv nan mitan nou. N'a fè sa san patipri.
 And at that time I gave orders to your judges, saying, Let all questions between your brothers come before you for hearing, and give decisions uprightly between a man and his brother or one from another nation who is with him.
 καὶ ἐνετείλαμην τοῖς κριταῖς ὑμῶν ἐν τῷ καιρῷ ἐκεῖνῳ λέγων διακούετε ἀνά μέσον τῶν ἀδελφῶν ὑμῶν καὶ κρίνατε δικαίως ἀνά μέσον ἀνδρῶς καὶ ἀνά μέσον ἀδελφοῦ καὶ ἀνά μέσον προσηλύτου αὐτοῦ ὃ
- 17 Nou p'ap nan achte figi lè n'ap jije yon bagay. Se pou nou jije tout moun menm jan, kit se yon ti malere, kit se yon grannèg. Nou pa bezwen pè pesonn paske n'ap jije dapre prensip Bondye bay. Lè se yon ka ki twò difisil pou nou, n'a pote l' vin devan mwen, m'a jije l' mwen menm.
 In judging, do not let a man's position have any weight with you; give hearing equally to small and great; have no fear of any man, for it is God who is judge: and any cause in which you are not able to give a decision, you are to put before me and I will give it a hearing.
 οὐκ ἐπιγνώση πρόσωπον ἐν κρίσει κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν κρινεῖς οὐ μὴ ὑποστεύῃ πρόσωπον ἀνθρώπου ὅτι ἡ κρίσις τοῦ θεοῦ ἐστίν καὶ τὸ ῥῆμα ὃ ἐὰν σκληρὸν ᾖ ἀφ' ὑμῶν ἀνοίσετε αὐτὸ ὃ ἐπ' ἐμέ καὶ ἀκούσομαι αὐτό
- 18 Se konsa, menm lè sa a, mwen te ban nou lòd, mwen te di nou sa pou n' fè ak sa pou n' pa fè.
 And at that time I gave you all the orders which you were to do.
 καὶ ἐνετείλαμην ὑμῖν ἐν τῷ καιρῷ ἐκεῖνῳ πάντας τοὺς λόγους οὓς ποιήσατε
- 19 ¶ Apre sa, nou leve, nou kite mòn Orèb la. Jan Seyè a, Bondye nou an, te ban nou lòd la, nou mache nan tout gwo dezè ki gen anpil danje ladan l' lan, dezè nou te wè a, nou pran chemen pou n' al nan mòn peyi Amori yo, epi nou rive Kadès Banea.
 Then we went on from Horeb, through all that great and cruel waste which you saw, on our way to the hill-country of the Amorites, as the Lord gave us orders; and we came to Kadesh-barnea.
 καὶ ἀπάραντες ἐκ χωρηβ ἐπορεύθημεν πᾶσαν τὴν ἔρημον τὴν μεγάλην καὶ τὴν φοβερὰν ἐκείνην ἣν εἶδετε ὁδὸν ὄρους τοῦ αμορραίου καθότι ἐνετείλατο κύριος ὁ θεὸς ἡμῶν ἡμῖν καὶ ἤλθομεν ἕως καθῆς βαρνη
- 20 Lè sa a, mwen di nou: Men nou rive nan mòn peyi Amori yo, peyi Seyè a, Bondye nou an, ap ban nou an.
 And I said to you, You have come to the hill-country of the Amorites, which the Lord our God is giving us.
 καὶ εἶπα πρὸς ὑμᾶς ἤλθατε ἕως τοῦ ὄρους τοῦ αμορραίου ὃ ὁ κύριος ὁ θεὸς ἡμῶν δίδωσιν ὑμῖν
- 21 Gade, men peyi Seyè a, Bondye nou an, ap ban nou an. Ale non, pran peyi a pou nou, jan Seyè a, Bondye zansèt nou yo, te di l' la. Nou pa bezwen pè, kè nou pa pou janm kase.
 See now, the Lord your God has put the land into your hands; go up and take it, as the Lord, the God of your fathers, has said to you; have no fear and do not be troubled.
 ἴδετε παραδεδωκεν ὑμῖν κύριος ὁ θεὸς ὑμῶν πρὸ προσώπου ὑμῶν τὴν γῆν ἀναβάτες κληρονομήσατε ὃν τρόπον εἶπεν κύριος ὁ θεὸς τῶν πατέρων ὑμῶν ὑμῖν μὴ φοβείσθε μηδὲ δειλιάσητε
- 22 Lè sa a nou tout, nou vin jwenn mwen, nou di m' konsa: Ann voye kèk nèg pami nou devan pou y' al wè ki jan peyi a ye. Y'a tounen vin esplike nou ki wout pou nou swiv ak nan ki lavil nou ka antre.
 And you came near to me, every one of you, and said, Let us send men before us to go through the land with care and give us an account of the way we are to go and the towns to which we will come.
 καὶ προσήλθατέ μοι πάντες καὶ εἶπατε ἀποστείλωμεν ἄνδρας προτέρους ἡμῶν καὶ ἐφοδευσάτωσαν ἡμῖν τὴν γῆν καὶ ἀναγγελάτωσαν ἡμῖν ἀπόκρισιν τὴν ὁδὸν δι' ἧς ἀναβησόμεθα ἐν αὐτῇ καὶ τὰς πόλεις εἰς αἷς ἃς εἰσπορευσόμεθα εἰς αὐτάς
- 23 Mwen te wè sa nou di m' lan se te bon koze. Se konsa mwen chwazi douz nèg, yonn nan chak branch fanmi.
 And what you said seemed good to me, and I took twelve men from among you, one from every tribe;
 καὶ ἤρεσεν ἐναντίον μου τὸ ῥῆμα καὶ ἔλαβον ἐξ ὑμῶν δώδεκα ἄνδρας ἄνδρα ἓνα κατὰ φυλὴν
- 24 Yo pati, yo pran chemen mòn lan jouk yo rive nan Fon Echkol: yo vizite tout zòn lan nèt.
 And they went up into the hill-country and came to the valley of Eshcol, and saw what was there.
 καὶ ἐπιστραφέντες ἀνέβησαν εἰς τὸ ὄρος καὶ ἤλθοσαν ἕως φάραγγος βότρυος καὶ κατεσκόπευσαν αὐτήν
- 25 Yo pran kèk fwi peyi a donnen, yo pote ban nou. Epi yo di nou peyi Seyè a ap ban nou an se yon bon venn tè.
 And taking in their hands some of the fruit of the land, they came down again to us, and gave us their account, saying, It is a good land which the Lord our God is giving us.
 καὶ ἐλάβοσαν ἐν ταῖς χερσίν αὐτῶν ἀπὸ τοῦ καρποῦ τῆς γῆς καὶ κατήνεγκαν πρὸς ἡμᾶς καὶ ἔλεγον ἀγαθὴ ἡ γῆ ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν ἡμῖν
- 26 Men, nou pa t' vle al ladan l'. Se konsa nou te derefize obeyi lòd Seyè a, Bondye nou an, te ban nou.
 But going against the order of the Lord your God, you would not go up:
 καὶ οὐκ ἠθελήσατε ἀναβῆναι καὶ ἠπειθήσατε τῷ ῥήματι κυρίου τοῦ θεοῦ ὑμῶν
- 27 Nou antre lakay nou, nou pran plenyen. Epi nou di se vle Seyè a pa vle wè nou! Se poutèt sa li fè nou soti kite peyi Lejip pou l' lage nou nan men moun peyi Amori yo pou yo ka fini ak nou.
 And you made an angry outcry in your tents, and said, In his hate for us the Lord has taken us out of the land of Egypt, to give us up into the hands of the Amorites for our destruction.
 καὶ διεγογγύζεστε ἐν ταῖς σκιναῖς ὑμῶν καὶ εἶπατε διὰ τὸ μισεῖν κύριον ἡμᾶς ἐξήγαγεν ἡμᾶς ἐκ γῆς αἰγύπτου παραδοῦναι ἡμᾶς εἰς χεῖρας αμορραίων ἐξολεθρεῦσαι ἡμᾶς

- 28 Kote nou prale koulye a? Moun nou te voye yo dekouraje nou. Yo di nou moun ki nan peyi sa a pi fò pase nou, yo pi bèl wotè pase nou. Lavil yo gran anpil ak gwo ranpa byen wo ki rive jouk nan syèl la. Nou te menm wè kèk moun ras Anak yo la tou.
Where are we going up? Our brothers have made our hearts feeble with fear by saying, The people are greater and taller than we are, and the towns are great and walled up to heaven; and more than this, we have seen the sons of the Anakim there.
ποῦ ἡμεῖς ἀναβαίνομεν οἱ ἀδελφοὶ ὑμῶν ἀπέστησαν ὑμῶν τὴν καρδίαν λέγοντες ἔθνος μέγα καὶ πολλὸ καὶ δυνατώτερον ἡμῶν καὶ πόλεις μεγάλαι καὶ τετειχισμένα ἕως τοῦ οὐρανοῦ ἀλλὰ καὶ υἱοὺς γιγάντων ἐωράκαμεν ἐκεῖ
- 29 Men, mwen di nou: Kè nou pa bezwen kase, nou pa bezwen pè moun sa yo.
Then I said to you, Have no fear of them.
καὶ εἶπα πρὸς ὑμᾶς μὴ πτήξητε μηδὲ φοβηθῆτε ἀπ' αὐτῶν
- 30 Seyè a, Bondye nou an, ap mache alatèt nou. Li pral goumen pou nou menm jan nou te wè l' fè l' la nan peyi Lejip
The Lord your God who goes before you will be fighting for you, and will do such wonders as he did for you in Egypt before your eyes;
κύριος ὁ θεὸς ὑμῶν ὁ προπορευόμενος πρὸ προσώπου ὑμῶν αὐτὸς συνεκπολεμήσει αὐτοὺς μεθ' ὑμῶν κατὰ πάντα ὅσα ἐποίησεν ὑμῖν ἐν γῆ αἰγύπτῳ
- 31 ak nan dezè a. Nou wè ki jan sou tout wout la li pa janm lage nou, tankou yon papa ki pa janm lage pitit li, jouk nou rive bò isit la.
And in the waste land, where you have seen how the Lord was supporting you, as a man does his son, in all your journeying till you came to this place.
καὶ ἐν τῇ ἐρήμῳ ταύτῃ ἦν εἶδετε ὡς ἐτροφοφόρησέν σε κύριος ὁ θεὸς σου ὡς εἶ τις τροφοφορήσει ἄνθρωπος τὸν υἱὸν αὐτοῦ κατὰ πᾶσαν τὴν ὁδὸν ἣν ἐπορεύθητε ἕως ἡλθετε εἰς τὸν τόπον τοῦτον
- 32 Men, atout mwen te di nou sa, nou pa t' vle mete konfyans nou nan Seyè a, Bondye nou an,
But for all this, you had no faith in the Lord your God,
καὶ ἐν τῷ λόγῳ τούτῳ οὐκ ἐνεπιστεύσατε κυρίῳ τῷ θεῷ ὑμῶν
- 33 li menm ki te pran devan nou sou tout wout la pou l' te ka jwenn kote pou nou moute kan nou. Lannwit, li te mache devan nou nan yon potò dife. Lajounen, nan yon gwo nwaj li te moutre nou chemen pou nou pran.
Who goes before you on your way, looking for a place where you may put up your tents, in fire by night, lighting up the way you are to go, and in a cloud by day.
ὃς προπορεύεται πρότερος ὑμῶν ἐν τῇ ὁδῷ ἐκλέγεσθαι ὑμῖν τόπον ὁδηγῶν ὑμᾶς ἐν πυρὶ νυκτὸς δεικνύων ὑμῖν τὴν ὁδὸν καθ' ἣν πορεύεσθε ἐπ' αὐτῆς καὶ ἐν νεφέλῃ ἡμέρας
- 34 Lè Seyè a tande jan nou t'ap plenyen, li te fache anpil, li fè sèman, li di:
And the Lord, hearing your words, was angry, and said with an oath,
καὶ ἤκουσεν κύριος τὴν φωνὴν τῶν λόγων ὑμῶν καὶ παροξυνθεὶς ὤμοσεν λέγων
- 35 Pa gen yonn nan tout move sije sa yo k'ap viv koulye a k'ap antre nan bon peyi mwen te pwomèt m'ap bay zansèt nou yo,
Truly, not one of this evil generation will see that good land which I said I would give to your fathers,
εἰ ὄψεται τις τῶν ἀνδρῶν τούτων τὴν ἀγαθὴν ταύτην γῆν ἣν ὤμοσα τοῖς πατράσιν αὐτῶν
- 36 an wetan Kalèb, pitit gason Jefoune a, ki va antre nan peyi sa a. M'a ba li peyi li te al espyonnen an, pou li ak pou pitit li yo, paske li te obeyi m' san gad dèyè.
But only Caleb, the son of Jephunneh, he will see it; and to him and to his children I will give the land over which his feet have gone, because he has been true to the Lord with all his heart.
πλὴν χαλεβ υἱὸς ιεφοννη οὗτος ὄψεται αὐτὴν καὶ τούτῳ δώσω τὴν γῆν ἐφ' ἣν ἐπέβη καὶ τοῖς υἱοῖς αὐτοῦ διὰ τὸ προσκεῖσθαι αὐτὸν τὰ πρὸς κύριον
- 37 Nou lakòz Seyè a te fache ata avè m', epi li di m': Ou menm tou Moyiz, ou p'ap antre nan peyi a.
And, in addition, the Lord was angry with me because of you, saying, You yourself will not go into it:
καὶ ἐμοὶ ἐθυμώθη κύριος δι' ὑμᾶς λέγων οὐδὲ σὺ οὐ μὴ εἰσελθῆς ἐκεῖ
- 38 Se Jozye, pitit gason Noun lan, k'ap sèvi avè ou la, ki va antre nan plas ou. Ankouraje l' tande, paske se li menm ki pou fè pèp Izrayèl la antre al pran peyi a.
Joshua, the son of Nun, your servant, he will go into the land: say to him that he is to be strong, for he will be Israel's guide into their heritage.
ιησοῦς υἱὸς ναυη ὁ παρεστηκὸς σοι οὗτος εἰσελεύσεται ἐκεῖ αὐτὸν κατίσχυσον ὅτι αὐτὸς κατακληρονομήσει αὐτὴν τῷ Ἰσραὴλ.
- 39 Men, se pitit nou yo, sa nou di ki tapral tonbe anba men lènmi nou yo, timoun nou yo ki koulye a poko konnen sa ki byen ak sa ki mal, se yo menm ki pral antre nan peyi a. Se yo menm mwen pral bay peyi a, se yo menm ki pral rete ladan l'.
And your little ones, who, you said, would come into strange hands, your children, who now have no knowledge of good or evil, they will go into that land, and to them I will give it and it will be theirs.
καὶ πᾶν παιδίον νέον ὅστις οὐκ οἶδεν σήμερον ἀγαθὸν ἢ κακὸν οὗτοι εἰσελεύσονται ἐκεῖ καὶ τούτοις δώσω αὐτὴν καὶ αὐτοὶ κληρονομήσουσιν αὐτήν

- 40 Men nou menm, tounen tounen nou nan dezè a! Pran chemen Lanmè Wouj la ankò!
But as for you, go back, journeying into the waste land by the way of the Red Sea.
καὶ ὑμεῖς ἐπιστραφέντες ἐστρατοπεδεύσατε εἰς τὴν ἔρημον ὁδὸν τὴν ἐπὶ τῆς ἐρυθρᾶς θαλάσσης
- 41 Lè sa a nou reponn mwen: Nou rekonèt nou peche kont Seyè a. Nou prale, epi n'a goumen jan Seyè a, Bondye nou an, te ban nou lòd la. Epi nou leve nou pran zam nou. Nou te kwè sa tapral fasil pou nou pran mòn yo.
Then you said to me, We have done evil against the Lord, we will go up to the attack, as the Lord our God has given us orders. And arming yourselves every one, you made ready to go up without care into the hill-country.
καὶ ἀπεκρίθητέ μοι καὶ εἶπατε ἡμάρτομεν ἐναντὶ κυρίου τοῦ θεοῦ ἡμῶν ἡμεῖς ἀναβάντες πολεμήσομεν κατὰ πάντα ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν ἡμῖν καὶ ἀναλαβόντες ἕκαστος τὰ σκευὴ τὰ πολεμικὰ αὐτοῦ καὶ συναθροισθέντες ἀνεβαίνετε εἰς τὸ ὄρος
- 42 Men, Seyè a di m' avèti nou: Piga n' al atake, piga n' al fè lènmi nou yo bat nou, paske li p'ap kanpe avèk nou.
And the Lord said to me, Say to them, Do not go up to the attack; for I am not among you, and you will be overcome by those who are against you.
καὶ εἶπεν κύριος πρὸς με εἰπὼν αὐτοῖς οὐκ ἀναβήσεσθε οὐδὲ μὴ πολεμήσετε οὐ γὰρ εἰμι μεθ' ὑμῶν καὶ οὐ μὴ συντριβῆτε ἐνώπιον τῶν ἐχθρῶν ὑμῶν
- 43 Mwen te pale nou, men nou pa t' koute m', nou derefize swiv lòd Seyè a te ban nou. Nou te konprann nou te fò kont kò nou pou n' te al pran mòn lan.
This I said to you, but you gave no attention and went against the orders of the Lord, and in your pride went up into the hill-country.
καὶ ἐλάλησα ὑμῖν καὶ οὐκ εἰσηκούσατέ μου καὶ παρέβητε τὸ ῥῆμα κυρίου καὶ παραβιασάμενοι ἀνέβητε εἰς τὸ ὄρος
- 44 Lè sa a, moun peyi Amori yo ki te rete nan mòn yo soti vin kontre ak nou. Tankou yon desen myèl, yo kouri dèyè nou, yo bat nou byen bat nan tout peyi Seyi a rive jouk Oma.
And the Amorites who were in the hill-country came out against you and put you to flight, rushing after you like bees, and overcame you in Seir, driving you even as far as Hormah.
καὶ ἐξῆλθεν ὁ αμορραῖος ὁ κατοικῶν ἐν τῷ ὄρει ἐκείνῳ εἰς συνάντησιν ὑμῖν καὶ κατεδίωξαν ὑμᾶς ὡς εἰ ποιήσαισαν αἱ μέλισσαι καὶ ἐτίτρωσκον ὑμᾶς ἀπὸ σιμρ ἕως ερμα
- 45 Lè nou tounen, nou kriye nan pye Seyè a, men Seyè a pa t' koute sa nou t'ap di l', li pa t' pran ka nou.
And you came back, weeping before the Lord; but the Lord gave no attention to your cries and did not give ear to you.
καὶ καθίσαντες ἐκλαίετε ἐναντὶ κυρίου καὶ οὐκ εἰσηκουσεν κύριος τῆς φωνῆς ὑμῶν οὐδὲ προσέσχεν ὑμῖν
- 46 Se poutèt sa nou te blije pase tout tan sa a nan zòn Kadès la.
So you were kept waiting in Kadesh for a long time.
καὶ ἐνεκάθησθε ἐν καδης ἡμέρας πολλὰς ὅσας ποτὲ ἡμέρας ἐνεκάθησθε
- 1 ¶ Lè sa a, nou tounen tounen nou nan dezè a, nou pran chemen Lanmè Wouj la pou nou, jan Seyè a te pase nou lòd la. Nou pase yon pakèt tan ap mache moute desann nan mòn peyi Seyi yo.
Then we went back, journeying into the waste land by the way to the Red Sea, as the Lord had said to me: and we were a long time going round Mount Seir.
καὶ ἐπιστραφέντες ἀπήραμεν εἰς τὴν ἔρημον ὁδὸν θάλασσαν ἐρυθρὰν ὃν τρόπον ἐλάλησεν κύριος πρὸς με καὶ ἐκυκλώσαμεν τὸ ὄρος τὸ σιμρ ἡμέρας πολλὰς
- 2 Apre sa, Seyè a pale avè m', li di m' konsa:
And the Lord said to me,
καὶ εἶπεν κύριος πρὸς με
- 3 Nou fè kont moute desann nou nan mòn yo. Koulye a, pran direksyon nò pou nou.
You have been journeying round this mountain long enough: now go to the north;
ἱκανούσθω ὑμῖν κυκλοῦν τὸ ὄρος τοῦτο ἐπιστράφητε οὖν ἐπὶ βορρᾶν
- 4 Bay pèp la lòd sa a: Nou pral pase nan mitan peyi Seyi a, kote pitit pitit Ezaou yo rete a. Moun sa yo se menm ras ak nou yo ye. Y'ap pè nou, men, atansyon!
And give the people orders, saying, You are about to go through the land of your brothers, the children of Esau, who are living in Seir; and they will have fear of you; so take care what you do:
καὶ τῷ λαῷ ἔντελαι λέγων ὑμεῖς παραπορεύεσθε διὰ τῶν ὀρίων τῶν ἀδελφῶν ὑμῶν υἱῶν ἡσαυ οἱ κατοικοῦσιν ἐν σιμρ καὶ φοβηθήσονται ὑμᾶς καὶ εὐλαβηθήσονται ὑμᾶς σφόδρα
- 5 Pa chache yo kont, paske mwen p'ap ban nou ata yon pous tè nan peyi yo a. Se mwen menm ki bay moun fanmi Ezaou yo tout mòn Seyi a nèt pou yo rete.
Make no attack on them, for I will not give you any of their land, not even space enough for a man's foot: because I have given Mount Seir to Esau for his heritage.
μὴ συνάψητε πρὸς αὐτοὺς πόλεμον οὐ γὰρ μὴ δῶ ὑμῖν ἀπὸ τῆς γῆς αὐτῶν οὐδὲ βῆμα ποδός ὅτι ἐν κλήρῳ δέδωκα τοῖς υἱοῖς ἡσαυ τὸ ὄρος τὸ σιμρ
- 6 N'a achte manje pou nou manje nan men yo pou lajan nou, n'a mande yo achte ata dlo pou nou bwè.
You may get food for your needs from them for a price, and water for drinking.
βρώματα ἀργυρίου ἀγοράσατε παρ' αὐτῶν καὶ φάγεσθε καὶ ὕδωρ μέτρῳ λήμψεσθε παρ' αὐτῶν ἀργυρίου καὶ πίεσθε

- 7 Chonje byen, Seyè a, Bondye nou an, te beni nou nan tou sa n'ap fè. Li te pran swen nou pandan tout tan nou t'ap moute desann nan gwo dezè a. Sa fè karantan depi Seyè a la nan mitan nou, nou pa janm manke anyen.
For the blessing of the Lord your God has been on you in all the work of your hands: he has knowledge of your wanderings through this great waste: these forty years the Lord your God has been with you, and you have been short of nothing.
 ὁ γὰρ κύριος ὁ θεὸς ἡμῶν εὐλόγησέν σε ἐν παντί ἔργῳ τῶν χειρῶν σου διάγνωθι πῶς διήλθες τὴν ἔρημον τὴν μεγάλην καὶ τὴν φοβερὰν ἐκείνην ἰδοὺ τεσσαράκοντα ἔτη κύριος ὁ θεός σου μετὰ σοῦ οὐκ ἐπεδείχθη ρήματος
- 8 ¶ Se konsa nou leve, nou pati, nou kite wout Araba a ki soti lavil Elat ak lavil Etsongebè, nou pase byen lwen peyi kote pitit Ezaou yo rete a, peyi ki pou moun menm ras ak nou yo. Nou vire, nou pran chemen ki mennen nan dezè Moab la.
So we went on past our brothers, the children of Esau, living in Seir, by the road through the Arabah, from Elath and Ezion-geber. And turning, we went by the road through the waste land of Moab.
 καὶ παρήλθομεν τοὺς ἀδελφοὺς ἡμῶν υἱοὺς ἡσαυ τοὺς κατοικοῦντας ἐν σιρη παρὰ τὴν ὁδὸν τὴν αραβα ἀπὸ αἰλων καὶ ἀπὸ γασιωνγαβερ καὶ ἐπιστρέψαντες παρήλθομεν ὁδὸν ἔρημον μοαβ
- 9 Lè sa a, Seyè a di m': Pa chache moun Moab yo, moun fanmi Lòt yo, kont. Pa al goumen ak yo paske mwen p'ap ban nou anyen nan peyi ki pou yo a. Se mwen menm ki bay yo lavil A Moab la pou yo rete.
And the Lord said to me, Make no attack on Moab and do not go to war with them, for I will not give you any of his land: because I have given Ar to the children of Lot for their heritage.
 καὶ εἶπεν κύριος πρὸς με μὴ ἐχθραίνετε τοῖς μοαβίταις καὶ μὴ συνάψητε πρὸς αὐτοὺς πόλεμον οὐ γὰρ μὴ δῶ ὑμῖν ἀπὸ τῆς γῆς αὐτῶν ἐν κλήρῳ τοῖς γὰρ υἱοῖς λωτ δέδωκα τὴν σιρη κληρονομεῖν
- 10 (Nan tan lontan, se te emen yo ki te rete nan lavil Ar la. Se te yon ras moun ki te wo anpil tankou moun Anak yo. Yo te anpil, yo te barak gason.
(In the past the Emim were living there; a great people, equal in numbers to the Anakim and as tall;
 οἱ ομμιν πρότεροι ἐνεκάθητο ἐπ' αὐτῆς ἔθνος μέγα καὶ πολὺ καὶ ἰσχύοντες ὥσπερ οἱ ενακιμ
- 11 Tout lòt moun te rele yo refayim, menm non ak moun Anak yo. Men, se moun Moab yo ki te rele yo emen.
They are numbered among the Rephaim, like the Anakim; but are named Emim by the Moabites.
 ραφαῖν λογισθήσονται καὶ οὗτοι ὥσπερ οἱ ενακιμ καὶ οἱ μοαβῖται ἐπονομάζουσιν αὐτοὺς ομμιν
- 12 Konsa tou, nan tan lontan se orit yo ki te rete nan peyi Edon an. Men moun fanmi Ezaou yo te pran peyi a nan men yo, yo touye tout moun epi yo rete ladan l' nan plas moun yo, menm jan moun Izrayèl yo te fè pou peyi ki pou yo a, peyi Seyè a te ba yo a.)
And the Horites in earlier times were living in Seir, but the children of Esau took their place; they sent destruction on them and took their land for themselves, as Israel did to the land of his heritage which the Lord gave them.)
 καὶ ἐν σιρη ἐνεκάθητο ὁ χορραῖος πρότερον καὶ υἱοὶ ἡσαυ ἀπόλεσαν αὐτοὺς καὶ ἐξέτριψαν αὐτοὺς ἀπὸ προσώπου αὐτῶν καὶ κατωκίσθησαν ἀντ' αὐτῶν ὃν τρόπον ἐποίησεν ἰσραηλ τὴν γῆν τῆς κληρονομίας αὐτοῦ ἣν δέδωκεν κύριος αὐτοῖς
- 13 Aprè sa, Seyè a di ankò: Leve non! Janbe lòt bò ravin Zerèd la. Se konsa nou janbe lòt bò ravin Zerèd la.
Get up now, and go over the stream Zered. So we went over the stream Zered.
 νῦν οὖν ἀνάστητε καὶ ἀπάρατε ὑμεῖς καὶ παραπορεύεσθε τὴν φάραγμα ζαρετ καὶ παρήλθομεν τὴν φάραγμα ζαρετ
- 14 Nou pran trantwitan pou nou mache soti Kadès Banea jouk nou rive janbe lòt bò ravin Zerèd la. Pandan tout tan sa a, mezi gason ki te gen laj pou fè lagè lè sa a te gen tan mouri, jan Seyè a te di li t'ap fè a.
Thirty-eight years had gone by from the time when we came away from Kadesh-barnea till we went over the stream Zered; by that time all the generation of the men of war among us were dead, as the Lord had said.
 καὶ αἱ ἡμέραι ἃς παρεπορεύθημεν ἀπὸ καδης βαρνη ἕως οὗ παρήλθομεν τὴν φάραγμα ζαρετ τριάκοντα καὶ ὀκτῶ ἔτη ἕως οὗ διέπεσαν πᾶσα γενεὰ ἀνδρῶν πολεμιστῶν ἀποθνήσκοντες ἐκ τῆς παρεμβολῆς ἧς καθότι ὤμοσεν αὐτοῖς ὁ θεός
- 15 Seyè a te leve dèyè yo nan kan an jouk yo tout te mouri.
For the hand of the Lord was against them, working their destruction, till all were dead.
 καὶ ἡ χεὶρ τοῦ θεοῦ ἦν ἐπ' αὐτοῖς ἐξαναλώσαι αὐτοὺς ἐκ τῆς παρεμβολῆς ἕως οὗ διέπεσαν
- 16 Lè tout gason ki te gen laj pou fè lagè lè sa a te fin mouri,
So when death had overtaken all the men of war among the people,
 καὶ ἐγενήθη ἐπεὶ διέπεσαν πάντες οἱ ἄνδρες οἱ πολεμισταὶ ἀποθνήσκοντες ἐκ μέσου τοῦ λαοῦ
- 17 Seyè a pale avè m', li di m' konsa:
The word of the Lord came to me, saying,
 καὶ ἐλάλησεν κύριος πρὸς με λέγων

- 18 Jòdi a ou pral pase fwontyè peyi Moab la, ou pral pran chemen lavil Ar la.
 You are about to go by Ar, the limit of the country of Moab;
 σὺ παραπορεύῃ σήμερον τὰ ὄρια μοαβ τὴν σιρ
- 19 Ou pral tonbe bab pou bab ak moun Amori yo. Pa chache yo kont. Pa al goumen ak yo paske mwen p'ap ba ou anyen nan peyi Amon an. Se pitit pitit Lòt yo ye; se mwen menm ki ba yo peyi sa a pou yo rete.
 And when you come near the land of the children of Ammon, give them no cause of trouble and do not make war on them, for I will not give you any of the land of the children of Ammon for your heritage: because I have given it to the children of Lot.
 καὶ προσάξετε ἐγγὺς υἱῶν αμμων μὴ ἐχθραίνετε αὐτοῖς καὶ μὴ συνάψητε αὐτοῖς εἰς πόλεμον οὐ γὰρ μὴ δῶ ἀπὸ τῆς γῆς υἱῶν αμμων σοὶ ἐν κλήρῳ ὅτι τοῖς υἱοῖς λωτ δέδωκα αὐτὴν ἐν κλήρῳ
- 20 (Nan tan lontan, dapre sa yo di, peyi sa a, se te peyi refayim yo. Se refayim yo ki te rete ladan l' anvan. Moun Amon yo te rele yo Zamzoumim.
 (That land is said to have been a land of the Rephaim, for Rephaim had been living there in earlier times, but they were named Zamzoumim by the Ammonites;
 γῆ ραφαῖν λογισθήσεται καὶ γὰρ ἐπ' αὐτῆς κατόκουον οἱ ραφαῖν τὸ πρότερον καὶ οἱ αμμωνῖται ὀνομάζουσιν αὐτοὺς ζομζομμιν
- 21 Yo te bèl wotè tankou moun Anak yo. Yo te anpil, yo te barak gason. Men, Seyè a te touye yo pou moun Amon yo te ka pran peyi a nan men yo, pou yo te ka rete yo menm ladan l'.
 They were a great people, tall as the Anakim, and equal to them in number; but the Lord sent destruction on them and the children of Ammon took their place, living in their land;
 ἔθνος μέγα καὶ πολλὸ καὶ δυνατώτερον ὑμῶν ὥσπερ οἱ ενακιμ καὶ ἀπόλεσεν αὐτοὺς κύριος πρὸ προσώπου αὐτῶν καὶ κατεκληρονόμησαν καὶ κατωκίσθησαν αὐτ' αὐτῶν ἕως τῆς ἡμέρας ταύτης
- 22 Se menm bagay Seyè a te fè pou moun fanmi Ezaou yo ki rete nan peyi Seyi a. Li touye orit yo pou moun Ezaou yo te ka pran peyi a nan men yo, pou yo te ka rete yo menm ladan l'.
 As he did for the children of Esau living in Seir, when he sent destruction on the Horites before them, and they took their land where they are living to this day:
 ὥσπερ ἐποίησαν τοῖς υἱοῖς ἡσαυ τοῖς κατοικοῦσιν ἐν σιρ ὃν τρόπον ἐξέτριψαν τὸν χορραῖον ἀπὸ προσώπου αὐτῶν καὶ κατεκληρονόμησαν καὶ κατωκίσθησαν αὐτ' αὐτῶν ἕως τῆς ἡμέρας ταύτης
- 23 Se menm bagay la ki rive avit yo ki te rete nan tout ti bouk ou jwenn jouk ou rive lavil Gaza: moun Kaftò yo soti zile Krèt, yo touye avit yo epi yo rete nan peyi a nan plas yo.
 And the Avvim, living in the small towns as far as Gaza, came to destruction by the hands of the Caphtorim who came out from Caphtor and took their land.)
 καὶ οἱ εὐαῖοι οἱ κατοικοῦντες ἐν ασηρωθ ἕως γάζης καὶ οἱ καππάδοκες οἱ ἐξεληθόντες ἐκ καππαδοκίας ἐξέτριψαν αὐτοὺς καὶ κατωκίσθησαν αὐτ' αὐτῶν
- 24 ¶ Seyè a di m' ankò: Leve, ranmase tout zafè nou yo. Pase lòt bò ravin Anon an. Mwen pral lage Siyon, moun peyi Amori ki wa lavil Esbon an, ansanm ak tout peyi li a nan menm nou. Atake l', konmanse pran peyi a pou nou.
 Get up now, and go on your journey, crossing over the valley of the Arnon: see, I have given into your hands Sihon, the Amorite, king of Heshbon, and all his land: go forward to make it yours, and make war on him,
 νῦν οὖν ἀνάστητε καὶ ἀπάρατε καὶ παρέλθατε ὑμεῖς τὴν φάραγγα ἀρνων ἰδοὺ παραδέδωκα εἰς τὰς χεῖράς σου τὸν σιων βασιλέα εσεβων τὸν αμορραῖον καὶ τὴν γῆν αὐτοῦ ἐνάρχου κληρονομεῖν σύναπτε πρὸς αὐτὸν πόλεμον
- 25 Depi jòdi a, m'ap fè tout nasyon ki sou latè pè nou kou chat. Konsa, depi y'a tande yo nonmen non nou, y'a pran tranble, y'a gen yon sèl kè sere k'ap pran yo.
 From now on I will put the fear of you in all peoples under heaven, who, hearing of you, will be shaking with fear and grief of heart because of you.
 ἐν τῇ ἡμέρᾳ ταύτῃ ἐνάρχου δοῦναι τὸν τρόπον σου καὶ τὸν φόβον σου ἐπὶ πρόσωπον πάντων τῶν ἐθνῶν τῶν ὑποκάτω τοῦ οὐρανοῦ οἵτινες ἀκούσαντες τὸ ὄνομά σου ταραχθήσονται καὶ ὠδύνας ἔξουσι ν ἀπὸ προσώπου σου
- 26 Lè sa a, antan nou te nan dezè Kedemòt la, mwen voye kèk mesaje bò kote Siyon, wa lavil Esbon an, pou yo te pale an zanmi avè l', pou yo te di l' pou mwen:
 Then from the waste land of Kedemoth I sent representatives to Sihon, king of Heshbon, with words of peace, saying,
 καὶ ἀπέστειλα πρέσβεις ἐκ τῆς ἐρήμου κεδαμοθ πρὸς σιων βασιλέα εσεβων λόγους εἰρηνικοῖς λέγων
- 27 Mwen fè lide pase nan peyi a. N'ap pase pase nou sou gran chemen an san nou pa vire ni adwat ni agoch.
 Let me go through your land: I will keep to the highway, not turning to the right or to the left;
 παρελεύσομαι διὰ τῆς γῆς σου ἐν τῇ ὁδῷ παρελεύσομαι οὐχὶ ἐκκλινῶ δεξιὰ οὐδὲ ἀριστερά
- 28 W'a vann nou pou lajan nou manje nou ka bezwen pou n' manje ansanm ak dlo pou nou bwè. Se pase sèlman n'ap pase nan peyi a san rete,
 Let me have food, at a price, for my needs, and water for drinking: only let me go through on foot;
 βρώματα ἀργυρίου ἀποδώσει μοι καὶ φάγομαι καὶ ὕδωρ ἀργυρίου ἀποδώσει μοι καὶ πίομαι πλην ὅτι παρελεύσομαι τοῖς ποσίν
- 29 jouk nou rive lòt bò larivyè Jouden an, nan peyi Seyè a, Bondye nou an, ap ban nou an. Se konsa moun fanmi Ezaou yo ki te rete nan peyi Seyi a, ak moun Moab yo ki rete nan lavil Ar la te ban nou pèmisyon pou n' pase nan peyi yo.
 As the children of Esau did for me in Seir and the Moabites in Ar; till I have gone over Jordan into the land which the Lord our God is giving us.
 καθὼς ἐποίησάν μοι οἱ υἱοὶ ἡσαυ οἱ κατοικοῦντες ἐν σιρ καὶ οἱ μοαβῖται οἱ κατοικοῦντες ἐν αρορη ἕως παρέλθω τὸν ἰορδάνην εἰς τὴν γῆν ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν ἡμῖν

- 30 Men, Siyon, wa Esbon an, pa t' dakò pou l' te kite nou pase nan pèyi l' la. Seyè a, Bondye nou an, fè l' kenbe tèt ak nou, li fè l' refize chanje lide malgre tou sa nou fè, pou l' sa lage l' nan men nou ansanm ak tout peyi a, jan sa ye jouk koulye a.
But Sihon, king of Heshbon, would not let us go through; for the Lord your God made his spirit hard and his heart strong, so that he might give him up into your hands as at this day.
 και οὐκ ἠθέλησεν σηων βασιλεὺς εσεβων παρελθεῖν ἡμᾶς δι' αὐτοῦ ὅτι ἐσκλήρυνεν κύριος ὁ θεὸς ἡμῶν τὸ πνεῦμα αὐτοῦ καὶ κατίσχυσεν τὴν καρδίαν αὐτοῦ ἵνα παραδοθῆ εἰς τὰς χεῖράς σου ὡς ἐν τῇ ἡμέρᾳ ταύτῃ
- 31 Lè sa a, Seyè a di m' konsa: Gade! Depi koulye a mwen lage Siyon ak tout peyi li a nan men nou. Konmanse anvayi peyi a, pran peyi l' la pou nou.
And the Lord said to me, See, from now on I have given Sihon and his land into your hands: go forward now to take his land and make it yours.
 και εἶπεν κύριος πρὸς με ἰδοὺ ἤργμαι παραδοῦμαι πρὸ προσώπου σου τὸν σηων βασιλέα εσεβων τὸν αμορραῖον καὶ τὴν γῆν αὐτοῦ ἑναρξαι κληρονομησαι τὴν γῆν αὐτοῦ
- 32 Siyon mache kontre nou ak tout lame l' la, li vin mande nou batay bò Jayat.
Then Sihon came out against us with all his people, to make an attack on us at Jahaz.
 και ἐξῆλθεν σηων βασιλεὺς εσεβων εἰς συνάντησιν ἡμῖν αὐτὸς καὶ πᾶς ὁ λαὸς αὐτοῦ εἰς πόλεμον ιασσα
- 33 Men, Seyè a, Bondye nou an, lage l' nan men nou. Nou bat li byen bat, li menm, pitit gason l' yo ak tout lame l' yo.
And the Lord our God gave him into our hands; and we overcame him and his sons and all his people.
 και παρεδωκεν αὐτὸν κύριος ὁ θεὸς ἡμῶν πρὸ προσώπου ἡμῶν καὶ ἐπατάξαμεν αὐτὸν καὶ τοὺς υἱοὺς αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ
- 34 Tout lavil yo tonbe nan men nou tou epi nou touye yo nèt pou Bondye nou an tankou yon ofrann. Nou touye tout moun nèt, fanm kou gason, timoun kou granmoun. Nou pa kite yonn chape.
At that time we took all his towns, and gave them over to complete destruction, together with men, women, and children; we had no mercy on any:
 και ἐκρατήσαμεν πασῶν τῶν πόλεων αὐτοῦ ἐν τῷ καιρῷ ἐκείνῳ καὶ ἐξωλεθρεύσαμεν πᾶσαν πόλιν ἐξῆς καὶ τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα αὐτῶν οὐ κατελίπομεν ζωγρείαν
- 35 Tansèlman, nou pran tout bèt yo pou nou epi nou piye tout lavil nou te pran yo.
Only the cattle we took for ourselves, with the goods from the towns we had taken.
 πλην τὰ κτήνη ἐπρονομεύσαμεν καὶ τὰ σκύλα τῶν πόλεων ἐλάβομεν
- 36 Depi lavil Awoyè ki anwo bò falèz ki bay sou ravin Anon an ak lavil ki nan fon an, jouk lavil Galarad la, pa t' gen yon lavil ki te ka kenbe tèt ak nou. Seyè a, Bondye nou an, te lage yo tout nan men nou.
From Aroer on the edge of the valley of the Arnon and from the town in the valley as far as Gilead, no town was strong enough to keep us out; the Lord our God gave them all into our hands:
 ἐξ αροηρ ἣ ἐστὶν παρὰ τὸ χεῖλος χειμάρρου αρνων καὶ τὴν πόλιν τὴν οὖσαν ἐν τῇ φάραγγι καὶ ἕως ὄρους τοῦ γαλααδ οὐκ ἐγενήθη πόλις ἣτις διέφυγεν ἡμᾶς τὰς πάσας παρεδωκεν κύριος ὁ θεὸς ἡμῶν εἰς τὰς χεῖρας ἡμῶν
- 37 Men nou pa t' pwoche bò peyi moun Amon yo, ni bò zòn larivyè Jabòk la, ni bò lavil ki nan mòn yo, ni bò ankenn kote Seyè a te ban nou lòd pa atake.
But you did not go near the land of the children of Ammon, that is, all the side of the river Jabbok or the towns of the hill-country, wherever the Lord our God had said we were not to go.
 πλην εἰς γῆν υἱῶν αμμων οὐ προσήλθομεν πάντα τὰ συγκυροῦντα χειμάρρου ιαβοκ καὶ τὰς πόλεις τὰς ἐν τῇ ὄρεινῃ καθότι ἐνετείλατο ἡμῖν κύριος ὁ θεὸς ἡμῶν
- 1 ¶ Apre sa, nou pran yon lòt chemen nan direksyon peyi Bazan an. Men, Og, wa peyi Bazan an, sofè ak tout lame li a, li vin kare pou batay ak nou bò lavil Edreyi a.
Then turning we took the road to Bashan: and Og, king of Bashan, came out against us with all his people, and made an attack on us at Edrei.
 και ἐπιστραφέντες ἀνέβημεν ὁδὸν τὴν εἰς βασαν καὶ ἐξῆλθεν οἰ βασιλεὺς τῆς βασαν εἰς συνάντησιν ἡμῖν αὐτὸς καὶ πᾶς ὁ λαὸς αὐτοῦ εἰς πόλεμον εἰς εδραῖν
- 2 Lè sa a, Seyè a di m' konsa: Nou pa bezwen pè li, mwen pral lage yo nan men nou, li menm ansanm ak tout pèp li a ak tout peyi li a. Menm sa nou te fè Siyon, wa peyi Amori ki te rete lavil Esbon an, se sa nou pral fè li tou.
And the Lord said to me, Have no fear of him: for I have given him and all his people and his land into your hands; do to him as you did to Sihon, king of the Amorites, who was ruling in Heshbon.
 και εἶπεν κύριος πρὸς με μὴ φοβηθῆς αὐτόν ὅτι εἰς τὰς χεῖράς σου παραδέδωκα αὐτόν καὶ πάντα τὸν λαὸν αὐτοῦ καὶ πᾶσαν τὴν γῆν αὐτοῦ καὶ ποιήσεις αὐτῷ ὡσπερ ἐποίησας σηων βασιλεῖ τῶν αμορρ αἰὼν ὃς κατόκει ἐν εσεβων
- 3 Se konsa Seyè a, Bondye nou an, te lage Og, wa peyi Bazan an, nan men nou ansanm ak tout pèp li a. Nou touye yo tout. Nou pa kite pesonn chape.
So the Lord our God gave up Og, king of Bashan, and all his people into our hands; and we overcame him so completely that all his people came to their end in the fight.
 και παρεδωκεν αὐτόν κύριος ὁ θεὸς ἡμῶν εἰς τὰς χεῖρας ἡμῶν καὶ τὸν οἰ βασιλέα τῆς βασαν καὶ πάντα τὸν λαὸν αὐτοῦ καὶ ἐπατάξαμεν αὐτόν ἕως τοῦ μὴ καταλιπεῖν αὐτοῦ σπέρμα
- 4 Konsa tou, nou pran tout lavil yo pou nou. Pa t' gen yonn menm ki pa t' tonbe nan men nou. Antou nou te pran swasant lavil, tout lavil ki te nan zòn Agòb la, kote Og, wa Bazan an, t'ap gouvènen.
At that time we took all his towns; there was not one town of the sixty towns, all the country of Argob, the kingdom of Og in Bashan, which we did not take.
 και ἐκρατήσαμεν πασῶν τῶν πόλεων αὐτοῦ ἐν τῷ καιρῷ ἐκείνῳ οὐκ ἦν πόλις ἣν οὐκ ἐλάβομεν παρ' αὐτῶν ἐξήκοντα πόλεις πάντα τὰ περὶχωρα αργοβ βασιλείας οἰ ἐν βασαν

- 5 Tout lavil sa yo te gen bèl defans. Yo te gen ranpa byen wo, gwo baryè ak ba solid pou fèmèn baryè yo. Nou te pran tou yon bann lòt lavil ki pa t' gen ranpa.
All these towns had high walls round them with doors and locks; and in addition we took a great number of unwalled towns.
πᾶσαι πόλεις ὄχυραὶ τεῖχη ὑψηλά πύλαι καὶ μογλοὶ πλὴν τῶν πόλεων τῶν φερεζαίων τῶν πολλῶν σφόδρα
- 6 Nou detwi yo nèt pou Bondye tankou yon ofrann, menm jan nou te fè l' pou Siyon, wa lavil Esbon an. Nou touye tout moun ki te nan lavil yo, fann kou gason, timoun kou granmoun.
And we put them to the curse, every town together with men, women, and children.
ἐξωλεθρεύσαμεν αὐτούς ὥσπερ ἐποιήσαμεν τὸν σιὼν βασιλέα εσεβων καὶ ἐξωλεθρεύσαμεν πᾶσαν πόλιν ἐξῆς καὶ τὰς γυναῖκας καὶ τὰ παιδιά
- 7 Men, nou pran tout zannimo yo ak tout lòt bagay ki gen valè nan lavil yo pou nou.
But we took for ourselves all the cattle and the stored wealth of the towns.
καὶ πάντα τὰ κτήνη καὶ τὰ σκῦλα τῶν πόλεων ἐπρονομεύσαμεν ἑαυτοῖς
- 8 Se konsa, lè sa a, nou pran pou nou peyi tou de wa peyi Amori yo ki t'ap viv sou bò solèy leve, depi ravin Anon jouk mòn Emon, lòt bò larivyè Jouden an.
At that time we took their land from the two kings of the Amorites on the far side of Jordan, from the valley of the Arnon to Mount Hermon;
καὶ ἐλάβομεν ἐν τῷ καιρῷ ἐκεῖνῳ τὴν γῆν ἐκ χειρῶν δύο βασιλέων τῶν αμορραίων οἱ ἦσαν πέραν τοῦ ἰορδάνου ἀπὸ τοῦ χειμάρρου ἀρνων καὶ ἕως αερμων
- 9 Moun Sidon yo rele mòn Emon an Siryon, men moun Amori yo menm rele l' Seni.
(By the Sidonians, Hermon is named Sirion, and by the Amorites Shenir;)
οἱ φοίνικες ἐπονομάζουσιν τὸ αερμων σανιωρ καὶ ὁ αμορραῖος ἐπονόμασεν αὐτὸ σανιρ
- 10 Nou pran tout lavil ki nan gwo platon sou tèt mòn yo, tout peyi Galarad la ak peyi Bazan an rive jouk Salka ak Edreyi, de lavil ki te pou Og, wa Bazan an.
All the towns of the table-land and all Gilead and Bashan as far as Salecah and Edrei, towns of the kingdom of Og in Bashan.
πᾶσαι πόλεις μισωρ καὶ πᾶσα γαλααδ καὶ πᾶσα βασαν ἕως σελχα καὶ εδραῖν πόλεις βασιλείας τοῦ ωγ ἐν τῇ βασαν
- 11 (Og, wa Bazan an, se te dènye moun nan ras refayim yo ki te vivan. Sèkèy li te fèt an fè, li te gen kat mètrè edmi longè sou de mètrè lajè. Yo ka wè l' jouk koulye a nan lavil yo rele Raba moun Amon yo.)
(For Og, king of Bashan, was the last of all the Rephaim; his bed was made of iron; is it not in Rabbah, in the land of the children of Ammon? It was nine cubits long and four cubits wide, measured by the common cubit.)
ὅτι πλὴν ωγ βασιλεὺς βασαν κατελείφθη ἀπὸ τῶν ραφαῖν ἰδοὺ ἡ κλίνη αὐτοῦ κλίνη σιδηρᾶ ἰδοὺ αὕτη ἐν τῇ ἄκρᾳ τῶν υἰῶν αμμων ἐννέα πηχῶν τὸ μήκος αὐτῆς καὶ τεσσάρων πηχῶν τὸ εὖρος αὐτῆς ἐν πήχει ἀνδρός
- 12 ¶ Lè nou fin pran peyi a pou nou, mwen bay branch fanmi Woubenn lan ak branch fanmi Gad la pòsyon ki soti bò lavil Awoyè a, toupre ravin Anon, rive pran mwaye nan mòn Galarad la avèk tout lavil ki ladan yo.
And this land which we took at that time, from Aroer by the valley of the Arnon, and half the hill-country of Gilead with its towns, I gave to the Reubenites and the Gadites.
καὶ τὴν γῆν ἐκείνην ἐκληρονομήσαμεν ἐν τῷ καιρῷ ἐκεῖνῳ ἀπὸ ἀροηρ ἢ ἐστὶν ἐπὶ τοῦ χειλούς χειμάρρου ἀρνων καὶ τὸ ἥμισυ ὄρους γαλααδ καὶ τὰς πόλεις αὐτοῦ ἔδωκα τῷ ρουβην καὶ τῷ γαδ
- 13 Mwen bay mwaye nan branch fanmi Manase a rès zòn Galarad la ak tout peyi Bazan an, kote Og t'ap gouvènè an. (Dapre sa yo di, peyi Bazan an, tout zòn Agòb la, se peyi refayim yo.
The rest of Gilead and all Bashan, the kingdom of Og, all the land of Argob, together with Bashan, I gave to the half-tribe of Manasseh. (This land is named the land of the Rephaim.
καὶ τὸ κατάλοιπον τοῦ γαλααδ καὶ πᾶσαν τὴν βασαν βασιλείαν ωγ ἔδωκα τῷ ἡμίσει φυλῆς μανασση καὶ πᾶσαν περίχωρον ἀργοβ πᾶσαν τὴν βασαν ἐκείνην γῆ ραφαῖν λογισθήσεται
- 14 Jayit, moun fanmi Manase, te pran tout zòn Agòb la, ki vle di peyi Bazan an rive jouk sou fwontyè peyi moun Jechou yo ak peyi moun Maka yo. Li bay peyi a non li. Li rele l' Bouk Jayi. Non sa a rete pou peyi a jouk koulye a.)
Jair, the son of Manasseh, took all the land of Argob, as far as the country of the Geshurites and the Maacathites, naming it, Bashan, Havvoth-Jair after himself, as it is to this day.)
καὶ ἰαῖρ υἱὸς μανασση ἔλαβεν πᾶσαν τὴν περίχωρον ἀργοβ ἕως τῶν ὀρίων γαργασι καὶ ομαχαθι ἐπονόμασεν αὐτὰς ἐπὶ τῷ ὀνόματι αὐτοῦ τὴν βασαν αουθ ἰαῖρ ἕως τῆς ἡμέρας ταύτης
- 15 Mwen bay Maki peyi Galarad la.
And Gilead I gave to Machir.
καὶ τῷ μαχιρ ἔδωκα τὴν γαλααδ
- 16 Mwen bay branch fanmi Woubenn ak branch fanmi Gad yo zòn ki soti depi peyi Galarad la rive ravin Anon. Sou nan sid, baliz peyi a pase nan mitan ravin Anon. Sou nan nò, peyi a rive rivyè Jabòk ki te sèvi l' fwontyè ak peyi Amon an.
And the land from Gilead to the valley of the Arnon, with the middle of the valley as a limit, as far as the river Jabbok which is the limit of the country of the children of Ammon, I gave to the Reubenites and the Gadites;
καὶ τῷ ρουβην καὶ τῷ γαδ δέδωκα ἀπὸ τῆς γαλααδ ἕως χειμάρρου ἀρνων μέσον τοῦ χειμάρρου ὄριον καὶ ἕως τοῦ ἰαβοκ ὁ χειμάρρους ὄριον τοῖς υἱοῖς αμμων

- 17 Sou bò solèy kouche, larivyè Jouden an, depi letan Kinerèt jouk lanmè Sale a, lanmè yo rele Araba a, va sèvi fwontyè ki va desann anba lanmè Sale a jouk nan pye mòn Pisga a bò solèy leve.
As well as the Arabah, with the river Jordan as their limit, from Chinnereth to the Salt Sea, under the slopes of Pisgah to the east.
καὶ ἡ ἀραβα καὶ ὁ ἰορδάνης ὄριον μαχαναρεθ καὶ ἕως θαλάσσης ἀραβα θαλάσσης ἀλκικῆς ὑπὸ ἀσηδωθ τὴν φασγα ἀνατολῶν
- 18 Menm lè sa a tou, mwen ba yo lòd sa yo: Seyè a, Bondye nou an, te ban nou peyi sa a pou nou rete! Koulye a, se pou tout gason ki gen laj pou fè lagè pran zam yo. Se pou yo janbe lòt bò larivyè Jouden an pran devan moun lòt branch fanmi nou yo.
At that time I gave you orders, saying, The Lord has given you this land for your heritage: all the men of war are to go over armed before your brothers the children of Israel.
καὶ ἐντεταλάμην ὑμῖν ἐν τῷ καιρῷ ἐκεῖνῳ λέγων κύριος ὁ θεὸς ὑμῶν ἔδωκεν ὑμῖν τὴν γῆν ταύτην ἐν κλήρῳ ἐνοπλισάμενοι προπορεύεσθε πρὸ προσώπου τῶν ἀδελφῶν ὑμῶν υἱῶν ἰσραὴλ πᾶς δυνατός
- 19 Sèl moun n'a kite nan lavil mwen ban nou yo, se va madanm nou ak pitit nou yo ansanm ak bèt nou yo. Pou bèt, mwen konnen nou pa manke sa.
But your wives and your little ones and your cattle (for it is clear that you have much cattle) may go on living in the towns I have given you;
πλὴν αἱ γυναῖκες ὑμῶν καὶ τὰ τέκνα ὑμῶν καὶ τὰ κτήνη ὑμῶν οἶδα ὅτι πολλὰ κτήνη ὑμῖν κατοικεῖτωσαν ἐν ταῖς πόλεσιν ὑμῶν αἷς ἔδωκα ὑμῖν
- 20 N'a ede rès moun pèp Izrayèl yo jouk Seyè a va fin ba yo pòsyon pa yo jan li deja fè l' pou nou an, jouk y'a fin pran peyi Seyè a ap ba yo a lòt bò larivyè Jouden. Se lè sa a n'a tounen nan peyi mwen te chwazi pou m' ban nou an.
Till the Lord has given rest to your brothers as to you, and till they have taken for themselves the land which the Lord your God is giving them on the other side of Jordan: then you may go back, every man of you, to the heritage which I have given you.
ἕως ἂν καταπαύσῃ κύριος ὁ θεὸς ὑμῶν τοὺς ἀδελφοὺς ὑμῶν ὥσπερ καὶ ὑμᾶς καὶ κατακληρονομήσουσιν καὶ οὗτοι τὴν γῆν ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν αὐτοῖς ἐν τῷ πέραν τοῦ ἰορδάνου καὶ ἐπαναστραφήσεσθε ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ ἣν ἔδωκα ὑμῖν
- 21 ¶ Apre sa, mwen bay Jozye lòd sa a: Ou wè ak je ou tou sa Seyè a, Bondye nou an, te fè de wa peyi Amon yo. Se menm bagay la Seyè a ap fè wa tout peyi kote nou pral pase yo.
And I gave orders to Joshua at that time, saying, Your eyes have seen what the Lord your God has done to these two kings: so will the Lord do to all the kingdoms into which you come.
καὶ τῷ ἰησοῖ ἐντεταλάμην ἐν τῷ καιρῷ ἐκεῖνῳ λέγων οἱ ὀφθαλμοὶ ὑμῶν ἐώρακασιν πάντα ὅσα ἐποίησεν κύριος ὁ θεὸς ἡμῶν τοῖς δυοῖ βασιλεῦσι τούτοις οὕτως ποιήσει κύριος ὁ θεὸς ἡμῶν πάσας τὰς βασιλείας ἐφ' αἷς σὺ διαβαίνεις ἐκεῖ
- 22 Nou pa bezwen pè yo menm. Se Seyè a menm, Bondye nou an, ki pral goumen pou nou.
Have no fear of them, for the Lord your God will be fighting for you.
οὐ φοβηθήσεσθε ὅτι κύριος ὁ θεὸς ἡμῶν αὐτὸς πολεμήσει περὶ ὑμῶν
- 23 Lè sa a atò, mwen mande Seyè a yon favè. Mwen di l':
And at that time I made request to the Lord, saying,
καὶ ἐδεήθην κυρίου ἐν τῷ καιρῷ ἐκεῖνῳ λέγων
- 24 Seyè, Bondye mwen, se ou menm ki konmanse fè sèvitè ou la wè jan ou gen pouvwa, jan ou gen fòs kouraj. Pa gen lòt bondye ni nan syèl, ni sou latè ki ka fè tout gwo bagay w'ap fè yo.
O Lord God, you have now for the first time let your servant see your great power and the strength of your hand; for what god is there in heaven or on earth able to do such great works and such acts of power?
κύριε κύριε σὺ ἦρξω δεῖξαι τῷ σῷ θεράποντι τὴν ἰσχύν σου καὶ τὴν δυνάμιν σου καὶ τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλόν τίς γάρ ἐστιν θεὸς ἐν τῷ οὐρανῷ ἢ ἐπὶ τῆς γῆς ὅστις ποιήσει καθὰ σὺ ἐποίησας καὶ κατὰ τὴν ἰσχύν σου
- 25 Tanpri souple, kite m' travèse lòt bò larivyè Jouden an pou m' ka wè bèl peyi ki lòt bò a, bèl mòn sa yo ak peyi Liban an tou.
Let me go over, O Lord, and see the good land on the other side of Jordan, and that fair mountain country, even Lebanon.
διαβὰς οὖν ὄψομαι τὴν γῆν τὴν ἀγαθὴν ταύτην τὴν οὖσαν πέραν τοῦ ἰορδάνου τὸ ὄρος τοῦτο τὸ ἀγαθὸν καὶ τὸν ἀντιλίβανον
- 26 Men, se nou menm ki lakòz Seyè a te fache sou mwen, li refize tande m'. Li di m' konsa: Ase la! Pa janm vin pale m' bagay sa a ankò.
But the Lord was angry with me because of you and would not give ear to my prayer; and the Lord said to me, Let it be enough, say no more about this thing.
καὶ ὑπερέτιδεν κύριος ἐμὲ ἕνεκεν ὑμῶν καὶ οὐκ εἰσήκουσέν μου καὶ εἶπεν κύριος πρὸς με ἰκανούσθω σοι μὴ προσθῆς ἔτι λαλῆσαι τὸν λόγον τοῦτον
- 27 Moute sou tèt mòn Pisga a. Antan ou la, w'a voye je ou, w'a gade sou bò nò, sou bò sid, sou bò solèy kouche ak sou bò solèy leve. Louvri je ou. Gade byen, paske ou p'ap janm mete pwent pye ou lòt bò larivyè Jouden an.
Go up to the top of Pisgah, and turning your eyes to the west and the north, to the south and the east, see the land with your eyes: for you are not to go over Jordan.
ἀνάβηθι ἐπὶ κορυφὴν λελαξευμένον καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς κατὰ θάλασσαν καὶ βορρᾶν καὶ λίβα καὶ ἀνατολὰς καὶ ἰδὲ τοῖς ὀφθαλμοῖς σου ὅτι οὐ διαβήσῃ τὸν ἰορδάνην τοῦτον
- 28 Bay Jozye lòd tou sa pou li fè. Ankouraje l'. Ba li fòs kouraj, paske se li menm ki pral janbe lòt bò larivyè Jouden an alatèt pèp la. Se li menm ki pral fè yo pran peyi ou pral wè a pou yo.
But give my orders to Joshua, comforting him and making him strong; for he is to go over Jordan at the head of this people, and he will give them this land which you will see for their heritage.
καὶ ἐντεταλαί ἰησοῖ καὶ κατίσχυσον αὐτὸν καὶ παρακάλεσον αὐτόν ὅτι οὗτος διαβήσεται πρὸ προσώπου τοῦ λαοῦ τοῦτου καὶ αὐτὸς κατακληρονομήσει αὐτοῖς τὴν γῆν ἣν ἐώρακας

- 29 Epi nou rete nan fon an, anfas lavil Bètpèyò.
So we were waiting in the valley facing Beth-peor.
καὶ ἐνεκαθήμεθα ἐν νάπη σύνεγγυς οἴκου φογωρ
- 1 ¶ Apre sa, Moyiz di pèp la: -Koulye a, nou menm pèp Izrayèl, se pou nou kenbe tout lòd ak tout prensip mwen te moutre nou yo. Se pou nou mache dapre lòd sa yo pou nou ka viv, pou nou ka antre nan peyi Seyè a, Bondye zansèt nou yo, ap ban nou an.
And now give ear, O Israel, to the laws and the decisions which I am teaching you, and do them; so that life may be yours, and you may go in and take for yourselves the land which the Lord, the God of your fathers, is giving you.
καὶ νῦν ἰσραηλ ἄκουε τῶν δικαιωμάτων καὶ τῶν κριμάτων ὅσα ἐγὼ διδάσκω ὑμᾶς σήμερον ποιεῖν ἵνα ζητε καὶ πολυπλασιασθῆτε καὶ εἰσελθόντες κληρονομήσητε τὴν γῆν ἣν κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν
- 2 Piga nou mete, piga nou wete anyen sou sa mwen mande nou fè a. Se pou nou kenbe tout kòmandman Seyè a, Bondye nou an, jan mwen te moutre nou yo a.
Make no addition to the orders which I give you, and take nothing from them, but keep the orders of the Lord your God which I give you.
οὐ προσθήσετε πρὸς τὸ ῥῆμα ὃ ἐγὼ ἐντέλλομαι ὑμῖν καὶ οὐκ ἀφελεῖτε ἀπ' αὐτοῦ φυλάσσετε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον
- 3 Nou menm, nou te wè sa Seyè a te fè bò mòn Peyò a, lè li te touye tout moun nan mitan nou ki te al fè sèvis pou Baal sou mòn lan.
Your eyes have seen what the Lord did because of Baal-peor: for destruction came from the Lord on all those among you who went after Baal-peor.
οἱ ὀφθαλμοὶ ὑμῶν ἐώρακασιν πάντα ὅσα ἐποίησεν κύριος ὁ θεὸς ἡμῶν τῷ βεελφεγορ ὅτι πᾶς ἄνθρωπος ὅστις ἐπορεύθη ὀπίσω βεελφεγορ ἐξέτριψεν αὐτὸν κύριος ὁ θεὸς ὑμῶν ἐξ ὑμῶν
- 4 Men, nou menm ki pa t' lage pye Seyè a, Bondye nou an, nou tout la byen vivan toujou.
But you who kept faith with the Lord are living, every one of you, today.
ὁμοῖς δὲ οἱ προσκείμενοι κυρίῳ τῷ θεῷ ὑμῶν ζῆτε πάντες ἐν τῇ σήμερον
- 5 Gade! Mwen te moutre nou tout lòd ak tout regleman, jan Seyè a, Bondye mwen an, te mande m' fè l' la, pou nou te ka viv dapre lòd sa yo nan peyi nou pral pran pou nou an.
I have been teaching you laws and decisions, as I was ordered to do by the Lord my God, so that you might keep them in the land to which you are going to take it for your heritage.
ἴδετε δέδειχα ὑμῖν δικαιώματα καὶ κρίσεις καθὰ ἐνετείλατό μοι κύριος ποιῆσαι οὕτως ἐν τῇ γῇ εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομεῖν αὐτήν
- 6 Se pou nou kenbe yo, se pou nou fè tou sa yo mande nou fè ladan yo. Paske, se konsa n'a fè lòt nasyon yo wè jan nou gen konprann, jan nou gen lespri. Lè y'a rive tande pale tout lòd sa yo, y'a di:
Ala yon gwo pèp, papa! Pèp sa a gen tan gen konprann, yo gen tan gen lespri!
So keep these laws and do them; for so will your wisdom and good sense be clear in the eyes of the peoples, who hearing all these laws will say, Truly, this great nation is a wise and far-seeing people.
καὶ φυλάξεσθε καὶ ποιήσετε ὅτι αὕτη ἡ σοφία ὑμῶν καὶ ἡ σύνεσις ἐναντίον πάντων τῶν ἐθνῶν ὅσοι ἐὰν ἀκούσωσιν πάντα τὰ δικαιώματα ταῦτα καὶ ἐροῦσιν ἰδοὺ λαὸς σοφὸς καὶ ἐπιστήμων τὸ ἔθνος τὸ μέγα τοῦτο
- 7 Paske pa gen lòt nasyon, li te mèt gran kou l' gran, ki gen yon Bondye toupri yo, yon Bondye k'ap kanpe la avèk yo, tankou Seyè a, Bondye nou an, fè l' pou nou chak fwa nou rele l'.
For what great nation has a god so near to them as the Lord our God is, whenever we are turned to him in prayer?
ὅτι ποῖον ἔθνος μέγα ᾧ ἐστὶν αὐτῷ θεὸς ἐγγίζων αὐτοῖς ὡς κύριος ὁ θεὸς ἡμῶν ἐν πᾶσιν οἷς ἐὰν αὐτὸν ἐπικαλεσώμεθα
- 8 Pa gen lòt nasyon, li te mèt gran kou l' gran, ki gen bon lòd ak bon prensip pou regle tout bagay san patipri tankou lalwa mwen mete devan nou jòdi a.
And what great nation has laws and decisions so right as all this law which I put before you today?
καὶ ποῖον ἔθνος μέγα ᾧ ἐστὶν αὐτῷ δικαιώματα καὶ κρίματα δίκαια κατὰ πάντα τὸν νόμον τοῦτον ὃν ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον
- 9 Tansèlman, veye kò nou! Atansyon pou nou pa janm bliye bagay nou te wè ak pwòp je nou, pou nou pa janm wete yo nan lide nou pandan tout lavi nou. Okontrè, se pou nou moutre pitit nou ak pitit pitit nou yo tout bagay sa yo.
Only take care, and keep watch on your soul, for fear that the things which your eyes have seen go from your memory and from your heart all the days of your life; but let the knowledge of them be given to your children and to your children's children;
πρόσεχε σεαυτῷ καὶ φύλαξον τὴν ψυχὴν σου σφόδρα μὴ ἐπιλάβῃ πάντας τοὺς λόγους οὓς ἐώρακασιν οἱ ὀφθαλμοὶ σου καὶ μὴ ἀποστήτωσαν ἀπὸ τῆς καρδίας σου πάσας τὰς ἡμέρας τῆς ζωῆς σου καὶ σὺ μπιβάσεις τοὺς υἱοὺς σου καὶ τοὺς υἱοὺς τῶν υἱῶν σου
- 10 Pa bliye jou nou te kanpe sou mòn Orèb la, devan Seyè a, Bondye nou an. Lè sa a, li te di mwen: Sanble tout pèp la pou m' ka fè yo tande pawòl mwen gen pou m' di yo, pou yo aprann respekte m' pandan tout lavi yo sou latè, lèfini pou yo moutre pitit yo fè menm bagay la tou.
That day when you were waiting before the Lord your God in Horeb, and the Lord said to me, Make all the people come together, so that hearing my words they may go in fear of me all the days of their life on earth and give this teaching to their children.
ἡμέραν ἣν ἔστητε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν ἐν χωρηβ τῇ ἡμέρᾳ τῆς ἐκκλησίας ὅτε εἶπεν κύριος πρὸς με ἐκκλησίασον πρὸς με τὸν λαόν καὶ ἀκουσάτωσαν τὰ ῥήματά μου ὅπως μάθωσιν φοβεῖσθαι με πάσας τὰς ἡμέρας ὡς αὐτοὶ ζῶσιν ἐπὶ τῆς γῆς καὶ τοὺς υἱοὺς αὐτῶν διδάξωσιν

- 11 N'a di yo ki jan nou te pwoche bò pye mòn lan. Lè sa a, gwo flannm dife t'ap soti sou mòn lan, yo t'ap moute byen wo nan syèl la.
And you came near, waiting at the foot of the mountain; and flames of fire went up from the mountain to the heart of heaven, with dark clouds, and all was black as night.
καὶ προσήλθετε καὶ ἑστήτε ὑπὸ τὸ ὄρος καὶ τὸ ὄρος ἑκαίετο πυρὶ ἕως τοῦ οὐρανοῦ σκότος γνώφος θύελλα φωνὴ μεγάλη
- 12 Seyè a rete nan mitan dife a li pale ak nou. Se bri bouch li ase nou te tande ap pale.
And the voice of the Lord came to you out of the fire: the sound of his words came to your ears but you saw no form; there was nothing but a voice.
καὶ ἐλάλησεν κύριος πρὸς ὑμᾶς ἐκ μέσου τοῦ πυρός φωνὴν ῥημάτων ὑμεῖς ἠκούσατε καὶ ὁμοίωμα οὐκ εἶδετε ἀλλ' ἦ φωνήν
- 13 Seyè a te fè nou konnen kontra li te pase ak nou an. Li mande nou pou nou kenbe l'. Li te ekri dis kòmandman yo sou de wòch plat yo, li mande pou nou swiv yo.
And he gave you his agreement with you, the ten rules which you were to keep, which he put in writing on the two stones of the law.
καὶ ἀνήγγειλεν ὑμῖν τὴν διαθήκην αὐτοῦ ἣν ἐνετείλατο ὑμῖν ποιεῖν τὰ δέκα ῥήματα καὶ ἔγραψεν αὐτὰ ἐπὶ δύο πλάκας λιθίνας
- 14 Lè sa a, Seyè a pase m' lòd pou m' moutre nou tout lwa ak tout prensip nou gen pou nou swiv nan peyi kote nou pral antre a, peyi nou pral pran pou nou an.
And the Lord gave me orders at that time to make clear to you these laws and decisions, so that you might do them in the land to which you are going, and which is to be your heritage.
καὶ ἐμοὶ ἐνετείλατο κύριος ἐν τῷ καιρῷ ἐκείνῳ διδάξαι ὑμᾶς δικαιώματα καὶ κρίσεις ποιεῖν αὐτὰ ὑμᾶς ἐπὶ τῆς γῆς εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομεῖν αὐτήν
- 15 Veye kò nou, tande! Se pou byen nou wi! Lè Seyè a te pale ak nou nan mitan dife a, sou mòn Orèb la, nou pa t' wè anyen ki ta sanble ak yon bagay.
So keep watch on yourselves with care; for you saw no form of any sort on the day when the voice of the Lord came to you in Horeb out of the heart of the fire:
καὶ φυλάξεσθε σφόδρα τὰς ψυχὰς ὑμῶν ὅτι οὐκ εἶδετε ὁμοίωμα ἐν τῇ ἡμέρᾳ ἣ ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν χωρηβ ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός
- 16 Piga nou fè sa nou pa dwe fè. Piga n' al fè ankenn zidòl pou nou adore, kit li gen fòm gason, osinon fòm fanm,
So that you may not be turned to evil ways and make for yourselves an image in the form of any living thing, male or female,
μὴ ἀνομήσητε καὶ ποιήσητε ὑμῖν ἑαυτοῖς γλυπτὸν ὁμοίωμα πᾶσαν εἰκόνα ὁμοίωμα ἀρσενικοῦ ἢ θηλυκοῦ
- 17 kit li gen fòm zannimo oswa fòm zwazo,
Or any beast of the earth, or winged bird of the air,
ὁμοίωμα παντὸς κτήνου τῶν ὄντων ἐπὶ τῆς γῆς ὁμοίωμα παντὸς ὀρνέου πτερωτοῦ ὃ πέταται ὑπὸ τὸν οὐρανόν
- 18 kit li gen fòm bèt k'ap trennen sou vant yo osinon fòm pwason.
Or of anything which goes flat on the earth, or any fish in the water under the earth.
ὁμοίωμα παντὸς ἐρπετοῦ ὃ ἔρπει ἐπὶ τῆς γῆς ὁμοίωμα παντὸς ἰχθύος ὃσα ἐστὶν ἐν τοῖς ὕδασι ὑποκάτω τῆς γῆς
- 19 Konsa tou, lè nou leve je nou nan syèl la, nou wè solèy la, lalin lan, zetwal yo ak tout lòt bagay ki anwo nan syèl la. Pa kite yo vire tèt nou pou nou fè sèvis pou yo. Pa al mete ajenou devan yo.
Bondye mete yo la pou sèvis tout moun ki sou latè.
And when your eyes are lifted up to heaven, and you see the sun and the moon and the stars, all the army of heaven, do not let yourselves be moved to give them worship, or become the servants of what the Lord has given equally to all peoples under heaven.
καὶ μὴ ἀναβλέψατε εἰς τὸν οὐρανὸν καὶ ἰδὼν τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας καὶ πάντα τὸν κόσμον τοῦ οὐρανοῦ πλανηθεὶς προσκυνήσης αὐτοῖς καὶ λατρεύσης αὐτοῖς ἃ ἀπένευμεν κύριος ὁ θεὸς σου αὐτὰ πᾶσιν τοῖς ἔθνεσιν τοῖς ὑποκάτω τοῦ οὐρανοῦ
- 20 Kanta nou menm, Seyè a te pran nou, li fè nou soti kite peyi Lejip ki te pou nou tankou yon gwo fou dife kote yo fonn fè, epi li fè nou tounen sa nou ye koulè a: yon pèp ki rele l' pa l'.
But the Lord has taken you out of the flaming fire, out of Egypt, to be to him the people of his heritage, as you are today.
ὑμᾶς δὲ ἔλαβεν ὁ θεὸς καὶ ἐξήγαγεν ὑμᾶς ἐκ τῆς καμίνου τῆς σιδηρᾶς ἐξ αἰγύπτου εἶναι αὐτῷ λαὸν ἔγκληρον ὡς ἐν τῇ ἡμέρᾳ ταύτῃ
- 21 Men, Seyè a, Bondye nou an, te fache sou mwen poutèt nou. Li fè sèman li p'ap kite m' janbe lòt bò larivyè Jouden an, ni li p'ap kite m' mete pwent pye m' nan bon peyi li menm, Seyè a, Bondye nou an, ap fè nou kado a.
And the Lord was angry with me because of you, and made an oath that I was not to go over Jordan into the good land which the Lord is giving you for your heritage:
καὶ κύριος ἐθυμώθη μοι περὶ τῶν λεγομένων ὑφ' ὑμῶν καὶ ὤμοσεν ἵνα μὴ διαβῶ τὸν ἰορδάνην τοῦτον καὶ ἵνα μὴ εἰσέλθω εἰς τὴν γῆν ἣν κύριος ὁ θεὸς δίδωσίν σοι ἐν κλήρῳ
- 22 Se konsa, mwen menm, m'ap mouri bò isit la, mwen p'ap janbe lòt bò larivyè Jouden an. Men, nou menm, n'ap janbe lòt bò larivyè a, nou pral pran bon peyi sa a pou nou.
But death is to come to me in this land, I may not go over Jordan: but you will go over and take that good land for your heritage.
ἐγὼ γὰρ ἀποθήσκω ἐν τῇ γῆ ταύτῃ καὶ οὐ διαβαίω τὸν ἰορδάνην τοῦτον ὑμεῖς δὲ διαβαίνετε καὶ κληρονομήσετε τὴν γῆν τὴν ἀγαθὴν ταύτην
- 23 Veye kò nou pou nou pa janm bliye kontra Seyè a, Bondye nou an, te pase ak nou an. Piga nou janm fè ankenn zidòl, ankenn pòtre bagay Seyè a, Bondye nou an, te defann nou fè.
Take care that you do not let the agreement of the Lord your God, which he has made with you, go out of your mind, or make for yourselves images of any sort, against the orders which the Lord your God has given you.
προσεῆχετε ὑμεῖς μὴ ἐπιλάθησθε τὴν διαθήκην κυρίου τοῦ θεοῦ ὑμῶν ἣν διέθετο πρὸς ὑμᾶς καὶ ποιήσητε ὑμῖν ἑαυτοῖς γλυπτὸν ὁμοίωμα πάντων ὧν συνέταξεν κύριος ὁ θεὸς σου

- 24 Paske Seyè a, Bondye nou an, se yon Bondye ki fè jalouzi anpil, li tankou yon dife k'ap boule tout bagay kote l' pase.
For the Lord your God is an all-burning fire, and he will not let the honour which is his be given to any other.
 ὅτι κύριος ὁ θεός σου πῦρ καταναλίσκων ἐστὶν θεός ζηλωτής
- 25 Lè n'a gen pitit ak pitit pitit, lè n'a fin vye granmoun nan peyi a, piga nou fè sa nou pa t' dwe fè. Piga nou fè estati osinon pòtre ankenn bagay pou nou fè sèvis pou yo. Piga nou fè sa ki mal nan je Seyè a, Bondye nou an, pou nou fè l' fache.
If, when you have had children and children's children, and have been living a long time in the land, you are turned to evil ways, and make an image of any sort, and do evil in the eyes of the Lord your God, moving him to wrath:
 ἐὰν δὲ γεννήσῃς υἱοὺς καὶ υἱοὺς τῶν υἱῶν σου καὶ χρονίσῃτε ἐπὶ τῆς γῆς καὶ ἀνομήσῃτε καὶ ποιήσῃτε γλυπτὸν ὁμοίωμα παντὸς καὶ ποιήσῃτε τὰ πονηρὰ ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν παροργίσει αὐτόν
- 26 Si nou fè bagay konsa, men m'ap pran syèl la ak latè a pou temwen pou yo tande sa m'ap di nou jòdi a: N'ap rete konsa, n'ap disparèt nan peyi nou pral pran pou nou lòt bò larivyè Jouden an. Nou p'ap rete lontan nan peyi a, paske nou tout pral disparèt nèt.
May heaven and earth be my witnesses against you today, that destruction will quickly overtake you, cutting you off from that land which you are going over Jordan to take; your days will not be long in that land, but you will come to a complete end.
 διαμαρτύρομαι ὑμῖν σήμερον τὸν τε οὐρανὸν καὶ τὴν γῆν ὅτι ἀπολείψω ἀπολείσθε ἀπὸ τῆς γῆς εἰς ἣν ὑμεῖς διαβαίνετε τὸν ἰορδάνην ἐκεῖ κληρονομήσει αὐτὴν οὐχὶ πολυχρονεῖτε ἡμέρας ἐπ' αὐτῆς ἀλλ' ἢ ἐκτριβῆ ἑκτριβήσεσθε
- 27 Seyè a pral gaye nou toupatou nan mitan lòt nasyon yo. Se yon ti ponyen moun ase nan nou ki p'ap mouri nan peyi kote Seyè a pral mennen nou an.
And the Lord will send you wandering among the peoples; only a small band of you will be kept from death among the nations where the Lord will send you.
 καὶ διασπερεῖ κύριος ὑμᾶς ἐν πᾶσιν τοῖς ἔθνεσιν καὶ καταλειφθήσεσθε ὀλίγοι ἀριθμῶ ἐν τοῖς ἔθνεσιν εἰς οὓς εἰσάξει κύριος ὑμᾶς ἐκεῖ
- 28 Lè n'a rive nan peyi sa yo, nou pral fè sèvis pou bondye moun fè ak men yo, pou zidòl fèt an bwa, osinon an wòch, zidòl ki pa ka wè, ki pa ka tande, ki pa ka manje, ki pa ka pran sant anyen.
There you will be the servants of gods, made by men's hands, of wood and stone, having no power of seeing or hearing or taking food or smelling.
 καὶ λατρεύσετε ἐκεῖ θεοῖς ἐτέροις ἔργοις χειρῶν ἀνθρώπων ξύλοις καὶ λίθοις οἳ οὐκ ὄψονται οὐδὲ μὴ ἀκούσωσιν οὔτε μὴ φάγωσιν οὔτε μὴ ὀσφρανθῶσιν
- 29 Men, lè sa a, n'a pran chache Seyè a, Bondye nou an. Si nou chache l' ak tout kè nou, n'a jwenn li.
But if in those lands you are turned again to the Lord your God, searching for him with all your heart and soul, he will not keep himself from you.
 καὶ ζητήσετε ἐκεῖ κύριον τὸν θεὸν ὑμῶν καὶ εὐρήσετε ὅταν ἐκζητήσῃτε αὐτὸν ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου ἐν τῇ θλίψει σου
- 30 Men, lè n'a gen kè sere, lè tout bagay sa yo va rive nou vre, bout pou bout yon jou n'a tounen nan pye Seyè a, Bondye nou an. N'a koute tou sa l' t'ap di nou an.
When you are in trouble and all these things have come on you, if, in the future, you are turned again to the Lord your God, and give ear to his voice:
 καὶ εὐρήσουσιν σε πάντες οἱ λόγοι οὗτοι ἐπ' ἐσχάτῳ τῶν ἡμερῶν καὶ ἐπιστραφήσῃ πρὸς κύριον τὸν θεὸν σου καὶ εἰσακούσῃ τῆς φωνῆς αὐτοῦ
- 31 Paske Seyè a, Bondye nou an, se yon Bondye ki gen bon kè, li p'ap lage nou, ni li p'ap detwi nou. Li p'ap janm bliye kontra li menm li te pase ak zansèt nou yo, kontra li te fè sèman l'ap toujou kenbe a.
Because the Lord your God is a God of mercy, he will not take away his help from you or let destruction overtake you, or be false to the agreement which he made by an oath with your fathers.
 ὅτι θεὸς οἰκτίρμων κύριος ὁ θεός σου οὐκ ἐγκαταλείψει σε οὐδὲ μὴ ἐκτρίψει σε οὐκ ἐπιλήσεται τὴν διαθήκην τῶν πατέρων σου ἣν ὤμοσεν αὐτοῖς
- 32 Chache konnen sa ki te pase nan tan lontan, nan tan ki te la anvan nou te fèt, depi lè Bondye te mete moun sou latè. Ale toupatou sou latè, mande si yon gwo bagay konsa te janm rive. Eske yo janm tande yon gwo koze tankou koze sa a?
Give thought now to the days which are past, before your time, from the day when God first gave life to man on the earth, and searching from one end of heaven to the other, see if such a great thing as this has ever been, or if anything like it has been talked of in story.
 ἐπερωτήσατε ἡμέρας προτέρας τὰς γενομένας προτέρας σου ἀπὸ τῆς ἡμέρας ἧς ἔκτισεν ὁ θεὸς ἄνθρωπον ἐπὶ τῆς γῆς καὶ ἐπὶ τὸ ἄκρον τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ εἰ γέγονεν κατὰ τὸ ῥῆμα τοῦ μέγα τοῦτο εἰ ἤκουσται τοιοῦτο
- 33 Eske janm gen yon pèp ki te tande Bondye rete nan mitan dife pou pale ak yo, jan nou menm nou te tande l' la, epi ki pa mouri apre sa?
Has any people ever gone on living after hearing the voice of God out of the heart of the fire as you did?
 εἰ ἀκήκοεν ἔθνος φωνὴν θεοῦ ζῶντος λαλοῦντος ἐκ μέσου τοῦ πυρός ὃν τρόπον ἀκήκοας σὺ καὶ ἔζησας
- 34 Eske te janm gen yon bondye ki te penmèt li al chache yon pèp nan mitan yon lòt pèp pou fè li tounen pèp pa li, yon bondye ki te janm fè tout mirak ak tout bèl bagay sa yo, yon bondye ki te janm goumen tout goumen sa yo ak fòs ponyèt li, ak gwo kouraj li epi ki te fè anpil bagay pou fè moun tranble jan Seyè a, Bondye nou an, te fè l' pou nou devan je nou nan peyi Lejip la?
Has God ever before taken a nation for himself from out of another nation, by punishments and signs and wonders, by war and by a strong hand and a stretched-out arm and great acts of wonder and fear, as the Lord your God did for you in Egypt, before your very eyes?
 εἰ ἐπειρασεν ὁ θεός εἰσελθὼν λαβεῖν ἑαυτῷ ἔθνος ἐκ μέσου ἔθνους ἐν πειρασμῷ καὶ ἐν σημείοις καὶ ἐν τέρασιν καὶ ἐν πολέμῳ καὶ ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν ὀράμασιν μεγάλαις κατὰ πάντα ὅσα ἐποίησεν κύριος ὁ θεός ὑμῶν ἐν αἰγύπτῳ ἐνώπιόν σου βλέποντος

- 35 Se nou menm sèl Seyè a te fè wè tou sa pou nou te ka konnen se Seyè a ki sèl Bondye tout bon an, pa gen lòt ankò.
All this he let you see, so that you might be certain that the Lord is God and there is no other.
 ὥστε εἰδῆσαι σε ὅτι κύριος ὁ θεός σου οὗτος θεός ἐστίν καὶ οὐκ ἔστιν ἕτι πλὴν αὐτοῦ
- 36 Li rete nan syèl la, li fè nou tande vwa l' pou l' te ka moutre nou anpil bagay. Sou latè menm, li fè nou wè yon gwo dife, epi li rete nan mitan dife a, li pale ak nou.
Out of heaven itself his voice came to you, teaching you; and on earth he let you see his great fire; and his words came to your ears out of the heart of the fire.
 ἐκ τοῦ οὐρανοῦ ἀκουσθὴ ἐγένετο ἡ φωνὴ αὐτοῦ παιδεύσαι σε καὶ ἐπὶ τῆς γῆς ἔδειξεν σοὶ τὸ πῦρ αὐτοῦ τὸ μέγα καὶ τὰ ῥήματα αὐτοῦ ἤκουσας ἐκ μέσου τοῦ πυρός
- 37 Li te renmen zansèt nou yo, li te chwazi pitit pitit yo apre yo, kifè li te fè yo santi li la ak yo, li fè yo wè gwo pouvwa li, li fè yo soti kite peyi Lejip.
And because of his love for your fathers, he took their seed and made it his, and he himself, present among you, took you out of Egypt by his great power;
 διὰ τὸ ἀγαπήσαι αὐτὸν τοὺς πατέρας σου καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς καὶ ἐξήγαγέ σε αὐτὸς ἐν τῇ ἰσχύι αὐτοῦ τῇ μεγάλῃ ἐξ αἰγύπτου
- 38 Lèfini, li fè yon bann nasyon ki pi gran, ki pi fò pase nou kouri mete deyò pou fè plas ban nou. Li fè nou antre nan peyi yo. Li ban nou yo pou yo rele nou pa nou, jan sa ye jouk jòdi a.
Driving out before you nations greater and stronger than you, to take you into their land and give it to you for your heritage, as at this day.
 ἐξολεθρεύσαι ἔθνη μεγάλα καὶ ἰσχυρότερα σου πρὸ προσώπου σου εἰσαγαγεῖν σε δοῦναι σοὶ τὴν γῆν αὐτῶν κληρονομεῖν καθὼς ἔχεις σήμερον
- 39 Bon. Koulye a, konprann sa byen. Pa janm bliye se Seyè a ki Bondye anwo nan syèl la ak isit la sou latè. Wi, se li menm, pa gen lòt.
So today be certain, and keep the knowledge deep in your hearts, that the Lord is God, in heaven on high and here on earth; there is no other God.
 καὶ γνώση σήμερον καὶ ἐπιστραφήσῃ τῇ διανοίᾳ ὅτι κύριος ὁ θεός σου οὗτος θεὸς ἐν τῷ οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω καὶ οὐκ ἔστιν ἕτι πλὴν αὐτοῦ
- 40 Se pou nou swiv tout lòd ak tout kòmandman mwen ban nou jòdi a. Konsa, ni nou menm, ni tout pitit nou yo apre nou, n'a viv lontan ak kè kontan nan peyi Seyè a, Bondye nou an, ap ban nou pou rele nou pa nou pou tout tan.
Then keep his laws and his orders which I give you today, so that it may be well for you and for your children after you, and that your lives may be long in the land which the Lord your God is giving you for ever.
 καὶ φυλάξῃ τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαι σοὶ σήμερον ἵνα εὖ σοὶ γένηται καὶ τοῖς υἱοῖς σου μετὰ σέ ὅπως μακροήμεροι γένησθε ἐπὶ τῆς γῆς ἧς κύριος ὁ θεός σου δίδωσίν σοι πάσας τὰς ἡμέρας
- 41 ¶ Apre sa, Moyiz chwazi twa lavil lòt bò larivyè Jouden, sou bò solèy leve,
Then Moses had three towns marked out on the far side of Jordan looking to the east;
 τότε ἀφώρισεν μουσῆς τρεῖς πόλεις πέραν τοῦ ἰορδάνου ἀπὸ ἀνατολῶν ἡλίου
- 42 lavil kote moun gen dwa kouri al kache si li ta touye yon moun pèp Izrayèl parèy li san li pa fè espere, san li pa janm gen anyen avè l'. Li gen dwa al kache kò l' nan yonn nan lavil sa yo pou yo pa touye l'.
To which anyone causing the death of his neighbour in error and not through hate, might go in flight; so that in one of these towns he might be kept from death:
 φυγεῖν ἐκεῖ τὸν φονευτὴν ὃς ἂν φονεύσῃ τὸν πλησίον οὐκ εἰδὼς καὶ οὗτος οὐ μισὼν αὐτὸν πρὸ τῆς ἐχθρῆς καὶ τρίτης καὶ καταφεύζεται εἰς μίαν τῶν πόλεων τούτων καὶ ζήσεται
- 43 Pou moun branch fanmi Woubenn yo, se te lavil Bezè nan dezè ki anwo sou platon an. Pou moun branch fanmi Gad yo, se te lavil Ramòt nan zòn Galarad la. Pou moun fanmi Manase yo, se te lavil Golan nan peyi Bazan.
The names of the towns were Bezer in the waste land, in the table-land, for the Reubenites; and Ramoth in Gilead for the Gadites; and Golan in Bashan for Manasseh.
 τὴν βοσσορ ἐν τῇ ἐρήμῳ ἐν τῇ γῆ τῇ πεδινῇ τῷ ρουβην καὶ τὴν ραμωθ ἐν γαλααδ τῷ γαδδι καὶ τὴν γαυλων ἐν βασαν τῷ μανασση
- 44 Men lalwa Moyiz te mete devan moun pèp Izrayèl yo.
This is the law which Moses put before the children of Israel:
 οὗτος ὁ νόμος ὃν παρέθετο μουσῆς ἐνώπιον υἱῶν ἰσραηλ
- 45 Men kòmandman, lòd ak prensip Moyiz te ba yo apre yo te fin soti kite peyi Lejip.
These are the rules and the laws and the decisions which Moses gave to the children of Israel after they came out of Egypt;
 ταῦτα τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐλάλησεν μουσῆς τοῖς υἱοῖς ἰσραηλ ἐν τῇ ἐρήμῳ ἐξεληθόντων αὐτῶν ἐκ γῆς αἰγύπτου
- 46 Lè sa a, yo te deja rive lòt bò larivyè Jouden, sou bò solèy leve, nan fon ki anfas Bètpreyò a, nan peyi wa Siyon an. Siyon sa a te wa peyi Amori a, li te rete lavil Esbon. Men, Moyiz ak moun pèp Izrayèl yo te bat li apre yo te fin soti kite peyi Lejip la.
On the far side of Jordan, in the valley facing Beth-peor, in the land of Sihon, king of the Amorites, who was ruling in Heshbon, whom Moses and the children of Israel overcame after they had come out of Egypt:
 ἐν τῷ πέραν τοῦ ἰορδάνου ἐν φάραγγι ἐγγυὸς οἴκου φογορ ἐν γῆ σηων βασιλείως τῶν αμορραίων ὃς κατόκει ἐν εσεβων οὓς ἐπάταξεν μουσῆς καὶ οἱ υἱοὶ ἰσραηλ ἐξεληθόντων αὐτῶν ἐκ γῆς αἰγύπτου

- 47 Yo pran peyi a nan men l'. Yo fè menm bagay la tou nan peyi Bazan, kote wa Og t'ap gouvènen an. De wa peyi Amori sa yo t'ap viv lòt bò larivyè Jouden, sou bò solèy leve.
And they took his land for a heritage, and the land of Og, king of Bashan, the two kings of the Amorites, whose lands were on the other side of Jordan to the east;
καὶ ἐκλήρονόμησαν τὴν γῆν αὐτοῦ καὶ τὴν γῆν ὡγ βασιλείως τῆς βασαν δύο βασιλείων τῶν αμορραίων οἳ ἦσαν πέραν τοῦ ἰορδάνου κατ' ἀνατολὰς ἡλίου
- 48 Peyi yo te pran an te konmanse depi lavil Awoyè ki sou tèt falèz toupre larivyè Anon an, li rive jouk mòn Siryon. Yo rele mòn sa a mòn Emon tou.
From Aroer on the edge of the valley of the Arnon as far as Mount Sion, which is Hermon,
ἀπὸ ἀροηρ ἣ ἐστὶν ἐπὶ τοῦ χειλούς χειμάρρου ἀρῶν καὶ ἐπὶ τοῦ ὄρους τοῦ σίων ὃ ἐστὶν αερμων
- 49 Yo te pran tou tout zòn Araba a, ki sou bò solèy leve larivyè Jouden an, rive lannè Mouri a nan pye mòn Pisga.
And all the Arabah on the far side of Jordan to the east, as far as the sea of the Arabah under the slopes of Pisgah.
πᾶσαν τὴν ἀραβα πέραν τοῦ ἰορδάνου κατ' ἀνατολὰς ἡλίου ὑπὸ ἀσηδωθ τὴν λαξευτήν
- 1 ¶ Moyiz fè tout pèp Izrayèl la sanble, epi li di yo: -Nou menm pèp Izrayèl, koute lòd ak kòmandman m'ap fè nou tande jòdi a. Aprann yo byen. Pa janm bliye yo pou nou ka toujou fè tou sa yo mande nou fè.
And Moses sent for all Israel, and said to them, Give ear, O Israel, to the laws and the decisions which I give you today, and give attention to them so that you may keep and do them.
καὶ ἐκάλεσεν μουσῆς πάντα ἰσραηλ καὶ εἶπεν πρὸς αὐτούς ἄκουε ἰσραηλ τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐγὼ λαλῶ ἐν τοῖς ὤσιν ὑμῶν ἐν τῇ ἡμέρᾳ ταύτῃ καὶ μαθήσεσθε αὐτὰ καὶ φυλάξεσθε ποιῆσαι αὐτά
- 2 Seyè a, Bondye nou an, te siyen yon kontra ak nou sou Mòn Orèb la.
The Lord our God made an agreement with us in Horeb.
κύριος ὁ θεὸς ὑμῶν διέθετο πρὸς ὑμᾶς διαθήκην ἐν χωρηβ
- 3 Se pa t' avèk zansèt nou yo sèlman Seyè a te pase kontra a, men avèk nou menm tou, nou tout k'ap viv isit la jòdi a.
The Lord did not make this agreement with our fathers but with us, who are all living and present here today.
οὐχὶ τοῖς πατράσιν ὑμῶν διέθετο κύριος τὴν διαθήκην ταύτην ἀλλ' ἢ πρὸς ὑμᾶς ὑμεῖς ὄδε πάντες ζῶντες σήμερον
- 4 Bondye te rete sou mòn lan, nan mitan dife a. Li te pale ak nou fas pou fas.
The word of the Lord came to you face to face on the mountain, out of the heart of the fire,
πρόσωπον κατὰ πρόσωπον ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός
- 5 Lè sa a, mwen menm mwen te kanpe nan mitan, Seyè a yon bò, nou menm yon bò, pou m' te rapòte nou tout pawòl Seyè a te di, paske nou te pè dife a, nou pa t' vle moute sou mòn lan. Men sa Seyè a te di:
(I was between the Lord and you at that time, to make clear to you the word of the Lord: because, through fear of the fire, you did not go up the mountain;) saying,
κάγῳ εἰστήκειν ἀνὰ μέσον κυρίου καὶ ὑμῶν ἐν τῷ καιρῷ ἐκείνῳ ἀναγγεῖλαι ὑμῖν τὰ ῥήματα κυρίου ὅτι ἐφοβήθητε ἀπὸ προσώπου τοῦ πυρός καὶ οὐκ ἀνέβητε εἰς τὸ ὄρος λέγων
- 6 ¶ Se mwen menm, Seyè a, Bondye nou an, ki te fè nou soti kite peyi Lejip kote nou te esklav la.
I am the Lord your God, who took you out of the land of Egypt, out of the prison-house.
ἐγὼ κύριος ὁ θεός σου ὁ ἐξαγαγὼν σε ἐκ γῆς αἰγύπτου ἐξ οἴκου δουλείας
- 7 Piga nou sèvi lòt bondye pase mwen menm sèlman.
You are to have no other gods but me.
οὐκ ἔσονται σοι θεοὶ ἕτεροι πρὸ προσώπου μου
- 8 Piga nou janm fè ankenn estati ni ankenn pòtre ki sanble bagay ki anwo nan syèl la osinon bagay ki sou latè ou ankò nan dlo anba tè a.
You may not make for yourselves an image in the form of anything in heaven or on earth or in the waters under the earth:
οὐ ποιήσεις σεαυτῷ εἰδωλον οὐδὲ παντὸς ὁμοίωμα ὅσα ἐν τῷ οὐρανῷ ἄνω καὶ ὅσα ἐν τῇ γῇ κάτω καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς
- 9 Piga nou adore yo, ni piga nou sèvi yo. Paske, mwen menm Seyè a, Bondye nou an, mwen se yon Bondye ki fè jalouzi anpil. Lè yon moun rayi m', mwen fè pitit li, pitit pitit li ak pitit pitit pitit li yo peye sa.
You may not go down on your faces before them or give them worship: for I, the Lord your God, am a God who will not give his honour to another; and I will send punishment on the children for the wrongdoing of their fathers, to the third and fourth generation of my haters;
οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ λατρεύσεις αὐτοῖς ὅτι ἐγὼ εἰμι κύριος ὁ θεός σου θεὸς ζηλωτῆς ἀποδιδοὺς ἀμαρτίας πατέρων ἐπὶ τέκνα ἐπὶ τρίτην καὶ τετάρτην γενεὰν τοῖς μισοῦσίν με
- 10 Men, lè yon moun renmen m', lè li fè sa m' mande l' fè, m'ap moutre l' jan moun renmen l' tou ansanm ak tout pitit pitit li yo pandan mil jenerasyon.
And I will have mercy through a thousand generations on those who have love for me and keep my laws.
καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσίν με καὶ τοῖς φυλάσσουσιν τὰ προστάγματά μου

- 11 Piga nou janm nonmen non Seyè a, Bondye nou an, an jwèt osinon pou bay manti, paske mwen menm, Seyè a, Bondye nou an, mwen p'ap manke pini moun ki nonmen non m' pou gremesi. You are not to make use of the name of the Lord your God for an evil purpose; whoever takes the Lord's name on his lips for an evil purpose will be judged as a sinner by the Lord.
οὐ λήμψη τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ οὐ γὰρ μὴ καθάριση κύριος τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ
- 12 Toujou chonje jou repo a pou nou mete l' apa pou Bondye, jan mwen menm Seyè a, Bondye nou an, te ban nou lòd fè l' la. Keep the Sabbath day as a holy day, as you have been ordered by the Lord your God.
φύλαξαι τὴν ἡμέραν τῶν σαββάτων ἀγιάζειν αὐτήν ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου
- 13 N'a travay sis jou. Lè sa a, n'a fè tou sa nou gen pou nou fè. On six days do all your work:
ἕξ ἡμέρας ἐργᾶ καὶ ποιήσεις πάντα τὰ ἔργα σου
- 14 Men, setyèm jou a, se jou repo Seyè a, Bondye nou an. Jou sa a, nou p'ap fè ankenn travay, ni nou menm, ni pitit gason nou, ni pitit fi nou, ni fanm ni gason k'ap travay lakay nou, ni bèf nou, ni bourik nou, ni ankenn nan lòt bèt nou genyen, ni moun lòt nasyon ki rete lakay nou. Konsa, ni fanm ni gason k'ap travay lakay nou ka pran repo menm jan ak nou. But the seventh day is a Sabbath to the Lord your God; on that day do no work, you or your son or your daughter, or your man-servant or your woman-servant, or your ox or your ass or any of your cattle, or the man from a strange country who is living among you; so that your man-servant and your woman-servant may have rest as well as you.
τῇ δὲ ἡμέρᾳ τῇ ἐβδόμῃ σάββατα κυρίῳ τῷ θεῷ σου οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον σὺ καὶ οἱ υἱοὶ σου καὶ ἡ θυγάτηρ σου ὁ παῖς σου καὶ ἡ παιδίσκη σου ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου καὶ πᾶν κτήνός σου καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοὶ ἵνα ἀναπαύσῃται ὁ παῖς σου καὶ ἡ παιδίσκη σου ὡσπερ καὶ σὺ
- 15 N'a toujou chonje se esklav nou te ye nan peyi Lejip la. E se mwen menm, Seyè a, Bondye nou an, ki te vin delivre nou ak fòs ponyèt mwen, ak gwo kouraj mwen. Se poutèt sa, Seyè a, Bondye nou an, te pase nou lòd pou nou pa bliye jou repo a. And keep in mind that you were a servant in the land of Egypt, and that the Lord your God took you out of that land by his strong hand and his stretched-out arm: for this reason the Lord has given you orders to keep the Sabbath day.
καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῆ αἰγύπτῳ καὶ ἐξήγαγέν σε κύριος ὁ θεός σου ἐκεῖθεν ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ διὰ τοῦτο συνέταξέν σοι κύριος ὁ θεός σου ὥστε φυλάσσεσθαι τὴν ἡμέραν τῶν σαββάτων καὶ ἀγιάζειν αὐτήν
- 16 Respekte manman nou ak papa nou jan Seyè a, Bondye nou an, te pase nou lòd la, pou nou ka viv lontan ak kè kontan nan peyi Seyè a, Bondye nou an, te ban nou. Give honour to your father and your mother, as you have been ordered by the Lord your God; so that your life may be long and all may be well for you in the land which the Lord your God is giving you.
τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου ἵνα εὖ σοι γένηται καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς ἧς κύριος ὁ θεός σου δίδωσίν σοι
- 17 Piga nou janm touye moun. Do not put anyone to death without cause.
οὐ μοιχεύσεις
- 18 Piga nou janm fè adiltè. Do not be false to the married relation.
οὐ φονεύσεις
- 19 Piga nou janm pran sa ki pa pou nou. Do not take the property of another.
οὐ κλέψεις
- 20 Piga nou janm fè manti sou frè parèy nou nan tribinal. Do not give false witness against your neighbour;
οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ
- 21 Piga nou janm pote lanvi sou madanm frè parèy nou. Pa mete lide nou ni sou kay li, ni sou jaden li, ni sou gason osinon fanm k'ap travay lakay li, ni sou bèf li, ni sou bourik li, ni sou anyen ki pou frè parèy nou. Or let your desire be turned to your neighbour's wife, or his house or his field or his man-servant or his woman-servant or his ox or his ass or anything which is your neighbour's.
οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου οὔτε τὸν ἀγρὸν αὐτοῦ οὔτε τὸν παῖδα αὐτοῦ οὔτε τὴν παιδίσκην αὐτοῦ οὔτε τοῦ βοῦς αὐτοῦ οὔτε τοῦ ὑποζυγίου αὐτοῦ οὔτε παντὸς κτήνους αὐτοῦ οὔτε ὅσα τῷ πλησίον σου ἐστί

- 22 Men pawòl Seyè a te di nou lè nou tout nou te sanble sou mòn lan. Li te rete nan mitan dife a, anndan gwo nwaj nwa a, li pale byen fò ak nou. Li pa di anyen ankò apre sa. Li ekri kòmandman sa yo sou de wòch plat, epi li ban mwen yo.
 These words the Lord said to all of you together on the mountain, out of the heart of the fire, out of the cloud and the dark, with a great voice: and he said no more; he put them in writing on the two stones of the law and gave them to me.
 τὰ ῥήματα ταῦτα ἐλάλησεν κύριος πρὸς πᾶσαν συναγωγὴν ὑμῶν ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρὸς σκότος γνόφος θύελλα φωνὴ μεγάλη καὶ οὐ προσέθηκεν καὶ ἔγραψεν αὐτὰ ἐπὶ δύο πλάκας λιθίνας καὶ ἔδοκέν μοι
- 23 ¶ Men, lè pèp la tande bri vwa ki t'ap soti nan nwaj nwa a, lè yo wè mòn lan ki t'ap pran dife, yo vin jwenn mwen ansanm ak tout chèf branch fanmi yo ak tout chèf fanmi yo.
 And after hearing the voice which came out of the dark while the mountain was burning with fire, all the heads of your tribes and your chiefs came to me,
 καὶ ἐγένετο ὡς ἠκούσατε τὴν φωνὴν ἐκ μέσου τοῦ πυρὸς καὶ τὸ ὄρος ἐκαίετο πυρὶ καὶ προσήλθετε πρὸς με πάντες οἱ ἡγούμενοι τῶν φυλῶν ὑμῶν καὶ ἡ γερουσία ὑμῶν
- 24 Yo di m' konsa: -Koulye a, nou wè Seyè a, Bondye nou an. Nou wè jan li gen pouvwa, jan li merite yo fè lwanj li. Nou tande vwa l' ap pale nan mitan dife a. Jòdi a nou wè tout bon vre Bondye ka pale ak moun san yo pa mouri pou sa.
 And said, The Lord has let us see his glory and his power, and his voice has come to us out of the fire: today we have seen that a man may go on living even after hearing the voice of God.
 καὶ ἐλέγετε ἰδοὺ ἔδειξεν ἡμῖν κύριος ὁ θεὸς ἡμῶν τὴν δόξαν αὐτοῦ καὶ τὴν φωνὴν αὐτοῦ ἠκούσαμεν ἐκ μέσου τοῦ πυρὸς ἐν τῇ ἡμέρᾳ ταύτῃ εἶδομεν ὅτι λαλήσει ὁ θεὸς πρὸς ἄνθρωπον καὶ ζήσεται
- 25 Bon. Koulye a, poukisa pou n' al riske tèt nou ankò avèk gwo dife sa a ki ka kankannen nou? Eske nou p'ap mouri si nou tande vwa Seyè a, Bondye nou an, ap pale yon lòt fwa ankò?
 Why then is death to be our fate? For if the voice of the Lord our God comes to us any more, death will overtake us, and we will be burned up in this great fire.
 καὶ νῦν μὴ ἀποθάνωμεν ὅτι ἐξαναλώσει ἡμᾶς τὸ πῦρ τὸ μέγα τοῦτο ἐὰν προσθώμεθα ἡμεῖς ἀκούσαι τὴν φωνὴν κυρίου τοῦ θεοῦ ἡμῶν ἔτι καὶ ἀποθανοῦμεθα
- 26 Eske gen moun sou latè ki ka rete vivan toujou lè yo fin tande Bondye tout bon an rete nan mitan dife pou pale ak yo, jan sa te rive nou an?
 For what man is there in all the earth, who, hearing the voice of the living God as we have, out of the heart of the fire, has been kept from death?
 τίς γὰρ σὰρξ ἦτις ἤκουσεν φωνὴν θεοῦ ζῶντος λαλοῦντος ἐκ μέσου τοῦ πυρὸς ὡς ἡμεῖς καὶ ζήσεται
- 27 Ou mèt pwoche ou menm, pou ou tande tou sa Seyè a, Bondye nou an, va di. Apre sa, w'a tounen vin di nou sa li te di ou. N'a koute ou, epi n'a fè tou sa l' di nou fè.
 Do you go near: and after hearing everything which the Lord our God has to say, give us an account of all he has said to you, and we will give ear, and do it.
 πρόσελθε σὺ καὶ ἄκουσον ὅσα ἐὰν εἴπῃ κύριος ὁ θεὸς ἡμῶν καὶ σὺ λαλήσεις πρὸς ἡμᾶς πάντα ὅσα ἂν λαλήσῃ κύριος ὁ θεὸς ἡμῶν πρὸς σέ καὶ ἀκουσόμεθα καὶ ποιήσομεν
- 28 Seyè a te tande sa nou te di a, li di m' konsa: Mwen tande sa pèp la di la a. Yo gen rezon.
 Then the Lord, hearing your words to me, said to me, The words which this people have said to you have come to my ears: what they have said is well said.
 καὶ ἠκούσεν κύριος τὴν φωνὴν τῶν λόγων ὑμῶν λαλοῦντων πρὸς με καὶ εἶπεν κύριος πρὸς με ἤκουσα τὴν φωνὴν τῶν λόγων τοῦ λαοῦ τούτου ὅσα ἐλάλησαν πρὸς σέ ὀρθῶς πάντα ὅσα ἐλάλησαν
- 29 Mwen ta swete yo toujou gen bon santiman nan kè yo pou yo ka gen krentif pou mwen, pou yo kenbe lòd mwen yo, konsa yo ta viv ak kè kontan tout tan, ni yo menm ni pitit yo.
 If only they had such a heart in them at all times, so that they might go in fear of me and keep my orders and that it might be well for them and for their children for ever!
 τίς δώσει οὕτως εἶναι τὴν καρδίαν αὐτῶν ἐν αὐτοῖς ὥστε φοβεῖσθαι με καὶ φυλάσσεσθαι τὰς ἐντολάς μου πάσας τὰς ἡμέρας ἵνα εὖ ᾦ αὐτοῖς καὶ τοῖς υἱοῖς αὐτῶν δι' αἰῶνος
- 30 Ale di yo yo mèt tounen anba tant yo.
 Now say to them, Go back to your tents.
 βάδισον εἰπὼν αὐτοῖς ἀποστράφητε ὑμεῖς εἰς τοὺς οἴκους ὑμῶν
- 31 Men ou menm, ou va rete isit la avè m'. M'a ba ou tout kòmandman, tout lòd ak tout prensip pou ou moutre yo pou yo ka swiv yo nan peyi m'ap ba yo a.
 But as for you, keep your place here by me, and I will give you all the orders and the laws and the decisions which you are to make clear to them, so that they may do them in the land which I am giving them for their heritage.
 σὺ δὲ αὐτοῦ στήθι μετ' ἐμοῦ καὶ λαλήσω πρὸς σέ τὰς ἐντολάς καὶ τὰ δικαιώματα καὶ τὰ κρίματα ὅσα διδάξεις αὐτούς καὶ ποιείτωσαν ἐν τῇ γῇ ἣν ἐγὼ δίδωμι αὐτοῖς ἐν κληρῷ
- 32 Veye kò nou pou nou viv jan Seyè a, Bondye nou an, te mande nou viv la. Pa vire ni adwat ni agoch.
 Take care, then, to do whatever the Lord your God has given you orders to do; let there be no turning away to the right hand or to the left.
 καὶ φυλάξεσθε ποιεῖν ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεὸς σου οὐκ ἐκκλινεῖτε εἰς δεξιὰ οὐδὲ εἰς ἀριστερὰ
- 33 N'a mache dwat nan chemen Bondye nou an, Seyè a, mete devan nou an. Se konsa n'a gen lavi, n'a gen kè kontan. N'a viv lontan nan peyi nou pral pran pou nou rete a.
 Go on walking in the way ordered for you by the Lord your God, so that life may be yours and it may be well for you, and your days may be long in the land of your heritage.
 κατὰ πᾶσαν τὴν ὁδὸν ἣν ἐνετείλατό σοι κύριος ὁ θεός σου πορεύεσθαι ἐν αὐτῇ ὅπως καταπαύσῃ σε καὶ εὖ σοι ᾦ καὶ μακροημερεύσῃτε ἐπὶ τῆς γῆς ἣς κληρονομήσετε
- 1 ¶ Koulye a, men kòmandman, lòd ak prensip Seyè a, Bondye nou an, te mande pou yo moutre nou, pou nou te ka swiv yo nan peyi kote nou pral antre pou nou pran pou nou an.
 Now these are the orders and the laws and the decisions which the Lord your God gave me for your teaching, so that you might do them in the land of your heritage to which you are going:
 καὶ αὗται αἱ ἐντολαὶ καὶ τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν διδάξαι ὑμᾶς ποιεῖν οὕτως ἐν τῇ γῇ εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομήσαι αὐτήν

- 2 Konsa, ni nou menm, ni pitit nou yo, ni pitit pitit nou yo, n'a gen krentif pou Seyè a, Bondye nou an, n'a kenbe tout lòd ak tout kòmandman li ban nou yo, chak jou nan lavi nou. Se konsa n'a viv lontan.
So that living in the fear of the Lord your God, you may keep all his laws and his orders, which I give you: you and your son and your son's son, all the days of your life; and so that your life may be long.
ἵνα φοβῆσθε κύριον τὸν θεὸν ὑμῶν φυλάσσεσθαι πάντα τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαι σοὶ σήμερον σὺ καὶ οἱ υἱοὶ σου καὶ οἱ υἱοὶ τῶν υἱῶν σου πάσας τὰς ἡμέρας τῆς ζωῆς σου ἵνα μακροημερεύσητε
- 3 Koute byen sa m'ap di nou, nou menm pèp Izrayèl! Pa bliye yo. Fè tou sa mwen di nou fè. Se sa ki va fè nou viv ak kè kontan. Se sa ki va fè nou tounen yon gran nasyon nan bon peyi sa a, kote lèt ak siwo myèl ap koule tankou dlo, jan Seyè a, Bondye zansèt nou yo, te di l' la.
So give ear, O Israel, and take care to do this; so that it may be well for you, and you may be greatly increased, as the Lord the God of your fathers has given you his word, in a land flowing with milk and honey.
καὶ ἄκουσον ἰσραὴλ καὶ φύλαξαι ποιεῖν ὅπως εἶπὸς ἡ καὶ ἵνα πληθυνθῆτε σφόδρα καθάπερ ἐλάλησεν κύριος ὁ θεὸς τῶν πατέρων σου δοῦναι σοὶ γῆν ῥέουσαν γάλα καὶ μέλι
- 4 ¶ Koute byen, nou menm pep Izrayèl! Seyè a, Bondye nou an, se li ki sèl mèt.
Give ear, O Israel: the Lord our God is one Lord:
καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος τοῖς υἱοῖς ἰσραὴλ ἐν τῇ ἐρήμῳ ἐξελεθόντων αὐτῶν ἐκ γῆς αἰγύπτου ἄκουε ἰσραὴλ κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν
- 5 Se pou nou renmen Seyè a, Bondye nou an, avèk tout kè nou, avèk tout nanm nou, avèk tout fòs kouraj nou.
And the Lord your God is to be loved with all your heart and with all your soul and with all your strength.
καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου
- 6 Pa janm bliye kòmandman m'ap ban nou jòdi a.
Keep these words, which I say to you this day, deep in your hearts;
καὶ ἔσται τὰ ῥήματα ταῦτα ὅσα ἐγὼ ἐντέλλομαι σοὶ σήμερον ἐν τῇ καρδίᾳ σου καὶ ἐν τῇ ψυχῇ σου
- 7 N'a moutre yo bay pitit nou yo. N'a repete yo nan zòrèy yo, kit nou chita lakay nou, kit n'ap mache sou granchemen, kit nou kouche nan kabann nou, kit nou kanpe ap travay.
Teaching them to your children with all care, talking of them when you are at rest in your house or walking by the way, when you go to sleep and when you get up.
καὶ προβιβάσεις αὐτὰ τοῖς υἱοῖς σου καὶ λαλήσεις ἐν αὐτοῖς καθήμενος ἐν οἴκῳ καὶ πορευόμενος ἐν ὁδῷ καὶ κοιταζόμενος καὶ διανιστάμενος
- 8 Mare yo sou ponyèt nou ak sou fwon nou pou nou sa pa janm bliye yo.
Let them be fixed as a sign on your hand, and marked on your brow;
καὶ ἀράψεις αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρὸς σου καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν σου
- 9 N'a ekri yo sou chanbrann pòt lakay nou ak sou pòtay lavil nou yo.
Have them lettered on the pillars of your houses and over the doors of your towns.
καὶ γράψετε αὐτὰ ἐπὶ τὰς φλιὰς τῶν οἰκιῶν ὑμῶν καὶ τῶν πυλῶν ὑμῶν
- 10 Seyè a pral kenbe pwomès li te fè Abraram, Izarak ak Jakòb, zansèt nou yo, li pral fè nou antre nan peyi li te fè sèman l'ap ban nou an. Se yon peyi kote n'a jwenn gwo bèl lavil nou pa t' bati,
And when the Lord your God has taken you into the land which he gave his oath to your fathers, to Abraham, to Isaac, and to Jacob, that he would give you; with great and fair towns which were not of your building;
καὶ ἔσται ὅταν εισαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν ἣν ὤμοσεν τοῖς πατράσιν σου τῷ αβραάμ καὶ ἰσαακ καὶ ἰακωβ δοῦναι σοὶ πόλεις μεγάλας καὶ καλὰς ἃς οὐκ ἠκοδόμησας
- 11 kote n'a jwenn kay plen bon bagay san se pa nou menm ki te mete yo la, avèk pi byen fon nou pa t' fouye, avèk jaden rezen ak jaden oliv nou pa t' plante. Lè sa a, lè n'a fin manje plen vant nou,
And houses full of good things not stored up by you, and places for storing water which you did not make, and vine-gardens and olive-trees not of your planting; and you have taken food and are full;
οἰκίας πλήρεις πάντων ἀγαθῶν ἃς οὐκ ἐνέπλησας λάκκους λελατομημένους οὓς οὐκ ἐξελατόμησας ἀμπελώνας καὶ ἐλαιώνας οὓς οὐ κατεφύτευσας καὶ φαγῶν καὶ ἐμπλησθεῖς
- 12 fè atansyon pou nou pa bliye Seyè a, li menm ki te fè nou soti kite peyi Lejip kote nou te esklav la.
Then take care that you keep your hearts true to the Lord, who took you out of the land of Egypt, out of the prison-house.
πρόσεχε σεαυτῷ μὴ ἐπιλάβῃ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς αἰγύπτου ἐξ οἴκου δουλείας
- 13 Se pou Seyè a, Bondye nou an, ase pou nou gen krentif. Se li menm ase pou nou sèvi. Se non li sèlman pou nou pran pou fè sèman.
Let the fear of the Lord your God be in your hearts, and be his servants, taking your oaths by his name.
κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὀμῇ

- 14 Pa kouri dèyè lòt bondye. Piga n' al sèvi bondye pèp k'ap viv toupre nou yo.
Do not go after other gods, the gods of the peoples round about you;
οὐ πορεύσεσθε ὀπίσω θεῶν ἐτέρων ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλω ὑμῶν
- 15 Paske Seyè a, Bondye ki rete nan mitan nou an, se yon Bondye ki fè jalouzi anpil. Si nou fè sa, l'a fache sou nou, l'a disparèt nou nèt sou latè.
For the Lord your God who is with you is a God who will not let his honour be given to another; or the wrath of the Lord will be burning against you, causing your destruction from the face of the earth.
ὅτι θεὸς ζηλωτῆς κύριος ὁ θεός σου ἐν σοὶ μὴ ὀργισθεῖς θυμωθῆ κύριος ὁ θεός σου ἐν σοὶ καὶ ἐξολεθρεύσῃ σε ἀπὸ προσώπου τῆς γῆς
- 16 Piga nou sonde Seyè a, Bondye nou an, jan nou te fè l' bò Masa a.
Do not put the Lord your God to the test as you did in Massah.
οὐκ ἐκπειράσεις κύριον τὸν θεόν σου ὃν τρόπον ἐξεπειράσασθε ἐν τῷ πειρασμῷ
- 17 ¶ Se pou nou kenbe tout kòmandman Seyè a ansanm ak tout lòd ak tout prensip li ban nou pou nou swiv.
Keep with care the orders of the Lord your God, and his rules and his laws which he has given you;
φυλάσσω φυλάξῃ τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου τὰ μαρτύρια καὶ τὰ δικαιώματα ὅσα ἐνετείλατό σοι
- 18 N'a fè sa ki dwat ak sa ki byen nan je Bondye pou nou ka gen kè kontan, pou nou ka pran bèl peyi Seyè a te fè sèman l'ap bay zansèt nou yo,
And do what is upright and good in the eyes of the Lord your God, so that it may be well for you and you may go in and take for your heritage that good land from which the Lord undertook by an oath to your fathers,
καὶ ποιήσεις τὸ ἀρεστὸν καὶ τὸ καλὸν ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν ἵνα εὖ σοι γένηται καὶ εἰσέλθῃς καὶ κληρονομήσῃς τὴν γῆν τὴν ἀγαθὴν ἣν ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν
- 19 pou nou ka chase tout lènmi nou yo devan nou, jan li te pwomèt la.
To send out from before you all those who are against you.
ἐκδιώξαι πάντας τοὺς ἐχθρούς σου πρὸ προσώπου σου καθὰ ἐλάλησεν
- 20 Yon jou, lè pitit nou yo va mande nou poukisa Seyè a, Bondye nou an, mande nou pou nou swiv tout lòd, tout prensip ak tout kòmandman sa yo,
And when your son says to you in time to come, What is the reason for these rules and laws and decisions which the Lord our God has given you?
καὶ ἔσται ὅταν ἐρωτήσῃ σε ὁ υἱός σου αὐριον λέγων τί ἔστιν τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος ὁ θεός ἡμῶν ἡμῖν
- 21 lè sa a, n'a di yo: Nou te esklav farawon an nan peyi Lejip. Seyè a te fè nou soti kite peyi Lejip la avèk fòs ponyèt li.
Then you will say to your son, We were servants under Pharaoh's yoke in Egypt; and the Lord took us out of Egypt with a strong hand:
καὶ ἐρεῖς τῷ υἱῷ σου οἰκέται ἦμεν τῷ φαραῶ ἐν γῆ αἰγύπτῳ καὶ ἐξήγαγεν ἡμᾶς κύριος ἐκείθεν ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ
- 22 Nou te wè ak je nou tout mènèy ak tout mirak li te fè pou kraze peyi Lejip, ansanm ak farawon an ak tout moun pa l' yo.
And the Lord did great signs and wonders against Egypt, and against Pharaoh and all his house, before our eyes:
καὶ ἔδωκεν κύριος σημεῖα καὶ τέρατα μεγάλα καὶ πονηρὰ ἐν αἰγύπτῳ ἐν φαραῶ καὶ ἐν τῷ οἴκῳ αὐτοῦ ἐνώπιον ἡμῶν
- 23 Men nou menm, li fè nou soti kote nou te ye a, li mennen nou nan peyi li te pwomèt zansèt nou yo, epi li ban nou li.
And he took us out from that place, guiding us here to give us this land, as he said in his oath to our fathers.
καὶ ἡμᾶς ἐξήγαγεν ἐκείθεν ἵνα εἰσαγάγῃ ἡμᾶς δοῦναι ἡμῖν τὴν γῆν ταύτην ἣν ὤμοσεν δοῦναι τοῖς πατράσιν ἡμῶν
- 24 Apre sa, Seyè a, Bondye nou an, te pase nou lòd pou nou kenbe tout prensip sa yo. Konsa, n'a gen krentif pou li, n'a viv ak kè kontan, epi l'a konsève lavi nou jan li fè sa pou nou jouk koulye a.
And the Lord gave us orders to keep all these laws, in the fear of the Lord our God, so that it might be well for us for ever, and that he might keep us from death, as he has done to this day.
καὶ ἐνετείλατο ἡμῖν κύριος ποιεῖν πάντα τὰ δικαιώματα ταῦτα φοβεῖσθαι κύριον τὸν θεὸν ἡμῶν ἵνα εὖ ᾗ ἡμῖν πάσας τὰς ἡμέρας ἵνα ζῶμεν ὥσπερ καὶ σήμερον
- 25 Si nou vle fè Bondye plezi, se pou nou fè atansyon pou nou swiv tout kòmandman sa yo nèt, se pou nou mache devan Seyè a, Bondye nou an, jan li te mande nou an.
And it will be our righteousness if we take care to keep all this order before the Lord our God as he has given it to us.
καὶ ἐλεημοσύνη ἔσται ἡμῖν ἐὰν φυλασσώμεθα ποιεῖν πάσας τὰς ἐντολὰς ταύτας ἐναντίον κυρίου τοῦ θεοῦ ἡμῶν καθὰ ἐνετείλατο ἡμῖν κύριος
- 1 ¶ Seyè a, Bondye nou an, pral fè nou antre nan peyi nou pral pran pou nou an. Li pral fè sèt nasyon ki gen plis moun pase nou, ki pi fò pase nou, kouri met deyò devan nou, ki vle di moun Et yo, moun Gigach yo, moun Amori yo, moun Kanaran yo, moun Perèz yo, moun Evi yo ak moun Jebis yo.
When the Lord your God takes you into the land where you are going, which is to be your heritage, and has sent out the nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you;
ἐὰν δὲ εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομήσαι καὶ ἐξαρεῖ ἔθνη μεγάλα ἀπὸ προσώπου σου τὸν χετταῖον καὶ γεργεσαῖον καὶ αμορραῖον καὶ χαναναῖον καὶ φερεζαῖον καὶ εἰσθαῖον καὶ ιβουσαῖον ἑπτὰ ἔθνη πολλὰ καὶ ἰσχυρότερα ὑμῶν

- 2 Seyè a, Bondye nou an, pral lage yo nan men nou, nou pral bat yo. Lè sa a, se pou nou detwi yo nèt tankou yon ofrann pou Bondye nou an. Piga nou pase ankenn kontra ak yo. Piga nou gen pitye pou yo.
And when the Lord has given them up into your hands and you have overcome them, give them up to complete destruction: make no agreement with them, and have no mercy on them:
καὶ παραδώσει αὐτοὺς κύριος ὁ θεός σου εἰς τὰς χεῖράς σου καὶ πατάξεις αὐτούς ἀφανισμόν ἀφανιεῖς αὐτούς οὐ διαθήκη πρὸς αὐτούς διαθήκη οὐδὲ μὴ ἐλεήσητε αὐτούς
- 3 Piga nou marye ak moun sa yo. Pa kite pitit fi nou marye ak pitit gason yo, ni pa kite pitit gason nou marye ak pitit fi yo.
Do not take wives or husbands from among them; do not give your daughters to their sons, or take their daughters for your sons.
οὐδὲ μὴ γαμβρεύσητε πρὸς αὐτούς τὴν θυγατέρα σου οὐ δώσεις τῷ υἱῷ αὐτοῦ καὶ τὴν θυγατέρα αὐτοῦ οὐ λήμψη τῷ υἱῷ σου
- 4 Paske y'a pran tèt pitit gason nou yo, y'a fè yo vire do ban mwen pou y' al sèvi lòt bondye. Si nou fè sa, Bondye va fache sou nou, l'a disparèt nou la pou la.
For through them your sons will be turned from me to the worship of other gods: and the Lord will be moved to wrath against you and send destruction on you quickly.
ἀποστήσει γὰρ τὸν υἱόν σου ἀπ' ἐμοῦ καὶ λατρεύσει θεοῖς ἑτέροις καὶ ὀργισθήσεται θυμῷ κύριος εἰς ὑμᾶς καὶ ἐξολεθρεύσει σε τὸ τάχος
- 5 Men sa pou n' fè yo: Demoli tout lòtèl yo, kraze tout estati yo, rache tout poto Achera yo, boule tout zidòl yo.
But this is what you are to do to them: their altars are to be pulled down and their pillars broken, and their holy trees cut down and their images burned with fire.
ἀλλ' οὗτος ποιήσετε αὐτοῖς τοὺς βομῶδες αὐτῶν καθελεῖτε καὶ τὰς στήλας αὐτῶν συντρίψετε καὶ τὰ ἄλση αὐτῶν ἐκκόψετε καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε πυρὶ
- 6 N'a fè sa paske se yon pèp k'ap viv apa pou Seyè a, Bondye nou an, nou ye. Se nou menm Seyè a, Bondye nou an, te chwazi nan tout pèp ki sou latè pou li fè nou tounen yon pèp ki rele l' pa l'.
For you are a holy people to the Lord your God: marked out by the Lord your God to be his special people out of all the nations on the face of the earth.
ὅτι λαὸς ἅγιος εἶ κύριῳ τῷ θεῷ σου καὶ σὲ προεῖλατο κύριος ὁ θεός σου εἶναί σε αὐτῷ λαὸν περιούσιον παρὰ πάντα τὰ ἔθνη ὅσα ἐπὶ προσώπου τῆς γῆς
- 7 Si, nan tout pèp ki sou latè, se nou menm Seyè a te pi pito, si li te chwazi nou, se pa paske nou te gen plis moun nan pèp nou an pase lòt yo. Okontrè, se nou ki te gen pi piti moun.
The Lord did not give you his love or take you for himself because you were more in number than any other people; for you were the smallest of the nations:
οὐχ ὅτι πολυπληθεῖτε παρὰ πάντα τὰ ἔθνη προεῖλατο κύριος ὑμᾶς καὶ ἐξελέξατο ὑμᾶς ὑμεῖς γὰρ ἔστε ὀλιγοστοὶ παρὰ πάντα τὰ ἔθνη
- 8 Men, se paske Seyè a te renmen nou, epi li te vle kenbe pwomès li te fè zansèt nou yo. Se poutèt sa li delivre nou avèk fòs ponyèt li. Li fè nou soti kite peyi Lejip kote nou te tounen esklav la. Li wete nou anba pouvwa farawon an.
But because of his love for you, and in order to keep his oath to your fathers, the Lord took you out with the strength of his hand, making you free from the prison-house and from the hand of Pharaoh, king of Egypt.
ἀλλὰ παρὰ τὸ ἀγαπᾶν κύριον ὑμᾶς καὶ διατηρῶν τὸν ὄρκον ὃν ὤμοσεν τοῖς πατράσιν ὑμῶν ἐξήγαγεν κύριος ὑμᾶς ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐλυτρώσατο ἐξ οἴκου δουλείας ἐκ χειρὸς φαραῶ βασιλέως αἰγύπτου
- 9 Se pou nou rekonèt Seyè a, Bondye nou an, se sèl Bondye ki genyen, sèl Bondye k'ap toujou kenbe pawòl li. Wi, l'ap toujou kenbe kontra li pase a. L'ap toujou renmen moun ki renmen l', moun ki fè tou sa l' mande yo fè, de pitit an pitit, pandan mil jenerasyon.
Be certain, then, that the Lord your God is God; whose faith and mercy are unchanging, who keeps his word through a thousand generations to those who have love for him and keep his laws;
καὶ γνώση ὅτι κύριος ὁ θεός σου οὗτος θεός θεός πιστός ὁ φυλάσσων διαθήκην καὶ ἔλεος τοῖς ἀγαπῶσιν αὐτὸν καὶ τοῖς φυλάσσουσιν τὰς ἐντολάς αὐτοῦ εἰς χιλιάς γενεᾶς
- 10 Men, li p'ap manke pini moun ki rayi l'. Se moun sa yo menm l'ap touye, pa lòt moun ankò. Wi, li p'ap pran reta pou l' fè yo peye sa yo fè a.
Rewarding his haters to their face with destruction; he will have no mercy on his hater, but will give him open punishment.
καὶ ἀποδίδους τοῖς μισοῦσιν κατὰ πρόσωπον ἐξολεθρεύσει αὐτούς καὶ οὐχὶ βραδυνεῖ τοῖς μισοῦσιν κατὰ πρόσωπον ἀποδώσει αὐτοῖς
- 11 Se poutèt sa, se pou nou swiv tout kòmandman, tout lòd ak tout prensip mwen mande nou jòdi a pou nou swiv.
So keep the orders and the laws and the decisions which I give you today and do them.
καὶ φυλάξτε τὰς ἐντολάς καὶ τὰ δικαιώματα καὶ τὰ κρίματα ταῦτα ὅσα ἐγὼ ἐντέλλομαι σοὶ σήμερον ποιεῖν
- 12 ¶ Si nou koute tou sa mwen mande nou la a, si nou kenbe yo nan tèt nou, si nou swiv yo pwen pa pwen, Seyè a, Bondye nou an, va toujou kenbe kontra li te pase ak zansèt nou yo, l'ap toujou renmen nou jan li te fè sèman bay zansèt nou yo.
And it will be, that if you give attention to these decisions and keep and do them, then the Lord will keep his agreement with you and his mercy, as he said in his oath to your fathers.
καὶ ἔσται ἡνῖκα ἂν ἀκούσητε πάντα τὰ δικαιώματα ταῦτα καὶ φυλάξητε καὶ ποιήσητε αὐτὰ καὶ διαφυλάξει κύριος ὁ θεός σου σοὶ τὴν διαθήκην καὶ τὸ ἔλεος ὃ ὤμοσεν τοῖς πατράσιν ὑμῶν
- 13 L'a renmen nou, l'a beni nou, l'a fè nou peple. L'a ban nou anpil pitit. L'a voye benediksyon sou jaden nou, n'a gen anpil manje, anpil diven ak anpil lwil. Bèf nou yo va bay anpil pòte, mouton nou yo va fè anpil pitit. L'a fè tou sa pou nou nan peyi li te pwomèt zansèt nou yo l'ap ban nou an.
And he will give you his love, blessing you and increasing you: he will send his blessing on the offspring of your body and the fruit of your land, your grain and your wine and your oil, the increase of your cattle and the young of your flock, in the land which by his oath to your fathers he undertook to give you.
καὶ ἀγαπήσει σε καὶ εὐλογήσει σε καὶ πληθυνεῖ σε καὶ εὐλογήσει τὰ ἔκγονα τῆς κοιλίας σου καὶ τὸν καρπὸν τῆς γῆς σου τὸν σῖτόν σου καὶ τὸν οἶνόν σου καὶ τὸ ἔλαιόν σου τὰ βουκόλια τῶν βοῶν σου καὶ τὰ πόμνια τῶν προβάτων σου ἐπὶ τῆς γῆς ἧς ὤμοσεν κύριος τοῖς πατράσιν σου δοῦναί σοι

- 14 **Bondye ap beni nou plis pase tout lòt pèp yo. p'ap gen yon moun nan mitan nou, fanm kou gason, ki p'ap ka fè pitit. Konsa tou, p'ap gen yonn nan bèt nou yo, ni mal ni femmèl, ki p'ap ka fè pitit.**
You will have greater blessings than any other people: no male or female among you or among your cattle will be without offspring.
εὐλογητὸς ἔση παρὰ πάντα τὰ ἔθνη οὐκ ἔσται ἐν ὑμῖν ἄγονος οὐδὲ στείρα καὶ ἐν τοῖς κτήνεσίν σου
- 15 **Seyè a p'ap kite ankenn maladi tonbe sou nou. Li p'ap janm voye sou nou move epidemi nou te wè ki te tonbe sou moun peyi Lejip yo. L'ap kite sa pou tout moun ki pa vle wè nou yo.**
And the Lord will take away from you all disease, and will not put on you any of the evil diseases of Egypt which you have seen, but will put them on your haters.
καὶ περιελεί κύριος ἀπὸ σοῦ πᾶσαν μαλακίαν καὶ πάσας νόσους αἰγύπτου τὰς πονηράς ἃς ἐώρακας καὶ ὅσα ἔγνωσ οὐκ ἐπιθήσει ἐπὶ σὲ καὶ ἐπιθήσει αὐτὰ ἐπὶ πάντας τοὺς μισοῦντάς σε
- 16 **Se pou nou disparèt tout pèp Seyè a, Bondye nou an, va lage nan men nou. Se pou nou san pitye pou yo. Piga nou fè sèvis pou bondye moun sa yo, paske sa ka fini mal pou nou.**
And you are to send destruction on all the peoples which the Lord your God gives into your hands; have no pity on them, and do not give worship to their gods; for that will be a cause of sin to you.
καὶ φάγη πάντα τὰ σκῶλα τῶν ἔθνῶν ἃ κύριος ὁ θεός σου δίδωσίν σοι οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτοῖς καὶ οὐ λατρεύσεις τοῖς θεοῖς αὐτῶν ὅτι σκῶλον τοῦτό ἐστίν σοι
- 17 **Si nou ta rive di nan kè nou: Nasyon sa yo gen plis moun pase nou. Ki jan pou n' fè pou n' pran peyi a nan men yo? wete lide konsa nan tèt nou.**
If you say in your hearts, These nations are greater in number than we are: how are we to take their land from them?
ἐὰν δὲ λέγῃς ἐν τῇ διανοίᾳ σου ὅτι πολὺ τὸ ἔθνος τοῦτο ἢ ἐγὼ πῶς δυνήσομαι ἐξολεθρεῦσαι αὐτούς
- 18 **Nou pa bezwen pè yo. Chonje tou sa Seyè a, Bondye nou an, te fè farawon an ak tout peyi Lejip li a.**
Have no fear of them, but keep well in mind what the Lord your God did to Pharaoh and to all Egypt;
οὐ φοβηθήσῃ αὐτούς μνεῖα μνησθήσῃ ὅσα ἐποίησεν κύριος ὁ θεός σου τῷ φαραῶ καὶ πᾶσι τοῖς αἰγυπτίοις
- 19 **Chonje tout gwo malè nou te wè ak je nou, tout mènèy ak tout mirak Seyè a te fè ak fòs ponyèt li ak gwo kouraj li pou l' fè nou soti kite peyi sa a. Seyè a pral fè menm jan an tou ak tout pèp nou pè yo.**
The great punishments which your eyes saw, and the signs and the wonders and the strong hand and the stretched-out arm, by which the Lord your God took you out: so will the Lord your God do to all the peoples who are the cause of your fears.
τοὺς πειρασμούς τοὺς μεγάλους οὓς εἶδον οἱ ὀφθαλμοί σου τὰ σημεῖα καὶ τὰ τέρατα τὰ μεγάλα ἐκεῖνα τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλόν ὡς ἐξήγαγέν σε κύριος ὁ θεός σου οὕτως ποιήσει κύριος ὁ θεὸς ἡμῶν πᾶσιν τοῖς ἔθνεσιν οὓς σὺ φοβῆ ἀπὸ προσώπου αὐτῶν
- 20 **Sa ki pi rèd ankò, l'ap voye yon bann tanwouan pou touye tou sa ki va chape anba men nou pou y' al kache pou nou.**
And the Lord will send a hornet among them, till all the rest who have kept themselves safe from you in secret places have been cut off.
καὶ τὰς σφηκίας ἀποστελεῖ κύριος ὁ θεός σου εἰς αὐτούς ἕως ἂν ἐκτριβῶσιν οἱ καταλειμμένοι καὶ οἱ κεκρυμμένοι ἀπὸ σοῦ
- 21 **Nou pa bezwen pè moun sa yo menm. Seyè a, Bondye nou an, kanpe la avèk nou. Se yon Bondye ki gen anpil pouvwa, yon Bondye ki fè tout moun respekte l'.**
Have no fear of them: for the Lord your God is with you, a great God greatly to be feared.
οὐ τρωθήσῃ ἀπὸ προσώπου αὐτῶν ὅτι κύριος ὁ θεός σου ἐν σοὶ θεὸς μέγας καὶ κραταιός
- 22 **Seyè a, Bondye nou an, va mete nasyon sa yo deyò devan nou, yonn apre lòt. Nou p'ap ka detwi yo tout yon sèl kou. Paske si nou fè l', bèt nan bwa ka anvayi peyi a, epi sa pa ta bon pou nou.**
The Lord your God will send out the nations before you little by little; they are not to be rooted out quickly, for fear that the beasts of the field may be increased overmuch against you.
καὶ καταναλώσει κύριος ὁ θεός σου τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου κατὰ μικρὸν μικρὸν οὐ δυνήσῃ ἐξαναλώσαι αὐτούς τὸ τάχος ἵνα μὴ γένηται ἡ γῆ ἔρημος καὶ πληθυνθῇ ἐπὶ σὲ τὰ θηρία τὰ ἄγρια
- 23 **Men, Seyè a, Bondye nou an, pral lage yo nan men nou. L'ap fè yo pati kouri devan nou jouk n'a fin disparèt yo nèt.**
But the Lord your God will give them up into your hands, overpowering them till their destruction is complete.
καὶ παραδώσει αὐτούς κύριος ὁ θεός σου εἰς τὰς χεῖράς σου καὶ ἀπολέσει αὐτούς ἀπολεία μεγάλη ἕως ἂν ἐξολεθρεύσῃ αὐτούς
- 24 **Seyè a pral mete wa yo anba pye nou. Nou pral touye yo, nou pral fè tout moun sou latè bliye non yo. Pesonn p'ap ka rete nou sou kous nou. Nou pral detwi yo tout.**
He will give their kings into your hands, and you will put their names out of existence under heaven; there is not one of them who will not give way before you, till their destruction is complete.
καὶ παραδώσει τοὺς βασιλεῖς αὐτῶν εἰς τὰς χεῖρας ὑμῶν καὶ ἀπολείται τὸ ὄνομα αὐτῶν ἐκ τοῦ τόπου ἐκεῖνου οὐκ ἀντιστήσεται οὐδεὶς κατὰ πρόσωπόν σου ἕως ἂν ἐξολεθρεύσῃς αὐτούς
- 25 **N'a boule tout zidòl yo te taye nan bwa. Pa kite lò ak ajan ki kouvri zidòl yo mete move lanvi nan ke nou. Pa pran yo pou nou. Sa ka yon pèlen pou nou. Nou konnen bagay konsa se bagay Seyè a, Bondye nou an, pa vle wè menm.**
The images of their gods are to be burned with fire: have no desire for the gold and silver on them, and do not take it for yourselves, for it will be a danger to you: it is a thing disgusting to the Lord your God:
τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε πυρὶ οὐκ ἐπιθυμήσεις ἀργύριον οὐδὲ χρυσίον ἀπ' αὐτῶν καὶ οὐ λήμψη σεαυτῷ μὴ πταιίσῃς δι' αὐτό ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σοῦ ἐστίν

- 26 Konsa tou, pa pran ankenn nan zidòl sa yo pou nou mete anndan lakay nou, pou menm madichon ki sou yo a pa tonbe sou nou tou. Se pou nou konsidere yo pou move bagay, pou vye bagay sal. Se bagay ki madichonnen, bagay ki fèt pou disparèt nèt.
And you may not take a disgusting thing into your house, and so become cursed with its curse: but keep yourselves from it, turning from it with fear and hate, for it is a cursed thing.
 και οὐκ εισίοισεις βδέλυγμα εἰς τὸν οἶκόν σου καὶ ἔση ἀνάθημα ὡσπερ τοῦτο προσοχθίσατι προσοχθιεῖς καὶ βδελύγματι βδελύξῃ ὅτι ἀνάθημά ἐστιν
- 1 ¶ Se pou nou swiv pwèn pa pwèn tout kòmandman m'ap ban nou jòdi a pou nou ka viv, pou nou ka gen anpil pitit, pou nou ka mache pran peyi mwen te fè sèman m'ap bay zansèt nou yo.
Take care to keep all the orders which I give you today, so that you may have life and be increased and go in and take as a heritage the land which the Lord, by his oath to your fathers, undertook to give you.
 πάσας τὰς ἐντολάς ἃς ἐγὼ ἐντέλλομαι ὑμῖν σήμερον φυλάξεσθε ποιεῖν ἵνα ζήτε καὶ πολυπλασιασθῆτε καὶ εἰσέλθῃτε καὶ κληρονομήσητε τὴν γῆν ἣν κύριος ὁ θεὸς ὑμῶν ὤμοσεν τοῖς πατράσιν ὑμῶν
- 2 Chonje tout chemen Seyè a, Bondye nou an, te fè nou pran nan dezè a pandan karantan pou l' te ka kraze lògèy nou, pou l' te ka sonde nou, pou l' te ka konnen sa ki nan kè nou, si tout bon vre nou te soté pou kenbe kòmandman l' yo.
And keep in mind the way by which the Lord your God has taken you through the waste land these forty years, so that he might make low your pride and put you to the test, to see what was in your heart and if you would keep his orders or not.
 και μνησθήσῃ πᾶσαν τὴν ὁδὸν ἣν ἤγαγέν σε κύριος ὁ θεὸς σου ἐν τῇ ἐρήμῳ ὅπως ἂν κακώσῃ σε καὶ ἐκπειράσῃ σε καὶ διαγνωσθῇ τὰ ἐν τῇ καρδίᾳ σου εἰ φυλάξῃ τὰς ἐντολάς αὐτοῦ ἢ οὐ
- 3 Li kraze lògèy nou, li fè nou soufri grangou. Apre sa, li ba nou laman pou nou manje, yon kalite manje ni nou menm ni zansèt nou yo pa t' janm konnen. Li fè tou sa pou li te fè nou konnen se pa pen ase moun bezwen pou yo viv. Yo bezwen tout pawòl ki soté nan bouch Seyè a tou pou yo viv.
And he made low your pride and let you be without food and gave you manna for your food, a thing new to you, which your fathers never saw; so that he might make it clear to you that bread is not man's only need, but his life is in every word which comes out of the mouth of the Lord.
 και ἐκάκωσέν σε καὶ ἐλιμαγγόνησέν σε καὶ ἐψώμισέν σε τὸ μαννα ὃ οὐκ εἶδον οἱ πατέρες σου ἵνα ἀναγγεῖλῃ σοι ὅτι οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος
- 4 Pandan tout karantan sa yo, rad sou nou pa janm fini, pye nou yo pa janm fè yon ti anfle.
Through all these forty years your clothing did not get old or your feet become tired.
 τὰ ἱμάτιά σου οὐ κατετρίβη ἀπὸ σοῦ οἱ πόδες σου οὐκ ἐτυλώθησαν ἰδοὺ τεσσαράκοντα ἔτη
- 5 Se pou nou manyè konprann koulye a, Seyè a, Bondye nou an, t'ap mete nou sou lòd tankou yon papa k'ap mete pitit li sou lòd.
Keep in mind this thought, that as a son is trained by his father, so you have been trained by the Lord your God.
 και γνώσῃ τῇ καρδίᾳ σου ὅτι ὡς εἶ τις παιδεύσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ οὕτως κύριος ὁ θεὸς σου παιδεύσει σε
- 6 Se poutèt sa, toujou kenbe tout lòd Seyè a, Bondye nou an, ban nou pou nou ka mennen bak nou dwat nan chemen li mete devan nou yo, lèfini pou nou toujou gen krentif pou li.
Then keep the orders of the Lord your God, fearing him and walking in his ways.
 και φυλάξῃ τὰς ἐντολάς κυρίου τοῦ θεοῦ σου πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ καὶ φοβεῖσθαι αὐτόν
- 7 Men, Seyè a, Bondye nou an, ap mennen nou nan yon bèl peyi, yon peyi kote ki gen anpil rivyè, anpil sous dlo, anpil dlo anba tè k'ap pete nan fon yo ak sou flan mòn yo,
For the Lord your God is guiding you into a good land, a land of water-springs, of fountains, and deep streams flowing out from the valleys and the hills;
 ὃ γὰρ κύριος ὁ θεὸς σου εἰσάγει σε εἰς γῆν ἀγαθὴν καὶ πολλὴν οὐ χεῖμαρροι ὑδάτων καὶ πηγαὶ ἀβύσσων ἐκπορευόμενα διὰ τῶν πεδίων καὶ διὰ τῶν ὀρέων
- 8 yon peyi kote ki gen ble, lòj, rezen, pye fig frans, grenad, oliv ak siwo myèl,
A land of grain and vines and fig-trees and fair fruits; a land of oil-giving olive-trees and honey;
 γῆ πυροῦ καὶ κριθῆς ἄμπελοι συκαὶ ῥόαι γῆ ἐλαιᾶς ἐλαιῶν καὶ μέλιτος
- 9 yon peyi kote nou p'ap janm manke manje, kote nou va jwenn tou sa nou vle. Plen fè nan mitan wòch li yo. N'a jwenn kwiv nan mòn li yo.
Where there will be bread for you in full measure and you will be in need of nothing; a land where the very stones are iron and from whose hills you may get copper.
 γῆ ἐφ' ἧς οὐ μετὰ πτωχείας φάγη τὸν ἄρτον σου καὶ οὐκ ἐνδεηθήσῃ οὐδὲν ἐπ' αὐτῆς γῆ ἧς οἱ λίθοι σίδηρος καὶ ἐκ τῶν ὀρέων αὐτῆς μεταλλεύσεις χαλκόν
- 10 ¶ Men, lè n'a fin manje plen vant nou, n'a fè lwanj Seyè a, Bondye nou an, pou bon peyi li te ban nou an.
And you will have food enough and be full, praising the Lord your God for the good land he has given you.
 και φάγη καὶ ἐμπλησθήσῃ καὶ εὐλογήσεις κύριον τὸν θεόν σου ἐπὶ τῆς γῆς τῆς ἀγαθῆς ἧς ἔδωκέν σοι
- 11 Veye kò nou pou nou pa janm bliye Seyè a, Bondye nou an, pou nou pa janm neglije kòmandman, lòd ak prensip m'ap ban nou jòdi a.
Then take care that you are not turned away from the Lord your God and from keeping his orders and decisions and laws which I give you this day:
 πρόσχε σεαυτῷ μὴ ἐπιλάβῃ κυρίου τοῦ θεοῦ σου τοῦ μὴ φυλάξαι τὰς ἐντολάς αὐτοῦ καὶ τὰ κρίματα καὶ τὰ δικαιώματα αὐτοῦ ὅσα ἐγὼ ἐντέλλομαι σοι σήμερον

- 12 Lè n'a fin manje plen vant nou, lè n'a fin bati bèl kay pou nou rete,
And when you have taken food and are full, and have made fair houses for yourselves and are living in them;
 μη φαγῶν καὶ ἐμπλησθεὶς καὶ οἰκίας καλὰς οἰκοδομήσας καὶ κατοικήσας ἐν αὐταῖς
- 13 lè n'a wè bèf nou yo, kabrit nou yo ak mouton nou yo ap peple, lè n'a wè n'a gen lò ak ajan an kantite, lè n'a wè tout byen nou yo ap vin pi plis chak jou,
And when your herds and your flocks are increased, and your stores of silver and gold, and you have wealth of every sort;
 καὶ τῶν βοῶν σου καὶ τῶν προβάτων σου πληθυνθέντων σοὶ ἀργυρίου καὶ χρυσοῦ πληθυνθέντος σοὶ καὶ πάντων ὄσων σοὶ ἔσται πληθυνθέντων σοὶ
- 14 pa kite lògèy vire tèt nou pou nou bliye Seyè a, Bondye nou an, ki te fè nou soti kite peyi Lejip kote yo te fè nou tounen esklav la.
Take care that your hearts are not lifted up in pride, giving no thought to the Lord your God who took you out of the land of Egypt, out of the prison-house;
 ὑψωθῆς τῆ καρδίᾳ καὶ ἐπιλάβῃ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς αἰγύπτου ἐξ οἴκου δουλείας
- 15 Se li menm ki te pran men nou pou fè nou travèse gwo dezè plen danje a, kote ki gen eskòpyon ak sèpan ki gen move pwazon nan bouch yo, kote moun ap mouri swaf dlo paske pa gen dlo la menm.
Men, se li menm ki te fè dlo sot nan gwo wòch di a pou nou.
Who was your guide through that great and cruel waste, where there were poison-snakes and scorpions and a dry land without water; who made water come out of the hard rock for you;
 τοῦ ἀγαγόντος σε διὰ τῆς ἐρήμου τῆς μεγάλης καὶ τῆς φοβερᾶς ἐκεῖνης οὗ ὄφιοι δάκνων καὶ σκορπίοι καὶ δίψα οὗ οὐκ ἦν ὕδωρ τοῦ ἐξαγαγόντος σοὶ ἐκ πέτρας ἀκροτόμου πηγὴν ὕδατος
- 16 Nan dezè a se li menm ki te ban nou manje laman, yon kalite manje zansèt nou yo pa t' janm konnen. Li kraze lògèy nou, li sonde nou pou nou te ka gen kè kontan pi devan.
Who gave you manna for your food in the waste land, a food which your fathers had never seen; so that your pride might be broken and your hearts tested for your good in the end;
 τοῦ ψωμίσαντός σε τὸ μαννα ἐν τῇ ἐρήμῳ ὃ οὐκ εἶδισαν οἱ πατέρες σου ἵνα κακώσῃ σε καὶ ἐκπειράσῃ σε καὶ εὖ σε ποιήσῃ ἐπ' ἐσχάτων τῶν ἡμερῶν σου
- 17 Pa janm mete nan tèt nou se kouraj nou ak fòs ponyèt nou ki fè nou gen tout richès sa yo.
Say not then, in your hearts, My power and the strength of my hands have got me this wealth.
 μη εἴπῃς ἐν τῇ καρδίᾳ σου ἡ ἰσχὺς μου καὶ τὸ κράτος τῆς χειρὸς μου ἐποίησέν μοι τὴν δύναμιν τὴν μεγάλην ταύτην
- 18 Chonje se Seyè a, Bondye nou an, ki te ban nou kouraj sa a. Se li menm ki te fè nou rive gen tout richès sa yo, paske li te kenbe kontra li te pase ak zansèt nou yo, epi l'ap kenbe l' jouk jòdi a.
But keep in mind the Lord your God: for it is he who gives you the power to get wealth, so that he may give effect to the agreement which he made by his oath with your fathers, as at this day.
 καὶ μνησθήσῃ κυρίου τοῦ θεοῦ σου ὅτι αὐτός σοι δίδωσιν ἰσχὺν τοῦ ποιῆσαι δύναμιν καὶ ἵνα στήσῃ τὴν διαθήκην αὐτοῦ ἣν ὤμοσεν κύριος τοῖς πατράσιν σου ὡς σήμερον
- 19 Si nou rive bliye Seyè a, Bondye nou an, pou n' al kouri dèyè lòt bondye, pou nou fè sèvis pou yo, pou n' adore yo, mwen tou avèti nou jòdi a, nou tout nou gen pou nou disparèt.
And it is certain that if at any time you are turned away from the Lord your God, and go after other gods, to be their servants and to give them worship, destruction will overtake you.
 καὶ ἔσται ἐὰν λήθῃ ἐπιλάβῃ κυρίου τοῦ θεοῦ σου καὶ πορευθῆς ὀπίσω θεῶν ἐτέρων καὶ λατρεύσῃς αὐτοῖς καὶ προσκυνήσῃς αὐτοῖς διαμαρτύρομαι ὑμῖν σήμερον τὸν τε οὐρανὸν καὶ τὴν γῆν ὅτι ἀπολεῖ ἰὰ ἀπολείθε
- 20 Si nou pa koute sa Seyè a, Bondye nou an, di nou, nou pral disparèt menm jan ak nasyon Bondye pral disparèt devan nou yo.
Like the nations which the Lord is cutting off before you, so you will be cut off; because you would not give ear to the voice of the Lord your God.
 καθὰ καὶ τὰ λοιπὰ ἔθνη ὅσα κύριος ἀπολλύει πρὸ προσώπου ὑμῶν οὕτως ἀπολείθε ἀνθ' ὧν οὐκ ἠκούσατε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν
- 1 ¶ Koute byen, nou menm pèp Izrayèl! Lè a rive, jòdi a nou pral janbe lòt bò larivyè Jouden an pou n' al anvayi peyi ki pou nasyon ki gen plis moun pase nou, nasyon ki pi fò pase nou. Nou pral pran yon bann gwo lavil ki gen ranpa wotè syèl la pou pwoteje yo.
Give ear, O Israel: today you are to go over Jordan, to take the heritage of nations greater and stronger than yourselves, and towns of great size with walls as high as heaven;
 ἄκουε ἰσραὴλ σὺ διαβαίνεις σήμερον τὸν ἰορδάνην εἰσελθεῖν κληρονομήσαι ἔθνη μεγάλα καὶ ἰσχυρότερα μᾶλλον ἢ ὑμεῖς πόλεις μεγάλας καὶ τειχίρεις ἕως τοῦ οὐρανοῦ
- 2 Moun peyi a se yon bann moun ki gwonèg, ki bèl wotè tankou moun Anak yo. Nou konn tande yo di pa gen moun ki ka kenbe tèt ak moun sa yo.
A people great and tall, the sons of the Anakim, of whom you have knowledge and of whom it has been said, All are forced to give way before the sons of Anak.
 λαὸν μέγαν καὶ πολλὸν καὶ εὐμήκη υἱοὺς ἐνακ οὓς σὺ οἶσθα καὶ σὺ ἀκήκουας τίς ἀντιστήσεται κατὰ πρόσωπον υἱῶν ἐνακ
- 3 Enben, koulè a, nou pral konnen se Seyè a, Bondye nou an, ki pral pran devan nou. Tankou yon gwo dife k'ap boule tou sa li kontre, li pral disparèt yo chak fwa n'a jwenn yo sou wout nou. Li pral fè yo bese tèt devan nou. Se konsa n'a pran peyi a nan men yo, n'a disparèt yo la pou la jan Seyè a te di l' la.
Be certain then today that it is the Lord your God who goes over before you like an all-burning fire; he will send destruction on them, crushing them before you; and you will send them in flight, putting an end to them quickly, as the Lord has said.
 καὶ γνώσῃ σήμερον ὅτι κύριος ὁ θεός σου οὗτος προπορεύεται πρὸ προσώπου σου πῦρ καταναλίσκον ἐστὶν οὗτος ἐξολεθρεύσει αὐτούς καὶ οὗτος ἀποστρέψει αὐτοὺς ἀπὸ προσώπου σου καὶ ἀπολεῖς αὐτούς καθάπερ εἶπέν σοι κύριος

- 4 Lè Seyè a, Bondye nou an, va fin chase moun sa yo devan nou, piga nou di nan kè nou se paske nou merite kifè Seyè a te fè n' antre pran peyi a pou nou. Non. Se paske moun sa yo mechan kifè Seyè a te mete yo deyò ban nou plas yo.
And after the Lord has sent them in flight from before you, say not in your heart, Because of my righteousness the Lord has given me this land; when it is because of their evil-doing that the Lord is driving these nations out before you.
 μη εἶπης ἐν τῇ καρδίᾳ σου ἐν τῷ ἔξαναλῶσαι κύριον τὸν θεόν σου τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου λέγων διὰ τὰς δικαιοσύνας μου εἰσήγαγέν με κύριος κληρονομήσαι τὴν γῆν τὴν ἀγαθὴν ταύτην ἀλλὰ διὰ τὴν ἀσέβειαν τῶν ἔθνῶν τούτων κύριος ἐξολοθρεύσει αὐτούς πρὸ προσώπου σου
- 5 Non! Se pa paske nou te merite, ni paske nou te mennen bak nou dwat kifè Seyè a pral fè nou pran peyi a pou nou. Se paske moun sa yo mechan kifè Seyè a, Bondye nou an, pral disparèt yo sou tout wout nou. Epitou, se pou l' te ka kenbe pawòl li te sèman bay zansèt nou yo, Abraram, Izarak ak Jakòb.
Not for your righteousness or because your hearts are upright are you going in to take their land; but because of the evil-doing of these nations the Lord your God is driving them out from before you, and to give effect to his oath to your fathers, Abraham, Isaac, and Jacob.
 οὐχὶ διὰ τὴν δικαιοσύνην σου οὐδὲ διὰ τὴν ὁσιότητα τῆς καρδίας σου σὺ εισπορεύῃ κληρονομήσαι τὴν γῆν αὐτῶν ἀλλὰ διὰ τὴν ἀσέβειαν τῶν ἔθνῶν τούτων κύριος ἐξολοθρεύσει αὐτούς ἀπὸ προσώπου σου καὶ ἵνα στήσῃ τὴν διαθήκην αὐτοῦ ἣν ὤμοσεν τοῖς πατράσιν ὑμῶν τῷ Ἀβραάμ καὶ τῷ Ἰσαακ καὶ τῷ Ἰακώβ
- 6 Se pou nou konnen se pa paske nou merite anyen kifè Seyè a, Bondye nou an, ap ban nou bon peyi sa a pou rele nou pa nou. Non! Paske se yon pèp ki gen tèt di anpil nou ye.
Be certain then that the Lord your God is not giving you this good land as a reward for your righteousness; for you are a stiff-necked people.
 καὶ γνώσῃ σήμερον ὅτι οὐχὶ διὰ τὰς δικαιοσύνας σου κύριος ὁ θεός σου δίδωσίν σοι τὴν γῆν τὴν ἀγαθὴν ταύτην κληρονομήσαι ὅτι λαὸς σκληροτράχηλος εἶ
- 7 ¶ Pa janm bliye jan ou te fè Seyè a, Bondye nou an, fache anpil nan dezè a. Depi lè nou te sot nan peyi Lejip jouk nou rive isit la, n'ap fè wòklò devan Seyè a.
Keep well in mind how you made the Lord your God angry in the waste land; from the day when you went out of Egypt till you came to this place, you have gone against the orders of the Lord.
 μνήσθητι μὴ ἐπιλάβῃ ὅσα παρώξυνας κύριον τὸν θεόν σου ἐν τῇ ἐρήμῳ ἅφ' ἧς ἡμέρας ἐξήλθετε ἐξ Αἰγύπτου ἕως ἤλθετε εἰς τὸν τόπον τοῦτον ἀπειθοῦντες διατελεῖτε τὰ πρὸς κύριον
- 8 Lè nou te sou mòn Orèb la, nou te eksite kòlè Seyè a. Li te sitelman fache lè sa a, li te fè lide detwi nou tout.
Again in Horeb you made the Lord angry, and in his wrath he would have put an end to you.
 καὶ ἐν χωρηβ παρωξύνετε κύριον καὶ ἐθυμώθη κύριος ἐφ' ὑμῖν ἐξολοθρεῦσαι ὑμᾶς
- 9 Mwen te moute sou mòn lan pou m' te al resewva de wòch plat yo, wòch ki te gen kontra Seyè a te fè ak nou an ekri sou yo. Mwen rete la, mwen pase karant jou, karant nwit, san manje, san bwè anyen sou mòn lan.
When I had gone up into the mountain to be given the stones on which was recorded the agreement which the Lord made with you, I was on the mountain for forty days and forty nights without taking food or drinking water.
 ἀναβαίνοντός μου εἰς τὸ ὄρος λαβεῖν τὰς πλάκας τὰς λιθίνας πλάκας διαθήκης ἃς διέθετο κύριος πρὸς ὑμᾶς καὶ κατεγινόμεν ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἄρτον οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον
- 10 Se lè sa a Seyè a te ban mwen de wòch plat yo. Se sou yo li te ekri avèk pwòp men l' tou sa li di nou, antan li te nan mitan gwo dife a, jou nou tout te reyini nan pye mòn lan.
And the Lord gave me the two stones with writing on them done by the finger of God: on them were recorded all the words which the Lord said to you on the mountain out of the heart of the fire, on the day of the great meeting.
 καὶ ἔδωκεν κύριος ἔμοι τὰς δύο πλάκας τὰς λιθίνας γεγραμμένας ἐν τῷ δακτύλῳ τοῦ θεοῦ καὶ ἐπ' αὐταῖς ἐγγράπτο πάντες οἱ λόγοι οὓς ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἡμέρα ἐκκλησίας
- 11 Wi, apre karant jou ak karant nwit, Seyè a ban mwen de wòch plat yo avèk kontra a ekri sou yo.
Then at the end of forty days and forty nights the Lord gave me those stones, the stones of the agreement.
 καὶ ἐγένετο διὰ τεσσαράκοντα ἡμερῶν καὶ τεσσαράκοντα νυκτῶν ἔδωκεν κύριος ἔμοι τὰς δύο πλάκας τὰς λιθίνας πλάκας διαθήκης
- 12 Epi li di m' konsa: Leve non, desann mòn lan byen vit, paske pèp ou a, pèp ou te mennen soti kite peyi Lejip la, lage kò l' nan fè sa ki mal. Yo pa tann lontan pou yo kite chemen mwen te mete devan yo pou yo swiv la. Yo gen tan fonn metal, yo fè yon zidòl pou tèt pa yo.
And the Lord said to me, Get up now, and go down quickly from this place; for the people you have taken out of Egypt have given themselves over to evil; they have quickly been turned from the way in which I gave them orders to go; they have made themselves a metal image.
 καὶ εἶπεν κύριος πρὸς με ἀνάστηθι κατὰβηθι τὸ τάχος ἐντεῦθεν ὅτι ἠνόμησεν ὁ λαός σου οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου παρέβησαν ταχὺ ἐκ τῆς ὁδοῦ ἧς ἐνετείλω αὐτοῖς ἐποίησαν ἑαυτοῖς χώνευμα
- 13 Apre sa, Seyè a di m' ankò: mwen gade pèp la, mwen wè se yon pèp ki gen tèt di anpil.
And then the Lord said to me, I have seen that this people is stiff-necked:
 καὶ εἶπεν κύριος πρὸς με λελάληκα πρὸς σέ ἅπαξ καὶ δις λέγων ἑώρακα τὸν λαὸν τοῦτον καὶ ἰδοὺ λαὸς σκληροτράχηλός ἐστιν
- 14 Kite m' fè sa m'ap fè a non! Mwen pral disparèt yo nèt pou pesonn sou latè pa janm chonje te gen moun sa yo. Men ou menm, m'ap ba ou pitit ki va vin zansèt yon nasyon k'ap pi gran, k'ap pi fò pase yo.
Let me send destruction on them till their very name is cut off; and I will make of you a nation greater and stronger than they.
 ἔασόν με ἐξολοθρεῦσαι αὐτούς καὶ ἐξαλείψω τὸ ὄνομα αὐτῶν ὑποκάτωθεν τοῦ οὐρανοῦ καὶ ποιήσω σὲ εἰς ἔθνος μέγα καὶ ἰσχυρόν καὶ πολὺ μᾶλλον ἢ τοῦτο

- 15 Mwen desann soti nan mòn lan ki te plen flann dife: mwen te gen de wòch kontra yo nan men m'.
So turning round I came down from the mountain, and the mountain was burning with fire; and the two stones of the agreement were in my hands.
καὶ ἐπιστρέψας κατέβην ἐκ τοῦ ὄρους καὶ τὸ ὄρος ἐκαίετο πυρὶ καὶ αἱ δύο πλάκες ἐπὶ ταῖς δυοὶ χερσίν μου
- 16 Lè mwen wè nou te gen tan dezobeyi Seyè a, Bondye nou an, nou te gen tan kite chemen Seyè a te mete devan nou, nou te fonn metal, nou te fè estati yon ti towò,
And I saw that you had done evil against the Lord, and had made for yourselves a metal image of a young ox: you had quickly been turned from the way in which the Lord had given you orders to go.
καὶ ἰδὼν ὅτι ἠμάρτετε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ ἐποιήσατε ὑμῖν ἑαυτοῖς χωνευτὸν καὶ παρέβητε ἀπὸ τῆς ὁδοῦ ἧς ἐνετείλατο ὑμῖν κύριος
- 17 mwen pran de wòch plat ki te nan men m' yo, mwen voye yo jete, mwen kraze yo devan nou tout.
And I let the stones go from my hands, and they were broken before your eyes.
καὶ ἐπιλαβόμενος τῶν δύο πλακῶν ἔρριψα αὐτὰς ἀπὸ τῶν δύο χειρῶν μου καὶ συνέτριψα ἐναντίον ὑμῶν
- 18 Apre sa, mwen lage kò m' fas atè devan Seyè a. Tankou premye fwa a, mwen pase karant jou ak karant nwit, san manje, san bwè anyen. Tou sa, paske nou te fè sa ki mal devan Seyè a, nou pa t' fè l' plezi, nou te fè l' fache anpil.
And I went down on my face before the Lord, as at the first, for forty days and forty nights, without taking food or drinking water, because of all your sin, in doing evil in the eyes of the Lord and moving him to wrath.
καὶ ἐδεήθην ἐναντίον κυρίου δευτέρου καθάπερ καὶ τὸ πρότερον τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἄρτον οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον περὶ πασῶν τῶν ἁμαρτιῶν ὑμῶν ὧν ἠμάρτετε ποιῆσαι τὸ πονηρὸν ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν παροξύναι αὐτόν
- 19 Mwen menm, mwen te pè anpil lè m' wè jan Seyè a te fache, paske li te fache kont pou l' te disparèt nou nèt. Men, fwa sa a ankò, Seyè a koute m'.
For I was full of fear because of the wrath of the Lord which was burning against you, with your destruction in view. But again the Lord's ear was open to my prayer.
καὶ ἐκφοβός εἰμι διὰ τὴν ὀργὴν καὶ τὸν θυμὸν ὅτι παρωξύνθη κύριος ἐφ' ὑμῖν ἐξολεθρεῦσαι ὑμᾶς καὶ εἰσήκουσεν κύριος ἐμοῦ καὶ ἐν τῷ καιρῷ τούτῳ
- 20 Lè sa a, li te fache anpil tou sou Arawon jouk li te vle touye l'. Men, mwen te lapriyè nan pye l' pou Arawon.
And the Lord, in his wrath, would have put Aaron to death: and I made prayer for Aaron at the same time.
καὶ ἐπὶ ααρων ἐθυμώθη κύριος σφοδρὰ ἐξολεθρεῦσαι αὐτόν καὶ ἠϋζάμην καὶ περὶ ααρων ἐν τῷ καιρῷ ἐκείνῳ
- 21 Mwen te pran estati ti towò bèf nou te fè ak move lide nan tèt nou an, mwen jete l' nan dife. Mwen mete l' nan yon pilon, mwen kraze l' an myèt moso, mwen fè l' tounen pousyè. Lèfini, mwen te jete pousyè a nan dlo larivyè ki desann soti nan mòn lan.
And I took your sin, the image which you had made, and put it in the fire and had it hammered and crushed very small till it was only dust: and the dust I put in the stream flowing down from the mountain.
καὶ τὴν ἁμαρτίαν ὑμῶν ἣν ἐποιήσατε τὸν μόσχον ἔλαβον αὐτόν καὶ κατέκαυσα αὐτόν ἐν πυρὶ καὶ συνέκοψα αὐτόν καταλέσας σφοδρὰ ἕως οὗ ἐγένετο λεπτὸν καὶ ἐγενήθη ὥσει κονιορτός καὶ ἔρριψα τὸ ν κονιορτὸν εἰς τὸν χειμάρρου τὸν καταβαίοντα ἐκ τοῦ ὄρους
- 22 Nou te eksite kòlè Seyè a tou lè nou te Tabera, lè nou te Masa ak lè nou te Simityè Grangou.
Again at Taberah and at Massah and at Kibroth-hattaavah you made the Lord angry.
καὶ ἐν τῷ ἐμπυρισμῷ καὶ ἐν τῷ πειρασμῷ καὶ ἐν τοῖς μνήμασιν τῆς ἐπιθυμίας παροξύνοντες ἦτε κύριον τὸν θεὸν ὑμῶν
- 23 Le Seyè a te ban nou lòd pati kite Kadès-Banea pou n' al pran pou nou peyi li te di l'ap ban nou an, nou t'ap fè wòklò ak Seyè a, Bondye nou an. Nou pa t' kwè nan li, nou te derefizè tande l'.
And when the Lord sent you from Kadesh-barnea, saying, Go up and take the land which I have given you; you went against the orders of the Lord your God, and had no faith in him, and would not give ear to his voice.
καὶ ὅτε ἐξαπέστειλεν κύριος ὑμᾶς ἐκ καθὺς βαρνη λέγων ἀνάβητε καὶ κληρονομήσατε τὴν γῆν ἣν δίδωμι ὑμῖν καὶ ἠπειθήσατε τῷ ῥήματι κυρίου τοῦ θεοῦ ὑμῶν καὶ οὐκ ἐπιστεύσατε αὐτῷ καὶ οὐκ εἰς ἠκούσατε τῆς φωνῆς αὐτοῦ
- 24 Depi mwen konnen nou, se wòklò n'ap plede fè ak Bondye!
From the day when I first had knowledge of you, you have gone against the word of the Lord.
ἀπειθοῦντες ἦτε τὰ πρὸς κύριον ἀπὸ τῆς ἡμέρας ἧς ἐγνώσθη ὑμῖν
- 25 Se konsa mwen lage kò m' fas atè devan Seyè a, pandan karant jou ak karant nwit, paske Seyè a te di l'ap disparèt nou.
So I went down on my face in prayer before the Lord for forty days and forty nights as I did at first; because the Lord had said that he would put an end to you.
καὶ ἐδεήθην ἐναντίον κυρίου τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ὅσας ἐδεήθην εἶπεν γὰρ κύριος ἐξολεθρεῦσαι ὑμᾶς

- 26 mwen te lapriyè Seyè a pou nou, mwen di l' konsa: O Seyè, Bondye mwen, tanpri! Pa detwi pèp ou a, pèp ki rele ou pa ou la, pèp ou te delivre ak pouvwa ou la, pèp ou te fè soti kite peyi Lejip ak fòs ponyèt ou a.
And I made prayer to the Lord and said, O Lord God, do not send destruction on your people and your heritage, to whom, by your great power, you have given salvation, whom you have taken out of Egypt by the strength of your hand.
 και εὐξάμην πρὸς τὸν θεὸν καὶ εἶπα κύριε βασιλεὺ τῶν θεῶν μὴ ἐξολεθρεύσῃς τὸν λαόν σου καὶ τὴν μερίδα σου ἣν ἐλυτρώσω ἐν τῇ ἰσχύϊ σου τῇ μεγάλῃ οὗς ἐξήγαγες ἐκ γῆς αἰγύπτου ἐν τῇ ἰσχύϊ σου τῇ μεγάλῃ καὶ ἐν τῇ χειρὶ σου τῇ κραταιᾷ καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ
- 27 Chonje sèvitè ou yo, Abraram, Izarak ak Jakòb! Pa gade sou tèt di pèp la, ni sou mechanste ak sou peche l'ap fè.
Keep in mind your servants, Abraham, Isaac, and Jacob, not looking at the hard heart of this people, or their evil-doing and their sin:
 μνήσθητι αβρααμ καὶ ισαακ καὶ ιακωβ τῶν θεραπόντων σου οἷς ὤμοσας κατὰ σεαυτοῦ μὴ ἐπιβλέψῃς ἐπὶ τὴν σκληρότητα τοῦ λαοῦ τούτου καὶ τὰ ἀσεβήματα καὶ τὰ ἁμαρτήματα αὐτῶν
- 28 Mwen pa ta vle pou nan peyi kote ou fè nou sot a moun yo ta di: Wi, Seyè a pa t' ka mennen yo nan peyi li te pwomèt l'ap ba yo a. Se rayi li rayi yo kifè li fè yo sot kite peyi Lejip la pou l' touye yo nan dezè a.
Or it may be said in the land from which you have taken them, Because the Lord was not able to take them into the land which he said he would give them, and because of his hate for them, he has taken them out to put them to death in the waste land.
 μὴ εἰπῶσιν οἱ κατοικοῦντες τὴν γῆν ὅθεν ἐξήγαγες ἡμᾶς ἐκεῖθεν λέγοντες παρὰ τὸ μὴ δύνασθαι κύριον εἰσαγαγεῖν αὐτοὺς εἰς τὴν γῆν ἣν εἶπεν αὐτοῖς καὶ παρὰ τὸ μισῆσαι αὐτοὺς ἐξήγαγεν αὐτοὺς ἀποκτεῖναι ἐν τῇ ἐρήμῳ
- 29 Men, se pèp ou yo ye! Yo rele ou pa ou! Se avèk gwo pouvwa ou, avèk fòs ponyèt ou ou te fè yo sot kite peyi Lejip.
But still they are your people and your heritage, whom you took out by your great power and by your stretched-out arm.
 καὶ οὗτοι λαὸς σου καὶ κληρὸς σου οὗς ἐξήγαγες ἐκ γῆς αἰγύπτου ἐν τῇ ἰσχύϊ σου τῇ μεγάλῃ καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ
- 1 ¶ Apre sa, Seyè a te di m': Taye de wòch plat tankou de premye yo. Fè yon bwat an bwa, mete yo ladan l'. Moute vin jwenn mwen sou mòn lan.
At that time the Lord said to me, Make two other stones, cut like the first two, and come up to me on the mountain, and make an ark of wood.
 ἐν ἐκείνῳ τῷ καιρῷ εἶπεν κύριος πρὸς με λάξευσον σεαυτῷ δύο πλάκας λιθίνας ὡσπερ τὰς πρώτας καὶ ἀνάβηθι πρὸς με εἰς τὸ ὄρος καὶ ποιήσεις σεαυτῷ κιβωτὸν ξυλίνην
- 2 Mwen pral ekri sou wòch yo tou sa mwen te ekri sou wòch plat ou te kraze yo. Lèfini, w'a mete yo nan bwat la.
And I will put on the stones the words which were on the first stones which were broken by you, and you are to put them into the ark.
 καὶ γράψω ἐπὶ τὰς πλάκας τὰ ῥήματα ἃ ἦν ἐν ταῖς πλαστῖν ταῖς πρώταις ἃς συνέτριψας καὶ ἐμβαλεῖς αὐτὰς εἰς τὴν κιβωτόν
- 3 Se konsa, mwen fè yon bwat an bwa zakasya, mwen taye de wòch plat tankou de premye yo, epi mwen moute sou mòn lan ak wòch yo nan men m'.
So I made an ark of hard wood, and had two stones cut like the others, and went up the mountain with the stones in my hands.
 καὶ ἐποίησα κιβωτὸν ἐκ ξύλων ἀσήτητων καὶ ἐλάξευσα τὰς δύο πλάκας τὰς λιθίνας ὡς αἱ πρώται καὶ ἀνέβην εἰς τὸ ὄρος καὶ αἱ δύο πλάκες ἐπὶ ταῖς χερσίν μου
- 4 Seyè a make sou wòch yo dis pawòl li te ekri premye fwa a, dis kòmandman Seyè a te ban nou antan li te nan mitan dife a, jou nou tout nou te reyini nan pye mòn lan. Apre sa li ban mwen yo.
And he put on the stones, as in the first writing, the ten rules which the Lord gave you on the mountain out of the fire on the day of the great meeting; and the Lord gave the stones to me.
 καὶ ἔγραψεν ἐπὶ τὰς πλάκας κατὰ τὴν γραφὴν τὴν πρώτην τοὺς δέκα λόγους οὗς ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός καὶ ἔδωκεν αὐτὰς κύριος ἔμοι
- 5 Mwen desann sot nan mòn lan. Mwen mete wòch plat yo nan bwat mwen te fè a, jan Seyè a te ban mwen lòd la, epi se la yo rete depi lè sa a.
And turning round I came down from the mountain and put the stones in the ark which I had made; and there they are as the Lord gave me orders.
 καὶ ἐπιστρέψας κατέβην ἐκ τοῦ ὄρους καὶ ἐνέβαλον τὰς πλάκας εἰς τὴν κιβωτόν ἣν ἐποίησα καὶ ἦσαν ἐκεῖ καθὰ ἐνετείλατό μοι κύριος
- 6 Moun pèp Izrayèl yo kite pi Benèy-Jakan yo, yo pati pou Mosera. Se la Arawon te mouri. Se la tou yo antere l'. Se Eleaza, pitit li a, yo te mete prèt nan plas li.
(And the children of Israel went on from Beeroth Bene-jaakan to Moserah: there death came to Aaron and he was put to rest in the earth; and Eleazar, his son, took his place as priest.
 καὶ οἱ υἱοὶ ἰσραηλ ἀπῆραν ἐκ βηρωθ υἰὼν ιακὼμ μισαδαὶ ἐκεῖ ἀπέθανεν ααρὼν καὶ ἐτάφη ἐκεῖ καὶ ἱεράτευσεν ελεαζαρ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 7 Yo kite kote yo te ye a, yo pati pou Goud Goda, epi yo rive Jobata, yon kote ki te gen anpil dlo.
From there they went on to Gudgodah, and from Gudgodah to Jotbathah, a land of streams of water.
 ἐκεῖθεν ἀπῆραν εἰς γαδγαδ καὶ ἀπὸ γαδγαδ εἰς ετεβαθα γῆ χεῖμαρροι ὑδάτων
- 8 Se lè sa a Seyè a te mete moun branch fanmi Levi yo apa pou yo reskonsab pote Bwat Kontra Seyè a, pou yo ka kanpe devan l' fè sèvis pou li, pou yo ka beni pèp la nan non l', jan y'ap fè l' jouk koulye a.
At that time the Lord had the tribe of Levi marked out to take up the ark of the Lord's agreement, to be before the Lord and to do his work and to give blessings in his name, to this day.
 ἐν ἐκείνῳ τῷ καιρῷ διεστείλεν κύριος τὴν φυλὴν τὴν λευὶ αἶρειν τὴν κιβωτὸν τῆς διαθήκης κυρίου παρεστάναι ἔναντι κυρίου λειτουργεῖν καὶ ἐπευχέσθαι ἐπὶ τῷ ὀνόματι αὐτοῦ ἕως τῆς ἡμέρας ταύτης

- 9 Se poutèt sa, moun branch fanmi Levi yo pa t' resevwa ankenn pòsyon tè pou rele yo pa yo menm jan ak moun lòt branch fanmi yo paske se Seyè a ki tout byen yo, jan Seyè a, Bondye nou an, te di l' la.
For this reason Levi has no part or heritage for himself among his brothers: the Lord is his heritage, as the Lord your God said to him.)
διὰ τοῦτο οὐκ ἔστιν τοῖς λευίταις μερίς καὶ κληρος ἐν τοῖς ἀδελφοῖς αὐτῶν κύριος αὐτὸς κληρος αὐτοῦ καθὰ εἶπεν αὐτῷ
- 10 Mwen menm, mwen rete karant jou, karant nwit sou mòn lan, jan mwen te fè l' premye fwa a. Fwa sa a ankò, Seyè a koute m', li te dakò pou l' pa detwi nou.
And I was in the mountain, as at the first time, for forty days and forty nights; and again the ears of the Lord were open to my prayer, and he did not send destruction on you.
καθὼ εἰστήκειν ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας καὶ εἰσήκουσεν κύριος ἐμοῦ καὶ ἐν τῷ καιρῷ τούτῳ καὶ οὐκ ἠθέλησεν κύριος ἐξολοθρεῦσαι ὑμᾶς
- 11 Lè sa a, li di m' konsa: Leve non. Pati, pran devan pèp la. Mennen yo al pran pou yo peyi mwen te sèman m'ap bay zansèt yo a.
Then the Lord said to me, Get up and go on your journey before the people, so that they may go in and take the land which I said in my oath to their fathers that I would give them.
καὶ εἶπεν κύριος πρὸς με βιάδιζε ἄπαρον ἐναντίον τοῦ λαοῦ τούτου καὶ εἰσπορεύεσθωσαν καὶ κληρονομήτωσαν τὴν γῆν ἣν ὠμοσα τοῖς πατράσιν αὐτῶν δοῦναι αὐτοῖς
- 12 ¶ Koulye a, nou menm pèp Izrayèl, men sa Seyè a, Bondye nou an, mande nou: Se pou nou gen krentif pou Seyè a, Bondye nou an. Se pou nou swiv chemen li mete devan nou an. Se pou nou renmen l'. Se pou nou sèvi l' ak tout kè nou ak tout nanm nou.
And now, Israel, what would the Lord your God have you do, but to go in the fear of the Lord your God, walking in all his ways and loving him and doing his pleasure with all your heart and all your soul,
καὶ νῦν ἰσραηλ τί κύριος ὁ θεός σου αἰτεῖται παρὰ σοῦ ἄλλ' ἢ φοβεῖσθαι κύριον τὸν θεόν σου πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ καὶ ἀγαπᾶν αὐτὸν καὶ λατρεύειν κυρίῳ τῷ θεῷ σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου
- 13 Se pou nou mache dapre tout kòmandman ak tout lòd li yo. Se pou byen nou mwen ban nou yo jòdi a.
Doing the orders of the Lord and keeping his laws which I give you this day for your good?
φυλάσσεσθαι τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου καὶ τὰ δικαιώματα αὐτοῦ ὅσα ἐγὼ ἐντέλλομαι σοὶ σήμερον ἵνα εὖ σοὶ ᾦ
- 14 Gade non! Se pou Seyè a syèl la ak tou sa ki anwo nèt nan syèl la ye. Se pou li latè ak tou sa ki ladan l' lan ye.
The Lord your God is ruler of heaven, of the heaven of heavens, and of the earth with everything in it.
ἰδοὺ κυρίου τοῦ θεοῦ σου ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ ἡ γῆ καὶ πάντα ὅσα ἐστὶν ἐν αὐτῇ
- 15 Men, pami tout ras moun ki sou latè yo, se zansèt nou yo li te pi pito, paske li te renmen yo. Apre yo, se nou menm, pitit yo, li pi pito nan mitan tout lòt ras moun, jan sa ye jouk koulye a.
But the Lord had delight in your fathers and love for them, marking out for himself their seed after them, even you, from all peoples, as at this day.
πλὴν τοῦ πατέρας ὑμῶν προεἶλατο κύριος ἀγαπᾶν αὐτοὺς καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς παρὰ πάντα τὰ ἔθνη κατὰ τὴν ἡμέραν ταύτην
- 16 Se poutèt sa, louvri kè nou nèt bay Seyè a. Sispann fè wòklò ak li,
Let your circumcision be of the heart, and put away your pride.
καὶ περιτεμεῖσθε τὴν σκληροκαρδίαν ὑμῶν καὶ τὸν τράχηλον ὑμῶν οὐ σκληρυνεῖτε ἔτι
- 17 paske Seyè a, Bondye nou an, se li menm ki Bondye anwo tout bondye, se li menm ki chèf sou tout chèf. Li gen pouvwa, li gen fòs, li fè moun respekte l'. Li pa nan paspouki, li pa kite yo achte figi l' avèk kado y'ap ofri ba li.
For the Lord your God is God of gods and Lord of lords, the great God, strong in power and greatly to be feared, who has no respect for any man's position and takes no rewards:
ὁ γὰρ κύριος ὁ θεὸς ὑμῶν οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων ὁ θεὸς ὁ μέγας καὶ ἰσχυρὸς καὶ ὁ φοβερός ὅστις οὐ θαυμάζει πρόσωπον οὐδ' οὐ μὴ λάβῃ δῶρον
- 18 L'ap defann kòz timoun ki san papa yo ak kòz fanm ki pèdi mari yo. Li renmen moun lòt nasyon k'ap viv nan mitan pèp li a, li ba yo manje pou yo manje ak rad pou yo mete sou yo.
Judging uprightly in the cause of the widow and of the child who has no father, and giving food and clothing in his mercy to the man from a strange country.
ποιῶν κρίσιν προσηλύτῳ καὶ ὀρφανῷ καὶ χήρᾳ καὶ ἀγαπᾷ τὸν προσήλυτον δοῦναι αὐτῷ ἄρτον καὶ ἱμάτιον
- 19 Se pou nou renmen moun lòt nasyon sa yo tou paske yon lè se sa nou te ye nan peyi Lejip la.
So be kind to the man from a strange country who is living among you, for you yourselves were living in a strange country in the land of Egypt.
καὶ ἀγαπήσετε τὸν προσήλυτον προσήλυτοι γὰρ ἦτε ἐν γῆ αἰγύπτῳ
- 20 Se pou Seyè a, Bondye nou an, ase pou nou gen krentif. Se li menm sèlman pou nou sèvi. Pa janm lage l'. Se nan non l' ase pou nou fè sèman.
Let the fear of the Lord your God be before you, give him worship and be true to him at all times, taking your oaths in his name.
κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὀμῇ
- 21 N'a fè lwanj li, se li menm ki Bondye nou. Nou te wè ak je nou tout gwo bagay ak bèl mènvey li te fè pou nou.
He is your God, the God of your praise, your God who has done for you all these works of power which your eyes have seen.
οὗτος καύχημά σου καὶ οὗτος θεός σου ὅστις ἐποίησεν ἐν σοὶ τὰ μεγάλα καὶ τὰ ἐνδοξα ταῦτα ἃ εἶδον οἱ ὀφθαλμοί σου

- 22 Lè zansèt nou yo te desann nan peyi Lejip, yo te swasann dis moun sèlman. Koulye a, Seyè a, Bondye nou an, fè nou vin anpil tankou zetwal nan syèl la.
Your fathers went down into Egypt with seventy persons; and now the Lord your God has made you like the stars of heaven in number.
ἐν ἑβδομήκοντα ψυχαῖς κατέβησαν οἱ πατέρες σου εἰς αἴγυπτον νυνὶ δὲ ἐποίησέν σε κύριος ὁ θεός σου ὥσει τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει
- 1 ¶ Se pou nou renmen Seyè a, Bondye nou an. Se pou nou toujou kenbe lòd, prensip ak kòmandman li ban nou yo.
So have love for the Lord your God, and give him worship, and keep his laws and his decisions and his orders at all times.
καὶ ἀγαπήσεις κύριον τὸν θεόν σου καὶ φυλάξῃ τὰ φυλάγματα αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ πάσας τὰς ἡμέρας
- 2 Se pou nou rekonèt jòdi a tou sa Seyè a te moutre nou. Nou te wè jan li gen pouwva, jan li gen fòs, jan li gen kouraj. Se nou menm ki te viv tout bagay sa yo, se pa t' pitit nou yo. Yo menm yo pa t' konn anyen, ni yo pa t' wè anyen.
And be certain in your minds this day; for these words are not said to your children, who have had no experience of the training of the Lord your God, and who have not seen his great power or his strong hand and his stretched-out arm,
καὶ γνῶσασθε σήμερον ὅτι οὐχὶ τὰ παιδιά ὑμῶν ὅσοι οὐκ οἶδασιν οὐδὲ εἶδον τὴν παιδείαν κυρίου τοῦ θεοῦ σου καὶ τὰ μεγαλεῖα αὐτοῦ καὶ τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλόν
- 3 Seyè a te fè nou wè mirak ak gwo mènèy li te fè nan mitan peyi Lejip, pou li te fini ak farawon an ansanm ak tout moun nan peyi a.
Or his signs and wonders which he did in Egypt, to Pharaoh, king of Egypt, and all his land;
καὶ τὰ σημεῖα αὐτοῦ καὶ τὰ τέρατα αὐτοῦ ὅσα ἐποίησεν ἐν μέσῳ αἰγύπτου φαραῶ βασιλεῖ αἰγύπτου καὶ πάσῃ τῇ γῆ αὐτοῦ
- 4 Nou te wè kisa li te fè lame Lejip la ak tout chwal yo ak tout cha yo, ki jan li te fè dlo lanmè Wouj la kouvri yo, lè yo t'ap rapouswiv nou an. Seyè a te kraze yo nèt.
And what he did to the army of Egypt, to their horses and their war-carriages; how he made the waters of the Red Sea come up over them when they went after you, and how the Lord put an end to them even to this day;
καὶ ὅσα ἐποίησεν τὴν δύναμιν τῶν αἰγυπτίων τὰ ἄρματα αὐτῶν καὶ τὴν ἵππον αὐτῶν ὡς ἐπέκλυσεν τὸ ὕδωρ τῆς θαλάσσης τῆς ἐρυθρᾶς ἐπὶ προσώπου αὐτῶν καταδιωκόντων αὐτῶν ἐκ τῶν ὀπίσω ὑμῶν καὶ ἀπόλεσεν αὐτοὺς κύριος ἕως τῆς σήμερον ἡμέρας
- 5 Nou konnen sa li te fè pou nou tout tan nou te nan dezè a jouk nou rive isit la.
And what he did for you in the waste land, till you came to this place;
καὶ ὅσα ἐποίησεν ὑμῖν ἐν τῇ ἐρήμῳ ἕως ἤλθετε εἰς τὸν τόπον τοῦτον
- 6 Chonje sa li te fè Datan ak Abiram, pitit Eliyab, moun fanmi Woubenn yo. Tè a te fann, li vale yo tou vivan ansanm ak tout fanmi yo, tout tant yo ak tout moun ki te avèk yo, devan je tout pèp Izrayèl la.
And what he did to Dathan and Abiram, the sons of Eliab, the son of Reuben; when they went down into the open mouth of the earth, with their families and their tents and every living thing which was theirs, before the eyes of all Israel:
καὶ ὅσα ἐποίησεν τῷ δαθαν καὶ ἀβιρον υἱοῖς ελιαβ υἱοῦ ρουβην οὗς ἀνοίξασα ἡ γῆ τὸ στόμα αὐτῆς κατέπιεν αὐτοὺς καὶ τοὺς οἴκους αὐτῶν καὶ τὰς σκηνὰς αὐτῶν καὶ πᾶσαν αὐτῶν τὴν ὑπόστασιν τὴν μετ' αὐτῶν ἐν μέσῳ παντὸς ἰσραηλ
- 7 Se nou menm ki te wè ak je nou tout gwo mènèy sa yo Seyè a te fè.
But your eyes have seen all the great works of the Lord which he has done.
ὅτι οἱ ὀφθαλμοὶ ὑμῶν ἑώρακαν πάντα τὰ ἔργα κυρίου τὰ μέγала ὅσα ἐποίησεν ὑμῖν σήμερον
- 8 ¶ Se pou nou mache dapre lòd m'ap ban nou jòdi a, pou nou ka vin fò, pou nou ka pran peyi nou pral anvayi a pou nou,
So keep all the orders which I give you today, so that you may be strong, and go in and take the land which is to be your heritage;
καὶ φυλάξεσθε πάσας τὰς ἐντολὰς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαι σοὶ σήμερον ἵνα ζῆτε καὶ πολυπλασιασθῆτε καὶ εἰσελθόντες κληρονομήσητε τὴν γῆν εἰς ἣν ὑμεῖς διαβαίνετε τὸν ἰορδάνην ἐκεῖ κληρονομήσῃσαι αὐτήν
- 9 pou nou ka viv lontan nan peyi Seyè a te fè sèman l'ap bay zansèt nou yo pou yo menm ak tout ras yo, nan peyi kote lèt ak siwo myèl ap koule tankou dlo.
And that your days may be long in the land which the Lord gave by an oath to your fathers and to their seed after them, a land flowing with milk and honey.
ἵνα μακροημερεύσητε ἐπὶ τῆς γῆς ἧς ὅμοσεν κύριος τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς καὶ τῷ σπέρματι αὐτῶν μετ' αὐτοῦ γῆν ῥέουσαν γάλα καὶ μέλι
- 10 Peyi nou pral anvayi pou nou pran pou nou an pa yon peyi ki tankou peyi Lejip kote nou soti a, yon peyi kote se nou menm ki te blije simen grenn nan jaden nou, lèfini pou nou te travay di pou nou wouze yo tankou yo wouze jaden legim.
For the land where you are going is not like the land of Egypt from which you have come, where you put in your seeds, watering them with your foot, like a planted garden:
ἔστιν γὰρ ἡ γῆ εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομήσῃσαι αὐτήν οὐχ ὥσπερ ἡ γῆ αἰγύπτου ἐστὶν ὅθεν ἐκπετόρευσε ἐκεῖθεν ὅταν σπεύρωσιν τὸν σπόρον καὶ ποτίζωσιν τοὺς ποσὶν ὥσει κῆπον λαχανείας
- 11 Non! Peyi nou pral anvayi pou nou pran pou nou an, se yon peyi ki gen anpil mòn ak anpil fon, yon peyi lapli soti nan syèl wouze tout tan.
But the land where you are going is a land of hills and valleys, drinking in the rain of heaven:
ἡ δὲ γῆ εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομήσῃσαι αὐτήν γῆ ὄρεινὴ καὶ πεδινὴ ἐκ τοῦ ὕετοῦ τοῦ οὐρανοῦ πίεται ὕδωρ

- 12 Se yon peyi Seyè a, Bondye nou an, ap pran swen, yon peyi l'ap veye pou anyen pa rive l' depi premye jou nan lanne a rive dènye jou a.
A land cared for by the Lord your God: the eyes of the Lord your God are on it at all times from one end of the year to the other.
γῆ ἢν κύριος ὁ θεός σου ἐπισκοπεῖται αὐτήν διὰ παντός οἱ ὀφθαλμοὶ κυρίου τοῦ θεοῦ σου ἐπ' αὐτῆς ἀπ' ἀρχῆς τοῦ ἔνιαυτοῦ καὶ ἕως συντελείας τοῦ ἔνιαυτοῦ
- 13 Nou mèt sèten, si nou mache dapre kòmandman mwen ban nou jòdi a, si nou renmen Seyè a, Bondye nou an, si nou sèvi l' ak tout kè nou ak tout nanm nou,
And it will be that if you truly give ear to the orders which I put before you this day, loving the Lord your God and worshipping him with all your heart and all your soul,
ἐὰν δὲ ἀκοῆ εἰσακούσητε πάσας τὰς ἐντολὰς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαι σοὶ σήμερον ἀγαπᾶν κύριον τὸν θεὸν σου καὶ λατρεύειν αὐτῷ ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου
- 14 m'a voye lapli sou tè nou lè n'a bezwen l', m'a bay lapli nan sezon plante ak nan sezon rekòt pou nou ka gen anpil manje, anpil diven ak anpil lwil.
Then I will send rain on your land at the right time, the early rains and the late rains, so that you may get in your grain and your wine and your oil.
καὶ δώσει τὸν ὑετὸν τῇ γῆ σου καθ' ὥραν πρόμιον καὶ ὄσμιον καὶ εἰσοίσεις τὸν σῖτόν σου καὶ τὸν οἶνόν σου καὶ τὸ ἔλαιόν σου
- 15 M'a fè anpil zèb pouse nan savann nou yo pou bèt nou manje. Konsa, n'a jwenn manje pou nou manje plen vant nou.
And I will give grass in your fields for your cattle, so that you may have food in full measure.
καὶ δώσει χορτάσματα ἐν τοῖς ἀγροῖς σου τοῖς κτήνεσίν σου καὶ φαγὼν καὶ ἐμπλησθεῖς
- 16 Fè atansyon pou nou pa pèdi tèt nou, pou nou pa kite chemen ki devan nou an pou n' al sèvi lòt bondye, pou n' al adore yo.
But take care that your hearts are not turned to false ways so that you become servants and worshippers of other gods;
πρόσεχε σεαυτῷ μὴ πλατυνθῆ ἡ καρδία σου καὶ παραβῆτε καὶ λατρεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς
- 17 Si nou kite sa rive nou, Seyè a va fache anpil sou nou, li p'ap voye lapli. Si pa gen lapli, tè a p'ap bay sa pou l' te bay la. Nou tout n'ap mouri byen vit nan bon peyi Seyè a ban nou an.
For if you do so, the wrath of the Lord will be burning against you, and the heaven will be shut up so that there is no rain and the land will give no fruit; and in a very little time you will be cut off from the good land which the Lord is giving you.
καὶ θυμωθεὶς ὀργῇ κύριος ἐφ' ὑμῖν καὶ συσχῆ τὸν οὐρανὸν καὶ οὐκ ἔσται ὑετός καὶ ἡ γῆ οὐ δώσει τὸν καρπὸν αὐτῆς καὶ ἀπολείσθη ἐν τάχει ἀπὸ τῆς γῆς τῆς ἀγαθῆς ἧς ἔδωκεν ὁ κύριος ὑμῖν
- 18 ¶ Fè pawòl m'ap di nou la a antre nan tèt nou pou nou pa janm bliye yo! Mare yo sou ponyèt nou ak sou fwon nou pou nou ka toujou chonje yo.
So keep these words deep in your heart and in your soul, and have them fixed on your hand for a sign and marked on your brow;
καὶ ἐμβαλεῖτε τὰ ῥήματα ταῦτα εἰς τὴν καρδίαν ὑμῶν καὶ εἰς τὴν ψυχὴν ὑμῶν καὶ ἀφάψετε αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρὸς ὑμῶν καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν ὑμῶν
- 19 N'a moutre yo bay timoun nou yo, n'a repete yo nan zòrèy yo, nou te mèt lakay nou, nou te mèt ap mache granchemen, nou te mèt kouche nan kabann nou, nou te mèt kanpe ap travay.
Teaching them to your children, and talking of them when you are at rest in your house or walking by the way, when you go to sleep and when you get up:
καὶ διδάξετε αὐτὰ τὰ τέκνα ὑμῶν λαλεῖν αὐτὰ καθημένους ἐν οἴκῳ καὶ πορευομένους ἐν ὁδῷ καὶ κοιταζομένους καὶ διανισταμένους
- 20 Ekri yo sou chanbrann pòt lakay nou ak sou pòtay lavil nou yo,
Writing them on the pillars of your houses and over the doors of your towns:
καὶ γράψετε αὐτὰ ἐπὶ τὰς φιλιάς τῶν οἰκιῶν ὑμῶν καὶ τῶν πυλῶν ὑμῶν
- 21 pou nou ka viv lontan, nou menm ansanm ak tout ras nou yo, nan peyi Seyè a te fè sèman l'ap bay zansèt nou yo toutotan va gen yon syèl anwo tè a.
So that your days, and the days of your children, may be long in the land which the Lord by his oath to your fathers said he would give them, like the days of the eternal heavens.
ἵνα πολυημερεύσητε καὶ αἱ ἡμέραι τῶν υἱῶν ὑμῶν ἐπὶ τῆς γῆς ἧς ὥμοσεν κύριος τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς καθὼς αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς
- 22 Si nou swiv pwen pa pwen tout kòmandman mwen ban nou lòd pou nou swiv yo, si nou renmen Seyè a, Bondye nou an, si nou mache sou chemen li mete devan nou an, si nou pa janm lage l',
For if you take care to keep all the orders which I give you, and to do them; loving the Lord your God and walking in all his ways and being true to him:
καὶ ἔσται ἐὰν ἀκοῆ ἀκούσητε πάσας τὰς ἐντολὰς ταύτας ὅσας ἐγὼ ἐντέλλομαι σοὶ σήμερον ποιεῖν ἀγαπᾶν κύριον τὸν θεὸν ἡμῶν καὶ πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ καὶ προσκολλᾶσθαι αὐτῷ
- 23 Seyè a va mete tout nasyon sa yo deyò devan nou pou nou ka pran plas yo. N'a pran pou nou peyi yon bann nasyon ki gen plis moun pase nou, ki pi fò pase nou.
Then the Lord will send these nations in flight before you, and you will take the lands of nations greater and stronger than yourselves.
καὶ ἐκβαλεῖ κύριος πάντα τὰ ἔθνη ταῦτα ἀπὸ προσώπου ὑμῶν καὶ κληρονομήσετε ἔθνη μεγάλα καὶ ἰσχυρότερα μᾶλλον ἢ ὑμεῖς
- 24 Tout kote pye nou va pile, se pou nou la ye. N'a gen dezè a pou lizyè sou anba, peyi Liban an sou anwo. N'a gen gwo larivyè Lefrat la yon bò ak lanmè Mediterane a sou bò solèy kouche.
Every place where you put your foot will be yours: from the waste land and Lebanon, from the river, the river Euphrates as far as the Great Sea, will be the limits of your land.
πάντα τὸν τόπον οὗ ἐὰν πατήσῃ τὸ ἴχνος τοῦ ποδὸς ὑμῶν ὑμῖν ἔσται ἀπὸ τῆς ἐρήμου καὶ ἀντιλιβάνου καὶ ἀπὸ τοῦ ποταμοῦ τοῦ μεγάλου ποταμοῦ εὐφράτου καὶ ἕως τῆς θαλάσσης τῆς ἐπὶ δυσμῶν ἔσται τὰ ὄριά σου

- 25 **Pesonn p'ap ka kanpe devan nou pou rete nou sou kous nou. Kote nou pase, Seyè a, Bondye nou an, pral fè moun peyi a pè nou, yo pral kouri pou nou jan li te pwomèt nou li a.**
All people will give way before you: for the Lord your God will put the fear of you on all the land through which you go, as he has said.
οὐκ ἀντιστήσεται οὐδείς κατὰ πρόσωπον ὑμῶν τὸν τρόπον ὑμῶν καὶ τὸν φόβον ὑμῶν ἐπιθήσει κύριος ὁ θεὸς ὑμῶν ἐπὶ πρόσωπον πάσης τῆς γῆς ἐφ' ἧς ἐὰν ἐπιβῆτε ἐπ' αὐτῆς ὃν τρόπον ἐλάλησεν κύριος πρὸς ὑμᾶς
- 26 **¶ Jòdi a, mwen mete benediksyon ak madichon devan nou. Se nou ki pou chwazi.**
Today I put before you a blessing and a curse:
ἰδοὺ ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον εὐλογίαν καὶ κατάραν
- 27 **Se va benediksyon pou nou si nou swiv tout kòmandman Seyè a, Bondye nou an, kòmandman mwen ban nou jòdi a.**
The blessing if you give ear to the orders of the Lord your God, which I give you this day:
τὴν εὐλογίαν ἐὰν ἀκούσητε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν ὡς ἐγὼ ἐντέλλομαι ὑμῖν σήμερον
- 28 **Men se va madichon pou nou si nou pa vle mache dapre kòmandman Seyè a, Bondye nou an, si nou kite chemen mwen mande nou pou nou swiv jòdi a pou n' al kouri dèyè lòt bondye nou pa janm konnen.**
And the curse if you do not give ear to the orders of the Lord your God, but let yourselves be turned from the way which I have put before you this day, and go after other gods which are not yours.
καὶ τὰς κατάρας ἐὰν μὴ ἀκούσητε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν ὅσας ἐγὼ ἐντέλλομαι ὑμῖν σήμερον καὶ πλανηθῆτε ἀπὸ τῆς ὁδοῦ ἧς ἐνετειλάμην ὑμῖν πορευθέντες λατρεύειν θεοῖς ἑτέροις οὓς οὐκ οἴδατε
- 29 **Lè Seyè a, Bondye nou an, va fè nou antre nan peyi nou pral pran pou nou an, n'a mete benediksyon an sou mòn Garizim, n'a mete madichon an sou mòn Ebal.**
And when the Lord your God has taken you into the land of your heritage, you are to put the blessing on Mount Gerizim and the curse on Mount Ebal.
καὶ ἔσται ὅταν εἰσαγάγῃ σε κύριος ὁ θεὸς σου εἰς τὴν γῆν εἰς ἣν διαβαίνεις ἐκεῖ κληρονομήσαι αὐτήν καὶ δώσεις τὴν εὐλογίαν ἐπ' ὄρος γαριζὶν καὶ τὴν κατάραν ἐπ' ὄρος γαιβαλ
- 30 **Mòn sa yo lòt bò larivyè Jouden, nan direksyon solèy kouche, nan peyi moun Kanaran yo ki rete nan plenn Araba a, anfas Gilga, toupre pye chenn Moreh a.**
Are they not on the other side of Jordan, looking west, in the land of the Canaanites living in the Arabah, opposite Gilgal, by the holy tree of Moreh?
οὐκ ἰδοὺ ταῦτα πέραν τοῦ ἰορδάνου ὀπίσω ὁδὸν δυσμῶν ἡλίου ἐν γῆ χανααν τὸ κατοικοῦν ἐπὶ δυσμῶν ἐχόμενον τοῦ γολγολ πλησίον τῆς δρυὸς τῆς ὑψηλῆς
- 31 **Nou prèt pou nou janbe lòt bò larivyè Jouden an pou n' al pran pou nou peyi Seyè a, Bondye nou an, ap ban nou an. N'a pran peyi a pou nou, n'a rete ladan l'.**
For you are about to go over Jordan to take the heritage which the Lord your God is giving you, and it will be your resting-place.
ὁμοίως γὰρ διαβαίνετε τὸν ἰορδάνην εἰσελθόντες κληρονομήσαι τὴν γῆν ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ πάσας τὰς ἡμέρας καὶ κληρονομήσετε αὐτήν καὶ κατοικήσετε ἐν αὐτῇ
- 32 **N'a fè atansyon pou nou kenbe tout lòd ak tout prensip mwen mete devan nou jòdi a.**
And you are to take care to keep all the laws and the decisions which I put before you today.
καὶ φυλάξεσθε τοῦ ποιεῖν πάντα τὰ προστάγματα αὐτοῦ καὶ τὰς κρίσεις ταύτας ὅσας ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον
- 1 **¶ Men lòd ak kòmandman pou nou swiv pandan tout tan nou gen pou nou viv nan peyi Seyè a, Bondye zansèt nou yo, ban nou pou nou rete a.**
These are the laws and the decisions which you are to keep with care in the land which the Lord, the God of your fathers, has given you to be your heritage all the days of your life on earth.
καὶ ταῦτα τὰ προστάγματα καὶ αἱ κρίσεις ὡς φυλάξετε τοῦ ποιεῖν ἐπὶ τῆς γῆς ἧς κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ πάσας τὰς ἡμέρας ὡς ὑμεῖς ζῆτε ἐπὶ τῆς γῆς
- 2 **Nan peyi nou pral pran pou nou an, se pou nou kraze tout kote moun yo te konn sèvi bondye yo sou gwo mòn wo yo, sou ti bit mòn yo, anba pyebwa vèt yo.**
You are to give up to the curse all those places where the nations, whom you are driving out, gave worship to their gods, on the high mountains and the hills and under every green tree:
ἀπολεία ἀπολείετε πάντα τοὺς τόπους ἐν οἷς ἐλάτρευσαν ἐκεῖ τοῖς θεοῖς αὐτῶν οὓς ὑμεῖς κληρονομεῖτε αὐτούς ἐπὶ τῶν ὄρεων τῶν ὑψηλῶν καὶ ἐπὶ τῶν θινῶν καὶ ὑποκάτω δένδρου δασέος
- 3 **Se pou nou demoli tout lòtèl yo, se pou nou gaye tout pil wòch zidòl yo. Se pou nou rache tout poto Achera yo. Se pou nou boule tout zidòl yo pou moun pa janm chonje yo te konn fè sèvis pou bondye sa yo la ankò.**
Their altars and their pillars are to be broken down, and their holy trees burned with fire, and the images of their gods cut down; you are to take away their names out of that place.
καὶ κατασκάψετε τοὺς βωμοὺς αὐτῶν καὶ συντρίψετε τὰς στήλας αὐτῶν καὶ τὰ ἄλση αὐτῶν ἐκκόψετε καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε πυρὶ καὶ ἀπολείται τὸ ὄνομα αὐτῶν ἐκ τοῦ τόπου ἐκεῖνου
- 4 **Nou pa fèt pou nou sèvi Seyè a, Bondye nou an, jan moun sa yo te konn sèvi bondye yo.**
Do not so to the Lord your God.
οὐ ποιήσετε οὕτως κυρίῳ τῷ θεῷ ὑμῶν
- 5 **¶ Se Bondye memm ki pral chwazi yon kote pou l' rete nan mitan pèp la, kote pou yo fè sèvis pou li. Se la n'a vin jwenn Seyè a, Bondye nou an.**
But let your hearts be turned to the place which will be marked out by the Lord your God, among your tribes, to put his name there;
ἀλλ' ἢ εἰς τὸν τόπον ὃν ἂν ἐκλέξηται κύριος ὁ θεὸς ὑμῶν ἐν μιᾷ τῶν φυλῶν ὑμῶν ἐπονομάσαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐπικληθῆναι καὶ ἐκζητήσετε καὶ εἰσελεύσεσθε ἐκεῖ

- 6 Se la n'a pote ofrann pou boule nèt nan dife pou Seyè a ak lòt bèt n'ap ofri ba li, ladim nou yo ak kado nou yo, ofrann nou te pwomèt bay Bondye, ofrann nou leve konsa nou vle fè pou Bondye, premye pitit bèf nou yo, premye pitit kabrit nou yo ak premye pitit mouton nou yo.
And there you are to take your burned offerings and other offerings, and the tenth part of your goods, and the offerings to be lifted up to the Lord, and the offerings of your oaths, and those which you give freely from the impulse of your hearts, and the first births among your herds and your flocks;
καὶ οἴσετε ἐκεῖ τὰ ὀλοκαυτώματα ὑμῶν καὶ τὰ θυσιάσματα ὑμῶν καὶ τὰς ἀπαρχὰς ὑμῶν καὶ τὰς εὐχὰς ὑμῶν καὶ τὰ ἐκούσια ὑμῶν καὶ τὰ πρωτότοκα τῶν βοῶν ὑμῶν καὶ τῶν προβάτων ὑμῶν
- 7 Se la, devan Seyè a, Bondye nou an, n'a fè fèt, n'a manje ansanm ak tout moun nan fanmi nou yo. Se la n'a fè kè nou kontan chak lè Seyè a va beni nou pou li te fè nou fè bèl rekòt.
There you and all your families are to make a feast before the Lord your God, with joy in everything to which you put your hand, because the Lord has given you his blessing.
καὶ φάγεσθε ἐκεῖ ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ εὐφρανθήσεσθε ἐπὶ πᾶσιν οὓς ἂν τὴν χεῖρα ἐπιβάλητε ὑμεῖς καὶ οἱ οἴκοι ὑμῶν καθότι εὐλόγησέν σε κύριος ὁ θεὸς σου
- 8 Lè sa a, nou p'ap gen dwa fè sa n'ap fè koulye a kote chak moun ap fè sa yo pi pito,
You are not to do things then in the way in which we now do them here, every man as it seems right to him:
οὐ ποιήσετε πάντα ἃ ἡμεῖς ποιοῦμεν ὧδε σήμερον ἕκαστος τὸ ἀρεστὸν ἐνώπιον αὐτοῦ
- 9 paske nou poko antre nan peyi Seyè a, Bondye sou an, ap ban nou pou nou rete ak kè poze.
For you have not come to the rest and the heritage which the Lord your God is giving you.
οὐ γὰρ ἤκατε ἕως τοῦ νῦν εἰς τὴν καταπαύσιν καὶ εἰς τὴν κληρονομίαν ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν
- 10 Men, yon fwa n'a janbe lòt bò larivyè Jouden an pou n' al rete nan peyi Seyè a, Bondye nou an, ap ban nou an, l'a pwoteje nou nan mitan tout lènmi k'ap viv nan peyi ki sou fwontyè nou yo, n'a rete nan peyi a ak kè poze.
But when you have gone over Jordan and are living in the land which the Lord your God is giving you as your heritage, and when he has given you rest from all those on every side who are fighting against you, and you are living there safely;
καὶ διαβήσεσθε τὸν ἰορδάνην καὶ κατοικήσετε ἐπὶ τῆς γῆς ἧς κύριος ὁ θεὸς ὑμῶν κατακληρονομεῖ ὑμῖν καὶ καταπαύσει ὑμᾶς ἀπὸ πάντων τῶν ἐχθρῶν ὑμῶν τῶν κύκλῳ καὶ κατοικήσετε μετὰ ἀσφαλείας
- 11 Wi, Seyè a, Bondye nou an, va chwazi yon sèl kote pou yo fè sèvis pou li. Se la n'a pote tout ofrann mwen mande nou yo ba li: ofrann bèt pou nou boule nèt nan dife pou Seyè a, lòt bèt n'ap ofri ba li, ladim nou yo, lòt ofrann yo ak tout lòt bèl kado nou te pwomèt pou n' te bay Seyè a.
Then there will be a place marked out by the Lord your God as the resting-place for his name, and there you will take all the things which I give you orders to take: your burned offerings and other offerings, and the tenth part of your goods, and the offerings to be lifted up, and the offerings of your oaths which you make to the Lord;
καὶ ἔσται ὁ τόπος ὃν ἂν ἐκλέξῃται κύριος ὁ θεὸς ὑμῶν ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐκεῖ οἴσετε πάντα ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον τὰ ὀλοκαυτώματα ὑμῶν καὶ τὰ θυσιάσματα ὑμῶν καὶ τὰ ἐπιδέκτα ὑμῶν καὶ τὰς ἀπαρχὰς τῶν χειρῶν ὑμῶν καὶ τὰ δόματα ὑμῶν καὶ πᾶν ἐκλεκτὸν τῶν δώρων ὑμῶν ὅσα ἐὰν εὕξησθε τῷ θεῷ ὑμῶν
- 12 Lè sa a, n'a fè fèt devan Seyè a, Bondye nou an, ansanm avèk pitit gason nou yo, pitit fi nou yo, gason ak fanm k'ap travay lakay nou yo ak moun Levi k'ap viv nan mitan nou yo, paske moun Levi yo pa gen ankenn pòsyon tè ki rele yo pa yo menm jan ak nou nan peyi a.
And you will be glad before the Lord your God, you and your sons and your daughters, and your men-servants and your women-servants, and the Levite who is with you in your house, because he has no part or heritage among you.
καὶ εὐφρανθήσεσθε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν ὑμεῖς καὶ οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν οἱ παῖδες ὑμῶν καὶ αἱ παιδίσκαι ὑμῶν καὶ ὁ λευίτης ὁ ἐπὶ τῶν πυλῶν ὑμῶν ὅτι οὐκ ἔστιν αὐτῷ μερίς οὐδὲ κληρὸς μεθ' ὑμῶν
- 13 Piga nou ofri bèt nou yo pou mwen nenpòt kote nou wè yo te mete apa pou lòt bondye yo.
Take care that you do not make your burned offerings in any place you see:
πρόσεχε σεαυτῷ μὴ ἀνεγκένης τὰ ὀλοκαυτώματά σου ἐν παντὶ τόπῳ οὗ ἂν ἴδῃς
- 14 Seyè a pral chwazi yon kote nan pòsyon tè yonn nan branch fanmi nou yo. Se la sèlman n'a ka ofri bèt pou nou boule nèt pou Seyè a, se la n'a fè tou sa li mande pou nou fè a.
But in the place marked out by the Lord in one of your tribes, there let your burned offerings be offered, and there do what I have given you orders to do.
ἀλλ' ἢ εἰς τὸν τόπον ὃν ἂν ἐκλέξῃται κύριος ὁ θεὸς σου αὐτὸν ἐν μιᾷ τῶν φυλῶν σου ἐκεῖ ἀνοίσεις τὰ ὀλοκαυτώματά σου καὶ ἐκεῖ ποιήσεις πάντα ὅσα ἐγὼ ἐντέλλομαι σοὶ σήμερον
- 15 Men, nou lib pou nou touye bèt chak fwa nou vle manje vyann nenpòt kote nou ye, dapre kantite Seyè a va ban nou. Tout moun, kit sa ki nan kondisyon, kit sa ki pa nan kondisyon pou fè sèvis pou Bondye, va gen dwa manje vyann sa yo, tankou yo ta manje vyann gazèl ak vyann towò bèf.
Only you may put to death animals, such as the gazelle or the roe, for your food in any of your towns, at the desire of your soul, in keeping with the blessing of the Lord your God which he has given you: the unclean and the clean may take of it.
ἀλλ' ἢ ἐν πάσῃ ἐπιθυμίᾳ σου θύσεις καὶ φάγη κρέα κατὰ τὴν εὐλογίαν κυρίου τοῦ θεοῦ σου ἣν ἔδωκέν σοι ἐν πάσῃ πόλει ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ἐπὶ τὸ αὐτὸ φάγεται αὐτὸ ὡς δορκάδα ἢ ἔλαφον

- 16 Men, piga nou janm manje san yo. Se pou nou vide tout san an atè tankou dlo.
But you may not take the blood for food, it is to be drained out on the earth like water.
πλὴν τὸ αἷμα οὐ φάγεσθε ἐπὶ τὴν γῆν ἐκχεεῖτε αὐτὸ ὡς ὕδωρ
- 17 Nan tout lavil kote nou rete, nou p'ap gen dwa manje ladim ble, ladim diven osinon ladim lwil nou gen pou n' ofri bay Seyè a. Piga nou janm manje anyen nan sa n'ap ofri bay Seyè a: ki vle di premye pitit bèf nou yo, premye pitit kabrit osinon mouton nou yo, ou ankò kado nou ta pwomèt Seyè a pou nou ba li, kado nou leve konsa nou vle fè Seyè a, ni ankenn lòt ofrann nou pote bay Seyè a.
In your towns you are not to take as food the tenth part of your grain, or of your wine or your oil, or the first births of your herds or of your flocks, or anything offered under an oath, or freely offered to the Lord, or given as a lifted offering;
οὐ δυνήσῃ φαγεῖν ἐν ταῖς πόλεσίν σου τὸ ἐπιδέκατον τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου τὰ πρωτότοκα τῶν βοῶν σου καὶ τῶν προβάτων σου καὶ πάσας εὐχὰς ὅσας ἂν εὐξήσῃ καὶ τὰς ὁμολογίας ὑμῶν καὶ τὰς ἀπαρχὰς τῶν χειρῶν ὑμῶν
- 18 Men, se kote Seyè a, Bondye nou an, te chwazi a, se la sèlman n'a manje ofrann yo devan Seyè a, Bondye nou an, ansanm ak pitit gason nou, pitit fi nou, gason ak fanm k'ap travay lakay nou ak moun Levi ki rete nan mitan nou yo. Se la n'a pran nan ofrann nou te pote yo, n'a fè fèt devan Seyè a, Bondye nou an.
But they will be your food before the Lord your God in the place of his selection, where you may make a feast of them, with your son and your daughter, and your man-servant and your woman-servant, and the Levite who is living with you: and you will have joy before the Lord your God in everything to which you put your hand.
ἀλλ' ἢ ἐναντίον κυρίου τοῦ θεοῦ σου φάγη αὐτὰ ἐν τῷ τόπῳ ᾧ ἂν ἐκλέξῃται κύριος ὁ θεός σου αὐτῷ σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ προσήλυτος ὁ ἐν ταῖς πόλεσιν ὑμῶν καὶ εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου ἐπὶ πάντα οὐ ἂν ἐπιβάλλῃς τὴν χεῖρά σου
- 19 Toutotan n'ap viv nan peyi a, piga nou janm bliye moun Levi yo.
See that you do not give up caring for the Levite as long as you are living in your land.
πρόσεχε σεαυτῷ μὴ ἐγκαταλίπῃς τὸν λευίτην πάντα τὸν χρόνον ὅσον ἔαν ζῆς ἐπὶ τῆς γῆς
- 20 Lè Seyè a, Bondye nou an, va mete sou tè nou deja genyen an jan li te pwomèt nou sa a, depi nou vle manje vyann, nou mèt manje vyann lè nou vle, kantite nou vle.
When the Lord your God makes wide the limit of your land, as he has said, and you say, I will take flesh for my food, because you have a desire for it; then you may take whatever flesh you have a desire for.
ἔαν δὲ ἐμπλατύνῃ κύριος ὁ θεός σου τὰ ὄρια σου καθάπερ ἐλάλησέν σοι καὶ ἐρεῖς φάγομαι κρέα ἐὰν ἐπιθυμῆσῃ ἡ ψυχὴ σου ὥστε φαγεῖν κρέα ἐν πάσῃ ἐπιθυμίᾳ τῆς ψυχῆς σου φάγη κρέα
- 21 Lè kote Seyè a chwazi pou yo fè sèvis pou li a twò lwen pou nou ale, n'a gen dwa touye bèf, kabrit ak mouton Seyè a va ban nou, jan mwen te di nou pou nou fè l' la. N'a gen dwa manje vyann lakay nou lè nou vle, kantite nou vle.
If the place marked out by the Lord your God as the resting-place for his name is far away from you, then take from your herds and from your flocks which the Lord has given you, as I have said, and have a meal of it in the towns where you may be living.
ἔαν δὲ μακρότερον ἀπέχη σου ὁ τόπος ὃν ἂν ἐκλέξῃται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ καὶ θύσεις ἀπὸ τῶν βοῶν σου καὶ ἀπὸ τῶν προβάτων σου ὧν ἂν δῶ ὁ θεός σοι ὃν τρόπον ἐνετείλάμην σοι καὶ φάγη ἐν ταῖς πόλεσίν σου κατὰ τὴν ἐπιθυμίαν τῆς ψυχῆς σου
- 22 Tout moun, kit yo nan kondisyon kit yo pa nan kondisyon pou fè sèvis pou Bondye, tout moun va gen dwa manje nan vyann sa a, tankou yo gen dwa manje vyann gazèl ak vyann towò bèf.
It will be your food, like the gazelle and the roe; the unclean and the clean may take of it.
ὡς ἔσθεται ἡ δορκὰς καὶ ἡ ἔλαφος οὕτως φάγη αὐτὸ ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ὡσαύτως ἔδεται
- 23 Tansèlman, piga nou janm manje san an, paske san an se nanm bèt la li ye. Piga nou janm manje vyann lan ansanm ak nanm lan ladan l'.
But see that you do not take the blood for food; for the blood is the life; and you may not make use of the life as food with the flesh.
πρόσεχε ἰσχυρῶς τοῦ μὴ φαγεῖν αἷμα ὅτι τὸ αἷμα αὐτοῦ ψυχὴ οὐ βρωθήσεται ἡ ψυχὴ μετὰ τῶν κρεῶν
- 24 Piga nou janm manje san an. N'a vide l' atè tankou dlo.
Do not take it for food but let it be drained out on the earth like water.
οὐ φάγεσθε ἐπὶ τὴν γῆν ἐκχεεῖτε αὐτὸ ὡς ὕδωρ
- 25 Si nou pa manje san an, tout bagay va mache byen pou nou ak pou tout ras nou apre nou, paske n'a fè sa ki fè Seyè a plezi.
Do not take it for food; so that it may be well for you and for your children after you, while you do what is right in the eyes of the Lord.
οὐ φάγη αὐτὸ ἵνα εὖ σοι γένηται καὶ τοῖς υἱοῖς σου μετὰ σέ ἐὰν ποιήσῃς τὸ καλὸν καὶ τὸ ἀρεστὸν ἐναντίον κυρίου τοῦ θεοῦ σου
- 26 Men, n'a pran tout ofrann nou yo ak tout kado nou te pwomèt bay Seyè a, n'a pote yo kote Seyè a te chwazi a.
But the holy things which you have, and the offerings of your oaths, you are to take to the place which will be marked out by the Lord:
πλὴν τὰ ἁγία σου ἔαν γένηταί σοι καὶ τὰς εὐχὰς σου λαβὼν ἤξεις εἰς τὸν τόπον ὃν ἂν ἐκλέξῃται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ

- 27 Se la n'a ofri bèt pou boule nèt pou Seyè a sou lòtèl Seyè a. Se la n'a vide san lòt bèt n'ap ofri sou lòtèl Seyè a, epi se la n'a manje vyann lan tou.
Offering the flesh and the blood of your burned offerings on the altar of the Lord your God; and the blood of your offerings is to be drained out on the altar of the Lord your God, and the flesh will be your food.
καὶ ποιήσεις τὰ ὀλοκαυτώματά σου τὰ κρέα ἀνοίσεις ἐπὶ τὸ θυσιαστήριον κυρίου τοῦ θεοῦ σου τὸ δὲ αἷμα τῶν θυσιῶν σου προσχεῖς πρὸς τὴν βάσιν τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ σου τὰ δὲ κρέα φάγη
- 28 Se pou nou swiv pwen pa pwen tou sa m'ap mande nou fè a, se pou nou kenbe tout lòd mwen ban nou pou tout bagay toujou mache byen pou nou ak pou tout ras nou apre nou, paske n'ap fè tou sa ki byen, tou sa ki dwat devan Seyè a, Bondye nou an.
Take note of all these orders I am giving you and give attention to them, so that it may be well for you and for your children after you for ever, while you do what is good and right in the eyes of the Lord your God.
φυλάσσω καὶ ἄκουε καὶ ποιήσεις πάντας τοὺς λόγους οὓς ἐγὼ ἐντέλλομαι σοὶ ἵνα εὖ σοὶ γένηται καὶ τοῖς υἱοῖς σου δι' αἰῶνος ἐὰν ποιήσῃς τὸ καλὸν καὶ τὸ ἀρεστὸν ἐναντίον κυρίου τοῦ θεοῦ σου
- 29 Lè Seyè a, Bondye nou an, va fin disparèt nasyon yo sou chemen nou pou nou ka anvayi peyi yo a, lè n'a fin pran peyi a nan men yo pou nou ka rete nou menm ladan l',
When the people of the land where you are going have been cut off before you by the Lord your God, and you have taken their land and are living in it;
ἐὰν δὲ ἐξολεθρευθῆ κύριος ὁ θεός σου τὰ ἔθνη εἰς οὓς σὺ εἰσπορεύῃ ἐκεῖ κληρονομήσαι τὴν γῆν αὐτῶν ἀπὸ προσώπου σου καὶ κατακληρονομήσῃς αὐτοὺς καὶ κατοικήσῃς ἐν τῇ γῇ αὐτῶν
- 30 atansyon pou nou pa kite yo pran tèt nou pou nou fè menm jan ak yo. Apre Seyè a va fin kraze nasyon sa yo devan nou, pa konprann pou n' al swiv move egzanp yo. Pa chache konnen ki bondye yo t'ap sèvi, ni ki jan yo t'ap sèvi yo, lèfini pou nou fè tankou yo.
After their destruction take care that you do not go in their ways, and that you do not give thought to their gods, saying, How did these nations give worship to their gods? I will do as they did.
πρόσεχε σεαυτῷ μὴ ἐκζητήσῃς ἐπακολουθῆσαι αὐτοῖς μετὰ τὸ ἐξολεθρευθῆναι αὐτοὺς ἀπὸ προσώπου σου οὐ μὴ ἐκζητήσῃς τοὺς θεοὺς αὐτῶν λέγων πῶς ποιοῦσιν τὰ ἔθνη ταῦτα τοῖς θεοῖς αὐτῶν ποιῆσω κἀγὼ
- 31 Se pa konsa pou n' aji ak Seyè a, Bondye nou an. Paske, Seyè a pa ka sipòte tout vye sèvis y'ap fè pou bondye sa yo. Yo menm rive pran pwòp pitit gason ak pitit fi yo pou yo boule nan dife pou bondye yo!
Do not so to the Lord your God: for everything which is disgusting to the Lord and hated by him they have done in honour of their gods: even burning their sons and daughters in the fire to their gods.
οὐ ποιήσεις οὕτως κυρίῳ τῷ θεῷ σου τὰ γὰρ βδελύγματα ἃ κύριος ἐμίσησεν ἐποίησαν τοῖς θεοῖς αὐτῶν ὅτι τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν κατακαίουσιν ἐν πυρὶ τοῖς θεοῖς αὐτῶν
- 1 ¶ Si ta gen nan mitan nou yon pwofèt osinon yon moun ki konn fè vizyon, epi ki ta fè konnen kèk siy osinon kèk gwo bagay pral rive nan mitan nou,
If ever you have among you a prophet or a dreamer of dreams and he gives you a sign or a wonder,
πάν ῥῆμα ὃ ἐγὼ ἐντέλλομαι σοὶ σήμερον τοῦτο φυλάξῃ ποιεῖν οὐ προσθήσεις ἐπ' αὐτὸ οὐδὲ ἀφελεῖς ἀπ' αὐτοῦ
- 2 si sa li te anonse a rive vre epi li ta vin di nou: Ann al swiv lòt bondye nou poko konnen menm yo! Ann al fè sèvis pou yo!
And the sign or the wonder takes place, and he says to you, Let us go after other gods, which are strange to you, and give them worship;
ἐὰν δὲ ἀναστῆ ἐν σοὶ προφήτης ἢ ἐνυπνιαζόμενος ἐνύπνιον καὶ δῶ σοὶ σημεῖον ἢ τέρας
- 3 nou pa fèt pou nou koute pawòl pwofèt sa a ap di, ni sa moun ki konn fè vizyon an ap vin rakonte nan zòrèy nou. Paske se Seyè a, Bondye nou an, k'ap sonde nou, l'ap chache konnen si vreman vre nou renmen Seyè a ak tout kè nou, ak tout nanm nou.
Then give no attention to the words of that prophet or that dreamer of dreams: for the Lord your God is testing you, to see if all the love of your heart and soul is given to him.
καὶ ἔλθῃ τὸ σημεῖον ἢ τὸ τέρας ὃ ἐλάλησεν πρὸς σὲ λέγων πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις οὓς οὐκ οἶδατε
- 4 Se Seyè a, Bondye nou an, pou nou swiv. Se li menm pou nou gen krentif. Se lòd li pou nou swiv. Se sa li di nou pou nou koute. Se li menm pou nou sèvi. Pa janm vire do ba li.
But keep on in the ways of the Lord your God, fearing him and keeping his orders and hearing his voice, worshipping him and being true to him.
οὐκ ἀκούσεσθε τῶν λόγων τοῦ προφήτου ἐκείνου ἢ τοῦ ἐνυπνιαζομένου τὸ ἐνύπνιον ἐκεῖνο ὅτι πειράζει κύριος ὁ θεὸς ὑμᾶς εἰδέναι εἰ ἀγαπάτε κύριον τὸν θεὸν ὑμῶν ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν
- 5 Kanta pou pwofèt sa a, osinon moun k'ap fè vizyon an, se pou nou touye yo. Paske y'ap ban nou konsèy pou nou kenbe tèt ak Seyè a, Bondye nou an, ki te fè nou soti kite peyi Lejip epi ki te wete nou nan esklavaj nou te ye laba a. Se pou nou touye yo, paske y'ap chache fè nou kite chemen Seyè a, Bondye nou an, te mete devan nou pou nou te swiv la. Se konsa n'a wete bagay mal k'ap fèt nan mitan nou.
And that prophet or that dreamer of dreams is to be put to death; for his words were said with the purpose of turning you away from the Lord your God, who took you out of the land of Egypt and made you free from the prison-house; and of forcing you out of the way in which the Lord your God has given you orders to go. So you are to put away the evil from among you.
ὀπίσω κυρίου τοῦ θεοῦ ὑμῶν πορεύεσθε καὶ αὐτὸν φοβηθήσεσθε καὶ τὰς ἐντολὰς αὐτοῦ φυλάξεσθε καὶ τῆς φωνῆς αὐτοῦ ἀκούσεσθε καὶ αὐτῷ προσεθήσεσθε

- 6 ¶ Si you frè nou, bò papa osinon bò manman, osinon you pitit gason nou, osinon youn nan pitit fi nou, osinon madanm k'ap viv nan menm kay avèk nou, osinon ankò youn nan bon bon zanmi nou ta chache pran tèt nou an kachèt pou fè n' al sèvi lòt bondye, bondye ni nou menm ni zansèt nou yo pa t' janm konnen,
If your brother, the son of your mother, or your son or your daughter or the wife of your heart, or the friend who is as dear to you as your life, working on you secretly says to you, Let us go and give worship to other gods, strange to you and to your fathers;
καὶ ὁ προφήτης ἐκεῖνος ἢ ὁ τὸ ἐνὸπριον ἐνυπνιαζόμενος ἐκεῖνος ἀποθάνεται ἐλάλησεν γὰρ πλανησαί σε ἀπὸ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς αἰγύπτου τοῦ λυτρωσαμένου σε ἐκ τῆς δουλείας ἐξώσασαί σε ἐκ τῆς ὁδοῦ ἧς ἐνετείλατό σοι κύριος ὁ θεός σου πορεύεσθαι ἐν αὐτῇ καὶ ἀφανιεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν
- 7 youn nan bondye lòt moun k'ap viv ansanm avèk nou sou latè, kit yo toupre nou, kit yo byen lwen nou,
Gods of the peoples round about you, near or far, from one end of the earth to the other;
ἐὰν δὲ παρακαλέσῃ σε ὁ ἀδελφός σου ἐκ πατρός σου ἢ ἐκ μητρός σου ἢ ὁ υἱός σου ἢ ἡ θυγάτηρ σου ἢ ἡ γυνὴ ἢ ἐν κόλπῳ σου ἢ ὁ φίλος ὁ ἴσος τῆς ψυχῆς σου λάθρα λέγων βαδίσωμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις οὓς οὐκ ᾔδεις σὺ καὶ οἱ πατέρες σου
- 8 pa janm tonbe dakò avèk li. Pa koute sa l'ap di nou. Se pou nou san pitye pou li. Pa chache pwoteje li, pa chache kouvri anyen pou li.
Do not be guided by him or give attention to him; have no pity on him or mercy, and give him no cover;
ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλω ὑμῶν τῶν ἐγγιζόντων σοι ἢ τῶν μακρὰν ἀπὸ σοῦ ἀπ' ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς
- 9 Okontrè, se pou nou touye l'. Premye moun ki pou leve men sou li pou touye l' ak koutwòch se va nou menm. Apre sa, n'a kite lòt moun vin ede nou touye l'.
But put him to death without question; let your hand be the first stretched out against him to put him to death, and then the hands of all the people.
οὐ συνθελήσεις αὐτῷ καὶ οὐκ εἰσακούσῃ αὐτοῦ καὶ οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτῷ οὐκ ἐπιποθήσεις ἐπ' αὐτῷ οὐδ' οὐ μὴ σκεπάσῃς αὐτόν
- 10 N'a kalonnen l' wòch jouk li mouri, paske li te vle fè nou vire do bay Seyè a, Bondye nou an, li menm ki te fè nou soti kite peyi Lejip kote nou te nan esklavaj la.
Let him be stoned with stones till he is dead; because it was his purpose to make you false to the Lord your God, who took you out of the land of Egypt, out of the prison-house.
ἀναγγέλλων ἀναγγελεῖς περὶ αὐτοῦ αἱ χεῖρές σου ἔσονται ἐπ' αὐτὸν ἐν πρώτοις ἀποκτεῖναι αὐτόν καὶ αἱ χεῖρες παντὸς τοῦ λαοῦ ἐπ' ἐσχάτῳ
- 11 Lè sa a, tout moun pèp Izrayèl yo va konn sa, y'a pè. Konsa, yo youn p'ap janm fè youn bagay mal konsa ankò nan mitan pèp la.
And all Israel, hearing of it, will be full of fear, and no one will again do such evil as this among you.
καὶ λιθοβολήσουσιν αὐτὸν ἐν λίθοις καὶ ἀποθάνεται ὅτι ἐζήτησεν ἀποστησαί σε ἀπὸ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς αἰγύπτου ἐξ οἴκου δουλείας
- 12 ¶ Si nou vin tande y'ap di nan youn nan lavil Seyè a ban nou pou nou rete yo,
And if word comes to you, in one of the towns which the Lord your God is giving you for your resting-place,
καὶ πᾶς ἰσραηλ ἀκούσας φοβηθήσεται καὶ οὐ προσθήσουσιν ἔτι ποιῆσαι κατὰ τὸ ῥῆμα τὸ πονηρὸν τοῦτο ἐν ὑμῖν
- 13 gen kèk moun, kèk vòryen, moun menm ras ak nou ki te pran tèt moun k'ap viv nan lavil sa a pou fè yo al sèvi lòt bondye nou pa janm konnen,
That good-for-nothing persons have gone out from among you, turning the people of their town from the right way and saying, Let us go and give worship to other gods, of whom you have no knowledge;
ἐὰν δὲ ἀκούσῃς ἐν μιᾷ τῶν πόλεων σου ὃν κύριος ὁ θεός σου δίδωσίν σοι κατοικεῖν σε ἐκεῖ λεγόντων
- 14 se pou nou chache konnen bagay la byen. N'a mennen ti ankèt nou, n'a poze keksyon adwat agoch. Si bri y'ap fè kouri a vre, si nou jwenn prèv youn bagay mal konsa te fèt vre,
Then let a full search be made, and let questions be put with care; and if it is true and certain that such a disgusting thing has been done among you;
ἐξήλθοσαν ἄνδρες παράνομοι ἐξ ὑμῶν καὶ ἀπέστησαν πάντας τοὺς κατοικοῦντας τὴν πόλιν αὐτῶν λέγοντες πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις οὓς οὐκ ᾔδειτε
- 15 se pou nou pran nepe nou, se pou nou touye dènye moun ki nan lavil sa a ansanm ak tout bèt yo. Se pou nou detwi lavil la nèt nan dife pou Bondye ansanm ak tou sa ki ladan l'.
Then take up arms against the people of that town and give it up to the curse, with all its cattle and everything in it.
καὶ ἐρωτήσεις καὶ ἐραυνήσεις σφόδρα καὶ ἰδοὺ ἀληθῆς σαφῶς ὁ λόγος γεγένηται τὸ βδέλυγμα τοῦτο ἐν ὑμῖν
- 16 N'a ranmase tou sa moun yo te genyen nan lavil la, n'a anpile yo sou plas piblik la. N'a mete dife nan lavil la ak tou sa ki ladan l' pou yo sèvi youn ofrann pou Seyè a, Bondye nou an. Se pou lavil la toujou rete youn pil mazi pou li pa janm rebati ankò.
And take all the goods into the middle of its open space, burning the town and all its property with fire as an offering to the Lord your God; it is to be a waste for ever; there is to be no more building there.
ἀναιρῶν ἀνελεῖς πάντας τοὺς κατοικοῦντας ἐν τῇ πόλει ἐκεῖνῃ ἐν φόνῳ μαχαίρας ἀναθέματι ἀναθεματιεῖτε αὐτὴν καὶ πάντα τὰ ἐν αὐτῇ
- 17 Piga nou kenbe pou nou anyen nan bagay nou fèt pou boule pou Seyè a. Se konsa Seyè a va sispann fache sou nou, l'a gen pitye pou nou. Wi, l'a fè pa nou. L'a fè nou peple jan li te pwomèt sa bay zansèt nou yo.
Keep not a thing of what is cursed for yourselves: so the Lord may be turned away from the heat of his wrath, and have mercy on you, and give you increase as he said in his oath to your fathers:
καὶ πάντα τὰ σκῦλα αὐτῆς συνάζεις εἰς τὰς διόδους αὐτῆς καὶ ἐμπρήσεις τὴν πόλιν ἐν πυρὶ καὶ πάντα τὰ σκῦλα αὐτῆς πανδημει ἐναντίον κυρίου τοῦ θεοῦ σου καὶ ἔσται ἀοίκητος εἰς τὸν αἰῶνα οὐκ ἀνικοδομηθήσεται ἔτι

- 18 Men, se pou nou toujou koute sa Seyè a, Bondye nou an, ap di nou. Se pou nou toujou kenbe tout lòd m'ap ban nou jòdi a. Se pou nou toujou fè sa ki dwat devan Seyè a, Bondye nou an.
So long as you give ear to the voice of the Lord your God, and keep all his orders which I give you today, and do what is right in the eyes of the Lord your God.
 οὐ προσκολληθήσεται ἐν τῇ χειρὶ σου οὐδὲν ἀπὸ τοῦ ἀναθέματος ἵνα ἀποστραφῇ κύριος ἀπὸ θυμοῦ τῆς ὀργῆς αὐτοῦ καὶ δώσει σοι ἔλεος καὶ ἐλεήσει σε καὶ πληθυνεῖ σε ὡς ὃν τρόπον ὤμοσεν κύριος τοῖς πατράσιν σου
- 1 ¶ Seyè a, Bondye nou an, konsidere nou tankou pwòp pitit li. Lè nou gen moun mourì, piga nou kòche kò nou ak kouto, ni piga nou kale devan tèt nou.
You are the children of the Lord your God: you are not to make cuts on your bodies or take off the hair on your brows in honour of the dead;
 υἱοὶ ἐστε κυρίου τοῦ θεοῦ ὑμῶν οὐ φοιβήσετε οὐκ ἐπιθήσετε φαλάκρωμα ἀνά μέσον τῶν ὀφθαλμῶν ὑμῶν ἐπὶ νεκρῶ
- 2 Paske se yon pèp k'ap viv apa pou Seyè a, Bondye nou an nou ye. Se nou menm Seyè a te chwazi nan mitan tout pèp sou latè pou nou te tounen yon pèp ki rele l' pa li.
For you are a holy people to the Lord your God, and the Lord has taken you to be his special people out of all the nations on the face of the earth.
 ὅτι λαὸς ἅγιος εἶ κύριῳ τῷ θεῷ σου καὶ σὲ ἐξελέξατο κύριος ὁ θεός σου γενέσθαι σε αὐτῷ λαὸν περιούσιον ἀπὸ πάντων τῶν ἐθνῶν τῶν ἐπὶ προσώπου τῆς γῆς
- 3 Piga nou manje anyen Seyè a deklare nou pa gen dwa manje.
No disgusting thing may be your food.
 οὐ φάγεσθε πᾶν βδέλυγμα
- 4 Men bèt nou gen dwa manje: se bèf, se ti mouton, se ti kabrit,
These are the beasts which you may have for food: the ox, the sheep, and the goat;
 ταῦτα τὰ κτήνη ἃ φάγεσθε μόσχον ἐκ βοῶν καὶ ἄμνον ἐκ προβάτων καὶ χίμαρον ἐξ αἰγῶν
- 5 se sèf, se kabrit mawon, se den, se boukten, se antilòp, se bèf mawon, se moufflon.
The hart, the gazelle, and the roe, the mountain goat and the pygarg and the antelope and the mountain sheep.
 ἔλαφον καὶ δορκάδα καὶ βοῦβαλον καὶ τραγέλαφον καὶ πύγαργον ὄρυγα καὶ καμηλοπάρδαλιν
- 6 Nou gen dwa manje vyann tout bèt ki gen zago fann an de depi yo remoute manje tou.
Any beast which has a division in the horn of its foot and whose food comes back into its mouth to be crushed again, may be used for food.
 πᾶν κτήνος διχληοῦν ὄπλῃν καὶ ὄνυχιστήρας ὄνυχίζον δύο χηλῶν καὶ ἀνάγον μηρυκισμὸν ἐν τοῖς κτήνεσιν ταῦτα φάγεσθε
- 7 Men, nan bèt ki remoute manje yo, piga nou manje vyann bèt tankou chamo, lapen ak daman ki pa gen zago yo fann an de. Bèt konsa pa bon pou nou manje.
But even among these, there are some which may not be used for food: such as the camel, the hare, and the coney, which are unclean to you, because, though their food comes back, the horn of their feet is not parted in two.
 καὶ ταῦτα οὐ φάγεσθε ἀπὸ τῶν ἀναγόντων μηρυκισμὸν καὶ ἀπὸ τῶν διχληούτων τὰς ὄπλᾶς καὶ ὄνυχίζόντων ὄνυχιστήρας τὸν κάμηλον καὶ δασύποδα καὶ χοιρογρύλλιον ὅτι ἀνάγουσιν μηρυκισμὸν καὶ ὄπλῃν οὐ διχλοῦσιν ἀκάθαρτα ταῦτα ὑμῖν ἐστίν
- 8 Konsa tou, piga nou manje vyann kochon, paske atout li gen zago li yo fann an de, li pa remoute manje. Se yon bèt ki pa bon pou nou menm k'ap sèvi Bondye pou nou manje. Piga nou janm manje vyann yo ni piga nou janm manjen kadav yo.
And the pig is unclean to you, because though it has a division in the horn of its foot, its food does not come back; their flesh may not be used for food or their dead bodies touched by you.
 καὶ τὸν ὄν ὅτι διχλεῖ ὄπλῃν τοῦτο καὶ ὄνυχίζει ὄνυχας ὄπλῆς καὶ τοῦτο μηρυκισμὸν οὐ μαρκαται ἀκάθαρτον τοῦτο ὑμῖν ἀπὸ τῶν κρεῶν αὐτῶν οὐ φάγεσθε καὶ τῶν θνησιμαίων αὐτῶν οὐχ ἄψεσθε
- 9 Nou gen dwa manje tout bèt lanmè depi yo gen zèl najwa pou naje ak kal sou kò yo.
And of the things living in the waters, you may take all those who have wings for swimming with and skins formed of thin plates.
 καὶ ταῦτα φάγεσθε ἀπὸ πάντων τῶν ἐν τοῖς ὕδασι πάντα ὅσα ἐστὶν ἐν αὐτοῖς πτερύγια καὶ λεπίδες φάγεσθε
- 10 Men, piga nou manje ni sa ki pa gen zèl najwa, ni sa ki pa gen kal sou kò yo. Bèt konsa pa bon pou nou menm k'ap sèvi Bondye pou nou manje.
But any which have no skin-plates or wings for swimming, you may not take; they are unclean for you.
 καὶ πάντα ὅσα οὐκ ἐστὶν αὐτοῖς πτερύγια καὶ λεπίδες οὐ φάγεσθε ἀκάθαρτα ὑμῖν ἐστίν
- 11 Se pa tout zwazo moun k'ap sèvi Bondye gen dwa manje.
All clean birds may be used for food.
 πᾶν ὄρνειον καθαρὸν φάγεσθε
- 12 Men zwazo nou pa gen dwa manje: se lèg, lòfre, malfini lanmè,
But these birds you may not take: the eagle and the gier-eagle and the ospray;
 καὶ ταῦτα οὐ φάγεσθε ἀπ' αὐτῶν τὸν ἀετὸν καὶ τὸν γρύπα καὶ τὸν ἀλταίετον

- 13 milan, otou, votou ak lòt bèt menm fanmi ak yo ki manje kadav,
The falcon and the kite, and birds of that sort;
 και τὸν γύπα καὶ τὸν ἰκτίνα καὶ τὰ ὅμοια αὐτῷ
- 14 tout kalite kaou,
Every raven, and all birds of that sort;
 και πάντα κόρακα καὶ τὰ ὅμοια αὐτῷ
- 15 otrich, janmichèt, poul dlo, malfini ak lòt bèt menm fanmi ak yo ki manje vyann vivan,
And the ostrich and the night-hawk and the sea-hawk and birds of that sort;
 και στρουθὸν καὶ γλαῦκα καὶ λάρων
- 16 koukou, frize, gwo kanna mawon blan,
The little owl and the great owl and the water-hen;
 και ἐρωδιὸν καὶ κύκνον καὶ ἴβιν
- 17 grangozye, plonjon, chwèt,
And the pelican and the vulture and the cormorant;
 και καταράκτην καὶ ἰέρακα καὶ τὰ ὅμοια αὐτῷ καὶ ἔποπα καὶ νυκτικόρακα
- 18 sigòy, krabye ak tout lòt bèt menm fanmi ak yo, sèpantye ak tchotcho.
The stork and the heron and birds of that sort, and the hoopoe and the bat.
 και πελεκᾶνα καὶ χαρᾶδριὸν καὶ τὰ ὅμοια αὐτῷ καὶ πορφυρίωνα καὶ νυκτερίδα
- 19 Tout ti bèt ak zèl pa bon pou nou menm k'ap sèvi Bondye. Piga nou manje yo.
Every winged thing which goes flat on the earth is unclean to you and may not be used as food.
 πάντα τὰ ἐρπετὰ τῶν πετεινῶν ἀκάθαρτα ταῦτά ἐστιν ὑμῖν οὐ φάγεσθε ἀπ' αὐτῶν
- 20 Men, nou gen dwa manje zwazo ki bon pou moun k'ap sèvi Bondye.
But all clean birds you may take.
 πᾶν πετεινὸν καθαρὸν φάγεσθε
- 21 Piga nou janm manje ankenn bèt nou jwenn tou mouri, paske nou menm se yon pèp k'ap viv apa pou Seyè a, Bondye nou an, nou ye. Men, nou ka pran vyann lan pou nou bay osinon pou nou vann moun lòt nasyon k'ap viv nan mitan nou ou ankò ki depasaj lakay nou. Piga nou janm kwit yon jenn ti kabrit nan lèt manman l'.
You may not have as food anything which has come to a natural death; the man from another country who is living with you may take it for food, or you may get a price for it from one of another nation; for you are a holy people to the Lord your God. The young goat is not to be cooked in its mother's milk.
 πᾶν θνησιμαῖον οὐ φάγεσθε τῷ παροίκῳ τῷ ἐν ταῖς πόλεσιν σου δοθήσεται καὶ φάγεται ἢ ἀποδόσῃ τῷ ἄλλοτρίῳ ὅτι λαὸς ἅγιος εἶ κύριῳ τῷ θεῷ σου οὐχ ἐψησεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ
- 22 ¶ Chak lanne, n'a pran ladim rekòt nou, yon dizyèm nan tou sa jaden nou yo donner, n'a mete l' apa.
Put on one side a tenth of all the increase of your seed, produced year by year.
 δεκάτην ἀποδεκατῶσες παντὸς γενήματος τοῦ σπέρματός σου τὸ γένημα τοῦ ἀγροῦ σου ἐνιαυτὸν κατ' ἐνιαυτόν
- 23 Apre sa, nou va ale kote Seyè a te chwazi pou fè sèvis pou li a. Epi la, devan Seyè a, n'a manje ladim farin nou, ladim diven nou ak ladim lwil oliv nou ansanm ak premye pitit bèf, premye pitit mouton ak premye pitit kabrit nou yo. Se konsa n'a aprann pou nou toujou gen krentif pou Seyè a.
And make a feast before the Lord your God, in the place which is to be marked out, where his name will be for ever, of the tenth part of your grain and your wine and your oil, and the first births of your herds and your flocks; so that you may have the fear of the Lord your God in your hearts at all times.
 και φάγη αὐτὸ ἔναντι κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ ᾧ ἂν ἐκλέξῃται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ οἴσετε τὰ ἐπιδέκατα τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου τὰ πρωτότοκα τῶν βοῶν σου καὶ τῶν προβάτων σου ἵνα μάθῃς φοβεῖσθαι κύριον τὸν θεόν σου πάσας τὰς ἡμέρας
- 24 Men, si kote Seyè a chwazi pou fè sèvis pou li a twò lwen lakay nou, kifè vwayaj la ap twòp pou nou, nou pa ka pote ladim rekòt Bondye ban nou pou benediksyon an,
And if the way is so long that you are not able to take these things to the place marked out by the Lord your God for his name, when he has given you his blessing, because it is far away from you;
 ἐὰν δὲ μακρὰν γένηται ἀπὸ σοῦ ἡ ὁδὸς καὶ μὴ δύνη ἀναφέρειν αὐτά ὅτι μακρὰν ἀπὸ σοῦ ὁ τόπος ὃν ἂν ἐκλέξῃται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ ὅτι εὐλογήσει σε κύριος ὁ θεός σου

- 25 Iè sa a, n'a vann ladim lan, n'a kenbe lajan lavant lan nan men nou epi n'a ale kote Seyè a te chwazi pou fè sèvis pou li a.
Then let these things be exchanged for money, and, taking the money in your hand, go to the place marked out by the Lord your God for himself;
καὶ ἀποδώσῃ αὐτὰ ἀργυρίου καὶ λήμψῃ τὸ ἀργύριον ἐν ταῖς χερσίν σου καὶ πορεύῃ εἰς τὸν τόπον ὃν ἂν ἐκλέξῃται κύριος ὁ θεός σου αὐτόν
- 26 Lè n'a rive, n'a achte ak lajan an sa nou pi pito: bèf, mouton, kabrit, diven, likè, wi tou sa nou pi renmen. Epi la, devan Seyè a, Bondye nou an n'a manje yo, n'a fè fèt ansanm ak tout moun lakay nou.
And with the money get whatever you have a desire for, oxen or sheep or wine or strong drink, whatever your soul's desire may be: and make a feast there before the Lord your God, and be glad, you and all your house;
καὶ δώσεις τὸ ἀργύριον ἐπὶ παντός οὗ ἔαν ἐπιθυμῇ ἡ ψυχὴ σου ἐπὶ βουσί ἢ ἐπὶ προβάτοις ἐπὶ οἴνῳ ἢ ἐπὶ σικερα ἢ ἐπὶ παντός οὗ ἔαν ἐπιθυμῇ ἡ ψυχὴ σου καὶ φάγῃ ἐκεῖ ἐναντίον κυρίου τοῦ θεοῦ σου καὶ αἰ εὐφρανθήσῃ σὺ καὶ ὁ οἶκός σου
- 27 Pa bliye moun Levi k'ap viv nan lavil nou yo paske yo menm yo pa gen anyen ki rele yo pa yo.
And give a thought to the Levite who is living among you, for he has no part or heritage in the land.
καὶ ὁ λευίτης ὁ ἐν ταῖς πόλεσίν σου ὅτι οὐκ ἔστιν αὐτῷ μερίς οὐδὲ κλῆρος μετὰ σοῦ
- 28 Chak twazan, n'a pran ladim tout rekòt n'a fè nan lanne a, n'a mete yo nan pòtay lavil nou yo.
At the end of every three years take a tenth part of all your increase for that year, and put it in store inside your walls:
μετὰ τρία ἔτη ἐξοίσεις πᾶν τὸ ἐπιδέκατον τῶν γεννημάτων σου ἐν τῷ ἐνιαυτῷ ἐκείνῳ θήσεις αὐτὸ ἐν ταῖς πόλεσίν σου
- 29 Moun Lèvi yo ki pa gen anyen ki rele yo pa yo va vini, y'a pran sa yo bezwen. Konsa tou, moun lòt nasyon yo, timoun ki pèdi papa yo, fanm vèy yo va vini, y'a pran sa yo bezwen. Se konsa, Seyè a, Bondye nou an, va beni nou nan tou sa n'ap fè.
And the Levite, because he has no part or heritage in the land, and the man from a strange country, and the child who has no father, and the widow, who are living among you, will come and take food and have enough; and so the blessing of the Lord your God will be on you in everything you do.
καὶ ἐλευσεται ὁ λευίτης ὅτι οὐκ ἔστιν αὐτῷ μερίς οὐδὲ κλῆρος μετὰ σοῦ καὶ ὁ ὀρφανὸς καὶ ἡ χήρα ἢ ἐν ταῖς πόλεσίν σου καὶ φάγονται καὶ ἐμπλησθήσονται ἵνα εὐλογῆσῃ σε κύριος ὁ θεός σου ἐν πᾶσιν τοῖς ἔργοις οἷς ἔαν ποιῆς
- 1 ¶ Chak sètan n'a annile dèt tout moun ki dwe nou, n'a kite lajan an pou yo.
At the end of every seven years there is to be a general forgiveness of debt.
δι' ἑπτὰ ἔτων ποιήσεις ἄφεσιν
- 2 Men ki jan n'a fè l': Tout moun ki te prete yon moun pèp Izrayèl parèy li lajan va kite lajan an pou li. Depi lè a rive pou yo annile tout dèt pou Seyè a, li p'ap ka egzije pou lòt la remèt li lajan an ankò.
This is how it is to be done: every creditor is to give up his right to whatever he has let his neighbour have; he is not to make his neighbour, his countryman, give it back; because a general forgiveness has been ordered by the Lord.
καὶ οὕτως τὸ πρόσταγμα τῆς ἀφέσεως ἀφήσεις πᾶν χρέος ἴδιον ὃ ὀφείλει σοὶ ὁ πλησίον καὶ τὸν ἀδελφόν σου οὐκ ἀπαιτήσεις ὅτι ἐπικέκληται ἄφεσις κυρίῳ τῷ θεῷ σου
- 3 N'a gen dwa egzije pou moun lòt nasyon yo peye nou sa yo dwe nou. Men, nenpòt kisa yon moun pèp Izrayèl parèy nou dwe nou, n'a kite l' pou li.
A man of another nation may be forced to make payment of his debt, but if your brother has anything of yours, let it go;
τὸν ἀλλότριον ἀπαιτήσεις ὅσα ἔαν ἦ σοὶ παρ' αὐτῷ τοῦ ἀδελφοῦ σου ἄφεσιν ποιήσεις τοῦ χρέους σου
- 4 Konsa, p'ap gen moun pòv nan mitan nou, paske Seyè a, Bondye nou an, va beni nou nan peyi l'ap ban nou pou byen eritaj nou an, nan peyi nou pral pran pou nou an.
But there will be no poor among you; for the Lord will certainly give you his blessing in the land which the Lord your God is giving you for your heritage;
ὅτι οὐκ ἔσται ἐν σοὶ ἐνδειξὴ ὅτι εὐλογῶν εὐλογῆσει σε κύριος ὁ θεός σου ἐν τῇ γῆ ἣ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομήσαι αὐτήν
- 5 Men, se pou nou toujou obeyi Seyè a, se pou nou swiv pwèn pa pwèn tout kòmandman m'ap ban nou jòdi a.
If only you give ear to the voice of the Lord your God, and take care to keep all these orders which I give you today.
ἔαν δὲ ἀκοῇ εἰσακούσητε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολὰς ταύτας ὅσας ἐγὼ ἐντέλλομαι σοὶ σήμερον
- 6 Wi, Seyè a, Bondye nou an, va beni nou, jan li te pwomèt nou an, konsa n'a gen lajan pou prete anpil lòt nasyon. Men, nou menm nou p'ap janm bezwen prete nan men pesonn. N'a donminen sou anpil lòt pèp. Men, yo yonn p'ap gen pye sou kou nou.
For the Lord your God will give you his blessing as he has said: you will let other nations have the use of your money, but you will not make use of theirs; you will be rulers over a number of nations, but they will not be your rulers.
ὅτι κύριος ὁ θεός σου εὐλόγησέν σε ὃν τρόπον ἐλάλησέν σοι καὶ δανιεῖς ἔθνεσιν πολλοῖς σὺ δὲ οὐ δανιῇ καὶ ἄρξεις σὺ ἐθνῶν πολλῶν σοῦ δὲ οὐκ ἄρξουσιν

- 7 Si ta gen yon pòn nan mitan moun pèp Izrayèl parèy nou yo k'ap viv nan yonn nan lavil nan peyi Seyè a te ban nou an, pa fèmen kè nou, pa refize lonje men bay frè nou ki nan neseseite.
If in any of your towns in the land which the Lord your God is giving you, there is a poor man, one of your countrymen, do not let your heart be hard or your hand shut to him;
 ἐὰν δὲ γένηται ἐν σοὶ ἐνδεὴς τῶν ἀδελφῶν σου ἐν μιᾷ τῶν πόλεων σου ἐν τῇ γῇ ἣ κύριος ὁ θεός σου δίδωσίν σοι οὐκ ἀποστέρξεις τὴν καρδίαν σου οὐδ' οὐ μὴ συσφίγξης τὴν χεῖρά σου ἀπὸ τοῦ ἀδελφοῦ ὑ σοῦ τοῦ ἐπιδομένου
- 8 Okontrè, se pou nou lonje men ba li, n'a prete l' lajan pou l' achte tou sa li bezwen.
But let your hand be open to give him the use of whatever he is in need of.
 ἀνοίγων ἀνοιξεις τὰς χεῖράς σου αὐτῷ δάνειον δανιεῖς αὐτῷ ὅσον ἐπιδέεται καθ' ὅσον ἐνδεεῖται
- 9 Pa kite ankenn move lide pase nan tèt nou pou nou ta di: Nou toupren setyèm lanne a, lanne pou nou annile dèt tout moun ki dwe nou, epi pou nou fè move jan ak frè parèy nou ki nan neseseite, pou nou derefize prete l' anyen. Paske lè sa a, l'a rele Seyè a, l'a pale l' pou nou, epi n'a gen tò.
And see that there is no evil thought in your heart, moving you to say to yourself, The seventh year, the year of forgiveness is near; and so looking coldly on your poor countryman you give him nothing; and he will make an outcry to the Lord against you, and it will be judged as sin in you.
 πρόσχε σεαυτῷ μὴ γένηται ῥῆμα κρυπτόν ἐν τῇ καρδίᾳ σου ἀνόμημα λέγων ἐγγίξει τὸ ἔτος τὸ ἔβδομον ἔτος τῆς ἀφέσεως καὶ πονηρεύσῃται ὁ ὀφθαλμός σου τῷ ἀδελφῷ σου τῷ ἐπιδομένῳ καὶ οὐ δῶσεις αὐτῷ καὶ βοήσεται κατὰ σοῦ πρὸς κύριον καὶ ἔσται ἐν σοὶ ἁμαρτία μεγάλη
- 10 Non. Se pou nou prete l' epi lè n'ap prete l', se pou ou fè l' ak tout kè ou. Konsa, poutèt sa, Seyè a, Bondye nou an, va beni nou nan tout travay nou, nan tou sa n'ap fè.
But it is right for you to give to him, without grief of heart: for because of this, the blessing of the Lord your God will be on all your work and on everything to which you put your hand.
 διδοὺς δώσεις αὐτῷ καὶ δάνειον δανιεῖς αὐτῷ ὅσον ἐπιδέεται καὶ οὐ λυπηθήσῃ τῇ καρδίᾳ σου διδόντος σου αὐτῷ ὅτι διὰ τὸ ῥῆμα τοῦτο εὐλογίσει σε κύριος ὁ θεός σου ἐν πᾶσιν τοῖς ἔργοις καὶ ἐν πᾶσιν οὐ ἂν ἐπιβάλῃς τὴν χεῖρά σου
- 11 Va toujou gen kèk moun nan pèp Izrayèl la k'ap nan neseseite. Se poutèt sa mwen mande nou pou nou aprann louvri men nou bay frè parèy nou ki pòn osinon ki nan neseseite nan peyi nou an.
For there will never be a time when there are no poor in the land; and so I give orders to you, Let your hand be open to your countrymen, to those who are poor and in need in your land.
 οὐ γὰρ μὴ ἐκλίπῃ ἐνδεὴς ἀπὸ τῆς γῆς διὰ τοῦτο ἐγὼ σοὶ ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο λέγων ἀνοίγων ἀνοιξεις τὰς χεῖράς σου τῷ ἀδελφῷ σου τῷ πένητι καὶ τῷ ἐπιδομένῳ τῷ ἐπὶ τῆς γῆς σου
- 12 ¶ Si yon moun menm ras ak nou, kit se gason, kit se fanm, vin vann tèt li ban nou pou li sèvi nou esklav, li va sèvi nou sizan. Lè setyèm lanne a va rive, se pou nou kite l' al fè wout li.
If one of your countrymen, a Hebrew man or woman, becomes your servant for a price and does work for you six years, in the seventh year let him go free.
 ἐὰν δὲ πραθῇ σοὶ ὁ ἀδελφός σου ὁ ἐβραῖος ἢ ἡ ἐβραία δουλεύσει σοὶ ἕξ ἔτη καὶ τῷ ἐβδόμῳ ἐξαποστελεῖς αὐτὸν ἐλεύθερον ἀπὸ σοῦ
- 13 Lè n'ap ranwaye l' la, pa kite l' ale san nou pa ba li anyen.
And when you make him free, do not let him go away with nothing in his hands:
 ὅταν δὲ ἐξαποστέλλῃς αὐτὸν ἐλεύθερον ἀπὸ σοῦ οὐκ ἐξαποστελεῖς αὐτὸν κενόν
- 14 Men, n'a fè l' kado nan bèt nou yo, nan rekòt jaden nou, nan diven nou ak lwil nou, ki vle di n'a separe avè l' byen Seyè a, Bondye nou an, te ban nou pou benediksyon.
But give him freely from your flock and from your grain and your wine: in the measure of the wealth which the Lord your God has given you, you are to give to him.
 ἐφόδιον ἐφοδιάσεις αὐτὸν ἀπὸ τῶν προβάτων σου καὶ ἀπὸ τοῦ σίτου σου καὶ ἀπὸ τῆς ληνοῦ σου καθὰ εὐλόγησέν σε κύριος ὁ θεός σου δώσεις αὐτῷ
- 15 Pa bliye se esklav nou te ye tou nan peyi Lejip la, epi se Seyè a, Bondye nou an, ki te delivre nou. Se poutèt sa mwen ban nou lòd sa a jòdi a.
And keep in mind that you yourself were a servant in the land of Egypt, and the Lord your God made you free: so I give you this order today.
 καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ αἰγύπτου καὶ ἐλυτρώσατό σε κύριος ὁ θεός σου ἐκεῖθεν διὰ τοῦτο ἐγὼ σοὶ ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο
- 16 Men, si yon esklav konsa di nou li p'ap kite nou, paske li renmen nou ansanm ak tout moun lakay nou, paske nou aji byen avè l',
But if he says to you, I have no desire to go away from you; because you and your family are dear to him and he is happy with you;
 ἐὰν δὲ λέγῃ πρὸς σέ οὐκ ἐξελεύσομαι ἀπὸ σοῦ ὅτι ἠγάπηκέν σε καὶ τὴν οἰκίαν σου ὅτι εὖ αὐτῷ ἐστιν παρὰ σοὶ
- 17 Lè sa a, n'a pran yon bagay pwenti, n'a fè l' pwoche bò pòt devan lakay nou, n'a pèse zòrèy li. Konsa, l'a rete ap sèvi nou pou tout tan jouk li mouri. N'a fè menm bagay la tou pou fanm ki esklav lakay nou.
Then take a sharp-pointed instrument, driving it through his ear into the door, and he will be your servant for ever. And you may do the same for your servant-girl.
 καὶ λήμψη τὸ ὀπίθιον καὶ τρυπήσεις τὸ ὠτίον αὐτοῦ πρὸς τὴν θύραν καὶ ἔσται σοὶ οἰκέτης εἰς τὸν αἰῶνα καὶ τὴν παιδίσκην σου ποιήσεις ὡσαύτως
- 18 Piga nou janm wè sa twò rèd pou nou voye yon esklav tounen lakay li, paske li te sèvi nou pandan sizan pou mwatye pri nou ta peye yon moun k'ap travay pou lajan lakay nou. Se konsa, Seyè a, Bondye nou an, va beni nou nan tou sa n'ap fè.
Let it not seem hard to you that you have to send him away free; for he has been working for you for six years, which is twice the regular time for a servant: and the blessing of the Lord your God will be on you in everything you do.
 οὐ σκληρὸν ἔσται ἐναντίον σου ἐξαποστελλομένων αὐτῶν ἐλευθέρων ἀπὸ σοῦ ὅτι ἐφέτιον μισθὸν τοῦ μισθωτοῦ ἐδούλευσέν σοὶ ἕξ ἔτη καὶ εὐλογίσει σε κύριος ὁ θεός σου ἐν πᾶσιν οἷς ἐὰν ποιῇς

- 19 ¶ Tout premye pitit mal fennèl bèf nou osinon fennèl mouton nou va fè, n'a mete yo apa pou Bondye, Seyè a. Piga nou janm fè premye ti towò fennèl bèf nou fè a travay pou nou. Ni nou pa dwe janm taye lenn ki sou premye ti belye mouton fennèl mouton nou yo fè a.
All the first males to come to birth in your herd and your flock are to be holy to the Lord your God: the first birth of your ox is not to be used for work, the wool of your first lamb is not to be cut.
 πάν πρωτότοκον ὁ ἐὰν τεχθῆ ἢ ἐν τοῖς βουσίν σου καὶ ἐν τοῖς προβάτοις σου τὰ ἀρσενικά ἀγιάσεις κυρίῳ τῷ θεῷ σου οὐκ ἐργᾶ ἐν τῷ πρωτότοκῳ μόσχῳ σου καὶ οὐ μὴ κείρης τὸ πρωτότοκον τῶν προβάτων σου
- 20 Chak lanne, nou menm ak tout fanmi nou, n'a manje yo devan Seyè a, kote Seyè a, Bondye nou an, te chwazi a.
But year by year you and all your house are to take a meal of it before the Lord, in the place of his selection.
 ἐναντι κυρίου φάγη αὐτὸ ἐνιαυτοῦ ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξῃται κύριος ὁ θεός σου σὺ καὶ ὁ οἶκός σου
- 21 Men, si l'ap bwete, osinon si li pèdi yon je, oswa si li gen nenpòt lòt enfimite ki konsekan, se pa pou nou touye l' pou Seyè a, Bondye nou an.
But if it has any mark on it, if it is blind or has damaged legs, or if there is anything wrong with it, it may not be offered to the Lord your God.
 ἐὰν δὲ ᾗ ἐν αὐτῷ μῶμος χωλὸν ἢ τυφλὸν ἢ καὶ πᾶς μῶμος πονηρὸς οὐ θύσεις αὐτὸ κυρίῳ τῷ θεῷ σου
- 22 N'a manje l' lakay nou, tout moun va manje ladan l', kit yo nan kondisyon pou sèvi Bondye, kit yo pa nan kondisyon pou fè l', menm jan yo konn manje vyann gazèl ak vyann towò bèf.
It may be used for food in your houses: the unclean and the clean may take of it, as of the gazelle and the roe.
 ἐν ταῖς πόλεσίν σου φάγη αὐτὸ ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ὡσαύτως ἔδεται ὡς δορκάδα ἢ ἔλαφον
- 23 Tansèlman, pig a nou manje san l'. Se pou nou vide tout san an atè tankou dlo.
Only do not take its blood for food, but let it be drained out on the earth like water.
 πλὴν τὸ αἷμα οὐ φάγεσθε ἐπὶ τὴν γῆν ἐκχεεῖς αὐτὸ ὡς ὕδωρ
- 1 ¶ Lè mwa Abib la va rive, se pou nou fete fèt delivrans lan pou Seyè a, Bondye nou an, paske se yon jou lannwit konsa, nan mwa Abib la, Seyè a, Bondye nou an, te fè nou soti kite peyi Lejip la.
Take note of the month of Abib and keep the Passover to the Lord your God: for in the month of Abib the Lord your God took you out of Egypt by night.
 φύλαξαι τὸν μῆνα τῶν νέων καὶ ποιήσεις τὸ πασχα κυρίῳ τῷ θεῷ σου ὅτι ἐν τῷ μηνὶ τῶν νέων ἐξῆλθες ἐξ αἰγύπτου νυκτός
- 2 Pou fèt delivrans lan, n'a ofri bèf, kabrit ak mouton pou yo touye pou Seyè a, Bondye nou an, kote li te chwazi pou yo adore l' la.
The Passover offering, from your flock or your herd, is to be given to the Lord your God in the place marked out by him as the resting-place of his name.
 καὶ θύσεις τὸ πασχα κυρίῳ τῷ θεῷ σου πρόβατα καὶ βόας ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξῃται κύριος ὁ θεός σου αὐτὸν ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ
- 3 Lè n'ap manje vyann bèt nou touye pou mwen an, nou pa pou manje pen fèt ak ledven avè l'. Pandan sèt jou, n'a manje pen fèt san ledven, pen malere, paske se prese prese nou te soti kite peyi Lejip la. Konsa, n'a toujou chonje tout tray nou te pase jou nou t'ap soti kite peyi Lejip la.
Take no leavened bread with it; for seven days let your food be unleavened bread, that is, the bread of sorrow; for you came out of the land of Egypt quickly: so the memory of that day, when you came out of the land of Egypt, will be with you all your life.
 οὐ φάγη ἐπ' αὐτοῦ ζύμη ἐπὶ τὰς ἡμέρας φάγη ἐπ' αὐτοῦ ἄζυμα ἄρτον κακώσεως ὅτι ἐν σπουδῇ ἐξῆλθετε ἐξ αἰγύπτου ἵνα μνησθῆτε τὴν ἡμέραν τῆς ἐξοδίας ὑμῶν ἐκ γῆς αἰγύπτου πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν
- 4 Pandan sèt jou sa yo, pesonn nan peyi nou an pa gen dwa gen ledven lakay li. Epi nan vyann nou te ofri pou mwen nan aswè premye jou a, pa kite anyen pase nwit pou denmen maten.
For seven days let no leaven be used through all your land; and nothing of the flesh which is put to death in the evening of the first day is to be kept through the night till morning.
 οὐκ ὀφθήσεται σοὶ ζύμη ἐν πᾶσι τοῖς ὀρίοις σου ἐπὶ τὰς ἡμέρας καὶ οὐ κοιμηθήσεται ἀπὸ τῶν κρεῶν ὧν ἐὰν θύσης τὸ ἑσπέρας τῆ ἡμέρα τῆ πρώτης εἰς τὸ πρωῒ
- 5 Nou p'ap gen dwa touye bèt nou ofri pou delivrans lan nan ankenn lavil Seyè a va ban nou pou nou rete.
The Passover offering is not to be put to death in any of the towns which the Lord your God gives you:
 οὐ δυνήσῃ θῆσαι τὸ πασχα ἐν οὐδεμιᾷ τῶν πόλεων σου ὧν κύριος ὁ θεός σου δίδωσίν σοι
- 6 Se va sèlman kote Seyè a te chwazi pou fè sèvis pou li a n'a touye bèt delivrans lan nan aswè apre solèy fin kouche, paske se yon lè konsa nou te soti kite peyi Lejip.
But in the place marked out by the Lord your God as the resting-place of his name, there you are to put the Passover to death in the evening, at sundown, at that time of the year when you came out of Egypt.
 ἀλλ' ἢ εἰς τὸν τόπον ὃν ἐὰν ἐκλέξῃται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ θύσεις τὸ πασχα ἑσπέρας πρὸς δυσμὰς ἡλίου ἐν τῷ καιρῷ ᾧ ἐξῆλθετε ἐξ αἰγύπτου
- 7 N'a kwit vyann bèt nou te ofri a epi n'a manje l' kote Seyè a te chwazi a. Apre sa, nan maten, n'a vire do nou, n'a tounen lakay nou.
It is to be cooked and taken as food in the place marked out by the Lord: and in the morning you are to go back to your tents.
 καὶ ἐψησεις καὶ ὀπτήσεις καὶ φάγη ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξῃται κύριος ὁ θεός σου αὐτόν καὶ ἀποστραφήσῃ τὸ πρωῒ καὶ ἀπελεύσῃ εἰς τοὺς οἴκους σου

- 8 Pandan sis jou, n'a manje pen fèt san ledven. Sou setyèm jou a, n'a reyini tout moun pou fè gwo sèvis pou Seyè a, Bondye nou an. Jou sa a, nou p'ap fè ankenn travay.
For six days let your food be unleavened bread; and on the seventh day there is to be a holy meeting to the Lord your God; no work is to be done.
ἕξ ἡμέρας φάγη ἄζυμα καὶ τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἐξόδιον ἑορτῆ κυρίῳ τῷ θεῷ σου οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον πλὴν ὅσα ποιηθήσεται ψυχῇ
- 9 N'a konte sèt senmenn apre premye jou nou konmanse ranmase rekòt grenn nan jaden nou yo.
Let seven weeks be numbered from the first day when the grain is cut.
ἐπτὰ ἐβδομάδας ὀλοκλήρους ἐξαριθμήσεις σεαυτῷ ἀρξαμένου σου δρέπανον ἐπ' ἀμητὸν ἄρξη ἐξαριθμῆσαι ἐπτὰ ἐβδομάδας
- 10 Apre sa, n'a fete Fèt Senmenn yo pou di Seyè a, Bondye nou an, mèsì. N'a pote ba li ofrann n'a vle dapre sa Seyè a va ban nou nan favè li.
Then keep the feast of weeks to the Lord your God, with an offering freely given to him from the wealth he has given you:
καὶ ποιήσεις ἑορτὴν ἐβδομάδων κυρίῳ τῷ θεῷ σου καθότι ἡ χεὶρ σου ἰσχύει ὅσα ἂν δῶ σοι καθότι ἠυλόγησέν σε κύριος ὁ θεός σου
- 11 N'a fè fèt devan Seyè a, Bondye nou an, kote li te chwazi pou fè sèvis pou li a, nou menm, pitit gason ak pitit fi nou yo, domestik nou yo, fanm kou gason, ansanm ak moun Levi yo ak moun lòt nasyon yo, timoun ki san papa ak fanm vèν k'ap viv ansanm ak nou nan lavil kote nou rete a.
Then you are to be glad before the Lord your God, you and your son and your daughter, your man-servant and your woman-servant, and the Levite who is with you, and the man from a strange country, and the child without a father, and the widow, who are living among you, in the place marked out by the Lord your God as a resting-place for his name.
καὶ εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ λευίτης ὁ ἐν ταῖς πόλεσίν σου καὶ ὁ προσήλυτος καὶ ὁ ὀρφανός καὶ ἡ χήρα ἢ ἐν ὕμῖν ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξῃται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ
- 12 N'a toujou chonje nou menm tou yon lè nou te esklav nan peyi Lejip. Se poutèt sa n'a toujou obeyi tout lwa sa yo.
And you will keep in mind that you were a servant in the land of Egypt: and you will take care to keep all these laws.
καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῆ αἰγύπτῳ καὶ φυλάξῃ καὶ ποιήσεις τὰς ἐντολὰς ταύτας
- 13 Lè n'a fin moulen grenn jaden nou yo, lè n'a fin kraze rezen nou yo, n'a fè fèt Joupa yo pandan sèt jou.
You are to keep the feast of tents for seven days after you have got in all your grain and made your wine:
ἑορτὴν σκηνῶν ποιήσεις σεαυτῷ ἐπτὰ ἡμέρας ἐν τῷ συναγαγεῖν σε ἐκ τοῦ ἁλωνός σου καὶ ἀπὸ τῆς ληνοῦ σου
- 14 N'a pran kont plezi nou, nou menm, pitit gason ak pitit fi nou yo, ansanm ak moun Levi yo ak moun lòt nasyon yo, timoun ki san papa ak fanm vèν ki rete nan lavil kote nou ye a.
You are to keep the feast with joy, you and your son and your daughter, your man-servant and your woman-servant, and the Levite, and the man from a strange country, and the child without a father, and the widow, who are living among you.
καὶ εὐφρανθήσῃ ἐν τῇ ἑορτῇ σου σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ λευίτης καὶ ὁ προσήλυτος καὶ ὁ ὀρφανός καὶ ἡ χήρα ἢ οὗσα ἐν ταῖς πόλεσίν σου
- 15 Pandan sèt jou, n'a fè fèt pou Seyè a, Bondye nou an, kote li menm li te chwazi a, paske Seyè a, Bondye nou an, te beni nou nan tout rekòt nou yo, ak nan tout travay nou yo pou nou te ka kontan nèt ale.
Keep the feast to the Lord your God for seven days, in the place marked out by the Lord: because the blessing of the Lord your God will be on all the produce of your land and all the work of your hands, and you will have nothing but joy.
ἐπτὰ ἡμέρας ἑορτάσεις κυρίῳ τῷ θεῷ σου ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξῃται κύριος ὁ θεός σου αὐτῷ ἐὰν δὲ εὐλόγησῃ σε κύριος ὁ θεός σου ἐν πᾶσιν τοῖς γενήμασίν σου καὶ ἐν παντὶ ἔργῳ τῶν χειρῶν σου καὶ αἰ ἔσῃ εὐφραϊνόμενος
- 16 Twa fwa chak lanne, pou fèt Delivrans lan, pou fèt Premye Rekòt la ak pou fèt Joupa yo, chak gason nan peyi a va vin adore Seyè a, Bondye nou an, kote Seyè a te chwazi pou fè sèvis pou li a. Yo p'ap gen dwa vini de men vid.
Three times in the year let all your males come before the Lord your God in the place named by him; at the feast of unleavened bread, the feast of weeks, and the feast of tents: and they are not to come before the Lord with nothing in their hands;
τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθῆσεται πᾶν ἀρσενικόν σου ἐναντίον κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξῃται αὐτὸν κύριος ἐν τῇ ἑορτῇ τῶν ἀζύμων καὶ ἐν τῇ ἑορτῇ τῶν ἐβδομάδων καὶ ἐν τῇ ἑορτῇ τῆς σκηνοπηγίας οὐκ ὀφθῆσῃ ἐνώπιον κυρίου τοῦ θεοῦ σου κενός
- 17 Men, yo chak va bay kichòy, dapre benediksyon Seyè a, Bondye nou an, va ba yo.
Every man is to give as he is able, in the measure of the blessing which the Lord your God has given you.
ἕκαστος κατὰ δύναμιν τῶν χειρῶν ὁμῶν κατὰ τὴν εὐλογίαν κυρίου τοῦ θεοῦ σου ἣν ἔδωκέν σοι
- 18 ¶ N'a mete jij ak majistra nan chak lavil Seyè a, Bondye nou an, va ban nou pou dirije tout branch fanmi nou yo. Y'a fè travay yo san patipri.
You are to make judges and overseers in all your towns which the Lord your God gives you, for every tribe: and they are to be upright men, judging the people in righteousness.
κριτὰς καὶ γραμματοεισαγωγεῖς καταστήσεις σεαυτῷ ἐν πάσαις ταῖς πόλεσίν σου αἷς κύριος ὁ θεός σου δίδωσίν σοι κατὰ φυλάς καὶ κρινοῦσιν τὸν λαὸν κρίσιν δικαίαν

- 19 Piga yo fè ankenn lenjistis. Piga yo gade sou figi moun pou jije yo. Piga yo pran lajan anba nan men pesonn paske lajan konsa ka anpeche menm moun ki gen konprann wè klè, li ka fè nou kondannan moun inonsan.
 You are not to be moved in your judging by a man's position, you are not to take rewards; for rewards make the eyes of the wise man blind, and the decisions of the upright false.
 οὐκ ἐκκλινοῦσιν κρίσιν οὐκ ἐπιγνώσονται πρόσωπον οὐδὲ λήψονται δῶρον τὰ γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς σοφῶν καὶ ἐξαίρει λόγους δικαίων
- 20 Pa janm kite anyen anpeche nou rann jistis jan nou dwe fè l' la. Konsa, n'a kapab viv, n'a kapab pran peyi Seyè a, Bondye nou an, ap ban nou an pou nou.
 Let righteousness be your guide, so that you may have life, and take for your heritage the land which the Lord your God is giving you.
 δικαίως τὸ δίκαιον διώξῃ ἵνα ζῆτε καὶ εἰσελθόντες κληρονομήσητε τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσίν σοι
- 21 Piga nou janm plante ankenn poto Achera ni ankenn pyebwa repozwa pou sèvi nou zidòl bò kote lòtèl n'ap bati pou Seyè a, Bondye nou an.
 Let no holy tree of any sort be planted by the altar of the Lord your God which you will make.
 οὐ φυτεύσεις σεαυτῷ ἄλσος πᾶν ξύλον παρὰ τὸ θυσιαστήριον κυρίου τοῦ θεοῦ σου ὃ ποιήσεις σεαυτῷ
- 22 Piga nou janm mete wòch kanpe pou fè sèvis zidòl. Seyè a pa vle wè bagay konsa menm.
 You are not to put up stone pillars, for they are hated by the Lord your God.
 οὐ στήσεις σεαυτῷ στήλην ἃ ἐμίσησεν κύριος ὁ θεός σου
- 1 ¶ Piga nou janm pran yon bèf, osinon yon kabrit oswa yon mouton ki gen yon enfimite, osinon ki donmaje pou nou ofri bay Seyè a, Bondye nou an, paske Seyè a, Bondye nou an, pa vle wè bagay konsa menm.
 No ox or sheep which has a mark on it or is damaged in any way may be offered to the Lord your God: for that is disgusting to the Lord your God.
 οὐ θύσεις κυρίῳ τῷ θεῷ σου μόσχον ἢ πρόβατον ἐν ᾧ ἔστιν ἐν αὐτῷ μῶμος πᾶν ῥήμα πονηρὸν ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου ἔστιν
- 2 Si ta gen nan mitan nou, nan yonn nan lavil Seyè a, Bondye nou an, te ban nou yo, yon nonm osinon yon fanm ki ta fè yon bagay ki pa fè Seyè a, Bondye nou an, plezi, si li ta rive pa kenbe kontra li pase ak Bondye a,
 If there is any man or woman among you, in any of the towns which the Lord your God gives you, who does evil in the eyes of the Lord your God, sinning against his agreement,
 ἐὰν δὲ εὗρεθῇ ἐν σοὶ ἐν μιᾷ τῶν πόλεων σου ὧν κύριος ὁ θεός σου δίδωσίν σοι ἀνὴρ ἢ γυνή ὅστις ποιήσει τὸ πονηρὸν ἐναντίον κυρίου τοῦ θεοῦ σου παρελθεῖν τὴν διαθήκην αὐτοῦ
- 3 pou l' al fè bagay Seyè a pa janm mande nou fè, pou l' al sèvi lòt bondye, tankou solèy, lalin osinon kèk lòt zetwal nan bann zetwal ki nan syèl la,
 By becoming a servant of other gods and worshipping them or the sun or the moon or all the stars of heaven, against my orders;
 καὶ ἐλθόντες λατρεύσωσιν θεοῖς ἑτέροις καὶ προσκυνήσωσιν αὐτοῖς τῷ ἡλίῳ ἢ τῇ σελήνῃ ἢ παντὶ τῶν ἐκ τοῦ κόσμου τοῦ οὐρανοῦ ἃ οὐ προσέταξεν
- 4 epi sa rive tonbe nan zòrèy nou, lè n'a vin konn sa, n'a chache konnen byen sa ki te pase. Si sa te fèt vre, si yo ka rive ban nou prè se yon moun nan pèp Izrayèl la menm ki te fè move bagay sa a,
 If word of this comes to your ears, then let this thing be looked into with care, and if there is no doubt that it is true, and such evil has been done in Israel;
 καὶ ἀναγγελεῖ σοι καὶ ἐκζητήσεις σφόδρα καὶ ἰδοὺ ἀληθῶς γέγονεν τὸ ῥῆμα γεγένηται τὸ βδέλυγμα τοῦτο ἐν Ἰσραὴλ
- 5 lè sa a, n'a fè yo pran moun ki te fè move bagay sa a, fanm ou gason, y'a mennen l' lòt bò pòtay lavil la, y'a kalonnen l' wòch jouk li mouri.
 Then you are to take the man or woman who has done the evil to the public place of your town, and they are to be stoned with stones till they are dead.
 καὶ ἐξάξεις τὸν ἄνθρωπον ἐκεῖνον ἢ τὴν γυναῖκα ἐκείνην καὶ λιθοβολήσετε αὐτοὺς ἐν λίθοις καὶ τελευτήσουσιν
- 6 Anvan nou kondannan yon moun amò, fòk gen de osinon twa moun ki pou kanpe pou fè depozisyon kont li. Si se yon sèl moun ki fè depozisyon kont li, yo pa ka kondannan moun lan amò.
 On the word of two or three witnesses, a man may be given the punishment of death; but he is not to be put to death on the word of one witness.
 ἐπὶ δυσὶν μάρτυσιν ἢ ἐπὶ τρισὶν μάρτυσιν ἀποθάνειται ὁ ἀποθνήσκων οὐκ ἀποθάνειται ἐφ' ἐνὶ μάρτυρι
- 7 Lèfini, se temwen sa yo menm ki va bay moun yo kondannan an premye kout wòch yo. Apre sa, rès pèp la va kalonnen l' wòch jouk li mouri. Se konsa n'a wete bagay mal sa a ki t'ap fèt nan mitan pèp la.
 The hands of the witnesses will be the first to put him to death, and after them the hands of all the people. So you are to put away the evil from among you.
 καὶ ἡ χεὶρ τῶν μαρτύρων ἔσται ἐπ' αὐτῷ ἐν πρώτοις θανατώσαι αὐτόν καὶ ἡ χεὶρ παντὸς τοῦ λαοῦ ἐπ' ἐσχάτων καὶ ἐξαρείς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν
- 8 ¶ Si yo ta mennen ban nou yon ka ki twò difisil pou nou jije, tankou ka yon moun ki touye yon lòt, osinon ka moun k'ap diskite pou defann dwa yo ak enterè yo, ou ankò lè yon moun resevwa yon move kou nan kò l', ou nenpòt lòt ka ki ta prezante devan nou nan lavil kote nou rete a epi ki twò difisil pou nou jije l' nou menm, n'a leve, n'a moute kote Seyè a, Bondye nou an, te chwazi pou yo fè sèvis pou li a,
 If you are not able to give a decision as to who is responsible for a death, or who is right in a cause, or who gave the first blow in a fight, and there is a division of opinion about it in your town: then go to the place marked out by the Lord your God;
 ἐὰν δὲ ἀδυνατήσῃ ἀπὸ σοῦ ῥῆμα ἐν κρίσει ἀνά μέσον αἷμα αἵματος καὶ ἀνά μέσον κρίσις κρίσεως καὶ ἀνά μέσον ἀφῆ ἀφῆς καὶ ἀνά μέσον ἀντιλογία ἀντιλογίας ῥήματα κρίσεως ἐν ταῖς πόλεσιν ὑμῶν καὶ ἀνάστας ἀναβήσῃ εἰς τὸν τόπον ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ

- 9 n' aval jwenn prèt yo, moun Lèvi yo, ak jij ki de sèvis lè sa a, n'a espoze ka a ba yo. Yo menm y'a di nou ki jan pou nou rann jijman an.
And come before the priests, the Levites, or before him who is judge at the time: and they will go into the question and give you a decision:
 και ἐλεύση πρὸς τοὺς ἱερεῖς τοὺς λευίτας καὶ πρὸς τὸν κριτὴν ὃς ἂν γένηται ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐκζητήσαντες ἀναγγελοῦσιν σοὶ τὴν κρίσιν
- 10 Lè sa a, nou menm poutèt pa nou, n'a fè tou sa moun ki rete kote Bondye te mete apa pou fè sèvis pou li a te di nou. N'a pran tout kalite prekosyon pou nou fè tou sa yo te moutre nou an.
And you are to be guided by the decision they give in the place named by the Lord, and do whatever they say:
 και ποιήσεις κατὰ τὸ πρᾶγμα ὃ ἐὰν ἀναγγελοῦσιν σοὶ ἐκ τοῦ τόπου οὗ ἂν ἐκλέξῃται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ καὶ φυλάξῃ σφόδρα ποιῆσαι κατὰ πάντα ὅσα ἐὰν νομοθετηθῇ σ
 οι
- 11 Se pou nou rann jijman an dapre regleman yo te moutre nou an, dapre jan yo menm yo te jije bagay la, san nou pa chanje anyen nan sa yo te di nou an.
Acting in agreement with their teaching and the decision they give: not turning to one side or the other from the word they have given you.
 κατὰ τὸν νόμον καὶ κατὰ τὴν κρίσιν ἣν ἂν εἴπωσιν σοὶ ποιήσεις οὐκ ἐκκλινεῖς ἀπὸ τοῦ ῥήματος οὗ ἐὰν ἀναγγελοῦσιν σοὶ δεξιὰ οὐδὲ ἀριστερά
- 12 Men, si yon moun ap fè grandizè, epi li pa koute ni prèt ki la pou sèvis Bondye a, ni jij la, se pou yo touye l'. Se konsa n'a wete bagay mal sa a ki t'ap fèt nan mitan pèp la.
And any man who, in his pride, will not give ear to the priest whose place is there before the Lord your God, or to the judge, is to be put to death: you are to put away the evil from Israel.
 και ὁ ἄνθρωπος ὃς ἂν ποιῆσῃ ἐν ὑπερηφανίᾳ τοῦ μὴ ὑπακοῦσαι τοῦ ἱερέως τοῦ παρεστηκότος λειτουργεῖν ἐπὶ τῷ ὀνόματι κυρίου τοῦ θεοῦ σου ἢ τοῦ κριτοῦ ὃς ἂν ᾦ ἐν ταῖς ἡμέραις ἐκείναις καὶ ἀποθα
 νεῖται ὁ ἄνθρωπος ἐκεῖνος καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ Ἰσραὴλ
- 13 Konsa tou, lè tout pèp la va konn sa, y'a pè, yo p'ap pran pòz grandizè yo ankò.
And all the people, hearing of it, will be full of fear and put away their pride.
 και πᾶς ὁ λαὸς ἀκούσας φοβηθήσεται καὶ οὐκ ἀσεβήσῃ ἔτι
- 14 ¶ Lè n'a fin antre nan peyi Seyè a, Bondye nou an, va ban nou an, lè n'a fin pran tout peyi a pou nou rete ladann l', si lide ta vin nan tèt nou pou nou di: Nou ta renmen gen yon wa pou gouvènen
 nou tankou tout lòt nasyon k'ap viv nan peyi ki sou fwontye nou yo,
**When you have come into the land which the Lord your God is giving you, and have taken it for a heritage and are living in it, if it is your desire to have a king over you, like the other nations round
 about you;**
 ἐὰν δὲ εἰσέλθῃς εἰς τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσιν σοὶ ἐν κλήρῳ καὶ κληρονομίᾳ αὐτὴν καὶ κατοικήσῃς ἐπ' αὐτῆς καὶ εἴπῃς καταστήσω ἐπ' ἐμαυτὸν ἄρχοντα καθὰ καὶ τὰ λοιπὰ ἔθνη τὰ κύκλ
 ω μου
- 15 se yon moun menm ras ak nou Seyè a, Bondye nou an, va chwazi pou li mete wa sou nou. Nou pa gen dwa pran yon moun lòt nasyon ki pa menm ras avèk nou pou nou mete l' wa sou nou.
Then see that you take as your king the man named by the Lord your God: let your king be one of your countrymen, not a man of another nation who is not one of yourselves.
 καθιστῶν καταστήσεις ἐπὶ σεαυτὸν ἄρχοντα ὃν ἂν ἐκλέξῃται κύριος ὁ θεός σου αὐτόν ἐκ τῶν ἀδελφῶν σου καταστήσεις ἐπὶ σεαυτὸν ἄρχοντα οὐ δυνήσῃ καταστήσαι ἐπὶ σεαυτὸν ἄνθρωπον ἀλλότριον
 ὅτι οὐκ ἀδελφός σου ἐστίν
- 16 Men, wa sa a pa bezwen gen kantite chwal pou lame li, ni li pa bezwen voye moun nan peyi Lejip al achte chwal pou kavalye l' yo, paske Seyè a te di nou: Piga nou janm pran chemen tounen nan
 peyi sa a ankò.
And he is not to get together a great army of horses for himself, or make the people go back to Egypt to get horses for him: because the Lord has said, You will never again go back that way.
 διότι οὐ πληθυνεῖ ἑαυτῷ ἵππον οὐδὲ μὴ ἀποστρέψῃ τὸν λαὸν εἰς αἴγυπτον ὅπως πληθύνῃ ἑαυτῷ ἵππον ὁ δὲ κύριος εἶπεν οὐ προσθήσετε ἀποστρέψαι τῇ ὁδῷ ταύτῃ ἔτι
- 17 Wa a pa fèt pou l' gen anpil madanm, paske sa ka fè l' pèdi tèt li. Li pa fèt pou l' gen twòp ajan ak twòp lò pou tèt pa l'.
And he is not to have a great number of wives, for fear that his heart may be turned away; or great wealth of silver and gold.
 και οὐ πληθυνεῖ ἑαυτῷ γυναῖκας οὐδὲ μεταστήσεται αὐτοῦ ἡ καρδία καὶ ἀργύριον καὶ χρυσίον οὐ πληθυνεῖ ἑαυτῷ σφόδρα
- 18 Lè wa a va pran pouwa a, l'a mande pou yo kopye tout lalwa Bondye a nan yon liv pou sèvis pa li, dapre orijinal ki nan men prèt fanmi Levi yo.
And when he has taken his place on the seat of his kingdom, he is to make in a book a copy of this law, from that which the priests, the Levites, have in their care:
 και ἔσται ὅταν καθίσῃ ἐπὶ τῆς ἀρχῆς αὐτοῦ καὶ γράψῃ ἑαυτῷ τὸ δευτερονόμιον τοῦτο εἰς βιβλίον παρὰ τῶν ἱερέων τῶν λευιτῶν
- 19 Se pou li toujou gen liv la avèk li, se pou li li l' chak jou jouk li mouri, pou l' ka aprann gen krentif pou Seyè a, Bondye li a, pou l' ka swiv tout prensip ki nan lalwa a, pou l' ka fè tou sa yo mande l'
 fè ladan l'.
And it is to be with him for his reading all the days of his life, so that he may be trained in the fear of the Lord his God to keep and do all the words of this teaching and these laws:
 και ἔσται μετ' αὐτοῦ καὶ ἀναγνώσεται ἐν αὐτῷ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ ἵνα μάθῃ φοβεῖσθαι κύριον τὸν θεὸν αὐτοῦ φυλάσσεσθαι πάσας τὰς ἐντολὰς ταύτας καὶ τὰ δικαιώματα ταῦτα ποιεῖν
- 20 Konsa, li p'ap ka mete nan tèt li li plis pase rès pèp la, li p'ap janm dezobeyi ankenn lòd nan sa Seyè a te bay la. Se konsa, ni li ni pitit li yo y'a rete chèf lontan nan mitan pèp Izrayèl la.
**So that his heart may not be lifted up over his countrymen, and he may not be turned away from the orders, to one side or the other: but that his life and the lives of his children may be long in his
 kingdom in Israel.**
 ἵνα μὴ ὑψωθῇ ἡ καρδία αὐτοῦ ἀπὸ τῶν ἀδελφῶν αὐτοῦ ἵνα μὴ παραβῇ ἀπὸ τῶν ἐντολῶν δεξιὰ ἢ ἀριστερά ὅπως ἂν μακροχρονίῃ ἐπὶ τῆς ἀρχῆς αὐτοῦ αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἐν τοῖς υἱοῖς Ἰσραὴλ

- 1 ¶ Prèt yo, fanmi Levi yo, ki vle di tout gason ki nan branch fanmi Levi a, p'ap gen anyen ki rele yo pa yo nan byen eritaj moun pèp Izrayèl yo. Y'a viv ak manje pèp la va ofri bay Seyè a ak tou sa pèp la va mete apa pou Seyè a.
The priests, the Levites, that is, all the tribe of Levi, will have no part or heritage with Israel: their food and their heritage will be the offerings of the Lord made by fire.
οὐκ ἔσται τοῖς ἱερεῦσιν τοῖς λευίταις ὄλη φυλῆ λευι μερίς οὐδὲ κληῖρος μετὰ ἰσραηλ καρπώματα κυρίου ὁ κληῖρος αὐτῶν φάγονται αὐτά
- 2 Moun fanmi Levi yo p'ap gen anyen nan byen ki pou tout moun pèp Izrayèl yo. Se Seyè a ki pòsyon pa yo jan li te di yo sa.
And they will have no heritage among their countrymen: the Lord is their heritage, as he has said to them.
κληῖρος δὲ οὐκ ἔσται αὐτοῖς ἐν τοῖς ἀδελφοῖς αὐτῶν κύριος αὐτὸς κληῖρος αὐτοῦ καθότι εἶπεν αὐτῷ
- 3 Lè yon moun nan pèp la vin ofri yon bèf osinon yon kabrit, oswa yon mouton pou yo touye pou Seyè a, men pòsyon ki va rete pou prèt fanmi Levi a. Men pòsyon y'a ba li: jigo a, machwè yo ak gradoub la.
And this is to be the priests' right: those who make an offering of a sheep or an ox are to give to the priest the top part of the leg and the two sides of the head and the stomach.
καὶ αὕτη ἡ κρίσις τῶν ἱερέων τὰ παρὰ τοῦ λαοῦ παρὰ τῶν θυόντων τὰ θύματα ἐάν τε μόσχον ἐάν τε πρόβατον καὶ δώσει τῷ ἱερεῖ τὸν βραχίονα καὶ τὰ σιαγόνα καὶ τὸ ἔνυστρον
- 4 N'a ba li tou premye grenn n'a rekòlte nan jaden ble nou yo, premye diven ak premye lwil n'a fè, ansanm ak premye lenn mouton n'a wete sou mouton nou yo.
And in addition you are to give him the first of your grain and wine and oil, and the first wool cut from your sheep.
καὶ τὰς ἀπαρχὰς τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου καὶ τὴν ἀπαρχὴν τῶν κουρῶν τῶν προβάτων σου δώσεις αὐτῷ
- 5 Paske se yo menm ak pitit gason yo Seyè a te chwazi nan mitan tout moun pèp Izrayèl yo pou sèvi l' prèt pou tout tan.
For he, and his sons after him for ever, have been marked out by the Lord your God from all your tribes, to do the work of priests in the name of the Lord.
ὅτι αὐτὸν ἐξελέξατο κύριος ὁ θεός σου ἐκ πασῶν τῶν φυλῶν σου παρεστάναι ἐναντι κυρίου τοῦ θεοῦ σου λειτουργεῖν καὶ εὐλογεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἐν τοῖς υἱοῖς ἰσραηλ
- 6 Lè yon moun fanmi Levi ki rete nan yonn nan lavil nou yo, nenpòt kote nan peyi Izrayèl la, santi li ta renmen ale kote Seyè a te chwazi pou yo fè sèvis pou li a,
And if a Levite, moved by a strong desire, comes from any town in all Israel where he is living to the place marked out by the Lord;
ἐάν δὲ παραγένηται ὁ λευίτης ἐκ μιᾶς τῶν πόλεων ὑμῶν ἐκ πάντων τῶν υἰῶν ἰσραηλ οὗ αὐτὸς παροικεῖ καθότι ἐπιθυμεῖ ἡ ψυχὴ αὐτοῦ εἰς τὸν τόπον ὃν ἂν ἐκλέξηται κύριος
- 7 lè li rive, si li fè travay yon prèt nan non Seyè a, Bondye li a, tankou tout lòt frè moun fanmi Levi parèy li yo ki te toujou la ap sèvi devan Seyè a,
Then he will do the work of a priest in the name of the Lord his God, with all his brothers the Levites who are there before the Lord.
καὶ λειτουργήσει τῷ ὀνόματι κυρίου τοῦ θεοῦ αὐτοῦ ὥσπερ πάντες οἱ ἀδελφοὶ αὐτοῦ οἱ λευῖται οἱ παρεστικότες ἐκεῖ ἐναντι κυρίου
- 8 l'a resevwa menm kantite manje ak lòt yo, san yo pa bezwen konsidere sa li resevwa deja nan byen papa l'.
His food will be the same as theirs, in addition to what has come to him as the price of his property.
μερίδα μεμερισμένην φάγεται πλὴν τῆς πράσεως τῆς κατὰ πατριάν
- 9 ¶ Lè n'a fin antre nan peyi Seyè a, Bondye nou an, va ban nou an, pa lage kò nou nan fè menm vye bagay moun lòt nasyon yo ap fè.
When you have come into the land which the Lord your God is giving you, do not take as your example the disgusting ways of those nations.
ἐάν δὲ εἰσέλθῃς εἰς τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσίν σοι οὐ μᾶθησῃ ποιεῖν κατὰ τὰ βδελύγματα τῶν ἔθνῶν ἐκείνων
- 10 Piga pesonn nan nou pran pitit gason osinon pitit fi li pou li boule nan dife pou zidòl. Piga gen pesonn nan mitan nou k'ap fè divinò, k'ap etidye zetwal nan syèl la pou konnen sa ki gen pou rive, k'ap pran pwen, k'ap fè maji.
Let there not be seen among you anyone who makes his son or his daughter go through the fire, or anyone using secret arts, or a maker of strange sounds, or a reader of signs, or any wonder-worker,
οὐχ εὐρεθήσεται ἐν σοὶ περικαθαίρων τὸν υἷον αὐτοῦ ἢ τὴν θυγατέρα αὐτοῦ ἐν πυρὶ μαντευόμενος μαντείαν κληδονιζόμενος καὶ οἰωνιζόμενος φαρμακός
- 11 Piga gen nan mitan nou moun k'ap sèvi ak cham, moun ki pral nan tab tounant, k'ap vizite moun ki konn tire kat, ak moun k'ap rele mò pou pale ak yo.
Or anyone using secret force on people, or putting questions to a spirit, or having secret knowledge, or going to the dead for directions.
ἐπαεῖδων ἐπαιδιῶν ἐγγαστρίμυθος καὶ τερατοσκοπός ἐπερωτῶν τοὺς νεκρούς
- 12 Paske Seyè a pa vle wè moun k'ap fè bagay sa yo. Epitou, se paske moun lòt nasyon yo t'ap fè tout vye bagay sa yo kifè Seyè a, Bondye nou an, te mete yo deyò pou nou ka pran plas yo.
For all who do such things are disgusting to the Lord; and because of these disgusting things the Lord your God is driving them out before you.
ἔστιν γὰρ βδελύγμα κυρίῳ τῷ θεῷ σου πᾶς ποιῶν ταῦτα ἕνεκεν γὰρ τῶν βδελυγμάτων τούτων κύριος ἐξολεθρεύσει αὐτοὺς ἀπὸ σοῦ
- 13 Piga nou janm fè sa Seyè a, Bondye nou an, pa vle nou fè.
You are to be upright in heart before the Lord your God.
τέλειος ἔση ἐναντίον κυρίου τοῦ θεοῦ σου

- 14 Bann nasyon nou pral mete deyò nan peyi a, se moun ki te renmen koute sa divinò ak moun k'ap etidye zetwal yo ap di yo. Men nou menm, Seyè a, Bondye nou an, pa penmèt nou fè bagay konsa.
For these nations, whose land you are taking, give attention to readers of signs and to those using secret arts: but the Lord your God will not let you do so.
τὰ γὰρ ἔθνη ταῦτα οὐς σὺ κατακληρονομεῖς αὐτούς οὗτοι κληδόνων καὶ μαντικῶν ἀκούσονται σοὶ δὲ οὐχ οὕτως ἔδωκεν κύριος ὁ θεός σου
- 15 ¶ Moyiz di pèp la konsa: -Seyè a, Bondye nou an, gen pou l' voye yon pwofèt ban nou tankou l' te voye m' lan. Se va yonn nan nou, yon moun pèp Izrayèl parèy nou. Se pou nou koute tou sa l'a di nou.
The Lord your God will give you a prophet from among your people, like me; you will give ear to him;
προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμὲ ἀναστήσει σοὶ κύριος ὁ θεός σου αὐτοῦ ἀκούσεσθε
- 16 Se sa menm nou te mande Seyè a, Bondye nou an, lè nou tout te reyini sou mòn Orèb la. Nou t'ap di nou pa vle tandè vwa Seyè a, Bondye nou an, ni nou pa ta renmen wè gwo flanm dife sa a ankò pou nou pa mouri.
In answer to the request you made to the Lord your God in Horeb on the day of the great meeting, when you said, Let not the voice of the Lord my God come to my ears again, and let me not see this great fire any more, or death will overtake me.
κατὰ πάντα ὅσα ἠτήσω παρὰ κυρίου τοῦ θεοῦ σου ἐν χωρηθὶ τῇ ἡμέρᾳ τῆς ἐκκλησίας λέγοντες οὐ προσθήσομεν ἀκοῦσαι τὴν φωνὴν κυρίου τοῦ θεοῦ ἡμῶν καὶ τὸ πῦρ τὸ μέγα τοῦτο οὐκ ὀψόμεθα ἔτι οὐδὲ μὴ ἀποθάνωμεν
- 17 Lè sa a, Seyè a di mwen konsa: Sa yo di a, se vre wi.
Then the Lord said to me, What they have said is well said.
καὶ εἶπεν κύριος πρὸς με ὀρθῶς πάντα ὅσα ἐλάλησαν
- 18 M'a chwazi yonn nan yo pou pwofèt, m'a voye l' ba yo tankou mwen te voye ou la. M'a mete pawòl mwen nan bouch li. Epi l'a di pèp la tou sa m'a ba li lòd di yo.
I will give them a prophet from among themselves, like you, and I will put my words in his mouth, and he will say to them whatever I give him orders to say.
προφήτην ἀναστήσω αὐτοῖς ἐκ τῶν ἀδελφῶν αὐτῶν ὅσπερ σὲ καὶ δώσω τὸ ῥήμα μου ἐν τῷ στόματι αὐτοῦ καὶ λαλήσει αὐτοῖς καθότι ἂν ἐντείλωμαι αὐτῷ
- 19 Si yon moun pa koute sa pwofèt la ap di yo nan non mwen, se avè m' menm l'ap an afè. Se mwen menm menm la gen pou l' rann kont.
And whoever does not give ear to my words which he will say in my name, will be responsible to me.
καὶ ὁ ἄνθρωπος ὃς ἐὰν μὴ ἀκούσῃ ὅσα ἐὰν λαλήσῃ ὁ προφήτης ἐπὶ τῷ ὀνόματί μου ἐγὼ ἐκδικήσω ἐξ αὐτοῦ
- 20 Konsa tou, si yon pwofèt ta penmèt li louvri bouch li pou l' pale nan non mwen pou l' di sa mwen pa di l' di, oswa pou l' ta pale nan non lòt bondye, se pou yo touye l' pou sa l' fè a.
But the prophet who takes it on himself to say words in my name which I have not given him orders to say, or who says anything in the name of other gods, will come to his death.
πλὴν ὁ προφήτης ὃς ἂν ἀσεβήσῃ λαλήσει ἐπὶ τῷ ὀνόματί μου ῥῆμα ὃ οὐ προσέταξα λαλήσει καὶ ὃς ἂν λαλήσῃ ἐπ' ὀνόματι θεῶν ἐτέρων ἀποθανεῖται ὁ προφήτης ἐκεῖνος
- 21 Koulye a nou dwe ap di nan kè nou: Ki jan pou nou fè konnen si sa pwofèt la ap di a se pa pawòl ki sot nan Bondye?
And if you say in your hearts, How are we to be certain that the word does not come from the Lord?
ἐὰν δὲ εἴπῃς ἐν τῇ καρδίᾳ σου πῶς γνωσόμεθα τὸ ῥῆμα ὃ οὐκ ἐλάλησεν κύριος
- 22 Enben, si pwofèt la di l'ap pale nan non Seyè a, epi sa li di a pa rive vre, lè sa a, n'a konnen Seyè a pa t' janm di l' di pawòl konsa. Se lògèy ki te pouse pwofèt la di sa l' di a. Nou pa bezwen pè l'.
When a prophet makes a statement in the name of the Lord, if what he says does not take place and his words do not come true, then his word is not the word of the Lord: the words of the prophet were said in the pride of his heart, and you are to have no fear of him.
ὅσα ἐὰν λαλήσῃ ὁ προφήτης ἐπὶ τῷ ὀνόματι κυρίου καὶ μὴ γένηται τὸ ῥῆμα καὶ μὴ συμβῆ τοῦτο τὸ ῥῆμα ὃ οὐκ ἐλάλησεν κύριος ἐν ἀσεβείᾳ ἐλάλησεν ὁ προφήτης ἐκεῖνος οὐκ ἀφέξεσθε αὐτοῦ
- 1 ¶ Moyiz di yo ankò: -Lè Seyè a, Bondye nou an, va fin detwi nasyon sa yo pou l' ban nou peyi ki te pou yo a, lè n'a fin pran tout peyi a nan men yo pou nou rete nan lavil yo ak nan lakay yo,
When the nations, whose land the Lord your God is giving you, have been cut off by him, and you have taken their place and are living in their towns and in their houses;
ἐὰν δὲ ἀφανίσῃ κύριος ὁ θεός σου τὰ ἔθνη ἃ ὁ θεός σου δίδωσιν σοὶ τὴν γῆν αὐτῶν καὶ κατακληρονομήσητε αὐτούς καὶ κατοικήσητε ἐν ταῖς πόλεσιν αὐτῶν καὶ ἐν τοῖς οἴκοις αὐτῶν
- 2 n'a chwazi twa lavil nan peyi Seyè a, Bondye nou an, te ban nou pou nou rete a, n'a mete yo apa.
You are to have three towns marked out in the land which the Lord your God is giving you for your heritage.
τρεῖς πόλεις διαστελεῖς σεαυτῷ ἐν μέσῳ τῆς γῆς σου ἧς κύριος ὁ θεός σου δίδωσιν σοὶ
- 3 N'a kenbe wout ki mennen nan lavil sa yo an bon eta. N'a divize teritwa Seyè a, Bondye nou an, te ban nou pou nou rete a an twa zòn ak yon lavil nan chak zòn. Konsa, nenpòt moun ki ta rive touye yon lòt ka kouri al kache nan yonn nan lavil sa yo pou sove lavi l'.
You are to make ready a way, and see that the land which the Lord your God is giving you for your heritage, is marked out into three parts, to which any taker of life may go in flight.
στόχασαί σοι τὴν ὁδὸν καὶ τριμερεῖς τὰ ὄρια τῆς γῆς σου ἣν καταμερίζει σοὶ κύριος ὁ θεός σου καὶ ἔσται καταφυγὴ ἐκεῖ παντὶ φονευτῇ

- 4 Men nan ki sikonstans yon moun ka kouri al kache nan yonn nan lavil sa yo pou sove lavi l': Se lè yon moun touye yon frè parèy li san li pa fè espere, san li pa janm gen anyen avè l'.
This is to be the rule for anyone who goes in flight there, after causing the death of his neighbour in error and not through hate;
 τοῦτο δὲ ἔσται τὸ πρόσταγμα τοῦ φονευτοῦ ὃς ἂν φύγῃ ἐκεῖ καὶ ζήσεται ὃς ἂν πατάξῃ τὸν πλησίον αὐτοῦ ἀκουσίως καὶ οὗτος οὐ μισῶν αὐτὸν πρὸ τῆς ἐχθρῆς καὶ πρὸ τῆς τρίτης
- 5 Konsa, si de moun al nan bwa ansanm pou koupe bwa epi yonn ladan yo fè sa li leve rach li pou l' koupe yon bwa epi rach la chape soti nan manch lan, l' al frape zanmi l' lan, li touye l' frèt, yon nonm konsa gen dwa kouri al kache nan yonn nan lavil sa yo pou l' ka sove lavi l'.
For example, if a man goes into the woods with his neighbour for the purpose of cutting down trees, and when he takes his axe to give a blow to the tree, the head of the axe comes off, and falling on to his neighbour gives him a wound causing his death; then the man may go in flight to one of these towns and be safe:
 καὶ ὃς ἂν εισέλθῃ μετὰ τοῦ πλησίον εἰς τὸν δρυμὸν συναγαγεῖν ξύλα καὶ ἐκκρουσθῇ ἡ χεὶρ αὐτοῦ τῇ ἀξίνῃ κόπτοντος τὸ ξύλον καὶ ἐκπεσὼν τὸ σιδήριον ἀπὸ τοῦ ξύλου τύχῃ τοῦ πλησίον καὶ ἀποθάνῃ οὗτος καταφεύξεται εἰς μίαν τῶν πόλεων τούτων καὶ ζήσεται
- 6 Si te gen yon sèl lavil konsa, distans la ta ka twò long. Lè sa a, moun ki reskonsab pou tire revanj moun yo touye a, si l'ap kouri dèyè moun ki te fè krim lan, li ta ka rapouswiv li. Nan kè cho li, li ta ka ba l' yon kou, li touye l'. Lè sa a, li ta touye yon inonsan, paske nonm lan pa t' fè espere, li pa t' janm gen anyen nan kè l' kont moun li touye a.
For if not, he who has the right of punishment may go running after the taker of life in the heat of his wrath, and overtake him because the way is long, and give him a death-blow; though it is not right for him to be put to death because he was not moved by hate.
 ἵνα μὴ διώξας ὁ ἀγχιστεύων τοῦ αἵματος ὀπίσω τοῦ φονεύσαντος ὅτι παρατεθήρμανται τῇ καρδίᾳ καὶ καταλάβῃ αὐτὸν ἐν μακροτέρᾳ ἢ ἡ ὁδὸς καὶ πατάξῃ αὐτοῦ τὴν ψυχὴν καὶ ἀποθάνῃ καὶ τοῦτο οὐκ ἔστιν κρίσις θανάτου ὅτι οὐ μισῶν ἦν αὐτὸν πρὸ τῆς ἐχθρῆς καὶ πρὸ τῆς τρίτης
- 7 Se poutèt sa mwen mande nou pou nou mete twa lavil konsa apa espere pou sa.
And so I am ordering you to see that three towns are marked out for this purpose.
 διὰ τοῦτο ἐγὼ σοι ἐντέλλομαι τὸ ῥῆμα τοῦτο λέγων τρεῖς πόλεις διαστελεῖς σεαυτῷ
- 8 Konsa tou, lè Seyè a, Bondye nou an, va fè peyi nou an vin pi gran jan li te pwomèt zansèt nou yo, lè l'a ban nou tout peyi li te pwomèt l'ap bay zansèt nou yo,
And if the Lord your God makes wide the limits of your land, as he said in his oath to your fathers, and gives you all the land which he undertook to give to your fathers;
 ἐὰν δὲ ἐμπλατύνῃ κύριος ὁ θεός σου τὰ ὄρια σου ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου καὶ δῶ σοι κύριος πᾶσαν τὴν γῆν ἣν εἶπεν δοῦναι τοῖς πατράσιν σου
- 9 n'a chwazi twa lòt lavil, n'a mete sou sa nou genyen deja yo. Men, pa bliye, l'ap ban nou peyi a, se pou nou toujou swiv tout lòd m'ap ban nou jòdi a, se pou nou toujou renmen Seyè a Bondye nou an, pou nou swiv chemen li mete devan nou an.
If you keep and do all these orders which I give you today, loving the Lord your God and walking ever in his ways; then let three more towns, in addition to these three, be marked out for you:
 ἐὰν ἀκούσῃς ποιεῖν πάσας τὰς ἐντολὰς ταύτας ἃς ἐγὼ ἐντέλλομαι σοι σήμερον ἀγαπᾶν κύριον τὸν θεόν σου πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ πάσας τὰς ἡμέρας καὶ προσθήσεις σεαυτῷ ἔτι τρεῖς πόλεις πρὸς τὰς τρεῖς ταύτας
- 10 Se konsa, nou p'ap kite yo touye moun ki inonsan nan peyi Seyè a, Bondye nou an, te ban nou pou rele nou pa nou. Si nou kite sa rive, n'a peye pou sa nou fè a.
So that in all your land, which the Lord your God is giving you for your heritage, no man may be wrongly put to death, for which you will be responsible.
 καὶ οὐκ ἐκρυθήσεται αἷμα ἀναίτιον ἐν τῇ γῆ σου ἢ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ καὶ οὐκ ἔσται ἐν σοι αἵματι ἔνοχος
- 11 Men, si yon moun rayi yon lòt, epi li pran veye l' jouk li tonbe sou li, li ba l' kou jouk li touye l', epi apre sa, li kouri al kache nan yonn nan lavil sa yo,
But if any man has hate for his neighbour, and waiting for him secretly makes an attack on him and gives him a blow causing his death, and then goes in flight to one of these towns;
 ἐὰν δὲ γένηται ἄνθρωπος μισῶν τὸν πλησίον καὶ ἐνεδρεύσῃ αὐτὸν καὶ ἐπαναστῇ ἐπ' αὐτὸν καὶ πατάξῃ αὐτοῦ ψυχὴν καὶ ἀπεθάνῃ καὶ φύγῃ εἰς μίαν τῶν πόλεων τούτων
- 12 lè sa a, chèf fanmi ki reskonsab lavil kote li rete a va voye chache l' epi y'a lage l' nan men fanmi pre moun ki mouri a pou yo touye l'.
The responsible men of his town are to send and take him, and give him up to the one who has the right of punishment to be put to death.
 καὶ ἀποστελοῦσιν ἡ γεροσύα τῆς πόλεως αὐτοῦ καὶ λήμψονται αὐτὸν ἐκεῖθεν καὶ παραδώσουσιν αὐτὸν εἰς χεῖρας τῷ ἀγχιστεύοντι τοῦ αἵματος καὶ ἀποθανεῖται
- 13 N'a san pitye pou li, n'a wete moun k'ap mache touye inonsan nan peyi Izrayèl la. Se konsa tout bagay va mache byen pou nou.
Have no pity on him, so that Israel may be clear from the crime of putting a man to death without cause, and it will be well for you.
 οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτῷ καὶ καθαριεῖς τὸ αἷμα τὸ ἀναίτιον ἐξ Ἰσραὴλ καὶ εὖ σοι ἔσται
- 14 ¶ Nan peyi Seyè a, Bondye nou an, pral ban nou pou nou rete a, pa janm deplase bòn tè moun pèp Izrayèl parèy nou. Kite yo kote zansèt nou yo te plante yo a.
Your neighbour's landmark, which was put in its place by the men of old times, is not to be moved or taken away in the land of your heritage which the Lord your God is giving you.
 οὐ μετακινήσεις ὄρια τοῦ πλησίον σου ἃ ἔστησαν οἱ πατέρες σου ἐν τῇ κληρονομίᾳ σου ἢ κατεκληρονομήθης ἐν τῇ γῆ ἣ ὁ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ

- 15 Depozisyon yon sèl temwen pa kont pou moutre si yon moun fè yon krim, osinon yon bagay mal tout bon nan nenpòt akizasyon yo ta ka fè sou do li. Fòk gen de osinon twa temwen ki pou fè depozisyon kont li pou akizasyon an ka kenbe.
One witness may not make a statement against a man in relation to any sin or wrongdoing which he has done: on the word of two or three witnesses a question is to be judged.
 οὐκ ἔμμενεῖ μάρτυς εἰς μαρτυρῆσαι κατὰ ἀνθρώπου κατὰ πᾶσαν ἀδικίαν καὶ κατὰ πᾶν ἀμάρτημα καὶ κατὰ πᾶσαν ἀμαρτίαν ἣν ἂν ἀμάρτη ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων σταθῆσεται πᾶν ῥῆμα
- 16 Lè yon fo temwen kanpe pou l' akize yon moun pou yon krim li pa fè,
If a false witness makes a statement against a man, saying that he has done wrong,
 ἐὰν δὲ καταστή μάρτυς ἄδικος κατὰ ἀνθρώπου καταλέγων αὐτοῦ ἀσέβειαν
- 17 de moun ki nan pwose yo va prezante ansanm devan lòtèl Seyè a, devan prèt yo ak jij yo ki desèvis lè sa a.
Then the two men, between whom the argument has taken place, are to come before the Lord, before the priests and judges who are then in power;
 καὶ στήσονται οἱ δύο ἄνθρωποι οἷς ἐστὶν αὐτοῖς ἡ ἀντιλογία ἔναντι κυρίου καὶ ἔναντι τῶν ἱερέων καὶ ἔναντι τῶν κριτῶν οἱ ἐὰν ᾧσιν ἐν ταῖς ἡμέραις ἐκείναις
- 18 Jij yo va egzaminen ka a. Y'a mennen yon bon ankèt jan yo dwe fè l' la. Si yo jwenn se manti temwen an ap bay, se akize l'ap akize yon moun pèp Izrayèl parèy li pou yon bagay li pa janm fè,
And the judges will have the question looked into with care: and if the witness is seen to be false and to have made a false statement against his brother,
 καὶ ἐξετάσωσιν οἱ κριταὶ ἀκριβῶς καὶ ἰδοὺ μάρτυς ἄδικος ἐμαρτύρησεν ἄδικα ἀντίστη κατὰ τοῦ ἀδελφοῦ αὐτοῦ
- 19 n'a fè l' sibi chatiman li te vle pou moun li akize a. Se konsa n'a wete mechanste sa a ki te nan mitan nou.
Then do to him what it was his purpose to do to his brother: and so put away the evil from among you.
 καὶ ποιήσετε αὐτῷ ὃν τρόπον ἐπονηρεύσατο ποιῆσαι κατὰ τοῦ ἀδελφοῦ αὐτοῦ καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν
- 20 Lè lòt moun yo va konn sa, y'a pè, yo p'ap rekonmanse fè move bagay konsa ankò nan mitan nou.
And the rest of the people, hearing of it, will be full of fear, and never again do such evil among you.
 καὶ οἱ ἐπίλοιποι ἀκούσαντες φοβηθήσονται καὶ οὐ προσθήσουσιν ἔτι ποιῆσαι κατὰ τὸ ῥῆμα τὸ πονηρὸν τοῦτο ἐν ὑμῖν
- 21 Se pou nou san pitye pou moun konsa. Se pou nou fè yo peye lavi pou lavi, yon je pou yon je, yon dan pou yon dan, yon men pou yon men, yon pye pou yon pye.
Have no pity; let life be given for life, eye for eye, tooth for tooth, hand for hand, foot for foot.
 οὐ φείσεται ὁ ὀφθαλμὸς σου ἐπ' αὐτῷ ψυχὴν ἀντὶ ψυχῆς ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ ὀδόντα ἀντὶ ὀδόντος χεῖρα ἀντὶ χειρὸς πόδα ἀντὶ ποδός
- 1 ¶ Lè nou soti pou n' al goumen kont lènmi nou yo, epi nou wè yo gen plis chwal, plis cha lagè ak plis moun pase nou, nou pa bezwen pè, paske Seyè a, Bondye nou an, li menm ki te fè nou moute soti nan peyi Lejip la, l'ap kanpe la avèk nou.
When you go out to war against other nations, and come face to face with horses and war-carriages and armies greater in number than yourselves, have no fear of them: for the Lord your God is with you, who took you up out of the land of Egypt.
 ἐὰν δὲ ἐξέλθῃς εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς σου καὶ ἴδῃς ἵππον καὶ ἀναβάτην καὶ λαὸν πλείονά σου οὐ φοβηθήσῃ ἀπ' αὐτῶν ὅτι κύριος ὁ θεός σου μετὰ σοῦ ὁ ἀναβιβάσας σε ἐκ γῆς αἰγύπτου
- 2 Lè lè batay la rive, prèt la va vanse, l'a pale ak sòlda yo.
And when you are on the point of attacking, let the priest come forward and say to the people,
 καὶ ἔσται ὅταν ἐγγίσης τῷ πολέμῳ καὶ προσεγγίσας ὁ ἱερεὺς λαλήσει τῷ λαῷ
- 3 L'a di yo: -Koute byen, moun Izrayèl yo: Jòdi a nou pral goumen kont lènmi nou yo. Kè nou pa bezwen sote. Nou pa bezwen pè, nou pa bezwen tranble, ni nou pa bezwen kouri pou yo.
Give ear, O Israel: today you are going forward to the fight; let your heart be strong; do not let uncontrolled fear overcome you because of those who are against you;
 καὶ ἔρει πρὸς αὐτούς ἄκουε ἰσραηλ. ὑμεῖς προσπορεύεσθε σήμερον εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς ὑμῶν μὴ ἐκλυέσθω ἡ καρδία ὑμῶν μὴ φοβείσθε μηδὲ θραύεσθε μηδὲ ἐκκλίνητε ἀπὸ προσώπου αὐτῶν
- 4 Seyè a, Bondye nou an, ap mache avèk nou. L'a goumen pou nou kont lènmi nou yo pou l' fè nou genyen batay la.
For the Lord your God goes with you, fighting for you to give you salvation from those who are against you.
 ὅτι κύριος ὁ θεός ὑμῶν ὁ προσπορευόμενος μεθ' ὑμῶν συνεκπολεμήσας ὑμῖν τοὺς ἐχθροὺς ὑμῶν διασῶσαι ὑμᾶς
- 5 Apre sa, chèf yo va pale ak sòlda yo. Y'a di yo: -Eske gen yon moun la a ki fèk fin bati yon kay, men ki poko fè sèvis pou mete kay la apa pou Bondye? Si gen yon moun konsa, pito l' al fè wout li lakay li, paske li ka mouri nan goumen an, epi se yon lòt moun ki va fè sèvis pou mete kay la apa pou Bondye.
And let the overseers say to the people, If there is any man who has made for himself a new house and has not gone into it, let him go back to his house, so that in the event of his death in the fight, another may not take his house for himself.
 καὶ λαλήσουσιν οἱ γραμματεῖς πρὸς τὸν λαὸν λέγοντες τίς ὁ ἄνθρωπος ὁ οἰκοδομήσας οἰκίαν καινὴν καὶ οὐκ ἐνεκαίνισεν αὐτήν πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἄνθρωπος ἕτερος ἐγκαινιέῃ αὐτήν

- 6 Eske gen yon moun la a ki fèk plante yon jaden rezen epi ki poko gen chans fè yon rekòt rezen menm? Si gen yon moun konsa, pito l' al fè wout li lakay li, paske li ka mouri nan batay la, epi se va yon lòt moun ki va jwi jaden rezen l' lan.
Or if any man has made a vine-garden without taking the first-fruits of it, let him go back to his house, so that in the event of his death in the fight, another may not be the first to make use of the fruit.
 και τίς ὁ ἄνθρωπος ὅστις ἐφύτευεν ἀμπελῶνα καὶ οὐκ εὐφράνθη ἐξ αὐτοῦ πορευέσθω καὶ ἀποστραφῆτω εἰς τὴν οἰκίαν αὐτοῦ μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἄνθρωπος ἕτερος εὐφρανθήσεται ἐξ αὐτοῦ
- 7 Eske gen yon moun isit la ki fyanse pou l' marye? Si gen yon moun konsa, pito l' al fè wout li lakay li, paske li ka mouri nan lagè a epi se yon lòt moun ki va marye ak fyanse l' la.
Or if any man is newly married and has had no sex relations with his wife, let him go back to his house, so that in the event of his death in the fight, another man may not take her.
 και τίς ὁ ἄνθρωπος ὅστις μεμνήσεται γυναῖκα καὶ οὐκ ἔλαβεν αὐτὴν πορευέσθω καὶ ἀποστραφῆτω εἰς τὴν οἰκίαν αὐτοῦ μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἄνθρωπος ἕτερος λήμψεται αὐτήν
- 8 Apre sa, chèf yo va di sòlda yo ankò: -Eske gen yon moun la a ki pè, ki santi li pa gen kouraj pou l' al goumen? Si gen yon moun konsa, pito l' al fè wout li lakay li, paske li ka kraze kouraj lòt yo tou.
And let the overseers go on to say to the people, If there is any man whose heart is feeble with fear, let him go back to his house before he makes the hearts of his countrymen feeble.
 και προσθήσουσιν οἱ γραμματεῖς λαλήσαι πρὸς τὸν λαὸν καὶ ἐροῦσιν τίς ὁ ἄνθρωπος ὁ φοβούμενος καὶ δειλὸς τῇ καρδίᾳ πορευέσθω καὶ ἀποστραφῆτω εἰς τὴν οἰκίαν αὐτοῦ ἵνα μὴ δειλιάνῃ τὴν καρδίαν τοῦ ἀδελφοῦ αὐτοῦ ὡσπερ ἡ αὐτοῦ
- 9 Lè chèf yo va fin pale konsa ak sòlda yo, y'a chwazi yon kaptenn pou chak divizyon pou mache alatèt lame a.
Then, after saying these words to the people, let the overseers put captains over the army.
 και ἔσται ὅταν παύσωνται οἱ γραμματεῖς λαλοῦντες πρὸς τὸν λαὸν καὶ καταστήσουσιν ἄρχοντας τῆς στρατιᾶς προηγουμένους τοῦ λαοῦ
- 10 ¶ Lè n'ap pwoche bò yon lavil pou n' atake l', premye bagay n'a fè, n'a mande l' pou l' fè lapè ak nou.
When you come to a town, before attacking it, make an offer of peace.
 ἐὰν δὲ προσέλθῃς πρὸς πόλιν ἐκπολεμήσαι αὐτήν καὶ ἐκκαλέσῃ αὐτοὺς μετ' εἰρήνης
- 11 Si yo dakò, si yo louvri pòtay lavil la ban nou, tout moun nan lavil la va travay fè kòve pou nou, y'a tounen esklav nou.
And if it gives you back an answer of peace, opening its doors to you, then all the people in it may be put to forced work as your servants.
 ἐὰν μὲν εἰρηνικὰ ἀποκριθῶσιν σοὶ καὶ ἀνοιχθῶσιν σοὶ ἔσται πᾶς ὁ λαὸς οἱ εὐρεθέντες ἐν αὐτῇ ἔσονται σοὶ φορολόγητοι καὶ ὑπήκοοί σου
- 12 Men, si yo refize fè lapè ak nou epi yo mande goumen, n'a sènen lavil la toupatou epi n'a atake l'.
If however it will not make peace with you, but war, then let it be shut in on all sides:
 ἐὰν δὲ μὴ ὑπακούσῶσιν σοὶ καὶ ποιήσῶσιν πρὸς σὲ πόλεμον περικαθεῖς αὐτήν
- 13 Seyè a, Bondye nou an, va lage l' nan men nou. Epi n'a touye dènye gason ki nan lavil la.
And when the Lord your God has given it into your hands, let every male in it be put to death without mercy.
 και παραδώσει αὐτὴν κύριος ὁ θεός σου εἰς τὰς χεῖράς σου καὶ πατάξεις πᾶν ἄρσενικὸν αὐτῆς ἐν φόνῳ μαχαίρας
- 14 Men, n'a pran tout fanm yo, tout pitit yo, tout bèt yo ak tou sa ki nan lavil la, ak tout byen lènmi yo va kite pou nou. N'a manje tou sa n'a pran nan men lènmi nou yo paske se Seyè a menm ki ban nou yo.
But the women and the children and the cattle and everything in the town and all its wealth, you may take for yourselves: the wealth of your haters, which the Lord your God has given you, will be your food.
 πλὴν τῶν γυναικῶν καὶ τῆς ἀποσκευῆς καὶ πάντα τὰ κτήνη καὶ πάντα ὅσα ἂν ὑπάρχῃ ἐν τῇ πόλει καὶ πᾶσαν τὴν ἀπαρτίαν προνομεύσεις σεαυτῷ καὶ φάγῃ πᾶσαν τὴν προνομὴν τῶν ἐχθρῶν σου ὧν κύριος ὁ θεός σου δίδωσιν σοὶ
- 15 Se konsa n'a fè sa pou tout lavil ki byen lwen nou, andeyò limit peyi Seyè a ban nou pou nou rete a.
So you are to do to all the towns far away, which are not the towns of these nations.
 οὕτως ποιήσεις πάσας τὰς πόλεις τὰς μακρὰν οὐσας ἀπὸ σοῦ σφόδρα αἱ οὐχὶ ἐκ τῶν πόλεων τῶν ἐθνῶν τούτων
- 16 Men, lè nou pran yon lavil ki nan limit peyi Seyè a ap ban nou pou nou rete a, se pou nou touye tou sa ki vivan ladan l'.
But in the towns of these peoples whose land the Lord your God is giving you for your heritage, let no living thing be kept from death:
 ἰδοὺ δὲ ἀπὸ τῶν πόλεων τῶν ἐθνῶν τούτων ὧν κύριος ὁ θεός σου δίδωσιν σοὶ κληρονομεῖν τὴν γῆν αὐτῶν οὐ ζωγρήσετε ἀπ' αὐτῶν πᾶν ἐμπνέον
- 17 Se pou nou touye tout moun sa yo: moun Et yo, moun Amori yo, moun Kanaran yo, moun Ferèz yo, moun Ivi yo, moun Jebis vo. Se pou nou ofri yo bay Seyè a, Bondye nou an, jan li te ban nou lòd la.
Give them up to the curse; the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, as the Lord your God has given you orders:
 ἀλλ' ἢ ἀναθέματι ἀναθεματιεῖτε αὐτοὺς τὸν χετταῖον καὶ αμορραῖον καὶ χαναναῖον καὶ φερεζαῖον καὶ ευαῖον καὶ ιεβουσαῖον καὶ γεργεσαῖον ὧν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου

- 18 Se pou nou disparèt yo pou yo pa fè nou tonbe nan peche kont Seyè a, Bondye nou an, pou yo pa moutre nou fè tout vye bagay lèd y'ap fè pou bondye pa yo.
So that you may not take them as your example and do all the disgusting things which they do in the worship of their gods, so sinning against the Lord your God.
 ἵνα μὴ διδάξωσιν ὑμᾶς ποιεῖν πάντα τὰ βδελύγματα αὐτῶν ὅσα ἐποίησαν τοῖς θεοῖς αὐτῶν καὶ ἀμαρτήσεσθε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν
- 19 Si lè n'ap atake yon lavil nou wè nou blije sènen l' pandan lontan anvan pou nou ka pran l', piga nou koupe ankenn pyebwa ki bay fwi, paske nou ka bezwen fwi yo pou nou manje. Pa koupe pyebwa yo. Se pyebwa ase yo ye, se pa moun yo ye. Ou pa ka aji avèk yo tankou moun ki nan lavil ou sènen an.
If in war a town is shut in by your armies for a long time, do not let its trees be cut down and made waste; for their fruit will be your food; are the trees of the countryside men for you to take up arms against them?
 ἐὰν δὲ περικαθίσσης περὶ πόλιν ἡμέρας πλείους ἐκπολεμήσῃ αὐτὴν εἰς κατάλημψιν αὐτῆς οὐχὶ ἐξολεθρεύσεις τὰ δένδρα αὐτῆς ἐπιβαλεῖν ἐπ' αὐτὰ σίδηρον ἀλλ' ἢ ἀπ' αὐτοῦ φάγη αὐτὸ δὲ οὐκ ἐκκόψεις μὴ ἄνθρωπος τὸ ξύλον τὸ ἐν τῷ ἀγρῷ εἰσελθεῖν ἀπὸ προσώπου σου εἰς τὸν χάρακα
- 20 Men, nou gen dwa debranche pyebwa ki pa bay fwi, nou ka koupe yo, nou ka sèvi ak yo pou fè zouti pou atake lavil la jouk lavil la va tonbe nan men nou.
Only those trees which you are certain are not used for food may be cut down and put to destruction: and you are to make walls of attack against the town till it is taken.
 ἀλλὰ ξύλον ὃ ἐπίστασαι ὅτι οὐ καρπόβρωτόν ἐστιν τοῦτο ἐξολεθρεύσεις καὶ ἐκκόψεις καὶ οἰκοδομήσεις χάρακος ἐπὶ τὴν πόλιν ἣτις ποιεῖ πρὸς σὲ τὸν πόλεμον ἕως ἂν παραδοθῇ
- 1 ¶ Si nan peyi Seyè a, Bondye nou an, te ban nou pou n' rete a, nou rive jwenn kadav yon moun yo sasinen nan yon jaden, san nou pa konnen ki moun ki fè sa,
If, in the land which the Lord your God is giving you, you come across the dead body of a man in the open country, and you have no idea who has put him to death:
 ἐὰν δὲ εὑρεθῇ τραυματίας ἐν τῇ γῇ ἣ ὁ κύριος ὁ θεός σου δίδωσίν σοι κληρονομῆσαι πεπτωκῶς ἐν τῷ πεδίῳ καὶ οὐκ οἶδασιν τὸν πατάξαντα
- 2 chèf fanmi yo ak jij yo va soti, y'a mezire distans ki genyen ant kote yo jwenn kadav la ak lavil ki toupre yo.
Then your responsible men and your judges are to come out, and give orders for the distance from the dead body to the towns round about it to be measured;
 ἐξελεύσεται ἡ γερουσία σου καὶ οἱ κριταὶ σου καὶ ἐκμετρήσουσιν ἐπὶ τὰς πόλεις τὰς κύκλῳ τοῦ τραυματίου
- 3 Y'a wè lavil ki pi pre a. Le sa a, chèf fanmi ki responsab lavil ki pi pre kote yo te jwenn kadav la va pran yon jenn ti gazèl bèf ki poko janm sèvi pou fè ankenn travay.
And whichever town is nearest to the body, the responsible men of that town are to take from the herd a young cow which has never been used for work or put under the yoke;
 καὶ ἔσται ἡ πόλις ἣ ἐγγίζουσα τῷ τραυματίᾳ καὶ λήμνεται ἡ γερουσία τῆς πόλεως ἐκείνης δάμαλιν ἐκ βοῶν ἣτις οὐκ εἴργασται καὶ ἣτις οὐχ εἰλκυσεν ζυγόν
- 4 Y'a mennen l' bò yon larivyè ki pa janm chèch, nan yon pozisyon kote tè a pa janm travay ni sekle. Epi se la y'a kase kou l'.
And they are to take the cow into a valley where there is flowing water, and which is not ploughed or planted, and there the neck of the cow is to be broken:
 καὶ καταβιβάσουσιν ἡ γερουσία τῆς πόλεως ἐκείνης τὴν δάμαλιν εἰς φάραγγα τραχεῖαν ἣτις οὐκ εἴργασται οὐδὲ σπείρεται καὶ νευροκοπήσουσιν τὴν δάμαλιν ἐν τῇ φάραγγι
- 5 Apre sa, prèt yo, pitit Levi yo, va vini, paske se yo menm Seyè a, Bondye nou an, te chwazi pou fè sèvis pou li ak pou beni pèp la nan non li. Se yo menm ki pou bay dènye mo a lè gen diskisyon, lè gen san deyò.
Then the priests, the sons of Levi, are to come near; for they have been marked out by the Lord your God to be his servants and to give blessings in the name of the Lord; and by their decision every argument and every blow is to be judged:
 καὶ προσελεύσονται οἱ ἱερεῖς οἱ λευῖται ὅτι αὐτοὺς ἐπέλεξεν κύριος ὁ θεός σου παρεστηκέναι αὐτῷ καὶ εὐλογεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ καὶ ἐπὶ τῷ στόματι αὐτῶν ἔσται πᾶσα ἀντιλογία καὶ πᾶσα ἀφή
- 6 Apre sa, chèf fanmi ki responsab lavil ki pi pre kote yo te jwenn kadav la va lave men yo ak dlo anwo gazèl yo te touye a.
And all the responsible men of that town which is nearest to the dead man, washing their hands over the cow whose neck was broken in the valley,
 καὶ πᾶσα ἡ γερουσία τῆς πόλεως ἐκείνης οἱ ἐγγίζοντες τῷ τραυματίᾳ νίψονται τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τῆς δαμάλεως τῆς νευροκοπημένης ἐν τῇ φάραγγι
- 7 Y'a di: Se pa nou ki touye moun sa a, ni nou pa wè ki moun ki fè krim sa a.
Will say, This death is not the work of our hands and our eyes have not seen it.
 καὶ ἀποκριθέντες ἐροῦσιν αἱ χεῖρες ἡμῶν οὐκ ἐξέχεαν τὸ αἷμα τοῦτο καὶ οἱ ὀφθαλμοὶ ἡμῶν οὐχ ἐώρακασιν
- 8 Seyè! Ou menm ki te delivre moun Izrayèl yo anba moun peyi Lejip yo, padonnen pèp ou a. Pa rann nou responsab lanmò yon inonsan yo touye. Bondye va padonnen krim ki fèt la.
Have mercy, O Lord, on your people Israel whom you have made free, and take away from your people the crime of a death without cause. Then they will no longer be responsible for the man's death.
 Ἰλεως γενεῶ τῷ λαῷ σου ἰσραηλ οὐδ' ἐλυτρώσω κύριε ἐκ γῆς αἰγύπτου ἵνα μὴ γένηται αἷμα ἀναίτιον ἐν τῷ λαῷ σου ἰσραηλ καὶ ἐξιλασθήσεται αὐτοῖς τὸ αἷμα
- 9 Se konsa, n'a fè sa Seyè a te ban nou lòd fè a, yo p'ap rann nou responsab lanmò inonsan yo touye a.
So you will take away the crime of a death without cause from among you, when you do what is right in the eyes of the Lord.
 σὺ δὲ ἐξαρεῖς τὸ αἷμα τὸ ἀναίτιον ἐξ ὑμῶν αὐτῶν ἐὰν ποιήσης τὸ καλὸν καὶ τὸ ἀρεστὸν ἐναντι κυρίου τοῦ θεοῦ σου

- 10 ¶ Lè n'ap fè lagè ak lènmi nou yo epi Seyè a, Bondye nou an, fè nou genyen yo, li fè nou fè anpil prizonye,
When you go out to war against other nations, and the Lord your God gives them up into your hands and you take them as prisoners;
ἐὰν δὲ ἐξέλθῶν εἰς πόλεμον ἐπὶ τοὺς ἐχθρούς σου καὶ παραδῶ σοι κύριος ὁ θεός σου εἰς τὰς χεῖράς σου καὶ προνομεύεις τὴν προνομήν αὐτῶν
- 11 si yonn nan nou wè pami prizonye yo yon bèl fanm, epi li tonbe damou pou li, l'a gen dwa pran l' pou madanm li.
If among the prisoners you see a beautiful woman and it is your desire to make her your wife;
καὶ ἴδῃς ἐν τῇ προνομῇ γυναῖκα καλὴν τῷ εἶδει καὶ ἐνθυμηθῆς αὐτῆς καὶ λάβῃς αὐτὴν σαυτῷ γυναῖκα
- 12 L'a mennen l' lakay li. Fanm lan va koupe tout cheve nan tèt li, l'a koupe tout zong dwèt ak tout zong pye l' yo,
Then take her back to your house; and let her hair and her nails be cut;
καὶ εἰσάξεις αὐτὴν ἔνδον εἰς τὴν οἰκίαν σου καὶ ξυρήσεις τὴν κεφαλὴν αὐτῆς καὶ περιονυχιεῖς αὐτὴν
- 13 l'a wete rad ki te sou li lè yo te fè l' prizonye a. L'a rete anndan kay nonm lan pandan yon mwa ap kriye pou papa l' ak manman l'. Apre sa, nonm lan va pwoche bò kote l', l'a marye avè l', l'a pran l' pou madanm li.
And let her take off the dress in which she was made prisoner and go on living in your house and weeping for her father and mother for a full month: and after that you may go in to her and be her husband and she will be your wife.
καὶ περιελεῖς τὰ ἱμάτια τῆς αἰχμαλωσίας αὐτῆς ἀπ' αὐτῆς καὶ καθίεται ἐν τῇ οἰκίᾳ σου καὶ κλαύσεται τὸν πατέρα καὶ τὴν μητέρα μηνὸς ἡμέρας καὶ μετὰ ταῦτα εἰσελεύσῃ πρὸς αὐτὴν καὶ συνοικισθήσῃ αὐτῇ καὶ ἔσται σου γυνή
- 14 Si apre sa, rive yon lè nonm lan pa renmen l' ankò, l'a kite l' al fè wout li. Li p'ap ka vann li pou lajan, ni li pa ka aji avè l' tankou yon esklav, paske se fòse li te fòse l' vin madanm li.
But if you have no delight in her, you are to let her go wherever she will; you may not take a price for her as if she was your property, for you have made use of her for your pleasure.
καὶ ἔσται ἐὰν μὴ θέλῃς αὐτὴν ἐξαποστελεῖς αὐτὴν ἐλευθέραν καὶ πράσει οὐ πρᾶθῆσεται ἀργυρίου οὐκ ἀθετήσεις αὐτὴν διότι ἐταπείνωσας αὐτὴν
- 15 ¶ Sipoze yon nonm ki gen de madanm, gen yonn li renmen plis pase lòt epi tou de madanm yo fè pitit gason pou li. Men, premye pitit gason l' lan twouve se pitit fanm li renmen mwens lan li ye.
If a man has two wives, one greatly loved and the other hated, and the two of them have had children by him; and if the first son is the child of the hated wife:
ἐὰν δὲ γένωνται ἀνθρώπῳ δύο γυναῖκες μία αὐτῶν ἡγαπημένη καὶ μία αὐτῶν μισουμένη καὶ τέκωσιν αὐτῷ ἡ ἡγαπημένη καὶ ἡ μισουμένη καὶ γένηται υἱὸς πρωτότοκος τῆς μισουμένης
- 16 Lè lè a va rive pou l' separe byen l' yo bay pitit li yo, li p'ap ka fè patipri pou l' pran pitit gason fanm li pi renmen an pou l' ba li pòsyon ki pou ale pou premye pitit gason an, pòsyon ki pou pitit gason fanm li renmen mwens lan.
Then when he gives his property to his sons for their heritage, he is not to put the son of his loved one in the place of the first son, the son of the hated wife:
καὶ ἔσται ἢ ἂν ἡμέρα κατακληροδοτῆ τοῖς υἱοῖς αὐτοῦ τὰ ὑπάρχοντα αὐτοῦ οὐ δυνήσεται πρωτοκεῦσαι τῷ υἱῷ τῆς ἡγαπημένης ὑπεριδὼν τὸν υἱὸν τῆς μισουμένης τὸν πρωτότοκον
- 17 Wè pa wè, se pou l' respekte dwa premye pitit gason l' lan, dwa pitit gason fanm li renmen mwens lan. L'a ba li de fwa lavalè sa li gen pou l' bay chak lòt pitit li yo, paske se li menm ki premye pitit gason li te fè lè li te jenn gason. Se li ki gen tout dwa yon premye pitit gason genyen.
But he is to give his first son his birthright, and twice as great a part of his property: for he is the first-fruits of his strength and the right of the first son is his.
ἀλλὰ τὸν πρωτότοκον υἱὸν τῆς μισουμένης ἐπιγνώσεται δοῦναι αὐτῷ διπλᾶ ἀπὸ πάντων ὧν ἂν εὐρεθῇ αὐτῷ ὅτι οὗτός ἐστιν ἀρχὴ τέκνων αὐτοῦ καὶ τούτῳ καθήκει τὰ πρωτότοκια
- 18 ¶ Si yonn nan nou gen yon pitit gason ki radi, ki gen tèt di, ki pa vle koute ni manman l' ni papa l' lè y'ap pale ak li, yo te mèt bat li, sa antre nan yon zòrèy soti nan lòt la,
If a man has a son who is hard-hearted and uncontrolled, who gives no attention to the voice of his father and mother, and will not be ruled by them, though they give him punishment:
ἐὰν δέ τις ἢ υἱὸς ἀπειθῆς καὶ ἐρεθιστῆς οὐχ ὑπακούων φωνὴν πατρὸς καὶ φωνὴν μητρὸς καὶ παιδεύσωσιν αὐτὸν καὶ μὴ εἰσακούῃ αὐτῶν
- 19 manman l' ak papa l' va kenbe l', y'a trennen l' devan chèf fanmi yo, nan tribinal ki bò pòtay lavil kote yo rete a.
Then let his father and mother take him to the responsible men of the town, to the public place;
καὶ συλλαβόντες αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ καὶ ἐξάξουσιν αὐτὸν ἐπὶ τὴν γερουσίαν τῆς πόλεως αὐτοῦ καὶ ἐπὶ τὴν πύλην τοῦ τόπου αὐτοῦ
- 20 Epi y'a di yo: Men pitit gason nou an. Nou mennen l' ban nou paske li radi, l'ap fè wondonmon, li pa vle koute lè n'ap pale avè l'. L'ap gaspiye tout lajan nou nan bweson, li nan tout kalite vis.
And say to them, This son of ours is hard-hearted and uncontrolled, he will not give attention to us; he gives himself up to pleasure and strong drink.
καὶ ἐροῦσιν τοῖς ἀνδράσιν τῆς πόλεως αὐτῶν ὁ υἱὸς ἡμῶν οὗτος ἀπειθεῖ καὶ ἐρεθίζει οὐχ ὑπακούει τῆς φωνῆς ἡμῶν συμβολοκοπῶν οἴνοφλυγεῖ
- 21 Lè sa a, tout gason ki rete nan lavil la va kalonnen l' wòch jouk yo touye l'. Se konsa n'a wete bagay mal sa a ki t'ap fèt nan mitan nou an. Tout moun nan pèp Izrayèl la va konn sa, y'a mache sou riga yo.
Then he is to be stoned to death by all the men of the town: so you are to put away the evil from among you; and all Israel, hearing of it, will be full of fear.
καὶ λιθοβολήσουσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως αὐτοῦ ἐν λίθοις καὶ ἀποθανεῖται καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν καὶ οἱ ἐπίλοιποι ἀκούσαντες φοβηθήσονται

- 22 Si yo kondannen yon moun pou yon krim li fè, epi lè yo fin touye l', yo pann kadav la nan yon pyebwa,
If a man does a crime for which the punishment is death, and he is put to death by hanging him on a tree;
 ἐὰν δὲ γένηται ἐν τινὶ ἁμαρτία κρίμα θανάτου καὶ ἀποθάνῃ καὶ κρεμάσῃτε αὐτὸν ἐπὶ ξύλου
- 23 pa janm kite kadav la pase nwit sou pyebwa a. Se pou nou antere l' menm jou a, paske yon kadav pann nan yon pyebwa se bagay ki pa fè Bondye plezi. Se konsa nou p'ap kite yo fè ankenn nye bagay ki pou fè Seyè a, Bondye nou an, vire do ban nou nan peyi Seyè a pral ban nou pou nou rete a.
Do not let his body be on the tree all night, but put it to rest in the earth the same day; for the man who undergoes hanging is cursed by God; so do not make unclean the land which the Lord your God is giving you for your heritage.
 οὐκ ἐπικοιμηθήσεται τὸ σῶμα αὐτοῦ ἐπὶ τοῦ ξύλου ἀλλὰ ταφῆ θάψετε αὐτὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου καὶ οὐ μιναιεῖτε τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ
- 1 ¶ Lè nou jwenn bèf osinon kabrit yon moun pèp Izrayèl parèy nou ki kase kòd, pa fè tankou nou pa wè. Se pou nou pran l' mennen l' tounen ba li.
If you see your brother's ox or his sheep wandering, do not go by without helping, but take them back to your brother.
 μὴ ἰδὼν τὸν μόσχον τοῦ ἀδελφοῦ σου ἢ τὸ πρόβατον αὐτοῦ πλανώμενα ἐν τῇ ὁδῷ ὑπερίδῃς αὐτὰ ἀποστροφῆ ἀποστρέψεις αὐτὰ τῷ ἀδελφῷ σου καὶ ἀποδώσεις αὐτῷ
- 2 Men, si mèt bèt la rete twò lwen, osinon si nou pa konnen pou ki moun li ye, n'a pran l', n'a mennen l' lakay nou. N'a kenbe l' lakay nou jouk mèt li va vin chache l'. Lè sa a n'a renmèt li li.
If their owner is not near, or if you are not certain who he is, then take the beast to your house and keep it till its owner comes in search of it, and then you are to give it back to him.
 ἐὰν δὲ μὴ ἐγγίξῃ ὁ ἀδελφός σου πρὸς σὲ μηδὲ ἐπίστη αὐτὸν συνάξεις αὐτὰ ἐνδον εἰς τὴν οἰκίαν σου καὶ ἔσται μετὰ σοῦ ἕως ἂν ζητήσῃ αὐτὰ ὁ ἀδελφός σου καὶ ἀποδώσεις αὐτῷ
- 3 N'a fè menm jan an tou pou bourik, rad osinon nenpòt bagay yon moun pèp Izrayèl parèy nou ta rive pèdi epi se nou ki ta jwenn li. Pa fè tankou nou pa wè sa.
Do the same with his ass or his robe or anything which has gone from your brother's keeping and which you have come across: do not keep it to yourself.
 οὕτως ποιήσεις τὸν ὄνον αὐτοῦ καὶ οὕτως ποιήσεις τὸ ἱμάτιον αὐτοῦ καὶ οὕτως ποιήσεις κατὰ πᾶσαν ἀπόλειαν τοῦ ἀδελφοῦ σου ὅσα ἐὰν ἀπόληται παρ' αὐτοῦ καὶ εὔρησῃ οὐ δυνήσῃ ὑπεριδεῖν
- 4 Lè nou wè bourik osinon bèf yon moun pèp Izrayèl parèy nou kouche nan chemen, pa fè tankou nou pa wè sa. Se pou nou ride l' fè l' kanpe ankò.
If you see your brother's ox or his ass falling down on the road, do not go by without giving him help in lifting it up again.
 οὐκ ὄψῃ τὸν ὄνον τοῦ ἀδελφοῦ σου ἢ τὸν μόσχον αὐτοῦ πεπτωκότας ἐν τῇ ὁδῷ μὴ ὑπερίδῃς αὐτούς ἀνιστῶν ἀναστήσεις μετ' αὐτοῦ
- 5 ¶ Fanm pa gen dwa mete rad gason sou yo. Gason pa gen dwa mete rad fanm sou yo. Seyè a, Bondye nou an, pa vle wè moun k'ap fè bagay konsa.
It is not right for a woman to be dressed in man's clothing, or for a man to put on a woman's robe: whoever does such things is disgusting to the Lord your God.
 οὐκ ἔσται σκευὴ ἀνδρὸς ἐπὶ γυναικὶ οὐδὲ μὴ ἐνδύσῃται ἀνὴρ στολὴν γυναικείαν ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου ἔστιν πᾶς ποιῶν ταῦτα
- 6 Si sou chemen nou, nou jwenn yon nich zwazo, swa sou yon pyebwa, swa atè avèk manman zwazo a kouche sou pitit li yo, osinon sou ze l'ap kouve, piga nou pran manman zwazo a sou nich la.
If by chance you see a place which a bird has made for itself in a tree or on the earth, with young ones or eggs, and the mother bird seated on the young ones or on the eggs, do not take the mother bird with the young:
 ἐὰν δὲ συναντήσῃς νοσσιᾷ ὀρνέων πρὸ προσώπου σου ἐν τῇ ὁδῷ ἢ ἐπὶ παντὶ δένδρῳ ἢ ἐπὶ τῆς γῆς νεοσσοῖς ἢ φύϊς καὶ ἡ μήτηρ θάλπῃ ἐπὶ τῶν νεοσσῶν ἢ ἐπὶ τῶν φύων οὐ λήμψῃ τὴν μητέρα μετὰ τῶν τέκνων
- 7 N'a kite manman zwazo a vole ale, n'a pran ti zwazo yo sèlman. Se konsa Bondye va fè tout zafè nou mache byen, l'a fè nou viv lontan.
See that you let the mother bird go, but the young ones you may take; so it will be well for you and your life will be long.
 ἀποστολῆ ἀποστελεῖς τὴν μητέρα τὰ δὲ παιδία λήμψῃ σεαυτῷ ἵνα εὖ σοι γένηται καὶ πολυήμερος ἔσῃ
- 8 Lè n'ap bati yon kay nèf, n'a mete balistrad pou moun pa sot tonbe sou teras twati a. Konsa yo p'ap ka rann nou reskonsab si yon moun ta rive tonbe epi li mourì lakay nou.
If you are building a house, make a railing for the roof, so that the blood of any man falling from it will not come on your house.
 ἐὰν δὲ οἰκοδομήσῃς οἰκίαν καινὴν καὶ ποιήσῃς στεφάνην τῷ δώματι σου καὶ οὐ ποιήσῃς φόνον ἐν τῇ οἰκίᾳ σου ἐὰν πέσῃ ὁ πεσὼν ἀπ' αὐτοῦ
- 9 Pa janm plante ankenn lòt kalite grenn nan jaden rezen nou. Si nou fè sa, nou p'ap ka sèvi ni avèk rezen yo ni avèk rekòt lòt grenn nou te plante yo.
Do not have your vine-garden planted with two sorts of seed: or all of it may become a loss, the seed you have put in as well as the increase.
 οὐ κατασπερεῖς τὸν ἀμπελώνᾳ σου διάφορον ἵνα μὴ ἀγίασθῇ τὸ γένημα καὶ τὸ σπέρμα ὃ ἐὰν σπείρῃς μετὰ τοῦ γενήματος τοῦ ἀμπελώνος σου
- 10 Piga nou mete bèf ak bourik ansanm pou rale chari.
Do not do your ploughing with an ox and an ass yoked together.
 οὐκ ἀροτριάσεις ἐν μόσχῳ καὶ ὄνῳ ἐπὶ τὸ αὐτό
- 11 Piga nou janm mete sou nou rad ki fèt ak divès kalite lenn ak twal fin blan tise ansanm.
Do not have clothing made of two sorts of thread, wool and linen together.
 οὐκ ἐνδύσῃ κίβδηλον ἔρια καὶ λίνον ἐν τῷ αὐτῷ

- 12 N'a mete yon ponpon nan kat kwen rad nou mete sou nou.
On the four edges of your robe, with which your body is covered, put ornaments of twisted threads.
στρεπτά ποιήσεις σεαυτῷ ἐπὶ τῶν τεσσάρων κρασπέδων τῶν περιβολαίων σου ἃ ἐὰν περιβάλῃ ἐν αὐτοῖς
- 13 ¶ Sipoze yon nonm pran yon fanm pou madanm li, li kouche avè l', epi apre sa, li vin pa renmen l' ankò.
If any man takes a wife, and having had connection with her, has no delight in her,
ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ καὶ μισήσῃ αὐτήν
- 14 Lè sa a, li ba l' tout kalite defo ki genyen, li avili l' devan tout moun, li di: Fanm sa a pa di m' anyen ankò, paske lè m' marye avè l', lè nou vin ansanm, mwen te jwenn li pa t' tifi.
And says evil things about her and gives her a bad name, saying, I took this woman, and when I had connection with her it was clear to me that she was not a virgin:
καὶ ἐπιθῆ αὐτῇ προφασιστικούς λόγους καὶ κατενέγκῃ αὐτῆς ὄνομα πονηρὸν καὶ λέγῃ τὴν γυναῖκα ταύτην εἴληφα καὶ προσελθὼν αὐτῇ οὐχ εὗρηκα αὐτῆς παρθένια
- 15 Enben, lè sa a, papa ak manman jenn madanm lan va pran dra maryaj la ki gen prèvan madanm lan te tifi, y'a pote l' nan tribinal bò pòtay lavil la, y'a moutre chèf fanmi lavil yo li.
Then let the girl's father and mother put before the responsible men of the town, in the public place, signs that the girl was a virgin:
καὶ λαβὼν ὁ πατὴρ τῆς παιδὸς καὶ ἡ μήτηρ ἐξοίσουσιν τὰ παρθένια τῆς παιδὸς πρὸς τὴν γερουσίαν ἐπὶ τὴν πύλην
- 16 Epi, papa jenn ti madanm lan va di chèf fanmi yo: mwen te bay nonm sa a pitit fi mwen pou madanm. Koulye a, li pa renmen l' ankò,
And let the girl's father say to the responsible men, I gave my daughter to this man for his wife, but he has no love for her;
καὶ ἐρεῖ ὁ πατὴρ τῆς παιδὸς τῇ γερουσίᾳ τὴν θυγατέρα μου ταύτην δέδωκα τῷ ἀνθρώπῳ τούτῳ γυναῖκα καὶ μισήσας αὐτήν
- 17 li pretann di madanm lan plen defo, l'ap di: O wi, mwen pa jwenn madanm lan tifi, men mwen pote ban nou prèvan li te tifi. Epi l'a louvri dra a devan tout chèf fanmi lavil la.
And now he has put shame on her, saying that she is not a virgin; but here is the sign that she is a virgin. Then they are to put her clothing before the responsible men of the town.
αὐτὸς νῦν ἐπιτίθεισιν αὐτῇ προφασιστικούς λόγους λέγων οὐχ εὗρηκα τῇ θυγατρὶ σου παρθένια καὶ ταῦτα τὰ παρθένια τῆς θυγατρὸς μου καὶ ἀναπτύξουσιν τὸ ἱμάτιον ἐναντίον τῆς γερουσίας τῆς πόλεως
- 18 Lè sa a chèf fanmi lavil yo va pran mari a, y'a bat li byen bat.
Then the responsible men of the town are to give the man his punishment;
καὶ λήμψεται ἡ γερουσία τῆς πόλεως ἐκεῖνης τὸν ἀνθρώπον ἐκεῖνον καὶ παιδεύουσιν αὐτὸν
- 19 Y'a fè l' peye yon amann, y'a fè l' bay san pyès ajan, y'a renmèt bay papa jenn fanm lan, paske li te pale yon jenn tifi moun Izrayèl yo mal. Lèfini l'a blije rete ak fanm lan, li p'ap janm ka divòse avè l', jouk li menm li mouri.
They will take from him a hundred shekels of silver, which are to be given to the father of the girl, because he has given an evil name to a virgin of Israel: she will go on being his wife, he may never put her away all his life.
καὶ ζημιώσουσιν αὐτὸν ἑκατὸν σίκλους καὶ δώσουσιν τῷ πατρὶ τῆς νεάνιδος ὅτι ἐξήνεγκεν ὄνομα πονηρὸν ἐπὶ παρθένον Ἰσραηλίτιν καὶ αὐτοῦ ἔσται γυνὴ οὐ δυνήσεται ἐξαποστεῖλαι αὐτήν τὸν ἅπαντα χρόνον
- 20 Men, si sa mari a te di a se te vre, kifè yo pa t' kapab bay prèvan madanm lan te tifi,
But if what he has said is true, and she is seen to be not a virgin,
ἐὰν δὲ ἐπ' ἀληθείας γένηται ὁ λόγος οὗτος καὶ μὴ εὗρεθῇ παρθένια τῇ νεάνιδι
- 21 y'a pran ti madanm lan, y'a mennen l' deyò devan lakay papa l', epi tout gason ki rete nan lavil la va kalonnen l' wòch jouk li mouri, paske li te fè yon wont nan peyi Izrayèl la, li te lage kò l' nan dezòd antan li te lakay papa l'. Se konsa n'a wete bagay mal k'ap fèt nan mitan nou.
Then they are to make the girl come to the door of her father's house and she will be stoned to death by the men of the town, because she has done evil and put shame on Israel, by acting as a loose woman in her father's house: so you are to put away evil from among you.
καὶ ἐξάζουσιν τὴν νεάνιν ἐπὶ τὰς θύρας οἴκου πατρὸς αὐτῆς καὶ λιθοβολήσουσιν αὐτήν οἱ ἄνδρες τῆς πόλεως αὐτῆς ἐν λίθοις καὶ ἀποθανεῖται ὅτι ἐποίησεν ἀφροσύνην ἐν οἰκῷ Ἰσραὴλ ἐκπορνεῦσαι τὸν οἶκον τοῦ πατρὸς αὐτῆς καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν
- 22 Si nou bare yon nonm ap kouche ak yon madanm marye, yo tou de fèt pou mouri, ni nèg ki te kouche ak fanm lan ni fanm lan tou. Se konsa n'a wete bagay mal k'ap fèt nan mitan nou.
If a man is taken in the act of going in to a married woman, the two of them, the man as well as the woman, are to be put to death: so you are to put away the evil from Israel.
ἐὰν δὲ εὗρεθῇ ἄνθρωπος κοιμώμενος μετὰ γυναίκας συνφικισμένης ἀνδρὶ ἀποκτενεῖτε ἀμφοτέρους τὸν ἄνδρα τὸν κοιμώμενον μετὰ τῆς γυναίκας καὶ τὴν γυναῖκα καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ Ἰσραὴλ
- 23 Si yon jenn fi tifi fyanse ak yon nonm epi yon lòt nèg kontre avè l' nan yon lavil, li kouche avè l' epi moun bare yo, n'a kalonnen yo wòch jouk yo mouri. Jenn fi a va mouri paske se nan mitan yon lavil li ye, li ta ka rele mande sekou.
If a young virgin has given her word to be married to a man, and another man meeting her in the town, has connection with her;
ἐὰν δὲ γένηται παῖς παρθένος μεμνηστυμένη ἀνδρὶ καὶ εὗρὼν αὐτήν ἄνθρωπος ἐν πόλει κοιμηθῆ μετ' αὐτῆς

- 24 Nèg la va mouri tou paske li te avili yon fi ki te fiyanse ak yon moun pèp Izrayèl parèy li. Wi, se konsa n'a wete bagay mal k'ap fèt nan mitan nou.
Then you are to take the two of them to the doorway of the town, and have them stoned to death; the young virgin, because she gave no cry for help, though it was in the town, and the man, because he has put shame on his neighbour's wife: so you are to put away evil from among you.
ἐξάξετε ἀμφοτέρους ἐπὶ τὴν πύλιν τῆς πόλεως αὐτῶν καὶ λιθοβοληθήσονται ἐν λίθοις καὶ ἀποθανοῦνται τὴν νεάνιν ὅτι οὐκ ἐβόησεν ἐν τῇ πόλει καὶ τὸν ἄνθρωπον ὅτι ἐταπείνωσεν τὴν γυναῖκα τοῦ πλησίον καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν
- 25 Men, si se andeyò lwen kay moun nèg la te kontre ak jenn fi fiyanse a, epi li kenbe l', li kouche avè l', se nèg la sèlman ki pou mouri.
But if the man, meeting such a virgin in the open country, takes her by force, then only the man is to be put to death;
ἐὰν δὲ ἐν πεδίῳ εὔρη ἄνθρωπος τὴν παῖδα τὴν μεμνηστευμένην καὶ βιασάμενος κοιμηθῆ μετ' αὐτῆς ἀποκτενεῖτε τὸν ἄνθρωπον τὸν κοιμώμενον μετ' αὐτῆς μόνον
- 26 Yo pa gen dwa fè jenn fi a anyen, paske li pa fè anyen la a pou li ta merite lanmò. Se menm jan si se te yon nonm ki atake yon lòt epi li touye l'.
Nothing is to be done to the virgin, because there is no cause of death in her: it is the same as if a man made an attack on his neighbour and put him to death:
καὶ τῇ νεάνιδι οὐ ποιήσετε οὐδὲν οὐκ ἔστιν τῇ νεάνιδι ἀμάρτημα θανάτου ὅτι ὡς εἴ τις ἐπαναστῆ ἄνθρωπος ἐπὶ τὸν πλησίον καὶ φονεύσῃ αὐτοῦ ψυχὴν οὕτως τὸ πρᾶγμα τοῦτο
- 27 Nèg la te kontre avè l' andeyò lwen kay. Jenn fi a te ka rele, men pa t' gen pesonn pou pote l' sekou.
For he came across her in the open country, and there was no one to come to the help of the virgin in answer to her cry.
ὅτι ἐν τῷ ἀγρῷ εὗρεν αὐτὴν ἐβόησεν ἢ νεάνις ἢ μεμνηστευμένη καὶ ὁ βοηθήσων οὐκ ἦν αὐτῇ
- 28 Si yon nonm kontre ak yon jenn fi ki tifi lakay papa l', ki poko fiyanse, epi li kenbe l', li fòse l' kouche avè l', si yo bare yo,
If a man sees a young virgin, who has not given her word to be married to anyone, and he takes her by force and has connection with her, and discovery is made of it;
ἐὰν δὲ τις εὔρη τὴν παῖδα τὴν παρθένον ἣτις οὐ μεμνηστεύεται καὶ βιασάμενος κοιμηθῆ μετ' αὐτῆς καὶ εὔρεθῆ
- 29 nèg ki te kouche avèk fi a va gen pou l' bay papa fi a senkant pyès ajan. Li va pran fi a pou madanm li, paske li te fòse l' kouche avè l'. Li p'ap janm ka divòse avè l' jouk li mouri.
Then the man will have to give the virgin's father fifty shekels of silver and make her his wife, because he has put shame on her; he may never put her away all his life.
δώσει ὁ ἄνθρωπος ὁ κοιμηθεὶς μετ' αὐτῆς τῷ πατρὶ τῆς νεάνιδος πεντήκοντα δίδραχμα ἀργυρίου καὶ αὐτοῦ ἔσται γυνὴ ἀνθ' ᾧ ἐταπείνωσεν αὐτὴν οὐ δυνήσεται ἐξαποστελεῖαι αὐτὴν τὸν ἅπαντα χρόνον
- 1 ¶ Lè yon nonm gen grenn li yo kraze, osinon pati li koupe, li pa gen dwa parèt tèt li ankò nan reyinyon pèp la ap fè pou fè sèvis pou Seyè a.
No man whose private parts have been wounded or cut off may come into the meeting of the Lord's people.
οὐ λήμψεται ἄνθρωπος τὴν γυναῖκα τοῦ πατρὸς αὐτοῦ καὶ οὐκ ἀποκαλύψει συγκάλυμμα τοῦ πατρὸς αὐτοῦ
- 2 Konsa tou, yon nonm ki gen san mele pa gen dwa parèt tèt li nan reyinyon pèp la ap fè pou fè sèvis pou Seyè a, ni pitit li yo, ni pitit pitit li yo, te mèt sou dis jenerasyon.
One whose father and mother are not married may not come into the meeting of the Lord's people, or any of his family to the tenth generation.
οὐκ εἰσελεύσεται θλαδίας καὶ ἀποκεκομμένος εἰς ἐκκλησίαν κυρίου
- 3 Moun Amon yo ak moun Moab yo p'ap janm gen dwa parèt tèt yo nan reyinyon n'ap fè pou fè sèvis pou Bondye, ni pitit yo, ni pitit pitit yo, te mèt sou dis jenerasyon.
No Ammonite or Moabite or any of their people to the tenth generation may come into the meeting of the Lord's people:
οὐκ εἰσελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν κυρίου
- 4 Paske le nou te sou wout nou, apre nou te fin kite peyi Lejip la, yo pa t' ofri nou manje ak dlo. Okontrè, yo te peye Balam, pitit gason Bejò a, pou l' te soti lavil Petò nan Mezopotami, vin ban nou madichon.
Because they gave you no bread or water on your way, when you came out of Egypt: and they got Balaam, the son of Peor, from Pethor in Aram-naharaim to put curses on you.
οὐκ εἰσελεύσεται αμμανίτης καὶ μοαβίτης εἰς ἐκκλησίαν κυρίου καὶ ἕως δεκάτης γενεᾶς οὐκ εἰσελεύσεται εἰς ἐκκλησίαν κυρίου καὶ ἕως εἰς τὸν αἰῶνα
- 5 Men, Seyè a, Bondye nou an, te refize koute Balam, epi li fè madichon an tounen benediksyon pou nou, paske Seyè a, Bondye nou an, renmen nou.
But the Lord your God would not give ear to Balaam, but let the curse be changed into a blessing to you, because of his love for you.
παρὰ τὸ μὴ συναντῆσαι αὐτοὺς ὑμῖν μετὰ ἄρτων καὶ ὕδατος ἐν τῇ ὁδῷ ἐκπορευομένων ὑμῶν ἐξ αἰγύπτου καὶ ὅτι ἐμισθώσαντο ἐπὶ σὲ τὸν βαλααμ υἱὸν βεωρ ἐκ τῆς μεσοποταμίας καταράσασθαί σε
- 6 Konsa, toutotan n'ap viv sou latè, piga nou janm fè anyen ni pou ede yo ni pou fè yo plezi.
Do nothing for their peace or well-being for ever.
καὶ οὐκ ἠθέλησεν κύριος ὁ θεός σου εἰσακοῦσαι τοῦ βαλααμ καὶ μετέστρεψεν κύριος ὁ θεός σου τὰς κατάρας εἰς εὐλογίαν ὅτι ἠγάπησέν σε κύριος ὁ θεός σου
- 7 Pa meprize moun Edon yo. Se moun menm ras avè nou yo ye. Pa meprize moun peyi Lejip yo non plis, paske yon lè se nan peyi yo nou te rete.
But have no hate for an Edomite, because he is your brother, or for an Egyptian, for you were living in his land.
οὐ προσαγορεύσεις εἰρηνικὰ αὐτοῖς καὶ συμφέροντα αὐτοῖς πάσας τὰς ἡμέρας σου εἰς τὸν αἰῶνα

- 8 Lè moun sa yo vin rete nan peyi nou an, sou twa jenerasyon, pitit yo va gen dwa vin nan reyinyon n'ap fè pou fè sèvis pou Bondye.
Their children in the third generation may come into the meeting of the Lord's people.
 οὐ βδέλυξή ιδουμαίων ὅτι ἀδελφός σου ἐστὶν οὐ βδέλυξή αἰγύπτιον ὅτι πάροικος ἐγένου ἐν τῇ γῇ αὐτοῦ
- 9 ¶ Lè n'ap fè lagè ak lènmi nou yo, antan n'ap viv nan kan, se pou nou egzante tou sa ki ka mete nou nan kondisyon pou nou pa ka fè sèvis Bondye.
When you go out to war and put your tents in position, keep from every evil thing.
 υἱοὶ ἐὰν γενηθῶσιν αὐτοῖς γενεὰ τρίτη εἰσελεύσονται εἰς ἐκκλησίαν κυρίου
- 10 Si yon moun ta nan kondisyon pou li pa ka sèvi Bondye paske li te voye sou li lannwit, l'a soti kite kan an, l'a rete deyò pou tout jounen an.
If any man among you becomes unclean through anything which has taken place in the night, he is to go out from the tent-circle and keep outside it:
 ἐὰν δὲ ἐξέλθῃς παρεμβαλεῖν ἐπὶ τοὺς ἐχθρούς σου καὶ φυλάξῃ ἀπὸ παντὸς ῥήματος πονηροῦ
- 11 Nan aswè, l'a lave kò l'. Apre solèy kouche, l'a ka antre nan kan an ankò.
But when evening comes near, let him take a bath: and after sundown he may come back to the tents.
 ἐὰν ᾗ ἐν σοὶ ἄνθρωπος ὃς οὐκ ἔσται καθαρὸς ἐκ ῥύσεως αὐτοῦ νυκτός καὶ ἐξελεύσεται ἔξω τῆς παρεμβολῆς καὶ οὐκ εἰσελεύσεται εἰς τὴν παρεμβολήν
- 12 N'a chwazi yon kote andeyò limit kan an kote n'a ka ale fè bezwen nou.
Let there be a place outside the tent-circle to which you may go;
 καὶ ἔσται τὸ πρὸς ἐσπέραν λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ δευκότος ἡλίου εἰσελεύσεται εἰς τὴν παρεμβολήν
- 13 N'a pran yon pikwa nan zouti nou yo, n'a fouye yon twou, n'a degaje nou, epi n'a kouvri l' ak tè.
And have among your arms a spade; and when you have been to that place, let that which comes from you be covered up with earth:
 καὶ τόπος ἔσται σοὶ ἔξω τῆς παρεμβολῆς καὶ ἐξελεύσῃ ἐκεῖ ἔξω
- 14 Seyè a, Bondye nou an, ap pwonmennen nan tout kan an pou l' pwoteje nou, pou l' lage lènmi nou yo nan men nou. Se poutèt sa, se pou nou toujou kenbe kan an pwòp nèt pou Seyè a pa wè anyen ladan l' ki pou ba l' kè tounen epi ki pou ta fè l' vire do ban nou.
For the Lord your God is walking among your tents, to keep you safe and to give up into your hands those who are fighting against you; then let your tents be holy, so that he may see no unclean thing among you, and be turned away from you.
 καὶ πάσσαλος ἔσται σοὶ ἐπὶ τῆς ζώνης σου καὶ ἔσται ὅταν διακαθίζῃς ἔξω καὶ ὀρύξεις ἐν αὐτῷ καὶ ἐπαγῶν καλύψεις τὴν ἀσημισίαν σου ἐν αὐτῷ
- 15 ¶ Si yon esklav sove lakay mèl li vin mande nou pwoteksyon, nou pa gen dwa renmèt li bay mèl li.
Do not give back to his master a servant who has gone in flight from his master and come to you:
 ὅτι κύριος ὁ θεός σου ἐμπεριπατεῖ ἐν τῇ παρεμβολῇ σου ἐξελέσθαι σε καὶ παραδοῦναι τὸν ἐχθρόν σου πρὸ προσώπου σου καὶ ἔσται ἡ παρεμβολή σου ἁγία καὶ οὐκ ὀφθῆσεται ἐν σοὶ ἀσημισία πράγματος καὶ ἀποστρέψει ἀπὸ σοῦ
- 16 N'a kite l' viv avèk nou nan mitan pèp la, nan nenpòt ki lavil l'a chwazi, kote l'a pi pito. Pa janm pwofite sou li.
Let him go on living among you in whatever place is most pleasing to him: do not be hard on him.
 οὐ παραδώσεις παῖδα τῷ κυρίῳ αὐτοῦ ὃς προστέθειται σοὶ παρὰ τοῦ κυρίου αὐτοῦ
- 17 Piga ankenn gason ni ankenn fanm nan pèp Izrayèl la al pote tèt yo fè jennès nan sèvis pou zidòl moun lòt nasyon yo.
No daughter of Israel is to let herself be used as a loose woman for a strange god, and no son of Israel is to give himself to a man.
 μετὰ σοῦ κατοικήσει ἐν ὑμῖν κατοικήσει ἐν παντὶ τόπῳ οὗ ἐὰν ἀρέσῃ αὐτῷ οὐ θλίψεις αὐτόν
- 18 Pa janm kite yon fanm osinon yon gason vin nan tanp Bondye a pou fè ankenn ofrann ak lajan yo fè nan kondisyon sa a, paske Seyè a pa vle wè moun k'ap fè bagay konsa.
Do not take into the house of the Lord your God, as an offering for an oath, the price of a loose woman or the money given to one used for sex purposes in the worship of the gods: for these two things are disgusting to the Lord your God.
 οὐκ ἔσται πόρνη ἀπὸ θυγατέρων ἰσραὴλ καὶ οὐκ ἔσται πορνέυων ἀπὸ υἱῶν ἰσραὴλ οὐκ ἔσται τελεσφόρος ἀπὸ θυγατέρων ἰσραὴλ καὶ οὐκ ἔσται τελισκόμενος ἀπὸ υἱῶν ἰσραὴλ
- 19 Piga nou janm fè yon moun pèp Izrayèl parèy nou peye enterè lè nou prete l' lajan, osinon manje, osinon nenpòt lòt bagay.
Do not take interest from an Israelite on anything, money or food or any other goods, which you let him have:
 οὐ προσισεις μίσθωμα πόρνης οὐδὲ ἀλλαγμα κυνὸς εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου πρὸς πᾶσαν εὐχὴν ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σοῦ ἐστὶν καὶ ἀμώτερα

- 20 Nou gen dwa egzije yon moun lòt nasyon pou l' peye nou enterè sou sa nou prete l'. Men, nou pa ka fè yon moun pèp Izrayèl parèy nou sa. Se konsa, Seyè a, Bondye nou an, va beni nou nan tou sa nou pral fè nan peyi Bondye pral ban nou pou rele nou pa nou.
From men of other nations you may take interest, but not from an Israelite: so that the blessing of the Lord your God may be on everything to which you put your hand, in the land which you are about to take as your heritage.
οὐκ ἔκτοκίεις τῷ ἀδελφῷ σου τόκον ἀργυρίου καὶ τόκον βρωμάτων καὶ τόκον παντὸς πράγματος οὗ ἂν ἐκδανείσῃς
- 21 Lè yonn nan nou pwomèt Seyè a n'ap fè kichòy pou li, pa kite twòp tan pase anvan nou kenbe pwomès la, paske Seyè a, Bondye nou an, p'ap manke mande nou kont. Lè sa a, n'a gen yon peche sou konsyans nou.
When you take an oath to the Lord, do not be slow to give effect to it: for without doubt the Lord your God will make you responsible, and will put it to your account as sin.
τῷ ἄλλοτρίῳ ἔκτοκίεις τῷ δὲ ἀδελφῷ σου οὐκ ἔκτοκίεις ἵνα εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσι τοῖς ἔργοις σου ἐπὶ τῆς γῆς εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομήσαι αὐτήν
- 22 Si nou pa fè Seyè a ankenn pwomès, nanpwen peche nan sa.
But if you take no oath, there will be no sin.
ἐὰν δὲ εὗξῃ εὐχὴν κυρίῳ τῷ θεῷ σου οὐ χρονοίεις ἀποδοῦναι αὐτήν ὅτι ἐκζητῶν ἐκζητήσει κύριος ὁ θεός σου παρὰ σοῦ καὶ ἔσται ἐν σοὶ ἁμαρτία
- 23 Men, depi yon pawòl sot nan bouch nou, fòk nou kenbe l'. Lè nou fè Seyè a yon pwomès ak pwòp bouch nou san anyen pa t' fòse nou fè l', se pou nou kenbe l'.
Whatever your lips have said, see that you do it; for you gave your word freely to the Lord your God.
ἐὰν δὲ μὴ θέλῃς εὐξασθαι οὐκ ἔστιν ἐν σοὶ ἁμαρτία
- 24 Lè nou pase nan jaden rezen yon moun pèp Izrayèl parèy nou, nou gen dwa manje kont rezen nou, jan nou vle. Men, piga nou pran anyen pote ale.
When you go into your neighbour's vine-garden, you may take of his grapes at your pleasure, but you may not take them away in your vessel.
τὰ ἐκπορευόμενα διὰ τῶν χειλέων σου φυλάξῃ καὶ ποιήσεις ὃν τρόπον εὗξω κυρίῳ τῷ θεῷ σου δόμα ὃ ἐλάλησας τῷ στόματί σου
- 25 Si nou antre nan jaden ble yon moun pèp Izrayèl parèy nou, si ble a mi, nou gen dwa kase kèk zepi ak men nou. Men, piga nou mete manchèt pou koupe ble ki mi nan jaden moun pèp Izrayèl parèy nou.
When you go into your neighbour's field, you may take the heads of grain with your hand; but you may not put your blade to his grain.
ἐὰν δὲ εἰσέλθῃς εἰς ἀμητὸν τοῦ πλησίον σου καὶ συλλέξῃς ἐν ταῖς χερσίν σου στάχυς καὶ δρέπανον οὐ μὴ ἐπιβάλῃς ἐπὶ τὸν ἀμητὸν τοῦ πλησίον σου
- 1 ¶ Si yon nonm marye ak yon fanm epi rive yon lè fanm lan pa fè l' plezi ankò, paske li dekouvri nan fanm lan yon bagay ki pa byen, l'a ekri yon papye divòs bay fanm lan, epi l'a voye l' tounen lakay papa l'.
If a man takes a wife, and after they are married she is displeasing to him because of some bad quality in her, let him give her a statement in writing and send her away from his house.
ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ καὶ ἔσται ἐὰν μὴ εὖρη χάριν ἐναντίον αὐτοῦ ὅτι εὗρεν ἐν αὐτῇ ἄσχημον πρᾶγμα καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίου καὶ δώσει εἰς τὰς χεῖρας αὐτῆς καὶ ἐξαποστελεῖ αὐτήν ἐκ τῆς οἰκίας αὐτοῦ
- 2 Apre sa, si fanm lan kite kay papa l', l' al marye ak yon lòt gason,
And when she has gone away from him, she may become another man's wife.
καὶ ἀπελθοῦσα γένηται ἀνδρὶ ἑτέρῳ
- 3 sipoze dezyèm mari a tou ta rive pa vle wè l', epi li ekri yon lèt divòs ba li, epi li voye l' tounen lakay papa l' ankò, osinon sipoze dezyèm mari a ta rive mouri,
And if the second husband has no love for her and, giving her a statement in writing, sends her away; or if death comes to the second husband to whom she was married;
καὶ μισήσῃ αὐτήν ὁ ἀνὴρ ὁ ἔσχατος καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίου καὶ δώσει εἰς τὰς χεῖρας αὐτῆς καὶ ἐξαποστελεῖ αὐτήν ἐκ τῆς οἰκίας αὐτοῦ ἢ ἀποθάνῃ ὁ ἀνὴρ ὁ ἔσχατος ὃς ἔλαβεν αὐτήν ἐαυτῷ γυναῖκα
- 4 Lè sa a, premye mari a p'ap ka marye avè l' ankò. Se pou li konsidere fanm lan tankou yon moun ki pa nan kondisyon pou sèvi Bondye. Paske si li marye avè l' apre sa, l'ap fè yon bagay Seyè a pa vle wè. Piga nou rale madichon sou peyi Seyè a, Bondye nou an, ap ban nou pou rele nou pa nou an.
Her first husband, who had sent her away, may not take her back after she has been wife to another; for that is disgusting to the Lord: and you are not to be a cause of sin in the land which the Lord your God is giving you for your heritage.
οὐ δυνήσεται ὁ ἀνὴρ ὁ πρότερος ὁ ἐξαποστεύσας αὐτήν ἐπαναστρέψας λαβεῖν αὐτήν ἐαυτῷ γυναῖκα μετὰ τὸ μιανθῆναι αὐτήν ὅτι βδέλυγμά ἐστιν ἐναντίον κυρίου τοῦ θεοῦ σου καὶ οὐ μιανεῖτε τὴν γῆν ἣν κύριος ὁ θεός ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ
- 5 ¶ Si yon nonm fèk marye, li pa fèt pou l' al nan lagè, ni yo pa bezwen mande l' fè ankenn travay nan sèvis piblik pandan annan. Konsa, pandan tan sa a, l'a lib pou l' rete lakay li pou l' fè kè madanm li kontan.
A newly married man will not have to go out with the army or undertake any business, but may be free for one year, living in his house for the comfort of his wife.
ἐὰν δὲ τις λάβῃ γυναῖκα προσφάτως οὐκ ἐξελεύσεται εἰς τὸν πόλεμον καὶ οὐκ ἐπιβληθήσεται αὐτῷ οὐδὲν πρᾶγμα ἄθωπος ἔσται ἐν τῇ οἰκίᾳ αὐτοῦ ἐνιαυτὸν ἕνα εὐφρανεῖ τὴν γυναῖκα αὐτοῦ ἣν ἔλαβεν

- 6 Lè n'ap prete you moun lajan, nou pa gen dwa pran de wòl moulen li yo, pa menm you sèl ladan yo, pou garanti. Si nou fè sa, se tankou si se te lavi moun lan menm nou te pran pou garanti.
No one is to take, on account of a debt, the stones with which grain is crushed: for in doing so he takes a man's living.
 οὐκ ἐνεχυράσεις μύλον οὐδὲ ἐπιμύλιον ὅτι ψυγὴν οὗτος ἐνεχυράζει
- 7 Si yo bare you moun pèp Izrayèl ap kenbe you moun pèp Izrayèl parèy li pou fè l' tounen esklav li osinon pou l' vann li, se pou yo touye l'. Se konsa n'a wete bagay mal k'ap fèt nan mitan nou.
If a man takes by force one of his countrymen, the children of Israel, using him as his property or getting a price for him, that thief is to be put to death: so you are to put away evil from among you.
 ἐὰν δὲ ἀλφ̄ ἄνθρωπος κλέπτων ψυγὴν τῶν ἀδελφῶν αὐτοῦ τῶν υἱῶν Ἰσραηλ καὶ καταδυναστεύσας αὐτὸν ἀποδώται ἀποθάνεται ὁ κλέπτης ἐκεῖνος καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν
- 8 Lè gen you ka move maladi po, se pou nou sèten yo fè tou sa moun Levi yo mande fè. Se pou nou swiv tout regleman mwen te ba yo sou sa.
In connection with the leper's disease, take care to keep and do every detail of the teaching of the priests, the Levites: as I gave them orders, so you are to do.
 πρόσεχε σεαυτῷ ἐν τῇ ἀφῆ τῆς λέπρας φυλάξῃ σφόδρα ποιεῖν κατὰ πάντα τὸν νόμον ὃν ἐὰν ἀναγγείλωσιν ὑμῖν οἱ ἱερεῖς οἱ λευῖται ὃν τρόπον ἐνετειλάμην ὑμῖν φυλάξασθε ποιεῖν
- 9 Pa janm bliye sa Seyè a, Bondye nou an, te fè Miryam, lè nou t'ap soti kite peyi Lejip la.
Keep in mind what the Lord your God did to Miriam on the way, when you came out of Egypt.
 μνησθητι ὅσα ἐποίησεν κύριος ὁ θεός σου τῇ μαριαμ ἐν τῇ ὁδῷ ἐκπορευομένων ὑμῶν ἐξ αἰγύπτου
- 10 Lè n'ap prete you moun you lajan sou garanti, nou pa gen dwa antre lakay li pou n' al pran sa l'ap ban nou pou garanti a.
If you let your brother have the use of anything which is yours, do not go into his house and take anything of his as a sign of his debt;
 ἐὰν ὀφείλημα ἦ ἐν τῷ πλησίον σου ὀφείλημα ὅτιοῦν οὐκ εἰσελεύσῃ εἰς τὴν οἰκίαν αὐτοῦ ἐνεχυράσαι τὸ ἐνέχυρον
- 11 N'a rete deyò, n'a tann li pote garanti a ban nou deyò a.
But keep outside till he comes out and gives it to you.
 ἔξω στήσῃ καὶ ὁ ἄνθρωπος οὗ τὸ δάνειόν σου ἐστὶν ἐν αὐτῷ ἐξοίσει σοι τὸ ἐνέχυρον ἔξω
- 12 Si se you nonm ki pòn, pa kite rad li ban nou pou garanti a pase nwit lakay nou.
If he is a poor man, do not keep his property all night;
 ἐὰν δὲ ὁ ἄνθρωπος πένηται οὐ κοιμηθήσῃ ἐν τῷ ἐνεχύρῳ αὐτοῦ
- 13 Se pou nou tounen l' ba li lè solèy kouche, pou l' ka mete l' sou li lè l'ap dòmi. L'a genyen nou rekonesans, epi nou menm nou va fè you bon zè devan Seyè a, Bondye nou an.
But be certain to give it back to him when the sun goes down, so that he may have his clothing for sleeping in, and will give you his blessing: and this will be put to your account as righteousness before the Lord your God.
 ἀποδόσει ἀποδώσεις τὸ ἐνέχυρον αὐτοῦ περὶ δυσμὰς ἡλίου καὶ κοιμηθήσεται ἐν τῷ ἱματίῳ αὐτοῦ καὶ εὐλογήσει σε καὶ ἔσται σοι ἐλεημοσύνη ἐναντίον κυρίου τοῦ θεοῦ σου
- 14 ¶ Piga nou peze you pòn malere k'ap travay pou lajan l', li te mèt you moun pèp Izrayèl parèy nou, li te mèt you moun lòt nasyon k'ap viv nan peyi a nan yonn nan lavil nou yo.
Do not be hard on a servant who is poor and in need, if he is one of your countrymen or a man from another nation living with you in your land.
 οὐκ ἀπαδικήσεις μισθὸν πένητος καὶ ἐνδεοῦς ἐκ τῶν ἀδελφῶν σου ἢ ἐκ τῶν προσηλύτων τῶν ἐν ταῖς πόλεσιν σου
- 15 Peye l' lajan l' chak jou, anvan solèy kouche, paske li pòn, li bezwen lajan an pou l' viv. Konsa, li p'ap bezwen rele Seyè a pou nou. Men, si sa rive, se nou menm k'ap antò.
Give him his payment day by day, not keeping it back over night; for he is poor and his living is dependent on it; and if his cry against you comes to the ears of the Lord, it will be judged as sin in you.
 αὐθημερὸν ἀποδώσεις τὸν μισθὸν αὐτοῦ οὐκ ἐπιδώσει αὐτῷ ὁ ἥλιος ἐπ' αὐτῷ ὅτι πένης ἐστὶν καὶ ἐν αὐτῷ ἔχει τὴν ἐλπίδα καὶ οὐ καταβοήσεται κατὰ σοῦ πρὸς κύριον καὶ ἔσται ἐν σοὶ ἁμαρτία
- 16 Nou pa gen dwa touye you papa pou krim pitit li fè. Ni nou pa gen dwa touye you pitit pou krim papa l' te fè. Y'a touye you moun pou krim li menm li fè.
Fathers are not to be put to death for their children or children for their fathers: every man is to be put to death for the sin which he himself has done.
 οὐκ ἀποθάνονται πατέρες ὑπὲρ τέκνων καὶ υἱοὶ οὐκ ἀποθάνονται ὑπὲρ πατέρων ἕκαστος τῇ ἑαυτοῦ ἁμαρτία ἀποθάνεται
- 17 Pa fè ankenn moun lòt nasyon k'ap viv nan mitan nou lenjistis. Respekte dwa timoun ki san papa. Pa pran rad you vè an garanti pou lajan nou prete l'.
Be upright in judging the cause of the man from a strange country and of him who has no father; do not take a widow's clothing on account of a debt:
 οὐκ ἐκκλινεῖς κρίσιν προσηλύτου καὶ ὄρφανοῦ καὶ χήρας καὶ οὐκ ἐνεχυράσεις ἱμάτιον χήρας
- 18 Chonje nou menm tou nou te esklav nan peyi Lejip. Se Seyè a menm, Bondye nou an, ki te delivre nou. Se poutèt sa mwen mande nou pou nou swiv regleman sa a.
But keep in mind that you were a servant in the land of Egypt, and the Lord your God made you free: for this is why I give you orders to do this.
 καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῆ αἰγύπτῳ καὶ ἐλυτρώσατό σε κύριος ὁ θεός σου ἐκεῖθεν διὰ τοῦτο ἐγὼ σοὶ ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο

- 19 Lè n'ap ranmase rekòt ble nan jaden nou epi nou bliye ranmase kèk grap ki tonbe atè, pa tounen al pran yo. N'a kite yo pou moun lòt nasyon k'ap viv nan mitan nou, pou timoun san papa ak fanm ki pèdi mari yo. N'a fè sa pou Seyè a, Bondye nou an, ka beni nou nan tou sa n'ap fè.
When you get in the grain from your field, if some of the grain has been dropped by chance in the field, do not go back and get it, but let it be for the man from a strange land, the child without a father, and the widow: so that the blessing of the Lord your God may be on all the work of your hands.
ἐὰν δὲ ἀμήσης ἀμητὸν ἐν τῷ ἀγρῷ σου καὶ ἐπιλάθῃ δράγμα ἐν τῷ ἀγρῷ σου οὐκ ἐπαναστραφήσῃ λαβεῖν αὐτὸ τῷ πτωχῷ καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ ἔσται ἵνα εὐλογῆσῃ σε κύριος ὁ θεός σου ἐν πάσι τοῖς ἔργοις τῶν χειρῶν σου
- 20 Lè n'ap keyi grenn oliv, nou pa bezwen pase yon dezyèm fwa pou keyi sa ki te rete yo. N'a kite yo pou moun lòt nasyon k'ap viv nan mitan nou yo, pou timoun san papa ak pou fanm ki pèdi mari yo.
When you are shaking the fruit from your olive-trees, do not go over the branches a second time: let some be for the man from a strange land, the child without a father, and the widow.
ἐὰν δὲ ἐλαιολογῆσῃς οὐκ ἐπαναστρέψῃς καλαμῆσασθαι τὰ ὀπίσω σου τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ ἔσται καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῆ αἰγύπτῳ διὰ τοῦτο ἐγώ σοι ἐντέλλομαι π οιεῖν τὸ ῥῆμα τοῦτο
- 21 Lè nou fin koupe grap rezen nan jaden nou yo, pa tounen yon dezyèm fwa anba chak pye rezen pou repase branch yo. Sa ki va rete a, n'a kite yo pou moun lòt nasyon k'ap viv nan mitan nou yo, pou timoun ki san papa ak pou fanm ki pèdi mari yo.
When you are pulling the grapes from your vines, do not take up those which have been dropped; let them be for the man from a strange land, the child without a father, and the widow.
ἐὰν δὲ τρυγήσῃς τὸν ἀμπελῶνά σου οὐκ ἐπανατρύγῃς αὐτὸν τὰ ὀπίσω σου τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ ἔσται
- 22 Se pou nou toujou chonje yon lè nou te esklav nan peyi Lejip. Se poutèt sa mwen mande non pou nou swiv lòd mwen ban nou la a.
Keep in mind that you were a servant in the land of Egypt: for this is why I give you orders to do this.
καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῆ αἰγύπτῳ διὰ τοῦτο ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο
- 1 ¶ Lè yon kont pete nan mitan nou, moun ki gen kont yo va ale lajistis pou yo jije ka a. Y'a bay sa ki gen rezon an rezon, sa ki gen tò a tò.
If there is an argument between men and they go to law with one another, let the judges give their decision for the upright, and against the wrongdoer.
ἐὰν δὲ γένηται ἀντιλογία ἀνὰ μέσον ἀνθρώπων καὶ προσέλθωσιν εἰς κρίσιν καὶ κρίνωσιν καὶ δικαιώσωσιν τὸν δίκαιον καὶ καταγνώσιν τοῦ ἀσεβοῦς
- 2 Si sa ki gen tò a merite bat, jij la va fè l' kouche plat atè, epi, l'a devan je l', l'a fè yo ba li kantite kou li merite pou sa l' fè a.
And if the wrongdoer is to undergo punishment by whipping, the judge will give orders for him to go down on his face and be whipped before him, the number of the blows being in relation to his crime.
καὶ ἔσται ἐὰν ἄξιός ᾤ πληγῶν ὁ ἀσεβῶν καὶ καθιεῖς αὐτὸν ἐναντι τῶν κριτῶν καὶ μαστιγώσουσιν αὐτὸν ἐναντίον αὐτῶν κατὰ τὴν ἀσέβειαν αὐτοῦ ἀριθμῷ
- 3 Nou pa janm gen dwa depase karant kou. Si nou ba li plis, nou ka pini l' twòp. Lè sa a, n'a avili l' devan tout moun.
He may be given forty blows, not more; for if more are given, your brother may be shamed before you.
τεσσαράκοντα μαστιγώσουσιν αὐτὸν οὐ προσθήσουσιν ἐὰν δὲ προσθῶσιν μαστιγῶσαι αὐτὸν ὑπὲρ ταύτας τὰς πληγὰς πλείους ἀσχημονήσει ὁ ἀδελφός σου ἐναντίον σου
- 4 Nou pa bezwen mare bouch bèf la pou enpoze l' manje lè l'ap vire moulen pou kraze ble pou nou.
Do not keep the ox from taking the grain when he is crushing it.
οὐ φιμώσεις βοῦν ἄλοῶντα
- 5 ¶ Lè de frè rete ansanm nan menm kay, si yonn ladan yo rive mouri san li pa kite pitit, madan defen an pa ka al marye ak yon moun ki pa nan fanmi an. Se va devwa bòfrè a pou l' al jwenn vèv la pou l' marye ak li.
If brothers are living together and one of them, at his death, has no son, the wife of the dead man is not to be married outside the family to another man: let her husband's brother go in to her and make her his wife, doing as it is right for a brother-in-law to do.
ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ καὶ ἀποθάνῃ εἰς ἐξ αὐτῶν σπέρμα δὲ μὴ ᾔ αὐτῷ οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἕξω ἀνδρὶ μὴ ἐγγίζοντι ὁ ἀδελφός τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτὴν καὶ λήμψεται αὐτὴν ἑαυτῷ γυναῖκα καὶ συνοικήσει αὐτῇ
- 6 Premye pitit gason madanm lan va fè a va pote non frè ki mouri a pou non l' pa pèdi nan peyi Izrayèl la.
Then the first male child she has will take the rights of the brother who is dead, so that his name may not come to an end in Israel.
καὶ ἔσται τὸ παιδίον ὃ ἐὰν τέκῃ κατασταθήσεται ἐκ τοῦ ὀνόματος τοῦ τετελευτηκότος καὶ οὐκ ἐξαλειφθήσεται τὸ ὄνομα αὐτοῦ ἐξ Ἰσραὴλ
- 7 Men, si nonm lan pa vle marye ak bèlsè li a, bèlsè a va moute nan tribinal bò pòtay lavil la, epi l'a di chèf fanmi yo: Bòfrè mwen an derefize fè devwa l'. Li pa vle konsève non frè li nan peyi Izrayèl la. Li refize marye avè m', jan lalwa peyi a mande l' fè l' la.
But if the man says he will not take his brother's wife, then let the wife go to the responsible men of the town, and say, My husband's brother will not keep his brother's name living in Israel; he will not do what it is right for a husband's brother to do.
ἐὰν δὲ μὴ βούληται ὁ ἀνθρώπος λαβεῖν τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ καὶ ἀναβήσεται ἡ γυνὴ ἐπὶ τὴν πόλιν ἐπὶ τὴν γερουσίαν καὶ ἐρεῖ οὐ θέλει ὁ ἀδελφός τοῦ ἀνδρὸς μου ἀναστήσαι τὸ ὄνομα τοῦ ἀδελφοῦ αὐτοῦ ἐν Ἰσραὴλ οὐκ ἠθέλησεν ὁ ἀδελφός τοῦ ἀνδρὸς μου

- 8 Lè sa a, chèf fanmi ki nan lavil la va fè rele nonm lan vin jwenn yo epi y'a pale avè l'. Si li derefize marye avèk bèlsè a,
Then the responsible men of the town will send for the man, and have talk with him: and if he still says, I will not take her;
καὶ καλέσουσιν αὐτὸν ἢ γερούσια τῆς πόλεως αὐτοῦ καὶ ἐροῦσιν αὐτῷ καὶ σὺς εἶπη οὐ βούλομαι λαβεῖν αὐτήν
- 9 bèlsè a va mache sou li, devan tout chèf fanmi yo, l'a wete yon grenn sapat nan pye nonm lan, l'a krache nan figi l', epi l'a di: -Men sa ki pou rive yon nonm ki refize bay frè li yon pitit.
Then his brother's wife is to come to him, before the responsible men of the town, and take his shoe off his foot, and put shame on him, and say, So let it be done to the man who will not take care of his brother's name.
καὶ προσελθοῦσα ἡ γυνὴ τοῦ ἀδελφοῦ αὐτοῦ ἔναντι τῆς γερούσιας καὶ ὑπολύσει τὸ ὑπόδημα αὐτοῦ τὸ ἐν ἀπὸ τοῦ ποδὸς αὐτοῦ καὶ ἐμπτύσεται εἰς τὸ πρόσωπον αὐτοῦ καὶ ἀποκριθεῖσα ἐρεῖ οὕτως ποιήσουσιν τῷ ἀνθρώπῳ ὃς οὐκ οἰκοδομήσει τὸν οἶκον τοῦ ἀδελφοῦ αὐτοῦ
- 10 Nan peyi Izrayèl la, y'a rele fanmi nonm sa a: fanmi nonm grenn sapat la.
And his family will be named in Israel, The house of him whose shoe has been taken off.
καὶ κληθήσεται τὸ ὄνομα αὐτοῦ ἐν Ἰσραὴλ οἶκος τοῦ ὑπολυθέντος τὸ ὑπόδημα
- 11 Si pandan de gason nan moun Izrayèl yo ap goumen, madanm yonn nan yo pwoche pou l' sove mari l' anba men lòt k'ap bat li a, epi li lonje men l', li kenbe lòt lan nan pati li,
If two men are fighting, and the wife of one of them, coming to the help of her husband, takes the other by the private parts;
ἐὰν δὲ μάχωνται ἄνθρωποι ἐπὶ τὸ αὐτὸ ἄνθρωπος μετὰ τοῦ ἀδελφοῦ αὐτοῦ καὶ προσέλθῃ γυνὴ ἐνὸς αὐτῶν ἐξελέσθαι τὸν ἄνδρα αὐτῆς ἐκ χειρὸς τοῦ τύπτοντος αὐτὸν καὶ ἐκτείνασα τὴν χεῖρα ἐπιλάβηται τὸν διδόμενον αὐτοῦ
- 12 se pou nou san pitye pou li: koupe men l' la pou la.
Her hand is to be cut off; have no pity on her.
ἀποκόψεις τὴν χεῖρα αὐτῆς οὐ φείσεται ὁ ὀφθαλμὸς σου ἐπ' αὐτῇ
- 13 ¶ Nou pa gen dwa gen de kalite pwa nan sakit nou pou pran pèz, yonn ki bon, yonn ki pa bon,
Do not have in your bag different weights, a great and a small;
οὐκ ἔσται ἐν τῷ μαρσίπῳ σου στάθμιον καὶ στάθμιον μέγα ἢ μικρόν
- 14 ni de kalite mezi lakay nou, yonn ki bon ak yonn ki pa bon.
Or in your house different measures, a great and a small.
οὐκ ἔσται ἐν τῇ οἰκίᾳ σου μέτρον καὶ μέτρον μέγα ἢ μικρόν
- 15 N'a toujou sèvi ak bon mezi, san wete san mete. Se konsa n'a ka viv lontan nan peyi Seyè a, Bondye nou an, ap ban nou an.
But have a true weight and a true measure: so that your life may be long in the land which the Lord your God is giving you.
στάθμιον ἀληθινὸν καὶ δίκαιον ἔσται σοὶ καὶ μέτρον ἀληθινὸν καὶ δίκαιον ἔσται σοὶ ἵνα πολυήμερος γένη ἐπὶ τῆς γῆς ἧς κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ
- 16 Paske Seyè a pa vle wè moun k'ap fè bagay konsa, moun k'ap fè lenjistis.
For all who do such things, and all whose ways are not upright, are disgusting to the Lord your God.
ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου πᾶς ποιῶν ταῦτα πᾶς ποιῶν ἄδικον
- 17 Pa janm bliye sa Amalèk te fè nou lè nou te sou wout nou ap soti nan peyi Lejip.
Keep in mind what Amalek did to you on your way from Egypt;
μνήσθητι ὅσα ἐποίησέν σοι αμαληκ ἐν τῇ ὁδῷ ἐκπορευομένου σου ἐξ αἰγύπτου
- 18 Yo pa t' gen krentif Bondye. Yo vin kontre nou sou chemen nou. Lè sa a nou te bouke, kò nou te kraze, epi yo pase pa dèyè, yo touye tout moun ki t'ap trennen dèyè yo.
How, meeting you on the way, he made an attack on you when you were tired and without strength, cutting off all the feeble ones at the end of your line; and the fear of God was not in him.
πῶς ἀντέστη σοὶ ἐν τῇ ὁδῷ καὶ ἔκοψέν σου τὴν οὐραγίαν τοὺς κοπιῶντας ὀπίσω σου σὺ δὲ ἐπέινας καὶ ἐκοπίας καὶ οὐκ ἐφοβήθη τὸν θεόν
- 19 Se poutèt sa, lè Seyè a, Bondye nou an, va ban nou lapè ak tout lènmi sa yo ki antoure nou toupatou nan peyi l'ap ban nou pou rele nou pa nou an, se pou nou touye tout moun Amalèk yo pou pesonn sou latè pa janm chonje yo ankò. Pa bliye sa!
So when the Lord your God has given you rest from all who are against you on every side, in the land which the Lord your God is giving you for your heritage, see to it that the memory of Amalek is cut off from the earth; keep this in mind.
καὶ ἔσται ἡνίκα ἐὰν καταπαύσῃ σε κύριος ὁ θεός σου ἀπὸ πάντων τῶν ἐχθρῶν σου τῶν κύκλῳ σου ἐν τῇ γῇ ἧς κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομήσαι ἐξαλείψεις τὸ ὄνομα αμαληκ ἐκ τῆς ὑπὸ τὸν οὐρανὸν καὶ οὐ μὴ ἐπιλάβῃ

- 1 ¶ Lè n'a rive nan peyi Seyè a, Bondye nou an, ban nou pou rele nou pa nou an, lè n'a fin pran tout peyi a pou nou pou nou rete ladan l',
Now when you have come into the land which the Lord is giving you for your heritage, and you have made it yours and are living in it;
καὶ ἔσται ἐν εἰσελθῆς εἰς τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ καὶ κατακληρονομίῃσιν αὐτὴν καὶ κατοικήσῃς ἐπ' αὐτῆς
- 2 chak moun va pran premye donn tout pyebwa nan jaden li fè sou tè Seyè a, Bondye li a, va ba li, l'a mete yo nan yon panyen, epi l'a pote l' kote Seyè a te chwazi pou l' rete nan mitan nou an.
You are to take a part of the first-fruits of the earth, which you get from the land which the Lord your God is giving you, and put it in a basket, and go to the place marked out by the Lord your God, as the resting-place of his name.
καὶ λήμψῃ ἀπὸ τῆς ἀπαρχῆς τῶν καρπῶν τῆς γῆς σου ἧς κύριος ὁ θεός σου δίδωσίν σοι καὶ ἐμβαλεῖς εἰς κάρταλλον καὶ πορεύῃ εἰς τὸν τόπον ὃν ἂν ἐκλέξῃται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ
- 3 Li aval jwenn prèt ki desèvis lè sa a, epi l'a di l': -Mwen deklare jòdi a, devan Seyè a, Bondye mwen an, mwen rekonèt mwen antre nan peyi li te pwomèt li t'ap bay zansèt nou yo.
And you are to come to him who is priest at that time, and say to him, I give witness today before the Lord your God, that I have come into the land which the Lord made an oath to our fathers to give us.
καὶ ἐλεύσῃ πρὸς τὸν ἱερέα ὃς ἐν ἡ ἔν ταῖς ἡμέραις ἐκεῖναις καὶ ἐρεῖς πρὸς αὐτὸν ἀναγγέλλω σήμερον κυρίῳ τῷ θεῷ μου ὅτι εἰσελήλυθα εἰς τὴν γῆν ἣν ὤμοσεν κύριος τοῖς πατράσιν ἡμῶν δοῦναι ἡμῖν
- 4 Prèt la va pran panyen an nan men li, l'a depoze l' devan lòtèl Seyè a, Bondye nou an.
Then the priest will take the basket from your hand and put it down in front of the altar of the Lord your God.
καὶ λήμψεται ὁ ἱερεὺς τὸν κάρταλλον ἐκ τῶν χειρῶν σου καὶ θήσῃ αὐτὸν ἀπέναντι τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ σου
- 5 Lè sa a, moun k'ap fè ofrann lan va pran lapawòl devan Seyè a, Bondye nou an, l'a fè deklarasyon sa a: -Zansèt mwen te yon moun peyi Aram ki t'ap pwonmennen mache toupatou. Yon jou, li desann nan peyi Lejip ak moun pa l' yo ki pa t' anpil. Yo pase kek tan nan peyi a, yo tounen yon gwo nasyon ki te fò ak anpil anpil moun ladan l'.
And these are the words which you will say before the Lord your God: My father was a wandering Aramaean, and he went down with a small number of people into Egypt; there he became a great and strong nation:
καὶ ἀποκριθήσῃ καὶ ἐρεῖς ἐναντι κυρίου τοῦ θεοῦ σου συρίαν ἀπέβαλεν ὁ πατήρ μου καὶ κατέβη εἰς αἴγυπτον καὶ παρέκησεν ἐκεῖ ἐν ἀριθμῷ βραχεῖ καὶ ἐγένετο ἐκεῖ εἰς ἔθνος μέγα καὶ πλῆθος πολὺ καὶ αἰ μέγα
- 6 Moun peyi Lejip yo tonbe maltrete nou, yo malmennen nou, yo fòse nou travay di tankou esklav.
And the Egyptians were cruel to us, crushing us under a hard yoke:
καὶ ἐκάκωσαν ἡμᾶς οἱ αἰγύπτιοι καὶ ἐταπεινώσαν ἡμᾶς καὶ ἐπέθηκαν ἡμῖν ἔργα σκληρά
- 7 Lè sa a, nou rele Seyè a, Bondye zansèt nou yo, pou l' vin ede nou. Li tande lapriyè nou. Li wè nan ki mizè nou te ye, li wè tout lapenn ki te nan kè nou, li wè jan yo t'ap peze nou.
And our cry went up to the Lord, the God of our fathers, and the Lord's ear was open to the voice of our cry, and his eyes took note of our grief and the crushing weight of our work:
καὶ ἀνεβοήσαμεν πρὸς κύριον τὸν θεὸν τῶν πατέρων ἡμῶν καὶ εἰσήκουσεν κύριος τῆς φωνῆς ἡμῶν καὶ εἶδεν τὴν ταπεινώσιν ἡμῶν καὶ τὸν μόχθον ἡμῶν καὶ τὸν θλιμμὸν ἡμῶν
- 8 Seyè a fè nou soti kite peyi Lejip la ak gwo fòs ponyèt li, li te fè anpil mirak ak anpil mènèy, bagay ki te fè moun pè anpil.
And the Lord took us out of Egypt with a strong hand and a stretched-out arm, with works of power and signs and wonders:
καὶ ἐξήγαγεν ἡμᾶς κύριος ἐξ αἰγύπτου αὐτὸς ἐν ἰσχύι μεγάλη καὶ ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι αὐτοῦ τῷ ὑψηλῷ καὶ ἐν ὀράμασιν μεγάλοις καὶ ἐν σημείοις καὶ ἐν τέρασιν
- 9 Apre sa, li mennen nou isit la, li ban nou bèl tè sa a, kote lèt ak siwo myèl ap koule tankou dlo.
And he has been our guide to this place, and has given us this land, a land flowing with milk and honey.
καὶ εἰσήγαγεν ἡμᾶς εἰς τὸν τόπον τοῦτον καὶ ἔδωκεν ἡμῖν τὴν γῆν ταύτην γῆν ῥέουσιν γάλα καὶ μέλι
- 10 Se sa ki fè koulye a, Seyè, mwen pote ba ou pi bèl fwi nan premye rekòt ou ban mwen nan peyi a. Apre sa, nonm lan va depoze panyen an devan Seyè a, Bondye nou an, l'a mete ajenou devan l'.
So now, I have come here with the first of the fruits of the earth which you, O Lord, have given me. Then you will put it down before the Lord your God and give him worship:
καὶ νῦν ἰδοὺ ἐνήνοχα τὴν ἀπαρχὴν τῶν γεννημάτων τῆς γῆς ἧς ἔδωκάς μοι κύριε γῆν ῥέουσιν γάλα καὶ μέλι καὶ ἀφήσεις αὐτὰ ἀπέναντι κυρίου τοῦ θεοῦ σου καὶ προσκυνήσεις ἐκεῖ ἐναντι κυρίου τοῦ θεοῦ σου
- 11 Lèfini, li menm ak tout moun lakay li, l'a fè fèt pou tout bon bagay sa yo Seyè a te ba li. L'a fè moun Levi yo ansanm ak moun lòt nasyon k'ap viv nan mitan nou yo fete ansanm ak li tou.
And you will have joy in every good thing which the Lord your God has given to you and to your family; and the Levite, and the man from a strange land who is with you, will take part in your joy.
καὶ εὐφρανθήσῃ ἐν πᾶσιν τοῖς ἀγαθοῖς οἷς ἔδωκέν σοι κύριος ὁ θεός σου καὶ τῇ οἰκίᾳ σου σὺ καὶ ὁ λευίτης καὶ ὁ προσήλυτος ὁ ἐν σοὶ

- 12 ¶ Chak twazan n'a bay ladim, ki vle di yon dizyèm tout bagay nou rekòlte. N'a ranmase sa n'ap bay la, n'a mache nan tout lavil nou yo, n'a bay prèt yo, moun lòt nasyon yo, timoun san papa yo ak vèy yo, pou yo tout ka manje plen vant yo.
When you have taken out a tenth from the tenth of all your produce in the third year, which is the year when this has to be done, give it to the Levite, and the man from a strange land, and the child without a father, and the widow, so that they may have food in your towns and be full;
ἐὰν δὲ συντελέσης ἀποδεκατώσαι πᾶν τὸ ἐπιδέκατον τῶν γεννημάτων τῆς γῆς σου ἐν τῷ ἔτει τῷ τρίτῳ τὸ δευτέρον ἐπιδέκατον δώσεις τῷ λευίτῃ καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ καὶ φάγονται ἐν ταῖς πόλεσίν σου καὶ ἐμπλησθήσονται
- 13 Lèfini, n'a parèt devan lòtèl Seyè a, Bondye nou an, n'a di l': -Mwen pa kite lakay mwen anyen nan sa mwen fèt pou mete apa pou ou. Mwen mache bay prèt yo, moun lòt nasyon yo, timoun san papa ak vèy yo, dapre lòd ou te ban mwen. Mwen fè tou sa ou te mande m' fè sou keksyon sa a. Mwen pa bliye anyen nan tou sa ou di m'.
And say before the Lord your God, I have taken all the holy things out of my house and have given them to the Levite, and the man from a strange land, and him who has no father, and the widow, as you have given me orders: I have kept in mind all your orders, in nothing have I gone against them:
καὶ ἐρεῖς ἐναντίον κυρίου τοῦ θεοῦ σου ἐξεκάθαρα τὰ ἅγια ἐκ τῆς οἰκίας μου καὶ ἔδωκα αὐτὰ τῷ λευίτῃ καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ κατὰ πάσας τὰς ἐντολάς ἃς ἐνετείλω μοι οὐδὲν ῥῆλθον τὴν ἐντολήν σου καὶ οὐκ ἐπελαθόμην
- 14 Mwen pa t' manje ladan yo lè mwen te nan lapenn, ni lè mwen pa t' nan kondisyon pou fè sèvis pou ou. Ni mwen pa t' wete anyen ladan l' pou m' fè ofrann bay mò. Seyè, Bondye mwen, mwen te obeyi ou, mwen te fè tou sa ou te ban m' lòd fè sou keksyon sa a.
No part of these things has been used for food in a time of weeping, or put away when I was unclean, or given for the dead: I have given ear to the voice of the Lord my God, and have done all you have given me orders to do.
καὶ οὐκ ἔφαγον ἐν ὀδύνῃ μου ἀπ' αὐτῶν οὐκ ἐκάρπωσα ἀπ' αὐτῶν εἰς ἀκάθαρτον οὐκ ἔδωκα ἀπ' αὐτῶν τῷ τεθηγκότῳ ὑπήκουσα τῆς φωνῆς κυρίου τοῦ θεοῦ μου ἐποίησα καθὰ ἐνετείλω μοι
- 15 Rete nan syèl la, nan kay ki apa nèt pou ou a, voye je ou gade pèp ou a. Beni pèp Izrayèl la ansanm ak tè ou te ban nou an dapre pwomès ou te fè zansèt nou yo. Beni peyi kote lèt ak siwo myèl ap koule tankou dlo a.
So, looking down from your holy place in heaven, send your blessing on your people Israel and on the land which you have given us, as you said in your oath to our fathers, a land flowing with milk and honey.
κάτιδε ἐκ τοῦ οἴκου τοῦ ἁγίου σου ἐκ τοῦ οὐρανοῦ καὶ εὐλόγησον τὸν λαόν σου τὸν Ἰσραὴλ καὶ τὴν γῆν ἣν ἔδωκας αὐτοῖς καθὰ ὥμοσας τοῖς πατράσιν ἡμῶν δοῦναι ἡμῖν γῆν ῥέουσαν γάλα καὶ μέλι
- 16 ¶ Seyè a, Bondye nou an, pase nou lòd jòdi a pou nou swiv tout lwa ak tout regleman sa yo. N'a kenbe yo, n'a fè sa yo mande nou la a ak tout kè nou ak tout nanm nou.
Today the Lord your God gives you orders to keep all these laws and decisions: so then keep and do them with all your heart and all your soul.
ἐν τῇ ἡμέρᾳ ταύτῃ κύριος ὁ θεός σου ἐνετείλατό σοι ποιῆσαι πάντα τὰ δικαιώματα ταῦτα καὶ τὰ κρίματα καὶ φυλάξεσθε καὶ ποιήσετε αὐτὰ ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν
- 17 Jòdi a nou fè deklarasyon nou bay Seyè a: Nou di se li ki Bondye nou. Nou pwomèt pou nou toujou mache jan li vle l' la, pou nou fè tou sa ki nan lwa, nan lòd ak nan regleman li yo pou nou toujou koute sa l' di nou.
Today you have given witness that the Lord is your God, and that you will go in his ways and keep his laws and his orders and his decisions and give ear to his voice:
τὸν θεὸν εἴλου σήμερον εἶναί σου θεὸν καὶ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ καὶ φυλάσσεσθαι τὰ δικαιώματα καὶ τὰ κρίματα αὐτοῦ καὶ ὑπακούειν τῆς φωνῆς αὐτοῦ
- 18 Jòdi a tou, Seyè a te asepte nou pou pèp li nenmen anpil la, jan l' te fè nou pwomès la. Epi li pase nou lòd pou nou fè tou sa l' a mande nou fè.
And the Lord has made it clear this day that you are a special people to him, as he gave you his word; and that you are to keep all his orders;
καὶ κύριος εἶλατό σε σήμερον γενέσθαι σε αὐτῷ λαὸν περιούσιον καθάπερ εἶπέν σοι φυλάσσειν πάσας τὰς ἐντολάς αὐτοῦ
- 19 L'ap fè nou tounen nasyon ki pi gran pase tout lòt nasyon li te fè yo. N'a gen pouwva pase yo, n'a gen repitasyon pase yo, y'a respekte nou pase yo. Wi, n'a yon pèp k'ap viv apa nèt pou Seyè a, Bondye nou an, jan l' te di l' la.
And that he will make you high over all the nations he has made, in praise, in name, and in honour, and that you are to be a holy people to the Lord your God as he has said.
καὶ εἶναί σε ὑπεράνω πάντων τῶν ἐθνῶν ὡς ἐποίησέν σε ὀνομαστόν καὶ καύχημα καὶ δόξαστόν εἶναί σε λαὸν ἅγιον κυρίῳ τῷ θεῷ σου καθὼς ἐλάλησεν
- 1 ¶ Lè sa a, Moyiz ansanm ak tout chèf fanmi pèp Izrayèl yo bay pèp la lòd sa yo: -Se pou nou fè tou sa mwen mande nou fè jòdi a.
Then Moses and the responsible men of Israel gave the people these orders: Keep all the orders which I have given you this day;
καὶ προσέταξεν μουσῆς καὶ ἡ γερουσία Ἰσραὴλ λέγων φυλάσσεσθε πάσας τὰς ἐντολάς ταύτας ὅσας ἐγὼ ἐντέλλομαι ὑμῖν σήμερον
- 2 Lè n'a janbe lòt bò larivyè Jouden an, pou nou antre nan peyi Seyè a, Bondye nou an, ap ban nou an, n'a pran kèk gwo wòch, n'a mete yo kanpe, n'a blanchi yo ak lacho.
And on the day when you go over Jordan into the land which the Lord your God is giving you, put up great stones, coating them with building-paste,
καὶ ἔσται ἡ ἡμέρα διαβῆτε τὸν ἰορδάνην εἰς τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσιν σοι καὶ στήσεις σεαυτῷ λίθους μεγάλους καὶ κονιάσεις αὐτοὺς κονία

- 3 Apre sa, n'a ekri sou yo tout lòd ki nan lalwa sa a. Lè n'a fin antre nan peyi Seyè a, Bondye nou an, ap ban nou an, peyi kote lèt ak siwo myèl ap koule tankou dlo jan li te pwomèt zansèt nou yo, **And writing on them all the words of this law, after you have gone over; so that you may take the heritage which the Lord your God is giving you, a land flowing with milk and honey, as the Lord, the God of your fathers, has said.**
καὶ γράψεις ἐπὶ τῶν λίθων πάντας τοὺς λόγους τοῦ νόμου τούτου ὡς ἂν διαβῆτε τὸν ἰορδάνην ἡνίκα ἐὰν εἰσέλθητε εἰς τὴν γῆν ἣν κύριος ὁ θεὸς τῶν πατέρων σου δίδωσίν σοι γῆν ῥέουσαν γάλα καὶ μέλι ὃν τρόπον εἶπεν κύριος ὁ θεὸς τῶν πατέρων σου
- 4 lè n'a fin janbe lòt bò larivyè Jouden an, n'a kanpe wòch sa yo sou tèt mòn Ebal, jan mwen di nou li jòdi a. N'a blanchi yo ak lacho. **And when you have gone over Jordan, you are to put up these stones, as I have said to you today, in Mount Ebal, and have them coated with building-paste.**
καὶ ἔσται ὡς ἂν διαβῆτε τὸν ἰορδάνην στήσετε τοὺς λίθους τούτους οὗς ἐγὼ ἐντέλλομαί σοι σήμερον ἐν ὄρει γαιβαλ καὶ κονιάσεις αὐτοὺς κονία
- 5 N'a pran wòch, n'a moute yon lòtèl la tou pou Seyè a, Bondye nou an. Pa travay wòch n'a pran pou n' fè lòtèl la ak sizo. **There you are to make an altar to the Lord your God, of stones on which no iron instrument has been used.**
καὶ οἰκοδομήσεις ἐκεῖ θυσιαστήριον κυρίῳ τῷ θεῷ σου θυσιαστήριον ἐκ λίθων οὐκ ἐπιβαλεῖς ἐπ' αὐτοὺς σίδηρον
- 6 Se pou n' pran wòch yo konsa, jan nou jwenn yo a, pou nou bati lòtèl Seyè a, Bondye nou an. Se la n'a touye bèt nou ofri pou yo boule nèt pou Seyè a. **You are to make the altar of the Lord your God of uncut stones; offering on it burned offerings to the Lord your God:**
λίθους ὄλοκλήρους οἰκοδομήσεις θυσιαστήριον κυρίῳ τῷ θεῷ σου καὶ ἀνοίσεις ἐπ' αὐτὸ ὄλοκαντώματα κυρίῳ τῷ θεῷ σου
- 7 Se la n'a fè ofrann bèt pou yo touye pou di Bondye mesi. Se la n'a manje ofrann nou yo, se la n'a fè fèt devan Seyè a, Bondye nou an. **And you are to make your peace-offerings, feasting there with joy before the Lord your God.**
καὶ θύσεις ἐκεῖ θυσίαν σωτηρίου κυρίῳ τῷ θεῷ σου καὶ φάγη καὶ ἐμπλησθήσῃ καὶ εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου
- 8 N'a ekri sou wòch yo tout lòd ki nan lalwa sa a. N'a ekri yo pou tout moun ka li yo. **And put on the stones all the words of this law, writing them very clearly.**
καὶ γράψεις ἐπὶ τῶν λίθων πάντα τὸν νόμον τοῦτον σαφῶς σφόδρα
- 9 Apre sa, Moyiz ansanm ak pètè moun Levi yo pale ak tout pèp la. Li di yo konsa: -Nou menm, moun pèp Izrayèl yo, fè yon ti silans pou mwen, tanpri. Koute byen. Depi jòdi a se pèp Seyè a, Bondye nou an, nou ye. **Then Moses and the priests, the Levites, said to all Israel, Be quiet and give ear, O Israel; today you have become the people of the Lord your God.**
καὶ ἐλάλησεν μουσῆς καὶ οἱ ἱερεῖς οἱ λευῖται παντὶ ἰσραηλ λέγοντες σιῶπα καὶ ἄκουε ἰσραηλ ἐν τῇ ἡμέρᾳ ταύτῃ γέγονας εἰς λαὸν κυρίῳ τῷ θεῷ σου
- 10 Se pou nou obeyi l', se pou nou swiv tout lòd ak tout regleman mwen ban nou jòdi a. **For this cause you are to give ear to the voice of the Lord your God, and do his orders and his laws which I give you this day.**
καὶ εἰσακούσῃ τῆς φωνῆς κυρίου τοῦ θεοῦ σου καὶ ποιήσεις πάσας τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον
- 11 ¶ Menm jou sa a, Moyiz bay pèp Izrayèl la lòd sa a: **That same day Moses said to the people,**
καὶ ἐνετείλατο μουσῆς τῷ λαῷ ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων
- 12 -Lè n'a fin pase larivyè Jouden an, moun branch fanmi Simeyon, moun branch fanmi Levi, moun branch fanmi Jida, moun branch fanmi Isaka, moun branch fanmi Jozèf ak moun branch fanmi Benjamen yo va moute kanpe sou mòn Garizim lè y'ap beni pèp la. **These are to take their places on Mount Gerizim for blessing the people when you have gone over Jordan: Simeon and Levi and Judah and Issachar and Joseph and Benjamin;**
οὗτοι στήσονται εὐλογεῖν τὸν λαὸν ἐν ὄρει γαιριζιν διαβάντες τὸν ἰορδάνην συμμεων λευι ιουδας ισσαχαρ ιωσηφ καὶ βενιαμιν
- 13 Moun branch fanmi Woubenn, moun branch fanmi Gad, moun branch fanmi Asè, moun branch fanmi Zabillon, moun branch fanmi Dann ak moun branch fanmi Neftali yo va moute kanpe sou mòn Ebal lè y'ap bay pèp la madichon. **And these are to be on Mount Ebal for the curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.**
καὶ οὗτοι στήσονται ἐπὶ τῆς κατάρας ἐν ὄρει γαιβαλ ρουβην γαδ καὶ ασηρ ζαβουλων δαν καὶ νεφθαλι
- 14 Moun Levi yo va pale ak pèp la, y'a rele byen fò pou tout moun ka tande: **Then the Levites are to say in a loud voice to all the men of Israel,**
καὶ ἀποκριθέντες οἱ λευῖται ἐροῦσιν παντὶ ἰσραηλ φωνῇ μεγάλῃ

- 15 -Madichon Bondye pou tout moun ki fè travay yon wòch ak sizo osinon fè fonn metal pou fè yon zidòl, epi lèfini ki kache l' yon kote pou l' fè sèvis pou li. Se yon bondye moun fè ak men yo. Seyè a pa vle wè bagay konsa! Tout pèp la va reponn: -Se sa menm! Nou dakò!
Cursed is the man who makes any image of wood or stone or metal, disgusting to the Lord, the work of man's hands, and puts it up in secret. And let all the people say, So be it.
ἐπικατάρατος ἄνθρωπος ὅστις ποιήσει γλυπτὸν καὶ χωνευτὸν βδέλυγμα κυρίῳ ἔργον χειρῶν τεχνίτου καὶ θήσει αὐτὸ ἐν ἀποκρύφῳ καὶ ἀποκριθεὶς πᾶς ὁ λαὸς ἐροῦσιν γένοιτο
- 16 -Madichon pou moun ki derespekte manman l' al papa l'! Tout pèp la va reponn: -Se sa menm! Nou dakò!
Cursed is he who does not give honour to his father or mother. And let all the people say, So be it.
ἐπικατάρατος ὁ ἀτιμάζων πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο
- 17 -Madichon pou moun ki deplase bòn tè yon moun pèp Izrayèl parèy li! Tout pèp la va reponn: -Se sa menm! Nou dakò!
Cursed is he who takes his neighbour's landmark from its place. And let all the people say, So be it.
ἐπικατάρατος ὁ μετατιθεὶς ὄρια τοῦ πλησίον καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο
- 18 -Madichon Bondye pou moun ki fè yon avèg pèdi chemen l'! Tout pèp la va reponn: -Se sa menm! Nou dakò!
Cursed is he by whom the blind are turned out of the way. And let all the people say, So be it.
ἐπικατάρατος ὁ πλανῶν τυφλὸν ἐν ὁδῷ καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο
- 19 -Madichon Bondye pou moun k'ap fè pasdwa sou moun lòt nasyon yo, sou timoun ki san papa ak sou vèy yo! Tout pèp la va reponn: -Se sa menm! Nou dakò!
Cursed is he who gives a wrong decision in the cause of a man from a strange land, or of one without a father, or of a widow. And let all the people say, So be it.
ἐπικατάρατος ὃς ἂν ἐκκλίνῃ κρίσιν προσηλύτου καὶ ὀρφανοῦ καὶ χήρας καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο
- 20 -Madichon Bondye pou tout gason ki va kouche ak madanm papa l', paske se avili l'ap avili papa l'! Tout pèp la va reponn: -Se sa menm! Nou dakò!
Cursed is he who has sex relations with his father's wife, for he has put shame on his father. And let all the people say, So be it.
ἐπικατάρατος ὁ κοιμώμενος μετὰ γυναικὸς τοῦ πατρὸς αὐτοῦ ὅτι ἀπεκάλυψεν συγκάλυμμα τοῦ πατρὸς αὐτοῦ καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο
- 21 -Madichon Bondye pou tout moun ki kwaze ak nenpòt ki bèt! Tout pèp la va reponn: -Se sa menm! Nou dakò!
Cursed is he who has sex relations with any sort of beast. And let all the people say, So be it.
ἐπικατάρατος ὁ κοιμώμενος μετὰ παντὸς κτήνους καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο
- 22 -Madichon Bondye pou tout moun ki kouche avèk sè li, kit se pitit fi papa l', kit se pitit fi manman l'! Tout pèp la va reponn: -Se sa menm! Nou dakò!
Cursed is he who has sex relations with his sister, the daughter of his father or of his mother. And let all the people say, So be it.
ἐπικατάρατος ὁ κοιμώμενος μετὰ ἀδελφῆς ἐκ πατρὸς ἢ ἐκ μητρὸς αὐτοῦ καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο
- 23 -Madichon Bondye pou moun ki kouche ak bèlmè li, manman madanm li! Tout pèp la va reponn: -Se sa menm! Nou dakò!
Cursed is he who has sex relations with his mother-in-law. And let all the people say, So be it.
ἐπικατάρατος ὁ κοιμώμενος μετὰ πενθερᾶς αὐτοῦ καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο ἐπικατάρατος ὁ κοιμώμενος μετὰ ἀδελφῆς γυναικὸς αὐτοῦ καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο
- 24 -Madichon Bondye pou moun ki touye yon lòt moun Izrayèl parèy li an kachèt! Tout pèp la va reponn: -Se sa menm! Nou dakò!
Cursed is he who takes his neighbour's life secretly. And let all the people say, So be it.
ἐπικατάρατος ὁ τύπτων τὸν πλησίον αὐτοῦ δόλῳ καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο
- 25 -Madichon Bondye pou moun ki asepte lajan pou touye yon inonsan! Tout pèp la va reponn: -Se sa menm! Nou dakò!
Cursed is he who for a reward puts to death one who has done no wrong. And let all the people say, So be it.
ἐπικατάρατος ὃς ἂν λάβῃ δῶρα πατάξαι ψυχὴν αἵματος ἀθώου καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο
- 26 -Madichon Bondye pou moun ki pa kenbe pawòl ki nan lalwa a, ki pa fè sa yo di ladan l'! Tout pèp la va reponn: -Se sa menm! Nou dakò!
Cursed is he who does not take this law to heart to do it. And let all the people say, So be it.
ἐπικατάρατος πᾶς ἄνθρωπος ὃς οὐκ ἐμμενεῖ ἐν πᾶσιν τοῖς λόγοις τοῦ νόμου τούτου τοῦ ποιῆσαι αὐτούς καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο
- 1 ¶ Si nou koute Seyè a, Bondye nou an, si nou fè tou sa mwen ban nou lòd fè jòdi a, Seyè a va fè nou tounen nasyon ki pi gran pase tout lòt nasyon ki sou latè.
Now if you give ear to the voice of the Lord your God, and keep with care all these orders which I have given you today, then the Lord your God will put you high over all the nations of the earth:
καὶ ἔσται ὡς ἂν διαβῆτε τὸν ἰορδάνην εἰς τὴν γῆν ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν ἐὰν ἀκοῆ εἰσακούσῃτε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολὰς αὐτοῦ ὡς ἐγὼ ἐπέλλομαι σοὶ σήμερον καὶ δώσει σε κύριος ὁ θεός σου ὑπεράνω πάντων τῶν ἐθνῶν τῆς γῆς

- 2 **Wi, si nou koute Seyè a, Bondye nou an, men benediksyon l'ap vide sou nou:**
And all these blessings will come on you and overtake you, if your ears are open to the voice of the Lord your God.
 και ἤξουσιν ἐπὶ σὲ πᾶσαι αἱ εὐλογίαι αὐτὰ και εὐρήσουσίν σε ἐὰν ἀκοῇ ἀκούσης τῆς φωνῆς κυρίου τοῦ θεοῦ σου
- 3 **Seyè a va beni nou lavil kou andeyò.**
A blessing will be on you in the town, and a blessing in the field.
 εὐλογημένος σὺ ἐν πόλει και εὐλογημένος σὺ ἐν ἀγρῶ
- 4 **Seyè a va beni pitit nou yo, rekòt jaden nou yo, pòte bèf nou yo, pòte kabrit nou yo, pòte mouton nou yo ak pòte tout lòt bèt nou yo.**
A blessing will be on the fruit of your body, and on the fruit of your land, on the fruit of your cattle, the increase of your herd, and the young of your flock.
 εὐλογημένα τὰ ἔκγονα τῆς κοιλίας σου και τὰ γενήματα τῆς γῆς σου τὰ βουκόλια τῶν βοῶν σου και τὰ ποιμνία τῶν προβάτων σου
- 5 **Seyè a va beni rekòt ble nou ak rekòt farin nou.**
A blessing will be on your basket and on your bread-basin.
 εὐλογημένοι αἱ ἀποθήκαι σου και τὰ ἐγκαταλείμματά σου
- 6 **Seyè a va beni nou nan tou sa n'ap fè, depi nan mete men jouk nou bout.**
A blessing will be on your coming in and on your going out.
 εὐλογημένος σὺ ἐν τῷ εἰσπορεύεσθαί σε και εὐλογημένος σὺ ἐν τῷ ἐκπορεύεσθαί σε
- 7 **Seyè a va fè nou kraze tout lènmi ki va atake nou. Lè y'ap vin sou nou, y'a mache ansanm sou yon sèl chemen. Men, y'a gaye toupatou lè y'ap kraze rak pou nou.**
By the power of the Lord, those who take arms against you will be overcome before you: they will come out against you one way, and will go in flight from you seven ways.
 παραῶ κύριος ὁ θεός σου τοὺς ἐχθρούς σου τοὺς ἀνθεστηκότας σοι συντριμμένους πρὸ προσώπου σου ὁδῶ μιᾷ ἐξελεύσονται πρὸς σὲ και ἐν ἐπτὰ ὁδοῖς φεύξονται ἀπὸ προσώπου σου
- 8 **Seyè a va beni nou tout tan, l'a beni depo manje nou, l'a beni tou sa n'ap fè. L'a beni nou nan peyi Seyè a, Bondye nou an, va ban nou an.**
The Lord will send his blessing on your store-houses and on everything to which you put your hand: his blessing will be on you in the land which the Lord your God is giving you.
 ἀποστέλλει κύριος ἐπὶ σὲ τὴν εὐλογίαν ἐν τοῖς ταμείοις σου και ἐν πᾶσιν οὓ ἂν ἐπιβάλῃς τὴν χεῖρά σου ἐπὶ τῆς γῆς ἧς κύριος ὁ θεός σου δίδωσίν σοι
- 9 **Si nou fè tou sa Seyè a, Bondye nou an, mande nou fè, si nou viv jan li vle nou viv la, n'a yon pèp k'ap viv apa nèt pou Seyè a, Bondye nou an, jan l' te fè nou pwomès la.**
The Lord will keep you as a people holy to himself, as he has said to you in his oath, if you keep the orders of the Lord your God and go on walking in his ways.
 ἀναστήσει σε κύριος ὁ θεός σου ἑαυτῶ λαὸν ἅγιον ὃν τρόπον ὤμοσεν τοῖς πατέραςιν σου ἐὰν εἰσακούσης τῆς φωνῆς κυρίου τοῦ θεοῦ σου και πορευθῆς ἐν ταῖς ὁδοῖς αὐτοῦ
- 10 **Lè sa a, tout pèp sou latè va wè Seyè a te chwazi nou pou pote non l', y'a gen respè pou nou.**
And all the peoples of the earth will see that the name of the Lord is on you, and they will go in fear of you.
 και ὄψονταί σε πάντα τὰ ἔθνη τῆς γῆς ὅτι τὸ ὄνομα κυρίου ἐπικέκληται σοι και φοβηθήσονται σε
- 11 **Seyè a va kouvri nou ak benediksyon, l'a ban nou anpil pitit, anpil bèt ak anpil rekòt nan peyi Seyè a te pwomèt zansèt nou yo l'ap ban nou an.**
And the Lord will make you fertile in every good thing, in the fruit of your body, and the fruit of your cattle, and the fruit of your fields, in the land which the Lord, by his oath to your fathers, said he would give you.
 και πληθυνεῖ σε κύριος ὁ θεός σου εἰς ἀγαθὰ ἐπὶ τοῖς ἐκγόνοις τῆς κοιλίας σου και ἐπὶ τοῖς γενήμασιν τῆς γῆς σου και ἐπὶ τοῖς ἐκγόνοις τῶν κτηνῶν σου ἐπὶ τῆς γῆς ἧς ὤμοσεν κύριος τοῖς πατέραςιν σου δοῦναί σοι
- 12 **L'a rete nan syèl la, l'a louvri trezò li, l'a voye lapli sou peyi a lè sezon an va rive, l'a beni tout travay n'ap fè. N'a gen pou nou prete tout moun. Nou p'ap janm bezwen mande pesonn prete.**
Opening his store-house in heaven, the Lord will send rain on your land at the right time, blessing all the work of your hands: other nations will make use of your wealth, and you will have no need of theirs.
 ἀνοίξει σοι κύριος τὸν θησαυρὸν αὐτοῦ τὸν ἀγαθὸν τὸν οὐρανὸν δοῦναί τὸν ὑετὸν τῇ γῇ σου ἐπὶ καιροῦ αὐτοῦ εὐλογήσει πάντα τὰ ἔργα τῶν χειρῶν σου και δανιεῖς ἔθνεσιν πολλοῖς σὺ δὲ οὐ δανιῇ και ἄρξεις σὺ ἔθνῶν πολλῶν σου δὲ οὐκ ἄρξουσιν
- 13 **Seyè a va mete nou devan, nou p'ap janm dèyè. N'a toujou anwo, nou p'ap janm anba, depi nou swiv tout lòd Seyè a, Bondye nou an, depi nou fè tou sa mwen mande nou fè jòdi a,**
The Lord will make you the head and not the tail; and you will ever have the highest place, if you give ear to the orders of the Lord your God which I give you today, to keep and to do them;
 καταστήσει σε κύριος ὁ θεός σου εἰς κεφαλὴν και μὴ εἰς οὐράν και ἔση τότε ἐπάνω και οὐκ ἔση ὑποκάτω ἐὰν ἀκούσης τῶν ἐντολῶν κυρίου τοῦ θεοῦ σου ὅσα ἐγὼ ἐντέλλομαι σοι σήμερον φυλάσσειν καὶ ποιεῖν
- 14 **san nou pa janm kite chemen li mete devan nou an pou n' ale dèyè lòt bondye pou nou sèvi yo.**
Not turning away from any of the orders which I give you today, to the right hand or to the left, or going after any other gods to give them worship.
 οὐ παραβήση ἀπὸ πάντων τῶν λόγων ὧν ἐγὼ ἐντέλλομαι σοι σήμερον δεξιᾷ οὐδὲ ἀριστερᾷ πορεύεσθαί ὀπίσω θεῶν ἑτέρων λατρεύειν αὐτοῖς

- 15 ¶ Men tou, si nou pa koute Seyè a, Bondye nou an, si nou pa fè tou sa mwen ban nou lòd fè jòdi a, si nou pa swiv regleman mwen ban nou yo, men madichon l'ap ban nou epi k'ap tonbe sou nou:
But if you do not give ear to the voice of the Lord your God, and take care to do all his orders and his laws which I give you today, then all these curses will come on you and overtake you:
 και ἔσται ἐὰν μὴ εἰσακούσης τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολὰς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαι σοὶ σήμερον καὶ ἐλεύσονται ἐπὶ σὲ πάντα αἱ κατάραι αὐται καὶ καταλήμψονται σε
- 16 Madichon Bondye va tonbe sou nou nan lavil kou andeyò.
You will be cursed in the town and cursed in the field.
 ἐπικατάρατος σὺ ἐν πόλει καὶ ἐπικατάρατος σὺ ἐν ἀγρῷ
- 17 Madichon Bondye va tonbe sou rekòt ble nou ak sou rekòt farin nou.
A curse will be on your basket and on your bread-basin.
 ἐπικατάραι αἱ ἀποθήκαι σου καὶ τὰ ἐγκαταλείμματά σου
- 18 Madichon Bondye va tonbe sou pitit nou yo, sou rekòt jaden nou yo, sou pòte bèf, pòte kabrit ak pòte mouton nou yo.
A curse will be on the fruit of your body, and on the fruit of your land, on the increase of your cattle, and the young of your flock.
 ἐπικατάραι τὰ ἔκγονα τῆς κοιλίας σου καὶ τὰ γνήμια τῆς γῆς σου τὰ βουκόλια τῶν βοῶν σου καὶ τὰ ποιμνία τῶν προβάτων σου
- 19 Madichon Bondye va tonbe sou tou sa n'ap fè, depi nan mete men jouk nou bout.
You will be cursed when you come in and cursed when you go out.
 ἐπικατάρατος σὺ ἐν τῷ ἐκπορεύεσθαί σε καὶ ἐπικατάρατος σὺ ἐν τῷ εἰσπορεύεσθαί σε
- 20 Si nou fè bagay ki mal, si nou vire do bay Seyè a, l'ap voye tout kalite madichon sou nou: Nou p'ap konn sa pou n' fè, n'a gen kè sere nan tou sa n'ap fè jouk n'a rete konsa n'a fin disparèt nèt, paske nou te fè bagay ki mal, nou te vire do ba li.
The Lord will send on you cursing and trouble and punishment in everything to which you put your hand, till sudden destruction overtakes you; because of your evil ways in which you have been false to me.
 ἐξαποστείλει κύριος σοὶ τὴν ἔνδειαν καὶ τὴν ἐκλιμίαν καὶ τὴν ἀνάλωσιν ἐπὶ πάντα ὃ ἂν ἐπιβάλῃς τὴν χεῖρά σου ὅσα ἐὰν ποιήσης ἕως ἂν ἐξολεθρεύῃ σε καὶ ἕως ἂν ἀπολέσῃ σε ἐν τάχει διὰ τὰ πονηρὰ ἐπιτηδεύματά σου διότι ἐγκατέλιπές με
- 21 Seyè a ap voye yon sèl move maladi po k'ap fini nèt ak nou nan peyi nou pral pran pou nou an.
The Lord will send disease after disease on you, till you have been cut off by death from the land to which you are going.
 προσκολλησάσθαι κύριος εἰς σὲ τὸν θάνατον ἕως ἂν ἐξαναλώσῃ σε ἀπὸ τῆς γῆς εἰς ἣν σὺ εἰσπορεύῃ ἐκεῖ κληρονομησάσθαι αὐτήν
- 22 L'ap voye sou nou epidemí, move lafyèb, maladi anfle, chalè pou toufe moun, jouk n'a mourí. L'a voye chechrès, vèmen ak pichon pou detwi rekòt nou yo. Malè sa yo va tonbe sou nou jouk n'a fin disparèt nèt.
The Lord will send wasting disease, and burning pain, and flaming heat against you, keeping back the rain till your land is waste and dead; so will it be till your destruction is complete.
 πατάξαι σε κύριος ἀπορία καὶ πυρετῷ καὶ ρίγει καὶ ἐρεθισμῷ καὶ φόνῳ καὶ ἀνεμοφορία καὶ τῇ ὄχρᾳ καὶ καταδιώξονται σε ἕως ἂν ἀπολέσωσίν σε
- 23 Syèl la p'ap bay yon degout lapli menm. Tè a va vin di kou wòch.
And the heaven over your heads will be brass, and the earth under you hard as iron.
 και ἔσται σοὶ ὁ οὐρανὸς ὁ ὑπὲρ κεφαλῆς σου χαλκοῦς καὶ ἡ γῆ ἡ ὑποκάτω σου σιδηρᾶ
- 24 Nan plas lapli, Seyè a va fè pousyè tè ak sab kouvri nou jouk nou mourí.
The Lord will make the rain of your land powder and dust, sending it down on you from heaven till your destruction is complete.
 δόψη κύριος τὸν ὑέτων τῆ γῆ σου κονιορτόν καὶ χοῦς ἐκ τοῦ οὐρανοῦ καταβήσεται ἐπὶ σὲ ἕως ἂν ἐκτρίψῃ σε καὶ ἕως ἂν ἀπολέσῃ σε
- 25 L'a fè lènmi nou yo bat nou. N'a pran yon sèl chemen ansanm pou n' atake yo. Men, n'a gaye toupatou lè n'a pran rak devan yo. Tout moun sou latè pral mete men nan tèt lè y'a wè sa ki rive nou.
The Lord will let you be overcome by your haters: you will go out against them one way, and you will go in flight before them seven ways: you will be the cause of fear among all the kingdoms of the earth.
 δόψη σε κύριος ἐπικοπήν ἐναντίον τῶν ἐχθρῶν σου ἐν ὁδῷ μιᾷ ἐξελεύσῃ πρὸς αὐτοὺς καὶ ἐν ἐπτὰ ὁδοῖς φεύξῃ ἀπὸ προσώπου αὐτῶν καὶ ἔσῃ ἐν διασπορᾷ ἐν πάσαις ταῖς βασιλείαις τῆς γῆς
- 26 Lè n'a mourí, se zwazo ak bèt nan bwa ki pral manje kadav nou yo san p'ap gen pesonn pou poue yo ale.
Your bodies will be meat for all the birds of the air and the beasts of the earth; there will be no one to send them away.
 και ἔσονται οἱ νεκροὶ ὑμῶν κατὰβρωμα τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς καὶ οὐκ ἔσται ὁ ἀποσοβῶν

- 27 Seyè a va fè bouton leve sou tout kò nou, menm jan li te fè moun peyi Lejip yo, n'a gen apse, lagal, pyas, epi nou p'ap ka jwenn gerizon pou maladi po sa yo.
The Lord will send on you the disease of Egypt, and other sorts of skin diseases which nothing will make well.
 πατάξει σε κύριος ἐν ἔλκει αἰγυπτίῳ ἐν ταῖς ἔδραις καὶ ψόρα ἀγρία καὶ κνήφη ὥστε μὴ δύνασθαι σε ἰαθῆναι
- 28 Seyè a va fè nou pèdi tèt nou, nou p'ap konprann sa n'ap fè, nou p'ap konnen kote pou n' mete kò nou.
He will make your minds diseased, and your eyes blind, and your hearts wasted with fear:
 πατάξει σε κύριος παραπληξία καὶ ἄρασιὰ καὶ ἐκστάσει διανοίας
- 29 Gwo midi, n'a tatonnen tankou avèg k'ap mache nan fènwa. Nou p'ap jwenn rannman nan ankenn travay n'ap fè. Tout tan moun ap malmennen nou, y'ap vòlè nou, lèfini p'ap gen pesonn pou pote nou sekou.
You will go feeling your way when the sun is high, like a blind man for whom all is dark, and nothing will go well for you: you will be crushed and made poor for ever, and you will have no saviour.
 καὶ ἔση ψηλαφῶν μεσημβρίας ὥσει ψηλαφήσαι ὁ τυφλὸς ἐν τῷ σκοτεινῷ καὶ οὐκ εὐδοώσει τὰς ὁδοὺς σου καὶ ἔση τότε ἀδικούμενος καὶ διαρπαζόμενος πάσας τὰς ἡμέρας καὶ οὐκ ἔσται σοὶ ὁ βοηθῶν
- 30 N'a fyanse ak yon fi, men se yon lòt gason ki va kouche ak li. N'a bati yon kay, men nou p'ap janm rete ladan l'. N'a plante yon jaden rezen, men nou p'ap janm jwi l'.
You will take a wife, but another man will have the use of her: the house which your hands have made will never be your resting-place: you will make a vine-garden, and never take the fruit of it.
 γυναῖκα λήμψη καὶ ἄνηρ ἕτερος ἔξει αὐτήν οἰκίαν οἰκοδομήσεις καὶ οὐκ οἰκήσεις ἐν αὐτῇ ἀμπελῶνα φυτεύσεις καὶ οὐ τρυγήσεις αὐτόν
- 31 Y'a touye bèf nou yo la devan je nou, men nou p'ap ka mete yon ti moso nan vyann li nan bouch nou. Y'ap pran bourik nou nan bab nou al avè l', yo p'ap janm renmèt nou li. Y'a bay lènmi nou yo tout mouton nou yo, epi p'ap gen pesonn pou pote nou sekou.
Your ox will be put to death before your eyes, but its flesh will not be your food: your ass will be violently taken away before your face, and will not be given back to you: your sheep will be given to your haters, and there will be no saviour for you.
 ὁ μόσχος σου ἐσφαγμένος ἐναντίον σου καὶ οὐ φάγη ἐξ αὐτοῦ ὁ ὄνος σου ἠρπασμένος ἀπὸ σοῦ καὶ οὐκ ἀποδοθήσεται σοὶ τὰ πρόβατά σου δεδομένα τοῖς ἐχθροῖς σου καὶ οὐκ ἔσται σοὶ ὁ βοηθῶν
- 32 N'a wè ak je nou y'ap pran pitit gason ak pitit fi nou yo bay moun lòt nasyon. Tout lè n'a anvè wè yo ankò, men p'ap gen anyen nou ka fè pou sa.
Your sons and your daughters will be given to another people, and your eyes will be wasted away with looking and weeping for them all the day: and you will have no power to do anything.
 οἱ υἱοὶ σου καὶ αἱ θυγατέρες σου δεδομένα ἔθνη ἐτέρω καὶ οἱ ὀφθαλμοὶ σου βλέψονται σφακελίζοντες εἰς αὐτά καὶ οὐκ ἰσχύσει ἡ χεὶρ σου
- 33 Moun nou pa janm konnen va manje tou sa ki nan jaden nou ak tout pwofi travay nou. Se tout tan y'a malmennen nou, y'a maltrete nou.
The fruit of your land and all the work of your hands will be food for a nation which is strange to you and to your fathers; you will only be crushed down and kept under for ever:
 τὰ ἐκφόρια τῆς γῆς σου καὶ πάντας τοὺς πόνους σου φάγεται ἔθνος ὃ οὐκ ἐπίστασαι καὶ ἔση ἀδικούμενος καὶ τεθραυσμένος πάσας τὰς ἡμέρας
- 34 Lè n'a wè tout bagay sa yo rive nou, n'a pèdi tèt nou!
So that the things which your eyes have to see will send you out of your minds.
 καὶ ἔση παράπληκτος διὰ τὰ ὄραματα τῶν ὀφθαλμῶν σου ἃ βλέψη
- 35 Seyè a va ban nou yon sèl malennng nan jenou ak sou kwis janm nou ki p'ap janm geri. Bouton ap parèt sou tout kò nou, depi nan pye jouk nan tèt.
The Lord will send a skin disease, attacking your knees and your legs, bursting out from your feet to the top of your head, so that nothing will make you well.
 πατάξει σε κύριος ἐν ἔλκει πονηρῷ ἐπὶ τὰ γόνατα καὶ ἐπὶ τὰς κνήμας ὥστε μὴ δύνασθαι σε ἰαθῆναι ἀπὸ ἵχνους τῶν ποδῶν σου ἕως τῆς κορυφῆς σου
- 36 Seyè a pral depòte nou ansann ak tout wa nou te mete alatèt nou, nan yon peyi etranje ni nou menm ni zansèt nou yo pa t' janm konnen. Lè n'a rive la, n'a sèvi zidòl fèt an bwa ak zidòl fèt ak wòch.
And you, and the king whom you have put over you, will the Lord take away to a nation strange to you and to your fathers; there you will be servants to other gods of wood and stone.
 ἀπαγάγοι κύριος σε καὶ τοὺς ἄρχοντας σου οὓς ἂν καταστήσης ἐπὶ σεαυτὸν εἰς ἔθνος ὃ οὐκ ἐπίστασαι σὺ καὶ οἱ πατέρες σου καὶ λατρεύσεις ἐκεῖ θεοὺς ἑτέροις ξύλοις καὶ λίθοις
- 37 Nan tout peyi kote Seyè a pral gaye nou yo, moun pral sezi wè sa ki rive nou, y'a pase nou anba kont betiz, y'a fè chante sou nou.
And you will become a wonder and a name of shame among all the nations where the Lord will take you.
 καὶ ἔση ἐκεῖ ἐν αἰνίγματι καὶ παραβολῇ καὶ διηγίματι ἐν πᾶσιν τοῖς ἔθνεσιν εἰς οὓς ἂν ἀπαγάγη σε κύριος ἐκεῖ
- 38 N'a plante anpil grenn nan jaden nou, men n'a rekòlte yon ti kras, paske krikèt va manje pifò.
You will take much seed out into the field, and get little in; for the locust will get it.
 σπέρμα πολλὸ ἐξοίσεις εἰς τὸ πεδῖον καὶ ὀλίγα εἰσοίσεις ὅτι κατέδεται αὐτὰ ἡ ἀκρίς
- 39 N'a plante jaden rezen, n'a okipe yo byen. Men, nou p'ap jwenn rezen ni pou nou rekòlte, ni pou fè diven pou nou bwè, paske vèmen va fin manje tout.
You will put in vines and take care of them, but you will get no wine or grapes from them; for they will be food for worms.
 ἀμπελῶνα φυτεύσεις καὶ κατεργᾷ καὶ οἶνον οὐ πίσεις οὐδὲ εὐφρανθήσῃ ἐξ αὐτοῦ ὅτι καταφάγεται αὐτὰ ὁ σκόληξ

- 40 **Pye oliv va pouse toupatou nan peyi nou an, men nou p'ap gen yon ti degout lwil oliv, paske tout grenn oliv yo ap koule.**
Your land will be full of olive-trees, but there will be no oil for the comfort of your body; for your olive-tree will give no fruit.
ἐλαῖαι ἔσονται σοὶ ἐν πᾶσι τοῖς ὀρίοις σου καὶ ἔλαιον οὐ χρίσις ὅτι ἐκρῆσεται ἡ ἐλαία σου
- 41 **N'a fè pitit fi ak pitit gason, men yo p'ap pou nou, paske lènmi nou yo ap fè yo prizonnye, y'ap depòte yo.**
You will have sons and daughters, but they will not be yours; for they will go away prisoners into a strange land.
υἱοὺς καὶ θυγατέρας γεννήσεις καὶ οὐκ ἔσονται σοὶ ἀπελεύσονται γὰρ ἐν αἰχμαλωσίᾳ
- 42 **Krikèt pral manje tout pyebwa nou yo ak tout ti plant ki nan jaden nou yo.**
All your trees and the fruit of your land will be the locust's.
πάντα τὰ ξύλινά σου καὶ τὰ γενήματα τῆς γῆς σου ἐξαναλώσει ἡ ἐρουσίβη
- 43 **Moun lòt nasyon k'ap viv nan mitan nou va vin pi fò pase nou. Nou menm, chak jou, n'a pèdi fil.**
The man from a strange land who is living among you will be lifted up higher and higher over you, while you go down lower and lower.
ὁ προσήλυτος ὃς ἐστὶν ἐν σοὶ ἀναβήσεται ἐπὶ σὲ ἄνω ἄνω σὺ δὲ καταβήσῃ κάτω κάτω
- 44 **Se yo menm ki va gen lajan pou yo prete nou. Nou menm nou p'ap gen anyen pou n' prete yo. Se yo ki va devan, nou menm nou pral dèyè nèt.**
He will let you have his wealth at interest, and will have no need of yours: he will be the head and you the tail.
οὗτος δανιεῖ σοὶ σὺ δὲ τούτῳ οὐ δανιεῖς οὗτος ἔσται κεφαλὴ σὺ δὲ ἔση οὐρά
- 45 **¶ Tout giyon sa yo va tonbe sou nou. Kote nou pase y'a pase dèyè nou. Y'a rete sou nou jouk y'a fini nèt ak nou. Tou sa, paske nou pa t' koute sa Seyè a, Bondye nou an, di nou, nou pa t' fè tou sa li te mande nou fè nan lòd ak regleman li te ban nou yo.**
And all these curses will come after you and overtake you, till your destruction is complete; because you did not give ear to the voice of the Lord your God, or keep his laws and his orders which he gave you:
καὶ ἐλεύσονται ἐπὶ σὲ πᾶσαι αἱ κατάραι αὗται καὶ καταδιώξονται σε καὶ καταλήμψονται σε ἕως ἄν ἐξολεθρεύσῃ σε καὶ ἕως ἄν ἀπολέσῃ σε ὅτι οὐκ εἰσήκουσας τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάξαι τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ ὅσα ἐνετείλατό σοι
- 46 **Madichon sa yo va sèvi ni pou nou ni pou pitit nou yo pou moutre nou kalite mènèy ak mirak Bondye ka fè.**
These things will come on you and on your seed, to be a sign and a wonder for ever;
καὶ ἔσται ἐν σοὶ σημεῖα καὶ τέρατα καὶ ἐν τῷ σπέρματί σου ἕως τοῦ αἰῶνος
- 47 **Bondye te ban nou tou sa nou te bezwen. Men malgre sa, nou pa t' sèvi l' tout bon ak kè kontan.**
Because you did not give honour to the Lord your God, worshipping him gladly, with joy in your hearts on account of all your wealth of good things;
ἀνθ' ὧν οὐκ ἐλάτρευσας κυρίῳ τῷ θεῷ σου ἐν εὐφροσύνῃ καὶ ἀγαθῇ καρδίᾳ διὰ τὸ πλεῖθος πάντων
- 48 **Se poutèt sa, nou pral sèvi lènmi Seyè a pral voye sou nou. Nou pral soufri grangou, swaf dlo, toutouni, dizèt ak tout kalite mizè. Seyè a pral fè lènmi yo kraze nou anba men yo, jouk y'a fini nèt ak nou.**
For this cause you will become servants to those whom the Lord your God will send against you, without food and drink and clothing, and in need of all things: and he will put a yoke of iron on your neck till he has put an end to you.
καὶ λατρεύσεις τοῖς ἐχθροῖς σου οὐδὲ ἐπαποστελεῖ κύριος ἐπὶ σὲ ἐν λιμῷ καὶ ἐν δίψει καὶ ἐν γυμνότητι καὶ ἐν ἐκλείψει πάντων καὶ ἐπιθήσει κλοιὸν σιδηροῦν ἐπὶ τὸν τράχηλόν σου ἕως ἄν ἐξολεθρεύσῃ σε
- 49 **Seyè a pral mennen yon nasyon soti byen lwen nan dènnye bout latè, yon nasyon ki pale lang nou p'ap konprann, yo pral vare sou nou tankou malfini sou poul.**
The Lord will send a nation against you from the farthest ends of the earth, coming with the flight of an eagle; a nation whose language is strange to you;
ἐπάξει κύριος ἐπὶ σὲ ἔθνος μακρόθεν ἀπ' ἐσχάτου τῆς γῆς ὅσπερ ὄρνιθον ἀετοῦ ἔθνος δὲ οὐκ ἀκούσῃ τῆς φωνῆς αὐτοῦ
- 50 **Se moun ki gen kè di. Yo p'ap respekte vye granmoun, ni yo p'ap gen pitye pou timoun.**
A hard-faced nation, who will have no respect for the old or mercy for the young:
ἔθνος ἀναιδὲς προσώπῳ ὅστις οὐ θαυμάσει πρόσωπον πρεσβύτου καὶ νέον οὐκ ἐλεήσει
- 51 **Y'a manje pwofi bèt nou yo, ak rekòt jaden nou yo jouk y'a kite nou mouri grangou. Yo p'ap kite anyen pou nou, ni farin, ni diven, ni lwil, ni pòte bèf nou yo ni pòte mouton nou yo, jouk y'a fini nèt ak nou.**
He will take the fruit of your cattle and of your land till death puts an end to you: he will let you have nothing of your grain or wine or oil or any of the increase of your cattle or the young of your flock, till he has made your destruction complete.
καὶ κατέδετα τὰ ἐκγονα τῶν κτηνῶν σου καὶ τὰ γενήματα τῆς γῆς σου ὥστε μὴ καταλιπεῖν σοὶ σίτον οἶνον ἔλαιον τὰ βουκόλια τῶν βοῶν σου καὶ τὰ ποιμνία τῶν προβάτων σου ἕως ἄν ἀπολέσῃ σε

- 52 Y'a atake nou. Y'a sènen tout lavil nou yo, jouk y'a fin kraze gwo miray byen wo ki te sèvi nou ranpa, miray nou te kwè ki ta ka toujou pwoteje nou yo. Wi, y'a fèmen nou, y'a sènen tout lavil nou yo, toupatou nan peyi Seyè a, Bondye nou an, te fè nou kado a.
Your towns will be shut in by his armies, till your high walls, in which you put your faith, have come down: his armies will be round your towns, through all your land which the Lord your God has given you.
καὶ ἐκτρίψῃ σε ἐν πάσαις ταῖς πόλεσίν σου ἕως ἂν καθαιρεθῶσιν τὰ τείχη σου τὰ ὑψηλὰ καὶ τὰ ὀχυρά ἐφ' οἷς σὺ πέποιθας ἐπ' αὐτοῖς ἐν πάσῃ τῇ γῆ σου καὶ θλίψει σε ἐν πάσαις ταῖς πόλεσίν σου αἷς ἕδωκέν σοι κύριος ὁ θεός σου
- 53 Lè lènmi nou yo va sènen nou nan lavil nou yo, y'a mete nou nan yon sèl kalite mizè ak kè sere, n'a sitèlman grangou, n'a manje pwòp pitit nou yo, pitit gason ak pitit fi Seyè a, Bondye nou an, te ban nou.
And your food will be the fruit of your body, the flesh of the sons and daughters which the Lord your God has given you; because of your bitter need and the cruel grip of your haters.
καὶ φάγῃ τὰ ἔκγονα τῆς κοιλίας σου κρέα υἱῶν σου καὶ θυγατέρων σου ὅσα ἕδωκέν σοι κύριος ὁ θεός σου ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου ἣ θλίψει σε ὁ ἐχθρός σου
- 54 Menm moun nou konnen ki pi bon nan mitan nou an, moun ki pa janm nan kont ak pesonn lan, enben menm li menm, l'a fèmen kè l', li p'ap konn frè, li p'ap konn madanm li te renmen an, ni ankenn pitit nan sa ki rete l' yo,
That man among you who is soft and used to comfort will be hard and cruel to his brother, and to his dear wife, and to of those his children who are still living;
ὁ ἀπαλδὸς ἐν σοὶ καὶ ὁ τρυφερὸς σφόδρα βασκανεῖ τῷ ὀφθαλμῷ τὸν ἀδελφὸν καὶ τὴν γυναῖκα τὴν ἐν τῷ κόλπῳ αὐτοῦ καὶ τὰ καταλειμμένα τέκνα ἃ ἂν καταλειφθῇ
- 55 pou li pa bay pesonn nan vyann pitit li l'ap manje a, paske ak lènmi k'ap sènen nou nan lavil nou yo, ap gen yon sèl mizè ak kè sere nan mitan lavil nou yo, ata li menm, l'a sitèlman grangou, l'a blije manje pwòp pitit li, epì li p'ap bay pesonn ladan l'.
And will not give to any of them the flesh of his children which will be his food because he has no other; in the cruel grip of your haters on all your towns.
ὥστε δοῦναι ἐνὶ αὐτῶν ἀπὸ τῶν σαρκῶν τῶν τέκνων αὐτοῦ ὧν ἂν κατέσθῃ διὰ τὸ μὴ καταλειφθῆναι αὐτῷ μηθὲν ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου ἣ ἂν θλίψωσίν σε οἱ ἐχθροὶ σου ἐν πάσαις ταῖς πόλεσίν σου
- 56 Menm fanm nou konnen ki pi bon moun nan mitan nou an, fanm ki pa ta janm ap mache nan lari tèlman li gen bon jan ak bon levasyon an, li va fèmen kè l', li p'ap konn ni mari li renmen anpil la, ni pitit fi, ni pitit gason.
The most soft and delicate of your women, who would not so much as put her foot on the earth, so delicate is she, will be hard-hearted to her husband and to her son and to her daughter;
καὶ ἡ ἀπαλὴ ἐν ὑμῖν καὶ ἡ τρυφερὰ σφόδρα ἣς οὐχὶ πείραν ἔλαβεν ὁ ποὺς αὐτῆς βαίνειν ἐπὶ τῆς γῆς διὰ τὴν τρυφερότητα καὶ διὰ τὴν ἀπαλότητα βασκανεῖ τῷ ὀφθαλμῷ αὐτῆς τὸν ἄνδρα αὐτῆς τὸν ἐν τῷ κόλπῳ αὐτῆς καὶ τὸν υἱὸν καὶ τὴν θυγατέρα αὐτῆς
- 57 Pou li pa separe ak yo, l'a kache kò l' pou yo pa wè l' lè l'ap manje pitit li fenk fè a, ansanm ak tout manman vant lan. Paske, avèk lènmi k'ap sènen nou nan lavil nou yo, ap gen yon sèl mizè ak kè sere, p'ap gen anyen pou manje. Lè sa a, l'a kache kò l' pou l' pa bay yo anyen nan sa l'ap manje a.
And to her baby newly come to birth, and to the children of her body; for having no other food, she will make a meal of them secretly, because of her bitter need and the cruel grip of your haters on all your towns.
καὶ τὸ χόριον αὐτῆς τὸ ἐξεληθὸν διὰ τῶν μηρῶν αὐτῆς καὶ τὸ τέκνον ὃ ἂν τέκη καταφάγεται γὰρ αὐτὰ διὰ τὴν ἔνδειαν πάντων κρυφῇ ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου ἣ θλίψει σε ὁ ἐχθρός σου ἐν πάσαις ταῖς πόλεσίν σου
- 58 Si nou pa swiv tout regleman ki ekri nan liv lalwa sa a, si nou pa gen krentif pou Bondye nou an, Seyè ki gen anpil pouwva a, Bondye moun fèt pou respekte a,
If you will not take care to do all the words of this law, recorded in this book, honouring that name of glory and of fear, THE LORD YOUR GOD;
ἐὰν μὴ εἰσακούσητε ποιεῖν πάντα τὰ ρήματα τοῦ νόμου τούτου τὰ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ φοβεῖσθαι τὸ ὄνομα τὸ ἔντιμον καὶ τὸ θαυμαστὸν τοῦτο κύριον τὸν θεόν σου
- 59 Seyè a va voye gwo malè sa yo sou nou ak sou pitit nou yo, l'a voye gwo epidemik ki pa tandè rete, move maladi ki pa konn renmèd.
Then the Lord your God will make your punishment, and the punishment of your seed, a thing to be wondered at; great punishments and cruel diseases stretching on through long years.
καὶ παραδοξάσει κύριος τὰς πληγὰς σου καὶ τὰς πληγὰς τοῦ σπέρματός σου πληγὰς μεγάλας καὶ θαυμαστάς καὶ νόσους πονηρὰς καὶ πιστὰς
- 60 L'a voye sou nou ankò tout malè ki te tonbe sou moun peyi Lejip yo, malè ki te fè nou tranble yo. Nou p'ap janm ka sotì anba yo.
He will send on you again all the diseases of Egypt, which were a cause of fear to you, and they will take you in their grip.
καὶ ἐπιστρέψει ἐπὶ σέ πᾶσαν τὴν ὀδύνην αἰγύπτου τὴν πονηρὰν ἣν διευλαβοῦ ἀπὸ προσώπου αὐτῶν καὶ κολληθήσονται ἐν σοὶ
- 61 Sa ki pi rèd ankò, Seyè a va voye sou nou tout kalite epidemik ak maladi yo pa pale nan liv lalwa Seyè a jouk la fini nèt avèk nou.
And all the diseases and the pains not recorded in the book of this law will the Lord send on you till your destruction is complete.
καὶ πᾶσαν μαλακίαν καὶ πᾶσαν πληγὴν τὴν μὴ γεγραμμένην ἐν τῷ βιβλίῳ τοῦ νόμου τούτου ἐπάξει κύριος ἐπὶ σέ ἕως ἂν ἐξολεθρεύσῃ σε
- 62 Epì nou menm, moun pèp Izrayèl yo, ki te anpil tankou zetwal ki nan syèl la, n'a tounen yon ti ponyen moun, paske nou pa t' koute sa Seyè a, Bondye nou an, te di nou.
And you will become a very small band, though your numbers were like the stars of heaven; because you did not give ear to the voice of the Lord your God.
καὶ καταλειφθήσεσθε ἐν ἀριθμῷ βραχεῖ ἀνθ' ὧν ὅτι ἦτε ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πληθει ὅτι οὐκ εἰσηκούσατε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν

- 63 Menm jan Seyè a, Bondye nou an, te pran plezi pou l' te fè nou byen, pou l' te fè nou vin anpil la, se konsa tou l'a pran plezi pou l' fè nou pèdi tout bagay, pou l' fini nèt ak nou. L'a rache nou met deyò nan peyi kote nou pral antre a, peyi nou pral pran pou nou rete a.
 And as the Lord took delight in doing you good and increasing you, so the Lord will take pleasure in cutting you off and causing your destruction, and you will be uprooted from the land which you are about to take as your heritage.
 και ἔσται ὃν τρόπον εὐφράνθη κύριος ἐφ' ὑμῖν εἰς ποιῆσαι ὑμᾶς και πληθῦναι ὑμᾶς οὕτως εὐφρανθήσεται κύριος ἐφ' ὑμῖν ἐξολεθρεῦσαι ὑμᾶς και ἐξαρθήσεσθε ἀπὸ τῆς γῆς εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομήσαι αὐτήν
- 64 Seyè a va gaye nou nan mitan tout nasyon ki toupatou sou latè. Lè n'a rive la, n'a sèvi lòt bondye ni zansèt nou yo, ni nou menm nou pa t' janm tande pale, zidòl fèt an bwa, zidòl fèt ak wòch.
 And the Lord will send you wandering among all peoples, from one end of the earth to the other: there you will be servants to other gods, of wood and stone, gods of which you and your fathers had no knowledge.
 και διασπερεῖ σε κύριος ὁ θεός σου εἰς πάντα τὰ ἔθνη ἀπ' ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς και δουλεύσεις ἐκεῖ θεοῖς ἑτέροις ξύλοις και λίθοις οὓς οὐκ ἠπίστω σὺ και οἱ πατέρες σου
- 65 Antan n'ap viv nan mitan lòt nasyon sa yo, nou p'ap janm gen kè poze, nou p'ap janm ka rete yon sèl kote. Seyè a va fè nou viv ak kè sote, nan lapenn ak dekourajman.
 And even among these nations there will be no peace for you, and no rest for your feet: but the Lord will give you there a shaking heart and wasting eyes and weariness of soul:
 ἀλλὰ και ἐν τοῖς ἔθνεσιν ἐκείνοις οὐκ ἀναπαύσει σε οὐδ' οὐ μὴ γένηται στάσις τῷ ἴχνει τοῦ ποδός σου και δώσει σοι κύριος ἐκεῖ καρδίαν ἀθυμοῦσαν και ἐκλείποντας ὀφθαλμούς και τηκομένην ψυχὴν
- 66 Lavi nou ap toujou an danje. Lajounen kou lannwit, n'ap nan laperèz, n'ap pè pou lanmò pa pran nou.
 Your very life will be hanging in doubt before you, and day and night will be dark with fears, and nothing in life will be certain:
 και ἔσται ἡ ζωὴ σου κρεμαμένη ἀπέναντι τῶν ὀφθαλμῶν σου και φοβηθήσῃ ἡμέρας και νυκτὸς και οὐ πιστεύσεις τῇ ζωῇ σου
- 67 Devan bagay n'a wè k'ap pase devan je nou, n'a gen yon sèl laperèz nan kè nou, kè nou va bat bip-bip! Chak maten n'a mande kilè aswè va rive. Chak aswè n'a mande kilè la jou.
 In the morning you will say, If only it was evening! And at evening you will say, If only morning would come! Because of the fear in your hearts and the things which your eyes will see.
 τὸ πρωὶ ἐρεῖς πῶς ἂν γένοιτο ἑσπέρα και τὸ ἑσπέρας ἐρεῖς πῶς ἂν γένοιτο πρωὶ ἀπὸ τοῦ φόβου τῆς καρδίας σου ἃ φοβηθήσῃ και ἀπὸ τῶν ὀραμάτων τῶν ὀφθαλμῶν σου ὧν ὄψῃ
- 68 Seyè a va fè nou tounen nan peyi Lejip nan bato, atout se li menm ki te pwomèt nou pa t'ap janm tounen la ankò. N' aval vann tèt nou bay lènmi nou yo pou nou sèvi yo esklav, men pesonn p'ap vle achte nou.
 And the Lord will take you back to Egypt again in ships, by the way of which I said to you, You will never see it again: there you will be offering yourselves as men-servants and women-servants to your haters for a price, and no man will take you.
 και ἀποστρέψει σε κύριος εἰς αἴγυπτον ἐν πλοίοις και ἐν τῇ ὁδῷ ἣ εἶπα οὐ προσθήσεσθε ἔτι ἰδεῖν αὐτήν και πραθήσεσθε ἐκεῖ τοῖς ἐχθροῖς ὑμῶν εἰς παιδας και παιδίσκας και οὐκ ἔσται ὁ κτόμενος
- 1 ¶ Men pawòl ki te nan kontra Seyè a te bay Moyiz lòd pase ak moun pèp Izrayèl yo, lè yo te nan peyi Moab la. Kontra sa a te vin mete sou kontra li te deja fè ak yo sou Mòn Orèb la.
 These are the words of the agreement which Moses was ordered by the Lord to make with the children of Israel in the land of Moab, in addition to the agreement which he made with them in Horeb.
 και ἐκάλεσεν μουσῆς πάντας τοὺς υἱοὺς ἰσραὴλ και εἶπεν πρὸς αὐτούς ὑμεῖς ἐωράκατε πάντα ὅσα ἐποίησεν κύριος ἐν γῇ αἰγύπτῳ ἐνώπιον ὑμῶν φαραῶ και τοῖς θεράπουσιν αὐτοῦ και πάσῃ τῇ γῇ αὐτὸ οὐ
- 2 Moyiz fè rele tout pèp Izrayèl la, li di yo konsa: -Nou wè ak je nou tou sa Seyè a te fè wa peyi Lejip la, moun ki t'ap travay ak li yo ak tout peyi a.
 And Moses said in the hearing of all Israel, You have seen all the Lord did before your eyes in the land of Egypt to Pharaoh and to all his servants and all his land;
 τοὺς πειρασμούς τοὺς μεγάλους οὓς ἐωράκασιν οἱ ὀφθαλμοὶ σου τὰ σημεῖα και τὰ τέρατα τὰ μεγάλα ἐκεῖνα
- 3 Nou wè ak je nou tout gwo malè li te voye sou yo, tout mirak ak tout mèvèy li te fè.
 The great tests which your eyes saw, and the signs and wonders:
 και οὐκ ἔδωκεν κύριος ὁ θεός ὑμῖν καρδίαν εἰδέναι και ὀφθαλμούς βλέπειν και ὄτα ἀκοῦειν ἕως τῆς ἡμέρας ταύτης
- 4 Men, jouk koulye a, Seyè a poko louvri lespri nou ase pou nou konprann byen konprann tou sa nou wè ak tou sa nou tande.
 But even to this day the Lord has not given you a mind open to knowledge, or seeing eyes or hearing ears.
 και ἤγαγεν ὑμᾶς τεσσαράκοντα ἔτη ἐν τῇ ἐρήμῳ οὐκ ἐπαλαιώθη τὰ ἱμάτια ὑμῶν και τὰ ὑποδήματα ὑμῶν οὐ κατετρίβη ἀπὸ τῶν ποδῶν ὑμῶν
- 5 Pandan karantan, mwen pran men nou, mwen moutre nou chemen pou nou swiv nan dezè a. Rad sou nou pa t' janm chire, sapat nan pye nou pa t' janm fini.
 For forty years I have been your guide through the waste land: your clothing has not become old on your backs, or your shoes on your feet.
 ἄρτον οὐκ ἐφάγετε οἶνον και σικερα οὐκ ἐπίετε ἵνα γινώτε ὅτι οὕτως κύριος ὁ θεός ὑμῶν
- 6 Nou pa t' gen pen pou nou manje, ni divèn, ni ankenn bwason pou nou bwè, men Seyè a te ban nou tou sa nou bezwen pou n' te ka konnen se li menm, Seyè a, ki Bondye nou an.
 You have had no bread, or wine, or strong drink: so that you might see that I am the Lord your God.
 και ἤλαθετε ἕως τοῦ τόπου τούτου και ἐξῆλθεν σηφον βασιλεύς εσεβον και ωγ βασιλεύς τῆς βασαν εἰς συνάντησιν ἡμῖν ἐν πολέμῳ και ἐπατάξαμεν αὐτούς

- 7 Rive nou rive isit la, Siyon, wa Esbon an ak Og, wa Bazan an, soti vin atake nou. Nou bat yo byen bat.
When you came to this place, Sihon, king of Heshbon, and Og, king of Bashan, came out to make war against us and we overcame them:
 και ἐλάβομεν τὴν γῆν αὐτῶν καὶ ἔδωκα αὐτὴν ἐν κλήρῳ τῷ ρουβην καὶ τῷ γαδδι καὶ τῷ ἡμίσει φυλῆς μανασση
- 8 Nou pran peyi yo a bay moun branch fanmi Woubenn yo, moun branch fanmi Gad yo ansanm ak mwatye nan moun branch fanmi Manase yo pou yo rete.
And we took their land and gave it to the Reubenites and the Gadites and the half-tribe of Manasseh, for their heritage.
 και φυλάξεσθε ποιεῖν πάντας τοὺς λόγους τῆς διαθήκης ταύτης ἵνα συνῆτε πάντα ὅσα ποιήσετε
- 9 N'a kenbe kontra sa a. N'a fè tou sa ki di ladan l' pou nou ka reyisi nan tout sa n'ap fè.
So keep the words of this agreement and do them, so that it may be well for you in everything you do.
 ὁμοίως ἐστήκατε πάντες σήμερον ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν οἱ ἀρχιφυλοὶ ὑμῶν καὶ ἡ γερουσία ὑμῶν καὶ οἱ κριταὶ ὑμῶν καὶ οἱ γραμματοεισαγωγεῖς ὑμῶν πᾶς ἀνὴρ Ἰσραὴλ
- 10 ¶ Jòdi a, men nou tout nou reyini la a devan Seyè a, Bondye nou an, nou menm chèf tout branch fanmi nou yo, tout chèf fanmi nou yo ak tout lòt chèf yo, ak tout lòt gason nan pèp Izrayèl la,
You have come here today, all of you, before the Lord your God; the heads of your tribes, the overseers, and those who are in authority over you, with all the men of Israel,
 αἱ γυναῖκες ὑμῶν καὶ τὰ ἔκγονα ὑμῶν καὶ ὁ προσήλυτος ὁ ἐν μέσῳ τῆς παρεμβολῆς ὑμῶν ἀπὸ ξυλοκόπου ὑμῶν καὶ ἕως ὑδροφόρου ὑμῶν
- 11 tout pitit nou yo, madanm nou yo, tout moun lòt nasyon k'ap viv nan mitan nou yo, depi sa k'ap koupe bwa jouk sa ki la pou al chache dlo pou nou,
And your little ones, your wives, and the men of other lands who are with you in your tents, down to the wood-cutter and the servant who gets water for you:
 παρελθεῖν ἐν τῇ διαθήκῃ κυρίου τοῦ θεοῦ σου καὶ ἐν ταῖς ἀραις αὐτοῦ ὅσα κύριος ὁ θεός σου διατίθεται πρὸς σὲ σήμερον
- 12 nou vin pran angajman sou sèman pou nou asepte tout egzijans kontra Seyè a, Bondye nou an, ap pase ak nou jòdi a.
With the purpose of taking part in the agreement of the Lord your God, and his oath which he makes with you today:
 ἵνα στήσῃ σε αὐτῷ εἰς λαόν καὶ αὐτὸς ἔσται σου θεός ὃν τρόπον εἶπέν σοι καὶ ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου ἀβρααμ καὶ ἰσαακ καὶ ἰακωβ
- 13 Konsa depi jòdi a, se pèp li nou ye, se Bondye pa nou li ye, jan l' te di l' la, jan l' te pwomèt Abraram, Izarak ak Jakòb, zansèt nou yo.
And so that he may make you his people today, and be your God, as he has said to you, and as he made an oath to your fathers, Abraham, Isaac, and Jacob.
 και οὐχ ὑμῖν μόνοις ἐγὼ διατίθεμαι τὴν διαθήκην ταύτην καὶ τὴν ἀράν ταύτην
- 14 Men, se pa avèk nou menm sèlman l' ap pase kontra li te fè nou sèman pou n' kenbe a.
And not with you only do I make this agreement and this oath;
 ἀλλὰ καὶ τοῖς ὄδε οὕσι μεθ' ἡμῶν σήμερον ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ τοῖς μὴ οὕσιν μεθ' ἡμῶν ὄδε σήμερον
- 15 Men se pa sèlman ak nou tout ki la jòdi a devan mwen, men tou se avèk tout pitit nou yo ki poko fèt.
But with everyone who is here with us today before the Lord our God, as well as with those who are not here:
 ὅτι ὑμεῖς οἴδατε ὡς κατωκήσαμεν ἐν γῇ αἰγύπτῳ καὶ παρήλθομεν ἐν μέσῳ τῶν ἐθνῶν οὓς παρήλθετε
- 16 Nou konnen byen pwòp ki kalite lavi nou t'ap mennen nan pèyi Lejip la ak ki jan nou te pase nan mitan moun lòt nasyon nou te kontre sou wout nou.
(For you have in mind how we were living in the land of Egypt; and how we came through all the nations which were on your way;
 και εἶδετε τὰ βδελύγματα αὐτῶν καὶ τὰ εἶδωλα αὐτῶν ζύλον καὶ λίθον ἀργύριον καὶ χρυσίον ἃ ἔστιν παρ' αὐτοῖς
- 17 Nou te wè tout vye bagay yo t'ap fè, ak tout zidòl fèt an bwa, osinon ak wòch, osinon an ajan oswa an lò yo te gen lakay yo.
And you have seen their disgusting doings, and the images of wood and stone and silver and gold which were among them:)
 μή τις ἔστιν ἐν ὑμῖν ἀνὴρ ἢ γυνὴ ἢ πατριὰ ἢ φυλὴ τίνος ἢ διάνοια ἐξέκλινεν ἀπὸ κυρίου τοῦ θεοῦ ὑμῶν πορεύεσθαι λατρεύοντες τοῖς θεοῖς τῶν ἐθνῶν ἐκείνων μή τις ἔστιν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χορτῷ καὶ πικρία
- 18 Piga pesonn nan mitan nou, ni fanm ni gason, nan ankenn fanmi ni branch fanmi pèp la vire do bay Seyè a, Bondye nou an, pou y' al sèvi zidòl moun sa yo. Piga pesonn nan mitan nou tounen youn move grenn k'ap detounen pèp la, k'ap anpwazonnen l'.
So that there may not be among you any man or woman or family or tribe whose heart is turned away from the Lord our God today, to go after other gods and give them worship; or any root among you whose fruit is poison and bitter sorrow;
 και ἔσται ἐὰν ἀκούσῃ τὰ ῥήματα τῆς ἀράς ταύτης καὶ ἐπιφημισθῇ ἐν τῇ καρδίᾳ αὐτοῦ λέγων ὅτι μοι γένοιτο ὅτι ἐν τῇ ἀποπλάνησει τῆς καρδίας μου πορεύσομαι ἵνα μὴ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον

- 19 Si yon moun, apre li fin tande sa ki di nan kontra a ak tout egzijans ki ladan l' yo, mete nan tèt li se bon li bon, epi li di nan kè l': Koulye a, mwen pa bezwen pè anyen. Mwen gen dwa fè sa m' pi pito, sa ap lakòz nou tout ap mourì, inonsan kou koupab.
If such a man, hearing the words of this oath, takes comfort in the thought that he will have peace even if he goes on in the pride of his heart, taking whatever chance may give him:
οὐ μὴ θελίῃσιν ὁ θεὸς εὐλατεῦσαι αὐτῷ ἀλλ' ἢ τότε ἐκκαυθήσεται ὀργῇ κυρίου καὶ ὁ ζήλος αὐτοῦ ἐν τῷ ἀνθρώπῳ ἐκείνῳ καὶ κολληθήσονται ἐν αὐτῷ πᾶσαι αἱ ἀραὶ τῆς διαθήκης ταύτης αἱ γεγραμμέναι ἐν τῷ βιβλίῳ τοῦ νόμου τούτου καὶ ἐξαλείψει κύριος τὸ ὄνομα αὐτοῦ ἐκ τῆς ὑπὸ τὸν οὐρανόν
- 20 Bondye p'ap janm padonnen yon moun konsa. Okontre, Bondye, ki yon Bondye ki fè jalouzi anpil pou moun pa li yo, ap fache yon sèl fache sou nonm sa a, tout madichon ki ekri nan liv sa a pral tonbe sou li. Bondye ap fè non l' disparèt nèt sou latè.
The Lord will have no mercy on him, but the wrath of the Lord will be burning against that man, and all the curses recorded in this book will be waiting for him, and the Lord will take away his name completely from the earth.
καὶ διαστελεῖ αὐτὸν κύριος εἰς κακὰ ἐκ πάντων τῶν υἰῶν Ἰσραὴλ κατὰ πάσας τὰς ἀράς τῆς διαθήκης τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦ νόμου τούτου
- 21 Seyè a va wete l' nan mitan rès moun pèp Izrayèl yo, l'a pini l' dapre madichon n'a jwenn nan kontra ki ekri nan liv lalwa Seyè a.
He will be marked out by the Lord, from all the tribes of Israel, for an evil fate, in keeping with all the curses of the agreement recorded in this book of the law.
καὶ ἐροῦσιν ἡ γενεὰ ἡ ἑτέρα οἱ υἱοὶ ἡμῶν οἱ ἀναστήσονται μεθ' ὑμᾶς καὶ ὁ ἀλλότριος ὃς ἂν ἔλθῃ ἐκ γῆς μακρόθεν καὶ ὄψονται τὰς πληγὰς τῆς γῆς ἐκείνης καὶ τὰς νόσους αὐτῆς ἃς ἀπέστειλεν κύριος ἐπ' αὐτήν
- 22 Moun k'ap vin apre nou yo, pitit nou yo k'ap fèt apre nou ansanm ak moun lòt nasyon k'ap soti byen lwen yo, va wè malè ki tonbe sou peyi a ak tout maladi Seyè a voye nan peyi a.
And future generations, your children coming after you, and travellers from far countries, will say, when they see the punishments of that land and the diseases which the Lord has sent on it;
θεῖον καὶ ἄλλα κατακεκαυμένον πᾶσα ἡ γῆ αὐτῆς οὐ σπαρήσεται οὐδὲ ἀνατελεῖ οὐδὲ μὴ ἀναβῆ ἔπ' αὐτήν πᾶν χλωρόν ὥσπερ κατεστράφη σοδομα καὶ γομορρα ἀδαμα καὶ σεβωιμ ἃς κατέστρεψεν κύριος ἐν θυμῷ καὶ ὀργῇ
- 23 Y'a wè tout peyi a kouvri anba souf ak sèl, tout fè a boule. Lè sa a, moun p'ap ka simen anyen nan fè a, ankenn plant p'ap ka pran ladan l'. Pa menm vye zèb p'ap ka pouse. Peyi nou an va tankou lavil Sodòm ak Gomò, tankou lavil Adma ak Siboyen, lavil Seyè a te detwi nèt lè l' te ankòlè a, lè l' te move anpil la.
And that all the land is a salt and smoking waste, not planted or giving fruit or clothed with grass, but wasted like Sodom and Gomorrah, Admah and Zeboiim, on which the Lord sent destruction in the heat of his wrath:
καὶ ἐροῦσιν πάντα τὰ ἔθνη διὰ τί ἐποίησεν κύριος οὕτως τῇ γῆ ταύτῃ τίς ὁ θυμὸς τῆς ὀργῆς ὁ μέγας οὗτος
- 24 Lè sa a, tout moun sou latè va mande: Poukisa Seyè a fè moun sa yo sa? Pouki tout kòlè sa a sou peyi a?
Truly all the nations will say, Why has the Lord done so to this land? what is the reason for this great and burning wrath?
καὶ ἐροῦσιν ὅτι κατέλιπον τὴν διαθήκην κυρίου τοῦ θεοῦ τῶν πατέρων αὐτῶν ἃ διέθετο τοῖς πατράσιν αὐτῶν ὅτε ἐξήγαγεν αὐτοὺς ἐκ γῆς αἰγύπτου
- 25 Y'a reponn yo: Se paske yo pa t' kenbe kontra Seyè a, Bondye zansèt yo a, kontra li te pase ak yo lè li t'ap fè yo soti kite peyi Lejip la.
Then men will say, Because they gave up the agreement of the Lord, the God of their fathers, which he made with them when he took them out of the land of Egypt:
καὶ πορευθέντες ἐλάτρευσαν θεοῖς ἑτέροις καὶ προσεκύνησαν αὐτοῖς οἷς οὐκ ἠπίσταντο οὐδὲ διένειμεν αὐτοῖς
- 26 Yo leve al sèvi lòt bondye yo pa t' janm konnen anvan. Y' al mete ajenou devan bondye Seyè a pa t' ba yo pou yo sèvi.
And they went after other gods and gave them worship, gods who were strange to them, and whom he had not given them:
καὶ ὀργίσθη θυμῷ κύριος ἐπὶ τὴν γῆν ἐκείνην ἐπαγαγεῖν ἐπ' αὐτήν κατὰ πάσας τὰς κατάραι τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦ νόμου τούτου
- 27 Se konsa Seyè a vin fache anpil sou moun peyi sa a. Li sitèlman fache, li fè tout madichon ki ekri nan liv lalwa a tonbe sou yo.
And so the wrath of the Lord was moved against this land, to send on it all the curse recorded in this book:
καὶ ἐξῆρην αὐτοὺς κύριος ἀπὸ τῆς γῆς αὐτῶν ἐν θυμῷ καὶ ὀργῇ καὶ παροξισμῷ μεγάλῳ σφόδρα καὶ ἐξέβαλεν αὐτοὺς εἰς γῆν ἑτέραν ὥσει νῦν
- 28 Seyè a fè kòlè, li move, li fache, li rache yo met deyò nan peyi yo a, l' al jete yo nan yon lòt peyi etranje kote yo ye koulye a.
Rooting them out of their land, in the heat of his wrath and passion, and driving them out into another land, as at this day.
τὰ κρυπτὰ κυρίῳ τῷ θεῷ ἡμῶν τὰ δὲ φανερά ἡμῖν καὶ τοῖς τέκνοις ἡμῶν εἰς τὸν αἰῶνα ποιεῖν πάντα τὰ ῥήματα τοῦ νόμου τούτου
- 1 ¶ Mwen mete benediksyon ak madichon devan nou pou n' chwazi. Lè tout bagay mwen te di nou yo va rive nou, si, antan n'ap viv nan mitan lòt nasyon nan peyi kote Seyè a te gaye nou yo, nou vin chonje sa m' te di nou,
Now when all these things have come on you, the blessing and the curse which I have put before you, if the thought of them comes back to your minds, when you are living among the nations where the Lord your God has sent you,
καὶ ἔσται ὡς ἂν ἔλθωσιν ἐπὶ σὲ πάντα τὰ ῥήματα ταῦτα ἡ εὐλογία καὶ ἡ κατάρα ἣν ἔδωκα πρὸ προσώπου σου καὶ δέξῃ εἰς τὴν καρδίαν σου ἐν πᾶσιν τοῖς ἔθνεσιν οὗ ἑάν σε διασκορπίσῃ κύριος ἐκεῖ

- 2 si nou tounen vin jwenn Seyè a, Bondye nou an, si nou koute l' ak tout kè nou, ak tout nanm nou, nou menm ak tout pitit nou yo, jan m'ap ban nou lòd jòdi a,
And your hearts are turned again to the Lord your God, and you give ear to his word which I give you today, you and your children, with all your heart and with all your soul:
 και επιστραφήση ἐπὶ κύριον τὸν θεόν σου και ὑπακοὴ τῆς φωνῆς αὐτοῦ κατὰ πάντα ὅσα ἐγὼ ἐντέλλομαι σοι σήμερον ἐξ ὅλης τῆς καρδίας σου και ἐξ ὅλης τῆς ψυχῆς σου
- 3 enben, lè sa a Seyè a, Bondye nou an, va gen pitye pou nou. L'a mennen tout moun yo te depòte yo tounen lakay yo. L'a chanje sò nou. Li pral mache chache nou nan tout peyi kote li te gaye nou yo, l'a sanble nou ankò.
Then the Lord will have pity on you, changing your fate, and taking you back again from among all the nations where you have been forced to go.
 και ἰάσεται κύριος τὰς ἀμαρτίας σου και ἐλεήσει σε και πάλιν συνάξει σε ἐκ πάντων τῶν ἐθνῶν εἰς οὓς διεσκόρπισέν σε κύριος ἐκεῖ
- 4 Yo mèt depòte nou jouk nan dènve bout latè, Seyè a, Bondye nou an, pral chache nou jouk la pou l' sanble nou ankò.
Even if those who have been forced out are living in the farthest part of heaven, the Lord your God will go in search of you, and take you back;
 ἐὰν ᾗ ἡ διασπορά σου ἀπ' ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ ἐκεῖθεν συνάξει σε κύριος ὁ θεός σου και ἐκεῖθεν λήμψεται σε κύριος ὁ θεός σου
- 5 Seyè a va fè nou tounen nan peyi kote zansèt nou yo te rete a, n'a tounen pran l' pou nou ankò. L'a fè nou plis byen pase sa l' te fè pou zansèt nou yo, l'a fè nou vin pi plis pase zansèt nou yo.
Placing you again in the land of your fathers as your heritage; and he will do you good, increasing you till you are more in number than your fathers were.
 και εἰσάξει σε κύριος ὁ θεός σου εἰς τὴν γῆν ἣν ἐκληρονόμησαν οἱ πατέρες σου και κληρονομήσεις αὐτήν και εὖ σε ποιήσει και πλεοναστόν σε ποιήσει ὑπὲρ τοὺς πατέρας σου
- 6 Seyè a, Bondye nou an, va mete mak kontra li a sou kè nou ak sou kè pitit nou yo, pou nou ka renmen l' ak tout kè nou, ak tout nanm nou, pou nou ka gen lavi.
And the Lord your God will give to you and to your seed a circumcision of the heart, so that, loving him with all your heart and all your soul, you may have life.
 και περικαθαριεῖ κύριος τὴν καρδίαν σου και τὴν καρδίαν τοῦ σπέρματός σου ἀγαπᾶν κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου και ἐξ ὅλης τῆς ψυχῆς σου ἵνα ζῆς σὺ
- 7 Seyè a, Bondye nou an, va fè tout madichon sa yo tonbe sou lènmi nou yo, sou moun ki pa t' vle wè nou yo, sou moun ki t'ap maltrete nou yo.
And the Lord your God will put all these curses on those who are against you, and on your haters who put a cruel yoke on you.
 και δώσει κύριος ὁ θεός σου τὰς ἀρῆς ταύτας ἐπὶ τοὺς ἐχθρούς σου και ἐπὶ τοὺς μισοῦντάς σε οἱ ἐδίωξαν σε
- 8 Men, nou menm, n'a tounen vin jwenn Seyè a, n'a koute l', n'a fè tou sa li ban nou lòd fè a, jan mwen mande nou li jòdi a.
And you will again give ear to the voice of the Lord, and do all his orders which I have given you today.
 και σὺ επιστραφήση και εἰσακούση τῆς φωνῆς κυρίου τοῦ θεοῦ σου και ποιήσεις τὰς ἐντολὰς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαι σοι σήμερον
- 9 Seyè a, Bondye nou an, va kouvri nou anba benediksyon. Li va fè tout zafè nou mache byen, l'a ban nou anpil pitit, l'a ban nou anpil bèt, l'a fè jaden nou yo bay bèl rekòt. Paske, Seyè a va pran plezi ankò pou l' fè nou viv ak kè kontan, menm jan li te pran plezi fè sa pou zansèt nou yo.
And the Lord your God will make you fertile in all good things, blessing the work of your hands, and the fruit of your body, and the fruit of your cattle, and the fruit of your land: for the Lord will have joy in you, as he had in your fathers:
 και πολυωρήσει σε κύριος ὁ θεός σου ἐν παντὶ ἔργῳ τῶν χειρῶν σου ἐν τοῖς ἐκγόνοις τῆς κοιλίας σου και ἐν τοῖς γενήμασιν τῆς γῆς σου και ἐν τοῖς ἐκγόνοις τῶν κτηνῶν σου ὅτι ἐπιστρέψει κύριος ὁ θεός σου εὐφρανθῆναι ἐπὶ σὲ εἰς ἀγαθὰ καθότι ἠυφράνθη ἐπὶ τοῖς πατράσιν σου
- 10 Men, n'a gen pou nou koute Seyè a, Bondye nou an, n'a gen pou nou kenbe tout kòmandman li yo ak tout regleman li yo, tou sa ki ekri nan liv lalwa a. Wi, se pou nou tounen vin jwenn Seyè a, Bondye nou an, ak tout kè nou, ak tout nanm nou.
If you give ear to the voice of the Lord your God, keeping his orders and his laws which are recorded in this book of the law, and turning to the Lord your God with all your heart and with all your soul.
 ἐὰν εἰσακούσης τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάσσεσθαι και ποιεῖν πάσας τὰς ἐντολὰς αὐτοῦ και τὰ δικαιώματα αὐτοῦ και τὰς κρίσεις αὐτοῦ τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦ νόμου τούτου ἐὰν ἐπιστραφήης ἐπὶ κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου και ἐξ ὅλης τῆς ψυχῆς σου
- 11 ¶ Kòmandman m'ap ban nou jòdi a, se pa bagay nou pa kapab fè, bagay nou pa ka rive fè.
For these orders which I have given you today are not strange and secret, and are not far away.
 ὅτι ἡ ἐντολὴ αὕτη ἦν ἐγὼ ἐντέλλομαι σοι σήμερον οὐχ ὑπέρογκός ἐστιν οὐδὲ μακρὰν ἀπὸ σοῦ
- 12 Se pa nan syèl la li ye pou n' ta di: Kilès ki pral moute al chache l' nan syèl la pou fè nou tande l', pou n' ka fè sa l' mande nou fè a?
They are not in heaven, for you to say, Who will go up to heaven for us and give us knowledge of them so that we may do them?
 οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶν λέγων τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανὸν και λήμψεται αὐτὴν ἡμῖν και ἀκούσαντες αὐτὴν ποιήσομεν
- 13 Se pa lòt bò lanmè li ye non plis pou nou ta di: Kilès ki pral janbe lanmè al chache l' pou nou ka tande sa l' di, pou nou ka fè sa l' mande nou fè a?
And they are not across the sea, for you to say, Who will go over the sea for us and give us news of them so that we may do them?
 οὐδὲ πέραν τῆς θαλάσσης ἐστὶν λέγων τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης και λήμψεται ἡμῖν αὐτὴν και ἀκουσὶν ἡμῖν ποιήσει αὐτὴν και ποιήσομεν

- 14 Non. Li la toupre nou. Li nan bouch nou, li nan tèt nou pou nou ka fè sa l' mande nou fè a.
But the word is very near you, in your mouth and in your heart, so that you may do it.
ἔστιν σου ἔγγυς τὸ ῥῆμα σφόδρα ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου καὶ ἐν ταῖς χερσίν σου αὐτὸ ποιεῖν
- 15 ¶ Gade. Jòdi a mwen mete devan nou lavi ak benediksyon yon bò, lanmò ak madichon yon bò. Se nou ki pou chwazi.
See, I have put before you today, life and good, and death and evil;
ἰδοὺ δέδωκα πρὸ προσώπου σου σήμερον τὴν ζωὴν καὶ τὸν θάνατον τὸ ἀγαθὸν καὶ τὸ κακόν
- 16 Sa m'ap mande nou jòdi a, se pou nou renmen Seyè a, Bondye nou an, se pou nou viv jan li vle l' la, se pou nou fè tou sa li mande nou fè nan kòmandman li yo, nan lòd li yo ak nan regleman li yo.
Konsa, n'a gen lavi, n'a gen anpil pitit. Seyè a, Bondye nou an, va beni nou nan peyi nou pral pran pou rele nou pa nou an.
In giving you orders today to have love for the Lord your God, to go in his ways and keep his laws and his orders and his decisions, so that you may have life and be increased, and that the blessing of the Lord your God may be with you in the land where you are going, the land of your heritage.
ἐὰν εἰσακούσης τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου ἃς ἐγὼ ἐντέλλομαι σοὶ σήμερον ἀγαπᾶν κύριον τὸν θεόν σου πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ φυλάσσεσθαι τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ καὶ ζήσεσθε καὶ πολλοὶ ἔσεσθε καὶ εὐλογῆσαι σε κύριος ὁ θεὸς σου ἐν πάσῃ τῇ γῆ εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομησῆσαι αὐτήν
- 17 Men, si nou vire do ba li, si nou derefize koute l', si nou kite yo pran tèt nou pou n' al mete ajenou devan lòt bondye, pou n' al fè sèvis pou yo,
But if your heart is turned away and your ear is shut, and you go after those who would make you servants and worshippers of other gods:
καὶ ἐὰν μεταστῇ ἡ καρδία σου καὶ μὴ εἰσακούσης καὶ πλανηθεὶς προσκυνήσης θεοῖς ἑτέροις καὶ λατρεύσης αὐτοῖς
- 18 m'ap avèti nou depi koulye a: nou tout gen pou mourì. Nou p'ap viv lontan nan peyi lòt bò larivyè Jouden kote nou pral antre pou nou pran pou nou an.
I give witness against you this day that destruction will certainly be your fate, and your days will be cut short in the land where you are going, the land of your heritage on the other side of Jordan.
ἀναγγέλλω σοὶ σήμερον ὅτι ἀπολεία ἀπολείσθε καὶ οὐ μὴ πολυήμεροι γέννησθε ἐπὶ τῆς γῆς ἧς κύριος ὁ θεὸς σου δίδωσίν σοι εἰς ἣν ὑμεῖς διαβαίνετε τὸν ἰορδάνην ἐκεῖ κληρονομησῆσαι αὐτήν
- 19 Mwen pran syèl la ak latè a sèvi m' temwen jòdi a: Men li, mwen mete devan nou lavi yon bò, lanmò yon bò, benediksyon yon bò, madichon yon bò pou nou chwazi. Chwazi lavi tande, pou nou ka viv, nou menm ansanm ak tout pitit nou yo.
Let heaven and earth be my witnesses against you this day that I have put before you life and death, a blessing and a curse: so take life for yourselves and for your seed:
διαμαρτύρομαι ὑμῖν σήμερον τὸν τε οὐρανὸν καὶ τὴν γῆν τὴν ζωὴν καὶ τὸν θάνατον δέδωκα πρὸ προσώπου ὑμῶν τὴν εὐλογίαν καὶ τὴν κατάραν ἐκλεξαὶ τὴν ζωὴν ἵνα ζῆς σὺ καὶ τὸ σπέρμα σου
- 20 renmen Seyè a, Bondye nou an. Koute l'. Pa lage l' menm, paske se li menm ki tout lavi nou, se li k'ap fè nou viv lontan nan peyi Seyè a te fè pwomès li t'ap bay Abraram, Izarak ak Jakòb, zansèt nou yo.
In loving the Lord your God, hearing his voice and being true to him: for he is your life and by him will your days be long: so that you may go on living in the land which the Lord gave by an oath to your fathers, Abraham, Isaac and Jacob.
ἀγαπᾶν κύριον τὸν θεόν σου εἰσακούειν τῆς φωνῆς αὐτοῦ καὶ ἔχεσθαι αὐτοῦ ὅτι τοῦτο ἡ ζωὴ σου καὶ ἡ μακρότης τῶν ἡμερῶν σου κατοικεῖν σε ἐπὶ τῆς γῆς ἧς ὤμοσεν κύριος τοῖς πατράσιν σου αβρααμ καὶ ἰσαακ καὶ ἰακωβ δοῦναι αὐτοῖς
- 1 ¶ Moyiz pale ankò ak tout pèp Izrayèl la, li di yo:
So Moses said all these things to Israel.
καὶ συνετέλεσεν μουσῆς λαλῶν πάντα τοὺς λόγους τούτους πρὸς πάντας υἱοὺς ἰσραηλ
- 2 -Koulye a, mwen gen sanventan sou tèt mwen. Mwen pa gen fòs pou m' fè anyen ankò. Lèfini, Seyè a te tou di m' mwen p'ap janbe lòt bò larivyè Jouden an.
Then he said to them, I am now a hundred and twenty years old; I am no longer able to go out and come in: and the Lord has said to me, You are not to go over Jordan.
καὶ εἶπεν πρὸς αὐτούς ἑκατὸν καὶ εἴκοσι ἐτῶν ἐγὼ εἰμι σήμερον οὐ δυνήσομαι ἔτι εἰσπορεύεσθαι καὶ ἐκπορεύεσθαι κύριος δὲ εἶπεν πρὸς με οὐ διαβήσῃ τὸν ἰορδάνην τοῦτον
- 3 Seyè a, Bondye nou an, se li menm ki pral pran devan nou. L'ap detwi tout nasyon sa yo devan je nou pou nou ka pran peyi yo pou nou: Se Jozye ki va mache devan nou, jan Seyè a te di l' la.
The Lord your God, he will go over before you; he will send destruction on all those nations, and you will take their land as your heritage: and Joshua will go over at your head as the Lord has said.
κύριος ὁ θεὸς σου ὁ προπορευόμενος πρὸ προσώπου σου αὐτοὺς ἐξολεθρεύσει τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου καὶ κατακληρονομήσεις αὐτούς καὶ ἰησοῦς ὁ προπορευόμενος πρὸ προσώπου σου καθὰ ἐλάλησεν κύριος
- 4 Seyè a va detwi nasyon sa yo nèt, menm jan li te detwi Siyon ak Og, wa peyi Amori yo, ansanm ak tout moun nan peyi yo a nèt ale.
The Lord will do to them as he did to Sihon and to Og, the kings of the Amorites, and to their land, whom he put to destruction.
καὶ ποιήσει κύριος αὐτοῖς καθὰ ἐποίησεν σιων καὶ ωγ τοῖς δυοὶ βασιλεῦσιν τῶν αμορραίων οἳ ἦσαν πέραν τοῦ ἰορδάνου καὶ τῇ γῆ αὐτῶν καθότι ἐξολέθρευεν αὐτούς
- 5 Seyè a pral lage yo nan men nou. Lè sa a, se pou nou aji avèk yo jan Seyè a te ban nou lòd aji ak yo a.
The Lord will give them up into your hands, and you are to do to them as I have given you orders.
καὶ παρέδωκεν αὐτοὺς κύριος ὑμῖν καὶ ποιήσετε αὐτοῖς καθότι ἐνετειλάμην ὑμῖν

- 6 Se pou nou vanyan. Se pou nou mete gason sou nou! Nou pa bezwen pè. Pa tranble lè yo parèt devan nou. Seyè a, Bondye nou an, kanpe la avèk nou. Li p'ap janm lage nou, li p'ap janm kite nou pou kont nou.
Be strong and take heart, and have no fear of them: for it is the Lord your God who is going with you; he will not take away his help from you.
 ἀνδρίζου καὶ ἴσχυε μὴ φοβοῦ μηδὲ δειλία μηδὲ πτοηθῆς ἀπὸ προσώπου αὐτῶν ὅτι κύριος ὁ θεός σου ὁ προπορευόμενος μεθ' ὑμῶν ἐν ὑμῖν οὐ μὴ σε ἀνή οὔτε μὴ σε ἐγκαταλίπη
- 7 Apre sa, Moyiz rele Jozye, li pale avè l' devan tout pèp Izrayèl la, li di l' konsa: -Mete gason sou ou! Se pou ou vanyan! Paske se ou menm ki pral alatèt pèp la pou l' antre pran peyi Seyè a te fè sèman l'ap bay zansèt yo a.
Then Moses sent for Joshua, and before the eyes of all Israel said to him, Be strong and take heart: for you are to go with this people into the land which the Lord, by his oath to their fathers, has given them; by your help they will take it for their heritage.
 καὶ ἐκάλεσεν μοῦση τὴν ἰησοῦν καὶ εἶπεν αὐτῷ ἔναντι παντῶν ἰσραηλ ἀνδρίζου καὶ ἴσχυε σὺ γὰρ εἰσελεύσῃ πρὸ προσώπου τοῦ λαοῦ τούτου εἰς τὴν γῆν ἣν ὤμοσεν κύριος τοῖς πατράσιν ἡμῶν δοῦναι αὐτὸς οἷς καὶ σὺ κατακληρονομήσεις αὐτὴν αὐτοῖς
- 8 Seyè a va pran devan ou, l'a kanpe la avè ou. Li p'ap janm lage ou, li p'ap kite ou pou kont ou: Ou pa bezwen pè. Ou pa bezwen tranble.
It is the Lord who goes before you; he will be with you, he will not take away his help from you or give you up: so have no fear.
 καὶ κύριος ὁ συμπορευόμενος μετὰ σοῦ οὐκ ἀνήσει σε οὐδὲ μὴ ἐγκαταλίπη σε μὴ φοβοῦ μηδὲ δειλία
- 9 ¶ Apre sa, Moyiz ekri tout lalwa a, epi li renmèt li bay prèt yo, moun fanmi Levi yo ki te reskonsab Bwat Kontra Seyè a, ansanm ak tout chèf fanmi pèp Izrayèl la.
Then Moses put all this law in writing, and gave it to the priests, the sons of Levi, who take up the ark of the Lord's agreement, and to all the responsible men of Israel.
 καὶ ἔγραψεν μοῦσης τὰ ῥήματα τοῦ νόμου τούτου εἰς βιβλίον καὶ ἔδωκεν τοῖς ἱερεῦσιν τοῖς υἱοῖς λευὶ τοῖς αἵρουσιν τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ τοῖς πρεσβυτέροις τῶν υἱῶν ἰσραηλ
- 10 Moyiz ba yo lòd sa a: -Chak sètan, lè lanne pou yo renmèt dèt yo va rive, pandan y'ap fete fèt Joupa yo.
And Moses said to them, At the end of every seven years, at the time fixed for the ending of debts, at the feast of tents,
 καὶ ἐνετείλατο αὐτοῖς μοῦσης ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων μετὰ ἑπτὰ ἔτη ἐν καιρῷ ἐνιαυτοῦ ἀφέσεως ἐν ἑορτῇ σκηνοπηγίας
- 11 lè tout pèp Izrayèl la va vin adore Seyè a, Bondye nou an, nan kote li te chwazi pou sa a, n'a li tout liv lalwa a byen fò devan yo tout, pou yo ka tande l' nan zòrèy yo.
When all Israel has come before the Lord your God in the place named by him, let a reading be given of this law in the hearing of all Israel.
 ἐν τῷ συμπορεύεσθαι πάντα ἰσραηλ ὀφθῆναι ἐνώπιον κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ ᾧ ἂν ἐκλέξῃται κύριος ἀναγνώσεσθε τὸν νόμον τοῦτον ἐναντίον παντῶς ἰσραηλ εἰς τὰ ὄτα αὐτῶν
- 12 N'a sanble tout moun, fanm kou gason, timoun kou granmoun, ansanm ak moun lòt nasyon k'ap viv nan lavil nou yo, pou yo ka tande l', pou yo ka aprann gen krentif pou Seyè a, Bondye nou an, pou yo kenbe lalwa a, epi pou yo fè tou sa ki ladan l'.
Make all the people come together, men and women and children, and anyone from another country who is with you, so that hearing they may become wise in the fear of the Lord your God, and take care to do all the words of this law;
 ἐκκλησιάσας τὸν λαόν τοὺς ἀνδρας καὶ τὰς γυναῖκας καὶ τὰ ἔκγονα καὶ τὸν προσήλυτον τὸν ἐν ταῖς πόλεσιν ἡμῶν ἵνα ἀκούσωσιν καὶ ἵνα μάθωσιν φοβεῖσθαι κύριον τὸν θεὸν ὑμῶν καὶ ἀκούσονται ποιεῖν ἅπαντας τοὺς λόγους τοῦ νόμου τούτου
- 13 Se konsa, pitit yo ki pa t' janm konn lalwa a va tande l'. Y'a aprann gen krentif pou Seyè a, Bondye nou an, chak jou pandan tout tan n'ap viv nan peyi nou pral pran pou nou an, lè n'a janbe lòt bò lariyè Jouden an.
And so that your children, to whom it is new, may give ear and be trained in the fear of the Lord your God, while you are living in the land which you are going over Jordan to take for your heritage.
 καὶ οἱ υἱοὶ αὐτῶν οἳ οὐκ οἶδασιν ἀκούσονται καὶ μαθήσονται φοβεῖσθαι κύριον τὸν θεὸν ὑμῶν πάσας τὰς ἡμέρας ὅσας αὐτοὶ ζῶσιν ἐπὶ τῆς γῆς εἰς ἣν ὑμεῖς διαβαίνετε τὸν ἰορδάνην ἐκεῖ κληρονομήσαι αὐτήν
- 14 ¶ Lè sa a, Seyè a di Moyiz konsa: -Ou pa lwen mourì. Rele Jozye. Vini ansanm avè l' nan Tant Randevou a pou m' ka ba li lòd sa pou l' fè. Se konsa, Moyiz ak Jozye al kanpe nan Tant Randevou a.
At that time the Lord said to Moses, The day of your death is near: send for Joshua, and come to the Tent of meeting so that I may give him his orders. So Moses and Joshua went to the Tent of meeting.
 καὶ εἶπεν κύριος πρὸς μοῦσιν ἰδοὺ ἡγγίκασιν αἱ ἡμέραι τοῦ θανάτου σου κάλεσον ἰησοῦν καὶ στητε παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἐντελοῦμαι αὐτῷ καὶ ἐπορεύθη μοῦσης καὶ ἰησοῦς εἰς τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἔστησαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου
- 15 Seyè a parèt devan yo anndan Tant Randevou a, nan yon nwaj ki te gen fòm yon gwo potò devan pòt tant lan.
And the Lord was seen in the Tent in a pillar of cloud resting by the door of the Tent.
 καὶ κατέβη κύριος ἐν νεφέλῃ καὶ ἔστη παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἔστη ὁ στῦλος τῆς νεφέλης παρὰ τὰς θύρας τῆς σκηνῆς

- 16 Seyè a di Moyiz: -Ou pral mouri. Ou pa lwen al jwenn zansèt ou yo ki mouri deja. Men, apre ou fin mouri, pèp la pral leve, yo pral vire do ban mwen pou y' al kouri dèyè lòt bondye y'ap sèvi nan peyi lòt nasyon kote nou pral antre a. Wi, yo pral lage m', yo pral kase kontra m' te pase avèk yo a.
And the Lord said to Moses, Now you are going to rest with your fathers; and this people will be false to me, uniting themselves to the strange gods of the land where they are going; they will be turned away from me and will not keep the agreement I have made with them.
 και εἶπεν κύριος πρὸς μουσῆν ἰδοὺ σὺ κοιμᾷ μετὰ τῶν πατέρων σου και ἀναστᾷς ὁ λαὸς οὗτος ἐκπορνεύσει ὀπίσω θεῶν ἄλλοτρίων τῆς γῆς εἰς ἣν οὗτος εισπορεύεται ἐκεῖ εἰς αὐτήν και ἐγκαταλείψου σὶν με και διασκεδάσουσιν τὴν διαθήκην μου ἣν διεθέμην αὐτοῖς
- 17 Lè sa va rive, m'a fè yon sèl kòlè anwo yo, m'a lage yo tout, mwen p'ap okipe yo ankò. Se peri y'a peri. Tout kalite malè ak lafliksyon pral tonbe sou yo. Se lè sa a y'a blije rekonèt se paske Bondye yo a pa la nan mitan yo ankò kifè tout malè sa yo rive yo.
In that day my wrath will be moved against them, and I will be turned away from them, veiling my face from them, and destruction will overtake them, and unnumbered evils and troubles will come on them; so that in that day they will say, Have not these evils come on us because our God is not with us?
 και ὀργισθήσομαι θυμῷ εἰς αὐτοὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ και καταλείψω αὐτοὺς και ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν και ἔσται κατάβρωμα και εὐρήσουσιν αὐτὸν κακὰ πολλὰ και θλίψεις και ἐρεῖ ἐν τῇ ἡμέρᾳ ἐκείνῃ διότι οὐκ ἔστιν κύριος ὁ θεός μου ἐν ἐμοί εὐροσάν με τὰ κακὰ ταῦτα
- 18 Men malgre sa, mwen menm m'a refize ede yo paske yo te fè twòp bagay mal lè yo te al kouri dèyè lòt bondye.
Truly, my face will be turned away from them in that day, because of all the evil they have done in going after other gods.
 ἐγὼ δὲ ἀποστροφῆ ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν ἐν τῇ ἡμέρᾳ ἐκείνῃ διὰ πάσας τὰς κακίας ἃς ἐποίησαν ὅτι ἐπέστρεψαν ἐπὶ θεοὺς ἄλλοτρίους
- 19 Koulye a, ekri chante sa a. W'a moutre tout moun pèp Izrayèl yo li, pou l' ka nan bouch yo tout, epi pou l' sa sèvi m' temwen kont yo.
Make then this song for yourselves, teaching it to the children of Israel: put it in their mouths, so that this song may be a witness for me against the children of Israel.
 και νῦν γράψατε τὰ ῥήματα τῆς ᾠδῆς ταύτης και διδάξατε αὐτήν τοὺς υἱοὺς ἰσραὴλ και ἐμβαλεῖτε αὐτήν εἰς τὸ στόμα αὐτῶν ἵνα γένηται μοι ἡ ᾠδὴ αὕτη εἰς μαρτύριον ἐν υἱοῖς ἰσραὴλ
- 20 Lè m'ap fè yo antre nan peyi mwen te pwomèt bay zansèt yo a, peyi kote lèt ak siwo myèl ap koule tankou dlo a, m'a fè yo manje plen vant yo, y'a viv alèz. Men, y'a kouri dèyè lòt bondye, y'a sèvi yo. Men mwen menm, y'a voye m' jete, y'a kraze kontra mwen te pase ak yo a.
For when I have taken them into the land named in my oath to their fathers, a land flowing with milk and honey, and they have made themselves full of food and are fat, then they will be turned to other gods and will give them worship, no longer honouring me or keeping my agreement.
 εἰσάξω γὰρ αὐτοὺς εἰς τὴν γῆν τὴν ἀγαθὴν ἣν ὅμοσα τοῖς πατέραςιν αὐτῶν δοῦναι αὐτοῖς γῆν ῥέουσαν γάλα και μέλι και φάγονται και ἐμπλησθέντες κορήσουσιν και ἐπιστραφήσονται ἐπὶ θεοὺς ἄλλοτρίους και λατρεύσουσιν αὐτοῖς και παροξυνοῦσιν με και διασκεδάσουσιν τὴν διαθήκην μου
- 21 Konsa, lè tout kalite malè ak lafliksyon va tonbe sou yo, chante sa a va sèvi m' temwen, l'ap toujou nan bouch yo, paske pitit yo p'ap jann bliye l'. Wi, depi koulye a, anvan menm mwen fè yo antre nan peyi mwen te pwomèt yo a, mwen konnen sa yo gen nan tèt yo.
Then when evils and troubles without number have overtaken them, this song will be a witness to them, for the words of it will be clear in the memories of their children: for I see the thoughts which are moving in their hearts even now, before I have taken them into the land of my oath.
 και ἀντικαταστήσεται ἡ ᾠδὴ αὕτη κατὰ πρόσωπον μαρτυροῦσα οὐ γὰρ μὴ ἐπιλησθῆ ἀπὸ στόματος αὐτῶν και ἀπὸ στόματος τοῦ σπέρματος αὐτῶν ἐγὼ γὰρ οἶδα τὴν πονηρίαν αὐτῶν ὅσα ποιοῦσιν ᾧδ ε σήμερον πρὸ τοῦ εἰσαγαγεῖν με αὐτοὺς εἰς τὴν γῆν τὴν ἀγαθὴν ἣν ὅμοσα τοῖς πατέραςιν αὐτῶν
- 22 ¶ Menm jou sa a, Moyiz ekri chante a epi li moutre tout moun pèp Izrayèl yo li.
So that same day Moses made this song, teaching it to the children of Israel.
 και ἔγραψεν μουσῆς τὴν ᾠδὴν ταύτην ἐν ἐκείνῃ τῇ ἡμέρᾳ και ἐδίδαξεν αὐτήν τοὺς υἱοὺς ἰσραὴλ
- 23 Apre sa, Seyè a bay Jozye, pitit gason Noun lan, lòd li yo. Li di l' konsa: -Mete gason sou ou. Se pou ou vanyan. Paske se ou menm ki pou fè moun pèp Izrayèl yo antre nan peyi mwen te pwomèt m'ap ba yo a. M'ap kanpe la avè ou.
Then he gave orders to Joshua, the son of Nun, saying to him, Be strong and take heart: for you are to go at the head of the children of Israel into the land which I made an oath to give them; and I will be with you.
 και ἐνετείλατο μουσῆς ἰησοῖ και εἶπεν αὐτῷ ἀνδρίζου και ἴσχυε σὺ γὰρ εἰσάξεις τοὺς υἱοὺς ἰσραὴλ εἰς τὴν γῆν ἣν ὅμοσεν κύριος αὐτοῖς και αὐτὸς ἔσται μετὰ σοῦ
- 24 Lè Moyiz fin ekri tout pawòl lalwa Bondye a nan yon liv san li pa sote anyen,
Now after writing all the words of this law in a book till the record of them was complete,
 ἠνίκα δὲ συνετέλεσεν μουσῆς γράφων πάντας τοὺς λόγους τοῦ νόμου τούτου εἰς βιβλίον ἕως εἰς τέλος
- 25 li rele moun Levi ki te reskonsab pou pote Bwat Kontra Seyè a, li di yo konsa:
Moses said to the Levites who were responsible for taking up the ark of the Lord's agreement,
 και ἐνετείλατο τοῖς λευίταις τοῖς αἵρουσιν τὴν κιβωτὸν τῆς διαθήκης κυρίου λέγων

- 26 -Pran liv lalwa a, mete l' sou kote Bwat Kontra Seyè a, Bondye nou an. L'a rete la, l'a sèvi temwen kont nou.
Take this book of the law and put it by the ark of the Lord's agreement, so that it may be a witness against you.
λαβόντες τὸ βιβλίον τοῦ νόμου τούτου θήσετε αὐτὸ ἐκ πλαγίων τῆς κιβωτοῦ τῆς διαθήκης κυρίου τοῦ θεοῦ ὑμῶν καὶ ἔσται ἐκεῖ ἐν σοὶ εἰς μαρτύριον
- 27 Mwen konnen jan nou gen tèt di, jan nou pa vle koute. Si koulye a, pandan mwen vivan ankò nan mitan nou an, nou te kenbe tèt ak Seyè a konsa, lè m'a mouri menm se va pi rèd.
For I have knowledge of your hard and uncontrolled hearts: even now, while I am still living, you will not be ruled by the Lord; how much less after my death?
ὅτι ἐγὼ ἐπίσταμαι τὸν ἐρεθισμόν σου καὶ τὸν τράχηλόν σου τὸν σκληρόν ἐτι γάρ ἐμοῦ ζῶντος μεθ' ὑμῶν σήμερον παραπικραίνοντες ἦτε τὰ πρὸς τὸν θεόν πῶς οὐχὶ καὶ ἔσχατον τοῦ θανάτου μου
- 28 Sanble bò kote m' tout chèf fanmi nou yo ak tout chèf branch fanmi nou yo pou m' fè yo tande pawòl sa yo. Mwen pral pran syèl la ak latè a sèvi m' temwen sa mwen pral di nou la a.
Get together before me all those who are in authority in your tribes, and your overseers, so that I may say these things in their hearing, and make heaven and earth my witnesses against them.
ἐκκλησιάσατε πρὸς με τοὺς φυλάρχους ὑμῶν καὶ τοὺς πρεσβυτέρους ὑμῶν καὶ τοὺς κριτὰς ὑμῶν καὶ τοὺς γραμματοεισαγωγεῖς ὑμῶν ἵνα λαλήσω εἰς τὰ ὦτα αὐτῶν πάντας τοὺς λόγους τούτους καὶ δι' αμαρτόρομαι αὐτοῖς τὸν τε οὐρανὸν καὶ τὴν γῆν
- 29 Paske mwen konnen, lè m'a mouri, nou pral lage kò nou nan fè move bagay, nou pral kite chemen mwen te louvri devan nou an. Lè sa a, malè pral tonbe sou nou, paske nou te fè sa ki mal nan je Seyè a, nou te eksite kòlè li avèk tout move bagay nou t'ap fè yo.
For I am certain that after my death you will give yourselves up to sin, wandering from the way which I have given you; and evil will overtake you in the end, because you will do evil in the eyes of the Lord, moving him to wrath by the work of your hands.
οἶδα γὰρ ὅτι ἔσχατον τῆς τελευτῆς μου ἀνομία ἀνομήσετε καὶ ἐκκλινεῖτε ἐκ τῆς ὁδοῦ ἧς ἐνετειλάμην ὑμῖν καὶ συναντήσεται ὑμῖν τὰ κακὰ ἔσχατον τῶν ἡμερῶν ὅτι ποιήσετε τὸ πονηρὸν ἐναντίον κυρίου ἢ παροργίσει αὐτὸν ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν
- 30 Lè sa a, Moyiz pran resite byen fò tout chante sa a, depi nan kommansman jouk li bout, devan tout moun pèp Izrayèl yo ki te reyini pou yo te ka tande sa l'ap di a.
Then in the hearing of all the meeting of Israel, Moses said the words of this song, to the end.
καὶ ἐλάλησεν μουσῆς εἰς τὰ ὦτα πάσης ἐκκλησίας ἰσραηλ τὰ ῥήματα τῆς ψῆδης ταύτης ἕως εἰς τέλος
- 1 ¶ Ou menm syèl, tande sa mwen pral di la a! Koute byen, ou menm latè, pawòl ki pral soti nan bouch mwen!
Give ear, O heavens, to my voice; let the earth take note of the words of my mouth:
πρόσεχε οὐρανέ καὶ λαλήσω καὶ ἀκουέτω γῆ ῥήματα ἐκ στόματός μου
- 2 Sa m'ap di a pral tonbe tankou grenn lapli! Pawòl mwen yo pral tankou lawouze k'ap tonbe sou latè. Pawòl nan bouch mwen pral tankou bèl lapli k'ap tonbe sou jenn plant yo, tankou yon ti lapli nò k'ap tonbe sou zèb gazon.
My teaching is dropping like rain, coming down like dew on the fields; like rain on the young grass and showers on the garden plants:
προσδοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά μου καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου ὡσεὶ ὄμβρος ἐπ' ἄγρωστιν καὶ ὡσεὶ υἱετὸς ἐπὶ χόρτον
- 3 Mwen pral fè lwanj Seyè a! Rekonèt jan Bondye nou an gen pouvwa!
For I will give honour to the name of the Lord: let our God be named great.
ὅτι ὄνομα κυρίου ἐκάλεσα δότε μεγαλωσύνην τῷ θεῷ ἡμῶν
- 4 Se Seyè a k'ap pwoteje nou. Tou sa li fè bon nèt. Li pa nan patipri nan anyen l'ap fè. Bondye nou an ap toujou kenbe pawòl li Li pa nan bay manti. Li fè sa ki dwat, li pa fè ankenn lenjistis.
He is the Rock, complete is his work; for all his ways are righteousness: a God without evil who keeps faith, true and upright is he.
θεὸς ἀληθινὰ τὰ ἔργα αὐτοῦ καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις θεὸς πιστὸς καὶ οὐκ ἔστιν ἀδικία δίκαιος καὶ ὁσιος κύριος
- 5 Se yo menm, pèp li a, ki pa kenbe pawòl yo, bagay yon bon pitit Bondye pa ta janm fè. Se yon bann mechan k'ap mache twonpe moun.
They have become false, they are not his children, the mark of sin is on them; they are an evil and hard-hearted generation.
ἡμάρτοσαν οὐκ αὐτῷ τέκνα μομητὰ γενεὰ σκολιὰ καὶ διεστραμμένα
- 6 Se konsa nou di Seyè a mèsì pou sa l' fè pou nou, bann moun fou san konprann? Se pa li ki papa nou? Se pa li ki kreye nou? Se pa li ki fè nou sa nou ye a? Se pa li ki ban nou lavi?
Is this your answer to the Lord, O foolish people and unwise? Is he not your father who has given you life? He has made you and given you your place.
ταῦτα κυρίῳ ἀνταποδίδοτε οὕτω λαὸς μαρὸς καὶ οὐχὶ σοφός οὐκ αὐτὸς οὗτός σου πατήρ ἐκτίσαστά σε καὶ ἐποίησέν σε καὶ ἔκτισέν σε
- 7 ¶ Chonje tan lontan! Repase tèt nou sou tan lontan! Mande papa nou pou li di nou sak te pase. Mande granmoun lontan yo rakonte nou istwa tan lontan.
Keep in mind the days of the past, give thought to the years of generations gone by: go to your father and he will make it clear to you, to the old men and they will give you the story.
μνήσθητε ἡμέρας αἰῶνος σύνετε ἔτη γενεᾶς γενεῶν ἐπερώτησον τὸν πατέρα σου καὶ ἀναγγελεῖ σοι τοὺς πρεσβυτέρους σου καὶ ἐροῦσίν σοι
- 8 Lè Bondye ki anwo nan syèl la t'ap bay chak nasyon pòsyon ki pou yo, lè li t'ap bay kote pou chak moun rete sou latè, li fikse fwontyè tout peyi dapre kantite moun li te mete sou latè.
When the Most High gave the nations their heritage, separating into groups the children of men, he had the limits of the peoples marked out, keeping in mind the number of the children of Israel.
ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη ὡς διέσπειρεν υἱοὺς ἀδάμ ἔστησεν ὅρια ἔθνων κατὰ ἀριθμὸν ἀγγέλων θεοῦ

- 9 Men, li chwazi pitit Jakòb yo pou li. Se yo ki pèp pa l' la menm.
For the Lord's wealth is his people; Jacob is the land of his heritage.
καὶ ἐγενήθη μερίς κυρίου λαὸς αὐτοῦ ἰακωβ σχοίνισμα κληρονομίας αὐτοῦ ἰσραηλ
- 10 Li te jwenn yo nan dezè a, kote moun pa rete, kote van an ap souffle san rete. Li pran yo nan bra l', li pran swen yo, li pwoteje yo tankou de grenn je nan tèt li.
He came to him in the waste land, in the unpeopled waste of sand: putting his arms round him and caring for him, he kept him as the light of his eye.
αὐτάρκησεν αὐτὸν ἐν γῆ ἐρήμῳ ἐν δίψει καύματος ἐν ἀνύδρῳ ἐκύκλωσεν αὐτὸν καὶ ἐπαίδευσεν αὐτὸν καὶ διεφύλαξεν αὐτὸν ὡς κόραν ὀφθαλμοῦ
- 11 Tankou malfini k'ap moutre pitit li vole, Seyè a ap plane anwo pitit li yo. Li louvri zèl li yo pou li ka pran swen yo, li pote yo sou do l' pou yo pa tonbe.
As an eagle, teaching her young to make their flight, with her wings outstretched over them, takes them up on her strong feathers:
ὡς ἀετὸς σκεπάσαι νοσσιὰν αὐτοῦ καὶ ἐπὶ τοῖς νεοσσοῖς αὐτοῦ ἐπεπόθησεν διεις τὰς πτέρυγας αὐτοῦ ἐδέξατο αὐτοὺς καὶ ἀνέλαβεν αὐτοὺς ἐπὶ τῶν μεταφρένων αὐτοῦ
- 12 Seyè a sèl chèf yo. Li pa bezwen lòt bondye pou ede l'.
So the Lord only was his guide, no other god was with him.
κύριος μόνος ἦγεν αὐτούς καὶ οὐκ ἦν μετ' αὐτῶν θεὸς ἀλλότριος
- 13 Li fè yo mache an grannèg sou tèt mòn peyi a. Li fè yo manje grenn bwa nan savann. Yo jwenn siwo myèl nan tou wòch pou yo bwè. Pye oliv yo donnè nan wòch karyann.
He put him on the high places of the earth, his food was the increase of the field; honey he gave him out of the rock and oil out of the hard rock;
ἀνεβίβασεν αὐτοὺς ἐπὶ τὴν ἰσχὺν τῆς γῆς ἐνώμισεν αὐτοὺς γενήματα ἀγρῶν ἐθήλασαν μέλι ἐκ πέτρας καὶ ἔλαιον ἐκ σταρεῶς πέτρας
- 14 Bèf yo ak mouton yo ap bay lèt an kantite. Y'a manje vyann mouton gra, vyann belye Bazan ak vyann bouk kabrit. Y'a manje pi bon kalite farin frans, y'a bwè ji rezen pou diven.
Butter from his cows and milk from his sheep, with fat of lambs and sheep of Bashan, and goats, and the heart of the grain; and for your drink, wine from the blood of the grape.
βοῦτρον βοῶν καὶ γάλα προβάτων μετὰ στέατος ἀρνῶν καὶ κριῶν υἰῶν ταύρων καὶ τράγων μετὰ στέατος νεφρῶν πυροῦ καὶ αἶμα σταφυλῆς ἔπιον οἶνον
- 15 ¶ Pitit Jakòb yo manje plen vant yo! Yo vin gra, y'ap pete nan po yo, yo konmanse voye pye. Yo voye Bondye ki te fè yo a jete. Yo vire do bay Bondye ki t'ap pwoteje yo a, Bondye ki te delivre yo a.
But Jeshurun became fat and would not be controlled: you have become fat, you are thick and full of food: then he was untrue to the God who made him, giving no honour to the Rock of his salvation.
καὶ ἔφαγεν ἰακωβ καὶ ἐνεπλήσθη καὶ ἀπελάκτισεν ὁ ἠγαπημένος ἐλιπάνθη ἐπαχύνθη ἐπλατύνθη καὶ ἐγκατέλιπεν θεὸν τὸν ποιήσαντα αὐτὸν καὶ ἀπέστη ἀπὸ θεοῦ σωτήρος αὐτοῦ
- 16 Y' al adore bondye lòt nasyon. Yo fè Seyè a fè jalouzi, y' al fè sa ki mal, yo fè l' fè kòlè.
The honour which was his they gave to strange gods; by their disgusting ways he was moved to wrath.
παρώξυνάν με ἐπ' ἀλλοτρίοις ἐν βδελύγμασιν αὐτῶν ἐξεπύκρυνάν με
- 17 Y' al ofri bèt pou yo touye bay zidòl ki pa bondye tout bon, yon kalite bondye yo pa t' janm konnen anvan, lòt bondye ki fèk parèt, bondye zansèt yo pa t' janm gen krentif.
They made offerings to evil spirits which were not God, to gods who were strange to them, which had newly come up, not feared by your fathers.
ἔθυσαν δαιμονίοις καὶ οὐ θεῷ θεοῖς οἷς οὐκ ᾔδεισαν καινοὶ πρόσωποι ἠκασιν οὐδ' οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν
- 18 Yo bliye Bondye ki te pwoteje yo, Bondye ki papa yo a. Yo pa chonje Bondye ki te fè yo, Bondye ki te ba yo lavi a.
You have no thought for the Rock, your father, you have no memory of the God who gave you birth.
θεὸν τὸν γεννήσαντά σε ἐγκατέλιπες καὶ ἐπελάθου θεοῦ τοῦ τρέφοντός σε
- 19 ¶ Lè Seyè a wè sa, li fache. Li fè kòlè sou pitit gason l' yo ak sou pitit fi l' yo!
And the Lord saw with disgust the evil-doing of his sons and daughters.
καὶ εἶδεν κύριος καὶ ἐζήλωσεν καὶ παρώξυνθη δι' ὄργην υἰῶν αὐτοῦ καὶ θυγατέρων
- 20 Li di: mwen pral vire do m' ba yo. M'a wè sa ki pral rive yo. Se yon bann moun ki plen vis, yon bann pitit ou pa ka fin fye nèl.
And he said, My face will be veiled from them, I will see what their end will be: for they are an uncontrolled generation, children in whom is no faith.
καὶ εἶπεν ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν καὶ δεῖξω τί ἔσται αὐτοῖς ἐπ' ἐσχάτων ὅτι γενεὰ ἐξεστραμμένη ἐστὶν υἱοὶ οἷς οὐκ ἔστιν πίστις ἐν αὐτοῖς
- 21 Yo fè m' fè jalouzi, y' al adore yon bondye ki pa bondye tout bon. Yo fè m' fè kòlè, y' al fè sèvis pou zidòl ki pa vo anyen. Enben, mwen menm, mwen pral fè yo fè jalouzi pou yon pèp ki pa menm yon pèp. M'ap fè yo fè kòlè pou yon nasyon moun ki san konprann.
They have given my honour to that which is not God, moving me to wrath with their false worship: I will give their honour to those who are not a people, moving them to wrath by a foolish nation, αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεῷ παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν κἀγὼ παραζηλώσω αὐτοὺς ἐπ' οὐκ ἔθνη ἐπ' ἔθνη ἀσυνέτω παροργιῶ αὐτούς

- 22 Lè m' an kòlè, se tankou yon gwo dife k'ap flanbe. Mwen boule tou sa ki sou latè. Mwen desann byen fon kote mò yo ye anba tè a. M'ap mete dife jouk nan rasin mòn yo.
For my wrath is a flaming fire, burning to the deep parts of the underworld, burning up the earth with her increase, and firing the deep roots of the mountains.
ὅτι πῦρ ἐκκέκασται ἐκ τοῦ θυμοῦ μου καυθήσεται ἕως ἄδου κάτω καταφάγεται γῆν καὶ τὰ γενήματα αὐτῆς φλέξει θεμέλια ὀρέων
- 23 M'ap fè yon seri malè tonbe sou yo. M'ap voye tout flèch mwen yo sou yo.
I will send a rain of troubles on them, my arrows will be showered on them.
συνάξω εἰς αὐτοὺς κακὰ καὶ τὰ βέλη μου συντελέσω εἰς αὐτούς
- 24 Y'a mouri grangou. Lafyèb va fini ak yo. Move maladi va minen yo. M'a voye bèt nan bwa atake yo. M'a voye sèpan ak pwazon venen pou touye yo.
They will be wasted from need of food, and overcome by burning heat and bitter destruction; and the teeth of beasts I will send on them, with the poison of the worms of the dust.
τηκόμονται λιμῶ καὶ βρώσει ὀρνέων καὶ ὀπισθότονος ἀνίατος ὀδόντας θηρίων ἀποστελῶ εἰς αὐτοὺς μετὰ θυμοῦ συρόντων ἐπὶ γῆς
- 25 Nan lari, y'a touye pitit pitit gason yo nan goumen. Moun ki anndan kay va sitèlman pè, kè yo va rete. Jenn gason ak jenn fi va mouri menm jan an tou. Depi timoun nan tete jouk granmoun cheve blan, pesonn p'ap chape.
Outside they will be cut off by the sword, and in the inner rooms by fear; death will take the young man and the virgin, the baby at the breast and the grey-haired man.
ἐξῶθεν ἀτεκνώσει αὐτοὺς μάχαιρα καὶ ἐκ τῶν ταμιείων φόβος νεανίσκος σὺν παρθένῳ θηλάζων μετὰ καθεστηκότος πρεσβύτου
- 26 ¶ Mwen te di mwen tapral detwi yo nèt, pou pesonn pa janm chonje yo ankò sou latè.
I said I would send them wandering far away, I would make all memory of them go from the minds of men:
εἶπα διασπερῶ αὐτοὺς παύσω δὴ ἐξ ἀνθρώπων τὸ μνημόσινον αὐτῶν
- 27 Men, mwen pa ta vle kite lènmi yo pran pye sou yo. Mwen pa ta renmen pou moun ki pa vle wè m' yo mete nan tèt yo se yo menm ak fòs kouraj yo ki fè sa, pou yo pa di: Seyè a pa gen anyen pou l' wè nan sa.
But for the fear that their haters, uplifted in their pride, might say, Our hand is strong, the Lord has not done all this.
εἰ μὴ δι' ὀργὴν ἐχθρῶν ἵνα μὴ μακροχρονίωσιν καὶ ἵνα μὴ συνεπιθῶνται οἱ ὑπεναντίοι μὴ εἴπωσιν ἢ χεῖρ ἡμῶν ἢ ὑψηλὴ καὶ οὐχὶ κύριος ἐποίησεν ταῦτα πάντα
- 28 Pèp Izrayèl la, se yon pèp ki pèdi bonnanj yo. Yo pa gen konprann.
For they are a nation without wisdom; there is no sense in them.
ὅτι ἔθνος ἀπολωλεκὸς βουλὴν ἔστιν καὶ οὐκ ἔστιν ἐν αὐτοῖς ἐπιστήμη
- 29 Si yo te gen konprann, yo ta louvri je yo, yo ta wè sa ki pral rive yo.
If only they were wise, if only this was clear to them, and they would give thought to their future!
οὐκ ἐφρόνησαν συνίνατι ταῦτα καταδεξάσθωσαν εἰς τὸν ἐπιόντα χρόνον
- 30 Kouman ou ta vle pou yon sèl grenn lènmi fè mil ladan yo kouri, pou de grenn lènmi fè dimil ladan yo kraze rak? Se sèlman paske Seyè a lage yo, paske moun ki te konn pwoteje yo a vire do ba yo.
How would it be possible for one to overcome a thousand, and two to send ten thousand in flight, if their rock had not let them go, if the Lord had not given them up?
πῶς διώξεται εἷς χιλίους καὶ δύο μετακινήσωσιν μυριάδας εἰ μὴ ὁ θεὸς ἀπέδοτο αὐτοὺς καὶ κύριος παρέδωκεν αὐτούς
- 31 Lènmi yo konn byen pwòp bondye k'ap pwoteje yo a pa ka parèt devan Bondye pèp Izrayèl la.
For their rock is not like our Rock, even our haters themselves being judges.
ὅτι οὐκ ἔστιν ὡς ὁ θεὸς ἡμῶν οἱ θεοὶ αὐτῶν οἱ δὲ ἐχθροὶ ἡμῶν ἀνόητοι
- 32 Ou ta di se menm ras moun Sodòm ak Gomò yo ye. Yo tankou pye rezen k'ap donner rezen anmè, rezen ki plen pwazon.
For their vine is the vine of Sodom, from the fields of Gomorrah: their grapes are the grapes of evil, and the berries are bitter:
ἐκ γὰρ ἀμπέλου σοδομων ἢ ἀμπελος αὐτῶν καὶ ἡ κληματις αὐτῶν ἐκ γομορρας ἢ σταφυλὴ αὐτῶν σταφυλὴ χολῆς βότρυς πικρίας αὐτοῖς
- 33 Diven yo tankou pwazon nan bouch sèpan, venen nan bouch sèpan aspik k'ap touye moun frèt.
Their wine is the poison of dragons, the cruel poison of snakes.
θυμὸς δρακόντων ὁ οἶνος αὐτῶν καὶ θυμὸς ἀσπίδων ἀνίατος
- 34 Seyè a konnen tou sa lènmi te fè pèp la. L'ap tann lè a rive pou l' pini yo.
Is not this among my secrets, kept safe in my store-house?
οὐκ ἰδοὺ ταῦτα συνήκται παρ' ἐμοὶ καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς μου

- 35 Se Seyè a k'ap tire revanj sou yo, se li k'ap fè yo peye sa yo fè a, lè lè a va rive pou yo tonbe. Jou pou yo detwi yo a pa lwen. Sa ki pare pou yo a fin rive.
Punishment is mine and reward, at the time of the slipping of their feet: for the day of their downfall is near, sudden will be their fate.
 ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω ἐν καιρῷ ὅταν σφαλῆ ὁ πούς αὐτῶν ὅτι ἐγγὺς ἡμέρα ἀπωλείας αὐτῶν καὶ ἄρᾳ ἐστὶν ἔτοιμα ὑμῖν
- 36 Seyè a pral pran defans pèp li a, lè l'a wè tout fòs yo fin desann. Li pral gen pitye pou sèvitè l' yo, lè l'a wè pa gen anpil ankò ki rete, ni amndan peyi a, ni deydò.
For the Lord will be judge of his people, he will have pity for his servants; when he sees that their power is gone, there is no one, shut up or free.
 ὅτι κρινεῖ κύριος τὸν λαὸν αὐτοῦ καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται εἶδεν γὰρ παραλελυμένους αὐτοὺς καὶ ἐκλειοπτάς ἐν ἐπαγωγῇ καὶ παρειμένους
- 37 Lè sa a, Seyè a va mande: -Kote bondye yo a, sa ki te konn pwoteje yo a? bondye yo te konn al jwenn pou pran defans yo a?
And he will say, Where are their gods, the rock in which they put their faith?
 καὶ εἶπεν κύριος ποῦ εἰσὶν οἱ θεοὶ αὐτῶν ἐφ' οἷς ἐπεποίθεισαν ἐπ' αὐτοῖς
- 38 Se pa yo ki te konn manje grès bèt nou te konn ofri yo? Se pa yo ki te konn bwè diven nou te konn vide sou lòtèl yo? Se pou yo vin koulye a, se pou yo vin delivre nou! Se pou yo kouri vin pwoteje nou!
Who took the fat of their offerings, and the wine of their drink offering? Let them now come to your help, let them be your salvation.
 ὧν τὸ στέαρ τῶν θυσῶν αὐτῶν ἠσθίετε καὶ ἐπίνετε τὸν οἶνον τῶν σπονδῶν αὐτῶν ἀναστήτασαν καὶ βοηθησάτωσαν ὑμῖν καὶ γενηθήτωσαν ὑμῖν σκεπασταί
- 39 ¶ Se mwen menm, mwen menm sèl ki Bondye. Pa gen lòt bondye pase mwen menm. Mwen bay lavi, mwen pran lavi jan m' vle. Lè mwen bay maladi, se mwen ki pou bay gerizon. Pa gen moun ki ka delivre pesonn anba mwen.
See now, I myself am he; there is no other god but me: giver of death and life, wounding and making well: and no one has power to make you free from my hand.
 ἴδετε ἴδετε ὅτι ἐγὼ εἰμι καὶ οὐκ ἔστιν θεὸς πλὴν ἐμοῦ ἐγὼ ἀποκτενῶ καὶ ζῆν ποιῶ πατάξω κἀγὼ ἰάσομαι καὶ οὐκ ἔστιν ὃς ἐξελεῖται ἐκ τῶν χειρῶν μου
- 40 Men m'ap leve men m' anlè, mwen fè sèman: Menm jan nou wè m' vivan pou tout tan an,
For lifting up my hand to heaven I say, By my unending life,
 ὅτι ἄρθω εἰς τὸν οὐρανὸν τὴν χεῖρά μου καὶ ὁμοῦμαι τῇ δεξιᾷ μου καὶ ἐρῶ ζῶ ἐγὼ εἰς τὸν αἰῶνα
- 41 lè m'a file bèl nepe klere mwen an, lè m'a soté pou m' rann jistis, m'a tire revanj mwen sou lènmi m' yo, m'a bay moun ki pa vle wè m' yo sa yo merite.
If I make sharp my shining sword, and my hand is outstretched for judging, I will give punishment to those who are against me, and their right reward to my haters.
 ὅτι παροξυνῶ ὡς ἀστραπὴν τὴν μάχαιρά μου καὶ ἀνθέξεται κρίματος ἡ χεὶρ μου καὶ ἀνταποδώσω δίκην τοῖς ἐχθροῖς καὶ τοῖς μισοῦσίν με ἀνταποδώσω
- 42 Flèch mwen yo pral tranpe nan san, nan san moun blese yo ak san prizonye yo. Nepe mwen ap koupe moun san gad dèyè, l'ap koupe tèt tout chèf lènmi yo.
I will make my arrows red with blood, my sword will be feasting on flesh, with the blood of the dead and the prisoners, of the long-haired heads of my haters.
 μεθύσω τὰ βέλη μου ἀφ' αἵματος καὶ ἡ μάχαιρά μου καταφάγεται κρέα ἀφ' αἵματος τραυματιῶν καὶ αἰχμαλωσίας ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν
- 43 Nou menm nasyon ki sou latè, fè kè nou kontan ak pèp Bondye chwazi a! Paske Seyè a pral tire revanj pou lanmò sèvitè l' yo. L'a bay moun ki pa vle wè l' yo sa yo merite. L'a wete tout vye bagay ki t'ap fèt nan peyi pèp li a.
Be glad, O you his people, over the nations; for he will take payment for the blood of his servants, and will give punishment to his haters, and take away the sin of his land, for his people.
 εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται καὶ ἐκδικήσεται καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς καὶ τοῖς μισοῦσιν ἀνταποδώσει καὶ ἐκκαθαριεῖ κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ
- 44 ¶ Moyiz ak Jozye, pitit gason Noun lan, te repete tout pawòl chante sa a byen fò pou tout pèp la te tande.
So Moses said all the words of this song in the hearing of the people, he and Hoshea, the son of Nun.
 καὶ ἔγραψεν μουσῆς τὴν ᾠδὴν ταύτην ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ εἰδὼς αὐτὴν τοὺς υἱοὺς ἰσραὴλ καὶ εἰσηλθὼν μουσῆς καὶ ἐλάλησεν πάντας τοὺς λόγους τοῦ νόμου τούτου εἰς τὰ ὦτα τοῦ λαοῦ αὐτοῦ καὶ ἰησοῦς ὁ τοῦ ναυῆ
- 45 Lè Moyiz fin bay pèp Izrayèl la tout pawòl sa yo,
And after saying all this to the people,
 καὶ συνετέλεσεν μουσῆς λαλῶν παντὶ ἰσραὴλ
- 46 li di yo konsa: -Se pou nou koute tout kòmandman m'ap ban nou jòdi a. Y'a sèvi m' temwen mwen te fè nou konnen yo. Nou menm, n'a pase pitit nou yo lòd pou yo kenbe yo, pou yo swiv tout pawòl ki nan lalwa Bondye a.
Moses said to them, Let the words which I have said to you today go deep into your hearts, and give orders to your children to do every word of this law.
 καὶ εἶπεν πρὸς αὐτοὺς προσέχετε τῇ καρδίᾳ ἐπὶ πάντας τοὺς λόγους τούτους ὃς ἐγὼ διαμαρτύρομαι ὑμῖν σήμερον ἃ ἐντελεῖσθε τοῖς υἱοῖς ὑμῶν φυλάσσειν καὶ ποιεῖν πάντας τοὺς λόγους τοῦ νόμου τοῦτου

- 47 Paske, se pa pawòl nou ka pran konsa konsa. Se lavi yo ye pou nou. Se yo menm k'ap fè nou viv lontan nan peyi nou pral pran pou nou an, lè n'a fin janbe lòt bò larivyè Jouden an.
And this is no small thing for you, but it is your life, and through this you may make your days long in the land which you are going over Jordan to take for your heritage.
 ὅτι οὐχὶ λόγος κενὸς οὗτος ὑμῖν ὅτι αὕτη ἡ ζωὴ ὑμῶν καὶ ἔνεκεν τοῦ λόγου τούτου μακροημερεύσετε ἐπὶ τῆς γῆς εἰς ἣν ὑμεῖς διαβαίνετε τὸν ἰορδάνην ἐκεῖ κληρονομήσαι αὐτὴν
- 48 Menm jou sa a, Seyè a pale ak Moyiz, li di l' konsa:
That same day the Lord said to Moses,
 καὶ ἐλάλησεν κύριος πρὸς μουσῆν ἐν τῇ ἡμέρᾳ ταύτῃ λέγων
- 49 -Ale nan chenn mòn Abarim yo, ki nan peyi Moab anfas lavil Jeriko a. Moute sou mòn Nebo. Antan ou la, w'a voye je ou, w'a gade, w'a wè peyi Kanaran an, peyi mwen pral bay moun pèp Izrayèl yo pou yo rete a.
Go up into this mountain of Abarim, to Mount Nebo in the land of Moab opposite Jericho; there you may see the land of Canaan, which I am giving to the children of Israel for their heritage:
 ἀνάβηθι εἰς τὸ ὄρος τὸ αβαραν τοῦτο ὄρος ναβου ὃ ἐστὶν ἐν γῆ μοαβ κατὰ πρόσωπον ἰεριχω καὶ ἰδὲ τὴν γῆν χανασαν ἣν ἐγὼ δίδωμι τοῖς υἱοῖς ἰσραὴλ εἰς κατάσχεσιν
- 50 Ou pral mouri sou mòn kote ou pral moute a, ou pral jwenn moun pa ou yo ki deja mouri, menm jan sa te rive Arawon, frè ou la, ki te mouri sou mòn Or la, epi ki te al jwenn moun pa l' yo ki deja mouri.
And let death come to you on the mountain where you are going, and be put to rest with your people; as death came to Aaron, your brother, on Mount Hor, where he was put to rest with his people:
 καὶ τελευτᾶ ἐν τῷ ὄρει εἰς ὃ ἀναβαίνεις ἐκεῖ καὶ προστέθῃ πρὸς τὸν λαόν σου ὃν τρόπον ἀπέθανεν ααρων ὁ ἀδελφός σου ἐν ὄρῳ τῷ ὄρει καὶ προσετέθῃ πρὸς τὸν λαὸν αὐτοῦ
- 51 Nou tou de, nou pa t' fè sa m' te di nou fè devan pèp Izrayèl la, lè yo te bò sous dlo Meriba yo, bò lavil Kadès, nan dezè Zin lan. Nou te manke m' respe devan tout pèp Izrayèl la.
Because of your sin against me before the children of Israel at the waters of Meribath Kadesh in the waste land of Zin; because you did not keep my name holy among the children of Israel.
 διότι ἠπειθήσατε τῷ βήματι μου ἐν τοῖς υἱοῖς ἰσραὴλ ἐπὶ τοῦ ὕδατος ἀντιλογίας καθῆς ἐν τῇ ἐρήμῳ σιν διότι οὐχ ἠγιάσατέ με ἐν τοῖς υἱοῖς ἰσραὴλ
- 52 Se poutèt sa, w'a rete byen lwen, w'a wè peyi mwen pral bay moun pèp Izrayèl yo anba nan pye ou. Men ou menm, ou p'ap mete pye ou ladan l'.
So you will see the land before you, but you will not go into the land which I am giving to the children of Israel.
 ὅτι ἀπέναντι ὄψῃ τὴν γῆν καὶ ἐκεῖ οὐκ εἰσελεύσῃ
- 1 ¶ Men benediksyon Moyiz, sèvitè Bondye a, te bay moun pèp Izrayèl yo anvan li mouri.
Now this is the blessing which Moses, the man of God, gave to the children of Israel before his death.
 καὶ αὕτη ἡ εὐλογία ἣν εὐλόγησεν μουσῆς ἄνθρωπος τοῦ θεοῦ τοὺς υἱοὺς ἰσραὴλ πρὸ τῆς τελευτῆς αὐτοῦ
- 2 Li di: -Seyè a sotì mòn Sinayi, li leve tankou solèy lòt bò peyi Seyi. L'ap klere depi sou tèt mòn Paran an. Li rive jouk Meriba nan peyi Kadès. Sou bò dwat li yon flanm dife.
He said, The Lord came from Sinai, dawning on them from Seir; shining out from Mount Paran, coming from Meribath Kadesh: from his right hand went flames of fire: his wrath made waste the peoples.
 καὶ εἶπεν κύριος ἐκ σινα ἦκει καὶ ἐπέφανεν ἐκ σιρη ἡμῖν καὶ κατέσπευσεν ἐξ ὄρους φαραν σὺν μυριάσιν καθῆς ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ
- 3 Seyè a renmen tout pèp sou latè. Men, li pwoteje tout moun k'ap viv apa pou li. Yo bese nan pye l'. Yo resevwa lòd l'ap ba yo.
All his holy ones are at his hand; they go at his feet; they are lifted up on his wings.
 καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ καὶ πάντες οἱ ἠγιασμένοι ὑπὸ τὰς χεῖράς σου καὶ οὗτοι ὑπὸ σέ εἰσιν καὶ ἐδέξατο ἀπὸ τῶν λόγων αὐτοῦ
- 4 Moyiz ban nou lalwa. Se yon byen li kite pou tout fanmi Jakòb la.
Moses gave us a law, a heritage for the people of Jacob.
 νόμον ὃν ἐνετείλατο ἡμῖν μουσῆς κληρονομίαν συναγωγᾶς ἰακωβ
- 5 Seyè a te wa nan mitan pèp Izrayèl la lè tout chèf pèp la te reyini, lè tout branch fanmi pèp Izrayèl la te sanble.
And there was a king in Jeshurun, when the heads of the people and the tribes of Israel came together.
 καὶ ἔσται ἐν τῷ ἠγαπημένῳ ἄρχων συναχθέντων ἀρχόντων λαῶν ἅμα φυλαῖς ἰσραὴλ
- 6 ¶ Men sa li di pou branch fanmi Woubenn lan: Se pou Woubenn viv lontan! Fanmi li p'ap janm disparèt, malgre li pa gen anpil moun.
Let life not death be Reuben's, let not the number of his men be small.
 ζήτω ρουβην καὶ μὴ ἀποθανέτω καὶ ἔστω πολὺς ἐν ἀριθμῷ
- 7 Men sa li di pou branch fanmi Jida a: Seyè, koute vwa moun fanmi Jida yo! Fè yo mete tèt yo ansanm ankò ak rès pèp la. Goumen pou yo, Seyè! Se pou ou ede yo lè y'ap batay ak lènmi l' yo.
And this is the blessing of Judah: he said, Give ear, O Lord, to the voice of Judah and make him one with his people: let your hands take up his cause, and be his help against his attackers.
 καὶ αὕτη ἰουδα εἰσάκουσον κύριε φωνῆς ἰουδα καὶ εἰς τὸν λαὸν αὐτοῦ εἰσέλθοισαν αἱ χεῖρες αὐτοῦ διακρινοῦσιν αὐτῷ καὶ βοηθὸς ἐκ τῶν ἐχθρῶν αὐτοῦ ἔσῃ

- 8 ¶ Men sa li di pou branch fanmi Levi a: Seyè! Se ou menm ki pou fè yo konnen volonte ou. Y'ap sèvi ou san lage. Ou te sonde yo bò Masa. Ou te kenbe tèt ak yo bò sous dlo Meriba yo.
And of Levi he said, Give your Thummim to Levi and let the Urim be with your loved one, whom you put to the test at Massah, with whom you were angry at the waters of Meribah;
καὶ τῷ λευὶ εἶπεν δότε λευὶ δῆλους αὐτοῦ καὶ ἀλήθειαν αὐτοῦ τῷ ἀνδρὶ τῷ ὀσίῳ ὃν ἐπείρασαν αὐτὸν ἐν πείρᾳ ἐλοιδόρησαν αὐτὸν ἐπὶ ὕδατος ἀντιλογίας
- 9 Yo pa konn papa! Yo pa konn manman! Yo pa konn frè! Yo pa konn pitit! Se lòd ou yo y'ap swiv, se kontra ou la y'ap kenbe fèm.
Who said of his father, Who is he? and of his mother, I have not seen her; he kept himself separate from his brothers and had no knowledge of his children: for they have given ear to your word and kept your agreement.
ὁ λέγων τῷ πατρὶ καὶ τῇ μητρὶ οὐχ ἑώρακά σε καὶ τοὺς ἀδελφοὺς αὐτοῦ οὐκ ἐπέγνω καὶ τοὺς υἱοὺς αὐτοῦ ἀπέγνω ἐφύλαξεν τὰ λόγια σου καὶ τὴν διαθήκην σου διετήρησεν
- 10 Y'a moutre pitit Jakòb yo regleman ou yo. Y'a moutre pitit Izrayèl yo lalwa ou la. Y'a boule lansan devan ou, y'a ofri sou lòtèl bèt yo touye pou boule nèt pou ou.
They will be the teachers of your decisions to Jacob and of your law to Israel: the burning of perfumes before you will be their right, and the ordering of burned offerings on your altar.
δηλώσουσιν τὰ δικαιώματά σου τῷ ἰακώβ καὶ τὸν νόμον σου τῷ ἰσραὴλ ἐπιθήσουσιν θυμίαμα ἐν ὀργῇ σου διὰ παντὸς ἐπὶ τὸ θυσιαστήριόν σου
- 11 Seyè, ba yo anpil kouraj! Se pou yo fè ou plezi nan tou sa y'ap fè! Kase ren moun ki pa vle wè yo. Se pou lènmi l' yo pa ka leve tèt ankò.
Let your blessing, O Lord, be on his substance, may the work of his hands be pleasing to you: may those who take up arms against him and all who have hate for him, be wounded through the heart, never to be lifted up again.
εὐλόγησον κύριε τὴν ἰσχύα αὐτοῦ καὶ τὰ ἔργα τῶν χειρῶν αὐτοῦ δέξαι κάταξον ὅσφον ἐχθρῶν ἐπανεστηκότων αὐτῷ καὶ οἱ μισοῦντες αὐτὸν μὴ ἀναστήσωσιν
- 12 ¶ Men sa li di pou branch fanmi Benjamin an: Se moun Seyè a renmen anpil. Y'a viv ak kè poze bò kote l'. Bondye ki anwo nan syèl la va toujou pwoteje yo, l'a moute kay li nan mitan yo.
And of Benjamin he said, Benjamin is the loved one of the Lord, he will be kept safe at all times; he will be covered by the Most High, resting between his arms.
καὶ τῷ βενιαμὴν εἶπεν ἠγαπημένος ὑπὸ κυρίου κατασκηνώσει πεποιθώς καὶ ὁ θεὸς σκιάζει ἐπ' αὐτῷ πάσας τὰς ἡμέρας καὶ ἀνὰ μέσον τῶν ὤμων αὐτοῦ κατέπαυσεν
- 13 Men sa li di pou branch fanmi Jozèf la: Se pou Seyè a beni peyi ki pou yo a. L'a voye bonkou lapli sot nan syèl la, l'a fè sous dlo pete toupatou.
And of Joseph he said, Let the blessing of the Lord be on his land; for the good things of heaven on high, and the deep waters flowing under the earth,
καὶ τῷ ἰωσήφ εἶπεν ἀπ' εὐλογίας κυρίου ἡ γῆ αὐτοῦ ἀπὸ ὠρῶν οὐρανοῦ καὶ δρόσου καὶ ἀπὸ ἀβύσσων πηγῶν κάτωθεν
- 14 L'a fè pyebwa ki donnent chak lanne bay bon rekòt. L'a fè pyebwa ki donnent chak sezon bay bon fwi.
And the good things of the fruits of the sun, and the good things of the growth of the moons,
καὶ καθ' ὥραν γεννημάτων ἡλίου τροπῶν καὶ ἀπὸ συνόδων μηνῶν
- 15 L'a fè vye mòn yo bay bèl rekòt. L'a fè vye tè mòn yo bay pi bon manje ki genyen.
And the chief things of the oldest mountains, and the good things of the eternal hills,
καὶ ἀπὸ κορυφῆς ὄρεων ἀρχαῖς καὶ ἀπὸ κορυφῆς βουνῶν ἀενάων
- 16 L'a fè tè yo a bay tout kalite bon rekòt. Bondye ki te pale nan touf raje a va ba yo favè l'. Se pou tout benediksyon sa yo tonbe sou tèt Jozèf, paske nan tout pitit papa li yo, se li menm yo te chwazi.
The good things of the earth and all its wealth, the good pleasure of him who was seen in the burning tree: may they come on the head of Joseph, on the head of him who was prince among his brothers.
καὶ καθ' ὥραν γῆς πληρώσεως καὶ τὰ δεκτὰ τῷ ὀφθέντι ἐν τῷ βῆτω ἔλθοισαν ἐπὶ κεφαλὴν ἰωσήφ καὶ ἐπὶ κορυφῆς δοξασθεὶς ἐν ἀδελφοῖς
- 17 Li byen kanpe tankou premye pitit yon towò bèf. L'ap gen fòs kouraj yon bèf savann. L'ap bat tout pèp ki sou latè ak kout kòn, l'ap kouri dèyè yo jouk nan dènnye bout latè. Wi, se sa tout milyon moun Efrayim yo ak tout kantite moun Manase yo pral fè.
He is a young ox, glory is his; his horns are the horns of the mountain ox, with which all peoples will be wounded, even to the ends of the earth: they are the ten thousands of Ephraim and the thousands of Manasseh.
πρωτότοκος ταύρου τὸ κάλλος αὐτοῦ κέρατα μονοκέρωτος τὰ κέρατα αὐτοῦ ἐν αὐτοῖς ἔθνη κεραιεῖ ἅμα ἕως ἐπ' ἄκρον γῆς αὐτὰ μυριάδες εφραιμ καὶ αὐτὰ χιλιάδες μανασση
- 18 ¶ Men sa li di pou branch fanmi Zablon an ak branch fanmi Isaka a: Nou menm moun Zablon yo, se pou trafik sou lanmè nou mache byen. Nou menm moun Isaka yo, se pou komès n'ap fè lakay nou mache byen tou.
And of Zebulun he said, Be glad, Zebulun, in your going out; and, Issachar, in your tents.
καὶ τῷ ζαβουλὼν εἶπεν εὐφράνθητι ζαβουλὼν ἐν ἐξοδίᾳ σου καὶ ἰσαχαρ ἐν τοῖς σκηνώμασιν αὐτοῦ
- 19 Yo rele tout moun lòt nasyon yo vin sou mòn lan. Se la y'a fè ofrann Bondye mande yo, paske yo fè tout lajan yo sou lanmè, nan komès yo fè sou lanmè ak nan trafik lakòt y'ap fè toupatou.
They will send out the word for the people to come to the mountain, taking there the offerings of righteousness: for the store of the seas will be theirs, and the secret wealth of the sand.
ἔθνη ἐξολεθρεύσουσιν καὶ ἐπικαλέσεσθε ἐκεῖ καὶ θύσετε θυσίαν δικαιοσύνης ὅτι πλοῦτος θαλάσσης θηλάσει σε καὶ ἐμπόρια παράλιον κατοικούντων

- 20 Men sa li di pou branch fanmi Gad la: Lwanj pou Bondye ki bay Gad anpil tè pou l' rete. Gad kouche tankou yon lyon k'ap veye, pou l' dechire yon bra, yon tèt, yon figi.
Of Gad he said, A blessing be on him who makes wide the limits of Gad: he takes his rest like a she-lion, taking for himself the arm and the crown of the head.
καὶ τῷ γαδ εἶπεν εὐλογημένος ἐμπλατύνων γαδ ὡς λέων ἀνεπαύσατο συντρίψας βραχίονα καὶ ἄρχοντα
- 21 Yo pran pi bon venn tè a pou yo. Se pòsyon tè ki toujou vin pou chèf. Se yo k'ap mache devan pèp la. Yo fè tou sa Seyè a te mande, yo swiv tout regleman Seyè a te bay pèp Izrayèl la.
He kept for himself the first part, for his was the ruler's right: he put in force the righteousness of the Lord, and his decisions for Israel.
καὶ εἶδεν ἀπαρχὴν αὐτοῦ ὅτι ἐκεῖ ἐμερίσθη γῆ ἀρχόντων συνηγμένων ἅμα ἀρχηγοῖς λαῶν δικαιοσύνην κύριος ἐποίησεν καὶ κρίσιν αὐτοῦ μετὰ ἰσραηλ
- 22 ¶ Men sa li di pou branch fanmi Dann lan: Dann se yon jenn ti lyon k'ap kouri soti peyi Bazan.
And of Dan he said, Dan is a young lion, springing out from Bashan.
καὶ τῷ δαν εἶπεν δαν σκύμνος λέοντος καὶ ἐκπηθήσεται ἐκ τοῦ βασαν
- 23 Men sa li di pou branch fanmi Neftali a: Neftali resewva kont benediksyon l'. Seyè a fè l' anpil anpil favè. Pòsyon tè yo ap soti bò letan an, l'ap desann jouk nan pwent sid peyi a.
And of Naphtali he said, O Naphtali, made glad with grace and full of the blessing of the Lord: the sea and its fishes will be his.
καὶ τῷ νεφθαλι εἶπεν νεφθαλι πλησμονὴ δεκτῶν καὶ ἐμπλησθήτω εὐλογίαν παρὰ κυρίου θάλασσαν καὶ λίβα κληρονομήσει
- 24 Men sa li di pou branch fanmi Asè a: Nan tout pitit Jakòb yo, benediksyon pou Asè! Tout frè li yo ap renmen l'. Se pou tè li yo rich ak pye oliv.
And of Asher he said, Let Asher have the blessing of children; may he be pleasing to his brothers, and let his foot be wet with oil.
καὶ τῷ ασηρ εἶπεν εὐλογητὸς ἀπὸ τέκνων ασηρ καὶ ἔσται δεκτὸς τοῖς ἀδελφοῖς αὐτοῦ βάψει ἐν ἐλαίῳ τὸν πόδα αὐτοῦ
- 25 Se pou pòtay lavil li yo fèt an fè ak an asye, pou li ka toujou viv ak kè poze.
Your shoes will be iron and brass; and as your days, so may your work be.
σίδηρος καὶ χαλκὸς τὸ ὑπόδημα αὐτοῦ ἔσται καὶ ὡς αἱ ἡμέραι σου ἡ ἰσχὺς σου
- 26 ¶ Pa gen tankou Bondye moun pèp Izrayèl la. Li kouri sou nwaj yo nan syèl la pou l' vin pote yo sekou avèk fòs ponyèt li.
No other is like the God of Jeshurun, coming on the heavens to your help, and letting his glory be seen in the skies.
οὐκ ἔστιν ὥσπερ ὁ θεὸς τοῦ ἡγαπημένου ὁ ἐπιβαίνων ἐπὶ τὸν οὐρανὸν βοηθὸς σου καὶ ὁ μεγαλοπρεπὴς τοῦ στερεώματος
- 27 Bondye ki la pou tout tan an ap pwoteje nou. L'ap pran dèfans nou ak pounwa li ki p'ap janm fini. L'ap fè lènmi nou yo kouri met deyò devan nou, l'ap ban nou lòd pou nou detwi yo nèt.
The God of your fathers is your safe resting-place, and under you are his eternal arms: driving out the forces of your haters from before you, he said, Let destruction overtake them.
καὶ σκέπασις θεοῦ ἀρχῆς καὶ ὑπὸ ἰσχρὸν βραχιόνων ἀενάων καὶ ἐκβαλεῖ ἀπὸ προσώπου σου ἔχθρὸν λέγων ἀπόλοιτο
- 28 Pèp Izrayèl la ap viv ak kè poze. Moun pèp Izrayèl yo p'ap viv tankou lòt nasyon yo. Y'ap viv nan yon peyi k'ap bay anpil farin ak diven, nan yon peyi kote ki p'ap janm manke lapli.
And Israel is living in peace, the fountain of Jacob by himself, in a land of grain and wine, with dew dropping from the heavens.
καὶ κατασκηνώσει ἰσραηλ πεποιθὸς μόνος ἐπὶ γῆς ἰακωβ ἐπὶ σίτῳ καὶ οἴνῳ καὶ ὁ οὐρανὸς αὐτῷ συννεφῆς δρόσῳ
- 29 Ala bon sa bon pou nou, moun pèp Izrayèl! Pa gen tankou nou! Se Seyè a menm ki delivrans nou! Se li ki pwoteksyon nou! Se li ki defans nou! L'ap mache devan nou pou l' fè nou genyen batay la. Lènmi nou yo va vin mande padon nan pye nou. Men nou menm, n'a kraze sa ki fè lògèy yo a anba pye nou.
Happy are you, O Israel: who is like you, a people whose saviour is the Lord, whose help is your cover, whose sword is your strength! All those who are against you will put themselves under your rule, and your feet will be planted on their high places.
μακάριος σὺ ἰσραηλ τίς ὁμοίός σοι λαὸς σφωζόμενος ὑπὸ κυρίου ὑπερασπιεῖ ὁ βοηθὸς σου καὶ ἡ μάχηρα καύχημά σου καὶ ψεύσσονται σε οἱ ἐχθροί σου καὶ σὺ ἐπὶ τὸν τράχηλον αὐτῶν ἐπιβήσῃ
- 1 ¶ Moyiz kite plenn Moab yo, li moute sou mòn Nebo a, sou tèt mòn Pisga a ki anfas lavil Jeriko a. Antan li la, Seyè a fè l' wè tout peyi a, depi zòn Galarad la rive jouk pòsyon tè ki pou Dann lan,
And Moses went up from the table-lands of Moab to Mount Nebo, to the top of Pisgah which is facing Jericho. And the Lord let him see all the land, the land of Gilead as far as Dan;
καὶ ἀνέβη μουσῆς ἀπὸ αραβὼθ μοαβ ἐπὶ τὸ ὄρος ναβαν ἐπὶ κορυφὴν φασγα ἣ ἔστιν ἐπὶ προσώπου ἱεριχω καὶ ἔδειξεν αὐτῷ κύριος πᾶσαν τὴν γῆν γαλααδ ἕως δαν
- 2 tout pòsyon ki pou Neftali a, tout peyi Efrayim lan ak peyi Manase a, tout peyi Jida a rive sou lanmè Mediterane a,
And all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah, as far as the Great Sea of the west;
καὶ πᾶσαν τὴν γῆν νεφθαλι καὶ πᾶσαν τὴν γῆν εφραϊμ καὶ μανασση καὶ πᾶσαν τὴν γῆν ἰουδα ἕως τῆς θαλάσσης τῆς ἐσχάτης
- 3 tout zòn Negèv la, fon larivyè Jouden an, depi plenn Jeriko, lavil pye koko ginen yo, desann jouk lavil Zoa.
And the South, and the circle of the valley of Jericho, the town of palm-trees, as far as Zoar.
καὶ τὴν ἔρημον καὶ τὰ περὶχωρα ἱεριχω πόλιν φοινίκων ἕως σηγορ

- 4 Seyè a di li konsa: -Men peyi mwen te pwomèt Abraram, Izarak ak Jakòb mwen t'ap bay pitit pitit yo k'ap vin apre yo a. Mwen fè ou wè l' ak je ou, men ou p'ap antre ladan l'.
And the Lord said to him, This is the land about which I made an oath to Abraham, Isaac, and Jacob, saying, I will give it to your seed: now I have let you see it with your eyes, but you will not go in there.
καὶ εἶπεν κύριος πρὸς μουσῆν αὕτη ἡ γῆ ἦν ὄμοσα αβρααμ καὶ ἰσαακ καὶ ἰακωβ λέγων τῷ σπέρματι ὑμῶν δώσω αὐτήν καὶ ἔδειξα αὐτὴν τοῖς ὀφθαλμοῖς σου καὶ ἐκεῖ οὐκ εἰσελεύσῃ
- 5 ¶ Se la Moyiz, sèvitè Seyè a, te mouri nan peyi Moab la, jan Seyè a te di li t'ap mouri a.
So death came to Moses, the servant of the Lord, there in the land of Moab, as the Lord had said.
καὶ ἐτελεύτησεν μουσῆς οἰκέτης κυρίου ἐν γῆ μοαβ διὰ ῥήματος κυρίου
- 6 Seyè a antere l' nan peyi Moab la, nan fon ki anfas Bèt-Peyò a. Jounk jòdi a, pesonn pa konnen ki kote li antere.
And the Lord put him to rest in the valley in the land of Moab opposite Beth-peor: but no man has knowledge of his resting-place to this day.
καὶ ἔθαψαν αὐτὸν ἐν γαὶ ἐν γῆ μοαβ ἐγγὺς οἴκου φογορ καὶ οὐκ οἶδεν οὐδεὶς τὴν ταφὴν αὐτοῦ ἕως τῆς ἡμέρας ταύτης
- 7 Lè Moyiz mouri, li te gen sanventan. Li te wè byen nan je l' toujou, li te byen engannm toujou.
And Moses at his death was a hundred and twenty years old: his eye had not become clouded, or his natural force become feeble.
μουσῆς δὲ ἦν ἑκατὸν καὶ εἴκοσι ἔτων ἐν τῷ τελευτᾷ αὐτὸν οὐκ ἡμαυρώθησαν οἱ ὀφθαλμοὶ αὐτοῦ οὐδὲ ἐφθάρησαν τὰ χεῖλῶνα αὐτοῦ
- 8 Moun pèp Izrayèl yo pase trant jou nan plenn Moab yo ap kriye lanmò li. Apre sa, yo fini ak tan yo t'ap pase ap kriye pou lanmò Moyiz la.
For thirty days the children of Israel were weeping for Moses in the table-lands of Moab, till the days of weeping and sorrow for Moses were ended.
καὶ ἔκλαυσαν οἱ υἱοὶ ἰσραὴλ τὸν μουσῆν ἐν αραβοθ μοαβ ἐπὶ τοῦ ἰορδάνου κατὰ ἱερῶν τριάκοντα ἡμέρας καὶ συνετελέσθησαν αἱ ἡμέραι πένθους κλαυθμοῦ μουσῆ
- 9 ¶ Jozye, pitit gason Noun lan, te vin gen anpil bon konprann sou li, paske Moyiz te mete men sou tèt li. Moun Izrayèl yo koute tou sa Jozye di yo. Yo fè tou sa Seyè a te bay Moyiz lòd pou yo fè a.
And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had put his hands on him: and the children of Israel gave ear to him, and did as the Lord had given orders to Moses.
καὶ ἰησοῦς υἱὸς ναυη ἐνεπλήσθη πνεύματος συνέσεως ἐπέθηκεν γὰρ μουσῆς τὰς χεῖρας αὐτοῦ ἐπ' αὐτόν καὶ εἰσήκουσαν αὐτοῦ οἱ υἱοὶ ἰσραὴλ καὶ ἐποίησαν καθότι ἐνετείλατο κύριος τῷ μουσῆ
- 10 Depi lè sa a, pa janm gen lòt pwofèt konsa ankò ki parèt nan mitan pèp Izrayèl la tankou Moyiz. Seyè a te konn pale avè l' fas pou fas.
There has never been another prophet in Israel like Moses, whom the Lord had knowledge of face to face;
καὶ οὐκ ἀνέστη ἔτι προφήτης ἐν ἰσραὴλ ὡς μουσῆς ὃν ἔγνω κύριος αὐτὸν πρόσωπον κατὰ πρόσωπον
- 11 Pa gen lòt pwofèt ki janm fè tout mirak ak tout mèvèy sa yo Seyè a te voye l' al fè nan peyi Lejip, kont farawon an, kont moun k'ap sèvi gouvenman l' yo ak tout moun ki te nan peyi a.
In all the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and all his land;
ἐν πᾶσι τοῖς σημεῖοις καὶ τέρασιν ὃν ἀπέστειλεν αὐτὸν κύριος ποιῆσαι αὐτὰ ἐν γῆ αἰγύπτου φαραὼ καὶ τοῖς θεράπουσιν αὐτοῦ καὶ πάσῃ τῇ γῆ αὐτοῦ
- 12 Pa gen lòt pwofèt ki janm gen menm pouvwa sa a pou fè tout kalite gwo bagay sa yo Moyiz te fè devan tout pèp Izrayèl la.
And in all the acts of power and fear which Moses did before the eyes of all Israel.
τὰ θαυμάσια τὰ μεγάλα καὶ τὴν χεῖρα τὴν κραταιάν ἃ ἐποίησεν μουσῆς ἔναντι παντὸς ἰσραὴλ .
- 1 ¶ Apre Moyiz, sèvitè Seyè a, mouri, Seyè a pale ak Jozye, pitit gason Noun lan, ki te aladwat Moyiz nan tou sa li t'ap fè. Li di l' konsa:
Now after the death of Moses, the servant of the Lord, the word of the Lord came to Joshua, the son of Nun, Moses' helper, saying,
καὶ ἐγένετο μετὰ τὴν τελευτὴν μουσῆ εἶπεν κύριος τῷ ἰησοῖ υἱῷ ναυη τῷ ὑπουργῷ μουσῆ λέγων
- 2 -Koulye a, Moyiz, sèvitè m' lan, mouri. Pare kò ou, ou menm ansanm ak tout pèp Izrayèl la. Nou pral janbe lòt bò larivyè Jouden an pou nou ka antre nan peyi m'ap ban nou an.
Moses my servant is dead; so now get up! Go over Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.
μουσῆς ὁ θεράπων μου τετελεύτηκεν νῦν οὖν ἀναστὰς διάβηθι τὸν ἰορδάνην σὺ καὶ πᾶς ὁ λαὸς οὗτος εἰς τὴν γῆν ἣν ἐγὼ δίδωμι αὐτοῖς
- 3 Jan mwen te di Moyiz la, mwen pral ban nou tout peyi kote nou pral mete pye nou an.
Every place on which you put your foot I have given to you, as I said to Moses.
πᾶς ὁ τόπος ἐφ' ὃν ἂν ἐπιβῆτε τῷ ἴχνει τῶν ποδῶν ὑμῶν ὑμῖν δώσω αὐτόν ὃν τρόπον εἶρηκα τῷ μουσῆ
- 4 Peyi a pral konmanse depi nan dezè a sou bò nan sid, jouk mòn Liban nou wè laba a, nan nò. L'ap pran tout peyi moun Et yo, depi larivyè Lefrat sou bò solèy leve, jouk gwo lanmè a sou bò solèy kouche.
From the waste land and this mountain Lebanon, as far as the great river, the river Euphrates, and all the land of the Hittites to the Great Sea, in the west, will be your country.
τὴν ἔρημον καὶ τὸν ἀντιλίβανον ἕως τοῦ ποταμοῦ τοῦ μεγάλου ποταμοῦ εὐφράτου καὶ ἕως τῆς θαλάσσης τῆς ἐσχάτης ἀφ' ἡλίου δυσμῶν ἔσται τὰ ὄρια ὑμῶν

- 5 Pandan tout rès vi ou, pesonn p'ap ka kenbe tèt ak ou. M'ap toujou kanpe la avèk ou, menm jan mwen te toujou la avèk Moyiz. Mwen p'ap vire do ba ou, mwen p'ap janm lage ou.
While you are living, all will give way before you: as I was with Moses, so I will be with you; I will not take away my help from you or give you up.
οὐκ ἀντιστήσεται ἄνθρωπος κατενώπιον ὑμῶν πάσας τὰς ἡμέρας τῆς ζωῆς σου καὶ ὡσπερ ἤμην μετὰ μουσῆ οὕτως ἔσομαι καὶ μετὰ σοῦ καὶ οὐκ ἐγκαταλείψω σε οὐδὲ ὑπερόψομαί σε
- 6 Mete gason sou ou! Pa janm dekouraje, paske se ou menm ki pral fè pèp la antre pran peyi mwen te fè sèman m'ap bay zansèt yo a.
Take heart and be strong; for you will give to this people for their heritage the land which I gave by an oath to their fathers.
ἴσχυε καὶ ἀνδρίζου σὺ γὰρ ἀποδιαστελεῖς τῷ λαῷ τούτῳ τὴν γῆν ἣν ὤμοσα τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς
- 7 Wi. Sèl bagay mwen mande ou, se mete gason sou ou, pa janm dekouraje. Veye kò ou pou ou mache dapre tout lòd Moyiz, sèvitè m' lan, te ba ou yo. Pa janm neglije anyen nan sa li te di ou, pou zafè ou ka mache byen kote ou pase.
Only take heart and be very strong; take care to do all the law which Moses my servant gave you, not turning from it to the right hand or to the left, so that you may do well in all your undertakings.
ἴσχυε οὖν καὶ ἀνδρίζου φυλάσσεσθαι καὶ ποιεῖν καθότι ἐνετείλατό σοι μουσῆς ὁ παῖς μου καὶ οὐκ ἐκκλινεῖς ἀπ' αὐτῶν εἰς δεξιὰ οὐδὲ εἰς ἀριστερά ἵνα συνῆς ἐν πᾶσιν οἷς ἐὰν πράσῃς
- 8 Se pou pawòl ki nan liv lalwa a toujou nan bouch ou. Se pou w'ap kalkile yo nan tèt ou lajounen kou lannwit, pou ou ka viv dapre sa ki ekri nan liv la. Se konsa w'a mennan bak ou byen. Tout zafè ou va mache byen.
Let this book of the law be ever on your lips and in your thoughts day and night, so that you may keep with care everything in it; then a blessing will be on all your way, and you will do well.
καὶ οὐκ ἀποστήσεται ἡ βίβλος τοῦ νόμου τούτου ἐκ τοῦ στόματός σου καὶ μελετήσεις ἐν αὐτῷ ἡμέρας καὶ νυκτός ἵνα συνῆς ποιεῖν πάντα τὰ γεγραμμένα τότε εὐδοθήσῃ καὶ εὐδώσεις τὰς ὁδοὺς σου καὶ τότε συνήσεις
- 9 Chonje lòd mwen te ba ou! Mete gason sou ou! Pa janm dekouraje! Ou pa bezwen tranble, ou pa bezwen pè, paske Seyè a, Bondye ou la, ap toujou kanpe la avèk ou kote ou pase.
Have I not given you your orders? Take heart and be strong; have no fear and do not be troubled; for the Lord your God is with you wherever you go,
ἰδοὺ ἐντέταλμαί σοι ἴσχυε καὶ ἀνδρίζου μὴ δειλιάσῃς μηδὲ φοβηθῆς ὅτι μετὰ σοῦ κύριος ὁ θεὸς σου εἰς πάντα οὐ ἐὰν πορεύῃ
- 10 ¶ Lè sa a, Jozye rele tout chèf pèp la. Li ba yo lòd sa a:
Then Joshua gave their orders to those who were in authority over the people, saying,
καὶ ἐνετείλατο ἰησοῦς τοῖς γραμματεῦσιν τοῦ λαοῦ λέγων
- 11 -Mache nan tout kan an. Bay pèp la lòd pou yo pare tout zafè yo, paske nan twa jou nou pral janbe lòt bò larivyè Jouden an pou nou antre nan peyi Seyè a, Bondye nou an, ap ban nou pou peyi pa nou.
Go through the tents and give orders to the people, saying, Get ready a store of food; for in three days you are to go over this river Jordan and take for your heritage the land which the Lord your God is giving you.
εἰσελθατε κατὰ μέσον τῆς παρεμβολῆς τοῦ λαοῦ καὶ ἐντείλασθε τῷ λαῷ λέγοντες ἐτοιμάζεσθε ἐπισιτισμόν ὅτι ἔτι τρεῖς ἡμέραι καὶ ὑμεῖς διαβαίνετε τὸν ἰορδάνην τοῦτον εἰσελθόντες κατασχεῖν τὴν γῆν ἣν ἰσχύει ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν
- 12 Apre sa, Jozye pale ak moun branch fanmi Woubenn yo ak moun branch fanmi Gad yo ananm ak mwaye moun nan branch fanmi Manase a. Li di yo:
And to the Reubenites and the Gadites and the half-tribe of Manasseh, Joshua said,
καὶ τῷ ρουβην καὶ τῷ γαδ καὶ τῷ ἡμίσει φυλῆς μανασση εἶπεν ἰησοῦς
- 13 -Chonje lòd Moyiz, sèvitè Seyè a, te ban nou lè li te di nou: Seyè a, Bondye nou an, ap ban nou tè bò isit la pou nou tabli, pou nou viv ak kè poze.
Keep in mind what Moses, the servant of the Lord, said to you, The Lord your God is sending you rest and will give you this land.
μνήσθητε τὸ ῥῆμα κυρίου ὁ ἐνετείλατο ὑμῖν μουσῆς ὁ παῖς κυρίου λέγων κύριος ὁ θεὸς ὑμῶν κατέπαυσεν ὑμᾶς καὶ ἔδωκεν ὑμῖν τὴν γῆν ταύτην
- 14 Madanm nou, pitit nou ak tout bèt nou yo pral rete nan peyi Moyiz ban nou sou bò isit larivyè Jouden an, bò solèy leve a. Men, nou menm gason yo, vanyan sòlda, se pou nou pran zam nou nan men nou pou nou mache devan tout rès pèp la, pou nou ka ede yo, si gen nesese.
Your wives, your little ones, and your cattle will be kept here in the land which Moses gave you on this side of Jordan; but you, the fighting-men, are to go over before your brothers, armed, to give them help;
αἱ γυναῖκες ὑμῶν καὶ τὰ παιδιά ὑμῶν καὶ τὰ κτήνη ὑμῶν κατοικεῖτωσαν ἐν τῇ γῇ ἣ ἔδωκεν ὑμῖν ὑμεῖς δὲ διαβήσεσθε εὗζωνοι πρότεροι τῶν ἀδελφῶν ὑμῶν πᾶς ὁ ἰσχύων καὶ συμμαχήσετε αὐτοῖς
- 15 Lè Seyè a va fin fè yo pran peyi a pou yo, lè l'a fin ba yo yon kote pou yo viv ak kè poze, menm jan li te fè l' pou nou an, se lè sa a atò n'a tounen nan peyi ki pou nou an. Wi, n'a vin rete nan peyi pa nou an, peyi Moyiz, sèvitè Bondye a, te ban nou lòt bò larivyè Jouden an, sou bò solèy leve.
Till the Lord has given your brothers rest, as he has given it to you, and they have taken their heritage in the land which the Lord your God is giving them: then you will go back to the land of your heritage which Moses, the servant of the Lord, gave you on the east side of Jordan.
ἕως ἄν καταπαύσῃ κύριος ὁ θεὸς ὑμῶν τοὺς ἀδελφοὺς ὑμῶν ὡσπερ καὶ ὑμᾶς καὶ κληρονομήσωσιν καὶ οὗτοι τὴν γῆν ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν αὐτοῖς καὶ ἀπελεύσεσθε ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ ἣν ἔδωκεν ὑμῖν μουσῆς εἰς τὸ πέραν τοῦ ἰορδάνου ἀπ' ἀνατολῶν ἡλίου

- 16 ¶ Yo tout yo reponn Jozye, yo di l': -Tou sa ou ban nou lòd fè, n'ap fè l'! Kote ou voye nou, nou prale!
Then they said to Joshua in answer, Whatever you say to us we will do, and wherever you send us we will go.
καὶ ἀποκριθέντες τῷ ἰησοῦ εἶπαν πάντα ὅσα ἂν ἐντείλῃ ἡμῖν ποιήσομεν καὶ εἰς πάντα τόπον οὗ ἂν ἀποστείλῃς ἡμᾶς πορευσόμεθα
- 17 Menm jan nou te toujou obeyi Moyiz, se konsa n'ap obeyi ou tou. Sèl bagay, n'ap lapriyè pou Bondye toujou kanpe avè ou menm jan li te kanpe ak Moyiz la.
As we gave attention to Moses in all things, so we will give attention to you: and may the Lord your God be with you as he was with Moses.
κατὰ πάντα ὅσα ἠκούσαμεν μουσῆ ἀκουσόμεθα σοῦ πλὴν ἔστω κύριος ὁ θεὸς ἡμῶν μετὰ σοῦ ὃν τρόπον ἦν μετὰ μουσῆ
- 18 Se pou yo touye tout moun ki pa dakò ak lòd ou, osinon ki pa vle obeyi lòd ou bay, osinon ki derefize fè sa ou mande yo fè. Sèlman, met gason sou ou! Pa janm dekouraje!
Whoever goes against your orders, and does not give attention to all your words, will be put to death: only take heart and be strong.
ὁ δὲ ἄνθρωπος ὃς ἐὰν ἀπειθήσῃ σοι καὶ ὅστις μὴ ἀκούσῃ τῶν ῥημάτων σου καθότι ἂν αὐτῷ ἐντείλῃ ἀποθανέτω ἀλλὰ ἴσχυε καὶ ἀνδρίζου
- 1 ¶ Lè sa a, Jozye, pitit gason Noun lan, rete Sitim kote yo te ye a, li voye de nèg an kachèt al wè jan sa ye lavil Jeriko. Li di yo: -Ale vizite peyi a ak lavil Jeriko. Se konsa mesye yo ale, yo antre lakay you jennès ki te rele Rarab. Se la yo desann.
Then Joshua, the son of Nun, sent two men from Shittim secretly, with the purpose of searching out the land, and Jericho. So they went and came to the house of a loose woman of the town, named Rahab, where they took their rest for the night.
καὶ ἀπέστειλεν ἰησοῦς υἱὸς ναυῆ ἐκ σαττιν δύο νεανίσκους κατασκοπεῦσαι λέγων ἀνάβητε καὶ ἴδετε τὴν γῆν καὶ τὴν ἱερῖω καὶ πορευθέντες εἰσῆλθοσαν οἱ δύο νεανίσκοι εἰς ἱερῖω καὶ εἰσῆλθοσαν εἰς οἰκίαν γυναικὸς πόρνης ἣ ὄνομα ρααβ καὶ κατέλυσαν ἐκεῖ
- 2 Men, nouvèl la tonbe nan zòrèy wa Jeriko a. Yo vin di l' konsa: -Gen kèk moun nan pèp Izrayèl la ki antre isit la lannwit lan pou espyonnen nou.
And it was said to the king of Jericho, See, some men have come here tonight from the children of Israel with the purpose of searching out the land.
καὶ ἀπηγγέλη τῷ βασιλεῖ ἱερῖω λέγοντες εἰσπεπόρευνται ὅδε ἄνδρες τῶν υἱῶν ἰσραὴλ κατασκοπεῦσαι τὴν γῆν
- 3 Lè wa a tande sa, li voye di Rarab konsa: -Mesye ki vin lakay ou yo, se espyonnen yo vin espyonnen tou sa k'ap fèt nan peyi a, tande! Mete yo deyò lakay ou.
Then the king of Jericho sent to Rahab, saying, Send out the men who have come to you and are in your house; for they have come with the purpose of searching out all the land.
καὶ ἀπέστειλεν ὁ βασιλεὺς ἱερῖω καὶ εἶπεν πρὸς ρααβ λέγων ἐξάγαγε τοὺς ἄνδρας τοὺς εἰσπεπορευμένους εἰς τὴν οἰκίαν σου τὴν νύκτα κατασκοπεῦσαι γὰρ τὴν γῆν ἥκασιν
- 4 Men, fanm lan menm pa fè ni de ni twa, li pran de mesye yo, li kache yo. Apre sa, li voye di wa a: -Wi, te gen kèk mesye ki te vin lakay mwen. Mwen pa t' konnen ki bò yo soti.
And the woman took the two men and put them in a secret place; then she said, Yes, the men came to me, but I had no idea where they came from;
καὶ λαβοῦσα ἡ γυνὴ τοὺς ἄνδρας ἔκρυψεν αὐτούς καὶ εἶπεν αὐτοῖς λέγουσα εἰσεληλύθασιν πρὸς με οἱ ἄνδρες
- 5 Men, lè yo tapral fèmen pòtay la apre solèy fin kouche, mesye yo soti, y' ale fè wout yo. Mwen pa konn ki wout yo fè. Si nou fè vit rapouswiv yo, n'a jwenn yo.
And when it was the time for shutting the doors at dark, they went out; I have no idea where the men went: but if you go after them quickly, you will overtake them.
ὡς δὲ ἡ πύλη ἐκλείετο ἐν τῷ σκότει καὶ οἱ ἄνδρες ἐξῆλθον οὐκ ἐπίσταμαι ποῦ πεπόρευνται καταδιώξατε ὀπίσω αὐτῶν εἰ καταλήμψεσθε αὐτούς
- 6 Men madanm lan te fè de mesye yo moute sou teras anwo kay li a, li te kache yo anba youn pakèt kòs bwa ki te blayi atè sou teras la pou yo cheche.
But she had taken them up to the roof, covering them with the stems of flax which she had put out in order there.
αὐτὴ δὲ ἀνεβίβασεν αὐτούς ἐπὶ τὸ δῶμα καὶ ἔκρυψεν αὐτούς ἐν τῇ λινοκαλάμῃ τῇ ἑστοιβασμένη αὐτῇ ἐπὶ τοῦ δώματος
- 7 Sòlda wa yo menm soti sou wout ki mennen larivyè Jouden an, yo pati dèyè mesye yo pou yo pran yo anvan yo rive nan pas la. Soti sòlda yo soti, yo fèmen pòtay la.
So the men went after them on the road to Jordan as far as the river-crossing: and when they had gone out after them, the door into the town was shut.
καὶ οἱ ἄνδρες κατεδίωξαν ὀπίσω αὐτῶν ὁδὸν τὴν ἐπὶ τοῦ ἰορδάνου ἐπὶ τὰς διαβάσεις καὶ ἡ πύλη ἐκλείσθη καὶ ἐγένετο ὡς ἐξῆλθοσαν οἱ διώκοντες ὀπίσω αὐτῶν
- 8 ¶ Anvan mesye yo gen tan dòmi, Rarab moute bò kote yo, sou teras la.
And before the men went to rest, she came up to them on the roof,
καὶ αὐτοὶ δὲ πρὶν ἢ κοιμηθῆναι αὐτούς καὶ αὐτὴ ἀνέβη ἐπὶ τὸ δῶμα πρὸς αὐτούς
- 9 Li di yo: -Mwen konnen Seyè a lage peyi a nan men nou. Mwen rekonèt tout moun pè nou, tout moun nan peyi a pa konn sa pou yo fè devan nou.
And said to them, It is clear to me that the Lord has given you the land, and that the fear of you has come on us;
καὶ εἶπεν πρὸς αὐτούς ἐπίσταμαι ὅτι δέδωκεν ὑμῖν κύριος τὴν γῆν ἐπιπέτωκεν γὰρ ὁ φόβος ὑμῶν ἐφ' ἡμᾶς

- 10 Paske, nou tande ki jan Seyè a te cheche dlo Lanmè Wouj la devan nou lè nou t'ap soti kite peyi Lejip la. Nou tande sa nou te fè Siyon ak Og, de wa peyi Amori yo, ki rete lòt bò larivyè Jouden an, jan nou te touye yo pou Seyè a.
For we have had news of how the Lord made the Red Sea dry before you when you came out of Egypt; and what you did to the two kings of the Amorites, on the other side of Jordan, to Sihon and Og, whom you gave up to the curse.
ἀκηκόαμεν γὰρ ὅτι κατεξήρανε κύριος ὁ θεὸς τὴν ἐρυθρὰν θάλασσαν ἀπὸ προσώπου ὑμῶν ὅτε ἐξεπορεύεσθε ἐκ γῆς αἰγύπτου καὶ ὅσα ἐποίησεν τοῖς δυοῖν βασιλευσὶν τῶν αμορραίων οἱ ἦσαν πέραν τοῦ ἰορδάνου τῶ σιων καὶ ὠγ οὓς ἐξώλεθρεύσατε αὐτούς
- 11 Lè nou tande sa, kè nou fann. Tout moun pèdi kouraj lè yo wè nou, paske Seyè a, Bondye nou an, se li menm vre ki Bondye anwo nan syèl la ak sou latè a.
And because of this news, our hearts became like water, and there was no more spirit in any of us because of you; for the Lord your God is God in heaven on high and here on earth.
καὶ ἀκούσαντες ἡμεῖς ἐξέστημεν τῇ καρδίᾳ ἡμῶν καὶ οὐκ ἔσθη ἔτι πνεῦμα ἐν οὐδενὶ ἡμῶν ἀπὸ προσώπου ὑμῶν ὅτι κύριος ὁ θεὸς ὑμῶν θεὸς ἐν οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω
- 12 Koulye a, m'ap mande nou pou nou fè sèman devan Seyè a pou nou pwomèt n'ap aji byen avèk fanmi mwen, menm jan mwen aji byen avèk nou tou. Men sa m'ap mande nou pou nou fè pou mwen.
So now, will you give me your oath by the Lord, that, because I have been kind to you, you will be kind to my father's house,
καὶ νῦν ὁμῶσατέ μοι κύριον τὸν θεόν ὅτι ποιῶ ὑμῖν ἔλεος καὶ ποιήσετε καὶ ὑμεῖς ἔλεος ἐν τῷ οἴκῳ τοῦ πατρὸς μου
- 13 Tanpri, sove lavi manman m' ak papa m', sove lavi frè m' yo ak sè m' yo ansanm ak tout fanmi m' yo. Pa kite yo touye nou.
And that you will keep safe my father and mother and my brothers and sisters and all they have, so that death may not come on us?
καὶ ζογρήσετε τὸν οἶκον τοῦ πατρὸς μου καὶ τὴν μητέρα μου καὶ τοὺς ἀδελφούς μου καὶ πάντα τὸν οἶκόν μου καὶ πάντα ὅσα ἐστὶν αὐτοῖς καὶ ἐξελείψθε τὴν ψυχὴν μου ἐκ θανάτου
- 14 Mesye yo reponn li. -Nou pwomèt ou n'a pito mouri nou menm pase pou n' kite yo touye ou. Si ou pa di pesonn sa nou vin fè isit la, lè Seyè a va ban nou peyi a, n'a aji byen avè ou, n'a kenbe pawòl nou.
And the men said to her, Our life for yours if you keep our business secret; and when the Lord has given us the land, we will keep faith and be kind to you.
καὶ εἶπαν αὐτῇ οἱ ἄνδρες ἡ ψυχὴ ἡμῶν ἀνθ' ὑμῶν εἰς θάνατον καὶ αὐτὴ εἶπεν ὡς ἂν παραδῶ κύριος ὑμῖν τὴν πόλιν ποιήσετε εἰς ἐμὲ ἔλεος καὶ ἀλήθειαν
- 15 Rarab te rete nan yon kay ki te bati nan miray ranpa lavil la. Se konsa, li file yon kòd desann nan fennèt lakay li a, li fè mesye yo desann sou deyò.
Then she let them down from the window by a cord, for the house where she was living was on the town wall.
καὶ κατεχάλασεν αὐτούς διὰ τῆς θυρίδος
- 16 Li di yo: -Ale nan mòn yo pou nou pa kontre ak moun yo voye dèyè nou yo. N'a rete kache la pandan twa jou. Sa va ba yo tan pou yo tounen. Apre sa, nou mèl al fè wout nou.
And she said to them, Get away into the hill-country, or the men who have gone after you will overtake you; keep yourselves safe there for three days, till the searchers have come back, and then go on your way.
καὶ εἶπεν αὐτοῖς εἰς τὴν ὄρεινὴν ἀπέλθετε μὴ συναντήσωσιν ὑμῖν οἱ καταδιώκοντες καὶ κρυβήσεσθε ἐκεῖ τρεῖς ἡμέρας ἕως ἂν ἀποστρέψωσιν οἱ καταδιώκοντες ὀπίσω ὑμῶν καὶ μετὰ ταῦτα ἀπελεύσεσθε εἰς τὴν ὄδὸν ὑμῶν
- 17 Mesye yo di l': -N'ap kenbe pwomès ou te fè nou fè ou la.
And the men said to her, We will only be responsible for this oath which you have made us take,
καὶ εἶπαν οἱ ἄνδρες πρὸς αὐτὴν ἄθῳοι ἐσμεν τῷ ὅρκῳ σου τούτῳ
- 18 Tande byen. Lè n'a anvayi peyi a, w'a mare kòdon wouj sa a nan fennèt kote ou fè nou desann lan. W'a pran manman ou ak papa ou, frè ou yo ak tout lòt moun ki nan fanmi ou lan, w'a fè yo reyini lakay ou.
If, when we come into the land, you put this cord of bright red thread in the window from which you let us down; and get your father and mother and your brothers and all your family into the house;
ἰδοὺ ἡμεῖς εἰσπορευόμεθα εἰς μέρος τῆς πόλεως καὶ θήσεις τὸ σημεῖον τὸ σπαρτίον τὸ κόκκινον τοῦτο ἐκδήσεις εἰς τὴν θυρίδα δι' ἧς κατεβίβασας ἡμᾶς δι' αὐτῆς τὸν δὲ πατέρα σου καὶ τὴν μητέρα σου καὶ τοὺς ἀδελφούς σου καὶ πάντα τὸν οἶκον τοῦ πατρὸς σου συναΐξεις πρὸς σεαυτὴν εἰς τὴν οἰκίαν σου
- 19 Lè sa a, nenpòt kilès ladan yo ki va soti lakay ou, sa ki rive l' se pa l'. Se p'ap fòt nou. Men, si anyen rive yon moun andedan lakay ou, se va fòt pa nou.
Then if anyone goes out of your house into the street, his blood will be on his head, we will not be responsible; but if any damage comes to anyone in the house, his blood will be on our heads.
καὶ ἔσται πᾶς ὃς ἂν ἐξέλθῃ τὴν θύραν τῆς οἰκίας σου ἔξω ἔνοχος ἑαυτῷ ἔσται ἡμεῖς δὲ ἄθῳοι τῷ ὅρκῳ σου τούτῳ καὶ ὅσοι ἐὰν γένωνται μετὰ σοῦ ἐν τῇ οἰκίᾳ σου ἡμεῖς ἔνοχοι ἐσόμεθα
- 20 Konsa tou, si ou di yon moun sa nou te vin fè a, nou p'ap gen ankenn obligasyon kenbe pwomès nou te fè ou la ankò.
But if you say anything about our business here, then we will be free from the oath you have made us take.
ἐὰν δὲ τις ἡμᾶς ἀδικήσῃ ἢ καὶ ἀποκαλύψῃ τοὺς λόγους ἡμῶν τούτους ἐσόμεθα ἄθῳοι τῷ ὅρκῳ σου τούτῳ
- 21 Fanm lan di yo: -Mwen dakò ak sa nou di a! Epi li voye yo ale, yo pati. Apre sa, li pran ti kòdon wouj la, li mare l' nan fennèt la.
And she said, Let it be as you say. Then she sent them away, and they went; and she put the bright red cord in the window.
καὶ εἶπεν αὐτοῖς κατὰ τὸ ῥῆμα ὑμῶν οὕτως ἔστω καὶ ἐξαπέστειλεν αὐτούς

- 22 ¶ De mesye yo menm ale, yo rive nan mòn yo. Yo rete kache la pandan twa jou. Moun yo te voye dèyè yo menm t'ap chache yo sou tout wout la, men yo pa jwenn yo. Bout pou bout, yo tounen lavil Jeriko.
And they went into the hill-country and were there three days, till the men who had gone after them had come back; and those who went after them were searching for them everywhere without coming across them.
καὶ ἐπορεύθησαν καὶ ἤλθοσαν εἰς τὴν ὄρεινὴν καὶ κατέμειναν ἐκεῖ τρεῖς ἡμέρας καὶ ἐξεζήτησαν οἱ καταδιώκοντες πάσας τὰς ὁδοὺς καὶ οὐχ εὗροσαν
- 23 Lè sa a, de mesye yo tounen, yo desann soti nan mòn yo, yo janbe larivyè Jouden an, y' al jwenn Jozye, pitit Noun lan, yo rakonte l' tou sa ki te rive yo.
Then the two men came down from the hill-country and went over and came back to Joshua, the son of Nun; and they gave him a complete account of what had taken place.
καὶ ὑπέστρεψαν οἱ δύο νεανίσκοι καὶ κατέβησαν ἐκ τοῦ ὄρους καὶ διέβησαν πρὸς ἰησοῦν υἱὸν ναυη καὶ διηγήσαντο αὐτῷ πάντα τὰ συμβεβηκότα αὐτοῖς
- 24 Yo di l' konsa: -Seyè a lage tout peyi a nan men nou. Tout moun nan peyi a ap tranble tèlman yo pè nou.
And they said to Joshua, Truly, the Lord has given all the land into our hands; and all the people of the land have become like water because of us.
καὶ εἶπαν πρὸς ἰησοῦν ὅτι παρέδωκεν κύριος πᾶσαν τὴν γῆν ἐν χειρὶ ἡμῶν καὶ κατέπηκεν πᾶς ὁ κατοικῶν τὴν γῆν ἐκείνην ἅφ' ἡμῶν
- 1 ¶ Jozye leve granmaten, epi li menm ansanm ak tout pèp Izrayèl la yo kite Sitim kote yo te ye a, yo rive devan larivyè Jouden an. Epi yo pase nwit lan la anvan yo janbe lòt bò a.
Then Joshua got up early in the morning, and, moving on from Shittim, he and all the children of Israel came to Jordan and were there for the night before going over.
καὶ ὄρθρισεν ἰησοῦς τὸ πρωὶ καὶ ἀπῆραν ἐκ σαττιν καὶ ἤλθοσαν ἕως τοῦ ἰορδάνου καὶ κατέλυσαν ἐκεῖ πρὸ τοῦ διαβῆναι
- 2 Twa jou apre sa, chèf yo mache nan tout kan an.
And at the end of three days, the men in authority over the people went through the tents,
καὶ ἐγένετο μετὰ τρεῖς ἡμέρας διήλθον οἱ γραμματεῖς διὰ τῆς παρεμβολῆς
- 3 Yo t'ap bay pèp la lòd sa pou yo fè. Yo t'ap di yo: -Lè n'a wè prèt yo ak moun Levi yo leve Bwat Kontra Seyè a, Bondye nou an, pou yo pati, n'a fè pakèt nou pou nou ka swiv yo.
Giving the people their orders, and saying, When you see the ark of the agreement of the Lord your God lifted up by the priests, the Levites, then get up from your places and go after it;
καὶ ἐνετείλαντο τῷ λαῷ λέγοντες ὅταν ἴδητε τὴν κιβωτὸν τῆς διαθήκης κυρίου τοῦ θεοῦ ἡμῶν καὶ τοὺς ἱερεῖς ἡμῶν καὶ τοὺς λευίτας αἴροντας αὐτὴν ἀπαρεῖτε ἀπὸ τῶν τόπων ὑμῶν καὶ πορεύεσθε ὅτι σο αὐτῆς
- 4 Se konsa n'a konnen ki wout pou nou pran, paske nou poko janm pase bò isit la. Men, piga nou pwoche twò pre Bwat Kontra a. N'a kite yon distans senksan (500) mètr konsa ant li ak nou.
But let there be a space between you and it of about two thousand cubits: come no nearer to it, so that you may see the way you have to go, for you have not been over this way before.
ἀλλὰ μακρὰν ἔστω ἀνὰ μέσον ὑμῶν καὶ ἐκείνης ὅσον δισχιλίους πήχεις στήσεσθε μὴ προσεγγίσετε αὐτῇ ἵν' ἐπίστησθε τὴν ὁδὸν ἣν πορεύεσθε αὐτὴν οὐ γὰρ πεπόρευσθε τὴν ὁδὸν ἀπ' ἐχθῆς καὶ τρίτης ἡμέρας
- 5 Apre sa, Jozye di pèp la: -Mete nou nan kondisyon pou nou fè sèvis pou Bondye, paske denmen Seyè a pral fè mènèy devan je nou.
And Joshua said to the people, Make yourselves holy, for tomorrow the Lord will do works of wonder among you.
καὶ εἶπεν ἰησοῦς τῷ λαῷ ἁγνίσασθε εἰς αὔριον ὅτι αὔριον ποιήσει ἐν ὑμῖν κύριος θαυμαστά
- 6 Jozye pale ak prèt yo, li di yo: -Pran Bwat Kontra a, epi pran devan pèp la sou wout la. Prèt yo pran Bwat Kontra a, epi yo pran devan pèp la.
Then Joshua said to the priests, Take up the ark of the agreement and go over in front of the people. So they took up the ark of the agreement and went in front of the people.
καὶ εἶπεν ἰησοῦς τοῖς ἱερεῦσιν ἄρατε τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ προπορεύεσθε τοῦ λαοῦ καὶ ἦραν οἱ ἱερεῖς τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ ἐπορεύοντο ἔμπροσθεν τοῦ λαοῦ
- 7 ¶ Seyè a di Jozye konsa: -Sa mwen pral fè jòdi a pral fè tout pèp Izrayèl la respekte ou tankou yon grannèg. Yo pral konnen mwen kanpe la avè ou menm jan mwen te kanpe avèk Moyiz.
And the Lord said to Joshua, From now on I will give you glory in the eyes of all Israel, so that they may see that, as I was with Moses, so I will be with you.
καὶ εἶπεν κύριος πρὸς ἰησοῦν ἐν τῇ ἡμέρᾳ ταύτῃ ἄρχομαι ὑψῶσαί σε κατενώπιον πάντων υἱῶν ἰσραηλ ἵνα γινώσκῃ καθότι ἤμην μετὰ μουσῆ οὕτως ἔσομαι καὶ μετὰ σοῦ
- 8 Ou menm, pase prèt k'ap pote Bwat Kontra a lòd sa a. Di yo lè y'a rive bò rivyè a, y'a antre nan dlo a, epi y'a rete toupre rivaj la.
And you are to give orders to the priests who take up the ark of the agreement, and say, When you come to the edge of the waters of Jordan, go no further.
καὶ νῦν ἐντείλαι τοῖς ἱερεῦσιν τοῖς αἴρουσιν τὴν κιβωτὸν τῆς διαθήκης λέγων ὡς ἂν εἰσέλθῃτε ἐπὶ μέρος τοῦ ὕδατος τοῦ ἰορδάνου καὶ ἐν τῷ ἰορδάνῃ στήσεσθε
- 9 Lè sa a, Jozye di moun pèp Izrayèl la: -Pwoche non: Vin tande sa Seyè a, Bondye nou an, gen pou di nou.
And Joshua said to the children of Israel, Come to me here: and give ear to the words of the Lord your God.
καὶ εἶπεν ἰησοῦς τοῖς υἱοῖς ἰσραηλ προσαγάγετε ὄδε καὶ ἀκούσατε τὸ ῥῆμα κυρίου τοῦ θεοῦ ἡμῶν

- 10 Lèfini, Jozye di yo konsa: -Jòdi a, nou pral konnen Seyè a, Bondye vivan an, nan mitan nou vre. Li pral chase devan nou moun Kanaran yo, moun Et yo, moun Evi yo, moun Ferezi yo, moun Gigach yo, moun Amori yo, moun Jebis yo.
 And Joshua said, By this you will see that the living God is among you, and that he will certainly send out from before you the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite.
 ἐν τούτῳ γνώσεσθε ὅτι θεὸς ζῶν ἐν ὑμῖν καὶ ὀλεθρεύων ὀλεθρεύσει ἀπὸ προσώπου ἡμῶν τὸν χαναναῖον καὶ τὸν χετταῖον καὶ τὸν φερεζαῖον καὶ τὸν ευαῖον καὶ τὸν αμορραῖον καὶ τὸν γεργεσαῖον καὶ τὸν ιεβουσαῖον
- 11 Bwat Kontra Mèt tout latè a pral janbe lèt bò larivyè Jouden an anvan nou.
 See, the ark of the agreement of the Lord of all the earth is going over before you into Jordan.
 ἰδοὺ ἡ κιβωτὸς διαθήκης κυρίου πάσης τῆς γῆς διαβαίνει τὸν ιορδάνην
- 12 Chwazi douzòm, yonn nan chak branch fanmi pèp Izrayèl la.
 So take twelve men out of the tribes of Israel, a man from every tribe.
 προχειρίσασθε ὑμῖν δώδεκα ἄνδρας ἀπὸ τῶν οὐσῶν ἰσραηλ ἓνα ἀφ' ἑκάστης φυλῆς
- 13 Lè prèt k'ap pote Bwat Kontra Seyè a, Mèt tout latè a, va mete pye yo nan dlo larivyè Jouden an, larivyè a pral sispann koule desann, dlo a pral gonfle yon sèl kote bò tèt dlo a.
 And when the feet of the priests who take up the ark of the Lord, the Lord of all the earth, come to rest in the waters of Jordan, the waters of Jordan will be cut off, all the waters flowing down from higher up, and will come together in a mass.
 καὶ ἔσται ὡς ἂν καταπαύσωσιν οἱ πόδες τῶν ἱερέων τῶν αἰρόντων τὴν κιβωτὸν τῆς διαθήκης κυρίου πάσης τῆς γῆς ἐν τῷ ὕδατι τοῦ ιορδάνου τὸ ὕδωρ τοῦ ιορδάνου ἐκλείψει τὸ δὲ ὕδωρ τὸ καταβαῖν ὄν στήσεται
- 14 ¶ Se konsa, pèp la leve, yo kite kote yo te ye a. Yo pati pou janbe lèt bò larivyè Jouden an. Prèt yo pran devan pèp la avèk Bwat Kontra a.
 So when the people went out from their tents to go over Jordan, the priests who took up the ark of the agreement were in front of the people;
 καὶ ἀπῆρεν ὁ λαὸς ἐκ τῶν σκηνομάτων αὐτῶν διαβῆναι τὸν ιορδάνην οἱ δὲ ἱερεῖς ἤρσαν τὴν κιβωτὸν τῆς διαθήκης κυρίου πρότεροι τοῦ λαοῦ
- 15 Se te sezon rekòt, rivyè a t'ap desann, li te gonfle moute sou tout rivaj la. Lè prèt ki t'ap pote Bwat Kontra a rive bò larivyè Jouden an, yo mete pye yo nan dlo a.
 And when those who took up the ark came to Jordan, and the feet of the priests who took up the ark were touching the edge of the water (for the waters of Jordan are overflowing all through the time of the grain-cutting),
 ὡς δὲ εἰσπορεύοντο οἱ ἱερεῖς οἱ αἰρόντες τὴν κιβωτὸν τῆς διαθήκης ἐπὶ τὸν ιορδάνην καὶ οἱ πόδες τῶν ἱερέων τῶν αἰρόντων τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐβάφησαν εἰς μέρος τοῦ ὕδατος τοῦ ιορδάνου ὁ δὲ ιορδάνης ἐπλήρου καθ' ὅλην τὴν κρηπίδα αὐτοῦ ὡσεὶ ἡμέραι θερισμοῦ πυρῶν
- 16 Dlo ki t'ap koule desann lan sispann koule. Li gonfle yon sèl bò, bò anwo byen lwen, jouk Adam, lavil ki te toupre Zaretan an. Pa t' gen dlo ki t'ap koule desann nan lanmè Mouri a ankò. Se konsa pèp la janbe lèt bò larivyè a toupre lavil Jeriko.
 Then the waters flowing down from higher up were stopped and came together in a mass a long way back at Adam, a town near Zarethan; and the waters flowing down to the sea of the Arabah, the Salt Sea, were cut off: and the people went across opposite Jericho.
 καὶ ἔστη τὰ ὕδατα τὰ καταβαίνοντα ἄνωθεν ἔστη πῆγμα ἐν ἀφῆσθηκός μακρὰν σφόδρα σφοδρῶς ἕως μέρους καριαθαρμ τὸ δὲ καταβαῖνον κατέβη εἰς τὴν θάλασσαν ἀραβα θάλασσαν ἄλός ἕως εἰς τὸ τέλος ἐξέλιπεν καὶ ὁ λαὸς εἰσῆκει ἀπέναντι ἱεριχω
- 17 Pandan pèp la t'ap janbe lèt bò san tak dlo pa mouye pye yo, prèt yo te rete kanpe nan mitan larivyè a avèk Bwat Kontra a. Pa t' gen tak dlo kote yo te ye a. Yo rete kanpe la jouk tout pèp la te fin pase nèt.
 And the priests who took up the ark of the agreement of the Lord kept their places, with their feet on dry land in the middle of Jordan, while all Israel went over on dry land, till all the nation had gone over Jordan.
 καὶ ἔστησαν οἱ ἱερεῖς οἱ αἰρόντες τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐπὶ ξηρᾶς ἐν μέσῳ τοῦ ιορδάνου καὶ πάντες οἱ υἱοὶ ἰσραηλ διεβάνον διὰ ξηρᾶς ἕως συνετέλεσεν πᾶς ὁ λαὸς διαβαῖων τὸν ιορδάνην
- 1 ¶ Lè tout moun fin janbe lèt bò larivyè Jouden an, Seyè a pale ak Jozye. Li di l' konsa:
 Now when all the nation had come to the other side of Jordan, the Lord said to Joshua,
 καὶ ἐπεὶ συνετέλεσεν πᾶς ὁ λαὸς διαβαῖων τὸν ιορδάνην καὶ εἶπεν κύριος τῷ ἰησοῖ λέγων
- 2 -Chwazi douzòm, yonn nan chak branch fanmi yo.
 Take twelve men from the people, a man for every tribe,
 παραλαβὼν ἄνδρας ἀπὸ τοῦ λαοῦ ἓνα ἀφ' ἑκάστης φυλῆς

- 3 W'a ba yo lòd pou yo chak pran yon wòch nan mitan larivyè Jouden an, kote prèt yo te kanpe a. Y'a pran douz wòch sa yo, y'a pote yo lòt bò larivyè a. N'a mete yo kote nou pral moute tant nou yo aswè a.
 And say to them, Take up from the middle of Jordan, from the place where the feet of the priests were resting, twelve stones, and take them over with you and put them down in the place where you take your rest tonight.
 σύνταξον αὐτοῖς λέγων ἀνέλεσθε ἐκ μέσου τοῦ ἰορδάνου ἐτοιμοὺς δώδεκα λίθους καὶ τούτους διακομίσαντες ἅμα ὑμῖν αὐτοῖς θέτε αὐτοὺς ἐν τῇ στρατοπεδείᾳ ὑμῶν οὗ ἂν παρεμβάλητε ἐκεῖ τὴν νύκτα
- 4 Lè sa a, Jozye fè rele douz mesye li te chwazi pami moun pèp Izrayèl yo, yonn pou chak branch fanmi yo.
 So Joshua sent for the twelve men, whom he had ready, one man out of every tribe of the children of Israel,
 καὶ ἀνακαλεσάμενος ἰησοῦς δώδεκα ἄνδρας τῶν ἐνδόξων ἀπὸ τῶν υἰῶν ἰσραὴλ ἓνα ἀφ' ἑκάστης φυλῆς
- 5 Epi li di yo: -Ale devan Bwat Kontra Seyè a, Bondye nou an, ki nan mitan larivyè a. Chak moun va pran yon wòch mete sou zepòl yo, yonn pou chak branch fanmi pèp Izrayèl la.
 And he said to them, Go over before the ark of the Lord your God into the middle of Jordan, and let every one of you take up a stone on his back, one for every tribe of the children of Israel:
 εἶπεν αὐτοῖς προσαγάγετε ἔμπροσθέν μου πρὸ προσώπου κυρίου εἰς μέσον τοῦ ἰορδάνου καὶ ἀνελόμενος ἐκεῖθεν ἕκαστος λίθον ἄράτω ἐπὶ τῶν ὤμων αὐτοῦ κατὰ τὸν ἀριθμὸν τῶν δώδεκα φυλῶν τοῦ ἰσραὴλ
- 6 Wòch sa yo va sèvi pou fè pèp la chonje sa Seyè a te fè pou yo. Denmen, lè pitit nou yo va mande nou kisa wòch sa yo vle di pou nou,
 So that this may be a sign among you; when your children say to you in time to come, What is the reason for these stones?
 ἵνα ὑπάρχωσιν ὑμῖν οὗτοι εἰς σημεῖον κείμενον διὰ παντός ἵνα ὅταν ἐρωτᾷ σε ὁ υἱός σου αὔριον λέγων τί εἰσιν οἱ λίθοι οὗτοι ὑμῖν
- 7 n'a reponn yo: Dlo larivyè Jouden an te sispann koule devan Bwat Kontra Seyè a. Wòch sa yo la pou pèp Izrayèl la ka toujou chonje dlo larivyè Jouden an te sispann koule lè yo t'ap janbe lòt bò larivyè a.
 Then you will say to them, Because the waters of Jordan were cut off before the ark of the Lord's agreement; when it went over Jordan the waters of Jordan were cut off: and these stones will be a sign for the children of Israel, keeping it in their memory for ever.
 καὶ σὺ δηλώσεις τῷ υἱῷ σου λέγων ὅτι ἐξέλιπεν ὁ ἰορδάνης ποταμὸς ἀπὸ προσώπου κιβωτοῦ διαθήκης κυρίου πάσης τῆς γῆς ὡς διέβαινεν αὐτόν καὶ ἔσονται οἱ λίθοι οὗτοι ὑμῖν μνημόσυνον τοῖς υἱοῖς ἰσραὴλ ἕως τοῦ αἰῶνος
- 8 Mesye yo fè sa Jozye te ba yo lòd fè a. Jan Seyè a te di Jozye, yo pran douz wòch nan mitan larivyè Jouden an, yonn pou chak branch fanmi pèp Izrayèl la, yo pote yo avèk yo lòt bò rivyè a. Yo mete yo kote yo moute tant yo pou pase nwit lan.
 So the children of Israel did as Joshua gave them orders, and took twelve stones from the middle of Jordan, as the Lord had said to Joshua, one for every tribe of the children of Israel; these they took across with them to their night's resting-place and put them down there.
 καὶ ἐποίησαν οὕτως οἱ υἱοὶ ἰσραὴλ καθότι ἐνετείλατο κύριος τῷ ἰησοῖ καὶ λαβόντες δώδεκα λίθους ἐκ μέσου τοῦ ἰορδάνου καθάπερ συνέταξεν κύριος τῷ ἰησοῖ ἐν τῇ συντελείᾳ τῆς διαβάσεως τῶν υἰῶν ἰσραὴλ καὶ διεκόμισαν ἅμα ἑαυτοῖς εἰς τὴν παρεμβολὴν καὶ ἀπέθηκαν ἐκεῖ
- 9 Apre sa, Jozye pran douz lòt wòch, li mete yo kanpe nan mitan larivyè a, kote prèt ki t'ap pote Bwat Kontra yo te kanpe a. Wòch yo la jouk koulye a.
 And Joshua put up twelve stones in the middle of Jordan, where the feet of the priests who took up the ark of the agreement had been placed: and there they are to this day.
 ἔστησεν δὲ ἰησοῦς καὶ ἄλλους δώδεκα λίθους ἐν αὐτῷ τῷ ἰορδάνῃ ἐν τῷ γενομένῳ τόπῳ ὑπὸ τοὺς πόδας τῶν ἱερέων τῶν αἰρόντων τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ εἰσιν ἐκεῖ ἕως τῆς σήμερον ἡ μέρας
- 10 ¶ Prèt yo te rete kanpe avèk Bwat Kontra a sou zepòl yo, nan mitan larivyè a jouk yo fin fè tout sa Seyè a te bay lòd pou pèp la te fè, jan Moyiz te mande pou Jozye fè l' la. Se konsa, pèp la prese janbe lòt bò larivyè a.
 For the priests who took up the ark kept there in the middle of Jordan till all the orders given to Joshua by Moses from the Lord had been done: then the people went over quickly.
 εἰστήκεισαν δὲ οἱ ἱερεῖς οἱ αἰρόντες τὴν κιβωτὸν τῆς διαθήκης ἐν τῷ ἰορδάνῃ ἕως οὗ συνετέλεσεν ἰησοῦς πάντα ἃ ἐνετείλατο κύριος ἀναγγεῖλαι τῷ λαῷ καὶ ἔσπευσεν ὁ λαὸς καὶ διέβησαν
- 11 Lè yo tout fin pase, prèt yo fè rès travès a ak Bwat Kontra Seyè a, epi yo pran devan pèp la ankò.
 And when all the people had come to the other side, the ark of the Lord went over, and the priests, before the eyes of the people.
 καὶ ἐγένετο ὡς συνετέλεσεν πᾶς ὁ λαὸς διαβῆναι καὶ διέβη ἡ κιβωτὸς τῆς διαθήκης κυρίου καὶ οἱ λίθοι ἔμπροσθεν αὐτῶν
- 12 Premye moun ki te janbe lòt bò larivyè a, devan tout pèp la se te gason branch fanmi Woubenn yo, gason branch fanmi Gad yo ak mwatye nan gason branch fanmi Manase yo, jan Moyiz te di yo a. Yo te tou pare pou fè lagè.
 And the children of Reuben and the children of Gad and the half-tribe of Manasseh went over armed before the children of Israel as Moses had said to them:
 καὶ διέβησαν οἱ υἱοὶ ρουβὴν καὶ οἱ υἱοὶ γαδ καὶ οἱ ἡμίσεις φυλῆς μανασση διεσκευασμένοι ἔμπροσθεν τῶν υἰῶν ἰσραὴλ καθάπερ ἐνετείλατο αὐτοῖς μουσῆς
- 13 Jou sa a, te gen antou karantmil (40.000) gason tou pare pou fè lagè ki te janbe al nan plenn Jeriko yo, devan je Seyè a.
 About forty thousand armed for war went over before the Lord to the fight, to the lowlands of Jericho.
 τετρακισμύριοι εὐζῶνοι εἰς μάχην διέβησαν ἐναντίον κυρίου εἰς πόλεμον πρὸς τὴν ἱερὴν πόλιν

- 14 Sa Seyè a te fè jou sa a te fè tout pèp Izrayèl la pran Jozye pou yon grannèg vre. Depi lè sa a yo respekte msye jouk li mouri, menm jan yo te respekte Moyiz la.
That day the Lord made Joshua great in the eyes of all Israel; and all the days of his life they went in fear of him, as they had gone in fear of Moses.
ἐν ἐκείνῃ τῇ ἡμέρᾳ ἠύξησεν κύριος τὸν ἰησοῦν ἐναντίον παντὸς τοῦ γένους ἰσραὴλ καὶ ἐφοβοῦντο αὐτὸν ὡσπερ μουσῆν ὅσον χρόνον ἔζη
- 15 Apre sa, Seyè a pale ak Jozye, li di l' konsa:
Then the Lord said to Joshua,
καὶ εἶπεν κύριος τῷ ἰησοῖ λέγων
- 16 -Bay prèt k'ap pote Bwat Kontra a lòd pou yo soti nan larivyè Jouden an.
Give orders to the priests who take up the ark of witness, to come up out of Jordan.
ἐντεταίται τοῖς ἱερεῦσιν τοῖς αἰρουσιν τὴν κιβωτὸν τῆς διαθήκης τοῦ μαρτυρίου κυρίου ἐκβῆναι ἐκ τοῦ ἰορδάνου
- 17 Jozye pale ak prèt yo, li ba yo lòd sa a: -Moute soti nan larivyè Jouden an.
So Joshua gave orders to the priests, saying, Come up now out of Jordan.
καὶ ἐνετείλατο ἰησοῦς τοῖς ἱερεῦσιν λέγων ἐκβητε ἐκ τοῦ ἰορδάνου
- 18 Soti prèt yo soti nan larivyè a, lè pye yo touche tè sèk sou rivaj la, dlo larivyè a konmanse koule ankò jan li te toujou koule anvan an. Li gonfle moute rive jouk sou rivaj li yo.
And when the priests who took up the ark of the Lord's agreement came up out of Jordan and their feet came out on to dry land, the waters of Jordan went back to their place, overflowing its edges as before.
καὶ ἐγένετο ὡς ἐξέβησαν οἱ ἱερεῖς οἱ αἰροντες τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐκ τοῦ ἰορδάνου καὶ ἔθηκαν τοὺς πόδας ἐπὶ τῆς γῆς ὄρμησεν τὸ ὕδωρ τοῦ ἰορδάνου κατὰ χώραν καὶ ἐπορεύετο καθὰ ἐχθές καὶ τρίτην ἡμέραν δι' ὅλης τῆς κρηπίδος
- 19 Jou pèp la te janbe lòt bò larivyè Jouden an, se te dizyèm jou nan premye mwa a. Y' al moute tant yo yon kote ki rele Gilgal, ki te sou bò solèy leve lavil Jeriko.
So on the tenth day of the first month the people came up out of Jordan, and put up their tents in Gilgal, on the east side of Jericho.
καὶ ὁ λαὸς ἀνέβη ἐκ τοῦ ἰορδάνου δεκάτῃ τοῦ μηνὸς τοῦ πρώτου καὶ κατεστρατοπέδευσαν οἱ υἱοὶ ἰσραὴλ ἐν γαλγαλοῖς κατὰ μέρος τὸ πρὸς ἡλίου ἀνατολᾶς ἀπὸ τῆς ἱεριχω
- 20 ¶ Se la Jozye pran douz wòch yo te pran nan mitan larivyè Jouden an, li mete yo kanpe fè yon wonn.
And the twelve stones which they took out of Jordan, Joshua put up in Gilgal.
καὶ τοὺς δώδεκα λίθους τοῦτους οὗς ἔλαβεν ἐκ τοῦ ἰορδάνου ἔστησεν ἰησοῦς ἐν γαλγαλοῖς
- 21 Lè l' fini, li di moun pèp Izrayèl yo konsa: -Denmen, lè pitit nou yo va mande papa yo poukisa wòch sa yo la a,
And he said to the children of Israel, When your children say to their fathers in time to come, What is the reason for these stones?
λέγων ὅταν ἐρωτῶσιν ὑμᾶς οἱ υἱοὶ ὑμῶν λέγοντες τί εἰσιν οἱ λίθοι οὗτοι
- 22 n'a fè pitit nou yo konnen pèp Izrayèl la te janbe lòt bò larivyè Jouden an san pye yo pa t' mouye.
Then give your children the story, and say, Israel came over this river Jordan on dry land.
ἀναγγεῖλατε τοῖς υἱοῖς ὑμῶν ὅτι ἐπὶ ξηρᾶς διέβη ἰσραὴλ τὸν ἰορδάνην
- 23 Paske Seyè a, Bondye nou an, te cheche dlo larivyè Jouden an devan nou jouk nou tout fin pase, menm jan li te cheche Lanmè Wouj la devan zansèt nou yo jouk yo tout te fin pase.
For the Lord your God made the waters of Jordan dry before you till you had gone across, as he did to the Red Sea, drying it up before us till we had gone across:
ἀποξηράναντος κυρίου τοῦ θεοῦ ἡμῶν τὸ ὕδωρ τοῦ ἰορδάνου ἐκ τοῦ ἔμπροσθεν αὐτῶν μέχρι οὗ διέβησαν καθάπερ ἐποίησεν κύριος ὁ θεὸς ἡμῶν τὴν ἐρυθρὰν θάλασσαν ἣν ἀπεξήραναν κύριος ὁ θεὸς ἡμῶν ἔμπροσθεν ἡμῶν ἕως παρήλθομεν
- 24 Se poutèt sa, tout moun sou latè va konnen jan Seyè a gen pouvwa, lèfini nou menm n'a toujou gen krentif pou Seyè a, Bondye nou an.
So that all the peoples of the earth may see that the hand of the Lord is strong; and that they may go in fear of the Lord your God for ever.
ὅπως γνῶσιν πάντα τὰ ἔθνη τῆς γῆς ὅτι ἡ δύναμις τοῦ κυρίου ἰσχυρά ἐστίν καὶ ἵνα ἡμεῖς σέβησθε κύριον τὸν θεὸν ὑμῶν ἐν παντὶ χρόνῳ
- 1 ¶ Lè tout wa peyi Amori yo ki te rete lòt bò larivyè Jouden sou bò solèy kouche a ansanm ak tout wa peyi Kanaran yo ki te rete sou tout rivaj gwo lanmè Mediterane a vin konnen Seyè a te cheche dlo larivyè Jouden an pou pèp Izrayèl la te pase larivyè a, yo vin pè anpil, yo pèdi tout kouraj yo devan pèp Izrayèl la.
Now when the news came to all the kings of the Amorites on the west side of Jordan, and all the kings of the Canaanites living by the sea, how the Lord had made the waters of Jordan dry before the children of Israel, till they had gone across, their hearts became like water, and there was no more spirit in them, because of the children of Israel.
καὶ ἐγένετο ὡς ἤκουσαν οἱ βασιλεῖς τῶν ἀμορραίων οἱ ἦσαν πέραν τοῦ ἰορδάνου καὶ οἱ βασιλεῖς τῆς φοινίκης οἱ παρὰ τὴν θάλασσαν ὅτι ἀπεξήραναν κύριος ὁ θεὸς τὸν ἰορδάνην ποταμὸν ἐκ τῶν ἔμπροσθεν τῶν υἱῶν ἰσραὴλ ἐν τῷ διαβαίνειν αὐτούς καὶ ἐτάκησαν αὐτῶν αἱ διάνοιαι καὶ κατεπλάγησαν καὶ οὐκ ἦν ἐν αὐτοῖς φρόνησις οὐδεμία ἀπὸ προσώπου τῶν υἱῶν ἰσραὴλ

- 2 Lè sa a, Seyè a pale ak Jozye, li di l' konsa: -Pran wòch dife, kase yo fè zenglen pou sikonsi gason pèp Izrayèl ki fèt nan dezè a.
At that time the Lord said to Joshua, Make yourself stone knives and give the children of Israel circumcision a second time.
 ὑπὸ δὲ τούτων τὸν καιρὸν εἶπεν κύριος τῷ ἰησοῖ ποιήσον σεαυτῷ μαχαίρας πετρίνας ἐκ πέτρας ἀκροτόμου καὶ καθίσας περιέτεμε τοὺς υἱοὺς ἰσραηλ.
- 3 Se konsa, Jozye fè yon bann zenglen wòch byen file, li sikonsi tout gason pèp Izrayèl la yon kote yo rele Bit po ti kòk.
So Joshua made stone knives and gave the children of Israel circumcision at Gibeath-ha-araloth.
 καὶ ἐποίησεν ἰησοῦς μαχαίρας πετρίνας ἀκροτόμους καὶ περιέτεμεν τοὺς υἱοὺς ἰσραηλ ἐπὶ τοῦ καλουμένου τόπου βουνὸς τῶν ἀκροβουστιῶν
- 4 Li te fè sa paske tout gason ki te gen laj pou yo pote zam lè yo te soti kite peyi Lejip la te mouri nan dezè a pandan yo t'ap vwayaje a.
And this is the reason why Joshua did so: all the males of the people who came out of Egypt, all the fighting-men, had been overtaken by death in the waste land on the way, after they came out of Egypt.
 ὃν δὲ τρόπον περιεκάθαρεν ἰησοῦς τοὺς υἱοὺς ἰσραηλ ὅσοι ποτὲ ἐγένοντο ἐν τῇ ὁδῷ καὶ ὅσοι ποτὲ ἀπερίμητοι ἦσαν τῶν ἐξεληλυθότων ἐξ αἰγύπτου
- 5 Tout gason ki te vivan lè yo te soti kite peyi Lejip la te sikonsi. Men, ankenn nan gason ki te fèt pandan yo t'ap vwayaje nan dezè a pa t' ankò sikonsi.
All the people who came out had undergone circumcision; but all the people whose birth had taken place in the waste land on their journey from Egypt had not.
 πάντας τούτους περιέτεμεν ἰησοῦς
- 6 Pèp Izrayèl la te pase karantan ap vwayaje nan dezè a. Pandan tout tan sa a, tout gason ki te gen laj pou fè lagè lè yo te soti kite peyi Lejip la te mouri, paske yo pa t' koute Seyè a lè li te pale yo. Se konsa li te di yo li pa t'ap kite yo yonn wè peyi li te pwomèt li t'ap bay zansèt yo a, bon peyi kote lèt ak siwo myèl ap koule tankou dlo a.
For the children of Israel were wandering in the waste land for forty years, till all the nation, that is, all the fighting-men, who had come out of Egypt, were dead, because they did not give ear to the voice of the Lord: to whom the Lord said, with an oath, that he would not let them see the land which the Lord had given his word to their fathers to give us, a land flowing with milk and honey.
 τεσσαράκοντα γὰρ καὶ δύο ἔτη ἀνέστραπται ἰσραηλ ἐν τῇ ἐρήμῳ τῇ μαδβαρίτιδι διὸ ἀπερίμητοι ἦσαν οἱ πλείστοι αὐτῶν τῶν μαχίμων τῶν ἐξεληλυθότων ἐκ γῆς αἰγύπτου οἱ ἀπειθήσαντες τῶν ἐντολῶν τοῦ θεοῦ οἷς καὶ διώρισεν μὴ ἰδεῖν αὐτοὺς τὴν γῆν ἣν ὤμοσεν κύριος τοῖς πατράσιν αὐτῶν δοῦναι ἡμῖν γῆν ῥέουσαν γάλα καὶ μέλι
- 7 Men, li ba yo pitit pou ranplase yo. Se pitit sa yo Jozye te sikonsi paske yo pa t' sikonsi yo lè yo t'ap vwayaje nan dezè a.
And their children, who came up in their place, now underwent circumcision by the hands of Joshua, not having had it before: for there had been no circumcision on the journey.
 ἀντὶ δὲ τούτων ἀντικατέστησεν τοὺς υἱοὺς αὐτῶν οὗς ἰησοῦς περιέτεμεν διὰ τὸ αὐτοὺς γεγενῆσθαι κατὰ τὴν ὁδὸν ἀπεριμητήτους
- 8 Lè li fin sikonsi tout gason yo, tout pèp la rete la kote yo te moute tant yo a, jouk yo te geri.
So when all the nation had undergone circumcision, they kept in their tents till they were well again.
 περιτμηθέντες δὲ ἠσυχίαν εἶχον αὐτόθι καθήμενοι ἐν τῇ παρεμβολῇ ἕως ὑγιάσθησαν
- 9 Apre sa, Seyè a di Jozye konsa: -Jòdi a mwen wete wont yo te fè nou nan peyi Lejip la, mwen voye l' jete. Se poutèt sa yo rele kote yo te ye a Gilgal jouk jòdi a.
And the Lord said to Joshua, Today the shame of Egypt has been rolled away from you. So that place was named Gilgal, to this day.
 καὶ εἶπεν κύριος τῷ ἰησοῖ υἱῷ ναυη ἐν τῇ σήμερον ἡμέρᾳ ἀφελὼν τὸν ὄνειδισμὸν αἰγύπτου ἀφ' ἡμῶν καὶ ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου γαλγαλα
- 10 ¶ Antan pèp Izrayèl la te rete Gilgal nan plenn ki toupre lavil Jeriko, yo fete Fèt Delivrans lan nan aswè katòzyèm jou premye mwa a.
So the children of Israel put up their tents in Gilgal; and they kept the Passover on the fourteenth day of the month, in the evening, in the lowlands of Jericho.
 καὶ ἐποίησαν οἱ υἱοὶ ἰσραηλ τὸ πασχα τῇ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἀπὸ ἑσπέρας ἐπὶ δυσμῶν ιεριχω ἐν τῷ πέραν τοῦ ἰορδάνου ἐν τῷ πεδίῳ
- 11 Nan denmen Fèt Delivrans lan, yo manje manje yo rekòlde nan peyi a: grenn ble griye ak pen kwit san ledven.
And on the day after the Passover, they had for their food the produce of the land, unleavened cakes and dry grain on the same day.
 καὶ ἐφάγουν ἀπὸ τοῦ σίτου τῆς γῆς ἄζυμα καὶ νέα ἐν ταύτῃ τῇ ἡμέρᾳ
- 12 Apre sa, laman lan sispann tonbe. Depi lè sa a, pèp Izrayèl la pa jwenn laman pou yo manje ankò. Pandan tout lanne a yo manje manje yo te rekòlde nan peyi Kanaran an.
And there was no more manna from the day after they had for their food the produce of the land; the children of Israel had manna no longer, but that year the produce of the land of Canaan was their food.
 ἐξέλειπεν τὸ μαννα μετὰ τὸ βεβρωκέναι αὐτοὺς ἐκ τοῦ σίτου τῆς γῆς καὶ οὐκέτι ὑπῆρχεν τοῖς υἱοῖς ἰσραηλ μαννα ἐκαρπίσαντο δὲ τὴν χώραν τῶν φοινίκων ἐν τῷ ἐνιαυτῷ ἐκείνῳ
- 13 ¶ Yon jou, antan Jozye te toupre lavil Jeriko a, li rete konsa, li wè yon nonm kanpe devan l' avèk yon nepe nan men l'. Jozye mache sou li, epi li mande l': -Ou se yonn nan moun pa nou yo osinon yon lènmi?
Now when Joshua was near Jericho, lifting up his eyes he saw a man in front of him, with his sword uncovered in his hand: and Joshua went up to him and said, Are you for us or against us?
 καὶ ἐγένετο ὡς ἦν ἰησοῦς ἐν ιεριχω καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς εἶδεν ἄνθρωπον ἐστηκότα ἐναντίον αὐτοῦ καὶ ἡ ῥομφαία ἐσπασμένη ἐν τῇ χειρὶ αὐτοῦ καὶ προσελθὼν ἰησοῦς εἶπεν αὐτῷ ἡμέτερος εἶ ἢ τῶν ὑπεναντίων

- 14 Nonm lan reponn li: -M' pa ni yonn ni lòt. Mwen se kòmandan an chèf lame Seyè a. Mwen fèk rive. Jozye tonbe ajenou devan l', li bese tèt li jouk atè, li di l' konsa: -Se sèvitè ou mwen ye, mèt. Kisa ou vle m' fè pou ou?
 And he said, No; but I have come as captain of the armies of the Lord. Then Joshua, falling down with his face to the earth in worship, said, What has my lord to say to his servant?
 ὁ δὲ εἶπεν αὐτῷ ἐγὼ ἀρχιστράτηγος δυνάμεως κυρίου νυνὶ παραγέγονα καὶ ἰησοῦς ἔπεσεν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ εἶπεν αὐτῷ δέσποτα τί προστάσεις τῷ σῷ οἰκέτῃ
- 15 Kòmandan an chèf lame Seyè a di l' konsa: -Wete sapat nan pye ou. Kote ou kanpe a se yon kote ki apa pou Bondye. Epi Jozye fè sa li di l' fè a.
 And the captain of the Lord's army said to Joshua, Take off your shoes from your feet, for the place where you are is holy. And Joshua did so.
 καὶ λέγει ὁ ἀρχιστράτηγος κυρίου πρὸς ἰησοῦν λῦσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου ὁ γὰρ τόπος ἐφ' ᾧ σὺ ἕστηκας ἅγιός ἐστιν
- 1 ¶ Yo te fèmen tout pòtay lavil Jeriko yo, yo te barikade yo poutèt moun pèp Izrayèl yo. Deyò pa antre, anndan pa soti.
 (Now Jericho was all shut up because of the children of Israel: there was no going out or coming in.)
 καὶ ἱερῶν συγκεκλεισμένη καὶ ὄχυρωμένη καὶ οὐθεις ἐξεπορεύετο ἐξ αὐτῆς οὐδὲ εἰσεπορεύετο
- 2 Seyè a di Jozye konsa: -Koute. Mwen pral lage lavil Jeriko nan men ou ansanm ak wa a ak tout vanyan sòlda li yo.
 And the Lord said to Joshua, See, I have given into your hands Jericho with its king and all its men of war.
 καὶ εἶπεν κύριος πρὸς ἰησοῦν ἰδοὺ ἐγὼ παραδίδωμι ὑποχείριόν σου τὴν ἱερῶν καὶ τὸν βασιλέα αὐτῆς τὸν ἐν αὐτῇ δυνατοῦς ὄντας ἐν ἰσχύϊ
- 3 Ou menm ak tout sòlda pa ou yo, nou pral mache fè wonn lavil la yon fwa chak jou pandan sis jou.
 Now let all your fighting-men make a circle round the town, going all round it once. Do this for six days.
 σὺ δὲ περὶστησον αὐτῇ τοὺς μαχίμους κύκλῳ
- 5 Lè n'a tande yon kout kòn ki trennen, tout pèp la va pran pouse yon sèl rèl byen fò. Miray ranpa lavil la pral tonbe plat atè. Lè sa a, chak moun va mache dwat devan yo sou lavil la.
 And at the sound of a long note on the horns, let all the people give a loud cry; and the wall of the town will come down flat, and all the people are to go straight forward.
 καὶ ἔσται ὡς ἂν σαλπῖσητε τῇ σάλπιγγι ἀνακραγέτω πᾶς ὁ λαὸς ἅμα καὶ ἀνακραγόντων αὐτῶν πεσεῖται αὐτόματα τὰ τεῖχη τῆς πόλεως καὶ εἰσελεύσεται πᾶς ὁ λαὸς ὀρμήσας ἕκαστος κατὰ πρόσωπον εἰς τὴν πόλιν
- 6 ¶ Se konsa, Jozye, pitit gason Noun lan, rele prèt yo, li di yo: -Leve Bwat Kontra a, mete l' sou zepòl nou. Sèt prèt va mache devan l' avèk kòn belye yo nan men yo.
 Then Joshua, the son of Nun, sent for the priests and said to them, Take up the ark of the agreement, and let seven priests take seven horns in their hands and go before the ark of the Lord.
 καὶ εἰσήλθεν ἰησοῦς ὁ τοῦ ναυῆ πρὸς τοὺς ἱερεῖς
- 7 Apre sa, li di pèp la: -Leve mache! Nou pral fè wonn lavil la. Pòsyon lame ki pou mache devan an va pran devan Bwat Kontra a.
 And he said to the people, Go forward, circling the town, and let the armed men go before the ark of the Lord.
 καὶ εἶπεν αὐτοῖς λέγων παραγγείλατε τῷ λαῷ περιελθεῖν καὶ κυκλώσαι τὴν πόλιν καὶ οἱ μάχιμοι παραπορευέσθωσαν ἐνωπλισμένοι ἐναντίον κυρίου
- 8 Pèp la fè jan Jozye te ba yo lòd fè a. Sèt prèt yo pran devan Bwat Kontra Seyè a, yo t'ap kònen kòn yo.
 So after Joshua had said this to the people, the seven priests with their seven horns went forward before the Lord, blowing on their horns: and the ark of the Lord's agreement went after them.
 καὶ ἔπτα ἱερεῖς ἔχοντες ἔπτα σάλπιγγας ἱερὰς παρελθέωσαν ὡσαύτως ἐναντίον τοῦ κυρίου καὶ σημαινέωσαν εὐτόνωσ καὶ ἡ κιβωτὸς τῆς διαθήκης κυρίου ἐπακολουθεῖτω
- 9 Pòsyon lame ki pou mache devan an pran devan prèt ki t'ap kònen yo. Pòsyon lame ki pou mache dèyè a t'ap mache dèyè Bwat Kontra a. Pandan yo t'ap mache konsa, yo t'ap kònen kòn belye yo.
 And the armed men went before the priests who were blowing the horns, and the mass of the people went after the ark, blowing their horns.
 οἱ δὲ μάχιμοι ἔμπροσθεν παραπορευέσθωσαν καὶ οἱ ἱερεῖς οἱ οὐραγοῦντες ὀπίσω τῆς κιβωτοῦ τῆς διαθήκης κυρίου πορευόμενοι καὶ σαλπίζοντες
- 10 Men, Jozye te bay pèp la lòd pou yo pa t' pouse ankenn rèl jan yo te konn fè l' la lè y'ap goumen. Se pou yo tout rete bouch fèmen, san di yon mo, jouk lè l'a ba yo lòd pouse rèl goumen an.
 And to the people Joshua gave an order, saying, You will give no cry, and make no sound, and let no word go out of your mouth till the day when I say, Give a loud cry; then give a loud cry.
 τῷ δὲ λαῷ ἐνετείλατο ἰησοῦς λέγων μὴ βοᾶτε μηδὲ ἀκουσάτω μηδεις ὁμῶν τὴν φωνὴν ἕως ἂν ἡμέραν αὐτὸς διαγγείλῃ ἀναβοῆσαι καὶ τότε ἀναβοήσετε
- 11 Prèt yo pati ak Bwat Kontra Seyè a, yo fè wonn lavil yon fwa. Apre sa, yo tounen nan kan an epi yo pase nwit lan la.
 So he made the ark of the Lord go all round the town once: then they went back to the tents for the night.
 καὶ περιελθοῦσα ἡ κιβωτὸς τῆς διαθήκης τοῦ θεοῦ τὴν πόλιν εὐθὺς ἀπῆλθεν εἰς τὴν παρεμβολὴν καὶ ἐκοιμήθη ἐκεῖ
- 12 Nan denmen maten, Jozye leve, epi prèt yo pran Bwat Kontra Seyè a ankò.
 And early in the morning Joshua got up, and the priests took up the ark of the Lord.
 καὶ τῇ ἡμέρῃ τῇ δευτέρῃ ἀνέστη ἰησοῦς τὸ πρωὶ καὶ ἦραν οἱ ἱερεῖς τὴν κιβωτὸν τῆς διαθήκης κυρίου

- 13 Sèt prèt yo avèk sèt kòn belye yo t'ap mache devan Bwat Kontra a. Yo t'ap kònen. Pòsyon lame ki pou devan an t'ap mache devan yo, pòsyon lame ki pou mache dèyè a t'ap mache dèyè Bwat Kontra a: yo t'ap kònen tout tan yo t'ap mache a.
And the seven priests with their seven horns went on before the ark of the Lord, blowing their horns: the armed men went before them, and the mass of the people went after the ark of the Lord, blowing their horns.
 και οι επτά ιερείς οι φέροντες τὰς σάλπιγγας τὰς ἐπτά προπορεύοντο ἐναντίον κυρίου και μετὰ ταῦτα εἰσεπορεύοντο οἱ μάχιμοι και ὁ λοιπὸς ὄχλος ὀπισθε τῆς κιβωτοῦ τῆς διαθήκης κυρίου και οἱ ἱερ εἰς ἐσάλπισαν ταῖς σάλπιγγι και ὁ λοιπὸς ὄχλος ἅπας περιεκύκλωσε τὴν πόλιν ἐγγύθεν
- 14 Dezyèm jou a, yo mache fè wonn lavil la ankò yon sèl fwa. Epi yo tounen nan kan yo. Yo fè sa konsa pandan sis jou.
The second day they went all round the town once, and then went back to their tents: and so they did for six days.
 και ἀπῆλθεν πάλιν εἰς τὴν παρεμβολὴν οὕτως ἐποίει ἐπὶ ἕξ ἡμέρας
- 15 Sou setyèm jou a, yo leve lè bajou kase, yo mache menm jan an. Men, jou sa a yo fè wonn lavil la sèt fwa. Se jou sa a ase yo te fè wonn lavil la sèt fwa.
Then on the seventh day they got up early, at the dawn of the day, and went round the town in the same way, but that day they went round it seven times.
 και τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀνέστησαν ὄρθρου και περιήλθουσαν τὴν πόλιν ἑξάκις
- 16 Setyèm fwa a, apre prèt yo fin kònen kòn belye yo, Jozye di pèp la konsa: -Nou mèt rele koulye a! Seyè a lage lavil la nan men nou!
And the seventh time, at the sound of the priests' horns, Joshua said to the people, Now give a loud cry; for the Lord has given you the town.
 και τῇ περιόδῳ τῇ ἑβδόμῃ ἐσάλπισαν οἱ ἱερεῖς και εἶπεν ἰησοῦς τοῖς υἱοῖς ἰσραηλ. κεκράξατε παρεδωκεν γὰρ κύριος ὑμῖν τὴν πόλιν
- 17 ¶ Nou pral ofri lavil la ak tou sa ki ladan l' tankou yon ofrann pou Bondye. Nou pral touye dènye moun ki ladan l'. Sèl moun ki va rete vivan, se va Rarab, jennès la, ak tout moun ki va lakay li, paske li te kache mesaj nou te voye yo.
And the town will be put to the curse, and everything in it will be given to the Lord: only Rahab, the loose woman, and all who are in the house with her, will be kept safe, because she kept secret the men we sent.
 και ἔσται ἡ πόλις ἀνάθεμα αὐτῇ και πάντα ὅσα ἐστὶν ἐν αὐτῇ κυρίῳ σαβαωθ πλην ρααβ τὴν πόρνην περιποιήσαθε αὐτὴν και ὅσα ἐστὶν ἐν τῷ οἴκῳ αὐτῆς
- 18 Men, nou menm, pa mete men nou nan sa nou gen pou nou detwi pou Seyè a. Si nou pran anyen nan sa nou gen pou nou detwi a, n'ap lakòz malè tonbe sou kay moun Izrayèl yo, n'ap lakòz tèt chaje vin pou tout moun.
And as for you, keep yourselves from the cursed thing, for fear that you may get a desire for it and take some of it for yourselves, and so be the cause of a curse and great trouble on the tents of Israel.
 ἀλλὰ ὑμεῖς φυλάξαθε σφόδρα ἀπὸ τοῦ ἀναθέματος μήποτε ἐνθυμηθέντες ὑμεῖς αὐτοὶ λάβητε ἀπὸ τοῦ ἀναθέματος και ποιήσητε τὴν παρεμβολὴν τῶν υἱῶν ἰσραηλ ἀνάθεμα και ἐκτρίψητε ἡμᾶς
- 19 Tout bagay ki fèt an lò, an ajan, an fè osinon an kwiv, n'a mete yo apa pou Seyè a. N'a depoze yo nan depo richès Seyè a.
But all the silver and gold and the vessels of brass and iron are holy to the Lord: they are to come into the store-house of the Lord.
 και πᾶν ἀργύριον ἢ χρυσίον ἢ χαλκὸς ἢ σίδηρος ἅγιον ἔσται τῷ κυρίῳ εἰς θησαυρὸν κυρίου εἰσνεχθήσεται
- 20 Se konsa, yo kònen kòn belye yo. Tande pèp la tande son kòn belye yo, yo pouse yon sèl gwo rèl, epi miray ranpa lavil la tonbe plat atè. Epi chak moun pran mache dwat devan yo sou lavil la, yo anvayi l'.
So the people gave a loud cry, and the horns were sounded; and on hearing the horns the people gave a loud cry, and the wall came down flat, so that the people went up into the town, every man going straight before him, and they took the town.
 και ἐσάλπισαν ταῖς σάλπιγγιν οἱ ἱερεῖς ὡς δὲ ἤκουσεν ὁ λαὸς τὴν φωνὴν τῶν σαλπύγγων ἠλάλαξεν πᾶς ὁ λαὸς ἅμα ἀλαλαγμῷ μεγάλῳ και ἰσχυρῷ και ἔπεσεν ἅπαν τὸ τεῖχος κύκλῳ και ἀνέβη πᾶς ὁ λαὸς εἰς τὴν πόλιν
- 21 Yo ofri tou sa ki nan lavil la bay Seyè a. Avèk nepe yo, yo touye tout moun nan lavil la, fanm kou gason, granmoun kou timoun, tout bèf, tout mouton, tout bourik.
And they put everything in the town to the curse; men and women, young and old, ox and sheep and ass, they put to death without mercy.
 και ἀνεθεμάτισεν αὐτὴν ἰησοῦς και ὅσα ἦν ἐν τῇ πόλει ἀπὸ ἀνδρὸς και ἕως γυναικὸς ἀπὸ νεανίσκου και ἕως πρεσβύτου και ἕως μόσχου και ὑποζυγίου ἐν στόματι ῥομφαίας
- 22 Jozye rele de mesye li te voye an kachèt al vizite lavil Jeriko a, li di yo: -Ale lakay jennès la. Fè l' soti ak tout fanmi li, jan nou te pwomèt li a.
Then Joshua said to the two men who had been sent to make a search through the land, Go into the house of the loose woman, and get her out, and all who are with her, as you gave her your oath.
 και τοῖς δυσὶν νεανίσκοις τοῖς κατασκοπεύσασιν εἶπεν ἰησοῦς εἰσέλθατε εἰς τὴν οἰκίαν τῆς γυναικὸς και ἐξαγάγετε αὐτὴν ἐκεῖθεν και ὅσα ἐστὶν αὐτῇ
- 23 Se konsa y' ale, yo fè Rarab soti ansanm ak papa l', manman l', frè l' yo, tout rèl fanmi l' yo ak tou sa yo te genyen, yo enstale yo yon kote andeyò kan moun Izrayèl yo.
So the searchers went in and got out Rahab and her father and mother and her brothers and all she had, and they got out all her family; and they took them outside the tents of Israel.
 και εἰσῆλθον οἱ δύο νεανίσκοι οἱ κατασκοπεύσαντες τὴν πόλιν εἰς τὴν οἰκίαν τῆς γυναικὸς και ἐξηγάσαν ρααβ τὴν πόρνην και τὸν πατέρα αὐτῆς και τὴν μητέρα αὐτῆς και τοὺς ἀδελφοὺς αὐτῆς και πάντα ὅσα ἦν αὐτῇ και πᾶσαν τὴν συγγένειαν αὐτῆς και κατέστησαν αὐτὴν ἔξω τῆς παρεμβολῆς ἰσραηλ

- 24 Yo mete dife nan lavil la, yo boule l' nèt ak tou sa ki ladan l', an wetan bagay ki te fèt an lò, an ajan, an fê ak an kwiv yo. Yo pran yo, yo pote yo nan depo richès Seyè a.
Then, after burning up the town and everything in it, they put the silver and gold and the vessels of brass and iron into the store-house of the Lord's house.
καὶ ἡ πόλις ἐνεπρήσθη ἐμπυρισμῷ σὺν πᾶσιν τοῖς ἐν αὐτῇ πλὴν ἀργυρίου καὶ χρυσοῦ καὶ χαλκοῦ καὶ σιδήρου ἔδωκαν εἰς θησαυρὸν κυρίου εἰσενεχθῆναι
- 25 Men, Jozye te sove Rarab, jennès la, ak tout fanmi l' yo ansanm ak tou sa ki pou yo, paske Rarab te kache mesye Jozye te voye espyonnen lavil Jeriko a. Moun fanmi Rarab yo ap viv jouk koulye a nan mitan pèp Izrayèl la.
But Joshua kept Rahab, the loose woman, and her father's family and all she had, from death, and so she got a living-place among the children of Israel to this day; because she kept safe the men whom Joshua had sent to make a search through the land.
καὶ ρααβ τὴν πόρνην καὶ πάντα τὸν οἶκον τὸν πατρικὸν αὐτῆς ἐζώγησεν ἰησοῦς καὶ κατόκησεν ἐν τῷ ἰσραὴλ ἕως τῆς σήμερον ἡμέρας διότι ἔκρυψεν τοὺς κατασκοπεύσαντας οὓς ἀπέστειλεν ἰησοῦς κατασκοπεῦσαι τὴν ἱερὺ
- 26 Lè sa a, Jozye bay avètisman sa a pou tout moun, li di: -Madichon Bondye pou nenpòt moun ki konprann pou l' ta rebati lavil yo rele Jeriko a. Si yon moun mete men nan fondasyon l' yo, l'ap pèdi premye pitit gason l' lan. Si yon moun remoute pòtay li yo, l'ap pèdi dènye pitit gason l' la.
Then Joshua gave the people orders with an oath, saying, Let that man be cursed before the Lord who puts his hand to the building up of this town: with the loss of his first son will he put the first stone of it in place, and with the loss of his youngest son he will put up its doors.
καὶ ὄρκισεν ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐναντίον κυρίου λέγων ἐπικατάρατος ὁ ἄνθρωπος ὃς οἰκοδομήσει τὴν πόλιν ἐκείνην ἐν τῷ πρωτοτόκῳ αὐτοῦ θεμελιώσει αὐτὴν καὶ ἐν τῷ ἐλαχίστῳ αὐτοῦ ἐπιτήσει τὺς πύλας αὐτῆς καὶ οὕτως ἐποίησεν οὕτως ὅ ἐκ βαιθὴλ ἐν τῷ ἀβιρων τῷ πρωτοτόκῳ ἐθεμελίωσεν αὐτὴν καὶ ἐν τῷ ἐλαχίστῳ διασωθέντι ἐπέστησεν τὺς πύλας αὐτῆς
- 27 Se konsa Seyè a te kanpe la avèk Jozye. Nan tout peyi a yo t'ap nonmen non l'.
So the Lord was with Joshua; and news of him went through all the land.
καὶ ἦν κύριος μετὰ ἰησοῦ καὶ ἦν τὸ ὄνομα αὐτοῦ κατὰ πᾶσαν τὴν γῆν
- 1 ¶ Men, pèp Izrayèl la te dezobeyi lòd Seyè a te bay pou yo pa t' pran anyen nan sa yo te gen pou yo detwi nèt yo. Te gen yon nonm nan branch fanmi Jida a ki te rele Akan. Se te pitit Kami. Kami sa a te pitit Zabdi, Zabdi te pitit Zerah. Akan sa a te pran kichòy nan sa yo te gen pou yo detwi nèt yo. Kifè Seyè a te move anpil sou pèp Izrayèl la.
But the children of Israel did wrong about the cursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the family of Judah, took of the cursed thing, moving the Lord to wrath against the children of Israel.
καὶ ἐπλημμέλησαν οἱ υἱοὶ ἰσραὴλ πλημμέλειαν μεγάλην καὶ ἐνοσφίσαντο ἀπὸ τοῦ ἀναθέματος καὶ ἔλαβεν ἀχαρ υἱὸς χαρμι υἱοῦ ζαμβρι υἱοῦ ζαρα ἐκ τῆς φυλῆς ἰουδα ἀπὸ τοῦ ἀναθέματος καὶ ἐθυμώθη ὀργὴ κύριος τοῖς υἱοῖς ἰσραὴλ
- 2 Jozye te voye kèk moun soti lavil Jeriko ale bò Ayi, yon lavil ki te toupre Bèt Avenn, sou bò solèy leve lavil Betèl. Li te di yo pou y' al wè jan sa ye nan peyi a. Mesye yo ale vre, yo wè jan sa ye nan lavil Ayi.
Now Joshua sent men from Jericho to Ai, which is by the side of Beth-aven, on the east side of Beth-el, and said to them, Go up and make a search through the land. And the men went up and saw how Ai was placed.
καὶ ἀπέστειλεν ἰησοῦς ἄνδρας εἰς γαι ἣ ἔστιν κατὰ βαιθὴλ λέγων κατασκέψασθε τὴν γαι καὶ ἀνέβησαν οἱ ἄνδρες καὶ κατεσκέψαντο τὴν γαι
- 3 Lè yo tounen vin jwenn Jozye, yo di li: -Nou pa bezwen deplase tout moun. N'a voye de twa mil moun konsa pou atake lavil Ayi a. Ou pa bezwen voye tout moun al goumen, paske pa gen anpil moun la.
Then they came back to Joshua and said to him, Do not send all the people up, but let about two or three thousand men go up and make an attack on Ai; there is no need for all the people to be tired with the journey there, for it is only a small town.
καὶ ἀνέστρεψαν πρὸς ἰησοῦν καὶ εἶπαν πρὸς αὐτόν μὴ ἀναβῆτω πᾶς ὁ λαός ἀλλ' ὡς δισχίλιοι ἢ τρισχίλιοι ἄνδρες ἀναβήτωσαν καὶ ἐκπολιορκησάτωσαν τὴν πόλιν μὴ ἀναγᾶγης ἐκεῖ τὸν λαὸν πάντα ὀλίγοι γάρ εἰσιν
- 4 Lè sa a, yo chwazi twamil sòlda konsa ki te moute al atake. Men, moun lavil Ayi yo te fè yo kraze rak.
So about three thousand of the people went up, and were sent in flight by the men of Ai.
καὶ ἀνέβησαν ὡσεὶ τρισχίλιοι ἄνδρες καὶ ἐφυγον ἀπὸ προσώπου τῶν ἀνδρῶν γαι
- 5 Yo kouri dèyè sòlda pèp Izrayèl yo depi devan pòtay lavil la jouk nan men wòch yo. Nan ladesant lan yo touye transis moun konsa nan sòlda pèp Izrayèl yo. Lè sa a, pèp Izrayèl la soti pè. Yo pèdi kouraj.
The men of Ai put to death about thirty-six of them, driving them from before the town as far as the stoneworks, and overcoming them on the way down: and the hearts of the people became like water.
καὶ ἀπέκτειναν ἀπ' αὐτῶν ἄνδρες γαι εἰς τριάκοντα καὶ ἕξ ἄνδρας καὶ κατεδίωξαν αὐτοὺς ἀπὸ τῆς πόλης καὶ συνέτριψαν αὐτοὺς ἐπὶ τοῦ καταφεροῦς καὶ ἐπτοίθη ἡ καρδιά τοῦ λαοῦ καὶ ἐγένετο ὥσπερ ὕδωρ

- 6 ¶ Jozye te sitèlman nan lapenn, li chire rad sou li, epi li tonbe ajenou, li bese tèt jouk atè devan Bwat Kontra Seyè a. Li rete konsa jouk aswè ansanm ak tout chèf fanmi pèp Izrayèl yo, yo pran pousyè tè yo mete sou tèt yo pou fè wè jan yo te nan lapenn.
Then Joshua, in great grief, went down on the earth before the ark of the Lord till the evening, and all the chiefs of Israel with him, and they put dust on their heads.
καὶ διέρρηξεν ἰησοῦς τὰ ἱμάτια αὐτοῦ καὶ ἔπεσεν ἰησοῦς ἐπὶ τὴν γῆν ἐπὶ πρόσωπον ἐναντίον κυρίου ἕως ἑσπέρας αὐτὸς καὶ οἱ πρεσβύτεροι ἰσραὴλ καὶ ἐπεβάλοντο χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν
- 7 Epi Jozye di: -Ay, Seyè Bondye! Poukisa ou fè pèp la janbe lòt bò larivyè Jouden an? Gen lè se pou ou te lage nou nan men moun Amori yo pou yo touye nou? Pa pito ou te kite nou rete lòt bò larivyè Jouden an!
And Joshua said, O Lord God, why have you taken us over Jordan only to give us up into the hands of the Amorites for our destruction? If only it had been enough for us to keep on the other side of Jordan!
καὶ εἶπεν ἰησοῦς δέομαι κύριε ἵνα τί διεβίβασεν ὁ παῖς σου τὸν λαὸν τοῦτον τὸν ἰορδάνην παραδοῦναι αὐτὸν τῷ αμορραίῳ ἀπολέσαι ἡμᾶς καὶ εἰ κατεμείναμεν καὶ κατωκίσθημεν παρὰ τὸν ἰορδάνην
- 8 Tanpri, Mèt mwen! Kisa m' ka di koulye a lè m' wè moun Izrayèl yo ap kouri devan lènmi l' yo?
O Lord, what am I to say now that Israel have given way before their attackers?
καὶ τί ἐρῶ ἐπεὶ μετέβαλεν ἰσραὴλ ἀγένη ἀπέναντι τοῦ ἐχθροῦ αὐτοῦ
- 9 Moun Kanaran yo ak tout lòt moun ki rete nan peyi a pral konn sa. Yo pral leve dèyè nou. Yo pral touye nou nèt nan peyi a. Kisa ou pral fè lè sa a pou yo pa avili non ou?
For when the news comes to the Canaanites and all the people of the land, they will come up, shutting us in and cutting off our name from the earth: and what will you do for the honour of your great name?
καὶ ἀκούσας ὁ χαναναῖος καὶ πάντες οἱ κατοικοῦντες τὴν γῆν περικυκλώσουσιν ἡμᾶς καὶ ἐκτρίψουσιν ἡμᾶς ἀπὸ τῆς γῆς καὶ τί ποιήσεις τὸ ὄνομά σου τὸ μέγα
- 10 ¶ Seyè a di Jozye konsa: -Leve non! Poukisa ou lage kò ou atè konsa?
Then the Lord said to Joshua, Get up; what are you doing with your face to the earth?
καὶ εἶπεν κύριος πρὸς ἰησοῦν ἀνάστηθι ἵνα τί τοῦτο σὺ ἐπτῶκας ἐπὶ πρόσωπόν σου
- 11 Se paske pèp Izrayèl la peche, yo pa respekte kontra mwen te pase ak yo a ak lòd mwen te ba yo. Yo pran nan bagay pou yo te detwi yo. Yo vòlò yo, yo kache yo, yo mete yo nan zafè pa yo.
Israel has done wrong, sinning against the agreement which I made with them: they have even taken of the cursed thing; acting falsely like thieves they have put it among their goods.
ἡμάρτηκεν ὁ λαὸς καὶ παρέβη τὴν διαθήκην ἣν διεθέμην πρὸς αὐτούς καὶ κλέψαντες ἀπὸ τοῦ ἀναθήματος ἐνέβαλον εἰς τὰ σκεύη αὐτῶν
- 12 Se poutèt sa, pèp Izrayèl la p'ap ka kanpe devan lènmi l' yo. Yo gen pou yo kouri devan lènmi yo, paske koulye a se yo menm ki gen pou mouri. Mwen p'ap kanpe la avèk yo ankò, si bagay mwen te ban nou lòd pa pran an nou pa wete l' nan mitan nou pou nou detwi l' tou.
For this reason the children of Israel have given way, turning their backs in flight before their attackers, because they are cursed: I will no longer be with you, if you do not put the cursed thing away from among you.
οὐ μὴ δύνωνται οἱ υἱοὶ ἰσραὴλ ὑποστῆναι κατὰ πρόσωπον τῶν ἐχθρῶν αὐτῶν ἀγένη ἐπιστρέψουσιν ἐναντι τῶν ἐχθρῶν αὐτῶν ὅτι ἐγενήθησαν ἀνάθεμα οὐ προσθήσω ἔτι εἶναι μεθ' ὑμῶν ἐὰν μὴ ἐξάρητε τὸ ἀνάθεμα ἐξ ὑμῶν αὐτῶν
- 13 Leve non! Fè sèvis pou mete pèp la nan kondisyon pou sèvi m'. W'a di yo pou yo pare kò yo pou yo ka nan kondisyon fè sèvis pou mwen denmen, paske mwen menm, Bondye pèp Izrayèl la, men sa mwen di: Nou menm pèp Izrayèl, nou gen nan mitan nou bagay mwen te ban nou lòd detwi. Nou p'ap ka kenbe tèt ak lènmi nou yo si nou pa wete l' nan mitan nou.
Up! make the people holy; say to them, Make yourselves holy before tomorrow, for the Lord, the God of Israel, has said, There is a cursed thing among you, O Israel, and you will give way before your attackers in the fight till the cursed thing has been taken away from among you.
ἀναστὰς ἁγιάσον τὸν λαὸν καὶ εἰπὸν ἁγιασθῆναι εἰς αὔριον τάδε λέγει κύριος ὁ θεὸς ἰσραὴλ τὸ ἀνάθεμα ἐν ὑμῖν ἐστίν οὐ δυνήσεσθε ἀντιστῆναι ἀπέναντι τῶν ἐχθρῶν ὑμῶν ἕως ἂν ἐξάρητε τὸ ἀνάθεμα ἐξ ὑμῶν
- 14 Se konsa, denmen maten, nou tout n'ap vini, branch fanmi pa branch fanmi. Branch fanmi Seyè a va denonse a va pwoche fanmi pa fanmi. Nan fanmi Seyè a va denonse a, chèf fanmi yo va pwoche yonn apre lòt avèk moun pa yo. Chèf fanmi Seyè a va denonse a va fè moun pa l' yo pwoche grenn pa grenn.
So in the morning you are to come near, tribe by tribe; and the tribe marked out by the Lord is to come near, family by family; and the family marked out by the Lord is to come near, house by house; and the house marked out by the Lord is to come near, man by man.
καὶ συναχθήσεσθε πάντες τὸ πρωὶ κατὰ φυλάς καὶ ἔσται ἡ φυλὴ ἣν ἂν δείξῃ κύριος προσάξετε κατὰ δήμους καὶ τὸν δήμον ὃν ἂν δείξῃ κύριος προσάξετε κατ' οἶκον καὶ τὸν οἶκον ὃν ἂν δείξῃ κύριος προσάξετε κατ' ἄνδρα
- 15 Moun y'a jwenn avèk bagay la gen pou mouri boule nan dife, ansanm ak tout fanmi l' ak tou sa li genyen, paske li pa respekte kontra Seyè a te pase ak pèp la. Se yon gwo wont pou tout pèp Izrayèl la.
Then the man who is taken with the cursed thing is to be burned, with everything which is his; because he has gone against the agreement of the Lord and has done an act of shame in Israel.
καὶ ὃς ἂν ἐνδευχθῆ κατακαυθήσεται ἐν πυρὶ καὶ πάντα ὅσα ἐστίν αὐτῷ ὅτι παρέβη τὴν διαθήκην κυρίου καὶ ἐποίησεν ἀνόμημα ἐν ἰσραὴλ

- 16 ¶ Nan denmen maten vre, Jozye leve byen bonè, li fè tout pèp Izrayèl la pwoche vin jwenn li, branch fanmi pa branch fanmi. Se branch fanmi Jida a Seyè a te denonse.
So Joshua got up early in the morning, and made Israel come before him by their tribes; and the tribe of Judah was taken;
καὶ ὄρθρισεν ἰησοῦς καὶ προσήγαγεν τὸν λαὸν κατὰ φυλάς καὶ ἐνεδείχθη ἡ φυλὴ ἰουδα
- 17 Li fè fanmi Jida yo vin jwenn li yonn apre lòt. Se fanmi Zerak la Seyè a te denonse. Li fè tout chèf fanmi Zerak yo vin jwenn li yonn apre lòt ak tout fanmi yo. Se Zabdi Seyè a te denonse.
Then he made Judah come forward, and the family of the Zerahites was taken; and he made the family of the Zerahites come forward man by man; and Zabdi was taken;
καὶ προσήχθη κατὰ δῆμους καὶ ἐνεδείχθη δῆμος ὁ ζαραϊ καὶ προσήχθη κατὰ ἄνδρα
- 18 Zabdi fè tout moun pa l' yo pwoche grenn pa grenn. Se konsa Seyè a denonse Akan, pitit Kami an. Kami te pitit Zabdi, Zabdi te pitit Zerak, yo tout te fè pati branch fanmi Jida a.
Then the house of Zabdi came forward man by man, and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.
καὶ ἐνεδείχθη αχαρ υἱὸς ζαμβρι υἱοῦ ζαρα
- 19 Jozye di Akan konsa: -Pitit mwen, fè lwanj Seyè a! Moutre ou gen respe pou Bondye pèp Izrayèl la! Koulye a, di m' kisa ou fè. Pa kache m' anyen.
And Joshua said to Achan, My son, give glory and praise to the Lord, the God of Israel; give me word now of what you have done, and keep nothing back from me.
καὶ εἶπεν ἰησοῦς τῷ αχαρ δὸς δόξαν σήμερον τῷ κυρίῳ θεῷ ἰσραηλ καὶ δὸς τὴν ἐξομολόγησιν καὶ ἀνάγγελόν μοι τί ἐποίησας καὶ μὴ κρύψῃς ἀπ' ἐμοῦ
- 20 Akan reponn li: -Se vre wi. Se mwen ki peche kont Seyè a, Bondye pèp Izrayèl la. Men sa m' fè.
And Achan, answering, said to Joshua, Truly I have done wrong against the Lord, the God of Israel, and this is what I have done:
καὶ ἀπεκρίθη αχαρ τῷ ἰησοῦ καὶ εἶπεν ἀληθῶς ἡμαρτον ἐναντίον κυρίου θεοῦ ἰσραηλ οὕτως καὶ οὕτως ἐποίησα
- 21 Nan bagay nou te pran apre batay la, mwen te wè yon bèl manto ki te soti lavil Babilòn, desan (200) pyès an ajan ki te peze wit liv antou, ak yon gwo moso lò ki te peze de liv. Mwen te sitèlman anvè yo, mwen pran yo. Mwen fouye yon twou nan mitan tant kote m' rete a, mwen antere yo ladan l', avèk pyès ajan yo anba nèt.
When I saw among their goods a fair robe of Babylon and two hundred shekels of silver, and a mass of gold, fifty shekels in weight, I was overcome by desire and took them; and they are put away in the earth in my tent, and the silver is under it.
εἶδον ἐν τῇ προνομῇ ψιλὴν ποικίλην καλὴν καὶ διακόσια δίδραχμα ἀργυρίου καὶ γλῶσσαν μίαν χρυσοῦν πεντήκοντα διδράχμων καὶ ἐνθυμηθεὶς αὐτῶν ἔλαβον καὶ ἰδοὺ αὐτὰ ἐγκέκρυπται ἐν τῇ γῆ ἐν τῇ σκηνῇ μου καὶ τὸ ἀργύριον κέκρυπται ὑποκάτω αὐτῶν
- 22 Jozye voye kèk mesaje ki kouri al nan tant Akan an. Yo jwenn tout bagay yo nan twou a avèk pyès ajan yo anba nèt.
So Joshua sent men quickly, and looking in his tent, they saw where the robe had been put away secretly with the silver under it.
καὶ ἀπέστειλεν ἰησοῦς ἀγγέλους καὶ ἔδραμον εἰς τὴν σκηνὴν εἰς τὴν παρεμβολὴν καὶ ταῦτα ἦν ἐγκεκρυμμένα εἰς τὴν σκηνὴν καὶ τὸ ἀργύριον ὑποκάτω αὐτῶν
- 23 Yo pran yo, yo soti avèk yo nan tant lan. Yo pote yo bay Jozye ak tout pèp Izrayèl la. Yo mete yo atè devan Seyè a.
And they took them from the tent and came back with them to Joshua and the children of Israel, and put them before the Lord.
καὶ ἐξήνεγκαν αὐτὰ ἐκ τῆς σκηνῆς καὶ ἤνεγκαν πρὸς ἰησοῦν καὶ τοὺς πρεσβυτέρους ἰσραηλ καὶ ἔθηκαν αὐτὰ ἐναντι κυρίου
- 24 Jozye, ansanm ak tout moun pèp Izrayèl yo, pran Akan, pyès ajan yo, manto a, moso lò a ansanm ak pitit fi l' yo, pitit gason l' yo, bèlfi li yo, bèf li yo, bourik li yo, mouton l' yo ak tout lòt bagay li te genyen, yo mennen yo nan Fon Malè.
Then Joshua and all Israel took Achan, the son of Zerah, and the silver and the robe and the mass of gold, and his sons and his daughters and his oxen and his asses and his sheep and his tent and everything he had; and they took them up into the valley of Achor.
καὶ ἔλαβεν ἰησοῦς τὸν αχαρ υἱὸν ζαρα καὶ ἀνήγαγεν αὐτὸν εἰς φάραγγα αχωρ καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς θυγατέρας αὐτοῦ καὶ τοὺς μόσχους αὐτοῦ καὶ τὰ ὑποζύγια αὐτοῦ καὶ πάντα τὰ πρόβατα αὐτοῦ οὐ καὶ τὴν σκηνὴν αὐτοῦ καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ καὶ πᾶς ὁ λαὸς μετ' αὐτοῦ καὶ ἀνήγαγεν αὐτοὺς εἰς εμεκαχωρ
- 25 Epi Jozye di Akan konsa: -Poukisa ou rale tout malè sa a sou tèt nou? Jòdi a, Seyè a pral fè malè tonbe sou ou! Epi tout moun pèp Izrayèl yo pran wòch, yo kalonnen yo jouk yo touye yo. Yo boule tout bagay yo nan dife. Yo touye tout fanmi l' yo ak bèt li yo ak koutwòch.
And Joshua said, Why have you been a cause of trouble to us? Today the Lord will send trouble on you. And all Israel took part in stoning him; they had him stoned to death and then burned with fire.
καὶ εἶπεν ἰησοῦς τῷ αχαρ τί ὠλέθρευσας ἡμᾶς ἐξολεθρεύσαι σε κύριος καθὰ καὶ σήμερον καὶ ἐλιθοβόλησαν αὐτὸν λίθοις πᾶς ἰσραηλ
- 26 Yo mete yon gwo pil wòch sou yo. Gwo pil wòch sa a la jouk jòdi a. Se pou tèt sa, jouk jòdi a, yo rele kote sa a Fon Malè. Se konsa Seyè a te sispann move sou pèp la.
And over him they put a great mass of stones, which is there to this day; then the heat of the Lord's wrath was turned away. So that place was named, The Valley of Achor, to this day.
καὶ ἐπέστησαν αὐτῷ σωρὸν λίθων μέγαν καὶ ἐπαύσατο κύριος τοῦ θυμοῦ τῆς ὀργῆς διὰ τοῦτο ἐπωνόμασεν αὐτὸ εμεκαχωρ ἕως τῆς ἡμέρας ταύτης

- 1 ¶ Seyè a di Jozye konsa: -Ou pa bezwen pè. Ou pa bezwen dekouraje. Pran tout sòlda yo avè ou, epi mache sou lavil Ayi. M'ap lage wa lavil la ansanm ak pèp la, lavil la ak tout zòn yo a nan men ou. Then the Lord said to Joshua, Have no fear and do not be troubled: take with you all the fighting-men and go up against Ai: for I have given into your hands the king of Ai and his people and his town and his land:
καὶ εἶπεν κύριος πρὸς ἰησοῦν μὴ φοβηθῆς μηδὲ δειλιάσῃς λαβὲ μετὰ σοῦ τοὺς ἄνδρας πάντας τοὺς πολεμιστὰς καὶ ἀναστὰς ἀνάβηθι εἰς γαί ἰδοὺ δέδωκα εἰς τὰς χεῖράς σου τὸν βασιλέα γαί καὶ τὴν γῆν αὐτοῦ
- 2 Menm sa ou te fè moun lavil Jeriko yo ak wa yo a, se sa ou pral fè moun lavil Ayi yo ak wa yo a. Men, fwa sa a, n'a gen dwa pran byen yo ak bèt yo pou nou. Fè sòlda yo al anbiske kò yo pou yo atake lavil la pa dèyè.
And you are to do to Ai and its king as you did to Jericho and its king: but their goods and their cattle you may take for yourselves: let a secret force be stationed to make a surprise attack on the town from the back.
καὶ ποιήσεις τὴν γαί ὃν τρόπον ἐποίησας τὴν ἱεριχω καὶ τὸν βασιλέα αὐτῆς καὶ τὴν προνομὴν τῶν κτηνῶν προνομεύσεις σεαυτῶ κατάστησον δὲ σεαυτῶ ἔνεδρα τῆ πόλει εἰς τὰ ὀπίσω
- 3 ¶ Se konsa, Jozye reyini tout sòlda pèp Izrayèl yo, li fè plan pou yo mache sou lavil Ayi. Jozye chwazi trantmil (30.000) vanyan gason, li fè yo pati devan nan mitan lannwit. So Joshua and the fighting-men got ready to go up against Ai; and Joshua took thirty thousand men of war, and sent them out by night.
καὶ ἀνέστη ἰησοῦς καὶ πᾶς ὁ λαὸς ὁ πολεμιστῆς ὥστε ἀναβῆναι εἰς γαί ἐπέλεξεν δὲ ἰησοῦς τριάκοντα χιλιάδας ἀνδρῶν δυνατοῦς ἐν ἰσχύι καὶ ἀπέστειλεν αὐτοὺς νυκτός
- 4 Men lòd li ba yo: -Al anbiske kò nou lòt bò sou dèyè lavil la. Pa kache twò lwen non. Epi pare pou nou atake.
And he gave them their orders, saying, Go and take up your position secretly at the back of the town: do not go very far away, and let all of you be ready:
καὶ ἐνετείλατο αὐτοῖς λέγων ὑμεῖς ἐνεδρεύσατε ὀπίσω τῆς πόλεως μὴ μακρὰν γίνεσθε ἀπὸ τῆς πόλεως καὶ ἔσεσθε πάντες ἔτοιμοι
- 5 Mwen menm, mwen pral pwoche bò lavil la avèk tout sòlda ki avè m' yo pa devan pòtay la. Lè n'a wè moun lavil yo soté vin fè fas kare ak nou, nou menm ki sou devan yo, n'a pran kouri devan yo ankò, jan nou te fè l' anvan an.
And I and all the people with me will come near the town, and when they come out against us as they did before, we will go in flight from them;
καὶ ἐγὼ καὶ πάντες οἱ μετ' ἐμοῦ προσάξομεν πρὸς τὴν πόλιν καὶ ἔσται ὡς ἂν ἐξέλθωσιν οἱ κατοικοῦντες γαί εἰς συνάντησιν ἡμῖν καθάπερ καὶ πρόην καὶ φευξόμεθα ἀπὸ προσώπου αὐτῶν
- 6 Yo menm menm yo pral kouri dèyè nou, jouk y'a kite lavil la byen lwen dèyè yo, paske yo pral konprann se tankou premye fwa a.
And they will come out after us, till we have got them away from the town; for they will say, They have gone in flight from us as before; so we will go in flight before them;
καὶ ὡς ἂν ἐξέλθωσιν ὀπίσω ἡμῶν ἀποσπάσομεν αὐτοὺς ἀπὸ τῆς πόλεως καὶ ἐροῦσιν φεύγουσιν οὗτοι ἀπὸ προσώπου ἡμῶν ὃν τρόπον καὶ ἐμπροσθεν
- 7 Lè sa a, nou menm ki te kache sou dèyè a, n'a soté kote nou te anbiske kò nou an, n'a antre nan lavil la, paske Seyè a, Bondye nou an, ap lage lavil la nan men nou.
Then you will get up from your secret position and take the town, for the Lord your God will give it up into your hands.
ὑμεῖς δὲ ἐξαναστήσεσθε ἐκ τῆς ἐνέδρας καὶ πορεύσεσθε εἰς τὴν πόλιν
- 8 Lè n'a fin pran lavil la, n'a mete dife ladan l' jan Seyè a te mande l' la. Men lòd mwen ban nou.
And when you have taken the town, put fire to it, as the Lord has said: see, I have given you your orders.
κατὰ τὸ ῥῆμα τοῦτο ποιήσατε ἰδοὺ ἐντέταλμαι ὑμῖν
- 9 Se konsa, Jozye voye yo ale. Y' al anbiske kò yo sou dèyè lavil la, sou bò solèy kouche, ant lavil Ayi ak lavil Betèl. Jozye menm rete pase lannwit lan nan kan an.
So Joshua sent them out: and they took up a secret position between Beth-el and Ai, on the west side of Ai: but Joshua kept with the people that night.
καὶ ἀπέστειλεν αὐτοὺς ἰησοῦς καὶ ἐπορεύθησαν εἰς τὴν ἐνέδραν καὶ ἐνεκάθισαν ἀνὰ μέσον βαιθηλ καὶ ἀνὰ μέσον γαί ἀπὸ θαλάσσης τῆς γαί
- 10 Nan maten, bonè bonè, Jozye leve, li reyini tout lòt sòlda yo. Li pase yo enspeksyon. Apre sa, li pran direksyon lavil Ayi a pou li. Li t'ap mache alatèt lame a ansanm ak tout chèf fanmi pèp Izrayèl yo.
And early in the morning Joshua got up, and put the people in order, and he and the chiefs of Israel went up before the people to Ai.
καὶ ὀρθρίσας ἰησοῦς τὸ πρωὶ ἐπεσκέψατο τὸν λαόν καὶ ἀνέβησαν αὐτὸς καὶ οἱ πρεσβύτεροι κατὰ πρόσωπον τοῦ λαοῦ ἐπὶ γαί
- 11 Sòlda ki te avè l' yo rive jouk anfas pòtay lavil la. Yo moute kan yo sou bò nò lavil Ayi a. Yo kite yon ti fon nan mitan yo ak lavil Ayi a.
And all the fighting-men who were with him went up and came near the town, and took up a position on the north side of Ai facing the town, with a valley between him and the town.
καὶ πᾶς ὁ λαὸς ὁ πολεμιστῆς μετ' αὐτοῦ ἀνέβησαν καὶ πορευόμενοι ἦλθον ἐξ ἐναντίας τῆς πόλεως ἀπ' ἀνατολῶν
- 12 Jozye pran senkmil (5.000) sòlda, li fè yo al kache sou bò solèy kouche, ant lavil Ayi ak lavil Betèl.
And taking about five thousand men, he put them in position for a surprise attack on the west side of Ai, between Beth-el and Ai.
καὶ τὰ ἐνεδρα τῆς πόλεως ἀπὸ θαλάσσης

- 14 Lè wa lavil Ayi a wè sòlda Jozye yo, li menm ansanm ak tout gason nan lavil la, yo leve granmaten, yo prese pare yo. Yo soti al atake moun Izrayèl yo sou pant ki desann nan Fon Jouden an. Men, li pa t' konnen yo tapral atake l' sou dèyè.
Now when the king of Ai saw it, he got up quickly and went out to war against Israel, he and all his people, to the slope going down to the valley; but he had no idea that a secret force was waiting at the back of the town.
καὶ ἐγένετο ὡς εἶδεν βασιλεὺς γαὶ ἔσπευσεν καὶ ἐξῆλθεν εἰς συνάντησιν αὐτοῖς ἐπ' εὐθείας εἰς τὸν πόλεμον αὐτὸς καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ καὶ αὐτὸς οὐκ ᾔδει ὅτι ἔνεδρα αὐτῷ ἐστὶν ὀπίσω τῆς πόλεως
- 15 Jozye ak moun pa l' yo fè tankou y'ap kouri pou yo, yo lage kò yo nan dezè a.
Then Joshua and all Israel, acting as if they were overcome before them, went in flight by way of the waste land.
καὶ εἶδεν καὶ ἀνεχώρησεν ἰησοῦς καὶ ἰσραηλ ἀπὸ προσώπου αὐτῶν
- 16 Tout gason ki te nan lavil la t'ap kouri dèyè yo, yo t'ap rele byen fò. Se konsa, nan kouri dèyè Jozye a, yo kite lavil la byen lwen dèyè.
And all the people in Ai came together to go after them; and they went after Joshua, moving away from the town.
καὶ κατεδίωξαν ὀπίσω τῶν υἱῶν ἰσραηλ καὶ αὐτοὶ ἀπέστησαν ἀπὸ τῆς πόλεως
- 17 Pa t' gen yon gason nan lavil Ayi a, tout te kouri soti dèyè pèp Izrayèl la. Yo kite pòtay lavil la gran batan louvri san pesonn pou defann li.
There was not a man in Ai and Beth-el who did not go out after Israel; and the town was open and unwatched while they went after Israel.
οὐ κατελείφθη οὐθεὶς ἐν τῇ γαὶ ὅς οὐ κατεδίωξεν ὀπίσω ἰσραηλ καὶ κατέλιπον τὴν πόλιν ἀνεφγμένην καὶ κατεδίωξαν ὀπίσω ἰσραηλ
- 18 Seyè a di Jozye konsa: -Leve frenn ki nan men ou lan, lonje l' sou lavil Ayi a: mwen pral lage lavil la nan men ou. Jozye lonje frenn ki te nan men l' lan sou lavil la.
And the Lord said to Joshua, Let your spear be stretched out against Ai; for I will give it into your hands. So Joshua took up his spear, stretching it out in the direction of the town.
καὶ εἶπεν κύριος πρὸς ἰησοῦν ἔκτεινον τὴν χειρὰ σου ἐν τῷ γαίῳ τῷ ἐν τῇ χειρὶ σου ἐπὶ τὴν πόλιν εἰς γὰρ τὰς χειράς σου παραδέδωκα αὐτὴν καὶ τὰ ἔνεδρα ἐξαναστήσονται ἐν τάχει ἐκ τοῦ τόπου αὐτῶν καὶ ἐξέτεινεν ἰησοῦς τὴν χειρὰ αὐτοῦ τὸν γαῖσον ἐπὶ τὴν πόλιν
- 19 Leve li leve men l', mesye ki te anbiske kò yo soti byen vit nan kachèt yo a, yo kouri antre nan lavil la, yo pran lavil la pou yo. Lamenn yo mete dife ladan l'.
Then the secret force came quickly from their place, and running forward when they saw his hand stretched out, went into the town and took it, and put fire to it straight away.
καὶ τὰ ἔνεδρα ἐξανεστήσαν ἐν τάχει ἐκ τοῦ τόπου αὐτῶν καὶ ἐξήλθοσαν ὅτε ἐξέτεινεν τὴν χειρὰ καὶ ἦλθοσαν ἐπὶ τὴν πόλιν καὶ κατελάβοντο αὐτὴν καὶ σπεύσαντες ἐνέπρησαν τὴν πόλιν ἐν πυρὶ
- 20 Lè mesye lavil Ayi yo vire tèt yo gade, yo wè yon gwo lafimen ki t'ap soti nan lavil la moute nan syèl, yo pa t' konn ki bò pou yo fè, paske lè sa a, sòlda pèp Izrayèl ki t'ap kouri nan direksyon dezè a te vire tounen sou yo.
Then the men of Ai, looking back, saw the smoke of the town going up to heaven, and were unable to go this way or that: and the people who had gone in flight to the waste land were turned back on those who were coming after them.
καὶ περιβλέψαντες οἱ κάτοικοι γαὶ εἰς τὰ ὀπίσω αὐτῶν καὶ ἐθεώρουν καπνὸν ἀναβαίνοντα ἐκ τῆς πόλεως εἰς τὸν οὐρανὸν καὶ οὐκέτι εἶχον ποῦ φύγωσιν ὧδε ἢ ὧδε
- 21 Lè Jozye ak tout moun li yo wè lòt sòlda ki te kache yo te pran lavil la, lè yo wè dife nan lavil la, yo vire tounen, yo atake moun lavil Ayi yo.
And when Joshua and all Israel saw that the town had been taken by the surprise attack, and that the smoke of the town had gone up, turning round they overcame the men of Ai.
καὶ ἰησοῦς καὶ πᾶς ἰσραηλ εἶδον ὅτι ἔλαβον τὰ ἔνεδρα τὴν πόλιν καὶ ὅτι ἀνέβη ὁ καπνὸς τῆς πόλεως εἰς τὸν οὐρανὸν καὶ μεταβαλόμενοι ἐπάταξαν τοὺς ἀνδρας τῆς γαὶ
- 22 Lòt moun pèp Izrayèl yo menm soti nan lavil la, epi yo mache sou yo tou. Konsa moun lavil Ayi yo te sènen toupatou ak moun pèp Izrayèl yo. Sòlda pèp Izrayèl yo touye mezi moun yo jwenn devan yo. Yo pa kite yonn vivan,
Then the other force came out of the town against them, so that they were being attacked on this side and on that: and Israel overcame them and let not one of them get away with his life.
καὶ οὗτοι ἐξήλθοσαν ἐκ τῆς πόλεως εἰς συνάντησιν καὶ ἐγενήθησαν ἀνά μέσον τῆς παρεμβολῆς οὗτοι ἐντεῦθεν καὶ οὗτοι ἐντεῦθεν καὶ ἐπάταξαν ἕως τοῦ μὴ καταλειφθῆναι αὐτῶν σεσωσμένον καὶ διαπρφευγόντα
- 23 ¶ eseptwa lavil Ayi a. Yo pran mesye, yo mennen l' bay Jozye.
But the king of Ai they made prisoner, and took him to Joshua.
καὶ τὸν βασιλέα τῆς γαὶ συνέλαβον ζῶντα καὶ προσήγαγον αὐτὸν πρὸς ἰησοῦν
- 24 Moun Izrayèl yo kouri dèyè lènmi yo nan tout mòn yo ak nan tout dezè a. Lè yo fin touye tout, yo tounen lavil Ayi, epi yo touye tout moun ki te ladan l'.
Then, after the destruction of all the people of Ai in the field and in the waste land where they went after them, and when all the people had been put to death without mercy, all Israel went back to Ai, and put to death all who were in it without mercy.
καὶ ὡς ἐπαύσαντο οἱ υἱοὶ ἰσραηλ ἀποκτείνοντες πάντας τοὺς ἐν τῇ γαὶ τοὺς ἐν τοῖς πεδίοις καὶ ἐν τῷ ὄρει ἐπὶ τῆς καταβάσεως οὗ κατεδίωξαν αὐτοὺς ἀπ' αὐτῆς εἰς τέλος καὶ ἀπέστρεψεν ἰησοῦς εἰς γαὶ καὶ ἐπάταξεν αὐτὴν ἐν στόματι ῥομφαίας

- 25 **Jou sa a, yo touye douzmil (12000) moun, fi kou gason, ki t'ap viv nan lavil Ayi a.**
On that day twelve thousand were put to death, men and women, all the people of Ai.
και ἐγενήθησαν οἱ πεσόντες ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀπὸ ἀνδρῶς και ἕως γυναικῶς δώδεκα χιλιάδες πάντας τοὺς κατοικοῦντας γαι
- 27 **Moun Izrayèl yo te pran tout bèt moun yo ak tout byen yo pou yo, jan Seyè a te bay Jozye lòd la.**
But the cattle and the goods from that town, Israel took for themselves, as the Lord had given orders to Joshua.
πλὴν τῶν κτηνῶν και τῶν σκύλων τῶν ἐν τῇ πόλει πάντα ἃ ἐπρονόμεισαν οἱ υἱοὶ ἰσραηλ κατὰ πρόσταγμα κυρίου ὃν τρόπον συνέταξεν κύριος τῷ ἰησοῖ
- 28 **Jozye boule lavil Ayi a, li fè l' tounen mazi, kote moun pa janm rete jouk jòdi a.**
So Joshua gave Ai to the flames, and made it a waste mass of stones for ever, as it is to this day.
και ἐνεπύρισεν ἰησοῦς τὴν πόλιν ἐν πυρὶ χῶμα ἀοικητον εἰς τὸν αἰῶνα ἔθηκεν αὐτὴν ἕως τῆς ἡμέρας ταύτης
- 29 **Li fè yo pann wa lavil Ayi a nan yon pyebwa, epi yo kite l' la jouk aswè. Lè solèy kouche, Jozye bay lòd pou yo desann kadav la. Yo pran l', yo voye l' jete devan pòtay lavil la. Yo mete yon gwo pil wòch sou li. Pil wòch la la jouk jòdi a.**
And he put the king of Ai to death, hanging him on a tree till evening: and when the sun went down, Joshua gave them orders to take his body down from the tree, and put it in the public place of the town, covering it with a great mass of stones, which is there to this day.
και τὸν βασιλέα τῆς γαι ἐκρέμασεν ἐπὶ ξύλου διδύμου και ἦν ἐπὶ τοῦ ξύλου ἕως ἑσπέρας και ἐπιδύνοντος τοῦ ἡλίου συνέταξεν ἰησοῦς και καθείλοσαν αὐτοῦ τὸ σῶμα ἀπὸ τοῦ ξύλου και ἔρριψαν αὐτὸν εἰς τὸν βόθρον και ἐπέστησαν αὐτῷ σωρὸν λίθων ἕως τῆς ἡμέρας ταύτης
- 1 ¶ **Nouvèl bagay sa yo rive nan zòrèy tout wa ki t'ap gouvènèn lòt bò larivyè Jouden an sou solèy kouche, nan mòn yo, nan plenn yo, sou tout rivaj lanmè Mediterane a, jouk peyi Liban sou bò nò. Te gen wa moun Et yo, wa moun Amori yo, wa moun Kanaran yo, wa moun Ferezi yo, wa moun Evi yo ak wa moun Jebis yo.**
Now on hearing the news of these things, all the kings on the west side of Jordan, in the hill-country and the lowlands and by the Great Sea in front of Lebanon, the Hittites and the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites,
ὡς δ' ἤκουσαν οἱ βασιλεῖς τῶν αμορραίων οἱ ἐν τῷ πέραν τοῦ ἰορδάνου οἱ ἐν τῇ ὄρεινῇ και οἱ ἐν τῇ πεδινῇ και οἱ ἐν πάσῃ τῇ παραλίᾳ τῆς θαλάσσης τῆς μεγάλης και οἱ πρὸς τῷ ἀντιλίβανῳ και οἱ χεττ αἰοι και οἱ χαναναῖοι και οἱ φερεζαῖοι και οἱ ευαῖοι και οἱ αμορραῖοι και οἱ γεργεσαῖοι και οἱ ιεβουσαῖοι
- 2 **Yo tout yo mete tèt ansanm pou yo goumen kont Jozye ak pèp Izrayèl la.**
Came together with one purpose, to make war against Joshua and Israel.
συνήλθοσαν ἐπὶ τὸ αὐτὸ ἐκπολεμηῆσαι ἰησοῦν και ἰσραηλ ἅμα πάντες [2α] τότε ἐκκοδόμησεν ἰησοῦς θυσιαστήριον κυρίῳ τῷ θεῷ ἰσραηλ ἐν ὄρει γαιβαλ [2β] καθότι ἐνετείλατο μουσῆς ὁ θεράπων κυρίου τοῖς υἱοῖς ἰσραηλ καθὰ γέγραπται ἐν τῷ νόμῳ μουσῆ ἑκδοκλήρων ἐφ' οὗς οὐκ ἐπεβλήθη σίδηρος και ἀνεβίβασεν ἐκεῖ ὀλοκαυτώματα κυρίῳ και θυσίαν σωτηρίου [2ξ] και ἔγραψεν ἰησοῦς ἐπὶ τῶν λίθων τὸ δευτερονόμιον νόμον μουσῆ ὃν ἔγραψεν ἐνώπιον υἱῶν ἰσραηλ [2δ] και πᾶς ἰσραηλ και οἱ πρεσβύτεροι αὐτῶν και οἱ δικασταὶ και οἱ γραμματεῖς αὐτῶν παρεπορεύοντο ἐν θεν και ἔνθεν τῆς κιβωτοῦ ἀπέναντι και οἱ ἱερεῖς και οἱ λευῖται ἦραν τὴν κιβωτὸν τῆς διαθήκης κυρίου και ὁ προσήλυτος και ὁ αὐτόχθων οἱ ἦσαν ἡμισυ πλησίον ὄρους γαιζιν και οἱ ἦσαν ἡμισυ πλησίον ὄρους γαιβαλ καθότι ἐνετείλατο μουσῆς ὁ θεράπων κυρίου εὐλογῆσαι τὸν λαὸν ἐν πρώτοις [2ε] και μετὰ ταῦτα οὕτως ἀνέγνω ἰησοῦς πάντα τὰ ῥήματα τοῦ νόμου τούτου τὰς εὐλογίας και τὰς καταράρας κατὰ πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ μουσῆ [2φ] οὐκ ἦν ῥῆμα ἀπὸ πάντων ὧν ἐνετείλατο μουσῆς τῷ ἰησοῖ ὁ οὐκ ἀνέγνω ἰησοῦς εἰς τὰ ὅτα πάσης ἐκκλησίας υἱῶν ἰσραηλ τοῖς ἀνδράσιν και τὰ ἴς γυναιξίν και τοῖς παιδίοις και τοῖς προσηλύτοις τοῖς προσπορευομένοις τῷ ἰσραηλ.
- 3 ¶ **Lè moun peyi Gabawon yo vin konnen kisa Jozye te fè moun Jeriko yo ak moun Ayi yo,**
And the men of Gibeon, hearing what Joshua had done to Jericho and Ai,
και οἱ κατοικοῦντες γαιβαων ἤκουσαν πάντα ὅσα ἐποίησεν κύριος τῇ ιεριχω και τῇ γαι
- 4 **yo di yo pral pran li nan plan. Yo leve, yo fè pwovizyon, yo chaje bourik yo avèk yon bann vye sak ak veso fèt ak po bèt pou mete diven. Veso yo te tou kreve, yo te pyese nan tout kò yo. Moun Gabawon yo pati.**
Acting with deceit, got food together as if for a long journey; and took old food-bags for their asses, and old and cracked wine-skins kept together with cord;
και ἐποίησαν και γε αὐτοὶ μετὰ πανουργίας και ἐλθόντες ἐπεσιτίσαντο και ἠτοιμάσαντο και λαβόντες σάκκους παλαιούς ἐπὶ τῶν ὄνων αὐτῶν και ἀσκούς οἴνου παλαιούς και κατερρωγώτας ἀποδεδεμέ νους
- 5 **Yo te menm rive mete vye sapat rapyese nan pye yo ak vye rad chire sou yo. Yo pran pen rasi kraze an miyèt moso, yo pote pou manje yo.**
And put old stitched-up shoes on their feet, and old clothing on their backs; and all the food they had with them was dry and broken up.
και τὰ κοῖλα τῶν ὑποδημάτων αὐτῶν και τὰ σανδάλια αὐτῶν παλαιὰ και καταπετελματωμένα ἐν τοῖς ποσίν αὐτῶν και τὰ ἰμάτια αὐτῶν πεπαλαιωμένα ἐπάνω αὐτῶν και ὁ ἄρτος αὐτῶν τοῦ ἐπισιτισμοῦ οὗ ξηρὸς και εὐρωτιῶν και βεβρωμένους
- 6 **Yo pati, yo vin jwenn Jozye nan kan Gilgal la. Yo pale ak li ansanm ak mesye pèp Izrayèl yo, yo di yo konsa: -Nou sot nan yon peyi ki byen lwen isit la. Ann pase yon kontra yonn ak lòt non!**
And they came to Joshua to the tent-circle at Gilgal, and said to him and to the men of Israel, We have come from a far country: so now make an agreement with us.
και ἦλθοσαν πρὸς ἰησοῦν εἰς τὴν παρεμβολὴν ἰσραηλ εἰς γαιγαλα και εἶπαν πρὸς ἰησοῦν και ἰσραηλ ἐκ γῆς μακρόθεν ἤκαμεν και νῦν διάθεσθε ἡμῖν διαθήκην

- 7 Men, mesye pèp Izrayèl yo di moun Evi yo konsa: -Pou di se pa toupre la a nou rete? Ki jan nou ta vle pou nou pase kontra ak nou?
And the men of Israel said to the Hivites, It may be that you are living among us; how then may we make an agreement with you?
καὶ εἶπαν οἱ υἱοὶ ἰσραὴλ πρὸς τὸν χορραῖον ὄρα μὴ ἐν ἐμοὶ κατοικεῖς καὶ πῶς σοι διαθῶμαι διαθήκη
- 8 Moun Evi yo di Jozye: -Se sèvi nou vin sèvi ou! Jozye mande yo: -Men, ki moun nou ye menm? Ki bò nou soti?
And they said to Joshua, We are your servants. Then Joshua said to them, Who are you and where do you come from?
καὶ εἶπαν πρὸς ἰησοῦν οἰκέται σου ἐσμεν καὶ εἶπεν πρὸς αὐτοὺς ἰησοῦς πόθεν ἐστὲ καὶ πόθεν παραγεγόνατε
- 9 Yo reponn li: -Mèt, nou soti nan yon peyi byen lwen, paske nou tande pale ki moun Seyè a, Bondye ou la, ye. Nou pran nouvèl tou sa li fè nan peyi Lejip,
And they said to him, Your servants have come from a very far country, because of the name of the Lord your God: for the story of his great name, and of all he did in Egypt has come to our ears,
καὶ εἶπαν ἐκ γῆς μακρόθεν σφόδρα ἤκασιν οἱ παῖδες σου ἐν ὀνόματι κυρίου τοῦ θεοῦ σου ἀκηκόαμεν γὰρ τὸ ὄνομα αὐτοῦ καὶ ὅσα ἐποίησεν ἐν αἰγύπτῳ
- 10 ak tou sa li fè de wa moun Amori yo ki t'ap gouvènè lèt bò larivyè Jouden an: Siyon, wa peyi Esbon an ak Og, wa peyi Bazan an, ki te rete lavil Astawòt.
And what he did to the two kings of the Amorites east of Jordan, to Sihon, king of Heshbon, and to Og, king of Bashan, at Ashtaroth.
καὶ ὅσα ἐποίησεν τοῖς βασιλεῦσιν τῶν αμορραίων οἱ ἦσαν πέραν τοῦ ἰορδάνου τῷ σιῶν βασιλεῖ εσεβων καὶ τῷ ὠγ βασιλεῖ τῆς βασαν ὃς κατόκει ἐν ασταρωθ καὶ ἐν εδραῖν
- 11 Lè sa a, chèf nou yo ak tout moun ki rete nan peyi nou an di nou fè pwovizyon pou n' al vwayaje al kontre moun sa yo. N'a di yo konsa men nou vin sèvi yo. Tanpri, pase yon kontra ak nou.
So the responsible men and all the people of our country said to us, Take food with you for the journey and go to them, and say to them, We are your servants: so now make an agreement with us.
καὶ ἀκούσαντες εἶπαν πρὸς ἡμᾶς οἱ πρεσβύτεροι ἡμῶν καὶ πάντες οἱ κατοικοῦντες τὴν γῆν ἡμῶν λέγοντες λάβετε ἐναντοῖς ἐπισιτισμὸν εἰς τὴν ὁδὸν καὶ πορεύθητε εἰς συνάντησιν αὐτῶν καὶ ἐρεῖτε πρὸς αὐτούς οἰκέται σου ἐσμεν καὶ νῦν διάθεσθε ἡμῖν διαθήκη
- 12 Gade pen nou rete. Yo te tou cho jou nou pati vin kontre nou an. Men, koulye a, gade jan yo rasi, jan yo tounen ti miyèt.
This bread which we have with us for our food, we took warm and new from our houses when starting on our journey to you; but now see, it has become dry and broken up.
οὗτοι οἱ ἄρτοι θερμοὺς ἐφοδιασθημεν αὐτοὺς ἐν τῇ ἡμέρᾳ ἣ ἐξήλθομεν παραγενέσθαι πρὸς ὑμᾶς νῦν δὲ ἐξηράνθησαν καὶ γεγόνασιν βεβρωμένοι
- 13 Lè nou te plen veso diven sa yo, yo te tou nèf. Gade koulye a jan yo plen twou. Gade jan rad nou ak sapat nou fini tèlman nou mache anpil.
And these wine-skins were new when we put the wine in them, and now they are cracked as you see; and our clothing and our shoes have become old because of our very long journey here.
καὶ οὗτοι οἱ ἀσκοὶ τοῦ οἴνου οὐκ ἐπλήσαμεν καινοὺς καὶ οὗτοι ἐρρώγασιν καὶ τὰ ἱμάτια ἡμῶν καὶ τὰ ὑποδήματα ἡμῶν πεπαλαιῶνται ἀπὸ τῆς πολλῆς ὁδοῦ σφόδρα
- 14 Chèf pèp Izrayèl yo pran nan sa yo te pote a, san yo pa mande Seyè a sa li di nan sa.
And the men took some of their food, without requesting directions from the Lord.
καὶ ἔλαβον οἱ ἄρχοντες τοῦ ἐπισιτισμοῦ αὐτῶν καὶ κύριον οὐκ ἐπηρώτησαν
- 15 ¶ Jozye pase yon kontra ak yo pou yo viv byen yonn ak lòt, li fè kontra ak yo pou li pa touye yo. Chèf pèp Izrayèl yo fè sèman yo p'ap fè yo anyen.
So Joshua made peace with them, and made an agreement with them that they were not to be put to death: and the chiefs of the people took an oath to them.
καὶ ἐποίησεν ἰησοῦς πρὸς αὐτοὺς εἰρήνην καὶ διέθετο πρὸς αὐτοὺς διαθήκη τοῦ διασῶσαι αὐτούς καὶ ὤμοσαν αὐτοῖς οἱ ἄρχοντες τῆς συναγωγῆς
- 16 Twa jou apre yo te fin siyen kontra a, moun pèp Izrayèl yo vin konnen moun sa yo te rete toupre a, nan mitan peyi Izrayèl la.
Now three days after, when they had made this agreement with them, they had word that these men were their neighbours, living near them.
καὶ ἐγένετο μετὰ τρεῖς ἡμέρας μετὰ τὸ διαθέσθαι πρὸς αὐτοὺς διαθήκη ἤκουσαν ὅτι ἐγγύθεν αὐτῶν εἰσιν καὶ ὅτι ἐν αὐτοῖς κατοικοῦσιν
- 17 Moun pèp Izrayèl yo leve, yo pati dèyè yo. Sou twa jou, yo rive nan lavil kote moun sa yo te rete a. Se te lavil Gabawon, lavil Kefira, lavil Beewòt ak Keryat-Jearim.
And the children of Israel went forward on their journey, and on the third day came to their towns. Now their towns were Gibeon and Chephirah and Beeroth and Kiriath-jearim.
καὶ ἀπῆραν οἱ υἱοὶ ἰσραὴλ καὶ ἦλθον εἰς τὰς πόλεις αὐτῶν αἱ δὲ πόλεις αὐτῶν γαβαων καὶ κεφίρα καὶ βηρωθ καὶ πόλις ἰαριν
- 18 Men, moun pèp Izrayèl yo pa t' ka touye yo, paske chèf moun Izrayèl yo te fè sèman ba yo nan non Seyè a, Bondye pèp Izrayèl la, yo p'ap fè yo anyen. Lè sa a, tout pèp Izrayèl la t'ap bougonnen sou do chèf yo pou sa.
And the children of Israel did not put them to death, because the chiefs of the people had taken an oath to them by the Lord, the God of Israel. And all the people made an outcry against the chiefs.
καὶ οὐκ ἐμαχέσαντο αὐτοῖς οἱ υἱοὶ ἰσραὴλ ὅτι ὤμοσαν αὐτοῖς πάντες οἱ ἄρχοντες κύριον τὸν θεὸν ἰσραὴλ καὶ διεγόγγυσαν πᾶσα ἡ συναγωγὴ ἐπὶ τοῖς ἄρχουσιν
- 19 Men, chèf yo reyini tout moun, yo di yo: -Depi nou fè sèman ba yo nan non Seyè a, Bondye pèp Izrayèl la, nou pa gen dwa manyen yo.
But all the chiefs said to the people, We have taken an oath to them by the Lord, the God of Israel, and so we may not put our hands on them.
καὶ εἶπαν οἱ ἄρχοντες πᾶσῃ τῇ συναγωγῇ ἡμεῖς ὤμοσαμεν αὐτοῖς κύριον τὸν θεὸν ἰσραὴλ καὶ νῦν οὐ δυνησόμεθα ἄψασθαι αὐτῶν

- 20 Konsa, poutèt sèman nou te fè a, se pou nou kite yo viv. Paske, si nou fè yo anyen, Bondye va pini nou.
This is what we will do to them: we will not put them to death, for fear that wrath may come on us because of our oath to them.
τοῦτο ποιήσομεν ζωοῦσθαι αὐτούς καὶ περιποιησόμεθα αὐτούς καὶ οὐκ ἔσται καθ' ἡμῶν ὀργὴ διὰ τὸν ὄρκον ὃν ὠμόσαμεν αὐτοῖς
- 21 Wi, se pou yo viv. Men, n'a pran yo pou fann bwa, pou bwote dlo pou nou jan chèf yo te di a.
Keep them living, and let them be servants, cutting wood and getting water for all the people. And all the people did as the chiefs had said to them.
ζήσονται καὶ ἔσονται ξυλοκόποι καὶ ὑδροφόροι πάσῃ τῇ συναγωγῇ καθάπερ εἶπαν αὐτοῖς οἱ ἄρχοντες
- 22 ¶ Jozye fè chache moun Gabawon yo, li mande yo: -Poukisa nou ban nou gwo manti sa a? Nou di nou rete byen lwen, epi se la a, nan mitan nou, nou moun.
Then Joshua sent for them, and said to them, Why have you been false to us, saying, We are very far from you, when you are living among us?
καὶ συνεκάλεσεν αὐτοὺς ἰησοῦς καὶ εἶπεν αὐτοῖς διὰ τί παρελογίσασθέ με λέγοντες μακρὰν ἀπὸ σοῦ ἔσμεν σφόδρα ὑμεῖς δὲ ἐγγώριοι ἔστε τῶν κατοικούντων ἐν ἡμῖν
- 23 Poutèt sa, madichon ap tonbe sou nou. N'ap toujou sèvi nou domestik. Depi jòdi a, se nou menm ki pou fann bwa, ki pou bwote dlo nou bezwen pou kay Bondye nou an.
Now because of this you are cursed, and you will for ever be our servants, cutting wood and getting water for the house of my God.
καὶ νῦν ἐπικατάρατοί ἐστε οὐ μὴ ἐκλίπῃ ἐξ ὑμῶν δοῦλος οὐδὲ ξυλοκόπος ἐμοὶ καὶ τῷ θεῷ μου
- 24 Yo reponn: -Mèt, nou te fè sa paske nou te vin konnen se tout bon Seyè a, Bondye pèp Izrayèl la, te bay Moyiz, sèvitè l' la, lòd pou li ba yo tout peyi sa a, pou li touye tout pèp ki rete ladan l' pou fè plas pou yo. Konsa, lè nou vin konnen nou t'ap pwoche bò kote nou rete a, nou te pè anpil pou nou pa t' mouri. Se sa ki fè nou te fè sa.
And, answering Joshua, they said, Because it came to the ears of your servants that the Lord your God had given orders to his servant Moses to give you all this land, and to send destruction on all the people living in it, because of you; so, fearing greatly for our lives because of you, we have done this.
καὶ ἀπεκρίθησαν τῷ ἰησοῦ λέγοντες ἀνηγγέλη ἡμῖν ὅσα συνέταξεν κύριος ὁ θεός σου μουσῆ τῷ παιδί αὐτοῦ δοῦναι ὑμῖν τὴν γῆν ταύτην καὶ ἐξολεθρεῦσαι ἡμᾶς καὶ πάντας τοὺς κατοικούντας ἐπ' αὐτῇ ἡ ἀπὸ προσώπου ὑμῶν καὶ ἐφοβήθημεν σφόδρα περὶ τῶν ψυχῶν ἡμῶν ἀπὸ προσώπου ὑμῶν καὶ ἐποιήσαμεν τὸ πρᾶγμα τοῦτο
- 25 Koulye a, nou nan men ou! W'a fè sa ou vle ak nou, jan ou santi ou dwe fè l' la.
And now we are in your hands: do to us whatever seems good and right to you.
καὶ νῦν ἰδοὺ ἡμεῖς ὑποχείριοι ὑμῖν ὡς ἀρέσκει ὑμῖν καὶ ὡς δοκεῖ ὑμῖν ποιήσατε ἡμῖν
- 26 Se konsa Jozye delivre yo anba men moun pèp Izrayèl yo, li pa kite yo touye yo.
So he kept them safe from the children of Israel, and did not let them be put to death.
καὶ ἐποίησαν αὐτοῖς οὕτως καὶ ἐξεῖλατο αὐτοὺς ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ χειρῶν υἱῶν ἰσραὴλ καὶ οὐκ ἀνεῖλον αὐτούς
- 27 Depi jou sa a, Jozye mete yo la pou fann bwa, pou bwote dlo pou pèp Izrayèl la ak pou lotèl Seyè a. Jouk jòdi a, se sa y'ap fè tout kote Seyè a chwazi pou yo adore l' la.
And that day Joshua made them servants, cutting wood and getting water for the people and for the altar of the Lord, in the place marked out by him, to this day.
καὶ κατέστησεν αὐτοὺς ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ξυλοκόπους καὶ ὑδροφόρους πάσῃ τῇ συναγωγῇ καὶ τῷ θυσιαστηρίῳ τοῦ θεοῦ διὰ τοῦτο ἐγένοντο οἱ κατοικούντες γαβαων ξυλοκόποι καὶ ὑδροφόροι τοῦ θυσιαστηρίου τοῦ θεοῦ ἕως τῆς σήμερον ἡμέρας καὶ εἰς τὸν τόπον ὃν ἐν ἐκλέξειται κύριος
- 1 ¶ Adonisedèk, wa lavil Jerizalèm lan, te vin konnen Jozye te pran lavil Ayi a, li te detwi l' nèt tankou yon ofrann pou Seyè a, li te touye wa a menm jan li te fè l' pou lavil Jeriko ansanm ak wa li a.
Adonisedèk te vin pran nouvèl tou moun Gabawon yo te al rann tèt yo bay moun Izrayèl yo, epi yo t'ap viv nan mitan yo.
Now when it came to the ears of Adoni-zedek, king of Jerusalem, that Joshua had taken Ai, and had given it up to the curse (for as he had done to Jericho and its king, so he had done to Ai and its king); and that the people of Gibeon had made peace with Israel and were living among them;
ὡς δὲ ἤκουσεν ἀδωνιβεζεκ βασιλεὺς ἱερουσαλὴμ ὅτι ἔλαβεν ἰησοῦς τὴν γαὶ καὶ ἐξολέθρευσεν αὐτὴν ὃν τρόπον ἐποίησαν τὴν ἱεριχὼ καὶ τὸν βασιλεῖα αὐτῆς οὕτως ἐποίησαν τὴν γαὶ καὶ τὸν βασιλεῖα αὐτῆς καὶ ὅτι αὐτομόλησαν οἱ κατοικούντες γαβαων πρὸς ἰησοῦν καὶ πρὸς ἰσραὴλ
- 2 Tout moun lavil Jerizalèm yo te pè anpil, paske Gabawon te yon gwo lavil, tankou nenpòt ki lavil ki te gen yon wa ap gouvènen li. Li te pi gwo pase lavil Ayi. Lèfini, tout gason la te vanyan sòlda.
He was in great fear, because Gibeon was a great town, like one of the king's towns, greater than Ai, and all the men in it were men of war.
καὶ ἐφοβήθησαν ἐν αὐτοῖς σφόδρα ἦδει γὰρ ὅτι μεγάλη πόλις γαβαων ὡσεὶ μία τῶν μητροπόλεων καὶ πάντες οἱ ἄνδρες αὐτῆς ἰσχυροὶ
- 3 Se konsa, Adonisedèk, wa lavil Jerizalèm lan, voye misyon bay Oram, wa lavil Ebwon, bay Pireyam, wa lavil Jamout, bay Jafya, wa lavil Lakis, ak bay Debi, wa lavil Eglon.
So Adoni-zedek, king of Jerusalem, sent to Hoham, king of Hebron, and to Piram, king of Jarmuth, and to Japhia, king of Lachish, and to Debir, king of Eglon, saying,
καὶ ἀπέστειλεν ἀδωνιβεζεκ βασιλεὺς ἱερουσαλὴμ πρὸς αἰλαμ βασιλεῖα χεβρων καὶ πρὸς φιδων βασιλεῖα ἱεριμουθ καὶ πρὸς ιεφθα βασιλεῖα λαχισ καὶ πρὸς δαβιρ βασιλεῖα οδολλαιμ λέγων
- 4 Li voye di yo. -Vin jwenn mwen. Vin ede m' atake lavil Gabawon, paske moun sa yo al rann tèt yo bay Jozye ak pèp Izrayèl la.
Come up to me and give me help, and let us make an attack on Gibeon: for they have made peace with Joshua and the children of Israel.
δεῦτε ἀνάβητε πρὸς με καὶ βοηθήσατέ μοι καὶ ἐκπολεμήσομεν γαβαων αὐτομόλησαν γὰρ πρὸς ἰησοῦν καὶ πρὸς τοὺς υἱοὺς ἰσραὴλ

- 5 Se konsa senk wa moun Amori yo: wa lavil Jerizalèm lan, wa lavil Ebwon an, wa lavil Jamout la, wa lavil Lakis la, wa lavil Eglon an, mete tèt ansanm, yo fè yon sèl lame ak tout sòlda yo. Yo sènen lavil Gabawon, yo atake l'.
So the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, were banded together, and went up with all their armies and took up their position before Gibeon and made war against it.
 καὶ ἀνέβησαν οἱ πέντε βασιλεῖς τῶν ιεβουσαίων βασιλεὺς ιερουσαλημ καὶ βασιλεὺς χεβρων καὶ βασιλεὺς ιεριμουθ καὶ βασιλεὺς λαχισ καὶ βασιλεὺς οδολλαμ αὐτοὶ καὶ πᾶς ὁ λαὸς αὐτῶν καὶ περιεκάθησαν τὴν γαβων καὶ ἐξεπολιόρκουν αὐτήν
- 6 Moun lavil Gabawon yo voye mesaje nan kan Gilgal la di Jozye konsa: -Mèt, tanpri, pa lage nou! Prese vin jwenn nou pou ede nou, pou delivre nou. Paske tout wa moun Amori ki rete nan mòn yo mete tèt ansanm, yo leve dèyè nou pou yo fini ak nou.
And the men of Gibeon sent to Joshua to the tent-circle at Gilgal, saying, Be not slow to send help to your servants; come up quickly to our support and keep us safe: for all the kings of the Amorites from the hill-country have come together against us.
 καὶ ἀπέστειλαν οἱ κατοικοῦντες γαβων πρὸς ἰησοῦν εἰς τὴν παρεμβολὴν ἰσραηλ εἰς γαλγαλα λέγοντες μὴ ἐκλύσης τὰς χεῖράς σου ἀπὸ τῶν παιδῶν σου ἀνάβηθι πρὸς ἡμᾶς τὸ τάχος καὶ ἐξελοῦ ἡμᾶς καὶ ἰβοήθησον ἡμῖν ὅτι συνηγμένοι εἰσὶν ἐφ' ἡμᾶς πάντες οἱ βασιλεῖς τῶν αμορραίων οἱ κατοικοῦντες τὴν ὄρεινήν
- 7 ¶ Se konsa, Jozye ak tout lame a ansanm ak tout vanyan sòlda li yo kite Gilgal, yo leve yo pati.
So Joshua went up from Gilgal with all his army and all his men of war.
 καὶ ἀνέβη ἰησοῦς ἐκ γαλγαλων αὐτὸς καὶ πᾶς ὁ λαὸς ὁ πολεμιστὴς μετ' αὐτοῦ πᾶς δυνατὸς ἐν ἰσχύι
- 8 Seyè a di Jozye konsa: -Ou pa bezwen pè yo. M'ap lage yo tout nan men ou. Pa gen yonn ladan yo ki ka kenbe tèt avè ou.
And the Lord said to Joshua, Have no fear of them, for I have given them into your hands; they will all give way before you.
 καὶ εἶπεν κύριος πρὸς ἰησοῦν μὴ φοβηθῆς αὐτούς εἰς γὰρ τὰς χεῖράς σου παραδέδωκα αὐτούς οὐχ ὑπολειφθήσεται ἐξ αὐτῶν οὐθεὶς ἐνώπιον ὑμῶν
- 9 Lè Jozye kite Gilgal, li pase tout nwit lan ap mache. Li rive sou moun Amori yo san yo pa t' atann.
So Joshua, having come up from Gilgal all night, made a sudden attack on them.
 καὶ ἐπιπαργένετο ἐπ' αὐτούς ἰησοῦς ἄφνω ὄλην τὴν νύκτα εἰσεπορεύθη ἐκ γαλγαλων
- 10 Seyè a fè moun Amori yo pran kouri lè yo wè moun Izrayèl yo. Li fè pèp Izrayèl la bat yo byen bat lòt bò lavil Gabawon an. Moun Izrayèl yo kouri desann dèyè yo nan pant Bètowon an, yo bat yo jouk Azeka ak Makeda nan sid la.
And the Lord made them full of fear before Israel, and they put great numbers of them to death at Gibeon, and went after them by the way going up to Beth-horon, driving them back to Azekah and Makkedah
 καὶ ἐξέστησεν αὐτούς κύριος ἀπὸ προσώπου τῶν υἱῶν ἰσραηλ καὶ συνέτριψεν αὐτούς κύριος σύντριψιν μεγάλην ἐν γαβων καὶ κατεδίωξαν αὐτούς ὁδὸν ἀναβάσεως ὄρωνιν καὶ κατέκοπτον αὐτούς ἕως ἀζηκα καὶ ἕως μακηδα
- 11 Pandan yo t'ap kouri devan lame Izrayèl la, depi nan desann pant Bètowon an jouk yo rive Azeka, Seyè a rete nan syèl la, li voye gwo boul lagrèl sou yo pou touye yo. Lagrèl la te touye plis moun pase lame Izrayèl la avèk nepe yo.
And in their flight before Israel, on the way down from Beth-horon, the Lord sent down great stones from heaven on them all the way to Azekah, causing their death: those whose death was caused by the stones were more than those whom the children of Israel put to death with the sword.
 ἐν τῷ δὲ φεύγειν αὐτούς ἀπὸ προσώπου τῶν υἱῶν ἰσραηλ ἐπὶ τῆς καταβάσεως ὄρωνιν καὶ κύριος ἐπέρριψεν αὐτοῖς λίθους χαλάζης ἐκ τοῦ οὐρανοῦ ἕως ἀζηκα καὶ ἐγένοντο πλείους οἱ ἀποθανόντες διὰ τοὺς λίθους τῆς χαλάζης ἢ οὓς ἀπέκτειναν οἱ υἱοὶ ἰσραηλ μαχαίρᾳ ἐν τῷ πολέμῳ
- 12 Jou Seyè a te lage moun Amori yo nan men moun pèp Izrayèl yo, Jozye pale ak Seyè a devan tout pèp la, li di: -Solèy! Rete klere sou lavil Gabawon! Lalin! Rete klere sou Pon Ayalon!
It was on the day when the Lord gave up the Amorites into the hands of the children of Israel that Joshua said to the Lord, before the eyes of Israel, Sun, be at rest over Gibeon; and you, O moon, in the valley of Ajijalon.
 τότε ἐλάλησεν ἰησοῦς πρὸς κύριον ἡ ἡμέρα παρέδωκεν ὁ θεὸς τὸν αμορραῖον ὑποχείριον ἰσραηλ ἡνίκα συνέτριψεν αὐτούς ἐν γαβων καὶ συνετριβήσαν ἀπὸ προσώπου υἱῶν ἰσραηλ καὶ εἶπεν ἰησοῦς στήτω ὁ ἥλιος κατὰ γαβων καὶ ἡ σελήνη κατὰ φάραγγα αἰλων
- 13 Solèy la rete kote l' te ye a, lalin lan pa fè yon pa jouk pèp Izrayèl la te fin kraze lènmi l' yo. Se sa nou jwenn ekri nan liv Moun ki mache dwat la. Solèy la rete nan mitan syèl la san li pa mache yon bon tan, longè yon jounen konsa. Se apre sa l' al kouche.
And the sun was at rest and the moon kept its place till the nation had given punishment to their attackers. (Is it not recorded in the book of Jashar?) So the sun kept its place in the middle of the heavens, and was waiting, and did not go down, for the space of a day.
 καὶ ἔστη ὁ ἥλιος καὶ ἡ σελήνη ἐν στάσει ἕως ἡμῶν αὐτῶν ὁ θεὸς τοὺς ἐχθροὺς αὐτῶν καὶ ἔστη ὁ ἥλιος κατὰ μέσον τοῦ οὐρανοῦ οὐ προεπορεύετο εἰς δυσμὰς εἰς τέλος ἡμέρας μιᾶς
- 14 Ni anvan sa, ni apre sa, pa janm gen yon jou tankou jou sa a lè Seyè a te fè sa yon moun te mande l' fè, epi li gouden pou pèp Izrayèl la.
And there was no day like that, before it or after it, when the Lord gave ear to the voice of a man; for the Lord was fighting for Israel.
 καὶ οὐκ ἐγένετο ἡμέρα τοιαύτη οὐδὲ τὸ πρότερον οὐδὲ τὸ ἔσχατον ὥστε ἐπακοῦσαι θεὸν ἀνθρώπου ὅτι κύριος συνεπολέμησεν τῷ ἰσραηλ

- 16 Men, senk wa yo te kouri chape, y' al kache nan gwòt Makeda a.
But these five kings went in flight secretly to a hole in the rock at Makkedah.
καὶ ἔφυγον οἱ πέντε βασιλεῖς οὗτοι καὶ κατεκρύβησαν εἰς τὸ σπήλαιον τὸ ἐν μακηδα
- 17 Y' al di Jozye yo jwenn senk wa yo kache nan gwòt Makeda a.
And word was given to Joshua that the five kings had been taken in a hole in the rock at Makkedah.
καὶ ἀπηγγέλη τῷ ἰησοῦ λέγοντες εὕρηται οἱ πέντε βασιλεῖς κεκρυμμένοι ἐν τῷ σπηλαίῳ τῷ ἐν μακηδα
- 18 Jozye reponn: -Woule wòch bouche bouch gwòt la. Mete moun veye yo.
And Joshua said, Let great stones be rolled against the mouth of the hole, and let men keep watch by it:
καὶ εἶπεν ἰησοῦς κυλίσατε λίθους ἐπὶ τὸ στόμα τοῦ σπηλαίου καὶ καταστήσατε ἄνδρας φυλάσσειν ἐπ' αὐτούς
- 19 Men, nou menm, souke kò nou. Kouri deyè lènmi yo. Atake yo pa deyè. Pa kite yo gen tan rive nan lavil yo! Seyè a, Bondye nou an, lage yo nan men nou.
But do you, without waiting, go after their army, attacking them from the back; do not let them get into their towns, for the Lord your God has given them into your hands.
ὁμοίως δὲ μὴ ἐστήκατε καταδιώκοντες ὀπίσω τῶν ἐχθρῶν ὑμῶν καὶ καταλάβετε τὴν οὐραγίαν αὐτῶν καὶ μὴ ἀφήτε εἰσελθεῖν εἰς τὰς πόλεις αὐτῶν παρέδωκεν γὰρ αὐτοὺς κύριος ὁ θεὸς ἡμῶν εἰς τὰς χεῖρας ἡμῶν
- 20 Jozye ak sòlda pèp Izrayèl yo t'ap masakre yo: sa ki te chape yo kouri al kache nan lavil ki gen gwo ranpa yo.
Now when Joshua and the children of Israel had come to the end of their war of complete destruction, and had put to death all but a small band who had got safely into the walled towns,
καὶ ἐγένετο ὡς κατέπαυσεν ἰησοῦς καὶ πᾶς υἱὸς ἰσραὴλ κόπτοντες αὐτοὺς κοπήν μεγάλην σφόδρα ἕως εἰς τέλος καὶ οἱ διασφωζόμενοι διεσώθησαν εἰς τὰς πόλεις τὰς ὄχυράς
- 21 Lè sa a, tout lame Jozye a tounen vin jwenn li nan kan Makeda a san pwoblèm, san danje. Pesonn pa t' penmèt yo di anyen sou moun pèp Izrayèl yo.
All the people went back to Joshua to the tent-circle at Makkedah in peace: and no one said a word against the children of Israel.
καὶ ἀπεστράφη πᾶς ὁ λαὸς πρὸς ἰησοῦν εἰς μακηδα ὕγιεις καὶ οὐκ ἔγρυσεν οὐθεὶς τῶν υἱῶν ἰσραὴλ τῇ γλώσσει αὐτοῦ
- 22 Lè sa a, Jozye di: -Degaje bouch gwòt la. Mennen senk wa yo deyò vin jwenn mwen.
Then Joshua said, Take away the stones from the mouth of the hole in the rock, and make those five kings come out to me.
καὶ εἶπεν ἰησοῦς ἀνοίξατε τὸ σπήλαιον καὶ ἐξαγάγετε τοὺς πέντε βασιλεῖς τούτους ἐκ τοῦ σπηλαίου
- 23 Yo degaje bouch gwòt la, yo mennen senk wa yo deyò vin jwenn li. Se te wa lavil Jerizalèm lan, wa lavil Ebwon an, wa lavil Jarmout la, wa lavil Lakis la ak wa lavil Eglon an.
And they did so, and made those five kings come out of the hole to him, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.
καὶ ἐξηγάγασαν τοὺς πέντε βασιλεῖς ἐκ τοῦ σπηλαίου τὸν βασιλεῖα ἱερουσαλὴμ καὶ τὸν βασιλεῖα γεβρων καὶ τὸν βασιλεῖα ἱερμουθ καὶ τὸν βασιλεῖα λαχίς καὶ τὸν βασιλεῖα οδολλάμ
- 24 Lè yo mennen wa yo ba li, Jozye rele tout gason nan pèp Izrayèl la, epi li di chèf ki te avè l' yo: -Vini non! Mete pye nou sou kou wa sa yo! Yo pwoche vre, yo mete pye yo sou kou wa yo.
And when they had made those kings come out to Joshua, Joshua sent for all the men of Israel, and said to the chiefs of the men of war who had gone with him, Come near and put your feet on the necks of these kings. So they came near and put their feet on their necks.
καὶ ἐπει ἐξήγαγον αὐτοὺς πρὸς ἰησοῦν καὶ συνεκάλεσεν ἰησοῦς πάντα ἰσραὴλ καὶ τοὺς ἐναρχομένους τοῦ πολέμου τοὺς συμπορευομένους αὐτῷ λέγων αὐτοῖς προπορεύεσθε καὶ ἐπίθετε τοὺς πόδας ὑμῶν ἐπὶ τοὺς τραχήλους αὐτῶν καὶ προσελθόντες ἐπέθηκαν τοὺς πόδας αὐτῶν ἐπὶ τοὺς τραχήλους αὐτῶν
- 25 Epi Jozye di yo: -Nou pa bezwen tranble! Nou pa bezwen pè! Mete gason sou nou! Pa janm dekouraje paske Seyè a pral fè nou mete pye nou sou kou tout lènmi n'a jwenn sou wout nou!
And Joshua said to them, Have no fear and do not be troubled; be strong and take heart: for so will the Lord do to all against whom you make war.
καὶ εἶπεν πρὸς αὐτοὺς ἰησοῦς μὴ φοβηθῆτε αὐτοὺς μηδὲ δειλιάσητε ἀνδρίζεσθε καὶ ἰσχύετε ὅτι οὕτως ποιήσει κύριος πᾶσι τοῖς ἐχθροῖς ὑμῶν οὓς ὑμεῖς καταπολεμεῖτε αὐτοὺς
- 26 Apre sa, Jozye touye wa yo epi li fè pann kadav yo sou senk pyebwa kote yo rete pandye jouk aswè.
Then Joshua had them put to death, hanging them on five trees, where they were till evening.
καὶ ἀπέκτεινεν αὐτοὺς ἰησοῦς καὶ ἐκρέμασεν αὐτοὺς ἐπὶ πέντε ξύλων καὶ ἦσαν κρεμάμενοι ἐπὶ τῶν ξύλων ἕως ἑσπέρας
- 27 Lè solèy fin kouche, Jozye bay lòd pou yo desann kadav yo, epi pou yo voye yo jete nan gwòt kote yo te kache a. Apre sa, yo pran gwo wòch yo bouche bouch gwòt la. Wòch yo la jouk jòdi a.
And when the sun went down, they were taken down from the trees, by Joshua's orders, and put into the hole where they had gone to be safe; and great stones were placed at the mouth of the hole, where they are to this day.
καὶ ἐγενήθη πρὸς ἡλίου δυσμᾶς ἐνετείλατο ἰησοῦς καὶ καθείλον αὐτοὺς ἀπὸ τῶν ξύλων καὶ ἔρριψαν αὐτοὺς εἰς τὸ σπήλαιον εἰς ὃ κατεφύγασαν ἐκεῖ καὶ ἐπεκύλισαν λίθους ἐπὶ τὸ σπήλαιον ἕως τῆς σήμερον ἡμέρας

- 28 ¶ Menm jou sa a, Jozye atake lavil Makeda, epi li pran l'. Li touye wa a. Lèfini, li fè touye tout moun ak tout bèt ki te nan lavil la tankou yon ofrann pou Seyè a, san li pa kite anyen chape. Li fè wa Makeda a menm sa li te fè wa Jeriko a.
That day Joshua took Makkedah, and put it and its king to the sword; every soul in it he gave up to the curse without mercy; and he did to the king of Makkedah as he had done to the king of Jericho.
 και την μακηδα ἔλαβον ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἐφόνευσαν αὐτὴν ἐν στόματι ξίφους καὶ ἐξωλέθρευσαν πᾶν ἔμπνέον ἐν αὐτῇ καὶ οὐ κατελείφθη ἐν αὐτῇ οὐδὲ εἷς διασσωσμένος καὶ διαπεφευγός καὶ ἐποίησαν τῷ βασιλεῖ μακηδα ὃν τρόπον ἐποίησαν τῷ βασιλεῖ ιεριχω
- 29 Apre sa, Jozye ansanm ak tout lame Izrayèl la kite Makeda, y' al atake lavil Libna.
Then Joshua and all Israel with him went on from Makkedah and came to Libnah, and made an attack on it;
 και ἀπῆλθεν ἰησοῦς καὶ πᾶς ἰσραηλ μετ' αὐτοῦ ἐκ μακηδα εἰς λεβνα καὶ ἐπολιόρκει λεβνα
- 30 Seyè a lage lavil la ansanm ak tout wa a nan men moun pèp Izrayèl yo. Yo touye dènye moun ak dènye bèt ki te nan lavil la san yo pa kite anyen chape. Li fè wa a menm sa li fè wa Jeriko a.
And again the Lord gave it and its king into the hands of Israel; and he put it and every person in it to the sword, till their destruction was complete; and he did to its king as he had done to the king of Jericho.
 και παρέδωκεν αὐτὴν κύριος εἰς χεῖρας ἰσραηλ καὶ ἔλαβον αὐτὴν καὶ τὸν βασιλέα αὐτῆς καὶ ἐφόνευσαν αὐτὴν ἐν στόματι ξίφους καὶ πᾶν ἔμπνέον ἐν αὐτῇ καὶ οὐ κατελείφθη ἐν αὐτῇ οὐδὲ εἷς διασσωσμένος καὶ διαπεφευγός καὶ ἐποίησαν τῷ βασιλεῖ αὐτῆς ὃν τρόπον ἐποίησαν τῷ βασιλεῖ ιεριχω
- 31 Apre sa, Jozye ansanm ak tout lame Izrayèl la kite Libna, y' al atake Lakis. Yo sènen lavil la nèt.
Then Joshua and all Israel with him went on from Libnah to Lachish, and took up their position against it and made an attack on it,
 και ἀπῆλθεν ἰησοῦς καὶ πᾶς ἰσραηλ μετ' αὐτοῦ ἐκ λεβνα εἰς λαχισ καὶ περιεκάθισεν αὐτὴν καὶ ἐπολιόρκει αὐτήν
- 32 Seyè a lage lavil Lakis nan men moun pèp Izrayèl yo. Sou dezyèm jou a, yo pran lavil la. Li fè yo touye dènye moun ak dènye bèt ki te nan lavil la, menm jan yo te fè l' nan lavil Libna a, san li pa kite yonn chape.
And the Lord gave Lachish into the hands of Israel, and on the second day he took it, putting it and every person in it to the sword without mercy, as he had done to Libnah.
 και παρέδωκεν κύριος τὴν λαχισ εἰς τὰς χεῖρας ἰσραηλ καὶ ἔλαβεν αὐτὴν ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ καὶ ἐφόνευσαν αὐτὴν ἐν στόματι ξίφους καὶ ἐξωλέθρευσαν αὐτὴν ὃν τρόπον ἐποίησαν τὴν λεβνα
- 33 Lè sa a Oram, wa peyi Gezè a, moute vin pote moun Lakis yo sekou. Men, Jozye bat li byen bat ansanm ak tout moun pa l' yo. Li fè touye yo tout san li pa kite yonn chape.
Then Horam, king of Gezer, came up to the help of Lachish; and Joshua overcame him and his people, putting all of them to death.
 τότε ἀνέβη αἰλαμ βασιλεὺς γαζερ βοηθήσων τῇ λαχισ καὶ ἐπάταξεν αὐτὸν ἰησοῦς ἐν στόματι ξίφους καὶ τὸν λαὸν αὐτοῦ ἕως τοῦ μὴ καταλειφθῆναι αὐτῶν σεσωσμένον καὶ διαπεφευγότα
- 34 Apre sa, Jozye ansanm ak tout lame Izrayèl la kite lavil Lakis, y' al atake lavil Eglon. Yo sènen l' nèt.
And Joshua and all Israel with him went on from Lachish to Eglon: and they took up their position against it and made an attack on it;
 και ἀπῆλθεν ἰησοῦς καὶ πᾶς ἰσραηλ μετ' αὐτοῦ ἐκ λαχισ εἰς οδολλαμ καὶ περιεκάθισεν αὐτὴν καὶ ἐπολιόρκεισεν αὐτήν
- 35 Menm jou a, yo pran lavil la, yo touye tout moun ladan l'. Wi, jou sa a, tankou yon ofrann y'ap fè pou Seyè a, yo touye dènye moun ak dènye bèt ki t'ap viv la, menm jan yo te fè l' nan lavil Lakis la.
And that day they took it, putting it and every person in it to the sword, as he had done to Lachish.
 και παρέδωκεν αὐτὴν κύριος ἐν χειρὶ ἰσραηλ καὶ ἔλαβεν αὐτὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἐφόνευσαν αὐτὴν ἐν στόματι ξίφους καὶ πᾶν ἔμπνέον ἐν αὐτῇ ἐφόνευσαν ὃν τρόπον ἐποίησαν τῇ λαχισ
- 36 Apre sa, Jozye ansanm ak lame Izrayèl la kite lavil Eglon, yo moute al atake Ebwon.
And Joshua and all Israel with him went up from Eglon to Hebron, and made an attack on it;
 και ἀπῆλθεν ἰησοῦς καὶ πᾶς ἰσραηλ μετ' αὐτοῦ εἰς χεβρων καὶ περιεκάθισεν αὐτήν
- 37 Yo pran lavil la, yo touye dènye moun ak dènye bèt ki te rete la ansanm ak tou sa ki te rete nan ti bouk nan zòn lan. Li pa kite yon moun chape, menm jan li te fè l' lavil Eglon an. Li fè touye dènye moun ak dènye bèt tankou yon ofrann pou Seyè a.
And took it, overcoming it and putting it and its king and its towns and every person in it to the sword: as he had done to Eglon, he put them all to death, and gave it up to the curse with every person in it.
 και ἐπάταξεν αὐτὴν ἐν στόματι ξίφους καὶ πᾶν ἔμπνέον ὅσα ἦν ἐν αὐτῇ οὐκ ἦν διασσωσμένος ὃν τρόπον ἐποίησαν τὴν οδολλαμ ἐξωλέθρευσαν αὐτὴν καὶ ὅσα ἦν ἐν αὐτῇ
- 38 Apre sa ankò, Jozye ansanm ak tout lame Izrayèl la vire sou lavil Debi, y' al atake l'.
And Joshua and all Israel with him went on to make an attack on Debir;
 και ἀπέστρεψεν ἰησοῦς καὶ πᾶς ἰσραηλ εἰς δαβιρ καὶ περικαθίσαντες αὐτήν

- 39 Yo pran lavil la ansanm ak wa a ak tout lòt ti bouk nan zòn lan. Jozye fè touye tout moun ak tout bèt tankou yon ofrann pou Seyè a. Li pa kite yonn chape. Menm sa li te fè moun lavil Ebwon yo, menm sa li te fè moun lavil Libna yo ak wa yo a, se sa Jozye fè lavil Debi ak wa li a tou.
And he took it, with its king and all its towns: and he put them to the sword, giving every person in it to the curse; all were put to death: as he had done to Hebron, so he did to Debir and its king.
 ἔλαβον αὐτήν καὶ τὸν βασιλέα αὐτῆς καὶ τὰς κόμας αὐτῆς καὶ ἐπάταξαν αὐτήν ἐν στόματι ξίφους καὶ ἐξωλέθρυσαν αὐτήν καὶ πᾶν ἔμπνέον ἐν αὐτῇ καὶ οὐ κατέλιπον αὐτῇ οὐδένα διασεσφωμένον ὄν τ ῥόπον ἐποίησαν τὴν χεβρων καὶ τῷ βασιλεῖ αὐτῆς οὕτως ἐποίησαν τῇ δαβιρ καὶ τῷ βασιλεῖ αὐτῆς
- 40 Se konsa Jozye te fè tout peyi a soumèt devan li. Li te kraze tout wa yo, kit sa ki t'ap gouvènen nan mòn yo ak nan Negèn la, kit sa ki t'ap gouvènen nan plenn yo ak sou ti mòn yo. Li pa kite yon moun chape. Li touye dènye moun, dènye bèt tankou yon ofrann pou Seyè a, jan Seyè a, Bondye pèp Izrayèl la, te ba li lòd fè a.
So Joshua overcame all the land, the hill-country and the South and the lowland and the mountain slopes, and all their kings; all were put to death: and every living thing he gave up to the curse, as the Lord, the God of Israel, had given him orders.
 καὶ ἐπάταξεν ἰησοῦς πᾶσαν τὴν γῆν τῆς ὄρεινῆς καὶ τὴν ναγεβ καὶ τὴν πεδινὴν καὶ τὴν ασηδωθ καὶ τοὺς βασιλεῖς αὐτῆς οὐ κατέλιπον αὐτῶν σεσφωμένον καὶ πᾶν ἔμπνέον ζωῆς ἐξωλέθρυσεν ὄν τρόπο ν ἐνετείλατο κύριος ὁ θεὸς ἰσραηλ
- 41 Jozye bat yo depi Kadès-Banea sou bò sid rivyè Gaza, bò rivaj la, nan tout zòn Gochenn lan jouk Gabawon sou bò nò.
Joshua overcame them from Kadesh-barnea to Gaza, and all the land of Goshen as far as Gibeon.
 ἀπὸ καθῆς βαρνη ἕως γάζης πᾶσαν τὴν γοσομ ἕως τῆς γαβαων
- 42 Jozye te pran tout wa sa yo ak tout peyi yo nan yon sèl soté, paske Seyè a, Bondye pèp Izrayèl la, t'ap goumen pou pèp la.
And all these kings and their land Joshua took at the same time, because the Lord, the God of Israel, was fighting for Israel.
 καὶ πάντας τοὺς βασιλεῖς αὐτῶν καὶ τὴν γῆν αὐτῶν ἐπάταξεν ἰησοῦς εἰς ἅπαξ ὅτι κύριος ὁ θεὸς ἰσραηλ συνεπολέμει τῷ ἰσραηλ
- 1 ¶ Nouvèl tout bagay sa yo rive nan zòrèy Jaben, wa Azò a. Li menm, li voye nouvèl la bay Yobad, wa lavil Madon, bay wa Chimwon ak wa Akchaf,
Now Jabin, king of Hazor, hearing of these things, sent to Jobab, king of Madon, and to the king of Shimron, and to the king of Achshaph,
 ὥς δὲ ἤκουσεν ἰαβιν βασιλεὺς ασωρ ἀπέστειλεν πρὸς ἰωβαβ βασιλέα μαρρων καὶ πρὸς βασιλέα συμοων καὶ πρὸς βασιλέα αζιφ
- 2 bay tout wa ki rete bò nò a, nan mòn yo, nan fon ki anba Chinawòt, nan plenn yo ak nan koulin Dò yo bò solèy kouche.
And to the kings on the north in the hill-country, and in the Arabah south of Chinneroth, and in the lowland, and in the highlands of Dor on the west,
 καὶ πρὸς τοὺς βασιλεῖς τοὺς κατὰ σιδῶνα τὴν μεγάλην εἰς τὴν ὄρεινὴν καὶ εἰς τὴν ραβα ἀπέναντι κενερωθ καὶ εἰς τὸ πεδῖον καὶ εἰς ναφεδδωρ
- 3 Li voye nouvèl la bay moun Kanaran yo ki rete sou de bò larivyè Jouden an, bay moun Amori yo, bay moun Evi yo, bay moun Ferezi yo, bay moun Jebis yo nan tout mòn yo, bay moun Evi yo ki rete nan pye mòn Emon nan peyi Mispa.
And to the Canaanites on the east and on the west, and to the Amorites and the Hittites and the Perizzites, and the Jebusites in the hill-country, and the Hivites under Hermon in the land of Mizpah.
 καὶ εἰς τοὺς παραλίους χαναναίους ἀπὸ ἀνατολῶν καὶ εἰς τοὺς παραλίους αμορραῖους καὶ εὐαίους καὶ ἰεβουσαίους καὶ φερεζαίους τοὺς ἐν τῷ ὄρει καὶ τοὺς χετταίους τοὺς ὑπὸ τὴν αερμων εἰς γῆν μασ σηφα
- 4 Tout wa yo vini avèk tout sòlda yo. Sa te fè yon gwo lame sòlda pesonn pa t' ka konte, ou ta di grenn sab bò lanmè, avèk yon kantite chwal ak cha lagè.
And they went out, they and all their armies with them, a great people, in number like the sand on the seaside, with horses and war-carriages in great number.
 καὶ ἐξῆλθον αὐτοὶ καὶ οἱ βασιλεῖς αὐτῶν μετ' αὐτῶν ὥσπερ ἡ ἄμμος τῆς θαλάσσης τῷ πλήθει καὶ ἵπποι καὶ ἄρματα πολλὰ σφόδρα
- 5 Wa yo pran randevou, yo mete tout sòlda yo ansanm. Yo rive, yo moute kan yo yonn sou kote lòt, toupre dlo Mewòm yo, pou yo atake pèp Izrayèl la.
And all these kings came together, and put their forces in position at the waters of Merom, to make war on Israel.
 καὶ συνῆλθον πάντες οἱ βασιλεῖς οὗτοι καὶ παρεγένοντο ἐπὶ τὸ αὐτὸ καὶ παρενέβαλον ἐπὶ τοῦ ὕδατος μαρρων πολεμήσαι τὸν ἰσραηλ
- 6 Seyè a di Jozye konsa: -Ou pa bezwen pè moun sa yo! Denmen, lè konsa, m'ap fè nou wè tout tonbe mouri la devan je nou. Nou menm, nou pral koupe jarèt tout chwal yo, epi n'ap boule cha yo.
And the Lord said to Joshua, Have no fear of them: for tomorrow at this time I will give them all up dead before Israel; you are to have the leg-muscles of their horses cut and their war-carriages burned with fire.
 καὶ εἶπεν κύριος πρὸς ἰησοῦν μὴ φοβηθῆς ἀπὸ προσώπου αὐτῶν ὅτι αὔριον ταύτην τὴν ὥραν ἐγὼ παραδίδωμι τετροπωμένους αὐτοὺς ἐναντίον τοῦ ἰσραηλ τοὺς ἵππους αὐτῶν νευροκοπήσεις καὶ τὰ ἄ ρματα αὐτῶν κατακάψεις ἐν πυρὶ
- 7 Se konsa, Jozye rive bò dlo Mewòm lan ak tout sòlda li yo, li tonbe sou lènmi yo san yo pa t' atann, li atake yo.
So Joshua and all the men of war with him came against them suddenly at the waters of Merom, and made an attack on them.
 καὶ ἦλθεν ἰησοῦς καὶ πᾶς ὁ λαὸς ὁ πολεμιστῆς ἐπ' αὐτοὺς ἐπὶ τὸ ὕδωρ μαρρων ἐξάπινα καὶ ἐπέπεσαν ἐπ' αὐτοὺς ἐν τῇ ὄρεινῃ

- 8 Seyè a lage yo nan men pèp Izrayèl la: sòlda pèp Izrayèl yo bat yo byen bat. Yo kouri dèyè yo jouk Gwo Sidon ak Misrefòt sou bò nò, jouk Fon Mispa sou bò solèy leve. Yo bat yo nèt, yo pa kite yonn ladan yo chape.
And the Lord gave them up into the hands of Israel, and they overcame them driving them back to great Zidon and to Misrephoth-maim and into the valley of Mizpeh to the east; and they put them all to death, no man got away safely.
καὶ παρέδωκεν αὐτοὺς κύριος ὑποχειρίους ἰσραὴλ καὶ κόπτοντες αὐτοὺς κατεδίωκον ἕως σιδῶνος τῆς μεγάλης καὶ ἕως μασερον καὶ ἕως τῶν πεδίων μασσοῦ κατ' ἀνατολᾶς καὶ κατέκοψαν αὐτοὺς ἕως τοῦ μὴ καταλειφθῆναι αὐτῶν διασσεφσμένον
- 9 Jozye fè yo tou sa Seyè a te ba li lòd fè a: li koupe jarèt chwal yo, li boule tout cha lagè yo.
And Joshua did to them as the Lord had said to him; he had the leg-muscles of their horses cut and their war-carriages burned with fire.
καὶ ἐποίησεν αὐτοῖς ἰησοῦς ὃν τρόπον ἐνετείλατο αὐτῷ κύριος τοὺς ἵππους αὐτῶν ἐνευροκόπησεν καὶ τὰ ἄρματα αὐτῶν ἐνέπηρσεν ἐν πυρὶ
- 10 ¶ Apre sa, Jozye tounen sou dèyè, li pran lavil Azò, epi li touye wa li a. Lè sa a, Azò te pi gwo lavil nan tout peyi wa yo.
At that time, Joshua went on to take Hazor and put its king to the sword: for in earlier times Hazor was the chief of all those kingdoms.
καὶ ἀπεστράφη ἰησοῦς ἐν τῷ καιρῷ ἐκείνῳ καὶ κατελάβετο ασωρ καὶ τὸν βασιλέα αὐτῆς ἣν δὲ ασωρ τὸ πρότερον ἄρχουσα πασῶν τῶν βασιλειῶν τούτων
- 11 Li fè touye dènne moun ak dènne bèt vivan ki te la tankou yon ofrann y'ap fè pou Seyè a. Yo pa kite yonn ladan yo chape. Lèfini, yo mete dife nan lavil la.
And they put every person in it to death without mercy, giving every living thing up to the curse, and burning Hazor.
καὶ ἀπέκτειναν πᾶν ἔμπνέον ἐν αὐτῇ ἐν ζίφει καὶ ἐξωλέθρευσαν πάντας καὶ οὐ κατελείφθη ἐν αὐτῇ ἔμπνέον καὶ τὴν ασωρ ἐνέπηρσαν ἐν πυρὶ
- 12 Jozye pran tout lavil yo ansanm ak wa yo. Epi li fè touye tout wa yo, dapre prensip ki vle pou yo touye yo tankou yon ofrann pou Seyè a, jan Moyiz, sèvitè Seyè a, te kite lòd pou yo fè l' la.
And all the towns of these kings, and all the kings, Joshua took, and put them to the sword: he gave them up to the curse, as Moses, the servant of the Lord, had said.
καὶ πάσας τὰς πόλεις τῶν βασιλείων καὶ τοὺς βασιλεῖς αὐτῶν ἔλαβεν ἰησοῦς καὶ ἀνείλεν αὐτοὺς ἐν στόματι ζίφους καὶ ἐξωλέθρευσαν αὐτοὺς ὃν τρόπον συνέταξεν μοῦσῆς ὁ παῖς κυρίου
- 13 Men, moun Izrayèl yo pa t' boule ankenn lavil nan lavil ki te bati sou ti mòn yo, an wetan lavil Azò Jozye te fè boule.
As for the towns made on hills of earth, not one was burned by Israel but Hazor, which was burned by Joshua.
ἀλλὰ πάσας τὰς πόλεις τὰς κεχωματισμένας οὐκ ἐνέπηρσεν ἰσραὴλ πλὴν ασωρ μόνην ἐνέπηρσεν ἰησοῦς
- 14 Moun pèp Izrayèl yo pran tout bagay ak tout bèt yo te jwenn nan lavil yo. Men, yo touye tout moun, yo pa kite yonn chape.
And all the goods taken from these towns, and their cattle, the children of Israel kept for themselves; but every man they put to death without mercy, till their destruction was complete, and there was no one living.
καὶ πάντα τὰ σκῦλα αὐτῆς ἐπρονόμειυσαν ἑαυτοῖς οἱ υἱοὶ ἰσραὴλ αὐτοὺς δὲ πάντας ἐξωλέθρευσαν ἐν στόματι ζίφους ἕως ἀπόλεσαν αὐτοὺς οὐ κατέλιπον ἐξ αὐτῶν οὐδὲ ἐν ἔμπνέον
- 15 ¶ Seyè a te bay Moyiz, sèvitè li a, lòd li yo. Moyiz menm te bay Jozye menm lòd yo tou. Se konsa Jozye te fè tou sa Seyè a te bay Moyiz lòd fè, san manke anyen.
As the Lord had given orders to Moses his servant, so Moses gave orders to Joshua, and so Joshua did; every order which the Lord had given to Moses was done.
ὃν τρόπον συνέταξεν κύριος τῷ μοῦσῃ τῷ παιδὶ αὐτοῦ καὶ μοῦσῆς ὡσαύτως ἐνετείλατο τῷ ἰησοῖ καὶ οὕτως ἐποίησεν ἰησοῦς οὐ παρέβη οὐδὲν ἀπὸ πάντων ὧν συνέταξεν αὐτῷ μοῦσῆς
- 16 Jozye ak pèp Izrayèl la te pran tout peyi a nan men moun yo, ki vle di: mòn yo, tout Negèv la, tout peyi Gochenn lan, plenn yo, Fon Jouden an, tout mòn ak tout ti bit peyi Izrayèl yo,
So Joshua took all that land, the hill-country and all the South, and all the land of Goshen, and the lowland and the Arabah, the hill-country of Israel and its lowland;
καὶ ἔλαβεν ἰησοῦς πᾶσαν τὴν γῆν τὴν ὄρεινὴν καὶ πᾶσαν τὴν ναγεβ καὶ πᾶσαν τὴν γῆν γοσομ καὶ τὴν πεδινὴν καὶ τὴν πρὸς δυσμαῖς καὶ τὸ ὄρος ἰσραὴλ καὶ τὰ ταπεινά
- 17 depi Mòn Alak ki toupre peyi Seyi a, jouk Baal-Gad ki nan fon Liban an nan pye mòn Emon an. Li mete men sou tout wa yo, li bat yo, li touye yo.
From Mount Halak, which goes up to Seir, as far as Baal-gad in the valley of Lebanon under Mount Hermon: and all their kings he overcame and put to death.
τὰ πρὸς τῷ ὄρει ἀπὸ ὄρους αχελ. καὶ ὃ προσαναβαίνει εἰς σηρ καὶ ἕως βααλγαδ καὶ τὰ πεδία τοῦ λιβάνου ὑπὸ τὸ ὄρος τὸ αερμων καὶ πάντας τοὺς βασιλεῖς αὐτῶν ἔλαβεν καὶ ἀνείλεν αὐτοὺς καὶ ἀπέκτετε ἱνεν
- 18 Jozye te pase yon bon tan ap fè lagè ak wa sa yo.
For a long time Joshua made war on all those kings.
καὶ πλείους ἡμέρας ἐποίησεν ἰησοῦς πρὸς τοὺς βασιλεῖς τούτους τὸν πόλεμον
- 19 An wetan lavil Gabawon kote moun Evi yo te rete a, pa t' gen ankenn lavil ki te vle fè lapè ak moun pèp Izrayèl yo,
Not one town made peace with the children of Israel, but only the Hivites of Gibeon: they took them all in war.
καὶ οὐκ ἦν πόλις ἣν οὐκ ἔλαβεν ἰσραὴλ πάντα ἐλάβοσαν ἐν πολέμῳ

- 20 paske Seyè a te fè tout moun sa yo soti pou goumen ak pèp Izrayèl la. Se pou pèp Izrayèl la te touye tout tankou ofrann pou Seyè a, san pitye pou yo yonn menm, pou yo tout te ka disparèt, jan Seyè a te bay Moyiz lòd la.
For the Lord made them strong in heart to go to war against Israel, so that he might give them up to the curse without mercy, and that destruction might come on them, as the Lord had given orders to Moses.
 ὅτι διὰ κυρίου ἐγένετο κατισχυῖσαι αὐτῶν τὴν καρδίαν συναντᾶν εἰς πόλεμον πρὸς ἰσραὴλ ἵνα ἐξολεθρευθῶσιν ὅπως μὴ δοθῆ αὐτοῖς ἔλεος ἀλλ' ἵνα ἐξολεθρευθῶσιν ὃν τρόπον εἶπεν κύριος πρὸς μουσῆν
- 21 Lè sa a, Jozye leve, l' ale, li touye tout moun Anak yo ki te rete nan mòn yo, nan lavil Ebwon, lavil Debi, lavil Anab, nan tout mòn peyi Jida ak tout mòn peyi Izrayèl yo. Li fè touye yo tout. Apre sa, li detwi tout lavil yo tankou ofrann pou Seyè a.
And Joshua came at that time and put an end to the Anakim in the hill-country, in Hebron, in Debir, in Anab, and in all the hill-country of Judah and Israel: Joshua gave them and their towns to the curse.
 καὶ ἦλθεν ἰησοῦς ἐν τῷ καιρῷ ἐκείνῳ καὶ ἐξωλέθρευσεν τοὺς ενακιμ ἐκ τῆς ὄρεινῆς ἐκ χεβρων καὶ ἐκ δαβιρ καὶ ἐξ αναβωθ καὶ ἐκ παντὸς γένους ἰσραὴλ καὶ ἐκ παντὸς ὄρους ἰουδα σὺν ταῖς πόλεσιν αὐτῶν καὶ ἐξωλέθρευσεν αὐτοὺς ἰησοῦς
- 22 Pa t' gen yon moun Anak ankò nan peyi Izrayèl la, eseptè lavil Gaza, lavil Gat ak lavil Asdòd.
Not one of the Anakim was to be seen in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, some were still living.
 οὐ κατελείφθη τῶν ενακιμ ἀπὸ τῶν υἱῶν ἰσραὴλ ἀλλὰ πλὴν ἐν γάζῃ καὶ ἐν γεθ καὶ ἐν ασεδωθ κατελείφθη
- 23 Jozye te pran tout peyi a, jan Seyè a te di Moyiz la, epi li bay pèp Izrayèl la li pou li rele l' pa l'. Li separe l', li bay chak branch fanmi pòsyon pa yo. Apre tout batay sa yo, peyi a t'ap viv nan lapè, pa t' gen goumen ankò.
So Joshua took all the land, as the Lord had said to Moses; and Joshua gave it to the children of Israel as their heritage, making division of it among them by their tribes. And the land had rest from war.
 καὶ ἔλαβεν ἰησοῦς πᾶσαν τὴν γῆν καθότι ἐνετείλατο κύριος τῷ μουσῆ καὶ ἔδωκεν αὐτοὺς ἰησοῦς ἐν κληρονομίᾳ ἰσραὴλ ἐν μερισμῷ κατὰ φυλάς αὐτῶν καὶ ἡ γῆ κατέπαυσεν πολεμουμένη
- 1 ¶ Moun pèp Izrayèl yo te bat tout wa ki te rete lòt bò larivyè Jouden yo, sou bò solèy leve. Epi yo pran tout peyi wa sa yo nan men yo, ki vle di tout zòn lan nèt, depi ravin Anon an, moute nan fon Jouden an, jouk nan pye mòn Emon.
Now these are the kings of the land whom the children of Israel overcame, taking as their heritage their land on the east side of Jordan, from the valley of the Arnon to Mount Hermon, and all the Arabah to the east:
 καὶ οὗτοι οἱ βασιλεῖς τῆς γῆς οὓς ἀνέλιον οἱ υἱοὶ ἰσραὴλ καὶ κατεκληρονόμησαν τὴν γῆν αὐτῶν πέραν τοῦ ἰορδάνου ἀφ' ἡλίου ἀνατολῶν ἀπὸ φάραγγος ἀρνων ἕως τοῦ ὄρους αερμων καὶ πᾶσαν τὴν γῆν ἀραβα ἀπ' ἀνατολῶν
- 2 Men wa yo te kraze yo: Se te Siyon, wa moun Amori yo, ki te rete lavil Esbon. Peyi li t'ap gouvènen an te pran depi nan fon ravin Anon an moute Awoyè ki sou bò ravin lan, rive larivyè Jabòk sou fwontyè moun Amon yo, ki vle di mwatye nan peyi Galarad la.
Sihon, king of the Amorites, who was living in Heshbon, ruling from Aroer, which is on the edge of the valley of the Arnon, and the town in the middle of the valley, and half Gilead, as far as the river Jabbok, the limits of the children of Ammon;
 σηων τὸν βασιλέα τῶν αμορραίων ὃς κατοῦκει ἐν εσεβον κυριεύων ἀπὸ αροηρ ἣ ἐστὶν ἐν τῇ φάραγγι κατὰ μέρος τῆς φάραγγος καὶ τὸ ἥμισυ τῆς γαλααδ ἕως ἰαβοκ ὄρια υἱῶν αμμων
- 3 Li te gouvènen zòn ki sou bò lès fon Jouden an tou, depi letan Kinerèt la desann sou lanmè Mouri a, nan direksyon Bèt-Jechimòt jouk nan pye mòn Pisga a.
And the Arabah to the sea of Chinneroth, to the east, and to the sea of the Arabah, that is the Salt Sea, to the east, the way to Beth-jeshimoth; and on the south, under the slopes of Pisgah:
 καὶ ἀραβα ἕως τῆς θαλάσσης χενερεθ κατ' ἀνατολὰς καὶ ἕως τῆς θαλάσσης ἀραβα θάλασσαν τῶν ἁλῶν ἀπὸ ἀνατολῶν ὁδὸν τὴν κατὰ ἀσιμωθ ἀπὸ θαιμαν τὴν ὑπὸ ἀσηδωθ φασγα
- 4 Yo te kraze Og, wa peyi Bazan an tou. Se te yonn nan dènye refayim yo. Li te rete lavil Astawòt ak lavil Edreyi.
And the land of Og, king of Bashan, of the rest of the Rephaim, who was living at Ashtaroth and at Edrei,
 καὶ ὠγ βασιλεὺς βασαν ὑπελείφθη ἐκ τῶν γιγάντων ὁ κατοικῶν ἐν ἀσταρωθ καὶ ἐν εδραῖν
- 5 Peyi li t'ap gouvènen an konmansè depi nan mòn Emon ak mòn Salka, li pran tout peyi Bazan an nèt rive sou fwontyè peyi moun Jechou yo ak moun Maaka yo, plis lòt mwatye peyi Galarad la rive sou fwontyè peyi wa Siyon an ki te rete lavil Esbon.
Ruling in the mountain of Hermon, and in Salecah, and in all Bashan, as far as the limits of the Geshurites and the Maacathites, and half Gilead, to the land of Sihon, king of Heshbon.
 ἄρχων ἀπὸ ὄρους αερμων καὶ ἀπὸ σελχα καὶ πᾶσαν τὴν βασαν ἕως ὀρίων γεσουρι καὶ τὴν μαχατι καὶ τὸ ἥμισυ γαλααδ ὀρίων σηων βασιλέως εσεβον
- 6 Se Moyiz, sèvitè Seyè a, ansanm ak pèp Izrayèl la ki te kraze wa sa yo. Apre sa, Moyiz, sèvitè Seyè a, te pran tout peyi sa yo li bay moun branch fanmi Woubenn lan, moun branch fanmi Gad la ak mwatye nan moun branch fanmi Manase a.
Moses, the servant of the Lord, and the children of Israel overcame them; and Moses, the servant of the Lord, gave their land for a heritage to the Reubenites, and the Gadites, and the half-tribe of Manasseh.
 μουσῆς ὁ παῖς κυρίου καὶ οἱ υἱοὶ ἰσραὴλ ἐπάταξαν αὐτούς καὶ ἔδωκεν αὐτὴν μουσῆς ἐν κληρονομίᾳ ρουβην καὶ γαδ καὶ τῷ ἡμίσει φυλῆς μανασση

- 7 ¶ Jozye ansanm ak pèp Izrayèl la te bat tout wa ki te rete nan zòn lòt bò larivyè Jouden an, sou bò solèy kouche, depi lavil Baal-Gad nan fon Liban an jouk mòn Chòn la nan direksyon Seyi. Se tè wa sa yo Jozye te pran, li separe yo bay moun pèp Izrayèl yo pou byen pa yo.
And these are the kings of the land whom Joshua and the children of Israel overcame on the west side of Jordan, from Baal-gad in the valley of Lebanon to Mount Halak, which goes up to Seir; and Joshua gave the land to the tribes of Israel for a heritage, in keeping with their divisions;
 και οὗτοι οἱ βασιλεῖς τῶν αμορραίων οὓς ἀνείλεν ἰησοῦς και οἱ υἱοὶ ἰσραηλ ἐν τῷ πέραν τοῦ ἰορδάνου παρὰ θάλασσαν βααλγαδ ἐν τῷ πεδίῳ τοῦ λιβάνου και ἕως τοῦ ὄρους χελχα ἀναβαινόντων εἰς σηρ καὶ ἔδωκεν αὐτὴν ἰησοῦς ταῖς φυλαῖς ἰσραηλ κληρονομεῖν κατὰ κλῆρον αὐτῶν
- 8 Tè sa yo te pran tout mòn yo, tout plenn yo, fon Jouden an, tout pye mòn yo, dezè a ak zòn Negèn la. Se sou tè sa yo moun Et yo, moun Amori yo, moun Kanaran yo, moun Ferezi yo, moun Evi yo ak moun Jebis yo te rete.
In the hill-country, and in the lowland, and in the Arabah, and on the mountain slopes, and in the waste land, and in the South; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.
 ἐν τῷ ὄρει και ἐν τῷ πεδίῳ και ἐν αραβα και ἐν ασηδωθ και ἐν τῇ ἐρήμῳ και ἐν ναγεβ τὸν χετταῖον και τὸν αμορραῖον και τὸν χαναναῖον και τὸν φερεζαῖον και τὸν εβαῖον και τὸν ἰεβουσαῖον
- 9 Men wa yo te kraze yo: wa lavil Jeriko, wa lavil Ayi, toupren Betèl,
The king of Jericho, one; the king of Ai, which is near Beth-el, one;
 τὸν βασιλέα ιεριχω και τὸν βασιλέα τῆς γαι ἣ ἐστὶν πλησίον βαιθηλ.
- 10 wa lavil Jerizalèm, wa lavil Ebwon,
The king of Jerusalem, one; the king of Hebron, one;
 βασιλέα ιερουσαλημ βασιλέα χεβρων
- 11 wa lavil Jamout, wa lavil Lakis,
The king of Jarmuth, one; the king of Lachish, one;
 βασιλέα ιεριμουθ βασιλέα λαχισ
- 12 wa lavil Eglon, wa lavil Gezè,
The king of Eglon, one; the king of Gezer, one;
 βασιλέα αιλαμ βασιλέα γαζερ
- 13 wa lavil Debi, wa lavil Gedè,
The king of Debir, one; the king of Geder, one;
 βασιλέα δαβιρ βασιλέα γαδερ
- 14 wa lavil Oma, wa lavil Arad,
The king of Hormah, one; the king of Arad, one;
 βασιλέα ερμαθ βασιλέα αραθ
- 15 wa lavil Libna, wa lavil Adoulam,
The king of Libnah, one; the king of Adullam, one;
 βασιλέα λεβνα βασιλέα οδολλαμ
- 16 wa lavil Makeda, wa lavil Betèl,
The king of Makkedah, one; the king of Beth-el, one;
 βασιλέα μακηδα
- 17 wa lavil Tapwach, wa lavil Efè,
The king of Tappuah, one; the king of Hopher, one;
 βασιλέα ταφουγ βασιλέα οφερ
- 18 wa lavil Afèk, wa lavil Sawon,
The king of Aphek, one; the king of Lasharon, one;
 βασιλέα αφεκ τῆς σαρων
- 19 wa lavil Madòn, wa lavil Azò,
The king of Madon, one; the king of Hazor, one;
 βασιλέα ασωρ

- 20 wa lavil Chimwon, wa lavil Mewòm, wa lavil Akchaf,
The king of Shimron-meron, one; the king of Achshaph, one;
βασιλέα συμοων βασιλέα μαρρων βασιλέα αζιφ
- 21 wa lavil Tanak, wa lavil Megido,
The king of Taanach, one; the king of Megiddo, one;
βασιλέα καθης βασιλέα ταναχ
- 22 wa lavil Kadès, wa lavil Jokneyam nan zòn mòn Kamèl la,
The king of Kedes, one; the king of Jokneam in Carmel, one;
βασιλέα μαγεδων βασιλέα ιεκοναμ του χερμελ
- 23 wa lavil Dò sou zòn bò rivaj lanmè a, wa Goyim yo nan peyi Galile,
The king of Dor on the hill of Dor, one; the king of Goim in Gilgal, one;
βασιλέα δωρ του ναφεδδωρ βασιλέα γωιμ της γαλιλαιας
- 24 wa lavil Tiza. Sa te fè antou tranteyen wa ki te peri.
The king of Tirzah, one; all the kings together were thirty-one.
βασιλέα θαρσα πάντες οὔτοι βασιλείς εἴκοσι ἑννέα
- 1 ¶ Lè sa a, Jozye t'ap antre nan laj, li te fin granmoun. Seyè a di l' konsa: -Koulye a, ou fin granmoun, ou antre nan laj serye. Men, gen yon bon pòsyon nan peyi a toujou ki rete pou nou pran.
Now Joshua was old and full of years; and the Lord said to him, You are old and full of years, and there is still very much land to be taken.
καὶ ἰησοῦς πρεσβύτερος προβεβηκὸς τῶν ἡμερῶν καὶ εἶπεν κύριος πρὸς ἰησοῦν σὺ προβέβηκας τῶν ἡμερῶν καὶ ἡ γῆ ὑπολείπεται πολλή εἰς κληρονομίαν
- 2 Rete nou tout teritwa moun Filisti yo ak tout peyi moun Jechou yo,
This is the land which is still to be taken: all the country of the Philistines, and all the Geshurites;
καὶ αὕτη ἡ γῆ ἡ καταλειμμένη ὄρια φυλιστιμ ὁ γεσιρι καὶ ὁ χαναναῖος
- 3 ki vle di depi larivyè Chikò k'ap koule sou fwontyè lès peyi Lejip la, moute nan nò, jouk sou fwontyè Ekwon an. Tout teritwa sa a te pase pou peyi moun Kanaran yo. Te gen senk chèf pami moun Filisti yo: yonn te rete lavil Gaza, yon lòt te rete lavil Asdòd, yon lòt lavil Askalon, yon lòt lavil Gat, yon lòt lavil Ekwon. Te rete peyi moun Avit yo tou,
From the Shihor, which is before Egypt, to the edge of Ekron to the north, which is taken to be Canaanite property: the five chiefs of the Philistines; the Gazites, and the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites, as well as the Avvim;
ἀπὸ τῆς ἀουκήτου τῆς κατὰ πρόσωπον αἰγύπτου ἕως τῶν ὀρίων ακκαρων ἐξ εὐνόμων τῶν χαναναίων προσλογίζεται ταῖς πέντε σατραπείαις τῶν φυλιστιμ τῷ γαζαίῳ καὶ τῷ ἀζωτίῳ καὶ τῷ ἀσκαλω νίτη καὶ τῷ γεθθαίῳ καὶ τῷ ακκαρωνίτη καὶ τῷ ευαίῳ
- 4 sou bò sid la, tout peyi moun Kanaran yo, depi lavil Meara ki pou moun Sidon yo jouk Afeka, sou fwontyè peyi Amori a.
On the south: all the land of the Canaanites, and Mearah which is the property of the Zidonians, to Aphek, as far as the limit of the Amorites:
ἐκ θαιμαν καὶ πάση γῆ χανααν ἐναντίον γάζης καὶ οἱ σιδώνιοι ἕως αφεκ ἕως τῶν ὀρίων τῶν αμορραίων
- 5 Te rete ankò tè moun Jebal yo ak tout peyi Liban sou bò solèy leve, depi Baal-Gad nan pye mòn Emon jouk kote Pas Amat la konmanse a.
And the land of the Gebalites, and all Lebanon, looking east, from Baal-gad under Mount Hermon as far as Hamath:
καὶ πᾶσαν τὴν γῆν γαβλι φυλιστιμ καὶ πάντα τὸν λίβανον ἀπὸ ἀνατολῶν ἡλίου ἀπὸ γαλγαλ ὑπὸ τὸ ὄρος τὸ αερμων ἕως τῆς εἰσόδου εμαθ
- 6 Tout moun ki rete nan mòn yo, depi peyi Liban jouk lavil Misrefòt Mayim, tout moun Sidon yo, se mwen menm ki pral mete yo deyò pou fè plas pou pèp Izrayèl la. Men, se ou menm ki pral separe tè a bay chak moun pèp Izrayèl yo pòsyon pa yo, jan mwen te ba ou lòd la.
All the people of the hill-country from Lebanon to Misrephoth-maim, all the Zidonians; them will I send out from before the children of Israel: only make division of it to Israel for a heritage, as I have given you orders to do.
πᾶς ὁ κατοικῶν τὴν ὄρεινὴν ἀπὸ τοῦ λιβάνου ἕως τῆς μασερεφωθμαιμ πάντας τοὺς σιδωνίους ἐγὼ αὐτοὺς ἐξολεθρεύσω ἀπὸ προσώπου ἰσραηλ ἀλλὰ διάδος αὐτὴν ἐν κλήρῳ τῷ ἰσραηλ ὃν τρόπον σοι ἐνετείλαμην
- 7 ¶ Lè a rive koulye a pou nou separe peyi a bay nèf lòt branch fanmi yo ak lòt mwaye nan branch fanmi Manase a pòsyon pa yo.
So now make division of this land for a heritage to the nine tribes, and the half-tribe of Manasseh.
καὶ νῦν μέρισον τὴν γῆν ταύτην ἐν κληρονομία ταῖς ἑννέα φυλαῖς καὶ τῷ ἡμίσει φυλῆς μανασση ἀπὸ τοῦ ἰορδάνου ἕως τῆς θαλάσσης τῆς μεγάλης κατὰ δυσμὰς ἡλίου δώσεις αὐτὴν ἢ θάλασσα ἢ μεγάλη ἢ ὄριαι

- 8 Branch fanmi Woubenn lan ak branch fanmi Gad la ansanm ak mwatye nan branch fanmi Manase a te deja resevwa pòsyon tè pa yo lòt bò larivyè Jouden sou solèy leve. Se Moyiz, sèvitè Seyè a, ki te ba yo li.
With him the Reubenites and the Gadites have been given their heritage, which Moses gave them, on the east side of Jordan, as Moses, the servant of the Lord, gave them;
ταῖς δὲ δύο φυλαῖς καὶ τῇ ἡμίσει φυλῆς μανασση τῷ ρουβην καὶ τῷ γαδ ἔδωκεν μουσῆς ἐν τῷ πέραν τοῦ ἰορδάνου κατ' ἀνατολᾶς ἡλίου δέδωκεν αὐτὴν μουσῆς ὁ παῖς κυρίου
- 9 Peyi yo a te soté depi lavil Awoyè ki sou bò gwo ravin Anon an ak lavil ki nan mitan ravin lan, li pran tout plenn Medeba a rive lavil Dibon.
From Aroer, on the edge of the valley of the Arnon, and the town in the middle of the valley, and all the table-land from Medeba to Dibon;
ἀπὸ ἀρορη ἢ ἔστιν ἐπὶ τοῦ χειμᾶρρου ἀρνων καὶ τὴν πόλιν τὴν ἐν μέσῳ τῆς φάραγγος καὶ πᾶσαν τὴν μισωρ ἀπὸ μαιδαβα ἕως δαιβαν
- 10 Li pran tout lavil ki te pou Siyon, wa moun Amori yo, ki te rete lavil Esbon pandan tout rèy li, li rive jouk sou fwontyè moun Amon yo.
And all the towns of Sihon, king of the Amorites, who was ruling in Heshbon, to the limits of the children of Ammon;
πάσας τὰς πόλεις σηων βασιλέως αμορραίων ὃς ἐβασίλευσεν ἐν εσεβων ἕως τῶν ὀρίων υἱῶν αμμων
- 11 Li pran tout peyi Galarad la, tout teritwa moun Jechou yo ak moun Maaka yo ansanm ak tout mòn Emon ak mòn Bachan jouk Salka.
And Gilead, and the land of the Geshurites and the Maacathites, and all Mount Hermon, and all Bashan to Salecah;
καὶ τὴν γαλααδίτιδα καὶ τὰ ὄρια γεσιρι καὶ τοῦ μαχατι πᾶν ὄρος αερμων καὶ πᾶσαν τὴν βασανίτιν ἕως σελχα
- 12 Nan peyi Bazan an, yo pran tout zòn kote wa Og t'ap gouvènen an. Wa Og sa a te rete lavil Astawòt ak lavil Edreyi lè sa a. Se te dènye moun nan ras refayim yo ki te vivan. Moyiz te goumen ak pèp sa yo, li bat yo byen bat, li pran tout peyi a nan men de wa yo.
All the kingdom of Og in Bashan, who was ruling in Ashtaroth and in Edrei (he was one of the last of the Rephaim); these did Moses overcome, driving them out of their country.
πᾶσαν τὴν βασιλείαν ὡγ ἐν τῇ βασανίτιδι ὃς ἐβασίλευσεν ἐν ασταρωθ καὶ ἐν εδραῖν οὗτος κατελείφθη ἀπὸ τῶν γιγάντων καὶ ἐπάταξεν αὐτὸν μουσῆς καὶ ἐξωλέθρευσεν
- 13 Men, pèp Izrayèl la pa t' mete moun Jechou yo ak moun Maaka yo deyò. Se konsa, jouk jòdi a de pèp sa yo ap viv nan mitan pèp Izrayèl la toujou.
However, the people of Israel did not send out the Geshurites, or the Maacathites: but Geshur and Maacath are living among Israel to this day.
καὶ οὐκ ἐξωλέθρευσαν οἱ υἱοὶ ἰσραηλ τὸν γεσιρι καὶ τὸν μαχατι καὶ τὸν χαναναῖον καὶ κατῴκει βασιλεὺς γεσιρι καὶ ὁ μαχατι ἐν τοῖς υἱοῖς ἰσραηλ ἕως τῆς σήμερον ἡμέρας
- 14 Sèl branch fanmi Levi a pa t' resevwa ankenn pòsyon tè ki rele l' pa l' nan pataj la, paske Seyè a, Bondye pèp Izrayèl la, te kite tou sa yo ofri ba li pou yo, jan li te di l' la.
Only to the tribe of Levi he gave no heritage; the offerings of the Lord, the God of Israel, made by fire are his heritage, as he said to him.
πλὴν τῆς φυλῆς λευι οὐκ ἐδόθη κληρονομία κύριος ὁ θεὸς ἰσραηλ οὗτος αὐτῶν κληρονομία καθὰ εἶπεν αὐτοῖς κύριος καὶ οὗτος ὁ καταμερισμὸς ὃν καταμέρισεν μουσῆς τοῖς υἱοῖς ἰσραηλ ἐν ἀραβῶθ μ ωαβ ἐν τῷ πέραν τοῦ ἰορδάνου κατὰ ἱεριχω
- 15 Moyiz te separe tè branch fanmi Woubenn lan, li bay chak fanmi pòsyon pa yo.
And Moses gave their heritage to the tribe of Reuben by their families.
καὶ ἔδωκεν μουσῆς τῇ φυλῇ ρουβην κατὰ δῆμους αὐτῶν
- 16 Se konsa, pòsyon pa yo a te konmanse depi lavil Awoyè, ki sou bò ravin Anon an, li pran lavil ki nan mitan ravin lan, tout platon Medeba a,
Their limit was from Aroer, on the edge of the valley of the Arnon, and the town in the middle of the valley, and all the table-land by Medeba;
καὶ ἐγενήθη αὐτῶν τὰ ὄρια ἀπὸ ἀρορη ἢ ἔστιν κατὰ πρόσωπον φάραγγος ἀρνων καὶ ἡ πόλις ἢ ἐν τῇ φάραγγι ἀρνων καὶ πᾶσαν τὴν μισωρ
- 17 lavil Esbon ak tout lòt lavil ki te sou platon an, ki vle di Dibon, Bamòt, Baal, Bèt-Baal Meyon,
Heshbon and all her towns in the table-land; Dibon, and Bamoth-baal, and Beth-baal-meon;
ἕως εσεβων καὶ πάσας τὰς πόλεις τὰς οὐσας ἐν τῇ μισωρ καὶ δαιβων καὶ βαμωθβααλ καὶ οἴκου βεελμων
- 18 Jaza, Kedemòt, Mefrat,
And Jahaz, and Kedemoth, and Mephaath;
καὶ ἰασσα καὶ κεδημωθ καὶ μεφασθ
- 19 Kiryatayim, Libna ak Zerèt acha Jechimòt, sou ti bit ki nan fon an,
And Kiriathaim, and Sibmah, and Zereth-shahar in the mountain of the valley;
καὶ καριαθαίμ καὶ σεβαμα καὶ σεραδα καὶ σιωρ ἐν τῷ ὄρει εμακ
- 20 Bèt-Peyò, sou pant Pizga a, Bèt ajechimòt,
And Beth-peor, and the slopes of Pisgah, and Beth-jeshimoth;
καὶ βαιθφογορ καὶ ασηδωθ φασγα καὶ βαιθασιμωθ

- 21 tout lavil ki sou platon an, tout peyi wa Siyon ki t'ap gouvènen moun Amori yo nan lavil Esbon. Se Moyiz ki te kraze l' ansanm avèk chèf peyi Madyan yo: Evi, Rekèm, Zou, Our, Reba. Tout chèf sa yo t'ap viv nan peyi a sou lòd wa Siyon.
And all the towns of the table-land, and all the kingdom of Sihon, king of the Amorites, who was ruling in Heshbon, whom Moses overcame, together with the chiefs of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the chiefs of Sihon, who were living in the land.
καὶ πάσας τὰς πόλεις τοῦ μισωρ καὶ πᾶσαν τὴν βασιλείαν τοῦ σιων βασιλέως τῶν αμορραίων ὃν ἐπάταξεν μουσῆς αὐτὸν καὶ τοὺς ἡγουμένους μαδιαμ καὶ τὸν εὐι καὶ τὸν ροκομ καὶ τὸν σουρ καὶ τὸν οὐρ καὶ τὸν ροβε ἄρχοντας παρὰ σιων καὶ τοὺς κατοικοῦντας τὴν γῆν
- 22 Pami moun pou Izrayèl yo te touye yo, te gen pwofèt yo te rele Balam, pitit Beyò a.
And Balaam, the son of Beor, the prophet, the children of Israel put to death with the sword.
καὶ τὸν βλααμ τὸν τοῦ βεωρ τὸν μάντιν ἀπέκτειναν ἐν τῇ ῥοπή
- 23 Pòsyon tè moun branch fanmi Woubenn yo te rive jouk larivyè Jouden. Se tout lavil ak tout ti bouk sa yo yo te bay moun branch fanmi Woubenn yo. Yo te separe bay chak fanmi pòsyon pa yo, dapre kantite fanmi yo te genyen.
And the limit of the children of Reuben was the edge of Jordan. This was the heritage of the children of Reuben by their families, with its towns and its unwallèd places.
ἐγένετο δὲ τὰ ὄρια ρουβην ἰορδάνης ὄριον αὐτῆ ἢ κληρονομία υἰῶν ρουβην κατὰ δήμους αὐτῶν αἱ πόλεις αὐτῶν καὶ αἱ ἐπαύλεις αὐτῶν
- 24 Moyiz te separe tè branch fanmi Gad la, li bay chak fanmi pòsyon pa yo.
And Moses gave their heritage to the tribe of Gad by their families.
ἔδωκεν δὲ μουσῆς τοῖς υἰοῖς γαδ κατὰ δήμους αὐτῶν
- 25 Se konsa, pòsyon pa yo a te pran tout peyi Jazè a, tout lavil ki nan peyi Galarad la, mwaye nan peyi moun Amon yo, rive sou lavil Awoyè sou bò solèy leve lavil Raba.
And their limit was Jazer, and all the towns of Gilead, and half the land of the children of Ammon, to Aroer before Rabbah;
καὶ ἐγένετο τὰ ὄρια αὐτῶν ἰαζερ πᾶσαι αἱ πόλεις γαλααδ καὶ τὸ ἡμισυ γῆς υἰῶν αμμων ἕως αρορη ἢ ἐστὶν κατὰ πρόσωπον ραββα
- 26 Li te pran depi Esbon jouk Ramat Mizpe ak Betonim, depi Manayim jouk fwontyè peyi Lodeba.
And from Heshbon to Ramath-mizpeh, and Betonim; and from Mahanaim to the edge of Debir;
καὶ ἀπὸ εσεβων ἕως ραμωθ κατὰ τὴν μασηφα καὶ βοτανιν καὶ μααναιν ἕως τῶν ὀρίων δαβρι
- 27 Nan fon an yo te gen lavil sa yo: Bèt aram, Bèt-Nimra, Soukòt ak Zafon, rès peyi wa Siyon ki te rete Esbon an. Larivyè Jouden te sèvi yo fwontyè rive letan Galile nan nò. Tout pòsyon pa yo a te lòt bò solèy leve.
And in the valley, Beth-haram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon, king of Heshbon, having Jordan for its limit, to the end of the sea of Chinnereth on the east side of Jordan.
καὶ ἐν ἐμεκ βαιθαραμ καὶ βαιθαναβρα καὶ σοκχωθα καὶ σαφαν καὶ τὴν λοιπὴν βασιλείαν σιων βασιλέως εσεβων καὶ ὁ ἰορδάνης ὀριεῖ ἕως μέρους τῆς θαλάσσης χενερεθ πέραν τοῦ ἰορδάνου ἀπ' ἀνατολῶν
- 28 Se tout lavil ak tout ti bouk sa yo yo te bay moun branch fanmi Gad yo. Yo te separe bay chak fanmi pòsyon pa yo, dapre kantite fanmi yo te genyen.
This is the heritage of the children of Gad by their families, with its towns and its unwallèd places
αὐτῆ ἢ κληρονομία υἰῶν γαδ κατὰ δήμους αὐτῶν αἱ πόλεις αὐτῶν καὶ αἱ ἐπαύλεις αὐτῶν
- 29 Moyiz te separe tè ki pou mwaye nan branch fanmi Manase a, li bay chak fanmi pòsyon pa yo.
And Moses gave their heritage to the half-tribe of Manasseh by their families.
καὶ ἔδωκεν μουσῆς τῷ ἡμίσει φυλῆς μαναση κατὰ δήμους αὐτῶν
- 30 Se konsa, pòsyon pa yo a te konmanse depi Manayim, li pran tout peyi Bazan an, tout peyi wa Og t'ap gouvènen an, ak swasant bouk ki te pou Jayi nan peyi Bazan an,
And their limit was from Mahanaim, all Bashan, all the kingdom of Og, king of Bashan, and all Havvoth-Jair, in Bashan, sixty towns;
καὶ ἐγένετο τὰ ὄρια αὐτῶν ἀπὸ μααναιμ καὶ πᾶσα βασιλεία βασαν καὶ πᾶσα βασιλεία ὠγ βασιλέως βασαν καὶ πάσας τὰς κόμας ἰαῖρ αἱ εἰσὶν ἐν τῇ βασανίτιδι ἐξήκοντα πόλεις
- 31 mwaye nan peyi Galarad la ansanm ak Astawòt ak Edreyi, lavil ki te pou wa Og nan peyi Bazan an. Se tout zòn sa yo ki vin pou mwaye nan branch fanmi Maki, pitit gason Manase a. Yo bay chak fanmi pòsyon pa yo.
And half Gilead, and Ashtaroth, and Edrei, towns of the kingdom of Og in Bashan, were for the children of Machir, the son of Manasseh, for half of the children of Machir by their families.
καὶ τὸ ἡμισυ τῆς γαλααδ καὶ ἐν ασταρωθ καὶ ἐν εδραῖν πόλεις βασιλείας ὠγ ἐν βασανίτιδι καὶ ἐδόθησαν τοῖς υἰοῖς μαχιρ υἱοῦ μαναση καὶ τοῖς ἡμίσεισιν υἰοῖς μαχιρ υἱοῦ μαναση κατὰ δήμους αὐτῶν
- 32 Se konsa Moyiz te separe tè ki lòt bò larivyè Jouden, anfas lavil Jeriko, sou bò solèy leve, lè li te nan plenn Moab yo.
These are the heritages of which Moses made distribution in the lowlands of Moab, on the other side of Jordan in Jericho, to the east.
οὗτοι οὖς κατεκληρονόμησεν μουσῆς πέραν τοῦ ἰορδάνου ἐν αραβωθ μωαβ ἐν τῷ πέραν τοῦ ἰορδάνου κατὰ ἰερικο ἀπὸ ἀνατολῶν

- 1 ¶ Men tè yo te separe bay moun pèp Izrayèl yo. Se Eleaza, prèt la, ak Jozye, pitit gason Noun lan, ansanm ak tout chèf fanmi nan tout branch pèp Izrayèl yo ki te bay chak fanmi pòsyon pa yo.
And these are the heritages which the children of Israel took in the land of Canaan, which Eleazar, the priest, and Joshua, the son of Nun, and the heads of the tribes of the children of Israel, gave out to them;
καὶ οὗτοι οἱ κατακληρονομήσαντες υἱὸν ἰσραὴλ ἐν τῇ γῆ χανααν οἷς κατακληρονόμησεν αὐτοῖς ελεάζαρ ὁ ἱερεὺς καὶ ἰησοῦς ὁ τοῦ νουη καὶ οἱ ἄρχοντες πατριῶν φυλῶν τῶν υἱῶν ἰσραὴλ
- 2 Jan Seyè a te bay Moyiz lòd la, yo te tire osò devan Seyè a pou yo te ka konnen ki pòsyon ki tapral pou nèf branch fanmi ki te rete yo ak lòt mwaye branch nan fanmi Manase a.
Their heritage by the Lord's decision, as he gave orders by Moses, for the nine tribes and the half-tribe.
κατὰ κλήρους ἐκληρονόμησαν ὃν τρόπον ἐνετείλατο κύριος ἐν χειρὶ ἰησοῦ ταῖς ἐννέα φυλαῖς καὶ τῷ ἡμίσει φυλῆς
- 3 Moyiz te gen tan bay de branch fanmi ak mwaye nan yon twazyèm branch fanmi pòsyon pa yo lòt bò larivyè Jouden. Men, li pa t' bay moun fanmi Levi yo ankenn pòsyon nan tè sa yo.
For Moses had given their heritage to the two tribes and the half-tribe on the other side of Jordan, but to the Levites he gave no heritage among them.
ἀπὸ τοῦ πέραν τοῦ ἰορδάνου καὶ τοῖς λευίταις οὐκ ἔδωκεν κλῆρον ἐν αὐτοῖς
- 4 Fanmi Jozèf la te fè de branch: yonn pou Manase, yonn pou Efrayim. Moun Levi yo pa t' resewva ankenn pòsyon nan tè a pou yo. Men yo te ba yo kèk lavil pou yo te rete ak savann toupre lavil yo pou yo gade bèt ak zannimo.
Because the children of Joseph were two tribes, Manasseh and Ephraim; and they gave the Levites no part in the land, only towns for their living-places, with the grass-lands for their cattle and for their property.
ὅτι ἦσαν οἱ υἱοὶ ἰωσήφ δύο φυλαὶ μανασση καὶ εφραιμ καὶ οὐκ ἐδόθη μερὶς ἐν τῇ γῇ τοῖς λευίταις ἀλλ' ἢ πόλεις κατοικεῖν καὶ τὰ ἀφορισμένα αὐτῶν τοῖς κτήνεσιν καὶ τὰ κτήνη αὐτῶν
- 5 Se konsa, moun pèp Izrayèl yo te separe peyi a jan Seyè a te bay Moyiz lòd fè l' la.
As the Lord had given orders to Moses, so the people of Israel did, and they made division of the land.
ὃν τρόπον ἐνετείλατο κύριος τῷ μουσῆϊ οὕτως ἐποίησαν οἱ υἱοὶ ἰσραὴλ καὶ ἐμέρισαν τὴν γῆν
- 6 ¶ Moun branch fanmi Jida yo al jwenn Jozye nan kan Gilgal la. Kalèb pitit gason Jefoune, nan fanmi Kenaz la, di li: -Ou konnen sa Seyè a te di Moyiz, sèvitè Bondye a, sou ou ak sou mwen lè li te lavil Kadès-Banea.
Then the children of Judah went to Joshua in Gilgal; and Caleb, the son of Jephunneh the Kenizzite, said to him, You have knowledge of what the Lord said to Moses, the man of God, about me and about you in Kadesh-barnea.
καὶ προσήλθοσαν οἱ υἱοὶ ἰουδα πρὸς ἰησοῦν ἐν γαλαγαλ καὶ εἶπεν πρὸς αὐτὸν χαλεβ ὁ τοῦ ἰεφοννη ὁ κενεζαῖος σὺ ἐπίστη τὸ ῥῆμα ὃ ἐλάλησεν κύριος πρὸς μουσῆϊ ἄνθρωπον τοῦ θεοῦ περὶ ἐμοῦ καὶ σοῦ ἐν καθῆς βαρνη
- 7 Mwen te gen karantan lè Moyiz, sèvitè Seyè a, rete lavil Kadès-Banea, li voye m' al vizite tout peyi sa a. Lè m' tounen, mwen fè l' yon bon rapò dapre sa m' te wè.
I was forty years old when Moses, the servant of the Lord, sent me from Kadesh-barnea to make a search through the land; and the account which I gave him was in keeping with his desire.
τεσσαράκοντα γὰρ ἐτῶν ἤμην ὅτε ἀπέστειλὲν με μουσῆς ὁ παῖς τοῦ θεοῦ ἐκ καθῆς βαρνη κατασκοπεῦσαι τὴν γῆν καὶ ἀπεκρίθην αὐτῷ λόγον κατὰ τὸν νοῦν αὐτοῦ
- 8 Moun ki te moute avè m' yo pran dekouraje pèp la. Men mwen menm, mwen te fè tou sa Seyè a, Bondye mwen an, te vle m' fè.
My brothers, however, who went up with me, made the heart of the people like water: but I was true to the Lord with all my heart.
οἱ δὲ ἀδελφοί μου οἱ ἀναβάντες μετ' ἐμοῦ μετέστησαν τὴν καρδίαν τοῦ λαοῦ ἐγὼ δὲ προσετέθην ἐπακολουθῆσαι κυρίῳ τῷ θεῷ μου
- 9 Lè sa a, Moyiz fè m' pwomès sa a, li di m': Ou wè ou menm, ou fè tou sa Seyè a te vle ou fè. Se poutèt sa y'a ba ou tout kote ou mete pye ou yo pou ou ak pou tout ras ou apre ou.
And on that day Moses took an oath, saying, Truly the land where your feet have been placed will become a heritage for you and your children for ever, because you have been true to the Lord your God with all your heart.
καὶ ὥμοσεν μουσῆς ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγων ἡ γῆ ἐφ' ἣν ἐπέβης σοὶ ἔσται ἐν κλήρῳ καὶ τοῖς τέκνοις σου εἰς τὸν αἰῶνα ὅτι προσετέθης ἐπακολουθῆσαι ὀπίσω κυρίου τοῦ θεοῦ ἡμῶν
- 10 Gade! Seyè a kenbe pwomès li, li pa kite m' gen tan mouri. Sa te fè deja karanssenkan depi Seyè a te di Moyiz sa. Lè sa a, pèp Izrayèl la t'ap moute desann nan dezè a. Koulye a mwen gen katrevenssenkan.
And now, as you see, the Lord has kept me safe these forty-five years, from the time when the Lord said this to Moses, while Israel was wandering in the waste land: and now I am eighty-five years old.
καὶ νῦν διέθρεψέν με κύριος ὃν τρόπον εἶπεν τοῦτο τεσσαρακοστὸν καὶ πέμπτον ἔτος ἀφ' οὗ ἐλάλησεν κύριος τὸ ῥῆμα τοῦτο πρὸς μουσῆϊ καὶ ἐπορεύθη ἰσραὴλ ἐν τῇ ἐρήμῳ καὶ νῦν ἰδοὺ ἐγὼ σήμερον ὀγδοήκοντα καὶ πέντε ἐτῶν
- 11 Men, mwen santi m' vanyan gason jòdi a tankou lè Moyiz te voye m' al vizite peyi a. Mwen santi mwen ka goumen, mwen ka regle tout zafè m' jan m' te konn fè l' lè sa a.
And still, I am as strong today as I was when Moses sent me out: as my strength was then, so is it now, for war and for all the business of life.
ἐτι εἰμὶ σήμερον ἰσχύων ὥσει ὅτε ἀπέστειλὲν με μουσῆς ὡσαύτως ἰσχύω νῦν ἐξελεθεῖν καὶ εἰσελεθεῖν εἰς τὸν πόλεμον

- 12 Se poutèt sa, mwen mande ou pou ou ban mwen mòn Seyè a te pwomèt mwen jou sa a. Ou te rive konnen se yon bann gwonèg bèl wotè yo rele anakim ki t'ap viv la. Yo te gen anpil gwo lavil ki te byen pwoteje ak ranpa. Men, mwen kwè Seyè a pral kanpe avè m'. L'a ede m' pran peyi a nan men yo jan li te di l' la.
 So now, give me this hill-country named by the Lord at that time; for you had an account of it then, how the Anakim were there, and great walled towns: it may be that the Lord will be with me, and I will be able to take their land, as the Lord said.
 και νῦν αἰτοῦμαι σε τὸ ὄρος τοῦτο καθὰ εἶπεν κύριος τῆ ἡμέρα ἐκεῖνη ὅτι σὺ ἀκήκοας τὸ ῥῆμα τοῦτο τῆ ἡμέρα ἐκεῖνη νυνὶ δὲ οἱ ενακιμ ἐκεῖ εἰσιν πόλεις ὄχυραι καὶ μεγάλαι ἐὰν οὖν κύριος μετ' ἐμοῦ ἢ ἐξολοθρεύσω αὐτούς ὃν τρόπον εἶπέν μοι κύριος
- 13 Lè sa a, Jozye bay Kalèb, pitit gason Jefoune a, benediksyon, epi li ba li pòsyon tè Ebwon an pou pòsyon pa li.
 And Joshua gave him his blessing; and he gave Hebron to Caleb, the son of Jephunneh, for his heritage.
 και εὐλόγησεν αὐτὸν ἰησοῦς και ἔδωκεν τὴν χεβρων τῷ χαλεβ υἱῷ ἰεφοννη υἱοῦ κενεζ ἐν κλήρῳ
- 14 Jouk koulye a, Ebwon rete pou Kalèb ak pou moun ras fanmi li yo, paske Kalèb te fè tou sa Seyè a, Bondye pèp Izrayèl la, te vle l' fè.
 So Hebron became the heritage of Caleb, the son of Jephunneh the Kenizzite, to this day, because with all his heart he was true to the Lord, the God of Israel.
 διὰ τοῦτο ἐγενήθη ἡ χεβρων τῷ χαλεβ τῷ τοῦ ἰεφοννη τοῦ κενεζαίου ἐν κλήρῳ ἕως τῆς ἡμέρας ταύτης διὰ τὸ αὐτὸν ἐπακολουθήσαι τῷ προστάγματι κυρίου θεοῦ ἰσραηλ
- 15 Nan tan lontan, yo te rele lavil Ebwon an Kiriyaat aba. Aba sa a, se li ki te pi gwonèg nan tout ras moun Anak yo. Depi apre lè sa a, peyi a t'ap viv ak kè poze. Pa t' gen goumen ankò.
 In earlier times the name of Hebron had been Kiriath-arba, named after Arba, the greatest of the Anakim. And the land had rest from war.
 τὸ δὲ ὄνομα τῆς χεβρων ἦν τὸ πρότερον πόλις αρβοκ μητροπόλις τῶν ενακιμ αὕτη και ἡ γῆ ἐκόπασεν τοῦ πολέμου
- 1 ¶ Lè yo te tire osò a, men pòsyon tè ki vin pou moun branch fanmi Jida yo. Se tè sa a yo te separe bay chak fanmi nan branch lan pòsyon pa yo. Tè a bonè nan sid ak peyi Edon an, depi dezè Zin lan rive Kadès nan direksyon sid.
 Now the part of the land marked out for the children of Judah by families, went up to the edge of Edom, as far as the waste land of Zin to the south, to the farthest point of it on the south.
 και ἐγένετο τὰ ὄρια φυλῆς ἰουδα κατὰ δῆμον αὐτῶν ἀπὸ τῶν ὀρίων τῆς ἰδουμαίας ἀπὸ τῆς ἐρήμου σιν ἕως καθῆς πρὸς λίβα
- 2 Fwontyè tè a konmanse nan pwent sid lanmè Sale a,
 Their south limit was from the farthest part of the Salt Sea, from the inlet looking to the south:
 και ἐγενήθη αὐτῶν τὰ ὄρια ἀπὸ λιβὸς ἕως μέρους τῆς θαλάσσης τῆς ἀλυκῆς ἀπὸ τῆς λοφιᾶς τῆς φερούσης ἐπὶ λίβα
- 3 Li pase anba pas Akrabim lan, li travèse dezè Zin, li moute pou l' pase anba Kadès Banea, li pase Ezwon, li moute Ada, li vire sou Kareka,
 From there it goes south of the slope up to Akrabbim, and on to Zin, then south past Kadesh-barnea, and on by Hezron and up to Addar, turning in the direction of Karka:
 και διαπορεύεται ἀπέναντι τῆς προσαναβάσεως ακραβιν και ἐκπεριπορεύεται σεννα και ἀναβαίνει ἀπὸ λιβὸς ἐπὶ καθῆς βαρνη και ἐκπορεύεται ἀσωρον και προσαναβαίνει εἰς ἀδδαρα και περιπορεύεται τὴν κατὰ δυσμᾶς καθῆς
- 4 Li pase Azmon, li kouri nan ravin ki sou fwontyè Lejip la jouk li rive sou lanmè a. Men limit sid tè moun Jida yo.
 Then on to Azmon, ending at the stream of Egypt: and the end of the limit is at the sea; this will be your limit on the south.
 και πορεύεται ἐπὶ ἀσεμωνα και διεκβαλεῖ ἕως φάραγγος αἰγύπτου και ἔσται αὐτοῦ ἡ διεξοδος τῶν ὀρίων ἐπὶ τὴν θάλασσαν τοῦτο ἔστιν αὐτῶν ὄρια ἀπὸ λιβὸς
- 5 Sou bò solèy leve, lanmè Sale a te sèvi yo fwontyè rive nan lanbouchi larivyè Jouden an. Se la fwontyè nò a te konmanse.
 And the east limit is the Salt Sea as far as the end of Jordan. And the limit of the north part of the land is from the inlet of the sea at the end of Jordan:
 και τὰ ὄρια ἀπὸ ἀνατολῶν πᾶσα ἡ θάλασσα ἡ ἀλυκῆ ἕως τοῦ ἰορδάνου και τὰ ὄρια αὐτῶν ἀπὸ βορρᾶ και ἀπὸ τῆς λοφιᾶς τῆς θαλάσσης και ἀπὸ τοῦ μέρους τοῦ ἰορδάνου
- 6 Li moute Bèt-Ogla, li pase anwo Bèt arabah, li rive jouk Wòch Boan. Boan, se non yonn nan pitit gason Woubenn yo.
 Then the line goes up to Beth-hoglah, past the north of Beth-arabah, and up to the stone of Bohan, the son of Reuben;
 ἐπιβαίνει τὰ ὄρια ἐπὶ βαιθαγλα και παραπορεύεται ἀπὸ βορρᾶ ἐπὶ βαιθαραβα και προσαναβαίνει τὰ ὄρια ἐπὶ λίθον βαιων υἱοῦ ρουβην
- 7 Apre sa, li pase nan fon Akò, li moute jouk Debi. Li vire sou bò nò nan direksyon Gilgal, anfas pas Adoumen ki sou bò sid ravin lan. Li pase moute bò sous Anchemèch, l' al bout sou Anwogèl.
 Then the line goes up to Debir from the valley of Achor, and so to the north, in the direction of Gilgal, which is opposite the slope up to Adummim, on the south side of the river: and the line goes on to the waters of En-shemesh, ending at En-rogel:
 και προσαναβαίνει τὰ ὄρια ἐπὶ τὸ τέταρτον τῆς φάραγγος χωρ και καταβαίνει ἐπὶ γαλγαλ ἣ ἔστιν ἀπέναντι τῆς προσβάσεως ἀδδαμιν ἣ ἔστιν κατὰ λίβα τῆ φάραγγι και διεκβαλεῖ ἐπὶ τὸ ὕδωρ πηγῆς ἡ λίου και ἔσται αὐτοῦ ἡ διεξοδος πηγῆ ρωγηλ
- 8 Apre sa, li remoute ravin Pitit Ennon an ki nan sid mòn moun Jebis yo, ki vle di Jerizalèm, li moute sou tè mòn ki anfas ravin Ennon an, sou bò solèy kouche, nan pwent nò plenn refayim yo.
 Then the line goes up by the valley of the son of Hinnom to the south side of the Jebusite (which is Jerusalem): then up to the top of the mountain in front of the valley of Hinnom to the west, which is at the farthest point of the valley of Rephaim on the north:
 και ἀναβαίνει τὰ ὄρια εἰς φάραγγα ὀνομ ἐπὶ νότου ἰεβους ἀπὸ λιβὸς αὕτη ἔστιν ἱερουσαλημ και διεκβάλλει τὰ ὄρια ἐπὶ κορυφὴν ὄρους ἣ ἔστιν κατὰ πρόσωπον φάραγγος ὀνομ πρὸς θαλάσσης ἣ ἔστιν ἐκ μέρους γῆς ραφαὶν ἐπὶ βορρᾶ

- 9 Li soti nan tèt mòn lan, li desann bò sous Neftoa a. Apre sa li pran direksyon mòn Efwon an, li vire sou lavil Bala (ki rele Kiriyaat-Jearim tou).
And the limit is marked out from the top of the mountain to the fountain of the waters of Nephtoah, and out to the towns of Mount Ephron, as far as Baalah (which is Kiriath-jearim):
καὶ διεκβάλλει τὸ ὄριον ἀπὸ κορυφῆς τοῦ ὄρους ἐπὶ πηγὴν ὕδατος ναφθω καὶ διεκβάλλει εἰς τὸ ὄρος εφρων καὶ ἐξάξει τὸ ὄριον εἰς βααλ αὕτη ἐστὶν πόλις ιαριμ
- 10 Li soti Bala, li fè yon ti koub moute nan direksyon solèy kouche, sou mòn Seyi, li lonje flan nò mòn Jearim lan (ki rele Kisalòn tou), li desann Bètchemèch, li travèse Timna,
Then turning west, the line goes from Baalah to Mount Seir, and on to the side of Mount Jearim (which is Chesalon) on the north, then down to Beth-shemesh, and on past Timnah;
καὶ περιελεύσεται ὄριον ἀπὸ βααλ ἐπὶ θάλασσαν καὶ παρελεύσεται εἰς ὄρος ασσαρες ἐπὶ νότου πόλιν ιαριμ ἀπὸ βορρᾶ αὕτη ἐστὶν χασλων καὶ καταβήσεται ἐπὶ πόλιν ἡλίου καὶ παρελεύσεται ἐπὶ λίβα
- 11 li rive sou bò nò mòn Ekwon, li vire sou Chikawon, li pase sou ti bit Bala a, li pase Jabneyèl, epi l' al bout nan lanmè.
And out to the side of Ekron to the north: then it is marked out to Shikkeron and on to Mount Baalah, ending at Jabneel; the end of the line is at the sea.
καὶ διεκβαλεῖ τὸ ὄριον κατὰ νότου ακκαρων ἐπὶ βορρᾶν καὶ διεκβαλεῖ τὰ ὄρια εἰς σακχαρωνα καὶ παρελεύσεται ὄρος τῆς βαλα καὶ διεκβαλεῖ ἐπὶ ιαβνηλ καὶ ἔσται ἡ διέξοδος τῶν ὀρίων ἐπὶ θάλασσαν
- 12 Sou bò lwès la, se lanmè Mediterane a ki te sèvi yo limit. Men limit ki te fèmen pòsyon tè yo te bay tout fanmi ki nan branch fanmi Jida a.
And the limit on the west is the edge of the Great Sea. This is the line going round the land marked out for the children of Judah, by their families.
καὶ τὰ ὄρια αὐτῶν ἀπὸ θαλάσσης ἢ θάλασσα ἢ μεγάλη ὀρειεῖ ταῦτα τὰ ὄρια υἰῶν ιουδα κύκλω κατὰ δῆμους αὐτῶν
- 13 ¶ Jan Seyè a te bay Jozye lòd la, yon pòsyon nan tè moun Jida yo vin pou Kalèb, pitit gason Jefoune a. Jozye ba li Kiriyaat aba, kapital peyi Anak yo. (Koulye a yo rele lavil la Ebwon).
And to Caleb, the son of Jephunneh, he gave a part among the children of Judah, as the Lord had given orders to Joshua, that is, Kiriath-arba, named after Arba, the father of Anak which is Hebron.
καὶ τῷ χαλεβ υἱῷ ιεφοννη ἔδωκεν μερίδα ἐν μέσῳ υἰῶν ιουδα διὰ προστάγματος τοῦ θεοῦ καὶ ἔδωκεν αὐτῷ ἰησοῦς τὴν πόλιν αρβοκ μητρόπολιν ενακ αὕτη ἐστὶν χεβρων
- 14 Kalèb mete twa pitit gason Anak yo deyò nan lavil la. Se te Chechayi, Ayiman ak Talmayi,
And the three sons of Anak, Sheshai and Ahiman and Talmai, the children of Anak, were forced out from there by Caleb.
καὶ ἐξωλέθρευσεν ἐκεῖθεν χαλεβ υἱὸς ιεφοννη τοὺς τρεῖς υἱοὺς ενακ τὸν σουσι καὶ τὸν θολμι καὶ τὸν αχμα
- 15 Apre sa, li kite Ebwon, l' al atake moun lavil Debi yo. (Nan tan lontan, yo te rele lavil sa a Kiriyaat-Sefè).
From there he went up against the people of Debir: (now the name of Debir before that was Kiriath-sepher.)
καὶ ἀνέβη ἐκεῖθεν χαλεβ ἐπὶ τοὺς κατοικοῦντας δαβιρ τὸ δὲ ὄνομα δαβιρ ἦν τὸ πρότερον πόλις γραμμάτων
- 16 Lè sa a, Kalèb di konsa: -Moun ki va resi kraze moun Kiriyaat-Sefè yo, epi ki va pran lavil la nan men yo, m'a ba li Aksa, pitit fi mwen an, pou madanm.
And Caleb said, I will give Achsah, my daughter, as wife to the man who overcomes Kiriath-sepher and takes it.
καὶ εἶπεν χαλεβ ὅς ἐάν λάβῃ καὶ ἐκκόψῃ τὴν πόλιν τῶν γραμμάτων καὶ κυριεύσῃ αὐτῆς δώσω αὐτῷ τὴν αχσαν θυγατέρα μου εἰς γυναῖκα
- 17 Se pwòp frè Kalèb, Otonyèl, pitit Kenaz, ki te pran lavil la. Kalèb ba li Aksa, pitit fi li a, pou madanm.
And Othniel, the son of Kenaz, Caleb's brother, took it: so he gave him his daughter Achsah for his wife.
καὶ ἔλαβεν αὐτὴν γοθονιηλ υἱὸς κενεζ ἀδελφὸς χαλεβ ὁ νεώτερος καὶ ἔδωκεν αὐτῷ τὴν αχσαν θυγατέρα αὐτοῦ αὐτῷ γυναῖκα
- 18 Lè Aksa rive lakay mari l', mari a di l' poukisa li pa mande papa l' yon bon jaden. Aksa al jwenn papa l'. Desann li desann bourik li, Kalèb mande l': -Sa ki genyen, pitit mwen?
Now when she came to him, he put into her mind the idea of requesting a field from her father: and she got down from her ass; and Caleb said to her, What is it?
καὶ ἐγένετο ἐν τῷ εἰσπορεύεσθαι αὐτὴν καὶ συνεβουλεύσατο αὐτῷ λέγουσα αἰτήσομαι τὸν πατέρα μου ἀγρόν καὶ ἐβόησεν ἐκ τοῦ ὄνου καὶ εἶπεν αὐτῇ χαλεβ τί ἐστὶν σοι
- 19 Aksa reponn: -Mwen vin mande ou yon favè. Ou voye m' byen lwen nan dezè Negèv la. Tanpri, ban m' kek sous kote pou m' jwenn dlo non. Se konsa Kalèb ba li Sous Dlo Anwo ak Sous Dlo Anba yo.
And she said, Give me a blessing; because you have put me in dry south-land, now give me springs of water. So he gave her the higher spring and the lower spring.
καὶ εἶπεν αὐτῷ δός μοι εὐλογίαν ὅτι εἰς γῆν ναγεβ δέδωκάς με δός μοι τὴν γολαθμαιν καὶ ἔδωκεν αὐτῇ χαλεβ τὴν γολαθμαιν τὴν ἄνω καὶ τὴν γολαθμαιν τὴν κάτω
- 20 ¶ Men tout tè ki te vini pou branch fanmi Jida a. Yo separe l' bay yon pòsyon pou chak fanmi.
This is the heritage of the tribe of Judah, by their families.
αὕτη ἡ κληρονομία φυλῆς υἰῶν ιουδα
- 21 Men non lavil kote moun Jida yo te rete nan Negèv la, anba pwent sid peyi a, bò fwontyè peyi Edon an: Kabseyèl, Edè, Jagou,
The farthest towns of the tribe of Judah in the direction of the limits of Edom to the south, were Kabzeel, and Eder, and Jagur;
ἐγενήθησαν δὲ αἱ πόλεις αὐτῶν πόλις πρώτη φυλῆς υἰῶν ιουδα ἐφ' ὀρίων εδομ ἐπὶ τῆς ἐρήμου καιβαισεληλ καὶ ара καὶ ασωρ
- 22 Kina, Dimona, Adada,
And Kinah, and Dimonah, and Adadah;
καὶ ικαμ καὶ ρεγμα καὶ αρουηλ

- 23 Kedèch, Azò-Yitnan,
And Kedesh, and Hazor, and Ithnan;
καὶ καθῆς καὶ ασοριωναιν
- 24 Zif, Telèm, Bejalòt,
Ziph, and Telem, and Bealoth;
καὶ μαιναμ καὶ βαλμειναν καὶ αὶ κῶμαι αὐτῶν
- 25 Azò adata, Keriyòt-Ezwon (ki rele Azò tou),
And Hazor-hadattah, and Kerioth-hezron (which is Hazor);
καὶ αὶ πόλεις ασερων αὐτῆ ασωρ
- 26 Aman, Chema, Molada,
Amam, and Shema, and Moladah;
καὶ σην καὶ σαλμαα καὶ μολαδα
- 27 Aza-Gada, Echmon, Bèt-Pelèt,
And Hazar-gaddah, and Heshmon, and Beth-pelet;
καὶ σερι καὶ βαιφαλαδ
- 28 Aza-Chwal, Bècheba, Biziotya,
And Hazar-shual, and Beer-sheba, and Biziothiah;
καὶ γολασεωλα καὶ βηρσαβεε καὶ αὶ κῶμαι αὐτῶν καὶ αὶ ἐπαύλεις αὐτῶν
- 29 Bala, Iyim, Azèm,
Baalah, and Iim, and Ezem;
βαλα καὶ βακωκ καὶ ασομ
- 30 Eltola, Kesil, Oma,
And Eltolad, and Chesil, and Hormah;
καὶ ελβουδαδ καὶ βαιθηλ καὶ ερμα
- 31 Ziklag, Madmana, Sansana,
And Ziklag, and Madmannah, and Sansannah;
καὶ σεκελακ καὶ μαχαριμ καὶ σεθεννακ
- 32 Lebaòt, Chilim, Ayin ak Rimon. Sa te fè antou vennèf lavil ak tout ti bouk ki sou lòd yo.
And Lebaoth, and Shilhim, and Ain, and Rimmon; all the towns are twenty-nine, with their unwallèd places.
καὶ λαβωσ καὶ σαλη καὶ ερωμωθ πόλεις κθ# καὶ αὶ κῶμαι αὐτῶν
- 33 Men non lavil kote yo te rete nan plenn yo: Ehtawòl, Zorea, Akna,
In the lowland, Eshtaol, and Zorah, and Ashnah;
ἐν τῇ πεδινη ἀσταωλ καὶ ραα καὶ ασσα
- 34 Zanoa, An-Gannim, Tapwak, Enan,
And Zanoah, and En-gannim, Tappuah, and Enam;
καὶ ραμεν καὶ τανω καὶ ἰλουθωθ καὶ μαιανι
- 35 Jamout, Adoulam, Soko, Azeka,
Jarmuth, and Adullam, Socoh, and Azekah;
καὶ ιερμουθ καὶ οδολαμ καὶ μεμβρα καὶ σαωχω καὶ αζηκα
- 36 Charayim, Aditayim, Gedera ak Gedewotayim. Sa te fè antou katòz lavil ak tout ti bouk ki sou lòd yo.
And Shaaraim, and Adithaim, and Gederah, and Gederothaim; fourteen towns with their unwallèd places.
καὶ σακαριμ καὶ γαδηρα καὶ αὶ ἐπαύλεις αὐτῆς πόλεις δέκα τέσσαρες καὶ αὶ κῶμαι αὐτῶν

- 37 Te gen tou Etzenan, Adaka, Migdal-Gad,
Zenan, and Hadashah, and Migdal-gad;
σεννα καὶ ἀδασαν καὶ μαγαδαγαδ
- 38 Dilean, Am Mizpe, Jokteyèl,
And Dilan, and Mizpeh, and Joktheel;
καὶ δαλαλ καὶ μασφα καὶ ιακαρηλ
- 39 Lakis, Boska, Eglon,
Lachish, and Bozkath, and Eglon;
καὶ λαχης καὶ βασηδωθ καὶ ἰδεαδαλεα
- 40 Kabon, Lamas, Kitlis,
And Cabbon, and Lahmas, and Chithlish;
καὶ χαβρα καὶ μαχεζ καὶ μααχωζ
- 41 Jedewòt, Bèt-Dagon, Nama, Makeda. Sa te fè antou sèz lavil ak tout ti bouk ki sou lòd yo.
And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen towns with their unwalled places.
καὶ γεδδωρ καὶ βαγαδιηλ καὶ νομαν καὶ μακηδαν πόλεις δεκαεξ καὶ αἱ κῶμαι αὐτῶν
- 42 Te gen tou Libna, Etè, Akan,
Libnah, and Ether, and Ashan;
λεμνα καὶ ἰθακ
- 43 Jifta, Akna, Nezib,
And Iphtah, and Ashnah, and Nezib;
καὶ ανοχ καὶ ιανα καὶ νασιβ
- 44 Keyila, Akzib, Marecha. Sa te fè antou nèf lavil ansanm ak tout ti bouk ki sou lòd yo
And Keilah, and Achzib, and Mareshah; nine towns with their unwalled places.
καὶ κεῖλαμ καὶ ακιεζι καὶ κεζιβ καὶ βαθησαρ καὶ αιλων πόλεις δέκα καὶ αἱ κῶμαι αὐτῶν
- 45 Te gen Ekwon ak tout ti bouk ki sou lòd li.
Ekron, with her daughter-towns and her unwalled places;
ακκαρων καὶ αἱ κῶμαι αὐτῆς καὶ αἱ ἐπαύλεις αὐτῶν
- 46 Soti Ekwon pou al bò lanmè, tout lavil ki nan zòn Asdòd ak tout ti bouk ki sou lòd yo,
From Ekron to the sea, all the towns by the side of Ashdod, with their unwalled places.
ἀπὸ ακκαρων γεμνα καὶ πᾶσαι ὅσαι εἰσὶν πλησίον ασηδωθ καὶ αἱ κῶμαι αὐτῶν
- 47 Asdòd ak tout ti vil ak tout ti bouk ki sou lòd li, Gaza ak tout ti bouk osinon ti vil ki sou lòd li, depi ravin ki sou fwontyè Lejip la rive sou lanmè ki sèvi yo limit la.
Ashdod, with her daughter-towns and her unwalled places; Gaza, with her daughter-towns and her unwalled places, to the stream of Egypt, with the Great Sea as a limit.
ασιεδωθ καὶ αἱ κῶμαι αὐτῆς καὶ αἱ ἐπαύλεις αὐτῆς γάζα καὶ αἱ κῶμαι αὐτῆς καὶ αἱ ἐπαύλεις αὐτῆς ἕως τοῦ χειμάρρου αἰγύπτου καὶ ἡ θάλασσα ἡ μεγάλη διορίζει
- 48 Men lavil yo te genyen nan mòn yo: Chami, Jati, Soko,
And in the hill-country, Shamir, and Jattir, and Socoh;
καὶ ἐν τῇ ὄρεινῇ σαμιρ καὶ ιεθερ καὶ σοχα
- 49 Dana, Kiriyaat-Sefè (Koulye a li rele Debi),
And Dannah, and Kiriath-sannah (which is Debir);
καὶ ρεννα καὶ πόλις γραμμάτων αὕτη δαβιρ
- 50 Anad, Estemoa, Anim,
And Anab, and Eshtemoh, and Anim;
καὶ ανων καὶ εσκαϊμαν καὶ αισαμ

- 51 Gochenn, Alon, Gilo. Sa te fè antou onz lavil ak tout ti bouk ki sou lòd yo.
And Goshen, and Holon, and Giloh; eleven towns with their unwalled places.
 και γοσομ και χαλου και χαννα πόλεις ένδεκα και αί κώμαι αὐτῶν
- 52 Te gen tou Arab, Douma, Echean,
Arab, and Dumah, and Eshan;
 αιρεμ και ρεμνα και σομα
- 53 Janoum, Bèt-Tapwa, Afeka,
And Janim, and Beth-tappuah, and Aphekah;
 και ιεμαῖν και βαιθαχου και φακουα
- 54 Oumeta, Kiriyaṭ aba (Jòdi a li rele Ebwon), ak Ziò. Sa te fè antou nèf lavil ak tout ti bouk ki sou lòd yo.
And Humtah, and Kiriath-arba (which is Hebron), and Zior; nine towns with their unwalled places.
 και ευμα και πόλις αρβοκ αὕτη ἐστίν χεβρων και σωρθ πόλεις έννεα και αί ἐπαύλεις αὐτῶν
- 55 Te gen ankò Maon, Kamèl, Zif, Jouta,
Maon, Carmel, and Ziph, and Jutah;
 μαωρ και χερμελ και οζιβ και ιταν
- 56 Jizrèyèl, Jokdeam, Zanoa,
And Jezreel, and Jokdeam, and Zanoah;
 και ιαριηλ και ιαρικαμ και ζακαναῖμ
- 57 Kayin, Gibeya, Tima, Antou sa te fè dis lavil ak tout ti bouk ki sou lòd yo.
Kain, Gibeah, and Timnah; ten towns with their unwalled places.
 και γαβσα και θαμναθα πόλεις έννεα και αί κώμαι αὐτῶν
- 58 Te gen ankò Aloul, Bètsou, Gidò,
Halhul, Beth-zur, and Gedor;
 αλουα και βαιθσουρ και γεδδων
- 59 Maarat, Bèt anòt, Eltekon. Antou sa te fè sis lavil ak tout ti bouk ki sou lòd yo.
And Maarath, and Beth-anoth, and Eltekon; six towns with their unwalled places.
 και μαγαρωθ και βαιθαναμ και θεκουμ πόλεις ἐξ και αί κώμαι αὐτῶν [59a] θεκω και εφραθα αὕτη ἐστίν βαιθλεεμ και φαγωρ και αιταν και κουλον και ταταμ και εωβης και καρεμ και γαλεμ και θεθη ρ και μανοχω πόλεις ένδεκα και αί κώμαι αὐτῶν
- 60 Te gen ankò Kiriyaṭ-Baal (Jòdi a li rele Kiriyaṭ-Jearim) ak Araba. Antou sa te fè de lavil ak tout ti bouk ki sou lòd yo.
Kiriath-baal (which is Kiriath-jearim), and Rabbah; two towns with their unwalled places.
 καριαθβααλ αὕτη ἡ πόλις ιαριμ και σωθηβα πόλεις δύο και αί ἐπαύλεις αὐτῶν
- 61 Men non lavil kote yo te rete nan dezè a: Bèt araba, Miden, Sekaka,
In the waste land, Beth-arabah, Middin, and Secacah;
 και βαδδαργις και θαρβααμ και αινων και αιχιωζα
- 62 Nibkan, Site Sèl la ak Angedi. Antou sa te fè sis lavil ak tout ti bouk ki sou lòd yo.
And Nibshan, and the Town of Salt, and En-gedi; six towns with their unwalled places.
 και ναφλαζων και αί πόλεις σαδωμ και ανκαδης πόλεις ἐπτὰ και αί κώμαι αὐτῶν
- 63 Men, moun Jida yo pa t' janm rive mete bann moun Jebis ki te rete lavil Jerizalèm yo deyò. Kifè, jouk jòdi a moun Jebis yo rete lavil Jerizalèm ansanm ak moun Jida yo.
And as for the Jebusites living in Jerusalem, the children of Judah were unable to make them go out; but the Jebusites are living with the children of Judah at Jerusalem, to this day.
 και ó ιεβουσαιος κατῳκει εν ιερουσαλημ και οὐκ ἠδυνάσθησαν οι υιοί ιουδα ἀπολέσαι αὐτούς και κατῳκησαν οι ιεβουσαιοι εν ιερουσαλημ ἔως τῆς ἡμέρας ἐκείνης

- 1 ¶ Tè ki te vin pou moun fanmi Jozèf yo te konmanse bò larivyè Jouden, anfas lavil Jeriko, sou bò solèy leve. Li soti la, li moute nan mòn yo jouk li rive Betèl.
And the limit of the land marked out for the children of Joseph went out from Jordan at Jericho, at the waters of Jericho on the east, in the waste land, going up from Jericho through the hill-country to Beth-el;
καὶ ἐγένετο τὰ ὄρια υἱῶν ἰωσηφ ἀπὸ τοῦ ἰορδάνου τοῦ κατὰ ἱεριχω ἀπ' ἀνατολῶν καὶ ἀναβήσεται ἀπὸ ἱεριχω εἰς τὴν ὄρεινὴν τὴν ἔρημον εἰς βαιθηλ λουζα
- 2 Li soti Betèl, li moute Louz, li pase Atawòt, kote moun Aki yo te rete.
And it goes out from Beth-el to Luz, and on as far as the limit of the Archites to Ataroth;
καὶ ἐξελεύσεται εἰς βαιθηλ καὶ παρελεύσεται ἐπὶ τὰ ὄρια τοῦ χαταρωθι
- 3 Baliz fwontyè a desann apre sa bò solèy kouche, nan direksyon peyi moun Jaffèt yo jouk sou limit Bètowon, li pase rive Gezè, l' al bout nan lanmè.
And it goes down to the west to the limit of the Japhletites, to the limit of Beth-horon the lower, as far as Gezer; ending at the sea.
καὶ διελεύσεται ἐπὶ τὴν θάλασσαν ἐπὶ τὰ ὄρια αἰταλιμ ἕως τῶν ὀρίων βαιθωρων τὴν κάτω καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ τὴν θάλασσαν
- 4 Men pòsyon tè ki te vin pou fanmi de pitit Jozèf yo: Manase ak Efrayim.
And the children of Joseph, Manasseh and Ephraim, took their heritage.
καὶ ἐκληρονόμησαν οἱ υἱοὶ ἰωσηφ εφραιμ καὶ μανασση
- 5 ¶ Men tè yo te bay branch moun Efrayim yo pou yo separe bay chak fanmi yon pòsyon. Sou bò solèy leve, Atawòt, Adak te sèvi yo fwontyè jouk Bètowon.
And the limit of the land of the children of Ephraim by their families was marked out in this way: the limit of their heritage to the east was Ataroth-addar, to Beth-horon the higher;
καὶ ἐγενήθη ὄρια υἱῶν εφραιμ κατὰ δῆμους αὐτῶν καὶ ἐγενήθη τὰ ὄρια τῆς κληρονομίας αὐτῶν ἀπὸ ἀνατολῶν αταρωθ καὶ εροκ ἕως βαιθωρων τὴν ἄνω καὶ γαζαρα
- 6 Baliz fwontyè a soti la, l' al bout nan lanmè Mediterane a. Li kite lavil Mikmetat sou bò nò li. Sou bò solèy leve, fwontyè a vire desann bò Taanat-Silo, li pase bò kote l', sou bò lès lavil Janoa.
The line goes out to the west at Michmethath on the north; then turning to the east to Taanath-shiloh, going past it on the east of Janoah;
καὶ διελεύσεται τὰ ὄρια ἐπὶ τὴν θάλασσαν εἰς καισμων ἀπὸ βορρᾶ θερμα περιελεύσεται ἐπὶ ἀνατολᾶς εἰς θηνασα καὶ σελλησα καὶ παρελεύσεται ἀπ' ἀνατολῶν εἰς ιανωκα
- 7 Li desann soti Janoa, li pase lavil Atawòt ak Nara, li rive lavil Jeriko, l' al bout sou larivyè Jouden.
And from Janoah down to Ataroth, and to Naarah, and touching Jericho, it goes on to Jordan.
καὶ εἰς μαχω καὶ αταρωθ καὶ αἰ κῶμαι αὐτῶν καὶ ἐλεύσεται ἐπὶ ἱεριχω καὶ διεκβαλεῖ ἐπὶ τὸν ἰορδάνην
- 8 Li soti Tapwa, li pran direksyon lwès jouk li rive nan dlo Kana, l' al bout sou lanmè a. Men tout pòsyon tè ki te vin pou branch fanmi Efrayim yo. Yo separe l', yo bay chak fanmi yon pòsyon,
From Tappuah the line goes on to the west to the river of Kanah; ending at the sea. This is the heritage of the children of Ephraim by their families;
καὶ ἀπὸ ταφου πορεύσεται τὰ ὄρια ἐπὶ θάλασσαν ἐπὶ χελκανα καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ θάλασσαν αὕτη ἡ κληρονομία φυλῆς εφραιμ κατὰ δῆμους αὐτῶν
- 9 ansanm ak lavil yo te pran nan mitan ti mòn moun Manase yo pou bay moun Efrayim yo.
Together with the towns marked out for the children of Ephraim in the heritage of Manasseh, all the towns with their unwalled places.
καὶ αἱ πόλεις αἱ ἀφορισθεῖσαι τοῖς υἱοῖς εφραιμ ἀνὰ μέσον τῆς κληρονομίας υἱῶν μανασση πᾶσαι αἱ πόλεις καὶ αἱ κῶμαι αὐτῶν
- 10 Men yo pa t' rive mete moun Kanaran ki te rete lavil Gezè yo deyò. Se konsa, jouk jòdi a moun Kanaran yo ap viv nan mitan moun Efrayim yo. Men, yo te fòse moun Kanaran yo fè kòve pou yo.
And the Canaanites who were living in Gezer were not forced out; but the Canaanites have been living among Ephraim, to this day, as servants, doing forced work.
καὶ οὐκ ἀπόλεσεν εφραιμ τὸν χαναναῖον τὸν κατοικοῦντα ἐν γαζερ καὶ κατόκει ὁ χαναναῖος ἐν τῷ εφραιμ ἕως τῆς ἡμέρας ταύτης ἕως ἀνέβη φαραω βασιλεὺς αἰγύπτου καὶ ἔλαβεν αὐτὴν καὶ ἐνέπηρσε ν αὐτὴν ἐν πυρί καὶ τοὺς χαναναίους καὶ τοὺς φερεζαίους καὶ τοὺς κατοικοῦντας ἐν γαζερ ἐξεκέντησαν καὶ ἔδωκεν αὐτὴν φαραω ἐν φερνῇ τῇ θυγατρὶ αὐτοῦ
- 1 ¶ Manase te premye pitit gason Jozèf. Se konsa yon pòsyon nan tè a vin pou moun fanmi Manase yo. Maki, papa Galarad, te premye pitit gason Manase. Se te yon vanyan sòlda. Se konsa yo te ba li peyi Galarad ak peyi Bazan.
And this was the part marked out for the tribe of Manasseh, because he was the oldest son of Joseph. As for Machir, the oldest son of Manasseh, the father of Gilead, because he was a man of war he had Gilead and Bashan.
καὶ ἐγένετο τὰ ὄρια φυλῆς υἱῶν μανασση ὅτι οὗτος πρωτότοκος τῷ ἰωσηφ τῷ μαχίρ πρωτοτόκῳ μανασση πατρὶ γαλααδ ἀνὴρ γὰρ πολεμιστῆς ἦν ἐν τῇ γαλααδίτιδι καὶ ἐν τῇ βασανίτιδι
- 2 Apre sa, yo bay fanmi lòt pitit Manase yo yon pòsyon nan tè a, dapre kantite moun yo te genyen: yon pòsyon pou pitit Abyezè yo, yon pòsyon pou pitit Elèk yo, yon pòsyon pou pitit Asrièl yo, yon pòsyon pou pitit Sichèm yo, yon pòsyon pou pitit Efè yo, yon lòt pòsyon pou pitit Chemida yo. Se moun sa yo ki te branch fanmi pitit gason Manase, pitit Jozèf la.
And as for the rest of the children of Manasseh, their heritage was given to them by families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida: these were the male children of Manasseh, the son of Joseph, by their families.
καὶ ἐγενήθη τοῖς υἱοῖς μανασση τοῖς λοιποῖς κατὰ δῆμους αὐτῶν τοῖς υἱοῖς ιεζερ καὶ τοῖς υἱοῖς κελεζ καὶ τοῖς υἱοῖς ιεζιηλ καὶ τοῖς υἱοῖς συχημ καὶ τοῖς υἱοῖς συμαριμ καὶ τοῖς υἱοῖς οφερ οὔτοι οἱ ἄρσεν ες κατὰ δῆμους αὐτῶν

- 3 Nan branch fanmi Manase a, te gen yon nonm yo te rele Zelochad. Se te pitit gason Efè. Efè sa a te pitit Galarad, Galarad te pitit Maki, Maki te pitit Manase. Zelochad pa t' gen pitit gason memm. Se fi ase li te fè. Men ki jan yo te rele: Mala, Noa, Oglà, Milka ak Tiza.
But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but only daughters; and these are the names of his daughters: Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
καὶ τῷ σαλπισαδ υἱῷ οφερ οὐκ ἦσαν αὐτῷ υἱοὶ ἀλλ' ἦ θυγατέρες καὶ ταῦτα τὰ ὀνόματα τῶν θυγατέρων σαλπισαδ μααλα καὶ νοα καὶ εγλα καὶ μελχα καὶ θερσα
- 4 Yo vin jwenn Eleaza, prèt la, Jozye, pitit gason Noun lan, ak tout chèf yo. Yo di yo konsa: -Seyè a te bay Moyiz lòd pou l' te ban nou yon pòsyon nan tè a, tankou tout moun nan fanmi an. Se konsa, jan Seyè a te bay lòd la, yo ba yo yon pòsyon pou yo tankou tout moun nan fanmi papa yo.
And they came before Eleazar the priest, and Joshua, the son of Nun, and before the chiefs, saying, The Lord gave orders to Moses to give us a heritage among our brothers: so in agreement with the orders of the Lord he gave them a heritage among their father's brothers.
καὶ ἔστησαν ἐναντίον ελεαζαρ τοῦ ἱερέως καὶ ἐναντίον ἰησοῦ καὶ ἐναντίον τῶν ἀρχόντων λέγουσαι ὁ θεὸς ἐνετείλατο διὰ χειρὸς μουσῆ δοῦναι ἡμῖν κληρονομίαν ἐν μέσῳ τῶν ἀδελφῶν ἡμῶν καὶ ἐδόθῃ ἡ αὐταῖς διὰ προστάγματος κυρίου κληρὸς ἐν τοῖς ἀδελφοῖς τοῦ πατρὸς αὐτῶν
- 5 Konsa yo te rive bay moun Manase yo dis pòsyon tè, san konte peyi Galarad ak peyi Bazan ki lòt bò larivyè Jouden an,
And ten parts were given to Manasseh, in addition to the land of Gilead and Bashan, which is on the other side of Jordan;
καὶ ἔπεσεν ὁ σχοιμισμὸς αὐτῶν ἀπὸ ανασσα καὶ πεδιὸν λαβεκ ἐκ τῆς γαλααδ ἣ ἐστὶν πέραν τοῦ ἰορδάνου
- 6 paske pitit fi Manase yo te resevwa yon pòsyon apa pou yo tankou pitit gason l' yo. Men, yo te bay peyi Galarad la pou lòt pitit Manase yo.
Because the daughters of Manasseh had a heritage among his sons, and the land of Gilead was the property of the other sons of Manasseh.
ὅτι θυγατέρες υἱῶν μανασση ἐκκληρονόμησαν κληρὸν ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν ἣ δὲ γῆ γαλααδ ἐγενήθη τοῖς υἱοῖς μανασση τοῖς καταλειμμένοις
- 7 ¶ Men limit tè yo te bay moun Manase yo. Li konmanse bò tè moun Asè yo, li rive lavil Mikmetat, anfas Sichèm, sou bò solèy leve. Li vire desann bò sid nan direksyon Jamen nan peyi moun Antapwak yo.
And the limit of Manasseh's land was from Asher to Michmethath, which is before Shechem; the line goes on to the right hand, to the people of En-tappuah.
καὶ ἐγενήθη ὄρια υἱῶν μανασση δηλαναθ ἣ ἐστὶν κατὰ πρόσωπον υἱῶν αναθ καὶ πορεύεται ἐπὶ τὰ ὄρια ἐπὶ ἰαμιν καὶ ἰασσιβ ἐπὶ πηγῆν θαφθωθ
- 8 Tout peyi Tapwak la te pou moun Manase yo. Men, lavil Tapwak ki sou fwontyè a te pou moun Efrayim yo.
The land of Tappuah was the property of Manasseh; but Tappuah on the edge of Manasseh was the property of the children of Ephraim.
τῷ μανασση ἔσται καὶ θαφεθ ἐπὶ τῶν ὀρίων μανασση τοῖς υἱοῖς εφραιμ
- 9 Limit la desann nan ravin Kana a, li pase sou bò nò ravin lan epi l' al bout nan lanmè. Tout lavil ki te sou bò sid ravin lan, atout yo te nan mitan tè moun Manase yo, se pou moun Efrayim yo yo te ye.
And the limit goes down to the stream Kanah, to the south of the stream: these towns were Ephraim's among the towns of Manasseh; Manasseh's limit was on the north side of the stream, ending at the sea:
καὶ καταβήσεται τὰ ὄρια ἐπὶ φάραγγα καρανα ἐπὶ λίβα κατὰ φάραγγα ἰαριηλ τερέμινθος τῷ εφραιμ ἀνὰ μέσον πόλεως μανασση καὶ ὄρια μανασση ἐπὶ τὸν βορρᾶν εἰς τὸν χειμάρρον καὶ ἔσται αὐτοῦ ἡ διέξοδος θάλασσα
- 10 Moun Efrayim yo te anba sou bò sid, moun Manase yo te anwo sou bò nò, avèk lanmè Mediterane a sou bò solèy kouche. Pòsyon tè yo a te rive sou lizyè tè moun Asè yo sou bò nò ak lizyè tè moun Isaka yo sou bò lès.
To the south it is Ephraim's, and to the north it is Manasseh's, and the sea is his limit; and they are touching Asher on the north, and Issachar on the east.
ἀπὸ λιβὸς τῷ εφραιμ καὶ ἐπὶ βορρᾶν μανασση καὶ ἔσται ἡ θάλασσα ὄρια αὐτοῖς καὶ ἐπὶ ασηρ συνάψουσιν ἐπὶ βορρᾶν καὶ τῷ ἰσσαχαρ ἀπ' ἀνατολῶν
- 11 Nan mitan pòsyon tè ki te vin pou moun Isaka yo ak moun Asè yo, yo te bay moun Manase yo lavil Bèt-Chean ak tout ti bouk ki sou lòd li yo, moun ki rete lavil Ibleyam, lavil Dò ki bò lanmè a, lavil Andò, lavil Tanak, lavil Megido ak tout ti bouk ki te sou lòd yo.
In Issachar and Asher, Manasseh had Beth-shean and its daughter-towns, and Ibleam and its daughter-towns, and the people of Dor and its daughter-towns, and the people of En-dor and its daughter-towns, and the people of Taanach and its daughter-towns, and the people of Megiddo and its daughter-towns, that is, the three hills.
καὶ ἔσται μανασση ἐν ἰσσαχαρ καὶ ἐν ασηρ βαιθαν καὶ αἱ κῶμαι αὐτῶν καὶ τοὺς κατοικοῦντας δωρ καὶ τὰς κώμας αὐτῆς καὶ τοὺς κατοικοῦντας μαγεδδω καὶ τὰς κώμας αὐτῆς καὶ τὸ τρίτον τῆς ναφ ετα καὶ τὰς κώμας αὐτῆς
- 12 Men, moun fanmi Manase yo pa t' kapab mete moun ki t'ap viv nan lavil sa yo deyò. Se konsa moun Kanaran yo te rive rete nan peyi a.
But the children of Manasseh were not able to make the people of those towns go out; but the Canaanites would go on living in that land.
καὶ οὐκ ἠδυνάσθησαν οἱ υἱοὶ μανασση ἐξολεθρεῦσαι τὰς πόλεις ταύτας καὶ ἦρχετο ὁ χαναναῖος κατοικεῖν ἐν τῇ γῇ ταύτῃ
- 13 Men, lè moun Izrayèl yo vin pi fò, yo pa mete yo deyò nan peyi a, yo sèlman fòse yo fè kòve pou yo.
And when the children of Israel had become strong, they put the Canaanites to forced work, in place of driving them out.
καὶ ἐγενήθη καὶ ἐπει κατισχυσαν οἱ υἱοὶ ἰσραηλ καὶ ἐποίησαν τοὺς χαναναίους ὑπηκόους ἐξολεθρεῦσαι δὲ αὐτοὺς οὐκ ἐξωλέθρευσαν

- 14 ¶ Moun fanmi Jozèf yo di Jozye konsa: -Poukisa se yon sèl pòsyon ou ban nou nan tè a pou rele nou pa nou? Nou anpil wi. Seyè a pa manke beni nou.
Then the children of Joseph said to Joshua, Why have you given me only one part and one stretch of land for my heritage? For through the blessing given to me by the Lord up to now, I am a great people.
ἀντείπαν δὲ οἱ υἱοὶ ἰωσηφ τῷ ἰησοῦ λέγοντες διὰ τί ἐκκληρονόμησας ἡμᾶς κληρον ἓνα καὶ σχοίνισμα ἓν ἐγὼ δὲ λαὸς πολὺς εἰμι καὶ ὁ θεὸς εὐλόγησέν με
- 15 Jozye reponn yo: -Si nou anpil, si mòn nan peyi Efrayim yo pa ase pou nou, se pou n' moute nan gwo rakkwa ki nan peyi moun Ferezi yo ak moun refrayim yo, n'a koupe bwa fè plas pou nou.
Then Joshua said to them, If you are such a great people, go up into the woodlands, clearing a place there for yourselves in the land of the Perizzites and the Rephaim, if the hill-country of Ephraim is not wide enough for you.
καὶ εἶπεν αὐτοῖς ἰησοῦς εἰ λαὸς πολὺς εἶ ἀνάβηθι εἰς τὸν δρυμὸν καὶ ἐκκάθαρον σεαυτῶ εἰ στενοχωρεῖ σε τὸ ὄρος τὸ εφραϊμ
- 16 Moun fanmi Jozèf yo di l' ankò: -Mòn lan pa kont pou nou. Lèfini, moun Kanaran ki rete nan plenn yo gen cha an fè pou fè lagè. Moun Kanaran ki rete Bèt Chean ak nan ti bouk ki sou lòd yo, ansanm ak sa ki rete nan plenn Jizreyèl yo gen menm kalite cha a tou.
And the children of Joseph said, The hill-country is not enough for us: and all the Canaanites living in the valley have iron war-carriages, those in Beth-shean and its towns as well as those in the valley of Jezreel.
καὶ εἶπαν οὐκ ἀρκέσει ἡμῖν τὸ ὄρος τὸ εφραϊμ καὶ ἵππος ἐπίλεκτος καὶ σίδηρος τῷ χαναναίῳ τῷ κατοικοῦντι ἐν αὐτῷ ἐν βαιθσαν καὶ ἐν ταῖς κώμαις αὐτῆς ἐν τῇ κοιλάδι ἰεζραελ
- 17 Jozye di moun Jozèf yo, ki vle di moun Efrayim yo ak moun Manase yo: -Nou anpil vre. Nou gen anpil fòs. Nou pa ka rete ak yon sèl pòsyon tè.
Then Joshua said to the children of Joseph, to Ephraim and Manasseh, You are a great people, and have great power: you are not to have one property only,
καὶ εἶπεν ἰησοῦς τοῖς υἱοῖς ἰωσηφ εἰ λαὸς πολὺς εἶ καὶ ἰσχύον μεγάλην ἔχεις οὐκ ἔσται σοι κληρος εἷς
- 18 Tout mòn yo ap pou nou. Malgre se yon gwo rakkwa yo ye. N'a koupe bwa yo, epi n'a pran tout zòn lan nèt pou nou. Pou moun Kanaran yo menm, atout nou wè yo gen cha ki fèt an fè, atout yo fò a, rive yon lè, n'a mete yo deyò.
For the hill-country of Gilead will be yours ... the woodland and cut down ... its outskirts will be yours ... get the Canaanites out, for they have iron war-carriages ... strong.
ὁ γὰρ δρυμὸς ἔσται σοι ὅτι δρυμὸς ἐστὶν καὶ ἐκκαθαριεῖς αὐτὸν καὶ ἔσται σοι καὶ ὅταν ἐξολεθρευθῆς τὸν χαναναῖον ὅτι ἵππος ἐπίλεκτός ἐστιν αὐτῷ σὺ γὰρ ὑπερισχύεις αὐτόν
- 1 ¶ Lè yo fin soumèt tout peyi a, tout moun pèp Izrayèl yo reyini lavil Silo kote yo te kanpe Tant Randevou a. Tout peyi a te pou yo.
And all the meeting of the children of Israel came together at Shiloh and put up the Tent of meeting there: and the land was crushed before them.
καὶ ἐξεκκλησιάσθη πᾶσα συναγωγὴ υἱῶν ἰσραηλ εἰς σιλω καὶ ἐπηξάν ἐκεῖ τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἡ γῆ ἐκρατήθη ὑπ' αὐτῶν
- 2 ¶ Men, te gen sèt branch fanmi nan pèp Izrayèl la ki pa t' ankò resevwa pòsyon pa yo nan tè a.
But there were still seven tribes among the children of Israel who had not taken up their heritage.
καὶ κατελείφθησαν οἱ υἱοὶ ἰσραηλ οἱ οὐκ ἐκκληρονόμησαν ἑπτὰ φυλαί
- 3 Lè sa a, Jozye di yo: -Kisa n'ap tann pou n' al pran peyi Seyè a, Bondye zansèt nou yo, ban nou an?
Then Joshua said to the children of Israel, Why are you so slow to go in and take up your heritage in the land which the Lord, the God of your fathers, has given you?
καὶ εἶπεν ἰησοῦς τοῖς υἱοῖς ἰσραηλ ἕως τίνος ἐκλυθήσεσθε κληρονομήσαι τὴν γῆν ἣν ἔδωκεν κύριος ὁ θεὸς ἡμῶν
- 4 Chak branch fanmi pral chwazi twa gason ban mwen. M'a voye yo al mache toupatau nan peyi a. Y'a make pòsyon yo ta renmen gen pou yo. Apre sa, y'a tounen vin jwenn mwen.
Take from among you three men from every tribe; and I will send them to go through the land and make a record of it for distribution as their heritage; then let them come back to me.
δοτε ἐξ ὑμῶν τρεῖς ἄνδρας ἐκ φυλῆς καὶ ἀναστάντες διελθέτωσαν τὴν γῆν καὶ διαγραψάτωσαν αὐτὴν ἐναντίον μου καθὰ δεήσει διελεῖν αὐτήν καὶ ἤλθοσαν πρὸς αὐτόν
- 5 Y'a separe rès peyi a an sèt pòsyon. Moun branch fanmi Jida yo va rete sou tè pa yo nan sid, epi moun branch fanmi Jozèf yo va rete sou pòsyon tè pa yo tou nan nò.
And let them make division of it into seven parts: let Judah keep inside his limit on the south, and let the children of Joseph keep inside their limit on the north.
καὶ διελεῖν αὐτοῖς ἑπτὰ μερίδας ἰουδας στήσεται αὐτοῖς ὄριον ἀπὸ λιβός καὶ οἱ υἱοὶ ἰωσηφ στήσονται αὐτοῖς ἀπὸ βορρᾶ
- 6 N'a make sou papye jan nou ta renmen separe rès peyi a an sèt pòsyon. N'a pote papye a ban mwen isit la. Apre sa, m'a vin tire osò pou nou devan Seyè a, Bondye nou an.
And you are to have the land marked out in seven parts, and come back to me with the record; and I will make the distribution for you here by the decision of the Lord our God.
ὁμοίως δὲ μερίσατε τὴν γῆν ἑπτὰ μερίδας καὶ ἐνέγκατε πρὸς με ὄδε καὶ ἐξοίσω ὑμῖν κληρον ἐναντι κυρίου τοῦ θεοῦ ἡμῶν
- 7 Moun Levi yo menm p'ap resevwa ankenn pòsyon nan tè a tankou lòt branch fanmi yo, paske tou sa y'a gen pou yo fè se sèvi pou yo sèvi prèt pou Seyè a. Pou moun branch fanmi Gad yo, moun branch fanmi Woubenn yo ak mwaye nan branch fanmi Manase a, yo gen tan resevwa pòsyon pa yo lòt bò larivyè Jouden, sou bò solèy leve, jan Moyiz, sèvitè Bondye, te ba yo l' la.
For the Levites have no part among you; to be the Lord's priests is their heritage; and Gad and Reuben and the half-tribe of Manasseh have had their heritage on the east side of Jordan, given to them by Moses, the servant of the Lord.
οὐ γὰρ ἐστὶν μερίς τοῖς υἱοῖς λευὶ ἐν ὑμῖν ἱερατεία γὰρ κυρίου μερίς αὐτοῦ καὶ γαδ καὶ ρουβην καὶ τὸ ἡμισυ φυλῆς μανασση ἐλάβοσαν τὴν κληρονομίαν αὐτῶν πέραν τοῦ ἰορδάνου ἐπ' ἀνατολάς ἣν ἔδωκεν αὐτοῖς μουσῆς ὁ παῖς κυρίου

- 8 Se konsa mesye yo al vizite tout peyi a pou yo ka make sou papye jan peyi a ye. Anvan sa, Jozye te bay mesye yo lòd sa a: -Ale mache nan tout peyi a. Make jan nou wè l'. Apre sa, tounen vin jwenn mwen. M'a moute Silo pou m' ka tire osò pou nou, pou m' ka konnen volonte Seyè a.
So the men got up and went; and Joshua gave orders to those who went, to make a record of the land, saying, Go up and down through the land, and make a record of it and come back here to me, and I will make the distribution for you here by the decision of the Lord in Shiloh.
καὶ ἀναστάντες οἱ ἄνδρες ἐπορεύθησαν καὶ ἐνετείλατο ἰησοῦς τοῖς ἀνδράσιν τοῖς πορευομένοις χωροβατῆσαι τὴν γῆν λέγων πορεύεσθε καὶ χωροβατήσατε τὴν γῆν καὶ παραγενήθητε πρὸς με καὶ ὧδε ἐξοίσω ὑμῖν κλῆρον ἔναντι κυρίου ἐν σιλω
- 9 Mesye yo pati, yo mache nan tout peyi a. Yo make sou papye tout lavil yo jwenn. Yo separe yo fè sèt pòsyon ak non tout lavil yo, epi yo pote l' bay Jozye nan kan Silo a.
So the men went, travelling through the land, and made a record of it by towns in seven parts in a book, and came back to Joshua to the tent-circle at Shiloh.
καὶ ἐπορεύθησαν καὶ ἐχωροβάτησαν τὴν γῆν καὶ εἶδον αὐτὴν καὶ ἔγραψαν αὐτὴν κατὰ πόλεις αὐτῆς ἑπτὰ μερίδας εἰς βιβλίον καὶ ἤνεγκαν πρὸς ἰησοῦν
- 10 Lè sa a, Jozye tire osò pou yo devan Seyè a nan Silo. Se la li separe peyi a bay moun pèp Izrayèl yo. Li bay chak moun pòsyon ki vin pou yo.
And Joshua made the distribution for them in Shiloh by the decision of the Lord, marking out the land for the children of Israel by their divisions.
καὶ ἐνέβαλεν αὐτοῖς ἰησοῦς κλῆρον ἐν σιλω ἔναντι κυρίου
- 11 ¶ Moun branch fanmi Benjamen yo te jwenn pòsyon tè ki nan mitan an, pòsyon tè moun Jida yo yon bò ak pòsyon tè moun Jozèf yo yon lòt bò.
And the first heritage came out for the tribe of Benjamin by their families: and the limit of their heritage went between the children of Judah and the children of Joseph.
καὶ ἐξῆλθεν ὁ κλῆρος φυλῆς βενιαμιν πρῶτος κατὰ δήμους αὐτῶν καὶ ἐξῆλθεν ὄρια τοῦ κλήρου αὐτῶν ἀνὰ μέσον ἰουδα καὶ ἀνὰ μέσον τῶν υἱῶν ἰωσηφ
- 12 Sou bò nò, lizyè yo a te konmanse larivyè Jouden, li moute flan nò mòn Jeriko a, li rale moute sou mòn yo nan direksyon solèy kouche, jouk li rive nan dezè Bèt avenn lan.
And their limit on the north was from the Jordan, and the line goes up to the side of Jericho on the north and through the hill-country to the west, ending at the waste land of Beth-aven.
καὶ ἐγενήθη αὐτῶν τὰ ὄρια ἀπὸ βορρᾶ ἀπὸ τοῦ ἰορδάνου προσαναβήσεται τὰ ὄρια κατὰ νότον ἱεριχὼ ἀπὸ βορρᾶ καὶ ἀναβήσεται ἐπὶ τὸ ὄρος ἐπὶ τὴν θάλασσαν καὶ ἔσται αὐτοῦ ἡ διεξοδος ἡ μαδβαρίτις βαιθων
- 13 Apre sa, li pase lavil Louz, sou bò sid bit Louz la kote yo rele jouk jòdi a Betèl. Li desann Atawòt ada, sou mòn ki sou bò sid lavil Bètowon an.
And from there the line goes south to Luz, to the side of Luz (which is Beth-el), then down to Ataroth-addar, by the mountain to the south of Beth-horon the lower.
καὶ διελεύσεται ἐκεῖθεν τὰ ὄρια λουζα ἐπὶ νότον λουζα ἀπὸ λιβὸς αὐτῆς ἐστὶν βαιθηλ καὶ καταβήσεται τὰ ὄρια μααταρωθρεχ ἐπὶ τὴν ὄρεινὴν ἢ ἐστὶν πρὸς λίβα βαιθωρων ἡ κάτω
- 14 Lizyè a fè yon koube, li vire kite direksyon lwès, li pran direksyon sid, depi sou mòn ki anfas Bètowon an sou bò sid, jouk li rive lavil Kiriyaat-Baal yo rele Kiriyaat-Jearim jòdi a, ki te pou moun Jida yo. Se sa ki te limit pòsyon pa moun Benjamen yo sou bò solèy kouche.
And the limit is marked as coming round to the south on the west side from the mountain which is south of Beth-horon, and ending at Kiriath-baal (which is Kiriath-jearim), a town of the children of Judah: this is the west part.
καὶ διελεύσεται τὰ ὄρια καὶ περιελεύσεται ἐπὶ τὸ μέρος τὸ βλέπον παρὰ θάλασσαν ἀπὸ λιβὸς ἀπὸ τοῦ ὄρους ἐπὶ πρόσωπον βαιθωρων λίβα καὶ ἔσται αὐτοῦ ἡ διεξοδος εἰς καριαθβααλ αὕτη ἐστὶν καριαθιαριν πόλις υἱῶν ἰουδα τοῦτό ἐστιν τὸ μέρος τὸ πρὸς θάλασσαν
- 15 Men limit yo sou bò sid: li pati depi nan Kalfou Kiriyaat-Jearim lan, li moute bò Gachen, li pran direksyon lwès, li parèt bò sous dlo Neftoa yo.
And the south part is from the farthest point of Kiriath-jearim, and the line goes out to the west to the fountain of the waters of Nephtoah:
καὶ μέρος τὸ πρὸς λίβα ἀπὸ μέρους καριαθβααλ καὶ διελεύσεται ὄρια εἰς γασιν ἐπὶ πηγὴν ὕδατος ναφθα
- 16 Apre sa, li rive jouk bò mòn ki anfas fon Pitit Ennon an, ki sou bò nò plenn Refayim yo. Li pran pant mòn moun Jebis yo desann nan fon Ennon an, l' al bout sou Anwogèl.
And the line goes down to the farthest part of the mountain facing the valley of the son of Hinnom, which is on the north of the valley of Rephaim: from there it goes down to the valley of Hinnom, to the side of the Jebusite on the south as far as En-rogel;
καὶ καταβήσεται τὰ ὄρια ἐπὶ μέρους τοῦ ὄρους ὃ ἐστὶν κατὰ πρόσωπον νάπησ ὄνναμ ὃ ἐστὶν ἐκ μέρους ἐμεκρφαῖν ἀπὸ βορρᾶ καὶ καταβήσεται γαιεννα ἐπὶ νότον ἱεβουσαι ἀπὸ λιβὸς καὶ καταβήσεται ἐπὶ πηγὴν ρωγηλ
- 17 Apre sa, li fè yon koube li vire sou nan nò, li pase Anchemèch. Apre sa, li rive Gelilòt anfas pas Adoumim. Li desann bò Wòch Boan. Boan sa a te pitit Woubenn.
And it goes to En-shemesh and on to Geliloth, opposite the way up to Adummim, and it goes down to the stone of Bohan, the son of Reuben;
καὶ διελεύσεται ἐπὶ πηγὴν βαιθσαμυς καὶ παρελεύσεται ἐπὶ γαλιλωθ ἢ ἐστὶν ἀπέναντι πρὸς ἀνάβασιν αιθαμιν καὶ καταβήσεται ἐπὶ λίθον βαιων υἱῶν ρουβην
- 18 Apre sa, li pase sou flan nò mòn Neta araba, li desann nan fon Jouden an.
And it goes on to the side facing the Arabah to the north, and down to the Arabah;
καὶ διελεύσεται κατὰ νότον βαιθααραβα ἀπὸ βορρᾶ καὶ καταβήσεται
- 19 Li rive sou flan nò mòn Bèt-Ogla. L' al bout nan pwent nò lanmè Mouri a, nan bout sid larivyè Jouden an. Se sa ki te limit sid yo.
And on to the north side of Beth-hoglah, ending at the north inlet of the Salt Sea at the south end of Jordan; this is their limit on the south.
ἐπὶ τὰ ὄρια ἐπὶ νότον βαιθαγλα ἀπὸ βορρᾶ καὶ ἔσται ἡ διεξοδος τῶν ὀρίων ἐπὶ λοφιῶν τῆς θαλάσσης τῶν ἁλῶν ἐπὶ βορρᾶν εἰς μέρος τοῦ ἰορδάνου ἀπὸ λιβὸς ταῦτα τὰ ὄρια ἐστὶν ἀπὸ λιβὸς

- 20 Sou bò solèy leve, larivyè Jouden an te sèvi yo baliz. Men limit pòsyon tè yo te bay moun Benjamen yo pou yo separe bay chak fanmi pa yo.
And the limit of the east part is the Jordan. This is the heritage of the children of Benjamin, marked out for their families by these limits on all sides.
καὶ ὁ ἰορδάνης ὄρει ἀπὸ μέρους ἀνατολῶν αὕτη ἡ κληρονομία υἱῶν βενιαμιν τὰ ὅρια αὐτῆς κύκλῳ κατὰ δῆμους
- 21 Men non lavil ki te pou fanmi moun Benjamen yo. Se te Jeriko, Bèt-Ogla, Emèkkesis,
And the towns of the children of Benjamin, given to them in the order of their families, are Jericho and Beth-hoglah and Emek-kezziz
καὶ ἐγενήθησαν αἱ πόλεις τῶν υἱῶν βενιαμιν κατὰ δῆμους αὐτῶν ιεριχω καὶ βαιθεγλιω καὶ αμεκασις
- 22 Bèt arara, Semarayim, Betèl,
And Beth-arabah and Zemaraim and Beth-el
καὶ βαιθαβαρα καὶ σαρα καὶ βησανα
- 23 Avim, Para, Ofra,
And Avvim and Parah and Ophrah
καὶ αιν καὶ φαρα καὶ εφραθα
- 24 Kefa amoni, Ofni, Geba. Sa te fè antou douz lavil ak tout ti bouk ki sou lòd yo.
And Chephar-Ammoni and Ophni and Geba; twelve towns with their unwalled places;
καὶ καρφα καὶ κεφρα καὶ μονι καὶ γαβαα πόλεις δέκα δύο καὶ αἱ κῶμαι αὐτῶν
- 25 Te gen tou Gabawon, Rama, Beewòt,
Gibeon and Ramah and Beeroth
γαβαων καὶ ραμα καὶ βερωθα
- 26 Mizpe, Kefira, Mosa,
And Mizpeh and Chephirah and Mozah
καὶ μασσημα καὶ μρων καὶ αμοκη
- 27 Rekèm, Jipeyèl, Tareala,
And Rekem and Irpeel and Taralah
καὶ φира καὶ καφαν καὶ νακαν καὶ σεληκαν καὶ θαρηλα
- 28 Sela-Elèf, Jebis ki vle di Jerizalèm, Gibeya ak Kiriya. Sa te fè antou katòz lavil ak tout ti bouk ki sou lòd yo. Men pòsyon tè yo te bay branch fanmi Benjamen yo pou yo separe bay chak fanmi pa yo.
And Zela, Eleph and the Jebusite (which is Jerusalem), Gibeath and Kiriath; fourteen towns with their unwalled places. This is the heritage of the children of Benjamin by their families.
καὶ ιεβους αὕτη ἐστὶν ιερουσαλημ καὶ πόλεις καὶ γαβαωθιαριμ πόλεις τρεῖς καὶ δέκα καὶ αἱ κῶμαι αὐτῶν αὕτη ἡ κληρονομία υἱῶν βενιαμιν κατὰ δῆμους αὐτῶν
- 1 ¶ Dezyèm pòsyon an te vin pou moun Simeyon yo, pou yo separe bay chak fanmi pa yo. Pòsyon tè yo a te nan mitan pòsyon tè yo te bay moun branch fanmi Jida yo.
And the second heritage came out for the tribe of Simeon by their families; and their heritage was in the middle of the heritage of the children of Judah.
καὶ ἐξῆλθεν ὁ δεῦτερος κληρὸς τῶν υἱῶν σιμεων καὶ ἐγενήθη ἡ κληρονομία αὐτῶν ἀνὰ μέσον κληρῶν υἱῶν ιουδα
- 2 Men lavil yo te ba yo pou yo separe pou yo: Bècheba, Cheba, Molada
And they had for their heritage Beer-sheba and Shema and Moladah
καὶ ἐγενήθη ὁ κληρὸς αὐτῶν βηρσαβεε καὶ σαμαα καὶ κολαδαμ
- 3 Asa-Chwal, Bala, Atsèm,
And Hazar-shual and Balah and Ezem
καὶ αρσωλα καὶ βωλα καὶ ασομ
- 4 Eltolad, Betoul, Oma,
And Eltolad and Bethul and Hormah
καὶ ελθουλα καὶ βουλα καὶ ερμα
- 5 Ziklag, Bèt Makabòt Asa-Sousa,
And Ziklag and Beth-marcaboth and Hazar-susah
καὶ σικελακ καὶ βαιθμαχερεβ καὶ σαρσουσιν

- 6 Bèt Lebayòt ak Chawouyèm. Sa te fè antou trèz lavil ak tout ti bouk ki sou lòd yo.
And Beth-lebaoth and Sharuhem; thirteen towns with their unwalled places;
καὶ βαθαρὼθ καὶ οἱ ἀγροὶ αὐτῶν πόλεις δέκα τρεῖς καὶ αἱ κῶμαι αὐτῶν
- 7 Yo te ba yo ankò Ayin, Rimon, Etè ak Achan, kat lòt lavil ak tout ti bouk ki sou lòd yo.
Ain, Rimmon, and Ether and Ashan; four towns with their unwalled places;
ερεμμων καὶ θαλχα καὶ εθερ καὶ ασαν πόλεις τέσσαρες καὶ αἱ κῶμαι αὐτῶν
- 8 Fòk nou konte tou tout ti bouk nan vwazinaj lavil sa yo rive jouk Baalat-Beyè ak Rama nan dezè a. Men pòsyon tè yo te bay branch fanmi Simeyon yo pou yo separe bay chak fanmi pa yo.
And all the unwalled places round about these towns as far as Baalath-beer-ramah to the south. This is the heritage of the tribe of Simeon by their families.
κύκλῳ τῶν πόλεων αὐτῶν ἕως βαρεκ πορευομένων βαμεθ κατὰ λίβα αὐτῆ ἢ κληρονομία φυλῆς υἰῶν συμειων κατὰ δῆμους αὐτῶν
- 9 Nan pòsyon tè moun Jida yo, yo te pran yon pòsyon bay moun Simeyon yo, paske pòsyon tè ki te pou moun Jida yo te twòp pou yo. Se konsa, moun branch fanmi Simeyon yo te jwenn yon pòsyon tè ki te nan mitan pòsyon tè moun Jida yo.
The heritage of Simeon was taken out of Judah's stretch of land, for Judah's part was more than they had need of, so the heritage of the children of Simeon was inside their heritage.
ἀπὸ τοῦ κλήρου ἰουδα ἡ κληρονομία φυλῆς υἰῶν συμειων ὅτι ἐγενήθη ἡ μερίς υἰῶν ἰουδα μείζων τῆς αὐτῶν καὶ ἐκληρονόμησαν οἱ υἱοὶ συμειων ἐν μέσῳ τοῦ κλήρου αὐτῶν
- 10 ¶ Twazyèm pòsyon tè a te vin pou moun branch fanmi Zabillon yo, pou yo separe bay chak fanmi pa yo. Pòsyon tè yo te resevwa a te rive jouk Sarid.
And the third heritage came out for Zebulun by their families; the limit of their heritage was as far as Sarid;
καὶ ἐξῆλθεν ὁ κληρὸς ὁ τρίτος τῷ ζαβουλων κατὰ δῆμους αὐτῶν ἔσται τὰ ὅρια τῆς κληρονομίας αὐτῶν εσεδεκ
- 11 Limit la moute bò lwès, li rive Mareala, li pase Dabechèt. Apre sa, li rive nan ravin ki pase anfas Jokneyam,
And their limit goes up to the west to Maralah, stretching to Dabbesheth, and to the stream in front of Jokneam;
γῶλα ὅρια αὐτῶν ἢ θάλασσα καὶ μαραγελλα καὶ συνάπει ἐπὶ βαιθαραβα εἰς τὴν φάραγγα ἢ ἔστιν κατὰ πρόσωπον ἰεκμαν
- 12 Lòt bò lavil Sarid, nan direksyon solèy leve, jouk yo rive sou limit Kislòt-Tabò. Apre sa, li pran chemen Daberat, li moute Jafya.
Then turning east from Sarid to the limit of Chisloth-tabor, it goes out to Daberath, and up to Japhia;
καὶ ἀνέστρεψεν ἀπὸ σεδδοκ ἐξ ἐναντίας ἀπ' ἀνατολῶν βαιθσαμυς ἐπὶ τὰ ὅρια χασελωθαιθ καὶ διελεύσεται ἐπὶ δαβιρωθ καὶ προσαναβήσεται ἐπὶ φαγγαι
- 13 Li soti Jafya nan menm direksyon solèy leve a, li rive sou Gat-Efè ak Itakasen. Li pase sou Rimon, li vire sou Nea.
And from there it goes on east to Gath-hepher, to Eth-kazin; ending at Rimmon which goes as far as Neah;
καὶ ἐκεῖθεν περιελεύσεται ἐξ ἐναντίας ἐπ' ἀνατολῆς ἐπὶ γεβερε ἐπὶ πόλιν κατασεμ καὶ διελεύσεται ἐπὶ ρεμμωνα αμαθαρ αοζα
- 14 Sou bò nò, limit la vire sou Anaton, l' al bout nan fon Jiftayèl.
And the line goes round it on the north to Hannathon, ending at the valley of Iphtah-el;
καὶ περιελεύσεται ὅρια ἐπὶ βορρᾶν ἐπὶ αμωθ καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ γαιφαηλ
- 15 Yo te ba yo lavil sa yo tou: Katat, Naala, Chimwon, Jideala ak Betleyèm. Sa te fè antou douz lavil ak tout ti bouk ki te sou lòd yo.
And Kattath and Nahalal and Shimron and Idalah and Beth-lehem; twelve towns with their unwalled places.
καὶ καταναθ καὶ ναβααλ καὶ συμωων καὶ ιεριχω καὶ βαιθμαν
- 16 Tout lavil sa yo ak tout ti bouk ki te sou lòd yo te nan pòsyon tè yo te bay moun branch fanmi Zabillon yo pou yo separe bay chak fanmi pa yo.
This is the heritage of the children of Zebulun by their families, these towns with their unwalled places.
αὕτη ἡ κληρονομία φυλῆς υἰῶν ζαβουλων κατὰ δῆμους αὐτῶν πόλεις καὶ αἱ κῶμαι αὐτῶν
- 17 ¶ Katriyèm pòsyon tè a te vin pou moun branch fanmi Isaka yo pou yo separe bay chak fanmi pa yo.
For Issachar the fourth heritage came out, for the children of Issachar by their families;
καὶ τῷ ἰσσαχαρ ἐξῆλθεν ὁ κληρὸς ὁ τέταρτος
- 18 Pòsyon sa a te rive jouk lavil Jizreyèl. Men lòt lavil ki te ladan l': Kesoulòt, Choumèm,
And their limit was to Jezreel and Chesulloth and Shunem
καὶ ἐγενήθη τὰ ὅρια αὐτῶν ἰαζηλ καὶ χασαλωθ καὶ σουναν
- 19 Afarayim, Chiyon, Anakarat,
And Hapharaim and Shion and Anaharath
καὶ αγιν καὶ σιωνα καὶ ρειρωθ καὶ αναχερεθ

- 20 **Rabit, Kichyon, Abèz,**
And Rabbith and Kishion and Ebez
καὶ δαβιρων καὶ κισων καὶ ρεβες
- 21 **Remèt ak An-Gannim, An ada ak Bèt-Pasèz.**
And Remeth and En-gannim and En-haddah and Beth-pazzez;
καὶ ρεμμας καὶ ιεων καὶ τομμαν καὶ αιμαρεκ καὶ βηρσαφης
- 22 **Fwontyè a te rive lavil Tabò, lavil Charasima ak lavil Bèt-Chemèch. Epi l' al bout nan larivyè Jouden. Antou sa te fè sèz lavil ak tout ti bouk ki sou lòd yo.**
And their limit goes as far as Tabor and Shahazimah and Beth-shemesh, ending at Jordan; sixteen towns with their unwalled places.
καὶ συνάψει τὰ ὄρια ἐπὶ γαιθβωρ καὶ ἐπὶ σαλιμ κατὰ θάλασσαν καὶ βαιθσαμυς καὶ ἔσται αὐτοῦ ἡ διέξοδος τῶν ὀρίων ὁ ιορδάνης
- 23 **Tout lavil sa yo ak tout ti bouk ki te sou lòd yo te nan pòsyon tè yo te bay moun branch fanmi Isaka yo pou yo separe bay chak fanmi pa yo.**
This is the heritage of the tribe of the children of Issachar by their families, these towns with their unwalled places.
αὕτη ἡ κληρονομία φυλῆς υἱῶν ισσαχαρ κατὰ δήμους αὐτῶν αἱ πόλεις καὶ αἱ κῶμαι αὐτῶν
- 24 **¶ Senkyèm pòsyon tè a soti pou branch fanmi Asè a pou yo separe bay chak fanmi pa yo.**
And the fifth heritage came out for the tribe of Asher by their families.
καὶ ἐξῆλθεν ὁ κληῖρος ὁ πέμπτος ασηρ
- 25 **Men lavil ki te nan pòsyon tè pa yo a: Elkat, Ali, Betèn, Akchaf,**
And their limit was Helkath and Hali and Beten and Achshaph
καὶ ἐγενήθη τὰ ὄρια αὐτῶν ἐξ ελεκεθ καὶ αλεφ καὶ βαιθοκ καὶ κεαφ
- 26 **Alamelèk, Ameyad, Micheyal. Sou bò solèy kouche, li te rive mòn Kamèl ak ravin Libnat.**
And Alammelech and Amad and Mishal, stretching to Carmel on the west and Shihor-libnath;
καὶ ελιμελεκ καὶ αμιηλ καὶ μαασα καὶ συνάψει τῷ καρμήλω κατὰ θάλασσαν καὶ τῷ σιων καὶ λαβαναθ
- 27 **Sou bò solèy leve, tè a rive jouk Bèt-Dagon, li rive sou limit tè moun Zabilon yo, li pran fon Jiftayèl la moute nan direksyon nò, li pase Bèt-Emèk ak Neyèl, li bout sou Kaboul bò nan nò nèt.**
Turning to the east to Beth-dagon and stretching to Zebulun and the valley of Iphtah-el as far as Beth-emek and Neiel to the north; on the left it goes as far as Cabul
καὶ ἐπιστρέψει ἀπ' ἀνατολῶν ἰλίου καὶ βαιθεγενεθ καὶ συνάψει τῷ ζαβουλον καὶ ἐκ γαι καὶ φθαιηλ κατὰ βορρᾶν καὶ εἰσελεύσεται ὄρια σαφθαιβαιθμε καὶ ιναηλ καὶ διελεύσεται εἰς χωβα μασομελ
- 28 **Konsa men lòt lavil ki te nan pòsyon tè sa a: Abdon, Reyòb, Amon ak Kana jouk gwo lavil Sidon an.**
And Ebron and Rehob and Hammon and Kanah, to great Zidon;
καὶ ελβων καὶ ρασβ καὶ εμεμαων καὶ κανθαν ἕως σιδῶνος τῆς μεγάλης
- 29 **Aprè sa, limit la vire tounen nan direksyon Rama jouk li rive nan gwo fò lavil Tir la, li pouse pou Osa epi l' al bout nan lanmè Mediterane a. Nan menm pòsyon tè yo a, te vin gen tou Maralèb, Aksib,**
And the limit goes round to Ramah and the walled town of Tyre and Hosah, ending at the sea by Heleb and Achzib;
καὶ ἀναστρέψει τὰ ὄρια εἰς ραμα καὶ ἕως πηγῆς μασφασσατ καὶ τῶν τυρίων καὶ ἀναστρέψει τὰ ὄρια ἐπὶ ιασιφ καὶ ἔσται ἡ διέξοδος αὐτοῦ ἡ θάλασσα καὶ ἀπὸ λεβ καὶ εχοζοβ
- 30 **Ako, Afèk, Reyòb. Sa te fè antou vennde lavil ak tout ti bouk ki te sou lòd yo.**
And Ummah and Aphek and Rehob; twenty-two towns with their unwalled places.
καὶ αρχωβ καὶ αφεκ καὶ ρασν
- 31 **Tout lavil sa yo ak tout ti bouk ki te sou lòd yo te nan pòsyon tè yo te bay moun branch fanmi Asè yo pou yo separe bay chak fanmi pa yo.**
This is the heritage of the tribe of the children of Asher by their families, these towns with their unwalled places.
αὕτη ἡ κληρονομία φυλῆς υἱῶν ασηρ κατὰ δήμους αὐτῶν πόλεις καὶ αἱ κῶμαι αὐτῶν
- 32 **¶ Se pou moun branch fanmi Neftali yo sizyèm pòsyon tè a vini pou yo te ka separe bay chak fanmi pa yo.**
For the children of Naphtali the sixth heritage came out, for the children of Naphtali by their families;
καὶ τῷ νεφθαλι ἐξῆλθεν ὁ κληῖρος ὁ ἕκτος
- 33 **Limit la soti lavil Elèf, bò pye chenn Sanannim lan, li pase Adami-Nekèd, Jabneyèl jouk li rive Lakoum, pou l' al bout sou larivyè Jouden an.**
And their limit was from Heleph, from the oak-tree in Zaanannim, and Adami-hannekeb and Jabneel, as far as Lakkum, ending at Jordan;
καὶ ἐγενήθη τὰ ὄρια αὐτῶν μοολαμ καὶ μωλα καὶ βεσεμμιν καὶ αρμε καὶ ναβοκ καὶ ιεφθαμαι ἕως δωδαμ καὶ ἐγενήθησαν αἱ διέξοδοι αὐτοῦ ὁ ιορδάνης

- 34 Sou bò solèy kouche, limit la vire sou Aznòt-Tabò. Lè l' soti la, l' al Oukòk, li pase sou limit tè moun Zabilon yo bò nan sid, sou baliz tè moun Asè yo sou bò lwès. Sou bò lès, li pase sou limit tè moun Jida yo kote li lonje larivyè Jouden an.
And turning west to Aznoth-tabor, the limit goes out from there to Hukkok, stretching to Zebulun on the south, and Asher on the west, and Judah at Jordan on the east.
καὶ ἐπιστρέφει τὰ ὄρια ἐπὶ θάλασσαν ἐναθ θαβωρ καὶ διελεύσεται ἐκεῖθεν ἰακανα καὶ συνάψει τῷ ζαβουλων ἀπὸ νότου καὶ ἀσπρ συνάψει κατὰ θάλασσαν καὶ ὁ ἰορδάνης ἀπ' ἀνατολῶν ἡλίου
- 35 Men lavil ki te gen fò ak ranpa pou pwoteje yo: Se te Sidim, Sèr, Amat, Raka, Kinerèt,
And the walled towns are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth
καὶ αἱ πόλεις τευχήρεις τῶν τυρίων τύρος καὶ ὠμαθα δακεθ καὶ κενερεθ
- 36 Adama, Rama, Asò,
And Adamah and Ramah and Hazor
καὶ αρμαιθ καὶ αραηλ καὶ ασωρ
- 37 Kadès, Edreyi, An asò,
And Kedesh and Edrei and En-Hazor
καὶ καδες καὶ ασσαρι καὶ πηγὴ ασωρ
- 38 Jireyon, Migdalèl, Orèm, Bèt anat, Bèt-Chemèch. Sa te fè antou disnèf lavil ak tout ti bouk ki sou lòd yo.
And Iron and Migdal-el, Horem and Beth-anath and Beth-shemesh; nineteen towns with their unwalled places.
καὶ κερωε καὶ μεγὰλα αρμ καὶ βαθθαμε καὶ θεσσαμυς
- 39 Men tout lavil ansanm ak tout ti bouk sou lòd yo ki te nan pòsyon tè yo bay moun Neftali yo pou yo separe bay chak fanmi pa yo.
This is the heritage of the tribe of the children of Naphtali by their families, these towns with their unwalled places.
αὕτη ἡ κληρονομία φυλῆς νιῶν νεφθαλι
- 40 ¶ Se pou moun branch fanmi Dann yo setyèm pòsyon tè a te vini pou yo te ka separe bay chak fanmi pa yo.
For the tribe of Dan by their families the seventh heritage came out;
καὶ τῷ δαν ἐξῆλθεν ὁ κληρος ὁ ἕβδομος
- 41 Men lavil yo te jwenn nan pòsyon tè pa yo a: Se te Soreya, Ectawòl, Ichemèch,
And the limit of their heritage was Zorah and Eshtaol and Ir-shemesh
καὶ ἐγενήθη τὰ ὄρια αὐτῶν σαραθ καὶ ασα πόλεις σαμμυς
- 42 Chalabin, Ajalon, Jitla,
And Shaalabbin and Aijalon and Ithlah
καὶ σαλαβιν καὶ αμμων καὶ σιλαθα
- 43 Elon, Timnata, Ekwon,
And Elon and Timnah and Ekron
καὶ αλων καὶ θαμναθα καὶ ακκαρων
- 44 Eltekè, Gibeton, Baalat,
And Eltekeh and Gibbethon and Baalath
καὶ αλκαθα καὶ βεγεθων καὶ γεβεελαν
- 45 Jewoud, Bene-Berak Gat-Rimon,
And Jehud and Bene-berak and Gath-rimmon;
καὶ αζωρ καὶ βαναιβακατ καὶ γεθρεμμων
- 46 Me-jakon ak Rakon, ansanm avèk tout tè ki anfas lavil Jope.
And on the west was ... opposite Joppa.
καὶ ἀπὸ θαλάσσης ἱερακων ὄριον πλησίον ἰόππης

- 47 Men, moun branch fanmi Dann yo kite lòt moun pran peyi a nan men yo. Se konsa, yo moute al atake lavil Lechèm. Yo anvayi lavil la, yo touye tout moun ki te rete ladan l'. Yo pran lavil la pou yo, yo rete ladan l'. Epi yo chanje non l'. Yo pa rele l' Lechèm ankò. Yo ba li non zansèt yo, yo rele l' Dann.
(But the limit of the children of Dan was not wide enough for them; so the children of Dan went up and made war on Leshem and took it, putting it to the sword without mercy, and they took it for their heritage and made a place for themselves there, giving it the name of Leshem-dan, after the name of their father, Dan.)
αὕτη ἡ κληρονομία φυλῆς υἰῶν δαν κατὰ δήμους αὐτῶν αἱ πόλεις αὐτῶν καὶ αἱ κῶμαι αὐτῶν [47a] καὶ οὐκ ἐξέθλιψαν οἱ υἱοὶ δαν τὸν ἀμορραῖον τὸν θλίβοντα αὐτοὺς ἐν τῷ ὄρει καὶ οὐκ εἶον αὐτοὺς ὁ ἰ ἀμορραῖοι καταβῆναι εἰς τὴν κοιλάδα καὶ ἐθλίψαν ἀπ' αὐτῶν τὸ ὄριον τῆς μερίδος αὐτῶν
- 48 Men pòsyon tè ansanm ak tout lavil ak ti bouk ki te sou lòd yo, ki te vin pou moun branch fanmi Dann yo pou yo te separe bay chak fanmi pa yo.
This is the heritage of the tribe of the children of Dan by their families, these towns with their unwalled places.
καὶ ἐπορεύθησαν οἱ υἱοὶ ἰουδα καὶ ἐπολέμησαν τὴν λαχὶς καὶ κατελάβοντο αὐτὴν καὶ ἐπάταξαν αὐτὴν ἐν στόματι μαχαίρας καὶ κατόκησαν αὐτὴν καὶ ἐκάλεσαν τὸ ὄνομα αὐτῆς λασηνδακ [48a] καὶ ὁ ἀμορραῖος ὑπέμεινεν τοῦ κατοικεῖν ἐν ελωμ καὶ ἐν σαλαμιν καὶ ἐβαρύνθη ἡ χεὶρ τοῦ εφραιμ ἐπ' αὐτοὺς καὶ ἐγένοντο αὐτοῖς εἰς φόρον
- 49 ¶ Aprè moun pèp Izrayèl yo te fin separe rès peyi a bay chak branch fanmi pòsyon pa yo, yo bay Jozye, pitit gason Noun lan, yon pòsyon nan tè a ki pou rele l' pa l'.
So the distribution of the land and its limits was complete; and the children of Israel gave Joshua, the son of Nun, a heritage among them;
καὶ ἐπορεύθησαν ἐμβατεῦσαι τὴν γῆν κατὰ τὸ ὄριον αὐτῶν καὶ ἔδωκαν οἱ υἱοὶ ἰσραηλ κληρὸν ἰησοῖ τῷ υἱῷ ναυη ἐν αὐτοῖς
- 50 Jan Seyè a te ba yo lòd la, yo ba li lavil li te mande a: Timnat-Sera nan mòn Efrayim. Li rebati lavil la epi li rete ladan l'.
By the orders of the Lord they gave him the town for which he made request, Timnath-serah in the hill-country of Ephraim: there, after building the town, he made his living-place.
διὰ προστάγματος τοῦ θεοῦ καὶ ἔδωκαν αὐτῷ τὴν πόλιν ἣν ἠτήσαστο θαμνασαραχ ἣ ἐστὶν ἐν τῷ ὄρει εφραιμ καὶ ὠκοδόμησεν τὴν πόλιν καὶ κατοίκει ἐν αὐτῇ
- 51 Men divès pòsyon tè Eleaza, prèt la, Jozye, pitit gason Noun lan, ak chèf fanmi yo te separe bay branch fanmi pèp Izrayèl la, devan Seyè a, nan papòt Tant Randevou a, apre yo te fin tire osò. Se konsa yo te fin separe peyi a nèt.
These are the heritages which Eleazar the priest and Joshua, the son of Nun, and the heads of families of the tribes of the children of Israel gave out at Shiloh, by the decision of the Lord, at the door of the Tent of meeting. So the distribution of the land was complete.
αὗται αἱ διαρέσεις ἃς κατεκληρονόμησεν ελεαζαρ ὁ ἱερεὺς καὶ ἰησοῦς ὁ τοῦ ναυη καὶ οἱ ἄρχοντες τῶν πατριῶν ἐν ταῖς φυλαῖς ἰσραηλ κατὰ κλήρους ἐν σηλω ἐναντίον κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἐπορεύθησαν ἐμβατεῦσαι τὴν γῆν
- 1 ¶ Seyè a pale ak Jozye, li di l' konsa:
And the Lord said to Joshua,
καὶ ἐλάλησεν κύριος τῷ ἰησοῖ λέγων
- 2 -Pale ak moun pèp Izrayèl yo, di yo pou yo chwazi lavil kote moun ka jwenn pwoteksyon, jan mwen te bay Moyiz lòd pou yo fè a.
Say to the children of Israel, Let certain towns be marked out as safe places, as I said to you by the mouth of Moses,
λάλησον τοῖς υἱοῖς ἰσραηλ λέγων ὅτε τὰς πόλεις τῶν φυγαδευτηρίων ἃς εἶπα πρὸς ὑμᾶς διὰ μουσῆ
- 3 Lè yon moun touye yon moun san li pa fè espere, san li pa t' gen lide fè sa, li ka kouri al kache la pou yo ka pwoteje l' pou l' pa tonbe anba men moun k'ap chache l' pou yo tire revanj.
So that any man who in error and without design has taken the life of another, may go in flight to them: and they will be safe places for you from him who has the right of punishment for blood.
φυγαδευτήριον τῷ φονευτῇ τῷ πατάξαντι ψυχὴν ἀκουσίως καὶ ἔσονται ὑμῖν αἱ πόλεις φυγαδευτήριον καὶ οὐκ ἀποθανεῖται ὁ φονευτῆς ὑπὸ τοῦ ἀγγιστεύοντος τὸ αἷμα ἕως ἂν καταστή ἐναντίον τῆς σὺ ναγωγῆς εἰς κρίσιν
- 7 ¶ Se konsa, moun yo pran lavil Kadès nan peyi Galile, nan mòn ki pou moun branch fanmi Neftali yo, lavil Sichèm nan mòn ki pou moun branch fanmi Efrayim yo ak lavil Kiriyaat aba ki rele koulye a Ebwon, nan mòn ki pou moun branch fanmi Jida yo pou sèvi pwoteksyon.
So they made selection of Kedesh in Galilee in the hill-country of Naphtali, and Shechem in the hill-country of Ephraim, and Kiriath-arba (which is Hebron) in the hill-country of Judah.
καὶ διέστειλεν τὴν καθὼς ἐν τῇ γαλιλαίᾳ ἐν τῷ ὄρει τῷ νεφθαλι καὶ συχεμ ἐν τῷ ὄρει τῷ εφραιμ καὶ τὴν πόλιν ἀρβοκ αὕτη ἐστὶν γεβρων ἐν τῷ ὄρει τῷ ἰουδα
- 8 Lòt bò lariyyè Jouden an menm, nan platon ki anfas lavil Jeriko, bò solèy leve, yo chwazi twa lavil nan dezè a pou sa tou: Bezè nan zòn ki pou moun branch fanmi Woubenn yo, Ramòt-Galarad nan zòn ki pou moun branch fanmi Gad yo, ak Golan nan peyi Bazan an nan zòn ki pou moun branch fanmi Manase yo.
And on the east side of Jordan at Jericho, they made selection of Bezer in the waste land, in the table-land, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.
καὶ ἐν τῷ πέραν τοῦ ἰορδάνου ἔδωκεν βοσπορ ἐν τῇ ἐρήμῳ ἐν τῷ πεδίῳ ἀπὸ τῆς φυλῆς ρουβην καὶ ἀρημωθ ἐν τῇ γαλααδ ἐκ τῆς φυλῆς γαδ καὶ τὴν γαυλων ἐν τῇ βασανίτιδι ἐκ τῆς φυλῆς μανασση

- 9 Men non lavil yo te chwazi pou bay pwoteksyon yo. Nenpòt moun nan pèp Izrayèl la osinon nan moun lòt nasyon k'ap viv nan mitan yo ki ta touye yon moun san fè espere, l'a gen dwa kouri al kache la pou yo ka pwoteje l' pou l' pa tonbe anba men moun ki fanmi pi pre moun li te touye a, anvan li parèt devan tout pèp la pou yo jije l'.
- These were the towns marked out for all the children of Israel and for the man from a strange country living among them, so that anyone causing the death of another in error, might go in flight there, and not be put to death by him who has the right of punishment for blood till he had come before the meeting of the people.*
- αὗται αἱ πόλεις αἱ ἐπικλητοὶ τοῖς υἱοῖς ἰσραὴλ καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ ἐν αὐτοῖς καταφυγεῖν ἐκεῖ παντὶ παῖοντι ψυχὴν ἀκουσίως ἵνα μὴ ἀποθάνῃ ἐν χειρὶ τοῦ ἀγχιστεύοντος τὸ αἷμα ἕως ἂ ν καταστῆ ἔναντι τῆς συναγωγῆς εἰς κρίσιν*
- 1 ¶ Chèf fanmi Levi yo vin jwenn Eleaza, prèt la, Jozye, pitit gason Noun lan, ak chèf tout lòt branch fanmi pèp Izrayèl la.
- Then the heads of the families of the Levites came to Eleazar the priest and Joshua, the son of Nun, and to the heads of families of the tribes of the children of Israel;*
- καὶ προσήλθοσαν οἱ ἀρχιπατριῶται τῶν υἰῶν λευὶ πρὸς ελεάζαρ τὸν ἱερέα καὶ πρὸς ἰησοῦν τὸν τοῦ ναυη καὶ πρὸς τοὺς ἀρχιφύλους πατριῶν ἐκ τῶν φυλῶν ἰσραὴλ.*
- 2 Lè sa a, tout moun sa yo te reyini lavil Silo, nan peyi Kanaran. Chèf fanmi Levi yo di yo: -Seyè a te pale ak Moyiz pou nou. Li te bay lòd pou yo te ban nou lavil pou nou rete ak savann pou bèt nou yo jwenn manje.
- And said to them in Shiloh in the land of Canaan, The Lord gave orders by Moses that we were to have towns for living in, with their grass-lands for our cattle.*
- καὶ εἶπον πρὸς αὐτοὺς ἐν σὴλω ἐν γῆ χανααν λέγοντες ἐνετείλατο κύριος ἐν χειρὶ μουσῆ δοῦναι ἡμῖν πόλεις κατοικεῖν καὶ τὰ περισπόμενα τοῖς κτήνεσιν ἡμῶν*
- 3 Se konsa, moun pèp Izrayèl yo chwazi kèk lavil ak tout savann pou bèt nan pwòp pòsyon tè pa yo, yo bay moun branch fanmi Levi yo, jan Seyè a te bay lòd la.
- And the children of Israel out of their heritage gave to the Levites these towns with their grass-lands, by the order of the Lord.*
- καὶ ἔδωκαν οἱ υἱοὶ ἰσραὴλ τοῖς λευίταις ἐν τῷ κατακληρονομεῖν διὰ προστάγματος κυρίου τὰς πόλεις καὶ τὰ περισπόμενα αὐτῶν*
- 4 Yo tire osò. Premye moun ki jwenn pa yo se te moun fanmi Keyat yo. Yo pran trèz lavil nan pòsyon tè ki pou moun branch fanmi Jida, branch fanmi Simeyon ak branch fanmi Benjamen yo, yo bay moun Keyat yo. Moun sa yo se ras fanmi Arawon, prèt la, yo ye.
- And the heritage came out for the families of the Kohathites: the children of Aaron the priest, who were of the Levites, were given thirteen towns from the tribes of Judah, Simeon, and Benjamin.*
- καὶ ἐξῆλθεν ὁ κληρὸς τῷ δήμῳ καθ καὶ ἐγένετο τοῖς υἱοῖς ααρων τοῖς ἱερεῦσιν τοῖς λευίταις ἀπὸ φυλῆς ἰουδα καὶ ἀπὸ φυλῆς σιμεων καὶ ἀπὸ φυλῆς βενιαμιν κληρωτὶ πόλεις δέκα τρεῖς*
- 5 Apre sa, yo pran dis lavil nan pòsyon tè ki pou branch fanmi Efrayim, branch fanmi Dann ansanm ak mwatye branch fanmi Manase yo, yo separe bay lòt pitit Keyat yo, chak fanmi pa yo apa.
- The rest of the children of Kohath by their families were given ten towns from the tribes of Ephraim and Dan and the half-tribe of Manasseh.*
- καὶ τοῖς υἱοῖς καθ τοῖς καταλειμμένοις ἐκ τῆς φυλῆς εφραιμ καὶ ἐκ τῆς φυλῆς δαν καὶ ἀπὸ τοῦ ἡμίσεος φυλῆς μανασση κληρωτὶ πόλεις δέκα*
- 6 Lèfini, yo pran trèz lavil nan pòsyon tè ki pou branch fanmi Isaka, branch fanmi Asè, branch fanmi Neftali ak lòt mwatye branch fanmi Manase a nan peyi Bazan, yo separe bay pitit Gèchon yo, chak fanmi pa yo apa.
- The children of Gershon by their families were given thirteen towns from the tribes of Issachar and Asher and Naphtali and the half-tribe of Manasseh which was in Bashan.*
- καὶ τοῖς υἱοῖς γεδσον ἀπὸ τῆς φυλῆς ἰσσαχαρ καὶ ἀπὸ τῆς φυλῆς ασηρ καὶ ἀπὸ τῆς φυλῆς νεφθαλι καὶ ἀπὸ τοῦ ἡμίσεος φυλῆς μανασση ἐν τῷ βασαν πόλεις δέκα τρεῖς*
- 7 Yo pran douz lavil nan pòsyon tè ki pou branch fanmi Woubenn, branch fanmi Gad ak branch fanmi Zabylon yo, yo separe bay pitit Merari yo, chak fanmi pa yo apa.
- The children of Merari by their families were given twelve towns from the tribes of Reuben and Gad and Zebulun.*
- καὶ τοῖς υἱοῖς μεραρι κατὰ δήμους αὐτῶν ἀπὸ φυλῆς ρουβην καὶ ἀπὸ φυλῆς γαδ καὶ ἀπὸ φυλῆς ζαβουλων κληρωτὶ πόλεις δώδεκα*
- 8 Se konsa moun pèp Izrayèl yo te tire osò pou Seyè a te ka fè yo konnen ki lavil ak tout savann pou yo bay moun Levi yo, jan Seyè a te bay Moyiz lòd pou yo fè a.
- All these towns with their grass-lands the children of Israel gave by the decision of the Lord to the Levites, as the Lord had given orders by Moses.*
- καὶ ἔδωκαν οἱ υἱοὶ ἰσραὴλ τοῖς λευίταις τὰς πόλεις καὶ τὰ περισπόμενα αὐτῶν ὃν τρόπον ἐνετείλατο κύριος τῷ μουσῆ κληρωτὶ*
- 9 ¶ Men non lavil moun branch fanmi Jida ak branch fanmi Simeyon yo te bay nan pòsyon tè pa yo.
- From the tribes of the children of Judah and the children of Simeon they gave these towns, listed here by name:*
- καὶ ἔδωκεν ἡ φυλὴ υἰῶν ἰουδα καὶ ἡ φυλὴ υἰῶν σιμεων καὶ ἀπὸ τῆς φυλῆς υἰῶν βενιαμιν τὰς πόλεις καὶ ἐπεκλήθησαν*
- 10 Lavil sa yo te soti pou moun fanmi Keyat, pitit gason Arawon, nan branch fanmi Levi a. Premye gwoup lavil la te vin pou yo.
- These were for the children of Aaron among the families of the Kohathites, of the children of Levi: for they came first in the distribution.*
- τοῖς υἱοῖς ααρων ἀπὸ τοῦ δήμου τοῦ καθ τῶν υἰῶν λευὶ ὅτι τοῦτοις ἐγενήθη ὁ κληρὸς*
- 11 Yo te ba yo lavil Kiriyaat arba, ki rele koulye a Ebwon, yon lavil ki te nan mòn peyi Jida yo, ansanm ak tout savann pou mouton yo. Se lavil sa a ki te kapital peyi moun Anak yo.
- They gave them Kiriath-arba, the town of Arba, the father of Anak, (which is Hebron) in the hill-country of Judah, with its grass-lands.*
- καὶ ἔδωκεν αὐτοῖς τὴν καριαθαρβοκ μητρόπολιν τῶν ενακ αὕτη ἐστὶν γεβρων ἐν τῷ ὄρει ἰουδα τὰ δὲ περισπόμενα κύκλῳ αὐτῆς*

- 12 Men, yo pran tout jaden ki te andeyò lavil la ak tout ti bouk ki te sou lòd li yo, yo bay Kalèb, pitit gason Jefoune a, pou rele l' pa l'.
But the open country round the town, and its unwallèd places, they gave to Caleb, the son of Jephunneh, as his property.
καὶ τοὺς ἀγροὺς τῆς πόλεως καὶ τὰς κώμας αὐτῆς ἔδωκεν ἰησοῦς τοῖς υἱοῖς χαλεβ υἱοῦ ιεφοννη ἐν κατασχέσει
- 13 Men lavil yo te bay moun fanmi Arawon, prèt la: lavil Ebwon, kote moun ki touye moun ka kouri al chache pwoteksyon, ansanm ak tout savann pou bèt li yo,
And to the children of Aaron the priest they gave Hebron with its grass-lands, the town where the taker of life might be safe, and Libnah with its grass-lands;
καὶ τοῖς υἱοῖς ααρων τὴν πόλιν φυγαδευτήριον τῷ φονεύσαντι τὴν χεβρον καὶ τὰ ἀφορισμένα τὰ σὺν αὐτῇ καὶ τὴν λεμνα καὶ τὰ ἀφορισμένα τὰ πρὸς αὐτῇ
- 14 lavil Jati, lavil Echtemoa,
And Jattir with its grass-lands, and Eshtemoa with its grass-lands;
καὶ τὴν αιλωμ καὶ τὰ ἀφορισμένα αὐτῇ καὶ τὴν τεμα καὶ τὰ ἀφορισμένα αὐτῇ
- 15 lavil Olòn, lavil Debi,
And Holon with its grass-lands, and Debir with its grass-lands;
καὶ τὴν γελλα καὶ τὰ ἀφορισμένα αὐτῇ καὶ τὴν δαβιρ καὶ τὰ ἀφορισμένα αὐτῇ
- 16 lavil Ayin, lavil Jouta, lavil Bèt-Chemèch, ansanm ak tout savann pou bèt yo: Sa te fè nèf lavil yo te pran sou de branch fanmi sa yo.
And Ain, and Juttah, and Beth-shemesh, with their grass-lands; nine towns from those two tribes.
καὶ ασα καὶ τὰ ἀφορισμένα αὐτῇ καὶ τανυ καὶ τὰ ἀφορισμένα αὐτῇ καὶ βαιθσαμυς καὶ τὰ ἀφορισμένα αὐτῇ πόλεις ἑννέα παρὰ τῶν δύο φυλῶν τούτων
- 17 Nan pòsyon tè pou branch fanmi Benjamen an, yo te bay lavil Gabawon, lavil Geba ansanm ak tout savann pou bèt yo,
And from the tribe of Benjamin they gave Gibeon and Geba with their grass-lands;
καὶ παρὰ τῆς φυλῆς βενιαμιν τὴν γαβαων καὶ τὰ ἀφορισμένα αὐτῇ καὶ γαθεθ καὶ τὰ ἀφορισμένα αὐτῇ
- 18 lavil Anatòt, lavil Almon ansanm ak tout savann pou bèt yo. Sa te fè kat lavil.
Anathoth and Almon with their grass-lands, four towns.
καὶ αναθωθ καὶ τὰ ἀφορισμένα αὐτῇ καὶ γαμαλα καὶ τὰ ἀφορισμένα αὐτῇ πόλεις τέσσαρες
- 19 Antou yo te pran trèz lavil ak tout savann pou bèt yo bay prèt yo, moun fanmi Arawon yo.
Thirteen towns with their grass-lands were given to the children of Aaron, the priests.
πᾶσαι αἱ πόλεις υἱῶν ααρων τῶν ἱερέων δέκα τρεῖς
- 20 Lòt moun ki te rete nan fanmi Keyat la, moun Levi ki pa t' ankò jwenn anyen yo, resewva lavil ki te nan pòsyon tè yo te bay moun branch fanmi Efrayim yo.
The rest of the families of the children of Kohath, the Levites, were given towns from the tribe of Ephraim.
καὶ τοῖς δήμοις υἱοῖς καθ τοῖς λευίταις τοῖς καταλειμμένοις ἀπὸ τῶν υἱῶν καθ καὶ ἐγενήθη πόλεις τῶν ὀρίων αὐτῶν ἀπὸ φυλῆς εφραιμ
- 21 Yo te ba yo yon lavil nan mòn peyi Efrayim, lavil Sichèm kote moun ki touye moun ka kouri al chache pwoteksyon, ansanm ak tout savann pou bèt yo. Yo te ba yo tou lavil Gezè,
And they gave them Shechem with its grass-lands in the hill-country of Ephraim, the town where the taker of life might be safe, and Gezer with its grass-lands;
καὶ ἔδωκαν αὐτοῖς τὴν πόλιν τοῦ φυγαδευτηρίου τὴν τοῦ φονεύσαντος τὴν συχημ καὶ τὰ ἀφορισμένα αὐτῇ καὶ γαζαρα καὶ τὰ πρὸς αὐτὴν καὶ τὰ ἀφορισμένα αὐτῇ
- 22 lavil Kibsayim, lavil Bètowon ansanm ak tout savann pou bèt yo. Sa te fè kat lavil sou tè moun branch fanmi Efrayim yo.
And Kibzaim and Beth-horon with their grass-lands, four towns.
καὶ τὴν καρβαϊμ καὶ τὰ ἀφορισμένα τὰ πρὸς αὐτῇ καὶ τὴν ἄνω βαιθωρον καὶ τὰ ἀφορισμένα αὐτῇ πόλεις τέσσαρες
- 23 Nan pòsyon tè moun branch fanmi Dann yo, yo ba yo kat lavil: lavil Elteke, lavil Gibeton,
And from the tribe of Dan, Elteke and Gibbethon with their grass-lands;
καὶ ἐκ τῆς φυλῆς δαν τὴν ελκωθαμ καὶ τὰ ἀφορισμένα αὐτῇ καὶ τὴν γεθεδαν καὶ τὰ ἀφορισμένα αὐτῇ
- 24 lavil Ajalon, lavil Gat-Rimon, ansanm ak tout savann pou bèt yo.
Aijalon and Gath-rimmon with their grass-lands, four towns.
καὶ αιλων καὶ τὰ ἀφορισμένα αὐτῇ καὶ γεθερεμμων καὶ τὰ ἀφορισμένα αὐτῇ πόλεις τέσσαρες
- 25 Nan pòsyon tè pou mwatye branch fanmi Manase a, yo ba yo de lavil: lavil Tanak ak lavil Gat-Rimon ansanm ak tout savann pou bèt yo.
And from the half-tribe of Manasseh, Taanach and Gath-rimmon with their grass-lands, two towns.
καὶ ἀπὸ τοῦ ἡμίσεος φυλῆς μανασση τὴν ταναχ καὶ τὰ ἀφορισμένα αὐτῇ καὶ τὴν ιεβαθα καὶ τὰ ἀφορισμένα αὐτῇ πόλεις δύο

- 26 Antou yo te bay rès moun nan fanmi Keyat la dis lavil ak tout savann pou bèt yo.
All the towns of the rest of the families of the children of Kohath were ten with their grass-lands.
πᾶσαι πόλεις δέκα καὶ τὰ ἀφορισμένα τὰ πρὸς αὐταῖς τοῖς δήμοις υἰῶν καθ' τοὺς ὑπολειμμένους
- 27 Pou moun Levi nan branch fanmi Gèchon yo, yo pran de lavil sou tè ki pou mwatye branch fanmi Manase a, yo ba yo. Se te lavil Golan nan peyi Bazan, yonn nan lavil kote moun ki touye moun ka kouri al chache pwoteksyon, ak lavil Bestra ansanm ak tout savann pou bèt yo.
And to the children of Gershon, of the families of the Levites, they gave from the half-tribe of Manasseh, Golan in Bashan with its grass-lands, the town where the taker of life might be safe, and Ashtaroth with its grass-lands, two towns.
καὶ τοῖς υἱοῖς γεδσον τοῖς λευίταις ἐκ τοῦ ἡμίσεως φυλῆς μαναση τὰς πόλεις τὰς ἀφορισμένας τοῖς φονεύσασι τὴν γαυλὼν ἐν τῇ βασανίτιδι καὶ τὰ ἀφορισμένα αὐτῇ καὶ τὴν βοσοραν καὶ τὰ ἀφορισμένα αὐτῇ πόλεις δύο
- 28 Yo ba yo kat lavil yo te pran sou tè ki pou branch fanmi Isaka a. Se te lavil Kichyon, lavil Dabera,
And from the tribe of Issachar, Kishion and Daberath with their grass-lands;
καὶ ἐκ τῆς φυλῆς ἰσσαχαρ τὴν κισων καὶ τὰ ἀφορισμένα αὐτῇ καὶ δεββα καὶ τὰ ἀφορισμένα αὐτῇ
- 29 lavil Jamout, lavil Angannim ansanm ak tout savann pou bèt yo.
Jarmuth and En-gannim with their grass-lands, four towns.
καὶ τὴν ρεμμαθ καὶ τὰ ἀφορισμένα αὐτῇ καὶ πηγὴν γραμμάτων καὶ τὰ ἀφορισμένα αὐτῇ πόλεις τέσσαρες
- 30 Yo pran kat lavil nan pòsyon tè ki pou branch fanmi Asè a ba yo. Se te lavil Micheyal, lavil Abdon,
And from the tribe of Asher, Mishal and Abdon, with their grass-lands:
καὶ ἐκ τῆς φυλῆς ασηρ τὴν βασελλαν καὶ τὰ ἀφορισμένα αὐτῇ καὶ δαββων καὶ τὰ ἀφορισμένα αὐτῇ
- 31 lavil Elkat, lavil Reyòb ansanm ak tout savann pou bèt yo.
Helkath and Rehob with their grass-lands, four towns.
καὶ χελκατ καὶ τὰ ἀφορισμένα αὐτῇ καὶ ρααβ καὶ τὰ ἀφορισμένα αὐτῇ πόλεις τέσσαρες
- 32 Yo pran twa lavil nan pòsyon tè ki pou branch fanmi Nèftali a ba yo tou. Se te lavil Kadès nan peyi Galile, yonn nan lavil kote moun ki touye moun ka kouri al chache pwoteksyon, lavil Amot-Dò, lavil Katan ansanm ak tout savann pou bèt yo.
And from the tribe of Naphtali, Kedesh in Galilee with its grass-lands, the town where the taker of life might be safe, and Hammoth-dor and Kartan with their grass-lands, three towns.
καὶ ἐκ τῆς φυλῆς νεφθαλι τὴν πόλιν τὴν ἀφορισμένην τῷ φονεύσαντι τὴν καδεσ ἐν τῇ γαλιλαία καὶ τὰ ἀφορισμένα αὐτῇ καὶ τὴν εμμαθ καὶ τὰ ἀφορισμένα αὐτῇ καὶ θεμμων καὶ τὰ ἀφορισμένα αὐτῇ πόλεις τρεῖς
- 33 Sa te fè antou trèz lavil ansanm ak tout savann pou bèt yo te bay moun fanmi Gèchon yo.
All the towns of the Gershonites with their families were thirteen with their grass-lands.
πᾶσαι αἱ πόλεις τοῦ γεδσον κατὰ δήμους αὐτῶν πόλεις δέκα τρεῖς
- 34 Pou rès moun Levi ki nan branch fanmi Merari a, yo pran kat lavil nan pòsyon tè ki pou branch fanmi Zabulon an ba yo. Se te lavil Jokneyam, lavil Kata,
And to the rest of the Levites, that is, the families of the children of Merari, they gave from the tribe of Zebulun, Jokneam and Kartah with their grass-lands;
καὶ τῷ δήμῳ υἰῶν μεραρι τοῖς λευίταις τοῖς λοιποῖς ἐκ τῆς φυλῆς υἰῶν ζαβουλον τὴν μααν καὶ τὰ περισπόρια αὐτῆς καὶ τὴν καθης καὶ τὰ περισπόρια αὐτῆς
- 35 lavil Dimna, lavil Nalal ansanm ak tout savann pou bèt yo.
Dimnah and Nahalal with their grass-lands, four towns.
καὶ δεμνα καὶ τὰ περισπόρια αὐτῆς καὶ σελλα καὶ τὰ περισπόρια αὐτῆς πόλεις τέσσαρες
- 36 Apre sa, yo pran kat lavil nan pòsyon tè lòt bò larivyè Jouden ki pou moun branch fanmi Woubenn lan ba yo. Se te lavil Bezè, yonn nan lavil kote moun ki touye moun ka kouri al chache pwoteksyon nan dezè sou platon an, lavil Jatsa,
And from the tribe of Reuben, Bezer and Jahaz with their grass-lands;
καὶ πέραν τοῦ ἰορδάνου τοῦ κατὰ ἱεριχω ἐκ τῆς φυλῆς ρουβην τὴν πόλιν τὸ φυγαδευτήριον τοῦ φονεύσαντος τὴν βοσορ ἐν τῇ ἐρήμῳ τῇ μισωρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν ιαζηρ καὶ τὰ περισπόρια αὐτῆς
- 37 lavil Kedemòt, lavil Mefat ansanm ak tout savann pou bèt yo.
Kedemoth and Mephaath with their grass-lands, four towns.
καὶ τὴν δεκμων καὶ τὰ περισπόρια αὐτῆς καὶ τὴν μαφα καὶ τὰ περισπόρια αὐτῆς πόλεις τέσσαρες

- 38 Yo ba yo kat lòt lavil nan pòsyon tè ki pou branch fanmi Gad la. Se te lavil Ramòt-Galarad, yonn nan lavil kote moun ki touye moun ka kouri al chache pwoteksyon, lavil Manayim, **And from the tribe of Gad, Ramoth in Gilead, the town where the taker of life might be safe, and Mahanaim with their grass-lands;**
καὶ ἀπὸ τῆς φυλῆς γαδ τὴν πόλιν τὸ φυγαδευτήριον τοῦ φονεύσαντος τὴν ραμωθ ἐν τῇ γαλααδ καὶ τὰ περισπῶρια αὐτῆς καὶ τὴν καμιν καὶ τὰ περισπῶρια αὐτῆς
- 39 lavil Esbon, lavil Jazè ansanm ak tout savann pou bèt yo. **Heshbon and Jazer with their grass-lands, four towns.**
καὶ τὴν εσεβων καὶ τὰ περισπῶρια αὐτῆς καὶ τὴν ιαζηρ καὶ τὰ περισπῶρια αὐτῆς αἱ πᾶσαι πόλεις τέσσαρες
- 40 Antou sa te fè douz lavil ki te vin pou rèz moun Levi yo, pou moun fanmi Merari yo separe bay chak fanmi pa yo apa. **All these towns were given to the children of Merari by their families, that is, the rest of the families of the Levites; and their heritage was twelve towns.**
πᾶσαι πόλεις τοῖς υἱοῖς μεραρι κατὰ δῆμους αὐτῶν τῶν καταλειμμένων ἀπὸ τῆς φυλῆς λευι καὶ ἐγενήθη τὰ ὅρια πόλεις δέκα δύο
- 41 Se konsa, yo te pran karantwit lavil ansanm ak tout savann pou bèt nan mitan tè ki te pou moun Izrayèl yo, yo bay moun Levi yo. **All the towns of the Levites, among the heritage of the children of Israel, were forty-eight towns with their grass-lands.**
πᾶσαι αἱ πόλεις τῶν λευιτῶν ἐν μέσῳ κατασχέσεως υἱῶν ἰσραηλ τεσσαράκοντα ὀκτὼ πόλεις καὶ τὰ περισπῶρια αὐτῶν
- 42 Chak lavil sa yo te mache ak tout savann pou bèt yo. **Every one of these towns had grass-lands round it.**
κύκλῳ τῶν πόλεων τούτων πόλις καὶ τὰ περισπῶρια κύκλῳ τῆς πόλεως πάσαις ταῖς πόλεσιν ταύταις [42a] καὶ συνετέλεσεν ἰησοῦς διαμερίσας τὴν γῆν ἐν τοῖς ὀρίοις αὐτῶν [42β] καὶ ἔδωκαν οἱ υἱοὶ ἰσραηλ μερίδα τῷ ἰησοῖ κατὰ πρόσταγμα κυρίου ἔδωκαν αὐτῷ τὴν πόλιν ἣν ἠτήσατο τὴν θαμνασαραχ ἔδωκαν αὐτῷ ἐν τῷ ὄρει εφραϊμ [42ξ] καὶ ὀκοδόμησεν ἰησοῦς τὴν πόλιν καὶ ὄκησεν ἐν αὐτῇ [42δ] καὶ ἔλαβεν ἰησοῦς τὰς μαχαίρας τὰς πετρίνας ἐν αἷς περιέτεμεν τοὺς υἱοὺς ἰσραηλ τοὺς γενομένους ἐν τῇ ὁδῷ ἐν τῇ ἐρήμῳ καὶ ἔθηκεν αὐτὰς ἐν θαμνασαραχ
- 43 ¶ Se konsa, Seyè a te bay pèp Izrayèl la peyi li te pwomèt li t'ap bay zansèt yo a. Yo pran tout peyi a pou yo, yo rete ladan l'. **So the Lord gave to Israel all the land which he gave by oath to their fathers; so it became their heritage and their living-place.**
καὶ ἔδωκεν κύριος τῷ ἰσραηλ πᾶσαν τὴν γῆν ἣν ὤμοσεν δοῦναι τοῖς πατράσιν αὐτῶν καὶ κατεκληρονόμησαν αὐτὴν καὶ κατόκησαν ἐν αὐτῇ
- 44 Seyè a te fè yo gen lapè sou tout fwontyè yo, jan li te pwomèt zansèt yo. Ankenn lènmi pa t' resi kenbe tèt ak yo. Seyè a te lage tout lènmi yo nan men yo. **And the Lord gave them peace on every side, as he had said to their fathers: all those who were against them gave way before them, for the Lord gave them all up into their hands.**
καὶ κατέπαυσεν αὐτοὺς κύριος κυκλόθεν καθότι ὤμοσεν τοῖς πατράσιν αὐτῶν οὐκ ἀνέστη οὐθεὶς κατενόπιον αὐτῶν ἀπὸ πάντων τῶν ἐχθρῶν αὐτῶν πάντας τοὺς ἐχθροὺς αὐτῶν παρέδωκεν κύριος εἰς τὰς χεῖρας αὐτῶν
- 45 Seyè a te kenbe dènye pwomès li te fè pèp Izrayèl la. Tout bagay te pase jan l' te pwomèt la. **The Lord kept faith with the house of Israel about all the good which he said he would do for them, and all his words came true.**
οὐ διέπεσεν ἀπὸ πάντων τῶν ῥημάτων τῶν καλῶν ὧν ἐλάλησεν κύριος τοῖς υἱοῖς ἰσραηλ πάντα παρεγένετο
- 1 ¶ Lè sa a, Jozye fè rele tout moun nan branch fanmi Woubenn, nan branch fanmi Gad ak nan mwatye branch fanmi Manase a, li reyini yo, **Then Joshua sent for the Reubenites and the Gadites and the half-tribe of Manasseh,**
τότε συνεκάλεσεν ἰησοῦς τοὺς υἱοὺς ρουβην καὶ τοὺς υἱοὺς γαδ καὶ τὸ ἕμισυ φυλῆς μανασση
- 2 li di yo: -Nou fè tou sa Moyiz, sèvitè Seyè a, te ban nou lòd fè a. Nou te koute m' chak fwa mwen te mande nou fè kichòy. **And said to them, You have kept all the orders of Moses, the Lord's servant, and have done everything I gave you orders to do:**
καὶ εἶπεν αὐτοῖς ὑμεῖς ἀκηκόατε πάντα ὅσα ἐνετείλατο ὑμῖν μωυσῆς ὁ παῖς κυρίου καὶ ἐπηκούσατε τῆς φωνῆς μου κατὰ πάντα ὅσα ἐνετείλαμην ὑμῖν
- 3 Depi nan konmansman rive jòdè a, nou pa lage moun pèp Izrayèl parèy nou yo, nou te fè tou sa Seyè a, Bondye nou an, te mande nou fè. **You have now been with your brothers for a long time; till this day you have been doing the orders of the Lord your God.**
οὐκ ἐγκαταλειπίπατε τοὺς ἀδελφοὺς ὑμῶν ταύτας τὰς ἡμέρας καὶ πλείους ἕως τῆς σήμερον ἡμέρας ἐφυλάξασθε τὴν ἐντολὴν κυρίου τοῦ θεοῦ ὑμῶν
- 4 Koulye a, Seyè a, Bondye nou an, ba yo lapè jan li te di yo a. Se konsa, nou mèt tounen al lakay nou, nan peyi ki pou nou an, peyi Moyiz, sèvitè Seyè a, te ban nou lòt bò larivyè Jouden. **And now the Lord your God has given your brothers rest, as he said: so now you may go back to your tents, to the land of your heritage, which Moses, the Lord's servant, gave to you on the other side of Jordan.**
νῦν δὲ κατέπαυσεν κύριος ὁ θεὸς ὑμῶν τοὺς ἀδελφοὺς ὑμῶν ὃν τρόπον εἶπεν αὐτοῖς νῦν οὖν ἀποστραφέντες ἀπέλθατε εἰς τοὺς οἴκους ὑμῶν καὶ εἰς τὴν γῆν τῆς κατασχέσεως ὑμῶν ἣν ἔδωκεν ὑμῖν μου σῆς ἐν τῷ πέραν τοῦ ἰορδάνου

- 5 Sèl bagay n'ap mande nou, se pou nou obeyi kòmandman ak lalwa Moyiz, sèvitè Seyè a, te ban nou an. Se pou nou renmen Seyè a, Bondye nou an. Se pou nou toujou mache nan chemen li mete devan nou an. Se pou nou fè tou sa l' mande nou fè. Se pou nou kenbe pye l' fèm. Se pou nou sèvi l' ak tout kè nou ak tout nanm nou.
Only take great care to do the orders and the law which Moses, the Lord's servant, gave you; to have love for the Lord your God and to go in all his ways; and to keep his laws and to be true to him and to be his servants with all your heart and with all your soul.
ἀλλὰ φυλάξαθε ποιεῖν σφόδρα τὰς ἐντολάς καὶ τὸν νόμον ὃν ἐνετείλατο ἡμῖν ποιεῖν μουσῆς ὁ παῖς κυρίου ἀγαπᾶν κύριον τὸν θεὸν ὑμῶν πορεύεσθαι πάσαις ταῖς ὁδοῖς αὐτοῦ φυλάξασθαι τὰς ἐντολάς αὐτοῦ καὶ προσκεῖσθαι αὐτῷ καὶ λατρεύειν αὐτῷ ἐξ ὅλης τῆς διανοίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν
- 6 Apre sa, Jozye ba yo benediksyon, li voye yo ale. Epi, y' al lakay yo.
Then Joshua gave them his blessing and sent them away: and they went back to their tents.
καὶ ἠλόγησεν αὐτοὺς ἰησοῦς καὶ ἐξάπεστειλεν αὐτοὺς καὶ ἐπορεύθησαν εἰς τοὺς οἴκους αὐτῶν
- 7 Moyiz te pran peyi Bazan an, li te bay mwatye nan branch fanmi Manase a. Jozye menm te bay lòt mwatye branch fanmi an yon pòsyon tè nan peyi ki sou bò solèy kouche larivyè Jouden an ansanm ak lòt branch fanmi pèp la. Lè Jozye t'ap voye premye mwatye moun Manase yo ale lakay yo, lè li fin beni yo,
Now to the one half of the tribe of Manasseh, Moses had given a heritage in Bashan; but to the other half, Joshua gave a heritage among their brothers on the west side of Jordan. Now when Joshua sent them away to their tents, he gave them his blessing,
καὶ τῷ ἡμίσει φυλῆς μανασση ἔδωκεν μουσῆς ἐν τῇ βασανίτιδι καὶ τῷ ἡμίσει ἔδωκεν ἰησοῦς μετὰ τῶν ἀδελφῶν αὐτοῦ ἐν τῷ πέραν τοῦ ἰορδάνου παρὰ θάλασσαν καὶ ἡνίκα ἐξάπεστειλεν αὐτοὺς ἰησοῦς εἰς τοὺς οἴκους αὐτῶν καὶ εἰλόγησεν αὐτούς
- 8 li di yo konsa: -N'ap tounen lakay nou avèk anpil richès, avèk anpil bèt, avèk anpil bagay fèt an ajan, an lò, an kwiv, an fè, ansanm ak anpil rad. Separe avèk moun pèp Izrayèl parèy nou yo tou sa nou te pran nan men lènmi nou yo nan lagè.
And said to them, Go back with much wealth to your tents, and with very much cattle, with silver and gold and brass and iron, and with a very great store of clothing; give your brothers a part of the goods taken in the war.
καὶ ἐν χρήμασιν πολλοῖς ἀπήλθοσαν εἰς τοὺς οἴκους αὐτῶν καὶ κτήνη πολλὰ σφόδρα καὶ ἀργύριον καὶ χρυσίον καὶ σίδηρον καὶ ἱματισμὸν πολὺν καὶ διεύαντο τὴν προνομήν τῶν ἐχθρῶν μετὰ τῶν ἀδελφῶν αὐτῶν
- 9 Se konsa, moun branch fanmi Woubenn yo, moun branch fanmi Gad yo ak mwatye moun nan branch fanmi Manase yo tounen tounen yo lakay yo. Yo kite rès pèp Izrayèl la lavil Silo nan peyi Kanaran, y' al nan peyi Galarad, nan peyi yo te ba yo a, dapre lòd Seyè a te bay Moyiz pou yo.
So Reuben and Gad and the half-tribe of Manasseh went back, parting from the children of Israel at Shiloh in the land of Canaan, to go to the land of Gilead, to the land of their heritage which had been given to them by the Lord's order to Moses.
καὶ ἐπορεύθησαν οἱ υἱοὶ ρουβην καὶ οἱ υἱοὶ γαδ καὶ τὸ ἡμισυ φυλῆς υἰῶν μανασση ἀπὸ τῶν υἰῶν ἰσραηλ ἐκ σηλω ἐν γῆ χανααν ἀπελθεῖν εἰς γῆν γαλααδ εἰς γῆν κατασχέσεως αὐτῶν ἣν ἐκληρονόμησαν αὐτὴν διὰ προστάγματος κυρίου ἐν χειρὶ μουσῆ
- 10 ¶ Lè moun Woubenn yo, moun Gad yo ak mwatye moun Manase yo rive devan larivyè Jouden, sou bò peyi Kanaran an, yo bati yon kokenn chenn lotèl sou rivaj la.
Now when they came to the country by Jordan in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manasseh put up there, by Jordan, a great altar, seen from far.
καὶ ἦλθον εἰς γαλγαλα τοῦ ἰορδάνου ἣ ἐστὶν ἐν γῆ χανααν καὶ ᾠκοδόμησαν οἱ υἱοὶ γαδ καὶ οἱ υἱοὶ ρουβην καὶ τὸ ἡμισυ φυλῆς μανασση ἐκεῖ βωμὸν ἐπὶ τοῦ ἰορδάνου βωμὸν μέγαν τοῦ ἰδεῖν
- 11 Lòt moun pèp Izrayèl yo vin konn sa. Moun te vin di yo: -Men moun Woubenn yo, moun Gad yo ak mwatye moun Manase yo bati yon lotèl toupre larivyè Jouden sou fwontyè peyi Kanaran an, sou bò peyi moun Izrayèl yo.
And news came to the children of Israel, See, the children of Reuben and the children of Gad and the half-tribe of Manasseh have put up an altar opposite the land of Canaan, in the country by Jordan on the side which is Israel's.
καὶ ἤκουσαν οἱ υἱοὶ ἰσραηλ λεγόντων ἰδοὺ ᾠκοδόμησαν οἱ υἱοὶ γαδ καὶ οἱ υἱοὶ ρουβην καὶ τὸ ἡμισυ φυλῆς μανασση βωμὸν ἐφ' ὀρίων γῆς χανααν ἐπὶ τοῦ γαλααδ τοῦ ἰορδάνου ἐν τῷ πέραν υἰῶν ἰσραηλ
- 12 Lè pèp Izrayèl la vin konn sa, tout moun sanble lavil Silo pou y' al gouden ak moun Woubenn yo, moun Gad yo ak lòt mwatye moun Manase yo.
Then all the meeting of the children of Israel, hearing this, came together at Shiloh to go up against them to war.
καὶ συνηθροίσθησαν πάντες οἱ υἱοὶ ἰσραηλ εἰς σηλω ὥστε ἀναβάντες ἐκπολεμήσαι αὐτούς
- 13 Moun pèp Izrayèl yo voye Fineas, pitit gason Eleaza, prèt la, bò kote moun Woubenn yo, moun Gad yo ansanm ak mwatye moun Manase yo nan peyi Galarad.
And the children of Israel sent Phinehas, the son of Eleazar the priest, to the children of Reuben and the children of Gad and the half-tribe of Manasseh, to the land of Gilead,
καὶ ἀπέστειλαν οἱ υἱοὶ ἰσραηλ πρὸς τοὺς υἰοὺς ρουβην καὶ πρὸς τοὺς υἰοὺς γαδ καὶ πρὸς τὸ ἡμισυ φυλῆς μανασση εἰς γῆν γαλααδ τὸν τε φινεας υἰὸν ελεαζαρ υἱοῦ ααρων τοῦ ἀρχιερέως
- 14 Yo te pran dis chèf, yonn pou chak branch fanmi pèp Izrayèl la, yo voye yo avèk Fineas. Chèf sa yo, se moun ki te alatèt branch fanmi pèp Izrayèl yo.
And with him they sent ten chiefs, one for every tribe of the children of Israel, every one of them the head of his house among the families of Israel.
καὶ δέκα τῶν ἀρχόντων μετ' αὐτοῦ ἄρχων εἷς ἀπὸ οἴκου πατριᾶς ἀπὸ πασῶν φυλῶν ἰσραηλ ἄρχοντες οἴκων πατριῶν εἰσὶν χιλίарχοι ἰσραηλ

- 15 Se konsa, mesye sa yo rive bò moun Woubenn yo, moun Gad yo ak mwatye moun Manase yo nan peyi Galarad, epi yo di yo:
And they came to the children of Reuben and the children of Gad and the half-tribe of Manasseh, to the land of Gilead, and said to them,
 και παρεγένοντο πρὸς τοὺς υἱοὺς γαδ και πρὸς τοὺς υἱοὺς ρουβην και πρὸς τοὺς ἡμίσεις φυλῆς μαναση εἰς γῆν γαλααδ και ἐλάλησαν πρὸς αὐτοὺς λέγοντες
- 16 -Men sa tout moun pèp Izrayèl yo voye di nou: Ki bagay lèd sa a nou fè konsa kont Bondye pep Izrayèl la? Poukisa jòdi a nou vire do bay Seyè a, n' al bati yon lotèl pou tèt pa nou? Poukisa nou leve kont Seyè a jòdi a?
This is what all the meeting of the people of the Lord has said, What is this wrong which you have done against the God of Israel, turning back this day from the Lord and building an altar for yourselves, and being false to the Lord?
 τὰδε λέγει πᾶσα ἡ συναγωγὴ κυρίου τίς ἡ πλημμέλεια αὕτη ἣν ἐπλημελήσατε ἐναντίον τοῦ θεοῦ ἰσραηλ ἀποστραφῆναι σήμερον ἀπὸ κυρίου οἰκοδομήσαντες ὑμῖν ἐαυτοῖς βωμὸν ἀποστάτας ὑμᾶς γενέσθαι ἀπὸ κυρίου
- 17 Chonje peche nou te fè bò Peyò a, lè Seyè a te pini pèp li a. Jouk koulye a n'ap soufri pou bagay sa a toujou. Sa pa kont toujou.
Was not the sin of Baal-peor great enough, from which we are not clear even to this day, though punishment came on the people of the Lord,
 μὴ μικρὸν ἡμῖν τὸ ἁμάρτημα φογῶρ ὅτι οὐκ ἐκαθαρίσθημεν ἀπ' αὐτοῦ ἕως τῆς ἡμέρας ταύτης και ἐγενήθη πληγὴ ἐν τῇ συναγωγῇ κυρίου
- 18 Men jòdi a, n'ap vire do bay Seyè a ankò. Si nou leve kont Seyè a jòdi a, denmen se sou tout pèp Izrayèl la li pral fache.
That now you are turned back from the Lord? and, because you are false to him today, tomorrow his wrath will be let loose on all the people of Israel.
 και ὑμεῖς ἀποστραφήσεσθε σήμερον ἀπὸ κυρίου και ἔσται ἐάν ἀποστήτε σήμερον ἀπὸ κυρίου και αὔριον ἐπὶ πάντα ἰσραηλ ἔσται ἡ ὀργή
- 19 Si nou wè peyi yo ban nou an pa bon pou fè sèvis Bondye, pito nou vin bò isit la nan peyi Seyè a, kote kay Seyè a ye a. Mande pou yo ban nou yon pòsyon pou nou ladan l'. Men, pa leve kont Seyè a, ni pa vire do ban nou. Piga nou kite lotèl Seyè a, Bondye nou an, pou n' al bati yon lotèl.
But if the land you now have is unclean, come over into the Lord's land where his House is, and take up your heritage among us: but do not be false to the Lord and to us by building yourselves an altar in addition to the altar of the Lord our God.
 και νῦν εἰ μικρὰ ὑμῖν ἡ γῆ τῆς κατασχέσεως ὑμῶν διάβητε εἰς τὴν γῆν τῆς κατασχέσεως κυρίου οὗ κατασκηνοῖ ἐκεῖ ἡ σκηνὴ κυρίου και κατακληρονομήσατε ἐν ἡμῖν και μὴ ἀποστάται ἀπὸ θεοῦ γενήθητε και μὴ ἀπόστητε ἀπὸ κυρίου διὰ τὸ οἰκοδομήσαι ὑμᾶς βωμὸν ἕξω τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ ἡμῶν
- 20 Chonje Akan, pitit gason Zera a, lè li te derefize swiv lòd Seyè a te bay pou bagay nou te fèt pou detwi nèt yo. Lè sa a, se tout pèp Izrayèl la nèt wi, Seyè a te pini. Se pa Akan sèlman ki te peye pou sa l' te fè a.
Did not Achan, the son of Zerach, do wrong about the cursed thing, causing wrath to come on all the people of Israel? And not on him only came the punishment of death.
 οὐκ ἰδοὺ αχαρ ὁ τοῦ ζαρα πλημμελεῖα ἐπλημμέλησεν ἀπὸ τοῦ ἀναθέματος και ἐπὶ πᾶσαν συναγωγὴν ἰσραηλ ἐγενήθη ὀργή και οὗτος εἰς μόνος ἦν μὴ μόνος οὗτος ἀπέθανεν τῇ ἐαυτοῦ ἁμαρτία
- 21 ¶ Lè sa a, moun Woubenn yo, moun Gad yo ak mwatye moun Manase yo pran lapawòl, yo reponn chèf fanmi pèp Izrayèl la. Yo di yo:
Then the children of Reuben and the children of Gad and the half-tribe of Manasseh said in answer to the heads of the families of Israel,
 και ἀπεκρίθησαν οἱ υἱοὶ ρουβην και οἱ υἱοὶ γαδ και τὸ ἡμισυ φυλῆς μαναση και ἐλάλησαν τοῖς χιλιάρχοις ἰσραηλ λέγοντες
- 22 -Seyè a, Bondye ki gen plis pouwa pase tout lòt bondye yo, konnen se pa paske nou leve kont li, ni paske nou vle vire do ba li kifè nou bati lotèl sa a. Li konnen sa, epi se pou l' fè pèp Izrayèl la konn sa tou. Si se pou rezon sa yo nou te moute lotèl sa a, se pou l' kite yo touye nou jòdi a menm.
God, even God the Lord, God, even God the Lord, he sees, and Israel will see--if it is in pride or in sin against the Lord,
 ὁ θεὸς θεὸς ἐστὶν κύριος και ὁ θεὸς θεὸς κύριος αὐτὸς οἶδεν και ἰσραηλ αὐτὸς γνώσεται εἰ ἐν ἀποστασίᾳ ἐπλημμέλησαμεν ἐναντι τοῦ κυρίου μὴ ῥύσαιτο ἡμᾶς ἐν ταύτῃ
- 23 Si nou bati lotèl sa a pou nou vire do bay Seyè a, pou nou ka gen lotèl pa nou pou boule bèt n'ap ofri yo sou li, oswa pou fè lòt ofrann jaden nou yo, osinon ofrann pou di Bondye mèsi, se pou Seyè a mande nou kont pou sa nou fè a.
That we have made ourselves an altar, being false to the Lord, keep us not safe from death this day; and if for the purpose of offering burned offerings on it and meal offerings, or peace-offerings, let the Lord himself send punishment for it;
 και εἰ ὀκοδομήσαμεν αὐτοῖς βωμὸν ὥστε ἀποστήναι ἀπὸ κυρίου τοῦ θεοῦ ἡμῶν ὥστε ἀναβιβάσαι ἐπ' αὐτὸν θυσίαν ὀλοκαυτωμάτων ἢ ὥστε ποιῆσαι ἐπ' αὐτοῦ θυσίαν σωτηρίου κύριος ἐκζητήσεται
- 24 Pou di vre, nou te fè l' paske nou te pè pou denmen pitit pitit nou menm moun pèp Izrayèl bò lòt bò a pa di pitit pitit pa nou yo bò isit la: Nou pa gen anyen pou nou wè ak Seyè a.
And if we have not, in fact, done this designedly and with purpose, having in our minds the fear that in time to come your children might say to our children, What have you to do with the Lord, the God of Israel?
 ἀλλ' ἔνεκεν εὐλαβείας ῥήματος ἐποιήσαμεν τοῦτο λέγοντες ἵνα μὴ εἰπωσιν αὔριον τὰ τέκνα ὑμῶν τοῖς τέκνοις ἡμῶν τί ὑμῖν κυρίῳ τῷ θεῷ ἰσραηλ
- 25 Seyè a mete larivyè Jouden an tankou yon limit nan mitan pèp Izrayèl la yon bò ak moun Woubenn yo ak moun Gad yo yon bò. Se sa ki fè moun Woubenn yo ak moun Gad yo pa gen anyen pou yo wè ak Seyè a. Konsa pitit moun pèp Izrayèl yo va lakòz pitit moun Woubenn yo ak pitit moun Gad yo sispann gen krentif pou Seyè a.
For the Lord has made Jordan a line of division between us and you, the children of Reuben and the children of Gad; you have no part in the Lord: so your children will make our children give up fearing the Lord.
 και ὅρια ἔθηκεν κύριος ἀνά μέσον ἡμῶν και ὑμῶν τὸν ἰορδάνην και οὐκ ἔστιν ὑμῖν μερίς κυρίου και ἀπαλλοτριώσουσιν οἱ υἱοὶ ὑμῶν τοὺς υἱοὺς ἡμῶν ἵνα μὴ σέβωνται κύριον

- 26 Lè sa a nou di: Bon! Nou pral bati yon lotèl, nou pa pral boule ofrann ni touye ankenn bèt sou li.
So we said, Let us now make an altar for ourselves, not for burned offerings or for the offerings of beasts:
 και εἶπαμεν ποιῆσαι οὕτως τοῦ οἰκοδομηῆσαι τὸν βωμὸν τοῦτον οὐχ ἕνεκεν καρπωμάτων οὐδὲ ἕνεκεν θυσιῶν
- 27 Sèlman, se pou lotèl sa a sèvi yon mak pou nou tout ki la koulye a ak pou pitit nou yo, pou fè nou chonje se Seyè a nou sèvi avèk ofrann boule nou yo, avèk bèt nou touye yo, avèk ofrann pou di Bondye mèsì nou yo. Konsa denmen, pitit moun pèp Izrayèl yo p'ap ka di pitit pa nou yo: Wi, nou pa gen anyen pou nou wè ak Seyè a.
But to be a witness between us and you, and between the future generations, that we have the right of worshipping the Lord with our burned offerings and our offerings of beasts and our peace-offerings; so that your children will not be able to say to our children in time to come, You have no part in the Lord.
 ἀλλ' ἴνα ᾗ τοῦτο μαρτύριον ἀνά μέσον ἡμῶν καὶ ὑμῶν καὶ ἀνά μέσον τῶν γενεῶν ἡμῶν μεθ' ἡμᾶς τοῦ λατρεύειν λατρείαν κυρίου ἐναντίον αὐτοῦ ἐν τοῖς καρπώμασιν ἡμῶν καὶ ἐν ταῖς θυσίαις ἡμῶν καὶ ἐν ταῖς θυσίαις τῶν σωτηρίων ἡμῶν καὶ οὐκ ἐροῦσιν τὰ τέκνα ὑμῶν τοῖς τέκνοις ἡμῶν αὐριον οὐκ ἔστιν ἡμῖν μερίς κυρίου
- 28 Nou te fè lide si yon jou yon moun ta vin di nou bagay konsa, osinon ta vin pale konsa ak pitit nou yo, n'a ka reponn yo: Gade! Men lotèl zansèt nou yo te bati. Li pòtre ak lotèl Seyè a. Se pa t' pou boule ofrann, ni pou touye ankenn bèt sou li. Men, se te yon mak pou fè nou tout chonje sak te pase!
For we said to ourselves, If they say this to us or to future generations, then we will say, See this copy of the Lord's altar which our fathers made, not for burned offerings or offerings of beasts, but for a witness between us and you.
 και εἶπαμεν ἐὰν γένηται ποτε καὶ λαλήσωσιν πρὸς ἡμᾶς καὶ ταῖς γενεαῖς ἡμῶν αὐριον καὶ ἐροῦσιν ἴδετε ὁμοίωμα τοῦ θυσιαστηρίου κυρίου ὃ ἐποίησαν οἱ πατέρες ἡμῶν οὐχ ἕνεκεν καρπωμάτων οὐδὲ ἕνεκεν θυσιῶν ἀλλὰ μαρτύριόν ἐστιν ἀνά μέσον ὑμῶν καὶ ἀνά μέσον ἡμῶν καὶ ἀνά μέσον τῶν υἱῶν ἡμῶν
- 29 Nou pa janm fè lide leve kont Seyè a, ni vire do ba li. Nou pa bati yon lotèl jòdi a pou nou boule bèt nou yo, ni pou fè ofrann jaden nou yo, ni pou touye bèt nou ofri yo. Nou p'ap janm bati yon lotèl ki pou ranplase lotèl Seyè a, Bondye nou an, ki kanpe devan kay kote l' rete a.
Never let it be said that we were false to the Lord, turning back this day from him and building an altar for burned offerings and meal offerings and offerings of beasts, in addition to the altar of the Lord our God which is before his House.
 μὴ γένοιτο οὖν ἡμᾶς ἀποστραφῆναι ἀπὸ κυρίου ἐν ταῖς σήμερον ἡμέραις ἀποστῆναι ἀπὸ κυρίου ὥστε οἰκοδομηῆσαι ἡμᾶς θυσιαστήριον τοῖς καρπώμασιν καὶ ταῖς θυσίαις σαλαμιν καὶ τῇ θυσίᾳ τοῦ σωτηρίου πλὴν τοῦ θυσιαστηρίου κυρίου ὃ ἐστιν ἐναντίον τῆς σκηνῆς αὐτοῦ
- 30 ¶ Lè Fineas, prèt la, chèf pèp la ak chèf branch fanmi pèp Izrayèl ki te ale avè l' yo tande sa moun Gad, moun Woubenn ak moun Manase yo te di yo, sa te fè yo plezi anpil.
Then Phinehas the priest and the chiefs of the meeting and the heads of the families of Israel who were with him, hearing what the children of Reuben and the children of Gad and the children of Manasseh said, were pleased.
 και ἀκούσας φινεες ὁ ἱερεὺς καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς ἰσραηλ οἱ ἦσαν μετ' αὐτοῦ τοὺς λόγους οὓς ἐλάλησαν οἱ υἱοὶ ρουβην καὶ οἱ υἱοὶ γαδ καὶ τὸ ἡμισυ φυλῆς μανασση καὶ ἤρεσαν αὐτοῖς
- 31 Lè sa a, Fineas, pitit gason Eleaza, prèt la, pale ak yo, li di yo konsa: -Koulye a nou konnen Seyè a avèk nou vre, paske nou pa t' chache vire do ba li. Se konsa nou sove pèp Izrayèl la anba chatiman Seyè a.
And Phinehas, the son of Eleazar the priest, said to the children of Reuben and the children of Gad and the children of Manasseh, Now we are certain that the Lord is among us, because you have not done this wrong against the Lord: and you have kept us from falling into the hands of the Lord.
 και εἶπεν φινεες ὁ ἱερεὺς τοῖς υἱοῖς ρουβην καὶ τοῖς υἱοῖς γαδ καὶ τῷ ἡμίσει φυλῆς μανασση σήμερον ἐγνώκαμεν ὅτι μεθ' ἡμῶν κύριος διότι οὐκ ἐπλημελήσατε ἐναντίον κυρίου πλημμέλειαν καὶ ὅτι ἐρρύσασθε τοὺς υἱοὺς ἰσραηλ ἐκ χειρὸς κυρίου
- 32 Apre sa, Fineas, pitit Eleaza, prèt la, ak tout chèf yo kite moun Woubenn yo ak moun Gad yo nan peyi Galarad, yo tounen nan peyi Kanaran al jwenn rès pèp Izrayèl la. Yo rapòte yo repons lòt moun yo te ba yo a.
Then Phinehas, the son of Eleazar the priest, and the chiefs went back from the land of Gilead, from the children of Reuben and the children of Gad, and came to the children of Israel in Canaan and gave them the news.
 και ἀπέστρεψεν φινεες ὁ ἱερεὺς καὶ οἱ ἄρχοντες ἀπὸ τῶν υἱῶν ρουβην καὶ ἀπὸ τῶν υἱῶν γαδ καὶ ἀπὸ τοῦ ἡμίσεος φυλῆς μανασση ἐκ γῆς γαλααδ εἰς γῆν χανααν πρὸς τοὺς υἱοὺς ἰσραηλ καὶ ἀπεκρίθησαν αὐτοῖς τοὺς λόγους
- 33 Sa te fè pèp Izrayèl la plezi anpil: yo fè lwanj Bondye. Depi lè sa a, yo pa janm pale ankò sou keksyon al atake moun Woubenn yo ak moun Gad yo ni sou keksyon al detwi peyi moun sa yo.
And the children of Israel were pleased about this; and they gave praise to God, and had no more thought of going to war against the children of Reuben and the children of Gad for the destruction of their land.
 και ἤρεσαν τοῖς υἱοῖς ἰσραηλ καὶ ἐλάλησαν πρὸς τοὺς υἱοὺς ἰσραηλ καὶ εὐλόγησαν τὸν θεὸν υἱῶν ἰσραηλ καὶ εἶπαν μηκέτι ἀναβῆναι πρὸς αὐτοὺς εἰς πόλεμον ἐξολεθρεῦσαι τὴν γῆν τῶν υἱῶν ρουβην καὶ τῶν υἱῶν γαδ καὶ τοῦ ἡμίσεος φυλῆς μανασση καὶ κατόκησαν ἐπ' αὐτῆς
- 34 Moun branch fanmi Woubenn yo ak moun branch fanmi Gad yo rele lotèl la Temwen, paske yo t'ap di: L'a sèvi temwen devan nou tout se Seyè a ki Bondye.
And the children of Reuben and the children of Gad gave to that altar the name of Ed. For, they said, It is a witness between us that the Lord is God.
 και ἐπωνόμασεν ἰησοῦς τὸν βωμὸν τῶν ρουβην καὶ τῶν γαδ καὶ τοῦ ἡμίσεος φυλῆς μανασση καὶ εἶπεν ὅτι μαρτύριόν ἐστιν ἀνά μέσον αὐτῶν ὅτι κύριος ὁ θεὸς αὐτῶν ἐστιν

- 1 ¶ Depi lontan Seyè a te fin bay moun pèp Izrayèl yo lapè nan mitan tout lènmi l' yo. Jozye bò pa l' te fin granmoun. Li te gen anpil laj sou tèt li.
Now after a long time, when the Lord had given Israel rest from wars on every side, and Joshua was old and full of years,
καὶ ἐγένετο μεθ' ἡμέρας πλείους μετὰ τὸ καταπαῦσαι κύριον τὸν Ἰσραὴλ ἀπὸ πάντων τῶν ἐχθρῶν αὐτῶν κυκλόθεν καὶ ἰησοῦς πρεσβύτερος προβεβηκῶς ταῖς ἡμέραις
- 2 Li fè rele tout pèp Izrayèl la, tout chèf fanmi yo, tout lòt chèf yo, tout jij yo, tout notab nan peyi a, li di yo: -Koulye a mwen fin granmoun!
Joshua sent for all Israel, for their responsible men and their chiefs and their judges and their overseers, and said to them, I am old, and full of years:
καὶ συνεκάλεσεν ἰησοῦς πάντας τοὺς υἱοὺς Ἰσραὴλ καὶ τὴν γερουσίαν αὐτῶν καὶ τοὺς ἄρχοντας αὐτῶν καὶ τοὺς γραμματεῖς αὐτῶν καὶ τοὺς δικαστὰς αὐτῶν καὶ εἶπεν πρὸς αὐτοὺς ἐγὼ γεγῆρακα καὶ πρὸβέβηκα ταῖς ἡμέραις
- 3 Nou te wè tou sa Seyè a, Bondye nou an, te fè tout pèp sa yo ki t'ap kenbe tèt ak nou. Se Seyè a, Bondye nou an, ki t'ap goumen pou nou.
You have seen everything the Lord your God has done to all these nations because of you; for it is the Lord your God who has been fighting for you.
ὁμοίως δὲ ἐώρακατε ὅσα ἐποίησεν κύριος ὁ θεὸς ὑμῶν πᾶσιν τοῖς ἔθνεσιν τούτοις ἀπὸ προσώπου ὑμῶν ὅτι κύριος ὁ θεὸς ὑμῶν ὁ ἐκπολεμήσας ὑμῖν
- 4 Koute! Mwen separe tout peyi a bay chak branch fanmi pòsyon pa yo. Mwen separe ni peyi nou deja pran nan men nasyon nou disparèt yo, ni peyi ki rete pou nou pran nan men kèk lòt nasyon,
depi larivyè Jouden bò solèy leve jouk lanmè Mediterane a bò solèy kouche.
Now I have given to you, as the heritage of your tribes, all these nations which are still in the land, together with those cut off by me, from Jordan as far as the Great Sea on the west.
ἴδετε ὅτι ἐπέρριφα ὑμῖν τὰ ἔθνη τὰ καταλειμμένα ὑμῖν ταῦτα ἐν τοῖς κλήροις εἰς τὰς φυλάς ὑμῶν ἀπὸ τοῦ ἰορδάνου πάντα τὰ ἔθνη ἃ ἐξωλέθρευσα καὶ ἀπὸ τῆς θαλάσσης τῆς μεγάλης ὀριεὶ ἐπὶ δυσμῶν ἄς ἡλίου
- 5 Seyè a, Bondye nou an, pral pran peyi a nan men moun ki rete la yo, l'ap mete yo deyò pou nou ka pran tè a pou nou, jan Seyè a, Bondye nou an, te di l' la.
The Lord your God will send them away by force, driving them out before you; and you are to take their land for your heritage, as the Lord your God said to you.
κύριος δὲ ὁ θεὸς ὑμῶν οὗτος ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου ὑμῶν ἕως ἄν ἀπόλωνται καὶ ἀποστελεῖ αὐτοῖς τὰ θηρία τὰ ἄγρια ἕως ἄν ἐξολεθρευθῇ αὐτοὺς καὶ τοὺς βασιλεῖς αὐτῶν ἀπὸ προσώπου ὑμῶν καὶ κατακληρονομήσατε τὴν γῆν αὐτῶν καθὰ ἐλάλησεν κύριος ὁ θεὸς ὑμῶν ὑμῖν
- 6 Se pou nou fè sa nou kapab pou nou toujou swiv tou sa ki ekri nan liv lalwa Moyiz la, san neglije anyen ladan l'.
So be very strong to keep and do whatever is recorded in the book of the law of Moses, not turning away from it to the right or to the left;
κατισχύσατε οὖν σφόδρα φυλάσσειν καὶ ποιεῖν πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τοῦ νόμου μουσῆ ἵνα μὴ ἐκκλίνητε εἰς δεξιὰν ἢ εὐώνυμα
- 7 Pa mele avèk moun lòt nasyon k'ap viv nan mitan nou yo. Pa nonmen non bondye yo. Pa pran non bondye yo pou fè sèman. Pa mete ajenou devan bondye yo. Pa fè sèvis pou yo.
Have nothing to do with these nations who still are living among you; let not their gods be named by you or used in your oaths; do not be their servants or give them worship:
ὅπως μὴ εἰσέλθητε εἰς τὰ ἔθνη τὰ καταλειμμένα ταῦτα καὶ τὰ ὀνόματα τῶν θεῶν αὐτῶν οὐκ ὀνομασθήσεται ἐν ὑμῖν οὐδὲ μὴ προσκυνήσητε αὐτοῖς οὐδὲ μὴ λατρεύσητε αὐτοῖς
- 8 Se Seyè a, Bondye nou an, ase pou nou toujou kenbe fèm, jan nou te toujou fè l' jouk jounen jòdi a.
But be true to the Lord your God as you have been till this day.
ἀλλὰ κυρίῳ τῷ θεῷ ὑμῶν προσκολληθήσεσθε καθάπερ ἐποιήσατε ἕως τῆς ἡμέρας ταύτης
- 9 Seyè a te mete yon bann gwo nasyon ki te fò anpil deyò devan nou. Pesonn pa t' kapab kenbe tèt ak nou jouk jòdi a.
For the Lord has sent out from before you nations great and strong: and they have all given way before you till this day.
καὶ ἐξωλέθρευσεν αὐτοὺς κύριος ἀπὸ προσώπου ὑμῶν ἔθνη μέγала καὶ ἰσχυρά καὶ ὑμῖν οὐθεὶς ἀντέστη κατενώπιον ὑμῶν ἕως τῆς ἡμέρας ταύτης
- 10 Yon sèl gason nan mitan nou kont pou fè mil gason nan lènmi nou yo kouri met deyò, paske Seyè a, Bondye nou an, ap goumen pou nou, jan li te di l' la.
One man of you is able to put to flight a thousand; for it is the Lord your God who is fighting for you, as he has said to you.
εἷς ὑμῶν ἐδίωξεν χίλιους ὅτι κύριος ὁ θεὸς ὑμῶν ἐξεπολέμει ὑμῖν καθάπερ εἶπεν ὑμῖν
- 11 ¶ Atansyon wi! Se pou nou renmen Seyè a, Bondye nou an.
So keep watch on yourselves, and see that you have love for the Lord your God.
καὶ φυλάξασθε σφόδρα τὸ ἀγαπᾶν κύριον τὸν θεὸν ὑμῶν
- 12 Si nou vire do bay Bondye, si n' al mete tèt nou ansanm ak rès moun lòt nasyon sa yo k'ap viv nan mitan nou, si nou marye ak yo, si nou nan antre soti avèk yo,
For if you go back, joining yourselves to the rest of these nations who are still among you, getting married to them and living with them and they with you:
ἐὰν γὰρ ἀποστραφῆτε καὶ προσθῆσθε τοῖς ὑπολειφθεῖσιν ἔθνεσιν τούτοις τοῖς μεθ' ὑμῶν καὶ ἐπιγαμίαις ποιήσητε πρὸς αὐτοὺς καὶ συγκαταμιγήτε αὐτοῖς καὶ αὐτοὶ ὑμῖν

- 13 nou mèt sèten, Seyè a, Bondye nou an, p'ap mete pèp sa yo deyò devan nou ankò. Okontrè, l'ap fè yo tounen yon pèlen, yon senn pou fèmen nou, yon fwèt nan dèyè nou, yon pikan nan je nou jouk l'a fè nou disparèt nan bon peyi sa a Seyè a, Bondye nou an, te ban nou.
Then you may be certain that the Lord your God will not go on driving these nations out from before you; but they will become a danger and a cause of sin to you, a whip for your sides and thorns in your eyes, till you are cut off from this good land which the Lord your God has given you.
γινώσκετε ὅτι οὐ μὴ προσθῆῃ κύριος τοῦ ἐξολεθρεῦσαι τὰ ἔθνη ταῦτα ἀπὸ προσώπου ὑμῶν καὶ ἔσονται ὑμῖν εἰς παγίδας καὶ εἰς σκάνδαλα καὶ εἰς ἥλους ἐν ταῖς πτέρναις ὑμῶν καὶ εἰς βολίδας ἐν τοῖς ὀφθαλμοῖς ὑμῶν ἕως ἂν ἀπόλησθε ἀπὸ τῆς γῆς τῆς ἀγαθῆς ταύτης ἣν ἔδωκεν ὑμῖν κύριος ὁ θεὸς ὑμῶν
- 14 Mwen menm, mwen pa lwen kite fè a. Nou tout nou konnen nan kè nou ak nan lespri nou Seyè a, Bondye nou an, te ban nou tout bèl bagay li te pwomèt nou yo. Li kenbe tou sa li te pwomèt, yo tout rive vre.
Now I am about to go the way of all the earth: and you have seen and are certain, all of you, in your hearts and souls, that in all the good things which the Lord said about you, he has kept faith with you; everything has come true for you.
ἐγὼ δὲ ἀποτρέχω τὴν ὁδὸν καθὰ καὶ πάντες οἱ ἐπὶ τῆς γῆς καὶ γνώσεσθε τῆ καρδίᾳ ὑμῶν καὶ τῆ ψυχῇ ὑμῶν διότι οὐ διέπεσεν εἰς λόγος ἀπὸ πάντων τῶν λόγων ὧν εἶπεν κύριος ὁ θεὸς ὑμῶν πρὸς πάντ' αὐτὰ ἀνήκοντα ὑμῖν οὐ διεφώνησεν ἐξ αὐτῶν
- 15 Wi, menm jan Seyè a, Bondye nou an, te fè pou nou tout bèl bagay li te pwomèt nou yo, konsa tou, si nou vire do ba li, l'a voye sou nou tout kalite malè, jouk l'a disparèt nou nèt nan bon peyi Seyè a, Bondye nou an, ban nou an.
And you will see that, as all the good things which the Lord your God undertook to do for you, have come to you, so the Lord will send down on you all the evil things till he has made your destruction complete, and you are cut off from the good land which the Lord your God has given you.
καὶ ἔσται ὃν τρόπον ἦκει ἐφ' ὑμᾶς πάντα τὰ ῥήματα τὰ καλὰ ἃ ἐλάλησεν κύριος πρὸς ὑμᾶς οὕτως ἐπάξει κύριος ὁ θεὸς ἐφ' ὑμᾶς πάντα τὰ ῥήματα τὰ πονηρά ἕως ἂν ἐξολεθρευθῆ ὑμᾶς ἀπὸ τῆς γῆς τῆς ἀγαθῆς ταύτης ἣς ἔδωκεν κύριος ὑμῖν
- 16 Si nou pa respekte kontra Seyè a, Bondye nou an, te pase ak nou an, si n' al adore lòt bondye, si n' al fè sèvis pou yo, Seyè a pral move sou nou, epi lapoula, n'ap disparèt nan bon peyi sa a li te ban nou an.
If the agreement of the Lord your God, which was given to you by his orders, is broken, and you become the servants of other gods and give them worship, then the wrath of the Lord will be burning against you, and you will quickly be cut off from the good land which he has given you.
ἐν τῷ παραβῆναι ὑμᾶς τὴν διαθήκην κυρίου τοῦ θεοῦ ὑμῶν ἣν ἐνετείλατο ὑμῖν καὶ πορευθέντες λατρεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς
- 1 ¶ Jozye reyini tout branch fanmi pèp Izrayèl yo lavil Sichèm. Li fè rele tout chèf fanmi yo, tout lòt chèf yo, tout jij yo ak tout notab yo. Yo parèt devan lotèl Seyè a.
Then Joshua got all the tribes of Israel together at Shechem; and he sent for the responsible men of Israel and their chiefs and their judges and their overseers; and they took their place before God.
καὶ συνήγαγεν ἰησοῦς πάσας φυλάς ἰσραηλ εἰς σηλω καὶ συνεκάλεσεν τοὺς πρεσβυτέρους αὐτῶν καὶ τοὺς γραμματεῖς αὐτῶν καὶ τοὺς δικαστῆς αὐτῶν καὶ ἔστησεν αὐτοὺς ἀπέναντι τοῦ θεοῦ
- 2 Jozye di pèp la konsa: -Men sa Seyè a, Bondye pèp Izrayèl la, di: Lontan lontan, zansèt nou yo, Terak ak de pitit gason l' yo, Abraram ak Nakò, t'ap viv nan yon peyi lòt bò larivyè Lefrat, kote yo t'ap sèvi lòt bondye.
And Joshua said to all the people, These are the words of the Lord, the God of Israel: In the past your fathers, Terah, the father of Abraham, and the father of Nahor, were living on the other side of the River: and they were worshipping other gods.
καὶ εἶπεν ἰησοῦς πρὸς πάντα τὸν λαόν τάδε λέγει κύριος ὁ θεὸς ἰσραηλ πέραν τοῦ ποταμοῦ κατόκησαν οἱ πατέρες ὑμῶν τὸ ἀπ' ἀρχῆς θαρα ὁ πατήρ ἀβρααμ καὶ ὁ πατήρ ναχωρ καὶ ἐλάτρευσαν θεοῖς ἑτέροις
- 3 Lè sa a, mwen pran Abraram lòt bò larivyè Lefrat la, mwen fè l' travèse tout peyi Kanaran an. Mwen ba li anpil pitit pitit. Pou konmanse, mwen ba li Izarak.
And I took your father Abraham from the other side of the River, guiding him through all the land of Canaan; I made his offspring great in number, and gave him Isaac.
καὶ ἔλαβον τὸν πατέρα ὑμῶν τὸν ἀβρααμ ἐκ τοῦ πέραν τοῦ ποταμοῦ καὶ ὠδήγησα αὐτὸν ἐν πάσῃ τῇ γῆ καὶ ἐπλήθυνα αὐτοῦ σπέρμα καὶ ἔδωκα αὐτῷ τὸν ἰσαακ
- 4 Apre sa, mwen bay Izarak de pitit: Jakòb ak Ezaou. Mwen bay Ezaou tout mòn Seyi a pou li. Men Jakòb desann nan peyi Lejip ansanm ak tout pitit li yo.
And to Isaac I gave Jacob and Esau: to Esau I gave Mount Seir, as his heritage; but Jacob and his children went down to Egypt.
καὶ τῷ ἰσαακ τὸν ἰακωβ καὶ τὸν ἠσαυ καὶ ἔδωκα τῷ ἠσαυ τὸ ὄρος τὸ σηρ κληρονομήσαι αὐτῷ καὶ ἰακωβ καὶ οἱ υἱοὶ αὐτοῦ κατέβησαν εἰς αἴγυπτον καὶ ἐγένοντο ἐκεῖ εἰς ἔθνος μέγα καὶ πολὺ καὶ κρατ' αὐόν
- 5 Apre sa, mwen voye Moyiz ak Arawon nan peyi Lejip. Mwen fè gwo malè tonbe sou peyi a pou pini moun li yo. Mwen fè nou soti kite peyi a.
And I sent Moses and Aaron, troubling Egypt by all the signs I did among them: and after that I took you out.
καὶ ἐκάκωσαν αὐτοὺς οἱ αἰγύπτιοι καὶ ἐπάταξεν κύριος τὴν αἴγυπτον ἐν οἷς ἐποίησεν αὐτοῖς καὶ μετὰ ταῦτα ἐξήγαγεν ὑμᾶς
- 6 Lè mwen fè zansèt nou yo soti kite peyi Lejip, yo rive bò lanmè Wouj la. Moun peyi Lejip yo pran kouri dèyè yo ak cha lagè yo ak kavalye yo jouk lanmè Wouj la.
I took your fathers out of Egypt: and you came to the Red Sea; and the Egyptians came after your fathers to the Red Sea, with their war-carriages and their horsemen.
ἐξ αἰγύπτου καὶ εἰσῆλθατε εἰς τὴν θάλασσαν τὴν ἐρυθράν καὶ κατεδίωξαν οἱ αἰγύπτιοι ὀπίσω τῶν πατέρων ὑμῶν ἐν ἄρμασιν καὶ ἐν ἵπποις εἰς τὴν θάλασσαν τὴν ἐρυθράν

- 7 Zansèt nou yo rele nan pye m', mwen mete yon fènwa nan mitan yo ak moun peyi Lejip yo. Mwen fè lanmè a vini sou moun peyi Lejip yo, li kouvri yo. Nou te wè ak je nou sa mwen te fè moun peyi Lejip yo. Apre sa, nou pase anpil tan ap viv nan dezè a.
And at their cry, the Lord made it dark between you and the Egyptians, and made the sea go over them, covering them with its waters; your eyes have seen what I did in Egypt: then for a long time you were living in the waste land.
 καὶ ἀνεβοήσαμεν πρὸς κύριον καὶ ἔδωκεν νεφέλην καὶ γνόφον ἀνά μέσον ἡμῶν καὶ ἀνά μέσον τῶν αἰγυπτίων καὶ ἐπήγαγεν ἐπ' αὐτοὺς τὴν θάλασσαν καὶ ἐκάλυπεν αὐτούς καὶ εἶδον οἱ ὀφθαλμοὶ ὑμῶν ὅσα ἐποίησεν κύριος ἐν γῆ αἰγύπτου καὶ ἦτε ἐν τῇ ἐρήμῳ ἡμέρας πλείους
- 8 Lèfini, mwen fè nou antre nan peyi moun Amori yo, lèt bò larivyè Jouden, sou bò solèy leve. Yo leve goumen ak nou. Men mwen lage yo nan men nou. Nou pran peyi yo a pou nou. Mwen disparèt yo devan nou kote nou pase.
And I took you into the lands of the Amorites on the other side of Jordan; and they made war on you, and I gave them into your hands and you took their land; and I sent destruction on them before you.
 καὶ ἤγαγεν ὑμᾶς εἰς γῆν αμορραίων τῶν κατοικοῦντων πέραν τοῦ ἰορδάνου καὶ παρετάξαντο ὑμῖν καὶ παρέδωκεν αὐτοὺς κύριος εἰς τὰς χεῖρας ὑμῶν καὶ κατεκληρονομήσατε τὴν γῆν αὐτῶν καὶ ἐξώλεθρεύσατε αὐτοὺς ἀπὸ προσώπου ὑμῶν
- 9 Apre sa, Balak, pitit gason Zipò a, wa peyi Moab, leve vin fè nou lagè. Li fè chache Balam, pitit gason Peyò a, pou l' vin ban nou madichon.
Then Balak, the son of Zippor, king of Moab, went up to war against Israel; and he sent for Balaam, the son of Beor, to put a curse on you:
 καὶ ἀνέστη βαλακ ὁ τοῦ σεπφωρ βασιλεὺς μοαβ καὶ παρετάξατο τῷ ἰσραὴλ καὶ ἀποστειλάς ἐκάλεσεν τὸν βαλααμ ἀράσασθαι ὑμῖν
- 10 Men, mwen pa koute l'. Konsa, li te blije ban nou benediksyon. Se konsa mwen sove nou nan men Balak.
But I did not give ear to Balaam; and so he went on blessing you; and I kept you safe from him.
 καὶ οὐκ ἠθέλησεν κύριος ὁ θεὸς σου ἀπολέσαι σε καὶ εὐλογίαν εὐλόγησεν ὑμᾶς καὶ ἐξέλιτο ὑμᾶς ἐκ χειρῶν αὐτῶν καὶ παρέδωκεν αὐτούς
- 11 Lèfini, nou janbe lèt bò larivyè Jouden, nou rive lavil Jeriko. Moun ki te rete lavil Jeriko yo pran goumen ak nou. Moun Amori yo, moun Ferezi yo, moun Kanaran yo, moun Et yo, moun Gigach yo, moun Evi yo ak moun Jebis yo fè menm bagay la tou. Mwen lage yo tout nan men nou.
Then you went over Jordan and came to Jericho: and the men of Jericho made war on you, the Amorites and the Perizzites and the Canaanites and the Hittites and the Girgashites and the Hivites and the Jebusites: and I gave them up into your hands.
 καὶ διέβητε τὸν ἰορδάνην καὶ παρεγενήθητε εἰς ἱεριχώ καὶ ἐπολέμησαν πρὸς ὑμᾶς οἱ κατοικοῦντες ἱεριχώ ὁ αμορραῖος καὶ ὁ χαναναῖος καὶ ὁ φερεζαῖος καὶ ὁ εσσαῖος καὶ ὁ ιεβουσαῖος καὶ ὁ χετταῖος καὶ ὁ γεργεσαῖος καὶ παρέδωκεν αὐτοὺς κύριος εἰς τὰς χεῖρας ὑμῶν
- 12 Mwen voye yon kantite gèp panyòl devan nou. Yo fè de wa moun Amori yo kouri met deyò anvan nou rive sou yo. Se pa t' ni banza nou yo ni nepe nou yo ki te fè sa!
And I sent the hornet before you, driving out the two kings of the Amorites before you, not with your sword and your bow.
 καὶ ἐξαπέστειλεν προτέραν ὑμῶν τὴν σφηκιάν καὶ ἐξέβαλεν αὐτοὺς ἀπὸ προσώπου ὑμῶν δώδεκα βασιλεῖς τῶν αμορραίων οὐκ ἐν τῇ ῥομφαίᾳ σου οὐδὲ ἐν τῷ τόξῳ σου
- 13 Apre sa, mwen ban nou tè nou pa t' janm travay plante. Mwen ban nou anpil lavil nou pa t' janm bati. Se la nou rete koulye a. N'ap manje rezen nan pye rezen nou pa t' plante, oliv nan pye oliv nou pa t' plante.
And I gave you a land on which you had done no work, and towns not of your building, and you are now living in them; and your food comes from vine-gardens and olive-gardens not of your planting.
 καὶ ἔδωκεν ὑμῖν γῆν ἐφ' ἣν οὐκ ἐκοπιάσατε ἐπ' αὐτῆς καὶ πόλεις ἃς οὐκ ὠκοδομήσατε καὶ κατοικήθητε ἐν αὐταῖς καὶ ἀμπελώνας καὶ ἐλαιῶνας οὓς οὐκ ἐφυτεύσατε ὑμεῖς ἔδεσθε
- 14 Koulye a menm, se pou nou gen krentif pou Seyè a, se pou nou sèvi l' ak tout kè nou tout bon vre. Voye bondye zansèt nou yo te konn sèvi lèt bò larivyè Lefrat la ak nan peyi Lejip la jete! Sèvi Seyè a.
So now, go in fear of the Lord, and be his servants with true hearts: put away the gods worshipped by your fathers across the River and in Egypt, and be servants of the Lord.
 καὶ νῦν φοβήθητε κύριον καὶ λατρεύσατε αὐτῷ ἐν εὐθότητι καὶ ἐν δικαιοσύνῃ καὶ περιέλεσθε τοὺς θεοὺς τοὺς ἄλλοτριῶν οἷς ἐλάτρευσαν οἱ πατέρες ὑμῶν ἐν τῷ πέραν τοῦ ποταμοῦ καὶ ἐν αἰγύπτῳ καὶ αἱ λατρεύετε κύριον
- 15 ¶ Men, si nou pa vle sèvi Seyè a, depi koulye a chwazi sa nou vle sèvi a: oswa bondye zansèt nou yo t'ap sèvi nan peyi lèt bò larivyè Lefrat la, osinon bondye moun Amori yo t'ap sèvi nan peyi kote n'ap viv koulye a. Men, pou mwen menm ansanm ak tout moun lakay mwen, se Seyè a n'ap sèvi.
And if it seems evil to you to be the servants of the Lord, make the decision this day whose servants you will be: of the gods whose servants your fathers were across the River, or of the gods of the Amorites in whose land you are living; but I and my house will be the servants of the Lord.
 εἰ δὲ μὴ ἀρέσκει ὑμῖν λατρεῦειν κυρίῳ ἔλεσθε ὑμῖν ἑαυτοῖς σήμερον τίνι λατρεύσητε εἴτε τοῖς θεοῖς τῶν πατέρων ὑμῶν τοῖς ἐν τῷ πέραν τοῦ ποταμοῦ εἴτε τοῖς θεοῖς τῶν αμορραίων ἐν οἷς ὑμεῖς κατοικεῖτε ἐπὶ τῆς γῆς αὐτῶν ἐγὼ δὲ καὶ ἡ οἰκία μου λατρεύσομεν κυρίῳ ὅτι ἅγιός ἐστιν
- 16 Pèp la reponn! -Nou p'ap janm fè lide vire do bay Seyè a pou n' al sèvi lèt bondye.
Then the people in answer said, Never will we give up the Lord to be the servants of other gods;
 καὶ ἀποκριθεὶς ὁ λαὸς εἶπεν μὴ γένοιτο ἡμῖν καταλιπεῖν κύριον ὥστε λατρεῦειν θεοῖς ἑτέροις

- 17 Se Seyè a, Bondye nou an, ki te fè nou soti ansanm ak zansèt nou yo nan esklavaj nou te ye nan peyi Lejip la. Se li menm ki te fè tout gwo mènèy sa yo devan je nou. Se li menm ki te pwoteje nou tout kote nou pase, nan mitan tout nasyon sa yo, lè nou t'ap travèse peyi yo.
For it is the Lord our God who has taken us and our fathers out of the land of Egypt, out of the prison-house, and who did all those great signs before our eyes, and kept us safe on all our journeys, and among all the peoples through whom we went:
κύριος ὁ θεὸς ἡμῶν αὐτὸς θεὸς ἐστὶν αὐτὸς ἀνήγαγεν ἡμᾶς καὶ τοὺς πατέρας ἡμῶν ἐξ αἰγύπτου καὶ διεφύλαξεν ἡμᾶς ἐν πάσῃ τῇ ὁδῷ ἣ ἐπορεύθημεν ἐν αὐτῇ καὶ ἐν πᾶσιν τοῖς ἔθνεσιν οὓς παρήλθομεν δι' αὐτῶν
- 18 Se Seyè a ki te chase tout pèp sa yo pou yo te fè plas pou nou ansanm ak moun Amori yo ki te rete nan peyi a. Nou menm tou, se Seyè a n'ap sèvi, paske se limenm ki Bondye nou.
And the Lord sent out from before us all the peoples, the Amorites living in the land: so we will be the servants of the Lord, for he is our God.
καὶ ἐξέβαλεν κύριος τὸν αμορραῖον καὶ πάντα τὰ ἔθνη τὰ κατοικοῦντα τὴν γῆν ἀπὸ προσώπου ἡμῶν ἀλλὰ καὶ ἡμεῖς λατρεύσομεν κυρίῳ οὗτος γὰρ θεὸς ἡμῶν ἐστὶν
- 19 Lè sa a, Jozye di pèp la: -Nou p'ap ka sèvi Seyè a, paske Seyè a se yon Bondye ki apa, yon Bondye ki fè jalouzi. Li p'ap janm padonnen peche nou yo ak sa n'ap fè ki mal.
And Joshua said to the people, You are not able to be the servants of the Lord, for he is a holy God, a God who will not let his honour be given to another: he will have no mercy on your wrongdoing or your sins.
καὶ εἶπεν ἰησοῦς πρὸς τὸν λαόν οὐ μὴ δύνησθε λατρεῦειν κυρίῳ ὅτι θεὸς ἅγιός ἐστὶν καὶ ζηλώσας οὗτος οὐκ ἀνήσει ὑμῶν τὰ ἀμαρτήματα καὶ τὰ ἀνομήματα ὑμῶν
- 20 Si nou lage Seyè a, si n' al sèvi lòt bondye, Seyè a pral leve dèyè nou. Atout li te fin fè tout byen sa yo pou nou, l'a pini nou, l'a fini nèt ak nou.
If you are turned away from the Lord and become the servants of strange gods, then turning against you he will do you evil, cutting you off, after he has done you good.
ἡνίκα ἐὰν ἐγκαταλίπητε κύριον καὶ λατρεύσητε θεοὺς ἑτέροις καὶ ἐπελθὼν κακώσει ὑμᾶς καὶ ἐξαναλώσει ὑμᾶς ἀνθ' ὧν εὗ ἐποίησεν ὑμᾶς
- 21 Pèp la reponn: -Non. Sa p'ap janm rive. Se Seyè a n'ap sèvi!
And the people said to Joshua, No! But we will be the servants of the Lord.
καὶ εἶπεν ὁ λαὸς πρὸς ἰησοῦν οὐχὶ ἀλλὰ κυρίῳ λατρεύσομεν
- 22 Lè sa a, Jozye di pèp la: -Mwen pran nou sèvi temwen, se nou menm menm ki chwazi se Seyè a n'ap sèvi. Yo reponn: -Wi, nou tout temwen.
And Joshua said to the people, You are witnesses against yourselves that you have made the decision to be the servants of the Lord. And they said, We are witnesses.
καὶ εἶπεν ἰησοῦς πρὸς τὸν λαόν μάρτυρες ὑμεῖς καθ' ὑμῶν ὅτι ὑμεῖς ἐξελέξασθε κύριον λατρεῦειν αὐτῷ
- 23 Jozye di yo lè sa a: -Koulye a, se pou nou pran tout bondye lòt pèp ki nan mitan nou ap sèvi yo, voye yo jete. Se pou nou apiye nèt ak tout kè nou sou Seyè a, Bondye pèp Izrayèl la.
Then, he said, put away the strange gods among you, turning your hearts to the Lord, the God of Israel.
καὶ νῦν περιέλεσθε τοὺς θεοὺς τοὺς ἄλλοτρίους τοὺς ἐν ὑμῖν καὶ εὐθύνετε τὴν καρδίαν ὑμῶν πρὸς κύριον θεὸν Ἰσραηλ
- 24 Pèp la reponn li: -Se Seyè a, Bondye nou an, n'ap sèvi. N'ap koute tou sa li di nou fè.
And the people said to Joshua, We will be the servants of the Lord our God, and we will give ear to his voice.
καὶ εἶπεν ὁ λαὸς πρὸς ἰησοῦν κυρίῳ λατρεύσομεν καὶ τῆς φωνῆς αὐτοῦ ἀκουσόμεθα
- 25 Se konsa, jou sa a, Jozye pase yon kontra avèk pèp la lavil Sichèm. Li ba yo tout regleman pou yo swiv.
So Joshua made an agreement with the people that day, and gave them a rule and a law in Shechem.
καὶ διέθετο ἰησοῦς διαθήκην πρὸς τὸν λαόν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἔδωκεν αὐτῷ νόμον καὶ κρίσιν ἐν σιλω ἐνώπιον τῆς σκηνῆς τοῦ θεοῦ Ἰσραηλ
- 26 Jozye ekri yo tout nan liv lalwa Bondye a. Li pran yon gwo wòch, li plante l' kanpe anba pye chenn ki te anndan kote yo te mete apa pou Seyè a.
And Joshua put these words on record, writing them in the book of the law of God; and he took a great stone, and put it up there under the oak-tree which was in the holy place of the Lord.
καὶ ἔγραψεν τὰ ῥήματα ταῦτα εἰς βιβλίον νόμου τοῦ θεοῦ καὶ ἔλαβεν λίθον μέγαν καὶ ἔστησεν αὐτὸν ἰησοῦς ὑπὸ τὴν τερμίνθον ἀπέναντι κυρίου
- 27 Epi Jozye di pèp la konsa: -Nou wè wòch sa a! Enben, l'ap sèvi yon mak pou l' fè nou chonje paske li te tande tout pawòl Seyè a te di nou. L'ap sèvi yon mak pou l' fè nou chonje pou nou pa janm vire do bay Bondye nou an!
And Joshua said to all the people, See now, this stone is to be a witness against us; for all the words of the Lord have been said to us in its hearing: so it will be a witness against you if you are false to the Lord your God.
καὶ εἶπεν ἰησοῦς πρὸς τὸν λαόν ἰδοὺ ὁ λίθος οὗτος ἔσται ἐν ὑμῖν εἰς μαρτύριον ὅτι αὐτὸς ἀκήκοεν πάντα τὰ λεχθέντα αὐτῷ ὑπὸ κυρίου ὅτι ἐλάλησεν πρὸς ἡμᾶς σήμερον καὶ ἔσται οὗτος ἐν ὑμῖν εἰς μαρτύριον ἐπ' ἐσχάτων τῶν ἡμερῶν ἡνίκα ἐὰν ψεύσησθε κυρίῳ τῷ θεῷ μου
- 28 Apre sa, Jozye voye pèp la ale, chak moun sou pòsyon tè ki te vin pou fanmi yo.
Then Joshua let the people go away, every man to his heritage.
καὶ ἀπέστειλεν ἰησοῦς τὸν λαόν καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ

- 29 ¶ Apre tout bagay sa yo, Jozye, pitit gason Noun lan, sèvitè Seyè a, mouri. Li te gen sandizan (110 an).
Now after these things, the death of Joshua, the son of Nun, the servant of the Lord, took place, he being then a hundred and ten years old.
καὶ ἐλάτρευσεν ἰσραὴλ τῷ κυρίῳ πάσας τὰς ἡμέρας ἰησοῦ καὶ πάσας τὰς ἡμέρας τῶν πρεσβυτέρων ὅσοι ἐφείλκυσαν τὸν χρόνον μετὰ ἰησοῦ καὶ ὅσοι εἶδσαν πάντα τὰ ἔργα κυρίου ὅσα ἐποίησεν τῷ ἰσραὴλ.
- 30 Yo antere l' sou tè ki te pou li a, nan zòn Timnat-Sera, nan mòn ki pou branch fanmi Efrayim lan, sou bò nò mòn Gach.
And they put his body in the earth in the land of his heritage in Timnath-serah, in the hill-country of Ephraim, to the north of Mount Gaash.
καὶ ἐγένετο μετ' ἐκεῖνα καὶ ἀπέθανεν ἰησοῦς υἱὸς ναυῆ δοῦλος κυρίου ἑκατὸν δέκα ἐτῶν
- 31 Pèp Izrayèl la te sèvi Seyè a pandan tout tan Jozye te vivan an, epi apre sa, pandan tout tan chèf ki te konnen sa Seyè a te fè pou pèp Izrayèl la te vivan toujou.
And Israel was true to the Lord all the days of Joshua, and all the days of the older men who were still living after Joshua's death, and had seen what the Lord had done for Israel.
καὶ ἔθαψαν αὐτὸν πρὸς τοῖς ὀρίοις τοῦ κλήρου αὐτοῦ ἐν θαναθασαχαρὰ ἐν τῷ ὄρει τῷ εφραϊμ ἀπὸ βορρᾶ τοῦ ὄρους γαας [31α] ἐκεῖ ἔθηκαν μετ' αὐτοῦ εἰς τὸ μνήμα εἰς ὃ ἔθαψαν αὐτὸν ἐκεῖ τὰς μαχαίρας τὰς πετρίνας ἐν αἷς περιέτεμεν τοὺς υἱοὺς ἰσραὴλ ἐν γαλαλοῖς ὅτε ἐξήγαγεν αὐτοὺς ἐξ αἰγύπτου καθὰ συνέταξεν αὐτοῖς κύριος καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας
- 32 Pèp Izrayèl la te pran zosman Jozèf yo avèk yo lè yo t'ap soti kite peyi Lejip. Yo antere zosman yo sou moso tè Jakòb te achte nan men pitit Amò yo pou san pyès ajan. Se Amò sa a ki te papa Sichèm. Moso tè a rete pou pitit pitit Jozèf yo.
And the bones of Joseph, which the children of Israel had taken up from Egypt, they put in the earth in Shechem, in the property which Jacob had got from the sons of Hamor, the father of Shechem, for a hundred shekels: and they became the heritage of the children of Joseph.
καὶ τὰ ὀστά ἰωσηφ ἀνήγαγον οἱ υἱοὶ ἰσραὴλ ἐξ αἰγύπτου καὶ κατώρυξαν ἐν σικμοῖς ἐν τῇ μερίδι τοῦ ἀγροῦ οὗ ἔκτησατο ἰακώβ παρὰ τῶν αμορραίων τῶν κατοικούντων ἐν σικμοῖς ἀμνάδων ἑκατὸν κ' αἰ ἔδωκεν αὐτὴν ἰωσηφ ἐν μερίδι
- 33 Apre sa, lè Eleaza, pitit gason Arawon an, mouri, yo antere l' sou ti mòn ki te pou Fineas, pitit gason l' lan. Yo te ba li ti mòn sa a ki nan mitan mòn ki pou branch fanmi Efrayim lan.
Then the death of Eleazar, the son of Aaron, took place; and his body was put in the earth in the hill of Phinehas his son, which had been given to him in the hill-country of Ephraim.
καὶ ἐγένετο μετὰ ταῦτα καὶ ελεαζαρ υἱὸς ααρων ὁ ἀρχιερεὺς ἐτελεύτησεν καὶ ἐτάφη ἐν γαβασθ φινεας τοῦ υἱοῦ αὐτοῦ ἦν ἔδωκεν αὐτῷ ἐν τῷ ὄρει τῷ εφραϊμ [33α] ἐν ἐκείνῃ τῇ ἡμέρᾳ λαβόντες οἱ υἱοὶ ἰσραὴλ τὴν κιβωτὸν τοῦ θεοῦ περιέφερον ἐν ἑαυτοῖς καὶ φινεας ἱεράτευσεν ἀντὶ ελεαζαρ τοῦ πατρὸς αὐτοῦ ἕως ἀπέθανεν καὶ κατωρύγη ἐν γαβασθ τῇ ἑαυτοῦ [33β] οἱ δὲ υἱοὶ ἰσραὴλ ἀπῆλθον ἐκὰς τοὺς εἰς τὸν τόπον αὐτῶν καὶ εἰς τὴν ἑαυτῶν πόλιν καὶ ἐσέβοντο οἱ υἱοὶ ἰσραὴλ τὴν ἀσάρτην καὶ ἀσταρωθ καὶ τοὺς θεοὺς τῶν ἐθνῶν τῶν κύκλῳ αὐτῶν καὶ παρέδωκεν αὐτοὺς κύριος εἰς χεῖρας ἐγλῶμ τῷ βασιλεῖ μοαβ καὶ ἐκυριεύσεν αὐτῶν ἔτη δέκα ὀκτώ .
- 1 ¶ Apre Jozye mouri, pèp Izrayèl la mande Seyè a: -Nan tout branch fanmi nou yo, kilès ladan yo ki pou al atake moun Kanaran yo anvan?
Now after the death of Joshua, the children of Israel made request to the Lord, saying, Who is to go up first to make war for us against the Canaanites?
καὶ ἐγένετο μετὰ τὴν τελευταίην ἰησοῦ καὶ ἐπηρώτων οἱ υἱοὶ ἰσραὴλ ἐν κυρίῳ λέγοντες τίς ἀναβήσεται ἡμῖν πρὸς τὸν χαναναῖον ἀφηγούμενος τοῦ πολεμήσαι ἐν αὐτῷ
- 2 Seyè a reponn yo: -Se branch fanmi Jida a ki pou premye ale. Se mwen menm k'ap lage tout peyi a nan men yo.
And the Lord said, Judah is to go up: see, I have given the land into his hands.
καὶ εἶπεν κύριος ἰουδας ἀναβήσεται ἰδοὺ δέδωκα τὴν γῆν ἐν χειρὶ αὐτοῦ
- 3 Moun Jida yo di moun Simeyon yo konsa: -Ann al ansanm ak nou nan pòsyon tè yo ban nou an, nou menm moun Jida yo. Enpi n'a mete ansanm pou goumen ak moun Kanaran yo. Apre sa, nou menm moun Jida yo, n'a ale ansanm ak nou nan pòsyon tè yo ban nou an, nou menm moun Simeyon yo. Se konsa, moun Simeyon yo ale ansanm ak
Then Judah said to Simeon his brother, Come up with me into my heritage, so that we may make war against the Canaanites; and I will then go with you into your heritage. So Simeon went with him.
καὶ εἶπεν ἰουδας πρὸς συμεων τὸν ἀδελφὸν αὐτοῦ ἀνάβηθι μετ' ἐμοῦ ἐν τῷ κλήρῳ μου καὶ πολεμήσωμεν ἐν τῷ χαναναίῳ καὶ πορευέσομαι καὶ γὰρ ἐγὼ μετὰ σοῦ ἐν τῷ κλήρῳ σου καὶ ἐπορεύθη μετ' αὐτῷ οὐ συμεων
- 4 moun Jida yo, yo moute al goumen. Seyè a lage moun Kanaran yo ak moun Ferezi yo nan men yo. Yo bat yon lame dimil (10.000) sòlda nan lavil Bezèk.
And Judah went up; and the Lord gave the Canaanites and the Perizzites into their hands; and they overcame ten thousand of them in Bezek.
καὶ ἀνέβη ἰουδας καὶ ἔδωκεν κύριος τὸν χαναναῖον καὶ τὸν φερεζαῖον ἐν χειρὶ αὐτοῦ καὶ ἐπάταξεν αὐτοὺς ἐν βεζεκ δέκα χιλιάδας ἀνδρῶν
- 5 Yo jwenn Adonibezèk l'a tou. Yo goumen avè l'. Yo bat moun Kanaran yo ak moun Ferezi yo byen bat.
And they came across Adoni-zedek, and made war on him; and they overcame the Canaanites and the Perizzites.
καὶ εὔρον τὸν ἀδωνιβεζεκ ἐν βεζεκ καὶ ἐπολέμησαν ἐν αὐτῷ καὶ ἐπάταξαν τὸν χαναναῖον καὶ τὸν φερεζαῖον
- 6 Adonibezèk te kouri pou yo. Yo kouri dèyè l', yo mete men sou li, epi yo koupe de dwèt gwopous li yo ak de gwo tèt zòtèy pye l' yo.
But Adoni-zedek went in flight; and they went after him and overtook him, and had his thumbs and his great toes cut off.
καὶ ἔφυγεν ἀδωνιβεζεκ καὶ κατεδίωξαν ὀπίσω αὐτοῦ καὶ ἔλαβον αὐτὸν καὶ ἀπέκοψαν τὰ ἄκρα τῶν χειρῶν αὐτοῦ καὶ τῶν ποδῶν αὐτοῦ

- 7 Lè sa a, Adonibezèk di: -Mwen te koupe dwèt gwopous ak gwo tèt zòtèy pye swasanndis wa. Yo te konn ranmase kras manje ki tonbe anba tab mwen. Jòdi a, Bondye fè m' sa m' te fè yo a. Yo mennen msye lavil Jerizalèm. Se la li mourì.
And Adoni-zedek said, Seventy kings, whose thumbs and great toes had been cut off, got broken meat under my table: as I have done, so has God done to me in full. And they took him to Jerusalem, and he came to his end there.
 και ειπεν αδωνιβεζεκ εβδομηκοντα βασιλεις τα ακρα των χειρων αυτων και των ποδων αυτων αποκεκομμενοι ησαν συλλεγοντες τα υποκατω της τραπεζης μου καθως ουν εποιησα ουτως ανταπεδοκεν μοι ο θεος και ηγαγον αυτον εις ιερουσαλημ και απεθανεν εκει
- 8 Moun fanmi Jida yo al atake lavil Jerizalèm, epi yo pran l'. Yo touye dènnye moun ki te rete la, lèfini yo mete dife ladan l'.
Then the children of Judah made an attack on Jerusalem, and took it, burning down the town after they had put its people to the sword without mercy.
 και επολεμησαν οι υιοι ιουδα εν ιερουσαλημ και κατελαβοντο αυτην και επαταζαν αυτην εν στοματι ρομφαιας και την πολιν ενεπρησαν εν πυρι
- 9 ¶ Apre sa, y' al goumen ak moun Kanaran ki t'ap viv nan mòn yo ak nan pye mòn yo nan Negèn la.
After that the children of Judah went down to make war on the Canaanites living in the hill-country and in the south and in the lowlands.
 και μετα ταυτα κατεβησαν οι υιοι ιουδα πολεμησαι εν τω χανααιω τω κατοικουντι την ορεινην και τον νοτον και την πεδινην
- 10 Moun Jida yo atake moun Kanaran ki te rete lavil Ebwon, ki te rele anvan sa Kiriyat Aba. Yo bat Chechayi, Ayiman ak Talmayi.
And Caleb went against the Canaanites of Hebron: (now in earlier times Hebron was named Kiriath-arba:) and he put Sheshai and Ahiman and Talmai to the sword.
 και επορευθη ιουδας προς τον χανααιον τον κατοικουντα εν χεβρων και εξηλθεν χεβρων εξ εναντιας το δε ονομα χεβρων ην εμπροσθεν καριαθαρβοκσεφερ και επαταζεν τον σεσι και τον αχμαν και τ ον θολμι γεννηματα του ενακ
- 11 Yo kite Ebwon, yo mache al atake moun ki te rete lavil Debi yo. Nan tan lontan yo te rete lavil sa a Kiriyat-Sefè.
And from there he went up against the people of Debir. (Now the name of Debir in earlier times was Kiriath-sepher.)
 και επορευθησαν εκειθεν προς τους κατοικουντας δαβιρ και το ονομα δαβιρ ην εμπροσθεν πολις γραμμιατων
- 12 Kalèb di: -Moun ki va resi pran lavil Kiriyat-Sefè a, m'ap marye l' ak Aksa, pitit fi mwen an.
And Caleb said, I will give Achsah, my daughter, as wife to the man who overcomes Kiriath-sepher and takes it.
 και ειπεν χαλεβ ος αν παταξει την πολιν των γραμμιατων και προκαταλβηται αυτην δωσω αυτω την ασχαν θυγατερα μου εις γυναικα
- 13 Se Otonyèl, pitit gason Kenaz, ti frè Kalèb la, ki te pran lavil la. Konsa, Kalèb ba li Aksa, pitit fi li a, pou madanm.
And Othniel, the son of Kenaz, Caleb's younger brother, took it; so he gave him his daughter Achsah for his wife.
 και προκατελαβετο αυτην γοθονιηλ υιος κενεζ αδελφος χαλεβ ο νεωτερος και εδωκεν αυτω την ασχαν θυγατερα αυτου εις γυναικα
- 14 Lè Aksa rive lakay mari l', mari a di l' poukisa li pa mande papa l' yon bon jaden. Akza al jwenn Kalèb. Desann li desann bourik li, Kalèb mande l': -Sak genyen, pitit mwen?
Now when she came to him, he put into her mind the idea of requesting a field from her father: and she got down from her ass; and Caleb said to her, What is it?
 και εγενετο εν τω εισπορευεσθαι αυτην και επεσεισεν αυτην αιτησαι παρα του πατρος αυτης τον αγρον και εγογγυζεν επανο του υποζυγιου και εκραζεν απο του υποζυγιου εις γην νοτου εκδεδοσαι με και ειπεν αυτη χαλεβ τι εστιν σοι
- 15 Akza reponn: -Mwen vin mande ou yon favè. Se ou memm ki voye m' al viv nan dezè Negèn la, se pou ou ban m' kote pou m' pran dlo tou. Se konsa Kalèb ba li Sous Dlo Anwo ak Sous Dlo Anba Negèn la.
And she said to him, Give me a blessing; because you have put me in a dry south-land, now give me springs of water. So Caleb gave her the higher spring and the lower spring.
 και ειπεν αυτω σχα δος μοι ευλογιαν οτι εις γην νοτου εκδεδοσαι με και δωσεις μοι λυτρωσιν υδατος και εδωκεν αυτη χαλεβ κατα την καρδιαν αυτης την λυτρωσιν μετεωρων και την λυτρωσιν ταπεινων
- 16 Moun Kayen yo, fanmi bòpè Moyiz la, kite lavil Palmis. Yo moute ansanm ak moun Jida yo nan dezè peyi Jida a sou bò sid lavil Arad. Se la y' al rete ansanm ak moun Amalèk yo.
Now Hobab the Kenite, Moses' father-in-law, had come up out of the town of palm-trees, with the children of Judah, into the waste land of Arad; and he went and was living among the Amalekites;
 και οι υιοι ιωβαβ του κιναιου πενθερου μουση ανεβησαν εκ της πολεως των φοινικων προς τους υιους ιουδα εις την ερημον την ουσαν εν τω νοτω επι καταβασεως αραδ και επορευθη και κατοικησεν μετα του λαου
- 17 Moun Jida yo ale ansanm ak moun Simeyon yo, yo bat moun Kanaran ki te rete lavil Zefa yo. Yo detwi lavil la, yo touye dènnye moun ak dènnye bèt ki te ladan l'. Yo boule yo tankou yon ofrann pou Seyè a. Yo chanje non lavil la, yo rele l' Oma.
And Judah went with Simeon, his brother, and overcame the Canaanites living in Zephath, and put it under the curse; and he gave the town the name of Hormah.
 και επορευθη ιουδας μετα σιμεων του αδελφου αυτου και επαταζαν τον χανααιον τον κατοικουντα σεφεθ και ανεθεματισαν αυτην και εξωλεθρευσαν αυτην και εκαλεσαν το ονομα της πολεως εξολεθρευσις

- 18 Moun Jida yo pa t' pran lavil Gaza ak tout zòn ki sou zòd li, lavil Askalon ak tout zòn ki sou zòd li, lavil Ekron ak tout zòn ki sou zòd li.
Then Judah took Gaza and its limit, and Ashkelon and its limit, and Ekron and its limit.
καὶ οὐκ ἐκληρονόμησεν ἰουδας τὴν γάζαν καὶ τὸ ὄριον αὐτῆς καὶ τὴν ἀσκαλῶνα καὶ τὸ ὄριον αὐτῆς καὶ τὴν ἀκκαρων καὶ τὸ ὄριον αὐτῆς καὶ τὴν ἄζωτον καὶ τὰ περισπόρια αὐτῆς
- 19 Seyè a te kanpe ak moun Jida yo, li fè yo pran tout mòn yo pou yo. Men, yo pa t' kapab mete moun ki nan laplenn yo deyò paske yo te gen cha lagè fèt an fè.
And the Lord was with Judah; and he took the hill-country for his heritage; but he was unable to make the people of the valley go out, for they had war-carriages of iron.
καὶ ἦν κύριος μετὰ ἰουδα καὶ ἐκληρονόμησεν τὸ ὄρος ὅτι οὐκ ἐδύνατο κληρονομησαὶ τοὺς κατοικοῦντας τὴν κοιλάδα ὅτι ρηχαβ διεστειλάτο αὐτήν
- 20 Jan Moyiz te bay lòd la, yo pran lavil Ebwon bay Kalèb. Kalèb mete twa pitit gason Anak yo deyò nan lavil la.
And they gave Hebron to Caleb, as Moses had said; and he took the land of the three sons of Anak, driving them out from there.
καὶ ἔδωκεν τῷ χαλεβ τὴν χεβρων καθὰ ἐλάλησεν μουσῆς καὶ ἐκληρονόμησεν ἐκεῖθεν τὰς τρεῖς πόλεις καὶ ἐξῆρεν ἐκεῖθεν τοὺς τρεῖς υἱοὺς ενακ
- 21 ¶ Men, moun branch fanmi Benjamen yo pa t' mete moun Jebis yo deyò nan lavil Jerizalèm. Se konsa moun Jebis yo rete ap viv ansanm ak moun Benjamen yo nan lavil Jerizalèm jouk jòdi a.
And the children of Judah did not make the Jebusites who were living in Jerusalem go out; the Jebusites are still living with the children of Benjamin in Jerusalem.
καὶ τὸν ἰεβουσαῖον τὸν κατοικοῦντα ἐν ἱερουσαλημ οὐκ ἐξῆραν οἱ υἱοὶ βενιαμιν καὶ κατόκησεν ὁ ἰεβουσαῖος μετὰ τῶν υἱῶν βενιαμιν ἕως τῆς ἡμέρας ταύτης
- 22 Moun de branch fanmi Jozèf yo moute al atake lavil Betèl ki te rele Louz anvan sa. Seyè a te kanpe avèk yo tou.
And the family of Joseph went up against Beth-el, and the Lord was with them.
καὶ ἀνέβησαν οἱ υἱοὶ ἰωσηφ καὶ γε αὐτοὶ εἰς βαιθηλ καὶ ἰουδας μετ' αὐτῶν
- 23 Yo voye kèk moun an kachèt al wè jan sa ye nan lavil la.
So they sent men to make a search round Beth-el. (Now the name of the town in earlier times was Luz.)
καὶ παρενέβαλον οἶκος ἰσραηλ κατὰ βαιθηλ τὸ δὲ ὄνομα τῆς πόλεως ἦν ἔμπροσθεν λουζα
- 24 Moun yo te voye yo kontre yon nonm ki t'ap soti lavil la. Yo di l' konsa: -Moutre nou ki jan moun ka antre nan lavil la. Nou pwomèt ou nou p'ap fè ou anyen.
And the watchers saw a man coming out of the town, and said to him, If you will make clear to us the way into the town, we will be kind to you.
καὶ εἶδον οἱ φυλάσσοντες ἄνδρα ἐκπορευόμενον ἐκ τῆς πόλεως καὶ ἔλαβαν αὐτὸν καὶ εἶπον αὐτῷ δεῖξον ἡμῖν τὴν εἴσοδον τῆς πόλεως καὶ ποιήσομεν μετὰ σοῦ ἔλεος
- 25 Se konsa nonm lan moutre yo ki jan pou yo antre nan lavil la. Yo touye tout moun ki te nan lavil la, esepite nonm lan ansanm ak tout fanmi l'.
So he made clear to them the way into the town, and they put it to the sword; but they let the man and all his family get away safe.
καὶ ἔδειξεν αὐτοῖς τὴν εἴσοδον τῆς πόλεως καὶ ἐπάταξαν τὴν πόλιν ἐν στόματι ῥομφαίας τὸν δὲ ἄνδρα καὶ τὴν συγγένειαν αὐτοῦ ἐξαπέστειλαν
- 26 Apre sa, nonm lan pati ale nan peyi moun Èt yo. Li bati yon lavil laba a, li rele l' Louz. Se konsa yo rele lavil la jouk jòdi a.
And he went into the land of the Hittites, building a town there and naming it Luz: which is its name to this day.
καὶ ἀπῆλθεν ὁ ἀνὴρ εἰς γῆν χεττιμ καὶ ὠκοδόμησεν ἐκεῖ πόλιν καὶ ἐκάλεσεν τὸ ὄνομα αὐτῆς λουζα τοῦτο ὄνομα αὐτῆς ἕως τῆς ἡμέρας ταύτης
- 27 Moun branch fanmi Manase yo pa t' rive mete tout moun deyò nan lavil Bèt Chean, nan lavil Tanak, nan lavil Dò, nan lavil Jibleyam, nan lavil Megibo ak nan tout ti bouk ki te sou kont yo. Konsa, moun Kanaran yo te toujou ap viv nan peyi a.
And Manasseh did not take away the land of the people of Beth-shean and its daughter-towns, or of Taanach and its daughter-towns, or of the people of Dor and its daughter-towns, or of the people of Ibleam and its daughter-towns, or of the people of Megiddo and its daughter-towns, driving them out; but the Canaanites would go on living in that land.
καὶ οὐκ ἐκληρονόμησεν μανασσης τὴν βαιθαν ἢ ἔστιν σκυθῶν πόλις οὐδὲ τὰς θυγατέρας αὐτῆς οὐδὲ τὰ περισπόρια αὐτῆς οὐδὲ τὴν εκθανασὰ καὶ τὰς θυγατέρας αὐτῆς οὐδὲ τοὺς κατοικοῦντας δωρ καὶ τὰς θυγατέρας αὐτῆς καὶ τοὺς κατοικοῦντας βαλααμ καὶ τὰς θυγατέρας αὐτῆς καὶ τοὺς κατοικοῦντας μαγεδων καὶ τὰς θυγατέρας αὐτῆς οὐδὲ τοὺς κατοικοῦντας ἰεβλααμ οὐδὲ τὰς θυγατέρας αὐτῆς καὶ ἦρξατο ὁ χαναναῖος κατοικεῖν ἐν τῇ γῆ ταύτη
- 28 Lè moun Izrayèl yo te vin pi fò, yo fòse moun Kanaran yo travay pou yo, men, yo pa janm mete yo deyò.
And whenever Israel became strong, they put the Canaanites to forced work, without driving them out completely.
καὶ ἐγένετο ὅτε ἐνίσχυσεν ἰσραηλ καὶ ἔθετο τὸν χαναναῖον εἰς φόρον καὶ ἐξαίρων οὐκ ἐξῆρεν αὐτόν
- 29 Moun branch fanmi Efrayim yo tou pa t' mete moun Kanaran yo deyò nan lavil Gezè. Se konsa, moun Kanaran yo rete viv la ansanm ak yo.
And Ephraim did not make the Canaanites who were living in Gezer go out; but the Canaanites went on living in Gezer among them.
καὶ εφραϊμ οὐκ ἐξῆρεν τὸν χαναναῖον τὸν κατοικοῦντα ἐν γαζερ καὶ κατόκει ὁ χαναναῖος ἐν μέσῳ αὐτοῦ ἐν γαζερ καὶ ἐγένετο εἰς φόρον
- 30 Moun branch fanmi Zablon yo pa t' mete moun Kanaran yo deyò nan lavil Kitwon ak nan lavil Naalòl. Moun Kanaran yo te rete viv ansanm ak yo, men yo te blije travay pou moun Zablon yo.
Zebulun did not make the people of Kitron or the people of Nahalol go out; but the Canaanites went on living among them and were put to forced work.
καὶ ζαβουλων οὐκ ἐξῆρεν τοὺς κατοικοῦντας κεδρων καὶ τοὺς κατοικοῦντας ενααλα καὶ κατόκησεν ὁ χαναναῖος ἐν μέσῳ αὐτοῦ καὶ ἐγένετο εἰς φόρον

- 31 Moun branch fanmi Asè yo pa t' mete moun Kanaran yo deyò nan lavil Sidon, lavil Alad, lavil Akzid, lavil Elba, lavil Afik ak lavil Reyòb.
And Asher did not take the land of the people of Acco, or Zidon, or Ahlab, or Achzib, or Helbah, or Aphik, or Rehob, driving them out;
 και ασηρ ουκ εξηρεν τους κατοικοῦντας ακω και εγενετο αυτω εις φορον και τους κατοικοῦντας δωρ και τους κατοικοῦντας σιδωνα και τους κατοικοῦντας ααλαφ και τον αγαζιβ και την χελβα και την αφεκ και την ροωβ
- 32 Se konsa, moun Asè yo t'ap viv ansanm ak moun Kanaran ki te rete nan peyi a, paske yo pa t' mete yo deyò.
But the Asherites went on living among the Canaanites, the people of the land, without driving them out.
 και κατωκησεν ασηρ εν μεσφ του χαναναίου του κατοικοῦντος την γην οτι ουκ εδυνασθη εξαραι αυτον
- 33 Moun branch fanmi Nèftali yo pa t' mete moun Kanaran yo deyò nan lavil Bèt-Chemèch, ni nan lavil Bèt Anat. Yo te rete ansanm ak moun Kanaran ki te rete nan peyi a. Men, moun lavil Bèt-Chemèch ak moun lavil Bèt anat yo te blije travay pou yo.
Naphtali did not take the land of the people of Beth-shemesh or of Beth-anath, driving them out; but he was living among the Canaanites in the land; however, the people of Beth-shemesh and Beth-anath were put to forced work.
 και νεφθαλι ουκ εξηρεν τους κατοικοῦντας βαιθσαμυς ουδε τους κατοικοῦντας βαιθενεθ και κατωκησεν ισραηλ εν μεσφ του χαναναίου του κατοικοῦντος την γην οι δε κατοικοῦντες βαιθσαμυς και την βαιθενεθ εγενηθησαν αυτοις εις φορον
- 34 Moun Amori yo menm te kwense moun fanmi Dann yo nan mòn yo. Yo pa t' kite yo desann nan plenn lan menm.
And the children of Dan were forced into the hill-country by the Amorites, who would not let them come down into the valley;
 και εξεθλιψεν ο αμορραϊος τους υιους δαν εις το ορος οτι ουκ αφηκεν αυτον καταβηναι εις την κοιλαδα
- 35 Se konsa, moun Amori yo rete rete yo nan mòn Erès, nan lavil Ayalon ak nan lavil Chalbim. Men, lè moun fanmi Jozèf yo rive donminen sou yo, yo fè yo travay pou yo.
For the Amorites would go on living in Mount Heres, in Aijalon, and in Shaalbim; but the children of Joseph became stronger than they, and put them to forced work.
 και ηρξατο ο αμορραϊος κατοικειν εν τω ορει του μυρσινωνος ου αι αρκοι και αι αλωπεκες και βαβυνη η χειρ οικου ιωσηφ επι τον αμορραϊον και εγενετο εις φορον
- 36 Fwontyè peyi moun Amori yo te konmanse depi pas Eskòpyon yo, moute rive gwò Wòch.
And the limit of the Edomites went from the slope of Akrabbim from Sela and up.
 και το οριον του αμορραϊου ο ιδουμαϊος επανω ακραβιν επι της πετρας και επανω
- 1 ¶ Zanj Seyè a kite Gilgal, li moute nan Kriye. Li di pèp Izrayèl la konsa: -Mwen fè nou sotif kite peyi Lejip. Mwen fè nou antre nan peyi mwen te pwomèt zansèt nou yo. Mwen te di mwen p'ap janm kase kontra mwen te pase ak nou pou tout tan an.
Now the angel of the Lord came up from Gilgal to Bochim. And he said, * I took you out of Egypt, guiding you into the land which I gave by an oath to your fathers; and I said, My agreement with you will never be broken by me:**
 και ανεβη αγγελος κυριου απο γαλγαλ επι τον κλαυθμονα και επι βαιθιηλ και επι τον οικον ισραηλ και ειπεν προς αυτους κυριος κυριος ανεβιβασεν υμας εξ αιγυπτου και εισηγαγεν υμας εις την γην ην ωμοσεν τοις πατρασιν υμων του δοῦναι υμιν και ειπεν υμιν ου διασκεδασω την διαθηκην μου την μεθ' υμων εις τον αιωνα
- 2 Nou menm, bò pa nou, piga nou fè ankenn kontra ak moun k'ap viv nan peyi a. Se pou nou kraze tout lotèl yo. Men, nou pa fè sa m' te di nou fè a. Gade sa nou pito fè!
And you are to make no agreement with the people of this land; you are to see that their altars are broken down: but you have not given ear to my voice: what have you done?
 και υμεις ου διαθησεσθε διαθηκην τοις εγκαθημενοις εις την γην ταυτην ουδε τοις θεοις αυτων ου μη προσκνησητε αλλα τα γλυπτα αυτων συντριψετε και τα θυσιαστηρια αυτων κατασκαψετε και ουκ εισηκουσατε της φωνης μου οτε ταυτα εποιησατε
- 3 Se poutèt sa m'ap di nou: Mwen p'ap mete yo deyò devan nou. Y'ap rete la bò kote nou, bondye yo ap tounen yon pèlen pou nou.
And so I have said, I will not send them out from before you; but they will be a danger to you, and their gods will be a cause of falling to you.
 και εγω ειπα ου προσθησω του μετοικισαι τον λαον ον ειπα του εξολεθρευσαι αυτους εκ προσωπου υμων και εσονται υμιν εις συνοχας και οι θεοι αυτων εσονται υμιν εις σκανδαλον
- 4 Lè zanj Seyè a fin di yo sa, tout pèp la pran kriye.
Now on hearing these words which the angel of the Lord said to all the children of Israel, the people gave themselves up to loud crying and weeping.
 και εγενετο ως ελλαλησεν ο αγγελος κυριου τους λογους τουτους προς παντα ισραηλ και επηρεν ο λαος την φωνην αυτων και εκλαυσαν
- 5 Se poutèt sa yo rele kote yo te ye a Nankriye. Epi yo ofri bèt pou touye pou Seyè a la.
And they gave that place the name of Bochim, and made offerings there to the Lord.
 δια τουτο εκληθη το ονομα του τόπου εκεινου κλαυθμων και εθυσαν εκει τω κυριω
- 6 ¶ Jozye voye pèp la ale lakay yo. Se konsa, chak branch fanmi pèp la pati al pran pòsyon tè yo te ba yo nan peyi a.
And Joshua let the people go away, and the children of Israel went, every man to his heritage, to take the land for themselves.
 και εξαπεστειλεν ιησους τον λαον και απηλθαν οι υιοι ισραηλ εκαστος εις τον οικον αυτου και εις την κληρονομιαν αυτου του κατακληρονομησαι την γην

- 7 Pèp Izrayèl la te sèvi Seyè a pandan tout tan Jozye te vivan. Apre sa, yo sèvi l' pandan tout tan chèf ki te konnen sa Seyè a te fè pou pèp Izrayèl la te vivan toujou.
And the people were true to the Lord all the days of Joshua, and all the days of the responsible men who were still living after the death of Joshua, and had seen all the great work of the Lord which he had done for Israel.
καὶ ἐδούλευσεν ὁ λαὸς τῷ κυρίῳ πάσας τὰς ἡμέρας ἰησοῦ καὶ πάσας τὰς ἡμέρας τῶν πρεσβυτέρων ὅσοι ἐμακροήμερευσαν μετὰ ἰησοῦν ὅσοι ἔγνωσαν πᾶν τὸ ἔργον κυρίου τὸ μέγα ὃ ἐποίησεν τῷ Ἰσραὴλ
- 8 Jozye, pitit gason Noun lan, sèvitè Seyè a, mouri. Li te gen sandizan (110 an).
And death came to Joshua, the son of Nun, the servant of the Lord, he being a hundred and ten years old.
καὶ ἐτελεύτησεν ἰησοῦς υἱὸς ναυη δοῦλος κυρίου υἱὸς ἑκατὸν δέκα ἐτῶν
- 9 Yo antere l' sou tè ki te vin pou li a nan zòn Timnat-Erès, nan mòn ki pou branch fanmi Efrayim lan, sou bò nò mòn Gach.
And they put his body in the earth in the land of his heritage in Timnath-heres, in the hill-country of Ephraim to the north of Mount Gaash.
καὶ ἔθαψαν αὐτὸν ἐν ὄρει τῆς κληρονομίας αὐτοῦ ἐν θαναθαρες ἐν ὄρει εφραιμ ἀπὸ βορρᾶ τοῦ ὄρους γαας
- 10 Tout jenerasyon moun Jozye yo te fin mouri tou, yo te al jwenn zansèt yo anba tè. Apre yo, te vin gen yon lòt jenerasyon moun ki te bliye ni Seyè a ni sa li te fè pou pèp Izrayèl la.
And in time death overtook all that generation; and another generation came after them, having no knowledge of the Lord or of the things which he had done for Israel.
καὶ πᾶσα ἡ γενεὰ ἐκείνη προσετέθησαν πρὸς τοὺς πατέρας αὐτῶν καὶ ἀνέστη γενεὰ ἑτέρα μετ' αὐτούς ὅσοι οὐκ ἔγνωσαν τὸν κύριον καὶ τὸ ἔργον ὃ ἐποίησεν τῷ Ἰσραὴλ
- 11 Moun pèp Izrayèl yo lage kò yo nan fè sa ki mal nan je Seyè a. Y' al sèvi Baal yo.
And the children of Israel did evil in the eyes of the Lord and became servants to the Baals;
καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ τὸ πονηρὸν ἐναντίον κυρίου καὶ ἐλάτρευον τοῖς βααλμ
- 12 Yo vire do bay Seyè a, Bondye zansèt yo a, Bondye ki te fè yo soti kite peyi Lejip la. Yo tonbe mache dèyè lòt bondye ki te fè pati bann bondye pèp ki te la toupatou bò kote yo. Y' al adore yo. Sa te fè Seyè a an kolè sou yo.
And they gave up the Lord, the God of their fathers, who had taken them out of the land of Egypt, and went after other gods, the gods of the peoples round about them, worshipping them and moving the Lord to wrath.
καὶ ἐγκατέλιπον τὸν κύριον θεὸν τῶν πατέρων αὐτῶν τὸν ἐξαγαγόντα αὐτούς ἐκ γῆς αἰγύπτου καὶ ἐπορεύθησαν ὀπίσω θεῶν ἑτέρων ἀπὸ τῶν θεῶν τῶν λαῶν τῶν περικύκλω αὐτῶν καὶ προσεκύνησαν αὐτοῖς καὶ παρώργισαν τὸν κύριον
- 13 Yo vire do bay Seyè a, y' al fè sèvis pou Baal yo ak Astate yo.
And they gave up the Lord, and became the servants of Baal and the Astartes.
καὶ ἐγκατέλιπον τὸν κύριον καὶ ἐλάτρευσαν τῇ βααλ καὶ ταῖς ἀστάρταις
- 14 Seyè a vin an kolè sou pèp Izrayèl la, li kite ansasen atake yo pou pran tou sa yo te genyen. Li kite lènmi ki toupatou bò kote yo mete pye sou kou yo. Yo pa t' ka kenbe tèt devan lènmi yo ankò.
And the wrath of the Lord was burning against Israel, and he gave them up into the hands of those who violently took their property, and into the hands of their haters all round them, so that they were forced to give way before them.
καὶ ὀργίσθη θυμῷ κύριος τῷ Ἰσραὴλ καὶ παρέδωκεν αὐτούς ἐν χειρὶ προνομευόντων καὶ ἐπρονόμευσαν αὐτούς καὶ ἀπέδοτο αὐτούς ἐν χειρὶ τῶν ἐχθρῶν αὐτῶν κυκλόθεν καὶ οὐκ ἠδυνάσθησαν ἀντιστῆναι κατὰ πρόσωπον τῶν ἐχθρῶν αὐτῶν
- 15 Chak fwa y' al nan lagè, Seyè a te pran pozisyon kont yo pou malè yo, jan li te di li t'ap fè l' la. Se konsa yo t'ap bat yon sèl mizè!
Wherever they went out, the hand of the Lord was against them for evil, as the Lord had taken his oath it would be; and things became very hard for them.
ἐν πᾶσιν οἷς ἐπόρνεον καὶ χεὶρ κυρίου ἦν αὐτοῖς εἰς κακά καθὼς ἐλάλησεν κύριος καὶ καθὼς ὤμοσεν κύριος καὶ ἐξέθλιψεν αὐτούς σφόδρα
- 16 Se lè sa a Seyè a voye bay pèp Izrayèl la kèk chèf, vanyan gason ki te delivre yo anba men ansasen yo.
Then the Lord gave them judges, as their saviours from the hands of those who were cruel to them.
καὶ ἤγειρεν αὐτοῖς κύριος κριτὰς καὶ ἔσωσεν αὐτούς ἐκ χειρὸς τῶν προνομευόντων αὐτούς
- 17 Men, menm chèf sa yo, yo pa t' koute yo. Yo vire do bay Seyè a, y' al dèyè lòt bondye, yo fè sèvis pou yo. Yo te toujou prese kite chemen dwat kote zansèt yo t'ap mache lè yo t'ap swiv lòd Seyè a. Yo pa t' koute lòd Seyè a.
But still they would not give ear to their judges, but went after other gods and gave them worship; quickly turning from the way in which their fathers had gone, keeping the orders of the Lord; but they did not do so.
καὶ γε τῶν κριτῶν αὐτῶν οὐκ ἐπήκουσαν ὅτι ἐξεπόρνευσαν ὀπίσω θεῶν ἑτέρων καὶ προσεκύνησαν αὐτοῖς καὶ παρώργισαν τὸν κύριον καὶ ἐξέκλιναν ταχὺ ἐκ τῆς ὁδοῦ ἧς ἐπορεύθησαν οἱ πατέρες αὐτῶν τοῦ εἰσακούειν ἐντολὰς κυρίου οὐκ ἐποίησαν οὕτως

- 18 Chak fwa Seyè a voye yon chèf konsa ba yo, li te kanpe la avèk chèf la, li te delivre yo anba men lènmi yo toutotan chèf la te vivan. Seyè a te gen pitye pou yo paske yo t'ap soufri anpil anba moun ki t'ap pèsekite yo ak anba moun ki t'ap peze yo.
And whenever the Lord gave them judges, then the Lord was with the judge, and was their saviour from the hands of their haters all the days of the judge; for the Lord was moved by their cries of grief because of those who were cruel to them.
 και ὅτι ἤγειρεν αὐτοῖς κύριος κριτὰς καὶ ἦν κύριος μετὰ τοῦ κριτοῦ καὶ ἔσωσεν αὐτοὺς ἐκ χειρὸς τῶν ἐχθρῶν αὐτῶν πάσας τὰς ἡμέρας τοῦ κριτοῦ ὅτι παρεκλήθη κύριος ἀπὸ τοῦ στεναγμοῦ αὐτῶν ἀπὸ προσώπου τῶν πολιορκούντων αὐτοὺς καὶ κακούντων αὐτούς
- 19 Men, mouri chèf la mouri, pitit yo te rekonmanse lage kò yo nan menm vye bagay yo ankò pi mal pase papa yo. Y' al deyè lòt bondye, yo fè sèvis pou yo, yo adore yo. Yo t'ap fè tèt di, yo derefize sispann fè bagay sa yo.
But whenever the judge was dead, they went back and did more evil than their fathers, going after other gods, to be their servants and their worshippers; giving up nothing of their sins and their hard-hearted ways.
 και ἐγένετο ὡς ἀπέθνησκεν ὁ κριτὴς καὶ ἀπέστρεψαν καὶ πάλιν διέφθειραν ὑπὲρ τοὺς πατέρας αὐτῶν πορευθῆναι ὀπίσω θεῶν ἑτέρων λατρεῦειν αὐτοῖς καὶ προσκυνεῖν αὐτοῖς οὐκ ἀπέρριψαν τὰ ἐπιτηδεύματα αὐτῶν καὶ οὐκ ἀπέστησαν ἀπὸ τῆς ὁδοῦ αὐτῶν τῆς σκληρᾶς
- 20 Seyè a te fache anpil sou pèp Izrayèl la. Li di konsa: -Nasyon an kase kontra mwen te mande zansèt yo kenbe a. Yo pa vle koute m'.
And the wrath of the Lord was burning against Israel, and he said, Because this nation has not been true to my agreement which I made with their fathers, and has not given ear to my voice;
 και ὠργίσθη θυμῷ κύριος ἐν τῷ Ἰσραὴλ καὶ εἶπεν ἄνθ' ὧν ὅσα ἐγκατέλιπον τὸ ἔθνος τοῦτο τὴν διαθήκην μου ἣν ἐνετειλάμην τοῖς πατράσιν αὐτῶν καὶ οὐχ ὑπήκουσαν τῆς φωνῆς μου
- 21 Bon, mwen menm tou, mwen p'ap mete lòt nasyon Jozye te mouri kite nan peyi a deyò ankò.
From now on I will not go on driving out from before them any of the nations which at the death of Joshua were still living in this land;
 και ἐγὼ οὐ προσθήσω τοῦ ἐξῆραι ἄνδρα ἐκ προσώπου αὐτῶν ἀπὸ τῶν ἐθνῶν ὧν κατέλιπον ἰησοῦς καὶ ἀφήκεν
- 22 Se konsa m'a wè kote m' ye ak pèp Izrayèl la. M'a konnen si wi ou non yo soti pou fè sa m' mande yo fè a jan zansèt yo te fè l' la.
In order to put Israel to the test, and see if they will keep the way of the Lord, walking in it as their fathers did, or not.
 τοῦ πειράσαι ἐν αὐτοῖς τὸν Ἰσραὴλ εἰ φυλάσσονται τὴν ὁδὸν κυρίου πορεύεσθαι ἐν αὐτῇ ὧν τρόπον ἐφυλάξαντο οἱ πατέρες αὐτῶν ἢ οὐ
- 23 Se konsa Seyè a te kite lòt nasyon li pa t' lage anba men Jozye yo rete nan peyi a. Li pa prese mete yo deyò.
So the Lord let those nations go on living in the land, not driving them out quickly, and did not give them up into the hands of Joshua.
 και ἀφήκεν κύριος τὰ ἔθνη ταῦτα τοῦ μὴ ἐξῆραι αὐτὰ τὸ τάχος καὶ οὐ παρέδωκεν αὐτὰ ἐν χειρὶ ἰησοῦ
- 1 ¶ Seyè a te kite kèk nasyon nan peyi a pou l' te ka sonde moun pèp Izrayèl la ki patko fèt lè yo t'ap fè lagè pou antre nan peyi Kanaran an.
Now these are the nations which the Lord kept in the land for the purpose of testing Israel by them, all those who had had no experience of all the wars of Canaan;
 και ταῦτα τὰ ἔθνη ἀφήκεν ἰησοῦς ὥστε πειράσαι ἐν αὐτοῖς τὸν Ἰσραὴλ πάντα τοὺς μὴ ἐγνωκότας πάντα τοὺς πολέμους χanaan
- 2 Li te fè sa konsa pou l' te ka moutre chak jenerasyon pèp Izrayèl la sa yo rele fè lagè, sitou sa ki pa t' janm al nan lagè anvan sa.
Only because of the generations of the children of Israel, for the purpose of teaching them war--only those who up till then had no experience of it;
 πλην διὰ τὰς γενεὰς τῶν υἱῶν Ἰσραὴλ τοῦ διδάξαι αὐτοὺς πόλεμον πλην οἱ ἐμπροσθεν αὐτῶν οὐκ ἔγνωσαν αὐτὰ
- 3 Men moun li te kite nan peyi a: Se te moun Filisti yo ki te rete nan senk lavil, tout moun Kanaran yo, moun Sidon yo ak moun Evi yo ki te rete nan mòn Liban yo, depi mòn Baal-Emon jouk Pas Amat.
The five chiefs of the Philistines, and all the Canaanites and the Zidonians and the Hivites living in Mount Lebanon, from the mountain Baal-hermon as far as Hamath:
 τὰς πέντε σατραπείας τῶν ἀλλοφύλων καὶ πάντα τὸν χanaanαῖον καὶ τὸν σιδώνιον καὶ τὸν ευαῖον τὸν κατοικοῦντα τὸν λίβανον ἀπὸ τοῦ ὄρους τοῦ βαλαερμων ἕως λοβοθημαθ
- 4 Se ak moun sa yo Seyè a t'ap sonde pèp la pou l' te ka konnen si yo te soti pou koute lòd Seyè a te bay Moyiz pou zansèt yo a.
For the purpose of testing Israel by them, to see if they would give ear to the orders of the Lord, which he had given to their fathers by the hand of Moses.
 και ἐγένετο ὥστε πειράσαι ἐν αὐτοῖς τὸν Ἰσραὴλ γῶναι εἰ ἀκούσονται τὰς ἐντολὰς κυρίου ἃς ἐνετείλατο τοῖς πατράσιν αὐτῶν ἐν χειρὶ μουσῆ
- 5 Se konsa pèp Izrayèl la twouve l' rete ap viv nan mitan moun Kanaran yo, moun Et yo, moun Amori yo, moun Ferezi yo, moun Evi yo ak moun Jebis yo.
Now the children of Israel were living among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites:
 και οἱ υἱοὶ Ἰσραὴλ κατῴκησαν ἐν μέσῳ τοῦ χanaanαίου καὶ τοῦ χετταίου καὶ τοῦ αμορραίου καὶ τοῦ φερεζαίου καὶ τοῦ ευαίου καὶ τοῦ ιεβουσαίου
- 6 Yo pran pitit fi moun sa yo pou madanm, yo bay pitit gason moun sa yo pitit fi pa yo pou madanm, epi yo pran sèvi bondye moun sa yo tou.
And they took as wives the daughters of these nations and gave their daughters to their sons, and became servants to their gods.
 και ἔλαβον τὰς θυγατέρας αὐτῶν ἑαυτοῖς εἰς γυναῖκας καὶ τὰς θυγατέρας αὐτῶν ἔδωκαν τοῖς υἱοῖς αὐτῶν καὶ ἐλάτρευσαν τοῖς θεοῖς αὐτῶν

- 7 Moun pèp Izrayèl yo tanmen fè bagay ki te mal nan je Seyè a. Yo bliye Seyè a, Bondye-yo a, yo pran fè sèvis pou Baal yo ak Achera yo.
And the children of Israel did evil in the eyes of the Lord, and put out of their minds the Lord their God, and became servants to the Baals and the Astartes.
καὶ ἐποίησαν οἱ υἱοὶ ἰσραὴλ τὸ πονηρὸν ἔναντι κυρίου καὶ ἐπελάθοντο κυρίου θεοῦ αὐτῶν καὶ ἐλάτρευσαν ταῖς βααλιμ καὶ τοῖς ἄλσεσιν
- 8 ¶ Seyè a fache sou pèp Izrayèl la epi li kite Kouchan-Riche Atayim, wa peyi Mezopotami an, mete pye sou kou yo. Pandan witan pèp Izrayèl la te anba men Kouchan-Riche Atayim.
So the wrath of the Lord was burning against Israel, and he gave them up into the hands of Cushan-rishathaim, king of Mesopotamia; and the children of Israel were his servants for eight years.
καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ ἰσραὴλ καὶ ἀπέδοτο αὐτοὺς εἰς χεῖρας χουσαρσαθωμ βασιλέως συρίας ποταμῶν καὶ ἐδούλευσαν αὐτῷ ὀκτὼ ἔτη
- 9 Apre sa, moun pèp Izrayèl yo pran kriye nan pye Seyè a. Seyè a voye yon nonm pou delivre yo. Se te Otonyèl, pitit gason Kenaz, ki te ti frè Kalèb.
And when the children of Israel made prayer to the Lord, he gave them a saviour, Othniel, the son of Kenaz, Caleb's younger brother.
καὶ ἐκέκραξαν οἱ υἱοὶ ἰσραὴλ πρὸς κύριον καὶ ἤγειρεν κύριος σωτήρα τῷ ἰσραὴλ καὶ ἔσωσεν αὐτούς τὸν γοθονιηλ υἱὸν κενεζ ἀδελφὸν χαλεβ τὸν νεώτερον αὐτοῦ καὶ εἰσήκουσεν αὐτοῦ
- 10 Lespri Seyè a te sou li, li vin yon gwo chèf nan peyi Izrayèl. Li leve l' al goumen. Seyè a lage Kouchan-Riche Atayim, wa peyi Mezopotami an, nan men li, li fè l' kraze l'.
And the spirit of the Lord came on him and he became judge of Israel, and went out to war, and the Lord gave up Cushan-rishathaim, king of Mesopotamia, into his hands and he overcame him.
καὶ ἐγένετο ἐπ' αὐτὸν πνεῦμα κυρίου καὶ ἔκρινεν τὸν ἰσραὴλ καὶ ἐξήλθεν ἐπὶ τὸν πόλεμον καὶ παρέδωκεν κύριος ἐν χειρὶ αὐτοῦ τὸν χουσαρσαθωμ βασιλέα συρίας καὶ ἐκραταιώθη ἡ χεὶρ αὐτοῦ ἐπὶ τὸν χουσαρσαθωμ
- 11 Apre sa, te gen lapè nan peyi a pandan karantan. Epi Otonyèl, pitit gason Kenaz la, mouri.
Then for forty years the land had peace, till the death of Othniel, the son of Kenaz.
καὶ ἠσύχασεν ἡ γῆ ἔτη πενήκοντα καὶ ἀπέθανεν γοθονιηλ υἱὸς κενεζ
- 12 ¶ Moun pèp Izrayèl yo te rekonmanse ap fè sa ki te mal nan je Seyè a ankò. Seyè a pran Eglon, wa peyi Moab la, li fè l' vin pi fò pase pèp Izrayèl la. Epi li fè l' leve dèyè pèp Izrayèl la.
Then the children of Israel again did evil in the eyes of the Lord; and the Lord made Eglon, king of Moab, strong against Israel, because they had done evil in the Lord's eyes.
καὶ προσέθετο οἱ υἱοὶ ἰσραὴλ ποιῆσαι τὸ πονηρὸν ἔναντι κυρίου καὶ ἐνίσχυσεν κύριος τὸν εγλωμ βασιλέα μοαβ ἐπὶ τὸν ἰσραὴλ διὰ τὸ πεποιηκέναι αὐτοὺς τὸ πονηρὸν ἔναντι κυρίου
- 13 Eglon pran moun Amon yo ak moun Amalèk yo ansanm avè l', epi yo ale, yo bat moun pèp Izrayèl yo. Yo pran lavil Palmis yo pou yo.
And Eglon got together the people of Ammon and Amalek, and they went and overcame Israel and took the town of palm-trees.
καὶ προσήγαγεν πρὸς αὐτὸν πάντας τοὺς υἱοὺς αμμων καὶ αμαληκ καὶ ἐπορεύθη καὶ ἐπάταξεν τὸν ἰσραὴλ καὶ ἐκκληρονόμησεν τὴν πόλιν τῶν φοινίκων
- 14 Pandan dizwitan pèp Izrayèl la te anba men Eglon, wa peyi Moab la.
And the children of Israel were servants to Eglon, king of Moab, for eighteen years.
καὶ ἐδούλευσαν οἱ υἱοὶ ἰσραὴλ τῷ εγλωμ βασιλεῖ μοαβ ἔτη δέκα ὀκτώ
- 15 Apre sa, moun pèp Izrayèl yo pran kriye nan pye Seyè a. Seyè a voye yon lòt moun pou delivre yo. Se te Eyoud, pitit gason Gera, moun branch fanmi Benjamen an. Msye te goche. Moun pèp Izrayèl yo bay Eyoud yon kado al pote bay Eglon, wa peyi Moab.
Then when the children of Israel made prayer to the Lord, he gave them a saviour, Ehud, the son of Gera, the Benjamite, a left-handed man; and the children of Israel sent an offering by him to Eglon, king of Moab.
καὶ ἐκέκραξαν οἱ υἱοὶ ἰσραὴλ πρὸς κύριον καὶ ἤγειρεν αὐτοῖς κύριος σωτήρα τὸν αωδ υἱὸν γηρα υἱοῦ τοῦ ἱεμενι ἄνδρα ἀμφοτεροδέξιον καὶ ἀπέστειλαν οἱ υἱοὶ ἰσραὴλ δῶρα ἐν χειρὶ αὐτοῦ τῷ εγλωμ βασιλεῖ μοαβ
- 16 Eyoud fè yo fè yon ponya espesyal pou li. Ponya a te gen yon pye edmi longè, li te file de bò. Li mare l' sou kwis pye dwat li, anba rad li.
So Ehud made himself a two-edged sword, a cubit long, which he put on at his right side under his robe.
καὶ ἐποίησεν ἑαυτῷ αωδ μάχαρην δίστομον σπιθαμῆς τὸ μήκος καὶ περιεζώσατο αὐτὴν ὑπὸ τὸν μανθῶνα ἐπὶ τὸν μηρὸν τὸν δεξιὸν αὐτοῦ
- 17 Epi li pote kado a bay Eglon, wa peyi Moab la. Eglon te gwo anpil.
And he took the offering to Eglon, king of Moab, who was a very fat man.
καὶ προσήνεγκεν τὰ δῶρα τῷ εγλωμ βασιλεῖ μοαβ καὶ εγλωμ ἄνῆρ ἄστειος σφόδρα
- 18 Lè Eyoud fin bay wa a kado a, li voye moun ki te pote kado a ale.
And after giving the offering, he sent away the people who had come with the offering.
καὶ ἐγένετο ὡς συνετέλεσεν αωδ προσφέρων τὰ δῶρα καὶ ἐξαπέστειλεν τοὺς αἴροντας τὰ δῶρα

- 19 Men li menm, lè li rive bò estati zidòl yo ki toupre lavil Gilgal la, li tounen vin jwenn Eglon. Li di l' konsa: -Monwa, mwen gen yon komisyon pou ou, men fòk pa ta gen lòt moun la. Lè sa a, wa a di moun ki te la yo: -Kite nou pou kont nou! Tout moun ki te la avè l' yo soti.
But he himself, turning back from the stone images at Gilgal, said, I have something to say to you in secret, O king. And he said, Let there be quiet. Then all those who were waiting before him went out.
καὶ ἐγλωμ ἀνέστρεψεν ἀπὸ τῶν γλυπτῶν μετὰ τῆς γαλαγ καὶ εἶπεν αὐτῷ λόγος μοι κρύφιος πρὸς σέ βασιλεῦ καὶ εἶπεν ἐγλωμ πᾶσιν ἐκ μέσου καὶ ἐξῆλθον ἀπ' αὐτοῦ πάντες οἱ παραστήκοντες αὐτῷ
- 20 Wa a te chita nan chanm pa l' anwo kay la, kote ki te fè fre anpil. Eyoud pwoche bò kote l', li di l' konsa: -Se yon mesaj Bondye ban m' pou ou. Wa a leve kanpe. Then Ehud came in to him while he was seated by himself in his summer-house. And Ehud said, I have a word from God for you. And he got up from his seat.
καὶ αὐδ εἰσήλθεν πρὸς αὐτόν καὶ αὐτὸς ἐκάθητο ἐν τῷ ὑπερφῶ τῷ θερινῷ αὐτοῦ μονώτατος καὶ εἶπεν αὐτῷ λόγος θεοῦ μοι πρὸς σέ βασιλεῦ καὶ ἐξανέστη ἀπὸ τοῦ θρόνου ἐγλωμ ἐγγὺς αὐτοῦ
- 21 Eyoud lonje men gòch li, li rale ponya a bò kwis pye dwat li, epi li sèvi wa a yon kou nan vant.
And Ehud put out his left hand, and took the sword from his right side, and sent it into his stomach;
καὶ ἐγένετο ἅμα τοῦ ἀναστῆναι ἐξέτεινεν αὐδ τὴν χεῖρα τὴν ἀριστερὰν αὐτοῦ καὶ ἔλαβεν τὴν μάχαιραν ἀπὸ τοῦ μηροῦ τοῦ δεξιοῦ αὐτοῦ καὶ ἐνέπηξεν αὐτὴν εἰς τὴν κοιλίαν ἐγλωμ
- 22 Li foure ponya a tout longè l' nèt jouk manch li pèdi nan vant li, epi po grès la fèmen sou ponya a paske Eyoud pa t' rale l' soti. Pwent ponya a menm te parèt pa dèyè.
And the hand-part went in after the blade, and the fat was joined up over the blade; for he did not take the sword out of his stomach. And he went out into the ...
καὶ ἐπεισήνεγκεν καὶ γε τὴν λαβὴν ὀπίσω τῆς φλογός καὶ ἀπέκλεισεν τὸ στέαρ κατὰ τῆς φλογός ὅτι οὐκ ἐξέσπασεν τὴν μάχαιραν ἐκ τῆς κοιλίας αὐτοῦ
- 23 Lèfini, Eyoud soti nan chanm lan, li fèmen pòt yo dèyè l', li klete yo,
Then Ehud went out into the covered way, shutting the doors of the summer-house on him and locking them.
καὶ ἐξῆλθεν αὐδ εἰς τὴν προστάδα καὶ ἀπέκλεισεν τὰς θύρας τοῦ ὑπερφῶ ἐπ' αὐτὸν καὶ ἐσφίνωσεν
- 24 epi l' ale fè wout li. Lè domestik wa yo vini, yo wè pòt chanm wa a te fèmen akle. Yo di konsa: -Gen lè wa a okipe anndan an. L'ap fè bezwen li.
Now when he had gone, the king's servants came, and saw that the doors of the summer-house were locked; and they said, It may be that he is in his summer-house for a private purpose.
καὶ αὐτὸς ἐξῆλθεν καὶ οἱ παῖδες αὐτοῦ εἰσήλθον καὶ εἶδον καὶ ἰδοῦ αἱ θύραι τοῦ ὑπερφῶ ἀποκεκλεισμέναι καὶ εἶπαν μήποτε πρὸς δίφρους κάθηται ἐν τῇ ἀποχωρήσει τοῦ κοιτῶνος
- 25 Yo tann yon bon ti moman, yo ba li tan pou l' fini. Men, yo wè li pa janm louvri pòt la. Lè sa a, yo pran kle a epi yo louvri. Yo wè wa a kouche tou long atè, li te mouri!
And they went on waiting till they were shamed, but the doors were still shut; so they took the key, and, opening them, saw their lord stretched out dead on the floor.
καὶ προσέμειναν αἰσχυρόμενοι καὶ ἰδοῦ οὐκ ἦν ὁ ἀνοίγων τὰς θύρας τοῦ ὑπερφῶ καὶ ἔλαβον τὴν κλεῖδα καὶ ἦνοιξαν καὶ ἰδοῦ ὁ κύριος αὐτῶν πετωκῶς ἐπὶ τὴν γῆν τεθνηκῶς
- 26 Pandan mesye yo t'ap tann tout tan sa a, Eyoud menm gen tan chape kò l'. Li pase bò estati zidòl yo, epi li pran wout mòn Seyira a pou li, l' ale.
But Ehud had got away while they were waiting and had gone past the stone images and got away to Seirah.
καὶ αὐδ διεσώθη ἕως ἐθουρβοῦντο καὶ οὐκ ἦν ὁ προσνοῶν αὐτῷ καὶ αὐτὸς παρήλθεν τὰ γλυπτὰ καὶ διεσώθη εἰς σείρωθα
- 27 Lè li rive Seyira nan mòn peyi Efrayim lan, li kònen pou rele moun pèp Izrayèl yo. Moun pèp Izrayèl yo desann soti nan mòn lan, epi Eyoud pran mache alatèt yo.
And when he came there, he had a horn sounded in the hill-country of Ephraim, and all the children of Israel went down with him from the hill-country, and he at their head.
καὶ ἐγένετο ἠνίκά ἦλθεν καὶ ἐσάλπισεν κερατίνῃ ἐν ὄρει εφραιμ καὶ κατέβησαν σὺν αὐτῷ οἱ υἱοὶ ἰσραὴλ καὶ αὐτὸς ἔμπροσθεν αὐτῶν
- 28 Li di yo konsa: -Swiv mwen! Seyè a lage moun Moab yo, lènmi nou yo, nan men nou jòdi a! Yo tout desann swiv li. Yo bare pas dlo kote moun Moab yo konn janbe larivyè Jouden an. Yo pa kite yon moun pase.
And he said to them, Come after me; for the Lord has given the Moabites, your haters, into your hands. So they went down after him and took the crossing-places of Jordan against Moab, and let no one go across.
καὶ εἶπεν πρὸς αὐτοὺς καταβαίνετε ὀπίσω μου ὅτι παρέδωκεν κύριος ὁ θεὸς τοὺς ἐχθροὺς ὑμῶν τὴν μοαβ ἐν χειρὶ ὑμῶν καὶ κατέβησαν ὀπίσω αὐτοῦ καὶ προκατελάβοντο τὰς διαβάσεις τοῦ ἰορδάνου τῆς μοαβ καὶ οὐκ ἀφήκαν ἄνδρα διαβῆναι
- 29 Lè sa a, yo te touye dimil (10.000) sòlda konsa, sòlda ki te gwonèg epi ki te konn goumen. Yonn pa chape.
At that time they put about ten thousand men of Moab to the sword, every strong man and every man of war; not a man got away.
καὶ ἐπάταξαν τὴν μοαβ ἐν τῷ καιρῷ ἐκεῖνῳ ὥσει δέκα χιλιάδας ἀνδρῶν πάντας τοὺς μαχητὰς τοὺς ἐν αὐτοῖς καὶ πάντα ἄνδρα δυνάμεως καὶ οὐ διεσώθη ἀνὴρ
- 30 Jou sa a, moun pèp Izrayèl yo bat moun Moab yo byen bat. Apre sa, pandan katrentan te gen lapè nan peyi a.
So Moab was broken that day under the hand of Israel. And for eighty years the land had peace.
καὶ ἐνετράπη μοαβ ἐν τῇ ἡμέρᾳ ἐκεῖνῃ ὑπὸ τὴν χεῖρα ἰσραὴλ καὶ ἡσύχασεν ἡ γῆ ὀγδοήκοντα ἔτη καὶ ἔκρινεν αὐτοὺς αὐδ ἕως οὗ ἀπέθανεν
- 31 ¶ Apre Eyoud, yo vin gen yon lòt chèf: Se te Chanmga, pitit Anat. Li menm menm avèk yon fwèt kach po bèf, li te touye sisan (600) sòlda nan lame moun Filisti yo. Konsa li delivre pèp Izrayèl la.
And after him came Shamgar, the son of Anath, who put to death six hundred Philistines with an ox-stick; and he was another saviour of Israel.
καὶ μετὰ τούτων ἀνέστη σαμγαρ υἱὸς ἀναθ καὶ ἐπάταξεν τοὺς ἄλλοφύλους εἰς ἑξακοσίους ἄνδρας ἐκτὸς μόσχων τῶν βοῶν καὶ ἔσωσεν αὐτὸς τὸν ἰσραὴλ

- 1 ¶ Lè Eyoud mourì, moun pèp Izrayèl yo rekonmanse ankò ap fè bagay ki te mal nan je Seyè a.
And the children of Israel again did evil in the eyes of the Lord when Ehud was dead.
καὶ προσέθεντο οἱ υἱοὶ ἰσραὴλ ποιῆσαι τὸ πονηρὸν ἐναντὶ κυρίου
- 2 Lè sa a, Seyè a te kite Jaben, wa peyi Kanaran an, mete pye sou kou yo. Jaben sa a t'ap gouvènen nan lavil Azò. Chèf ki t'ap kòmande lame Jaben an te rele Sisera. Li menm, li te rete lavil Awochèt-Goyim.
And the Lord gave them up into the hands of Jabin, king of Canaan, who was ruling in Hazor; the captain of his army was Sisera, who was living in Harosheth of the Gentiles.
καὶ ἀπέδοτο αὐτοὺς κύριος ἐν χειρὶ ἰαβὴν βασιλέως χανααν ὃς ἐβασίλευσεν ἐν ασωρ καὶ ὁ ἄρχων τῆς δυνάμεως αὐτοῦ σισαρα καὶ αὐτὸς κατοικεῖ ἐν ἀρισωθ τῶν ἐθνῶν
- 3 Li te gen nèfsan (900) cha lagè fèt an fè. Pandan ventan li t'ap maltrete moun pèp Izrayèl yo, li t'ap malmennen yo. Lè sa a, pèp Izrayèl la pran rele nan pye Seyè a.
Then the children of Israel made prayer to the Lord; for he had nine hundred iron war-carriages, and for twenty years he was very cruel to the children of Israel.
καὶ ἐκέκραζαν οἱ υἱοὶ ἰσραὴλ πρὸς κύριον ὅτι ἐννακόςια ἄρματα σιδηρᾶ ἦν αὐτῷ καὶ αὐτὸς ἐθλίψεν τὸν ἰσραὴλ κατὰ κράτος εἴκοσι ἔτη
- 4 ¶ Debora, madanm yon nonm yo te rele Lapidòt, te pwofèt Bondye. Nan tan sa a, se li ki te konn rann jijman sou tout bagay nan peyi Izrayèl la.
Now Deborah, a woman prophet, the wife of Lapidoth, was judge of Israel at that time.
καὶ δεββωρα γυνὴ προφήτις γυνὴ λαφιδωθ αὐτὴ ἔκρινεν τὸν ἰσραὴλ ἐν τῷ καιρῷ ἐκεῖνῳ
- 5 Nan mòn peyi Efrayim yo, ant lavil Rama ak lavil Betèl, te gen yon pye palmis yo te rele Palmis Debora. Se la anba pye palmis sa a li te konn chita, lèfini moun nan pèp la te konn vin kote l' pou l' te regle tout bagay pou yo.
(And she had her seat under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim; and the children of Israel came up to her to be judged.)
καὶ αὐτὴ ἐκάθητο ὑπὸ φοίνικα δεββωρα ἀνὰ μέσον ραμα καὶ ἀνὰ μέσον βαιθηλ ἐν ὄρει εφραιμ καὶ ἀνέβαινον πρὸς αὐτὴν οἱ υἱοὶ ἰσραὴλ ἐκεῖ τοῦ κρίνεσθαι
- 6 Li voye chache Barak, pitit gason Abinoram, moun lavil Kadès nan peyi moun Neftali yo. Li di l' konsa: -Men lòd Seyè a, Bondye pèp Izrayèl la, voye ba ou: Ale! Mennen sòlda ou yo sou mòn Tabò. Nan branch fanmi Neftali a ak nan branch fanmi Zabylon an, pran dimil (10.000) gason avè ou.
And she sent for Barak, the son of Abinoam, from Kedesh-naphtali, and said to him, Has not the Lord, the God of Israel, given orders saying, Go and get your force into line in Mount Tabor, and take with you ten thousand men of the children of Naphtali and of the children of Zebulun?
καὶ ἀπέστειλεν δεββωρα καὶ ἐκάλεσεν τὸν βαρὰκ υἱὸν ἀβινεμ ἐκ κεδες νεφθαλι καὶ εἶπεν πρὸς αὐτόν οὐχὶ σοὶ ἐνετείλατο κύριος ὁ θεὸς ἰσραὴλ καὶ ἀπελεύση εἰς ὄρος θαβωρ καὶ λήμψη μετὰ σεαυτοῦ δέκα χιλιάδας ἀνδρῶν ἀπὸ τῶν υἱῶν νεφθαλι καὶ ἀπὸ τῶν υἱῶν ζαβουλων
- 7 M'a pral fè Sisera, kòmandan an chèf lame wa Jaben an, vin goumen avè ou bò larivyè Kichon an. L'ap vini avèk cha lagè l' yo ansanm ak tout sòlda li yo. Men, m'ap lagè l' nan men ou.
And I will make Sisera, the captain of Jabin's army, with his war-carriages and his forces, come against you at the river Kishon, where I will give him into your hands.
καὶ ἀπάξω πρὸς σὲ εἰς τὸν χειμάρρον κισων τὸν σισαρα ἄρχοντα τῆς δυνάμεως ἰαβὴν καὶ τὰ ἄρματα αὐτοῦ καὶ τὸ πλῆθος αὐτοῦ καὶ παραδώσω αὐτὸν ἐν τῇ χειρὶ σου
- 8 Barak di Debora: -Si ou prale avè m', m'a prale. Men si ou pa prale avè m', mwen pa prale.
And Barak said to her, If you will go with me then I will go; but if you will not go with me I will not go.
καὶ εἶπεν πρὸς αὐτὴν βαρὰκ ἐὰν πορευθῆς μετ' ἐμοῦ πορεύσομαι καὶ ἐὰν μὴ πορευθῆς μετ' ἐμοῦ οὐ πορεύσομαι ὅτι οὐκ οἶδα τὴν ἡμέραν ἐν ἣ ἐυδοοῖ κύριος τὸν ἄγγελον μετ' ἐμοῦ
- 9 Debora reponn: -Bon. Dakò! M' prale avè ou. Men, yo p'ap janm di se ou ki te bat Sisera, paske se yon fanm Seyè a ap fè touye l'. Epi Debora leve, l' ale lavil Kadès ansanm ak Barak.
And she said, I will certainly go with you: though you will get no honour in your undertaking, for the Lord will give Sisera into the hands of a woman. So Deborah got up and went with Barak to Kedesh.
καὶ εἶπεν πρὸς αὐτόν δεββωρα πορευομένη πορεύσομαι μετὰ σοῦ πλὴν γίνωσκε ὅτι οὐκ ἔσται τὸ προτέρημά σου εἰς τὴν ὁδὸν ἣν σὺ πορεύῃ ὅτι ἐν χειρὶ γυναικὸς ἀποδώσεται κύριος τὸν σισαρα καὶ ἂν ἔστη δεββωρα καὶ ἐπορεύθη μετὰ τοῦ βαρὰκ εἰς κεδες
- 10 ¶ Barak rele moun nan branch fanmi Zabylon yo ak moun nan branch fanmi Neftali yo vin Kadès. Se konsa dimil (10.000) gason ale avè l'. Debora ale avè l' tou.
Then Barak sent for Zebulun and Naphtali to come to Kedesh; and ten thousand men went up after him, and Deborah went up with him.
καὶ παρήγγειλεν βαρὰκ τῷ ζαβουλων καὶ τῷ νεφθαλι εἰς κεδες καὶ ἀνέβησαν κατὰ πόδας αὐτοῦ δέκα χιλιάδες ἀνδρῶν καὶ δεββωρα ἀνέβη μετ' αὐτοῦ
- 11 Lè sa a te gen yon nonm nan fanmi Kayen an yo te rele Ebè ki te moute kay li toupre lavil Kadès, bò pye chenn nan fon Zaranayim lan. Li te wete kò l' nan mitan lòt moun fanmi Kayen yo, desandan Obab, bòpè Moyiz la.
Now Heber the Kenite, separating himself from the rest of the Kenites, from the children of Hobab, the brother-in-law of Moses, had put up his tent as far away as the oak-tree in Zaananim, by Kedesh.
καὶ οἱ πλησίον τοῦ κιναιου ἐχωρίσθησαν ἀπὸ τῶν υἱῶν ἰωβαβ γαμβροῦ μουσῆ καὶ ἐπηξεν τὴν σκηνὴν αὐτοῦ πρὸς ὄρῳ ἀναπαυομένων ἣ ἔστιν ἐχόμενα κεδες
- 12 Y' al di Sisera men Barak, pitit gason Abinoram lan, te pran chemen moute mòn Tabò.
And word was given to Sisera that Barak, the son of Abinoam, had gone up to Mount Tabor.
καὶ ἀνήγγειλαν τῷ σισαρα ὅτι ἀνέβη βαρὰκ υἱὸς ἀβινεμ ἐπ' ὄρος θαβωρ

- 13 Sisera fè chache nèfsan (900) cha lagè an fè l' yo ak tout sòlda li yo, li fè yo kite Awochèt-Goyim desann ravin Kichon.
So Sisera got together all his war-carriages, nine hundred war-carriages of iron, and all the people who were with him, from Harosheth of the Gentiles as far as the river Kishon.
καὶ ἐκάλεσεν σισαρα πάντα τὰ ἄρματα αὐτοῦ ὅτι ἐννακόσια ἄρματα σιδηρᾶ ἦν αὐτῷ καὶ πάντα τὸν λαὸν τὸν μετ' αὐτοῦ ἀπὸ ἀρισθ τῶν ἐθνῶν εἰς τὸν χειμάρρον κισων
- 14 Debora di Barak konsa: -Annou wè! Jòdi a, se jou Seyè a pral lage Sisera nan men ou. Se Seyè a k'ap mache devan ou. Se konsa, Barak desann soti sou mòn Tabò a avèk dimil (10.000) sòlda dèyè l'.
Then Deborah said to Barak, Up! for today the Lord has given Sisera into your hands: has not the Lord gone out before you? So Barak went down from Mount Tabor and ten thousand men after him.
καὶ εἶπεν δεββωρα πρὸς βαρακ ἀνάστηθι ὅτι αὕτη ἡ ἡμέρα ἐν ἣ παρέδωκεν κύριος τὸν σισαρα ἐν χειρὶ σου οὐκ ἰδοῦ κύριος ἐλεύσεται ἔμπροσθέν σου καὶ κατέβη βαρακ ἀπὸ τοῦ ὄρους θαβωρ καὶ δέκα χιλιάδες ἀνδρῶν ὀπίσω αὐτοῦ
- 15 Lè Barak parèt avèk lame l' la, Seyè a lage yon sèl kè kase sou Sisera ak tout moun sou cha lagè l' yo ansanm ak tout lame l' la. Sisera desann sot sou cha li a, li met deyò, li di pye sa m' manje m' pa ba ou!
And the Lord sent fear on Sisera and all his war-carriages and all his army before Barak; and Sisera got down from his war-carriage and went in flight on foot.
καὶ ἐξέστησεν κύριος τὸν σισαρα καὶ πάντα τὰ ἄρματα αὐτοῦ καὶ πᾶσαν τὴν παρεμβολὴν αὐτοῦ ἐν στόματι ῥομφαίας ἐνώπιον βαρακ καὶ κατέβη σισαρα ἀπὸ τοῦ ἄρματος αὐτοῦ καὶ ἔφυγεν τοῖς ποσὶν αὐτοῦ
- 16 Barak menm pran kouri dèyè cha yo ak lame a jouk Awochèt-Goyim. Yo touye tout sòlda Sisera yo nèt. Yo pa kite yonn chape.
But Barak went after the war-carriages and the army as far as Harosheth of the Gentiles; and all Sisera's army was put to the sword; not a man got away.
καὶ βαρακ διώκων ὀπίσω τῶν ἀρμάτων καὶ ὀπίσω τῆς παρεμβολῆς ἕως ὄρουμοι τῶν ἐθνῶν καὶ ἔπεσεν πᾶσα ἡ παρεμβολὴ σισαρα ἐν στόματι ῥομφαίας οὐ κατελείφθη ἕως ἐνός
- 17 ¶ Sisera kouri sou de pye l' bò tant Jayèl, madanm Ebè, moun branch fanmi Kayen yo, paske Jaben, wa Azò a, ak moun fanmi Ebè yo te byen yonn ak lòt.
But Sisera went in flight on foot to the tent of Jael, the wife of Heber the Kenite; for there was peace between Jabin, king of Hazor, and the family of Heber the Kenite.
καὶ σισαρα ἀνεχώρησεν τοῖς ποσὶν αὐτοῦ εἰς σκηνὴν ἰαηλ γυναικὸς χαβερ τοῦ κιναίου ὅτι εἰρήνη ἀνά μέσον ἰαβιν βασιλέως ασωρ καὶ ἀνά μέσον οἴκου χαβερ τοῦ κιναίου
- 18 Jayèl soti al kontre Sisera, epi li di l' konsa: -Vini non, chèf mwen! Vin kache lakay mwen non! Ou pa bezwen pè anyen. Se konsa Sisera antre lakay Jayèl ki kache msye anba yon gwo dra.
And Jael went out to Sisera, and said to him, Come in, my lord, come in to me without fear. So he went into her tent, and she put a cover over him.
καὶ ἐξῆλθεν ἰαηλ εἰς ἀπάντησιν σισαρα καὶ εἶπεν πρὸς αὐτὸν ἔκνευσον κύριέ μου ἔκνευσον πρὸς με μὴ φοβοῦ καὶ ἐξένευσεν πρὸς αὐτὴν εἰς τὴν σκηνὴν καὶ συνεκάλυψεν αὐτὸν ἐν τῇ δέρρει αὐτῆς
- 19 Sisera di l' konsa: -Tanpri, ban m' ti gout dlo. Swaf ap touye m'! Jayèl louvri yon vesò lèt fèt an po, li ba l' ti gout lèt bwè, epi li kache l' anba gwo dra a ankò.
Then he said to her, Give me now a little water, for I have need of a drink. And opening a skin of milk, she gave him drink, and put the cover over him again.
καὶ εἶπεν σισαρα πρὸς αὐτὴν πότισόν με δὴ μικρὸν ὕδωρ ὅτι ἐδίψησα καὶ ἤνοιξεν τὸν ἄσκον τοῦ γάλακτος καὶ ἐπότισεν αὐτὸν καὶ συνεκάλυψεν τὸ πρόσωπον αὐτοῦ
- 20 Sisera di l' ankò: -Rete kanpe devan papòt tant lan. Nenpòt moun ki ta vin mande ou si gen yon moun nan kay la w'a reponn li: Non. Pa gen pesonn.
And he said to her, Take your place at the door of the tent, and if anyone comes and says to you, Is there any man here, say, No.
καὶ εἶπεν πρὸς αὐτὴν στηθὶ ἐν τῇ θύρᾳ τῆς σκηνῆς καὶ ἔσται ἐάν τις ἔλθῃ πρὸς σέ καὶ ἐρωτήσῃ σε καὶ εἶπῃ σοι ἔστιν ἐνταῦθα ἀνὴρ καὶ ἐρεῖς οὐκ ἔστιν καὶ συνεκάλυψεν αὐτὸν ἐν τῇ δέρρει αὐτῆς
- 21 Sisera te sitèlman bouke, dòmni pote l' ale. Lè sa a, Jayèl, madanm Ebè, pran yonn nan pikèt tant yo ak yon mato, li pwoche tou dousman bò kote Sisera, epi li foure pikèt la nan tanp msye, li fè l' travèse tèt Sisera pak an pak, jouk li antre nan tè. Epi Sisera mourì.
Then Jael, Heber's wife, took a tent-pin and a hammer and went up to him quietly, driving the pin into his head, and it went through his head into the earth, for he was in a deep sleep from weariness; and so he came to his end.
καὶ ἔλαβεν ἰαηλ γωνὴ χαβερ τὸν πάσσαλον τῆς σκηνῆς καὶ ἔθηκεν τὴν σφῦραν ἐν τῇ χειρὶ αὐτῆς καὶ εἰσῆλθεν πρὸς αὐτὸν ἡσυχῇ καὶ ἐνέκρουσεν τὸν πάσσαλον ἐν τῇ γνάθῳ αὐτοῦ καὶ διήλασεν ἐν τῇ γῆ καὶ αὐτὸς ἀπεσκάρισεν ἀνά μέσον τῶν γονάτων αὐτῆς καὶ ἐξέψυξεν καὶ ἀπέθανεν
- 22 Lè Barak rive bò kay la ap chache Sisera, Jayèl soti vin kontre l', epi li di l': -Vini non! M'a fè ou wè moun w'ap chache a! Se konsa Barak antre avè l' anba tant li a, li wè Sisera kouche atè a tou mourì avèk pikèt la plante nan tanp li.
Then Jael went out, and meeting Barak going after Sisera, said to him, Come, and I will let you see the man you are searching for. So he came into her tent and saw, and there was Sisera stretched out dead with the tent-pin in his head.
καὶ ἰδοῦ βαρακ διώκων τὸν σισαρα καὶ ἐξῆλθεν ἰαηλ εἰς ἀπαντὴν αὐτοῦ καὶ εἶπεν αὐτῷ δεῦρο καὶ δεῖξω σοι τὸν ἄνδρα ὃν σὺ ζητεῖς καὶ εἰσῆλθεν πρὸς αὐτὴν καὶ ἰδοῦ σισαρα πεπτωκὸς νεκρὸς καὶ ὁ πάσσαλος ἐν τῇ γνάθῳ αὐτοῦ
- 23 Jou sa a, Bondye te fè Jaben, wa peyi Kanaran an, bese tèt devan pèp Izrayèl la.
So that day God overcame Jabin, king of Canaan, before the children of Israel.
καὶ ἐταπεινώσεν κύριος ὁ θεὸς τὸν ἰαβιν βασιλέα χανααν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐνώπιον υἱῶν ἰσραηλ

- 24 Moun pèp Izrayèl yo pran maltrete Jaben, wa peyi Kanaran an, jouk yo touye l'.
And the power of the children of Israel went on increasing against Jabin, king of Canaan, till he was cut off.
καὶ ἐπορεύθη χεὶρ τῶν υἰῶν ἰσραὴλ πορευομένη καὶ σκληρονομένη ἐπὶ ἰαβὴν βασιλεῖα χανααν ἕως ἐξωλέθρευσαν αὐτόν
- 1 ¶ Jou sa a, Debora ak Barak, pitit gason Obinoram lan, pran chante chante sa a:
At that time Deborah and Barak, the son of Abinoam, made this song, saying:
καὶ ἦσεν δεββωρα καὶ βαρακ υἱὸς αβινεεμ ἐν τῇ ἡμέρᾳ ἐκεῖνη καὶ εἶπεν
- 2 -Lwanj pou Seyè a, lè moun pèp Izrayèl yo soti pou yo goumen, lè pèp la pote tèt li ak kè kontan pou fè lagè!
Because of the flowing hair of the fighters in Israel, because the people gave themselves freely, give praise to the Lord.
ἐν τῷ ἄρξασθαι ἀρχηγούς ἐν ἰσραὴλ ἐν προαιρέσει λαοῦ εὐλογεῖτε τὸν κύριον
- 3 Nou menm wa yo, koute sa m'ap di! Nou menm gwo chèf yo, louvri zòrèy nou! Mwen pral chante pou Seyè a! Mwen pral fè lwanj Sengè a, Bondye pèp Izrayèl la!
Give attention, O kings; give ear, O rulers; I, even I, will make a song to the Lord; I will make melody to the Lord, the God of Israel.
ἀκούσατε βασιλεῖς ἐνωτίζεσθε σατράπαι δυνατοὶ ἐγὼ τῷ κυρίῳ ἄσομαι ψαλῶ τῷ θεῷ ἰσραὴλ
- 4 Seyè! Lè ou te kite mòn Seyi yo, lè ou te soti nan zòn peyi Edon an, latè te pran tranble, lapli tonbe anpil sot nan syèl la. Wi, nwaj yo pran lage dlo.
Lord, when you went out from Seir, moving like an army from the field of Edom, the earth was shaking and the heavens were troubled, and the clouds were dropping water.
κύριε ἐν τῇ ἐξόδῳ σου ἐκ σηρ ἐν τῷ ἀπαίρειν σε ἐξ ἀγροῦ εδομ γῆ ἐσεισθη καὶ ὁ οὐρανὸς ἐξεστάθη καὶ αἱ νεφέλαι ἔσταξαν ὕδωρ
- 5 Mòn yo pran tranble devan mèt mòn Sinayi a, devan Seyè a, Bondye pèp Izrayèl la!
The mountains were shaking before the Lord, before the Lord, the God of Israel.
ὄρη ἐσαλεύθησαν ἀπὸ προσώπου κυρίου τοῦτο σινα ἀπὸ προσώπου κυρίου θεοῦ ἰσραὴλ
- 6 ¶ Sou tan Chanmga, pitit gason Anat la, ak sou tan Jayèl, bann machann yo te sispann pwonmennen nan tout peyi a ak bèt yo. Vwayajè yo te blije pase nan lòt chemen.
In the days of Shamgar, the son of Anath, in the days of Jael, the highways were not used, and travellers went by side roads.
ἐν ἡμέραις σαμεγαρ υἱοῦ αναθ ἐν ἡμέραις ἰαηλ ἐξέλιπον βασιλεῖς καὶ ἐπορεύθησαν τρίβους ἐπορεύθησαν ὁδοὺς διεστραμμένες
- 7 Lavil peyi Izrayèl yo pa t' gen moun ladan yo ankò pou pran defans yo. Yo te rete san moun pou defann yo, jouk jou mwen menm, Debora, mwen parèt tankou yon manman pou pèp Izrayèl la.
Country towns were no more in Israel, *** were no more, till you, Deborah, came up, till you came up as a mother in Israel.
ἐξέλιπεν φραζων ἐν τῷ ἰσραὴλ ἐξέλιπεν ἕως οὗ ἔξανέστη δεββωρα ὅτι ἀνέστη μήτηρ ἐν τῷ ἰσραὴλ
- 8 Lè sa a, te prèt pou gen lagè nan peyi a. Moun pèp Izrayèl yo tanmen sèvi lòt bondye. Lè sa a tou, te gen karantmil (40.000) gason nan pèp Izrayèl la. Men, pa t' gen yon plak pwotèj ak frenn pou yo sèvi.
They had no one to make arms, there were no more armed men in the towns; was there a body-cover or a spear to be seen among forty thousand in Israel?
ἠρέτισαν θεοὺς καινοὺς ὡς ἄρτον κρίθινον σκέπην ἐὰν ἴδῃ σιρομαστῶν ἐν τεσσαράκοντα χιλιάσιν
- 9 Mwen kontan chèf k'ap kòmande pèp Izrayèl la! Mwen kontan moun ki te pote tèt yo pou y' al goumen! Lwanj pou Seyè a!
Come, you rulers of Israel, you who gave yourselves freely among the people: give praise to the Lord.
ἡ καρδία μου ἐπὶ τὰ διατεταγμένα τῷ ἰσραὴλ οἱ δυνάσται τοῦ λαοῦ εὐλογεῖτε τὸν κύριον
- 10 Nou menm ki moute manman bourik blan yo, nou menm ki chita sou bèl tapi, nou menm k'ap mache apye sou gran chimen, kalkile sa byen!
Let them give thought to it, who go on white asses, and those who are walking on the road.
ἐπιβεβηκότες ἐπὶ ὑποζυγίων καθήμενοι ἐπὶ λαμπηνῶν
- 11 Koute vwa moun ki al bò sous dlo yo! Y'ap rakonte tout bèl bagay Seyè a te fè, bèl bagay li te fè pou pèp Izrayèl la. Lè sa a, pèp Seyè a te desann bò pòtay yo.
Give ear to the women laughing by the water-springs; there they will give again the story of the upright acts of the Lord, all the upright acts of his arm in Israel.
φθέξασθε φωνὴν ἀνακρουομένων ἀνὰ μέσον εὐφραινομένων ἐκεῖ δώσουσιν δικαιοσύνην κυρίῳ δίκαιοι ἐνίσχυσαν ἐν τῷ ἰσραὴλ τότε κατέβη εἰς τὰς πόλεις αὐτοῦ ὁ λαὸς κυρίου
- 12 ¶ Annavan! Debora! Annavan! Annou wè! Chante yon chante! Annavan! Annavan! Barak! pitit gason Abinoram lan! Mennen prizonnye yo vini!
Awake! awake! Deborah: awake! awake! give a song: Up! Barak, and take prisoner those who took you prisoner, O son of Abinoam.
ἐξεγείρου ἐξεγείρου δεββωρα ἐξεγείρου μυριάδας μετὰ λαοῦ ἐξεγείρου ἐξεγείρου λάλει μετ' ὧδης ἐνίσχων ἐξανίστασο βαρακ καὶ ἐνίσχυσον δεββωρα τὸν βαρακ αἰχμαλώτιζε αἰχμαλωσίαν σου υἱὸς αβινεεμ

- 13 Lè sa a, sa ki pa t' vire do bay Bondye yo desann vin jwenn chèf yo. Pèp Seyè a vin jwenn li, tou pare pou lagè.
Then the chiefs went down to the doors; the Lord's people went down among the strong ones.
πότε ἐμεγαλόνθη ἡ ἰσχύς αὐτοῦ κύριε ταπεινώσόν μοι τοὺς ἰσχυροτέρους μου
- 14 Yo soti nan mòn Efrayim yo desann nan fon an, dèyè moun Benjamen yo ak sòlda lame yo. Kòmandan lame yo desann soti Maki, jeneral yo soti peyi Zabilon.
Out of Ephraim they came down into the valley; after you, Benjamin, among your tribesmen; from Machir came down the captains, and from Zebulun those in whose hand is the ruler's rod.
λαὸς εφραιμ ἐτιμωρήσατο αὐτοὺς ἐν κοιλάδι ἀδελφοῦ σου βενιαμιν ἐν λαοῖς σου ἐξ ἐμοῦ μαχίρ κατέβησαν ἐξερευνῶντες καὶ ἐκ ζαβουλων κύριος ἐπολέμει μοι ἐν δυνατοῖς ἐκεῖθεν ἐν σκίπτρῳ ἐνισχύο ντος ἡγήσεως
- 15 Chèf branch fanmi Isaka yo te la avèk Debora. Wi, moun Isaka yo vini, Barak te vini tou. Yo swiv li nan tout plenn lan. Men, moun branch fanmi Woubenn yo te divize. Yo pa t' ka decide pou yo vini.
Your chiefs, Issachar, were with Deborah; and Naphtali was true to Barak; into the valley they went rushing out at his feet. In Reuben there were divisions, and great searchings of heart.
ἐν ἰσσαχαρ μετὰ δεββωρας ἐξαπέστειλεν πεζοὺς αὐτοῦ εἰς τὴν κοιλάδα ἵνα τί σὺ κατοικεῖς ἐν μέσῳ χειλέων ἐξέτεινεν ἐν τοῖς ποσὶν αὐτοῦ ἐν διαιρέσεσιν ροβην μεγάλοι ἀκριβασμοὶ καρδίας
- 16 Poukisa yo rete dèyè avèk mouton yo? Pou yo te ka tande gadò yo ap rele bann mouton yo? Wi! Moun Woubenn yo te an balan. Yo pa t' ka decide si y'ap vini, si yo p'ap vini!
Why did you keep quiet among the sheep, hearing nothing but the watchers piping to the flocks?
ἵνα τί μοι κάθησαι ἀνὰ μέσον τῶν μοσφαθαιμ τοῦ εἰσακούειν συρισμοὺς ἐξεγειρόντων τοῦ διελθεῖν εἰς τὰ τοῦ ροβην μεγάλοι ἐξιχνιασμοὶ καρδίας
- 17 Moun Galarad yo te rete rete yo lòt bò larivyè Jouden an. Moun Dann yo rete rete yo sou bato yo. Moun Asè yo rete rete yo bò lannè a, yo rete sou tout rivaj yo.
Gilead was living over Jordan; and Dan was waiting in his ships; Asher kept in his place by the sea's edge, living by his inlets.
γαλααδ ἐν τῷ πέραν τοῦ ἰορδάνου κατεσκήνωσεν καὶ δαν ἵνα τί παρourkei πλοίοις ασηρ παρῳκήσεν παρ' αἰγιαλὸν θαλασσῶν καὶ ἐπὶ τὰς διακοπὰς αὐτοῦ κατεσκήνωσεν
- 18 Men, moun Zabilon yo ak moun Neftali yo al brave danje kote batay la ye a.
It was the people of Zebulun who put their lives in danger, even to death, with Naphtali on the high places of the field.
ζαβουλων λαὸς ὀνειδίσας ψυχὴν αὐτοῦ εἰς θάνατον καὶ νεφθαλιμ ἐπὶ ὕψη ἀγροῦ
- 19 Wa yo vini, yo kwaze fè bò Tanak, toupre sous dlo Megido a. Wa peyi Kanaran yo goumen, men yo pa jwenn anyen pou yo pote ale! Pa menm yon ti moso ajan!
The kings came on to the fight, the kings of Canaan were warring; in Taanach by the waters of Megiddo: they took no profit in money.
ἦλθον βασιλεῖς καὶ παρετάξαντο τότε ἐπολέμησαν βασιλεῖς χανααν ἐν θενναχ ἐπὶ ὕδατος μαγεδδω πλεονεξίαν ἀργυρίου οὐκ ἔλαβον
- 20 Zetwal yo rete nan syèl la yo goumen. Yo rete kote y'ap mache nan syèl la, yo goumen ak Sisera.
The stars from heaven were fighting; from their highways they were fighting against Sisera.
ἐκ τοῦ οὐρανοῦ ἐπολέμησαν ἀστέρες ἐκ τῆς τάξεως αὐτῶν ἐπολέμησαν μετὰ σισαρα
- 21 Dlo ravin Kichon an desann pote yo ale. Wi, se anyen ravin lan, ravin Kichon an, ki fè sa. M'ap mache pran yo, je m' byen kale!
The river Kishon took them violently away, stopping their flight, the river Kishon. Give praise, O my soul, to the strength of the Lord!
χειμάρρους κισων ἐξέβαλεν αὐτοὺς χειμάρρους καθημιμ χειμάρρους κισων καταπατήσει αὐτοὺς ψυχὴ μου δυνατὴ
- 22 Lè sa a, yo tande chwal yo ki t'ap galope ale. Chwal yo t'ap pilonnen tè a ak zago yo.
Then loudly the feet of the horses were sounding with the stamping, the stamping of their war-horses.
τότε ἀπεκόπησαν πτέρναι ἵππου αμαδαρωθ δυνατῶν αὐτοῦ
- 23 Zanj Seyè a di: Ann mande madichon pou lavil Mewòz! Madichon, madichon pou tout moun k'ap viv nan lavil la. Yo pa t' vin ede Seyè a, yo pa t' voye sòlda goumen pou li.
A curse, a curse on Meroz! said the angel of the Lord. A bitter curse on her townspeople! Because they came not to the help of the Lord, to the help of the Lord among the strong ones.
καταράσασθε μαρωζ εἶπεν ὁ ἄγγελος κυρίου καταράσαι καταράσασθε τοὺς ἐνοίκους αὐτῆς ὅτι οὐκ ἦλθοσαν εἰς τὴν βοήθειαν κυρίου βοηθὸς ἡμῶν κύριος ἐν μαχηταῖς δυνατός
- 24 ¶ Nan tout fanm ki sou latè, Jayèl se yon fanm Bondye beni anpil. Wi, Jayèl, madan Ebè, moun fanmi Kayen, nan tout fanm ki sou latè, se yon fanm Bondye beni anpil.
Blessings be on Jael, more than on all women! Blessings greater than on any in the tents!
εὐλογηθεῖη ἐκ γυναικῶν ἰαηλ γυνὴ χαβερ τοῦ κιναιίου ἐκ γυναικῶν ἐν σκηνῇ εὐλογηθεῖη
- 25 Sisera mande l' dlo, li ba li lèt. Li ba l' yon krèm lèt nan pi bèl bòl li te genyen.
His request was for water, she gave him milk; she put butter before him on a fair plate.
ὕδωρ ἤτησεν αὐτὴν καὶ γάλα ἔδωκεν αὐτῷ ἐν λακάνῃ ἰσχυρῶν προσήγγισεν βοῦτυρον

- 26 Li pran yon pikèt tant nan men gòch li, yon mato travayè nan men dwat li. Li frape Sisera nan tèt ak mato a, li krabouye tèt li. Li pèse tanp li, li touye l'.
She put out her hand to the tent-pin, and her right hand to the workman's hammer; and she gave Sisera a blow, crushing his head, wounding and driving through his brow.
τὴν χεῖρα αὐτῆς τὴν ἀριστερὰν εἰς πάσσαλον ἐξέτεινεν τὴν δεξιὰν αὐτῆς εἰς ἀποτομὰς κατακόπων καὶ ἀπέτεμεν σισαρα ἀπέτριψεν τὴν κεφαλὴν αὐτοῦ καὶ συνέθλασεν καὶ διήλασεν τὴν γνάθον αὐτοῦ
- 27 Sisera tonbe sou jenou, li woule atè, epi li mouri nan pye Jayèl. Wi, nan pye madanm lan, li tonbe sou jenou li yo, li woule atè. Kote li kouche a, li mouri frèt.
Bent at her feet he went down, he was stretched out; bent at her feet he went down; where he was bent down, there he went down in death.
ἀνὰ μέσον τῶν ποδῶν αὐτῆς συγκάμψας ἔπεσεν ἔκοιμήθη μεταξύ ποδῶν αὐτῆς ἐν ᾧ ἔκαμψεν ἐκεῖ ἔπεσεν ταλαίπωρος
- 28 Manman Sisera ap gade nan fennèt la. L'ap gade dèyè jalouzi a, l'ap mande: -Kote cha pitit mwen an depi tout tan sa a? Poukisa chwal li yo pran tout reta sa a pou yo vini?
Looking out from the window she gave a cry, the mother of Sisera was crying out through the window, Why is his carriage so long in coming? When will the noise of his wheels be sounding?
διὰ τῆς θυρίδος διέκυπτεν ἡ μήτηρ σισαρα διὰ τῆς δικτυωτῆς ἐπιβλέπουσα ἐπὶ τοὺς μεταστρέφοντας μετὰ σισαρα διὰ τί ἡσχάτισεν τὸ ἄρμα αὐτοῦ παραγενέσθαι διὰ τί ἐχρόνισαν ἵχνη ἀρμάτων αὐτοῦ
- 29 Lè sa a, medam ki gen plis konprann nan sèvant li yo reponn li. Li menm tou, li t'ap repete nan kè l':
Her wise women gave answer to her, yes, she made answer again to herself,
σοφαὶ ἀρχουσῶν αὐτῆς ἀνταπεκρίναντο πρὸς αὐτήν καὶ αὐτὴ ἀπεκρίνατο ἐν ῥήμασιν αὐτῆς
- 30 -Koulye a yo dwe ap separe sa yo pran nan men lènmi yo! Yon fi, de fi pou chak sòlda, bèl twal koule byen bwode pou Sisera, yon gwo mouchwa bwode byen bèl pou l' mete nan kou l'.
Are they not getting, are they not parting the goods among them: a young girl or two to every man; and to Sisera robes of coloured needlework, worked in fair colours on this side and on that, for the neck of the queen?
οὐχὶ εὐρήσουσιν αὐτὸν διαμερίζοντα σκῦλα φιλιάζων φίλοις εἰς κεφαλὴν δυνατοῦ σκῦλα βαμμμάτων σισαρα σκῦλα βαμμμάτων ποικιλίας βαφή ποικίλων περι τράχηλον αὐτοῦ σκῦλον
- 31 Wi, Seyè! Se konsa pou tout lènmi ou yo mouri. Men, zanmi ou yo ap klere tankou solèy midi. Apre sa, te gen lapè nan peyi a pandan karantan.
So may destruction come on all your haters, O Lord; but let your lovers be like the sun going out in his strength. And for forty years the land had peace.
οὕτως ἀπόλοινο πάντες οἱ ἐχθροὶ σου κύριε καὶ οἱ ἀγαπῶντες αὐτὸν καθὼς ἡ ἀνατολὴ τοῦ ἡλίου ἐν δυναστείας αὐτοῦ καὶ ἡσυχάσεν ἡ γῆ τεσσαράκοντα ἔτη
- 1 ¶ Pèp Izrayèl la lage kò l' ankò nan fè sa ki mal nan je Seyè a. Seyè a kite moun peyi Madyan yo mete pye sou kou yo pandan sètan.
And the children of Israel did evil in the eyes of the Lord; and the Lord gave them up into the hand of Midian for seven years.
καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ τὸ πονηρὸν ἐναντὶ κυρίου καὶ παρέδωκεν αὐτοὺς κύριος ἐν χειρὶ μαδιαμ ἔτη ἑπτὰ
- 2 Moun peyi Madyan yo te pi fò pase moun pèp Izrayèl yo. Se poutèt sa, moun pèp Izrayèl yo al kache kò yo nan fon ravin, nan gwòt, nan twou wòch yo jwenn nan mòn yo.
And Midian was stronger than Israel; and because of the Midianites, the children of Israel made holes for themselves in the mountains, and hollows in the rocks, and strong places.
καὶ κατίσχυσεν χεῖρ μαδιαμ ἐπὶ Ἰσραὴλ καὶ ἐποίησαν ἑαυτοῖς οἱ υἱοὶ Ἰσραὴλ ἀπὸ προσώπου μαδιαμ μάνδρας ἐν τοῖς ὄρεσιν καὶ τοῖς σπηλαίοις καὶ τοῖς ὄχυρώμασιν
- 3 Chak fwa moun Izrayèl yo te fè yon ti plante, moun Madyan yo moute ansanm avèk moun Amalèk yo ak lòt bann moun k'ap viv sou bò solèy leve, yo vin atake yo.
And whenever Israel's grain was planted, the Midianites and the Amalekites and the people of the east came up against them;
καὶ ἐγένετο ὅταν ἔσπειρεν ἀνὴρ Ἰσραὴλ καὶ ἀνέβαινε μαδιαμ καὶ αμαληκ καὶ οἱ υἱοὶ ἀνατολῶν καὶ ἀνέβαινον ἐπ' αὐτόν
- 4 Yo moute tant yo sou tè moun Izrayèl yo, yo ravaje tout rekòt yo rive jouk toupre lavil Gaza. Yo pa kite anyen pou moun Izrayèl yo manje, pa menm yon mouton, yon bèf osinon yon bourik.
And put their army in position against them; and they took all the produce of the earth as far as Gaza, till there was no food in Israel, or any sheep or oxen or asses.
καὶ παρενέβαλλον ἐπ' αὐτούς καὶ διέφθειραν τὰ ἐκφόρια τῆς γῆς ἕως τοῦ ἔλθειν εἰς γάζαν καὶ οὐχ ὑπελείποντο ὑπόστασιν ζωῆς ἐν Ἰσραὴλ καὶ ποιμνιον καὶ μόσχον καὶ ὄνον
- 5 Lè konsa, yo moute ak tout tant yo ak bann bèt yo. Yo moute an kantite, ou ta di bann krikèt vèt. Ou pa ka konte konbe ki genyen, ni kantite chamo yo mennen ak yo. Yo te vin nan peyi a pou ravaje l'.
For they came up regularly with their oxen and their tents; they came like the locusts in number; they and their camels were without number; and they came into the land for its destruction.
ὅτι αὐτοὶ καὶ τὰ κτήνη αὐτῶν ἀνέβαινον καὶ τὰς σκηνὰς αὐτῶν παρέφερον καὶ παρεγίνοντο ὡς ἀκρις εἰς πλῆθος καὶ αὐτοῖς καὶ ταῖς καμήλοις αὐτῶν οὐκ ἦν ἀριθμὸς καὶ παρεγίνοντο ἐν τῇ γῇ Ἰσραὴλ τὸ οὐ διαφθεῖρειν αὐτήν
- 6 Moun peyi Madyan yo te fini ak moun Izrayèl yo. Lè sa a, moun Izrayèl yo kriye nan pye Seyè a, yo mande l' sekou.
And Israel was in great need because of Midian; and the cry of the children of Israel went up to the Lord.
καὶ ἐπτώχευσεν Ἰσραὴλ σφόδρα ἀπὸ προσώπου μαδιαμ καὶ ἐκέκραζαν οἱ υἱοὶ Ἰσραὴλ πρὸς κύριον
- 7 ¶ Lè pèp Izrayèl la te kriye nan pye Seyè a pou moun peyi Madyan yo,
And when the cry of the children of Israel, because of Midian, came before the Lord,
καὶ ἐγένετο ἐπεὶ ἐκέκραζαν οἱ υἱοὶ Ἰσραὴλ πρὸς κύριον διὰ μαδιαμ

- 8 Seyè a te voye yon pwofèt bay pèp la ki di yo: -Men sa Seyè a, Bondye pèp Izrayèl la, voye di nou: Se mwen menm ki te fè nou soti nan peyi Lejip kote nou te nan esklavaj la.
The Lord sent a prophet to the children of Israel, who said to them, The Lord the God of Israel, has said, I took you up from Egypt, out of the prison-house;
 και ἐξαπέστειλεν κύριος ἄνδρα προφήτην πρὸς τοὺς υἱοὺς ἰσραηλ καὶ εἶπεν αὐτοῖς τάδε λέγει κύριος ὁ θεὸς ἰσραηλ ἐγὼ εἰμι ὁ ἀναβιβάσας ὑμᾶς ἐξ αἰγύπτου καὶ ἐξήγαγον ὑμᾶς ἐξ οἴκου δουλείας
- 9 Mwen te delivre nou anba men moun Lejip yo ak anba men tout lòt moun ki t'ap malmennen nou isit la. Mwen mete yo deyò pou yo fè plas pou nou, lèfini mwen ban nou peyi moun sa yo pou nou rete.
And I took you out of the hands of the Egyptians and out of the hands of all who were cruel to you, and I sent them out by force from before you and gave you their land;
 και ἐξελάμην ὑμᾶς ἐκ χειρὸς αἰγύπτου καὶ ἐκ χειρὸς πάντων τῶν θλιβόντων ὑμᾶς καὶ ἐξέβαλον αὐτοὺς ἐκ προσώπου ὑμῶν καὶ ἔδωκα ὑμῖν τὴν γῆν αὐτῶν
- 10 Mwen te di nou se mwen menm Seyè a ki Bondye nou an. Koulye a nou rete nan peyi moun Amori yo, piga n' al sèvi bann bondye moun sa yo. Men, nou pa t' koute m' lè m' te pale nou.
And I said to you, I am the Lord your God; you are not to give worship to the gods of the Amorites in whose land you are living, but you did not give ear to my voice.
 και εἶπα ὑμῖν ἐγὼ κύριος ὁ θεὸς ὑμῶν οὐ φοβηθήσεσθε τοὺς θεοὺς τοῦ αμορραίου ἐν οἷς ὑμεῖς ἐνοικεῖτε ἐν τῇ γῇ αὐτῶν καὶ οὐκ εἰσηκούσατε τῆς φωνῆς μου
- 11 ¶ Lè sa a, zanj Seyè a vini, li chita anba pye chenn ki toupre yon ti bouk yo rele Ofra, ki te pou Joas, moun fanmi Abyezè yo. Jedeyon, pitit gason l' lan, t'ap bat ble an kachèt anndan kay kote yo konn kraze rezen an, pou moun Madyan yo pa t' vin pran l' nan men l'.
Now the angel of the Lord came and took his seat under the oak-tree in Ophrah, in the field of Joash the Abiezrite; and his son Gideon was crushing grain in the place where the grapes were crushed, so that the Midianites might not see it.
 και ἦλθεν ἄγγελος κυρίου καὶ ἐκάθισεν ὑπὸ τὴν ὀρῶν τὴν οὖσαν ἐν εφραθα τὴν τοῦ ἰωας πατρὸς αβιεζρι καὶ γεδεων ὁ υἱὸς αὐτοῦ ἐρράβδιζεν πυροὺς ἐν ληνῷ τοῦ ἐκφυγεῖν ἐκ προσώπου μαδιαμ
- 12 Zanj Seyè a parèt devan l', li di l' konsa: -Bonjou, vanyan sòlda! Seyè a avè ou!
And the angel of the Lord came before his eyes, and said to him, The Lord is with you, O man of war.
 και ὤφθη αὐτῷ ἄγγελος κυρίου καὶ εἶπεν πρὸς αὐτὸν κύριος μετὰ σοῦ δυνατὸς τῇ ἰσχύϊ
- 13 Jedeyon reponn li: -Adye, msye! Si Seyè a avè nou vre, manyè di m' poukisa tout bagay sa yo rive nou! Kote tout bèl bagay zansèt nou yo te rakonte nou Seyè a te konn fè, jan se li menm ki te fè nou sotifite peyi Lejip? Men koulye a, Seyè a lage nou, li kite moun Madyan yo fè sa yo vle ak nou.
Then Gideon said to him, O my lord, if the Lord is with us why has all this come on us? And where are all his works of power, of which our fathers have given us word, saying, Did not the Lord take us out of Egypt? But now he has given us up, handing us over to the power of Midian.
 και εἶπεν πρὸς αὐτὸν γεδεων ἐν ἐμοὶ κύριε καὶ εἰ ἐστὶν κύριος μεθ' ἡμῶν ἵνα τί εὗρεν ἡμᾶς πάντα τὰ κακὰ ταῦτα καὶ ποῦ ἐστὶν πάντα τὰ θαυμάσια αὐτοῦ ὅσα διηγήσαντο ἡμῖν οἱ πατέρες ἡμῶν λέγοντες οὐχὶ ἐξ αἰγύπτου ἀνήγαγεν ἡμᾶς κύριος καὶ νῦν ἀπόσπευσε ἡμᾶς καὶ παρέδωκεν ἡμᾶς ἐν χειρὶ μαδιαμ
- 14 Lè sa a, Seyè a bay Jedeyon lòd sa a, li di l': -Ale non. Avèk fòs kouraj ou genyen an, w'a delivre pèp Izrayèl la anba men moun peyi Madyan yo. Se mwen menm menm ki voye ou!
And the Lord, turning to him, said, Go in the strength you have and be Israel's saviour from Midian: have I not sent you?
 και ἐπέβλεψεν πρὸς αὐτὸν ὁ ἄγγελος κυρίου καὶ εἶπεν αὐτῷ πορευέου ἐν τῇ ἰσχύϊ σου καὶ σώσεις τὸν ἰσραηλ καὶ ἰδοὺ ἐξαπέστειλά σε
- 15 Jedeyon reponn li! -Tanpri, mèt! Avèk kisa mwen pral delivre pèp Izrayèl la? Fanmi mwen, se li ki gen pi piti moun nan branch fanmi Manase a. Lèfini, mwen menm pou tèt pa m', se mwen menm ki pi piti lakay papa m'.
And he said to him, O Lord, how may I be the saviour of Israel? See, my family is the poorest in Manasseh, and I am the least in my father's house.
 και εἶπεν πρὸς αὐτὸν γεδεων ἐν ἐμοὶ κύριε ἐν τίνι σώσω τὸν ἰσραηλ ἰδοὺ ἡ χιλιάς μου ταπεινότερα ἐν μανασση καὶ ἐγὼ εἰμι μικρὸς ἐν τῷ οἴκῳ τοῦ πατρὸς μου
- 16 Seyè a di l': -Ou ka fè l', paske m'ap kanpe la avè ou. Ou pral kraze moun Madyan yo tankou si se te yon sèl moun yo te ye.
Then the Lord said to him, Truly, I will be with you, and you will overcome the Midianites as if they were one man.
 και εἶπεν πρὸς αὐτὸν ὁ ἄγγελος κυρίου κύριος ἐστὶ μετὰ σοῦ καὶ πατάξεις τὴν μαδιαμ ὥσει ἄνδρα ἓνα
- 17 Jedeyon reponn: -Si reyèlman vre ou vle fè m' favè sa a, ban m' yon prèy se ou menm tout bon k'ap pale avè m' la a.
So he said to him, If now I have grace in your eyes, then give me a sign that it is you who are talking to me.
 και εἶπεν πρὸς αὐτὸν γεδεων καὶ εἰ εὔρον χάριν ἐν ὀφθαλμοῖς σου καὶ ποιήσεις μοι σημεῖον ὅτι σὺ λαλεῖς μετ' ἐμοῦ
- 18 Tanpri, pa deplase kote ou ye a jouk m'a pote yon ofrann mete nan pye ou. Li reponn: -M'ap rete la tann ou.
Do not go away till I come with my offering and put it before you. And he said, I will not go away before you come back.
 μη κινηθῆς ἐντεῦθεν ἕως τοῦ ἔλθειν με πρὸς σέ καὶ οἶσθε τὴν θυσίαν μου καὶ θήσω ἐνώπιόν σου καὶ εἶπεν ἐγὼ εἰμι καθήσομαι ἕως τοῦ ἐπιστρέψαι σε

- 19 Se konsa, Jedeyon antre, li kwit yon jenn ti kabrit. Li pran yon mamit farin frans, li fè pen san li pa mete ledven ladan l'. Li mete vyann lan nan yon ti panyen, li mete sòs vyann lan nan yon gode, li pote yo bay zanj Seyè a anba pye chenn lan. Li lonje yo ba li.
Then Gideon went in and made ready a young goat, and with an ephah of meal he made unleavened cakes: he put the meat in a basket and the soup in which it had been cooked he put in a pot, and he took it out to him under the oak-tree and gave it to him there.
καὶ γεδεων εἰσηλθεν καὶ ἐποίησεν ἔριφον αἰγῶν καὶ οἰφι ἀλεύρου ἄζυμα καὶ τὰ κρέα ἐπέθηκεν ἐπὶ τὸ κανοῦν καὶ τὸν ζωμὸν ἐνέχεεν εἰς χύτραν καὶ ἐξήνεγκεν πρὸς αὐτὸν ὑπὸ τὴν ὄρν καὶ προσεκύνησεν
- 20 Zanj lan di l': -Mete vyann lan ak pen yo sou gwo wòch ou wè la a, epi vide sòs la sou yo. Jedeyon fè sa vre.
And the angel of God said to him, Take the meat and the unleavened cakes and put them down on the rock over there, draining out the soup over them. And he did so.
καὶ εἶπεν πρὸς αὐτὸν ὁ ἄγγελος κυρίου λαβὲ τὰ κρέα καὶ τοὺς ἄρτους τοὺς ἄζύμους καὶ θές πρὸς τὴν πέτραν ἐκεῖνην καὶ τὸν ζωμὸν ἔκχεον καὶ ἐποίησεν οὕτως
- 21 Zanj Seyè a leve baton ki te nan men l' lan, li lonje l', li manyen vyann lan ak pen yo ak pwent baton an. Yon dife soti nan wòch la, li boule tout vyann lan ak pen yo. Epi, lamenm zanj Seyè a disparèt devan li.
Then the angel of the Lord put out the stick which was in his hand, touching the meat and the cakes with the end of it; and a flame came up out of the rock, burning up the meat and the cakes: and the angel of the Lord was seen no longer.
καὶ ἐξέτεινεν ὁ ἄγγελος κυρίου τὸ ἄκρον τῆς ῥάβδου τῆς ἐν τῇ χειρὶ αὐτοῦ καὶ ἤψατο τῶν κρεῶν καὶ τῶν ἄζύμων καὶ ἀνήφθη πῦρ ἐκ τῆς πέτρας καὶ κατέφαγεν τὰ κρέα καὶ τοὺς ἄζύμους καὶ ὁ ἄγγελος κυρίου ἀπῆλθεν ἐξ ὀφθαλμῶν αὐτοῦ
- 22 Lè Jèdeyon wè se zanj Seyè a menm ki te parèt devan l', li di: -Bondye Seyè o! Gade malè ki rive m' non! Mwen wè zanj Seyè a fas pou fas!
Then Gideon was certain that he was the angel of the Lord; and Gideon said, I am in fear, O Lord God! for I have seen the angel of the Lord face to face.
καὶ εἶδεν γεδεων ὅτι ἄγγελος κυρίου ἐστὶν καὶ εἶπεν γεδεων ἃ ἃ κύριε κύριε ὅτι εἶδον τὸν ἄγγελον κυρίου πρόσωπον πρὸς πρόσωπον
- 23 Men, Seyè a di l' konsa: -Ou pa bezwen pè. Poze san ou. Ou p'ap mouri pou sa.
But the Lord said to him, Peace be with you; have no fear: you are in no danger of death.
καὶ εἶπεν αὐτῷ κύριος εἰρήνη σοι μὴ φοβοῦ μὴ ἀποθάνῃς
- 24 Jedeyon bati yon lotèl pou Seyè a la menm. Epi li rele l': Seyè a bay kè poze. Jouk jòdi a lotèl la la nan ti bouk Ofra a, sou pwopryete ki pou moun Abyezè yo.
Then Gideon made an altar there to the Lord, and gave it the name Yahweh-shalom; to this day it is in Ophrah of the Abiezrites.
καὶ ὀικοδομήσεν ἐκεῖ γεδεων θουσιαστήριον τῷ κυρίῳ καὶ ἐκάλεσεν αὐτὸ εἰρήνη κυρίου ἕως τῆς ἡμέρας ταύτης ἔτι αὐτοῦ ὄντος ἐν εφραθα πατρὸς τοῦ εζρι
- 25 ¶ Menm jou lannwit sa a, Seyè a di Jedeyon konsa: -Pran towò bèf papa ou la, ansanm ak yon lòt towò ki gen sètan. Kraze lotèl papa ou te fè pou Baal la. Koupe potò Achera ki bò kote l' la.
The same night the Lord said to him, Take ten men of your servants and an ox seven years old, and after pulling down the altar of Baal which is your father's, and cutting down the holy tree by its side,
καὶ ἐγενήθη τῇ νυκτὶ ἐκεῖνη καὶ εἶπεν αὐτῷ κύριος λαβὲ τὸν μόσχον τὸν σιτευτὸν τοῦ πατρὸς σου μόσχον τὸν ἑπταετῆ καὶ καθελεῖς τὸ θουσιαστήριον τοῦ βααλ ὃ ἐστὶν τοῦ πατρὸς σου καὶ τὸ ἄλσος τὸ ἐπ' αὐτῷ ἐκκόψεις
- 26 Moute sou ti bit sa a, bati yon lotèl pou Seyè a, Bondye ou la, jan yo konn fè l' la. Lèfini, pran dezyèm towò a, boule l' nèt sou lotèl la pou mwen nan dife w'a fè avèk moso potò Achera ou te koupe a.
Make an altar to the Lord your God on the top of this rock, in the ordered way and take the ox and make a burned offering with the wood of the holy tree which has been cut down.
καὶ οἰκοδομήσεις θουσιαστήριον κυρίῳ τῷ θεῷ σου τῷ ὀφθέντι σοι ἐπὶ τῆς κορυφῆς τοῦ ὄρους μαωζ τούτου ἐν τῇ παρατάξει καὶ λήμψη τὸν μόσχον καὶ ἀνοίσεις ὀλοκαῦτωμα ἐν τοῖς ξύλοις τοῦ ἄλσους οὗ ἐκκόψεις
- 27 Jedeyon pran dis nan domestik li yo, epi li fè tou sa Seyè a te di l' fè. Men, li te pè fanmi l' yo ak lòt moun yo ki rete nan lavil la. Li pa t' fè sa lajounen, l' al fè l' lannwit.
Then Gideon took ten of his servants and did as the Lord had said to him; but fearing to do it by day, because of his father's people and the men of the town, he did it by night.
καὶ ἔλαβεν γεδεων τρεῖς καὶ δέκα ἄνδρας ἀπὸ τῶν δούλων αὐτοῦ καὶ ἐποίησεν καθὰ ἐλάλησεν πρὸς αὐτὸν κύριος καὶ ἐγένετο ὡς ἐφοβήθη τὸν οἶκον τοῦ πατρὸς αὐτοῦ καὶ τοὺς ἄνδρας τῆς πόλεως μὴ ποιῆσαι ἡμέρας καὶ ἐποίησεν νυκτός
- 28 Lè mesye yo ki rete nan lavil la leve granmaten, yo wè lotèl Baal la kraze, potò Achera a koupe, epi dezyèm towò a menm boule sou lotèl yo te bati la a.
And the men of the town got up early in the morning, and they saw the altar of Baal broken down, and the holy tree which was by it cut down, and the ox offered on the altar which had been put up there.
καὶ ὄρθρισαν οἱ ἄνδρες τῆς πόλεως τὸ πρωὶ καὶ ἰδοὺ κατεσκευαμένον τὸ θουσιαστήριον τοῦ βααλ καὶ τὸ ἄλσος τὸ ἐπ' αὐτῷ ἐκκεκομμένον καὶ ὁ μόσχος ὁ σιτευτὸς ἀνηνεγμένος εἰς ὀλοκαῦτωμα ἐπὶ τὸ θουσιαστήριον τὸ ὀικοδομημένον
- 29 Yonn di lòt: Ki moun ki fè sa, en? Yo tonbe chache, yo t'ap mande moun ki jan sa fè fèt. Yo vin konnen se Jedeyon, pitit Joas la, ki te fè sa.
And they said to one another, Who has done this thing? And after searching with care, they said, Gideon, the son of Joash, has done this thing.
καὶ εἶπεν ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ τίς ἐποίησεν τὸ πρᾶγμα τοῦτο καὶ ἀνιτάζον καὶ ἐξεζήτηον καὶ εἶπαν γεδεων ὁ υἱὸς ἰωας ἐποίησεν τὸ πρᾶγμα τοῦτο

- 30 Mesye yo al di Joas konsa: -Fè pitit gason ou lan soti vin jwenn nou isit la. Se pou n' touye l'! Li kraze lotèl Baal la, epi li koupe gwo poto Achera ki te bò kote l' la.
Then the men of the town said to Joash, Make your son come out to be put to death, for pulling down the altar of Baal and cutting down the holy tree which was by it.
καὶ εἶπαν οἱ ἄνδρες τῆς πόλεως πρὸς ἰωᾶς ἐξάγαγε τὸν υἱόν σου καὶ ἀποθανέτω ὅτι κατέσκαψεν τὸ θυσιαστήριον τοῦ βααλ καὶ ὅτι ἔκοψεν τὸ ἅλσος τὸ ἐπ' αὐτῷ
- 31 Joas reponn tout moun ki te kanpe devan l' yo. Li di yo: -Anhan! Se nou ki pou goumen pou Baal? Se nou ki pou defann li? Enben, moun ki vle goumen pou Baal gen pou l' mourri anvan solèy leve. Si Baal se yon bondye vre, se li ki pou defann tèt li. Se lotèl li a yo kraze!
But Joash said to all those who were attacking him, Will you take up the cause of Baal? will you be his saviour? Let anyone who will take up his cause be put to death while it is still morning: if he is a god, let him take up his cause himself because of the pulling down of his altar.
καὶ εἶπεν ἰωᾶς πρὸς τοὺς ἄνδρας τοὺς ἐσταμένους ἐπ' αὐτόν μὴ ὑμεῖς νῦν δικάζεσθε περὶ τοῦ βααλ ἢ ὑμεῖς σφύζετε αὐτόν ὅς ἀντεδίκησεν αὐτόν ἀποθानεῖται ἕως πρωὶ εἰ ἔστιν θεὸς αὐτὸς ἐκδικήσει αὐτὸν ὅτι κατέσκαψεν τὸ θυσιαστήριον αὐτοῦ
- 32 Depi jou sa a yo rele Jedeyon Jewoubaal paske Joas te di: Kite Baal koresponn ak li, paske se lotèl Baal la li te kraze.
So that day he gave him the name of Jerubbaal, saying, Let Baal take up his cause against him because his altar has been broken down.
καὶ ἐκάλεσεν αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ δικαστήριον τοῦ βααλ ὅτι κατέσκαψεν τὸ θυσιαστήριον αὐτοῦ
- 33 ¶ Lè sa a, tout moun Madyan yo, tout moun Amalèk yo ak tout moun k'ap viv nan dezè a bò solèy leve yo mete tèt ansanm, yo janbe lòt bò lariyè Jouden an, yo moute kan yo nan plenn Jizreyèl la.
Then all the Midianites and the Amalekites and the people of the east, banding themselves together, went over and put up their tents in the valley of Jezreel.
καὶ πᾶσα μαδιαμ καὶ αμαληκ καὶ υἱοὶ ἀνατολῶν συνήχθησαν ἐπὶ τὸ αὐτὸ καὶ διεβησαν καὶ παρενέβαλον ἐν τῇ κοιλάδι ἰεζραελ
- 34 Lespri Seyè a desann sou Jedeyon. Li souffle nan yon kòn belye mouton, li rele tout gason nan fanmi Abyezè a vin jwenn li.
But the spirit of the Lord came on Gideon; and at the sound of his horn all Abiezer came together after him.
καὶ πνεῦμα θεοῦ ἐνέδυσεν τὸν γεδεων καὶ ἐσάλπισεν ἐν κερατίνῃ καὶ ἐβόησεν ἀβιεζερ ὀπίσω αὐτοῦ
- 35 Apre sa, li voye mesajè nan tout peyi Manase a al rele moun yo pou yo vin jwenn li tou. Li voye mesajè nan peyi Asè, nan peyi Zabilon ak nan peyi Neftali. Tout moun sa yo moute vin jwenn li.
And he sent through all Manasseh, and they came after him; and he sent to Asher and Zebulun and Naphtali, and they came up and were joined to the others.
καὶ ἀγγέλους ἐξαπέστειλεν ἐν παντὶ μανασση καὶ ἐβόησεν καὶ αὐτὸς ὀπίσω αὐτοῦ καὶ ἐξαπέστειλεν ἀγγέλους ἐν ἀσηρ καὶ ἐν ζαβουλον καὶ ἐν νεφθαλι καὶ ἀνέβησαν εἰς συνάντησιν αὐτοῦ
- 36 Lè sa a, Jedeyon di Bondye konsa: -Si se ou menm vre ki vle sèvi avè m' pou delivre pèp Izrayèl la,
Then Gideon said to God, If you are going to give Israel salvation by my hand, as you have said,
καὶ εἶπεν γεδεων πρὸς τὸν θεόν εἰ σφύζεις ἐν τῇ χειρὶ μου τὸν ἰσραηλ ὃν τρόπον ἐλάλησας
- 37 men mwen mete yon moso lenn sou glasi a. Si denmen maten mwen wè gen lawouze sou moso lenn lan sèlman epi tout rèss glasi a chèch, lè sa a m'a konnen se ou menm vre ki pral sèvi avè m' pou delivre pèp Izrayèl la.
See, I will put the wool of a sheep on the grain-floor; if there is dew on the wool only, while all the earth is dry, then I will be certain that it is your purpose to give Israel salvation by my hand as you have said.
ἰδοὺ ἐγὼ ἀπερείδομαι τὸν πόκον τῶν ἐρίων ἐν τῷ ἅλωνι καὶ ἐὰν δρόσος γένηται ἐπὶ τὸν πόκον μόνον καὶ ἐπὶ πᾶσαν τὴν γῆν ξηρασία καὶ γνῶσομαι ὅτι σφύζεις ἐν τῇ χειρὶ μου τὸν ἰσραηλ ὃν τρόπον ἐλάλησας
- 38 Se sa ki te rive vre. Nan denmen maten, lè Jedeyon leve byen bonè, li tòde moso lenn lan, li wete dlo ladan l' kont pou ta plen yon bòl.
And it was so: for he got up early on the morning after, and twisting the wool in his hands, he got a basin full of water from the dew on the wool.
καὶ ἐγένετο οὕτως καὶ ὄρθρισεν γεδεων τῇ ἐπαύριον καὶ ἀπεπίασεν τὸν πόκον καὶ ἀπερρῆ ἢ δρόσος ἐκ τοῦ πόκου πλήρης λεκάνῃ ὕδατος
- 39 Lèfini, Jedeyon di Bondye ankò: -Tanpri, pa fache sou mwen non! Kite m' di ou yon dènye bagay. Kite m' fè esperyans moso lenn lan yon lòt fwa ankò. Men, fwa sa a se pou moso lenn lan rete chèch, epi pou lawouze sou tout glasi a.
Then Gideon said to God, Do not be moved to wrath against me if I say only this: let me make one more test with the wool; let the wool now be dry, while the earth is covered with dew.
καὶ εἶπεν γεδεων πρὸς τὸν θεόν μὴ ὀργισθῆτω ὁ θυμὸς σου ἐν ἐμοὶ καὶ λαλήσω ἔτι ἅπαξ καὶ πειράσω ἔτι ἅπαξ ἐν τῷ πόκῳ καὶ γενηθήτω ξηρασία ἐπὶ τὸν πόκον μόνον ἐπὶ δὲ πᾶσαν τὴν γῆν γενηθήτω δρόσος
- 40 Jou lannwit sa a, Bondye fè sa konsa vre: moso lenn lan te rete byen chèch, men te gen lawouze sou tout glasi a.
And that night God did so; for the wool was dry, and there was dew on all the earth round it.
καὶ ἐποίησεν ὁ θεὸς οὕτως ἐν τῇ νυκτὶ ἐκείνῃ καὶ ἐγένετο ξηρασία ἐπὶ τὸν πόκον μόνον ἐπὶ δὲ πᾶσαν τὴν γῆν ἐγένετο δρόσος

- 1 ¶ Jewoubaal, ki vle di Jedeyon, leve granmaten ansanm ak tout moun ki te avè l' yo, y' al moute kan yo bò Sous Awòd la. Moun Madyan yo menm te moute kan pa yo nan tout plenn lan, nan pye mòn More, sou bò nò kan Jedeyon an.
Then Jerubbaal, that is, Gideon, and all the people with him, got up early and put up their tents by the side of the water-spring of Harod; the tents of Midian were on the north side of him, under the hill of Moreh in the valley.
καὶ ὄρθρισεν ιεροβααλ αὐτὸς ἐστὶν γεδεων καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ καὶ παρενέβαλεν ἐπὶ τὴν γῆν αρωεδ καὶ παρεμβολή μαδιαμ καὶ αμαλικ ἦν αὐτῷ ἀπὸ βορρᾶ ἀπὸ τοῦ βουνοῦ τοῦ αβωρ ἐν τῇ κοιλίᾳ
- 2 Seyè a di Jedeyon konsa: -Ou gen twòp moun avè ou pou m' kite ou kraze moun Madyan yo! Moun pèp Izrayèl yo va mete nan tèt yo se yo menm ak pwòp fòs kouraj yo ki delivre peyi yo a, yo p'ap vle kwè se mwen menm ki fè sa pou yo.
And the Lord said to Gideon, So great is the number of your people, that if I give the Midianites into their hands they will be uplifted in pride over me and will say, I myself have been my saviour.
καὶ εἶπεν κύριος πρὸς γεδεων πολὺς ὁ λαὸς ὁ μετὰ σοῦ ὥστε μὴ παραδοῦναι με τὴν μαδιαμ ἐν χειρὶ αὐτῶν μήποτε καυχῆσθαι ἰσραηλ ἐπ' ἐμὲ λέγων ἡ χεὶρ μου ἔσωσέν με
- 3 Koulye a, pale ak tout pèp la. Di yo konsa: Si gen moun ki pè, k'ap tranble, yo mèt al fè wout yo lakay yo, kite nou sou mòn Gilboa a. Se konsa venndemil (22.000) moun al lakay yo. Te rete dimil (10.000).
So now, let it be given out to the people that anyone who is shaking with fear is to go back from Mount Galud. So twenty-two thousand of the people went back, but there were still ten thousand.
καὶ εἶπεν κύριος πρὸς αὐτὸν λάλησον δὴ εἰς τὰ ὄτα τοῦ λαοῦ λέγων τίς δειλὸς καὶ φοβούμενος ἀποστραφήτω καὶ ἐξώρμησαν ἀπὸ τοῦ ὄρους τοῦ γαλααδ καὶ ἀπεστράφησαν ἀπὸ τοῦ λαοῦ εἴκοσι καὶ ὀχθὸ χιλιάδες καὶ ἕκα χιλιάδες ὑπελείφθησαν
- 4 Seyè a di Jedeyon ankò: -Gen twòp moun toujou. Fè yo tout desann bò larivyè a. M'a separe yo la pou ou. Moun m'a di ou ki pou ale avè ou yo va ale. Moun m'a di ou ki pa pou ale avè ou yo va rete.
Then the Lord said to Gideon, There are still more people than is necessary; take them down to the water so that I may put them to the test for you there; then whoever I say is to go with you will go, and whoever I say is not to go will not go.
καὶ εἶπεν κύριος πρὸς γεδεων ἐτι ὁ λαὸς πολὺς κατάγαγε αὐτοὺς εἰς τὸ ὕδωρ καὶ δοκιμῶ αὐτούς σοι ἐκεῖ καὶ ἔσται ὃν ἐὰν εἶπω πρὸς σέ οὗτος πορεύσεται μετὰ σοῦ αὐτὸς πορεύσεται μετὰ σοῦ καὶ ὃν ἐὰν εἶπω σοι οὐ πορεύσεται μετὰ σοῦ αὐτὸς οὐ πορεύσεται μετὰ σοῦ
- 5 Jedeyon fè tout mesye yo desann bò larivyè a. Epi Seyè a di Jedeyon konsa: -Tout moun w'a wè k'ap lape dlo tankou chen, w'a mete yo yon bò, tout moun w'a wè ki va kwoupri pou bwè dlo, w'a mete yo yon lòt bò.
So he took the people down to the water; and the Lord said to Gideon, Put on one side by themselves all those drinking up the water with their tongues like a dog; and in the same way, all those who go down on their knees to the water while drinking.
καὶ κατεβίβασεν τὸν λαὸν εἰς τὸ ὕδωρ καὶ εἶπεν κύριος πρὸς γεδεων πᾶς ὃς ἂν λάσῃ τῇ γλῶσση αὐτοῦ ἐκ τοῦ ὕδατος ὡς ἐὰν λάσῃ ὁ κύων στήσεις αὐτὸν κατὰ μόνας καὶ πᾶς ὃς ἂν κάμψῃ ἐπὶ τὰ γόνατα αὐτοῦ τοῦ πιεῖν μεταστήσεις αὐτὸν καθ' αὐτόν
- 6 Te gen twasan (300) gason ki te pran dlo nan pla men yo epi ki t'ap lape dlo a. Tout rès yo te kwoupri pou bwè dlo.
Now the number of those who took up the water with their tongues was three hundred; all the rest of the people went down on their knees to the water.
καὶ ἐγένετο πᾶς ὁ ἀριθμὸς τῶν λαψάντων ἐν τῇ γλῶσση αὐτῶν τριακόσιοι ἄνδρες καὶ πᾶς ὁ ἐπίλοιπος τοῦ λαοῦ ἔκαμψαν ἐπὶ τὰ γόνατα αὐτῶν τοῦ πιεῖν ὕδωρ
- 7 Seyè a di Jedeyon! -Se avèk twasan nèg sa yo ou wè ki te lape dlo a mwen pral delivre nou. Mwen pral lage moun Madyan yo nan men ou. Kite tout lòt yo ale lakay yo.
And the Lord said to Gideon, By those three hundred who were drinking with their tongues I will give you salvation and give the Midianites into your hands; let the rest of the people go away, every man to his place.
καὶ εἶπεν κύριος πρὸς γεδεων ἐν τοῖς τριακοσίοις ἀνδράσιν τοῖς λάψασιν σώσω ὑμᾶς καὶ παραδώσω τὴν μαδιαμ ἐν χειρὶ σου καὶ πᾶς ὁ λαὸς ἀποτρεχέτω ἀνὴρ εἰς τὸν τόπον αὐτοῦ
- 8 Yo pran tout pwovizyon lòt moun yo te genyen ansanm ak twonpèt yo, yo kenbe yo pou yo. Lèfini, Jedeyon voye tout rès moun pèp Izrayèl yo ale lakay yo. Li fè twasan (300) moun yo rete ak li sou mòn lan. Moun Madyan yo menm te anba nan plenn lan.
So they took the vessels of the people, and their horns from their hands, and he sent them away, every man to his tent, keeping only the three hundred; and the tents of Midian were lower down in the valley.
καὶ ἔλαβον τὸν ἐπισιτισμὸν τοῦ λαοῦ ἐν τῇ χειρὶ αὐτῶν καὶ τὰς κερατίνας αὐτῶν καὶ πάντα ἄνδρα ἰσραηλ ἐξαπέστειλεν ἄνδρα εἰς τὸ σκηνώμα αὐτοῦ τῶν δὲ τριακοσίων ἀνδρῶν ἐκράτησεν ἡ δὲ παρεμβολὴ μαδιαμ ἦν ὑποκάτωθεν αὐτοῦ ἐν τῇ κοιλίᾳ
- 9 ¶ Jou lannwit sa a, Seyè a di Jedeyon konsa: -Leve non! Desann al atake kan moun Madyan yo. Mwen lage yo nan men ou.
The same night the Lord said to him, Up! go down now against their army, for I have given them into your hands.
καὶ ἐγενήθη ἐν τῇ νυκτὶ ἐκείνῃ καὶ εἶπεν πρὸς αὐτὸν κύριος ἀνάστα κατάβηθι τὸ τάχος ἐντεῦθεν εἰς τὴν παρεμβολὴν ὅτι παρέδωκα αὐτὴν ἐν τῇ χειρὶ σου
- 10 Men si ou pè atake, desann bò kan moun Madyan yo ansanm ak Poura, domestik ou a.
But if you have fear of going down, take your servant Purah with you and go down to the tents;
εἰ δὲ φοβῆ σὺ καταβῆναι κατάβηθι σὺ καὶ φαρα τὸ παιδάριον σου εἰς τὴν παρεμβολὴν

- 11 W'a tande sa y'ap di. Lè sa a, w'a pran kouraj epi w'a desann al atake yo. Se konsa Jedeyon desann ansanm ak Poura, domestik li a, li rive toupre avanpòs kan an.
And after hearing what they are saying, you will get strength to go down against the army. So he went down with his servant Purah to the outer line of the tents of the armed men.
καὶ ἀκούσῃ τί λαλοῦσιν καὶ μετὰ ταῦτα ἰσχύσουσιν αἱ χεῖρές σου καὶ καταβήσῃ ἐν τῇ παρεμβολῇ καὶ κατέβη αὐτὸς καὶ φαρα τὸ παιδᾶριον αὐτοῦ εἰς μέρος τῶν πενήκοντα τῶν ἐν τῇ παρεμβολῇ
- 12 Moun Madyan yo, moun Amalèk yo ak moun k'ap viv nan dezè bò solèy leve yo te kouvri tout plenn lan, tankou desen krikèt vèt nan jaden. Chamo yo te genyen, moun pa t' ka konte sa, menm jan yo pa ka konte grenn sab bò lanmè.
Now the Midianites and the Amalekites and all the people of the east were covering the valley like locusts; and their camels were like the sand by the seaside, without number.
καὶ μαδιαμ καὶ αμαληκ καὶ πάντες οἱ υἱοὶ ἀνατολῶν παρεμβεβλήκεισαν ἐν τῇ κοιλάδι ὡς ἀκρις εἰς πλῆθος καὶ ταῖς καμήλοις αὐτῶν οὐκ ἦν ἀριθμὸς ἀλλ' ἦσαν ὥσπερ ἡ ἄμμος ἢ ἐπὶ τὸ χεῖλος τῆς θαλάσσης εἰς πλῆθος
- 13 Lè Jedeyon rive, li jwenn yon nonm ki t'ap rakonte yon zanmi l' yon rèv li te fè. Li t'ap di l' konsa: -Monchè, mwen fè yon rèv: Mwen wè yon pen won fèt ak farin lòj ki t'ap woule nan mitan kan an. Epi li rive, l' al frape sou tant lan. Tant lan chavire, li tonbe plat atè.
When Gideon came there, a man was giving his friend an account of his dream, saying, See, I had a dream about a cake of barley bread which, falling into the tents of Midian, came on to the tent, overturning it so that it was stretched out flat on the earth.
καὶ εἰσῆλθεν γεδεων καὶ ἰδοὺ ἀνὴρ ἐξηγεῖτο τῷ πλησίον αὐτοῦ τὸ ἐνύπνιον καὶ εἶπεν ἰδοὺ τὸ ἐνύπνιον ὃ ἠνυπνιάσθην καὶ ἰδοὺ μαγὶς ἄρτου κριθίνου κυλιομένη ἐν τῇ παρεμβολῇ μαδιαμ καὶ ἦλθεν ἔως τῆς σκηνῆς μαδιαμ καὶ ἐπάταξεν αὐτήν καὶ κατέστρεψεν αὐτήν καὶ ἔπεσεν ἡ σκηνή
- 14 Zanmi an reponn li: -Boul pen won an, se nepe Jedeyon, pitit Joas la, nonm pèp Izrayèl la. Sa pa vle di lòt bagay! Bondye lage moun Madyan yo ak tout lame a nan men l'.
And his friend in answer said, This is certainly the sword of Gideon, the son of Joash, the men of Israel: into their hands God has given up all the army of Midian.
καὶ ἀπεκρίθη ὁ πλησίον αὐτοῦ καὶ εἶπεν οὐκ ἔστιν αὕτη ἀλλ' ἡ ῥομφαία γεδεων υἱοῦ ἰωας ἀνδρὸς ἰσραηλ παρέδωκεν κύριος ἐν χειρὶ αὐτοῦ τὴν μαδιαμ καὶ πᾶσαν τὴν παρεμβολήν
- 15 Lè Jedeyon tande rèv la ak esplikasyon yo ba li a, li lage kò l' atè devan Bondye. Apre sa, li leve, li tounen nan kan moun pèp Izrayèl yo. Li di yo: -Ann ale! Seyè a lage kan moun Madyan yo nan men nou.
Then Gideon, hearing the story of the dream and the sense in which they took it, gave worship; then he went back to the tents of Israel, and said, Up! for the Lord has given the army of Midian into your hands.
καὶ ἐγένετο ὡς ἤκουσεν γεδεων τὴν διήγησιν τοῦ ἐνυπνίου καὶ τὴν σύγκρισιν αὐτοῦ καὶ προσεκύνησεν κύριον καὶ ἐπέστρεψεν εἰς τὴν παρεμβολήν ἰσραηλ καὶ εἶπεν ἀνάστητε ὅτι παρέδωκεν κύριος ἐν χερσίν ὑμῶν τὴν παρεμβολήν μαδιαμ
- 16 ¶ Li pran twasan mesye yo, li fè twa gwoup. Li bay chak moun yon twonpèt ak yon krich vid. Lèfini, li ba yo chak yon bwa chandèl pou mete nan krich la.
Then separating the three hundred men into three bands, he gave every man a horn, and a vessel in which was a flaming branch.
καὶ διεῖλεν τοὺς τριακοσίους ἀνδρας τρεῖς ἀρχὰς καὶ ἔδωκεν κερατίνας ἐν χειρὶ πάντων καὶ ὑδρίας κενὰς καὶ λαμπάδας ἐν μέσῳ τῶν ὑδριῶν
- 17 Epi li di yo: -Se pou tout moun gade sou mwen pou wè sa m'ap fè. Lè n'a rive toupre kan an, tou sa n'a wè m' fè, n'a fè l' tou.
And he said to them, Keep your eyes on me, and do what I do; when I come to the outer line of tents, whatever I do, you are to do the same.
καὶ εἶπεν πρὸς αὐτούς ἀπ' ἐμοῦ ὄψεσθε καὶ οὕτως ποιήσετε καὶ ἰδοὺ ἐγὼ εἰσπορεύομαι ἐν μέσῳ τῆς παρεμβολῆς καὶ ἔσται ὡς ἐὰν ποιήσω οὕτως ποιήσετε
- 18 N'a fè wonn kan an. Lè m'a kònen twonpèt ansanm ak tout moun ki avè m' yo, nou menm tou n'a kònen twonpèt. Epi n'a rele: Annavan pou Seyè a ak pou Jedeyon!
At the sound of my horn, and the horns of those who are with me, let your horns be sounded all round the tents, and say, For the Lord and for Gideon.
καὶ σαλπιῶ τῇ κερατίνῃ ἐγὼ καὶ πάντες οἱ μετ' ἐμοῦ καὶ σαλπιεῖτε ταῖς κερατίναις καὶ ὑμεῖς κύκλῳ τῆς παρεμβολῆς καὶ ἐρεῖτε τῷ κυρίῳ καὶ τῷ γεδεων
- 19 Lè Jedeyon rive toupre kan an ansanm ak san moun ki te avè l' yo, li te prèt pou menwit. Yo te fenk chanje faksyonnè. Yo pran kònen twonpèt yo epi yo kraze krich yo te gen nan men yo.
So Gideon and the three hundred men who were with him came to the outer line of tents, at the start of the middle watch, when the watchmen had only then taken their stations; and the horns were sounded and the vessels broken.
καὶ εἰσῆλθεν γεδεων καὶ ἑκατὸν ἀνδρες μετ' αὐτοῦ ἐν μέρει τῆς παρεμβολῆς ἀρχομένης τῆς φυλακῆς τῆς μεσοῦσης πλὴν ἐγέρσει ἠγείρειν τοὺς φυλάσσοντας καὶ ἐσάλπισαν ταῖς κερατίναις καὶ ἐξέτιναξάν τὰς ὑδρίας τὰς ἐν ταῖς χερσίν αὐτῶν
- 20 Tou twa gwoup moun yo pran kònen twonpèt ansanm epi yo kraze krich yo. Yo kenbe bwa chandèl yo nan men gòch yo, twonpèt yo nan men dwat yo pou yo ka kònen yo, epi yo rele: -Ann al gouden pou Seyè a ak pou Jedeyon!
So the three bands all gave a loud note on their horns, and when the vessels had been broken, they took the flaming branches in their left hands, and the horns in their right hands ready for blowing, crying out, For the Lord and for Gideon.
καὶ ἐσάλπισαν αἱ τρεῖς ἀρχαὶ ἐν ταῖς κερατίναις καὶ συνέτριψαν τὰς ὑδρίας καὶ ἐλάβοντο ἐν τῇ χειρὶ τῇ ἀριστερᾷ αὐτῶν τῶν λαμπάδων καὶ ἐν τῇ χειρὶ τῇ δεξιᾷ αὐτῶν αἱ κερατίναι τοῦ σαλπίζεν καὶ ἀνέκραζαν ῥομφαία τῷ κυρίῳ καὶ τῷ γεδεων
- 21 Yo te kanpe fè wonn kan an, chak moun nan plas yo. Lè sa a tout moun nan kan an pran kouri met deyò, yo t'ap rele byen fò.
Then they made a line round the tents, every man in his place; and all the army, awaking from sleep, came running out, and with loud cries went in flight.
καὶ ἔστησαν ἕκαστος καθ' ἑαυτὸν κύκλῳ τῆς παρεμβολῆς καὶ ἔδραμον πᾶσα ἡ παρεμβολή καὶ ἐσήμαναν καὶ ἔφυγον

- 22 Antan twasan moun Jedeyon yo t'ap kònen twonpèt yo, Seyè a menm t'ap fè moun Madyan yo yonn ap goumen ak lòt. Sa ki chape yo pran kouri nan direksyon Bèt-Chita bò Serera rive jouk bò lavil Abèl Meola, toupre Tabat.
And the three hundred gave a loud note on their horns, and every man's sword was turned by the Lord against his brother all through the army; and the army went in flight as far as Beth-shittah in the direction of Zeredah, to the edge of Abel-meholah by Tabboth.
 και ἐσάλπισαν αἱ τριακόσαιοι κερατῖναι καὶ ἔθετο κύριος μάχαιραν ἀνδρὸς ἐν τῷ πλησίον αὐτοῦ καὶ ἐν ὅλῃ τῇ παρεμβολῇ καὶ ἔφυγεν ἡ παρεμβολή ἕως τῆς βαιθασηττα καὶ συνηγμένη ἕως χειλούς αβελ μεουλα καὶ ἐπὶ ταβθ
- 23 ¶ Lè sa a yo rele tout gason nan branch fanmi Neftali a, nan branch fanmi Asè a ak nan tout branch fanmi Manase a, epi yo pran kouri dèyè moun Madyan yo.
And the men of Israel came together from Naphtali and from Asher and all Manasseh, and went after Midian.
 και ἐβόησεν ἀνὴρ ἰσραηλ ἐκ νεφθαλιμ καὶ ἐξ ασηρ καὶ ἐκ παντὸς μανασση καὶ κατεδίωξαν ὀπίσω μαδιαμ
- 24 Jedeyon menm voye mesaje nan tout mòn Efrayim yo pou di mesye yo: -Desann, vin goumen ak moun Madyan yo. Al bare yo bò dlo a sou tout longè larivyè Jouden an jouk Bèt-Bara pou anpeche yo pase. Tout moun Efrayim yo reyini vre. Epi y' al bare wout la sou bò dlo a sou tout longè larivyè Jouden an jouk Bèt-Bara.
Then Gideon sent through all the hill-country of Ephraim saying, Come down against Midian, and keep the ways across Jordan before they come. So all the men of Ephraim, massing themselves together, kept the ways across Jordan.
 και ἀγγέλους ἐξαπέστειλεν γεδεων ἐν παντὶ ὀρίῳ εφραιμ λέγων κατάβητε εἰς συνάντησιν μαδιαμ καὶ καταλάβετε ἑαυτοῖς τὸ ὕδωρ ἕως βαιθβηρα καὶ τὸν ἰορδάνην καὶ ἐβόησεν πᾶς ἀνὴρ εφραιμ καὶ πρὸς οκατελάβοντο τὸ ὕδωρ ἕως βαιθβηρα καὶ τὸν ἰορδάνην
- 25 Yo mete men sou Orèb ak Zeyèb, de nan chèf moun Madyan yo. Yo touye Orèb sou Wòch Orèb la, Zeyèb nan basen rezen Zeyèb la. Apre sa, yo kouri toujou dèyè moun Madyan yo. Lèfini, yo pote tèt Orèb ak tèt Zeyèb bay Jedeyon ki te sou bò solèy leve larivyè Jouden an.
And they took the two chiefs of Midian, Oreb and Zeeb; and they put Oreb to death at the rock of Oreb, and Zeeb they put to death at the place of the grape-crushing in Zeeb, and they went after Midian; but the heads of Oreb and Zeeb they took across Jordan to Gideon.
 και συνέλαβον τοὺς δύο ἄρχοντας μαδιαμ τὸν ὠρηβ καὶ τὸν ζηβ καὶ ἀπέκτειναν τὸν ὠρηβ ἐν σουριν καὶ τὸν ζηβ ἀπέκτειναν ἐν ιακεφζηβ καὶ κατεδίωξαν μαδιαμ καὶ τὴν κεφαλὴν ὠρηβ καὶ ζηβ ἤνεγκα ν πρὸς γεδεων ἐκ τοῦ πέραν τοῦ ἰορδάνου
- 1 ¶ Moun fanmi Efrayim yo di Jedeyon konsa: -Poukisa ou pa t' rele nou depi lè ou tapral goumen ak moun peyi Madyan yo? Poukisa ou fè nou sa? Yo te fache anpil sou li.
And the men of Ephraim came and said to him, Why did you not send for us when you went to war against Midian? And they said sharp and angry words to him.
 και εἶπεν πρὸς αὐτὸν ἀνὴρ εφραιμ τί τὸ ῥῆμα τοῦτο ἐποίησας ἡμῖν τοῦ μὴ καλέσαι ἡμᾶς ὅτε ἐξεπορεύου πολεμήσαι ἐν τῇ μαδιαμ καὶ ἐκρίνοντο μετ' αὐτοῦ κραταιῶς
- 2 Men, li di yo: -Sa m' fè a pa ka parèt devan sa nou menm nou fè a! Ti sa nou menm moun Efrayim yo, nou fè a pi plis pase sa nou menm ti fanmi Abyezè a, nou fè!
And he said to them, What have I done in comparison with you? Is not that which Ephraim took up after the grape-cutting better than all the grapes which Abiezer got in from the grape-cutting?
 και εἶπεν πρὸς αὐτούς τί ἐποίησα νῦν καθὼς ὑμεῖς οὐχὶ κρείττω ἐπιφυλλίδες εφραιμ ἢ τρυγητὸς αβιεζερ
- 3 Bondye lage Orèb ak Zeyèb, de chèf moun Madyan yo, nan men nou. Kisa mwen fè ki ka parèt devan sa? Fini li fin di yo sa, mesye Efrayim yo pa fache sou li ankò.
God has given into your hands the chiefs of Midian, Oreb and Zeeb; what have I been able to do in comparison with you? And when he said this, their feeling about him became kinder.
 ἐν χειρὶ ὑμῶν παρέδωκεν κύριος τοὺς ἄρχοντας μαδιαμ τὸν ὠρηβ καὶ τὸν ζηβ καὶ τί ἠδυνάσθην ποιῆσαι καθὼς ὑμεῖς καὶ κατέπαυσαν τότε ἀνῆκε τὸ πνεῦμα αὐτῶν ἀπ' αὐτοῦ ἐν τῷ λαλῆσαι αὐτὸν τὸν λόγον τοῦτον
- 4 ¶ Jedeyon rive bò larivyè Jouden an avèk twasan mesye ki te avè l' yo. Yo janbe larivyè a. Apre tout kouri sa a yo te fè dèyè lènmi yo, yo te bouke anpil.
Then Gideon came to Jordan and went over it with his three hundred, overcome with weariness and in need of food.
 και ἦλθεν γεδεων ἐπὶ τὸν ἰορδάνην καὶ διέβη αὐτὸς καὶ οἱ τριακόσαιοι ἄνδρες μετ' αὐτοῦ ὀλιγοψυχοῦντες καὶ πεινῶντες
- 5 Jedeyon pale ak moun lavil Soukòt yo, li di yo: -Tanpri, bay mesye m' yo kèk moso pen pou yo manje. Yo bouke anpil. M'ap kouri dèyè Zebak ak Salmouna, wa moun Madyan yo.
And he said to the men of Succoth, Give bread cakes to my people, for they are overcome with weariness, and I am going on after Zebah and Zalmunna, the kings of Midian.
 και εἶπεν τοῖς ἀνδράσιν σοκχωθ δοτε δὴ ἄρτους τῷ λαῷ τῷ μετ' ἐμοῦ ὅτι πεινῶσιν ἐγὼ δὲ διώκω ὀπίσω ζεβее καὶ σαλμανα βασιλέων μαδιαμ
- 6 Men chèf lavil Soukòt yo di l' konsa: -Poukisa ou vle pou nou bay lame ou la manje! Ala ou poko mete men sou Zebak ak Salmouna!
But the chiefs of Succoth said, Are the hands of Zebah and Zalmunna even now in your hand that we are to give bread to your army?
 και εἶπαν οἱ ἄρχοντες σοκχωθ μὴ χεῖρ ζεβее καὶ σαλμανα νῦν ἐν τῇ χειρὶ σου ὅτι δώσομεν τῇ στρατιᾷ σου ἄρτους
- 7 Jedeyon di yo: -Anhan! Se konsa! Bon! Lè Seyè a va fin lage Zebak ak Salmouna nan men mwen, m'ap tounen pou nou! M'ap filange nou ak fwèt pikan ak chadwon savann.
Then Gideon said, Because of this, when the Lord has given Zebah and Zalmunna into my hands, I will have you stretched on a bed of thorns of the waste land and on sharp stems, and have you crushed as grain is crushed on a grain-floor.
 και εἶπεν γεδεων οὐχ οὕτως ἐν τῷ δοῦναι κύριον τὸν ζεβее καὶ σαλμανα ἐν τῇ χειρὶ μου καὶ καταζανῶ τὰς σάρκας ὑμῶν ἐν ταῖς ἀκάνθαις τῆς ἐρήμου καὶ ἐν ταῖς βαρκοννιμ

- 8 Li kite lavil Soukòt, li moute lavil Penyèl. Li mande yo menm bagay la. Men, moun lavil Penyèl yo reponn li tankou moun lavil Soukòt yo.
So he went up from there to Penuel and made the same request to the men of Penuel; but they gave him the same answer as the men of Succoth had given.
καὶ ἀνέβη ἐκεῖθεν εἰς φανουηλ καὶ ἐλάλησεν πρὸς αὐτοὺς κατὰ ταῦτα καὶ ἀπεκρίθησαν αὐτῷ οἱ ἄνδρες φανουηλ ὃν τρόπον ἀπεκρίθησαν αὐτῷ οἱ ἄνδρες σοκχωθ
- 9 Jedeyon di yo: -Mwen gen pou m' tounen apre batay la! Lè sa a, m'ap kraze gwo fò won sa a.
So he said to the men of Penuel, When I come back in peace, I will have this tower broken down.
καὶ εἶπεν τοῖς ἀνδράσιν φανουηλ λέγων ἐν τῷ ἐπιστρέφειν με μετ' εἰρήνης κατασκάψω τὸν πύργον τοῦτον
- 10 Zebak ak Salmouna te lavil Kakò avèk tout lame yo. Nan tout kantite sòlda moun dezè yo, te gen sanvenmil (120.000) sòlda ki te mouri. Te rete sèlman kenzmil (15.000) gason.
Now Zebah and Zalmunna were in Karkor and their armies with them, about fifteen thousand men, those of all the army of the children of the east who were still living; for a hundred and twenty thousand of their swordsmen had been put to death.
καὶ ζεβεε καὶ σαλμανα ἐν καρκαρ καὶ ἡ παρεμβολὴ αὐτῶν μετ' αὐτῶν ὥσει πεντεκαίδεκα χιλιάδες οἱ καταλειφθέντες ἐν πάσῃ παρεμβολῇ υἱῶν ἀνατολῶν καὶ οἱ πεπτοκότες ἦσαν ἑκατὸν καὶ εἴκοσι χιλιάδες ἀνδρῶν ἐσπασμένων ῥομφαίαν
- 11 Jedeyon pran wout ki pase nan dezè a, sou bò solèy leve lavil Nobak ak lavil Yogbeya, epi li tonbe sou lame a ki te kwè pa t' gen danje pou yo ankò.
And Gideon went up by the way used by the people living in tents on the east of Nobah and Jogbehah, and made an attack on the army when they had no thought of danger.
καὶ ἀνέβη γεδεων ὁδὸν κατοικούντων ἐν σκηναῖς ἀνατολῶν τῆς ναβεθ ἐξ ἐναντίας ζεβεε καὶ ἐπάταξεν τὴν παρεμβολὴν ἣ δὲ παρεμβολὴ ἦν πεποιθυῖα
- 12 Zebak ak Salmouna, de wa Madyan yo, kouri met deyò. Jedeyon kouri dèyè yo, li mete men sou yo, li gaye tout lame a, li fè yo kraze rak.
And Zebah and Zalmunna went in flight; and he went after them, and took the two kings of Midian, Zebah and Zalmunna, and put all the army to the curse.
καὶ ἔφυγεν ζεβεε καὶ σαλμανα καὶ ἐδίωξεν ὀπίσω αὐτῶν καὶ ἐκράτησεν τοὺς δύο βασιλεῖς μαδιαμ τὸν ζεβεε καὶ τὸν σαλμανα καὶ πᾶσαν τὴν παρεμβολὴν αὐτῶν ἐξέτριψεν
- 13 Lè Jedeyon, pitit Joas la, tounen sot nan lagè a, li pase sou ti mòn Erès la.
Then Gideon, the son of Joash, went back from the fight:
καὶ ἀνέστρεψεν γεδεων υἱὸς ἰωας ἐκ τοῦ πολέμου ἀπὸ ἀναβάσεως αρας
- 14 Li fè yo mete men sou yon jenn gason ki te rete lavil Soukòt epi li keksyonnen l'. Jenn gason an ekri non swasanndisèt moun ki te otorite ak chèf fanmi lavil Soukòt li bay Jedeyon.
And taking prisoner a young man of the people of Succoth, he got from him, in answer to his questions, a list of the chiefs of Succoth and the responsible men, seventy-seven men.
καὶ συνέλαβον παιδάριον ἐκ τῶν ἀνδρῶν σοκχωθ καὶ ἐπηρώτησεν αὐτόν καὶ ἀπεγράψατο πρὸς αὐτοὺς τοὺς ἄρχοντας σοκχωθ καὶ τοὺς πρεσβυτέρους αὐτῆς ἑβδομήκοντα ἐπτὰ ἄνδρας
- 15 Apre sa, Jedeyon al jwenn moun lavil Soukòt yo, li di yo: -Nou chonje jan nou te joure m' pou Zebak ak Salmouna! Nou te di m' nou pa t' ka bay mesye m' yo moso pen pou yo manje atout yo te bouke, paske mwen pa t' ankò mete men sou Zebak ak Salmouna. Men yo tande!
So he came to the men of Succoth and said, Here are Zebah and Zalmunna, on account of whom you made sport of me, saying, Are the hands of Zebah and Zalmunna even now in your hand, that we are to give bread to your army who are overcome with weariness?
καὶ παρεγένετο γεδεων πρὸς τοὺς ἄρχοντας σοκχωθ καὶ εἶπεν αὐτοῖς ἰδοὺ ζεβεε καὶ σαλμανα δι' οὓς ὠνειδίσατέ με λέγοντες μὴ χεῖρ ζεβεε καὶ σαλμανα νῦν ἐν τῇ χειρὶ σου ὅτι δόσομεν τοῖς ἀνδράσιν σου τοῖς ἐκκελυμένοις ἄρτους
- 16 Lèfini, li pran branch pikan ak chadwon nan savann lan, li bat chèf lavil Soukòt yo byen bat.
Then he took the responsible men of the town and had them crushed on a bed of thorns and sharp stems.
καὶ ἔλαβεν τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους τῆς πόλεως καὶ κατέξανε αὐτοὺς ἐν ταῖς ἀκάνθαις τῆς ἐρήμου καὶ ταῖς βαρακηνιμ καὶ κατέξανε ἐν αὐτοῖς ἄνδρας σοκχωθ
- 17 Apre sa, l' al kraze gwo fò won lavil Penwèl la, epi li touye mezi gason ki te rete nan lavil la.
And he had the tower of Penuel broken down and the men of the town put to death.
καὶ τὸν πύργον φανουηλ κατέσκαψεν καὶ ἀπέκτεινεν τοὺς ἄνδρας τῆς πόλεως
- 18 ¶ Lèfini, li di Zebak ak Salmouna: -Moun nou te touye sou mòn Tabò a, ki jan yo te ye? Sa yo te sanble? Yo reponn: -Yo te sanble avè ou. Nou ta di yo tout se pitit wa yo ye.
Then he said to Zebah and Zalmunna, Where are the men whom you put to death at Tabor? And they gave answer, As you are, so were they; every one of them was like a king's son.
καὶ εἶπεν πρὸς ζεβεε καὶ σαλμανα ποῦ οἱ ἄνδρες οὓς ἀπέκτεινάτε ἐν θαβορ καὶ εἶπαν ὥσει σύ ὁμοιος σοὶ ὁμοιος αὐτῶν ὡς εἶδος μορφῆ υἱῶν βασιλέων
- 19 Li di yo: -Se frè m' yo te ye, pitit menm manman avè m'. Mwen fè sèman, devan Bondye ki vivan an, si nou pa t' touye yo, mwen pa ta touye nou tou!
And he said, They were my brothers, my mother's sons: by the life of the Lord, if you had kept them safe, I would not put you to death.
καὶ εἶπεν γεδεων ἀδελφοί μου καὶ υἱοὶ τῆς μητρός μου εἰσιν καὶ ὄμοσεν αὐτοῖς ζῆ κύριος εἰ ἐζωογονήσατε αὐτοὺς οὐκ ἂν ἀπέκτεινα ὑμᾶς
- 20 Epi li di Jetè, premye pitit gason l' lan: -Annavan! Touye yo! Men, jenn gason an pa wete nepe l' nan djenn li. Li te pè paske li te timoun toujou.
Then he said to Jether, his oldest son, Up! Put them to death. But the boy did not take out his sword, fearing because he was still a boy.
καὶ εἶπεν τῷ ἰεθερ τῷ πρωτοτόκῳ αὐτοῦ ἀναστὰς ἀπόκτεινον αὐτοὺς καὶ οὐκ ἔσπασεν τὸ παιδάριον αὐτοῦ τὴν μάχαιραν αὐτοῦ ὅτι ἐφοβήθη ὅτι ἦν νεώτερος

- 21 Lè sa a, Zebak ak Salmouna di: -Annava non, monchè! Se ou menm ki pou touye nou! Se gason tout bon ki pou fè kalite travay konsa. Jedeyon leve vre, li touye Zebak ak Salmouna. Apre sa, li pran tout bijou ki te gen fòm dekou lalen ki te mare nan kou chamo yo.
Then Zebah and Zalmunna said, Up! Put an end to us yourself: for you have a man's strength. Then Gideon got up and put Zebah and Zalmunna to death and took the ornaments which were on their camels' necks.
καὶ εἶπεν ζεβее καὶ σαλμωνα ἀνάστα δὴ σὺ καὶ ἀπάντησον ἡμῖν ὅτι ὡς ἀνὴρ ἡ δύναμις αὐτοῦ καὶ ἀνέστη γεδεων καὶ ἀνείλεν τὸν ζεβее καὶ τὸν σαλμωνα καὶ ἔλαβεν τοὺς μνησκούς τοὺς ἐν τοῖς τραχήλοισι τῶν καμήλων αὐτῶν
- 22 ¶ Apre sa, moun pèp Izrayèl yo di Jedeyon konsa: -Se pou ou vin chèf sou nou, ou menm, pitit ou ak pitit pitit ou apre ou. Paske ou delivre nou anba men moun Madyan yo.
Then the men of Israel said to Gideon, Be our ruler, you and your son and your son's son after him; for you have been our saviour from the hands of Midian.
καὶ εἶπεν ἀνὴρ ἰσραηλ πρὸς γεδεων ἄρχε ἐν ἡμῖν σὺ καὶ οἱ υἱοὶ σου ὅτι σέσωκας ἡμᾶς ἐκ χειρὸς μαδιαμ
- 23 Men, Jedeyon reponn yo: -Mwen p'ap chèf nou, ni pitit mwen p'ap chèf nou. Se Seyè a ki va chèf nou.
But Gideon said to them, I will not be a ruler over you, and my son will not be a ruler over you: it is the Lord who will be ruler over you.
καὶ εἶπεν πρὸς αὐτοὺς γεδεων οὐκ ἄρξω ἐγὼ ὑμῶν καὶ οὐκ ἄρξει ὁ υἱός μου ὑμῶν κύριος ἄρξει ὑμῶν
- 24 Apre sa, Jedeyon di yo: -Yon sèl bagay m'ap mande nou: Se pou chak moun wete yon grenn zanno nan sa li pran an ban mwen. Moun Madyan yo te pote zanno lò, tankou lòt moun k'ap viv nan dezè a.
Then Gideon said to them, I have a request to make to you; let every man give me the ear-rings he has taken. (For they had gold ear-rings, because they were Ishmaelites.)
καὶ εἶπεν πρὸς αὐτοὺς γεδεων αἰτήσομαι παρ' ὑμῶν αἰτήσιν καὶ δότε μοι ἀνὴρ ἐνώτιον τῶν σκύλων αὐτοῦ ὅτι ἐνώτια χρυσοῦ πολλὰ ἦν αὐτοῖς ὅτι ἰσμηλίται ἦσαν
- 25 Moun pèp Izrayèl yo reponn li: -Se tout plezi nou pou n' ba ou yo! Yo louvri yon rad atè, epi chak moun pran yon zanno nan sa yo te pran an, yo mete l' sou rad la.
And they gave answer, We will gladly give them. So they put down a robe, every man dropping into it the ear-rings he had taken.
καὶ εἶπαν διδόντες δόσομεν καὶ ἀνέπτυξεν τὸ ἱμάτιον αὐτοῦ καὶ ἔρριψεν ἐκεῖ ἀνὴρ ἐνώτιον χρυσοῦ τῶν σκύλων αὐτοῦ
- 26 Tout zanno Jedeyon te mande yo te fè antou swasant liv lò konsa, san konte bijou ki te gen fòm dekou lalen yo, kolye yo, bèl rad wouj ki te sou wa yo, ak kolye ki te mare nan kou chamo yo.
The weight of the gold ear-rings which he got from them was one thousand, seven hundred shekels of gold; in addition to the moon-ornaments and jewels and the purple robes which were on the kings of Midian, and the chains on their camels' necks.
καὶ ἐγενήθη ὁ σταθμὸς τῶν ἐνώτιων τῶν χρυσοῦν ὃν ἠτήσατο σίκλοι χίλιοι καὶ ἑπτακόσιοι χρυσοῦ πλὴν τῶν σιρόνων καὶ τῶν ὀρμίσκων ἐνφωθ καὶ τῶν περιβολαίων τῶν πορφυρῶν τῶν ἐπὶ τοῖς βασιλεῦσιν μαδιαμ καὶ πλὴν τῶν κλοιῶν τῶν χρυσοῦν τῶν ἐν τοῖς τραχήλοισι τῶν καμήλων αὐτῶν
- 27 Jedeyon fè yon estati ak lò a, li mete l' nan lavil Ofra, kote l' moun lan. Tout moun pèp Izrayèl yo vire do bay Bondye, yo vin adore estati a lavil Ofra. Sa te tounen yon pèlen pou Jedeyon ak tout fanmi li yo.
And Gideon made an ephod from them and put it up in his town Ophrah; and all Israel went after it there and were false to the Lord; and it became a cause of sin to Gideon and his house.
καὶ ἐποίησεν αὐτὸ γεδεων εἰς εφοῦδ καὶ ἔστησεν αὐτὸ ἐν πόλει αὐτοῦ ἐν εφραθα καὶ ἐξεπόρνευσεν πᾶς ἰσραηλ ὀπίσω αὐτοῦ ἐκεῖ καὶ ἐγένετο τῷ γεδεων καὶ τῷ οἴκῳ αὐτοῦ εἰς σκάνδαλον
- 28 Se konsa moun Madyan yo te vin soumèt devan moun pèp Izrayèl la. Depi jou sa a yo pa janm leve tèt yo ankò. Pandan karantan te gen lapè nan peyi a jouk jou Jedeyon mouri.
So Midian was broken before the children of Israel and the Midianites never got back their strength. And the land had peace for forty years, in the days of Gideon.
καὶ ἐνετράπη μαδιαμ ἐνώπιον υἱῶν ἰσραηλ καὶ οὐ προσέθεντο ἄραι κεφαλὴν αὐτῶν καὶ ἠσύχασεν ἡ γῆ ἔτη τεσσαράκοντα ἐν ἡμέραις γεδεων
- 29 ¶ Jedeyon, pitit Joas la, ki rele Jewoubaal tou, tounen al rete lakay li.
And Jerubbaal, the son of Joash, went back to his house and was living there.
καὶ ἐπορεύθη ἰεροβααλ υἱὸς ἰωας καὶ κατῴκησεν ἐν τῷ οἴκῳ αὐτοῦ
- 30 Li te gen swasantdis pitit gason, paske li te gen anpil manman pitit.
Gideon had seventy sons, the offspring of his body; for he had a number of wives.
καὶ τῷ γεδεων ἦσαν ἑβδομήκοντα υἱοὶ ἐκπορευόμενοι ἐκ μηρῶν αὐτοῦ ὅτι γυναῖκες πολλαὶ ἦσαν αὐτῷ
- 31 Li te gen yon fanm kay ki te rete Sichèm. Ti fanm sa a te fè yon pitit gason pou li, li rele l' Abimelèk.
And the servant-wife he had in Shechem had a son by him, to whom he gave the name Abimelech.
καὶ ἡ παλλακὴ αὐτοῦ ἡ ἐν σικμοῖς ἔτεκεν αὐτῷ καὶ γέγονε αὐτῷ υἱὸν καὶ ἐπέθηκεν τὸ ὄνομα αὐτοῦ ἀβιμελεχ
- 32 Lè Jedeyon, pitit Joas la, mouri, li te gen yon bèl laj sou tèt li. Yo antere l' nan kavo Joas, papa l', te genyen lavil Ofra, lavil ki te pou fanmi Abyezè yo.
And Gideon, the son of Joash, came to his end when he was very old, and his body was put in the resting-place of Joash his father, in Ophrah of the Abiezrites.
καὶ ἀπέθανεν γεδεων υἱὸς ἰωας ἐν πολὶ ἀγαθῇ καὶ ἐτάφη ἐν τῷ τάφῳ ἰωας τοῦ πατρὸς αὐτοῦ ἐν εφραθα πατρὸς ἀβιεζρι

- 33 Apre Jedeyon mourì, pèp Izrayèl la vire do bay Bondye ankò, yo pran fè sèvis pou Baal yo. Yo fè Baal-Berit sèvi yo bondye.
And after the death of Gideon, the children of Israel again went after the gods of Canaan and were false to the Lord, and made Baal-berith their god.
καὶ ἐγενήθη ὡς ἀπέθανεν γεδεων καὶ ἀπεστράφησαν οἱ υἱοὶ ἰσραηλ καὶ ἐξεπόρνευσαν ὀπίσω τῶν βααλιμ καὶ ἔθεντο αὐτοῖς τὸν βααλβεριθ εἰς διαθήκην τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν
- 34 Se konsa, yo pa dòmi reve Seyè a, Bondye yo a, li menm ki te delivre yo anba men lènmi ki te sènen yo toupatou.
And the children of Israel did not keep in their minds the Lord their God, who had been their saviour from all their haters on every side;
καὶ οὐκ ἐμνήσθησαν οἱ υἱοὶ ἰσραηλ κυρίου τοῦ θεοῦ αὐτῶν τοῦ ῥυσαμένου αὐτοὺς ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτῶν κυκλόθεν
- 35 Yo moutre yo engrà, yo bliye fanmi Jedeyon an ansanm ak tout byen li te fè pou pèp Izrayèl la.
And they were not kind to the house of Jerubbaal, that is, Gideon, in reward for all the good he had done to Israel.
καὶ οὐκ ἐποίησαν ἔλεος μετὰ τοῦ οἴκου ιεροβααλ γεδεων κατὰ πᾶσαν τὴν ἀγαθωσύνην ἣν ἐποίησεν μετὰ ἰσραηλ
- 1 ¶ Abimelèk, pitit gason Jewoubaal ki te rele Jedeyon tou, ale lavil Sichèm kote frè menm manman avè l' yo te rete. Li pale ak yo ansanm ak tout fanmi papa manman l' yo, li di yo:
Now Abimelech, the son of Jerubbaal, went to Shechem to his mother's family, and said to them and to all the family of his mother's father,
καὶ ἐπορεύθη αβιμελεχ υἱὸς ιεροβααλ εἰς σικιμα πρὸς τοὺς ἀδελφοὺς τῆς μητρὸς αὐτοῦ καὶ ἐλάλησεν πρὸς αὐτοὺς καὶ πρὸς πᾶσαν τὴν συγγένειαν τοῦ οἴκου τῆς μητρὸς αὐτοῦ λέγων
- 2 -Tanpri, ale pale ak tout grannèg ki mèt lavil Sichèm yo. Mande yo si yo ta pito gen tout swasannid pitit gason Jewoubaal yo pase yon sèl ladan yo pou chèf? Pa bliye, se bon fanmi san nou mwen ye!
Say now in the ears of all the townsmen of Shechem, Is it better for you to be ruled by all the seventy sons of Jerubbaal or by one man only? And keep in mind that I am your bone and your flesh.
λαλήσατε δὴ ἐν ὧσιν τῶν ἀνδρῶν σικιμων ποῖον βέλτιόν ἐστιν τὸ ἄρχειν ὑμῶν ἑβδομήκοντα ἄνδρας πάντας υἱοὺς ιεροβααλ ἢ κυριεῦειν ὑμῶν ἄνδρα ἓνα καὶ μνήσθητε ὅτι σὰρξ ὑμῶν καὶ ὀστοῦν ὑμῶν ἐγὼ εἰμι
- 3 Se konsa tout fanmi manman Abimelèk yo mache pale ak tout grannèg ki mèt lavil Sichèm yo, yo mande yo menm bagay la. Tout moun te panche pou Abimelèk, paske yo t'ap di se ti fanmi yo li ye.
So his mother's family said all this about him in the ears of all the townsmen of Shechem: and their hearts were turned to Abimelech, for they said, He is our brother.
καὶ ἐλάλησαν περὶ αὐτοῦ οἱ ἀδελφοὶ τῆς μητρὸς αὐτοῦ ἐν τοῖς ὧσιν πάντων τῶν ἀνδρῶν σικιμων πάντας τοὺς λόγους τούτους καὶ ἐκλινεν καρδιά αὐτῶν ὀπίσω αβιμελεχ ὅτι εἶπαν ἀδελφοὺς ἡμῶν ἐστιν
- 4 Yo ba li swasannid pyès ajan yo te pran nan tanp Baal-Berit la. Avèk lajan sa a, li lwe sèvis kèk vòryen ak kèk vakabon pou mache avè l'.
And they gave him seventy shekels of silver from the house of Baal-berith, with which Abimelech got the support of a number of uncontrolled and good-for-nothing persons.
καὶ ἔδωκαν αὐτῷ ἑβδομήκοντα ἀργυρίου ἐκ τοῦ οἴκου βααλ διαθήκης καὶ ἐμισθώσατο ἐν αὐτοῖς αβιμελεχ ἄνδρας κενοὺς καὶ θαμβουμένους καὶ ἐπορεύθησαν ὀπίσω αὐτοῦ
- 5 L' ale lakay papa l' nan lavil Ofra, li touye tout swasannid frè l' yo, pitit Jewoubaal yo, anwo menm wòch la. Men, dènye pitit gason Jewoubaal la, Jotam, te kache. Se konsa li pa t' mourì.
Then he went to his father's house at Ophrah, and put his brothers, the seventy sons of Jerubbaal, to death on the same stone; however, Jotham, the youngest, kept himself safe by going away to a secret place.
καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ εἰς εφραθα καὶ ἀπέκτεινεν τοὺς ἀδελφοὺς αὐτοῦ υἱοὺς ιεροβααλ ἑβδομήκοντα ἄνδρας ἐπὶ λίθον ἓνα καὶ ἀπελείφθη ἰωθαμ υἱὸς ιεροβααλ ὁ νεώτερος ὅτι ἐκρύβη
- 6 Lè sa a, tout chèf ki nan lavil Sichèm yo ansanm ak tout moun Bèt Milo yo mete tèt yo ansanm, y' al toupre pye bwadchenn repozwa ki kanpe nan lavil Sichèm lan, yo fè Abimelèk wa.
And all the townsmen of Shechem and all Beth-millo came together and went and made Abimelech their king, by the oak of the pillar in Shechem.
καὶ συνήχθησαν πάντες οἱ ἄνδρες σικιμων καὶ πᾶς ὁ οἶκος μααλλον καὶ ἐπορεύθησαν καὶ ἐβασίλευσαν τὸν αβιμελεχ εἰς βασιλέα πρὸς τῇ βαλάνῳ τῆς στάσεως ἐν σικιμοῖς
- 7 ¶ Lè Jotam vin konn sa, l' al kanpe sou tèt mòn Garizim lan, li pran pale byen fò pou tout moun tande, li di konsa: -Nou menm grannèg ki mèt lavil Sichèm yo, koute sa m'ap di nou. Apre sa, se pou Bondye koute sa nou menm nou pral di.
Now Jotham, on hearing of it, went to the top of Mount Gerizim, and crying out with a loud voice said to them, Give ear to me, you townsmen of Shechem, so that God may give ear to you.
καὶ ἀνήγγειλαν τῷ ἰωθαμ καὶ ἐπορεύθη καὶ ἔστη ἐπὶ τῆς κορυφῆς τοῦ ὄρους γαριζὶν καὶ ἐπήρην τὴν φωνὴν αὐτοῦ καὶ ἐκάλεσεν καὶ εἶπεν αὐτοῖς ἀκούσατέ μου ἄνδρες σικιμων καὶ ἀκούσαι ὑμῶν ὁ θεὸς
- 8 Vwala yon jou, tout pyebwa yo pran desizyon chwazi yon wa pou mete alatèt yo. Yo di pye benzoliv la: Vin gouvènè nou non!
One day the trees went out to make a king for themselves; and they said to the olive-tree, Be king over us.
πορευόμενα ἐπορεύθησαν τὰ ξύλα τοῦ χρῖσαι ἐαντοῖς βασιλέα καὶ εἶπον τῇ ἐλαίᾳ βασιλευσον ἐφ' ἡμῶν
- 9 Pye benzoliv la di yo: Nou ta vle mwen sispann bay lwil ki sèvi pou fè lwanj bondye yo ak lwanj lèzòm pou m' al chèf sou tout pyebwa!
But the olive-tree said to them, Am I to give up my wealth of oil, by which men give honour to God, and go waving over the trees?
καὶ εἶπεν αὐτοῖς ἡ ἐλαία ἀφεῖσα τὴν πύότητά μου ἣν ἐν ἐμοὶ ἐδόξασεν ὁ θεὸς καὶ ἄνθρωποι πορευθῶ ἄρχειν τῶν ξύλων

- 10 Y' al jwenn pye figfrans lan, yo di l': Ou menm, pye figfrans, vin gouvènen nou non!
Then the trees said to the fig-tree, You come and be king over us.
καὶ εἶπαν τὰ ξύλα τῆ συκῆ δεῦρο βασιλευσον ἐφ' ἡμῶν
- 11 Pye figfrans lan di yo: Nou ta vle mwen sispann bay bon ti fwi dous pou m' ale chèf sou tout pyebwa!
But the fig-tree said to them, Am I to give up my sweet taste and my good fruit and go waving over the trees?
καὶ εἶπεν αὐτοῖς ἡ συκῆ ἀφείσα τὴν γλυκύτητά μου καὶ τὸ γένημά μου τὸ ἀγαθὸν πορευθῶ ἄρχειν ἐπὶ ξύλων
- 12 Lè sa a, yo di pye rezen an: Ou menm pye rezen, vin gouvènen nou non!
Then the trees said to the vine, You come and be king over us.
καὶ εἶπαν τὰ ξύλα τῆ ἀμπέλω δεῦρο βασιλευσον ἐφ' ἡμῶν
- 13 Pye rezen an di yo: Nou ta vle mwen sispann bay diven ki fè kè bondye yo ak kè lèzòm kontan pou m' al chèf sou tout pyebwa!
But the vine said to them, Am I to give up my wine, which makes glad God and men, to go waving over the trees?
καὶ εἶπεν αὐτοῖς ἡ ἄμπελος ἀφείσα τὸν οἶνόν μου τὴν εὐφροσύνην τὴν παρὰ τοῦ θεοῦ τῶν ἀνθρώπων πορευθῶ ἄρχειν ξύλων
- 14 Lè sa a, yo di pye pikan an: Ou menm pye pikan, vin gouvènen nou non!
Then all the trees said to the thorn, You come and be king over us.
καὶ εἶπαν τὰ ξύλα πρὸς τὴν ῥάμνον δεῦρο σὺ βασιλευσον ἐφ' ἡμῶν
- 15 Pye pikan an di yo: Si nou sotif tout bon vre pou nou fè m' wa alatèt nou, enben, vini non. Vin mete kò nou nan lonbraj mwen. Si nou pa fè sa, gen yon sèl dife k'ap sotif nan touf pikan an, l'ap boule nou tout, ata pye sèd peyi Liban yo!
And the thorn said to the trees, If it is truly your desire to make me your king, then come and put your faith in my shade; and if not, may fire come out of the thorn, burning up the cedars of Lebanon.
καὶ εἶπεν ἡ ῥάμνος πρὸς τὰ ξύλα εἰ ἐν ἀληθείᾳ ὑμεῖς χριετέ με εἰς βασιλέα ἐφ' ὑμῶν δεῦτε πεποιθατε ἐν τῇ σκέπη μου καὶ εἰ μὴ ἐξέλθοι πῦρ ἐκ τῆς ῥάμνου καὶ καταφάγοι τὰς κέδρους τοῦ λιβάνου
- 16 Koulye a, m'ap mande nou: Eske se tout bon vre epi ak tout kè nou nou mete Abimelèk wa pou gouvènen nou? Dapre nou, se yon bèl bagay nou fè la a pou Jewoubaal ak fanmi l' yo? Eske se sa Jewoubaal merite apre sa li te fè pou nou?
So now, if you have done truly and uprightly in making Abimelech king, and if you have done well to Jerubbaal and his house in reward for the work of his hands;
καὶ νῦν εἰ ἐν ἀληθείᾳ καὶ ἐν τελειότητι ἐποιήσατε καὶ ἐβασιλεύσατε τὸν αβιμελεχ καὶ εἰ καλῶς ἐποιήσατε μετὰ ιεροβααλ καὶ μετὰ τοῦ οἴκου αὐτοῦ καὶ εἰ κατὰ τὸ ἀνταπόδομα τῆς χειρὸς αὐτοῦ ἐποιήσατε αὐτῷ
- 17 Chonje jan papa m' te goumen pou nou, jan li te riske lavi l' pou nou, pou l' te ka delivre nou anba men moun Madyan yo.
(For my father made war for you, and put his life in danger, and made you free from the hands of Midian;
ὡς ἐπολέμησεν ὁ πατήρ μου ὑπὲρ ὑμῶν καὶ ἔρριψεν τὴν ψυχὴν αὐτοῦ ἐξ ἐναντίας καὶ ἐξείλατο ὑμᾶς ἐκ χειρὸς μαδιαμ
- 18 Epi pou jodi a nou leve dèyè fanmi papa m' yo. Nou touye swasanndis pitit gason l' yo sou menm wòch la, epi nou pran Abimelèk, yon pitit gason li fè ak yonn nan sèvant li yo, nou mete l' wa alatèt grannèg lavil Sichèm yo. Poukisa? Paske se fanmi nou li ye?
And you have gone against my father's family this day, and have put to death his sons, even seventy men on one stone, and have made Abimelech, the son of his servant-wife, king over the townsmen of Shechem because he is your brother;)
καὶ ὑμεῖς ἐπανεστήτε ἐπὶ τὸν οἶκον τοῦ πατρὸς μου σήμερον καὶ ἀπεκτείνετε τοὺς υἱοὺς αὐτοῦ ἑβδομήκοντα ἄνδρας ἐπὶ λίθον ἓνα καὶ ἐβασιλεύσατε τὸν αβιμελεχ υἱὸν τῆς παιδίσκης αὐτοῦ ἐπὶ τοὺς ἄνδρας σικμίων ὅτι ἀδελφὸς ὑμῶν ἐστιν
- 19 Si se tout bon vre epi ak tout kè nou nou fè Jewoubaal ak fanmi l' yo sa nou fè la a, enben, n'ap kontan avèk Abimelèk nou an. Li menm tou l'a kontan ak nou!
If then you have done what is true and upright to Jerubbaal and his family this day, may you have joy in Abimelech, and may he have joy in you;
καὶ εἰ ἐν ἀληθείᾳ καὶ τελειότητι ἐποιήσατε μετὰ ιεροβααλ καὶ τοῦ οἴκου αὐτοῦ τῇ ἡμέρᾳ ταύτῃ εὐλογηθείητε ὑμεῖς καὶ εὐφρανθείητε ἐν αβιμελεχ καὶ εὐφρανθείη καὶ αὐτὸς ἐν ὑμῖν
- 20 Men, si se pa sa, se pou yon dife sotif nan Abimelèk pou li boule dènye grannèg lavil Sichèm yo ak tout moun ki nan Bèt Milo. Se pou dife sotif nan grannèg lavil Sichèm yo ak tout moun ki nan Kay-Ranble a pou l' devore Abimelèk!
But if not, may fire come out from Abimelech, burning up the townsmen of Shechem and Beth-millo; and may fire come out from the townsmen of Shechem and Beth-millo, for the destruction of Abimelech.
καὶ εἰ μὴ ἐξέλθοι πῦρ ἐξ αβιμελεχ καὶ καταφάγοι τοὺς ἄνδρας σικμίων καὶ τὸν οἶκον μααλλων καὶ εἰ μὴ ἐξέλθοι πῦρ ἀπὸ ἀνδρῶν σικμίων καὶ ἐκ τοῦ οἴκου μααλλων καὶ καταφάγοι τὸν αβιμελεχ
- 21 Apre sa, Jotam kouri met deyò. L' al kache lavil Beyè, paske li te pè Abimelèk, frè l' la.
Then Jotham straight away went in flight to Beer, and was living there for fear of his brother Abimelech.
καὶ ἀπέδρα ιωθαμ καὶ ἐπορεύθη ἐν ὄδῳ καὶ ἔφυγεν εἰς βερα καὶ κατοίκησεν ἐκεῖ ἀπὸ προσώπου αβιμελεχ τοῦ ἀδελφοῦ αὐτοῦ

- 22 ¶ Abimelèk gouvènen pèp Izrayèl la pandan twazan.
So Abimelech was chief over Israel for three years.
καὶ ἦρξεν ἀβιμελεχ ἐπὶ ἰσραὴλ τρία ἔτη
- 23 Apre sa, Bondye mete yon sèl bouyay ant Abimelèk ak grannèg Sichèm yo, li fè grannèg Sichèm yo leve dèyè Abimelèk.
And God sent an evil spirit between Abimelech and the townsmen of Shechem; and the townsmen of Shechem were false to Abimelech;
καὶ ἐξαπέστειλεν ὁ θεὸς πνεῦμα πονηρὸν ἀνὰ μέσον ἀβιμελεχ καὶ ἀνὰ μέσον τῶν ἀνδρῶν σικιμων καὶ ἠθέτησαν οἱ ἄνδρες σικιμων ἐν τῷ οἴκῳ ἀβιμελεχ
- 24 Sa te rive konsa pou yo tout te ka peye sa yo te fè a: Abimelèk pou masakre li te masakre swasann dis pitit gason Jewoubaal yo, grannèg lavil Sichèm yo pou ankouraje yo te ankouraje Abimelèk lè li t'ap touye frè l' yo.
So that punishment for the violent attack made on the seventy sons of Jerubbaal, and for their blood, might come on Abimelech, their brother, who put them to death, and on the townsmen of Shechem who gave him their help in putting his brothers to death.
τοῦ ἐπαγαγεῖν τὴν ἀδικίαν τῶν ἐβδομήκοντα υἱῶν ἱεροβααλ καὶ τὸ αἷμα αὐτῶν ἐπιθεῖναι ἐπὶ ἀβιμελεχ τὸν ἀδελφὸν αὐτῶν τὸν ἀποκτείναντα αὐτοὺς καὶ ἐπὶ τοὺς ἄνδρας σικιμων τοὺς κατισχύσαντας τὸν υἱὸν αὐτοῦ ὥστε ἀποκτεῖναι τοὺς ἀδελφοὺς αὐτοῦ
- 25 Grannèg lavil Sichèm yo mete anbiskad sou tèt moun yo ap veye Abimelèk. Moun ki nan anbiskad yo menm te rete ap vòlè tout moun ki t'ap pase sou chemen an bò kote yo. Abimelèk vin konn sa.
And the townsmen of Shechem put secret watchers on the tops of the mountains, and they made attacks on all who went by on the road and took their goods; and word of this came to Abimelech.
καὶ ἔθεντο αὐτῷ οἱ ἄνδρες σικιμων ἐνεδρα ἐπὶ τὰς κεφαλὰς τῶν ὄρεων καὶ ἀνήρπασον πάντας τοὺς διαπορευομένους ἐπ' αὐτοὺς ἐν τῇ ὁδῷ καὶ ἀπηγγέλη τῷ ἀβιμελεχ
- 26 Gaal, pitit gason Ebèd la, vin rive lavil Sichèm ansanm ak frè l' yo. Grannèg lavil Sichèm yo fè msye konfyans.
Then Gaal, the son of Ebed, came with his brothers, and went over to Shechem; and the men of Shechem put their faith in him.
καὶ ἦλθεν γααλ υἱὸς ἀβεδ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς σικιμα καὶ ἐπεποιήσαν ἐν αὐτῷ οἱ ἄνδρες σικιμων
- 27 Y' al nan jaden yo, yo keyi rezen nan jaden rezen yo, yo fè diven, yo fè fèt. Y' al nan tanp bondye yo a, yo manje, yo bwè, epi yo bay Abimelèk kont madichon li.
And they went out into their fields and got in the fruit of their vines, and when the grapes had been crushed, they made a holy feast and went into the house of their god, and over their food and drink they were cursing Abimelech.
καὶ ἦλθον εἰς ἀγρὸν καὶ ἐτρύγησαν τοὺς ἀμπελώνους αὐτῶν καὶ κατεπάτουν καὶ ἐποίησαν χοροὺς καὶ εἰσῆλθον εἰς οἶκον θεοῦ αὐτῶν καὶ ἔφαγον καὶ ἔπιον καὶ κατηρώοντο τὸν ἀβιμελεχ
- 28 Gaal, pitit gason Ebèd la, di yo: -Kisa Abimelèk ye menm pou n'ap sèvi l' konsa? Ki kalite moun ki gen nan lavil Sichèm la menm pou y'ap sèvi Abimelèk? Ki moun li ye? An! Pitit gason Jewoubaal la! Epi se nan men l' Zeboul ap resevwa lòd? Poukisa pou n' sèvi l'? Non! Se pou moun Sichèm yo respekte Amò, zansèt yo, se moun fanmi li pou yo sèvi.
And Gaal, the son of Ebed, said, Who is Abimelech and who is Shechem, that we are to be his servants? Is it not right for the son of Jerubbaal and Zebul his captain to be servants to the men of Hamor, the father of Shechem? But why are we to be his servants?
καὶ εἶπεν γααλ υἱὸς ἀβεδ τί ἐστὶν ἀβιμελεχ καὶ τίς ἐστὶν ὁ υἱὸς συχημ ὅτι δουλεύσομεν αὐτῷ οὐχ οὗτος υἱὸς ἱεροβααλ καὶ ζεβουλ ἐπίσκοπος αὐτοῦ δοῦλος αὐτοῦ σὺν τοῖς ἀνδράσιν ἐμμορ πατρὸς συχημ καὶ τί ὅτι δουλεύσομεν αὐτῷ ἡμεῖς
- 29 Pa mande Bondye se mwen ki te chèf pèp sa a! Mwen ta mete Abimelèk nan wòl li! Mwen ta di l': Si ou gen yon gwo lame vre, soti non! Soti vin goumen!
If only I had authority over this people! I would put Abimelech out of the way, and I would say to Abimelech, Make your army strong, and come out.
καὶ τίς δόξη τὸν λαὸν τοῦτον ἐν χειρὶ μου καὶ μεταστήσω τὸν ἀβιμελεχ καὶ ἐρῶ τῷ ἀβιμελεχ πληθύνον τὴν δυνάμιν σου καὶ ἐξεέλθε
- 30 Zeboul te chèf lavil Sichèm. Lè li tande tout pawòl Gaal, pitit gason Ebèd la, te di yo, li fache anpil.
Now Zebul, the ruler of the town, hearing what Gaal, the son of Ebed, had said, was moved to wrath.
καὶ ἤκουσεν ζεβουλ ὁ ἄρχων τῆς πόλεως τοὺς λόγους γααλ υἱοῦ ἀβεδ καὶ ἐθυμώθη ὀργῇ
- 31 Li voye mesaj an kachèt bò Abimelèk pou di l' konsa: -Gaal, pitit gason Ebèd la, rive lavil Sichèm ansanm ak frè l' yo. Y'ap moute tèt moun lavil la sou do ou pou yo pa kite ou antre.
And he sent to Abimelech at Arumah, saying, See, Gaal, the son of Ebed, and his brothers have come to Shechem, and they are working up the town against you.
καὶ ἀπέστειλεν ἀγγέλους πρὸς ἀβιμελεχ μετὰ δώρων λέγων ἰδοὺ γααλ υἱὸς ἀβεδ καὶ οἱ ἀδελφοὶ αὐτοῦ παραγεγόνασιν εἰς σικιμα καὶ οἶδε πολιορκοῦσιν τὴν πόλιν ἐπὶ σέ
- 32 Men sa ou pral fè. Leve nan mitan lannwit ansanm ak tout moun ki avè ou yo, al kache nan tout bwa a.
So now, get up by night, you and your people, and keep watch in the field secretly;
καὶ νῦν ἀνάστηθι νυκτὸς σὺ καὶ ὁ λαὸς ὁ μετὰ σοῦ καὶ ἐνέδρευσον ἐν τῷ ἀγρῷ
- 33 Nan maten, lè solèy fenk leve, w'a parèt, w'a tonbe sou lavil la pou atake l'. Lè Gaal ak moun li yo va soti vin kontre ak ou, w'a kraze l' ak tout fòs ou.
And in the morning, when the sun is up, get up early and make a rush on the town; and when he and his people come out against you, do to them whatever you have a chance to do.
καὶ ἔσται τὸ πρωὶ ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον καὶ ὀρθρίσεις καὶ ἐκτενεῖς ἐπὶ τὴν πόλιν καὶ ἰδοὺ αὐτὸς καὶ ὁ λαὸς ὁ μετ' αὐτοῦ ἐκπορεύονται πρὸς σέ καὶ ποιήσεις αὐτῷ καθάπερ ἔαν εὕρῃ ἡ χεὶρ σου

- 34 Se konsa, Abimelèk ak tout moun li yo leve lannwit, yo separe fè kat gwoup, y' al kache andeyò limit lavil la.
So Abimelech and the people with him got up by night, in four bands, to make a surprise attack on Shechem.
καὶ ἀνέστη αβιμελεχ καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ νυκτὸς καὶ ἐνήδρευσαν ἐπὶ σικκίμα τέσσαρας ἀρχάς
- 35 Gaal, pitit gason Ebèd la, soti, l' al kanpe bò pòtay lavil la. Lè sa a, Abimelèk ak moun pa l' yo soti nan kachèt yo.
And Gaal, the son of Ebed, went out, and took his place at the doorway into the town; then Abimelech and his people got up from the place where they had been waiting.
καὶ ἐγένετο πρῶι καὶ ἐξῆλθεν γααλ υἱὸς αβεδ καὶ ἔστη πρὸς τῆ θύρα τῆς πόλης τῆς πόλεως καὶ ἀνέστη αβιμελεχ καὶ ὁ λαὸς ὁ μετ' αὐτοῦ ἐκ τῶν ἐνέδρων
- 36 Lè Gaal wè moun yo, li di Zeboul konsa: -Gade. Men yon bann moun k'ap desann sot sou tèt mòn yo! Men, Zeboul di li: -Se pa anyen, monchè! Se lonbraj sou mòn yo ou pran pou moun!
And when Gaal saw the people, he said to Zebul, See! people are coming down from the tops of the mountains. And Zebul said to him, You see the shade of the mountains like men.
καὶ εἶδεν γααλ υἱὸς αβεδ τὸν λαὸν καὶ εἶπεν πρὸς ζεβουλ ἰδοὺ λαὸς καταβαίνων ἀπὸ τῶν κορυφῶν τῶν ὀρέων καὶ εἶπεν πρὸς αὐτὸν ζεβουλ τὴν σκιὰν τῶν ὀρέων σὺ ὀράς ὡς ἄνδρας
- 37 Gaal di l' ankò: -Gade! Men yon bann moun k'ap desann Mòn Lonbrit latè a. Men yon lòt ankò k'ap vini sou chemen Pye Chenn moun k'ap li zetwal yo.
And Gaal said again, See! people are coming down from the middle of the land, and one band is coming by way of the oak-tree of the Seers.
καὶ προσέθετο ἔτι γααλ τοῦ λαλήσαι καὶ εἶπεν ἰδοὺ λαὸς καταβαίνων κατὰ θάλασσαν ἀπὸ τοῦ ἐχόμενα τοῦ ὄμφαλου τῆς γῆς καὶ ἀρχὴ μία παραγίνεται ἀπὸ ὁδοῦ δρυὸς ἀποβλεπόντων
- 38 Lè sa a, Zeboul di l' konsa: -Kote bèl pawòl ki te nan bouch ou yo? Se pa ou ki t'ap mande ki moun Abimelèk ye konsa pou n'ap sèvi l'? Apa moun ou t'ap pase nan betiz yo? Soti non! Koulye a al goumen ak yo!
Then Zebul said to him, Now where is your loud talk when you said, Who is Abimelech that we are to be his servants? Is this not the people whom you were rating so low? Go out now, and make war on them.
καὶ εἶπεν πρὸς αὐτὸν ζεβουλ ποῦ ἔστιν νῦν τὸ στόμα σου τὸ λέγον τίς ἔστιν αβιμελεχ ὅτι δουλεύομεν αὐτῷ οὐκ ἰδοὺ οὕτως ἔστιν ὁ λαὸς ὃν ἐξουδένωσας ἐξελθε νῦν καὶ πολέμει πρὸς αὐτόν
- 39 Gaal pran devan, li mennen grannèg lavil Sichèm yo pou y' al goumen ak Abimelèk.
So Gaal went out at the head of the townsmen of Shechem and made war on Abimelech.
καὶ ἐξῆλθεν γααλ ἀπὸ προσώπου τῶν ἀνδρῶν σικκίμων καὶ ἐπολέμησεν ἐν αβιμελεχ
- 40 Men, lè Abimelèk mache sou li, Gaal pran kouri met deyò. Sòlda Abimelèk yo te blese anpil moun rive jouk devan pòtay lavil la.
And Abimelech went after him and he went in flight before him; and a great number were falling by the sword all the way up to the town.
καὶ κατεδίωξεν αὐτὸν αβιμελεχ καὶ ἔφυγεν ἀπὸ προσώπου αὐτοῦ καὶ ἔπεσον τραυματῖαι πολλοὶ ἕως θυρῶν τῆς πόλεως
- 41 Apre sa, Abimelèk tounen lavil Awouma. Zeboul menm mete Gaal deyò ak tout frè l' yo, kifè yo pa t' kapab rete lavil Sichèm ankò.
Then Abimelech went back to Arumah; and Zebul sent Gaal and his brothers away and would not let them go on living in Shechem.
καὶ ἐκάθισεν αβιμελεχ ἐν ἀριμα καὶ ἐξέβαλεν ζεβουλ τὸν γααλ καὶ τοὺς ἀδελφοὺς αὐτοῦ τοῦ μὴ οἰκεῖν ἐν σικκίμοις
- 42 Nan denmen, moun lavil Sichèm yo fè lide soti al nan jaden. Yo vin di Abimelèk sa.
Now the day after, the people went out into the fields; and news of it came to Abimelech.
καὶ ἐγενήθη τῆ ἐπαύριον καὶ ἐξῆλθεν ὁ λαὸς εἰς τὸ πεδῖον καὶ ἀπηγγέλη τῷ αβιμελεχ
- 43 Li pran moun li yo, li separe yo fè twa gwoup epi l' al kache nan jaden yo. Lè li wè moun yo ap soti nan lavil la, li vare sou yo, li pran goumen ak yo, li touye yo.
And he took his people, separating them into three bands, and was waiting secretly in the field; and when he saw the people coming out of the town, he went up and made an attack on them.
καὶ παρέλαβεν τὸν λαὸν καὶ διεῖλεν αὐτὸν τρεῖς ἀρχάς καὶ ἐνήδρευσεν ἐν αὐτῷ καὶ εἶδεν καὶ ἰδοὺ λαὸς ἐξῆλθεν ἐκ τῆς πόλεως καὶ ἐπανεστη αὐτοῖς καὶ ἐπάταξεν αὐτούς
- 44 Abimelèk ak gwoup li a kouri devan, y' al rete devan pòtay lavil la, pandan de lòt gwoup yo menm t'ap atake moun ki nan jaden yo, yo t'ap touye yo.
And Abimelech with his band made a rush, and took up their position at the doorway into the town; and the other two bands made a rush on all those who were in the fields, and overcame them.
καὶ αβιμελεχ καὶ αἱ ἀρχαὶ αἱ μετ' αὐτοῦ ἐξετάθησαν καὶ ἔστησαν παρὰ τὴν πόλιν τῆς πόλεως καὶ αἱ δύο ἀρχαὶ ἐξεχύθησαν ἐπὶ πάντας τοὺς ἐν τῷ ἀγρῷ καὶ ἐπάταξεν αὐτούς
- 45 Abimelèk goumen ak moun lavil la tout jounen an. Li pran lavil la pou li, li touye tout moun ki te ladan l'. Apre sa, li kraze lavil la ratè, epi li simen sèl sou tout anplasman lavil la.
And all that day Abimelech was fighting against the town; and he took it, and put to death the people who were in it, and had the town pulled down and covered with salt.
καὶ αβιμελεχ ἐπολέμει ἐν τῆ πόλει ὅλην τὴν ἡμέραν ἐκείνην καὶ κατελάβοντο τὴν πόλιν καὶ τὸν λαὸν τὸν ἐν αὐτῇ ἀνείλεν καὶ τὴν πόλιν καθεῖλεν καὶ ἔσπειρεν αὐτὴν ἅλας
- 46 Lè tout grannèg ki rete nan gwo fò won Sichèm lan vin konn sa, yo antre al kache nan fò tanp Baal-Berit la.
Then all the townsmen of the tower of Shechem, hearing of it, went into the inner room of the house of El-berith.
καὶ ἤκουσαν πάντες οἱ ἄνδρες πύργου σικκίμων καὶ εἰσῆλθον εἰς τὸ ὀχύρωμα οἴκου τοῦ βααλ διαθήκης

- 47 Y' al di Abimelèk tout grannèg yo te sanble la.
And word was given to Abimelech that all the men of the tower of Shechem were there together.
καὶ ἀπηγγέλη τῷ αβιμελεχ ὅτι συνήχθησαν πάντες οἱ ἄνδρες τοῦ πύργου σικμίων
- 48 Lè sa a, Abimelèk moute sou mòn Zalmon avèk moun ki te avè l' yo. Li pran yon rach li koupe yon branch bwa, li pran l', li mete l' sou zepòl li. Epi li di tout moun ki te avè l' yo: -Nou wè sa m' fè a, kouri vit! Al fè menm bagay la tou.
Then Abimelech went up to Mount Zalmon, with all his people; and Abimelech took an axe in his hand and, cutting down branches of trees, took them and put them on his back. And he said to the people who were with him, Be quick and do as you have seen me do.
καὶ ἀνέβη αβιμελεχ εἰς ὄρος σελμων αὐτὸς καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ καὶ ἔλαβεν αβιμελεχ ἄξινην ἐν τῇ χειρὶ αὐτοῦ καὶ ἔκοψεν φορτίον ξύλων καὶ ἔλαβεν αὐτὸ καὶ ἐπέθηκεν ἐπὶ τοὺς ὤμους αὐτοῦ καὶ εἶπεν πρὸς τὸν λαὸν τὸν μετ' αὐτοῦ τί εἶδετέ με ποιοῦντα ταχέως ποιήσατε ὡς καὶ ἐγὼ
- 49 Chak moun koupe yon branch bwa vre, epi yo pran mache dèyè Abimelèk. Yo anpile branch bwa yo nan pye fò a. Epi yo mete dife nan fò a ak tout moun yo ladan l'. Se konsa tout moun ki rete nan fò Sichèm lan mourì. Te gen mil (1.000) moun konsa, fanm ak gason, ki mourì.
So all the people got branches, every man cutting down a branch, and they went with Abimelech at their head and, massing the branches against the inner room, put fire to the room over them; so all those who were in the tower of Shechem, about a thousand men and women, were burned to death with it.
καὶ ἔκοψαν καὶ αὐτοὶ ἕκαστος φορτίον καὶ ἦσαν καὶ ἐπορεύθησαν ὀπίσω αβιμελεχ καὶ ἐπέθηκαν ἐπὶ τὸ ὄχύρωμα καὶ ἐνέπρησαν ἐπ' αὐτοὺς τὸ ὄχύρωμα ἐν πυρὶ καὶ ἀπέθανον πάντες οἱ ἄνδρες πύργου σικμίων ὥσει χίλιοι ἄνδρες καὶ γυναῖκες
- 50 ¶ Apre sa, Abimelèk ale lavil Tebèz, li sènen l' epi li pran l'.
Then Abimelech went to Thebez, and put his army in position against Thebez and took it.
καὶ ἐπορεύθη αβιμελεχ εἰς θεβες καὶ περιεκάθισεν ἐπ' αὐτήν καὶ προκατελάβετο αὐτήν
- 51 Te gen yon gwo fò won nan mitan lavil la. Tout moun, fanm kou gason, ansanm ak chèf yo, kouri al kache ladan l'. Yo fèmen tout pòt yo dèyè yo epi yo moute sou tèt fò a.
But in the middle of the town there was a strong tower, to which all the men and women of the town went in flight and, shutting themselves in, went up to the roof of the tower.
καὶ πύργος ἦν ὄχυρός ἐν μέσῳ τῆς πόλεως καὶ ἔφυγον ἐκεῖ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες καὶ πάντες οἱ ἠγούμενοι τῆς πόλεως καὶ ἀπέκλεισαν ἐφ' ἑαυτοὺς καὶ ἀνέβησαν ἐπὶ τὸ δῶμα τοῦ πύργου
- 52 Abimelèk rive jouk bò fò a. Li pwoche bò pòt la pou l' te mete dife nan fò a.
And Abimelech came to the tower and made an attack on it, and got near to the door of the tower for the purpose of firing it.
καὶ ἦλθεν αβιμελεχ ἕως τοῦ πύργου καὶ ἐξεπολέμησαν αὐτὸν καὶ ἤγγισεν αβιμελεχ ἕως τῆς θύρας τοῦ πύργου ἐμπρῆσαι αὐτὸν ἐν πυρὶ
- 53 Men yon fanm lage yon wòl moulen sou tèt Abimelèk, li kraze zo bwa tèt li.
But a certain woman sent a great stone, such as is used for crushing grain, on to the head of Abimelech, cracking the bone.
καὶ ἔρριπεν γυνὴ μία κλάσμα μύλου ἐπὶ τὴν κεφαλὴν αβιμελεχ καὶ συνέθλασεν τὸ κρανίον αὐτοῦ
- 54 Abimelèk rele jenn gason ki t'ap pote zam li yo, li di l' konsa: -Rale nepe ou, touye m'. Mwen pa vle yo di se yon fanm ki touye m'. Se konsa jenn gason an pèse l' pak an pak, epi li mourì.
Then quickly crying out to his body-servant, he said to him, Take out your sword and put an end to me straight away, so that men may not say of me, His death was the work of a woman. So the young man put his sword through him, causing his death.
καὶ ἐβόησεν τὸ τάχος πρὸς τὸ παιδάριον τὸν αἰρόντα τὰ σκευὴ αὐτοῦ καὶ εἶπεν αὐτῷ σπάσαι τὴν μάχαιράν σου καὶ θανάτωσόν με μήποτε εἰπώσιν γυνὴ ἀπέκτεινεν αὐτὸν καὶ ἐξεκέντησεν αὐτὸν τὸ παιδάριον αὐτοῦ καὶ ἀπέθανεν αβιμελεχ
- 55 Lè moun pèp Izrayèl yo wè Abimelèk mourì, yo tout al lakay yo.
And when the men of Israel saw that Abimelech was dead, they went away, every man to his place.
καὶ εἶδεν ἄνθρωπος ἰσραηλ ὅτι ἀπέθανεν αβιμελεχ καὶ ἀπῆλθον ἄνθρωποι εἰς τὸν τόπον αὐτοῦ
- 56 Se konsa Bondye te fè Abimelèk peye pou krim li te fè kont fanmi papa l' la, lè li te touye swasanndis frè l' yo.
In this way Abimelech was rewarded by God for the evil he had done to his father in putting his seventy brothers to death;
καὶ ἀπέστρεψεν ὁ θεὸς τὴν κακίαν αβιμελεχ ἣν ἐποίησεν τῷ πατρὶ αὐτοῦ ἀποκτεῖναι τοὺς ἑβδομήκοντα ἀδελφοὺς αὐτοῦ
- 57 Bondye te fè moun lavil Sichèm yo soufri pou mechanste yo te fè lòt moun soufri. Se konsa, madichon Jotam, pitit gason Jewoubaal la, te wè pou yo a rive yo vre.
And God sent back on to the heads of the men of Shechem all the evil they had done, and the curse of Jotham, the son of Jerubbaal, came on them.
καὶ πᾶσαν κακίαν ἀνδρῶν σικμίων ἐπέστρεψεν ὁ θεὸς εἰς τὴν κεφαλὴν αὐτῶν καὶ ἐπῆλθεν ἐπ' αὐτοὺς ἡ κατάρα ἰωθαμ τοῦ υἱοῦ ἱεροβααλ
- 1 ¶ Apre Abimelèk, se Tola, pitit gason Pwa, pitit pitit gason Dodo, ki parèt pou delivre pèp Izrayèl la. Tola se moun branch fanmi Isaka. Li te rete lavil Chami nan mòn Efrayim yo.
Now after Abimelech, Tola, the son of Puah, the son of Dodo, a man of Issachar, became the saviour of Israel; he was living in Shamir in the hill-country of Ephraim.
καὶ ἀνέστη μετὰ αβιμελεχ τοῦ σώσαι τὸν ἰσραηλ θωλα υἱὸς φουα υἱὸς πατραδέλφου αὐτοῦ ἄνθρωπος ἰσσαχαρ καὶ αὐτὸς κατόκει ἐν ὄρει εφραιμ

- 2 Li te chèf nan peyi Izrayèl la pandan venntwazan. Apre sa, li mouri. Yo antere l' lavil Chami.
He was judge over Israel for twenty-three years; and at his death his body was put to rest in the earth in Shamir.
καὶ ἔκρινεν τὸν ἰσραηλ εἴκοσι καὶ τρία ἔτη καὶ ἀπέθανεν καὶ ἐτάφη ἐν σαμαρεία
- 3 Apre li, se Jayi, moun peyi Galarad, ki te parèt. Li gouvènènan peyi Izrayèl la pandan venndezezan.
And after him came Jair the Gileadite, who was judge over Israel for twenty-two years.
καὶ ἀνέστη μετ' αὐτὸν ἰαῖρ ὁ γαλααδίτης καὶ ἔκρινεν τὸν ἰσραηλ εἴκοσι καὶ δύο ἔτη
- 4 Li te gen trant pitit gason ki te moute trant bourik. Yo te gen trant lavil ki te rele yo pa yo nan peyi Galarad. Jouk koulye a yo rele lavil yo lavil Jayi.
And he had thirty sons, who went on thirty young asses; and they had thirty towns in the land of Gilead, which are named Havvoth-Jair to this day.
καὶ ἐγένοντο αὐτῷ τριάκοντα καὶ δύο υἱοὶ ἐπιβεβηκότες ἐπὶ τριάκοντα καὶ δύο πόλους καὶ τριάκοντα καὶ δύο πόλεις αὐτοῖς καὶ ἐκάλεσεν αὐτὰς ἐπαύλεις ἰαῖρ ἕως τῆς ἡμέρας ταύτης αἱ εἰσιν ἐν τῇ γῆ γαλααδ
- 5 Jayi mouri, yo antere l' lavil Kamon.
And at the death of Jair his body was put to rest in the earth in Kamon.
καὶ ἀπέθανεν ἰαῖρ καὶ ἐτάφη ἐν ραμμω
- 6 ¶ Apre sa, moun pèp Izrayèl yo rekonmanse ankò ap fè sa ki mal nan je Bondye. Yo pran fè sèvis pou Baal yo, pou Astate yo, pou bondye moun peyi Siri yo, pou bondye moun peyi Sidon yo, pou bondye moun peyi Moab yo, pou bondye moun peyi Amon yo ak bondye moun peyi Filisti yo. Yo vire do bay Seyè a, yo sispann sèvi l'.
And again the children of Israel did evil in the eyes of the Lord, worshipping the Baals and Astartes, and the gods of Aram and the gods of Zidon and the gods of Moab and the gods of the children of Ammon and the gods of the Philistines; they gave up the Lord and were servants to him no longer.
καὶ προσέθεντο οἱ υἱοὶ ἰσραηλ ποιῆσαι τὸ πονηρὸν ἐναντὶ κυρίου καὶ ἐλάτρευσαν ταῖς βααλιμ καὶ ταῖς ασταρωθ καὶ τοῖς θεοῖς σιδῶνος καὶ τοῖς θεοῖς μοαβ καὶ τοῖς θεοῖς υἰῶν αμμων καὶ τοῖς θεοῖς τῶν ἀλλοφύλων καὶ ἐγκατέλιπον τὸν κύριον καὶ οὐκ ἐδούλευσαν αὐτῷ
- 7 Se konsa Seyè a fache sou pèp Izrayèl la. Li kite moun Filisti yo ak moun Amon yo mete pye sou kou yo.
And the wrath of the Lord was burning against Israel, and he gave them up into the hands of the Philistines and into the hands of the children of Ammon.
καὶ ἐθυμώθη ὀργῇ κύριος ἐν τῷ ἰσραηλ καὶ ἀπέδοτο αὐτοὺς ἐν χειρὶ ἀλλοφύλων καὶ ἐν χειρὶ υἰῶν αμμων
- 8 Pandan tout lane a, moun sa yo maltrete pèp Izrayèl la, yo malmennen yo. Pandan dizwitan, yo t'ap peze tout moun nan pèp Izrayèl la ki t'ap viv lòt bò larivyè Jouden an, sou bò solèy leve, nan peyi Galarad kote yo te rete a.
And that year the children of Israel were crushed under their yoke; for eighteen years all the children of Israel on the other side of Jordan, in the land of the Amorites which is in Gilead, were cruelly crushed down.
καὶ ἐσάθρωσαν καὶ ἔθλασαν τοὺς υἱοὺς ἰσραηλ ἐν τῷ ἑνιαντῷ ἐκείνῳ ὀκτωκαίδεκα ἔτη πάντας τοὺς υἱοὺς ἰσραηλ ἐν τῷ πέραν τοῦ ἰορδάνου ἐν τῇ γῆ τοῦ αμορραίου ἐν τῇ γαλααδίτιδι
- 9 Moun Amon yo te menm rive janbe lòt bò larivyè Jouden an pou y' al goumen ak moun branch Jida yo, moun branch fanmi Benjamen yo ak moun branch fanmi Efrayim yo. Pèp Izrayèl la te nan gwo lapenn.
And the children of Ammon went over Jordan, to make war against Judah and Benjamin and the house of Ephraim; and Israel was in great trouble.
καὶ διέβησαν οἱ υἱοὶ αμμων τὸν ἰορδάνην ἐκπολεμῆσαι καὶ ἐν τῷ ἰουδα καὶ βενιαμιν καὶ ἐν τῷ οἴκῳ εφραιμ καὶ ἐθλίβησαν οἱ υἱοὶ ἰσραηλ σφόδρα
- 10 ¶ Lè sa a, yo rele nan pye Seyè a, yo di l' konsa: -Nou te peche kont ou, nou te vire do ba ou, ou menm Bondye nou an, n' al fè sèvis pou Baal yo.
Then the children of Israel, crying out to the Lord, said, Great is our sin against you, for we have given up our God and have been servants to the Baals.
καὶ ἐκέκραζαν οἱ υἱοὶ ἰσραηλ πρὸς κύριον λέγοντες ἡμάρτομέν σοι ὅτι ἐγκατέλιπομεν τὸν θεὸν ἡμῶν καὶ ἐλάτρευσαμεν ταῖς βααλιμ
- 11 Seyè a reponn pèp Izrayèl la: -Moun Lejip yo, moun Amori yo, moun Amon yo, moun Filisti yo,
And the Lord said to the children of Israel, Were not the Egyptians and the Amorites and the children of Ammon and the Philistines
καὶ εἶπεν κύριος πρὸς τοὺς υἱοὺς ἰσραηλ οὐχὶ οἱ αἰγύπτιοι καὶ οἱ αμορραῖοι καὶ οἱ υἱοὶ αμμων καὶ μοαβ καὶ οἱ ἀλλόφυλοι
- 12 moun Sidon yo, moun Amalèk yo ak moun Mawon yo t'ap peze nou nan tan lontan, nou te kriye nan pye m'. Eske mwen pa t' delivre nou anba men yo lè sa a?
And the Zidonians and Amalek and Midian crushing you down, and in answer to your cry did I not give you salvation from their hands?
καὶ σιδῶνιοι καὶ μαδιαμ καὶ αμαληκ ἐξέθλιψαν ὑμᾶς καὶ ἐκεκράζατε πρὸς με καὶ ἔσωσα ὑμᾶς ἐκ χειρὸς αὐτῶν
- 13 Men chak fwa, nou vire do ban mwen pou n' al fè sèvis pou lòt bondye. Se poutèt sa mwen pa pral delivre nou fwa sa a ankò.
But, for all this, you have given me up and have been servants to other gods: so I will be your saviour no longer.
καὶ ὑμεῖς ἐγκατελίπετέ με καὶ ἐλάτρευσατε θεοῖς ἑτέροις διὰ τοῦτο οὐ προσθήσω τοῦ σῶσαι ὑμᾶς

- 14 Ale kriye nan pye bondye nou te chwazi yo! Se yo ki pou sove nou lè nou nan ka!
Go, send up your cry for help to the gods of your selection; let them be your saviours in the time of your trouble.
βαδίζετε και βοάτε πρὸς τοὺς θεοὺς οὓς ἐξελέξασθε ἑαυτοῖς και αὐτοὶ σωσάτωσαν ὑμᾶς ἐν καιρῷ θλίψεως ὑμῶν
- 15 Men, moun pèp Izrayèl yo di Seyè a: -Nou fè sa nou pa t' dwe fè: Ou mèt fè nou sa ou vle. Men, tanpri delivre nou jòdi a!
And the children of Israel said to the Lord, We are sinners; do to us whatever seems good to you: only give us salvation this day.
και εἶπαν οἱ υἱοὶ ἰσραηλ πρὸς κύριον ἡμάρτομεν ποιήσον σὺ ἡμῖν κατὰ πάντα ὅσα ἂν ἀρέσκη ἐνώπιόν σου πλην κύριε ἐξελοῦ ἡμᾶς ἐν τῇ ἡμέρᾳ ταύτῃ
- 16 Apre sa, yo wete tout bondye lòt nasyon yo te gen lakay yo, yo pran sèvi Seyè a. Seyè a pa t' gen kè pou l' wè jan pèp Izrayèl la te nan lapenn.
So they put away the strange gods from among them, and became the Lord's servants; and his soul was angry because of the sorrows of Israel.
και μετέστησαν τοὺς θεοὺς τοὺς ἄλλοτρίους ἐκ μέσου αὐτῶν και ἐλάτρευσαν τῷ κυρίῳ και οὐκ εὐηρέστησεν ἐν τῷ λαῷ και ὀλιγοψύχησεν ἐν τῷ κόπῳ ἰσραηλ
- 17 Lè sa a, lame pèp Amon an sanble, y' al moute kan yo nan peyi Galarad. Lame pèp Izrayèl la menm te sanble tou, yo moute kan yo lavil Mispa.
Then the children of Ammon came together and put their army in position in Gilead. And the children of Israel came together and put their army in position in Mizpah.
και ἀνέβησαν οἱ υἱοὶ αμμων και παρενέβαλον ἐν γαλααδ και ἐξῆλθον οἱ υἱοὶ ἰσραηλ και παρενέβαλον ἐν τῇ μασσηφα
- 18 Pèp peyi Galarad la ak chèf yo t'ap pale, yonn t'ap di lòt: -Moun ki pral mennen batay la kont moun Amon yo, se li menm ki pral chèf tout moun nan peyi Galarad!
And the people of Israel said to one another, Who will be the first to make an attack on the children of Ammon? We will make him head over all Gilead.
και εἶπον οἱ ἄρχοντες τοῦ λαοῦ γαλααδ ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ τίς ἀνὴρ ὃς ἄρξεται πολεμῆσαι ἐν τοῖς υἱοῖς αμμων και ἔσται εἰς κεφαλὴν πᾶσιν τοῖς κατοικοῦσιν γαλααδ
- 1 ¶ Jefe, moun peyi Galarad, te yon vanyan sòlda. Papa l' te rele Galarad. Manman l' te yon jennès.
Now Jephthah the Gileadite was a great man of war; he was the son of a loose woman, and Gilead was his father.
και ἰεφθαε ὁ γαλααδίτης δυνατὸς ἐν ἰσχύι και αὐτὸς ἦν υἱὸς γυναικὸς πόρνης και ἔτεκεν τῷ γαλααδ τὸν ἰεφθαε
- 2 Madan Galarad te fè lòt pitit gason pou mari l'. Men, lè pitit li yo fin gran, yo mete Jefe deyò nan kay la, yo di l' konsa: -Ou pa gen dwa jwenn anyen nan byen papa nou, paske ou se pitit yon jennès.
And Gilead's wife gave birth to sons, and when her sons became men, they sent Jephthah away, saying, You have no part in the heritage of our father's house, for you are the son of another woman.
και ἔτεκεν ἡ γυνὴ γαλααδ αὐτῷ υἱοὺς και ἠδρύνθησαν οἱ υἱοὶ τῆς γυναικὸς και ἐξέβαλον τὸν ἰεφθαε και εἶπον αὐτῷ οὐ κληρονομήσεις ἐν τῷ οἴκῳ τοῦ πατρὸς ἡμῶν ὅτι γυναικὸς υἱὸς ἐταίρας εἶ σὺ
- 3 Jefe kouri met deyò pou frè l' yo, l' al rete nan peyi Tòb. Yon bann vòryen vin mete tèt ansanm avèk Jefe. Yo te konn soti avè l' al devalize moun.
So Jephthah went in flight from his brothers and was living in the land of Tob, where a number of good-for-nothing men, joining Jephthah, went out with him on his undertakings.
και ἀπέδρα ἰεφθαε ἐκ προσώπου τῶν ἀδελφῶν αὐτοῦ και κατόκησεν ἐν γῆ τωβ και συνελέγοντο πρὸς τὸν ἰεφθαε ἄνδρες λιτοὶ και συνεξεπορεύοντο μετ' αὐτοῦ
- 4 ¶ Kèk tan apre sa, moun Amon yo leve vin fè lagè ak pèp Izrayèl la.
Now after a time the children of Ammon made war against Israel.
και ἐγένετο μεθ' ἡμέρας και ἐπολέμησαν οἱ υἱοὶ αμμων μετὰ ἰσραηλ
- 5 Lè moun Amon yo vin atake pèp Izrayèl la, chèf fanmi peyi Galarad la al cache Jefe nan peyi Tòb pou mennen l' tounen.
And when the children of Ammon made war against Israel, the responsible men of Gilead went to get Jephthah back from the land of Tob;
και ἐγενήθη ἡνίκα ἐπολέμου οἱ υἱοὶ αμμων μετὰ ἰσραηλ και ἐπορεύθησαν οἱ πρεσβύτεροι γαλααδ παραλαβεῖν τὸν ἰεφθαε ἐν γῆ τωβ
- 6 Yo di l' konsa: -Vini non! Pran kòmandman lame nou an pou n' ka goumen ak moun Amon yo.
And they said to Jephthah, Come and be our chief so that we may make war against the children of Ammon.
και εἶπαν πρὸς ἰεφθαε δεῦρο και ἔση ἡμῖν εἰς ἡγούμενον και πολεμήσωμεν ἐν τοῖς υἱοῖς αμμων
- 7 Men, Jefe di chèf fanmi peyi Galarad yo: -Mwen te kwè nou pa vle wè m'? Nou fòse m' kite lakay papa m'! Koulye a nou nan traka, poukisa se mwen menm nou vin jwenn?
But Jephthah said to the responsible men of Gilead, Did you not, in your hate for me, send me away from my father's house? Why do you come to me now when you are in trouble?
και εἶπεν ἰεφθαε τοῖς πρεσβυτέροις γαλααδ οὐχ ὑμέις ἐμισήσατέ με και ἐξεβάλατέ με ἐκ τοῦ οἴκου τοῦ πατρὸς μου και ἐξαπεστείλατέ με ἀφ' ὑμῶν και τί ὅτι ἦλθατε πρὸς με ἡνίκα ἐθλίβητε
- 8 Chèf fanmi peyi Galarad yo di Jefe konsa: -Nou vin jwenn ou koulye a, paske nou bezwen pou ou mache ansanm avèk nou, pou ou goumen ak moun Amon yo, pou ou ka chèf tout moun ki rete nan peyi Galarad la.
And the responsible men of Gilead said to Jephthah, That is the reason we have come back to you; so go with us and make war against the children of Ammon, and we will make you our head over all the people of Gilead.
και εἶπαν οἱ πρεσβύτεροι γαλααδ πρὸς ἰεφθαε οὐχ οὕτως νῦν ἦλθομεν πρὸς σέ και συμπορεύση ἡμῖν και πολεμήσωμεν ἐν τοῖς υἱοῖς αμμων και ἔση ἡμῖν εἰς κεφαλὴν πᾶσιν τοῖς κατοικοῦσιν γαλααδ

- 9 Lè sa a, Jefte di chèf fanmi peyi Galarad yo: -Tansèlman, si nou fè m' tounen lakay pou m' goumen ak moun Amon yo, si Seyè a fè m' kraze yo, se mwen menm k'ap chèf nou tout bon wi!
Then Jephthah said to the responsible men of Gilead, If you take me back to make war against the children of Ammon, and if with the help of the Lord I overcome them, will you make me your head?
καὶ εἶπεν ιεφθαε πρὸς τοὺς πρεσβυτέρους γαλααδ εἰ ἐπιστρέφετέ με ὑμεῖς πολεμήσαι ἐν τοῖς υἱοῖς αμμων καὶ παραδῶ κύριος αὐτοὺς ἐνώπιον ἐμοῦ ἐγὼ ὑμῖν ἔσομαι εἰς κεφαλὴν
- 10 Chèf fanmi peyi Galarad yo di Jefte konsa: -Nou pran Seyè a sèvi nou temwen! N'ap fè tou sa ou sot di la a.
And the responsible men of Gilead said to Jephthah, May the Lord be our witness: we will certainly do as you say.
καὶ εἶπαν οἱ πρεσβύτεροι γαλααδ πρὸς ιεφθαε κύριος ἔσται ὁ ἀκούων ἀνά μέσον ἡμῶν εἰ μὴ κατὰ τὸ ῥήμά σου οὕτως ποιήσομεν
- 11 Se konsa, Jefte ale avèk chèf fanmi peyi Galarad la, epi yo mete l' chèf pou l' gouvènè yo, pou l' kòmande lame yo. Apre sa, Jefte al repete tout kondisyon sa yo devan Seyè a, lavil Mispa.
So Jephthah went with the responsible men of Gilead, and the people made him head and chief over them; and Jephthah said all these things before the Lord in Mizpah.
καὶ ἐπορεύθη ιεφθαε μετὰ τῶν πρεσβυτέρων γαλααδ καὶ κατέστησαν αὐτὸν ἐπ' αὐτῶν εἰς κεφαλὴν εἰς ἡγούμενον καὶ ἐλάλησεν ιεφθαε πάντας τοὺς λόγους αὐτοῦ ἐνώπιον κυρίου ἐν μασσηφα
- 12 ¶ Lèfini, Jefte voye mesaje bay wa moun Amon yo pou di l': -Kisa ou gen avèk nou? Poukisa ou vini goumen ak nou jouk nan peyi nou?
Then Jephthah sent men to the king of the children of Ammon, saying, What have you against me that you have come to make war against my land?
καὶ ἀπέστειλεν ιεφθαε ἀγγέλους πρὸς βασιλέα υἱῶν αμμων λέγων τί ἐμοὶ καὶ σοὶ ὅτι ἤκεις πρὸς με σὺ πολεμήσῃ με ἐν τῇ γῆ μου
- 13 Wa moun Amon yo reponn mesaje Jefte yo: -Se paske pèp Izrayèl la, lè yo soti kite peyi Lejip, yo pran peyi a nan men nou, depi larivyè Anon jouk larivyè Jabòk ak larivyè Jouden. Koulye a se pou yo renmèt nou tè nou san bri san kont.
And the king of the children of Ammon said to the men sent by Jephthah, Because Israel, when he came up out of Egypt, took away my land, from the Arnon as far as the Jabbok and as far as Jordan: so now, give me back those lands quietly.
καὶ εἶπεν βασιλεὺς υἱῶν αμμων πρὸς τοὺς ἀγγέλους ιεφθαε διότι ἔλαβεν ἰσραηλ τὴν γῆν μου ἐν τῇ ἀναβάσει αὐτοῦ ἐξ αἰγύπτου ἀπὸ ἀρνων ἕως ιαβोक καὶ ἕως τοῦ ἰορδάνου καὶ νῦν ἐπίστρεψον αὐτὰς με ἐτ' εἰρήνης
- 14 Jefte voye mesaje yo tounen al jwenn wa moun Amon yo,
And Jephthah sent again to the king of the children of Ammon,
καὶ ἀπέστρεψαν οἱ ἄγγελοι πρὸς ιεφθαε καὶ ἀπέστειλεν ιεφθαε ἀγγέλους πρὸς τὸν βασιλέα υἱῶν αμμων
- 15 avèk repons sa a: -Pèp Izrayèl la pa janm pran ankenn pòsyon nan tè moun Moab yo, ni nan tè moun Amon yo.
And said to him, This is the word of Jephthah: Israel did not take away the land of Moab or the land of the children of Ammon;
λέγων τάδε λέγει ιεφθαε οὐκ ἔλαβεν ἰσραηλ τὴν γῆν μοαβ καὶ τὴν γῆν υἱῶν αμμων
- 16 Paske lè pèp Izrayèl la t'ap kite Lejip, yo te mache nan tout dezè a jouk lanmè Wouj yo, epi yo rive Kadès.
But when they came up from Egypt, Israel went through the waste land to the Red Sea and came to Kadesh;
ἐν τῇ ἀναβάσει αὐτῶν ἐξ αἰγύπτου ἀλλ' ἐπορεύθη ἰσραηλ ἐν τῇ ἐρήμῳ ἕως θαλάσσης ἐρυθρᾶς καὶ ἦλθεν ἕως καδης
- 17 Lè sa a, pèp Izrayèl la voye mesaje bò kote wa peyi Edon an pou di l' konsa: Tanpri, kite nou fè yon ti pase nan peyi a. Men, wa peyi Edon an pa t' vle kite yo pase. Yo te voye tou bò kote wa Moab la. Men, li menm tou, li pa t' vle kite yo pase. Se konsa pèp Izrayèl la rete Kadès.
Then Israel sent men to the king of Edom saying, Let me now go through your land; but the king of Edom did not give ear to them. And in the same way he sent to the king of Moab, but he would not; so Israel went on living in Kadesh.
καὶ ἐξἀπέστειλεν ἰσραηλ ἀγγέλους πρὸς βασιλέα εδωμ λέγων παρελεύσομαι διὰ τῆς γῆς σου καὶ οὐκ ἤκουσεν βασιλεὺς εδωμ καὶ γε πρὸς βασιλέα μοαβ ἀπέστειλεν καὶ οὐκ ἠθέλησεν καὶ ἐκάθισεν ἰσραηλ ἐν καδης
- 18 Apre sa, yo pran mache nan dezè a, yo fè yon detou pou yo pa pase nan peyi Edon an ak nan peyi Moab la. Yo rive sou bò solèy leve peyi Moab la, lòt bò larivyè Anon an. Se la yo moute kan yo pou yo rete. Men, yo pa janm janbe lòt bò larivyè Anon paske se li ki te sèvi fwontyè pou peyi Moab la.
Then he went on through the waste land and round the land of Edom and the land of Moab, and came by the east side of the land of Moab, and put up their tents on the other side of the Arnon; they did not come inside the limit of Moab, for the Arnon was the limit of Moab.
καὶ διῆλθεν ἐν τῇ ἐρήμῳ καὶ ἐκύκλωσεν τὴν γῆν εδωμ καὶ τὴν γῆν μοαβ καὶ παρεγένετο κατ' ἀνατολὰς ἡλίου τῆς γῆς μοαβ καὶ παρενέβαλον ἐν τῷ πέραν ἀρνων καὶ οὐκ εἰσῆλθον εἰς τὸ ὄριον μοαβ ὅτι ἀρνων ἦν ὄριον μοαβ
- 19 Lè sa a pèp Izrayèl la voye mesaje bay Siyon, wa peyi Amori a, ki te rete Esbon. Yo voye mande l' pèmisyon pou yo fè yon ti pase nan peyi l' la pou yo ka rive nan peyi kote yo prale a.
And Israel sent men to Sihon, king of the Amorites, the king of Heshbon; and Israel said to him, Let me now go through your land to my place.
καὶ ἀπέστειλεν ἰσραηλ ἀγγέλους πρὸς σηων βασιλέα εσεβων τὸν αμορραῖον καὶ εἶπεν αὐτῷ ἰσραηλ παρελεύσομαι διὰ τῆς γῆς σου ἕως τοῦ τόπου μου

- 20 Men, Siyon pa t' fè pèp Izrayèl la konfyans, li pa t' kite yo pase. Li sanble tout sòlda li yo, yo vin moute kan yo bò Ajaza, epi yo atake pèp Izrayèl la.
But Sihon would not give way and let Israel go through his land; and Sihon got together all his people, and put his army in position in Jahaz, and made war on Israel.
καὶ οὐκ ἠθέλησεν σηὼν διελθεῖν τὸν ἰσραὴλ διὰ τῶν ὀρίων αὐτοῦ καὶ συνήγαγεν σηὼν πάντα τὸν λαὸν αὐτοῦ καὶ παρενέβαλεν εἰς ἰασσα καὶ ἐπολέμησεν μετὰ ἰσραὴλ.
- 21 Men, Seyè a, Bondye pèp Izrayèl la, lage Siyon ansanm ak tout moun li yo nan men pèp Izrayèl la ki bat yo byen bat. Se konsa, pèp Izrayèl la pran peyi a nan men moun Amori yo ki te rete nan zòn lan.
And the Lord, the God of Israel, gave Sihon and all his people into the hands of Israel, and they overcame them; so all the land of the Amorites, the people of that land, became Israel's.
καὶ παρέδωκεν κύριος ὁ θεὸς ἰσραὴλ τὸν σηὼν καὶ πάντα τὸν λαὸν αὐτοῦ ἐν χειρὶ ἰσραὴλ καὶ ἐπάταξεν αὐτούς καὶ ἐκληρονόμησεν ἰσραὴλ πᾶσαν τὴν γῆν τοῦ αμορραίου τοῦ κατοικοῦντος ἐν τῇ γῆ
- 22 Yo pran tout peyi moun Amori yo pou yo, soti larivyè Anon bò nan sid jouk larivyè Jabòk bò nan nò, depi dezè a bò solèy leve jouk larivyè Jouden bò solèy kouche.
All the limit of the Amorites was theirs, from the Arnon as far as the Jabbok and from the waste land even to Jordan.
καὶ ἐκληρονόμησεν πᾶν τὸ ὄριον τοῦ αμορραίου ἀπὸ ἀρνων καὶ ἕως τοῦ ἰαβὼκ καὶ ἀπὸ τῆς ἐρήμου καὶ ἕως τοῦ ἰορδάνου
- 23 Konsa, se Seyè a, Bondye pèp Izrayèl la, ki te mete moun Amori yo deyò pou fè plas pou pèp Izrayèl la, pèp li a.
So now the Lord, the God of Israel, has taken away their land from the Amorites and given it to his people Israel; are you then to have it?
καὶ νῦν κύριος ὁ θεὸς ἰσραὴλ ἐξῆρεν τὸν αμορραῖον ἐκ προσώπου τοῦ λαοῦ αὐτοῦ ἰσραὴλ καὶ σὺ κληρονομήσεις αὐτὸν ἐπὶ σοῦ
- 24 Koulye a, ou ta vle reprann tè a nan men Seyè a? Eske ou pa kenbe pou ou tou sa Kemòch, bondye ou la, ba ou? Epi ou ta vle pou nou pa kenbe sa Seyè a, Bondye nou an, ban nou?
Do you not keep the lands of those whom Chemosh your god sends out from before you? So we will keep all the lands of those whom the Lord our God sends out from before us.
οὐχὶ ὅσα κατεκληρονόμησέν σοι χαμὼς ὁ θεὸς σου αὐτὰ κληρονομήσεις καὶ πάντα ὅσα κατεκληρονόμησεν κύριος ὁ θεὸς ἡμῶν ἀπὸ προσώπου ἡμῶν αὐτὰ κληρονομήσομεν
- 25 Eske ou pi bon pase Balak, pitit gason Zipò a, wa peyi Moab la? Li pa janm leve dwèt li sou pèp Izrayèl la, li pa janm leve vin goumen ak nou.
What! are you any better than Balak, the son of Zippor, king of Moab? Did he ever take up a cause against Israel or make war against them?
καὶ νῦν μὴ κρείσσων εἶ σὺ τοῦ βαλακ υἱοῦ σεπφὼρ βασιλέως μοαβ μὴ μάχη ἐμαχέσατο μετὰ ἰσραὴλ ἢ πολεμῶν ἐπολέμησεν αὐτοῖς
- 26 Pèp Izrayèl la gen twasanm depi li rete lavil Esbon ak lavil Awoyè ansanm ak tout ti bouk ki sou kont yo, ak tout lavil ki sou de bò larivyè Anon an. Poukisa, depi tout tan sa a, nou pa t' reprann yo?
While Israel was living in Heshbon and its daughter-towns and in Aroer and its daughter-towns and in all the towns which are by the side of the Arnon, for three hundred years, why did you not get them back at that time?
ἐν τῷ οἴκῳ ἰσραὴλ ἐν εσεβὼν καὶ ἐν ταῖς θυγατράσιν αὐτῆς καὶ ἐν ἰαζήρ καὶ ἐν ταῖς θυγατράσιν αὐτῆς καὶ ἐν πάσαις ταῖς πόλεσιν ταῖς παρὰ τὸν ἰορδάνην τριακόσια ἔτη τί ὅτι οὐκ ἐρρύσαντο αὐτούς ἐν τῷ καιρῷ ἐκεῖνον
- 27 Non. Mwen pa fè nou anyen, se nou menm ki fè m' lè nou vin fè m' lagè. Se Seyè a sèl moun ki pou jije. L'a deside ant pèp Izrayèl la ak pèp Amori a kilès ki gen rezon!
So I have done no wrong against you, but you are doing wrong to me in fighting against me: may the Lord, who is Judge this day, be judge between the children of Israel and the children of Ammon.
καὶ ἐγὼ οὐχ ἡμαρτόν σοι καὶ σὺ ποιεῖς μετ' ἐμοῦ πονηρίαν τοῦ πολεμήσει ἐν ἐμοὶ κρίναι κύριος ὁ κρίνων σήμερον ἀνὰ μέσον υἱῶν ἰσραὴλ καὶ ἀνὰ μέσον υἱῶν αμμων
- 28 Men, wa moun Amori yo pa t' koute mesaj Jefte te voye ba li a.
The king of the children of Ammon, however, did not give ear to the words which Jephthah sent to him.
καὶ οὐκ εἰσήκουσεν βασιλεὺς υἱῶν αμμων καὶ οὐκ εἰσήκουσεν τῶν λόγων ἰεφθαε ὃν ἀπέστειλεν πρὸς αὐτόν
- 29 ¶ Lespri Seyè a te sou Jefte. Jefte travèse peyi Galarad ak peyi Manase, li tounen lavil Mispa nan peyi Galarad. Apre sa, li kite lavil Mispa, li pase nan peyi Amon an.
Then the spirit of the Lord came on Jephthah, and he went through Gilead and Manasseh, and came to Mizpeh of Gilead; and from Mizpeh of Gilead he went over to the children of Ammon.
καὶ ἐγενήθη ἐπὶ ἰεφθαε πνεῦμα κυρίου καὶ διέβη τὴν γῆν γαλααδ καὶ τὸν μανασση καὶ διέβη τὴν σκοπιὰν γαλααδ καὶ ἀπὸ σκοπιᾶς γαλααδ εἰς τὸ πέραν υἱῶν αμμων
- 30 Jefte te fè Seyè a yon ve. Li te di: -Si ou lage moun Amon yo nan men m',
And Jephthah took an oath to the Lord, and said, If you will give the children of Ammon into my hands,
καὶ ἠῤῥασατο ἰεφθαε εὐχὴν τῷ κυρίῳ καὶ εἶπεν ἐὰν παραδώσει παραδόξ μοι τοὺς υἱοὺς αμμων ἐν χειρὶ μου
- 31 m'ap ofri ou premye moun ki va soti lakay mwen vin kontre m' lè m'a tounen soti kraze moun Amon yo. M'ap boule l' nèt nan dife pou ou.
Then whoever comes out from the door of my house, meeting me when I come back in peace from the children of Ammon, will be the Lord's and I will give him as a burned offering.
καὶ ἔσται ὃς ἂν ἐξέλθῃ ἐκ τῶν θυρῶν τοῦ οἴκου μου εἰς ἀπάντησίν μου ἐν τῷ ἐπιστρέψαι με ἐν εἰρήνῃ ἀπὸ τῶν υἱῶν αμμων καὶ ἔσται τῷ κυρίῳ καὶ ἀνοίσω αὐτὸν ὀλοκαύτωμα
- 32 Se konsa, Jefte janbe lòt bò fwontyè a, li antre nan peyi moun Amon yo, l' al goumen ak yo. Epi Seyè a lage yo nan men l'.
So Jephthah went over to the children of Ammon to make war on them; and the Lord gave them into his hands.
καὶ διέβη ἰεφθαε πρὸς τοὺς υἱοὺς αμμων τοῦ πολεμήσει πρὸς αὐτούς καὶ παρέδωκεν αὐτούς κύριος ἐν χειρὶ αὐτοῦ

- 33 Li bat yo depi lavil Awoyè rive nan tout zòn Minit la jouk Abèl Kiramen. Sa te fè vin lavil antou. Yo te touye anpil moun. Se konsa, moun Amon yo vin soumèt devan pèp Izrayèl la.
And he made an attack on them from Aroer all the way to Minnith, overrunning twenty towns, as far as Abel-cheramim, and put great numbers to the sword. So the children of Ammon were crushed before the children of Israel.
καὶ ἐπάταξεν αὐτοὺς ἀπὸ αρορηρ καὶ ἕως τοῦ ἔλθειν εἰς σεμωιθ εἴκοσι πόλεις ἕως αβελ ἀμπελώνων πληγὴν μεγάλην σφόδρα καὶ ἐνετράπησαν οἱ υἱοὶ αμμων ἀπὸ προσώπου υἱῶν ἰσραηλ.
- 34 Lè Jefte tounen lakay li lavil Mispa, wuala se pitit fi li a ki te soti vin kontre l'. Li t'ap danse, li t'ap jwe tanbouren. Se te sèl pitit li te genyen. Li pa t' gen lòt pitit ankò, ni fi ni gason.
Then Jephthah came back to his house in Mizpah, and his daughter came out, meeting him on his way with music and with dances; she was his only child; he had no other sons or daughters.
καὶ ἦλθεν ἰεφθαε εἰς μασσηφα εἰς τὸν οἶκον αὐτοῦ καὶ ἰδοὺ ἡ θυγάτηρ αὐτοῦ ἐξεπορεύετο εἰς ἀπάντησιν αὐτοῦ ἐν τυμπάνοις καὶ χοροῖς καὶ αὕτη μονογενὴς αὐτῷ ἀγαπητὴ καὶ οὐκ ἔστιν αὐτῷ πλὴν αὐτῆς υἱὸς ἢ θυγάτηρ
- 35 Lè Jefte wè li, li chire rad sou li sitèlman sa te fè l' lapenn, li di: -O pitit fi mwen! Ou touye papa ou. Poukisa se ou menm ki pou fè m' tout lapenn sa a! Mwen te fè yon gwo ve bay Seyè a. Koulye a m' pa ka pa kenbe l'.
And when he saw her he was overcome with grief, and said, Ah! my daughter! I am crushed with sorrow, and it is you who are the chief cause of my trouble; for I have made an oath to the Lord and I may not take it back.
καὶ ἐγενήθη ἠνίακα εἶδεν αὐτὴν καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ εἶπεν οἴμοι θυγάτηρ μου ἐμπεποδοστάτηκάς με εἰς σκῶλον ἐγένου ἐν ὀφθαλμοῖς μου ἐγὼ δὲ ἤνοιξα τὸ στόμα μου περὶ σοῦ πρὸς κύριον καὶ οὐ δύνησομαι ἀποστρέψαι
- 36 Pitit fi a di l': -Papa, si ou te fè yon ve bay Seyè a, se pou ou fè m' sa ou te di w'ap fè m' lan, paske Seyè a te ba ou pouwva pou ou tire revanj sou lènmi ou yo.
And she said to him, My father, you have made an oath to the Lord; do then to me whatever you have said; for the Lord has sent a full reward on your haters, on the children of Ammon.
καὶ εἶπεν πρὸς αὐτόν πάτερ μου εἰ ἐν ἔμοι ἤνοιξας τὸ στόμα σου πρὸς κύριον ποίει μοι ὃν τρόπον ἐξῆλθεν ἐκ τοῦ στόματός σου ἀνθ' ὃν ἐποίησέν σοι κύριος ἐκδικήσεις ἐκ τῶν ἐχθρῶν σου ἐκ τῶν υἱῶν αμμων
- 37 Apre sa li di papa l' konsa: -Yon sèl bagay m'ap mande ou! Ban m' yon ti delè de mwa pou m' al pwonmennen ansanm ak zanmi m' yo nan mòn yo pou m' al kriye, paske mwen pral mourì san m' pa marye.
Then she said to her father, Only do this for me: let me have two months to go away into the mountains with my friends, weeping for my sad fate.
καὶ εἶπεν πρὸς τὸν πατέρα αὐτῆς καὶ ποίησόν μοι τὸ ῥῆμα τοῦτο ἕασόν με δύο μῆνας καὶ πορεύσομαι καὶ καταβήσομαι ἐπὶ τὰ ὄρη καὶ κλαύσομαι ἐπὶ τὰ παρθενία μου καὶ ἐγὼ καὶ αἱ συνεταιρίδες μου
- 38 Jefte kite l' ale pou de mwa. Se konsa, pitit fi Jefte a ansanm ak zanmi l' yo ale nan mòn, y' al kriye paske li tapral mourì tifi.
And he said, Go then. So he sent her away for two months; and she went with her friends to the mountains, weeping for her sad fate.
καὶ εἶπεν πορεύου καὶ ἐξαπέστειλεν αὐτὴν δύο μῆνας καὶ ἐπορεύθη αὐτὴ καὶ αἱ συνεταιρίδες αὐτῆς καὶ ἐκλαυσεν ἐπὶ τὰ παρθενία αὐτῆς ἐπὶ τὰ ὄρη
- 39 Sou de mwa, li tounen vin jwenn papa l' ki fè sa l' te pwomèt fè pou Seyè a. Se konsa, li mourì tifi. Se depi lè sa a sa rete yon koutim nan peyi Izrayèl la,
And at the end of two months she went back to her father, who did with her as he had said in his oath: and she had never been touched by a man. So it became a rule in Israel,
καὶ ἐγένετο μετὰ τέλος δύο μηνῶν καὶ ἀνέκαμψεν πρὸς τὸν πατέρα αὐτῆς καὶ ἐτετέλεσεν ἰεφθαε τὴν εὐχὴν αὐτοῦ ἣν ἠῦξαστο καὶ αὐτὴ οὐκ ἔγνω ἄνδρα καὶ ἐγενήθη εἰς πρόσταγμα ἐν ἰσραηλ
- 40 pou chak lanne medam pèp Izrayèl yo soti al pase kat jou ap kriye pou pitit fi Jefte, moun peyi Galarad la.
For the women to go year by year sorrowing for the daughter of Jephthah the Gileadite, four days in every year.
ἐξ ἡμερῶν εἰς ἡμέρας συνεπορεύοντο αἱ θυγατέρες ἰσραηλ θρηνεῖν τὴν θυγατέρα ἰεφθαε τοῦ γαλααδίτου τέσσαρας ἡμέρας ἐν τῷ ἔνιαυτῷ
- 1 ¶ Lè sa a, moun branch fanmi Efrayim yo reyini ansanm, yo janbe lòt bò larivyè Jouden, y' al lavil Zafon. Yo di Jefte konsa: -Poukisa ou travèsè al goumen ak moun Amon yo san ou pa rele nou ale avè ou? Se poutèt sa, nou pral boule kay ou a sou ou.
Now the men of Ephraim came together and took up arms and went over to Zaphon; and they said to Jephthah, Why did you go over to make war against the children of Ammon without sending for us to go with you? Now we will put your house on fire over you.
καὶ συνήχθησαν οἱ υἱοὶ εφραιμ καὶ ἦλθον εἰς σεφίνα καὶ εἶπον πρὸς ἰεφθαε τί ὅτι ἐπορεύθης πολεμεῖν ἐν τοῖς υἱοῖς αμμων καὶ ἡμᾶς οὐ κέκληκας πορευθῆναι μετὰ σοῦ τὸν οἶκόν σου ἐμπρήσομεν ἐν πυρὶ
- 2 Men Jefte di yo: -Moun pa m' yo ansanm avè m', nou te gen yon gwo kont ak moun Amon yo. Mwen te rele nou, men nou pa t' vle vin delivre m' anba men yo.
And Jephthah said to them, I and my people were in danger, and the children of Ammon were very cruel to us, and when I sent for you, you gave me no help against them.
καὶ εἶπεν πρὸς αὐτοὺς ἰεφθαε ἀνὴρ ἀντιδικῶν ἤμην ἐγὼ καὶ ὁ λαός μου καὶ οἱ υἱοὶ αμμων ἐταπεινῶν με σφόδρα καὶ ἐβόησα πρὸς ὑμᾶς καὶ οὐκ ἐσώσατέ με ἐκ χειρὸς αὐτῶν
- 3 Lè m' wè nou pa t' soti pou nou vin pote m' sekou, m' al riske vi m'. Mwen travèsè al goumen ak moun Amon yo, epì Seyè a lage yo nan men m'. Poukisa pou koulye a nou moute jouk lakay mwen vin chache m' kont?
So when I saw that there was no help to be had from you, I put my life in my hand and went over against the children of Ammon, and the Lord gave them into my hands: why then have you come up to me this day to make war on me?
καὶ εἶδον ὅτι οὐκ ἦν ὁ σῶζων καὶ ἐθέμην τὴν ψυχὴν μου ἐν τῇ χειρὶ μου καὶ διέβην πρὸς τοὺς υἱοὺς αμμων καὶ παρέδωκεν αὐτοὺς κύριος ἐν χειρὶ μου καὶ ἴνα τί ἀνέβητε πρὸς με τῇ ἡμέρᾳ ταύτῃ τοῦ πολεμεῖν ἐν ἔμοι

- 4 Lè sa a menm, Jefte sanble tout gason ki nan peyi Galarad la, y' al goumen ak moun Efrayim yo. Yo bat yo byen bat. Moun Efrayim yo te konn joure moun Galarad yo. Yo te konn di: Moun Galarad yo, se yon bann trèt yo ye. Yo kite peyi yo, Efrayim, y' al rete nan peyi Manase a!
Then Jephthah got together all the men of Gilead and made war on Ephraim; and the men of Gilead overcame Ephraim.
καὶ συνήθρουν εφθαε πάντας τοὺς ἄνδρας γαλααδ καὶ ἐπολέμει τὸν εφραιμ καὶ ἐπάταξαν ἄνδρες γαλααδ τὸν εφραιμ ὅτι εἶπαν οἱ διασεσφωσμένοι τοῦ εφραιμ ἡμεῖς γαλααδ ἐν μέσῳ εφραιμ καὶ ἐν μέσῳ μανασση
- 5 Apre sa, moun Galarad yo pran kontwole tout pas larivyè Jouden kote pou janbe ale nan peyi Efrayim. Chak fwa yonn nan moun Efrayim yo rive pou yo kouri janbe al nan peyi yo, li te blije mande yo pèmisyon. Lè konsa, moun Galarad yo mande l' èske se moun Efrayim li ye. Si li reponn non,
And the Gileadites took the crossing-places of Jordan against the Ephraimites; and when any of the men of Ephraim who had gone in flight said, let me go over; the men of Gilead said to him, Are you an Ephraimite? And if he said, No;
καὶ προκατελάβοντο ἄνδρες γαλααδ τὰς διαβάσεις τοῦ ἰορδάνου τοῦ εφραιμ καὶ ἐγενήθη ὅτι εἶπαν οἱ διασεσφωσμένοι τοῦ εφραιμ διαβῶμεν καὶ εἶπαν αὐτοῖς οἱ ἄνδρες γαλααδ μὴ ἡμεῖς ἐκ τοῦ εφραιμ καὶ εἶπαν οὐκ ἐσμεν
- 6 lè sa a yo mande l' pou l' di: Chibolèt. Men li di: Sibolèt paske li pa t' ka rive di l' jan yo di l' la. Lamenn yo mete men sou li, yo touye l' la nan pas la. Lè sa a, yo te touye karann demil (42.000) moun nan branch fanmi Efrayim lan.
Then they said to him, Now say Shibboleth; and he said Sibboleth, and was not able to say it in the right way; then they took him and put him to death at the crossing-places of Jordan; and at that time forty-two thousand Ephraimites were put to death.
καὶ εἶπαν αὐτοῖς εἶπατε δὴ σύνθημα καὶ οὐ κατηύθυναν τοῦ λαλήσαι οὕτως καὶ ἐπέλάβοντο αὐτῶν καὶ ἔσφαζαν αὐτοὺς ἐπὶ τὰς διαβάσεις τοῦ ἰορδάνου καὶ ἔπεσαν ἐξ εφραιμ ἐν τῷ καιρῷ ἐκείνῳ δύο τ εσσαράκοντα χιλιάδες
- 7 Jefte, moun Galarad la, te gouvènen pèp Izrayèl la pandan sizan. Apre sa, li mouri, epi yo antere l' nan lavil kote li te fèt la nan peyi Galarad.
Now Jephthah was judge of Israel for six years. And Jephthah the Gileadite came to his death, and his body was put to rest in his town, Mizpeh of Gilead.
καὶ ἔκρινεν εφθαε τὸν ἰσραηλ ἐξ ἑτῆ καὶ ἀπέθανεν εφθαε ὁ γαλααδίτης καὶ ἐτάφη ἐν τῇ πόλει αὐτοῦ γαλααδ
- 8 ¶ Apre Jefte, se Ibzán, moun lavil Betleyèm, ki te gouvènen pèp Izrayèl la.
And after him, Ibzán of Beth-lehem was judge of Israel.
καὶ ἔκρινεν μετ' αὐτὸν τὸν ἰσραηλ εσεβων ἐκ βαιθλεεμ
- 9 Li te gen trant pitit gason ak trant pitit fi. Li marye trant pitit fi l' yo ak moun ki pa t' nan branch fanmi l' epi li fè chache jenn fi nan lòt branch fanmi pou pitit gason l' yo. Li gouvènen pèp Izrayèl la pandan sètan.
He had thirty sons, and thirty daughters whom he sent to other places, and he got thirty wives from other places for his sons. And he was judge of Israel for seven years.
καὶ ἐγένοντο αὐτῷ τριάκοντα υἱοὶ καὶ τριάκοντα θυγατέρες ἐξαπεσταλμένα ἕξω καὶ τριάκοντα γυναῖκας εἰσήγαγεν τοῖς υἱοῖς αὐτοῦ ἕξωθεν καὶ ἔκρινεν τὸν ἰσραηλ ἐπτὰ ἑτῆ
- 10 Apre sa, Ibzán mouri, yo antere l' lavil Betleyèm.
And Ibzán came to his death and his body was put to rest at Beth-lehem.
καὶ ἀπέθανεν εσεβων καὶ ἐτάφη ἐν βηθλεεμ
- 11 Apre li, se Elon, moun Zabilon an, ki te gouvènen pèp Izrayèl la pandan dizan.
And after him, Elon the Zebulonite was judge of Israel; and he was judge of Israel for ten years.
καὶ ἔκρινεν μετ' αὐτὸν τὸν ἰσραηλ αιλων ὁ ζαβουλωνίτης καὶ ἔκρινεν τὸν ἰσραηλ δέκα ἑτῆ
- 12 Lè Elon, moun Zabilon an, mouri, yo antere l' lavil Ajalon nan peyi Zabilon.
And Elon the Zebulonite came to his death, and his body was put to rest in Ajalon in the land of Zebulun.
καὶ ἀπέθανεν αιλων ὁ ζαβουλωνίτης ἐν αιλιμ καὶ ἔθαψαν αὐτὸν ἐν γῆ ζαβουλων
- 13 Apre li, se Abdon, pitit gason Ilèl, moun lavil Piraton, ki t'ap gouvènen pèp Izrayèl la.
And after him, Abdon, the son of Hillel, the Pirathonite, was judge of Israel.
καὶ ἔκρινεν μετ' αὐτὸν τὸν ἰσραηλ λαβδων υἱὸς σελλημ ὁ φρααθωνίτης
- 14 Li te gen karant pitit gason ak trant pitit pitit gason ki te konn moute sou swasann dis ti bourik. Li gouvènen pèp Izrayèl la pandan witan.
He had forty sons and thirty sons' sons who went on seventy young asses; and he was judge of Israel for eight years.
καὶ ἐγένοντο αὐτῷ τεσσαράκοντα υἱοὶ καὶ τριάκοντα υἱοὶ τῶν υἱῶν αὐτοῦ ἐπιβεβηκότες ἐπὶ ἑβδομήκοντα πώλους καὶ ἔκρινεν τὸν ἰσραηλ ὀκτὼ ἑτῆ
- 15 Lè Abdon, pitit gason Ilèl la, mouri, yo antere l' lavil Piraton nan peyi Efrayim, nan mòn moun Amalèk yo.
And Abdon, the son of Hillel, came to his death, and his body was put to rest in Pirathon in the land of Ephraim, in the hill-country of the Amalekites.
καὶ ἀπέθανεν λαβδων υἱὸς σελλημ ὁ φρααθωνίτης καὶ ἐτάφη ἐν φρααθων ἐν γῆ εφραιμ ἐν ὄρει λανακ

- 1 ¶ Moun pèp Izrayèl yo te rekonmanse ankò ap fè sa ki mal nan je Seyè a. Seyè a lage yo nan men moun Filisti yo pandan karantan.
And the children of Israel again did evil in the eyes of the Lord; and the Lord gave them into the hands of the Philistines for forty years.
καὶ προσέθετο οἱ υἱοὶ ἰσραὴλ ποιῆσαι τὸ πονηρὸν ἐναντίον κυρίου καὶ παρέδωκεν αὐτοὺς κύριος ἐν χειρὶ ἀλλοφύλων τεσσαράκοντα ἔτη
- 2 Te gen yon nonm yo te rele Manoak. Se te moun lavil Zora, li te fè pati branch fanmi Dann lan. Madanm li pa t' janm ka fè pitit.
Now there was a certain man of Zorah of the family of the Danites, and his name was Manoah; and his wife had never given birth to a child.
καὶ ἐγένετο ἀνὴρ ἐκ σαραα ἐκ τῆς φυλῆς τοῦ δαν καὶ ὄνομα αὐτῷ μανωε καὶ ἡ γυνὴ αὐτοῦ στεῖρα καὶ οὐκ ἔτικτεν
- 3 Zanj Seyè a parèt devan madanm lan, li di l' konsa: -Ou pa t' janm ka fè pitit, pa vre? Men ou pral vin ansent, ou pral fè yon pitit gason.
And the angel of the Lord came to the woman, and said to her, See now! though you have never given birth to children, you will be with child and give birth to a son.
καὶ ὄφθη ἄγγελος κυρίου πρὸς τὴν γυναῖκα καὶ εἶπεν πρὸς αὐτὴν ἰδοὺ δὴ σὺ στεῖρα καὶ οὐ τέτοκας καὶ ἐν γαστρὶ ἔξεις καὶ τέξῃ υἴόν
- 4 Piga ou janm bwè diven, ni ankenn lòt bweson ki pou fè ou sou. Nitou, piga ou manje anyen ki pa bon pou moun k'ap sèvi Bondye manje.
Now then take care to have no wine or strong drink and to take no unclean thing for food;
καὶ νῦν φύλαξαι καὶ μὴ πίνῃς οἶνον καὶ σικερα καὶ μὴ φάγῃς πᾶν ἀκάθαρτον
- 5 Paske ou pral ansent, ou pral fè yon pitit gason. Piga ou janm koupe cheve nan tèt li, paske depi nan vant manman l', se yon gason k'ap viv apa pou Bondye tankou nazirit yo l'ap ye. Se li menm ki pral konmanse travay pou delivre pèp Izrayèl la anba men moun Filisti yo.
For you are with child and will give birth to a son; his hair is never to be cut, for the child is to be separate to God from his birth; and he will take up the work of freeing Israel from the hands of the Philistines.
ὅτι ἰδοὺ σὺ ἐν γαστρὶ ἔξεις καὶ τέξῃ υἴόν καὶ οὐκ ἀναβήσεται σίδηρος ἐπὶ τὴν κεφαλὴν αὐτοῦ ὅτι ἡγιασμένον ναζιραῖον ἔσται τῷ θεῷ τὸ παιδάριον ἐκ τῆς γαστρὸς καὶ αὐτὸς ἄρξεται σφάζειν τὸν ἰσραὴλ ἐκ χειρὸς ἀλλοφύλων
- 6 Apre sa, madanm lan antre al di mari l': -Yon moun Bondye te vin bò kote m'. Lè mwen gade l', pou jan li te fè m' pè a ou ta di yon mesaj Bondye. Mwen pa mande l' kote l' soti, ni li pa ban m' non li.
Then the woman came in, and said to her husband, A man came to me, and his form was like the form of a god, causing great fear; I put no question to him about where he came from, and he did not give me his name;
καὶ ἦλθεν ἡ γυνὴ καὶ εἶπεν τῷ ἀνδρὶ αὐτῆς λέγουσα ὅτι ἄνθρωπος τοῦ θεοῦ ἦλθεν πρὸς με καὶ ἡ ὄρασις αὐτοῦ ὡς ὄρασις ἀγγέλου τοῦ θεοῦ ἐπιφανῆς σφόδρα καὶ ἡρώτων πόθεν ἐστίν καὶ τὸ ὄνομα αὐτῶ οὐκ ἀπήγγειλέν μοι
- 7 Li di m' konsa: Ou pral ansent, ou pral fè yon pitit gason. Piga ou janm bwè diven, ni ankenn lòt bweson ki pou fè ou sou. Ni piga ou manje anyen ki pa bon pou moun k'ap sèvi Bondye manje. Paske pitit gason ou lan pral viv apa pou Bondye tankou nazirit yo depi nan vant manman l' jouk jou li mourì.
But he said to me, You are with child and will give birth to a son; and now do not take any wine or strong drink or let anything unclean be your food; for the child will be separate to God from his birth to the day of his death.
καὶ εἶπέν μοι ἰδοὺ σὺ ἐν γαστρὶ ἔξεις καὶ τέξῃ υἴόν καὶ νῦν μὴ πίνῃς οἶνον καὶ σικερα καὶ μὴ φάγῃς πᾶσαν ἀκαθαρσίαν ὅτι ναζιραῖον θεοῦ ἔσται τὸ παιδάριον ἀπὸ τῆς γαστρὸς ἕως ἡμέρας θανάτου αὐτοῦ
- 8 ¶ Lè sa a, Manoak lapriyè Seyè a, li di: -Tanpri, Mèt mwen, fè moun Bondye ou te voye a vin bò kote nou ankò pou l' ka di nou sa pou nou fè pou ti gason ki pral fèt la.
Then Manoah made prayer to the Lord, and said, O Lord, let the man of God whom you sent come to us again and make clear to us what we are to do for the child who is to come.
καὶ ἐδεήθη μανωε τοῦ κυρίου καὶ εἶπεν ἐν ἐμοὶ κύριε ἄνθρωπος τοῦ θεοῦ ὃν ἀπέστειλας πρὸς ἡμᾶς ἐλθέτω δὴ πρὸς ἡμᾶς καὶ φωτισάτω ἡμᾶς τί ποιήσωμεν τῷ παιδαρίῳ τῷ τικτομένῳ
- 9 Bondye fè sa Manoak te mande l' la vre. Epi mesaj Bondye a vin bò kote madanm lan ki te chita nan yon jaden. Manoak, mari a, pa t' avè l'.
And God gave ear to the voice of Manoah; and the angel of God came to the woman again when she was seated in the field; but her husband Manoah was not with her.
καὶ ἐπήκουσεν ὁ θεὸς τῆς φωνῆς μανωε καὶ παρεγένετο ὁ ἄγγελος τοῦ θεοῦ ἔτι πρὸς τὴν γυναῖκα αὐτῆς καθήμενης ἐν τῷ ἀγρῷ καὶ μανωε ὁ ἀνὴρ αὐτῆς οὐκ ἦν μετ' αὐτῆς
- 10 Madanm lan prese kouri al bay mari l' nouvèl la. Li di li konsa: -Men moun ki te vin bò kote m' lòt jou a parèt devan m' ankò.
So the woman, running quickly, gave her husband the news, saying, I have seen the man who came to me the other day.
καὶ ἐτάχυνεν ἡ γυνὴ καὶ ἐξέδραμεν καὶ ἀπήγγειλεν τῷ ἀνδρὶ αὐτῆς καὶ εἶπεν πρὸς αὐτόν ἰδοὺ ὄπται μοι ὁ ἀνὴρ ὁ ἐλθὼν πρὸς με τῇ ἡμέρᾳ ἐκείνῃ
- 11 Manoak leve, li swiv madanm li. L' al jwenn nonm lan, epi li di l': -Se ou menm ki te pale ak madanm sa a? Li reponn: -Wi, se mwen.
And Manoah got up and went after his wife, and came up to the man and said to him, Are you the man who was talking to this woman? And he said, I am.
καὶ ἀνέστη μανωε καὶ ἐπορεύθη ὀπίσω τῆς γυναίκος αὐτοῦ πρὸς τὸν ἀνδρα καὶ εἶπεν αὐτῷ εἰ σὺ εἶ ὁ ἀνὴρ ὁ λαλήσας πρὸς τὴν γυναῖκα καὶ εἶπεν ὁ ἄγγελος ἐγώ
- 12 -Manoak di l': -Bon. Lè tou sa ou di yo va rive, kijan pou m' elve ti pitit la? Kisa pou l' fè ak sa pou l' pa fè?
And Manoah said, Now when your words come true, what is to be the rule for the child and what will be his work?
καὶ εἶπεν μανωε νῦν δὴ ἐλθόντος τοῦ ῥήματός σου τί ἔσται τὸ κρίμα τοῦ παιδαρίου καὶ τὰ ἔργα αὐτοῦ

- 13 Mesaje Seyè a di Manoak konsa: -Se pou madanm ou fè tou sa mwen di l' fè a.
And the angel of the Lord said to Manoah, Let the woman take note of what I have said to her.
 και ειπεν ο αγγελος κυριου προς मानωε απο πάντων ὧν ειπα προς την γυναίκα φυλαξάσθω
- 14 Piga li janm manje anyen ki fèt avèk rezen. Piga li janm bwè diven ni ankenn lòt bweson ki pou fè l' sou. Piga li janm manje anyen ki pa bon pou moun k'ap sèvi Bondye manje. Se pou li fè tou sa mwen mande l' fè a.
She is to have nothing which comes from the vine for her food, and let her take no wine or strong drink or anything which is unclean; let her take care to do all I have given her orders to do.
 απο πάντων ὅσα ἐκπορεύεται ἐξ ἀμπέλου οὐ φάγεται και οἶνον και σικερα μη πιέτω και πᾶν ἀκάθαρτον μη φαγέτω πάντα ὅσα ἐνετειλάμην αὐτῇ φυλαξάσθω
- 15 ¶ Manoak di mesaje Seyè a: -Tanpri, poko ale. Kite nou kwit yon jenn ti kabrit pou ou.
And Manoah said to the angel of the Lord, Now let us keep you while we make ready a young goat for you.
 και ειπεν मानωε προς τον αγγελον κυριου βιασώμεθα διή σε και ποιήσομεν ἐνώπιόν σου ἔριφον αἰγῶν
- 16 Mesaje Seyè a di Manoak konsa: -Menm si mwen rete mwen p'ap manje manje w'ap ban mwen an. Men si ou vle, touye yon ti kabrit, boule l' nan dife tankou yon ofrann pou Seyè a. Manoak pa t' ankò konnen si se te yon mesaje Seyè a ki te devan l'.
And the angel of the Lord said to Manoah, Though you keep me I will not take of your food; but if you will make a burned offering, let it be offered to the Lord. For it had not come into Manoah's mind that he was the angel of the Lord.
 και ειπεν ο αγγελος κυριου προς मानωε ἐὰν βιάση με οὐ φάγομαι τῶν ἄρτων σου και ἐὰν ποιήσης ὀλοκαύτωμα κυρίῳ ἀνοίσεις αὐτό ὅτι οὐκ ἔγνων मानωε ὅτι αγγελος κυριου ἐστίν
- 17 Manoak di mesaje Seyè a: -Di nou ki jan ou rele pou nou ka fè lwanj pou ou lè pawòl ou di yo va rive vre.
Then Manoah said to the angel of the Lord, What is your name, so that when your words come true we may give you honour?
 και ειπεν मानωε προς τον αγγελον κυριου τί ὀνομά σοι ἵνα ὅταν ἔλθῃ τὸ ῥῆμά σου δοξάσωμέν σε
- 18 Mesaje Seyè a di l': -Poukisa nou vle konnen non m'? Non m' se yon mèvèy.
But the angel of the Lord said to him, Why are you questioning me about my name, seeing that it is a wonder?
 και ειπεν αὐτῷ ο αγγελος κυριου ἵνα τί τοῦτο ἐρωτᾷς τὸ ὀνομά μου και αὐτό ἐστιν θαυμαστόν
- 19 Manoak pran jenn ti kabrit la ak kèk grenn jaden, li mete yo sou lotèl wòch la, li ofri yo pou Seyè a ki fè yon mèvèy devan Manoak ak madanm li ki te rete la ap gade.
So Manoah took the young goat with its meal offering, offering it on the rock to the Lord, who did strange things.
 και ἔλαβεν मानωε τον ἔριφον τῶν αἰγῶν και τὴν θυσίαν και ἀνήνεγκεν ἐπὶ τὴν πέτραν τῷ κυρίῳ τῷ θαυμαστῷ ποιῶντι κυρίῳ και मानωε και ἡ γυνὴ αὐτοῦ ἐθεώρουν
- 20 Pandan flanm dife yo t'ap sotri sou lotèl la moute nan syèl la, Manoak ak madanm li wè mesaje Seyè a moute nan syèl la nan flanm dife a. Lè yo wè sa, yo lage kò yo fas atè.
And when the flame went up to heaven from the altar, the angel of the Lord went up in the flame of the altar, while Manoah and his wife were looking on; and they went down on their faces to the earth.
 και ἐγένετο ἐν τῷ ἀναβῆναι τὴν φλόγα ἐπάνωθεν τοῦ θυσιαστηρίου εἰς τὸν οὐρανὸν και ἀνέβη ο αγγελος κυριου ἐν τῇ φλογί και मानωε και ἡ γυνὴ αὐτοῦ ἐθεώρουν και ἔπεσον ἐπὶ πρόσωπον αὐτῶν ἐπὶ τὴν γῆν
- 21 Manoak ak madanm li pa janm wè mesaje Bondye a ankò. Se lè sa a, Manoak vin konprann se te yon mesaje Seyè a ki te parèt devan yo a.
But the angel of the Lord was seen no more by Manoah and his wife. Then it was clear to Manoah that he was the angel of the Lord.
 και οὐ προσέθηκεν ἔτι ο αγγελος κυριου ὀφθῆναι προς मानωε και προς την γυναίκα αὐτοῦ τότε ἔγνων मानωε ὅτι αγγελος κυριου ἐστίν
- 22 Lè sa a, Manoak di madanm li: -Nou pral mouri, paske nou wè Bondye!
And Manoah said to his wife, Death will certainly be our fate, for it is a god whom we have seen.
 και ειπεν मानωε προς την γυναίκα αὐτοῦ θανάτω ἀποθανούμεθα ὅτι θεὸν ἐωράκαμεν
- 23 Madanm lan di l': -Si Seyè a te vle touye nou, li pa ta asepte ofrann nou fè pou li yo. Li pa ta fè nou wè tout bagay sa yo, ni li pa ta fè nou tande tout pawòl sa yo.
But his wife said to him, If the Lord was purposing our death, he would not have taken our burned offering and our meal offering, or have given us such orders about the child.
 και ειπεν αὐτῷ ἡ γυνὴ αὐτοῦ εἰ ἐβούλετο κύριος θανατώσει ἡμᾶς οὐκ ἂν ἐδέξατο ἐκ τῶν χειρῶν ἡμῶν ὀλοκαύτωμα και θυσίαν και οὐκ ἂν ἐφότισεν ἡμᾶς πάντα ταῦτα και οὐκ ἂν ἀκουστὰ ἐποίησεν ἡ μὴν ταῦτα
- 24 ¶ Apre sa, madanm lan fè yon pitit gason, li rele l' Samson. Pitit la grandi, Seyè a te beni l'.
So the woman gave birth to a son, and gave him the name Samson; and he became a man and the blessing of the Lord was on him.
 και ἔτεκεν ἡ γυνὴ υἱὸν και ἐκάλεσεν τὸ ὀνομα αὐτοῦ σαμψων και ἠυλόγησεν αὐτὸν κύριος και ἠύξηθη τὸ παιδάριον

- 25 Epi Iespri Seyè a konmans travay nan li antan li te nan kan moun Dann yo, ant Soreja ak Ehtawòl.
And the spirit of the Lord first came on him in Mahaneh-dan, between Zorah and Eshtaol.
καὶ ἦρξατο πνεῦμα κυρίου συμπορεύεσθαι αὐτῷ ἐν παρεμβολῇ δαν ἀνά μέσον σαραα καὶ ἀνά μέσον εσθαολ.
- 1 ¶ Yon jou Samson desann ale lavil Timna, li wè yon jenn fi nan moun Filisti yo li renmen.
Now Samson went down to Timnah, and saw a woman in Timnah, of the daughters of the Philistines;
καὶ κατέβη σαμψων εἰς θαμναθα καὶ εἶδεν γυναῖκα ἐν θαμναθα ἐκ τῶν θυγατέρων τῶν ἀλλοφύλων καὶ ἤρεσεν ἐνόπιον αὐτοῦ
- 2 Li tounen vin di papa l' ak manman l': -Mwen wè lavil Timna yon jenn fi mwen renmen nan moun Filisti yo. Al mande pou li pou mwen.
And when he came back he said to his father and mother, I have seen a woman in Timnah, of the daughters of the Philistines: get her now for me for my wife.
καὶ ἀνέβη καὶ ἀπήγγειλεν τῷ πατρὶ αὐτοῦ καὶ τῇ μητρὶ αὐτοῦ καὶ εἶπεν γυναῖκα ἐώρακα ἐν θαμναθα ἀπὸ τῶν θυγατέρων τῶν ἀλλοφύλων καὶ νῦν λάβετέ μοι αὐτὴν εἰς γυναῖκα
- 3 Manman l' ak papa l' di l' konsa: -Poukisa pou ou ale jouk kay moun Filisti yo, moun ki p'ap sèvi Bondye nou an, pou al chache yon madanm? Ou pa jwenn yon jenn fi nan fanmi ou, osinon nan pèp nou an pou ou marye? Men, Samson reponn papa l': -Tanpri, al fè lademann lan pou mwen, paske se li menm mwen renmen.
Then his father and mother said to him, Is there no woman among the daughters of your relations or among all my people, that you have to go for your wife to the Philistines, who are without circumcision? But Samson said to his father, Get her for me, for she is pleasing to me.
καὶ εἶπεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ μὴ οὐκ ἔστιν ἀπὸ τῶν θυγατέρων τῶν ἀδελφῶν σου καὶ ἐν παντὶ τῷ λαῷ μου γυνὴ ὅτι σὺ πορεύῃ λαβεῖν γυναῖκα ἐκ τῶν ἀλλοφύλων τῶν ἀπεριτιμῆτων καὶ εἶπεν σαμψων πρὸς τὸν πατέρα αὐτοῦ ταύτην λαβέ μοι ὅτι ἤρεσεν ἐν ὄφθαλμοῖς μου
- 4 Papa l' ak manman l' pa t' konnen se Seyè a ki t'ap pouse Samson fè sa pou l' te ka jwenn yon okazyon gen kont ak moun Filisti yo. Lè sa a, se moun Filisti ki te chèf sou moun pèp Izrayèl yo.
Now his father and mother had no knowledge that this was the purpose of the Lord, who had the destruction of the Philistines in mind. Now the Philistines at that time were ruling over Israel.
καὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οὐκ ἔγνωσαν ὅτι παρὰ κυρίου ἐστὶν ὅτι ἀνταπόδομα αὐτὸς ἐκζητεῖ ἐκ τῶν ἀλλοφύλων καὶ ἐν τῷ καιρῷ ἐκείνῳ ἀλλοφύλοι ἐκυριεύον τῶν υἱῶν Ἰσραὴλ.
- 5 Se konsa Samson desann lavil Timna ansanm ak papa l' ak manman l'. Lè yo rive nan jaden rezen ki toupre lavil Timna a, li wè yon jenn lyon ki t'ap gwonde ki t'ap vanse sou li.
Then Samson went down to Timnah (and his father and his mother,) and came to the vine-gardens of Timnah; and a young lion came rushing out at him.
καὶ κατέβη σαμψων καὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ εἰς θαμναθα καὶ ἐξέκλιεν εἰς ἀμπελῶνα θαμναθα καὶ ἰδοὺ σκύμνος λέοντων ὠρυόμενος εἰς ἀπάντησιν αὐτοῦ
- 6 Lamenn, Iespri Seyè a vin sou li. Li vin gen yon sèl fòs, li dechèpiye lyon an pak an pak ak men li tankou si se te yon jenn ti kabrit. Men, li pa rakonte papa l' ak manman l' sa l' te fè a.
And the spirit of the Lord came on him with power, and, unarmed as he was, pulling the lion in two as one might do to a young goat, he put him to death; (but he said nothing to his father and mother of what he had done.)
καὶ κατηύθυνεν ἐπ' αὐτὸν πνεῦμα κυρίου καὶ διέσπασεν αὐτόν ὥσει διασπάσαι ἔριφον αἰγῶν καὶ οὐδὲν ἦν ἐν τῇ χειρὶ αὐτοῦ καὶ οὐκ ἀπήγγειλεν τῷ πατρὶ αὐτοῦ οὐδὲ τῇ μητρὶ ἃ ἐποίησεν
- 7 Lèfini, l' ale, li pale ak ti fi a, li renmen l'.
So he went down and had talk with the woman; and she was pleasing to Samson.
καὶ κατέβησαν καὶ ἐλάλησαν τῇ γυναικί καὶ ἤρεσεν ἐνόπιον σαμψων
- 8 Kèk tan apre sa, li tounen vin marye avè l'. Sou wout li, li fè yon ti detou pou l' al wè kadav lyon li te touye a. Li tou sezi jwenn yon desen myèl avèk siwo myèl anndan kadav la.
Then after a time he went back to take her; and turning from the road to see the dead body of the lion, he saw a mass of bees in the body of the lion, and honey there.
καὶ ἐπέστρεψεν μεθ' ἡμέρας λαβεῖν αὐτὴν καὶ ἐξέκλιεν ἰδεῖν τὸ πτώμα τοῦ λέοντος καὶ ἰδοὺ συστροφή μελισσῶν ἐν τῷ στόματι τοῦ λέοντος καὶ μέλι ἦν
- 9 Li pran ti moso gato myèl nan men l', li manje ladan l' antan l'ap fè rèz vwayaj la. L' al jwenn manman l' ak papa l', li ba yo rèz gato myèl la, epi yo manje. Men, li pa t' di yo se nan kadav lyon an li te pran l'.
And he took the honey in his hand, and went on, tasting it on the way; and when he came to his father and mother he gave some to them; but did not say that he had taken the honey from the body of the lion.
καὶ ἐξείλεν αὐτὸ εἰς τὸ στόμα αὐτοῦ καὶ ἐπορεύθη πορευόμενος καὶ ἔσθον καὶ ἐπορεύθη πρὸς τὸν πατέρα αὐτοῦ καὶ πρὸς τὴν μητέρα αὐτοῦ καὶ ἔδωκεν αὐτοῖς καὶ ἔφαγον καὶ οὐκ ἀπήγγειλεν αὐτοῖς ὅτι ἐκ τῆς ἕξεως τοῦ λέοντος ἐξείλεν τὸ μέλι
- 10 ¶ Apre sa, papa l' desann ale kay ti fi a. Lè sa a, Samson fè yon bèl resepsyon lakay la. Se konsa jenn gason yo toujou fè lè y'ap marye.
Then Samson went down to the woman, and made a feast there, as was the way among young men.
καὶ κατέβη ὁ πατὴρ αὐτοῦ πρὸς τὴν γυναῖκα καὶ ἐποίησεν ἐκεῖ σαμψων πότον ἡμέρας ἑπτὰ ὅτι οὗτος ἐποίουν οἱ νεανίσκοι
- 11 Lè moun Filisti yo wè l', yo pran trant jenn gason yo voye pou rete avè l'.
And he took thirty friends, and they were with him.
καὶ ἐγένετο ἐν τῷ φοβεῖσθαι αὐτούς αὐτὸν προσκατέστησαν αὐτῷ ἑταίρους τριάκοντα καὶ ἦσαν μετ' αὐτοῦ

- 12 Samson di yo: -Mwen pral ban nou yon kont. Si nou jwenn li anvan sèt jou fèt nòs la fin pase, m'ap ban nou trant bèl varèz ak trant rechanj fèt ak bèl twal.
And Samson said, Now I have a hard question for you: if you are able to give me the answer before the seven days of the feast are over, I will give you thirty linen robes and thirty changes of clothing;
καὶ εἶπεν αὐτοῖς σαμψων προβαλῶ ὑμῖν πρόβλημα καὶ ἐὰν ἀπαγγεῖλητέ μοι τὸ πρόβλημα ἐν ταῖς ἐπτὰ ἡμέραις τοῦ πότου δώσω ὑμῖν τριάκοντα σινδόνας καὶ τριάκοντα στολάς
- 13 Men, si nou pa jwenn li anvan lè sa a, se nou ki pral ban mwen trant varèz ak trant rechanj. Yo di l': -Dakò! Ban nou kont la. Fè nou tande l'.
But if you are not able to give me the answer, then you will have to give me thirty linen robes and thirty changes of clothing. And they said to him, Put your hard question and let us see what it is.
καὶ ἐὰν μὴ δυνασθῆτε ἀπαγγεῖλαι μοι καὶ δώσετε ὑμεῖς ἐμοὶ τριάκοντα σινδόνας καὶ τριάκοντα στολάς ἱματίων καὶ εἶπαν αὐτῷ προβαλοῦ τὸ πρόβλημά σου καὶ ἀκουσόμεθα αὐτοῦ
- 14 Li di yo: -Manje soti nan vant sa ki konn touye pou manje. Sa ki dous soti nan sa ki gen anpil fòs. Twa jou pase, yo pa t' ankò jwenn kont la.
And he said, Out of the taker of food came food, and out of the strong came the sweet. And at the end of three days they were still not able to give the answer.
καὶ εἶπεν αὐτοῖς ἐκ τοῦ ἔσθοντος ἐξῆλθεν βρώσις καὶ ἐξ ἰσχυροῦ ἐξῆλθεν γλυκὺ καὶ οὐκ ἠδυνάσθησαν ἀπαγγεῖλαι τὸ πρόβλημα ἐπὶ τρεῖς ἡμέρας
- 15 Sou katriyèm jou a, yo rele madan Samson, yo di l' konsa: -Pran tèt mari ou, fè l' ban nou kont la. Si ou pa fè sa, n'ap mete dife lakay papa ou, n'ap boule l' ansanm avè ou ladan l'! Gen lè se pou eskanmòte tou sa nou genyen ou te envite nou isit la?
So on the fourth day they said to Samson's wife, Get from your husband the answer to his question by some trick or other, or we will have you and your father's house burned with fire; did you get us here to take all we have?
καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ καὶ εἶπαν τῇ γυναικὶ σαμψων ἀπάτησον δὴ τὸν ἄνδρα σου καὶ ἀπαγγεῖλάτω σοὶ τὸ πρόβλημα μήποτε ἐμπυρῶσόμεν σε καὶ τὸν οἶκον τοῦ πατρὸς σου ἐν πυρὶ ἢ πτωχὸς εἶσαι ἐκαλέσατε ἡμᾶς
- 16 Se konsa madan Samson al jwenn mari l', li pran kriye sou zepòl li, li di l' konsa: -Ou pa renmen m'! Se rayi ou rayi m'! Ou bay zanmi m' yo yon kont, ou pa janm di m' sa l' vle di! Samson reponn li: -Gade, machè! Mwen pa menm di papa m' ak manman m' sa kont la ye. Atò se ou menm mwen ta di l'?
Then Samson's wife, weeping over him, said, Truly you have no love for me but only hate; you have put a hard question to the children of my people and have not given me the answer. And he said to her, See, I have not given the answer even to my father or my mother; am I to give it to you?
καὶ ἔκλασεν ἡ γυνὴ σαμψων ἐπ' αὐτὸν καὶ εἶπεν αὐτῷ μεμίσσηκάς με καὶ οὐκ ἠγάπηκάς με ὅτι τὸ πρόβλημα ὃ προεβόλου τοῖς υἱοῖς τοῦ λαοῦ μου κάμοι οὐκ ἀπήγγειλας αὐτό καὶ εἶπεν αὐτῇ σαμψων ἰδοὺ τῷ πατρὶ μου καὶ τῇ μητρὶ μου οὐκ ἀπήγγειλα αὐτό καὶ σοὶ ἀπαγγεῖλω
- 17 Pandan tout sèt jou fèt nòs la, li pa t' sispann kriye nan zòrèy Samson. Sou setyèm jou a, Samson ba li sekre kont la paske fanm lan t'ap anbete l' twòp. Lèfini fanm lan soti al di ras li yo sa kont lan vle di.
And all the seven days of the feast she went on weeping over him; and on the seventh day he gave her the answer, because she gave him no peace; and she sent word of it to the children of her people.
καὶ ἔκλασεν ἐπ' αὐτὸν ἐπὶ τὰς ἐπτὰ ἡμέρας ἐν αἷς ἦν ἐν αὐταῖς ὁ πότος καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ ἀπήγγειλεν αὐτῇ ὅτι παρηνόχλησεν αὐτόν καὶ αὐτὴ ἀπήγγειλεν τοῖς υἱοῖς τοῦ λαοῦ αὐτοῦ ἦς
- 18 Se konsa, sou setyèm jou a, anvan Samson antre nan chanm li pou l' al dòmi, mesye lavil yo di l' konsa: -Kisa ki pi dous pase siwo myèl? Kisa ki gen plis fòs pase lyon? Samson di yo: -Si nou pa t' travay tèt madanm mwen, nou pa ta janm jwenn kont mwen an!
Then on the seventh day, before he went into the bride's room, the men of the town said to him, What is sweeter than honey? and what is stronger than a lion? And he said to them, If you had not been ploughing with my cow you would not have got the answer to my question.
καὶ εἶπαν αὐτῷ οἱ ἄνδρες τῆς πόλεως ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ πρὶν δῦνα τὸν ἥλιον τί γλυκύτερον μέλιτος καὶ τί ἰσχυρότερον λέοντος καὶ εἶπεν αὐτοῖς σαμψων εἰ μὴ κατεδαμάσατέ μου τὴν δάμαλιν οὐκ ἂν εὔρετε τὸ πρόβλημά μου
- 19 Lè sa a, lespri Seyè a desann sou Samson pou ba l' fòs. Li pati, l' ale lavil Askalon. Li touye trant gason nan moun lavil la, epi li pran rad ki te sou yo, li pote yo bay mesye ki te jwenn kont lan. Apre sa, li fè yon sèl kòlè, li tounen lakay papa l'.
And the spirit of the Lord came rushing on him, and he went down to Ashkelon and, attacking thirty men there, took their clothing from them, and gave it to the men who had given the answer to his hard question. Then, full of wrath, he went back to his father's house.
καὶ κατεῦθunen ἐπ' αὐτὸν πνεῦμα κυρίου καὶ κατέβη εἰς ἀσκαλῶνα καὶ ἔπαισεν ἐκεῖθεν τριάκοντα ἄνδρας καὶ ἔλαβεν τὰς στολάς αὐτῶν καὶ ἔδωκεν τοῖς ἀπαγγεῖλαισιν τὸ πρόβλημα καὶ ἐθυμώθη ὀργῇ σαμψων καὶ ἀνέβη εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ
- 20 Lè sa a, moun yo rele yonn nan moun ki te avèk Samson yo, sa ki te pi bon zanmi l' lan, yo ba li madan Samson pou madanm li.
But Samson's wife was given to the friend who had been his best man.
καὶ συνώκησεν ἡ γυνὴ σαμψων τῷ νυμφαγωγῷ αὐτοῦ ὃς ἦν ἑταῖρος αὐτοῦ
- 1 ¶ Kèk tan apre sa, pandan rekòt ble a, Samson al rann madanm li vizit. Li te pote yon jenn ti kabrit pou li. Li di bòpè li: -Mwen pral antre nan chanm madanm mwen! Men, bòpè a pa t' kite l' antre.
Now a short time after, at the time of the grain-cutting, Samson, taking with him a young goat, went to see his wife; and he said, I will go in to my wife into the bride's room. But her father would not let him go in.
καὶ ἐγένετο μεθ' ἡμέρας ἐν ἡμέραις θερισμοῦ πυρῶν καὶ ἐπεσκέψατο σαμψων τὴν γυναῖκα αὐτοῦ φέρων ἔριφον αἰγῶν καὶ εἶπεν εἰσελεύσομαι πρὸς τὴν γυναῖκά μου εἰς τὸν κοιτῶνα καὶ οὐκ ἀφήκεν αὐτὸν ὁ πατὴρ αὐτῆς εἰσελθεῖν πρὸς αὐτήν

- 2 Li di Samson konsa: -Mwen te kwè ou te rayi l'! Se konsa, mwen pran l' bay pi bon zanmi ou lan. Men, ti sè l' la pi bèl pase l'. Ou te mèt pran ti sè a nan plas gran sè a.
And her father said, It seemed to me that you had only hate for her; so I gave her to your friend: but is not her younger sister fairer than she? so please take her in place of the other.
καὶ εἶπεν ὁ πατὴρ αὐτῆς εἶπας εἶπα ὅτι μισῶν ἐμίσησας αὐτὴν καὶ ἔδωκα αὐτὴν τῷ συνεταίρῳ σου οὐκ ἰδοῦ ἡ ἀδελφὴ αὐτῆς ἡ νεωτέρα κρείσσων αὐτῆς ἔστιν ἔστω δὴ σοὶ ἀντὶ αὐτῆς
- 3 Samson di yo: -Fwa sa a, si m' fè moun Filisti yo kichòy, piga pesonn vin di m' anyen.
Then Samson said to them, This time I will give payment in full to the Philistines, for I am going to do them great evil.
καὶ εἶπεν αὐτῷ σαμψων ἀθῶός εἰμι τὸ ἅπαξ ἀπὸ τῶν ἀλλοφύλων ὅτι ἐγὼ ποιῶ μεθ' ὑμῶν κακά
- 4 L' ale, li pran twasan (300) chen mawon. Li mare yo nan ke de pa de, ak yon bwa chandèl nan mitan ke yo.
So Samson went and got three hundred foxes and some sticks of fire-wood; and he put the foxes tail to tail with a stick between every two tails;
καὶ ἐπορεύθη σαμψων καὶ συνέλαβεν τριακοσίας ἀλώπεκας καὶ ἔλαβεν λαμπάδας καὶ συνέδησεν κέρκον πρὸς κέρκον καὶ ἔθηκεν λαμπάδα μίαν ἀνὰ μέσον τῶν δύο κέρκων ἐν τῷ μέσῳ
- 5 Apre sa, li mete dife nan bwa chandèl yo, epi li lage chen mawon yo nan jaden ble moun Filisti yo. Dife boule dènye ble moun yo, non sèlman ble ki kase deja yo, men tou ble ki te sou pye toujou.
Dife a boule ata jaden rezen yo ak jaden oliv yo.
Then firing the sticks, he let the foxes loose among the uncut grain of the Philistines, and all the corded stems as well as the living grain and the vine-gardens and the olives went up in flames.
καὶ ἐξῆψεν πῦρ ἐν ταῖς λαμπάσιν καὶ ἐξαπέστειλεν εἰς τὰ δράγματα τῶν ἀλλοφύλων καὶ ἐνεπύρισε τοὺς στάχους καὶ τὰ προτεθερισμένα ἀπὸ στοιβῆς καὶ ἕως ἐστῶτος καὶ ἕως ἀμπελωνος καὶ ἐλαίας
- 6 Lè sa a, moun Filisti yo mande: -Ki moun ki fè sa? Yo di yo: -Se Samson, bofi nonm lavil Timna a, ki fè l', paske bòpè l' te pran madan Samson, li bay yon bon zanmi Samson. Se konsa moun Filisti yo ale yo boule madanm lan ansanm ak papa l' nan kay la.
Then the Philistines said, Who has done this? And they said, Samson, the son-in-law of the Timnite, because he took his wife and gave her to his friend. So the Philistines came up and had her and her father's house burned.
καὶ εἶπαν οἱ ἀλλόφυλοι τίς ἐποίησεν ταῦτα καὶ εἶπαν σαμψων ὁ γαμβρὸς τοῦ θαυμαθαίου ὅτι ἔλαβεν τὴν γυναῖκα αὐτοῦ καὶ ἔδωκεν αὐτὴν τῷ συνεταίρῳ αὐτοῦ καὶ ἀνέβησαν οἱ ἀλλόφυλοι καὶ ἐνεπύρισαν τὴν οἰκίαν τοῦ πατρὸς αὐτῆς καὶ αὐτὴν καὶ τὸν πατέρα αὐτῆς ἐν πυρὶ
- 7 Samson di yo: -Anhan! Se konsa nou fè sa? Bon. Mwen p'ap sispann toutotan mwen pa fin fè nou peye sa nou fè m' la a.
And Samson said to them, If you go on like this, truly I will take my full payment from you; and that will be the end of it.
καὶ εἶπεν αὐτοῖς σαμψων ἐὰν ποιήσητε οὕτως οὐκ εὐδοκήσω ἀλλὰ τὴν ἐκδίκησίν μου ἐξ ἔνός καὶ ἐκάστου ὑμῶν ποιήσομαι
- 8 Se konsa, li atake yo avèk raj, li touye anpil ladan yo. Apre sa, l' ale rete nan yon twou wòch bò lavil Etam.
And he made an attack on them, driving them in uncontrolled flight, and causing great destruction; then he went away to his safe place in the crack of the rock of the rock at Etam.
καὶ ἐπάταξεν αὐτοὺς ἐπὶ μηρὸν πληγὴν μεγάλην καὶ κατέβη καὶ κατόκει παρὰ τῷ χεμάρρῳ ἐν τῷ σπηλαίῳ ἡταμ
- 9 ¶ Moun Filisti yo al moute kan yo nan peyi Jida, epi yo atake lavil Leki.
Then the Philistines went and put up their tents in Judah, all round Lehi.
καὶ ἀνέβησαν οἱ ἀλλόφυλοι καὶ παρεβόλοσαν ἐπὶ τὸν ἰουδα καὶ ἐξερρίφησαν ἐν λεχί
- 10 Moun peyi Jida yo mande yo: -Poukisa nou vin atake nou? Yo reponn: -Nou vin isit la pou n' mare Samson, pou n' fè l' pase menm sa li te fè nou pase a.
And the men of Judah said, Why have you come up against us? And they said, We have come up to take Samson, and to do to him as he has done to us.
καὶ εἶπαν αὐτοῖς πᾶς ἀνὴρ ἰουδα ἵνα τί ἀνέβητε ἐφ' ἡμᾶς καὶ εἶπαν οἱ ἀλλόφυλοι δῆσαι τὸν σαμψων καὶ ποιῆσαι αὐτῷ ὃν τρόπον ἐποίησεν ἡμῖν
- 11 Lè sa a, twamil (3000) gason peyi Jida desann bò twou wòch Etam lan, epi yo di Samson: -Gen lè ou pa konnen se moun Filisti yo ki chèf nan peyi nou an? Poukisa ou fè nou sa? Li reponn yo: -Mwen fè yo menm sa yo te fè m' lan.
Then three thousand of the men of Judah went down to the crack of the rock of Etam, and said to Samson, Is it not clear to you that the Philistines are our rulers? What is this you have done to us?
And he said to them, I only did to them as they did to me.
καὶ κατέβησαν τρεῖς χιλιάδες ἀνδρῶν ἐξ ἰουδα ἐπὶ τὴν ὀπήν τῆς πέτρας ἡταμ καὶ εἶπαν πρὸς σαμψων οὐκ οἶδας ὅτι ἄρχουσιν ἡμῶν οἱ ἀλλόφυλοι καὶ ἵνα τί ταῦτα ἐποίησας ἡμῖν καὶ εἶπεν αὐτοῖς σαμψων ὡν καθὼς ἐποίησαν ἡμῖν οὕτως ἐποίησα αὐτοῖς
- 12 Yo di l': -Nou vin isit la pou nou mare ou, pou nou ka mennan ou bay moun Filisti yo. Samson di yo: -Fè m' sèman nou p'ap touye m', nou menm!
Then they said to him, We have come down to take you and give you up into the hands of the Philistines. And Samson said to them, Give me your oath that you will not make an attack on me yourselves.
καὶ εἶπαν αὐτῷ τοῦ δῆσαι σε κατέβημεν καὶ παραδοῦναι σε εἰς χεῖρας ἀλλοφύλων καὶ εἶπεν αὐτοῖς σαμψων ὁμόσατέ μοι μὴ ἀποκτεῖναι με ὑμεῖς καὶ παράδοτέ με αὐτοῖς μήποτε ἀπαντήσητε ὑμεῖς ἐν ἐμοί

- 13 Yo di l': -O non! N'ap annik mare ou, epi n'ap mennen ou bay moun Filisti yo. Nou p'ap touye ou! Yo pran de kòd tou nèf, yo mare l' byen mare epi yo tounen avè l' soti nan twou wòch la.
And they said, No; we will take you and give you up into their hands, but truly we will not put you to death. So knotting two new cords round him they took him up from the rock.
καὶ ὤμοσαν αὐτῷ λέγοντες οὐχὶ ἀλλὰ δεσμῶ δῆσομέν σε καὶ παραδώσομέν σε εἰς χεῖρας αὐτῶν θανάτῳ δὲ οὐ θανατώσομέν σε καὶ ἔδησαν αὐτὸν δύο καλωδίους καινοῖς καὶ ἀνήγαγον αὐτὸν ἐκ τῆς πέτρης
- 14 Lè yo rive lavil Leki, moun Filisti yo kouri vin kontre avè l', yo t'ap rele sitèlman yo te kontan yo te pran li. Lespri Seyè a desann sou Samson. Epi li kase kòd ki te mare de bra l' yo. Moso kòd yo tonbe atè, ou ta di fil ki boule nan dife.
And when he came to Lehi, the Philistines came out, meeting him with loud cries; then the spirit of the Lord came rushing on him, and the cords on his arms became like grass which has been burned with fire, and the bands came falling off his hands.
καὶ αὐτὸς ἦλθεν ἕως σιαγόνος καὶ οἱ ἀλλόφυλοι ἠλάλαζαν εἰς ἀπάντησιν αὐτοῦ καὶ ἔδραμον εἰς συνάντησιν αὐτοῦ καὶ κατηύθουν ἐπ' αὐτὸν πνεῦμα κυρίου καὶ ἐγένοντο τὰ καλώδια τὰ ἐν τοῖς βραχίονσιν αὐτοῦ ὡσεὶ στιππύον ἡνίκα ἂν ὄσφρανθῆ πυρός καὶ διελύθησαν οἱ δεσμοὶ ἀπὸ τῶν βραχιόνων αὐτοῦ
- 15 Li jwenn zo machwè yon bourik ki te fenk mouri, li lonje men l', li pran l', li touye mil (1000) moun avè l'.
And taking up the mouth-bone of an ass newly dead, which he saw by chance on the earth, he put to death a thousand men with it.
καὶ εὔρεν σιαγόνα ὄνου ἐρριμμένην ἐν τῇ ὁδῷ καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἔλαβεν αὐτὴν καὶ ἐπάταξεν ἐν αὐτῇ χιλίους ἀνδρας
- 16 Lèfini, li pran chante, li di: -Avèk yon zo machwè bourik mwen touye mil moun. Avèk yon zo machwè bourik mwen bat yo byen bat.
And Samson said, With a red ass's mouth-bone I have made them red with blood, with a red ass's mouth-bone I have sent destruction on a thousand men.
καὶ εἶπεν σαμψων ἐν σιαγόνῳ ὄνου ἐξαλείφω ἐξήλειψα αὐτούς ὅτι ἐν σιαγόνῳ ὄνου ἐπάταξα χιλίους ἀνδρας
- 17 Lè li fin di sa, li voye zo machwè bourik la jete. Li rele kote l' te ye a: Mòn zo machwè.
And having said these words, he let the mouth-bone go out of his hand; so that place was named Ramath-lehi.
καὶ ἐγένετο ἡνίκα συνετέλεσεν λαλῶν καὶ ἔρριπεν τὴν σιαγόνα ἀπὸ τῆς χειρὸς αὐτοῦ καὶ ἐκάλεσεν τὸν τόπον ἐκεῖνον ἀναίρεσις σιαγόνος
- 18 ¶ Apre sa, Samson vin anvè bwè dlo. Li rele Seyè a, li di: -Ou fin fè m' genyen bèl batay sa a. Koulye a, w'ap kite m' mouri swaf dlo pou bann moun ki p'ap sèvi ou yo mete men sou mwen!
After this, he was in great need of water, and crying out to the Lord, he said, You have given this great salvation by the hand of your servant, and now need of water will be my death; and I will be given into the hands of this people who are without circumcision.
καὶ ἐδίψησεν σφόδρα καὶ ἐβόησεν πρὸς κύριον καὶ εἶπεν σὺ ἔδωκας ἐν χειρὶ τοῦ δούλου σου τὴν σωτηρίαν τὴν μεγάλην ταύτην καὶ νῦν ἀποθανοῦμαι ἐν δίψει καὶ ἐμπεσοῦμαι ἐν χειρὶ τῶν ἀπεριτιμῆτων
- 19 Lè sa a, Bondye louvri yon twou nan tè a bò lavil Leki a, epi dlo pete soti ladan l'. Samson bwè dlo, li santi l' refè. Se poutèt sa yo rele sous sa a Sous Akore. Sous sa a la bò lavil Leki jouk jòdi a.
Then God made a crack in the hollow rock in Lehi and water came out of it; and after drinking, his spirit came back to him and he was strong again; so that place was named En-hakkore; it is in Lehi to this day.
καὶ ἤνοιξεν ὁ θεὸς τὸ τραῦμα τῆς σιαγόνος καὶ ἐξῆλθεν ἐξ αὐτοῦ ὕδατα καὶ ἐπιεν καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ καὶ ἀνέψυξεν διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς πηγὴ ἐπίκλητος σιαγόνος ἕως τῆς ἡμέρας ταύτης
- 20 Samson gouvènè pèp Izrayèl la pandan ventan sou rèy moun Filisti yo.
And he was judge of Israel in the days of the Philistines for twenty years.
καὶ ἔκρινεν τὸν Ἰσραὴλ ἐν ἡμέραις ἀλλοφύλων ἔτη εἴκοσι
- 1 ¶ Yon lè Samson desann lavil Gaza, li wè yon jennès, li antre kay jennès la.
Now Samson went to Gaza, and there he saw a loose woman and went in to her.
καὶ ἐπορεύθη σαμψων ἐκεῖθεν εἰς γάζαν καὶ εἶδεν ἐκεῖ γυναῖκα πόρνην καὶ εἰσῆλθεν πρὸς αὐτήν
- 2 Moun lavil Gaza yo vin konnen Samson te la nan lavil la. Yo mache chache l' toutpatou, yo pase nwit la ap veye l' bò pòtay lavil la. Yo pa fè bri menm tout nwit la. Yo t'ap di nan kè yo: -N'ap tann solèy leve, lè sa a n'a touye l'.
And it was said to the Gazites, Samson is here. So they went round, watching for him all day at the doorway of the town, but at night they kept quiet, saying, When daylight comes we will put him to death.
καὶ ἀπηγγέλη τοῖς γαζαίοις λέγοντες ἦκει σαμψων ἐνταῦθα καὶ ἐκύκλωσαν καὶ ἐνήδρευσαν αὐτὸν ὅλην τὴν νύκτα ἐπὶ τῆς πύλης τῆς πόλεως καὶ ἐκόφευσαν ὅλην τὴν νύκτα λέγοντες ἕως φωτὸς πρωὶ μείνωμεν καὶ ἀποκτείνωμεν αὐτόν

- 3 Samson rete kouche jouk nan mitan lannwit lan. Lè sa a, li leve, li pran de batan pòtay lavil la, li rache yo ansanm ak tout montan yo ak bwa travès ki te pase dèyè batan yo. Li mete yo sou zepòl li, li pote yo ale sou tèt mòn ki anfas lavil Ebwon an.
 And Samson was there till the middle of the night; then he got up, and took a grip on the doors of the town, pulling them up, together with their two supports and their locks, and put them on his back and took them up to the top of the hill in front of Hebron.
 και ἐκοιμήθη σαμψων ἕως τοῦ μεσονυκτίου καὶ ἀνέστη περὶ τὸ μεσονύκτιον καὶ ἐπελάβετο τῶν θυρῶν τῆς πόλης τῆς πόλεως καὶ τῶν δύο σταθμῶν καὶ ἀνεβάστασεν αὐτάς σὺν τῷ μοχλῷ καὶ ἐπέθηκεν ἐπὶ τῷ ὄμῳ αὐτοῦ καὶ ἀνήνεγκεν αὐτὰ ἐπὶ τὴν κορυφὴν τοῦ ὄρους ὃ ἐστὶν ἐπὶ πρόσωπον χειρῶν καὶ ἔθηκεν αὐτὰ ἐκεῖ
- 4 ¶ Aprè sa, Samson tonbe damou pou yon fanm ki te rete nan Ravin Sorèk. Fanm lan te rele Dalila.
 Now after this, he was in love with a woman in the valley of Sorek, named Delilah.
 καὶ ἐγένετο μετὰ ταῦτα καὶ ἠγάπησεν γυναῖκα ἐπὶ τοῦ χειμάρρου σωρηχ καὶ ὄνομα αὐτῆ δαλιλα
- 5 Gwo chèf moun Filisti yo al jwenn Dalila, yo di l' konsa: -Pran tèt Samson! Chache konnen sa ki ba li tout fòs sa a, kijan nou ka met men sou li. N'a mare l' anba kòd, n'a rann li san fòs. Lèfini, nou chak n'a ba ou milsan (1.100) pyès lajan.
 And the chiefs of the Philistines came up to her, and said to her, Make use of your power over him and see what is the secret of his great strength, and how we may get the better of him, and put bands on him, so that we may make him feeble; and every one of us will give you eleven hundred shekels of silver.
 καὶ ἀνέβησαν πρὸς αὐτήν οἱ σατράπαι τῶν ἀλλοφύλων καὶ εἶπαν αὐτῇ ἀπάτησον αὐτὸν καὶ ἰδὲ ἐν τίνι ἡ ἰσχὺς αὐτοῦ ἐστὶν ἢ μεγάλη καὶ ἐν τίνι δυνησόμεθα πρὸς αὐτὸν καὶ δήσομεν αὐτὸν ὥστε ταπεινῶσαι αὐτὸν καὶ ἡμεῖς δώσομέν σοι ἀνὴρ χιλίους καὶ ἑκατὸν ἀργυρίου
- 6 Se konsa, Dalila al di Samson: -Tanpri, di m' sa ki ba ou tout fòs sa a. Manyè di m' kouman yo ta ka mare ou pou kraze kouraj ou.
 So Delilah said to Samson, Make clear to me now what is the secret of your great strength, and how you may be put in bands and made feeble.
 καὶ εἶπεν δαλιλα πρὸς σαμψων ἀνάγγελόν μοι ἐν τίνι ἡ ἰσχὺς σου ἢ μεγάλη καὶ ἐν τίνι δεθήσῃ τοῦ ταπεινωθῆναί σε
- 7 Samson reponn li: -Si yo mare m' avèk sèt kòd tou nèf ki poko fin cheche m'ap pèdi tout fòs mwen, m'ap tankou nenpòt ki moun.
 And Samson said to her, If seven new bow-cords which have never been made dry are knotted round me, I will become feeble and will be like any other man.
 καὶ εἶπεν πρὸς αὐτὴν σαμψων ἐὰν δήσωσίν με ἐν ἑπτὰ νευραῖς ὑγραῖς μὴ ἠρημωμέναις καὶ ἀσθενήσω καὶ ἔσομαι ὡς εἷς τῶν ἀνθρώπων
- 8 Chèf moun Filisti yo pote sèt kòd tou nèf ki pa t' ankò fin cheche bay Dalila. Dalila mare Samson avèk kòd yo.
 So the chiefs of the Philistines gave her seven new bow-cords which had never been made dry, and she had them tightly knotted round him.
 καὶ ἀνήνεγκαν αὐτῇ οἱ σατράπαι τῶν ἀλλοφύλων ἑπτὰ νευράς ὑγράς μὴ ἠρημωμένας καὶ ἔδησεν αὐτὸν ἐν αὐταῖς
- 9 Li te fè kèk moun kache nan yon lòt chanm, epi li rete konsa, li di: -Samson! Men moun Filisti yo sou ou! Samson kase kòd yo. Moso kòd yo tonbe atè ou ta di fil boule nan dife. Konsa yo pa t' rive konnen sa ki te ba l' tout fòs sa a.
 Now she had men waiting secretly in the inner room; and she said to him, The Philistines are on you, Samson. And the cords were broken by him as a twist of thread is broken when touched by a flame. So the secret of his strength did not come to light.
 καὶ τὸ ἔνεδρον αὐτοῦ ἐκάθητο ἐν τῷ ταμειῷ καὶ εἶπεν πρὸς αὐτὸν ἀλλόφυλοι ἐπὶ σέ σαμψων καὶ διέρρηξεν τὰς νευράς ὃν τρόπον διασπᾶται κλωσμα τοῦ ἀποτινάγματος ἐν τῷ ὄσφρανθῆναι πυρός καὶ οὐκ ἐγνώσθη ἡ ἰσχὺς αὐτοῦ
- 10 Dalila di Samson: -Gade jan ou pase m' nan betiz! On ban m' manti! Tanpri, di m' non! Ki jan yo ka mare ou!
 Then Delilah said to Samson, See, you have been making sport of me with false words; now, say truly how may you be put in bands?
 καὶ εἶπεν δαλιλα πρὸς σαμψων ἰδοὺ παρελογίσω με καὶ ἐλάλησας πρὸς με ψευδῆ νῦν οὖν ἀνάγγελον δὴ μοι ἐν τίνι δεθήσῃ
- 11 Samson di l' konsa: -Si yo mare m' ak kòd tou nèf ki poko janm sèvi pou fè ankenn travay, m'ap pèdi tout fòs mwen, m'ap tankou nenpòt ki moun.
 And he said to her, If they only put round me new thick cords which have never been used, then I will become feeble and will be like any other man.
 καὶ εἶπεν πρὸς αὐτὴν ἐὰν δεσμῶ δὴσωσίν με ἐν ἑπτὰ καλωδίοις καινοῖς ἐν οἷς οὐκ ἐγενήθη ἔργον καὶ ἀσθενήσω καὶ ἔσομαι ὡς εἷς τῶν ἀνθρώπων
- 12 Dalila pran kèk kòd tou nèf, li mare Samson avèk yo, epi li di: -Samson! Men moun Filisti yo sou ou! Li te mete moun yo kache nan lòt chanm lan. Men, Samson kase kòd ki te mare bra l' yo tankou si se te fil yo te ye.
 So Delilah took new thick cords, knotting them tightly round him, and said to him, The Philistines are on you, Samson. And men were waiting secretly in the inner room. And the cords were broken off his arms like threads.
 καὶ ἔλαβεν αὐτῷ δαλιλα καλωδία καινὰ καὶ ἔδησεν αὐτὸν ἐν αὐτοῖς καὶ εἶπεν πρὸς αὐτὸν οἱ ἀλλόφυλοι ἐπὶ σέ σαμψων καὶ τὸ ἔνεδρον ἐκάθητο ἐν τῷ ταμειῷ καὶ διέσπασεν αὐτὰ ἀπὸ τῶν βραχιόνων αὐτοῦ ὡς ῥάμμα

- 13 Dalila di Samson: -W'ap pase m' nan betiz toujou. W'ap ban m' manti. Tanpri, moutre m' kijan yo ka mare ou. Samson di l': -Si ou pran sèt très cheve m' yo ou trespase yo ansanm epi ou kenbè yo ak yon gwo peny, m'ap pèdi tout fòs mwen, m'ap tankou nenpòt ki moun.
Then Delilah said to Samson, Up to now you have made sport of me with false words; now say truly, how may you be put in bands? And he said to her, If you get the seven twists of my hair worked into the cloth you are making and fixed with the pin, I will become feeble and will be like any other man.
καὶ εἶπεν δαλίλα πρὸς σαμμων ἕως νῦν παρελογίσω με καὶ ἐλλάησας πρὸς με ψευδῆ ἀνάγγελον δὴ μοι ἐν τίνι δεθήσῃ καὶ εἶπεν πρὸς αὐτὴν ἐὰν ὑφάνῃς τὰς ἑπτὰ σειρὰς τῆς κεφαλῆς μου μετὰ τοῦ διαύματος καὶ ἐγκρούσῃς ἐν τῷ πασσάλῳ εἰς τὸν τοῖχον καὶ ἔσομαι ἀσθενὴς ὡς εἰς τῶν ἀνθρώπων
- 14 Dalila fè l' dòmi. Li trespase sèt très cheve l' yo ansanm, li sere yo byen sere avèk yon gwo peny, epi li rele: -Samson! Men moun Filisti yo sou ou! Samson leve, li rache peny lan, li detrespase cheve l' yo.
So while he was sleeping she got the seven twists of his hair worked into her cloth and fixed with the pin, and said to him, The Philistines are on you, Samson. Then awaking from his sleep, he got up quickly, pulling up cloth and machine together.
καὶ ἐκοίμισε αὐτὸν δαλίλα καὶ ἐδιάσατο τοὺς ἑπτὰ βοστρύχους τῆς κεφαλῆς αὐτοῦ μετὰ τῆς ἐκτάσεως καὶ κατέκρουσεν ἐν τοῖς πασσάλοις εἰς τὸν τοῖχον καὶ εἶπεν πρὸς αὐτὸν οἱ ἀλλόφυλοι ἐπὶ σέ σάμμων καὶ ἐξηγέρθη ἐκ τοῦ ὕπνου αὐτοῦ καὶ ἐξέσπασεν τοὺς πασσάλους σὺν τῷ ὑφάσματι ἐκ τοῦ τοῖχου καὶ τὸ διάσμα καὶ οὐκ ἐγνώσθη ἡ ἰσχὺς αὐτοῦ
- 15 Dalila di l' konsa: -Ou pa bezwen di ou renmen m' menm, paske ou pa sensè avè m'. Sa fè twa fwa ou pase m' nan betiz. Ou pa janm di m' ki bò ou jwenn tout fòs sa a.
And she said to him, Why do you say you are my lover when your heart is not mine? Three times you have made sport of me, and have not made clear to me the secret of your great strength.
καὶ εἶπεν πρὸς αὐτὸν δαλίλα πῶς εἶπες ἡγάπηκά σε καὶ ἡ καρδία σου οὐκ ἔστιν μετ' ἐμοῦ τοῦτο τρίτον παρελογίσω με καὶ οὐκ ἀπήγγειλάς μοι ἐν τίνι ἡ ἰσχὺς σου ἢ μεγάλη
- 16 Chak jou li rete la nan kò Samson, l'ap plenyen nan tèt li. Samson pa t' kapab ankò, rete pou l' te mouri.
So day after day she gave him no peace, for ever questioning him till his soul was troubled to death.
καὶ ἐγένετο ὅτε κατειργάσατο αὐτὸν τοῖς λόγοις αὐτῆς ὅλην τὴν νύκτα καὶ παρηνώγλησεν αὐτὸν καὶ ὀλιγοψύχησεν ἕως εἰς θάνατον
- 17 Bout pou bout li ba li sekrè a, li di l' konsa: -Mwen pa janm koupe cheve nan tèt mwen. Se yon nazirit mwen ye, yo mete m' apa pou Bondye depi nan vant manman m'. Si yo koupe tout cheve nan tèt mwen, m'ap pèdi tout fòs mwen, m'ap tankou nenpòt ki moun.
And opening all his heart to her, he said to her, My head has never been touched by a blade, for I have been separate to God from the day of my birth: if my hair is cut off, then my strength will go from me and I will become feeble, and will be like any other man.
καὶ ἀπήγγειλεν αὐτῇ πάντα τὰ ἀπὸ καρδίας αὐτοῦ καὶ εἶπεν αὐτῇ ξυρὸν οὐκ ἀναβήσεται ἐπὶ τὴν κεφαλὴν μου ὅτι ναζιραῖος θεοῦ ἐγώ εἰμι ἐκ κοιλίας μητρός μου καὶ ἐὰν ξυρήσωμαι ἀποστήσεται ἀπ' ἐμοῦ ἡ ἰσχὺς μου καὶ ἀσθενήσω καὶ ἔσομαι κατὰ πάντα τοὺς ἀνθρώπους
- 18 ¶ Lè Dalila wè Samson te ba l' sekrè a, li voye rele chèf moun Filisti yo, li di yo: -Fwa sa a, nou mèt vini, paske li ban m' sekrè a. Chèf moun Filisti yo vin jwenn li. Yo tou pote lajan an avèk yo.
And when Delilah saw that he had let her see into his heart, she sent word to the chiefs of the Philistines saying, Come up this time, for he has let out all his heart to me. Then the chiefs of the Philistines came to her, with the money in their hands.
καὶ εἶδεν δαλίλα ὅτι ἀνήγγειλεν αὐτῇ πάντα τὰ ἀπὸ καρδίας αὐτοῦ καὶ ἀπέστειλεν καὶ ἐκάλεσεν πάντας τοὺς σατράπας τῶν ἀλλοφύλων λέγουσα ἀνάβητε τὸ ἅπαξ ὅτι ἀνήγγειλέν μοι πᾶσαν τὴν καρδίαν αὐτοῦ καὶ ἀνέβησαν πρὸς αὐτὴν πᾶσαι αἱ σατραπῖαι τῶν ἀλλοφύλων καὶ ἤνεγκαν τὸ ἀργύριον ἐν ταῖς χερσὶν αὐτῶν
- 19 Dalila fè dòmi pran Samson sou jenou l', li fè rele yon nonm ki koupe sèt très cheve Samson yo ra. Epi li sere fè fòs ak li. Men Samson te pèdi tout fòs li.
And she made him go to sleep on her knees; and she sent for a man and had his seven twists of hair cut off; and while it was being done he became feeble and his strength went from him.
καὶ ἐκοίμισε αὐτὸν ἀνα μέσον τῶν γονάτων αὐτῆς καὶ ἐκάλεσεν τὸν κουρέα καὶ ἐξύρῃσεν τοὺς ἑπτὰ βοστρύχους τῆς κεφαλῆς αὐτοῦ καὶ ἤρξατο ταπεινοῦσθαι καὶ ἀπέστη ἡ ἰσχὺς αὐτοῦ ἀπ' αὐτοῦ
- 20 Lè sa a, Dalila rele: -Samson! Men moun Filisti yo sou ou! Msye leve, li t'ap di nan kè l' l'ap soti anba kòd yo, l'ap met deyò tankou lòt fwa yo. Men, li pa t' konnen Seyè a pa t' avè l' ankò.
Then she said, The Philistines are on you, Samson. And awaking from his sleep, he said, I will go out as at other times, shaking myself free. But he was not conscious that the Lord had gone from him.
καὶ εἶπεν αὐτῇ δαλίλα οἱ ἀλλόφυλοι ἐπὶ σέ σαμμων καὶ ἐξηγέρθη ἐκ τοῦ ὕπνου αὐτοῦ καὶ εἶπεν ἐξελεύσομαι καὶ ποιήσω καθὼς αἰεὶ καὶ ἀποτινάξομαι καὶ αὐτὸς οὐκ ἔγνω ὅτι κύριος ἀπέστη ἀπ' αὐτοῦ
- 21 Moun Filisti yo mete men sou li, epi yo pete de grenn je l' yo. Yo mennen l' lavil Gaza, yo mare l' avèk de gwo chenn an asye. Se li menm yo te fè vire gwo wòl moulen prizon an.
So the Philistines took him and put out his eyes; then they took him down to Gaza, and, chaining him with bands of brass, put him to work crushing grain in the prison-house.
καὶ ἐπέλαβοντο αὐτοῦ οἱ ἀλλόφυλοι καὶ ἐξώρυσαν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ κατήγαγον αὐτὸν εἰς γάζαν καὶ ἔδησαν αὐτὸν ἐν πέδαις χαλκαῖς καὶ ἦν ἀλήθων ἐν οἴκῳ τῆς φυλακῆς
- 22 ¶ Men, cheve l' te konmanse pou ankò.
But the growth of his hair was starting again after it had been cut off.
καὶ ἤρξατο ἡ θριξ τῆς κεφαλῆς αὐτοῦ ἀνατεῖλαι ἡνῖκα ἐξυρήθη
- 23 Aprè sa, yon jou, chèf moun Filisti yo te reyini pou fè yon gwo sèvis pou Dagon, bondye yo a. Yo t'ap fè fèt. Yo t'ap di: -Bondye nou an lage Samson, lènmi nou an, nan men nou.
And the chiefs of the Philistines came together to make a great offering to Dagon their god, and to be glad; for they said, Our god has given into our hands Samson our hater.
καὶ οἱ σατράπαι τῶν ἀλλοφύλων συνήχθησαν τοῦ θύσαι θυσίαν μεγάλην δαγῶν τῷ θεῷ αὐτῶν καὶ τοῦ εὐφρανθῆναι καὶ εἶπαν παρέδωκεν ὁ θεὸς ἡμῶν ἐν χειρὶ ἡμῶν σαμμων τὸν ἐχθρὸν ἡμῶν

- 24 Lè pèp la te wè Samson, yo t'ap fè lwanj pou bondye yo a. Yo t'ap di: -Bondye nou an fè nou mete men sou Samson lènmi nou an ki t'ap devaste peyi a, ki t'ap touye tout moun sa yo nan mitan nou. **And when the people saw him, they gave praise to their god; for they said, Our god has given into our hands the one who was fighting against us, who made our country waste, and who put great numbers of us to death.**
καὶ εἶδεν αὐτὸν ὁ λαὸς καὶ ἤνεσαν τοὺς θεοὺς αὐτῶν καὶ εἶπαν παρέδωκεν ὁ θεὸς ἡμῶν τὸν ἐχθρὸν ἡμῶν ἐν χειρὶ ἡμῶν καὶ τὸν ἐξερημοῦντα τὴν γῆν ἡμῶν ὅστις ἐπλήθυνεν τοὺς τραυματίας ἡμῶν
- 25 Kè tout moun te kontan. Yo di konsa: -Fè chache Samson pou n' ka pran plezi nou ak li. Y' al chache Samson nan prizon an, yo mennen l' devan yo pou yo te ka pran plezi yo avè l'. Yo mete msye nan mitan de gwo pote. **Now when their hearts were full of joy, they said, Send for Samson to make sport for us. And they sent for Samson out of the prison-house, and he made sport before them; and they put him between the pillars.**
καὶ ἐγένετο ὅτε ἠγαθύνθη ἡ καρδία αὐτῶν καὶ εἶπαν καλέσατε τὸν σαμψων ἐξ οἴκου φυλακῆς καὶ παιζάτω ἐνώπιον ἡμῶν καὶ ἐκάλεσαν τὸν σαμψων ἐξ οἴκου τῆς φυλακῆς καὶ ἐνέπαιζον αὐτῷ καὶ ἔστησαν αὐτὸν ἀνά μέσον τῶν δύο στύλων
- 26 Samson di ti bway ki te kenbe men l' lan: -Mennen m' bò de gwo pote ki kenbe tout tanp lan. Mete men m' sou yo pou m' ka fè yon ti apiye. **And Samson said to the boy who took him by the hand, Let me put my hand on the pillars supporting the house, so that I may put my back against them.**
καὶ εἶπεν σαμψων πρὸς τὸ παιδάριον τὸν χειραγωγοῦντα αὐτὸν ἐπανάπαυσόν με δὴ καὶ ποίησον ψηλαφησαί με ἐπὶ τοὺς στύλους ἐφ' ὧν ὁ οἶκος ἐπεστήρικται ἐπ' αὐτῶν καὶ ἐπιστηρίσομαι ἐπ' αὐτούς ὁ δὲ παῖς ἐποίησεν οὕτως
- 27 Tanp lan te plen moun, fanm kou gason. Tout chèf moun Filisti yo te la. Te gen twamil (3.000) moun konsa, fanm kou gason, anwo twati a ki t'ap gade Samson, ki t'ap pran plezi yo ak li. **Now the house was full of men and women; and all the lords of the Philistines were there; and about three thousand men and women were on the roof, looking on while Samson made sport.**
ὁ δὲ οἶκος ἦν πλήρης ἀνδρῶν καὶ γυναικῶν καὶ ἐκεῖ πάντες οἱ σατράπαι τῶν ἀλλοφύλων καὶ ἐπὶ τοῦ δώματος ὡσεὶ τρισχίλιοι ἄνδρες καὶ γυναῖκες ἐμβλέποντες ἐμπαιζόμενον τὸν σαμψων
- 28 Lè sa a, Samson lapriyè nan pye Bondye, li di: -O Bondye Seyè! Tanpri, chonje m' non jòdi a! Tanpri, Bondye, ban m' fòs ankò pou yon dènye fwa, pou m' ka fè moun Filisti yo peye yon grenn kou pou de je m' yo pete a. **And Samson, crying out to the Lord, said, O Lord God, do have me now in mind, and do make me strong only this once, O God, so that I may take one last payment from the Philistines for my two eyes.**
καὶ ἐβόησεν σαμψων πρὸς κύριον καὶ εἶπεν κύριε κύριε μνήσθητί μου καὶ ἐνίσχυσόν με δὴ πλὴν ἔτι τὸ ἅπαξ τοῦτο καὶ ἐκδικήσω ἐκδίκησιν μίαν ἀντὶ τῶν δύο ὀφθαλμῶν μου ἐκ τῶν ἀλλοφύλων
- 29 Epi Samson mete men l' sou de gwo pote mitan ki te kenbe tout tanp lan. Li apiye yon men l' sou chak. **Then Samson put his arms round the two middle pillars supporting the house, putting his weight on them, on one with his right hand and on the other with his left.**
καὶ περιέλαβεν σαμψων τοὺς δύο στύλους τοὺς μέσους ἐφ' ὧν ὁ οἶκος ἐπεστήρικτο ἐπ' αὐτῶν καὶ ἐπεστηρίσατο ἐπ' αὐτοῖς ἓνα ἐν τῇ δεξιᾷ αὐτοῦ καὶ ἓνα ἐν τῇ ἀριστερᾷ αὐτοῦ
- 30 Epi li di: -M' te mèt mouri ansanm ak moun Filisti yo. Li pouse ak tout fòs li sou pote yo, epi tanp lan tonbe sou tout chèf yo ak sou tout moun ki te la yo. Jou li mouri a, li te touye plis moun pase kantite moun li te touye pandan lavi li. **And Samson said, Let death overtake me with the Philistines. And he put out all his strength, and the house came down on the chiefs and on all the people who were in it. So the dead whom he sent to destruction by his death were more than all those on whom he had sent destruction in his life.**
καὶ εἶπεν σαμψων ἀποθανέτω ἡ ψυχή μου μετὰ τῶν ἀλλοφύλων καὶ ἔκλινεν ἐν ἰσχύϊ καὶ ἔπεσεν ὁ οἶκος ἐπὶ τοὺς σατράπαις καὶ ἐπὶ πάντα τὸν λαὸν τὸν ἐν αὐτῷ καὶ ἐγένοντο οἱ τεθνηκότες οὗς ἐθανάτωσεν σαμψων ἐν τῷ θανάτῳ αὐτοῦ πλείους ὑπὲρ οὗς ἐθανάτωσεν ἐν τῇ ζωῇ αὐτοῦ
- 31 Frè l' yo ansanm ak tout fanmi l' yo desann vin pran kadav la. Yo pote l' tounen lakay yo, yo antere l' nan kavo Manoak, papa li, ant lavil Soreja ak lavil Ehtawòl. Li te pase ventan (20 an) ap gouvènen moun pèp Izrayèl la. **Then his brothers and his father's people came down and took him up and put his body to rest in the earth between Zorah and Eshtaol in the resting-place of Manoah his father. And he had been judge of Israel for twenty years.**
καὶ κατέβησαν οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶς ὁ οἶκος τοῦ πατρὸς αὐτοῦ καὶ ἔλαβον αὐτὸν καὶ ἀνέβησαν καὶ ἔθαψαν αὐτὸν ἀνά μέσον σαραα καὶ ἀνά μέσον εσθαολ ἐν τῷ τάφῳ μανωε τοῦ πατρὸς αὐτοῦ καὶ ἰ αὐτὸς ἔκρινεν τὸν ἰσραηλ εἰκοσι ἔτη
- 1 ¶ Te gen yon nonm yo te rele Mika ki te rete nan mòn peyi Efrayim yo. **Now there was a man of the hill-country of Ephraim named Micah.**
καὶ ἐγένετο ἀνὴρ ἐξ ὄρους εφραιμ καὶ ὄνομα αὐτῷ μιχα
- 2 Li di manman l' konsa: -Lè yo te vòlò milsan (1.100) pyès lajan ou yo, ou te bay vòlò a madichon. Nou te tande ou ak pwòp zòrèy nou. Gade, men lajan an nan men m'. Se mwen menm ki te pran yo. Manman an di l': -Se pou Seyè a beni ou, pitit mwen, pou sa!3 Mika renmèt milsan pyès lajan yo bay manman l'. Manman an di l' konsa: -Mwen te mete lajan an apa pou Seyè a pou anyen pa rive ou, pitit gason mwen. W'a sèvi avè l' pou fè yon zidòl, yon estati fonn nan moul. Se poutèt sa m'ap renmèt ou lajan an ankò. **And he said to his mother, The eleven hundred shekels of silver which were taken from you, about which you took an oath and said in my hearing, I have given this silver to the Lord from my hand for myself, to make a pictured image and a metal image: see, I have the silver, for I took it: so now I will give it back to you. And his mother said, May the blessing of the Lord be on my son.**
καὶ εἶπεν τῇ μητρὶ αὐτοῦ χιλίους καὶ ἑκατὸν ἀργυρίου τοὺς λημφθέντας σοι καὶ ἐξόρκισας καὶ εἶπας ἐν τοῖς ὡσίν μου ἰδοὺ τὸ ἀργύριον παρ' ἐμοὶ ἐγὼ ἔλαβον αὐτό καὶ εἶπεν ἡ μήτηρ αὐτοῦ εὐλογημένος ὁ υἱός μου τῷ κυρίῳ

- 4 Men, pitit la renmèt lajan an bay manman l'. Madanm lan pran desan (200) pyès an ajan, li bay yon bòs ki fè yon zidòl an bwa epi li kouvri li nèt ak ajan. Li mete li lakay Mika.
So he gave the silver back to his mother. Then his mother took two hundred shekels of silver and gave them to a metal-worker who made a pictured image and a metal image from them: and it was in the house of Micah.
καὶ ἀπέδωκεν τὸ ἀργύριον τῇ μητρὶ αὐτοῦ καὶ ἔλαβεν ἡ μήτηρ αὐτοῦ διακοσίους τοῦ ἀργυρίου καὶ ἔδωκεν αὐτὸ τῷ χωνευτῇ καὶ ἐποίησεν αὐτὸ γλυπτὸν καὶ χωνευτόν καὶ ἐγένετο ἐν τῷ οἴκῳ μιχα
- 5 Nonm Mika a te mete yon kote apa pou li menm l' al fè sèvis pou Seyè a. Li fè yon estati ansanm ak lòt ti zidòl wogatwa epi li chwazi yonn nan pitit gason li yo, li ba l' pouwva pou l' sèvi l' prèt.
And the man Micah had a house of gods; and he made an ephod and family gods and put one of his sons in the position of priest.
καὶ ὁ ἀνὴρ μιχα αὐτῷ οἴκῳ θεοῦ καὶ ἐποίησεν εφουδ καὶ θεραφιν καὶ ἐνέπλησεν τὴν χεῖρα ἐνὸς τῶν υἱῶν αὐτοῦ καὶ ἐγενήθη αὐτῷ εἰς ἱερέα
- 6 Nan tan sa a, pa t' gen wa nan peyi Izrayèl la. Chak moun t'ap fè sa yo pito.
In those days there was no king in Israel: every man did as seemed right to him.
ἐν ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν ἰσραὴλ ἀνὴρ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ ἐποίει
- 7 ¶ Te gen yon jenn gason ki te rete lavil Betleyèm nan peyi Jida. Se te yon moun nan fanmi Levi yo.
Now there was a young man living in Beth-lehem-judah, of the family of Judah and a Levite, who was not a townsman of the place.
καὶ ἐγένετο παιδάριον ἐκ βηθλεεμ δήμου ἰουδα ἐκ τῆς συγγενείας ἰουδα καὶ αὐτὸς λευίτης καὶ αὐτὸς παρῳκαί ἐκεῖ
- 8 Li kite lavil Betleyèm nan peyi Jida a, li pati, l' al chache yon lòt kote pou l' fè ladesant. Antan l'ap vwayaje konsa, li rive lakay Mika, nan mòn peyi Efrayim yo.
And he went away from the town of Beth-lehem-judah, looking for somewhere to make his living-place; and on his journey he came to the hill-country of Ephraim, to the house of Micah.
καὶ ἐπορεύθη ὁ ἀνὴρ ἐκ τῆς πόλεως ἰουδα ἐκ βηθλεεμ παρourkeῖν οὐ ἂν εὐρὴ καὶ ἐγενήθη εἰς ὄρος εφραιμ ἕως οἴκου μιχα τοῦ ποιήσαι τὴν ὁδὸν αὐτοῦ
- 9 Mika mande l': -Kote ou sot? Nèg la reponn: -Mwen se moun fanmi Levi, m' sot lavil Betleyèm nan peyi Jida. M'ap chache yon lòt kote pou m' fè ladesant.
And Micah said to him, Where do you come from? And he said to him, I am a Levite from Beth-lehem-judah, and I am looking for a living-place.
καὶ εἶπεν αὐτῷ μιχα πόθεν ἔρχῃ καὶ εἶπεν πρὸς αὐτόν λευίτης ἐγὼ εἰμι ἐκ βηθλεεμ ἰουδα καὶ ἐγὼ πορεύομαι παρourkeῖν οὐ ἂν εὐρῶ
- 10 Mika di l' konsa: -Vin rete lakay mwen non. W'a tou sèvi m' konseye ak prèt. M'a ba ou dis pyès lò chak lanne, san konte rad ak manje.
Then Micah said to him, Make your living-place with me, and be a father and a priest to me, and I will give you ten shekels of silver a year and your clothing and food.
καὶ εἶπεν αὐτῷ μιχα κάθου μετ' ἐμοῦ καὶ γενοῦ μοι εἰς πατέρα καὶ εἰς ἱερέα καὶ ἐγὼ δώσω σοι δέκα ἀργυρίου εἰς ἡμέρας καὶ ζεῦγος ἱματίων καὶ τὰ πρὸς τὸ ζῆν σου καὶ ἐπορεύθη ὁ λευίτης
- 11 Moun Levi a te dakò pou l' rete lakay Mika ki te sèvi avè l' tankou pwòp pitit gason l'.
And the Levite said he would make his living-place with the man, and he became to him as one of his sons.
καὶ ἤρξατο παρourkeῖν παρὰ τῷ ἀνδρὶ καὶ ἐγενήθη αὐτῷ τὸ παιδάριον ὡς εἰς τῶν υἱῶν αὐτοῦ
- 12 Mika menm bay moun Levi a pouwva pou l' sèvi l' prèt. Se konsa, li rete nèt lakay Mika.
And Micah gave the position to the Levite, and the young man became his priest, and was in the house of Micah.
καὶ ἐνέπλησεν μιχα τὴν χεῖρα τοῦ λευίτου καὶ ἐγενήθη αὐτῷ τὸ παιδάριον εἰς ἱερέα καὶ ἦν ἐν τῷ οἴκῳ μιχα
- 13 Lè sa a, Mika di konsa: -Koulye a, mwen konnen Seyè a pral fè tout zafè m' mache byen paske mwen gen yon moun Levi k'ap sèvi m' prèt.
Then Micah said, Now I am certain that the Lord will do me good, seeing that the Levite has become my priest.
καὶ εἶπεν μιχα νῦν ἔγνων ὅτι ἡγαθοποίησέν με κύριος ὅτι ἐγενήθη μοι ὁ λευίτης εἰς ἱερέα
- 1 ¶ Nan tan sa a pa t' gen wa nan peyi Izrayèl la. Lè sa a, moun branch fanmi Dann yo t'ap chache yon pòsyon tè nan peyi a pou yo rete, paske depi tout tan sa a, nan tout branch fanmi pèp Izrayèl la, yo pa t' ankò resewva pòsyon pa yo a.
In those days there was no king in Israel, and in those days the Danites were looking for a heritage for themselves, to be their living-place; for up to that time no distribution of land had been made to them among the tribes of Israel.
ἐν ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν ἰσραὴλ καὶ ἐν ταῖς ἡμέραις ἐκείναις ἐζήτει ἡ φυλὴ τοῦ δαν ἑαυτῇ κληρονομίαν τοῦ κατοικεῖν ὅτι οὐκ ἔπασεν αὐτῇ ἕως τῶν ἡμερῶν ἐκείνων ἐν μέσῳ φυλῶν ἰσραὴλ κληρονομία
- 2 Moun Dann yo chwazi senk vanyan gason ki gen lespri nan branch fanmi yo, moun lavil Soreja ak moun lavil Ehtawòl, yo voye yo al vizite tout peyi a pou wè ki jan sa ye. Se konsa, y' al nan mòn Efrayim yo, yo rive toupre lakay Mika, yo rete pase lannwit lan la.
So the children of Dan sent five men from among their number, strong men, from Zorah and from Eshtaol, to take a look at the land and make a search through it; and they said to them, Go and make a search through the land; and they came to the hill-country of Ephraim, to the house of Micah, where they made a stop for the night.
καὶ ἐξαπέστειλαν οἱ υἱοὶ δαν ἐκ τῶν συγγενειῶν αὐτῶν πέντε ἀνδρας ἀπὸ μέρους αὐτῶν υἱοὺς δυνάμειος ἐκ σαραα καὶ εσθαολ τοῦ κατασκέψασθαι τὴν γῆν καὶ ἐξιχνιάσαι αὐτὴν καὶ εἶπαν πρὸς αὐτοὺς πορεύεσθε καὶ ἐξεραυνήσατε τὴν γῆν καὶ παρεγένοντο εἰς ὄρος εφραιμ ἕως οἴκου μιχα καὶ κατέπασαν ἐκεῖ

- 3 Antan yo te la bò kay Mika a, yo rekonèt vwa jenn moun Levi a. Yo pwoche, yo mande l': -Ki moun ki mennen ou isit la? Sa w'ap fè isit la? Kisa ou pèdi isit la?
When they were near the house of Micah, hearing a voice which was not strange to them, that of the young Levite, they went out of their road to his place, and said to him, How did you come here? and what are you doing in this place? and why are you here?
αὐτῶν ὄντων παρὰ τῷ οἴκῳ μιχα καὶ αὐτοὶ ἐπέγνωσαν τὴν φωνὴν τοῦ παιδαρίου τοῦ νεωτέρου τοῦ λευίτου καὶ ἐξέκλιναν ἐκεῖ καὶ εἶπαν αὐτῷ τίς ἡγαγέν σε ὧδε καὶ τί ποιεῖς ἐνταῦθα καὶ τί σοὶ ἐστὶν ὧδε
- 4 Li reponn yo: -Mwen gen yon dizon ak Mika, l'ap peye m', epi m'ap sèvi l' prèt.
And he said to them, This is what Micah did for me, and he gave me payment and I became his priest.
καὶ εἶπεν πρὸς αὐτοὺς οὕτως καὶ οὕτως ἐποίησέν μοι μιχα καὶ ἐμισθώσατό με καὶ ἐγενήθην αὐτῷ εἰς ἱερέα
- 5 Yo di l' konsa: -Tanpri, mande Bondye si n'ap jwenn sa n'ap chache nan vwayaj nou an.
Then they said, Do get directions from God for us, to see if the journey on which we are going will have a good outcome.
καὶ εἶπαν αὐτῷ ἐπερώτησον δὴ ἐν τῷ θεῷ καὶ γνώσομεθα εἰ κατενοδοῖ ἡ ὁδὸς ἡμῶν ἢ ἡμεῖς πορευόμεθα ἐπ' αὐτήν
- 6 Prèt la di yo: -Nou pa bezwen pè. Seyè a ap voye je sou nou pandan tout vwayaj la.
And the priest said to them, Go in peace: your way is guided by the Lord.
καὶ εἶπεν αὐτοῖς ὁ ἱερεὺς πορεύεσθε εἰς εἰρήνην ἐνώπιον κυρίου ἡ ὁδὸς ὑμῶν καθ' ἣν ὑμεῖς πορεύεσθε ἐν αὐτῇ
- 7 ¶ Senk mesye yo ale, yo rive lavil layis. Yo wè ki jan moun ki te rete Layis yo te san pwoblèm, tankou moun peyi Sidon yo. Se te yon bann moun ki t'ap viv byen yonn ak lòt, ki pa t' nan kont ak pesonn nan peyi a. Yo te gen tou sa yo te bezwen. Yo t'ap viv byen lwen moun peyi Sidon yo, yo pa t' mele ak pesonn moun lòt nasyon yo.
Then the five men went on their way and came to Laish and saw the people who were there, living without thought of danger, like the Zidonians, quiet and safe; for they had everything on earth for their needs, and they were far from the Zidonians and had no business with Aram.
καὶ ἐπορεύθησαν οἱ πέντε ἄνδρες καὶ παρεγένοντο εἰς λαισα καὶ εἶδον τὸν λαὸν τὸν κατοικοῦντα ἐν αὐτῇ καθήμενον ἐν ἐλπίδι κατὰ τὴν σύγκρισιν τῶν σιδωνίων ἡσυχάζοντας ἐν ἐλπίδι καὶ μὴ δυναμένους λαλῆσαι ῥῆμα ὅτι μακρὰν εἰσὶν ἀπὸ σιδῶνος καὶ λόγος οὐκ ἦν αὐτοῖς μετὰ συρίας
- 8 Mesye yo tounen lavil Soreja ak lavil Ehtawòl. Fanmi yo mande yo kisa yo wè.
So they came back to their brothers in Zorah and Eshtaol, and their brothers said to them, What news have you?
καὶ παρεγένοντο οἱ πέντε ἄνδρες πρὸς τοὺς ἀδελφοὺς αὐτῶν εἰς σαραα καὶ εσθαολ καὶ ἔλεγον αὐτοῖς οἱ ἀδελφοὶ αὐτῶν τί ὑμεῖς κάθησθε
- 9 Yo reponn: -Nou wè peyi a. Li bon anpil. Pa rete isit la bra kwaze ap gade. Prese non! Ann moute al pran peyi a pou nou.
And they said, Up! and let us go against Laish; for we have seen the land, and it is very good: why are you doing nothing? Do not be slow to go in and take the land for your heritage.
καὶ εἶπαν ἀνάστητε καὶ ἀναβῶμεν ἐπ' αὐτούς ὅτι εἰσήλθαμεν καὶ ἐνεπεριεπατήσαμεν ἐν τῇ γῆ ἕως λαισα καὶ εἶδομεν τὸν λαὸν τὸν κατοικοῦντα ἐν αὐτῇ ἐν ἐλπίδι κατὰ τὸ σύγκριμα τῶν σιδωνίων καὶ μακρὰν ἀπέχοντες ἐκ σιδῶνος καὶ λόγος οὐκ ἦν αὐτοῖς μετὰ συρίας ἀλλὰ ἀνάστητε καὶ ἀναβῶμεν ἐπ' αὐτούς ὅτι εὐρήκαμεν τὴν γῆν καὶ ἰδοὺ ἀγαθὴ σφόδρα καὶ ὑμεῖς σιωπάτε μὴ ὀκνήσητε τοῦ πορεῦθῆναι τοῦ ἐλθεῖν καὶ κατακληρονομήσαι τὴν γῆν
- 10 Lè n'a rive, n'a jwenn yon bann moun ki p'ap sispèk anyen. Peyi a laj anpil. Se Bondye menm ki ban nou peyi a. Se kote n'ap jwenn tou sa nou ka bezwen.
When you come there you will come to a people living without thought of danger; and the land is wide, and God has given it into your hands: a place where there is everything on earth for man's needs.
ἡνίκα ἂν εἰσέλθητε ἤξετε πρὸς λαὸν πεποιθότα καὶ ἡ γῆ εὐρύχωρος ὅτι παρέδωκεν αὐτήν ὁ θεὸς ἐν χειρὶ ὑμῶν τόπος οὗ οὐκ ἐστὶν ἐκεῖ ὑστέρημα παντὸς ῥήματος ὅσα ἐν τῇ γῆ
- 11 Se konsa sisan (600) gason nan branch fanmi Dann lan, yo tout moun lavil Soreja ak moun lavil Ehtawòl, yo chak ak zam nan men yo, yo pati al goumen.
So six hundred men of the Danites from Zorah and Eshtaol went out armed with instruments of war.
καὶ ἀπήραν ἐκ συγγενείας τοῦ δαν ἐκ σαραα καὶ εσθαολ ἐξακόσιοι ἄνδρες περιεζωσμένοι σκευὴ πολεμικά
- 12 Yo moute, yo rete toupre lavil Kiriyaat-Jearim, nan peyi Jida sou bò solèy kouche. Se poutèt sa, jouk jounen jòdi a, yo rele kote sa a Kan moun Dann yo.
And they went up and put up their tents in Kiriath-jearim in Judah: so that place is named Mahaneh-dan to this day. It is to the west of Kiriath-jearim.
καὶ ἀνέβησαν καὶ παρενεβάλοσαν ἐν καριαθαρμ ἐν ἰουδα διὰ τοῦτο ἐκλήθη τῷ τόπῳ ἐκείνῳ παρεμβολὴ δαν ἕως τῆς ἡμέρας ταύτης ἰδοὺ κατόπισθεν καριαθαρμ
- 13 Apre sa, yo kite kote yo te ye a, y' al nan mòn Efrayim yo, yo rive bò kay Mika a.
From there they went on to the hill-country of Ephraim and came to the house of Micah.
παρῆλθαν ἐκεῖθεν καὶ ἦλθαν ἕως τοῦ ὄρους εφραϊμ καὶ ἦλθον ἕως οἴκου μιχα

- 14 ¶ Lè sa a, senk mesye yo te voye al vizite peyi ki nan vwazinaj lavil layis la di lòt moun ki te avèk yo konsa: -Eske nou konnen, nan yonn nan kay sa yo gen yon estati ansanm ak lòt zidòl wogatwa? Gen yon estati an bwa ki kouvri ak ajan tou. Kisa nou kwè nou ta fè la a?
Then the five men who had gone to make a search through the country of Laish, said to their brothers, Have you knowledge that in these houses there is an ephod and family gods and a pictured image and a metal image? So now you see what to do.
καὶ ἀπεκρίθησαν οἱ πέντε ἄνδρες οἱ πορευόμενοι κατασκέυασθαι τὴν γῆν καὶ εἶπαν πρὸς τοὺς ἀδελφοὺς αὐτῶν εἰ οἴδατε ὅτι ἐν τοῖς οἴκοις τούτοις εφοῦδ καὶ θεραφιν καὶ γλυπτὸν καὶ χωνευτὸν καὶ νῦν γινώτε τί ποιήσετε
- 15 Yo fè yon ti chankre, yo antre lakay Mika, kote jenn moun fanmi Levi a te rete a. Yo mande l' nouvèl li.
And turning from their road they came to the house of the young Levite, the house of Micah, and said to him, Is it well with you?
καὶ ἐξέκλιναν ἐκεῖ καὶ εἰσῆλθον εἰς τὸν οἶκον τοῦ παιδαρίου τοῦ λευίτου εἰς τὸν οἶκον μιχα καὶ ἠσπάσαντο αὐτόν
- 16 Sisan moun fanmi Dann yo te kanpe ak tout zam yo nan men yo bò pòt devan an.
And the six hundred armed men of the Danites took their places by the doorway.
καὶ οἱ ἑξακόσιοι ἄνδρες περιεζωσμένοι σκεῦη πολεμικὰ ἐστηλωμένοι παρὰ τὴν θύραν τοῦ πυλῶνος οἱ ἐκ τῶν υἱῶν δαν
- 17 Senk mesye yo te voye al vizite peyi a antre nan kay la, yo pran estati a, zidòl wogatwa yo ak estati an bwa ki kouvri ak ajan an. Prèt la menm te rete bò pòt devan an ak sisan sòlda ame yo.
Then the five men who had gone to make a search through the land, went in and took the pictured image and the ephod and the family gods and the metal image; and the priest was by the doorway with the six hundred armed men.
καὶ ἀνέβησαν οἱ πέντε ἄνδρες οἱ πορευόμενοι κατασκέυασθαι τὴν γῆν ἐπελθόντες ἐκεῖ ἔλαβον τὸ γλυπτὸν καὶ τὸ εφοῦδ καὶ τὸ θεραφιν καὶ τὸ χωνευτὸν καὶ ὁ ἱερεὺς ἐστηλωμένος παρὰ τῆς θύρας τοῦ πυλῶνος καὶ οἱ ἑξακόσιοι ἄνδρες οἱ περιεζωσμένοι σκεῦη πολεμικὰ
- 18 Lè prèt la wè senk mesye yo ki t'ap soti lakay Mika a ak estati a, zidòl wogatwa yo ak estati an bwa kouvri ak ajan an, li di yo: -Sa n'ap fè la a?
And when they went into Micah's house and took out the pictured image and the ephod and the family gods and the metal image, the priest said to them, What are you doing?
καὶ οὗτοι εἰσῆλθον εἰς οἶκον μιχα καὶ ἔλαβον τὸ γλυπτὸν καὶ τὸ εφοῦδ καὶ τὸ θεραφιν καὶ τὸ χωνευτὸν καὶ εἶπεν πρὸς αὐτοὺς ὁ ἱερεὺς τί ὑμεῖς ποιεῖτε
- 19 Yo reponn li: -Pe bouch ou, monchè! Ou pa bezwen di anyen! Vin avèk nou, w'a sèvi nou konseye, w'a prèt nou tou. Sa ou pi pito: prèt fanmi yon grenn moun osinon prèt tout yon branch fanmi nan pèp Izrayèl la?
And they said to him, Be quiet; say nothing, and come with us and be our father and priest; is it better for you to be priest to one man's house or to be priest to a tribe and a family in Israel?
καὶ εἶπαν πρὸς αὐτόν κόφρευσον ἐπίθεος τὴν χειρὰ σου ἐπὶ τὸ στόμα σου καὶ ἔλθε μεθ' ἡμῶν καὶ ἔσῃ ἡμῖν εἰς πατέρα καὶ εἰς ἱερέα μὴ βέλτιον εἶναι σε ἱερέα οἴκου ἀνδρὸς ἐνὸς ἢ γίνεσθαι σε ἱερέα φυλῆς καὶ συγγενείας ἐν Ἰσραὴλ
- 20 Sa te fè kè prèt la kontan. Li pran zidòl la, estati an bwa a, ak lòt zidòl wogatwa yo, epi l' ale ansanm ak yo.
Then the priest's heart was glad, and he took the ephod and the family gods and the pictured image and went with the people.
καὶ ἠγαθύνθη ἡ καρδία τοῦ ἱερέως καὶ ἔλαβεν τὸ εφοῦδ καὶ τὸ θεραφιν καὶ τὸ γλυπτὸν καὶ τὸ χωνευτὸν καὶ εἰσῆλθεν ἐν μέσῳ τοῦ λαοῦ
- 21 Mesye yo reprann chemen yo, y' al fè wout yo. Yo fè timoun yo pran devan ansanm ak bèt yo ak tout lòt bagay yo.
So they went on their way again, putting the little ones and the oxen and the goods in front of them.
καὶ ἐπέστρεψαν καὶ ἀπῆλθαν καὶ ἔταξαν τὴν πανοικίαν καὶ τὴν κτήσιν αὐτοῦ τὴν ἔνδοξον ἔμπροσθεν αὐτῶν
- 22 Yo te deja kite kay Mika a yon bèl ti bout, lè moun nan vwazinaj kay Mika yo sanble. Yo tanmen rapouswiv moun Dann yo.
When they had gone some way from the house of Micah, the men from the houses near Micah's house came together and overtook the children of Dan, αὐτῶν δὲ μεμακρυγόντων ἀπὸ τοῦ οἴκου μιχα καὶ ἰδοὺ μιχα καὶ οἱ ἄνδρες οἱ σὺν τῷ οἴκῳ μετὰ μιχα ἔκραζον κατοπίσω υἱῶν δαν
- 23 Yo t'ap rele dèyè yo. Moun Dann yo vire, yo mande Mika: -Sa ki genyen? Pouki tout moun sa yo dèyè nou an?
Crying out to them. And the Danites, turning round, said to Micah, What is your trouble, that you have taken up arms?
καὶ ἐπέστρεψαν οἱ υἱοὶ δαν τὰ πρόσωπα αὐτῶν καὶ εἶπαν πρὸς μιχα τί ἐστὶν σοι ὅτι ἔκραξας
- 24 Mika reponn yo: -N'ap mande m' sa ki genyen menm? Nou fin vòlò estati zidòl yo, ansanm ak prèt mwen an epi n' al fè wout nou. Ak kisa nou kite m' la a?
And he said, You have taken my gods which I made, and my priest, and have gone away; what is there for me now? Why then do you say to me, What is your trouble?
καὶ εἶπεν μιχα ὅτι τὸ γλυπτὸν μου ὃ ἐποίησα ἐμαυτῷ ἔλάβετε καὶ τὸν ἱερέα καὶ ἀπῆλθατε καὶ τί ἐμοὶ ἔτι καὶ τί τοῦτο λέγετέ μοι τί τοῦτο κράζεις
- 25 Moun Dann yo di l' konsa: -Pa pale fò sou nou konsa, tande. Mesye yo va fache. Y'a tonbe sou ou. Lè sa a, ni ou ni moun lakay ou yo, n'a pèdi lavi nou.
And the children of Dan said to him, Say no more, or men of bitter spirit may make an attack on you, causing loss of your life and the lives of your people.
καὶ εἶπον πρὸς αὐτόν οἱ υἱοὶ δαν μὴ ἀκουσθήτω δὴ ἡ φωνὴ σου μεθ' ἡμῶν μήποτε ἀπαντήσωσιν ὑμῖν ἄνδρες κατώδουνοι ψυχῆ καὶ προσθήσεις τὴν ψυχὴν σου καὶ τὴν ψυχὴν τοῦ οἴκου σου

- 26 Aprè sa, moun Dann yo al fè wout yo. Mika menm, lè li wè mesye yo te pi fò pase l', li tounen tounen l', l' al lakay li.
Then the children of Dan went on their way; and when Micah saw that they were stronger than he, he went back to his house.
καὶ ἐπορεύθησαν οἱ υἱοὶ δαν εἰς τὴν ὁδὸν αὐτῶν καὶ εἶδεν μιχα ὅτι ἰσχυρότεροί εἰσιν αὐτοῦ καὶ ἐξένευσεν καὶ ἀνέστρεψεν εἰς τὸν οἶκον αὐτοῦ
- 27 ¶ Moun Dann yo te pran bagay Mika te fè yo ansanm ak prèt ki t'ap sèvi li a pou yo. Yo rive lavil layis, kote moun yo t'ap viv byen yonn ak lòt san bri san kont, yo atake lavil la. Yo bat moun yo, yo touye yo tout epi yo met dife nan lavil la.
And they took that which Micah had made, and his priest, and came to Laish, to a people living quietly and without thought of danger, and they put them to the sword without mercy, burning down their town.
καὶ αὐτοὶ ἔλαβον ὅσα ἐποίησεν μιχα καὶ τὸν ἱερέα ὃς ἦν αὐτῷ καὶ ἦλθον ἕως λαισα ἐπὶ λαὸν ἡσυχάζοντα καὶ πεποιθότα καὶ ἐπάταξαν αὐτοὺς ἐν στόματι ῥομφαίας καὶ τὴν πόλιν ἐνέπρησαν
- 28 Pa t' gen pesonn pou vin sove moun sa yo anba men moun Dann yo, paske lavil la te lwen peyi Sidon an anpil, lèfini tou, moun yo pa t' mele ak pesonn moun lòt nasyon yo. Lavil la te nan menm fon ak lavil Bètreyòb la. Moun Dann yo rebati lavil la, yo rete ladan l'.
And they had no saviour, because it was far from Zidon, and they had no business with Aram; and it was in the valley which is the property of Beth-rehob. And building up the town again they took it for their living-place.
καὶ οὐκ ἔστιν ἐξαιρούμενος ὅτι μακρὰν ἔστιν ἀπὸ σιδωνίων καὶ λόγος οὐκ ἔστιν αὐτοῖς μετὰ ἀνθρώπων καὶ αὐτὴ ἐν κοιλάδι ἣ ἔστιν τοῦ οἴκου ροῦβ καὶ ὠκοδόμησαν τὴν πόλιν καὶ κατώκησαν ἐν αὐτῇ
- 29 Yo rele l' lavil Dann, menm non ak Dann, zansèt yo a, pitit gason Jakòb la. Anvan sa, lavil la te rele Layis.
And they gave the town the name of Dan, after Dan their father, who was the son of Israel: though the town had been named Laish at first.
καὶ ἐκάλεσαν τὸ ὄνομα τῆς πόλεως δαν κατὰ τὸ ὄνομα τοῦ πατρὸς αὐτῶν ὃς ἐγενήθη τῷ ἰσραηλ καὶ ἦν λαις ὄνομα τῇ πόλει τὸ πρότερον
- 30 Moun Dann yo fè yon zidòl pou yo sèvi. Se Jonatan, pitit gason Gèchon ki li menm te pitit Moyiz, ki te sèvi yo prèt. Se pitit li yo ki te toujou sèvi yo prèt apre sa jouk lè yo te depòte pèp la nan peyi etranje.
(And the children of Dan put up the pictured image for themselves; and Jonathan, the son of Gershom, the son of Moses, and his sons were priests for the tribe of the Danites till the day when the ark was taken prisoner.)
καὶ ἀνέστησαν ἑαυτοῖς οἱ υἱοὶ τοῦ δαν τὸ γλυπτὸν μιχα καὶ ἰωναθαν υἱὸς γηρσωμ υἱοῦ μουσῆ αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἦσαν ἱερεῖς τῇ φυλῇ δαν ἕως τῆς ἡμέρας τῆς μετουκείας τῆς γῆς
- 31 Zidòl Mika a te rete la nan mitan yo pandan tout tan kay Bondye a te lavil Silo.
And they put up for themselves the image which Micah had made, and it was there all the time that the house of God was in Shiloh.
καὶ ἔταξαν ἑαυτοῖς τὸ γλυπτὸν μιχα ὃ ἐποίησεν πάσας τὰς ἡμέρας ὅσας ἦν ὁ οἶκος τοῦ θεοῦ ἐν σιλω
- 1 ¶ Nan tan sa a pa t' gen wa nan peyi Izrayèl la. Yon jou, yon moun Levi ki te rete nan fon mòn Efrayim yo leve, l' al pran yon fanm, moun lavil Betleyèm nan peyi Jida, pou fanm kay li.
Now in those days, when there was no king in Israel, a certain Levite was living in the inmost parts of the hill-country of Ephraim, and he got for himself a servant-wife from Beth-lehem-judah.
καὶ ἐγένετο ἐν ταῖς ἡμέραις ἐκείναις καὶ βασιλεὺς οὐκ ἦν ἐν ἰσραηλ καὶ ἐγένετο ἀνὴρ λευίτης παροικῶν ἐν μηροῖς ὄρους εφραιμ καὶ ἔλαβεν ὁ ἀνὴρ ἑαυτῷ γυναῖκα παλλακὴν ἐκ βηθλεεμ ἰουδα
- 2 Men, fanm lan vin tonbe nan dezòd sou li, epi li kite l', li tounen lakay papa l', lavil Betleyèm nan peyi Jida. Li pase kat mwa la.
And his servant-wife was angry with him, and went away from him to her father's house at Beth-lehem-judah, and was there for four months.
καὶ ὠργίσθη αὐτῷ ἡ παλλακὴ αὐτοῦ καὶ ἀπῆλθεν ἀπ' αὐτοῦ εἰς τὸν οἶκον τοῦ πατρὸς αὐτῆς εἰς βηθλεεμ ἰουδα καὶ ἐγένετο ἐκεῖ ἡμέρας τετράμηνον
- 3 Lè sa a, mari a leve, l' al dèyè l' pou l' wè si li te ka tounen avè l' ankò. Li te pati ansanm ak yon domestik ak de bourik. Madanm lan te byen resevwa l' lakay papa l'. Lè papa madanm lan wè l', li te byen kontan resevwa l' tou.
Then her husband got up and went after her, with the purpose of talking kindly to her, and taking her back with him; he had with him his young man and two asses: and she took him into her father's house, and her father, when he saw him, came forward to him with joy.
καὶ ἀνέστη ὁ ἀνὴρ αὐτῆς καὶ ἐπορεύθη κατόπισθεν αὐτῆς τοῦ λαλῆσαι ἐπὶ τὴν καρδίαν αὐτῆς τοῦ διαλλάξαι αὐτὴν ἑαυτῷ καὶ ἀπαγαγεῖν αὐτὴν πάλιν πρὸς αὐτόν καὶ τὸ παιδάριον αὐτοῦ μετ' αὐτοῦ καὶ αἱ ζεύγος ὑποζυγίων καὶ ἐπορεύθη ἕως οἴκου τοῦ πατρὸς αὐτῆς καὶ εἶδεν αὐτόν ὁ πατὴρ τῆς νεάνιδος καὶ παρῆν εἰς ἀπάντησιν αὐτοῦ
- 4 Bòpè a pran tèt moun Levi a, li fè l' rete pase twa jou avè l'. Mesyedam yo manje, yo bwè, yo pase nwit nan kay la.
And his father-in-law, the girl's father, kept him there for three days; and they had food and drink and took their rest there.
καὶ εἰσήγαγεν αὐτόν ὁ γαμβρὸς αὐτοῦ ὁ πατὴρ τῆς νεάνιδος καὶ ἐκάθισεν μετ' αὐτοῦ ἡμέρας τρεῖς καὶ ἔφαγον καὶ ἔπιον καὶ ὕπνωσαν ἐκεῖ
- 5 Sou katriyèm jou a, yo leve granmaten, yo pare zafè yo pou yo pati. Men, papa madanm lan di moun Levi a konsa: -Mete yon bagay nan vant ou anvan. W'a santi ou anfòm. Aprè sa, w'a pati.
Now on the fourth day they got up early in the morning and he made ready to go away; but the girl's father said to his son-in-law, Take a little food to keep up your strength, and then go on your way.
καὶ ἐγενήθη τῇ ἡμέρᾳ τῇ τετάρτῃ καὶ ὄρθρισαν τὸ πρωὶ καὶ ἀνέστη τοῦ ἀπελθεῖν καὶ εἶπεν ὁ πατὴρ τῆς νεάνιδος πρὸς τὸν γαμβρὸν αὐτοῦ στήρισον τὴν καρδίαν σου κλάσματι ἄρτου καὶ μετὰ τοῦτο π ὀρεύεσθε

- 6 Mesyedam yo chita, yo manje, epi yo bwè. Apre sa, papa madanm lan di moun Levi a konsa: -Tanpri, pase nwit la ankò isit la. Pran plezi ou non!
So seating themselves they had food and drink, the two of them together; and the girl's father said to the man, If it is your pleasure, take your rest here tonight, and let your heart be glad.
καὶ ἐκάθισαν καὶ ἔφαγον ἀμφοτέρω ἐπὶ τὸ αὐτὸ καὶ ἔπιον καὶ εἶπεν ὁ πατὴρ τῆς νεάνιδος πρὸς τὸν ἄνδρα ἀρξάμενος ἀλλίσθητι καὶ ἀγαθυνθήτω ἡ καρδιά σου
- 7 Nonm lan te leve pou l' pati, men bòpè a sitèlman kenbe la avè l', li tounen pase nwit la la ankò.
And the man got up to go away, but his father-in-law would not let him go, so he took his rest there again for the night.
καὶ ἀνέστη ὁ ἀνὴρ ἀπελθεῖν καὶ ἐβιάσατο αὐτὸν ὁ γαμβρὸς αὐτοῦ καὶ πάλιν ἠλόισθη ἐκεῖ
- 8 Sou senkyèm jou a, nan granmaten, li leve pou l' ale. Bòpè a di l' konsa: -Mete kichòy nan vant ou non, monchè. W'a pati pita. Se konsa de mesye yo chita, yo manje.
Then early on the morning of the fifth day he got up to go away; but the girl's father said, Keep up your strength; so the two of them had a meal, and the man and his woman and his servant did not go till after the middle of the day.
καὶ ὄρθρισεν τὸ πρωὶ τῆ ἡμέρα τῆ πέμπτη τοῦ ἀπελθεῖν καὶ εἶπεν ὁ πατὴρ τῆς νεάνιδος στήρισον τὴν καρδίαν σου ἄρτω καὶ στρατεύθητι ἕως κλίνῃ ἡ ἡμέρα καὶ ἔφαγον καὶ ἔπιον ἀμφοτέρω
- 9 Aprè sa, nonm lan leve pou l' ale ansanm ak fanm kay li ak domestik li a, men bòpè a di l': -Gade solèy pral kouche, tou rete pase nwit lan non. Talè fènwa pral tonbe. Rete non, monchè. Pran plezi ou! Denmen, w'a leve byen bonè pou vwayaj la, w'aprè lakay ou.
And when they got up to go away, his father-in-law, the girl's father, said to him, Now evening is coming on, so do not go tonight; see, the day is almost gone; take your rest here and let your heart be glad, and tomorrow early, go on your way back to your house.
καὶ ἀνέστη ὁ ἀνὴρ τοῦ ἀπελθεῖν αὐτὸς καὶ ἡ παλλακὴ αὐτοῦ καὶ τὸ παιδάριον αὐτοῦ καὶ εἶπεν αὐτῷ ὁ γαμβρὸς αὐτοῦ ὁ πατὴρ τῆς νεάνιδος ἰδοὺ δὴ εἰς ἑσπέραν κέκλιεν ἡ ἡμέρα κατάλυσον ὧδε ἔτι σήμερον καὶ ἀγαθυνθήτω ἡ καρδιά σου καὶ ὄρθριεῖτε αὔριον εἰς τὴν ὁδὸν ὑμῶν καὶ ἀπελεύση εἰς τὸ σκῆνωμά σου
- 10 Men, fwa sa a nonm lan pa t' vle rete pase yon lèt nwit ankò. Li leve, l' ale ansanm ak fanm kay li ak de bourik yo tou sele. Yo rive toupre lavil Jebis ki vle di lavil Jerizalèm.
But the man would not be kept there that night, and he got up and went away and came opposite to Jebus (which is Jerusalem); and he had with him the two asses, ready for travelling, and his woman.
καὶ οὐκ ἠθέλησεν ὁ ἀνὴρ ἀλλίσθητι καὶ ἀνέστη καὶ ἀπῆλθεν καὶ παρεγένοντο ἕως κατέναντι ἰερουσαλὴμ καὶ μετ' αὐτοῦ ζεύγος ὑποζυγίων ἐπισεσαγμένων καὶ ἡ παλλακὴ αὐτοῦ μετ' αὐτοῦ
- 11 Lè sa a, te konmanse ap fè nwa anpil, domestik la di l' konsa: -Ann fè yon antre nan lavil moun Jebis yo non. N'a pase nwit la la.
When they got near Jebus the day was far gone; and the servant said to his master, Now let us go from our road into this town of the Jebusites and take our night's rest there.
ἔτι αὐτῶν ὄντων κατὰ ἰερουσαλὴμ καὶ ἡ ἡμέρα κέκλιεν σφόδρα καὶ εἶπεν τὸ παιδάριον πρὸς τὸν κύριον αὐτοῦ δεῦρο δὴ καὶ ἐκκλίνωμεν εἰς τὴν πόλιν τοῦ ἰερουσαλίτου ταύτην καὶ ἀλλίσθωμεν ἐν αὐτῇ
- 12 Men, mèt la di l' konsa: -Non! Nou pa pral antre nan lavil moun lèt nasyon yo, kote pa gen yon moun pèp Izrayèl la menm. N'ap fè wout nou jouk nou rive lavil Gibeya.
But his master said to him, We will not go out of our way into a strange town, whose people are not of the children of Israel; but we will go on to Gibeah.
καὶ εἶπεν ὁ κύριος αὐτοῦ πρὸς αὐτόν οὐ μὴ ἐκκλίνω εἰς πόλιν ἀλλοτρίου ἢ οὐκ ἔστιν ἐκ τῶν υἱῶν ἰσραὴλ καὶ παρελευσόμεθα ἕως γαββα
- 13 Ann al pi devan. N'a pase nwit lan lavil Gibeya osinon lavil Rama.
And he said to his servant, Come, let us go on to one of these places, stopping for the night in Gibeah or Ramah.
καὶ εἶπεν τῷ παιδαρίῳ αὐτοῦ δεῦρο καὶ εἰσελθόμεν εἰς ἓνα τῶν τόπων καὶ ἀλλίσθωμεν ἐν γαββα ἢ ἐν ραμα
- 14 Se konsa yo pa rete, y' al fè wout yo. Solèy t'ap fin kouche lè yo rive bò lavil Gibeya, ki nan teritwa moun branch fanmi Benjamen yo.
So they went on their way; and the sun went down when they were near Gibeah in the land of Benjamin.
καὶ παρῆλθον καὶ ἀπῆλθον ἔδω γὰρ ὁ ἥλιος ἐχόμενα τῆς γαββα ἢ ἔστιν τοῦ βενιαμιν
- 15 Yo chankre sou wout la, yo vin pase nwit lan lavil Gibeya. Moun Levi a antre nan lavil la, l' al chita sou plas la, men pesonn pa t' envite yo vin pase nwit lan lakay yo.
And they went off the road there with the purpose of stopping for the night in Gibeah: and he went in, seating himself in the street of the town, for no one took them into his house for the night.
καὶ ἐξέκλιναν ἐκεῖ τοῦ εἰσελθεῖν καταλῦσαι ἐν γαββα καὶ εἰσηλθὼν καὶ ἐκάθισαν ἐν τῇ πλατείᾳ τῆς πόλεως καὶ οὐκ ἔστιν ἀνὴρ ὁ συνάγων αὐτοὺς εἰς τὸν οἶκον καταλῦσαι
- 16 ¶ Nan aswè, yon granmoun gason ki t'ap sot nan jaden vin ap antre lakay li. Se te yon moun mòn Efrayim yo li te ye. Li te rete lavil Gibeya. Men, tout moun lavil yo se moun fanmi Benjamen yo te ye.
Now when it was evening they saw an old man coming back from his work in the fields; he was from the hill-country of Ephraim and was living in Gibeah: but the men of the place were Benjamites.
καὶ ἰδοὺ ἀνὴρ πρεσβύτης εἰσηλθὼν ἀπὸ τῶν ἔργων αὐτοῦ ἐκ τοῦ ἀγροῦ ἑσπέρας καὶ ὁ ἀνὴρ ἐξ ὄρους εφραϊμ καὶ αὐτὸς παρῶκει ἐν γαββα καὶ οἱ ἄνδρες τοῦ τόπου υἱοὶ βενιαμιν
- 17 Je granmoun lan al tonbe sou vwayajè yo ki te sou plas la. Li di moun Levi a konsa: -Kote ou prale? Kote ou soti?
And when he saw the traveller in the street of the town, the old man said, Where are you going? and where do you come from?
καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς εἶδεν τὸν ἄνδρα τὸν ὁδοιπόρον ἐν τῇ πλατείᾳ τῆς πόλεως καὶ εἶπεν ὁ ἀνὴρ ὁ πρεσβύτης ποῦ πορεύῃ καὶ πόθεν ἔρχῃ

- 18 Moun Levi a reponn li: -Nou soti lavil Betleyèm nan peyi Jida, n'ap vwayaje, nou pral byen lwen nan fon mòn Efrayim yo. Se la mwen rete. Mwen te desann ale Betleyèm, men koulye a m'ap tounen lakay mwen. Pesonn pa envite nou vin pase nwit lan lakay yo.
 And he said to him, We are on our way from Beth-lehem-judah to the inmost parts of the hill-country of Ephraim: I came from there and went to Beth-lehem-judah: now I am on my way back to my house, but no man will take me into his house.
 και εἶπεν πρὸς αὐτὸν διαβαίνομεν ἡμεῖς ἐκ βηθλεεμ τῆς ιουδα ἕως μηρῶν ὄρους τοῦ εφραιμ ἐγὼ δὲ ἐκεῖθὲν εἶμι και ἐπορεύθην ἕως βηθλεεμ ιουδα και εἰς τὸν οἶκόν μου ἐγὼ ἀποτρέχω και οὐκ ἔστιν ἄνθρωπος συνάγων με εἰς τὴν οἰκίαν
- 19 Nou gen manje ak zèb pou bourik nou, nou gen pen ak diven pou mwen, pou fanm kay mwen, ak pou domestik ki ak nou an. Nou pa manke anyen.
 But we have dry grass and food for our asses, as well as bread and wine for me, and for the woman, and for the young man with us: we have no need of anything.
 και γε ἄχυρα και χορτάσματα ὑπάρχει τοῖς ὄνοις ἡμῶν και γε ἄρτος και οἶνος ὑπάρχει μοι και τῇ δοῦλῃ σου και τῷ παιδαρίῳ τοῖς δούλοις σου οὐκ ἔστιν ὑστέρημα παντὸς πράγματος
- 20 Lè sa a granmoun lan di: -Pòt kay mwen louvri pou nou! Se mwen menm k'ap ba ou tou sa ou bezwen. Sèlman pa rete pase nwit lan la sou plas la.
 And the old man said, Peace be with you; let all your needs be my care; only do not take your rest in the street.
 και εἶπεν ὁ ἀνὴρ ὁ πρεσβύτερος εἰρήνη σοι πλην πάν τὸ ὑστέρημά σου ἐπ' ἐμέ πλην ἐν τῇ πλατείᾳ μὴ καταλύσης
- 21 Se konsa li mennen yo lakay li, li bay bèt yo zèb. Mesyedam yo menm lave pye yo, epi yo manje, yo bwè.
 So he took them into his house and gave the asses food; and after washing their feet they took food and drink.
 και εἰσήγαγεν αὐτὸν εἰς τὴν οἰκίαν αὐτοῦ και παρέβαλεν τοῖς ὑποζυγίοις αὐτοῦ και ἐνίψαντο τοὺς πόδας αὐτῶν και ἔφαγον και ἔπιον
- 22 ¶ Yo t'ap koze yonn ak lòt lè kèk mesye lavil la, yon bann vòryen, vin sènen kay la. Yo pran frappe nan pòt la. Yo pale ak granmoun ki te mèt kay la, yo di l' konsa: -Fè nonm ki lakay ou a soti vin jwenn nou pou nou ka kouche avè l'.
 While they were taking their pleasure at the meal, the good-for-nothing men of the town came round the house, giving blows on the door; and they said to the old man, the master of the house, Send out that man who came to your house, so that we may take our pleasure with him.
 αὐτῶν δὲ ἀγαθυνθέντων τῇ καρδίᾳ αὐτῶν και ἰδοὺ οἱ ἄνδρες τῆς πόλεως υἱοὶ παρανόμων περιεκύκλωσαν τὴν οἰκίαν και ἔκρουσαν τὴν θύραν και εἶπαν πρὸς τὸν ἄνδρα τὸν κύριον τῆς οἰκίας τὸν πρεσβύτερον λέγοντες ἐξάγαγε τὸν ἄνδρα τὸν εἰσελθόντα εἰς τὴν οἰκίαν σου ἵνα γνῶμεν αὐτόν
- 23 Mèt kay la soti al jwenn yo, li di yo konsa: -Non, mezanmi! Tanpri, pa fè vye bagay lèd sa a. Nonm lan se lakay mwen li ye. Pa vin fè bagay sal sa a.
 So the man, the master of the house, went out to them, and said, No, my brothers, do not this evil thing; this man has come into my house, and you are not to do him this wrong.
 και ἐξῆλθεν πρὸς αὐτοὺς ὁ ἀνὴρ ὁ κύριος τῆς οἰκίας και εἶπεν πρὸς αὐτοὺς μηδամὼς ἀδελφοί μὴ πονηρεύσηθε δὴ μετὰ τὸ εἰσεληλυθέναι τὸν ἄνδρα τοῦτον εἰς τὴν οἰκίαν μου μὴ ποιήσητε τὴν ἀφροσύνην ταύτην
- 24 Bon, gade! Mwen gen yon jenn pitit fi, li menm li gen yon fanm kay. Mwen pral fè yo soti vin jwenn nou. Nou mèt kouche ak yo. Nou mèt fè sa nou vle ak yo. Men, pa vin fè ankenn vye bagay derespektan ak nonm lan.
 See, here is my daughter, a virgin, and his servant-wife: I will send them out for you to take them and do with them whatever you will. But do no such thing of shame to this man.
 ἰδοὺ ἡ θυγάτηρ μου ἡ παρθένος και ἡ παλλακὴ αὐτοῦ ἐξέξω δὴ αὐτάς και ταπεινώσατε αὐτάς και ποιήσατε αὐταῖς τὸ ἀγαθὸν ἐν ὀφθαλμοῖς ὑμῶν και τῷ ἀνδρὶ τοῦτω μὴ ποιήσητε τὸ ῥῆμα τῆς ἀφροσύνης ταύτης
- 25 Men, mesye yo pa t' vle koute l'. Lè sa a, moun Levi a pran fanm kay li a, li fè l' soti al jwenn yo deyò a. Tout mesye yo kouche avè l', yo fè tout kalite bagay avè l' pandan tout nwit lan. Solèy t'apral leve lè yo kite l'.
 But the men would not give ear to him: so the man took his woman and sent her out to them; and they took her by force, using her for their pleasure all night till the morning; and when dawn came they let her go.
 και οὐκ ἠθέλησαν οἱ ἄνδρες ἀκοῦσαι αὐτοῦ και ἐπελάβετο ὁ ἀνὴρ τῆς παλλακῆς αὐτοῦ και ἐξήγαγεν αὐτὴν πρὸς αὐτοὺς ἔξω και ἔγνωσαν αὐτὴν και ἐνέπαιζαν αὐτῇ ὅλην τὴν νύκτα ἕως τὸ πρωὶ και ἐξπέστειλαν αὐτὴν ἅμα τῷ ἀναβαίνειν τὸν ὄρθρον
- 26 Lè bajou kase, fanm lan trennen jouk li rive devan papòt kay kote mari l' te ye a. Li rete atè a jouk solèy fin leve.
 Then at the dawn of day the woman came, and, falling down at the door of the man's house where her master was, was stretched there till it was light.
 και ἦλθεν ἡ γυνὴ τὸ πρὸς πρωὶ και ἔπεσεν παρὰ τὴν θύραν τοῦ πυλῶνος τοῦ οἴκου τοῦ ἀνδρός οὗ ἦν ὁ κύριος αὐτῆς ἐκεῖ ἕως οὗ διεφαινεν
- 27 Nan maten, mari a leve, li louvri pòt pou l' soti. Li fè sa pou l' al fè wout li, li wè fanm kay li a blayi atè a devan kay la, ak de men l' yo lonje sou papòt la.
 In the morning her master got up, and opening the door of the house went out to go on his way; and he saw his servant-wife stretched on the earth at the door of the house with her hands on the step.
 και ἀνέστη ὁ κύριος αὐτῆς τὸ πρωὶ και ἤνοιξεν τὰς θύρας τοῦ οἴκου και ἐξῆλθεν τοῦ ἀπελθεῖν τὴν ὁδὸν αὐτοῦ και ἰδοὺ ἡ γυνὴ ἡ παλλακὴ αὐτοῦ πεπτοκυῖα παρὰ τὴν θύραν και αἱ χεῖρες αὐτῆς ἐπὶ τὸ πρόθυρον
- 28 Li di: -Leve non! Ann ale! Men, fanm lan pa reponn li. Li pran kadav la, li mete l' detravè sou bourik li, epi li pati, l' al lakay li.
 And he said to her, Get up and let us be going; but there was no answer; so he took her up and put her on the ass, and went on his way and came to his house.
 και εἶπεν πρὸς αὐτὴν ἀνάστηθι και ἀπέλθωμεν και οὐκ ἀπεκρίθη αὐτῷ ἀλλὰ τεθνήκει και ἀνέλαβεν αὐτὴν ἐπὶ τὸ ὑποζύγιον και ἀνέστη ὁ ἀνὴρ και ἀπήλθεν εἰς τὸν τόπον αὐτοῦ

- 29 Lè l' rive lakay li, li pran yon kouto, li koupe kadav fanm kay li a fè douz moso, epi li voye yon moso nan chak branch fanmi peyi Izrayèl la.
And when he had come to his house, he got his knife, and took the woman, cutting her up bone by bone into twelve parts, which he sent through all Israel.
 και εισήλθεν εις τὸν οἶκον αὐτοῦ και ἔλαβεν τὴν μάχαιραν και ἐπέλαβετο τῆς παλλακῆς αὐτοῦ και ἐμέλισεν αὐτὴν κατὰ τὰ ὀστά αὐτῆς εις δώδεκα μερίδας και ἐξαπέστειλεν αὐτὰς εις πάσας τὰς φυλὰς ἰσραηλ.
- 30 Chak moun ki te wè sa di konsa: -Nou pa janm wè bagay konsa! Bagay konsa pa janm rive nan mitan nou depi lè pèp Izrayèl la kite peyi Lejip rive jounen jòdi a. Annou kalkile byen kisa nou pral fè pou sa. Sa nou di nan sa?
And he gave orders to the men whom he sent, saying, This is what you are to say to all the men of Israel, Has ever an act like this been done from the day when the children of Israel came out of Egypt to this day? Give thought to it, turning it over in your minds, and give your opinion of it.
 και ἐγένετο πᾶς ὁ ὄρων ἔλεγεν οὔτε ἐγενήθη οὔτε ὄφθη οὕτως ἀπὸ τῆς ἡμέρας ἀναβάσεως υἱῶν ἰσραηλ ἐξ αἰγύπτου ἕως τῆς ἡμέρας ταύτης και ἐνετειλατο τοῖς ἀνδράσιν οἷς ἐξαπέστειλεν λέγων τάδε ἐρεῖτε πρὸς πάντα ἄνδρα ἰσραηλ ει γέγονεν κατὰ τὸ ῥῆμα τοῦτο ἀπὸ τῆς ἡμέρας ἀναβάσεως υἱῶν ἰσραηλ ἐξ αἰγύπτου ἕως τῆς ἡμέρας ταύτης θέσθε δὴ ἑαυτοῖς βουλὴν περι αὐτῆς και λαλήσατε
- 1 ¶ Tout pèp Izrayèl la nèt, depi lavil Dann nan nò jouk lavil Bècheba nan sid, pase nan peyi Galarad, tout pèp la nèt kanpe. Yo reyini ansanm devan Seyè a, lavil Mispa.
Then all the children of Israel took up arms, and the people came together like one man, from Dan to Beer-sheba, and the land of Gilead, before the Lord at Mizpah.
 και ἐξῆλθον πάντες οἱ υἱοὶ ἰσραηλ και ἐξεκκλησιάσθη πᾶσα ἡ συναγωγὴ ὡς ἄνθρωπος εἷς ἀπὸ δαν και ἕως βηρσαβее και γῆ γαλααδ πρὸς κύριον εις μασσηφα
- 2 Tout chèf fanmi yo ansanm ak tout lòt chèf pèp Izrayèl la te sanble la devan Seyè a. Te gen katsanmil (400.000) sòlda apye antou.
And the chiefs of the people, out of all the tribes of Israel, took their places in the meeting of the people of God, four hundred thousand footmen armed with swords.
 και ἔστη τὸ κλίμα παντὸς τοῦ λαοῦ πᾶσαι αἱ φυλαὶ ἰσραηλ ἐν τῇ ἐκκλησίᾳ τοῦ λαοῦ τοῦ θεοῦ τετρακόσιοι χιλιάδες ἀνδρῶν πεζῶν σπομένων ῥομφαίαν
- 3 Moun Benjamen yo vin konnen rès pèp Izrayèl la te moute lavil Mispa. Moun Izrayèl yo mande: -Manyè di nou ki jan bagay lèd sa a fè rive.
 (Now the children of Benjamin had word that the children of Israel had gone up to Mizpah.) **And the children of Israel said, Make clear how this evil thing took place.**
 και ἤκουσαν οἱ υἱοὶ βενιαμιν ὅτι ἀνέβησαν οἱ υἱοὶ ἰσραηλ πρὸς κύριον εις μασσηφα και εἶπαν οἱ υἱοὶ ἰσραηλ λαλήσατε ποῦ ἐγένετο ἡ κακία αὕτη
- 4 Moun Levi a, mari fanm yo te sasinen an, reponn: -Mwen te ale lavil Gibeya nan peyi Benjamen an ansanm ak fanm kay mwen pou m' te pase nwit.
Then the Levite, the husband of the dead woman, said in answer, I came to Gibeah in the land of Benjamin, I and my servant-wife, for the purpose of stopping there for the night.
 και ἀπεκρίθη ὁ ἀνὴρ ὁ λευιτῆς ὁ ἀνὴρ τῆς γυναικὸς τῆς πεφονευμένης και εἶπεν εις γαββα τῆς βενιαμιν ἦλθον ἐγὼ και ἡ παλλακὴ μου καταλῦσαι
- 5 Mesye lavil Gibeya yo te soti pou vin pran m' nan mitan lannwit lan, yo sènen kay kote m' te ye a. Yo fè kadejak sou fanm kay mwen an, epi li mouri.
And the townsmen of Gibeah came together against me, going round the house on all sides by night; it was their purpose to put me to death, and my servant-wife was violently used by them and is dead.
 και ἀνέστησαν ἐπ' ἐμὲ οἱ ἄνδρες οἱ παρὰ τῆς γαββα και περιεκύκλωσαν ἐπ' ἐμὲ τὴν οἰκίαν νυκτὸς και ἐμὲ ἠθέλησαν ἀποκτείνειν και τὴν παλλακὴν μου ἐταπεινώσαν και ἐνέπαιξαν αὐτῇ και ἀπέθανεν
- 6 Mwen pran kadav la, mwen koupe l' an moso, epi mwen voye moso yo toupatou nan peyi Izrayèl la, paske moun Benjamen yo te fè yon vye bagay derespektan, yon move bagay nan mitan pèp Izrayèl la.
So I took her, cutting her into parts which I sent through all the country of the heritage of Israel: for they have done an act of shame in Israel.
 και ἐπελαβόμην τῆς παλλακῆς μου και ἐμέλισα αὐτὴν και ἐξαπέστειλα ἐν παντὶ ὀρίῳ κληρονομίας ἰσραηλ ὅτι ἐποίησαν ἀφροσύνην ἐν τῷ ἰσραηλ
- 7 Nou tout isit la se moun pèp Izrayèl la nou ye. Sa nou di nan sa? Sa nou pral fè?
Here you all are, you children of Israel; give now your suggestions about what is to be done.
 ἰδοὺ πάντες ὑμεῖς οἱ υἱοὶ ἰσραηλ δότε ἑαυτοῖς λόγον και βουλὴν
- 8 Tout pèp la kanpe ansanm, epi yo di: -Pesonn nan nou la a pa pral lakay li, kit li rete lavil, kit li rete andeyò.
Then all the people got up as one man and said, Not one of us will go to his tent or go back to his house:
 και ἀνέστη πᾶς ὁ λαὸς ὡς ἄνθρωπος εἷς λέγων οὐκ εἰσελευσόμεθα ἀνὴρ εις τὸ σκῆνωμα αὐτοῦ και οὐκ ἐκκλινοῦμεν ἀνὴρ εις τὸν οἶκον αὐτοῦ
- 9 Men sa nou pral fè: nou pral tire osò pou n' chwazi kèk moun pou al regle moun lavil Gibeya yo.
But this is what we will do to Gibeah: we will go up against it by the decision of the Lord;
 και νῦν τοῦτο τὸ ῥῆμα ὃ ποιήσομεν τῇ γαββα ἀναβησόμεθα ἐπ' αὐτὴν ἐν κλήρῳ
- 10 Lèfini n'ap pran yon moun sou dis nan chak branch fanmi yo pou al chache manje pou moun ki pral regle moun lavil Gibeya yo pou vye bagay derespektan yo te fè nan peyi Izrayèl la.
And we will take ten men out of every hundred, through all the tribes of Israel, a hundred out of every thousand, a thousand out of every ten thousand, to get food for the people, so that they may give to Gibeah of Benjamin the right punishment for the act of shame they have done in Israel.
 και ληψόμεθα δέκα ἄνδρας τοῖς ἑκατὸν και ἑκατὸν τοῖς χιλίοις και χιλίους τοῖς μυρίοις λαβεῖν ἐπισιτισμὸν τῷ λαῷ τοῖς εἰσπορευομένοις ἐπιτελέσαι τῇ γαββα τοῦ βενιαμιν κατὰ πᾶσαν τὴν ἀφροσύνην ἣν ἐποίησαν ἐν ἰσραηλ

- 11 Se konsa tout pèp Izrayèl la te mete tèt yo ansanm pou y' al pini moun lavil Gibeya yo.
So all the men of Israel were banded together against the town, united like one man.
καὶ συνήχθη πᾶς ἀνὴρ ἰσραηλ ἐκ τῶν πόλεων ὡς ἀνὴρ εἰς ἐρχόμενοι
- 12 ¶ Lèt branch fanmi pèp Izrayèl yo te voye mesaje nan tout peyi moun Benjamen yo pou di yo: -Ki vye krim sa a nou tande ki fèt konsa lakay nou?
And the tribes of Israel sent men through all the tribe of Benjamin saying, What is this evil which has been done among you?
καὶ ἐξαπέστειλαν αἱ φυλαὶ ἰσραηλ ἄνδρας ἐν πάσῃ φυλῇ βενιαμιν λέγοντες τίς ἢ κακία αὕτη ἢ γενομένη ἐν ὑμῖν
- 13 Koulye a ban nou moun sa yo, bann vòryen lavil Gibeya yo, pou nou ka touye yo, pou n' ka wete move bagay derespektan sa a nan peyi Izrayèl la. Men, moun Benjamen yo pa koute sa lòt moun pèp Izrayèl yo t'ap di yo. Yo rete sou sa yo te fè a.
Now give up those good-for-nothing persons in Gibeah so that we may put them to death, clearing away the evil from Israel. But the children of Benjamin would not give ear to the voice of their brothers, the children of Israel.
καὶ νῦν δότε τοὺς ἄνδρας τοὺς ἀσεβεῖς τοὺς ἐν γαββα τοὺς υἱοὺς βελιαλ καὶ θανατώσομεν αὐτοὺς καὶ ἐξαροῦμεν κακίαν ἐξ ἰσραηλ καὶ οὐκ ἠθέλησαν οἱ υἱοὶ βενιαμιν εἰσακοῦσαι τῆς φωνῆς τῶν ἀδελφῶν αὐτῶν τῶν υἱῶν ἰσραηλ.
- 14 Yo sotì toupatou nan tout lavil Benjamen yo, yo sanble lavil Gibeya pou y' al goumen ak rès pèp Izrayèl la.
And the children of Benjamin came together from all their towns to Gibeah, to go to war with the children of Israel.
καὶ συνήχθησαν οἱ υἱοὶ βενιαμιν ἐκ τῶν πόλεων αὐτῶν εἰς γαββα ἐξελθεῖν τοῦ πολεμήσαι μετὰ υἱῶν ἰσραηλ.
- 15 Jou sa a yo konte, yo jwenn te gen vennsimil (26.000) sòlda antou ki te sotì nan tout lavil yo, san konte sètisan (700) sòlda moun lavil Gibeya yo te chwazi.
And the children of Benjamin who came that day from the towns were twenty-six thousand men armed with swords, in addition to the people of Gibeah, numbering seven hundred of the best fighting-men,
καὶ ἐπεσκέπησαν οἱ υἱοὶ βενιαμιν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ τῶν πόλεων εἴκοσι καὶ πέντε χιλιάδες ἀνδρῶν σπομένων ῥομφαίαν χωρὶς τῶν κατοικούντων τὴν γαββα οὗτοι ἐπεσκέπησαν ἑπτακόσιοι ἄνδρες νεανίσκοι ἐκλεκτοὶ
- 16 Pami tout sòlda sa yo te gen sètisan (700) ladan yo ki te bon anpil nan fè lagè. Yo tout te sèvi ak men gòch yo. Yo tout te ka vize yon cheve ak yon wòch, san yo pa janm manke l' yon fwa.
Who were left-handed, able to send a stone at a hair without error.
ἀμφοτεροδέξιοι πάντες οὗτοι σφενδονῆται βάλλοντες λίθους πρὸς τὴν τρίχα καὶ οὐ διαμαρτάνοντες
- 17 Moun pèp Izrayèl yo menm, san konte branch fanmi Benjamen an, te gen katsanmil (400.000) gason ki te konn goumen.
And the men of Israel, other than Benjamin, were four hundred thousand in number, all armed with swords; they were all men of war.
καὶ πᾶς ἀνὴρ ἰσραηλ ἐπεσκέπησαν χωρὶς τῶν υἱῶν βενιαμιν τετρακόσιοι χιλιάδες ἀνδρῶν σπομένων ῥομφαίαν πάντες οὗτοι ἄνδρες πολεμισταί
- 18 ¶ Moun pèp Izrayèl yo leve, y' ale lavil Betèl, y' al mande Seyè a sa pou yo fè. Yo mande l': -Ki branch fanmi nan pèp Izrayèl la ki pou al atake moun Benjamen yo anvan? Seyè a di yo: -Se branch fanmi Jida a.
And they got up and went up to Beth-el to get directions from God, and the children of Israel said, Who is to be the first to go up to the fight against the children of Benjamin? And the Lord said, Judah is to go up first.
καὶ ἀνέστησαν καὶ ἀνέβησαν εἰς βαιθηλ καὶ ἐπηρώτησαν ἐν τῷ θεῷ καὶ εἶπαν οἱ υἱοὶ ἰσραηλ τίς ἀναβήσεται ἡμῖν ἀφηγούμενος πολεμήσαι μετὰ βενιαμιν καὶ εἶπεν κύριος ἰουδας ἀναβήσεται ἀφηγούμενος
- 19 Se konsa, pèp Izrayèl la leve nan denmen maten, y' al pran pozisyon bò lavil Gibeya.
So the children of Israel got up in the morning and put themselves in position against Gibeah.
καὶ ἀνέστησαν οἱ υἱοὶ ἰσραηλ καὶ παρενέβαλον ἐπὶ τὴν γαββα
- 20 Lèfini, yo pati pou y' al goumen ak moun branch fanmi Benjamen yo. Yo pran pozisyon anfas lavil Gibeya.
And the men of Israel went out to war against Benjamin (and the men of Israel put their forces in fighting order against them at Gibeah).
καὶ ἐξῆλθεν πᾶς ἀνὴρ ἰσραηλ εἰς πόλεμον μετὰ βενιαμιν καὶ παρετάξαντο μετ' αὐτῶν εἰς πόλεμον ἀνὴρ ἰσραηλ πρὸς τὴν γαββα
- 21 Moun Benjamen yo sotì lavil Gibeya. Jou sa a yo desann venndemil (22.000) sòlda nan lame pèp Izrayèl la.
Then the children of Benjamin came out from Gibeah, cutting down twenty-two thousand of the Israelites that day.
καὶ ἐξῆλθον οἱ υἱοὶ βενιαμιν ἐκ τῆς πόλεως καὶ διέφθειραν ἐν ἰσραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ δύο καὶ εἴκοσι χιλιάδας ἀνδρῶν ἐπὶ τὴν γῆν
- 22 Men, lame pèp Izrayèl la reprann fòs, yo pran pozisyon ankò menm kote yo te ye premye jou a pou y' al goumen.
But the people, the men of Israel, taking heart again, put their forces in order and took up the same position as on the first day.
καὶ ἐνίσχυσεν ἀνὴρ ἰσραηλ καὶ προσέθεντο παρατάξασθαι πόλεμον ἐν τῷ τόπῳ ᾧ παρετάξαντο ἐκεῖ ἐν τῇ ἡμέρᾳ τῇ πρώτῃ

- 23 Moun pèp Izrayèl yo menm moute Betèl, y' al kriye nan pye Seyè a jouk aswè, epi yo mande Seyè a sa pou yo fè. Yo di l': -Eske se pou n' al goumen ankò kont moun fanmi Benjamen yo, frè nou yo? Seyè a reponn yo: -Wi. Nou mèt ale.
Now the children of Israel went up, weeping before the Lord till evening, requesting the Lord and saying, Am I to go forward again to the fight against the children of Benjamin my brother? And the Lord said, Go up against him.
καὶ ἀνέβησαν οἱ υἱοὶ ἰσραὴλ καὶ ἔκλαυσαν ἐνώπιον κυρίου ἕως ἑσπέρας καὶ ἐπηρώτησαν ἐν κυρίῳ λέγοντες εἰ προσθῶ προσεγγίσει εἰς πόλεμον μετὰ βενιαμὶν τοῦ ἀδελφοῦ μου καὶ εἶπεν κύριος ἀνάβητε πρὸς αὐτόν
- 24 Se konsa lame pèp Izrayèl la atake moun Benjamen yo yon dezyèm fwa.
So the children of Israel went forward against the children of Benjamin the second day.
καὶ προσήλθοσαν οἱ υἱοὶ ἰσραὴλ πρὸς βενιαμὶν ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ
- 25 Men, moun Benjamen yo soti lavil Gibeya vin kontre ak yo. Fwa sa a yo touye dizwitmil (18.000) solda nan lame pèp Izrayèl la.
And the second day Benjamin went out against them from Gibeah, cutting down eighteen thousand men of the children of Israel, all swordsmen.
καὶ ἐξῆλθεν βενιαμὶν εἰς ἀπάντησιν αὐτῶν ἐκ τῆς γαββα ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ καὶ διέφθειρεν ἐκ τοῦ λαοῦ ὀκτωκαίδεκα χιλιάδας ἀνδρῶν ἐπὶ τὴν γῆν πάντες οὗτοι ἑσπασμένοι ῥομφαίαν
- 26 ¶ Lè sa a, ni lame a ni rès pèp Izrayèl la moute lavil Betèl. Yo chita la devan Seyè a ap kriye. Jou sa a, yo rete san manje jouk aswè. Apre sa, yo boule bèt nan dife pou Seyè a, yo fè ofrann pou mande Seyè a padon.
Then all the children of Israel, and all the people, went up to Beth-el, weeping and waiting there before the Lord, going without food all day till evening, and offering burned offerings and peace-offerings before the Lord.
καὶ ἀνέβησαν πάντες οἱ υἱοὶ ἰσραὴλ καὶ πᾶς ὁ λαὸς καὶ ἦλθοσαν εἰς βαιθηλ καὶ ἔκλαυσαν ἐναντι κυρίου καὶ ἐνήστευσαν ἐν τῇ ἡμέρᾳ ἐκεῖνῃ καὶ ἀνένεγκαν ὀλοκαυτώματα σωτηρίου ἐναντι κυρίου
- 27 Lèfini, yo mande Seyè a ankò sa pou yo fè. Lè sa a, Bwat Kontra Bondye a te lavil Betèl.
And the children of Israel made request to the Lord, (for the ark of the agreement of the Lord was there in those days, καὶ ἐπηρώτησαν οἱ υἱοὶ ἰσραὴλ ἐν κυρίῳ καὶ ἐκεῖ ἡ κιβωτὸς διαθήκης κυρίου ἐν ταῖς ἡμέραις ἐκείναις
- 28 Se Fineas, pitit gason Eleaza, pitit pitit Arawon an, ki te reskonsab pou fè sèvis devan Bwat Kontra a. Yo di Seyè a: -Eske se pou n' al goumen ankò kont moun Benjamen yo, frè nou yo, osinon eske se pou n' rete sou sa nou fè a? Seyè a reponn yo: -Nou mèt al goumen. Paske denmen m'ap lage yo nan men nou.
And Phinehas, the son of Eleazar, the son of Aaron, was in his place before it,) and said, Am I still to go on with the fight against the children of Benjamin my brother, or am I to give it up? And the Lord said, Go on; for tomorrow I will give him into your hands.
καὶ φινεας υἱὸς ελεαζαρ υἱοῦ ααρων παρεστηκὸς ἐνώπιον αὐτῆς ἐν ταῖς ἡμέραις ἐκείναις λέγων εἰ προσθῶ ἔτι ἐξελεθῆν εἰς πόλεμον μετὰ υἱῶν βενιαμὶν τοῦ ἀδελφοῦ μου ἢ κοπάσω καὶ εἶπεν κύριος ἀν ἄβητε ὅτι αὐρίον παραδώσω αὐτὸν ἐν χειρὶ σου
- 29 Moun Izrayèl yo mete kèk sòlda kache toupatou bò lavil Gibeya a.
So Israel put men secretly all round Gibeah to make a surprise attack on it.
καὶ ἔθηκαν οἱ υἱοὶ ἰσραὴλ ἔνεδρα ἐν τῇ γαββα κύκλῳ
- 30 Apre sa, sou twazyèm jou a, yo moute al goumen ak lame moun Benjamen yo. Yo pran pozisyon ankò devan lavil Gibeya a jan yo te fè l' anvan an.
And the children of Israel went up against the children of Benjamin on the third day, and put themselves in fighting order against Gibeah as before.
καὶ ἔταξεν ἰσραὴλ πρὸς τὸν βενιαμὶν ἐν τῇ ἡμέρᾳ τῇ τρίτῃ καὶ παρετάξαντο πρὸς γαββα καθὼς ἄπαξ καὶ ἄπαξ
- 31 Moun Benjamen yo soti vin kontre ak lame a. Yo kite lavil la byen lwen deyè yo. Tankou lòt fwa yo, yo konmansé desann gason nan lame a, yo touye trant sòlda konsa, ni sou wout ki moute lavil Betèl la, ni sou wout ki mennen lavil Gibeya a pa mòn.
And the children of Benjamin went out against the people, moving away from the town; and as before, at their first attack, they put to death about thirty men of Israel on the highways, of which one goes up to Beth-el and the other to Gibeah, and in the open country.
καὶ ἐξῆλθον οἱ υἱοὶ βενιαμὶν εἰς ἀπάντησιν τοῦ λαοῦ καὶ ἐξειλκύθησαν ἐκ τῆς πόλεως καὶ ἤρξαντο τύπτειν ἐκ τοῦ λαοῦ καθὼς ἄπαξ καὶ ἄπαξ ἐν ταῖς ὁδοῖς ἧ ἔστιν μία ἀναβαίνουσα εἰς βαιθηλ καὶ μία ἀναβαίνουσα εἰς γαββα ἐν τῷ ἄγρῳ ὥσει τριάκοντα ἀνδρας ἐν τῷ ἰσραὴλ
- 32 Moun Benjamen yo t'ap di: -Nou bat yo ankò, tankou lòt fwa yo. Men, moun pèp Izrayèl yo t'ap di: -Ann kouri devan yo sou wout andeyò yo pou yo ka kite lavil la byen lwen deyè yo.
And the children of Benjamin said, They are giving way before us as at first. But the children of Israel said, Let us go in flight and get them away from the town, into the highways.
καὶ εἶπαν οἱ υἱοὶ βενιαμὶν προσκόπτουσιν ἐνώπιον ἡμῶν καθὼς ἔμπροσθεν καὶ οἱ υἱοὶ ἰσραὴλ εἶπαν φύγομεν καὶ ἐσπάσωμεν αὐτούς ἐκ τῆς πόλεως εἰς τὰς ὁδοὺς
- 33 Lè sa a, lame pèp Izrayèl la kouri kite tout kote yo te gaye yo, yo sanble bò Baal-Tama. Men mesye ki te kache yo kouri soti kote yo te ye a, deyè gwo wòch ki te bò lavil Gibeya a.
So all the men of Israel got up and put themselves in fighting order at Baal-tamar: and those who had been waiting secretly to make a surprise attack came rushing out of their place on the west of Geba.
καὶ πᾶς ἀνὴρ ἰσραὴλ ἀνέστη ἐκ τοῦ τόπου αὐτοῦ καὶ παρετάξαντο ἐν βααλθαμαρ καὶ τὸ ἔνεδρον ἰσραὴλ ἐπάλαιεν ἐκ τοῦ τόπου αὐτοῦ ἀπὸ δυσμῶν τῆς γαββα

- 34 Dimil (10.000) bon sòlda yo te chwazi nan lame pèp Izrayèl la al kontre ak moun Gibeya yo. Batay la te rèd mare. Men, moun Benjamen yo pa t' ankò konprann batay la tapral vire mal pou yo. And they came in front of Gibeah, ten thousand of the best men in all Israel, and the fighting became more violent; but the children of Benjamin were not conscious that evil was coming on them. και παρεγένοντο ἐξ ἐναντίας τῆς γαββα δέκα χιλιάδες ἀνδρῶν ἐκλεκτῶν ἐκ παντὸς ἰσραηλ καὶ ὁ πόλεμος ἐβαρύνθη καὶ αὐτοὶ οὐκ ἔγνωσαν ὅτι ἀφῆπται αὐτῶν ἡ κακία
- 35 Seyè a fè pèp Izrayèl la bat lame moun Benjamen yo byen bat jou sa a. Lame pèp Izrayèl la te desann vennsenkmil san (25.100) sòlda nan moun Benjamen yo. Then the Lord sent sudden fear on Benjamin before Israel; and that day the children of Israel put to death twenty-five thousand, one hundred men of Benjamin, all of them swordsmen. και ἐτρόπωσεν κύριος τὸν βενιαμιν κατὰ πρόσωπον ἰσραηλ καὶ διέφθειραν οἱ υἱοὶ ἰσραηλ ἐν τῷ βενιαμιν ἐν τῇ ἡμέρᾳ ἐκείνῃ εἴκοσι καὶ πέντε χιλιάδας καὶ ἑκατὸν ἄνδρας πάντες οὗτοι σπώμενοι ῥομφαίαν
- 36 Se lè sa a, moun Benjamen yo vin wè yo t'ap pèdi batay la vre. Moun pèp Izrayèl yo menm t'ap fè bak devan moun Benjamen yo paske yo t'ap konte sou mesye ki te anbiske kò yo bò lavil Gibeya a. So the children of Benjamin saw that they were overcome: and the men of Israel had given way before Benjamin, putting their faith in the watchers who were to make the surprise attack on Gibeah. και εἶδεν βενιαμιν ὅτι τετρώπεται καὶ ἔδωκεν ἀνὴρ ἰσραηλ τῷ βενιαμιν τόπον ὅτι ἤλπισαν ἐπὶ τὸ ἔνεδρον ὃ ἔταξαν πρὸς τὴν γαββα
- 37 Mesye sa yo kouri soti nan kachèt yo, yo desann sou lavil Gibeya a, yo gaye nan tout lavil la, yo touye dènye moun yo jwenn ladan l'. And the watchers, rushing on Gibeah and overrunning it, put all the town to the sword without mercy. και τὸ ἔνεδρον ὄρμησεν καὶ ἐξεχύθησαν πρὸς τὴν γαββα καὶ ἐπορεύθη τὸ ἔνεδρον καὶ ἐπάταξαν ὅλην τὴν πόλιν ἐν στόματι ῥομφαίας
- 38 Moun Izrayèl yo te gen dizon ak mesye ki te kache yo pou yo te bay yon siyal ak lafimen. Lè yo wè gwo nwaj lafimen an ap moute soti nan lavil la, Now the sign fixed between the men of Israel and those making the surprise attack was that when they made a pillar of smoke go up from the town, και ἡ συνταγὴ ἣν ἀνδρὶ ἰσραηλ πρὸς τὸ ἔνεδρον τοῦ ἀνεύγκαι αὐτοὺς πυρσὸν τοῦ καπνοῦ τῆς πόλεως
- 39 moun Izrayèl yo vire fè fas kare ak moun Benjamen yo. Lè sa a, moun Benjamen yo te gen tan touye trant moun konsa nan mitan yo. Yonn t'ap di lòt konsa: -Wi, nou bat yo fwa sa a tankou anvan an. The men of Israel were to make a turn about in the fight. And Benjamin had overcome and put to death about thirty of the men of Israel, and were saying, Certainly they are falling back before us as in the first fight. και ἀνέστρεψαν ἀνὴρ ἰσραηλ ἐν τῷ πολέμῳ καὶ βενιαμιν ἤρκεται τοῦ τύπτειν τραυματίας ἐν τῷ ἀνδρὶ ἰσραηλ ὥσει τριάκοντα ἄνδρας ὅτι εἶπαν πλὴν τροπούμενος τροποῦται ἐναντίον ἡμῶν καθὼς ὁ πόλεμος ὃ ἔμπροσθεν
- 40 Lamenm siyal la parèt. Nwaj lafimen an konmanse moute soti nan lavil la. Moun Benjamen yo vire gade dèyè, yo sezi wè dife te pete toupatou nan lavil la. Then the sign went up out of the town in the pillar of smoke, and the Benjamites, turning back, saw all the town going up in smoke to heaven. και ὁ πυρσὸς ἤρξατο ἀναβαίνειν ἐκ τῆς πόλεως στῦλος καπνοῦ καὶ ἐπέβλεψεν βενιαμιν ὀπίσω αὐτοῦ καὶ ἰδοὺ ἀνέβη συντέλεια τῆς πόλεως εἰς τὸν οὐρανόν
- 41 Moun Izrayèl yo menm te vire tounen sou yo. Lè sa a, laperèz fè moun Benjamen yo pèdi tèt yo, paske yo te vin konprann bagay la tapral pase mal pou yo. And the men of Israel had made a turn about, and the men of Benjamin were overcome with fear, for they saw that evil had overtaken them. και ἀνὴρ ἰσραηλ ἀπέστρεψεν καὶ ἔσπευσεν ἀνὴρ βενιαμιν καὶ εἶδεν ὅτι ἦπται αὐτοῦ ἡ κακία
- 42 Yo pran kouri pou moun Izrayèl yo, yo pran wout dezè a pou yo. Men, li te twò ta, yo pa t' ka chape ankò. Yo pran nan mitan de kan, lame moun Izrayèl la yon bò ak sòlda ki t'ap soti lavil la lòt bò. Yo tout mouri. So turning their backs on the men of Israel, they went in the direction of the waste land; but the fight overtook them; and those who came out of the town were heading them off and putting them to the sword. και ἐκλιναν ἐνώπιον ἀνδρὸς ἰσραηλ εἰς τὴν ὁδὸν τῆς ἐρήμου καὶ ὁ πόλεμος κατέφθασεν αὐτὸν καὶ οἱ ἀπὸ τῶν πόλεων διέφθειραν αὐτὸν ἐν μέσῳ αὐτῶν
- 43 Moun Izrayèl yo kouri dèyè yo san rete, yo touye yo yonn apre lòt jouk yo rive yon kote anfas Gibeya bò solèy leve. And crushing Benjamin down, they went after them, driving them from Nohah as far as the east side of Gibeah. και ἔκοψαν τὸν βενιαμιν καταπαῦσαι αὐτὸν κατὰπαυσιν καὶ κατεπάτησαν αὐτὸν ἕως ἐξ ἐναντίας τῆς γαββα ἀπὸ ἀνατολῶν ἡλίου
- 44 Yo touye dizwitmil (18.000) moun nan pi bon sòlda moun Benjamen yo. Eighteen thousand men of Benjamin came to their death, all strong men of war. και ἔπεσαν ἐκ τοῦ βενιαμιν ὀκτωκαίδεκα χιλιάδες ἀνδρῶν σὺν πᾶσιν τούτοις ἄνδρες δυνατοὶ
- 45 Lòt yo menm kouri ale nan dezè a bò wòch Rimon an. Yo touye senkmil (5.000) ladan yo sou wout yo. Yo kouri dèyè rèz la jouk Gideyon. Yo touye demil (2.000) ladan yo. And turning, they went in flight to the rock of Rimmon in the waste land: and on the highways five thousand of them were cut off by the men of Israel, who, pushing on hard after them to Geba, put to death two thousand more. και ἐξέκλιναν καὶ ἔφυγον εἰς τὴν ἐρημιον πρὸς τὴν πέτραν τὴν ρεμμων καὶ ἐκαλαμήσαντο ἐν ταῖς ὁδοῖς πέντε χιλιάδας ἀνδρῶν καὶ προσεκολλήθησαν ὀπίσω αὐτοῦ ἕως γαδαα καὶ ἐπάταξαν ἐξ αὐτῶν δισχιλίους ἄνδρας

- 46 Jou sa a, yo te touye vennsenkml (25.000) moun antou nan branch fanmi Benjamen an. Epi tout te bon sòlda ki te konn goumen.
So twenty-five thousand of the swordsmen of Benjamin came to their end that day, all strong men of war.
καὶ ἐγένοντο πάντες οἱ πεπτοκότες ἐν τῷ βενιαμιν εἴκοσι καὶ πέντε χιλιάδες ἀνδρῶν σπαυμένων ῥομφαίαν ἐν τῇ ἡμέρᾳ ἐκείνῃ σὺν πᾶσι τούτοις ἄνδρες δυνατοί
- 47 Men, gen sisan (600) nan moun ki te kouri al nan dezè a, bò Wòch Rimon an, ki rete kache pandan kat mwa.
But six hundred men, turning back, went in flight to the rock of Rimmon in the waste land, and were living on the rock of Rimmon for four months.
καὶ ἐξέκλιναν καὶ ἔφυγον εἰς τὴν ἔρημον πρὸς τὴν πέτραν τὴν ρεμμων ἑξακόσιοι ἄνδρες καὶ ἐκάθισαν ἐν τῇ πέτρᾳ ρεμμων τετράμηνον
- 48 Moun Izrayèl yo menm tounen dèyè lòt moun Benjamen yo. Yo touye depi se gason, bèt ak tout lòt moun ki te nan lavil yo. Yo mete dife nan tout lavil yo jwenn sou wout yo.
And the men of Israel, turning again against the children of Benjamin, put to the sword without mercy all the towns and the cattle and everything there was, burning every town which came into their hands.
καὶ ἄνθρωπος ἰσραηλ ἀπέκλεισεν τοὺς υἱοὺς βενιαμιν καὶ ἐπάταξαν αὐτοὺς ἐν στόματι ῥομφαίας ἀπὸ πόλεως ἐξῆς ἕως κτήνους ἕως παντὸς τοῦ εὐρεθέντος εἰς πάσας τὰς πόλεις καὶ τὰς πόλεις τὰς εὐρεθείσας ἐξᾠπέστειλαν ἐν πυρὶ
- 1 ¶ Moun pèp Izrayèl yo te fè gwo sèman devan Seyè a lavil Mispa. Yo te di: -Nou p'ap janm bay pitit fi nou pou yo marye ak moun nan fanmi Benjamen yo.
Now the men of Israel had taken an oath in Mizpah, saying, Not one of us will give his daughter as a wife to Benjamin.
καὶ ἄνθρωπος ἰσραηλ ὤμοσεν ἐν μασσηφα λέγων ἄνθρωπος ἐξ ἡμῶν οὐ δώσει τὴν θυγατέρα αὐτοῦ τῷ βενιαμιν εἰς γυναῖκα
- 2 Pèp la moute lavil Betèl, yo chita devan Bwat Kontra Seyè a jouk aswè. Yo t'ap rele, yo t'ap kriye ak gwo dlo nan je yo.
And the people came to Beth-el, waiting there till evening before God, and gave themselves up to bitter weeping.
καὶ παρεγένοντο πᾶς ὁ λαὸς εἰς μασσηφα καὶ βαιθηλ καὶ ἐκάθισαν ἐκεῖ ἕως ἑσπέρας ἐνώπιον τοῦ θεοῦ καὶ ἐπήραν τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν κλαυθμὸν μέγα
- 3 Yo t'ap di: -Seyè o, Bondye pèp Izrayèl la, poukisa sa rive? Poukisa gen yon branch fanmi nan pèp Izrayèl la ki manke jòdi a?
And they said, O Lord, the God of Israel, why has this fate come on Israel, that today one tribe has been cut off from Israel?
καὶ εἶπαν ἴνα τί κύριε ὁ θεὸς ἰσραηλ ἐγενήθη αὕτη ἐν τῷ ἰσραηλ τοῦ ἐπισκεπῆναι σήμερον ἐν τῷ ἰσραηλ φυλὴν μίαν
- 4 Nan denmen, moun yo leve byen bonè, yo bati yon lotèl. Yo boule bèt nan dife nèt sou li, yo fè ofrann pou mande Bondye padon.
Then on the day after, the people got up early and made an altar there, offering burned offerings and peace-offerings.
καὶ ἐγένετο ἐν τῇ ἐπαύριον καὶ ὄρθρισεν ὁ λαὸς καὶ ὄκοδόμησαν ἐκεῖ θυσιαστήριον καὶ ἀνήνεγκαν ὀλοκαυτώματα σωτηρίου
- 5 Lèfini, yo t'ap mande: -Kilès nan tout branch fanmi pèp Izrayèl la ki pa t' nan reyinyon nou te fè devan Seyè a? Lè reyinyon an, yo te fè yon gwo sèman pou yo touye tout moun ki pa t' mete pye yo lavil Mispa devan Seyè a.
And the children of Israel said, Who is there among all the tribes of Israel, who did not come up to the Lord at the meeting of all Israel? For they had taken a great oath that whoever did not come up to Mizpah to the Lord was to be put to death.
καὶ εἶπαν οἱ υἱοὶ ἰσραηλ τίς ὁ μὴ ἀναβῆς ἐν τῇ ἐκκλησίᾳ ἐκ πασῶν φυλῶν ἰσραηλ πρὸς κύριον ὅτι ὄρκος μέγας ἦν τῷ μὴ ἀναβάντι πρὸς κύριον εἰς μασσηφα λέγοντες θανάτῳ ἀποθανεῖται
- 6 Men, pèp Izrayèl la te nan gwo lapenn pou moun Benjamen yo, frè yo. Yo t'ap di: -Wi jòdi a, pèp Izrayèl la pèdi yon branch fanmi vre!
And the children of Israel were moved with pity for Benjamin their brother, saying, Today one tribe has been cut off from Israel.
καὶ παρεκλήθησαν οἱ υἱοὶ ἰσραηλ περὶ βενιαμιν τοῦ ἀδελφοῦ αὐτῶν καὶ εἶπαν ἀφήρηται σήμερον φυλὴ μία ἐξ ἰσραηλ
- 7 Kisa nou pral fè pou ti rèt ki rete a ka jwenn fi pou yo marye, paske nou te fè sèman devan Seyè a nou p'ap janm ba yo pitit fi nou yo pou madanm.
What are we to do about wives for those who are still living? For we have taken an oath by the Lord that we will not give them our daughters for wives.
τί ποιήσωμεν αὐτοῖς τοῖς ὑπολειφθεῖσιν εἰς γυναῖκας καὶ ἡμεῖς ὀμόσαμεν ἐν κυρίῳ τοῦ μὴ δοῦναι αὐτοῖς ἀπὸ τῶν θυγατέρων ἡμῶν εἰς γυναῖκας
- 8 Lè sa a, yo mande: -Kilès nan branch fanmi pèp Izrayèl la ki pa t' moute lavil Mispa devan Seyè a? Yo jwenn pesonn nan lavil Jabès nan peyi Galarad la, pa t' vin nan kan an pou patisipe nan reyinyon an.
And they said, Which one of the tribes of Israel did not come up to Mizpah to the Lord? And it was seen that no one had come from Jabesh-gilead to the meeting.
καὶ εἶπαν τίς μία τῶν φυλῶν ἰσραηλ ἦτις οὐκ ἀνέβη πρὸς κύριον εἰς μασσηφα καὶ ἰδοὺ οὐκ ἦλθεν ἄνθρωπος εἰς τὴν παρεμβολὴν ἀπὸ ἰαβις γαλααδ εἰς τὴν ἐκκλησίαν
- 9 Lè yo t'ap konte moun ki te la yo, pa t' gen yon moun nan lavil Jabès nan peyi Galarad la.
For when the people were numbered, not one man of the people of Jabesh-gilead was present.
καὶ ἐπεσκέπη ὁ λαὸς καὶ ἰδοὺ οὐκ ἔστιν ἐκεῖ ἄνθρωπος ἀπὸ τῶν κατοικούντων ἰαβις γαλααδ

- 10 Se konsa, moun ki te sanble yo chwazi douz mil (12.000) sòlda nan sa ki pi bon yo, yo voye yo la ak lòd sa a: -Ale nan peyi Galarad. Touye dènye moun lavil Jabès, ata fanm ak timoun.
So they (the meeting) sent twelve thousand of the best fighting-men, and gave them orders, saying, Go and put the people of Jabesh-gilead to the sword without mercy, with their women and their little ones.
καὶ ἀπέστειλαν ἐκεῖ ἡ συναγωγή δώδεκα χιλιάδας ἀνδρῶν ἀπὸ τῶν υἰῶν τῆς δυνάμεως καὶ ἐνετείλαντο αὐτοῖς λέγοντες πορεύθητε καὶ πατάξατε πάντας τοὺς κατοικοῦντας ἰαβὶς γαλαὰδ ἐν στόματι ῥομφαίας καὶ τὰς γυναῖκας καὶ τὸν λαόν
- 11 Men sa pou nou fè: N'a touye dènye gason ak tout fanm ki deja marye tankou ofrann n'ap fè pou Seyè a.
And this is what you are to do: every male, and every woman who has had sex relations with a man, you are to put to the curse, but you are to keep safe the virgins. And they did so.
καὶ οὗτος ὁ λόγος ὃν ποιήσετε πᾶν ἄρσενικὸν καὶ πᾶσαν γυναῖκα γινώσκουσιν κοίτην ἄρσενος ἀναθεματιεῖτε
- 12 Nan moun lavil Jabès nan peyi Galarad la, yo jwenn katsan (400) jenn fi ki pa t' janm ko konn gason. Yo mennen yo nan kan an lavil Silo, nan peyi Kanaran.
Now there were among the people of Jabesh-gilead four hundred young virgins who had never had sex relations with a man; these they took to their tents in Shiloh in the land of Canaan.
καὶ εὔρον ἀπὸ τῶν κατοικοῦντων ἰαβὶς γαλαὰδ τετρακοσίας νεάνιδας παρθένους αἱ οὐκ ἔγνωσαν ἄνδρα εἰς κοίτην ἄρσενος καὶ ἦγον αὐτὰς εἰς τὴν παρεμβολὴν εἰς σηλω ἣ ἐστὶν ἐν γῆ χανααν
- 13 Lèfini, tout moun ki te sanble yo voye komisyon bay moun Benjamen yo ki te bò Wòch Rimon an. Yo mande yo fè lapè.
And all the meeting sent to the men of Benjamin who were in the rock of Rimmon, offering them peace.
καὶ ἀπέστειλεν πᾶσα ἡ συναγωγή καὶ ἐλάλησαν πρὸς βενιαμὶν τὸν ἐν τῇ πέτρᾳ ρεμμῶν καὶ ἐκάλεσαν αὐτοὺς εἰς εἰρήνην
- 14 Moun Benjamen yo tounen, epi lòt moun Izrayèl yo ba yo jenn fi lavil Jabès yo pa t' touye yo pou madanm. Men, pa t' gen ase pou yo tout.
Then Benjamin came back; and they gave them the women whom they had kept from death among the women of Jabesh-gilead: but still there were not enough for them.
καὶ ἀπέστρεψεν βενιαμὶν πρὸς τοὺς υἰοὺς ἰσραὴλ ἐν τῷ καιρῷ ἐκεῖνῳ καὶ ἔδωκαν αὐτοῖς τὰς γυναῖκας αἵτινες ἦσαν ἐκ τῶν γυναικῶν ἰαβὶς γαλαὰδ καὶ ἦρσεν αὐτοῖς οὕτως
- 15 Sa te fè pèp Izrayèl la lapenn anpil pou moun Benjamen yo, paske Seyè a te kraze tèt ansanm ki te gen nan pèp Izrayèl la.
And the people were moved with pity for Benjamin, because the Lord had let his wrath loose on the tribes of Israel.
καὶ ὁ λαὸς παρεκλήθη τῷ βενιαμὶν ὅτι ἐποίησεν κύριος διακοπὴν ἐν ταῖς φυλαῖς ἰσραὴλ
- 16 ¶ Se konsa chèf ki te la yo di konsa: -Pa gen fanm ankò nan branch fanmi Benjamen an. Kisa nou pral fè la a pou nou bay rès mesye yo fanm pou yo marye?
Then the responsible men of the meeting said, What are we to do about wives for the rest of them, seeing that the women of Benjamin are dead?
καὶ εἶπαν οἱ πρεσβύτεροι τῆς συναγωγῆς τί ποιήσωμεν τοῖς ἐπιλοιποῖς εἰς γυναῖκας ὅτι ἠφάνισται ἐκ τοῦ βενιαμὶν γυνή
- 17 Yo di ankò: -Pèp Izrayèl la pa ka pèdi yon branch fanmi. Se pou nou jwenn yon mwayen pou branch fanmi Benjamen an ka la toujou.
And they said, How is the rest of Benjamin to be given offspring so that one tribe of Israel may not be put out of existence,
καὶ εἶπαν κληρονομία διασσεφωσμένη τῷ βενιαμὶν καὶ οὐ μὴ ἐξαλειφθῆ φυλὴ ἐξ ἰσραὴλ
- 18 Men, nou pa ka pran nan fi nou yo pou nou ba yo pou madanm, paske pèp Izrayèl la te fè sèman pou yo pa fè sa. Yo te di: Madichon pou nenpòt moun ki va pran pitit fi yo bay moun nan fanmi Benjamen an pou madanm.
Seeing that we may not give them our daughters as wives? For the children of Israel had taken an oath, saying, Cursed is he who gives a wife to Benjamin.
καὶ ἡμεῖς οὐ δυνησόμεθα δοῦναι αὐτοῖς γυναῖκας ἀπὸ τῶν θυγατέρων ἡμῶν ὅτι ὠμόσαμεν οἱ υἱοὶ ἰσραὴλ λέγοντες ἐπικατάρατος ὁ διδοὺς γυναῖκα τῷ βενιαμὶν
- 19 Apre sa yo di: -Nan kèk jou, se pral lè pou nou fè gwo fèt nou gen pou nou fè chak lanne pou Seyè a lavil Silo. Lavil Silo sa a te sou bò nò lavil Betèl, sou bò sid lavil Lebona, sou bò solèy kouche wout ki soti Betèl moute Sichèm.
And they said, See, every year there is a feast of the Lord in Shiloh, which is to the north of Beth-el, on the east side of the highway which goes up from Beth-el to Shechem, and on the south of Lebonah.
καὶ εἶπαν ἑορτὴ τῷ κυρίῳ ἐν σηλω ἅψ' ἡμερῶν εἰς ἡμέρας ἣ ἐστὶν ἀπὸ βορρᾶ τῆς βαιθηλ κατ' ἀνατολὰς ἡλίου ἐν τῇ ὁδῷ τῇ ἀναβαινοῦσῃ ἐκ βαιθηλ εἰς σικιμα καὶ ἀπὸ νότου τοῦ λιβάνου τῆς λεβωνα
- 20 Yo di moun Benjamen yo: -Al kache nan jaden rezen yo.
And they said to the men of Benjamin, Go into the vine-gardens, waiting there secretly,
καὶ ἐνετείλαντο τοῖς υἱοῖς βενιαμὶν λέγοντες διέλθατε καὶ ἐνεδρεύσατε ἐν τοῖς ἀμπελώσιν
- 21 Lè n'a wè jenn fi lavil Silo yo soti pou y' al danse ansanm pandan fèt la, nou menm n'a soti nan jaden rezen yo. Chak moun va pran yonn ladan yo pa fòs, epi n'a ale nan peyi Benjamen avèk yo.
And watching; and if the daughters of Shiloh come out to take part in the dances, then come from the vine-gardens and take a wife for every one of you from among the daughters of Shiloh, and go back to the land of Benjamin.
καὶ ὄψεσθε καὶ ἰδοὺ ὡς ἂν ἐξέλθωσιν αἱ θυγατέρες τῶν κατοικοῦντων σηλω ἐν σηλω χορεύσιν ἐν χοροῖς καὶ ἐξελεύσεσθε ἀπὸ τῶν ἀμπελώνων καὶ ἀρπάξετε ἄνθρωπον ἑαυτῷ γυναῖκα ἀπὸ τῶν θυγατέρων σηλω καὶ ἀπελεύσεσθε εἰς γῆν βενιαμὶν

- 22 Si papa yo osinon frè yo vin jwenn nou, nou menm chèf pèp la, pou pote plent, n'a di yo: Tanpri, kite yo pran yo, paske nou pa t' jwenn kont fanm pou yo lè nou te al goumen lavil Jabès la. Epitou, se pa nou menm ki te ba yo pitit fi nou yo pou madanm. Konsa, pesonn p'ap ka di nou pa t' kenbe sèman nou.
And when their fathers or their brothers come and make trouble, you are to say to them, Give them to us as an act of grace; for we did not take them as wives for ourselves in war; and if you yourselves had given them to us you would have been responsible for the broken oath.
καὶ ἔσται ὅταν ἔλθωσιν οἱ πατέρες αὐτῶν ἢ οἱ ἀδελφοὶ αὐτῶν κρίνεσθαι πρὸς ὑμᾶς καὶ ἐροῦμεν πρὸς αὐτούς ἐλεήσατε αὐτούς ὅτι οὐκ ἔλαβον ἀνὴρ γυναῖκα αὐτοῦ ἐν τῷ πολέμῳ οὐ γὰρ ὑμεῖς δεδώκατε εἰς αὐτοῖς κατὰ τὸν καιρὸν ἐπλημελήσατε
- 23 Mesye Benjamen yo fè sa yo te yo fè a. Chak mesye yo pran yon fi pami sa ki t'ap danse yo, yo pati ak yo. Yo tounen nan peyi zansèt yo. Yo rebati lavil yo, epi yo rete la.
So the men of Benjamin did this, and got wives for themselves for every one of their number, taking them away by force from the dance; then they went back to their heritage, building up their towns and living in them.
καὶ ἐποίησαν οὕτως οἱ υἱοὶ βενιαμὴν καὶ ἔλαβον γυναῖκας κατὰ τὸν ἀριθμὸν αὐτῶν ἀπὸ τῶν χορευουσῶν ἕως διήρπασαν καὶ ἀπῆλθον καὶ ἀπέστρεψαν ἐπὶ τὴν κληρονομίαν αὐτῶν καὶ ὠκοδόμησαν ἑαυτοὺς οἰκίας πόλεις καὶ κατοίκησαν ἐν αὐταῖς
- 24 Lè sa a, rès moun pèp Izrayèl la leve yo pati, yo tounen lakay yo al jwenn fanmi yo, nan pòsyon tè yo te bay zansèt yo.
Then the children of Israel went away from there, every man to his tribe and his family, every man went back to his heritage.
καὶ περιεπάτησαν ἐκεῖθεν οἱ υἱοὶ Ἰσραὴλ ἐν τῷ καιρῷ ἐκείνῳ ἀνὴρ εἰς τὴν φυλὴν αὐτοῦ καὶ εἰς τὴν συγγένειαν αὐτοῦ καὶ ἀπῆλθον ἐκεῖθεν ἀνὴρ εἰς τὴν κληρονομίαν αὐτοῦ
- 25 Nan tan sa a pa t' gen wa nan peyi Izrayèl la. Chak moun te fè sa yo pitò.
In those days there was no king in Israel: every man did what seemed right to him.
ἐν ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ἰσραὴλ ἀνὴρ ἕκαστος τὸ εὐθεὸς ἐν ὀφθαλμοῖς αὐτοῦ ἐποίει .
- 1 ¶ Vwala, te gen yon grangou ki te tonbe sou peyi Izrayèl la. Lè sa a, se chèf ki t'ap gouvènen peyi a. Se konsa yon nonm lavil Betlèyèm, nan pòsyon tè ki pou branch fanmi Jida a, leve, li pran madanm li ak de pitit gason l' yo, li al pase kèk tan nan peyi Moab.
Now there came a time, in the days of the judges, when there was no food in the land. And a certain man went from Beth-lehem-judah, he and his wife and his two sons, to make a living-place in the country of Moab.
καὶ ἐγένετο ἐν τῷ κρίνειν τοὺς κριτῆς καὶ ἐγένετο λιμὸς ἐν τῇ γῆ καὶ ἐπορεύθη ἀνὴρ ἀπὸ βαιθλεεμ τῆς ἰουδα τοῦ παροικῆσαι ἐν ἀγρῷ μοαβ αὐτὸς καὶ ἡ γυνὴ αὐτοῦ καὶ οἱ υἱοὶ αὐτοῦ
- 2 Nonm lan te rele Elimelek, madanm li te rele Naomi. De pitit gason l' yo te rele Maklon ak Kiljon. Se moun branch fanmi Efrat la yo te ye, moun lavil Betlèyèm nan peyi Jida. Antan yo t'ap viv nan peyi Moab la,
And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and were there for some time.
καὶ ὄνομα τῷ ἀνδρὶ αβιμελεχ καὶ ὄνομα τῇ γυναικὶ αὐτοῦ νοεμὴν καὶ ὄνομα τοῖς δύο υἱοῖς αὐτοῦ μααλὼν καὶ χελαιὼν εφραθαῖοι ἐκ βαιθλεεμ τῆς ἰουδα καὶ ἦλθον εἰς ἀγρὸν μοαβ καὶ ἦσαν ἐκεῖ
- 3 Elimelek mouri, li kite Naomi pou kò l' ak de pitit gason li yo.
And Elimelech, Naomi's husband, came to his end; and only her two sons were with her.
καὶ ἀπέθανεν αβιμελεχ ὁ ἀνὴρ τῆς νοεμὴν καὶ κατελείφθη αὐτὴ καὶ οἱ δύο υἱοὶ αὐτῆς
- 4 De ti mesye yo te marye ak de fi moun peyi Moab: yonn te rele Opa, lòt la te rele Rit. Yo t'ap mache sou dizan depi yo t'ap viv nan peyi a,
And they took two women of Moab as their wives: the name of the one was Orpah, and the name of the other Ruth; and they went on living there for about ten years.
καὶ ἐλάβοσαν ἑαυτοῖς γυναῖκας μοαβίτιδας ὄνομα τῇ μιᾷ ὀρφα καὶ ὄνομα τῇ δευτέρῃ ρουθ καὶ κατοίκησαν ἐκεῖ ὡς δέκα ἔτη
- 5 lè Maklon ak Kiljon tonbe, yo mouri tou. Se konsa Naomi twouve vin pou kont li: li te pèdi ni mari l' ni pitit gason l' yo.
And Mahlon and Chilion came to their end; and the woman was without her two sons and her husband.
καὶ ἀπέθανον καὶ γε ἀμφοτέροι μααλὼν καὶ χελαιὼν καὶ κατελείφθη ἡ γυνὴ ἀπὸ τοῦ ἀνδρὸς αὐτῆς καὶ ἀπὸ τῶν δύο υἱῶν αὐτῆς
- 6 ¶ Antan Naomi te peyi Moab toujou, li vin pran nouvèl jan Seyè a te voye benediksyon sou pèp li a, jan li te fè yo fè bon rekòt. Menm lè a, li pare zafè l' pou l' kite peyi Moab ansanm ak de bèlfi li yo.
So she and her daughters-in-law got ready to go back from the country of Moab, for news had come to her in the country of Moab that the Lord, in mercy for his people, had given them food.
καὶ ἀνέστη αὐτὴ καὶ αἱ δύο νόμφαι αὐτῆς καὶ ἀπέστρεψαν ἐξ ἀγροῦ μοαβ ὅτι ἤκουσαν ἐν ἀγρῷ μοαβ ὅτι ἐπέσκεπται κύριος τὸν λαὸν αὐτοῦ δοῦναι αὐτοῖς ἄρτους
- 7 Se konsa yo leve, yo kite kote yo te ye a, yo pati ansanm pou y' al nan peyi Jida.
And she went out of the place where she was, and her two daughters-in-law with her; and they went on their way to go back to the land of Judah.
καὶ ἐξῆλθεν ἐκ τοῦ τόπου οὗ ἦν ἐκεῖ καὶ αἱ δύο νόμφαι αὐτῆς μετ' αὐτῆς καὶ ἐπορεύοντο ἐν τῇ ὁδῷ τοῦ ἐπιστρέψαι εἰς τὴν γῆν ἰουδα

- 8 Men, antan yo sou wout, Naomi di bèlfi li yo konsa: -Pito nou tounen lakay nou al jwenn manman nou. Mwen mande Seyè a pou l' aji byen ak nou menm jan nou te aji byen avè m' ansanm ak defen yo.
And Naomi said to her two daughters-in-law, Go back to your mothers' houses: may the Lord be good to you as you have been good to the dead and to me:
καὶ εἶπεν ἡμεῖν ταῖς νύμφαις αὐτῆς πορεύεσθε δὴ ἀποστράφητε ἐκάστη εἰς οἶκον μητρὸς αὐτῆς ποιῆσαι κύριος μεθ' ὑμῶν ἔλεος καθὼς ἐποιήσατε μετὰ τῶν τεθνηκότων καὶ μετ' ἐμοῦ
- 9 Mwen mande l' pou l' fè nou chak jwenn yon moun remarye ak nou pou nou ka viv ak kè poze lakay nou. Lè li fin di yo sa, li bo yo, li di yo li ale. Men, de medam yo pete rele.
May the Lord give you rest in the houses of your husbands. Then she gave them a kiss; and they were weeping bitterly.
δὲ ὁ κύριος ὑμῖν καὶ εὖροιτε ἀνάπαυσιν ἐκάστη ἐν οἴκῳ ἀνδρὸς αὐτῆς καὶ κατεφίλησεν αὐτάς καὶ ἐπήραν τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν
- 10 Yo di l' konsa: -Non! Nou prale avè ou nan peyi ou.
And they said to her, No, but we will go back with you to your people.
καὶ εἶπαν αὐτῇ μετὰ σοῦ ἐπιστρέφομεν εἰς τὸν λαόν σου
- 11 Men, Naomi reponn yo: -Pitit mwen, pito nou tounen! Poukisa nou vle ale avè m'? Nou kwè mwen ka fè pitit gason ankò pou marye ak nou?
But Naomi said, Go back, my daughters; why will you come with me? Have I more sons in my body, to become your husbands?
καὶ εἶπεν ἡμεῖν ἐπιστράφητε δὴ θυγατέρες μου καὶ ἵνα τί πορεύεσθε μετ' ἐμοῦ μὴ ἔτι μοι υἱοὶ ἐν τῇ κοιλίᾳ μου καὶ ἔσονται ὑμῖν εἰς ἀνδρας
- 12 Tounen lakay nou! Mwen twò granmoun pou m' marye ankò. Epitou, menm si mwen ta mete nan tèt mwen mwen gen espwa marye ankò, menm si mwen ta rive marye aswè a epi m' ta fè pitit gason ankò,
Go back, my daughters, and go on your way; I am so old now that I may not have another husband. If I said, I have hopes, if I had a husband tonight, and might have sons,
ἐπιστράφητε δὴ θυγατέρες μου διότι γεγήρακα τοῦ μὴ εἶναι ἀνδρὶ ὅτι εἶπα ὅτι ἔστιν μοι ὑπόστασις τοῦ γεννηθῆναι με ἀνδρὶ καὶ τέξομαι υἱούς
- 13 Èske n'ap rete tann yo fin gran? Eske se sa k'ap anpeche nou marye ak yon lòt moun? Non, pitit fi m' yo. Nou konnen sa pa ka fèt. Sa fè m' mal anpil pou nou. Men Seyè a fè m' twòp lapenn deja.
Would you keep yourselves till they were old enough? would you keep from having husbands for them? No, my daughters; but I am very sad for you that the hand of the Lord is against me.
μὴ αὐτοὺς προσδέξεσθε ἕως οὗ ἀδρυνθῶσιν ἢ αὐτοῖς κατασχεθῆσεσθε τοῦ μὴ γενέσθαι ἀνδρὶ μὴ δὴ θυγατέρες μου ὅτι ἐπικράνθη μοι ὑπὲρ ὑμᾶς ὅτι ἐξῆλθεν ἐν ἐμοὶ χεῖρ κυρίου
- 14 Medam yo pran rele pi rèd. Apre sa, Opa bo bèlmè li a, li di l' orevwa, epi li al jwenn fanmi li. Men, Rit menm te refize kite l'.
Then again they were weeping; and Orpah gave her mother-in-law a kiss, but Ruth would not be parted from her.
καὶ ἐπήραν τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν ἔτι καὶ κατεφίλησεν ὄρφα τὴν πενθερὰν αὐτῆς καὶ ἐπέστρεψεν εἰς τὸν λαὸν αὐτῆς ρουθ δὲ ἠκολούθησεν αὐτῇ
- 15 Naomi di l' konsa: -Rit machè! Gade bèlsè ou la! Li tounen li al jwenn moun li yo ansanm ak bondye l'ap sèvi yo. Fè menm jan an tou. Tounen ansanm avè l' non!
And Naomi said, See, your sister-in-law has gone back to her people and to her gods: go back after your sister-in-law.
καὶ εἶπεν ἡμεῖν πρὸς ρουθ ἰδοὺ ἀνέστρεψεν ἡ σύννυμφός σου πρὸς λαὸν αὐτῆς καὶ πρὸς τοὺς θεοὺς αὐτῆς ἐπιστράφητι δὴ καὶ σὺ ὀπίσω τῆς συννύμφου σου
- 16 Men, Rit reponn: -Pa fòse m' kite ou! Tanpri, kite m' ale avè ou. Kote ou prale, mwen prale avè ou. Kote ou rete, m'a rete avè ou. Se moun pa ou yo ki va moun pa m'. Bondye w'ap sèvi a, se li m'a sèvi tou.
But Ruth said, Give up requesting me to go away from you, or to go back without you: for where you go I will go; and where you take your rest I will take my rest; your people will be my people, and your God my God.
εἶπεν δὲ ρουθ μὴ ἀπαντήσαι ἐμοὶ τοῦ καταλιπεῖν σε ἢ ἀποστρέψαι ὀπισθέν σου ὅτι σὺ ὅπου ἐὼν πορευθῆς πορεύσομαι καὶ οὗ ἐὼν ἀλισθηῆς ἀλισθήσομαι ὁ λαός σου λαός μου καὶ ὁ θεός σου θεός μου
- 17 Kote w'a mouri a, se la m'a mouri tou. Epi se la y'a antere m' tou. Mwen mande Seyè a pou l' ban mwen pi gwo madichon ki ka genyen, si se pa lanmò ki pou separe nou.
Wherever death comes to you, death will come to me, and there will be my last resting-place; the Lord do so to me and more if we are parted by anything but death.
καὶ οὗ ἐὼν ἀποθάνης ἀποθανοῦμαι κάκει ταφῆσομαι τάδε ποιῆσαι μοι κύριος καὶ τάδε προσθεῖη ὅτι θάνατος διαστελεῖ ἀνά μέσον ἐμοῦ καὶ σοῦ
- 18 Lè Naomi wè Rit te sotif vre pou ale avè l', li pa di l' anyen ankò.
And when she saw that Ruth was strong in her purpose to go with her she said no more.
ἰδοῦσα δὲ ἡμεῖν ὅτι κραταιοῦται αὐτῇ τοῦ πορεύεσθαι μετ' αὐτῆς ἐκόπασεν τοῦ λαλῆσαι πρὸς αὐτὴν ἔτι
- 19 ¶ Yo pati, yo vwayaje ansanm jouk yo rive lavil Betleyèm. Lè yo rive, wè moun wè yo, lavil la te tèt anba. Medam yo menm t'ap di: -Ou kwè se Naomi sa?
So the two of them went on till they came to Beth-lehem. And when they came to Beth-lehem all the town was moved about them, and they said, Is this Naomi?
ἐπορεύθησαν δὲ ἀμφοτέραι ἕως τοῦ παραγενέσθαι αὐτάς εἰς βαιθλεεμ καὶ ἤχησεν πᾶσα ἡ πόλις ἐπ' αὐταῖς καὶ εἶπον αὐτῇ ἔστιν ἡμεῖν
- 20 reponn yo: -Tanpri, pa rele m' Naomi. Pito nou rele m' Mara, paske Bondye ki gen tout pouvwa a fè m' soufri anpil.
And she said to them, Do not let my name be Naomi, but Mara, for the Ruler of all has given me a bitter fate.
καὶ εἶπεν πρὸς αὐτάς μὴ δὴ καλεῖτέ με ἡμεῖν καλέσατέ με πικράν ὅτι ἐπικράνθη ἐν ἐμοὶ ὁ ἰκανὸς σφόδρα

- 21 Lè m' te pati isit la, mwen te gen tou sa m' te bezwen. Men jòdi a, Seyè a mennen m' tounen de men m' de pye m'. Poukisa pou n'ap rele m' Naomi toujou lè Seyè a fin vire do ban mwen, lè se malè ase Bondye ki gen tout pouvwa a voye sou mwen?
I went out full, and the Lord has sent me back again with nothing; why do you give me the name Naomi, seeing that the Lord has given witness against me, and the Ruler of all has sent sorrow on me?
ἐγὼ πλήρης ἐπορεύθην καὶ κενὴν ἀπέστρεψέν με ὁ κύριος καὶ ἵνα τί καλεῖτέ με νοεμιν καὶ κύριος ἐταπείνωσέν με καὶ ὁ ἰκανὸς ἐκάκωσέν με
- 22 Se konsa Naomi tounen soti nan peyi Moab ansanm ak bèlfi li, Rit, moun peyi Moab. Lè yo rive lavil Betleyèm, rekòt grenn lòj te fèk konmanse.
So Naomi came back out of the country of Moab, and Ruth the Moabite, her daughter-in-law, with her; and they came to Beth-lehem in the first days of the grain-cutting.
καὶ ἐπέστρεψεν νοεμιν καὶ ρουθ ἡ μοαβίτις ἡ νύμφη αὐτῆς ἐπιστρέφουσα ἐξ ἀγροῦ μοαβ αὐταὶ δὲ παρεγενήθησαν εἰς βαιθλεεμ ἐν ἀρχῇ θερισμοῦ κριθῶν
- 1 ¶ Naomi te gen yon fanmi mari l' yo te rele Bòz. Se te yon nonm ki te rich epi ki te grannèg. Li te fè pati menm branch fanmi ak Elimelèk, defen mari Naomi an.
And Naomi had a relation of her husband, a man of wealth, of the family of Elimelech; and his name was Boaz.
καὶ τῇ νοεμιν ἀνὴρ γνῶριμος τῷ ἀνδρὶ αὐτῆς ὁ δὲ ἀνὴρ δυνατὸς ἰσχύϊ ἐκ τῆς συγγενείας αβιμελεχ καὶ ὄνομα αὐτῷ βοος
- 2 Rit, fanm peyi Moab la, di Naomi konsa: -Kite m' ale nan jaden yo pou m' ranmase tèt lòj moun k'ap ranmase rekòt yo kite tonbe atè. M'a jwenn yon moun ki va kite m' ranmase nan jaden li. Naomi reponn li: -Ale non, mafi.
And Ruth the Moabite said to Naomi, Now let me go into the field and take up the heads of grain after him in whose eyes I may have grace. And she said to her, Go, my daughter.
καὶ εἶπεν ρουθ ἡ μοαβίτις πρὸς νοεμιν πορευθῶ δὴ εἰς ἀγρὸν καὶ συνάξω ἐν τοῖς στάχουσιν κατόπισθεν οὐ ἂν εὕρω χάριν ἐν ὀφθαλμοῖς αὐτοῦ εἶπεν δὲ αὐτῇ πορεύου θύγατερ
- 3 Se konsa, Rit leve, li al nan jaden yo, li pran mache dèyè travayè yo, li t'ap ranmase tèt lòj yo te kite tonbe atè. Chans pou li, li rive nan yon jaden ki te pou Bòz, fanmi Elimelèk la.
And she went, and came and took up the heads of grain in the field after the cutters; and by chance she went into that part of the field which was the property of Boaz, who was of the family of Elimelech.
καὶ ἐπορεύθη καὶ συνέλεξεν ἐν τῷ ἀγρῷ κατόπισθεν τῶν θερίζόντων καὶ περιέπεσαν περιπτώματι τῇ μερίδι τοῦ ἀγροῦ βοος τοῦ ἐκ συγγενείας αβιμελεχ
- 4 ¶ Li te la depi kèk tan lè Bòz rive soti Betleyèm. Li di travayè yo bonjou, li di yo: -Seyè a avèk nou! Yo reponn li: -benediksyon Seyè a avè ou tou!
And Boaz came from Beth-lehem, and said to the grain-cutters, The Lord be with you. And they made answer, The Lord give you his blessing.
καὶ ἰδοὺ βοος ἦλθεν ἐκ βαιθλεεμ καὶ εἶπεν τοῖς θερίζουσιν κύριος μεθ' ὑμῶν καὶ εἶπον αὐτῷ εὐλογήσαι σε κύριος
- 5 Bòz mande kontwòlè a: -Ki jenn ti madanm sa a?
Then Boaz said to his servant who was in authority over the cutters, Whose girl is this?
καὶ εἶπεν βοος τῷ παιδαρίῳ αὐτοῦ τῷ ἐφεστῶτι ἐπὶ τοὺς θερίζοντας τίνος ἡ νεάνις αὕτη
- 6 Nonm lan reponn: -Se yon fi moun lòt peyi li ye. Se li menm ki te vini ansanm ak Naomi lè li te tounen soti nan peyi Moab.
And the servant who was in authority over the cutters said, It is a Moabite girl who came back with Naomi out of the country of Moab;
καὶ ἀπεκρίθη τὸ παιδάριον τὸ ἐφεστὸς ἐπὶ τοὺς θερίζοντας καὶ εἶπεν ἡ παῖς ἡ μοαβίτις ἐστίν ἡ ἀποστραφεῖσα μετὰ νοεμιν ἐξ ἀγροῦ μοαβ
- 7 Li te mande m' pou m' kite l' mache dèyè travayè yo ranmase tèt lòj ki tonbe atè yo. L'ap degaje l' la a depi maten. Li fèk sispann pou l' pran yon ti repo anba tonèl lan la a.
And she said to me, Let me come into the grain-field and take up the grain after the cutters. So she came, and has been here from morning till now, without resting even for a minute.
καὶ εἶπεν συλλέξω δὴ καὶ συνάξω ἐν τοῖς δράγμασιν ὀπισθεν τῶν θερίζόντων καὶ ἦλθεν καὶ ἔστη ἀπὸ πρωΐθεν καὶ ἕως ἐσπέρας οὐ κατέπαυσεν ἐν τῷ ἀγρῷ μικρὸν
- 8 Lè sa a, Bòz di Rit konsa: -M'ap ba ou yon ti konsèy, tande, mafi. Ou pa bezwen ale nan lòt jaden pou ranmase tèt lòj. Ou mèt rete nan jaden sa a, bò medam yo ki isit la.
Then said Boaz to Ruth, Give ear to me, my daughter: do not go to take up the grain in another field, or go away from here, but keep here by my young women:
καὶ εἶπεν βοος πρὸς ρουθ οὐκ ἤκουσας θύγατερ μὴ πορευθῆς ἐν ἀγρῷ συλλέξαι ἑτέρω καὶ σὺ οὐ πορεύῃ ἐντεῦθεν ὅδε κολλήθητι μετὰ τῶν κορασίων μου
- 9 Gade tout kote y'ap travay nan jaden an, fè dèyè yo, rete ak yo. Mwen bay mesye m' yo lòd pou yo pa anbete ou. Chak fwa w'a swaf dlo, ou mèt al bwè nan kannari yo plen pou sa.
Keep your eyes on the field they are cutting, and go after them; have I not given orders to the young men not to put a hand on you? And when you are in need of drink go to the vessels and take of what the young men have put there.
οἱ ὀφθαλμοί σου εἰς τὸν ἀγρὸν οὐ ἂν θερίζωσιν καὶ πορεύῃ κατόπισθεν αὐτῶν ἰδοὺ ἐνετείλαμην τοῖς παιδαρίοις τοῦ μὴ ἄψασθαί σου καὶ ὃ τι διψήσεις καὶ πορευθήσῃ εἰς τὰ σκεύη καὶ πίεσαι ὅθεν ἂν ὕδρευῶνται τὰ παιδάρια
- 10 Rit bese tèt li jouk atè devan Bòz. Li di l' konsa: -Poukisa w'ap bay lòd ou tout traka sa a pou mwen? Poukisa w'ap fè tout bagay sa a pou yon moun ki pa menm ras avè ou?
Then she went down on her face to the earth, and said to him, Why have I grace in your eyes, that you give attention to me, seeing I am from a strange people?
καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτῆς καὶ προσεκύνησεν ἐπὶ τὴν γῆν καὶ εἶπεν πρὸς αὐτόν τί ὅτι εὕρον χάριν ἐν ὀφθαλμοῖς σου τοῦ ἐπιγνώναί με καὶ ἐγὼ εἰμι ξένη

- 11 Bòz reponn li: -Yo di m' tou sa ou te fè pou bèlmè ou depi mari ou mouri a. Mwen konnen ou kite manman ou, papa ou ak peyi kote ou moun lan, ou vin viv nan mitan yon lòt pèp ou pa t' janm konnen anvan.
 And Boaz answering said to her, I have had news of everything you have done for your mother-in-law after the death of your husband; how you went away from your father and mother and the land of your birth, and came to a people who are strange to you.
 και ἀπεκρίθη βοος και εἶπεν αὐτῇ ἀπαγγελία ἀπηγγέλη μοι ὅσα πεποίηκας μετὰ τῆς πενθερᾶς σου μετὰ τὸ ἀποθανεῖν τὸν ἄνδρα σου και πῶς κατέλιπες τὸν πατέρα σου και τὴν μητέρα σου και τὴν γῆν γενέσεώς σου και ἐπορεύθης πρὸς λαὸν ὃν οὐκ ᾔδεις ἐχθῆς και τρίτης
- 12 Mwen mande Seyè a pou li rekonpanse ou pou tou sa ou te fè. Wi. Ou vini mete ou anba zèl li pou l' pwoteje ou. Se pou Seyè a, Bondye pèp Izrayèl la, ba ou yon bèl rekonpans!
 The Lord give you a reward for what you have done, and may a full reward be given to you by the Lord, the God of Israel, under whose wings you have come to take cover.
 ἀποτεῖσαι κύριος τὴν ἐργασίαν σου και γένοιτο ὁ μισθός σου πλήρης παρὰ κυρίου θεοῦ ἰσραηλ πρὸς ὃν ἦλθες πεποιθένα ὑπὸ τὰς πτέρυγας αὐτοῦ
- 13 Rit reponn li: -Ou pa konn sa ou fè la a pou mwen, msye! Jan ou pale byen avè m' la a, sa ban m' kouraj, malgre mwen pa vo yonn nan medam k'ap sèvi avè ou yo.
 Then she said, May I have grace in your eyes, my lord, for you have given me comfort, and you have said kind words to your servant, though I am not like one of your servants.
 ἡ δὲ εἶπεν εὐρομι χάριν ἐν ὀφθαλμοῖς σου κύριε ὅτι παρεκάλεσάς με και ὅτι ἐλάλησας ἐπὶ καρδίαν τῆς δούλης σου και ἰδοὺ ἐγὼ ἔσομαι ὡς μία τῶν παιδισκῶν σου
- 14 Lè lè pou yo manje a rive, Bòz di Rit konsa: -Pwoche non! Pran yon moso pen, tranpe l' nan sòs vinèg la pou ou manje! Se konsa Rit vin chita ansanm ak lòt travayè yo. Bòz te ba li kèk grenn lòj griye tou. Rit manje plen vant li, epi rès manje ki te rete a, li sere l'.
 And at meal-time Boaz said to her, Come here, and take some of the bread, and put your bit into the wine. And she took her seat among the grain-cutters: and he gave her dry grain, and she took it, and there was more than enough for her meal.
 και εἶπεν αὐτῇ βοος ἥδη ὥρα τοῦ φαγεῖν πρόσσελθε ὧδε και φάγεσαι τῶν ἄρτων και βάψεις τὸν ψωμιόν σου ἐν τῷ ὄξει και ἐκάθισεν ρουθ ἐκ πλαγίων τῶν θεριζόντων και ἐβούνησεν αὐτῇ βοος ἄλιφτον και ἔφαγεν και ἐνεπλήσθη και κατέλιπεν
- 15 Lè Rit leve al ranmase, Bòz bay travayè yo lòd sa a: -Nou mèt kite l' ranmase grenn menm kote pakèt mare yo ye a. Pa chache l' kont.
 And when she got ready to take up the grain, Boaz gave his young men orders, saying, Let her take it even from among the cut grain, and say nothing to her.
 και ἀνέστη τοῦ συλλέγειν και ἐνετείλατο βοος τοῖς παιδαρίοις αὐτοῦ λέγων και γε ἀνά μέσον τῶν δραγμάτων συλλεγέτω και μὴ κατασχύνητε αὐτήν
- 16 Okontrè, rache kèk tèt nan pakèt mare yo, lage yo atè pou l' ka ranmase. Pa di l' anyen, tande!
 And let some heads of grain be pulled out of what has been corded up, and dropped for her to take, and let no sharp word be said to her.
 και βαστάζοντες βαστάζατε αὐτῇ και γε παραβάλλοντες παραβαλεῖτε αὐτῇ ἐκ τῶν βεβουνησμένων και ἄφετε και συλλέξει και οὐκ ἐπιτιμήσετε αὐτῇ
- 17 ¶ Se konsa Rit rete ranmase grap lòj nan jaden an jouk solèy kouche. Lè li fin bat tèt lòj yo, li jwenn sa ki te manke l' pou l' te gen vennsenk ti mamit la pa t' anyen.
 So she went on getting together the heads of grain till evening; and after crushing out the seed it came to about an ephah of grain.
 και συνέλεξεν ἐν τῷ ἄργῳ ἕως ἐσπέρας και ἐρράβδισεν ἃ συνέλεξεν και ἐγενήθη ὡς οἶφι κριθῶν
- 18 Li pran grenn lòj li yo, li tounen lavil, li moutre bèlmè li tou sa li te ranmase. Li ba li tou rès manje ki te rete lè l' te fin manje a.
 And she took it up and went into the town; and she let her mother-in-law see what she had got, and after taking enough for herself she gave her the rest.
 και ἦρεν και εἰσηλθεν εἰς τὴν πόλιν και εἶδεν ἡ πενθερὰ αὐτῆς ἃ συνέλεξεν και ἐξενέγκασα ρουθ ἔδωκεν αὐτῇ ἃ κατέλιπεν ἐξ ὧν ἐνεπλήσθη
- 19 Naomi mande l': -Kote ou ranmase tout lòj sa a jòdi a? Nan jaden ki moun ou t'ap travay, en? Se pou Bondye beni moun ki fè sa pou ou a! Lè sa a, Rit di bèlmè li konsa li t'ap travay nan jaden yon msye yo rele Bòz.
 And her mother-in-law said to her, Where did you take up the grain today, and where were you working? May a blessing be on him who gave such attention to you. And she gave her mother-in-law an account of where she had been working, and said, The name of the man with whom I was working today is Boaz.
 και εἶπεν αὐτῇ ἡ πενθερὰ αὐτῆς ποῦ συνέλεξας σήμερον και ποῦ ἐποίησας εἴη ὁ ἐπινοῦός σε εὐλογημένος και ἀπηγγέλειεν ρουθ τῇ πενθερᾷ αὐτῆς ποῦ ἐποίησεν και εἶπεν τὸ ὄνομα τοῦ ἀνδρός μεθ' οὗ ἔ ποιῆσα σήμερον βοος
- 20 Naomi di bèlfi li a: -benediksyon Seyè a pou Bòz! Wi. Seyè a ap toujou kenbe pawòl li, nou te mèt vivan, nou te mèt mouri! Naomi di ankò: -Nonm sa a, se yon fanmi pre nou li ye. Se yonn nan moun ki reskonsab defann enterè fanmi an.
 And Naomi said to her daughter-in-law, May the blessing of the Lord, who has at all times been kind to the living and to the dead, be on him. And Naomi said to her, The man is of our family, one of our near relations.
 και εἶπεν νοεμιν τῇ νύμφῃ αὐτῆς εὐλογητός ἐστιν τῷ κυρίῳ ὅτι οὐκ ἐγκατέλιπεν τὸ ἔλεος αὐτοῦ μετὰ τῶν ζώντων και μετὰ τῶν τεθνηκότων και εἶπεν αὐτῇ νοεμιν ἐγγίξει ἡμῖν ὁ ἄνθρωπος ἐκ τῶν ἀγγιστε ὑόντων ἡμᾶς ἐστιν
- 21 Lè sa a, Rit di konsa: -Men sa l' di m' ankò: Se pou m' rete ranmase tèt lòj ansanm ak travayè li yo jouk rekòt la fini.
 And Ruth the Moabitess said, Truly, he said to me, Keep near my young men till all my grain is cut.
 και εἶπεν ρουθ πρὸς τὴν πενθερὰν αὐτῆς και γε ὅτι εἶπεν πρὸς με μετὰ τῶν παιδαρίων μου προσκολληθήτη ἕως ἂν τελέσωσιν ὄλον τὸν ἀμητόν ὃς ὑπάρχει μοι

- 22 Naomi reponn li: -Wi, pitit mwen! Pito ou rete travay avèk medam yo nan jaden Bòz la, tande. Si ou ale nan jaden lòt moun, malè ka rive ou.
And Naomi said to Ruth, her daughter-in-law, It is better, my daughter, for you to go out with his servant-girls, so that no danger may come to you in another field.
καὶ εἶπεν νοεμιν πρὸς ρουθ τὴν νόμφην αὐτῆς ἀγαθὸν θύγατερ ὅτι ἐπορεύθησ μετὰ τῶν κορασιῶν αὐτοῦ καὶ οὐκ ἀπαντήσονται σοι ἐν ἀγρῷ ἑτέρῳ
- 23 Se konsa, Rit rete ansanm avèk medam k'ap travay ak Bòz yo. Li t'ap ranmase tèt lòj jouk travayè yo te fin rekòlte tout lòj la ak tout ble a. Li t'ap viv tout tan sa a ak bèlmè li toujou.
So she kept near the servant-girls of Boaz to take up the grain till the cutting of the early grain and the cutting of the late grain were ended; and she went on living with her mother-in-law.
καὶ προσεκολλήθη ρουθ τοῖς κορασιῶς βοος συλλέγειν ἕως οὗ συνετέλεσεν τὸν θερισμὸν τῶν κριθῶν καὶ τῶν πυρῶν καὶ ἐκάθισεν μετὰ τῆς πενθερᾶς αὐτῆς
- 1 ¶ Kèk tan apre sa, Naomi di Rit konsa: -Pa pito m' chache yon mari pou ou, pou ou ka viv ak kè poze lakay ou?
And Naomi, her mother-in-law, said to her, My daughter, am I not to get you a resting-place where you may be in comfort?
εἶπεν δὲ αὐτῇ νοεμιν ἡ πενθερὰ αὐτῆς θύγατερ οὐ μὴ ζητήσω σοι ἀνάπαυσιν ἵνα εὖ γένηται σοι
- 2 Ou chonje Bòz, pa vre? Mèt jaden kote ou te ye ansanm ak medam yo? Bon! Ou chonje mwen te di ou se yon fanmi pre nou li ye! Bon. Koute! Aswè a, yo pral vannen lòj yo fin bat yo.
And now, is there not Boaz, our relation, with whose young women you were? See, tonight he is separating the grain from the waste in his grain-floor.
καὶ νῦν οὐχὶ βοος γνώριμος ἡμῶν οὗ ἦς μετὰ τῶν κορασιῶν αὐτοῦ ἰδοὺ αὐτὸς λικμᾷ τὸν ἄλωνα τῶν κριθῶν ταύτη τῇ νυκτί
- 3 Al benyen. Mete odè sou ou, mete pi bèl rad ou sou ou. Epi ale bò glasi a, kote y'ap vannen an. Men, pa kite Bòz konnen ou la. W'a tann li fin manje, li fin bwè diven anvan.
So take a bath, and, after rubbing your body with sweet oil, put on your best robe, and go down to the grain-floor; but do not let him see you till he has come to the end of his meal.
σὺ δὲ λούση καὶ ἀλείψῃ καὶ περιθήσεις τὸν ἱματισμὸν σου ἐπὶ σεαυτῇ καὶ ἀναβήσῃ ἐπὶ τὸν ἄλω μὴ γνωρισθῆς τῷ ἀνδρὶ ἕως οὗ συντελέσαι αὐτὸν πειν καὶ φαγεῖν
- 4 Lè sa a, w'a gade byen kote li al kouche. Lè w'a wè dòmi pran l', ou va ale, w'a leve pwent dra ki kouvri pye l' yo, epi w'a kouche kouche ou la, bò kote l'. Li menm l'a di ou sa pou ou fè apre sa.
But see to it, when he goes to rest, that you take note of the place where he is sleeping, and go in there, and, uncovering his feet, take your place by him; and he will say what you are to do.
καὶ ἔσται ἐν τῷ κοιμηθῆναι αὐτόν καὶ γνώσῃ τὸν τόπον ὅπου κοιμᾶται ἐκεῖ καὶ ἐλεύσῃ καὶ ἀποκαλύψεις τὰ πρὸς ποδῶν αὐτοῦ καὶ κοιμηθήσῃ καὶ αὐτὸς ἀπαγγελεῖ σοι ἃ ποιήσεις
- 5 Rit reponn li: -M'a fè tou sa ou di m' fè.
And she said, I will do all you say.
εἶπεν δὲ ρουθ πρὸς αὐτὴν πάντα ὅσα ἐὰν εἴπῃς ποιήσω
- 6 ¶ Se konsa Rit leve vre, li ale bò glasi a, li fè sa bèlmè li te di l' fè a.
So she went down to the grain-floor and did all her mother-in-law had said to her.
καὶ κατέβη εἰς τὸν ἄλω καὶ ἐποίησεν κατὰ πάντα ὅσα ἐνετείλατο αὐτῇ ἡ πενθερὰ αὐτῆς
- 7 Lè Bòz fin manje, lè li fin bwè diven, kè l' te kontan. Li al kouche bò yon pil pay lòj, epi dòmi pote l' ale. Lè sa a, Rit pwoche tou dousman, li leve pwent dra ki te kouvri pye l' yo, epi li kouche la bò kote l'.
Now when Boaz had taken meat and drink, and his heart was glad, he went to take his rest at the end of the mass of grain; then she came softly and, uncovering his feet, went to rest.
καὶ ἔφαγεν βοος καὶ ἠγαθύνθη ἡ καρδία αὐτοῦ καὶ ἦλθεν κοιμηθῆναι ἐν μερίδι τῆς στοιβῆς ἡ δὲ ἦλθεν κρυφῇ καὶ ἀπεκάλυψεν τὰ πρὸς ποδῶν αὐτοῦ
- 8 Nan mitan lannwit, Bòz pantan nan dòmi an. Li leve, li panche, li tou sezi wè yon fanm ki te kouche nan pye l'.
Now in the middle of the night, the man awaking from his sleep in fear, and lifting himself up, saw a woman stretched at his feet.
ἐγένετο δὲ ἐν τῷ μεσονυκτίῳ καὶ ἐξέστη ὁ ἀνὴρ καὶ ἐταράχθη καὶ ἰδοὺ γυνὴ κοιμᾶται πρὸς ποδῶν αὐτοῦ
- 9 Li mande: -Ki moun sa? Rit reponn li: -Se mwen menm, Rit. Ou se yon fanmi pre nou. Se ou ki reskonsab pou pran swen mwen. Mwen vin jwenn ou.
And he said, Who are you? And she answering said, I am your servant Ruth: take your servant as wife, for you are a near relation.
εἶπεν δὲ τίς εἰ σὺ ἡ δὲ εἶπεν ἐγὼ εἰμι ρουθ ἡ δούλη σου καὶ περιβαλεῖς τὸ πτερύγιόν σου ἐπὶ τὴν δούλην σου ὅτι ἀγγιστεὺς εἰ σὺ
- 10 Bòz di l' konsa: -benediksyon Seyè a avè ou, mafi! Sa w'ap fè la a pi konsekan pase tou sa ou te fè pou bèlmè ou la. Sa moutre ou pa sot pou ou lage fanmi an. Ou ta gen dwa al dèyè nenpòt ki jenn gason, rich osinon pòn, pou marye avè ou, men ou pa fè l'.
And he said, May the Lord give you his blessing, my daughter: even better than what you did at the first is this last kind act you have done, in not going after young men, with or without wealth.
καὶ εἶπεν βοος εὐλογημένη σὺ τῷ κυρίῳ θεῷ θύγατερ ὅτι ἠγάθυνας τὸ ἔλεός σου τὸ ἔσχατον ὑπὲρ τὸ πρῶτον τὸ μὴ πορευθῆναι σε ὀπίσω νεανιῶν εἶτοι πτωχὸς εἶτοι πλούσιος
- 11 Ou pa bezwen bat kò ou, tande. M'ap fè tou sa ou mande m' fè pou ou a. Tout moun konnen ou se yon fanm total.
And now, my daughter, have no fear; I will do for you whatever you say: for it is clear to all my townspeople that you are a woman of virtue.
καὶ νῦν θύγατερ μὴ φοβοῦ πάντα ὅσα ἐὰν εἴπῃς ποιήσω σοι οἶδεν γὰρ πᾶσα φυλὴ λαοῦ μου ὅτι γυνὴ δυνάμειος εἰ σὺ

- 12 Se vre sa ou di a. Mwen se yon fanmi pre nou. Mwen reskonsab ou. Men, gen yon nonm ki fanmi ou pi pre pase m'.
Now it is true that I am a near relation: but there is a relation nearer than I.
καὶ ὅτι ἀληθῶς ἀγγιστεὺς ἐγὼ εἰμι καὶ γε ἔστιν ἀγγιστεὺς ἐγγίον ὑπὲρ ἐμέ
- 13 Ou mèt rete pase nwit lan la. Denmen maten m'a chache konnen si li vle pran reskonsablite a sou do li. Si li dakò pou li pran li, m'a byen kontan. Si li pa vle, enben, mwen fè sèman devan Bondye vivan ki nan syèl la, m'ap pran l' mwen menm. Koulye a, rete kouche la jouk denmen maten.
Take your rest here tonight; and in the morning, if he will do for you what it is right for a relation to do, very well, let him do so: but if he will not, then by the living Lord I myself will do so.
αὐλίσθητι τὴν νύκτα καὶ ἔσται τὸ πρωὶ ἐὰν ἀγγιστεύσῃ σε ἀγαθὸν ἀγγιστεύετω ἐὰν δὲ μὴ βούληται ἀγγιστεῦσαι σε ἀγγιστεύσω σε ἐγὼ ζῆ κύριος κοιμήθητι ἕως πρωὶ
- 14 ¶ Se konsa Rit kouche la nan pye l'. Men, anvan bajou kase, li leve pou moun pa wè l', paske Bòz pa t' vle pesonn konnen li te la.
And she took her rest at his feet till the morning: and she got up before it was light enough for one to see another. And he said, Let it not come to anyone's knowledge that the woman came to the grain-floor.
καὶ ἐκοιμήθη πρὸς ποδῶν αὐτοῦ ἕως πρωὶ ἢ δὲ ἀνέστη πρὸ τοῦ ἐπιγνώνα ἄνδρα τὸν πλησίον αὐτοῦ καὶ εἶπεν βοὸς μὴ γνωσθήτω ὅτι ἦλθεν γυνὴ εἰς τὸν ἄλωνα
- 15 Bòz di l' konsa: -Wete dra ki vlope ou la, louvri l' atè a. Rit louvri dra a atè. Bòz vide dis mamit lòj konsa ladan l'. Li mare l', epi li ede l' mete l' sou tèt li. Apre sa, Rit tounen lavil ak pakèt la.
And he said, Take your robe, stretching it out in your hands: and she did so, and he took six measures of grain and put them into it, and gave it her to take: and she went back to the town.
καὶ εἶπεν αὐτῇ φέρε τὸ περιζῶμα τὸ ἐπάνω σου καὶ ἐκράτησεν αὐτό καὶ ἐμέτρησεν ἕξ κριθῶν καὶ ἐπέθηκεν ἐπ' αὐτήν καὶ εἰσήλθεν εἰς τὴν πόλιν
- 16 Lè li rive lakay li, bèlmè a mande l': -Enben, mafi! Ki jan sa pase? Rit tanmen rakonte l' tou sa Bòz fè pou li.
And when she came back her mother-in-law said to her, How did it go with you, my daughter? And she gave her an account of all the man had done to her.
καὶ ρουθ εἰσήλθεν πρὸς τὴν πενθερὰν αὐτῆς ἢ δὲ εἶπεν τίς εἶ ἤθγατερ καὶ εἶπεν αὐτῇ πάντα ὅσα ἐποίησεν αὐτῇ ὁ ἀνὴρ
- 17 Epi li di: -Anvan m' ale, li di m' konsa ou pa ka tounen san anyen. Se konsa, li ban m' dis mamit lòj sa yo.
And she said, He gave me these six measures of grain, saying, Do not go back to your mother-in-law with nothing in your hands.
καὶ εἶπεν αὐτῇ τὰ ἕξ τῶν κριθῶν ταῦτα ἔδωκέν μοι ὅτι εἶπεν πρὸς με μὴ εἰσελθῆς κενὴ πρὸς τὴν πενθερὰν σου
- 18 Naomi di l': -Koulye a, Rit mafi, poze kò ou tann pou ou wè jan sa pral pase. Bòz p'ap bay kò l' kanpo jòdi a, tout tan li pa regle zafè sa a.
Then she said, Do nothing now, my daughter, till you see what will come of this; for the man will take no rest till he has put this thing through.
ἢ δὲ εἶπεν κάθου θύγατερ ἕως τοῦ ἐπιγνώναί σε πῶς οὐ πεσεῖται ῥῆμα οὐ γὰρ μὴ ἡσυχάσῃ ὁ ἀνὴρ ἕως ἂν τελήσῃ τὸ ῥῆμα σήμερον
- 1 ¶ Bòz ale nan pòtay lavil la, kote moun yo konn reyini an, epi li chita. Lè sa a, yon moun vin ap pase. Se te nèg ki te fanmi Elimelek pi pre pase l' la, nonm Bòz t'ap pale Rit la. Bòz rele l', li di l': -
Entèl, vini m' pale ou, monchè! Chita non! Nonm lan al jwenn li, li chita.
And Boaz went up to the public place of the town, and took his seat there: and the near relation of whom he had been talking came by; and Boaz, crying out to him by name, said, Come and be seated here. And he came and was seated.
καὶ βοὸς ἀνέβη ἐπὶ τὴν πόλιν καὶ ἐκάθισεν ἐκεῖ καὶ ἰδοὺ ὁ ἀγγιστευτὴς παρεπορεύετο ὃν εἶπεν βοὸς καὶ εἶπεν πρὸς αὐτὸν βοὸς ἐκκλίνας κάθισον ὧδε κρύφιε καὶ ἐξέκλινεν καὶ ἐκάθισεν
- 2 Bòz fè rele dis nan chèf fanmi lavil la, li fè yo chita la tou. Lè yo fin chita,
Then he got ten of the responsible men of the town, and said, Be seated here. And they took their seats.
καὶ ἔλαβεν βοὸς δέκα ἀνδρας ἀπὸ τῶν πρεσβυτέρων τῆς πόλεως καὶ εἶπεν καθίσατε ὧδε καὶ ἐκάθισαν
- 3 li di nonm ki te fanmi pre Elimelek la: -Naomi tounen soti nan peyi Moab. Koulye a, li ta vle vann jaden ki te pou Elimelek, fanmi nou an.
Then he said to the near relation, Naomi, who has come back from the country of Moab, is offering for a price that bit of land which was our brother Elimelech's:
καὶ εἶπεν βοὸς τῷ ἀγγιστεῖ τὴν μερίδα τοῦ ἀγροῦ ἢ ἔστιν τοῦ ἀδελφοῦ ἡμῶν τοῦ αβιμελεχ ἢ δέδοται νοεμὶν τῇ ἐπιστρεφοῦσῃ ἕξ ἀγροῦ μοαβ
- 4 Mwen kwè se devwa m' pou m' fè ou konnen sa. Si ou vle achte tè a, ou mèt di l' devan dis mesye chèf yo ki chita la a, paske se ou menm an premye lalwa rekonèt dwa sa a. Konsa tou, si ou pa vle, ou mèt di l', paske apre ou, se mwen menm ki gen dwa sa a. Nonm lan di l': -M'ap achte l'.
And it was in my mind to give you the chance of taking it, with the approval of those seated here and of the responsible men of my people. If you are ready to do what it is right for a relation to do, then do it: but if you will not do it, say so to me now; for there is no one who has the right to do it but you, and after you myself. And he said, I will do it.
κἀγὼ εἶπα ἀποκαλύψω τὸ οὖς σου λέγων κτήσαι ἐναντίον τῶν καθήμενων καὶ ἐναντίον τῶν πρεσβυτέρων τοῦ λαοῦ μου εἰ ἀγγιστεύεις ἀγγίστενε εἰ δὲ μὴ ἀγγιστεύεις ἀναγγεῖλόν μοι καὶ γνώσομαι ὅτι οὐκ ἔστιν ἀρρεξ σοῦ τοῦ ἀγγιστεῦσαι κἀγὼ εἰμι μετὰ σέ ὁ δὲ εἶπεν ἐγὼ εἰμι ἀγγιστεύσω
- 5 Lè sa a Bòz di l': -Bon. Mwen byen kontan. Men, si ou achte jaden an nan men Naomi ak Rit, ti fanm peyi Moab la, vènn pitit Elimelek la, se pou Rit vin madanm ou tou pou non fanmi defen an pa pèdi, epi pou tè a ka rete nan fanmi defen an tou.
Then Boaz said, On the day when you take this field, you will have to take with it Ruth, the Moabitess, the wife of the dead, so that you may keep the name of the dead living in his heritage.
καὶ εἶπεν βοὸς ἐν ἡμέρᾳ τοῦ κτήσασθαί σε τὸν ἀγρὸν ἐκ χειρὸς νοεμὶν καὶ παρὰ ρουθ τῆς μοαβίτιδος γυναικὸς τοῦ τεθνηκότος καὶ αὐτὴν κτήσασθαί σε δεῖ ὥστε ἀναστήσαι τὸ ὄνομα τοῦ τεθνηκότος ἐπὶ τῆς κληρονομίας αὐτοῦ

- 6 Lè sa a, nonm lan reponn: -Si se konsa, mwen p'ap ka achte tè a. Paske, si m' achte l', pitit mwen riske pèdi nan sa m'ap kite pou yo a. Ou mèt achte l' ou menm. Mwen p'ap fè zafè a ankò.
And the near relation said, I am not able to do the relation's part, for fear of damaging the heritage I have: you may do it in my place, for I am not able to do it myself.
 και ειπεν ο ἀγγιστεὺς οὐ δυνήσομαι ἀγγιστεῦσαι ἑμαυτῷ μήποτε διαφθείρω τὴν κληρονομίαν μου ἀγγιστευσον σεαυτῷ τὴν ἀγγιστείαν μου ὅτι οὐ δυνήσομαι ἀγγιστεῦσαι
- 7 Nan tan sa a, nan peyi Izrayèl, lè you moun pase dwa li genyen pou achte osinon pou twoke youn tè bay youn lòt moun, men sa yo te konn fè: Moun ki te gen dwa a wete youn grenn sapat nan pye l', li bay lòt moun lan li. Se konsa moun Izrayèl yo te konn fè tout moun konnen zafè a te regle nèt.
Now, in earlier times this was the way in Israel when property was taken over by a near relation, or when there was a change of owner. To make the exchange certain one man took off his shoe and gave it to the other; and this was a witness in Israel.
 και τοῦτο τὸ δικαίωμα ἐμπροσθεν ἐν τῷ Ἰσραὴλ ἐπὶ τὴν ἀγγιστείαν και ἐπὶ τὸ ἀντάλλαγμα τοῦ στήσαι πᾶν λόγον και ὑπελύετο ὁ ἀνὴρ τὸ ὑπόδημα αὐτοῦ και ἐδίδου τῷ πλησίον αὐτοῦ τῷ ἀγγιστεύοντι τὴν ἀγγιστείαν αὐτοῦ και τοῦτο ἦν μαρτύριον ἐν Ἰσραὴλ.
- 8 Se poutèt sa, lè nonm lan di Bòz ou mèt achte tè a, li wete youn grenn sapat nan pye l', li lonje l' bay Bòz.
So the near relation said to Boaz, Take it for yourself. And he took off his shoe.
 και ειπεν ο ἀγγιστεὺς τῷ βοος κτήσαι σεαυτῷ τὴν ἀγγιστείαν μου και ὑπελύσατο τὸ ὑπόδημα αὐτοῦ και ἔδωκεν αὐτῷ
- 9 ¶ Lè sa a, Bòz di chèf fanmi yo ak lòt moun yo ki te la a: -Nou tout nou temwen, pa vre! Jòdi a, yo ban m' dwa achte nan men Naomi tou sa ki te pou Elimelèk ak de pitit gason l' yo, Maklon ak Kiljon.
Then Boaz said to the responsible men and to all the people, You are witnesses today that I have taken at a price from Naomi all the property which was Elimelech's, and everything which was Chilion's and Mahlon's.
 και ειπεν βοος τοῖς πρεσβυτέροις και παντὶ τῷ λαῷ μάρτυρες ὑμεῖς σήμερον ὅτι κέκτημαι πάντα τὰ τοῦ ἀβιμελεχ και πάντα ὅσα ὑπάρχει τῷ χελαιων και τῷ μααλων ἐκ χειρὸς νοεμιν
- 10 An menm tan tou, yo ban m' dwa pran Rit, vèd Maklon an, pou madanm mwen. Konsa, tè a va rete nan fanmi defen an: Non defen an p'ap pèdi non plis nan lavil la. N'a sèvi m' temwen pou sa ki rive jòdi a.
And, further, I have taken Ruth, the Moabitess, who was the wife of Mahlon, to be my wife, to keep the name of the dead man living in his heritage, so that his name may not be cut off from among his countrymen, and from the memory of his town: you are witnesses this day.
 και γε ρουθ τὴν μοαβίτιν τὴν γυναῖκα μααλων κέκτημαι ἑμαυτῷ εἰς γυναῖκα τοῦ ἀναστήσαι τὸ ὄνομα τοῦ τεθνηκότος ἐπὶ τῆς κληρονομίας αὐτοῦ και οὐκ ἐξολεθρευθήσεται τὸ ὄνομα τοῦ τεθνηκότος ἐκ τῶν ἀδελφῶν αὐτοῦ και ἐκ τῆς φυλῆς λαοῦ αὐτοῦ μάρτυρες ὑμεῖς σήμερον
- 11 Chèf yo ak lòt moun yo di l': -Wi, nou temwen. N'ap lapriyè Seyè a pou madanm sa a, ki pral antre lakay ou a, tankou Rachèl ak Leya ki te fè anpil pitit pou Jakòb, zansèt pèp Izrayèl la. Se pou ou vin rich anpil nan branch fanmi Efrat la. Se pou ou gen bon repitasyon nan lavil Betleyèm.
And all the people who were in the public place, and the responsible men, said, We are witnesses. May the Lord make this woman, who is about to come into your house, like Rachel and Leah, which two were the builders of the house of Israel: and may you have wealth in Ephrathah, and be great in Beth-lehem;
 και ειπσαν πᾶς ὁ λαὸς οἱ ἐν τῇ πόλει μάρτυρες και οἱ πρεσβύτεροι ειπσαν δῶν κύριος τὴν γυναῖκά σου τὴν εἰσπορευομένην εἰς τὸν οἶκόν σου ὡς ραχὴλ και ὡς λειαν αἱ ὀικοδόμησαν ἀμφοτέρας τὸν οἶκον Ἰσραὴλ και ἐποίησαν δύναμιν ἐν εφραθα και ἔσται ὄνομα ἐν βαιθλεεμ
- 12 Se pou pitit Seyè a va ba ou ak jenn fanm sa a fè onè fanmi an, menm jan Perez, pitit gason Jida ak Tama a, te fè l' pou fanmi l'.
May your family be like the family of Perez, the son whom Tamar gave to Judah, from the offspring which the Lord may give you by this young woman.
 και γένοιτο ὁ οἶκός σου ὡς ὁ οἶκος φαρες ὃν ἔτεκεν θαμαρ τῷ Ἰουδα ἐκ τοῦ σπέρματος οὗ δώσει κύριός σοι ἐκ τῆς παιδείκης ταύτης
- 13 ¶ Se konsa, Bòz pran Rit pou madanm li. Seyè a te beni Rit. Rit vin ansent, li fè youn pitit gason.
So Boaz took Ruth and she became his wife; and he went in to her, and the Lord made her with child and she gave birth to a son.
 και ἔλαβεν βοος τὴν ρουθ και ἐγενήθη αὐτῷ εἰς γυναῖκα και εἰσηλθεν πρὸς αὐτὴν και ἔδωκεν αὐτῇ κύριος κῆσιν και ἔτεκεν υἱόν
- 14 Medam lavil yo di Naomi konsa: -Lwanj pou Seyè a! Jòdi a li ba ou youn pitit gason ki pral pran swen ou. N'ap lapriyè pou ti gason sa a kite non l' nan peyi Izrayèl la.
And the women said to Naomi, A blessing on the Lord, who has not let you be this day without a near relation, and may his name be great in Israel.
 και ειπαν αἱ γυναῖκες πρὸς νοεμιν εὐλογητὸς κύριος ὃς οὐ κατέλυσέ σοι σήμερον τὸν ἀγγιστέα και καλέσαι τὸ ὄνομά σου ἐν Ἰσραὴλ
- 15 Bèlfi ou la gen tan renmen ou. Li fè pou ou sa sèt pitit gason pa ta ka fè. Koulye a, li ba ou youn pitit pitit ki pral fè ou anvì viv ankò, youn pitit gason ki pral tounen baton vyeyès ou.
He will be a giver of new life to you, and your comforter when you are old, for your daughter-in-law, who, in her love for you, is better than seven sons, has given birth to him.
 και ἔσται σοι εἰς ἐπιστρέφοντα ψυχὴν και τοῦ διαθρέψαι τὴν πολιάν σου ὅτι ἡ νύμφη σου ἢ ἀγαπίσασά σε ἔτεκεν αὐτὸν ἢ ἔστιν ἀγαθὴ σοι ὑπὲρ ἑπτὰ υἱούς
- 16 Naomi pran ti bebe a, li kenbe l' lakay li, li pran swen li tankou pitit li.
And Naomi took the child and put her arms round it, and she took care of it.
 και ἔλαβεν νοεμιν τὸ παιδίον και ἔθηκεν εἰς τὸν κόλπον αὐτῆς και ἐγενήθη αὐτῷ εἰς τιθηνόν

- 17 Medam yo ki rete nan vwazinaj la rele ti gason an Obèd. Yo mache di tout moun: Naomi gen yon lòt pitit gason. Se Obèd sa a ki pita vin gen yon pitit gason yo te rele Izayi, Izayi sa a ki te papa David.
And the women who were her neighbours gave it a name, saying, Naomi has a child; and they gave him the name of Obed: he is the father of Jesse, the father of David.
καὶ ἐκάλεσαν αὐτοῦ αἱ γείτονες ὄνομα λέγουσαι ἐτέχθη υἱὸς τῆ ἡοεμιν καὶ ἐκάλεσαν τὸ ὄνομα αὐτοῦ ὠβηδ οὗτος πατὴρ ἰεσσαὶ πατρὸς δαυιδ
- 18 Men non zansèt David yo depi Perèz: Perèz te papa Ezwon,
Now these are the generations of Perez: Perez became the father of Hezron;
καὶ αὐταὶ αἱ γενέσεις φαρὲς φαρὲς ἐγέννησεν τὸν εσρων
- 19 Ezwon te papa Ram. Ram te papa Aminadad,
And Hezron became the father of Ram, and Ram became the father of Amminadab;
εσρων δὲ ἐγέννησεν τὸν αρραν καὶ αρραν ἐγέννησεν τὸν αμιναδαβ
- 20 Aminadad te papa Nachon. Nachon te papa Salmon,
And Amminadab became the father of Nahshon, and Nahshon became the father of Salmon;
καὶ αμιναδαβ ἐγέννησεν τὸν ναασσων καὶ ναασσων ἐγέννησεν τὸν σαλμαν
- 21 Salmon te papa Bòz. Bòz te papa Obèd,
And Salmon became the father of Boaz, and Boaz became the father of Obed;
καὶ σαλμαν ἐγέννησεν τὸν βοος καὶ βοος ἐγέννησεν τὸν ὠβηδ
- 22 Obèd te papa Izayi, epi Izayi te papa David.
And Obed became the father of Jesse, and Jesse became the father of David.
καὶ ὠβηδ ἐγέννησεν τὸν ἰεσσαὶ καὶ ἰεσσαὶ ἐγέννησεν τὸν δαυιδ .
- 1 ¶ Te gen yon nonm, moun branch fanmi Efrayim, ki te rele Elkana. Li te rete lavil Rama nan mòn peyi Efrayim. Se te pitit Jewokam, pitit pitit Eliyou, nan fanmi Tokou, nan branch fanmi Zouf la.
Now there was a certain man of Ramathaim, a Zuphite of the hill-country of Ephraim, named Elkanah; he was the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite:
ἄνθρωπος ἦν ἐξ αρμαθαὶμ σιφα ἐξ ὄρους εφραὶμ καὶ ὄνομα αὐτῷ ελκανα υἱὸς ἱερεμελ υἱοῦ ἡλιου υἱοῦ τοκε ἐν νασιβ εφραὶμ
- 2 Elkana te gen de madanm, yonn te rele Ana, lòt la te rele Penina. Penina te fè pitit pou li. Men, Ana pa t' gen pitit.
And he had two wives, one named Hannah and the other Peninnah: and Peninnah was the mother of children, but Hannah had no children.
καὶ τούτῳ δύο γυναῖκες ὄνομα τῆ μιᾷ ἀννα καὶ ὄνομα τῆ δευτέρᾳ φεννανα καὶ ἦν τῆ φεννανα παιδία καὶ τῆ ἀννα οὐκ ἦν παιδίον
- 3 Chak lanne, Elkana soti lavil Rama, li moute lavil Silo pou l' al fè sèvis pou Seyè ki gen tout pou vwa a, pou l' touye bèt pou li. Se de pitit Eli yo, Ofni ak Fineas, ki te prèt Seyè a lavil Silo.
Now this man went up from his town every year to give worship and to make offerings to the Lord of armies in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.
καὶ ἀνέβαινεν ὁ ἄνθρωπος ἐξ ἡμερῶν εἰς ἡμέρας ἐκ πόλεως αὐτοῦ ἐξ αρμαθαὶμ προσκυνεῖν καὶ θύειν τῷ κυρίῳ θεῷ σαβαωθ εἰς σιλω καὶ ἐκεῖ ἦν καὶ οἱ δύο υἱοὶ αὐτοῦ ὀφνὶ καὶ φινεας ἱερεῖς τοῦ κυρίου
- 4 Chak fwa Elkana te ofri bèt pou Seyè a, li te toujou pran yon pòsyon pou Penina, yon pòsyon pou chak pitit fi ak pitit gason li yo.
And when the day came for Elkanah to make his offering, he gave to Peninnah his wife, and to all her sons and daughters, their part of the feast:
καὶ ἐγενήθη ἡμέρα καὶ ἔθυσεν ελκανα καὶ ἔδωκεν τῆ φεννανα γυναικὶ αὐτοῦ καὶ τοῖς υἱοῖς αὐτῆς καὶ ταῖς θυγατράσιν αὐτῆς μερίδας
- 5 Men, li te bay Ana yon pòsyon doub, paske li te renmen l' anpil, atout Seyè a pa t' ba li pitit.
But to Hannah he gave one part, though Hannah was very dear to him, but the Lord had not let her have children.
καὶ τῆ ἀννα ἔδωκεν μερίδα μίαν ὅτι οὐκ ἦν αὐτῆ παιδίον πλην ὅτι τὴν ἀνναν ἡγάπα ελκανα ὑπὲρ ταύτην καὶ κύριος ἀπέκλεισεν τὰ περὶ τὴν μήτραν αὐτῆς
- 6 Penina menm te toujou ap giyonnen Ana pou fè l' wont, paske Seyè a pa t' ba li pitit.
And the other wife did everything possible to make her unhappy, because the Lord had not let her have children;
ὅτι οὐκ ἔδωκεν αὐτῆ κύριος παιδίον κατὰ τὴν θλίψιν αὐτῆς καὶ κατὰ τὴν ἀθυμίαν τῆς θλίψεως αὐτῆς καὶ ἠθύμει διὰ τοῦτο ὅτι συνέκλεισεν κύριος τὰ περὶ τὴν μήτραν αὐτῆς τοῦ μὴ δοῦναι αὐτῆ παιδίον
- 7 Sa kontinye konsa chak lanne pandan lontan. Chak fwa yo te moute ale nan tanp Seyè a, Penina gen pou anbete Ana jouk li fè l' fache. Lè konsa, Ana menm rete ap kriye, li pa vle manje anyen.
And year by year, whenever she went up to the house of the Lord, she kept on attacking her, so that Hannah gave herself up to weeping and would take no food.
οὕτως ἐποίει ἐνιαυτὸν κατ' ἐνιαυτὸν ἐν τῷ ἀναβαίνειν αὐτὴν εἰς οἶκον κυρίου καὶ ἠθύμει καὶ ἐκλαίεν καὶ οὐκ ἤσθιεν

- 8 Elkana, mari li, di l' konsa: -Aa, machè! Poukisa w'ap plede kriye konsa? Poukisa ou pa manje? Poukisa ou kagou konsa? Ou genyen m', se tankou si ou te genyen depase dis pitit gason. **Then her husband Elkanah said to her, Hannah, why are you weeping? and why are you taking no food? why is your heart troubled? am I not more to you than ten sons?**
καὶ εἶπεν αὐτῇ ἐλκανα ὁ ἀνὴρ αὐτῆς ἀννα καὶ εἶπεν αὐτῷ ἰδοὺ ἐγὼ κύριε καὶ εἶπεν αὐτῇ τί ἐστὶν σοι ὅτι κλαίεις καὶ ἵνα τί οὐκ ἐσθίεις καὶ ἵνα τί τύπτει σε ἡ καρδία σου οὐκ ἀγαθὸς ἐγὼ σοι ὑπὲρ δέκα τέκνα
- 9 ¶ Yon lè yo te lavil Silo, apre yo te fin manje, yo te fin bwè, Ana leve. Eli, prèt la, te chita sou chèz li bò pòtay Tanp Seyè a. **So after they had taken food and wine in the guest room, Hannah got up. Now Eli the priest was seated by the pillars of the doorway of the Temple of the Lord.**
καὶ ἀνέστη ἀννα μετὰ τὸ φαγεῖν αὐτοὺς ἐν σιλω καὶ κατέστη ἐνώπιον κυρίου καὶ ἠλι ὁ ἱερεὺς ἐκάθητο ἐπὶ τοῦ δίφρου ἐπὶ τῶν φλιῶν ναοῦ κυρίου
- 10 Ana te gen anpil lapenn. Li t'ap lapriyè nan pye Seyè a, dlo t'ap koule nan je l'. **And with grief in her soul, weeping bitterly, she made her prayer to the Lord.**
καὶ αὐτὴ κατώδυνος ψυχῇ καὶ προσήύζατο πρὸς κύριον καὶ κλαίουσα ἐκλάουσεν
- 11 Li fè Seyè a yon pwomès, li di l' konsa: -Seyè, ou menm ki gen tout pouvwa a, tanpri voye je ou sou sèvant ou a non! Gade lapenn mwen! Si ou pa bliye m', si ou ban m' yon pitit gason, m'ap mete l' apa pou li viv pou ou ase. Li p'ap janm koupe cheve nan tèt li. **And she made an oath, and said, O Lord of armies, if you will truly take note of the sorrow of your servant, not turning away from me but keeping me in mind, and will give me a man-child, then I will give him to the Lord all the days of his life, and his hair will never be cut.**
καὶ ἠύζατο εὐχὴν κυρίῳ λέγουσα ἀδοῦναι κύριε ἐλῶαι σαβαωθ ἐὰν ἐπιβλέπων ἐπιβλέψῃς ἐπὶ τὴν ταπεινώσιν τῆς δούλης σου καὶ μνησθῆς μου καὶ δῶς τῇ δούλῃ σου σπέρμα ἀνδρῶν καὶ δώσω αὐτὸν ἐν νόπιόν σου δοτὸν ἕως ἡμέρας θανάτου αὐτοῦ καὶ οἶνον καὶ μέθυσμα οὐ πίεται καὶ σίδηρος οὐκ ἀναβήσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ
- 12 Pandan tout tan Ana t'ap lapriyè konsa devan Seyè a, Eli t'ap gade bouch li. **Now while she was a long time in prayer before the Lord, Eli was watching her mouth.**
καὶ ἐγενήθη ὅτε ἐπλήθυνεν προσευχομένη ἐνώπιον κυρίου καὶ ἠλι ὁ ἱερεὺς ἐφύλαξεν τὸ στόμα αὐτῆς
- 13 Men, Ana t'ap lapriyè nan kè l'. Se bouch li ase ki t'ap bat, konsa moun pa t' ka tande sa l'ap di a. Lè sa a, Eli te konprann se sou li te sou. **For Hannah's prayer came from her heart, and though her lips were moving she made no sound: so it seemed to Eli that she was overcome with wine.**
καὶ αὐτὴ ἐλάλει ἐν τῇ καρδίᾳ αὐτῆς καὶ τὰ χεῖλῃ αὐτῆς ἐκινεῖτο καὶ φωνὴ αὐτῆς οὐκ ἠκούετο καὶ ἐλογίσατο αὐτὴν ἠλι εἰς μεθύουσαν
- 14 Li di l' konsa: -Kilè w'a sispann bwè jouk pou ou sou konsa? Soti al desoule ou yon lòt kote! **And Eli said to her, How long are you going to be the worse for drink? Put away the effects of your wine from you.**
καὶ εἶπεν αὐτῇ τὸ παιδάριον ἠλι ἕως πότε μεθυσθήσῃ περιελοῦ τὸν οἶνόν σου καὶ πορεύου ἐκ προσώπου κυρίου
- 15 Ana reponn li: -Se pa sou mwen sou non, mèt! Mwen pa goute ni diven ni ankenn lòt bweson. Se nan gwo lapenn mwen ye. Se louvri m'ap louvri kè m' bay Seyè a. Se rakonte m'ap rakonte Seyè a lapenn mwen. **And Hannah, answering him, said, No, my lord, I am a woman whose spirit is broken with sorrow: I have not taken wine or strong drink, but I have been opening my heart before the Lord.**
καὶ ἀπεκρίθη ἀννα καὶ εἶπεν οὐχὶ κύριε γυνὴ ἢ σκληρὰ ἡμέρα ἐγὼ εἰμι καὶ οἶνον καὶ μέθυσμα οὐπέπωκα καὶ ἐκχέω τὴν ψυχὴν μου ἐνώπιον κυρίου
- 16 Tanpri, mèt! Pa pran m' pou yon fanm lib! Kifè m'ap pale konsa, se paske mwen nan gwo tèt chaje. Chagren ap touye m'. **Do not take your servant to be a good-for-nothing woman: for my words have come from my stored-up sorrow and pain.**
μὴ δῶς τὴν δούλην σου εἰς θυγατέρα λοιμὴν ὅτι ἐκ πλήθους ἀδολεσχίας μου ἐκτέτακα ἕως νῦν
- 17 Lè sa a, Eli reponn li: -Ale ak kè poze. Mwen mande Bondye pèp Izrayèl la pou l' ba ou sa ou mande l' la. **Then Eli said to her, Go in peace: and may the God of Israel give you an answer to the prayer you have made to him.**
καὶ ἀπεκρίθη ἠλι καὶ εἶπεν αὐτῇ πορεύου εἰς εἰρήνην ὁ θεὸς ἰσραὴλ δῶῃ σοι πᾶν αἴτημά σου ὃ ἠτήσω παρ' αὐτοῦ
- 18 Ana reponn li: -M' espere ou p'ap janm bliye m'! Epi li leve, l' al fè wout li. Li manje. Depi lè sa a, li pa t' menm moun lan ankò. **And she said, May your servant have grace in your eyes. So the woman went away, and took part in the feast, and her face was no longer sad.**
καὶ εἶπεν εὔρεν ἡ δούλη σου χάριν ἐν ὀφθαλμοῖς σου καὶ ἐπορεύθη ἡ γυνὴ εἰς τὴν ὁδὸν αὐτῆς καὶ εἰσηλθεν εἰς τὸ κατάλυμα αὐτῆς καὶ ἔφαγεν μετὰ τοῦ ἀνδρὸς αὐτῆς καὶ ἔπιεν καὶ τὸ πρόσωπον αὐτῆς οὐ συνέπεσεν ἔτι
- 19 ¶ Nan denmen maten, Elkana leve byen bonè ak tout fanmi li, yo adore Seyè a. Apre sa, yo tounen lakay yo lavil Rama. Elkama kouche ak Ana, madanm li. Epi, Seyè a fè pou Ana sa li te mande l' la. **And early in the morning they got up, and after worshipping before the Lord they went back to Ramah, to their house: and Elkanah had connection with his wife; and the Lord kept her in mind.**
καὶ ὀρθρίζουσιν τὸ πρωὶ καὶ προσκυνοῦσιν τῷ κυρίῳ καὶ πορεύονται τὴν ὁδὸν αὐτῶν καὶ εἰσηλθεν ἐλκανα εἰς τὸν οἶκον αὐτοῦ ἀρμαθαίμ καὶ ἔγνω τὴν ἀνναν γυναῖκα αὐτοῦ καὶ ἐμνήσθη αὐτῆς κύριος

- 20 Se konsa Ana vin ansent. Lè lè a rive pou l' akouche, li fè yon pitit gason. Li rele l' Samyèl, paske li te di: Mwen te mande Seyè a li.
Now the time came when Hannah, being with child, gave birth to a son; and she gave him the name Samuel, Because, she said, I made a prayer to the Lord for him.
καὶ συνέλαβεν καὶ ἐγενήθη τῷ καιρῷ τῶν ἡμερῶν καὶ ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ σαμουὴλ καὶ εἶπεν ὅτι παρὰ κυρίου θεοῦ σάβαωθ ἠτησάμην αὐτόν
- 21 Apre sa, Elkana moute lavil Silo ansanm ak tout fanmi li yo pou yo te ka fè ofrann yo gen pou yo fè chak lanne bay Seyè a, ansanm ak ofrann espesyal yo te fè ve bay Seyè a.
And the man Elkanah with all his family went up to make the year's offering to the Lord, and to give effect to his oath.
καὶ ἀνέβη ὁ ἄνθρωπος ἐλκανα καὶ πᾶς ὁ οἶκος αὐτοῦ θῆσαι ἐν σιλωμ τὴν θυσίαν τῶν ἡμερῶν καὶ τὰς εὐχὰς αὐτοῦ καὶ πάσας τὰς δεκάτας τῆς γῆς αὐτοῦ
- 22 Men Ana pa t' ale. Li di mari l' konsa: -Fini m'a fin sevre pitit la, m'a mennen l' nan Tanp Seyè a kote li pral rete pou tout tan.
But Hannah did not go, for she said to her husband, I will not go till the child has been taken from the breast, and then I will take him with me and put him before the Lord, where he may be for ever.
καὶ ἀννα οὐκ ἀνέβη μετ' αὐτοῦ ὅτι εἶπεν τῷ ἀνδρὶ αὐτῆς ἕως τοῦ ἀναβῆναι τὸ παιδάριον ἐν ἀπογαλακτίσῳ αὐτό καὶ ὀφθῆσεται τῷ προσώπῳ κυρίου καὶ καθῆσεται ἐκεῖ ἕως αἰῶνος
- 23 Elkana, mari li, di l': -Fè sa ou wè ki pi bon an. Rete non jouk w'a fin sevre l'. Tansèlman, se pou Seyè a fè sa li te di a rive vre. Se konsa Ana rete pou l' pran swen ti bebe a jouk li sevre l'.
And her husband Elkanah said to her, Do whatever seems right to you, but not till you have taken him from the breast; only may the Lord do as he has said. So the woman, waiting there, gave her son milk till he was old enough to be taken from the breast.
καὶ εἶπεν αὐτῇ ἐλκανα ὁ ἀνὴρ αὐτῆς ποίει τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου κάθου ἕως ἂν ἀπογαλακτίσῃς αὐτό ἀλλὰ στήσαι κύριος τὸ ἐξελθὸν ἐκ τοῦ στόματός σου καὶ ἐκάθισεν ἡ γυνὴ καὶ ἐθήλασεν τὸν υἱὸν αὐτῆς ἕως ἂν ἀπογαλακτίσῃ αὐτόν
- 24 Apre li fin sevre pitit la, li mennen l' lavil Silo. Li te pran avè l' yon ti towò bèf twazan, yon barik farin, yon sak an po bèt plen diven. Li mennen ti gason an nan tanp Seyè a, lavil Silo, atout li te tou piti toujou.
Then when she had done so, she took him with her, with a three-year old ox and an ephah of meal and a skin full of wine, and took him to the house of the Lord at Shiloh: now the child was still very young.
καὶ ἀνέβη μετ' αὐτοῦ εἰς σιλωμ ἐν μόσχῳ τριετίζοντι καὶ ἄρτοις καὶ οἶφι σεμιδάλεως καὶ νεβελ οἴνου καὶ εἰσήλθεν εἰς οἶκον κυρίου ἐν σιλωμ καὶ τὸ παιδάριον μετ' αὐτῶν
- 25 Yo touye ti towò a, epi yo mennen ti gason an bay Eli.
And when they had made an offering of the ox, they took the child to Eli.
καὶ προσήγαγον ἐνώπιον κυρίου καὶ ἔσφαξεν ὁ πατὴρ αὐτοῦ τὴν θυσίαν ἣν ἔποιει ἐξ ἡμερῶν εἰς ἡμέρας τῷ κυρίῳ καὶ προσήγαγεν τὸ παιδάριον καὶ ἔσφαξεν τὸν μόσχον καὶ προσήγαγεν ἀννα ἡ μήτηρ τοῦ παιδαρίου πρὸς ἡλ
- 26 Ana di l': -Eskize m' wì, mèt. Ou pa chonje ki moun mwen ye? Menm jan ou vivan an, se mwen menm fanm ou te wè ki te kanpe bò kote ou la yon jou ap lapriyè Seyè a.
And she said, O my lord, as your soul is living, my lord, I am that woman who was making a prayer to the Lord here by your side:
καὶ εἶπεν ἐν ἔμοι κύριε ζῆ ἡ ψυχὴ σου ἐγὼ ἡ γυνὴ ἡ καταστᾶσα ἐνώπιόν σου ἐν τῷ προσεὔξασθαι πρὸς κύριον
- 27 Mwen te mande l' pou l' te ban mwen pitit gason sa a. Li ban mwen sa m' te mande l' la.
My prayer was for this child; and the Lord has given him to me in answer to my request:
ὑπὲρ τοῦ παιδαρίου τούτου προσηξάμην καὶ ἔδωκέν μοι κύριος τὸ αἴτημά μου ὃ ἠτησάμην παρ' αὐτοῦ
- 28 Se konsa m' vin mete l' apa pou l' ka viv pou Seyè a ase jouk li mouri. Apre sa, yo adore Seyè a la nan tanp lan.
So I have given him to the Lord; for all his life he is the Lord's. Then he gave the Lord worship there.
κάγῳ κιχρῶ αὐτόν τῷ κυρίῳ πάσας τὰς ἡμέρας ἕς ζῆ αὐτός χρησιν τῷ κυρίῳ
- 1 ¶ Lè sa a, Ana lapriyè, li di: -Seyè a fè kè m' kontan anpil! Seyè a remoute kouraj mwen. M'ap kenbe tèt ak lènmi yo. Kè m' kontan paske Bondye delivre mwen.
And Hannah, in prayer before the Lord, said, My heart is glad in the Lord, my horn is lifted up in the Lord: my mouth is open wide over my haters; because my joy is in your salvation.
καὶ εἶπεν ἑστερεώθη ἡ καρδία μου ἐν κυρίῳ ὑψώθη κέρας μου ἐν θεῷ μου ἐπλατύνθη ἐπὶ ἐχθρούς τὸ στόμα μου εὐφράνθη ἐν σωτηρίᾳ σου
- 2 Pa gen Bondye tankou Seyè a. Non, pa gen tankou l'. Pa gen moun ki ka pwoteje tankou Bondye nou an.
No other is holy as the Lord, for there is no other God but you: there is no Rock like our God.
ὅτι οὐκ ἔστιν ἅγιος ὡς κύριος καὶ οὐκ ἔστιν δίκαιος ὡς ὁ θεὸς ἡμῶν οὐκ ἔστιν ἅγιος πλὴν σοῦ
- 3 Sispann pale avèk lògèy. Pa kite pawòl radiyès soti nan bouch nou. Paske Seyè a se yon Bondye ki konnen tout bagay. Li jije tou sa moun ap fè.
Say no more words of pride; let not uncontrolled sayings come out of your mouths: for the Lord is a God of knowledge, by him acts are judged.
μὴ καυχᾶσθε καὶ μὴ λαλεῖτε ὑψηλά μὴ ἐξεληθάτω μεγαλορρημοσύνη ἐκ τοῦ στόματος ὑμῶν ὅτι θεὸς γνώσεων κύριος καὶ θεὸς ἐτοιμάζων ἐπιτηδεύματα αὐτοῦ

- 4 L'ap kraze zam ki nan men vanyan sòlda yo. Men l'ap bay moun ki fèb yo fòs kouraj.
The bows of the men of war are broken, and the feeble are clothed with strength.
 τόξον δυνατῶν ἠσθένησεν καὶ ἀσθενοῦντες περιεζώσαντο δόναμιν
- 5 Sa ki te konn manje vant deboutonnen yo al vann jounen pou yo ka jwenn manje pou yo manje. Sa ki t'ap mouri grangou yo pa grangou ankò. Fanm ki pa t' ka fè pitit la fè pitit sèt fwa. Sa ki te gen anpil pitit la rete san anyen.
Those who were full are offering themselves as servants for bread; those who were in need are at rest; truly, she who had no children has become the mother of seven; and she who had a family is wasted with sorrow.
 πλήρεις ἄρτων ἠλαττώθησαν καὶ οἱ πεινῶντες παρήκαν γῆν ὅτι στείρα ἔτεκεν ἑπτὰ καὶ ἡ πολλὴ ἐν τέκνοις ἠσθένησεν
- 6 Seyè a touye, lèfini li bay lavi ankò. Li fè moun desann nan peyi kote mò yo ye a. Li mennen yo tounen ankò.
The Lord is the giver of death and life: sending men down to the underworld and lifting them up.
 κύριος θανατοῖ καὶ ζωογονεῖ κατάγει εἰς ᾄδου καὶ ἀνάγει
- 7 Li fè moun rich, li fè moun pòn. Li desann moun jouk atè, lèfini li fè yo kanpe ankò.
The Lord gives wealth and takes a man's goods from him: crushing men down and again lifting them up;
 κύριος πτωχίζει καὶ πλουτίζει ταπεινοῖ καὶ ἀνυσοῖ
- 8 Li wete pòn yo nan lapenn yo, li bay endijan yo men pou yo soti nan mizè yo. Li fè yo chita menm kote ak grannèg yo. Li ba yo bèl pozisyon nan lasosyete. Fondasyon latè, se nan men Seyè a sa ye. Se sou yo li bati tou sa ki la.
Lifting the poor out of the dust, and him who is in need out of the lowest place, to give them their place among rulers, and for their heritage the seat of glory: for the pillars of the earth are the Lord's and he has made them the base of the world.
 ἀνιστᾷ ἀπὸ γῆς πένητα καὶ ἀπὸ κοπρίας ἐγείρει πτωχὸν καθίσει μετὰ δυναστῶν λαῶν καὶ θρόνον δόξης κατακληρονομῶν αὐτοῖς
- 9 L'ap pwoteje lavi moun k'ap sèvi l' ak tout kè yo. Men, mechan yo pral mouri nan fènwa. Paske se pa fòs kouraj yon nonm k'ap fè l' genyen.
He will keep the feet of his holy ones, but the evil-doers will come to their end in the dark night, for by strength no man will overcome.
 διδοὺς εὐχὴν τῷ εὐχομένῳ καὶ εὐλόγησεν ἔτη δικαίου ὅτι οὐκ ἐν ἰσχύι δυνατὸς ἀνήρ
- 10 Seyè a ap kraze tout lènmi l' yo. L'ap rete nan syèl la, l'ap voye loraj tonbe sou yo. Seyè a gen pou jije dènye moun ki sou latè. L'a bay wa li a pouwva, l'ap chita pouwva moun li te chwazi pou wa a.
Those who make war against the Lord will be broken; against them he will send his thunder from heaven: the Lord will be judge of the ends of the earth, he will give strength to his king, lifting up the horn of him on whom the holy oil has been put.
 κύριος ἀσθενῆ ποιήσει ἀντίδικον αὐτοῦ κύριος ἅγιος μὴ καυχάσθω ὁ φρόνιμος ἐν τῇ φρονήσει αὐτοῦ καὶ μὴ καυχάσθω ὁ δυνατὸς ἐν τῇ δυνάμει αὐτοῦ καὶ μὴ καυχάσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ ἄλλ' ἢ ἐν τούτῳ καυχάσθω ὁ καυχώμενος συνίειν καὶ γινώσκειν τὸν κύριον καὶ ποιεῖν κρίμα καὶ δικαιοσύνην ἐν μέσῳ τῆς γῆς κύριος ἀνέβη εἰς οὐρανοὺς καὶ ἐβρόντησεν αὐτὸς κρινεῖ ἄκρα γῆς καὶ δίδωσιν ἰσχύν τοῖς βασιλεῦσιν ἡμῶν καὶ ὑψώσει κέρασ χριστοῦ αὐτοῦ
- 11 ¶ Apre sa, Elkana tounen lakay li lavil Rama, men yo kite ti gason an lavil Silo pou l' te sèvi Seyè a sou zòd Eli, prèt la.
Then Elkanah went to Ramah to his house. And the child became the servant of the Lord under the direction of Eli the priest.
 καὶ κατέλιπον αὐτὸν ἐκεῖ ἐνώπιον κυρίου καὶ ἀπῆλθον εἰς ἁρμαθαίμ καὶ τὸ παιδάριον ἦν λειτουργῶν τῷ προσώπῳ κυρίου ἐνώπιον ἡλι τοῦ ἱερέως
- 12 Pitit gason Eli yo te yon bann vòryen. Pou yo, Seyè a pa t' egziste,
Now the sons of Eli were evil and good-for-nothing men, having no knowledge of the Lord.
 καὶ οἱ υἱοὶ ἡλι τοῦ ἱερέως υἱοὶ λοιμοῖ οὐκ εἰδότες τὸν κύριον
- 13 ni yo pa t' aji jan prèt yo fèt pou aji ak pèp la. Chak fwa yon nonm t'ap touye bèt pou ofri bay Bondye, domestik prèt la vini avèk yon gwo fouchèt twa dan nan men l'. Antan vyann lan ap kwit nan dife a,
And the priests' way with the people was this: when any man made an offering, the priest's servant came while the flesh was being cooked, having in his hand a meat-hook with three teeth;
 καὶ τὸ δικαίωμα τοῦ ἱερέως παρὰ τοῦ λαοῦ παντὸς τοῦ θύοντος καὶ ἤρχετο τὸ παιδάριον τοῦ ἱερέως ὡς ἂν ἠψήθη τὸ κρέας καὶ κρεάγγρα τριόδους ἐν τῇ χειρὶ αὐτοῦ
- 14 li plonje fouchèt la nan kaswòl la, nan chodyè a, nan mamit la osinon nan bonm lan. Tou sa fouchèt la te pran, se te pou prèt la. Se konsa yo te fè sa lavil Silo ak tout moun pèp Izrayèl la ki te vin fè ofrann yo la.
This he put into the pot, and everything which came up on the hook the priest took for himself. This they did in Shiloh to all the Israelites who came there.
 καὶ ἐπάταξεν αὐτὴν εἰς τὸν λέβητα τὸν μέγαν ἢ εἰς τὸ χαλκίον ἢ εἰς τὴν κύθραν πᾶν ὃ ἐὰν ἀνέβη ἐν τῇ κρεάγγρα ἐλάμβανεν ἑαυτῷ ὁ ἱερεὺς κατὰ τὰδε ἐποίουν παντὶ ἰσραηλ τοῖς ἐρχομένοις θῦσαι κυρίῳ ἐν σηλωμ

- 15 Sa ki pi rèd ankò, anvan menm yo te wete grès pou boule yo, domestik prèt la vini, epi li di nonm ki t'ap ofri bèt yo te touye a konsa: -Ban m' moso vyann pou prèt la fè woti. Li p'ap asepte ou ba li vyann bouyi. Li bezwen vyann fre.
 And more than this, before the fat was burned, the priest's servant would come and say to the man who was making the offering, Give me some of the flesh to be cooked for the priest; he has no taste for meat cooked in water, but would have you give it uncooked.
 και πριν θυμιαθῆναι τὸ στέαρ ἤρχετο τὸ παιδάριον τοῦ ἱερέως και ἔλεγεν τῷ ἀνδρὶ τῷ θύοντι δὸς κρέας ὀπτῆσαι τῷ ἱερεὶ και οὐ μὴ λάβω παρὰ σοῦ ἐφθὸν ἐκ τοῦ λέβητος
- 16 Men, si nonm lan ta reponn li: Tann yo boule grès la anvan, apre sa w'a pran sa ou vle, domestik prèt la ap di l': -Non! Ban mwen l' koulye a. Si ou pa ban mwen li, m'ap pran l' ak fòs pa m'.
 And if the man said to him, First let the fat be burned, then take as much as you will; then the servant would say, No, you are to give it to me now, or I will take it by force.
 και ἔλεγεν ὁ ἀνὴρ ὁ θύων θυμιαθῆτω πρῶτον ὡς καθῆκει τὸ στέαρ και λαβέ σεαυτῷ ἐκ πάντων ὧν ἐπιθυμεῖ ἢ ψυχῆ σου και εἶπεν οὐχὶ ὅτι νῦν δώσεις και ἐὰν μὴ λήμψομαι κραταιῶς
- 17 Peche pitit gason Eli yo te grav anpil anpil devan Seyè a, paske yo pa t' respekte ofrann yo te fè pou Seyè a.
 And the sin of these young men was very great before the Lord; for they gave no honour to the Lord's offerings.
 και ἦν ἡ ἁμαρτία τῶν παιδαρίων ἐνώπιον κυρίου μεγάλη σφόδρα ὅτι ἠθέτουν τὴν θυσίαν κυρίου
- 18 Ti Samyèl menm t'ap sèvi Seyè a. Li te gen yon ti jile tankou prèt yo konn mete a.
 But Samuel did the work of the Lord's house, while he was a child, dressed in a linen ephod.
 και σαμουηλ ἦν λειτουργῶν ἐνώπιον κυρίου παιδάριον περιεζωσμένον εφουδ βαρ
- 19 Chak lanne manman l' te fè yon ti rad pou li, epi li te pote l' ba li lè li moute ak mari l' pou touye bèt pou yo ofri chak lanne a.
 And his mother made him a little robe and took it to him every year when she came with her husband for the year's offering.
 και διπλοῖδα μικρὰν ἐποίησεν αὐτῷ ἡ μήτηρ αὐτοῦ και ἀνέφερεν αὐτῷ ἐξ ἡμερῶν εἰς ἡμέρας ἐν τῷ ἀναβαίνειν αὐτὴν μετὰ τοῦ ἀνδρὸς αὐτῆς θῦσαι τὴν θυσίαν τῶν ἡμερῶν
- 20 Se konsa, Eli te beni Elkana ansanm ak madanm li. Li di Elkana: -M'ap lapriyè Seyè a pou l' ba ou lòt pitit avèk madanm sa a pou ranplase pitit ou mete apa pou Seyè a. Apre sa yo tounen lakay yo.
 And every year Eli gave Elkanah and his wife a blessing, saying, May the Lord give you offspring by this woman in exchange for the child you have given to the Lord. And they went back to their house.
 και εὐλόγησεν ἡλι τὸν ελκανα και τὴν γυναῖκα αὐτοῦ λέγων ἀποτεῖσαι σοι κύριος σπέρμα ἐκ τῆς γυναίκος ταύτης ἀντὶ τοῦ χρέους οὗ ἔχρησας τῷ κυρίῳ και ἀπῆλθεν ὁ ἄνθρωπος εἰς τὸν τόπον αὐτοῦ
- 21 Seyè a beni Ana ankò. Ana fè senk lòt pitit, de fi twa gason. Ti Samyèl menm t'ap grandi nan kay Seyè a.
 And the Lord had mercy on Hannah and she gave birth to three sons and two daughters. And the young Samuel became older before the Lord.
 και ἐπεσκέψατο κύριος τὴν ανναν και ἔτεκεν ἔτι τρεῖς υἱοὺς και δύο θυγατέρας και ἐμεγαλύνθη τὸ παιδάριον σαμουηλ ἐνώπιον κυρίου
- 22 Eli te fin granmoun. Li te tande moun ap di tou sa pitit gason l' yo t'ap fè moun Izrayèl yo pase, jan yo te menm rive kouche ak medam ki t'ap travay nan pòtay devan Kay Randevou a.
 Now Eli was very old; and he had news from time to time of what his sons were doing to all Israel.
 και ἡλι πρεσβύτης σφόδρα και ἤκουσεν ἅ ἐποιοῦν οἱ υἱοὶ αὐτοῦ τοῖς υἱοῖς ἰσραηλ
- 23 Lè sa a, li di yo konsa: -Poukisa n'ap fè bagay konsa? Mwen tande tout vye koze y'ap di sou nou nan pèp la.
 And he said to them, Why are you doing such things? for from all this people I get accounts of your evil ways.
 και εἶπεν αὐτοῖς ἵνα τί ποιεῖτε κατὰ τὸ ῥῆμα τοῦτο ὃ ἐγὼ ἀκούω ἐκ στόματος παντὸς τοῦ λαοῦ κυρίου
- 24 Sispann non, pitit mwen yo! Paske, sa m' tande y'ap di sou nou yo se pa bèl bagay menm.
 No, my sons, the account which is given me, which the Lord's people are sending about, is not good.
 μὴ τέκνα ὅτι οὐκ ἀγαθὴ ἡ ἀκοή ἣν ἐγὼ ἀκούω μη ποιεῖτε οὕτως ὅτι οὐκ ἀγαθαὶ αἱ ἀκοαὶ ἃς ἐγὼ ἀκούω τοῦ μη δουλεύειν λαὸν θεῷ
- 25 Si yon moun fè yon lòt yon bagay mal, Seyè a ka pran defans li. Men lè se Bondye menm yon moun fè mal, ki moun ki va pran defans li? Men, mesye yo pa t' vle koute sa papa a t'ap di yo, paske Seyè a te fin pran desizyon l' pou l' te touye yo.
 If one man does wrong to another, God will be his judge: but if a man's sin is against the Lord, who will take up his cause? But they gave no attention to the voice of their father, for it was the Lord's purpose to send destruction on them.
 ἐὰν ἁμαρτάνων ἁμάρτη ἀνὴρ εἰς ἄνδρα και προσεύξονται ὑπὲρ αὐτοῦ πρὸς κύριον και ἐὰν τῷ κυρίῳ ἁμάρτη τις προσεύξεται ὑπὲρ αὐτοῦ και οὐκ ἤκουον τῆς φωνῆς τοῦ πατρὸς αὐτῶν ὅτι βουλόμενος ἐβούλετο κύριος διαφθεῖραι αὐτούς
- 26 Ti Samyèl menm t'ap grandi toujou. Li t'ap aji yon jan ki te fè ni Bondye ni lèzòm plezi.
 And the young Samuel, becoming older, had the approval of the Lord and of men.
 και τὸ παιδάριον σαμουηλ ἐπορεύετο και ἐμεγαλύνετο και ἀγαθὸν και μετὰ κυρίου και μετὰ ἀνθρώπων

- 27 ¶ Yon pwofèt Bondye vin jwenn Eli, li di l' konsa: -Men sa Seyè a voye di ou: Lè zansèt ou yo, Arawon ak moun fanmi l' yo, te esklav nan peyi Lejip ap sèvi farawon an, mwen te fè yo konnen ki moun mwen ye.
And a man of God came to Eli and said to him, The Lord says, Did I let myself be seen by your father's people when they were in Egypt, servants in Pharaoh's house?
καὶ ἦλθεν ἄνθρωπος θεοῦ πρὸς ἡλὶ καὶ εἶπεν τάδε λέγει κύριος ἀποκαλύφθεις ἀπεκαλύφθη πρὸς οἶκον πατρὸς σου ὄντων αὐτῶν ἐν γῆ αἰγύπτου δούλων τῷ οἴκῳ φαραῶ
- 28 Nan tout branch fanmi pèp Izrayèl yo se fanmi pa li a mwen te chwazi pou sèvi m' prèt devan lotèl mwen, pou yo boule lansan, pou pote ti jile prèt yo devan m'. Epi mwen ba yo dwa pou yo pran yon pòsyon nan tout bèt yo ofri pou boule pou mwen sou lotèl la.
Did I take him out of all the tribes of Israel to be my priest and to go up to my altar to make the smoke of the offerings go up and to take up the ephod? Did I give to your father's family all the offerings made by fire by the children of Israel?
καὶ ἐξελεξάμην τὸν οἶκον τοῦ πατρὸς σου ἐκ πάντων τῶν σκίπτρων ἰσραὴλ ἐμοὶ ἱερατεῦειν καὶ ἀναβαίνειν ἐπὶ θυσιαστήριόν μου καὶ θυμῶν θυμίαμα καὶ αἶρειν εφουδ καὶ ἔδωκα τῷ οἴκῳ τοῦ πατρὸς σου τὰ πάντα τοῦ πυρὸς νιῶν ἰσραὴλ εἰς βρῶσιν
- 29 Pouki nou pa respekte bèt yo touye pou mwen ak ofrann mwen te bay lòd pou pèp la fè nan Tanp mwen an? Poukisa, ou menm Eli, ou gen pitit ou yo plis krentif pase m', kifè ou kite yo ap gra ak pi bon pòsyon nan tout ofrann moun pèp Izrayèl yo ap fè pou mwen?
Why then are you looking with envy on my offerings of meat and of meal which were ordered by my word, honouring your sons before me, and making yourselves fat with all the best of the offerings of Israel, my people?
καὶ ἵνα τί ἐπέβλεψας ἐπὶ τὸ θυμίαμά μου καὶ εἰς τὴν θυσίαν μου ἀναιδεῖ ὀφθαλμῶ καὶ ἐδόξασας τοὺς υἱοὺς σου ὑπὲρ ἐμὲ ἐνευλογεῖσθαι ἀπαρχῆς πάσης θυσίας ἰσραὴλ ἔμπροσθέν μου
- 30 Se poutèt sa, mwen menm Seyè a, Bondye pèp Izrayèl la, men sa m'ap di: Nan tan lontan, mwen te pwomèt mwen t'ap kite fanmi ou ak moun branch fanmi ou yo sèvi m' prèt pou tout tan. Men koulye a, mwen di: Mwen p'ap fè sa ankò paske m'ap fè bèl bagay pou moun ki gen krentif pou mwen. Men moun k'ap derespekte m' yo, m'ap fè yo wont. Se mwen menm Seyè a ki di sa.
For this reason the Lord God of Israel has said, Truly I did say that your family and your father's people would have their place before me for ever: but now the Lord says, Let it not be so; I will give honour to those by whom I am honoured, and those who have no respect for me will be of small value in my eyes.
διὰ τοῦτο τάδε εἶπεν κύριος ὁ θεὸς ἰσραὴλ εἶπα ὁ οἶκός σου καὶ ὁ οἶκος τοῦ πατρὸς σου διελεύσεται ἐνώπιόν μου ἕως αἰῶνος καὶ νῦν φησιν κύριος μηδαμῶς ἐμοὶ ὅτι ἀλλ' ἢ τοὺς δοξάζοντάς με δοξάσω καὶ ὁ ἐξουθενῶν με ἀτιμωθήσεται
- 31 Gade! Koulye a lè a pral rive, mwen pral touye tout jenn gason ki nan fanmi ou ak nan tout branch fanmi zansèt ou a. Konsa p'ap gen gason nan fanmi ou ki va rive granmoun.
See, the days are coming when your arm and the arm of your father's people will be cut off;
ἰδοὺ ἡμέραι ἔρχονται καὶ ἐξολεθρεύσω τὸ σπέρμα σου καὶ τὸ σπέρμα οἴκου πατρὸς σου
- 32 Lespri ou pral boulvèse lè w'a wè tout bagay ap mache byen pou pèp la, men pesonn nan fanmi ou p'ap janm viv lontan jouk pou yo rive granmoun.
And never again will there be an old man in your family.
καὶ οὐκ ἔσται σου πρεσβύτης ἐν οἴκῳ μου πάσας τὰς ἡμέρας
- 33 M'ap kite yonn nan fanmi ou yo vivan pou li ka sèvi m' prèt. Men, l'ap pèdi de grenn je l' yo, epi lapenn ap fini avè l'. Tout lòt fanmi ou yo pral mouri tou jenn nan move kondisyon.
But one man of your family will not be cut off by my hand, and his eyes will be made dark, and grief will be in his heart: and all the offspring of your family will come to their end by the sword of men.
καὶ ἄνδρα οὐκ ἐξολεθρεύσω σοὶ ἀπὸ τοῦ θυσιαστηρίου μου ἐκλιπεῖν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ καταρρεῖν τὴν ψυχὴν αὐτοῦ καὶ πᾶς περισεύων οἴκου σου πεσοῦνται ἐν ῥομφαίᾳ ἀνδρῶν
- 34 Lè w'a wè de pitit gason ou yo, Ofni ak Fineas, tonbe mouri menm jou a, w'a konnen sa m' te di a se vre.
And this will be the sign to you, which will come on Hophni and Phinehas, your sons; death will overtake them on the same day.
καὶ τοῦτό σοι τὸ σημεῖον ὃ ἔξει ἐπὶ τοὺς δύο υἱοὺς σου τούτους οφνὶ καὶ φινεας ἐν ἡμέρᾳ μιᾷ ἀποθανοῦνται ἀμφοτέρω
- 35 Mwen pral chwazi yon lòt prèt ki p'ap janm twonpe m'. L'a fè tou sa m'a vle l' fè, tou sa mwen ta renmen wè l' fè. M'a ba li yon fanmi ki p'ap janm disparèt, se yo ki va toujou sèvi wa mwen va chwazi a.
And I will make a true priest for myself, one who will do what is in my heart and in my mind: and I will make for him a family which will not come to an end; and his place will be before my holy one for ever.
καὶ ἀναστήσω ἐμαυτῷ ἱερέα πιστόν ὃς πάντα τὰ ἐν τῇ καρδίᾳ μου καὶ τὰ ἐν τῇ ψυχῇ μου ποιήσει καὶ οἰκοδομήσω αὐτῷ οἶκον πιστόν καὶ διελεύσεται ἐνώπιον χριστοῦ μου πάσας τὰς ἡμέρας
- 36 Men, moun ki va rete vivan nan fanmi ou lan va ale bò kote prèt sa a pou mande l' yon ti lajan ak yon ti manje, l'a lapriyè nan pye prèt la pou prèt la kite l' ede lòt prèt yo pou li ka jwenn kichòy pou l' manje.
Then it will be that the rest of your family, anyone who has not been cut off, will go down on his knees to him for a bit of silver or a bit of bread, and say, Be pleased to put me into one of the priest's places so that I may have a little food.
καὶ ἔσται ὁ περισεύων ἐν οἴκῳ σου ἔξει προσκυνεῖν αὐτῷ ὀβλοῦ ἀργυρίου λέγων παράρρηψόν με ἐπὶ μίαν τῶν ἱερατειῶν σου φαγεῖν ἄρτον

- 1 ¶ Lè sa a, Samyèl te timoun toujou, li t'ap sèvi Seyè a sou zòd Eli. Nan tan sa a se pa t' fasil pou Seyè a te pale ak moun. Se bagay ki te ra anpil pou Seyè a te fè moun wè l'.
Now the young Samuel was the servant of the Lord before Eli. In those days the Lord kept his word secret from men; there was no open vision.
καὶ τὸ παιδάριον σαμουηλ ἦν λειτουργῶν τῷ κυρίῳ ἐνώπιον ἡλι τοῦ ἱερέως καὶ ῥῆμα κυρίου ἦν τίμιον ἐν ταῖς ἡμέραις ἐκείναις οὐκ ἦν ὄρασις διαστέλλουσα
- 2 Je Eli yo te fin bese, li pa t' ka wè ladan yo ankò. Yon jou lannwit, Eli te kouche nan chanm li ap dòmi.
And at that time, when Eli was resting in his place, (now his eyes were becoming clouded so that he was not able to see.)
καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἡλι ἐκάθευδεν ἐν τῷ τόπῳ αὐτοῦ καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἤρξαντο βαρύνεσθαι καὶ οὐκ ἠδύνατο βλέπειν
- 3 Samyèl menm te kouche nan Tanp Seyè a, nan pyès kote Bwat Kontra Bondye a te ye a. Lanp lan te limen toujou.
And the light of God was still burning, while Samuel was sleeping in the Temple of the Lord where the ark of God was,
καὶ ὁ λύχνος τοῦ θεοῦ πρὶν ἐπισκευασθῆναι καὶ σαμουηλ ἐκάθευδεν ἐν τῷ ναῷ οὗ ἡ κιβωτὸς τοῦ θεοῦ
- 4 Seyè a rele Samyèl. Samyèl reponn: -Men mwen wi!
The voice of the Lord said Samuel's name; and he said, Here am I.
καὶ ἐκάλεσεν κύριος σαμουηλ σαμουηλ καὶ εἶπεν ἰδοὺ ἐγώ
- 5 Epi li leve, l' al jwenn Eli, li di l': -Men mwen wi! M' tande ou rele m'! Eli reponn li: -Mwen pa rele ou non! Tounen nan kabann ou. Samyèl ale, li kouche.
And running to Eli he said, Here am I, for you said my name. And Eli said, I did not say your name; go to your rest again. So he went back to his bed.
καὶ ἔδραμεν πρὸς ἡλι καὶ εἶπεν ἰδοὺ ἐγώ ὅτι κέκληκάς με καὶ εἶπεν οὐ κέκληκά σε ἀνάστραφε κάθευδε καὶ ἀνέστρεψεν καὶ ἐκάθευδεν
- 6 Seyè a rele l' ankò. Samyèl leve, l' al jwenn Eli, li di l': -Men mwen wi! Mwen tande ou rele m'! Men, Eli reponn li: -Pitit mwen, mwen pa rele ou. Al kouche tande!
And again the Lord said, Samuel. And Samuel got up and went to Eli and said, Here am I; for you certainly said my name. But he said in answer, I said nothing, my son; go to your rest again.
καὶ προσέθετο κύριος καὶ ἐκάλεσεν σαμουηλ σαμουηλ καὶ ἐπορεύθη πρὸς ἡλι τὸ δεύτερον καὶ εἶπεν ἰδοὺ ἐγώ ὅτι κέκληκάς με καὶ εἶπεν οὐ κέκληκά σε ἀνάστραφε κάθευδε
- 7 Samyèl pa t' ankò konnen Seyè a paske Seyè a pa t' ankò janm pale avè l' anvan sa.
Now at that time Samuel had no knowledge of the Lord, and the revelation of the word of the Lord had not come to him.
καὶ σαμουηλ πρὶν ἢ γινῶναι θεὸν καὶ ἀποκαλυφθῆναι αὐτῷ ῥῆμα κυρίου
- 8 Seyè a rele Samyèl yon twazyèm fwa. Samyèl leve, l' al jwenn Eli, epi li di l': -Mwen tande ou rele m'. Men mwen wi! Fwa sa a, Eli vin konprann se Seyè a ki t'ap rele ti gason an.
And for the third time the Lord said Samuel's name. And he got up and went to Eli and said, Here am I; for you certainly said my name. Then it was clear to Eli that the voice which had said the child's name was the Lord's.
καὶ προσέθετο κύριος καλέσαι σαμουηλ ἐν τρίτῳ καὶ ἀνέστη καὶ ἐπορεύθη πρὸς ἡλι καὶ εἶπεν ἰδοὺ ἐγώ ὅτι κέκληκάς με καὶ ἐσοφίσατο ἡλι ὅτι κύριος κέκληκεν τὸ παιδάριον
- 9 Li di Samyèl konsa: -Al kouche tande! Si ou tande yo rele ou ankò, w'a reponn: Pale non, Seyè! Sèvitè ou la ap koute ou! Samyèl ale, li kouche nan kabann li.
So Eli said to Samuel, Go back: and if the voice comes again, let your answer be, Say on, Lord; for the ears of your servant are open. So Samuel went back to his bed.
καὶ εἶπεν ἀνάστραφε κάθευδε τέκνον καὶ ἔσται ἐὰν καλέσῃ σε καὶ ἐρεῖς λάλει κύριε ὅτι ἀκούει ὁ δοῦλός σου καὶ ἐπορεύθη σαμουηλ καὶ ἐκοιμήθη ἐν τῷ τόπῳ αὐτοῦ
- 10 Seyè a vini, li kanpe, epi li rele l' jan l' te fè l' anvan an: -Samyèl! Samyèl! Samyèl reponn: -Pale non! Sèvitè ou la ap koute ou!
Then the Lord came and said as before, Samuel, Samuel. Then Samuel made answer, Say on, Lord; for the ears of your servant are open.
καὶ ἦλθεν κύριος καὶ κατέστη καὶ ἐκάλεσεν αὐτὸν ὡς ἅπαξ καὶ ἅπαξ καὶ εἶπεν σαμουηλ λάλει ὅτι ἀκούει ὁ δοῦλός σου
- 11 ¶ Seyè a di l' konsa: -Mwen pral fè yon gwo bagay nan mitan pèp Izrayèl la. Lè moun va tande sa, yo pral sezi.
And the Lord said to Samuel, See, I will do a thing in Israel at which the ears of everyone hearing of it will be burning.
καὶ εἶπεν κύριος πρὸς σαμουηλ ἰδοὺ ἐγὼ ποιῶ τὰ ῥήματά μου ἐν ἰσραηλ ὥστε παντὸς ἀκούοντος αὐτὰ ἠχῆσει ἀμφοτέρα τὰ ὦτα αὐτοῦ
- 12 Jou sa a, tout malè mwen te di Eli ki pou te rive fanmi l' yo pral rive vre san manke yonn.
In that day I will do to Eli everything which I have said about his family, from first to last.
ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπεγερῶ ἐπὶ ἡλι πάντα ὅσα ἐλάλησα εἰς τὸν οἶκον αὐτοῦ ἄρξομαι καὶ ἐπιτελέσω
- 13 Mwen te di l' mwen tapral pini fanmi l' lan yon sèl kou pou m' fini ak yo poutèt pitit gason l' yo. Li konnen yo t'ap fè sa ki mal, yo t'ap pale Bondye mal, epi li pa di yo anyen.
And you are to say to him that I will send punishment on his family for ever, for the sin which he had knowledge of; because his sons have been cursing God and he had no control over them.
καὶ ἀνήγγελα αὐτῷ ὅτι ἐκδικῶ ἐγὼ τὸν οἶκον αὐτοῦ ἕως αἰῶνος ἐν ἀδικίαις υἱῶν αὐτοῦ ὅτι κακολογοῦντες θεὸν υἱοὶ αὐτοῦ καὶ οὐκ ἐνουθέτετε αὐτοὺς καὶ οὐδ' οὕτως
- 14 Se poutèt sa mwen te fè moun fanmi Eli yo konnen mwen sèman te pa gen ankenn bèt yo ka touye ni ankenn ofrann ki ka fè m' padonnen peche yo fè a.
So I have made an oath to the family of Eli that no offering of meat or of meal which they may make will ever take away the sin of his family.
ὄμοσα τῷ οἴκῳ ἡλι εἰ ἐξίλασθήσεται ἀδικία οἴκου ἡλι ἐν θυμιάματι καὶ ἐν θυσίαις ἕως αἰῶνος

- 15 Samyèl rete nan kabann li jouk denmen maten. Li leve granmaten, li louvri tout pòt nan Tanp Seyè a. Men, li te pè al rakonte Eli vizyon li te fè a. And Samuel kept where he was, not moving till the time came for opening the doors of the house of God in the morning. And fear kept him from giving Eli an account of his vision. και κοιμᾶται σαμουηλ ἕως πρωὶ καὶ ὄρθρισεν τὸ πρωὶ καὶ ἤνοιξεν τὰς θύρας οἴκου κυρίου καὶ σαμουηλ ἐφοβήθη ἀπαγγεῖλαι τὴν ὄρασιν τῷ ἡλι
- 16 Men Eli rele l': -Samyèl, pitit mwen! Samyèl reponn li: -Men mwen wi! Then Eli said, Samuel, my son. And Samuel answering said, Here am I. και εἶπεν ἡλι πρὸς σαμουηλ. σαμουηλ τέκνον καὶ εἶπεν ἰδοὺ ἐγώ
- 17 Eli mande l': -Kisa Seyè a di ou konsa? Tanpri pa kache m' anyen. Se pou Bondye ba ou pi gwo pinisyon ki genyen si ou kache m' anyen nan sa li di ou la. And he said, What did the Lord say to you? Do not keep it from me: may God's punishment be on you if you keep from me anything he said to you. και εἶπεν τί τὸ ῥῆμα τὸ λαληθὲν πρὸς σέ μὴ δὴ κρύψῃς ἀπ' ἐμοῦ τάδε ποιήσαι σοι ὁ θεὸς καὶ τάδε προσθεῖη ἐὰν κρύψῃς ἀπ' ἐμοῦ ῥῆμα ἐκ πάντων τῶν λόγων τῶν λαληθέντων σοι ἐν τοῖς ὤσιν σου
- 18 Se konsa Samyèl rapòte l' tout pawòl Seyè a san kache l' anyen. Epi Eli di l': -Se Seyè a li ye, l'a fè tou sa li wè ki bon. Then Samuel gave him an account of everything, keeping nothing back. And he said, It is the Lord; let him do what seems good to him. και ἀπήγγειλεν σαμουηλ πάντα τοὺς λόγους καὶ οὐκ ἔκρυψεν ἀπ' αὐτοῦ καὶ εἶπεν ἡλι κύριος αὐτός τὸ ἀγαθὸν ἐνώπιον αὐτοῦ ποιήσει
- 19 ¶ Samyèl t'ap grandi, Seyè a te avèk li. Li te fè tout pawòl ki te soti nan bouch Samyèl rive vre. And Samuel became older, and the Lord was with him and let not one of his words be without effect. και ἐμεγαλύνθη σαμουηλ καὶ ἦν κύριος μετ' αὐτοῦ καὶ οὐκ ἔπαισεν ἀπὸ πάντων τῶν λόγων αὐτοῦ ἐπὶ τὴν γῆν
- 20 Konsa, tout pèp Izrayèl la, depi moun ki te rete nan peyi Dann lan jouk sa ki rete lavil Bècheba, te vin rekonèt Samyèl tankou yon bon pwofèt k'ap pale pawòl Seyè a. And it was clear to all Israel from Dan to Beer-sheba that Samuel had been made a prophet of the Lord. και ἔγνωσαν πᾶς ἰσραηλ ἀπὸ δαν καὶ ἕως βηρσαβεε ὅτι πιστὸς σαμουηλ εἰς προφήτην τῷ κυρίῳ
- 21 Seyè a menm te toujou ap parèt lavil Silo, paske se la li te konn fè Samyèl wè li, se la li te konn pale ak li. And the Lord was seen again in Shiloh; for the Lord gave to Samuel in Shiloh the revelation of his word. και προσέθετο κύριος δηλωθῆναι ἐν σιλωμ ὅτι ἀπεκαλύφθη κύριος πρὸς σαμουηλ καὶ ἐπιστεύθη σαμουηλ προφήτης γενέσθαι τῷ κυρίῳ εἰς πάντα ἰσραηλ ἀπ' ἄκρων τῆς γῆς καὶ ἕως ἄκρων καὶ ἡλι πρεσβύτης σφόδρα καὶ οἱ υἱοὶ αὐτοῦ πορευόμενοι ἐπορεύοντο καὶ πονηρὰ ἢ ὁδὸς αὐτῶν ἐνώπιον κυρίου
- 1 ¶ ¶ Chak fwa Samyèl te pale tout pèp la te koute l'. Lè sa a, pèp Izrayèl la soti pou y' al goumen ak moun Filisti yo. Konsa, yo moute kan yo bò lavil Ebeneze. Moun Filisti yo menm moute kan pa yo lavil Afèk. Now at that time the Philistines came together to make war against Israel, and the men of Israel went out to war against the Philistines and took up their position at the side of Eben-ezer: and the Philistines put their forces in position in Aphek. και ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις καὶ συναθροίζονται ἀλλόφυλοι εἰς πόλεμον ἐπὶ ἰσραηλ καὶ ἐξῆλθεν ἰσραηλ εἰς ἀπάντησιν αὐτοῖς εἰς πόλεμον καὶ παρεμβάλλουσιν ἐπὶ ἀβενεζερ καὶ οἱ ἀλλόφυλοι π αρεμβάλλουσιν ἐν ἀφεκ
- 2 Moun Filisti yo pran pozisyon anfas moun Izrayèl yo pou yo goumen. Epi batay la konmanse. Moun Filisti yo bat moun Izrayèl yo byen bat, yo touye katmil (4000) moun konsa nan plenn kote yo t'ap goumen an. And the Philistines put their forces in order against Israel, and the fighting was hard, and Israel was overcome by the Philistines, who put to the sword about four thousand of their army in the field. και παρατάσσονται οἱ ἀλλόφυλοι εἰς πόλεμον ἐπὶ ἰσραηλ καὶ ἔκλινεν ὁ πόλεμος καὶ ἔπαισεν ἀνὴρ ἰσραηλ ἐνώπιον ἀλλοφύλων καὶ ἐπλήγησαν ἐν τῇ παρατάξει ἐν ἀγρῷ τέσσαρες χιλιάδες ἀνδρῶν
- 3 Lè sa a, sa ki te chape yo tounen nan kan yo a, tout chèf ki te reskonsab pèp Izrayèl la di: -Poukisa Seyè a kite moun Filisti yo bat nou konsa jòdi a? Ann al pran Bwat Kontra Seyè a ki lavil Silo pou li ka nan mitan nou. Konsa l'a delivre nou anba men lènmi nou yo. And when the people came back to their tents, the responsible men of Israel said, Why has the Lord let the Philistines overcome us today? Let us get the ark of the Lord's agreement here from Shiloh, so that it may be with us and give us salvation from the hands of those who are against us. και ἦλθεν ὁ λαὸς εἰς τὴν παρεμβολὴν καὶ εἶπαν οἱ πρεσβύτεροι ἰσραηλ κατὰ τί ἔπαισεν ἡμᾶς κύριος σήμερον ἐνώπιον ἀλλοφύλων λάβωμεν τὴν κιβωτὸν τοῦ θεοῦ ἡμῶν ἐκ σιλωμ καὶ ἐξελεθῆτο ἐν μέσῳ ἡμῶν καὶ σώσει ἡμᾶς ἐκ χειρὸς ἐχθρῶν ἡμῶν
- 4 Se konsa yo voye kèk moun lavil Silo. Yo pran Bwat Kontra Seyè ki gen tout pouvwa a, Seyè ki chita sou fotèy li anwo zanj cheriben yo. Yo pote l' vini. Tout de pitit Eli yo, Ofni ak Fineas, te la ansanm ak Bwat Kontra a. So the people sent to Shiloh and got the ark of the agreement of the Lord of armies whose resting-place is between the winged ones; and Hophni and Phinehas, the two sons of Eli, were there with the ark of God's agreement. και ἀπέστειλεν ὁ λαὸς εἰς σιλωμ καὶ αἶρουν ἐκεῖθεν τὴν κιβωτὸν κυρίου καθήμενου χερουβιμ καὶ ἀμφότεροι οἱ υἱοὶ ἡλι μετὰ τῆς κιβωτοῦ οφνι καὶ φινεες

- 5 Lè Bwat Kontra Seyè a rive nan kan an, tout moun Izrayèl yo bay yon sèl gwo rèl, tè a tranble.
 And when the ark of the Lord's agreement came into the tent-circle, all Israel gave a great cry, so that the earth was sounding with it.
 και ἐγενήθη ὡς ἦλθεν κιβωτὸς κυρίου εἰς τὴν παρεμβολὴν και ἀνέκραζεν πᾶς ἰσραηλ φωνῆ μεγάλη και ἤχησεν ἡ γῆ
- 6 Moun Filisti yo tandè rèl la, yo di: -Pouki tout gwo rèl sa a nan kan moun Izrayèl yo? Lè yo vin konnen se Bwat Kontra Seyè a ki te rive nan kan an,
 And the Philistines, hearing the noise of their cry, said, What is this great cry among the tents of the Hebrews? Then it became clear to them that the ark of the Lord had come to the tent-circle.
 και ἤκουσαν οἱ ἀλλόφυλοι τῆς κραυγῆς και εἶπον οἱ ἀλλόφυλοι τίς ἡ κραυγὴ ἡ μεγάλη αὐτῆ ἐν παρεμβολῇ τῶν εβραίων και ἐγνωσαν ὅτι κιβωτὸς κυρίου ἦκει εἰς τὴν παρεμβολὴν
- 7 yo vin pè, yo t'ap di: -Bondye moun sa yo rive nan kan yo a. Nou nan ka, de venn pa nou! Bagay konsa pa janm rive nou anvan sa!
 And the Philistines, full of fear, said, God has come into their tents. And they said, Trouble is ours! for never before has such a thing been seen.
 και ἐφοβήθησαν οἱ ἀλλόφυλοι και εἶπον οὗτοι οἱ θεοὶ ἦκασιν πρὸς αὐτοὺς εἰς τὴν παρεμβολὴν οὐαὶ ἡμῖν ἐξελοῦ ἡμᾶς κύριε σήμερον ὅτι οὐ γέγονεν τοιαύτη ἐχθὲς και τρίτην
- 8 Ala de venn pou nou, mezanmi! Ki moun ki ka delivre nou anba men bondye sa yo ki plen pouvwa? Se bondye sa yo ki te voye tout kalite malè sou moun Lejip yo nan dezè a.
 Trouble is ours! Who will give us salvation from the hands of these great gods? These are the gods who sent all sorts of blows on the Egyptians in the waste land.
 οὐαὶ ἡμῖν τίς ἐξελεῖται ἡμᾶς ἐκ χειρὸς τῶν θεῶν τῶν στερεῶν τούτων οὗτοι οἱ θεοὶ οἱ πατάξαντες τὴν αἴγυπτον ἐν πάσῃ πληγῇ και ἐν τῇ ἐρήμῳ
- 9 Se pou nou mete gason sou nou, nou menm moun Filisti, pou nou pa tounen esklav ebre yo menm jan yo te esklav nou an. Se pou n' goumen tankou vanyan gason!
 Be strong, O Philistines, be men! Do not be servants to the Hebrews as they have been to you: go forward to the fight without fear.
 κραταιοῦσθε και γίνεσθε εἰς ἄνδρας ἀλλόφυλοι μήποτε δουλεύσητε τοῖς εβραίοις καθὼς ἐδούλευσαν ἡμῖν και ἔσεσθε εἰς ἄνδρας και πολεμήσατε αὐτούς
- 10 ¶ Moun Filisti yo goumen rèd mare, yo bat moun Izrayèl yo ki kouri chape al lakay yo. Se te yon gwo kou pou pèp Izrayèl la. Te gen trantmil (30000) sòlda apye ki te mouri nan lame pèp Izrayèl la.
 So the Philistines went to the fight, and Israel was overcome, and every man went in flight to his tent: and great was the destruction, for thirty thousand footmen of Israel were put to the sword.
 και ἐπολέμησαν αὐτούς και πταίει ἀνὴρ ἰσραηλ και ἔφυγεν ἕκαστος εἰς σκηνώμα αὐτοῦ και ἐγένετο πληγὴ μεγάλη σφόδρα και ἔπεσαν ἐξ ἰσραηλ τριάκοντα χιλιάδες ταγμάτων
- 11 Moun Filisti yo te sezi Bwat Kontra Bondye a epi tou de pitit Eli yo, Ofni ak Fineas, te mouri.
 And the ark of God was taken; and Hophni and Phinehas, the sons of Eli, were put to the sword.
 και κιβωτὸς θεοῦ ἐλήμφθη και ἀμφότεροι υἱοὶ ἡλι ἀπέθανον οφνι και φινεας
- 12 ¶ Yon nonm nan branch fanmi Benjamen an te pran kouri depi kote yo t'ap goumen an jouk lavil Silo. Li rive menm jou a. Li te chire rad sou li, li te mete pousyè sou tèt li pou fè wè jan li te nan lapenn.
 And a man of Benjamin went running from the fight and came to Shiloh the same day with his clothing out of order and earth on his head.
 και ἔδραμεν ἀνὴρ ἰεμναῖος ἐκ τῆς παρατάξεως και ἦλθεν εἰς σηλωμ ἐν τῇ ἡμέρᾳ ἐκείνῃ και τὰ ἱμάτια αὐτοῦ διερρηγότα και γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ
- 13 Eli menm te chita sou chèz li a bò wout la ap veye paske kè l' pa t' poze pou Bwat Kontra Bondye a. Nonm lan lage nouvèl la nan tout lavil la. Tout moun t'ap pouse rèl tèlman yo te pè.
 And when he came, Eli was seated by the wayside watching; and in his heart was fear for the ark of God. And when the man came into the town and gave the news, there was a great outcry.
 και ἦλθεν και ἰδοὺ ἡλι ἐκάθητο ἐπὶ τοῦ δόφρου παρὰ τὴν πύλιν σκοπεύων τὴν ὁδὸν ὅτι ἦν ἡ καρδία αὐτοῦ ἐξεστηκυῖα περὶ τῆς κιβωτοῦ τοῦ θεοῦ και ὁ ἄνθρωπος εἰσήλθεν εἰς τὴν πόλιν ἀπαγγεῖλαι και αὐτὸς ἀνεβόησεν ἡ πόλις
- 14 Eli tandè bri a, li mande: -Pouki tout bri sa a? Nonm lan kouri pote nouvèl la bay Eli.
 And Eli, hearing the noise and the cries, said, What is the reason of this outcry? And the man came quickly and gave the news to Eli.
 και ἤκουσεν ἡλι τὴν φωνὴν τῆς βοῆς και εἶπεν τίς ἡ βοή τῆς φωνῆς ταύτης και ὁ ἄνθρωπος σπεύσας εἰσήλθεν και ἀπήγγειλεν τῷ ἡλι
- 15 Eli te gen katrevendizwitan sou tèt li, li pa t' wè menm nan je l' ankò.
 Now Eli was ninety-eight years old, and his eyes were fixed so that he was not able to see.
 και ἡλι υἱὸς ἐνεήκοντα ἐτῶν και οἱ ὀφθαλμοὶ αὐτοῦ ἐπανέστησαν και οὐκ ἔβλεπεν και εἶπεν ἡλι τοῖς ἀνδράσιν τοῖς περιεστηκόσιν αὐτῷ τίς ἡ φωνὴ τοῦ ἤχους τούτου
- 16 Nonm lan di Eli konsa: -Mwen fèk soti kote yo t'ap goumen an, mwen chape kò m' nan batay la vin isit la. Eli di l': -Ki jan sa pase, pitit mwen!
 And the man said to Eli, I have come from the army and have come in flight today from the fight. And he said, How did it go, my son?
 και ὁ ἀνὴρ σπεύσας προσῆλθεν πρὸς ἡλι και εἶπεν αὐτῷ ἐγὼ εἰμι ὁ ἤκων ἐκ τῆς παρεμβολῆς κατὰ πρόφην ἐκ τῆς παρατάξεως σήμερον και εἶπεν τί τὸ γεγονός ῥῆμα τέκνον
- 17 Mesaje a reponn, li di l' konsa: -Moun Izrayèl yo kouri pou moun Filisti yo ki touye anpil moun nan pèp la. De pitit gason ou yo, Ofni ak Fineas, mouri. Moun Filisti yo sezi Bwat Kontra Bondye a.
 And the man said, Israel went in flight from the Philistines, and there has been great destruction among the people, and your two sons, Hophni and Phinehas, are dead, and the ark of God has been taken.
 και ἀπεκρίθη τὸ παιδάριον και εἶπεν ἐπέφυγεν ἀνὴρ ἰσραηλ ἐκ προσώπου ἀλλοφύλων και ἐγένετο πληγὴ μεγάλη ἐν τῷ λαῷ και ἀμφότεροι οἱ υἱοὶ σου τεθνήκασιν και ἡ κιβωτὸς τοῦ θεοῦ ἐλήμφθη

- 18 Nonmen nonm lan nonmen Bwat Kontra a, Eli sot tonbe sou chèz la, li blayi atè devan pòtay la. Li te fin granmoun epi li te gwo anpil. Nwa kou l' kase sèk, li mouri. Li te pase karantan ap gouvènen pèp Izrayèl la.
 And at these words about the ark of God, Eli, falling back off his seat by the side of the doorway into the town, came down on the earth so that his neck was broken and death overtook him, for he was an old man and of great weight. He had been judging Israel for forty years.
 και ἐγένετο ὡς ἐμνήσθη τῆς κιβωτοῦ τοῦ θεοῦ και ἔπεσεν ἀπὸ τοῦ δόφρου ὀπισθίως ἐχόμενος τῆς πύλης και συνετρίβη ὁ νῶτος αὐτοῦ και ἀπέθανεν ὅτι πρεσβύτης ὁ ἄνθρωπος και βαρῦς και αὐτὸς ἔκρινεν τὸν ἰσραηλ εἴκοσι ἔτη
- 19 ¶ Bèlfi Eli a, madanm Fineas, te ansent, li t'ap tann jou pou l' akouche. Lè li tande yo te pran Bwat Kontra Bondye a, epi bòpè l' ansanm ak mari l' te mouri, lamenm tranche pran l', li akouche.
 And his daughter-in-law, the wife of Phinehas, was with child and near the time when she would give birth; and when she had the news that the ark of God had been taken and that her father-in-law and her husband were dead, her pains came on her suddenly and she gave birth.
 και νόμφη αὐτοῦ γυνή φινεας συνειληφύια τοῦ τεκεῖν και ἤκουσεν τὴν ἀγγελίαν ὅτι ἐλήμφθη ἡ κιβωτὸς τοῦ θεοῦ και ὅτι τέθνηκεν ὁ πενθερὸς αὐτῆς και ὁ ἀνὴρ αὐτῆς και ὥκλασεν και ἔτεκεν ὅτι ἔπεσ τράφησαν ἐπ' αὐτὴν ὠδίνες αὐτῆς
- 20 Men, medam ki te la avè l' yo wè l'ap mouri, yo di l' konsa: -Pran kouraj, machè! Ou fè yon pitit gason. Men li pa reponn anyen, li pa okipe yo.
 And when she was very near death the women who were with her said, Have no fear, for you have given birth to a son. But she made no answer and gave no attention to it.
 και ἐν τῷ καιρῷ αὐτῆς ἀποθνήσκει και εἶπον αὐτῇ αἱ γυναῖκες αἱ παρεστηκυῖαι αὐτῇ μὴ φοβοῦ ὅτι υἱὸν τέτοκας και οὐκ ἀπεκρίθη και οὐκ ἐνόησεν ἡ καρδιά αὐτῆς
- 21 Li rele ti gason an Ikabòd, epi li di: -Pèp Izrayèl la pèdi lasistans pouwva Bondye a. Li t'ap di sa akòz Bwat Kontra Bondye yo te sezi a.
 And she gave the child the name of Ichabod, saying, The glory has gone from Israel: because the ark of God was taken and because of her father-in-law and her husband.
 και ἐκάλεσεν τὸ παιδάριον οὐαὶ βαρχαβωθ ὑπὲρ τῆς κιβωτοῦ τοῦ θεοῦ και ὑπὲρ τοῦ πενθεροῦ αὐτῆς και ὑπὲρ τοῦ ἀνδρὸς αὐτῆς
- 22 Li t'ap di: -Wi, avèk Bwat Kontra Bondye yo pran an, pèp Izrayèl la pèdi lasistans pouwva Bondye a.
 And she said, The glory is gone from Israel, for the ark of God has been taken.
 και εἶπαν ἀπόκισται δόξα ἰσραηλ ἐν τῷ λημφθῆναι τὴν κιβωτὸν κυρίου
- 1 ¶ Lè moun Filisti yo sezi Bwat Kontra Bondye a bò lavil Ebeneze, yo pote l' ale lavil Asdòd.
 Now the Philistines, having taken the ark of God, took it with them from Eben-ezer to Ashdod.
 και ἀλλόφυλοι ἔλαβον τὴν κιβωτὸν τοῦ θεοῦ και εἰσήνεγκαν αὐτὴν ἐξ ἀβεννεζερ εἰς ἄζωτον
- 2 Yo antre avè l' nan tanp Dagon, bondye pa yo a. Yo mete l' sou kote estati Dagon an.
 They took the ark of God into the house of Dagon and put it by the side of Dagon.
 και ἔλαβον ἀλλόφυλοι τὴν κιβωτὸν κυρίου και εἰσήνεγκαν αὐτὴν εἰς οἶκον δαγων και παρέστησαν αὐτὴν παρὰ δαγων
- 3 Nan denmen maten byen bonè, lè moun lavil Asdòd yo leve, yo wè estati Dagon an te tonbe fas atè devan Bwat Kontra Bondye a. Yo pran estati Dagon an, yo mete l' kanpe nan plas li ankò.
 And when the people of Ashdod got up early on the morning after, they saw that Dagon had come down to the earth on his face before the ark of the Lord. And they took Dagon up and put him in his place again.
 και ὠρθρισαν οἱ ἄζῳτιοι και εἰσήλθον εἰς οἶκον δαγων και εἶδον και ἰδοὺ δαγων πεπτωκὸς ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον κιβωτοῦ τοῦ θεοῦ και ἤγειραν τὸν δαγων και κατέστησαν εἰς τὸν τόπον αὐτοῦ και ἐβαρύνθη χεῖρ κυρίου ἐπὶ τοὺς ἄζωτιοὺς και ἐβασάνισεν αὐτοὺς και ἐπάταξεν αὐτοὺς εἰς τὰς ἑδρας αὐτῶν τὴν ἄζωτον και τὰ ὄρια αὐτῆς
- 4 Nan denmen ankò lè yo leve nan maten, yo wè estati Dagon an te tonbe fas atè devan Bwat Kontra Seyè a. Tèt li ak de bra l' yo te kraze, yo te sou papòt tanp lan. Se rèz kò a ase ki te rete.
 And when they got up early on the morning after, Dagon had come down to the earth on his face before the ark of the Lord; and his head and his hands were broken off on the doorstep; only the base was in its place.
 και ἐγένετο ὅτε ὠρθρισαν τὸ πρωὶ και ἰδοὺ δαγων πεπτωκὸς ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον κιβωτοῦ διαθήκης κυρίου και ἡ κεφαλὴ δαγων και ἀμφοτέρα τὰ ἴχνη χειρῶν αὐτοῦ ἀφηρημένα ἐπὶ τὰ ἔμπροσθια ἀμφοῖν ἕκαστον και ἀμφοτέροι οἱ καρποὶ τῶν χειρῶν αὐτοῦ πεπτωκότες ἐπὶ τὸ πρόθυρον πλὴν ἡ βάση δαγων ὑπελείφθη
- 5 Se poutèt sa, jouk koulye a, ni prèt Dagon yo ni moun k'ap antre nan tanp Dagon an lavil Asdòd, lè yo rive devan pòtay la, yo sote papòt la, yo pa janm pile li.
 So to this day no priest of Dagon, or any who come into Dagon's house, will put his foot on the doorstep of the house of Dagon in Ashdod.
 διὰ τοῦτο οὐκ ἐπιβαίνουσιν οἱ ἱερεῖς δαγων και πᾶς ὁ εἰσπορευόμενος εἰς οἶκον δαγων ἐπὶ βαθμὸν οἴκου δαγων ἐν ἄζωτῳ ἕως τῆς ἡμέρας ταύτης ὅτι ὑπερβαίνοντες ὑπερβαίνουσιν
- 6 ¶ Seyè a t'ap manyen ak pèp lavil Asdòd la, li te mete yo vant ba. Li fè yon bann gwo bouton soti sou yo ak sou moun ki t'ap viv nan vwazinaj lavil la.
 But the hand of the Lord was hard on the people of Ashdod and he sent disease on them through all the country of Ashdod.
 και ἐβαρύνθη χεῖρ κυρίου ἐπὶ ἄζωτον και ἐπήγαγεν αὐτοῖς και ἐξέξισεν αὐτοῖς εἰς τὰς ναῦς και μέσον τῆς χώρας αὐτῆς ἀνεφύησαν μύες και ἐγένετο σύγχυσις θανάτου μεγάλη ἐν τῇ πόλει
- 7 Lè moun lavil Asdòd yo wè sa ki te rive yo a, yo di: -Pa kite Bwat Kontra Bondye pèp Izrayèl la nan mitan nou ankò! Se pa ti kras kale l'ap kale Dagon, zidòl nou an, ansanm ak nou.
 And when the men of Ashdod saw how it was, they said, Let not the ark of the God of Israel be with us, for his hand is hard on us and on Dagon our god.
 και εἶδον οἱ ἄνδρες ἄζωτου ὅτι οὕτως και λέγουσιν ὅτι οὐ καθήσεται κιβωτὸς τοῦ θεοῦ ἰσραηλ μεθ' ἡμῶν ὅτι σκληρὰ χεῖρ αὐτοῦ ἐφ' ἡμᾶς και ἐπὶ δαγων θεὸν ἡμῶν

- 8 Se konsa yo voye chache senk chèf moun Filisti yo, epi yo di yo: -Kisa pou nou fè ak Bwat Kontra Bondye pèp Izrayèl la? Chèf yo reponn: -Pote l' ale lavil Gat. Se konsa yo pote Bwat Kontra Bondye pèp Izrayèl la lavil Gat.
 So they sent for all the lords of the Philistines to come together there, and said, What are we to do with the ark of the God of Israel? And their answer was, Let the ark of the God of Israel be taken away to Gath. So they took the ark of the God of Israel away.
 και ἀποστέλλουσιν και συνάγουσιν τοὺς σατράπας τῶν ἀλλοφύλων πρὸς αὐτοὺς και λέγουσιν τί ποιήσωμεν κιβωτῷ θεοῦ ἰσραηλ και λέγουσιν οἱ γεθθαῖοι μετελθέτω κιβωτὸς τοῦ θεοῦ πρὸς ἡμᾶς και μετήλθεν κιβωτὸς τοῦ θεοῦ εἰς γεθθα
- 9 Men, lè Bwat Kontra a rive la, Seyè a manyen ak moun lavil la. Li fè yon sèl kouri pete nan lavil la. Bondye pini yo, li voye yon kalite gwo bouton ki leve sou tout kò moun lavil la, timoun kou granmoun.
 But after they had taken it away, the hand of the Lord was stretched out against the town for its destruction: and the signs of disease came out on all the men of the town, small and great.
 και ἐγενήθη μετὰ τὸ μετελθεῖν αὐτὴν και γίνεται χεῖρ κυρίου ἐν τῇ πόλει τάρραχος μέγας σφόδρα και ἐπάταξεν τοὺς ἄνδρας τῆς πόλεως ἀπὸ μικροῦ ἕως μεγάλου και ἐπάταξεν αὐτοὺς εἰς τὰς ἔδρας αὐτῶν και ἐποίησαν ἑαυτοῖς οἱ γεθθαῖοι ἔδρας
- 10 Se konsa yo voye Bwat Kontra a lavil Ekwon. Rive li rive la, moun yo pran rele: -Men yo pote Bwat Kontra Bondye pèp Izrayèl la lakay nou. Se touye yo vle touye tout moun isit la!
 So they sent the ark of God to Ekron. And when the ark of God came to Ekron, the people of the town made an outcry, saying, They have sent the ark of the God of Israel to us for the destruction of us and of our people.
 και ἐξαποστέλλουσιν τὴν κιβωτὸν τοῦ θεοῦ εἰς ἀσκαλῶνα και ἐγενήθη ὡς εἰσηλθεν κιβωτὸς θεοῦ εἰς ἀσκαλῶνα και ἐβόησαν οἱ ἀσκαλωνῖται λέγοντες τί ἀπεστρέψατε πρὸς ἡμᾶς τὴν κιβωτὸν τοῦ θεοῦ ἰσραηλ θανατώσαι ἡμᾶς και τὸν λαὸν ἡμῶν
- 11 Yo fè chache senk chèf moun Filisti yo. Yo di yo: -Voye Bwat Kontra Bondye pèp Izrayèl la tounen nan plas li, pou li pa touye tout moun isit yo. Tout lavil la te tèt anba, moun t'ap mouri paske Seyè a t'ap manyen rèd ak yo.
 So they sent and got together all the lords of the Philistines, and they said, Send away the ark of the God of Israel, and let it go back to its place, so that it may not be the cause of death to us and to our people: for there was a great fear of death through all the town; the hand of God was very hard on them there.
 και ἐξαποστέλλουσιν και συνάγουσιν τοὺς σατράπας τῶν ἀλλοφύλων και εἶπον ἐξαποστείλατε τὴν κιβωτὸν τοῦ θεοῦ ἰσραηλ και καθισάτω εἰς τὸν τόπον αὐτῆς και οὐ μὴ θανατώσῃ ἡμᾶς και τὸν λαὸν ἡμῶν ὅτι ἐγενήθη σύγχυσις θανάτου ἐν ὅλῃ τῇ πόλει βαρεῖα σφόδρα ὡς εἰσηλθεν κιβωτὸς θεοῦ ἰσραηλ ἐκεῖ
- 12 Sa ki pa t' mouri yo te gen tout kò yo kouvri ak bouton. Tout moun t'ap rele mande bondye pa yo sekou.
 And those men who were not overtaken by death were cruelly diseased: and the cry of the town went up to heaven.
 και οἱ ζῶντες και οὐκ ἀποθανόντες ἐπλήγησαν εἰς τὰς ἔδρας και ἀνέβη ἡ κραυγὴ τῆς πόλεως εἰς τὸν οὐρανόν
- 1 ¶ Bwat Kontra Seyè a te gen tan pase sèt mwa nan peyi Filisti a.
 Now the ark of the Lord was in the country of the Philistines for seven months.
 και ἦν ἡ κιβωτὸς ἐν ἀργῷ τῶν ἀλλοφύλων ἐπτὰ μῆνας και ἐξέξεσεν ἡ γῆ αὐτῶν μύσας
- 2 Moun Filisti yo fè rele prèt yo ak divinò yo. Yo mande yo: -Kisa pou n' fè ak Bwat Kontra Seyè a? Ki jan pou n' fè pou n' voye l' tounen nan plas li?
 And the Philistines sent for the priests and those who were wise in secret arts, and said to them, What are we to do with the ark of the Lord? How are we to send it away to its place?
 και καλοῦσιν ἀλλοφύλοι τοὺς ἱερεῖς και τοὺς μάντις και τοὺς ἐπαιδοῦς αὐτῶν λέγοντες τί ποιήσωμεν τῇ κιβωτῷ κυρίου γνωρίσατε ἡμῖν ἐν τίνι ἀποστελοῦμεν αὐτὴν εἰς τὸν τόπον αὐτῆς
- 3 Yo reponn: -Si n'ap voye Bwat Kontra Bondye pèp Izrayèl la tounen, nou pa ka voye l' konsa san anyen. Se pou nou voye kichòy ki va sèvi pou peye pou sa nou fè a. Si nou fè l' konsa, nou tout n'a geri, epi n'a konnen poukisa li t'ap plede frappe nou konsa.
 And they said, If you send away the ark of the God of Israel, do not send it without an offering, but send him a sin-offering with it: then you will have peace again, and it will be clear to you why the weight of his hand has not been lifted from you.
 και εἶπαν εἰ ἐξαποστελέτε ὑμεῖς τὴν κιβωτὸν διαθήκης κυρίου θεοῦ ἰσραηλ μὴ δὴ ἐξαποστεύητε αὐτὴν κενὴν ἀλλὰ ἀποδιδόντες ἀπόδοτε αὐτῇ τῆς βασάνου και τότε ἰαθήσεσθε και ἐξίλασθήσεται ὑμῖν μὴ οὐκ ἀποστή ἡ χεῖρ αὐτοῦ ἀφ' ὑμῶν
- 4 Pèp la mande yo: -Ki kalite bagay pou nou bay ki va sèvi pou peye pou sa nou fè a? Yo di yo: -Senk bouton lò ak senk sourit an lò, yonn pou chak chèf moun Filisti yo, paske se menm maladi a ki te tonbe ni sou nou ni sou senk chèf nou yo.
 Then they said, What sin-offering are we to send to him? And they said, Five gold images of the growths caused by your disease and five gold mice, one for every lord of the Philistines: for the same disease came on you and on your lords.
 και λέγουσιν τί τὸ τῆς βασάνου ἀποδόσωμεν αὐτῇ και εἶπαν κατ' ἀριθμὸν τῶν σατραπῶν τῶν ἀλλοφύλων πέντε ἔδρας χρυσοῦς ὅτι πταῖσμα ἐν ὑμῖν και τοῖς ἄρχουσιν ὑμῶν και τῷ λαῷ
- 5 N'a fè bouton lò yo pou yo sanble ak bouton ki te leve sou nou yo. Konsa tou, n'a fè senk sourit an lò pòtre ak sourit k'ap plede ravaje peyi a. Epi n'a rekonèt Bondye pèp Izrayèl la se yon Bondye ki gen pounwa. Lè sa a, nou kwè l'a sispann frappe nou, nou menm, bondye nou yo ak peyi nou an.
 So make images of the growths caused by your disease and of the mice which are damaging your land; and give glory to the God of Israel: it may be that the weight of his hand will be lifted from you and from your gods and from your land.
 και μὲς χρυσοῦς ὁμοίωμα τῶν μυῶν ὑμῶν διαφθειρόντων τὴν γῆν και δώσετε τῷ κυρίῳ δόξαν ὅπως κουφίση τὴν χεῖρα αὐτοῦ ἀφ' ὑμῶν και ἀπὸ τῶν θεῶν ὑμῶν και ἀπὸ τῆς γῆς ὑμῶν

- 6 Poukisa pou n'ap fè tèt di tankou farawon an ak moun peyi Lejip yo? Eske lè Bondye te konmanse manyen ak yo, yo pa t' kite moun yo al fè wout yo?
Why do you make your hearts hard, like the hearts of Pharaoh and the Egyptians? When he had made sport of them, did they not let the people go, and they went away?
 και ινα τι βαρύνετε τας καρδίας υμών ως ἐβάρυνεν αἴγυπτος και φαραω τὴν καρδίαν αὐτῶν οὐχι ὅτε ἐνέπαιξεν αὐτοῖς ἐξαπέστειλαν αὐτούς και ἀπῆλθον
- 7 Nou pral pare yon kabwa tou nèf ak de manman bèf ki gen pitit dèyè yo epi ki pa janm sèvi pou fè ankenn travay anvan sa. N'a mare yo nan kabwa a, men n'a fè ti bèf dèyè manman yo tounen lakay.
So now, take and make ready a new cart, and two cows which have never come under the yoke, and have the cows yoked to the cart, and take their young ones away from them:
 και νῦν λάβετε και ποιήσατε ἄμαξαν καινήν και δύο βόας πρωτοτοκούσας ἄνευ τῶν τέκνων και ζεύξατε τὰς βόας ἐν τῇ ἀμάξῃ και ἀπαγάγετε τὰ τέκνα ἀπὸ ὀπισθεν αὐτῶν εἰς οἶκον
- 8 N'a pran Bwat Kontra Seyè a, n'a mete l' sou kabwa a. N'a pran sa n'ap bay pou sèvi pou peye pou sa nou fè a, n'a mete yo nan yon ti bwat sou kote l'. N'a mete kabwa a sou wout la, n'a kite l' ale pou kont li.
And put the ark of the Lord on the cart, and the gold images which you are sending as a sin-offering in a chest by its side; and send it away so that it may go.
 και λήψεσθε τὴν κιβωτὸν και θήσετε αὐτὴν ἐπὶ τὴν ἄμαξαν και τὰ σκευὴ τὰ χρυσᾶ ἀποδώσετε αὐτῇ τῆς βασάνου και θήσετε ἐν θέματι βερσεχθαν ἐκ μέρους αὐτῆς και ἐξαποστελεῖτε αὐτὴν και ἀπελεύσεται
- 9 N'a rete ap gade l' ale. Si nou wè l' pran chemen moute lavil Bèt-Chemèch, n'a konnen se Bondye pèp Izrayèl la ki te voye tout malè sa yo sou nou. Men si li pran yon lòt wout, lè sa a n'a konnen malè sa yo pa t' soti nan li. Se te de venn pa nou.
If it goes by the land of Israel to Beth-shemesh, then this great evil is his work; but if not, then we may be certain that the evil was not his doing, but was the working of chance.
 και ὄψεσθε εἰ εἰς ὁδὸν ὁρίων αὐτῆς πορεύσεται κατὰ βαιθσαμυς αὐτὸς πεποιήκεν ἡμῖν τὴν κακίαν ταύτην τὴν μεγάλην και ἐὰν μὴ και γνωσόμεθα ὅτι οὐ χεῖρ αὐτοῦ ἦται ἡμῶν ἀλλὰ σύμπτωμα τοῦτο γέγονεν ἡμῖν
- 10 ¶ Moun yo fè sa yo te di yo fè a. Yo pran de manman bèf ki te gen pitit dèyè yo, yo mare yo nan kabwa a, men yo kenbe ti bèf ki te dèyè manman yo lakay.
And the men did so; they took two cows, yoking them to the cart and shutting up their young ones in their living-place:
 και ἐποίησαν οἱ ἀλλόφυλοι οὕτως και ἔλαβον δύο βόας πρωτοτοκούσας και ἔζευξαν αὐτάς ἐν τῇ ἀμάξῃ και τὰ τέκνα αὐτῶν ἀπεκόλωσαν εἰς οἶκον
- 11 Yo mete Bwat Kontra a sou kabwa a ansanm ak ti bwat ki te gen ti sourit an lò yo ak pòtre bouton yo.
And they put the ark of the Lord on the cart and the chest with the gold images.
 και ἔθεντο τὴν κιβωτὸν ἐπὶ τὴν ἄμαξαν και τὸ θέμα εργαβ και τοὺς μῦς τοὺς χρυσοῦς
- 12 Bèf yo pran wout lavil Bèt-Chemèch dirèk dirèk. Y' al tou dwat devan yo. Sou tout wout la bèf yo t'ap rele. Senk chèf moun Filisti yo t'ap mache dèyè yo jouk yo rive sou baliz lavil Bèt-Chemèch.
And the cows took the straight way, by the road to Beth-shemesh; they went by the highway, not turning to the right or to the left, and the sound of their voices was clear on the road; and the lords of the Philistines went after them as far as the edge of Beth-shemesh.
 και κατευθύναν αἱ βόες ἐν τῇ ὁδῷ εἰς ὁδὸν βαιθσαμυς ἐν τρίβῳ ἐνὶ ἐπορεύοντο και ἐκοπίων και οὐ μεθίσταντο δεξιὰ οὐδὲ ἀριστερά και οἱ σατράπαι τῶν ἀλλοφύλων ἐπορεύοντο ὀπίσω αὐτῆς ἕως ὁρίων βαιθσαμυς
- 13 Moun lavil Bèt-Chemèch yo t'ap ranmase ble nan plenn lan. Lè yo leve je yo, yo wè Bwat Kontra a, yo pran rele sitèlman yo te kontan.
And the people of Beth-shemesh were cutting their grain in the valley, and lifting up their eyes they saw the ark and were full of joy when they saw it.
 και οἱ ἐν βαιθσαμυς ἐθέριζον θερισμὸν πυρῶν ἐν κοιλάδι και ἦσαν ὀφθαλμοῦς αὐτῶν και εἶδον κιβωτὸν κυρίου και ἠφράνθησαν εἰς ἀπάντησιν αὐτῆς
- 14 Kabwa a rive nan jaden Jozye a nan peyi Bèt-Chemèch epi li rete. Te gen yon gwo wòch bò la. Moun yo demoute kabwa a, yo fann tout bwa yo, yo touye bèf yo, epi yo boule yo nèt pou Seyè a.
And the cart came into the field of Joshua the Beth-shemite, and came to a stop there by a great stone: and cutting up the wood of the cart they made a burned offering of the cows to the Lord.
 και ἡ ἄμαξα εἰσήλθεν εἰς ἀγρὸν ὠσηε τὸν ἐν βαιθσαμυς και ἔστησαν ἐκεῖ παρ' αὐτῇ λίθον μέγαν και σχίζουσιν τὰ ξύλα τῆς ἀμάξης και τὰς βόας ἀνήνεγκαν εἰς ὀλοκαύτωσιν τῷ κυρίῳ
- 15 Apre sa, moun Levi yo desann Bwat Kontra Seyè a ansanm ak ti bwat ki te gen bagay an lò yo. Yo mete yo sou gwo wòch la. Jou sa a, moun lavil Bèt-Chemèch yo ofri lòt bèt tou pou boule nèt nan dife ansanm ak lòt ofrann pou Seyè a.
Then the Levites took down the ark of the Lord and the chest in which were the gold images, and put them on the great stone: and the men of Beth-shemesh made burned offerings and gave worship that day before the Lord.
 και οἱ λευῖται ἀνήνεγκαν τὴν κιβωτὸν τοῦ κυρίου και τὸ θέμα εργαβ μετ' αὐτῆς και τὰ ἐπ' αὐτῆς σκευὴ τὰ χρυσᾶ και ἔθεντο ἐπὶ τοῦ λίθου τοῦ μεγάλου και οἱ ἄνδρες βαιθσαμυς ἀνήνεγκαν ὀλοκαυτώσιν εἰς και θυσίας ἐν τῇ ἡμέρᾳ ἐκείνῃ τῷ κυρίῳ
- 16 Lè senk chèf moun Filisti yo wè sa, yo tounen lavil Ekwon menm jou a.
And the five lords of the Philistines, having seen it, went back to Ekron the same day.
 και οἱ πέντε σατράπαι τῶν ἀλλοφύλων ἐώρων και ἀνέστρεψαν εἰς ἀσκαλῶνα τῇ ἡμέρᾳ ἐκείνῃ
- 17 Moun Filisti yo te voye senk bouton lò bay Seyè a pou sa te sèvi pou peye pou sa yo te fè a: yonn pou Asdòd, yonn pou Gaza, yonn pou Achkalon, yonn pou Gat, yonn pou Ekwon.
Now these are the gold images which the Philistines sent as a sin-offering to the Lord; one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, one for Ekron;
 και αὐται αἱ ἔδραι αἱ χρυσᾶ ἅς ἀπέδωκαν οἱ ἀλλόφυλοι τῆς βασάνου τῷ κυρίῳ τῆς ἀζώτου μίαν τῆς γάζης μίαν τῆς ἀσκαλῶνος μίαν τῆς γεθ μίαν τῆς ακκαρων μίαν

- 18 Yo te voye senk ti sourit fèt an lò tou, yonn pou chak lavil kote chèf moun Filisti yo t'ap kòmande, kit se lavil ki gen ranpa, kit se lavil ki pa gen ranpa. Gwo wòch kote yo te mete Bwat Kontra Seyè a nan mitan jaden Jozye a, bò lavil Bèt-Chemèch la, kanpe la jouk koulye a, tankou yon mak pou fè chonje sak te rive lè sa a.
And the gold mice, one for every town of the Philistines, the property of the five lords, walled towns as well as country places: and the great stone where they put the ark of the Lord is still in the field of Joshua the Beth-shemite to this day.
 και μῦς οἱ χρυσοὶ κατ' ἀριθμὸν πασῶν πόλεων τῶν ἀλλοφύλων τῶν πέντε σατραπῶν ἐκ πόλεως ἐστερευομένης καὶ ἕως κόμης τοῦ φερεζαίου καὶ ἕως λίθου τοῦ μεγάλου οὗ ἐπέθηκαν ἐπ' αὐτοῦ τὴν κιβωτὸν διαθήκης κυρίου τοῦ ἐν ἄργῳ ὡσεὶ τοῦ βαιθσαμουσίτου
- 19 ¶ Apre sa, Seyè a te touye kèk moun nan moun lavil Bèt-Chemèch yo paske yo t' al voye je yo wè sa ki anndan Bwat Kontra a. Li touye swasann dis ladan yo. Pèp la te nan gwo lapenn, paske Seyè a te fè gwo malè sa a sou yo.
But the Lord sent destruction on seventy men of the people of Beth-shemesh for looking into the ark of the Lord; and great was the sorrow of the people for the destruction which the Lord had sent on them.
 και οὐκ ἠσμένισαν οἱ υἱοὶ ἰερχονιου ἐν τοῖς ἀνδράσιν βαιθσαμους ὅτι εἶδαν κιβωτὸν κυρίου καὶ ἐπάταξεν ἐν αὐτοῖς ἑβδομήκοντα ἀνδρας καὶ πενήκοντα χιλιάδας ἀνδρῶν καὶ ἐπέθησεν ὁ λαὸς ὅτι ἐπάταξεν κύριος ἐν τῷ λαῷ πληγὴν μεγάλην σφόδρα
- 20 Lè sa a, moun lavil Bèt-Chemèch yo di: -Ki moun ki ka kanpe devan Seyè a, Bondye sa a ki yon Bondye apa? Ki bò pou n' voye Bwat Kontra a ale pou l' pa rete lakay nou?
And the men of Beth-shemesh said, Who is able to keep his place before the Lord, this holy God? and to whom may he go from us?
 και εἶπαν οἱ ἄνδρες οἱ ἐκ βαιθσαμους τίς δυνήσεται διελθεῖν ἐνώπιον κυρίου τοῦ ἁγίου τούτου καὶ πρὸς τίνα ἀναβήσεται κιβωτὸς κυρίου ἀφ' ἡμῶν
- 21 Yo pran kèk mesaje, yo voye yo ale bò kote moun lavil Kiriyaat-Jearim, yo di yo konsa: -Moun Filisti yo voye Bwat Kontra Seyè a tounen. Vin pran l' mennen lakay nou.
And they sent men to the people living in Kiriath-jearim, saying, The Philistines have sent back the ark of the Lord; come and take it up to your country.
 και ἀποστέλλουσιν ἀγγέλους πρὸς τοὺς κατοικοῦντας καριαθιαριμ λέγοντες ἀπεστρόφασιν ἀλλόφυλοι τὴν κιβωτὸν κυρίου κατὰβητε καὶ ἀναγάγετε αὐτὴν πρὸς ἑαυτοὺς
- 1 ¶ Se konsa moun lavil Kiriyaat Jearim yo vin pran Bwat Kontra Seyè a. Yo mete l' lakay Abinadad, sou tèt yon ti mòn. Yo chwazi Eleazar, pitit gason Abinadad la, pou okipe Bwat Kontra Seyè a.
So the men of Kiriath-jearim came and took the ark of the Lord to the house of Abinadab in Gibeah, and they made his son Eleazar holy and put the ark in his care.
 και ἔρχονται οἱ ἄνδρες καριαθιαριμ καὶ ἀνάγουσιν τὴν κιβωτὸν διαθήκης κυρίου καὶ εἰσάγουσιν αὐτὴν εἰς οἶκον αμιναδαβ τὸν ἐν τῷ βουφῷ καὶ τὸν ελεαζαρ υἱὸν αὐτοῦ ἡγίασαν φυλάσσειν τὴν κιβωτὸν διαθήκης κυρίου
- 2 Bwat Kontra Seyè a te rete yon bon tan lavil Kiriyaat-Jearim. Li te pase ventan la. Pandan tout tan sa a, tout moun pèp Izrayèl yo t'ap rele nan pye Seyè a pou mande l' sekou.
And the ark was in Kiriath-jearim for a long time, as much as twenty years: and all Israel was searching after the Lord with weeping.
 και ἐγενήθη ἀφ' ἧς ἡμέρας ἦν ἡ κιβωτὸς ἐν καριαθιαριμ ἐπλήθυναν αἱ ἡμέραι καὶ ἐγένοντο εἴκοσι ἔτη καὶ ἐπέβλεψεν πᾶς οἶκος ἰσραηλ ὀπίσω κυρίου
- 3 ¶ Samyèl pale ak tout pèp la, li di yo konsa: -Si nou tounen vin jwenn Seyè a ak tout kè nou vre, se pou nou wete tout bondye moun lòt nasyon yo ak tout pòtre metrès Astate yo nan mitan nou. Viv pou Seyè a sèlman, se li menm ase pou nou sèvi. Lè sa a l'a delivre nou anba men moun Filisti yo.
Then Samuel said to all Israel, If with all your hearts you would come back to the Lord, then put away all the strange gods and the Astartes from among you, and let your hearts be turned to the Lord, and be servants to him only: and he will make you safe from the hands of the Philistines.
 και εἶπεν σαμουηλ πρὸς πάντα οἶκον ἰσραηλ λέγων εἰ ἐν ὅλῃ καρδίᾳ ὑμῶν ἡμεῖς ἐπιστρέφετε πρὸς κύριον περιέλετε τοὺς θεοὺς τοὺς ἄλλοτριούς ἐκ μέσου ὑμῶν καὶ τὰ ἄλλα καὶ ἐτοιμάσατε τὰς καρδίας ὑμῶν πρὸς κύριον καὶ δουλεύσατε αὐτῷ μόνῳ καὶ ἐξελεῖται ὑμᾶς ἐκ χειρὸς ἀλλοφύλων
- 4 Se konsa moun pèp Izrayèl yo wete tout estati bondye Baal ak metrès Astate yo nan mitan yo. Yo pran sèvi Seyè a sèlman.
So the children of Israel gave up the worship of Baal and Astarte, and became worshippers of the Lord only.
 και περιεῖλον οἱ υἱοὶ ἰσραηλ τὰς βααλιμ καὶ τὰ ἄλλα ασταρωθ καὶ ἐδούλευσαν κυρίῳ μόνῳ
- 5 Apre sa, Samyèl di yo: -Sanble tout pèp Izrayèl la lavil Mispa, m'a lapriyè Seyè a la pou nou.
Then Samuel said, Let all Israel come to Mizpah and I will make prayer to the Lord for you.
 και εἶπεν σαμουηλ ἄθροίσατε πάντα ἰσραηλ εἰς μασσηφαθ καὶ προσεύξομαι περὶ ὑμῶν πρὸς κύριον
- 6 Se konsa yo tout sanble lavil Mispa. Yo tire dlo, yo vide l' atè tankou yon ofrann pou Seyè a. Jou sa a, yo rete san manje. Epi yo di: -Nou peche kont Seyè a! Samyèl te rete lavil Mispa, se la li te konn regle tout bagay pou pèp Izrayèl la.
So they came together to Mizpah, and got water, draining it out before the Lord, and they took no food that day, and they said, We have done evil against the Lord. And Samuel was judge of the children of Israel in Mizpah.
 και συνήχθησαν εἰς μασσηφαθ καὶ ὕδρευοντα ὕδωρ καὶ ἐξέχεαν ἐνώπιον κυρίου ἐπὶ τὴν γῆν καὶ ἐνήστευσαν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ εἶπαν ἡμαρτήκαμεν ἐνώπιον κυρίου καὶ ἐδίκασεν σαμουηλ τοὺς υἱοὺς ἰσραηλ εἰς μασσηφαθ

- 7 ¶ Lè moun Filisti yo vin konnen pèp Izrayèl la te sanble lavil Mispa, senk chèf moun Filisti yo moute al atake yo. Moun pèp Izrayèl yo tandè sa, yo te pè.
Now when the Philistines had news that the children of Israel had come together at Mizpah, the lords of the Philistines went up against Israel. And the children of Israel, hearing of it, were full of fear.
καὶ ἤκουσαν οἱ ἀλλοφύλοι ὅτι συνηθροίσθησαν πάντες οἱ υἱοὶ ἰσραὴλ εἰς μασσηφάθ καὶ ἀνέβησαν σατράπαι ἀλλοφύλων ἐπὶ ἰσραὴλ καὶ ἀκούουσιν οἱ υἱοὶ ἰσραὴλ καὶ ἐφοβήθησαν ἀπὸ προσώπου ἄλλοφύλων
- 8 Epi yo di Samyèl: -Pa sispann lapriyè Seyè a pou nou, pou l' ka sove nou anba men moun Filisti yo.
And the children of Israel said to Samuel, Go on crying to the Lord our God for us to make us safe from the hands of the Philistines.
καὶ εἶπαν οἱ υἱοὶ ἰσραὴλ πρὸς σαμουὴλ μὴ παρασιωπήσης ἀφ' ἡμῶν τοῦ μὴ βοᾶν πρὸς κύριον θεόν σου καὶ σώσει ἡμᾶς ἐκ χειρὸς ἀλλοφύλων
- 9 Samyèl pran yon ti mouton dèyè manman, li boule l' nèt, li ofri l' bay Seyè a. Lèfni, Samyèl lapriyè Seyè a pou l' vin ede pèp Izrayèl la. Seyè a reponn lapriyè a.
And Samuel took a young lamb, offering all of it as a burned offering to the Lord; and Samuel made prayers to the Lord for Israel and the Lord gave him an answer.
καὶ ἔλαβεν σαμουὴλ ἄρνα γαλαθιῶν ἓνα καὶ ἀνήνεγκεν αὐτὸν ὀλοκαύτωσιν σὺν παντὶ τῷ λαῷ τῷ κυρίῳ καὶ ἐβόησεν σαμουὴλ πρὸς κύριον περὶ ἰσραὴλ καὶ ἐπήκουσεν αὐτοῦ κύριος
- 10 Pandan Samyèl t'ap boule ofrann lan, moun Filisti yo mache sou pèp Izrayèl la vin atake yo. Men lè sa a, Seyè a voye yon kout loraj sou moun Filisti yo. Moun Filisti yo pèdi tèt yo, yo pran kouri met deyò devan pèp Izrayèl la.
And while Samuel was offering the burned offering, the Philistines came near for the attack on Israel; but at the thunder of the Lord's voice that day the Philistines were overcome with fear, and they gave way before Israel.
καὶ ἦν σαμουὴλ ἀναφέρων τὴν ὀλοκαύτωσιν καὶ ἀλλοφύλοι προσήγον εἰς πόλεμον ἐπὶ ἰσραὴλ καὶ ἐβρόντησεν κύριος ἐν φωνῇ μεγάλῃ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπὶ τοὺς ἀλλοφύλους καὶ συνεχύθησαν καὶ ἔπταισαν ἐνώπιον ἰσραὴλ
- 11 Moun Izrayèl yo soti lavil Mispa, yo pran kouri dèyè moun Filisti yo jouk rive toupre lavil Bètkà. Sou tout wout la yo bat yo byen bat.
And the men of Israel went out from Mizpah and went after the Philistines, attacking them till they came under Beth-car.
καὶ ἐξῆλθαν ἄνδρες ἰσραὴλ ἐκ μασσηφάθ καὶ κατεδίωξαν τοὺς ἀλλοφύλους καὶ ἐπάταξαν αὐτοὺς ἕως ὑποκάτω τοῦ βαιθχορ
- 12 Lè sa a, Samyèl pran yon wòch, li mete l' ant lavil Mispa ak lavil Chenn. Li rele wòch la Ebeneze, paske li t'ap di: Jouk jòdi a se Seyè a ki pote nou sekou.
Then Samuel took a stone and put it up between Mizpah and Jeshanah, naming it Eben-ezer, and saying, Up to now the Lord has been our help.
καὶ ἔλαβεν σαμουὴλ λίθον ἓνα καὶ ἔστησεν αὐτὸν ἀνὰ μέσον μασσηφάθ καὶ ἀνὰ μέσον τῆς παλαιᾶς καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ ἀβενεζερ λίθος τοῦ βοηθοῦ καὶ εἶπεν ἕως ἐνταῦθα ἐβοήθησεν ἡμῖν κύριος
- 13 ¶ Se konsa moun Filisti yo te pèdi batay la nèt. Yo pa janm rekonmanse anvayi teritwa moun Izrayèl yo ankò. Seyè a te kenbe yo anba men l' pandan tout tan Samyèl te vivan.
So the Philistines were overcome, and did not come into the country of Israel again: and all the days of Samuel the hand of the Lord was against the Philistines.
καὶ ἐταπεινώσεν κύριος τοὺς ἀλλοφύλους καὶ οὐ προσέθεντο ἔτι προσελθεῖν εἰς ὄριον ἰσραὴλ καὶ ἐγενήθη χεῖρ κυρίου ἐπὶ τοὺς ἀλλοφύλους πάσας τὰς ἡμέρας τοῦ σαμουὴλ
- 14 Tout lavil moun Filisti yo te pran, depi lavil Ekwon jouk lavil Gat, tout te tounen nan men moun Izrayèl yo ankò. Se konsa pèp Izrayèl la te mete moun Filisti yo deyò sou tout teritwa ki te pou yo.
Epi tou pa t' gen lagè menm ant moun Izrayèl yo ak moun Amori yo.
And the towns which the Philistines had taken were given back to Israel, from Ekron to Gath, and all the country round them Israel made free from the power of the Philistines. And there was peace between Israel and the Amorites.
καὶ ἀπεδόθησαν αἱ πόλεις ἃς ἔλαβον οἱ ἀλλοφύλοι παρὰ τῶν υἱῶν ἰσραὴλ καὶ ἀπέδωκαν αὐτὰς τῷ ἰσραὴλ ἀπὸ ἀσκαλῶνος ἕως αζοβ καὶ τὸ ὄριον ἰσραὴλ ἀφείλαντο ἐκ χειρὸς ἀλλοφύλων καὶ ἦν εἰρήνη ἀνὰ μέσον ἰσραὴλ καὶ ἀνὰ μέσον τοῦ αμορραίου
- 15 Samyèl gouvènè pèp Izrayèl la jouk li mouri.
And Samuel was judge of Israel all the days of his life.
καὶ ἐδίκασεν σαμουὴλ τὸν ἰσραὴλ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ
- 16 Chak lane li te fè vizit nan tout peyi a, li pase lavil Betèl, lavil Gilgal ak lavil Mispa. Nan tout lavil yo, li te konn regle tout kont moun yo te gen yonn ak lòt.
From year to year he went in turn to Beth-el and Gilgal and Mizpah, judging Israel in all those places.
καὶ ἐπορεύετο κατ' ἐνιαυτὸν ἐνιαυτὸν καὶ ἐκύκλου βαιθηλ καὶ τὴν γαλαα καὶ τὴν μασσηφάθ καὶ ἐδίκασεν τὸν ἰσραὴλ ἐν πᾶσι τοῖς ἡγιασμένοις τούτοις
- 17 Apre sa, li tounen lakay li lavil Rama kote li te konn regle zafè pou pèp Izrayèl la tou. Li te bati yon lotèl pou Seyè a lavil Rama.
And his base was at Ramah, where his house was; there he was judge of Israel and there he made an altar to the Lord.
ἡ δὲ ἀποστροφή αὐτοῦ εἰς ἂρμαθαιμ ὅτι ἐκεῖ ἦν ὁ οἶκος αὐτοῦ καὶ ἐδίκασεν ἐκεῖ τὸν ἰσραὴλ καὶ ὠκοδόμησεν ἐκεῖ θυσιαστήριον τῷ κυρίῳ
- 1 ¶ Lè Samyèl konmanse granmoun, li mete pitit gason l' yo pou gouvènè pèp Izrayèl la.
Now when Samuel was old, he made his sons judges over Israel.
καὶ ἐγένετο ὡς ἐγήρασεν σαμουὴλ καὶ κατέστησεν τοὺς υἱοὺς αὐτοῦ δικαστὰς τῷ ἰσραὴλ

- 2 Pi gran an te rele Joèl, piti a te rele Abija. Se lavil Bècheba yo t'ap gouvènen.
The name of his first son was Joel and the name of his second Abijah: they were judges in Beer-sheba.
καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν αὐτοῦ πρωτότοκος ἰωηλ καὶ ὄνομα τοῦ δευτέρου ἀβία δικασταὶ ἐν βηρσαβεε
- 3 Men yo pa t' swiv egzanp papa yo. Yon sèl bagay ki te enterese yo se te fè lajan. Yo te konn pran lajan sou kote nan men moun pou regle zafè pou yo. Yo t'ap fè patipri.
And his sons did not go in his ways, but moved by the love of money took rewards, and were not upright in judging.
καὶ οὐκ ἐπορεύθησαν οἱ υἱοὶ αὐτοῦ ἐν ὁδοῦ αὐτοῦ καὶ ἐξέκλιναν ὀπίσω τῆς συντελείας καὶ ἐλάμβανον δῶρα καὶ ἐξέκλινον δικαιώματα
- 4 ¶ Lè sa a, tout chèf fanmi ki te reskonsab pèp Izrayèl la sanble, y' al jwenn Samyèl lavil Rama.
Then all the responsible men of Israel got together and went to Samuel at Ramah,
καὶ συναθροίζονται ἄνδρες ἰσραηλ καὶ παραγίνονται εἰς αρμαθαιμ πρὸς σαμουηλ
- 5 Epi yo di l': -Gade! Ou fin granmoun. Pitit ou yo pa swiv egzanp ou te ba yo. Koulye a, chwazi yon wa pou gouvènen nou, jan sa fèt nan tout lòt peyi yo.
And said to him, See now, you are old, and your sons do not go in your ways: give us a king now to be our judge, so that we may be like the other nations.
καὶ εἶπαν αὐτῷ ἰδοὺ σὺ γεγῆρακας καὶ οἱ υἱοὶ σου οὐ πορεύονται ἐν τῇ ὁδοῦ σου καὶ νῦν κατάστησον ἐφ' ἡμᾶς βασιλεῖα δικάζειν ἡμᾶς καθὰ καὶ τὰ λοιπὰ ἔθνη
- 6 Pawòl sa yo pa t' fè Samyèl plezi paske yo t'ap mande pou li ba yo yon wa pou gouvènen yo. Samyèl lapriyè Seyè a.
But Samuel was not pleased when they said to him, Give us a king to be our judge. And Samuel made prayer to the Lord.
καὶ ἦν πονηρὸν τὸ ῥῆμα ἐν ὀφθαλμοῖς σαμουηλ ὡς εἶπαν δὸς ἡμῖν βασιλεῖα δικάζειν ἡμᾶς καὶ προσήξατο σαμουηλ πρὸς κύριον
- 7 Seyè a di Samyèl ankò: -Ou mèt koute tou sa pèp la di ou. Paske se pa ou menm y'ap voye jete, se mwen menm menm y'ap voye jete. Yo pa vle m' pou wa yo ankò.
And the Lord said to Samuel, Give ear to the voice of the people and what they say to you: they have not been turned away from you, but they have been turned away from me, not desiring me to be king over them.
καὶ εἶπεν κύριος πρὸς σαμουηλ ἄκουε τῆς φωνῆς τοῦ λαοῦ καθὰ ἂν λαλήσωσίν σοι ὅτι οὐ σὲ ἐξουθενήκασιν ἀλλ' ἢ ἐμὲ ἐξουδενώκασιν τοῦ μὴ βασιλεύειν ἐπ' αὐτῶν
- 8 Depi lè mwen te fè yo sot kite peyi Lejip la, se sa ase y'ap fè m'. Y'ap vire do ban mwen, y'ap sèvi lòt bondye. Se menm bagay la y'ap fè ou jodi a tou.
As they have done from the first, from the day when I took them out of Egypt till this day, turning away from me and worshipping other gods, so now they are acting in the same way to you.
κατὰ πάντα τὰ ποιήματα ἃ ἐποίησάν μοι ἀφ' ἧς ἡμέρας ἀνήγαγον αὐτοὺς ἐξ αἰγύπτου ἕως τῆς ἡμέρας ταύτης καὶ ἐγκατέλιπόν με καὶ ἐδούλευον θεοῖς ἑτέροις οὕτως αὐτοὶ ποιῶσιν καὶ σοί
- 9 Se poutèt sa, koute sa y'ap di ou. Tansèlman, avèti yo pou mwen. Tou fè yo konnen ki jan yon wa pral boule ak yo.
Give ear now to their voice: but make a serious protest to them, and give them a picture of the sort of king who will be their ruler.
καὶ νῦν ἄκουε τῆς φωνῆς αὐτῶν πλὴν ὅτι διαμαρτυρόμενος διαμαρτύρη αὐτοῖς καὶ ἀπαγγελεῖς αὐτοῖς τὸ δικαίωμα τοῦ βασιλέως ὃς βασιλεύσει ἐπ' αὐτούς
- 10 Samyèl rapòte bay pèp la ki t'ap mande yon wa a tout pawòl Seyè a te di l'.
And Samuel said all these words of the Lord to the people who were desiring a king.
καὶ εἶπεν σαμουηλ πᾶν τὸ ῥῆμα κυρίου πρὸς τὸν λαὸν τοὺς αἰτοῦντας παρ' αὐτοῦ βασιλεῖα
- 11 Li di yo: -Men ki jan wa a pral boule ak nou: Li pral pran pitit gason nou yo pou fè yo sèvi nan lame li a. Genyen ki pral aprann moute cha, gen lòt ki pral aprann moute chwal pou fè lagè. Genyen ki pral sèvi gad kò li pou kouri devan pwòp cha pa li.
And he said, This is the sort of king who will be your ruler: he will take your sons and make them his servants, his horsemen, and drivers of his war-carriages, and they will go running before his war-carriages;
καὶ εἶπεν τοῦτο ἔσται τὸ δικαίωμα τοῦ βασιλέως ὃς βασιλεύσει ἐφ' ὑμᾶς τοὺς υἱοὺς ὑμῶν λήμψεται καὶ θήσεται αὐτοὺς ἐν ἄρμασιν αὐτοῦ καὶ ἰπεῦσιν αὐτοῦ καὶ προτρέχοντας τῶν ἁρμάτων αὐτοῦ
- 12 L'ap pran ladan yo pou mete chèf sou mil (1000) sòlda ak chèf sou senkant sòlda. Se yo ki pral pare tè nan jaden wa a pou li, se yo ki pral ranmase rekòt li yo pou li. Se yo ki pral fè zam pou li ak lòt lekipay l'ap bezwen pou cha lagè l' yo.
And he will make them captains of thousands and of fifties; some he will put to work ploughing and cutting his grain and making his instruments of war and building his war-carriages.
καὶ θέσθαι αὐτοὺς ἑαυτῷ χιλιάρχους καὶ ἑκατοντάρχους καὶ θερίζειν θερισμὸν αὐτοῦ καὶ τρυγᾶν τρυγητὸν αὐτοῦ καὶ ποιεῖν σκεῦη πολεμικὰ αὐτοῦ καὶ σκεῦη ἁρμάτων αὐτοῦ
- 13 L'ap pran pitit fi nou yo pou fè odè, pou fè manje ak pou fè pen pou li.
Your daughters he will take to be makers of perfumes and cooks and bread-makers.
καὶ τὰς θυγατέρας ὑμῶν λήμψεται εἰς μυρεψοὺς καὶ εἰς μαγειρίσσας καὶ εἰς πεισοῦσας
- 14 L'ap pran pi bon jaden nou yo, pi bon jaden rezen nou yo, pi bon jaden oliv nou yo, l'a bay moun k'ap sèvi l' yo.
He will take your fields and your vine-gardens and your olive-gardens, all the best of them, and give them to his servants.
καὶ τοὺς ἀγροὺς ὑμῶν καὶ τοὺς ἀμπελώνας ὑμῶν καὶ τοὺς ἐλαιώνας ὑμῶν τοὺς ἀγαθοὺς λήμψεται καὶ δώσει τοῖς δούλοις αὐτοῦ

- 15 L'ap pran yon dizyèm sou tout rekòt danre nou yo ak sou tout rekòt pye rezen nou yo pou l' bay moun konfyans li yo ak lòt moun k'ap sèvi anndan lakay li.
He will take a tenth of your seed and of the fruit of your vines and give it to his servants.
καὶ τὰ σπέρματα ὑμῶν καὶ τοὺς ἀμπελώνας ὑμῶν ἀποδεκατώσει καὶ δώσει τοῖς εὐνούχοις αὐτοῦ καὶ τοῖς δούλοις αὐτοῦ
- 16 L'ap pran pi bon domestik nou yo ak pi bon sèvant nou yo, pi bon bèf nou yo ak pi bon bourik nou yo pou fè yo travay pou li.
He will take your men-servants and your servant-girls, and the best of your oxen and your asses and put them to his work.
καὶ τοὺς δούλους ὑμῶν καὶ τὰς δούλας ὑμῶν καὶ τὰ βουκόλια ὑμῶν τὰ ἀγαθὰ καὶ τοὺς ὄνους ὑμῶν λήμψεται καὶ ἀποδεκατώσει εἰς τὰ ἔργα αὐτοῦ
- 17 L'ap pran yon mouton pou chak dis mouton n'a genyen. Lèfini, l'ap fè nou tounen esklav li.
He will take a tenth of your sheep: and you will be his servants.
καὶ τὰ ποίμνια ὑμῶν ἀποδεκατώσει καὶ ὑμεῖς ἔσεσθε αὐτῷ δούλοι
- 18 Jou sa a, n'a rele anmwe pou wa nou an, wa nou menm n' ava chwazi a. Men lè sa a, Seyè a p'ap okipe nou.
Then you will be crying out because of your king whom you have taken for yourselves; but the Lord will not give you an answer in that day.
καὶ βοήσεσθε ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ προσώπου βασιλέως ὑμῶν οὗ ἐξελέξασθε ἑαυτοῖς καὶ οὐκ ἐπακούσεται κύριος ὑμῶν ἐν ταῖς ἡμέραις ἐκείναις ὅτι ὑμεῖς ἐξελέξασθε ἑαυτοῖς βασιλέα
- 19 Pèp la te derefize koute Samyèl. Yo t'ap di: -Non! Se yon wa nou vle pou gouvènè nou,
But the people gave no attention to the voice of Samuel; and they said, No, but we will have a king over us,
καὶ οὐκ ἠβούλετο ὁ λαὸς ἀκοῦσαι τοῦ σαμουηλ καὶ εἶπαν αὐτῷ οὐχὶ ἀλλ' ἢ βασιλεὺς ἔσται ἐφ' ἡμᾶς
- 20 pou nou kapab menm jan ak tout lòt nasyon yo. Wa nou an va gouvènè nou, l'a mache alatèt lame nou lè nou pral nan lagè, l'a mennen batay nou pou nou.
So that we may be like the other nations, and so that our king may be our judge and go out before us to war.
καὶ ἐσόμεθα καὶ ἡμεῖς κατὰ πάντα τὰ ἔθνη καὶ δικάσει ἡμᾶς βασιλεὺς ἡμῶν καὶ ἐξελεύσεται ἔμπροσθεν ἡμῶν καὶ πολεμήσει τὸν πόλεμον ἡμῶν
- 21 Samyèl tande tou sa pèp la t'ap di. L' ale rapòte yo bay Seyè a.
Then Samuel, after hearing all the people had to say, went and gave an account of it to the Lord.
καὶ ἤκουσεν σαμουηλ πάντας τοὺς λόγους τοῦ λαοῦ καὶ ἐλάλησεν αὐτοῖς εἰς τὰ ὄτια κυρίου
- 22 Lè sa a, Seyè a reponn li: -Ou mèt fè sa yo di a. Ba yo yon wa pou gouvènè nou. Epi Samyèl di moun pèp Izrayèl yo: -Tout moun mèt tounen lakay yo.
And the Lord said to Samuel, Give ear to their voice and make a king for them. Then Samuel said to the men of Israel, Let every man go back to his town.
καὶ εἶπεν κύριος πρὸς σαμουηλ ἄκουε τῆς φωνῆς αὐτῶν καὶ βασιλεύσον αὐτοῖς βασιλέα καὶ εἶπεν σαμουηλ πρὸς ἄνδρας Ἰσραὴλ ἀποτρεχέτω ἕκαστος εἰς τὴν πόλιν αὐτοῦ
- 1 ¶ Te gen yon nonm nan branch fanmi Benjamen an yo te rele Kich. Se te pitit Abiyèl, pitit pitit Zewò ki te pitit Bekora, pitit pitit Afya. Kich te yon grannèg.
Now there was a man of Benjamin named Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, a Benjamite, a man of wealth.
καὶ ἦν ἀνὴρ ἐξ υἰῶν βενιαμιν καὶ ὄνομα αὐτῷ κίς υἱὸς αβιηλ υἱοῦ σαρεδ υἱοῦ βαχρ υἱοῦ αφεκ υἱοῦ ἀνδρὸς ιεμιναίου ἀνὴρ δυνατός
- 2 Li te gen yon pitit gason ki te rele Sayil, yon bèl gason byen kanpe. pa t' gen moun nan pèp Izrayèl la ki te pi bèl pase l'. Li te pi yo pase yo tout.
He had a son named Saul, a specially good-looking young man; there was no one better-looking among the children of Israel: he was taller by a head than any other of the people.
καὶ τοῦτῳ υἱός καὶ ὄνομα αὐτῷ σαουλ εὐμεγέθης ἀνὴρ ἀγαθός καὶ οὐκ ἦν ἐν υἱοῖς Ἰσραὴλ ἀγαθὸς ὑπὲρ αὐτὸν ὑπὲρ ὁμίαν καὶ ἐπάνω ὑψηλὸς ὑπὲρ πάσαν τὴν γῆν
- 3 ¶ Kich te gen kèk manman bourik ki te pèdi. Li di Sayil konsa: -Pran yonn nan domestik yo avè ou, al bouske manman bourik yo pou mwen.
Now the asses of Saul's father Kish had gone wandering away. And Kish said to his son Saul, Take one of the servants with you, and get up and go in search of the asses.
καὶ ἀπόλοντο αἱ ὄνοι κίς πατρὸς σαουλ καὶ εἶπεν κίς πρὸς σαουλ τὸν υἱὸν αὐτοῦ λαβὲ μετὰ σεαυτοῦ ἐν τῶν παιδαρίων καὶ ἀνάστητε καὶ πορεύθητε καὶ ζητήσατε τὰς ὄνους
- 4 Yo mache nan tout mòn Efrayim yo ak nan tout peyi Chalicha a, men yo pa jwenn bourik yo. Y' ale nan tout peyi Chaalim lan, yo pa jwenn yo. Y' ale nan tout peyi Benjamen an, yo pa jwenn yo.
So they went through the hill-country of Ephraim and through the land of Shalishah, but they saw no sign of them: then they went through the land of Shaalim, but they were not there: and they went through the land of the Benjamites, but they did not come across them.
καὶ διήλθον δι' ὄρους εφραιμ καὶ διήλθον διὰ τῆς γῆς σελαχ καὶ οὐχ εὔρον καὶ διήλθον διὰ τῆς γῆς εσασακεμ καὶ οὐκ ἦν καὶ διήλθον διὰ τῆς γῆς ιακιμ καὶ οὐχ εὔρον
- 5 Lè yo rive nan peyi Souf, Sayil di domestik ki te avè l' la: -Ann tounen lakay pou papa m' pa gen tèt chaje pou nou jouk pou l' ta rive bliye bourik li yo.
And when they had come to the land of Zuph, Saul said to the servant who was with him, Come, let us go back, or my father may give up caring about the asses and be troubled about us.
αὐτῶν ἐλθόντων εἰς τὴν σιφ καὶ σαουλ εἶπεν τῷ παιδαρίῳ αὐτοῦ τῷ μετ' αὐτοῦ δεῦρο καὶ ἀναστρέψωμεν μὴ ἀνείς ὁ πατήρ μου τὰς ὄνους φροντίζῃ περὶ ἡμῶν

- 6 Domestic la reponn li: -Gen yon bon sèvitè Bondye nan lavil sa a. Se yon nonm tout moun respekte paske tou sa li di rive vre. Ann al jwenn li. Ou pa janm konnen, li ka di nou kote pou n' ale pou n' jwenn bourik yo.
But the servant said to him, See now, in this town there is a man of God, who is highly honoured, and everything he says comes true: let us go there now; it may be that he will give us directions about our journey.
καὶ εἶπεν αὐτῷ τὸ παιδάριον ἰδοὺ δὴ ἄνθρωπος τοῦ θεοῦ ἐν τῇ πόλει ταύτῃ καὶ ὁ ἄνθρωπος ἐνδοξος πᾶν ὃ ἐὰν λαλήσῃ παραγινόμενον παρέσται καὶ νῦν πορευθῶμεν ὅπως ἀπαγγεῖλῃ ἡμῖν τὴν ὁδὸν ἣμῶν ἐφ' ἣν ἐπορεύθημεν ἐπ' αὐτήν
- 7 Sayil di domestik li: -Dakò! Nou pral jwenn li. Men, kisa pou nou pote ba li? Nou pa gen pen ankò nan ralfò nou. Nou pa gen anyen pou n' fè sèvitè Bondye a kado.
Then Saul said to his servant, But if we go, what are we to take the man? all our bread is gone, and we have no offering to take to the man of God: what are we to do?
καὶ εἶπεν σαουλ τῷ παιδάρῳ αὐτοῦ τῷ μετ' αὐτοῦ καὶ ἰδοὺ πορευσόμεθα καὶ τί οἴσομεν τῷ ἀνθρώπῳ τοῦ θεοῦ ὅτι οἱ ἄρτοι ἐκκλελοίπασιν ἐκ τῶν ἀγγείων ἡμῶν καὶ πλεῖον οὐκ ἔστιν μεθ' ἡμῶν εἰσενεγκεῖν τῷ ἀνθρώπῳ τοῦ θεοῦ τὸ ὑπάρχον ἡμῖν
- 8 Domestic la reponn li: -Mwen gen yon ti pyès ajan sou mwen, m'a ba li l'. L'a di nou kote n'a jwenn yo.
But the servant said in answer, I have here a fourth part of a shekel of silver: I will give that to the man of God, and he will give us directions about our way.
καὶ προσέθετο τὸ παιδάριον ἀποκριθῆναι τῷ σαουλ καὶ εἶπεν ἰδοὺ εὔρηται ἐν τῇ χειρὶ μου τέταρτον σίκλου ἀργυρίου καὶ δώσεις τῷ ἀνθρώπῳ τοῦ θεοῦ καὶ ἀπαγγελεῖ ἡμῖν τὴν ὁδὸν ἡμῶν
- 9 Nan tan lontan, lè yon moun te bezwen mande Bondye kichòy, li te konn di: Ann al kay diviniò a, paske lè sa a se konsa yo te konn rele pwofèt Bondye yo.
(In the past in Israel, when a man went to get directions from God, he said, Come let us go to the Seer, for he who now is named Prophet was in those days given the name of Seer.)
καὶ ἔμπροσθεν ἐν ἰσραὴλ τάδε ἔλεγεν ἕκαστος ἐν τῷ πορεύεσθαι ἐπερωτᾶν τὸν θεὸν δεῦρο πορευθῶμεν πρὸς τὸν βλέποντα ὅτι τὸν προφήτην ἐκάλεῖ ὁ λαὸς ἔμπροσθεν ὁ βλέπων
- 10 Sayil di domestik li a: -Sa ou di a bon wi! Ann ale! Se konsa y' ale nan lavil kote sèvitè Bondye a te ye.
Then Saul said to his servant, You have said well; come, let us go. So they went to the town where the man of God was.
καὶ εἶπεν σαουλ πρὸς τὸ παιδάριον αὐτοῦ ἀγαθὸν τὸ ῥῆμα δεῦρο καὶ πορευθῶμεν καὶ ἐπορεύθησαν εἰς τὴν πόλιν οὗ ἦν ἐκεῖ ὁ ἄνθρωπος τοῦ θεοῦ
- 11 ¶ Pandan yo t'ap moute ti pant ki mennen lavil la, yo kontre ak kèk jenn fi ki t'ap soti lavil la pou y' al nan dlo. Yo mande medam yo: -Eske diviniò a la nan lavil la?
And when they were on the way up to the town, they saw some young girls going out to get water and said to them, Is the seer here?
αὐτῶν ἀναβαινόντων τὴν ἀνάβασιν τῆς πόλεως καὶ αὐτοὶ εὐρίσκουσιν τὰ κοράσια ἐξεληλυθότα ὑδρεύσασθαι ὕδωρ καὶ λέγουσιν αὐταῖς εἰ ἔστιν ἐνταῦθα ὁ βλέπων
- 12 Jenn fi yo reponn: -Li la wi. Gade, men li la devan ou lan. Fè vit, li fenk rive lavil la, paske jòdi a se jou pou moun yo al touye bèt pou Bondye sou lotèl ki sou ti mòn lan.
And they said, He is; in fact he is before you: go quickly now, for he has come into the town today, for the people are making an offering in the high place today:
καὶ ἀπεκρίθη τὰ κοράσια αὐτοῖς καὶ λέγουσιν αὐτοῖς ἔστιν ἰδοὺ κατὰ πρόσωπον ὑμῶν νῦν διὰ τὴν ἡμέραν ἦκει εἰς τὴν πόλιν ὅτι θυσία σήμερον τῷ λαῷ ἐν βαμα
- 13 Rive n'a rive lavil la, n'a jwenn li anvan l' al manje sou ti mòn lan. Pèp la p'ap manje toutotan li pa rive, paske se li ki pou beni ofrann bèt la anvan. Lè li fini, moun yo envite yo va manje. Prese ale koulè a pou nou ka jwenn li.
When you come into the town you will see him straight away, before he goes up to the high place for the feast: the people are waiting for his blessing before starting the feast, and after that the guests will take part in it. So go up now and you will see him.
ὡς ἂν εἰσελθῆτε τὴν πόλιν οὕτως εὐρήσετε αὐτὸν ἐν τῇ πόλει πρὶν ἀναβῆναι αὐτὸν εἰς βαμα τοῦ φαγεῖν ὅτι οὐ μὴ φάγῃ ὁ λαὸς ἕως τοῦ εἰσελθεῖν αὐτόν ὅτι οὗτος εὐλογεῖ τὴν θυσίαν καὶ μετὰ ταῦτα ἔσθίουσιν οἱ ξένοι καὶ νῦν ἀνάβητε ὅτι διὰ τὴν ἡμέραν εὐρήσετε αὐτόν
- 14 Se konsa yo moute ale lavil la. Antan yo t'ap antre lavil la, yo wè Samyèl ki t'ap vin devan yo, sou wout pou l' al sou mòn lan.
So they went up to the town, and when they came inside the town, Samuel came face to face with them on his way to the high place.
καὶ ἀναβαίνουν τὴν πόλιν αὐτῶν εἰσπορευομένων εἰς μέσον τῆς πόλεως καὶ ἰδοὺ σαμουὴλ ἐξῆλθεν εἰς ἀπάντησιν αὐτῶν τοῦ ἀναβῆναι εἰς βαμα
- 15 Men, lavèy jou Sayil rive lavil la, Seyè a te fè Samyèl yon revelasyon. Li te di l' konsa:
Now the day before Saul came, the word of God had come to Samuel, saying,
καὶ κύριος ἀπεκάλυψεν τὸ ὄτιον σαμουὴλ ἡμέρα μιᾶ ἔμπροσθεν τοῦ ἔλθειν πρὸς αὐτὸν σαουλ λέγων
- 16 -Denmen, vè lè konsa, m'ap voye yon moun ki soti nan peyi Benjamen an bò kote ou. W'a vide lwil sou tèt li, w'a mete l' apa pou l' chèf pèp mwen an, chèf pèp Izrayèl la. Se li ki va delivre pèp mwen an anba men moun Filisti yo. Mwen wè jan pèp la ap soufri, mwen tande jan y'ap rele mande sekou.
Tomorrow about this time I will send you a man from the land of Benjamin, and on him you are to put the holy oil, making him ruler over my people Israel, and he will make my people safe from the hands of the Philistines: for I have seen the sorrow of my people, whose cry has come up to me.
ὡς ὁ καιρὸς αὐριον ἀποστελῶ πρὸς σὲ ἄνδρα ἐκ γῆς βενιαμὴν καὶ χρίσεις αὐτόν εἰς ἄρχοντα ἐπὶ τὸν λαόν μου ἰσραὴλ καὶ σώσει τὸν λαόν μου ἐκ χειρὸς ἀλλοφύλων ὅτι ἐπέβλεψα ἐπὶ τὴν ταπεινώσιν τοῦ λαοῦ μου ὅτι ἦλθεν βοή αὐτῶν πρὸς με

- 17 Lè Samyèl wè Sayil, Seyè a di l' konsa: -Men nonm mwen t'ap pale ou la. Se li ki pral gouvènen pèp mwen an.
And when Samuel saw Saul, the Lord said to him, This is the man of whom I gave you word! he is who is to have authority over my people.
καὶ σαμουηλ εἶδεν τὸν σαουλ καὶ κύριος ἀπεκρίθη αὐτῷ ἰδοὺ ὁ ἄνθρωπος ὃν εἶπά σοι οὗτος ἄρξει ἐν τῷ λαῷ μου
- 18 ¶ Sayil mache sou Samyèl ki te toupren pòtay la. Li mande l': -Tanpri, moutre m' kay divinò a.
Then Saul came up to Samuel in the doorway of the town and said, Give me directions, if you will be so good, to the house of the seer.
καὶ προσήγαγεν σαουλ πρὸς σαμουηλ εἰς μέσον τῆς πόλεως καὶ εἶπεν ἀπάγγελον δὴ ποῖος ὁ οἶκος τοῦ βλέποντος
- 19 Samyèl reponn li: -Se mwen menm divinò a! Pran devan m', moute sou mòn lan. W'a manje avè m' jòdi a. Denmen maten, m'a reponn tout keksyon ou gen sou kè ou. Apre sa, m'a kite ou al fè wout ou.
Then Samuel said to Saul, I am the seer; go up before me to the high place and take food with me today: and in the morning I will let you go, after opening to you all the secrets of your heart.
καὶ ἀπεκρίθη σαμουηλ τῷ σαουλ καὶ εἶπεν ἐγὼ εἰμι αὐτός ἀνάβηθι ἔμπροσθέν μου εἰς βῆμα καὶ φάγε μετ' ἐμοῦ σήμερον καὶ ἐξαποστελῶ σε πρωὶ καὶ πάντα τὰ ἐν τῇ καρδίᾳ σου ἀπαγγελῶ σοι
- 20 Kanta manman bourik ou te pèdi depi twa jou yo, ou pa bezwen bat kò ou, paske yo jwenn yo deja. Men, ki moun pèp Izrayèl la ap chache li menm? Se pa ou menm ak tout fanmi papa ou yo?
As for your asses which have been wandering for three days, give no thought to them, for they have come back. And for whom are all the desired things in Israel? are they not for you and your father's family?
καὶ περὶ τῶν ὄνων σου τῶν ἀπολωλυῶν σήμερον τριταίον μὴ θῆς τὴν καρδίαν σου αὐταῖς ὅτι εὗρηται καὶ τίνι τὰ ὄραϊα τοῦ ἰσραηλ οὐ σοὶ καὶ τῷ οἴκῳ τοῦ πατρὸς σου
- 21 Sayil reponn li: -Mwen se moun branch fanmi Benjamen an, yonn nan pi piti branch fanmi nan pèp Izrayèl la. Lèfini, fanmi pa m' lan, se li ki pi piti nan tout fanmi Benjamen yo. Poukisa w'ap di m' tout bagay sa yo?
And Saul said, Am I not a man of Benjamin, the smallest of all the tribes of Israel? and my family the least of the families of Benjamin? why then do you say these words to me?
καὶ ἀπεκρίθη σαουλ καὶ εἶπεν οὐχὶ ἀνδρὸς υἱὸς ἱεμιναίου ἐγὼ εἰμι τοῦ μικροῦ σκίπτρου φυλῆς ἰσραηλ καὶ τῆς φυλῆς τῆς ἐλαχίστης ἐξ ὄλου σκίπτρου βενιαμιν καὶ ἵνα τί ἐλάλησας πρὸς ἐμὲ κατὰ τὸ ῥῆμα τοῦτο
- 22 Samyèl pran Sayil ansanm ak domestik li a, li fè yo antre nan gwo pyès kay la, li fè yo chita nan premye plas bò tab la ansanm ak tout envite yo. Te gen trant gason konsa yo te envite.
Then Samuel took Saul and his servant into the guest room, and made them take the chief place among all the guests who were there, about thirty persons.
καὶ ἔλαβεν σαμουηλ τὸν σαουλ καὶ τὸ παιδάριον αὐτοῦ καὶ εἰσήγαγεν αὐτοὺς εἰς τὸ κατάλυμα καὶ ἔθετο αὐτοῖς τόπον ἐν πρώτοις τῶν κεκλημένων ὥσει ἑβδομήκοντα ἀνδρῶν
- 23 Epi Samyèl di chèf kizin lan: -Pote moso vyann mwen te ba ou mete apa pou mwen an.
And Samuel said to the cook, Give me that part which I gave you orders to keep by you.
καὶ εἶπεν σαμουηλ τῷ μαγείρῳ δός μοι τὴν μερίδα ἣν ἔδωκά σοι ἣν εἶπά σοι θεῖναι αὐτὴν παρὰ σοὶ
- 24 Chèf kizin lan pran jigo a avèk tout vyann ki te avè l' la, li mete l' devan Sayil. Samyèl di li: -Gade, men moso yo te sere pou ou a. Manje l', paske se pou ou mwen te fè mete l' apa lè mwen t'ap envite pèp la. Se konsa Sayil manje ansanm ak Samyèl jou sa a.
And the cook took up the leg with the fat tail on it, and put it before Saul. And Samuel said, This is the part which has been kept for you: take it as your part of the feast; because it has been kept for you till the right time came and till the guests were present. So that day Saul took food with Samuel.
καὶ ὕψωσεν ὁ μάγειρος τὴν κωλέαν καὶ παρέθηκεν αὐτὴν ἐνώπιον σαουλ καὶ εἶπεν σαμουηλ τῷ σαουλ ἰδοὺ ὑπόλειμμα παράθεος αὐτὸ ἐνώπιόν σου καὶ φάγε ὅτι εἰς μαρτύριον τέθειται σοὶ παρὰ τοὺς ἄλλους ἀπόκνιζε καὶ ἔφαγεν σαουλ μετὰ σαμουηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ
- 25 Apre sa, yo desann sotif sou mòn lan, y' al lavil la. Yo ranje yon kabann pou Sayil sou teras ki anwo kay la.
And when they had come down from the high place into the town, where a bed was made ready for Saul, he went to rest.
καὶ κατέβη ἐκ τῆς βῆμα ἐν τῇ πόλει καὶ διέστρωσαν τῷ σαουλ ἐπὶ τῷ δώματι
- 26 Nan denmen yo leve byen bonè. Lè bajou kase, Samyèl rele Sayil sou teras la: -Leve non. Mwen pral voye ou ale lakay ou. Sayil leve, epi yo tou de yo sotif nan lari a ansanm.
And about dawn Samuel said to Saul on the roof, Get up so that I may send you away. So Saul got up, and he and Samuel went out together.
καὶ ἐκοιμήθη καὶ ἐγένετο ὡς ἀνέβαινεν ὁ ὄρθρος καὶ ἐκάλεσεν σαμουηλ τὸν σαουλ ἐπὶ τῷ δώματι λέγων ἀνάστα καὶ ἐξαποστελῶ σε καὶ ἀνέστη σαουλ καὶ ἐξῆλθεν αὐτὸς καὶ σαμουηλ ἕως ἔξω
- 27 Lè yo rive sou limit lavil la, Samyèl di Sayil konsa: -Di domestik ou a pran devan nou. Domestik la pran devan, epi Samyèl di Sayil ankò: -Ou menm, rete la yon ti moman pou m' ka fè ou konnen sa Seyè a di.
And on their way down to the end of the town, Samuel said to Saul, Give your servant orders to go on in front of us, (so he went on,) but you keep here, so that I may give you the word of God.
αὐτῶν καταβαινόντων εἰς μέρος τῆς πόλεως καὶ σαμουηλ εἶπεν τῷ σαουλ εἰπὸν τῷ νεανίσκῳ καὶ διελθέτω ἔμπροσθεν ἡμῶν καὶ σὺ στήθι ὡς σήμερον καὶ ἄκουσον ῥῆμα θεοῦ

- 1 ¶ Samyèl pran yon ti poban lwil oliv, li vide l' sou tèt Sayil. Apre sa, li bo l', epi li di l': -Seyè a ba ou pouwva pou gouvènen pèp Izrayèl la ki rele l' pa l'. W'a gouvènen pèp li a, w'a delivre yo anba men tout lènmi ki bò kote l' yo. Men sa k'ap fè ou wè se Seyè a menm ki mete ou apa pou gouvènen pèp ki pou li a.
Then Samuel took the bottle of oil, and put the oil on his head and gave him a kiss and said, Is not the Lord with the holy oil making you ruler over Israel, his people? and you will have authority over the people of the Lord, and you will make them safe from the hands of their attackers round about them, and this will be the sign for you:
καὶ ἔλαβεν σαμουηλ τὸν φακὸν τοῦ ἐλαίου καὶ ἐπέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ ἐφίλησεν αὐτὸν καὶ εἶπεν αὐτῷ οὐχὶ κέχρικέν σε κύριος εἰς ἄρχοντα ἐπὶ τὸν λαὸν αὐτοῦ ἐπὶ Ἰσραὴλ καὶ σὺ ἄρξεις ἐν λαῷ κυρίου καὶ σὺ σώσεις αὐτὸν ἐκ χειρὸς ἐχθρῶν αὐτοῦ κυκλόθεν καὶ τοῦτό σοι τὸ σημεῖον ὅτι ἔχρισέν σε κύριος ἐπὶ κληρονομίαν αὐτοῦ εἰς ἄρχοντα
- 2 Lè w'a kite m' jòdi a, w'a jwenn de mesye toupren tonm Rachèl la lavil Sèlza, nan lizyè peyi moun Benjamen yo. Y'a di ou bourik ou t'ap bouske yo, yo jwenn yo. Men, koulye a papa ou bliye bourik li yo, se pou ou li gen tèt chaje. L'ap mande: Kisa mwen pral fè pou pitit gason m' lan?
When you have gone away from me today, you will see two men by the resting-place of Rachel's body, in the land of Benjamin at Zelzah; and they will say to you, The asses which you went in search of have come back, and now your father, caring no longer for the asses, is troubled about you, saying, What am I to do about my son?
ὡς ἂν ἀπέλθῃς σήμερον ἀπ' ἐμοῦ καὶ εὐρήσεις δύο ἄνδρας πρὸς τοῖς τάφοις ραχηλ ἐν τῷ ὄρει βενιαμὴν ἀλλομένους μεγάλα καὶ ἐροῦσίν σοι εὐρηνηταί αἱ ὄνοι ἃς ἐπορεύθητε ζητεῖν καὶ ἰδοὺ ὁ πατήρ σου ἀποτετινάκται τὸ ῥῆμα τῶν ὄνων καὶ ἐδαψιλεύσαστο δι' ὑμᾶς λέγων τί ποιήσω ὑπὲρ τοῦ υἱοῦ μου
- 3 Lèfini, w'a mache pi devan jouk w'a rive bò pye bwadchenn Tabò a. Lè w'a rive la, w'a kontre ak twa nèg k'ap moute lavil Betèl pou y' al ofri bèt pou touye pou Bondye. Yonn ap mennen twa jenn ti kabrit, dezyèm lan va gen twa pen nan men l', twazyèm lan va gen yon vesò fèt an po bèt plen diven.
Then you are to go on from there, and when you come to the oak-tree of Tabor, you will see three men going up to God to Beth-el, one having with him three young goats and another three cakes of bread and another a skin full of wine:
καὶ ἀπελεύσει ἐκεῖθεν καὶ ἐπέκεινα ἤξεις ἕως τῆς δρυὸς θαβωρ καὶ εὐρήσεις ἐκεῖ τρεῖς ἄνδρας ἀναβαίνοντας πρὸς τὸν θεὸν εἰς βαιθηλ ἕνα αἴροντα τρία αἰγίδια καὶ ἕνα αἴροντα τρία ἄρτῳ ἄρτων καὶ ἕνα αἴροντα ἄσκὸν οἴνου
- 4 Y'a di ou bonjou, y'a ba ou de nan pen yo. W'a pran yo nan men yo.
They will say, Peace be with you, and will give you two cakes of bread, which you are to take from them.
καὶ ἐρωτήσουσίν σε τὰ εἰς εἰρήνην καὶ δώσουσίν σοι δύο ἄπαρχάς ἄρτων καὶ λήμψῃ ἐκ τῆς χειρὸς αὐτῶν
- 5 Apre sa, w'a moute sou ti mòn Bondye yo rele Gibeya a, kote yon lame moun Filisti moute ganizon yo. Lè w'ap antre nan lavil la, w'a kontre ak yon gwoup pwofèt k'ap desann soti bò lotèl ki sou ti mòn lan. Y'ap jwe gita, y'ap bat tanbou, y'ap jwe fif ak bandjo, y'ap danse, y'ap bay mesaj ki sot nan Bondye.
After that you will come to Gibeah, the hill of God, where an armed force of the Philistines is stationed: and when you come to the town, you will see a band of prophets coming down from the high place with instruments of music before them; and they will be acting like prophets:
καὶ μετὰ ταῦτα εἰσελεύσῃ εἰς τὸν βουνὸν τοῦ θεοῦ οὗ ἔστιν ἐκεῖ τὸ ἀνάστημα τῶν ἀλλοφύλων ἐκεῖ νασιβ ὁ ἀλλόφυλος καὶ ἔσται ὡς ἂν εἰσέλθῃτε ἐκεῖ εἰς τὴν πόλιν καὶ ἀπαντήσεις χορῶν προφητῶν καὶ ταβαινόντων ἐκ τῆς βεμα καὶ ἐμπροσθεν αὐτῶν νάβλα καὶ τύμπανον καὶ αὐλὸς καὶ κινύρα καὶ αὐτοὶ προφητεύοντες
- 6 Lespri Bondye a va desann sou ou, w'a pran danse, w'ap bay mesaj ki soti nan Bondye tankou yo. Ou p'ap menm moun lan ankò.
And the spirit of the Lord will come on you with power, and you will be acting like a prophet with them, and will be changed into another man.
καὶ ἐφαλεῖται ἐπὶ σέ πνεῦμα κυρίου καὶ προφητεύσεις μετ' αὐτῶν καὶ στραφήσῃ εἰς ἄνδρα ἄλλον
- 7 Lè bagay sa yo va rive, w'a fè tou sa ki vin pou fèt paske se Bondye k'ap avè ou.
And when these signs come to you, see that you take the chance which is offered you; for God is with you.
καὶ ἔσται ὅταν ἤξῃ τὰ σημεῖα ταῦτα ἐπὶ σέ ποίει πάντα ὅσα ἐὰν εὐρῇ ἡ χεὶρ σου ὅτι θεὸς μετὰ σοῦ
- 8 Apre sa, w'a pran devan m', w'a desann lavil Gilgal kote m'a vin jwenn ou pita pou m' ofri bèt pou boule nèt pou Seyè a ansanm ak ofrann pou di Bondye mèsi. Lèfini, w'a tann sèt jou anvan m'a vin jwenn ou ankò pou m' di ou sa pou ou fè.
Then you are to go down before me to Gilgal, where I will come to you, for the offering of burned offerings and peace-offerings: go on waiting there for seven days till I come to you and make clear to you what you have to do.
καὶ καταβήσῃ ἐμπροσθεν τῆς γαλααλα καὶ ἰδοὺ καταβαίνομεν πρὸς σέ ἀνενεγκεῖν ὀλοκαύτωσιν καὶ θυσίας εἰρηνικάς ἐπτά ἡμέρας διαλείμεις ἕως τοῦ ἔλθειν με πρὸς σέ καὶ γνωρίσω σοι ἃ ποιήσεις
- 9 ¶ Vire Sayil vire pou l' kite Samyèl, Bondye fè Sayil tounen yon lòt moun nèt. Jou sa a tout pawòl Samyèl te di l' yo rive vre.
And it came about, that when he went away from Samuel, God gave him a changed heart: and all those signs took place that day.
καὶ ἐγενήθη ὥστε ἐπιστραφῆναι τῷ ὄμῳ αὐτοῦ ἀπελθεῖν ἀπὸ σαμουηλ μετέστρεψεν αὐτῷ ὁ θεὸς καρδίαν ἄλλην καὶ ἦλθεν πάντα τὰ σημεῖα ἐν τῇ ἡμέρᾳ ἐκείνῃ
- 10 Lè Sayil rive lavil Gibeya ak domestik li a, yon bann pwofèt vin kontre avè l'. Lespri Bondye a desann sou li epi li pran danse, li pran bay mesaj tankou yo.
And when they came to Gibeah, a band of prophets came face to face with him; and the spirit of God came on him with power and he took his place among them as a prophet.
καὶ ἔρχεται ἐκεῖθεν εἰς τὸν βουνὸν καὶ ἰδοὺ χορὸς προφητῶν ἐξ ἐναντίας αὐτοῦ καὶ ἦλατο ἐπ' αὐτὸν πνεῦμα θεοῦ καὶ ἐπροφήτευσεν ἐν μέσῳ αὐτῶν

- 11 **Tout moun ki te konnen l' anvan sa wè li t'ap danse, li t'ap bay mesaj ansanm ak pwofèt yo. Yonn t'ap di lòt: -Sa ki rive pitit gason Kich la? Sayil gen lè pwofèt tou?**
Now when Saul's old friends saw him among the band of prophets, the people said to one another, What has come to Saul, the son of Kish? Is even Saul among the prophets?
καὶ ἐγενήθησαν πάντες οἱ εἰδότες αὐτὸν ἐχθές καὶ τρίτην καὶ εἶδον καὶ ἰδοὺ αὐτὸς ἐν μέσῳ τῶν προφητῶν καὶ εἶπεν ὁ λαὸς ἕκαστος πρὸς τὸν πλησίον αὐτοῦ τί τοῦτο τὸ γεγονός τῷ υἱῷ κίς ἢ καὶ σαουλ ἐν προφήταις
- 12 **Yon moun lavil Gibeya ki te la mande: -Lòt mesye pwofèt yo, ki moun ki papa yo? Se konsa moun te konmanse ap di: Gen lè menm Sayil pwofèt tou?**
And one of the people of that place said in answer, And who is their father? So it became a common saying, Is even Saul among the prophets?
καὶ ἀπεκρίθη τις αὐτῶν καὶ εἶπεν καὶ τίς πατὴρ αὐτοῦ διὰ τοῦτο ἐγενήθη εἰς παραβολήν ἢ καὶ σαουλ ἐν προφήταις
- 13 **Lè Sayil fin danse, lè li te fin bay mesaj, li moute sou ti mòn lan bò lotèl la.**
Then going away from the prophets, he came to the house.
καὶ συνετέλεσεν προφητεύων καὶ ἔρχεται εἰς τὸν βουνόν
- 14 **Tonton Sayil la mande l' ansanm ak domestik li a: -Kote nou te ye konsa? Sayil reponn tonton l' lan: -Mwen t' al chache bourik yo. Lè nou pa jwenn yo, n' al kote Samyèl.**
And Saul's father's brother said to him and his servant, Where have you been? And he said, Searching for the asses: and when we saw no sign of them, we came to Samuel.
καὶ εἶπεν ὁ οἰκεῖος αὐτοῦ πρὸς αὐτὸν καὶ πρὸς τὸ παιδάριον αὐτοῦ ποῦ ἐπορεύθητε καὶ εἶπαν ζητεῖν τὰς ὄνους καὶ εἶδμεν ὅτι οὐκ εἰσὶν καὶ εἰσῆλθομεν πρὸς σαμουὴλ
- 15 **Tonton Sayil la mande l': -Rakonte m' sa li di ou.**
Then he said, And what did Samuel say to you?
καὶ εἶπεν ὁ οἰκεῖος πρὸς σαουλ ἀπάγγελον δὴ μοι τί εἶπέν σοι σαμουὴλ
- 16 **Sayil reponn li: -Li di m' yo jwenn bourik yo deja. Men, li pa di tonton l' sa Samyèl te di l' sou koze wa a.**
And Saul, answering him, said, He gave us word that the asses had come back. But he said nothing to him of Samuel's words about the kingdom.
καὶ εἶπεν σαουλ πρὸς τὸν οἰκεῖον αὐτοῦ ἀπήγγειλεν ἀπαγγέλλον μοι ὅτι εὑρήνται αἱ ὄνοι τὸ δὲ ῥῆμα τῆς βασιλείας οὐκ ἀπήγγειλεν αὐτῷ
- 17 **¶ Samyèl reyini pèp Izrayèl la pou fè yon gwo sèvis pou Bondye lavil Mizpah.**
Then Samuel sent for the people to come together before the Lord at Mizpah;
καὶ παρήγγειλεν σαμουὴλ παντὶ τῷ λαῷ πρὸς κύριον εἰς μασσηφα
- 18 **Li di yo: -Men sa Seyè a, Bondye pèp Izrayèl la di: Se mwen menm ki te fè nou soti kite peyi Lejip la. Se mwen menm ki te delivre nou anba men moun Lejip yo, anba men moun lòt nasyon ki t'ap peze nou yo.**
And he said to the children of Israel, The Lord, the God of Israel, has said, I took Israel out of Egypt, and made you free from the hands of the Egyptians and from all the kingdoms which kept you down:
καὶ εἶπεν πρὸς υἱοὺς ἰσραὴλ τάδε εἶπεν κύριος ὁ θεὸς ἰσραὴλ λέγων ἐγὼ ἀνήγαγον τοὺς υἱοὺς ἰσραὴλ ἐξ αἰγύπτου καὶ ἐξελάμην ὑμᾶς ἐκ χειρὸς φαραὼ βασιλέως αἰγύπτου καὶ ἐκ πασῶν τῶν βασιλειῶν τῶν θλιβουσῶν ὑμᾶς
- 19 **Se mwen menm Bondye nou an ki te pwoteje nou nan tout move pa, nan tout kè sere, epi koulye a n'ap voye m' jete, n'ap di m' se yon wa pou m' mete gouvènè nou! Enben, nou tout, vini non devan Seyè a. Sanble tout moun, branch fanmi pa branch fanmi, fanmi pa fanmi. Fè yo parèt devan li.**
But today you are turned away from your God, who himself has been your saviour from all your troubles and sorrows; and you have said to him, Put a king over us. So now, take your places before the Lord by your tribes and by your thousands.
καὶ ὑμεῖς σήμερον ἐξουθενήκατε τὸν θεόν ὃς αὐτὸς ἐστὶν ὑμῶν σωτὴρ ἐκ πάντων τῶν κακῶν ὑμῶν καὶ θλίψεων ὑμῶν καὶ εἶπατε οὐχὶ ἄλλ' ἢ ὅτι βασιλέα στήσεις ἐφ' ἡμῶν καὶ νῦν κατὰστυτε ἐνώπιον κυρίου κατὰ τὰ σκῆπτρα ὑμῶν καὶ κατὰ τὰς φυλὰς ὑμῶν
- 20 **Lè sa a, Samyèl fè tout pèp Izrayèl la pwoche branch fanmi pa branch fanmi. Seyè a chwazi branch fanmi Benjamen an.**
So Samuel made all the tribes of Israel come near, and the tribe of Benjamin was taken.
καὶ προσήγαγεν σαμουὴλ πάντα τὰ σκῆπτρα ἰσραὴλ καὶ κατακληροῦται σκῆπτρον βενιαμιν
- 21 **Aprè sa, Samyèl fè tout fanmi branch Benjamen yo pwoche yonn apre lòt. Seyè a chwazi fanmi Matri a. Lè sa a, li fè tout gason nan fanmi Matri a parèt devan Seyè a, Bondye chwazi Sayil, pitit gason Kich la. Yo chache l', men yo pa t' ka jwenn li.**
Then he made the tribe of Benjamin come near by families, and the family of the Matrites was taken: and from them, Saul, the son of Kish, was taken: but when they went in search of him he was nowhere to be seen.
καὶ προσάγει σκῆπτρον βενιαμιν εἰς φυλὰς καὶ κατακληροῦται φυλὴ ματταρι καὶ προσάγουσιν τὴν φυλὴν ματταρι εἰς ἄνδρας καὶ κατακληροῦται σαουλ υἱὸς κίς καὶ ἐζητεῖ αὐτὸν καὶ οὐχ εὐρίσκειτο
- 22 **Y' al mande Seyè a si pa gen lòt moun ankò. Seyè a reponn: -Men Sayil kache dèyè pwovizyon yo!**
So they put another question to the Lord, Is the man present here? And the answer of the Lord was, He is keeping himself from view among the goods.
καὶ ἐπηρώτησεν σαμουὴλ ἔτι ἐν κυρίῳ εἰ ἔρχεται ὁ ἀνὴρ ἐνταῦθα καὶ εἶπεν κύριος ἰδοὺ αὐτὸς κέκρυπται ἐν τοῖς σκεύεσιν

- 23 Se konsa yo kouri al wetè l' la, yo mennen l', yo fè l' kanpe nan mitan pèp la. Li te pi wo pase yo tout.
So they went quickly and made him come out; and when he took his place among the people, he was taller by a head than any of the people.
καὶ ἔδραμεν καὶ λαμβάνει αὐτὸν ἐκεῖθεν καὶ κατέστησεν ἐν μέσῳ τοῦ λαοῦ καὶ ὑψώθη ὑπὲρ πάντα τὸν λαὸν ὑπὲρ ὠμίαν καὶ ἐπάνω
- 24 Samyèl di pèp la: -Men moun Seyè a chwazi a. Pa gen tankou l' nan mitan pèp la. Tout pèp la pran rele: -Viv wa Sayil!
And Samuel said to all the people, Do you see the man of the Lord's selection, how there is no other like him among all the people? And all the people with loud cries said, Long life to the king!
καὶ εἶπεν σαμουὴλ πρὸς πάντα τὸν λαὸν εἰ ἐοράκατε ὃν ἐκλέλεκται ἑαυτῷ κύριος ὅτι οὐκ ἔστιν αὐτῷ ὅμοιος ἐν πᾶσιν ὑμῖν καὶ ἔγνωσαν πᾶς ὁ λαὸς καὶ εἶπαν ζήτω ὁ βασιλεὺς
- 25 Apre sa, Samyèl esplikè pèp la ki jan pou wa a boule ak yo. Lèfini, li ekri tou sa li te di yo nan yon liv li mete devan lotèl Seyè a. Apre sa, Samyèl voye tout moun lakay yo.
Then Samuel gave the people the laws of the kingdom, writing them in a book which he put in a safe place before the Lord. And Samuel sent all the people away, every man to his house.
καὶ εἶπεν σαμουὴλ πρὸς τὸν λαὸν τὸ δικαίωμα τοῦ βασιλέως καὶ ἔγραψεν ἐν βιβλίῳ καὶ ἔθηκεν ἐνώπιον κυρίου καὶ ἐξαπέστειλεν σαμουὴλ πάντα τὸν λαὸν καὶ ἀπῆλθεν ἕκαστος εἰς τὸν τόπον αὐτοῦ
- 26 Sayil tou al lakay li lavil Gibeya. Bondye te pale nan kèk kèk vanyan gason. Yo menm tou, y' ale ansanm ak Sayil.
And Saul went to Gibeah, to his house; and with him went the men of war whose hearts had been touched by God.
καὶ σαουλ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ εἰς γαβαα καὶ ἐπορεύθησαν υἱοὶ δυνάμεων ὃν ἤψατο κύριος καρδίας αὐτῶν μετὰ σαουλ
- 27 Men te gen kèk vòryen ki t'ap di: -Ki jan jenn gason sa a ka rive delivre nou? Yo pa okipe Sayil menm, yo pa fè l' kado anyen. Sayil menm fè tankou li pa konprann.
But certain good-for-nothing persons said, How is this man to be our saviour? And having no respect for him, they gave him no offering.
καὶ υἱοὶ λοιμοὶ εἶπαν τί σώσει ἡμᾶς οὗτος καὶ ἠτίμασαν αὐτὸν καὶ οὐκ ἤνεγκαν αὐτῷ δῶρα
- 1 ¶ Yon mwa konsa apre bagay sa yo fin pase, Nakach, moun peyi Amon, moute al atake lavil Jabès nan peyi Galarad. Li sènen lavil la. Mesye lavil Jabès yo di Nakach konsa: -Ann siyen yon kontra. N'ap asepte ou pou chèf.
Then about a month after this, Nahash the Ammonite came up and put his forces in position for attacking Jabesh-gilead: and all the men of Jabesh said to Nahash, Make an agreement with us and we will be your servants.
καὶ ἐγενήθη ὡς μετὰ μῆνα καὶ ἀνέβη ναῦς ὁ αμμωνίτης καὶ παρεμβάλλει ἐπὶ ἰαβὶς γαλααδ καὶ εἶπον πάντες οἱ ἄνδρες ἰαβὶς πρὸς ναῦς τὸν αμμωνίτην διάθου ἡμῖν διαθήκην καὶ δουλεύσομέν σοι
- 2 Men, Nakach reponn yo: -M'ap siyen kontra a avèk nou, men sou yon sèl kondisyon: m'ap pete je dwat nou tout. Konsa, m'a fè tout pèp Izrayèl la wont.
And Nahash the Ammonite said to them, I will make an agreement with you on this condition, that all your right eyes are put out; so that I may make it a cause of shame to all Israel.
καὶ εἶπεν πρὸς αὐτοὺς ναῦς ὁ αμμωνίτης ἐν ταύτῃ διαθήσομαι ὑμῖν διαθήκην ἐν τῷ ἐξορύξαι ὑμῶν πάντα ὀφθαλμὸν δεξιὸν καὶ θήσομαι ὄνειδος ἐπὶ ἰσραηλ
- 3 Chèf lavil Jabès la di li: -Ban nou sèt jou pou nou voye mesaje bay tout pèp la nan tout peyi Izrayèl la. Si pa gen pesonn pou sove nou, lè sa a n'a rann tèt nou ba ou.
Then the responsible men of Jabesh said to him, Give us seven days, so that we may send men to every part of Israel: and then, if no one comes to our help, we will come out to you.
καὶ λέγουσιν αὐτῷ οἱ ἄνδρες ἰαβὶς ἄνεξ ἡμῖν ἑπτὰ ἡμέρας καὶ ἀποστελοῦμεν ἀγγέλους εἰς πᾶν ὄριον ἰσραηλ ἐὰν μὴ ᾗ ὁ σφῶν ἡμᾶς ἐξελευσόμεθα πρὸς ὑμᾶς
- 4 Mesaje yo rive lavil Gibeya kote Sayil te rete a. Lè yo bay pèp la mesaj la, tout moun pete rele byen fò.
So they sent representatives to Saul's town Gibeah, and these gave the news to the people: and all the people gave themselves to weeping.
καὶ ἔρχονται οἱ ἀγγελοὶ εἰς γαβαα πρὸς σαουλ καὶ λαλοῦσιν τοὺς λόγους εἰς τὰ ὄτια τοῦ λαοῦ καὶ ἤραν πᾶς ὁ λαὸς τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν
- 5 ¶ Sayil t'ap antre sot nan jaden ak bèf li yo. Li mande sa ki genyen, pouki tout moun t'ap rele konsa. Yo di l' sa moun lavil Jabès yo te vin di yo.
Now Saul came from the field, driving the oxen before him; and he said, Why are the people weeping? And they gave him word of what the men of Jabesh had said.
καὶ ἰδοὺ σαουλ ἤρχετο μετὰ τὸ πρῶι ἐξ ἀγροῦ καὶ εἶπεν σαουλ τί ὅτι κλαίει ὁ λαός καὶ διηγοῦνται αὐτῷ τὰ ῥήματα τῶν υἱῶν ἰαβὶς
- 6 Tande li tande koze a, Iespri Bondye desann sou li, epi li fè gwo kòlè.
And at their words, the spirit of God came on Saul with power, and he became very angry.
καὶ ἐφήλατο πνεῦμα κυρίου ἐπὶ σαουλ ὡς ἤκουσεν τὰ ῥήματα ταῦτα καὶ ἐθυμώθη ἐπ' αὐτοὺς ὀργή αὐτοῦ σφόδρα
- 7 Li pran de bèf, li koupe yo an moso, epi li voye mesaje pote moso vyann bèf yo nan tout peyi Izrayèl la avèk mesaj sa a: -Tout moun ki va derefize mache dèyè Sayil ak Samyèl nan batay la, n'ap koupe bèf yo an moso tankou bèf sa a. Seyè a voye yon sèl lapè sou pèp la. Yo tout leve avèk menm lide nan tèt yo, yo vin jwenn Sayil.
And he took two oxen and, cutting them up, sent them through all the land of Israel by the hand of runners, saying, If any man does not come out after Saul and Samuel, this will be done to his oxen.
And the fear of the Lord came on the people and they came out like one man.
καὶ ἔλαβεν δύο βόας καὶ ἐμέλισεν αὐτάς καὶ ἀπέστειλεν εἰς πᾶν ὄριον ἰσραηλ ἐν χειρὶ ἀγγέλων λέγων ὅς οὐκ ἔστιν ἐκπορευόμενος ὀπίσω σαουλ καὶ ὀπίσω σαμουὴλ κατὰ τάδε ποιήσουσιν τοῖς βουσίαν αὐτοῦ καὶ ἐπῆλθεν ἕκστασις κυρίου ἐπὶ τὸν λαὸν ἰσραηλ καὶ ἐβόησαν ὡς ἄνθρωπος εἷς
- 8 Sayil sanble yo bò lavil Bezèk pou l' pase yo enspekasyon: Te gen twasan mil (300.000) sòlda ki te moun pèp Izrayèl ak trantmil (30.000) ki te moun fanmi Jida.
And he had them numbered in Bezek: the children of Israel were three hundred thousand, and the men of Judah thirty thousand.
καὶ ἐπισκέπτεται αὐτοὺς ἀβιεζεκ ἐν βαμα πᾶν ἄνδρα ἰσραηλ ἐξακοσίας χιλιάδας καὶ ἄνδρας ἰουδα ἐβδομήκοντα χιλιάδας

- 9 Yo rele mesaje ki te soti lavil Jabès yo, yo di yo: -Men sa n'a di moun lavil Jabès yo nan peyi Galarad: Denmen, vè midi, n'a vin delivre nou. Lè moun lavil Jabès yo resevwa mesaj la yo te kontan anpil.
Then he said to the representatives who had come, Say to the men of Jabesh-gilead, Tomorrow, by the time the sun is high, you will be made safe. And the representatives came and gave the news to the men of Jabesh; and they were glad.
καὶ εἶπεν τοῖς ἀγγέλοις τοῖς ἐρχομένοις τάδε ἐρεῖτε τοῖς ἀνδράσιν ἰαβὶς αὐρίον ὑμῖν ἡ σωτηρία διαθερμάναντος τοῦ ἡλίου καὶ ἦλθον οἱ ἄγγελοι εἰς τὴν πόλιν καὶ ἀπαγγέλλουσιν τοῖς ἀνδράσιν ἰαβὶς καὶ εὐφράνθησαν
- 10 Yo voye di Nakach: -Denmen n'ap rann tèt nou ba ou. Lè sa a, w'a fè sa ou vle avèk nou.
So the men of Jabesh said, Tomorrow we will come out to you, and you may do to us whatever seems good to you.
καὶ εἶπαν οἱ ἄνδρες ἰαβὶς πρὸς νασα τὸν αμμανίτην αὐρίον ἐξελευσόμεθα πρὸς ὑμᾶς καὶ ποιήσετε ἡμῖν τὸ ἀγαθὸν ἐνώπιον ὑμῶν
- 11 Nan denmen maten Sayil pran sòlda yo, li fè twa gwoup. Epi anvan solèy leve, yo kouri antre nan kan moun Amon yo, yo atake yo, yo bat yo. Li te midi yo t'ap touye moun toujou. Sa ki pa t' mouri yo kouri chape kò yo grenn pa grenn.
Now on the day after, Saul put the people into three bands, and in the morning watch they came to the tents of the Ammonites, and they went on attacking them till the heat of the day: and those who were not put to death were put to flight in every direction, so that no two of them were together.
καὶ ἐγενήθη μετὰ τὴν αὐρίον καὶ ἔθετο σαουλ τὸν λαὸν εἰς τρεῖς ἀρχάς καὶ εἰσπορεύονται μέσον τῆς παρεμβολῆς ἐν φυλακῇ τῇ πρωινῇ καὶ ἔτυπτον τοὺς υἱοὺς αμμων ἕως διεθερμάνθη ἡ ἡμέρα καὶ ἐγενήθησαν οἱ ὑπολειμμένοι διεσπάρησαν καὶ οὐχ ὑπελείφθησαν ἐν αὐτοῖς δύο κατὰ τὸ αὐτό
- 12 ¶ Lè sa a, pèp Izrayèl la di Samyèl konsa: -Kote moun ki t'ap di Sayil pa ka wa nou? Lage yo nan men nou pou nou touye yo.
And the people said to Samuel, Who was it who said, Is Saul to be our king? give the men up, so that we may put them to death.
καὶ εἶπεν ὁ λαὸς πρὸς σαμουηλ τίς ὁ εἶπας ὅτι σαουλ οὐ βασιλεύσει ἡμῶν παράδος τοὺς ἄνδρας καὶ θανατώσομεν αὐτούς
- 13 Men, Sayil di yo konsa: -Nou p'ap touye pesonn jòdi a. Paske jòdi a se jou Seyè a delivre pèp Izrayèl la.
And Saul said, Not a man is to be put to death today: for today the Lord has made Israel safe.
καὶ εἶπεν σαουλ οὐκ ἀποθανεῖται οὐδεὶς ἐν τῇ ἡμέρᾳ ταύτῃ ὅτι σήμερον κύριος ἐποίησεν σωτηρίαν ἐν ἰσραηλ
- 14 Epi Samyèl di yo: -Leve non. Ann al lavil Gilgal. Lè n'a rive la, n'a fè seremoni pou renmèt li pounwa a.
Then Samuel said to the people, Come, let us go to Gilgal and there make the kingdom strong in the hands of Saul.
καὶ εἶπεν σαμουηλ πρὸς τὸν λαὸν λέγων πορευθῶμεν εἰς γαλγαλα καὶ ἐγκαινίσωμεν ἐκεῖ τὴν βασιλείαν
- 15 Se konsa tout moun moute lavil Gilgal. Yo fè Sayil wa devan lotèl Seyè a. Yo touye bèt yo te ofri pou di Bondye mèsi. Sayil fè gwo fèt ansanm ak tout moun pèp Izrayèl yo lavil Gilgal.
So all the people went to Gilgal; and there in Gilgal they made Saul king before the Lord; and peace-offerings were offered before the Lord; and there Saul and all the men of Israel were glad with great joy.
καὶ ἐπορεύθη πᾶς ὁ λαὸς εἰς γαλγαλα καὶ ἔχρισεν σαμουηλ ἐκεῖ τὸν σαουλ εἰς βασιλέα ἐνώπιον κυρίου ἐν γαλγαλοῖς καὶ ἔθυσεν ἐκεῖ θυσίας καὶ εἰρηνικὰς ἐνώπιον κυρίου καὶ εὐφράνθη σαμουηλ καὶ πᾶς ἰσραηλ ὥστε λίαν
- 1 ¶ Samyèl di moun pèp Izrayèl yo: -Nou wè mwen fè tou sa nou te mande m' fè. Mwen ban nou yon wa pou gouvènènen nou.
And Samuel said to all Israel, You see that I have given ear to everything you said to me, and have made a king over you.
καὶ εἶπεν σαμουηλ πρὸς πάντα ἄνδρα ἰσραηλ ἰδοὺ ἤκουσα φωνῆς ὑμῶν εἰς πάντα ὅσα εἶπατέ μοι καὶ ἐβασίλευσα ἐφ' ὑμᾶς βασιλέα
- 2 Koulye a nou gen yon wa alatèt nou. Mwen menm, poutèt pa m', mwen fin granmoun, cheve m' fin blan, se pitit gason m' yo ki la avèk nou. Depi mwen jenn gason rive jòdi a m'ap mache alatèt nou.
And now, see, the king is before you: and I am old and grey-headed, and my sons are with you: I have been living before your eyes from my early days till now.
καὶ νῦν ἰδοὺ ὁ βασιλεὺς διαπορεύεται ἐνώπιον ὑμῶν κἀγὼ γεγήρακα καὶ καθήσομαι καὶ οἱ υἱοί μου ἰδοὺ ἐν ὑμῖν κἀγὼ ἰδοὺ διελήλυθα ἐνώπιον ὑμῶν ἐκ νεότητός μου καὶ ἕως τῆς ἡμέρας ταύτης
- 3 Koulye a, men mwen! Se pou nou di m' devan Seyè a, devan wa li chwazi a, sa mwen janm fè nou. Eske mwen janm pran bèf osinon bourik yonn nan nou? Eske mwen janm pwofite sou pesonn? Eske mwen janm aji mal ak pesonn? Eske mwen janm pran lajan nan men pesonn pou m' kache anyen pou li? Si mwen janm fè bagay konsa, m'ap renmèt sa m' te pran an.
Here I am: give witness against me before the Lord and before the man on whom he has put the holy oil: whose ox or ass have I taken? to whom have I been untrue? who has been crushed down by me? from whose hand have I taken a price for the blinding of my eyes? I will give it all back to you.
ἰδοὺ ἐγὼ ἀποκρίθητε κατ' ἐμοῦ ἐνώπιον κυρίου καὶ ἐνώπιον χριστοῦ αὐτοῦ μόσχον τίνος εἴληφα ἢ ὄνον τίνος εἴληφα ἢ τίνα κατεδυνάστευσα ὑμῶν ἢ τίνα ἐξεπίεσα ἢ ἐκ χειρὸς τίνος εἴληφα ἐξέλασμα καὶ αἰ ὑπόδημα ἀποκρίθητε κατ' ἐμοῦ καὶ ἀποδώσω ὑμῖν
- 4 Pèp la reponn: -Ou pa janm aji mal ak nou. Ou pa janm pwofite sou nou ni ou pa janm pran lajan nan men pesonn.
And they said, You have never been untrue to us or cruel to us; you have taken nothing from any man.
καὶ εἶπαν πρὸς σαμουηλ οὐκ ἠδικήσας ἡμᾶς καὶ οὐ κατεδυνάστευσας καὶ οὐκ ἔβλασας ἡμᾶς καὶ οὐκ εἴληφας ἐκ χειρὸς οὐδενὸς οὐδέν

- 5 Samyèl di yo: -Jòdi a, Seyè a ansanm ak wa li chwazi a temwen nou pa jwenn anyen pou nou repwoche m'. Pèp la reponn: -Seyè a temwen!
Then he said, The Lord is witness against you, and the man on whom he has put the holy oil is witness this day that you have seen no wrong in me. And they said, He is witness.
καὶ εἶπεν σαμουὴλ πρὸς τὸν λαὸν μάρτυς κύριος ἐν ὑμῖν καὶ μάρτυς χριστὸς αὐτοῦ σήμερον ἐν ταύτῃ τῇ ἡμέρᾳ ὅτι οὐχ εὐρήκατε ἐν χειρὶ μου οὐθέν καὶ εἶπαν μάρτυς
- 6 ¶ Samyèl di yo: -Seyè a temwen sa nou di a, li menm ki te voye Moyiz ak Arawon pou fè zansèt nou yo soti kite peyi Lejip la.
And Samuel said to the people, The Lord is witness, who gave authority to Moses and Aaron, and who took your fathers up out of the land of Egypt.
καὶ εἶπεν σαμουὴλ πρὸς τὸν λαὸν λέγων μάρτυς κύριος ὁ ποιήσας τὸν μουσῆν καὶ τὸν ααρὼν ὁ ἀναγαγὼν τοὺς πατέρας ἡμῶν ἐξ αἰγύπτου
- 7 Koulye a, nou menm, vin kanpe la devan lotèl Seyè a pou m' akize nou. Pou konmanse, m'ap fè nou chonje tout bèl bagay Seyè a te fè pou nou ak pou zansèt nou yo.
Keep your places now, while I take up the argument with you before the Lord, and give you the story of the righteousness of the Lord, which he has made clear by his acts to you and to your fathers.
καὶ νῦν κατάστητε καὶ δικάσω ὑμᾶς ἐνώπιον κυρίου καὶ ἀπαγγελῶ ὑμῖν τὴν πᾶσαν δικαιοσύνην κυρίου ἃ ἐποίησεν ἐν ὑμῖν καὶ ἐν τοῖς πατράσιν ὑμῶν
- 8 Jakòb te desann nan peyi Lejip ansanm ak tout fanmi li. Lè moun peyi Lejip yo pran maltrete zansèt nou yo, zansèt nou yo rele mande Seyè a sekou. Lè sa a, Seyè a voye Moyiz ak Arawon ki fè yo soti kite peyi Lejip la epi ki mennen yo vin rete isit la.
When Jacob and his sons had come into Egypt, and were crushed by the Egyptians, the prayers of your fathers came up to the Lord, and the Lord sent Moses and Aaron, who took your fathers out of Egypt, and he put them into this place.
ὡς εἰσῆλθεν ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ εἰς αἴγυπτον καὶ ἐταπεινώσεν αὐτοὺς αἴγυπτος καὶ ἐβόησαν οἱ πατέρες ἡμῶν πρὸς κύριον καὶ ἀπέστειλεν κύριος τὸν μουσῆν καὶ τὸν ααρὼν καὶ ἐξήγαγεν τοὺς πατέρας ἡμῶν ἐξ αἰγύπτου καὶ κατόκισεν αὐτοὺς ἐν τῷ τόπῳ τούτῳ
- 9 Men yo bliye Seyè a, Bondye yo a. Lè sa a, Bondye lage yo nan men Sisera, chèf lame lavil Azò a, nan men moun Filisti yo ak nan men wa peyi Moab ki leve fè lagè ak yo.
But they were false to the Lord their God, and he gave them up into the hands of Sisera, captain of the army of Jabin, king of Hazor, and into the hands of the Philistines, and into the hands of the king of Moab, who made war against them.
καὶ ἐπελάθοντο κυρίου τοῦ θεοῦ αὐτῶν καὶ ἀπέδοτο αὐτοὺς εἰς χεῖρας σισαρα ἀρχιστρατήγου ἰαβὴν βασιλέως ασωρ καὶ εἰς χεῖρας ἀλλοφύλων καὶ εἰς χεῖρας βασιλέως μοαβ καὶ ἐπολέμησαν ἐν αὐτοῖς
- 10 Yo rele mande Seyè a sekou, yo di konsa: Nou te fè sa ki mal, paske nou te vire do bay Seyè a, n' al sèvi yon bann zidòl yo rele Baal ak Astate. Koulye a, tanpri, delivre nou anba men lènmi nou yo, n'a sèvi ou.
Then crying out to the Lord, they said, We have done evil, because we have been turned away from the Lord, worshipping the Baals and the Astartes: but now, make us safe from those who are against us and we will be your servants.
καὶ ἐβόησαν πρὸς κύριον καὶ ἔλεγον ἡμάρτομεν ὅτι ἐγκατελίπομεν τὸν κύριον καὶ ἐδουλεύσαμεν τοῖς βααλμ καὶ τοῖς ἄλσεσιν καὶ νῦν ἐξελοῦ ἡμᾶς ἐκ χειρὸς ἐχθρῶν ἡμῶν καὶ δουλεύσομέν σοι
- 11 Lè sa a, Seyè a voye Jewoubaal, Abdon, Jefe ak mwen menm, Samyèl, li delivre nou anba men lènmi nou yo ki te tout bò kote nou yo, li fè nou viv ak kè poze.
So the Lord sent Jerubbaal and Barak and Jephthah and Samuel and took you out of the power of those who were fighting against you on every side, and made you safe.
καὶ ἀπέστειλεν κύριος τὸν ιεροβααλ καὶ τὸν βαρακ καὶ τὸν ιεφθαα καὶ τὸν σαμουὴλ καὶ ἐξεῖλατο ὑμᾶς ἐκ χειρὸς ἐχθρῶν ὑμῶν τῶν κυκλόθεν καὶ κατωκεῖτε πεποιθότες
- 12 Epi lè nou wè Nakach, wa moun peyi Amon yo, te pare pou l' atake nou, atout nou te konnen se Seyè a, Bondye nou an, ki wa nou, nou di m': Non! nou pa vle sa ankò. Se yon wa nou vle pou gouvènè nou.
And when you saw that Nahash, the king of the Ammonites, was coming against you, you said to me, No more of this; we will have a king for our ruler: when the Lord your God was your king.
καὶ εἶδετε ὅτι νααθ βασιλεὺς υἱῶν αμμων ἦλθεν ἐφ' ὑμᾶς καὶ εἶπατε οὐχὶ ἀλλ' ἢ ὅτι βασιλεὺς βασιλεύσει ἐφ' ἡμῶν καὶ κύριος ὁ θεὸς ἡμῶν βασιλεὺς ἡμῶν
- 13 Koulye a, men wa nou te chwazi a. Nou te mande yon wa, Seyè a ban nou li.
Here, then, is the king marked out by you: the Lord has put a king over you.
καὶ νῦν ἰδοὺ ὁ βασιλεὺς ὃν ἐξελέξασθε καὶ ἰδοὺ δέδωκεν κύριος ἐφ' ὑμᾶς βασιλέα
- 14 Tansèlman, Seyè a, Bondye nou an, va kanpe avèk nou si nou gen krentif pou li, si nou sèvi l', si nou koute sa li di nou, si nou fè tou sa li mande nou fè, si nou menm ansanm ak wa k'ap gouvènè nou an nou fè volonte li nan tou sa n'ap fè.
If in the fear of the Lord you are his servants, hearing his voice and not going against the orders of the Lord, but being true to the Lord your God, you and the king ruling over you, then all will be well:
ἐὰν φοβηθῆτε τὸν κύριον καὶ δουλεύσητε αὐτῷ καὶ ἀκούσητε τῆς φωνῆς αὐτοῦ καὶ μὴ ἐρίσητε τῷ στόματι κυρίου καὶ ἦτε καὶ ὑμεῖς καὶ ὁ βασιλεὺς ὁ βασιλεύων ἐφ' ὑμῶν ὅπισθω κυρίου πορευόμενοι
- 15 Men, si nou pa koute sa Seyè a di nou, si nou pa fè tou sa li mande nou fè, l'ap leve deyè nou ansanm ak tout wa nou an.
But if you do not give ear to the voice of the Lord, but go against his orders, then the hand of the Lord will be against you and against your king for your destruction, as it was against your fathers.
ἐὰν δὲ μὴ ἀκούσητε τῆς φωνῆς κυρίου καὶ ἐρίσητε τῷ στόματι κυρίου καὶ ἔσται χεὶρ κυρίου ἐπὶ ὑμᾶς καὶ ἐπὶ τὸν βασιλέα ὑμῶν
- 16 ¶ Bon, koulye a, rete kanpe kote nou ye a, nou pral wè bèl bagay Seyè a pral fè devan je nou.
Now keep where you are and see this great thing which the Lord will do before your eyes.
καὶ νῦν κατάστητε καὶ ἴδετε τὸ ῥῆμα τὸ μέγα τοῦτο ὃ ὁ κύριος ποιήσει ἐν ὀφθαλμοῖς ὑμῶν

- 17 Nou pa nan sezon lapli, pa vre? Nou nan sezon chechrès, sezon pou ramnase ble nan jaden nou? Bon! Mwen pral lapriyè Seyè a, li pral voye loraj ak lapli. Lè sa a, n'a konnen, n'a wè ki kalite gwo peche nou te fè devan Seyè a, lè nou te mande yon wa pou gouvènènan nou.
Is it not now the time of the grain cutting? My cry will go up to the Lord and he will send thunder and rain: so that you may see and be conscious of your great sin which you have done in the eyes of the Lord in desiring a king for yourselves.
οὐχί θερισμός πυρῶν σήμερον ἐπικαλέσομαι κύριον καὶ δώσει φωνάς καὶ ὑετόν καὶ γνώτε καὶ ἴδετε ὅτι ἡ κακία ὑμῶν μεγάλη ἦν ἐποιήσατε ἐνώπιον κυρίου αἰτήσαντες ἑαυτοῖς βασιλέα
- 18 Samyèl lapriyè Seyè a. Jou sa a, Seyè a voye loraj ak lapli. Tout pèp la pran tranble, yo te vin pè Seyè a ansanm ak Samyèl.
So Samuel made prayer to the Lord; and the Lord sent thunder and rain that day: and all the people were in fear of the Lord and of Samuel.
καὶ ἐπεκαλέσατο σαμουηλ τὸν κύριον καὶ ἔδωκεν κύριος φωνάς καὶ ὑετόν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἐφοβήθησαν πᾶς ὁ λαὸς τὸν κύριον σφόδρα καὶ τὸν σαμουηλ
- 19 Yo tout di Samyèl konsa: -Tanpri, mèt, lapriyè Seyè a, Bondye ou la, pou nou pa mourì. Paske nou mete sou peche nou te fè deja yo, lè nou te mande yon wa pou gouvènènan nou.
And all the people said to Samuel, Make prayer for us to the Lord your God so that death may not overtake us: for in addition to all our sins we have done this evil, in desiring a king.
καὶ εἶπαν πᾶς ὁ λαὸς πρὸς σαμουηλ πρὸςεὐξαι ὑπὲρ τῶν δούλων σου πρὸς κύριον θεόν σου καὶ οὐ μὴ ἀποθάνωμεν ὅτι προστεθείκαμεν πρὸς πάσας τὰς ἀμαρτίας ἡμῶν κακίαν αἰτήσαντες ἑαυτοῖς βασιλέα
- 20 Samyèl di pèp la konsa: -Nou pa bezwen pè! Malgre nou fè bagay mal sa a, pa vire do bay Seyè a. Sèvi l' ak tout kè nou.
Then Samuel said to the people, Have no fear: truly you have done evil, but do not be turned away from the Lord; be his servants with all your heart;
καὶ εἶπεν σαμουηλ πρὸς τὸν λαόν μὴ φοβείσθε ὑμεῖς πεποιήκατε τὴν πᾶσαν κακίαν ταύτην πλην μὴ ἐκκλίνητε ἀπὸ ὀπισθεν κυρίου καὶ δουλεύσατε τῷ κυρίῳ ἐν ὅλῃ καρδίᾳ ὑμῶν
- 21 Pa vire do ba li pou n' al sèvi sa ki pa Bondye. Yo pa ka ede nou, yo pa ka sove nou, paske yo menm yo pa anyen.
And do not go from the right way turning to those false gods in which there is no profit and no salvation, for they are false.
καὶ μὴ παραβῆτε ὀπίσω τῶν μηθὲν ὄντων οἷ οὐ περναοῦσιν οὐθέν καὶ οἷ οὐκ ἐξελοῦνται ὅτι οὐθέν εἰσιν
- 22 Bondye ap kenbe pawòl li. Li te pwomèt li p'ap voye nou jete, paske li sot pou l' fè nou tounen yon pèp ki rele l' pa l'.
For the Lord will not give his people up, because of the honour of his name; for it was the Lord's pleasure to make of you a people for himself.
ὅτι οὐκ ἀπόσεται κύριος τὸν λαὸν αὐτοῦ διὰ τὸ ὄνομα αὐτοῦ τὸ μέγα ὅτι ἐπιεκίως κύριος προσελάβετο ὑμᾶς αὐτῷ εἰς λαόν
- 23 Mwen menm, mande Bondye padon! mwen p'ap sispann lapriyè pou nou. Se ta yon gwo peche mwen ta fè devan Seyè a si m' ta fè sa. M'a moutre nou jan pou nou viv byen, jan pou nou mache dwat devan Seyè a.
And as for me, never will I go against the orders of the Lord by giving up my prayers for you: but I will go on teaching you the good and right way.
καὶ ἐμοὶ μηδαμῶς τοῦ ἀμαρτεῖν τῷ κυρίῳ ἀνιέναι τοῦ προσεύχεσθαι περὶ ὑμῶν καὶ δουλεύσω τῷ κυρίῳ καὶ δεῖξω ὑμῖν τὴν ὁδὸν τὴν ἀγαθὴν καὶ τὴν εὐθείαν
- 24 Gen krentif pou Seyè a. Sèvi l' tout bon ak tout kè nou. Chonje tout bèl bagay sa yo li fè pou nou!
Only go in the fear of the Lord, and be his true servants with all your heart, keeping in mind what great things he has done for you.
πλην φοβείσθε τὸν κύριον καὶ δουλεύσατε αὐτῷ ἐν ὀληθείᾳ καὶ ἐν ὅλῃ καρδίᾳ ὑμῶν ὅτι εἶδετε ἃ ἐμεγάλυνεν μεθ' ὑμῶν
- 25 Mentou, si nou fè sa ki mal, ni nou, ni wa nou an, n'ap mourì.
But if you still do evil, destruction will overtake you and your king.
καὶ εἰν κακία κακοποιήσητε καὶ ὑμεῖς καὶ ὁ βασιλεὺς ὑμῶν προστεθήσεσθε
- 2 Sayil chwazi twamil (3000) gason nan pèp Izrayèl la, epi li voye tout rès yo al lakay yo. Li pran demil gason, li fè yo rete avè l' lavil Mikmas ak nan mòn Betèl la. Lòt mil yo te avèk Jonatan, pitit gason Sayil la, lavil Gibeya nan peyi moun Benjamen yo.
And Saul took for himself three thousand men of Israel, of whom he kept two thousand with him in Michmash and in the mountain of Beth-el, and a thousand were with Jonathan in Gibeah in the land of Benjamin: the rest of the people he sent back to their tents.
καὶ ἐκλέγεται σαουλ ἑαυτῷ τρεῖς χιλιάδας ἀνδρῶν ἐκ τῶν ἀνδρῶν ἰσραηλ καὶ ἦσαν μετὰ σαουλ δισχίλιοι ἐν μαχεμας καὶ ἐν τῷ ὄρει βαιθηλ χίλιοι ἦσαν μετὰ ἰωναθαν ἐν γαβεε τοῦ βενιαμιν καὶ τὸ κατὰ λοιπὸν τοῦ λαοῦ ἐξάπεσται ἐκαστὸν εἰς τὸ σκῆνομα αὐτοῦ
- 3 Jonatan touye chèf moun Filisti yo ki te rete lavil Gibeya a. Moun Filisti yo vin konn sa. Sayil voye moun kònen twonpèt nan tout peyi a pou avèti pèp ebre a.
And Jonathan made an attack on the armed force of the Philistines stationed at Gibeah; and news was given to the Philistines that the Hebrews were turned against them. And Saul had a horn sounded through all the land,
καὶ ἐπάταξεν ἰωναθαν τὸν νασιβ τὸν ἀλλόφυλον τὸν ἐν τῷ βουνῷ καὶ ἀκούουσιν οἱ ἀλλόφυλοι καὶ σαουλ σάλπιγγι σαλπίζει εἰς πᾶσαν τὴν γῆν λέγων ἠθετήκασιν οἱ δοῦλοι
- 4 Nouvèl la gaye nan tout pèp Izrayèl la: Sayil te touye chèf moun Filisti yo. Koulye a moun Filisti yo pa vle wè pèp Izrayèl la. Se konsa tout pèp la vin jwenn Sayil lavil Gilgal, yo kanpe avè l'.
And all Israel had the news that Saul had made an attack on the Philistines, and that Israel was bitterly hated by the Philistines. And the people came together after Saul to Gilgal.
καὶ πᾶς ἰσραηλ ἤκουσεν λεγόντων πέπαικεν σαουλ τὸν νασιβ τὸν ἀλλόφυλον καὶ ἠσχύνθησαν ἰσραηλ ἐν τοῖς ἀλλοφύλοις καὶ ἀνεβόησαν ὁ λαὸς ὀπίσω σαουλ ἐν γαλαγαῖς

- 5 Moun Filisti yo menm, bò pa yo tou, sanble pou y' al atake pèp Izrayèl la. Yo te gen trantmil (30.000) cha lagè, simil (6000) kavalye. Pou sòlda apye menm, moun pa t' ka konte sa. Ou ta di grenn sab bò lanmè. Yo moute al pran pozisyon bò lavil Mikmas, sou bò solèy leve lavil Bètavenn.
And the Philistines came together to make war on Israel, three thousand war-carriages and six thousand horsemen and an army of people like the sands of the sea in number: they came up and took up their position in Michmash, to the east of Beth-aven.
 και οι ἀλλόφυλοι συνάγονται εἰς πόλεμον ἐπὶ Ἰσραὴλ καὶ ἀναβαίνουν ἐπὶ Ἰσραὴλ τριάκοντα χιλιάδες ἄρμάτων καὶ ἕξ χιλιάδες ἰππέων καὶ λαὸς ὡς ἡ ἄμμος ἢ παρὰ τὴν θάλασσαν τῷ πλήθει καὶ ἀναβαίνουσιν καὶ παρεμβάλλουσιν ἐν μαχεμας ἐξ ἐναντίας βαιθων κατὰ νότον
- 6 Moun pèp Izrayèl yo wè zafè a pa t' bon pou yo menm. Moun Filisti yo te atake moun pèp Izrayèl yo ak fòs. Pèp Izrayèl la vin pèdi espwa. Sa pa t' bon menm pou yo. Gen ladan yo ki al kache nan gwòt, nan twou wòch, dèyè gwo wòch, nan pi, nan twou anba tè.
When the men of Israel saw the danger they were in, (for the people were troubled,) they took cover in cracks in the hillsides and in the woods and in rocks and holes and hollows.
 και ἀνὴρ Ἰσραὴλ εἶδεν ὅτι στενωὸς αὐτῷ μὴ προσάγειν αὐτόν καὶ ἐκρύβη ὁ λαὸς ἐν τοῖς σπηλαίοις καὶ ἐν ταῖς μάνδραις καὶ ἐν ταῖς πέτραις καὶ ἐν τοῖς βόθροις καὶ ἐν τοῖς λάκκοις
- 7 Genyen ki menm janbe lòt bò larivyè Jouden an, al nan peyi moun Gad yo ak moun Galarad yo. Sayil menm te lavil Gilgal toujou. Tout moun ki te avè l' yo t'ap tranble sitèlman yo te pè.
And a great number of the people had gone over Jordan to the land of Gad and Gilead; but Saul was still in Gilgal, and all the people went after him shaking in fear.
 και οι διαβαίνοντες διέβησαν τὸν ἰορδάνην εἰς γῆν γαδ καὶ γαλααδ καὶ σαουλ ἔτι ἦν ἐν γαλγαλοῖς καὶ πᾶς ὁ λαὸς ἐξέστη ὀπίσω αὐτοῦ
- 8 ¶ Dapre dat Samyèl te fikse ba li a, li rete la sèt jou ap tann Samyèl. Sèt jou yo pase, Samyèl pa vin lavil Gilgal. Pèp la konmanse vire do yo kite Sayil.
And he went on waiting there for seven days, the time fixed by Samuel: but Samuel did not come to Gilgal; and the people were starting to go away from him.
 και διέλιπεν ἑπτὰ ἡμέρας τῷ μαρτυρίῳ ὡς εἶπεν σαμουὴλ καὶ οὐ παρεγένετο σαμουὴλ εἰς γαλγαλα καὶ διεσπάρη ὁ λαὸς αὐτοῦ ἀπ' αὐτοῦ
- 9 Lè Sayil wè sa, li di yo: -Mennen bèt pou boule nan dife yo ban mwen ansanm ak lòt ofrann pou mande Bondye padon yo. Epi li fè ofrann pou boule nan dife a.
Then Saul said, Come here and give me the burned offering and the peace-offerings. And he made a burned offering to the Lord.
 και εἶπεν σαουλ προσάγετε ὅπως ποιήσω ὀλοκαύτωσιν καὶ εἰρηνικάς καὶ ἀνήνεγκεν τὴν ὀλοκαύτωσιν
- 10 Li t'ap fini fè sèvis ofrann pou boule nan dife a lè Samyèl parèt. Sayil al kontre l' pou di l' bonjou.
And when the burned offering was ended, Samuel came; and Saul went out to see him and to give him a blessing.
 και ἐγένετο ὡς συνετέλεσεν ἀναφέρων τὴν ὀλοκαύτωσιν καὶ σαμουὴλ παραγίνεται καὶ ἐξῆλθεν σαουλ εἰς ἀπάντησιν αὐτῷ εὐλογησάμενος αὐτόν
- 11 Samyèl di li: -Kisa ou fè konsa? Sayil reponn li: -Mwen wè pèp la t'ap pati kite m'. Ou menm, ou pa t' vini lè ou te di ou t'ap vini an. Lèfini, moun Filisti yo t'ap sanble bò lavil Mikmas la.
And Samuel said, What have you done? And Saul said, Because I saw that the people were going away from me, and you had not come at the time which had been fixed, and the Philistines had come together at Michmash;
 και εἶπεν σαμουὴλ τί πεποίηκας καὶ εἶπεν σαουλ ὅτι εἶδον ὡς διεσπάρη ὁ λαὸς ἀπ' ἐμοῦ καὶ σὺ οὐ παρεγένου ὡς διετάξω ἐν τῷ μαρτυρίῳ τῶν ἡμερῶν καὶ οἱ ἀλλόφυλοι συνήχθησαν εἰς μαχεμας
- 12 Mwen di nan kè m': Men moun Filisti yo pral vin atake m' isit la lavil Gilgal, epi mwen pa fè anyen pou mete Seyè a bò kote m'. Se konsa mwen pran sou kont mwen pou m' fè ofrann bèt pou boule nan dife pou Seyè a.
I said, Now the Philistines will come down on me at Gilgal, and I have made no prayer for help to the Lord: and so, forcing myself to do it, I made a burned offering.
 και εἶπα νῦν καταβήσονται οἱ ἀλλόφυλοι πρὸς με εἰς γαλγαλα καὶ τοῦ προσώπου τοῦ κυρίου οὐκ ἐδείθην καὶ ἐνεκρατευσάμην καὶ ἀνήνεγκα τὴν ὀλοκαύτωσιν
- 13 Samyèl di Sayil konsa: -Se bagay moun fou ou fè la a! Ou pa swiv lòd Seyè a, Bondye ou la, te ba ou. Si ou te swiv lòd li, li ta kite ou gouvènè pèp Izrayèl la, lèfini pitit ou yo ta ranplase ou jouk sa kaba.
And Samuel said to Saul, You have done a foolish thing: you have not kept the rules which the Lord your God gave you; it was the purpose of the Lord to make your authority over Israel safe for ever.
 και εἶπεν σαμουὴλ πρὸς σαουλ μεματαιώται σοι ὅτι οὐκ ἐφύλαξας τὴν ἐντολὴν μου ἣν ἐνετείλατό σοι κύριος ὡς νῦν ἠτοίμασεν κύριος τὴν βασιλείαν σου ἕως αἰῶνος ἐπὶ Ἰσραὴλ
- 14 Men koulye a, rèy ou pa la pou lontan. Seyè a pral chache yon lòt moun ki va fè tou sa l'a vle l' fè, l'a mete l' chèf sou pèp li a, tou sa paske ou pa t' swiv lòd Seyè a te ba ou a.
But now, your authority will not go on: the Lord, searching for a man who is pleasing to him in every way, has given him the place of ruler over his people, because you have not done what the Lord gave you orders to do.
 και νῦν ἡ βασιλεία σου οὐ στήσεται καὶ ζητήσει κύριος ἑαυτῷ ἄνθρωπον κατὰ τὴν καρδίαν αὐτοῦ καὶ ἐντελεῖται κύριος αὐτῷ εἰς ἄρχοντα ἐπὶ τὸν λαὸν αὐτοῦ ὅτι οὐκ ἐφύλαξας ὅσα ἐνετείλατό σοι κύριος
- 15 ¶ Epi Samyèl leve, li kite lavil Gilgal l' al fè wout li. Tout rèz pèp la pran swiv Sayil ki leve al jwenn sòlda li yo. Yo pati kite Gilgal, y' ale lavil Gibeya nan peyi moun Benjamen yo. Sayil fè enspeksyon lame ki te avè l' la. Te gen sisan (600) sòlda konsa.
Then Samuel went up from Gilgal and the rest of the people went up after Saul against the men of war, and they came from Gilgal to Gibeah in the land of Benjamin: and Saul took the number of the people who were with him, about six hundred men.
 και ἀνέστη σαμουὴλ καὶ ἀπῆλθεν ἐκ γαλγαλων εἰς ὄδον αὐτοῦ καὶ τὸ κατάλειμμα τοῦ λαοῦ ἀνέβη ὀπίσω σαουλ εἰς ἀπάντησιν ὀπίσω τοῦ λαοῦ τοῦ πολεμιστοῦ αὐτῶν παραγενομένων ἐκ γαλγαλων εἰς γαββα βενιαμιν καὶ ἐπεσκέψατο σαουλ τὸν λαὸν τὸν εὑρεθέντα μετ' αὐτοῦ ὡς ἑξακοσίου ἄνδρας

- 16 Sayil rete nan peyi moun Benjamen yo ansanm ak Jonatan, pitit gason l' lan, ak moun ki te avè l' yo. Moun Filisti yo menm pran pozisyon lavil Mikmas.
And Saul, with Jonathan his son and the people who were with them, was waiting in Geba in the land of Benjamin: but the tents of the Philistines were in Michmash.
καὶ σαουλ καὶ ἰωναθαν υἱὸς αὐτοῦ καὶ ὁ λαὸς οἱ εὐρεθέντες μετ' αὐτῶν ἐκάθισαν ἐν γαβее βενιαμιν καὶ ἔκλαιον καὶ οἱ ἀλλόφυλοι παρεμβεβλήκεισαν εἰς μαχεμας
- 17 Sòlda Filisti yo soti kote yo te ye a pou y' al kraze brize. Yo fè twa gwoup. Yon gwoup pran chemen ki mennen lavil Ofra nan peyi Chwal la.
And three bands of men came out from the Philistines to make an attack; one band went by the road which goes to Ophrah, into the land of Shual:
καὶ ἐξῆλθεν διαφθεῖρων ἐξ ἀγροῦ ἀλλοφύλων τρισὶν ἀρχαῖς ἢ ἀρχὴ ἢ μία ἐπιβλέπουσα ὁδὸν γοφερα ἐπὶ γῆν σωγαλ
- 18 Yon lòt gwoup pran chemen ki mennen lavil Bètowon, ak yon lòt gwoup pran chemen ki mennen sou fwontyè a, kote moun ka donminen tout fon Zeboyim lan ale nan dezè a.
And another went in the direction of Beth-horon: and another went by the hill looking down on the valley of Zeboiim, in the direction of the waste land.
καὶ ἡ μία ἀρχὴ ἐπιβλέπουσα ὁδὸν βαιθωρων καὶ ἡ ἀρχὴ ἢ μία ἐπιβλέπουσα ὁδὸν γαβее τὴν εἰσκύπτουσαν ἐπὶ γαὶ τὴν σαβιν
- 19 Lè sa a, nan tan sa a, nan tout peyi Izrayèl la yo pa t' ka jwenn fòjon paske moun Filisti yo te soti pou pa kite ebre yo fè ni nepe ni lans fè.
Now there was no iron-worker in all the land of Israel: for the Philistines said, For fear the Hebrews make themselves swords or spears:
καὶ τέκτων σιδήρου οὐχ εὐρίσκειτο ἐν πάσῃ γῆ ἰσραηλ ὅτι εἶπον οἱ ἀλλόφυλοι μὴ ποιήσωσιν οἱ εβραῖοι ῥομφαίαν καὶ δόρυ
- 20 Se konsa, moun pèp Izrayèl yo te blije al lakay moun Filisti yo pou fè dan chari yo, wou yo, rach yo ak kouto digo yo.
But all the Israelites had to go to the Philistines to get their ploughs and blades and axes and hooks made sharp;
καὶ κατέβαινον πᾶς ἰσραηλ εἰς γῆν ἀλλοφύλων χαλκεύειν ἕκαστος τὸ θερίστρον αὐτοῦ καὶ τὸ σκεδος αὐτοῦ καὶ ἕκαστος τὴν ἀξίνην αὐτοῦ καὶ τὸ δρέπανον αὐτοῦ
- 21 Moun Filisti yo te mande yo yon ti pyès ajan pou file chak dan rach epi pou fè pwent frenn yo, de ti pyès ajan pou fè dan chari yo ak pwent wou yo.
For they had instruments for putting an edge on their ploughs and blades and forks and axes, and for putting iron points on their ox-driving rods.
καὶ ἦν ὁ τρυγητὸς ἔτοιμος τοῦ θερίζειν τὰ δὲ σκευὴ ἦν τρεῖς σίκλοι εἰς τὸν ὀδόντα καὶ τῆ ἀξίνην καὶ τῷ δρεπάνῳ ὑπόστασις ἦν ἡ αὐτὴ
- 22 Se sa ki fè, lè jou batay la rive, pa t' gen yonn nan mesye ki te avèk Sayil ak Jonatan yo ki te gen yon nepe osinon yon lans fè. Sèl Sayil ak Jonatan, pitit gason l' lan, te gen yonn pou yo chak.
So on the day of the fight at Michmash, not a sword or a spear was to be seen in the hands of any of the people with Saul and Jonathan: only Saul and his son Jonathan had them.
καὶ ἐγενήθη ἐν ταῖς ἡμέραις τοῦ πολέμου μαχεμας καὶ οὐχ εὐρέθη ῥομφαία καὶ δόρυ ἐν χειρὶ παντὸς τοῦ λαοῦ τοῦ μετὰ σαουλ καὶ μετὰ ἰωναθαν καὶ εὐρέθη τῷ σαουλ καὶ τῷ ἰωναθαν υἱῷ αὐτοῦ
- 23 Moun Filisti yo voye yon ganizon al defann pas Mikmas la.
And the armed force of the Philistines went out to the narrow way of Michmash.
καὶ ἐξῆλθεν ἐξ ὑποστάσεως τῶν ἀλλοφύλων τὴν ἐν τῷ πέραν μαχεμας
- 1 ¶ Yon jou, Jonatan, pitit Sayil la, pale ak jenn gason ki t'ap pote zam li yo, li di l' konsa: -Ann al avè m'! Ann travèse lòt bò a, nan kan moun Filisti yo. Men Jonatan pa t' avèti papa l'.
Now one day Jonathan, the son of Saul, said to the young man who was with him, looking after his arms, Come, let us go over to the Philistine force over there. But he said nothing to his father.
καὶ γίνεται ἡμέρα καὶ εἶπεν ἰωναθαν υἱὸς σαουλ τῷ παιδαρίῳ τῷ αἶροντι τὰ σκευὴ αὐτοῦ δεῦρο καὶ διαβῶμεν εἰς μεσσαβ τῶν ἀλλοφύλων τὴν ἐν τῷ πέραν ἐκεῖνον καὶ τῷ πατρὶ αὐτοῦ οὐκ ἀπήγγειλεν
- 2 Sayil menm te moute kan li anba pye grenad Migwon an, sou lizyè peyi Gibeya a. Li te gen sisan (600) sòlda konsa avè l'.
And Saul was still waiting in the farthest part of Geba, under the fruit-tree in Migron: there were about six hundred men with him;
καὶ σαουλ ἐκάθητο ἐπ' ἄκρου τοῦ βουνοῦ ὑπὸ τὴν ῥόαν τὴν ἐν μαγδων καὶ ἦσαν μετ' αὐτοῦ ὡς ἑξακόσιοι ἄνδρες
- 3 Prèt ki t'ap pote jile Bondye a te rele Akija. Se te pitit Akitoub, pitit frè Ikabòd la. Yo te pitit Fineas ki li menm te pitit Eli, ki te prèt Seyè a lavil Silo. Sòlda yo pa t' konnen Jonatan te pati.
And Ahijah, the son of Ahitub, brother of Ichabod, the son of Phinehas, the son of Eli, the priest of the Lord in Shiloh, who had the ephod. And the people had no idea that Jonathan had gone.
καὶ αχια υἱὸς αχτωβ ἀδελφοῦ ἰωχαβηδ υἱοῦ φινεας υἱοῦ ηλι ἱερεὺς τοῦ θεοῦ ἐν σηλωμ αἶρων εφοῦδ καὶ ὁ λαὸς οὐκ ᾔδει ὅτι πεπόρευται ἰωναθαν
- 4 Nan pas kote Jonatan t'ap chache janbe larivyè pou ale nan kan moun Filisti yo, te gen de gwo wòch, yonn chak bò pas la. Yonn te rele Bozès, lòt la Sene.
Now between the narrow roads over the mountains by which Jonathan was making his way to the Philistines' forces, there was a sharp overhanging rock on one side, and a sharp rock on the other side: one was named Bozez and the other Seneh.
καὶ ἀνὰ μέσον τῆς διαβάσεως οὗ ἐξήτει ἰωναθαν διαβῆναι εἰς τὴν ὑπόστασιν τῶν ἀλλοφύλων καὶ ἀκρωτήριον πέτρας ἔνθεν καὶ ἀκρωτήριον πέτρας ἔνθεν ὄνομα τῷ ἐνὶ βαζες καὶ ὄνομα τῷ ἄλλῳ σεννα
- 5 Yonn te sou bò nò anfas lavil Mikmas, lòt la sou bò sid anfas lavil Geba.
The one rock went up on the north in front of Michmash and the other on the south in front of Geba.
ἡ ὁδοὺς ἢ μία ἀπὸ βορρᾶ ἐρχομένη μαχεμας καὶ ἡ ὁδοὺς ἢ ἄλλη ἀπὸ νότου ἐρχομένη γαβее

- 6 Jonatan di jenn gason an: -Ann janbe lòt bò nan kan moun Filisti yo, bann moun sa yo ki pa sèvi Seyè a. Ou pa janm konnen, Seyè a ka ede nou. Paske pa gen anyen ki ka anpeche l' fè nou genyen, nou te mèt anpil, nou te mèt pa anpil.
And Jonathan said to his young servant who had his arms, Come, let us go over to the armies of these men who have no circumcision: it may be that the Lord will give us help, for there is no limit to his power; the Lord is able to give salvation by a great army or by a small band.
καὶ εἶπεν ἰωνathan πρὸς τὸ παιδάριον τὸ αἶρων τὰ σκευὴ αὐτοῦ δεῦρο διαβῶμεν εἰς μεσσαβ τῶν ἀπεριτμητῶν τούτων εἴ τι ποιήσαι ἡμῖν κύριος ὅτι οὐκ ἔστιν τῷ κυρίῳ συνεχόμενον σφάζειν ἐν πολλοῖς ἢ ἐν ὀλίγοις
- 7 Jenn gason an reponn li: -Fè sa ou gen nan lide ou. Ale non! M'ap kanpe avè ou!
And his servant said to him, Do whatever is in your mind: see, I am with you in every impulse of your heart.
καὶ εἶπεν αὐτῷ ὁ αἶρων τὰ σκευὴ αὐτοῦ ποίει πᾶν ὃ ἐὰν ἡ καρδιά σου ἐκκλίνη ἰδοὺ ἐγὼ μετὰ σοῦ ὡς ἡ καρδιά σου καρδιά μου
- 8 Jonatan di l': -Bon! Nou pral janbe lòt bò a epi n'ap kite yo wè nou.
Then Jonathan said, Now we will go over to these men and let them see us.
καὶ εἶπεν ἰωνathan ἰδοὺ ἡμεῖς διαβαίνομεν πρὸς τοὺς ἄνδρας καὶ κατακυλισθόμεθα πρὸς αὐτούς
- 9 Si yo di nou rete kote nou ye a, y'ap vin jwenn nou, n'ap rete kote nou ye a, nou p'ap mache sou yo.
If they say to us, Keep quiet where you are till we come to you; then we will keep our places and not go up to them.
ἐὰν τάδε εἰπωσιν πρὸς ἡμᾶς ἀπόστητε ἐκεῖ ἕως ἂν ἀπαγγείλωμεν ὑμῖν καὶ στησόμεθα ἐφ' ἑαυτοῖς καὶ οὐ μὴ ἀναβῶμεν ἐπ' αὐτούς
- 10 Men, si yo di nou moute vin jwenn yo, enben! n'a mache sou yo. Paske, sa vle di Seyè a gen tan lage yo nan men nou.
But if they say, Come up to us; then we will go up, for the Lord has given them into our hands: and this will be the sign to us.
καὶ ἐὰν τάδε εἰπωσιν πρὸς ἡμᾶς ἀνάβητε πρὸς ἡμᾶς καὶ ἀναβησόμεθα ὅτι παραδέδωκεν αὐτούς κύριος εἰς τὰς χεῖρας ἡμῶν τοῦτο ἡμῖν τὸ σημεῖον
- 11 Yo parèt kò yo, yo kite moun Filisti yo wè yo. Moun Filisti yo di: -Gade! Men kèk ebre k'ap sotif nan twou kote yo te kache.
And they let the Philistine force see the two of them: and the Philistines said, Look! the Hebrews are coming out of the holes where they have taken cover.
καὶ εἰσῆλθον ἀμφοτέροι εἰς μεσσαβ τῶν ἀλλοφύλων καὶ λέγουσιν οἱ ἀλλόφυλοι ἰδοὺ οἱ εβραῖοι ἐκπορεύονται ἐκ τῶν τρωγλῶν αὐτῶν οὗ ἐκρύβησαν ἐκεῖ
- 12 Sòlda Filisti yo rele Jonatan ak jenn gason an, yo di yo: -Moute vin jwenn nou non. Nou gen yon bagay pou n' di nou. Lè sa a, Jonatan di jenn gason an: -Swiv mwen. Seyè a lage yo nan men pèp Izrayèl la.
And the armed men of the force gave Jonathan and his servant their answer, saying, Come up here to us, and we will let you see something. Then Jonathan said to his servant, Come up after me: for the Lord has given them up into the hands of Israel.
καὶ ἀπεκρίθησαν οἱ ἄνδρες μεσσαβ πρὸς ἰωνathan καὶ πρὸς τὸν αἶροντα τὰ σκευὴ αὐτοῦ καὶ λέγουσιν ἀνάβητε πρὸς ἡμᾶς καὶ γνωριοῦμεν ὑμῖν ῥῆμα καὶ εἶπεν ἰωνathan πρὸς τὸν αἶροντα τὰ σκευὴ αὐτοῦ ὅ ἀνάβηθι ὀπίσω μου ὅτι παρέδωκεν αὐτούς κύριος εἰς χεῖρας ἰσραηλ.
- 13 Jonatan grenpe moute sou men l' ak sou pye l' yo, jenn gason an t'ap swiv li. Jonatan atake moun Filisti yo, li jete yo atè. Jenn gason an menm t'ap touye yo deyè l'.
And Jonathan went up, gripping with his hands and his feet, his servant going up after him; and the Philistines gave way before Jonathan when he made an attack on them, and his servant put them to death after him.
καὶ ἀνέβη ἰωνathan ἐπὶ τὰς χεῖρας αὐτοῦ καὶ ἐπὶ τοὺς πόδας αὐτοῦ καὶ ὁ αἶρων τὰ σκευὴ αὐτοῦ μετ' αὐτοῦ καὶ ἐπέβλεψαν κατὰ πρόσωπον ἰωνathan καὶ ἐπάταξεν αὐτούς καὶ ὁ αἶρων τὰ σκευὴ αὐτοῦ ἐ πεδίῳ ὀπίσω αὐτοῦ
- 14 Nan premye atak sa a, Jonatan ak jenn gason an te touye vin sòlda konsa, sou yon ti teren ki pa t' menm mezire yon ka (1/4) kawo tè.
And at their first attack, Jonathan and his servant put to the sword about twenty men, all inside the space of half an acre of land.
καὶ ἐγενήθη ἡ πληγὴ ἢ πρώτη ἦν ἐπάταξεν ἰωνathan καὶ ὁ αἶρων τὰ σκευὴ αὐτοῦ ὡς εἴκοσι ἄνδρες ἐν βολίσι καὶ ἐν πετροβόλοις καὶ ἐν κόχλαξιν τοῦ πεδίου
- 15 Tout moun Filisti ki te nan kan an, nan tout plenn lan, vin pè anpil. Sòlda yo te mete an avangad yo ak tout rès lame a te vin pè tou. Tè a pran tranble, te gen yon gwo kouri nan tout peyi a.
And there was great fear in the tents and in the field and among all the men of the armed force, and the attackers were shaking with fear; even the earth was moved with a great shaking and there was a fear as from God.
καὶ ἐγενήθη ἔκστασις ἐν τῇ παρεμβολῇ καὶ ἐν ἀργῷ καὶ πᾶς ὁ λαὸς οἱ ἐν μεσσαβ καὶ οἱ διαφθείροντες ἐξέστησαν καὶ αὐτοὶ οὐκ ἤθελον ποιεῖν ἢ γῆ καὶ ἐγενήθη ἔκστασις παρὰ κυρίου
- 16 ¶ Faksyonnè Sayil te mete ap veye lavil Gibeya nan peyi moun Benjamen yo wè te gen yon sèl debandand nan mitan moun Filisti yo ki t'ap kouri tankou moun fou.
And the watchmen of Saul, looking out from Geba in the land of Benjamin, saw all the army flowing away and running here and there.
καὶ εἶδον οἱ σκοποὶ τοῦ σαουλ ἐν γαβее βενιαμιν καὶ ἰδοὺ ἡ παρεμβολὴ τεταραγμένη ἔνθεν καὶ ἔνθεν

- 17 Sayil di moun ki te avè l' yo: -Konte sòlda yo! Gade kilès ki pa la! Yo konte, yo pa jwenn ni Jonatan ni jenn gason ki te konn pote zam li yo.
Then Saul said to the people who were with him, Let everyone be numbered and let us see who has gone from us. And when they had been numbered, it was seen that Jonathan and his servant were not there.
καὶ εἶπεν σαουλ τῷ λαῷ τῷ μετ' αὐτοῦ ἐπισκέψασθε δὴ καὶ ἴδετε τίς πεπόρευται ἐξ ὑμῶν καὶ ἐπισκέψαντο καὶ ἰδοὺ οὐχ εὐρίσκετο ἰωναθαν καὶ ὁ αἴρων τὰ σκεύη αὐτοῦ
- 18 Lè sa a, Sayil di Akija konsa: -Pwoche ak Bwat Kontra Bondye a isit. Li te di sa paske jou sa a se Akija ki t'ap pote bwat la devan pèp Izrayèl la.
And Saul said to Ahijah, Let the ephod come here. For he went before Israel with the ephod at that time.
καὶ εἶπεν σαουλ τῷ αχια προσάγαγε τὸ εφουδ ὅτι αὐτὸς ἦεν τὸ εφουδ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐνώπιον ἰσραηλ
- 19 Pandan Sayil t'ap pale ak prèt la, kouri a te vin pi rèd nan mitan moun Filisti yo. Sayil di prèt la konsa: -Rete sou sa ou fè!
Now while Saul was talking to the priest, the noise in the tents of the Philistines became louder and louder; and Saul said to the priest, Take back your hand.
καὶ ἐγενήθη ὡς ἐλάλει σαουλ πρὸς τὸν ἱερέα καὶ ὁ ἦχος ἐν τῇ παρεμβολῇ τῶν ἀλλοφύλων ἐπορεύετο πορευόμενος καὶ ἐπλήθυνεν καὶ εἶπεν σαουλ πρὸς τὸν ἱερέα συνάγαγε τὰς χεῖράς σου
- 20 Li leve ansanm ak moun ki te avè l' yo, yo ale kote batay la te cho a. Moun Filisti yo menm te fin pèdi tèt yo, yo t'ap goumen yonn ak lòt.
And Saul and all the people with him came together and went forward to the fight: and every man's sword was turned against the man at his side, and there was a very great noise.
καὶ ἀνεβόησεν σαουλ καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ καὶ ἔρχονται ἕως τοῦ πολέμου καὶ ἰδοὺ ἐγένετο ῥομφαία ἀνδρὸς ἐπὶ τὸν πλησίον αὐτοῦ σύγχυσις μεγάλη σφόδρα
- 21 Gen kèk ebre ki te mete tèt yo bò kote moun Filisti yo, yo te la avèk yo nan kan an. Lè sa a, yo vire kont moun Filisti yo, yo mete yo bò moun pèp Izrayèl yo ki te avèk Sayil ak Jonatan.
Then the Hebrews who had been with the Philistines for some time, and had gone up with them to their tents, turning round were joined to those who were with Saul and Jonathan.
καὶ οἱ δοῦλοι οἱ ὄντες ἐχθρὸς καὶ τρίτην ἡμέραν μετὰ τῶν ἀλλοφύλων οἱ ἀναβάντες εἰς τὴν παρεμβολὴν ἐπεστράφησαν καὶ αὐτοὶ εἶναι μετὰ ἰσραηλ τῶν μετὰ σαουλ καὶ ἰωναθαν
- 22 Moun pèp Izrayèl ki te kache nan mòn Efrayim yo vin tandè moun Filisti yo t'ap kraze rak. Yo menm tou yo vini, yo lage kò yo nan batay la, yo t'ap kouri dèyè moun Filisti yo.
And all the men of Israel who had taken cover in the hill-country of Ephraim, hearing that the Philistines had been put to flight, went after them, attacking them.
καὶ πᾶς ἰσραηλ οἱ κρυπτόμενοι ἐν τῷ ὄρει εφραϊμ καὶ ἤκουσαν ὅτι πεφεύγασιν οἱ ἀλλόφυλοι καὶ συνάπτουσιν καὶ αὐτοὶ ὀπίσω αὐτῶν εἰς πόλεμον
- 23 Se konsa jou sa a, Seyè a te sove pèp Izrayèl la. Yo rive jouk lòt bò lavil Bèt-Avenn, yo t'ap goumen toujou.
So the Lord made Israel safe that day: and the fight went over to Beth-aven.
καὶ ἔσωσεν κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ τὸν ἰσραηλ καὶ ὁ πόλεμος διήλθεν τὴν βαιθων καὶ πᾶς ὁ λαὸς ἦν μετὰ σαουλ ὡς δέκα χιλιάδες ἀνδρῶν καὶ ἦν ὁ πόλεμος διεσπαρμένος εἰς ὅλην τὴν πόλιν ἐν τῷ ὄρει εφραϊμ
- 24 ¶ Jou sa a, moun pèp Izrayèl yo te fèb anpil tèlman yo te grangou paske Sayil te pran yon gwo angajman devan tout pèp la, li te pase lòd sa a: -Madichon pou nenpòt moun ki va mete manje nan bouch li jòdi a anvan mwen pran revanj mwen sou lènmi m' yo. Se konsa pesonn nan peyi a pa t' manje anyen jou sa a.
And all the people were with Saul, about twenty thousand men, and the fight was general through all the hill-country of Ephraim; but Saul made a great error that day, by putting the people under an oath, saying, Let that man be cursed who takes food before evening comes and I have given punishment to those who are against me. So the people had not a taste of food.
καὶ σαουλ ἠγνόησεν ἄγνοιαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἀρᾶται τῷ λαῷ λέγον ἐπικατάρατος ὁ ἄνθρωπος ὃς φάγεται ἄρτον ἕως ἑσπέρας καὶ ἐκδικήσω τὸν ἐχθρόν μου καὶ οὐκ ἐγεύσατο πᾶς ὁ λαὸς ἄρτου
- 25 Pèp la rive nan yon gwo rakbwa kote ki te gen anpil siwo myèl.
And there was honey on the face of the field, and all the people came to the honey, the bees having gone from it;
καὶ πᾶσα ἡ γῆ ἠρίστα καὶ ἰασρ δρυμὸς ἦν μελισσῶνος κατὰ πρόσωπον τοῦ ἀγροῦ
- 26 Siwo myèl t'ap koule konsa atè nan rakbwa a, men pesonn pa goute menm ladan l' paske yo te pè pou malè Sayil te di a pa rive yo.
But not a man put his hand to his mouth for fear of the curse.
καὶ εἰσῆλθεν ὁ λαὸς εἰς τὸν μελισσῶνα καὶ ἰδοὺ ἐπορεύετο λαλῶν καὶ ἰδοὺ οὐκ ἦν ἐπιστρέφων τὴν χεῖρα αὐτοῦ εἰς τὸ στόμα αὐτοῦ ὅτι ἐφοβήθη ὁ λαὸς τὸν ὄρκον κυρίου
- 27 Men, Jonatan pa t' konnen papa l' te bay pèp la prigad sa a. Sa li fè, li lonje baton ki te nan men l' lan, li tranpe bout baton an nan yon gato myèl, epi li mete l' nan bouch li. Lamenm, li santi li vin gen fòs ankò.
But Jonathan, having no knowledge of the oath his father had put on the people, stretching out the rod which was in his hand, put the end of it in the honey, and put it to his mouth; then his eyes were made bright.
καὶ ἰωναθαν οὐκ ἀκηκόει ἐν τῷ ὄρκίζειν τὸν πατέρα αὐτοῦ τὸν λαὸν καὶ ἐξέτεινεν τὸ ἄκρον τοῦ σκίπτρου αὐτοῦ τοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ ἔβαψεν αὐτὸ εἰς τὸ κηρίον τοῦ μέλιτος καὶ ἐπέστρεψεν τὴν χεῖρα αὐτοῦ εἰς τὸ στόμα αὐτοῦ καὶ ἀνέβλεψαν οἱ ὀφθαλμοὶ αὐτοῦ
- 28 Men, yonn nan mesye yo di li: -Tout moun ap tonbe feblès, yo pa manje paske papa ou te ban nou prigad sa a, li te di: Madichon pou nenpòt moun ki manje anyen jòdi a.
Then one of the people said to him, Your father put the people under an oath, saying, Let that man be cursed who takes any food this day. And the people were feeble, needing food.
καὶ ἀπεκρίθη εἷς ἐκ τοῦ λαοῦ καὶ εἶπεν ὀρκίσας ὄρκισεν ὁ πατὴρ σου τὸν λαὸν λέγων ἐπικατάρατος ὁ ἄνθρωπος ὃς φάγεται ἄρτον σήμερον καὶ ἐξελύθη ὁ λαός

- 29 Jonatan reponn li: -Sa papa m' fè pèp la la a pa bon menm! Gade jan m' santi m' gen fòs ankò, paske mwen gouste youn ti siwo myèl.
Then Jonathan said, My father has made trouble come on the land: now see how bright my eyes have become because I have taken a little of this honey.
καὶ ἔγνω ἰωναθαν καὶ εἶπεν ἀπήλλαχεν ὁ πατήρ μου τὴν γῆν ἰδὲ δὴ ὅτι εἶδον οἱ ὀφθαλμοί μου ὅτι ἐγενεσάμην βραχὺ τοῦ μέλιτος τούτου
- 30 Si pèp la te manje nan manje li pran lakay moun Filisti yo jòdi a, koulye a èske nou wè kantite moun Filisti nou ta ka touye met sou sa nou touye deja yo?
How much more if the people had freely taken their food from the goods of those who were fighting against them! would there not have been much greater destruction among the Philistines?
ἀλλ' ὅτι εἰ ἔφαγον ἔσθων ὁ λαὸς σήμερον τῶν σκύλων τῶν ἐχθρῶν αὐτῶν ὧν εὔρεν ὅτι νῦν ἂν μείζων ἦν ἡ πληγὴ ἐν τοῖς ἀλλοφύλοις
- 31 Jou sa a, moun pèp Izrayèl yo bat moun Filisti yo byen bat, depi lavil Mikmas jouk lavil Ajalon. Pèp la t'ap tonbe feblès tèlman yo te grangou.
That day they overcame the Philistines from Michmash to Ajalon: and the people were feeble from need of food.
καὶ ἐπάταξεν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ τῶν ἀλλοφύλων ἐν μαγεμας καὶ ἐκοπίασεν ὁ λαὸς σφόδρα
- 32 Se konsa yo lage kò yo sou sa yo te pran nan men lènmi yo: yo pran mouton, kabrit, gwo bèf, ti bèf, yo touye yo lamenn epi yo manje vyann lan ak tout san an ladan l'.
And rushing at the goods taken in the fight, the people took oxen and sheep and young oxen, and put them to death there on the earth, and had a meal, taking the flesh with the blood in it.
καὶ ἐκλίθη ὁ λαὸς εἰς τὰ σκύλα καὶ ἔλαβεν ὁ λαὸς ποίμνια καὶ βουκόλια καὶ τέκνα βοῶν καὶ ἔσφαξεν ἐπὶ τὴν γῆν καὶ ἤσθιεν ὁ λαὸς σὺν τῷ αἵματι
- 33 Y' al di Sayil konsa: -Gade! Men pèp la ap peche kont Seyè a: Y'ap manje vyann ak tout san an ladan l'. Sayil di konsa: -Nou se youn bann lach! Woule youn gwo wòch bò isit la ban mwen.
Then it was said to Saul, See, the people are sinning against the Lord, taking the blood with the flesh. And he said to those who gave him the news, Now let a great stone be rolled to me here.
καὶ ἀπηγγέλη τῷ σαουλ λέγοντες ἡμάρτηκεν ὁ λαὸς τῷ κυρίῳ φαγὼν σὺν τῷ αἵματι καὶ εἶπεν σαουλ ἐν γεθουμ κυλίσατέ μοι λίθον ἐνταῦθα μέγαν
- 34 Apre sa, li bay lòd sa a: -Gaye kò nou nan tout pèp la. Al di pou chak moun mennen bèf yo ak mouton yo ban mwen. Se isit la n'a touye yo, se isit la n'a manje yo pou nou pa fè peche kont Seyè a, pou nou pa manje vyann yo ak tout san yo ladan yo. Jou swa sa a, chak moun mennen bèt yo te genyen, yo touye yo la.
And Saul said, Go about among the people and say to them, Let every man come here to me with his ox and his sheep, and put them to death here, and take his meal: do no sin against the Lord by taking the blood with the flesh. So all the people took their oxen with them that night and put them to death there.
καὶ εἶπεν σαουλ διασπάρητε ἐν τῷ λαῷ καὶ εἶπατε αὐτοῖς προσαγαγεῖν ἐνταῦθα ἕκαστος τὸν μόσχον αὐτοῦ καὶ ἕκαστος τὸ πρόβατον αὐτοῦ καὶ σφαζέτω ἐπὶ τούτου καὶ οὐ μὴ ἡμάρτητε τῷ κυρίῳ τοῦ ἔσθιεν σὺν τῷ αἵματι καὶ προσῆγεν πᾶς ὁ λαὸς ἕκαστος τὸ ἐν τῇ χειρὶ αὐτοῦ καὶ ἔσφαζον ἐκεῖ
- 35 Sayil bati youn lotèl pou Seyè a. Se te premye lotèl li te bati.
And Saul put up an altar to the Lord: this was the first altar which he put up to the Lord.
καὶ ὠκοδόμησεν ἐκεῖ σαουλ θυσιαστήριον τῷ κυρίῳ τοῦτο ἦρξατο σαουλ οἰκοδομήσαι θυσιαστήριον τῷ κυρίῳ
- 36 ¶ Sayil di moun yo: -Ann desann dèyè moun Filisti yo. Ann pase nwit lan ap bat yo, n'a piye yo jouk bajou kase, n'a touye yo tout. You reponn li: -Fè sa ou wè ki bon! Men, prèt la di: -Ann gade sa Seyè a di nou sou sa!
And Saul said, Let us go down after the Philistines by night, attacking them till the morning, till there is not a man of them living. And they said, Do whatever seems right to you. Then the priest said, Let us come near to God.
καὶ εἶπεν σαουλ καταβῶμεν ὀπίσω τῶν ἀλλοφύλων τὴν νύκτα καὶ διαρπάσωμεν ἐν αὐτοῖς ἕως διαφάσῃ ἡ ἡμέρα καὶ μὴ ὑπολίπωμεν ἐν αὐτοῖς ἄνδρα καὶ εἶπαν πᾶν τὸ ἀγαθὸν ἐνώπιόν σου ποίει καὶ εἶπεν ὁ ἱερεὺς προσέλθωμεν ἐνταῦθα πρὸς τὸν θεόν
- 37 Sayil mande Seyè a: -Eske se pou m' desann dèyè moun Filisti yo? Eske w'ap lage yo nan men pèp Izrayèl la? Men Seyè a pa reponn li jou sa a.
And Saul, desiring directions from God, said, Am I to go down after the Philistines? will you give them up into the hands of Israel? But he gave him no answer that day.
καὶ ἐπηρώτησεν σαουλ τὸν θεόν εἰ καταβῶ ὀπίσω τῶν ἀλλοφύλων εἰ παραδώσεις αὐτούς εἰς χεῖρας ἰσραηλ καὶ οὐκ ἀπεκρίθη αὐτῷ ἐν τῇ ἡμέρᾳ ἐκείνῃ
- 38 Lè sa a, li rele tout chèf pèp la, li di yo: -Pwoche devan la a. Chache konnen ki peche nou te fè jòdi a.
And Saul said, Come near, all you chiefs of the people, and let us get word from God and see in whom is this sin today.
καὶ εἶπεν σαουλ προσαγάγετε ἐνταῦθα πάσας τὰς γωνίας τοῦ ἰσραηλ καὶ γνῶτε καὶ ἴδετε ἐν τίνι γέγονεν ἡ ἁμαρτία αὕτη σήμερον
- 39 Mwen bay pawòl mwen. Mwen fè sèman devan Seyè ki vivan an, li menm ki delivre pèp Izrayèl la, menm si se Jonatan, pitit mwen, ki koupab, se pou l' mouri. Pesonn pa louvri bouch yo di anyen.
For, by the living Lord, the saviour of Israel, even if the sinner is Jonathan, my son, death will certainly be his fate. But not a man among all the people gave him any answer.
ὅτι ζῆ κύριος ὁ σῶσας τὸν ἰσραηλ ὅτι ἐὰν ἀποκριθῆ κατὰ ἰωναθαν τοῦ υἱοῦ μου θανάτῳ ἀποθανεῖται καὶ οὐκ ἦν ὁ ἀποκρινόμενος ἐκ παντὸς τοῦ λαοῦ
- 40 Epi li di tout pèp Izrayèl la: -Nou menm kanpe bò isit. Mwen menm ak Jonatan, pitit gason m' lan, m'ap kanpe bò la. Pèp la di Sayil: -Fè sa ou wè ki bon!
Then he said to all Israel, You be on one side, and I with Jonathan my son will be on the other side. And the people said to Saul, Do whatever seems good to you.
καὶ εἶπεν παντὶ ἰσραηλ ὑμεῖς ἔσσεσθε εἰς δουλείαν καὶ ἐγὼ καὶ ἰωναθαν ὁ υἱός μου ἐσόμεθα εἰς δουλείαν καὶ εἶπεν ὁ λαὸς πρὸς σαουλ τὸ ἀγαθὸν ἐνώπιόν σου ποίει

- 41 Sayil di Seyè a: -Bondye pèp Izrayèl la! Poukisa ou pa reponn mwen jòdi a? Seyè, Bondye pèp Izrayèl la, tanpri, reponn mwen nan ourim ak toumim yo. Si se mwen menm osinon Jonatan ki koupab, w'a bay ourim yo. Men, si se yon moun nan pèp la ki koupab, w'a bay toumim yo. Seyè a fè yo konnen se bò Sayil ak Jonatan fòt la te ye, pèp la te pou anyen nan sa.
Then Saul said to the Lord, the God of Israel, Why have you not given me an answer today? If the sin is in me or in Jonathan my son, O Lord God of Israel, give Urim, and if it is in your people Israel, give Thummim. And by the decision of the Lord, Saul and Jonathan were marked out, and the people went free.
καὶ εἶπεν σαουλ κύριε ὁ θεὸς ἰσραὴλ τί ὅτι οὐκ ἀπεκρίθης τῷ δοῦλῳ σου σήμερον εἰ ἐν ἐμοὶ ἢ ἐν ἰωναθαν τῷ υἱῷ μου ἢ ἀδικία κύριε ὁ θεὸς ἰσραὴλ δὸς δῆλους καὶ ἐὰν τάδε εἴπῃς ἐν τῷ λαῷ σου ἰσραὴλ δὸς δὴ ὁσιότητα καὶ κληροῦται ἰωναθαν καὶ σαουλ καὶ ὁ λαὸς ἐξῆλθεν
- 42 Sayil di: -Koulye a, ant Jonatan avè m', di kilès nan nou de a ki koupab. Seyè a fè konnen se Jonatan.
And Saul said, Give your decision between my son Jonathan and me. And Jonathan was taken.
καὶ εἶπεν σαουλ βάλετε ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον ἰωναθαν τοῦ υἱοῦ μου ὃν ἂν κατακληρώσῃται κύριος ἀποθανέτω καὶ εἶπεν ὁ λαὸς πρὸς σαουλ οὐκ ἔστιν τὸ ῥῆμα τοῦτο καὶ κατεκράτησεν σαουλ τοῦ λαοῦ καὶ βάλλουσιν ἀνὰ μέσον αὐτοῦ καὶ ἀνὰ μέσον ἰωναθαν τοῦ υἱοῦ αὐτοῦ καὶ κατακληροῦται ἰωναθαν
- 43 Lè sa a, Sayil mande Jonatan: -Kisa ou fè? Jonatan reponn: -Mwen te pran ti gout siwo myèl nan pwent baton ki te nan men m' lan, mwen goute. Men mwen! Mwen pare pou m' mouri.
Then Saul said to Jonathan, Give me an account of what you have done. And Jonathan gave him the story and said, Certainly I took a little honey on the end of my rod; and now death is to be my fate.
καὶ εἶπεν σαουλ πρὸς ἰωναθαν ἀπάγγειλόν μοι τί πεποίηκας καὶ ἀπήγγειλεν αὐτῷ ἰωναθαν καὶ εἶπεν γευσάμενος ἐγευσάμην ἐν ἄκρῳ τῷ σκήπτρῳ τῷ ἐν τῇ χειρὶ μου βραχὺ μέλι ἰδοὺ ἐγὼ ἀποθνήσκω
- 44 Sayil di li: -Se pou Bondye ban m' pi gwo pinisyon ki genyen si mwen pa fè yo touye ou.
And Saul said, May God's punishment be on me if death is not your fate, Jonathan.
καὶ εἶπεν αὐτῷ σαουλ τάδε ποιῆσαι μοι ὁ θεὸς καὶ τάδε προσθεῖη ὅτι θανάτῳ ἀποθανῆ σήμερον
- 45 Men pèp la di Sayil konsa: -Se Jonatan ki te genyen bèl batay sa a pou pèp Izrayèl la, li pa ka mouri. Mande Bondye padon! Nou fè sèman devan Seyè ki vivan an, nou p'ap kite yon grenn cheve nan tèt li tonbe, paske se avèk lasistans Bondye li fè sa l' fè jòdi a. Se konsa moun yo enpoze yo touye Jonatan. Li pa mouri.
And the people said to Saul, Is death to come to Jonathan, the worker of this great salvation for Israel? Let it not be so: by the living Lord, not one hair of his head is to be touched, for he has been working with God today. So the people kept Jonathan from death.
καὶ εἶπεν ὁ λαὸς πρὸς σαουλ εἰ σήμερον θανατωθήσεται ὁ ποιήσας τὴν σωτηρίαν τὴν μεγάλην ταύτην ἐν ἰσραὴλ ζῆ κύριος εἰ πεσεῖται τῆς τριχὸς τῆς κεφαλῆς αὐτοῦ ἐπὶ τὴν γῆν ὅτι ὁ λαὸς τοῦ θεοῦ ἐποίησεν τὴν ἡμέραν ταύτην καὶ προσηύξατο ὁ λαὸς περὶ ἰωναθαν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ οὐκ ἀπέθανεν
- 46 Apre sa, Sayil sispann kouri dèyè moun Filisti yo. Moun Filisti yo menm touten nan peyi yo.
Then Saul, turning back, went after the Philistines no longer: and the Philistines went back to their place.
καὶ ἀνέβη σαουλ ἀπὸ ὀπισθεν τῶν ἀλλοφύλων καὶ οἱ ἀλλοφύλοι ἀπήλθον εἰς τὸν τόπον αὐτῶν
- 47 ¶ Apre yo te fin fè Sayil wa peyi Izrayèl la, li fè lagè ak tout lènmi l' yo alawonnbadè: ak moun Moab yo, moun Amon yo, moun Edon yo, ak wa lavil Soba yo, ak moun Filisti yo. Kote li pase, li genyen batay yo.
Now when Saul had taken his place as ruler of Israel, he made war on those who were against him on every side, Moab and the Ammonites and Edom and the kings of Zobah and the Philistines: and whichever way he went, he overcame them.
καὶ σαουλ κατακληροῦται ἔργον ἐπὶ ἰσραὴλ καὶ ἐπολέμει κύκλῳ πάντας τοὺς ἐχθροὺς αὐτοῦ εἰς τὸν μοαβ καὶ εἰς τοὺς υἱοὺς αμμων καὶ εἰς τοὺς υἱοὺς εδομ καὶ εἰς τὸν βαίθεωρ καὶ εἰς βασιλεῖα σουβα καὶ εἰς τοὺς ἀλλοφύλους οὓς ἂν ἐστράφη ἐσφίζετο
- 48 Li te fè wè jan li te yon vanyan sòlda. Li bat ata moun Amalèk yo. Konsa, li delivre pèp Izrayèl la anba men tout moun ki t'ap piye l' yo.
And he did great things, and overcame the Amalekites, and made Israel safe from the hands of their attackers.
καὶ ἐποίησεν δύναμιν καὶ ἐπάταξεν τὸν αμαληκ καὶ ἐξείλατο τὸν ἰσραὴλ ἐκ χειρὸς τῶν καταπατούντων αὐτόν
- 49 Men pitit gason Sayil te genyen: Se te Jonatan, Yichwi ak Malkichwa. Men non de pitit fi li yo: Pi gran an te rele Merab, pi piti a te rele Mikal.
Now the sons of Saul were Jonathan and Ishvi and Malchi-shua; and these are the names of his daughters: the older was named Merab and the younger Michal;
καὶ ἦσαν υἱοὶ σαουλ ἰωναθαν καὶ ἰεσιου καὶ μελχισα καὶ ὀνόματα τῶν δύο θυγατέρων αὐτοῦ ὄνομα τῇ πρωτοτόκῳ μεροβ καὶ ὄνομα τῇ δευτέρᾳ μελχολ
- 50 Madan Sayil te rele Akinoam. Se te pitit Akimas. Kòmandan lame a te rele Abnè. Se te pitit Nè, tonton Sayil.
The name of Saul's wife was Ahinoam, the daughter of Ahimaaz; the captain of his army was Abner, the son of Ner, brother of Saul's father.
καὶ ὄνομα τῇ γυναίκῃ αὐτοῦ ἀχινοομ θυγάτηρ ἀχιμαας καὶ ὄνομα τῷ ἀρχιστρατήγῳ ἀβεννηρ υἱὸς νηρ υἱοῦ οἰκείου σαουλ
- 51 Kich, papa Sayil, ak Nè, papa Abnè, te pitit gason Abiyèl.
Kish, the father of Saul, and Ner, the father of Abner, were sons of Abiel.
καὶ κίς πατὴρ σαουλ καὶ νηρ πατὴρ ἀβεννηρ υἱὸς ἰαμιν υἱοῦ ἀβιηλ

- 52 Sayil pase tout lavi li ap mennen gwo batay ak moun Filisti yo. Chak fwa li te jwenn yon vanyan gason osinon yon moun ki te gen anpil fòs ak kouraj, li te mete l' nan lame li a.
All through the life of Saul there was bitter war against the Philistines; and whenever Saul saw any strong man or any good fighting man, he kept him near himself.
καὶ ἦν ὁ πόλεμος κραταῖος ἐπὶ τοῦς ἀλλοφύλους πάσας τὰς ἡμέρας σαουλ καὶ ἰδὼν σαουλ πάντα ἄνδρα δυνατὸν καὶ πάντα ἄνδρα υἷὸν δυνάμεως καὶ συνήγαγεν αὐτοὺς πρὸς αὐτόν
- 1 ¶ Samyèl di Sayil: -Se mwen menm Seyè a te voye pou vide lwil sou tèt ou pou ou te ka wa sou pèp Izrayèl la. Koulye a, kouste pawòl Seyè a.
And Samuel said to Saul, The Lord sent me to put the holy oil on you and to make you king over his people, over Israel: so give ear now to the words of the Lord.
καὶ εἶπεν σαμουηλ πρὸς σαουλ ἐμὲ ἀπέστειλεν κύριος χριστᾶ σε εἰς βασιλεῖα ἐπὶ ἰσραηλ καὶ νῦν ἀκουε τῆς φωνῆς κυρίου
- 2 Men sa Seyè ki gen tout pouwva a voye di ou: Li pral pini moun Amalèk yo paske yo te kenbe tèt ak pèp Izrayèl la lè yo t'ap moute soti peyi Lejip.
The Lord of armies says, I will give punishment to Amalek for what he did to Israel, fighting against him on the way when Israel came out of Egypt.
τάδε εἶπεν κύριος σαβαωθ νῦν ἐκδικήσω ἃ ἐποίησεν αμαληκ τῷ ἰσραηλ ὡς ἀπήντησεν αὐτῷ ἐν τῇ ὁδῷ ἀναβαίνοντος αὐτοῦ ἐξ αἰγύπτου
- 3 Koulye a, leve al atake moun Amalèk yo. W'a pran tou sa ki pou yo, w'a ofri yo bay Seyè a. Ou p'ap gen pitye pou pesonn lakay yo: N'a touye fanm kou gason, timoun ak ti bebe nan tete, ata bèt, mouton, chamo ak bourik.
Go now and put Amalek to the sword, putting to the curse all they have, without mercy: put to death every man and woman, every child and baby at the breast, every ox and sheep, camel and ass.
καὶ νῦν πορεύου καὶ πατάξεις τὸν αμαληκ καὶ ἱεριμ καὶ πάντα τὰ αὐτοῦ καὶ οὐ περιποιήσῃ ἐξ αὐτοῦ καὶ ἐξολοθρεύσεις αὐτὸν καὶ ἀναθεματιεῖς αὐτὸν καὶ πάντα τὰ αὐτοῦ καὶ οὐ φείσῃ ἅπ' αὐτοῦ καὶ ἃ ποκτενεῖς ἀπὸ ἀνδρῶς καὶ ἕως γυναικὸς καὶ ἀπὸ νηπίου ἕως θηλάζοντος καὶ ἀπὸ μόσχου ἕως προβάτου καὶ ἀπὸ καμήλου ἕως ὄνου
- 4 Sayil rele tout sòlda li yo. Li pase yo enspekasyon lavil Telayim. Te gen desanmil (200.000) sòlda apye ki te moun Izrayèl ak dimil (10.000) sòlda ki te moun Jida.
And Saul sent for the people and had them numbered in Telaim, two hundred thousand footmen and ten thousand men of Judah.
καὶ παρήγγειλεν σαουλ τῷ λαῷ καὶ ἐπισκέπτεται αὐτοὺς ἐν γαλγαλοῖς τετρακοσίας χιλιάδας ταγμάτων καὶ τὸν ἰουδαν τριάκοντα χιλιάδας ταγμάτων
- 5 Lèfini, li desann toupre yonn nan lavil moun Amalèk yo. L' al kache kò li nan yon ravin chèch.
And Saul came to the town of Amalek, and took up his position in the valley secretly.
καὶ ἦλθεν σαουλ ἕως τῶν πόλεων αμαληκ καὶ ἐνήδρευσεν ἐν τῷ χειμάρρῳ
- 6 Apre sa, li voye avèti moun Kayen yo: -Wete kò nou! Kite moun Amalèk yo pou kont yo, pou nou pa touye nou ansanm ak yo. Paske nou menm moun Kayen, nou te aji byen ak pèp Izrayèl la lè yo t'ap tounen soti nan peyi Lejip la. Se konsa moun Kayen yo pati, yo wete kò yo nan mitan moun Amalèk yo.
And Saul said to the Kenites, Go away, take yourselves out from among the Amalekites, or destruction will overtake you with them: for you were kind to the children of Israel when they came out of Egypt. So the Kenites went away from among the Amalekites.
καὶ εἶπεν σαουλ πρὸς τὸν κιναιὸν ἄπελθε καὶ ἐκκλινον ἐκ μέσου τοῦ αμαληκίτου μὴ προσθῶ σε μετ' αὐτοῦ καὶ σὺ ἐποίησας ἔλεος μετὰ τῶν υἱῶν ἰσραηλ ἐν τῷ ἀναβαίνειν αὐτοὺς ἐξ αἰγύπτου καὶ ἐξέκλινεν ὁ κιναιὸς ἐκ μέσου αμαληκ
- 7 Sayil bat moun Amalèk yo depi lavil Avila rive Chou sou bò solèy leve peyi Lejip.
And Saul made an attack on the Amalekites from Havilah on the road to Shur, which is before Egypt.
καὶ ἐπάταξεν σαουλ τὸν αμαληκ ἀπὸ εὐλατ ἕως σουρ ἐπὶ προσώπου αἰγύπτου
- 8 Li pran Agag, wa moun Amalèk yo, tou vivan, men li touye tout rèss moun yo tankou yon ofrann pou Bondye.
He took Agag, king of the Amalekites, prisoner, and put all the people to the sword without mercy.
καὶ συνέλαβεν τὸν ἀγαγ βασιλεῖα αμαληκ ζῶντα καὶ πάντα τὸν λαὸν ἱεριμ ἀπέκτεινεν ἐν στόματι ῥομφαίας
- 9 Men Sayil ak sòlda li yo pa t' touye Agag. Yo pa t' touye pi bèl mouton yo ni pi bèl bèf yo, ni yo pa t' touye ankenn bèt ki te bon. Men, yo touye tout bèt ki te lèd, tout bèt ki te mèg tankou yon ofrann pou Bondye.
But Saul and the people did not put Agag to death, and they kept the best of the sheep and the oxen and the fat beasts and the lambs, and whatever was good, not desiring to put them to the curse: but everything which was bad and of no use they put to the curse.
καὶ περιποιήσατο σαουλ καὶ πᾶς ὁ λαὸς τὸν ἀγαγ ζῶντα καὶ τὰ ἀγαθὰ τῶν ποιμνίων καὶ τῶν βουκολίων καὶ τῶν ἐδεσμάτων καὶ τῶν ἀμπελώνων καὶ πάντων τῶν ἀγαθῶν καὶ οὐκ ἐβούλετο αὐτὰ ἐξολοθρεῦσαι καὶ πᾶν ἔργον ἠτιμωμένον καὶ ἐξουδενωμένον ἐξωλέθρευσαν
- 10 ¶ Seyè a pale ak Samyèl, li di l' konsa:
Then the Lord said to Samuel,
καὶ ἐγενήθη ῥῆμα κυρίου πρὸς σαμουηλ λέγων
- 11 -Mwen règrèt mwen te fè Sayil wa. Li vire do ban mwen. Li pa fè sa mwen ba li lòd fè. Samyèl pa t' kontan, li fè tout nwit lan ap lapriyè nan pye Seyè a.
It is no longer my pleasure for Saul to be king; for he is turned back from going in my ways, and has not done my orders. And Samuel was very sad, crying to the Lord in prayer all night.
παρὰ ἐκκλημῖα ὅτι ἐβασίλευσα τὸν σαουλ εἰς βασιλεῖα ὅτι ἀπέστρεψεν ἀπὸ ὀπισθέν μου καὶ τοὺς λόγους μου οὐκ ἐτήρησεν καὶ ἠθύμῃσεν σαμουηλ καὶ ἐβόησεν πρὸς κύριον ὅλην τὴν νύκτα

- 12 Nan denmen maten, bonè bonè, li soti al chache Sayil. Yo vin di Samyèl Sayil t' ale lavil Kamèl, kote li fè bati yon moniman pou tèt li, apre sa, li tounen isit, li desann lavil Gilgal. **And early in the morning he got up and went to Saul; and word was given to Samuel that Saul had come to Carmel and put up a pillar, and had gone from there down to Gilgal.** και ὄρθρισεν σαμουηλ και ἐπορεύθη εἰς ἀπάντησιν ἰσραηλ πρωί και ἀπαγγέλη τῷ σαμουηλ λέγοντες ἦκει σαουλ εἰς κάρμηλον και ἀνέστακεν αὐτῷ χεῖρα και ἐπέστρεψεν τὸ ἄρμα και κατέβη εἰς γαλγ αλα πρὸς σαουλ και ἰδοὺ αὐτὸς ἀνέφερεν ὀλοκαυτώσιν τῷ κυρίῳ τὰ πρῶτα τῶν σκύλων ὧν ἤνεγκεν ἐξ αμαληκ
- 13 Samyèl al jwenn Sayil. Sayil vin di l' bonjou: -Se pou Seyè a beni ou! Mwen fè tou sa li te ban m' lòd fè. **And Samuel came to Saul; and Saul said to him, May the blessing of the Lord be with you: I have done what was ordered by the Lord.** και παρεγένετο σαμουηλ πρὸς σαουλ και εἶπεν αὐτῷ σαουλ εὐλογητὸς σὺ τῷ κυρίῳ ἔστησα πάντα ὅσα ἐλάλησεν κύριος
- 14 Samyèl mande l': -Ki tout bri mouton ak bèf m'ap tande nan zòrèy mwen konsa? **And Samuel said, What then is this sound of the crying of sheep and the noise of oxen which comes to my ears?** και εἶπεν σαμουηλ και τίς ἡ φωνὴ τοῦ ποιμνίου τούτου ἐν τοῖς ὠσίν μου και φωνὴ τῶν βοῶν ὧν ἐγὼ ἀκούω
- 15 Sayil reponn li: -Anhan! Se bèt sòlda mwen yo pran kay moun Amalèk yo. Yo pran pi bèl mouton yo ak pi bèl bèf yo, yo pa touye yo pou yo te ka ofri yo bay Seyè a, Bondye ou la. Men, yo touye tout rès yo nèt tankou yon ofrann pou Bondye. **And Saul said, They have taken them from the Amalekites: for the people have kept the best of the sheep and of the oxen as an offering to the Lord your God; all the rest we have given up to destruction.** και εἶπεν σαουλ ἐξ αμαληκ ἤνεγκα αὐτὰ ἃ περιποιήσατο ὁ λαὸς τὰ κράτιστα τοῦ ποιμνίου και τῶν βοῶν ὅπως τυθῆ τῷ κυρίῳ θεῷ σου και τὰ λοιπὰ ἐξολέθρευσα
- 16 Samyèl di l' konsa: -Pe bouch ou, tande! Kite m' di ou sa Seyè a te vin di m' lannwit lan. Sayil di li: -Pale non! **Then Samuel said to Saul, Say no more! Let me give you word of what the Lord has said to me this night. And he said to him, Say on.** και εἶπεν σαμουηλ πρὸς σαουλ ἄνεξ και ἀπαγγέλω σοι ἃ ἐλάλησεν κύριος πρὸς με τὴν νύκτα και εἶπεν αὐτῷ λάλησον
- 17 Samyèl di li: -Atout yon lè ou te rekonèt ou pa t' anyen, jòdi a se pa ou menm ki chèf tout branch fanmi pèp Izrayèl la? Se pa Seyè a menm ki te chwazi ou pou wa pèp Izrayèl la? **And Samuel said, Though you may seem little to yourself, are you not head of the tribes of Israel? for the Lord with the holy oil made you king over Israel,** και εἶπεν σαμουηλ πρὸς σαουλ οὐχὶ μικρὸς σὺ εἶ ἐνώπιον αὐτοῦ ἡγουμένος σκίηπτρου φυλῆς ἰσραηλ και ἔχρισέν σε κύριος εἰς βασιλέα ἐπὶ ἰσραηλ
- 18 Li voye ou ale avèk lòd espere pou ou te touye tout moun Amalèk yo, bann moun sa yo k'ap fè sa ki mal, tankou yon ofrann pou Bondye. Se pou ou te goumen ak yo jouk ou te fin touye yo tout. **And the Lord sent you on a journey and said, Go and put to the curse those sinners, the Amalekites, fighting against them till every one is dead.** και ἀπέστειλén σε κύριος ἐν ὁδῷ και εἶπέν σοι πορευθήτη και ἐξολέθρευσον τοὺς ἀμαρτάνοντας εἰς ἐμέ τὸν αμαληκ και πολεμήσεις αὐτούς ἕως συντελέσης αὐτούς
- 19 Poukisa ou pa koute sa Seyè a te di ou? Poukisa ou lage kò ou sou sa ou te pran nan men lènmi ou yo, epi ou fè sa ki pa fè Seyè a plezi. **Why then did you not do the orders of the Lord, but by violently taking their goods did evil in the eyes of the Lord?** και ἵνα τί οὐκ ἤκουσας τῆς φωνῆς κυρίου ἀλλ' ὄρμησας τοῦ θέσθαι ἐπὶ τὰ σκῦλα και ἐποίησας τὸ πονηρὸν ἐνώπιον κυρίου
- 20 Sayil reponn Samyèl li di li: -Mwen fè tou sa Seyè a te di m' fè! Mwen mache dapre lòd li. Mwen pran Agag, wa moun Amalèk yo, mwen tounen avè l'. Mwen touye tout rès moun Amalèk yo tankou yon ofrann pou Bondye. **And Saul said, Truly, I have done the orders of the Lord and have gone the way the Lord sent me; I have taken Agag, the king of Amalek, and have given the Amalekites up to destruction.** και εἶπεν σαουλ πρὸς σαμουηλ διὰ τὸ ἀκοῦσαί με τῆς φωνῆς τοῦ λαοῦ και ἐπορεύθην ἐν τῇ ὁδῷ ἣ ἀπέστειλén με κύριος και ἤγαγον τὸν αγαγ βασιλέα αμαληκ και τὸν αμαληκ ἐξολέθρευσα
- 21 Men sòlda mwen yo pa t' touye bèl mouton ak pi bèl bèf yo te jwenn nan sa yo te pran lakay lènmi sa yo. Yo pote yo isit la, lavil Gilgal, pou yo te ka ofri yo sou lotèl la bay Seyè a, Bondye ou la. **But the people took some of their goods, sheep and oxen, the chief of the things which were put to the curse, to make an offering of them to the Lord your God in Gilgal.** και ἔλαβεν ὁ λαὸς τῶν σκύλων ποιμνια και βουκόλια τὰ πρῶτα τοῦ ἐξολεθρευμάτος θῆσαι ἐνώπιον κυρίου θεοῦ ἡμῶν ἐν γαλγαλοῖς
- 22 Lè sa a, Samyèl di l' konsa: -Dapre ou, kisa Seyè a pito: yon moun k'ap ofri bèt pou boule nan dife, k'ap fè tout kalite ofrann bèt pou li, osinon yon moun k'ap fè sa li di l' fè a? Konn sa tande! Pito yon moun fè sa Seyè a di l' fè a pase pou l' touye bèt ofri pou Bondye. Pito yon moun soumèt devan Bondye pase pou l' ofri bèl belye chatre pou Seyè a. **And Samuel said, Has the Lord as much delight in offerings and burned offerings as in the doing of his orders? Truly, to do his pleasure is better than to make offerings, and to give ear to him than the fat of sheep.** και εἶπεν σαμουηλ εἰ θελητὸν τῷ κυρίῳ ὀλοκαυτώματα και θυσία ὡς τὸ ἀκοῦσαι φωνῆς κυρίου ἰδοὺ ἀκοή ὑπὲρ θυσίαν ἀγαθὴ και ἡ ἐπακρόασις ὑπὲρ στέαρ κριῶν
- 23 Dezobeyi Bondye nan sa l' mande ou fè a se menm bagay ak fè maji. Fè tèt di ak Bondye se menm bagay ak sèvi zidòl. Enben, ou voye pawòl Bondye a jete, Seyè a wete ou nan plas wa a, li voye ou jete tou. Li pa gen anyen pou l' wè avè ou ankò! **For to go against his orders is like the sin of those who make use of secret arts, and pride is like giving worship to images. Because you have put away from you the word of the Lord, he has put you from your place as king.** ὅτι ἀμαρτία οἰωνισμὰ ἐστὶν ὁδύνην και πόνους θεραφιν ἐπάγουσιν ὅτι ἐξουδένωσας τὸ ῥῆμα κυρίου και ἐξουδενώσει σε κύριος μὴ εἶναι βασιλέα ἐπὶ ἰσραηλ

- 24 ¶ Sayil reponn li: -Mwen peche, mwen pa fè sa Seyè a te ban m' lòd fè. Mwen pa t' koute pawòl ou te di m' lan. Se pè mwen te pè mesye m' yo kifè m' fè sa yo te vle fè a.
And Saul said to Samuel, Great is my sin: for I have gone against the orders of the Lord and against your words: because, fearing the people, I did what they said.
καὶ εἶπεν σαουλ πρὸς σαμουηλ ἡμάρτηκα ὅτι παρέβην τὸν λόγον κυρίου καὶ τὸ ῥῆμά σου ὅτι ἐφοβήθην τὸν λαὸν καὶ ἤκουσα τῆς φωνῆς αὐτῶν
- 25 Men koulye a, tanpri, padonnen peche m' lan. Tounen avè m' pou m' ka sèvi Seyè a.
So now, let my sin have forgiveness, and go back with me to give worship to the Lord.
καὶ νῦν ἄρον δὴ τὸ ἡμάρτημά μου καὶ ἀνάστρεψον μετ' ἐμοῦ καὶ προσκυνήσω κυρίῳ τῷ θεῷ σου
- 26 Samyèl di li: -Non, mwen p'ap tounen avè ou. Paske ou voye pawòl Bondye a jete, Seyè a wete ou nan plas wa a, li voye ou jete tou.
And Samuel said to Saul, I will not go back with you: for you have put away from you the word of the Lord, and the Lord has put you from your place as king over Israel.
καὶ εἶπεν σαμουηλ πρὸς σαουλ οὐκ ἀναστρέφω μετὰ σοῦ ὅτι ἐξουδένωσας τὸ ῥῆμα κυρίου καὶ ἐξουδενώσει σε κύριος τοῦ μὴ εἶναι βασιλεῖα ἐπὶ τὸν Ἰσραηλ
- 27 Samyèl fè sa li vire pou l' ale, Sayil kenbe rad li, rad la chire.
And when Samuel was turning round to go away, Saul took the skirt of his robe in his hand, and the cloth came away.
καὶ ἀπέστρεψεν σαμουηλ τὸ πρόσωπον αὐτοῦ τοῦ ἀπελθεῖν καὶ ἐκράτησεν σαουλ τοῦ πεταρυγίου τῆς διπλοῖδος αὐτοῦ καὶ διέρρηξεν αὐτό
- 28 Samyèl di li: -Seyè a rache gouvènman peyi Izrayèl la nan men ou jòdi a. Li rale l' nan men ou. Li pral renmèt li bay yon lòt moun ki pi bon pase ou.
And Samuel said to him, The Lord has taken away the kingdom of Israel from you this day by force, and has given it to a neighbour of yours who is better than you.
καὶ εἶπεν πρὸς αὐτὸν σαμουηλ διέρρηξεν κύριος τὴν βασιλείαν Ἰσραηλ ἐκ χειρὸς σου σήμερον καὶ δώσει αὐτὴν τῷ πλησίον σου τῷ ἀγαθῷ ὑπὲρ σέ
- 29 Bondye ki wa pèp Izrayèl la pa konn manti, ni li pa konn chanje lide. Se pa moun li ye. Li p'ap chanje pawòl.
And further, the Glory of Israel will not say what is false, and his purpose may not be changed: for he is not a man, whose purpose may be changed.
καὶ διαιεθήσεται Ἰσραηλ εἰς δύο καὶ οὐκ ἀποστρέψει οὐδὲ μετανοήσει ὅτι οὐχ ὡς ἄνθρωπός ἐστιν τοῦ μετανοῆσαι αὐτός
- 30 Sayil reponn li: -Mwen peche, se vre! Men, pa fè m' wont devan tout chèf pèp mwen an, devan tout pèp Izrayèl la. Tounen avè m' pou m' ka fè sèvis pou Seyè a, Bondye ou la.
Then he said, Great is my sin: but still, give me honour now before the heads of my people and before Israel, and come back with me so that I may give worship to the Lord your God.
καὶ εἶπεν σαουλ ἡμάρτηκα ἀλλὰ δόξασόν με δὴ ἐνώπιον πρεσβυτέρων Ἰσραηλ καὶ ἐνώπιον λαοῦ μου καὶ ἀνάστρεψον μετ' ἐμοῦ καὶ προσκυνήσω τῷ κυρίῳ θεῷ σου
- 31 Se konsa Samyèl tounen avèk Sayil, epi Sayil fè sèvis pou Seyè a.
So Samuel went back after Saul, and Saul gave worship to the Lord.
καὶ ἀνέστρεψεν σαμουηλ ὀπίσω σαουλ καὶ προσεκύνησεν τῷ κυρίῳ
- 32 ¶ Apre sa, Samyèl di konsa: -Mennen Agag, wa moun Amalèk yo, ban mwen. Agag vin jwenn li. Li t'ap tranble tèlman li te pè. Li t'ap di nan kè l': Ala bagay di, mezanmi, se lanmò!
Then Samuel said, Make Agag, the king of the Amalekites, come here to me. And Agag came to him shaking with fear. And Agag said, Truly the pain of death is past.
καὶ εἶπεν σαμουηλ προσάγετέ μοι τὸν ἀγαγ βασιλεῖα αμαληκ καὶ προσῆλθεν πρὸς αὐτὸν ἀγαγ τρέμων καὶ εἶπεν ἀγαγ εἰ οὕτως πικρὸς ὁ θάνατος
- 33 Samyèl di li: -Avèk nepe ou, ou te fè anpil manman pèdi pitit yo. Koulye a, nan tout fanm ki sou latè, manman ou pral pèdi pitit pa li tou. Epi li koupe Agag an moso la devan lotèl Seyè a lavil Gilgal.
And Samuel said, As your sword has made women without children, so now your mother will be without children among women. And Agag was cut up by Samuel, bone from bone, before the Lord in Gilgal.
καὶ εἶπεν σαμουηλ πρὸς ἀγαγ καθότι ἠτέκνωσεν γυναῖκας ἢ ῥομφαία σου οὕτως ἀτεκνωθήσεται ἐκ γυναικῶν ἢ μήτηρ σου καὶ ἐσφαξεν σαμουηλ τὸν ἀγαγ ἐνώπιον κυρίου ἐν γαλαγαλ
- 34 Lèfini, Samyèl desann lavil Rama. Sayil menm moute al lakay li lavil Gibeya.
Then Samuel went to Ramah; and Saul went up to his house in Gibeah, in the land of Saul.
καὶ ἀπῆλθεν σαμουηλ εἰς Ἀρμαθαίμ καὶ σαουλ ἀνέβη εἰς τὸν οἶκον αὐτοῦ εἰς Γαββα
- 35 Depi lè sa a, Samyèl pa janm wè wa Sayil ankò jouk li mouri. Men, sa te fè l' lapenn anpil pou Sayil. Seyè a menm te regrèt deske li te fè Sayil wa pèp Izrayèl la.
And Samuel never saw Saul again till the day of his death; but Samuel was sorrowing for Saul: and it was no longer the Lord's pleasure for Saul to be king over Israel.
καὶ οὐ προσέθετο σαμουηλ ἔτι ἰδεῖν τὸν σαουλ ἕως ἡμέρας θανάτου αὐτοῦ ὅτι ἐπένοιθε σαμουηλ ἐπὶ σαουλ καὶ κύριος μετεμελήθη ὅτι ἐβασίλευσεν τὸν σαουλ ἐπὶ Ἰσραηλ
- 1 ¶ Seyè a di Samyèl konsa: -Kilè w'a sispann gen lapenn pou Sayil? Se mwen menm ki voye l' jete pou l' pa wa pèp Izrayèl la ankò. Plen ti poban ou lan lwil. Leve ou ale. M'ap voye ou lavil Betleyèm, kay yon nonm yo rele Izayì, paske mwen chwazi yonn nan pitit gason l' yo pou vin wa.
And the Lord said to Samuel, How long will you go on sorrowing for Saul, seeing that I have put him from his place as king over Israel? Take oil in your vessel and go; I will send you to Jesse, the Beth-lehemite: for I have got a king for myself among his sons.
καὶ εἶπεν κύριος πρὸς σαμουηλ ἕως πότε σὺ πενθεῖς ἐπὶ σαουλ κἀγὼ ἐξουδένωκα αὐτὸν μὴ βασιλεύειν ἐπὶ Ἰσραηλ πλησον τὸ κέρας σου ἐλαίου καὶ δεῦρο ἀποστειλὼ σε πρὸς Ἰεσσαὶ ἕως εἰς Βηθλεεμ ὅτι ἐώρακα ἐν τοῖς υἱοῖς αὐτοῦ ἐμοὶ βασιλεύειν

- 2 Samyèl di li: -Ki jan ou vle mwen fè bagay konsa? Si Sayil vin konn sa, l'a touye m'. Seyè a reponn li: -Pran yon jenn ti gazèl avè ou, epi w'a di: Mwen vin fè yon sèvis ofrann bèt pou Seyè a. **And Samuel said, How is it possible for me to go? If Saul gets news of it he will put me to death. And the Lord said, Take a young cow with you and say, I have come to make an offering to the Lord.** **καὶ εἶπεν σαμουὴλ πῶς πορευθῶ καὶ ἀκούσεται σαουλ καὶ ἀποκτενεῖ με καὶ εἶπεν κύριος δάμαλιν βοῶν λαβὲ ἐν τῇ χειρὶ σου καὶ ἔρεις θῆσαι τῷ κυρίῳ ἤκω**
- 3 W'a envite Izayi nan sèvis la. Mwen menm, m'a di ou sa pou ou fè. W'a mete moun m'a di ou la apa pou sèvi wa devan m'. **And send for Jesse to be present at the offering, and I will make clear to you what you are to do: and you are to put the holy oil on him whose name I give you.** **καὶ καλέσεις τὸν ιεσσαὶ εἰς τὴν θυσίαν καὶ γνωριῶ σοὶ ἃ ποιήσεις καὶ χρίσεις ὃν ἐὰν εἶπω πρὸς σέ**
- 4 Samyèl fè tou sa Seyè a te di l' fè a. L' ale lavil Betleyèm. Chèf ki reskonsab lavil yo vin kontre l'. Yo tout te gen kè sote. Yo di l' konsa: -Eske se pou byen nou ou vin isit la? **And Samuel did as the Lord said and came to Beth-lehem. And the responsible men of the town came out to him in fear and said, Do you come in peace?** **καὶ ἐποίησεν σαμουὴλ πάντα ἃ ἐλάλησεν αὐτῷ κύριος καὶ ἦλθεν εἰς βηθλεεμ καὶ ἐξέστησαν οἱ πρεσβύτεροι τῆς πόλεως τῇ ἀπαντήσῃ αὐτοῦ καὶ εἶπαν εἰρήνη ἢ εἰσοδός σου ὃ βλέπων**
- 5 Samyèl di: -Wi se pou byen nou. Mwen vin fè yon sèvis ofrann bèt pou Seyè a. Ale mete nou nan kondisyon pou fè sèvis pou Bondye. Apre sa, n'a vin avè m' nan sèvis la. Li te mande Izayi ansanm ak pitit li yo pou yo te mete yo nan kondisyon pou fè sèvis pou Bondye tou. Lèfini, li envite yo nan sèvis ofrann bèt la tou. **And he said, In peace: I have come to make an offering to the Lord: make yourselves clean and come with me to make the offering. And he made Jesse and his sons clean, and sent for them to be present at the offering.** **καὶ εἶπεν εἰρήνη θῆσαι τῷ κυρίῳ ἤκω ἀγιάσθητε καὶ εὐφράνητε μετ' ἐμοῦ σήμερον καὶ ἡγίασεν τὸν ιεσσαὶ καὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐκάλεσεν αὐτοὺς εἰς τὴν θυσίαν**
- 6 ¶ Lè yo rive, Samyèl wè Eliyab, yonn nan pitit gason Izayi yo, li di nan kè l': -Nèg sa a ki kanpe devan lotèl la, sèten se li menm Seyè a chwazi. **Now when they came, looking at Eliab, he said, Clearly the man of the Lord's selection is before him.** **καὶ ἐγενήθη ἐν τῷ αὐτοὺς εἰσεῖναι καὶ εἶδεν τὸν ελιαβ καὶ εἶπεν ἀλλὰ καὶ ἐνώπιον κυρίου χριστὸς αὐτοῦ**
- 7 Men Granmèt la di l': -Pa gade sou bèl aparans li, ni sou bèl wotè li. Paskè mwen mete l' sou kote. Mwen pa jije valè yon moun jan lèzòm fè l' la. Lèzòm gade sou sa ki parèt devan je yo. Men, mwen menm mwen gade sa ki nan kè moun. **But the Lord said to Samuel, Do not take note of his face or how tall he is, because I will not have him: for the Lord's view is not man's; man takes note of the outer form, but the Lord sees the heart.** **καὶ εἶπεν κύριος πρὸς σαμουὴλ μὴ ἐπιβλέψῃς ἐπὶ τὴν ὄψιν αὐτοῦ μηδὲ εἰς τὴν ἔξιν μεγέθους αὐτοῦ ὅτι ἐξουδένωκα αὐτόν ὅτι οὐχ ὡς ἐμβλέμεται ἄνθρωπος ὄψεται ὁ θεός ὅτι ἄνθρωπος ὄψεται εἰς πρόσωπον ὁ δὲ θεὸς ὄψεται εἰς καρδίαν**
- 8 Apre sa, Izayi fè rele Abinadab, yon lòt nan pitit gason l' yo, li mennen l' bay Samyèl. Men, Samyèl di: -Sa a tou, se pa li Seyè a chwazi. **Then Jesse sent for Abinadab and made him come before Samuel. And he said, The Lord has not taken this one.** **καὶ ἐκάλεσεν ιεσσαὶ τὸν αμιναδαβ καὶ παρήλθεν κατὰ πρόσωπον σαμουὴλ καὶ εἶπεν οὐδὲ τοῦτον ἐξελέξατο κύριος**
- 9 Izayi fè mennen Chama devan Samyèl. Men, Samyèl di: -Sa a tou, se pa li Seyè a chwazi. **Then Jesse made Shammah come before him. And he said, The Lord has not taken this one.** **καὶ παρήγαγεν ιεσσαὶ τὸν σαμα καὶ εἶπεν καὶ ἐν τούτῳ οὐκ ἐξελέξατο κύριος**
- 10 Konsa konsa, Izayi te mennen sèt nan pitit gason l' yo bay Samyèl. Epi Samyèl di Izayi konsa: -Non, Seyè a pa chwazi yonn ladan yo. **And Jesse made his seven sons come before Samuel. And Samuel said to Jesse, The Lord has not taken any of these.** **καὶ παρήγαγεν ιεσσαὶ τοὺς ἑπτὰ υἱοὺς αὐτοῦ ἐνώπιον σαμουὴλ καὶ εἶπεν σαμουὴλ οὐκ ἐξελέξατο κύριος ἐν τούτοις**
- 11 Lè sa a, Samyèl di Izayi ankò: -Se tout pitit gason ou yo sa? Ou pa gen lòt? Izayi reponn: -Wi, mwen gen yon ti dènye. Men, l' al mennen mouton m' yo al nan manje. Samyèl di li: -Voye chache l', paskè nou p'ap konmanse sèvis la tout tan li pa vini. **Then Samuel said to Jesse, Are all your children here? And he said, There is still the youngest, and he is looking after the sheep. And Samuel said to Jesse, Send and make him come here: for we will not take our seats till he is here.** **καὶ εἶπεν σαμουὴλ πρὸς ιεσσαὶ ἐκκλειπίσιν τὰ παιδάρια καὶ εἶπεν ἔτι ὁ μικρὸς ἰδοὺ ποιμαίνει ἐν τῷ ποιμνίῳ καὶ εἶπεν σαμουὴλ πρὸς ιεσσαὶ ἀπόστειλον καὶ λαβὲ αὐτόν ὅτι οὐ μὴ κατακλιθῶμεν ἕως τὸ ἔλθειν αὐτόν**
- 12 Se konsa Izayi voye chache ti nonm lan. Yo mennen l' vini. Se te yon jenn gason ak bèl ti je, cheve l' te yon ti koulè kannèl, li te gen bèl figi. Seyè a di Samyèl: -Men li! Kanpe non, vide lwil sou tèt li. **So he sent and made him come in. Now he had red hair and beautiful eyes and pleasing looks. And the Lord said, Come, put the oil on him, for this is he.** **καὶ ἀπέστειλεν καὶ εἰσήγαγεν αὐτόν καὶ οὗτος πυρράκης μετὰ κάλλους ὀφθαλμῶν καὶ ἀγαθὸς ὀράσει κυρίῳ καὶ εἶπεν κύριος πρὸς σαμουὴλ ἀνάστα καὶ χρίσον τὸν δαυὶδ ὅτι οὗτος ἀγαθός ἐστιν**
- 13 Samyèl pran ti poban lwil la, li vide l' sou tèt David, la devan tout frè li yo. Lamenm Lespri Seyè a desanm sou David. Depi jou sa a, li pa t' janm kite l'. Apre sa, Samyèl leve, li tounen lavil Rama. **Then Samuel took the bottle of oil, and put the oil on him there among his brothers: and from that day the spirit of the Lord came on David with power. So Samuel went back to Ramah.** **καὶ ἔλαβεν σαμουὴλ τὸ κέρας τοῦ ἐλαίου καὶ ἔχρισεν αὐτόν ἐν μέσῳ τῶν ἀδελφῶν αὐτοῦ καὶ ἐφήλατο πνεῦμα κυρίου ἐπὶ δαυὶδ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω καὶ ἀνέστη σαμουὴλ καὶ ἀπήλθεν εἰς ἄρμαθαιμ**

- 14 ¶ Lespri Seyè a te kite Sayil, epi Seyè a voye yon move lespri sou li ki t'ap toumante l'.
Now the spirit of the Lord had gone from Saul, and an evil spirit from the Lord was troubling him.
καὶ πνεῦμα κυρίου ἀπέστη ἀπὸ σαουλ καὶ ἐπιγιγεν αὐτὸν πνεῦμα πονηρὸν παρὰ κυρίου
- 15 Moun k'ap sèvi Sayil yo di l' konsa: -Gade! Ou konnen Seyè a voye yon move lespri sou ou k'ap toumante ou!
And Saul's servants said to him, See now, an evil spirit from God is troubling you.
καὶ εἶπαν οἱ παῖδες σαουλ πρὸς αὐτὸν ἰδοὺ δὴ πνεῦμα κυρίου πονηρὸν πνίγει σε
- 16 Mèt, annik pase yon lòd, epi nou menm ki la avè ou, n'a chache yon moun ki konn jwe gita. Konsa, chak fwa move lespri a va vin sou ou, moun lan va jwe pou ou, epi w'a santi yon soulajman.
Now give orders to your servants who are here before you to go in search of a man who is an expert player on a corded instrument: and it will be that when the evil spirit from God is on you, he will make music for you on his instrument, and you will get well.
εἰπάτωσαν δὴ οἱ δοῦλοι σου ἐνώπιόν σου καὶ ζητησάτωσαν τῷ κυρίῳ ἡμῶν ἄνδρα εἰδότα ψάλλειν ἐν κινύρα καὶ ἔσται ἐν τῷ εἶναι πνεῦμα πονηρὸν ἐπὶ σοὶ καὶ ψαλεῖ ἐν τῇ κινύρα αὐτοῦ καὶ ἀγαθὸν σοὶ ἔσται καὶ ἀναπαύσει σε
- 17 Sayil di moun k'ap sèvi l' yo: -Al chache yon moun ki konn jwe mizik mennen ban mwen.
And Saul said to his servants, Then get me a man who is an expert player, and make him come to me.
καὶ εἶπεν σαουλ πρὸς τοὺς παῖδας αὐτοῦ ἴδετε δὴ μοι ἄνδρα ὀρθῶς ψάλλοντα καὶ εἰσαγάγετε αὐτὸν πρὸς ἐμέ
- 18 Yonn nan mesye yo di konsa: -Izayi, moun lavil Betleyèm lan, gen yon pitit gason ki konn jwe mizik. Se yon vanyan gason, yon bon sòlda ki gen bon pawòl nan bouch li. Lèfini, li byen kanpe. Seyè a avèk li.
Then one of the servants in answer said, I have seen a son of Jesse, the Beth-lehemite, who is expert at playing, and a strong man and a man of war; and he is wise in his words, and pleasing in looks, and the Lord is with him.
καὶ ἀπεκρίθη εἷς τῶν παιδαρίων αὐτοῦ καὶ εἶπεν ἰδοὺ ἔώρακα υἱὸν τῷ ἰεσσαὶ βηθλεεμίτην καὶ αὐτὸν εἰδότα ψαλμὸν καὶ ὁ ἀνὴρ συνετός καὶ ὁ ἀνὴρ πολεμιστής καὶ σοφὸς λόγῳ καὶ ἀνὴρ ἀγαθὸς τῷ εἶδει καὶ κύριος μετ' αὐτοῦ
- 19 Se konsa Sayil voye kèk mesaje bò kote Izayi pou di li: -Voye David, pitit gason ou ki konn okipe mouton ou yo, ban mwen.
So Saul sent his servants to Jesse and said, Send me your son David who is with the sheep.
καὶ ἀπέστειλεν σαουλ ἀγγέλους πρὸς ἰεσσαὶ λέγων ἀπόστειλον πρὸς με τὸν υἱὸν σου δαυὶδ τὸν ἐν τῷ ποιμνίῳ σου
- 20 Izayi pran yon veso plen diven, yon jenn ti kabrit ak yon bourik chaje pen, li bay David pou renmèt Sayil. Epi li voye a al jwenn wa a.
And Jesse took five cakes of bread and a skin of wine and a young goat and sent them to Saul by David.
καὶ ἔλαβεν ἰεσσαὶ γομορ ἄρτων καὶ ἀσκὸν οἴνου καὶ ἔριφον αἰγῶν ἓνα καὶ ἐξάπεστειλεν ἐν χειρὶ δαυὶδ τοῦ υἱοῦ αὐτοῦ πρὸς σαουλ
- 21 Se konsa David al jwenn Sayil ki pran l' pou sèvi l'. Sayil te vin renmen David anpil. Li pran l' pou pote zam li yo.
And David came to Saul, waiting before him: and he became very dear to Saul, who made him his servant, giving him the care of his arms.
καὶ εἰσῆλθεν δαυὶδ πρὸς σαουλ καὶ παρειστήκει ἐνώπιον αὐτοῦ καὶ ἠγάπησεν αὐτὸν σφόδρα καὶ ἐγενήθη αὐτῷ αἶρων τὰ σκευὴ αὐτοῦ
- 22 Sayil voye di Izayi konsa: -Tanpri, kite David rete avè m'. Mwen renmen l' anpil.
And Saul sent to Jesse saying, Let David be with me, for he is pleasing to me.
καὶ ἀπέστειλεν σαουλ πρὸς ἰεσσαὶ λέγων παριστάσθω δὴ δαυὶδ ἐνώπιον ἐμοῦ ὅτι εὗρεν χάριν ἐν ὀφθαλμοῖς μου
- 23 Depi lè sa a, chak fwa move lespri Bondye te voye a desann sou Sayil, David pran gita a epi li tonbe jwe. Lè konsa, move lespri a kite l', epi Sayil te soulaje, li te santi l' byen ankò.
And whenever the evil spirit from God came on Saul, David took his instrument and made music: so new life came to Saul, and he got well, and the evil spirit went away from him.
καὶ ἐγενήθη ἐν τῷ εἶναι πνεῦμα πονηρὸν ἐπὶ σαουλ καὶ ἐλάμβανεν δαυὶδ τὴν κινύραν καὶ ἔψαλλεν ἐν τῇ χειρὶ αὐτοῦ καὶ ἀνέψυχεν σαουλ καὶ ἀγαθὸν αὐτῷ καὶ ἀφίστατο ἀπ' αὐτοῦ τὸ πνεῦμα τὸ πονηρὸν
- 1 ¶ Moun Filisti yo sanble tout sòlda yo lavil Soko nan peyi moun Jida yo, pou y' al goumen. Yo pran pozisyon yon kote yo rele Fwontyè San, ant lavil Soko ak lavil Azeka.
Now the Philistines got their armies together for war, and came together at Socoh in the land of Judah, and took up their position between Socoh and Azekah in Ephes-dammim.
καὶ συνάγουσιν ἀλλόφυλοι τὰς παρεμβολὰς αὐτῶν εἰς πόλεμον καὶ συνάγονται εἰς σοκχωθ τῆς ἰουδαίας καὶ παρεμβάλλουσιν ἀνὰ μέσον σοκχωθ καὶ ἀνὰ μέσον αζηκα ἐν εφερμεμ
- 2 Sayil vini ansanm ak moun Izrayèl yo, yo pran pozisyon nan fon Bwadchenn lan, epi yo ranje kò yo anfas moun Filisti yo pou y' al goumen ak yo.
And Saul and the men of Israel came together and took up their position in the valley of Elah, and put their forces in order against the Philistines.
καὶ σαουλ καὶ οἱ ἄνδρες ἰσραηλ συνάγονται καὶ παρεμβάλλουσιν ἐν τῇ κοιλάδι αὐτοῦ παρατάσσονται εἰς πόλεμον ἐξ ἐναντίας ἀλλοφύλων

- 3 Moun Filisti yo te sou yon ti mòn yon bò, moun pèp Izrayèl yo te sou yon lòt ti mòn anfas. Fon an te nan mitan de lame yo.
The Philistines were stationed on the mountain on one side and Israel on the mountain on the other side: and there was a valley between them.
 και ἀλλόφυλοι ἴστανται ἐπὶ τοῦ ὄρους ἐνταῦθα και ἰσραηλ ἴστανται ἐπὶ τοῦ ὄρους ἐνταῦθα και ὁ αὐλὼν ἀνά μέσον αὐτῶν
- 4 Yon bowòm yo rele Golyat, moun lavil Gat, sot nan kan moun Filisti yo, li parèt devan sòlda pèp Izrayèl yo, li mande pou yonn ladan yo vin fè fas kare ak li. Li te gen nèf pye wotè.
And a fighter came out from the tents of the Philistines, named Goliath of Gath; he was more than six cubits tall.
 και ἐξῆλθεν ἀνὴρ δυνατὸς ἐκ τῆς παρατάξεως τῶν ἀλλοφύλων γολιαθ ὄνομα αὐτῷ ἐκ γεθ ὕψος αὐτοῦ τεσσάρων πήχεων και σπιθαμῆς
- 5 Li te gen yon kas fè nan tèt li ak yon rad fèt an plak fè sou li. Rad la te peze sansenkant (150) liv pou pi piti.
And he had a head-dress of brass on his head, and he was dressed in a coat of metal, the weight of which was five thousand shekels of brass.
 και περικεφαλαία ἐπὶ τῆς κεφαλῆς αὐτοῦ και θώρακα ἀλυσιδωτὸν αὐτὸς ἐνδεδικώς και ὁ σταθμὸς τοῦ θώρακος αὐτοῦ πέντε χιλιάδες σίκλων χαλκοῦ και σιδήρου
- 6 Li te gen janbyè fèt an fè nan janm li, ak yon ti frenn fèt an asye pandye sou zepòl li.
His legs were covered with plates of brass and hanging on his back was a javelin of brass.
 και κνημίδες χαλκαὶ ἐπάνω τῶν σκελῶν αὐτοῦ και ἀσπίς χαλκῆ ἀνά μέσον τῶν ὤμων αὐτοῦ
- 7 Bwa gwo frenn ki te nan men l' lan te menm gwo ak yon gwo manch pilon. Pwent frenn lan te fèt an fè. Li te peze vin liv konsa. Te gen yon sòlda ki t'ap mache devan l' avèk plak pwotèj li a.
The stem of his spear was as long as a cloth-worker's rod, and its head was made of six hundred shekels' weight of iron: and one went before him with his body-cover.
 και ὁ κοντὸς τοῦ δόρατος αὐτοῦ ὡσεὶ μέσακλον ὑφαινότων και ἡ λόγχη αὐτοῦ ἑξακοσίων σίκλων σιδήρου και ὁ αἶρων τὰ ὄπλα αὐτοῦ προεπορεύετο αὐτοῦ
- 8 Golyat kanpe, epi li rele moun pèp Izrayèl yo, li di yo konsa: -Se goumen nou vin goumen? Poukisa atò? Mwen menm, se moun Filisti mwen ye. Nou menm, se esklav Sayil nou ye. Chwazi yon nonm nan mitan nou pou l' vin kare avè m'.
He took up his position and in a loud voice said to the armies of Israel, Why have you come out to make war? Am I not a Philistine and you servants of Saul? Send out a man for yourselves and let him come down to me.
 και ἔστη και ἀνεβόησεν εἰς τὴν παράταξιν ἰσραηλ και εἶπεν αὐτοῖς τί ἐκπορεύεσθε παρατάξασθαι πολέμῳ ἐξ ἐναντίας ἡμῶν οὐκ ἐγὼ εἰμι ἀλλόφυλος και ὑμεῖς εβραῖοι τοῦ σαουλ ἐκλέξασθε ἑαυτοῖς ἄνδρα και καταβήτω πρὸς με
- 9 Si l' rive bat mwen pou l' touye m', moun Filisti yo va vin esklav moun Izrayèl yo. Men, si se mwen ki bat li, si m' touye l', se nou menm moun Izrayèl yo k'ap vin esklav moun Filisti yo pou sèvi yo.
If he is able to have a fight with me and overcome me, then we will be your servants: but if I am able to overcome him, then you will be our servants and do work for us.
 και ἐὰν δυναθῆ πρὸς ἐμὲ πολεμήσαι και ἐὰν πατάξῃ με και ἐσόμῃθαι ὑμῖν εἰς δούλους ἐὰν δὲ ἐγὼ δυναθῶ και πατάξω αὐτόν ἔσεσθε ἡμῖν εἰς δούλους και δουλεύσετε ἡμῖν
- 10 Li di yo ankò: -Jòdi a mwen mete tout moun Izrayèl yo an defi. M' pini nou jwenn yon nonm ki pou vin kare avè m'.
And the Philistine said, I have put to shame the armies of Israel this day; give me a man so that we may have a fight together.
 και εἶπεν ὁ ἀλλόφυλος ἰδοὺ ἐγὼ ὠνειδῖσα τὴν παράταξιν ἰσραηλ σήμερον ἐν τῇ ἡμέρᾳ ταύτῃ δότε μοι ἄνδρα και μονομαχήσομεν ἀμφοτέροι
- 11 Lè Sayil ak tout sòlda moun Izrayèl yo tande sa sòlda Filisti a te di yo, yo vin pè anpil. Yo pran tranble.
And Saul and all Israel, hearing those words of the Philistine, were troubled and full of fear.
 και ἤκουσεν σαουλ και πᾶς ἰσραηλ τὰ ῥήματα τοῦ ἀλλοφύλου ταῦτα και ἐξέστησαν και ἐφοβήθησαν σφόδρα
- 32 David di Sayil: -Monwa, pesonn pa dwe kite sòlda Filisti sa a ap kraponnen yo konsa. Mwen pral goumen avè l'.
And David said to Saul, Let no man's heart become feeble because of him; I, your servant, will go out and have a fight with this Philistine.
 και εἶπεν δαυὶδ πρὸς σαουλ μὴ δὴ συμπεσέτω ἡ καρδία τοῦ κυρίου μου ἐπ' αὐτόν ὁ δοῦλός σου πορεύσεται και πολεμήσει μετὰ τοῦ ἀλλοφύλου τούτου
- 33 Sayil di David konsa: -Non, ou pa ka goumen ak sòlda Filisti sa a. Ou twò piti. Nèg sa a se yon sòlda k'ap goumen depi l' jenn gason.
And Saul said to David, You are not able to go out against this Philistine and have a fight with him: for you are only a boy, and he has been a man of war from his earliest days.
 και εἶπεν σαουλ πρὸς δαυὶδ οὐ μὴ δυναθῆσαι πορευθῆναι πρὸς τὸν ἀλλόφυλον τοῦ πολεμεῖν μετ' αὐτοῦ ὅτι παιδάριον εἶ σύ και αὐτὸς ἀνὴρ πολεμιστῆς ἐκ νεότητος αὐτοῦ
- 34 David di Sayil: -Monwa, se mwen menm k'ap okipe mouton papa m' yo. Nenpòt lè yon lyon osinon yon lous vin pran yonn nan mouton yo,
And David said to Saul, Your servant has been keeper of his father's sheep; and if a lion or a bear came and took a lamb from the flock,
 και εἶπεν δαυὶδ πρὸς σαουλ ποιμαίνων ἦν ὁ δοῦλός σου τῷ πατρὶ αὐτοῦ ἐν τῷ ποιμνίῳ και ὅταν ἦρχετο ὁ λέων και ἡ ἄρκος και ἐλάμβανεν πρόβατον ἐκ τῆς ἀγέλης
- 35 mwen kouri dèyè l', m' atake l', mwen wete mouton an anba grif li. Si lè sa a, lyon an osinon lous la konprann pou l' vire sou mwen, mwen pran l' nan gagann, mwen bat li jouk mwen touye l'.
I went out after him, and overcame him, and took it out of his mouth: and if, turning on me, he came at me, I took him by the hair and overcame him and put him to death.
 και ἐξεπορευόμην ὀπίσω αὐτοῦ και ἐπάταξα αὐτόν και ἐξέσπασα ἐκ τοῦ στόματος αὐτοῦ και εἰ ἐνανίστατο ἐπ' ἐμὲ και ἐκράτησα τοῦ φάρυγγος αὐτοῦ και ἐπάταξα και ἐθανάτωσα αὐτόν

- 36 Menm jan mwen touye lyon ak lous, se konsa m'a touye sòlda Filisti sa a ki pa moun k'ap sèvi Seyè a. M'ap touye l' paske li mete lame Bondye vivan an an defi vin goumen avè l'.
Your servant has overcome lion and bear: and the fate of this Philistine, who is without circumcision, will be like theirs, seeing that he has put shame on the armies of the living God.
καὶ τὴν ἄρκον ἔτυπεν ὁ δοῦλος σου καὶ τὸν λέοντα καὶ ἔσται ὁ ἀλλόφυλος ὁ ἀπερίτμητος ὡς ἐν τούτων οὐχὶ πορεύσομαι καὶ πατάξω αὐτὸν καὶ ἀφελῶ σήμερον ὄνειδος ἐξ ἰσραηλ διότι τίς ὁ ἀπερίτμητος οὗτος ὃς ὠνεΐδισεν παράταξιν θεοῦ ζῶντος
- 37 David di ankò: -Seyè a te delivre m' anba pat lyon yo ak pat lous yo, l'a delivre m' tou anba men sòlda Filisti sa a. Sayil di David: -Bon, ale non! Mwen mande Seyè a pou l' avèk ou!
And David said, The Lord, who kept me safe from the grip of the lion and the bear, will be my saviour from the hands of this Philistine. And Saul said to David, Go! and may the Lord be with you.
κύριος ὃς ἐξείλατό με ἐκ χειρὸς τοῦ λέοντος καὶ ἐκ χειρὸς τῆς ἄρκου αὐτὸς ἐξελεῖταί με ἐκ χειρὸς τοῦ ἀλλοφύλου τοῦ ἀπεριτμήτου τούτου καὶ εἶπεν σαουλ πρὸς δαυὶδ πορεύου καὶ ἔσται κύριος μετὰ σοῦ
- 38 Sayil pran pwòp rad lagè pa l' yo, li mete sou David. Li mete yon kas fè nan tèt David ak yon rad fèt an plak fè pou pwoteje kò li.
Then Saul gave David his clothing of war, and put a head-dress of brass on his head and had him clothed with a coat of metal.
καὶ ἐνέδυσεν σαουλ τὸν δαυὶδ μανδύαν καὶ περικεφαλαίαν χαλκῆν περὶ τὴν κεφαλὴν αὐτοῦ
- 39 David pase nepe Sayil la nan ren l', anwo rad lagè a. Men, li fè sa pou l' mache, li pa t' kapab, paske li pa t' konn sèvi ak tout bagay sa yo. Li di Sayil konsa: -Mwen pa ka mache ak tout bagay sa yo sou mwen, mwen pa konn sèvi ak yo. Epi David wete tout bagay yo sou li.
And David took Saul's sword and put the band round him over the metal coat, and was unable to go forward; for he was not used to them. Then David said to Saul, It is not possible for me to go out with these, for I am not used to them. So David took them off.
καὶ ἔξωσεν τὸν δαυὶδ τὴν ῥομφαίαν αὐτοῦ ἐπάνω τοῦ μανδύου αὐτοῦ καὶ ἐκοπίασεν περιπατήσας ἅπαξ καὶ δῖς καὶ εἶπεν δαυὶδ πρὸς σαουλ οὐ μὴ δύνωμαι πορευθῆναι ἐν τούτοις ὅτι οὐ πεπειράμαι καὶ ἀφαιροῦσιν αὐτὰ ἀπ' αὐτοῦ
- 40 ¶ Lèfini, li pran baton l' nan men l', li ranmase senk ti wòch won nan ravin lan, li mete yo nan ralfò li sèvi lè l'ap okipe mouton yo. Apre sa, fistibal li nan men l', li mache sou Golyat.
Then he took his stick in his hand, and got five smooth stones from the bed of the stream and put them in a bag such as is used by sheep-keepers; and in his hand was a leather band used for sending stones: and so he went in the direction of the Philistine.
καὶ ἔλαβεν τὴν βακτηρίαν αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ ἐξελέξατο ἑαυτῷ πέντε λίθους λείους ἐκ τοῦ χεμιάρρου καὶ ἔθετο αὐτοὺς ἐν τῷ καδίῳ τῷ ποιμενικῷ τῷ ὄντι αὐτῷ εἰς συλλογὴν καὶ σφενδόνην αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ προσῆλθεν πρὸς τὸν ἄνδρα τὸν ἀλλόφυλον
- 42 Lè sòlda Filisti a gade, li wè David pi pre, li tchwipe, epi li vire tèt li sou kote, paske li te wè se yon timoun ak cheve koulè kannèl, ak yon bèl ti figi ki te devan l'.
And when the Philistine, taking note, saw David, he had a poor opinion of him: for he was only a boy, red-haired and good-looking.
καὶ εἶδεν γολιάδ τὸν δαυὶδ καὶ ἠτίμασεν αὐτὸν ὅτι αὐτὸς ἦν παιδάριον καὶ αὐτὸς πυρράκης μετὰ κάλλους ὀφθαλμῶν
- 43 Sòlda Filisti a di David konsa: -Gen lè se yon chen mwen ye pou se avèk yon baton w'ap mache sou mwen? Epi li pran non bondye l' yo pou madichonnen David.
And the Philistine said to David, Am I a dog, that you come out to me with sticks? And the Philistine put curses on David by all his gods.
καὶ εἶπεν ὁ ἀλλόφυλος πρὸς δαυὶδ ὡσεὶ κῶον ἐγὼ εἰμι ὅτι σὺ ἔρχῃ ἐπ' ἐμὲ ἐν ῥάβδῳ καὶ λίθοις καὶ εἶπεν δαυὶδ οὐχὶ ἀλλ' ἢ χεῖρῳ κυνός καὶ κατηράσατο ὁ ἀλλόφυλος τὸν δαυὶδ ἐν τοῖς θεοῖς αὐτοῦ
- 44 Apre sa, li di ankò: -Mwen pini ou vanse sou mwen pou ou wè si mwen p'ap pran kò ou pou m' bay zwazo nan syèl ak bèt nan bwa manje.
And the Philistine said to David, Come here to me, and I will give your flesh to the birds of the air and the beasts of the field.
καὶ εἶπεν ὁ ἀλλόφυλος πρὸς δαυὶδ δεῦρο πρὸς με καὶ δώσω τὰς σάρκας σου τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς κτήνεσιν τῆς γῆς
- 45 David di sòlda Filisti a konsa: -W'ap mache sou mwen avèk nepe, gwo frenn ak ti frenn. Men mwen menm, m'ap mache sou ou nan non Seyè ki gen tout pounwa a, Bondye lame pèp Izrayèl la. Se li menm ou te mete an defi vin goumen avè ou.
Then David said to the Philistine, You come to me with a sword and a spear and a javelin: but I come to you in the name of the Lord of armies, the God of the armies of Israel on which you have put shame.
καὶ εἶπεν δαυὶδ πρὸς τὸν ἀλλόφυλον σὺ ἔρχῃ πρὸς με ἐν ῥομφαίᾳ καὶ ἐν δόρατι καὶ ἐν ἀσπίδι καὶ γὼ πορεύομαι πρὸς σὲ ἐν ὀνόματι κυρίου σαβαωθ θεοῦ παρατάξεως ἰσραηλ ἣν ὠνεΐδισας σήμερον
- 46 Jòdi a menm, Seyè a pral lage ou nan men m'. M'ap vide ou atè, m'ap koupe tèt ou. Lèfini, m'ap kite kadav ou ansanm ak kadav sòlda Filisti yo pou zwazo nan syèl ak bèt nan bwa manje. Konsa, tout moun nan peyi a va konnen pèp Izrayèl la gen yon Bondye.
This day the Lord will give you up into my hands, and I will overcome you, and take your head off you; and I will give the bodies of the Philistine army to the birds of the air and the beasts of the earth today, so that all the earth may see that Israel has a God;
καὶ ἀποκλείσει σε κύριος σήμερον εἰς τὴν χεῖρά μου καὶ ἀποκτενῶ σε καὶ ἀφελῶ τὴν κεφαλὴν σου ἀπὸ σοῦ καὶ δώσω τὰ κῶλά σου καὶ τὰ κῶλα παρεμβολῆς ἀλλοφύλων ἐν ταύτῃ τῇ ἡμέρᾳ τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς καὶ γινώσεται πᾶσα ἡ γῆ ὅτι ἔστιν θεὸς ἐν ἰσραηλ
- 47 Wi, tout moun ki sanble isit la a va wè Bondye pa bezwen ni nepe ni frenn pou delivre pèp li a. Batay la rele l' pa l'. Se li menm ki pral lage tout moun Filisti yo nan men pèp Izrayèl la.
And all these people who are here today may see that the Lord does not give salvation by sword and spear: for the fight is the Lord's, and he will give you up into our hands.
καὶ γινώσεται πᾶσα ἡ ἐκκλησία αὕτη ὅτι οὐκ ἐν ῥομφαίᾳ καὶ δόρατι σώξεται κύριος ὅτι τοῦ κυρίου ὁ πόλεμος καὶ παραδώσει κύριος ἡμᾶς εἰς χεῖρας ἡμῶν

- 48 ¶ Golyat pran mache ankò sou David. David menm t'ap kouri al kontre ak li devan lame yo.
Now when the Philistine made a move and came near to David, David quickly went at a run in the direction of the army, meeting the Philistine face to face.
καὶ ἀνέστη ὁ ἀλλόφυλος καὶ ἐπορεύθη εἰς συνάντησιν δαυὶδ
- 49 Li foure men l' nan ti ralfò li a, li pran yon wòch ladan l', li mete l' nan fistibal la, li vize Golyat. Li frape sòlda Filisti a nan mitan fwon. Wòch la antre nan kalbas tèt sòlda Filisti a. Sòlda Filisti a tonbe fas atè.
And David put his hand in his bag and took out a stone and sent it from his leather band straight at the Philistine, and the stone went deep into his brow, and he went down to the earth, falling on his face.
καὶ ἐξέτεινεν δαυὶδ τὴν χεῖρα αὐτοῦ εἰς τὸ κáδιον καὶ ἔλαβεν ἐκεῖθεν λίθον ἓνα καὶ ἐσφενδόνησεν καὶ ἐπάταξεν τὸν ἀλλόφυλον ἐπὶ τὸ μέτωπον αὐτοῦ καὶ διέδω ὁ λίθος διὰ τῆς περικεφαλαίας εἰς τὸ μέτωπον αὐτοῦ καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν
- 51 David kouri al bò kote sòlda Filisti a, li moute sou li, li rale nepe sòlda Filisti a soti nan djenn li, li touye l', lèfini li koupe tèt li. Lè moun Filisti yo wè bowòm yo a te mouri, yo kouri met deyò.
So running up to the Philistine and putting his foot on him, David took his sword out of its cover, and put him to death, cutting off his head with it. And when the Philistines saw that their fighter was dead, they went in flight.
καὶ ἔδραμεν δαυὶδ καὶ ἐπέστη ἐπ' αὐτὸν καὶ ἔλαβεν τὴν ῥομφαίαν αὐτοῦ καὶ ἐθανάτωσεν αὐτὸν καὶ ἀφείλεν τὴν κεφαλὴν αὐτοῦ καὶ εἶδον οἱ ἀλλόφυλοι ὅτι τέθνηκεν ὁ δυνατὸς αὐτῶν καὶ ἔφυγον
- 52 Sòlda pèp Izrayèl yo ak mesye peyi Jida yo leve, yo pouse gwo rèl lagè yo a, yo pran kouri dèyè moun Filisti yo jouk devan lavil Gat, jouk devan pòtay Ekwon. Te gen kadav moun Filisti sou tout wout ki mennen lavil Charayim lan jouk lavil Gat ak Ekwon.
And the men of Israel and of Judah got up, and gave a cry, and went after the Philistines as far as Gath and the town doors of Ekron. And the wounded of the Philistines were falling down by the road from Shaaraim all the way to Gath and Ekron.
καὶ ἀνίστανται ἄνδρες ἰσραὴλ καὶ ἰουδα καὶ ἠλάλαξαν καὶ κατεδίωξαν ὀπίσω αὐτῶν ἕως εἰσόδου γεθ καὶ ἕως τῆς πύλης ἀσκαλῶνος καὶ ἔπεσαν τραυματῖαι τῶν ἀλλοφύλων ἐν τῇ ὁδῷ τῶν πυλῶν καὶ ἕως γεθ καὶ ἕως ακκαρων
- 53 Se lè sa a moun pèp Izrayèl yo sispann kouri dèyè moun Filisti yo, yo kase tèt tounen. Yo fè yon gwo piyay nan kan moun Filisti yo.
Then the children of Israel came back from going after the Philistines, and took their goods from the tents.
καὶ ἀνέστρεψαν ἄνδρες ἰσραὴλ ἐκκλίνοντες ὀπίσω τῶν ἀλλοφύλων καὶ κατεπάτουν τὰς παρεμβολὰς αὐτῶν
- 54 David pran tèt Golyat, li pote l' lavil Jerizalèm, men li kenbe zam sòlda Filisti a lakay li.
And David took the head of the Philistine to Jerusalem, but the metal war-dress and the arms he put in his tent.
καὶ ἔλαβεν δαυὶδ τὴν κεφαλὴν τοῦ ἀλλοφύλου καὶ ἤνεγκεν αὐτὴν εἰς ἱερουσαλημ καὶ τὰ σκεῦή αὐτοῦ ἔθηκεν ἐν τῷ σκηνώματι αὐτοῦ
- 6 ¶ Sòlda yo t'ap tounen lakay yo. Lè sa a, David te fin touye sòlda Filisti a, li t'ap tounen lakay li tou. Yon bann medam soti nan tout lavil peyi Izrayèl la vin kontre wa Sayil. Yo t'ap chante, yo t'ap danse, yo t'ap jwe tanbouren, yo t'ap bat ògn, yo t'ap chante pou fè kè moun kontan.
Now on their way, when David came back after the destruction of the Philistine, the women came out of all the towns of Israel, with songs and dances, meeting David with melody and joy and instruments of music.
καὶ ἐξῆλθον αἱ χορεύουσαι εἰς συνάντησιν δαυὶδ ἐκ πασῶν πόλεων ἰσραὴλ ἐν τυμπάνοις καὶ ἐν ἠαρμωσύνῃ καὶ ἐν κυμβάλοις
- 7 Medam yo t'ap fè fèt, yo t'ap danse, yo t'ap di: -Sayil desann mil. David desann dimil.
And the women, answering one another in their song, said, Saul has put to death his thousands and David his tens of thousands.
καὶ ἐξῆρχον αἱ γυναῖκες καὶ ἔλεγον ἐπάταξεν σαουλ ἐν χιλιάσιν αὐτοῦ καὶ δαυὶδ ἐν μυριάσιν αὐτοῦ
- 8 Sayil pa t' renmen sa menm, li te fache. Li t'ap di: -Anhan! Yo di David touye dimil (10.000), mwen menm, yo di m' touye mil ase! Sèl bagay ki rete la a, se wa ase yo poko fè l' wa!
And Saul was very angry and this saying was displeasing to him; and he said, They have given David credit for tens of thousands, and to me for only thousands: what more is there for him but the kingdom?
καὶ πονηρὸν ἐφάνη τὸ ῥῆμα ἐν ὀφθαλμοῖς σαουλ περὶ τοῦ λόγου τούτου καὶ εἶπεν τῷ δαυὶδ ἔδωκαν τὰς μυριάδας καὶ ἐμοὶ ἔδωκαν τὰς χιλιάδας
- 9 Depi jou sa a, Sayil gade David ak move je.
And from that day Saul was looking with envy on David.
καὶ ἦν σαουλ ὑποβλεπόμενος τὸν δαυὶδ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπέκεινα
- 12 ¶ Sayil te pè David anpil, paske Seyè a te vire do bay Sayil, se avèk David li te ye koulye a.
And Saul went in fear of David, because the Lord was with David and had gone away from Saul.
καὶ ἐφοβήθη σαουλ ἀπὸ προσώπου δαυὶδ

- 13 Se konsa Sayil voye David al byen lwen, li wete l' anba je l'. Li mete l' chèf sou mil sòlda. David pa t' chita menm, tout tan li te nan goumen.
So Saul sent him away, and made him a captain over a thousand; and he went about his business before the people.
καὶ ἀπέστησεν αὐτὸν ἀπ' αὐτοῦ καὶ κατέστησεν αὐτὸν ἐαυτῷ χιλιάρχον καὶ ἐξεπορεύετο καὶ εἰσεπορεύετο ἔμπροσθεν τοῦ λαοῦ
- 14 Men, kote li pase li toujou kraze lènmi yo, paske Seyè a te kanpe avèk li.
And in all his undertakings David did wisely; and the Lord was with him.
καὶ ἦν δαυιδ ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ συνίων καὶ κύριος μετ' αὐτοῦ
- 15 Sayil wè ki jan David t'ap reyisi kote l' pase, li vin pè l' pi rèd.
And when Saul saw how wisely he did, he was in fear of him.
καὶ εἶδεν σαουλ ὡς αὐτὸς συνίει σφόδρα καὶ εὐλαβεῖτο ἀπὸ προσώπου αὐτοῦ
- 16 Men, tout moun nan peyi Izrayèl ak nan peyi Jida te renmen David paske se li yo te konnen pou chèf lame a.
But David was loved by all Israel and Judah, for he went out and came in before them.
καὶ πᾶς ἰσραηλ καὶ ἰουδας ἠγάπα τὸν δαυιδ ὅτι αὐτὸς ἐξεπορεύετο καὶ εἰσεπορεύετο πρὸ προσώπου τοῦ λαοῦ
- 20 Men, Mikal, yon lòt pitit fi Sayil te genyen, te tonbe pou David. Lè y' al di Sayil sa, bagay la te fè l' plezi.
And Saul's daughter Michal was in love with David: and Saul had word of it and was pleased.
καὶ ἠγάπησεν μελχολ ἡ θυγάτηρ σαουλ τὸν δαυιδ καὶ ἀπηγγέλη σαουλ καὶ ἠθύνθη ἐν ὀφθαλμοῖς αὐτοῦ
- 21 Sayil t'ap di nan kè l': M'ap bay David Mikal pou madanm. L'ap tounen yon pèlen pou li, epi moun Filisti yo va touye l'. Se konsa Sayil rele David yon dezyèm fwa, li di l': -Monchè, ou pral vin bofi mwen.
And Saul said, I will give her to him, so that she may be a cause of danger to him, and so that the hands of the Philistines may be against him. So Saul said to David, Today you are to become my son-in-law for the second time.
καὶ εἶπεν σαουλ δώσω αὐτήν αὐτῷ καὶ ἔσται αὐτῷ εἰς σκάνδαλον καὶ ἦν ἐπὶ σαουλ χεῖρ ἀλλοφύλων
- 22 Li pale sou kote ak moun pa l' yo, li ba yo lòd pou y' al jwenn David an prive pou yo di l': Wa a kontan ou anpil, epi tout moun pa l' yo renmen ou. Se yon bon lè koulye a pou ou marye ak pitit fi wa a.
And Saul gave his servants orders saying, Have talk with David secretly and say to him, See how the king has delight in you, and how you are loved by all his servants: then be the king's son-in-law.
καὶ ἐνετείλατο σαουλ τοῖς παισὶν αὐτοῦ λέγων λαλήσατε ὑμεῖς λάθρα τῷ δαυιδ λέγοντες ἰδοὺ ὁ βασιλεὺς θέλει ἐν σοὶ καὶ πάντες οἱ παῖδες αὐτοῦ ἀγαπῶσιν σε καὶ σὺ ἐπιγάμβρευσον τῷ βασιλεῖ
- 23 Se konsa y' al di David sa. David reponn yo: -Se bèl bagay pou yon moun marye ak pitit fi wa a. Men, se yon bagay ki twòp pou yon moun ki pòn, ki pa anyen tankou m'.
And Saul's servants said these things to David. And David said, Does it seem to you a small thing to be the king's son-in-law, seeing that I am a poor man, of no great name?
καὶ ἐλάλησαν οἱ παῖδες σαουλ εἰς τὰ ὅσα δαυιδ τὰ ῥήματα ταῦτα καὶ εἶπεν δαυιδ εἰ κοῦφον ἐν ὀφθαλμοῖς ὑμῶν ἐπιγαμβρεῦσαι βασιλεῖ κἀγὼ ἀνὴρ ταπεινὸς καὶ οὐχὶ ἔνδοξος
- 24 Moun Sayil yo al rapòte wa a sa David te di a.
And the servants of Saul gave him an account of what David had said.
καὶ ἀπήγγειλαν οἱ παῖδες σαουλ αὐτῷ κατὰ τὰ ῥήματα ταῦτα ἃ ἐλάλησεν δαυιδ
- 25 Epi Sayil di yo: -Men sa n'a di David: Wa a pa bezwen ou ba l' ankenn lajan pou ou marye ak pitit fi li a. Sèlman sa li ta renmen, se san po ti kòk moun Filisti. Konsa, l'a tire revanj sou lènmi li yo.
And Saul said, Then say to David, The king has no desire for any bride-price, but only for the private parts of a hundred Philistines so that the king may get the better of his haters. But it was in Saul's mind that David might come to his end by the hands of the Philistines.
καὶ εἶπεν σαουλ τότε ἐρεῖτε τῷ δαυιδ οὐ βούλεται ὁ βασιλεὺς ἐν δόματι ἀλλ' ἢ ἐν ἑκατὸν ἀκροβυστίας ἀλλοφύλων ἐκδικῆσαι εἰς ἐχθροὺς τοῦ βασιλέως καὶ σαουλ ἐλογίσατο αὐτὸν ἐμβαλεῖν εἰς χεῖρας τῶν ἀλλοφύλων
- 26 Moun Sayil yo al rapòte pawòl sa yo bay David. David te asepte kondisyon an pou li marye ak pitit fi wa a. Anvan lè a rive pou yo fè maryaj la,
And when his servants said these words to David, he was well pleased to be the son-in-law of the king. And the days were still not past.
καὶ ἀπαγγέλουσιν οἱ παῖδες σαουλ τῷ δαυιδ τὰ ῥήματα ταῦτα καὶ εὐθύνθη ὁ λόγος ἐν ὀφθαλμοῖς δαυιδ ἐπιγαμβρεῦσαι τῷ βασιλεῖ
- 27 David leve, li pati ak sòlda li yo. Li touye desan (200) moun Filisti. Li pote po ti kòk yo bay wa a. Li konte yo yonn pa yonn, li renmèt li yo san manke yonn, pou l' te ka tounen bofi wa a. Se konsa Sayil marye Mikal, pitit fi li a, ak David.
So David and his men got up and went, and put to death two hundred of the Philistines; and David took their private parts and gave the full number of them to the king, so that he might be the king's son-in-law. And Saul gave him his daughter Michal for his wife.
καὶ ἀνέστη δαυιδ καὶ ἐπορεύθη αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ καὶ ἐπάταξεν ἐν τοῖς ἀλλοφύλοις ἑκατὸν ἄνδρας καὶ ἀνήνεγκεν τὰς ἀκροβυστίας αὐτῶν τῷ βασιλεῖ καὶ ἐπιγαμβρεύεται τῷ βασιλεῖ καὶ δίδωσιν αὐτῷ τὴν μελχολ θυγάτηρα αὐτοῦ αὐτῷ εἰς γυναῖκα

- 28 Lè Sayil vin konprann non sèlman Seyè a te avèk David, men Mikal, pwòp pitit fi Sayil la, te renmen David tou,
And it was clear to Saul that the Lord was with David; and he was loved by all Israel.
 και ειδεν σαουλ οτι κυριος μετὰ δαυιδ και πᾶς ισραηλ ἠγάπα αὐτόν
- 29 Sayil te vin pè David plis toujou. Depi jou sa a li te lènmi David jouk jou li mouri.
And Saul's fear of David became all the greater, and he went on hating him, day by day.
 και προσέθετο εὐλαβεῖσθαι ἀπὸ δαυιδ ἔτι
- 1 ¶ Sayil pale ak Jonatan ansanm ak chèf k'ap sèvi avè l' yo, li di yo li fè lide touye David. Men Jonatan, pitit gason Sayil la, te renmen David anpil.
And Saul gave orders to his son Jonathan and to all his servants to put David to death. But Saul's son Jonathan had great delight in David.
 και ἐλάλησεν σαουλ πρὸς ιωνathan τὸν υἱὸν αὐτοῦ και πρὸς πάντας τοὺς παιδας αὐτοῦ θανατῶσαι τὸν δαυιδ και ιωνathan υἱὸς σαουλ ἠρέιτο τὸν δαυιδ σφόδρα
- 2 Li fè David konnen sa. Li di l': -Sayil, papa m', ap chache touye ou. Denmen maten, rete sou prigad ou. Al kache kò ou yon kote. Pa soti menm.
And Jonathan said to David, Saul, my father, is purposing your death: so now, take care in the morning, and keep yourself safe in a secret place:
 και ἀπήγγειλεν ιωνathan τῷ δαυιδ λέγων σαουλ ζητεῖ θανατῶσαι σε φύλαξαι οὖν αὐριον πρωὶ και κρύβηθι και κάθισον κρυβῆ
- 3 Mwen menm, m'ap soti, mwen pral jwenn papa m' nan jaden kote ou kache a, m'a pale sou ou ak li. Jan l' reponn mwen, m'a fè ou konnen.
And I will go out and take my place by my father's side in the field near where you are; and I will get into talk with my father about you, and when I see how things are, I will give you word.
 και ἐγὼ ἐξελεύσομαι και στήσομαι ἐχόμενος τοῦ πατρός μου ἐν ἀγρῷ οὗ ἐὰν ἦς ἐκεῖ και ἐγὼ λαλήσω περὶ σοῦ πρὸς τὸν πατέρα μου και ὄψομαι ὃ τι ἐὰν ἦ και ἀπαγγελῶ σοι
- 4 Jonatan t'ap bay bèl pawòl pou David devan papa l', li t'ap di konsa: -Monwa, piga ou fè David, sèvi ou la, anyen. Li menm, li pa janm fè ou anyen. Tou sa li fè toujou sèvi ou.
And Jonathan gave his father Saul a good account of David, and said to him, Let not the king do wrong against his servant, against David; because he has done you no wrong, and all his acts have had a good outcome for you:
 και ἐλάλησεν ιωνathan περὶ δαυιδ ἀγαθὰ πρὸς σαουλ τὸν πατέρα αὐτοῦ και εἶπεν πρὸς αὐτόν μὴ ἀμαρτησάτω ὁ βασιλεὺς εἰς τὸν δοῦλόν σου δαυιδ ὅτι οὐχ ἡμάρτηκεν εἰς σέ και τὰ ποιήματα αὐτοῦ ἀγαθὰ σφόδρα
- 5 Li riske lavi li lè l' al touye sòlda Filisti a. Se konsa Seyè a te delivre tout pèp la, se te bèl bagay. Ou te wè sa, ou te kontan. Poukisa koulye a ou ta renmen wè malè rive yon moun inonsan, ou ta vle touye David san l' pa fè anyen?
For he put his life in danger and overcame the Philistine, and the Lord gave all Israel salvation: you saw it and were glad: why then are you sinning against him who has done no wrong, desiring the death of David without cause?
 και ἔθετο τὴν ψυχὴν αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ και ἐπάταξεν τὸν ἀλλόφυλον και ἐποίησεν κύριος σωτηρίαν μεγάλην και πᾶς ισραηλ εἶδον και ἐχάρησαν και ἵνα τί ἀμαρτάνεις εἰς αἷμα ἄθῳον θανατῶσαι τὸν δαυιδ δωρεάν
- 6 Sayil koute Jonatan, li fè sèman, li di l': -Mwen fè sèman devan Seyè a ki vivan, yo p'ap touye David.
And Saul gave ear to the voice of Jonathan, and said with an oath, By the living Lord, he is not to be put to death.
 και ἤκουσεν σαουλ τῆς φωνῆς ιωνathan και ὥμοσεν σαουλ λέγων ζῆ κύριος εἰ ἀποθανεῖται
- 7 Jonatan rele David, li rapòte l' tout pawòl sa yo. Apre sa, li mennen David bay Sayil. Epi David tanmen sèvi wa a ankò jan li te konn fè anvan an.
Then Jonathan sent for David and gave him word of all these things. And Jonathan took David to Saul, who kept him by his side as in the past.
 και ἐκάλεσεν ιωνathan τὸν δαυιδ και ἀπήγγειλεν αὐτῷ πάντα τὰ ῥήματα ταῦτα και εἰσήγαγεν ιωνathan τὸν δαυιδ πρὸς σαουλ και ἦν ἐνώπιον αὐτοῦ ὡσεὶ ἐχθὲς και τρίτην ἡμέραν
- 8 ¶ Lagè pete ankò ak moun Filisti yo. David leve al atake yo, li goumen ak yo, li bat yo byen bat, li fè yo kouri met deyò devan li.
And there was war again: and David went out fighting the Philistines, causing great destruction among them; and they went in flight before him.
 και προσέθετο ὁ πόλεμος γενέσθαι πρὸς σαουλ και κατίσχυσεν δαυιδ και ἐπολέμησεν τοὺς ἀλλοφύλους και ἐπάταξεν ἐν αὐτοῖς πληγὴν μεγάλην σφόδρα και ἔφυγον ἐκ προσώπου αὐτοῦ
- 9 Yon jou Seyè a voye yon move lespri ki desann sou Sayil. Sayil te chita lakay li, li te kenbe frenn li nan men l'. David menm t'ap jwe mizik.
And an evil spirit from the Lord came on Saul, when he was seated in his house with his spear in his hand; and David made music for him.
 και ἐγένετο πνεῦμα θεοῦ πονηρὸν ἐπὶ σαουλ και αὐτὸς ἐν οἴκῳ καθεῦδων και δόρυ ἐν τῇ χειρὶ αὐτοῦ και δαυιδ ἔψαλλεν ἐν ταῖς χερσὶν αὐτοῦ
- 10 Sayil t'ap chache kloure David nan miray la ak frenn li, men David eskive kò l', epi frenn lan al antre nan miray la. David kouri chape kò l'. Menm jou sa a, nan mitan lannwit,
And Saul would have sent his spear through him, pinning him to the wall, but he got away and the spear went into the wall: and that night David went in flight and got away.
 και ἐζήτηε σαουλ πατάξαι τὸ δόρυ εἰς δαυιδ και ἀπέστη δαυιδ ἐκ προσώπου σαουλ και ἐπάταξεν τὸ δόρυ εἰς τὸν τοῖχον και δαυιδ ἀνεχώρησεν και διεσώθη

- 11 ¶ Sayil voye kèk espyon al veye kay David la pou yo te touye l' nan maten. Men, Mikal, madan David, avèti mari l'. Li di l': -Si ou pa chape poul ou lannwit lan, denmen maten ou mouri.
Then in that night Saul sent men to David's house to keep watch on him so as to put him to death in the morning; and David's wife Michal said to him, If you do not go away to a safe place tonight you will be put to death in the morning.
καὶ ἐγενήθη ἐν τῇ νυκτὶ ἐκείνῃ καὶ ἀπέστειλεν σαουλ ἀγγέλους εἰς οἶκον δαυὶδ φυλάξαι αὐτὸν τοῦ θανατῶσαι αὐτὸν πρωὶ καὶ ἀπήγγειλεν τῷ δαυὶδ μελχολ ἡ γυνὴ αὐτοῦ λέγουσα ἐὰν μὴ σὺ σώσης τὴν ψυχὴν σου τοῦ τὴν νύκτα ταύτην αὐριον θανατωθῆσῃ
- 12 Li fè David soti nan yon fennèt. David kouri, li chape kò l'.
So Michal let David down through the window, and he went in flight and got away.
καὶ κατάρχει ἡ μελχολ τὸν δαυὶδ διὰ τῆς θυρίδος καὶ ἀπήλθεν καὶ ἔφυγεν καὶ σώζεται
- 13 Lè sa a, Mikal pran yon zidòl wogatwa, li mete l' kouche sou kabann lan, li pran yon zòrye fèt ak plim kabrit, li mete l' nan plas tèt la, epi li kouvri tout ak yon dra.
Then Michal took the image and put it in the bed, with a cushion of goat's hair at its head, and she put clothing over it.
καὶ ἔλαβεν ἡ μελχολ τὰ κενοτάφια καὶ ἔθετο ἐπὶ τὴν κλίνην καὶ ἦπαρ τῶν αἰγῶν ἔθετο πρὸς κεφαλῆς αὐτοῦ καὶ ἐκάλυπεν αὐτὰ ἱματίῳ
- 14 Lè moun Sayil yo vin pou pran David, Mikal di yo David kouche malad.
And when Saul sent men to take David, she said, He is ill.
καὶ ἀπέστειλεν σαουλ ἀγγέλους λαβεῖν τὸν δαυὶδ καὶ λέγουσιν ἐνοχλεῖσθαι αὐτόν
- 15 Men, Sayil voye mesye yo tounen pou y' al wè David ak je yo. Li di yo: -Mennen l' isit ban mwen ak tout kabann li an pou m' fè touye l'.
And Saul sent his men to see David, saying, Do not come back without him, take him in his bed, so that I may put him to death.
καὶ ἀποστέλλει ἐπὶ τὸν δαυὶδ λέγων ἀγάγετε αὐτὸν ἐπὶ τῆς κλίνης πρὸς με τοῦ θανατῶσαι αὐτόν
- 16 Lè mesye yo antre anndan kay la, yo jwenn estati zidòl wogatwa a sou kabann lan ak zòrye plim kabrit la kote pou tèt la te ye a.
And when the men came in, there was the image in the bed, with the cushion of goat's hair at its head
καὶ ἔρχονται οἱ ἄγγελοι καὶ ἰδοὺ τὰ κενοτάφια ἐπὶ τῆς κλίνης καὶ ἦπαρ τῶν αἰγῶν πρὸς κεφαλῆς αὐτοῦ
- 17 Sayil di Mikal konsa: -Poukisa ou woule m' konsa? Ou kite lènmi mwen an chape. Mikal reponn li: -Li te di m' si m' pa kite l' chape, l'ap touye m'!
And Saul said to Michal, why have you been false to me, letting my hater go and get safely away? And in answer Michal said to Saul, He said to me, Let me go, or I will put you to death.
καὶ εἶπεν σαουλ τῇ μελχολ ἵνα τί οὕτως παρελογίσω με καὶ ἐξἀπέστειλας τὸν ἐχθρόν μου καὶ διεσώθη καὶ εἶπεν μελχολ τῷ σαουλ αὐτὸς εἶπεν ἐξαπόστειλόν με εἰ δὲ μὴ θανατώσω σε
- 18 ¶ David menm kouri chape kò l', l' al jwenn Samyèl lavil Rama. Li rakonte l' tou sa Sayil te fè l'. Apre sa, li menm ansanm ak Samyèl y' ale rete lavil Najòt.
So David went in flight and got away and came to Ramah, to Samuel, and gave him an account of all Saul had done to him. And he and Samuel went and were living in Naioth.
καὶ δαυὶδ ἔφυγεν καὶ διεσώθη καὶ παραγίνεται πρὸς σαμουὴλ εἰς αρμαθαίμ καὶ ἀπαγγέλλει αὐτῷ πάντα ὅσα ἐποίησεν αὐτῷ σαουλ καὶ ἐπορεύθη δαυὶδ καὶ σαμουὴλ καὶ ἐκάθισαν ἐν ναυαθ ἐν ραμα
- 19 Y' al di Sayil men David te lavil Najòt nan zòn Rama a.
And word was given to Saul that David was at Naioth in Ramah.
καὶ ἀπηγγέλη τῷ σαουλ λέγοντες ἰδοὺ δαυὶδ ἐν ναυαθ ἐν ραμα
- 20 Sayil voye kèk moun al arete l'. Lè yo rive, yo wè yon gwoup pwofèt ki te gen lespri Bondye a nan tèt yo, avèk Samyèl kanpe devan yo tankou chèf yo. Lamenm lespri Bondye a desann nan tèt moun Sayil te voye yo, epi yo pran fè menm bagay ak pwofèt yo.
And Saul sent men to take David; and when they saw the band of prophets at work, with Samuel in his place at their head, the spirit of God came on Saul's men, and they became like prophets.
καὶ ἀπέστειλεν σαουλ ἀγγέλους λαβεῖν τὸν δαυὶδ καὶ εἶδαν τὴν ἐκκλησίαν τῶν προφητῶν καὶ σαμουὴλ εἰστήκει καθεστῆκῶς ἐπ' αὐτῶν καὶ ἐγενήθη ἐπὶ τοὺς ἀγγέλους τοῦ σαουλ πνεῦμα θεοῦ καὶ προφητεύουσιν
- 21 Yo vin di Sayil sa. Lè sa a, li voye lòt moun ankò. Yo menm tou, yo pran fè menm bagay ak pwofèt yo tou. Yon twazyèm fwa, Sayil voye lòt moun ankò. Yo menm tou, yo pran fè menm bagay ak pwofèt yo.
And Saul, having news of this, sent other men, who in the same way became like prophets. And a third time Saul sent men, and they like the others became like prophets.
καὶ ἀπηγγέλη τῷ σαουλ καὶ ἀπέστειλεν ἀγγέλους ἐτέρους καὶ ἐπροφήτευσαν καὶ αὐτοὶ καὶ προσέθετο σαουλ ἀποστέλλει ἀγγέλους τρίτους καὶ ἐπροφήτευσαν καὶ αὐτοὶ
- 22 Lè sa a, Sayil leve, l' ale li menm lavil Rama. Lè li rive bò gwo sitèn dlo ki lavil Sekou a, li mande kote Samyèl ak David ye. Yo di l' yo lavil Najòt nan zòn Rama a.
Then he himself went to Ramah, and came to the great water-spring in Secu; and questioning the people he said, Where are Samuel and David? And one said, They are at Naioth in Ramah.
καὶ ἐθυμώθη ὀργῇ σαουλ καὶ ἐπορεύθη καὶ αὐτὸς εἰς αρμαθαίμ καὶ ἔρχεται ἕως τοῦ φρέατος τοῦ ἄλω τοῦ ἐν τῷ σεφί καὶ ἠρώτησεν καὶ εἶπεν ποῦ σαμουὴλ καὶ δαυὶδ καὶ εἶπαν ἰδοὺ ἐν ναυαθ ἐν ραμα
- 23 Li pati dèyè yo. Antan l'ap mache konsa, lespri Bondye a desann nan tèt li tou. Li t'ap fè menm bagay ak pwofèt yo sou tout wout la, jouk li rive devan lavil Najòt nan zòn Rama a.
And he went on from there to Naioth in Ramah: and the spirit of God came on him, and he went on, acting like a prophet, till he came to Naioth in Ramah.
καὶ ἐπορεύθη ἐκεῖθεν εἰς ναυαθ ἐν ραμα καὶ ἐγενήθη καὶ ἐπ' αὐτῷ πνεῦμα θεοῦ καὶ ἐπορεύετο προφητεύων ἕως τοῦ ἔλθειν αὐτὸν εἰς ναυαθ ἐν ραμα

- 24 Li wete tout rad sou li, li fè tankou pwofèt yo devan Samyèl. Apre sa, li tonbe atè a toutouni. Li rete tout rès jounen an ak tout lannwit lan atè a konsa. Se depi lè sa a, yo di: Menm Sayil gen lè pwofèt tou?
 And he took off his clothing, acting like a prophet before Samuel, and falling down he was stretched out, without his clothing, all that day and all that night. This is the reason for the saying, Is even Saul among the prophets?
 και ἐξεδύσατο τὰ ἱμάτια αὐτοῦ καὶ ἐπροφήτευσεν ἐνώπιον αὐτῶν καὶ ἔπεσεν γυμνὸς ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα διὰ τοῦτο ἔλεγον εἰ καὶ σαουλ ἐν προφήταις
- 1 ¶ David kouri kite lavil Najòt nan zòn Rama a, li chape kò l', l' al jwenn Jonatan epi li di l': -Kisa m' fè? Kisa m' fè ki mal? Kisa m' fè papa ou pou li vle touye m' konsa?
 And David went in flight from Naioth in Ramah and came to Jonathan and said, What have I done? What is my crime and my sin against your father that he is attempting to take my life?
 και ἀπέδρα δαυιδ ἐκ ναυαθ ἐν ραμα καὶ ἔρχεται ἐνώπιον ἰωναθαν καὶ εἶπεν τί πεποίηκα καὶ τί τὸ ἀδίκημά μου καὶ τί ἡμάρτηκα ἐνώπιον τοῦ πατρός σου ὅτι ἐπιζητεῖ τὴν ψυχὴν μου
- 2 Jonatan reponn li: -Mande Bondye padon, ou p'ap mourì! Papa m' pa fè anyen san li pa di m'. Pa gen rezon pou l' ta kache m' sa. Se pa vre, monchè!
 And he said to him, Far be the thought: you will not be put to death: see, my father does nothing, great or small, without giving me word of it: would he keep this secret from me? It is not so.
 και εἶπεν αὐτῷ ἰωναθαν μηδαμῶς σοι οὐ μὴ ἀποθάνῃς ἰδοὺ οὐ μὴ ποιήσῃ ὁ πατήρ μου ῥῆμα μέγα ἢ μικρὸν καὶ οὐκ ἀποκαλύψει τὸ ὄτιόν μου καὶ τί ὅτι κρύψει ὁ πατήρ μου τὸ ῥῆμα τοῦτο οὐκ ἔστιν τ οὔτο
- 3 Men David sèman, li di l' konsa: -Papa ou konnen jan ou renmen m'. Li ka di nan kè l': mwen p'ap kite Jonatan konnen sa mwen gen lide fè a pou sa pa fè l' lapenn. M'ap fè ou sèman devan Bondye, sa ki rete pou m' mourì a pa anyen.
 But David took his oath again and said, Your father sees that I am dear to you; so he says to himself, Let Jonathan have no idea of this, for it will be a grief to him; but as the Lord is living, and as your soul is living, there is only a step between me and death.
 και ἀπεκρίθη δαυιδ τῷ ἰωναθαν καὶ εἶπεν γινώσκων οἶδεν ὁ πατήρ σου ὅτι εὗρηκα χάριν ἐν ὀφθαλμοῖς σου καὶ εἶπεν μὴ γνώτω τοῦτο ἰωναθαν μὴ οὐ βούληται ἀλλὰ ζῆ κύριος καὶ ζῆ ἡ ψυχὴ σου ὅτι κ αθῶς εἶπον ἐμπέλησαι ἀνὰ μέσον μου καὶ τοῦ θανάτου
- 4 Jonatan di l': -Sa ou vle m' fè pou ou!
 Then Jonathan said to David, Whatever your desire is, I will do it for you.
 και εἶπεν ἰωναθαν πρὸς δαυιδ τί ἐπιθυμεῖ ἡ ψυχὴ σου καὶ τί ποιήσω σοι
- 5 David reponn li: -Denmen se fèt lalin nouvèl. Mwen te sipoze manje ansanm ak wa a. Men, avèk pèmision ou, m'ap pati, mwen pral kache nan bwa jouk apre denmen nan aswè.
 And David said to Jonathan, Tomorrow is the new moon, and I will not be seated with the king at his table: but let me go to a safe place in the country till the evening.
 και εἶπεν δαυιδ πρὸς ἰωναθαν ἰδοὺ δὴ νεομηνία αὐριον καὶ ἐγὼ καθίσας οὐ καθίσομαι μετὰ τοῦ βασιλέως φαγεῖν καὶ ἔξαποστελεῖς με καὶ κρυβήσομαι ἐν τῷ πεδίῳ ἕως δειλῆς
- 6 Si papa ou wè mwen pa la epi li mande pou mwen, w'a di l' mwen te mande ou pèmision pou m' kouri rive lakay mwen, lavil Betleyèm, paske se lè pou yo fè sèvis ofrann bèt pou yo fè chak lanne pou tout fanmi mwen.
 And if your father takes note of the fact that I am away, say, David made a request to me for himself that he might go to Beth-lehem, to his town: for it is the time when his family make their offering year by year.
 ἐὰν ἐπισκεπτόμενος ἐπισκέψηταί με ὁ πατήρ σου καὶ ἐρεῖς παραιτούμενος παρητήσατο ἀπ' ἐμοῦ δαυιδ δραμεῖν ἕως εἰς βηθλεεμ τὴν πόλιν αὐτοῦ ὅτι θυσία τῶν ἡμερῶν ἐκεῖ ὅλη τῆ φυλῆ
- 7 Si li di li dakò, w'a konnen mwen sove. Men, si li fè kolè, w'a konnen li sotì vre pou li touye m'.
 If he says, It is well, your servant will be at peace: but if he is angry, then it will be clear to you that he has an evil purpose in mind against me.
 ἐὰν τάδε εἴπῃ ἀγαθῶς εἰρήνη τῷ δούλῳ σου καὶ ἐὰν σκληρῶς ἀποκριθῇ σοι γνώθι ὅτι συντελέσεται ἡ κακία παρ' αὐτοῦ
- 8 Tanpri, mwen menm k'ap sèvi ou la, m'ap mande ou yon favè, paske se Seyè a, Bondye menm, ki te fè ou mare zanmi avè m'. Pa kite anyen rive m'. Si m' antò, se ou menm ki pou touye m'. Pa kite m' rive devan papa ou!
 So, then, be kind to your servant; for you have been united with your servant in an agreement made before the Lord: but if there is any wrongdoing in me, put me to death yourself; why take me to your father?
 και ποιήσεις ἔλεος μετὰ τοῦ δούλου σου ὅτι εἰσήγαγες εἰς διαθήκην κυρίου τὸν δούλόν σου μετὰ σεαυτοῦ καὶ εἰ ἔστιν ἀδικία ἐν τῷ δούλῳ σου θανάτωσόν με σύ καὶ ἕως τοῦ πατρός σου ἵνα τί οὕτως εἰ σάγεις με
- 9 ¶ Jonatan di li: -Wete sa nan lide ou, monchè! Si mwen vin konnen papa m' sotì vre pou touye ou, m'ap avèti ou!
 And Jonathan said, Do not have such a thought: for if I saw that my father was designing evil against you, would I not give you word of it?
 και εἶπεν ἰωναθαν μηδαμῶς σοι ὅτι ἐὰν γινώσκων γνώ ὅτι συντελέσεται ἡ κακία παρὰ τοῦ πατρός μου τοῦ ἔλθειν ἐπὶ σέ καὶ ἐὰν μὴ εἰς τὰς πόλεις σου ἐγὼ ἀπαγγελοῦ σοι
- 10 David di li: -Ki moun ki va fè m' konnen si papa ou reponn ou mal?
 Then David said to Jonathan, Who will give me word if your father gives you a rough answer?
 και εἶπεν δαυιδ πρὸς ἰωναθαν τίς ἀπαγγελεῖ μοι ἐὰν ἀποκριθῇ ὁ πατήρ σου σκληρῶς

- 11 Jonatan di li: -Ann al deyò nan jaden yo. Epi yo tou de soti, y' al nan jaden yo.
And Jonathan said to David, Come, let us go out into the country. And the two of them went out together into the open country.
 και ειπεν ιωναθαν προς δαυιδ πορευου και μενε εις αγρον και εκπορευονται αμφοτεροι εις αγρον
- 12 Lèfini, Jonatan di David konsa: -Mwen pran Seyè a, Bondye pèp Izrayèl la, pou temwen. Denmen lè konsa, mwen pral mande papa m' sa ki genyen. M'ap fè menm bagay la tou apre denmen. Si mwen wè li pa gen ankenn move santiman nan kè li pou ou, m'ap voye komisyon ba ou.
And Jonathan said to David, May the Lord, the God of Israel, be witness; when I have had a chance of talking to my father, about this time tomorrow, if his feelings to David are good, will I not send and give you the news?
 και ειπεν ιωναθαν προς δαυιδ κυριος ο θεος ισραηλ οιδεν οτι ανακρινω τον πατερα μου ως αν ο καιρος τρισως και ιδου αγαθον η περι δαυιδ και ου μη αποστειλω προς σε εις αγρον
- 13 Men, si li fè lide pou li touye ou, mwen mande Bondye pou l' ban mwen pi gwo pinisyon ki genyen, si mwen pa voye komisyon ba ou pou ou chape kò ou. Mwen mande pou Seyè a toujou la avè ou, menm jan li te konn kanpe la avèk papa m'.
May the Lord's punishment be on Jonathan, if it is my father's pleasure to do you evil and I do not give you word of it and send you away so that you may go in peace: and may the Lord be with you, as he has been with my father.
 τάδε ποιησαι ο θεος τω ιωναθαν και τάδε προσθει οτι ανοισω τα κακα επι σε και αποκαλυψω το ωτιον σου και εξαποστειλω σε και απελευση εις ειρηνην και εσται κυριος μετα σου καθως ην μετα το υ πατρος μου
- 14 Bon, koulye a menm, si lè sa a mwen poko mouri, tanpri kenbe pwomès ou te fè m' devan Bondye a. Pa lage m'.
And may you, while I am still living, O may you be kind to me, as the Lord is kind, and keep me from death!
 και μεν ετι μου ζωντος και ποιησεις ελεος μετ' εμου και εν θανατω αποθανω
- 15 Toujou aji byen ak moun lakay mwen. Menm lè Seyè a va fin disparèt tout lènmi ou yo sou latè,
And let not your mercy ever be cut off from my family, even when the Lord has sent destruction on all David's haters, cutting them off from the face of the earth.
 ουκ εξαρεις ελεος σου απο του οικου μου εως του αιωνος και ει μη εν τω εξαιρειν κυριον τοδς εχθρους δαυιδ εκαστον απο προσωπου της γης
- 16 piga ou janm kase kontra zanmi nou te pase yonn ak lòt la nan non fanmi nou. Si ou kase l', se pou Bondye pini ou.
And if it comes about that the name of Jonathan is cut off from the family of David, the Lord will make David responsible.
 εξαρθηται το ονομα του ιωναθαν απο του οικου δαυιδ και εκζητησαι κυριος εχθρους του δαυιδ
- 17 Jonatan fè David pwomèt li ankò l'ap toujou renmen l', paske li menm Jonatan li te renmen David tankou li renmen pwòp tèt pa li.
And Jonathan again took an oath to David, because of his love for him: for David was as dear to him as his very soul.
 και προσεθετο ετι ιωναθαν ομοσαι τω δαυιδ οτι ηγαπησεν ψυχην αγαπωντος αυτον
- 18 Apre sa, Jonatan di David: -Denmen se fèt lalin nouvèl la, y'ap wè ou pa la, paske plas ou ap rete vid.
Then Jonathan said to him, Tomorrow is the new moon: and it will be seen that you are not present, for there will be no one in your seat.
 και ειπεν ιωναθαν αυριον νουμηνια και επισκεψηση οτι επισκεπησεται καθεδρα σου
- 19 Apre denmen y'ap wè ou pa la menm. Lè sa a, w'a desann, w'a ale kote ou te kache dènye fwa a. W'a rete kache deyè pil wòch Ezèl la.
And on the third day it will be specially noted, and you will go to the place where you took cover when the other business was in hand, waiting by the hill over there.
 και τρισσευσεις και επισκεψη και ηξεις εις τον τοπον σου ουδ εκρυβης εν τη ημερα τη εργασιμη και καθιση παρα το εργαβ εκεινο
- 20 Mwen menm, m'a tire twa flèch nan direksyon pil wòch la, tankou se pil wòch la menm m'ap vize.
And on the third day I will send arrows from my bow against its side as if at a mark.
 και εγω τρισσευσω ταϊς σχιζαις ακοντιζων εκπεμπων εις την αματταρι
- 21 Lèfini, m'a rele domestik mwen an, m'a voye l' al chache flèch yo pote ban mwen. Si ou tande mwen di l': Gade, flèch yo tonbe bò isit anvan yo gen tan rive kote ou ye a, al pran yo pou mwen, sa vle di ou pa bezwen pè anyen, ou mèt vini. Mwen fè sèman nan non Seyè a, anyen p'ap rive ou.
And I will send my boy to have a look for the arrow. And if I say to him, See, the arrow is on this side of you; take it up! then you may come; for there is peace for you and no evil, by the living Lord.
 και ιδου αποστειλω το παιδαριον λεγων δευρο ευρε μοι την σχιζαν εν ειπω λεγων τω παιδαριω ωδε η σχιζα απο σου και ωδε λαβε αυτην παραγινου οτι ειρηνη σοι και ουκ εστιν λογος ζη κυριος
- 22 Men, si mwen di domestik la: flèch yo tonbe bò lòt bò, yo depase kote ou ye a, leve met deyò, paske se Seyè a menm k'ap voye ou ale.
But if I say to the boy, See, the arrow has gone past you: then go on your way, for the Lord has sent you away.
 εν τάδε ειπω τω νεανισκω ωδε η σχιζα απο σου και επεκεινα πορευου οτι εξαπεσταλκεν σε κυριος

- 23 Pou pwomès nou fè yonn bay lòt la, Seyè a ap fè n'ap kenbe l' pou tout tan.
As for what you and I were talking of, the Lord is between you and me for ever.
καὶ τὸ ῥῆμα ὃ ἐλάλησαμεν ἐγὼ καὶ σὺ ἰδοὺ κύριος μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ ἕως αἰῶνος
- 24 ¶ Se konsa David t' al kache kò li nan jaden yo. Lè fèt lalin nouvèl la rive, wa Sayil vin chita bò tab la pou l' manje.
So David went to a secret place in the country: and when the new moon came, the king took his place at the feast.
καὶ κρύπτεται δαυὶδ ἐν ἀγρῷ καὶ παραγίνεται ὁ μῆν καὶ ἔρχεται ὁ βασιλεὺς ἐπὶ τὴν τράπεζαν τοῦ φαγεῖν
- 25 Li te chita nan plas li, sou fotèy bò miray la. Jonatan te chita bò tab la tou anfas wa a. Abnè menm te chita sou kote wa a. Plas David la te vid.
And the king took his seat, as at other times, by the wall: and Jonathan was in front, and Abner was seated by Saul's side, but there was no one in David's seat.
καὶ ἐκάθισεν ὁ βασιλεὺς ἐπὶ τὴν καθέδραν αὐτοῦ ὡς ἅπαξ καὶ ἅπαξ ἐπὶ τῆς καθέδρας παρὰ τοῖχον καὶ προέφθασεν τὸν ἰωναθαν καὶ ἐκάθισεν ἀβεννηρ ἐκ πλαγίων σαουλ καὶ ἐπεσκέπη ὁ τόπος δαυὶδ
- 26 Jou sa a, Sayil pa t' di anyen, paske li t'ap di nan kè l': Se yon bagay ki dwe rive l'. Li pa nan kondisyon pou fè sèvis pou Bondye. Sèten, li pa nan kondisyon vre pou l' sèvi Bondye.
But Saul said nothing that day, for his thought was, Something has taken place making him unclean; it is clear that he is not clean.
καὶ οὐκ ἐλάλησεν σαουλ οὐδὲν ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι εἶπεν σύμπτωμα φαίνεται μὴ καθαρὸς εἶναι ὅτι οὐ κεκαθάρισται
- 27 Men, nan denmen, jou apre jou lalin nouvèl la, plas David la te vid ankò. Sayil mande Jonatan: -Poukisa David, pitit Izayi a, pa vin manje ni ayè, ni jòdi a?
And on the day after the new moon, that is, the second day, there was still no one in David's seat: and Saul said to his son Jonathan, Why has the son of Jesse not come to the feast yesterday or today?
καὶ ἐγενήθη τῇ ἐπαύριον τοῦ μηνὸς τῇ ἡμέρᾳ τῇ δευτέρᾳ καὶ ἐπεσκέπη ὁ τόπος τοῦ δαυὶδ καὶ εἶπεν σαουλ πρὸς ἰωναθαν τὸν υἱὸν αὐτοῦ τί ὅτι οὐ παραγέγονεν ὁ υἱὸς ἰεσσαὶ καὶ ἐχθὲς καὶ σήμερον ἐπὶ τὴν τράπεζαν
- 28 Jonatan reponn li: -Li te mande m' pèmisyon pou l' al lavil Betleyèm.
And answering Saul, Jonathan said, He made a request to me that he might go to Beth-lehem,
καὶ ἀπεκρίθη ἰωναθαν τῷ σαουλ καὶ εἶπεν αὐτῷ παρήτηται δαυὶδ παρ' ἐμοῦ ἕως εἰς βηθλεεμ τὴν πόλιν αὐτοῦ πορευθῆναι
- 29 Li te di m': Tanpri, kite m' ale paske fanmi nou ap fè yon sèvis ofrann bèt nan lavil Betleyèm. Frè m' yo te voye lòd ban mwen pou m' la. Si ou se zanmi m', kite m' al wè fanmi m' yo. Se poutèt sa li pa nan plas li bò tab wa a.
Saying, Our family is making an offering in the town, and my brothers have given me orders to be there: so now, if I have grace in your eyes, let me go away and see my brothers. This is why he has not come to the king's table.
καὶ εἶπεν ἐξαπόστειλον δὴ με ὅτι θυσία τῆς φυλῆς ἡμῖν ἐν τῇ πόλει καὶ ἐνετείλαντο πρὸς με οἱ ἀδελφοί μου καὶ νῦν εἰ εὔρηκα χάριν ἐν ὀφθαλμοῖς σου διασωθήσομαι δὴ καὶ ὄνομαι τοὺς ἀδελφούς μου διὰ τοῦτο οὐ παραγέγονεν ἐπὶ τὴν τράπεζαν τοῦ βασιλέως
- 30 Sayil fè yon sèl kòlè sou Jonatan, li di l': -Ou se yon loraj kale! Koulye a mwen konnen se pran w'ap pran pou David. Se yon wont pou ou! Se yon wont pou manman ou!
Then Saul was moved to wrath against Jonathan, and he said to him, You son of an evil and uncontrolled woman, have I not seen how you have given your love to the son of Jesse, to your shame and the shame of your mother?
καὶ ἐθυμώθη ὀργῇ σαουλ ἐπὶ ἰωναθαν σφόδρα καὶ εἶπεν αὐτῷ υἱὲ κορασιῶν αὐτομολούντων οὐ γὰρ οἶδα ὅτι μέτοχος εἶ σὺ τῷ υἱῷ ἰεσσαὶ εἰς αἰσχύνῃ σου καὶ εἰς αἰσχύνῃ ἀποκαλύψεως μητρὸς σου
- 31 Men, m' fè ou konnen toutotan pitit Izayi sa a vivan, ou p'ap janm wa nan peyi a, ou p'ap janm ka gouvènèn. Voye chache l' mennen ban mwen. Se pou l' mourì.
For while the son of Jesse is living on the earth, your position is unsafe and your kingdom is in danger. So make him come here to me, for it is certainly right for him to be put to death.
ὅτι πάσας τὰς ἡμέρας ἕως ὅτου υἱὸς ἰεσσαὶ ζῆ ἐπὶ τῆς γῆς οὐχ ἐτοιμασθήσεται ἡ βασιλεία σου νῦν οὖν ἀποστείλας λαβὲ τὸν νεανίαν ὅτι υἱὸς θανάτου οὗτος
- 32 Men Jonatan reponn: -Pouki pou yo touye l' la? Kisa li fè?
And Jonathan, answering his father Saul, said to him, Why is he to be put to death? What has he done?
καὶ ἀπεκρίθη ἰωναθαν τῷ σαουλ ἵνα τί ἀποθνήσκει τί πεποίηκεν
- 33 Lè sa a, Sayil leve frenn li tankou si li ta vle voye l' sou Jonatan. Jonatan vin wè papa l' te soti pou touye David vre.
And Saul, pointing his spear at him, made an attempt to give him a wound: from which it was clear to Jonathan that his father's purpose was to put David to death.
καὶ ἐπῆρεν σαουλ τὸ δόρυ ἐπὶ ἰωναθαν τοῦ θανατώσαι αὐτόν καὶ ἔγνω ἰωναθαν ὅτι συντελέσεται ἡ κακία αὐτῆ παρὰ τοῦ πατρὸς αὐτοῦ θανατώσαι τὸν δαυὶδ
- 34 Li leve soti bò tab la, li te fache anpil. Jou sa a, li pa manje anyen. Se te dezyèm jou fèt lalin nouvèl la. Sa te fè l' lapenn anpil pou David, paske papa l' te pale David mal.
So Jonathan got up from the table, burning with wrath, and took no part in the feast the second day of the month, being full of grief for David because his father had put shame on him.
καὶ ἀνεπήδησεν ἰωναθαν ἀπὸ τῆς τραπέζης ἐν ὀργῇ θυμοῦ καὶ οὐκ ἔφαγεν ἐν τῇ δευτέρᾳ τοῦ μηνὸς ἄρτον ὅτι ἐθραύσθη ἐπὶ τὸν δαυὶδ ὅτι συνετέλεσεν ἐπ' αὐτόν ὁ πατήρ αὐτοῦ

- 35 ¶ Nan denmen maten, Jonatan leve, l' al nan jaden yo pou l' wè David jan li te pwomèt li a. Li pran yon jenn gason avè l'.
Now in the morning, Jonathan went out into the fields at the time he had said to David, and he had a little boy with him.
καὶ ἐγενήθη πρῶτὸ καὶ ἐξῆλθεν ἰωναθαν εἰς ἀγρόν καθὼς ἐτάξατο εἰς τὸ μαρτύριον δαυὶδ καὶ παιδάριον μικρὸν μετ' αὐτοῦ
- 36 Epi li di l': -Kouri non. Ou pral chache flèch mwen pral tire yo. Ti gason an pran kouri. Jonatan voye flèch la pou l' depase ti gason an.
And he said to the boy, Go and get the arrow I let loose from my bow. And while the boy was running, he sent an arrow past him.
καὶ εἶπεν τῷ παιδαρίῳ δράμε εὐρέ μοι τὰς σχίζας ἐν αἷς ἐγὼ ἀκοντίζω καὶ τὸ παιδάριον ἔδραμε καὶ αὐτὸς ἠκόντιζε τῇ σχίζῃ καὶ παρήγαγεν αὐτήν
- 37 Lè ti gason an rive kote flèch la te tonbe a, Jonatan pale byen fò, li di l' konsa: -Flèch la pi devan an toujou!
And when the boy came to the place where the arrow was, Jonathan, crying out after the boy, said, Has it not gone past you?
καὶ ἦλθεν τὸ παιδάριον ἕως τοῦ τόπου τῆς σχίζης οὗ ἠκόντιζεν ἰωναθαν καὶ ἀνεβόησεν ἰωναθαν ὀπίσω τοῦ νεανίου καὶ εἶπεν ἐκεῖ ἡ σχίζα ἀπὸ σοῦ καὶ ἐπέκεινα
- 38 Pa kanpe la konsa. Fè vit non! Ti gason an ranmase flèch la, li pote l' tounen bay mèl li.
And Jonathan went on crying out after the boy, Be quick, do not keep waiting about, go quickly. And Jonathan's boy got the arrow and came back to his master.
καὶ ἀνεβόησεν ἰωναθαν ὀπίσω τοῦ παιδαρίου αὐτοῦ λέγων ταχύνاس σπεύσον καὶ μὴ στῆς καὶ ἀνέλεξεν τὸ παιδάριον ἰωναθαν τὰς σχίζας πρὸς τὸν κύριον αὐτοῦ
- 39 Li pa t' konnen sa sa te vle di. Sèl Jonatan ak David te konnen.
But the boy had no idea what was going on; only Jonathan and David had knowledge of it.
καὶ τὸ παιδάριον οὐκ ἔγνω οὐθέν πάρεξ ἰωναθαν καὶ δαυὶδ ἔγνωσαν τὸ ῥῆμα
- 40 Jonatan bay ti gason an tout zam li yo, epi li di l' pote yo tounen lavil pou li.
And Jonathan gave his bow and arrows to the boy, and said to him, Take these and go back to the town.
καὶ ἰωναθαν ἔδωκεν τὰ σκευὴ αὐτοῦ ἐπὶ τὸ παιδάριον αὐτοῦ καὶ εἶπεν τῷ παιδαρίῳ αὐτοῦ πορεύου εἰσελθε εἰς τὴν πόλιν
- 41 Lè ti gason an fin ale, David soti dèyè pil wòch la, li lage kò l' atè, li bese twa fwa devan Jonatan. Apre sa, li menm ak Jonatan, yo tonbe yonn nan bra lòt, yo t'ap kriye. Men David te nan pi gwo lapenn pase Jonatan.
And when the boy had gone, David came from his secret place by the hill, and falling to the earth went down on his face three times: and they gave one another a kiss, weeping together, till David's grief was the greater.
καὶ ὡς εἰσῆλθεν τὸ παιδάριον καὶ δαυὶδ ἀνέστη ἀπὸ τοῦ εργαβ καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ καὶ προσεκύνησεν αὐτῷ τρίς καὶ κατεφύλησεν ἕκαστος τὸν πλησίον αὐτοῦ καὶ ἔκλαυσεν ἕκαστος τῷ πλησίον αὐτοῦ ἕως συντελείας μεγάλης
- 42 Apre sa, Jonatan di David konsa: -Ale ak kè poze! Nou te fè sèman devan Seyè a pou nou toujou zanmi. Bondye va fè fanmi nou toujou rete zanmi tou. Lè sa a, David leve, l' ale fè wout li. Jonatan menm tounen lavil la.
And Jonathan said to David, Go in peace, for we two have taken an oath, in the name of the Lord, saying, The Lord will be between me and you, and between my seed and your seed for ever.
καὶ εἶπεν ἰωναθαν πορεύου εἰς εἰρήνην καὶ ὡς ὁμομόκαμεν ἡμεῖς ἀμφοτέροι ἐν ὀνόματι κυρίου λέγοντες κύριος ἔσται μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ καὶ ἀνὰ μέσον τοῦ σπέρματός μου καὶ ἀνὰ μέσον τοῦ σπέρματός σου ἕως αἰῶνος
- 1 ¶ David ale lakay Akimelèk, prèt la, nan lavil Nòb. Akimelèk soti vin kontre l', li te tou ap tranble. Li di l' konsa: -Poukisa ou vin pou kont ou, san moun avè ou?
Then David came to Nob, to Ahimelech the priest: and Ahimelech was full of fear at meeting David, and said to him, Why are you by yourself, having no man with you?
καὶ ἀνέστη δαυὶδ καὶ ἀπῆλθεν καὶ ἰωναθαν εἰσῆλθεν εἰς τὴν πόλιν
- 2 David reponn li: -Wa a voye m' regle yon bagay pou li. Li di m' pa kite pesonn konnen sa li voye m' fè a. Pou moun ki avè m' yo, mwen ba yo randevou yon kote.
And David said to Ahimelech the priest, The king has given me orders and has said to me, Say nothing to anyone about the business on which I am sending you and the orders I have given you: and a certain place has been fixed to which the young men are to go.
καὶ ἔρχεται δαυὶδ εἰς νομβὰ πρὸς ἀβιμελεχ τὸν ἱερέα καὶ ἐξέστη ἀβιμελεχ τῇ ἀπαντήσῃ αὐτοῦ καὶ εἶπεν αὐτῷ τί ὅτι σὺ μόνος καὶ οὐθεὶς μετὰ σοῦ
- 3 Bon, koulye a, kisa ou gen la a pou moun manje? Ban m' senk pen ou nenpòt lòt sa ou genyen.
So now, if you have here five cakes of bread, give them into my hand, or whatever you have.
καὶ εἶπεν δαυὶδ τῷ ἱερεῖ ὁ βασιλεὺς ἐντέταλταί μοι ῥῆμα σήμερον καὶ εἶπέν μοι μηδεὶς γνῶτω τὸ ῥῆμα περὶ οὗ ἐγὼ ἀποστέλλω σε καὶ ὑπὲρ οὗ ἐντέταλμαί σοι καὶ τοῖς παιδαρίοις διαμεμαρτύρημαί ἐν τῷ τόπῳ τῷ λεγομένῳ θεοῦ πίσις φελλάνι ἀλεμωνι
- 4 Prèt la di l': -Mwen pa gen pen ὀδινè la a non. Sèl sa mwen genyen se pen yo mete apa pou Bondye. Mwen ka ba ou li, si ou konnen mesye ou yo pa nan anyen ak fanm depi kèk jou.
And the priest, answering David, said, I have no common bread here but there is holy bread; if only the young men have kept themselves from women.
καὶ νῦν εἰ εἰσὶν ὑπὸ τὴν χεῖρά σου πέντε ἄρτοι δὸς εἰς χεῖρά μου τὸ εὐρεθέν

- 5 David reponn li: -Se toujou konsa, lè nou nan misyon, nou pa nan anyen ak fanm menm. Sou pwèn sa a, depi m'ap soté ak mesye m' yo, li te mèt pou yon misyon òdinè, mesye m' yo fèt pou toujou nan kondisyon pou yo fè sèvis Bondye, ale wè fwa sa a se pou yon misyon espesyal.
And David in answer said to the priest, Certainly women have been kept from us; and as has been done before when I have gone out the arms of the young men were made holy, even though it was a common journey; how much more today will their arms be made holy.
καὶ ἀπεκρίθη ὁ ἱερεὺς τῷ δαυὶδ καὶ εἶπεν οὐκ εἰσὶν ἄρτοι βέβηλοι ὑπὸ τὴν χειρὰ μου ὅτι ἄλλ' ἢ ἄρτοι ἅγιοι εἰσὶν εἰ πεφυλαγμένα τὰ παιδάρια ἐστὶν ἀπὸ γυναικός καὶ φάγεται
- 6 Se konsa prèt la pran nan pen yo te mete apa pou Bondye yo, li ba li paske sèl sa li te genyen se pen yo te ofri bay Bondye chak jou a. Yo te fèk wete yo sou tab la devan Seyè a pou yo te mete lòt pen fre.
So the priest gave him the holy bread: there was no other, only the holy bread which had been taken from before the Lord, so that new bread might be put in its place on the day when it was taken away.
καὶ ἀπεκρίθη δαυὶδ τῷ ἱερεῖ καὶ εἶπεν αὐτῷ ἄλλα ἀπὸ γυναικός ἀπεσχήμεθα ἐχθὲς καὶ τρίτην ἡμέραν ἐν τῷ ἐξελεῖν με εἰς ὁδὸν γέγονε πάντα τὰ παιδάρια ἡγνισμένα καὶ αὐτὴ ἡ ὁδὸς βέβηλος διότι ἄγ ιασθήσεται σήμερον διὰ τὰ σκεῆ μου
- 7 Men jou sa a, Doèg, yon moun peyi Edon, yonn nan domestik Sayil yo, te la tou, paske li te gen yon bèt pou l' te ofri pou Seyè a. Se li ki te chèf tout gadò mouton Sayil yo.
Now a certain man of the servants of Saul was there that day, kept back before the Lord; his name was Doeg, an Edomite, the strongest of Saul's runners.
καὶ ἔδωκεν αὐτῷ ἀβιμελεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως ὅτι οὐκ ἦν ἐκεῖ ἄρτος ὅτι ἄλλ' ἢ ἄρτοι τοῦ προσώπου οἱ ἀφηρημένοι ἐκ προσώπου κυρίου παρατεθῆναι ἄρτον θερμὸν ἢ ἡμέρα ἔλαβεν αὐτούς
- 8 David di Akimelèk ankò: -Eske ou gen yon frenn osinon yon nepe la a ou ka ban mwen? Paske, wa a te ban m' lòd pou m' te pati prese prese, mwen pa t' gen tan pran ni nepe mwen, ni ankenn lòt zam.
And David said to Ahimelech, Have you no sword or spear with you here? for I have come without my sword and other arms, because the king's business had to be done quickly.
καὶ ἐκεῖ ἦν ἐν τῶν παιδαρίων τοῦ σαουλ ἐν τῇ ἡμέρᾳ ἐκείνῃ συνεχόμενος νεσσαραν ἐνώπιον κυρίου καὶ ὄνομα αὐτῷ δωρκ ὁ σῦρος νέμων τὰς ἡμίονους σαουλ
- 9 Akimelèk di li: -Mwen gen nepe Golyat, sòlda Filisti ou te touye nan Fon Bwadchenn lan. Men li la deyè Bwat kontra a, li vlope nan yon moso twal. Si ou vle l', ou mèt pran l'. Se sèl zam ki gen isit la. David di li: -Ban mwen li non! Pa gen pi bon pase l'.
And the priest said, The sword of Goliath the Philistine, whom you put to death in the valley of Elah, is here folded in a cloth at the back of the ephod: take that, if you will, for there is no other sword here. And David said, there is no other sword like that; give it to me.
καὶ εἶπεν δαυὶδ πρὸς ἀβιμελεχ ἰδὲ εἰ ἐστὶν ἐνταῦθα ὑπὸ τὴν χειρὰ σου δόρυ ἢ ῥομφαία ὅτι τὴν ῥομφαίαν μου καὶ τὰ σκεῆ οὐκ εἴληφα ἐν τῇ χειρὶ μου ὅτι ἦν τὸ ῥῆμα τοῦ βασιλέως κατὰ σπουδὴν
- 10 ¶ Lèfini, David pati, li sove pou Sayil, l' ale lakay Akich, wa lavil Gat la.
Then David got up and went in flight that day for fear of Saul, and went to Achish, the king of Gath.
καὶ εἶπεν ὁ ἱερεὺς ἰδοὺ ἡ ῥομφαία γολιαθ τοῦ ἀλλοφύλου ὃν ἐπάταξας ἐν τῇ κοιλάδι ἠλα καὶ αὐτὴ ἐνελημμένη ἐν ἱματίῳ εἰ ταύτην λήμψῃ σεαυτῷ λαβὲ ὅτι οὐκ ἐστὶν ἕτερα πάρεξ ταύτης ἐνταῦθα καὶ εἶπεν δαυὶδ ἰδοὺ οὐκ ἐστὶν ὥσπερ αὐτὴ δός μοι αὐτῆν
- 11 Moun wa Akich yo di wa a konsa: -Se pa David sa, wa peyi a? Se pou li medam yo te fè chante yo t'ap chante lè yo t'ap danse a, chante ki di: Sayil desann mil! David desann dimil!
And the servants of Achish said to him, Is not this David, the king of the land? did they not make songs about him in their dances, saying, Saul has put to death thousands, and David tens of thousands?
καὶ ἔδωκεν αὐτὴν αὐτῷ καὶ ἀνέστη δαυὶδ καὶ ἔφυγεν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ προσώπου σαουλ καὶ ἦλθεν δαυὶδ πρὸς ἀγχευς βασιλέα γεθ
- 12 Pawòl sa yo te aji anpil sou David. Li vin pè Akich, wa lavil Gat la.
And David took these words to heart, fearing Achish, the king of Gath.
καὶ εἶπαν οἱ παῖδες ἀγχευς πρὸς αὐτόν οὐχὶ οὕτως δαυὶδ ὁ βασιλεὺς τῆς γῆς οὐχὶ τούτῳ ἐξῆρχον αἱ χορευούσαι λέγουσαι ἐπάταξεν σαουλ ἐν χιλιάσιν αὐτοῦ καὶ δαυὶδ ἐν μυριάσιν αὐτοῦ
- 13 Li pran pòz moun fou li devan yo tout. Li aji tankou yon moun fou lè yo mete men sou li. Li pran fè grabji ak dwèt li sou pòt yo, li kite bave koule sou tout bab li.
So changing his behaviour before them, he made it seem as if he was off his head, hammering on the doors of the town, and letting the water from his mouth go down his chin.
καὶ ἔθετο δαυὶδ τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτοῦ καὶ ἐφοβήθη σφόδρα ἀπὸ προσώπου ἀγχευς βασιλέως γεθ
- 14 Lè sa a, Akich di moun li yo: -Nou pa wè se yon moun fou? Poukisa nou mennen l' ban mwen?
Then Achish said to his servants, Look! the man is clearly off his head; why have you let him come before me?
καὶ ἠλλοίωσεν τὸ πρόσωπον αὐτοῦ ἐνώπιον αὐτοῦ καὶ προσειπούησατο ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἐτυμπάνιζεν ἐπὶ ταῖς θύραις τῆς πόλεως καὶ παρεφέρετο ἐν ταῖς χερσὶν αὐτοῦ καὶ ἐπιπτεν ἐπὶ τὰς θύρας τῆς πόλης καὶ τὰ σῖελα αὐτοῦ κατέρρει ἐπὶ τὸν πώγωνα αὐτοῦ
- 15 Mwen pa gen kont moun fou avè m' deja? Poukisa nou mennen sa a ankò vin plede fè tenten andedan lakay mwen an?
Are there not enough unbalanced men about me, that you have let this person come and do such tricks before me? is such a man to come into my house?
καὶ εἶπεν ἀγχευς πρὸς τοὺς παῖδας αὐτοῦ ἰδοὺ ἴδετε ἄνδρα ἐπὶλημpton ἵνα τί εἰσηγάγετε αὐτόν πρὸς με

- 1 ¶ David kite lavil Gat, li sove, l' al kache nan yon gwòt toupren lavil Adoulam. Lè frè l' yo ak rèsn fanmi li vin konn sa, yo tout desann al jwenn li la.
So David went away from there and took cover in a strong place at Adullam; and his brothers and all his father's people, hearing of it, went down to him there.
καὶ ἀπῆλθεν ἐκεῖθεν δαυὶδ καὶ διεσώθη καὶ ἔρχεται εἰς τὸ σπήλαιον τὸ οὐλοῦν καὶ ἀκούουσιν οἱ ἀδελφοὶ αὐτοῦ καὶ ὁ οἶκος τοῦ πατρὸς αὐτοῦ καὶ καταβαίνουσιν πρὸς αὐτὸν ἐκεῖ
- 2 Lè sa a, tout moun ki te gen pwoblèm, tout moun ki te dwe lajan, tout moun ki pa t' kontan sityasyon an vin jwenn li. David vin chèf yo. Te gen katsan (400) gason konsa antou.
And everyone who was in trouble, and everyone who was in debt, and everyone who was bitter in soul, came together to him, and he became captain over them: about four hundred men were joined to him.
καὶ συνήγοντο πρὸς αὐτὸν πᾶς ἐν ἀνάγκῃ καὶ πᾶς ὑπόχρεος καὶ πᾶς κατ' ὄνου ψυχῆ καὶ ἦν ἐπ' αὐτῶν ἡγούμενος καὶ ἦσαν μετ' αὐτοῦ ὡς τετρακόσιοι ἄνδρες
- 3 David kite kote l' te ye a, l' ale lavil Mispa nan peyi Moab. Epi li di wa Moab la: -Tanpri, kite papa m' ak manman m' vin rete isit la lakay ou, jouk mwen rive konnen sa Bondye vle fè avè m'.
And from there David went to Mizpeh in the land of Moab: and he said to the king of Moab, Let my father and mother come and make their living-place with you till it is clear to me what God will do for me.
καὶ ἀπῆλθεν δαυὶδ ἐκεῖθεν εἰς μασηφα τῆς μοαβ καὶ εἶπεν πρὸς βασιλέα μοαβ γινέσθωσαν δὴ ὁ πατήρ μου καὶ ἡ μήτηρ μου παρὰ σοὶ ἕως ὅτου γινῶ τί ποιήσει μοι ὁ θεός
- 4 Se konsa David mennen papa l' ak manman l' lakay wa Moab la. Yo rete la pandan tout tan David te rete kache nan gwòt la.
And he took them to the king of Moab and they went on living with him while David was in his safe place.
καὶ παρεκάλειεν τὸ πρόσωπον τοῦ βασιλέως μοαβ καὶ κατέκουν μετ' αὐτοῦ πάσας τὰς ἡμέρας ὄνου τοῦ δαυὶδ ἐν τῇ περιοχῇ
- 5 Yon pwofèt yo rele Gad vin di David: -Piga ou rete nan gwòt la. Pati koulye a. Ale nan peyi Jida! David pati vre, l' al nan rakbwa Erèt la.
And the prophet Gad said to David, Do not go on living in this place but go into the land of Judah. Then David went away and came to the woodland of Hereth.
καὶ εἶπεν γαδ ὁ προφήτης πρὸς δαυὶδ μὴ κάθου ἐν τῇ περιοχῇ πορεύου καὶ ἦξις εἰς γῆν ἰουδα καὶ ἐπορεύθη δαυὶδ καὶ ἦλθεν καὶ ἐκάθισεν ἐν πόλει σαριχ
- 6 ¶ Sayil menm te lavil Gibeya, chita anba pye tonmaren ki sou mòn lan, avèk frenn li nan men l'. Tout chèf ki t'ap sèvi avè l' yo te kanpe la bò kote l'. Li te pran nouvèl moun te vin konnen kote David ak mesye l' yo te ye.
And news was given to Saul that David had been seen, and the men who were with him: now Saul was in Gibeah, seated under the tree in the high place, with his spear in his hand, and all his servants were in their places before him.
καὶ ἤκουσεν σαουλ ὅτι ἔγνωσται δαυὶδ καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ καὶ σαουλ ἐκάθητο ἐν τῷ βουνῷ ὑπὸ τὴν ἄρουραν τὴν ἐν ραμα καὶ τὸ δόρυ ἐν τῇ χειρὶ αὐτοῦ καὶ πάντες οἱ παῖδες αὐτοῦ παρεῖσθησαν αὐτῷ
- 7 Epi Sayil di chèf ki t'ap sèvi avè l' yo: -Nou menm fanmi Benjamen yo, koute! Eske nou mete nan lide nou David, pitit gason Izayi a, pral ban nou jaden ak pye rezen tou? Eske l'ap fè nou kapten ak chèf nan lame li a?
Then Saul said to his servants who were there about him, Give ear now, you Benjamites; will the son of Jesse give to every one of you fields and vine-gardens, will he make you all captains of hundreds and captains of thousands;
καὶ εἶπεν σαουλ πρὸς τοὺς παῖδας αὐτοῦ τοὺς παρεστηκότας αὐτῷ καὶ εἶπεν αὐτοῖς ἀκούσατε δὴ υἱοὶ βενιαμιν εἰ ἀληθῶς πᾶσιν ὑμῖν δώσει ὁ υἱὸς ἰεσσαὶ ἀγροὺς καὶ ἀμπελῶνας καὶ πάντας ὑμᾶς τάξει ἑκατοντάρχους καὶ χιλιάρχους
- 8 Se poutèt sa nou tout n'ap fè konplo sou mwen. Nou yonn pa di m' pwòp pitit gason m' lan te koupe kontra ak David, pitit gason Izayi a? Pa gen yonn nan nou ki pran lapenn pou mwen. Pesonn pa vin di m' pitit gason mwen an ap moute tèt David sou do mwen, yon moun ki t'ap sèvi avè m', epi ki koulye a ap chache mwayen pou li touye m'.
That all of you have made designs against me, and not one of you gave me word when my son made an agreement with the son of Jesse, and not one of you has pity for me or has made my eyes open to the fact that my servant has been moved by my son against me, as at this day?
ὅτι σύγκεισθε πάντες ὑμεῖς ἐπ' ἐμὲ καὶ οὐκ ἔστιν ὁ ἀποκαλύπτων τὸ ὄτιόν μου ἐν τῷ διαθέσθαι τὸν υἱὸν μου διαθήκην μετὰ τοῦ υἱοῦ ἰεσσαὶ καὶ οὐκ ἔστιν πονῶν περὶ ἐμοῦ ἐξ ὑμῶν καὶ ἀποκαλύπτων τὸ ὄτιόν μου ὅτι ἐπήγειρεν ὁ υἱός μου τὸν δουλὸν μου ἐπ' ἐμὲ εἰς ἐχθρόν ὡς ἡ ἡμέρα αὕτη
- 9 Doeg, moun peyi Edon an ki te chèf tout moun k'ap travay ak Sayil yo, di l' konsa: -Mwen te wè David, pitit gason Izayi a lè li t' ale lavil Nòb, lakay Akimelèk, pitit gason Akitoub la.
Then Doeg, the Edomite, who was by the side of the servants of Saul, in answer said, I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub.
καὶ ἀποκρίνεται δωγκ ὁ σύρος ὁ καθεστηκὸς ἐπὶ τὰς ἡμίονους σαουλ καὶ εἶπεν ἑώρακα τὸν υἱὸν ἰεσσαὶ παραγινόμενον εἰς νομβὰ πρὸς ἀβιμελεχ υἱὸν ἀχιτωβ τὸν ἱερέα
- 10 Akimelèk te pale ak Seyè a pou David. Apre sa, li bay David kèk pwovizyon ansanm ak nepe Golyat, sòlda Filisti a.
And he got directions from the Lord for him, and gave him food, and put in his hand the sword of Goliath the Philistine.
καὶ ἠρώτα αὐτῷ διὰ τοῦ θεοῦ καὶ ἐπισιτισμὸν ἔδωκεν αὐτῷ καὶ τὴν ῥομφαίαν γολιάδ τοῦ ἀλλοφύλου ἔδωκεν αὐτῷ
- 11 Se konsa, wa a voye rele Akimelèk, prèt la, pitit gason Akitoub la, ansanm ak tout fanmi l' yo ki te prèt tou nan lavil Nòb. Yo tout moute kay wa a.
Then the king sent for Ahimelech the priest, the son of Ahitub, and for all the men of his father's family who were priests in Nob: and they all came to the king.
καὶ ἀπέστειλεν ὁ βασιλεὺς καλεῖσαι τὸν ἀβιμελεχ υἱὸν ἀχιτωβ καὶ πάντας τοὺς υἱοὺς τοῦ πατρὸς αὐτοῦ τοὺς ἱερεῖς τοὺς ἐν νομβὰ καὶ παρεγένοντο πάντες πρὸς τὸν βασιλέα

- 12 Sayil di Akimelèk: -W'ap tande m', pitit gason Akitoub la? Akimelèk reponn li: -M'ap tande ou wi, monwa!
And Saul said, Give ear now, O son of Ahitub. And answering he said, Here I am, my lord.
 και ειπεν σαουλ ακουε δη υιε αχιτωβ και ειπεν ιδου εγω λαλει κυριε
- 13 Sayil mande l': -Poukisa ou mete tèt ou ansanm ak David, pitit gason Izayi a, pou nou fè konplo sou mwen? Poukisa ou ba li pwovizyon ansanm ak yon nepe? Poukisa ou pale ak Seyè a pou li? Koulye a, men li leve deyè m', l'ap chache okazyon pou li touye m'.
And Saul said to him, Why have you made designs against me with the son of Jesse, giving him food and a sword and getting directions from the Lord for him, and helping him to take up arms against me, and to be on the watch to make a secret attack on me as he is doing now?
 και ειπεν αυτω σαουλ ινα τι συνεθου κατ' εμου συ και ο υιός ιεσσα δουναι σε αυτω αρτον και ρομφαιαν και ερωτων αυτω δια του θεου θεσθαι αυτον επ' εμε εις εχθρον ως η ημέρα αυτη
- 14 Akimelèk reponn li: -Nan tout moun k'ap sèvi avè ou yo, pa gen yonn ki renmen ou tankou David. Se bofi ou li ye, li fè pati gad kò ou yo. Tout moun lakay ou respekte l'.
Then Ahimelech answering said to the king, Who among all your servants is so true to you as David, who is the king's son-in-law, and is a captain of your armed men, and has a place of honour in your house?
 και απεκριθη τω βασιλει και ειπεν και τις εν πασιν τοις δούλοις σου ως δαυιδ πιστός και γαμβρός του βασιλέως και αρχων παντός παραγγέλματός σου και ενδοξος εν τω οικω σου
- 15 Se pa jòdi a premye fwa mwen pale ak Seyè a pou li, mande Bondye padon. Monwa, ou pa bezwen akize ni mwen ni pesonn nan fanmi m' n'ap fè konplo sou ou. Mwen pa konn anyen sou koze sa a, monwa!
Is this the first time I have got directions from God for him? Far be the thought! let the king make no such statement against his servant or my father's family, for your servant has no knowledge, great or small, of this thing.
 η σημερον ηργμαι ερωτων αυτω δια του θεου μηδαμώς μη δότω ο βασιλευς κατα του δούλου αυτου λόγον και εφ' όλον τον οικον του πατρός μου οτι ουκ ηδει ο δουλος ο σός εν πασιν τούτοις ρήμα μι κρον η μέγα
- 16 Wa a di l' konsa: -Akimelèk, yo pral touye ou, ou menm ansanm ak tout fanmi ou yo.
And the king said, You will certainly be put to death, Ahimelech, you and all your father's family.
 και ειπεν ο βασιλευς σαουλ θανάτω αποθανη αβιμελεχ συ και πας ο οικος του πατρός σου
- 17 Lèfini, li di gad ki te kanpe bò kote l' yo: -Touye prèt Seyè yo. Yo menm tou y'ap fè konplo ak David la. Yo te konnen byen pwòp se sove msye t'ap sove, yo pa di m' anyen. Men gad yo refize leve men yo sou prèt Seyè a pou touye yo.
Then the king said to the runners who were waiting near him, Put the priests of the Lord to death; because they are on David's side, and having knowledge of his flight, did not give me word of it. But the king's servants would not put out their hands to make an attack on the Lord's priests.
 και ειπεν ο βασιλευς τοις παρατρέχουσιν τοις εφεστηκόσιν επ' αυτον προσαγάγετε και θανατούτε τους ιερείς του κυρίου οτι η χειρ αυτων μετα δαυιδ και οτι εγνωσαν οτι φεύγει αυτός και ουκ απεκαλ υψαν τò ωτίον μου και ουκ εβουλήθησαν οι παίδες του βασιλέως επενεγκειν τας χειρας αυτων απαντησαι εις τους ιερείς κυρίου
- 18 Lè sa a, Sayil di Doèg: -Ou menm, touye prèt yo: Epi Doèg touye yo tout. Jou sa a, li touye katrevensenk prèt Seyè a.
Then the king said to Doeg, You are to put the priests to death. And Doeg the Edomite, turning on the priests and attacking them, put to death that day eighty-five men who took up the ephod.
 και ειπεν ο βασιλευς τω δωηκ επιστρέφου συ και απάντα εις τους ιερείς και επεστράφη δωηκ ο σύρος και εθανάτωσεν τους ιερείς κυρίου εν τη ημέρα εκείνη τριακοσίους και έντε άνδρας πάντας αίρ οντας εφουδ
- 19 Sayil fè touye tout moun ki te rete nan Nòb, lavil prèt yo: fanm kou gason, timoun, ti bebe nan tete, ansanm ak bèf, bourik, ak mouton. Yo touye tout.
And Nob, the town of the priests, he put to the sword, all the men and women, children and babies at the breast, and oxen and asses and sheep.
 και την νομβα την πόλιν των ιερέων επάταξεν εν στόματι ρομφαίας από άνδρός εως γυναικός από νηπίου εως θηλάζοντος και μόσχου και ονου και προβάτου
- 20 ¶ Sèl Abyata, yonn nan pitit gason Akimelèk yo, te resi chape kò l'. Li kouri l' al jwenn David.
And Abiathar, one of the sons of Ahimelech, the son of Ahitub, got away and went in flight after David;
 και διασώζεται υιός εις τω αβιμελεχ υιω αχιτωβ και ονομα αυτω αβιαθαρ και εφυγεν οπισω δαυιδ
- 21 Li rakonte David ki jan Sayil te masakre tout prèt Seyè yo.
And gave him the news of how Saul had put to death the Lord's priests.
 και απήγγειλεν αβιαθαρ τω δαυιδ οτι εθανάτωσεν σαουλ πάντας τους ιερείς του κυρίου
- 22 David di l' konsa: -Depi mwen te wè Doèg, nèg peyi Edon an, la, mwen te konnen li pa t'ap pa di Sayil sa. Se mwen menm ki responsab lanmò tout fanmi ou yo.
And David said to Abiathar, I was certain that day, when Doeg the Edomite was there, that he would take the news to Saul: I am responsible for the lives of all your father's family.
 και ειπεν δαυιδ τω αβιαθαρ ημειν εν τη ημέρα εκείνη οτι δωηκ ο σύρος οτι απαγγέλλων απαγγελει τω σαουλ εγω ειμι αίτιος των ψυχών οικου του πατρός σου

- 23 **Ou mèt rete avè m'. Ou pa bezwen pè. Koulye a Sayil pral chache touye ni ou ni mwen. Bò kote m', anyen p'ap rive ou.**
Keep here with me and have no fear; for he who has designs on my life has designs on yours: but with me you will be safe.
κάθου μετ' ἐμοῦ μὴ φοβοῦ ὅτι οὐ ἔάν ζητῶ τῆ ψυχῆ μου τόπον ζητήσω καὶ τῆ ψυχῆ σου ὅτι πεφύλαξα σὺ παρ' ἐμοί
- 1 **¶ Yon jou, David vin konnen moun Filisti yo t' al atake lavil Keyila, yo t'ap vòlò tout grenn jaden moun yo te gen sou glasi yo.**
And they sent word to David, saying, The Philistines are fighting against Keilah and taking the grain from the grain-floors.
καὶ ἀπηγγέλη τῷ δαυιδ λέγοντες ἰδοὺ οἱ ἀλλόφυλοι πολεμοῦσιν ἐν τῇ κεῖλα καὶ αὐτοὶ διαρπάζουσιν καταπατοῦσιν τοὺς ἄλλο
- 2 **Lè sa a, David al mande Seyè a: -Eske mwen mèt al atake moun Filisti yo? Seyè a di David: -Ou mèt ale! Atake yo. Delivre lavil Keyila.**
So David, questioning the Lord, said, Am I to go and make an attack on these Philistines? And the Lord said to David, Go and make an attack on the Philistines so that Keilah may be kept from falling into their hands.
καὶ ἐπηρώτησεν δαυιδ διὰ τοῦ κυρίου λέγων εἰ πορευθῶ καὶ πατάξω τοὺς ἀλλοφύλους τούτους καὶ εἶπεν κύριος πορεύου καὶ πατάξεις ἐν τοῖς ἀλλοφύλοις τούτοις καὶ σώσεις τὴν κεῖλα
- 3 **Men, moun David yo di l' konsa: -Kote nou ye bò isit la nan peyi Jida, nou te pè kont kò nou deja. Sa pral pi rèd pou nou si se pou n' al lavil Keyila pou n' goumen ak lame moun Filisti yo.**
And David's men said to him, Even here in Judah we are full of fear: how much more then if we go to Keilah against the armies of the Philistines?
καὶ εἶπαν οἱ ἄνδρες τοῦ δαυιδ πρὸς αὐτόν ἰδοὺ ἡμεῖς ἐνταῦθα ἐν τῇ ἰουδαία φοβοῦμεθα καὶ πῶς ἔσται ἐὰν πορευθῶμεν εἰς κεῖλα εἰς τὰ σκῦλα τῶν ἀλλοφύλων εἰσπορευσόμεθα
- 4 **David tounen al pale ak Seyè a ankò. Seyè a reponn li: -Leve non! Desann lavil Keyila, paske m'ap lage moun Filisti yo nan men ou.**
Then David put the question to the Lord again, and the Lord answering said, Up! go down to Keilah; for I will give the Philistines into your hands.
καὶ προσέθετο δαυιδ ἐρωτησάμενος ἐτι διὰ τοῦ κυρίου καὶ ἀπεκρίθη αὐτῷ κύριος καὶ εἶπεν πρὸς αὐτόν ἀνάστηθι καὶ κατάβηθι εἰς κεῖλα ὅτι ἐγὼ παραδίδωμι τοὺς ἀλλοφύλους εἰς χεῖράς σου
- 5 **Se konsa, David mache sou lavil Keyila avèk tout moun ki te avè l' yo. Li atake moun Filisti yo. Li touye anpil nan yo, epi li pran tout zannimo yo. Se konsa David te delivre moun lavil Keyila yo.**
So David and his men went to Keilah, and had a fight with the Philistines, and took away their cattle, and put them to the sword with great destruction. So David was the saviour of the people of Keilah.
καὶ ἐπορεύθη δαυιδ καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ εἰς κεῖλα καὶ ἐπολέμησεν ἐν τοῖς ἀλλοφύλοις καὶ ἔφυγον ἐκ προσώπου αὐτοῦ καὶ ἀπήγαγεν τὰ κτήνη αὐτῶν καὶ ἐπάταξεν ἐν αὐτοῖς πληγὴν μεγάλην καὶ ἰῆσασεν δαυιδ τοὺς κατοικοῦντας κεῖλα
- 6 **Lè Abyata, pitit gason Akimelèk la, te sove al jwenn David, li te desann lavil Keyila avèk Bwat Kontra Bondye a nan men l'.**
Now when Abiathar, the son of Ahimelech, went in flight to David, he came down to Keilah with the ephod in his hand.
καὶ ἐγένετο ἐν τῷ φυγεῖν ἀβιαθαρ υἱὸν ἀβιμελεχ πρὸς δαυιδ καὶ αὐτὸς μετὰ δαυιδ εἰς κεῖλα κατέβη ἔχων εφοῦδ ἐν τῇ χειρὶ αὐτοῦ
- 7 **¶ Yo vin di Sayil David te desann lavil Keyila. Epi Sayil di: -Bondye lage l' nan men m' koulye a. Gade ki jan David al fèmen kò l' nan yon lavil ki gen gwo miray ak gwo pòtay byen solid!**
And news was given to Saul that David had come to Keilah. And Saul said, Now God has given him into my hands; for by going into a walled town with locked doors, he has let himself be shut in.
καὶ ἀπηγγέλη τῷ σαουλ ὅτι ἦκει δαυιδ εἰς κεῖλα καὶ εἶπεν σαουλ πέπρακεν αὐτόν ὁ θεὸς εἰς χεῖράς μου ὅτι ἀποκέκλεισται εἰσελθὼν εἰς πόλιν θυρῶν καὶ μοχλῶν
- 8 **Se konsa Sayil fè rele tout lame li a pou y' al goumen, pou yo mache sou lavil Keyila, pou yo sènen David ansanm ak tout moun ki te avè l' yo.**
And Saul sent for all the people to come to the fight, and go down to Keilah to make an attack on David and his men.
καὶ παρήγγειλεν σαουλ παντὶ τῷ λαῷ εἰς πόλεμον καταβαίνειν εἰς κεῖλα συνέχειν τὸν δαυιδ καὶ τοὺς ἄνδρας αὐτοῦ
- 9 **Lè David tande Sayil te fè lide vin atake l', li rele Abyata, prèt la, li di l' konsa: -Pote Bwat Bondye a vini!**
And it was clear to David that Saul had evil designs against him, and he said to Abiathar the priest, Come here with the ephod.
καὶ ἔγνω δαυιδ ὅτι οὐ παρασιωπᾷ σαουλ περὶ αὐτοῦ τὴν κακίαν καὶ εἶπεν δαυιδ πρὸς ἀβιαθαρ τὸν ἱερέα προσάγαγε τὸ εφοῦδ κυρίου
- 10 **Epi David di: -Seyè, ou menm ki Bondye pèp Izrayèl la, mwen tande yo di Sayil pare pou l' antre lavil Keyila, pou l' kraze l' nèt e se dèyè m' li ye.**
Then David said, O Lord, the God of Israel, news has been given to your servant that it is Saul's purpose to come to Keilah and send destruction on the town because of me.
καὶ εἶπεν δαυιδ κύριε ὁ θεὸς ἰσραηλ ἀκούων ἀκήκοεν ὁ δούλος σου ὅτι ζητεῖ σαουλ ἐλθεῖν ἐπὶ κεῖλα διαφθεῖραι τὴν πόλιν δι' ἐμέ
- 11 **Eske moun lavil Keyila yo pral lage m' nan men l'? Eske se tout bon Sayil ap desann jan yo di m' li an? O Seyè, Bondye pèp Izrayèl la, tanpri, di m' si se vre? Seyè a reponn: -Sayil ap desann vre!**
And now, is it true, as they have said to me, that Saul is coming? O Lord, the God of Israel, give ear to your servant, and say if these things are so. And the Lord said, He is coming down.
εἰ ἀποκλεισθήσεται καὶ νῦν εἰ καταβήσεται σαουλ καθὼς ἤκουσεν ὁ δούλος σου κύριε ὁ θεὸς ἰσραηλ ἀπάγγελον τῷ δούλῳ σου καὶ εἶπεν κύριος ἀποκλεισθήσεται
- 13 **Se konsa David leve ansanm ak tout moun ki te avè l' yo. Yo te sisan (600) konsa. Yo kite lavil Keyila lamenn, yo pati, yo pran mache san konnen kote yo prale. Lè Sayil vin konnen David te chape soti lavil Keyila, li chanje lide, li pa mache sou Keyila ankò.**
Then David and his men, about six hundred of them, went out of Keilah, and got away wherever they were able to go. And Saul, hearing that David had got away from Keilah, did not go there.
καὶ ἀνέστη δαυιδ καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ ὡς τετρακόσιοι καὶ ἐξῆλθον ἐκ κεῖλα καὶ ἐπορεύοντο οὐ ἔάν ἐπορεύθησαν καὶ τῷ σαουλ ἀπηγγέλη ὅτι διασέσωται δαυιδ ἐκ κεῖλα καὶ ἀνῆκεν τοῦ ἐξελεθεῖν

- 14 ¶ David te rete kache nan falèz ki nan dezè Zif la, Sayil menm chak jou t'ap chache l'. Men, Bondye pa janm lage David nan men Sayil.
And David kept in the waste land, in safe places, waiting in the hill-country in the waste land of Ziph. And Saul was searching for him every day, but God did not give him up into his hands.
καὶ ἐκάθησεν δαυιδ ἐν τῇ ἐρήμῳ ἐν μασερεμ ἐν τοῖς στενοῖς καὶ ἐκάθητο ἐν τῇ ἐρήμῳ ἐν τῷ ὄρει ζιφ ἐν τῇ γῆ τῇ ἀρχμῶδει καὶ ἐζήτει αὐτὸν σαουλ πάσας τὰς ἡμέρας καὶ οὐ παρέδωκεν αὐτὸν κύριος εἰς τὰς χεῖρας αὐτοῦ
- 15 Atousa David te pè toujou paske li te konnen Sayil te soti pou touye l'. David te bò lavil Orey a, nan dezè Zif la.
And David was full of fear, in the knowledge that Saul had come out to take his life; and David was in the waste land of Ziph, in Horesh.
καὶ εἶδεν δαυιδ ὅτι ἐξέρχεται σαουλ τοῦ ζητεῖν τὸν δαυιδ καὶ δαυιδ ἐν τῷ ὄρει τῷ ἀρχμῶδει ἐν τῇ καινῇ ζιφ
- 16 Jonatan, pitit Sayil la, al jwenn li la, li t'ap ba l' kouraj. Li t'ap di l' ki jan Bondye ap toujou la avèk li.
And Saul's son Jonathan went to David in Horesh, and made his hands strong in God;
καὶ ἀνέστη ἰωναθαν υἱὸς σαουλ καὶ ἐπορεύθη πρὸς δαυιδ εἰς καινὴν καὶ ἐκραταίωσεν τὰς χεῖρας αὐτοῦ ἐν κυρίῳ
- 17 Li t'ap di l' konsa: -David monchè, ou pa bezwen pè! Sayil, papa m', p'ap janm ka jwenn ou. Se ou menm ki gen pou wa pèp Izrayèl la. Mwen menm, m'ap vin apre ou. Ata Sayil, papa m', konn sa tou!
And said to him, Have no fear, for Saul my father will not get you into his power; and you will be king of Israel, and I will be by your side, and my father Saul is certain of this.
καὶ εἶπεν πρὸς αὐτὸν μὴ φοβοῦ ὅτι οὐ μὴ εὕρη σε ἡ χεὶρ σαουλ τοῦ πατρὸς μου καὶ σὺ βασιλεύσεις ἐπὶ ἰσραηλ καὶ ἐγὼ ἔσομαι σοι εἰς δεύτερον καὶ σαουλ ὁ πατήρ μου οἶδεν οὕτως
- 18 De mesye yo koupe yon kontra pou yo toujou zanmi devan Seyè a. David rete lavil Orey a, Jonatan ale ale l' lakay li.
And the two of them made an agreement before the Lord: and David went on living in Horesh, and Jonathan went back to his house.
καὶ διέθεντο ἀμφοτέροι διαθήκην ἐνώπιον κυρίου καὶ ἐκάθητο δαυιδ ἐν καινῇ καὶ ἰωναθαν ἀπέλθεν εἰς οἶκον αὐτοῦ
- 19 ¶ Kèk moun nan zòn Zif la moute al jwenn Sayil lavil Gibeya, y' al di l': -Men David kache nan peyi nou an, nan falèz ki bò lavil Orey a, sou mòn Akiya ki nan bò sid dezè Jida a.
Then the Ziphites came up to Gibeath to see Saul, and said, Is not David living secretly among us in the strong places in Horesh, in the hill of Hachilah to the south of the waste land?
καὶ ἀνέβησαν οἱ ζιφᾶιτι ἐκ τῆς ἀρχμῶδου πρὸς σαουλ ἐπὶ τὸν βουνὸν λέγοντες οὐκ ἰδοῦ δαυιδ κέκρυπται παρ' ἡμῶν ἐν μεσσαρᾷ ἐν τοῖς στενοῖς ἐν τῇ καινῇ ἐν τῷ βουνῷ τοῦ εχλα τοῦ ἐκ δεξιῶν τοῦ ἰεσσαιμου
- 20 Nenpòt kilè ou fè lide desann lakay nou, ou mèt desann, n'a mete men sou li pou nou ba ou li.
So now, O king, have your soul's desire and come down, and we, for our part, will give him up into the king's hands.
καὶ νῦν πᾶν τὸ πρὸς ψυχὴν τοῦ βασιλέως εἰς κατάρβασιν καταβαινέτω πρὸς ἡμᾶς κεκλείκασιν αὐτὸν εἰς τὰς χεῖρας τοῦ βασιλέως
- 21 Sayil reponn yo: -Se pou Seyè a beni nou pou sa n'ap fè pou mwen la a.
And Saul said, The Lord's blessing will be yours, for you have had pity on me.
καὶ εἶπεν αὐτοῖς σαουλ εὐλογημένοι ὑμεῖς τῷ κυρίῳ ὅτι ἐπονέσατε περὶ ἐμοῦ
- 22 Ale non. Ale wè si se vre. Se pou nou chache konnen byen kote li fè, ki moun ki wè l' la. Paske yo di m' li malen anpil.
Go now, and take more steps, and see where he is living: for they say that he is expert in deceit.
πορεύθητε δὴ καὶ ἐτοιμάσατε ἔτι καὶ γνῶτε τὸν τόπον αὐτοῦ οὗ ἔσται ὁ ποὺς αὐτοῦ ἐν τάχει ἐκεῖ οὗ εἶπατε μήποτε πανουργεῖσθαι
- 23 Chache konnen tout kote li kab kache. Epi lè n'a sèten tout bon, n'a tounen vin jwenn mwen. Lè sa a, m'a desann avèk nou. Si li la toujou nan peyi a, m' aval chache l', menm si m' dwe fouye nan tout rakwen peyi Jida a.
So take care to get knowledge of all the secret places where he is taking cover, and be certain to come back to me, and I will go with you: and without doubt, if he is anywhere in the land, I will get him, among all the families of Judah.
καὶ ἴδετε καὶ γνῶτε καὶ πορευσόμεθα μεθ' ὑμῶν καὶ ἔσται εἰ ἔστιν ἐπὶ τῆς γῆς καὶ ἐξερευνήσω αὐτὸν ἐν πάσαις χιλιᾶσιν ἰουδα
- 24 Se konsa moun Zif yo leve, yo pran devan wa a, yo pati pou peyi yo. David menm ansanm ak moun li yo te nan dezè Maon an, nan fon ki nan pòsyon sid dezè a.
And they went back and came to Ziph before Saul: but David and his men were in the waste land of Maon, in the dry land south of the waste land.
καὶ ἀνέστησαν οἱ ζιφᾶιτι καὶ ἐπορεύθησαν ἔμπροσθεν σαουλ καὶ δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐν τῇ ἐρήμῳ τῇ μααν καθ' ἑσπέραν ἐκ δεξιῶν τοῦ ἰεσσαιμου
- 25 Sayil ak moun pa l' yo mete chache David. Men David vin konn sa. Li desann nan Pas Galèt la, ki nan dezè Maon an. Epi li rete la. Lè Sayil vin konn sa, li desann dèyè David nan dezè Maon an.
And Saul and his men went in search of him. And David had word of it, so he came down to the rock in the waste land of Maon. And Saul, hearing of this, went after David into the waste land of Maon.
καὶ ἐπορεύθη σαουλ καὶ οἱ ἄνδρες αὐτοῦ ζητεῖν αὐτὸν καὶ ἀπήγγειλαν τῷ δαυιδ καὶ κατέβη εἰς τὴν πέτραν τὴν ἐν τῇ ἐρήμῳ μααν καὶ ἤκουσεν σαουλ καὶ κατεδίωξεν ὀπίσω δαυιδ εἰς τὴν ἔρημον μααν

- 26 Sayil ak mesye l' yo t'ap mache sou yon bò ravin lan sou flan mòn lan. David menm ak mesye pa l' yo t'ap mache sou lòt bò a, sou flan mòn anfas la tou. Li t'ap kouri pou l' te ka mete bèl distans ant li ak Sayil ki t'ap pwoche dèyè l'. Sayil te prèt pou mete men sou li.
And Saul and his men went on one side of the mountain, and David and his men went on the other: and David's purpose was to get away as quickly as possible, for fear of Saul; for Saul and his men were making a circle round David and his men in order to take them.
 και πορεύονται σαουλ και οι άνδρες αυτού εκ μέρους του όρους τούτου και ήν δαυιδ και οι άνδρες αυτού εκ μέρους του όρους τούτου και ήν δαυιδ σκεπαζόμενος πορεύεσθαι από προσώπου σαουλ και ι σαουλ και οι άνδρες αυτού παρενέβαλον επί δαυιδ και τους άνδρας αυτού συλλαβεϊν αυτούς
- 27 Lè sa a, yon mesaj vin jwenn Sayil, li di l' konsa: -Tounen touswit, paske men moun Filisti yo ap anvayi peyi a.
But a man came to Saul saying, Be quick and come; for the Philistines have made an attack on the land.
 και άγγελος προς σαουλ ήλθεν λέγων σπευδε και δευρο οτι επέθεντο οι άλλόφυλοι επί την γήν
- 28 Sayil sispann kouri dèyè David, l' al mache kontre moun Filisti yo. Se poutèt sa yo rele ravin sa a Galèt Separasyon.
So turning back from going after David, Saul went against the Philistines: so that place was named Sela-hammah-lekoth.
 και άνέστρεψεν σαουλ μη καταδιώκειν όπισω δαυιδ και έπορεύθη εις συνάντησιν των άλλοφύλων διά τουτο επεκλήθη ό τόπος εκείνος πέτρα ή μερισθεϊσα
- 1 ¶ Lè Sayil tounen soti fè lagè ak moun Filisti yo, yo vin di l' David te nan dezè Angedi a.
 \23:29\And from there, David went up and took cover in the safe place of En-gedi.
 και άνέβη δαυιδ εκείθεν και εκάθισεν εν τοϊς στενοϊς εγγαδδι
- 2 Sayil pran twamil (3000) sòlda nan pèp Izrayèl la, sa ki te fò anpil nan fè lagè. Epi li pati al chache David ak mesye l' yo sou solèy leve Wòch Kabrit mawon yo.
 \24:1\Now when Saul came back from fighting the Philistines, news was given him that David was in the waste land of En-gedi.
 και έγενήθη ως άνέστρεψεν σαουλ από όπισθεν των άλλοφύλων και άπηγγέλη αυτω λεγόντων οτι δαυιδ εν τη έρήμω εγγαδδι
- 3 Li rive devan yon gwòt ki te toupre yon pak mouton bò wout la. Li antre nan gwòt la al fè bezwen li. David menm te kache nan fon gwòt la ansanm ak mesye l' yo.
 \24:2\Then Saul took three thousand of the best men out of all Israel, and went in search of David and his men on the rocks of the mountain goats.
 και έλαβεν μεθ' έαυτου τρεις χιλιάδας άνδρων εκλεκτους εκ παντος ισραηλ και έπορεύθη ζητειν τον δαυιδ και τους άνδρας αυτού επί πρόσωπον σαδαιεμ
- 4 Mesye yo di David konsa: -Men chans ou, men okazyon Seyè a te di l' ap ba ou a. Seyè a te di: L'ap lage lènmi ou la nan men ou, w'a fè sa ou vle avè l'. David leve, li mache tou dousman, li koupe yon moso nan rad Sayil san Sayil pa konn sa.
 \24:3\And on the way he came to a place where sheep were kept, where there was a hollow in the rock; and Saul went in for a private purpose. Now David and his men were in the deepest part of the hollow.
 και ήλθεν εις τας άγελας των ποιμνίων τας επί της οδοϋ και ήν εκει σπήλαιον και σαουλ εισήλθεν παρασκευάσασθαι και δαυιδ και οι άνδρες αυτού εσωτερον του σπηλαιου εκάθηντο
- 5 Men apre sa, konsyans David repwoche l' pou ke rad Sayil li te koupe a.
 \24:4\And David's men said to him, Now is the time when the Lord says to you, I will give up your hater into your hands to do with him whatever seems good to you. Then David, getting up, took the skirt of Saul's robe in his hand, cutting off the end of it without his knowledge.
 και ειπον οι άνδρες δαυιδ προς αυτον ιδου ή ήμερα αυτη ήν ειπεν κύριος προς σε παραδοϋναι τον έχθρον σου εις τας χειράς σου και ποιήσεις αυτω ως αγαθον εν οφθαλμοϊς σου και άνέστη δαυιδ και άφείλεν το πτερύγιον της διπλοϊδος της σαουλ λαθραϊως
- 6 Li di moun li yo: -Mande Bondye padon! Mwen p'ap fè bagay konsa sou mèt mwen, moun Bondye chwazi pou wa a. Mwen p'ap janm leve men mwen sou li, paske se Seyè a menm ki te chwazi l' pou wa.
 \24:5\And later, David was full of regret for cutting off Saul's skirt.
 και έγενήθη μετά ταυτα και επάταξεν καρδια δαυιδ αυτον οτι άφείλεν το πτερύγιον της διπλοϊδος αυτού
- 7 David pale ak mesye l' yo pou yo wete lide konsa nan tèt yo. Li pa kite yo fè Sayil anyen. Sayil leve, li soti nan gwòt la, li mache al fè wout li.
 \24:6\And David said to his men, Before the Lord, never let it be said that my hand was lifted up against my lord, the man of the Lord's selection, for the Lord's holy oil has been put on him.
 και ειπεν δαυιδ προς τους άνδρας αυτού μηδαμώς μοι παρά κυριου ει ποιήσω το ρήμα τουτο τω κυριω μου τω χριστω κυριου επενέγκαι χειρά μου επ' αυτον οτι χριστος κυριου εστιν ουτος
- 8 Lè sa a, David soti dèyè l', li rele l': -Monwa! Monwa! Sayil vire gade dèyè li. David tonbe ajenou, li bese tèt li jouk atè.
 \24:7\So with these words David kept his servants back, and did not let them make an attack on Saul. And Saul got up and went on his way.
 και έπεισεν δαυιδ τους άνδρας αυτού εν λόγοις και ουκ έδωκεν αυτοις αναστάντας θανατώσαι τον σαουλ και άνέστη σαουλ και κατέβη εις την οδόν
- 9 ¶ Epi li di: -Poukisa w'ap koute moun k'ap di ou m'ap chache fè malè sou ou?
 \24:8\And after that David came out of the hollow rock, and crying after Saul said, My lord the king. And when Saul gave a look back, David went down on his face and gave him honour.
 και άνέστη δαυιδ όπισω αυτού εκ του σπηλαιου και έβόησεν δαυιδ όπισω σαουλ λέγων κύριε βασιλεϋ και επέβλεψεν σαουλ εις τα όπισω αυτού και εκυψεν δαυιδ επί πρόσωπον αυτού επί την γήν και προσεκύνησεν αυτω

- 10 Gade, jòdi a ou wè ak je ou ki jan Seyè a te lage ou nan men m' anndan gwòt la. Gen moun ki di m' se pou m' te touye ou. Men, kè m' fè m' mal pou ou. Mwen di mwen p'ap janm leve men m' sou mèt mwen, paske se Seyè a menm ki te chwazi ou pou wa.
 \24:9\And David said to Saul, Why do you give any attention to those who say that it is my desire to do you wrong?
 και εἶπεν δαυιδ πρὸς σαουλ ἵνα τί ἀκούεις τῶν λόγων τοῦ λαοῦ λεγόντων ἰδοὺ δαυιδ ζητεῖ τὴν ψυχὴν σου
- 11 Gade, papa mwen! Men yon moso ke rad ou nan men m'! Mwen koupe moso ke rad ou, men mwen pa t' touye ou. Koulye a ou konnen, ou wè mwen pa gen anyen dèyè tèt mwen, mwen pa gen ankenn lide mechanste nan tèt mwen. Mwen pa fè ou anyen ki mal. Se ou menm k'ap chache touye m'.
 \24:10\Look! you have seen today how the Lord gave you up into my hands even now in the hollow of the rocks: and some would have had me put you to death, but I had pity on you: for I said, Never will my hand be lifted up against my lord, who has been marked with the holy oil.
 ἰδοὺ ἐν τῇ ἡμέρᾳ ταύτῃ ἐοράκασιν οἱ ὀφθαλμοὶ σου ὡς παρέδωκέν σε κύριος σήμερον εἰς χεῖρά μου ἐν τῷ σπηλαίῳ και οὐκ ἠβουλήθην ἀποκτεῖνάι σε και ἐφεισάμην σου και εἶπα οὐκ ἐποίησα χεῖρά μου ὑ ἐπὶ κύριόν μου ὅτι χριστὸς κυρίου οὗτός ἐστιν
- 12 Se pou Seyè a jije ant nou de a kilès ki antò! Se pou Seyè a pini ou pou sa w'ap fè m' la a, paske mwen menm, mwen p'ap janm leve men m' sou ou.
 \24:11\And see, my father, see the skirt of your robe in my hand: for the fact that I took off the skirt of your robe and did not put you to death is witness that I have no evil purpose, and I have done you no wrong, though you are waiting for my life to take it.
 και ἰδοὺ τὸ πτερόγιον τῆς διπλοῖδος σου ἐν τῇ χειρὶ μου ἐγὼ ἀφήρηκα τὸ πτερόγιον και οὐκ ἀπέκταγκά σε και γνόθι και ἰδὲ σήμερον ὅτι οὐκ ἔστιν κακία ἐν τῇ χειρὶ μου οὐδὲ ἀσέβεια και ἀθέτησις και ἰ οὐχ ἡμάρτηκα εἰς σέ και σὺ δεσμεύεις τὴν ψυχὴν μου λαβεῖν αὐτήν
- 13 Jan pwovèb granmoun lontan yo di: Se moun mechan ki fè mechanste! Men mwen p'ap leve men m' sou ou.
 \24:12\May the Lord be judge between me and you, and may the Lord give me my rights against you, but my hand will never be lifted up against you.
 δικάσαι κύριος ἀνὰ μέσον ἐμοῦ και σοῦ και ἐκδικήσαι με κύριος ἐκ σοῦ και ἡ χεῖρ μου οὐκ ἔσται ἐπὶ σοί
- 14 Dèyè ki moun wa pèp Izrayèl la ye konsa? Dèyè ki moun l'ap kouri konsa? Dèyè yon chen mouri? Dèyè yon ti pis?
 \24:13\There is an old saying, From the evil-doer comes evil: but my hand will never be lifted up against you.
 καθὼς λέγεται ἡ παραβολὴ ἡ ἀρχαία ἐξ ἀνόμων ἐξελεύσεται πλημμέλεια και ἡ χεῖρ μου οὐκ ἔσται ἐπὶ σέ
- 15 Seyè a va sèvi nou jij! L'a jije ant nou de a kilès ki antò! Se pou l' mete bouch nan zafè a, pou l' pran defans mwen, pou l' delivre m' anba men ou.
 \24:14\After whom has the king of Israel come out? for whom are you searching? for a dead dog, an insect.
 και νῦν ὀπίσω τίνος σὺ ἐκπορεύῃ βασιλεὺ ἰσραηλ ὀπίσω τίνος καταδιώκεις σὺ ὀπίσω κυνὸς τεθνηκότος και ὀπίσω ψύλλου ἑνός
- 16 ¶ Lè David fin pale, Sayil di: -Se pa vwa David, pitit gason m' lan, sa? Epi li pran kriye.
 \24:15\So let the Lord be judge, and give a decision between me and you, and see and give support to my cause, and keep me from falling into your hands.
 γένοιτο κύριος εἰς κριτὴν και δικαστὴν ἀνὰ μέσον ἐμοῦ και ἀνὰ μέσον σοῦ ἴδοι κύριος και κρίναι τὴν κρίσιν μου και δικάσαι μοι ἐκ χειρὸς σου
- 17 Li di David konsa: -Ou gen rezon. Se mwen ki antò! Ou te aji byen avè m'. Se mwen menm ki te aji mal avè ou.
 \24:16\Now when David had said these words to Saul, Saul said, Is this your voice, David, my son? And Saul was overcome with weeping.
 και ἐγένετο ὡς συνετέλεσεν δαυιδ τὰ ῥήματα ταῦτα λαλῶν πρὸς σαουλ και εἶπεν σαουλ ἡ φωνὴ σου αὕτη τέκνον δαυιδ και ἤρην τὴν φωνὴν αὐτοῦ σαουλ και ἔκλαυσεν
- 18 Jòdi a ankò, ou fè m' wè se byen ou vle fè pou mwen paske, atout Seyè a lage m' nan men ou, ou pa touye m'.
 \24:17\And he said to David, You are right and I am wrong: for you have given me back good, but I have given you evil.
 και εἶπεν σαουλ πρὸς δαυιδ δίκαιος σὺ ὑπὲρ ἐμέ ὅτι σὺ ἀνταπέδωκάς μοι ἀγαθὰ ἐγὼ δὲ ἀνταπέδωκά σοι κακά
- 19 Lè yon moun jwenn okazyon pou l' mete men l' sou lènmi l', èske l'ap kite l' al fè wout li san li pa fè l' anyen? Bondye va beni ou pou sa ou fè pou mwen jòdi a.
 \24:18\And you have made clear to me how good you have been to me today: because, when the Lord gave me up into your hands, you did not put me to death.
 και σὺ ἀπήγγειλάς μοι σήμερον ἃ ἐποίησάς μοι ἀγαθὰ ὡς ἀπέκλεισέν με κύριος σήμερον εἰς χεῖράς σου και οὐκ ἀπέκτεινάς με
- 20 Koulye a, mwen konnen ou gen pou ou wa vre. Avèk ou menm wa pèp Izrayèl la, gouvènman an ap kanpe fèm.
 \24:19\If a man comes across his hater, will he let him get away safe? so may you be rewarded by the Lord for what you have done for me today.
 και ὅτι εἰ εὐροῖτό τις τὸν ἐχθρὸν αὐτοῦ ἐν θλίψει και ἐκπέμψαι αὐτὸν ἐν ὁδῷ ἀγαθῇ και κύριος ἀνταποτεῖσει αὐτῷ ἀγαθὰ καθὼς πεποίηκας σήμερον
- 21 Men tanpri, pwomèt mwen, nan non Seyè a, ou p'ap touye pitit mwen yo lè m'a mouri, pou non m' pa disparèt nan fanmi papa m'.
 \24:20\And now I am certain that you will be king, and that the kingdom of Israel will be made strong under your authority.
 και νῦν ἰδοὺ ἐγὼ γινώσκω ὅτι βασιλεύων βασιλεύσεις και στήσεται ἐν χερσίν σου βασιλεία ἰσραηλ

- 22 David pwomèt Sayil li p'ap fè sa. Apre sa, Sayil al lakay li. David menm tounen nan kachèt li ansanm ak mesye pa l' yo.
 \24:21\So give me your oath by the Lord, that you will not put an end to my seed after me or let my name be cut off from my father's family.
 και νῦν ὁμοσόν μοι ἐν κυρίῳ ὅτι οὐκ ἐξολεθρεύσεις τὸ σπέρμα μου ὀπίσω μου καὶ οὐκ ἀφανιεῖς τὸ ὄνομά μου ἐκ τοῦ οἴκου τοῦ πατρός μου
- 1 ¶ Samyèl mouri, tout pèp Izrayèl la sanble pou yo kriye lanmò li. Lèfini, yo antere l' anndan lakay li lavil Rama. Apre sa, David pati, li desann nan dezè Paran an.
 And death came to Samuel; and all Israel came together, weeping for him, and put his body in its resting-place in his house at Ramah. Then David went down to the waste land of Maon.
 και ἀπέθανεν σαμουηλ και συναθροίζονται πᾶς Ἰσραηλ και κόπτονται αὐτὸν και θάπτουσιν αὐτὸν ἐν οἴκῳ αὐτοῦ ἐν αρμαθαμ και ἀνέστη δαυιδ και κατέβη εἰς τὴν ἔρημον μααν
- 2 ¶ Te gen yon nonm moun lavil Maon ki te gen bitasyon l' lavil Kamèl. Nonm lan te rich anpil: li te gen twamil (3.000) tèt mouton ak mil (1000) tèt kabrit. Lè sa a, msye te lavil Kamèl pou fè taye lenn mouton l' yo.
 Now there was a man in Maon whose business was in Carmel; he was a great man and had three thousand sheep and a thousand goats: and he was cutting the wool of his sheep in Carmel.
 και ἦν ἄνθρωπος ἐν τῇ μααν και τὰ ποιμνια αὐτοῦ ἐν τῷ καρμήλῳ και ὁ ἄνθρωπος μέγας σφόδρα και τούτῳ ποιμνια τρισχίλια και αἶγες χίλια και ἐγενήθη ἐν τῷ κείρειν τὸ ποιμνιον αὐτοῦ ἐν τῷ καρμὶ ἤλῳ
- 3 Msye te rele Nabal, madanm li te rele Abigayèl. Se te yon fanm ki te gen anpil lespri, lèfini li te bèl. Men, mari a te gen move jan, li pa t' konn boule byen ak moun menm. Se te fanmi moun Kalèb yo.
 Now this man was named Nabal, and his wife's name was Abigail: she was a woman of good sense and pleasing looks: but the man was cruel and evil in his ways; he was of the family of Caleb.
 και ὄνομα τῷ ἀνθρώπῳ ναβαλ και ὄνομα τῇ γυναικὶ αὐτοῦ αβιγαια και ἡ γυνὴ αὐτοῦ ἀγαθὴ συνέσει και καλῇ τῷ εἶδει σφόδρα και ὁ ἄνθρωπος σκληρὸς και πονηρὸς ἐν ἐπιτηδεύμασιν και ὁ ἄνθρωπος κυνικός
- 4 Antan David nan dezè a, li vin konnen Nabal t'ap taye lenn mouton l' yo.
 And David had word in the waste land that Nabal was cutting the wool of his sheep.
 και ἤκουσεν δαυιδ ἐν τῇ ἐρήμῳ ὅτι κείρει ναβαλ ὁ καρμήλιος τὸ ποιμνιον αὐτοῦ
- 5 Li voye dis jenn gason bò kote l'. Li di yo konsa: -Moute lavil Kamèl, ale lakay Nabal, n'a di l' mwen voye bonjou pou li.
 And David sent ten young men, and said to them, Go up to Carmel and go to Nabal, and say kind words to him in my name;
 και δαυιδ ἀπέστειλεν δέκα παιδάρια και εἶπεν τοῖς παιδαρίοις ἀνάβητε εἰς κάρμηλον και ἀπέλθατε πρὸς ναβαλ και ἐρωτήσατε αὐτὸν ἐπὶ τῷ ὀνόματί μου εἰς εἰρήνην
- 6 Men sa n'a di l': David, frè ou, voye bonjou pou ou ak pou tout moun lakay ou. Li swete tout bagay ap mache byen lakay ou.
 And say this to my brother, May all be well for you: peace be to you and your house and all you have.
 και ἐρεῖτε τάδε εἰς ὄρας και σὺ ὑγιαίνων και ὁ οἶκός σου και πάντα τὰ σὰ ὑγιαίνοντα
- 7 Li tande ou ap taye lenn mouton ou yo. Li voye di ou lè gadò mouton ou yo te avèk nou, nou pa t' janm fè yo anyen. Yo pa janm pèdi anyen pandan tout tan yo te nan zòn Kamèl la.
 I have had word that you have wool-cutters: now the keepers of your sheep have been with us, and we have done them no evil, and taken nothing of theirs while they were in Carmel.
 και νῦν ἰδοὺ ἀκήκοα ὅτι κείρουσίν σοι νῦν οἱ ποιμένες σου οἳ ἦσαν μεθ' ἡμῶν ἐν τῇ ἐρήμῳ και οὐκ ἀπεκωλύσαμεν αὐτοὺς και οὐκ ἐνετειλάμεθα αὐτοῖς οὐθὲν πάσας τὰς ἡμέρας ὄντων αὐτῶν ἐν καρμὶ ἴλῳ
- 8 Ou mèt mande yo, y'a di ou. David voye mande ou pou resevwa mesye pa l' yo byen, paske se yon jou fèt nou rive isit la. Tanpri, mèt! Bay sa ou genyen pou nou k'ap sèvi ou, ak pou David, zanmi ou lan.
 If your young men are questioned they will say the same thing. So now, let my young men have grace in your eyes, for we are come at a good time; please give anything you may have by you to your servants and to your son David.
 ἐρώτησον τὰ παιδάρια σου και ἀπαγγελοῦσίν σοι και εὔρέτωσαν τὰ παιδάρια χάριν ἐν ὀφθαλμοῖς σου ὅτι ἐφ' ἡμέραν ἀγαθὴν ἤκομεν δὸς δὴ ὃ ἐὰν εὔρη ἡ χεὶρ σου τῷ υἱῷ σου τῷ δαυιδ
- 9 Mesye David yo rive vre, yo bay Nabal komisyon an nan non David. Epi yo rete tann.
 And when David's young men came, they said all this to Nabal, in David's name, and said nothing more.
 και ἐρχονται τὰ παιδάρια και λαλοῦσιν τοὺς λόγους τούτους πρὸς ναβαλ κατὰ πάντα τὰ ῥήματα ταῦτα ἐν τῷ ὀνόματι δαυιδ και ἀνεπήδησεν
- 10 Apre yon ti tan, Nabal repomn yo: -David? Pitit gason Izayi a? Mwen pa konnen l' non. Atò, koulye peyi a plen yon bann domestik ki sove kite lakay mèt yo.
 And Nabal gave them his answer and said, Who is David? who is the son of Jesse? there are a number of servants in these days running away from their masters.
 και ἀπεκρίθη ναβαλ τοῖς παισὶν δαυιδ και εἶπεν τίς ὁ δαυιδ και τίς ὁ υἱὸς Ἰεσσαὶ σήμερον πεπληθυμμένοι εἰσὶν οἱ δοῦλοι ἀναχωροῦντες ἕκαστος ἐκ προσώπου τοῦ κυρίου αὐτοῦ
- 11 Anhan! Pou m' pran pen ak dlo lakay mwen ak vyann bèt nou fè touye pou gadò mouton m' yo, pou m' bay yon bann moun mwen pa konnen kote yo soti?
 Am I to take my bread and my wine and the meat I have got ready for my wool-cutters and give it to men coming from I have no idea where?
 και λήψομαι τοὺς ἄρτους μου και τὸν οἶνόν μου και τὰ θύματά μου ἃ θέθυκα τοῖς κείρουσίν μου τὰ πρόβατα και δόσω αὐτὰ ἀνδράσιν οἷς οὐκ οἶδα πόθεν εἰσὶν

- 12 ¶ Mesye yo tounen al jwenn David. Lè yo rive, yo rapòte ba li tou sa Nabal te di.
So David's young men, turning away, went back and gave him an account of everything he had said.
καὶ ἀπεστράφησαν τὰ παιδάρια δαυιδ εἰς ὁδὸν αὐτῶν καὶ ἀνέστρεψαν καὶ ἦλθον καὶ ἀνήγγειλαν τῷ δαυιδ κατὰ τὰ ῥήματα ταῦτα
- 13 David di yo: -Pran nepe nou, pase yo nan ren nou. Yo tout pase nepe yo nan ren yo. David tou. Lèfini, katsan (400) nan mesye yo ale avèk David. Lòt desan yo (200) rete dèyè ak pwovizyon yo.
And David said to his men, Put on your swords, every one of you. And every man put on his sword; and David did the same; and about four hundred men went up with David, and two hundred kept watch over their goods.
καὶ εἶπεν δαυιδ τοῖς ἀνδράσιν αὐτοῦ ζώσασθε ἕκαστος τὴν ῥομφαίαν αὐτοῦ καὶ ἀνέβησαν ὀπίσω δαυιδ ὡς τετρακόσιοι ἄνδρες καὶ οἱ διακόσιοι ἐκάθισαν μετὰ τῶν σκευῶν
- 14 Yonn nan domestik Nabal yo al avèti Abigayèl, madanm Nabal, li di l': -David te voye kèk mesajè sot nan dezè a avèk bèl bonjou pou mèt nou an. Men li menm, li pale mal ak yo.
But one of the young men said to Nabal's wife Abigail, David sent men from the waste land to say kind words to our master, and he gave them a rough answer.
καὶ τῇ αβιγαια γυναικὶ ναβαλ ἀπήγγειλεν ἔν τῶν παιδαρίων λέγων ἰδοὺ δαυιδ ἀπέστειλεν ἀγγέλους ἐκ τῆς ἐρήμου εὐλογῆσαι τὸν κύριον ἡμῶν καὶ ἐξέκλιεν ἀπ' αὐτῶν
- 15 Men, mesye sa yo te bon pou nou: Yo pa t' janm chache nou kont. Nou pa t' janm pèdi anyen pandan tout tan nou te la ansanm ak yo nan savann lan.
But these men have been very good to us; they did us no wrong and nothing of ours was touched while we were with them in the fields:
καὶ οἱ ἄνδρες ἀγαθοὶ ἡμῖν σφόδρα οὐκ ἀπεκόλωσαν ἡμᾶς οὐδὲ ἐνετειλαντο ἡμῖν πάσας τὰς ἡμέρας ὡς ἡμεν παρ' αὐτοῖς καὶ ἐν τῷ εἶναι ἡμᾶς ἐν ἀγρῷ
- 16 Yo te pwoteje nou lajounen kou lannwit pandan tout tan nou te la nan mitan yo ap pran swen bann mouton nou yo.
But day and night they were like a wall round us while we were with them, looking after the sheep.
ὡς τεῖχος ἦσαν περὶ ἡμᾶς καὶ τὴν νύκτα καὶ τὴν ἡμέραν πάσας τὰς ἡμέρας ὡς ἡμεθα παρ' αὐτοῖς ποιμαίνοντες τὸ ποιμνιον
- 17 Koulye a, kalkile byen sa ou wè ou ka fè, paske bagay la ka vire mal ni pou mèt nou ni pou tout fanmi l'. Mari ou sitèlman gen move jan, moun pa ka pale ak li.
So now, give thought to what you are going to do; for evil is in store for our master and all his house: for he is such a good-for-nothing person that it is not possible to say anything to him.
καὶ νῦν γνῶθι καὶ ἰδὲ τί σὺ ποιήσεις ὅτι συντελέσται ἡ κακία εἰς τὸν κύριον ἡμῶν καὶ εἰς τὸν οἶκον αὐτοῦ καὶ οὗτος υἱὸς λοιμῶς καὶ οὐκ ἔστιν λαλῆσαι πρὸς αὐτόν
- 18 ¶ Abigayèl prese pran desan (200) pen, de gwo vesò an po bèt plen diven, senk mouton tou kwit, de barik grenn griye, san mamit rezen chèch, desan (200) gato fèt ak figfrans chèch, li chaje tou sa sou bourik.
Then Abigail quickly took two hundred cakes of bread and two skins full of wine and five sheep ready for cooking and five measures of dry grain and a hundred parcels of dry grapes and two hundred cakes of figs, and put them on asses.
καὶ ἔσπευσεν αβιγαια καὶ ἔλαβεν διακοσίους ἄρτους καὶ δύο ἀγγεῖα οἴνου καὶ πέντε πρόβατα πεποιημένα καὶ πέντε οἶφι ἀλφίτου καὶ γομορ ἔν σταφίδος καὶ διακοσίας παλάθας καὶ ἔθετο ἐπὶ τοὺς ὄνου
ς
- 19 Lèfini, li di domestik li yo: -Nou mèt pran devan, mwen menm mwen dèyè. Men li pa di Nabal, mari l' anyen.
And she said to her young men, Go on in front of me and I will come after you. But she said nothing to her husband Nabal.
καὶ εἶπεν τοῖς παιδαρίοις αὐτῆς προπορεύεσθε ἔμπροσθέν μου καὶ ἰδοὺ ἐγὼ ὀπίσω ὑμῶν παραγίνομαι καὶ τῷ ἀνδρὶ αὐτῆς οὐκ ἀπήγγειλεν
- 20 Abigayèl te moute sou yon bourik. Li t'ap desann yon ti mòn lè li rive nan yon koub, li tonbe bab pou bab ak David ki t'ap mache sou li ansanm ak mesye l' yo. Yo kontre.
Now while she was going down under cover of the mountain on her ass, David and his men came down against her, and suddenly she came face to face with them.
καὶ ἐγενήθη αὐτῆς ἐπιβεβηκυῖς ἐπὶ τὴν ὄνον καὶ καταβαινούσης ἐν σκέπη τοῦ ὄρους καὶ ἰδοὺ δαυιδ καὶ οἱ ἄνδρες αὐτοῦ κατέβαινον εἰς συνάντησιν αὐτῆς καὶ ἀπήντησεν αὐτοῖς
- 21 David t'ap di nan kè li: -Sa m' te bezwen pwoteje tou sa nonm sa a te genyen nan dezè a fè? Li pa janm pèdi anyen nan sa ki te pou li. Epi se konsa l'ap peye m' pou tout byen mwen fè pou li yo?
Now David had said, What was the use of my taking care of this man's goods in the waste land, so that there was no loss of anything which was his? he has only given me back evil for good.
καὶ δαυιδ εἶπεν ἰσως εἰς ἄδικον πεφύλακα πάντα τὰ αὐτοῦ ἐν τῇ ἐρήμῳ καὶ οὐκ ἐνετειλάμεθα λαβεῖν ἐκ πάντων τῶν αὐτοῦ οὐθέν καὶ ἀνταπέδοκέν μοι πονηρὰ ἀντὶ ἀγαθῶν
- 22 Se pou Bondye ban m' pi gwo pinisyon ki genyen si anvan denmen maten mwen pa touye dènye moun lakay li, granmoun kou timoun.
May God's punishment be on David, if when morning comes there is so much as one male of his people still living.
τάδε ποιῆσαι ὁ θεὸς τῷ δαυιδ καὶ τάδε προσθεῖη εἰ ὑπολείψομαι ἐκ πάντων τῶν τοῦ ναβαλ ἕως πρωὶ οὐροῦντα πρὸς τοῖχον
- 23 Wè Abigayèl wè David, li kouri desann bourik li a, li lage kò l' ajenou devan David, li bese tèt li jouk atè.
And when Abigail saw David, she quickly got off her ass, falling down on her face before him.
καὶ εἶδεν αβιγαια τὸν δαυιδ καὶ ἔσπευσεν καὶ κατεπήδησεν ἀπὸ τῆς ὄνου καὶ ἔπεσεν ἐνώπιον δαυιδ ἐπὶ πρόσωπον αὐτῆς καὶ προσεκύνησεν αὐτῷ ἐπὶ τὴν γῆν
- 24 Apre sa, li lage kò l' nan pye David, li di l' konsa: -Tanpri, chèf mwen, ban m' pèmisyon pale avè ou. Tout fèt la se pou mwen. Koute sa m'ap di ou.
And falling at his feet she said, May the wrong be on me, my lord, on me: let your servant say a word to you, and give ear to the words of your servant.
ἐπὶ τοὺς πόδας αὐτοῦ καὶ εἶπεν ἐν ἐμοὶ κύριέ μου ἡ ἀδικία λαλησάτω δὴ ἡ δοῦλή σου εἰς τὰ ὦτά σου καὶ ἄκουσον τῆς δοῦλης σου λόγον

- 25 Tanpri, pa okipe nonm yo rele Nabal la. Se yon vòryen. Se pa pou gremesi yo rele l' Nabal ki vle di moun fou. Mwen menm, mèt, mwen pa t' wè mesye ou te voye yo.
Let my lord give no attention to Nabal, that good-for-nothing: for as his name is, so is he, a man without sense: but I, your servant, did not see the young men whom my lord sent.
 μη δὴ θέσθω ὁ κύριός μου καρδίαν αὐτοῦ ἐπὶ τὸν ἄνθρωπον τὸν λοιμὸν τοῦτον ὅτι κατὰ τὸ ὄνομα αὐτοῦ οὕτως ἐστὶν ναβαλ ὄνομα αὐτῷ καὶ ἀφροσύνη μετ' αὐτοῦ καὶ ἐγὼ ἡ δούλη σου οὐκ εἶδον τὰ παιδιά σου ἃ ἀπέστειλας
- 26 Se Seyè a menm ki anpeche ou mete san deyò pou pran revanj ou. Koulye a, mwen fè sèman devan Seyè a ak devan ou menm, mèt mwen, se pou tout lènmi ou yo, tout moun ki ta vle fè ou mal, fini tankou Nabal.
So now, my lord, by the living God and by your living soul, seeing that the Lord has kept you from the crime of blood and from taking into your hands the punishment for your wrongs, may all your haters, and those who would do evil to my lord, be like Nabal.
 καὶ νῦν κύριε ζῆ κύριος καὶ ζῆ ἡ ψυχὴ σου καθὼς ἐκόλωσέν σε κύριος τοῦ μη ἔλθειν εἰς αἷμα ἀθῶον καὶ σφάζειν τὴν χειρὰ σοῦ σοὶ καὶ νῦν γένοιτο ὡς ναβαλ οἱ ἐχθροὶ σου καὶ οἱ ζητοῦντες τῷ κυρίῳ μου κακὰ
- 27 Koulye a, mèt mwen, men sa mwen pote fè ou kado pou ou bay moun k'ap mache avè ou yo.
And let this offering, which your servant gives to my lord, be given to the young men who are with my lord.
 καὶ νῦν λαβὲ τὴν εὐλογίαν ταύτην ἣν ἐνήνοχεν ἡ δούλη σου τῷ κυρίῳ μου καὶ δώσεις τοῖς παιδαρίοις τοῖς παρεστηκόσιν τῷ κυρίῳ μου
- 28 Tanpri, mèt, padonnen sa mwen fè ki mal. Seyè a va ba ou yon fanmi ki p'ap janm disparèt, paske batay w'ap mennen yo se batay Seyè a yo ye. Ou p'ap janm fè anyen ki mal nan tout lavi ou.
And may the sin of your servant have forgiveness: for the Lord will certainly make your family strong, because my lord is fighting in the Lord's war; and no evil will be seen in you all your days.
 ἄρον δὴ τὸ ἀνόμημα τῆς δούλης σου ὅτι ποιῶν ποιήσει κύριος τῷ κυρίῳ μου οἶκον πιστόν ὅτι πόλεμον κυρίου ὁ κύριός μου πολεμεῖ καὶ κακία οὐχ εὐρεθήσεται ἐν σοὶ πάποτε
- 29 Si yon moun konprann pou li atake ou, si l'ap chache touye ou, Seyè a, Bondye ou la, va pwoteje ou. L'a sere ou bò kote l' tankou lè yon moun ap sere yon bagay li renmen anpil. Men l'ap pran lènmi ou yo, l'ap voye yo jete byen lwen tankou lè yon moun ap voye wòch nan fistibal.
And though a man has taken up arms against you, putting your life in danger, still the soul of my lord will be kept safe among the band of the living with the Lord your God; and the souls of those who are against you he will send violently away from him, like stones from a bag.
 καὶ ἀναστήσεται ἄνθρωπος καταδιώκων σε καὶ ζητῶν τὴν ψυχὴν σου καὶ ἔσται ἡ ψυχὴ κυρίου μου ἐνδεδεμένη ἐν δεσμῷ τῆς ζωῆς παρὰ κυρίῳ τῷ θεῷ καὶ ψυχὴν ἐχθρῶν σου σφενδονήσεις ἐν μέσῳ τῆς σφενδόνης
- 30 Konsa, lè Seyè a va fè pou ou tout bèl bagay li te pwomèt ou yo, lè l'a mete ou chèf sou pèp Izrayèl la,
And when the Lord has done for my lord all those good things which he has said he will do for you, and has made you a ruler over Israel;
 καὶ ἔσται ὅτι ποιήσει κύριος τῷ κυρίῳ μου πάντα ὅσα ἐλάλησεν ἀγαθὰ ἐπὶ σέ καὶ ἐντελεῖται σοὶ κύριος εἰς ἡγούμενον ἐπὶ Ἰσραηλ
- 31 wi, lè sa a, mèt mwen, ou p'ap bezwen nan règrèt, ni konsyans ou p'ap boulvèse deske ou te mete san moun deyò san rezon osinon deske ou te pran revanj ou sou moun. Lè Seyè a va beni ou, tanpri pa bliye m'.
Then you will have no cause for grief, and my lord's heart will not be troubled because you have taken life without cause and have yourself given punishment for your wrongs: and when the Lord has been good to you, then give a thought to your servant.
 καὶ οὐκ ἔσται σοὶ τοῦτο βδελυγμὸς καὶ σκάνδαλον τῷ κυρίῳ μου ἐκχέαι αἷμα ἀθῶον δωρεὰν καὶ σῶσαι χεῖρα κυρίου μου αὐτῷ καὶ ἀγαθώσει κύριος τῷ κυρίῳ μου καὶ μνησθήσεται τῆς δούλης σου ἀγαθὸν ὡσαὶ αὐτῇ
- 32 ¶ David di Abigayèl konsa: -Lwanj pou Seyè a, Bondye pèp Izrayèl la, ki voye ou jòdi a vin kontre avè m'!
And David said to Abigail, May the Lord, the God of Israel, be praised, who sent you to me today:
 καὶ εἶπεν δαυὶδ τῇ αβιγαῖα εὐλογητὸς κύριος ὁ θεὸς Ἰσραηλ ὃς ἀπέστειλέν σε σήμερον ἐν ταύτῃ εἰς ἀπάντησίν μου
- 33 Kite m' di Bondye mèsi pou bon konprann ou genyen an, pou ou menm tou deske jòdi a ou vin kenbe men m' pou m' pa mete san moun deyò, pou m' pa tire revanj mwen mwen menm.
A blessing on your good sense and on you, who have kept me today from the crime of blood and from taking into my hands the punishment for my wrongs.
 καὶ εὐλογητὸς ὁ τρόπος σου καὶ εὐλογημένη σὺ ἡ ἀποκωλύσασά με σήμερον ἐν ταύτῃ μη ἔλθειν εἰς αἵματα καὶ σῶσαι χεῖρά μου ἐμοί
- 34 Seyè a pa kite m' fè ou anyen. Men tou, si ou pa t' prese vin kontre avè m', mwen fè sèman devan Seyè a, Bondye pèp Izrayèl la, anvan denmen maten tout gason fanmi Nabal yo, ata ti gason piti yo, t'ap pèdi lavi yo.
For truly, by the living Lord, the God of Israel, who has kept me from doing you evil, if you had not been so quick in coming to me and meeting me, by dawn there would not have been in Nabal's house so much as one male living.
 πλὴν ὅτι ζῆ κύριος ὁ θεὸς Ἰσραηλ ὃς ἀπεκόλωσέν με σήμερον τοῦ κακοποιησαί σε ὅτι εἰ μη ἔσπευσας καὶ παρεγένου εἰς ἀπάντησίν μοι τότε εἶπα εἰ ὑπολειφθήσεται τῷ ναβαλ ἕως φωτὸς τοῦ πρωὶ οὐρ ὄν πρὸς τοίχον
- 35 Abigayèl renmèt David tou sa li te pote, epi David di l': -Tounen lakay ou ak kè poze! Mwen koute tou sa ou di m' la a. Ou pa bezwen bat kò ou.
Then David took from her hands her offering; and he said to her, Go back to your house in peace; see, I have given ear to your voice, and taken your offering with respect.
 καὶ ἔλαβεν δαυὶδ ἐκ χειρὸς αὐτῆς πάντα ἃ ἔφερεν αὐτῷ καὶ εἶπεν αὐτῇ ἀνάβηθι εἰς εἰρήνην εἰς οἶκόν σου βλέπε ἤκουσα τῆς φωνῆς σου καὶ ἡρέτισα τὸ πρόσωπόν σου

- 36 ¶ Abigayèl tounen al jwenn Nabal lakay li. Nabal t'ap fè yon gwo resepsyon, parèy ak resepsyon wa yo konn fè. Nabal te sou anpil, kè l' te kontan. Madanm lan pa di l' anyen jouk nan denmen maten.
And Abigail went back to Nabal; and he was feasting in his house like a king; and Nabal's heart was full of joy, for he had taken much wine; so she said nothing to him till dawn came.
καὶ παρεγενήθη αβιγαια πρὸς ναβαλ καὶ ἰδοὺ αὐτῷ πότος ἐν οἴκῳ αὐτοῦ ὡς πότος βασιλέως καὶ ἡ καρδία ναβαλ ἀγαθὴ ἐπ' αὐτόν καὶ αὐτὸς μεθύων ἕως σφόδρα καὶ οὐκ ἀπήγγειλεν αὐτῷ ῥῆμα μικρὸν ἢ μέγα ἕως φωτὸς τοῦ πρωῖ
- 37 Nan maten, lè Nabal fin desoule, madanm li rakonte l' tout bagay. Msye fè yon kriz kè, li vin paralize nan tout kò l'.
And in the morning, when the effect of the wine was gone, Nabal's wife gave him an account of all these things, and all the heart went out of him, and he became like stone.
καὶ ἐγένετο πρωῖ ὡς ἐξένηψεν ἀπὸ τοῦ οἴνου ναβαλ ἀπήγγειλεν αὐτῷ ἡ γυνὴ αὐτοῦ τὰ ῥήματα ταῦτα καὶ ἐναπέθανεν ἡ καρδία αὐτοῦ ἐν αὐτῷ καὶ αὐτὸς γίνεται ὡς λίθος
- 38 Dis jou apre sa, Seyè a frape Nabal, Nabal mouri.
And about ten days after, the Lord sent disease on Nabal and death came to him.
καὶ ἐγένετο ὥσει δέκα ἡμέραι καὶ ἐπάταξεν κύριος τὸν ναβαλ καὶ ἀπέθανεν
- 39 Lè David vin konnen Nabal mouri, li di: -Lwanj pou Seyè a! Li fè Nabal peye wont li te fè m' lan, li kenbe men m' pou m' pa fè sa ki mal. Seyè a fè mehanste Nabal la tonbe sou pwòp tèt li. Apre sa a David voye di Abigayèl li ta renmen l' pou madanm.
And David, hearing that Nabal was dead, said, May the Lord be praised, who has taken up my cause against Nabal for the shame which he put on me, and has kept back his servant from evil, and has sent on Nabal's head the reward of his evil-doing. And David sent word to Abigail, desiring to take her as his wife.
καὶ ἤκουσεν δαυὶδ καὶ εἶπεν εὐλογητὸς κύριος ὃς ἔκρινεν τὴν κρίσιν τοῦ ὀνειδισμού μου ἐκ χειρὸς ναβαλ καὶ τὸν δοῦλον αὐτοῦ περιεποιήσατο ἐκ χειρὸς κακῶν καὶ τὴν κακίαν ναβαλ ἀπέστρεψεν κύριος εἰς κεφαλὴν αὐτοῦ καὶ ἀπέστειλεν δαυὶδ καὶ ἐλάλησεν περὶ αβιγαιας λαβεῖν αὐτὴν ἑαυτῷ εἰς γυναῖκα
- 40 Moun David yo al jwenn Abigayèl lavil Kamèl. Yo pale avè l', yo di l' konsa: -David voye nou bò kote ou pou nou mennen ou ba li pou l' sa marye avè ou.
And when David's servants came to Carmel, to Abigail, they said to her, David has sent us to you to take you to him as his wife.
καὶ ἦλθον οἱ παῖδες δαυὶδ πρὸς αβιγαιαν εἰς κάρμηλον καὶ ἐλάλησαν αὐτῇ λέγοντες δαυὶδ ἀπέστειλεν ἡμᾶς πρὸς σὲ λαβεῖν σε αὐτῷ εἰς γυναῖκα
- 41 Abigayèl leve, li lage kò l' ajenou, li bese tèt li atè epi li di: -Se domestik li mwen ye, mwen tou pare pou m' lave pye moun pa l' yo.
And she got up, and going down on her face to the earth, said, See, I am ready to be a servant-girl, washing the feet of the servants of my lord.
καὶ ἀνέστη καὶ προσεκύνησεν ἐπὶ τὴν γῆν ἐπὶ πρόσωπον καὶ εἶπεν ἰδοὺ ἡ δοῦλή σου εἰς παιδίσκην νύμφαι πόδας τῶν παίδων σου
- 42 Abigayèl leve byen vit, li moute bourik li. Li pran senk jenn fi ki t'ap sèvi avè l' lakay li. Li pati ak mesaj David yo. Se konsa li vin madanm David.
Then Abigail got up quickly and went on her ass, with five of her young women, after the men whom David had sent; and she became David's wife.
καὶ ἀνέστη αβιγαια καὶ ἐπέβη ἐπὶ τὴν ὄνον καὶ πέντε κοράσια ἠκολούθουν αὐτῇ καὶ ἐπορεύθη ὀπίσω τῶν παίδων δαυὶδ καὶ γίνεται αὐτῷ εἰς γυναῖκα
- 43 David te deja marye ak Akinoam, moun lavil Jizreyèl. Li vin pran Abigayèl koulye a, sa te fè l' de madanm.
And David had taken Ahinoam of Jezreel, to be his wife; these two were his wives.
καὶ τὴν αχινναμ ἔλαβεν δαυὶδ ἐξ ἰσραὴλ καὶ ἀμφότεραι ἦσαν αὐτῷ γυναῖκες
- 44 Sayil menm bò pa l' te pran Mikal, pitit fi li a ki te madanm David, li marye l' ak Palti, pitit gason Layis, moun lavil Galim.
Now Saul had given his daughter Michal, David's wife, to Palti the son of Laish of Gallim.
καὶ σαουλ ἔδωκεν μελχολ τὴν θυγατέρα αὐτοῦ τὴν γυναῖκα δαυὶδ τῷ φαλι νιῶ λαις τῷ ἐκ ρομμα
- 1 ¶ Moun ki rete nan dezè Zif yo al jwenn Sayil lavil Gibeya, yo di l': -Men David kache sou ti mòn Akila a, sou limit dezè peyi Jida a.
And the Ziphites came to Saul at Gibeah, and said, Is not David waiting secretly near us in the hill of Hachilah, before the waste land?
καὶ ἔρχονται οἱ ζιφῆται ἐκ τῆς ἀυμώδους πρὸς τὸν σαουλ εἰς τὸν βουνὸν λέγοντες ἰδοὺ δαυὶδ σκεπάζεται μεθ' ἡμῶν ἐν τῷ βουνῷ τοῦ εχελα τοῦ κατὰ πρόσωπον τοῦ ἰσσαιμου
- 2 Sayil pati lamenn avèk twamil (3000) sòlda nan pi bon sòlda peyi Izrayèl la. Li desann nan dezè Zif la al dèyè David.
Then Saul went down to the waste land of Ziph, taking with him three thousand of the best men of Israel, to make search for David in the waste land of Ziph.
καὶ ἀνέστη σαουλ καὶ κατέβη εἰς τὴν ἔρημον ζιφ καὶ μετ' αὐτοῦ τρεῖς χιλιάδες ἀνδρῶν ἐκλεκτοὶ ἐξ ἰσραὴλ ζητεῖν τὸν δαυὶδ ἐν τῇ ἐρήμῳ ζιφ
- 3 Li moute kan li sou ti mòn Akila a, toupren wout la, sou limit dezè a. David menm te nan dezè a toujou. Lè li vin konnen Sayil te vin dèyè l' nan dezè a,
And Saul put up his tents on the hill of Hachilah, which is in front of the waste land on the road. But David was in the waste land, and he saw that Saul was coming after him.
καὶ παρενέβαλεν σαουλ ἐν τῷ βουνῷ τοῦ εχελα ἐπὶ προσώπου τοῦ ἰσσαιμου ἐπὶ τῆς ὁδοῦ καὶ δαυὶδ ἐκάθισεν ἐν τῇ ἐρήμῳ καὶ εἶδεν δαυὶδ ὅτι ἦκει σαουλ ὀπίσω αὐτοῦ εἰς τὴν ἔρημον
- 4 li voye kèk espyon. Yo vin di l' Sayil te desann vre nan dezè a.
And so David sent out watchers, and got word from them that Saul was certainly coming.
καὶ ἀπέστειλεν δαυὶδ κατασκόπους καὶ ἔγνω ὅτι ἦκει σαουλ ἔτοιμος ἐκ κεῖλα

- 5 David leve, li pati pou kote Sayil te moute kan lame li a. Li gade pozisyon kote Sayil ak kòmandan lame li a, Abnè, pitit gason Nè a, te kouche. Sayil te kouche nan mitan, tout sòlda yo te kouche bò kote l'.
- And David got up and came to the place where Saul's tents were: and David had a view of the place where Saul was sleeping with Abner, the son of Ner, the captain of his army: and Saul was sleeping inside the ring of carts, and the tents of the people were all round him.
- καὶ ἀνέστη δαυὶδ λάθρα καὶ εἰσπορεύεται εἰς τὸν τόπον οὗ ἐκάθευδεν ἐκεῖ σαουλ καὶ ἐκεῖ ἀβεννηρ υἱὸς νηρ ἀρχιστράτηγος αὐτοῦ καὶ σαουλ ἐκάθευδεν ἐν λαμπήνῃ καὶ ὁ λαὸς παρεμβοληκὸς κύκλῳ αὐτοῦ
- 6 ¶ David pale ak Akimelèk, moun peyi Et la, ak Abichayi, frè Joab, pitit gason Sewouya a, li di yo: -Kilès nan nou de a ki ta vle desann avè m' nan kan Sayil la? Abichayi reponn: -M'ap desann avè ou.
- Then David said to Ahimelech the Hittite, and to Abishai, the son of Zeruiah, brother of Joab, Who will go down with me to the tents of Saul? And Abishai said, I will go down with you.
- καὶ ἀπεκρίθη δαυὶδ καὶ εἶπεν πρὸς ἀχιμελεχ τὸν χετταῖον καὶ πρὸς ἀβεσσα υἱὸν σαρουϊας ἀδελφὸν ἰωαβ λέγων τίς εἰσελεύσεται μετ' ἐμοῦ πρὸς σαουλ εἰς τὴν παρεμβολήν καὶ εἶπεν ἀβεσσα ἐγὼ εἰσελεῖ ὄσομαι μετὰ σοῦ
- 7 Se konsa, jou sa a, nan mitan lannwit, David ak Abichayi rive nan kan an. Yo wè Sayil kouche ap dòmi nan mitan kan an, frenn li te plante nan tè a bò tèt li. Abnè ak tout rès sòlda yo te kouche bò kote l' ap dòmi tou.
- So David and Abishai came down to the army by night: and Saul was sleeping inside the ring of carts with his spear planted in the earth by his head: and Abner and the people were sleeping round him.
- καὶ εἰσπορεύεται δαυὶδ καὶ ἀβεσσα εἰς τὸν λαὸν τὴν νύκτα καὶ ἰδοὺ σαουλ καθεύδων ὑπὸ ἐν λαμπήνῃ καὶ τὸ δόρυ ἐμπεπηγὸς εἰς τὴν γῆν πρὸς κεφαλῆς αὐτοῦ καὶ ἀβεννηρ καὶ ὁ λαὸς αὐτοῦ ἐκάθευδεν ἐν κύκλῳ αὐτοῦ
- 8 Abichayi di David konsa: -Aswè a Seyè a lage lènmè ou lan nan men ou vre. Koulye a, kite m' kloure l' atè a ak pwòp frenn li a. Yon sèl kou ap ase. Mwen p'ap bezwen frape l' de fwa.
- Then Abishai said to David, God has given up your hater into your hands today; now let me give him one blow through to the earth with his spear, and there will be no need to give him a second.
- καὶ εἶπεν ἀβεσσα πρὸς δαυὶδ ἀπέκλεισεν σήμερον κύριος τὸν ἐχθρόν σου εἰς τὰς χεῖράς σου καὶ νῦν πατάξω αὐτὸν τῷ δόρατι εἰς τὴν γῆν ἅπαξ καὶ οὐ δευτερώσω αὐτὸν
- 9 Men, David di Abichayi konsa: -Pa leve men sou li. Seyè a p'ap manke pini moun ki va leve men l' sou wa li menm li te chwazi a.
- And David said to Abishai Do not put him to death; for who, without sin, may put out his hand against the man on whom the Lord has put the holy oil?
- καὶ εἶπεν δαυὶδ πρὸς ἀβεσσα μὴ ταπεινώσης αὐτόν ὅτι τίς ἐποίσει χεῖρα αὐτοῦ ἐπὶ χριστὸν κυρίου καὶ ἀθωοθήσεται
- 10 Apre sa, David di: -Mwen fè sèman devan Seyè ki vivan an, se Seyè a menm ki pou touye l'. L'a mouri lè lè pou l' mouri a va rive, osinon l'a mouri nan lagè.
- And David said, By the living Lord, the Lord will send destruction on him; the natural day of his death will come, or he will go into the fight and come to his end.
- καὶ εἶπεν δαυὶδ ζῆ κύριος ἐάν μὴ κύριος πάισῃ αὐτόν ἢ ἡ ἡμέρα αὐτοῦ ἔλθῃ καὶ ἀποθάνῃ ἢ εἰς πόλεμον καταβῆ καὶ προστεθῆ
- 11 Mande Bondye padon non! Mwen p'ap leve men m' sou wa Seyè a te chwazi a. Ann pran frenn li a ak krich dlo ki bò tèt li a. Epi ann ale.
- Never will my hand be stretched out against the man marked with the holy oil; but take the spear which is by his head and the vessel of water, and let us go.
- μηδαμῶς μοι παρὰ κυρίου ἐπενεγκεῖν χεῖρά μου ἐπὶ χριστὸν κυρίου καὶ νῦν λαβὲ δὴ τὸ δόρυ ἀπὸ πρὸς κεφαλῆς αὐτοῦ καὶ τὸν φακὸν τοῦ ὕδατος καὶ ἀέλθωμεν καθ' ἑαυτούς
- 12 David pran frenn lan ak krich dlo ki te bò tèt Sayil la, epi yo ale. Pesonn pa t' wè sa, pesonn pa t' konnen sa ki te rive. Pesonn pa t' leve nan dòmi an. Yo te dòmi nèt ale, paske Seyè a te fè yon gwo dòmi pran yo.
- So David took the spear and the vessel of water from Saul's head; and they got away without any man seeing them, or being conscious of their coming, or awaking; for they were all sleeping because a deep sleep from the Lord had come on them.
- καὶ ἔλαβεν δαυὶδ τὸ δόρυ καὶ τὸν φακὸν τοῦ ὕδατος ἀπὸ πρὸς κεφαλῆς αὐτοῦ καὶ ἀπῆλθον καθ' ἑαυτούς καὶ οὐκ ἦν ὁ βλέπων καὶ οὐκ ἦν ὁ γινώσκων καὶ οὐκ ἦν ὁ ἐξεγειρόμενος πάντες ὑπνοῦντες ὅτι θάμβος κυρίου ἐπέπεσεν ἐπ' αὐτούς
- 13 ¶ Lè sa a, David janbe lòt bò fon an, li kanpe sou tèt ti mòn lan, byen lwen ak yon bèl distans nan mitan li ak lame a.
- Then David went over to the other side, and took his place on the top of a mountain some distance away, with a great space between them;
- καὶ διέβη δαυὶδ εἰς τὸ πέραν καὶ ἔστη ἐπὶ τὴν κορυφὴν τοῦ ὄρους μακρόθεν καὶ πολλὴ ἡ ὁδὸς ἀνά μέσον αὐτῶν
- 14 Li pran rele sòlda yo ak Abnè, pitit gason Nè a, li di yo konsa: -Abnè o! Eske ou tandè mwen? Abnè reponn: -Kilès k'ap rele nan zòrèy wa a konsa?
- And crying out to the people and to Abner, the son of Ner, David said, Have you no answer to give, Abner? Then Abner said, Who is that crying out to the king?
- καὶ προσεκαλέσατο δαυὶδ τὸν λαὸν καὶ τῷ ἀβεννηρ ἐλάλησεν λέγων οὐκ ἀποκριθήσεται ἀβεννηρ καὶ ἀπεκρίθη ἀβεννηρ καὶ εἶπεν τίς εἶ σὺ ὁ καλῶν με
- 15 David di li: -Se pa gason ou ye? Ki moun ki ka koresponn avè ou nan peyi Izrayèl la? Poukisa ou pa pwoteje wa a, mèt ou, pi byen? Talè a, gen yon moun ki antre nan kan an ak lide pou l' te touye wa a.
- And David said to Abner, Are you not a man of war? is there any other like you in Israel? why then have you not kept watch over your lord the king? for one of the people came in to put the king your lord to death.
- καὶ εἶπεν δαυὶδ πρὸς ἀβεννηρ οὐκ ἀνὴρ σὺ καὶ τίς ὡς σὺ ἐν ἰσραὴλ καὶ διὰ τί οὐ φυλάσσεις τὸν κύριόν σου τὸν βασιλέα ὅτι εἰσηλθεν εἷς ἐκ τοῦ λαοῦ διαφθεῖραι τὸν βασιλέα κύριόν σου

- 16 Li pa bon non sa ou fè a. Ou manke sou travay ou, Abnè. Mwen fè sèman devan Bondye ki vivan an, nou tout nou merite yo touye nou. Paske nou pa pwoteje mèt nou, wa Seyè a te chwazi a! Gade non! Kote frenn wa a? Kote krich dlo ki te bò tèt li a?
 What you have done is not good. By the living Lord, death is the right fate for you, because you have not kept watch over your lord, the man on whom the Lord has put the holy oil. Now see, where is the king's spear, and the vessel of water which was by his head?
 και οὐκ ἀγαθὸν τὸ ῥῆμα τοῦτο ὃ πεποιήκας ζῆ κύριος ὅτι υἱοὶ θανατώσεως ὑμεῖς οἱ φυλάσσοντες τὸν βασιλέα κύριον ὑμῶν τὸν χριστὸν κυρίου και νῦν ἰδὲ δὴ τὸ δόρυ τοῦ βασιλέως και ὁ φακὸς τοῦ ὕδατος ποῦ ἔστιν τὰ πρὸς κεφαλῆς αὐτοῦ
- 17 Sayil rekonèt vwa David, li di: -David, pitit mwen, se ou menm pa vre? David di li: -Se mwen wi, monwa!
 And Saul, conscious that the voice was David's, said, Is that your voice, David, my son? And David said, It is my voice, O my lord king.
 και ἐπέγνω σαουλ τὴν φωνὴν τοῦ δαυιδ και εἶπεν ἡ φωνὴ σου αὐτῆ τέκνον δαυιδ και εἶπεν δαυιδ δοῦλός σου κύριε βασιλεῦ
- 18 Apre sa, li di ankò: -Chèmèt mwen, poukisa w'ap pousib mwen konsa, mwen menm k'ap sèvi ou la? Kisa m' fè? Ki krim mwen fè?
 And he said, Why does my lord go armed against his servant? what have I done? or what evil is there in me?
 και εἶπεν ἴνα τί τοῦτο καταδιώκει ὁ κύριός μου ὀπίσω τοῦ δούλου αὐτοῦ ὅτι τί ἡμάρτηκα και τί εὗρέθη ἐν ἐμοὶ ἀδικημα
- 19 Koulye a, monwa, tanpri koute sa m'ap di ou. Si se Seyè a ki moute tèt ou kont mwen, al fè yon ofrann ba li pou li ka chanje lide l'. Men, si se moun k'ap fè ou fè sa, se pou madichon Seyè a tonbe sou yo! Koulye a, yo mete m' deyò nan peyi a pou m' pèdi pòsyon pa m' nan tèt Seyè a te bay pèp li a, yo voye m' al sèvi lòt bondye.
 Let my lord the king give ear now to the words of his servant. If it is the Lord who is moving you against me, let him take an offering; but if it is the children of men, may they be cursed before the Lord, for driving me out today and keeping me from my place in the heritage of the Lord, saying, Go, be the servant of other gods.
 και νῦν ἀκουσάτω δὴ ὁ κύριός μου ὁ βασιλεὺς τὸ ῥῆμα τοῦ δούλου αὐτοῦ εἰ ὁ θεὸς ἐπισειεῖ σε ἐπ' ἐμέ ὁσφρανθεὶ θυσίας σου και εἰ υἱοὶ ἀνθρώπων ἐπικατάρτοι οὗτοι ἐνώπιον κυρίου ὅτι ἐξεβαλόν με εἰς σήμερον μὴ ἔστηρισθαι ἐν κληρονομίᾳ κυρίου λέγοντες πορεύου δούλευε θεοῖς ἑτέροις
- 20 Pa kite yo touye m' nan peyi etranje byen lwen Seyè a! Poukisa pou wa Izrayèl la leve tout lame a pou l' chache touye yon ti pis tankou m'? Poukisa pou l' ap kouri deyò m' nan tout moun yo tankou lè moun ap fè lachas ranmye!
 Then do not let my blood be drained out on the earth away from the face of the Lord: for the king of Israel has come out to take my life, like one going after birds in the mountains.
 και νῦν μὴ πέσει τὸ αἷμά μου ἐπὶ τὴν γῆν ἐξ ἐναντίας προσώπου κυρίου ὅτι ἐξελήλυθεν ὁ βασιλεὺς ἰσραηλ ζητεῖν τὴν ψυχὴν μου καθὼς καταδιώκει ὁ νυκτικόραξ ἐν τοῖς ὄρεσιν
- 21 ¶ Sayil reponn: -Sa m' fè a mal. Tounen non, David, pitit mwen. Mwen p'ap janm chache fè ou mal paske ou refize touye m' aswè a ankò. Wi, mwen te aji tankou moun fou, mwen te fè yon bagay ki pa bon menm.
 Then Saul said, I have done wrong: come back to me, David my son: I will do you no more wrong, because my life was dear to you today truly, I have been foolish and my error is very great.
 και εἶπεν σαουλ ἡμάρτηκα ἐπίστρεψε τέκνον δαυιδ ὅτι οὐ κακοποιήσω σε ἀνθ' ὧν ἐντιμος ψυχῆ μου ἐν ὀφθαλμοῖς σου ἐν τῇ σήμερον μεματαίωμαι και ἠγνόηκα πολλὰ σφόδρα
- 22 David reponn li: -Monwa, men frenn ou an. Fè yonn nan moun ou yo janbe vin chache l'.
 Then David said, Here is the king's spear! let one of the young men come over and get it.
 και ἀπεκρίθη δαυιδ και εἶπεν ἰδοὺ τὸ δόρυ τοῦ βασιλέως διεληθέτω εἷς τῶν παιδαρίων και λαβέτω αὐτό
- 23 Seyè a va bay chak moun sa yo merite, dapre jan yo mache devan li, dapre jan yo kenbe pwomès yo. Jòdi a, li te lage ou nan men m'. Men, mwen pa fè ou anyen, mwen pa leve men m' sou wa Seyè a te chwazi a.
 And the Lord will give to every man the reward of his righteousness and his faith: because the Lord gave you into my hands today, and I would not put out my hand against the man who has been marked with the holy oil.
 και κύριος ἐπιστρέψει ἐκάστῳ τὰς δικαιοσύνας αὐτοῦ και τὴν πίστιν αὐτοῦ ὡς παρέδωκέν σε κύριος σήμερον εἰς χεῖράς μου και οὐκ ἠθέλησα ἐπενεγκεῖν χεῖρά μου ἐπὶ χριστὸν κυρίου
- 24 Menm jan mwen te gen respè pou ou jòdi a, m' pa touye ou, mwen mande Seyè a pou l' fè menm bagay la pou mwen tou, lèfini pou l' wete m' nan tout tèt chaje sa yo.
 And so, as your life was dear to me today, may my life be dear to the Lord, and may he make me free from all my troubles.
 και ἰδοὺ καθὼς ἐμεγαλύνθη ἡ ψυχὴ σου σήμερον ἐν ταύτῃ ἐν ὀφθαλμοῖς μου οὕτως μεγαλυνθεὶ ἡ ψυχὴ μου ἐνώπιον κυρίου και σκεπάσαι με και ἐξελεῖται με ἐκ πάσης θλίψεως
- 25 Sayil di David: -Se pou Bondye beni ou, pitit gason mwen! Se pou tou sa w'ap fè mache byen! Apre sa, David al fè wout li, Sayil menm tounen lakay li.
 Then Saul said to David, May a blessing be on you, David, my son; you will do great things and without doubt you will overcome. Then David went on his way, and Saul went back to his place.
 και εἶπεν σαουλ πρὸς δαυιδ εὐλογημένος σύ τέκνον και ποιῶν ποιήσεις και δυνάμενος δυνήσει και ἀπῆλθεν δαυιδ εἰς τὴν ὁδὸν αὐτοῦ και σαουλ ἀνέστρεψεν εἰς τὸν τόπον αὐτοῦ
- 1 ¶ David di nan kè l': -Yon jou konsa Sayil ap touye m'. L'a pi bon pou mwen si m' sove al kache nan peyi Filistí a. Konsa, Sayil va sispann mache chache m' nan tout peyi pèp Izrayèl la. p'ap gen danje pou mwen ankò.
 And David said to himself, Some day death will come to me by the hand of Saul: the only thing for me to do is to get away into the land of the Philistines; then Saul will give up hope of taking me in any part of the land of Israel: and so I may be able to get away from him.
 και εἶπεν δαυιδ ἐν τῇ καρδίᾳ αὐτοῦ λέγων νῦν προστεθήσομαι ἐν ἡμέρᾳ μιᾷ εἰς χεῖρας σαουλ και οὐκ ἔστιν μοι ἀγαθὸν ἐὰν μὴ σωθῶ εἰς γῆν ἀλλοφύλων και ἀνῆ σαουλ τοῦ ζητεῖν με εἰς πᾶν ὄριον ἰσραηλ και σωθήσομαι ἐκ χειρὸς αὐτοῦ

- 2 David leve ansanm ak sisan (600) moun pa l' yo, y' ale kay Akich, pitit gason Maòk la, ki te wa lavil Gat.
So David and the six hundred men who were with him went over to Achish, the son of Maoch, king of Gath.
καὶ ἀνέστη δαυιδ καὶ οἱ τετρακόσιοι ἄνδρες μετ' αὐτοῦ καὶ ἐπορεύθη πρὸς αἰχίον υἱὸν ἀμμάχ βασιλέα γεθ
- 3 David ak mesye l' yo rete ak Akich lavil Gat ak tout fanmi yo. David te gen de madanm ak li: Akinoam, yon fanm lavil Jizreyèl ak Abigayèl, madan defen Nabal, moun lavil Kamèl.
And David and his men were living with Achish at Gath; every man had his family with him, and David had his two wives, Ahinoam of Jezreel, and Abigail of Carmel, who had been the wife of Nabal.
καὶ ἐκάθισεν δαυιδ μετὰ αἰχίον ἐν γεθ αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ ἕκαστος καὶ ὁ οἶκος αὐτοῦ καὶ δαυιδ καὶ ἀμφότεραι αἱ γυναῖκες αὐτοῦ ἀχίναμ ἡ ἐζραηλῆτις καὶ ἀβιγαῖα ἡ γυνὴ ναβὰλ τοῦ καρμηλῖου
- 4 Lè Sayil vin tande David te kouri al cache lavil Gat, li sispann mache cache l' pou mete men sou li.
And Saul, hearing that David had gone to Gath, went after him no longer.
καὶ ἀνηγγέλη τῷ σαουλ ὅτι πέφηνεν δαυιδ εἰς γεθ καὶ οὐ προσέθετο ἐτι ζητεῖν αὐτόν
- 5 David di Akich konsa: -Si ou se zanmi m' vre, ban m' yon ti plas nan yonn nan bouk andeyò yo pou m' rete. Pa gen rezon, monwa, pou m' rete viv ansanm avè ou nan kapital la.
Then David said to Achish, If now I have grace in your eyes, let me have a place in one of the smaller towns of your land, to be my living-place; for it is not right for your servant to be living with you in the king's town.
καὶ εἶπεν δαυιδ πρὸς αἰχίον εἰ δὴ εὗρηκεν ὁ δοῦλός σου χάριν ἐν ὀφθαλμοῖς σου δότωσαν δὴ μοι τόπον ἐν μιᾷ τῶν πόλεων τῶν κατ' ἄγρον καὶ καθήσομαι ἐκεῖ καὶ ἵνα τί καθῆται ὁ δοῦλός σου ἐν πόλει βασιλευομένη μετὰ σοῦ
- 6 Se konsa, jou sa a, Akich ba li lavil Ziklag. Se poutèt sa, depi jou sa a, lavil Ziklag toujou rete pou wa peyi Jida yo.
So Achish straight away gave him Ziklag; and for that reason Ziklag has been the property of the kings of Judah to this day.
καὶ ἔδωκεν αὐτῷ ἐν τῇ ἡμέρᾳ ἐκεῖνη τὴν σεκελακ διὰ τοῦτο ἐγενήθη σεκελακ τῷ βασιλεῖ τῆς ἰουδαίας ἕως τῆς ἡμέρας ταύτης
- 7 David pase ennan kat mwa ap viv nan peyi moun Filisti yo.
And David was living in the land of the Philistines for the space of a year and four months.
καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἡμερῶν ὧν ἐκάθισεν δαυιδ ἐν ἀγρῷ τῶν ἀλλοφύλων τέσσαρας μῆνας
- 8 ¶ Tanzantan, David ak mesye l' yo te konn pati al atake moun Jechou yo, moun Jizi yo ak moun Amalèk yo jouk lakay yo. Depi tout tan se pèp sa yo ki te rete nan zòn ki soti depi lavil Telayim, nan direksyon lavil Chou rive jouk peyi Lejip.
And David and his men went up and made attacks on the Geshurites and the Girzites and the Amalekites; for these were the people who were living in the land from Telam on the way to Shur, as far as Egypt.
καὶ ἀνέβανεν δαυιδ καὶ οἱ ἄνδρες αὐτοῦ καὶ ἐπετίθεντο ἐπὶ πάντα τὸν γεσιρι καὶ ἐπὶ τὸν ἀμαληκίτην καὶ ἰδοὺ ἡ γῆ κατακεῖτο ἀπὸ ἀνηκόντων ἢ ἀπὸ γελαμμουρ τεταχισμένων καὶ ἕως γῆς αἰγύπτου
- 9 Se konsa, David te dechèpiye tout peyi a, li touye fanm kou gason. Li pran mouton moun yo, bèf yo, bourik yo, chamo yo, ata rad yo. Lèfini, li tounen al jwenn Akich.
And David again and again made attacks on the land till not a man or a woman was still living; and he took away the sheep and the oxen and the asses and the camels and the clothing; and he came back to Achish.
καὶ ἔτυπτε τὴν γῆν καὶ οὐκ ἐξωογόνει ἄνδρα καὶ γυναῖκα καὶ ἐλάμβανεν ποίμνια καὶ βουκόλια καὶ ὄνους καὶ καμήλους καὶ ἱματισμόν καὶ ἀνέστρεψαν καὶ ἤρχοντο πρὸς αἰχίον
- 10 Lè Akich mande l': -Ki kote ou t' al demele ou jòdi a? David te kouri reponn li se nan zòn Negèv nan peyi Jida a, osinon nan zòn sid peyi moun Jerakmeyèl yo, ou ankò nan zòn sid teritwa moun Kayen yo.
And every time Achish said, Where have you been fighting today? David said, Against the South of Judah and the South of the Jerahmeelites and the South of the Kenites.
καὶ εἶπεν αἰχίον πρὸς δαυιδ ἐπὶ τίνα ἐπέθεσθε σήμερον καὶ εἶπεν δαυιδ πρὸς αἰχίον κατὰ νότον τῆς ἰουδαίας καὶ κατὰ νότον ἰεσμαγα καὶ κατὰ νότον τοῦ κενεζι
- 11 Men David te toujou touye tout moun, fanm kou gason, paske li t'ap di nan kè l' konsa pesonn p'ap ka al di moun lavil Gat yo sa li te fè yo. Se sa David t'ap mache fè pandan tout tan li pase nan peyi Filisti a.
Not one living man or woman did David ever take back with him to Gath, fearing that they might give an account of what had taken place, and say, This is what David did, and so has he been doing all the time while he has been living in the land of the Philistines.
καὶ ἄνδρα καὶ γυναῖκα οὐκ ἐξωογόνησεν τοῦ εἰσαγαγεῖν εἰς γεθ λέγων μὴ ἀναγγείλωσιν εἰς γεθ καθ' ἡμῶν λέγοντες τάδε δαυιδ ποιεῖ καὶ τότε τὸ δικαίωμα αὐτοῦ πάσας τὰς ἡμέρας ὡς ἐκάθητο δαυιδ ἐν ἀγρῷ τῶν ἀλλοφύλων
- 12 Akich menm te fè David konfyans. Li t'ap di nan kè l': -Msye tèlman fè moun pèp Izrayèl yo rayi l', l'ap blije rete pase tout rès lavi l' ap sèvi m'.
And Achish had belief in what David said, saying, He has made himself hated by all his people Israel, and so he will be my servant for ever.
καὶ ἐπίστευθη δαυιδ ἐν τῷ αἰχίον λέγων ἤσχηται αἰσχυνόμενος ἐν τῷ λαῷ αὐτοῦ ἐν ἰσραὴλ καὶ ἔσται μοι δοῦλος εἰς τὸν αἰῶνα

- 1 ¶ Kèk tan apre sa, moun Filisti yo sanble tout sòlda yo pou y' al goumen ak pèp Izrayèl la. Lè sa a, Akich di David: -Ou tou konnen se pou ou pati ansanm avè m' ak mesye ou yo pou n' al goumen. **Now in those days the Philistines got their forces together to make war on Israel. And Achish said to David, Certainly you and your men are to go out with me to the fight.**
καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις καὶ συναθροίζονται ἀλλόφυλοι ἐν ταῖς παρεμβολαῖς αὐτῶν ἐξελεῖν πολεμεῖν μετὰ Ἰσραὴλ καὶ εἶπεν ἀγχους πρὸς δαυὶδ γινώσκων γινώσκει ὅτι μετ' ἐμοῦ ἐξελεύσεται εἰς πόλεμον σὺ καὶ οἱ ἄνδρες σου
- 2 David reponn li: -Se moun ou mwen ye. Ou pral wè sa m' ka fè. Akich di li: -Bon! Apre sa, m'ap fè ou gad kò mwen pou tout tan. **And David said to Achish, You will see now what your servant will do. And Achish said to David, Then I will make you keeper of my head for ever.**
καὶ εἶπεν δαυὶδ πρὸς ἀγχους οὕτω νῦν γινώσκει ἃ ποιήσει ὁ δοῦλός σου καὶ εἶπεν ἀγχους πρὸς δαυὶδ οὕτως ἀρχισωματοφύλακα θήσομαι σε πάσας τὰς ἡμέρας
- 3 Samyèl te deja mouri lè sa a, tout pèp Izrayèl la te kriye kont kriye yo pou li. Apre sa, yo antere l' lavil Rama kote li te moun. Sayil te mete tout divinò deyò nan peyi a ansanm ak tout moun ki konn rele mò pou pale ak yo. **Now Samuel was dead, and all Israel, after weeping for him, had put his body in its last resting-place in Ramah, his town. And Saul had put away from the land all those who had control of spirits and who made use of secret arts.**
καὶ σαμουὴλ ἀπέθανεν καὶ ἐκόψαντο αὐτὸν πᾶς Ἰσραὴλ καὶ θάπτουσιν αὐτὸν ἐν ἀρμαθαίμ ἐν πόλει αὐτοῦ καὶ σαουλ περιεῖλεν τοὺς ἐγγαστριμύθους καὶ τοὺς γνόστους ἀπὸ τῆς γῆς
- 4 Sòlda moun Filisti yo te sanble, yo moute kan yo bò lavil Chounèm. Sayil menm sanble tout sòlda pèp Izrayèl yo, epi li moute kan l' sou mòn Gilboa. **And the Philistines came together and put their forces in position in Shunem; and Saul got all Israel together and they took up their positions in Gilboa.**
καὶ συναθροίζονται οἱ ἀλλόφυλοι καὶ ἔρχονται καὶ παρεμβάλλουσιν εἰς σομαν καὶ συναθροίζει σαουλ πάντα ἄνδρα Ἰσραὴλ καὶ παρεμβάλλουσιν εἰς γελβουε
- 5 Lè Sayil wè lame moun Filisti yo, li sot pè, kè l' pran bat byen fò. **And when Saul saw the Philistine army he was troubled, and his heart was moved with fear.**
καὶ εἶδεν σαουλ τὴν παρεμβολὴν τῶν ἀλλοφύλων καὶ ἐφοβήθη καὶ ἐξέστη ἡ καρδία αὐτοῦ σφόδρα
- 6 Se konsa, li mande Seyè a sa pou l' fè. Men, Seyè a pa ba li ankenn repons, ni nan rèv, ni avèk ourim yo, ni nan mesaj pwofèt yo. **And when Saul went for directions to the Lord, the Lord gave him no answer, by a dream or by the Ùrim or by the prophets.**
καὶ ἐπηρώτησεν σαουλ διὰ κυρίου καὶ οὐκ ἀπεκρίθη αὐτῷ κύριος ἐν τοῖς ἐνυπνίοις καὶ ἐν τοῖς δῆλοις καὶ ἐν τοῖς προφήταις
- 7 ¶ Lè sa a, Sayil rele moun k'ap sèvi avè l' yo, li ba yo lòd sa a: -Al chache kote nou ka jwenn yon fanm ki konn rele mò pou l' travay pou mwen. Yo reponn li: -Gen yonn lavil Andò. **Then Saul said to his servants, Get me a woman who has control of a spirit so that I may go to her and get directions. And his servants said to him, There is such a woman at En-dor.**
καὶ εἶπεν σαουλ τοῖς παισὶν αὐτοῦ ζητήσατέ μοι γυναῖκα ἐγγαστρίμυθον καὶ πορεύσομαι πρὸς αὐτήν καὶ ζητήσω ἐν αὐτῇ καὶ εἶπαν οἱ παῖδες αὐτοῦ πρὸς αὐτὸν ἰδοὺ γυνὴ ἐγγαστρίμυθος ἐν ἀενδωρ
- 8 Sayil mete lòt kalite rad sou li, li maske. Li leve, li pati ak de moun pa l'. Yo rive kay fanm lan nan mitan lannwit. Sayil di fanm lan: -M' pral ba ou non yon mò pou ou rele pou mwen. Rele li pou mwen tanpri, pou m' konnen sa ki pral rive m'. **So Saul, putting on other clothing, so that he might not be seen to be the king, took two men with him and went to the woman by night; and he said, Now, with the help of the spirit which you have, make the person whose name I will give you come up.**
καὶ συνεκαλύψατο σαουλ καὶ περιεβάλετο ἱμάτια ἕτερα καὶ πορεύεται αὐτὸς καὶ δύο ἄνδρες μετ' αὐτοῦ καὶ ἔρχονται πρὸς τὴν γυναῖκα νυκτὸς καὶ εἶπεν αὐτῇ μάντευσαι δὴ μοι ἐν τῷ ἐγγαστριμύθῳ καὶ ἀνάγαγέ μοι ὃν ἐὰν εἶπω σοι
- 9 Men, fanm lan di l': -Ou konnen sa wa Sayil te fè a pa vre? Li te mete tout divinò ak tout moun k'ap pale ak mò deyò nan peyi a wi. Poukisa atò w'ap seye pran m' nan plan pou fè yo touye m'?' **And the woman said to him, But you have knowledge of what Saul has done, how he has put away out of the land those who have control of spirits and the users of secret arts: why would you, by a trick, put me in danger of death?**
καὶ εἶπεν ἡ γυνὴ πρὸς αὐτὸν ἰδοὺ δὴ σὺ οἶδας ὅσα ἐποίησεν σαουλ ὡς ἐξωλέθρευσεν τοὺς ἐγγαστριμύθους καὶ τοὺς γνόστους ἀπὸ τῆς γῆς καὶ ἵνα τί σὺ παγιδεύεις τὴν ψυχὴν μου θανατώσαι αὐτήν
- 10 Sayil pran non Bondye fè sèman, li di: -Devan Seyè ki vivan an, mwen fè sèman yo p'ap fè ou anyen pou zafè sa a. **And Saul made an oath to her by the Lord, saying, By the living Lord, no punishment will come to you for this.**
καὶ ὅμοσεν αὐτῇ σαουλ λέγων ζῆ κύριος εἰ ἀπαντήσεται σοι ἀδικία ἐν τῷ λόγῳ τούτῳ
- 11 Fanm lan di l': -Ki moun pou m' rele pou ou? Li reponn: -Rele Samyèl pou mwen. **Then the woman said, Who am I to let you see? And he said, Make Samuel come up for me.**
καὶ εἶπεν ἡ γυνὴ τίνα ἀναγάγω σοι καὶ εἶπεν τὸν σαμουὴλ ἀνάγαγέ μοι
- 12 Lè madanm lan wè Samyèl, li pete rele, li di Sayil: -Poukisa ou twonpe m' konsa? Ou se wa Sayil! **And the woman saw that it was Saul, and she gave a loud cry, and said to Saul, Why have you made use of deceit? for you are Saul.**
καὶ εἶδεν ἡ γυνὴ τὸν σαμουὴλ καὶ ἀνεβόησεν φωνὴ μεγάλη καὶ εἶπεν ἡ γυνὴ πρὸς σαουλ ἵνα τί παρελογίσω με καὶ σὺ εἶ σαουλ

- 13 Wa a di l': -Ou pa bezwen pè. Kisa ou wè? Fanm lan di Sayil: -Mwen wè yon lespri k'ap moute sotì anba tè a.
And the king said to her, Have no fear: what do you see? And the woman said to Saul, I see a god coming up out of the earth.
 και ειπεν αυτη ο βασιλευς μη φοβου ειπὸν τινα εδρακας και ειπεν αυτη θεουδ εδρακα αναβαινοντα εκ της γης
- 14 Wa a di l': -Kisa ou wè li sanble? Fanm lan reponn: -Se yon vye granmoun gason k'ap moute la a. Li vlope nan yon gwo dra. Lè sa a, Sayil vin konnen se te Samyèl. Li tonbe ajenou, li bese tèt li jouk atè.
And he said to her, What is his form? And she said, It is an old man coming up covered with a robe. And Saul saw that it was Samuel, and with his face bent down to the earth he gave him honour.
 και ειπεν αυτη τι εγνωσ και ειπεν αυτη ανδρα ορθιον αναβαινοντα εκ της γης και ουτος διπλοϊδα αναβεβλημενος και εγνω σαουλ οτι σαμουηλ ουτος και εκυψεν επι προσωπον αυτου επι την γην και π ροσεκυνησεν αυτη
- 15 ¶ Samyèl di Sayil: -Poukisa ou detounen m' konsa? Poukisa ou fè m' remoute la a en? Sayil di li: -Mwen nan gwo tèt chaje: Moun Filisti yo ap fè m' lagè. Epi Bondye vire do ban mwen. Li pa pale avè m' ankò, ni nan rèv, ni nan mesaj pwofèt yo. Se poutèt sa, mwen fè rele ou pou ou ka fè m' konnen sa pou m' fè.
And Samuel said to Saul, Why have you come up, troubling my rest? And Saul in answer said, I am in great danger; for the Philistines are making war on me, and God has gone away from me and will no longer give me any answer, by the prophets or by dreams: so I have sent for you to make clear to me what I am to do.
 και ειπεν σαμουηλ ινα τι παρηνώγησάς μοι αναβηναι με και ειπεν σαουλ θλιβομαι σφοδρα και οι αλλόφουλοι πολεμουσιν εν εμοι και ο θεος αφεστηκεν απ' εμου και ουκ επακήκοεν μοι ετι και εν χειρι των προφητων και εν τοις ενυπνιοις και νυν κέκληκά σε γνωρίσαι μοι τι ποιήσω
- 16 Samyèl di l': -Koulye a Seyè a vire do ba ou, li tounen lènmi ou, poukisa se mwen menm w'ap mande bagay konsa?
And Samuel said, Why do you put your questions to me, seeing that God has gone away from you and is on the side of him who is against you?
 και ειπεν σαμουηλ ινα τι επρωτησ με και κύριος αφεστηκεν από σου και γέγονεν μετά του πλησιον σου
- 17 Seyè a annik fè sa li te di m' di ou la: li wete gouvènman an nan men ou, li bay David li pito.
And the Lord himself has done what I said: the Lord has taken the kingdom out of your hand and given it to your neighbour David;
 και πεποιθηκεν κύριος σοι καθως ελάλησεν εν χειρι μου και διαρρήξει κύριος την βασιλειαν σου εκ χειρός σου και δώσει αυτην τω πλησιον σου τω δαυιδ
- 18 Ou pa t' koute sa Seyè a te di ou, ou pa t' detwi moun Amalèk yo nèt ansanm ak tou sa yo te genyen. Se poutèt sa Seyè a fè ou sa li fè ou jòdi a.
Because you did not do what the Lord said, and did not give effect to his burning wrath against Amalek. So the Lord has done this thing to you today.
 διότι ουκ ηκουσας φωνης κυριου και ουκ εποίησας θυμόν οργης αυτου εν αμαληκ δια τουτο το ρήμα εποίησεν κύριος σοι τη ημέρα ταυτη
- 19 Li pral lage ou ansanm ak tout pèp Izrayèl la nan men moun Filisti yo. Denmen lè konsa, ni ou menm ni pitit gason ou yo ap menm kote avè m'. Seyè a pral lage lame pèp Izrayèl la nan men moun Filisti yo.
And more than this, the Lord will give Israel up with you into the hands of the Philistines: and tomorrow you and your sons will be with me: and the Lord will give up the army of Israel into the hands of the Philistines.
 και παραδώσει κύριος τον ισραηλ μετά σου εις χειρας αλλοφύλων και αυριον συ και οι υιοί σου μετά σου πεσουνται και την παρεμβολήν ισραηλ δώσει κύριος εις χειρας αλλοφύλων
- 20 ¶ Tande Sayil tande sa, li tonbe tou long atè, li te pè akòz pawòl Samyèl te di l' la a. Li te fèb anpil tou, paske li pa t' manje anyen depi maten.
Then Saul went down flat on the earth, and was full of fear because of Samuel's words: and there was no strength in him, for he had taken no food all that day or all that night.
 και εσπευσεν σαουλ και επεσεν εστηκως επι την γην και εφοβηθη σφοδρα από των λόγων σαμουηλ και ισχυς εν αυτη ουκ ην ετι ου γαρ εφαγεν αρτον ολην την ημέραν και ολην την νύκτα εκείνη
- 21 Fanm lan al jwenn Sayil atè a, li wè jan Sayil t'ap tranble tèlman li te pè. Li di l' konsa: -Tanpri, mè, tande sa m'ap di ou: Mwen te mete lavi m' an danje pou m' te fè sa ou te mande m' fè a.
And the woman came to Saul and saw that he was in great trouble, and said to him, See now, your servant has given ear to your words, and I have put my life in danger by doing what you said.
 και εισηλθεν η γυνη πρὸς σαουλ και ειδεν οτι εσπευσεν σφοδρα και ειπεν πρὸς αυτον ιδου δη ηκουσεν η δούλη σου της φωνης σου και εθεμην την ψυχην μου εν τη χειρι μου και ηκουσα τουδ λόγουσ ο υς ελάλησάς μοι
- 22 Koulye a, tanpri, tande sa m'ap di ou. Ou pral fè sa m'a pral di ou la a: Kite m' al pare yon ti manje pou ou. W'a manje, w'a pran fòs ankò pou ou ka al fè wout ou.
So now, give ear to the voice of your servant, and let me give you a little bread; and take some food to give you strength when you go on your way.
 και νυν ακουσον δη φωνης της δούλης σου και παραθήσω ενόπιόν σου ψωμόν αρτου και φάγε και εσται εν σοι ισχυς οτι πορευση εν οδω
- 23 Sayil refize, li di li p'ap manje anyen. Men mesye ki te avè l' yo ansanm ak fanm lan pale avè l', yo fè l' tande rezon. Bout pou bout, li dakò, li leve sot atè a, li chita sou kabann lan.
But he would not, saying, I have no desire for food. But his servants, together with the woman, made him take food, and he gave way to them. So he got up from the earth, and took his seat on the bed.
 και ουκ εβουλήθη φαγειν και παρεβιάζοντο αυτον οι παιδες αυτου και η γυνη και ηκουσεν της φωνης αυτων και ανεστη από της γης και εκάθισεν επι τον δίφρον
- 24 Fanm lan te gen yon ti bèf li t'ap angrese lakay li. Li prese touye l'. Apre sa, li pran farin, li fè pat avè l', li kwit kèk ti pen san ledven.
And the woman had in the house a young cow, made fat for food; and she put it to death straight away; and she took meal and got it mixed and made unleavened bread;
 και τη γυναικι ην δάμαλις νομάς εν τη οικία και εσπευσεν και εθυσεν αυτην και ελαβεν αλευρα και εφόρασεν και εψαψεν αζυμα

- 25 Li pote tout bagay sa yo devan Sayil ak mesye l' yo. Yo manje. Lèfini, lannwit lan menm yo leve, yo pati.
And she put it before Saul and his servants, and they had a meal. Then they got up and went away the same night.
καὶ προσήγαγεν ἐνώπιον σαουλ καὶ ἐνώπιον τῶν παιδῶν αὐτοῦ καὶ ἔφαγον καὶ ἀνέστησαν καὶ ἀπῆλθον τὴν νύκτα ἐκεῖνην
- 1 ¶ Moun Filisti yo sanble tout sòlda yo nèl lavil Afèk. Moun Izrayèl yo menm te moute kan yo bò sous ki nan Fon Jizreyèl la.
Now the Philistines got all their army together at Aphek; and the Israelites put their forces in position by the fountain in Jezreel.
καὶ συναθροίζουσιν ἄλλοφύλοι πάσας τὰς παρεμβολὰς αὐτῶν εἰς ἀφεκ καὶ ἰσραηλ παρενέβαλεν ἐν αενδωρ τῇ ἐν ἰεζραελ
- 2 Senk chèf moun Filisti yo te pran devan, yo t'ap mache yonn dèyè lòt ak divizyon lame yo. Yo te gen batayon san sòlda ak rejiman mil sòlda. David t'ap mache dèyè nèl avèk mesye l' yo ansanm ak Akich.
And the lords of the Philistines went on with their hundreds and their thousands, and David and his men came after with Achish.
καὶ σατράπαι ἄλλοφύλων παρεπορεύοντο εἰς ἑκατοντάδας καὶ χιλιάδας καὶ δαυὶδ καὶ οἱ ἄνδρες αὐτοῦ παρεπορεύοντο ἐπ' ἐσχάτων μετὰ ἀγγου
- 3 Lòt chèf moun Filisti yo di konsa: -Sa bann ebre sa yo ap fè la a? Akich reponn yo: -Se David, yonn nan mesye ki t'ap sèvi ak Sayil, wa pèp Izrayèl la. Li gen kèk tan depi li avè m'. Depi jou li kite wa pèp Izrayèl la pou li vin jwenn mwen, mwen pa janm jwenn anyen pou m' repwoche l' jouk jounen jòdi a.
Then the rulers of the Philistines said, What are these Hebrews doing here? And Achish said to the rulers of the Philistines, Is this not David, the servant of Saul the king of Israel, who has been with me for a year or two, and I have never seen any wrong in him from the time when he came to me till now?
καὶ εἶπον οἱ σατράπαι τῶν ἄλλοφύλων τίνες οἱ διαπορευόμενοι οὗτοι καὶ εἶπεν ἀγγου πρὸς τοὺς στρατηγοὺς τῶν ἄλλοφύλων οὐχ οὗτος δαυὶδ ὁ δοῦλος σαουλ βασιλέως ἰσραηλ γέγονεν μεθ' ἡμῶν ἡμέρας τοῦτο δεύτερον ἔτος καὶ οὐχ εὔρηκα ἐν αὐτῷ οὐθὲν ἄφ' ἧς ἡμέρας ἐπέπεσον πρὸς με καὶ ἕως τῆς ἡμέρας ταύτης
- 4 Men, lòt chèf moun Filisti yo move sou Akich, yo di l' konsa: -Voye nonm sa a ale. Fè l' tounen nan lavil ou te ba li pou l' rete a. Pa kite l' al goumen avèk nou pou pandan batay la li pa vire sou do nou. Sa ka ba l' yon bèl okazyon pou l' touye moun nou yo, epi pou l' byen ankò ak mèl li.
But the rulers of the Philistines were angry with him, and said to him, Make the man go back to the place you have given him; do not let him go down with us to the fight, or he may be turned against us and be false to us: for how will this man make peace with his lord? will it not be with the heads of these men?
καὶ ἐλυπήθησαν ἐπ' αὐτῷ οἱ στρατηγοὶ τῶν ἄλλοφύλων καὶ λέγουσιν αὐτῷ ἀπόστρεψον τὸν ἄνδρα εἰς τὸν τόπον αὐτοῦ οὗ κατέστησας αὐτὸν ἐκεῖ καὶ μὴ ἐρχέσθω μεθ' ἡμῶν εἰς τὸν πόλεμον καὶ μὴ γινέσθω ἐπίβουλος τῆς παρεμβολῆς καὶ ἐν τίνι διαλλαγῆσεται οὗτος τῷ κυρίῳ αὐτοῦ οὐχὶ ἐν ταῖς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων
- 5 Lèfini, fòk nou pa bliye, se David wi. Se pou li medam yo te fè chante sa a lè yo t'ap danse a. Chante a te pati konsa: Sayil desann mil. David desann dimil.
Is this not David, who was named in their songs, when in the dance they said to one another, Saul has put to death thousands, and David tens of thousands?
οὐχ οὗτος δαυὶδ ὃς ἐξηρχον ἐν χοροῖς λέγοντες ἐπάταξεν σαουλ ἐν χιλιάσιν αὐτοῦ καὶ δαυὶδ ἐν μυριάσιν αὐτοῦ
- 6 ¶ Akich rele David, li di l' konsa: -Mwen pran Seyè ki vivan an pou temwen, ou se yon nèg serye, ou toujou kenbe pawòl ou avè m'. Se ta tout plezi m' pou m' ta toujou wè ou la avè m' nan tout antre sotif m' nan batay la. Paske, depi jou ou te vin jwenn mwen an rive jòdi a, mwen pa janm jwenn anyen ou fè ki mal. Men, mesye chèf yo pa fè ou konfyans.
Then Achish sent for David and said to him, By the living Lord, you are upright, and everything you have done with me in the army has been pleasing to me: I have seen no evil in you from the day when you came to me till now: but still, the lords are not pleased with you.
καὶ ἐκάλεσεν ἀγγου τὸν δαυὶδ καὶ εἶπεν αὐτῷ ζῆ κύριος ὅτι εὐθὺς σὺ καὶ ἀγαθὸς ἐν ὀφθαλμοῖς μου καὶ ἡ ἐξοδός σου καὶ ἡ εἰσοδός σου μετ' ἐμοῦ ἐν τῇ παρεμβολῇ καὶ ὅτι οὐχ εὔρηκα κατὰ σοῦ κακία ν ἄφ' ἧς ἡμέρας ἦκεις πρὸς με ἕως τῆς σήμερον ἡμέρας καὶ ἐν ὀφθαλμοῖς τῶν σατραπῶν οὐκ ἀγαθὸς σὺ
- 7 Konsa, tounen al lakay ou ak kè poze. Epi, piga ou janm fè anyen ki pa fè yo plezi, tande!
So now go back, and go in peace, so that you do not make the lords of the Philistines angry.
καὶ νῦν ἀνάστρεφε καὶ πορεύου εἰς εἰρήνην καὶ οὐ μὴ ποιήσεις κακίαν ἐν ὀφθαλμοῖς τῶν σατραπῶν τῶν ἄλλοφύλων
- 8 David reponn li: -Men, mèl mwen, kisa m' fè? Depi premye jou mwen prezante lakay ou pou m' sèvi ou rive jòdi a, ou pa janm jwenn anyen mwen fè ki mal. Poukisa ou pa vle mwen vin goumen bò kote ou, monwa, mèl mwen, kont lènmi ou yo?
And David said to Achish, But what have I done? what have you seen in your servant while I have been with you till this day, that I may not go and take up arms against those who are now making war on my lord the king?
καὶ εἶπεν δαυὶδ πρὸς ἀγγου τί πεποίηκά σοι καὶ τί εἶδες ἐν τῷ δούλῳ σου ἄφ' ἧς ἡμέρας ἤμην ἐνώπιόν σου καὶ ἕως τῆς ἡμέρας ταύτης ὅτι οὐ μὴ ἔλθω πολεμῆσαι τοὺς ἐχθροὺς τοῦ κυρίου μου τοῦ βασιλέως
- 9 Akich reponn David: -Ou pa bezwen di m' anyen! Pou mwen, ou bon tankou yon zanj Bondye. Men, sa ou vle m' fè? Lòt chèf yo di ou pa pral avèk nou nan batay la.
And Achish in answer said, It is true that in my eyes you are good, like an angel of God: but still, the rulers of the Philistines have said, He is not to go up with us to the fight.
καὶ ἀπεκρίθη ἀγγου πρὸς δαυὶδ οἶδα ὅτι ἀγαθὸς σὺ ἐν ὀφθαλμοῖς μου ἀλλ' οἱ σατράπαι τῶν ἄλλοφύλων λέγουσιν οὐχ ἦξει μεθ' ἡμῶν εἰς πόλεμον

- 10 Koulve a, David, denmen maten, ou pral leve bonè bonè, ansanm ak tout mesye ki te vire do bay Sayil, mèt ou a, pou yo te vin avè ou bò isit la vin jwenn mwen. Kou bajou kase n'a pati al fè wout nou.
So get up early in the morning, with the servants of your lord who are with you, and go to the place I have given you, and have no evil design in your heart, for you are good in my eyes; but when there is light enough in the morning, go away.
 και νῦν ὀρθρισον τὸ πρωὶ σὺ καὶ οἱ παῖδες τοῦ κυρίου σου οἱ ἥκοντες μετὰ σοῦ καὶ πορεύεσθε εἰς τὸν τόπον οὗ κατέστησα ὑμᾶς ἐκεῖ καὶ λόγον λοιμὸν μὴ θῆς ἐν καρδίᾳ σου ὅτι ἀγαθὸς σὺ ἐνώπιόν μου καὶ ὀρθρίσατε ἐν τῇ ὁδῷ καὶ φωτισάτω ἡμῖν καὶ πορευθήτε
- 11 Konsa vre, nan denmen maten, bonè bonè David leve ansanm ak tout mesye l' yo, yo pati, yo tounen nan peyi Filisti a. Lame moun Filisti yo menm pran chemen pou yo ale Jizreyèl.
So David and his men got up early in the morning to go back to the land of the Philistines. And the Philistines went up to Jezreel.
 και ὄρθρισεν δαυιδ αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ ἀπελθεῖν καὶ φυλάσσειν τὴν γῆν τῶν ἀλλοφύλων καὶ οἱ ἀλλόφυλοι ἀνέβησαν πολεμεῖν ἐπὶ ἰσραηλ
- 1 ¶ De jou apre, David rive lavil Ziklag ansanm ak mesye l' yo. Moun Amalèk yo te gen tan anvayi tout zòn Negèv nan peyi Jida. Yo te atake lavil Ziklag tou, yo te boule lavil la nèt.
Now when David and his men came to Ziklag on the third day, the Amalekites had made an attack on the South and on Ziklag, and had overcome Ziklag and put it on fire;
 και ἐγενήθη εἰσελθόντος δαυιδ καὶ τῶν ἀνδρῶν αὐτοῦ εἰς σεκελακ τῇ ἡμέρᾳ τῇ τρίτῃ καὶ αμαλικ ἐπέθετο ἐπὶ τὸν νότον καὶ ἐπὶ σεκελακ καὶ ἐπάταξεν τὴν σεκελακ καὶ ἐνετόρισεν αὐτὴν ἐν πυρὶ
- 2 Lèfini, yo te pran tout fanm yo ak tout rès moun ki te la yo, timoun kou gramoun, yo te pati ak yo. Yo pa t' touye pesonn, men yo te pran tout moun, yo pati ak yo al fè wout yo.
And had made the women and all who were there, small and great, prisoners: they had not put any of them to death, but had taken them all away.
 και τὰς γυναῖκας καὶ πάντα τὰ ἐν αὐτῇ ἀπὸ μικροῦ ἕως μεγάλου οὐκ ἐθανάτωσαν ἄνδρα καὶ γυναῖκα ἀλλ' ἤχμαλώτευσαν καὶ ἀπῆλθον εἰς τὴν ὁδὸν αὐτῶν
- 3 Lè David rive ak mesye l' yo, yo jwenn lavil la te boule nèt epi madanm yo, pitit gason yo ak pitit fi yo pa t' la. Moun yo te pati ak yo tout.
And when David and his men came to the town, they saw that it had been burned down, and their wives and their sons and daughters had been made prisoners.
 και ἦλθεν δαυιδ καὶ οἱ ἄνδρες αὐτοῦ εἰς τὴν πόλιν καὶ ἰδοὺ ἐμπεπύρισται ἐν πυρὶ αἱ δὲ γυναῖκες αὐτῶν καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ θυγατέρες αὐτῶν ἠχμαλωτευμένοι
- 4 David ak mesye l' yo pran rele, yo kriye jouk yo pa kapab ankò.
Then David and the people who were with him gave themselves up to weeping till they were able to go on weeping no longer.
 και ἤρην δαυιδ καὶ οἱ ἄνδρες αὐτοῦ τὴν φωνὴν αὐτῶν καὶ ἐκλαυσαν ἕως οὗτου οὐκ ἦν ἐν αὐτοῖς ἰσχυρὸς ἔτι κλαίειν
- 5 Moun yo te pati ak de madanm David yo tou, Akinoam, moun lavil Jizreyèl ak Abigayèl, madan defen Nabal, moun lavil Kamèl.
And David's two wives, Ahinoam of Jezreel and Abigail, the wife of Nabal of Carmel, had been made prisoners.
 και ἀμφότεραι αἱ γυναῖκες δαυιδ ἠχμαλωτεύθησαν αχινοομ ἡ ἐζραηλῆτις καὶ αβιγαια ἡ γυνὴ ναβαλ τοῦ καρμηλίου
- 6 David te nan gwo tèt chaje paske mesye l' yo te fache anpil deske yo te pèdi pitit gason yo ak pitit fi yo, yo te fè lide touye David ak kout wòch. Men, Seyè a, Bondye li a, te ba l' kont kouraj.
And David was greatly troubled; for the people were talking of stoning him, because their hearts were bitter, every man sorrowing for his sons and his daughters: but David made himself strong in the Lord his God.
 και ἐθλιβη δαυιδ σφόδρα ὅτι εἶπεν ὁ λαὸς λιθοβολῆσαι αὐτόν ὅτι κατῶδυνος ψυχὴ παντὸς τοῦ λαοῦ ἐκάστου ἐπὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐπὶ τὰς θυγατέρας αὐτοῦ καὶ ἐκραταιώθη δαυιδ ἐν κυρίῳ θεῷ αὐτοῦ
- 7 ¶ David rele Abyata, prèt la, pitit gason Akimèlèk la, li di l' konsa: -Pote jile Bondye a isit ban mwen! Abyata pote jile Bondye a bay David.
And David said to Abiathar the priest, the son of Ahimelech, Come here to me with the ephod. And Abiathar took the ephod to David.
 και εἶπεν δαυιδ πρὸς αβιαθαρ τὸν ἱερέα υἱὸν αχιμελεχ προσάγαγε τὸ εφοῦδ
- 8 David pale ak Seyè a, li di li: -Eske se pou m' ale dèyè bann moun sa yo? Eske m'a rapouswiv yo? Seyè a di li: -Ou mèt ale dèyè yo. W'a rapouswiv yo, epi w'a sove moun yo fè prizonye yo.
Then David, questioning the Lord, said, Am I to go after this band? will I be able to overtake them? And in answer he said, Go after them, for you will certainly overtake them, and get back everything.
 και ἐπηρώτησεν δαυιδ διὰ τοῦ κυρίου λέγων εἰ καταδιώξω ὀπίσω τοῦ γεδδουρ τούτου εἰ καταλήμψομαι αὐτούς καὶ εἶπεν αὐτῷ καταδίωκε ὅτι καταλαμβάνον καταλήμψη καὶ ἐξαιρούμενος ἐξελεῖ
- 9 Se konsa David pati avèk sisan (600) mesye ki te avè l' yo. Lè yo rive nan ravin Bezò a, gen kèk nan mesye yo ki rete la.
So David went, and his six hundred men went with him, and they came to the stream Besor.
 και ἐπορεύθη δαυιδ αὐτὸς καὶ οἱ ἑξακόσιοι ἄνδρες μετ' αὐτοῦ καὶ ἔρχονται ἕως τοῦ χειμάρρου βοσορ καὶ οἱ περισσοὶ ἔστησαν
- 10 David menm kontinye sou wout li avèk katsan (400) moun. Lòt desan (200) yo te rete paske yo te bouke anpil, yo pa t' gen fòs pou yo te travèse dlo Bezò a.
And David, with four hundred men, went on: but two hundred of them were overcome with weariness, and not able to go across the stream.
 και κατεδίωξεν ἐν τετρακοσίοις ἀνδράσιν ὑπέστησαν δὲ διακόσιοι ἄνδρες οἵτινες ἐκάθισαν πέραν τοῦ χειμάρρου τοῦ βοσορ

- 11 Mesye ki t' ale avèk David yo jwenn yon moun peyi Lejip nan zòn lan. Yo mennen l' bay David. Yo ba li manje, yo ba li bwè.
And in the fields they saw an Egyptian whom they took to David, and they gave him bread, and he had a meal, and they gave him water for drink;
 και εὐρίσκουσιν ἄνδρα αἰγύπτιον ἐν ἀγρῷ και λαμβάνουσιν αὐτὸν και ἄγουσιν αὐτὸν πρὸς δαυιδ ἐν ἀγρῷ και διδόασιν αὐτῷ ἄρτον και ἔφαγεν και ἐπότισαν αὐτὸν ὕδωρ
- 12 Yo ba li yon moso gato figrans ak de grap rezen chèch. Lè li fin manje, li reprann fòs, paske depi twa jou twa nwit li pa t' manje anyen, ni li pa t' janm bwè dlo.
And they gave him part of a cake of figs and some dry grapes; and after the food, his spirit came back to him, for he had had no food or drink for three days and nights.
 και διδόασιν αὐτῷ κλάσμα παλάθης και ἔφαγεν και κατέστη τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ ὅτι οὐ βεβρώκει ἄρτον και οὐ πεπόκει ὕδωρ τρεῖς ἡμέρας και τρεῖς νύκτας
- 13 David mande l': -Ki moun ki mèt ou? Moun ki bò ou ye? Li reponn: -Mwen se moun peyi Lejip, esklav yonn nan moun Amalèk yo. Jòdi a fè twa jou depi mèt mwen kite m' dèyè, paske mwen te malad.
And David said to him, Whose man are you and where do you come from? And he said, I am a young man of Egypt, servant to an Amalekite; and my master went on without me because three days back I became ill.
 και εἶπεν αὐτῷ δαυιδ τίνος σὺ εἶ και πόθεν εἶ και εἶπεν τὸ παιδάριον τὸ αἰγύπτιον ἐγὼ εἰμι δοῦλος ἀνδρὸς αμαληκίτου και κατέλιπέν με ὁ κύριός μου ὅτι ἠνωχλήθην ἐγὼ σήμερον τριταῖος
- 14 Nou te anvayi zòn Negèv kote keretyen yo rete a. Apre sa, nou pase nan zòn Negèv ki nan peyi Jida a, ak zòn Negèv ki nan peyi Kalèb la. Lèfini, nou mete dife nan lavil Ziklag.
We made an attack on the south part of the country of the Cherethites, and on the land which is Judah's, and on the south of Caleb; and we put Ziklag on fire.
 και ἡμεῖς ἐπεθέμεθα ἐπὶ νότον τοῦ χολθι και ἐπὶ τὰ τῆς ἰουδαίας μέρη και ἐπὶ νότον χελουβ και τὴν σεκελακ ἐνεπυρίσαμεν ἐν πυρὶ
- 15 David mande l': -Eske ou ka mennen nou kote bann moun sa yo ye a? Li reponn li: -Si ou pran Bondye pou temwen pou ou pwomèt mwen ou p'ap touye m', ni ou p'ap lage m' nan men mèt mwen an, m'ap mennen ou kote yo ye a.
And David said to him, Will you take me down to this band? And he said, If you give me your oath that you will not put me to death or give me up to my master, I will take you to them.
 και εἶπεν πρὸς αὐτὸν δαυιδ εἰ κατάξεις με ἐπὶ τὸ γεδδουρ τοῦτο και εἶπεν ὁμοσον δὴ μοι κατὰ τοῦ θεοῦ μὴ θανατώσειν με και μὴ παραδοῦναι με εἰς χεῖρας τοῦ κυρίου μου και κατάξω σε ἐπὶ τὸ γεδδουρ τοῦτο
- 16 Li mennen David kote moun Amalèk yo ye a. Moun Amalèk yo te gaye toupatou. Sa ki t'ap manje t'ap manje, sa ki t'ap bwè t'ap bwè. Yo t'ap fè fèt paske yo te piye anpil bagay kay moun Filisti yo ak kay moun peyi Jida yo.
And when he had taken him down, they saw them all, seated about on all sides, feasting and drinking among all the mass of goods which they had taken from the land of the Philistines and the land of Judah.
 και κατήγαγεν αὐτὸν ἐκεῖ και ἰδοὺ οὗτοι διακεχυμένοι ἐπὶ πρόσωπον πάσης τῆς γῆς ἐσθιοντες και πινοντες και ἐορτάζοντες ἐν πᾶσι τοῖς σκύλοις τοῖς μεγάλοις οἷς ἔλαβον ἐκ γῆς ἀλλοφύλων και ἐκ γῆς ἰουδα
- 17 Nan denmen, granmaten David atake yo, li goumen ak yo jouk nan aswè. Pesonn pa t' chape, an wetan katsan (400) jenn gason ki moute kèk chamo epi ki gen tan kouri ale.
And David went on fighting them from evening till the evening of the day after; and not one of them got away but only four hundred young men who went in flight on camels.
 και ἦλθεν ἐπ' αὐτοὺς δαυιδ και ἐπάταξεν αὐτοὺς ἀπὸ ἑσπέρου ἕως δεῦλης και τῆ ἐπαύριον και οὐκ ἐσώθη ἐξ αὐτῶν ἀνὴρ ὅτι ἄλλ' ἢ τετρακόσια παιδάρια ἃ ἦν ἐπιβεηκότα ἐπὶ τὰς καμήλους και ἔφυγον
- 18 David sove dènye sa moun Amalèk yo te pran nan piyay yo a. Li sove de madanm li yo tou.
And David got back everything the Amalekites had taken; and he got back his two wives.
 και ἀφείλατο δαυιδ πάντα ἃ ἔλαβον οἱ αμαληκῖται και ἀμφοτέρας τὰς γυναῖκας αὐτοῦ ἐξείλατο
- 19 David mennen tout pitit fi ak tout pitit gason mesye l' yo tounen ansanm ak tout bagay moun Amalèk yo te pran nan piyay yo a. Pa t' manke anyen.
There was no loss of anything, small or great, sons or daughters or goods or anything which they had taken away: David got it all back.
 και οὐ διεφώνησεν αὐτοῖς ἀπὸ μικροῦ ἕως μεγάλου και ἀπὸ τῶν σκύλων και ἕως υἰῶν και θυγατέρων και ἕως πάντων ὧν ἔλαβον αὐτῶν τὰ πάντα ἐπέστρεψεν δαυιδ
- 20 Lèfini, li pran tout bann mouton ak bèf yo tou. Mesye yo t'ap pouse bèt yo devan, yo t'ap di: -Men, tou sa David pran pou li nan batay la.
And they took all the flocks and herds, and driving them in front of him, said, These are David's.
 και ἔλαβεν δαυιδ πάντα τὰ ποίμνια και τὰ βουκόλια και ἀπήγαγεν ἔμπροσθεν τῶν σκύλων και τοῖς σκύλοις ἐκεῖνοις ἐλέγετο ταῦτα τὰ σκύλα δαυιδ
- 21 ¶ David t'ap tounen, li rive bò desan (200) mesye li te kite bò ravin Bezò a paske yo te twò fèb pou ale avè l'. Yo mache vin kontre David ansanm ak lòt mesye l' yo. David mache al jwenn yo, li di yo bèl bonjou.
And David came to the two hundred men, who because of weariness had not gone with him, but were waiting at the stream Besor: and they went out, meeting David and the people who were with him; and when they came near them, they said, How are you?
 και παραγίνεται δαυιδ πρὸς τοὺς διακοσίους ἀνδρας τοὺς ἐκλυθέντας τοῦ πορεύεσθαι ὀπίσω δαυιδ και ἐκάθισεν αὐτοὺς ἐν τῷ χειμάρρῳ τῷ βοσορ και ἐξῆλθον εἰς ἀπάντησιν δαυιδ και εἰς ἀπάντησιν τοῦ λαοῦ τοῦ μετ' αὐτοῦ και προσήγαγεν δαυιδ ἕως τοῦ λαοῦ και ἠρώτησαν αὐτὸν τὰ εἰς εἰρήνην

- 22 Men, pami mesye ki t' ale avèk David yo, te gen kèk malveyan ak vòryen ki t'ap di: -Mesye sa yo pa t' ale avèk nou. Nou p'ap ba yo anyen nan sa nou pran an. N'ap annik renmèt yo madanm yo ak pitit yo pou y' al fè wout yo.
Then the bad and good-for-nothing men among those who went with David said, Because they did not go with us, we will give them nothing of the goods which we have got back, but only to every man his wife and children, so that he may take them and go.
καὶ ἀπεκρίθη πᾶς ἀνὴρ λοιμὸς καὶ πονηρὸς τῶν ἀνδρῶν τῶν πολεμιστῶν τῶν πορευθέντων μετὰ δαυὶδ καὶ εἶπαν ὅτι οὐ κατεδίωξαν μεθ' ἡμῶν οὐ δόσομεν αὐτοῖς ἐκ τῶν σκύλων ὧν ἐξελάμεθα ὅτι ἂλλ' ἢ ἕκαστος τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα αὐτοῦ ἀπαγέσθωσαν καὶ ἀποστρέψωσαν
- 23 Men David di yo konsa: -Frè m' yo, nou pa ka fè sa ak sa Seyè a ban nou! Li pa kite anyen rive nou, li lage bann moun ki te vin piye nou yo nan men nou.
Then David said, You are not to do this, my brothers, after what the Lord has given us, who has kept us safe and given up the band which came against us into our hands.
καὶ εἶπεν δαυὶδ οὐ ποιήσετε οὕτως μετὰ τὸ παραδοῦναι τὸν κύριον ἡμῖν καὶ φυλάξαι ἡμᾶς καὶ παρέδωκεν κύριος τὸν γεδδουρ τὸν ἐπερχόμενον ἐφ' ἡμᾶς εἰς χεῖρας ἡμῶν
- 24 Pesonn pa ka dakò ak sa n'ap di la a. Nou pral separe bay chak moun sa ki pou yo: sa ki te rete dèyè nan kan an ap resevwa menm kantite ak sa ki te desann al goumen.
Who is going to give any attention to you in this question? for an equal part will be given to him who went to the fight and to him who was waiting by the goods: they are all to have the same.
καὶ τίς ὑπακούσεται ὑμῶν τῶν λόγων τούτων ὅτι οὐχ ἦττον ὑμῶν εἰσιν διότι κατὰ τὴν μερίδα τοῦ καταβαίνοντος εἰς πόλεμον οὕτως ἔσται ἡ μερίς τοῦ καθημένου ἐπὶ τὰ σκεύη κατὰ τὸ αὐτὸ μεριοῦνται
- 25 Se konsa depi jou sa a, David fè prensip sa a tounen yon lwa. Jouk jòdi a y'ap swiv menm prensip sa a toujou nan peyi Izrayèl.
And so he made it a rule and an order for Israel from that day till now.
καὶ ἐγενήθη ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω καὶ ἐγένετο εἰς πρόσταγμα καὶ εἰς δικαίωμα τῷ Ἰσραὴλ ἕως τῆς σήμερον
- 26 Lè David tounen Ziklag, li pran nan bagay li te sezi nan men lènmi yo, li voye bay zanmi l' yo ki te chèf nan peyi Jida a, li di yo konsa: -Men kado mwen voye pou nou nan sa nou pran nan men lènmi Seyè yo.
And when David came to Ziklag, he sent some of the goods to the responsible men of Judah, and to his friends, saying, Here is an offering for you from the goods of those who were fighting against the Lord;
καὶ ἦλθεν δαυὶδ εἰς σεκελακ καὶ ἀπέστειλεν τοῖς πρεσβυτέροις Ἰουδα τῶν σκύλων καὶ τοῖς πλησίον αὐτοῦ λέγων ἰδοὺ ἀπὸ τῶν σκύλων τῶν ἐχθρῶν κυρίου
- 27 Li voye bay moun lavil Betèl, bay moun lavil Rama nan zòn Negèv la, bay moun lavil Yatì,
He sent to those who were in Beth-el, and in Ramah of the South, and in Jattir;
τοῖς ἐν βαιθσοῦρ καὶ τοῖς ἐν ραμα νότου καὶ τοῖς ἐν ιεθθορ
- 28 bay moun lavil Awoyè, bay moun lavil Sifmòt ak moun lavil Echemoa,
And to those in Arara and Eshtemoa
καὶ τοῖς ἐν αρορηρ καὶ τοῖς ἀμμαδι καὶ τοῖς ἐν σαφι καὶ τοῖς ἐν εσθιε [28a] καὶ τοῖς ἐν γεθ καὶ τοῖς ἐν κιναν καὶ τοῖς ἐν σαφεκ καὶ τοῖς ἐν θιμαθ
- 29 bay moun lavil Rakal ak moun ki rete nan lavil branch fanmi Jerakmeyèl yo ak nan lavil moun Kayen yo,
and Carmel and in the towns of the Jerahmeelites, and in the towns of the Kenites;
καὶ τοῖς ἐν καρμήλω καὶ τοῖς ἐν ταῖς πόλεσιν τοῦ ιερραμηλι καὶ τοῖς ἐν ταῖς πόλεσιν τοῦ κενεζι
- 30 bay moun lavil Oma, moun lavil Borachan ak moun lavil Atak,
And to those who were in Hormah and in Bor-ashan and in Athach;
καὶ τοῖς ἐν ιερμουθ καὶ τοῖς ἐν βηρσαβεε καὶ τοῖς ἐν νοο
- 31 bay moun lavil Ebwon, bay moun ki toupatou kote David ak mesye l' yo te pase.
And in Hebron, and to all the places where David and his men had been living.
καὶ τοῖς ἐν χεβρων καὶ εἰς πάντας τοὺς τόπους οὓς διῆλθεν δαυὶδ ἐκεῖ αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ
- 1 ¶ Moun Filisti yo leve yon sèl batay ak moun pèp Izrayèl yo sou mòn Gilboa. Anpil nan moun pèp Izrayèl yo te mouri, rès yo te kouri met deyò.
Now the Philistines were fighting against Israel: and the men of Israel went in flight before the Philistines, falling down wounded in Mount Gilboa.
καὶ οἱ ἀλλόφυλοι ἐπολέμουν ἐπὶ Ἰσραὴλ καὶ ἔφυγον οἱ ἄνδρες Ἰσραὴλ ἐκ προσώπου τῶν ἀλλοφύλων καὶ πίπτουσιν τραυματῖα ἐν τῷ ὄρει τῷ γελβουε
- 2 Moun Filisti yo rive sou Sayil ak pitit gason l' yo. Yo touye Jonatan, Abinadad ak Malchichwa frèt.
And the Philistines overtook Saul and his sons; and they put to death Jonathan and Abinadab and Malchi-shua, the sons of Saul.
καὶ συνάπτουσιν ἀλλόφυλοι τῷ σαουλ καὶ τοῖς υἱοῖς αὐτοῦ καὶ τύπτουσιν ἀλλόφυλοι τὸν ἰωναθαν καὶ τὸν ἀμιναδαβ καὶ τὸν μελχισα υἱοὺς σαουλ

- 3 Batay la te manganmen kote Sayil te ye a. Mesye ki t'ap voye flèch nan banza yo te konmanse ap vize sou li. Lè li wè sa, li pran tranble.
And the fight was going badly for Saul, and the archers came across him, and he was wounded by the archers.
καὶ βαρύνεται ὁ πόλεμος ἐπὶ σαουλ καὶ εὐρίσκουσιν αὐτὸν οἱ ἀκοντισταὶ ἄνδρες τοξόται καὶ ἐτραυματίσθη εἰς τὰ ὑποχόνδρια
- 4 Li rele gad ki t'ap pote zam li yo, li di l' konsa: -Rale nepe ou, touye m' pou bann moun sa yo ki pa sèvi Bondye pa gen tan rive sou mwen pou se yo ki touye m', lèfini pou yo pase m' nan betiz. Men gad kò a pa t' vle paske li te pè anpil. Lè sa a, Sayil pran nepe a, li vire l' tèt anba, li lage kò l' sou li.
Then Saul said to the servant who had the care of his arms, Take out your sword and put it through me, before these men without circumcision come and make sport of me. But his servant, full of fear, would not do so. Then Saul took out his sword, and falling on it, put an end to himself.
καὶ εἶπεν σαουλ πρὸς τὸν αἵρωνα τὰ σκεῦή αὐτοῦ σπάσαι τὴν ῥομφαίαν σου καὶ ἀποκέντησόν με ἐν αὐτῇ μὴ ἔλθωσιν οἱ ἀπερίτμητοι οὗτοι καὶ ἀποκεντήσωσίν με καὶ ἐμπαίξωσίν μοι καὶ οὐκ ἐβούλετο ὁ αἴρων τὰ σκεῦή αὐτοῦ ὅτι ἐφοβήθη σφόδρα καὶ ἔλαβεν σαουλ τὴν ῥομφαίαν καὶ ἐπέπεσεν ἐπ' αὐτήν
- 5 Lè gad kò a wè Sayil mouri, li fè menm bagay la tou, li lage kò l' sou nepe li a. Li mouri ansanm avèk Sayil.
And when his servant saw that Saul was dead, he did the same, and was united with him in death.
καὶ εἶδεν ὁ αἴρων τὰ σκεῦή αὐτοῦ ὅτι τέθνηκεν σαουλ καὶ ἐπέπεσεν καὶ αὐτὸς ἐπὶ τὴν ῥομφαίαν αὐτοῦ καὶ ἀπέθανεν μετ' αὐτοῦ
- 6 Se konsa, ni Sayil, ni twa pitit gason l' yo, ni gad kò a te mouri. Jou sa a, tout mesye Sayil yo te mouri.
So death overtook Saul and his three sons and his servant on the same day.
καὶ ἀπέθανεν σαουλ καὶ οἱ τρεῖς υἱοὶ αὐτοῦ καὶ ὁ αἴρων τὰ σκεῦή αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ κατὰ τὸ αὐτό
- 7 Lè moun pèp Izrayèl yo ki te rete lòt bò Fon Jizreyèl la ak lòt bò larivyè Jouden wè sòlda pèp Izrayèl yo kouri mèt deyò epi Sayil ak pitit gason l' yo mouri, yo leve kite lavil kote yo te rete yo, yo mete deyò tou. Moun Filisti yo vini, yo pran lavil yo pou yo.
And when the men of Israel across the valley and on the other side of Jordan saw that the army of Israel was in flight and that Saul and his sons were dead, they came out of their towns and went in flight; and the Philistines came and took them for themselves.
καὶ εἶδον οἱ ἄνδρες ἰσραηλ οἱ ἐν τῷ πέραν τῆς κοιλάδος καὶ οἱ ἐν τῷ πέραν τοῦ ἰορδάνου ὅτι ἔφυγον οἱ ἄνδρες ἰσραηλ καὶ ὅτι τέθνηκεν σαουλ καὶ οἱ υἱοὶ αὐτοῦ καὶ καταλείπουσιν τὰς πόλεις αὐτῶν καὶ φεύγουσιν καὶ ἔρχονται οἱ ἀλλόφυλοι καὶ κατοικοῦσιν ἐν αὐταῖς
- 8 ¶ Nan denmen apre batay la, moun Filisti yo tounen pou pran zam ki te sou kadav sòlda mouri yo, yo jwenn kadav Sayil ak kadav twa pitit gason l' yo kouche atè sou mòn Gilboa a.
Now on the day after, when the Philistines came to take their goods from the dead, they saw Saul and his three sons dead on the earth in Mount Gilboa.
καὶ ἐγενήθη τῇ ἐπαύριον καὶ ἔρχονται οἱ ἀλλόφυλοι ἐκδιδύσκειν τοὺς νεκροὺς καὶ εὐρίσκουσιν τὸν σαουλ καὶ τοὺς τρεῖς υἱοὺς αὐτοῦ πεπτοκότας ἐπὶ τὰ ὄρη γελβουε
- 9 Yo koupe tèt Sayil, yo pran tout zam li yo. Lèfini, yo voye gaye bon nouvèl sa a nan tout peyi Filisti a, nan tanp zidòl yo ak nan zòrèy tout pèp la.
And cutting off his head and taking away his war-dress, they sent word into the land of the Philistines round about, to take the news to their gods and to the people.
καὶ ἀποστρέφουσιν αὐτὸν καὶ ἐξέδυσαν τὰ σκεῦή αὐτοῦ καὶ ἀποστέλλουσιν αὐτὰ εἰς γῆν ἀλλοφύλων κύκλῳ εὐαγγελίζοντες τοῖς εἰδώλοις αὐτῶν καὶ τῷ λαῷ αὐτῶν
- 10 Yo mete zam Sayil yo nan tanp Astate, zidòl yo a. Epi yo pran rès kò a, yo kloure l' sou miray lavil Bèt Chean an.
His war-dress they put in the house of Astarte; and his body was fixed on the wall of Beth-shan.
καὶ ἀνέθηκαν τὰ σκεῦή αὐτοῦ εἰς τὸ ἀσταρτεῖον καὶ τὸ σῶμα αὐτοῦ κατέπηξαν ἐν τῷ τείχει βαιθαν
- 11 Lè moun lavil Jabès yo, nan peyi Galarad, vin konnen sa moun Filisti yo te fè Sayil,
And when the people of Jabesh-gilead had news of what the Philistines had done to Saul,
καὶ ἀκούουσιν οἱ κατοικοῦντες ἰαβις τῆς γαλααδίτιδος ἃ ἐποίησαν οἱ ἀλλόφυλοι τῷ σαουλ.
- 12 tout mesye ki te brave danje yo leve, yo mache tout lannwit jouk yo rive lavil Bèt Chean, yo desann kadav Sayil la ak kadav pitit gason l' yo ki te kloure sou miray lavil la, yo tounen ak yo lavil Jabès, kote yo boule yo.
All the fighting men got up and, travelling all night, took Saul's body and the bodies of his sons from the wall of Beth-shan; and they came to Jabesh and had them burned there.
καὶ ἀνέστησαν πᾶς ἀνήρ δυνάμεως καὶ ἐπορεύθησαν ὅλην τὴν νύκτα καὶ ἔλαβον τὸ σῶμα σαουλ καὶ τὸ σῶμα ἰωναθαν τοῦ υἱοῦ αὐτοῦ ἀπὸ τείχους βαιθαν καὶ φέρουσιν αὐτοὺς εἰς ἰαβις καὶ κατακαίουσιν αὐτοὺς ἐκεῖ
- 13 Lèfini, yo pran zosman yo, yo antere yo anba pye tonmaren ki nan lavil Jabès la. Apre sa, yo pase sèt jou san manje.
And their bones they put in the earth under a tree in Jabesh; and for seven days they took no food.
καὶ λαμβάνουσιν τὰ ὀστά αὐτῶν καὶ θάπτουσιν ὑπὸ τὴν ἄρουραν τὴν ἰαβις καὶ νηστεύουσιν ἑπτὰ ἡμέρας .
- 1 ¶ Apre li te fin kraze moun Amalèk yo, David tounen lavil Ziklag. Lè sa a Sayil te deja mouri. David menm te lavil Ziklag depi de jou.
Now after the death of Saul, when David, having come back from the destruction of the Amalekites, had been in Ziklag for two days;
καὶ ἐγένετο μετὰ τὸ ἀποθανεῖν σαουλ καὶ δαυὶδ ἀνέστρεψεν τύπτων τὸν αμαληκ καὶ ἐκάθισεν δαυὶδ ἐν σεκελακ ἡμέρας δύο

- 2 Sou twazyèm jou a, yon nonm rive soti nan kan Sayil la. Rad sou li te chire, li te gen pousyè sou tèt li pou fè wè jan li te nan gwo lapenn. Lè li rive bò kote David, li lage kò l' atè, li bese tèt li byen ba devan li.
On the third day a man came from Saul's tents, with his clothing out of order and earth on his head: and when he came to David, he went down on the earth and gave him honour.
καὶ ἐγενήθη τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἰδοὺ ἀνὴρ ἦλθεν ἐκ τῆς παρεμβολῆς ἐκ τοῦ λαοῦ σαουλ καὶ τὰ ἱμάτια αὐτοῦ διερρωγότα καὶ γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ ἐγένετο ἐν τῷ εἰσελθεῖν αὐτὸν πρὸς δαυὶδ καὶ ἔπεσεν ἐπὶ τὴν γῆν καὶ προσεκύνησεν αὐτῷ
- 3 David mande l': -Kote ou soti? Nonm lan reponn: -Mwen chape kò m' soti nan kan moun Izrayèl yo.
And David said to him, Where have you come from? And he said, I have come in flight from the tents of Israel.
καὶ εἶπεν αὐτῷ δαυὶδ πόθεν σὺ παραγίνῃ καὶ εἶπεν πρὸς αὐτόν ἐκ τῆς παρεμβολῆς ἰσραηλ ἐγὼ διασέσωμαι
- 4 David di li: -Manyè di m' sa ki pase. Nonm lan reponn: -Lame pèp Izrayèl la kouri pandan batay la te mare. Gen anpil sòlda ki mouri. Sayil ak Jonatan, pitit gason l' lan, mouri tou.
And David said to him, How did things go? Give me the news. And in answer he said, The people have gone in flight from the fight, and a great number of them are dead; and Saul and his son Jonathan are dead.
καὶ εἶπεν αὐτῷ δαυὶδ τίς ὁ λόγος οὗτος ἀπάγγελόν μοι καὶ εἶπεν ὅτι ἔφυγεν ὁ λαὸς ἐκ τοῦ πολέμου καὶ πεπτόκασιν πολλοὶ ἐκ τοῦ λαοῦ καὶ ἀπέθανον καὶ ἀπέθανον καὶ σαουλ καὶ ἰωναθαν ὁ υἱὸς αὐτοῦ ἀπέθανεν
- 5 David mande nonm ki te pote nouvèl la: -Ki jan ou fè konnen Sayil ak Jonatan, pitit li a, mouri?
And David said to the young man who gave him the news, Why are you certain that Saul and his son Jonathan are dead?
καὶ εἶπεν δαυὶδ τῷ παιδαρίῳ τῷ ἀπαγγέλλοντι αὐτῷ πῶς οἶδας ὅτι τέθνηκεν σαουλ καὶ ἰωναθαν ὁ υἱὸς αὐτοῦ
- 6 Nonm lan reponn: -Mwen t'ap pase konsa sou mòn Gilboa a lè mwen wè Sayil apiye sou frenn li pou l' pa tonbe atè. Cha lagè lènmi yo ak kavalye yo te prèt pou rive sou li.
And the young man said, I came by chance to Mount Gilboa, and I saw Saul supporting himself on his spear; and the war-carriages and horsemen overtook him.
καὶ εἶπεν τὸ παιδάριον τὸ ἀπαγγέλλον αὐτῷ περιπτώματι περιέπεσον ἐν τῷ ὄρει τῷ γελβουε καὶ ἰδοὺ σαουλ ἐπεστήρικτο ἐπὶ τὸ δόρυ αὐτοῦ καὶ ἰδοὺ τὰ ἄρματα καὶ οἱ ἰπάρχοι συνῆψαν αὐτῷ
- 7 Lè sa a, li voye je l' gade, li wè m', epi li rele m' vini. Mwen reponn li: Men mwen, monwa.
And looking back, he saw me and gave a cry to me. And answering him I said, Here am I.
καὶ ἐπέβλεψεν ἐπὶ τὰ ὀπίσω αὐτοῦ καὶ εἶδέν με καὶ ἐκάλεσέν με καὶ εἶπα ἰδοὺ ἐγώ
- 8 Li mande m' ki moun mwen ye. Mwen reponn li se yon moun Amalèk mwen ye.
And he said to me, Who are you? And I said, I am an Amalekite.
καὶ εἶπέν μοι τίς εἶ σὺ καὶ εἶπα αμαληκίτης ἐγώ εἰμι
- 9 Lè sa a, li mande m' pou m' pwoche bò kote l' pou m' touye l', paske li te santi tèt li ap vire, atout li te gen tout konesans li sou li.
Then he said to me, Come here to my side, and put me to death, for the pain of death has me in its grip but my life is still strong in me.
καὶ εἶπεν πρὸς με στῆθι δὴ ἐπάνω μου καὶ θανάτωσόν με ὅτι κατέσχεν με σκότος δεινόν ὅτι πᾶσα ἡ ψυχὴ μου ἐν ἐμοί
- 10 Se konsa, mwen pwoche bò kote l', mwen touye l' paske mwen te konnen tonbe li te tonbe li t'ap toujou mouri. Apre sa, mwen pran kouwòn ki te sou tèt li ak braslè ki te nan ponyèt li, mwen pote yo ba ou, mèt.
So I put my foot on him and gave him his death-blow, because I was certain that he would not go on living after his fall: and I took the crown from his head and the band from his arm, and I have them here for my lord.
καὶ ἐπέστην ἐπ' αὐτόν καὶ ἐθανάτωσα αὐτόν ὅτι ᾔδειν ὅτι οὐ ζήσεται μετὰ τὸ πεσεῖν αὐτόν καὶ ἔλαβον τὸ βασίλειον τὸ ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ τὸν χλιδῶνα τὸν ἐπὶ τοῦ βραχίονος αὐτοῦ καὶ ἐνήνοχα αὐτὰ τῷ κυρίῳ μου ὧδε
- 11 ¶ David chire rad ki te sou li sitelman sa te fè li lapenn. Tout moun ki te la avè l' yo fè menm bagay la tou.
Then David gave way to bitter grief, and so did all the men who were with him:
καὶ ἐκράτησεν δαυὶδ τῶν ἱματίων αὐτοῦ καὶ διέρρηξεν αὐτὰ καὶ πάντες οἱ ἄνδρες οἱ μετ' αὐτοῦ διέρρηξαν τὰ ἱμάτια αὐτῶν
- 12 Yo kriye, yo pran gwo lapenn pou Sayil, pou Jonatan, pitit li a, pou lame Seyè a ak pou pèp Izrayèl la, paske te gen anpil ladan yo ki te mouri nan lagè a. Yo rete san manje jouk aswè.
And till evening they gave themselves to sorrow and weeping, and took no food, weeping for Saul and for Jonathan, his son, and for the people of the Lord and for the men of Israel; because they had come to their end by the sword.
καὶ ἐκόψαντο καὶ ἔκλαυσαν καὶ ἐνήστευσαν ἕως δεῖλης ἐπὶ σαουλ καὶ ἐπὶ ἰωναθαν τὸν υἱὸν αὐτοῦ καὶ ἐπὶ τὸν λαὸν ἰουδα καὶ ἐπὶ τὸν οἶκον ἰσραηλ ὅτι ἐπλήγησαν ἐν ῥομφαίᾳ
- 13 Apre sa, David mande jenn gason ki te pote nouvèl la: -Ki moun ou ye? Jenn gason an reponn: -Mwen se pitit yonn nan moun Amalèk ki vin rete nan peyi a.
And David said to the young man who had given him the news, Where do you come from? And he said, I am the son of a man from a strange land; I am an Amalekite.
καὶ εἶπεν δαυὶδ τῷ παιδαρίῳ τῷ ἀπαγγέλλοντι αὐτῷ πόθεν εἶ σὺ καὶ εἶπεν υἱὸς ἀνδρὸς παροίκου αμαληκίτου ἐγώ εἰμι

- 14 David di l' konsa: -Bon. Ki jan ou fè pa t' pè leve men ou sou wa Bondye chwazi a pou ou rive touye l'?
And David said to him, Had you no fear of stretching out your hand to put to death the one marked with the holy oil?
καὶ εἶπεν αὐτῷ δαυὶδ πῶς οὐκ ἐφοβήθης ἐπιτεθεῖν χεῖρά σου διαφθεῖραι τὸν χριστὸν κυρίου
- 15 David rele yonn nan moun li yo. Li di l' konsa: -Vini non! Touye msye. Nonm lan bay moun Amalèk la yon sèl kou, li touye l' frèt.
And David sent for one of his young men and said, Go near and put an end to him. And he put him to death.
καὶ ἐκάλεσεν δαυὶδ ἐν τῶν παιδριῶν αὐτοῦ καὶ εἶπεν προσελθὼν ἀπάντησον αὐτῷ καὶ ἐπάταξεν αὐτόν καὶ ἀπέθανεν
- 16 David menm te di moun Amalèk la: -Se ou menm ki reskonsab sa ki rive ou la a. Se ou menm ki kondannen tèt ou lò ou di ak bouch ou se ou menm ki touye wa Bondye te chwazi a.
And David said to him, May your blood be on your head; for your mouth has given witness against you, saying, I have put to death the man marked with the holy oil.
καὶ εἶπεν δαυὶδ πρὸς αὐτόν τὸ αἷμά σου ἐπὶ τὴν κεφαλὴν σου ὅτι τὸ στόμα σου ἀπεκρίθη κατὰ σοῦ λέγων ὅτι ἐγὼ ἐθανάτωσα τὸν χριστὸν κυρίου
- 17 ¶ David pran chante pou plenn lanmò Sayil ak Jonatan, pitit Sayil la.
Then David made this song of grief for Saul and Jonathan, his son:
καὶ ἐθρήνησεν δαυὶδ τὸν θρῆνον τοῦτον ἐπὶ σαουλ καὶ ἐπὶ ἰωναθαν τὸν υἱὸν αὐτοῦ
- 18 Li bay lòd pou yo moutre chante a bay tout moun Jida yo. Se chante banza yo. Yo jwenn li ekri nan Liv Moun ki mache dwat la.
(It is recorded in the book of Jashar for teaching to the sons of Judah) and he said:
καὶ εἶπεν τοῦ διδάξαι τοὺς υἱοὺς ἰουδα ἰδοὺ γέγραπται ἐπὶ βιβλίῳ τοῦ εὐθοῦς
- 19 O Izrayèl, tout gwo chèf ou yo mouri sou mòn yo. Yo desann tout vanyan sòlda ou yo.
The glory, O Israel, is dead on your high places! How have the great ones been made low!
στήλωσον ἰσραηλ ὑπὲρ τῶν τεθνηκότων ἐπὶ τὰ ὕψη σου τραυματιῶν πῶς ἔπεσαν δυνατοί
- 20 Pa kite nouvèl la rive nan lavil Gad. Pa gaye nouvèl la nan lavil Askalon, pou medam peyi Filisti yo pa fè fèt, pou pitit fi moun sa yo ki pa sèvi Bondye pèp Izrayèl la pa leve danse.
Give no news of it in Gath, let it not be said in the streets of Ashkelon; or the daughters of the Philistines will be glad, the daughters of men without circumcision will be uplifted in joy.
μὴ ἀναγγεῖλητε ἐν γεθ καὶ μὴ εὐαγγελίσθητε ἐν ταῖς ἐξόδοις ἀσκαλῶνος μήποτε εὐφρανθῶσιν θυγατέρες ἀλλοφύλων μήποτε ἀγαλλιῶσονται θυγατέρες τῶν ἀπεριτιμῶτων
- 21 Nou menm mòn Giboa yo, se pou nou rete san yon grenn lapli, san yon degout lawouze. Piga jaden janm pouse sou flan mòn nou yo! Paske se la yo trennen nan labou plak fè pwotèj sòlda yo, plak fè pwotèj wa Sayil la ki p'ap janm fwote ak lwil ankò.
O mountains of Gilboa, let there be no dew or rain on you, you fields of death: for there the arms of the strong have been shamed, the arms of Saul, as if he had not been marked with the holy oil.
ὄρη τὰ ἐν γελβουε μὴ καταβῆ δρόσος καὶ μὴ ὑετὸς ἐφ' ὑμᾶς καὶ ἀγροὶ ἀπαρχῶν ὅτι ἐκεῖ προσωχθίσθη θυρεὸς δυνατῶν θυρεὸς σαουλ οὐκ ἐχρίσθη ἐν ἐλαίῳ
- 22 Jonatan pa t' janm fè bak toutotan li pa tranpe flèch li yo nan san lènmi l' yo. Sayil pa t' janm tounen toutotan li pa t' plonje nepe l' nan vant vanyan sòlda lènmi l' yo.
From the blood of the dead, from the fat of the strong, the bow of Jonathan was not turned back, the sword of Saul did not come back unused.
ἀφ' αἵματος τραυματιῶν ἀπὸ στέατος δυνατῶν τόξον ἰωναθαν οὐκ ἀπεστράφη κενὸν εἰς τὰ ὀπίσω καὶ ῥομφαία σαουλ οὐκ ἀνέκαμψεν κενή
- 23 Sayil ak Jonatan, yonn te renmen lòt! Toujou ansanm nan lavi, ansanm ansanm tou nan lanmò! Pi veyatif pase malfini, pi vanyan pase lyon.
Saul and Jonathan were loved and pleasing; in their lives and in their death they were not parted; they went more quickly than eagles, they were stronger than lions.
σαουλ καὶ ἰωναθαν οἱ ἡγαπημένοι καὶ ὠραῖοι οὐ διακεχωρισμένοι εὐπρεπεῖς ἐν τῇ ζωῇ αὐτῶν καὶ ἐν τῷ θανάτῳ αὐτῶν οὐ διεχωρίσθησαν ὑπὲρ ἀετοὺς κοῦφοι καὶ ὑπὲρ λέοντας ἐκραταιώθησαν
- 24 Medam pèp Izrayèl yo, rele pou Sayil! Li te konn ban nou bèl rad koulè violèt ki koute byen chè, ak bèl bijou an lò pou mete sou nou.
O daughters of Israel, have sorrow for Saul, by whom you were delicately clothed in robes of red, with ornaments of gold on your dresses.
θυγατέρες ἰσραηλ ἐπὶ σαουλ κλαύσατε τὸν ἐνδιδύσκοντα ὑμᾶς κόκκινα μετὰ κόσμου ὑμῶν τὸν ἀναφέροντα κόσμον χρυσοῦν ἐπὶ τὰ ἐνδύματα ὑμῶν
- 25 Vanyan sòlda yo mouri nan lagè! Jonatan mouri, li blayi atè plat sou ti mòn yo!
How have the great ones been made low in the fight! Jonathan is dead on your high places.
πῶς ἔπεσαν δυνατοὶ ἐν μέσῳ τοῦ πολέμου ἰωναθαν ἐπὶ τὰ ὕψη σου τραυματίας
- 26 Mwen gen gwo lapenn pou ou, Jonatan, frè mwen. Jan mwen te renmen ou sa a! Jan ou menm ou te renmen m', se pa pale. Zanmitay sa a te pi bon pou mwen lontan pase renmen ankenn fanm ta ka gen pou mwen!
I am full of grief for you, my brother Jonathan: very dear have you been to me: your love for me was a wonder, greater than the love of women.
ἀλγῶ ἐπὶ σοὶ ἀδελφέ μου ἰωναθαν ὠραιώθης μοι σφόδρα ἐθαναστώθη ἡ ἀγάπησίς σου ἐμοὶ ὑπὲρ ἀγάπησιν γυναικῶν

- 27 Vanyan sòlda yo mouri! Tout zam lagè yo pa vo anyen koulye a!
How have the great ones been made low, and the arms of war broken!
πῶς ἔπεσαν δυνατοὶ καὶ ἀπόλοντο σκευὴ πολεμικά
- 1 ¶ Apre sa, David mande Seyè a: -Eske se pou m' ale nan yonn nan lavil peyi Jida yo? Seyè a reponn li: -Wi. Se pou ou ale! David mande l': -Kote pou m' ale? Seyè a di l': -Lavil Ebwon.
Now after this, David, questioning the Lord, said, Am I to go up into any of the towns of Judah? And the Lord said to him, Go up. And David said, Where am I to go? And he said, To Hebron.
καὶ ἐγένετο μετὰ ταῦτα καὶ ἐπηρώτησεν δαυιδ ἐν κυρίῳ λέγων εἰ ἀναβῶ εἰς μίαν τῶν πόλεων ἰουδα καὶ εἶπεν κύριος πρὸς αὐτὸν ἀνάβηθι καὶ εἶπεν δαυιδ ποῦ ἀναβῶ καὶ εἶπεν εἰς χεβρων
- 2 Se konsa, David pran de madanm li yo, Akenoam ki te moun lavil Jizreyèl, ak Abigayèl, vè Nabal la, ki te moun lavil Kamèl, li pati pou Ebwon.
So David went there, taking with him his two wives, Ahinoam of Jezreel, and Abigail, the wife of Nabal of Carmel.
καὶ ἀνέβη ἐκεῖ δαυιδ εἰς χεβρων καὶ ἀμφοτέρας αἱ γυναῖκες αὐτοῦ αχινουὸμ ἡ ἰεζραηλῆτις καὶ ἀβιγαῖα ἡ γυνὴ ναβαλ τοῦ καρμηλίου
- 3 Li mennen moun ki te avè l' yo tou ansanm ak tout fanmi yo. Y' al rete lavil Ebwon ak nan tout ti bouk ki toupre l' yo.
And David took all his men with him, every man with his family: and they were living in the towns round Hebron.
καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ ἕκαστος καὶ ὁ οἶκος αὐτοῦ καὶ κατόκουν ἐν ταῖς πόλεσιν χεβρων
- 4 Apre sa, moun Jida yo rive lavil Ebwon, yo fè seremoni pou mete David apa pou sèvi wa peyi Jida. David vin pran nouvèl se moun lavil Jabès yo, nan peyi Galarad, ki te antere Sayil.
And the men of Judah came there, and with the holy oil made David king over the people of Judah. And word came to David that it was the men of Jabesh-gilead who put Saul's body in its last resting-place.
καὶ ἔρχονται ἄνδρες τῆς ἰουδαίας καὶ χρίουσιν τὸν δαυιδ ἐκεῖ τοῦ βασιλεύειν ἐπὶ τὸν οἶκον ἰουδα καὶ ἀπήγγειλαν τῷ δαυιδ λέγοντες ὅτι οἱ ἄνδρες ἰαβὶς τῆς γαλααδίτιδος ἔθαψαν τὸν σαουλ
- 5 Lè sa a, li voye kèk mesaj di yo konsa: -Se pou Seyè a beni nou, paske nou moutre jan nou pa janm lage Sayil, mèt nou an. Nou antere l'.
And David sent to the men of Jabesh-gilead and said to them, May the Lord give you his blessing, because you have done this kind act to Saul your lord, and have put his body to rest!
καὶ ἀπέστειλεν δαυιδ ἀγγέλους πρὸς τοὺς ἡγουμένους ἰαβὶς τῆς γαλααδίτιδος καὶ εἶπεν πρὸς αὐτοὺς εὐλογημένοι ὑμεῖς τῷ κυρίῳ ὅτι πεποιήκατε τὸ ἔλεος τοῦτο ἐπὶ τὸν κύριον ὑμῶν ἐπὶ σαουλ τὸν χριστὸν κυρίου καὶ ἐθάψατε αὐτὸν καὶ ἰωνάθαν τὸν υἱὸν αὐτοῦ
- 6 Mwen mande Seyè a pou li aji byen ak nou tou, pou li pa janm lage nou. Mwen menm pou tèt pa m', m'ap aji byen avèk nou tou poutèt sa nou fè a.
May the Lord be good and true to you: and I myself will see that your kind act is rewarded, because you have done this thing.
καὶ νῦν ποιῆσαι κύριος μεθ' ὑμῶν ἔλεος καὶ ἀλήθειαν καὶ γὰρ ἐγὼ ποιήσω μεθ' ὑμῶν τὰ ἀγαθὰ ταῦτα ὅτι ἐποιήσατε τὸ ῥῆμα τοῦτο
- 7 Koulye a, pran kouraj! Mete gason nou nou! Sayil, mèt nou an, mouri. Se mwen menm moun Jida yo mete apa pou wa yo.
Then let your hands be strong, and have no fear: though Saul your lord is dead, the people of Judah have made me their king.
καὶ νῦν κραταιούσθεσαν αἱ χεῖρες ὑμῶν καὶ γίνεσθε εἰς υἱοὺς δυνατοῦς ὅτι τέθνηκεν ὁ κύριος ὑμῶν σαουλ καὶ γὰρ ἐμὲ κέχρικεν ὁ οἶκος ἰουδα ἐφ' ἑαυτοὺς εἰς βασιλέα
- 8 ¶ Abnè, pitit gason Nè a, kòmandan lame Sayil la, pran Ichbochèt, pitit gason Sayil la, li mennen l' lavil Manayim, lèt bò larivyè Jouden.
Now Abner, the son of Ner, captain of Saul's army, had taken Saul's son Ish-bosheth over to Mahanaim,
καὶ ἀβεννηρ υἱὸς νηρ ἀρχιστράτηγος τοῦ σαουλ ἔλαβεν τὸν ἰεβοσθε υἱὸν σαουλ καὶ ἀνεβίβασεν αὐτὸν ἐκ τῆς παρεμβολῆς εἰς μαναεμ
- 9 Rive la, li nonmen Ichbochèt wa peyi Galarad, peyi Asè, peyi Jizreyèl, peyi Efrayim ak peyi Benjamen, ki vle di wa tout pèp Izrayèl la.
And made him king over Gilead and the Asherites and over Jezreel and Ephraim and Benjamin, that is, over all Israel.
καὶ ἐβασίλευσεν αὐτὸν ἐπὶ τὴν γαλααδίτιν καὶ ἐπὶ τὸν θασιρι καὶ ἐπὶ τὸν ἰεζραελ καὶ ἐπὶ τὸν εφραϊμ καὶ ἐπὶ τὸν βενιαμιν καὶ ἐπὶ πάντα ἰσραηλ
- 10 Ichbochèt, pitit gason Sayil la, te gen karantan lè yo fè l' wa peyi Izrayèl. Li gouvènen pandan dezan. Men, moun branch fanmi Jida yo te kanpe avèk David.
(Saul's son Ish-bosheth was forty years old when he became king over Israel, and he was ruler for two years.) But Judah was on the side of David.
τεσσαράκοντα ἐτῶν ἰεβοσθε υἱὸς σαουλ ὅτε ἐβασίλευσεν ἐπὶ τὸν ἰσραηλ καὶ δύο ἔτη ἐβασίλευσεν πλὴν τοῦ οἴκου ἰουδα οἱ ἦσαν ὀπίσω δαυιδ
- 11 David te wa peyi Jida a pandan sètan sis mwa. Se Ebwon li te rete.
And the time when David was king in Hebron over the people of Judah was seven years and six months.
καὶ ἐγένοντο αἱ ἡμέραι ἃς δαυιδ ἐβασίλευσεν ἐν χεβρων ἐπὶ τὸν οἶκον ἰουδα ἑπτὰ ἔτη καὶ ἕξ μῆνας
- 12 Abnè leve ansanm ak moun Ichbochèt yo, yo kite lavil Manayim, y' ale lavil Gabawon.
And Abner, the son of Ner, with the servants of Saul's son Ish-bosheth, went out from Mahanaim to Gibeon.
καὶ ἐξῆλθεν ἀβεννηρ υἱὸς νηρ καὶ οἱ παῖδες ἰεβοσθε υἱοῦ σαουλ ἐκ μαναεμ εἰς γαβαων

- 13 Joab menm, pitit gason Sewouya a, leve ansanm ak sòlda David yo, yo kite lavil Ebwon, yo pati tou. Yo kontre ak moun Abnè yo bò rezènwva Gabawon an. De lame yo pran pozisyon, yonn chak bò rezènwva a.
And Joab, the son of Zeruiah, and the servants of David, went out and came face to face with them by the pool of Gibeon; and they took up their position, facing one another on opposite sides of the pool.
 και ιωαβ υιός σαρουιας και οι παίδες δαυιδ ἐξήλθοσαν ἐκ χεβρων και συναντῶσιν αὐτοῖς ἐπὶ τὴν κρήνην τὴν γαβαων ἐπὶ τὸ αὐτὸ και ἐκάθισαν οὗτοι ἐπὶ τὴν κρήνην τὴν γαβαων ἐντεῦθεν και οὗτοι ἐπὶ τὴν κρήνην ἐντεῦθεν
- 14 Abnè di Joab konsa: -Annou chwazi kèk jenn gason pou yo goumen devan nou la a. Joab reponn: -Dakò!
And Abner said to Joab, Let the young men give a test of their strength before us. And Joab said, Let them do so.
 και εἶπεν αβεννερ πρὸς ιωαβ ἀναστήτωσαν δὴ τὰ παιδάρια και παιζήτωσαν ἐνώπιον ἡμῶν και εἶπεν ιωαβ ἀναστήτωσαν
- 15 Se konsa, douz gason nan branch fanmi Benjamen an kanpe pou Ichbochèt yon bò, douz gason kanpe pou moun David yo lòt bò.
So they got up and went over by number: twelve for Benjamin and Ish-bosheth and twelve of the servants of David.
 και ἀνέστησαν και παρήλθον ἐν ἀριθμῷ τῶν παιδῶν βενιαμιν δώδεκα τῶν ιεβοσθε υἱοῦ σαουλ και δώδεκα ἐκ τῶν παιδῶν δαυιδ
- 16 Mesye yo mare goumen. Yonn pran lòt nan tèt epi yonn foure nepe yo nan kò lòt. Se konsa yo tout tonbe ansanm, yo mouri. Se poutèt sa, yo rele kote sa a nan peyi Gabawon an Elkatazourim.
And every one got the other by the head, driving his sword into the other's side, so they all went down together: and that place was named the Field of Sides, and it is in Gibeon.
 και ἐκράτησαν ἕκαστος τῆ χειρὶ τὴν κεφαλὴν τοῦ πλησίον αὐτοῦ και μάχαира αὐτοῦ εἰς πλευρὰν τοῦ πλησίον αὐτοῦ και πίπτουσιν κατὰ τὸ αὐτὸ και ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου μερίς τῶν ἐπὶ βούλων ἢ ἐστιν ἐν γαβαων
- 17 Apre sa, yon gwo batay pete. Moun David yo kraze Abnè ansanm ak moun Izrayèl yo.
And there was hard fighting that day; and Abner and the men of Israel gave way before the servants of David.
 και ἐγένετο ὁ πόλεμος σκληρὸς ὥστε λίαν ἐν τῇ ἡμέρᾳ ἐκείνῃ και ἔπταισαν αβεννερ και ἄνδρες ἰσραηλ ἐνώπιον παιδῶν δαυιδ
- 18 ¶ Tou twa pitit gason Sewouya yo te la. Se te Joab, Abichayi ak Asayèl. Asayèl te konn kouri, ou ta di yon ti kabrit mawon.
There were three sons of Zeruiah there, Joab and Abishai and Asahel: and Asahel was as quick-footed as a roe of the fields.
 και ἐγένοντο ἐκεῖ τρεῖς υἱοὶ σαρουιας ιωαβ και αβεσσα και ασαηλ και ασαηλ κοῦφος τοῖς ποσὶν αὐτοῦ ὥσει μία δορκὰς ἐν ἀγρῷ
- 19 Li pran kouri pye pou pye dèyè Abnè ki t'ap chache chape kò l'.
Asahel went running after Abner, not turning to the right or to the left.
 και κατεδίωξεν ασαηλ ὀπίσω αβεννερ και οὐκ ἐξέκλινεν τοῦ πορεύεσθαι εἰς δεξιὰ οὐδὲ εἰς ἀριστερὰ κατόπισθεν αβεννερ
- 20 Abnè vire tèt li gade dèyè. Li di: -Se pa ou menm sa, Asayèl? Asayèl reponn li: -Men wi, se mwen.
Then Abner, looking back, said, Is it you, Asahel? And he said, It is I.
 και ἐπέβλεψεν αβεννερ εἰς τὰ ὀπίσω αὐτοῦ και εἶπεν εἰ σὺ εἶ αὐτὸς ασαηλ και εἶπεν ἐγὼ εἰμι
- 21 Abnè di l' konsa: -Sispann kouri dèyè m'. Pito ou kouri dèyè yonn nan sòlda yo. Lèfini, w'a pran tou sa li genyen. Men, Asayèl pa t' vle sispann kouri dèyè l'.
And Abner said, Then go to the right or to the left and put your hands on one of the fighting-men and take his arms. But Asahel would not be turned away from going after Abner.
 και εἶπεν αὐτῷ αβεννερ ἐκκλινον σὺ εἰς τὰ δεξιὰ ἢ εἰς τὰ ἀριστερὰ και κάτασχε σαυτῷ ἐν τῶν παιδαρίων και λαβὲ σεαυτῷ τὴν πανοπλίαν αὐτοῦ και οὐκ ἠθέλησεν ασαηλ ἐκκλίνειν ἐκ τῶν ὀπισθεν αὐτὸ οὐ
- 22 Yon dezyèm fwa Abnè di l': -Asayèl, m' di ou sispann kouri dèyè m' wi! Pa fòse m' touye ou! Apre sa, ki jan m'a fè pou m' parèt devan Joab, frè ou la?
Then again Abner said to Asahel, Go to one side, do not keep on coming after me: why will you make me put an end to you? for then I will be shamed before your brother Joab.
 και προσέθετο ἔτι αβεννερ λέγων τῷ ασαηλ ἀπόστηθι ἀπ' ἐμοῦ ἵνα μὴ πατάξω σε εἰς τὴν γῆν και πῶς ἄρῳ τὸ πρόσωπόν μου πρὸς ιωαβ και ποῦ ἐστιν ταῦτα ἐπίστρεφε πρὸς ιωαβ τὸν ἀδελφόν σου
- 23 Men, Asayèl pa t' vle sispann kouri dèyè l'. Lè sa a, Abnè ba li yon kou nan vant ak pwent dèyè frenn li an. Frenn lan travèse Asayèl, li sot nan do l'. Asayèl tonbe atè, li mouri frèt. Lè tout moun rive kote li te tonbe a yo rete la.
But still he did not go to one side: so Abner gave him a back blow in the stomach with his spear, so that the spear came out at his back; and he went down on the earth, wounded to death: and all those who came to the place where Asahel went down dead, came to a stop.
 και οὐκ ἐβούλετο τοῦ ἀποστήναι και τύπτει αὐτὸν αβεννερ ἐν τῷ ὀπίσω τοῦ δόρατος ἐπὶ τὴν ψῶν και διεξήλθεν τὸ δόρυ ἐκ τῶν ὀπίσω αὐτοῦ και πίπτει ἐκεῖ και ἀποθνήσκει ὑποκάτω αὐτοῦ και ἐγένετο πᾶς ὁ ἐρχόμενος ἕως τοῦ τόπου οὗ ἐπεσεν ἐκεῖ ασαηλ και ἀπέθανεν και ὑφίστατο
- 24 Men Joab ak Abichayi pran kouri pi rèd dèyè Abnè. Solèy tapral kouché lè yo rive sou ti bit mòn Anma a, ki sou bò solèy leve lavil Giyak, sou chemen ki mennen nan dezè Gabawon an.
But Joab and Abishai went after Abner: and the sun went down when they came to the hill of Ammah, which is to the east of the road through the waste land of Geba.
 και κατεδίωξεν ιωαβ και αβεσσα ὀπίσω αβεννερ και ὁ ἥλιος ἔδυνεν και αὐτοὶ εἰσῆλθον ἕως τοῦ βουνοῦ αμμα ὃ ἐστιν ἐπὶ προσώπου γαι ὁδὸν ἔρημον γαβαων

- 25 ¶ Moun branch fanmi Benjamen yo sanble bò kote Anbè ankò. Yo pran pozisyon pou yo goumen sou tèt yon ti mòn.
And the men of Benjamin came together after Abner in one band, and took their places on the top of a hill.
 και συναθορίζονται υιοὶ βενιαμιν οἱ ὀπίσω αβεννηρ και ἐγενήθησαν εἰς συνάντησιν μίαν και ἔστησαν ἐπὶ κεφαλὴν βουνοῦ ἐνός
- 26 Abnè rele Joab, li di l' konsa: -Gen lè nou p'ap janm fini ak batay sa a? Ou pa wè sa ap fini mal pou nou tou de? Se frè nou ye. Sa w'ap tann pou ou bay moun ou yo lòd pou yo sispann kouri dèyè nou?
Then crying out to Joab, Abner said, Are fighting and destruction to go on for ever? do you not see that the end will only be bitter? how long will it be before you send the people back and make them give up attacking their countrymen?
 και ἐκάλεσεν αβεννηρ ιωαβ και εἶπεν μὴ εἰς νίκος καταφάγεται ἡ ῥομφαία ἢ οὐκ οἶδας ὅτι πικρὰ ἔσται εἰς τὰ ἔσχατα και ἕως πότε οὐ μὴ εἴπης τῷ λαῷ ἀναστρέφειν ἀπὸ ὀπισθεν τῶν ἀδελφῶν ἡμῶν
- 27 Joab reponn li: -Mwen pran Bondye ki vivan an pou temwen. Si ou pa t' pale konsa se denmen maten moun pa m' yo t'ap sispann kouri dèyè ou.
And Joab said, By the living God, if you had not given the word, the people would have gone on attacking their countrymen till the morning.
 και εἶπεν ιωαβ ζῆ κύριος ὅτι εἰ μὴ ἐλάλησας διότι τότε ἐκ πρωθιεν ἀνέβη ὁ λαὸς ἕκαστος κατόπισθεν τοῦ ἀδελφοῦ αὐτοῦ
- 28 Joab fè kònen klewon. Tout moun li yo rete sou sa yo te fè, yo sispann kouri dèyè moun Izrayèl yo. Se konsa batay la fini.
So Joab had a horn sounded, and all the people came to a stop, and gave up going after Israel and fighting them.
 και ἐσάλπισεν ιωαβ τῇ σάλπιγγι και ἀπέστησαν πᾶς ὁ λαὸς και οὐ κατεδιώξαν ὀπίσω τοῦ ἰσραηλ και οὐ προσέθεντο ἔτι τοῦ πολεμεῖν
- 29 Abnè ak moun pa l' yo mache nan fon Jouden an tout lannwit lan. Lèfini, yo janbe lòt bò larivyè Jouden an. Yo travèse tout zòn Bitwon an jouk yo rive lavil Manayim.
And all that night Abner and his men went through the Arabah; they went over Jordan and through all Bithron and came to Mahanaim.
 και αβεννηρ και οἱ ἄνδρες αὐτοῦ ἀπῆλθον εἰς δυσμὰς ὄλην τὴν νύκτα ἐκεῖνην και διέβαιναν τὸν ἰορδάνην και ἐπορεύθησαν ὄλην τὴν παρατείνουσσαν και ἔρχονται εἰς τὴν παρεμβολήν
- 30 Joab menm, lè li sispann kouri dèyè Abnè a, li sanble tout lame a. Te gen disnèf sòlda nan moun David yo ki pa t' reponn prezan san konte Asayèl.
And Joab came back from fighting Abner: and when he had got all his men together, it was seen that nineteen of David's men, in addition to Asahel, were not with them.
 και ιωαβ ἀνέστρεψεν ὀπισθεν ἀπὸ τοῦ αβεννηρ και συνήθρισεν πάντα τὸν λαόν και ἐπεσκέπησαν τῶν παίδων δαυιδ ἐννεακαίδεκα ἄνδρες και ασαηλ
- 31 Patizan David yo te touye twasanswasant (360) nan patizan Abnè yo, tout nan branch fanmi Benjamen an.
But David's men had put to death three hundred and sixty of the men of Benjamin and of Abner's men
 και οἱ παῖδες δαυιδ ἐπάταξαν τῶν υἱῶν βενιαμιν τῶν ἀνδρῶν αβεννηρ τριακοσίους ἐξήκοντα ἄνδρας παρ' αὐτοῦ
- 32 Joab ak moun pa l' yo pran kadav Asayèl, y' al antere l' nan tonm fanmi an lavil Betleyèm. Apre sa, yo pase nwit lan ap mache. Solèy t'ap leve lè yo rive Ebwon.
And they took Asahel's body and put it in the last resting-place of his father in Beth-lehem. And Joab and his men, travelling all night, came to Hebron at dawn.
 και αἴρουν τὸν ασαηλ και θάπτουν αὐτὸν ἐν τῷ τάφῳ τοῦ πατρὸς αὐτοῦ ἐν βαιθλεεμ και ἐπορεύθη ιωαβ και οἱ ἄνδρες οἱ μετ' αὐτοῦ ὄλην τὴν νύκτα και διέφασεν αὐτοῖς ἐν χεβρων
- 1 ¶ Patizan fanmi Sayil yo ak patizan David yo pase lontan ap goumen yonn ak lòt konsa. Men, patizan David yo t'ap vin pi plis chak jou. Patizan fanmi Sayil yo menm t'ap bese.
Now there was a long war between Saul's people and David's people; and David became stronger and stronger, but those on Saul's side became more and more feeble.
 και ἐγένετο ὁ πόλεμος ἐπὶ πολλὰ ἀνὰ μέσον τοῦ οἴκου σαουλ και ἀνὰ μέσον τοῦ οἴκου δαυιδ και ὁ οἶκος δαυιδ ἐπορεύετο και ἐκραταιοῦτο και ὁ οἶκος σαουλ ἐπορεύετο και ἡσθένει
- 2 Men sis pitit gason David vin fè antan li te lavil Ebwon: Pi gran an te rele Amon. Se Akenoam, moun lavil Jizreyèl, ki te manman l'.
While David was in Hebron he became the father of sons: the oldest was Amnon, son of Ahinoam of Jezreel;
 και ἐτέχθησαν τῷ δαυιδ υιοὶ ἐν χεβρων και ἦν ὁ πρωτότοκος αὐτοῦ αμνων τῆς αχινουμ τῆς ἰεζραηλίτιδος
- 3 Dezyèm lan te rele Kileyab. Se Abigayel, vèv Nabal la, moun lavil Kamèl, ki te manman l'. Twazyèm lan te rele Absalon. Se Maka, pitit fi Talmayi, wa lavil Gechou a, ki te manman l'.
And the second, Chileab, whose mother was Abigail, the wife of Nabal the Carmelite; and the third, Absalom, son of Maacah, the daughter of Talmi, king of Geshur;
 και ὁ δεῦτερος αὐτοῦ δαλουια τῆς αβιγαιας τῆς καρμηλίας και ὁ τρίτος αβεσσαλωμ υἱὸς μααχα θυγατρὸς θολμι βασιλέως γεσιρ
- 4 Katyiyèm lan te rele Adonija. Se Agit ki te manman l'. Senkyèm lan te rele Chefatya. Se Abital ki te manman l'.
And the fourth, Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;
 και ὁ τέταρτος ὀρνια υἱὸς φεγγιθ και ὁ πέμπτος σαβατια τῆς αβιταλ
- 5 Sizyèm lan te rele Jitreyam. Se Egla, yon lòt madanm David te genyen, ki te manman l'. Yo tout te fèt antan David te rete lavil Ebwon.
And the sixth, Ithream, whose mother was David's wife Eglah. These were the sons of David, whose birth took place in Hebron.
 και ὁ ἕκτος ἰεθερααμ τῆς αἰγλα γυναικὸς δαυιδ οὗτοι ἐτέχθησαν τῷ δαυιδ ἐν χεβρων

- 6 Pandan lagè a t'ap kaye ant patizan fanmi Sayil yo ak patizan David yo, Abnè te vin gen plis pouvwa chak jou sou patizan fanmi Sayil yo.
Now while there was war between Saul's people and David's people, Abner was making himself strong among the supporters of Saul.
καὶ ἐγένετο ἐν τῷ εἶναι τὸν πόλεμον ἀνὰ μέσον τοῦ οἴκου σαουλ καὶ ἀνὰ μέσον τοῦ οἴκου δαυιδ καὶ αβεννηρ ἦν κρατῶν τοῦ οἴκου σαουλ
- 7 ¶ Sayil te gen yon fanm kay ki te rele Rispa. Se te pitit fi Aja. Abnè te kouche avè l'. Yon jou, Ichbochèt rele Abnè, li di l' konsa: -Poukisa w' al kouche avèk yonn nan fanm kay papa m' yo?
Now Saul had among his wives a woman named Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Why have you taken my father's wife?
καὶ τῷ σαουλ παλλακὴ ρεσφα θυγάτηρ ιαλ καὶ εἶπεν μεμφιβοσθε υἱὸς σαουλ πρὸς αβεννηρ τί ὅτι εἰσήλθες πρὸς τὴν παλλακὴν τοῦ πατρὸς μου
- 8 Lè Abnè tande sa, li fache anpil. Li di Ichbochèt konsa: -Eske se yon chen k'ap travay pou moun Jida yo mwen ye? Jouk jounen jòdi a mwen pa janm trayi Sayil, papa ou, ni patizan l' yo, ni zanmi l' yo. Mwen gouden rèd mare pou m' pa kite yo tonbe nan men David. Lèfini, pou koulye a w'ap fè m' repwòch pou yon ti pachat mwen te fè ak fanm sa a!
And Abner was very angry at the words of Ish-bosheth, and he said, Am I a dog's head of Judah? I am this day doing all in my power for the cause of your father Saul and for his brothers and his friends, and have not given you up into the hands of David, and now you say I have done wrong with a woman.
καὶ ἐθυμώθη σφόδρα αβεννηρ περὶ τοῦ λόγου μεμφιβοσθε καὶ εἶπεν αβεννηρ πρὸς αὐτόν μὴ κεφαλὴ κυνὸς ἐγὼ εἰμι ἐποίησα ἔλεος σήμερον μετὰ τοῦ οἴκου σαουλ τοῦ πατρὸς σου καὶ περὶ ἀδελφῶν καὶ ἰγνωρίμων καὶ οὐκ ἠτύομόγησα εἰς τὸν οἶκον δαυιδ καὶ ἐπιζητεῖς ἐπ' ἐμὲ ὑπὲρ ἀδικίας γυναικὸς σήμερον
- 9 Se pou Seyè a ban m' pi gwo pinisyon ki genyen si mwen pa fè pwomès Bondye te fè David la rive vre.
May God's punishment be on Abner, if I do not for David as the Lord in his oath has said,
τάδε ποιῆσαι ὁ θεὸς τῷ αβεννηρ καὶ τάδε προσθεῖη αὐτῷ ὅτι καθὼς ὤμοσεν κύριος τῷ δαυιδ ὅτι οὕτως ποιήσω αὐτῷ ἐν τῇ ἡμέρᾳ ταύτῃ
- 10 Paske li te fè sèman l'ap wete baton kòmandman an nan fanmi Sayil la pou l' mete David wa sou moun Izrayèl yo ak sou moun Jida yo, soti depi teritwa Dann lan rive teritwa Becheba a.
And if I do not take away the kingdom from the family of Saul and make David ruler over Israel and Judah from Dan as far as Beer-sheba!
περιελεῖν τὴν βασιλείαν ἀπὸ τοῦ οἴκου σαουλ καὶ τοῦ ἀναστήσαι τὸν θρόνον δαυιδ ἐπὶ ἰσραηλ καὶ ἐπὶ τὸν ἰουδαϊν ἀπὸ δαν ἕως βηρσαβεε
- 11 Ichbochèt pa t' ka reponn Abnè anyen sitèlman li te pè l'.
And so great was Ish-bosheth's fear of Abner that he was not able to say a word in answer.
καὶ οὐκ ἠδυνάσθη ἔτι μεμφιβοσθε ἀποκριθῆναι τῷ αβεννηρ ῥήμα ἀπὸ τοῦ φοβεῖσθαι αὐτόν
- 12 Abnè voye kèk mesaje bò kote David pou di li: -Ki moun ki pral gouvènè peyi sa a? Pase yon kontra avè m'. M'ap ede ou pou tout moun Izrayèl yo vin jwenn ou.
And Abner sent men to David at Hebron, saying, Make an agreement with me, and I will give you my support in getting all Israel on your side.
καὶ ἀπέστειλεν αβεννηρ ἀγγέλους πρὸς δαυιδ εἰς θαιλαμ οὗ ἦν παραχρῆμα λέγων διάθου διαθήκην σου μετ' ἐμοῦ καὶ ἰδοὺ ἡ χεὶρ μου μετὰ σοῦ τοῦ ἐπιστρέψαι πρὸς σὲ πάντα τὸν οἶκον ἰσραηλ
- 13 David reponn li: -Dakò. M'ap pase yon kontra avè ou. Men, m'ap mande yon sèl bagay. Piga ou vin wè m' san ou pa mennen Mikal, pitit fi Sayil la, avè ou. Se sèl jan pou ou parèt devan m'.
And he said, It is well; I will make an agreement with you, but on one condition, which is, that when you come before me, Saul's daughter Michal is to come with you; till she comes you will not see my face.
καὶ εἶπεν δαυιδ ἐγὼ καλῶς διαθήσομαι πρὸς σὲ διαθήκην πλην λόγον ἓνα ἐγὼ αἰτοῦμαι παρὰ σοῦ λέγων οὐκ ὄψει τὸ πρόσωπόν μου ἐὰν μὴ ἀγάγῃς τὴν μελχολ θυγατέρα σαουλ παραγινόμενου σου ἰδεῖν τὸ πρόσωπόν μου
- 14 Apre sa, David voye kèk mesaje bò kot Ichbochèt pou di li: -Renmèt mwen Mikal, madanm mwen. Mwen te bay san po ti kòk moun Filisti pou m' te ka marye avè l'.
And David sent men to Saul's son Ish-bosheth, saying, Give me back Michal, my wife, whom I made mine for the price of the private parts of a hundred Philistines.
καὶ ἐξαπέστειλεν δαυιδ πρὸς μεμφιβοσθε υἱὸν σαουλ ἀγγέλους λέγων ἀπόδος μοι τὴν γυναῖκά μου τὴν μελχολ ἣν ἔλαβον ἐν ἑκατὸν ἀκροβυστίας ἀλλοφύλων
- 15 Ichbochèt voye pran Mikal lakay mari li, Paltyèl, pitit gason Layis la.
So Ish-bosheth sent and took her from her husband Paltiel, the son of Laish.
καὶ ἀπέστειλεν μεμφιβοσθε καὶ ἔλαβεν αὐτὴν παρὰ τοῦ ἀνδρὸς αὐτῆς παρὰ φαλτιηλ υἱοῦ σελλης
- 16 Paltyèl pati dèyè l', li t'ap kriye sou tout wout la jouk yo rive lavil Baourim. Men Abnè di Paltyèl konsa: -Tounen lakay ou non, monchè! Epi Paltyèl tounen tounen l'.
And her husband went with her as far as Bahurim, weeping while he went. Then Abner said to him, Go back. And he went back.
καὶ ἐπορεύετο ὁ ἀνήρ αὐτῆς μετ' αὐτῆς κλαίων ὅπισω αὐτῆς ἕως βαρακιμ καὶ εἶπεν πρὸς αὐτὸν αβεννηρ πορεύου ἀνάστρεφε καὶ ἀνέστρεψεν
- 17 Abnè al jwenn chèf fanmi moun Izrayèl yo pou fè yon koze ak yo. Li di yo konsa: -Depi lontan nou te vle se David ki pou te wa nou, pa vre.
Then Abner had a talk with the chief men of Israel, saying, In the past it was your desire to make David your king: so now, do it:
καὶ εἶπεν αβεννηρ πρὸς τοὺς πρεσβυτέρους ἰσραηλ λέγων ἐχθὲς καὶ τρίτην ἐζητεῖτε τὸν δαυιδ βασιλεύειν ἐφ' ὑμῶν

- 18 Enben, men chans nou. Paske men sa Seyè a te di sou David: Mwen pral sèvi ak David, sèvitè m' lan, pou m' delivre pèp Izrayèl la, pèp mwen an, anba men moun Filisti yo ak anba men tout lòt lènmi l' yo.
For the Lord has said of David, By the hand of my servant David I will make my people Israel safe from the Philistines, and from all who are against them.
καὶ νῦν ποιήσατε ὅτι κύριος ἐλάλησεν περὶ δαυὶδ λέγων ἐν χειρὶ τοῦ δούλου μου δαυὶδ σώσω τὸν Ἰσραὴλ ἐκ χειρὸς ἀλλοφύλων καὶ ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτῶν
- 19 Anbè pale ak moun branch fanmi Benjamen yo tou. Lèfini, li pati pou Ebwon pou li al di David sa moun pèp Izrayèl yo ansanm ak tout moun branch fanmi Benjamen yo te tonbe dakò pou yo fè.
And Abner said the same things to Benjamin: and he went to David in Hebron to make clear to him what seemed good to Israel and to all the people of Benjamin.
καὶ ἐλάλησεν ἀβεννηρ ἐν τοῖς ὅσιν βενιαμὴν καὶ ἐπορεύθη ἀβεννηρ τοῦ λαλῆσαι εἰς τὰ ὄτια τοῦ δαυὶδ εἰς χεβρων πάντα ὅσα ἤρρεσεν ἐν ὀφθαλμοῖς Ἰσραὴλ καὶ ἐν ὀφθαλμοῖς παντὸς οἴκου βενιαμὴν
- 20 Li rive lakay David lavil Ebwon. Li te gen vin lòt gason avè l'. David fè yon gwo resepsyon pou Abnè ak pou vin moun ki te avè l' yo.
So Abner, with twenty men, came to Hebron, to David. And David made a feast for Abner and the men who were with him.
καὶ ἦλθεν ἀβεννηρ πρὸς δαυὶδ εἰς χεβρων καὶ μετ' αὐτοῦ εἴκοσι ἄνδρες καὶ ἐποίησεν δαυὶδ τῷ ἀβεννηρ καὶ τοῖς ἀνδράσιν τοῖς μετ' αὐτοῦ πότον
- 21 Abnè di David konsa: -Monwa, mwen prale koulye a, mwen pral sanble tout moun pèp Izrayèl yo bò kote ou. y'a pase yon kontra avè ou. Konsa, w'a ka gouvènen tout peyi a jan ou vle l' la. David bay Abnè pèmision pou li ale. Lèfini, Abnè pati ak kè poze.
And Abner said to David, Now I will go, and make all Israel come to my lord the king, so that they may make an agreement with you, and your kingdom may be as wide as your heart's desire. Then David sent Abner away and he went in peace.
καὶ εἶπεν ἀβεννηρ πρὸς δαυὶδ ἀναστήσομαι δὴ καὶ πορεύσομαι καὶ συναθροίσω πρὸς κύριόν μου τὸν βασιλέα πάντα Ἰσραὴλ καὶ διαθήσομαι μετὰ σοῦ διαθήκην καὶ βασιλεύσεις ἐπὶ πᾶσιν οἷς ἐπιθυμεῖ ἡ ψυχὴ σου καὶ ἀπέστειλεν δαυὶδ τὸν ἀβεννηρ καὶ ἐπορεύθη ἐν εἰρήνῃ
- 22 ¶ Apre sa, Joab ak patizan David yo vin rive. Yo te sot fè yon pase kay lènmi yo, yo te tounen ak anpil bagay yo te pran lakay yo. Lè sa a, Abnè pa t' Ebwon ankò lakay David, paske David te gen tan kite l' ale ak garanti anyen p'ap rive l'.
Now the servants of David and Joab had been out attacking a band of armed men, and they came back with a great store of goods taken in the fight: but Abner was no longer in Hebron with David, for he had sent him away and he had gone in peace.
καὶ ἰδοὺ οἱ παῖδες δαυὶδ καὶ ἰωαβ παρεγίνοντο ἐκ τῆς ἐξοδίας καὶ σκῦλα πολλὰ ἔφερον μετ' αὐτῶν καὶ ἀβεννηρ οὐκ ἦν μετὰ δαυὶδ εἰς χεβρων ὅτι ἀπεστάλκει αὐτὸν καὶ ἀπελήλυθει ἐν εἰρήνῃ
- 23 Lè Joab ak sòlda ki te avè l' yo rive, yo di Joab Abnè, pitit Nè a, te vin wè wa a, epi wa a kite l' ale ak garanti anyen p'ap rive l'.
When Joab and his men came, news was given them that Abner, the son of Ner, had come to the king, who had let him go away again in peace.
καὶ ἰωαβ καὶ πᾶσα ἡ στρατιὰ αὐτοῦ ἤχθησαν καὶ ἀπηγγέλη τῷ ἰωαβ λέγοντες ἦκει ἀβεννηρ υἱὸς νερ πρὸς δαυὶδ καὶ ἀπέσταλκεν αὐτὸν καὶ ἀπῆλθεν ἐν εἰρήνῃ
- 24 Joab al jwenn wa a, li di li: -Sa ou fè konsa? Abnè vin jwenn ou epi ou kite l' ale san ou pa fè l' anyen?
Then Joab came to the king, and said, What have you done? when Abner came to you why did you send him away and let him go?
καὶ εἰσηλθεν ἰωαβ πρὸς τὸν βασιλέα καὶ εἶπεν τί τοῦτο ἐποίησας ἰδοὺ ἦλθεν ἀβεννηρ πρὸς σέ καὶ ἵνα τί ἐξαπέσταλκας αὐτὸν καὶ ἀπελήλυθεν ἐν εἰρήνῃ
- 25 Ou konn ki moun yo rele Abnè, pitit Nè a! Si li vini, se pou l' ka woule ou, pou l' ka konnen tout vire tounen ou, pou l' konnen tou sa w'ap fè.
Is it not clear to you that Abner, the son of Ner, came with deceit to get knowledge of your going out and your coming in and of all you are doing?
ἢ οὐκ οἶδας τὴν κακίαν ἀβεννηρ υἱοῦ νερ ὅτι ἀπατήσαι σε παρεγένετο καὶ γνῶναι τὴν ἐξοδὸν σου καὶ τὴν εἰσοδὸν σου καὶ γνῶναι ἅπαντα ὅσα σὺ ποιεῖς
- 26 Lèfini, Joab soti kay David, li voye moun al chache Abnè san David pa konnen. Yo jwenn Abnè bò sitèn dlo Sira a, yo fè l' tounen.
And when Joab had come out from David, he sent men after Abner, and they overtook him at the water-spring of Sirah, and made him come back with them: but David had no knowledge of it.
καὶ ἀνέστρεψεν ἰωαβ ἀπὸ τοῦ δαυὶδ καὶ ἀπέστειλεν ἀγγέλους ὀπίσω ἀβεννηρ καὶ ἐπιστρέφουσιν αὐτὸν ἀπὸ τοῦ φρέατος τοῦ σείραμ καὶ δαυὶδ οὐκ ἤδει
- 27 Lè Abnè rive Ebwon, Joab mennen l' apa bò pòtay lavil la tankou si li te vle pale pou kont li avè l'. Epi li ba li yon kout ponya nan vant. Se konsa Joab touye Abnè paske Abnè te touye Asayèl, frè l' la.
And when Abner was back in Hebron, Joab took him on one side by the doorway of the town to have a word with him quietly, and there he gave him a wound in the stomach, causing his death in payment for the death of his brother Asahel.
καὶ ἐπέστρεψεν ἀβεννηρ εἰς χεβρων καὶ ἐξέκλινεν αὐτὸν ἰωαβ ἐκ πλαγίων τῆς πόλης λαλῆσαι πρὸς αὐτὸν ἐνεδρεῦον καὶ ἐπάταξεν αὐτὸν ἐκεῖ ἐπὶ τὴν ψόαν καὶ ἀπέθανεν ἐν τῷ αἵματι ἀσαήλ τοῦ ἀδελφοῦ ἰωαβ
- 28 Lè David vin pran nouvèl la, li di: -Seyè a wè ni mwen ni moun gouvènman yo, nou pa gen anyen pou nou wè nan lanmò Abnè, pitit Nè a.
And when David had word of it he said, May I and my kingdom be clear for ever in the eyes of the Lord from the blood of Abner, the son of Ner:
καὶ ἤκουσεν δαυὶδ μετὰ ταῦτα καὶ εἶπεν ἀθῶός εἰμι ἐγὼ καὶ ἡ βασιλεία μου ἀπὸ κυρίου ἕως αἰῶνος ἀπὸ τῶν αἱμάτων ἀβεννηρ υἱοῦ νερ

- 29 Se pou chatiman an tonbe sou tèt Joab ak tout fanmi li! Se pou toujou gen nan fanmi li moun k'ap gen ekoulman osinon move maladi po, gason k'ap blije fè travay fanm, gason k'ap mouri nan lagè, gason k'ap nan grangou.
May it come on the head of Joab and all his father's family: among the men of Joab's family may there ever be some who are diseased or lepers, or who do the work of women, or are put to the sword, or are wasted from need of food!
 κατανησάτωσαν ἐπὶ κεφαλὴν ἰωαβ καὶ ἐπὶ πάντα τὸν οἶκον τοῦ πατρὸς αὐτοῦ καὶ μὴ ἐκλίποι ἐκ τοῦ οἴκου ἰωαβ γονορρυῆς καὶ λεπρὸς καὶ κρατῶν σκυτάλης καὶ πίπτων ἐν ῥομφαίᾳ καὶ ἐλασσόμενος ἄρτοις
- 30 Se konsa, Joab ak Abichay, frè l' la, te ansasinen Abnè paske Abnè te touye Asayèl, frè yo a, lè batay Gabawon an.
So Joab and Abishai his brother put Abner to death, because he had put to death their brother Asahel in the fight at Gibeon.
 ἰωαβ δὲ καὶ ἀβεσσα ὁ ἀδελφὸς αὐτοῦ διεπαρηγοῦντο τὸν ἀβεννηρ ἄνθ' ὃν ἐθανάτωσεν τὸν ασαηλ τὸν ἀδελφὸν αὐτῶν ἐν γαβων ἐν τῷ πολέμῳ
- 31 Apre sa, David bay Joab ak tout moun ki te avè l' yo lòd pou yo chire rad ki sou yo, pou yo mete rad sak sou yo, lèfini pou yo mache devan sèkèy Abnè a ap kriye. Wa David menm t'ap mache dèyè sèkèy defen an.
And David said to Joab and all the people who were with him, Go in grief and put haircloth about you, in sorrow for Abner. And King David went after the dead body.
 καὶ εἶπεν δαυὶδ πρὸς ἰωαβ καὶ πρὸς πάντα τὸν λαὸν τὸν μετ' αὐτοῦ διαρρηξάτε τὰ ἱμάτια ὑμῶν καὶ περιζώσασθε σάκκους καὶ κόπτεσθε ἔμπροσθεν ἀβεννηρ καὶ ὁ βασιλεὺς δαυὶδ ἐπορεύετο ὀπίσω τῆς κλίνης
- 32 Yo antere Abnè Ebwon. Apre sa, wa a pran rele byen fò, li t'ap kriye sou tonm Abnè a. Tout pèp la t'ap kriye tou.
And they put Abner's body to rest in Hebron; and the king and all the people were weeping loudly by the resting-place of Abner's body.
 καὶ θάπτουσιν τὸν ἀβεννηρ εἰς χεβρων καὶ ἤρην ὁ βασιλεὺς τὴν φωνὴν αὐτοῦ καὶ ἐκλαυσεν ἐπὶ τοῦ τάφου αὐτοῦ καὶ ἐκλαυσεν πᾶς ὁ λαὸς ἐπὶ ἀβεννηρ
- 33 Wa a pran chante pou plenn lanmò Abnè. Li di nan chante a: -Abnè, poukisa ou mouri bèt konsa?
And the king made a song of grief for Abner and said, Was the death of Abner to be like the death of a foolish man?
 καὶ ἐθρήνησεν ὁ βασιλεὺς ἐπὶ ἀβεννηρ καὶ εἶπεν εἰ κατὰ τὸν θάνατον ναβαλ ἀποθανεῖται ἀβεννηρ
- 34 Men ou yo pa t' mare, pye ou yo pa t' nan chenn. Ou mouri tankou moun ki tonbe nan men malfektè! Tout pèp la pran kriye ankò pou Abnè.
Your hands were free, your feet were not chained: like the downfall of a man before evil men, so was your fall. And the weeping of the people over him went on again.
 αἱ χεῖρες σου οὐκ ἐδέθησαν οἱ πόδες σου οὐκ ἐν πέδαις οὐ προσήγαγεν ὡς ναβαλ ἐνώπιον υἱῶν ἀδικίας ἔπεσας καὶ συνήχθη πᾶς ὁ λαὸς τοῦ κλαῦσαι αὐτόν
- 35 Apre sa, pandan tout rèz jounen an, yo pote manje bay David pou li manje, men David fè sèman sa a: -Se pou Bondye ban m' pi gwo pinisyon ki genyen si mwen mete anyen nan bouch mwen anvan solèy kouche!
And the people came to make David take food, while it was still day, but David with an oath said, May God's punishment be on me if I take a taste of bread or any other thing till the sun has gone down!
 καὶ ἦλθεν πᾶς ὁ λαὸς περιδειπνήσαι τὸν δαυὶδ ἄρτοις ἔτι οὔσης ἡμέρας καὶ ὤμοσεν δαυὶδ λέγων τάδε ποιῆσαι μοι ὁ θεὸς καὶ τάδε προσθεῖη ὅτι ἐὰν μὴ δύῃ ὁ ἥλιος οὐ μὴ γεύσωμαι ἄρτου ἢ ἀπὸ παντός τινος
- 36 Tout pèp la vin konn sa. Sa te fè yo plezi. Pou di vre, tou sa David te fè te fè pèp la plezi.
And all the people took note of it and were pleased: like everything the king did, it was pleasing to the people.
 καὶ ἔγνω πᾶς ὁ λαὸς καὶ ἤρεσεν ἐνώπιον αὐτῶν πάντα ὅσα ἐποίησεν ὁ βασιλεὺς ἐνώπιον τοῦ λαοῦ
- 37 Se konsa tout moun David yo ansanm ak tout moun pèp Izrayèl yo te vin konnen tout bon vre wa a pa t' gen anyen pou l' te wè nan jan yo te ansasinen Abnè, pitit gason Nè a.
So it was clear to Israel and to all the people on that day that the king was not responsible for the death of Abner, the son of Ner.
 καὶ ἔγνω πᾶς ὁ λαὸς καὶ πᾶς ἰσραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι οὐκ ἐγένετο παρὰ τοῦ βασιλέως θανατώσαι τὸν ἀβεννηρ υἱὸν νηρ
- 38 Wa a di moun k'ap sèvi avè l' yo: -Aa, mesye! Jòdi a pèp Izrayèl la pèdi yon chèf, yon gwo chèf wi!
And the king said to his servants, Do you not see that a chief and a great man has come to his end today in Israel?
 καὶ εἶπεν ὁ βασιλεὺς πρὸς τοὺς παῖδας αὐτοῦ οὐκ οἴδατε ὅτι ἡγούμενος μέγας πέπτωκεν ἐν τῇ ἡμέρᾳ ταύτῃ ἐν τῷ ἰσραηλ
- 39 Atout se wa Bondye chwazi a mwen ye, mwen santi m' fèb jòdi a. Pitit gason Sewouya yo twò mechan pou mwen. Se pou Bondye pini krimenèl sa yo pou mechanste yo fè a.
While I, though I am crowned king, have little strength, and these men, the sons of Zeruiah, are out of my control: may the Lord give to the evil-doer the reward of his evil-doing!
 καὶ ὅτι ἐγὼ εἰμι σήμερον συγγενῆς καὶ καθεσταμένος ὑπὸ βασιλέως οἱ δὲ ἄνδρες οὗτοι υἱοὶ σαρουίας σκληρότεροί μοι εἰσιν ἀνταποδῶ κύριος τῷ ποιοῦντι πονηρὰ κατὰ τὴν κακίαν αὐτοῦ
- 1 ¶ Lè Ichbochèt, pitit Sayil la, pran nouvèl jan Abnè te mouri lavil Ebwon, kè l' kase nèt. Tout pèp Izrayèl la te tèt anba.
And when Saul's son Ish-bosheth had news that Abner was dead in Hebron, his hands became feeble, and all the Israelites were troubled.
 καὶ ἤκουσεν μεμφίβοσθε υἱὸς σαουλ ὅτι τέθνηκεν ἀβεννηρ ἐν χεβρων καὶ ἐξελύθησαν αἱ χεῖρες αὐτοῦ καὶ πάντες οἱ ἄνδρες ἰσραηλ παρεΐθησαν

- 2 Ichbochèt te gen nan lame li a de chèf piyajè ki te rele Bana ak Rekab. Yo te pitit Rimon, yon nonm nan branch fanmi Benjamen an ki te rete lavil Bewòt. Yo te toujou mete nan tèt yo lavil Bewòt se pou branch fanmi Benjamen an li ye,
And Saul's son had two men, captains of bands, one named Baanah and the other Rechab, sons of Rimmon the Beerothite, of the tribe of Benjamin; (for Beeroth was at one time taken to be part of Benjamin:
 και δύο ἄνδρες ἡγούμενοι συστρεμμάτων τῷ μεμφιβοσθε υἱῷ σαουλ ὄνομα τῷ ἐνὶ βαανα καὶ ὄνομα τῷ δευτέρῳ ρηχαβ υἱοὶ ρεμμων τοῦ βηρωθαίου ἐκ τῶν υἱῶν βενιαμιν ὅτι βηρωθ ἐλογίζετο τοῖς υἱοῖς βενιαμιν
- 3 depi lè moun Bewòt yo te kouri kite lavil la pou y' al lavil Gitayim, kote y'ap viv jouk koulye a.
But the people of Beeroth had gone in flight to Gittaim, where they have been living to this day.)
 και ἀπέδρασαν οἱ βηρωθαῖοι εἰς γεθθαῖμ καὶ ἦσαν ἐκεῖ παροικοῦντες ἕως τῆς ἡμέρας ταύτης
- 4 Jonatan, pitit Sayil la, te gen yon pitit gason yo te rele Mefibochèt. Li te enfim nan tou de pye l' yo. Li te gen senkan lè Sayil ak Jonatan mouri. Lè nouvèl lanmò yo rive soti lavil Jizreyèl, nouris la pran Mefibochèt, li kouri al kache avè l'. Men, pandan l'ap prese kouri a, pitit la sot tonbe nan men l'. Se konsa li vin enfim nan pye.
Now Jonathan, Saul's son, had a son whose feet were damaged. He was five years old when news of the death of Saul and Jonathan came from Jezreel, and the woman who took care of him took him up and went in flight: and while she was getting him away as quickly as she was able, he had a fall and his feet were damaged. His name was Mephibosheth.
 και τῷ ἰωναθαν υἱῷ σαουλ υἱὸς πεπληγῶς τοῦς πόδας υἱὸς ἐτῶν πέντε οὗτος ἐν τῷ ἐλθεῖν τὴν ἀγγελίαν σαουλ καὶ ἰωναθαν τοῦ υἱοῦ αὐτοῦ ἐξ ἐζραελ καὶ ἦρεν αὐτὸν ἡ τιθηνὸς αὐτοῦ καὶ ἔφυγεν καὶ ἐγένετο ἐν τῷ σπεύδειν αὐτὴν καὶ ἀναχωρεῖν καὶ ἔπεσεν καὶ ἐχολάνθη καὶ ὄνομα αὐτῷ μεμφιβοσθε
- 5 Rekab ak Bana, pitit gason Rimon, moun lavil Bewòt la, pati pou lakay Ichbochèt. Yo rive vè midi. Lè sa a, Ichbochèt t'ap fè yon ti dòmi pou poze kò l'.
And Rechab and Baanah, the sons of Rimmon the Beerothite, went out and came to the house of Ish-bosheth in the heat of the day, when he was resting in the middle of the day. Now the woman who kept the door was cleaning grain, and sleep overcame her.
 και ἐπορεύθησαν υἱοὶ ρεμμων τοῦ βηρωθαίου ρεχα καὶ βαανα καὶ εἰσῆλθον ἐν τῷ καύματι τῆς ἡμέρας εἰς οἶκον μεμφιβοσθε καὶ αὐτὸς ἐκάθευδεν ἐν τῇ κοίτῃ τῆς μεσημβρίας
- 6 Fanm ki t'ap veye bò pòt la t'ap triye ble, men li te kite dòmi pran l'. Se konsa mesye yo fofile kò yo antre nan kay la.
And Rechab and his brother Baanah got in without being seen.
 και ἰδοὺ ἡ θυρωρὸς τοῦ οἴκου ἐκάθαιρεν πυροὺς καὶ ἐνύσταξεν καὶ ἐκάθευδεν καὶ ρεχα καὶ βαανα οἱ ἀδελφοὶ διέλαθον
- 7 Lè yo rive anndan, y' al nan pyès chanm kote Ichbochèt te kouche ap dòmi an, yo touye l'. Lèfini, yo koupe tèt li, yo pran l', yo pati avè l'. Yo pase nwit lan ap mache nan fon Jouden an.
And when they came into the house, Ish-bosheth was stretched on his bed in his bedroom; and they made an attack on him and put him to death, and, cutting off his head, they took it with them and went by the road through the Arabah all night.
 και εἰσῆλθον εἰς τὸν οἶκον καὶ μεμφιβοσθε ἐκάθευδεν ἐπὶ τῆς κλίνης αὐτοῦ ἐν τῷ κοιτῶνι αὐτοῦ καὶ τύπτουσιν αὐτὸν καὶ θανατοῦσιν καὶ ἀφαιροῦσιν τὴν κεφαλὴν αὐτοῦ καὶ ἔλαβον τὴν κεφαλὴν αὐτοῦ καὶ ἀπῆλθον ὁδὸν τὴν κατὰ δυσμὰς ὅλην τὴν νύκτα
- 8 Yo pote tèt Ichbochèt bay David lavil Ebwon. Yo di l' konsa: -Men tèt Ichbochèt, pitit Sayil la, moun ki pa t' vle wè ou la, moun ki t'ap chache touye ou la. Jòdi a Seyè a bay monwa chans pou li tire revanjan sou Sayil ansanm ak sou rèss fanmi li.
And they took the head of Ish-bosheth to David in Hebron, and said to the king, Here is the head of Ish-bosheth, the son of Saul your hater, who would have taken your life; the Lord has taken payment for the wrongs of my lord the king from Saul and his seed today.
 και ἤνεγκαν τὴν κεφαλὴν μεμφιβοσθε τῷ δαυὶδ εἰς γεβρων καὶ εἶπαν πρὸς τὸν βασιλέα ἰδοὺ ἡ κεφαλὴ μεμφιβοσθε υἱοῦ σαουλ τοῦ ἐχθροῦ σου ὃς ἐζήτει τὴν ψυχὴν σου καὶ ἔδωκεν κύριος τῷ κυρίῳ βασιλεῖ ἐκδίκησιν τῶν ἐχθρῶν αὐτοῦ ὡς ἡ ἡμέρα αὕτη ἐκ σαουλ τοῦ ἐχθροῦ σου καὶ ἐκ τοῦ σπέρματος αὐτοῦ
- 9 ¶ David reponn yo: -Mwen fè sèman devan Seyè a ki delivre m' nan tout malè,
And David made answer to Rechab and his brother Baanah, the sons of Rimmon the Beerothite, and said to them, By the living Lord, who has kept me safe from all my trouble,
 και ἀπεκρίθη δαυὶδ τῷ ρεχα καὶ τῷ βαανα ἀδελφῷ αὐτοῦ υἱοῖς ρεμμων τοῦ βηρωθαίου καὶ εἶπεν αὐτοῖς ζῆ κύριος ὃς ἐλτρώσατο τὴν ψυχὴν μου ἐκ πάσης θλίψεως
- 10 Lè moun ki te vin fè m' konnen Sayil te mouri a te kwè se yon bon nouvèl li t'ap pote ban mwen, mwen pran l', mwen fè touye l' lavil Ziklag. Men rekonpans mwen te ba li pou bon nouvèl sa a.
When one came to me with the news of Saul's death, in the belief that it would be good news, I took him and put him to death in Ziklag, which was the reward I gave him for his news:
 ὅτι ὁ ἀπαγγεῖλας μοι ὅτι τέθνηκεν σαουλ καὶ αὐτὸς ἦν ὡς εὐαγγελιζόμενος ἐνώπιόν μου καὶ κατέσχον αὐτὸν καὶ ἀπέκτεινα ἐν σεκελακ ᾧ ἔδει με δοῦναι εὐαγγέλια
- 11 Sa pral pi rèd toujou pou nou, bann mechan, ki touye yon inonsan anndan lakay li, nan kabann li. Mwen pral fè nou peye pou touye nou touye l' la, mwen pral fè yo disparèt nou sou latè.
How much more, when evil men have put an upright person to death, in his house, sleeping on his bed, will I take payment from you for his blood, and have you cut off from the earth?
 και νῦν ἄνδρες πονηροὶ ἀπεκτάγκασιν ἄνδρα δίκαιον ἐν τῷ οἴκῳ αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ καὶ νῦν ἐκζητήσω τὸ αἷμα αὐτοῦ ἐκ χειρὸς ὑμῶν καὶ ἐξολεθρεύω ὑμᾶς ἐκ τῆς γῆς

- 12 David bay sòlda yo lòd epi yo touye Rekab ak Bana. Yo koupe de men ak de pye yo. Y' al pann yo bò rezènwà dlo Ebwon an. Apre sa, yo pran tèt Ichbochèt, y' al antere l' Ebwon, nan tonm Abnè a. **And David gave orders to his young men and they put them to death, cutting off their hands and their feet and hanging them up by the side of the pool in Hebron. But they took the head of Ish-bosheth and put it in its last resting-place with Abner's body in Hebron.**
καὶ ἐνετείλατο δαυὶδ τοῖς παιδαρίοις αὐτοῦ καὶ ἀποκτείνουσιν αὐτούς καὶ κολοβοῦσιν τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας αὐτῶν καὶ ἐκρέμασαν αὐτούς ἐπὶ τῆς κρήνης ἐν χειβρων καὶ τὴν κεφαλὴν μεμφοῖσθε ἔθαψαν ἐν τῷ τάφῳ ἀβεννηρ υἱοῦ νηρ
- 1 ¶ Tout branch fanmi Izrayèl yo vin jwenn David lavil Ebwon, yo di l' konsa: -Nou se moun menm ras, menm fanmi avè ou. **Then all the tribes of Israel came to David in Hebron and said, Truly, we are your bone and your flesh.**
καὶ παραγίνονται πᾶσαι αἱ φυλαὶ ἰσραηλ πρὸς δαυὶδ εἰς χειβρων καὶ εἶπαν αὐτῷ ἰδοὺ ὅσα σου καὶ σάρκες σου ἡμεῖς
- 2 Depi lontan, menm sou rèy Sayil, se ou menm ki te kòmande lame pèp Izrayèl la kote l' pase. Lèfini ankò, Seyè a te pwomèt se ou menm ki pral gouvènè pèp li a, pèp Izrayèl la, se ou menm ki pral chèf yo. **In the past when Saul was king over us, it was you who went at the head of Israel when they went out or came in: and the Lord said to you, You are to be the keeper of my people Israel and their ruler.**
καὶ ἐχθὲς καὶ τρίτην ὄντος σαουλ βασιλεύσας ἐφ' ἡμῖν σὺ ἦσθα ὁ ἐξάγων καὶ εἰσάγων τὸν ἰσραηλ καὶ εἶπεν κύριος πρὸς σέ σὺ ποιμανεῖς τὸν λαόν μου τὸν ἰσραηλ καὶ σὺ ἔσει εἰς ἡγούμενον ἐπὶ τὸν ἰσραηλ
- 3 Se konsa tout chèf fanmi pèp Izrayèl yo vin jwenn David lavil Ebwon. Yo pase yon kontra avè l' devan Seyè a. Yo fè seremoni, yo mete l' wa sou pèp Izrayèl la tou. **So all the responsible men of Israel came to the king at Hebron; and King David made an agreement with them in Hebron before the Lord: and they put the holy oil on David and made him king over Israel.**
καὶ ἔρχονται πάντες οἱ πρεσβύτεροι ἰσραηλ πρὸς τὸν βασιλέα εἰς χειβρων καὶ διέθετο αὐτοῖς ὁ βασιλεὺς δαυὶδ διαθήκη ἐν χειβρων ἐνώπιον κυρίου καὶ χρίουσιν τὸν δαυὶδ εἰς βασιλέα ἐπὶ πάντα ἰσραηλ
- 4 David te gen trantan lè l' rive wa. Li kòmande pandan karantan. **David was thirty years old when he became king, and he was king for forty years,**
υἱὸς τριάκοντα ἐτῶν δαυὶδ ἐν τῷ βασιλεύσει αὐτὸν καὶ τεσσαράκοντα ἔτη ἐβασίλευσεν
- 5 Antan lavil Ebwon, li kòmande moun Jida yo pandan sètan simwa. Lavil Jerizalèm, li kòmande ni moun pèp Izrayèl yo ni moun pèp Jida yo pandan tranntwazan. **Ruling over Judah in Hebron for seven years and six months, and in Jerusalem, over all Israel and Judah, for thirty-three years.**
ἐπτὰ ἔτη καὶ ἕξ μῆνας ἐβασίλευσεν ἐν χειβρων ἐπὶ τὸν ἰουδαὶν καὶ τριάκοντα τρία ἔτη ἐβασίλευσεν ἐπὶ πάντα ἰσραηλ καὶ ἰουδαὶν ἐν ἱερουσαλημ
- 6 ¶ Apre sa, wa David pati pou lavil Jerizalèm ansanm ak sòlda li yo, li al atake moun Jebis yo ki te rete nan zòn sa a. Moun Jebis yo te konprann David pa ta ka antre pran lavil la. Yo di l' konsa: - Ou p'ap janm ka rive antre nan lavil nou an. Ata moun je pete ak moun enfim ka gen kont fòs pou mete ou deyò. **And the king and his men went to Jerusalem against the Jebusites, the people of the land: and they said to David, You will not come in here, but the blind and the feeble-footed will keep you out; for they said, David will not be able to come in here.**
καὶ ἀπῆλθεν δαυὶδ καὶ οἱ ἄνδρες αὐτοῦ εἰς ἱερουσαλημ πρὸς τὸν ἰεβουσαῖον τὸν κατοικοῦντα τὴν γῆν καὶ ἐρρέθη τῷ δαυὶδ οὐκ εἰσελεύσει ὧδε ὅτι ἀντέστησαν οἱ τυφλοὶ καὶ οἱ χωλοὶ λέγοντες ὅτι οὐκ εἰσελεύσεται δαυὶδ ὧδε
- 7 Men, David pran gwo fò ki te sou tèt mòn Siyon an. Se li yo rele lavil David la. **But David took the strong place of Zion, which is the town of David.**
καὶ κατελάβετο δαυὶδ τὴν περιοχὴν σιων αὐτῆ ἡ πόλις τοῦ δαυὶδ
- 8 Jou sa a, David te di moun pa li yo: -Tout moun ki vle atake moun Jebis yo va pase nan kannal la, y'a tonbe sou bann enfim ak je pete sa yo ki pa vle wè m' yo. Se depi lè sa a yo di moun je pete ak moun enfim pa gen dwa mete pwent pye yo nan Tanp Seyè a. **And that day David said, Whoever makes an attack on the Jebusites, let him go up by the water-pipe, and put to death all the blind and feeble-footed who are hated by David. And this is why they say, The blind and feeble-footed may not come into the house.**
καὶ εἶπεν δαυὶδ τῇ ἡμέρᾳ ἐκείνῃ πᾶς τύπων ἰεβουσαῖον ἀπτεύθω ἐν παραξιδίῳ καὶ τοὺς χωλοὺς καὶ τοὺς τυφλοὺς καὶ τοὺς μισοῦντας τὴν ψυχὴν δαυὶδ διὰ τοῦτο ἐροῦσιν τυφλοὶ καὶ χωλοὶ οὐκ εἰσελεύσονται εἰς οἶκον κυρίου
- 9 Apre sa, David al rete nan gwo fò a, li rele l' lavil David la. Lèfini, li bati lòt kay fè wonn fò a, depi sou teras la rive bò palè a. **So David took the strong tower for his living-place, naming it the town of David. And David took in hand the building of the town all round, starting from the Millo.**
καὶ ἐκάθισεν δαυὶδ ἐν τῇ περιοχῇ καὶ ἐκλήθη αὐτῆ ἡ πόλις δαυὶδ καὶ ὠκοδόμησεν τὴν πόλιν κύκλῳ ἀπὸ τῆς ἄκρας καὶ τὸν οἶκον αὐτοῦ
- 10 Chak jou David t'ap vin pi fò. Seyè a, Bondye ki gen tout pouvwa a, te avè l'. **And David became greater and greater; for the Lord, the God of armies, was with him.**
καὶ ἐπορεύετο δαυὶδ πορευόμενος καὶ μεγαλυνόμενος καὶ κύριος παντοκράτωρ μετ' αὐτοῦ

- 11 ¶ Se konsa, Iram, wa lavil Tir la, delege kèk mesaje bò kot David ak yon chajman bwa sèd. Li voye tou kèk bòs chapant ak bòs mason ki bati yon palè pou David.
And Hiram, king of Tyre, sent men to David, with cedar-trees and woodworkers and stoneworkers: and they made David a house.
 και απέστειλεν χιραμ βασιλεύς τύρου ἀγγέλους πρὸς δαυιδ και ξύλα κέδρινα και τέκτονας ξύλων και τέκτονας λίθων και ὠκοδόμησαν οἶκον τῷ δαυιδ
- 12 Lè sa a atò, David wè tout bon vre se Seyè a menm ki te mete l' wa pèp Izrayèl la. Se li menm menm ki te fè tout bagay mache byen pou gouvènman li a, akòz pèp li a, pèp Izrayèl la.
And David saw that the Lord had made his position safe as king over Israel, and that he had made his kingdom great because of his people Israel.
 και ἔγνω δαυιδ ὅτι ἤτοιμασεν αὐτὸν κύριος εἰς βασιλεία ἐπὶ ἰσραηλ και ὅτι ἐπύρθη ἡ βασιλεία αὐτοῦ διὰ τὸν λαὸν αὐτοῦ ἰσραηλ
- 13 Lè David kite lavil Ebwon pou li al lavil Jerizalèm, rive la li pran lòt madanm ak lòt fanm kay ki ba li lòt pitit gason ak lòt pitit fi.
And David took more women and wives in Jerusalem, after he had come from Hebron: and he had more sons and daughters.
 και ἔλαβεν δαυιδ ἔτι γυναῖκας και παλλακὰς ἐξ ἱερουσαλημ μετὰ τὸ ἔλθειν αὐτὸν ἐκ γεβρων και ἐγένοντο τῷ δαυιδ ἔτι υἱοὶ και θυγατέρες
- 14 Men jan yo te rele pitit David ki te fèt lavil Jerizalèm yo: Chamwa, Chobab, Natan, Salomon,
These are the names of those whose birth took place in Jerusalem: Shammua and Shobab and Nathan and Solomon
 και ταῦτα τὰ ὀνόματα τῶν γεννηθέντων αὐτῷ ἐν ἱερουσαλημ σαμμουσ και σωβαβ και ναθαν και σαλωμων
- 15 Jibka, Elichwa, Nefèg, Jafya,
And Ibhar and Elishua and Nepheg and Japhia
 και ἔβεαρ και ελισουσ και ναφεκ και ιεφιεσ
- 16 Elichama, Elyada ak Elifelèt.
And Elishama and Eliada and Eliphelet.
 και ελισαμα και ελιδαε και ελιφαλαθ [16α] σαμαε ιεσιβαθ ναθαν γαλαμααν ιεβααρ θεησουσ ελφαλατ ναγεδ ναφεκ ιαναθα λεασαμυσ βααλιμαθ ελιφαλαθ
- 17 ¶ Lè moun Filisti yo vin konnen yo te mete David wa pèp Izrayèl la, yo tout yo leve pou y' al mete men sou li. Lè David pran nouvèl la, li desann al kache nan yon fò.
And when the Philistines had news that David had been made king over Israel, they all went up in search of David; and David, hearing of it, went down to the strong place.
 και ἤκουσαν ἀλλόφυλοι ὅτι κέχρισται δαυιδ βασιλεύς ἐπὶ ἰσραηλ και ἀνέβησαν πάντες οἱ ἀλλόφυλοι ζητεῖν τὸν δαυιδ και ἤκουσεν δαυιδ και κατέβη εἰς τὴν περιοχὴν
- 18 Moun Filisti yo rive, yo pran tout fon Refayim lan pou yo.
And when the Philistines came, they went in every direction in the valley of Rephaim.
 και οἱ ἀλλόφυλοι παραγίνονται και συνέπεσαν εἰς τὴν κοιλάδα τῶν τιτάνων
- 19 David pale ak Seyè a, li mande l': -Eske se pou m' atake moun Filisti yo? Eske w'ap lage yo nan men m'? Seyè a reponn li: -Wi, atake yo. M'ap lage yo nan men ou.
And David, desiring directions from the Lord, said, Am I to go up against the Philistines? will you give them up into my hands? And the Lord said, Go up, for I will certainly give up the Philistines into your hands.
 και ἠρώτησεν δαυιδ διὰ κυρίου λέγων εἰ ἀναβῶ πρὸς τοὺς ἀλλοφύλους και παραδώσεις αὐτοὺς εἰς τὰς χεῖράς μου και εἶπεν κύριος πρὸς δαυιδ ἀνάβαινε ὅτι παραδιδοὺς παραδώσω τοὺς ἀλλοφύλους εἰς τὰς χεῖράς σου
- 20 David ale Baal Perazim.li bat moun Filisti yo. Lèfini, li di: -Tankou yon lavalas, Seyè a pase, li louvri yon pasaj pou mwen nan mitan lènmi m' yo. Se poutèt sa yo rele kote sa a Baal Perazim.
And David went to Baal-perazim, and overcame them there; and he said, The Lord has let the forces fighting against me be broken before me as a wall is broken by rushing waters. So that place was named Baal-perazim.
 και ἦλθεν δαυιδ ἐκ τῶν ἐπάνω διακοπῶν και ἔκοψεν τοὺς ἀλλοφύλους ἐκεῖ και εἶπεν δαυιδ διέκοψεν κύριος τοὺς ἐχθρούς μου τοὺς ἀλλοφύλους ἐνώπιον ἐμοῦ ὡς διακόπτεται ὕδατα διὰ τοῦτο ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου ἐπάνω διακοπῶν
- 21 Moun Filisti yo te kouri kite zidòl yo dèyè nan plenn lan. David ak moun pa l' yo pran yo pote ale.
And the Philistines, when they went in flight, did not take their images with them, and David and his men took them away.
 και καταλιμπάνουσιν ἐκεῖ τοὺς θεοὺς αὐτῶν και ἔλαβον αὐτοὺς δαυιδ και οἱ ἄνδρες οἱ μετ' αὐτοῦ
- 22 Moun Filisti yo tounen nan fon Refayim lan, yo pran tout plenn lan pou yo ankò.
And the Philistines came up again, and went in every direction in the valley of Rephaim.
 και προσέθεντο ἔτι ἀλλόφυλοι τοῦ ἀναβῆναι και συνέπεσαν ἐν τῇ κοιλάδι τῶν τιτάνων
- 23 David mande Seyè a sa pou l' fè. Seyè a di l': -Pa atake yo pa devan. Pase pa dèyè yo. Pare kò ou pou ou atake yo bò pye gayak yo.
And when David went for directions to the Lord, he said, You are not to go up against them in front; but make a circle round them from the back and come on them opposite the spice-trees.
 και ἐπηρώτησεν δαυιδ διὰ κυρίου και εἶπεν κύριος οὐκ ἀναβήσει εἰς συνάντησιν αὐτῶν ἀποστρέφου ἀπ' αὐτῶν και παρέσει αὐτοῖς πλησίον τοῦ κλαυθμῶνος

- 24 Lè w'a tande yon bri tankou bri pye yon moun k'ap mache sou tèt pyebwa yo, w'a fonce sou yo. Paske sa vle di m'ap pran devan ou pou m' bat lame moun Filisti yo.
Then at the sound of footsteps in the tops of the trees, go forward quickly, for the Lord has gone out before you to overcome the army of the Philistines.
καὶ ἔσται ἐν τῷ ἀκοῦσαί σε τὴν φωνὴν τοῦ συγκλεισμοῦ τοῦ ἄλσους τοῦ κλαυθμῶνος τότε καταβήσει πρὸς αὐτούς ὅτι τότε ἐξελεύσεται κύριος ἔμπροσθέν σου κόπτειν ἐν τῷ πολέμῳ τῶν ἀλλοφύλων
- 25 David fè sa Seyè a te mande l' fè a. Li bat moun Filisti yo, li kouri dèyè yo depi Lavil Gebarive lavil Gezè.
And David did as the Lord had said; and he overcame the Philistines, attacking them from Gibeon to near Gezer.
καὶ ἐποίησεν δαυὶδ καθὼς ἐνετείλατο αὐτῷ κύριος καὶ ἐπάταξεν τοὺς ἀλλοφύλους ἀπὸ γαβαων ἕως τῆς γῆς γαζηρα
- 1 ¶ Yon lòt fwa ankò, David reyini tout pi bon sòlda pèp Izrayèl la. Sa te fè antou trantmil (30.000) gason.
And David got together all the fighting-men of Israel to the number of thirty thousand;
καὶ συνήγαγεν ἔτι δαυὶδ πάντα νεανίαν ἐξ Ἰσραὴλ ὡς ἑβδομήκοντα χιλιάδας
- 2 Li leve, li pati pou Balat nan peyi Jida ansanm ak tout sòlda ki te avè l' yo. Li tapral chache Bwat Kontra Bondye a, bwat ki pote non Seyè ki gen tout pouvwa a, Seyè ki gen fotèy li anwo zanj cheriben yo.
And David, and all the people who were with him, went to Baal of Judah to get the ark of God, over which the holy name is named, the name of the Lord of armies, whose place is between the winged ones.
καὶ ἀνέστη καὶ ἐπορεύθη δαυὶδ καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ ἀπὸ τῶν ἀρχόντων Ἰουδα ἐν ἀναβάσει τοῦ ἀναγαγεῖν ἐκεῖθεν τὴν κιβωτὸν τοῦ θεοῦ ἐφ' ἣν ἐπεκλήθη τὸ ὄνομα κυρίου τῶν δυνάμεων καθημ ἔνου ἐπὶ τῶν χειροῦν ἐπ' αὐτῆς
- 3 Yo pran Bwat la kay Abenadab sou mòn lan, mete l' sou yon kabwa tou nèf, yo pote l' ale. Ouza ak Akiyo, pitit gason Abenadab yo, t'ap mennen kabwa
And they put the ark of God on a new cart and took it out of the house of Abinadab which was on the hill: and Uzzah and Ahio, the sons of Abinadab, were the drivers of the cart.
καὶ ἐπεβίβασεν τὴν κιβωτὸν κυρίου ἐφ' ἄμαξαν καινὴν καὶ ἦρεν αὐτὴν ἐξ οἴκου αμιναδαβ τοῦ ἐν τῷ βουνῷ καὶ οἷα καὶ οἱ ἀδελφοὶ αὐτοῦ υἱοὶ αμιναδαβ ἦγον τὴν ἄμαξαν
- 4 kote yo te mete Bwat Kontra Bondye a. Akiyo t'ap mache devan kabwa a.
And Uzzah went by the side of the ark, while Ahio went before it.
σὺν τῇ κιβωτῷ καὶ οἱ ἀδελφοὶ αὐτοῦ ἐπορεύοντο ἔμπροσθεν τῆς κιβωτοῦ
- 5 David ansanm ak tout moun pèp Izrayèl yo menm t'ap danse ak tout nanm yo. Yo t'ap chante fè lwanj Seyè a. Yo t'ap jwe gita ak bandjo. Yo t'ap bat tanbou, tanbouren ak senbal.
And David and all the men of Israel made melody before the Lord with all their power, with songs and with corded instruments and instruments of brass.
καὶ δαυὶδ καὶ οἱ υἱοὶ Ἰσραὴλ παίζοντες ἐνώπιον κυρίου ἐν ὄργανοις ἡρμωμένοις ἐν ἰσχύι καὶ ἐν ψαλμοῖς καὶ ἐν κινύραις καὶ ἐν νάβλαις καὶ ἐν τυμπάνοις καὶ ἐν κυμβάλαις καὶ ἐν αὐλοῖς
- 6 ¶ Lè yo rive bò glasi Nakon an, bèf yo bite, yo manke tonbe. Ouza lonje men l', li soutni Bwat Kontra a.
And when they came to Nacon's grain-floor, Uzzah put his hand on the ark of God to keep it safe in its place, for the oxen were out of control.
καὶ παραγίνονται ἕως ἄλλω νοδαβ καὶ ἐξέτεινεν οἷα τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κιβωτὸν τοῦ θεοῦ κατασχεῖν αὐτὴν καὶ ἐκράτησεν αὐτὴν ὅτι περιέσπασεν αὐτὴν ὁ μόσχος τοῦ κατασχεῖν αὐτὴν
- 7 Men Seyè a move sou Ouza, li touye l' frèt paske li pa t' gen dwa manyen Bwat Kontra a. Ouza mouri la toupren Bwat Kontra a.
And the wrath of the Lord, burning against Uzzah, sent destruction on him because he had put his hand on the ark, and death came to him there by the ark of God.
καὶ ἐθυμώθη κύριος τῷ οἷα καὶ ἔπαισεν αὐτὸν ἐκεῖ ὁ θεὸς καὶ ἀπέθανεν ἐκεῖ παρὰ τὴν κιβωτὸν τοῦ κυρίου ἐνώπιον τοῦ θεοῦ
- 8 David menm te fache dèske Seyè a te touye Ouza konsa. Se poutèt sa depi lè sa a yo rele kote sa a Perèz-Ouza, non ki rete pou li jouk jounen jòdi a.
And David was angry because of the Lord's outburst of wrath against Uzzah: and he gave that place the name Perez-uzzah, which is its name to this day.
καὶ ἠθύμησεν δαυὶδ ὑπὲρ οὗ διεκόψεν κύριος διακοπὴν ἐν τῷ οἷα καὶ ἐκλήθη ὁ τόπος ἐκεῖνος διακοπὴ οἷα ἕως τῆς ἡμέρας ταύτης
- 9 Lè sa a, David vin pè Seyè a. Li di li pa wè ki jan pou l' pran Bwat Kontra a lakay li.
And such was David's fear of the Lord that day, that he said, How may I let the ark of God come to me?
καὶ ἐφοβήθη δαυὶδ τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων πῶς εἰσελεύσεται πρὸς με ἡ κιβωτὸς κυρίου
- 10 Se konsa li pran desizyon pou l' pa pote Bwat Kontra Seyè a lakay li nan Lavil David la. Li fè yo pote l' kay Obèdedon, yon moun lavil Gat.
So David did not let the ark of the Lord come back to him to the town of David: but had it turned away and put into the house of Obed-edom the Gittite.
καὶ οὐκ ἐβούλετο δαυὶδ τοῦ ἐκκλῖναι πρὸς αὐτὸν τὴν κιβωτὸν διαθήκης κυρίου εἰς τὴν πόλιν δαυὶδ καὶ ἀπέκλινεν αὐτὴν δαυὶδ εἰς οἶκον αβεδδαρα τοῦ γεθθαίου
- 11 Bwat la pase twa mwa lakay li. Seyè a te beni Obèdedon ansanm ak tout moun lakay li.
And the ark of the Lord was in the house of Obed-edom the Gittite for three months: and the Lord sent a blessing on Obed-edom and all his family.
καὶ ἐκάθισεν ἡ κιβωτὸς τοῦ κυρίου εἰς οἶκον αβεδδαρα τοῦ γεθθαίου μῆνας τρεῖς καὶ εὐλόγησεν κύριος ὅλον τὸν οἶκον αβεδδαρα καὶ πάντα τὰ αὐτοῦ

- 12 ¶ Lè David tande jan Seyè a te beni Obèdedon ak tout moun lakay li, jan zafè l' t'ap mache byen poutèt Bwat Kontra a, David pati, li ale kay Obèdedon, li pran Bwat Kontra Seyè a pou pote l' nan Lavi David la avèk gwo seremoni sou tout wout la.
And they said to King David, The blessing of the Lord is on the family of Obed-edom and on all he has, because of the ark of God. And David went and took the ark of God from the house of Obed-edom into the town of David with joy.
καὶ ἀπηγγέλη τῷ βασιλεῖ δαυὶδ λέγοντες ἡλόγησεν κύριος τὸν οἶκον αβεδδαρα καὶ πάντα τὰ αὐτοῦ ἕνεκεν τῆς κιβωτοῦ τοῦ θεοῦ καὶ ἐπορεύθη δαυὶδ καὶ ἀνήγαγεν τὴν κιβωτὸν τοῦ κυρίου ἐκ τοῦ οἴκου αβεδδαρα εἰς τὴν πόλιν δαυὶδ ἐν εὐφροσύνῃ
- 13 Lè moun ki t'ap pote Bwat Kontra Seyè a fè sis pa annavan, David fè yo rete, li touye yon gwo towò ak yon ti towò bèf chatre pou Seyè a.
And when those who were lifting the ark of the Lord had gone six steps, he made an offering of an ox and a fat young beast.
καὶ ἦσαν μετ' αὐτῶν αἴροντες τὴν κιβωτὸν ἑπτὰ χοροὶ καὶ θύμα μόσχος καὶ ἄρνα
- 14 Apre sa, David pran danse ak tout nanm li devan Seyè a. Li pa t' gen pase yon moso twal fen blan mare nan ren l'.
And David, clothed in a linen ephod, was dancing before the Lord with all his strength.
καὶ δαυὶδ ἀνεκρούετο ἐν ὄργανοῖς ἡρμωμένοις ἐνώπιον κυρίου καὶ ὁ δαυὶδ ἐνδεδυκὼς στολὴν ἐξάλλον
- 15 Se konsa, li menm ak tout pèp Izrayèl la, yo pote Bwat Kontra Seyè a lavil Jerizalèm. Yo t'ap fè fèt, yo t'ap kònen twonpèt sou tout wout la.
So David and all the men of Israel took up the ark of the Lord with cries of joy and sounding of horns.
καὶ δαυὶδ καὶ πᾶς ὁ οἶκος ἰσραὴλ ἀνήγαγον τὴν κιβωτὸν κυρίου μετὰ κραυγῆς καὶ μετὰ φωνῆς σάλπιγγος
- 16 Antan yo t'ap antre ak Bwat Kontra a nan lavil David la, Mikal, pitit fi Sayil la, te kanpe bò yon fennèt ap gade. Li wè David ki t'ap danse fè laviwonn devan Seyè a. Li vin pa gen yon san pou li ankò.
And when the ark of the Lord came into the town of David, Michal, Saul's daughter, looking out of the window, saw King David dancing and jumping before the Lord; and to her mind he seemed foolish.
καὶ ἐγένετο τῆς κιβωτοῦ παραγινόμενης ἕως πόλεως δαυὶδ καὶ μελχολ ἡ θυγάτηρ σαουλ διέκυπτεν διὰ τῆς θυρίδος καὶ εἶδεν τὸν βασιλέα δαυὶδ ὀρχούμενον καὶ ἀνακρούμενον ἐνώπιον κυρίου καὶ ἐξουδένωσεν αὐτὸν ἐν τῇ καρδίᾳ αὐτῆς
- 17 Yo pote Bwat Kontra Seyè a, yo mete l' nan plas li nan tant David te moute pou li a. Apre sa, David ofri bèt pou boule nèt pou Seyè a ak ofrann pou di Bondye mèsi.
And they took in the ark of the Lord, and put it in its place inside the tent which David had put up for it: and David made burned offerings and peace-offerings to the Lord.
καὶ φέρουσιν τὴν κιβωτὸν τοῦ κυρίου καὶ ἀνέθηκαν αὐτὴν εἰς τὸν τόπον αὐτῆς εἰς μέσον τῆς σκηνῆς ἧς ἔπηξεν αὐτῇ δαυὶδ καὶ ἀνήνεγκεν δαυὶδ ὀλοκαυτώματα ἐνώπιον κυρίου καὶ εἰρηνικάς
- 18 Lè David fin fè ofrann sa yo, li beni pèp la nan non Seyè ki gen tout pounwa a.
And after David had made the burned offerings and the peace-offerings, he gave the people a blessing in the name of the Lord of armies.
καὶ συνετέλεσεν δαυὶδ συναφέρων τὰς ὀλοκαυτώσεις καὶ τὰς εἰρηνικάς καὶ εὐλόγησεν τὸν λαὸν ἐν ὀνόματι κυρίου τῶν δυνάμεων
- 19 Li separe manje bay tout moun pèp Izrayèl yo, fanm kou gason. Li ba yo chak yon pen, yon moso vyann woti ak yon pen rezen. Lèfini, tout moun al lakay yo.
And he gave to every man and woman among all the people, among all the masses of Israel, a cake of bread and a measure of wine and a cake of dry grapes. Then all the people went away, every man to his house.
καὶ διεμέρισεν παντὶ τῷ λαῷ εἰς πᾶσαν τὴν δύναμιν τοῦ ἰσραὴλ ἀπὸ δαν ἕως βηρσαβεε ἀπὸ ἀνδρῶς ἕως γυναικὸς ἐκάστῳ κολλυρίδα ἄρτου καὶ ἐσχαρίτην καὶ λάγανον ἀπὸ τηγάνου καὶ ἀπὸ πᾶς ὁ λαὸς ἕκαστος εἰς τὸν οἶκον αὐτοῦ
- 20 ¶ Apre sa, David al lakay li pou l' beni fanmi pa l' tou. Men, Mikal, pitit fi Sayil la, sot vin kontre li. Epi li di l' konsa: -Ala yon bèl bagay wa pèp Izrayèl la fè pou tèt li jòdi a! Tou sa yon vakabon ta fè. Li wete rad sou li devan tout sèvant moun k'ap sèvi avè l' yo!
Then David came back to give a blessing to his family. And Michal, Saul's daughter, came out to him and said, How full of glory was the king of Israel today, who let himself be seen uncovered by his servant-girls like a foolish person uncovering himself without shame!
καὶ ἐπέστρεψεν δαυὶδ εὐλογήσαι τὸν οἶκον αὐτοῦ καὶ ἐξῆλθεν μελχολ ἡ θυγάτηρ σαουλ εἰς ἀπάντησιν δαυὶδ καὶ εὐλόγησεν αὐτὸν καὶ εἶπεν τί δεδόξασται σήμερον ὁ βασιλεὺς ἰσραὴλ ὃς ἀπεκαλύφθη σήμερον ἐν ὀφθαλμοῖς παιδισκῶν τῶν δούλων αὐτοῦ καθὼς ἀποκαλύπτεται ἀποκαλυφθεὶς εἰς τῶν ὀρχουμένων
- 21 David reponn li: -Se vre. Mwen t'ap danse pou m' te fè Iwanj Seyè a ki te pito m' pase papa ou ak tout fanmi ou. Li chwazi m', li mete m' chèf pèp Izrayèl la, pèp li a. M'ap toujou ka danse devan l' pou m' fè Iwanj li.
And David said to Michal, I was dancing before the Lord, who put me over your father and all his sons, to make me a ruler over the people of the Lord, over his people Israel: and I will go on playing before the Lord;
καὶ εἶπεν δαυὶδ πρὸς μελχολ ἐνώπιον κυρίου ὀρχήσομαι εὐλογητὸς κύριος ὃς ἐξελέξατό με ὑπὲρ τὸν πατέρα σου καὶ ὑπὲρ πάντα τὸν οἶκον αὐτοῦ τοῦ καταστήσαι με εἰς ἡγούμενον ἐπὶ τὸν λαὸν αὐτοῦ ἐπὶ τὸν ἰσραὴλ καὶ παιζομαι καὶ ὀρχήσομαι ἐνώπιον κυρίου

- 22 M'ap desann tèt mwen pi ba toujou pase sa. Dapre ou, se desann m'ap desann soumi m'. Men, sèvant w'ap pale yo ap toujou ka leve m' anlè.
And I will do even worse than this, and make myself even lower in your eyes: but the servant-girls of whom you were talking will give me honour.
 και ἀποκαλυφθήσομαι ἔτι οὕτως και ἔσομαι ἀχρεῖος ἐν ὀφθαλμοῖς σου και μετὰ τῶν παιδισκῶν ὧν εἶπás με δοξασθῆναι
- 23 Mikal, pitit fi Sayil la, pa jann fè pitit jouk li mouri.
And Michal, Saul's daughter, had no child till the day of her death.
 και τῆ μελχολ θυγατρὶ σαουλ οὐκ ἐγένετο παιδίον ἕως τῆς ἡμέρας τοῦ ἀποθανεῖν αὐτήν
- 1 ¶ Wa David te byen chita nan palè li. Seyè a te pwoteje l', li te fè tout lènmi ki te alantou peyi a pa chache l' kont ankò.
Now when the king was living in his house, and the Lord had given him rest from war on every side;
 και ἐγένετο ὅτε ἐκάθισεν ὁ βασιλεὺς ἐν τῷ οἴκῳ αὐτοῦ και κύριος κατεκληρονόμησεν αὐτὸν κύκλῳ ἀπὸ πάντων τῶν ἐχθρῶν αὐτοῦ τῶν κύκλῳ
- 2 Wa a pale ak pwofèt Natan, li di l' konsa: -Gade! Mwen rete nan yon kay bati ak bwa sèd, men Bwat Kontra Seyè a se anba yon kay twal li ye.
The king said to Nathan the prophet, See now, I am living in a house of cedar, but the ark of God is housed inside the curtains of a tent.
 και εἶπεν ὁ βασιλεὺς πρὸς ναθαν τὸν προφήτην ἰδοὺ δὴ ἐγὼ κατοικῶ ἐν οἴκῳ κεδρίνῳ και ἡ κιβωτὸς τοῦ θεοῦ κáθηται ἐν μέσῳ τῆς σκηνῆς
- 3 Natan reponn li: -Tou sa ou gen lide fè, ou mèt fè l', paske Seyè a kanpe la avè ou.
And Nathan said to the king, Go and do whatever is in your heart; for the Lord is with you.
 και εἶπεν ναθαν πρὸς τὸν βασιλέα πάντα ὅσα ἂν ἐν τῇ καρδίᾳ σου βáδιζε και ποιεὶ ὅτι κύριος μετὰ σοῦ
- 4 ¶ Men, menm jou lannwit sa a, Seyè a pale ak Natan, li di l' konsa:
Now that night the word of the Lord came to Nathan, saying,
 και ἐγένετο τῆ νυκτὶ ἐκείνῃ και ἐγένετο ῥῆμα κυρίου πρὸς ναθαν λέγων
- 5 -Ale di David, sèvitè m' lan, men sa mwen menm Seyè a, mwen voye di l': Se pa ou menm ki pral bati yon tanp pou m' rete.
Go and say to my servant David, The Lord says, Are you to be the builder of a house, a living-place for me?
 πορεύου και εἰπὸν πρὸς τὸν δοῦλόν μου δαυιδ τάδε λέγει κύριος οὐ σὺ οἰκοδομήσεις μοι οἶκον τοῦ κατοικῆσαί με
- 6 Depi jou mwen te fè moun pèp Izrayèl yo sot kite peyi Lejip rive jòdi a, mwen pa jann rete nan yon kay. Tout kote m' pase se anba yon tant twal mwen toujou ye.
For from the day when I took the children of Israel up out of Egypt till this day, I have had no house, but have gone from place to place in a tent.
 ὅτι οὐ κατόκηκα ἐν οἴκῳ ἀφ' ἧς ἡμέρας ἀνήγαγον ἐξ αἰγύπτου τοὺς υἱοὺς ἰσραηλ ἕως τῆς ἡμέρας ταύτης και ἤμην ἐμπεριπατῶν ἐν καταλύματι και ἐν σκηνῇ
- 7 Nan tout deplase mwen ansanm ak moun Izrayèl yo, mwen pa jann mande yonn nan chèf mwen te chwazi pou gouvènè pèp mwen an poukisa yo pa bati yon kay an bwa sèd pou mwen.
In all the places where I went with all the children of Israel, did I ever say to any of the judges of Israel, to whom I gave the care of my people Israel, Why have you not made me a house of cedar?
 ἐν πᾶσιν οἷς διήλθον ἐν παντὶ ἰσραηλ εἰ λαλῶν ἐλάλησα πρὸς μίαν φυλὴν τοῦ ἰσραηλ ᾧ ἐνετειλάμην ποιμαίνειν τὸν λαόν μου ἰσραηλ λέγων τί ὅτι οὐκ ὀκοδομήκατέ μοι οἶκον κέδρινον
- 8 Koulye a, men sa w'a di David, sèvitè m' lan: Men sa Seyè ki gen tout pounwa a voye di ou: Se mwen menm ki te pran ou deyè mouton ou t'ap gade nan savann yo, mwen mete ou chèf pèp mwen an.
Then say these words to my servant David, The Lord of armies says, I took you from the fields, from keeping the sheep, so that you might be a ruler over my people, over my people Israel:
 και νῦν τάδε ἐρεῖς τῷ δούλῳ μου δαυιδ τάδε λέγει κύριος παντοκράτωρ ἔλαβόν σε ἐκ τῆς μάνδρας τῶν προβάτων τοῦ εἶναί σε εἰς ἡγούμενον ἐπὶ τὸν λαόν μου ἐπὶ τὸν ἰσραηλ
- 9 Nan tou sa ou t'ap fè, mwen te kanpe la avè ou. Mwen kraze tout lènmi ou yo devan ou. Mwen pral fè yo nonmen non ou tankou y'ap nonmen non pi gwo chèf ki sou latè.
And I have been with you wherever you went, cutting off before you all those who were against you; and I will make your name great, like the name of the greatest ones of the earth.
 και ἤμην μετὰ σοῦ ἐν πᾶσιν οἷς ἐπορεύου και ἐξωλέθρευσα πάντας τοὺς ἐχθροὺς σου ἀπὸ προσώπου σου και ἐποίησα σε ὀνομαστὸν κατὰ τὸ ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς
- 10 Lèfini, mwen pare yon kote pou pèp Izrayèl mwen an. Mwen pral tabli yo la pou yo ka viv san yo pa bezwen pè anyen ankò. Mechan yo p'ap vin maltrete yo ankò jan yo te konn fè l' anvan an,
And I will make a resting-place for my people Israel, planting them there, so that they may be living in the place which is theirs, and never again be moved; and never again will they be troubled by evil men as they were at the first,
 και θήσομαι τόπον τῷ λαῷ μου τῷ ἰσραηλ και καταφυτεύσω αὐτόν και κατασκηνώσει καθ' ἐαυτὸν και οὐ μεριμνήσει οὐκέτι και οὐ προσθήσει υἱὸς ἀδικίας τοῦ ταπεινώσει αὐτόν καθὼς ἀπ' ἀρχῆς
- 11 lè mwen te mete jij yo pou gouvènè pèp Izrayèl mwen an. M'ap delivre ou anba men tout lènmi ou yo. Mwen te fè ou konnen m'ap ba ou pitit ak pitit pitit.
From the time when I put judges over my people Israel; and I will give you peace from all who are against you. And the Lord says to you that he will make you the head of a line of kings.
 ἀπὸ τῶν ἡμερῶν ὧν ἔταξα κριτὰς ἐπὶ τὸν λαόν μου ἰσραηλ και ἀναπαύσω σε ἀπὸ πάντων τῶν ἐχθρῶν σου και ἀπαγγελεῖ σοι κύριος ὅτι οἶκον οἰκοδομήσεις αὐτῷ
- 12 Lè lè a va rive pou ou mouri, lè y'a antere ou, m'ap pran yonn nan pitit ou yo, m'ap mete l' wa nan plas ou. M'ap fè gouvènman l' lan kanpe fèm.
And when the time comes for you to go to rest with your fathers, I will put in your place your seed after you, the offspring of your body, and I will make his kingdom strong.
 και ἔσται ἐὰν πληρωθῶσιν αἱ ἡμέραι σου και κοιμηθῆσῃ μετὰ τῶν πατέρων σου και ἀναστήσω τὸ σπέρμα σου μετὰ σέ ὃς ἔσται ἐκ τῆς κοιλίας σου και ἐτοιμάσω τὴν βασιλείαν αὐτοῦ

- 13 Se li menm ki va bati yon tanp pou mwen. M'ap fè gouvènman l' lan kanpe fèm pou tout tan.
He will be the builder of a house for my name, and I will make the seat of his authority certain for ever.
αὐτὸς οἰκοδομήσει μοι οἶκον τῷ ὀνόματί μου καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ ἕως εἰς τὸν αἰῶνα
- 14 M'ap yon papa pou li. Li menm l'ap yon pitit pou mwen. Si li fè sa ki mal, m'ap korije l' tankou yon papa korije pitit gason li.
I will be to him a father and he will be to me a son: if he does wrong, I will give him punishment with the rod of men and with the blows of the children of men;
ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν καὶ ἐὰν ἔλθῃ ἡ ἀδικία αὐτοῦ καὶ ἐλέγξω αὐτὸν ἐν ῥάβδῳ ἀνδρῶν καὶ ἐν ἀφαῖς υἱῶν ἀνθρώπων
- 15 Men, m'ap toujou soutni l', mwen p'ap lage l' jan mwen te lage Sayil lè mwen te kite l' tonbe pou m' te mete ou nan plas li.
But my mercy will not be taken away from him, as I took it from him who was before you.
τὸ δὲ ἔλεός μου οὐκ ἀποστήσω ἀπ' αὐτοῦ καθὼς ἀπέστησα ἀφ' ὧν ἀπέστησα ἐκ προσώπου μου
- 16 Ap toujou gen moun nan fanmi ou chita sou fotèy la ap gouvènmen apre ou, paske m'ap fè gouvènman fanmi ou lan kanpe fèm pou tout tan.
And your family and your kingdom will keep their place before me for ever: the seat of your authority will never be overturned.
καὶ πιστωθήσεται ὁ οἶκος αὐτοῦ καὶ ἡ βασιλεία αὐτοῦ ἕως αἰῶνος ἐνώπιον ἑμοῦ καὶ ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος εἰς τὸν αἰῶνα
- 17 Natan rakonte David tou sa Bondye te fè l' konnen nan vizyon an.
So Nathan gave David an account of all these words and this vision.
κατὰ πάντας τοὺς λόγους τούτους καὶ κατὰ πᾶσαν τὴν ὄρασιν ταύτην οὕτως ἐλάλησεν ναθαν πρὸς δαυὶδ
- 18 ¶ Apre sa, wa David ale nan tanp lan, li chita devan Seyè a, li di l' konsa: -Seyè, Bondye sèl Mèt la, kisa mwen ye, kisa fanmi mwen ye pou ou te fè tou sa ou deja fè pou nou?
Then David the king went in and took his seat before the Lord, and said, Who am I, O Lord God, and what is my family, that you have been my guide till now?
καὶ εἰσῆλθεν ὁ βασιλεὺς δαυὶδ καὶ ἐκάθισεν ἐνώπιον κυρίου καὶ εἶπεν τίς εἰμι ἐγὼ κύριέ μου κύριε καὶ τίς ὁ οἶκός μου ὅτι ἠγάπηκάς με ἕως τούτων
- 19 Men ou wè sa pa kont toujou, Seyè, Bondye sèl Mèt la, kifè koulye a w'ap fè konnen sa ki pral rive fanmi mwen denmen nan lanne k'ap vini yo. Epi ou fè m' konn sa, mwen menm ki yon senp moun, Seyè, Bondye sèl Mèt la!
And this was only a small thing to you, O Lord God; but your words have even been about the far-off future of your servant's family, O Lord God!
καὶ κατεσμικρύνθη μικρὸν ἐνώπιόν σου κύριέ μου κύριε καὶ ἐλάλησας ὑπὲρ τοῦ οἴκου τοῦ δούλου σου εἰς μακράν οὕτος δὲ ὁ νόμος τοῦ ἀνθρώπου κύριέ μου κύριε
- 20 Kisa mwen menm David, mwen ka di ou, Seyè, apre sa? Ou konnen ki moun mwen ye, mwen menm k'ap sèvi ou la.
What more may David say to you? for you have knowledge of your servant, O Lord God.
καὶ τί προσθήσει δαυὶδ ἔτι τοῦ λαλήσαι πρὸς σέ καὶ νῦν σὺ οἶδας τὸν δούλόν σου κύριέ μου κύριε
- 21 Se paske ou te fè pwomès la, se paske ou te vle l' konsa, kifè ou te fè tout bèl bagay sa yo pou ou te fè m' konnen yo.
Because of your word and from your heart, you have done all this great work, and let your servant see it.
διὰ τὸν λόγον σου πεποίηκας καὶ κατὰ τὴν καρδίαν σου ἐποίησας πᾶσαν τὴν μεγαλωσύνην ταύτην γνωρίσαι τῷ δούλῳ σου
- 22 Seyè, Bondye mwen, ala gwo pouvwa ou la gwo! Pa gen tankou ou! Pa gen lòt Bondye pase ou menm! Yo te toujou di nou sa.
Truly you are great, O Lord God: there is no one like you and no other God but you, as is clear from everything which has come to our ears.
ἐνεκεν τοῦ μεγαλύναι σε κύριέ μου κύριε ὅτι οὐκ ἔστιν ὡς σὺ καὶ οὐκ ἔστιν θεὸς πλὴν σοῦ ἐν πᾶσιν οἷς ἠκούσαμεν ἐν τοῖς ὡσὶν ἡμῶν
- 23 Pa gen lòt nasyon sou latè tankou pèp Izrayèl la! Se ou menm ki delivre yo pou yo te ka tounen yon pèp ki rele ou pa ou. Se pou yo ase ou fè sa. Toupatou sou latè, y'ap nonmen non ou yo pou gwo mirak ak bèl bagay ou fè pou yo. Ou mete lòt nasyon deyò nan peyi ou la ansanm ak bondye yo pou fè plas pou pèp ou, pèp ou te delivre anba pouvwa pèp peyi Lejip la, pou yo te ka tounen pèp pa ou.
And what other nation in the earth, like your people Israel, did a god go out to take for himself, to be his people, and to make a name for himself, and to do great and strange things for them, driving out a nation and its gods from before his people?
καὶ τίς ὡς ὁ λαός σου Ἰσραὴλ ἔθνος ἄλλο ἐν τῇ γῆ ὡς ὠδήγησεν αὐτὸν ὁ θεὸς τοῦ λυτρώσασθαι αὐτῷ λαὸν τοῦ θέσθαι σε ὄνομα τοῦ ποιῆσαι μεγαλωσύνην καὶ ἐπιφάνειαν τοῦ ἐκβαλεῖν σε ἐκ προσώπου τοῦ λαοῦ σου οὐ ἔλυτρώσω σε αὐτῷ ἐξ αἰγύπτου ἔθνη καὶ σκηνώματα
- 24 Ou fè pèp Izrayèl la tounen pèp pa ou pou tout tan, ou menm ou tounen Bondye yo.
But you took and made strong for yourself your people Israel, to be your people for ever; and you, Lord, became their God.
καὶ ἠτοίμασας σε αὐτῷ τὸν λαόν σου Ἰσραὴλ λαὸν ἕως αἰῶνος καὶ σὺ κύριε ἐγένου αὐτοῖς εἰς θεόν
- 25 Koulye a, Seyè, Bondye, se pou ou kenbe pwomès ou te fè sèvitè ou la ansanm ak fanmi li an. Se pou ou fè sa ou di w'ap fè a.
And now, O Lord God, may the word which you have said about your servant and about his family, be made certain for ever, and may you do as you have said!
καὶ νῦν κύριέ μου κύριε τὸ ῥῆμα ὃ ἐλάλησας περὶ τοῦ δούλου σου καὶ τοῦ οἴκου αὐτοῦ πιστώσον ἕως αἰῶνος κύριε παντοκράτωρ θεὸς τοῦ Ἰσραὴλ καὶ νῦν καθὼς ἐλάλησας

- 26 Toupatou sou latè y'a toujou rekonnèt jan ou gen pouvwa. y'a di se Seyè ki gen tout pouvwa a ki Bondye pèp Izrayèl la. Konsa, gouvènman ki nan men fanmi David, sèvitè ou la, va kanpe fèm pou tout tan anba pwoteksyon ou.
And let your name be made great for ever, and let men say, The Lord of armies is God over Israel: and let the family of David your servant be made strong before you!
μεγαλυνθῆι τὸ ὄνομά σου ἕως αἰῶνος
- 27 Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, se ou menm ki te fè m' konnen tou sa. Ou te di m', mwen menm sèvitè ou la, w'ap ban mwen yon fanmi, lèfini w'ap fè baton gouvènman an toujou rete nan men fanmi mwen. Se poutèt sa mwen gen kouraj fè lapriyè sa a nan pye ou.
For you, O Lord of armies, the God of Israel, have clearly said to your servant, I will make you the head of a family of kings: and so it has come into your servant's heart to make this prayer to you.
κύριε παντοκράτωρ θεὸς ἰσραὴλ ἀπεκάλυψας τὸ ὄτιόν τοῦ δούλου σου λέγων οἶκον οἰκοδομήσω σοι διὰ τοῦτο εὗρεν ὁ δούλός σου τὴν καρδίαν ἑαυτοῦ τοῦ προσεύξασθαι πρὸς σέ τὴν προσευχὴν ταύτην
- 28 Koulye a, Seyè sèl Mèt, se ou ki Bondye tout bon an. Ou toujou kenbe pwomès ou yo. Gade bèl pawòl kè kontan ou di sèvitè ou la!
And now, O Lord God, you are God and your words are true and you have said you will give your servant this good thing;
καὶ νῦν κύριέ μου κύριε σὺ εἶ ὁ θεός καὶ οἱ λόγοί σου ἔσονται ἀληθινοὶ καὶ ἐλάλησας ὑπὲρ τοῦ δούλου σου τὰ ἀγαθὰ ταῦτα
- 29 Tanpri, beni tout fanmi mwen apre mwen pou yo ka toujou anba pwoteksyon ou. Wi, Seyè sèl Mèt, ou te pwomèt mwen sa. Se pou ou toujou voye benediksyon ou sou fanmi mwen.
So may it be your pleasure to give your blessing to the family of your servant, so that it may go on for ever before you: (for you, O Lord God, have said it,) and may your blessing be on your servant's family line for ever!
καὶ νῦν ἄρξαι καὶ εὐλόγησον τὸν οἶκον τοῦ δούλου σου τοῦ εἶναι εἰς τὸν αἰῶνα ἐνώπιόν σου ὅτι σὺ εἶ κύριέ μου κύριε ἐλάλησας καὶ ἀπὸ τῆς εὐλογίας σου εὐλογηθήσεται ὁ οἶκος τοῦ δούλου σου εἰς τὸν αἰῶνα
- 1 ¶ Apre sa, David atake moun Filisti yo ankò. Li bat yo byen bat. Se konsa li kraze pouvwa yo te gen nan peyi a, li pran peyi a nan men yo.
And it came about after this that David made an attack on the Philistines and overcame them; and David took the authority of the mother-town from the hands of the Philistines.
καὶ ἐγένετο μετὰ ταῦτα καὶ ἐπάταξεν δαυὶδ τοὺς ἀλλοφύλους καὶ ἐτροπώσατο αὐτούς καὶ ἔλαβεν δαυὶδ τὴν ἀφορισμένην ἐκ χειρὸς τῶν ἀλλοφύλων
- 2 Lèfini li bat moun peyi Moab yo. Li fè prizonye yo kouche plat atè. Pou chak twa ladan yo, li touye de, li kite yonn vivan. Depi lè sa a moun peyi Moab yo soumèt devan David nèt. Li fè yo peye taks ba li chak lè.
And he overcame the Moabites, and he had them measured with a line when they were stretched out on the earth; marking out two lines for death and one full line for life. So the Moabites became servants to David and gave him offerings.
καὶ ἐπάταξεν δαυὶδ τὴν μοαβ καὶ διεμέτρησεν αὐτούς ἐν σχοινίοις κοιμίσας αὐτούς ἐπὶ τὴν γῆν καὶ ἐγένετο τὰ δύο σχοινίσματα τοῦ θανατῶσαι καὶ τὰ δύο σχοινίσματα ἐξώγησεν καὶ ἐγένετο μοαβ τῷ δαυὶδ εἰς δούλους φέροντας ξένια
- 3 Apre sa, li bat Adadezè, pitit gason Reyòb, wa peyi Zoba a, ki t'ap mache pran zòn ki sou anwo larivyè Lefrat la.
And David overcame Hadadezer, the son of Rehob, king of Zobah, when he went to make his power seen by the River.
καὶ ἐπάταξεν δαυὶδ τὸν ἀδρααζαρ υἱὸν ρααβ βασιλέα σουβα πορευομένου αὐτοῦ ἐπιστήσαι τὴν χεῖρα αὐτοῦ ἐπὶ τὸν ποταμὸν εὐφράτην
- 4 David pran mil sètsan (1700) kavalye nan lame wa Adadezè a, li fè yo prizonye ansanm ak venmil (20.000) sòlda ki t'ap mache apye. Lè li fin wete kont chwal pou san cha lagè, li fè koupe jarèt tout rès chwal yo.
And David took from him one thousand, seven hundred horsemen and twenty thousand footmen: and David had the leg-muscles of the horses cut, only keeping enough of them for a hundred war-carriages.
καὶ προκατελάβετο δαυὶδ τῶν αὐτοῦ χίλια ἄρματα καὶ ἐπτὰ χιλιάδας ἰππέων καὶ εἴκοσι χιλιάδας ἀνδρῶν πεζῶν καὶ παρέλυσεν δαυὶδ πάντα τὰ ἄρματα καὶ ὑπέλιπετο ἐξ αὐτῶν ἑκατὸν ἄρματα
- 5 Moun peyi Siri ki te rete lavil Damas yo voye yon lame pou pote Adadezè, wa peyi Zoba a, konkou. David atake yo, li bat yo tou. Li touye venndemil (22.000) sòlda.
And when the Aramaeans of Damascus came to the help of Hadadezer, king of Zobah, David put to the sword twenty-two thousand of the Aramaeans.
καὶ παραγίνεται συρία δαμασκού βοηθήσαι τῷ ἀδρααζαρ βασιλεὶ σουβα καὶ ἐπάταξεν δαυὶδ ἐν τῷ σύρω εἴκοσι δύο χιλιάδας ἀνδρῶν
- 6 Apre sa, David mete kèk ganizon sòlda pa l' nan teritwa Damas la. Moun peyi Siri yo soumèt devan li. Li fè yo peye l' taks chak lè. Se konsa, Seyè a te fè David genyen tout batay kote l' pase.
And David put armed forces in Aram of Damascus: and the Aramaeans became servants to David and gave him offerings. And the Lord made David overcome wherever he went.
καὶ ἔθετο δαυὶδ φρουρὰν ἐν συρία τῇ κατὰ δαμασκὸν καὶ ἐγένετο ὁ σύρος τῷ δαυὶδ εἰς δούλους φέροντας ξένια καὶ ἔσωσεν κύριος τὸν δαυὶδ ἐν πᾶσιν οἷς ἐπορεύετο
- 7 David sezi tout gwo plak pwotèj an fè chèf lame wa Adadezè yo, li pote yo lavil Jerizalèm.
And David took their gold body-covers from the servants of Hadadezer and took them to Jerusalem.
καὶ ἔλαβεν δαυὶδ τοὺς γλιθῶνας τοὺς χρυσοῦς οἱ ἦσαν ἐπὶ τῶν παίδων τῶν ἀδρααζαρ βασιλέως σουβα καὶ ἤνεγκεν αὐτὰ εἰς ἱερουσαλημ καὶ ἔλαβεν αὐτὰ σουσακιμ βασιλεὺς αἰγύπτου ἐν τῷ ἀναβῆναι αὐτὸν εἰς ἱερουσαλημ ἐν ἡμέραις ροβοαμ υἱοῦ σολομώντος

- 8 Li pran yon gwo kantite kwiv li te jwenn lavil Beta ak lavil Bewotayi, ki te pou Adadezè.
And from Tebah and Berothai, towns of Hadadezer, King David took a great store of brass.
 και ἐκ τῆς μασβακ ἐκ τῶν ἐκλεκτῶν πόλεων τοῦ αδρααζαρ ἔλαβεν ὁ βασιλεὺς δαυιδ χαλκὸν πολλὸν σφόδρα ἐν αὐτῷ ἐποίησεν σαλωμων τὴν θάλασσαν τὴν χαλκῆν και τοὺς στύλους και τοὺς λουτήρας και πάντα τὰ σκεύη
- 9 ¶ Lè Tòy, wa lavil Amat la, tandè jan David te kraze tout lame Adadezè a,
And when Tou, king of Hamath, had news that David had overcome all the army of Hadadezer,
 και ἤκουσεν θοου ὁ βασιλεὺς ημαθ ὅτι ἐπάταξεν δαυιδ πᾶσαν τὴν δύναμιν αδρααζαρ
- 10 Li voye pitit li, Joram, al wè David pou di l' bonjou epi pou fè l' konpliman dèske li te bat Adadezè, paske Tòy te toutan ap fè lagè ak Adadezè. Joram te pote kado fèt an lò, an ajan ak an kwiv bay David.
He sent his son Hadoram to David, with words of peace and blessing, because he had overcome Hadadezer in the fight, for Hadadezer had wars with Tou; and Hadoram took with him vessels of silver and gold and brass:
 και ἀπέστειλεν θοου ιεδδουραν τὸν υἱὸν αὐτοῦ πρὸς βασιλέα δαυιδ ἐρωτήσῃ αὐτὸν τὰ εἰς εἰρήνην και εὐλογῆσαι αὐτὸν ὑπὲρ οὗ ἐπολέμησεν τὸν αδρααζαρ και ἐπάταξεν αὐτὸν ὅτι ἀντικείμενος ἦν τῷ αδρααζαρ και ἐν ταῖς χερσὶν αὐτοῦ ἦσαν σκεύη ἀργυρᾶ και σκεύη χρυσᾶ και σκεύη χαλκᾶ
- 11 Wa David pran tout bagay sa yo, li mete yo apa pou sèvis Seyè a ansanm ak tout lò ak ajan li te pran lakay moun lòt nasyon li te fè soumèt devan li,
These King David made holy to the Lord, together with the silver and gold which he had taken from the nations he had overcome--
 και ταῦτα ἡγίασεν ὁ βασιλεὺς δαυιδ τῷ κυρίῳ μετὰ τοῦ ἀργυρίου και μετὰ τοῦ χρυσοῦ οὗ ἡγίασεν ἐκ πασῶν τῶν πόλεων ὧν κατεδυνάστευσεν
- 12 ki vle di moun peyi Edon, moun peyi Moab, moun peyi Amon, moun peyi Filistini ak moun peyi Amalek. Li fè menm bagay la tou ak tou sa li te pran apre lagè ak Adadezè, pitit Reyòb, wa Zoba a.
The nations of Edom and Moab, and the children of Ammon and the Philistines and the Amalekites and the goods he had taken from Hadadezer, the son of Rehob, king of Zobah.
 ἐκ τῆς ιδουμαίας και ἐκ τῆς γῆς μοαβ και ἐκ τῶν υἱῶν αμμων και ἐκ τῶν ἀλλοφύλων και ἐξ αμαληκ και ἐκ τῶν σκύλων αδρααζαρ υἱοῦ ρααβ βασιλέως σουβα
- 13 Non David te nan bouch tout moun pi rèd toujou, lè li te fin touye dizwitmil (18.000) moun peyi Edon nan fon Sèl la.
And David got great honour for himself, when he came back, by the destruction of Edom in the valley of Salt, to the number of eighteen thousand men.
 και ἐποίησεν δαυιδ ὄνομα και ἐν τῷ ἀνακάμπτειν αὐτὸν ἐπάταξεν τὴν ιδουμαίαν ἐν γαιμελε εἰς ὀκτωκαίδεκα χιλιάδας
- 14 Li mete kèk ganizon sòlda pa l' nan teritwa Edon an. Moun Edon yo soumèt devan li. Li fè yo peye l' taks chak lè. Se konsa Seyè a te fè David genyen tout batay kote l' pase.
And he put armed forces in Edom; all through Edom he had armed forces stationed, and all the Edomites became servants to David. And the Lord made David overcome wherever he went.
 και ἔθετο ἐν τῇ ιδουμαίᾳ φρουράν ἐν πάσῃ τῇ ιδουμαίᾳ και ἐγένοντο πάντες οἱ ιδουμαῖοι δοῦλοι τῷ βασιλεῖ και ἔσωσεν κύριος τὸν δαυιδ ἐν πᾶσιν οἷς ἐπορεύετο
- 15 ¶ David t'ap gouvènen tout pèp Izrayèl la. Li te fè tout moun jistis san patipri. Li te fè tout zafè l' dwat.
And David was king over all Israel, judging and giving right decisions for all his people.
 και ἐβασίλευσεν δαυιδ ἐπὶ ἰσραηλ και ἦν δαυιδ ποιῶν κρίμα και δικαιοσύνην ἐπὶ πάντα τὸν λαὸν αὐτοῦ
- 16 Joab, pitit gason Sewouya a, te kòmandan lame a. Jozafa, pitit gason Akiloud la, te reskonsab achiv yo.
And Joab, the son of Zeruiah, was chief of the army; and Jehoshaphat, the son of Ahilud, was keeper of the records;
 και ιωαβ υἱὸς σαρουϊας ἐπὶ τῆς στρατιᾶς και ιωσαφατ υἱὸς αχια ἐπὶ τῶν ὑπομνημάτων
- 17 Zadòk, pitit gason Akitoub la, ak Akimelèk, pitit gason Abyata a, te prèt. Seraja te sekretè.
And Zadok and Abiathar, the son of Ahimelech, the son of Ahitub, were priests; and Seraiah was the scribe;
 και σαδδουκ υἱὸς αχιτωβ και αχιμελεχ υἱὸς αβιαθαρ ἱερεῖς και ασα ὁ γραμματεὺς
- 18 Benaja, pitit gason Jeojada a, te chèf keretyen ak peletyen yo ki te gad pèsònèl wa a. Pitit gason David yo menm te prèt.
And Benaiah, the son of Jehoiada, was over the Cherethites and the Pelethites; and David's sons were priests.
 και βαναιας υἱὸς ιωδαε σύμβουλος και ὁ χελεθθι και ὁ φελεττι και υἱοὶ δαυιδ ἀυλάρχαι ἦσαν
- 1 ¶ Yon jou, David mande: -Pa rete yon moun menm nan fanmi Sayil la? Si genyen, mwen ta renmen aji byen avè l' poutèt Jonatan.
And David said, Is there still anyone of Saul's family living, so that I may be a friend to him, because of Jonathan?
 και εἶπεν δαυιδ εἰ ἔστιν ἔτι ὑπολειμμένος τῷ οἴκῳ σαουλ και ποιήσω μετ' αὐτοῦ ἔλεος ἕνεκεν ιωναθαν
- 2 Te gen yon domestik ki t'ap travay lakay Sayil ki te rele Ziba. Yo fè chache l', yo mennen l' bay wa a. Wa a mande l': -Se ou menm nonm yo rele Ziba a? Li reponn: -Wi, monwa. Mwen la pou m' sèvi ou.
Now there was of Saul's people a servant named Ziba, and they sent him to David; and the king said to him, Are you Ziba? And he said, I am.
 και ἐκ τοῦ οἴκου σαουλ παῖς ἦν και ὄνομα αὐτῷ σιβα και καλοῦσιν αὐτὸν πρὸς δαυιδ και εἶπεν πρὸς αὐτὸν ὁ βασιλεὺς εἰ σὺ εἶ σιβα και εἶπεν ἐγὼ δοῦλος σός

- 3 Wa a mande l': -Pa gen yon moun ki rete nan fanmi Sayil la, pou m' ka fè kichòy pou li jan mwen te pwomèt sa devan Bondye? Ziba reponn li: -Wi, gen yonn nan pitit gason Jonatan yo ki vivan toujou. Men, li enfim nan tou de pye l' yo.
And the king said, Is there anyone of Saul's family still living, to whom I may be a friend in God's name? And Ziba said, There is a son of Jonathan, whose feet are damaged.
καὶ εἶπεν ὁ βασιλεὺς εἰ ὑπολείπεται ἐκ τοῦ οἴκου σαουλ ἔτι ἀνὴρ καὶ ποιήσω μετ' αὐτοῦ ἔλεος θεοῦ καὶ εἶπεν σίβα πρὸς τὸν βασιλέα ἔτι ἔστιν υἱὸς τῷ ἰωναθαν πεπληγὸς τοὺς πόδας
- 4 Wa a mande l': -Kote l' ye? Ziba reponn: -Li kay Maki, pitit gason Amiyèl la, lavil Lodeba.
And the king said to him, Where is he? And Ziba said to the king, He is in the house of Machir, the son of Ammiel, in Lo-debar.
καὶ εἶπεν ὁ βασιλεὺς ποῦ οὗτος καὶ εἶπεν σίβα πρὸς τὸν βασιλέα ἰδοὺ ἐν οἴκῳ μαχίρ υἱοῦ ἀμμηλ ἐκ τῆς λαδαβαρ
- 5 Se konsa, David voye chache l'.
Then King David sent, and had him taken from Lo-debar, from the house of Machir, the son of Ammiel.
καὶ ἀπέστειλεν ὁ βασιλεὺς δαυὶδ καὶ ἔλαβεν αὐτὸν ἐκ τοῦ οἴκου μαχίρ υἱοῦ ἀμμηλ ἐκ τῆς λαδαβαρ
- 6 Lè Mefibochèt, pitit Jonatan, pitit pitit Sayil la, rive, li mete ajenou, li bese tèt li rive atè devan David. David di l' konsa: -Mefibochèt? Li reponn: -Se mwen menm, monwa. M' la pou m' sèvi ou.
And Mephibosheth, the son of Jonathan, came to David, and falling down on his face, gave him honour. And David said, Mephibosheth. And answering he said, Your servant is here.
καὶ παραγίνεται μεμφιβοσθε υἱὸς ἰωναθαν υἱοῦ σαουλ πρὸς τὸν βασιλέα δαυὶδ καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ καὶ προσεκύνησεν αὐτῷ καὶ εἶπεν αὐτῷ δαυὶδ μεμφιβοσθε καὶ εἶπεν ἰδοὺ ὁ δοῦλός σου
- 7 David di l' konsa: -Ou pa bezwen pè. Mwen pral aji byen avè ou poutèt Jonatan, papa ou. M'ap renmèt ou tout tè ki te pou Sayil, granpapa ou. Lèfini, chak jou w'a vin manje sou tab avè m'.
And David said to him, Have no fear: for truly I will be good to you, because of your father Jonathan, and I will give back to you all the land which was Saul's; and you will have a place at my table at all times.
καὶ εἶπεν αὐτῷ δαυὶδ μὴ φοβοῦ ὅτι ποιῶν ποιήσω μετὰ σοῦ ἔλεος διὰ ἰωναθαν τὸν πατέρα σου καὶ ἀποκαταστήσω σοὶ πάντα ἀγρὸν σαουλ πατρός τοῦ πατρός σου καὶ σὺ φάγῃ ἄρτον ἐπὶ τῆς τραπέζης μου διὰ παντός
- 8 Mefibochèt bese tèt li byen ba ankò, li di: -Monwa, poukisa w'ap okipe yon vye chen tou mouri tankou mwen?
And he went down on his face before the king, and said, What is your servant, for you to take note of a dead dog such as I am?
καὶ προσεκύνησεν μεμφιβοσθε καὶ εἶπεν τίς εἰμι ὁ δοῦλός σου ὅτι ἐπέβλεψας ἐπὶ τὸν κύνα τὸν τεθνηκότα τὸν ὅμοιον ἐμοί
- 9 ¶ Lè sa a, wa a rele Ziba, domestik Sayil la, li di l' konsa: -Mwen renmèt Mefibochèt, pitit pitit gason mèt ou a, tou sa ki te pou Sayil ak fanmi l'.
Then the king sent for Ziba, Saul's servant, and said to him, All the property of Saul and of his family I have given to your master's son.
καὶ ἐκάλεσεν ὁ βασιλεὺς σίβα τὸ παιδάριον σαουλ καὶ εἶπεν πρὸς αὐτὸν πάντα ὅσα ἔστιν τῷ σαουλ καὶ ὅλῳ τῷ οἴκῳ αὐτοῦ δέδωκα τῷ υἱῷ τοῦ κυρίου σου
- 10 Ou men, ansanm ak pitit gason ou yo ak moun k'ap sèvi avè ou yo, nou pral travay tè a pou li. W'a pote rekòt la ba li pou rès fanmi l' ka jwenn manje pou yo manje. Men, Mefibochèt li menm ap toujou vin manje chak jou sou tab avè m'. Ziba te gen kenx pitit gason ak ven moun k'ap sèvi l'.
And you and your sons and your servants are to take care of the land for him, and get in the fruit of it, so that your master's son may have food: but Mephibosheth, your master's son, will have a place at my table at all times. Now Ziba had fifteen sons and twenty servants.
καὶ ἐργᾶ αὐτῷ τὴν γῆν σὺ καὶ οἱ υἱοί σου καὶ οἱ δοῦλοι σου καὶ εἰσίσσεις τῷ υἱῷ τοῦ κυρίου σου ἄρτους καὶ ἔδεται αὐτούς καὶ μεμφιβοσθε υἱὸς τοῦ κυρίου σου φάγεται διὰ παντός ἄρτον ἐπὶ τῆς τραπέζης μου καὶ τῷ σίβῃ ἦσαν πεντεκαίδεκα υἱοὶ καὶ εἴκοσι δοῦλοι
- 11 Ziba reponn li: -M'ap fè tou sa monwa ban m' lòd fè. Se konsa, Mefibochèt toujou manje sou tab ansanm ak David tankou si li te yonn nan pitit wa a.
Then Ziba said to the king, Every order which you have given to your servant will be done. As for Mephibosheth, he had a place at David's table, like one of the king's sons.
καὶ εἶπεν σίβα πρὸς τὸν βασιλέα κατὰ πάντα ὅσα ἐντέλλεται ὁ κύριός μου ὁ βασιλεὺς τῷ δοῦλῳ αὐτοῦ οὕτως ποιήσει ὁ δοῦλός σου καὶ μεμφιβοσθε ἦσθιεν ἐπὶ τῆς τραπέζης δαυὶδ καθὼς εἷς τῶν υἱῶν τοῦ βασιλέως
- 12 Mefibochèt te gen yon pitit gason ki te piti joujou. Li te rele Mika. Tout moun ki te rete kay Ziba t'ap travay pou Mefibochèt.
And Mephibosheth had a young son named Mica. And all the people living in the house of Ziba were servants to Mephibosheth.
καὶ τῷ μεμφιβοσθε υἱὸς μικρὸς καὶ ὄνομα αὐτῷ μιχα καὶ πᾶσα ἡ κατοικήσις τοῦ οἴκου σίβα δοῦλοι τοῦ μεμφιβοσθε
- 13 Se konsa, Mefibochèt ki te enfim nan tou de pye l' yo rete lavil Jerizalèm. Li t'ap manje chak jou sou tab ansanm ak wa a.
So Mephibosheth went on living in Jerusalem; for he took all his meals at the king's table; and he had not the use of his feet.
καὶ μεμφιβοσθε κατῴκει ἐν ἱερουσαλὴμ ὅτι ἐπὶ τῆς τραπέζης τοῦ βασιλέως διὰ παντός ἦσθιεν καὶ αὐτὸς ἦν χωλὸς ἀμφοτέροις τοῖς ποσὶν αὐτοῦ
- 1 ¶ Kèk tan apre sa, Nakach, wa lavil Amon an, mouri. Se pitit li, Anoun, ki moute wa nan plas li.
Now after this, death came to the king of the children of Ammon, and Hanun, his son, became king in his place.
καὶ ἐγένετο μετὰ ταῦτα καὶ ἀπέθανεν βασιλεὺς υἱῶν ἀμμων καὶ ἐβασίλευσεν ἀννον υἱὸς αὐτοῦ ἀντ' αὐτοῦ

- 2 David di: -Se pou m' aji byen ak Anoun menm jan papa l', Nakach, te aji byen avè m'. Se konsa David voye mesaje al di Anoun jan sa te fè l' lapenn lè l' pran nouvèl lanmò papa l'. Lè mesaje yo rive lavil Amon,
And David said, I will be a friend to Hanun, the son of Nahash, as his father was a friend to me. So David sent his servants, to give him words of comfort on account of his father. And David's servants came into the land of the children of Ammon.
 και ειπεν δαυιδ ποιησω ελεος μετα ανων υιου νασ δν τροπον εποιησεν ο πατηρ αυτου μετ' εμου ελεος και απεστειλεν δαυιδ παρακαλεσαι αυτον εν χειρι των δουλων αυτου περι του πατρος αυτου και ι παρεγενοντο οι παιδες δαυιδ εις την γην υιων αμμων
- 3 chéf moun Amon yo di wa Anoun konsa: -Pa konprann se sèlman pou lanmò papa ou la kifè David voye mesaje sa yo bò kote ou pou konsole ou. Detwonpe ou. Li voye yo isit la pou yo wè jan lavil la ye, pou yo gade byen jan sa ap pase nan lavil la. Konsa, pita li ka vin pran lavil la nan men nou.
But the chiefs of the children of Ammon said to Hanun their lord, Does it seem to you that David is honouring your father by sending comforters to you? has he not sent his servants to go through the town and make secret observation of it, and overcome it?
 και ειπον οι αρχοντες υιων αμμων προς ανων τον κυριον αυτων μη παρα το δοξάζειν δαυιδ τον πατέρα σου ενωπιόν σου ότι απεστειλέν σοι παρακαλουντας άλλ' ουχι ὅπως ἐρευνησωσιν την πόλιν και κατασκοπήσωσιν αυτην και του κατασκέψασθαι αυτην απεστειλεν δαυιδ τους παιδας αυτου προς σε
- 4 Sa Anoun fè lè sa a, li pran moun David te voye yo, li raze tout yon bò nan bab yo, li koupe anba rad yo ra dèyè yo, li voye yo tounen.
So Hanun took David's servants, and after cutting off half the hair on their chins, and cutting off the skirts of their robes up to the middle, he sent them away.
 και ελαβεν ανων τους παιδας δαυιδ και εξυρρησεν τους πώγωνας αυτων και απέκομεν τους μανδύας αυτων εν τῷ ἡμίσει εως των ισχιων αυτων και εξαπέστειλεν αυτους
- 5 Mesye yo te wont anpil pou yo te tounen lakay yo konsa. Lè David vin konn sa ki te rive yo, li voye di yo rete lavil Jeriko, y'a tounen lakay yo lè bab yo va pouse ankò.
When David had news of it, he sent men out with the purpose of meeting them on their way, for the men were greatly shamed: and the king said, Go to Jericho till your hair is long again, and then come back.
 και ανήγγειλαν τῷ δαυιδ ὑπερ των ανδρων και απεστειλεν εις απαντην αυτων ότι ἦσαν οι ανδρες ητιμασμενοι σφοδρα και ειπεν ο βασιλευς καθισατε εν ιεριχω εως του ανατειλαι τους πώγωνας ὑμων και επιστραφήσεσθε
- 6 ¶ Moun Amon yo vin konprann yo te fè David fache. Yo voye chache venmil (20.000) sòlda lavil Bètreyòb ak lavil Zoba nan peyi Aram lan, ak douzmil (12.000) gason lavil Tòb. Yo voye chache wa lavil Maka a tou ansanm ak mil (1.000) sòlda. Yo peye yo pou yo vin goumen pou yo.
And when the children of Ammon saw that they had made themselves hated by David, they sent to the Aramaeans of Beth-rehob and Zobah, and got for payment twenty thousand footmen, and they got from the king of Maacah a thousand men, and from Tob twelve thousand.
 και ειδαν οι υιοι αμμων ότι κατασχύνθησαν ο λαος δαυιδ και απεστειλαν οι υιοι αμμων και εμισθώσαντο την συριαν βαιθρωβ εικοσι χιλιάδας πεζων και τον βασιλέα μααχα χιλίους ανδρας και ιστωβ δώδεκα χιλιάδας ανδρων
- 7 David menm vin konn sa, li voye Joab ak tout lame vanyan sòlda li yo al kontre yo.
And hearing of this, David sent Joab and all the army and the best fighting-men.
 και ηκουσεν δαυιδ και απεστειλεν τον ιωαβ και πασαν την δύναμιν τους δυνατους
- 8 Moun Amon yo soti, y' al pran pozisyon devan pòtay lavil Raba, kapital yo a. Moun Aram ki soti lavil Bètreyòb ak lavil Zoba yo ansanm ak mesye lavil Tòb yo ak mesye lavil Maka yo pran pozisyon nan plenn lan.
And the children of Ammon came out and put their forces in position at the way into the town: and the Aramaeans of Zobah and of Rehob, with the men of Tob and Maacah, were by themselves in the field.
 και εξηλθαν οι υιοι αμμων και παρετάξαντο πόλεμον παρα τη θύρα της πόλης και συρία σουβα και ροωβ και ιστωβ και μααχα μόνοι εν ἀγρῷ
- 9 Joab te wè lame lènmi yo te ka atake l' ni sou devan ni sou dèyè. Sa l' fè? Li chwazi pi bon sòlda nan lame pèp Izrayèl la, li mete yo an pozisyon devan lame moun Aram yo.
Now when Joab saw that their forces were in position against him in front and at his back, he took the best of the men of Israel and put them in line against the Aramaeans;
 και ειδεν ιωαβ ότι ἐγενήθη προς αυτον αντιπρόσωπον του πολέμου εκ του κατα πρόσωπον εξ εναντίας και εκ του ὀπισθεν και επέλεξεν εκ πάντων των νεανίσκων ισραηλ και παρετάξαντο εξ εναντίας συρίας
- 10 Lèfini, li mete Abichayi, frè l' la, alatèt rès lame a, li fè yo pran pozisyon devan moun Amon yo.
And the rest of the people he put in position against the children of Ammon, with Abishai, his brother, at their head.
 και το κατάλοιπον του λαου εδωκεν εν χειρι αβεσσα του αδελφου αυτου και παρετάξαντο εξ εναντίας υιων αμμων
- 11 Joab di Abichayi konsa: -Si ou wè moun Aram yo soti pou yo bat mwen, w'a vin ede m'. Konsa tou, si mwen wè moun Amon yo vle pi fò pase ou, m'a vin ede ou.
And he said, If the Aramaeans are stronger and get the better of me, then you are to come to my help; but if the children of Ammon get the better of you, I will come to your help.
 και ειπεν εν κραταιωθη συρία ὑπερ εμέ και εσεσθέ μοι εις σωτηριαν και εαν υιοι αμμων κραταιωθωσιν ὑπερ σε και εσόμεθα του σώσαι σε

- 12 **Mete gason sou nou. Kouraj! Nou pral goumen rèd mare pou pèp nou an ak pou lavil Bondye nou an. Bondye va fè sa li vle li menm.**
Take heart, and let us be strong for our people and for the towns of our God, and may the Lord do what seems good to him.
ἀνδρίζου καὶ κραταιωθῶμεν ὑπὲρ τοῦ λαοῦ ἡμῶν καὶ περὶ τῶν πόλεων τοῦ θεοῦ ἡμῶν καὶ κύριος ποιήσει τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ
- 13 **Joab ak sòlda li yo mache sou moun Aram yo. Moun Aram yo kouri pou li.**
Then Joab and the people with him went forward to the fight against the Aramaeans, and they went in flight before him.
καὶ προσῆλθεν ἰωαβ καὶ ὁ λαὸς αὐτοῦ μετ' αὐτοῦ εἰς πόλεμον πρὸς συρίαν καὶ ἔφυγαν ἀπὸ προσώπου αὐτοῦ
- 14 **Lè moun Amon yo wè moun Aram yo kouri ale, yo kouri tou pou Abichayi, yo antre nan lavil la. Lè sa a, Joab sispann batay la ak moun Amon yo, li tounen lavil Jerizalèm.**
And when the children of Ammon saw the flight of the Aramaeans, they themselves went in flight from Abishai, and came into the town. So Joab went back from fighting the children of Ammon and came to Jerusalem.
καὶ οἱ υἱοὶ ἀμμων εἶδαν ὅτι ἔφυγεν συρία καὶ ἔφυγαν ἀπὸ προσώπου ἀβεσσα καὶ εἰσῆλθαν εἰς τὴν πόλιν καὶ ἀνέστρεψεν ἰωαβ ἀπὸ τῶν υἱῶν ἀμμων καὶ παρεγένοντο εἰς ἱερουσαλημ
- 15 **¶ Lè moun Aram yo wè moun Izrayèl yo te bat yo ankò, yo sanble dènye sòlda yo te genyen.**
And when the Aramaeans saw that Israel had overcome them, they got themselves together.
καὶ εἶδεν συρία ὅτι ἔπταισεν ἔμπροσθεν ἰσραηλ καὶ συνήχθησαν ἐπὶ τὸ αὐτό
- 16 **Adadezè voye yon mesaj bay moun Aram ki rete lòt bò larivyè Lefrat la, pou yo pare vin goumen pou li. Yo reyini lavil Elam. Se Chobak, chèf lame Adadezè a, ki te alatèt yo.**
And Hadadezer sent for the Aramaeans who were on the other side of the River: and they came to Helam, with Shobach, the captain of Hadadezer's army, at their head.
καὶ ἀπέστειλεν ἀδρααζαρ καὶ συνήγαγεν τὴν συρίαν τὴν ἐκ τοῦ πέραν τοῦ ποταμοῦ χαλαμακ καὶ παρεγένοντο αἰλαμ καὶ σοβακ ἄρχων τῆς δυνάμεως ἀδρααζαρ ἔμπροσθεν αὐτῶν
- 17 **Lè David vin konn sa, li sanble tout lame pèp Izrayèl la, li janbe lòt bò larivyè Jouden, li rive Elam. Moun Aram yo pran pozisyon devan li. Epi batay la konmanse.**
And word of this was given to David: and he got all Israel together and went over Jordan and came to Helam. And the Aramaeans put their forces in position against David, and made an attack on him.
καὶ ἀνηγγέλη τῷ δαυὶδ καὶ συνήγαγεν τὸν πάντα ἰσραηλ καὶ διέβη τὸν ἰορδάνην καὶ παρεγένοντο εἰς αἰλαμ καὶ παρετάξατο συρία ἀπέναντι δαυὶδ καὶ ἐπολέμησαν μετ' αὐτοῦ
- 18 **Moun Izrayèl yo fè moun Aram yo kouri met deyò. David ak sòlda li yo touye sètans (700) sòlda ki te sou cha lagè, katòzmil (14.000) sòlda ki te sou chwal. Yo blese Chobak, chèf lame lènmi yo, ki mouri la menm kote yo t'ap goumen an.**
And the Aramaeans went in flight before Israel; and David put to the sword the men of seven hundred Aramaean war-carriages and forty thousand footmen, and Shobach, the captain of the army, was wounded, and came to his death there.
καὶ ἔφυγεν συρία ἀπὸ προσώπου ἰσραηλ καὶ ἀνέϊλεν δαυὶδ ἐκ τῆς συρίας ἑπτακόσια ἄρματα καὶ τεσσαράκοντα χιλιάδας ἰπέων καὶ τὸν σοβακ τὸν ἄρχοντα τῆς δυνάμεως αὐτοῦ ἐπάταξεν καὶ ἀπέθανεν ἐν ἐκεῖ
- 19 **Lè tout ti wa ki te mete tèt ansanm ak Adadezè yo wè jan moun Izrayèl yo te bat yo, yo fè lapè ak yo, yo soumèt devan yo. Se konsa, moun Aram pa pran chans al pote moun Amon yo sekou ankò.**
And when all the kings who were servants of Hadadezer saw that they were overcome by Israel, they made peace with Israel and became their servants. So the Aramaeans, in fear, gave no more help to the children of Ammon.
καὶ εἶδαν πάντες οἱ βασιλεῖς οἱ δοῦλοι ἀδρααζαρ ὅτι ἔπταισεν ἔμπροσθεν ἰσραηλ καὶ ἠϋτομόλησαν μετὰ ἰσραηλ καὶ ἐδοῦλευσαν αὐτοῖς καὶ ἐφοβήθη συρία τοῦ σῶσαι ἔτι τοὺς υἱοὺς ἀμμων
- 1 **¶ Nan prentan apre sa, nan epòk wa yo konn soti pou al fè lagè, David voye Joab ansanm ak tout lòt ofisye yo alatèt lame pèp Izrayèl la al goumen ak moun Amon yo. Yo ravaje peyi Amon an, yo sènen lavil Raba. David menm te rete lavil Jerizalèm.**
Now in the spring, at the time when kings go out to war, David sent Joab and his servants and all Israel with him; and they made waste the land of the children of Ammon, and took up their position before Rabbah, shutting it in. But David was still at Jerusalem.
καὶ ἐγένετο ἐπιστρέψαντος τοῦ ἐνιαυτοῦ εἰς τὸν καιρὸν τῆς ἐξοδίας τῶν βασιλέων καὶ ἀπέστειλεν δαυὶδ τὸν ἰωαβ καὶ τοὺς παῖδας αὐτοῦ μετ' αὐτοῦ καὶ τὸν πάντα ἰσραηλ καὶ διέφθειραν τοὺς υἱοὺς ἀμμων καὶ διεκάθισαν ἐπὶ ραββαθ καὶ δαυὶδ ἐκάθισεν ἐν ἱερουσαλημ
- 2 **Yon jou, bò aswè, David te fin fè yon ti poze, li leve, li soti al sou teras ki anwo palè a. Antan li la, li wè yon fanm ki t'ap benyen. Fanm lan te bèl anpil.**
Now one evening, David got up from his bed, and while he was walking on the roof of the king's house, he saw from there a woman bathing; and the woman was very beautiful.
καὶ ἐγένετο πρὸς ἑσπέραν καὶ ἀνέστη δαυὶδ ἀπὸ τῆς κοίτης αὐτοῦ καὶ περιεπάτει ἐπὶ τοῦ δώματος τοῦ οἴκου τοῦ βασιλέως καὶ εἶδεν γυναῖκα λουομένην ἀπὸ τοῦ δώματος καὶ ἡ γυνὴ καλὴ τῷ εἶδει σφ ὄδρα
- 3 **Li voye chache konnen ki moun fanm lan te ye. Yo vin di l' se Batcheba, pitit fi Eliyam lan, madan Ouri, moun peyi Et la.**
And David sent to get knowledge who the woman was. And one said, Is this not Bath-sheba, the daughter of Eliam and wife of Uriah the Hittite?
καὶ ἀπέστειλεν δαυὶδ καὶ ἐζήτησεν τὴν γυναῖκα καὶ εἶπεν οὐχὶ αὕτη βηρσαβε θυγάτηρ ελιαβ γυνὴ ουρίου τοῦ χετταίου

- 4 David voye mesaje al chache l' mennen l' ba li, li kouche avè l'. Lè sa a Batcheba te fèk fin fè sèvis pou l' fè apre règ li. Apre sa, Batcheba tounen lakay li.
And David sent and took her; and she came to him, and he took her to his bed: (for she had been made clean;) then she went back to her house.
και απέστειλεν δαυιδ ἀγγέλους και ἔλαβεν αὐτήν και εἰσήλθεν πρὸς αὐτὸν και ἐκοιμήθη μετ' αὐτῆς και αὐτὴ ἀγιαζομένη ἀπὸ ἀκαθαρσίας αὐτῆς και ἀπέστρεψεν εἰς τὸν οἶκον αὐτῆς
- 5 Fanm lan vin ansent. Li voye nouvèl bay David pou fè l' konn sa.
And the woman became with child; and she sent word to David that she was with child.
και ἐν γαστρὶ ἔλαβεν ἡ γυνὴ και ἀποστείλασα ἀπήγγειλεν τῷ δαυιδ και εἶπεν ἐγὼ εἰμι ἐν γαστρὶ ἔχω
- 6 ¶ David voye yon mesaj bay Joab, li mande l' pou l' voye Ouri, moun peyi Et la, ba li. Se konsa, Joab voye Ouri bay David.
And David sent to Joab saying, Send Uriah the Hittite to me. And Joab sent Uriah to David.
και απέστειλεν δαυιδ πρὸς ιωαβ λέγων ἀπόστειλον πρὸς με τὸν ουριαν τὸν χετταῖον και ἀπέστειλεν ιωαβ τὸν ουριαν πρὸς δαυιδ
- 7 Lè Ouri rive, David mande l' nouvèl Joab ak sòlda yo, ki jan batay la ye.
And when Uriah came to him, David put questions to him about how Joab and the people were, and how the war was going.
και παραγίνεται ουριας και εἰσήλθεν πρὸς αὐτόν και ἐπηρώτησεν δαυιδ εἰς εἰρήνην ιωαβ και εἰς εἰρήνην τοῦ λαοῦ και εἰς εἰρήνην τοῦ πολέμου
- 8 Apre sa, li di Ouri: -Desann al lakay ou non! Al poze kò ou! Ouri soti. David voye yon kado pou li lakay li.
And David said to Uriah, Go down to your house and let your feet be washed. And Uriah went away from the king's house, and an offering from the king was sent after him.
και εἶπεν δαυιδ τῷ ουρια κατάβηθι εἰς τὸν οἶκόν σου και νίψαι τοὺς πόδας σου και ἐξῆλθεν ουριας ἐξ οἴκου τοῦ βασιλέως και ἐξῆλθεν ὀπίσω αὐτοῦ ἄρισς τοῦ βασιλέως
- 9 Men Ouri pa al lakay li. Li kouche bò pòtay palè a ansanm ak tout lòt sòlda wa yo.
But Uriah took his rest at the door of the king's house, with all the servants of his lord, and did not go down to his house.
και ἐκοιμήθη ουριας παρὰ τῇ θύρᾳ τοῦ βασιλέως μετὰ τῶν δούλων τοῦ κυρίου αὐτοῦ και οὐ κατέβη εἰς τὸν οἶκον αὐτοῦ
- 10 Lè David vin konnen Ouri pa t' al lakay li, li mande l': -Ou fèk antre soti nan vwayaj, poukisa ou pa al lakay ou?
And when word was given to David that Uriah had not gone down to his house, David said to Uriah, Have you not come from a journey? why did you not go down to your house?
και ἀνήγγειλεν τῷ δαυιδ λέγοντες ὅτι οὐ κατέβη ουριας εἰς τὸν οἶκον αὐτοῦ και εἶπεν δαυιδ πρὸς ουριαν οὐχὶ ἐξ ὁδοῦ σὺ ἔρχῃ τί ὅτι οὐ κατέβης εἰς τὸν οἶκόν σου
- 11 Ouri reponn David: -Sòlda Izrayèl yo ak sòlda Jida yo byen lwen ap fè lagè, Bwat Kontra Seyè a ansanm ak yo. Kòmandan Joab ak lòt chèf lame monwa yo ap pase nwit deyò nan plenn yo. Ki jan ou vle pou m' al lakay mwen, manje, bwè, kouche ak madanm mwen? Mwen fè sèman sou tèt ou, menm jan ou vivan an, m' pa ka janm fè bagay konsa.
And Uriah said to David, Israel and Judah with the ark are living in tents, and my lord Joab and the other servants of my lord are sleeping in the open field; and am I to go to my house and take food and drink, and go to bed with my wife? By the living Lord, and by the life of your soul, I will not do such a thing.
και εἶπεν ουριας πρὸς δαυιδ ἡ κιβωτὸς και ἰσραηλ και ἰουδας κατοικοῦσιν ἐν σκηναῖς και ὁ κύριός μου ιωαβ και οἱ δούλοι τοῦ κυρίου μου ἐπὶ πρόσωπον τοῦ ἀγροῦ παρεμβάλλουσιν και ἐγὼ εἰσελεύσομαι εἰς τὸν οἶκόν μου φαγεῖν και πιεῖν και κοιμηθῆναι μετὰ τῆς γυναίκός μου πῶς ζῆ ἡ ψυχὴ σου εἰ ποιήσω τὸ ῥῆμα τοῦτο
- 12 David di li: -Bon. Ou mèt rete pase rès jounen an isit la. Denmen m'a voye ou ale. Se konsa, Ouri rete lavil Jerizalèm pou de jou ankò.
And David said to Uriah, Be here today, and after that I will let you go. So Uriah was in Jerusalem that day and the day after.
και εἶπεν δαυιδ πρὸς ουριαν κάθισον ἐνταῦθα και γε σήμερον και αὔριον ἐξαποστελῶ σε και ἐκάθισεν ουριας ἐν ἱερουσαλημ ἐν τῇ ἡμέρᾳ ἐκείνῃ και τῇ ἐπαύριον
- 13 David envite l' vin manje avè l'. Li fè l' bwè jouk li sou. Men jou swa sa a tou, Ouri pa desann al lakay li. Li kouche sou kabann li ansanm ak sòlda palè wa yo.
And when David sent for him, he took meat and drink with him, and David made him the worse for drink: and when evening came, he went to rest on his bed with the servants of his lord, but he did not go down to his house.
και ἐκάλεσεν αὐτὸν δαυιδ και ἔφαγεν ἐνόπιον αὐτοῦ και ἔπιεν και ἐμέθυσεν αὐτόν και ἐξῆλθεν ἐσπέρας τοῦ κοιμηθῆναι ἐπὶ τῆς κοίτης αὐτοῦ μετὰ τῶν δούλων τοῦ κυρίου αὐτοῦ και εἰς τὸν οἶκον αὐτοῦ οὐ κατέβη
- 14 ¶ Nan denmen, David ekri Joab yon lèt, li bay Ouri pote l' ale.
Now in the morning, David gave Uriah a letter to take to Joab.
και ἐγένετο πρωὶ και ἔγραψεν δαυιδ βιβλίον πρὸς ιωαβ και ἀπέστειλεν ἐν χειρὶ ουριου
- 15 Nan lèt la, li te ekri: W'a mete Ouri devan nèt, kote batay la pi cho a. Apre sa, rale kò ou deyò, kite yo touye l'.
And in the letter he said, Take care to put Uriah in the very front of the line, where the fighting is most violent, and go back from him, so that he may be overcome and put to death.
και ἔγραψεν ἐν τῷ βιβλίῳ λέγων εἰσάγαγε τὸν ουριαν ἐξ ἐναντίας τοῦ πολέμου τοῦ κραταιοῦ και ἀποστραφήσεσθε ἀπὸ ὀπισθεν αὐτοῦ και πληγήσεται και ἀποθανείται
- 16 Se konsa, Joab ki te sènen lavil Raba a voye Ouri kote li te konnen lènmi yo te pi fò a.
So while Joab was watching the town, he put Uriah in the place where it was clear to him the best fighters were.
και ἐγενήθη ἐν τῷ φυλάσσειν ιωαβ ἐπὶ τὴν πόλιν και ἔθηκεν τὸν ουριαν εἰς τὸν τόπον οὗ ᾔδει ὅτι ἄνδρες δυνάμεως ἐκεῖ

- 17 **Lame lènmi yo soti nan lavil la, yo vin kontre ak lame Joab la. Gen anpil sòlda ak anpil ofisyè lame David la ki te mouri. Ouri, moun peyi Et la, mouri tou.**
And the men of the town went out and had a fight with Joab: and a number of David's men came to their death in the fight, and with them Uriah the Hittite.
καὶ ἐξῆλθον οἱ ἄνδρες τῆς πόλεως καὶ ἐπολέμουν μετὰ ἰωαβ καὶ ἔπεσαν ἐκ τοῦ λαοῦ ἐκ τῶν δούλων δαυὶδ καὶ ἀπέθανεν καὶ γε ουρίας ὁ χετταῖος
- 18 **Joab voye rakonte David tout ti detay sou jan batay la pase.**
Then Joab sent David news of everything which had taken place in the war:
καὶ ἀπέστειλεν ἰωαβ καὶ ἀπήγγειλεν τῷ βασιλεῖ πάντας τοὺς λόγους τοῦ πολέμου
- 19 **Epi li bay mesaje a lòd sa a: -Lè w'a fin rakonte wa a tout ti detay batay la,**
And he gave orders to the man who took the news, saying, After you have given the king all the news about the war,
καὶ ἐνετείλατο τῷ ἀγγέλῳ λέγων ἐν τῷ συντελέσαι σε πάντας τοὺς λόγους τοῦ πολέμου λαλῆσαι πρὸς τὸν βασιλέα
- 20 **li ka fè kòlè, li ka di ou: Poukisa nou te pwoche pre lavil la konsa pou m' te goumen ak lènmi yo? Se konnen nou pa konnen yo te ka rete sou tèt miray la pou yo tire flèch sou nou?**
If the king is angry and says, Why did you go so near the town for the fight? was it not certain that their archers would be on the wall?
καὶ ἔσται ἐὰν ἀναβῆ ὁ θυμὸς τοῦ βασιλέως καὶ εἶπῃ σοι τί ὅτι ἠγγίσαιτε πρὸς τὴν πόλιν πολεμῆσαι οὐκ ἦδειτε ὅτι τοξεύουσιν ἀπάνωθεν τοῦ τείχους
- 21 **Nou gen lè bliye jan Abimelèk, pitit Jedeyon an te mouri lavil Tebès? Se yon fanm ki te rete sou tèt miray la, li voye yo wòl moulen sou li, li touye l' frèt. Poukisa atò nou te pwoche pre lavil la konsa? Si wa a pale konsa avè ou, w'a di l': Ouri, moun peyi Et la, ofisyè lame ou la, mouri tou.**
Who put Abimelech, the son of Jerubbaal, to death? did not a woman send a great stone down on him from the wall, putting him to death at Thebez? why did you go so near the wall? Then say to him, Your servant Uriah the Hittite is among the dead.
τίς ἐπάταξεν τὸν ἀβιμελεχ υἱὸν ιεροβααλ οὐχὶ γυνὴ ἔρριψεν ἐπ' αὐτὸν κλάσμα μύλου ἐπάνωθεν τοῦ τείχους καὶ ἀπέθανεν ἐν θαμασί ἵνα τί προσηγάγετε πρὸς τὸ τεῖχος καὶ ἐρεῖς καὶ γε ουρίας ὁ δουλὸς σου ὁ χετταῖος ἀπέθανεν
- 22 **Mesaje a ale, li rakonte David tou sa Joab te ba li lòd rakonte l' la.**
So the man went, and came to David, and gave him all the news which Joab had sent him to give; then David was angry with Joab and said, Why did you go so near the town for the fight? was it not certain that their archers would be on the wall? who put Abimelech, the son of Jerubbaal, to death? did not a woman send a great stone down on him from the wall, putting him to death at Thebez? why did you go so near the wall?
καὶ ἐπορεύθη ὁ ἄγγελος ἰωαβ πρὸς τὸν βασιλέα εἰς ἱερουσαλημ καὶ παρεγένετο καὶ ἀπήγγειλεν τῷ δαυὶδ πάντα ὅσα ἀπήγγειλεν αὐτῷ ἰωαβ πάντα τὰ ῥήματα τοῦ πολέμου καὶ ἐθυμώθη δαυὶδ πρὸς ἰωαβ καὶ εἶπεν πρὸς τὸν ἄγγελον ἵνα τί προσηγάγετε πρὸς τὴν πόλιν τοῦ πολεμῆσαι οὐκ ἦδειτε ὅτι πληγήσεσθε ἀπὸ τοῦ τείχους τίς ἐπάταξεν τὸν ἀβιμελεχ υἱὸν ιεροβααλ οὐχὶ γυνὴ ἔρριψεν ἐπ' αὐτὸν κλάσμα μύλου ἀπὸ τοῦ τείχους καὶ ἀπέθανεν ἐν θαμασί ἵνα τί προσηγάγετε πρὸς τὸ τεῖχος
- 23 **Li di l': -Lènmi nou yo te pi fò pase nou. Yo fè yon soti nan lavil la, yo vin goumen avè nou nan plenn lan. Men nou fè yo kase tèt tounen, nou kouri deyè yo jouk devan pòtay lavil la.**
And the man said to David, Truly the men got the better of us, and came out against us into the open country, but we sent them back to the very doors of the town.
καὶ εἶπεν ὁ ἄγγελος πρὸς δαυὶδ ὅτι ἐκραταίωσαν ἐφ' ἡμᾶς οἱ ἄνδρες καὶ ἐξῆλθαν ἐφ' ἡμᾶς εἰς τὸν ἀγρόν καὶ ἐγενήθημεν ἐπ' αὐτοὺς ἕως τῆς θύρας τῆς πόλης
- 24 **Se lè sa a, yo rete sou tèt miray yo, yo voye flèch sou nou. Gen kèk ofisyè lame wa a ki mouri. Ouri, moun peyi Et la, ofisyè wa a, mouri tou.**
And the archers sent their arrows at your servants from the wall, and some of the king's servants are dead, and among them is your servant Uriah the Hittite.
καὶ ἐτόξευσαν οἱ τοξεύοντες πρὸς τοὺς παῖδάς σου ἀπάνωθεν τοῦ τείχους καὶ ἀπέθαναν τῶν παίδων τοῦ βασιλέως καὶ γε ὁ δουλὸς σου ουρίας ὁ χετταῖος ἀπέθανεν
- 25 **David di mesaje a: -Ankouraje Joab. Di li li pa bezwen kite sa fatigue l' twòp. Se toujou konsa lè y'ap fè lagè. Ou pa janm konnen kilès ki pral mouri. Di li pare pou li fè yon gwo atak sou lavil la pou li pran l'.**
Then David said to the man, Go and say to Joab, Do not let this be a grief to you; for one man may come to his death by the sword like another: put up an even stronger fight against the town, and take it: and do you put heart into him.
καὶ εἶπεν δαυὶδ πρὸς τὸν ἄγγελον τάδε ἐρεῖς πρὸς ἰωαβ μὴ πονηρὸν ἔστω ἐν ὀφθαλμοῖς σου τὸ ῥῆμα τοῦτο ὅτι ποτὲ μὲν οὕτως καὶ ποτὲ οὕτως φάγεται ἡ μάχαιρα κραταίωσον τὸν πόλεμόν σου πρὸς τὴν πόλιν καὶ κατάσπασον αὐτήν καὶ κραταίωσον αὐτόν
- 26 **Lè Batcheba vin pran nouvèl mari l' te mouri, li pran lapenn pou li.**
And when the wife of Uriah had news that her husband was dead, she gave herself up to weeping for him.
καὶ ἤκουσεν ἡ γυνὴ ουρίου ὅτι ἀπέθανεν ουρίας ὁ ἀνὴρ αὐτῆς καὶ ἐκόψατο τὸν ἄνδρα αὐτῆς
- 27 **Lè seremoni lantèman yo fini, David voye chache l', li pran l' lakay li. Batcheba vin madanm li. Li fè yon pitit gason pou David. Men, sa David te fè a pa t' fè Seyè a plezi menm.**
And when the days of weeping were past, David sent for her, and took her into his house, and she became his wife and gave him a son. But the Lord was not pleased with the thing David had done.
καὶ διῆλθεν τὸ πένθος καὶ ἀπέστειλεν δαυὶδ καὶ συνήγαγεν αὐτήν εἰς τὸν οἶκόν αὐτοῦ καὶ ἐγενήθη αὐτῷ εἰς γυναῖκα καὶ ἔτεκεν αὐτῷ υἱὸν καὶ πονηρὸν ἐφάνη τὸ ῥῆμα ὃ ἐποίησεν δαυὶδ ἐν ὀφθαλμοῖς κυρίου

- 1 ¶ Seyè a voye pwofèt Natan kot David. Natan rive kote l', li di l' konsa: -Vwala te gen de nonm ki t'ap viv nan yon lavil. Yonn te rich, lòt la te pòn.
And the Lord sent Nathan to David. And Nathan came to him and said, There were two men in the same town: one a man of great wealth, and the other a poor man.
καὶ ἀπέστειλεν κύριος τὸν ναθαν τὸν προφήτην πρὸς δαυιδ καὶ εἰσήλθεν πρὸς αὐτὸν καὶ εἶπεν αὐτῷ δύο ἦσαν ἄνδρες ἐν πόλει μὴ εἷς πλούσιος καὶ εἷς πένης
- 2 Nonm rich la te gen mouton ak bèf an kantite.
The man of wealth had great numbers of flocks and herds;
καὶ τῷ πλουσίῳ ἦν ποίμνια καὶ βουκόλια πολλὰ σφόδρα
- 3 Pòn la menm pa t' gen pase yon sèl ti mouton li te achte. Li swen li. Se anndan lakay li ansanm ak pitit li yo ti mouton an grandi. Se nan asyèt malere a menm ti mouton an te konn manje. Se nan gode l' li bwè dlo. Se sou janm li li konn dòmi. Ti mouton an te tankou yon pitit fi pou li.
But the poor man had only one little she-lamb, which he had got and taken care of: from its birth it had been with him like one of his children; his meat was its food, and from his cup it took its drink, resting in his arms, and it was like a daughter to him.
καὶ τῷ πένητι οὐδὲν ἄλλ' ἢ ἀμνάς μία μικρά ἦν ἐκτήσατο καὶ περιποιήσατο καὶ ἐξέθρεψεν αὐτήν καὶ ἠδρύνθη μετ' αὐτοῦ καὶ μετὰ τῶν υἰῶν αὐτοῦ ἐπὶ τὸ αὐτὸ ἐκ τοῦ ἄρτου αὐτοῦ ἤσθιεν καὶ ἐκ τοῦ ποτηρίου αὐτοῦ ἔπινεν καὶ ἐν τῷ κόλπῳ αὐτοῦ ἐκάθευδεν καὶ ἦν αὐτῷ ὡς θυγάτηρ
- 4 Yon jou, yon vizitè vin rive lakay nonm rich la. Nonm rich la pa t' santi kouraj li pou l' te pran yonn nan mouton l' yo osinon nan bèf li yo pou l' fè manje bay vizitè a. Li pran ti mouton malere a, li fe manje ak li bay vizitè ki te lakay li a.
Now a traveller came to the house of the man of wealth, but he would not take anything from his flock or his herd to make a meal for the traveller who had come to him, but he took the poor man's lamb and made it ready for the man who had come.
καὶ ἦλθεν πάροδος τῷ ἀνδρὶ τῷ πλουσίῳ καὶ ἐφείσατο λαβεῖν ἐκ τῶν ποιμνίων αὐτοῦ καὶ ἐκ τῶν βουκολίων αὐτοῦ τοῦ ποιῆσαι τῷ ξένῳ ὀδοιπόρῳ ἐλθόντι πρὸς αὐτὸν καὶ ἔλαβεν τὴν ἀμνάδα τοῦ πένητος καὶ ἐποίησεν αὐτὴν τῷ ἀνδρὶ τῷ ἐλθόντι πρὸς αὐτόν
- 5 David fache anpil sou nonm rich la. Li di Natan konsa: -Mwen fè sèman nan non Seyè ki vivan an! Nonm ki fè bagay sa a merite pou yo touye l'.
And David was full of wrath against that man; and he said to Nathan, By the living Lord, death is the right punishment for the man who has done this:
καὶ ἐθυμώθη ὀργῇ δαυιδ σφόδρα τῷ ἀνδρὶ καὶ εἶπεν δαυιδ πρὸς ναθαν ζῆ κύριος ὅτι υἱὸς θανάτου ὁ ἀνὴρ ὁ ποιήσας τοῦτο
- 6 Pou l' peye bagay lèd li fè a, l'ap renmèt kat fwa lavalè sa l' te pran an, paske li san pitye.
And he will have to give back four times the value of the lamb, because he has done this and because he had no pity.
καὶ τὴν ἀμνάδα ἀποτείσει ἑπταπλασίονα ἀνθ' ὧν ὅτι ἐποίησεν τὸ ῥῆμα τοῦτο καὶ περὶ οὗ οὐκ ἐφείσατο
- 7 Le sa a, Natan di David: -Nonm sa a, se ou menm! Men mesaj Seyè a, Bondye pèp Izrayèl la, voye ba ou: Mwen te fè ou wa pèp Izrayèl la. Mwen sove ou anba men Sayil.
And Nathan said to David, You are that man. The Lord God of Israel says, I made you king over Israel, putting holy oil on you, and I kept you safe from the hands of Saul;
καὶ εἶπεν ναθαν πρὸς δαυιδ σὺ εἶ ὁ ἀνὴρ ὁ ποιήσας τοῦτο τάδε λέγει κύριος ὁ θεὸς ἰσραηλ ἐγὼ εἰμι ἔχρισά σε εἰς βασιλέα ἐπὶ ἰσραηλ καὶ ἐγὼ εἰμι ἐρρυσάμην σε ἐκ χειρὸς σου
- 8 Mwen ba ou baton kòmandman ki te nan men l' lan ansanm ak tout madanm li yo. Mwen mete ou wa pou gouvènèni ni moun Izrayèl yo, ni moun Jida yo. Si sa pa t' kont toujou, mwen ta ba ou menm de fwa lavalè ankò.
I gave you your master's daughter and your master's wives for yourself, and I gave you the daughters of Israel and Judah; and if that had not been enough, I would have given you such and such things.
καὶ ἔδωκά σοι τὸν οἶκον τοῦ κυρίου σου καὶ τὰς γυναῖκας τοῦ κυρίου σου ἐν τῷ κόλπῳ σου καὶ ἔδωκά σοι τὸν οἶκον ἰσραηλ καὶ ἰουδα καὶ εἰ μικρὸν ἐστὶν προσθήσω σοι κατὰ ταῦτα
- 9 Poukisa atò ou pa swiv lòd mwen yo? Poukisa ou fè mechanste sa a? Ou fè yo touye Ouri nan lagè, ou kite moun Amon yo touye l'. Lèfini, ou pran madanm li!
Why then have you had no respect for the word of the Lord, doing what is evil in his eyes? You have put Uriah the Hittite to death with the sword, and have taken his wife to be your wife; you have put him to death with the sword of the children of Ammon.
τί ὅτι ἐφάυλισας τὸν λόγον κυρίου τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς αὐτοῦ τὸν ουριαν τὸν χετταῖον ἐπάταξας ἐν ῥομφαίᾳ καὶ τὴν γυναῖκα αὐτοῦ ἔλαβες σεαυτῷ εἰς γυναῖκα καὶ αὐτὸν ἀπέκτεινας ἐν ῥομφαίᾳ υἰῶν αμμων
- 10 Koulye a, paske ou pa t' koute m', paske ou pran madan Ouri, moun Et la, pou madanm ou, nan fanmi ou ap toujou gen goumen.
So now the sword will never be turned away from your family; because you have had no respect for me, and have taken the wife of Uriah the Hittite to be your wife.
καὶ νῦν οὐκ ἀποστήσεται ῥομφαία ἐκ τοῦ οἴκου σου ἕως αἰῶνος ἀνθ' ὧν ὅτι ἐξουδένωσάς με καὶ ἔλαβες τὴν γυναῖκα τοῦ ουριου τοῦ χετταίου τοῦ εἶναι σοι εἰς γυναῖκα
- 11 Men sa mwen menm Seyè a, mwen di: M'ap fè yon moun nan fanmi ou menm soti pou ba ou traka. M'ap wete madanm ou yo nan men ou, m'ap bay yon moun nan fanmi ou yo. L'a kouche avèk yo devan tout moun.
The Lord says, From those of your family I will send evil against you, and before your very eyes I will take your wives and give them to your neighbour, and he will take your wives to his bed by the light of this sun.
τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐξεγειρώ ἐπὶ σὲ κακὰ ἐκ τοῦ οἴκου σου καὶ λήμψομαι τὰς γυναῖκάς σου κατ' ὀφθαλμούς σου καὶ δώσω τῷ πλησίον σου καὶ κοιμηθήσεται μετὰ τῶν γυναικῶν σου ἐναντίον τοῦ ἡλίου τοῦτου

- 12 **Ou menm, ou te fè zafè ou la an kachèt. Mwen menm, m'ap fè sa rive devan tout moun pou tout pèp Izrayèl la ka wè sa.**
You did it secretly; but I will do this thing before all Israel and in the light of the sun.
 ὅτι σὺ ἐποίησας κρυβῆ κάγω ποιήσω τὸ ῥῆμα τοῦτο ἐναντίον παντὸς Ἰσραὴλ καὶ ἀπέναντι τούτου τοῦ ἡλίου
- 13 **David di Natan konsa: -Wi, mwen rekonèt mwen peche kont Seyè a! Lè sa a Natan di l' konsa: -Bondye sèl Mèt la p'ap pini ou pou sa ou fè a, ou p'ap mourì.**
And David said to Nathan, Great is my sin against the Lord. And Nathan said to David, The Lord has put away your sin; death will not come on you.
 καὶ εἶπεν δαυὶδ τῷ ναθαν ἡμάρτηκα τῷ κυρίῳ καὶ εἶπεν ναθαν πρὸς δαυὶδ καὶ κύριος παρεβίβασεν τὸ ἁμάρτημά σου οὐ μὴ ἀποθάνῃς
- 14 **Sèlman, ak sa ou fè la a, ou moutre jan ou ka derespekte Seyè a. Se poutèt sa pitit ou fèk genyen an ap mourì.**
But still, because you have had no respect for the Lord, death will certainly overtake the child who has newly come to birth.
 πλὴν ὅτι παροξύνων παρώξυνας τοὺς ἐχθροὺς κυρίου ἐν τῷ ῥήματι τούτῳ καὶ γε ὁ υἱός σου ὁ τεχθεὶς σοι θανάτῳ ἀποθανεῖται
- 15 **¶ Apre sa, Natan al lakay li. Seyè a fè pitit madan Ouri te fè pou David la vin malad grav.**
Then Nathan went back to his house. And the hand of the Lord was on David's son, the child of Uriah's wife, and it became very ill.
 καὶ ἀπῆλθεν ναθαν εἰς τὸν οἶκον αὐτοῦ καὶ ἔθραυσεν κύριος τὸ παιδίον ὃ ἔτεκεν ἡ γυνὴ οὐριου τῷ δαυὶδ καὶ ἠρρώστησεν
- 16 **David tonbe lapriyè Seyè a pou ti gason an. Li derefize mete anyen nan bouch li. Chak swa, li antre nan chanm li, li pase nwit lan kouche atè.**
So David made prayer to God for the child; and he took no food day after day, and went in and, stretching himself out on the earth, was there all night.
 καὶ ἐζήτησεν δαυὶδ τὸν θεὸν περὶ τοῦ παιδαρίου καὶ ἐνήστευσεν δαυὶδ νηστεῖαν καὶ εἰσῆλθεν καὶ ἠύλισθη ἐν σάκκῳ ἐπὶ τῆς γῆς
- 17 **Chèf ki te reskonsab palè li a al jwenn li, yo fè sa yo kapab pou fè l' leve atè a, men li derefize. Konsa tou, li pa t' vle manje avèk yo.**
And the chief men of his house got up and went to his side to make him get up from the earth, but he would not; and he would not take food with them.
 καὶ ἀνέστησαν ἐπ' αὐτὸν οἱ πρεσβύτεροι τοῦ οἴκου αὐτοῦ τοῦ ἐγεῖραι αὐτὸν ἀπὸ τῆς γῆς καὶ οὐκ ἠθέλησεν καὶ οὐ συνέφαγεν αὐτοῖς ἄρτον
- 18 **Apre yon senmenn, pitit la mourì. Chèf kay David yo te pè al ba li nouvèl la. Yo t'ap di: Si lè pitit la te malad ase, David te refize reponn nou lè nou pale avè l', ki jan pou n' al di l' koulye a pitit la mourì? Li ka fè malè sou tèt li.**
And then on the seventh day the child's death took place. And David's servants were in fear of giving him the news of the child's death: for they said, Truly, while the child was still living he gave no attention when we said anything to him: what will he do to himself if we give him word that the child is dead?
 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ καὶ ἀπέθανε τὸ παιδάριον καὶ ἐφοβήθησαν οἱ δοῦλοι δαυὶδ ἀναγγεῖλαι αὐτῷ ὅτι τέθνηκεν τὸ παιδάριον ὅτι εἶπαν ἰδοὺ ἐν τῷ ἔτι τὸ παιδάριον ζῆν ἐλαλήσαμεν πρὸς αὐτὸν καὶ οὐκ εἰσήκουσεν τῆς φωνῆς ἡμῶν καὶ πῶς εἴπομεν πρὸς αὐτὸν ὅτι τέθνηκεν τὸ παιδάριον καὶ ποιήσει κακά
- 19 **Men David wè moun li yo t'ap pale nan zòrèy yonn ak lòt, li vin konprann pitit la mourì. Li mande yo: -Pitit la mourì? Yo reponn li: -Wi, li mourì.**
But when David saw that his servants were talking together quietly, he was certain that the child was dead: and he said to his servants, Is the child dead? and they said, He is.
 καὶ συνῆκεν δαυὶδ ὅτι οἱ παῖδες αὐτοῦ ψιθυρίζουσιν καὶ ἐνόησεν δαυὶδ ὅτι τέθνηκεν τὸ παιδάριον καὶ εἶπεν δαυὶδ πρὸς τοὺς παῖδας αὐτοῦ εἰ τέθνηκεν τὸ παιδάριον καὶ εἶπαν τέθνηκεν
- 20 **David leve atè a, li al benyen, li penyen tèt li, li chanje rad sou li. li ale nan kay Seyè a, li lapriyè. Apre sa, li tounen lakay li, li mande pou yo sèvi l' manje. Li manje.**
Then David got up from the earth, and after washing and rubbing himself with oil and changing his clothing, he went into the house of the Lord and gave worship: then he went back to his house, and at his order they put food before him and he had a meal.
 καὶ ἀνέστη δαυὶδ ἐκ τῆς γῆς καὶ ἐλούσατο καὶ ἠλείψατο καὶ ἠλλαξεν τὰ ἱμάτια αὐτοῦ καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ προσεκύνησεν αὐτῷ καὶ εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ καὶ ἤτησεν ἄρτον φαγεῖν καὶ παρέθηκαν αὐτῷ ἄρτον καὶ ἔφαγεν
- 21 **Moun pa l' yo t'ap di l': -Monwa, nou pa konprann sa w'ap fè konsa? Lè pitit la te vivan, ou t'ap plede kriye, ou rete san manje. Men, mourì pitit lan mourì, ou leve, ou manje.**
Then his servants said to him, Why have you been acting in this way? you were weeping and going without food while the child was still living; but when the child was dead, you got up and had a meal.
 καὶ εἶπαν οἱ παῖδες αὐτοῦ πρὸς αὐτόν τί τὸ ῥῆμα τοῦτο ὃ ἐποίησας ἕνεκα τοῦ παιδαρίου ἔτι ζῶντος ἐνήστευες καὶ ἐκλαιες καὶ ἠγρόπνεις καὶ ἠνίκα ἀπέθανεν τὸ παιδάριον ἀνέστης καὶ ἔφαγες ἄρτον καὶ ἐπέτωκας
- 22 **David reponn yo: -Wi, mwen t'ap kriye, mwen te rete san manje lè pitit la te vivan toujou. Mwen te kwè Seyè a ta gen pitye pou mwen, li pa ta kite pitit la mourì.**
And he said, While the child was still living I went without food and gave myself up to weeping: for I said, Who is able to say that the Lord will not have mercy on me and give the child life?
 καὶ εἶπεν δαυὶδ ἐν τῷ τὸ παιδάριον ἔτι ζῆν ἐνήστευσα καὶ ἐκλαυσα ὅτι εἶπα τίς οἶδεν εἰ ἐλεήσει με κύριος καὶ ζήσεται τὸ παιδάριον
- 23 **Men, koulye a, pitit la mourì, sa m' bezwen rete san manje toujou fè? Eske mwen ka fè l' leve ankò? Yon jou se mwen ki gen pou ale kote l' ye a. Men li menm, li p'ap janm ka tounen vin jwenn mwen ankò.**
But now that the child is dead there is no reason for me to go without food; am I able to make him come back to life? I will go to him, but he will never come back to me.
 καὶ νῦν τέθνηκεν ἵνα τί τοῦτο ἐγὼ νηστεύω μὴ δυνήσομαι ἐπιστρέψαι αὐτὸ ἔτι ἐγὼ πορεύσομαι πρὸς αὐτόν καὶ αὐτὸς οὐκ ἀναστρέψει πρὸς με

- 24 Apre sa, David al konsole Batcheba, madanm li. Li kouche avè l', Batcheba vin ansent, li fè yon pitit gason. David rele l' Salomon. Seyè a te renmen ti gason sa a.
And David gave comfort to his wife Bath-sheba, and he went in to her and had connection with her: and she had a son to whom she gave the name Solomon. And he was dear to the Lord.
καὶ παρεκάλεσεν δαυὶδ βηρσαβεε τὴν γυναῖκα αὐτοῦ καὶ εἰσήλθεν πρὸς αὐτήν καὶ ἐκοιμήθη μετ' αὐτῆς καὶ συνέλαβεν καὶ ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ σαλωμων καὶ κύριος ἠγάπησεν αὐτόν
- 25 Li bay pwofèt Natan lòd al di David rele pitit la Jedidya, paske Seyè a te renmen l' vre.
And he sent word by Nathan the prophet, who gave him the name Jedidiah, by the word of the Lord.
καὶ ἀπέστειλεν ἐν χειρὶ ναθαν τοῦ προφήτου καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ ἰδεὶ ἐνεκεν κυρίου
- 26 ¶ Pandan tout tan sa a, Joab t'ap goumen toujou devan lavil Raba, kapital peyi Amon an. Li te prèt pou pran katye kote wa a te rete a.
Now Joab was fighting against Rabbah, in the land of the children of Ammon, and he took the water-town.
καὶ ἐπολέμησεν ἰωαβ ἐν ραββαθ υἱὸν αμμων καὶ κατέλαβεν τὴν πόλιν τῆς βασιλείας
- 27 Li voye mesaje al di David pou li: -Mwen atake lavil Raba. Mwen pran rezènwà dlo yo.
And Joab sent men to David, saying, I have made war against Rabbah and have taken the water-town.
καὶ ἀπέστειλεν ἰωαβ ἀγγέλους πρὸς δαυὶδ καὶ εἶπεν ἐπολέμησα ἐν ραββαθ καὶ κατελαβόμην τὴν πόλιν τῶν ὑδάτων
- 28 Koulye a, sanble tout rès lame a, mache sou lavil la, vin pran li. Mwen pa ta vle se mwen menm ki pran lavil la lèfini pou tout lwanj lan vin pou mwen.
So now, get the rest of the people together, and put them in position against the town and take it, for if I take it, it will be named after my name.
καὶ νῦν συνάγαγε τὸ κατάλοιπον τοῦ λαοῦ καὶ παρέμβαλε ἐπὶ τὴν πόλιν καὶ προκαταλάβου αὐτήν ἵνα μὴ προκαταλάβωμαι ἐγὼ τὴν πόλιν καὶ κληθῆ τὸ ὄνομά μου ἐπ' αὐτήν
- 29 Se konsa, David sanble tout lame a, li mache sou lavil Raba. Li atake l', li pran l'.
Then David got all the people together and went to Rabbah and made war on it and took it.
καὶ συνήγαγεν δαυὶδ πάντα τὸν λαὸν καὶ ἐπορεύθη εἰς ραββαθ καὶ ἐπολέμησεν ἐν αὐτῇ καὶ κατέλαβετο αὐτήν
- 30 Estati Milkòm, zidòl moun Amon yo, te gen yon gwo kouwòn fèt an lò sou tèt li. Kouwòn lan te peze swasannkenz liv, li te gen yon gwo pyè koute chè ladan l'. David pran kouwòn lò ki te sou tèt zidòl la, li mete l' sou tèt pa l'. Lèfini, se pa de bagay li pa pran nan lavil la.
And he took the crown of Milcom from his head; the weight of it was a talent of gold, and in it were stones of great price; and it was put on David's head. And he took a great store of goods from the town.
καὶ ἔλαβεν τὸν στέφανον μελχολ τοῦ βασιλέως αὐτῶν ἀπὸ τῆς κεφαλῆς αὐτοῦ καὶ ὁ σταθμὸς αὐτοῦ τάλαντον χρυσοῦ καὶ λίθου τιμίου καὶ ἦν ἐπὶ τῆς κεφαλῆς δαυὶδ καὶ σκόλα τῆς πόλεως ἐξήνεγκεν πολλὰ σφόδρα
- 31 Li pran moun ki te rete nan lavil la, li fè yo travay ak goyin, wou ak rach. Li mete yo travay ap fè brik. Li fè menm bagay la tou nan tout lòt lavil nan peyi Amon an. Apre sa, li tounen Jerizalèm ak tout moun li yo.
And he took the people out of the town and put them to work with wood-cutting instruments, and iron grain-crushers, and iron axes, and at brick-making: this he did to all the towns of the children of Ammon. Then David and all the people went back to Jerusalem.
καὶ τὸν λαὸν τὸν ὄντα ἐν αὐτῇ ἐξήγαγεν καὶ ἔθηκεν ἐν τῷ πρίονι καὶ ἐν τοῖς τριβόλοις τοῖς σιδηροῖς καὶ διήγαγεν αὐτοὺς διὰ τοῦ πλινθείου καὶ οὕτως ἐποίησεν πάσαις ταῖς πόλεσιν υἱὸν αμμων καὶ ἐπ' ἔστρεψεν δαυὶδ καὶ πᾶς ὁ λαὸς εἰς ἱερουσαλημ
- 1 ¶ Men sa ki vin rive apre sa: Absalon, pitit gason David la, te gen yon sè ki te bèl anpil. Li te rele Tama. Amnon, yon lòt pitit gason David, tonbe damou pou li.
Now after this, it came about that Absalom, David's son, had a beautiful sister, whose name was Tamar; and David's son Amnon was in love with her.
καὶ ἐγενήθη μετὰ ταῦτα καὶ τῷ ἀβεσσαλωμ νιφ δαυὶδ ἀδελφὴ καλὴ τῷ εἶδει σφόδρα καὶ ὄνομα αὐτῇ θημαρ καὶ ἠγάπησεν αὐτήν αμμων υἱὸς δαυὶδ
- 2 Amnon te sitèlman renmen l', li vin malad paske li pa t' ka fè anyen pou sa. Tama te tifi toujou. Yo pa t' kite l' kontre ak ankenn gason.
And he was so deeply in love that he became ill because of his sister Tamar; for she was a virgin, and so it seemed hard to Amnon to do anything to her.
καὶ ἐθλίβετο αμμων ὥστε ἀρρωστεῖν διὰ θημαρ τὴν ἀδελφὴν αὐτοῦ ὅτι παρθένος ἦν αὐτῇ καὶ ὑπέρογκον ἐν ὀφθαλμοῖς αμμων τοῦ ποιῆσαι τι αὐτῇ
- 3 Men, Amnon te gen yon zanmi, yon moun yo te rele Jonadab, pitit gason Chimeya, frè David. Jonadab sa a te mètdam anpil.
But Amnon had a friend whose name was Jonadab, the son of Shimeah, David's brother: and Jonadab was a very wise man.
καὶ ἦν τῷ αμμων ἑταῖρος καὶ ὄνομα αὐτῷ ἰωναδαβ υἱὸς σαμαα τοῦ ἀδελφοῦ δαυὶδ καὶ ἰωναδαβ ἀνὴρ σοφὸς σφόδρα
- 4 Li di Amnon konsa: -Ou se pitit wa a. Chak jou mwen wè figi ou kagou. Sa ki genyen? Amnon reponn li: -Mwen renmen Tama, sè Absalon, frè menm papa avè m' lan.
And he said to him, O son of the king, why are you getting thinner day by day? will you not say what your trouble is? And Amnon said to him, I am in love with Tamar, my brother Absalom's sister.
καὶ εἶπεν αὐτῷ τί σὺ ὅτι σὺ οὕτως ἀσθενῆς υἱὲ τοῦ βασιλέως τὸ πρῶι πρῶι οὐκ ἀπαγγελεῖς μοι καὶ εἶπεν αὐτῷ αμμων θημαρ τὴν ἀδελφὴν ἀβεσσαλωμ τοῦ ἀδελφοῦ μου ἐγὼ ἀγαπῶ

- 5 Jonadab di li: -Pran pòz malad ou, moute kabann ou kouche. Lè papa ou va vin wè ou, w'a di l': Tanpri, kite Tama, sè m' lan, vin ban m' manje. Mwen ta renmen pou li pare manje a devan m' pou m' wè l', lèfini pou l' sèvi m' manje a li menm.
Then Jonadab said to him, Go to your bed, and let it seem that you are ill: and when your father comes to see you, say to him, Let my sister Tamar come and give me bread, and get the food ready before my eyes, so that I may see it and take it from her hand.
καὶ εἶπεν αὐτῷ ἰωνάδαβ κοιμήθητι ἐπὶ τῆς κοίτης σου καὶ μαλακίσθητι καὶ εἰσελεύσεται ὁ πατήρ σου τοῦ ἰδεῖν σε καὶ ἔρεις πρὸς αὐτόν ἐλθέτω δὴ θημαρ ἡ ἀδελφή μου καὶ ψομισάτω με καὶ ποιησάτω κατ' ὀφθαλμούς μου βρῶμα ὅπως ἴδω καὶ φάγω ἐκ τῶν χειρῶν αὐτῆς
- 6 Se konsa Amnon moute kabann li kouche, li pran pòz malad li. Wa David vin wè l'. Amnon di l' konsa: -Tanpri, kite Tama vin pare de ti gato la devan m' lan, lèfini pou l' sèvi m' yo li menm.
So Amnon went to bed and made himself seem ill: and when the king came to see him, Amnon said to the king, Please let my sister Tamar come and make me one or two cakes before my eyes, so that I may take food from her hand.
καὶ ἐκοιμήθη αμνων καὶ ἠρρώστησεν καὶ εἰσῆλθεν ὁ βασιλεὺς ἰδεῖν αὐτόν καὶ εἶπεν αμνων πρὸς τὸν βασιλέα ἐλθέτω δὴ θημαρ ἡ ἀδελφή μου πρὸς με καὶ κολλυρισάτω ἐν ὀφθαλμοῖς μου δύο κολλυρίδας καὶ φάγομαι ἐκ τῆς χειρὸς αὐτῆς
- 7 David voye komisyon bay Tama nan palè a pou l' ale kay Amnon pare manje pou li.
Then David sent to the house for Tamar and said, Go now to your brother Amnon's house and get a meal for him.
καὶ ἀπέστειλεν δαυὶδ πρὸς θημαρ εἰς τὸν οἶκον λέγων πορεύθητι δὴ εἰς τὸν οἶκον αμνων τοῦ ἀδελφοῦ σου καὶ ποιήσον αὐτῷ βρῶμα
- 8 Tama ale vre kay Amnon, li jwenn li kouche sou kabann li. Li pran ti gout farin frans, li pare l', li fè kèk gato pou li devan je l'. Lèfini, li mete yo kwit.
So Tamar went to her brother Amnon's house; and he was in bed. And she took paste and made cakes before his eyes, cooking them over the fire.
καὶ ἐπορεύθη θημαρ εἰς τὸν οἶκον αμνων ἀδελφοῦ αὐτῆς καὶ αὐτὸς κοιμώμενος καὶ ἔλαβεν τὸ σταῖς καὶ ἐφύρασεν καὶ ἐκολλύρισεν κατ' ὀφθαλμούς αὐτοῦ καὶ ἤψησεν τὰς κολλυρίδας
- 9 Apre sa, li wete yo nan pwelon an devan Amnon. Men, Amnon refize manje. Li di l': -Fè tout moun soti! Lè tout moun fin soti,
And she took the cooking-pot, and put the cakes before him, but he would not take them. And Amnon said, Let everyone go away from me. So they all went out.
καὶ ἔλαβεν τὸ τήγανον καὶ κατεκένωσεν ἐνώπιον αὐτοῦ καὶ οὐκ ἠθέλησεν φαγεῖν καὶ εἶπεν αμνων ἐξαγάγετε πάντα ἄνδρα ἐπάνωθέν μου καὶ ἐξήγαγον πάντα ἄνδρα ἀπὸ ἐπάνωθεν αὐτοῦ
- 10 Amnon di Tama konsa: -Pote gato yo nan chanm lan. Se ou menm ki pou sèvi m'. Tama pran gato li te fè yo, li pote yo bay Amnon nan chanm lan.
Then Amnon said to Tamar, Take the food and come into my bedroom, so that I may take it from your hand. So Tamar took the cakes she had made and went with them into her brother Amnon's bedroom.
καὶ εἶπεν αμνων πρὸς θημαρ εἰσένεγκε τὸ βρῶμα εἰς τὸ ταμίειον καὶ φάγομαι ἐκ τῆς χειρὸς σου καὶ ἔλαβεν θημαρ τὰς κολλυρίδας ὅς ἐποίησεν καὶ εἰσήνεγκεν τῷ αμνων ἀδελφῷ αὐτῆς εἰς τὸν κοιτῶνα
- 11 Antan l'ap lonje gato a ba li, Amnon mete men sou li. Li di l' konsa: -vin kouche avè m' non, sè m'!
And when she took them to give them to him, he put his arms round her and said, Come to bed, my sister.
καὶ προσήγαγεν αὐτῷ τοῦ φαγεῖν καὶ ἐπελάβετο αὐτῆς καὶ εἶπεν αὐτῇ δεῦρο κοιμήθητι μετ' ἐμοῦ ἀδελφή μου
- 12 Tama di l': -Non, frè m'! Pa fòse m'! Sa pa fèt konsa nan peyi Izrayèl! Pa fè bagay lèd sa a.
And answering him, she said, O my brother, do not put shame on me; it is not right for such a thing to be done in Israel: do not this evil thing.
καὶ εἶπεν αὐτῷ μὴ ἀδελφέ μου μὴ ταπεινώσης με διότι οὐ ποιηθήσεται οὕτως ἐν ἰσραὴλ μὴ ποιήσης τὴν ἀφοροσύνην ταύτην
- 13 Apre sa, mwen p'ap ka gade moun nan je ankò. Ou menm, pou tèt pa ou, w'ap pase pou yonn nan pi move moun nan peyi Izrayèl. Tanpri, pale ak wa a. Mwen sèten li p'ap refize ou marye avè m'.
What will become of me in my shame? and as for you, you will be looked down on with disgust by all Israel. Now then, go and make your request to the king, for he will not keep me from you.
καὶ ἐγὼ τοῦ ἀποιῶω τὸ δνειδὸς μου καὶ σὺ ἔση ὡς εἷς τῶν ἀφρόνων ἐν ἰσραὴλ καὶ νῦν λάλησον δὴ πρὸς τὸν βασιλέα ὅτι οὐ μὴ κωλύσῃ με ἀπὸ σοῦ
- 14 Men, Amnon pa wè li pa tande, li kenbe l' la. Li te gen plis fòs pase l', li kouche ak li.
But he would not give attention to what she said: but being stronger than she, he took her by force, and had connection with her.
καὶ οὐκ ἠθέλησεν αμνων τοῦ ἀκοῦσαι τῆς φωνῆς αὐτῆς καὶ ἐκραταίωσεν ὑπὲρ αὐτὴν καὶ ἐταπεινώσεν αὐτὴν καὶ ἐκοιμήθη μετ' αὐτῆς
- 15 Lèfini, li santi li rayi Tama pou l' mouri. Li vin rayi l' plis pase jan li te renmen l' lan. Li di l': -Mete ou deyò lakay mwen!
Then Amnon was full of hate for her, hating her with a hate greater than his earlier love for her. And he said to her, Get up and be gone.
καὶ ἐμίσησεν αὐτὴν αμνων μίσος μέγα σφόδρα ὅτι μέγα τὸ μίσος ὃ ἐμίσησεν αὐτὴν ὑπὲρ τὴν ἀγάπην ἣν ἠγάπησεν αὐτὴν καὶ εἶπεν αὐτῇ αμνων ἀνάστηθι καὶ πορεύου
- 16 Tama reponn li: -A non! Mete m' deyò konsa! Sa pi mal ankò pase sa ou sot fè m' la a! Men Amnon pa t' soti pou koute l'.
And she said to him, Not so, my brother, for this great wrong in sending me away is worse than what you did to me before. But he gave no attention to her.
καὶ εἶπεν αὐτῷ θημαρ μὴ ἀδελφε ὅτι μεγάλη ἡ κακία ἡ ἐσχάτη ὑπὲρ τὴν πρότην ἣν ἐποίησας μετ' ἐμοῦ τοῦ ἐξαποστεῖλαι με καὶ οὐκ ἠθέλησεν αμνων ἀκοῦσαι τῆς φωνῆς αὐτῆς

- 17 Li rele gason ki t'ap sèvi l' la, li di l': -Wete fi sa a devan je m'! Mete l' deyò. Lèfini, fèmen pòt la akle dèyè l'.
Then he gave a cry to the servant who was waiting on him and said, Put this woman out, and let the door be locked after her.
καὶ ἐκάλεσεν τὸ παιδάριον αὐτοῦ τὸν προεστηκότα τοῦ οἴκου αὐτοῦ καὶ εἶπεν αὐτῷ ἔξαποστείλατε δὴ ταύτην ἀπ' ἐμοῦ ἔξω καὶ ἀπόκλεισον τὴν θύραν ὀπίσω αὐτῆς
- 18 Gason an fè Tama soti deyò, li fèmen pòt la akle dèyè l'. Tama te gen yon rad long ak gwo manch sou li. Se rad konsa pitit wa yo te konn mete sou yo lè yo poko marye.
Now she had on a long robe, such as in past times the king's virgin daughters were dressed in. Then the servant put her out, locking the door after her.
καὶ ἐπ' αὐτῆς ἦν χιτῶν καρπωτός ὅτι οὕτως ἐνεδιδύσκοντο αἱ θυγατέρες τοῦ βασιλέως αἱ παρθένοι τοὺς ἐπενδύτας αὐτῶν καὶ ἐξήγαγεν αὐτὴν ὁ λειτουργὸς αὐτοῦ ἔξω καὶ ἀπέκλεισεν τὴν θύραν ὀπίσω αὐτῆς
- 19 Li simen sann dife sou tèt li, li chire rad ki te sou li a, li mete de men nan tèt, li pran rele epi li ale.
And Tamar, in her grief, put dust on her head; and she put her hand on her head and went away crying loudly.
καὶ ἔλαβεν θημάρ σποδὸν καὶ ἐπέθηκεν ἐπὶ τὴν κεφαλὴν αὐτῆς καὶ τὸν χιτῶνα τὸν καρπωτὸν τὸν ἐπ' αὐτῆς διέρρηξεν καὶ ἐπέθηκεν τὰς χεῖρας αὐτῆς ἐπὶ τὴν κεφαλὴν αὐτῆς καὶ ἐπορεύθη πορευομένη καὶ κρᾶζουσα
- 20 Lè sa a, Absalon, frè l' la, mande l': -Eske Amnon, frè ou la, fè kadejak sou ou? Tanpri, sè m' pa kite sa fatigue ou twòp, tande. Se frè ou li ye. Pa di pesonn anyen. Se konsa Tama rete pou kont li kay Absalon, frè l' la. Li te nan gwo lapenn.
And her brother Absalom said to her, Has your brother Amnon been with you? but now, let there be an end to your crying, my sister: he is your brother, do not take this thing to heart. So Tamar went on living uncomforted in her brother's house.
καὶ εἶπεν πρὸς αὐτὴν ἀβεσσαλωμ ὁ ἀδελφὸς αὐτῆς μὴ ἀμνων ὁ ἀδελφός σου ἐγένετο μετὰ σοῦ καὶ νῦν ἀδελφή μου κόφουσιν ὅτι ἀδελφός σου ἐστίν μὴ θῆς τὴν καρδίαν σου τοῦ λαλῆσαι εἰς τὸ ῥῆμα τ οὗτο καὶ ἐκάθισεν θημάρ χηρεύουσα ἐν οἴκῳ ἀβεσσαλωμ τοῦ ἀδελφοῦ αὐτῆς
- 21 ¶ Lè wa David vin konn sa ki te pase, li te move. Men, li pa di Amnon anyen, paske se te premye pitit gason l'. Li te renmen l' kou de grenn je nan tèt li.
But when King David had news of all these things he was very angry; but he did not make trouble for Amnon his son, for he was dear to David, being his oldest son.
καὶ ἤκουσεν ὁ βασιλεὺς δαυὶδ πάντας τοὺς λόγους τούτους καὶ ἐθυμώθη σφόδρα καὶ οὐκ ἐλύπησεν τὸ πνεῦμα ἀμνων τοῦ υἱοῦ αὐτοῦ ὅτι ἡγάπα αὐτόν ὅτι πρωτότοκος αὐτοῦ ἦν
- 22 Absalon vin rayi Amnon pou kadejak li te fè sou Tama, sè li a. Li koupe l' bonjou.
But Absalom said nothing to his brother Amnon, good or bad: for he was full of hate for him, because he had taken his sister Tamar by force.
καὶ οὐκ ἐλάλησεν ἀβεσσαλωμ μετὰ ἀμνων ἀπὸ πονηροῦ ἕως ἀγαθοῦ ὅτι ἐμίσει ἀβεσσαλωμ τὸν ἀμνων ἐπὶ λόγου οὗ ἑταπείνωσεν θημάρ τὴν ἀδελφὴν αὐτοῦ
- 23 Dezan apre sa, Absalon t'ap koupe lenn mouton l' yo lavil Baal azò, toupren lavil Efrayim. Li envite tout pitit gason wa yo vin manje.
Now after two full years, Absalom had men cutting the wool of his sheep in Baal-hazor, which is near Ephraim: and he sent for all the king's sons to come to his feast.
καὶ ἐγένετο εἰς διητηρίδα ἡμερῶν καὶ ἦσαν κείροντες τῷ ἀβεσσαλωμ ἐν βελασῶρ τῇ ἐχόμενα εφραιμ καὶ ἐκάλεσεν ἀβεσσαλωμ πάντας τοὺς υἱοὺς τοῦ βασιλέως
- 24 li al jwenn wa David, li di l' konsa: -Monwa, mwen pral koupe lenn mouton m' yo. Ou pa ta vle vini ansanm ak tout chèf ou yo lakay mwen?
And Absalom came to the king and said, See now, your servant is cutting the wool of his sheep; will the king and his servants be pleased to come?
καὶ ἦλθεν ἀβεσσαλωμ πρὸς τὸν βασιλέα καὶ εἶπεν ἰδοὺ δὴ κείρουσιν τῷ δούλῳ σου πορευθῆτω δὴ ὁ βασιλεὺς καὶ οἱ παῖδες αὐτοῦ μετὰ τοῦ δούλου σου
- 25 W'a reponn li: -Non, pitit mwen! Se pral twòp traka pou ou si nou tout nou vini. Absalon pèsiste, men wa a pa pran priyè, li voye l' ale ak benediksyon l'.
And the king said to Absalom, No, my son, let us not all go, or the number will be over-great for you. And he made his request again, but he would not go, but he gave him his blessing.
καὶ εἶπεν ὁ βασιλεὺς πρὸς ἀβεσσαλωμ μὴ δὴ υἱέ μου μὴ πορευθῶμεν πάντες ἡμεῖς καὶ οὐ μὴ καταβαρυνθῶμεν ἐπὶ σέ καὶ ἐβιάσατο αὐτόν καὶ οὐκ ἠθέλησεν τοῦ πορευθῆναι καὶ εὐλόγησεν αὐτόν
- 26 Lè sa a Absalon di l': -Men, èske w'ap kite Amnon, frè m' lan, vini ak nou? Wa a reponn li? -Poukisa pou l' ale a?
Then Absalom said, If you will not go, then let my brother Amnon go with us. And the king said to him, Is there any reason for him to go with you?
καὶ εἶπεν ἀβεσσαλωμ καὶ εἰ μὴ πορευθῆτω δὴ μεθ' ἡμῶν ἀμνων ὁ ἀδελφός μου καὶ εἶπεν αὐτῷ ὁ βασιλεὺς ἴνα τί πορευθῆ μετὰ σοῦ
- 27 Men Absalon sitelman pèsiste, bout pou bout, David kite Amnon ale ansanm ak tout lòt pitit gason l' yo. Absalon te pare yon gwo fèt tankou si l' t'ap fè l' pou yon wa.
But Absalom went on requesting him till he let Amnon and all the king's sons go with him. And Absalom made a great feast like a feast for a king.
καὶ ἐβιάσατο αὐτόν ἀβεσσαλωμ καὶ ἀπέστειλεν μετ' αὐτοῦ τὸν ἀμνων καὶ πάντας τοὺς υἱοὺς τοῦ βασιλέως καὶ ἐποίησεν ἀβεσσαλωμ πότον κατὰ τὸν πότον τοῦ βασιλέως
- 28 Epi li bay domestik li yo lòd sa a, li di yo: -Gade byen, lè n'a wè Amnon ak bon gwòg nan tèt li, m'a di nou: Desann Amnon. n'a touye l'. Nou pa bezwen pè, mwen pran tout reskonsablite a sou mwen. Mete gason sou nou. Frape san tranble.
Now Absalom had given orders to his servants, saying, Now take note when Amnon's heart is glad with wine; and when I say to you, Make an attack on Amnon, then put him to death without fear: have I not given you orders? be strong and without fear.
καὶ ἐνετείλατο ἀβεσσαλωμ τοῖς παιδαρίοις αὐτοῦ λέγων ἴδετε ὡς ἂν ἀγαθυνθῆ ἡ καρδία ἀμνων ἐν τῷ οἴνῳ καὶ εἴπω πρὸς ὑμᾶς πατάξατε τὸν ἀμνων καὶ θανατώσατε αὐτόν μὴ φοβηθῆτε ὅτι οὐχὶ ἐγὼ εἰμι ἐντέλλομαι ὑμῖν ἀνδρίζεσθε καὶ γίνεσθε εἰς υἱοὺς δυνάμεως

- 29 Se konsa domestik Absalon yo swiv lòd Absalon te ba yo, yo touye Amnon. Lè sa a, tout lòt pitit gason David yo leve, yo moute milèt yo, yo met deyò.
So Absalom's servants did to Amnon as Absalom had given them orders. Then all the king's sons got up, and every man got on his beast and went in flight.
καὶ ἐποίησαν τὰ παιδάρια ἀβεσσαλωμ τῷ ἀμνων καθὰ ἐνετείλατο αὐτοῖς ἀβεσσαλωμ καὶ ἀνέστησαν πάντες οἱ υἱοὶ τοῦ βασιλέως καὶ ἐπεκάθισαν ἀνὴρ ἐπὶ τὴν ἡμίονον αὐτοῦ καὶ ἔφυγαν
- 30 ¶ Yo te sou chemen lakay yo toujou, lè David vin pran nouvèl Absalon touye dènye pitit gason li yo, pa gen yonn ki chape.
Now while they were on their way, news was given to David that Absalom had put to death all the sons of the king and that not one of them was still living.
καὶ ἐγένετο αὐτῶν ὄντων ἐν τῇ ὁδῷ καὶ ἡ ἀκοή ἦλθεν πρὸς δαυὶδ λέγων ἐπάταξεν ἀβεσσαλωμ πάντας τοὺς υἱοὺς τοῦ βασιλέως καὶ οὐ κατελείφθη ἕξ αὐτῶν οὐδὲ εἷς
- 31 Wa a leve kanpe, li chire rad ki te sou li, li lage kò l' atè. Tout moun ki te avèk wa a chire rad sou yo tou.
Then the king got up in great grief, stretching himself out on the earth: and all his servants were by his side, with their clothing parted.
καὶ ἀνέστη ὁ βασιλεὺς καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ ἐκοιμήθη ἐπὶ τὴν γῆν καὶ πάντες οἱ παῖδες αὐτοῦ οἱ περιεστῶτες αὐτῷ διέρρηξαν τὰ ἱμάτια αὐτῶν
- 32 Men Jonabab, pitit gason Chimeya, frè David la, di l': -Monwa, yo pa touye tout pitit gason ou yo non. Se Amnon ase ki mouri, paske Absalon te gen lide nan tèt li pou l' te fè sa depi lè Amnon te fè kadejak sou Tama, sè l' la.
And Jonadab, the son of Shimeah, David's brother, said, Let not my lord have the idea that all the sons of the king have been put to death; for only Amnon is dead: this has been purposed by Absalom from the day when he took his sister Tamar by force.
καὶ ἀπεκρίθη ἰωνάδαβ υἱὸς σαμαα ἀδελφοῦ δαυὶδ καὶ εἶπεν μὴ εἰπάτω ὁ κύριός μου ὁ βασιλεὺς ὅτι πάντα τὰ παιδάρια τοὺς υἱοὺς τοῦ βασιλέως ἐθανάτωσεν ὅτι ἀμνων μονώτατος ἀπέθανεν ὅτι ἐπὶ στήματος ἀβεσσαλωμ ἦν κείμενος ἀπὸ τῆς ἡμέρας ἧς ἐταπεινώσεν θυγατρὴν αὐτοῦ
- 33 Koulye a, monwa, ou pa bezwen koute moun k'ap vin di ou tout pitit gason ou yo mouri. Se Amnon ase yo touye.
So now, let not my lord the king take this thing to heart, with the idea that all the king's sons are dead: for only Amnon is dead.
καὶ νῦν μὴ θέσθω ὁ κύριός μου ὁ βασιλεὺς ἐπὶ τὴν καρδίαν αὐτοῦ ῥῆμα λέγων πάντες οἱ υἱοὶ τοῦ βασιλέως ἀπέθαναν ὅτι ἀλλ' ἡ ἀμνων μονώτατος ἀπέθανεν
- 34 Lè sa a Absalon te gen tan kraze rak. Sòlda ki te faksyonnè a wè yon foul moun ki t'ap kouri desann ti pant sou chemen lavil Owonayim lan. li al jwenn wa a, li di l' sa li wè.
But Absalom went in flight. And the young man who kept the watch, lifting up his eyes, saw that a great band of people was coming down the slope by the way of the Horons; and the watchman came and gave word to the king, saying, I saw men coming down by the way of the Horons, from the hillside.
καὶ ἀπέδρα ἀβεσσαλωμ καὶ ἦρεν τὸ παιδάριον ὁ σκοπὸς τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν καὶ ἰδοὺ λαὸς πολὺς πορευόμενος ἐν τῇ ὁδῷ ὀπισθεν αὐτοῦ ἐκ πλευρᾶς τοῦ ὄρους ἐν τῇ καταβάσει καὶ παρεγένετο ὁ σκοπὸς καὶ ἀπήγγειλεν τῷ βασιλεῖ καὶ εἶπεν ἄνδρας ἐώρακα ἐκ τῆς ὁδοῦ τῆς ὄρεινῃ ἐκ μέρους τοῦ ὄρους
- 35 Jonabab di wa a konsa: -Men sa m' t'ap di ou la. Se pitit gason ou yo k'ap vini.
And Jonadab said to the king, See, the king's sons are coming; as your servant said, so it is.
καὶ εἶπεν ἰωνάδαβ πρὸς τὸν βασιλέα ἰδοὺ οἱ υἱοὶ τοῦ βασιλέως πάρεισιν κατὰ τὸν λόγον τοῦ δούλου σου οὕτως ἐγένετο
- 36 Fini li fin di sa, pitit gason David yo rive. Yo pete rele. Wa a pran rele ansanm ak tout chèf li yo. Yo rele kont rele yo.
And while he was talking, the king's sons came, with weeping and loud cries: and the king and all his servants were weeping bitterly.
καὶ ἐγένετο ἡνίκα συνετέλεσεν λαλῶν καὶ ἰδοὺ οἱ υἱοὶ τοῦ βασιλέως ἦλθαν καὶ ἐπήραν τὴν φωνὴν αὐτῶν καὶ ἐκλαυσαν καὶ γε ὁ βασιλεὺς καὶ πάντες οἱ παῖδες αὐτοῦ ἐκλαυσαν κλαυθμὸν μέγαν σφόδρα
- 37 Absalon menm kraze rak, li al kay Talmayi, pitit gason Amiyoud la, ki te wa lavil Gechou a. David menm te nan gwo lapenn pandan kèk jou pou lanmò Amnon.
So Absalom went in flight and came to Talmay, the son of Ammihud, the king of Geshur, where he was for three years.
καὶ ἀβεσσαλωμ ἔφυγεν καὶ ἐπορεύθη πρὸς θολμαι υἱὸν εμιοῦδ βασιλέα γεδσουρ εἰς γῆν μαχαδ καὶ ἐπένθησεν ὁ βασιλεὺς δαυὶδ ἐπὶ τὸν υἱὸν αὐτοῦ πάσας τὰς ἡμέρας
- 38 Absalon rete pase twazan lavil Gechou kote li te kouri al kache a.
And the king was sorrowing for his son all the time.
καὶ ἀβεσσαλωμ ἀπέδρα καὶ ἐπορεύθη εἰς γεδσουρ καὶ ἦν ἐκεῖ ἔτη τρία
- 39 Lè wa David fin konsole apre lanmò Amnon, li vin anvè wè Absalon.
And the heart of David was wasted with desire for Absalom: for he was comforted for the death of Amnon.
καὶ ἐκόπασεν τὸ πνεῦμα τοῦ βασιλέως τοῦ ἐξελεθῆν ὀπίσω ἀβεσσαλωμ ὅτι παρεκλήθη ἐπὶ ἀμνων ὅτι ἀπέθανεν
- 1 ¶ Joab, pitit Sewouya a, te konnen wa David te anvè wè Absalon anpil.
Now it was clear to Joab, the son of Zeruah, that the king's heart was turning to Absalom.
καὶ ἔγνω ἰωαβ υἱὸς σαρουϊας ὅτι ἡ καρδία τοῦ βασιλέως ἐπὶ ἀβεσσαλωμ

- 2 Sa li fè, li voye lavil Tekoa al chache yon fanm ki te gen anpil ladrès. Lè fanm lan rive, li di l' konsa: -Ou pral pran pòz ou nan gwo lapenn. W'ap mete rad dèy sou ou, lèfini pa mete ankenn odè sou ou. Se pou yo ka pran ou pou yon moun ki gen yon moun mouri depi lontan.
And Joab sent to Tekoa and got from there a wise woman, and said to her, Now make yourself seem like one given up to grief, and put on the clothing of sorrow, not using any sweet oil for your body, but looking like one who for a long time has been weeping for the dead:
καὶ ἀπέστειλεν ἰωαβ εἰς θεκωε καὶ ἔλαβεν ἐκεῖθεν γυναῖκα σοφὴν καὶ εἶπεν πρὸς αὐτήν πένθησον δὴ καὶ ἔνδυσαι ἱμάτια πενθικὰ καὶ μὴ ἀλείψῃ ἔλαιον καὶ ἔση ὡς γυνὴ πενθοῦσα ἐπὶ τεθνηκότι τοῦτο ἡμέρας πολλὰς
- 3 Lèfini, ou pral bò kote wa a, w'a di l' tou sa m'a di ou di li. Apre sa, Joab fè bouch li.
And come to the king and say these words to him. So Joab gave her words to say.
καὶ ἐλεύσῃ πρὸς τὸν βασιλέα καὶ λαλήσεις πρὸς αὐτὸν κατὰ τὸ ῥῆμα τοῦτο καὶ ἔθηκεν ἰωαβ τοὺς λόγους ἐν τῷ στόματι αὐτῆς
- 4 Fanm lan ale vre bò kot wa a, li tonbe ajenou devan wa a, li bese tèt li jouk atè, epi li di: -Tanpri, monwa, fe kichòy pou mwen!
And the woman of Tekoa came to the king, and falling on her face, gave him honour and said, Give me help, O king.
καὶ εἰσῆλθεν ἡ γυνὴ ἡ θεκωῖτις πρὸς τὸν βασιλέα καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτῆς εἰς τὴν γῆν καὶ προσεκύνησεν αὐτῷ καὶ εἶπεν σῶσον βασιλεῦ σῶσον
- 5 Wa a mande l': -Kisa ou genyen? Fanm lan reponn li: -Adje, monwa! Se yon pòn vèn mwen ye. Mari m' mouri.
And the king said to her, What is your trouble? And her answer was, Truly I am a widow, and my husband is dead.
καὶ εἶπεν πρὸς αὐτήν ὁ βασιλεὺς τί ἐστὶν σοὶ ἡ δὲ εἶπεν καὶ μάλα γυνὴ χήρα ἐγὼ εἰμι καὶ ἀπέθανεν ὁ ἀνὴρ μου
- 6 Li kite m' ak de pitit gason. Yon jou, yo te nan jaden, yonn gen kont ak lòt, yo goumen. Pa t' gen pesonn la pou separe yo. Yonn ladan yo touye lòt la.
And I had two sons, and the two of them had a fight in the field, and there was no one to come between them, and one with a blow put the other to death.
καὶ γε τῇ δούλῃ σου δύο υἱοὶ καὶ ἐμαχέσαντο ἀμφοτέροι ἐν τῷ ἀγρῷ καὶ οὐκ ἦν ὁ ἐξαιρούμενος ἀνὰ μέσον αὐτῶν καὶ ἔπαισεν ὁ εἷς τὸν ἀδελφὸν αὐτοῦ καὶ ἐθανάτωσεν αὐτόν
- 7 Koulye a menm, tout fanmi m' yo leve dèyè m', y'ap mande m' pou m' lage sa ki te touye lòt la nan men yo pou yo touye l' tou, paske li te touye frè l' la. Si yo fè sa, m'ap rete san pitit gason. Y'ap wete dènye ti espwa ki te rete m' lan. Lèfini, mari m' p'ap gen yon pitit gason pou leve non l' sou tè a.
And now all the family is turned against me, your servant, saying, Give up him who was the cause of his brother's death, so that we may put him to death in payment for the life of his brother, whose life he took; and we will put an end to the one who will get the heritage: so they will put out my last burning coal, and my husband will have no name or offspring on the face of the earth.
καὶ ἰδοὺ ἐπανεστῆ ὅλη ἡ πατριὰ πρὸς τὴν δούλῃν σου καὶ εἶπαν δὸς τὸν παῖσαντα τὸν ἀδελφὸν αὐτοῦ καὶ θανατώσομεν αὐτόν ἀντὶ τῆς ψυχῆς τοῦ ἀδελφοῦ αὐτοῦ οὗ ἀπέκτεινεν καὶ ἐξαροῦμεν καὶ γε τὸν κληρονόμον ὑμῶν καὶ σβέσουσιν τὸν ἀνθρακὰ μου τὸν καταλειφθέντα ὥστε μὴ θέσθαι τῷ ἀνδρὶ μου κατάλειμμα καὶ ὄνομα ἐπὶ προσώπου τῆς γῆς
- 8 Wa a di madaanm lan: -Ou mèt al lakay ou. M'ap okipe sa pou ou.
And the king said to the woman, Go to your house and I will give orders about this.
καὶ εἶπεν ὁ βασιλεὺς ὑγιαίνουσα βάδιζε εἰς τὸν οἶκόν σου καὶ γὰρ ἐντελοῦμαι περὶ σοῦ
- 9 Fanm lavil Tekoa a di wa a konsa: -Monwa, nenpòt kisa w'a deside fè, si pou gen repwòch, y'a repwoche mwen menm ansanm ak fanmi pa m'. Men, ou menm ak gouvènman ou, nou pa reskonsab anyen.
And the woman of Tekoa said to the king, My lord, O king, may the sin be on me and on my family, and may the king and the seat of his kingdom be clear of sin!
καὶ εἶπεν ἡ γυνὴ ἡ θεκωῖτις πρὸς τὸν βασιλέα ἐπ' ἐμέ κύριε μου βασιλεῦ ἡ ἀνομία καὶ ἐπὶ τὸν οἶκον τοῦ πατρὸς μου καὶ ὁ βασιλεὺς καὶ ὁ θρόνος αὐτοῦ ἀθῶος
- 10 Wa a reponn li: -Si yon moun konprann pou li kraponnen ou, mennen l' ban mwen. Li p'ap janm chache ou kont ankò.
And the king said, If anyone says anything to you, make him come to me, and he will do you no more damage.
καὶ εἶπεν ὁ βασιλεὺς τίς ὁ λαλῶν πρὸς σέ καὶ ἄξεις αὐτὸν πρὸς ἐμέ καὶ οὐ προσθήσει ἔτι ἄμασθαι αὐτοῦ
- 11 Fanm lan di ankò: -Tanpri, monwa! Lapriyè Seyè a, Bondye ou la, pou moun nan fanmi an ki reskonsab pou tire revanjanm lòt pitit gason m' lan pa fè plis dega toujou, pou l' pa touye lòt pitit gason ki rete m' lan. David reponn li: -Mwen fè sèman nan non Seyè ki vivan an, mwen p'ap kite yo manyen yon grenn cheve nan tèt pitit gason ou lan!
Then she said, Let the king keep in mind the Lord your God, so that he who gives punishment for blood may be kept back from further destruction and that no one may send death on my son. And he said, By the living Lord, not a hair of your son's head will come to the earth.
καὶ εἶπεν μνημονευσάτω δὴ ὁ βασιλεὺς τὸν κύριον θεὸν αὐτοῦ πληθυνθῆναι ἀγχιστέα τοῦ αἵματος τοῦ διαφθεῖραι καὶ οὐ μὴ ἐξάρωσιν τὸν υἱόν μου καὶ εἶπεν ζῆ κύριος εἰ πεσεῖται ἀπὸ τῆς τριχὸς τοῦ υἱοῦ σου ἐπὶ τὴν γῆν
- 12 Lè sa a, fanm lan di ankò: -Tanpri, monwa! Kite m' di ou yon dènye pawòl. Wa a reponn li: -Pale non.
Then the woman said, Will the king let his servant say one word more? And he said, Say on.
καὶ εἶπεν ἡ γυνὴ λαλήσατω δὴ ἡ δούλῃ σου πρὸς τὸν κύριόν μου τὸν βασιλέα ῥῆμα καὶ εἶπεν λάλησον

- 13 Fanm lan di l' konsa: -Poukisa ou fè move lide sa a sou pèp Bondye a? Ou pa vle kite pwòp pitit gason ou lan tounen nan peyi a. Jan ou sot pale a, ou kondannen pwòp tèt ou.
And the woman said, Why have you had such a thought about the people of God? (for in saying these very words the king has put himself in the wrong because he has not taken back the one whom he sent far away.)
καὶ εἶπεν ἡ γυνὴ ἵνα τί ἐλογίσω τοιοῦτο ἐπὶ λαὸν θεοῦ ἢ ἐκ στόματος τοῦ βασιλέως ὁ λόγος οὗτος ὡς πλημμέλεια τοῦ μὴ ἐπιστρέψαι τὸν βασιλέα τὸν ἐξωσμένον αὐτοῦ
- 14 Nou tout gen pou mourì. Nou tankou dlo. Depi ou lage dlo atè, ou pa ka ranmase l' ankò. Lè yon moun fin mourì, li mourì nèt. Men, Bondye ta vle pou moun ki te kouri al chache pwoteksyon nan peyi etranje a tounen nan peyi l'.
For death comes to us all, and we are like water drained out on the earth, which it is not possible to take up again; and God will not take away the life of the man whose purpose is that he who has been sent away may not be completely cut off from him.
ὅτι θανάτῳ ἀποθανοῦμεθα καὶ ὡσπερ τὸ ὕδωρ τὸ καταφερόμενον ἐπὶ τῆς γῆς ὃ οὐ συναχθήσεται καὶ λήμψεται ὁ θεὸς ψυχὴν καὶ λογιζόμενος τοῦ ἐξῶσαι ἀπ' αὐτοῦ ἐξωσμένον
- 15 Monwa, rezon ki fè mwen te vin pale avè ou la, se paske moun yo t'ap fè m' pè. Mwen di nan kè m' mwen pral pale ak wa a. Wa a ka fè sa m'ap mande l' la.
And now it is my fear of the people which has made me come to say these words to my lord the king; and your servant said, I will put my cause before the king, and it may be that he will give effect to my request.
καὶ νῦν ὃ ἦλθον λαλήσαι πρὸς τὸν βασιλέα τὸν κύριόν μου τὸ ῥῆμα τοῦτο ὅτι ὕψεται με ὁ λαὸς καὶ ἐρεῖ ἡ δούλη σου λαλησάτω δὴ πρὸς τὸν βασιλέα εἰ πῶς ποιήσει ὁ βασιλεὺς τὸ ῥῆμα τῆς δούλης αὐτοῦ
- 16 Mwen t'ap di wa a ka koute m', li ka delivre m' anba men moun ki soti pou yo touye pitit gason m' lan ansanm avè m', anba men moun ki soti pou wete moso tè ki vin pou nou nan peyi Bondye bay pèp li a.
For the king will give ear, and take his servant out of the power of the man whose purpose is the destruction of me and my son together from the heritage of God.
ὅτι ἀκούσει ὁ βασιλεὺς ῥύσασθαι τὴν δούλην αὐτοῦ ἐκ χειρὸς τοῦ ἀνδρὸς τοῦ ζητοῦντος ἐξάραι με καὶ τὸν υἱόν μου ἀπὸ κληρονομίας θεοῦ
- 17 Mwen di ankò pawòl monwa va ban m' kouraj paske wa a se tankou yon zanj Bondye li ye. Li konn rekonèt sa ki byen ak sa ki mal. Mwen mande pou Seyè a, Bondye ou la, toujou kanpe la avè ou!
Then your servant said, May the word of my lord the king give me peace! for my lord the king is as the angel of God in his hearing of good and bad: and may the Lord your God be with you!
καὶ εἶπεν ἡ γυνὴ εἶη δὴ ὁ λόγος τοῦ κυρίου μου τοῦ βασιλέως εἰς θυσίαν ὅτι καθὼς ἄγγελος θεοῦ οὗτος ὁ κύριός μου ὁ βασιλεὺς τοῦ ἀκούειν τὸ ἀγαθὸν καὶ τὸ πονηρὸν καὶ κύριος ὁ θεὸς σου ἔσται μετ' ἡ σοῦ
- 18 Wa a di l' konsa: -Mwen pral mande ou kichòy, pa kache m' anyen. Fanm lan reponn: -Monwa, mande m' sa ou vle?
Then the king said to the woman, Now give me an answer to the question I am going to put to you; keep nothing back. And the woman said, Let my lord the king say on.
καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν πρὸς τὴν γυναῖκα μὴ δὴ κρύψῃς ἀπ' ἐμοῦ ῥῆμα ὃ ἐγὼ ἐπερωτῶ σε καὶ εἶπεν ἡ γυνὴ λαλησάτω δὴ ὁ κύριός μου ὁ βασιλεὺς
- 19 Wa a mande l': -Eske Joab pa nan plan sa a avè ou? Fanm lan reponn li: -Menm jan ou vivan an, monwa, pa gen anyen ki pi sèten pase sa ou di la a. Wi, monwa. Se Joab, chèf lame ou la, ki di m' tou sa pou m' fè ak tou sa pou m' di.
And the king said, Is not the hand of Joab with you in all this? And the woman in answer said, By the life of your soul, my lord the king, it is not possible for anyone to go to the right hand or to the left from anything said by the king: your servant Joab gave me orders, and put all these words in my mouth:
καὶ εἶπεν ὁ βασιλεὺς μὴ ἡ χεὶρ ἰωαβ ἐν παντὶ τούτῳ μετὰ σοῦ καὶ εἶπεν ἡ γυνὴ τῷ βασιλεῖ ζῆ ἡ ψυχὴ σου κύριέ μου βασιλεῦ εἰ ἔστιν εἰς τὰ δεξιὰ ἢ εἰς τὰ ἀριστερὰ ἐκ πάντων ὧν ἐλάλησεν ὁ κύριός μου ὁ βασιλεὺς ὅτι ὁ δούλος σου ἰωαβ αὐτὸς ἐνετείλατό μοι καὶ αὐτὸς ἔθετο ἐν τῷ στόματι τῆς δούλης σου πάντας τοὺς λόγους τούτους
- 20 Men, si li fè l' se paske li vle pou tout bagay sa a regle. Monwa, ou gen bon konprann tankou yon zanj Bondye, ou konnen tou sa ki ap pase nan peyi a.
This he did, hoping that the face of this business might be changed: and my lord is wise, with the wisdom of the angel of God, having knowledge of everything on earth.
ἔνεκεν τοῦ περιελθεῖν τὸ πρόσωπον τοῦ ῥήματος τούτου ἐποίησεν ὁ δούλος σου ἰωαβ τὸν λόγον τοῦτον καὶ ὁ κύριός μου σοφὸς καθὼς σοφία ἀγγέλου τοῦ θεοῦ τοῦ γινῶναι πάντα τὰ ἐν τῇ γῆ
- 21 ¶ Pita, wa a di Joab konsa: -Mwen pral fè sa ou vle m' fè a. Ale chache jennonm yo rele Absalon an, mennen l' tounen isit la.
And the king said to Joab, See now, I will do this thing: go then and Come back with the young man Absalom.
καὶ εἶπεν ὁ βασιλεὺς πρὸς ἰωαβ ἰδοὺ δὴ ἐποίησά σοι κατὰ τὸν λόγον σου τοῦτον πορεύου ἐπιστρέψον τὸ παιδάριον τὸν ἀβεσσαλωμ
- 22 Joab tonbe ajenou devan David, li bese tèt li jouk atè. Li di: -Se pou Bondye beni ou, monwa! Jòdi a mwen konnen ou kontan avè m' vre, paske ou ban mwen sa m' mande ou la.
Then Joab, falling down on his face on the earth, gave the king honour and blessing; and Joab said, Today it is clear to your servant that I have grace in your eyes, my lord king, because the king has given effect to the request of his servant.
καὶ ἔπεσεν ἰωαβ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν καὶ προσεκύνησεν καὶ εὐλόγησεν τὸν βασιλέα καὶ εἶπεν ἰωαβ σήμερον ἔγνω ὁ δούλος σου ὅτι εὔρον χάριν ἐν ὀφθαλμοῖς σου κύριέ μου βασιλεῦ ὅτι ἐπ' οἶψεν ὁ κύριός μου ὁ βασιλεὺς τὸν λόγον τοῦ δούλου αὐτοῦ
- 23 Joab leve, li ale lavil Geshou, li mennen Absalon tounen lavil Jerizalèm.
So Joab got up and went to Geshur and came back again to Jerusalem with Absalom.
καὶ ἀνέστη ἰωαβ καὶ ἐπορεύθη εἰς γεδσοῦρ καὶ ἤγαγεν τὸν ἀβεσσαλωμ εἰς ἱερουσαλημ

- 24 Men, wa a bay lòd pou Absalon pa vin rete nan palè a, paske li pa vle pou l' parèt devan li. Se konsa Absalon al rete lakay li, li pa janm parèt devan wa a.
And the king said, Let him go to his house, but let him not see my face. So Absalom went back to his house and did not see the face of the king.
 και ειπεν ο βασιλεύς αποστραφήτω εις τον οικον αυτου και το προσωπον μου μη βλεπω και απεστρεψεν αβεσσαλωμ εις τον οικον αυτου και το προσωπον του βασιλεως ουκ ειδεν
- 25 Pa t' gen pi bèl gason nan tout peyi Izrayèl la pase Absalon. Tout moun t'ap di sa. Pran depi nan cheve l' rive nan pwent zòtèy li, li pa t' gen ankenn defo.
Now in all Israel there was no one so greatly to be praised for his beautiful form as Absalom: from his feet to the crown of his head he was completely beautiful.
 και ως αβεσσαλωμ ουκ ην ανηρ εν παντι ισραηλ αινετος σφοδρα απο ιχνους ποδος αυτου και εως κορυφης αυτου ουκ ην εν αυτω μωμος
- 26 Li te gen anpil cheve. Li te blije koupe yo chak lanne paske, lè yo te lonje yo te vin twò lou pou li. Lè yo peze cheve yo, yo ka rive peze senk liv dapre sistèm pèz yo sèvi kay wa a.
And when he had his hair cut, (which he did at the end of every year, because of the weight of his hair;) the weight of the hair was two hundred shekels by the king's weight.
 και εν τω κειρεσθαι αυτον την κεφαλην αυτου και εγενετο απ' αρχης ημερων εις ημερας ως αν εκειρετο οτι κατεβαρυνετο επ' αυτον και κειρομενος αυτην εστησεν την τριχα της κεφαλης αυτου διακοσιους σικλους εν τω σικλω τω βασιλικω
- 27 Absalon te gen twa pitit gason ak yon pitit fi ki te rele Tama. Tama te bèl anpil.
And Absalom was the father of three sons and of one daughter named Tamar, who was very beautiful.
 και ετεχθησαν τω αβεσσαλωμ τρεις υιοι και θυγατηρ μια και ονομα αυτη ημαρ αυτη ην γυνη καλη σφοδρα και γινεται γυνη τω ροβοαμ υιω σαλωμων και τικται αυτω τον αβια
- 28 ¶ Absalon pase dezan lavil Jerizalèm san li pa janm parèt devan wa a.
For two full years Absalom was living in Jerusalem without ever seeing the face of the king.
 και εκαθισεν αβεσσαλωμ εν ιερουσαλημ δυο ετη ημερων και το προσωπον του βασιλεως ουκ ειδεν
- 29 Apre sa, li voye chache Joab pou mande l' al kote wa a pou li. Men, Joab pa vini. Yon lòt fwa ankò, Absalon voye chache l'. Fwa sa a tou Joab refize vini.
Then Absalom sent for Joab to send him to the king, but he would not come to him: and he sent again a second time, but he would not come.
 και απεστειλεν αβεσσαλωμ προς ιωαβ του αποστειλαι αυτον προς τον βασιλεα και ουκ ηθελησεν ελθειν προς αυτον και απεστειλεν εκ δευτερου προς αυτον και ουκ ηθελησεν παραγενεσθαι
- 30 Lè sa a, Absalon di domestik li yo: -Gade! Nou wè jaden Joab ki toupre jaden pa m' lan. Li plante lòj. Enben, al met dife ladan l'. Y' ale, yo mete dife nan jaden Joab la.
So he said to his servants, See, Joab's field is near mine, and he has barley in it; go and put it on fire. And Absalom's servants put the field on fire.
 και ειπεν αβεσσαλωμ προς τους παιδους αυτου ιδετε η μερις εν αγρω του ιωαβ εγόμενά μου και αυτω κριθαι εκει πορευεσθε και εμπρησατε αυτην εν πυρι και ενεπρησαν αυτους οι παιδες αβεσσαλωμ και αι παραγινονται οι δουλοι ιωαβ προς αυτον διερχηχότες τα ιματια αυτων και ειπαν ενεπυρισαν οι δουλοι αβεσσαλωμ την μεριδα εν πυρι
- 31 Joab al lakay Absalon, li mande l': -Poukisa moun pa ou yo mete dife nan jaden m' lan?
Then Joab came to Absalom in his house and said to him, Why have your servants put my field on fire?
 και ανεστη ιωαβ και ηλθεν προς αβεσσαλωμ εις τον οικον και ειπεν προς αυτον ινα τι οι παιδες σου ενεπυρισαν την μεριδα την εμην εν πυρι
- 32 Absalon reponn li: -Paske ou pa t' vle vini lè mwen te voye chache ou la. Mwen te bezwen ou ale bò kote wa a pou mwen pou ou mande l' sa m' te bezwen kite lavil Gechou a vin isit la fè. Pito m' te rete laba a. Koulye a, mwen ta renmen ou jwenn yon jan pou m' parèt devan wa a. Si m' antò, li mèt touye m'!
And Absalom's answer was, See, I sent to you saying, Come here, so that I may send you to the king to say, Why have I come back from Geshur? it would be better for me to be there still: let me now see the king's face, and if there is any sin in me, let him put me to death.
 και ειπεν αβεσσαλωμ προς ιωαβ ιδου απεστειλα προς σε λεγων ηκε ωδε και αποστειλω σε προς τον βασιλεα λεγων ινα τι ηλθον εκ γεδσουρ αγαθον μοι ην του ετι ειναι με εκει και νυν ιδου το προσωπον ν του βασιλεως ουκ ειδον ει δε εστιν εν εμοι αδικια και θανατωσον με
- 33 Se konsa Joab al bò kote wa David, li rapòte l' sa Absalon te di l' la. Wa a voye chache Absalon. Absalon vini, li tonbe ajenou devan wa a, li bese tèt li jouk atè. Wa resevwa l', li bo l'.
So Joab went to the king and said these words to him: and when the king had sent for him, Absalom came, and went down on his face on the earth before the king: and the king gave him a kiss.
 και εισηλθεν ιωαβ προς τον βασιλεα και απηγγειλεν αυτω και εκαλεσεν τον αβεσσαλωμ και εισηλθεν προς τον βασιλεα και προσεκυνησεν αυτω και επεσεν επι προσωπον αυτου επι την γην κατα προς ωπον του βασιλεως και κατεφιλησεν ο βασιλεύς τον αβεσσαλωμ
- 1 ¶ Apre sa, Absalon achte yon cha lagè ak tout chwal pou tèt pa li. Li pran senkant gason pou mache avèk li.
Now after this, Absalom got for himself a carriage and horses, and fifty runners to go before him.
 και εγενετο μετα ταυτα και εποιησεν εαυτω αβεσσαλωμ αρματα και ιππους και πεντηκοντα ανδρας παρατρεχειν εμπροσθεν αυτου
- 2 Chak maten, Absalon leve byen bonè, li al kanpe sou wout la bò pòtay lavil la. Chak fwa yon moun vini ak yon pwoblèm li ta renmen wa a regle pou li, Absalon rele l' sou kote, li mande l' ki bò li moun. Apre moun lan fin di l' moun ki branch fanmi li ye,
And Absalom got up early, morning after morning, and took his place at the side of the public meeting-place: and when any man had a cause which had to come to the king to be judged, then Absalom, crying out to him, said, What is your town? and he would say, Your servant is of one of the tribes of Israel.
 και ωρθησεν αβεσσαλωμ και εστη ανα χειρα της οδοου της πυλης και εγενετο πας ανηρ ω εγενετο κρισις ηλθεν προς τον βασιλεα εις κρισιν και εβησεν προς αυτον αβεσσαλωμ και ελεγεν αυτω εκ ποι ας πολεως συ ει και ειπεν ο ανηρ εκ μιαs φυλων ισραηλ ο δουλος σου

- 3 Absalom di l' konsa: -Gade! Se ou menm ki gen rezon, lalwa avè ou. Men, p'ap gen yon moun kay wa a k'ap koute ou.
And Absalom would say to him, See, your cause is true and right; but no man has been named by the king to give you a hearing.
καὶ εἶπεν πρὸς αὐτὸν ἀβεσσαλωμ ἰδοὺ οἱ λόγοι σου ἀγαθοὶ καὶ εὐκολοὶ καὶ ἀκούων οὐκ ἔστιν σοι παρὰ τοῦ βασιλέως
- 4 Apre sa, li di ankò: -Ki moun ki va mete m' chèf nan peyi Izrayèl la? Lè sa a, tout moun ki ta gen yon zafè osinon yon plent ta vin jwenn mwen, mwen ta fè l' jistis.
And more than this, Absalom said, If only I was made judge in the land, so that every man who has any cause or question might come to me, and I would give a right decision for him!
καὶ εἶπεν ἀβεσσαλωμ τίς με καταστήσει κριτὴν ἐν τῇ γῆ καὶ ἐπ' ἐμὲ ἐλεύσεται πᾶς ἀνὴρ ᾧ ἐὰν ᾗ ἀντιλογία καὶ κρίσις καὶ δικαιοῦσά αὐτόν
- 5 Chak fwa yon moun pwoche bò Absalon pou mete ajenou devan l', Absalon lonje men l', li kenbe l' epi li bo l'.
And if any man came near to give him honour, he took him by the hand and gave him a kiss.
καὶ ἐγένετο ἐν τῷ ἐγγίξειν ἀνδρα τοῦ προσκυνῆσαι αὐτῷ καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἐπελαμβάνετο αὐτοῦ καὶ κατεφίλησεν αὐτόν
- 6 Se konsa Absalon te fè ak tout moun peyi Izrayèl ki te vin bò kote wa a pou chache jistis. Se konsa li fè yo vin renmen l'.
And this Absalom did to everyone in Israel who came to the king to have his cause judged: so Absalom, like a thief, took away the hearts of the men of Israel.
καὶ ἐποίησεν ἀβεσσαλωμ κατὰ τὸ ῥῆμα τοῦτο παντὶ ἰσραηλ τοῖς παραγινόμενοις εἰς κρίσιν πρὸς τὸν βασιλέα καὶ ἰδιοποιεῖτο ἀβεσσαλωμ τὴν καρδίαν ἀνδρῶν ἰσραηλ
- 7 ¶ Apre katran, Absalon di wa David konsa: -Monwa, tanpri! Kite m' ale lavil Ebwon pou m' ka kenbe yon pwomès mwen te fè Seyè a.
Now at the end of four years, Absalom said to the king, Let me go to Hebron and give effect to the oath which I made to the Lord:
καὶ ἐγένετο ἀπὸ τέλους τεσσαράκοντα ἐτῶν καὶ εἶπεν ἀβεσσαλωμ πρὸς τὸν πατέρα αὐτοῦ πορεύσομαι δὴ καὶ ἀποτείσω τὰς εὐχάς μου ἃς ἠῤῥάμην τῷ κυρίῳ ἐν χεβρων
- 8 Antan mwen te lavil Geshou nan peyi Siri, mwen te pwomèt Seyè a si m' te tounen lavil Jerizalèm, mwen ta fè yon sèvis pou li Ebwon.
For while I was living in Geshur in Aram, your servant made an oath, saying, If ever the Lord lets me come back to Jerusalem, I will give him worship in Hebron.
ὅτι εὐχὴν ἠῤῥατο ὁ δοῦλός σου ἐν τῷ οἰκεῖν με ἐν γεδσορ ἐν συρία λέγων ἐὰν ἐπιστρέφω ἐπιστρέψω με κύριος εἰς ἱερουσαλημ καὶ λατρεύσω τῷ κυρίῳ
- 9 Wa a di l': -Ale ak kè poze. Se konsa Absalon ale lavil Ebwon.
And the king said to him, Go in peace. So he got up and went to Hebron.
καὶ εἶπεν αὐτῷ ὁ βασιλεὺς βάδιζε εἰς εἰρήνην καὶ ἀναστὰς ἐπορεύθη εἰς χεβρων
- 10 Menm lè a, li voye mesaje nan tout branch fanmi Izrayèl yo pou di yo: Lè n'a tande twonpèt yo kònen, n'a fè konnen yo fè Absalon wa lavil Ebwon.
But Absalom at the same time sent watchers through all the tribes of Israel to say, At the sound of the horn you are to say, Absalom is king in Hebron.
καὶ ἀπέστειλεν ἀβεσσαλωμ κατασκόπους ἐν πάσαις φυλαῖς ἰσραηλ λέγων ἐν τῷ ἀκούσαι ὑμᾶς τὴν φωνὴν τῆς κερατίνης καὶ ἐρεῖτε βεβασύλευκεν βασιλεὺς ἀβεσσαλωμ ἐν χεβρων
- 11 Te gen desan (200) moun lavil Jerizalèm ki te pati avèk Absalon. Se Absalon ki te envite yo. Yo te byen kontan pati avè l', men yo pa t' konn anyen nan zafè konplo a.
And with Absalom, at his request, went two hundred men from Jerusalem, who were completely unconscious of his designs.
καὶ μετὰ ἀβεσσαλωμ ἐπορεύθησαν διακόσιοι ἄνδρες ἐξ ἱερουσαλημ κλητοὶ καὶ πορευόμενοι τῇ ἀπλότῃ αὐτῶν καὶ οὐκ ἔγνωσαν πᾶν ῥῆμα
- 12 Antan Absalon t'ap ofri bèt pou Seyè a, li voye lavil Gilo al chache Achitofèl ki te yonn nan konseye David yo. Konplo a t'ap pran fòs. Patizan Absalon yo t'ap vin pi plis.
And Absalom sent for Ahithophel the Gilonite, one of David's helpers, from Giloh his town, while he was making the offerings. And the design against David became strong, for more and more people were joined to Absalom.
καὶ ἀπέστειλεν ἀβεσσαλωμ καὶ ἐκάλεσεν τὸν ἀχιτοφελ τὸν γελωναιοῖον τὸν σύμβουλον δαυὶδ ἐκ τῆς πόλεως αὐτοῦ ἐκ γωλα ἐν τῷ θυσιάζειν αὐτόν καὶ ἐγένετο σύστημα ἰσχυρόν καὶ ὁ λαὸς πορευόμενος καὶ πολλὸς μετὰ ἀβεσσαλωμ
- 13 ¶ Yon mesaje vin di David: -Moun peyi Izrayèl yo ap mache avèk Absalon, yo dakò avè l'.
And one came to David and said, The hearts of the men of Israel have gone after Absalom.
καὶ παρεγένετο ὁ ἀπαγγέλλων πρὸς δαυὶδ λέγων ἐγενήθη ἡ καρδία ἀνδρῶν ἰσραηλ ὀπίσω ἀβεσσαλωμ
- 14 Se konsa David rele moun pa l' yo ki te avè l' lavil Jerizalèm, li di yo: -Se pou n' prese mete deyò si nou vle chape anba men Absalon. Ann fè vit kite lavil la. Si se pa sa, talè l'ap sou nou. L'ap fè nou pase pa nou, l'ap touye dènye moun nan lavil la.
And David said to all his servants who were with him at Jerusalem, Come, let us go in flight, or not one of us will be safe from Absalom: let us go without loss of time, or he will overtake us quickly and send evil on us, and put the town to the sword.
καὶ εἶπεν δαυὶδ πᾶσιν τοῖς παισὶν αὐτοῦ τοῖς μετ' αὐτοῦ τοῖς ἐν ἱερουσαλημ ἀνάστητε καὶ φύγωμεν ὅτι οὐκ ἔστιν ἡμῖν σωτηρία ἀπὸ προσώπου ἀβεσσαλωμ ταχύνατε τοῦ πορευθῆναι ἵνα μὴ ταχύνῃ καὶ καταλάβῃ ἡμᾶς καὶ ἐξώσῃ ἐφ' ἡμᾶς τὴν κακίαν καὶ πατάξῃ τὴν πόλιν στόματι μαχαίρης
- 15 Patizan wa yo reponn: -Wi, monwa. Nenpòt kisa ou vle nou fè, n'ap fè l'.
And the king's servants said to the king, See, your servants are ready to do whatever the king says is to be done.
καὶ εἶπον οἱ παῖδες τοῦ βασιλέως πρὸς τὸν βασιλέα κατὰ πάντα ὅσα αἰρεῖται ὁ κύριος ἡμῶν ὁ βασιλεὺς ἰδοὺ οἱ παῖδες σου

- 16 Wa a pran tout fanmi l', li pati apye. Li kite dis nan fanm kay li yo pou okipe palè a.
So the king went out, taking with him all the people of his house, but for ten of his women, who were to take care of the house.
καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πᾶς ὁ οἶκος αὐτοῦ τοῖς ποσὶν αὐτῶν καὶ ἀφῆκεν ὁ βασιλεὺς δέκα γυναῖκας τῶν παλλακῶν αὐτοῦ φυλάσσειν τὸν οἶκον
- 17 Wa a leve pati kite lavil la ansanm ak tout moun pa l' yo. Lè yo rive devan dènye kay la, yo fè yon kanpe.
And the king went out, and all his servants went after him, and made a stop at the Far House.
καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πάντες οἱ παῖδες αὐτοῦ περὶ καὶ ἔστησαν ἐν οἴκῳ τῷ μακρᾶν
- 18 Tout chèf li yo te kanpe bò kote l'. Yo kite tout gad pèsone l wa a, ki vle di sòlda keretyen yo ak sòlda peletyen yo pase devan. Te gen sisan (600) sòlda moun lavil Gat ki te kite peyi yo vin jwenn David lavil Jerizalèm. Yo vin ap pase devan li tou.
And all the people went on by his side; and all the Cherethites and all the Pelethites and all the men of Ittai of Gath, six hundred men who came after him from Gath, went on before the king.
καὶ πάντες οἱ παῖδες αὐτοῦ ἀνὰ χεῖρα αὐτοῦ παρήγον καὶ πᾶς ὁ χεῖρ καὶ πᾶς ὁ φελεθι καὶ ἔστησαν ἐπὶ τῆς ἐλαίας ἐν τῇ ἐρήμῳ καὶ πᾶς ὁ λαὸς παρεπορεύετο ἐχόμενος αὐτοῦ καὶ πάντες οἱ περὶ αὐτὸν καὶ πάντες οἱ ἄδρῳ καὶ πάντες οἱ μαχηταὶ ἐξακόσιοι ἄνδρες καὶ παρήσαν ἐπὶ χεῖρα αὐτοῦ καὶ πᾶς ὁ χερεθι καὶ πᾶς ὁ φελεθι καὶ πάντες οἱ γεθθαῖοι ἐξακόσιοι ἄνδρες οἱ ἐλθόντες τοῖς ποσὶν αὐτῶν ἐκ γῆ πορευόμενοι ἐπὶ πρόσωπον τοῦ βασιλέως
- 19 Wa a rele Itayi, chèf moun lavil Gat yo, li di l' konsa: -Poukisa ou prale ak nou tou? Tounen non, monchè. Rete ak lòt wa a. Ou pa moun peyi a. Se kouri ou kouri vin kache isit la.
Then the king said to Ittai the Gittite, Why are you coming with us? go back and keep with the king: for you are a man of another country, you are far from the land of your birth.
καὶ εἶπεν ὁ βασιλεὺς πρὸς εἶθι τὸν γεθθαῖον ἵνα τί πορεύῃ καὶ σὺ μεθ' ἡμῶν ἐπίστρεφε καὶ οἶκει μετὰ τοῦ βασιλέως ὅτι ξένος εἶ σὺ καὶ ὅτι μετόπηκας σὺ ἐκ τοῦ τόπου σου
- 20 Ou pa gen lontan depi ou rive. Poukisa jòdi a pou m' fè ou ap mache nan bwa tankou vakabon ansanm avèk nou? Mwen pa menm konnen kote mwen prale. Tounen tounen ou ansanm ak tout moun menm peyi avè ou yo. Mwen mande Seyè a pou l' aji byen avè ou, pou l' pa janm lage ou!
It was only yesterday you came to us; why then am I to make you go up and down with us? for I have to go where I may; go back then, and take your countrymen with you, and may the Lord's mercy and good faith be with you.
εἰ ἐχθὲς παραγένονας καὶ σήμερον κινήσω σε μεθ' ἡμῶν καὶ γε μεταναστήσεις τὸν τόπον σου ἐχθὲς ἢ ἐξέλευσίς σου καὶ σήμερον μετακινήσω σε μεθ' ἡμῶν τοῦ πορευθῆναι καὶ ἐγὼ πορεύσομαι οὗ ἂν ἐγὼ πορευθῶ ἐπιστρέψον καὶ ἐπίστρεψον τοὺς ἀδελφούς σου μετὰ σοῦ καὶ κύριος ποιήσει μετὰ σοῦ ἔλεος καὶ ἀλήθειαν
- 21 Men Itayi reponn li: -Monwa, mwen fè sèman devan Seyè a ak devan ou, se ou menm m'ap sèvi. Kote ou prale mwen pral avè ou, menm si mwen gen pou m' mourì.
And Ittai the Gittite in answer said, By the living Lord, and by the life of my lord the king, in whatever place my lord the king may be, for life or death, there will your servant be.
καὶ ἀπεκρίθη εἶθι τῷ βασιλεῖ καὶ εἶπεν ζῆ κύριος καὶ ζῆ ὁ κύριός μου ὁ βασιλεὺς ὅτι εἰς τὸν τόπον οὗ ἂν ᾤ ὁ κύριός μου καὶ ἂν εἰς θάνατον καὶ ἂν εἰς ζωὴν ὅτι ἐκεῖ ἔσται ὁ δοῦλός σου
- 22 Lè sa a, David di li: -Bon. Ou mèt pran devan nou. Se konsa Itayi, moun lavil Gat la, ale avèk wa a, li menm, tout moun li yo ansanm ak tout fanmi yo.
And David said to Ittai, Go forward, then. And Ittai the Gittite went on, with all his men and all the little ones he had with him.
καὶ εἶπεν ὁ βασιλεὺς πρὸς εἶθι δεῦρο καὶ διάβαινε μετ' ἐμοῦ καὶ παρήλθεν εἶθι ὁ γεθθαῖος καὶ πάντες οἱ παῖδες αὐτοῦ καὶ πᾶς ὁ ὄχλος ὁ μετ' αὐτοῦ
- 23 Tout moun nan peyi a t'ap rele byen fò lè yo wè David ak moun pa l' yo ap pase ale. David janbe lòt bò ravin Sedwon an ansanm ak tout moun li yo. Yo pran wout ki mennen nan dezè a.
And there was great weeping in all the country when all the people went through; and the king himself was waiting in the Kidron valley and all the people went by him in the direction of the olive-tree on the edge of the waste land.
καὶ πᾶσα ἡ γῆ ἐκλαίειν φωνῇ μεγάλῃ καὶ πᾶς ὁ λαὸς παρεπορεύοντο ἐν τῷ χειμάρρῳ κεδρῶν καὶ ὁ βασιλεὺς διέβη τὸν χειμάρρῳ κεδρῶν καὶ πᾶς ὁ λαὸς καὶ ὁ βασιλεὺς παρεπορεύοντο ἐπὶ πρόσωπον ὁδοῦ τὴν ἐρημῶν
- 24 ¶ Zadòk, prèt la, te la tou ansanm ak tout moun fanmi Levi yo ki t'ap pote Bwat Kontra Seyè a. Yo depoze Bwat Kontra a atè. Yo pa leve l' jouk tout rèss moun yo fin sotì kite lavil la. Abyata, prèt la, te la tou.
Then Zadok came, and Abiathar, and with them the ark of God's agreement: and they put down the ark of God, till all the people from the town had gone by.
καὶ ἰδοὺ καὶ γε σαδοκ καὶ πάντες οἱ λευῖται μετ' αὐτοῦ αἶροντες τὴν κιβωτὸν διαθήκης κυρίου ἀπὸ βαιθαρ καὶ ἔστησαν τὴν κιβωτὸν τοῦ θεοῦ καὶ ἀνέβη αβιαθαρ ἕως ἐπάσαστο πᾶς ὁ λαὸς παρελθεῖν ἐκ τῆς πόλεως
- 25 Apre sa, wa a di Zadòk konsa: -Pote Bwat Kontra a tounen nan lavil la. Si Seyè a pran plezi nan mwen, yon jou l'a kite m' tounen pou m' wè bwat la ansanm ak kote l' rete a.
And the king said to Zadok, Take the ark of God back into the town: if I have grace in the eyes of the Lord, he will let me come back and see it and his House again:
καὶ εἶπεν ὁ βασιλεὺς τῷ σαδοκ ἀπόστρεψον τὴν κιβωτὸν τοῦ θεοῦ εἰς τὴν πόλιν ἂν εὕρω χάριν ἐν ὀφθαλμοῖς κυρίου καὶ ἐπιστρέψει με καὶ δεῖξει μοι αὐτὴν καὶ τὴν εὐπρέπειαν αὐτῆς
- 26 Men, si li pa kontan avè m' anko, enben, lè sa a, l'a fè sa li vle avè m'.
But if he says, I have no delight in you: then, here I am; let him do to me what seems good to him.
καὶ ἂν εἴπῃ οὕτως οὐκ ἠθέληκα ἐν σοὶ ἰδοὺ ἐγὼ εἰμι ποιεῖτω μοι κατὰ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ

- 27 Epi wa a di Zadòk ankò: -Gade! Ou menm ak Abyata, tounen tounen nou lavil Jerizalèm ansanm ak Akimaz, pitit gason ou lan, ak Jonatan, pitit gason Abyata a.
The king said further to Zadok the priest, See, you and Abiathar are to go back to the town in peace, with your two sons, Ahimaaz, your son, and Jonathan, the son of Abiathar.
καὶ εἶπεν ὁ βασιλεὺς τῷ σαδοκ τῷ ἱερεῖ ἴδετε σὺ ἐπιστρέφεις εἰς τὴν πόλιν ἐν εἰρήνῃ καὶ ἀχιμαας ὁ υἱὸς σου καὶ ἰωναθαν ὁ υἱὸς ἀβιαθαρ οἱ δύο υἱοὶ ὑμῶν μεθ' ὑμῶν
- 28 Mwen menm, mwen pral tann nou bò larivyè a nan dezè a jouk n'a voye nouvèl ban mwen.
See, I will be waiting at the way across the river, in the waste land, till I get news from you.
ἴδετε ἐγὼ εἰμι στρατεύομαι ἐν ἀραβῶθ τῆς ἐρήμου ἕως τοῦ ἐλθεῖν ῥῆμα παρ' ὑμῶν τοῦ ἀπαγγεῖλαι μοι
- 29 Se konsa Zadòk ak Abyata pote Bwat Kontra a tounen lavil Jerizalèm, yo rete la.
So Zadok and Abiathar took the ark of God back to Jerusalem, and did not go away from there.
καὶ ἀπέστρεψεν σαδοκ καὶ ἀβιαθαρ τὴν κιβωτὸν εἰς ἱερουσαλημ καὶ ἐκάθισεν ἐκεῖ
- 30 David menm moute sou mòn Pye Oliv yo. Li t'ap kriye, li te pye atè, tèt li te kouvri, paske li te nan gwo lapenn. Tout moun ki t'ap mache deyè l' yo te gen tèt yo kouvri tou, yo t'ap kriye.
And David went up the slopes of the Mount of Olives weeping all the way, with his head covered and no shoes on his feet: and all the people who were with him, covering their heads, went up weeping.
καὶ δαυὶδ ἀνέβαινεν ἐν τῇ ἀναβάσει τῶν ἐλαιῶν ἀναβαίνων καὶ κλαίων καὶ τὴν κεφαλὴν ἐπικεκαλυμμένος καὶ αὐτὸς ἐπορεύετο ἀνυπόδετος καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ ἐπεκάλυπεν ἀνὴρ τὴν κεφαλὴν αὐτοῦ καὶ ἀνέβαινον ἀναβαίνοντες καὶ κλαίοντες
- 31 ¶ Lè David vin konnen Achitofèl te pran pozisyon ak Absalon nan konplo a, li lapriyè, li di: -Tanpri, Seyè! Fè konsèy Achitofèl yo pase pou pawòl moun fou!
And word came to David, saying, Ahithophel is among those who are joined to Absalom. And David said, O Lord, let the wisdom of Ahithophel be made foolish.
καὶ ἀνηγγέλη δαυὶδ λέγοντες καὶ ἀχιτοφελ ἐν τοῖς συστρεφομένοις μετὰ ἀβεσσαλωμ καὶ εἶπεν δαυὶδ διασκεδάσον δὴ τὴν βουλὴν ἀχιτοφελ κύριε ὁ θεός μου
- 32 Lè David rive sou tèt ti mòn lan, kote yo konn fè sèvis pou Bondye a, Ouchayi, moun peyi Ak la, vin kontre l', rad sou li dechire, tèt li kouvri ak pousyè tè.
Now when David had come to the top of the slope, where they gave worship to God, Hushai the Archite came to him in great grief with dust on his head:
καὶ ἦν δαυὶδ ἐρχόμενος ἕως τοῦ ῥοῶς οὗ προσεκύνησεν ἐκεῖ τῷ θεῷ καὶ ἰδοὺ εἰς ἀπαντὴν αὐτῷ χουσι ὁ ἀρχὶ ἐταίρος δαυὶδ διερρηχῶς τὸν χιτῶνα αὐτοῦ καὶ γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ
- 33 David di l' konsa: -Ou p'ap ka fè anyen pou mwen si ou vin avè m'.
David said to him, If you go on with me, you will be a trouble to me:
καὶ εἶπεν αὐτῷ δαυὶδ ἐὰν μὲν διαβῆς μετ' ἐμοῦ καὶ ἔσῃ ἐπ' ἐμὲ εἰς βάσταγμα
- 34 Men, ou ka ede m' anpil si ou tounen lavil Jerizalèm. W'a di Absalon ou pral sèvi l' koulye a menm jan ou te sèvi papa l' nan tan lontan. Lè sa a, w'a ede m' pare tout move kou Achitofèl va gen lide pote m'.
But if you go back to the town and say to Absalom, I will be your servant, O king; as in the past I have been your father's servant, so now I will be yours: then you will be able to keep Ahithophel's designs against me from being put into effect.
καὶ ἐὰν εἰς τὴν πόλιν ἐπιστρέψῃς καὶ ἐρεῖς τῷ ἀβεσσαλωμ διεληλύθασιν οἱ ἀδελφοί σου καὶ ὁ βασιλεὺς κατόπισθέν μου διελήλυθεν ὁ πατήρ σου καὶ νῦν παῖς σοῦ εἰμι βασιλεῦ ἔασόν με ζῆσαι παῖς τοῦ πατρός σου ἤμην τότε καὶ ἄρτιός καὶ νῦν ἐγὼ δοῦλος σός καὶ διασκεδάσεις μοι τὴν βουλὴν ἀχιτοφελ
- 35 Zadòk ak Abyata, de prèt yo, va la tou. W'a di yo tou sa w'a tande y'ap di nan palè a.
And have you not there Zadok and Abiathar the priests? so whatever comes to your ears from the king's house, give word of it to Zadok and Abiathar the priests.
καὶ ἰδοὺ μετὰ σοῦ ἐκεῖ σαδοκ καὶ ἀβιαθαρ οἱ ἱερεῖς καὶ ἔσται πᾶν ῥῆμα ὃ ἐὰν ἀκούσῃς ἐξ οἴκου τοῦ βασιλέως καὶ ἀναγγελεῖς τῷ σαδοκ καὶ τῷ ἀβιαθαρ τοῖς ἱερεῦσιν
- 36 Yo gen Akimaz ak Jonatan, pitit gason yo, ak yo. W'a voye yo vin di m' dènye sa w'a tande nan palè a.
See, they have with them their two sons, Ahimaaz, Zadok's son, and Jonathan, the son of Abiathar; by them you may send word to me of everything which comes to your ears.
ἰδοὺ ἐκεῖ μετ' αὐτῶν δύο υἱοὶ αὐτῶν ἀχιμαας υἱὸς τῷ σαδοκ καὶ ἰωναθαν υἱὸς τῷ ἀβιαθαρ καὶ ἀποστελεῖτε ἐν χειρὶ αὐτῶν πρὸς με πᾶν ῥῆμα ὃ ἐὰν ἀκούσῃτε
- 37 Se konsa, Ouchayi, bon zanmi David la, tounen lavil Jerizalèm. Li antre nan lavil la an menm tan ak Absalon.
So Hushai, David's friend, went into the town, and Absalom came to Jerusalem.
καὶ εἰσῆλθεν χουσι ὁ ἐταίρος δαυὶδ εἰς τὴν πόλιν καὶ ἀβεσσαλωμ εἰσεπορεύετο εἰς ἱερουσαλημ
- 1 ¶ David te fèk fin kite tèt mòn lan lè li wè Ziba, domestik Mefibochèt la, k'ap vin kontre l'. Li t'ap mennen de bourik byen chaje avèk desan (200) pen, san (100) grap rezen chèch, san (100) pake fwi mi ak yon gwo vesò fèt ak po bèt plen diven.
And when David had gone a little way past the top of the slope, Ziba, the servant of Mephibosheth, came to him, with two asses on which were two hundred cakes of bread and a hundred stems of dry grapes and a hundred summer fruits and a skin of wine.
καὶ δαυὶδ παρήλθεν βραχὺ τι ἀπὸ τῆς ῥοῶς καὶ ἰδοὺ σίβα τὸ παιδάριον μεμφιβοσθε εἰς ἀπαντὴν αὐτοῦ καὶ ζευγὸς ὄνων ἐπισεσαγμένων καὶ ἐπ' αὐτοῖς διακόσιοι ἄρτοι καὶ ἑκατὸν σταφίδες καὶ ἑκατὸν φοίνικες καὶ νεβελ οἴνου

- 2 Wa David mande l': -Sa ou pral fè ak tout bagay sa yo? Ziba reponn li: -Bourik yo, se pou wa a ansanm ak fanmi li yo moute. Pen yo ak fwi yo, se pou moun ou yo manje, diven an pou yo bwè lè y'a santi yo bouke nan dezè a.
And David said to Ziba, What is your reason for this? And Ziba said, The asses are for the use of the king's people, and the bread and the fruit are food for the young men; and the wine is for drink for those who are overcome by weariness in the waste land.
 και εἶπεν ὁ βασιλεὺς πρὸς σίβα τί ταῦτά σοι καὶ εἶπεν σίβα τὰ ὑποζύγια τῆ οἰκία τοῦ βασιλέως τοῦ ἐπικαθῆσθαι καὶ οἱ ἄρτοι καὶ οἱ φοίνικες εἰς βρώσιν τοῖς παιδαρίοις καὶ ὁ οἶνος πιεῖν τοῖς ἐκλελυμένοις ἐν τῇ ἐρήμῳ
- 3 Wa a mande l': -Kote mèt ou, Mefibochèt, pitit pitit Sayil la? Ziba reponn: -Li rete lavil Jerizalèm, paske li di li sèten moun peyi Izrayèl yo pral renmèt li baton kòmandman ki te nan men Sayil, granpapa l' la.
And the king said, And where is your master's son? And Ziba said, He is still at Jerusalem: for he said, Today Israel will give back to me the kingdom of my father.
 και εἶπεν ὁ βασιλεὺς καὶ ποῦ ὁ υἱὸς τοῦ κυρίου σου καὶ εἶπεν σίβα πρὸς τὸν βασιλέα ἰδοὺ κάθηται ἐν ἱερουσαλημ ὅτι εἶπεν σήμερον ἐπιστρέψουσίν μοι ὁ οἶκος ἰσραηλ τὴν βασιλείαν τοῦ πατρός μου
- 4 Wa a di Ziba konsa: -Depi jòdi a, tou sa ki te pou Mefibochèt se pou ou yo ye. Ziba reponn li: -Men mwen lage kò m' nan pye ou, monwa. Mwen mande pou ou toujou kontan avè m'.
Then the king said to Ziba, Truly everything which was Mephibosheth's is yours. And Ziba said, I give honour to my lord, may I have grace in your eyes, my lord, O king!
 και εἶπεν ὁ βασιλεὺς τῷ σίβα ἰδοὺ σοὶ πάντα ὅσα ἐστὶν τῷ μεμφιβοσθε καὶ εἶπεν σίβα προσκυνήσας εὐροίμι χάριν ἐν ὀφθαλμοῖς σου κύριέ μου βασιλεῦ
- 5 ¶ Lè wa David rive bò lavil Bakourim, yon moun fanmi wa Sayil soti lavil la vin kontre l'. Se te Chimeyi, pitit gason Gera a. Antan l'ap vanse sou David, li t'ap joure l', li t'ap ba li madichon.
And when King David came to Bahurim, a man of Saul's family named Shimei, the son of Gera, came out from there, calling curses after him.
 και ἦλθεν ὁ βασιλεὺς δαυιδ ἕως βαουριμ καὶ ἰδοὺ ἐκεῖθεν ἀνὴρ ἐξεπορεύετο ἐκ συγγενείας οἴκου σαουλ καὶ ὄνομα αὐτοῦ σεμεὶ υἱὸς γηρα ἐξῆλθεν ἐκπορευόμενος καὶ καταρώμενος
- 6 Li konmanse voye wòch sou David ak sou moun pa l' yo, atout pèp la ak sòlda yo t'ap mache sou bò dwat ak sou bò gòch wa a.
And he sent stones at David and at all the king's servants and at all the people and at all the men of war by his side, on the right hand and on the left.
 και λιθάζων ἐν λίθοις τὸν δαυιδ καὶ πάντας τοὺς παῖδας τοῦ βασιλέως δαυιδ καὶ πᾶς ὁ λαὸς ἦν καὶ πάντες οἱ δυνατοὶ ἐκ δεξιῶν καὶ ἐξ εὐωνύμων τοῦ βασιλέως
- 7 Chimeyi t'ap bay David madichon, li t'ap di l': -Ale ou vouzan! Ale ou vouzan! Vakabon! Ansanm!
And Shimei said, with curses, Be gone, be gone, you man of blood, you good-for-nothing:
 και οὕτως ἔλεγεν σεμεὶ ἐν τῷ καταρᾶσθαι αὐτόν ἐξελθε ἐξελθε ἀνὴρ αἱμάτων καὶ ἀνὴρ ὁ παράνομος
- 8 Ou te pran plas wa Sayil la! Jòdi a Seyè a ap pini ou pou tout moun nan fanmi Sayil ou te sasinen yo. Seyè a renmèt gouvènman an nan men Absalon, pitit gason ou lan. Se konsa pou ou te fini, se ansanen ou ye!
The Lord has sent punishment on you for all the blood of the family of Saul, whose kingdom you have taken; and the Lord has given the kingdom to Absalom, your son: now you yourself are taken in your evil, because you are a man of blood.
 ἐπέστρεψεν ἐπὶ σὲ κύριος πάντα τὰ αἵματα τοῦ οἴκου σαουλ ὅτι ἐβασίλευσας ἀντ' αὐτοῦ καὶ ἔδωκεν κύριος τὴν βασιλείαν ἐν χειρὶ ἀβεσσαλωμ τοῦ υἱοῦ σου καὶ ἰδοὺ σὺ ἐν τῇ κακίᾳ σου ὅτι ἀνὴρ αἱμάτων ὢν σὺ
- 9 Abichayi, pitit gason Sewouya a, di wa a konsa: -Monwa, poukisa pou ou kite chen mouri sa a ap madichonnen ou konsa? Kite m' janbe lòt bò a al koupe tèt li!
Then Abishai, the son of Zeruiah, said to the king, Is this dead dog to go on cursing my lord the king? let me go over and take off his head.
 και εἶπεν ἀβεσσα υἱὸς σαρουιας πρὸς τὸν βασιλέα ἴνα τί καταρᾶται ὁ κύων ὁ τεθνηκὼς οὗτος τὸν κύριόν μου τὸν βασιλέα διαβήσομαι δὴ καὶ ἀφελῶ τὴν κεφαλὴν αὐτοῦ
- 10 Wa a di Abichayi ansanm ak Joab, frè li a: -Pa antre nan sa ki pa gade nou, tande. Si se Seyè a ki di l' pou l' ban m' madichon, ki moun ki gen dwa mande l' pouki l'ap fè sa?
And the king said, What have I to do with you, you sons of Zeruiah? Let him go on cursing, for the Lord has said, Put a curse on David, and who then may say, Why have you done so?
 και εἶπεν ὁ βασιλεὺς τί ἐμοὶ καὶ ὑμῖν υἱοὶ σαρουιας ἄφετε αὐτὸν καὶ οὕτως καταρᾶσθε ὅτι κύριος εἶπεν αὐτῷ καταρᾶσθαι τὸν δαυιδ καὶ τίς ἐρεῖ ὡς τί ἐποίησας οὕτως
- 11 Apre sa, David pale ak Abichayi ansanm ak tout moun pa l' yo, li di yo: -Gade! Pwòp pitit gason mwen, san mwen, deyò pou l' touye m'. Ale wè pou moun sa a ki soti nan ras Benjamen yo! Kite l' ban m' madichon, si se Seyè a ki di l' ban m' madichon.
And David said to Abishai and to all his servants, You see how my son, the offspring of my body, has made designs against my life: how much more then may this Benjamite do so? Let him be, and let him go on cursing; for the Lord has given him orders.
 και εἶπεν δαυιδ πρὸς ἀβεσσα καὶ πρὸς πάντας τοὺς παῖδας αὐτοῦ ἰδοὺ ὁ υἱός μου ὁ ἐξεληθὼν ἐκ τῆς κοιλίας μου ζητεῖ τὴν ψυχὴν μου καὶ προσέτι νῦν ὁ υἱὸς τοῦ ἱεμινι ἄφετε αὐτὸν καταρᾶσθαι ὅτι εἶπε ν αὐτῷ κύριος
- 12 Nou pa janm konnen, Seyè a va wè nan ki mizè mwen ye. Lè sa a, l'a ban m' benediksyon nan plas madichon l'ap ban m' jòdi a.
It may be that the Lord will take note of my wrongs, and give me back good in answer to his cursing of me today.
 εἴ πως ἴδοι κύριος ἐν τῇ ταπεινώσει μου καὶ ἐπιστρέψει μοι ἀγαθὰ ἀντὶ τῆς κατάρας αὐτοῦ τῇ ἡμέρᾳ ταύτῃ

- 13 Se konsa, David ale chemen l' avèk tout moun li yo. Chimeyi menm t'ap mache dèyè yo sou flan mòn lan, li t'ap ba yo madichon, li t'ap voye wòch ak pousyè tè sou yo.
So David and his men went on their way; and Shimei went by the hillside parallel with them, cursing and sending stones and dust at him.
 και ἐπορεύθη δαυιδ και οἱ ἄνδρες αὐτοῦ ἐν τῇ ὁδῷ και σεμεὶ ἐπορεύετο ἐκ πλευράς τοῦ ὄρους ἐχόμενα αὐτοῦ πορευόμενος και καταρώμενος και λιθάζων ἐν λίθοις ἐκ πλαγίων αὐτοῦ και τῷ χοῦ πᾶσ
 ων
- 14 Wa a ansanm ak tout pèp la te bouke jouk yo pa t' kapab ankò lè yo rive bò larivyè Jouden. Se la yo rete pran souf.
And the king and his people came tired to Jordan, and took their rest there.
 και ἦλθεν ὁ βασιλεὺς και πᾶς ὁ λαὸς αὐτοῦ ἐκλελυμένοι και ἀνέψυξαν ἐκεῖ
- 15 ¶ Absalom antre lavil Jerizalèm ansanm ak tout moun peyi Izrayèl yo. Achitofèl te ansanm ak yo.
And Absalom and the men of Israel came to Jerusalem, and Ahithophel was with him.
 και ἀβεσσαλωμ και πᾶς ἀνὴρ ἰσραηλ εἰσήλθον εἰς ἱερουσαλημ και αχιτοφελ μετ' αὐτοῦ
- 16 Lè Ouchayi, bon zanmi David la, kontre ak Absolon, li di: -Viv wa a! Viv wa a!
Then Hushai the Archite, David's friend, came to Absalom and said, Long life to the king, long life to the king!
 και ἐγενήθη ἠνίκα ἦλθεν χουσι ὁ ἀρχὶ ἐταῖρος δαυιδ πρὸς ἀβεσσαλωμ και εἶπεν χουσι πρὸς ἀβεσσαλωμ ζήτω ὁ βασιλεὺς
- 17 Absalon di l' konsa: -Se konsa ou te bon zanmi David la? Poukisa ou pa t' ale ansanm avè l'?
And Absalom said, Is this your love for your friend? why did you not go with your friend?
 και εἶπεν ἀβεσσαλωμ πρὸς χουσι τοῦτο τὸ ἐλεός σου μετὰ τοῦ ἐταίρου σου ἵνα τί οὐκ ἀπήλθες μετὰ τοῦ ἐταίρου σου
- 18 Ouchayi reponn li: -Ki jan pou m' ta fè sa? Se pou moun Seyè a ansanm ak moun sa yo ak tout moun peyi Izrayèl yo chwazi a mwen ye. Se avè l' pou m' rete.
And Hushai said to Absalom, Not so; I am for that man whom the Lord and this people and all the men of Israel have taken as king, and I will take my place with him.
 και εἶπεν χουσι πρὸς ἀβεσσαλωμ οὐχὶ ἀλλὰ κατόπισθεν οὐ ἐξελέξατο κύριος και ὁ λαὸς οὗτος και πᾶς ἀνὴρ ἰσραηλ αὐτῷ ἔσομαι και μετ' αὐτοῦ καθήσομαι
- 19 Lèfini, ki moun pou m' ta sèvi si se pa pitit mèt mwen an? Menm jan mwen te sèvi papa ou, konsa m'a sèvi ou tou.
And more than this! where is my place as a servant? is it not before his son? as I have been your father's servant, so will I be yours.
 και τὸ δεῦτερον τίνι ἐγὼ δουλεύσω οὐχὶ ἐνώπιον τοῦ υἱοῦ αὐτοῦ καθάπερ ἐδούλευσα ἐνώπιον τοῦ πατρὸς σου οὗτος ἔσομαι ἐνώπιόν σου
- 20 Apre sa, Absalon vire bò Achitofèl, li di l' konsa: -Ann antann nou sou sa nou pral fè koulye a.
Then Absalom said to Ahithophel, Give your opinion now, what are we to do?
 και εἶπεν ἀβεσσαλωμ πρὸς αχιτοφελ φέρετε ἑαυτοῖς βουλήν τί ποιήσωμεν
- 21 Achitofèl reponn: -Al kouche ak lòt fanm kay papa ou yo, sa li kite dèyè pou okipe palè a. Lè sa a, tout moun nan peyi Izrayèl la va konnen bagay la gate nèt ant ou menm ak papa ou. Konsa, moun ki avè ou yo ap vin pi ankouraje.
And Ahithophel said to Absalom, Go in to your father's women who are here looking after his house; then all Israel will have the news that you are hated by your father, and the hands of your supporters will be strong.
 και εἶπεν αχιτοφελ πρὸς ἀβεσσαλωμ εἰσελθε πρὸς τὰς παλλακὰς τοῦ πατρὸς σου ἅς κατέλιπεν φυλάσσειν τὸν οἶκον αὐτοῦ και ἀκούσεται πᾶς ἰσραηλ ὅτι κατήσχυνας τὸν πατέρα σου και ἐνισχύσουσιν αἱ χεῖρες πάντων τῶν μετὰ σοῦ
- 22 Se konsa, yo moute you tant pou Absalon sou teras sou do palè a. Epi la, devan tout moun peyi Izrayèl yo, Absalon kouche ak fanm kay papa l' yo.
So they put up the tent for Absalom on the top of the house, and Absalom went in to his father's women before the eyes of all Israel.
 και ἐπηξαν τὴν σκηνὴν τῷ ἀβεσσαλωμ ἐπὶ τὸ δῶμα και εἰσήλθεν ἀβεσσαλωμ πρὸς τὰς παλλακὰς τοῦ πατρὸς αὐτοῦ κατ' ὀφθαλμοὺς παντὸς ἰσραηλ
- 23 Lè sa a, nenpòt konsèy Achitofèl te bay se tankou si se te pawòl Bondye. Ni David ni Absalon te toujou swiv konsèy li yo.
In those days the opinions of Ahithophel were valued as highly as if through him a man might get direction from God; so were they valued by David as much as by Absalom.
 και ἡ βουλή αχιτοφελ ἦν ἐβουλευσατο ἐν ταῖς ἡμέραις ταῖς πρώταις ὃν τρόπον ἐπερωτήσῃ ἐν λόγῳ τοῦ θεοῦ οὕτως πᾶσα ἡ βουλή τοῦ αχιτοφελ και γε τῷ δαυιδ και γε τῷ ἀβεσσαλωμ
- 1 ¶ Apre sa, Achitofèl di Absalon konsa: -Kite m' chwazi douzmil (12.000) sòlda. M'ap pati aswè a menm dèyè David.
Then Ahithophel said to Absalom, Let me take out twelve thousand men and this very night I will go after David:
 και εἶπεν αχιτοφελ πρὸς ἀβεσσαλωμ ἐπιλέξω δὴ ἑμαντῷ δώδεκα χιλιάδας ἀνδρῶν και ἀναστήσομαι και καταδιώξω ὀπίσω δαυιδ τὴν νύκτα
- 2 M'ap pwofite antan li tou bouke, tou dekouraje a, m'ap atake l', m'ap fè l' pè. Lè sa a, tout moun ki avè l' yo va kraze rak. Se wa a ase m'ap touye.
And I will come up with him when he is tired and feeble, and make him full of fear; and all the people with him will go in flight; and I will make an attack on the king only:
 και ἐπελεύσομαι ἐπ' αὐτόν και αὐτὸς κοπιῶν και ἐκλελυμένος χερσίν και ἐκστήσω αὐτόν και φεύξεται πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ και πατάξω τὸν βασιλεῖα μονώτατον

- 3 Lèfini, m'ap mennen tout lòt moun yo vin jwenn ou, menm jan yon madan marye tounen vin jwenn mari l'. Se yon sèl moun ou vle yo touye, pa vre. Apre sa, repo pou tout moun.
And I will make all the people come back to you as a bride comes back to her husband: it is the life of only one man you are going after; so all the people will be at peace.
 και επιστρέφω πάντα τὸν λαὸν πρὸς σέ ὃν τρόπον ἐπιστρέφει ἡ νύμφη πρὸς τὸν ἄνδρα αὐτῆς πλὴν ψυχὴν ἐνὸς ἀνδρὸς σὺ ζητεῖς καὶ παντὶ τῷ λαῷ ἔσται εἰρήνη
- 4 Koze a te fè Absalom ak tout chèf moun Izrayèl yo plezi.
And the saying was pleasing to Absalom and to the responsible men of Israel.
 και εὐθὺς ὁ λόγος ἐν ὀφθαλμοῖς ἀβεσσαλωμ και ἐν ὀφθαλμοῖς πάντων τῶν πρεσβυτέρων ἰσραηλ
- 5 Absalom di konsa: -Rele Ouchayi, moun peyi Ak la. Ann tande sa li gen pou l' di nou.
Then Absalom said, Now send for Hushai the Archite, and let us give ear to what he has to say.
 και εἶπεν ἀβεσσαλωμ καλέσατε δὴ καὶ γε τὸν χουσι τὸν ἀραχι και ἀκούσωμεν τί ἐν τῷ στόματι αὐτοῦ καὶ γε αὐτοῦ
- 6 Lè Ouchayi rive, Absalom di l' konsa: -Men konsèy Achitofèl ban nou. Eske se pou nou fè sa li di nou fè a? Si ou pa dakò, di nou sa pou nou fè.
And when Hushai came, Absalom said to him, This is what Ahithophel has said: are we to do as he says? if not, what is your suggestion?
 και εἰσῆλθεν χουσι πρὸς ἀβεσσαλωμ και εἶπεν ἀβεσσαλωμ πρὸς αὐτὸν λέγων κατὰ τὸ ῥῆμα τοῦτο ἐλάλησεν ἀχιτοφελ εἰ ποιήσομεν κατὰ τὸν λόγον αὐτοῦ εἰ δὲ μὴ σὺ λάλησον
- 7 Ouchayi reponn li: -Fwa sa a, konsèy Achitofèl bay la pa bon menm.
And Hushai said to Absalom, Ahithophel's idea is not a good one at this time.
 και εἶπεν χουσι πρὸς ἀβεσσαλωμ οὐκ ἀγαθὴ αὕτη ἡ βουλὴ ἦν ἐβουλεύσατο ἀχιτοφελ τὸ ἅπαξ τοῦτο
- 8 Ou konnen jan papa ou ak moun pa li yo vanyan gason? Koulye a, yo move tankou yon manman lous ki pèdi pitit li. Papa ou se yon sòlda ki gen anpil esperyans nan fè lagè. Li p'ap janm rete pase lannwit menm kote ak moun li yo.
Hushai said further, You have knowledge of your father and his men, that they are men of war, and that their feelings are bitter, like those of a bear in the field whose young ones have been taken from her: and your father is a man of war, and will not take his night's rest with the people;
 και εἶπεν χουσι σὺ οἶδας τὸν πατέρα σου και τοὺς ἄνδρας αὐτοῦ ὅτι δυνατοὶ εἰσιν σφόδρα και κατάπικροι τῇ ψυχῇ αὐτῶν ὡς ἄρκος ἠτεκνωμένη ἐν ἀγρῷ και ὡς ὕς τραχεῖα ἐν τῷ πεδίῳ και ὁ πατήρ σου ἀνὴρ πολεμιστῆς και οὐ μὴ καταλύσῃ τὸν λαόν
- 9 Koulye a li dwe kache nan yon gwòt osinon yon lòt kote. Premye atak David va fè sou moun ou yo, moun pral konn sa, y'a di: David bat patizan Absalom yo.
But he will certainly have taken cover now in some hole or secret place; and if some of our people, at the first attack, are overcome, then any hearing of it will say, There is destruction among the people who are on Absalom's side.
 ἰδοὺ γὰρ αὐτὸς νῦν κέκρυπται ἐν ἐνὶ τῶν βουνῶν ἢ ἐν ἐνὶ τῶν τόπων και ἔσται ἐν τῷ ἐπιπεσεῖν αὐτοῖς ἐν ἀρχῇ και ἀκούσῃ ὁ ἀκούων και εἴπῃ ἐγενήθη θραύσις ἐν τῷ λαῷ τῷ ὀπίσω ἀβεσσαλωμ
- 10 Lè sa a, menm sòlda ki pi vanyan yo, sa ki tankou lyon, ki pa pè anyen yo, pral pèdi kouraj, paske tout moun peyi Izrayèl yo konnen jan papa ou se sòlda ki konn goumen, jan moun pa l' yo se brave danje.
Then even the strongest, whose heart is like the heart of a lion, will become like water; for all Israel is conscious that your father is a man of war, and those who are with him are strong and without fear.
 και γε αὐτὸς υἱὸς δυνάμεως οὗ ἡ καρδία καθὼς ἡ καρδία τοῦ λέοντος τηκομένη τακίσειται ὅτι οἶδεν πᾶς ἰσραηλ ὅτι δυνατὸς ὁ πατήρ σου και υἱοὶ δυνάμεως οἱ μετ' αὐτοῦ
- 11 Men konsèy mwen menm m'ap bay: Fè sanble dènye gason nan tout peyi Izrayèl la, depi lavil Dann jouk lavil Bècheba, pou yo tankou grenn sab bò lanmè. Lèfini, ou menm w'a mache alatèt yo.
But my suggestion is that all Israel, from Dan as far as Beer-sheba, comes together to you, a great army like the sands of the sea in number; and that you yourself go out among them.
 ὅτι οὕτως συμβουλευὼν ἐγὼ συνεβούλευσα και συναγόμενος συναχθήσεται ἐπὶ σέ πᾶς ἰσραηλ ἀπὸ δαν και ἕως βηρσαβее ὡς ἡ ἄμμος ἢ ἐπὶ τῆς θαλάσσης εἰς πλῆθος και τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν
- 12 Nenpòt kote David ye, n'a tonbe sou li tankou lawouze sou fèy bwa, n'a atake l' anvan menm li konnen sa k'ap rive l'. Nou p'ap kite pesonn chape, ni li, ni yonn nan moun pa l' yo.
Then we will come on him in some place, wherever he may be, falling on him as the dew comes on the earth: and of him and all the men who are with him not one will get away with his life.
 και ἤξομεν πρὸς αὐτὸν εἰς ἓνα τῶν τόπων οὗ ἐὰν εὕρωμεν αὐτὸν ἐκεῖ και παρεμβαλοῦμεν ἐπ' αὐτὸν ὡς πίπτει ἡ δρόσος ἐπὶ τὴν γῆν και οὐχ ὑπολειψόμεθα ἐν αὐτῷ και τοῖς ἀνδράσιν τοῖς μετ' αὐτοῦ κ αὶ γε ἓνα
- 13 Si li al kache kò l' nan yon lavil, tout moun Izrayèl yo va pran kòd, y'a mare lavil la, y'a trennen l' al jete anba nan fon an. Yo pa t' kite yon grenn wòch sou tèt mòn kote lavil la te ye a.
And if he has gone into some town, then let all Israel take strong cords to that town, and we will have it pulled into the valley, till not one small stone is to be seen there.
 και ἐὰν εἰς πόλιν συναχθῇ και λήμψεται πᾶς ἰσραηλ πρὸς τὴν πόλιν ἐκείνην σχοινία και συροῦμεν αὐτὴν ἕως εἰς τὸν χειμάρρον ὅπως μὴ καταλειφθῇ ἐκεῖ μηδὲ λίθος

- 14 Absalom ak tout moun peyi Izrayèl yo di: -Konsèy Ouchayi, moun Ak la, pi bon pase pa Achitofèl la. Sa te pase konsa, paske Seyè a te deside pou li pa t' kite yo swiv konsèy Achitofèl la pou malè te ka tonbe sou Absalom.
Then Absalom and all the men of Israel said, Hushai's suggestion is better than that of Ahithophel. For it was the purpose of the Lord to make the wise designs of Ahithophel without effect, so that the Lord might send evil on Absalom.
καὶ εἶπεν ἀβессαλωμ καὶ πᾶς ἀνὴρ ἰσραηλ ἀγαθὴ ἢ βουλὴ χουσι τοῦ ἀραχι ὑπὲρ τὴν βουλὴν ἀχιτοφελ καὶ κύριος ἐνετείλατο διασκεδάσαι τὴν βουλὴν ἀχιτοφελ τὴν ἀγαθὴν ὅπως ἂν ἐπαγάγη κύριος ἐπὶ ἀβессαλωμ τὰ κακὰ πάντα
- 15 ¶ Apre sa, Ouchayi rele Zadòk ak Abyata, prèt yo, li di yo: -Men konsèy Achitofèl te bay Absalom ak chèf fanmi moun Izrayèl yo. Men konsèy mwen menm mwen te ba yo.
Then Hushai said to Zadok and Abiathar, the priests, This is the suggestion made by Ahithophel to Absalom and the responsible men of Israel, and this is what I said to them.
καὶ εἶπεν χουσι ὁ τοῦ ἀραχι πρὸς σαδοκ καὶ ἀβιαθαρ τοὺς ἱερεῖς οὕτως καὶ οὕτως συνεβούλευσεν ἀχιτοφελ τῷ ἀβессαλωμ καὶ τοῖς πρεσβυτέροις ἰσραηλ καὶ οὕτως καὶ οὕτως συνεβούλευσα ἐγώ
- 16 Koulye a, prese voye komisyon bay David. Di li pa rete pase nwit nan plenn dezè a. Se pou l' al pi lwen toujou pou yo pa touye l' ansanm ak moun pa li yo.
So now send the news quickly to David, and say, Do not take your night's rest by the way across the river to the waste land, but be certain to go over; or the king and all the people with him will come to destruction.
καὶ νῦν ἀποστείλατε ταχὺ καὶ ἀναγγεῖλατε τῷ δαυιδ λέγοντες μὴ αὐλισθῆς τὴν νύκτα ἐν ἀραβῶθ τῆς ἐρήμου καὶ γε διαβαίνων σπεύσον μήποτε καταπίη τὸν βασιλέα καὶ πάντα τὸν λαὸν τὸν μετ' αὐτοῦ
- 17 Jonatan, pitit Abyata a, ak Akimaz, pitit Zadòk la, te rete bò sous Lesivèz yo ap tann, paske yo pa t' ka antre nan lavil la pou moun pa t' wè yo. Se yon sèvant ki te konn al pote nouvel sa k'ap pase ba yo pou yo te ka al avèti wa David.
Now Jonathan and Ahimaaz were waiting by En-rogel; and a servant-girl went from time to time and gave them news and they went with the news to King David, for it was not wise for them to let themselves be seen coming into the town.
καὶ ἰωναθαν καὶ ἀχιμαας εἰστήκεισαν ἐν τῇ πηγῇ ρωγηλ καὶ ἐπορεύθη ἡ παιδίσκη καὶ ἀνήγγειλεν αὐτοῖς καὶ αὐτοὶ πορεύονται καὶ ἀναγγέλλουσιν τῷ βασιλεῖ δαυιδ ὅτι οὐκ ἐδύναντο ὀφθῆναι τοῦ εἰσελθεῖν εἰς τὴν πόλιν
- 18 Men, yon ti gason bare yo, li al di Absalon sa. De mesye yo kouri al kache lakay yon moun ki te rete lavil Bakourim. Nonm lan te gen yon pi nan lakou lakay li. Mesye yo desann al kache ladan l'.
But a boy saw them, and gave word of it to Absalom: so the two of them went away quickly, and came to the house of a man in Bahurim who had a water-hole in his garden, and they went down into it.
καὶ εἶδεν αὐτοὺς παιδάριον καὶ ἀπήγγειλεν τῷ ἀβессαλωμ καὶ ἐπορεύθησαν οἱ δύο ταχέως καὶ εἰσῆλθαν εἰς οἰκίαν ἀνδρὸς ἐν βαουριμ καὶ αὐτῷ λάκκος ἐν τῇ αὐλῇ καὶ κατέβησαν ἐκεῖ
- 19 Madanm nonm lan pran yon gwo dra, li kouvri bouch pi a. Lèfini, li simen grenn pile sou li, konsa pesonn pa wè sa ki anba dra a.
And a woman put a cover over the hole, and put crushed grain on top of it, and no one had any knowledge of it.
καὶ ἔλαβεν ἡ γυνὴ καὶ διεπέτασεν τὸ ἐπικάλυμμα ἐπὶ πρόσωπον τοῦ λάκκου καὶ ἔψυξεν ἐπ' αὐτῷ ἀραφῶθ καὶ οὐκ ἐγνώσθη ῥῆμα
- 20 Moun Absalon yo vini nan kay la, yo mande madanm lan: -Kote Akimaz ak Jonatan? Madanm lan reponn: -Yo janbe lòt bò dlo a. Mesye Absalon yo chache, men yo pa jwenn yo. Apre sa, yo tounen tounen yo lavil Jerizalèm.
And Absalom's servants came to the woman at the house and said, Where are Ahimaaz and Jonathan? And the woman said to them, They have gone from here to the stream. And after searching for them, and seeing nothing of them, they went back to Jerusalem.
καὶ ἦλθαν οἱ παῖδες ἀβессαλωμ πρὸς τὴν γυναῖκα εἰς τὴν οἰκίαν καὶ εἶπαν ποῦ ἀχιμαας καὶ ἰωναθαν καὶ εἶπεν αὐτοῖς ἡ γυνὴ παρήλθαν μικρὸν τοῦ ὕδατος καὶ ἐζήτησαν καὶ οὐχ εὔραν καὶ ἀνέστρεψαν εἰς ἱερουσαλημ
- 21 Lè yo fin ale, Akimaz ak Jonatan sot nan pi a, y' al pote nouvel bay wa David. Yo rakonte l' ki konsèy Achitofèl te bay Absalon. Epi yo di l': -Prese janbe lòt bò larivyè Jouden.
Then after the servants had gone away, they came up out of the water-hole and went to give King David the news; and they said, Get up and go quickly over the water, for such and such are Ahithophel's designs against you.
ἐγένετο δὲ μετὰ τὸ ἀπελθεῖν αὐτοὺς καὶ ἀνέβησαν ἐκ τοῦ λάκκου καὶ ἐπορεύθησαν καὶ ἀνήγγειλαν τῷ βασιλεῖ δαυιδ καὶ εἶπαν πρὸς δαυιδ ἀνάστητε καὶ διάβητε ταχέως τὸ ὕδωρ ὅτι οὕτως ἐβουλεύσατο περὶ ὑμῶν ἀχιτοφελ
- 22 ¶ Se konsa David leve ansanm ak tout moun ki te avè l' yo, yo janbe lòt bò larivyè Jouden. Lè bajou kase, yo tout te gen tan lòt bò larivyè a.
So David and all the people who were with him went up over Jordan: when dawn came, every one of them had gone over Jordan.
καὶ ἀνέστη δαυιδ καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ καὶ διεβησαν τὸν ἰορδάνην ἕως τοῦ φωτός τοῦ πρωῖ ἕως ἐνός οὐκ ἔλαθεν ὅς οὐ διήλθεν τὸν ἰορδάνην
- 23 Lè Achitofèl wè yo pa t' sot pou swiv konsèy li te bay la, li sele bourik li, li tounen lakay li nan peyi l'. Lè li fin regle tout zafè l', li pann tèt li. Se konsa li mourì. Apre sa, yo antere l' nan kavo papa l'.
Now when Ahithophel saw that his suggestion was not acted on, he got his ass ready, and went back to his house, to the town where he came from, and having put his house in order, he put himself to death by hanging; so he came to his end and was put in the resting-place of his father.
καὶ ἀχιτοφελ εἶδεν ὅτι οὐκ ἐγενήθη ἡ βουλὴ αὐτοῦ καὶ ἐπέσαξεν τὴν ὄνον αὐτοῦ καὶ ἀνέστη καὶ ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ εἰς τὴν πόλιν αὐτοῦ καὶ ἐνετείλατο τῷ οἴκῳ αὐτοῦ καὶ ἀπήγγατο καὶ ἀπέθηνεν καὶ ἐτάφη ἐν τῷ τάφῳ τοῦ πατρὸς αὐτοῦ

- 24 Lè Absalon ansanm ak moun li yo rive pou yo janbe lòt bò larivyè Jouden an, David te gen tan rive lavil Manayim.
And David came to Mahanaim. And Absalom, with all the men of Israel, went over Jordan.
 και δαυιδ διήλθεν εις μαναϊμ και αβεσσαλωμ διεβη τον ιορδανην αυτους και πας ανηρ ισραηλ μετ' αυτου
- 25 Absalon te chwazi Amasa pou kòmande lame a nan plas Joab. Amasa sa a te pitit gason Jitra, yon moun fanmi Izmayèl. Manman l' te rele Abigal, pitit fi Nach, sè Sewouya, manman Joab.
And Absalom put Amasa at the head of the army in place of Joab. Now Amasa was the son of a man named Ithra the Ishmaelite, who had been the lover of Abigail, the daughter of Jesse, sister of Zeruiah, Joab's mother.
 και τον αμεσσαϊ κατεστησεν αβεσσαλωμ αντι ιωαβ επι της δυναμειος και αμεσσαϊ υιος ανδρος και ονομα αυτου ιοθρο ο ισραηλιτης ουτος εισηλθεν προς αβιγαιαν θυγατερα νασ αδελφην σαρουιας μη τρος ιωαβ
- 26 Absalon ak moun peyi Izrayèl yo moute tant yo nan peyi Galarad.
And Israel and Absalom put up their tents in the land of Gilead.
 και παρενεβαλεν πας ισραηλ και αβεσσαλωμ εις την γην γαλααδ
- 27 Lè David rive lavil Manayim, gen twa moun ki vin jwenn li. Se te Choni, pitit gason Nach, moun lavil Raba, kapital peyi Amon an, Maki, pitit gason Amyèl, moun lavil Lodeba, ak Bazilayi, moun lavil Wogelim nan peyi Galarad.
Now when David had come to Mahanaim, Shobi, the son of Nahash of Rabbah, the Ammonite, and Machir, the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,
 και εγενετο ηνικα ηλθεν δαυιδ εις μαναϊμ ουεσβι υιος νασ εκ ραββαθ υιον αμμων και μαχιρ υιος αμιηλ εκ λωδαβαρ και βερζελλι ο γαλααδιτης εκ ρωγελλιμ
- 28 Twa mesye sa yo te pote bagay pou moun kouche, bòl, kaswòl ak manje pou David ak moun pa l' yo. Te gen ble, lòj, farin, grenn griye, ti pwa ak gwo pwa tout kalite,
Came with beds and basins and pots, and grain and meal, and all sorts of dry foods,
 ηνεγκαν δεκα κοιτας και αμφιταπους και λεβητας δεκα και σκευη κεραμου και πυρους και κριθας και αλευρον και αλφιτον και κυαμον και φακον
- 29 siwo myèl, bè, fwomaj lèt bèf, fwomaj lèt mouton. Yonn te di lòt: -Aprè tout mache sa a nan dezè a, moun sa yo dwe grangou, yo dwe swaf, yo dwe bouke kont kò yo.
And honey and butter and sheep and milk-cheeses, for David and his people: for they said, This people is in the waste land, needing food and drink and rest.
 και μελι και βουτυρον και προβατα και σαφρωθ βοων και προσηνεγκαν τω δαυιδ και τω λαω τω μετ' αυτου φαγειν οτι ειπαν ο λαος πεινων και εκλελυμενος και διψων εν τη ερημω
- 1 ¶ Wa David sanble tout moun li yo. Li chwazi chèf pou chak rejiman mil sòlda ak pou chak divizyon san sòlda.
And David had the people who were with him numbered, and he put over them captains of thousands and captains of hundreds.
 και επεσκεψατο δαυιδ τον λαον τον μετ' αυτου και κατεστησεν επ' αυτων χιλιαρχους και εκατονταρχους
- 2 Lèfini, li separe lame a an twa pòsyon, yon pòsyon sou lòd Joab, yon pòsyon sou lòd Abichayi, frè Joab la, yon pòsyon sou lòd Itayi, moun lavil Gat. Aprè sa, wa a di yo: -Mwen prale avè nou tou.
And David sent the people out, a third of them under the orders of Joab, and a third under the orders of Abishai, son of Zeruiah, Joab's brother, and a third under Ittai the Gittite. And the king said to the people, And I myself will certainly go out with you.
 και απεστειλεν δαυιδ τον λαον το τρίτον εν χειρι ιωαβ και το τρίτον εν χειρι εθθι του γεθθαιου και ειπεν δαυιδ προς τον λαον εξελθον εξελε υσομαι και γε εγω μεθ' υμων
- 3 Men sòlda yo reponn li: -Non. Ou pa prale avè nou. Sa p'ap di lènmi nou yo anyen si nou kouri pou yo. Si mwatye nan nou mouri, sa p'ap di yo anyen tou. Men ou menm pou kont pa ou, ou vo dimil (10.000) sòlda tankou nou. Se poutèt sa, pito ou rete isit nan lavil la, kote ou ka jwenn konkou pou voye ban nou.
But the people said, It is better for you not to go out: for if we are put to flight, they will not give a thought to us, and if death overtakes half of us, it will be nothing to them: but you are of more value than ten thousand of us: so it is better for you to be ready to come to our help from this town.
 και ειπαν ουκ εξελευση οτι εν φυγη φυγωμεν ου θησουσιν εφ' ημας καρδιαν και εν αποθανωμεν το ημισυ ημων ου θησουσιν εφ' ημας καρδιαν οτι συ ως ημεις δεκα χιλιαδες και νυν αγαθον οτι εση ημιν εν τη πολει βοηθεια του βοηθειν
- 4 W'a reponn yo: -Bon! M'ap fè sa nou wè ki pi bon an. Aprè sa, li al kanpe bò pòtay lavil la, pandan lame a t'ap soti, divizyon apre divizyon, rejiman apre rejiman.
And the king said to them, I will do whatever seems best to you. So the king took his place by the door of the town, and all the people went out by hundreds and by thousands.
 και ειπεν προς αυτους ο βασιλευς ο εν αρηση εν οφθαλμοις υμων ποιησω και εστη ο βασιλευς ανα χειρα της πυλης και πας ο λαος εξεπορευετο εις εκατονταδας και εις χιλιαδας
- 5 Wa a bay Joab, Abichayi ak Itayi lòd sa a: -Tanpri, fè sa pou mwen. Al dousman ak jennonm yo rele Absalon an tandè! Tout sòlda yo te tandè lè David t'ap bay chèf yo lòd sa a.
And the king gave orders to Joab and Abishai and Ittai, saying, Because of me, be gentle to the young man Absalom. And this order about Absalom was given in the hearing of all the people.
 και εντελειατο ο βασιλευς τω ιωαβ και τω αβεσσα και τω εθθι λεγων φεισασθε μοι του παιδαριου του αβεσσαλωμ και πας ο λαος ηκουσεν εντελλομενου του βασιλευς πασιν τοις αρχουσιν υπερ αβεσσ αλωμ
- 6 Lame David la soti al goumen ak moun peyi Izrayèl yo. Batay la te fèt nan rakbwa Efrayim lan.
So the people went out into the field against Israel, and the fight took place in the woods of Ephraim.
 και εξηλθεν πας ο λαος εις τον δρυμον εξ εναντιας ισραηλ και εγενετο ο πολεμος εν τω δρυμω εφραιμ

- 7 **Lame David la bat lame Absalon an byen bat. Jou sa a, lame Absalon an pèdi venmil (20.000) sòlda.**
And the people of Israel were overcome there by the servants of David, and there was a great destruction that day, and twenty thousand men were put to the sword.
καὶ ἔπταισεν ἐκεῖ ὁ λαὸς ἰσραηλ ἐνώπιον τῶν παιδῶν δαυὶδ καὶ ἐγένετο ἡ θραύσις μεγάλη ἐν τῇ ἡμέρᾳ ἐκείνῃ εἴκοσι χιλιάδες ἀνδρῶν
- 8 **Batay la gaye nan tout peyi a. Jou sa a, te gen plis moun ki mouri nan rakbwa a pase nan batay la menm.**
And the fighting went on over all the face of the country: and the woods were responsible for more deaths than the sword.
καὶ ἐγένετο ἐκεῖ ὁ πόλεμος διεσπαρμένος ἐπὶ πρόσωπον πάσης τῆς γῆς καὶ ἐπλέονασεν ὁ δρυμὸς τοῦ καταφαγεῖν ἐκ τοῦ λαοῦ ὑπὲρ οὓς κατέφαγεν ἐν τῷ λαῷ ἡ μάχαιρα ἐν τῇ ἡμέρᾳ ἐκείνῃ
- 9 **¶ Absalon al kontre ak kèk sòlda nan lame David la. Li te moute sou yon milèt. Antan l'ap pase anba yon gwo pyebwa, cheve li yo al pran nan yon branch, milèt la menm pa rete, li kouri al fè wout li. Absalon rete pandye anlè.**
And Absalom came across some of David's men. And Absalom was seated on his mule, and the mule went under the thick branches of a great tree, and his head became fixed in the tree and he was lifted up between earth and heaven, and the beast under him went on.
καὶ συνήγησεν ἀβεσσαλωμ ἐνώπιον τῶν παιδῶν δαυὶδ καὶ ἀβεσσαλωμ ἐπιβεβηκῶς ἐπὶ τοῦ ἡμίονου αὐτοῦ καὶ εἰσῆλθεν ὁ ἡμίονος ὑπὸ τὸ δάσος τῆς δρυὸς τῆς μεγάλης καὶ ἐκρεμάσθη ἡ κεφαλὴ αὐτοῦ ἐν τῇ δρυὶ καὶ ἐκρεμάσθη ἀνά μέσον τοῦ οὐρανοῦ καὶ ἀνά μέσον τῆς γῆς καὶ ὁ ἡμίονος ὑποκάτω αὐτοῦ παρήλθεν
- 10 **Yonn nan moun David yo wè sa, li al bay Joab nouvèl la. Li di li: -Mwen wè Absalon pandye nan yon pyebwa.**
And a certain man saw it and said to Joab, I saw Absalom hanging in a tree.
καὶ εἶδεν ἀνὴρ εἷς καὶ ἀνήγγειλεν ἰωαβ καὶ εἶπεν ἰδοὺ ἑώρακα τὸν ἀβεσσαλωμ κρεμáμενον ἐν τῇ δρυὶ
- 11 **Joab di nonm lan: -Ou wè l'? Poukisa ou pa touye l' la menm? M' ta fè ou kado dis pyès an ajan ak yon sentiwon.**
And Joab said to the man who had given him the news, If you saw this, why did you not put your sword through him, and I would have given you ten bits of silver and a band for your robe?
καὶ εἶπεν ἰωαβ τῷ ἀνδρὶ τῷ ἀπαγγέλλοντι καὶ ἰδοὺ ἑώρακας τί ὅτι οὐκ ἐπάταξας αὐτὸν εἰς τὴν γῆν καὶ ἐγὼ ἂν δεδώκειν σοὶ δέκα ἀργυρίου καὶ παραζώνην μίαν
- 12 **Men nonm lan reponn Joab: -Ou ta mèt ban mwen mil (1000) pyès an ajan la nan pla men m', mwen pa t'ap leve men m' sou pitit gason wa a. Nou tout nou te tande lòd wa a te ba ou ansanm ak Abichayi ak Itayi. Li te di: Tanpri, fè sa pou mwen. Pa kite anyen rive Absalon, pitit mwen an.**
And the man said to Joab, Even if you gave me a thousand bits of silver, I would not put out my hand against the king's son: for in our hearing the king gave orders to you and Abishai and Ittai, saying, Take care that the young man Absalom is not touched.
εἶπεν δὲ ὁ ἀνὴρ πρὸς ἰωαβ καὶ ἐγὼ εἰμι ἴστημι ἐπὶ τὰς χεῖράς μου χιλίους σίκλους ἀργυρίου οὐ μὴ ἐπιβάλω χεῖρά μου ἐπὶ τὸν υἱὸν τοῦ βασιλέως ὅτι ἐν τοῖς ὤσιν ἡμῶν ἐνετείλατο ὁ βασιλεὺς σοὶ καὶ ἀβῆσσα καὶ τῷ εἶθι λέγων φυλάξατέ μοι τὸ παιδάριον τὸν ἀβεσσαλωμ
- 13 **Si m' te pran pòz mwen pa t' tande anyen, epi m' te touye l', wa a t'ap toujou konn sa. Paske li toujou konn tou sa k'ap pase. Lè sa a, ou pa ta janm pran defans mwen.**
And if I had falsely put him to death (and nothing may be kept secret from the king), you would have had nothing to do with me.
μὴ ποιῆσαι ἐν τῇ ψυχῇ αὐτοῦ ἄδικον καὶ πᾶς ὁ λόγος οὐ λήσεται ἀπὸ τοῦ βασιλέως καὶ σὺ στήσις ἐξ ἐναντίας
- 14 **Joab di li: -M'ap pèdi twòp tan la a avè ou. Li pran twa baton ak pwent yo byen fèt, li al plante yo nan kè Absalon ki te vivan toujou kote li te pandye nan pyebwa a.**
Then Joab said, I would have made it safe for you. And he took three spears in his hand, and put them through Absalom's heart, while he was still living, in the branches of the tree.
καὶ εἶπεν ἰωαβ τοῦτο ἐγὼ ἄρξομαι οὐχ οὕτως μὲν ἑνώπιόν σου καὶ ἔλαβεν ἰωαβ τρία βέλη ἐν τῇ χειρὶ αὐτοῦ καὶ ἐνέπηξεν αὐτὰ ἐν τῇ καρδίᾳ ἀβεσσαλωμ ἔτι αὐτοῦ ζώντος ἐν τῇ καρδίᾳ τῆς δρυὸς
- 15 **Aprè sa, dis jenn sòlda ki t'ap pote zam Joab yo tonbe sou Absalon, yo fin touye l'.**
And ten young men, servants of Joab, came round Absalom and put an end to him.
καὶ ἐκύκλωσαν δέκα παιδάρια αἶροντα τὰ σκευὴ ἰωαβ καὶ ἐπάταξαν τὸν ἀβεσσαλωμ καὶ ἐθανάτωσαν αὐτόν
- 16 **Lèfini, Joab fè kònè nan twonpèt la pou yo sispann batay la. Se konsa sòlda David yo kite rès sòlda Izrayèl yo al fè wout yo.**
And Joab had the horn sounded, and the people came back from going after Israel, for Joab kept them back.
καὶ ἐσάλπισεν ἰωαβ ἐν κερατίνῃ καὶ ἀπέστρεψεν ὁ λαὸς τοῦ μὴ διώκειν ὀπίσω ἰσραηλ ὅτι ἐφείδετο ἰωαβ τοῦ λαοῦ
- 17 **Yo pran kadav Absalon an, yo jete l' nan yon twou nan rakbwa a. Lèfini, yo kouvri l' ak yon gwo pil wòch. Tout rès moun peyi Izrayèl yo te kouri al lakay yo.**
And they took Absalom's body and put it into a great hole in the wood, and put a great mass of stones over it: and every man of Israel went in flight to his tent.
καὶ ἔλαβεν τὸν ἀβεσσαλωμ καὶ ἔρριψεν αὐτὸν εἰς χάσμα μέγα ἐν τῷ δρυμῷ εἰς τὸν βόθρον τὸν μέγαν καὶ ἐστήλωσεν ἐπ' αὐτὸν σωρὸν λίθων μέγαν σφόδρα καὶ πᾶς ἰσραηλ ἔφυγεν ἀνὴρ εἰς τὸ σκίνωμα αὐτοῦ
- 18 **Depi anvan l' te mouri, Absalon te fè bati yon bèl kavò pou li nan fon Wa a, paske li t'ap di li pa t' gen pitit gason pou leve non li. Jòk jòdi a yo rele kavò a moniman Absalon an.**
Now Absalom, before his death, had put up for himself a pillar in the king's valley, naming it after himself; for he said, I have no son to keep my name in memory: and to this day it is named Absalom's pillar.
καὶ ἀβεσσαλωμ ἔτι ζῶν καὶ ἔστησεν ἑαυτῷ τὴν στήλην ἐν ἣ ἑλήμφθη καὶ ἐστήλωσεν αὐτὴν λαβεῖν τὴν στήλην τὴν ἐν τῇ κοιλάδι τοῦ βασιλέως ὅτι εἶπεν οὐκ ἔστιν αὐτῷ υἱὸς ἕνεκεν τοῦ ἀναμνήσαι τὸ ὄνομα αὐτοῦ καὶ ἐκάλεσεν τὴν στήλην χεῖρ ἀβεσσαλωμ ἕως τῆς ἡμέρας ταύτης

- 19 ¶ Akimaz, pitit gason Zadòk la, di Joab konsa: -Kite m' kouri al fè wa a konnen jan Seyè a rann li jistis, jan li delivre l' anba men lènmi l' yo.
Then Ahimaaz, the son of Zadok, said, Let me go and give the king news of how the Lord has done right in his cause against those who took up arms against him.
καὶ αχμμαας υἱὸς σαδωκ εἶπεν δράμω δὴ καὶ εὐαγγελιῶ τῷ βασιλεῖ ὅτι ἔκρινεν αὐτῷ κύριος ἐκ χειρὸς τῶν ἐχθρῶν αὐτοῦ
- 20 Joab reponn li: -Non. Jòdi a pa gen bon nouvèl pou ou pote. Yon lòt jou va gen bon nouvèl pou ou pote. Men jòdi a, ou p'ap pote ankenn nouvèl bay wa a, paske se pitit gason wa a menm ki mouri.
And Joab said, You will take no news today; another day you may give him the news, but you will take no news today, because the king's son is dead.
καὶ εἶπεν αὐτῷ ἰωαβ οὐκ ἀνήρ εὐαγγελίας σὺ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ εὐαγγελιῇ ἐν ἡμέρᾳ ἄλλῃ ἐν δὲ τῇ ἡμέρᾳ ταύτῃ οὐκ εὐαγγελιῇ οὐ εἵνεκεν ὁ υἱὸς τοῦ βασιλέως ἀπέθανεν
- 21 Joab rele yon sòlda, moun peyi Letiopi, li di l': -Ou menm, al rakonte wa a tou sa ou te wè ak je ou. Sòlda a bese tèt devan Joab. Lèfini, li kouri, li ale.
Then Joab said to the Cushite, Go and give the king word of what you have seen. And the Cushite, making a sign of respect to Joab, went off running.
καὶ εἶπεν ἰωαβ τῷ χουσι βαδίσας ἀνάγγελον τῷ βασιλεῖ ὅσα εἶδες καὶ προσεκύνησεν χουσι τῷ ἰωαβ καὶ ἐξῆλθεν
- 22 Akimaz menm t'ap kenbe se pou l' ale, li di: -Nenpòt sa ki rive m', kite m' ale pote nouvèl la tou dèyè moun Letiopi a. Joab mande l': -Poukisa ou vle fè sa, pitit mwen? Yo p'ap ba ou anyen pou yon nouvèl konsa.
Then Ahimaaz, the son of Zadok, said to Joab again, Whatever may come of it, let me go after the Cushite. And Joab said, Why have you a desire to go, my son, seeing that you will get no reward for your news?
καὶ προσέθετο ἔτι αχμμαας υἱὸς σαδωκ καὶ εἶπεν πρὸς ἰωαβ καὶ ἔστω ὅτι δράμω καὶ γε ἐγὼ ὀπίσω τοῦ χουσι καὶ εἶπεν ἰωαβ ἵνα τί τοῦτο τρέχεις υἱέ μου δεῦρο οὐκ ἔστιν σοι εὐαγγελία εἰς ὠφέλειαν πορευομένῳ
- 23 Akimaz reponn: -Sa pa fè anyen. Mwen vle ale. Lè sa a, Joab di l': -Ale non! Se konsa Akimaz kouri ale, li pran wout ki pase nan plenn Jouden an, li pran devan moun peyi Letiopi a.
Whatever may come of it, he said, I will go. Then he said to him, Go. So Ahimaaz went running by the lowland road and overtook the Cushite.
καὶ εἶπεν τί γὰρ ἐὰν δραμοῦμαι καὶ εἶπεν αὐτῷ ἰωαβ δράμε καὶ ἔδραμεν αχμμαας ὁδὸν τὴν τοῦ κεχαρ καὶ ὑπερέβη τὸν χουσι
- 24 David menm te chita ant pòtay deyò a ak pòtay anndan an. Yon faksyonnè te moute sou teras anwo miray la, li te kanpe sou tèt pòtay la. Li leve je l', li wè yon nonm ki t'ap kouri vini.
Now David was seated between the two town doors; and the watchman went up to the roof of the doorways, on the wall, and, lifting up his eyes, saw a man running by himself.
καὶ δαυιδ ἐκάθητο ἀνὰ μέσον τῶν δύο πυλῶν καὶ ἐπορεύθη ὁ σκοπὸς εἰς τὸ δῶμα τῆς πύλης πρὸς τὸ τεῖχος καὶ ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν καὶ ἰδοὺ ἀνὴρ τρέχων μόνος ἐνώπιον αὐτοῦ
- 25 Li rele pou avèti wa a. Wa a di l': -Si li pou kont li, se bon nouvèl l'ap pote. Mesaje a t'ap pwoche toujou
And the watchman gave news of it to the king. And the king said, If he is coming by himself, then he has news. And the man was travelling quickly, and came near.
καὶ ἀνεβόησεν ὁ σκοπὸς καὶ ἀπήγγειλεν τῷ βασιλεῖ καὶ εἶπεν ὁ βασιλεὺς εἰ μόνος ἐστὶν εὐαγγελία ἐν τῷ στόματι αὐτοῦ καὶ ἐπορεύετο πορευόμενος καὶ ἐγγίζων
- 26 lè faksyonnè a wè yon lòt moun ki t'ap kouri vini tou. Li pale ak nonm ki t'ap fè pòs bò pòtay la, li di l' konsa: -Men yon lòt moun k'ap vini pou kont li tou. Wa a reponn: -Sa a tou, se bon nouvèl l'ap pote.
Then the watchman saw another man running: and crying out in the direction of the door he said, Here is another man running by himself. And the king said, He, like the other, comes with news.
καὶ εἶδεν ὁ σκοπὸς ἄνδρα ἕτερον τρέχοντα καὶ ἐβόησεν ὁ σκοπὸς πρὸς τὴν πύλην καὶ εἶπεν ἰδοὺ ἀνὴρ ἕτερος τρέχων μόνος καὶ εἶπεν ὁ βασιλεὺς καὶ γε οὗτος εὐαγγελιζόμενος
- 27 Faksyonnè a pran ankò: -Sou jan l'ap kouri a, gen lè premye a se Akimaz, pitit gason Zadòk la. Wa a di: -Se yon bon gason. Ou mèt sèten se bon nouvèl l'ap pote.
And the watchman said, It seems to me that the running of the first is like the running of Ahimaaz, the son of Zadok. And the king said, He is a good man, and his news will be good.
καὶ εἶπεν ὁ σκοπὸς ἐγὼ ὀρώ τὸν δρόμον τοῦ πρώτου ὡς δρόμον αχμμαας υἱοῦ σαδωκ καὶ εἶπεν ὁ βασιλεὺς ἀνὴρ ἀγαθὸς οὗτος καὶ γε εἰς εὐαγγελίαν ἀγαθὴν ἐλεύσεται
- 28 Akimaz pwoche, li di wa a bonjou. Lèfini, li tonbe ajenou devan wa a, li bese tèt li jouk atè, li di: -Monwa, Iwanj pou Seyè a, Bondye ou la, paske li lage tout moun ki te leve dèyè ou yo nan men ou!
And Ahimaaz, crying out to the king, said, It is well. And falling down before the king, with his face to the earth, he said, May the Lord your God be praised, who has given up the men who took up arms against my lord the king!
καὶ ἐβόησεν αχμμαας καὶ εἶπεν πρὸς τὸν βασιλέα εἰρήνην καὶ προσεκύνησεν τῷ βασιλεῖ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν καὶ εἶπεν εὐλογητὸς κύριος ὁ θεὸς σου ὃς ἀπέκλεισεν τοὺς ἄνδρας τοὺς μισοῦντας τὴν χεῖρα αὐτῶν ἐν τῷ κυρίῳ μου τῷ βασιλεῖ
- 29 David mande l': -Ban m' nouvèl ti Absalom an non. Li byen? Akimaz reponn li: -Monwa, lè Joab, moun pa wa a, te voye m' lan, mwen wè te gen yon gwo kouri. Men, m' pa konnen sa ki te genyen.
And the king said, Is it well with the young man Absalom? And Ahimaaz said in answer, When Joab sent me, your servant, I saw a great outcry going on, but I had no knowledge of what it was.
καὶ εἶπεν ὁ βασιλεὺς εἰρήνην τῷ παιδαρίῳ τῷ αβεσσαλωμ καὶ εἶπεν αχμμαας εἶδον τὸ πλῆθος τὸ μέγα τοῦ ἀποστεῖλαι τὸν δοῦλον τοῦ βασιλέως ἰωαβ καὶ τὸν δοῦλόν σου καὶ οὐκ ἔγνων τί ἐκεῖ
- 30 Wa a di l': -Bon. Kanpe bò la a. Tann mwen. Akimaz mete kò l' sou kote, li rete ap tann.
And the king said, Get back and take your place here. So turning to one side, he took his place there.
καὶ εἶπεν ὁ βασιλεὺς ἐπίστρεψον στηλῶθητι ὧδε καὶ ἐπεστράφη καὶ ἔστη

- 31 Apre sa, nonm peyi Letiopi a vin rive. Li di wa a: -Monwa, mwen gen bon nouvèl pou ou! Jòdi a, Seyè a rann ou jistis. Li wete ou anba men tout moun ki te leve dèyè ou yo.
And then the Cushite came and said, I have news for my lord the king: today the Lord has done right in your cause against all those who took up arms against you.
 και ιδου ο χουσι παρεγενετο και ειπεν τῷ βασιλεῖ εὐαγγελισθητω ο κυριος μου ο βασιλευς οτι εκρινεν σοι κυριος σημερον εκ χειρὸς πάντων τῶν ἐπεχειρομένων ἐπὶ σέ
- 32 Wa a mande l': -Ban m' nouvèl ti Absalon an non. Li byen? Nonm peyi Letiopi a reponn, li di l': -Se pou sa ki rive jenn gason sa a rive tout lènmi monwa yo ansanm ak tout lòt moun k'ap leve dèyè ou pou fè ou mal.
And the king said to the Cushite, Is the young man Absalom safe? And the Cushite said in answer, May all the king's haters and those who do evil against the king, be as that young man is!
 και ειπεν ο βασιλευς πρὸς τὸν χουσι εἰ εἰρήνη τῷ παιδαριῷ τῷ αβεσσαλωμ και ειπεν ο χουσι γένοιτο ὡς τὸ παιδάριον οἱ ἐχθροὶ τοῦ κυρίου μου τοῦ βασιλέως και πάντες ὅσοι ἐπανάστησαν ἐπ' αὐτὸν εἰς κακά
- 1 ¶ Yo voye di Joab jan wa a t'ap kriye, jan li te pran lapenn pou Absalon ki mouri a.
And word was given to Joab that the king was weeping and sorrowing for Absalom.
 και ἐταράχθη ο βασιλευς και ἀνέβη εἰς τὸ ὑπερῶον τῆς πόλης και ἐκλαυσεν και οὕτως ειπεν ἐν τῷ πορεύεσθαι αὐτόν υἱέ μου αβεσσαλωμ υἱέ μου υἱέ μου αβεσσαλωμ τίς δόη τὸν θάνατόν μου ἀντὶ σοῦ ἐγὼ ἀντὶ σοῦ αβεσσαλωμ υἱέ μου υἱέ μου
- 2 Jou sa a, sòlda David yo pa t' fè fèt pou genyen yo genyen batay la. Yo tout te kagou, paske yo te pran nouvèl jan wa a te nan gwo lapenn pou lanmò pitit li a.
And the salvation of that day was changed to sorrow for all the people: for it was said to the people, The king is in bitter grief for his son.
 και ἀνηγγέλη τῷ ιωαβ λέγοντες ιδου ο βασιλευς κλαίει και πενθεῖ ἐπὶ αβεσσαλωμ
- 3 Yo antre nan lavil la san fè ankenn bri, tankou sòlda ki wont paske yo kouri pou lagè.
And the people made their way back to the town quietly and secretly, as those who are shamed go secretly when they go in flight from the war.
 και ἐγένετο ἡ σωτηρία ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς πένθος παντὶ τῷ λαῷ οτι ἤκουσεν ο λαὸς ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων οτι λυπεῖται ο βασιλευς ἐπὶ τῷ υἱῷ αὐτοῦ
- 4 Wa a menm te kouvri tèt li, li t'ap rele: -Woy! Gason m' lan! Absalon, pitit gason m' lan! Absalon, pitit gason m' lan!
But the king, covering his face, gave a great cry, O my son Absalom, O Absalom, my son, my son!
 και διεκλέπτετο ο λαὸς ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ εἰσελθεῖν εἰς τὴν πόλιν καθὼς διακλέπτεται ο λαὸς οἱ αἰσχυρόμενοι ἐν τῷ αὐτοῦ φεύγειν ἐν τῷ πολέμῳ
- 5 Joab al jwenn wa a nan chann li, li di l' konsa: -Jan ou fè sa jòdi a ou fè tout sòlda ou yo wont. Yo menm ki te sove lavi ou ansanm ak lavi pitit gason ak pitit fi ou yo, lavi madanm ak fanm kay ou yo.
And Joab came into the house to the king and said, Today you have put to shame the faces of all your servants who even now have kept you and your sons and your daughters and your wives and all your women safe from death;
 και ο βασιλευς εκρυσεν τὸ πρόσωπον αὐτοῦ και εκραξεν ο βασιλευς φωνῇ μεγάλη λέγων υἱέ μου αβεσσαλωμ αβεσσαλωμ υἱέ μου
- 6 Ou moutre jan ou renmen moun ki rayi ou, men ou pa vle wè moun ki renmen ou. Ou fè wè jan chèf lame ak sòlda k'ap goumen pou ou yo pa di ou anyen. Jòdi a mwen wè monwa ta pi kontan si Absalon te vivan, epi nou tout nou te mouri.
For your haters, it seems, are dear to you, and your friends are hated. For you have made it clear that captains and servants are nothing to you: and now I see that if Absalom was living and we had all been dead today, it would have been right in your eyes.
 και εισήλθεν ιωαβ πρὸς τὸν βασιλέα εἰς τὸν οἶκον και ειπεν κατήσχυνας σημερον τὸ πρόσωπον πάντων τῶν δούλων σου τῶν ἐξαιρουμένων σε σημερον και τὴν ψυχὴν τῶν υἱῶν σου και τῶν θυγατέρων σου και τὴν ψυχὴν τῶν γυναικῶν σου και τῶν παλλακῶν σου
- 7 Koulye a, monwa, leve non! Al pale ak moun pa ou yo pou ankouraje yo. Si ou pa fè sa, mwen fè sèman devan Bondye, denmen maten p'ap gen yon moun k'ap kanpe avè ou ankò. Malè sa a pral pi rèd pase tout malè ki janm tonbe sou ou depi ou te jenn gason rive jounen jòdi a.
So get up now, and go out and say some kind words to your servants; for, by the Lord, I give you my oath, that if you do not go out, not one of them will keep with you tonight; and that will be worse for you than all the evil which has overtaken you from your earliest years.
 τοῦ ἀγαπᾶν τοὺς μισοῦντάς σε και μισεῖν τοὺς ἀγαπῶντάς σε και ἀνήγγειλας σημερον οτι οὐκ εἰσιν οἱ ἀρχοντές σου οὐδὲ παῖδες οτι ἐγνωκα σημερον οτι εἰ αβεσσαλωμ ἐξῆ πάντες ἡμεῖς σημερον νεκροὶ ἴ οτι τότε τὸ εὐθὲς ἦν ἐν ὀφθαλμοῖς σου
- 8 Wa a leve vre, li vin chita bò pòtay lavil la. Lè sòlda yo vin konn sa, yo tout vin sanble bò kote l'. Moun peyi Izrayèl yo menm te kouri ale chak moun lakay yo.
Then the king got up and took his seat near the town-door. And word was given to all the people that the king was in the public place: and all the people came before the king. Now all the men of Israel had gone back in flight to their tents.
 και νῦν ἀναστὰς ἐξέλθε και λάλησον εἰς τὴν καρδίαν τῶν δούλων σου οτι ἐν κυρίῳ ὤμοσα οτι εἰ μὴ ἐκπορεύση σημερον εἰ αὐλισθήσεται ἀνὴρ μετὰ σοῦ τὴν νύκτα ταύτην και ἐπίγνωθι σεαυτῷ και κακὸν σοι τοῦτο ὑπερ πάν τὸ κακὸν τὸ ἐπελθόν σοι ἐκ νεότητός σου ἕως τοῦ νῦν

- 9 ¶ Nan tou peyi Izrayèl la, moun t'ap diskite, yo t'ap di: -Wa David te delivre nou anba men lèmmi nou yo. Li te sove nou anba men moun peyi Filisti yo. Men koulye a, li kouri kite peyi a poutèt Absalon.
And through all the tribes of Israel the people were having arguments, saying, The king made us safe from the hands of those who were against us and made us free from the hands of the Philistines; and now he has gone in flight from the land, because of Absalom.
καὶ ἀνέστη ὁ βασιλεὺς καὶ ἐκάθισεν ἐν τῇ πόλει καὶ πᾶς ὁ λαὸς ἀνήγγειλαν λέγοντες ἰδοὺ ὁ βασιλεὺς κἀθήται ἐν τῇ πόλει καὶ εἰσῆλθεν πᾶς ὁ λαὸς κατὰ πρόσωπον τοῦ βασιλέως καὶ ἰσραὴλ ἔφυγεν ἀνὴρ εἰς τὰ σκηνώματα αὐτοῦ
- 10 Nou te fè /seremoni pou mete Absalon wa peyi a. Men li mouri nan lagè. Sa ki kenbe nou koulye a pou nou fè wa David tounen ankò?
And Absalom, whom we made a ruler over us, is dead in the fight. So now why do you say nothing about getting the king back? And word of what all Israel was saying came to the king.
καὶ ἦν πᾶς ὁ λαὸς κρινόμενος ἐν πάσαις φυλαῖς ἰσραὴλ λέγοντες ὁ βασιλεὺς δαυὶδ ἔρρῦσατο ἡμᾶς ἀπὸ πάντων τῶν ἐχθρῶν ἡμῶν καὶ αὐτὸς ἐξεῖλατο ἡμᾶς ἐκ χειρὸς ἀλλοφύλων καὶ νῦν πέφεν ἀπὸ τῆς γῆς καὶ ἀπὸ τῆς βασιλείας αὐτοῦ ἀπὸ ἀβεσσαλωμ
- 11 Antan wa a lakay li, li vin konnen tou sa pèp la t'ap di. Lamenn, li voye yon mesaj bay Zadòk ak Abyata, li di yo: -Pale ak chèf fanmi moun peyi Jida yo. Mande yo poukisa se pa yo menm premye moun ki chache fè wa a tounen lakay li.
And King David sent word to Zadok and Abiathar, the priests, Say to the responsible men of Judah, Why are you the last to take steps to get the king back to his house?
καὶ ἀβεσσαλωμ ὄν ἐχρίσαμεν ἐφ' ἡμῶν ἀπέθανεν ἐν τῷ πολέμῳ καὶ νῦν ἵνα τί ἡμεῖς κωφεύετε τοῦ ἐπιστρέψαι τὸν βασιλέα καὶ τὸ ῥῆμα παντὸς ἰσραὴλ ἦλθεν πρὸς τὸν βασιλέα
- 12 Di yo se fanmi m' yo ye, menm ras avè m'. Poukisa se yo menm dènye moun ki pou fè m' tounen nan palè a?
You are my brothers, my bone and my flesh; why are you the last to get the king back again?
καὶ ὁ βασιλεὺς δαυὶδ ἀπέστειλεν πρὸς σαδοκ καὶ πρὸς ἀβιαθαρ τοὺς ἱερεῖς λέγων λαλήσατε πρὸς τοὺς πρεσβυτέρους ἰουδα λέγοντες ἵνα τί γίνεσθε ἔσχατοι τοῦ ἐπιστρέψαι τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ καὶ λόγος παντὸς ἰσραὴλ ἦλθεν πρὸς τὸν βασιλέα
- 13 n'a pale ak Amasa, n'a di l' pou mwen se fanmi m' li ye. Depi jòdi a, mwen mete l' alatèt lame mwen an nan plas Joab. Si mwen pa kenbe pawòl, se pou Bondye ban m' pi gwo pinisyon ki genyen!
And say to Amasa, Are you not my bone and my flesh? May God's punishment be on me, if I do not make you chief of the army before me at all times in place of Joab!
ἀδελφοί μου ἡμεῖς ὅστ'α μου καὶ σάρκες μου ἡμεῖς καὶ ἵνα τί γίνεσθε ἔσχατοι τοῦ ἐπιστρέψαι τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ
- 14 Lè tout moun peyi Jida yo tande pawòl David yo, yo tonbe dakò ak li. Yo mete tèt yo ansanm, yo voye di l': -Ou mèt tounen ansanm ak tout moun pa ou yo.
And the hearts of the men of Judah were moved like one man; so that they sent to the king, saying, Come back, with all your servants.
καὶ τῷ ἀμεσσαῖ ἐρεῖτε οὐχὶ ὅστοῦν μου καὶ σὰρξ μου σύ καὶ νῦν τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθεῖη εἰ μὴ ἄρχων δυνάμεως ἔση ἐνώπιον ἐμοῦ πάσας τὰς ἡμέρας ἀντὶ ἰωαβ
- 15 Wa a leve, li pran wout pou l' tounen. Li rive bò larivyè Jouden an. Tout moun peyi Jida yo, bò pa yo, kite lavil Gilgal, y' al kontre wa a. Yo ede l' janbe larivyè a.
So the king came back, and came as far as Jordan. And Judah came to Gilgal, meeting the king there, to take him back with them over Jordan.
καὶ ἐκλινεν τὴν καρδίαν παντὸς ἀνδρὸς ἰουδα ὡς ἀνδρὸς ἐνός καὶ ἀπέστειλαν πρὸς τὸν βασιλέα λέγοντες ἐπιστράφητι σὺ καὶ πάντες οἱ δοῦλοί σου
- 16 ¶ Se konsa yon nonm nan branch fanmi Benjamen an, Chimeyi, pitit Gera a, moun lavil Baourim, te kouri al kontre wa David bò larivyè Jouden an ansanm ak yo.
And Shimei, the son of Gera, the Benjamite from Bahurim, got up quickly and went down with the men of Judah for the purpose of meeting King David;
καὶ ἐπέστρεψεν ὁ βασιλεὺς καὶ ἦλθεν ἕως τοῦ ἰορδάνου καὶ ἄνδρες ἰουδα ἦλθαν εἰς γαλγαλα τοῦ πορεύεσθαι εἰς ἀπαντὴν τοῦ βασιλέως διαβιβάσαι τὸν βασιλέα τὸν ἰορδάνην
- 17 Te gen mil (1000) gason nan branch fanm Benjamen an avè l'. Ziba, domestik fanmi Sayil la, te la tou ansanm ak ken z pitit gason l' yo ak vin moun k'ap travay avèk li yo. Yo tout kouri al kontre wa a bò larivyè Jouden an.
And with him a thousand men of Benjamin, and Ziba, the servant of Saul, with his fifteen sons and twenty servants, came rushing to Jordan before the king,
καὶ ἐτάχυνεν σεμεὶ υἱὸς γηρα υἱοῦ τοῦ ἱεμενὶ ἐκ βαουριμ καὶ κατέβη μετὰ ἀνδρὸς ἰουδα εἰς ἀπαντὴν τοῦ βασιλέως δαυὶδ
- 18 Yo janbe larivyè a, yo ede moun wa yo janbe pas la. Yo fè tou sa wa a te mande yo fè. Lè wa a fè sa pou l' janbe tou, Chimeyi lage kò l' atè devan wa a.
And kept going across the river to take the people of the king's house over, and to do whatever was desired by the king. And Shimei, the son of Gera, went down on his face in the dust before the king, when he was about to go over Jordan,
καὶ χίλιοι ἄνδρες μετ' αὐτοῦ ἐκ τοῦ βενιαμιν καὶ σίβα τὸ παιδάριον τοῦ οἴκου σαουλ καὶ δέκα πέντε υἱοὶ αὐτοῦ μετ' αὐτοῦ καὶ εἴκοσι δοῦλοι αὐτοῦ μετ' αὐτοῦ καὶ κατεύθυναν τὸν ἰορδάνην ἔμπροσθεν τοῦ βασιλέως
- 19 Li di l' konsa: -Monwa, tanpri! Pa kenbe m' nan kè! Bliye sa m' te fè ou jou ou t'ap kite lavil Jerizalèm lan. Tanpri, pa kenbe m' nan kè!
And said to him, Let me not be judged as a sinner in your eyes, O my lord, and do not keep in mind the wrong I did on the day when my lord the king went out of Jerusalem, or take it to heart.
καὶ ἐλειτούργησαν τὴν λειτουργίαν τοῦ διαβιβάσαι τὸν βασιλέα καὶ διέβη ἡ διάβασις ἐξεγείρα τὸν οἶκον τοῦ βασιλέως καὶ τοῦ ποιῆσαι τὸ εὐθεὸς ἐν ὀφθαλμοῖς αὐτοῦ καὶ σεμεὶ υἱὸς γηρα ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον τοῦ βασιλέως διαβαίνοντος αὐτοῦ τὸν ἰορδάνην

- 20 Mwen konnen sa m' te fè a te mal, monwa. Ou wè jòdi a, premye moun nan tout branch fanmi Jozèf la ki kouri vin resevwa ou, se mwen menm.
For your servant is conscious of his sin: and so, as you see, I have come today, the first of all the sons of Joseph, for the purpose of meeting my lord the king.
καὶ εἶπεν πρὸς τὸν βασιλέα μὴ διαλογισάσθω ὁ κύριός μου ἀνομίαν καὶ μὴ μνησθῆς ὅσα ἠδίκησεν ὁ παῖς σου ἐν τῇ ἡμέρᾳ ἧ ὁ κύριός μου ὁ βασιλεὺς ἐξεπορεύετο ἐξ ἱερουσαλήμ τοῦ θέσθαι τὸν βασιλέα εἰς τὴν καρδίαν αὐτοῦ
- 21 Lè sa a, Abichayi, pitit gason Sewouya a, pale, li di konsa: -Sa pa ka anpeche yo touye Chimeyi, paske li te bay moun Bondye te chwazi pou wa a madichon.
But Abishai, the son of Zeruiah, said, Is not death the right fate for Shimei, because he has been cursing the one marked by the holy oil?
ὅτι ἔγνω ὁ δοῦλός σου ὅτι ἐγὼ ἤμαρτον καὶ ἰδοὺ ἐγὼ ἦλθον σήμερον πρότερος παντὸς οἴκου ἰωσηφ τοῦ καταβῆναι εἰς ἀπαντὴν τοῦ κυρίου μου τοῦ βασιλέως
- 22 Men David reponn li: -Pa antre nan koze a. Sa pa gade ou, pitit Sewouya! Poukisa jòdi a ou vle kenbe tèt avè m'? Mwen pa vle yo touye pesonn nan moun peyi Izrayèl yo, paske jòdi a mwen konnen se mwen menm ki wa peyi Izrayèl la vre.
And David said, What have I to do with you, you sons of Zeruiah, that you put yourselves against me today? is it right for any man in Israel to be put to death today? for I am certain today that I am king in Israel.
καὶ ἀπεκρίθη ἀβεσσα υἱὸς σαρουϊας καὶ εἶπεν μὴ ἀντι τούτου οὐ θανατωθήσεται σμεῖ ὅτι κατηράσατο τὸν χριστὸν κυρίου
- 23 Apre sa, wa a di Chimeyi konsa: -Mwen fè ou sèman, yo p'ap touye ou!
So the king said to Shimei, You will not be put to death. And the king gave him his oath.
καὶ εἶπεν δαυὶδ τί ἐμοὶ καὶ ὑμῖν υἱοὶ σαρουϊας ὅτι γίνεσθέ μοι σήμερον εἰς ἐπίβουλον σήμερον οὐ θανατωθήσεται τις ἀνὴρ ἐξ ἰσραὴλ ὅτι οὐκ οἶδα εἰ σήμερον βασιλεύω ἐγὼ ἐπὶ τὸν ἰσραὴλ
- 24 ¶ Mefibochèt, pitit pitit Sayil la, te vin kontre wa a tou. Depi jou wa David te kite lavil Jerizalèm lan jouk jou li te tounen san danje san malè a, Mefibochèt pa t' koupe bab li, ni li pa t' lave pye l', ni li pa t' lave rad sou li.
And Mephibosheth, the son of Saul's son, came down for the purpose of meeting the king; his feet had not been cared for or his hair cut or his clothing washed from the day when the king went away till the day when he came back in peace.
καὶ εἶπεν ὁ βασιλεὺς πρὸς σμεῖ οὐ μὴ ἀποθάνης καὶ ὤμοσεν αὐτῷ ὁ βασιλεὺς
- 25 Lè Mefibochèt rive lavil Jerizalèm pou li al resevwa wa a, wa a di l': -Mefibochèt, poukisa ou pa t' pati ansanm avè m'?
Now when he had come from Jerusalem to see the king, the king said to him, Why did you not come with me, Mephibosheth?
καὶ μεμφίβοσθε υἱὸς ἰωναθαν υἱοῦ σαουλ κατέβη εἰς ἀπαντὴν τοῦ βασιλέως καὶ οὐκ ἐθεράπευσεν τοὺς πόδας αὐτοῦ οὐδὲ ὠνυχίσατο οὐδὲ ἐποίησεν τὸν μύστακα αὐτοῦ καὶ τὰ ἰμάτια αὐτοῦ οὐκ ἐπλυνε ν ἀπὸ τῆς ἡμέρας ἧς ἀπῆλθεν ὁ βασιλεὺς ἕως τῆς ἡμέρας ἧς αὐτὸς παρεγένετο ἐν εἰρήνῃ
- 26 Mefibochèt reponn li: -Monwa, se domestik mwen an ki woule m'. Ou konnen m' enfim. Mwen te mande domestik mwen an pou l' te sele fennmèl bourik mwen an pou m' te ka ale ansanm avèk monwa.
And he said in answer, Because of the deceit of my servant, my lord king: for I, your servant, said to him, You are to make ready an ass and on it I will go with the king, for your servant has not the use of his feet.
καὶ ἐγένετο ὅτε εἰσῆλθεν εἰς ἱερουσαλήμ εἰς ἀπάντησιν τοῦ βασιλέως καὶ εἶπεν αὐτῷ ὁ βασιλεὺς τί ὅτι οὐκ ἐπορεύθης μετ' ἐμοῦ μεμφίβοσθε
- 27 Domestik la al ba ou manti sou mwen. Men, monwa, mèt mwen, ou tankou yon zanj Bondye. Ou mèt fè sa ou vle avè m'.
He has given you a false account of me: but my lord the king is like the angel of God: do then whatever seems good to you.
καὶ εἶπεν πρὸς αὐτὸν μεμφίβοσθε κύριέ μου βασιλεὺ ὁ δοῦλός μου παρελογίσάτο με ὅτι εἶπεν ὁ παῖς σου αὐτῷ ἐπίσαζόν μοι τὴν ὄνον καὶ ἐπιβῶ ἐπ' αὐτὴν καὶ πορεύσομαι μετὰ τοῦ βασιλέως ὅτι χολὸς ὁ δοῦλός σου
- 28 Tout moun nan fanmi Sayil, granpapa m' lan, te merite pou ou te touye yo vre. Men monwa, ou ban m' dwa pou m' manje sou menm tab avè ou. Mwen pa gen dwa mande monwa ankenn lòt favè ankò.
For all my father's family were only dead men before my lord the king: and still you put your servant among those whose place is at the king's table. What right then have I to say anything more to the king?
καὶ μεθώδευσεν ἐν τῷ δούλῳ σου πρὸς τὸν κύριόν μου τὸν βασιλέα καὶ ὁ κύριός μου ὁ βασιλεὺς ὡς ἄγγελος τοῦ θεοῦ καὶ ποίησον τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου
- 29 Wa reponn li: -Ou pa bezwen di anyen ankò! Mwen pran desizyon m' deja. W'a antann ou ak Ziba pou nou pataje tè Sayil yo.
And the king said, Say nothing more about these things. I say, Let there be a division of the land between Ziba and you.
ὅτι οὐκ ἦν πᾶς ὁ οἶκος τοῦ πατρὸς μου ἀλλ' ἦ ὅτι ἄνδρες θανάτου τῷ κυρίῳ μου τῷ βασιλεῖ καὶ ἔθηκας τὸν δοῦλόν σου ἐν τοῖς ἐσθίουσιν τὴν τράπεζάν σου καὶ τί ἐστίν μοι ἔτι δικαίωμα καὶ τοῦ κεκρα γένοι με ἔτι πρὸς τὸν βασιλέα
- 30 Mefibochèt di wa a: -Ziba te mèt pran tout pou li. Sa ki pi enpòtan pou mwen, se wè pou m' wè wa a tounen san danje san malè nan palè li.
And Mephibosheth said, Let him take it all, now that my lord the king has come back to his house in peace!
καὶ εἶπεν αὐτῷ ὁ βασιλεὺς ἵνα τί λαλεῖς ἔτι τοὺς λόγους σου εἶπον σὺ καὶ σίβα διελεῖσθε τὸν ἀγρόν

- 31 ¶ Bazilayi, moun lavil Gilgal, te desann soti lavil Wogelim rive larivyè Jouden ansanm ak wa a. Li janbe lòt bò larivyè a ansanm ak wa a. Lè li fin janbe, li di wa a orevwa pou l' te tounen lakay li.
And Barzillai the Gileadite came down from Rogelim; and he went on as far as Jordan with the king to take him across Jordan.
 και ειπεν μεμφιβοσθε προς τον βασιλεα και γε τα πάντα λαβέτω μετὰ τὸ παραγενέσθαι τὸν κύριόν μου τὸν βασιλεα ἐν εἰρήνῃ εἰς τὸν οἶκον αὐτοῦ
- 32 Bazilayi te yon vye granmoun, li te gen katrevenzan. Li te rich anpil. Se li menm ki te bay wa a tout pwovizyon li te bezwen lè wa a te lavil Manayim.
Now Barzillai was a very old man, as much as eighty years old: and he had given the king everything he had need of, while he was at Mahanaim, for he was a very great man.
 και βερζελλι ὁ γαλααδίτης κατέβη ἐκ ρωγελλιμ και διέβη μετὰ τοῦ βασιλέως τὸν ιορδάνην ἐκτέμψαι αὐτὸν τὸν ιορδάνην
- 33 Wa a di l' konsa: -Ann ale ansanm avè m' lavil Jerizalèm non. M'a pran swen ou.
And the king said to Barzillai, Come over with me, and I will take care of you in Jerusalem.
 και βερζελλι ἀνὴρ πρεσβύτερος σφόδρα υἱὸς ὀγδοήκοντα ἐτῶν και αὐτὸς διέθρεψεν τὸν βασιλεα ἐν τῷ οἰκεῖν αὐτὸν ἐν μαναῖμ ὅτι ἀνὴρ μέγας ἐστὶν σφόδρα
- 34 Men Bazilayi reponn li: -Monwa, mwen pa rete anpil tan ankò pou m' viv. M' pa wè poukisa pou m' ale ansanm avè ou lavil Jerizalèm.
And Barzillai said to the king, How much of my life is still before me, for me to go up to Jerusalem with the king?
 και ειπεν ὁ βασιλεὺς πρὸς βερζελλι σὺ διαβήσῃ μετ' ἐμοῦ και διαθρέψω τὸ γῆράς σου μετ' ἐμοῦ ἐν ιερουσαλημ
- 35 Mwen deja gen katreven lanne sou tèt mwen. Anyen pa di m' anyen ankò. M' pa pran gou ni sa m'ap manje, ni sa m'ap bwè. M' pa tande vwa gason ak fi k'ap chante yo ankò. M' pral tounen yon chay pou monwa.
I am now eighty years old: good and bad are the same to me; have meat and drink any taste for me now? am I able to take pleasure in the voices of men or women in song? why then am I to be a trouble to my lord the king?
 και ειπεν βερζελλι πρὸς τὸν βασιλεα πόσαι ἡμέραι ἐτῶν ζωῆς μου ὅτι ἀναβήσομαι μετὰ τοῦ βασιλέως εἰς ιερουσαλημ
- 36 Epitou, mwen pa merite tout rekonpans sa a. Se annik yon ti bout chemen m' te vle fè avè ou lòt bò larivyè Jouden an.
Your servant's desire was only to take the king over Jordan; why is the king to give me such a reward?
 υἱὸς ὀγδοήκοντα ἐτῶν ἐγὼ εἰμι σήμερον μὴ γνώσομαι ἀνὰ μέσον ἀγαθοῦ και κακοῦ ἢ γεύσεται ὁ δοῦλός σου ἔτι ὃ φάγομαι ἢ πίομαι ἢ ἀκούσομαι ἔτι φωνὴν ῥδόντων και ῥδουσῶν ἵνα τί ἔσται ἔτι ὃ δοῦλός σου εἰς φορτίον ἐπὶ τὸν κύριόν μου τὸν βασιλεα
- 37 Tanpri, kite m' tounen lakay mwen. Konsa, m'a mouri toupre tonm fanmi mwen. Men Chimkam, pitit mwen, ki va sèvi ou. Ou mèt pran l' avè ou, monwa. W'a fè sa ou wè ki pi bon pou li.
Let your servant now go back again, so that when death comes to me, it may be in my town and by the resting-place of my father and mother. But here is your servant Chimham: let him go with my lord the king, and do for him what seems good to you.
 ὡς βραχὺ διαβήσεται ὁ δοῦλός σου τὸν ιορδάνην μετὰ τοῦ βασιλέως και ἵνα τί ἀνταποδίδωσίν μοι ὁ βασιλεὺς τὴν ἀνταπόδοσιν ταύτην
- 38 Wa a reponn li: -Bon. M'ap pran l' avè m'. M'a fè pou li tou sa ou menm w'a wè ki bon pou li. Nenpòt kisa w'a mande m', m'a fè l' pou ou.
And the king said in answer, Let Chimham go over with me, and I will do for him whatever seems good to you: and whatever your desire is, I will do it for you.
 καθισάτω δὴ ὁ δοῦλός σου και ἀποθανοῦμαι ἐν τῇ πόλει μου παρὰ τῷ τάφῳ τοῦ πατρός μου και τῆς μητρός μου και ἰδοὺ ὁ δοῦλός σου χαμααμ διαβήσεται μετὰ τοῦ κυρίου μου τοῦ βασιλέως και ποιήσων αὐτῷ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου
- 39 Apre sa, tout moun yo janbe lòt bò larivyè Jouden an. Lè wa a fin janbe, li bo Bazilayi, li rele benediksyon Bondye sou li. Bazilayi tounen lakay li apre sa.
Then all the people went over Jordan, and the king went over: and the king gave Barzillai a kiss, with his blessing; and he went back to his place.
 και ειπεν ὁ βασιλεὺς μετ' ἐμοῦ διαβήτω χαμααμ καὶ γὼ ποιήσω αὐτῷ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου και πάντα ὅσα ἐκλέξῃ ἐπ' ἐμοί ποιήσω σοι
- 40 ¶ Tout moun peyi Jida yo ak mwatye nan moun peyi Izrayèl yo janbe lòt bò larivyè Jouden an ansanm ak wa a. Wa a desann lavil Gilga. Chimkam te ale avè l'.
So the king went over to Gilgal, and Chimham went with him: and all the people of Judah, as well as half the people of Israel, took the king on his way.
 και διέβη πᾶς ὁ λαὸς τὸν ιορδάνην και ὁ βασιλεὺς διέβη και κατεφύλησεν ὁ βασιλεὺς τὸν βερζελλι και εὐλόγησεν αὐτόν και ἐπέστρεψεν εἰς τὸν τόπον αὐτοῦ
- 41 Lè sa a, moun peyi Izrayèl yo al jwenn wa a, yo di l' konsa: -Monwa, poukisa frè nou yo, moun peyi Jida yo, te vin pran ou, yo fè ou janbe larivyè Jouden ansanm ak tout fanmi ou ak tout moun pa ou yo?
Then the men of Israel came to the king and said, Why have our countrymen of Judah taken you away in secret and come over Jordan with the king and all his family, because all his people are David's men?
 και διέβη ὁ βασιλεὺς εἰς γαλαγα και χαμααμ διέβη μετ' αὐτοῦ και πᾶς ὁ λαὸς ιουδα διαβαίνοντες μετὰ τοῦ βασιλέως και γε τὸ ἦμισυ τοῦ λαοῦ ισραηλ

- 42 Moun Jida yo reponn: -Nou fè l' paske wa a pi fanmi moun Jida yo pase li fanmi moun Izrayèl yo. Sa ki gen la a atò pou nou fache? Li pa janm peye manje pou nou ki fanmi l', ni li pa janm fè nou kado anyen.
And all the men of Judah gave this answer to the men of Israel, Because the king is our near relation: why then are you angry about this? have we taken any of the king's food, or has he given us any offering?
 και ἰδοὺ πᾶς ἀνὴρ ἰσραηλ παρεγένοντο πρὸς τὸν βασιλέα καὶ εἶπον πρὸς τὸν βασιλέα τί ὄτι ἐκλεψάν σε οἱ ἀδελφοὶ ἡμῶν ἀνὴρ ἰουδα καὶ διεβίβασαν τὸν βασιλέα καὶ τὸν οἶκον αὐτοῦ τὸν ἰορδάνην καὶ πάντες ἄνδρες δαυὶδ μετ' αὐτοῦ
- 43 Lamenm, moun peyi Izrayèl yo reponn moun peyi Jida yo: -Nou gen dis fwa plis dwa pase moun Jida yo sou wa a, menm si se fanmi yo li ye. Poukisa nou menm moun Jida yo, nou meprize moun peyi Izrayèl yo konsa? Pa bliye se nou menm premye moun ki te pale koze fè wa a tounen an. Men moun peyi Jida yo pale pi fò, yo fèmen bouch moun peyi Izrayèl yo.
And in answer to the men of Judah, the men of Israel said, We have ten parts in the king, and we are the first in order of birth: why did you make nothing of us? and were we not the first to make suggestions for getting the king back? And the words of the men of Judah were more violent than the words of the men of Israel.
 καὶ ἀπεκρίθη πᾶς ἀνὴρ ἰουδα πρὸς ἄνδρα ἰσραηλ καὶ εἶπαν διότι ἐγγίζει πρὸς με ὁ βασιλεὺς καὶ ἴνα τί οὕτως ἐθυμώθης περὶ τοῦ λόγου τούτου μὴ βρώσει ἐφάγαμεν ἐκ τοῦ βασιλέως ἢ δόμα ἔδωκεν ἡ ἄρσιν ἡμεῖν
- 1 ¶ Nan lavil Gilgal te gen yon nonm yo te rele Cheba, pitit Bikri, nan branch fanmi Benjamen an. Se te yon vakabon. Li manche twonpèt li, li rele pèp la, epi li di yo byen fò: -Nou pa gen anyen pou nou wè ak David! Nou pa bezwen anyen nan zafè pitit Izayi a! Ann al lakay nou, nou menm moun peyi Izrayèl yo!
Now by chance there was present a good-for-nothing person named Sheba, the son of Bichri, a Benjamite: and he, sounding the horn, said, We have no part in David, or any interest in the son of Jesse: let every man go to his tent, O Israel.
 και ἐκεῖ ἐπικαλούμενος υἱὸς παράνομος καὶ ὄνομα αὐτοῦ σαββε υἱὸς βοχορι ἀνὴρ ὁ ἰεμεν καὶ ἐσάλπισεν ἐν τῇ κερατίνῃ καὶ εἶπεν οὐκ ἔστιν ἡμῖν μερὶς ἐν δαυὶδ οὐδὲ κληρονομία ἡμῖν ἐν τῷ υἱῷ ἰεσσαὶ ἀνὴρ εἰς τὰ σκηνώματά σου ἰσραηλ
- 2 Se konsa moun peyi Izrayèl yo vire do bay David pou yo swiv Cheba, pitit Bikri a. Men, moun peyi Jida yo rete ak David. Yo swiv li depi larivyè Jouden rive lavil Jerizalèm.
So all the men of Israel, turning away from David, went after Sheba, the son of Bichri: but the men of Judah were true to their king, going with him from Jordan as far as Jerusalem.
 και ἀνέβη πᾶς ἀνὴρ ἰσραηλ ἀπὸ ὀπισθεν δαυὶδ ὀπίσω σαββε υἱοῦ βοχορι καὶ ἀνὴρ ἰουδα ἐκολλήθη τῷ βασιλεῖ αὐτῶν ἀπὸ τοῦ ἰορδάνου καὶ ἕως ἱερουσαλημ
- 3 Lè David rive nan palè li lavil Jerizalèm, li pran dis fanm kay li te kite pou oukipe palè a, li fèmen yo nan yon kay apa ak moun pou siveye yo. Li ba yo tou sa yo bezwen, men li pa janm kouche ak yo yonn ankò. Yo rete fèmen la tout rès lavi yo, tankou fanm ki pèdi mari yo.
And David came to his house at Jerusalem: and the king took the ten women to whom he had given the care of the house, and had them shut up, and gave them the necessaries of life, but did not go near them. So they were shut up till the day of their death, living as widows.
 και εἰσῆλθεν δαυὶδ εἰς τὸν οἶκον αὐτοῦ εἰς ἱερουσαλημ καὶ ἔλαβεν ὁ βασιλεὺς τὰς δέκα γυναῖκας τὰς παλλακὰς αὐτοῦ ἃς ἀφῆκεν φυλάσσειν τὸν οἶκον καὶ ἔδωκεν αὐτάς ἐν οἴκῳ φυλακῆς καὶ διέθραψε ν αὐτάς καὶ πρὸς αὐτάς οὐκ εἰσῆλθεν καὶ ἦσαν συνεχόμεναι ἕως ἡμέρας θανάτου αὐτῶν χῆραι ζῶσαι
- 4 ¶ Apre sa, wa a pale ak Amasa, li di l' konsa: -M' ba ou twa jou pou ou sanble tout mesye Jida yo. Apre sa, w'a vin ak yo devan m'.
Then the king said to Amasa, Get all the men of Judah together, and in three days be here yourself.
 και εἶπεν ὁ βασιλεὺς πρὸς ἀμεσσαὶ βόησόν μοι τὸν ἄνδρα ἰουδα τρεῖς ἡμέρας σὺ δὲ αὐτοῦ στῆθι
- 5 Amasa pati al avèti mesye Jida yo. Men, li pa tounen dat wa a te ba li pou l' te tounen an.
So Amasa went to get all the men of Judah together, but he took longer than the time David had given him.
 και ἐπορεύθη ἀμεσσαὶ τοῦ βοῆσαι τὸν ἰουδαν καὶ ἐχρόνισεν ἀπὸ τοῦ καιροῦ οὐ ἐτάξατο αὐτῷ δαυὶδ
- 6 Wa a rele Abichayi, li di l' konsa: -Cheba pral ban nou plis traka pase Absalon. Pran kòmandman lame mwen an. Pati dèyè l' anvan li gen tan jwenn yon lavil ak gwo ranpa pou l' chape anba men nou.
And David said to Abishai, Sheba, the son of Bichri, will do us more damage than Absalom did; so take some of your lord's servants and go after him, before he makes himself safe in the walled towns, and gets away before our eyes.
 και εἶπεν δαυὶδ πρὸς ἀβεσσα νῦν κακοποιήσει ἡμᾶς σαββε υἱὸς βοχορι ὑπὲρ ἀβεσσαλωμ καὶ νῦν σὺ λαβὲ μετὰ σεαυτοῦ τοὺς παῖδας τοῦ κυρίου σου καὶ καταδίωξον ὀπίσω αὐτοῦ μήποτε ἑαυτῷ εὕρη π ὅλεις ὄχρῶς καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν
- 7 Se konsa sòlda Joab yo, keretyen yo ak peletyen yo ak tout lòt vanyan sòlda ki te nan lame wa a kite lavil Jerizalèm ak Abichayi, yo pati dèyè Cheba.
So there went after Abishai, Joab and the Cherethites and the Pelethites and all the fighting-men; they went out of Jerusalem to overtake Sheba, the son of Bichri.
 και ἐξῆλθον ὀπίσω αὐτοῦ οἱ ἄνδρες ἰωαβ καὶ ὁ χερεθθὶ καὶ ὁ φελεθθὶ καὶ πάντες οἱ δυνατοὶ καὶ ἐξῆλθον ἐξ ἱερουσαλημ διώξαι ὀπίσω σαββε υἱοῦ βοχορι

- 8 Lè yo rive bò gwo wòch ki nan lavil Gibeyon an, Amasa vin kontre ak yo. Joab te gen rad batay li sou li ak yon nepe nan djenn li mare nan ren l'. Joab vanse devan l'. Nepe a soti nan djenn lan, li tonbe atè.
 When they were at the great stone which is in Gibeon, Amasa came face to face with them. Now Joab had on his war-dress, and round him a band from which his sword was hanging in its cover; and while he was walking, it came out, falling to the earth.
 καὶ αὐτοὶ παρὰ τῷ λίθῳ τῷ μεγάλῳ τῷ ἐν γαβῶν καὶ ἀμессαὶ εἰσῆλθεν ἔμπροσθεν αὐτῶν καὶ ἰωαβ περιεζωσμένος μανδύαν τὸ ἔνδυμα αὐτοῦ καὶ ἐπ' αὐτῷ περιεζωσμένος μάχαιραν ἐξυγμένην ἐπὶ τῆς ὀσφύος αὐτοῦ ἐν κολῶφ αὐτῆς καὶ ἡ μάχαιρα ἐξῆλθεν καὶ ἔπεσεν
- 9 Joab di Amasa: -Ban m' nouvèl ou non, zanmi. Epi li kenbe l' nan bab ak men dwat li pou l' bo li.
 And Joab said to Amasa, Is it well, my brother? And with his right hand he took him by the hair of his chin to give him a kiss.
 καὶ εἶπεν ἰωαβ τῷ ἀμессαὶ εἰ ὑγιαίνεις σὺ ἀδελφέ καὶ ἐκράτησεν ἡ χεὶρ ἡ δεξιὰ ἰωαβ τοῦ πρόγονος ἀμессαὶ τοῦ καταφιλήσαι αὐτόν
- 10 Amasa menm pa fè atansyon lèt nepe Joab te kenbe nan men gòch li a. Joab djage l' nan vant. Tout trip li soti deyò. Li mouri la menm. Konsa, Joab pa t' bezwen ba li yon dezyèm kou. Apre sa, Joab ak Abichayi, frè l' la, pati dèyè Cheba.
 But Amasa did not see danger from the sword which was now in Joab's left hand, and Joab put it through his stomach so that his inside came out on to the earth, and he did not give him another blow. So Joab and his brother Abishai went on after Sheba, the son of Bichri.
 καὶ ἀμессαὶ οὐκ ἐφύλαξτο τὴν μάχαιραν τὴν ἐν τῇ χειρὶ ἰωαβ καὶ ἔπαισεν αὐτόν ἐν αὐτῇ ἰωαβ εἰς τὴν ψῶν καὶ ἐξεχύθη ἡ κοιλία αὐτοῦ εἰς τὴν γῆν καὶ οὐκ ἔδευτέρωσεν αὐτῷ καὶ ἀπέθανεν καὶ ἰωαβ καὶ ἀβεσσα ὁ ἀδελφὸς αὐτοῦ ἐδίωξεν ὀπίσω σαβее υἱοῦ βοχορι
- 11 Yonn nan sòlda Joab yo te kanpe bò kadav Amasa a. Li pran rele byen fò: -Tout moun ki pou Joab ak David, se pou yo swiv Joab!
 And one of Joab's young men, taking his place at Amasa's side, said, Whoever is for Joab and for David, let him go after Joab!
 καὶ ἀνὴρ ἔστη ἐπ' αὐτόν τῶν παιδαρίων ἰωαβ καὶ εἶπεν τίς ὁ βουλόμενος ἰωαβ καὶ τίς τοῦ δαυιδ ὀπίσω ἰωαβ
- 12 Men, kadav Amasa a, tou plen san, te blayi nan mitan wout la. Lè sòlda Joab la wè chak fwa yon moun rive devan kadav la li rete, li pran kadav Amasa a, li trennen l' nan yon jaden sou kote wout la, li voye yon rad sou li.
 And Amasa was stretched out in a pool of blood in the middle of the highway. And when the man saw that all the people were stopping, he took Amasa out of the highway and put him in a field, with a cloth over him, when he saw that everyone who went by came to a stop.
 καὶ ἀμессαὶ πεφυρμένος ἐν τῷ αἵματι ἐν μέσῳ τῆς τρίβου καὶ εἶδεν ὁ ἀνὴρ ὅτι εἰστῆκει πᾶς ὁ λαὸς καὶ ἀπέστρεψεν τὸν ἀμессαὶ ἐκ τῆς τρίβου εἰς ἀγρὸν καὶ ἐπέριψεν ἐπ' αὐτόν ἱμάτιον καθότι εἶδεν πάντα τὸν ἐρχόμενον ἐπ' αὐτόν ἐστηκότα
- 13 Lè li wete kadav la nan mitan wout la, tout lame a pase, yo pati ak Joab dèyè Cheba, pitit Bikri a.
 When he had been taken off the road, all the people went on after Joab in search of Sheba, the son of Bichri.
 ἡνίκα δὲ ἔφθασεν ἐκ τῆς τρίβου παρῆλθεν πᾶς ἀνὴρ ἰσραηλ ὀπίσω ἰωαβ τοῦ διώξει ὀπίσω σαβее υἱοῦ βοχορι
- 14 ¶ Cheba bò pa l' menm te pase nan tout peyi ki pou branch fanmi Izrayèl yo, li rive lavil Abèl-Bèt Maka. Tout moun fanmi Bikri yo te sanble dèyè l', yo swiv li nan lavil la.
 And Sheba went through all the tribes of Israel, to Abel of Beth-maacah; and all the Bichrites came together and went in after him.
 καὶ διῆλθεν ἐν πάσαις φυλαῖς ἰσραηλ εἰς ἀβελ καὶ εἰς βαιθμαχα καὶ πάντες ἐν χαρρι καὶ ἐξεκκλησιάσθησαν καὶ ἦλθον κατόπισθεν αὐτοῦ
- 15 Sòlda Joab yo vin rive devan Abèl-Bèt Maka. Yo sènen lavil la, yo anpile ranblè nan pye gwo miray deyò a pou yo te ka anvayi lavil la. Apre sa, yo pran fouye anba miray la pou fè l' tonbe.
 And Joab and his men got him shut up in Abel of Beth-maacah, and put up an earthwork against the town: and all Joab's men did their best to get the wall broken down.
 καὶ παρεγενήθησαν καὶ ἐπολιόρκουν ἐπ' αὐτόν τὴν ἀβελ καὶ τὴν βαιθμαχα καὶ ἐξέχεαν πρόσχωμα πρὸς τὴν πόλιν καὶ ἔστη ἐν τῷ προτειχίσματι καὶ πᾶς ὁ λαὸς ὁ μετὰ ἰωαβ ἐνοοῦσαν καταβαλεῖν τὸ τεῖχος
- 16 Te gen yon fanm nan lavil la ki te gen bon konprann. Li rete sou miray la, li di: -Ey! Ey! Tanpri, koute sa m'ap di nou! Al di Joab pou l' pwoche bò isit la. Mwen ta renmen fè yon ti pale avè l'.
 Then a wise woman got up on the wall, and crying out from the town, said, Give ear, give ear; say now to Joab, Come near, so that I may have talk with you.
 καὶ ἐβόησεν γυνὴ σοφὴ ἐκ τοῦ τείχους καὶ εἶπεν ἀκούσατε ἀκούσατε εἶπατε δὴ πρὸς ἰωαβ ἔγγισον ἕως ὧδε καὶ λαλήσω πρὸς αὐτόν
- 17 Joab vin rive. Fanm lan mande l': -Se ou menm ki Joab la? Joab reponn: -Wi, se mwen menm. Fanm lan di l': -Se sèvis m'ap rann ou. Koute sa m'ap di ou. Joab reponn: -M'ap koute ou, wi.
 And he came near, and the woman said, Are you Joab? And he said in answer, I am. Then she said, Give ear to your servant's words. And he said, I am giving ear.
 καὶ προσήγγισεν πρὸς αὐτὴν καὶ εἶπεν ἡ γυνὴ εἰ σὺ εἶ ἰωαβ ὁ δὲ εἶπεν ἐγὼ εἶπεν δὲ αὐτῷ ἄκουσον τοὺς λόγους τῆς δούλης σου καὶ εἶπεν ἰωαβ ἀκούω ἐγὼ εἰμι
- 18 Fanm lan di konsa: -Nan tan lontan yo te konn di: Depi ou bezwen konnen kichòy, desann lavil Abèl, al mande la. Se konsa moun te toujou regle zafè yo.
 Then she said, In the old days, there was a saying, Let them put the question in Abel and in Dan, saying, Has what was ordered by men of good faith in Israel ever come to an end?
 καὶ εἶπεν λέγουσα λόγον ἐλάλησαν ἐν πρώτοις λέγοντες ἠρωτημένος ἠρωτήθη ἐν τῇ ἀβελ καὶ ἐν δαν εἰ ἐξέλιπον ἃ ἔθεντο οἱ πιστοὶ τοῦ ἰσραηλ ἐρωτῶντες ἐπερωτήσουσιν ἐν ἀβελ καὶ οὕτως εἰ ἐξέλιπον

- 19 Lailav nou se yonn nan lailav peyi Izrayèl yo kote ki pa gen dezòd. Lèfini, li pa janm vire do bay wa a. Poukisa w'ap chache detwi l'? Se kraze ou vle kraze sa ki pou Seyè a?
Your purpose is the destruction of a mother-town in Israel: why would you put an end to the heritage of the Lord?
ἐγώ εἰμι εἰρηνικὰ τῶν στηριγμάτων ἰσραὴλ σὺ δὲ ζητεῖς θανατῶσαι πόλιν καὶ μητρόπολιν ἐν ἰσραὴλ ἵνα τί καταποντίζεις κληρονομίαν κυρίου
- 20 Joab reponn li: -Sa ou kwè a se pa sa! Se pa t' nan lide m' ni pou m' te kraze, ni pou m' te detwi lailav nou an.
And Joab, answering her, said, Far, far be it from me to be a cause of death or destruction;
καὶ ἀπεκρίθη ἰωαβ καὶ εἶπεν Ὑεῶς μοι Ὑεῶς μοι εἰ καταποντιῶ καὶ εἰ διαφθερῶ
- 21 Se pa dèyè sa nou ye. Gen yon nonm yo rele Cheba, pitit gason Bikri a. Se moun mòn Efrayim li ye. Li pran lezam kont wa David. Si ou lage nonm sa a nan men m', m'ap vire do m' kite lailav la an repo. Fanm lan reponn li: -N'ap voye tèt li jete lòt bò miray la ba ou.
Not so: but a man of the hill-country of Ephraim, Sheba, son of Bichri, by name, has taken up arms against the king, against David: give up this man only, and I will go away from the town. And the woman said to Joab, His head will be dropped over the wall to you.
οὐχ οὗτος ὁ λόγος ὅτι ἀνὴρ ἐξ ὄρους εφραϊμ σαββε υἱὸς βοχορι ὄνομα αὐτοῦ καὶ ἐπῆρεν τὴν χεῖρα αὐτοῦ ἐπὶ τὸν βασιλεῦα δαυὶδ δότε αὐτόν μοι μόνον καὶ ἀπελεύσομαι ἀπάνωθεν τῆς πόλεως καὶ εἶπεν ἡ γυνὴ πρὸς ἰωαβ ἰδοὺ ἡ κεφαλὴ αὐτοῦ ριφήσεται πρὸς σὲ διὰ τοῦ τείχους
- 22 Li al pale ak moun lailav yo, li di yo sa li gen lide fè. Yo koupe tèt Cheba, yo voye l' jete lòt bò miray la bay Joab. Joab fè kònen twonpèt la pou bay sòlda li yo siyal pou yo kite lailav la al fè wout yo lakay yo. Joab menm townen lailav Jerizalèm al jwenn wa a.
Then the woman in her wisdom had talk with all the town. And they had Sheba's head cut off and sent out to Joab. And he had the horn sounded, and sent them all away from the town, every man to his tent. And Joab went back to Jerusalem to the king.
καὶ εἰσῆλθεν ἡ γυνὴ πρὸς πάντα τὸν λαὸν καὶ ἐλάλησεν πρὸς πᾶσαν τὴν πόλιν ἐν τῇ σοφίᾳ αὐτῆς καὶ ἀφείλεν τὴν κεφαλὴν σαββε υἱοῦ βοχορι καὶ ἔβαλεν πρὸς ἰωαβ καὶ ἐσάλπισεν ἐν κερατίνῃ καὶ διεσπάρησαν ἀπὸ τῆς πόλεως ἀνὴρ εἰς τὰ σκηνώματα αὐτοῦ καὶ ἰωαβ ἀπέστρεψεν εἰς ἱερουσαλὴμ πρὸς τὸν βασιλεῦα
- 23 ¶ Joab te kòmandan tout lame pèp Izrayèl la. Benaia, pitit Jeyojada, te kòmandan keretyen yo ak peletyen yo, gad pèsoneèl wa a.
Now Joab was over all the army; and Benaiah, the son of Jehoiada, was at the head of the Cherethites and the Pelethites;
καὶ ἰωαβ πρὸς πάσῃ τῇ δυνάμει ἰσραὴλ καὶ βαναιας υἱὸς ἰωδαε ἐπὶ τοῦ χερεθθι καὶ ἐπὶ τοῦ φελεθθι
- 24 Adoram te reskonsab kòve yo. Jeozafa, pitit gason Aliyouid la, te reskonsab achiv wa a.
And Adoram was overseer of the forced work; and Jehoshaphat, the son of Ahilud, was the recorder;
καὶ ἀδωνιραμ ἐπὶ τοῦ φόρου καὶ ἰωσαφατ υἱὸς ἀχιλουθ ἀναμνησκῶν
- 25 Cheva te sekretè gouvènman an. Zadòk ak Abyata te prèt.
And Sheva was the scribe, and Zadok and Abiathar were priests;
καὶ σουσα γραμματεὺς καὶ σαδοκ καὶ αβιαθαρ ἱερεῖς
- 26 Te gen yon nonm yo te rele Ira, moun lailav Jayi, ki te prèt wa David tou.
And in addition, Ira the Jairite was a priest to David.
καὶ γε ἰρας ὁ ἱαριν ἦν ἱερεὺς τοῦ δαυὶδ
- 1 ¶ Sou rèy wa David, vin gen yon gwo grangou pandan twazan yonn apre lòt. Lè sa a, David al mande Seyè a sa k'ap pase. Seyè a reponn li: -Se krim Sayil ak fanmi l' yo te fè ki lakòz grangou sa a, paske yo te sasinen moun lailav Gabawon yo.
In the days of David they were short of food for three years, year after year; and David went before the Lord for directions. And the Lord said, On Saul and on his family there is blood, because he put the Gibeonites to death.
καὶ ἐγένετο λιμὸς ἐν ταῖς ἡμέραις δαυὶδ τρία ἔτη ἐνιαυτὸς ἐχόμενος ἐνιαυτοῦ καὶ ἐζήτησεν δαυὶδ τὸ πρόσωπον τοῦ κυρίου καὶ εἶπεν κύριος ἐπὶ σαουλ καὶ ἐπὶ τὸν οἶκον αὐτοῦ ἀδικία διὰ τὸ αὐτὸν θανατῶσαι αἱμάτων περὶ οὗ ἐθανάτωσεν τοὺς γαβαωνίτας
- 2 Moun lailav Gabawon yo pa t' fanmi moun Izrayèl yo. Se yon ti rès nan moun peyi Amori moun Izrayèl yo te pran angajman yo t'ap toujou pwoteje. Men, Sayil te sitèlman cho pou defann enterè moun fanmi Izrayèl ak fanmi Jida yo, li te sot pou l' te detwi yo.
Then the king sent for the Gibeonites; (now the Gibeonites were not of the children of Israel, but were the last of the Amorites, to whom the children of Israel had given an oath; but Saul, in his passion for the children of Israel and Judah, had made an attempt on their lives:)
καὶ ἐκάλεσεν ὁ βασιλεὺς δαυὶδ τοὺς γαβαωνίτας καὶ εἶπεν πρὸς αὐτούς καὶ οἱ γαβαωνίται οὐχ υἱοὶ ἰσραὴλ εἰσὶν ὅτι ἀλλ' ἦ ἐκ τοῦ λείμματος τοῦ αμορραίου καὶ οἱ υἱοὶ ἰσραὴλ ὄμοσαν αὐτοῖς καὶ ἐζήτησεν σαουλ πατάξαι αὐτούς ἐν τῷ ζῆλῶσαι αὐτὸν τοὺς υἱοὺς ἰσραὴλ καὶ ἰουδα
- 3 Se konsa David voye chache yo, li mande yo: -Kisa m' ka fè pou nou? Ki jan pou m' repare tou sa nou sibi pou nou ka rale benediksyon sou pèp Seyè a?
So David said to the Gibeonites, What may I do for you? how am I to make up to you for your wrongs, so that you may give a blessing to the heritage of the Lord?
καὶ εἶπεν δαυὶδ πρὸς τοὺς γαβαωνίτας τί ποιήσω ὑμῖν καὶ ἐν τίνι ἐξιλάσομαι καὶ εὐλογήσετε τὴν κληρονομίαν κυρίου

- 4 Yo reponn li: -Sa nou gen pou n' regle ak Sayil ansanm ak rès fanmi li an, se pa yon keksyon lò ak ajan, ni nou pa ta renmen touye pesonn nan peyi Izrayèl. David mande yo: -Manyè di m' sa nou vle m' fè pou nou.
 And the Gibeonites said to him, It is not a question of silver and gold between us and Saul or his family; and it is not in our power to put to death any man in Israel. And he said, Say, then, what am I to do for you?
 και εἶπαν αὐτῷ οἱ γαβαωνῖται οὐκ ἔστιν ἡμῖν ἀργύριον καὶ χρυσίον μετὰ σαουλ καὶ μετὰ τοῦ οἴκου αὐτοῦ καὶ οὐκ ἔστιν ἡμῖν ἀνήρ θανατῶσαι ἐν Ἰσραὴλ καὶ εἶπεν τί ὑμεῖς λέγετε καὶ ποιήσω ὑμῖν
- 5 Yo reponn li: -Sayil te sotri pou disparèt nou. Li te fè lide pou l' te touye nou nèt pou l' pa kite yonn nan nou vivan nan tout peyi Izrayèl la.
 And they said to the king, As for the man by whom we were wasted, and who made designs against us to have us completely cut off from the land of Israel,
 και εἶπαν πρὸς τὸν βασιλέα ὁ ἀνὴρ συνετέλεσεν ἐφ' ἡμᾶς καὶ ἐδίδωξεν ἡμᾶς ὡς παρελογίσασθαι ἐξολοθρεῦσαι ἡμᾶς ἀφανίσωμεν αὐτὸν τοῦ μὴ ἐστάναι αὐτὸν ἐν παντὶ ὀρίῳ Ἰσραὴλ
- 6 Enben, renmèt nou sèt gason nan fanmi li an pou nou ka pann yo devan Seyè a nan lavil Gabawon, lavil Sayil la menm, nonm Seyè a te chwazi pou wa a. David reponn yo: -M'ap ban nou yo.
 Let seven men of his family be given up to us and we will put an end to them by hanging them before the Lord in Gibeon, on the hill of the Lord. And the king said, I will give them.
 δότω ἡμῖν ἑπτὰ ἀνδρας ἐκ τῶν υἱῶν αὐτοῦ καὶ ἐξηλιάσωμεν αὐτοὺς τῷ κυρίῳ ἐν γαβαων σαουλ ἐκλεκτοὺς κυρίου καὶ εἶπεν ὁ βασιλεὺς ἐγὼ δώσω
- 7 David pa ba yo Mefibochèt, pitit Jonatan an, pitit pitit Sayil la, poutèt sèman li menm ak Jonatan, pitit Sayil la, yo te fè devan Bondye.
 But the king did not give up Mephiboseth, the son of Saul's son Jonathan, because of the Lord's oath made between David and Jonathan, the son of Saul.
 και ἐφείσαστο ὁ βασιλεὺς ἐπὶ μεμφιβοσθε υἱὸν ἰωναθαν υἱοῦ σαουλ διὰ τὸν ὄρκον κυρίου τὸν ἀνὰ μέσον αὐτῶν ἀνὰ μέσον δαυιδ καὶ ἀνὰ μέσον ἰωναθαν υἱοῦ σαουλ
- 8 Men, li pran Amoni ak Mefibochèt, de pitit gason Rispa, pitit Ayi a, te fè pou Sayil, ansanm ak senk pitit gason Merab, pitit Sayil la, te fè pou Adriyèl, pitit gason Bazilayi, moun lavil Meola a.
 But the king took Armoni and Mephiboseth, the two sons of Saul to whom Rizpah, the daughter of Aiah, had given birth; and the five sons of Saul's daughter Merab, whose father was Adriel, the son of Barzillai the Meholathite:
 και ἔλαβεν ὁ βασιλεὺς τοὺς δύο υἱοὺς ρεσφα θυγατρὸς αἰα οὓς ἔτεκεν τῷ σαουλ τὸν ἐρμωνι καὶ τὸν μεμφιβοσθε καὶ τοὺς πέντε υἱοὺς μιχαὴλ θυγατρὸς σαουλ οὓς ἔτεκεν τῷ εσριηλ υἱῷ βερζελλι τῷ μοο υλαθι
- 9 Li lage yo nan men moun Gabawon yo ki pann yo sou yon ti mòn devan Seyè a. Yo tou lesèt mouri ansanm. Lè sa a, se te fen sezon prentan, yo te fèk konmans rekòt lòj la.
 And he gave them up to the Gibeonites, and they put them to death, hanging them on the mountain before the Lord; all seven came to their end together in the first days of the grain-cutting, at the start of the cutting of the barley.
 και ἔδωκεν αὐτοὺς ἐν χειρὶ τῶν γαβαωνιτῶν καὶ ἐξηλίασαν αὐτοὺς ἐν τῷ ὄρει ἔναντι κυρίου καὶ ἔπεσαν οἱ ἑπτὰ αὐτοὶ ἐπὶ τὸ αὐτὸ καὶ αὐτοὶ δὲ ἐθανατώθησαν ἐν ἡμέραις θερισμοῦ ἐν πρώτοις ἐν ἀρχῇ θερισμοῦ κριθῶν
- 10 ¶ Apre sa, Rispa, pitit Ayi a, pran yon rad sak, li vlope kò l' ladan l', li al chita sou wòch kote kadav yo te ye a. Li rete la depi nan konmansman rekòt la jouk sezon lapli a rive. Lajounen li t'ap chase zwazo ki te vle vin poze sou kadav yo. Lannwit li t'ap kouri dèyè bèt nan bwa ki te vle vin devore yo.
 And Rizpah, the daughter of Aiah, took haircloth, placing it on the rock as a bed for herself, from the start of the grain-cutting till rain came down on them from heaven; and she did not let the birds of the air come near them by day, or the beasts of the field by night.
 και ἔλαβεν ρεσφα θυγάτηρ αἰα τὸν σάκκον καὶ ἔπηξεν αὐτῇ πρὸς τὴν πέτραν ἐν ἀρχῇ θερισμοῦ κριθῶν ἕως ἑσταξεν ἐπ' αὐτοὺς ὕδωρ ἐκ τοῦ οὐρανοῦ καὶ οὐκ ἔδωκεν τὰ πετεινὰ τοῦ οὐρανοῦ καταπαῦσαι ἐπ' αὐτοὺς ἡμέρας καὶ τὰ θηρία τοῦ ἀγροῦ νυκτός
- 11 Y' al rapòte bay David sa Rispa, yonn nan fanm kay Sayil yo, t'ap fè a.
 And news was given to David of what Rizpah, the daughter of Aiah, one of Saul's wives, had done.
 και ἀπηγγέλη τῷ δαυιδ ὅσα ἐποίησεν ρεσφα θυγάτηρ αἰα παλλακὴ σαουλ καὶ ἐξελύθησαν καὶ κατέλαβεν αὐτοὺς δαν υἱὸς ἰωα ἐκ τῶν ἀπογόνων τῶν γιγάντων
- 12 David al pran zosman Sayil ansanm ak zosman Jonatan nan men moun lavil Jabès yo nan peyi Galarad. (Moun sa yo te al vòlò kadav Sayil ak Jonatan sou plas piblik lavil Bèt-Chean kote moun Filisti yo te pann yo lè yo te fin touye Sayil sou mòn Gilboa a.)
 And David went and took the bones of Saul and his son Jonathan from the men of Jabesh-gilead, who had taken them away secretly from the public place of Beth-shan, where the Philistines had put them, hanging up the bodies there on the day when they put Saul to death in Gilboa:
 και ἐπορεύθη δαυιδ καὶ ἔλαβεν τὰ ὀστέα σαουλ καὶ τὰ ὀστέα ἰωναθαν τοῦ υἱοῦ αὐτοῦ παρὰ τῶν ἀνδρῶν υἱῶν ἰαβις γαλααδ οἱ ἐκλεψαν αὐτοὺς ἐκ τῆς πλατείας βαιθσαν ὅτι ἔστησαν αὐτοὺς ἐκεῖ οἱ ἀλλόφυλοι ἐν ἡμέρᾳ ἣ ἐπάταξαν οἱ ἀλλόφυλοι τὸν σαουλ ἐν γελβοα
- 13 David pran zosman Sayil ansanm ak zosman Jonatan yo, li ranmase zosman sèt mesye yo te pann yo tou.
 And he took the bones of Saul and his son Jonathan from that place; and they got together the bones of those who had been put to death by hanging.
 και ἀνήνεγκεν ἐκεῖθεν τὰ ὀστέα σαουλ καὶ τὰ ὀστέα ἰωναθαν τοῦ υἱοῦ αὐτοῦ καὶ συνήγαγεν τὰ ὀστέα τῶν ἐξηλιασμένων

- 14 Lèfini, yo antere yo ansanm ak zosman Sayil ak zosman Jonatan yo nan tonm Kich, papa Sayil la, lavil Zela nan pòsyon peyi ki pou branch fanmi Benjamen yo. Yo fè tou sa wa a te bay lòd fè a. Apre sa, Bondye tandè lapriyè yo pou peyi a.
And they put them with the bones of Saul and his son Jonathan in the resting-place of Kish, his father, in Zela in the country of Benjamin; they did all the king had given them orders to do. And after that, God gave ear to their prayers for the land.
 και ἔθαψαν τὰ ὀστά σαουλ καὶ τὰ ὀστά ἰωναθαν τοῦ υἱοῦ αὐτοῦ καὶ τῶν ἠλιασθέντων ἐν γῆ βενιαμιν ἐν τῇ πλευρᾷ ἐν τῷ τάφῳ κίς τοῦ πατρὸς αὐτοῦ καὶ ἐποίησαν πάντα ὅσα ἐνετείλατο ὁ βασιλεὺς καὶ ἰ ἐπήκουσεν ὁ θεὸς τῇ γῆ μετὰ ταῦτα
- 15 ¶ Lagè pete ankò ant moun Filisti yo ak moun peyi Izrayèl yo. David desann ak sòlda li yo, li al goumen ak moun Filisti yo. Pandan y'ap goumen konsa, David santi l' bouke.
And the Philistines went to war again with Israel; and David went down with his people, and while they were at Gob they had a fight with the Philistines:
 και ἐγενήθη ἔτι πόλεμος τοῖς ἀλλοφύλοις μετὰ ἰσραηλ καὶ κατέβη δαυὶδ καὶ οἱ παῖδες αὐτοῦ μετ' αὐτοῦ καὶ ἐπολέμησαν μετὰ τῶν ἀλλοφύλων καὶ ἐξελόθη δαυὶδ
- 16 Yon potorik gason bèl wotè yo te rele Ichbibenòb, moun laras Arafa yo, fè lide pou l' touye David. Li te gen yon frenn an kwiv ki te peze sèt liv edmi konsa ak yon nepe tou nèf mare nan ren li.
And there came against David one of the offspring of the Rephaim, whose spear was three hundred shekels of brass in weight, and having a new sword, he made an attempt to put David to death.
 και ἰεσβὶ ὃς ἦν ἐν τοῖς ἐκγόνοις τοῦ ραφα καὶ ὁ σταθμὸς τοῦ δόρατος αὐτοῦ τριακοσίων σίκλων ὀγκῆ χαλκοῦ καὶ αὐτὸς περιεζωσμένος κορὴν καὶ διενοεῖτο πατάξαι τὸν δαυὶδ
- 17 Men, Abichayi, pitit gason Sewouja a, vin pote wa a sekou. Li atake moun Filisti a, li touye l'. Lè sa a, moun David yo fè wa a pwomèt pou li pa janm vin nan lagè avè yo ankò. Yo di l': -Ou se espwa pèp Izrayèl la. Nou pa vle pèdi ou.
But Abishai, the son of Zeruiah, came to his help, and, turning on the Philistine, gave him his death-blow. Then David's men took an oath, and said, Never again are you to go out with us to the fight, so that you may not put out the light of Israel.
 και ἐβοήθησεν αὐτῷ ἀβεσσα υἱὸς σαρουϊας καὶ ἐπάταξεν τὸν ἀλλόφυλον καὶ ἐθανάτωσεν αὐτόν τότε ὤμοσαν οἱ ἄνδρες δαυὶδ λέγοντες οὐκ ἐξελεύσῃ ἔτι μεθ' ἡμῶν εἰς πόλεμον καὶ οὐ μὴ σβέσης τὸν λῦχνον ἰσραηλ.
- 18 Apre sa, te gen yon lòt batay ankò avè moun Filisti yo lavil Gòb. Lè sa a, Sibekayi, moun lavil Ousa, touye Saf, yon lòt potorik gason nan ras moun Arafa yo.
Now after this there was war with the Philistines again at Gob, and Sibbecai the Hushathite put to death Saph, one of the offspring of the Rephaim.
 και ἐγενήθη μετὰ ταῦτα ἔτι πόλεμος ἐν γεθ μετὰ τῶν ἀλλοφύλων τότε ἐπάταξεν σεβοχα ὁ ἀστατωθὶ τὸν σεφ τὸν ἐν τοῖς ἐκγόνοις τοῦ ραφα
- 19 Pandan yon lòt batay avèk moun Filisti yo ankò nan menm lavil Gòb la, Elanan, pitit gason Jari, moun lavil Betleyèm, touye Golyat, yon moun lavil Gat. Frenn Golyat la te gen yon manch menm gwosè ak yon gwo manch pilon.
And again there was war with the Philistines at Gob, and Elhanan, the son of Jair the Beth-lehemite, put to death Goliath the Gittite, the stem of whose spear was like a cloth-worker's rod.
 και ἐγένετο ὁ πόλεμος ἐν γοβ μετὰ τῶν ἀλλοφύλων καὶ ἐπάταξεν ελεαναν υἱὸς ἀριωργιμ ὁ βαυθλεεμίτης τὸν γολιαθ τὸν γεθθαῖον καὶ τὸ ξύλον τοῦ δόρατος αὐτοῦ ὡς ἀντίον ὑφανόντων
- 20 vin gen yon lòt batay ankò lavil Gat. Lè sa a, te gen yon sòlda bèl wotè ki te gen sis dwèt nan chak men, sis zòtè nan chak pye. Se te yonn nan ras moun Arafa yo.
And again there was war at Gath, where there was a very tall man, who had twenty-four fingers and toes, six fingers on his hands and six toes on his feet; he was one of the offspring of the Rephaim.
 και ἐγένετο ἔτι πόλεμος ἐν γεθ καὶ ἦν ἀνὴρ μαδων καὶ οἱ δάκτυλοι τῶν χειρῶν αὐτοῦ καὶ οἱ δάκτυλοι τῶν ποδῶν αὐτοῦ ἕξ καὶ ἕξ εἰκοσι τέσσαρες ἀριθμῷ καὶ γε αὐτὸς ἐτέθη τῷ ραφα
- 21 Li t'ap pase moun pèp Izrayèl yo nan betiz. Jonatan, pitit gason Chimeya, frè David la, touye l'.
And when he was purposing to put shame on Israel, Jonathan, the son of Shimei, David's brother, put him to death.
 και ὠνειδίσεν τὸν ἰσραηλ καὶ ἐπάταξεν αὐτὸν ἰωναθαν υἱὸς σεμεὶ ἀδελφοῦ δαυὶδ
- 22 Kat sòlda peyi Filisti sa yo te moun bèl wotè, potorik gason, nan ras moun Arafa yo lavil Gat. David ak moun pa li yo touye yo.
These four were of the offspring of the Rephaim in Gath; and they came to their end by the hands of David and his servants.
 οἱ τέσσαρες οὗτοι ἐτέθησαν ἀπόγονοι τῶν γιγάντων ἐν γεθ τῷ ραφα οἶκος καὶ ἔπεσαν ἐν χειρὶ δαυὶδ καὶ ἐν χειρὶ τῶν δούλων αὐτοῦ
- 1 ¶ Lè Seyè a te fin delivre David anba men Sayil ak anba men tout lènmi li yo, David chante chante sa a pou Seyè a.
And David made a song to the Lord in these words, on the day when the Lord made him free from the hands of all his haters, and from the hand of Saul:
 και ἐλάλησεν δαυὶδ τῷ κυρίῳ τοὺς λόγους τῆς ψῆδης ταύτης ἐν ἡ ἡμέρᾳ ἐξεύλατο αὐτὸν κύριος ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτοῦ καὶ ἐκ χειρὸς σαουλ
- 2 ¶ Li di konsa: -Seyè, se ou menm ki twou wòch kote m' kache a. Se ou menm ki sèvi m' ranpa. Se ou menm ki delivre m'.
And he said, The Lord is my Rock, my walled town, and my saviour, even mine;
 και εἶπεν κύριε πέτρα μου καὶ ὄχυρόμα μου καὶ ἐξαιρούμενός με ἐμοί
- 3 Ou se Bondye mwen, se ou menm ki pwoteje m'. Se nan ou mwen mete tout konfyans mwen. Se ou ki tout defans mwen. Se fòs ou k'ap sove m'. Se anba zèl ou m' jwenn kote pou m' kache. Se ou ki delivrans mwen. Se ou ki delivre m' anba mechan yo.
My God, my Rock, in him will I put my faith; my breastplate, and the horn of my salvation, my high tower, and my safe place; my saviour, who keeps me safe from the violent man.
 ὁ θεός μου φύλαξ ἔσται μου πεποιθὸς ἔσομαι ἐπ' αὐτῷ ὑπερασπιστής μου καὶ κέρας σωτηρίας μου ἀντιλήπτωρ μου καὶ καταφυγή μου σωτηρίας μου ἐξ ἀδίκου σώσεις με

- 4 Mwen rele Seyè a, li delivre m' anba lènmi m' yo. Lwanj pou Seyè a!
I will send up my cry to the Lord, who is to be praised; so will I be made safe from those who are against me.
αἰνετὸν ἐπικαλέσομαι κύριον καὶ ἐκ τῶν ἐχθρῶν μου σωθήσομαι
- 5 Lanmò te fin vlope m', mwen te pè lè m' wè tout malè sa yo tonbe sou mwen.
For the waves of death came round me, and the seas of evil put me in fear;
ὄτι περιέσχον με συντριμμοὶ θανάτου χεῖμαρροι ἀνομίας ἐθάμβησάν με
- 6 Privye lanmò te tonbe sou mwen yon sèl kou. Kote m' vire, mwen wè lanmò devan m'.
The cords of hell were round me: the nets of death came on me.
ὠδῖνες θανάτου ἐκύκλωσάν με προέφθασάν με σκληρότητες θανάτου
- 7 Nan mizè mwen te ye a mwen rele Seyè a, Mwen mande Bondye mwen sekou. Kote l' chita lakay li a, li tande vwa mwen. Rèl mwen rive jouk nan zòrèy li.
In my trouble my voice went up to the Lord, and my cry to my God: my voice came to his hearing in his holy Temple, and my prayer came to his ears.
ἐν τῷ θλίβεσθαί με ἐπικαλέσομαι κύριον καὶ πρὸς τὸν θεόν μου βοήσομαι καὶ ἐπακούσεται ἐκ ναοῦ αὐτοῦ φωνῆς μου καὶ ἡ κραυγὴ μου ἐν τοῖς ὠσίν αὐτοῦ
- 8 Lè sa a, latè pran tranble, li souke. Fondasyon syèl la pran tranble. Yon sèl frison pran yo, paske Bondye te an kòlè.
Then the earth was moved with a violent shock; the bases of heaven were moved and shaking, because he was angry.
καὶ ἐταράχθη καὶ ἐσειέθη ἡ γῆ καὶ τὰ θεμέλια τοῦ οὐρανοῦ συνεταράχθησαν καὶ ἐσπαράχθησαν ὅτι ἐθυμώθη κύριος αὐτοῖς
- 9 Lafimen t'ap soti nan twou nen li. Yon gwo flanm dife ak moso chabon tou limen t'ap soti nan bouch li.
There went up a smoke from his nose, and a fire of destruction from his mouth: coals were lighted by it.
ἀνέβη καπνὸς ἐν τῇ ὀργῇ αὐτοῦ καὶ πῦρ ἐκ στόματος αὐτοῦ κατέδεται ἄνθρακες ἐξεκαύθησαν ἀπ' αὐτοῦ
- 10 Li bese syèl la, li desann ak yon gwo nwaj nwa anba pye li.
The heavens were bent, so that he might come down; and it was dark under his feet.
καὶ ἐκλινεν οὐρανοὺς καὶ κατέβη καὶ γνόφος ὑποκάτω τῶν ποδῶν αὐτοῦ
- 11 Li moute sou do yon zanj cheriben, li t'ap vole. Yon kouran van t'ap poue l' ale.
And he went through the air, seated on a storm-cloud: going quickly on the wings of the wind.
καὶ ἐπεκάθισεν ἐπὶ χερουβὶν καὶ ἐπετάσθη καὶ ὤφθη ἐπὶ πτερύγων ἀνέμου
- 12 Li te kache kò l' nan fènwa. Yon gwo nwaj pwès plen dlo te vlope l' toupatou.
And he made the dark his tent round him, a mass of waters, thick clouds of the skies.
καὶ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ κύκλω αὐτοῦ ἢ σκηνὴ αὐτοῦ σκότος ὑδάτων ἐπάχυνεν ἐν νεφέλαις ἀέρος
- 13 Anpil chabon dife tou limen t'ap soti nan gwo limyè ki t'ap klere devan li an.
Before his shining light his dark clouds went past, raining ice and coals of fire.
ἀπὸ τοῦ φέγγους ἐναντίον αὐτοῦ ἐξεκαύθησαν ἄνθρακες πυρός
- 14 Seyè a pran gwonde nan syèl la. Bondye ki anwo nan syèl la fè tout moun tande vwa li.
The Lord made thunder in the heavens, and the voice of the Highest was sounding out.
ἐβρόντησεν ἐξ οὐρανοῦ κύριος καὶ ὁ ὑψιστος ἔδωκεν φωνὴν αὐτοῦ
- 15 Li voye flèch li yo, li gaye tout lènmi m' yo, li fè yo tout kouri ak kout zèklè.
And he sent out his arrows, driving them in all directions; by his flames of fire they were troubled.
καὶ ἀπέστειλεν βέλη καὶ ἐσκόρπισεν αὐτοὺς ἀστραπὴν καὶ ἐξέστησεν αὐτούς
- 16 Lè ou an kòlè, Seyè, van soti ak fòs nan twou nen ou. Lè konsa, moun wè fon lanmè a, fondasyon latè a parèt aklè.
Then the deep beds of the sea were seen, and the bases of the world were uncovered, because of the Lord's wrath, because of the breath of his mouth.
καὶ ὤφθησαν ἀφέσεις θαλάσσης καὶ ἀπεκαλύφθη θεμέλια τῆς οἰκουμένης ἐν τῇ ἐπιτιμῇσει κυρίου ἀπὸ πνοῆς πνεύματος θυμοῦ αὐτοῦ
- 17 Seyè a rete nan syèl la, li lonje men l', li pran m'. Li rale m' soti nan mitan gwo dlo yo.
He sent from on high, he took me, pulling me out of great waters.
ἀπέστειλεν ἐξ ὕψους καὶ ἔλαβέν με εἰλκυσέν με ἐξ ὑδάτων πολλῶν

- 18 Li delivre m' anba gwo lènmi m' yo, anba tout moun sa yo ki te rayi m', epi ki te pi fò pase m'.
He made me free from my strong hater, from those who were against me, because they were stronger than I.
ἐρρύσατό με ἐξ ἐχθρῶν μου ἰσχύος ἐκ τῶν μισούντων με ὅτι ἐκραταιώθησαν ὑπὲρ ἐμέ
- 19 Lè m' te nan tray, yo pwofite atake m'. Men, Seyè a te kenbe m'.
They came on me in the day of my trouble: but the Lord was my support.
προέφθασάν με ἐν ἡμέρᾳ θλίψεώς μου καὶ ἐγένετο κύριος ἐπιστήριγμά μου
- 20 Li wete m' nan move pa a. Li delivre m' paske li renmen m'.
He took me out into a wide place; he was my saviour because he had delight in me.
καὶ ἐξήγαγέν με εἰς πλατυσμόν καὶ ἐξεύλατό με ὅτι εὐδόκησεν ἐν ἐμοί
- 21 Seyè a ban m' sa m' merite, paske li wè m' mache dwat devan li. Li ban m' benediksyon paske li wè mwen inosan.
The Lord gives me the reward of my righteousness, because my hands are clean before him.
καὶ ἀνταπέδωκέν μοι κύριος κατὰ τὴν δικαιοσύνην μου κατὰ τὴν καθαριότητα τῶν χειρῶν μου ἀνταπέδωκέν μοι
- 22 Mwen te obeyi lalwa Seyè a, mwen pa janm vire do bay Bondye.
For I have kept the ways of the Lord; I have not been turned away in sin from my God.
ὅτι ἐφύλαξα ὁδοὺς κυρίου καὶ οὐκ ἠσέβησα ἀπὸ τοῦ θεοῦ μου
- 23 Mwen fè tou sa ki nan lalwa li, mwen pa janm dezobeyi kòmandman li yo.
For all his decisions were before me, and I did not put away his laws from me.
ὅτι πάντα τὰ κρίματα αὐτοῦ κατεναντίον μου καὶ τὰ δικαιώματα αὐτοῦ οὐκ ἀπέστην ἀπ' αὐτῶν
- 24 Li konnen mwen pa antò. Mwen kenbe kò m' pou m' pa fè sa ki mal.
And I was upright before him, and I kept myself from sin.
καὶ ἔσομαι ἄμωμος αὐτῷ καὶ προφυλάξομαι ἀπὸ τῆς ἀνομίας μου
- 25 Se konsa li ban m' sa m' merite, paske mwen mache dwat devan li, paske li wè mwen inosan.
Because of this the Lord has given me the reward of my righteousness, because my hands are clean in his eyes.
καὶ ἀποδώσει μοι κύριος κατὰ τὴν δικαιοσύνην μου καὶ κατὰ τὴν καθαριότητα τῶν χειρῶν μου ἐνόπιον τῶν ὀφθαλμῶν αὐτοῦ
- 26 Ou menm, Seyè, ou kenbe pawòl ou ak moun ki kenbe pawòl yo, ou bon ak moun ki bon.
On him who has mercy you will have mercy; to the upright you will be upright;
μετὰ οὐρίου ὀσιωθήσῃ καὶ μετὰ ἀνδρὸς τελείου τελειωθήσῃ
- 27 Ou pa fè ipokrit ak moun ki pa fè ipokrit avè ou, men ou malen ak moun ki malen.
He who is holy will see that you are holy; but to the man whose way is not straight you will be a hard judge.
καὶ μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔσῃ καὶ μετὰ στρεβλοῦ στρεβλωθήσῃ
- 28 Ou sove moun ki soumèt yo devan ou. Men, ou annik gade moun ki gen lògèy yo, ou desann yo.
For you are the saviour of those who are in trouble; but your eyes are on men of pride, to make them low.
καὶ τὸν λαὸν τὸν πτωχὸν σώσεις καὶ ὀφθαλμοὺς ἐπὶ μετέωρων ταπεινώσεις
- 29 Seyè, ou se limyè mwen. Se ou ki wete m' nan fènwa kote m' te ye a.
For you are my light, O Lord; and the Lord will make the dark bright for me.
ὅτι σὺ ὁ λύχνος μου κύριε καὶ κύριος ἐκλάμψει μοι τὸ σκότος μου
- 30 Avè ou, mwen fonsè sou bann lènmi m' yo ki ame jouk nan dan. Avè ou, mwen eskalade miray ki sèvi yo defans.
By your help I have made a way through the wall which was shutting me in: by the help of my God I have gone over a wall.
ὅτι ἐν σοὶ δραμοῦμαι μονόζωνος καὶ ἐν τῷ θεῷ μου ὑπερβήσομαι τεῖχος
- 31 Bondye o! Tou sa ou fè bon nèt ale. Ou pa gen de pawòl. Ou pwoteje tout moun ki chache pwoteksyon anba zèl ou.
As for God, his way is all good: the word of the Lord is tested; he is a safe cover for all those who put their faith in him.
ὁ ἰσχυρὸς ἄμωμος ἢ ὁδὸς αὐτοῦ τὸ ῥῆμα κυρίου κραταίον πεπυρωμένον ὑπερασπιστὴς ἔστιν πᾶσιν τοῖς πεποιθόσιν ἐπ' αὐτῷ

- 32 **Ki moun ki Bondye si se pa Seyè a? Ki moun ki defans nou si se pa Bondye nou an?**
For who is God but the Lord? and who is a Rock but our God?
 τίς ἰσχυρὸς πλὴν κυρίου καὶ τίς κτίστης ἔσται πλὴν τοῦ θεοῦ ἡμῶν
- 33 **Se Bondye ki pwoteje m' avè fòs li. Li fè m' mennen yon lavi san repwòch.**
God puts a strong band about me, guiding me in a straight way.
 ὁ ἰσχυρὸς ὁ κραταιὸν με δυνάμει καὶ ἐξετίναξεν ἄμωμον τὴν ὁδὸν μου
- 34 **Li asire pye m' tankou pye kabrit, li fè m' mache sou mòn yo san m' pa tonbe.**
He makes my feet like roes' feet, and puts me on high places.
 τιθεὶς τοὺς πόδας μου ὡς ἐλάφων καὶ ἐπὶ τὰ ὕψη ἰσθῶν με
- 35 **Li moutre m' jan pou m' goumen. Li ban m' fòs pou m' sèvi ak pi gwo banza ki genyen.**
He makes my hands expert in war, so that a bow of brass is bent by my arms.
 διδάσκων χειρᾶς μου εἰς πόλεμον καὶ κατὰξας τόξον χαλκοῦν ἐν βραχίονί μου
- 36 **Se ou menm, Seyè, ki pwoteje m'. Se ou ki sove m'. Si m' kapab leve kanpe, se paske ou renmen m'.**
You have given me the breastplate of your salvation, and your mercy has made me great.
 καὶ ἔδωκάς μοι ὑπερασπισμὸν σωτηρίας μου καὶ ἡ ὑπακοή σου ἐπλήθυνέν με
- 37 **Ou pa kite yo bare wout mwen. Mwen pa janm pèdi pye.**
You have made my steps wide under me, so that my feet make no slip.
 εἰς πλατυσμὸν εἰς τὰ διαβήματά μου ὑποκάτω μου καὶ οὐκ ἐσαλεύθησαν τὰ σκέλη μου
- 38 **Mwen kouri dèyè lènmi m' yo, mwen bat yo. Mwen pa tounen toutan mwen pa fin kraze yo nèt.**
I go after my haters and overtake them; not turning back till they are all overcome.
 διώξω ἐχθροὺς μου καὶ ἀφανιῶ αὐτοὺς καὶ οὐκ ἀναστρέψω ἕως συντελέσω αὐτούς
- 39 **Mwen jete yo atè, m' kraze yo, yo pa ka leve. Yo tonbe, mwen mete pye m' sou kou yo.**
I have sent destruction on them and given them wounds, so that they are not able to get up: they are stretched under my feet.
 καὶ θλάσω αὐτούς καὶ οὐκ ἀναστήσονται καὶ πεσοῦνται ὑπὸ τοὺς πόδας μου
- 40 **Ou ban m' kont fòs pou m' goumen. Ou fè lènmi m' yo mande m' padon.**
For I have been armed by you with strength for the fight: you have made low under me those who came out against me.
 καὶ ἐνισχύσεις με δυνάμει εἰς πόλεμον κάμψεις τοὺς ἐπανιστανομένους μοι ὑποκάτω μου
- 41 **Ou fè yo kouri devan m'. Mwen disparèt tout moun ki rayi m' yo.**
By you their backs are turned in flight, so that my haters are cut off.
 καὶ τοὺς ἐχθροὺς μου ἔδωκάς μοι νῶτον τοὺς μισοῦντάς με καὶ ἐθανάτωσας αὐτούς
- 42 **Y'ap mande sekou, men pa gen moun ki ka sove yo. Y'ap rele Seyè a, men li pa reponn yo.**
They were crying out, but there was no one to come to their help: even to the Lord, but he gave them no answer.
 βοήσονται καὶ οὐκ ἔστιν βοηθὸς πρὸς κύριον καὶ οὐχ ὑπήκουσεν αὐτῶν
- 43 **Mwen kraze yo fè yo tounen pousyè. M' pilonnen yo, m' mache sou yo tankou sou labou nan lari.**
Then they were crushed as small as the dust of the earth, stamped down under my feet like the waste of the streets.
 καὶ ἐλέανα αὐτοὺς ὡς χοῦν γῆς ὡς πηλὸν ἐξόδων ἐλεπτυνα αὐτούς
- 44 **Ou delivre m' anba pèp rebèl sa a. Ou fè m' rete chèf pou m' gouvènè tout nasyon yo tou. Pèp mwen pa t' konnen, se yo menm k'ap sèvi m'.**
You have made me free from the fightings of my people; you have made me the head of the nations: a people of whom I had no knowledge will be my servants.
 καὶ ῥύσῃ με ἐκ μάχης λαῶν φυλάξεις με εἰς κεφαλὴν ἔθνῶν λαὸς ὃν οὐκ ἔγνων ἐδοῦλευσάν μοι
- 45 **Moun lòt peyi yo ap achte figi m'. Kou yo tande vwa m', yo obeyi m'.**
Men of other countries will, with false hearts, put themselves under my authority: from the time when my name comes to their ears, they will be ruled by me.
 υἱοὶ ἀλλότριοι ἐψεύσαντό μοι εἰς ἀκοὴν ὧτίου ἤκουσάν μου

- 46 Yo pèdi tout kouraj yo. Yo soti kote yo te kache a, y'ap tranble kou fèy bwa.
They will be wasted away, they will come out of their secret places shaking with fear.
υιοὶ ἀλλότριοι ἀπορριφήσονται καὶ σφαλοῦσιν ἐκ τῶν συγκλεισμῶν αὐτῶν
- 47 Konpliman pou Seyè a! Lwanj pou moun ki pran defans mwen an! Se Bondye ki delivre m', se li menm ki pwoteje m'. Ann fè konnen jan li gen pouvwa!
The Lord is living; praise be to my Rock, and let the God of my salvation be honoured:
ζῆ κύριος καὶ εὐλογητὸς ὁ φύλαξ μου καὶ ὑψωθήσεται ὁ θεός μου ὁ φύλαξ τῆς σωτηρίας μου
- 48 Se Bondye ki pran revanj mwen. Se li ki mete pèp yo anba pye mwen.
It is God who sends punishment on my haters, and puts peoples under my rule.
ἰσχυρὸς κύριος ὁ διδοὺς ἐκδικήσεις ἐμοὶ παιδεύων λαοὺς ὑποκάτω μου
- 49 Ou sove m' anba men lènmi m' yo. Ou wete m' anba men moun ki t'ap konbat mwen yo. Ou delivre m' anba ansasen yo.
He makes me free from my haters: I am lifted up over those who come up against me: you have made me free from the violent man.
καὶ ἐξάγων με ἐξ ἐχθρῶν μου καὶ ἐκ τῶν ἐπεχειρομένων μοι ὑψώσεις με ἐξ ἀνδρῶς ἀδικημάτων ῥύση με
- 50 Se poutèt sa m'a fè moun lòt nasyon yo konnen ki moun ou ye. m'a chante pou fè lwanj ou.
Because of this I will give you praise, O Lord, among the nations, and will make a song of praise to your name.
διὰ τοῦτο ἐξομολογήσομαί σοι κύριε ἐν τοῖς ἔθνεσιν καὶ ἐν τῷ ὀνόματί σου ψαλῶ
- 51 Bondye delivre wa li a anpil fwa. Li moutre jan li pa janm sispann renmen David, moun li chwazi a, ansanm ak pitit pitit li yo pou tout tan.
Great salvation does he give to his king; he has mercy on the king of his selection, David, and on his seed for ever.
μεγαλύνων σωτηρίας βασιλέως αὐτοῦ καὶ ποιῶν ἔλεος τῷ χριστῷ αὐτοῦ τῷ δαυιδ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος
- 1 ¶ Men dènye pawòl David yo. David, pitit gason Izayi a, te yon nonm Bondye te mete byen wo. Se li menm Bondye Jakòb la te chwazi pou wa. Li te fè bèl chante pou pèp Izrayèl la. Men sa li te di:
Now these are the last words of David. David, the son of Jesse, says, the man who was lifted up on high, the man on whom the God of Jacob put the holy oil, the loved one of Israel's songs, says:
καὶ οὗτοι οἱ λόγοι δαυιδ οἱ ἔσχατοι πιστὸς δαυιδ υἱὸς ιεσσαὶ καὶ πιστὸς ἀνὴρ ὃν ἀνέστησεν κύριος ἐπὶ χριστὸν θεοῦ ἰακωβ καὶ εὐπρεπεῖς ψαλμοὶ ἰσραηλ
- 2 Se lespri Seyè a k'ap pale nan mwen. Se mesaj li k'ap soti nan bouch mwen.
The spirit of the Lord had voice through me, his word was on my tongue.
πνεῦμα κυρίου ἐλάλησεν ἐν ἐμοὶ καὶ ὁ λόγος αὐτοῦ ἐπὶ γλώσσης μου
- 3 Bondye pèp Izrayèl la pale. Moun k'ap pwoteje pèp Izrayèl la di m' konsa: Chèf k'ap gouvènen san patipri, k'ap gouvènen avèk krentif pou Bondye,
The God of Israel said, the word of the Rock of Israel came to me: When an upright king is ruling over men, when he is ruling in the fear of God,
λέγει ὁ θεὸς ἰσραηλ ἐμοὶ ἐλάλησεν φύλαξ ἰσραηλ παραβολὴν εἰπὼν ἐν ἀνθρώπῳ πῶς κραταιώσητε φόβον θεοῦ
- 4 ap tankou solèy k'ap leve byen klere nan maten, nan yon syèl klè san yon ti nwaj ladan l'. L'ap tankou solèy k'ap fè zèb pouse apre lapli.
It is as the light of the morning, when the sun comes up, a morning without clouds; making young grass come to life from the earth.
καὶ ἐν θεῷ φωτὶ πρωΐας ἀνατεῖλαι ἥλιος τὸ πρωὶ οὐ παρήλθεν ἐκ φέγγους καὶ ὡς ἐξ ὑετοῦ χλόης ἀπὸ γῆς
- 5 Se konsa Bondye pral beni tout ras mwen, paske li te pase yon kontra avè m' pou tout tan, yon kontra ki p'ap janm kase, yon pwomès ki p'ap janm chanje. Nan tout sikonstans l'ap fè m' genyen.
L'ap ban mwen tou sa mwen vle.
For is not my house so with God? For he has made with me an eternal agreement, ordered in all things and certain: as for all my salvation and all my desire, will he not give it increase?
οὐ γὰρ οὕτως ὁ οἶκός μου μετὰ ἰσχυροῦ διαθήκην γὰρ αἰώνιον ἔθετό μοι ἐτοίμην ἐν παντὶ καιρῷ πεφωλαγμένην ὅτι πᾶσα σωτηρία μου καὶ πᾶν θέλημα ὅτι οὐ μὴ βλαστήση ὁ παράνομος
- 6 Men, moun ki pa konn Bondye yo, y'ap tankou pikan y'ap voye jete. Pesonn p'ap manyen yo ak men.
But the evil-doers, all of them, will be like thorns to be pushed away, because they may not be gripped in the hand:
ὥσπερ ἄκανθα ἐξωσμένη πάντες αὐτοὶ ὅτι οὐ χειρὶ λημφθήσονται
- 7 Pou manyen yo se pou ou gen yon bout fè osinon yon frenn. Lèfini, ou boule yo nèt nan dife.
But anyone touching them has to be armed with iron and the rod of a spear; and they will be burned with fire, every one of them.
καὶ ἀνὴρ οὐ κοπιάσει ἐν αὐτοῖς καὶ πλήρες σιδήρου καὶ ξύλον δόρατος καὶ ἐν πυρὶ καύσει καυθήσονται αἰσχύνῃ αὐτῶν

- 8 ¶ Men non vanyan sòlda David yo: Premye a te rele Jochèb Bachebèt, moun lavil Tachemon. Se li menm ki te chèf Twa pi vanyan yo. Pou kont li, li goumen ak frenn li ak witsan (800) moun. Li touye tout yon sèl kou.
These are the names of David's men of war: Ishbaal the Hachmonite, chief of the three; his axe was lifted up against eight hundred put to death at one time.
 ταῦτα τὰ ὀνόματα τῶν δυνατῶν δαυὶδ ἰεβοσθε ὁ χαναναῖος ἄρχων τοῦ τρίτου ἐστὶν ἀδινῶν ὁ ἀσωναῖος οὗτος ἐπάσαστο τὴν ῥομφαίαν αὐτοῦ ἐπὶ ὀκτακοσίους τραυματίας εἰς ἅπαξ
- 9 Dezyèm lan te rele Eleaza, pitit Dodo, pitit yon moun lavil Awoya. Se te yonn nan Twa pi vanyan yo. Yon jou, li menm ak David, y' al atake moun Filisti yo ki te sanble pou goumen. Sòlda pèp Izrayèl yo te kouri pou batay la.
After him was Eleazar, the son of Dodai the Ahohite, one of the three great fighters, who was with David in Pas-dammim when the Philistines came together there for the fight; and when the men of Israel had gone in flight,
 καὶ μετ' αὐτὸν ελεάζαρ υἱὸς πατραδέλφου αὐτοῦ υἱὸς σουσίτου ἐν τοῖς τρισὶν δυνατοῖς οὗτος ἦν μετὰ δαυὶδ ἐν σερραν καὶ ἐν τῷ ὄνειδίσει αὐτὸν ἐν τοῖς ἀλλοφύλοις συνήχθησαν ἐκεῖ εἰς πόλεμον καὶ ἄνεβησαν ἀνὴρ ἰσραηλ.
- 10 Men, li menm, li kenbe tèt ak moun Filisti yo, li touye moun jouk li gen lakranp nan men l'. Li pa t' ka louvri men l' pou l' lage nepe a. Jou sa a, Seyè a goumen byen goumen jouk li touye tout lènmi yo. Apre sa, lame pèp Izrayèl la tounen kote Eleaza te ye a, yo pran tou sa lènmi yo te kite.
He was with David and went on fighting the Philistines till his hand became tired and stiff from gripping his sword: and that day the Lord gave a great salvation, and the people came back after him only to take the goods of the Philistines.
 αὐτὸς ἀνέστη καὶ ἐπάταξεν ἐν τοῖς ἀλλοφύλοις ἕως οὗ ἐκοπίασεν ἡ χεὶρ αὐτοῦ καὶ προσεκολλήθη ἡ χεὶρ αὐτοῦ πρὸς τὴν μάχαιραν καὶ ἐποίησεν κύριος σωτηρίαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ὁ λαὸς ἐκάθητο ὀπίσω αὐτοῦ πληρὴν ἐκδιδύσκειν
- 11 Twazyèm lan te rele Chama, pitit gason Age, moun lavil Ara. Yon jou, moun Filisti yo te sanble lavil Lechi, kote ki te gen yon gwo jaden pwa. Sòlda pèp Izrayèl yo t'ap kouri pou moun Filisti yo.
After him was Shammah, the son of Ela the Hararite. And the Philistines came together in Lehi, where there was a bit of land full of seed; and the people went in flight from the Philistines.
 καὶ μετ' αὐτὸν σαμαῖα υἱὸς ἀσα ὁ αρουχαῖος καὶ συνήχθησαν οἱ ἀλλόφυλοι εἰς θηρία καὶ ἦν ἐκεῖ μερὶς τοῦ ἀγροῦ πλήρης φακοῦ καὶ ὁ λαὸς ἐφυγεν ἐκ προσώπου ἀλλοφύλων
- 12 Men Chama rete kanpe nan mitan jaden pwa a, li kenbe tèt ak moun Filisti yo, li bat yo byen bat. Se konsa Seyè a te goumen byen goumen jouk li touye tout lènmi yo.
But he kept his place in the middle of the bit of land, and kept back their attack and overcame the Philistines: and the Lord gave a great salvation.
 καὶ ἐστηλώθη ἐν μέσῳ τῆς μερίδος καὶ ἐξείλατο αὐτὴν καὶ ἐπάταξεν τοὺς ἀλλοφύλους καὶ ἐποίησεν κύριος σωτηρίαν μεγάλην
- 13 Yon lòt jou, nan sezon rekòt, twa nan gwoup trant yo al jwenn David nan gwòt Adoulam lan. Lame moun Filisti yo te moute kan yo nan plenn Refrayim yo.
And three of the thirty went down at the start of the grain-cutting, and they came to David at the strong place of Adullam; and the band of Philistines had taken up their position in the valley of Rephaim.
 καὶ κατέβησαν τρεῖς ἀπὸ τῶν τριάκοντα καὶ ἦλθον εἰς κασῶν πρὸς δαυὶδ εἰς τὸ σπήλαιον οδολλαμ καὶ τάγμα τῶν ἀλλοφύλων παρενέβαλον ἐν τῇ κοιλάδι ραφαῖμ
- 14 Lè sa a, David te nan ti fò a. Yon gwoup moun Filisti te pran lavil Betleyèm.
And at that time David had taken cover in the strong place, and an armed force of the Philistines was in Beth-lehem.
 καὶ δαυὶδ τότε ἐν τῇ περιοχῇ καὶ τὸ ὑπόστημα τῶν ἀλλοφύλων τότε ἐν βαιθλεεμ
- 15 Yon sèl anvì pran David, li di konsa: Ki moun ki va fè m' bwè ti gout dlo nan pi ki nan pòtay lavil Betleyèm lan?
And David, moved by a strong desire, said, If only someone would give me a drink of water from the water-hole of Beth-lehem, by the doorway into the town!
 καὶ ἐπεθύμησεν δαυὶδ καὶ εἶπεν τίς ποτιεῖ με ὕδωρ ἐκ τοῦ λάκκου τοῦ ἐν βαιθλεεμ τοῦ ἐν τῇ πύλῃ τὸ δὲ σύστημα τῶν ἀλλοφύλων τότε ἐν βαιθλεεμ
- 16 Lamenm, twa mesye yo desann nan kan moun Filisti yo, yo pran dlo nan pi ki te nan pòtay lavil Betleyèm lan, yo pote l' vin bay David. Men, David refize bwè dlo a. Li vide l' atè, li ofri l' bay Seyè a.
And the three men, forcing their way through the Philistine army, got water from the water-hole of Beth-lehem, by the doorway into the town, and took it back to David: but he would not take it, but, draining it out, made an offering of it to the Lord.
 καὶ διέρρηξαν οἱ τρεῖς δυνατοὶ ἐν τῇ παρεμβολῇ τῶν ἀλλοφύλων καὶ ὑδρεύσαντο ὕδωρ ἐκ τοῦ λάκκου τοῦ ἐν βαιθλεεμ τοῦ ἐν τῇ πύλῃ καὶ ἔλαβαν καὶ παρεγένοντο πρὸς δαυὶδ καὶ οὐκ ἠθέλησεν πιεῖν αὐτὸ καὶ ἔσπεισεν αὐτὸ τῷ κυρίῳ
- 17 Li di konsa: Seyè, mwen pa gen dwa bwè dlo sa a. Se tankou si m' ta bwè san mesye sa yo ki te riske lavi yo pou al chache l'. Se konsa li derefize bwè dlo a. Se sa twa vanyan sòlda sa yo te fè.
And he said, Far be it from me, O Lord, to do this; how may I take as my drink the life-blood of men who have put their lives in danger? So he would not take it. These things did the three great men of war.
 καὶ εἶπεν Ἰεεὸς μοι κύριε τοῦ ποιῆσαι τοῦτο εἰ αἷμα τῶν ἀνδρῶν τῶν πορευθέντων ἐν ταῖς ψυχαῖς αὐτῶν πίομαι καὶ οὐκ ἠθέλησεν πιεῖν αὐτὸ ταῦτα ἐποίησαν οἱ τρεῖς δυνατοὶ
- 18 Abichayi, frè Joab, pitit Sewouja, te chèf gwoup trant yo. Pou kont li, avèk yon frenn nan men l', li goumen ak twasan (300) moun, li touye yo. Se konsa, tout moun t'ap nonmen non l' nan gwoup trant lan.
And Abishai, the brother of Joab, the son of Zeruah, was chief of the thirty. He put to death three hundred with his spear, and he got for himself a name among the thirty.
 καὶ ἀβεσσα ἀδελφὸς ἰωαβ υἱὸς σαρουῖας αὐτὸς ἄρχων ἐν τοῖς τρισὶν καὶ αὐτὸς ἐξήγαγεν τὸ δόρυ αὐτοῦ ἐπὶ τριακοσίους τραυματίας καὶ αὐτῷ ὄνομα ἐν τοῖς τρισὶν

- 19 Se non li yo t'ap nonmen pi plis nan Trant yo. Apre sa, li vin chèf yo. Men, li pa janm rive fè sa Twa pi vanyan yo te fè.
Was he not the noblest of the thirty? so he was made their captain: but he was not equal to the first three.
 ἐκ τῶν τριῶν ἐκείνων ἔνδοξος καὶ ἐγένετο αὐτοῖς εἰς ἄρχοντα καὶ ἕως τῶν τριῶν οὐκ ἦλθεν
- 20 Benaja, pitit gason Jeojada a, moun lavil Kabseyèl, te pitit pitit yon vanyan sòlda. Li te fè anpil bagay ki fè wè li pa t' manke kouraj. Se li menm ki te touye de pitit Ariyèl yo, moun lavil Moab. Yon jou, lanèj t'ap tonbe, li desann nan yon sitèn dlo pou li touye yon lyon.
And Benaiah the son of Jehoiada, a fighting man of Kabzeel, had done great acts; he put to death the two sons of Ariel of Moab: he went down into a hole and put a lion to death in time of snow:
 καὶ βαναιας υἱὸς ἰωδαε ἀνὴρ αὐτὸς πολλοστὸς ἔργους ἀπὸ καβεσειλ καὶ αὐτὸς ἐπάταξεν τοὺς δύο υἱοὺς αριηλ τοῦ μοαβ καὶ αὐτὸς κατέβη καὶ ἐπάταξε τὸν λέοντα ἐν μέσῳ τοῦ λάκκου ἐν τῇ ἡμέρᾳ τῆς χιόνης
- 21 Se li menm ki te touye yon moun peyi Lejip, yon potorik gason bèl wotè, ki te gen yon frenn nan men l'. Li menm, li atake l' ak yon baton ase. Li wete frenn lan nan men moun Lejip la epi li touye l' avè l'.
And he made an attack on an Egyptian, a tall man: and the Egyptian had a spear in his hand; but he went down to him with a stick, and pulling the spear out of the hands of the Egyptian, put him to death with that same spear.
 αὐτὸς ἐπάταξεν τὸν ἄνδρα τὸν αἰγύπτιον ἄνδρα ὀρατὸν ἐν δὲ τῇ χειρὶ τοῦ αἰγυπτίου δόρυ ὡς ξύλον διαβάθρας καὶ κατέβη πρὸς αὐτὸν ἐν ῥάβδῳ καὶ ἤρπασεν τὸ δόρυ ἐκ τῆς χειρὸς τοῦ αἰγυπτίου καὶ ἀπέκτεινεν αὐτὸν ἐν τῷ δόρατι αὐτοῦ
- 22 Men sa Benaja, pitit gason Jeojada a, te fè. Se konsa tout moun t'ap nonmen non l' nan gwoup Trant lan.
These were the acts of Benaiah, the son of Jehoiada, who had a great name among the thirty men of war.
 ταῦτα ἐποίησεν βαναιας υἱὸς ἰωδαε καὶ αὐτῷ ὄνομα ἐν τοῖς τρισὶν τοῖς δυνατοῖς
- 23 Se non li yo t'ap nonmen pi plis nan Trant yo. Apre sa, li vin chèf yo. Men, li pa t' janm rive fè sa twa pi vanyan yo te fè. David te mete l' chèf gad kò li.
He was honoured over the rest of the thirty, but he was not equal to the first three. And David put him over the fighting men who kept him safe.
 ἐκ τῶν τριῶν ἔνδοξος καὶ πρὸς τοὺς τρεῖς οὐκ ἦλθεν καὶ ἔταξεν αὐτὸν δαυὶδ εἰς τὰς ἀκοὰς αὐτοῦ
- 24 Nan gwoup Trant lan te gen ankò: Asayèl, frè Joab la, Elanan, pitit gason Dodo, moun lavil Betleyèm, Asahel, the brother of Joab, was one of the thirty; and Elhanan, the son of Dodai, of Beth-lehem, καὶ ταῦτα τὰ ὀνόματα τῶν δυνατῶν δαυὶδ βασιλέως ασαηλ ἀδελφὸς ἰωαβ οὗτος ἐν τοῖς τριάκοντα ελεαναν υἱὸς δουδι πατραδέλφου αὐτοῦ ἐν βαιθλεεμ
- 25 Chama ak Elika, moun lavil Awòd, Shammah the Harodite, Elika the Harodite, σαμαι ὁ αρουδαῖος ελिका ὁ αρωδαῖος
- 26 Elèz, moun lavil Pelèt, Ira, pitit gason Ikèch, moun lavil Tekoa, Helez the Paltite, Ira, the son of Ikkesh the Tekoite, ελληὺς ὁ φελωθι ιρας υἱὸς εκκας ὁ θεκωίτης
- 27 Abyezè, moun lavil Anatòt, Mebounayi, moun lavil Oucha, Abiezer the Anathothite, Sibbecai the Hushathite, αβιεζερ ὁ αναθωθίτης ἐκ τῶν υἱῶν τοῦ ασωθίτου
- 28 Salmon, moun lavil Awoya, Marayi, moun lavil Netofa, Zalmon the Ahohite, Maharai the Netophathite, σελμων ὁ αωίτης μοορε ὁ νετωφαθίτης
- 29 Elèb, pitit gason Bana, moun lavil Gibeya nan pòsyon tè ki pou branch fanmi Benjamen yo, Heldai, the son of Baanah the Netophathite, Ittai, the son of Ribai of Gibeah of the children of Benjamin, ελα υἱὸς βαανα ὁ νετωφαθίτης εθθι υἱὸς ριβα ἐκ γαβαεθ υἱὸς βενιαμιν
- 30 Benaja, moun lavil Piraton, Idayi, moun ravin Gach yo, Benaiah the Pirathonite, Hiddai of the valleys of Gaash, βαναιας ὁ φαραθωνίτης ουρι ἐκ ναχαλιγαιας
- 31 Abyalbon, moun lavil Araba, Azmavèt, moun lavil Baawoun, Abiel the Arbathite, Azmaveth of Bahurim, αβιηλ υἱὸς τοῦ αραβωθίτου αζμωθ ὁ βαρσαμίτης

- 32 Elyaba, moun lavil Chalbon, pitit gason Joachenn yo, Jonatan,
Eliabha the Shaalbonite, Jashen the Gunite,
ελιασου ὁ σαλαβωνίτης υἱοὶ ιασαν ιωναθαν
- 33 Chama, moun lavil Ara, Akiyam, pitit gason Chara, moun lavil Ara,
Jonathan, the son of Shammah the Hararite, Ahiam, the son of Sharar the Hararite,
σαμμα ὁ αρωδίτης αχίαν υἱὸς σαραδ ὁ αραουρίτης
- 34 Elifelèt, pitit gason Asbayi, moun lavil Maka, Elyam, pitit gason Achitofèl, moun lavil Gilo,
Eliphelet, the son of Ahasbai the Maacathite, Eliam, the son of Ahithophel the Gilonite,
αλιφαλεθ υἱὸς τοῦ ασβίτου υἱὸς τοῦ μααχατι ελιαβ υἱὸς αχιτοφελ τοῦ γελωνίτου
- 35 Ezarayi, moun lavil Kamèl, Parayi, moun lavil Arab,
Hezrai the Carmelite, Paarai the Archite,
ασαραὶ ὁ καρμήλιος φαραϊ ὁ ερχι
- 36 Igal, pitit gason Natan, moun lavil Zoba, Bani, moun lavil Gad,
Igal, the son of Nathan of Zobah, Bani the Gadite,
ιγααλ υἱὸς ναθαν ἀπὸ δυνάμεως υἱὸς γαδδι
- 37 Zelèk, moun lavil Amon, Nakarayi, moun lavil Bewòt, se li menm ki te pote zam Joab, pitit Sewouya a,
Zelek the Ammonite, Naharai the Beerothite, who had the care of the arms of Joab, son of Zeruiah,
ελιε ὁ αμμωνίτης γελωραι ὁ βηρωθαῖος αἴρων τὰ σκευή ιωαβ υἱοῦ σαρουιας
- 38 Ira ak Garèb, nan fanmi Jetè a,
Ira the Ithrite, Gareb the Ithrite,
ιρας ὁ ιεθραῖος γαρηβ ὁ ιεθραῖος
- 39 Ouri, moun lavil Et la. Antou, te gen transèt vanyan sòlda.
Uriah the Hittite: thirty-seven in number.
ουριας ὁ χετταῖος πάντες τριάκοντα καὶ ἑπτὰ
- 1 ¶ Yon jou, Seyè a move sou pèp Izrayèl la ankò. Li fè David lakòz malè tonbe sou yo. Seyè a di David al konte konbe moun ki nan peyi Izrayèl ak nan peyi Jida.
Again the wrath of the Lord was burning against Israel, and moving David against them, he said, Go, take the number of Israel and Judah.
καὶ προσέθετο ὀργή κυρίου ἐκκαῆναι ἐν ἰσραηλ καὶ ἐπέσειεν τὸν δαυιδ ἐν αὐτοῖς λέγων βάδιζε ἀριθμησον τὸν ἰσραηλ καὶ τὸν ἰουδα
- 2 Wa a pale ak Joab, kòmandman an chèf lame a, ki te la avè l', li di l' konsa: -Ale nan tout branch fanmi Izrayèl yo, depi lavil Dann nan nò jouk lavil Bètcheba nan sid. Konte mezi moun ki nan pèp la. Mwen vle konnen konbe moun ki gen nan peyi a.
And the king said to Joab and the captains of the army, who were with him, Go now through all the tribes of Israel, from Dan as far as Beer-sheba, and have all the people numbered, so that I may be certain of the number of the people.
καὶ εἶπεν ὁ βασιλεὺς πρὸς ιωαβ ἄρχοντα τῆς ἰσχύος τὸν μετ' αὐτοῦ διελθε δὴ πάσας φυλάς ἰσραηλ ἀπὸ δαν καὶ ἕως βηρσαβεε καὶ ἐπίσκειαι τὸν λαόν καὶ γνῶσομαι τὸν ἀριθμὸν τοῦ λαοῦ
- 3 Men, Joab di wa a: -Monwa, mwen mande Seyè a, Bondye ou la, pou li fè pèp Izrayèl la vin san fwa pi plis pase jan li ye koulye a, lèfini pou monwa ka viv lontan pou wè sa! Men, poukisa, monwa, ou vle konte konbe moun ki nan peyi a?
And Joab said to the king, Whatever the number of the people, may the Lord make it a hundred times as much, and may the eyes of my lord the king see it: but why does my lord the king take pleasure in doing this thing?
καὶ εἶπεν ιωαβ πρὸς τὸν βασιλέα καὶ προσθεῖη κύριος ὁ θεός σου πρὸς τὸν λαόν ὥσπερ αὐτοὺς καὶ ὥσπερ αὐτοὺς ἑκατονταπλασίονα καὶ ὀφθαλμοὶ τοῦ κυρίου μου τοῦ βασιλέως ὁρῶντες καὶ ὁ κύριός μου ὁ βασιλεὺς ἵνα τί βούλεται ἐν τῷ λόγῳ τούτῳ
- 4 Men, wa a pa t' soti pou li chanje lòd li te bay la. Konsa, Joab ak lòt gwo chèf lame yo te blije soumèt yo. Yo soti devan wa a, yo pati, y' al konte konbe moun ki nan peyi Izrayèl la.
But the king's order was stronger than Joab and the captains of the army. And Joab and the captains of the army went out from the king, to take the number of the children of Israel.
καὶ ὑπερίσχυεν ὁ λόγος τοῦ βασιλέως πρὸς ιωαβ καὶ εἰς τοὺς ἄρχοντας τῆς δυνάμεως καὶ ἐξῆλθεν ιωαβ καὶ οἱ ἄρχοντες τῆς ἰσχύος ἐνώπιον τοῦ βασιλέως ἐπισκέψασθαι τὸν λαὸν ἰσραηλ
- 5 Yo travèse larivyè Jouden, y' al moute kan yo lavil Awoyè, nan mitan fon an, nan pòsyon tè ki pou branch fanmi Gad la. Apre sa, yo pati pou Jazè bò nan nò.
And they went over Jordan, and starting from Aroer, from the town which is in the middle of the valley, they went in the direction of the Gadites, and on to Jazer;
καὶ διέβησαν τὸν ἰορδάνην καὶ παρενέβαλον ἐν αρορηρ ἐκ δεξιῶν τῆς πόλεως τῆς ἐν μέσῳ τῆς φάραγγος γαδ καὶ ελιεζερ

- 6 Y' al lavil Galarad, yo pase lavil Kadès nan pòsyon tè ki pou moun Et yo, jouk yo rive Dann. Yo mache nan tout zòn lan, apre sa y' ale lavil Sidon sou bò lwès.
Then they came to Gilead, and to the land of the Hittites under Hermon; and they came to Dan, and from Dan they came round to Zidon,
καὶ ἦλθον εἰς τὴν γαλααδ καὶ εἰς γῆν θαβασον ἣ ἐστὶν ἀδασαὶ καὶ παρεγένοντο εἰς δανιδαν καὶ οὐδαν καὶ ἐκύκλωσαν εἰς σιδῶνα
- 7 Lèfini, yo desann nan direksyon sid, yo rive nan Fò Tir la, yo pase nan tout bouk moun Iva yo ak bouk moun Kanaran yo, yo rive Bècheba nan zòn Negèn nan peyi Jida a.
And to the walled town of Tyre, and to all the towns of the Hivites and the Canaanites: and they went out to the South of Judah at Beer-sheba.
καὶ ἦλθον εἰς μαψαρ τύρου καὶ πάσας τὰς πόλεις τοῦ ευαίου καὶ τοῦ χαναναίου καὶ ἦλθον κατὰ νότον ἰουδα εἰς βηρσαβε
- 8 Se konsa yo mache nan tout peyi a. Apre nèf mwa ven jou, yo tounen lavil Jerizalèm.
So after going through all the land in every direction, they came to Jerusalem at the end of nine months and twenty days.
καὶ περιώδευσαν ἐν πάσῃ τῇ γῆ καὶ παρεγένοντο ἀπὸ τέλους ἑννέα μηνῶν καὶ εἴκοσι ἡμερῶν εἰς ἱερουσαλημ
- 9 Joab renmèt wa a rapò ki bay kantite moun antou ki te gen nan tout peyi a. Se konsa yo te jwenn witsanmil (800.000) gason ki ka fè lagè epi ki konn sèvi ak nepe nan peyi Izrayèl la ak senksanmil (500.000) nan peyi Jida a.
And Joab gave the king the number of all the people: there were in Israel eight hundred thousand fighting men able to take up arms; and the men of Judah were five hundred thousand.
καὶ ἔδωκεν ἰωαβ τὸν ἀριθμὸν τῆς ἐπισκέψεως τοῦ λαοῦ πρὸς τὸν βασιλεῖα καὶ ἐγένετο ἰσραηλ ὀκτακόσιοι χιλιάδες ἀνδρῶν δυνάμειος σπωμένων ῥομφαίαν καὶ ἀνήρ ἰουδα πεντακόσιοι χιλιάδες ἀνδρῶν μαχητῶν
- 10 ¶ Lè David fin fè konte konbe moun ki gen nan peyi a, konsyans li konmanse repwoche l'. Li di Seyè a: -Lè m' fè sa m' fè a, mwen fè yon gwo peche. Tanpri, Seyè, padonnen m', se sèvitè ou mwen ye. Mwen te aji tankou moun fou.
And after the people had been numbered, David's heart was troubled. And David said to the Lord, Great has been my sin in doing this; but now, O Lord, be pleased to take away the sin of your servant, for I have done very foolishly
καὶ ἐπάταξεν καρδία δαυιδ αὐτὸν μετὰ τὸ ἀριθμησαὶ τὸν λαόν καὶ εἶπεν δαυιδ πρὸς κύριον ἡμαρτον σφόδρα ὃ ἐποίησα νῦν κύριε παραβίβασον δὴ τὴν ἀνομίαν τοῦ δούλου σου ὅτι ἐμορῶνθην σφόδρα
- 11 Nan denmen maten, antan David ap leve sot nan kabann li,
And David got up in the morning; now the word of the Lord had come to the prophet Gad, David's seer, saying,
καὶ ἀνέστη δαυιδ τὸ πρωὶ καὶ λόγος κυρίου ἐγένετο πρὸς γαδ τὸν προφήτην τὸν ὀρῶντα δαυιδ λέγων
- 12 Seyè a pale ak pwofèt Gad, konseye David la, li di l' konsa: -Al di David mwen ba li twa chatiman pou li menm li chwazi yonn ladan yo. Sa l'a chwazi a se sa m'a fè l'.
Go and say to David, The Lord says, Three things are offered to you: say which of them you will have, and I will do it to you.
πορεύθητι καὶ λάλησον πρὸς δαυιδ λέγων τάδε λέγει κύριος τρία ἐγὼ εἰμι αἴρω ἐπὶ σέ καὶ ἐκλεξαι σεαυτῷ ἓν ἐξ αὐτῶν καὶ ποιήσω σοι
- 13 Gad vin jwenn li lakay li. Li fè l' konnen mesaj Seyè a te ba li a. Li di l' konsa: -Kisa ou vle? Sèt lanne grangou nan tout peyi a, twa mwa ap kouri devan lènmi ou, osinon twa jou epidemi nan tout peyi a. Al kalkile sou sa pou ou fè m' konnen ki repons pou m' pote bay moun ki voye m' lan.
So Gad came to David, and gave him word of this and said to him, Are there to be three years when there is not enough food in your land? or will you go in flight from your haters for three months, while they go after you? or will you have three days of violent disease in your land? take thought and say what answer I am to give to him who sent me.
καὶ εἰσῆλθεν γαδ πρὸς δαυιδ καὶ ἀνήγγειλεν αὐτῷ καὶ εἶπεν αὐτῷ ἐκλεξαι σεαυτῷ γενέσθαι εἰ ἔλθῃ σοι τρία ἔτη λιμὸς ἐν τῇ γῆ σου ἢ τρεῖς μῆνας φεύγειν σε ἐμπροσθεν τῶν ἐχθρῶν σου καὶ ἔσονται δι ὠκοντές σε ἢ γενέσθαι τρεῖς ἡμέρας θάνατον ἐν τῇ γῆ σου νῦν οὖν γνῶθι καὶ ἰδὲ τί ἀποκριθῶ τῷ ἀποστείλαντί με ῥῆμα
- 14 David reponn: -Mwen nan gwo tèt chaje! Men, m' pa vle tonbe anba men lèzòm menm! Pito se Seyè a menm ki pini m', paske li gen bon kè.
And David said to Gad, This is a hard decision for me to make: let us come into the hands of the Lord, for great are his mercies: let me not come into the hands of men.
καὶ εἶπεν δαυιδ πρὸς γαδ στενά μοι πάντοθεν σφόδρα ἐστὶν ἐμπροσθαί μοι δὴ ἐν χειρὶ κυρίου ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα εἰς δὲ χεῖρας ἀνθρώπου οὐ μὴ ἐμπέσω καὶ ἐξελέξατο ἑαυτῷ δαυιδ τὸν θάνατον
- 15 Se konsa Seyè a voye yon epidemi sou pèp Izrayèl la, li konmanse menm jou maten sa a pou twa jou, jan l' te di a. Depi lavil Dann nan nò rive lavil Bècheba nan sid peyi a, swasanndimil (70.000) moun nan pèp Izrayèl la mourì.
So David made selection of the disease; and the time was the days of the grain-cutting, when the disease came among the people, causing the death of seventy thousand men from Dan as far as Beer-sheba.
καὶ ἡμέραι θερισμοῦ πυρῶν καὶ ἔδωκεν κύριος ἐν ἰσραηλ θάνατον ἀπὸ πρωίθεν ἕως ὥρας ἀρίστου καὶ ἤρξατο ἡ θραῦσις ἐν τῷ λαῷ καὶ ἀπέθανεν ἐκ τοῦ λαοῦ ἀπὸ δαν καὶ ἕως βηρσαβε ἐβδομήκοντα χιλιάδες ἀνδρῶν

- 16 Lè zanj Seyè a te prèt pou lonje men l' sou lavil Jerizalèm pou detwi l', Seyè a fè lide sispann chatiman an. Li di zanj ki t'ap touye moun yo: -Sispann! kenbe men ou! Lè sa a, zanj lan te gen tan toupre gwo glasi Araounak, moun lavil Jebis la.
 And when the hand of the angel was stretched out in the direction of Jerusalem, for its destruction, the Lord had regret for the evil, and said to the angel who was sending destruction on the people, It is enough; do no more. And the angel of the Lord was by the grain-floor of Araunah the Jebusite.
 και ἐξέτεινεν ὁ ἄγγελος τοῦ θεοῦ τὴν χεῖρα αὐτοῦ εἰς ἱερουσαλημ τοῦ διαφθεῖραι αὐτήν και παρεκλήθη κύριος ἐπὶ τῇ κακίᾳ και εἶπεν τῷ ἀγγέλῳ τῷ διαφθεῖροντι ἐν τῷ λαῷ πολὺ νῦν ἄνες τὴν χεῖρά σου και ὁ ἄγγελος κυρίου ἦν παρὰ τῷ ἄλῳ ὄρνα τοῦ ἱεβουσαίου
- 17 David wè zanj lan ki t'ap touye moun yo, li pale ak Seyè a, li di l' konsa: -Se mwen menm ki koupab. Se mwen menm ki fè sa ki mal la. Kisa inonsan sa yo fè? Tanpri, se mwen menm ansanm ak fanmi mwen pou ou ta pini!
 And when David saw the angel who was causing the destruction of the people, he said to the Lord, Truly, the sin is mine; I have done wrong; but these are only sheep; what have they done? let your hand be against me and against my family.
 και εἶπεν δαυιδ πρὸς κύριον ἐν τῷ ἰδεῖν αὐτὸν τὸν ἄγγελον τύπτοντα ἐν τῷ λαῷ και εἶπεν ἰδοὺ ἐγὼ εἰμι ἡδίκησα και ἐγὼ εἰμι ὁ ποιμὴν ἐκακοποίησα και οὗτοι τὰ πρόβατα τί ἐποίησαν γενέσθω δὴ ἡ χεὶρ σου ἐν ἐμοὶ και ἐν τῷ οἴκῳ τοῦ πατρὸς μου
- 18 ¶ Men, jòu sa a pwofèt Gad al jwenn David, li di l' konsa: -Moute lakay Araounak, moun lavil Jebis la, bati yon lotèl pou Seyè a nan mitan gwo glasi a.
 And that day Gad came to David and said to him, Go up, and put up an altar to the Lord on the grain-floor of Araunah the Jebusite.
 και ἦλθεν γὰδ πρὸς δαυιδ ἐν τῇ ἡμέρᾳ ἐκεῖνη και εἶπεν αὐτῷ ἀνάβηθι και στήσων τῷ κυρίῳ θυσιαστήριον ἐν τῷ ἄλῳ ὄρνα τοῦ ἱεβουσαίου
- 19 David koute sa Gad te di l' la, li moute lakay Araounak jan Seyè a te ba li lòd la.
 So David went up, as Gad had said and as the Lord had given orders.
 και ἀνέβη δαυιδ κατὰ τὸν λόγον γὰδ καθ' ὃν τρόπον ἐνετείλατο αὐτῷ κύριος
- 20 Araounak t'ap gade, li wè wa a ki t'ap vin sou li ansanm ak chèf li yo. Li tonbe ajenou devan wa a, li bese tèt li jouk atè.
 And Araunah, looking out, saw the king and his servants coming to him: and Araunah went out, and went down on his face to the earth before the king.
 και διέκυψεν ὄρνα και εἶδεν τὸν βασιλέα και τοὺς παῖδας αὐτοῦ παραπορευομένους ἐπάνω αὐτοῦ και ἐξῆλθεν ὄρνα και προσεκύνησεν τῷ βασιλεῖ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν
- 21 Li di l' konsa: -Monwa, sa ki mennen ou isit lakay mwen? David reponn li: -Mwen vin achte anplasman glasi a pou m' bati yon lotèl pou Seyè a, konsa epidemi an va sispann nan peyi a.
 And Araunah said, Why has my lord the king come to his servant? And David said, To give you a price for your grain-floor, so that I may put up an altar to the Lord, and the disease may be stopped among the people.
 και εἶπεν ὄρνα τί ὅτι ἦλθεν ὁ κύριός μου ὁ βασιλεὺς πρὸς τὸν δοῦλον αὐτοῦ και εἶπεν δαυιδ κτήσασθαι παρὰ σοῦ τὸν ἄλωνα τοῦ οἰκοδομηῆσαι θυσιαστήριον τῷ κυρίῳ και συσχεθῆ ἡ θραῦσις ἐπάνω τοῦ λαοῦ
- 22 Araounak di l' konsa: -Monwa, ou mèt pran l'. Ofri Seyè a sa ou vle. Men bèf sa yo pou ou boule nèt tankou yon ofrann sou lotèl la. Men jouk yo ak bwa kabwa yo pou fè dife.
 And Araunah said to David, Let my lord the king take whatever seems right to him, and make an offering of it: see, here are the oxen for the burned offering, and the grain-cleaning instruments and the ox-yokes for wood:
 και εἶπεν ὄρνα πρὸς δαυιδ λαβέτω και ἀνεγκέτω ὁ κύριός μου ὁ βασιλεὺς τῷ κυρίῳ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ ἰδοὺ οἱ βόες εἰς ὀλοκαύτωμα και οἱ τροχοὶ και τὰ σκευὴ τῶν βοῶν εἰς ξύλα
- 23 Araounak bay wa a tout bagay sa yo. Lèfini, li di: -Mwen mande Bondye pou l' asepte ofrann ou an!
 All this does the servant of my lord the king give to the king. And Araunah said, May the Lord your God be pleased with your offering!
 τὰ πάντα ἔδωκεν ὄρνα τῷ βασιλεῖ και εἶπεν ὄρνα πρὸς τὸν βασιλέα κύριος ὁ θεός σου εὐλογήσαι σε
- 24 Men wa a reponn li, li di l': -Non. Se achte m'ap achte. Se pou m' peye pou yo. Mwen p'ap pran anyen ki pa koute m' lajan pou m' ofri pou boule nèt pou Seyè a. Se konsa, David achte anplasman glasi a ansanm ak tout bèf yo pou senkant pyès ajan.
 And the king said to Araunah, No, but I will give you a price for it; I will not give to the Lord my God burned offerings for which I have given nothing. So David got the grain-floor and the oxen for fifty shekels of silver.
 και εἶπεν ὁ βασιλεὺς πρὸς ὄρνα οὐχὶ ὅτι ἀλλὰ κτώμενος κτήσομαι παρὰ σοῦ ἐν ἀλλάγματι και οὐκ ἀνοίσω τῷ κυρίῳ θεῷ μου ὀλοκαύτωμα δωρεάν και ἐκτήσατο δαυιδ τὸν ἄλωνα και τοὺς βόας ἐν ἀργυρίῳ σίκλων πενήτηκοντα
- 25 Lèfini, li bati yon lotèl pou Seyè a, li fè ofrann pou boule nèt pou Bondye ak ofrann pou di Bondye mèsì. Seyè a tandè lapriyè yo pou peyi a. Epidemi an sispann nan peyi Izrayèl la.
 And there David put up an altar to the Lord, making burned offerings and peace-offerings. So the Lord gave ear to his prayer for the land, and the disease came to an end in Israel.
 και ὠκοδόμησεν ἐκεῖ δαυιδ θυσιαστήριον κυρίῳ και ἀνήνεγκεν ὀλοκαυτώσεις και εἰρηνικὰς και προσέθηκεν σαλωμων ἐπὶ τὸ θυσιαστήριον ἐπ' ἐσχάτῳ ὅτι μικρὸν ἦν ἐν πρώτοις και ἐπήκουσεν κύριος τῇ γῆ και συνεσχέθη ἡ θραῦσις ἐπάνωθεν ἰσραηλ .
- 1 ¶ David te fin vye granmoun, li te gen gwo laj sou tèt li. Menm lè yo te kouvri l' byen kouvri ak anpil rad sou li, li te santi frèt toujou.
 Now King David was old and far on in years; and though they put covers over him, his body was cold.
 και ὁ βασιλεὺς δαυιδ πρεσβύτερος προβεβηκώς ἡμέραις και περιέβαλλον αὐτὸν ἱματίσις και οὐκ ἐθερμαίνετο

- 2 Lè sa a, moun pa l' yo di l': -Monwa, nou pral chache yon jenn fi ki tifi toujou pou rete avè ou, pou pran swen ou. L'a kouche kole avè ou pou chofe ou.
So his servants said to him, Let search be made for a young virgin for my lord the king, to take care of him and be waiting on him; and you may take her in your arms, and so my lord the king will be warm.
καὶ εἶπον οἱ παῖδες αὐτοῦ ζητήσάτωσαν τῷ κυρίῳ ἡμῶν τῷ βασιλεῖ παρθένον νεάνίδα καὶ παραστήσεται τῷ βασιλεῖ καὶ ἔσται αὐτὸν θάλπουσα καὶ κοιμηθήσεται μετ' αὐτοῦ καὶ θερμανθήσεται ὁ κύριος ἡμῶν ὁ βασιλεὺς
- 3 Yo mete chache yon bèl jenn fi nan tout peyi Izrayèl la. Yo jwenn yon jenn fi nan ti bouk Chounam lan. Li te rele Abichag. Yo mennen l' bay wa a.
So after searching through all the land of Israel for a fair young girl, they saw Abishag the Shunammite, and took her to the king.
καὶ ἐζήτησαν νεάνίδα καλὴν ἐκ παντὸς ὀρίου ἰσραὴλ καὶ εἶρον τὴν αβισακ τὴν σωμανίτιν καὶ ἤνεγκαν αὐτὴν πρὸς τὸν βασιλέα
- 4 Se te yon bèl bèl fi. Li pran swen wa a, li sèvi l'. Men, wa a pa janm kouche avè l'.
Now she was very beautiful; and she took care of the king, waiting on him at all times; but the king had no connection with her.
καὶ ἡ νεάνις καλὴ ἕως σφόδρα καὶ ἦν θάλπουσα τὸν βασιλέα καὶ ἐλειτούργει αὐτῷ καὶ ὁ βασιλεὺς οὐκ ἔγνω αὐτήν
- 5 ¶ Lè sa a, Adonija, pitit gason David te fè ak Agit la, pran pòz otorite li. Li t'ap di: -Se mwen menm ki pou wa. Li chache cha lagè, chwal ak yon eskòt senkant moun ki t'ap kouri devan l' lè li sou cha pa l'.
Then Adonijah, the son of Haggith, lifting himself up in pride, said, I will become king; and he made ready his carriages of war and his horsemen, with fifty runners to go before him.
καὶ ἀδωνίας υἱὸς αγγιθ ἐπήρετο λέγων ἐγὼ βασιλεύσω καὶ ἐποίησεν ἑαυτῷ ἄρματα καὶ ἵππεις καὶ πενήκοντα ἄνδρας παρατρέχειν ἔμπροσθεν αὐτοῦ
- 6 Men, depi li piti, papa a te gate l', li toujou kite l' fè sa li vle. Adonija te fèt apre Absalon. Li te yon bèl gason tou.
Now all his life his father had never gone against him or said to him, Why have you done so? and he was a very good-looking man, and younger than Absalom.
καὶ οὐκ ἀπεκώλυσεν αὐτὸν ὁ πατήρ αὐτοῦ οὐδέποτε λέγων διὰ τί σὺ ἐποίησας καὶ γε αὐτὸς ὥραϊος τῇ ὄψει σφόδρα καὶ αὐτὸν ἔτεκεν ὀπίσω ἀβεσσαλωμ
- 7 Adonija pale avèk Joab, pitit gason Sewouya a, ansanm ak Abyata, prèt la. De mesye sa yo dakò pou mete tèt ansanm avè l'.
And he had talk with Joab, the son of Zeruah, and with Abiathar the priest; and they were on his side and gave him their support.
καὶ ἐγένοντο οἱ λόγοι αὐτοῦ μετὰ ἰωαβ τοῦ υἱοῦ σαρουίας καὶ μετὰ ἀβιαθαρ τοῦ ἱερέως καὶ ἐβοήθουν ὀπίσω ἀδωνίου
- 8 Men Zadòk, prèt la, Benaja, pitit gason Jeojada a, pwofèt Natan, Chimeyi, Reyi ak vanyan sòlda David yo pa te patizan Adonija.
But Zadok the priest, and Benaiah, the son of Jehoiada, and Nathan the prophet and Shimei and Rei, and David's men of war did not take the side of Adonijah.
καὶ σαδωκ ὁ ἱερεὺς καὶ βαναιας υἱὸς ἰωδαε καὶ ναθαν ὁ προφήτης καὶ σεμεὶ καὶ ρηὶ καὶ οἱ δυνατοὶ τοῦ δαυιδ οὐκ ἦσαν ὀπίσω ἀδωνίου
- 9 Yon jou, Adonija fè yon gwo sèvis pou Bondye bò Wòch Zoelèt la toupre sous Anwogèl. Li touye mouton, bèf ak ti towò bèf chatre sou lotèl la. Li envite tout lòt frè l' yo, pitit gason David yo, ansanm ak tout gwo chèf nan peyi Jida ki t'ap travay ak papa l'.
Then Adonijah put to death sheep and oxen and fat beasts by the stone of Zoheleth, by En-rogel; and he sent for all his brothers, the king's sons, and all the men of Judah, the king's servants, to come to him:
καὶ ἐθυσίασεν ἀδωνίας πρόβατα καὶ μόσχους καὶ ἄρνας μετὰ λίθου τοῦ ζωελεθ ὃς ἦν ἐχόμενα τῆς πηγῆς ρωγηλ καὶ ἐκάλεσεν πάντας τοὺς ἀδελφοὺς αὐτοῦ καὶ πάντας τοὺς ἀδροὺς ἰουδα παῖδας τοῦ βασιλέως
- 10 Men, li pa t' envite ni Natan, ni Benaja, ni vanyan sòlda David yo, ni Salomon, frè menm papa avè l' la.
But he did not send for Nathan the prophet and Benaiah and the other men of war and Solomon his brother.
καὶ τὸν ναθαν τὸν προφήτην καὶ βαναιαν καὶ τοὺς δυνατοὺς καὶ τὸν σαλωμων ἀδελφὸν αὐτοῦ οὐκ ἐκάλεσεν
- 11 ¶ Lè sa a, Natan al jwenn Batcheba, manman Salomon, li di l' konsa: -Ou pa tandè jan Adonija, pitit gason Agit la, gen tan pran pòz wa li? Men, wa David pa konn anyen.
Then Nathan said to Bath-sheba, the mother of Solomon, Has it not come to your ears that Adonijah, the son of Haggith, has made himself king without the knowledge of David our lord?
καὶ εἶπεν ναθαν πρὸς βηρσαβει μητέρα σαλωμων λέγων οὐκ ἤκουσας ὅτι ἐβασίλευσεν ἀδωνίας υἱὸς αγγιθ καὶ ὁ κύριος ἡμῶν δαυιδ οὐκ ἔγνω
- 12 Koulye a, mwen pral ba ou yon konsèy si ou vle sove lavi ou ansanm ak lavi Salomon, pitit gason ou lan.
So now, let me make a suggestion, so that you may keep your life safe and the life of your son Solomon.
καὶ νῦν δεῦρο συμβουλεύσω σοὶ δὴ συμβουλίαν καὶ ἐξελοῦ τὴν ψυχὴν σου καὶ τὴν ψυχὴν τοῦ υἱοῦ σου σαλωμων
- 13 Ou prale jwenn wa a, w'ap di l' konsa: Monwa, se pa ou menm ki te fè m' sèman se Salomon, pitit gason m' lan, ki t'ap wa apre ou, se li menm ki tapral chita sou fotèy la nan plas ou? Kijan fè se Adonija ki wa koulye a?
Come now, go to King David and say to him, Did you not, O my lord, take an oath to me, your servant, saying, Truly Solomon your son will be king after me, seated on the seat of my kingdom? why then is Adonijah acting as king?
δεῦρο εἰσελθε πρὸς τὸν βασιλέα δαυιδ καὶ ἐρεῖς πρὸς αὐτὸν λέγουσα οὐχὶ σὺ κύριέ μου βασιλεὺ ὄμοσας τῇ δούλῃ σου λέγων ὅτι σαλωμων ὁ υἱός σου βασιλεύσει μετ' ἐμέ καὶ αὐτὸς καθιεῖται ἐπὶ τοῦ θρόνου μου καὶ τί ὅτι ἐβασίλευσεν ἀδωνίας

- 14 Pandan w'ap pale ak wa a konsa, mwen menm m'ap antre dèyè ou, m'ap di wa a menm bagay la tou.
And while you are still talking there with the king, see, I will come in after you and say that your story is true.
καὶ ἰδοὺ ἔτι λαλοῦσης σου ἐκεῖ μετὰ τοῦ βασιλέως καὶ ἐγὼ εἰσελεύσομαι ὀπίσω σου καὶ πληρώσω τοὺς λόγους σου
- 15 Se konsa, Batcheba al jwenn wa a nan chann li. Wa a te fin granmoun. Se Abichag, moun lavil Chounam lan, ki t'ap pran swen li.
Then Bath-sheba went into the king's room; now the king was very old, and Abishag the Shunammite was waiting on him.
καὶ εἰσῆλθεν βηρσαβее πρὸς τὸν βασιλέα εἰς τὸ ταμίειον καὶ ὁ βασιλεὺς πρεσβύτης σφόδρα καὶ αβισακ ἡ σωμανίτις ἦν λειτουργοῦσα τῷ βασιλεῖ
- 16 Batcheba tonbe ajenou devan wa a, li bese tèt li jouk atè. Wa a mande l': -Kisa ou vle?
And Bath-sheba went down on her face on the earth before the king giving him honour. And he said, What is your desire?
καὶ ἔκυψεν βηρσαβее καὶ προσεκύνησεν τῷ βασιλεῖ καὶ εἶπεν ὁ βασιλεὺς τί ἐστίν σοι
- 17 Li reponn, li di konsa: -Monwa, ou te fè m' sèman devan Seyè a, Bondye ou la, se Salomon, pitit gason m' lan, ki t'ap wa apre ou, se li menm ki t'ap chita sou fotèy la nan plas ou.
And she said to him, My lord, you took an oath by the Lord your God and gave your word to your servant, saying, Truly, Solomon your son will be king after me, seated on the seat of my kingdom.
ἡ δὲ εἶπεν κύριέ μου βασιλεῦ σὺ ὤμοσας ἐν κυρίῳ τῷ θεῷ σου τῇ δοῦλῃ σου λέγων ὅτι σαλωμων ὁ υἱός σου βασιλεύσει μετ' ἐμὲ καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου
- 18 Men koulye a, Adonija gen tan wa sou nou la a. Ou menm, monwa, ou pa konn sa.
And now, see, Adonijah has made himself king without my lord's knowledge;
καὶ νῦν ἰδοὺ ἀδωνιας ἐβασίλευσεν καὶ σὺ κύριέ μου βασιλεῦ οὐκ ἔγνως
- 19 Li fè sèvis pou Bondye, li touye yon pakèt mouton, bèf, ti towò chatre. Li envite tout lòt pitit gason ou yo, Abyata, prèt la, Joab, kòmandan lame a. Men, li pa envite Salomon, pitit gason ou lan.
And has put to death oxen and fat beasts and sheep in great numbers, and has sent for all the sons of the king, and Abiathar the priest, and Joab, the captain of the army; but he has not sent for Solomon your servant.
καὶ ἐθυσίασεν μόσχους καὶ ἄρνας καὶ πρόβατα εἰς πλῆθος καὶ ἐκάλεισεν πάντας τοὺς υἱοὺς τοῦ βασιλέως καὶ αβιαθαρ τὸν ἱερέα καὶ ἰωαβ τὸν ἄρχοντα τῆς δυνάμεως καὶ τὸν σαλωμων τὸν δοῦλόν σου οὐκ ἐκάλεισεν
- 20 Koulye a, monwa, je tout pèp Izrayèl la sou ou, y'ap tann ou di yo ki moun ki pral chita sou fotèy la apre ou.
And now, my lord the king, the eyes of all Israel are on you, waiting for you to say who is to take the place of my lord the king after him.
καὶ σὺ κύριέ μου βασιλεῦ οἱ ὀφθαλμοὶ παντὸς ἰσραηλ πρὸς σὲ ἀπαγγεῖλαι αὐτοῖς τίς καθήσεται ἐπὶ τοῦ θρόνου τοῦ κυρίου μου τοῦ βασιλέως μετ' αὐτόν
- 21 Si ou pa fè sa, monwa, lè w'a mouri, yo pral pran ni mwen, ni Salomon, pitit mwen an, y'ap touye nou pou move je.
For as things are, it will come about, when my lord the king is sleeping with his fathers, that I and Solomon my son will be made outlaws.
καὶ ἔσται ὡς ἂν κοιμηθῇ ὁ κύριός μου ὁ βασιλεὺς μετὰ τῶν πατέρων αὐτοῦ καὶ ἔσομαι ἐγὼ καὶ ὁ υἱός μου σαλωμων ἀμαρτωλοὶ
- 22 Batcheba pa t' ankò fin pale ak wa a lè pwofèt Natan rive nan palè a.
And while she was still talking with the king, Nathan the prophet came in.
καὶ ἰδοὺ ἔτι αὐτῆς λαλοῦσης μετὰ τοῦ βασιλέως καὶ ναθαν ὁ προφήτης ἦλθεν
- 23 Yo vin di wa a men pwofèt Natan la. Natan antre, li tonbe ajenou, li bese tèt li jouk atè devan wa a.
And they said to the king, Here is Nathan the prophet. And when he came in before the king, he went down on his face on the earth.
καὶ ἀνηγγέλη τῷ βασιλεῖ ἰδοὺ ναθαν ὁ προφήτης καὶ εἰσῆλθεν κατὰ πρόσωπον τοῦ βασιλέως καὶ προσεκύνησεν τῷ βασιλεῖ κατὰ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν
- 24 Lèfini, li di konsa: -Monwa, mèt mwen, èske se ou menm ki di se Adonija ki pou wa apre ou, se li ki pou chita sou fotèy la nan plas ou?
And Nathan said, O my lord king, have you said, Adonijah is to be king after me, seated on the seat of my kingdom?
καὶ εἶπεν ναθαν κύριέ μου βασιλεῦ σὺ εἶπας ἀδωνιας βασιλεύσει ὀπίσω μου καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου
- 25 Paske jòdi a l' ale, li fè sèvis pou Bondye, li touye yon pakèt bèf, ti towò chatre ak mouton. Li envite tout lòt pitit gason ou yo, tout gwo chèf lame a ansanm ak Abyata, prèt la. Koulye a y'ap manje,
Because today he has gone down and has put to death oxen and fat beasts and sheep in great numbers, and has sent for all the king's sons to come to him, with the captains of the army and Abiathar the priest; and they are feasting before him and crying, Long life to King Adonijah!
ὅτι κατέβη σήμερον καὶ ἐθυσίασεν μόσχους καὶ ἄρνας καὶ πρόβατα εἰς πλῆθος καὶ ἐκάλεισεν πάντας τοὺς υἱοὺς τοῦ βασιλέως καὶ τοὺς ἄρχοντας τῆς δυνάμεως καὶ αβιαθαρ τὸν ἱερέα καὶ ἰδοὺ εἰσιν ἐσθίοντες καὶ πίνοντες ἐνώπιον αὐτοῦ καὶ εἶπαν ζήτω ὁ βασιλεὺς ἀδωνιας
- 26 Men, monwa, li pa envite ni mwen, ni Zadòk, prèt la, ni Benaja, pitit Jeojada a, ni Salomon, pitit gason ou lan.
But me, your servant, and Zadok the priest, and Benaiah, the son of Jehoiada, and your servant Solomon, he has not sent for.
καὶ ἐμὲ αὐτόν τὸν δοῦλόν σου καὶ σαδοκ τὸν ἱερέα καὶ βαναιαν υἱὸν ἰωδαε καὶ σαλωμων τὸν δοῦλόν σου οὐκ ἐκάλεισεν

- 27 Eske se monwa ki bay lòd fè sa san ou pa fè moun k'ap sèvi ou yo konnen ki moun ki pral chita sou fotèy la nan plas ou?
Has this thing been done by my lord the king, without giving word to your servants who was to be placed on my lord the king's seat after him?
 εἰ διὰ τοῦ κυρίου μου τοῦ βασιλέως γέγονεν τὸ ῥῆμα τοῦτο καὶ οὐκ ἐγνώρισας τῷ δούλῳ σου τίς καθήσεται ἐπὶ τὸν θρόνον τοῦ κυρίου μου τοῦ βασιλέως μετ' αὐτόν
- 28 Wa David reponn, li di: -Rele Batcheba pou mwen, tanpri! Batcheba antre ankò, li kanpe devan wa a.
Then King David in answer said, Send for Bath-sheba to come to me. And she came in and took her place before the king.
 καὶ ἀπεκρίθη δαυὶδ καὶ εἶπεν καλέσατέ μοι τὴν βηρσαβее καὶ εἰσήλθεν ἐνώπιον τοῦ βασιλέως καὶ ἔστη ἐνώπιον αὐτοῦ
- 29 Lè sa a, wa a fè sèman, li di konsa: -Mwen fè sèman nan non Seyè ki vivan an, li menm ki te delivre m' anba tout tray mwen yo.
And the king took an oath, and said, By the living Lord, who has been my saviour from all my troubles,
 καὶ ὤμοσεν ὁ βασιλεὺς καὶ εἶπεν ζῆ κύριος ὃς ἐλυτρώσατο τὴν ψυχὴν μου ἐκ πάσης θλίψεως
- 30 Sa m' te pwomèt ou pou m' fè nan non Seyè a, Bondye pèp Izrayèl la, m'ap fè l' jòdi a. Se Salomon, pitit gason ou lan, k'ap chita sou fotèy la nan plas mwen, se li menm k'ap gouvènè apre mwen.
As I took an oath to you by the Lord, the God of Israel, saying, Certainly Solomon your son will become king after me, seated on my seat in my place; so will I do this day.
 ὅτι καθὼς ὤμοσά σοι ἐν κυρίῳ τῷ θεῷ ἰσραὴλ λέγων ὅτι σαλωμων ὁ υἱός σου βασιλεύσει μετ' ἐμὲ καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου ἀντ' ἐμοῦ ὅτι οὕτως ποιήσω τῇ ἡμέρᾳ ταύτῃ
- 31 Batcheba tonbe ajenou devan wa a, li bese tèt li byen ba jouk atè, li di: -Se pou yo toujou fè lwanj wa David, mèt mwen!
Then Bath-sheba went down on her face on the earth before the king giving him honour, and said, May my lord King David go on living for ever.
 καὶ ἔκυψεν βηρσαβее ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ προσεκύνησεν τῷ βασιλεῖ καὶ εἶπεν ζήτω ὁ κύριός μου ὁ βασιλεὺς δαυὶδ εἰς τὸν αἰῶνα
- 32 ¶ Lè sa a, wa David voye chache Zadòk, prèt la, Natan pwofèt la, ak Benaja, pitit gason Jeojada a. Lè yo parèt devan wa a,
And King David said, Send for Zadok the priest, and Nathan the prophet, and Benaiah, the son of Jehoiada. And they came before the king.
 καὶ εἶπεν ὁ βασιλεὺς δαυὶδ καλέσατέ μοι σαδωκ τὸν ἱερέα καὶ ναθαν τὸν προφήτην καὶ βαναιαν υἱὸν ἰωδαε καὶ εἰσήλθον ἐνώπιον τοῦ βασιλέως
- 33 wa a di yo konsa: -Pran tout chèf gouvènman m' yo. Fè Salomon, pitit gason m' lan, moute sou milèt pa m' lan. Nou tout va desann avè l' bò sous Giyon an.
And the king said to them, Take with you the servants of your lord, and put Solomon my son on my beast, yes, mine, and take him down to Gihon;
 καὶ εἶπεν ὁ βασιλεὺς αὐτοῖς λάβετε τοὺς δούλους τοῦ κυρίου ὑμῶν μεθ' ὑμῶν καὶ ἐπιβίβασατε τὸν υἱόν μου σαλωμων ἐπὶ τὴν ἡμίονον τὴν ἐμὴν καὶ καταγάγετε αὐτὸν εἰς τὸν γιων
- 34 Lè n'a rive la, Zadòk, prèt la, ak Natan, pwofèt la, va vide lwil sou tèt li, y'a mete l' apa pou l' sèvi wa pèp Izrayèl la. Apre sa, n'a fè kònen twonpèt, epi n'a rele: Viv wa Salomon!
And there let Zadok the priest and Nathan the prophet put the holy oil on him to make him king over Israel; and sounding the horn say, Long life to King Solomon!
 καὶ χρισάτω αὐτὸν ἐκεῖ σαδωκ ὁ ἱερεὺς καὶ ναθαν ὁ προφήτης εἰς βασιλεία ἐπὶ ἰσραὴλ καὶ σαλπίατε κερατίνῃ καὶ ἐρεῖτε ζήτω ὁ βασιλεὺς σαλωμων
- 35 Lèfini, n'a pran mache dèyè l', n'a tounen isit la. Salomon va vin chita sou fotèy mwen an. L'a pran plas mwen, paske se li menm mwen chwazi pou gouvènè pèp Izrayèl la ansanm ak pèp Jida a.
Then come up after him and he will come in and take his place on the seat of my kingdom; for he is to be king in my place, and I have given orders that he is to be ruler over Israel and over Judah.
 καὶ καθήσεται ἐπὶ τοῦ θρόνου μου καὶ αὐτὸς βασιλεύσει ἀντ' ἐμοῦ καὶ ἐγὼ ἐντεταλάμην τοῦ εἶναι εἰς ἡγούμενον ἐπὶ ἰσραὴλ καὶ ἰουδα
- 36 Benaja, pitit gason Jeojada a, reponn wa a: -Se sa menm! Se Seyè a, Bondye monwa a menm, ki pale nan bouch ou!
And Benaiah, the son of Jehoiada, answering the king, said, So be it: and may the Lord, the God of my lord the king, say so.
 καὶ ἀπεκρίθη βαναιας υἱός ἰωδαε τῷ βασιλεῖ καὶ εἶπεν γένοιτο οὕτως πιστώσαι κύριος ὁ θεὸς τοῦ κυρίου μου τοῦ βασιλέως
- 37 Menm jan Seyè a te toujou kanpe la avè monwa, se pou li toujou kanpe la avèk Salomon tou. Se pou gouvènman li an pi byen chita toujou pase gouvènman wa David, mèt mwen.
As the Lord has been with my lord the king, even so may he be with Solomon and make the seat of his authority greater than that of my lord King David.
 καθὼς ἦν κύριος μετὰ τοῦ κυρίου μου τοῦ βασιλέως οὕτως εἴη μετὰ σαλωμων καὶ μεγαλύναι τὸν θρόνον αὐτοῦ ὑπὲρ τὸν θρόνον τοῦ κυρίου μου τοῦ βασιλέως δαυὶδ
- 38 Zadòk, prèt la, Natan, pwofèt la, ak Benaja, pitit Jeojada a, ansanm ak keretyen yo ak peletyen yo ale, yo fè Salomon moute sou milèt wa David la, yo mennen l' bò sous Giyon an.
So Zadok the priest, and Nathan the prophet, and Benaiah, the son of Jehoiada, and the Cherethites and the Pelethites, went down and put Solomon on King David's beast and took him to Gihon.
 καὶ κατέβη σαδωκ ὁ ἱερεὺς καὶ ναθαν ὁ προφήτης καὶ βαναιας υἱός ἰωδαε καὶ ὁ χερεθθι καὶ ὁ φελεθθι καὶ ἐπεκάθισαν τὸν σαλωμων ἐπὶ τὴν ἡμίονον τοῦ βασιλέως δαυὶδ καὶ ἀπήγαγον αὐτὸν εἰς τὸν γιων
- 39 Zadòk, prèt la, pran kòn lwil ki te nan Tant Randevou a, li vide ti gout sou tèt Salomon. Yo kònen twonpèt, tout pèp la pran rele: Viv wa Salomon!
And Zadok the priest took the vessel of oil out of the Tent, and put the holy oil on Solomon. And when the horn was sounded, all the people said, Long life to King Solomon!
 καὶ ἔλαβεν σαδωκ ὁ ἱερεὺς τὸ κέρασ τοῦ ἐλαίου ἐκ τῆς σκηνῆς καὶ ἔχρισεν τὸν σαλωμων καὶ ἐσάλπισεν τῇ κερατίνῃ καὶ εἶπεν πᾶς ὁ λαός ζήτω ὁ βασιλεὺς σαλωμων
- 40 Apre sa, yo tout t'ap mache dèyè li, yo tounen lavil Jerizalèm. Yo t'ap jwe fif, yo t'ap danse. Sitèlman yo t'ap fè bri ou ta di tè a t'ap tranble anba pye yo.
And all the people came up after him, piping with pipes, and they were glad with great joy, so that the earth was shaking with the sound.
 καὶ ἀνέβη πᾶς ὁ λαός ὀπίσω αὐτοῦ καὶ ἐχόρευον ἐν χοροῖς καὶ εὐφραινόμενοι εὐφροσύνην μεγάλην καὶ ἐρράγη ἡ γῆ ἐν τῇ φωνῇ αὐτῶν

- 41 ¶ Adonija te fin manje ansanm ak tout envite l' yo lè yo tande bri a. Lè Joab tande twonpèt la, li mande: -Pouki tout bri sa a nan lavil la?
 And it came to the ears of Adonijah and all the guests who were with him, when their meal was ended. And Joab, hearing the sound of the horn, said, What is the reason of this noise as if the town was worked up?
 και ἤκουσεν ἀδωνίας και πάντες οἱ κλητοὶ αὐτοῦ και αὐτοὶ συνετέλεσαν φαγεῖν και ἤκουσεν ἰωαβ τὴν φωνὴν τῆς κερατίνης και εἶπεν τίς ἢ φωνὴ τῆς πόλεως ἠχούσης
- 42 Li pa t' ankò fèmen bouch li, Jonatan, pitit Abyata prèt la, rive. Adonija di l' konsa: -Antre non, monchè! Ou se moun debyen, se bon nouvl' ase pou ou pote!
 And while the words were on his lips, Jonathan, the son of Abiathar the priest, came; and Adonijah said, Come in; for you are a man of good faith and the news which you have for us will be good.
 ἔτι αὐτοῦ λαλοῦντος και ἰδοὺ ἰωναθαν υἱὸς ἀβιαθαρ τοῦ ἱερέως ἦλθεν και εἶπεν ἀδωνίας εἰσελθε ὅτι ἀνὴρ δυνάμεως εἶ σύ και ἀγαθὰ εὐαγγέλισαι
- 43 Jonatan reponn, li di Adonija konsa: -Nouvèl yo pa bon menm. Wa David, chèf nou an, fè Salomon wa.
 And Jonathan, answering, said to Adonijah, Not so, but our lord King David has made Solomon king:
 και ἀπεκρίθη ἰωναθαν και εἶπεν και μάλα ὁ κύριος ἡμῶν ὁ βασιλεὺς δαυὶδ ἐβασίλευσεν τὸν σαλωμων
- 44 Li voye chache Zadòk, prèt la, Natan, pwofèt la, Benaja, pitit Jeojada a, ansanm ak keretyen yo ak peletyen yo, li fè yo ale ak Salomon. Yo menm, yo fè Salomon moute sou milèt wa a.
 And he sent with him Zadok the priest, and Nathan the prophet, and Benaiah, the son of Jehoiada, and the Cherethites and the Pelethites; and they put him on the king's beast:
 και ἀπέστειλεν ὁ βασιλεὺς μετ' αὐτοῦ τὸν σαδοκ τὸν ἱερέα και ναθαν τὸν προφήτην και βαναιαν υἱὸν ἰωδαε και τὸν χειρεθθι και τὸν φελεθθι και ἐπέκαθισαν αὐτὸν ἐπὶ τὴν ἡμίονον τοῦ βασιλέως
- 45 Zadòk, prèt la, ak Natan, pwofèt la, vide lwil sou tèt li bò sous Giyon an, yo mete l' apa pou l' sèvi wa. Lèfini, yo tounen lavil la, y'ap rele tèlman yo kontan. Tout lavil la tèt anba. Se bri sa a nou tande a.
 And Zadok the priest and Nathan the prophet put the holy oil on him and made him king in Gihon; and they came back from there with joy, and the town was all worked up. This is the noise which has come to your ears.
 και ἔχρισαν αὐτὸν σαδοκ ὁ ἱερεὺς και ναθαν ὁ προφήτης εἰς βασιλέα ἐν τῷ γιων και ἀνέβησαν ἐκεῖθεν εὐφραϊνόμενοι και ἤχησεν ἡ πόλις αὐτῆ ἢ φωνὴ ἣν ἠκούσατε
- 46 Lèfini, Salomon moute chita sou fotèy wa a.
 And now Solomon is seated on the seat of the kingdom.
 και ἐκάθισεν σαλωμων ἐπὶ θρόνον τῆς βασιλείας
- 47 Tout moun k'ap travay nan gouvènman wa David yo vin fè wa David, chèf nou an, konpliman. Yo di: Se pou Bondye ou la fè Salomon yon pi gwo wa pase ou. Se pou gouvènman li an pi chita toujou pase pa ou la! Lèfini, wa David bese byen ba sou kabann li pou li adore Bondye.
 And the king's servants came to our lord King David, blessing him and saying, May God make the name of Solomon better than your name, and the seat of his authority greater than your seat; and the king was bent low in worship on his bed.
 και εἰσῆλθον οἱ δοῦλοι τοῦ βασιλέως εὐλογῆσαι τὸν κύριον ἡμῶν τὸν βασιλέα δαυὶδ λέγοντες ἀγαθύναι ὁ θεὸς τὸ ὄνομα σαλωμων τοῦ υἱοῦ σου ὑπὲρ τὸ ὄνομά σου και μεγαλύναι τὸν θρόνον αὐτοῦ ὑπὲρ τὸν θρόνον σου και προσεκύνησεν ὁ βασιλεὺς ἐπὶ τὴν κοίτην αὐτοῦ
- 48 Li di: Lwanj pou Seyè a, Bondye pèp Izrayèl la, li menm ki penmèt pou jòdi a se yonn nan pitit mwen yo ki chita sou fotèy la nan plas mwen. Lèfini, li kite m' wè sa anvan m' mouri.
 Then the king said, May the God of Israel be praised, who has given one of my seed to be king in my place this day and has let my eyes see it.
 και γε οὕτως εἶπεν ὁ βασιλεὺς εὐλογητὸς κύριος ὁ θεὸς ἰσραηλ ὃς ἔδωκεν σήμερον ἐκ τοῦ σπέρματός μου καθήμενον ἐπὶ τοῦ θρόνου μου και οἱ ὀφθαλμοί μου βλέπουσιν
- 49 Lè sa a, tout envite Adonija yo pran tranble. Yo tout leve, y' al fè wout yo, chak moun bò pa yo.
 And all the guests of Adonijah got up in fear and went away, every man to his place.
 και ἐξέστησαν και ἐξανεστήσαν πάντες οἱ κλητοὶ τοῦ αδωνίου και ἀπῆλθον ἀνὴρ εἰς τὴν ὁδὸν αὐτοῦ
- 50 Adonija menm bò pa l' te sitèlman pè pou Salomon pa touye l', li leve, li kouri ale nan Tant Randevou a, li kenbe kòn lotèl la.
 And Adonijah himself was full of fear because of Solomon; and he got up and went to the altar, and put his hands on its horns.
 και ἀδωνίας ἐφοβήθη ἀπὸ προσώπου σαλωμων και ἀνέστη και ἀπῆλθεν και ἐπελάβετο τῶν κεράτων τοῦ θυσιαστηρίου
- 51 Y' al di wa Salomon: -Adonija sitèlman pè pou monwa pa touye l', l' al kache bò lotèl la. Li di li vle pou wa Salomon fè l' sèman jòdi a menm li p'ap fè yo touye l'.
 And they gave Solomon word of it, saying, See, Adonijah goes in such fear of King Solomon, that he has put his hands on the horns of the altar, saying, Let King Solomon first give me his oath that he will not put his servant to death with the sword.
 και ἀνηγγέλη τῷ σαλωμων λέγοντες ἰδοὺ ἀδωνίας ἐφοβήθη τὸν βασιλέα σαλωμων και κατέχει τῶν κεράτων τοῦ θυσιαστηρίου λέγων ὁμοσάτω μοι σήμερον ὁ βασιλεὺς σαλωμων εἰ οὐ θανατώσει τὸν δοῦλον αὐτοῦ ἐν ῥομφαίᾳ
- 52 Salomon reponn: -Si msye aji tankou moun debyen, yon grenn cheve nan tèt li p'ap tonbe. Men, si li fè sa li pa t' dwe fè, l'ap mouri.
 And Solomon said, If he is seen to be a man of good faith, not a hair of him will be touched; but if any wrongdoing is seen in him, he is to be put to death.
 και εἶπεν σαλωμων ἐὰν γένηται εἰς υἱὸν δυνάμεως εἰ πεσεῖται τῶν τριχῶν αὐτοῦ ἐπὶ τὴν γῆν και ἐὰν κακία εὑρεθῇ ἐν αὐτῷ θανατωθήσεται

- 53 Salomon voye chache Adonija soti bò lotèl la. Yo fè l' desann lotèl la. Li vin bese byen ba devan wa Salomon. Wa a di l' konsa: -Ou mèt al lakay ou.
So King Solomon sent, and they took him down from the altar. And he came and gave honour to King Solomon; and Solomon said to him, Go to your house.
καὶ ἀπέστειλεν ὁ βασιλεὺς σαλωμων καὶ κατήνεγκεν αὐτὸν ἀπάνωθεν τοῦ θυσιαστηρίου καὶ εἰσήλθεν καὶ προσεκύνησεν τῷ βασιλεῖ σαλωμων καὶ εἶπεν αὐτῷ σαλωμων δεῦρο εἰς τὸν οἶκόν σου
- 1 ¶ Lè David santi li pral mouri, li rele Salomon, pitit gason l' lan, li ba li dènye volonte l'. Li di l' konsa:
Now the time of David's death came near; and he gave orders to Solomon his son, saying,
καὶ ἤγγισαν αἱ ἡμέραι δαυὶδ ἀποθανεῖν αὐτόν καὶ ἐνετείλατο τῷ σαλωμων υἱῷ αὐτοῦ λέγων
- 2 -Talè konsa mwen pral fè dènye gwo vwayaj la tankou tout moun sou latè. Pran kouraj, pitit mwen! Mete gason sou ou!
I am going the way of all the earth: so be strong and be a man;
ἐγὼ εἰμι πορεύομαι ἐν ὁδῷ πάσης τῆς γῆς καὶ ἰσχύσεις καὶ ἔση εἰς ἄνδρα
- 3 Se pou ou fè tou sa Seyè a, Bondye ou la, va ba ou lòd fè. W'a fè volonte Bondye, w'a mache dapre lòd, kòmandman, regleman ak prensip li bay yo jan sa ekri nan liv Lalwa Moyiz la, pou tout zafè ou mache byen kote ou pase, nan tou sa w'ap fè.
And keep the orders of the Lord your God, walking in his ways, keeping his laws and his orders and his rules and his words, as they are recorded in the law of Moses; so that you may do well in all you do and wherever you go,
καὶ φυλάξεις τὴν φυλακὴν κυρίου τοῦ θεοῦ σου τοῦ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα καὶ τὰ κρίματα τὰ γεγραμμένα ἐν νόμῳ μουσέως ἵνα συνίης ἃ ποιεῖς κατὰ πάντα ὅσα ἂν ἐντειλωμαί σοι
- 4 Si ou fè sa, Seyè a va kenbe pwomès li te fè a lè l' te di m' si pitit mwen yo mennen bak yo byen, si yo mache dwat devan li ak tout kè yo, ak tout nanm yo, ap toujou gen yonn nan yo pou gouvènènan pèp Izrayèl la apre mwen.
So that the Lord may give effect to what he said of me, If your children give attention to their ways, living uprightly before me with all their heart and their soul, you will never be without a man to be king in Israel.
ἵνα στήσῃ κύριος τὸν λόγον αὐτοῦ ὃν ἐλάλησεν λέγων ἐὰν φυλάξωσιν οἱ υἱοί σου τὴν ὁδὸν αὐτῶν πορεύεσθαι ἐνώπιον ἐμοῦ ἐν ἀληθείᾳ ἐν ὅλῃ καρδίᾳ αὐτῶν καὶ ἐν ὅλῃ ψυχῇ αὐτῶν λέγων οὐκ ἐξολεθρῶ εὐθήσεται σοι ἄνθρωπος ἐπάνωθεν θρόνου ἰσραὴλ
- 5 Koulye a, ou konnen sa Joab, pitit gason Sewouya a, te fè m' lè li te touye de jeneral lame pèp Izrayèl la: Abnè, pitit gason Nè a, ak Amasa, pitit gason Jetè a. Ou chonje jan lè sa a pa t' gen lagè. Li touye yo pou l' te ka tire revanjan pou moun mesye sa yo te touye pandan lagè. Li touye de inonsan, kifè jouk jounen jòdi a m'ap pote chaj la pou li, m'ap peye konsekans sa li te fè a.
Now you have knowledge of what Joab, the son of Zeruah, did to me, and to the two captains of the army of Israel, Abner, the son of Ner, and Amasa, the son of Jether, whom he put to death, taking payment for the blood of war in time of peace, and making the band of my clothing and the shoes on my feet red with the blood of one put to death without cause.
καὶ γὰρ σὺ ἔγνωσ ὅσα ἐποίησέν μοι ἰωαβ υἱὸς σαρουϊας ὅσα ἐποίησεν τοῖς δυνὶν ἄρχουσιν τῶν δυνάμεων ἰσραὴλ τῷ αβεννηρ υἱῷ νηρ καὶ τῷ αμεσσαὶ υἱῷ ιεθερ καὶ ἀπέκτεινεν αὐτούς καὶ ἔταξεν τὰ αἶμα αὐα πολέμου ἐν εἰρήνῃ καὶ ἔδωκεν αἷμα ἄθῳ ἐν τῇ ζώνῃ αὐτοῦ τῇ ἐν τῇ ὀσφύϊ αὐτοῦ καὶ ἐν τῷ ὑποδήματι αὐτοῦ τῷ ἐν τῷ ποδὶ αὐτοῦ
- 6 Ou konnen sa ou gen pou fè. Pa kite se vyeyès ki touye l'.
So be guided by your wisdom, and let not his white head go down to the underworld in peace.
καὶ ποιήσεις κατὰ τὴν σοφίαν σου καὶ οὐ κατὰξεις τὴν πολιὰν αὐτοῦ ἐν εἰρήνῃ εἰς ᾗδου
- 7 W'a aji byen ak pitit gason Bazilayi yo, moun lavil Galarad la. y'a manje sou tab avè ou, paske yo te aji byen avè m' lè mwen t'ap kouri pou Absalon, frè ou la.
But be good to the sons of Barzillai the Gileadite, and let them be guests at your table; for so they came to me when I went in flight from Absalom your brother.
καὶ τοῖς υἱοῖς βερζελλὶ τοῦ γαλααδίτου ποιήσεις ἕλωσ καὶ ἔσονται ἐν τοῖς ἐσθίουσιν τὴν τράπεζάν σου ὅτι οὕτως ἤγγισάν μοι ἐν τῷ με ἀποδιδράσκειν ἀπὸ προσώπου αβεσσαλωμ τοῦ ἀδελφοῦ σου
- 8 Ou gen ankò bò kote ou Chimeyi, pitit gason Gera a, moun lavil Bakourim nan pòsyon tè branch fanmi Benjamen yo. Jou mwen t'ap kouri ale lavil Manayim lan, li te ban m' gwo madichon. Men, lè m' t'ap tounen, li vin kontre m' bò larivyè Jouden. Jou sa a, mwen te fè sèman nan non Seyè a mwen p'ap fè yo touye l'.
Now you have with you Shimei, the son of Gera the Benjamite of Bahurim, who put a bitter curse on me on the day when I went to Mahanaim; but he came down to see me at Jordan, and I gave him my oath by the Lord, saying, I will not put you to death by the sword.
καὶ ἰδοὺ μετὰ σοῦ σεμεὶ υἱὸς γηρα υἱὸς τοῦ ἰεμενὶ ἐκ βαουριμ καὶ αὐτὸς κατηράσατό με κατὰραν ὀδνηρὰν τῇ ἡμέρᾳ ἣ ἐπορευόμην εἰς παρεμβολὰς καὶ αὐτὸς κατέβη εἰς ἀπαντὴν μου εἰς τὸν ἰορδάνην καὶ ὤμοσα αὐτῷ ἐν κυρίῳ λέγων εἰ θανατώσω σε ἐν ῥομφαίᾳ
- 9 Men ou menm, pa padonnen l' sa. Ou gen bon konprann, ou konn sa pou ou fè avè l'. Jwenn yon jan pou fè yo touye l' atout li fin vye granmoun lan.
But do not let him be free from punishment, for you are a wise man; and it will be clear to you what you have to do with him; see that his white head goes down to the underworld in blood.
καὶ οὐ μὴ ἀθώωσῃς αὐτόν ὅτι ἄνθρωπος σοφὸς εἶ σὺ καὶ γνώσῃ ἃ ποιήσεις αὐτῷ καὶ κατὰξεις τὴν πολιὰν αὐτοῦ ἐν αἵματι εἰς ᾗδου
- 10 Lè David mouri yo antere l' nan lavil David la.
Then David went to rest with his fathers, and his body was put into the earth in the town of David.
καὶ ἐκοιμήθη δαυὶδ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει δαυὶδ

- 11 Li pase karantan ap gouvènen pèp Izrayèl la: Pandan sètan li te rete lavil Ebwon. Pandan rès tranntwazan yo, li te rete lavil Jerizalèm.
David was king over Israel for forty years: for seven years he was king in Hebron and for thirty-three years in Jerusalem.
καὶ αἱ ἡμέραι ὡς ἑβασίλευσεν δαυὶδ ἐπὶ τὸν Ἰσραὴλ τεσσαράκοντα ἔτη ἐν χεβρων ἑβασίλευσεν ἑτη ἑπτὰ καὶ ἐν ἱερουσαλημ τριάκοντα τρία ἔτη
- 12 ¶ Salomon, pitit gason David la, vin wa nan plas papa li. Gouvènman li te byen chita.
And Solomon took his place on the seat of David his father, and his kingdom was made safe and strong.
καὶ σαλωμων ἐκάθισεν ἐπὶ τοῦ θρόνου δαυὶδ τοῦ πατρὸς αὐτοῦ υἱὸς ἐτῶν δώδεκα καὶ ἠτοιμάσθη ἡ βασιλεία αὐτοῦ σφόδρα
- 13 Yon jou, Adonija, pitit Agit la, al wè Batcheba, manman Salomon. Batcheba mande l': -Se you vizit zanmi ou vin fè m' la a? Adonija reponn: -Se sa menm!
Then Adonijah, the son of Haggith, came to Bath-sheba, the mother of Solomon. And she said, Come you in peace? And he said, Yes, in peace.
καὶ εἰσῆλθεν ἀδωνιας υἱὸς αγγιθ πρὸς βηρσαβε μητέρα σαλωμων καὶ προσεκύνησεν αὐτῇ ἢ δὲ εἶπεν εἰρήνη ἢ εἰσοδός σου καὶ εἶπεν εἰρήνη
- 14 Apre sa, li di l': -Mwen gen yon bagay mwen ta renmen mande ou! Batcheba di l': -Kisa l' ye?
Then he said, I have something to say to you. And she said, Say on.
λόγος μοι πρὸς σέ καὶ εἶπεν αὐτῷ λάλησον
- 15 Adonija reponn: -Ou konnen se mwen menm ki pou te wa apre papa m'. Lèfini, se sa tout pèp Izrayèl la t'ap tann. Men, sa pase yon lòt jan. Se frè m' lan ki wa koulye a paske se Seyè a ki vle l' konsa.
And he said, You saw how the kingdom was mine, and all Israel had the idea that I would be their king; but now the kingdom is turned about, and has become my brother's, for it was given to him by the Lord.
καὶ εἶπεν αὐτῇ σὺ οἶδας ὅτι ἐμοὶ ἦν ἡ βασιλεία καὶ ἐπ' ἐμέ ἔθετο πᾶς Ἰσραὴλ τὸ πρόσωπον αὐτοῦ εἰς βασιλέα καὶ ἐστράφη ἡ βασιλεία καὶ ἐγενήθη τῷ ἀδελφῷ μου ὅτι παρὰ κυρίου ἐγένετο αὐτῷ
- 16 Bon, yon sèl favè m'ap mande ou. Pa refize m' li.
Now I have one request to make to you, and do not say, No, to me. And she said to him, Say on.
καὶ νῦν αἴτησιν μίαν ἐγὼ αἰτοῦμαι παρὰ σοῦ μὴ ἀποστρέψης τὸ πρόσωπόν σου καὶ εἶπεν αὐτῷ βηρσαβε λάλει
- 17 Batcheba di l': -Pale non! Adonija reponn: -Tanpri, al mande wa Salomon pou l' ban mwen Abichag, tifi lavil Chounam lan, pou madanm mwen. Mwen konnen li p'ap refize ou sa.
Then he said, Will you go to Solomon the king (for he will not say, No, to you) and put before him my request that he will give me Abishag the Shunammite for a wife?
καὶ εἶπεν αὐτῇ εἰπὸν δὴ πρὸς σαλωμων τὸν βασιλέα ὅτι οὐκ ἀποστρέψει τὸ πρόσωπον αὐτοῦ ἀπὸ σοῦ καὶ δώσει μοι τὴν ἀβισακ τὴν σομανίτιν εἰς γυναῖκα
- 18 Batcheba reponn: -Bon, dakò! m'a pale ak wa a pou ou!
And Bath-sheba said, Good! I will make your request to the king.
καὶ εἶπεν βηρσαβε καλῶς ἐγὼ λαλήσω περὶ σοῦ τῷ βασιλεῖ
- 19 Se konsa Batcheba al pale ak wa Salomon pou Adonija. Wa a leve kanpe pou l' resewva manman l'. Li bese byen ba devan l' pou di l' bonjou. Apre sa, l' al chita sou fotèy li, epi li bay lòd pou yo pote yon lòt fotèy pou manman l' chita bò dwat li.
So Bath-sheba went to King Solomon to have talk with him on Adonijah's account. And the king got up to come to her, and went down low to the earth before her; then he took his place on the king's seat and had a seat made ready for the king's mother and she took her place at his right hand.
καὶ εἰσῆλθεν βηρσαβε πρὸς τὸν βασιλέα σαλωμων λαλήσασα αὐτῷ περὶ ἀδωνίου καὶ ἐξανέστη ὁ βασιλεὺς εἰς ἀπαντὴν αὐτῇ καὶ κατεφίλησεν αὐτὴν καὶ ἐκάθισεν ἐπὶ τοῦ θρόνου αὐτοῦ καὶ ἐτέθη θρόνος τῇ μητρὶ τοῦ βασιλέως καὶ ἐκάθισεν ἐκ δεξιῶν αὐτοῦ
- 20 Batcheba di konsa: -Mwen ta renmen mande you ti favè. Tanpri, pa refize m' sa. W'a reponn: -Manman, mande m' sa ou vle. Mwen p'ap refize ou li.
Then she said, I have one small request to make to you; do not say, No, to me. And the king said, Say on, my mother, for I will not say, No, to you.
καὶ εἶπεν αὐτῷ αἴτησιν μίαν μικρὰν ἐγὼ αἰτοῦμαι παρὰ σοῦ μὴ ἀποστρέψης τὸ πρόσωπόν σου καὶ εἶπεν αὐτῇ ὁ βασιλεὺς αἴτησαι μητερ ἐμῇ ὅτι οὐκ ἀποστρέψω σε
- 21 Batcheba di l': -Kite Adonija, frè ou la, pran Abichag, tifi lavil Chounam lan, pou madanm li.
And she said, Let Abishag the Shunammite be given to Adonijah your brother for a wife.
καὶ εἶπεν δοθῆτω δὲ ἀβισακ ἡ σομανίτις τῷ ἀδωνια τῷ ἀδελφῷ σου εἰς γυναῖκα
- 22 Wa a reponn manman li, li di li: -Poukisa w'ap mande m' pou m' bay Adonija Abichag, tifi lavil Chounam lan? Ou ta mèt tou mande m' pou m' ba li plas wa a tou, se gran frè m' li ye. Lèfini, li gen Abyata, prèt la, ak Joab, pitit Sewouja a, avè l'.
Then King Solomon made answer and said to his mother, Why are you requesting me to give Abishag the Shunammite to Adonijah? Take the kingdom for him in addition, for he is my older brother, and Abiathar the priest and Joab, the son of Zeruiah, are on his side.
καὶ ἀπεκρίθη σαλωμων ὁ βασιλεὺς καὶ εἶπεν τῇ μητρὶ αὐτοῦ καὶ ἴνα τί σὺ ἤτησαι τὴν ἀβισακ τῷ ἀδωνια καὶ αἴτησαι αὐτῷ τὴν βασιλείαν ὅτι οὗτος ἀδελφός μου ὁ μέγας ὑπὲρ ἐμέ καὶ αὐτῷ ἀβιαθαὶ ὁ ἱερεὺς καὶ αὐτῷ ἰωαβ ὁ υἱὸς σαρουιας ὁ ἀρχιστράτηγος ἐταῖρος

- 23 Apre sa Salomon fè sèman sa a devan Seyè a: -Se pou Bondye ban m' pi gwo pinisyon ki genyen si mwen pa fè Adonija peye pou sa l' mande m' la a!
Then King Solomon took an oath by the Lord, saying, May God's punishment be on me if Adonijah does not give payment for these words with his life.
καὶ ὠμοσεν ὁ βασιλεὺς σαλωμων κατὰ τοῦ κυρίου λέγων τάδε ποιῆσαι μοι ὁ θεὸς καὶ τάδε προσθεῖη ὅτι κατὰ τῆς ψυχῆς αὐτοῦ ἐλάλησεν αδωνιας τὸν λόγον τοῦτου
- 24 Seyè a vivan. Se li menm ki mete m' chita sou fotèy David, papa m' lan. Li kenbe pwomès li, li mete m' chèf. Lèfini, li di se pitit mwen ki pou chèf apre m'. Mwen fè sèman nan non Seyè a, se pou Adonija mouri jòdi a menm.
Now by the living Lord, who has given me my place on the seat of David my father, and made me one of a line of kings, as he gave me his word, truly Adonijah will be put to death this day.
καὶ νῦν ζῆ κύριος ὃς ἠτοίμασέν με καὶ ἔθετό με ἐπὶ τὸν θρόνον δαυὶδ τοῦ πατρὸς μου καὶ αὐτὸς ἐποίησέν μοι οἶκον καθὼς ἐλάλησεν κύριος ὅτι σήμερον θανατωθήσεται αδωνιας
- 25 Se konsa Salomon bay Benaia, pitit gason Jeojada a, lòd pou l' al touye Adonija. Benaia ale, li touye Adonija.
And King Solomon sent Benaiah, the son of Jehoiada, and he made an attack on him and put him to death.
καὶ ἐξάπεστειλεν σαλωμων ὁ βασιλεὺς ἐν χειρὶ βαναίου υἱοῦ ἰωδαε καὶ ἀνείλεν αὐτὸν καὶ ἀπέθανεν αδωνιας ἐν τῇ ἡμέρᾳ ἐκείνῃ
- 26 ¶ Apre sa, wa a pale ak Abyata, prèt la, li di l' konsa. -Ale fè wout ou Anatòt, lakay ou. Ou merite lanmò tou. Men, jòdi a mwen p'ap fè yo touye ou, paske se ou ki te pote Bwat Kontra Seyè a devan David, papa m'. Lèfini, ou te soufri ansanm avè l'.
And to Abiathar the priest the king said, Go to Anathoth, to your fields; for death would be your right reward; but I will not put you to death now, because you took up the ark of the Lord God before David my father, and you were with him in all his troubles.
καὶ τῷ αβιαθαρ τῷ ἱερεῖ εἶπεν ὁ βασιλεὺς ἀπότρεχε σὺ εἰς ἀναθοθ εἰς ἀγρόν σου ὅτι ἀνὴρ θανάτου εἶ σὺ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ οὐ θανατώσω σε ὅτι ἤρας τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐνώπιον τοῦ πατρὸς μου καὶ ὅτι ἐκακουχίθης ἐν ἅσασιν οἷς ἐκακουχίθη ὁ πατήρ μου
- 27 Salomon revoke Abyata, li enpoze l' sèvi tankou prèt Seyè a. Se konsa, sa Seyè a te di lavil Silo sou Eli, prèt la, ak sou pitit li yo, rive vre.
So Solomon let Abiathar be priest no longer, so that he might make the word of the Lord come true which he said about the sons of Eli in Shiloh.
καὶ ἐξέβαλεν σαλωμων τὸν αβιαθαρ τοῦ μὴ εἶναι ἱερέα τοῦ κυρίου πληρωθῆναι τὸ ῥῆμα κυρίου ὃ ἐλάλησεν ἐπὶ τὸν οἶκον ἡλὶ ἐν σηλωμ
- 28 Lè Joab vin konnen sa ki te rive, li kouri al kache nan Tant Randevou a. Li kenbe kòn lotèl la pou yo pa touye l'. Joab te pran pozisyon pou Adonija, men li pa t' janm pran pozisyon pou Absalon.
And news of this came to Joab; for Joab had been one of Adonijah's supporters, though he had not been on Absalom's side. Then Joab went in flight to the Tent of the Lord, and put his hands on the horns of the altar.
καὶ ἡ ἀκοῆ ἦλθεν ἕως ἰωαβ τοῦ υἱοῦ σαρουιας ὅτι ἰωαβ ἦν κεκλικῶς ὀπίσω αδωνίου καὶ ὀπίσω σαλωμων οὐκ ἔκλινεν καὶ ἔφυγεν ἰωαβ εἰς τὸ σκῆνωμα τοῦ κυρίου καὶ κατέσχευεν τῶν κεράτων τοῦ θυσιαστηρίου
- 29 Y' al di Salomon men Joab kouri al kache nan Tant Randevou a, li kanpe bò lotèl la. Salomon voye Benaia, pitit Jeojada a, pou touye Joab.
And they said to King Solomon, Joab has gone in flight to the Tent of the Lord and is by the altar. Then Solomon sent Benaiah, the son of Jehoiada, saying, Go, make an attack on him.
καὶ ἀπηγγέλη τῷ σαλωμων λέγοντες ὅτι ἔφυγεν ἰωαβ εἰς τὴν σκηνὴν τοῦ κυρίου καὶ ἰδοὺ κατέχει τῶν κεράτων τοῦ θυσιαστηρίου καὶ ἀπέστειλεν σαλωμων πρὸς ἰωαβ λέγων τί γέγονέν σοι ὅτι πέφευγας εἰς τὸ θυσιαστήριον καὶ εἶπεν ἰωαβ ὅτι ἐφοβήθην ἀπὸ προσώπου σου καὶ ἔφυγον πρὸς κύριον καὶ ἀπέστειλεν σαλωμων ὁ βασιλεὺς τὸν βαναίου υἱὸν ἰωδαε λέγων πορεύου καὶ ἀνελε αὐτὸν καὶ θάψου αὐτόν
- 30 Benaia ale nan Tant Randevou a, li di Joab konsa: -Wa a bay lòd pou ou soti la a. Joab reponn: -Non. Se isit la m'ap mouri. Benaia tounen al jwenn wa a, li rapòte l' repons Joab te ba li a.
And Benaiah came to the Tent of the Lord and said to him, The king says, Come out. And he said, No; but let death come to me here. And Benaiah went back to the king and gave him word of the answer which Joab had given.
καὶ ἦλθεν βαναίου υἱὸς ἰωδαε πρὸς ἰωαβ εἰς τὴν σκηνὴν τοῦ κυρίου καὶ εἶπεν αὐτῷ τάδε λέγει ὁ βασιλεὺς ἔξελθε καὶ εἶπεν ἰωαβ οὐκ ἐκπορεύομαι ὅτι ὄδε ἀποθανοῦμαι καὶ ἀπέστρεψεν βαναίας υἱὸς ἰωδαε καὶ εἶπεν τῷ βασιλεῖ λέγων τάδε λελάληκεν ἰωαβ καὶ τάδε ἀποκρίεται μοι
- 31 Wa a reponn: -Fè jan li di ou la. Touye l', lèfini, antere l'. Konsa ni mwen, ni pyès lòt moun nan fanmi papa m' p'ap reskonsab pou sa Joab te fè lè li te touye de inonsan yo.
And the king said, Do as he has said and make an attack on him there, and put his body into the earth; so that you may take away from me and from my family the blood of one put to death by Joab without cause.
καὶ εἶπεν αὐτῷ ὁ βασιλεὺς πορεύου καὶ ποιήσον αὐτῷ καθὼς εἶρηκεν καὶ ἀνελε αὐτὸν καὶ θάψεις αὐτὸν καὶ ἐξαρεῖς σήμερον τὸ αἷμα ὃ δωρεῶν ἐξέχεεν ἰωαβ ἀπ' ἐμοῦ καὶ ἀπὸ τοῦ οἴκου τοῦ πατρὸς μου
- 32 Seyè a pral pini Joab pou krim sa yo li te fè san David, papa m', pa t' konnen. Joab te touye de moun inonsan ki te pi bon pase l': Abnè, pitit pitit gason Nè a, kòmandan lame peyi Izrayèl la ak Amasa, pitit gason Jetè a, kòmandan lame peyi Jida a.
And the Lord will send back his blood on his head, because of the attack he made on two men more upright and better than himself, putting them to the sword without my father's knowledge; even Abner, the son of Ner, captain of the army of Israel, and Amasa, the son of Jether, captain of the army of Judah.
καὶ ἀπέστρεψεν κύριος τὸ αἷμα τῆς ἀδικίας αὐτοῦ εἰς κεφαλὴν αὐτοῦ ὡς ἀπήνησεν τοῖς δυσὶν ἀνθρώποις τοῖς δικαίοις καὶ ἀγαθοῖς ὑπὲρ αὐτὸν καὶ ἀπέκτεινεν αὐτοὺς ἐν ῥομφαίᾳ καὶ ὁ πατήρ μου δαυὶδ οὐκ ἔγνω τὸ αἷμα αὐτῶν τὸν αβεννηρ υἱὸν νηρ ἀρχιστράτηγον ἰσραὴλ καὶ τὸν αμεσσα υἱὸν ἰεθερ ἀρχιστράτηγον ἰουδα

- 33 **Wi, chatiman krim sa yo va tonbe sou Joab ak sou pitit li yo pou tout tan. Men, Seyè a ap toujou bay David ak pitit li yo, fanmi li ak tout wa ki va vin apre l' yo kè poze. So their blood will be on the head of Joab, and on the head of his seed for ever; but for David and his seed and his family and the seat of his kingdom, there will be peace for ever from the Lord.**
καὶ ἐπεστράφη τὰ αἵματα αὐτῶν εἰς κεφαλὴν αὐτοῦ καὶ εἰς κεφαλὴν τοῦ σπέρματος αὐτοῦ εἰς τὸν αἰῶνα καὶ τῷ δαυιδ καὶ τῷ σπέρματι αὐτοῦ καὶ τῷ οἴκῳ αὐτοῦ καὶ τῷ θρόνῳ αὐτοῦ γένοιτο εἰρήνη ἕως αἰῶνος παρὰ κυρίου
- 34 **Se konsa, Benaia tounen nan Tant Randevou a, li touye Joab. Yo antere Joab lakay li nan dezè a. So Benaiah, the son of Jehoiada, went up, and falling on him, put him to death; and his body was put to rest in his house in the waste land.**
καὶ ἀπήντησεν βαναίου υἱὸς ἰωδὰε τῷ ἰωαβ καὶ ἐθανάτωσεν αὐτὸν καὶ ἔθαψεν αὐτὸν ἐν τῷ οἴκῳ αὐτοῦ ἐν τῇ ἐρήμῳ
- 35 **¶ Apre sa, wa a mete Benaia kòmandan lame a nan plas Joab, li mete Zadòk, prèt la, nan plas Abyata. And the king put Benaiah, the son of Jehoiada, in his place over the army; and Zadok the priest he put in the place of Abiathar.**
καὶ ἔδωκεν ὁ βασιλεὺς τὸν βαναίου υἱὸν ἰωδὰε ἀντ' αὐτοῦ ἐπὶ τὴν στρατηγίαν καὶ ἡ βασιλεία κατορθοῦτο ἐν ἱερουσαλὴμ καὶ τὸν σαδοκ τὸν ἱερέα ἔδωκεν ὁ βασιλεὺς εἰς ἱερέα πρῶτον ἀντὶ ἀβιαθαρ [35α] καὶ ἔδωκεν κύριος φρόνησιν τῷ σαλωμων καὶ σοφίαν πολλὴν σφόδρα καὶ πλάτος καρδίας ὡς ἡ ἄμμος ἢ παρὰ τὴν θάλασσαν [35β] καὶ ἐπληθύνθη ἡ φρόνησις σαλωμων σφόδρα ὑπὲρ τὴν φρόνησιν πάντων ἀρχαίων υἱῶν καὶ ὑπὲρ πάντας φρονίμους αἰγύπτου [35ξ] καὶ ἔλαβεν τὴν θυγατέρα φαραῶ καὶ εἰσήγαγεν αὐτὴν εἰς τὴν πόλιν δαυιδ ἕως συντελέσαι αὐτὸν τὸν οἶκον αὐτοῦ καὶ τὸν οἶκον κυρίου ἐν πρώτοις καὶ τὸ τεῖχος ἱερουσαλὴμ κυκλόθεν ἐν ἑπτὰ ἔτεσιν ἐποίησεν καὶ συντέλεσεν [35δ] καὶ ἦν τῷ σαλωμων ἐβδομήκοντα χιλιάδες αἶροντες ἄρσιν καὶ ὀγδοήκοντα χιλιάδες λατόμων ἐν τῷ ὄρει [35ε] καὶ ἐποίησεν σαλωμων τὴν θάλασσαν καὶ τὰ ὑποστηρίγματα καὶ τοὺς λουτήρας τοὺς μεγάλους καὶ τοὺς στύλους καὶ τὴν κρήνην τῆς αὐλῆς καὶ τὴν θάλασσαν τὴν χαλκῆν [35φ] καὶ ἠκοδόμησεν τὴν ἄκραν καὶ τὰς ἐπάλξεις αὐτῆς καὶ διέκοψεν τὴν πόλιν δαυιδ οὕτως θυγάτηρ φαραῶ ἀνέβαινεν ἐκ τῆς πόλεως δαυιδ εἰς τὸν οἶκον αὐτῆς ὃν ἠκοδόμησεν αὐτῇ τότε ἠκοδόμησεν τὴν ἄκραν [35γ] καὶ σαλωμων ἀνέφερεν τρεῖς ἐν τῷ ἔνιαυτῷ ὀλοκαυτώσεις καὶ εἰρηνικὰς ἐπὶ τὸ θυσιαστήριον ὃ ἠκοδόμησεν τῷ κυρίῳ καὶ ἐθυμία ἐνώπιον κυρίου καὶ συντέλεσεν τὸν οἶκον [35η] καὶ οὗτοι οἱ ἄρχοντες οἱ καθεσταμένοι ἐπὶ τὰ ἔργα τοῦ σαλωμων τρεῖς χιλιάδες καὶ ἑξακόσιοι ἐπιστάται τοῦ λαοῦ τῶν ποιούντων τὰ ἔργα [35ι] καὶ ἠκοδόμησεν τὴν ἀσσοῦρ καὶ τὴν μαγδῶ καὶ τὴν γαζερ καὶ τὴν βαιθωρον τὴν ἐπάνω καὶ τὰ βααλαθ [35κ] πλὴν μετὰ τὸ οἰκοδομήσαι αὐτὸν τὸν οἶκον τοῦ κυρίου καὶ τὸ τεῖχος ἱερουσαλὴμ κύκλῳ μετὰ ταῦτα ἠκοδόμησεν τὰς πόλεις ταύτας [35λ] καὶ ἐν τῷ ἔτι δαυιδ ζῆν ἐνετείλατο τῷ σαλωμων λέγων ἰδοὺ μετὰ σοῦ σεμεὶ νόμος γηρα υἱὸς σπέρματος τοῦ ἱεμιν ἐκ χεβρων [35μ] οὗτος κατηράσατό με κατὰραν ὀδονηρὰν ἐν ἧ ἡμέρᾳ ἐπορευόμην εἰς παρεμβολὰς [35ν] καὶ αὐτὸς κατέβαινεν εἰς ἀπαντὴρ μοι ἐπὶ τὸν ἰορδάνην καὶ ἰώσσα αὐτῷ κατὰ τοῦ κυρίου λέγων εἰ θανατωθήσεται ἐν ῥομφαίᾳ [35ο] καὶ νῦν μὴ ἀθωώσης αὐτόν ὅτι ἀνήρ φρόνιμος σὺ καὶ γνώσις ἃ ποιήσεις αὐτῷ καὶ κατὰξίς τὴν πόλιν αὐτοῦ ἐν αἵματι εἰς ἄδου
- 36 **Apre sa, wa a voye chache Chimeyi, li di l' konsa: -Bati yon kay pou ou isit nan lavil Jerizalèm. Se la mwen vle ou rete. Piga ou janm kite lavil la. Then the king sent for Shimei, and said to him, Make a house for yourself in Jerusalem and keep there and go to no other place.**
καὶ ἐκάλεσεν ὁ βασιλεὺς τὸν σεμεὶ καὶ εἶπεν αὐτῷ οἰκοδόμησον σεαυτῷ οἶκον ἐν ἱερουσαλὴμ καὶ κάθου ἐκεῖ καὶ οὐκ ἐξελεύσῃ ἐκεῖθεν οὐδαμοῦ
- 37 **Mwen tou pale ou, jou ou sotif kite lavil la, jou ou janbe lòt bò ravin Sedwon an, w'ap mouri wi. Mwen ki di ou sa. Se ou menm ki va reskonsab nenpòt sa ki va rive ou. For be certain that on the day when you go out and go over the stream Kidron, death will overtake you: and your blood will be on your head.**
καὶ ἔσται ἐν τῇ ἡμέρᾳ τῆς ἐξόδου σου καὶ διαβήσῃ τὸν χεμάρρον κεδρον γνώσκων γνώση ὅτι θανάτῳ ἀποθανῆ τὸ αἷμά σου ἔσται ἐπὶ τὴν κεφαλὴν σου καὶ ὄρκισεν αὐτὸν ὁ βασιλεὺς ἐν τῇ ἡμέρᾳ ἐκ εἴνη
- 38 **Chimeyi reponn: -Dakò, monwa. m'a fè sa ou di a. Se konsa Chimeyi rete lontan lavil Jerizalèm. And Shimei said to the king, Very well! as my lord the king has said, so will your servant do. And for a long time Shimei went on living in Jerusalem.**
καὶ εἶπεν σεμεὶ πρὸς τὸν βασιλέα ἀγαθὸν τὸ ῥῆμα ὃ ἐλάλησας κύριέ μου βασιλεῦ οὕτω ποιήσει ὁ δοῦλός σου καὶ ἐκάθισεν σεμεὶ ἐν ἱερουσαλὴμ τρία ἔτη
- 39 **Twazan apre sa, de nan esklav Chimeyi yo sove, y' al lakay Akich, pitif gason Maka a, ki te wa lavil Gat. Yo vin di Chimeyi esklav li yo te lavil Gat. But after three years, two of the servants of Shimei went in flight to Achish, son of Maacah, king of Gath. And word was given to Shimei that his servants had gone to Gath.**
καὶ ἐγενήθη μετὰ τρία ἔτη καὶ ἀπέδρασαν δύο δοῦλοι τοῦ σεμεὶ πρὸς αγγου υἱὸν μααχα βασιλέα γεθ καὶ ἀπηγγέλη τῷ σεμεὶ λέγοντες ἰδοὺ οἱ δοῦλοί σου ἐν γεθ
- 40 **Chimeyi leve, li sele bourik li, l' al chache esklav li yo lakay Akich lavil Gat. Apre sa, li tounen lakay li ansanm ak esklav li yo. Then Shimei got up, and making ready his ass, he went to Gath, to Achish, in search of his servants; and he sent and got them from Gath.**
καὶ ἀνέστη σεμεὶ καὶ ἐπέσαξε τὴν ὄνον αὐτοῦ καὶ ἐπορεύθη εἰς γεθ πρὸς αγγου τοῦ ἐκζητῆσαι τοὺς δούλους αὐτοῦ καὶ ἐπορεύθη σεμεὶ καὶ ἤγαγεν τοὺς δούλους αὐτοῦ ἐκ γεθ
- 41 **Yo fè Salomon konnen Chimeyi te sotif lavil Jerizalèm ale lavil Gat epi li tounen. And news was given to Solomon that Shimei had gone from Jerusalem to Gath and had come back again.**
καὶ ἀπηγγέλη τῷ σαλωμων λέγοντες ὅτι ἐπορεύθη σεμεὶ ἐξ ἱερουσαλὴμ εἰς γεθ καὶ ἀπέστρεψεν τοὺς δούλους αὐτοῦ
- 42 **Wa a voye chache Chimeyi, li di l' konsa: -Mwen te kwè m' te fè ou pwomèt devan Seyè a pou ou pa janm kite lavil Jerizalèm? Mwen te tou pale ou. Jou w'a sotif lavil Jerizalèm pou ale nenpòt ki kote, w'ap mouri. Eske ou pa t' reponn mwen ou te dakò avè m', ou t'ap fè tou sa mwen mande ou la? Then the king sent for Shimei, and said to him, Did I not make you take an oath by the Lord, protesting to you and saying, Be certain that on the day when you go out from here, wherever you go, death will overtake you? and you said to me, Very well!**
καὶ ἀπέστειλεν ὁ βασιλεὺς καὶ ἐκάλεσεν τὸν σεμεὶ καὶ εἶπεν πρὸς αὐτόν οὐχὶ ὄρκισά σε κατὰ τοῦ κυρίου καὶ ἐπεμαρτυράμην σοι λέγων ἐν ἧ ἂν ἡμέρᾳ ἐξέλθῃς ἐξ ἱερουσαλὴμ καὶ πορευθῆς εἰς δεξιὰ ἢ εἰς ἀριστερά γνώσκων γνώση ὅτι θανάτῳ ἀποθανῆ

- 43 Poukisa atò ou pa kenbe pwomès ou te fè devan Seyè a? Poukisa ou dezobeyi m'?
Why then have you not kept the oath of the Lord and the order which I gave you?
καὶ τί ὅτι οὐκ ἐφύλαξας τὸν ὄρκον κυρίου καὶ τὴν ἐντολὴν ἣν ἐνετείλαμην κατὰ σοῦ
- 44 Ou konnen byen pwòp tou sa ou te fè David, papa m'. Seyè a pral pini ou pou sa.
And the king said to Shimei, You have knowledge of all the evil which you did to David my father; and now the Lord has sent back your evil on yourself.
καὶ εἶπεν ὁ βασιλεὺς πρὸς σεμεὶ σὺ οἶδας πᾶσαν τὴν κακίαν σου ἣν ἔγνω ἡ καρδία σου ἃ ἐποίησας τῷ δαυιδ τῷ πατρὶ μου καὶ ἀνταπέδωκεν κύριος τὴν κακίαν σου εἰς κεφαλὴν σου
- 45 Men, l'ap beni m', mwen menm Salomon. L'ap fè gouvènman fanmi David la chita pou tout tan.
But a blessing will be on King Solomon, and the kingdom of David will keep its place before the Lord for ever.
καὶ ὁ βασιλεὺς σαλωμων ἠλόγημένος καὶ ὁ θρόνος δαυιδ ἔσται ἔτοιμος ἐνώπιον κυρίου εἰς τὸν αἰῶνα
- 46 Apre sa, wa a pase Benaia, pitit Jeyoada a, lòd. Benaia soti, l' al touye Chimeyi. Se konsa Chimeyi mourì. Depi lè sa a, Salomon te gen tout pouvwa a nan men l'.
So the king gave orders to Benaiah, the son of Jehoiada; and he went out and, falling on him, put him to death. And Solomon's authority over the kingdom was complete.
καὶ ἐνετείλατο ὁ βασιλεὺς σαλωμων τῷ βαναϊα υἱῷ ἰωδαε καὶ ἐξῆλθεν καὶ ἀνεῖλεν αὐτόν καὶ ἀπέθανεν [46α] καὶ ἦν ὁ βασιλεὺς σαλωμων φρόνιμος σφόδρα καὶ σοφός καὶ ἰουδα καὶ ἰσραηλ πολλοὶ σφόδρα ὡς ἡ ἄμμος ἡ ἐπὶ τῆς θαλάσσης εἰς πλῆθος ἐσθιοντες καὶ πίνοντες καὶ χαίροντες [46β] καὶ σαλωμων ἦν ἄρχων ἐν πάσαις ταῖς βασιλείαις καὶ ἦσαν προσφέροντες δῶρα καὶ ἐδούλευον τῷ σαλωμων πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ [46ξ] καὶ σαλωμων ἤρξατο διανοίγειν τὰ δυναστεύματα τοῦ λιβάνου [46δ] καὶ αὐτὸς ἔκοδομήσεν τὴν θερμαίαν ἐν τῇ ἐρήμῳ [46ε] καὶ τοῦτο τὸ ἄριστον τῷ σαλωμων τριάκοντα κόροισι σεμιδάλεως καὶ ἐξήκοντα κόροισι ἀλεύρου κεκοπανισμένου δέκα μόσχοι ἐκλεκτοὶ καὶ εἴκοσι βόες νομάδες καὶ ἑκατὸν πρόβατα ἐκτὸς ἐλάφων καὶ δορκάδων καὶ ὄρνιθων ἐκλεκτῶν νομάδων [46φ] ὅτι ἦν ἄρχων ἐν παντὶ πέραν τοῦ ποταμοῦ ἀπὸ ραφὶ ἕως γάζης ἐν πᾶσιν τοῖς βασιλεῦσιν πέραν τοῦ ποταμοῦ [46γ] καὶ ἦν αὐτῷ εἰρήνη ἐκ πάντων τῶν μερῶν αὐτοῦ κυκλόθεν καὶ κατῴκει ἰουδα καὶ ἰσραηλ πεποιθότες ἕκαστος ὑπὸ τὴν ἄμπελον αὐτοῦ καὶ ὑπὸ τὴν συκῆν αὐτοῦ ἐσθιοντες καὶ πίνοντες ἀπὸ δαν καὶ ἕως βηρσαββε πάσας τὰς ἡμέρας σαλωμων [46η] καὶ οὗτοι οἱ ἄρχοντες τοῦ σαλωμων αζαριον υἱὸς σαδωκ τοῦ ἱερέως καὶ ὀρνιου υἱὸς ναθαν ἄρχων τῶν ἐφειστηκότων καὶ ἔδραμ ἐπὶ τὸν οἶκον αὐτοῦ καὶ σουβα γραμματεὺς καὶ βασα υἱὸς αχιθαλαμ ἀναμνησκῶν καὶ αβι υἱὸς ἰωαβ ἀρχιστράτηγος καὶ αχιρε υἱὸς ἐδραὶ ἐπὶ τὰς ἄρσεις καὶ βαναια υἱὸς ἰωδαε ἐπὶ τῆς ἀυλαρχίας καὶ ἐπὶ τοῦ πλινθείου καὶ ζαχουρ υἱὸς ναθαν ὁ σύμβουλος [46ι] καὶ ἦσαν τῷ σαλωμων τεσσαράκοντα χίλι ἀδες τοκάδες ἵπποι εἰς ἄρματα καὶ δώδεκα χιλιάδες ἰππέων [46κ] καὶ ἦν ἄρχων ἐν πᾶσιν τοῖς βασιλεῦσιν ἀπὸ τοῦ ποταμοῦ καὶ ἕως γῆς ἄλλοφύλων καὶ ἕως ὀρίων αἰγύπτου [46λ] σαλωμων υἱὸς δαυιδ ἐβασίλευσεν ἐπὶ ἰσραηλ καὶ ἰουδα ἐν ἱερουσαλημ
- 1 ¶ Salomon antre nan fanmi farawon an, wa peyi Lejip. Li marye ak pitit fi farawon an. Li mennen l' rete nan lavil David la jouk li fin bati palè li a, Tanp Bondye a ak gwo miray ranpa ki fè wonn lavil Jerizalèm yo.
Solomon became the son-in-law of Pharaoh, king of Egypt, and took Pharaoh's daughter as his wife, keeping her in the town of David, till the house he was building for himself, and the house of the Lord and the wall round Jerusalem, were complete.
- 2 Yo pa t' ankò bati yon kay pou Seyè a. Se sa ki fè pèp la t'ap touye bèt yo te ofri pou lòt bondye divès kote sou mòn yo toujou.
But all this time the people were making their offerings in the high places, because no house had been put up to the name of the Lord till those days.
πλὴν ὁ λαὸς ἦσαν θυμιῶντες ἐπὶ τοῖς ὑψηλοῖς ὅτι οὐκ ἔκοδομήθη οἶκος τῷ ὀνόματι κυρίου ἕως νῦν
- 3 Salomon li menm te renmen Seyè a, li te mache dapre lòd David, papa l', te ba li. Men li menm tou, li te touye bèt pou lòt bondye, li te ofri yo lansan sou divès lotèl sou mòn yo.
And Solomon, in his love for the Lord, kept the laws of David his father; but he made offerings and let them go up in smoke on the high places.
καὶ ἠγάπησεν σαλωμων τὸν κύριον πορεύεσθαι ἐν τοῖς προστάγμασιν δαυιδ τοῦ πατρὸς αὐτοῦ πλὴν ἐν τοῖς ὑψηλοῖς ἔθυσεν καὶ ἔθυμία
- 4 Salomon te konn al lavil Gabawon pou touye bèt pou Bondye, paske se la ki te gen pi gwo lotèl la. Li te deja ofri mil bèt pou yo te boule nèt sou lotèl la.
And the king went to Gibeon to make an offering there, because that was the chief high place: it was Solomon's way to make a thousand burned offerings on that altar.
καὶ ἀνέστη καὶ ἐπορεύθη εἰς γαβαων θύσαι ἐκεῖ ὅτι αὐτὴ ὑψηλοτάτη καὶ μεγάλη χιλίαν ὀλοκαύτωσιν ἀνήνεγκεν σαλωμων ἐπὶ τὸ θυσιαστήριον ἐν γαβαων
- 5 ¶ Yon jou lannwit, Seyè a parèt devan Salomon nan dòmi lavil Gabawon, li di l' konsa: -Kisa ou ta vle m' ba ou?
In Gibeon, Solomon had a vision of the Lord in a dream by night; and God said to him, Say what I am to give you.
καὶ ὤφθη κύριος τῷ σαλωμων ἐν ὕπνῳ τὴν νύκτα καὶ εἶπεν κύριος πρὸς σαλωμων αἰτησαί τι αἴτημα σου τῷ
- 6 Salomon reponn: -Ou te toujou fè wè jan ou te renmen papa m', David, sevèti ou la, anpil. Li menm, li te mache dwat devan ou, li pa t' janm vire do ba ou, li te sèvi ou ak tout kè li. Ou pa t' janm sispann fè l' wè jan ou te renmen li. Ou ba li yon pitit gason k'ap gouvènen nan plas li jòdi a.
And Solomon said, Great was your mercy to David my father, as his life before you was true and upright and his heart was true to you; and you have kept for him this greatest mercy, a son to take his place this day.
καὶ εἶπεν σαλωμων σὺ ἐποίησας μετὰ τοῦ δούλου σου δαυιδ τοῦ πατρὸς μου ἕλεος μέγα καθὼς διήλθεν ἐνώπιόν σου ἐν ἀληθείᾳ καὶ ἐν δικαιοσύνῃ καὶ ἐν εὐθύτητι καρδίας μετὰ σοῦ καὶ ἐφύλαξας αὐτῷ τὸ ἕλεος τὸ μέγα τοῦτο δοῦναι τὸν υἱὸν αὐτοῦ ἐπὶ τοῦ θρόνου αὐτοῦ ὡς ἡ ἡμέρα αὕτη
- 7 Seyè, Bondye mwen, koulye a atout mwen jenn toujou, atout mwen pankò gen esperyans pou m' gouvènen, ou pran m', ou mete m' wa a nan plas David, defen papa m'.
And now, O Lord my God, you have made your servant king in the place of David my father; and I am only a young boy, with no knowledge of how to go out or come in.
καὶ νῦν κύριε ὁ θεός μου σὺ ἔδωκας τὸν δοῦλόν σου ἀντὶ δαυιδ τοῦ πατρὸς μου καὶ ἐγὼ εἰμι παιδάριον μικρὸν καὶ οὐκ οἶδα τὴν ἐξοδὸν μου καὶ τὴν εἰσοδὸν μου

- 8 Men mwen alatèt pèp ou chwazi pou rele ou pa ou la, yon pèp ki sitèlman anpil nou pa ka konte konbe moun ki ladan l'.
And your servant has round him the people of your selection, a people so great that they may not be numbered, and no account of them may be given.
 ὁ δὲ δούλος σου ἐν μέσῳ τοῦ λαοῦ σου ὃν ἐξελέξω λαὸν πολὺν ὃς οὐκ ἀριθμηθήσεται
- 9 Tanpri, ban mwen lespri veyatif pou m' ka gouvènèn pèp ou a san patipri, pou m' konn sa ki byen ak sa ki mal. Si se pa sa, ki jan m'a fè pou m' gouvènèn pèp ou a ak tout moun sa yo ki ladan l'?'
Give your servant, then, a wise heart for judging your people, able to see what is good and what evil; for who is able to be the judge of this great people?
 καὶ δώσεις τῷ δούλῳ σου καρδίαν ἀκούειν καὶ διακρίνειν τὸν λαόν σου ἐν δικαιοσύνῃ τοῦ συνίειν ἀνά μέσον ἀγαθοῦ καὶ κακοῦ ὅτι τίς δυνήσεται κρίνειν τὸν λαόν σου τὸν βαρὺν τοῦτου
- 10 Seyè a te kontan wè se sa Salomon te mande l'.
Now these words and Solomon's request were pleasing to the Lord.
 καὶ ἤρεσεν ἐνώπιον κυρίου ὅτι ἠτήσατο σαλωμων τὸ ῥῆμα τοῦτου
- 11 Li di l' konsa: -Monchè, ou pa mande m' pou ou viv lontan, ou pa mande m' richès, ni ou pa mande m' lanmò pou lènmi ou yo, men ou mande m' yon lespri veyatif pou ou ka gouvènèn san patipri.
And God said to him, Because your request is for this thing, and not for long life for yourself or for wealth or for the destruction of your haters, but for wisdom to be a judge of causes;
 καὶ εἶπεν κύριος πρὸς αὐτόν ἀνθ' ὧν ἠτήσω παρ' ἐμοῦ τὸ ῥῆμα τοῦτου καὶ οὐκ ἠτήσω σαυτῷ ἡμέρας πολλὰς καὶ οὐκ ἠτήσω πλοῦτον οὐδὲ ἠτήσω ψυχὰς ἐχθρῶν σου ἀλλ' ἠτήσω σαυτῷ σύνεσιν τοῦ εἰς ἀκούειν κρίμα
- 12 M'ap ba ou sa ou mande a, m'ap ba ou plis konesans ak plis bon konprann pase tout moun, pase ni sa ki te la anvan ou yo, ni sa k'ap vin apre ou.
I have done as you said: I have given you a wise and far-seeing heart, so that there has never been your equal in the past, and never will there be any like you in the future.
 ἰδοὺ πεποιήκα κατὰ τὸ ῥῆμά σου ἰδοὺ δέδωκά σοι καρδίαν φρονίμην καὶ σοφὴν ὡς σὺ οὐ γέγονεν ἔμπροσθέν σου καὶ μετὰ σὲ οὐκ ἀναστήσεται ὁμοίός σοι
- 13 Lèfini, m'ap ba ou sa ou pa t' mande tou. M'ap ba ou anpil richès ak anpil pouvwa. Konsa, p'ap gen ankenn lòt wa tankou ou pandan tout rèss tan ou gen pou viv la.
And with this I have given you what you made no request for: wealth and honour, so that no king was ever your equal.
 καὶ ἃ οὐκ ἠτήσω δέδωκά σοι καὶ πλοῦτον καὶ δόξαν ὡς οὐ γέγονεν ἀνὴρ ὁμοίός σοι ἐν βασιλευσίν
- 14 Si ou fè volonte m', si ou mache dapre lòd ak kòmandman m' yo, tankou David, papa ou, te fè l' la, m'ap fè ou viv lontan.
And if you go on in my ways, keeping my laws and my orders as your father David did, I will give you a long life.
 καὶ ἐὰν πορευθῆς ἐν τῇ ὁδῷ μου φυλάσσειν τὰς ἐντολάς μου καὶ τὰ προστάγματα μου ὡς ἐπορεύθη δαυιδ ὁ πατήρ σου καὶ πληθυνῶ τὰς ἡμέρας σου
- 15 Lè Salomon leve, li vin konprann Bondye te pale avè l' nan rèv. Li tounen lavil Jerizalèm, l' ale devan Bwat Kontra Seyè a, li ofri bèt pou yo boule nèt, bèt pou yo touye pou di Seyè a mèsì. Apre sa, li bay yon gwo fèt pou tout moun k'ap travay nan gouvènman l' lan.
And Solomon, awakening, saw that it was a dream; then he came to Jerusalem, where he went before the ark of the agreement of the Lord, offering burned offerings and peace-offerings; and he made a feast for all his servants.
 καὶ ἐξυπνίσθη σαλωμων καὶ ἰδοὺ ἐνώπιον καὶ ἀνέστη καὶ παραγίνεται εἰς ἱερουσαλημ καὶ ἔστη κατὰ πρόσωπον τοῦ θυσιαστηρίου τοῦ κατὰ πρόσωπον κιβωτοῦ διαθήκης κυρίου ἐν σιων καὶ ἀνίγαγε ν ὀλοκαυτώσεις καὶ ἐποίησεν εἰρηνικὰς καὶ ἐποίησεν πτότον μέγαν ἑαυτῷ καὶ πᾶσιν τοῖς παισίν αὐτοῦ
- 16 ¶ Yon jou, de fanm, de jennès, vin prezante devan wa Salomon.
Then two loose women of the town came and took their places before the king;
 τότε ὄφθησαν δύο γυναῖκες πόρνοι τῷ βασιλεῖ καὶ ἔστησαν ἐνώπιον αὐτοῦ
- 17 Yonn ladan yo pran lapawòl, li di: -Monwa, madanm sa a avè m' nou rete nan menm kay. Mwen fè yon pitit gason nan kay la devan li.
And one of them said, O my lord, I and this woman are living in the same house; and I gave birth to a child by her side in the house.
 καὶ εἶπεν ἡ γυνὴ ἡ μία ἐν ἐμοὶ κύριε ἐγὼ καὶ ἡ γυνὴ αὕτη οἰκοῦμεν ἐν οἴκῳ ἐνὶ καὶ ἐτέκομεν ἐν τῷ οἴκῳ
- 18 De jou apre pitit mwen an fèt, li menm tou li akouche, li fè yon pitit gason tou. Nou de ase ki te nan kay, pa t' gen lòt moun la ankò.
And three days after the birth of my child, this woman had a child: we were together, no other-person was with us in the house but we two only.
 καὶ ἐγενήθη ἐν τῇ ἡμέρᾳ τῇ τρίτῃ τεκούσης μου καὶ ἔτεκεν καὶ ἡ γυνὴ αὕτη καὶ ἡμεῖς κατὰ τὸ αὐτὸ καὶ οὐκ ἔστιν οὐθεὶς μεθ' ἡμῶν πᾶρεξ ἀμφοτέρων ἡμῶν ἐν τῷ οἴκῳ
- 19 Pandan lannwit, antan l'ap dòmi li woule sou pitit pa l' la, li toufe l'.
In the night, this woman, sleeping on her child, was the cause of its death.
 καὶ ἀπέθανεν ὁ υἱὸς τῆς γυναίκος ταύτης τὴν νύκτα ὡς ἐπεκοιμήθη ἐπ' αὐτόν
- 20 Li leve nan mitan lannwit lan, antan m'ap dòmi, li pran ti pitit mwen an ki te bò kote m', li mete l' nan kabann pa l'. Li pran ti pitit pa l' la, li mete l' tou mouri a nan kabann pa m'.
And she got up in the middle of the night and took my son from my side while your servant was sleeping; and she took it in her arms and put her dead child in my arms.
 καὶ ἀνέστη μέσης τῆς νυκτὸς καὶ ἔλαβεν τὸν υἱὸν μου ἐκ τῶν ἀγκαλιῶν μου καὶ ἐκοίμισεν αὐτόν ἐν τῷ κόλπῳ αὐτῆς καὶ τὸν υἱὸν αὐτῆς τὸν τεθνηκότα ἐκοίμισεν ἐν τῷ κόλπῳ μου

- 21 Nan maten lè m' leve pou m' bay ti pitit mwen an tete, mwen jwenn li mouri. Men, lè m' gade byen gade, mwen wè se pa t' pitit mwen an sa.
 And when I got up to give my child the breast, I saw that it was dead; but in the morning, looking at it with care, I saw that it was not my son.
 και ἀνέστην τὸ πρωὶ θηλάσαι τὸν υἱόν μου καὶ ἐκεῖνος ἦν τεθνηκώς καὶ ἰδοὺ κατενόησα αὐτὸν πρωὶ καὶ ἰδοὺ οὐκ ἦν ὁ υἱός μου ὃν ἔτεκον
- 22 Men lèt fanm lan di: -Non, se pa vre. Se pitit pa m' lan ki vivan. Se pa ou la ki mouri. Lè sa a, premye fanm lan reponn: -Non se pa vre. Se pitit pa m' lan ki vivan. Se pa ou la ki mouri. Se konsa yo t'ap fè kont devan wa a.
 And the other woman said, No; but the living child is my son and the dead one yours. But the first said, No; the dead child is your son and the living one mine. So they kept on talking before the king.
 και εἶπεν ἡ γυνὴ ἡ ἑτέρα οὐχὶ ἀλλὰ ὁ υἱός μου ὁ ζῶν ὁ δὲ υἱός σου ὁ τεθνηκώς καὶ ἐλάλησαν ἐνώπιον τοῦ βασιλέως
- 23 Lè sa a, wa a pran lapawòl, li di: -Sa a di se pitit li a ki vivan, ti pitit mouri a se pou lèt la. Lèt la menm di non, se pitit pa li a ki vivan, ti pitit mouri a se pou sa a.
 Then the king said, One says, The living child is my son, and yours is the dead: and the other says, Not so; but your son is the dead one and mine is the living.
 και εἶπεν ὁ βασιλεὺς αὐταῖς σὺ λέγεις οὗτος ὁ υἱός μου ὁ ζῶν καὶ ὁ υἱός ταύτης ὁ τεθνηκώς καὶ σὺ λέγεις οὐχὶ ἀλλὰ ὁ υἱός μου ὁ ζῶν καὶ ὁ υἱός σου ὁ τεθνηκώς
- 24 Wa a voye chache yon nepe. Lè yo pote nepe a li di konsa:
 Then he said, Get me a sword. So they went and put a sword before the king.
 και εἶπεν ὁ βασιλεὺς λάβετε μοι μάχαρην καὶ προσήνεγκαν τὴν μάχαρην ἐνώπιον τοῦ βασιλέως
- 25 -Koupe ti pitit vivan an mwaye mwaye, bay chak fanm yon moso.
 And the king said, Let the living child be cut in two and one half given to one woman and one to the other.
 και εἶπεν ὁ βασιλεὺς διέλετε τὸ παιδίον τὸ θηλάζον τὸ ζῶν εἰς δύο καὶ δότε τὸ ἥμισυ αὐτοῦ ταύτῃ καὶ τὸ ἥμισυ αὐτοῦ ταύτῃ
- 26 Men manman ti pitit vivan an santi zantray li ap rache pou pitit li a. Li di wa a: -Tanpri, monwa, pa touye ti pitit la. Pito ou bay madanm sa a li. Men lèt madanm lan menm di: -Ou mèt koupe l'! Li p'ap ni pou ou, ni pou mwen.
 Then the mother of the living child came forward, for her heart went out to her son, and she said, O my lord, give her the child; do not on any account put it to death. But the other woman said, It will not be mine or yours; let it be cut in two.
 και ἀπεκρίθη ἡ γυνὴ ἧς ἦν ὁ υἱός ὁ ζῶν καὶ εἶπεν πρὸς τὸν βασιλέα ὅτι ἐταράχθη ἡ μήτρα αὐτῆς ἐπὶ τῷ υἱῷ αὐτῆς καὶ εἶπεν ἐν ἐμοὶ κύριε δότε αὐτῇ τὸ παιδίον καὶ θανάτω μὴ θανατώσητε αὐτόν καὶ αὕτη εἶπεν μήτε ἐμοὶ μήτε αὐτῇ ἔστω διέλετε
- 27 Lè sa a Salomon di: -Pa touye pitit la. Renmèt li bay premye fanm lan. Se li menm ki manman ti pitit ki vivan an.
 Then the king made answer and said, Give her the child, and do not put it to death; she is the mother of it.
 και ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν δότε τὸ παιδίον τῇ εἰπούσῃ δότε αὐτῇ αὐτὸ καὶ θανάτω μὴ θανατώσητε αὐτόν αὕτη ἡ μήτηρ αὐτοῦ
- 28 Lè pèp Izrayèl la tandè jan Salomon te regle kont lan, yo vin gen anpil respè pou li, paske yo te wè se Bondye menm ki te ba li bon konprann sa a pou regle tout bagay san patipri.
 And news of this decision which the king had made went through all Israel; and they had fear of the king, for they saw that the wisdom of God was in him to give decisions.
 και ἤκουσαν πᾶς ἰσραὴλ τὸ κρίμα τοῦτο ὃ ἔκρινεν ὁ βασιλεὺς καὶ ἐφοβήθησαν ἀπὸ προσώπου τοῦ βασιλέως ὅτι εἶδον ὅτι φρόνησις θεοῦ ἐν αὐτῷ τοῦ ποιεῖν δίκαιωμα
- 1 ¶ Salomon te wa sou tout pèp Izrayèl la nèt.
 Now Solomon was king over all Israel.
 και ἦν ὁ βασιλεὺς σαλωμων βασιλεύων ἐπὶ ἰσραὴλ
- 2 Men non chèf ki te nan gouvènman li an: Azarya, pitit Zadòk, te prèt la.
 And these were his chief men: Azariah, the son of Zadok, was the priest;
 και οὗτοι οἱ ἄρχοντες οἱ ἦσαν αὐτοῦ αζαριου υἱός σαδοκ
- 3 Elikorèf ak Akija, pitit gason Chicha yo, te sekretè palè a. Jozafa, pitit Ayiloud, te reskonsab achiv wa a.
 Elihoreph and Ahijah, the sons of Shisha, were scribes; Jehoshaphat, the son of Ahilud, was the recorder;
 και ἐλιαρεφ καὶ αχια υἱός σαβα γραμματεῖς καὶ ιωσαφατ υἱός αχιλιδ ὑπομνησκων
- 4 Benaja, pitit gason Jeojada, te kòmandan tout lame a. Zadòk ak Abyata te prèt.
 Benaiah, the son of Jehoiada, was head of the army; Zadok and Abiathar were priests;
 και σαδουχ καὶ αβιαθαρ ἱερεῖς
- 5 Azarya, pitit gason Natan, te chèf tout gouvènè yo. Zaboud, pitit gason Natan, prèt la, te konseye pèsònèl wa a.
 Azariah, the son of Nathan, was over those in authority in the different divisions of the country; Zabud, the son of Nathan, was priest and the king's friend;
 και ὄρνια υἱός ναθαν ἐπὶ τῶν καθεσταμένων καὶ ζαβουθ υἱός ναθαν ἑταῖρος τοῦ βασιλέως

- 6 Ayicha te chèf kanbiz palè a. Adoniram, pitit gason Abda, te reskonsab travay kòve yo.
Ahishar was controller of the king's house; Adoniram, the son of Abda, was overseer of the forced work.
 και αχιηλ οικονόμος και ελιαβ υιός σαφ επί τής πατριῆς και αδωνιραμ υιός εφρα επί τῶν φόρων
- 7 Salomon te chwazi douz gouvènè pou tout peyi a. Travay yo se te ranmase manje nan zòn sou reskonsablite yo pou wa a ak tout moun lakay li yo, yo chak pandan yon mwana nan lane a.
And Solomon put twelve overseers over all Israel, to be responsible for the stores needed for the king and those of his house; every man was responsible for one month in the year.
 και τῷ σαλωμων δώδεκα καθεσταμένοι επί πάντα ισραηλ χορηγεῖν τῷ βασιλεῖ και τῷ οἴκῳ αὐτοῦ μήνα ἐν τῷ ἐνιαυτῷ ἐγίνετο επί τὸν ἕνα χορηγεῖν
- 8 Men non douz gouvènè yo ak zòn sou reskonsablite yo chak: Bennour, pou zòn mòn Efrayim yo,
And these are their names: ... the son of Hur in the hill country of Ephraim;
 και ταῦτα τὰ ὀνόματα αὐτῶν βενωρ ἐν ὄρει εφραιμ εἶς
- 9 Benndeke, pou zòn lavil Makaz, lavil Chalbim, lavil Bèt-Chemèch, lavil Elon ak lavil Bèt anan.
... the son of Deker in Makaz and Shaalbim and Beth-shemesh and Elonbeth-hanan;
 υιός ρηχαβ ἐν μαχεμας και βηθαλαμιν και βαιθσαμυς και αιλων ἕως βαιθαναν εἶς
- 10 Bennesèd, pou zòn lavil Awoubòt, lavil Soko ak tout peyi Efè a.
... the son of Heseb in Arubboth; Socoh and all the land of Hopher were under his control;
 υιός εσωθ βηρβηθνεμα λουσαμηγχα και ρησφαρα
- 11 Bennabinadab, ki te marye ak Tafat, pitit fi Salomon an, pou tout zòn Dò a.
... the son of Abinadab in all Naphath-dor; his wife was Taphath, the daughter of Solomon.
 χιναδαβ και αναφαθι ἀνὴρ ταβληθ θυγάτηρ σαλωμων ἦν αὐτῷ εἰς γυναῖκα εἶς
- 12 Bana, pitit gason Akiloud, pou zòn lavil Tanak, lavil Megido, pou tout zòn bò lavil Bèt-Chean toupre lavil Zaretan, sou bò sid lavil Jizreyèl la rive lavil Abèl Meola ak lavil Jokmeyam.
Baana, the son of Ahilud, in Taanach and Megiddo, and all Beth-shean which is by the side of Zarethan, under Jezreel, from Beth-shean to Abel-meholah, as far as the far side of Jokmeam;
 βακχα υιός αχιλιδ θαναχ και μεκεδω και πᾶς ὁ οἶκος σαν ὁ παρὰ σεσαθαν ὑποκάτω τοῦ εσραε και ἐκ βαισαφουδ εβελμαωλα ἕως μαεβερ λουκαμ εἶς
- 13 Benngèbè, pou lavil Ramòt nan peyi Galarad, ak tout ti bouk nan peyi Galarad la ki pou branch fanmi Jayi, pitit Manase, ak tout zòn Agòb nan peyi Bazan. Antou swasant gwo lavil fèmen dèyè gwo miray ranpa ak gwo pòtay bare ak potò kwiv.
... the son of Geber in Ramoth-gilead; he had the towns of Jair, the son of Manasseh, which are in Gilead, and the country of Argob, which is in Bashan, sixty great towns with walls and locks of brass.
 υιός γαβερ ἐν ρεμαθ γαλααδ τούτῳ σχοίνισμα ερεγαβα ἦ ἐν τῇ βασαν ἐξήκοντα πόλεις μεγάλαι τειχήρεις και μοχλοὶ χαλκοῖ εἶς
- 14 Akinadad, pitit gason Ido, pou zòn Manayim.
Ahinadab, the son of Iddo, in Mahanaim;
 αχιναδαβ υιός αχελ μασανιν εἶς
- 15 Akimaz, ki te marye ak Basmat, yonn nan pitit Salomon yo, pou zòn Neftali a.
Ahimaaz in Naphtali; he took Basemath, the daughter of Solomon, as his wife;
 αχιμαζ ἐν νεφθαλι και οὗτος ἔλαβεν τὴν βασεμαθ θυγατέρα σαλωμων εἰς γυναῖκα εἶς
- 16 Bana, pitit gason Ouchayi, pou zòn Asè a ak lavil Bealòt.
Baana, the son of Hushai, in Asher and Aloth;
 βαανα υιός χουσι ἐν τῇ μααλαθ εἶς
- 17 Jozafa, pitit gason Pawouk, pou zòn Isaka a.
Jehoshaphat, the son of Paruah, in Issachar;
 σαμαα υιός ηλα ἐν τῷ βενιαμιν
- 18 Chimeyi, pitit gason Ela, pou zòn Benjamin an.
Shimei, the son of Ela, in Benjamin;
 γαβερ υιός αδαι ἐν τῇ γῆ γαδ γῆ σηων βασιλέως τοῦ εσεβων και ωγ βασιλέως τοῦ βασαν και νασιφ εἶς ἐν γῆ ἰουδα

- 19 Gebè, pitit gason Ouri, pou zòn Galarad, ansyen peyi Siyon, wa moun Amon yo ak Og, wa peyi Bazan an. Te gen yon gouvènè jeneral tou pou tout peyi a.
Geber, the son of Uri, in the land of Gilead, the country of Sihon, king of the Amorites, and Og, king of Bashan; and one overseer had authority over all the overseers who were in the land.
ισαφατ υἱὸς φουασουδ ἐν ισαχαρ
- 1 ¶ Iram, wa peyi Tir, te toujou yon bon zanmi wa David. Lè li vin konnen se Salomon ki te vin moute wa nan plas David, papa l', li voye kèk chèf bò kote l'.
Now Hiram, king of Tyre, hearing that Solomon had been made king in place of his father, sent his servants to him; for Hiram had ever been a friend to David.
καὶ ἐχορήγουν οἱ καθισταμένοι οὕτως τῷ βασιλεῖ σαλωμων καὶ πάντα τὰ διαγγέλματα ἐπὶ τὴν τράπεζαν τοῦ βασιλέως ἕκαστος μῆνα αὐτοῦ οὐ παραλλάσσουν λόγον καὶ τὰς κριθὰς καὶ τὸ ἄχυρον τοῖς ἵπποις καὶ τοῖς ἄρμυσις ἦρον εἰς τὸν τόπον οὗ ἂν ἦ ὁ βασιλεὺς ἕκαστος κατὰ τὴν σύνταξιν αὐτοῦ
- 2 Salomon ba yo mesaj sa a pou yo pote bay Iram:
And Solomon sent back word to Hiram, saying,
καὶ ταῦτα τὰ δέοντα τῷ σαλωμων ἐν ἡμέρᾳ μιᾷ τριάκοντα κόροι σεμιδάλεως καὶ ἐξήκοντα κόροι ἀλεύρου κεκοπανισμένου
- 3 -Ou konnen ak lagè David, papa m', te genyen ak peyi ki toupre l' yo, li pa t' kapab bati yon kay kote pou yo adore Seyè a, Bondye li a, toutotan Seyè a pa t' fè l' kraze lènmi l' yo anba pye l'.
You have knowledge that David my father was not able to make a house for the name of the Lord his God, because of the wars which were round him on every side, till the Lord put all those who were against him under his feet.
καὶ δέκα μόσχοι ἐκλεκτοὶ καὶ εἴκοσι βόες νομάδες καὶ ἑκατὸν πρόβατα ἐκτὸς ἐλάφων καὶ δορκάδων καὶ ὀρνίθων ἐκλεκτῶν σιτευτά
- 4 Men koulye a, Seyè a, Bondye mwen an, ban m' lapè sou tout fwontye yo. Mwen pa gen moun pou chache m' kont, ni moun pou fè m' move kou.
But now the Lord my God has given me rest on every side; no one is making trouble, and no evil is taking place.
ὅτι ἦν ἄρχων πέραν τοῦ ποταμοῦ καὶ ἦν αὐτῷ εἰρήνη ἐκ πάντων τῶν μερῶν κυκλόθεν
- 9 Moun pa m' yo va pote madriye yo desann soti peyi Liban jouk bò lanmè. Lè y'a rive la, m'a fè yo mare madriye yo fè rado, y'a pouse yo sou lanmè a rive jouk kote w'a chwazi sou kòt la. Rive la, moun pa m' yo va demare madriye yo. Lè sa a, w'a fè moun pa ou yo fè rès travay la. Ou menm, w'a ban m' pwovizyon pou moun pa m' yo.
My men will take them down from Lebanon to the sea, where I will have them corded together to go by sea to whatever place you say, and I will have them cut up there so that you may take them away; as for payment, it will be enough if you give me food for my people.
καὶ ἔδωκεν κύριος φρόνησιν τῷ σαλωμων καὶ σοφίαν πολλήν σφόδρα καὶ χύμα καρδίας ὡς ἡ ἄμμος ἢ παρὰ τὴν θάλασσαν
- 10 ¶ Se konsa Iram bay Salomon tout madriye sèd ak madriye pichpen li te bezwen.
So Hiram gave Solomon all the cedar-wood and cypress-wood he had need of;
καὶ ἐπληθύνθη σαλωμων σφόδρα ὑπὲρ τὴν φρόνησιν πάντων ἀρχαίων ἀνθρώπων καὶ ὑπὲρ πάντας φρονίμους αἰγύπτου
- 11 Salomon menm, bò pa l', bay Iram sanmil (100.000) barik ble ak sandimil (110.000) galon lwil oliv chak lanne pou l' bay moun li yo manje.
And Solomon gave Hiram twenty thousand measures of grain, as food for his people, and twenty measures of clear oil; this he did every year.
καὶ ἐσοφίσατο ὑπὲρ πάντας τοὺς ἀνθρώπους καὶ ἐσοφίσατο ὑπὲρ γαιθαν τὸν εἰραίτην καὶ τὸν αἰμαν καὶ τὸν χαλκαὶ καὶ δαρδα υἱοὺς μαλ
- 12 Seyè a kenbe pwomès li. Li bay Salomon anpil bon konprann. Te gen bon antann ant Iram ak Salomon. Yo siyen yon kontra yonn ak lòt.
Now the Lord had given Solomon wisdom, as he had said to him; and there was peace between Hiram and Solomon, and they made an agreement together.
καὶ ἐλάλησεν σαλωμων τρισχιλίας παραβολάς καὶ ἦσαν φῶδαι αὐτοῦ πεντακισχίλια
- 13 wa Salomon fè ranmase trantmil (30.000) moun nan tout peyi Izrayèl la pou fè kòve.
Then King Solomon got together men for the forced work through all Israel, thirty thousand men in number;
καὶ ἐλάλησεν περὶ τῶν ξύλων ἀπὸ τῆς κέδρου τῆς ἐν τῷ λιβάνῳ καὶ ἕως τῆς ὑσσώπου τῆς ἐκπορευομένης διὰ τοῦ τοίχου καὶ ἐλάλησεν περὶ τῶν κτηνῶν καὶ περὶ τῶν πετεινῶν καὶ περὶ τῶν ἐρπετῶν καὶ περὶ τῶν ἰχθύων
- 14 Li te mete Adoniram reskonsab kòve a. Li separe mesye yo fè twa gwoup, ak dimil (10.000) moun nan chak. Chak gwoup pase yon mwa nan peyi Liban, de mwa lakay yo. Chak fwa yon gwoup tounen, yon lòt al pran plas li.
And sent them to Lebanon in bands of ten thousand every month: for a month they were working in Lebanon and for two months in their country, and Adoniram was in control of them.
καὶ παρεγίνοντο πάντες οἱ λαοὶ ἀκοῦσαι τῆς σοφίας σαλωμων καὶ ἐλάμβανεν δῶρα παρὰ πάντων τῶν βασιλέων τῆς γῆς ὅσοι ἤκουον τῆς σοφίας αὐτοῦ [14a] καὶ ἔλαβεν σαλωμων τὴν θυγατέρα φαραῶ ἐκ αὐτῶ εἰς γυναῖκα καὶ εἰσήγαγεν αὐτὴν εἰς τὴν πόλιν δαυὶδ ἕως συντελέσαι αὐτὸν τὸν οἶκον κυρίου καὶ τὸν οἶκον ἑαυτοῦ καὶ τὸ τεῖχος ἱερουσαλημ [14β] τότε ἀνέβη φαραῶ βασιλεὺς αἰγύπτου καὶ προκατελάβετο τὴν γαζερ καὶ ἐνεπύρισεν αὐτὴν καὶ τὸν χανανίτην τὸν κατοικοῦντα ἐν μερῶν βαὶ ἔδωκεν αὐτὰς φαραῶ ἀποστολὰς θυγατρὶ αὐτοῦ γυναικὶ σαλωμων καὶ σαλωμων ὤκοδόμησεν τὴν γαζερ
- 15 Salomon te gen katrevenmil (80.000) moun ap taye wòch nan min wòch, ak swasandimil (70.000) moun pou pote yo lavil Jerizalèm,
Then he had seventy thousand for the work of transport, and eighty thousand stone-cutters in the mountains;
καὶ ἀπέστειλεν χιραμ βασιλεὺς τύρου τοὺς παῖδας αὐτοῦ χρῖσαι τὸν σαλωμων ἀντὶ δαυὶδ τοῦ πατρὸς αὐτοῦ ὅτι ἀγαπῶν ἦν χιραμ τὸν δαυὶδ πάσας τὰς ἡμέρας

- 16 san konte twamil twasan (3.300) fòmann gouvènè yo te nonmen alatèt mesye sa yo pou kontwole travay yo.
In addition to the chiefs of the responsible men put by Solomon to oversee the work, three thousand and three hundred in authority over the workmen.
καὶ ἀπέστειλεν σαλωμων πρὸς χιραμ λέγων
- 17 Wa Salomon te bay lòd pou yo taye kèk gwo blòk nan bèl wòch pou sèvi fondasyon kay la.
By the king's orders great stones, stones of high price, were cut out, so that the base of the house might be made of squared stone.
σὺ οἶδας δαυιδ τὸν πατέρα μου ὅτι οὐκ ἐδόνατο οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ μου ἀπὸ προσώπου τῶν πολέμων τῶν κυκλωσάντων αὐτὸν ἕως τοῦ δοῦναι κύριον αὐτοῦς ὑπὸ τὰ ἴχνη τῶν ποδῶν αὐτοῦ
- 18 Se konsa bès mason Salomon yo ak bès mason Iram yo ansanm ak mesye lavil Gebal yo te pare blòk wòch ak bwa pou bati Tanp lan.
Solomon's builders and Hiram's builders did the work of cutting them, and put edges on them, and got the wood and the stone ready for the building of the house.
καὶ νῦν ἀνέπαυσε κύριος ὁ θεὸς μου ἐμοὶ κυκλόθεν οὐκ ἔστιν ἐπίβουλος καὶ οὐκ ἔστιν ἀπάντημα πονηρόν
- 1 ¶ Lè sa a te gen katsankatreven (480) lanne depi pèp Izrayèl la te sofite kite peyi Lejip, Salomon te gen katran depi li t'ap gouvènen pèp Izrayèl la. Nan mwa Ziv la, ki dezyèm mwa nan kalandriye jwif yo, Salomon mete men nan bati kay Seyè a.
In the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year that Solomon was king of Israel, in the month Ziv, which is the second month, the building of the Lord's house was started.
καὶ ἐγενήθη ἐν τῷ τεσσαρακοστῷ καὶ τετρακοσιοστῷ ἔτει τῆς ἐξόδου υἱῶν ἰσραηλ ἐξ αἰγύπτου τῷ ἔτει τῷ τετάρτῳ ἐν μηνὶ τῷ δευτέρῳ βασιλεύοντος τοῦ βασιλέως σαλωμων ἐπὶ ἰσραηλ [1α] καὶ ἔντε εἰλατο ὁ βασιλεὺς καὶ αἴρουσιν λίθους μεγάλους τιμίους εἰς τὸν θεμέλιον τοῦ οἴκου καὶ λίθους ἀπελεκήτους [1β] καὶ ἐπελέκησαν οἱ υἱοὶ σαλωμων καὶ οἱ υἱοὶ χιραμ καὶ ἔβαλαν αὐτούς [1ξ] ἐν τῷ ἔτει τῷ τετάρτῳ ἔθεμελίωσεν τὸν οἶκον κυρίου ἐν μηνὶ νισω τῷ δευτέρῳ μηνὶ [1δ] ἐν ἑνδεκάτῳ ἑνιαυτῷ ἐν μηνὶ βααλ οὗτος ὁ μῆν ὁ ὄγδοος συνετελέσθη ὁ οἶκος εἰς πάντα λόγον αὐτοῦ καὶ εἰς πᾶσαν διάταξιν αὐτοῦ
- 2 Kay wa Salomon bati pou Seyè a te gen katrevendis pye longè, trant pye lajè ak karantsenk pye wotè.
The house which Solomon made for the Lord was sixty cubits long, twenty cubits wide and thirty cubits high.
καὶ ὁ οἶκος ὃν ᾠκοδόμησεν ὁ βασιλεὺς σαλωμων τῷ κυρίῳ τεσσαράκοντα πήχεων μήκος αὐτοῦ καὶ εἴκοσι ἐν πήχει πλάτος αὐτοῦ καὶ πέντε καὶ εἴκοσι ἐν πήχει τὸ ὕψος αὐτοῦ
- 3 Premye pyès devan an te gen kenz pye longè, trant pye lajè. Li te menm lajè ak kay la.
The covered way before the Temple of the house was twenty cubits long, as wide as the house, and ten cubits wide in front of the house.
καὶ τὸ αἶλαμ κατὰ πρόσωπον τοῦ ναοῦ εἴκοσι ἐν πήχει μήκος αὐτοῦ εἰς τὸ πλάτος τοῦ οἴκου καὶ δέκα ἐν πήχει τὸ πλάτος αὐτοῦ κατὰ πρόσωπον τοῦ οἴκου καὶ ᾠκοδόμησεν τὸν οἶκον καὶ συνετέλεσεν αὐτόν
- 4 Miray tanp lan te gen fennèt ak griyaj bare yo.
And for the house he made windows, with network across.
καὶ ἐποίησεν τῷ οἴκῳ θυρίδας παρακυπτομένας κρυπτάς
- 5 Kole kole ak miray yo, sou de sou kote yo ak sou dèyè Tanp lan ak pyès dèyè a, li fè bati twa ran pyès, yonn sou lòt. Chak etaj te gen sèt pye edmi wotè.
And against the walls all round, and against the walls of the Temple and of the inmost room, he put up wings, with side rooms all round:
καὶ ἔδωκεν ἐπὶ τὸν τοίχον τοῦ οἴκου μέλαθρα κυκλόθεν τῷ ναφ καὶ τῷ δαβιρ καὶ ἐποίησεν πλευράς κυκλόθεν
- 6 Chak pyès nan dènne etaj anba a te gen sèt pye edmi lajè. Pyès nan etaj mitan an te gen nèf pye lajè ak pyès nan etaj anwo nèt la te gen dis pye edmi. Miray tanp lan menm te pi laj anba pase anwo.
Konsa, gwo travès plafon yo te chita sou miray yo san yo pa t' bezwen fouye twou ladan yo.
The lowest line of them being five cubits wide, the middle six cubits wide and the third seven cubits; for there was a space all round the outside walls of the house so that the boards supporting the rooms did not have to be fixed in the walls of the house.
ἡ πλευρὰ ἢ ὑποκάτω πέντε πήχεων τὸ πλάτος αὐτῆς καὶ τὸ μέσον ἕξ καὶ ἡ τρίτη ἑπτὰ ἐν πήχει τὸ πλάτος αὐτῆς ὅτι διάστημα ἔδωκεν τῷ οἴκῳ κυκλόθεν ἔξωθεν τοῦ οἴκου ὅπως μὴ ἐπιλαμβάνονται τὸν τοίχον τοῦ οἴκου
- 7 Wòch yo te sèvi pou bati Tanp lan te pare depi nan min wòch kote yo te jwenn yo a. Konsa, pandan yo t'ap bati Tanp lan pa t' gen ankenn bri mato, bri sizo, ni bri ankenn zouti fè.
(And the stones used in the building of the house were squared at the place where they were cut out; there was no sound of hammer or axe or any iron instrument while they were building the house.)
καὶ ὁ οἶκος ἐν τῷ οἰκοδομῆσθαι αὐτὸν λίθους ἀκροτόμοις ἀργοῖς ᾠκοδομήθη καὶ σφῦρα καὶ πέλεκυς καὶ πᾶν σκεῦος σιδηροῦν οὐκ ἠκούσθη ἐν τῷ οἴκῳ ἐν τῷ οἰκοδομῆσθαι αὐτόν
- 8 Pòt pou antre nan premye chanm anba yo te bay sou bò sid Tanp lan. Te gen eskalye pou moute nan premye ak nan dezyèm etaj yo.
The door to the lowest side rooms was in the right side of the house; and they went up by twisting steps into the middle rooms, and from the middle into the third.
καὶ ὁ πυλὼν τῆς πλευρᾶς τῆς ὑποκάτωθεν ὑπὸ τὴν ὀμίαν τοῦ οἴκου τὴν δεξιάν καὶ ἑλικτὴ ἀνάβασις εἰς τὸ μέσον καὶ ἐκ τῆς μέσης ἐπὶ τὰ τρίωροφα

- 9 Lè Salomon fin bati Tanp lan, li mete yon plafon fèt ak travès ak planch sèd.
So he put up the house and made it complete, roofing it with boards of cedar-wood.
καὶ ὠκοδόμησεν τὸν οἶκον καὶ συνετέλεσεν αὐτόν καὶ ἐκοιλοστάθμησεν τὸν οἶκον κέδροις
- 10 Li bati pyès chanm yo tout arebò tanp lan. Chak etaj te gen sèt pye edmi wotè. Yo te kole kole ak miray kay la. Yo te mare sou miray la ak travès sèd.
And he put up the line of side rooms against the walls of the house, fifteen cubits high, resting against the house on boards of cedar-wood.
καὶ ὠκοδόμησεν τοὺς ἐνδέσμους δι' ὅλου τοῦ οἴκου πέντε ἐν πῆχει τὸ ὕψος αὐτοῦ καὶ συνέσχεν τὸν ἐνδεσμον ἐν ξύλοις κεδρίνοις
- 15 ¶ Tout miray yo te plake sou anndan ak planch sèd depi planche a rive nan plafon an. Planche a te fèt ak bwa pichpen.
The walls of the house were covered inside with cedar-wood boards; from the floor to the roof of the house they were covered inside with wood; and the floor was covered with boards of cypress-wood.
καὶ ὠκοδόμησεν τοὺς τοίχους τοῦ οἴκου διὰ ξύλων κεδρίνων ἀπὸ τοῦ ἐδάφους τοῦ οἴκου καὶ ἕως τῶν δοκῶν καὶ ἕως τῶν τοίχων ἐκοιλοστάθμησεν συνεχόμενα ξύλοις ἔσωθεν καὶ περιέσχεν τὸ ἔσω τοῦ οἴκου ἐν πλευραῖς πευκίνας
- 16 Li bati sou dèyè tanp lan yon gwo pyès li rele Pyès ki apa nèt pou Seyè a. Pyès la te gen trant pye longè. Panno pyès la fèt ak planch sèd ki soti depi atè rive nan plafon an.
And at the back of the house a further space of twenty cubits was shut in with boards of cedar-wood, for the inmost room.
καὶ ὠκοδόμησεν τοὺς εἴκοσι πῆχεις ἀπ' ἄκρου τοῦ οἴκου τὸ πλευρὸν τὸ ἐν ἀπὸ τοῦ ἐδάφους ἕως τῶν δοκῶν καὶ ἐποίησεν ἐκ τοῦ δαβιρ εἰς τὸ ἅγιον τῶν ἁγίων
- 17 Pati tanp lan ki te devan pyès ki apa nèt pou Seyè a te gen swasant pye longè.
And the house, that is, the Temple, in front of the holy place was forty cubits long.
καὶ τεσσαράκοντα πηχῶν ἦν ὁ ναὸς κατὰ πρόσωπον
- 19 Anndan Tanp lan, sou dèyè, li bati yon pyès apa pou Seyè a. Se la yo te mete Bwat Kontra Seyè a.
And he made ready an inmost room in the middle of the house, in which to put the ark of the agreement of the Lord.
τοῦ δαβιρ ἐν μέσῳ τοῦ οἴκου ἔσωθεν δοῦναι ἐκεῖ τὴν κιβωτὸν διαθήκης κυρίου
- 20 Pyès la te gen trant pye longè, trant pye lajè ak trant pye wotè. Li te kouvri nèt ak lò. Sou devan pyès la yo bati yon lotèl ak bwa sèd, lèfini yo te kouvri li nèt ak lò.
And the inmost room was twenty cubits square and twenty cubits high, plated over with clear gold, and he made an altar of cedar-wood, plating it with gold.
εἴκοσι πῆχεις μῆκος καὶ εἴκοσι πῆχεις πλάτος καὶ εἴκοσι πῆχεις τὸ ὕψος αὐτοῦ καὶ περιέσχεν αὐτὸν χρυσίῳ συγκεκλεισμένῳ καὶ ἐποίησεν θυσιαστήριον
- 21 Tout miray anndan tanp lan te kouvri ak lò. Pyès apa nèt pou Seyè a te kouvri ak lò tou. Yo fè chenn lò pou fèmen pòt pyès ki apa pou Seyè a.
Solomon had all the inside of the house covered with gold, and he put chains of gold across in front of the inmost room, which itself was covered with gold.
κατὰ πρόσωπον τοῦ δαβιρ καὶ περιέσχεν αὐτὸ χρυσίῳ
- 22 Konsa, tout anndan Tanp lan nèt ansanm ak lotèl ki te devan pyès ki apa pou Seyè a te kouvri nèt ak lò.
Plates of gold were put all through the house till it was covered completely (and the altar in the inmost room was all covered with gold).
καὶ ὅλον τὸν οἶκον περιέσχεν χρυσίῳ ἕως συντελείας παντὸς τοῦ οἴκου
- 23 Apre sa, li fè fè de estati zanj cheriben yo an bwa oliv pou pyès ki apa nèt pou Seyè a. Chak estati te gen kenz pye wotè.
In the inmost room he made two winged beings of olive-wood, ten cubits high;
καὶ ἐποίησεν ἐν τῷ δαβιρ δύο χερουβιν δέκα πῆχεων μέγεθος ἐσταθμωμένον
- 24 Chak zèl te mezire sèt pye edmi longè. Konsa, depi pwent yon zèl rive nan pwent lòt zèl la te gen kenz pye.
With outstretched wings five cubits wide; the distance from the edge of one wing to the edge of the other was ten cubits.
καὶ πέντε πῆχεων περὺγιον τοῦ χερουβ τοῦ ἐνὸς καὶ πέντε πῆχεων περὺγιον αὐτοῦ τὸ δεῦτερον ἐν πῆχει δέκα ἀπὸ μέρους περὺγίου αὐτοῦ εἰς μέρος περὺγίου αὐτοῦ
- 25 Tou de estati yo te gen menm fòm, menm gwosè.
The two winged ones were ten cubits high, of the same size and form.
οὕτως τῷ χερουβ τῷ δευτέρῳ ἐν μέτρῳ ἐνὶ συντέλεια μία ἀμφοτέρους
- 26 Tou de te menm wotè, yo te gen kenz pye wotè.
The two of them were ten cubits high.
καὶ τὸ ὕψος τοῦ χερουβ τοῦ ἐνὸς δέκα ἐν πῆχει καὶ οὕτως τὸ χερουβ τὸ δεῦτερον

- 27 Salomon fè mete de estati yo anndan pyès ki apa pou Seyè a, kòtakòt, ak zèl yo louvri pou pwent zèl anndan yo touche yonn ak lòt nan mitan pyès la, de pwent zèl deyò yo touche ak de miray sou kote yo.
These were placed inside the inner house, their outstretched wings touching the walls of the house, one touching one wall and one the other, while their other wings were touching in the middle.
 και ἀμφοτέρα τὰ χερουβιν ἐν μέσῳ τοῦ οἴκου τοῦ ἐσωτάτου και διεπέτασεν τὰς πτέρυγας αὐτῶν και ἤπτετο πτέρυξ μία τοῦ τοίχου και πτέρυξ ἤπτετο τοῦ τοίχου τοῦ δευτέρου και αἱ πτέρυγες αὐτῶν αἱ ἐν μέσῳ τοῦ οἴκου ἤπτοντο πτέρυξ πτέρυγος
- 28 De estati ak zèl yo te kouvri nèt ak lò.
These winged ones were plated over with gold.
 και περιέσχεν τὰ χερουβιν χρυσίῳ
- 29 Sou tout miray anndan tanp lan te gen pòtre zanj cheriben, pòtre pye palmis ak pòtre flè yo te travay nan bwa a.
And all the walls of the house inside and out were ornamented with forms of winged ones and palm-trees and open flowers.
 και πάντας τοὺς τοίχους τοῦ οἴκου κύκλῳ ἐγκολαπτὰ ἔγραψεν γραφίδι χερουβιν και φοίνικες τῷ ἐσωτέρῳ και τῷ ἐξωτέρῳ
- 30 Menm planche a te kouvri ak lò anndan kou deyò.
And the floor of the house was covered with gold, inside and out.
 και τὸ ἔδαφος τοῦ οἴκου περιέσχεν χρυσίῳ τοῦ ἐσωτάτου και τοῦ ἐξωτάτου
- 31 Salomon fè mete yon pòt de batan fèt ak bwa oliv pou fèmen pyès apa pou Seyè a. Lento pòt la ak de montan yo te pran yon senkyèm nan ouvèti pòt la.
For the way into the inmost room he made doors of olive-wood, the arch and the door supports forming a five-sided opening.
 και τῷ θυρώματι τοῦ δαβριρ ἐποίησεν θύρας ξύλων ἀρκευθίνων και φλιάς πενταπλᾶς
- 32 Batan pòt yo te dekore ak pòtre zanj cheriben, pye palmis ak flè yo te travay nan bwa a. Tout pòt la ansanm ak pòtre yo te kouvri nèt ak lò.
On the olive-wood doors were cut designs of winged ones and palm-trees and open flowers, all of them, with the doors, plated with gold.
 και δύο θύρας ξύλων πευκίνων και ἐγκολαπτὰ ἐπ' αὐτῶν ἐγκεκολλημένα χερουβιν και φοίνικας και πέταλα διαπεπετασμένα και περιέσχεν χρυσίῳ και κατέβαιναν ἐπὶ τὰ χερουβιν και ἐπὶ τοὺς φοίνικας τὸ χρυσίον
- 33 Pòt pyès mitan Tanp lan te gen yon ankadreman fèt ak bwa oliv ki te pran yon ka nan ouvèti pòt la.
Then he made pillars of olive-wood for the way into the Temple; the pillars were square:
 και οὕτως ἐποίησεν τῷ πυλῶνι τοῦ ναοῦ φλιαὶ ξύλων ἀρκευθίνων στοαὶ τετραπλῶς
- 34 Pòt la menm te fèt an pichpen. Li te gen kat batan, de batan chak bò ki ka fèmen yonn sou lòt.
And two folding doors of cypress-wood, with two leaves.
 και ἐν ἀμφοτέραις ταῖς θύραις ξύλα πευκίνα δύο πτυχαὶ ἢ θύρα ἢ μία και στροφεῖς αὐτῶν και δύο πτυχαὶ ἢ θύρα ἢ δευτέρα στρεφόμενα
- 35 Batan pòt yo te dekore ak pòtre zanj cheriben, pye palmis ak flè yo te travay sou bwa a. Tout pòt la ansanm ak pòtre yo te kouvri nèt ak lò.
These were ornamented with designs of winged ones and palm-trees and open flowers, plated over with gold.
 ἐγκεκολλημένα χερουβιν και φοίνικες και διαπεπετασμένα πέταλα και περιεχόμενα χρυσίῳ καταγομένῳ ἐπὶ τὴν ἐκτύπωσιν
- 36 Li fè bati yon lakou fèmen devan Tanp lan. Miray lakou a te fèt ak yon ranje madriye sèd pou chak twa ranje wòch yonn sou lòt.
And the inner space was walled with three lines of squared stones and a line of cedar-wood boards.
 και ᾠκοδόμησεν τὴν αὐλὴν τὴν ἐσωτάτην τρεῖς στίχους ἀπελεκτήτων και στίχος κατεργασμένης κέδρου κυκλόθεν [36a] και ᾠκοδόμησε καταπέτασμα τῆς αὐλῆς τοῦ αἴλου τοῦ οἴκου τοῦ κατὰ πρόσωπον τοῦ ναοῦ
- 1 ¶ Salomon te bati yon palè pou li menm tou. Li pran trèzan pou l' fini l'.
Solomon was thirteen years building a house for himself till it was complete.
 και ἀπέστειλεν ὁ βασιλεὺς σαλωμων και ἔλαβεν τὸν χιραμ ἐκ τύρου
- 2 Li bati yon kay yo rele Rakhwa peyi Liban an. Li te gen sansenkant (150) pye longè, swasannkenz pye lajè ak karannsenk pye wotè. Li te gen kat ranje gwo potò bwa sèd. Chak ranje te gen kenk potò ak gwo travès sèd chita sou tèt potò yo.
And he made the house of the Woods of Lebanon, which was a hundred cubits long and fifty cubits wide and thirty cubits high, resting on four lines of cedar-wood pillars with cedar-wood supports on the pillars.
 οὐδὲν γυναικὸς χήρας και οὗτος ἀπὸ τῆς φυλῆς νεφθαλι και ὁ πατὴρ αὐτοῦ ἀνὴρ τύριος τέκτων χαλκοῦ και πεπληρωμένος τῆς τέχνης και συνέσεως και ἐπιγνώσεως τοῦ ποιεῖν πᾶν ἔργον ἐν χαλκῷ και ἐ ἰσὴχθη πρὸς τὸν βασιλεῦσα σαλωμων και ἐποίησεν πάντα τὰ ἔργα

- 3 Plafon an te fèt an planch sèd. Li te kloure sou karannsenk travès ki te chita sou tèt potò yo.
And it was covered with cedar over the forty-five supports which were on the pillars, fifteen in a line.
 και έχώνευσεν τοὺς δύο στύλους τῷ αἰλαμ τοῦ οἴκου ὀκτώκαίδεκα πῆχεις ὕψος τοῦ στύλου και περίμετρον τέσσαρες και δέκα πῆχεις ἐκύκλου αὐτόν και τὸ πάχος τοῦ στύλου τεσσάρων δακτύλων τὰ κοιλώματα και οὕτως ὁ στῦλος ὁ δεύτερος
- 4 Nan de miray sou kote yo, te gen twa ranje fennèt. Fennèt yo te bay yonn sou lòt.
There were three lines of window-frames, window facing window in every line.
 και δύο ἐπιθέματα ἐποίησεν δοῦναι ἐπὶ τὰς κεφαλὰς τῶν στύλων χωνευτὰ χαλκᾶ πέντε πῆχεις τὸ ὕψος τοῦ ἐπιθέματος τοῦ ἐνός και πέντε πῆχεις τὸ ὕψος τοῦ ἐπιθέματος τοῦ δευτέρου
- 5 Pòt yo ak fennèt yo te kare kare. Te gen twa ranje fennèt sou chak bò, yonn an fas lòt.
And all the doors and windows had square frames, with the windows facing one another in three lines.
 και ἐποίησεν δύο δίκτυα περικαλύψαι τὸ ἐπιθέμα τῶν στύλων και δίκτυον τῷ ἐπιθέματι τῷ ἐνὶ και δίκτυον τῷ ἐπιθέματι τῷ δευτέρῳ
- 6 Li bati yon lòt gwo pyès yo rele Chanm Poto yo. Li te gen swasannkenz pye longè, karannsenk pye lajè. Te gen yon lòt ti pyès sou devan l' avèk gwo potò ak dòmant.
And he made a covered room of pillars, fifty cubits long and thirty cubits wide, and ... with steps before it.
 και ἔργον κρεμαστόν δύο στίχοι ῥοῶν χαλκῶν δεδικοτωμένοι ἔργον κρεμαστόν στίχος ἐπὶ στίχον και οὕτως ἐποίησεν τῷ ἐπιθέματι τῷ δευτέρῳ
- 7 Yo bati yon lòt kay yo rele Chanm Fotèy la ou ankò Salon Jijman an. Se la Salomon te konn rann jijman. Miray yo te kouvri ak bwa sèd depi anba rive nan plafon an.
Then he made a covered room for his high seat when he gave decisions; this was the covered room of judging; it was covered with cedar-wood from floor to roof.
 και ἔστησεν τοὺς στύλους τοῦ αἰλαμ τοῦ ναοῦ και ἔστησεν τὸν στῦλον τὸν ἕνα και ἐπεκάλεσεν τὸ ὄνομα αὐτοῦ ἰαχουμ και ἔστησεν τὸν στῦλον τὸν δεύτερον και ἐπεκάλεσεν τὸ ὄνομα αὐτοῦ βααζ
- 8 Kay kote Salomon te rete a te nan yon lòt lakou deyè Salon Jijman an. Li te bati tankou lòt kay yo. Salomon bati yon lòt kay menm jan an tou pou madanm li, pitit fi wa peyi Lejip la.
And the house for his living-place, the other open square in the covered room, was made in the same way. And then he made a house like it for Pharaoh's daughter, whom Solomon had taken as his wife.
 και ἐπὶ τῶν κεφαλῶν τῶν στύλων ἔργον κρίνου κατὰ τὸ αἰλαμ τεσσάρων πηχῶν
- 9 Tout kay sa yo te bati ak bèl wòch taye, depi nan fondasyon yo jouk anba twati yo. Wòch yo te pare depi nan min wòch la. Yo te taye sou mezi. Fasad anndan ak fasad deyò wòch yo te taye ak si.
All these buildings were made, inside and out, from base to crowning stone, and outside to the great walled square, of highly priced stone, cut to different sizes with cutting-instruments.
 και μέλαθρον ἐπ' ἀμφοτέρων τῶν στύλων και ἐπάνωθεν τῶν πλευρῶν ἐπιθέμα τὸ μέλαθρον τῷ πάχει
- 10 Fondasyon yo te fèt ak gwo wòch yo te taye nan min wòch la. Genyen ladan yo ki te gen douz pye longè.
And the base was of great masses of highly priced stone, some ten cubits and some eight cubits square.
 και ἐποίησεν τὴν θάλασσαν δέκα ἐν πῆχει ἀπὸ τοῦ χεῖλους αὐτῆς ἕως τοῦ χεῖλους αὐτῆς στρογγύλον κύκλω τὸ αὐτὸ πέντε ἐν πῆχει τὸ ὕψος αὐτῆς και συνηγμένοι τρεῖς και τριάκοντα ἐν πῆχει ἐκύκλου ν αὐτήν
- 11 Anwo fondasyon an te gen menm kalite wòch taye sou mezi ak madriye sèd.
Overhead were highly priced stones cut to measure, and cedar-wood.
 και ὑποστηρίγματα ὑποκάτωθεν τοῦ χεῖλους αὐτῆς κυκλόθεν ἐκύκλου αὐτήν δέκα ἐν πῆχει κυκλόθεν ἀνιστὰν τὴν θάλασσαν
- 12 Gwo lakou palè a te fèmen ak yon miray fèt ak twa ranje wòch pou chak ranje madriye sèd, tankou lakou anndan ak lakou devan Tanp lan.
The great outer square all round was walled with three lines of squared stones and a line of cedar-wood boards, round about the open square inside the house of the Lord and the covered room of the king's house.
 και τὸ χεῖλος αὐτῆς ὡς ἔργον χεῖλους ποτηρίου βλαστός κρίνου και τὸ πάχος αὐτοῦ παλαιστής
- 13 ¶ Wa Salomon voye chache yon bòs ki te rele Iram tou. Se te yon moun lavil Tir.
Then King Solomon sent and got Hiram from Tyre.
 και δώδεκα βόες ὑποκάτω τῆς θαλάσσης οἱ τρεῖς ἐπιβλέποντες βορρᾶν και οἱ τρεῖς ἐπιβλέποντες θάλασσαν και οἱ τρεῖς ἐπιβλέποντες νότον και οἱ τρεῖς ἐπιβλέποντες ἀνατολήν και πάντα τὰ ὀπίσθια εἰς τὸν οἶκον και ἡ θάλασσα ἐπ' αὐτῶν ἐπάνωθεν
- 14 Papa Iram te moun lavil Tir tou. Se te yon bòs fò nan travay kwiv. Manman li te moun nan branch fanmi Nefitali a. Se te yon vèn. Iram te yon moun ki te gen anpil ladrès, anpil konesans ak bon konprann pou fè tout kalite bagay an kwiv. Se konsa li te vin kay wa a, li fè tout travay li yo.
He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; he was full of wisdom and knowledge and an expert worker in brass. He came to King Solomon and did all his work for him.
 και ἐποίησεν δέκα μεχωνῶθ χαλκῶς πέντε πῆχεις μήκος τῆς μεχωνῶθ τῆς μιᾶς και τέσσαρες πῆχεις πλάτος αὐτῆς και ἕξ ἐν πῆχει ὕψος αὐτῆς

- 15 Iram koule de gwo potò kwiv won yo. Yo chak te gen vennsèt pye wotè. Wonn potò yo te mezire dizwit pye. Li mete yo kanpe devan Tanp lan.
He it was who made the two brass pillars; the first pillar was eighteen cubits high, and a line of twelve cubits went round it; and the second was the same.
καὶ τοῦτο τὸ ἔργον τῶν μεχωνῶθ σύγκλειστον αὐτοῖς καὶ σύγκλειστον ἀνὰ μέσον τῶν ἐξεχομένων
- 16 Apre sa, li fè fè blòk kwiv tou pou ale sou tèt potò yo. Yo chak te mezire sèt pye edmi wotè.
And he made the two crowns to be put on the tops of the pillars, of brass made soft in the fire; the crowns were five cubits high.
καὶ ἐπὶ τὰ συγκλείσματα αὐτῶν ἀνὰ μέσον τῶν ἐξεχομένων λέοντες καὶ βόες καὶ χερουβιν καὶ ἐπὶ τῶν ἐξεχομένων οὕτως καὶ ἐπάνωθεν καὶ ὑποκάτωθεν τῶν λεόντων καὶ τῶν βοῶν χώραι ἔργον καταβύσσως
- 17 Li dekore wonn tèt potò yo ak desen ti chenn makònen yonn ak lòt. Te gen sèt desen konsa pou chak tèt potò.
There were nets of open-work for the crowns on the tops of the pillars, a net of open-work for one and a net of open-work for the other.
καὶ τέσσαρες τροχοὶ χαλκοὶ τῇ μεχωνῶθ τῇ μιᾷ καὶ τὰ προσέχοντα χαλκᾷ καὶ τέσσαρα μέρη αὐτῶν ὁμίας ὑποκάτω τῶν λουτήρων
- 18 Li mete de ranje grenad an kwiv anwo ak anba desen ti chenn lan sou tout wonn chak tèt potò yo.
And he made ornaments of apples; and two lines of apples all round over the network, covering the crowns of the pillars, the two crowns in the same way.
καὶ χεῖρες ἐν τοῖς τροχοῖς ἐν τῇ μεχωνῶθ καὶ τὸ ὕψος τοῦ τροχοῦ τοῦ ἐνὸς πῆχεος καὶ ἡμίσεος
- 19 Tèt potò ki nan gwo lakou devan an te gen fòm yon flè choublak. Yo chak te gen sis pye wotè.
The crowns on the tops of the pillars were ornamented with a design of flowers, and were four cubits across.
καὶ τὸ ἔργον τῶν τροχῶν ἔργον τροχῶν ἄρματος αἱ χεῖρες αὐτῶν καὶ οἱ νότοι αὐτῶν καὶ ἡ πραγματεία αὐτῶν τὰ πάντα χωνευτά
- 20 Sou rebò anwo chak tèt potò yo, te gen yon vant resoti ki te anwo desen ti chenn yo, ak desan pòtre grenad sou de ranje ki te fè wonn chak potò yo.
And there were crowns on the two pillars near the round part by the network, and there were two hundred apples in lines round every crown.
αἱ τέσσαρες ὁμίας ἐπὶ τῶν τεσσάρων γωνιῶν τῆς μεχωνῶθ τῆς μιᾶς ἐκ τῆς μεχωνῶθ οἱ ὅμοιοι αὐτῆς
- 21 Iram mete potò yo kanpe devan pòt antre Tanp lan, yonn sou bò dwat, yonn sou bò gòch. Li rele sa ki sou bò dwat la Jaken, sa ki sou bò gòch la Boaz.
He put up the pillars at the doorway of the Temple, naming the one on the right Jachin, and that on the left Boaz.
καὶ ἐπὶ τῆς κεφαλῆς τῆς μεχωνῶθ ἡμισυ τοῦ πῆχεος μέγεθος στρογγύλον κύκλω ἐπὶ τῆς κεφαλῆς τῆς μεχωνῶθ καὶ ἀρχὴ χειρῶν αὐτῆς καὶ τὰ συγκλείσματα αὐτῆς καὶ ἠνοίγετο ἐπὶ τὰς ἀρχὰς τῶν χειρῶν αὐτῆς
- 22 Sou tèt chak potò te gen yon blòk an fòm yon flè. Se konsa Iram fini ak travay potò yo.
The tops of the pillars had a design of flowers; and the work of making the pillars was complete.
καὶ τὰ συγκλείσματα αὐτῆς χερουβιν καὶ λέοντες καὶ φοῖνικες ἐστῶτα ἐχόμενον ἕκαστον κατὰ πρόσωπον αὐτοῦ ἔσω καὶ τὰ κυκλόθεν
- 23 Apre sa, Iram fè yon gwo basen an kwiv tou won. Li te mezire kenz pye lajè anndan anndan ak sèt pye edmi fondè. Wonn li te mezire karannsenk pye.
And he made a great metal water-vessel ten cubits across from edge to edge, five cubits high and thirty cubits round.
κατ' αὐτὴν ἐποίησεν πάσας τὰς δέκα μεχωνῶθ τὰξιν μίαν καὶ μέτρον ἐν πάσαις
- 24 Sou tout wonn basen lan, sou deyò, te gen de ranje ti kalbas an kwiv, ti kras anba rebò a. Te gen dis kalbas pou chak pye edmi longè. Yo te fè yon sèl kò ak basen lan, yo te koule yo ansanm lè yo t'ap fè basen lan.
And under the edge of it, circling it all round for ten cubits, were two lines of flower buds, made together with it from liquid metal.
καὶ ἐποίησεν δέκα χυτροκαύλους χαλκοῦς τεσσαράκοντα χοεῖς χωροῦντα τὸν χυτρόκαυλον τὸν ἕνα μετρήσει ὁ χυτρόκαυλος ὁ εἷς ἐπὶ τῆς μεχωνῶθ τῆς μιᾶς ταῖς δέκα μεχωνῶθ
- 25 Basen lan te chita sou do douz towò bèf an kwiv. Fas towò yo tout bay sou deyò: fas twa bay sou solèy leve, fas twa bay sou bò nò, fas twa bay sou solèy kouche, ak fas twa bay sou bò sid. Dèyè yo te anba basen lan.
It was supported on twelve oxen, with their back parts turned to the middle of it, three of them facing to the north, three to the west, three to the south, and three to the east; the vessel was resting on top of them.
καὶ ἔθετο τὰς δέκα μεχωνῶθ πέντε ἀπὸ τῆς ὁμίας τοῦ οἴκου ἐκ δεξιῶν καὶ πέντε ἀπὸ τῆς ὁμίας τοῦ οἴκου ἐξ ἀριστερῶν καὶ ἡ θάλασσα ἀπὸ τῆς ὁμίας τοῦ οἴκου ἐκ δεξιῶν κατ' ἀνατολὰς ἀπὸ τοῦ κλίτους τοῦ νότου
- 26 Rebò basen lan te gen twa pous epesè. Rebò a te tankou rebò yon tas, li fè yon ti vire sou deyò tankou yon flè. Basen lan te ka kenbe dimil galon konsa.
It was as thick as a man's open hand, and was curved like the edge of a cup, like the flower of a lily: it would take two thousand baths.
καὶ ἐποίησεν χιραμ τοὺς λέβητας καὶ τὰς θερμάστρες καὶ τὰς φιάλας καὶ συνετέλεσεν χιραμ ποιῶν πάντα τὰ ἔργα ἃ ἐποίησεν τῷ βασιλεῖ σαλωμων ἐν οἴκῳ κυρίου

- 27 Iram te fè tou dis kabwa an kwiv. Yo chak te gen sis pye longè, sis pye lajè ak kat pye edmi wotè.
And he made ten wheeled bases of brass; every one four cubits long, four cubits wide, and three cubits high.
στύλους δύο καὶ τὰ στρεπτά τῶν στύλων ἐπὶ τῶν κεφαλῶν τῶν στύλων δύο καὶ τὰ δίκτυα δύο τοῦ καλύπτειν ἀμφοτέρα τὰ στρεπτά τῶν γλυφῶν τὰ ὄντα ἐπὶ τῶν στύλων
- 28 Yo te fèt an ti panno kare kare ki te moute nan yon ankadreman.
And the bases were made in this way; their sides were square, fixed in a framework;
τὰς ῥόας τετρακοσίας ἀμφοτέροις τοῖς δικτύοις δύο στίχοι ῥῶν τῷ δικτύῳ τῷ ἐνὶ περικαλύπτειν ἀμφοτέρα τὰ στρεπτά ἐπ' ἀμφοτέροις τοῖς στύλοις
- 29 Sou chak ti panno yo, te gen pòtre lyon, pòtre towo ak pòtre zanj cheriben. Sou rebò yo, anwo ak anba lyon yo ak towo yo, te gen yon ranje flè resoti.
And on the square sides between the frames were lions, oxen, and winged ones; and the same on the frame; and over and under the lions and the oxen and the winged ones were steps.
καὶ τὰς μεχωνῶθ δέκα καὶ τοὺς χυτροκαύλους δέκα ἐπὶ τῶν μεχωνῶθ
- 30 Chak kabwa te gen kat wou an kwiv ak lesye an kwiv tou. Nan kat kwen yo te gen yon zepòlman, antou kat pou kenbe basen lan anplas. Zepòlman yo te dekore ak yon ranje flè chak bò.
Every base had four wheels of brass, turning on brass rods, and their four angles had angle-plates under them; the angle-plates under the base were of metal, and there were ornaments at the side of every one.
καὶ τὴν θάλασσαν μίαν καὶ τοὺς βόας δώδεκα ὑποκάτω τῆς θαλάσσης
- 31 Anwo chak kabwa te gen yon ankadreman tou won pou basen yo. Ankadreman an te gen dizwit pous lajè anndan anndan. Li te gen desen sou tout kò l'. Pati anwo kabwa a te kare, li pa t' won.
The mouth of it inside the angle-plate was one cubit across; it was round like a pillar, a cubit and a half across; it had designs cut on it; the sides were square, not round.
καὶ τοὺς λέβητας καὶ τὰς θερμάστρες καὶ τὰς φιάλας καὶ πάντα τὰ σκευὴ ἃ ἐποίησεν χιραμ τῷ βασιλεῖ σαλωμων τῷ οἴκῳ κυρίου καὶ οἱ στῦλοι τεσσαράκοντα καὶ ὀκτὼ τοῦ οἴκου τοῦ βασιλέως καὶ τὸ οἴκου κυρίου πάντα τὰ ἔργα τοῦ βασιλέως ἃ ἐποίησεν χιραμ χαλκῷ ἄρδην
- 32 Wou yo te gen vennsenk pous wotè. Yo te anba panno yo. Lesye wou yo te fè yon sèl pyès ak rès kabwa a.
The four wheels were under the frames, and the rods on which the wheels were fixed were in the base; the wheels were a cubit and a half high.
οὐκ ἦν σταθμὸς τοῦ χαλκοῦ οὐδ' ἐποίησεν πάντα τὰ ἔργα ταῦτα ἐκ πλήθους σφόδρα οὐκ ἦν τέρμα τῷ σταθμῷ τοῦ χαλκοῦ
- 33 Wou yo te tankou wou cha lagè. Pen yo, jant yo, reyon yo, lesye yo, tout te fèt an kwiv.
The wheels were made like carriage-wheels, the rods on which they were fixed, the parts forming their edges, their rods and the middle points of them, were all formed out of liquid metal.
ἐν τῷ περιοίκῳ τοῦ ιορδάνου ἐχώνευσεν αὐτὰ ὁ βασιλεὺς ἐν τῷ πάχει τῆς γῆς ἀνὰ μέσον σοκχῶθ καὶ ἀνὰ μέσον σιρα
- 34 Kat zepòlman ki te nan kwen anba chak kabwa yo te fè yon sèl pyès ak chasi kabwa a.
And there were four angle-plates at the four angles of every base, forming part of the structure of the base.
καὶ ἔδωκεν ὁ βασιλεὺς σαλωμων τὰ σκευὴ ἃ ἐποίησεν ἐν οἴκῳ κυρίου τὸ θυσιαστήριον τὸ χρυσοῦν καὶ τὴν τράπεζαν ἐφ' ἧς οἱ ἄρτοι τῆς προσφορᾶς χρυστῆν
- 35 Pati plat anwo kabwa a te dekore ak yon wonn nèf pous wotè ki te fè rebò ouvèti a. Zepòlman ki te nan kwen anwo yo ak panno yo te fè yon sèl pyès ak kabwa a.
And at the top of the base there was a round vessel, half a cubit high;
καὶ τὰς λυχνίας πέντε ἐκ δεξιῶν καὶ πέντε ἐξ ἀριστερῶν κατὰ πρόσωπον τοῦ δαβιρ χρυσαῖς συγκλειομένας καὶ τὰ λαμπάδια καὶ τοὺς λύχνους καὶ τὰς ἐπαρυστρίδας χρυσαῖς
- 36 Yo te dekore panno yo ak zepòlman yo ak pòtre zanj cheriben, pòtre lyon ak pòtre pye palmis, tout kote yo te jwenn yon ti espas, ak flè sou tout wonn lan.
In the spaces of the flat sides and on the frames of them, he made designs of winged ones, lions, and palm-trees, with ornamented edges all round.
καὶ τὰ πρόθυρα καὶ οἱ ἦλοι καὶ αἱ φιάλαι καὶ τὰ τρύβλια καὶ αἱ θύσσαι χρυσαῖ συγκλειστα καὶ τὰ θυρώματα τῶν θυρῶν τοῦ οἴκου τοῦ ἐσωτάτου ἁγίου τῶν ἁγίων καὶ τὰς θύρας τοῦ οἴκου τοῦ ναοῦ χρυσαῖς
- 37 Se konsa Iram te fè dis kabwa yo. Yo tout te fèt menm jan, menm fòm, menm gwosè.
All the ten bases were made in this way, after the same design, of the same size and form.
καὶ ἀνεπληρώθη πᾶν τὸ ἔργον ὃ ἐποίησεν σαλωμων οἴκου κυρίου καὶ εἰσήνεγκεν σαλωμων τὰ ἅγια δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ πάντα τὰ ἅγια σαλωμων τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκευὴ ἔδωκεν εἰς τοὺς θησαυροὺς οἴκου κυρίου
- 38 Iram te fè dis basen tou, yonn pou chak kabwa. Chak basen te mezire sis pye lajè. Yo chak te kenbe desan galon konsa.
And he made ten brass washing-vessels, everyone taking forty baths, and measuring four cubits; one vessel was placed on every one of the ten bases.
καὶ τὸν οἶκον αὐτοῦ ἔκοδόμησεν σαλωμων τρισκαίδεκα ἔτεσιν
- 39 Li mete senk kabwa sou bò sid Tanp lan, lòt senk yo sou bò nò. Gwo basen kwiv la menm, li mete l' sou bò dwat Tanp lan nan kwen sidès la.
And he put the bases by the house, five on the right side and five on the left; and he put the great water-vessel on the right side of the house, to the east, facing south.
καὶ ἔκοδόμησεν τὸν οἶκον δρυμῷ τοῦ λιβάνου ἑκατὸν πῆχεις μήκος αὐτοῦ καὶ πενήτηκοντα πῆχεις πλάτος αὐτοῦ καὶ τριάκοντα πηγῶν ὕψος αὐτοῦ καὶ τριῶν στίχων στύλων κεδρίνων καὶ ὠμίαι κέδρι ναι τοῖς στύλοις

- 40 Iram te fè plato pou sann, pèl ak kivèt. Se konsa li te fin fè tout travay Salomon te mande l' fè pou Tanp Seyè a.
And Hiram made the pots and spades and the basins. So Hiram came to the end of all the work he did for King Solomon in the house of the Lord:
καὶ ἐφάντωνσεν τὸν οἶκον ἄνωθεν ἐπὶ τῶν πλευρῶν τῶν στύλων καὶ ἀριθμὸς τῶν στύλων τεσσαράκοντα καὶ πέντε δέκα καὶ πέντε ὁ στίχος
- 41 Men sa li te fè: de gwo potò won yo, de blòk yon ti jan pi gwo pou ale sou tèt potò yo,
The two pillars and the two cups of the crowns which were on the tops of the two pillars; and the network covering the two cups of the crowns on the tops of the pillars,
καὶ μέλαθρα τρία καὶ χώρα ἐπὶ χώραν τρισσῶς
- 42 katsan pòtre grenad ki pou ale sou de ran nan desen ti chenn ki fè wonn tèt potò yo,
And the four hundred apples for the network, two lines of apples for every network, covering the two cups of the crowns on the pillars;
καὶ πάντα τὰ θυρώματα καὶ αἱ χώραι τετράγωνοι μεμελαθρωμένα καὶ ἀπὸ τοῦ θυρώματος ἐπὶ θύραν τρισσῶς
- 43 dis kabwa yo, dis basen ki pou ale sou kabwa yo,
And the ten bases, with the ten washing-vessels on them;
καὶ τὸ αἶλαμ τῶν στύλων πενήτηκοντα πηχῶν μήκος καὶ τριάκοντα ἐν πλάτει ἐξυγωμένα αἶλαμ ἐπὶ πρόσωπον αὐτῶν καὶ στῦλοι καὶ πάχος ἐπὶ πρόσωπον αὐτῆς τοῖς αἶλαμμιν
- 44 yon gwo basen tou won pou dlo, douz towò bèf pou soutni gwo basen lan,
And the great water-vessel, with the twelve oxen under it;
καὶ τὸ αἶλαμ τῶν θρόνων οὗ κρινεῖ ἐκεῖ αἶλαμ τοῦ κριτηρίου
- 45 plato pou sann yo, pèl yo ak kivèt yo. Tou sa Iram te fè pou Tanp Seyè a te fèt an kwiv poli, dapre lòd li te resevwa nan men Salomon.
And the pots and the spades and the basins; all the vessels which Hiram made for King Solomon, for the house of the Lord, were of polished brass.
καὶ οἶκος αὐτῶ ἐν ᾧ καθήσεται ἐκεῖ αὐλὴ μία ἐξελισσομένη τούτοις κατὰ τὸ ἔργον τοῦτο καὶ οἶκον τῆ θυγατρὶ φαραω ἣν ἔλαβεν σαλωμων κατὰ τὸ αἶλαμ τοῦτο
- 46 Wa a te fè fonn yo nan moul tè nan fon larivyè Jouden an, ant lavil Soukòt ak lavil Zaretan.
He made them of liquid metal in the lowland of Jordan, at the way across the river, at Adama, between Succoth and Zarethan.
πάντα ταῦτα ἐκ λίθων τιμίων κεκολαμμένα ἐκ διαστήματος ἔσωθεν καὶ ἐκ τοῦ θεμελίου ἕως τῶν γεισῶν καὶ ἔξωθεν εἰς τὴν αὐλὴν τὴν μεγάλην
- 47 Te sitèlman gen anpil bagay fèt an kwiv, Salomon pa t' chache konnen pèz yo.
The weight of all these vessels was not measured, because there was such a number of them; it was not possible to get the weight of the brass.
τὴν τεθεμελιωμένην ἐν τιμίους λίθοις μεγάλοις λίθοις δεκαπήχεσιν καὶ τοῖς ὀκταπήχεσιν
- 48 ¶ Salomon te fè fè tout mèb yo te bezwen pou Tanp lan an lò: lotèl la, tab pou pen yo mete apa pou Bondye a,
And Solomon had all the vessels made for use in the house of the Lord: the altar of gold and the gold table on which the holy bread was placed;
καὶ ἐπάνωθεν τιμίους κατὰ τὸ μέτρον ἀπελεκήτων καὶ κέδροις
- 49 dis lanp sèt branch pou ranje devan pyès yo mete apa nèt pou Seyè a, senk sou bò dwat, senk sou bò gòch, flè yo, ti lanp yo ak pensèt pou lanp sèt branch yo,
And the supports for the lights, five on the right side and five on the left before the inmost room, of clear gold; and the flowers and the lights and all the instruments of gold;
τῆς αὐλῆς τῆς μεγάλης κύκλω τρεῖς στίχοι ἀπελεκήτων καὶ στίχος κεκολαμμένης κέδρου
- 50 gode yo, kouto pou netwaye lanp yo, bòl yo, plato pou lansan yo, plato pou pote chabon dife tou limen yo, gon pou pòt pyès ki apa nèt pou Seyè a, ak gon pou lòt pòt tanp lan menm. Tout bagay sa yo te fèt ak bon lò.
And the cups and the scissors and the basins and the spoons and the fire-trays, all of gold; and the pins on which the doors were turned, the doors of the inner house, the most holy place, and the doors of the Temple, all of gold.
καὶ συνετέλεσεν σαλωμων ὅλον τὸν οἶκον αὐτοῦ
- 1 ¶ Apre sa, Salomon bay lòd pou tout gwo chèf pèp Izrayèl yo ansanm ak tout chèf branch fanmi yo ak lòt chèf fanmi pèp la vin jwenn li lavil Jerizalèm pou y' al pran Bwat Kontra Seyè a nan lavil David la, lavil Siyon an, pou yo pote l' nan Tanp lan.
Then Solomon sent for all the responsible men of Israel, and all the chiefs of the tribes, and the heads of families of the children of Israel, to come to him in Jerusalem to take the ark of the Lord's agreement up out of the town of David, which is Zion.
καὶ ἐγένετο ἐν τῷ συνετέλεσαι σαλωμων τοῦ οἰκοδομηῆσαι τὸν οἶκον κυρίου καὶ τὸν οἶκον ἑαυτοῦ μετὰ εἴκοσι ἔτη τότε ἐξεκκλησίασεν ὁ βασιλεὺς σαλωμων πάντας τοὺς πρεσβυτέρους ἰσραηλ ἐν σιων τ οὐ ἀνεγκεῖν τὴν κιβωτὸν διαθήκης κυρίου ἐκ πόλεως δαυιδ αὕτη ἐστὶν σιων
- 2 Pandan Fèt Joupa yo nan mwa Etanim lan, setyèm mwa nan kalandriye jwif yo, tout pèp Izrayèl la reyini ansanm ak wa Salomon.
And all the men of Israel came together to King Solomon at the feast, in the month Ethanim, the seventh month.
ἐν μηνὶ αθανιν

- 3 Lè tout chèf fanmi pèp Izrayèl yo reyini, prèt yo pran Bwat Kontra a,
And all the responsible men of Israel came, and the priests took up the ark.
καὶ ἦραν οἱ ἱερεῖς τὴν κιβωτὸν
- 4 yo pote l' nan Tanp lan ansanm ak Tant Randevou Seyè a ak tout bagay ki te apa pou Seyè a nan Tant Randevou a. Se prèt yo ak moun Levi yo ki te pote yo moute.
They took up the ark of the Lord, and the Tent of meeting, and all the holy vessels which were in the Tent; all these the priests and the Levites took up.
καὶ τὸ σκῆνωμα τοῦ μαρτυρίου καὶ πάντα τὰ σκεῦῃ τὰ ἅγια τὰ ἐν τῷ σκηνώματι τοῦ μαρτυρίου
- 5 Wa Salomon ansanm ak tout pèp Izrayèl la sanble devan Bwat Kontra a, yo touye bèf, kabrit ak mouton an kantite pou Bondye. Moun pa t' ka konte konbe bèt yo te touye jou sa a sitèlman yo te anpil.
And King Solomon and all the men of Israel who had come together there, were with him before the ark, making offerings of sheep and oxen more than might be numbered.
καὶ ὁ βασιλεὺς καὶ πᾶς ἰσραηλ ἔμπροσθεν τῆς κιβωτοῦ θύοντες πρόβατα καὶ βόας ἀναρίθμητα
- 6 Lè yo fini, prèt yo pote Bwat Kontra a nan pyès ki apa nèt pou Seyè a, yo mete l' nan mitan de pòtre zanj cheriben yo.
And the priests took the ark of the agreement of the Lord and put it in its place in the inner room of the house, in the most holy place, under the wings of the winged ones.
καὶ εἰσφέρουσιν οἱ ἱερεῖς τὴν κιβωτὸν εἰς τὸν τόπον αὐτῆς εἰς τὸ δαβὶρ τοῦ οἴκου εἰς τὰ ἅγια τῶν ἁγίων ὑπὸ τὰς πτέρυγας τῶν χερουβὶν
- 7 Zèl cheriben yo te louvri, yo te kouvri tout kote Bwat Kontra a ye a ansanm ak potò ki sèvi pou pote l' yo.
For their wings were outstretched over the place where the ark was, covering the ark and its rods.
ὅτι τὰ χερουβὶν διαπεπτασμένα ταῖς πτέρυξιν ἐπὶ τὸν τόπον τῆς κιβωτοῦ καὶ περιεκάλυπτον τὰ χερουβὶν ἐπὶ τὴν κιβωτὸν καὶ ἐπὶ τὰ ἅγια αὐτῆς ἐπάνωθεν
- 8 Si yon moun kanpe sou devan pyès ki apa pou Seyè a, yo ka wè pwent potò yo tèlman yo te long. Men, ou pa ka wè yo lòt kote ankò. Jouk koulye a potò yo la toujou.
The rods were so long that their ends were seen from the holy place, in front of the inmost room; but they were not seen from outside: and there they are to this day.
καὶ ὑπερέχον τὰ ἡγιασμένα καὶ ἐνεβλέποντο αἱ κεφαλὰὶ τῶν ἡγιασμένων ἐκ τῶν ἁγίων εἰς πρόσωπον τοῦ δαβὶρ καὶ οὐκ ὠπτόνοντο ἔξω
- 9 Nan Bwat Kontra a pa t' gen pase de moso wòch plat Moyiz te mete ladan l' yo depi sou Mòn Orèb la. Se sou de wòch sa yo Seyè a te make kontra li te pase avèk moun pèp Izrayèl yo lè yo t'ap soti kite peyi Lejip.
There was nothing in the ark but the two flat stones which Moses put there at Horeb, where the Lord made an agreement with the children of Israel when they came out of the land of Egypt.
οὐκ ἦν ἐν τῇ κιβωτῷ πλὴν δύο πλάκες λίθιναι πλάκες τῆς διαθήκης ὡς ἔθηκεν ἐκεῖ μουσῆς ἐν χωρηβ ἃ διέθετο κύριος μετὰ τῶν υἱῶν ἰσραηλ ἐν τῷ ἐκπορεύεσθαι αὐτοὺς ἐκ γῆς αἰγύπτου
- 10 Lè prèt yo fè sa y'ap soti nan pyès apa pou Seyè a, nwaj la plen Tanp Seyè a nèt.
Now when the priests had come out of the holy place, the house of the Lord was full of the cloud,
καὶ ἐγένετο ὡς ἐξήλθον οἱ ἱερεῖς ἐκ τοῦ ἁγίου καὶ ἡ νεφέλη ἐπλησεν τὸν οἶκον
- 11 Poutèt nwaj la prèt yo pa t' ka rete fè sèvis yo, paske limyè prezans Seyè a te plen Tanp lan nèt.
So that the priests were not able to keep their places to do their work because of the cloud, for the house of the Lord was full of the glory of the Lord.
καὶ οὐκ ἠδύναντο οἱ ἱερεῖς στήναι λειτουργεῖν ἀπὸ προσώπου τῆς νεφέλης ὅτι ἐπλησεν δόξα κυρίου τὸν οἶκον
- 14 Lèfini, wa a vire, li bay pèp Izrayèl la fas. Tout pèp la te kanpe. Li mande benediksyon Bondye pou pèp la, li di konsa:
Then, turning his face about, the king gave a blessing to all the men of Israel; and they were all on their feet together.
καὶ ἀπέστρεψεν ὁ βασιλεὺς τὸ πρόσωπον αὐτοῦ καὶ εὐλόγησεν ὁ βασιλεὺς πάντα ἰσραηλ καὶ πᾶσα ἐκκλησία ἰσραηλ εἰστήκει
- 15 -Lwanj pou Seyè a, Bondye pèp Izrayèl la. Avèk fòs kouraj li, li kenbe pwomès li te fè David, papa m', lè li te di l' konsa:
And he said, Praise be to the Lord, the God of Israel, who himself gave his word to David my father, and with his strong hand has made his word come true, saying,
καὶ εἶπεν εὐλογητὸς κύριος ὁ θεὸς ἰσραηλ σήμερον ὡς ἐλάλησεν ἐν τῷ στόματι αὐτοῦ περὶ δαυὶδ τοῦ πατρὸς μου καὶ ἐν ταῖς χερσὶν αὐτοῦ ἐπλήρωσεν λέγων
- 16 Depi jou mwen te fè pèp mwen an soti kite peyi Lejip, mwen pa janm chwazi yon lavil nan tout peyi pèp Izrayèl la kote pou yo bati yon tanp ladan l' pou mwen rete. Men, mwen te chwazi David pou li gouvènè pèp mwen an, pèp Izrayèl la.
From the day when I took my people Israel out of Egypt, no town in all the tribes of Israel has been marked out by me for the building of a house for the resting-place of my name; but I made selection of David to be king over my people Israel.
ἀφ' ἧς ἡμέρας ἐξήγαγον τὸν λαόν μου τὸν ἰσραηλ ἐξ αἰγύπτου οὐκ ἐξελεξάμην ἐν πόλει ἐν ἐνὶ σκῆπτρῳ ἰσραηλ τοῦ οἰκοδομῆσαι οἶκον τοῦ εἶναι τὸ ὄνομά μου ἐκεῖ καὶ ἐξελεξάμην ἐν ἱερουσαλημ εἶναι τὸ ὄνομά μου ἐκεῖ καὶ ἐξελεξάμην τὸν δαυὶδ τοῦ εἶναι ἐπὶ τὸν λαόν μου τὸν ἰσραηλ
- 17 David, papa m', te fè lide bati yon tanp pou Seyè a, Bondye pèp Izrayèl la.
Now it was in the heart of David my father to put up a house for the name of the Lord, the God of Israel.
καὶ ἐγένετο ἐπὶ τῆς καρδίας δαυὶδ τοῦ πατρὸς μου οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ ἰσραηλ

- 18 Men, Seyè a te di l': Ou byen fèt gen lide bati yon tanp pou mwen.
But the Lord said to David my father, You did well to have in your heart the desire to make a house for my name;
καὶ εἶπεν κύριος πρὸς δαυιδ τὸν πατέρα μου ἀνθ' ὧν ἦλθεν ἐπὶ τὴν καρδίαν σου τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματί μου καλῶς ἐποίησας ὅτι ἐγενήθη ἐπὶ τὴν καρδίαν σου
- 19 Men, se pa ou ki va bati l'. Se pwòp pitit gason w'ap fè a ki va bati Tanp lan pou mwen.
But you yourself will not be the builder of my house; but your son, the offspring of your body, he it is who will put up a house for my name.
πλὴν σὺ οὐκ οἰκοδομήσεις τὸν οἶκον ἀλλ' ἢ ὁ υἱός σου ὁ ἐξεληθὼν ἐκ τῶν πλευρῶν σου οὗτος οἰκοδομήσει τὸν οἶκον τῷ ὀνόματί μου
- 20 Koulye a, Seyè a kenbe pwomès li. Jan li te di l' la, se mwen ki nan plas David, papa m'. Mwen chita sou fotèy wa a Izrayèl la, mwen bati yon tanp pou Seyè a, Bondye pèp Izrayèl la.
And the Lord has made his word come true; for I have taken my father David's place on the seat of the kingdom of Israel, as the Lord gave his word; and I have made a house for the name of the Lord, the God of Israel.
καὶ ἀνέστησεν κύριος τὸ ῥῆμα αὐτοῦ ὃ ἐλάλησεν καὶ ἀνέστην ἀντὶ δαυιδ τοῦ πατρὸς μου καὶ ἐκάθισα ἐπὶ τοῦ θρόνου ἰσραηλ καθὼς ἐλάλησεν κύριος καὶ ὠκοδόμησα τὸν οἶκον τῷ ὀνόματι κυρίου θεοῦ ἰσραηλ
- 21 Lèfini, mwen fè yon plas ladan l' pou Bwat Kontra Seyè a ki gen de moso wòch plat kote Seyè a te ekri kontra li te pase ak zansèt nou yo lè li te fè yo soti kite peyi Lejip.
In it I have made a place for the ark, in which is the agreement which the Lord made with our fathers, when he took them out of the land of Egypt.
καὶ ἐθέμην ἐκεῖ τόπον τῆ κιβωτῶ ἐν ἧ ἔστιν ἐκεῖ διαθήκη κυρίου ἣν διέθετο κύριος μετὰ τῶν πατέρων ἡμῶν ἐν τῷ ἐξαγαγεῖν αὐτὸν αὐτοὺς ἐκ γῆς αἰγύπτου
- 22 ¶ Apre sa, Salomon al kanpe devan lotèl Seyè a, devan tout pèp Izrayèl la, li leve de men l' anlè, li lapriyè Bondye,
Then Solomon took his place before the altar of the Lord, all the men of Israel being present, and stretching out his hands to heaven,
καὶ ἔστη σαλωμων κατὰ πρόσωπον τοῦ θυσιαστηρίου κυρίου ἐνώπιον πάσης ἐκκλησίας ἰσραηλ καὶ διεπέτασεν τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν
- 23 li di: -Seyè, ou menm ki Bondye pèp Izrayèl la, pa gen Bondye tankou ou ni nan syèl ni sou latè. Ou kenbe kontra ou te pase ak pèp ou a. Ou moutre jan ou renmen moun k'ap sèvi ou ak tout kè yo.
Said, O Lord, the God of Israel, there is no God like you in heaven or on the earth; keeping faith and mercy unchanging for your servants, while they go in your ways with all their hearts.
καὶ εἶπεν κύριε ὁ θεὸς ἰσραηλ οὐκ ἔστιν ὡς σὺ θεὸς ἐν τῷ οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω φυλάσσωσιν διαθήκην καὶ ἔλεος τῷ δούλῳ σου τῷ πορευομένῳ ἐνώπιόν σου ἐν ὅλῃ τῇ καρδίᾳ αὐτοῦ
- 24 Ou te kenbe pwomès ou te fè David, papa m' lan. Tou sa ou te di, ou fè l' rive vre jòdi a.
And you have kept the word which you gave to your servant David, my father; with your mouth you said it and with your hand you have made it come true this day.
ἃ ἐφύλαξας τῷ δούλῳ σου δαυιδ τῷ πατρὶ μου καὶ ἐλάλησας ἐν τῷ στόματί σου καὶ ἐν χερσίν σου ἐπλήρωσας ὡς ἡ ἡμέρα αὕτη
- 25 Se poutèt sa, Seyè, Bondye pèp Izrayèl la, m'ap mande ou pou ou kenbe lòt pwomès ou te fè David, papa m', sèvitè ou la, lè ou te di l' va toujou gen yonn nan pitit pitit li yo pou gouvènè pèp Izrayèl la, depi yo veye jan y'ap mache a pou yo mennen bak yo devan ou jan li menm li te fè l' la.
So now, O Lord, the God of Israel, let your word to your servant David, my father, come true, when you said, You will never be without a man to take his place on the seat of the kingdom of Israel before me, if only your children give attention to their ways, walking before me as you have done.
καὶ νῦν κύριε ὁ θεὸς ἰσραηλ φύλαξον τῷ δούλῳ σου τῷ δαυιδ τῷ πατρὶ μου ἃ ἐλάλησας αὐτῷ λέγων οὐκ ἐξαρθήσεται σοὶ ἀνὴρ ἐκ προσώπου μου καθήμενος ἐπὶ θρόνου ἰσραηλ πλὴν ἐὰν φυλάζωνται τὰ τέκνα σου τὰς ὁδοὺς αὐτῶν τοῦ πορεύεσθαι ἐνώπιον ἐμοῦ καθὼς ἐπορεύθης ἐνώπιον ἐμοῦ
- 26 Se konsa, Bondye pèp Izrayèl la, tanpri, fè tout bagay rive jan ou te fè pwomès la bay David, papa m', sèvitè ou la.
So now, O God of Israel, it is my prayer that you will make your word come true which you said to your servant David, my father.
καὶ νῦν κύριε ὁ θεὸς ἰσραηλ πιστωθήτω δὴ τὸ ῥῆμά σου τῷ δαυιδ τῷ πατρὶ μου
- 27 Men, Bondye, èske ou ka rete tout bon sou latè? Ata syèl la pa laj ase pou l' kenbe ou. Ale wè pou ti kay mwen bati pou ou la a!
But is it truly possible that God may be housed on earth? see, heaven and the heaven of heavens are not wide enough to be your resting-place; how much less this house which I have made!
ὅτι εἰ ἀληθῶς κατοικήσει ὁ θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς εἰ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐκ ἀρκέσουσιν σοὶ πλὴν καὶ ὁ οἶκος οὗτος ὃν ὠκοδόμησα τῷ ὀνόματί σου
- 28 Seyè, Bondye m', tanpri, se sèvitè ou mwen ye. Tanpri, tande jan m'ap lapriyè ou. Koute jan m'ap rele nan pye ou jòdi a.
Still, let your heart be turned to the prayer of your servant, O Lord God, and to his prayer for grace; give ear to the cry and the prayer which your servant sends up to you this day;
καὶ ἐπιβλέψῃ ἐπὶ τὴν δέησίν μου κύριε ὁ θεὸς ἰσραηλ ἀκούειν τῆς τέρψεως ἧς ὁ δούλός σου προσεύχεται ἐνώπιόν σου πρὸς σὲ σήμερον
- 29 Lajounen kou lannwit, voye je ou sou Tanp lan, Tanp kote ou te di w'ap toujou la a. Koute lapriyè mwen menm, sèvitè ou la, m'ap fè nan pye ou la a.
That your eyes may be open to this house night and day, to this place of which you have said, My name will be there; hearing the prayer which your servant may make, turning to this place.
τοῦ εἶναι ὀφθαλμοῦς σου ἠνεωγμένους εἰς τὸν οἶκον τοῦτον ἡμέρας καὶ νυκτός εἰς τὸν τόπον ὃν εἶπας ἔσται τὸ ὄνομά μου ἐκεῖ τοῦ εἰσακοῦειν τῆς προσευχῆς ἧς προσεύχεται ὁ δούλός σου εἰς τὸν τόπον τούτον ἡμέρας καὶ νυκτός

- 30 Wi, koute lapriyè m'ap fè ak lapriyè pèp Izrayèl ou a ap fè nan pye ou isit la. Nan syèl kote ou rete a, koute lapriyè nou, padonnen nou.
Give ear to the prayers of your servant, and the prayers of your people Israel, when they make their prayers, turning to this place; give ear in heaven your living-place, and hearing, have mercy.
καὶ εἰσακούσῃ τῆς δεήσεως τοῦ δούλου σου καὶ τοῦ λαοῦ σου ἰσραὴλ ἃ ἂν προσεύξωνται εἰς τὸν τόπον τοῦτον καὶ σὺ εἰσακούσῃ ἐν τῷ τόπῳ τῆς κατοικίσεώς σου ἐν οὐρανῷ καὶ ποιήσεις καὶ ἴλεως ἔσῃ
- 31 Lè yo pote plent pou yon moun ki fè frè l' yon bagay mal, si yo mande l' pou l' fè sèman se pa vre, epi li vin fè sèman an devan lotèl ou a, nan tanp sa a,
If a man does wrong to his neighbour, and has to take an oath, and comes before your altar to take his oath in this house:
ὅσα ἂν ἀμάρτη ἕκαστος τῷ πλησίον αὐτοῦ καὶ ἐὰν λάβῃ ἐπ' αὐτὸν ἄραν τοῦ ἁρᾶσθαι αὐτόν καὶ ἔλθῃ καὶ ἐξαγορεύῃ κατὰ πρόσωπον τοῦ θυσιαστηρίου σου ἐν τῷ οἴκῳ τούτῳ
- 32 ou menm, Seyè ki nan syèl la, w'a tande, w'a fè sa ki gen pou fèt la, w'a jije sevètè ou yo. W'a pini moun ki koupab la, w'a fè chatiman li merite a tonbe sou tèt li. W'a fè rekonèt lè yon moun inosan pou yo ka rann li jistis.
Then let your ear be open in heaven, and be the judge of your servants, giving your decision against the wrongdoer, so that punishment for his sins may come on his head; and, by your decision, keeping from evil him who has done no wrong.
καὶ σὺ εἰσακούσει ἐκ τοῦ οὐρανοῦ καὶ ποιήσεις καὶ κρινεῖς τὸν λαόν σου ἰσραὴλ ἀνομηθῆναι ἄνομον δοῦναι τὴν ὁδὸν αὐτοῦ εἰς κεφαλὴν αὐτοῦ καὶ τοῦ δικαιοῦσαι δίκαιον δοῦναι αὐτῷ κατὰ τὴν δικαίαν οὐσίην αὐτοῦ
- 33 Lè lènmi va bat pèp Izrayèl la paske pèp la te peche kont ou, Bondye, si yo tounen vin jwenn ou, si yo fè lwanj pou ou, si yo vin lapriyè nan pye ou isit nan Tanp sa a,
When your people Israel are overcome in war, because of their sin against you; if they are turned to you again, honouring your name, making prayers to you and requesting your grace in this house:
ἐν τῷ πταίσει τὸν λαόν σου ἰσραὴλ ἐνώπιον ἐχθρῶν ὅτι ἀμαρτήσονται σοὶ καὶ ἐπιστρέψουσιν καὶ ἐξομολογήσονται τῷ ὀνόματί σου καὶ προσεύξονται καὶ δεηθήσονται ἐν τῷ οἴκῳ τούτῳ
- 34 tanpri, kote ou ye nan syèl la, koute yo. Padonnen peche pèp Izrayèl ou a, fè yo tounen nan peyi ou te bay zansèt yo a.
Then give ear in heaven, and let the sin of your people Israel have forgiveness, and take them back again into the land which you gave to their fathers.
καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἴλεως ἔσῃ ταῖς ἀμαρτίαις τοῦ λαοῦ σου ἰσραὴλ καὶ ἀποστρέψεις αὐτούς εἰς τὴν γῆν ἣν ἔδωκας τοῖς πατράσιν αὐτῶν
- 35 Lè va gen chechrès nan peyi a san yon ti degout lapli paske pèp la te peche kont ou, si yo règrèt sa yo te fè a paske ou te pini yo, si yo vin lapriyè isit la, si yo rele non ou,
When heaven is shut up and there is no rain, because of their sin against you; if they make prayers with their faces turned to this place, honouring your name and turning away from their sin when you send trouble on them:
ἐν τῷ συσχεθῆναι τὸν οὐρανὸν καὶ μὴ γενέσθαι ὑετὸν ὅτι ἀμαρτήσονται σοὶ καὶ προσεύξονται εἰς τὸν τόπον τοῦτον καὶ ἐξομολογήσονται τῷ ὀνόματί σου καὶ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν ἀποστρέψουσιν ὅταν ταπεινώσῃς αὐτούς
- 36 tanpri, kote ou ye nan syèl la, koute yo. Padonnen peche wa a ansanm ak peche pèp Izrayèl la. Moutre yo bon chemen pou yo pran an. Apre sa, Seyè, w'a voye lapli sou peyi ou te bay pèp ou a pou rele l' pa l' la.
Then give ear in heaven, so that the sin of your servants, and of your people Israel, may have forgiveness, when you make clear to them the good way in which they are to go; and send rain on your land which you have given to your people for their heritage.
καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἴλεως ἔσῃ ταῖς ἀμαρτίαις τοῦ δούλου σου καὶ τοῦ λαοῦ σου ἰσραὴλ ὅτι δηλώσεις αὐτοῖς τὴν ὁδὸν τὴν ἀγαθὴν πορεύεσθαι ἐν αὐτῇ καὶ δώσεις ὑετὸν ἐπὶ τὴν γῆν ἣν ἔδωκας τῷ λαῷ σου ἐν κληρονομίᾳ
- 37 Lè va gen grangou nan peyi a, osinon lè move maladi lapès va tonbe sou li, lè plant yo va cheche nan van cho, lè krikèt ak chwal bondye va ravaje jaden yo, lè lènmi va sènen lavil nou yo pou atake pèp la, lè nenpòt maladi osinon nenpòt malè va tonbe sou pèp la,
If there is no food in the land, or if there is disease, or if the fruits of the earth are damaged through heat or water, locust or worm; if their towns are shut in by their attackers; whatever trouble, whatever disease there may be:
λιμὸς ἐὰν γένηται θάνατος ἐὰν γένηται ὅτι ἔσται ἐμπυρισμὸς βροῦχος ἐρυσίβη ἐὰν γένηται καὶ ἐὰν θλίψῃ αὐτὸν ἐχθρὸς αὐτοῦ ἐν μιᾷ τῶν πόλεων αὐτοῦ πᾶν συνάντημα πᾶν πόνον
- 38 koute lapriyè y'ap fè nan pye ou. Lè nenpòt moun osinon tout pèp la va lapriyè nan pye ou, lè y'a règrèt sa yo fè a, lè y'a leve men yo nan direksyon Tanp lan pou yo lapriyè ou,
Whatever prayer or request for your grace is made by any man, or by all your people Israel, whatever his trouble may be, whose hands are stretched out to this house:
πᾶσαν προσευχὴν πᾶσαν δέσιν ἐὰν γένηται παντὶ ἀνθρώπῳ ὡς ἂν γνῶσιν ἕκαστος ἀφὴν καρδίας αὐτοῦ καὶ διαπετάσῃ τὰς χεῖρας αὐτοῦ εἰς τὸν οἶκον τοῦτον
- 39 tanpri, koute lapriyè yo, kote ou ye nan syèl kote ou rete a, padonnen yo, fè sa ou gen pou fè a. Bay chak moun sa yo merite, paske ou konnen sa ki nan kè yo chak. Se ou menm sèlman ki konnen sa ki nan fon kè moun.
Give ear in heaven your living-place, acting in mercy; and give to every man whose secret heart is open to you, the reward of all his ways; for you, and you only, have knowledge of the hearts of all the children of men:
καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου καὶ ἴλεως ἔσῃ καὶ ποιήσεις καὶ δώσεις ἀνδρὶ κατὰ τὰς ὁδοὺς αὐτοῦ καθὼς ἂν γνῶς τὴν καρδίαν αὐτοῦ ὅτι σὺ μονώτατος οἶδας τὴν καρδίαν πάντων υἱῶν ἀνθρώπων

- 40 Wi, w'a bay chak moun sa yo merite, konsa pèp ou a va gen krentif pou ou pandan tout tan y'ap viv sou tè ou te bay zansèt nou yo.
So that they may give you worship all the days of their life in the land which you gave to our fathers.
ὅπως φοβῶνται σε πάσας τὰς ἡμέρας ἕς αὐτοὶ ζῶσιν ἐπὶ τῆς γῆς ἧς ἔδωκας τοῖς πατράσιν ἡμῶν
- 41 Menm lè you moun lòt nasyon ki pa fè pati pèp ou a soti byen lwen vini isit la poutèt ou,
And as for the man from a strange land, who is not of your people Israel; when he comes from a far country because of the glory of your name:
καὶ τῷ ἄλλοτρίῳ ὃς οὐκ ἔστιν ἀπὸ λαοῦ σου οὗτος
- 42 paske li tande jan y'ap nonmen non ou, li tande pale tout bèl bagay w'ap fè avèk fòs kouraj ou, si li vin lapriyè nan tanp sa a,
(For they will have news of your great name and your strong hand and your out-stretched arm;) when he comes to make his prayer, turning to this house:
καὶ ἤξουσιν καὶ προσεύξονται εἰς τὸν τόπον τοῦτον
- 43 tanpri, nan syèl kote ou rete a, koute lapriyè li. W'a fè pou li tou sa li mande ou. Konsa tout pèp sou latè va konnen ou. y'a gen krentif pou ou tankou pèp Izrayèl ou a gen krentif pou ou. y'a konnen Tanp mwen bati pou ou a, se la pou yo vin adore ou.
Give ear in heaven your living-place, and give him his desire, whatever it may be; so that all the peoples of the earth may have knowledge of your name, worshipping you as do your people Israel, and that they may see that this house which I have put up is truly named by your name.
καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἐτοίμου κατοικητηρίου σου καὶ ποιήσεις κατὰ πάντα ὅσα ἂν ἐπικαλέσῃται σε ὁ ἄλλότριος ὅπως γινῶσιν πάντες οἱ λαοὶ τὸ ὄνομά σου καὶ φοβῶνται σε καθὼς ὁ λαὸς σου Ἰσραὴλ καὶ γινῶσιν ὅτι τὸ ὄνομά σου ἐπικέκληται ἐπὶ τὸν οἶκον τοῦτον ὃν ᾠκοδόμησα
- 44 Lè pèp ou a va pati al goumen ak lènmi l' yo, nenpòt ki bò w'a voye yo, lè y'a vire tèt yo nan direksyon lavil ou chwazi a ak nan direksyon Tanp mwen bati pou ou a pou yo lapriyè nan pye ou,
If your people go out to war against their attackers, by whatever way you may send them, if they make their prayer to the Lord, turning their faces to this town of yours and to this house which I have made for your name:
ὅτι ἐξελεύσεται ὁ λαός σου εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς αὐτοῦ ἐν ὁδῷ ἢ ἐπιστρέψουσιν αὐτοὺς καὶ προσεύξονται ἐν ὀνόματι κυρίου ὁδὸν τῆς πόλεως ἧς ἐξελέξω ἐν αὐτῇ καὶ τοῦ οἴκου οὗ ᾠκοδόμησα τῷ ὀνόματί σου
- 45 tanpri, nan syèl kote ou rete a, koute lapriyè yo. Koute lapriyè y'ap fè nan pye ou, defann kòz yo.
Give ear in heaven to their prayer and their cry for grace, and see right done to them.
καὶ εἰσακούσει ἐκ τοῦ οὐρανοῦ τῆς δεήσεως αὐτῶν καὶ τῆς προσευχῆς αὐτῶν καὶ ποιήσεις τὸ δίκαιωμα αὐτοῖς
- 46 Lè pèp ou a va peche kont ou, paske pa gen moun ki pa fè peche, lè w'a move sou yo, w'a lage yo nan men lènmi yo ki va fè yo prizonye, ki va depòte yo nan lòt peyi, li te mèt toupre, li te mèt byen lwen,
If they do wrong against you, (for no man is without sin,) and you are angry with them and give them up into the power of those who are fighting against them, so that they take them away as prisoners into a strange land, far off or near;
ὅτι ἁμαρτήσονται σοὶ ὅτι οὐκ ἔστιν ἄνθρωπος ὃς οὐχ ἁμαρτήσεται καὶ ἐπάξεις ἐπ' αὐτοὺς καὶ παραδώσεις αὐτοὺς ἐνώπιον ἐχθρῶν καὶ αἰχμαλωτιοῦσιν αὐτοὺς οἱ αἰχμαλωτίζοντες εἰς γῆν μακρὰν καὶ ἐγγύς
- 47 antan yo la nan peyi kote lènmi yo te depòte yo a, si yo règrèt sa yo te fè, si yo lapriyè nan pye ou, si yo rekonèt yo te fè sa ki mal, si yo rekonèt yo te peche, si yo rekonèt yo antò,
And if they take thought, in the land where they are prisoners, and are turned again to you, crying out in prayer to you in that land, and saying, We are sinners, we have done wrong, we have done evil;
καὶ ἐπιστρέψουσιν καρδίας αὐτῶν ἐν τῇ γῇ οὗ μετήχθησαν ἐκεῖ καὶ ἐπιστρέψουσιν καὶ δεηθῶσιν σου ἐν γῇ μετοικίας αὐτῶν λέγοντες ἡμάρτομεν ἠνομήσαμεν ἠδικήσαμεν
- 48 si yo tounen vin jwenn ou ak tout kè yo ak tout nanm yo, antan yo nan peyi kote lènmi te depòte yo a, si yo vire tèt yo nan direksyon peyi ou te bay zansèt yo a, nan direksyon lavil ou te chwazi a,
And with all their heart and soul are turned again to you, in the land of those who took them prisoners, and make their prayer to you, turning their eyes to this land which you gave to their fathers, and to the town which you took for yourself, and the house which I made for your name:
καὶ ἐπιστρέψουσιν πρὸς σὲ ἐν ὅλῃ καρδίᾳ αὐτῶν καὶ ἐν ὅλῃ ψυχῇ αὐτῶν ἐν τῇ γῇ ἐχθρῶν αὐτῶν οὗ μετήγαγες αὐτοὺς καὶ προσεύξονται πρὸς σὲ ὁδὸν γῆς αὐτῶν ἧς ἔδωκας τοῖς πατράσιν αὐτῶν τῆς πόλεως ἧς ἐξελέξω καὶ τοῦ οἴκου οὗ ᾠκοδόμηκα τῷ ὀνόματί σου
- 49 tanpri, koute lapriyè y'ap fè nan pye ou, kote ou ye nan syèl kote ou rete a. Koute lapriyè yo, defann kòz yo.
Then give ear to their prayer and to their cry in heaven your living-place, and see right done to them;
καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἐτοίμου κατοικητηρίου σου

- 50 Padonnen pèp ou a tout peche yo te fè kont ou, tout vire do yo te vire do ba ou. W'a fè lènmi ki te depòte yo gen pitye pou yo.
Answering with forgiveness the people who have done wrong against you, and overlooking the evil which they have done against you; let those who made them prisoners be moved with pity for them, and have pity on them;
 και ἕως ἔση ταῖς ἀδικίαις αὐτῶν αἷς ἡμαρτόν σοι και κατὰ πάντα τὰ ἀθετήματα αὐτῶν ἃ ἠθέτησάν σοι και δόσεις αὐτούς εἰς οἰκτιρμοὺς ἐνόπιον αἰχμαλωτευόντων αὐτούς και οἰκτιρήσουσιν αὐτούς
- 51 Paske, se pèp ki rele ou pa ou la yo ye, pèp ou menm ou te fè soti kite peyi Lejip ki te pou yo tankou yon gwo fou dife kote yo fonn fè.
For they are your people and your heritage, which you took out of Egypt, out of the iron fireplace;
 ὅτι λαός σου και κληρονομία σου οὗς ἐξήγαγες ἐκ γῆς αἰγύπτου ἐκ μέσου χωνευτηρίου σιδήρου
- 52 Seyè, Bondye, louvri je ou! Koute lapriyè mwen menm, sèvitè ou, m'ap fè nan pye ou ansanm ak tout pèp Izrayèl la, chak fwa n'ap rele pou mande ou sekou.
Let your eyes be open to your servant's prayer for grace and to the prayer of your people Israel, hearing them when their cry comes to you.
 και ἔστωσαν οἱ ὀφθαλμοί σου και τὰ ὄτιά σου ἠνεωγμένα εἰς τὴν δέησιν τοῦ δούλου σου και εἰς τὴν δέησιν τοῦ λαοῦ σου ἰσραηλ εἰσακούειν αὐτῶν ἐν πᾶσιν οἷς ἂν ἐπικαλέσωνταί σε
- 53 Se ou menm ki te chwazi nou nan mitan tout lòt pèp sou latè pou nou te ka rele ou pa ou, jan ou te di l' nan bouch Moyiz, sèvitè ou la, lè ou te fè zansèt nou yo soti kite peyi Lejip.
For you made them separate from all the peoples of the earth, to be your heritage, as you said by Moses your servant, when you took our fathers out of Egypt, O Lord God.
 ὅτι σὺ διέστειλας αὐτούς σαντῶ εἰς κληρονομίαν ἐκ πάντων τῶν λαῶν τῆς γῆς καθὼς ἐλάλησας ἐν χειρὶ δούλου σου μουσῆ ἐν τῷ ἐξαγαγεῖν σε τοὺς πατέρας ἡμῶν ἐκ γῆς αἰγύπτου κύριε κύριε [53a] τ ὅτε ἐλάλησεν σαλωμων ὑπὲρ τοῦ οἴκου ὡς συνετέλεσεν τοῦ οἰκοδομηῆσαι αὐτόν ἡλιον ἐγνώρισεν ἐν οὐρανῷ κύριος εἶπεν τοῦ κατοικεῖν ἐν γνώφῳ οἰκοδόμησον οἶκόν μου οἶκον ἐκπρεπῆ σαντῶ τοῦ κατ οικεῖν ἐπὶ καινότητος οὐκ ἰδοῦ αὕτη γέγραπται ἐν βιβλίῳ τῆς ψόδης
- 54 ¶ Pandan Salomon t'ap fè lapriyè sa a nan pye Bondye, li te ajenou devan lotèl la, de bra leve anlè. Lè li fini, li leve.
Then Solomon, after making all these prayers and requests for grace to the Lord, got up from his knees before the altar of the Lord, where his hands had been stretched out in prayer to heaven;
 και ἐγένετο ὡς συνετέλεσεν σαλωμων προσευχόμενος πρὸς κύριον ὄλην τὴν προσευχὴν και τὴν δέησιν ταύτην και ἀνέστη ἀπὸ προσώπου τοῦ θυσιαστηρίου κυρίου ὀκλακῶς ἐπὶ τὰ γόνατα αὐτοῦ και α ἰ χεῖρες αὐτοῦ διαπεπετασμένα εἰς τὸν οὐρανόν
- 55 Li kanpe, li mande Bondye pou l' voye benediksyon l' sou tout pèp Izrayèl la ki te sanble la a. Li pale byen fò, li di:
And, getting on his feet, he gave a blessing to all the men of Israel, saying with a loud voice,
 και ἔστη και εὐλόγησεν πᾶσαν ἐκκλησίαν ἰσραηλ φωνῆ μεγάλης λέγων
- 56 -Lwanj pou Seyè a ki bay pèp Izrayèl la kè poze, jan li te pwomèt la. Li kenbe tout bèl pwomès li te fè nan bouch Moyiz, sèvitè l' la.
Praise be to the Lord who has given rest to his people Israel, as he gave them his word to do; every word of all his oath, which he gave by the hand of Moses his servant, has come true.
 εὐλογητὸς κύριος σήμερον ὅς ἔδωκεν κατάπαυσιν τῷ λαῷ αὐτοῦ ἰσραηλ κατὰ πάντα ὅσα ἐλάλησεν οὐ διεφώνησεν λόγος εἷς ἐν πᾶσιν τοῖς λόγοις αὐτοῦ τοῖς ἀγαθοῖς οἷς ἐλάλησεν ἐν χειρὶ μουσῆ δούλου αὐτοῦ
- 57 Koulye a, mwen mande pou Seyè a, Bondye nou an, toujou kanpe la avèk nou jan li te toujou kanpe la ak zansèt nou yo. Mwen mande l' pou l' pa janm lage nou, pou l' pa janm bliye nou.
Now may the Lord our God be with us as he was with our fathers; let him never go away from us or give us up;
 γένοιτο κύριος ὁ θεὸς ἡμῶν μεθ' ἡμῶν καθὼς ἦν μετὰ τῶν πατέρων ἡμῶν μὴ ἐγκαταλίποιτο ἡμᾶς μηδὲ ἀποστρέψοιτο ἡμᾶς
- 58 Se pou li fè nou pa janm bliye l' pou nou ka toujou fè volonte l' nan tout sa n'ap fè, pou nou kenbe lòd, prensip ak kòmandman li te bay zansèt nou yo.
Turning our hearts to himself, guiding us to go in all his ways, to keep his orders and his laws and his decisions, which he gave to our fathers.
 ἐπικλῖναι καρδίας ἡμῶν πρὸς αὐτόν τοῦ πορεύεσθαι ἐν πάσαις ὁδοῖς αὐτοῦ και φυλάσσειν πάσας τὰς ἐντολάς αὐτοῦ και προστάγματα αὐτοῦ ἃ ἐνετείλατο τοῖς πατράσιν ἡμῶν
- 59 Se pou Seyè a, Bondye nou an, pa janm bliye lapriyè sa yo mwen sot fè nan pye l' la. Se pou l' toujou gen pitye pou pèp Izrayèl la ansanm ak wa a, sèvitè li a, dapre sa y'a bezwen chak jou.
And may these my words, the words of my prayer to the Lord, be before the Lord our God day and night, so that he may see right done to his servant and to his people Israel, day by day as we have need.
 και ἔστωσαν οἱ λόγοι οὗτοι οὗς δεδέμηαι ἐνόπιον κυρίου θεοῦ ἡμῶν ἐγγίζοντες πρὸς κύριον θεὸν ἡμῶν ἡμέρας και νυκτὸς τοῦ ποιεῖν τὸ δικαίωμα τοῦ δούλου σου και τὸ δικαίωμα λαοῦ σου ἰσραηλ ῥ ἡμα ἡμέρας ἐν ἡμέρᾳ αὐτοῦ
- 60 Konsa, tout nasyon sou latè va konnen se Seyè a sèl ki Bondye. Pa gen lòt!
So that all the peoples of the earth may see that the Lord is God, and there is no other.
 ὅπως γνώσιν πάντες οἱ λαοὶ τῆς γῆς ὅτι κύριος ὁ θεὸς αὐτὸς θεὸς και οὐκ ἔστιν ἕτι
- 61 Se pou nou toujou kenbe pye Seyè a, Bondye nou an, fèm. Se pou nou mache dapre lòd li ban nou, pou nou fè tou sa li mande nou fè tankou jòdi a.
Then let your hearts be without sin before the Lord our God, walking in his laws and keeping his orders as at this day.
 και ἔστωσαν αἱ καρδίαὶ ἡμῶν τέλειαι πρὸς κύριον θεὸν ἡμῶν και ὁσίως πορεύεσθαι ἐν τοῖς προστάγμασιν αὐτοῦ και φυλάσσειν ἐντολάς αὐτοῦ ὡς ἡ ἡμέρα αὕτη

- 62 ¶ Apre sa, wa Salomon ansanm ak tout pèp Izrayèl ki te la a ofri bèt pou touye pou Seyè a.
Now the king, and all Israel with him, were making offerings before the Lord.
καὶ ὁ βασιλεὺς καὶ πάντες οἱ υἱοὶ ἰσραὴλ ἔθυσαν θυσίαν ἐνώπιον κυρίου
- 63 Salomon te ofri venndemil (22.000) towo ak sanvenmil (120.000) mouton pou mande Bondye padon. Se konsa wa a ansanm ak tout moun pèp Izrayèl yo te mete Tanp lan apa pou Seyè a.
And Solomon gave to the Lord for peace-offerings, twenty-two thousand oxen and a hundred and twenty thousand sheep. So the king and all the children of Israel kept the feast of the opening of the Lord's house.
καὶ ἔθυσεν ὁ βασιλεὺς σαλωμων τὰς θυσίας τῶν εἰρηλικῶν ἅς ἔθυσεν τῷ κυρίῳ βοῶν δύο καὶ εἴκοσι χιλιάδας καὶ προβάτων ἑκατὸν εἴκοσι χιλιάδας καὶ ἐνεκαίνισεν τὸν οἶκον κυρίου ὁ βασιλεὺς καὶ πᾶντες οἱ υἱοὶ ἰσραὴλ
- 64 Menm jou a, li mete mitan gwo lakou ki devan Tanp Seyè a apa pou Bondye. Lèfini, se la li ofri bèt pou boule nèt pou Seyè a, grenn jaden ak grès bèt yo te touye pou mande Bondye padon, paske lotèl kwiv ki devan Tanp lan te twò piti pou pran tout ofrann sa yo.
The same day the king made holy the middle of the open square in front of the house of the Lord, offering there the burned offering and the meal offering and the fat of the peace-offerings; for there was not room on the brass altar of the Lord for the burned offerings and the meal offerings and the fat of the peace-offerings.
τῇ ἡμέρᾳ ἐκείνῃ ἠγάσεν ὁ βασιλεὺς τὸ μέσον τῆς ἀλλῆς τὸ κατὰ πρόσωπον τοῦ οἴκου κυρίου ὅτι ἐποίησεν ἐκεῖ τὴν ὀλοκαύτωσιν καὶ τὰς θυσίας καὶ τὰ στέατα τῶν εἰρηλικῶν ὅτι τὸ θυσιαστήριον τὸ χάλκοον τὸ ἐνώπιον κυρίου μικρὸν τοῦ μὴ δύνασθαι τὴν ὀλοκαύτωσιν καὶ τὰς θυσίας τῶν εἰρηλικῶν ὑπενεγκεῖν
- 65 Lè sa a, Salomon ansanm ak tout pèp Izrayèl la fete Fèt Joupa yo pandan sèt jou. Foul moun te soti depi Pas Amat la nan nò jouk sou fwontyè ak peyi Lejip la nan sid, yo vin fete fèt la pandan sèt jou. Lèfini, yo fete pandan sèt jou ankò. Sa te fè antou katòz jou.
So Solomon and all Israel with him, a very great meeting, (for the people had come together from the way into Hamath to the river of Egypt,) kept the feast at that time before the Lord our God, for two weeks, even fourteen days.
καὶ ἐποίησεν σαλωμων τὴν ἡμέραν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ πᾶς ἰσραὴλ μετ' αὐτοῦ ἐκκλησία μεγάλη ἀπὸ τῆς εἰσόδου ἡμαθ ἕως ποταμοῦ αἰγύπτου ἐνώπιον κυρίου θεοῦ ἡμῶν ἐν τῷ οἴκῳ ᾧ ὠκοδόμησεν ἐσθίων καὶ πίνων καὶ εὐφραινόμενος ἐνώπιον κυρίου θεοῦ ἡμῶν ἑπτὰ ἡμέρας
- 66 Sou wityèm jou a, Salomon voye tout moun tounen lakay yo. Yo tout t'ap fè lwanj li, y' al lakay yo ak kè kontan, paske sa te fè yo plezi pou wè tout benediksyon Seyè a te bay David, sèvitè l' la, ansanm ak pèp Izrayèl li a.
And on the eighth day he sent the people away, and, blessing the king, they went to their tents full of joy and glad in their hearts, because of all the good which the Lord had done to David his servant and to Israel his people.
καὶ ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξαπέστειλεν τὸν λαὸν καὶ εὐλόγησεν αὐτόν καὶ ἀπῆλθον ἕκαστος εἰς τὰ σκηνώματα αὐτοῦ χαίροντες καὶ ἀγαθῆ καρδία ἐπὶ τοῖς ἀγαθοῖς οἷς ἐποίησεν κύριος τῷ δαυὶδ δοῦλῳ αὐτοῦ καὶ τῷ ἰσραὴλ λαῷ αὐτοῦ
- 1 ¶ Lè wa Salomon fin bati Tanp Seyè a, palè wa a ak tout lòt bagay li te gen lide fè yo,
Now when Solomon came to the end of building the house of the Lord and the king's house, and all Solomon's desires, which he had in mind were effected;
καὶ ἐγενήθη ὡς συντελέεσεν σαλωμων οἰκοδομεῖν τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ πᾶσαν τὴν πραγματείαν σαλωμων ὅσα ἠθέλησεν ποιῆσαι
- 2 Seyè a te fè Salomon wè l' ankò, menm jan li te fè l' wè l' lavil Gabawon an.
The Lord came to him again in a vision, as he had done at Gibeon;
καὶ ὤφθη κύριος τῷ σαλωμων δεύτερον καθὼς ὤφθη ἐν γαβων
- 3 Seyè a di l' konsa: -Mwen tande lapriyè ou la. Mwen mete tanp ou bati a apa pou sèvis mwen. Se la pou moun adore m' tout tan. M'ap voye je sou li, m'ap toujou pwoteje l'.
And the Lord said to him, Your prayers and your requests for grace have come to my ears: I have made holy this house which you have made, and I have put my name there for ever; my eyes and my heart will be there at all times.
καὶ εἶπεν πρὸς αὐτὸν κύριος τῆς φωνῆς τῆς προσευχῆς σου καὶ τῆς δεήσεώς σου ἧς ἐδέηθης ἐνώπιον ἐμοῦ πεποιηκά σοι κατὰ πᾶσαν τὴν προσευχὴν σου ἠγίακα τὸν οἶκον τοῦτον ὃν ὠκοδόμησας τοῦ θέσθαι τὸ ὄνομά μου ἐκεῖ εἰς τὸν αἰῶνα καὶ ἔσονται οἱ ὀφθαλμοί μου ἐκεῖ καὶ ἡ καρδία μου πάσας τὰς ἡμέρας
- 4 Si ou mache devan m' tankou David, papa ou, ak tout kè ou jan ou dwe fè l' la, si ou fè tout sa mwen mande ou fè, si ou koute lòd ak bon prensip mwen yo, m'a fè gouvènman ou lan kanpe fèm nan peyi Izrayèl la pou tout tan,
As for you, if you will go on your way before me, as David your father did, uprightly and with a true heart, doing what I have given you orders to do, keeping my laws and my decisions;
καὶ σὺ ἐὰν πορευθῆς ἐνώπιον ἐμοῦ καθὼς ἐπορεύθη δαυὶδ ὁ πατήρ σου ἐν ὀσιότητι καρδίας καὶ ἐν εὐθύτητι καὶ τοῦ ποιεῖν κατὰ πάντα ἃ ἐνετειλάμην αὐτῷ καὶ τὰ προστάγματά μου καὶ τὰς ἐντολάς μου φυλάξῃς
- 5 m'a kenbe pwomès mwen te fè David, papa ou la, lè m' te di l' ap toujou gen yon moun nan fanmi li ki pou gouvènman pèp Izrayèl la.
Then I will make the seat of your rule over Israel certain for ever, as I gave my word to David your father, saying, You will never be without a man to be king in Israel.
καὶ ἀναστήσω τὸν θρόνον τῆς βασιλείας σου ἐπὶ ἰσραὴλ εἰς τὸν αἰῶνα καθὼς ἐλάλησα τῷ δαυὶδ πατρὶ σου λέγων οὐκ ἐξαρθήσεται σοι ἀνὴρ ἡγούμενος ἐν ἰσραὴλ

- 6 Men, si ou menm osinon yonn nan pitit ou yo vire do ban mwen, si nou pa fè sa m' mande nou fè, si nou pa koute lòd mwen ban nou, si n' al sèvi lòt bondye, si n' al adore lòt bondye, But if you are turned from my ways, you or your children, and do not keep my orders and my laws which I have put before you, but go and make yourselves servants to other gods and give them worship:
ἐὰν δὲ ἀποστραφέντες ἀποστραφῆτε ὑμεῖς καὶ τὰ τέκνα ὑμῶν ἀπ' ἐμοῦ καὶ μὴ φυλάξητε τὰς ἐντολάς μου καὶ τὰ προστάγματά μου ἃ ἔδωκεν μουσῆς ἐνώπιον ὑμῶν καὶ πορευθῆτε καὶ δουλεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς
- 7 lè sa a, m'ap wete pèp Izrayèl la nan peyi mwen ba yo a. M'ap vire do bay tanp mwen te mete apa tankou kote pou yo fè sèvis pou mwen an. Moun toupatou va pase pèp Izrayèl la nan betiz, y'a fè chante sou li.
Then I will have Israel cut off from the land which I have given them; and this house, which I have made holy for myself, I will put away from before my eyes; and Israel will be a public example, and a word of shame among all peoples.
καὶ ἐξαρῶ τὸν ἰσραηλ ἀπὸ τῆς γῆς ἧς ἔδωκα αὐτοῖς καὶ τὸν οἶκον τοῦτον ὃν ἠγάσσα τῷ ὀνόματί μου ἀπορρίψω ἐκ προσώπου μου καὶ ἔσται ἰσραηλ εἰς ἀφανισμόν καὶ εἰς λάλημα εἰς πάντας τοὺς λαοὺς
- 8 Tanp sa a va tounen yon vye mazi. Tout moun ki va pase bò la va sezi, y'a met men nan bouch. y'a mande poukisa Seyè a fè peyi a ak tanp lan sa.
And this house will become a mass of broken walls, and everyone who goes by will be overcome with wonder at it and make whistling sounds; and they will say, Why has the Lord done so to this land and to this house?
καὶ ὁ οἶκος οὗτος ὁ ὑψηλὸς πᾶς ὁ διαπορευόμενος δι' αὐτοῦ ἐκστήσεται καὶ συριεῖ καὶ ἐροῦσιν ἕνεκα τίνος ἐποίησεν κύριος οὕτως τῇ γῇ ταύτῃ καὶ τῷ οἴκῳ τούτῳ
- 9 y'a reponn yo: Se paske yo te vire do bay Seyè a, Bondye yo a, ki te fè zansèt yo soti kite peyi Lejip. Yo kouri al jwenn lòt bondye, yo fè sèvis pou yo, yo adore yo. Se poutèt sa Seyè a te voye malè sa a sou yo.
And their answer will be, Because they were turned away from the Lord their God, who took their fathers out of the land of Egypt; they took for themselves other gods and gave them worship and became their servants: that is why the Lord has sent all this evil on them.
καὶ ἐροῦσιν ἀνθ' ὧν ἐγκατέλιπον κύριον θεὸν αὐτῶν ὃς ἐξήγαγεν τοὺς πατέρας αὐτῶν ἐξ αἰγύπτου ἐξ οἴκου δουλείας καὶ ἀντελάβοντο θεῶν ἄλλοτριῶν καὶ προσεκύνησαν αὐτοῖς καὶ ἐδούλευσαν αὐτοῖς διὰ τοῦτο ἐπήγαγεν κύριος ἐπ' αὐτοὺς τὴν κακίαν ταύτην [9a] τότε ἀνήγαγεν σαλωμων τὴν θυγατέρα φαραω ἐκ πόλεως θανιδ εἰς οἶκον αὐτοῦ ὃν ὠκοδόμησεν ἑαυτῷ ἐν ταῖς ἡμέραις ἐκεῖναις
- 10 ¶ Wa Salomon te pran ventan pou l' bati tanp Seyè a ak palè wa a.
Now at the end of twenty years, in which time Solomon had put up the two houses, the house of the Lord and the king's house,
εἴκοσι ἔτη ἐν οἷς ὠκοδόμησεν σαλωμων τοὺς δύο οἴκους τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως
- 11 Iram, wa peyi Tir, te ba li tout bwa sèd ak bwa pichpen ansanm ak tout lò li te bezwen pou l' fè travay la. Lè travay la fini, wa Salomon bay Iram ven lavil nan zòn Galile a.
(Hiram, king of Tyre, had given Solomon cedar-trees and cypress-trees and gold, as much as he had need of,) King Solomon gave Hiram twenty towns in the land of Galilee.
χιραμ βασιλεὺς τύρου ἀντελάβετο τοῦ σαλωμων ἐν ξύλοις κεδρίνοις καὶ ἐν ξύλοις πευκίνοις καὶ ἐν χρυσίῳ καὶ ἐν παντὶ θελήματι αὐτοῦ τότε ἔδωκεν ὁ βασιλεὺς τῷ χιραμ εἴκοσι πόλεις ἐν τῇ γῇ τῇ γαλιλαίᾳ
- 12 Iram kite peyi l', Tir, li desann al wè lavil Salomon te ba li yo. Men, li pa t' renmen yo.
But when Hiram came from Tyre to see the towns which Solomon had given him, he was not pleased with them.
καὶ ἐξῆλθεν χιραμ ἐκ τύρου καὶ ἐπορεύθη εἰς τὴν γαλιλαίαν τοῦ ἰδεῖν τὰς πόλεις ἃς ἔδωκεν αὐτῷ σαλωμων καὶ οὐκ ἤρεσαν αὐτῷ
- 13 Li di Salomon konsa: -Se lavil sa yo ou wè pou ou ban mwen, frè mwen! Yo pa vo anyen. Se poutèt sa, depi lè sa a rive jòdi a, yo rele zòn sa a Nan Kaboul.
And he said, What sort of towns are these which you have given me, my brother? So they were named the land of Cabul, to this day.
καὶ εἶπεν τί αἱ πόλεις αὗται ἃς ἔδωκάς μοι ἀδελφέ καὶ ἐκάλεσεν αὐτάς ὄριον ἕως τῆς ἡμέρας ταύτης
- 14 Iram te voye senk tòn lò an total bay Salomon.
And Hiram sent the king a hundred and twenty talents of gold.
καὶ ἤνεγκεν χιραμ τῷ σαλωμων ἑκατὸν καὶ εἴκοσι τάλαντα χρυσίου
- 26 Wa Salomon te bati yon bann gwo batiman lavil Ezyongebè ki te toupre Elat, bò lanmè Wouj la, nan pòsyon tè ki pou Edon an.
And King Solomon made a sea-force of ships in Ezion-geber, by Eloth, on the Red Sea, in the land of Edom.
καὶ ναῦν ὑπερ οὗ ἐποίησεν ὁ βασιλεὺς σαλωμων ἐν γασιωνγαβερ τὴν οὖσαν ἔχομένην αἰλαθ ἐπὶ τοῦ χειλούς τῆς ἐσχάτης θαλάσσης ἐν γῇ εδομ
- 27 wa Iram te voye kèk moun peyi l' ki te bon maren pou sèvi ansanm ak moun Salomon yo sou batiman yo.
Hiram sent his servants, who were experienced seamen, in the sea-force with Solomon's men.
καὶ ἀπέστειλεν χιραμ ἐν τῇ νηὶ τῶν παιδῶν αὐτοῦ ἄνδρας ναυτικούς ἐλαύνειν εἰδότας θάλασσαν μετὰ τῶν παιδῶν σαλωμων
- 28 Yo vwayaje rive peyi Ofi kote y' al cache sèz tòn lò pote bay Salomon.
And they came to Ophir, where they got four hundred and twenty talents of gold, and took it back to King Solomon.
καὶ ἦλθον εἰς σοφηρα καὶ ἔλαβον ἐκεῖθεν χρυσίου ἑκατὸν καὶ εἴκοσι τάλαντα καὶ ἤνεγκαν τῷ βασιλεῖ σαλωμων

- 1 ¶ Larenn peyi Saba tande pale ki kalite moun Salomon te ye ak jan sa te sèvi yon Iwanj pou Seyè a. Li vwayaje pou lavil Jerizalèm pou l' sonde konesans Salomon avèk kèk keksyon difisil.
Now the queen of Sheba, hearing great things of Solomon, came to put his wisdom to the test with hard questions.
καὶ βασίλισσα σαβα ἤκουσεν τὸ ὄνομα σαλωμων καὶ τὸ ὄνομα κυρίου καὶ ἦλθεν πειράσαι αὐτὸν ἐν αἰνίγμασιν
- 2 Se konsa, li rive lavil Jerizalèm avèk yon pakèt moun ak anpil chamo chaje fèy santi bon, bèl pyè koute chè ak kantite lò. Lè li rive devan Salomon, li mande l' tout kalite keksyon li te fè lide mande l'.
And she came to Jerusalem with a very great train, with camels weighted down with spices, and stores of gold and jewels: and when she came to Solomon she had talk with him of everything in her mind.
καὶ ἦλθεν εἰς ἱερουσαλημ ἐν δυνάμει βαρεῖα σφόδρα καὶ κάμηλοι αἵρουσαι ἡδύσματα καὶ χρυσὸν πολλὸν σφόδρα καὶ λίθον τίμιον καὶ εἰσῆλθεν πρὸς σαλωμων καὶ ἐλάλησεν αὐτῷ πάντα ὅσα ἦν ἐν τῇ καρδίᾳ αὐτῆς
- 3 Salomon menm reponn tout keksyon l' yo. pa t' gen anyen ki te twò difisil ni pou li reponn ni pou li esplike.
And Solomon gave her answers to all her questions; there was no secret which the king did not make clear to her.
καὶ ἀπήγγειλεν αὐτῇ σαλωμων πάντας τοὺς λόγους αὐτῆς οὐκ ἦν λόγος παρεωραμένος παρὰ τοῦ βασιλέως ὃν οὐκ ἀπήγγειλεν αὐτῇ
- 4 Larenn peyi Saba a wè jan Salomon te gen anpil bon konprann. Li wè palè li te bati a.
And when the queen of Sheba had seen all the wisdom of Solomon, and the house which he had made,
καὶ εἶδεν βασίλισσα σαβα πᾶσαν φρόνησιν σαλωμων καὶ τὸν οἶκον ὃν ἐκοδόμησεν
- 5 Li wè kalite manje yo te sèvi sou tab li ak kay li te fè bati pou chèf li yo, jan li te òganize moun k'ap travay nan palè a, rad inifòm yo te genyen, domestik ki t'ap sèvi l' bweson, ak bèt li te ofri pou boule nèt pou Seyè a nan Tanp lan. Lè li wè tou sa, li pèdi lapawòl tèlman li te sezi.
And the food at his table, and all his servants seated there, and those who were waiting on him in their places, and their robes, and his wine-servants, and the burned offerings which he made in the house of the Lord, there was no more spirit in her.
καὶ τὰ βρώματα σαλωμων καὶ τὴν καθέδραν παιδῶν αὐτοῦ καὶ τὴν στάσιν λειτουργῶν αὐτοῦ καὶ τὸν ἱματισμὸν αὐτοῦ καὶ τοὺς οἰνοχόους αὐτοῦ καὶ τὴν ὀλοκαύτωσιν αὐτοῦ ἦν ἀνέφερον ἐν οἴκῳ κυρίου καὶ ἐξ ἑαυτῆς ἐγένετο
- 6 Li di wa Salomon konsa: -Sa m' te tande nan peyi m' sou ou ak sou bon konprann ou an, se te vre!
And she said to the king, The account which was given to me in my country of your acts and your wisdom was true.
καὶ εἶπεν πρὸς τὸν βασιλέα σαλωμων ἀληθινὸς ὁ λόγος ὃν ἤκουσα ἐν τῇ γῆ μου περὶ τοῦ λόγου σου καὶ περὶ τῆς φρονήσεώς σου
- 7 Men, mwen pa t' vle kwè toutotan mwen pa t' vini wè ak je pa mwen. Men, sa m' te tande a se pa mwatye sa m' wè a. Bon konprann ou ak richès ou pi plis pase sa yo te di m' lan.
But I had no faith in what was said about you, till I came and saw for myself; and now I see that it was not half the story; your wisdom and your wealth are much greater than they said.
καὶ οὐκ ἐπίστευσα τοῖς λαλοῦσίν μοι ἕως ὅτου παρεγενόμην καὶ ἐωράκασιν οἱ ὀφθαλμοί μου καὶ ἰδοὺ οὐκ ἔστιν τὸ ἥμισυ καθὼς ἀπήγγειλάν μοι προστέθεικας ἀγαθὰ πρὸς αὐτὰ ἐπὶ πᾶσαν τὴν ἀκοήν ἣν ἤκουσα ἐν τῇ γῆ μου
- 8 Ala bèl chans madanm ou yo genyen! Ala bèl chans moun k'ap travay avè ou yo genyen! Yo toujou la devan ou ap tande pawòl bon konprann k'ap soti nan bouch ou!
Happy are your wives, happy are these your servants whose place is ever before you, hearing your words of wisdom.
μακάριοι αἱ γυναῖκές σου μακάριοι οἱ παῖδες σου οὗτοι οἱ παρεστηκότες ἐνώπιόν σου δι' ὅλου οἱ ἀκούοντες πᾶσαν τὴν φρόνησίν σου
- 9 Lwanj pou Seyè a, Bondye ou la! Li moutre jan li kontan avè ou. Li mete ou wa peyi Izrayèl la. Li menm ki renmen peyi Izrayèl la pou tout tan, li mete ou wa pou ou ka kenbe peyi a nan lòd, nan bon chemen san patipri.
May the Lord your God be praised, whose pleasure it was to put you on the seat of the kingdom of Israel; because the Lord's love for Israel is eternal, he has made you king, to be their judge in righteousness.
γένοιτο κύριος ὁ θεός σου εὐλογημένος ὃς ἠθέλησεν ἐν σοὶ δοῦναι σε ἐπὶ θρόνου ἰσραηλ διὰ τὸ ἀγαπᾶν κύριον τὸν ἰσραηλ στήσαι εἰς τὸν αἰῶνα καὶ ἔθετό σε βασιλέα ἐπ' αὐτοὺς τοῦ ποιεῖν κρίμα ἐν δικαιοσύνῃ καὶ ἐν κρίμασιν αὐτῶν
- 10 Larenn lan fè wa a kado senk tòn lò ak kantite fèy santi bon ak anpil pyè koute chè. Wa a pa janm resevwa nan lavi li kantite fèy santi bon larenn Saba te ba li lè sa a.
And she gave the king a hundred and twenty talents of gold, and a great store of spices and jewels: never again was such a wealth of spices seen as that which the queen of Sheba gave King Solomon.
καὶ ἔδωκεν τῷ σαλωμων ἑκατὸν εἴκοσι τάλαντα χρυσοῦ καὶ ἡδύσματα πολλὰ σφόδρα καὶ λίθον τίμιον οὐκ ἐληλύθει κατὰ τὰ ἡδύσματα ἐκεῖνα ἔτι εἰς πλῆθος ἃ ἔδωκεν βασίλισσα σαβα τῷ βασιλεῖ σαλωμων
- 11 Batiman Iram yo ki te al chache lò nan peyi Ofi, te pote soti nan menm peyi sa a yon gwo kantite bwa koray ak anpil bèl pyè koute chè.
And the sea-force of Hiram, in addition to gold from Ophir, came back with much sandal-wood and jewels.
καὶ ἡ ναὺς χιραμ ἣ αἵρουσα τὸ χρυσίον ἐκ σουφίρ ἤνεγκεν ξύλα ἀπελέκητα πολλὰ σφόδρα καὶ λίθον τίμιον

- 12 Salomon sèvi ak bwa koray la pou fè balistrad nan tanp lan ak nan palè a. Li fè gita ak bandjo pou mizisyen yo ak bwa sa a tou. Se te pi bon kalite bwa koray yo te janm fè antre nan peyi Izrayèl. Depi lè sa a yo pa janm wè sa ankò.
And from the sandal-wood the king made pillars for the house of the Lord, and for the king's house, and instruments of music for the makers of melody: never has such sandal-wood been seen to this day.
καὶ ἐποίησεν ὁ βασιλεὺς τὰ ξύλα τὰ ἀπελέκητα ὑποστηρίγματα τοῦ οἴκου κυρίου καὶ τοῦ οἴκου τοῦ βασιλέως καὶ νάβλας καὶ κινύρας τοῖς ῥδοῖς οὐκ ἐληλύθει τοιαῦτα ξύλα ἀπελέκητα ἐπὶ τῆς γῆς οὐδ' ἐὼφθησάν που ἕως τῆς ἡμέρας ταύτης
- 13 Wa Salomon te bay larenn peyi Saba a tou sa li te mande l', san konte lòt kado li menm, wa Salomon, li te vle ba li. Apre sa, larenn lan tounen nan peyi Saba ansanm ak tout moun ki te avè l' yo. And King Solomon gave the queen of Sheba all her desire, whatever she made request for, in addition to what he gave her freely from the impulse of his heart. So she went back to her country, she and her servants.
καὶ ὁ βασιλεὺς σαλωμων ἔδωκεν τῇ βασιλίσσῃ σαβα πάντα ὅσα ἠθέλησεν ὅσα ἠτήσατο ἐκτὸς πάντων ὧν δεδώκει αὐτῇ διὰ χειρὸς τοῦ βασιλέως σαλωμων καὶ ἀπεστράφη καὶ ἦλθεν εἰς τὴν γῆν αὐτῆς αὐτὴ καὶ πάντες οἱ παῖδες αὐτῆς
- 14 ¶ Chak lanne wa Salomon te resevwa vennsenk tòn lò,
Now the weight of gold which came to Solomon in one year was six hundred and sixty-six talents;
καὶ ἦν ὁ σταθμὸς τοῦ χρυσοῦ τοῦ ἐληλυθότος τῷ σαλωμων ἐν ἑνιαυτῷ ἐνὶ ἑξακόσια καὶ ἐξήκοντα ἕξ τάλαντα χρυσοῦ
- 15 san konte lajan li resevwa nan men moun k'ap fè trafik, nan men moun k'ap fè komès, nan men wa peyi Arabi yo ak nan men gouvènè pèp Izrayèl yo. In addition to what came to him from the business of the traders, and from all the kings of the Arabians, and from the rulers of the country.
χωρὶς τῶν φόρων τῶν ὑποτεταγμένων καὶ τῶν ἐμπόρων καὶ πάντων τῶν βασιλέων τοῦ πέραν καὶ τῶν σατραπῶν τῆς γῆς
- 16 Salomon te fè fè desan (200) gwo plak pwotèj an fè. Lèfini, li fè kouvri yo chak ak yon kouch lò ki peze kenz liv. And Solomon made two hundred body-covers of hammered gold, every one having six hundred shekels of gold in it.
καὶ ἐποίησεν σαλωμων τριακόσια δόρατα χρυσᾶ ἐλατά τριακόσιοι χρυσοὶ ἐπῆσαν ἐπὶ τὸ δόρυ τὸ ἐν
- 17 Li fè fè tou twasan ti plak pwotèj an fè, li fè kouvri yo chak ak yon kouch lò ki peze kat liv. Li mete tout plak pwotèj sa yo nan Salon Rakhwa peyi Liban an. And he made three hundred smaller body-covers of hammered gold, with three pounds of gold in every cover: and the king put them in the house of the Woods of Lebanon.
καὶ τριακόσια ὄπλα χρυσᾶ ἐλατά τρεῖς μναὶ χρυσοῦ ἐνήσαν εἰς τὸ ὄπλον τὸ ἐν καὶ ἔδωκεν αὐτὰ εἰς οἶκον δρυμοῦ τοῦ λιβάνου
- 18 Li fè fè yon gwo fotèy ak kòn elefan. Li fè kouvri l' ak pi bon kalite lò ki genyen. Then the king made a great ivory seat, plated with the best gold.
καὶ ἐποίησεν ὁ βασιλεὺς θρόνον ἐλεφάντινον μέγαν καὶ περιεχρῶσεν αὐτὸν χρυσίῳ δοκίμῳ
- 19 Pou rive bò fotèy la, se pou ou te moute sis mach eskalye. Dèyè fotèy la te gen pòtre yon gwo tèt towò. Sou kote manch yo sou chak bò, te gen pòtre yon lyon. There were six steps going up to it, and the top of it was round at the back, there were arms on the two sides of the seat, and two lions by the side of the arms;
ἕξ ἀναβαθμοὶ τῷ θρόνῳ καὶ προτομαὶ μόσχων τῷ θρόνῳ ἐκ τῶν ὀπίσω αὐτοῦ καὶ χεῖρες ἔνθεν καὶ ἔνθεν ἐπὶ τοῦ τόπου τῆς καθέδρας καὶ δύο λέοντες ἐστηκότες παρὰ τὰς χεῖρας
- 20 Te gen douz lyon sou macheskalye yo, de sou chak mach, nan de pwent yo. Pa t' gen ankenn lòt peyi ki te gen fotèy pou w'a parèy ak fotèy sa a. And twelve lions were placed on the one side and on the other side on the six steps: there was nothing like it in any kingdom.
καὶ δώδεκα λέοντες ἐστῶτες ἐπὶ τῶν ἕξ ἀναβαθμῶν ἔνθεν καὶ ἔνθεν οὐ γέγονεν οὕτως πάση βασιλείᾳ
- 21 Tout gode wa Salomon te sèvi pou l' bwè te fèt an lò. Tout bagay ki te sèvi nan Salon Rakhwa peyi Liban an te fèt ak bon lò. Yo pa t' sèvi ak ajan menm, paske nan tan Salomon ajan pa t' vo anyen. And all King Solomon's drinking-vessels were of gold, and all the vessels of the house of the Woods of Lebanon were of the best gold; not one was of silver, for no one gave a thought to silver in the days of King Solomon.
καὶ πάντα τὰ σκεῦῃ τοῦ πότου σαλωμων χρυσᾶ καὶ λουτήρες χρυσοὶ πάντα τὰ σκεῦῃ οἴκου δρυμοῦ τοῦ λιβάνου χρυσίῳ συγκεκλεισμένα οὐκ ἦν ἀργύριον ὅτι οὐκ ἦν λογιζόμενον ἐν ταῖς ἡμέραις σαλωμων
- 22 Li te gen kantite batiman pa l' ki t'ap vwayaje toupatou sou lanmè ansanm ak batiman Iram yo. Chak twazan, batiman yo tounen, yo pote lò, ajan, kòn elefan, pan ak makak. For the king had Tarshish-ships at sea with the ships of Hiram; once every three years the Tarshish-ships came with gold and silver and ivory and monkeys and peacocks.
ὅτι ναῦς θαρσις τῷ βασιλεῖ ἐν τῇ θαλάσῃ μετὰ τῶν νηῶν χιραμ μία διὰ τριῶν ἐτῶν ἦρχετο τῷ βασιλεῖ ναῦς ἐκ θαρσις χρυσοῦ καὶ ἀργυρίου καὶ λίθων τορευτῶν καὶ πελεκητῶν [22a] αὕτη ἦν ἡ πραγματεία τῆς προνομῆς ἧς ἀνήνεγκεν ὁ βασιλεὺς σαλωμων οἰκοδομήσαι τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ τὸ τεῖχος ἱερουσαλημ καὶ τὴν ἄκραν τοῦ περιφράζει τὸν φραγμὸν τῆς πόλεως δ' αὐτοῦ καὶ τὴν ἀσσοῦρ καὶ τὴν μαγδαν καὶ τὴν γαζερ καὶ τὴν βαιθωρων τὴν ἀνωτέρω καὶ τὴν ἰεθερμαθ καὶ πάσας τὰς πόλεις τῶν ἀρμάτων καὶ πάσας τὰς πόλεις τῶν ἰππέων καὶ τὴν πραγματείαν σαλωμων ἦν ἐπραγματεῦσατο οἰκοδομήσαι ἐν ἱερουσαλημ καὶ ἐν πάσῃ τῇ γῇ τοῦ μὴ κατάρξει αὐτοῦ [22b] πάντα τὸν λαὸν τὸν ὑπολελειμμένον ἀπὸ τοῦ χετταίου καὶ τοῦ αμορραίου καὶ τοῦ φερεζαίου καὶ τοῦ γαναναίου καὶ τοῦ ευαίου καὶ τοῦ ἰεβουσαιου καὶ τοῦ γεργεσαιου τῶν μὴ ἐκ τῶν υἱῶν ἰσραηλ ὄντων τὰ τέκνα αὐτῶν τὰ ὑπολελειμμένα μετ' αὐτοῦ ἐν τῇ γῇ οὐκ ἐδύναντο οἱ υἱοὶ ἰσραηλ ἐξολεθρῆσαι αὐτούς καὶ ἀνήγαγεν αὐτούς σαλωμων εἰς φόρον ἕως τῆς ἡμέρας ταύτης [22c] καὶ ἐκ τῶν υἱῶν ἰσραηλ οὐκ ἔδωκε σαλωμων εἰς πρᾶγμα ὅτι αὐτοὶ ἦσαν ἄνδρες οἱ πολεμισταὶ καὶ παῖδες αὐτοῦ καὶ ἰ ἄρχοντες τῶν ἀρμάτων αὐτοῦ καὶ ἰππεῖς αὐτοῦ

- 23 Wa Salomon te pi rich pase tout lòt wa yo, li te gen plis bon konprann pase yo tout.
And King Solomon was greater than all the kings of the earth in wealth and in wisdom.
 και ἐμεγαλύνθη σαλωμων ὑπὲρ πάντας τοὺς βασιλεῖς τῆς γῆς πλοῦτω καὶ φρονήσει
- 24 Tout moun toupatou te vle vin wè l' pou tande pawòl bon konprann Bondye te mete nan bouch li.
And from all over the earth they came to see Solomon and to give ear to his wisdom, which God had put in his heart.
 και πάντες βασιλεῖς τῆς γῆς ἐζήτουν τὸ πρόσωπον σαλωμων τοῦ ἀκοῦσαι τῆς φρονήσεως αὐτοῦ ἧς ἔδωκεν κύριος ἐν τῇ καρδίᾳ αὐτοῦ
- 25 Chak moun ki te vini te pote kado pou li: bagay fèt an ajan ak an lò, rad, zam, fèy santi bon, chwal ak milèt. Chak lanne se te konsa.
And everyone took with him an offering, vessels of silver and vessels of gold, and robes, and coats of metal, and spices, and horses, and beasts of transport, regularly year by year.
 και αὐτοὶ ἔφερον ἕκαστος τὰ δῶρα αὐτοῦ σκεῦῃ χρυσᾶ καὶ ἱματισμόν στακτὴν καὶ ἡδύσματα καὶ ἵππους καὶ ἡμιόνους τὸ κατ' ἐνιαυτὸν ἐνιαυτόν
- 26 Salomon te sanble mil katsan (1.400) cha lagè ak douzmil (12.000) chwal pou sòlda kavalye yo. Li mete yon pòsyon ladan yo nan lavil li te fè batif tout espere pou yo. Rèz yo, li mete yo bò kote l' lavil Jerizalèm.
And Solomon got together war-carriages and horsemen; he had one thousand, four hundred carriages and twelve thousand horsemen, whom he kept, some in the carriage-towns and some with the king at Jerusalem.
 και ἦσαν τῷ σαλωμων τέσσαρες χιλιάδες θήλειαι ἵπποι εἰς ἄρματα καὶ δώδεκα χιλιάδες ἵππέων καὶ ἔθετο αὐτὰς ἐν ταῖς πόλεσι τῶν ἁρμάτων καὶ μετὰ τοῦ βασιλέως ἐν ἱερουσαλημ [26a] καὶ ἦν ἡγοῦμ ενος πάντων τῶν βασιλέων ἀπὸ τοῦ ποταμοῦ καὶ ἕως γῆς ἄλλοφύλων καὶ ἕως ὀρίων αἰγύπτου
- 27 Pandan tout rèy wa a, ajan te tankou wòch lavil Jerizalèm. Bwa sèd menm, ou te jwenn sa an kantite tankou pye sikomò nan rakkwa ki nan plenn peyi Jida yo.
And the king made silver as common as stones in Jerusalem and cedars like the sycamore-trees of the lowlands in number.
 και ἔδωκεν ὁ βασιλεὺς τὸ χρυσίον καὶ τὸ ἀργύριον ἐν ἱερουσαλημ ὡς λίθους καὶ τὰς κέδρους ἔδωκεν ὡς συκαμίνας τὰς ἐν τῇ πεδινῇ εἰς πλήθος
- 28 Chwal Salomon yo te sotif nan peyi Lejip ak nan peyi Silisi. Wa a te gen moun pa l' ki te konn al achte chwal yo pou li la.
And Solomon's horses came from Egypt and from Kue; the king's traders got them at a price from Kue.
 και ἡ ἕξοδος τῶν ἵππων σαλωμων ἐξ αἰγύπτου καὶ ἐκ θεκουε ἔμποροι τοῦ βασιλέως ἐλάβανον ἐκ θεκουε ἐν ἀλλάγματι
- 29 Chak cha lagè achte nan peyi Lejip te koute sisan (600) pyès ajan, chak chwal te koute sansenkant (150) pyès ajan. Se menm moun sa yo ki te konn al achte chwal pou revann wa peyi Et yo ak wa peyi Siri yo.
A war-carriage might be got from Egypt for six hundred shekels of silver, and a horse for a hundred and fifty; they got them at the same rate for all the kings of the Hittites and the kings of Aram.
 και ἀνέβαιναν ἡ ἕξοδος ἐξ αἰγύπτου ἄρμα ἀντὶ ἑκατὸν ἀργυρίου καὶ ἵππος ἀντὶ πενήκοντα ἀργυρίου καὶ οὕτω πᾶσιν τοῖς βασιλεῦσιν χεττιν καὶ βασιλεῦσιν συρίας κατὰ θάλασσαν ἐξεπορεύοντο
- 1 ¶ Salomon te renmen ak anpil fanm ki moun lòt nasyon. San konte pitit fi wa peyi Lejip la, li te gen fanm ki sotif nan peyi Moab, nan peyi Amon, nan peyi Edon, nan peyi Sidon ak nan peyi Et.
Now a number of strange women were loved by Solomon, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites:
 και ὁ βασιλεὺς σαλωμων ἦν φιλογύναιος καὶ ἦσαν αὐτῷ ἄρχουσαι ἑπτακόσαι καὶ παλλακαὶ τριακόσαι καὶ ἔλαβεν γυναῖκας ἀλλοτρίας καὶ τὴν θυγατέρα φαρω μωαβιτιδας αμμωνίτιδας σύρας καὶ ἰδ ουμαίας χετταίας καὶ αμορραίας
- 2 Li te marye ak anpil fanm ki sotif nan lòt nasyon, atout Seyè a te bay moun pèp Izrayèl yo lòd pou yo pa janm marye ak moun sa yo, pou yo pa janm kite yo mele ak yo, paske moun sa yo va pran tèt yo pou fè yo sèvi bondye pa yo. Men, Salomon te sitèlman renmen yo, li marye ak yo.
The nations of which the Lord had said to the children of Israel, You are not to take wives from them and they are not to take wives from you; or they will certainly make you go after their gods: to these Solomon was united in love.
 ἐκ τῶν ἔθνων ὧν ἀπεῖπεν κύριος τοῖς υἱοῖς ἰσραηλ οὐκ εἰσελεύσεσθε εἰς αὐτούς καὶ αὐτοὶ οὐκ εἰσελεύσονται εἰς ὑμᾶς μὴ ἐκκλίνωσιν τὰς καρδίας ὑμῶν ὀπίσω εἰδώλων αὐτῶν εἰς αὐτούς ἐκολλήθη σαλωμων τοῦ ἀγαπήσαι
- 4 Lè Salomon konmanse granmoun, medam yo pran tèt li, yo fè l' al sèvi lòt bondye. Li pa sèvi Seyè a, Bondye li a, ak tout kè li ankò, jan David, papa l', te fè l' la.
For it came about that when Solomon was old, his heart was turned away to other gods by his wives; and his heart was no longer true to the Lord his God as the heart of his father David had been.
 και ἐγενήθη ἐν καιρῷ γήρουσ σαλωμων καὶ οὐκ ἦν ἡ καρδία αὐτοῦ τελεία μετὰ κυρίου θεοῦ αὐτοῦ καθὼς ἡ καρδία δαυιδ τοῦ πατρὸς αὐτοῦ καὶ ἐξέκλιναν αἱ γυναῖκες αἱ ἀλλότριαι τὴν καρδίαν αὐτοῦ ὀπίσω θεῶν αὐτῶν
- 5 Li pran sèvi Astate, bondye peyi Sidon an, ak Milkòm, vye zidòl degoutan peyi Amon an.
For Solomon went after Ashtoreth, the goddess of the Zidonians, and Milcom, the disgusting god of the Ammonites.
 τότε ἠκολούθησεν σαλωμων ὑψηλὸν τῷ χαμωσ εἰδώλῳ μωαβ καὶ τῷ βασιλεῖ αὐτῶν εἰδώλῳ υἱῶν αμμων
- 6 Salomon tanmen fè sa ki mal devan Seyè a. Li pa sèvi l' ak tout kè li jan David, papa l', te fè a.
And Solomon did evil in the eyes of the Lord, not walking in the Lord's ways with all his heart as David his father did.
 και τῇ ἀστάρτη βδελύγματι σιδωνίων

- 7 Sou mòn ki sou bò solèy leve lavil Jerizalèm lan, li bati de tanp, yonn kote yo fè sèvis pou Kemòch, vye zidòl degoutan peyi Moab la, ak yonn kote yo fè sèvis pou Molòk, vye zidòl degoutan peyi Amon an.
Then Solomon put up a high place for Chemosh, the disgusting god of Moab, in the mountain before Jerusalem, and for Molech, the disgusting god worshipped by the children of Ammon.
καὶ οὕτως ἐποίησεν πάσαις ταῖς γυναίξιν αὐτοῦ ταῖς ἀλλοτριὰς ἐθυμίων καὶ ἔθουον τοῖς εἰδώλοις αὐτῶν
- 8 Se konsa li bati lòt tanp kote pou medam lòt nasyon li te marye yo al boule lansan ak ofri bèt pou touye pou bondye pa yo.
And so he did for all his strange wives, who made offerings with burning of perfumes to their gods.
καὶ ἐποίησεν σαλωμων τὸ πονηρὸν ἐνώπιον κυρίου οὐκ ἐπορεύθη ὀπίσω κυρίου ὡς δαυιδ ὁ πατήρ αὐτοῦ
- 9 ¶ Seyè a move sou Salomon paske Salomon te vire do bay Seyè a, Bondye pèp Izrayèl la. Atout Seyè a te parèt de fwa devan Salomon,
And the Lord was angry with Solomon, because his heart was turned away from the Lord, the God of Israel, who had twice come to him in a vision;
καὶ ὀργίσθη κύριος ἐπὶ σαλωμων ὅτι ἐξέκλινεν καρδίαν αὐτοῦ ἀπὸ κυρίου θεοῦ ἰσραηλ τοῦ ὀφθέντος αὐτῷ δις
- 10 atout li te ba li lòd pou li pa sèvi bondye lòt nasyon yo, Salomon pa t' koute Seyè a, li pa swiv lòd li yo.
And had given him orders about this very thing, that he was not to go after other gods; but he did not keep the orders of the Lord.
καὶ ἐντειλαμένον αὐτῷ ὑπὲρ τοῦ λόγου τούτου τὸ παράπαν μὴ πορευθῆναι ὀπίσω θεῶν ἑτέρων καὶ φυλάσασθαι ποιήσαι ἃ ἐνετείλατο αὐτῷ κύριος ὁ θεός
- 11 Seyè a di Salomon konsa: -Gade sa ou fè! Ou pa respekte kontra mwen te pase avè ou la, ou pa fè sa m' te ba ou lòd fè. M'ap wete baton kòmandman an nan men ou, m'ap mete yonn nan chèf ou yo nan plas ou.
So the Lord said to Solomon, Because you have done this, and have not kept my agreement and my laws, which I gave you, I will take the kingdom away from you by force and will give it to your servant.
καὶ εἶπεν κύριος πρὸς σαλωμων ἄνθ' ὧν ἐγένετο ταῦτα μετὰ σοῦ καὶ οὐκ ἐφύλαξας τὰς ἐντολάς μου καὶ τὰ προστάγματά μου ἃ ἐνετείλαμην σοὶ διαρρήσεων διαρρήξω τὴν βασιλείαν σου ἐκ χειρὸς σοῦ καὶ δώσω αὐτήν τῷ δούλῳ σου
- 12 Men, poutèt David, papa ou, mwen p'ap fè sa nan vivan ou. Se nan men pitit gason ou lan m'ap wete gouvènman an.
I will not do it in your life-time, because of your father David, but I will take it from your son.
πλὴν ἐν ταῖς ἡμέραις σου οὐ ποιήσω αὐτὰ διὰ δαυιδ τὸν πατέρα σου ἐκ χειρὸς υἱοῦ σου λήψομαι αὐτήν
- 13 Men, mwen p'ap wete tout peyi a nèt anba lòd li. Poutèt David, sèvitè m' lan, poutèt lavil Jerizalèm mwen chwazi pou rele m' pa m' lan, m'ap kite yon branch fanmi pou li.
Still I will not take all the kingdom from him; but I will give one tribe to your son, because of my servant David, and because of Jerusalem, the town of my selection.
πλὴν ὅλην τὴν βασιλείαν οὐ μὴ λάβω σκηπτρον ἐν δώσω τῷ υἱῷ σου διὰ δαυιδ τὸν δουλόν μου καὶ διὰ ἱερουσαλημ τὴν πόλιν ἣν ἐξελεξάμην
- 14 ¶ Se konsa, Seyè a fè Adad, yon moun nan fanmi wa Edon an, leve dèyè Salomon.
So the Lord sent Hadad the Edomite to make trouble for Solomon: he was of the king's seed in Edom.
καὶ ἤγειρεν κύριος σαταν τῷ σαλωμων τὸν ἀδερ τὸν ἰδουμαῖον καὶ τὸν εσρωμ υἱὸν ελιαδαε τὸν ἐν ραεμμαθ ἀδραζαρ βασιλέα σουβα κύριον αὐτοῦ καὶ συνηθοροίσθησαν ἐπ' αὐτὸν ἄνδρες καὶ ἦν ἄρχων συστρέμματος καὶ προκατελάβετο τὴν δαμασεκ καὶ ἦσαν σαταν τῷ ἰσραηλ πάσας τὰς ἡμέρας σαλωμων καὶ ἀδερ ὁ ἰδουμαῖος ἐκ τοῦ σπέρματος τῆς βασιλείας ἐν ἰδουμαία
- 15 Men istwa Adad: Lontan sa, nan tan David t'ap fè lagè ak peyi Edon, Joab, kòmandan lame li a, te moute nan peyi Edon al antere kadav sòlda pèp Izrayèl yo ki te mouri nan lagè a. Lèfini, yo touye dènye gason ki te nan peyi a.
And when David had sent destruction on Edom, and Joab, the captain of the army, had gone to put the dead into the earth, and had put to death every male in Edom;
καὶ ἐγένετο ἐν τῷ ἐξολεθρευσαί δαυιδ τὸν εδομ ἐν τῷ πορευθῆναι ἰωαβ ἄρχοντα τῆς στρατιᾶς θάπτειν τοὺς τραυματίας ἔκοψαν πᾶν ἄρσενικὸν ἐν τῇ ἰδουμαία
- 16 Joab rete sis mwa nan peyi a ansanm ak tout lame a jouk yo fin touye dènye gason ladan l'.
(For Joab and all Israel were there six months till every male in Edom had been cut off);
ὅτι ἕξ μῆνας ἐνεκάθητο ἐκεῖ ἰωαβ καὶ πᾶς ἰσραηλ ἐν τῇ ἰδουμαία ἕως ὅτου ἐξολέθρευσε πᾶν ἄρσενικὸν ἐκ τῆς ἰδουμαίας
- 17 Lè sa a, Adad te timoun. Li te rive chape kò l' ansanm ak kèk lòt moun peyi Edon ki t'ap travay kay papa l'. Y' ale nan peyi Lejip.
Hadad, being still a young boy, went in flight to Egypt, with certain Edomites, servants of his father;
καὶ ἀπέδρα ἀδερ αὐτὸς καὶ πάντες ἄνδρες ἰδουμαῖοι τῶν παίδων τοῦ πατρὸς αὐτοῦ μετ' αὐτοῦ καὶ εἰσῆλθον εἰς αἴγυπτον καὶ ἀδερ παιδάριον μικρόν
- 18 Yo kite lavil Madyan, yo pase lavil Paran. Antan yo la, yo pran kèk gason avèk yo, yo desann peyi Lejip bò kote wa peyi a. Farawon an ba li yon kay pou l' rete ak yon pòsyon tè pou l' travay. Lèfini li ba li manje.
And they went on from Midian and came to Paran; and, taking men from Paran with them, they came to Egypt, to Pharaoh, king of Egypt, who gave him a house and gave orders for his food and gave him land.
καὶ ἀνίστανται ἄνδρες ἐκ τῆς πόλεως μαδιαμ καὶ ἔρχονται εἰς φαραν καὶ λαμβάνουσιν ἄνδρας μετ' αὐτῶν καὶ ἔρχονται πρὸς φαραω βασιλέα αἰγύπτου καὶ εἰσῆλθεν ἀδερ πρὸς φαραω καὶ ἔδωκεν αὐτῷ οἶκον καὶ ἄρτους διέταξεν αὐτῷ

- 19 Adad sitèlman vin bon zanmi farawon an, farawon an pran bèlsè li, sè larenn Takpènès, li bay Adad li pou madanm.
Now Hadad was very pleasing to Pharaoh, so that he gave him the sister of his wife, Tahpenes the queen, for his wife.
καὶ εὗρεν ἀδερ χάριν ἐναντίον φαραω σφόδρα καὶ ἔδωκεν αὐτῷ γυναῖκα ἀδελφὴν τῆς γυναικὸς αὐτοῦ ἀδελφὴν θεκεμινας τὴν μείζω
- 20 Madan Adad fè yon pitit gason yo te rele Genoubat. Larenn Takpènès fè elve Genoubat nan palè a kote li grandi ansanm ak tout pitit wa yo.
And the sister of Tahpenes had a son by him, Genubath, whom Tahpenes took care of in Pharaoh's house; and Genubath was living in Pharaoh's house among Pharaoh's sons.
καὶ ἔτεκεν αὐτῷ ἡ ἀδελφὴ θεκεμινας τῷ ἀδερ τὸν γανηβαθ υἱὸν αὐτῆς καὶ ἐξέθρεψεν αὐτὸν θεκεμινα ἐν μέσῳ υἱῶν φαραω καὶ ἦν γανηβαθ ἐν μέσῳ υἱῶν φαραω
- 21 Lè nouvèl lanmò David ak lanmò Joab rive nan peyi Lejip, tonbe nan zòrèy Adad, Adad di farawon an konsa: -Kite m' tounen nan peyi m'.
Now when Hadad had news in Egypt that David had been put to rest with his fathers, and that Joab, the captain of the army, was dead, he said to Pharaoh, Send me back to my country.
καὶ ἀδερ ἤκουσεν ἐν αἰγύπτῳ ὅτι κεκοίμηται δαυιδ μετὰ τῶν πατέρων αὐτοῦ καὶ ὅτι τέθνηκεν ιωαβ ὁ ἄρχων τῆς στρατιᾶς καὶ εἶπεν ἀδερ πρὸς φαραω ἐξαπόστειλόν με καὶ ἀποστρέψω εἰς τὴν γῆν μου
- 22 Farawon an mande l': -Poukisa? Eske ou janm manke anyen isit lakay mwen kifè ou vle tounen lakay ou? Adad reponn li: -Mwen gen tou sa m' bezwen. Men se pou ou kite m' ale. Se konsa Adad tounen nan peyi l'.
But Pharaoh said to him, What have you been short of while you have been with me, that you are desiring to go back to your country? And he said, Nothing; but even so, send me back.
καὶ εἶπεν φαραω τῷ ἀδερ τίني σὺ ἐλαττονῆ μετ' ἐμοῦ καὶ ἰδοὺ σὺ ζητεῖς ἀπελθεῖν εἰς τὴν γῆν σου καὶ εἶπεν αὐτῷ ἀδερ ὅτι ἐξαποστέλλων ἐξαποστελεῖς με καὶ ἀνέστρεψεν ἀδερ εἰς τὴν γῆν αὐτοῦ
- 25 Pandan tout rèy wa Salomon, Rezon pa t' vle wè pèp Izrayèl la. Mete sou mechanste Adad t'ap fè pèp Izrayèl la, Rezon pa t' vle wè pèp Izrayèl la menm. Rezon te vin wa nan peyi Siri.
He was a trouble to Israel all through the days of Solomon. And this is the damage Hadad did: he was cruel to Israel while he was ruler over Edom.
αὕτη ἡ κακία ἦν ἐποίησεν ἀδερ καὶ ἐβαρυθύμησεν ἐν Ἰσραηλ καὶ ἐβασίλευσεν ἐν γῆ εδωμ
- 26 ¶ Yon lòt moun ki te bay Salomon do ankò, se te Jewoboram, yonn nan moun ki t'ap sèvi avèk Salomon yo. Jewoboram te pitit Nebat, yon nonm lavil Zereda nan peyi Efrayim. Manman l' te yon vèv yo te rele Sewa.
And there was Jeroboam, the son of Nebat, an Ephraimite from Zeredah, a servant of Solomon, whose mother was Zeruah, a widow; and his hand was lifted up against the king.
καὶ ἱεροβοαμ υἱὸς ναβατ ὁ εφραθι ἐκ τῆς σαριρα υἱὸς γυναικὸς γήρας δοῦλος σαλωμων
- 27 Men rezon ki te pote Jewoboram bay Salomon do. Salomon t'ap fè yo ranbleye teras ki bay sou solèy leve lavil Jerizalèm lan. Li t'ap fè repare miray Lavil David, papa l'.
The way in which his hand came to be lifted up against the king was this: Solomon was building the Millo and making good the damaged parts of the town of his father David;
καὶ τοῦτο τὸ πρᾶγμα ὡς ἐπῆρατο χεῖρας ἐπὶ βασιλεία σαλωμων ὠκοδόμησεν τὴν ἄκραν συνέκλεισεν τὸν φραγμὸν τῆς πόλεως δαυιδ τοῦ πατρὸς αὐτοῦ
- 28 Jewoboram te yon vanyan gason, lèfini li te konn sa li vle. Lè Salomon wè jan jenn gason an te travay rèd, li mete l' reskonsab travay kòve nan pòsyon tè ki pou fanmi pitit Jozèf yo.
And Jeroboam was an able and responsible man; and Solomon saw that he was a good worker and made him overseer of all the work given to the sons of Joseph.
καὶ ὁ ἄνθρωπος ἱεροβοαμ ἰσχυρὸς δυνάμει καὶ εἶδεν σαλωμων τὸ παιδάριον ὅτι ἀνὴρ ἔργων ἐστίν καὶ κατέστησεν αὐτὸν ἐπὶ τὰς ἄρσεις οἴκου ἰωσηφ
- 29 Yon jou, Jewoboram te fèk kite lavil Jerizalèm, li kontre sou wout li ak Akija, pwofèt lavil Silo a. Akija te gen yon rad tou nèf sou li. De mesye yo te pou kont yo sou wout la nan mitan jaden yo.
Now at that time, when Jeroboam was going out of Jerusalem, the prophet Ahijah the Shilonite came across him on the road; now Ahijah had put on a new robe; and the two of them were by themselves in the open country.
καὶ ἐγενήθη ἐν τῷ καιρῷ ἐκείνῳ καὶ ἱεροβοαμ ἐξῆλθεν ἐξ ἱερουσαλημ καὶ εὗρεν αὐτὸν ἀχιας ὁ σηλωνίτης ὁ προφήτης ἐν τῇ ὁδῷ καὶ ἀπέστησεν αὐτὸν ἐκ τῆς ὁδοῦ καὶ ὁ ἀχιας περιβεβλημένος ἱματίῳ καινῷ καὶ ἀμόφοτεροι ἐν τῷ πεδίῳ
- 30 Akija wete rad nèf ki te sou li a, li chire l' fè douz moso.
And Ahijah took his new robe in his hands, parting it violently into twelve.
καὶ ἐτελάβετο ἀχια τοῦ ἱματίου αὐτοῦ τοῦ καινοῦ τοῦ ἐπ' αὐτῷ καὶ διέρρηξεν αὐτὸ δώδεκα ρήγματα
- 31 Lèfini, li di Jewoboam: -Pran dis moso pou ou, paske Seyè a, Bondye pèp Izrayèl la, voye di ou: Mwen pral wete kòmandman peyi a nan men Salomon, m'ap ba ou dis branch fanmi pou ou.
And he said to Jeroboam, Take ten of the parts, for this is what the Lord has said: See, I will take the kingdom away from Solomon by force, and will give ten tribes to you;
καὶ εἶπεν τῷ ἱεροβοαμ λαβε σεαυτῷ δέκα ρήγματα ὅτι τάδε λέγει κύριος ὁ θεὸς Ἰσραηλ ἰδοὺ ἐγὼ ῥήσω τὴν βασιλείαν ἐκ χειρὸς σαλωμων καὶ δώσω σοι δέκα σκῆπτρα
- 32 Salomon pral rete ak yon sèl branch fanmi. M'ap fè sa pou li poutèt David, sèvitè m' lan, poutèt lavil Jerizalèm mwen te chwazi nan tout peyi Izrayèl pou rele m' pa m' lan.
(But one tribe will be his, because of my servant David, and because of Jerusalem, the town which, out of all the tribes of Israel, I have made mine.)
καὶ δύο σκῆπτρα ἔσονται αὐτῷ διὰ τὸν δοῦλόν μου δαυιδ καὶ διὰ ἱερουσαλημ τὴν πόλιν ἣν ἐξελεξάμην ἐν αὐτῇ ἐκ πασῶν φυλῶν Ἰσραηλ

- 33 Salomon vire do ban mwen, l' al adore bondye lòt nasyon, tankou Astate, zidòl fanm moun peyi Sidon yo, Kemòch, bondye moun Moab yo, ak Milkòm, bondye moun Amon yo. Salomon pa fè sa ki byen devan je mwen, li pa mache dwat, li pa swiv lòd ak kòmandman mwen yo tankou David, papa l', te fè l' la.
Because they are turned away from me to the worship of Ashtoreth, the goddess of the Zidonians, and Chemosh, the god of Moab, and Milcom, the god of the Ammonites; they have not been walking in my ways or doing what is right in my eyes or keeping my laws and my decisions as his father David did.
ἀνθ' ὧν κατέλιπέν με καὶ ἐποίησεν τῇ ἀστάρτῃ βδελύγματι σιδωνίων καὶ τῷ χαμῶς καὶ τοῖς εἰδώλοις μοαβ καὶ τῷ βασιλεῖ αὐτῶν προσοχθίσματι υἱῶν αμμων καὶ οὐκ ἐπορεύθη ἐν ταῖς ὁδοῖς μου τοῦ ποιῆσαι τὸ εὐθεὺς ἐνώπιον ἐμοῦ ὡς δαυὶδ ὁ πατήρ αὐτοῦ
- 34 Men, mwen pa t' wete gouvènman tout peyi a nan men l'. M'ap kite l' gouvènmen konsa jouk li mourì. M'ap fè sa pou li poutèt David, sèvitè m' lan, yon nonm mwen te chwazi, yon nonm ki te mache sou lòd ak kòmandman mwen yo.
But I will not take the kingdom from him; I will let him be king all the days of his life, because of David my servant, in whom I took delight because he kept my orders and my laws.
καὶ οὐ μὴ λάβω ὅλην τὴν βασιλείαν ἐκ χειρὸς αὐτοῦ διότι ἀντιτασσόμενος ἀντιτάξομαι αὐτῷ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ διὰ δαυὶδ τὸν δοῦλόν μου ὃν ἐξελεξάμην αὐτόν
- 35 Men, m'ap wete gouvènman tout peyi a nan men pitit gason l' lan. M'ap ba ou dis branch fanmi pou gouvènmen.
But I will take the kingdom from his son, and give it to you.
καὶ λήψομαι τὴν βασιλείαν ἐκ χειρὸς τοῦ υἱοῦ αὐτοῦ καὶ δώσω σοι τὰ δέκα σκῆπτρα
- 36 M'ap kite yon sèl branch fanmi pou pitit li a. Konsa, David, sèvitè m' lan, va toujou gen yon moun nan ras li ap gouvènmen lavil Jerizalèm, lavil mwen te chwazi pou m' rete a.
And one tribe I will give to his son, so that David my servant may have a light for ever burning before me in Jerusalem, the town which I have made mine to put my name there.
τῷ δὲ υἱῷ αὐτοῦ δώσω τὰ δύο σκῆπτρα ὅπως ἢ θέσις τῷ δούλῳ μου δαυὶδ πάσας τὰς ἡμέρας ἐνώπιον ἐμοῦ ἐν ἱερουσαλημ τῇ πόλει ἣν ἐξελεξάμην ἐμουτῷ τοῦ θέσθαι ὄνομά μου ἐκεῖ
- 37 Ou menm, mwen pran ou, m'ap mete ou wa sou tout peyi Izrayèl la. Konsa, w'a chèf sou tout peyi ou vle a.
And you I will take, and you will be king over Israel, ruling over whatever is the desire of your soul.
καὶ σὲ λήψομαι καὶ βασιλεύσεις ἐν οἷς ἐπιθυμεῖ ἡ ψυχὴ σου καὶ σὺ ἔσῃ βασιλεὺς ἐπὶ τὸν ἰσραηλ
- 38 Si ou fè tou sa mwen mande ou fè, si ou mache sou lòd mwen, si ou fè sa ki dwat devan je m', si ou kenbe tout lòd ak tout kòmandman mwen yo tankou David, sèvitè m' lan, te fè l' la, m'ap toujou kanpe la avè ou. Lèfini, tankou mwen te fè sa pou David, m'ap fè ou toujou gen yon moun nan fanmi ou k'ap wa apre ou. M'ap ba ou peyi Izrayèl la pou ou.
And if you give attention to the orders I give you, walking in my ways and doing what is right in my eyes and keeping my laws and my orders as David my servant did; then I will be with you, building up for you a safe house, as I did for David, and I will give Israel to you.
καὶ ἔσται ἐὰν φυλάξης πάντα ὅσα ἂν ἐντείλωμαί σοι καὶ πορευθῆς ἐν ταῖς ὁδοῖς μου καὶ ποιήσης τὸ εὐθεὺς ἐνώπιον ἐμοῦ τοῦ φυλάξασθαι τὰς ἐντολάς μου καὶ τὰ προστάγματά μου καθὼς ἐποίησεν δαυὶδ ὁ δοῦλός μου καὶ ἔσομαι μετὰ σοῦ καὶ οἰκοδομήσω σοι οἶκον πιστόν καθὼς ἠκοδόμησα τῷ δαυὶδ
- 40 Se poutèt sa Salomon te soti pou l' touye Jewoboam. Men, Jewoboram leve, li kouri ale nan peyi Lejip, bò Chichak, wa peyi a. Li rete la jouk Salomon mourì.
And Solomon was looking for a chance to put Jeroboam to death; but he went in flight to Egypt, to Shishak, king of Egypt, and was in Egypt till the death of Solomon.
καὶ ἐζήτησεν σαλωμων θανατῶσαι τὸν ιεροβοαμ καὶ ἀνέστη καὶ ἀπέδρα εἰς αἴγυπτον πρὸς σουσακιμ βασιλεῖα αἰγύπτου καὶ ἦν ἐν αἰγύπτῳ ἕως οὗ ἀπέθανεν σαλωμων
- 41 ¶ Se nan liv istwa Salomon an nou jwenn tout lòt bagay Salomon te fè yo ak jan li te gen bon konprann.
Now the rest of the acts of Solomon, and all he did, and his wisdom, are they not recorded in the book of the acts of Solomon?
καὶ τὰ λοιπὰ τῶν ῥημάτων σαλωμων καὶ πάντα ὅσα ἐποίησεν καὶ πᾶσαν τὴν φρόνησιν αὐτοῦ οὐκ ἰδοῦ ταῦτα γέγραπται ἐν βιβλίῳ ῥημάτων σαλωμων
- 42 Salomon te wa lavil Jerizalèm, li te gouvènmen tout pèp Izrayèl la pandan karantan.
And the time Solomon was king in Jerusalem over all Israel was forty years.
καὶ αἱ ἡμέραι ἃς ἐβασίλευσεν σαλωμων ἐν ἱερουσαλημ τεσσαράκοντα ἔτη
- 43 Lè li mourì, yo antere l' nan lavil David, papa l'. Se Woboram, pitit li, ki moute nan plas li sou fotèy la.
And Solomon went to rest with his fathers, and was put into the earth in the town of David his father: and Rehoboam went to rest with his fathers and Rehoboam his son became king in his place.
καὶ ἐκοιμήθη σαλωμων μετὰ τῶν πατέρων αὐτοῦ καὶ ἔθαψαν αὐτὸν ἐν πόλει δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ ἐγενήθη ὡς ἤκουσεν ιεροβοαμ υἱὸς ναβατ καὶ αὐτοῦ ἔτι ὄντος ἐν αἰγύπτῳ ὡς ἔφυγεν ἐκ προσ ὅπου σαλωμων καὶ ἐκάθητο ἐν αἰγύπτῳ κατευθύνει καὶ ἔρχεται εἰς τὴν πόλιν αὐτοῦ εἰς τὴν γῆν σαριρα τὴν ἐν ὄρει εφραιμ καὶ ὁ βασιλεὺς σαλωμων ἐκοιμήθη μετὰ τῶν πατέρων αὐτοῦ καὶ ἐβασίλευσεν ἐν ροβοαμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Woboram moute lavil Sichèm kote tout pèp Izrayèl la nèt te sanble pou fè li wa.
And Rehoboam went to Shechem, where all Israel had come together to make him king,
καὶ πορεύεται βασιλεὺς ροβοαμ εἰς σικιμα ὅτι εἰς σικιμα ἤρχοντο πᾶς ἰσραηλ βασιλεύσαι αὐτόν
- 3 Moun branch fanmi ki nan nò peyi a voye chache l'. Yo tout ansanm, y' al jwenn Woboram, yo di l' konsa:
And all the men of Israel came to Rehoboam and said,
καὶ ἐλάλησεν ὁ λαὸς πρὸς τὸν βασιλεῖα ροβοαμ λέγοντες

- 4 -Salomon, papa ou, te di anpil ak nou, li te peze nou anpil. Koulye a, fè yon leve men pou nou. Kite nou viv yon ti jan pi alèz, n'a sèvi ou nèt ale.
Your father put a hard yoke on us: if you will make the conditions under which your father kept us down less cruel, and the weight of the yoke he put on us less hard, then we will be your servants.
ὁ πατήρ σου ἐβάρυνεν τὸν κλοιὸν ἡμῶν καὶ σὺ νῦν κούφισον ἀπὸ τῆς δουλείας τοῦ πατρὸς σου τῆς σκληρᾶς καὶ ἀπὸ τοῦ κλοιοῦ αὐτοῦ τοῦ βαρέος οὗ ἔδωκεν ἐφ' ἡμᾶς καὶ δουλεύσομέν σοι
- 5 Woboram di yo: -Tounen nan twa jou. Lè sa a, m'a ban nou repons. Epi pèp la al fè wout li.
And he said to them, Go away for three days and then come back to me again. So the people went away.
καὶ εἶπεν πρὸς αὐτούς ἀπέλθετε ἕως ἡμερῶν τριῶν καὶ ἀναστρέψατε πρὸς με καὶ ἀπήλθον
- 6 Woboram menm al jwenn chèf fanmi ki te sèvi konseye pou Salomon, papa l', lè l' t'ap viv, li mande yo: -Kisa pou m' reponn pèp la? Ki konsèy nou ban mwen?
Then King Rehoboam took the opinion of the old men who had been with Solomon his father when he was living, and said, In your opinion, what answer am I to give to this people?
καὶ παρήγγειλεν ὁ βασιλεὺς τοῖς πρεσβυτέρους οἳ ἦσαν παρεστῶτες ἐνώπιον σαλωμων τοῦ πατρὸς αὐτοῦ ἔτι ζῶντος αὐτοῦ λέγων πῶς ὑμεῖς βουλευέσθε καὶ ἀποκριθῶ τῷ λαῷ τούτῳ λόγον
- 7 Yo reponn li: -Si jòdi a ou fè pèp la wè se sèvi ou vle sèvi l', si ou asepte fè sa yo mande ou la, si ou pale byen ak yo, y'ap toujou sèvi ou.
And they said to him, If you will be a servant to this people today, caring for them and giving them a gentle answer, then they will be your servants for ever.
καὶ ἐλάλησαν πρὸς αὐτὸν λέγοντες εἰ ἐν τῇ ἡμέρᾳ ταύτῃ ἔση δοῦλος τῷ λαῷ τούτῳ καὶ δουλεύσης αὐτοῖς καὶ λαλήσης αὐτοῖς λόγους ἀγαθοὺς καὶ ἔσονταί σοι δοῦλοι πάσας τὰς ἡμέρας
- 8 Men, Woboram pa koute konsèy granmoun yo te ba li a, l' al jwenn jenn gason ki te leve ansanm avè l' yo, lèfini ki te toujou la avè l', li mande yo konsèy.
But he gave no attention to the opinion of the old men, and went to the young men of his generation who were waiting before him:
καὶ ἐγκατέλιπεν τὴν βουλὴν τῶν πρεσβυτέρων ἃ συνεβουλεύσαντο αὐτῷ καὶ συνεβουλεύσατο μετὰ τῶν παιδαρίων τῶν ἐκτραφέντων μετ' αὐτοῦ τῶν παρεστηκότων πρὸ προσώπου αὐτοῦ
- 9 Li di yo: -Ki konsèy nou ta ban mwen? Kisa pou m' reponn pèp la k'ap mande m' pou m' fè yon leve men pou yo?
And said to them, What is your opinion? What answer are we to give to this people who have said to me, Make less the weight of the yoke which your father put on us?
καὶ εἶπεν αὐτοῖς τί ὑμεῖς συμβουλεύετε καὶ τί ἀποκριθῶ τῷ λαῷ τούτῳ τοῖς λαλήσασι πρὸς με λεγόντων κούφισον ἀπὸ τοῦ κλοιοῦ οὗ ἔδωκεν ὁ πατήρ σου ἐφ' ἡμᾶς
- 10 Jenn gason kanmarad li yo reponn li: -Men sa w'a di moun sa yo k'ap plenyen ba ou pou papa ou ki t'ap peze yo, epi k'ap mande ou fè yon leve men pou yo. W'a di yo: Si papa m' te di ak nou, mwen menm m'ap pi di pase l'.
And the young men of his generation said to him, This is the answer to give to the people who came to you saying, Your father put a hard yoke on us; will you make it less? say to them, My little finger is thicker than my father's body;
καὶ ἐλάλησαν πρὸς αὐτὸν τὰ παιδάρια τὰ ἐκτραφέντα μετ' αὐτοῦ οἳ παρεστηκότες πρὸ προσώπου αὐτοῦ λέγοντες τάδε λαλήσεις τῷ λαῷ τούτῳ τοῖς λαλήσασι πρὸς σέ λέγοντες ὁ πατήρ σου ἐβάρυνεν τὸν κλοιὸν ἡμῶν καὶ σὺ νῦν κούφισον ἀφ' ἡμῶν τάδε λαλήσεις πρὸς αὐτούς ἢ μικρότης μου παχυτέρα τῆς ὀσφύος τοῦ πατρὸς μου
- 11 Wi, w'a di yo: Papa m' t'ap peze nou anba chay lou, mwen menm m'ap mete sou chay la ankò. Papa m' te bat nou ak fwèt, mwen menm m'ap pase fwèt la anba sann pou m' bat nou.
If my father put a hard yoke on you, I will make it harder: my father gave you punishment with whips, but I will give you blows with snakes.
καὶ νῦν ὁ πατήρ μου ἐπεσάσσετο ὑμᾶς κλοιῷ βαρεῖ κἀγὼ προσθήσω ἐπὶ τὸν κλοιὸν ὑμῶν ὁ πατήρ μου ἐπαίδευεν ὑμᾶς ἐν μάστιγι ἐγὼ δὲ παιδεύσω ὑμᾶς ἐν σκορπίοις
- 12 Twa jou apre vre, Jewoboram tounen ansanm ak tout pèp Izrayèl la vin jwenn wa Woboram jan li te di yo a.
So all the people came to Rehoboam on the third day, as the king had given orders, saying, Come back to me the third day.
καὶ παρεγένοντο πᾶς Ἰσραηὴλ πρὸς τὸν βασιλεῖα ροβοαμ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ καθότι ἐλάλησεν αὐτοῖς ὁ βασιλεὺς λέγων ἀναστράφητε πρὸς με τῇ ἡμέρᾳ τῇ τρίτῃ
- 13 Wa a pa koute konsèy granmoun yo, li pale di ak pèp la.
And the king gave them a rough answer, giving no attention to the suggestion of the old men;
καὶ ἀπεκρίθη ὁ βασιλεὺς πρὸς τὸν λαὸν σκληρὰ καὶ ἐγκατέλιπεν ροβοαμ τὴν βουλὴν τῶν πρεσβυτέρων ἃ συνεβουλεύσαντο αὐτῷ
- 14 Li reponn yo jan jenn gason yo te ba l' konsèy fè a. Li di yo: -Papa m' t'ap peze nou anba chay lou, mwen menm m'ap mete sou chay n'ap pote deja a. Papa m' te bat nou ak fwèt, mwen menm m'ap pase fwèt la anba sann pou m' bat nou.
But giving them the answer put forward by the young men, saying, My father made your yoke hard, but I will make it harder; my father gave you punishment with whips, but I will give it with snakes.
καὶ ἐλάλησεν πρὸς αὐτούς κατὰ τὴν βουλὴν τῶν παιδαρίων λέγων ὁ πατήρ μου ἐβάρυνεν τὸν κλοιὸν ὑμῶν κἀγὼ προσθήσω ἐπὶ τὸν κλοιὸν ὑμῶν ὁ πατήρ μου ἐπαίδευεν ὑμᾶς ἐν μάστιγι κἀγὼ παιδεύσω ὑμᾶς ἐν σκορπίοις
- 15 Se konsa wa a pa t' asepte fè sa pèp la te mande l' la. Sa se travay Seyè a menm ki te vle pou sa li te voye Akija, pwofèt Silo a, al di Jewoboram, pitit Nebat la, rive vre.
So the king did not give ear to the people; and this came about by the purpose of the Lord, so that what he had said by Ahijah the Shilonite to Jeroboam, son of Nebat, might be effected.
καὶ οὐκ ἤκουσεν ὁ βασιλεὺς τοῦ λαοῦ ὅτι ἦν μεταστροφή παρὰ κυρίου ὅπως στήσῃ τὸ ῥῆμα αὐτοῦ ὃ ἐλάλησεν ἐν χειρὶ ἀχια τοῦ σηλωνίτου περὶ ἱεροβοαμ υἱοῦ ναβατ

- 16 ¶ Lè pèp Izrayèl la wè wa a pa t' soti pou li fè sa yo te mande l' la, yo reponn wa a. Yo di li: -Nou pa gen anyen pou nou wè ak David. Nou pa bezwen anyen nan zafè pitit Izayi a. Ann al lakay nou, nou menm moun peyi Izrayèl yo! Ann kite pitit David yo degaje yo pou kont yo ak fanmi yo! Se konsa moun pèp Izrayèl yo vire do al lakay yo.
And when all Israel saw that the king would give no attention to them, the people in answer said to the king, What part have we in David? what is our heritage in the son of Jesse? to your tents, O Israel; now see to your people, David. So Israel went away to their tents.
 και ειδον πᾶς ἰσραηλ ὅτι οὐκ ἤκουσεν ὁ βασιλεὺς αὐτῶν καὶ ἀπεκρίθη ὁ λαὸς τῷ βασιλεῖ λέγων τίς ἡμῖν μερίς ἐν δαυιδ καὶ οὐκ ἔστιν ἡμῖν κληρονομία ἐν υἱῷ ἰεσσαὶ ἀπώτρειχε ἰσραηλ εἰς τὰ σκηνώματα ἃ σου νῦν βόσκει τὸν οἶκόν σου δαυιδ καὶ ἀπήλθεν ἰσραηλ εἰς τὰ σκηνώματα αὐτοῦ
- 18 Apre sa, wa Woboram voye Adoram ki te reskonsab travay kòve yo bò kote moun Izrayèl yo. Men moun Izrayèl yo kalonnen li wòch jouk li mouri. Lè sa a, wa Woboram prese moute sou cha li, li kouri ale lavil Jerizalèm.
Then King Rehoboam sent Adoniram, the overseer of the forced work; and he was stoned to death by all Israel. And King Rehoboam went quickly and got into his carriage to go in flight to Jerusalem.
 και ἀπέστειλεν ὁ βασιλεὺς τὸν ἀδωνιραμ τὸν ἐπὶ τοῦ φόρου καὶ ἐλιθοβόλησαν αὐτὸν πᾶς ἰσραηλ ἐν λίθοις καὶ ἀπέθανεν καὶ ὁ βασιλεὺς ροβοαμ ἔφθασεν ἀναβῆναι τοῦ φυγεῖν εἰς ἱερουσαλημ
- 19 Depi lè sa a, moun pèp Izrayèl yo vire do bay moun fanmi David yo jouk jounen jòdi a.
So Israel was turned away from the family of David to this day.
 και ἠθέτησεν ἰσραηλ εἰς τὸν οἶκον δαυιδ ἕως τῆς ἡμέρας ταύτης
- 20 Lè moun peyi Izrayèl yo vin konnen Jewoboram te tounen soti peyi Lejip, yo voye chache l' pou l' vin nan yon reyinyon. Yo fè msye wa sou tout peyi Izrayèl la. Se moun branch fanmi Jida yo ase ki te kenbe fèm ak fanmi David la.
Now when all Israel had news that Jeroboam had come back, they sent for him to come before the meeting of the people, and made him king over Israel: not one of them was joined to the family of David but only the tribe of Judah.
 και ἐγένετο ὡς ἤκουσεν πᾶς ἰσραηλ ὅτι ἀνέκαμψεν ἱεροβοαμ ἐξ αἰγύπτου καὶ ἀπέστειλαν καὶ ἐκάλεσαν αὐτὸν εἰς τὴν συναγωγὴν καὶ ἐβασίλευσαν αὐτὸν ἐπὶ ἰσραηλ καὶ οὐκ ἦν ὀπίσω οἴκου δαυιδ παρέξ σκῆπτρου ἰουδα καὶ βενιαμιν μόνοι
- 21 Lè Woboram rive lavil Jerizalèm, li sanble sankatrevenmil (180.000) sòlda nan pi bon sòlda ki te nan branch fanmi Jida ak nan branch fanmi Benjamen pou l' al goumen ak moun peyi Izrayèl yo, pou l' mete yo anba lòd li ankò.
When Rehoboam came to Jerusalem, he got together all the men of Judah and the tribe of Benjamin, a hundred and eighty thousand of his best fighting-men, to make war against Israel and get the kingdom back for Rehoboam, the son of Solomon.
 και ροβοαμ εἰσηλθεν εἰς ἱερουσαλημ καὶ ἐξεκκλησίασεν τὴν συναγωγὴν ἰουδα καὶ σκῆπτρον βενιαμιν ἑκατὸν καὶ εἴκοσι χιλιάδες νεανιῶν ποιούντων πόλεμον τοῦ πολεμεῖν πρὸς οἶκον ἰσραηλ ἐπιστρέψαι τὴν βασιλείαν ροβοαμ υἱῷ σαλωμων
- 22 Men, Bondye pale ak Chemaya, pwofèt li a, li di l' konsa:
But the word of God came to Shemaiah, the man of God, saying,
 και ἐγένετο λόγος κυρίου πρὸς σαμιαν ἄνθρωπον τοῦ θεοῦ λέγων
- 23 -Pale ak Woboram, pitit Salomon an, wa peyi Jida a, ansanm ak tout moun ki fè pati branch fanmi Jida ak branch fanmi Benjamen. Di yo:
Say to Rehoboam, the son of Solomon, king of Judah, and to all the men of Judah and Benjamin and the rest of the people:
 εἰπὸν τῷ ροβοαμ υἱῷ σαλωμων βασιλεῖ ἰουδα καὶ πρὸς πάντα οἶκον ἰουδα καὶ βενιαμιν καὶ τῷ καταλοίπῳ τοῦ λαοῦ λέγων

- 28 Lè li fin fè lide sa a, li fè de estati towo an lò, epi li di pèp la: -Nou moute kont nou koulye a lavil Jerizalèm pou fè sèvis. Nou menm moun pèp Izrayèl, men bondye pa nou, bondye ki te fè nou sotì kite peyi Lejip.
 So after taking thought the king made two oxen of gold; and he said to the people, You have been going up to Jerusalem long enough; see! these are your gods, O Israel, who took you out of the land of Egypt.
 και ἐβουλεύσατο ὁ βασιλεὺς καὶ ἐπορεύθη καὶ ἐποίησεν δύο δαμάλεις χρυσᾶς καὶ εἶπεν πρὸς τὸν λαὸν ἰκανούσθω ὑμῖν ἀναβαίνειν εἰς ἱερουσαλημ ἰδοὺ θεοὶ σου ἰσραηλ οἱ ἀναγαγόντες σε ἐκ γῆς αἰγύπτου
- 29 Li mete yonn nan estati towo yo lavil Betèl, li mete lòt la lavil Dann.
 And he put one in Beth-el and the other in Dan.
 και ἔθετο τὴν μίαν ἐν βαιθηλ καὶ τὴν μίαν ἐδωκεν ἐν δαν
- 30 Se konsa pèp la rive fè sa ki mal. Y' al fè sèvis pou zidòl yo lavil Betèl ak lavil Dann.
 And this became a sin in Israel; for the people went to give worship to the one at Beth-el, and to the other at Dan.
 και ἐγένετο ὁ λόγος οὗτος εἰς ἁμαρτίαν καὶ ἐπορεύετο ὁ λαὸς πρὸ προσώπου τῆς μᾶς ἕως δαν
- 31 Jewoboram al bati lòt kay zidòl sou tèt kèk mòn. Li chwazi kèk gason nan pèp la ki pa t' nan branch fanmi Levi yo pou sèvi prèt.
 And he made places for worship at the high places, and made priests, who were not Levites, from among all the people.
 και ἐποίησεν οἴκους ἐφ' ὑψηλῶν καὶ ἐποίησεν ἱερεῖς μέρος τι ἐκ τοῦ λαοῦ οἱ οὐκ ἦσαν ἐκ τῶν υἱῶν λευι
- 32 Jewoboram chwazi kenzyèm jou nan wityèm mwa a pou yon jou fèt, tankou fèt yo fè nan peyi Jida a. Sou lotèl lavil Betèl la, li touye bèt pou estati towo li te fè fè yo. Lèfini, se la lavil Betèl ankò li mete prèt ki pou sèvi nan lòt kote li te bati pou fè sèvis yo.
 And Jeroboam gave orders for a feast in the eighth month, on the fifteenth day of the month, like the feast which is kept in Judah, and he went up to the altar. And in the same way, in Beth-el, he gave offerings to the oxen which he had made, placing in Beth-el the priests of the high places he had made.
 και ἐποίησεν ἱεροβοαμ ἑορτὴν ἐν τῷ μηνὶ τῷ ὀγδόῳ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς κατὰ τὴν ἑορτὴν τὴν ἐν γῇ ἰουδα καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον ὃ ἐποίησεν ἐν βαιθηλ τοῦ θύειν ταῖς δαμάλεις αἷς ἐποίησεν καὶ παρέστησεν ἐν βαιθηλ τοὺς ἱερεῖς τῶν ὑψηλῶν ὧν ἐποίησεν
- 33 Se konsa, sou kenzyèm jou wityèm mwa a, jou li menm li te chwazi a, li moute lavil Betèl, l' al touye bèt sou lotèl la pou fete fèt li menm li te fè lide fete pou pèp Izrayèl la.
 He went up to the altar he had made in Beth-el on the fifteenth day of the eighth month, the month fixed by him at his pleasure; and he gave orders for a feast for the people of Israel, and went up to the altar, and there he made the smoke of his offerings go up.
 και ἀνέβη ἐπὶ τὸ θυσιαστήριον ὃ ἐποίησεν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ ἐν τῷ μηνὶ τῷ ὀγδόῳ ἐν τῇ ἑορτῇ ἣ ἐπλάσατο ἀπὸ καρδίας αὐτοῦ καὶ ἐποίησεν ἑορτὴν τοῖς υἱοῖς ἰσραηλ καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον τοῦ ἐπιθύσαι
- 1 ¶ Lè sa a, Seyè a bay yonn nan pwofèt li yo ki te nan peyi Jida lòd pou li moute lavil Betèl. Lè li rive lavil Betèl, Jewoboram te kanpe bò lotèl la ap boule lansan.
 Then a man of God came from Judah by the order of the Lord to Beth-el, where Jeroboam was by the altar, burning offerings.
 και ἰδοὺ ἄνθρωπος τοῦ θεοῦ ἐξ ἰουδα παρεγένετο ἐν λόγῳ κυρίου εἰς βαιθηλ καὶ ἱεροβοαμ εἰστήκει ἐπὶ τὸ θυσιαστήριον τοῦ ἐπιθύσαι
- 2 Dapre lòd Seyè a te ba li a, pwofèt la pale byen fò, li bay mesaj sa a sou lotèl la: -Ou menm lotèl! Wi, ou menm lotèl! Men sa Seyè a di: Nan fanmi David la, gen yon timoun ki pral fèt, y'ap rele l' Jozyas. L'ap vini, l'ap pran tout prèt k'ap sèvi nan kay zidòl yo, prèt k'ap boule lansan sou ou yo, l'ap touye yo sou ou. Lèfini, sou ou ankò y'a boule zosman moun.
 And by the order of the Lord he made an outcry against the altar, saying, O altar, altar, the Lord has said, From the seed of David will come a child, named Josiah, and on you he will put to death the priests of the high places, who are burning offerings on you, and men's bones will be burned on you.
 και ἐπεκάλασεν πρὸς τὸ θυσιαστήριον ἐν λόγῳ κυρίου καὶ εἶπεν θυσιαστήριον θυσιαστήριον τάδε λέγει κύριος ἰδοὺ υἱὸς τίκτεται τῷ οἴκῳ δαυὶδ ἰωσίας ὄνομα αὐτῷ καὶ θύσει ἐπὶ σὲ τοὺς ἱερεῖς τῶν ὑψηλῶν τοὺς ἐπιθύοντας ἐπὶ σὲ καὶ ὅστ' ἄνθρώπων καύσει ἐπὶ σὲ
- 3 Menm jou sa a pwofèt la bay yon siy, li di konsa: -Lotèl sa a pral fann de bò. Sann dife ki sou li a pral gaye tout atè a. Lè n'a wè sa, n'a konnen se Seyè a menm ki pale nan bouch mwen.
 The same day he gave them a sign, saying, This is the sign which the Lord has given: See, the altar will be broken and the burned waste on it overturned.
 και ἔδωκεν ἐν τῇ ἡμέρᾳ ἐκείνῃ τέρας λέγων τούτου τὸ ῥῆμα ὃ ἐλάλησεν κύριος λέγων ἰδοὺ τὸ θυσιαστήριον ῥήγνυται καὶ ἐκχυθήσεται ἡ πύλις ἣ ἐπ' αὐτῷ
- 4 Lè Jewoboram tande pawòl pwofèt la te di sou lotèl Betèl la, li lonje men l' anwo lotèl la sou pwofèt la, li di: -Pran msye! Men, men li te lonje sou pwofèt la rete tou rèd, li pa t' ka fè yon mouvman avè l' ankò.
 Then the king, hearing the man of God crying out against the altar at Beth-el, put out his hand from the altar, saying, Take him prisoner. And his hand, stretched out against him, became dead, and he had no power of pulling it back.
 και ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς ἱεροβοαμ τῶν λόγων τοῦ ἀνθρώπου τοῦ θεοῦ τοῦ ἐπικαλεσαμένου ἐπὶ τὸ θυσιαστήριον τὸ ἐν βαιθηλ καὶ ἐξέτεινεν ὁ βασιλεὺς τὴν χεῖρα αὐτοῦ ἀπὸ τοῦ θυσιαστηρίου λέγων συλλάβετε αὐτόν καὶ ἰδοὺ ἐξηράνθη ἡ χεὶρ αὐτοῦ ἣν ἐξέτεινεν ἐπ' αὐτόν καὶ οὐκ ἠδυνήθη ἐπιστρέψαι αὐτὴν πρὸς ἐαυτόν

- 5 Lamenn, lotèl la rete konsa, li fann de bò, epi sann dife ki te sou li a gaye tout atè a, jan pwofèt la te di sa nan non Seyè a.
And the altar was broken and the burned waste on it overturned; this was the sign which the man of God had given by the word of the Lord.
 και τὸ θυσιαστήριον ἐρράγη και ἐξεχύθη ἡ πύθης ἀπὸ τοῦ θυσιαστηρίου κατὰ τὸ τέρας ὃ ἔδωκεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν λόγῳ κυρίου
- 6 wa Jewoboram pran lapawòl ankò, li di pwofèt Bondye a konsa: -Tanpri, lapriyè Seyè a, Bondye ou la, pou mwen. Mande l' pou l' geri men m'. Pwofèt la lapriyè Seyè a vre, epi men wa a geri, li vin jan li te ye anvan an.
Then the king made answer and said to the man of God, Make a prayer now for the grace of the Lord your God, and for me, that my hand may be made well. And in answer to the prayer of the man of God, the king's hand was made well again, as it was before.
 και εἶπεν ὁ βασιλεὺς ἱεροβοαμ τῷ ἀνθρώπῳ τοῦ θεοῦ δεήθητι τοῦ προσώπου κυρίου τοῦ θεοῦ σου και ἐπιστρεψάτω ἡ χεὶρ μου πρὸς με και ἐδεήθη ὁ ἄνθρωπος τοῦ θεοῦ τοῦ προσώπου κυρίου και ἐπ' ἐστρεψεν τὴν χεῖρα τοῦ βασιλέως πρὸς αὐτόν και ἐγένετο καθὼς τὸ πρότερον
- 7 Apre sa, wa a di pwofèt la konsa: -Ann al lakay avè m'. W'a manje. Lèfini, m'a fè ou kado kichòy.
And the king said to the man of God, Come with me to my house for food and rest, and I will give you a reward.
 και ἐλάλησεν ὁ βασιλεὺς πρὸς τὸν ἄνθρωπον τοῦ θεοῦ εἰσελάθε μετ' ἐμοῦ εἰς οἶκον και ἀρίστησον και δώσω σοι δόμα
- 8 Pwofèt la reponn: -Ou ta mèt ban mwen mwatye nan tout richès ou yo, mwen p'ap mete pwent pye m' lakay ou. Mwen p'ap manje pen, ni mwen p'ap bwè dlo isit la.
But the man of God said to the king, Even if you gave me half of all you have, I would not go in with you, and I would not take food or a drink of water in this place;
 και εἶπεν ὁ ἄνθρωπος τοῦ θεοῦ πρὸς τὸν βασιλέα ἐάν μοι δῶς τὸ ἡμισυ τοῦ οἴκου σου οὐκ εἰσελεύσομαι μετὰ σοῦ οὐδὲ μὴ φάγω ἄρτον οὐδὲ μὴ πίομαι ὕδωρ ἐν τῷ τόπῳ τούτῳ
- 9 Paske, Seyè a te ban mwen lòd pou m' pa ni manje ni bwè anyen, lèfini pou m' pa pran menm chemen mwen te vini an pou m' tounen lakay mwen.
For so I was ordered by the word of the Lord, who said, You are not to take food or a drink of water, and you are not to go back the way you came.
 ὅτι οὕτως ἐνετείλατό μοι ἐν λόγῳ κυρίου λέγων μὴ φάγῃς ἄρτον και μὴ πίης ὕδωρ και μὴ ἐπιστρέψῃς ἐν τῇ ὁδῷ ἣ ἐπορεύθης ἐν αὐτῇ
- 10 Se konsa li pran yon lòt wout pou l' tounen lakay li, li pa pran menm chemen li te pran lè li t'ap vini lavil Betèl la.
So he went another way, and not by the way he came to Beth-el.
 και ἀπήλθεν ἐν ὁδῷ ἄλλῃ και οὐκ ἀνέστρεψεν ἐν τῇ ὁδῷ ἣ ἦλθεν ἐν αὐτῇ εἰς βαιθηλ
- 11 ¶ Nan tan sa a, te gen yon pwofèt ki te rete lavil Betèl. Li te granmoun anpil. Pitit gason l' yo vin rakonte l' tou sa pwofèt Bondye a te fè jou sa a lavil Betèl, ak tou sa li te di wa Jewoboram.
Now there was an old prophet living in Beth-el; and one of his sons came and gave him word of all the man of God had done that day in Beth-el, and they gave their father an account of the words he had said to the king.
 και προφήτης εἷς πρεσβύτερος κατοῦκει ἐν βαιθηλ και ἔρχονται οἱ υἱοὶ αὐτοῦ και διηγῆσαντο αὐτῷ ἅπαντα τὰ ἔργα ἃ ἐποίησεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν βαιθηλ και τοὺς λόγους οὓς ἐλάλησεν τῷ βασιλεῖ και ἐπέστρεψαν τὸ πρόσωπον τοῦ πατρὸς αὐτῶν
- 12 Pwofèt la mande yo ki wout yo wè l' pran. Pitit gason l' yo moutre l' chemen pwofèt Bondye ki te soti peyi Jida a te pran.
Then their father said to them, Which way did he go? Now his sons had seen which way the man of God who came from Judah had gone.
 και ἐλάλησεν πρὸς αὐτοὺς ὁ πατήρ αὐτῶν λέγων ποία ὁδὸς πεπόρευται και δεικνύουσιν αὐτῷ οἱ υἱοὶ αὐτοῦ τὴν ὁδὸν ἐν ἣ ἀνήλθεν ὁ ἄνθρωπος τοῦ θεοῦ ὁ ἐλθὼν ἐξ ἰουδα
- 13 Li di pitit gason l' yo sele bourik li pou li. Yo sele bourik li a, li moute sou li,
So the prophet said to his sons, Make ready an ass for me. So they made an ass ready, and he got on it,
 και εἶπεν τοῖς υἱοῖς αὐτοῦ ἐπιστάτε μοι τὸν ὄνον και ἐπέσαζαν αὐτῷ τὸν ὄνον και ἐπέβη ἐπ' αὐτόν
- 14 li pati dèyè pwofèt Bondye a. Li jwenn li chita anba yon pye chenn. Li mande l': -Se ou menm pwofèt Bondye ki soti peyi Jida a? Nonm lan reponn: -Se mwen wi!
And went after the man of God, and came up with him while he was seated under an oak-tree. And he said to him, Are you the man of God who came from Judah? And he said, I am.
 και ἐπορεύθη κατόπισθεν τοῦ ἀνθρώπου τοῦ θεοῦ και εὗρεν αὐτὸν καθήμενον ὑπὸ δρυὸν και εἶπεν αὐτῷ εἰ σὺ εἶ ὁ ἄνθρωπος τοῦ θεοῦ ὁ ἐληλυθὼς ἐξ ἰουδα και εἶπεν αὐτῷ ἐγώ
- 15 Li di l' konsa: -Ann al lakay avè m'. W'a manje kichòy!
Then he said to him, Come back to the house with me and have a meal.
 και εἶπεν αὐτῷ δεῦρο μετ' ἐμοῦ και φάγε ἄρτον
- 16 Men pwofèt peyi Jida a di l': -Non, m' pa ka tounen avè ou, ni m' pa ka al lakay ou. Lèfini, m' p'ap manje, m' p'ap bwè anyen avè ou isit la.
But he said, I may not go back with you or go into your house; and I will not take food or a drink of water with you in this place;
 και εἶπεν οὐ μὴ δύνωμαι τοῦ ἐπιστρέψαι μετὰ σοῦ οὐδὲ μὴ φάγομαι ἄρτον οὐδὲ πίομαι ὕδωρ ἐν τῷ τόπῳ τούτῳ
- 17 Paske Seyè a te ban m' lòd pou m' pa t' ni manje ni bwè anyen avè ou isit la, lèfini pou m' pa pran menm chemen mwen te pase pou m' vini an pou m' tounen.
For the Lord said to me, You are not to take food or water there, or go back again by the way you came.
 ὅτι οὕτως ἐντέταται μοι ἐν λόγῳ κυρίου λέγων μὴ φάγῃς ἄρτον ἐκεῖ και μὴ πίης ὕδωρ ἐκεῖ και μὴ ἐπιστρέψῃς ἐν τῇ ὁδῷ ἣ ἐπορεύθης ἐν αὐτῇ

- 18 Lè sa a pwofèt lavil Betèl la di l': -Mwen menm tou, mwen se yon pwofèt tankou ou. Se Seyè a menm ki te voye yonn nan zanj li yo vin di m' pou m' fè ou tounen lakay ansanm avè m', lèfini pou m' ba ou manje, pou m' ba ou bwè! Men se manti pwofèt lavil Betèl la t'ap ba li.
Then he said to him, I am a prophet like you; and an angel said to me by the word of the Lord, Take him back with you and give him food and water. But he said false words to him.
καὶ εἶπεν πρὸς αὐτὸν κἀγὼ προφήτης εἰμὶ καθὼς σὺ καὶ ἄγγελος λελάληκεν πρὸς με ἐν ῥήματι κυρίου λέγων ἐπιστρέψον αὐτὸν πρὸς σεαυτὸν εἰς τὸν οἶκόν σου καὶ φαγέτω ἄρτον καὶ πιέτω ὕδωρ καὶ ἐψεύσατο αὐτῷ
- 19 Se konsa pwofèt peyi Jida a tounen lakay pwofèt Betèl la, li manje, li bwè avè l'.
So he went back with him, and had a meal in his house and a drink of water.
καὶ ἐπέστρεψεν αὐτὸν καὶ ἔφαγεν ἄρτον καὶ ἔπιεν ὕδωρ ἐν τῷ οἴκῳ αὐτοῦ
- 20 Yo te chita bò tab la toujou lè Seyè a pale ak pwofèt Betèl la
But while they were seated at the table, the word of the Lord came to the prophet who had taken him back;
καὶ ἐγένετο αὐτῶν καθήμενων ἐπὶ τῆς τραπέζης καὶ ἐγένετο λόγος κυρίου πρὸς τὸν προφήτην τὸν ἐπιστρέψαντα αὐτὸν
- 21 ki pale byen move ak pwofèt peyi Jida a. Li di l' byen fò: -Seyè a di ou ou pa koute lòd li te ba ou, ou pa fè sa li te mande ou fè a.
And crying out to the man of God who came from Judah, he said, The Lord says, Because you have gone against the voice of the Lord, and have not done as you were ordered by the Lord,
καὶ εἶπεν πρὸς τὸν ἄνθρωπον τοῦ θεοῦ τὸν ἤκοντα ἐξ ἰουδα λέγων τάδε λέγει κύριος ἄνθ' ὃν παρεπίκρανας τὸ ῥῆμα κυρίου καὶ οὐκ ἐφύλαξας τὴν ἐντολήν ἣν ἐνετείλατό σοι κύριος ὁ θεός σου
- 22 Okontrè, ou tounen, ou manje, ou bwè yon kote li te ba ou lòd pa fè sa. Se poutèt sa w'ap mouri, lèfini, ou p'ap antere nan kavo fanmi ou.
But have come back, and have taken food and water in this place where he said you were to take no food or water; your dead body will not be put to rest with your fathers.
καὶ ἐπέστρεψας καὶ ἔφαγες ἄρτον καὶ ἔπιες ὕδωρ ἐν τῷ τόπῳ τούτῳ ᾧ ἐλάλησεν πρὸς σέ λέγων μὴ φάγῃς ἄρτον καὶ μὴ πῖνῃς ὕδωρ οὐ μὴ εἰσέλθῃ τὸ σῶμά σου εἰς τὸν τάφον τῶν πατέρων σου
- 23 ¶ Lè yo fin manje, pwofèt lavil Betèl la sele bourik pwofèt peyi Jida a pou li.
Now after the meal he made ready the ass for him, for the prophet whom he had taken back.
καὶ ἐγένετο μετὰ τὸ φαγεῖν ἄρτον καὶ πιεῖν ὕδωρ καὶ ἐπέσαξεν αὐτῷ τὸν ὄνον καὶ ἐπέστρεψεν
- 24 Pwofèt peyi Jida a pati. Li kontre ak yon lyon sou chemen li, lyon an touye l'. Kadav li te blayi atè a nan mitan chimen an. Bourik la ak lyon an te rete la bò kote l'.
And he went on his way; but on the road a lion came rushing at him and put him to death; and his dead body was stretched in the road with the ass by its side, and the lion was there by the body.
καὶ ἀπῆλθεν καὶ εὗρεν αὐτὸν λέων ἐν τῇ ὁδῷ καὶ ἐθανάτωσεν αὐτὸν καὶ ἦν τὸ σῶμα αὐτοῦ ἐρριμμένον ἐν τῇ ὁδῷ καὶ ὁ ὄνος εἰστήκει παρ' αὐτό καὶ ὁ λέων εἰστήκει παρὰ τὸ σῶμα
- 25 Moun ki t'ap pase bò la wè kadav la atè nan chimen an ansanm ak lyon an bò kote l'. Yo antre lavil Betèl kote pwofèt granmoun lan te rete a, yo rakonte sa yo wè.
And some men, going by, saw the body stretched out in the road with the lion by its side; and they came and gave news of it in the town where the old prophet was living.
καὶ ἰδοὺ ἄνδρες παραπορευόμενοι καὶ εἶδον τὸ θνησιμαῖον ἐρριμμένον ἐν τῇ ὁδῷ καὶ ὁ λέων εἰστήκει ἐχόμενα τοῦ θνησιμαίου καὶ εἰσῆλθον καὶ ἐλάλησαν ἐν τῇ πόλει οὗ ὁ προφήτης ὁ πρεσβύτερος κατ' ὄκει ἐν αὐτῇ
- 26 Lè pwofèt la tande sa, li di: -Se pwofèt ki te dezobeyi lòd Seyè a te ba li a. Konsa, Seyè a voye yon lyon atake l'. Lyon an kraze l', li touye l' jan Seyè a te di l' l'ap fè l' la.
Then the prophet who had made him come back, hearing it, said, It is the man of God, who went against the word of the Lord; that is why the Lord has given him to the lion to be wounded to death, as the Lord said.
καὶ ἤκουσεν ὁ ἐπιστρέψας αὐτὸν ἐκ τῆς ὁδοῦ καὶ εἶπεν ὁ ἄνθρωπος τοῦ θεοῦ οὗτός ἐστιν ὃς παρεπίκρανε τὸ ῥῆμα κυρίου
- 28 Mbye pati, li jwenn kadav pwofèt peyi Jida a lonje atè a nan chimen an, bourik la ak lyon an kanpe bò kote l' toujou. Lyon an pa t' manje kadav la, ni li pa t' fè bourik la anyen.
And he went and saw the dead body stretched out in the road with the ass and the lion by its side: the lion had not taken the body for its food or done any damage to the ass.
καὶ ἐπορεύθη καὶ εὗρεν τὸ σῶμα αὐτοῦ ἐρριμμένον ἐν τῇ ὁδῷ καὶ ὁ ὄνος καὶ ὁ λέων εἰστήκεισαν παρὰ τὸ σῶμα καὶ οὐκ ἔφαγεν ὁ λέων τὸ σῶμα τοῦ ἀνθρώπου τοῦ θεοῦ καὶ οὐ συνέτριψεν τὸν ὄνον
- 29 Pwofèt lavil Betèl l'a ranmase kadav l'a, li mete l' sou bourik la, li pote l' tounen lavil Betèl. Li pran lapenn pou li. Lèfini, li antere l'.
Then the prophet took up the body of the man of God and put it on the ass and took it back; and he came to the town to put the body to rest with weeping.
καὶ ἦρεν ὁ προφήτης τὸ σῶμα τοῦ ἀνθρώπου τοῦ θεοῦ καὶ ἐπέθηκεν αὐτὸ ἐπὶ τὸν ὄνον καὶ ἐπέστρεψεν αὐτὸν εἰς τὴν πόλιν ὁ προφήτης τοῦ θάψαι αὐτὸν
- 30 Li mete kadav la nan kavo pwòp fanmi l'. Li menm ansanm ak pitit gason li yo kriye pou li, yo t'ap di: -Woy, frè mwen! Ou al kite m' vre?
And he put the body in the resting-place made ready for himself, weeping and sorrowing over it, saying, O my brother!
ἐν τῷ τόπῳ ἑαυτοῦ καὶ ἐκόψαντο αὐτὸν οὐαὶ ἀδελφέ

- 31 Apre lantèman an, pwofèt la pale ak pitit gason l' yo. Li di yo: -Lè m'a mouri, n'a antere m' nan kavò sa a, n'a mete kadav mwen kole kole ak kadav pa l' la.
 And when he had put it to rest, he said to his sons, When I am dead, then you are to put my body into the earth with the body of this man of God, and put me by his bones so that my bones may be kept safe with his bones.
 και ἐγένετο μετὰ τὸ κόψασθαι αὐτὸν και εἶπεν τοῖς υἱοῖς αὐτοῦ λέγων ἐὰν ἀποθάνω θάψατέ με ἐν τῷ τάφῳ τούτῳ οὗ ὁ ἄνθρωπος τοῦ θεοῦ τέθαιται ἐν αὐτῷ παρὰ τὰ ὀστά αὐτοῦ θέτε με ἵνα σωθῶσι τὰ ὀστά μου μετὰ τῶν ὀστέων αὐτοῦ
- 32 Pawòl Seyè a te ba li lòd di sou lotèl lavil Betèl la ak sou lòt kote y'ap fè sèvis nan lavil Samari yo gen pou rive vre.
 For the outcry he made by the word of the Lord against the altar in Beth-el and against all the houses of the high places in the towns of Samaria, will certainly come about.
 ὅτι γινόμενον ἔσται τὸ ῥῆμα ὃ ἐλάλησεν ἐν λόγῳ κυρίου ἐπὶ τοῦ θυσιαστηρίου τοῦ ἐν βαιθηλ και ἐπὶ τοὺς οἴκους τοὺς ὑψηλοὺς τοὺς ἐν σαμαρεία
- 33 Apre tout bagay sa yo, Jewoboram, wa peyi Izrayèl la, donnen pi rèd nan vye bagay li t'ap fè yo. Li t'ap chwazi moun nan pèp la toujou pou sèvi prèt nan tanp li te bati pou zidòl yo. Depi yon moun te vle prèt, li te ba l' pouwwa a pou li te sèvi prèt nan tanp zidòl yo.
 After this Jeroboam, not turning back from his evil ways, still made priests for his altars from among all the people; he made a priest of anyone desiring it, so that there might be priests of the high places.
 και μετὰ τὸ ῥῆμα τοῦτο οὐκ ἐπέστρεψεν ιεροβοαμ ἀπὸ τῆς κακίας αὐτοῦ και ἐπέστρεψεν και ἐποίησεν ἐκ μέρους τοῦ λαοῦ ἱερεῖς ὑψηλῶν ὁ βουλόμενος ἐπλήρου τὴν χεῖρα αὐτοῦ και ἐγένετο ἱερεὺς εἰς τὰ ὑψηλά
- 34 Se konsa, tout fanmi Jewoboram lan lage kò yo nan fè sa ki mal. Se poutèt sa, tout fanmi sa a fini, li disparèt nèt sou latè.
 And this became a sin in the family of Jeroboam, causing it to be cut off and sent to destruction from the face of the earth.
 και ἐγένετο τὸ ῥῆμα τοῦτο εἰς ἁμαρτίαν τῷ οἴκῳ ιεροβοαμ και εἰς ὄλεθρον και εἰς ἀφανισμόν ἀπὸ προσώπου τῆς γῆς
- 21 ¶ Woboram, pitit gason Salomon an, te gen karanteyennan lè li vin wa peyi Jida. Li gouvènènan pandan disetan lavil Jerizalèm, lavil Seyè a te chwazi nan tout peyi Izrayèl la pou anplasman kote pou yo fè sèvis pou li a. Manman Woboram te moun lavil Amon. Li te rele Nama.
 And Rehoboam, the son of Solomon, was king in Judah. Rehoboam was forty-one years old when he became king, and he was king for seventeen years in Jerusalem, the town which the Lord had made his out of all the tribes of Israel, to put his name there; his mother's name was Naamah, an Ammonite woman.
 και ροβοαμ υἱὸς σαλωμων ἐβασίλευσεν ἐπὶ ἰουδα υἱὸς τεσσαράκοντα και ἐνὸς ἐνιαυτῶν ροβοαμ ἐν τῷ βασιλεύειν αὐτὸν και δέκα ἐπτὰ ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ τῇ πόλει ἣν ἐξελέξατο κύριος θεὸς αὐτοῦ τὸ ὄνομα αὐτοῦ ἐκεῖ ἐκ πασῶν φυλῶν τοῦ ἰσραηλ και τὸ ὄνομα τῆς μητρὸς αὐτοῦ νααμα ἡ αμμωνίτις
- 22 Moun peyi Jida yo fè sa ki mal nan je Seyè a. Yo fè pi mal pase zansèt yo. Se konsa yo te lakòz kolè Seyè a tonbe sou yo.
 And Judah did evil in the eyes of the Lord, and made him more angry than their fathers had done by their sins.
 και ἐποίησεν ροβοαμ τὸ πονηρὸν ἐνώπιον κυρίου και παρεζήλωσεν αὐτὸν ἐν πᾶσιν οἷς ἐποίησαν οἱ πατέρες αὐτοῦ και ἐν ταῖς ἁμαρτίαις αὐτῶν αἷς ἡμαρτον
- 23 Yo menm tou, yo bati kay pou fè sèvis pou zidòl, yo fè gwo moniman wòch ak estati pou Astate sou tèt mòn anba gwo pyebwa.
 For they made high places and upright stones and wood pillars on every high hill and under every green tree;
 και ὠκοδόμησαν ἑαυτοῖς ὑψηλά και στήλας και ἄλση ἐπὶ πάντα βουνὸν ὑψηλὸν και ὑποκάτω παντὸς ξύλου συσκίου
- 24 Sa ki pi rèd toujou, te gen fanm ak gason nan tout kote sa yo ap fè jennès nan sèvis pou zidòl. Moun peyi Jida yo te lage kò yo nan fè tout vye malpwòpte pèp Seyè a te mete deyò nan peyi a pou fè plas pou pèp Izrayèl la.
 And more than this, there were those in the land who were used for sex purposes in the worship of the gods, doing the same disgusting crimes as the nations which the Lord had sent out before the children of Israel.
 και σύνδεσμος ἐγενήθη ἐν τῇ γῇ και ἐποίησαν ἀπὸ πάντων τῶν βδελυγμάτων τῶν ἐθνῶν ὧν ἐξῆρην κύριος ἀπὸ προσώπου υἱῶν ἰσραηλ
- 25 Woboram te gen senkan depi li te wa lè Chichak, wa peyi Lejip la, atake lavil Jerizalèm.
 Now in the fifth year of King Rehoboam, Shishak, king of Egypt, came up against Jerusalem;
 και ἐγένετο ἐν τῷ ἐνιαυτῷ τῷ πέμπτῳ βασιλεύοντος ροβοαμ ἀνέβη σουσακιμ βασιλεὺς αἰγύπτου ἐπὶ ἱερουσαλημ
- 26 Li pran tout trezò ki te nan tanp lan ak nan palè wa a, ata gwo plak pwotèj an lò Salomon te fè fè yo.
 And took away all the stored wealth from the house of the Lord, and from the king's house, and all the gold body-covers which Solomon had made.
 και ἔλαβεν πάντα τοὺς θησαυροὺς οἴκου κυρίου και τοὺς θησαυροὺς οἴκου τοῦ βασιλέως και τὰ δόρατα τὰ χρυσᾶ ἃ ἔλαβεν δαυιδ ἐκ χειρὸς τῶν παίδων ἀδρααζαρ βασιλέως σουβα και εἰσήνεγκεν αὐτὸν εἰς ἱερουσαλημ τὰ πάντα ἔλαβεν ὅπλα τὰ χρυσᾶ
- 27 Wa Woboram fè fè gwo plak pwotèj an kwiv pou mete nan plas yo. Lèfini, li renmèt yo nan men chèf gad ki t'ap fè pòs nan pòtay kay wa a.
 So in their place King Rehoboam had other body-covers made of brass, and gave them into the care of the captains of the armed men who were stationed at the door of the king's house.
 και ἐποίησεν ροβοαμ ὁ βασιλεὺς ὄπλα χαλκᾶ ἀντ' αὐτῶν και ἐπέθετο ἐπ' αὐτὸν οἱ ἠγούμενοι τῶν παρατρεχόντων οἱ φυλάσσοντες τὸν πύλωνα οἴκου τοῦ βασιλέως

- 28 Chak fwa wa a t'ap antre nan Tanp lan, chèf gad yo pran gwo plak pwotèj yo pote yo vini. Lè l' ale, yo pote yo tounen nan sal gad la.
And whenever the king went into the house of the Lord, the armed men went with him taking the body-covers, and then took them back to their room.
 και ἐγένετο ὅτε εἰσπορεύετο ὁ βασιλεὺς εἰς οἶκον κυρίου και ἦρον αὐτὰ οἱ παρατρέχοντες και ἀπηρείδοντο αὐτὰ εἰς τὸ θεε τῶν παρατρέχόντων
- 29 Tout lòt bagay wa Woboram te fè yo, n'a jwenn yo ekri nan liv Istwa wa peyi Jida yo.
Now the rest of the acts of Rehoboam, and all he did, are they not recorded in the book of the history of the kings of Judah?
 και τὰ λοιπὰ τῶν λόγων ροβοαμ και πάντα ἃ ἐποίησεν οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ιουδα
- 30 Pandan tout tan sa a se te yon lagè san rete ant Woboram ak Jewoboran.
And there was war between Rehoboam and Jeroboam all their days.
 και πόλεμος ἦν ἀνὰ μέσον ροβοαμ και ἀνὰ μέσον ιεροβοαμ πάσας τὰς ἡμέρας
- 31 Lè Woboram mouri, yo antere l' nan tonm fanmi an nan lavil David la. Manman l' te rele Nama, se te moun lavil Amon. Se Abijam, pitit gason Woboram lan, ki moute sou fotèy la nan plas papa l'.
And Rehoboam went to rest with his fathers, and was put into the earth with his fathers in the town of David; his mother's name was Naamah, an Ammonite woman. And Abijam his son became king in his place.
 και ἐκοιμήθη ροβοαμ μετὰ τῶν πατέρων αὐτοῦ και θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει δαυιδ και ἐβασίλευσεν αβιου υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Jewoboram te gen dizwitan depi li te wa peyi Izrayèl la, lè Abijam moute wa nan peyi Jida.
Now in the eighteenth year of king Jeroboam, the son of Nebat, Abijam became king over Judah.
 και ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει βασιλεύοντος ιεροβοαμ υἱοῦ ναβατ βασιλεύει αβιου υἱὸς ροβοαμ ἐπὶ ιουδα
- 2 Li gouvènen lavil Jerizalèm pandan twazan. Manman l' te rele Maka, se te pitit fi Absalon.
For three years he was king in Jerusalem: and his mother's name was Maacah, the daughter of Abishalom.
 και ἔξ ἔτη ἐβασίλευσεν και ὄνομα τῆς μητρὸς αὐτοῦ μααχα θυγάτηρ αβεσσαλωμ
- 3 Abijam te lage kò l' nan fè menm bagay ak papa l'. Li pa t' sèvi Seyè a, Bondye li a, ak tout kè li jan David, zansèt li a, te fè.
And he did the same sins which his father had done before him: his heart was not completely true to the Lord his God, like the heart of David his father.
 και ἐπορεύθη ἐν ταῖς ἁμαρτίαις τοῦ πατρὸς αὐτοῦ αἷς ἐποίησεν ἐνώπιον αὐτοῦ και οὐκ ἦν ἡ καρδία αὐτοῦ τελεία μετὰ κυρίου θεοῦ αὐτοῦ ὡς ἡ καρδία δαυιδ τοῦ πατρὸς αὐτοῦ
- 4 Men poutèt David, Seyè a, Bondye li a, te bay Abijam yon pitit gason pou te toujou gen yon moun nan ras li ap gouvènen lavil Jerizalèm apre li. Konsa lavil Jerizalèm va toujou rete kanpe.
But because of David, the Lord gave him a light in Jerusalem, making his sons king after him, so that Jerusalem might be safe;
 ὅτι διὰ δαυιδ ἔδωκεν αὐτῷ κύριος κατάλειμμα ἵνα στήσῃ τέκνα αὐτοῦ μετ' αὐτὸν και στήσῃ τὴν ιερουσαλημ
- 5 Seyè a te fè sa paske David te toujou fè sa ki dwat devan Seyè a. Pandan tout lavi li, li pa t' janm dezobeyi ankenn lòd Seyè a, si ou wete zafè Ouri, moun peyi Et la.
Because David did what was right in the eyes of the Lord, and never in all his life went against his orders, but only in the question of Uriah the Hittite.
 ὡς ἐποίησεν δαυιδ τὸ εὐθὲς ἐνώπιον κυρίου οὐκ ἐξέκλινεν ἀπὸ πάντων ὧν ἐνετείλατο αὐτῷ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ
- 7 Toutan te gen lagè tou ant Abijam ak Jewoboram. Tout lòt bagay Abijam te fè yo, n'a jwenn yo ekri nan liv Istwa wa peyi Jida yo.
Now the rest of the acts of Abijam, and all he did, are they not recorded in the book of the history of the kings of Judah? And there was war between Abijam and Jeroboam.
 και τὰ λοιπὰ τῶν λόγων αβιου και πάντα ἃ ἐποίησεν οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ιουδα και πόλεμος ἦν ἀνὰ μέσον αβιου και ἀνὰ μέσον ιεροβοαμ
- 8 Lè Abijam mouri, yo antere l' nan lavil David la, Se Asa, pitit gason l' lan, ki moute sou fotèy la nan plas li.
Then Abijam went to rest with his fathers, and they put him into the earth in the town of David: and Asa his son became king in his place.
 και ἐκοιμήθη αβιου μετὰ τῶν πατέρων αὐτοῦ ἐν τῷ εἰκοστῷ και τετάρτῳ ἔτει τοῦ ιεροβοαμ και θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει δαυιδ και βασιλεύει ασα υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 9 ¶ Wa Jewoboram t'ap mache sou ventan depi li t'ap gouvènen peyi Izrayèl, lè Asa moute wa nan peyi Jida.
In the twentieth year that Jeroboam was king of Israel, Asa became king over Judah.
 ἐν τῷ ἐνιαντῷ τῷ τετάρτῳ και εἰκοστῷ τοῦ ιεροβοαμ βασιλέως ισραηλ βασιλεύει ασα ἐπὶ ιουδαν
- 10 Li gouvènen pandan karanteyennan lavil Jerizalèm. Maka, pitit fi Absalon an, te grann li.
And he was king for forty-one years in Jerusalem; his mother's name was Maacah, the daughter of Abishalom.
 και τεσσαράκοντα και ἐν ἔτος ἐβασίλευσεν ἐν ιερουσαλημ και ὄνομα τῆς μητρὸς αὐτοῦ ανα θυγάτηρ αβεσσαλωμ
- 11 Asa te fè sa ki dwat devan Seyè a, tankou David, zansèt li.
Asa did what was right in the eyes of the Lord, as David his father did.
 και ἐποίησεν ασα τὸ εὐθὲς ἐνώπιον κυρίου ὡς δαυιδ ὁ πατὴρ αὐτοῦ

- 12 Li netwaye peyi a, li mete tout gason ak tout fanm ki t'ap fè jennès nan kay zidòl yo deyò nan peyi a. Li wete tout vye zidòl chèf ki te la anvan l' yo te fè.
Those used for sex purposes in the worship of the gods he sent out of the country, and he took away all the images which his fathers had made.
καὶ ἀφείλεν τὰς τελετὰς ἀπὸ τῆς γῆς καὶ ἐξάπεστειλεν πάντα τὰ ἐπιτηδεύματα ἃ ἐποίησαν οἱ πατέρες αὐτοῦ
- 13 Li menm rive wete Maka, grann li, nan pozisyon manman larenn yo te ba li nan peyi a, paske Maka te fè yon vye estati pou Astate. Asa kraze estati a, li fè boule l' nan fon Sedwon an.
And he would not let Maacah his mother be queen, because she had made a disgusting image for Asherah; and Asa had the image cut down and burned by the stream Kidron.
καὶ τὴν ἀνα τὴν μητέρα αὐτοῦ μετέστησεν τοῦ μὴ εἶναι ἡγουμένην καθὼς ἐποίησεν σύνοδον ἐν τῷ ἄλσει αὐτῆς καὶ ἐξέκοψεν ἀσα τὰς καταδύσεις αὐτῆς καὶ ἐνέπρησεν πυρὶ ἐν τῷ χειμάρρῳ κεδρῶν
- 14 Malgre li pa t' rive fè disparèt tout kay zidòl yo, limenm li te toujou sèvi Seyè a ak tout kè li pandan tout lavi li.
The high places, however, were not taken away; but still the heart of Asa was true to the Lord all his life.
τὰ δὲ ὑψηλὰ οὐκ ἐξῆρεν πλὴν ἡ καρδία ἀσα ἦν τελεία μετὰ κυρίου πάσας τὰς ἡμέρας αὐτοῦ
- 15 Li mete nan Tanp lan tou sa papa l' te bay pou sèvis Bondye ansanm ak tout bagay an lò ak an ajan limenm li te bay pou Bondye.
He took into the house of the Lord all the things which his father had made holy, and those which he himself had made holy, silver and gold and vessels.
καὶ εἰσήνεγκεν τοὺς κίονας τοῦ πατρὸς αὐτοῦ καὶ τοὺς κίονας αὐτοῦ εἰσήνεγκεν εἰς τὸν οἶκον κυρίου ἀργυροῦς καὶ χρυσοῦς καὶ σκεῦη
- 16 Pandan tout tan yo t'ap gouvènèn chak moun bò pa yo, se te yon lagè san rete ant Asa, wa peyi Jida, ak Bacha, wa peyi Izrayèl.
Now there was war between Asa and Baasha, king of Israel, all their days.
καὶ πόλεμος ἦν ἀνὰ μέσον ἀσα καὶ ἀνὰ μέσον βαασα βασιλέως ἰσραηλ πάσας τὰς ἡμέρας
- 17 wa Bacha anvayi peyi Jida. Li pran lavil Rama, li plen l' sòlda pa l' pou anpeche moun pase antre soti nan peyi Jida.
And Baasha, king of Israel, went up against Judah, building Ramah, so that no one was able to go out or in to Asa, king of Judah.
καὶ ἀνέβη βαασα βασιλεὺς ἰσραηλ ἐπὶ ἰουδα καὶ ὠκοδόμησεν τὴν ραμα τοῦ μὴ εἶναι ἐκπορευόμενον καὶ εἰσπορευόμενον τῷ ἀσα βασιλεῖ ἰουδα
- 18 Lè wa Asa wè sa, li pran tout rèz bagay an lò ak bagay an ajan ki te rete nan tanp lan ak nan palè a, li renmèt yo nan men kèk moun pa l', li voye yo lavil Damas bò kote Bennadad, wa peyi Siri, pitit gason Tabrimon, pitit pitit Ezyon, ak mesaj sa a:
Then Asa took all the silver and gold which was still stored in the Lord's house, and in the king's house, and sent them, in the care of his servants, to Ben-hadad, son of Tabrimmon, son of Rezon, king of Aram, at Damascus, saying,
καὶ ἔλαβεν ἀσα τὸ ἀργύριον καὶ τὸ χρυσίον τὸ εὑρεθὲν ἐν τοῖς θησαυροῖς τοῦ οἴκου τοῦ βασιλέως καὶ ἔδωκεν αὐτὰ εἰς χεῖρας παιδῶν αὐτοῦ καὶ ἐξάπεστειλεν αὐτοὺς ὁ βασιλεὺς ἀσα πρὸς υἱὸν ἀδερ υἱὸν ταβερεμμὴν υἱοῦ ἀζὶν βασιλέως συρίας τοῦ κατοικοῦντος ἐν δαμασκῷ λέγων
- 19 -Annou pase kontra yonn ak lòt tankou zansèt nou yo te fè l' la. Men mwen voye bagay an lò ak bagay an ajan sa yo fè ou kado. Koulye a, kase kontra ou pase ak Bacha, wa peyi Izrayèl la, konsa la blije wete sòlda li yo nan peyi mwen an.
Let there be an agreement between me and you as there was between my father and your father: see, I have sent you an offering of silver and gold; go and put an end to your agreement with Baasha, king of Israel, so that he may give up attacking me.
διάθου διαθήκην ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τοῦ πατρὸς μου καὶ τοῦ πατρὸς σου ἰδοὺ ἐξαπέσταλκά σοι δῶρα ἀργύριον καὶ χρυσίον δεῦρο διασκέδασον τὴν διαθήκην σου τὴν πρὸς βαασα βασιλέα ἰσραηλ καὶ ἀναβήσεται ἀπ' ἐμοῦ
- 20 wa Bennadad dakò avèk sa wa Asa te voye di l' la. Li voye chèf lame li yo al atake lavil peyi Izrayèl yo. Yo pran lavil Iyon, lavil Dann, lavil Abèl-bèt Maka, tout zòn ki toupre letan Galile a, ak tout pòsyon tè branch fanmi Neftali a.
So Ben-hadad did as King Asa said, and sent the captains of his armies against the towns of Israel, attacking Ijon and Dan and Abel-beth-maacah, and all Chinneroth as far as all the land of Naphtali.
καὶ ἤκουσεν υἱὸς ἀδερ τοῦ βασιλέως ἀσα καὶ ἀπέστειλεν τοὺς ἄρχοντας τῶν δυνάμεων τῶν αὐτοῦ ταῖς πόλεσιν τοῦ ἰσραηλ καὶ ἐπάταξεν τὴν αἰν καὶ τὴν δαν καὶ τὴν ἀβελμαα καὶ πᾶσαν τὴν χεζραθ ἕως πάσης τῆς γῆς νεφθαλι
- 21 Lè Bacha vin konn sa, li wete tout sòlda ki te plen lavil Rama a, l' ale lavil Tizra.
And Baasha, hearing of it, put a stop to the building of Ramah, and was living in Tirzah.
καὶ ἐγένετο ὡς ἤκουσεν βαασα καὶ διέλιπεν τοῦ οἰκοδομεῖν τὴν ραμα καὶ ἀνέστρεψεν εἰς θερσα
- 22 Lè sa a, wa Asa fè rele dènve moun nan peyi Jida a pou wete wòch ak bwa wa Bacha te fè anpile pou ranfòse miray ranpa lavil Rama. Wa Asa sèvi ak materyo sa yo pou ranfòse miray ranpa lavil Mispa ak lavil Geba nan pòsyon tè branch fanmi Benjamen yo.
Then King Asa got all Judah together, making every man come; and they took away the stones and the wood with which Baasha was building Ramah, and King Asa made use of them for building Geba in the land of Benjamin, and Mizpah.
καὶ ὁ βασιλεὺς ἀσα παρήγγειλεν παντὶ ἰουδα εἰς ἀνακίμ καὶ αἴρουσιν τοὺς λίθους τῆς ραμα καὶ τὰ ξύλα αὐτῆς ἃ ὠκοδόμησεν βαασα καὶ ὠκοδόμησεν ἐν αὐτοῖς ὁ βασιλεὺς ἀσα πᾶν βουνὸν βενιαμὴν καὶ ἰ τὴν σκοπιάν

- 23 Tout lòt istwa sou sa wa Asa te fè yo, sou jan li te yon vanyan gason, sou lavil li te bati yo, n'a jwenn tou sa ekri nan liv Istwa wa peyi Jida yo. Men, lè l' konmanse granmoun, yon maladi nan pye rann li enfim.
Now the rest of the acts of Asa, and his power, and all he did, and the towns of which he was the builder, are they not recorded in the book of the history of the kings of Judah? But when he was old he had a disease of the feet.
καὶ τὰ λοιπὰ τῶν λόγων ἀσα καὶ πᾶσα ἡ δυναστεία αὐτοῦ ἦν ἐποίησεν οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐστὶν ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰουδα πλὴν ἐν τῷ καιρῷ τοῦ γήρωσ αὐτοῦ ἐπόνε σεν τοὺς πόδας αὐτοῦ
- 24 Lè Asa mourì, yo antere l' nan tonm fanmi li nan lavil David la. Se Jozafa, pitit li, ki moute sou fotèy la nan plas li.
So Asa went to rest with his fathers and was put into the earth in the town of David his father: and Jehoshaphat his son became king in his place.
καὶ ἐκοιμήθη ἀσα καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει δαυὶδ καὶ βασιλεύει ἰωσαφατ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 25 ¶ Wa Asa te gen dezan depi li t'ap gouvènen peyi Jida a lè Nadad, pitit gason Jewoboram, moute wa nan peyi Izrayèl. Li gouvènen peyi a pandan dezan ase.
Nadab, the son of Jeroboam, became king over Israel in the second year that Asa was king of Judah; and he was king of Israel for two years.
καὶ ναδαβ υἱὸς ἱεροβοαμ βασιλεύει ἐπὶ ἰσραηλ ἐν ἔτει δευτέρῳ τοῦ ἀσα βασιλέως ἰουδα καὶ ἐβασίλευσεν ἐπὶ ἰσραηλ ἔτη δύο
- 26 Li fè sa ki mal nan je Seyè a. Tankou papa l', li pa t' mache dwat devan Bondye, lèfini li te lakòz pèp la fè sa ki mal tou.
He did evil in the eyes of the Lord, copying the evil ways of his father, and the sin which he did and made Israel do.
καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐπορεύθη ἐν ὁδοῦ τοῦ πατρὸς αὐτοῦ καὶ ἐν ταῖς ἀμαρτίαις αὐτοῦ αἷς ἐξήμαρτεν τὸν ἰσραηλ.
- 27 Bacha, pitit gason Akija, nan branch fanmi Isaka a, moute yon konplo pou touye Nadab. Lè sa a, Nadab ak lame Izrayèl la t'ap sènen lavil Gibetou nan peyi Filisti. Se la Bacha touye Nadab.
And Baasha, the son of Ahijah, of the family of Issachar, made a secret design against him, attacking him at Gibbethon, a town of the Philistines; for Nadab and the armies of Israel were making war on Gibbethon.
καὶ περιεκάθισεν αὐτὸν βαασα υἱὸς ἀχια ἐπὶ τὸν οἶκον βελααν καὶ ἐπάταξεν αὐτὸν ἐν γαβαθων τῇ τῶν ἀλλοφύλων καὶ ναδαβ καὶ πᾶς ἰσραηλ περιεκάθητο ἐπὶ γαβαθων
- 28 Sa rive nan twazyèm lanne rèy wa Asa nan peyi Jida. Se konsa Bacha moute wa peyi Izrayèl nan plas Nadab.
In the third year of the rule of Asa, king of Judah, Baasha put him to death, and became king in his place.
καὶ ἐθανάτωσεν αὐτὸν βαασα ἐν ἔτει τρίτῳ τοῦ ἀσα υἱοῦ ἀβιου βασιλέως ἰουδα καὶ ἐβασίλευσεν
- 29 Rive li rive wa, li touye dènye moun nan fanmi Jewoboram lan. Konsa, dapre pawòl Seyè a te mete nan bouch pwofèt Akija, moun lavil Silo, sèvitè Bondye a, li touye tout moun nan fanmi Jewoboram lan, li pa kite yonn chape.
And straight away when he became king, he sent destruction on all the offspring of Jeroboam; there was not one living person of all the family of Jeroboam whom he did not put to death, so the word of the Lord, which he said by his servant Ahijah the Shilonite, came about;
καὶ ἐγένετο ὡς ἐβασίλευσεν καὶ ἐπάταξεν τὸν οἶκον ἱεροβοαμ καὶ οὐχ ὑπέλειπετο πᾶσαν πνοὴν τοῦ ἱεροβοαμ ἕως τοῦ ἐξολεθρεῦσαι αὐτὸν κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ ἀχια τ οὐ σιλωνίτου
- 30 Sa te rive konsa paske Jewoboram te fè sa ki mal, lèfini li te lakòz pèp la fè sa ki mal tou. Se konsa li te fè Seyè a, Bondye pèp Izrayèl la, fache sou li.
Because of the sins which Jeroboam did and made Israel do, moving the Lord, the God of Israel, to wrath.
περὶ τῶν ἀμαρτιῶν ἱεροβοαμ ὡς ἐξήμαρτεν τὸν ἰσραηλ καὶ ἐν τῷ παροργισμῷ αὐτοῦ ᾧ παρώργισεν τὸν κύριον θεὸν τοῦ ἰσραηλ
- 31 Tout lòt bagay Nadab te fè yo, n'a jwenn yo ekri nan liv Istwa wa peyi Izrayèl yo.
Now the rest of the acts of Nadab, and all he did, are they not recorded in the book of the history of the kings of Israel?
καὶ τὰ λοιπὰ τῶν λόγων ναδαβ καὶ πάντα ἃ ἐποίησεν οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐστὶν ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰσραηλ
- 33 Wa Asa t'ap mache sou twazan depi li t'ap gouvènen peyi Jida a lè Bacha, pitit gason Akija, moute wa nan peyi Izrayèl.
In the third year of the rule of Asa, king of Judah, Baasha, the son of Ahijah, became king over all Israel in Tirzah, and was king for twenty-four years.
καὶ ἐν τῷ ἔτει τῷ τρίτῳ τοῦ ἀσα βασιλέως ἰουδα βασιλεύει βαασα υἱὸς ἀχια ἐπὶ ἰσραηλ ἐν θερσα εἴκοσι καὶ τέσσαρα ἔτη
- 34 Li gouvènen pandan vennkatran nan lavil Tiza. Li te fè sa ki mal devan Seyè a. Tankou Jewoboram, li pa t' mache dwat devan Bondye. Li te lakòz pèp la fè sa ki mal tou.
He did evil in the eyes of the Lord, copying the evil ways of Jeroboam and the sin which he made Israel do.
καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐπορεύθη ἐν ὁδοῦ ἱεροβοαμ υἱοῦ ναβατ καὶ ἐν ταῖς ἀμαρτίαις αὐτοῦ ὡς ἐξήμαρτεν τὸν ἰσραηλ
- 1 ¶ Seyè a pale ak Jeou, pitit gason Anani. Li ba li mesaj sa a pou Bacha. Li di l' konsa:
And the word of the Lord came to Jehu, son of Hanani, protesting against Baasha and saying,
καὶ ἐγένετο λόγος κυρίου ἐν χειρὶ ἰου υἱοῦ ἀνανι πρὸς βαασα

- 2 -Bacha pa t' anyen menm. Men, mwen mete l' chèf sou pèp mwen an, pèp Izrayèl la. Koulye a menm, li fè tankou Jewoboram, lèfini li lakòz pèp la fè sa ki mal tou. Yo fè m' fache ak peche yo fè yo.
Because I took you up out of the dust, and made you ruler over my people Israel; and you have gone in the ways of Jeroboam, and made my people Israel do evil, moving me to wrath by their sins;
ἀνθ' ὧν ὑψώσα σε ἀπὸ τῆς γῆς καὶ ἔδωκά σε ἡγούμενον ἐπὶ τὸν λαόν μου ἰσραηλ καὶ ἐπορεύθης ἐν τῇ ὁδῷ ἱεροβοαμ καὶ ἐξήμαρτες τὸν λαόν μου τὸν ἰσραηλ τοῦ παροργίσει με ἐν τοῖς ματαίοις αὐτῶν
- 3 Se konsa mwen pral disparèt Bacha ansanm ak tout fanmi li, tankou m' te fè fanmi Jewoboram lan.
Truly, I will see that Baasha and all his family are completely brushed away; I will make your family like the family of Jeroboam, the son of Nebat.
ἰδοὺ ἐγὼ ἐξεργείρω ὀπίσω βαασα καὶ ὀπισθεν τοῦ οἴκου αὐτοῦ καὶ δώσω τὸν οἶκόν σου ὡς τὸν οἶκον ἱεροβοαμ υἱοῦ ναβατ
- 4 Chen pral manje kadav moun nan fanmi li ki va mouri nan lavil la. Malfini karanklou va manje kadav sa ki va mouri andeyò yo.
Anyone of the family of Baasha who comes to death in the town, will become food for the dogs; and he to whom death comes in the open country, will be food for the birds of the air.
τὸν τεθνηκότα τοῦ βαασα ἐν τῇ πόλει καταφάγονται αὐτὸν οἱ κύνες καὶ τὸν τεθνηκότα αὐτοῦ ἐν τῷ πεδίῳ καταφάγονται αὐτὸν τὰ πετεινὰ τοῦ οὐρανοῦ
- 5 Tout lòt istwa sou sa Bacha te fè yo, sou jan li te yon vanyan gason, n'a jwenn yo ekri nan liv Istwa wa peyi Izrayèl yo.
Now the rest of the acts of Baasha, and what he did, and his power, are they not recorded in the book of the history of the kings of Israel?
καὶ τὰ λοιπὰ τῶν λόγων βαασα καὶ πάντα ἃ ἐποίησεν καὶ αἱ δυναστεῖαι αὐτοῦ οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων ἰσραηλ
- 6 Lè Bacha mouri, yo antere l' lavil Tiza. Se Ela, pitit gason l', ki moute wa nan plas li.
And Baasha went to rest with his fathers, and was put into the earth at Tirzah; and Elah his son became king in his place.
καὶ ἐκοιμήθη βαασα μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται ἐν θερσα καὶ βασιλεύει ἡλα υἱὸς αὐτοῦ ἀντ' αὐτοῦ ἐν τῷ εἰκοστῷ ἔτει βασιλέως ασα
- 7 Seyè a te bay pwofèt Jeou, pitit gason Anani an, mesaj sa a pou Bacha ak fanmi li poutèt peche Bacha te fè kont Seyè a. Li te fè Seyè a fache sou li non sèlman paske li te fè sa ki mal tankou moun fanmi Jewoboram yo, men tou paske li te touye tout moun nan fanmi Jewoboram lan.
And the Lord sent his word against Baasha and his family by the mouth of the prophet Jehu, the son of Hanani, because of all the evil he did in the eyes of the Lord, moving him to wrath by the work of his hands, because he was like the family of Jeroboam, and because he put it to death.
καὶ ἐν χειρὶ ἰου υἱοῦ ἀνανι ἐλάλησεν κύριος ἐπὶ βαασα καὶ ἐπὶ τὸν οἶκον αὐτοῦ πᾶσαν τὴν κακίαν ἣν ἐποίησεν ἐνώπιον κυρίου τοῦ παροργίσει αὐτὸν ἐν τοῖς ἔργοις τῶν χειρῶν αὐτοῦ τοῦ εἶναι κατὰ τὸ ν οἶκον ἱεροβοαμ καὶ ὑπὲρ τοῦ πατάξει αὐτόν
- 8 Wa Asa t'ap mache sou vennsizan depi li t'ap gouvènen peyi Jida lè Ela, pitit gason Bacha, moute wa peyi Izrayèl la. Li gouvènen pandan dezan lavil Tiza.
In the twenty-sixth year that Asa was king of Judah, Elah, the son of Baasha, became king of Israel in Tirzah, and he was king for two years.
καὶ ἡλα υἱὸς βαασα ἐβασίλευσεν ἐπὶ ἰσραηλ δύο ἔτη ἐν θερσα
- 9 Zimri, yonn nan chèf li yo ki te reskonsab mwaye cha lagè wa a, moute yon konplo kont wa a. Yon jou, Ela te lavil Tiza, li t'ap bwè gwòg lakay Atza ki te reskonsab palè wa a.
And his servant Zimri, captain of half his war-carriages, made secret designs against him: now he was in Tirzah, drinking hard in the house of Arza, controller of the king's house in Tirzah.
καὶ συνέστρεψεν ἐπ' αὐτόν ζαμβρι ὁ ἄρχων τῆς ἡμίσεως τῆς ἵππου καὶ αὐτὸς ἦν ἐν θερσα πίνων μεθύων ἐν τῷ οἴκῳ ὡσα τοῦ οἰκονόμου ἐν θερσα
- 10 Zimri antre nan kay la, li touye wa Ela, li pran plas li sou fotèy la. Tou sa pase nan vennsètèm lanne rèy Asa, wa peyi Jida a.
And Zimri went in and made an attack on him and put him to death, in the twenty-seventh year that Asa was king of Judah, and made himself king in his place.
καὶ εἰσῆλθεν ζαμβρι καὶ ἐπάταξεν αὐτόν καὶ ἐθανάτωσεν αὐτόν καὶ ἐβασίλευσεν ἀντ' αὐτοῦ
- 11 Moute Zimri moute wa, li touye dènye moun nan fanmi Bacha a. Li touye tout gason ki te fanmi l' osinon zanmi l'.
And straight away when he became king and took his place on the seat of the kingdom, he put to death all the family of Baasha: not one male child of his relations or his friends kept his life.
καὶ ἐγενήθη ἐν τῷ βασιλεύσει αὐτόν ἐν τῷ καθίσει αὐτόν ἐπὶ τοῦ θρόνου αὐτοῦ καὶ ἐπάταξεν ὅλον τὸν οἶκον βαασα
- 12 Se konsa Zimri te touye tout fanmi Bacha a, jan Seyè a te mete pawòl la nan bouch pwofèt Jeou a.
So Zimri put to death all the family of Baasha, so that the word which the Lord said against him by the mouth of Jehu the prophet came about;
κατὰ τὸ ῥῆμα ὃ ἐλάλησεν κύριος ἐπὶ τὸν οἶκον βαασα πρὸς ἰου τὸν προφήτην
- 13 Paske Bacha ak Ela, pitit li a, te fè Seyè a, Bondye pèp Izrayèl la, fache ak vye zidòl yo. Yo te peche kont Seyè a, yo te lakòz pèp la fè sa ki mal tou.
Because of all the sins of Baasha, and the sins of Elah his son, which they did and made Israel do, moving the Lord, the God of Israel, to wrath by their foolish acts.
περὶ πασῶν τῶν ἁμαρτιῶν βαασα καὶ ἡλα τοῦ υἱοῦ αὐτοῦ ὡς ἐξήμαρτεν τὸν ἰσραηλ τοῦ παροργίσει κύριον τὸν θεὸν ἰσραηλ ἐν τοῖς ματαίοις αὐτῶν
- 14 Tout lòt bagay Ela te fè yo, n'a jwenn yo ekri nan liv Istwa wa peyi Izrayèl la.
Now the rest of the acts of Elah, and all he did, are they not recorded in the book of the history of the kings of Israel?
καὶ τὰ λοιπὰ τῶν λόγων ἡλα καὶ πάντα ἃ ἐποίησεν οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων ἰσραηλ

- 15 ¶ Wa Asa t'ap mache sou vennsetan depi li t'ap gouvènen peyi Jida a, lè Zimri pran pouvwa a pou sèt grenn jou lavil Tiza nan peyi Izrayèl. Lè sa a, lame pèp Izrayèl la t'ap sènen lavil Gibeton nan peyi Filisti.
In the twenty-seventh year of Asa, king of Judah, Zimri was king for seven days in Tirzah. Now the people were attacking Gibbethon in the land of the Philistines.
καὶ ζαμβρι ἐβασίλευσεν ἑπτὰ ἡμέρας ἐν θερσα καὶ ἡ παρεμβολὴ ἰσραηλ ἐπὶ γαβαθων τὴν τῶν ἀλλοφύλων
- 16 Lè sòlda yo pran nouvèl Zimri te fè konplo sou wa a, li te menm touye l', lapoula yo nonmen Omri, kòmandan lame a, wa peyi Izrayèl.
And news came to the people in the tents that Zimri had made a secret design and had put the king to death: so all Israel made Omri, the captain of the army, king that day in the tents.
καὶ ἤκουσεν ὁ λαὸς ἐν τῇ παρεμβολῇ λεγόντων συνεστράφη ζαμβρι καὶ ἔπαισεν τὸν βασιλεῦσα καὶ ἐβασίλευσαν ἐν ἰσραηλ τὸν αμβρι τὸν ἠγούμενον τῆς στρατιᾶς ἐπὶ ἰσραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν τῇ παρεμβολῇ
- 17 Omri kite lavil Gibeton ansanm ak tout lame a, li moute, l' al sènen lavil Tiza.
Then Omri went up from Gibbethon, with all the army of Israel, and they made an attack on Tirzah, shutting in the town on every side.
καὶ ἀνέβη αμβρι καὶ πᾶς ἰσραηλ μετ' αὐτοῦ ἐκ γαβαθων καὶ περιεκάθισαν ἐπὶ θερσα
- 18 Lò Zimri wè lavil la tapral tonbe nan men Omri, li antre nan ti fò ki sou tèt palè wa a, li mete dife nan palè a, epi li mouri nan dife a.
And when Zimri saw that the town was taken, he went into the inner room of the king's house, and burning the house over his head, came to his end,
καὶ ἐγενήθη ὡς εἶδεν ζαμβρι ὅτι προκατείλημπα αὐτοῦ ἡ πόλις καὶ εἰσπορεύεται εἰς ἄντρον τοῦ οἴκου τοῦ βασιλέως καὶ ἐνεπύρισεν ἐπ' αὐτὸν τὸν οἶκον τοῦ βασιλέως ἐν πυρὶ καὶ ἀπέθανεν
- 19 Sa te pase konsa paske Zimri te fè sa ki mal nan je Seyè a. Tankou Jewoboram, li pa t' fè sa ki dwat devan Seyè a, li te lakòz pèp Izrayèl la fè peche tou.
Because of his sin in doing evil in the eyes of the Lord, in going in the way of Jeroboam and in his sin which he made Israel do.
ὕπερ τῶν ἀμαρτιῶν αὐτοῦ ὧν ἐποίησεν τοῦ ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου πορευθῆνα ἐν ὁδῷ ἱεροβοαμ υἱοῦ ναβατ καὶ ἐν ταῖς ἀμαρτίαις αὐτοῦ ὡς ἐξῆμαρτεν τὸν ἰσραηλ
- 20 Tout lòt bagay Zimri te fè ak istwa konplo li te moute a, n'a jwenn sa ekri nan liv Istwa wa peyi Izrayèl yo.
Now the rest of the acts of Zimri, and the secret design he made, are they not recorded in the book of the history of the kings of Israel?
καὶ τὰ λοιπὰ τῶν λόγων ζαμβρι καὶ τὰς συνάψεις αὐτοῦ ἅς συνῆψεν οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων ἰσραηλ
- 21 Lè sa a, moun peyi Izrayèl yo te fè de kan: Mwatye ladan yo te vle fè Tibni, pitit gason Genat la, wa. Mwatye te pou Omri.
Then there was a division among the people of Israel; half the people were for making Tibni, son of Ginath, king, and half were supporting Omri.
τότε μερίζεται ὁ λαὸς ἰσραηλ ἡμισυ τοῦ λαοῦ γίνεται ὀπίσω θαμνι υἱοῦ γωναθ τοῦ βασιλεῦσαι αὐτόν καὶ τὸ ἡμισυ τοῦ λαοῦ γίνεται ὀπίσω αμβρι
- 22 Patizan Omri yo kraze patizan Tibni, pitit gason Genat la. Tibni mouri, Omri moute wa.
But the supporters of Omri overcame those who were on the side of Tibni, the son of Ginath; and death came to Tibni and to his brother Joram at that time: and Omri became king in the place of Tibni.
ὁ λαὸς ὁ ὢν ὀπίσω αμβρι ὑπερεκράτησεν τὸν λαὸν τὸν ὀπίσω θαμνι υἱοῦ γωναθ καὶ ἀπέθανεν θαμνι καὶ ἰωραμ ὁ ἀδελφὸς αὐτοῦ ἐν τῷ καιρῷ ἐκείνῳ καὶ ἐβασίλευσεν αμβρι μετὰ θαμνι
- 23 Se konsa nan trantheyenyèm lanne rèy Asa, wa peyi Jida, Omri moute wa peyi Izrayèl. Li gouvènen peyi a pandan douzan. Pandan sizan, li gouvènen nan lavil Tiza.
In the thirty-first year of Asa, king of Judah, Omri became king over Israel, and he was king for twelve years; for six years he was ruling in Tirzah.
ἐν τῷ ἔτει τῷ τριακοστῷ καὶ πρώτῳ τοῦ βασιλέως ασα βασιλεύει αμβρι ἐπὶ ἰσραηλ δώδεκα ἔτη ἐν θερσα βασιλεύει ἕξ ἔτη
- 24 Apre sa, li achte mòn Samari a pou simil (6.000) pyès ajan nan men yon nonm yo te rele Chemè. Omri bati yon lavil sou tèt mòn lan, li rele l' Samari, dapre non Chemè, ansyen mèt tè a.
He got the hill Samaria from Shemer for the price of two talents of silver, and he made a town there, building it on the hill and naming it Samaria, after Shemer the owner of the hill.
καὶ ἐκτήσατο αμβρι τὸ ὄρος τὸ σεμερων παρὰ σεμηρ τοῦ κυρίου τοῦ ὄρους δύο ταλάντων ἀργυρίου καὶ ὠκοδόμησεν τὸ ὄρος καὶ ἐπεκάλεσεν τὸ ὄνομα τοῦ ὄρους οὗ ὠκοδόμησεν ἐπὶ τῷ ὀνόματι σεμηρ τοῦ κυρίου τοῦ ὄρους σεμερων
- 25 Omri fè sa ki mal nan je Seyè a. Li fè pi mal pase moun ki te chèf anvan l' yo.
And Omri did evil in the eyes of the Lord, even worse than all those before him,
καὶ ἐποίησεν αμβρι τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐπονηρεύσατο ὑπερ πάντας τοὺς γενομένους ἔμπροσθεν αὐτοῦ
- 26 Li mache pye pou pye deyè Jewoboram, pitit Nebat la: li fè sa ki mal, li lakòz pèp la fè sa ki mal tou. Se konsa yo te fè Seyè a, Bondye pèp Izrayèl la, fache ak vye zidòl yo.
Copying all the evil ways of Jeroboam, the son of Nebat, and all the sins he did and made Israel do, moving the Lord, the God of Israel, to wrath by their foolish ways.
καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ ἱεροβοαμ υἱοῦ ναβατ καὶ ἐν ταῖς ἀμαρτίαις αὐτοῦ αἷς ἐξῆμαρτεν τὸν ἰσραηλ τοῦ παροργίσει τὸν κύριον θεὸν ἰσραηλ ἐν τοῖς ματαίοις αὐτῶν
- 27 Tout lòt istwa sou sa Omri te fè yo, sou jan li te yon vanyan gason, n'a jwenn sa ekri nan liv Istwa wa peyi Izrayèl yo.
Now the rest of the acts which Omri did, and his great power, are they not recorded in the book of the history of the kings of Israel?
καὶ τὰ λοιπὰ τῶν λόγων αμβρι καὶ πάντα ἃ ἐποίησεν καὶ ἡ δυναστεία αὐτοῦ οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων ἰσραηλ

- 28 Lè Omri mourì, yo antere l' lavil Samari. Se Akab, pitit gason l' lan, ki moute wa nan plas li.
So Omri went to rest with his fathers, and was put into the earth in Samaria; and Ahab his son became king in his place.
 και ἐκοιμήθη αμβρι μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται ἐν σαμαρείᾳ καὶ βασιλεύει αχααβ υἱὸς αὐτοῦ ἀντ' αὐτοῦ [28α] καὶ ἐν τῷ ἐνιαυτῷ τῷ ἑνδεκάτῳ τοῦ αμβρι βασιλεύει ιωσαφατ υἱὸς ασα ἐτῶν τριάκοντα καὶ πέντε ἐν τῇ βασιλείᾳ αὐτοῦ καὶ εἴκοσι πέντε ἔτη ἐβασίλευσεν ἐν ἱερουσαλὴμ καὶ ὄνομα τῆς μητρὸς αὐτοῦ γαζουβα θυγάτηρ σελεῖ [28β] καὶ ἐπορεύθη ἐν τῇ ὁδῷ ασα τοῦ πατρὸς αὐτοῦ καὶ οὐκ ἐξέκλινεν ἀπ' αὐτῆς τοῦ ποιεῖν τὸ εὐθεὸς ἐνώπιον κυρίου πλὴν τῶν ὑψηλῶν οὐκ ἐξήραν ἔθουον ἐν τοῖς ὑψηλοῖς καὶ ἐθυμίον [28ξ] καὶ ἂ συνέθετο ιωσαφατ καὶ πᾶσα ἡ δυναστεία ἣν ἐποίησεν καὶ οὐς ἐπολέμησεν οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων ἰουδα [28δ] καὶ τὰ λοιπὰ τῶν συμπλοκῶν ἃς ἐπέθεντο ἐν ταῖς ἡμέραις ασα τοῦ πατρὸς αὐτοῦ ἐξήρην ἀπὸ τῆς γῆς [28ε] καὶ βασιλεὺς οὐκ ἦν ἐν συρίᾳ νασιβ [28φ] καὶ ὁ βασιλεὺς ιωσαφατ ἐποίησεν ναῦν εἰς θαρσις πορεύεσθαι εἰς σωφίρ ἐπὶ τὸ χρυσίον καὶ οὐκ ἐπορεύθη ὅτι συνετρίβη ἡ ναὺς ἐν γασιωνγαβερ [28γ] τότε εἶπεν ὁ βασιλεὺς ἰσραὴλ πρὸς ιωσαφατ ἐξαποστελῶ τοὺς παῖδάς σου καὶ τὰ παιδιάρια μου ἐν τῇ νηὶ καὶ οὐκ ἐβούλετο ιωσαφατ [28η] καὶ ἐκοιμήθη ιωσαφατ μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται αὐτὸς μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει δαυὶδ καὶ ἐβασίλευσεν ιωραμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 29 ¶ Wa Asa te gen trantwitan depi li t'ap gouvènen peyi Jida a lè Akab, pitit Omri a, moute wa peyi Izrayèl. Pandan venndezan li gouvènen peyi Izrayèl nan lavil Samari.
In the thirty-eighth year that Asa was king of Judah, Ahab, the son of Omri, became king over Israel; and Ahab was king in Samaria for twenty-two years.
 ἐν ἔτει δευτέρῳ τῷ ιωσαφατ βασιλεύει αχααβ υἱὸς αμβρι ἐβασίλευσεν ἐπὶ ἰσραὴλ ἐν σαμαρείᾳ εἴκοσι καὶ δύο ἔτη
- 30 Li fè sa ki mal nan je Seyè a. Li fè pi mal pase tout moun ki te chèf anvan l' yo.
And Ahab, the son of Omri, did evil in the eyes of the Lord, even worse than all who went before him.
 καὶ ἐποίησεν αχααβ τὸ πονηρὸν ἐνώπιον κυρίου ἐπονηρεύσατο ὑπὲρ πάντας τοὺς ἔμπροσθεν αὐτοῦ
- 31 Non sèlman li te fè tankou Jewoboram, pitit Nebat la, men l' ale pi lwen toujou. Li marye ak Jezabel, pitit fi Elbaal, wa peyi Sidon. Li pran sèvi Baal, l' al met ajenou devan li.
And as if copying the evil ways of Jeroboam, the son of Nebat, was a small thing for him, he took as his wife Jezebel, daughter of Ethbaal, king of Zidon, and became a servant and worshipper of Baal.
 καὶ οὐκ ἦν αὐτῷ ἰκανὸν τοῦ πορεύεσθαι ἐν ταῖς ἀμαρτίαις ἱεροβοαμ υἱοῦ ναβατ καὶ ἔλαβεν γυναῖκα τὴν ιεζαβελ θυγατέρα ἰεθεβααλ βασιλέως σιδωνίων καὶ ἐπορεύθη καὶ ἐδούλευσεν τῷ βααλ καὶ προσκύνησεν αὐτῷ
- 32 Nan mitan lavil Samari, li bati yon tanp pou Baal, li mete yon lotèl ladan l'.
And he put up an altar for Baal in the house of Baal which he had made in Samaria.
 καὶ ἔστησεν θυσιαστήριον τῷ βααλ ἐν οἴκῳ τῶν προσοχθισμάτων αὐτοῦ ὃν ᾠκοδόμησεν ἐν σαμαρείᾳ
- 33 Li fè yon estati pou Astate tou. Li fè pi mal pase tout lòt wa peyi Izrayèl ki te pase anvan l' yo pou fè Seyè a, Bondye pèp Izrayèl la, fache.
And Ahab made an image of Asherah and did more than all the kings of Israel before him to make the Lord, the God of Israel, angry.
 καὶ ἐποίησεν αχααβ ἄλσος καὶ προσέθηκεν αχααβ τοῦ ποιῆσαι παροργίσματα τοῦ παροργίσει τὴν ψυχὴν αὐτοῦ τοῦ ἐξολεθρευθῆναι ἐκακοποίησεν ὑπὲρ πάντας τοὺς βασιλεῖς ἰσραὴλ τοὺς γενομένους ἔμπροσθεν αὐτοῦ
- 34 Se pandan rèy Akab la, yon nonm yo rele Iyèl, moun lavil Betèl, rebati lavil Jeriko. Men, pawòl Seyè a te di Jozye, pitit Noun lan, rive vre. Abiram, premye pitit Iyèl la, mourì lè yo t'ap fouye fondasyon lavil la, lèfini Segoub, dezyèm pitit gason Iyèl la, mourì lè yo t'ap moute pòtay lavil la.
In his days Hiel made Jericho; he put its base in position at the price of Abiram, his oldest son, and he put its doors in place at the price of his youngest son Segub; even as the Lord had said by Joshua, the son of Nun.
 ἐν ταῖς ἡμέραις αὐτοῦ ᾠκοδόμησεν αχιλ ὁ βαιθηλίτης τὴν ἱερὴν ἐν τῷ αβιρων τῷ πρωτοτόκῳ αὐτοῦ ἐθεμελίωσεν αὐτὴν καὶ τῷ σεγουβ τῷ νεωτέρῳ αὐτοῦ ἐπέστησεν θύρας αὐτῆς κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν ἐν χειρὶ ἰησοῦ υἱοῦ ναυη
- 1 ¶ Yon pwofèt yo te rele Eli, moun lavil Tichbe nan zòn Galarad, di wa Akab konsa: -Nan non Seyè m'ap sèvi a, Bondye vivan pèp Izrayèl la, men sa m'ap di ou: Pandan lanne k'ap vini yo, p'ap gen lawouze, p'ap gen lapli si se pa mwen ki mande sa.
And Elijah the Tishbite, of Tishbe in Gilead, said to Ahab, By the living Lord, the God of Israel, whose servant I am, there will be no dew or rain in these years, but only at my word.
 καὶ εἶπεν ἠλιου ὁ προφήτης ὁ θεσβίτης ἐκ θεσβων τῆς γαλααδ πρὸς αχααβ ζῆ κύριος ὁ θεὸς τῶν δυνάμεων ὁ θεὸς ἰσραὴλ ᾧ παρέστην ἐνώπιον αὐτοῦ εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετὸς ὅτι εἰ μὴ δὲ τὰ στόματος λόγου μου
- 2 Apre sa, Seyè a pale ak Eli, li di l' konsa:
Then the word of the Lord came to him, saying,
 καὶ ἐγένετο ῥῆμα κυρίου πρὸς ἠλιου
- 3 -Kite kote ou ye a, ale nan direksyon solèy leve. Al kache toupre ravin Kerit la ki sou bò solèy leve larivyè Jouden.
Go from here in the direction of the east, and keep yourself in a secret place by the stream Cherith, east of Jordan.
 πορεύου ἐντεῦθεν κατὰ ἀνατολὰς καὶ κρύβηθι ἐν τῷ χειμάρρῳ χορραθ τοῦ ἐπὶ προσώπου τοῦ ἰορδάνου

- 4 W'a jwenn dlo nan ravin lan pou ou bwè. Mwen bay kaou yo lòd pou yo pote manje ba ou.
The water of the stream will be your drink, and by my orders the ravens will give you food there.
καὶ ἔσται ἐκ τοῦ χειμάρρου πίεσαι ὕδωρ καὶ τοῖς κόραξιν ἐντελοῦμαι διατρέφειν σε ἐκεῖ
- 5 Eli fè sa Seyè a te di l' fè a. Li pati, l' al rete toupren ravin Kerit la.
So he went and did as the Lord said, living by the stream Cherith, east of Jordan.
καὶ ἐποίησεν ἡλιου κατὰ τὸ ῥῆμα κυρίου καὶ ἐκάθισεν ἐν τῷ χειμάρρῳ χορραθ ἐπὶ προσώπου τοῦ ἰορδάνου
- 6 Kaou yo pote pen ak vyann pou li chak maten, chak aswè. Li te jwenn dlo pou l' bwè nan ravin lan.
And the ravens took him bread in the morning and meat in the evening; and the water of the stream was his drink.
καὶ οἱ κόρακες ἔφερον αὐτῷ ἄρτους τὸ πρωὶ καὶ κρέα τὸ δεῖλης καὶ ἐκ τοῦ χειμάρρου ἔπινεν ὕδωρ
- 7 Kèk tan apre sa, ravin lan vin chèch, paske lapli pa t' tonbe nan peyi a.
Now after a time the stream became dry, because there was no rain in the land.
καὶ ἐγένετο μετὰ ἡμέρας καὶ ἐξηράνη ὁ χειμάρρος ὅτι οὐκ ἐγένετο ὑετὸς ἐπὶ τῆς γῆς
- 8 ¶ Lè sa a, Seyè a pale ak Eli, li di l' konsa:
Then the word of the Lord came to him, saying,
καὶ ἐγένετο ῥῆμα κυρίου πρὸς ἡλιου
- 9 -Leve non! Ale lavil Sarepta, nan peyi wa Sidon an. Se la ou pral rete koulye a. Mwen bay yon fanm vè ki rete laba a lòd pou li ba ou manje.
Up! go now to Zarephath, in Zidon, and make your living-place there; I have given orders to a widow woman there to see that you have food.
ἀνάστηθι καὶ πορεύου εἰς σαρπητα τῆς σιδωνίας ἰδοὺ ἐντέταλμαι ἐκεῖ γυναικὶ χήρᾳ τοῦ διατρέφειν σε
- 10 Se konsa Eli leve vre, li pati pou lavil Sarepta. Lè li rive bò pòtay lavil la, li wè yon fanm vè ki t'ap ranmase bwa. Li rele l', li di l' konsa: -Tanpri, pote ti gout dlo nan yon veso pou m' bwè.
So he got up and went to Zarephath; and when he came to the door of the town, he saw a widow woman getting sticks together; and crying out to her he said, Will you give me a little water in a vessel for my drink?
καὶ ἀνέστη καὶ ἐπορεύθη εἰς σαρπητα εἰς τὸν πυλῶνα τῆς πόλεως καὶ ἰδοὺ ἐκεῖ γυνὴ χήρα συνέλεγεν ξύλα καὶ ἐβόησεν ὀπίσω αὐτῆς ἡλιου καὶ εἶπεν αὐτῇ λαβὲ δὴ μοι ὀλίγον ὕδωρ εἰς ἄγγος καὶ πίομαι
- 11 Madanm lan fè sa pou l' al chache dlo a, Eli rele l' ankò, li di l' konsa: -Tanpri, pote yon moso pen pou mwen tou.
And when she was going to get it, he said to her, And get me with it a small bit of bread.
καὶ ἐπορεύθη λαβεῖν καὶ ἐβόησεν ὀπίσω αὐτῆς ἡλιου καὶ εἶπεν λήμψη δὴ μοι ψωμῶν ἄρτου ἐν τῇ χειρὶ σου
- 12 Madanm lan reponn li: -Mwen pran Seyè a, Bondye ou la ki vivan an, pou temwen, mwen pa gen pen tou kwit lakay mwen. Tou sa m' genyen se yon ponyen farin frans nan yon ti bòl ak tigout lwil nan yon boutèy. Mwen vin ranmase de ti bwa la a pou m' al pare ti sa ki rete m' lan pou mwen ak pitit gason m' lan. Lè n'a fin manje l', nou pral rete konsa jouk grangou touye nou.
Then she said, By the life of the Lord your God, I have nothing but a little meal in my store, and a drop of oil in the bottle; and now I am getting two sticks together so that I may go in and make it ready for me and my son, so that we may have a meal before our death.
καὶ εἶπεν ἡ γυνὴ ζῆ κύριος ὁ θεός σου εἰ ἔστιν μοι ἐγκρυφίας ἀλλ' ἢ ὅσον δρᾶξ ἀλεύρου ἐν τῇ ὑδρίᾳ καὶ ὀλίγον ἔλαιον ἐν τῷ καψάκῃ καὶ ἰδοὺ ἐγὼ συλλέγω δύο ξυλάρια καὶ εἰσελεύσομαι καὶ ποιήσω αὐτὸ ἐμαυτῇ καὶ τοῖς τέκνοις μου καὶ φαγόμεθα καὶ ἀποθανοῦμεθα
- 13 Eli di li: -Pa bat kò ou! Ale pare ti manje ou la! Sèlman fè yon ti pen pou mwen anvan, epi pote l' vini. Apre sa, w'a fè yonn pou ou ak pitit gason ou lan.
And Elijah said to her, Have no fear; go and do as you have said, but first make me a little cake of it and come and give it to me, and then make something for yourself and your son.
καὶ εἶπεν πρὸς αὐτὴν ἡλιου θάρσει εἰσελθε καὶ ποιήσον κατὰ τὸ ῥῆμά σου ἀλλὰ ποιήσον ἐμοὶ ἐκεῖθεν ἐγκρυφίαν μικρὸν ἐν πρώτοις καὶ ἐξοίσεις μοι σαυτῇ δὲ καὶ τοῖς τέκνοις σου ποιήσεις ἐπ' ἐσχάτου
- 14 Paske men pawòl Seyè a, Bondye pèp Izrayèl la, di: Ti bòl farin frans lan ak ti boutèy lwil oliv la p'ap janm vid jouk jou mwen menm Seyè a m'a fè lapli tonbe sou latè ankò.
For this is the word of the Lord, the God of Israel: The store of meal will not come to an end, and the bottle will never be without oil, till the day when the Lord sends rain on the earth.
ὅτι τάδε λέγει κύριος ὁ ὑδρία τοῦ ἀλεύρου οὐκ ἐκλείψει καὶ ὁ καψάκης τοῦ ἔλαιου οὐκ ἐλαττονήσκει ἕως ἡμέρας τοῦ δοῦναι κύριον τὸν ὑετὸν ἐπὶ τῆς γῆς
- 15 Madanm lan ale, li fè sa Eli te di l' fè a. Se konsa pandan lontan, ni madanm lan, ni pitit gason l' lan, ni Eli, yo tout jwenn manje pou yo manje.
So she went and did as Elijah said; and she and he and her family had food for a long time.
καὶ ἐπορεύθη ἡ γυνὴ καὶ ἐποίησεν καὶ ἦσθιεν αὐτῇ καὶ αὐτὸς καὶ τὰ τέκνα αὐτῆς
- 16 Te toujou gen farin frans nan ti bòl la ak lwil oliv nan ti boutèy la, jan Seyè a te mete pawòl la nan bouch pwofèt Eli.
The store of meal did not come to an end, and the bottle was never without oil, as the Lord had said by the mouth of Elijah.
καὶ ἡ ὑδρία τοῦ ἀλεύρου οὐκ ἐξέλιπεν καὶ ὁ καψάκης τοῦ ἔλαιου οὐκ ἐλαττωνώθη κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν ἐν χειρὶ ἡλιου

- 17 ¶ Kèk tan apre sa, pitit gason metrès kay la tonbe malad. Maladi a vini pi mal sou li jouk li mourì.
Now after this, the son of the woman of the house became ill, so ill that there was no breath in him.
καὶ ἐγένετο μετὰ ταῦτα καὶ ἠρρώστησεν ὁ υἱὸς τῆς γυναῖκος τῆς κυρίας τοῦ οἴκου καὶ ἦν ἡ ἀρρωστία αὐτοῦ κραταῖα σφόδρα ἕως οὗ οὐχ ὑπελείφθη ἐν αὐτῷ πνεῦμα
- 18 Madanm lan di Eli konsa: -Sèvitè Bondye, poukisa ou fè m' sa? Ou vin lakay mwen pou fè Bondye chonje peche m' yo, pou fè pitit gason m' lan mourì.
And she said to Elijah, What have I to do with you, O man of God? have you come to put God in mind of my sin, and to put my son to death?
καὶ εἶπεν πρὸς ἡλίου τί ἐμοὶ καὶ σοὶ ἄνθρωπε τοῦ θεοῦ εἰσῆλθες πρὸς με τοῦ ἀναμνησαί τὰς ἀδικίας μου καὶ θανατῶσαι τὸν υἱὸν μου
- 19 Eli reponn: -Ban m' pitit la. Li pran ti gason an nan men manman l', li moute avè l' nan pyès chanm anwo kay la kote li te rete a, li mete l' kouche sou kabann li.
And he said to her, Give your son to me. And lifting him out of her arms, he took him up to his room and put him down on his bed.
καὶ εἶπεν ἡλίου πρὸς τὴν γυναῖκα δός μοι τὸν υἱὸν σου καὶ ἔλαβεν αὐτὸν ἐκ τοῦ κόλπου αὐτῆς καὶ ἀνήνεγκεν αὐτὸν εἰς τὸ ὑπερφῶν ἐν ᾧ αὐτὸς ἐκάθητο ἐκεῖ καὶ ἐκοίμισεν αὐτὸν ἐπὶ τῆς κλίνης αὐτοῦ
- 20 Apre sa, li lapriyè, li di: -Seyè, Bondye mwen, poukisa pou ou fè vè sa a tout lapenn sa a? Li resewa m' lakay li, men w'ap pran pitit li.
And crying to the Lord he said, O Lord my God, have you sent evil even on the widow whose guest I am, by causing her son's death?
καὶ ἀνεβόησεν ἡλίου καὶ εἶπεν οἰμμοὶ κύριε ὁ μάρτυς τῆς χάριτος μεθ' ἧς ἐγὼ κατοικῶ μετ' αὐτῆς σὺ κεκάκωκας τοῦ θανατῶσαι τὸν υἱὸν αὐτῆς
- 21 Eli kouche twa fwa sou pitit la, li lapriyè. Li di: -Seyè, Bondye mwen, tanpri, bay pitit la lavi ankò.
And stretching herself out on the child three times, he made his prayer to the Lord, saying, O Lord my God, be pleased to let this child's life come back to him again.
καὶ ἐνεφύσησεν τῷ παιδαρίῳ τρίς καὶ ἐπεκαλέσατο τὸν κύριον καὶ εἶπεν κύριε ὁ θεὸς μου ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου εἰς αὐτόν
- 22 Seyè a koute lapriyè Eli a, li bay pitit la lavi ankò. Ti gason an rekonmanse pran souf.
And the Lord gave ear to the voice of Elijah, and the child's spirit came into him again, and he came back to life.
καὶ ἐγένετο οὕτως καὶ ἀνεβόησεν τὸ παιδάριον
- 23 Eli pran ti bway la, li desann anba avè l', li remèt li bay manman l', li di l': -Gade! Ti gason ou lan vivan!
And Elijah took the child down from his room into the house and gave him to his mother and said to her, See, your son is living.
καὶ κατήγαγεν αὐτὸν ἀπὸ τοῦ ὑπερφῶν εἰς τὸν οἶκον καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ καὶ εἶπεν ἡλίου βλέπε ζῆ ὁ υἱός σου
- 24 Madanm lan reponn: -Koulye a mwen wè se you sèvite Bondye ou ye vre. Pawòl nan bouch ou se pawòl Bondye vre.
Then the woman said to Elijah, Now I am certain that you are a man of God, and that the word of the Lord in your mouth is true.
καὶ εἶπεν ἡ γυνὴ πρὸς ἡλίου ἰδοὺ ἔγνωκα ὅτι ἄνθρωπος θεοῦ εἶ σὺ καὶ ῥῆμα κυρίου ἐν στόματι σου ἀληθινόν
- 1 ¶ Apre sa, kèk tan pase. Chechrès la t'ap mache sou twazan depi li t'ap bat peyi a. Lè sa a, Seyè a pale ak Eli, li di l' konsa: -Al parèt devan wa Akab. Mwen pral fè lapli tonbe.
Now after a long time, the word of the Lord came to Elijah, in the third year, saying, Go and let Ahab see you, so that I may send rain on the earth.
καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ ῥῆμα κυρίου ἐγένετο πρὸς ἡλίου ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ λέγων πορεύθητι καὶ ὄφθητι τῷ αχααβ καὶ δώσω ὑετὸν ἐπὶ πρόσωπον τῆς γῆς
- 2 Eli pati pou l' al devan wa Akab. Grangou a te rèd anpil pou moun lavil Samari yo.
So Elijah went to let Ahab see him. Now there was no food to be had in Samaria.
καὶ ἐπορεύθη ἡλίου τοῦ ὄφθῆναι τῷ αχααβ καὶ ἡ λιμὸς κραταῖα ἐν σαμαρείᾳ
- 3 Akab te fè rele Abdyas ki te reskonsab palè a. Abdyas sa a te sèvi Seyè a ak tout kè li.
And Ahab sent for Obadiah, the controller of the king's house. (Now Obadiah had the fear of the Lord before him greatly;
καὶ ἐκάλεσεν αχααβ τὸν ἀβδιου τὸν οἰκονόμον καὶ ἀβδιου ἦν φοβούμενος τὸν κύριον σφόδρα
- 4 Lè larenn Jezabel t'ap fè touye pwofèt Seyè yo, li menm Abdyas te sove san (100) ladan yo. Li te kache yo nan de gwòt, li te mete senkant nan chak gwòt. Lèfini, li ba yo manje, li ba yo bwè.
For when Jezebel was cutting off the prophets of the Lord, Obadiah took a hundred of them, and kept them secretly in a hole in the rock, fifty at a time, and gave them bread and water.)
καὶ ἐγένετο ἐν τῷ τῷπτεν τὴν ιεζαβελ τοὺς προφήτας κυρίου καὶ ἔλαβεν ἀβδιου ἑκατὸν ἄνδρας προφήτας καὶ ἔκρυπεν αὐτοὺς κατὰ πενήτηκοντα ἐν σπηλαίῳ καὶ διέτρεφεν αὐτοὺς ἐν ἄρτῳ καὶ ὕδατι
- 5 Akab te di Abdyas: -Nou pral mache nan tout peyi a, nou pral gade bò tout sous dlo, nan tout ravin kote nou ka jwenn zèb pou bay chwal yo ak milèt yo. Konsa nou p'ap bezwen touye ladan yo.
And Ahab said to Obadiah, Come, let us go through all the country, to all the fountains of water and all the rivers, and see if there is any grass to be had for the horses and the transport beasts, so that we may be able to keep some of the beasts from destruction.
καὶ εἶπεν αχααβ πρὸς ἀβδιου δεῦρο καὶ διέλθωμεν ἐπὶ τὴν γῆν ἐπὶ πηγὰς τῶν ὑδάτων καὶ ἐπὶ χειμάρρους ἐάν πως εὔρωμεν βοτάνην καὶ περιποιησόμεθα ἵππους καὶ ἡμίονους καὶ οὐκ ἐξολοθρευθήσονται ἀπὸ τῶν κτηνῶν

- 6 Yo separe peyi a fè de zòn, yo chak pran yon zòn pou yo mache al chache zèb. Se konsa Akab pran yon chemen, Abdyas pran yon lòt chemen.
So they went through all the country, covering it between them; Ahab went in one direction by himself, and Obadiah went in another by himself.
καὶ ἐμέρισαν ἑαυτοῖς τὴν ὁδὸν τοῦ διελθεῖν αὐτὴν ἀχααβ ἐπορεύθη ἐν ὁδῷ μιᾷ μόνος καὶ ἀβδίου ἐπορεύθη ἐν ὁδῷ ἄλλῃ μόνος
- 7 Antan Abdyas ap mache konsa, li tonbe bab pou bab ak Eli. Li rekonèt li, li bese tèt li jouk atè devan li. Li mande l': -Se ou menm vre, Eli, mèt mwen?
And while Obadiah was on his way, he came face to face with Elijah; and seeing who it was, he went down on his face and said, Is it you, my lord Elijah?
καὶ ἦν ἀβδίου ἐν τῇ ὁδῷ μόνος καὶ ἦλθεν ἡλιου εἰς συνάντησιν αὐτοῦ μόνος καὶ ἀβδίου ἔσπευσεν καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ καὶ εἶπεν εἰ σὺ εἶ αὐτός κύριέ μου ἡλιου
- 8 Eli reponn: -Wi, se mwen! Ale di wa a, mèt ou a, men m' isit la!
And Elijah in answer said, It is I; now go and say to your lord, Elijah is here.
καὶ εἶπεν ἡλιου αὐτῷ ἐγὼ πορεύου λέγε τῷ κυρίῳ σου ἰδοὺ ἡλιου
- 9 Abdyas reponn: -Kisa m' fè ki mal pou ou voye m' al chache lanmò nan men wa Akab?
And he said, What sin have I done, that you would give up your servant into the hand of Ahab, and be the cause of my death?
καὶ εἶπεν ἀβδίου τί ἡμάρτηκα ὅτι δίδως τὸν δοῦλόν σου εἰς χεῖρα ἀχααβ τοῦ θανατῶσαί με
- 10 Mwen pran Seyè ki vivan an, Bondye ou la, pou temwen, pa gen peyi sou latè kote wa a pa fè chache ou. Chak fwa nan yon peyi yo di l' ou pa lakay yo, wa Akab te fòse chèf la ak tout pèp la fè sèman yo pa t' jwenn ou.
By the life of the Lord your God, there is not a nation or kingdom where my lord has not sent in search of you; and when they said, He is not here; he made them take an oath that they had not seen you.
ζῆ κύριος ὁ θεός σου εἰ ἔστιν ἔθνος ἢ βασιλεία οὗ οὐκ ἀπέσταλκεν ὁ κύριός μου ζητεῖν σε καὶ εἶπον οὐκ ἔστιν καὶ ἐνέπρησεν τὴν βασιλείαν καὶ τὰς χώρας αὐτῆς ὅτι οὐχ εὔρηκέν σε
- 11 Epi, koulye a ou vle pou m' al di li men ou isit la?
And now you say, Go, say to your lord, Elijah is here.
καὶ νῦν σὺ λέγεις πορεύου ἀνάγγελλε τῷ κυρίῳ σου ἰδοὺ ἡλιου
- 12 Bon, vire m' vire do m' ale la a, si lespri Seyè a pran ou, li pote ou yon kote m' pa konnen, lè m'a di wa Akab ou isit la, lè l'a vini li pa wè ou, l'ap touye m'. Chonje mwen menm m'ap sèvi Seyè a ak krentif depi mwen piti.
And straight away, when I have gone from you, the spirit of the Lord will take you away, I have no idea where, so that when I come and give word to Ahab, and he sees you not, he will put me to death: though I, your servant, have been a worshipper of the Lord from my earliest years.
καὶ ἔσται ἐὰν ἐγὼ ἀπέλω ἀπὸ σοῦ καὶ πνεῦμα κυρίου ἀρεῖ σε εἰς γῆν ἣν οὐκ οἶδα καὶ εἰσελεύσομαι ἀπαγγεῖλαι τῷ ἀχααβ καὶ ἀποκτενεῖ με καὶ ὁ δοῦλός σου ἔστιν φοβούμενος τὸν κύριον ἐκ νεότητος αὐτοῦ
- 13 Mèt, yo pa janm rakonte ou sa m' te fè lè Jezabel t'ap touye pwofèt Seyè yo? Mwen kache san (100) pwofèt nan de gwòt, senkant nan chak gwòt, mwen ba yo manje, mwen ba yo bwè.
Has my lord not had word of what I did when Jezebel was putting the Lord's prophets to death? how I kept a hundred of them in a secret hole in the rock, fifty at a time, and gave them bread and water?
ἦ οὐκ ἀπηγγέλη σοι τῷ κυρίῳ μου οἷα πεποίηκα ἐν τῷ ἀποκτείνειν ἱεζαβελ τοὺς προφήτας κυρίου καὶ ἔκρυψα ἀπὸ τῶν προφητῶν κυρίου ἑκατὸν ἄνδρας ἀνὰ πενήκοντα ἐν σπηλαίῳ καὶ ἔθρεψα ἐν ἄρ τοῖς καὶ ὕδατι
- 14 Men koulye a ou vle pou m' al di wa a men ou isit la! L'ap touye m'!
And now you say, Go and say to your Lord, Elijah is here; and he will put me to death.
καὶ νῦν σὺ λέγεις μοι πορεύου λέγε τῷ κυρίῳ σου ἰδοὺ ἡλιου καὶ ἀποκτενεῖ με
- 15 Eli reponn li: -Mwen pran Seyè m'ap sèvi a, Bondye ki gen tout pouvwa a, pou temwen. Jòdi a m'ap parèt devan Akab!
And Elijah said, By the life of the Lord of armies, whose servant I am, I will certainly let him see me today.
καὶ εἶπεν ἡλιου ζῆ κύριος τῶν δυνάμεων ᾧ παρέστην ἐνώπιον αὐτοῦ ὅτι σήμερον ὀφθήσομαι αὐτῷ
- 16 Se konsa Abdyas pati, li jwenn Akab, li fè l' rapò. Akab vin kontre Eli.
So Obadiah went to Ahab and gave him the news; and Ahab went to see Elijah.
καὶ ἐπορεύθη ἀβδίου εἰς συναντὴν τῷ ἀχααβ καὶ ἀπήγγειλεν αὐτῷ καὶ ἐξέδραμεν ἀχααβ καὶ ἐπορεύθη εἰς συνάντησιν ἡλιου
- 17 ¶ Wè Akab wè Eli, li di l': -Apa ou sa! Se ou menm k'ap rale malè sou pèp Izrayèl la konsa!
And when he saw Elijah, Ahab said to him, Is it you, you troubler of Israel?
καὶ ἐγένετο ὡς εἶδεν ἀχααβ τὸν ἡλιου καὶ εἶπεν ἀχααβ πρὸς ἡλιου εἰ σὺ εἶ αὐτός ὁ διαστρέφων τὸν ἰσραηλ

- 18 Eli reponn li: -Se pa mwen ki rale malè sou pèp Izrayèl la. Se ou menm ak tout fanmi papa ou yo ki lakòz, paske nou dezobeyi lòd Seyè a te bay, n' al adore zidòl Baal yo.
Then he said in answer, I have not been troubling Israel, but you and your family; because, turning away from the orders of the Lord, you have gone after the Baals.
καὶ εἶπεν ἡλίου οὐ διαστρέφω τὸν ἰσραὴλ ὅτι ἄλλ' ἢ σὺ καὶ ὁ οἶκος τοῦ πατρὸς σου ἐν τῷ καταλιμπάνειν ὑμᾶς τὸν κύριον θεὸν ὑμῶν καὶ ἐπορεύθης ὀπίσω τῶν βααλμ
- 19 Koulye a, bay lòd pou tout moun pèp Izrayèl yo vin sanble bò kote m' sou mòn Kamèl la. Gen katsansenkant (450) pwofèt Baal ak katsan (400) pwofèt zidòl fanm yo rele Astate a Jezabèl ap pran swen. Fè yo vini tou.
Now send, and get Israel together before me at Mount Carmel, with the four hundred and fifty prophets of Baal who get their food at Jezebel's table.
καὶ νῦν ἀπόστειλον συνάθροισον πρὸς με πάντα ἰσραὴλ εἰς ὄρος τὸ καρμήλιον καὶ τοὺς προφῆτας τῆς αἰσχύνης τετρακοσίους καὶ πενήκοντα καὶ τοὺς προφῆτας τῶν ἄλσων τετρακοσίους ἐσθιοντας τὸ ῥάπεζαν ιεζαβελ
- 20 Akab voye chache tout pèp Izrayèl la. Li fè sanble tout pwofèt Baal yo sou mòn Kamèl la.
So Ahab sent for all the children of Israel, and got the prophets together at Mount Carmel.
καὶ ἀπέστειλεν αχαβ εἰς πάντα ἰσραὴλ καὶ ἐπισυνήγαγεν πάντας τοὺς προφῆτας εἰς ὄρος τὸ καρμήλιον
- 21 ¶ Eli al kanpe devan pèp la, li di yo: -Kilè n'a sispann woule de bò! Si se Seyè a ki Bondye, se li pou n' sèvi! Si se Baal ki Bondye, se li pou n' sèvi! Men pèp la pa di yon mo.
And Elijah came near to all the people and said, How long will you go on balancing between two opinions? if the Lord is God, then give worship to him; but if Baal, give worship to him. And the people said not a word in answer.
καὶ προσήγαγεν ἡλίου πρὸς πάντας καὶ εἶπεν αὐτοῖς ἡλίου ἕως πότε ὑμεῖς χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις εἰ ἔστιν κύριος ὁ θεός πορεύεσθε ὀπίσω αὐτοῦ εἰ δὲ ὁ βααλ αὐτός πορεύεσθε ὀπίσω αὐτοῦ καὶ οὐκ ἀπεκρίθη ὁ λαὸς λόγον
- 22 Eli di yo: -Nan tout pwofèt Seyè a, se mwen menm ase ki rete. Men gen katsansenkant (450) pwofèt Baal.
Then Elijah said to the people, I, even I, am the only living prophet of the Lord; but Baal's prophets are four hundred and fifty men.
καὶ εἶπεν ἡλίου πρὸς τὸν λαόν ἐγὼ ὑπολείμμιαι προφήτης τοῦ κυρίου μονώτατος καὶ οἱ προφῆται τοῦ βααλ τετρακόσιοι καὶ πενήκοντα ἄνδρες καὶ οἱ προφῆται τοῦ ἄλσους τετρακόσιοι
- 23 Mennen de jenn towò ban nou. Pwofèt Baal yo va chwazi yonn, y'a touye l', y'a koupe l' an moso, y'a mete l' sou yon pil bwa, men piga yo limen dife. Mwen menm m'a fè menm jan an tou ak lòt towò a. m'a mete l' sou yon pil bwa, mwen p'ap limen dife.
Now, let them give us two oxen; and let them take one for themselves, and have it cut up, and put it on the wood, but put no fire under it; I will get the other ox ready, and put it on the wood, and put no fire under it.
δότωσαν ἡμῖν δύο βόας καὶ ἐκλεξάσθωσαν ἑαυτοῖς τὸν ἕνα καὶ μελισάτωσαν καὶ ἐπιθέτωσαν ἐπὶ τῶν ξύλων καὶ πῦρ μὴ ἐπιθέτωσαν καὶ ἐγὼ ποιήσω τὸν βόην τὸν ἄλλον καὶ πῦρ οὐ μὴ ἐπιθῶ
- 24 y'a rele bondye yo a. Mwen menm, m'a rele Seyè a. Sa ki va voye dife pou reponn lan se li ki Bondye. Tout pèp la reponn: -Nou dakò!
And do you make prayers to your god, and I will make a prayer to the Lord: and it will be clear that the one who gives an answer by fire is God. And all the people in answer said, It is well said.
καὶ βοῦτε ἐν ὀνόματι θεῶν ὑμῶν καὶ ἐγὼ ἐπικαλέσομαι ἐν ὀνόματι κυρίου τοῦ θεοῦ μου καὶ ἔσται ὁ θεός ὃς ἔαν ἐπακούσῃ ἐν πυρὶ οὗτος θεός καὶ ἀπεκρίθησαν πᾶς ὁ λαὸς καὶ εἶπον καλὸν τὸ ῥῆμα ὃ ἐλάλησας
- 25 Lè sa a, Eli di pwofèt Baal yo: -Nou anpil, mwen ban nou devan. Chwazi yon towò. Pare li. Lèfini, rele bondye nou an. Men, pa mete dife nan bwa a.
Then Elijah said to the prophets of Baal, Take one ox for yourselves and get it ready first, for there are more of you; and make your prayers to your god, but put no fire under.
καὶ εἶπεν ἡλίου τοῖς προφῆταις τῆς αἰσχύνης ἐκλέξασθε ἑαυτοῖς τὸν μόσχον τὸν ἕνα καὶ ποιήσατε πρῶτοι ὅτι πολλοὶ ὑμεῖς καὶ ἐπικαλέσασθε ἐν ὀνόματι θεοῦ ὑμῶν καὶ πῦρ μὴ ἐπιθήτε
- 26 Pwofèt Baal yo pran towò yo ba yo a, yo pare l'. Lèfini, yo pran rele Baal depi nan maten rive vè midi. Yo t'ap di: -Baal o! Reponn nou non! Yo t'ap danse fè wonn lotèl yo te moute a. Pa yon wwa, pa yon repons.
So they took the ox which was given them, and made it ready, crying out to Baal from morning till the middle of the day, and saying, O Baal, give ear to us. But there was no voice and no answer. And they were jumping up and down before the altar they had made.
καὶ ἔλαβον τὸν μόσχον καὶ ἐποίησαν καὶ ἐπεκαλοῦντο ἐν ὀνόματι τοῦ βααλ ἐκ πρωΐθεν ἕως μεσημβρίας καὶ εἶπον ἐπάκουσον ἡμῶν ὁ βααλ ἐπάκουσον ἡμῶν καὶ οὐκ ἦν φωνὴ καὶ οὐκ ἦν ἀκρόασις καὶ διέτρεχον ἐπὶ τοῦ θουσιαστηρίου οὐ ἐποίησαν
- 27 Vè midi, Eli tanmen pase yo nan betiz. Li di yo: -Rele pi fò non! Se bondye li ye. Li dwe okipe anpil. Li ka ap kalkile, osinon li nan vwayaj. Li ka ap dòmi tou. Se pou nou leve l'.
And in the middle of the day, Elijah made sport of them, saying, Give louder cries, for he is a god; he may be deep in thought, or he may have gone away for some purpose, or he may be on a journey, or by chance he is sleeping and has to be made awake.
καὶ ἐγένετο μεσημβρία καὶ ἐμυκτήρισεν αὐτοὺς ἡλίου ὁ θεσβίτης καὶ εἶπεν ἐπικαλεῖσθε ἐν φωνῇ μεγάλη ὅτι θεός ἐστιν ὅτι ἀδολεσχία αὐτῷ ἐστιν καὶ ἅμα μήποτε χρηματίζει αὐτός ἢ μήποτε καθεύδει αὐτός καὶ ἐξαναστήσεται
- 28 Pwofèt yo pran rele pi fò. Yo pran nepe ak kouto, yo make tout kò yo jan yo te konn fè l' la. San t'ap koule sou yo konsa.
So they gave loud cries, cutting themselves with knives and swords, as was their way, till the blood came streaming out all over them.
καὶ ἐπεκαλοῦντο ἐν φωνῇ μεγάλη καὶ κατετέμνοντο κατὰ τὸν ἔθισμόν αὐτῶν ἐν μαχαίραις καὶ σειρομάσταις ἕως ἐκχύσεως αἵματος ἐπ' αὐτούς

- 29 Lè midi fin pase, yo pran rele Baal pi rèd toujou jouk lè pou yo fè ofrann apremidi a rive. Men, ankenn vwa pa reponn! Anyen pa pati.
And from the middle of the day they went on with their prayers till the time of the offering; but there was no voice, or any answer, or any who gave attention to them.
 και ἐπροφήτευσον ἕως οὗ παρήλθεν τὸ δειλινόν και ἐγένετο ὡς ὁ καιρὸς τοῦ ἀναβῆναι τὴν θυσίαν και οὐκ ἦν φωνή και ἐλάλησεν ἡλιου ὁ θεσβίτης πρὸς τοὺς προφήτας τῶν προσοχθισμάτων λέγων μετ ἄσπυτε ἀπὸ τοῦ νῦν και ἐγὼ ποιήσω τὸ ὀλοκαύτωμά μου και μετέστησαν και ἀπήλθον
- 30 Lè sa a, Eli mande pèp la pou yo pwoche bò kote l'. Lè yo pwoche vin jwenn li, li rebati lotèl Seyè a paske yo te kraze l'.
Then Elijah said to all the people, Come near to me; and all the people came near. And he put up again the altar of the Lord which had been broken down.
 και εἶπεν ἡλιου πρὸς τὸν λαόν προσαγάγετε πρὸς με και προσήγαγεν πᾶς ὁ λαὸς πρὸς αὐτόν
- 31 Li pran douz wòch, yonn pou chak branch fanmi pitit Jakòb yo. Se Seyè a ki te bay Jakòb non Izrayèl li pote a.
And Elijah took twelve stones, the number of the tribes of the sons of Jacob, to whom the Lord had said, Israel will be your name:
 και ἔλαβεν ἡλιου δώδεκα λίθους και ἀριθμὸν φυλῶν τοῦ Ἰσραὴλ ὡς ἐλάλησεν κύριος πρὸς αὐτόν λέγων Ἰσραὴλ ἔσται τὸ ὄνομά σου
- 32 Li pran wòch yo, li rebati lotèl Seyè a. Li fouye yon kannal fè wonn lotèl la. Kannal la te ka pran kat galon dlo.
And with the stones he made an altar to the name of the Lord; and he made a deep drain all round the altar, great enough to take two measures of seed.
 και ὀκοδόμησεν τοὺς λίθους ἐν ὀνόματι κυρίου και ἰσάστω τὸ θουσιαστήριον τὸ κατεσκαμμένον και ἐποίησεν θαλάμω χωροῦσαν δύο μετρητὰς σπέρματος κυκλόθεν τοῦ θουσιαστηρίου
- 33 Li ranje bwa yo sou lotèl la, li dekoupe towò a, li mete moso vyann yo sou bwa yo. Lèfini li di: -Plen kat krich dlo vide yo sou ofrann lan ak sou bwa yo. Apre yo fè sa,
And he put the wood in order, and, cutting up the ox, put it on the wood. Then he said, Get four vessels full of water and put it on the burned offering and on the wood. And he said, Do it a second time, and they did it a second time;
 και ἐστοίβασεν τὰς σχίδακας ἐπὶ τὸ θουσιαστήριον ὁ ἐποίησεν και ἐμέλισεν τὸ ὀλοκαύτωμα και ἐπέθηκεν ἐπὶ τὰς σχίδακας και ἐστοίβασεν ἐπὶ τὸ θουσιαστήριον
- 34 li di yo: -Fè l' yon dezyèm fwa. Apre yo fè l', li di yo ankò: -Fè l' yon twazyèm fwa. Yo fè l' ankò.
And he said, Do it a third time, and they did it a third time.
 και εἶπεν ἀββετέ μοι τέσσαρας ὕδριας ὕδατος και ἐπιχέετε ἐπὶ τὸ ὀλοκαύτωμα και ἐπὶ τὰς σχίδακας και ἐποίησαν οὕτως και εἶπεν δευτερώσατε και ἐδευτέρωσαν και εἶπεν τρισσώσατε και ἐτρίσσωσαν
- 35 Dlo a koule tout atè bò lotèl la, li plen kannal la.
And the water went all round the altar, till the drain was full.
 και διεπορεύετο τὸ ὕδωρ κύκλω τοῦ θουσιαστηρίου και τὴν θαλάμω ἐπλησαν ὕδατος
- 36 Lè lè pou yo fè ofrann apremidi a rive, pwofèt Eli pwoche bò lotèl la, li di: -Seyè, Bondye Abraram, Bondye Izarak ak Bondye Jakòb, fè yo wè jòdi a se ou menm ki Bondye pèp Izrayèl la. Fè yo rekonèt se sèvitè ou mwen ye. Se ou menm ki ban m' lòd fè tout bagay sa yo.
Then at the time of the offering, Elijah the prophet came near and said, O Lord, the God of Abraham, of Isaac, and of Israel, let it be seen this day that you are God in Israel, and that I am your servant, and that I have done all these things by your order.
 και ἀνεβόησεν ἡλιου εἰς τὸν οὐρανὸν και εἶπεν κύριε ὁ θεὸς ἀβρααμ και ἰσαακ και Ἰσραὴλ ἐπάκουσόν μου κύριε ἐπάκουσόν μου σήμερον ἐν πυρὶ και γνώτωσαν πᾶς ὁ λαὸς οὗτος ὅτι σὺ εἶ κύριος ὁ θεὸς Ἰσραὴλ καὶ γὰρ δούλός σου και διὰ σέ πεποίηκα τὰ ἔργα ταῦτα
- 37 Reponn mwen, Seyè! Reponn mwen pou pèp sa a ka konnen se ou menm Seyè a ki Bondye, pou yo rekonèt se ou menm k'ap fè yo tounen vin jwenn ou.
Give me an answer, O Lord, give me an answer, so that this people may see that you are God, and that you have made their hearts come back again.
 ἐπάκουσόν μου κύριε ἐπάκουσόν μου ἐν πυρὶ και γνώτω ὁ λαὸς οὗτος ὅτι σὺ εἶ κύριος ὁ θεὸς και σὺ ἐστρεψας τὴν καρδίαν τοῦ λαοῦ τούτου ὀπίσω
- 38 Seyè a voye dife sot nan syèl la, li boule ofrann lan, bwa yo, wòch yo ak anplasman kote lotèl la te ye a, li fè tout dlo ki te nan kannal la cheche.
Then the fire of the Lord came down, burning up the offering and the wood and the stones and the dust, and drinking up the water in the drain.
 και ἐπεσεν πῦρ παρά κυρίου ἐκ τοῦ οὐρανοῦ και κατέφαγεν τὸ ὀλοκαύτωμα και τὰς σχίδακας και τὸ ὕδωρ τὸ ἐν τῇ θαλάμω και τοὺς λίθους και τὸν χοῦν ἐξέλιξεν τὸ πῦρ
- 39 Lè pèp la wè sa, yo tonbe fas atè, yo pran rele: -Se Seyè a ki Bondye! Se Seyè a ki Bondye!
And when the people saw it, they all went down on their faces, and said, The Lord, he is God, the Lord, he is God.
 και ἐπεσεν πᾶς ὁ λαὸς ἐπὶ πρόσωπον αὐτῶν και εἶπον ἀληθῶς κύριός ἐστιν ὁ θεὸς αὐτὸς ὁ θεὸς
- 40 Lè sa a, Eli di yo: -Mete men sou pwofèt Baal yo! Pa kite yonn chape. Pèp la mete men sou tout pwofèt yo. Eli mennen yo desann nan ravin Kison an, li touye yo.
And Elijah said to them, Take the prophets of Baal, let not one of them get away. So they took them, and Elijah made them go down to the stream Kishon, and put them to death there.
 και εἶπεν ἡλιου πρὸς τὸν λαόν συλλάβετε τοὺς προφήτας τοῦ βααλ μηθεὶς σωθῆτω ἐξ αὐτῶν και συνέλαβον αὐτούς και κατάγει αὐτούς ἡλιου εἰς τὸν χειμάρρουν κισων και ἐσφαξεν αὐτούς ἐκεῖ

- 41 ¶ Apre sa Eli di wa Akab konsa: -Koulye a, ou mèt al manje, ou mèt al bwè. Mwen tande bri lapli a k'ap vini.
Then Elijah said to Ahab, Up! take food and drink, for there is a sound of much rain.
καὶ εἶπεν ἡλίου τῷ αχααβ ἀνάβηθι καὶ φάγε καὶ πίε ὅτι φωνὴ τῶν ποδῶν τοῦ ὕετοῦ
- 42 Akab al manje, l' al bwè. Eli menm moute sou tèt mòn Kamèl. Li mete ajenou, li bese tèt li jouk atè.
So Ahab went up to have food and drink, while Elijah went up to the top of Carmel; and he went down on the earth, putting his face between his knees.
καὶ ἀνέβη αχααβ τοῦ φαγεῖν καὶ πιεῖν καὶ ἡλίου ἀνέβη ἐπὶ τὸν κάρμηλον καὶ ἔκυψεν ἐπὶ τὴν γῆν καὶ ἔθηκεν τὸ πρόσωπον ἑαυτοῦ ἀνά μέσον τῶν γονάτων ἑαυτοῦ
- 43 Li di domestik li a: -Al gade bò lanmè a. Domestik la ale, li gade. Li tounen, li di: -M' pa wè anyen! Pandan sèt fwa Eli di li al gade.
And he said to his servant, Go now, and take a look in the direction of the sea. And he went up, and after looking said, There is nothing. And he said, Go again seven times; and he went seven times.
καὶ εἶπεν τῷ παιδαρίῳ αὐτοῦ ἀνάβηθι καὶ ἐπιβλεψον ὁδὸν τῆς θαλάσσης καὶ ἐπέβλεψεν τὸ παιδάριον καὶ εἶπεν οὐκ ἔστιν οὐθέν καὶ εἶπεν ἡλίου καὶ σὺ ἐπίστρεψον ἑπτὰκι καὶ ἐπέστρεψεν τὸ παιδάριον ἑπτὰκι
- 44 Sou setyèm fwa a, domestik la di l': -Mwen wè yon ti nwaj k'ap moute sot lòt bò lanmè a. Li gwosè yon pla men. Lè sa a Eli bay domestik li a lòd sa a: -Al jwenn wa Akab, w'a di l': Moute sou cha ou, al lakay ou anvan lapli a bare ou.
And the seventh time he said, I see a cloud coming up out of the sea, as small as a man's hand. Then he said, Go up and say to Ahab, Get your carriage ready and go down or the rain will keep you back.
καὶ ἐγένετο ἐν τῷ ἑβδόμῳ καὶ ἰδοὺ νεφέλη μικρὰ ὡς ἴχνος ἀνδρὸς ἀνάγουσα ὕδωρ καὶ εἶπεν ἀνάβηθι καὶ εἰπὸν τῷ αχααβ ζεῦξον τὸ ἄρμα σου καὶ κατάβηθι μὴ καταλάβῃ σε ὁ ὕετός
- 45 Yon sèl lè a, syèl la gen tan kouvri ak nwaj nwa. Van an tanmen soufle, yon gwo lapli pran tonbe. Akab moute sou cha li, li pati pou Jezreyèl.
And after a very little time, the heaven became black with clouds and wind, and there was a great rain. And Ahab went in his carriage to Jezreel.
καὶ ἐγένετο ἕως ὅδε καὶ ὅδε καὶ ὁ οὐρανὸς συνεσκότασεν νεφέλαις καὶ πνεύματι καὶ ἐγένετο ὑετός μέγας καὶ ἔκλαιεν καὶ ἐπορεύετο αχααβ εἰς ιεζραελ
- 46 Pouywa Seyè a vin sou Eli. Eli mare rad li nan ren, li pran kouri devan Akab jouk yo rive lavil Jezreyèl.
And the hand of the Lord was on Elijah; and he made himself strong, and went running before Ahab till they came to Jezreel.
καὶ χεὶρ κυρίου ἐπὶ τὸν ἡλίου καὶ συνέσφιγγεν τὴν ὀσφὸν αὐτοῦ καὶ ἔτρεχεν ἔμπροσθεν αχααβ ἕως ιεζραελ
- 1 ¶ Wa Akab rakonte Jezabèl, madanm li, tou sa Eli te fè, ki jan li te touye tout pwofèt Baal yo.
Ahab gave Jezebel news of all Elijah had done, and how he had put all the prophets to death with the sword.
καὶ ἀνήγγειλεν αχααβ τῇ ιεζαβελ γυναικὶ αὐτοῦ πάντα ἃ ἐποίησεν ἡλίου καὶ ὡς ἀπέκτεινεν τοὺς προφήτας ἐν ῥομφαίᾳ
- 2 Jezabèl voye yon misyon bay Eli. Li voye di l': -Se ou, se mwen! Se pou bondye yo ban m' pi gwo pinisyon ki genyen si denmen lè konsa mwen pa fè ou tou sa ou te fè pwofèt yo.
Then Jezebel sent a servant to Elijah, saying, May the gods' punishment be on me if I do not make your life like the life of one of them by tomorrow about this time.
καὶ ἀπέστειλεν ιεζαβελ πρὸς ἡλίου καὶ εἶπεν εἰ σὺ εἶ ἡλίου καὶ ἐγὼ ιεζαβελ τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθεῖθι ὅτι ταύτην τὴν ὥραν αὔριον θήσομαι τὴν ψυχὴν σου καθὼς ψυχὴν ἐνὸς ἐξ αὐτῶν
- 3 Eli vin pè. Li kouri met deyò pou l' sove lavi li. Li pran domestik li avè l', l' ale lavil Bècheba nan peyi Jida. Li kite domestik li a la.
And he got up, fearing for his life, and went in flight, and came to Beer-sheba in Judah, parting there from his servant;
καὶ ἐφοβήθη ἡλίου καὶ ἀνέστη καὶ ἀπῆλθεν κατὰ τὴν ψυχὴν ἑαυτοῦ καὶ ἔρχεται εἰς βηρσαβε τὴν ἰουδα καὶ ἀφῆκεν τὸ παιδάριον αὐτοῦ ἐκεῖ
- 4 Eli menm mache tout yon jounen nan dezè a. Lè li rete, l' al chita anba lonbray yon ti pye bayawonn. Li mande lanmò, li di: -M' pa kapab ankò, Seyè! Pito m' mouri kont fini. M' pa pi bon pase zansèt mwen yo.
While he himself went a day's journey into the waste land, and took a seat under a broom-plant, desiring for himself only death; for he said, It is enough: now, O Lord, take away my life, for I am no better than my fathers.
καὶ αὐτὸς ἐπορεύθη ἐν τῇ ἐρήμῳ ὁδὸν ἡμέρας καὶ ἦλθεν καὶ ἐκάθισεν ὑπὸ ραθμ ἕν καὶ ἠτήσατο τὴν ψυχὴν αὐτοῦ ἀποθανεῖν καὶ εἶπεν ἱκανοῦσθω νῦν λαβὲ δὴ τὴν ψυχὴν μου ἀπ' ἐμοῦ κύριε ὅτι οὐ κρεῖσσον ἐγὼ εἰμι ὑπὲρ τοῦς πατέρας μου
- 5 Li lage kò l' anba pye bayawonn lan. Dòmì pran l'. Antan l' nan dòmi an, yon zanj vin souke l', li di l' konsa: -Leve ou manje!
And stretching himself on the earth, he went to sleep under the broom-plant; but an angel, touching him, said to him, Get up and have some food.
καὶ ἐκοιμήθη καὶ ὑπνωσεν ἐκεῖ ὑπὸ φυτὸν καὶ ἰδοὺ τις ἦψατο αὐτοῦ καὶ εἶπεν αὐτῷ ἀνάστηθι καὶ φάγε
- 6 Eli voye je l' gade bò kote l', li wè yon ti pen plat tankou sa yo kwit sou chabon dife ak yon krich dlo bò tèt li. Li manje, li bwè. Lèfini, li kouche, li dòmi ankò.
And looking up, he saw by his head a cake cooked on the stones and a bottle of water. So he took food and drink and went to sleep again.
καὶ ἐπέβλεψεν ἡλίου καὶ ἰδοὺ πρὸς κεφαλῆς αὐτοῦ ἔγκρυφίας ὀλυρίτης καὶ καψάκης ὕδατος καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν καὶ ἐπιστρέψας ἐκοιμήθη

- 7 Zanj Seyè a tounen yon dezyèm fwa, li souke Eli, li leve l', li di l': -Leve ou manje, paske vwayaj la pral long anpil pou ou.
And the angel of the Lord came again a second time, and touching him said, Get up and have some food, or the journey will be overmuch for your strength.
καὶ ἐπέστρεψεν ὁ ἄγγελος κυρίου ἐκ δευτέρου καὶ ἤψατο αὐτοῦ καὶ εἶπεν αὐτῷ ἀνάστα φάγε ὅτι πολλὴ ἀπὸ σοῦ ἡ ὁδός
- 8 Eli leve, li manje, li bwè. Manje a ba li kont fòs kouraj pou li mache pandan karant jou, karant nwit jouk li rive sou mòn Orèb, mòn Bondye a.
So he got up and took food and drink, and in the strength of that food he went on for forty days and nights, to Horeb, the mountain of God.
καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν καὶ ἐπορεύθη ἐν τῇ ἰσχύϊ τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἕως ὄρους χωρηβ
- 9 ¶ Lè li rive, li antre nan yon gwòt, li pase nwit lan la. Seyè a pale ak Eli ankò, li di li: -Eli, sa w'ap fè la a?
And there he went into a hole in the rock for the night; then the word of the Lord came to him, saying, What are you doing here, Elijah?
καὶ εἰσῆλθεν ἐκεῖ εἰς τὸ σπήλαιον καὶ κατέλυσεν ἐκεῖ καὶ ἰδοὺ ῥῆμα κυρίου πρὸς αὐτὸν καὶ εἶπεν τί σὺ ἐνταῦθα ἡλιου
- 10 Eli reponn: -Seyè, Bondye ki gen tout pouwva, mwen renmen ou anpil, mwen pa ka wè sa pèp Izrayèl la ap fè ou la. Li pa kenbe kontra li te pase avè ou la, li kraze lotèl ou yo, li touye tout pwofèt ou yo. Se mwen menm sèl ki rete. Men y'ap chache touye m'.
And he said, I have been burning for the honour of the Lord, the God of armies; for the children of Israel have not kept your agreement; they have made destruction of your altars, and have put your prophets to death with the sword: till I, even I, am the only one living; and now they are attempting to take away my life.
καὶ εἶπεν ἡλιου ζηλῶν ἐξήλωκα τῷ κυρίῳ παντοκράτορι ὅτι ἐγκατέλιπόν σε οἱ υἱοὶ ἰσραηλ τὰ θυσιαστήριά σου κατέσκαψαν καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ καὶ ὑπολέλειμμα ἐγὼ μόν ὀτατος καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν
- 11 Seyè a di li: -Soti, vin kanpe devan Seyè a sou tèt mòn lan. M' pral pase! Seyè a vin ap pase. Yon gwo van vin leve, li pran vante byen fò, li fann mòn yo, li pete wòch yo devan Seyè a. Men Seyè a pa t' nan van an. Lè van an kase, tè a pran tranble, men Seyè a pa t' nan tranbleman tè a.
Then he said, Go out and take your place on the mountain before the Lord. Then the Lord went by, and mountains were parted by the force of a great wind, and rocks were broken before the Lord; but the Lord was not in the wind. And after the wind there was an earth-shock, but the Lord was not in the earth-shock.
καὶ εἶπεν ἐξελεύσῃ αὐριον καὶ στήσῃ ἐνώπιον κυρίου ἐν τῷ ὄρει ἰδοὺ παρελεύσεται κύριος καὶ πνεῦμα μέγα κραταῖον διαλῶν ὄρη καὶ συντριβὸν πέτρας ἐνώπιον κυρίου οὐκ ἐν τῷ πνεύματι κύριος καὶ ἰ μετὰ τὸ πνεῦμα συσσεισμός οὐκ ἐν τῷ συσσεισμῷ κύριος
- 12 Lè tè a sispann tranble, te gen yon dife, men Seyè a pa t' nan dife a. Apre dife a, yon ti bri tou piti fèt, yon ti briz tou fèb vin ap souffle.
And after the earth-shock a fire, but the Lord was not in the fire. And after the fire, the sound of a soft breath.
καὶ μετὰ τὸν συσσεισμὸν πῦρ οὐκ ἐν τῷ πυρὶ κύριος καὶ μετὰ τὸ πῦρ φωνὴ αὔρας λεπτῆς κάκει κύριος
- 13 Lè Eli tande l', li kouvri tèt li ak gwo rad li, li soti, li kanpe devan gwòt la. Li tande yon vwa ki di l': -Eli, sa w'ap fè isit la?
And Elijah, hearing it, went out, covering his face with his robe, and took his place in the opening of the hole. And there a voice came to him saying, What are you doing here, Elijah?
καὶ ἐγένετο ὡς ἤκουσεν ἡλιου καὶ ἐπεκάλυψεν τὸ πρόσωπον αὐτοῦ ἐν τῇ μῆλωτῇ ἑαυτοῦ καὶ ἐξῆλθεν καὶ ἔστη ὑπὸ τὸ σπήλαιον καὶ ἰδοὺ πρὸς αὐτὸν φωνὴ καὶ εἶπεν τί σὺ ἐνταῦθα ἡλιου
- 14 Eli reponn: -Seyè, Bondye ki gen tout pouwva a, mwen renmen ou anpil, mwen pa ka wè sa pèp Izrayèl la ap fè ou la. Li pa kenbe kontra li te pase avè ou la. Li kraze lotèl ou yo. Li touye tout pwofèt ou yo. Se mwen menm sèl ki rete. Men y'ap chache touye m'.
And he said, I have been burning for the honour of the Lord, the God of armies; for the children of Israel have not kept your agreement; they have had your altars broken down, and have put your prophets to death with the sword: till I, even I, am the only one living; and now they are attempting to take away my life.
καὶ εἶπεν ἡλιου ζηλῶν ἐξήλωκα τῷ κυρίῳ παντοκράτορι ὅτι ἐγκατέλιπον τὴν διαθήκην σου οἱ υἱοὶ ἰσραηλ τὰ θυσιαστήριά σου καθεῖλαν καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ καὶ ὑπολέλειμμα ἐγὼ μόν ὀτατος καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν
- 15 Seyè a di li: -Ale non! Pran menm wout ou te pase nan dezè a pou vini isit la, tounen lavil Damas. W'a antre lavil Damas, w'a pran Azayèl, w'a mete l' wa peyi Siri nan non mwen.
And the Lord said to him, Go back on your way through the waste land to Damascus; and when you come there, put the holy oil on Hazael to make him king over Aram;
καὶ εἶπεν κύριος πρὸς αὐτὸν πορεύου ἀνάστρεφε εἰς τὴν ὁδὸν σου καὶ ἤξεις εἰς τὴν ὁδὸν ἐρήμου δαμασκού καὶ χρίσεις τὸν ἀζαηλ εἰς βασιλέα τῆς συρίας
- 16 Apre sa, w'a ale lakay Jeou, pitit gason Nimchi a, w'a mete l' wa peyi Izrayèl nan non mwen. Lèfini, w'a pran Elize, pitit gason Chafat, moun lavil Abèl Meola a, w'a mete l' apa nan non mwen pou l' sèvi pwofèt nan plas ou.
And on Jehu, son of Nimshi, making him king over Israel; and on Elisha, the son of Shaphat of Abel-meholah, to be prophet in your place.
καὶ τὸν ἰου υἱὸν ναμεσσι χρίσεις εἰς βασιλέα ἐπὶ ἰσραηλ καὶ τὸν ελισαιε υἱὸν σαφατ ἀπὸ ἀβελμαουλα χρίσεις εἰς προφήτην ἀντὶ σοῦ
- 17 Tout moun ki va chape anba men Azayèl va tonbe anba men Jeou. Tout moun ki va chape anba men Jeou va tonbe anba men Elize.
And it will come about that the man who gets away safe from the sword of Hazael, Jehu will put to death; and whoever gets away safe from the sword of Jehu, Elisha will put to death.
καὶ ἔσται τὸν σφζόμενον ἐκ ῥομφαίας ἀζαηλ θανατώσει ἰου καὶ τὸν σφζόμενον ἐκ ῥομφαίας ἰου θανατώσει ελισαιε

- 18 Men m'ap kite sèt mil (7.000) moun vivan nan peyi Izrayèl la. Se moun ki pa t' mete ajenou devan Baal pou sèvi li, ni ki pa t' bo estati li yo.
But I will keep safe seven thousand in Israel, all those whose knees have not been bent to Baal, and whose mouths have given him no kisses.
καὶ καταλείψεις ἐν ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν πάντα γόνατα ἃ οὐκ ὠκλάσαν γόνυ τῷ βααλ καὶ πᾶν στόμα ὃ οὐ προσεκύνησεν αὐτῷ
- 19 ¶ Eli pati. Li jwenn Elize, pitit gason Chafat la, ki t'ap raboure yon jaden avèk douz pè bèf. Elize t'ap raboure dènye pòsyon tè a ak douzyèm pè bèf la lè Eli pwoche bò kote l'. Eli wete gwo rad ki te sou li a, li voye l' sou Elize.
So he went away from there and came across Elisha, the son of Shaphat, ploughing with twelve yoke of oxen, he himself walking with the twelfth; and Elijah went up to him and put his robe on him.
καὶ ἀπῆλθεν ἐκεῖθεν καὶ εὕρισκει τὸν ελισαίη υἱὸν σαφατ καὶ αὐτὸς ἤροτρία ἐν βουσίν δώδεκα ζεύγη βοῶν ἐνώπιον αὐτοῦ καὶ αὐτὸς ἐν τοῖς δώδεκα καὶ ἐπῆλθεν ἐπ' αὐτὸν καὶ ἐπέρριψε τὴν μίλητον αὐτοῦ ἐπ' αὐτόν
- 20 Menm lè a, Elize kite bèf li yo, li kouri dèye Eli. Li di l' konsa: -Kite m' al di manman m' ak papa m' orevwa anvan. Apre sa m'a swiv ou. Eli reponn li: -Ou mèt tounen tounen ou. M' pa rete ou, mwen menm! Kisa m' fè ou la a?
And letting the oxen be where they were, he came running after Elijah, and said, Only let me give a kiss to my father and mother, and then I will come after you. But he said to him, Go back again; for what have I done to you?
καὶ κατέλειπεν ελισαίη τὰς βόας καὶ κατέδραμεν ὀπίσω ἡλίου καὶ εἶπεν καταφιλήσω τὸν πατέρα μου καὶ ἀκολουθήσω ὀπίσω σου καὶ εἶπεν ἡλίου ἀνάστρεφε ὅτι πεποιήκά σοι
- 21 Elize kite Eli, li tounen tounen l', li pran yon pè bèf, li touye yo. Li pran bwa jouk yo, li limen dife, li kwit vyann lan. Li bay moun ki te avè l' yo pou yo manje. Lèfini, li pati al jwenn Eli, li rete avè l'.
And he went back, and took the oxen and put them to death, and cooking their flesh with the yokes of the oxen, he gave the people a feast. Then he got up and went after Elijah and became his servant.
καὶ ἀνέστρεψεν ἐξόπισθεν αὐτοῦ καὶ ἔλαβεν τὰ ζεύγη τῶν βοῶν καὶ ἔθυσεν καὶ ἤψησεν αὐτὰ ἐν τοῖς σκεύεσι τῶν βοῶν καὶ ἔδωκεν τῷ λαῷ καὶ ἔφαγον καὶ ἀνέστη καὶ ἐπορεύθη ὀπίσω ἡλίου καὶ ἐλείτ οὐργεῖ αὐτῷ
- 1 ¶ Bennadad, wa peyi Siri a, reyini tout lame li a. Trannde lòt wa, avèk tout chwal yo ak cha lagè yo, vin mete tèt ansanm avè l'. Bennadad mache sou lavil Samari. Li sènen l', li atake l'.
Now Ben-hadad, king of Aram, got all his army together, and thirty-two kings with him, and horses and carriages of war; he went up and made war on Samaria, shutting it in.
καὶ ἀμπελῶν εἷς ἦν τῷ ναβουθαί τῷ ἰεζραηλίτῃ παρὰ τῷ ἄλφ αχααβ βασιλέως σαμαρείας
- 2 Li voye mesaje anndan lavil la bò kote Akab, wa peyi Izrayèl la,
And he sent representatives into the town to Ahab, king of Israel;
καὶ ἐλάλησεν αχααβ πρὸς ναβουθαί λέγων δός μοι τὸν ἀμπελῶνά σου καὶ ἔσται μοι εἰς κῆπον λαχάνων ὅτι ἐγγίον οὗτος τῷ οἴκῳ μου καὶ δώσω σοι ἀμπελῶνα ἄλλον ἀγαθὸν ὑπὲρ αὐτόν εἰ δὲ ἀρέσκει ἐ νώπιόν σου δώσω σοι ἀργύριον ἀντάλλαγμα τοῦ ἀμπελῶνός σου τούτου καὶ ἔσται μοι εἰς κῆπον λαχάνων
- 3 pou di li: -Wa Bennadad voye di ou tout bagay ou gen an lò ak an ajan se pou li yo ye. Tout madanm ou yo ak tout pi bon pitit gason ou yo se pou li yo ye tou.
And they said to him, Ben-hadad says, Your silver and your gold are mine; and your wives and children are mine.
καὶ εἶπεν ναβουθαί πρὸς αχααβ μὴ μοι γένοιτο παρὰ θεοῦ μου δοῦναι κληρονομίαν πατέρων μου σοί
- 4 Wa Akab reponn: -Di wa Bennadad, mèt mwen, se jan li vle! Li mèt pran m' ansanm ak tou sa m' genyen.
And the king of Israel sent him an answer saying, As you say, my lord king, I am yours with all I have.
καὶ ἐγένετο τὸ πνεῦμα αχααβ τεταραγμένον καὶ ἐκοιμήθη ἐπὶ τῆς κλίνης αὐτοῦ καὶ συνεκάλυπεν τὸ πρόσωπον αὐτοῦ καὶ οὐκ ἔφαγεν ἄρτον
- 5 Mesaje yo tounen ankò vin di Akab: -Men sa Bennadab voye di ou: M' te voye mande ou pou ou ban mwen tou sa ou gen an lò ak an ajan, tout madanm ak tout pitit gason ou yo.
Then the representatives came back again, and said, These are the words of Ben-hadad: I sent to you saying, Give up to me your silver and your gold, your wives and your children;
καὶ εἰσῆλθεν ἰεζαβελ ἡ γυνὴ αὐτοῦ πρὸς αὐτόν καὶ ἐλάλησεν πρὸς αὐτόν τί τὸ πνεῦμά σου τεταραγμένον καὶ οὐκ εἶ σὺ ἐσθίων ἄρτον
- 6 Koulye a, denmen vè lè konsa, m'ap voye moun pa m' yo pou yo fouye palè ou la ak kay tout moun pa ou yo, pou yo pran tou sa y'a jwenn ki gen valè nan je yo.
But I will send my servants to you tomorrow about this time, to make a search through your house and the houses of your people, and everything which is pleasing in your eyes they will take away in their hands.
καὶ εἶπεν πρὸς αὐτήν ὅτι ἐλάλησα πρὸς ναβουθαί τὸν ἰεζραηλίτην λέγων δός μοι τὸν ἀμπελῶνά σου ἀργυρίου εἰ δὲ βούλει δώσω σοι ἀμπελῶνα ἄλλον ἀντ' αὐτοῦ καὶ εἶπεν οὐ δώσω σοι κληρονομίαν πατέρων μου
- 7 Wa Akab fè rele tout chèf fanmi ki nan peyi a, li di yo konsa: -Jan nou wè l' la, nonm sa a sot pou l' pran tou sa nou genyen. Li te voye mande m' madanm mwen yo, pitit gason m' yo ak tout bagay an lò ak an ajan mwen genyen. Mwen pa refize l' anyen.
Then the king of Israel sent for all the responsible men of the land, and said, Now will you take note and see the evil purpose of this man: he sent for my wives and my children, my silver and my gold, and I did not keep them back.
καὶ εἶπεν πρὸς αὐτόν ἰεζαβελ ἡ γυνὴ αὐτοῦ σὺ νῦν οὕτως ποιεῖς βασιλεία ἐπὶ ἰσραὴλ ἀνάστηθι φάγε ἄρτον καὶ σαυτοῦ γενοῦ ἐγὼ δώσω σοι τὸν ἀμπελῶνα ναβουθαί τοῦ ἰεζραηλίτου

- 8 Chèf fanmi yo ansanm ak pèp la di l' konsa: -Pa koute l', pa dakò avè l'!
And all the responsible men and the people said to him, Do not give attention to him or do what he says.
καὶ ἔγραψεν βιβλίον ἐπὶ τῷ ὀνόματι αχασαβ καὶ ἐσφραγίσατο τῇ σφραγίδι αὐτοῦ καὶ ἀπέστειλεν τὸ βιβλίον πρὸς τοὺς πρεσβυτέρους καὶ τοὺς ἐλευθέρους τοὺς κατοικοῦντας μετὰ ναβουθαι
- 9 Lè sa a, Akab di mesaje Bennadab yo: -Ale di mèt mwen, wa Bennadab, m' te dakò ak sa li te mande m' premye fwa a. Men, sa l' mande fwa sa a, m' pa ka fè l'. Mesaje yo pati, y' al pote repons lan bay Bennadab.
So he said to the representatives of Ben-hadad, Say to my lord the king, All the orders you sent the first time I will do; but this thing I may not do. And the representatives went back with this answer.
καὶ ἐγγράπτο ἐν τοῖς βιβλίοις λέγων νηστεύσατε νηστείαν καὶ καθίσατε τὸν ναβουθαι ἐν ἀρχῇ τοῦ λαοῦ
- 10 Bennadab voye yo tounen al di Akab: -M'ap vini ak anpil moun pou m' kraze lavil Samari. p'ap gen ase demoli pou m' bay chak moun ki avè m' yo ti kras pou yo pote ale sitèlman y'ap anpil. Si m' pa fè sa, se pou bondye yo ban m' pi gwo pinisyon ki genyen
Then Ben-hadad sent to him, saying, May the gods' punishment be on me if there is enough of the dust of Samaria for all the people at my feet to take some in their hands.
καὶ ἐγκαθίστατε δύο ἄνδρας υἱοὺς παρανόμων ἐξ ἐναντίας αὐτοῦ καὶ καταμαρτυρησάτωσαν αὐτοῦ λέγοντες ἠϋλόγησεν θεὸν καὶ βασιλέα καὶ ἐξαγαγέτωσαν αὐτὸν καὶ λιθοβολησάτωσαν αὐτὸν καὶ ἀποθανέτω
- 11 Wa Akab voye reponn li: -Yon sòlda pa fèt pou l' ap vante tèt li anvan l' al goumen.
And the king of Israel said in answer, Say to him, The time for loud talk is not when a man is putting on his arms, but when he is taking them off.
καὶ ἐποίησαν οἱ ἄνδρες τῆς πόλεως αὐτοῦ οἱ πρεσβύτεροι καὶ οἱ ἐλεύθεροι οἱ κατοικοῦντες ἐν τῇ πόλει αὐτοῦ καθὰ ἀπέστειλεν πρὸς αὐτοὺς ιεζαβελ καθὰ γέγραπται ἐν τοῖς βιβλίοις οἷς ἀπέστειλεν πρὸς αὐτούς
- 12 ¶ Bennadad t'ap bwè ak lòt wa yo anba tant yo lè yo pote repons Akab la ba li. Lamenm, li bay moun pa l' yo lòd pou yo mache sou lavil Samari. Se konsa, y' al pare pou atake.
Now when this answer was given to Ben-hadad, he was drinking with the kings in the tents, and he said to his men, Take up your positions. So they put themselves in position for attacking the town.
ἐκάλεσαν νηστείαν καὶ ἐκάθισαν τὸν ναβουθαι ἐν ἀρχῇ τοῦ λαοῦ
- 13 Lè sa a, yon pwofèt Bondye vin jwenn Akab, li di l' konsa: -Men sa Seyè a voye di ou: Ou wè tout kantite sòlda sa yo? Enben, mwen pral lage yo nan men ou jòdi a, konsa w'a konnen se mwen menm ki Seyè a.
Then a prophet came up to Ahab, king of Israel, and said, The Lord says, Have you seen all this great army? See, I will give it into your hands today, and you will see that I am the Lord.
καὶ ἦλθον δύο ἄνδρες υἱοὶ παρανόμων καὶ ἐκάθισαν ἐξ ἐναντίας αὐτοῦ καὶ καταμαρτύρησαν αὐτοῦ λέγοντες ἠϋλόγησας θεὸν καὶ βασιλέα καὶ ἐξήγαγον αὐτὸν ἔξω τῆς πόλεως καὶ ἐλιθοβόλησαν αὐτὸν λίθοις καὶ ἀπέθανεν
- 14 Akab mande l': -Ki moun ou pral fè lage yo nan men m' jòdi a? Pwofèt la reponn li: -Seyè a voye di ou se jenn sòlda ki sou lòd gouvènè pwovens yo ki pral fè l'. Wa mande ankò: -Ki moun ki pral atake anvan? Pwofèt la reponn: -Ou menm.
And Ahab said, By whom? And he said, The Lord says, By the servants of the chiefs who are over the divisions of the land. Then he said, By whom is the fighting to be started? And he made answer, By you.
καὶ ἀπέστειλαν πρὸς ιεζαβελ λέγοντες λελιθοβόληται ναβουθαι καὶ τέθνηκεν
- 15 Lamenm, wa a fè rele jenn sòlda ki te sou lòd gouvènè pwovens yo. Li jwenn desantrannde (232) sòlda antou. Apre sa, li fè rele tout lame pèp Izrayèl la, li jwenn sètmit (7.000) gason.
Then he got together the servants of all the chiefs who were over the divisions of the land, two hundred and thirty-two of them; and after them, he got together all the people, all the children of Israel, seven thousand.
καὶ ἐγένετο ὡς ἤκουσεν ιεζαβελ καὶ εἶπεν πρὸς αχασαβ ἀνάστα κληρονόμει τὸν ἀμπελῶνα ναβουθαι τοῦ ιεζραηλῖτου ὃς οὐκ ἔδωκέν σοι ἀργυρίου ὅτι οὐκ ἔστιν ναβουθαι ζῶν ὅτι τέθνηκεν
- 16 Vè midi, yo soti al atake pandan Bennadad ansanm ak trannde lòt wa ki t'ap mache avè l' yo t'ap bwè anba tant yo.
And in the middle of the day they went out. But Ben-hadad was drinking in the tents with the thirty-two kings who were helping him.
καὶ ἐγένετο ὡς ἤκουσεν αχασαβ ὅτι τέθνηκεν ναβουθαι ὁ ιεζραηλίτης καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ καὶ περιεβάλετο σάκκον καὶ ἐγένετο μετὰ ταῦτα καὶ ἀνέστη καὶ κατέβη αχασαβ εἰς τὸν ἀμπελῶνα ναβουθαι τοῦ ιεζραηλῖτου κληρονομήσαι αὐτόν
- 17 Se jenn sòlda yo ki t'ap mache devan. Bennadad te voye al wè jan sa ye bò kay moun pèp Izrayèl yo. Yo vin di li yo wè yon gwoup sòlda ki t'ap soti lavil Samari.
And the servants of the chiefs who were over the divisions of the land went forward first; and when Ben-hadad sent out, they gave him the news, saying, Men have come out from Samaria.
καὶ εἶπεν κύριος πρὸς ἡλιου τὸν θεοβίτην λέγων
- 18 Lè sa a, li di: -M' pa bezwen konnen si y'ap vin pou goumen osinon pou mande lapè, kenbe yo vivan mennen ban mwen.
And he said, If they have come out for peace, take them living, and if they have come out for war, take them living.
ἀνάστηθι καὶ κατάρηθι εἰς ἀπαντὴν αχασαβ βασιλέως ἰσραηλ τοῦ ἐν σαμαρεία ἰδοὺ οὗτος ἐν ἀμπελῶνι ναβουθαι ὅτι καταβέβηκεν ἐκεῖ κληρονομήσαι αὐτόν

- 19 Jenn sòlda gouvènè yo sotì nan lavil la pou al atake. Yo t'ap mache devan, rès lame a t'ap swiv yo.
So the servants of the chiefs of the divisions of the land went out of the town, with the army coming after them.
 και λαλήσεις πρὸς αὐτὸν λέγων τάδε λέγει κύριος ὡς σὺ ἐφόνευσας καὶ ἐκληρονόμησας διὰ τοῦτο τάδε λέγει κύριος ἐν παντὶ τόπῳ ᾧ ἔλειξαν αἱ ὄες καὶ οἱ κύνες τὸ αἷμα ναβουθαι ἐκεῖ λείξουσιν οἱ κύνες τὸ αἷμά σου καὶ αἱ πόρνοι λούσονται ἐν τῷ αἱματί σου
- 20 Yo chak yo touye moun ki te vin pou goumen ak yo a. Moun peyi Siri yo pran kouri, moun Izrayèl yo menm t'ap kouri dèyè yo. Bennadad menm resi chape kò l' sou chwal ansanm ak kèk lòt kavalye.
And every one of them put his man to death, and the Aramaeans went in flight with Israel after them; and Ben-hadad, king of Aram, got away safely on a horse with his horsemen.
 και εἶπεν αχααβ πρὸς ἡλιου εἰ εὐρηκάς με ὁ ἐχθρός μου και εἶπεν εὐρηκα διότι μάτην πέπρασαι ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου παροργίσει αὐτόν
- 21 Wa Akab vin atake lè sa a, li touye chwal moun Siri yo, li kraze cha lagè yo. Li bat moun Siri yo byen bat.
And the king of Israel went out and took the horses and the war-carriages, and made great destruction among the Aramaeans.
 τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σὲ κακὰ και ἐκκαύσω ὀπίσω σου και ἐξολοθρεύσω τοῦ αχααβ οὐροῦντα πρὸς τοίχον και συνεχόμενον και ἐγκαταλελειμμένον ἐν ἰσραηλ.
- 22 ¶ Apre sa, pwofèt la al jwenn wa Akab, li di l' konsa: -Ou mèt tounen koulye a, mete lame ou la anfòm. Kalkile byen sou sa ou pral fè, paske nan ennan, dat pou dat, wa peyi Siri a ap tounen vin atake ou ankò.
Then the prophet came up to the king of Israel, and said to him, Now make yourself strong, and take care what you do, or a year from now the king of Aram will come up against you again.
 και δώσω τὸν οἶκόν σου ὡς τὸν οἶκον ἱεροβοαμ υἱοῦ ναβατ και ὡς τὸν οἶκον βαασα υἱοῦ αχια περὶ τῶν παροργισμάτων ὧν παρώργισας και ἐξήμαρτες τὸν ἰσραηλ.
- 23 Chèf ki te avèk wa Bennadad yo vin di l': -Bondye pèp Izrayèl yo se bondye mòn yo ye. Se poutèt sa yo bat nou jan yo bat nou an. Men, si nou goumen ak yo nan tè plat, wè pa wè, n'ap bat yo.
Then the king of Aram's servants said to him, Their god is a god of the hills; that is why they were stronger than we: but if we make an attack on them in the lowlands, we will certainly be stronger than they.
 και τῆ ἰεζαβελ ἐλάλησεν κύριος λέγων οἱ κύνες καταφάγονται αὐτὴν ἐν τῷ προτειχίσματι ἰεζραελ.
- 24 Koulye a, men sa ou pral fè. Wete kòmandman an nan men lòt wa yo, mete chèf pa ou nan plas yo.
This is what you have to do: take away the kings from their positions, and put captains in their places;
 τὸν τεθνηκότα τοῦ αχααβ ἐν τῇ πόλει φάγονται οἱ κύνες και τὸν τεθνηκότα αὐτοῦ ἐν τῷ πεδίῳ φάγονται τὰ πετεινὰ τοῦ οὐρανοῦ
- 25 Ou menm ou pral moute yon gwo lame tankou lame ou pèdi a, ak menm kantite chwal ak cha lagè ou te gen anvan an. Nou pral goumen ak moun pèp Izrayèl yo nan plenn. W'ap wè fwa sa a n'ap bat yo. Wa Bennadad dakò, li fè sa chèf yo te di l' fè a.
And get together another army like the one which came to destruction, horse for horse, and carriage for carriage; and let us make war on them in the lowlands, and certainly we will be stronger than they. And he gave ear to what they said, and did so.
 πλὴν ματαίως αχααβ ὡς ἐπράθη ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου ὡς μετέθηκεν αὐτὸν ἰεζαβελ ἡ γυνὴ αὐτοῦ
- 26 Ennan apre, dat pou dat, li reyini tout sòlda moun peyi Siri yo, li mennen yo jouk lavil Afèk pou y' al atake moun peyi Izrayèl yo.
So, a year later, Ben-hadad got the Aramaeans together and went up to Aphek to make war on Israel.
 και ἐβδελύχθη σφόδρα πορεύεσθαι ὀπίσω τῶν βδελυγμάτων κατὰ πάντα ἃ ἐποίησεν ὁ αμορραῖος ὃν ἐξωλέθρευσεν κύριος ἀπὸ προσώπου υἱῶν ἰσραηλ.
- 27 Akab reyini tout lame pèp Izrayèl la, li ba yo zam ak pwovizyon. Yo sotì al kontre moun Siri yo. Yo separe fè de gwoup, yo moute kan yo devan lame moun Siri yo. Sòlda peyi Izrayèl yo te sanble ak de ti bann kabrit devan lame moun Siri a menm ki te kouvri tout peyi a.
And the children of Israel got themselves together, and food was made ready and they went against them; the tents of the children of Israel were like two little flocks of goats before them, but all the country was full of the Aramaeans.
 και ὑπὲρ τοῦ λόγου ὡς κατενύγη αχααβ ἀπὸ προσώπου τοῦ κυρίου και ἐπορεύετο κλαίων και διέρρηξεν τὸν χιτῶνα αὐτοῦ και ἐξώσατο σάκκον ἐπὶ τὸ σῶμα αὐτοῦ και ἐνήστευσεν και περιεβάλετο σάκκον ἐν τῇ ἡμέρᾳ ἣ ἐπάταξεν ναβουθαι τὸν ἰεζραηλίτην
- 28 Yon pwofèt Bondye vin jwenn Akab, wa Izrayèl la, li di l' konsa: -Men mesaj Seyè a voye ba ou: Paske moun Siri yo di se yon bondye mòn mwen ye, mwen pa konn tè plat, mwen pral lage tout gwo lame sa a nan men ou. Konsa w'a konnen se mwen menm ki Seyè a.
And a man of God came up and said to the king of Israel, The Lord says, Because the Aramaeans have said, The Lord is a god of the hills and not of the valleys; I will give all this great army into your hands, and you will see that I am the Lord.
 και ἐγένετο ῥῆμα κυρίου ἐν χειρὶ δούλου αὐτοῦ ἡλιου περὶ αχααβ και εἶπεν κύριος
- 29 Pandan sèt jou, moun Siri yo ak moun Izrayèl yo rete nan kan yo, yonn anfas lòt. Sou setyèm jou a yo konmanse goumen. Moun Izrayèl yo touye sanmil (100.000) moun Siri.
Now the two armies kept their positions facing one another for seven days. And on the seventh day the fight was started; and the children of Israel put to the sword a hundred thousand Aramaean footmen in one day.
 ἐώρακας ὡς κατενύγη αχααβ ἀπὸ προσώπου μου οὐκ ἐπάξω τὴν κακίαν ἐν ταῖς ἡμέραις αὐτοῦ ἀλλ' ἐν ταῖς ἡμέραις τοῦ υἱοῦ αὐτοῦ ἐπάξω τὴν κακίαν

- 1 ¶ Apre tout bagay sa yo, men sa ki rive: Nan lavil Jizreyèl, toupre palè wa Akab la, te gen yon jaden rezen ki te pou yon nonm yo te rele Nabòt.
Now Naboth the Jezreelite had a vine-garden in Jezreel, near the house of Ahab, king of Samaria.
καὶ συνήθροισεν υἱὸς ἀδερ πᾶσαν τὴν δύναμιν αὐτοῦ καὶ ἀνέβη καὶ περιεκάθισεν ἐπὶ σαμάρειαν καὶ τριάκοντα καὶ δύο βασιλεῖς μετ' αὐτοῦ καὶ πᾶς ἵππος καὶ ἄρμα καὶ ἀνέβησαν καὶ περιεκάθισαν ἐπὶ σαμάρειαν καὶ ἐπολέμησαν ἐπ' αὐτήν
- 2 Yon jou, wa Akab di Nabòt konsa: -Ban m' jaden rezen ou lan pou m' ka fè yon jaden legim. Li toupre kay mwen. m'a ba ou yon lòt jaden rezen ki pi bon pase sa a. Osinon si ou pito, m'a ba ou yon bon pri pou li.
And Ahab said to Naboth, Give me your vine-garden so that I may have it for a garden of sweet plants, for it is near my house; and let me give you a better vine-garden in exchange, or, if it seems good to you, let me give you its value in money.
καὶ ἀπέστειλεν πρὸς αχααβ βασιλέα ἰσραηλ εἰς τὴν πόλιν
- 3 Men, Nabòt reponn Akab: -Se tè eritaj li ye. Dapre lalwa Seyè a, mwen pa gen dwa vann ou li.
But Naboth said to Ahab, By the Lord, far be it from me to give you the heritage of my fathers.
καὶ εἶπεν πρὸς αὐτὸν τάδε λέγει υἱὸς ἀδερ τὸ ἀργυρίον σου καὶ τὸ χρυσίον σου ἐμὸν ἐστὶν καὶ αἱ γυναῖκές σου καὶ τὰ τέκνα σου ἐμὰ ἐστὶν
- 4 Akab al lakay li men li byen mare. Li te fache poutèt Nabòt te di l' li p'ap vann byen eritaj li a. Li moute kabann, li kouche, li bay figi l' nan panno, li derefize manje.
So Ahab came into his house bitter and angry because Naboth the Jezreelite had said to him, I will not give you the heritage of my fathers. And stretching himself on the bed with his face turned away, he would take no food.
καὶ ἀπεκρίθη ὁ βασιλεὺς ἰσραηλ καὶ εἶπεν καθὼς ἐλάλησας κύριε βασιλεῦ σὸς ἐγὼ εἰμι καὶ πάντα τὰ ἐμὰ
- 5 ¶ Jezabèl, madanm li, vin bò kote l'. Li mande l': -Sa ou genyen ou move konsa? Poukisa ou pa manje?
But Jezebel, his wife, came to him and said, Why is your spirit so bitter that you have no desire for food?
καὶ ἀνέστρεψαν οἱ ἄγγελοι καὶ εἶπον τάδε λέγει υἱὸς ἀδερ ἐγὼ ἀπέσταλκα πρὸς σὲ λέγων τὸ ἀργυρίον σου καὶ τὸ χρυσίον σου καὶ τὰς γυναῖκές σου καὶ τὰ τέκνα σου δώσεις ἐμοί
- 6 Akab reponn, li di li: -M' pale ak Nabòt, nonm Jizreyèl la. Mwen mande l' pou l' vann mwen jaden rezen l' lan, osinon si li pito, m'a ba li yon lòt pou li. Men, li di m' li p'ap ban mwen jaden l' lan.
And he said to her, Because I was talking to Naboth the Jezreelite, and I said to him, Let me have your vine-garden for a price, or, if it is pleasing to you, I will give you another vine-garden for it: and he said, I will not give you my vine-garden.
ὅτι ταύτην τὴν ὥραν αὔριον ἀποστελῶ τοὺς παῖδάς μου πρὸς σὲ καὶ ἐρευνήσουσιν τὸν οἶκόν σου καὶ τοὺς οἴκους τῶν παιδῶν σου καὶ ἔσται τὰ ἐπιθυμήματα ὀφθαλμῶν αὐτῶν ἐφ' ἃ ἂν ἐπιβάλωσι τὰς χεῖρας αὐτῶν καὶ λήμψονται
- 7 Jezabèl di li: -Kouman! Se pa ou ki wa nan peyi Izrayèl la ankò? Leve non, monchè! Manje manje ou, fè kè ou kontan. Mwen pral ba ou jaden rezen Nabòt la.
Then Jezebel, his wife, said, Are you now the ruler of Israel? Get up, take food, and let your heart be glad; I will give you the vine-garden of Naboth the Jezreelite.
καὶ ἐκάλεσεν ὁ βασιλεὺς ἰσραηλ πάντας τοὺς πρεσβυτέρους καὶ εἶπεν γνῶτε δὴ καὶ ἴδετε ὅτι κακίαν οὗτος ζητεῖ ὅτι ἀπέσταλκεν πρὸς με περὶ τῶν γυναικῶν μου καὶ περὶ τῶν υἱῶν μου καὶ περὶ τῶν θυγατέρων μου τὸ ἀργυρίον μου καὶ τὸ χρυσίον μου οὐκ ἀπεκόλωσα ἀπ' αὐτοῦ
- 8 Jezabèl ekri kèk lèt, li siyen non Akab anba yo, li sele yo ak so wa a, epi li voye yo bay chèf fanmi ak otorite ki rete lavil Jizreyèl menm kote ak Nabòt.
So she sent a letter in Ahab's name, stamped with his stamp, to the responsible men and the chiefs who were in authority with Naboth.
καὶ εἶπαν αὐτῷ οἱ πρεσβύτεροι καὶ πᾶς ὁ λαὸς μὴ ἀκούσης καὶ μὴ θελήσης
- 9 Men sa li voye di yo nan lèt yo: Sanble tout moun pou yon sèvis jèn. Mande Nabòt pou li dirije sèvis la.
And in the letter she said, Let a time of public sorrow be fixed, and put Naboth at the head of the people;
καὶ εἶπεν τοῖς ἀγγέλοις υἱοῦ ἀδερ λέγετε τῷ κυρίῳ ὡμὸν πάντα ὅσα ἀπέσταλκα πρὸς τὸν δουλόν σου ἐν πρώτοις ποιήσω τὸ δὲ ῥῆμα τοῦτο οὐ δυνήσομαι ποιῆσαι καὶ ἀπήραν οἱ ἄνδρες καὶ ἐπέστρεψαν αὐτῷ λόγον
- 10 Lèfini, jwenn de vakabon, fè yo vin kanpe devan l' pou yo akize l'. y'a di li derespekte Seyè a ansanm ak wa a. Lè sa a, n'a pran Nabòt, n'a trennen l' andeyò limit lavil la, n'a kalonnen l' wòch jouk li mouri.
And get two good-for-nothing persons to come before him and give witness that he has been cursing God and the king. Then take him out and have him stoned to death.
καὶ ἀνταπέστειλεν πρὸς αὐτὸν υἱὸς ἀδερ λέγων τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθεῖη εἰ ἐκποιήσῃ ὁ χοῦς σαμαρείας ταῖς ἀλώπεξιν παντὶ τῷ λαῷ τοῖς πεζοῖς μου
- 11 Chèf fanmi yo ak otorite lavil Jizreyèl yo fè tou sa Jezabèl ba yo lòd fè nan lèt yo.
So the responsible men and the chiefs who were in authority in his town, did as Jezebel had said in the letter she sent them.
καὶ ἀπεκρίθη ὁ βασιλεὺς ἰσραηλ καὶ εἶπεν ἰκανοῦσθω μὴ καυχᾶσθω ὁ κυρτὸς ὡς ὁ ὀρθός
- 12 Yo fè konnen yo pral fè sèvis jèn. Yo fè tout pèp la sanble, yo mete Nabòt devan pou dirije sèvis la.
They gave orders for a day of public sorrow, and put Naboth at the head of the people.
καὶ ἐγένετο ὅτε ἀπεκρίθη αὐτῷ τὸν λόγον τοῦτον πίνων ἦν αὐτὸς καὶ πάντες οἱ βασιλεῖς μετ' αὐτοῦ ἐν σκιναῖς καὶ εἶπεν τοῖς παισὶν αὐτοῦ οἰκοδομήσατε χάρακα καὶ ἔθεντο χάρακα ἐπὶ τὴν πόλιν

- 13 De vakabon vin rive, yo kanpe devan Nabòt, yo akize msye devan tout pèp la. Yo di li derespekte Bondye ansanm ak wa a. Lamenn, yo pran Nabòt, yo mennen l' andeyò limit lavil la, yo kalonnen li wòch jouk li mouri.
 And the two good-for-nothing persons came in and took their seats before him and gave witness against Naboth, in front of the people, saying, Naboth has been cursing God and the king. Then they took him outside the town and had him stoned to death.
 και ἰδοὺ προφήτης εἰς προσῆλθεν τῷ βασιλεῖ ἰσραηλ και εἶπεν τάδε λέγει κύριος εἰ ἐόρακας πάντα τὸν ὄχλον τὸν μέγαν τοῦτον ἰδοὺ ἐγὼ δίδωμι αὐτὸν σήμερον εἰς χεῖρας σᾶς και γνώση ὅτι ἐγὼ κύριος
- 14 Apre sa, yo voye di Jezabèl: -Nou kalonnen Nabòt wòch, li mouri.
 And they sent word to Jezebel, saying, Naboth has been stoned and is dead.
 και εἶπεν αχααβ ἐν τίνι και εἶπεν τάδε λέγει κύριος ἐν τοῖς παιδαρίοις τῶν ἀρχόντων τῶν χωρῶν και εἶπεν αχααβ τίς συνάψει τὸν πόλεμον και εἶπεν σὺ
- 15 Resevwa Jezabèl resevwa nouvèl lanmò Nabòt, l' al di Akab: -Leve non. Al pran jaden rezen Nabòt, nonm lavil Jizreyèl la, pou ou, jaden li te refize vann ou an. Nabòt pa nan moun isit ankò, li mouri.
 Then Jezebel, hearing that Naboth had been stoned and was dead, said to Ahab, Get up and take as your heritage the vine-garden of Naboth the Jezreelite, which he would not give you for money, for Naboth is no longer living but is dead.
 και ἐπεσκέψατο αχααβ τὰ παιδάρια τῶν ἀρχόντων τῶν χωρῶν και ἐγένοντο διακόσιοι και τριάκοντα και μετὰ ταῦτα ἐπεσκέψατο τὸν λαὸν πᾶν υἱὸν δυνάμεως ἐξήκοντα χιλιάδας
- 16 Lè wa Akab tande Nabòt, nonm lavil Jizreyèl la, te mouri, l' ale, li pran jaden rezen an pou li.
 So Ahab, hearing that Naboth was dead, went down to the vine-garden of Naboth the Jezreelite to take it as his heritage.
 και ἐξῆλθεν μεσημβρίας και υἱὸς ἀδερ πίνων μεθῶν ἐν σοκῶθ αὐτὸς και οἱ βασιλεῖς τριάκοντα και δύο βασιλεῖς συμβοηθοὶ μετ' αὐτοῦ
- 17 ¶ Lè sa a, Seyè a pale ak Eli, pwofèt lavil Tichbe a, li di l' konsa:
 And the word of the Lord came to Elijah the Tishbite, saying,
 και ἐξῆλθον παιδάρια ἀρχόντων τῶν χωρῶν ἐν πρώτοις και ἀποστέλλουσιν και ἀπαγγέλλουσιν τῷ βασιλεῖ συρίας λέγοντες ἄνδρες ἐξεληλύθασιν ἐκ σαμαρείας
- 18 -Al jwenn wa Akab nan peyi Samari. W'ap jwenn li koulye a nan jaden rezen Nabòt la. Li vin pran l' pou li.
 Go down to Ahab, king of Israel, in Samaria; see, he is in the vine-garden of Naboth the Jezreelite, where he has gone to take it as his heritage.
 και εἶπεν αὐτοῖς εἰ εἰς εἰρήνην οὗτοι ἐκπορεύονται συλλάβετε αὐτοὺς ζῶντας και εἰ εἰς πόλεμον ζῶντας συλλάβετε αὐτούς
- 19 W'a di li men mesaj Seyè a voye ba li: Ou fin touye Nabòt, koulye a ou soti pou pran jaden rezen l' lan! Apre sa, w'a di l' ankò men sa Seyè a voye di ou: Menm kote chen te niche san Nabòt la, chen gen pou yo niche san pa ou tou.
 Say to him, The Lord says, Have you put a man to death and taken his heritage? Then say to him, The Lord says, In the place where dogs have been drinking the blood of Naboth, there will your blood become the drink of dogs.
 και μὴ ἐξελάτωσαν ἐκ τῆς πόλεως τὰ παιδάρια ἀρχόντων τῶν χωρῶν και ἡ δύναμις ὀπίσω αὐτῶν
- 20 Lè Akab wè Eli, li di l' konsa: -Enben, lènmi mwen, ou jwenn mwen jòdi a! Eli reponn, li di l': -Wè! Mwen jwenn ou paske se renk move bagay w'ap plede fè devan Seyè a.
 And Ahab said to Elijah, Have you come face to face with me, O my hater? And he said, I have come to you because you have given yourself up to do evil in the eyes of the Lord.
 ἐπάταξεν ἕκαστος τὸν παρ' αὐτοῦ και ἐδευτέρωσεν ἕκαστος τὸν παρ' αὐτοῦ και ἔφυγεν συρία και κατεδίωξεν αὐτοὺς ἰσραηλ και σφάζεται υἱὸς ἀδερ βασιλεὺς συρίας ἐφ' ἵππου ἰπέως
- 21 Men mesaj Seyè a voye ba ou: M'ap voye yon gwo malè sou ou. Mwen pral disparèt ou. Mwen pral touye dènye gason, granmoun kou timoun, nan fanmi ou.
 See, I will send evil on you and put an end to you completely, cutting off from Ahab every male child, him who is shut up and him who goes free in Israel;
 και ἐξῆλθεν βασιλεὺς ἰσραηλ και ἔλαβεν πάντας τοὺς ἵππους και τὰ ἄρματα και ἐπάταξεν πληγὴν μεγάλην ἐν συρία
- 22 Sa ki te rive fanmi wa Jewoboam, pitit Nebat la, ak fanmi wa Bacha, pitit Akija a, se sa ki pral rive fanmi pa ou la tou. Se mwen menm k'ap fè sa paske ou fè m' fache anpil, lèfini se ou ki lakòz pèp Izrayèl la ap fè sa ki mal.
 And I will make your family like the family of Jeroboam, the son of Nebat, and like the family of Baasha, the son of Ahijah, because you have made me angry, and have made Israel do evil.
 και προσῆλθεν ὁ προφήτης πρὸς βασιλέα ἰσραηλ και εἶπεν κραταιοῦ και γνῶθι και ἰδὲ τί ποιήσεις ὅτι ἐπιστρέφοντος τοῦ ἐνιαυτοῦ υἱὸς ἀδερ βασιλεὺς συρίας ἀναβαίνει ἐπὶ σέ
- 23 Men sa Seyè a di sou Jezabèl: Chen gen pou manje kadav li nan mitan lavil Jizreyèl.
 And of Jezebel the Lord said, Jezebel will become food for dogs in the heritage of Jezreel.
 και οἱ παῖδες βασιλέως συρίας εἶπεν θεὸς ὀρέων θεὸς ἰσραηλ και οὐ θεὸς κοιλάδων διὰ τοῦτο ἐκραταίωσεν ὑπὲρ ἡμᾶς ἐὰν δὲ πολέμησωμεν αὐτοὺς κατ' εὐθὺ εἰ μὴ κραταίωσωμεν ὑπὲρ αὐτούς
- 24 Chen pral manje kadav tout moun nan fanmi Akab ki va mouri anndan lavil la. Malfini karanklou va manje kadav tout moun nan fanmi an ki va mouri andeyò limit lavil la.
 Any man of the family of Ahab who comes to his death in the town will become food for the dogs; and he who comes to his death in the open country will be food for the birds of the air.
 και τὸ ῥῆμα τοῦτο ποιήσον ἀπόστησον τοὺς βασιλεῖς ἕκαστον εἰς τὸν τόπον αὐτῶν και θοῦ ἀντ' αὐτῶν σατράπας

- 25 Pa janm gen pesonn mechan tankou Akab. Li te lage kò l' nèt nan fè sa ki mal devan Seyè a. Li te kite madanm li, Jezabèl, pran tèt li.
(There was no one like Ahab, who gave himself up to do evil in the eyes of the Lord, moved to it by Jezebel his wife.
καὶ ἀλλάζομέν σοι δύναμιν κατὰ τὴν δύναμιν τὴν πεσοῦσαν ἀπὸ σοῦ καὶ ἵππον κατὰ τὴν ἵππον καὶ ἄρματα κατὰ τὰ ἄρματα καὶ πολεμήσομεν πρὸς αὐτοὺς κατ' εὐθὺ καὶ κραταιώσομεν ὑπὲρ αὐτοὺς καὶ ἠκούσεν τῆς φωνῆς αὐτῶν καὶ ἐποίησεν οὕτως
- 26 Li te fè bagay ki lèd nèt, l' al fè sèvis pou vye zidòl tankou moun Amori yo te fè l' la. Se moun Amori sa yo Seyè a te mete deyò nan peyi a pou fè plas pou moun Izrayèl yo.
He did a very disgusting thing in going after false gods, doing all the things the Amorites did, whom the Lord sent out before the children of Israel.)
καὶ ἐγένετο ἐπιστρέψαντος τοῦ ἐνιαυτοῦ καὶ ἐπεσκέψατο υἱὸς ἀδερ τὴν συρίαν καὶ ἀνέβη εἰς ἀφεκα εἰς πόλεμον ἐπὶ ἰσραηλ
- 27 Lè Eli fin pale, Akab pran lapenn, li chire rad sou li, li mete yon rad sak, li rete san manje. Ata dòmi li dòmi ak rad sak la sou li. Li t'ap mache kagou.
Hearing these words, Ahab, in great grief, put haircloth on his flesh and went without food, sleeping in haircloth, and going about quietly.
καὶ οἱ υἱοὶ ἰσραηλ ἐπεσκέπησαν καὶ παρεγένοντο εἰς ἀπαντὴν αὐτῶν καὶ παρενέβαλεν ἰσραηλ ἐξ ἐναντίας αὐτῶν ὥσει δύο ποίμνια αἰγῶν καὶ συρία ἐπλησεν τὴν γῆν
- 28 Apre sa, Seyè a pale ak Eli, moun lavil Tichbe a, li di l' konsa:
Then the word of the Lord came to Elijah the Tishbite, saying,
καὶ προσῆλθεν ὁ ἄνθρωπος τοῦ θεοῦ καὶ εἶπεν τῷ βασιλεῖ ἰσραηλ τάδε λέγει κύριος ἄνθ' ὃν εἶπεν συρία θεὸς ὀρέων κύριος ὁ θεὸς ἰσραηλ καὶ οὐ θεὸς κοιλάδων αὐτῶν καὶ δώσω τὴν δύναμιν τὴν μεγάλην ταύτην εἰς χεῖρα σὴν καὶ γνώσῃ ὅτι ἐγὼ κύριος
- 29 -Ou wè jan Akab vin dou nan pye m'! Paske li fè sa, m'ap tann li mouri anvan m' voye malè a sou fanmi li. Se va pandan rèy pitit gason l' lan m'a voye malè sou fanmi l'.
Do you see how Ahab has made himself low before me? because he has made himself low before me, I will not send the evil in his life-time, but in his son's time I will send the evil on his family.
καὶ παρεμβάλλουσιν οὗτοι ἀπέναντι τούτων ἑπτὰ ἡμέρας καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ προσήγαγεν ὁ πόλεμος καὶ ἐπάταξεν ἰσραηλ τὴν συρίαν ἑκατὸν χιλιάδας πεζῶν μιᾷ ἡμέρᾳ
- 1 ¶ Pandan twazan, pa t' gen lagè ant peyi Izrayèl ak peyi Siri.
Now for three years there was no war between Aram and Israel.
καὶ ἐκάθισεν τρία ἔτη καὶ οὐκ ἦν πόλεμος ἀνὰ μέσον συρίας καὶ ἀνὰ μέσον ἰσραηλ
- 2 Men nan twazyèm lanne a, Jozafa, wa peyi Jida a, al vizite Akab, wa peyi Izrayèl la.
And it came about in the third year, that Jehoshaphat, king of Judah, came down to the king of Israel.
καὶ ἐγενήθη ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ καὶ κατέβη ἰωσαφατ βασιλεὺς ἰουδα πρὸς βασιλέα ἰσραηλ
- 3 Wa Izrayèl la di chèf li yo: -Nou konnen lavil Ramòt ki nan peyi Galarad la se pou nou li ye. Poukisa nou pa fè anyen pou nou reprann li nan men wa peyi Siri a?
And the king of Israel said to his servants, Do you not see that Ramoth-gilead is ours? and we are doing nothing to get it back from the hands of the king of Aram.
καὶ εἶπεν βασιλεὺς ἰσραηλ πρὸς τοὺς παῖδας αὐτοῦ εἰ οἴδατε ὅτι ἡμῖν ρεμμαθ γαλααδ καὶ ἡμεῖς σιωπῶμεν λαβεῖν αὐτὴν ἐκ χειρὸς βασιλέως συρίας
- 4 Lèfini li mande Jozafa: -Eske w'ap vin avè m' pou atake lavil Ramòt nan peyi Galarad la? Jozafa reponn li: -Mwen menm ak tout sòlda mwen yo ak kavalye mwen yo, nou avè ou ansanm ak pèp ou a: se yonn lan nou ye.
And he said to Jehoshaphat, Will you go with me to Ramoth-gilead to make war? And Jehoshaphat said to the king of Israel, I am as you are: my people as your people, my horses as your horses.
καὶ εἶπεν βασιλεὺς ἰσραηλ πρὸς ἰωσαφατ ἀναβήσῃ μεθ' ἡμῶν εἰς ρεμμαθ γαλααδ εἰς πόλεμον καὶ εἶπεν ἰωσαφατ καθὼς ἐγὼ οὕτως καὶ σύ καθὼς ὁ λαός μου ὁ λαός σου καθὼς οἱ ἵπποι μου οἱ ἵπποι σου
- 5 Apre sa, Jozafa di Akab, wa peyi Izrayèl la: -Annou mande Seyè a sa li di nan sa.
Then Jehoshaphat said to the king of Israel, Let us now get directions from the Lord.
καὶ εἶπεν ἰωσαφατ βασιλεὺς ἰουδα πρὸς βασιλέα ἰσραηλ ἐπερωτήσατε δὴ σήμερον τὸν κύριον
- 6 Se konsa Akab reyini katsan (400) pwofèt li yo, li mande yo: -Eske se pou m' al atake lavil Ramòt nan peyi Galarad la, osinon èske se pou m' kite sa? Yo reponn li: -Atake l', monwa! Seyè a ap lage l' nan men ou.
So the king of Israel got all the prophets together, about four hundred men, and said to them, Am I to go to Ramoth-gilead to make war or not? And they said, Go up: for the Lord will give it into the hands of the king.
καὶ συνήθροισεν ὁ βασιλεὺς ἰσραηλ πάντας τοὺς προφήτας ὡς τετρακοσίους ἄνδρας καὶ εἶπεν αὐτοῖς ὁ βασιλεὺς εἰ πορευθῶ εἰς ρεμμαθ γαλααδ εἰς πόλεμον ἢ ἐπίσχω καὶ εἶπαν ἀνάβαινε καὶ διδοὺς δ ὥσει κύριος εἰς χεῖρας τοῦ βασιλέως
- 7 Lè sa a, Jozafa di konsa: -Pa gen lòt pwofèt nou ta ka mande si se volonte Seyè a pou n' al fè sa vre?
But Jehoshaphat said, Is there no other prophet of the Lord here from whom we may get directions?
καὶ εἶπεν ἰωσαφατ πρὸς βασιλέα ἰσραηλ οὐκ ἔστιν ὅδε προφήτης τοῦ κυρίου καὶ ἐπερωτήσομεν τὸν κύριον δι' αὐτοῦ

- 8 Akab reponn: -Gen yon lòt pwofèt ankò ki ta ka fè sa pou nou. Se Miche, pitit gason Jimla a. Men, m' rayi l', paske li pa janm di anyen ki pou bon pou mwen. Li toujou wè malè pou mwen. Jozafa reponn: -Pa di sa, monche!
 And the king of Israel said to Jehoshaphat, There is still one man by whom we may get directions from the Lord, Micaiah, son of Imlah; but I have no love for him, for he is a prophet of evil to me and not of good. And Jehoshaphat said, Let not the king say so.
 και εἶπεν ὁ βασιλεὺς ἰσραὴλ πρὸς ἰωσαφατ ἔτι ἔστιν ἀνὴρ εἰς τοῦ ἐπερωτῆσαι τὸν κύριον δι' αὐτοῦ καὶ ἐγὼ μεμίσηκα αὐτόν ὅτι οὐ λαλεῖ περὶ ἐμοῦ καλὰ ἀλλ' ἢ κακὰ μυχιαῖς υἱὸς ἰεμλα καὶ εἶπεν ἰωσαφατ βασιλεὺς ἰουδα μὴ λεγέτω ὁ βασιλεὺς οὕτως
- 9 Se konsa Akab rele yonn nan nèg konfyans li yo, li di li: -Prese al chache Miche, pitit gason Jimla a, pou mwen.
 Then the king of Israel sent for one of his unsexed servants and said, Go quickly and come back with Micaiah, the son of Imlah.
 και ἐκάλεσεν ὁ βασιλεὺς ἰσραὴλ εὐνοῦχον ἓνα καὶ εἶπεν τάχος μυχιαῖαν υἱὸν ἰεμλα
- 10 Wa peyi Izrayèl la ak Jozafa, wa peyi Jida a, te chita, yo chak sou fotèy pa yo ak bèl rad wa yo sou yo, sou gwo glasi ki bò pòtay lavil Samari a sou deyò. Tout pwofèt yo te la devan yo ap bay mesaj pa yo.
 Now the king of Israel and Jehoshaphat, the king of Judah, were seated on their seats of authority, dressed in their robes, by the doorway into Samaria; and all the prophets were acting as prophets before them.
 και ὁ βασιλεὺς ἰσραὴλ καὶ ἰωσαφατ βασιλεὺς ἰουδα ἐκάθηντο ἀνὴρ ἐπὶ τοῦ θρόνου αὐτοῦ ἔνοπλοι ἐν ταῖς πύλαις σαμαρείας καὶ πάντες οἱ προφῆται ἐπροφήτευσαν ἐνώπιον αὐτῶν
- 11 Yonn ladan yo te rele Sedesyas. Se te pitit Kenana. Li fè fè de kòn an fè. Li di: -Men sa Seyè a di: Avèk kòn sa yo, ou pral atake moun Siri yo, ou pral fini ak yo.
 And Zedekiah, the son of Chenaanah, made himself horns of iron and said, The Lord says, Pushing back the Aramaeans with these, you will put an end to them completely.
 και ἐποίησεν ἑαυτῷ σεδεκίας υἱὸς χανανα κέρατα σιδηρᾶ καὶ εἶπεν τάδε λέγει κύριος ἐν τούτοις κερατιεῖς τὴν συρίαν ἕως συντελεσθῆ
- 12 Tout lòt pwofèt yo t'ap bay menm mesaj la tou. Yo t'ap di: -Ou mèt al atake Ramòt nan peyi Galarad. W'ap bon. Seyè a ap lage lavil la nan men ou.
 And all the prophets said the same thing, saying, Go up to Ramoth-gilead, and it will go well for you, for the Lord will give it into the hands of the king.
 και πάντες οἱ προφῆται ἐπροφήτευσαν οὕτως λέγοντες ἀνάβαινε εἰς ρεμμαθ γαλααδ καὶ εὐδοῶσει καὶ δώσει κύριος εἰς χεῖράς σου καὶ τὸν βασιλέα συρίας
- 13 Mesaje ki te pati al rele Miche a di Miche konsa: -Tout lòt pwofèt yo te pale anfavè wa a. Ranje kò ou pou pale tankou yo tout. Pale anfavè wa a.
 Now the servant who had gone to get Micaiah said to him, See now, all the prophets with one voice are saying good things to the king; so let your words be like theirs and say good things.
 και ὁ ἄγγελος ὁ πορευθεὶς καλέσαι τὸν μυχιαῖαν ἐλάλησεν αὐτῷ λέγων ἰδοὺ δὴ λαλοῦσιν πάντες οἱ προφῆται ἐν στόματι ἐνὶ καλὰ περὶ τοῦ βασιλέως γίνου δὴ καὶ σὺ εἰς λόγους σου κατὰ τοὺς λόγους ἐν ὅς τούτων καὶ λάλησον καλὰ
- 14 Men, Miche reponn li: -Mwen pran Seyè a, Bondye vivan an, sèvi m' temwen. Sa Seyè a va di m' di se sa m'a di.
 And Micaiah said, By the living Lord, whatever the Lord says to me I will say.
 και εἶπεν μυχιαῖς ζῆ κύριος ὅτι ἂ ἂν εἶπη κύριος πρὸς με ταῦτα λαλήσω
- 15 ¶ Lè Miche rive devan wa a, wa a di l' konsa: -Miche, èske se pou m' al atake lavil Ramòt nan peyi Galarad, osinon èske sè pou m' kite sa? Miche reponn: -Ou mèt al atake Ramòt nan peyi Galarad. W'ap bon. Seyè a ap lage lavil la nan men ou.
 When he came to the king, the king said to him, Micaiah, are we to go to Ramoth-gilead to make war or not? And in answer he said, Go up, and it will go well for you; and the Lord will give it into the hands of the king.
 και ἦλθεν πρὸς τὸν βασιλέα καὶ εἶπεν αὐτῷ ὁ βασιλεὺς μυχιαῖα εἰ ἀναβῶ εἰς ρεμμαθ γαλααδ εἰς πόλεμον ἢ ἐπίσχω καὶ εἶπεν ἀνάβαινε καὶ εὐδοῶσει καὶ δώσει κύριος εἰς χεῖρα τοῦ βασιλέως
- 16 Men Akab di li: -Konbe fwa pou m' di ou lè w'ap pale avè m' nan non Seyè a se pou di m' laverite?
 Then the king said to him, Have I not, again and again, put you on your oath to say nothing to me but what is true in the name of the Lord?
 και εἶπεν αὐτῷ ὁ βασιλεὺς ποσάκις ἐγὼ ὀρκίζω σε ὅπως λαλήσης πρὸς με ἀλήθειαν ἐν ὀνόματι κυρίου
- 17 Lè sa a, Miche reponn li: -Mwen wè tout sòlda pèp Izrayèl yo gaye toupatou sou mòn yo, tankou yon bann mouton san gadò. Seyè a di: Moun sa yo san chèf. Kite yo tounen lakay yo ak kè poze.
 Then he said, I saw all Israel wandering on the mountains like sheep without a keeper; and the Lord said, These have no master: let them go back, every man to his house in peace.
 και εἶπεν μυχιαῖς οὐχ οὕτως ἑώρακα πάντα τὸν ἰσραὴλ διεσπαρμένον ἐν τοῖς ὄρεσιν ὡς ποιμνιον ᾧ οὐκ ἔστιν ποιμὴν καὶ εἶπεν κύριος οὐ κύριος τούτοις ἀναστρεφέτω ἕκαστος εἰς τὸν οἶκον αὐτοῦ ἐν εὐρίῃ
- 18 Akab, wa peyi Izrayèl la, di Jozafa: -Mwen pa t' di ou li pa janm di anyen ki bon pou mwen. Li toujou wè malè pou mwen.
 And the king of Israel said to Jehoshaphat, Did I not say that he would not be a prophet of good but of evil?
 και εἶπεν βασιλεὺς ἰσραὴλ πρὸς ἰωσαφατ βασιλέα ἰουδα οὐκ εἶπα πρὸς σέ οὐ προφητεύει οὕτως μοι καλὰ διότι ἀλλ' ἢ κακὰ

- 19 Miche pran lapawòl ankò li di: -Bon! Koute mesaj Seyè a. Mwen te wè Seyè a chita sou fotèy li nan syèl la, avèk tout zanj li yo kanpe bò kote l', sou bò dwat ak sou bò gòch li.
And he said, Give ear now to the word of the Lord: I saw the Lord seated on his seat of power, with all the army of heaven in their places round him at his right hand and at his left.
καὶ εἶπεν μίχαιας οὐχ οὕτως οὐκ ἐγὼ ἄκουε ῥῆμα κυρίου οὐχ οὕτως εἶδον τὸν κύριον θεὸν ἰσραὴλ καθήμενον ἐπὶ θρόνου αὐτοῦ καὶ πᾶσα ἡ στρατιὰ τοῦ οὐρανοῦ εἰστήκει περὶ αὐτὸν ἐκ δεξιῶν αὐτοῦ καὶ ἐξ ἐναντίων αὐτοῦ
- 20 Seyè a t'ap mande ki moun ki vle al pran tèt Akab pou l' al fè yo touye l' lavil Ramòt. Gen zanj ki di yon bagay, gen lòt zanj ki di yon lòt bagay.
And the Lord said, How may Ahab be tricked into going up to Ramoth-gilead to his death? And one said one thing and one another.
καὶ εἶπεν κύριος τίς ἀπατήσει τὸν αχααβ βασιλεῖα ἰσραὴλ καὶ ἀναβήσεται καὶ πεσεῖται ἐν ρεμμαθ γαλααδ καὶ εἶπεν οὕτως οὕτως καὶ οὕτως οὕτως
- 21 Se lè sa a, yon lespri vanse devan Seyè a, li di: Mwen pral pran tèt li.
Then a spirit came forward and took his place before the Lord and said, I will get him to do it by a trick.
καὶ ἐξῆλθεν πνεῦμα καὶ ἔστη ἐνώπιον κυρίου καὶ εἶπεν ἐγὼ ἀπατήσω αὐτὸν καὶ εἶπεν πρὸς αὐτὸν κύριος ἐν τίνι
- 22 Seyè a mande l': Ki jan? Lespri a reponn: Mwen pral mete pawòl manti nan bouch pwofèt Akab yo. Seyè a di l': W'a pran tèt li vre konsa. Ou mèl al fè jan ou di a.
And the Lord said, How? And he said, I will go out and be a spirit of deceit in the mouth of all his prophets. And he said, Your trick will have its effect on him: go out and do so.
καὶ εἶπεν ἐξελεύσομαι καὶ ἔσομαι πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν αὐτοῦ καὶ εἶπεν ἀπατήσεις καὶ γε δυνήσει ἐξελθε καὶ ποιήσον οὕτως
- 23 Koulye a, ou konnen si Seyè a te mete yon lespri mantò sou pwofèt ou yo pou yo ba ou manti, se paske li pran desizyon pou l' fini avè ou.
And now, see, the Lord has put a spirit of deceit in the mouth of all these your prophets; and the Lord has said evil against you.
καὶ νῦν ἰδοὺ ἔδωκεν κύριος πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν σου τούτων καὶ κύριος ἐλάλησεν ἐπὶ σὲ κακά
- 24 Lè sa a, Sedesyas, pitit Kenana a, mache sou Miche, li flanke li yon soufflèt. Epi li di l': -Depi kilè lespri Bondye a kite m' pou se nan bouch ou l'ap pale a?
Then Zedekiah, the son of Chenaanah, came near and gave Micaiah a blow on the side of the face, saying, Where is the spirit of the Lord whose word is in you?
καὶ προσῆλθεν σεδεκιου υἱὸς χαναανα καὶ ἐπάταξεν τὸν μίχαιαν ἐπὶ τὴν σιαγόνα καὶ εἶπεν ποῖον πνεῦμα κυρίου τὸ λαλήσαν ἐν σοί
- 25 Miche reponn li: -W'a konn sa lè w'a kouri pase soti nan yon chanm antre nan yon lòt pou al kache jouk nan fon!
And Micaiah said, Truly, you will see on that day when you go into an inner room to keep yourself safe.
καὶ εἶπεν μίχαιας ἰδοὺ σὺ ὄψῃ ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅταν εἰσέλθῃς ταμίειον τοῦ ταμείου τοῦ κρυβῆναι
- 26 Se konsa, wa Akab pase yon lòd, li di: -Pran Miche. Mennen l' bay Amon, gouvènè lavil la, ak Joas, pitit wa a.
And the king of Israel said, Take Micaiah and send him back to Amon, the ruler of the town, and to Joash, the king's son;
καὶ εἶπεν ὁ βασιλεὺς ἰσραὴλ λάβετε τὸν μίχαιαν καὶ ἀποστρέψατε αὐτὸν πρὸς ἐμὴν τὸν ἄρχοντα τῆς πόλεως καὶ τῷ ἰωασ υἱῷ τοῦ βασιλέως
- 27 Di yo mwen bay lòd pou yo mete l' nan prizon, pou yo ba li renk pen ak dlo jouk m'a tounen soti nan lagè a san danje ni malè.
And say, It is the king's order that this man is to be put in prison and given prison food till I come again in peace.
εἰπὸν θέσθαι τούτον ἐν φυλακῇ καὶ ἐσθίειν αὐτὸν ἄρτον θλίψεως καὶ ὕδωρ θλίψεως ἕως τοῦ ἐπιστρέψαι με ἐν εἰρήνῃ
- 28 Lè sa a, Miche di: -Si ou tounen soti nan lagè a san danje ni malè vre, w'a konnen Seyè a pa t' pale nan bouch mwen. Lèfini, li di: -Nou tout pèp yo, koute sa m' di la a wi!
And Micaiah said, If you come back at all in peace, the Lord has not sent his word by me.
καὶ εἶπεν μίχαιας ἐὰν ἐπιστρέφω ἐπιστρέψῃς ἐν εἰρήνῃ οὐκ ἐλάλησεν κύριος ἐν ἐμοί
- 29 ¶ Se konsa Akab, wa peyi Izrayèl la ansanm ak Jozafa, wa peyi Jida a, moute al atake lavil Ramòt nan peyi Galarad.
So the king of Israel and Jehoshaphat, the king of Judah, went up to Ramoth-gilead.
καὶ ἀνέβη βασιλεὺς ἰσραὴλ καὶ ἰωσαφατ βασιλεὺς ἰουδα μετ' αὐτοῦ εἰς ρεμμαθ γαλααδ
- 30 Akab di Jozafa konsa: -Mwen pral mete yon lòt rad sou mwen anvan m' al goumen an, pou moun pa rekonèt mwen. Ou menm, ou mèl mete rad wa ou sou ou. Se konsa wa peyi Izrayèl la chanje rad sou li pou moun pa rekonèt li. Apre sa, l' al goumen.
And the king of Israel said to Jehoshaphat, I will make a change in my clothing, so that I do not seem to be the king, and will go into the fight; but do you put on your robes. So the king of Israel made a change in his dress and went into the fight.
καὶ εἶπεν βασιλεὺς ἰσραὴλ πρὸς ἰωσαφατ βασιλεῖα ἰουδα συγκαλύψομαι καὶ εἰσελεύσομαι εἰς τὸν πόλεμον καὶ σὺ ἔνδυσαι τὸν ἱματισμόν μου καὶ συνεκαλύψατο ὁ βασιλεὺς ἰσραὴλ καὶ εἰσῆλθεν εἰς τὸν πόλεμον
- 31 Men, wa peyi Siri a te bay trannde chèf ki t'ap kòmande cha lagè yo pou yo pa atake pesonn pase wa peyi Izrayèl la.
Now the king of Aram had given orders to the thirty-two captains of his war-carriages, saying, Make no attack on small or great, but only on the king of Israel.
καὶ βασιλεὺς συρίας ἐνετείλατο τοῖς ἄρχουσι τῶν ἄρμάτων αὐτοῦ τριάκοντα καὶ δυσὶν λέγων μὴ πολεμεῖτε μικρὸν καὶ μέγαν ἀλλ' ἢ τὸν βασιλεῖα ἰσραὴλ μονώτατον

- 32 Se konsa, lè kòmandan cha lagè yo wè Jozafa, yo tout te konprann se li ki te wa peyi Izrayèl la. Yo vire sou li pou atake l'. Men, Jozafa rele anmwe.
So when the captains of the war-carriages saw Jehoshaphat, they said, Truly, this is the king of Israel; and turning against him, they came round him, but Jehoshaphat gave a cry.
καὶ ἐγένετο ὡς εἶδον οἱ ἄρχοντες τῶν ἁρμάτων τὸν ἰωσαφατ βασιλέα ἰουδα καὶ αὐτοὶ εἶπον φαίνεται βασιλεὺς ἰσραηλ οὗτος καὶ ἐκύκλωσαν αὐτὸν πολεμήσαι καὶ ἀνέκραξεν ἰωσαφατ
- 33 Lè mesye yo tande sa, yo wè se pa t' wa peyi Izrayèl la. Yo rete sou sa yo te vle fè a.
And when the captains of the war-carriages saw that he was not the king of Israel, they went back from going after him.
καὶ ἐγένετο ὡς εἶδον οἱ ἄρχοντες τῶν ἁρμάτων ὅτι οὐκ ἔστιν βασιλεὺς ἰσραηλ οὗτος καὶ ἀπέστρεψαν ἀπ' αὐτοῦ
- 34 Lè sa a, yon sòlda peyi Siri a rete konsa li voye yon flèch. Flèch la al pran Akab, wa Izrayèl la, nan fant rad lagè ki te sou li a. Wa a di sòlda ki t'ap mennen cha li a: -Kase tèt tounen. Annou kite batay la, paske mwen blese grav.
And a certain man sent an arrow from his bow without thought of its direction, and gave the king of Israel a wound where his breastplate was joined to his clothing; so he said to the driver of his war-carriage, Go to one side and take me away out of the army, for I am badly wounded.
καὶ ἐνέτεινεν εἷς τὸ τῶνον εὐστόχος καὶ ἐπάταξεν τὸν βασιλέα ἰσραηλ ἀνὰ μέσον τοῦ πνεύμονος καὶ ἀνὰ μέσον τοῦ θώρακος καὶ εἶπεν τῷ ἡνιόχῳ αὐτοῦ ἐπίστρεψον τὰς χεῖράς σου καὶ ἐξάγαγέ με ἐκ τούτου πολέμου ὅτι τέτρωμαι
- 35 Jou sa a, batay la te makònen anpil. Wa Akab menm te blije rete kanpe sou cha li a ap gade moun peyi Siri yo. San t'ap koule soti kote li te blese a, li sal tout anndan cha a. Rive aswè, li mouri.
But the fight became more violent while the day went on; and the king was supported in his war-carriage facing the Aramaeans, and the floor of the carriage was covered with the blood from his wound, and by evening he was dead.
καὶ ἐτροπώθη ὁ πόλεμος ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ὁ βασιλεὺς ἦν ἐστηκὼς ἐπὶ τοῦ ἅρματος ἐξ ἐναντίας συρίας ἀπὸ πρῶι ἕως ἑσπέρας καὶ ἀπέχυνε τὸ αἷμα ἐκ τῆς πληγῆς εἰς τὸν κόλπον τοῦ ἅρματος καὶ ἰ ἀπέθανεν ἑσπέρας καὶ ἐξεπορεύετο τὸ αἷμα τῆς τροπῆς ἕως τοῦ κόλπου τοῦ ἅρματος
- 36 Lè solèy pral kouche, yon vwa pran pale nan zòrèy sòlda pèp Izrayèl yo, li t'ap di: -Chak moun al nan peyi yo, chak moun al lakay yo,
And about sundown a cry went up from all parts of the army, saying, Let every man go back to his town and his country, for the king is dead.
καὶ ἔστι ὁ στρατοκῆρυξ δόνοντος τοῦ ἡλίου λέγων ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν καὶ εἰς τὴν ἑαυτοῦ γῆν
- 37 paske wa a mouri. Apre sa, yo mennen kadav wa a lavil Samari. Se la yo antere l'.
And they came to Samaria, and put the king's body to rest in Samaria.
ὅτι τέθνηκεν ὁ βασιλεὺς καὶ ἦλθον εἰς σαμάρειαν καὶ ἔθαψαν τὸν βασιλέα ἐν σαμαρείᾳ
- 38 Y' al lave cha wa a nan basen Samari a, kote jennès yo konn al benyen an. Chen vin niche san Akab la jan Seyè a te di sa t'ap rive a.
And the war-carriage was washed by the pool of Samaria, which was the bathing-place of the loose women, and the dogs were drinking his blood there, as the Lord had said.
καὶ ἀπένυσαν τὸ ἄρμα ἐπὶ τὴν κρήνην σαμαρείας καὶ ἐξέλειξαν αἱ ὕες καὶ οἱ κύνες τὸ αἷμα καὶ αἱ πόρνοι ἐλούσαντο ἐν τῷ αἵματι κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν
- 39 Tout rès istwa Akab la ansanm ak tou sa li te fè, bèl palè iwwa ak lavil li te bati yo, n'a jwenn tou sa ekri nan liv Istwa wa peyi Izrayèl yo.
Now the rest of the acts of Ahab, and all he did, and his ivory house, and all the towns of which he was the builder, are they not recorded in the book of the history of the kings of Israel?
καὶ τὰ λοιπὰ τῶν λόγων ἀχααβ καὶ πάντα ἃ ἐποίησεν καὶ οἶκον ἐλεφάντινον ὃν ἠκοδόμησεν καὶ πάσας τὰς πόλεις ἃς ἐποίησεν οὐκ ἰδοὺ ταῦτα γέγραπται ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων ἰσραηλ
- 40 Lè Akab mouri, se pitit li, Okozyas ki moute wa nan plas li.
So Ahab was put to rest with his fathers; and Ahaziah his son became king in his place.
καὶ ἐκοιμήθη ἀχααβ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐβασίλευσεν οχοζίας υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 41 ¶ Akab te gen katran depi li t'ap gouvènè peyi Izrayèl la lè Jozafa, pitit Asa a, moute sou fotèy wa peyi Jida a.
And Jehoshaphat, the son of Asa, became king over Judah in the fourth year of Ahab's rule over Israel.
καὶ ἰωσαφατ υἱὸς ἀσα ἐβασίλευσεν ἐπὶ ἰουδα ἔτει τετάρτῳ τῷ ἀχααβ βασιλέως ἰσραηλ ἐβασίλευσεν
- 42 Lè sa a, li te gen trannsenkan sou tèt li. Li pase vennsenkan ap gouvènè lavil Jerizalèm. Manman li te rele Azouba. Se te pitit fi Chilki.
Jehoshaphat was thirty-five years old when he became king, and he was king for twenty-five years in Jerusalem. His mother's name was Azubah, the daughter of Shilhi.
ἰωσαφατ υἱὸς τριάκοντα καὶ πέντε ἐτῶν ἐν τῷ βασιλεύειν αὐτὸν καὶ εἴκοσι καὶ πέντε ἔτη ἐβασίλευσεν ἐν ἱερουσαλὴμ καὶ ὄνομα τῇ μητρὶ αὐτοῦ ἀζουβα θυγάτηρ σελεῖ
- 43 Jozafa li menm te swiv Asa, papa l', pye pou pye nan tou sa l' te fè. Li te fè sa ki dwat devan Seyè a. Tansèlman, tanp zidòl yo te la toujou nan peyi a, kifè pèp la pa t' sispann fè sèvis, touye bèt pou zidòl yo.
He did as Asa his father had done, not turning away from it, but doing what was right in the eyes of the Lord; \\
καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ ἀσα τοῦ πατρὸς αὐτοῦ οὐκ ἐξέκλινεν ἀπ' αὐτῆς τοῦ ποιῆσαι τὸ εὐθεὺς ἐν ὀφθαλμοῖς κυρίου

- 44 Jozafa te siyen lapè ak wa peyi Izrayèl la.
 \22:43\but the high places were not taken away: the people went on making offerings and burning them in the high places.
 πλήν τῶν ὑψηλῶν οὐκ ἐξῆρεν ἐτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμίον ἐν τοῖς ὑψηλοῖς
- 45 n'a jwenn rès istwa Jozafa a nan liv Istwa wa peyi Jida yo. Se la yo rakonte jan li te yon vanyan sòlda, ak tout lagè li te fè yo,
 \22:44\And Jehoshaphat made peace with the king of Israel.
 καὶ εἰρήνευσεν ἰωσαφατ μετὰ βασιλέως ἰσραηλ
- 46 jan li disparèt rès gason ak fanm ki t'ap fè jennès nan kay zidòl yo toujou depi sou rèy Asa, papa l'.
 \22:45\Now the rest of the acts of Jehoshaphat, and his great power, and how he went to war, are they not recorded in the book of the history of the kings of Judah?
 καὶ τὰ λοιπὰ τῶν λόγων ἰωσαφατ καὶ αἱ δυναστεῖαι αὐτοῦ ὅσα ἐποίησεν οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων ἰουδα
- 51 Jozafa t'ap mache sou disetan depi li te wa peyi Jida a, lè Okozyas, pitit Akab, moute sou fètèy wa peyi Izrayèl la. Li pase dezan ap gouvènènan peyi Izrayèl la lavil Samari.
 \22:50\Then Jehoshaphat went to rest with his fathers, and his body was put into the earth in the town of David his father; and Jehoram his son became king in his place.
 καὶ ἐκοιμήθη ἰωσαφατ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη παρὰ τοῖς πατράσιν αὐτοῦ ἐν πόλει δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ ἐβασίλευσεν ἰωραμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 52 Li fè sa ki mal nan je Seyè a. Li swiv egzanp papa l' ak manman l'. Li fè tankou Jewoboram, pitit gason Nebat la, ki te lakòz moun pèp Izrayèl yo fè sa ki mal.
 \22:51\Ahaziah, the son of Ahab, became king over Israel in Samaria in the seventeenth year of the rule of Jehoshaphat, the king of Judah, and he was king over Israel for two years.
 καὶ οχοζίας υἱὸς αχααβ ἐβασίλευσεν ἐπὶ ἰσραηλ ἐν σαμαρείᾳ ἐν ἔτει ἑπτακαίδεκάτῳ ἰωσαφατ βασιλεῖ ἰουδα καὶ ἐβασίλευσεν ἐν ἰσραηλ ἔτη δύο
- 53 Li sèvi Baal, li adore l' tankou papa l' te fè a. Se konsa li te fè Seyè a, Bondye pèp Izrayèl la, fache anpil.
 \22:52\He did evil in the eyes of the Lord, going in the ways of his father and his mother, and in the ways of Jeroboam, the son of Nebat, who made Israel do evil.
 καὶ ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου καὶ ἐπορεύθη ἐν ὁδοῖς αχααβ τοῦ πατρὸς αὐτοῦ καὶ ἐν ὁδοῖς ἐζαβελ τῆς μητρὸς αὐτοῦ καὶ ἐν ταῖς ἀμαρτίαις οἴκου ἱεροβοαμ υἱοῦ ναβατ ὃς ἐξήμαρτεν τὸν ἰσραηλ
- 1 ¶ Apre lanmò Akab, wa peyi Izrayèl la, peyi Moab pran lèzam kont moun Izrayèl yo.
 After the death of Ahab, Moab made itself free from the authority of Israel.
 καὶ ἠθέτησεν μοαβ ἐν ἰσραηλ μετὰ τὸ ἀποθανεῖν αχααβ
- 2 Okozyas, wa peyi Izrayèl la, pran yon so, li soti nan balkon lakay li, li tonbe sou twati palè li lavil Samari. Li fraktire nan tout kò l'. Li voye moun al pale ak Baalzeboub, bondye moun Filisti yo ki te gen tanp li lavil Ekwon, pou konnen si l'ap refè.
 Now Ahaziah had a fall from the window of his room in Samaria, and was ill. And he sent men, and said to them, Put a question to Baal-zebub, the god of Ekron, about the outcome of my disease, to see if I will get well or not.
 καὶ ἔπεσεν οχοζίας διὰ τοῦ δικτυωτοῦ τοῦ ἐν τῷ ὑπερῷ αὐτοῦ τῷ ἐν σαμαρείᾳ καὶ ἠρρώστησεν καὶ ἀπέστειλεν ἀγγέλους καὶ εἶπεν πρὸς αὐτούς δεῦτε καὶ ἐπιζητήσατε ἐν τῇ βααλ μυῖαν θεὸν ακκαρω v εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης καὶ ἐπορεύθησαν ἐπερωτησάμενοι αὐτοῦ
- 3 Men, zanj Seyè a pale ak pwofèt Eli, moun lavil Tichbe a, li di l' konsa: --Leve al kontre mesaje Okozyas, wa peyi Samari a. W'a mande yo si pa gen Bondye nan peyi Izrayèl la kifè yo pral pale ak Baalzeboub, bondye lavil Ekwon an.
 But the angel of the Lord said to Elijah the Tishbite, Go now, and, meeting the men sent by the king of Samaria, say to them, Is it because there is no God in Israel, that you are going to get directions from Baal-zebub, the god of Ekron?
 καὶ ἄγγελος κυρίου ἐλάλησεν πρὸς ἠλιον τὸν θεσβίτην λέγων ἀναστὰς δεῦρο εἰς συνάντησιν τῶν ἀγγέλων οχοζίου βασιλέως σαμαρείας καὶ λαλήσεις πρὸς αὐτούς εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν ἰσραηλ ὅτι εἰς πορεύεσθε ἐπιζητήσαι ἐν τῇ βααλ μυῖαν θεὸν ακκαρων
- 4 W'a di yo tou men mesaj Seyè a voye bay wa a: Li p'ap leve sou kabann kote li kouche a paske li pral mouri. Eli leve, li fè sa Seyè a te mande l' fè a.
 Give ear then to the words of the Lord: You will never again get down from the bed on to which you have gone up, but death will certainly come to you. Then Elijah went away.
 καὶ οὐχ οὕτως ὅτι τάδε λέγει κύριος ἡ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ οὐ καταβήσῃ ἀπ' αὐτῆς ὅτι ἐκεῖ θανάτῳ ἀποθανῆ καὶ ἐπορεύθη ἠλιον καὶ εἶπεν πρὸς αὐτούς
- 5 Lè mesaje yo tounen al jwenn wa a, wa a mande yo: --Poukisa nou tounen?
 And the men he had sent came back to the king; and he said to them, Why have you come back?
 καὶ ἐπεστράφησαν οἱ ἄγγελοι πρὸς αὐτόν καὶ εἶπεν πρὸς αὐτούς τί ὅτι ἐπεστρέψατε

- 6 Yo reponn li: --Paske nou kontre ak yon nonm sou wout nou ki di nou: Tounen al jwenn wa ki te voye nou an. N'a di li: Men mesaj Seyè a voye ba li: Kouman? Pa gen Bondye nan peyi Izrayèl la kifè ou voye moun al pale ak Baalzeboub, bondye lavil Ekwon an? Poutèt sa ou fè a, ou p'ap leve sou kabann kote ou kouche a, ou pral mouri.
And they said to him, On our way we had a meeting with a man who said, Go back to the king who sent you and say to him, The Lord says, Is it because there is no God in Israel that you send to put a question to Baal-zebub, the god of Ekron? For this reason, you will not come down from the bed on to which you have gone up, but death will certainly come to you.
καὶ εἶπαν πρὸς αὐτὸν ἀνὴρ ἀνέβη εἰς συνάντησιν ἡμῶν καὶ εἶπεν πρὸς ἡμᾶς δεῦτε ἐπιστράφητε πρὸς τὸν βασιλεῖα τὸν ἀποστείλαντα ὑμᾶς καὶ λαλήσατε πρὸς αὐτὸν τάδε λέγει κύριος εἰ παρὰ τὸ μὴ εἶνα ἰ θεὸν ἐν ἰσραηλ σὺ πορεύῃ ζητήσαι ἐν τῇ βααλ μυῖαν θεὸν ἀκκαρων οὐχ οὕτως ἡ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ οὐ καταβήσῃ ἀπ' αὐτῆς ὅτι θανάτῳ ἀποθανῇ
- 7 Wa a mande yo: --Moun ki te vin kontre nou an epi ki di nou tout pawòl sa yo, ki jan li te ye?
And he said to them, What sort of a man was it who came and said these words to you?
καὶ ἐλάλησεν πρὸς αὐτοὺς λέγων τίς ἡ κρίσις τοῦ ἀνδρὸς τοῦ ἀναβάντος εἰς συνάντησιν ὑμῖν καὶ λαλήσαντος πρὸς ὑμᾶς τοὺς λόγους τούτους
- 8 Msye yo reponn li: --Li te gen yon gwo rad fèt ak po bèt sou li ak yon sentiwon po bèt mare nan ren l'. Wa a di: --Se Eli, moun lavil Tichbe a.
And they said in answer, He was a man clothed in a coat of hair, with a leather band about his body. Then he said, It is Elijah the Tishbite.
καὶ εἶπον πρὸς αὐτὸν ἀνὴρ δασύς καὶ ζώην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ καὶ εἶπεν ἡλιου ὁ θεσβίτης οὕτός ἐστιν
- 9 ¶ Li voye yon kaptenn ak senkant sòlda al chache Eli. Lè yo rive, yo jwenn Eli chita sou tèt yon ti mòn. Yo di li konsa: --Sèvitè Bondye, wa a pase ou lòd pou ou desann.
Then the king sent to him a captain of fifty with his fifty men; and he went up to him where he was seated on the top of a hill, and said to him, O man of God, the king has said, Come down.
καὶ ἀπέστειλεν πρὸς αὐτὸν ἡγούμενον πεντηκόνταρχον καὶ τοὺς πενήκοντα αὐτοῦ καὶ ἀνέβη καὶ ἦλθεν πρὸς αὐτὸν καὶ ἰδοὺ ἡλιου ἐκάθητο ἐπὶ τῆς κορυφῆς τοῦ ὄρους καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτὸν καὶ εἶπεν ἄνθρωπε τοῦ θεοῦ ὁ βασιλεὺς ἐκάλεσέν σε κατὰβηθι
- 10 Eli reponn: --Si m' se yon sèvitè Bondye vre, se pou dife soti nan syèl la tonbe ni sou ou ni sou sòlda ou yo pou l' kankannen nou! Lamenm, yon dife soti nan syèl la, li kankannen ni kaptenn lan ni senkant sòlda li yo.
And Elijah in answer said to the captain of fifty, If I am a man of God, may fire come down from heaven on you and on your fifty men, and put an end to you. Then fire came down from heaven and put an end to him and his fifty men.
καὶ ἀπεκρίθη ἡλιου καὶ εἶπεν πρὸς τὸν πεντηκόνταρχον καὶ εἰ ἄνθρωπος τοῦ θεοῦ ἐγὼ καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται σε καὶ τοὺς πενήκοντά σου καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πενήκοντα αὐτοῦ
- 11 Wa voye yon lòt kaptenn ak senkant lòt sòlda. Lè yo rive, yo di Eli: --Sèvitè Bondye, wa a voye di ou desann koulye a san pèdi tan.
Then the king sent another captain of fifty with his fifty men; and he said to Elijah, O man of God, the king says, Come down quickly.
καὶ προσέθετο ὁ βασιλεὺς καὶ ἀπέστειλεν πρὸς αὐτὸν ἄλλον πεντηκόνταρχον καὶ τοὺς πενήκοντα αὐτοῦ καὶ ἀνέβη καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτὸν καὶ εἶπεν ἄνθρωπε τοῦ θεοῦ τάδε λέγει ὁ βασιλεὺς ταχέως κατὰβηθι
- 12 Eli reponn: --Si m' se yon sèvitè Bondye vre, se pou dife soti nan syèl la tonbe ni sou ou ni sou senkant sòlda ou yo pou l' kankannen nou. Lamenm, yon dife soti nan syèl la, li kankannen ni kaptenn lan ni senkant sòlda li yo.
And Elijah in answer said, If I am a man of God, may fire come down from heaven on you and on your fifty men, and put an end to you. And the fire of God came down from heaven, and put an end to him and his fifty men.
καὶ ἀπεκρίθη ἡλιου καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν εἰ ἄνθρωπος τοῦ θεοῦ ἐγὼ εἰμι καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται σε καὶ τοὺς πενήκοντά σου καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πενήκοντα αὐτοῦ
- 13 Fwa sa a ankò, wa a voye yon lòt kaptenn avèk senkant lòt sòlda. Lè kaptenn lan rive, li moute jouk kote Eli te ye a, li mete ajenou devan Eli, li di l' konsa: --Tanpri, sèvitè Bondye! Pitye pou mwen ak senkant sòlda mwen yo. Nou la pou rann ou nenpòt sèvis. Sove lavi nou!
Then he sent a third captain of fifty with his fifty men; and the third captain of fifty went up, and falling on his knees before Elijah, requesting mercy of him, said, O man of God, let my life and the life of these your fifty servants be of value to you.
καὶ προσέθετο ὁ βασιλεὺς ἔτι ἀποστείλα ἡγούμενον πεντηκόνταρχον τρίτον καὶ τοὺς πενήκοντα αὐτοῦ καὶ ἦλθεν πρὸς αὐτὸν ὁ πεντηκόνταρχος ὁ τρίτος καὶ ἔκαμψεν ἐπὶ τὰ γόνατα αὐτοῦ κατὰναντι ἡλιου καὶ ἐδεήθη αὐτοῦ καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν ἄνθρωπε τοῦ θεοῦ ἐντιμωθήτω δὴ ἡ ψυχὴ μου καὶ ἡ ψυχὴ τῶν δούλων σου τούτων τῶν πενήκοντα ἐν ὀφθαλμοῖς σου
- 14 Dife soti nan syèl la, li tonbe sou de lòt kaptenn yo ak tout sòlda ki te avèk yo! Tanpri, pitye pou mwen.
For fire came down from heaven and put an end to the first two captains of fifty and their fifties; but now let my life be of value in your eyes.
ἰδοὺ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν τοὺς δύο πεντηκοντάρχους τοὺς πρώτους καὶ τοὺς πενήκοντα αὐτῶν καὶ νῦν ἐντιμωθήτω δὴ ἡ ψυχὴ τῶν δούλων σου ἐν ὀφθαλμοῖς σου
- 15 Lè sa a, zanj Seyè a di Eli konsa: --Ou mèt ale ak msye. Ou pa bezwen pè l'. Eli leve, li desann ak kaptenn lan, l' al jwenn wa a.
Then the angel of the Lord said to Elijah, Go down with him; have no fear of him. So he got up and went down with him to the king.
καὶ ἐλάλησεν ἄγγελος κυρίου πρὸς ἡλιου καὶ εἶπεν κατὰβηθι μετ' αὐτοῦ μὴ φοβηθῆς ἀπὸ προσώπου αὐτῶν καὶ ἀνέστη ἡλιου καὶ κατέβη μετ' αὐτοῦ πρὸς τὸν βασιλεῖα

- 16 Li di wa a konsa: --Men mesaj Seyè a voye ba ou: Paske ou voye moun al pale ak Baalzeboub, bondye lavil Ekwon an, tankou si pa gen Bondye nan peyi Izrayèl la ou ta ka al wè, ou p'ap janm leve sou kabann kote ou kouche a, ou pral mouri.
And he said to him, This is the word of the Lord: Because you sent men to put a question to Baal-zebul, the god of Ekron, for this reason you will never again get down from the bed on to which you have gone up, but death will certainly come to you.
καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν ἡλιου τάδε λέγει κύριος τί ὅτι ἀπέστειλας ἀγγέλους ζητῆσαι ἐν τῇ βααλ μυϊαν θεὸν αἰκάρων οὐχ οὕτως ἢ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ οὐ καταβήσῃ ἀπ' αὐτῆς ὅτι θανά τω ἀποθανῇ
- 17 Okozyas mouri vre, jan Seyè a te di l' la nan bouch Eli. Okozyas pa t' gen pitit gason. Se Joram, frè li, ki moute sou fotèy la nan plas li. Lè sa a, Joram, pitit gason Jozafa a, t'ap mache sou dezan depi li t'ap gouvènen nan peyi Jida.
So death came to him, as the Lord had said by the mouth of Elijah. And Jehoram became king in his place in the second year of the rule of Jehoram, son of Jehoshaphat, king of Judah; because he had no son.
καὶ ἀπέθανεν κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν ἡλιου
- 18 Tout rès istwa Okozyas la ansanm ak tou sa li te fè, n'a jwenn yo ekri nan liv Istwa wa peyi Izrayèl yo.
Now the rest of the acts of Ahaziah, are they not recorded in the book of the history of the kings of Israel?
καὶ τὰ λοιπὰ τῶν λόγων οχοζίου ὅσα ἐποίησεν οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐπὶ βιβλίου λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰσραηλ [18α] καὶ ἰωραμ υἱὸς αχααβ βασιλεύει ἐπὶ ἰσραηλ ἐν σαμαρεία ἔτη δέ κα δύο ἐν ἔτει ὀκτωκαίδεκάτῳ ἰωσαφατ βασιλέως ἰουδα [18β] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου πλην οὐχ ὡς οἱ ἀδελφοὶ αὐτοῦ οὐδὲ ὡς ἡ μήτηρ αὐτοῦ [18ξ] καὶ ἀπέστησεν τὴν στήλας τοῦ βα αλ ὅς ἐποίησεν ὁ πατὴρ αὐτοῦ καὶ συνέτριψεν αὐτάς πλην ἐν ταῖς ἀμαρτίαις οἴκου ἰεροβοαμ ὃς ἐξήμαρτεν τὸν ἰσραηλ ἐκολλήθη οὐκ ἀπέστη ἀπ' αὐτῶν [18δ] καὶ ἐθυμώθη ὀργῇ κύριος εἰς τὸν οἶκον αχ ααβ
- 1 ¶ Lè a te rive pou Seyè a te fè Eli moute nan syèl nan yon toubouyon. Eli ak Elize pati ansanm, yo kite lavil Gilgal.
Now when the Lord was about to take Elijah up to heaven in a great wind, Elijah went with Elisha from Gilgal.
καὶ ἐγένετο ἐν τῷ ἀνάγειν κύριον τὸν ἡλιου ἐν συσσεισμῷ ὡς εἰς τὸν οὐρανὸν καὶ ἐπορεύθη ἡλιου καὶ ελισαιε ἐκ γαλαλων
- 2 Eli di Elize konsa: --Ou mèt rete isit la tande, paske Seyè a ban m' lòd pou m' al Betèl. Men, Elize reponn li: --Mwen pran ou menm ansanm ak Seyè ki vivan an pou temwen, mwen p'ap kite ou ale pou kont ou. Se konsa yo pati ansanm pou lavil Betèl.
And Elijah said to Elisha, Come no farther for the Lord has sent me to Beth-el. But Elisha said, As the Lord is living and as your soul is living, I will not be parted from you. So they went down to Beth-el.
καὶ εἶπεν ἡλιου πρὸς ελισαιε κάθου δὴ ἐνταῦθα ὅτι κύριος ἀπέσταλκέν με ἕως βαιθηλ καὶ εἶπεν ελισαιε ζῆ κύριος καὶ ζῆ ἡ ψυχὴ σου εἰ καταλείψω σε καὶ ἦλθον εἰς βαιθηλ
- 3 Men, yon gwoup pwofèt ki te rive lavil Betèl vin kontre Elize, yo di l' konsa: --Ou pa konnen Seyè a pral pran mèt ou a jòdi a? Elize reponn yo: --Mwen konn sa wi. Men nou menm, nou pa bezwen di anyen ankò!
And at Beth-el the sons of the prophets came out to Elisha and said, Has it been made clear to you that the Lord is going to take away your master from over you today? And he said, Yes, I have knowledge of it: say no more.
καὶ ἦλθον οἱ υἱοὶ τῶν προφητῶν οἱ ἐν βαιθηλ πρὸς ελισαιε καὶ εἶπον πρὸς αὐτὸν εἰ ἔγνωσ ὅτι κύριος σήμερον λαμβάνει τὸν κύριόν σου ἐπάνωθεν τῆς κεφαλῆς σου καὶ εἶπεν κάγω ἔγνωκα σιωπᾶτε
- 4 Apre sa, Eli di Elize: --Koulye a ou mèt rete isit la tande, paske Seyè a te ban m' lòd pou m' al Jeriko. Men, Elize reponn li: --Mwen pran ou menm ansanm ak Seyè ki vivan an pou temwen, mwen p'ap kite ou ale pou kont ou. Se konsa yo pati ansanm pou lavil Jeriko.
Then Elijah said to him, Come no farther, for the Lord has sent me to Jericho. But he said, As the Lord is living and as your soul is living, I will not be parted from you. So they went on to Jericho.
καὶ εἶπεν ἡλιου πρὸς ελισαιε κάθου δὴ ἐνταῦθα ὅτι κύριος ἀπέσταλκέν με εἰς ἱεριχω καὶ εἶπεν ελισαιε ζῆ κύριος καὶ ζῆ ἡ ψυχὴ σου εἰ ἐγκαταλείψω σε καὶ ἦλθον εἰς ἱεριχω
- 5 Yon gwoup pwofèt ki te rete lavil Jeriko vin kontre Elize, yo di l' konsa: --Ou pa konnen Seyè a pral pran mèt ou a jòdi a? Elize reponn: --Mwen konn sa wi! Men nou menm, nou pa bezwen di anyen ankò.
And at Jericho the sons of the prophets came up to Elisha and said to him, Has it been made clear to you that the Lord is going to take away your master from over you today? And he said in answer, Yes, I have knowledge of it: say no more.
καὶ ἤγγισαν οἱ υἱοὶ τῶν προφητῶν οἱ ἐν ἱεριχω πρὸς ελισαιε καὶ εἶπαν πρὸς αὐτὸν εἰ ἔγνωσ ὅτι σήμερον λαμβάνει κύριος τὸν κύριόν σου ἐπάνωθεν τῆς κεφαλῆς σου καὶ εἶπεν καὶ γε ἐγὼ ἔγνω σιωπᾶτε
- 6 Apre sa, Eli di Elize: --Koulye a ou mèt rete isit la tande, paske Seyè a ban m' lòd pou m' al bò larivyè Jouden. Men, Elize reponn li: --Mwen pran ou menm ansanm ak Seyè ki vivan an pou temwen, mwen p'ap kite ou ale pou kont ou. Se konsa yo pati ansanm ankò.
Then Elijah said to him, Come no farther, for the Lord has sent me to Jordan. But he said, As the Lord is living and as your soul is living, I will not be parted from you. So they went on together.
καὶ εἶπεν αὐτῷ ἡλιου κάθου δὴ ὅδε ὅτι κύριος ἀπέσταλκέν με ἕως τοῦ ἰορδάνου καὶ εἶπεν ελισαιε ζῆ κύριος καὶ ζῆ ἡ ψυχὴ σου εἰ ἐγκαταλείψω σε καὶ ἐπορεύθησαν ἀμφότεροι
- 7 Senkant nan pwofèt Jeriko yo t'ap mache dèyè yo. Eli ak Elize rete bò larivyè Jouden an. Senkant pwofèt yo menm rete yon ti distans lwen yo.
And fifty men of the sons of the prophets went out and took their places facing them a long way off, while the two of them were by the edge of Jordan.
καὶ πενήκοντα ἄνδρες υἱοὶ τῶν προφητῶν καὶ ἔστησαν ἐξ ἐναντίας μακρόθεν καὶ ἀμφότεροι ἔστησαν ἐπὶ τοῦ ἰορδάνου

- 8 Eli wete gwo rad ki te sou li a, li woule l', li frape dlo a avè l'. Dlo a fann de bò. Eli ak Elize janbe lòt bò larivyè a san pye yo pa mouye.
Then Elijah took off his robe, and, rolling it up, gave the water a blow with it, and the waters were parted, flowing back this way and that, so that they went over on dry land.
καὶ ἔλαβεν ἡλιου τὴν μῆλωτὴν αὐτοῦ καὶ εἴλησεν καὶ ἐπάταξεν τὸ ὕδωρ καὶ διηρέθη τὸ ὕδωρ ἔνθα καὶ ἔνθα καὶ διέβησαν ἀμφοτέροι ἐν ἐρήμῳ
- 9 ¶ Lè yo fin janbe, Eli di Elize konsa: --Di m' kisa ou ta vle m' fè pou ou anvan Bondye pran m'. Elize reponn li: --Mwen ta renmen resevwa yon pòsyon doub nan lespri ki sou ou a.
And when they had come to the other side, Elijah said to Elisha, Say what you would have me do for you before I am taken from you. And Elisha said, Be pleased to let a special measure of your spirit be on me.
καὶ ἐγένετο ἐν τῷ διαβῆναι αὐτοὺς καὶ ἡλιου εἶπεν πρὸς ελισαιε αἰτήσαι τί ποιήσω σοι πρὶν ἢ ἀναλημφθῆναι με ἀπὸ σοῦ καὶ εἶπεν ελισαιε γενηθήτω δὴ διπλα ἐν πνεύματί σου ἐπ' ἐμέ
- 10 Eli di li: --Sa ou mande m' la a pa fasil. Men, si ou wè m' ak je ou lè m'ap kite ou la, w'ap jwenn sa ou mande a. Men, si ou pa wè m', w'a konnen ou p'ap jwenn li.
And he said, You have made a hard request: still, if you see me when I am taken from you, you will get your desire; but if not, it will not be so.
καὶ εἶπεν ἡλιου ἐσκήρυνας τοῦ αἰτήσασθαι ἐὰν ἴδῃς με ἀναλαμβάνομενον ἀπὸ σοῦ καὶ ἔσται σοι οὕτως καὶ ἐὰν μὴ οὐ μὴ γένηται
- 11 Yo t'ap mache ansanm, yo t'ap pale yonn ak lòt lè yon cha dife ak chwal dife vin nan mitan yo. Epi li pote Eli moute nan syèl nan yon gwo toubouyon.
And while they went on their way, going on talking together, suddenly there were carriages and horses of fire separating them from one another and Elijah went up to heaven in a great wind.
καὶ ἐγένετο αὐτῶν πορευομένων ἐπορεύοντο καὶ ἐλάλουν καὶ ἰδοὺ ἄρμα πυρὸς καὶ ἵπποι πυρὸς καὶ διέστειλαν ἀνὰ μέσον ἀμφοτέρων καὶ ἀνελήμφθη ἡλιου ἐν συσσεισμῷ ὡς εἰς τὸν οὐρανόν
- 12 Lè Elize wè sa, li rele Eli, li di: --Papa mwen! papa mwen! Ou menm ki te tankou yon gwo lame pou pran defans peyi Izrayèl la, ou ale! Epi li pa wè Eli ankò. Yon sèl lapenn pran Elize, li chire rad ki te sou li a fè de moso.
And when Elisha saw it he gave a cry, My father, my father, the carriages of Israel and its horsemen! And he saw him no longer; and he was full of grief.
καὶ ελισαιε ἐώρα καὶ ἐβόα πάτερ πάτερ ἄρμα ἰσραηλ καὶ ἱππεὺς αὐτοῦ καὶ οὐκ εἶδεν αὐτὸν ἔτι καὶ ἐτελάβετο τῶν ἱματίων αὐτοῦ καὶ διέρρηξεν αὐτὰ εἰς δύο ρήγματα
- 13 ¶ Lèfini, li ranmase gwo rad ki te sot sou zepòl Eli tonbe atè a, epi li tounen. Rive bò larivyè Jouden an li kanpe.
Then he took up Elijah's robe, which had been dropped from him, and went back till he came to the edge of Jordan.
καὶ ὕψωσεν τὴν μῆλωτὴν ἡλιου ἣ ἔπεσεν ἐπάνωθεν ελισαιε καὶ ἐπέστρεψεν ελισαιε καὶ ἔστη ἐπὶ τοῦ χειλὸς τοῦ ἰορδάνου
- 14 Li frape dlo a ak rad ki te sot sou zepòl Eli a, epi li di byen fò: --Kote Seyè a, Bondye Eli a? Li frape dlo a yon dezyèm fwa ak rad Eli a. Dlo a fann de bò. Elize janbe lòt bò larivyè a.
And he took Elijah's robe, which had been dropped from him, and giving the water a blow with it, said, Where is the Lord, the God of Elijah? and at his blow the waters were parted this way and that; and Elisha went over.
καὶ ἔλαβεν τὴν μῆλωτὴν ἡλιου ἣ ἔπεσεν ἐπάνωθεν αὐτοῦ καὶ ἐπάταξεν τὸ ὕδωρ καὶ οὐ διέστη καὶ εἶπεν ποῦ ὁ θεὸς ἡλιου ἀφω καὶ ἐπάταξεν τὰ ὕδατα καὶ διερράγησαν ἔνθα καὶ ἔνθα καὶ διέβη ελισαιε
- 15 Lè pwofèt Jeriko yo ki te pi devan an wè sa, yo di: --Lespri Eli a sou Elize! Yo vin jwenn li, yo bese tèt yo jouk atè devan l'.
And when the sons of the prophets who were facing him at Jericho saw him, they said, The spirit of Elijah is resting on Elisha. And they came out to him, and went down on the earth before him.
καὶ εἶδον αὐτὸν οἱ υἱοὶ τῶν προφητῶν οἱ ἐν ιεριχω ἐξ ἐναντίας καὶ εἶπον ἐπαναπέπνυται τὸ πνεῦμα ἡλιου ἐπὶ ελισαιε καὶ ἦλθον εἰς συναντὴν αὐτοῦ καὶ προσεκύνησαν αὐτῷ ἐπὶ τὴν γῆν
- 16 Yo di li: --Koute. Gen senkant nan nou la a. Nou tout se vanyan gason. Kite n' al cache mèt ou a. Ou pa janm konnen. Lespri Bondye a ka pran l' al lage sou yon mòn osinon nan yon fon. Men, Elize di yo: --Non. Pa voye pesonn deyè l'.
And they said, Your servants have with us here fifty strong men; be pleased to let them go in search of Elijah; for it may be that the spirit of the Lord has taken him up and put him down on some mountain or in some valley. But he said, Do not send them.
καὶ εἶπον πρὸς αὐτὸν ἰδοὺ δὴ μετὰ τῶν παιδῶν σου πεντήκοντα ἄνδρες υἱοὶ δυνάμεως πορευθέντες δὴ ζητησάτωσαν τὸν κύριόν σου μήποτε ἦρεν αὐτὸν πνεῦμα κυρίου καὶ ἔρριψεν αὐτὸν ἐν τῷ ἰορδάνῳ ἢ ἢ ἐφ' ἐν τῶν ὄρεων ἢ ἐφ' ἓνα τῶν βουνῶν καὶ εἶπεν ελισαιε οὐκ ἀποστελεῖτε
- 17 Men yo kenbe la avè l' jouk li di yo: --Bon. Nou mèt ale! Se konsa yo voye senkant moun yo al cache Eli. Yo pase twa jou ap cache, yo pa jwenn li.
But when they kept on requesting him, he was shamed and said, Send, then. So they sent fifty men; but after searching for three days, they came back without having seen him.
καὶ παρεβιάσαντο αὐτὸν ἕως ὅτου ἠσχύνετο καὶ εἶπεν ἀποστελεῖτε καὶ ἀπέστειλαν πενήκοντα ἄνδρας καὶ ἐζήτησαν τρεῖς ἡμέρας καὶ οὐχ εὔρον αὐτόν
- 18 Yo tounen al jwenn Elize ki te rete ap tann yo lavil Jeriko. Elize di yo: --Mwen pa t' di nou nou pa t' bezwen ale!
And they came back to him, while he was still at Jericho; and he said to them, Did I not say to you, Go not?
καὶ ἀνέστρεψαν πρὸς αὐτόν καὶ αὐτὸς ἐκάθητο ἐν ιεριχω καὶ εἶπεν ελισαιε οὐκ εἶπον πρὸς ὑμᾶς μὴ πορευθῆτε
- 19 ¶ Moun lavil Jeriko yo vin di Elize: --Mèt, lavil la bati nan yon bon pozisyon, jan ou ka wè l' la. Men, dlo a pa bon, li fè tè a pa bay anyen.
Now the men of the town said to Elisha, You see that the position of this town is good; but the water is bad, causing the young of the cattle to come to birth dead.
καὶ εἶπον οἱ ἄνδρες τῆς πόλεως πρὸς ελισαιε ἰδοὺ ἡ κατοίκησις τῆς πόλεως ἀγαθὴ καθὼς ὁ κύριος βλέπει καὶ τὰ ὕδατα πονηρὰ καὶ ἡ γῆ ἀτεκνουμένη

- 20 Elize di yo: --Pote ti gout sèl nan yon bòl tou nèf ban mwen! Yo pote veso sèl la bay Elize.
So he said, Get me a new vessel, and put salt in it; and they took it to him.
και ειπεν ελισαιε λαβετε μοι υδρισκην καινην και θετε εκει αλα και ελαβον προς αυτον
- 21 Elize mouste nan sous la, li voye sèl jete nan dlo a. Lèfini, li di: --Men sa Seyè a di: M'ap netwaye dlo sa a. Li p'ap janm touye moun ankò, ni li p'ap fè tè a rete san donnen anyen.
Then he went out to the spring from which the water came, and put salt in it, and said, The Lord says, Now I have made this water sweet; no longer will it be death-giving or unfertile.
και εξηλθεν ελισαιε εις την διεξοδον των υδατων και ερριψεν εκει αλα και ειπεν ταδε λεγει κυριος ιαμαι τα υδατα ταυτα ουκ εσται ετι εκειθεν θανατος και ατεκνουμένη
- 22 Depi lè sa a dlo a vin bon jouk jounen jòdi a, jan Elize te di l' la.
And the water was made sweet again to this day, as Elisha said.
και ιαθησαν τα υδατα εως της ημερας ταυτης κατα το ρημα ελισαιε ο ελάλησεν
- 23 Elize kite lavil Jeriko, l' ale lavil Betèl. Li t'ap mache sou chemen an konsa, lè yon bann ti gason soti lavil la, yo pran pase l' nan betiz, yo t'ap rele: --Al fè wout ou, tèt chòv! Al fè wout ou, tèt chòv!
Then from there he went up to Beth-el; and on his way, some little boys came out from the town and made sport of him, crying, Go up, old no-hair! go up, old no-hair!
και ανεβη εκειθεν εις βαιθηλ και αναβαινοντος αυτου εν τη οδω και παιδρια μικρα εξηλθον εκ της πολεως και κατεπειζον αυτου και ειπον αυτω αναβαινε φαλακρε αναβαινε
- 24 Elize vire, li gade ti gason yo, li ba yo madichon nan non Seyè a. Lamenm, de lous soti nan rakkwa a, yo dechire karannde nan ti gason yo.
And turning back, he saw them, and put a curse on them in the name of the Lord. And two she-bears came out of the wood and put forty-two of the children to death.
και εξενευσεν οπισω αυτων και ειδεν αυτα και κατηρασατο αυτοις εν ονοματι κυριου και ιδου εξηλθον δυο αρκοι εκ του δρυμοδ και ανερρηξαν εξ αυτων τεσσαρακοντα και δυο παιδας
- 25 Apre sa, Elize ale mòn Kamèl. Lèfini li tounen lavil Samari.
From there he went to Mount Carmel, and came back from there to Samaria.
και επορευθη εκειθεν εις το ορος το καρμηλιον και εκειθεν επεστρεψεν εις σαμαρειαν
- 1 ¶ Lè sa a, wa Jozafa t'ap mache sou dizwitan depi li t'ap gouvènen nan peyi Jida lè Joram, pitit Akab la, mouste sou fotèy wa peyi Izrayèl la. Li pase douzan ap gouvènen nan lavil Samari.
And Jehoram, the son of Ahab, became king over Israel in Samaria in the eighteenth year of the rule of Jehoshaphat, king of Judah; and he was king for twelve years.
και ιωραμ υιος αχασβ εβασιλευσεν εν ισραηλ εν ετι οκτωκαιδεκατω ιωσαφατ βασιλει ιουδα και εβασιλευσεν δωδεκα ετη
- 2 Li fè sa ki mal nan je Seyè a, men pa tankou papa l' ak manman l' Jezabèl. Li wete gwo wòch papa l' te mete kanpe pou sèvis Baal la.
He did evil in the eyes of the Lord; but not like his father and his mother, for he put away the stone pillar of Baal which his father had made.
και εποισησεν το πονηρον εν οφθαλμοις κυριου πλην ουχ ως ο πατηρ αυτου και ουχ ως η μητηρ αυτου και μετεστησεν τας στηλας του βααλ ως εποισησεν ο πατηρ αυτου
- 3 Men, li fè menm peche ak Jewoboram, pitit gason Nebat la, li lakòz pèp Izrayèl la fè peche. Li pa t' soti pou l' te kite vye chemen sa a.
But still he did the same sins which Jeroboam, the son of Nebat, did and made Israel do; he went on in them.
πλην εν τη αμαρτια ιεροβοαμ υιου ναβατ ος εξημαρτεν τον ισραηλ εκολληθη ουκ απεστη απ' αυτης
- 4 Mesa, wa peyi Moab la, te fè gadinaj mouton. Se konsa li te pran angajman pou li te bay wa peyi Izrayèl la sanmil (100.000) ti mouton ak sanmil (100.000) belye ak tout lenn yo sou yo.
Now Mesha, king of Moab, was a sheep-farmer; and he gave regularly to the king of Israel the wool from a hundred thousand lambs and a hundred thousand sheep.
και μοσα βασιλευς μοαβ ην νοκηδ και επεστρεφεν τω βασιλει ισραηλ εν τη επαναστασει εκατον χιλιαδας αρνων και εκατον χιλιαδας κριων επι ποκων
- 5 Men, lè Akab, wa peyi Izrayèl la, mouri, wa peyi Moab la revòlte kont otorite wa peyi Izrayèl la.
But when Ahab was dead, the king of Moab got free from the authority of the king of Israel.
και εγενετο μετα το αποθανειν αχασβ και ηθετησεν βασιλευς μοαβ εν βασιλει ισραηλ
- 6 ¶ Lamenm, wa Joram kite lavil Samari, li sanble tout lame pèp Izrayèl la.
At that time, King Jehoram went out from Samaria and got all Israel together in fighting order.
και εξηλθεν ο βασιλευς ιωραμ εν τη ημερα εκεινη εκ σαμαρειας και επεσκεψατο τον ισραηλ
- 7 Epi li pati, li voye di Jozafa, wa peyi Jida a: --Wa peyi Moab la revòlte kont otorite mwen. Ou pa ta vle vin avè m' pou nou atake moun Moab yo? Jozafa reponn: --Men wi! Mwen menm ak tout sòlda mwen yo ak kavalye mwen yo, nou avè ou ansanm ak pèp ou a. Se yonn nou ye!
And he sent to Jehoshaphat, king of Judah, saying, The king of Moab has got free from my authority: will you go with me to make war on Moab? And he said, I will go with you: I am as you are, my people as your people, and my horses as your horses.
και επορευθη και εξαπεστειλεν προς ιωσαφατ βασιλεα ιουδα λεγων βασιλευς μοαβ ηθετησεν εν εμοι ει πορευση μετ' εμου εις μοαβ εις πολεμον και ειπεν αναβησομαι ομοιος μοι ομοιος σοι ως ο λαός μου ο λαός σου ως οι ιπποι μου οι ιπποι σου

- 8 Ki wout n'ap pran pou n' al atake? Joram reponn li: --N'ap pran chemen ki pase nan dezè Edon an.
And he said, Which way are we to go? And he said in answer, By the waste land of Edom.
καὶ εἶπεν ποία ὁδὸν ἀναβῶ καὶ εἶπεν ὁδὸν ἔρημον εδωμ
- 9 Se konsa Joram, wa peyi Izrayèl la, ansanm ak wa peyi Jida a ak wa peyi Edon an pati. Yo pase sèt jou ap mache. Lè sa a dlo yo fini, pa t' gen yon ti gout dlo ni pou sòlda yo ni pou bèt chay ki te avè yo.
So the king of Israel went with the king of Judah and the king of Edom by a roundabout way for seven days: and there was no water for the army or for the beasts they had with them.
καὶ ἐπορεύθη ὁ βασιλεὺς ἰσραηλ καὶ ὁ βασιλεὺς ἰουδα καὶ ὁ βασιλεὺς εδωμ καὶ ἐκύκλωσαν ὁδὸν ἑπτὰ ἡμερῶν καὶ οὐκ ἦν ὕδωρ τῇ παρεμβολῇ καὶ τοῖς κτήνεσιν τοῖς ἐν τοῖς ποσὶν αὐτῶν
- 10 Joram, wa peyi Izrayèl la, di: --Woy! Nou fini! Seyè a fè nou tou twa vin isit la ansanm pou l' lage nou nan men wa Moab la.
And the king of Israel said, Here is trouble: for the Lord has got these three kings together to give them into the hands of Moab.
καὶ εἶπεν ὁ βασιλεὺς ἰσραηλ ὃ ὅτι κέκληκεν κύριος τοὺς τρεῖς βασιλεῖς παρερχομένους δοῦναι αὐτοὺς ἐν χειρὶ μοαβ
- 11 Jozafa mande: --Pa gen yon pwofèt bò isit la ki ta ka pale ak Seyè a pou nou? Yonn nan chèf wa peyi Izrayèl yo di: --Bò isit la gen Elize, pitit gason Chafa a. Se li ki t'ap sèvi ak Eli.
But Jehoshaphat said, Is there no prophet of the Lord here, through whom we may get directions from the Lord? And one of the king of Israel's men said in answer, Elisha, the son of Shaphat, is here, who was servant to Elijah.
καὶ εἶπεν ἰωσαφατ οὐκ ἔστιν ὧδε προφήτης τοῦ κυρίου καὶ ἐπιζητήσωμεν τὸν κύριον παρ' αὐτοῦ καὶ ἀπεκρίθη εἷς τῶν παίδων βασιλέως ἰσραηλ καὶ εἶπεν ὧδε ελισαῖε υἱὸς σαφατ ὃς ἐπέχεεν ὕδωρ ἐπὶ χεῖρας ἡλίου
- 12 Jozafa di: --Sèten l'ap gen kichòy pou l' di nou nan non Seyè a! Se konsa wa peyi Izrayèl la ansanm ak Jozafa ak wa peyi Edon an pati, y' al wè Elize.
And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.
καὶ εἶπεν ἰωσαφατ ἔστιν αὐτῷ ῥῆμα κυρίου καὶ κατέβη πρὸς αὐτὸν βασιλεὺς ἰσραηλ καὶ ἰωσαφατ βασιλεὺς ἰουδα καὶ βασιλεὺς εδωμ
- 13 Elize di wa Izrayèl la konsa: --Ki rapò m' gen avè ou! Al wè pwofèt papa ou ak manman ou te konn al wè yo! Joram reponn: --Non! Se Seyè a ki voye chache nou pou l' lage nou twa wa sa yo nan men wa peyi Moab la.
But Elisha said to the king of Israel, What have I to do with you? go to the prophets of your father and your mother. And the king of Israel said, No; for the Lord has got these three kings together to give them up into the hands of Moab.
καὶ εἶπεν ελισαῖε πρὸς βασιλέα ἰσραηλ τί ἐμοὶ καὶ σοὶ δεῦρο πρὸς τοὺς προφήτας τοῦ πατρὸς σου καὶ εἶπεν αὐτῷ ὁ βασιλεὺς ἰσραηλ μὴ ὅτι κέκληκεν κύριος τοὺς τρεῖς βασιλεῖς τοῦ παραδοῦναι αὐτοὺς εἰς χεῖρας μοαβ
- 14 Elize reponn: --Mwen pran Seyè vivan m'ap sèvi a pou temwen! Si mwen pa t' gen respè pou Jozafa, wa peyi Jida a, m' pa ta menm gade ou, m' pa ta okipe ou.
Then Elisha said, By the life of the Lord of armies whose servant I am, if it was not for the respect I have for Jehoshaphat, king of Judah, I would not give a look at you, or see you.
καὶ εἶπεν ελισαῖε ζῆ κύριος τῶν δυνάμεων ᾧ παρέστην ἐνώπιον αὐτοῦ ὅτι εἰ μὴ πρόσωπον ἰωσαφατ βασιλέως ἰουδα ἐγὼ λαμβάνω εἰ ἐπέβλεψα πρὸς σὲ καὶ εἶδόν σε
- 15 Koulye a, al chache yon mizisyen pou mwen. Pandan mizisyen an t'ap jwe mizik, pouwa Seyè a desann sou Elize.
But now, get me a player of music, and it will come about that while the man is playing, the hand of the Lord will come on me and I will give you the word of the Lord: and they got a player of music, and while the man was playing, the hand of the Lord was on him.
καὶ νυνὶ δὲ λαβέ μοι ψάλλοντα καὶ ἐγένετο ὡς ἔψαλλον ὁ ψάλλον καὶ ἐγένετο ἐπ' αὐτὸν χεὶρ κυρίου
- 16 Elize di: --Men sa Seyè a di: Fouye anpil gwo twou nan fon ravin sa a.
And he said, The Lord says, I will make this valley full of water-holes.
καὶ εἶπεν τάδε λέγει κύριος ποιήσατε τὸν χειμάρρουν τοῦτον βοθύνους βοθύνους
- 17 Paske, men sa li di ankò: Nou p'ap wè van, nou p'ap wè lapli, men ravin sa a pral plen dlo. Konsa n'a jwenn kont dlo pou nou bwè ansanm ak bèf, kabrit nou yo ak bèt chay nou yo.
For the Lord says, Though you see no wind or rain, the valley will be full of water, and you and your armies and your beasts will have drink.
ὅτι τάδε λέγει κύριος οὐκ ὄψεσθε πνεῦμα καὶ οὐκ ὄψεσθε ὑετὸν καὶ ὁ χειμάρρους οὗτος πλησθήσεται ὕδατος καὶ πίεσθε ὑμεῖς καὶ αἱ κτήσεις ὑμῶν καὶ τὰ κτήνη ὑμῶν
- 18 Men tou sa pa anyen bò kote sa Seyè a ka fè. Li pral lage moun peyi Moab yo nan men nou.
And this will be only a small thing to the Lord: in addition he will give the Moabites into your hands.
καὶ κούφη αὕτη ἐν ὀφθαλμοῖς κυρίου καὶ παραδώσω τὴν μοαβ ἐν χειρὶ ὑμῶν
- 19 Nou pral pran tout bèl lavil ak ranpa yo, nou pral koupe tout bèl pyebwa yo, nou pral bouche tout sous dlo yo. Nou pral gate tout pi bèl jaden yo, nou pral kouvri yo ak wòch.
And you are to put every walled town to destruction, cutting down every good tree, and stopping up every water-spring, and making all the good land rough with stones.
καὶ πατάξετε πᾶσαν πόλιν ὀχυρὰν καὶ πᾶν ξύλον ἀγαθὸν καταβαλεῖτε καὶ πάσας πηγὰς ὕδατος ἐμφράξετε καὶ πᾶσαν μερίδα ἀγαθὴν ἀχραιώσετε ἐν λίθοις

- 20 ¶ Nan denmen maten, lè lè pou yo fè ofrann lan rive, yon dlo soti nan direksyon Edon, li kouvri tout tè a.
Now in the morning, about the time when the offering was made, they saw water flowing from the direction of Edom till the country was full of water.
καὶ ἐγένετο τὸ πρωὶ ἀναβαινούσης τῆς θυσίας καὶ ἰδοὺ ὕδατα ἤρχοντο ἐξ ὁδοῦ εδωμ καὶ ἐπλήσθη ἡ γῆ ὕδατος
- 21 Lè moun Moab yo pran nouvèl twa wa yo te moute vin atake yo, tout gason ki te gen laj pou pote zam, gran kou piti, yo sanble, y' al mase kò yo sou fwontyè a.
Now all Moab, hearing that the kings had come to make war against them, got together all who were able to take up arms and went forward to the edge of the country.
καὶ πᾶσα μοαβ ἤκουσαν ὅτι ἀνέβησαν οἱ βασιλεῖς πολεμεῖν αὐτοῦς καὶ ἀνεβόησαν ἐκ παντὸς περιεζωσμένου ζώνη καὶ ἐπάνω καὶ ἔστησαν ἐπὶ τοῦ ὀρίου
- 22 Nan denmen maten, lè yo leve, limyè solèy la t'ap bat sou dlo a. Li bay dlo a yon koulè wouj, moun Moab yo te kwè se san.
And early in the morning they got up, when the sun was shining on the water, and they saw the water facing them as red as blood.
καὶ ὄρθρισαν τὸ πρωὶ καὶ ὁ ἥλιος ἀνέτειλεν ἐπὶ τὰ ὕδατα καὶ εἶδεν μοαβ ἐξ ἐναντίας τὰ ὕδατα πυρρὰ ὡσεὶ αἷμα
- 23 Yo di: --Gade san! Lame wa yo gen lè goumen yonn ak lòt, yonn touye lòt. Ann al piye kan yo!
Then they said, This is blood: it is clear that destruction has come on the kings; they have been fighting one another: now come, Moab, let us take their goods.
καὶ εἶπαν αἷμα τοῦτο τῆς ῥομφαίας ἐμαχέσαντο οἱ βασιλεῖς καὶ ἐπάταξαν ἀνὴρ τὸν πλησίον αὐτοῦ καὶ νῦν ἐπὶ τὰ σκόλα μοαβ
- 24 Men lè moun Moab yo rive nan kan moun Izrayèl yo, moun Izrayèl yo tonbe sou yo, yo kòmanse bat yo. Moun Moab yo pran kouri. Moun Izrayèl yo antre dèyè yo nan peyi Moab, yo touye tout moun Moab ki tonbe anba men yo.
But when they came to the tents of Israel, the Israelites came out and made a violent attack on the Moabites, so that they went in flight before them; and they went forward still attacking them;
καὶ εἰσῆλθον εἰς τὴν παρεμβολὴν ἰσραηλ καὶ ἰσραηλ ἀνέστησαν καὶ ἐπάταξαν τὴν μοαβ καὶ ἔφυγον ἀπὸ προσώπου αὐτῶν καὶ εἰσῆλθον εἰσπορευόμενοι καὶ τύπτοντες τὴν μοαβ
- 25 Yo detwi lavil yo. Chak fwa yo rive bò yon bèl jaden, chak moun pran wòch, yo voye ladan l' jouk jaden an kouvri nèt ak wòch. Yo bouche tout sous dlo yo, yo koupe tout bèl pyebwa yo. Sèl kote ki te rete kanpe se te lavil Kiraesèt, kapital la. Sòlda yo sènen l', yo atake l' ak kout wòch.
Pulling down the towns, covering every good field with stones, stopping up all the water-springs, and cutting down all the good trees; they went on driving Moab before them till only in Kir-hareseth were there any Moabites; and the fighting-men went round the town raining stones on it.
καὶ τὰς πόλεις καθεῖλον καὶ πᾶσαν μερίδα ἀγαθὴν ἔρριψαν ἀνὴρ τὸν λίθον καὶ ἐνέπλησαν αὐτήν καὶ πᾶσαν πηγὴν ὕδατος ἐνέφραξαν καὶ πᾶν ξύλον ἀγαθὸν κατέβαλον ἕως τοῦ καταλιπεῖν τοὺς λίθους τοῦ τοίχου καθηρημένους καὶ ἐκύκλευσαν οἱ σφενδονῆται καὶ ἐπάταξαν αὐτήν
- 26 Lè wa peyi Moab la wè li t'ap pèdi batay la, li pran sètсан (700) sòlda avè l'. Avèk nepe yo, yo chache mwayen pou yo pase nan mitan sòlda Izrayèl yo al fè wout yo nan direksyon peyi Edon, men yo pa t' kapab.
And when the king of Moab saw that the fight was going against him, he took with him seven hundred men armed with swords, with the idea of forcing a way through to the king of Aram, but they were not able to do so.
καὶ εἶδεν ὁ βασιλεὺς μοαβ ὅτι ἐκραταίωσεν ὑπὲρ αὐτὸν ὁ πόλεμος καὶ ἔλαβεν μεθ' αὐτοῦ ἑπτακοσίους ἀνδρας ἐπασσμένους ῥομφαίαν διακόψαι πρὸς βασιλέα εδωμ καὶ οὐκ ἠδυνήθησαν
- 27 Lè sa a, wa peyi Moab la pran premye pitit gason l' lan, sa ki te pou pran plas li sou fotèy la, li ofri l' bay bondye peyi Moab la, li touye l' sou tèt miray lavil la. Lè moun Izrayèl yo wè sa, yo pè pou malè pa rive yo. Yo rale kò yo dèyè, yo tounen nan peyi yo.
Then he took his oldest son, who would have been king after him, offering him as a burned offering on the wall. So there was great wrath against Israel; and they went away from him, back to their country.
καὶ ἔλαβεν τὸν υἱὸν αὐτοῦ τὸν πρωτότοκον ὃς ἐβασίλευσεν ἀντ' αὐτοῦ καὶ ἀνήνεγκεν αὐτὸν ὀλοκαύτωμα ἐπὶ τοῦ τείχους καὶ ἐγένετο μετὰμελος μέγας ἐπὶ ἰσραηλ καὶ ἀπῆραν ἀπ' αὐτοῦ καὶ ἐπέστρεψαν εἰς τὴν γῆν
- 1 ¶ Madanm yonn nan pwofèt yo al jwenn Elize, li di l' konsa: --Mari m' mourì. Ou konnen se yon nonm ki te gen krentif anpil pou Bondye. Koulye a, yon nonm mari m' te dwe lajan vini, li vle pran de pitit gason m' yo pou l' al vann yo tankou esklav pou l' ka antre lajan l' lan.
Now a certain woman, the wife of one of the sons of the prophets, came crying to Elisha and said, Your servant my husband is dead; and to your knowledge he was a worshipper of the Lord; but now, the creditor has come to take my two children as servants in payment of his debt.
καὶ γυνὴ μία ἀπὸ τῶν υἱῶν τῶν προφητῶν ἐβόα πρὸς ελισαε λέγουσα ὁ δοῦλός σου ὁ ἀνὴρ μου ἀπέθανεν καὶ σὺ ἔγνωσ ὅτι δοῦλος ἦν φοβούμενος τὸν κύριον καὶ ὁ δανιστὴς ἤλθεν λαβεῖν τοὺς δύο υἱοὺς μου ἑαυτῷ εἰς δούλους
- 2 Elize mande l': --Kisa m' ka fè pou ou? Di m' kisa ou gen lakay ou. Madanm lan reponn li: --Mèt, m' pa gen anyen pase yon ti boutèy lwil.
Then Elisha said to her, What am I to do for you? say now, what have you in the house? And she said, Your servant has nothing in the house but a pot of oil.
καὶ εἶπεν ελισαε τί ποιήσω σοι ἀνάγγελόν μοι τί ἐστίν σοι ἐν τῷ οἴκῳ ἢ δὲ εἶπεν οὐκ ἔστιν τῇ δούλῃ σου οὐθέν ἐν τῷ οἴκῳ ὅτι ἀλλ' ἡ ὁ ἀλείψομαι ἔλαιον
- 3 Lè sa a Elize di li: --Ale nan vwazenaj. Mande prete valè ja vid ou ka jwenn.
Then he said, Go out to all your neighbours and get vessels, a very great number of them.
καὶ εἶπεν πρὸς αὐτήν δεῦρο αἴτησον σαυτῇ σκεύη ἕξωθεν παρὰ πάντων τῶν γειτόνων σου σκεύη κενὰ μὴ ὀλιγώσης

- 4 Lèfini, tounen lakay ou ansanm ak pitit gason ou yo. Fèmen tout pòt. Konmanse plen tout ja yo lwil. Chak ja ki plen, w'a mete l' sou kote.
Then go in, and, shutting the door on yourself and your sons, put oil into all these vessels, putting on one side the full ones.
καὶ εἰσελεύσῃ καὶ ἀποκλείσεις τὴν θύραν κατὰ σοῦ καὶ κατὰ τῶν υἰῶν σου καὶ ἀποχεῖς εἰς τὰ σκεύη ταῦτα καὶ τὸ πληρωθὲν ἄρείς
- 5 Se konsa, madanm lan kite Elize, li tounen lakay li al jwenn pitit gason l' yo. Li fèmen pòt. Li pran ti boutèy lwil la, li vide lwil nan ja vid yo. Pitit gason l' yo t'ap pote ja yo ba li yonn apre lòt. Li menm li t'ap plen yo.
So she went away, and when the door was shut on her and her sons, they took the vessels to her and she put oil into them.
καὶ ἀπῆλθεν παρ' αὐτοῦ καὶ ἐποίησεν οὕτως καὶ ἀπέκλεισεν τὴν θύραν κατ' αὐτῆς καὶ κατὰ τῶν υἰῶν αὐτῆς αὐτοὶ προσήγγιζον πρὸς αὐτὴν καὶ αὐτὴ ἐπέχεεν
- 6 Lè tout ja yo fin plen, madanm lan mande yonn nan pitit li yo si pa t' gen ja ankò. Gason l' lan reponn li. --Pa gen ja vid ankò non. Lamenn lwil la sispenn koule.
And when all the vessels were full, she said to her son, Get me another vessel. And he said, There are no more. And the flow of oil was stopped.
ἕως ἐπλήσθησαν τὰ σκεύη καὶ εἶπεν πρὸς τοὺς υἱοὺς αὐτῆς ἐγγίσατε ἔτι πρὸς με σκευὸς καὶ εἶπον αὐτῇ οὐκ ἔστιν ἔτι σκευὸς καὶ ἔστι τὸ ἔλαιον
- 7 Madanm lan al jwenn Elize, li rakonte l' tout bagay. Elize di li: --Bon. Al vann lwil la. Peye tout dèt ou yo. Lèfini, w'ap gen lajan rete nan men ou pou ou viv ak pitit ou yo.
So she came to the man of God and gave him word of what she had done. And he said, Go and get money for the oil and make payment of your debt, and let the rest be for the needs of yourself and your sons.
καὶ ἦλθεν καὶ ἀπήγγειλεν τῷ ἀνθρώπῳ τοῦ θεοῦ καὶ εἶπεν ελίσαιε δεῦρο καὶ ἀπόδοῦ τὸ ἔλαιον καὶ ἀποτεῖσεις τοὺς τόκους σου καὶ σὺ καὶ οἱ υἱοὶ σου ζήσεσθε ἐν τῷ ἐπιλοίπῳ ἐλαίῳ
- 8 ¶ Yon jou, Elize t'ap pase lavil Chounèm kote te gen yon madanm ki te gen bon ti mwayen. Madanm lan fann dèyè l' pou li vin manje avè l'. Depi lè sa a, chak fwa Elize pase lavil Chounèm, se lakay madanm sa a l' al manje.
Now there came a day when Elisha went to Shunem, and there was a woman of high position living there, who made him come in and have a meal with her. And after that, every time he went by, he went into her house for a meal.
καὶ ἐγένετο ἡμέρα καὶ διεβη ελίσαιε εἰς σουμαν καὶ ἐκεῖ γυνὴ μεγάλη καὶ ἐκράτησεν αὐτὸν φαγεῖν ἄρτον καὶ ἐγένετο ἀφ' ἱκανοῦ τοῦ εἰσπορεύεσθαι αὐτὸν ἐξέκλινεν τοῦ ἐκεῖ φαγεῖν
- 9 Yon lè, madanm lan di mari l': --Gade! Mwen vin konnen nonm sa k'ap pase tout tan vin isit la se yon pwofèt Bondye, yon nonm k'ap viv apa pou Bondye li ye.
And she said to her husband, Now I see that this is a holy man of God, who comes by day after day.
καὶ εἶπεν ἡ γυνὴ πρὸς τὸν ἄνδρα αὐτῆς ἰδοὺ δὴ ἔγνων ὅτι ἄνθρωπος τοῦ θεοῦ ἅγιος οὗτος διαπορεύεται ἐφ' ἡμᾶς διὰ παντός
- 10 Ann bati yon ti pyès an masonn sou teras anwo a. N'a mete yon kabann, yon chèz, yon tab ak yon lanp ladan l'. Konsa, lè la vin vizite nou, la gen yon kote pou l' ka pou kont li.
So let us make a little room on the wall; and put a bed there for him, and a table and a seat and a light; so that when he comes to us, he will be able to go in there.
ποιήσωμεν δὴ αὐτῷ ὑπερφῶνον τόπον μικρὸν καὶ θώμεν αὐτῷ ἐκεῖ κλίνην καὶ τράπεζαν καὶ δίφρον καὶ λυχνίαν καὶ ἔσται ἐν τῷ εἰσπορεύεσθαι πρὸς ἡμᾶς καὶ ἐκκλινεῖ ἐκεῖ
- 11 Yon jou, Elize te vin lavil Chounèm, li moute nan chanm li, li kouche.
Now one day, when he had gone there, he went into the little room and took his rest there.
καὶ ἐγένετο ἡμέρα καὶ εἰσῆλθεν ἐκεῖ καὶ ἐξέκλινεν εἰς τὸ ὑπερφῶνον καὶ ἐκοιμήθη ἐκεῖ
- 12 Li di Gerazi, domestik li a, rele madanm lan pou li. Gerazi rele madanm lan. Lè madanm lan rive,
And he said to Gehazi, his servant, Send for this Shunammite. So in answer to his voice she came before him.
καὶ εἶπεν πρὸς γιεζὶ τὸ παιδάριον αὐτοῦ κάλεσόν μοι τὴν σομανίτιν ταύτην καὶ ἐκάλεσεν αὐτὴν καὶ ἔστη ἐνώπιον αὐτοῦ
- 13 Elize di Gerazi konsa: --Mande l' pou mwen kisa m' ka fè pou li pou tout traka li bay tèt li pou nou. Eske li ta vle m' al pale ak wa a osinon kòmandan lame a pou li? Madanm lan reponn: --Mèsi wi. Mwen gen tou sa m' bezwen nan mitan pèp la.
And he said to him, Now say to her, See, you have taken all this trouble for us; what is to be done for you? will you have any request made for you to the king or the captain of the army? But she said, I am living among my people.
καὶ εἶπεν αὐτῷ εἰπὸν δὴ πρὸς αὐτὴν ἰδοὺ ἐξέστησας ἡμῖν πᾶσαν τὴν ἔκστασιν ταύτην τί δεῖ ποιῆσαί σοι εἰ ἔστιν λόγος σοι πρὸς τὸν βασιλεῖα ἢ πρὸς τὸν ἄρχοντα τῆς δυνάμεως ἢ δὲ εἶπεν ἐν μέσῳ τοῦ λαοῦ μου ἐγὼ εἰμι οἰκῶ
- 14 Elize mande Gerazi: --Kisa nou ta ka fè pou li en? Gerazi di li: --Podyab! Li pa gen pitit gason, lèfini, mari l' fin granmoun!
So he said, What then is to be done for her? And Gehazi made answer, Still there is this, she has no son and her husband is old.
καὶ εἶπεν τί δεῖ ποιῆσαι αὐτῇ καὶ εἶπεν γιεζὶ τὸ παιδάριον αὐτοῦ καὶ μάλα υἱὸς οὐκ ἔστιν αὐτῇ καὶ ὁ ἀνήρ αὐτῆς πρεσβύτης
- 15 Elize di: --Rele l' pou mwen! Gerazi rele madanm lan. Madanm lan vini, li kanpe nan papòt la.
Then he said, Send for her. And in answer to his voice she took her place at the door.
καὶ ἐκάλεσεν αὐτὴν καὶ ἔστη παρὰ τὴν θύραν

- 16 Elize di li: --Nan ennan, vè lè konsa, w'a kenbe yon pitit gason nan bra ou. Madanm lan di: --Non, mè. Tanpri, se sèvitè Bondye ou ye, pa ban m' manti.
And Elisha said, At this time in the coming year you will have a son in your arms. And she said, No, my lord, O man of God, do not say what is false to your servant.
καὶ εἶπεν ελισαῖε πρὸς αὐτὴν εἰς τὸν καιρὸν τοῦτον ὡς ἡ ὥρα ζῶσα σὺ περιειληφῶτα υἱὸν ἢ δὲ εἶπεν μὴ κύριέ μου μὴ διαψεύσῃ τὴν δούλην σου
- 17 Men, madanm lan vin ansent jan Elize te di l' la. Se konsa ennan apre, li fè yon pitit gason.
Then the woman became with child and gave birth to a son at the time named, in the year after, as Elisha had said to her.
καὶ ἐν γαστρὶ ἔλαβεν ἡ γυνὴ καὶ ἔτεκεν υἱὸν εἰς τὸν καιρὸν τοῦτον ὡς ἡ ὥρα ζῶσα ὡς ἐλάλησεν πρὸς αὐτὴν ελισαῖε
- 18 ¶ Ti gason an grandi. Yon jou ti gason an t al jwenn papa l' ki t'ap ranmase rekòt nan jaden l' ak kèk lòt moun,
Now one day, when the child was older, he went out to his father to where the grain was being cut.
καὶ ἠδρύνθη τὸ παιδάριον καὶ ἐγένετο ἡνίκα ἐξῆλθεν τὸ παιδάριον πρὸς τὸν πατέρα αὐτοῦ πρὸς τοὺς θερίζοντας
- 19 li rete konsa, li di papa l': --Woy! Tèt mwen! Tèt mwen! Papa a rele yonn nan domestik li yo, li di l' konsa: --Pote ti gason an bay manman l'.
And he said to his father, My head, my head! And the father said to a servant, Take him in to his mother.
καὶ εἶπεν πρὸς τὸν πατέρα αὐτοῦ τὴν κεφαλὴν μου τὴν κεφαλὴν μου καὶ εἶπεν τῷ παιδαρίῳ ἄρον αὐτὸν πρὸς τὴν μητέρα αὐτοῦ
- 20 Domestik la pran ti gason an, li pote l' bay manman l'. Manman an kenbe ti gason an sou janm li. Rive midi, ti gason an mouri.
And he took him in to his mother, and she took him on her knees and kept him there till the middle of the day, when his life went from him.
καὶ ἤρεν αὐτὸν πρὸς τὴν μητέρα αὐτοῦ καὶ ἐκοιμήθη ἐπὶ τῶν γονάτων αὐτῆς ἕως μεσημβρίας καὶ ἀπέθανεν
- 21 Manman an moute avè l' nan chanm Elize a. Li mete l' kouche sou kabann lan. Li fèmen pòt la, epi li soti.
Then she went up and put him on the bed of the man of God, shutting the door on him, and went out.
καὶ ἀνήνεγκεν αὐτὸν καὶ ἐκοίμισεν αὐτὸν ἐπὶ τὴν κλίνην τοῦ ἀνθρώπου τοῦ θεοῦ καὶ ἀπέκλεισεν κατ' αὐτοῦ καὶ ἐξῆλθεν
- 22 Li fè rele mari li, li di l' konsa: --Tanpri, voye yon domestik ban mwen ak yon bourik. Mwen bezwen ale bò kote Elize, pwofèt la. M' p'ap mize.
And she said to her husband, Send me one of the servants and one of the asses so that I may go quickly to the man of God and come back again.
καὶ ἐκάλεσεν τὸν ἄνδρα αὐτῆς καὶ εἶπεν ἀπόστειλον δὴ μοι ἓν τῶν παιδαρίων καὶ μίαν τῶν ὄνων καὶ δραμοῦμαι ἕως τοῦ ἀνθρώπου τοῦ θεοῦ καὶ ἐπιστρέψω
- 23 Mari a mande l': --Poukisa se jòdi a pou ou ale bò kot pwofèt la. Se pa jou repo, ni se pa jou fèt lalin nouvèl. Madanm lan reponn li: --Sa pa fè anyen!
And he said, Why are you going to him today? it is not a new moon or a Sabbath. But she said, It is well.
καὶ εἶπεν τί ὅτι σὺ πορεύῃ πρὸς αὐτὸν σήμερον οὐ νεομηνία οὐδὲ σάββατον ἢ δὲ εἶπεν εἰρήνη
- 24 Li fè sele bourik la, epi li di domestik li a: --Degage ou fè bourik la mache vit. Pa kite l' al dousman jouk m'a di ou rete.
Then she made the ass ready and said to her servant, Keep driving on; do not make a stop without orders from me.
καὶ ἐπέσαζεν τὴν ὄνον καὶ εἶπεν πρὸς τὸ παιδάριον αὐτῆς ἄγε πορεύου μὴ ἐπίσχῃς μοι τοῦ ἐπιβῆναι ὅτι ἐὰν εἶπω σοι
- 25 Se konsa, li pati pou mòn Kamèl kote Elize, sèvitè Bondye a, te ye. Elize wè l' byen lwen ap vini. Li di Gerazi, domestik li a: --Men madanm lavil Choumèn lan ap vini.
So she went, and came to Mount Carmel, to the man of God. And when the man of God saw her coming in his direction, he said to Gehazi, his servant, See, there is the Shunammite;
δεῦρο καὶ πορεύσῃ καὶ ἐλεύσῃ πρὸς τὸν ἄνθρωπον τοῦ θεοῦ εἰς τὸ ὄρος τὸ καρμήλιον καὶ ἐγένετο ὡς εἶδεν ελισαῖε ἐρχομένην αὐτὴν καὶ εἶπεν πρὸς γιεζὶ τὸ παιδάριον αὐτοῦ ἰδοὺ δὴ ἡ σομανίτις ἐκεῖν
ἡ
- 26 Kouri al jwenn li. Mande l' si tout moun lakay li byen, li menm, mari l' ak pitit li a. Madanm lan di Gerazi tout moun byen.
Go quickly to her, and on meeting her say to her, Are you well? and your husband and the child, are they well? And she said in answer, All is well.
νῦν δράμε εἰς ἀπαντὴν αὐτῆς καὶ ἔρεῖς εἰ εἰρήνη σοι εἰ εἰρήνη τῷ ἀνδρὶ σου εἰ εἰρήνη τῷ παιδαρίῳ ἢ δὲ εἶπεν εἰρήνη
- 27 Men lè li rive kot Elize, li lage kò l' atè devan li, li mare nan pye Elize. Gerazi fè sa pou l' pouse l', Elize di l' konsa: --Kite l'. Ou pa wè jan li gen gwo lapenn? Epi Seyè a pa kite m' konn sa. Li kache m' sa.
And when she came to where the man of God was on the hill, she put her hands round his feet; and Gehazi came near with the purpose of pushing her away; but the man of God said, Let her be, for her soul is bitter in her; and the Lord has kept it secret from me, and has not given me word of it.
καὶ ἤλθεν πρὸς ελισαῖε εἰς τὸ ὄρος καὶ ἐπελάβετο τῶν ποδῶν αὐτοῦ καὶ ἤγγισεν γιεζὶ ἀπόσασθαι αὐτὴν καὶ εἶπεν ελισαῖε ἄφες αὐτὴν ὅτι ἡ ψυχὴ αὐτῆς κατώδυνος αὐτῇ καὶ κύριος ἀπέκρυπεν ἀπ' ἐμοῦ
ῶ καὶ οὐκ ἀνήγγειλέν μοι
- 28 Lè sa a madanm lan di: --Mèt, se mwen ki te mande ou yon pitit gason? M' pa t' di ou pa ban m' move espwa?
Then she said, Did I make a request to my lord for a son? did I not say, Do not give me false words?
ἢ δὲ εἶπεν μὴ ἠτησάμην υἱὸν παρὰ τοῦ κυρίου μου οὐκ εἶπα οὐ πλανήσεις μετ' ἐμοῦ

- 29 Elize vire bò Gerazi, li di l' konsa: --Pare kò ou non! Pran baton m' lan avè ou. Pati. Pa rete sou wout ou pou di pesonn bonjou. Si yon moun di ou bonjou, pa reponn. Ale dirèk dirèk kay madanm lan. Lè w'a rive, w'a mete baton m' lan sou figi pitit la.
Then he said to Gehazi, Make yourself ready, and take my stick in your hand, and go: if you come across anyone on the way, give him no blessing, and if anyone gives you a blessing, give him no answer. And put my stick on the child's face.
καὶ εἶπεν ελισαίῃ τῷ γιεζὶ ζῶσαι τὴν ὄσφον σου καὶ λαβὲ τὴν βακτηρίαν μου ἐν τῇ χειρὶ σου καὶ δεῦρο ὅτι ἐὰν εὖρης ἄνδρα οὐκ εὐλογήσεις αὐτόν καὶ ἐὰν εὐλογήσῃ σε ἄνθρωπος οὐκ ἀποκριθήσῃ αὐτῷ καὶ ἐπιθήσεις τὴν βακτηρίαν μου ἐπὶ πρόσωπον τοῦ παιδαρίου
- 30 Men manman ti gason an di Elize konsa: --Mwen pran Seyè vivan an ansanm ak ou tou pou temwen. Mwen pa pral san ou! Lè sa a Elize leve, li pati avè l'.
But the mother of the child said, As the Lord is living and as your soul is living, I will not go back without you. So he got up and went with her.
καὶ εἶπεν ἡ μήτηρ τοῦ παιδαρίου ζῆ κύριος καὶ ζῆ ἡ ψυχὴ σου εἰ ἐγκαταλείψω σε καὶ ἀνέστη ελισαίῃ καὶ ἐπορεύθη ὀπίσω αὐτῆς
- 31 Gerazi te gen tan pran devan. Li mete baton Elize a sou figi ti gason an. Men, ti gason an pa bridging kò l'. Gerazi tounen al jwenn Elize, li di l': --Ti gason an pa leve.
And Gehazi went on before them and put the stick on the child's face; but there was no voice, and no one gave attention. So he went back, and meeting him gave him the news, saying, The child is not awake.
καὶ γιεζὶ διῆλθεν ἔμπροσθεν αὐτῆς καὶ ἐπέθηκεν τὴν βακτηρίαν ἐπὶ πρόσωπον τοῦ παιδαρίου καὶ οὐκ ἦν φωνὴ καὶ οὐκ ἦν ἀκρόασις καὶ ἐπέστρεψεν εἰς ἀπαντὴν αὐτοῦ καὶ ἀπήγγειλεν αὐτῷ λέγων οὐκ ἠγέρθη τὸ παιδάριον
- 32 Lè Elize rive, li moute pou kont li nan chann lan. Li wè ti gason an mouri kouche sou kabann lan.
And when Elisha came into the house he saw the child dead, stretched on his bed.
καὶ εἰσῆλθεν ελισαίῃ εἰς τὸν οἶκον καὶ ἰδοὺ τὸ παιδάριον τεθνηκὸς κεκοιμισμένον ἐπὶ τὴν κλίνην αὐτοῦ
- 33 Li fèmen pòt la, epi li pran lapriyè Seyè a.
So he went in, and shutting the door on the two of them, made prayer to the Lord.
καὶ εἰσῆλθεν ελισαίῃ εἰς τὸν οἶκον καὶ ἀπέκλεισεν τὴν θύραν κατὰ τῶν δύο ἐναντῶν καὶ προσήύξατο πρὸς κύριον
- 34 Lèfini, li moute kouche sou ti gason an, li mete bouch li sou bouch ti gason an, je li sou je ti gason an ak men l' sou men ti gason an. Li rete kouche konsa sou ti gason an. Kò ti gason an konmanse vin cho.
Then he got up on the bed, stretching himself out on the child, and put his mouth on the child's mouth, his eyes on his eyes and his hands on his hands; and the child's body became warm.
καὶ ἀνέβη καὶ ἐκοιμήθη ἐπὶ τὸ παιδάριον καὶ ἔθηκεν τὸ στόμα αὐτοῦ ἐπὶ τὸ στόμα αὐτοῦ καὶ τοὺς ὀφθαλμοὺς αὐτοῦ ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ τὰς χεῖρας αὐτοῦ ἐπὶ τὰς χεῖρας αὐτοῦ καὶ διέκαμψεν ἐπ' αὐτόν καὶ διεθερμάνθη ἡ σὰρξ τοῦ παιδαρίου
- 35 Elize leve, li fè yon ti mache nan chann lan. Lèfini, l' al kouche menm jan an sou ti gason an ankò. Ti gason an estènen sèt fwa, epi li louvri je l'.
Then he came back, and after walking once through the house and back, he went up, stretching himself out on the child seven times; and the child's eyes became open.
καὶ ἐπέστρεψεν καὶ ἐπορεύθη ἐν τῇ οἰκίᾳ ἔνθεν καὶ ἔνθεν καὶ ἀνέβη καὶ συνέκαμψεν ἐπὶ τὸ παιδάριον ἕως ἐπτάκις καὶ ἤνοιξεν τὸ παιδάριον τοὺς ὀφθαλμοὺς αὐτοῦ
- 36 Elize rele Gerazi, li di l': --Rele madanm lan pou mwen. Lè madanm lan vini, li di l': --Men pitit gason ou lan.
And he gave orders to Gehazi, and said, Send for the Shunammite. And she came in answer to his voice. And he said, Take up your son.
καὶ ἐξεβόησεν ελισαίῃ πρὸς γιεζὶ καὶ εἶπεν κάλεσον τὴν σωμανίτιν ταύτην καὶ ἐκάλεσεν καὶ εἰσῆλθεν πρὸς αὐτόν καὶ εἶπεν ελισαίῃ λαβὲ τὸν υἱόν σου
- 37 Madanm lan tonbe ajenou nan pye Elize, li bese tèt li jouk atè. Lèfini, li pran pitit li, l' ale.
And she came in, and went down on her face to the earth at his feet; then she took her son in her arms and went out.
καὶ εἰσῆλθεν ἡ γυνὴ καὶ ἔπεσεν ἐπὶ τοὺς πόδας αὐτοῦ καὶ προσεκύνησεν ἐπὶ τὴν γῆν καὶ ἔλαβεν τὸν υἱὸν αὐτῆς καὶ ἐξῆλθεν
- 38 ¶ Apre sa, Elize tounen lavil Gilgal. Lè sa a, yon sèl grangou te tonbe sou tout peyi a. Yon jou, yon gwoup pwofèt te chita ap pale ak Elize. Elize rele domestik li a, li di l' konsa: --Mete gwo mamit la sou dife. Pare yon bouyon pou pwofèt yo.
And Elisha went back to Gilgal, now there was very little food in the land; and the sons of the prophets were seated before him. And he said to his servant, Put the great pot on the fire, and make soup for the sons of the prophets.
καὶ ελισαίῃ ἐπέστρεψεν εἰς γαλαλα καὶ ὁ λιμὸς ἐν τῇ γῆ καὶ οἱ υἱοὶ τῶν προφητῶν ἐκάθηντο ἐνώπιον αὐτοῦ καὶ εἶπεν ελισαίῃ τῷ παιδαρίῳ αὐτοῦ ἐπίστησον τὸν λέβητα τὸν μέγαν καὶ ἔψε ἔψημα τοῖς υἱοῖς τῶν προφητῶν
- 39 Yonn nan pwofèt yo soti al chache kèk fèy legim. Li jwenn yon pye lyann mawon, li keyi kèk fwi ki te tankou ti kalbas, li plen rad li. Li tounen, li koupe yo an ti moso, li mete yo nan bouyon an san konnen sa yo te ye.
And one went out into the field to get green plants and saw a vine of the field, and pulling off the fruit of it till the fold of his robe was full, he came back and put the fruit, cut up small, into the pot of soup, having no idea what it was.
καὶ ἐξῆλθεν εἷς εἰς τὸν ἀγρὸν συλλέξαι ἀριῶθ καὶ εὔρεν ἄμπελον ἐν τῷ ἀγρῷ καὶ συνέλεξεν ἀπ' αὐτῆς τολὸπην ἀγρίαν πλῆρες τὸ ἱμάτιον αὐτοῦ καὶ ἐνέβαλεν εἰς τὸν λέβητα τοῦ ἐψέματος ὅτι οὐκ ἔγνωσαν

- 40 Yo sèvi mesye yo. Goute yo goute bouyon an, yo pran rele. Yo di: --Pwofèt Elize! Manje a gen yon pwazon ladan l'. Yo derefize manje.
Then they gave the men soup from the pot. And while they were drinking the soup, they gave a cry, and said, O man of God, there is death in the pot; and they were not able to take any more food.
καὶ ἐνέχει τοῖς ἀνδράσιν φαγεῖν καὶ ἐγένετο ἐν τῷ ἐσθίειν αὐτοὺς ἐκ τοῦ ἐψήματος καὶ ἰδοὺ ἀνεβόησαν καὶ εἶπον θάνατος ἐν τῷ λέβητι ἀνθρώπου τοῦ θεοῦ καὶ οὐκ ἠδύναντο φαγεῖν
- 41 Men Elize di: --Pote ti gout farin frans pou mwen. Li mete farin lan nan bouyon an. Epi li di: --Bay mesye yo manje. Mesye yo manje. Pa t'gen pwazon ankò nan manje a.
But he said, Get some meal. And he put it into the pot, and said, Now give it to the people so that they may have food. And there was nothing bad in the pot.
καὶ εἶπεν λάβετε ἄλευρον καὶ ἐμβάλετε εἰς τὸν λέβητα καὶ εἶπεν εἰσάγει πρὸς γεῦσι τὸ παιδάριον ἔγχει τῷ λαῷ καὶ ἐσθιέτωσαν καὶ οὐκ ἐγενήθη ἔτι ἐκεῖ ῥῆμα πονηρὸν ἐν τῷ λέβητι
- 42 Yon lòt fwa ankò, yon nonm soti lavil Baal Chalicha, li pote yon sak pwovizyon fè Elize kado. Nan sak la te gen ven pen li te fè ak premye grenn lòj li te rekolte pou lanne a ansanm ak yon pakèt grap lòj li te fèk koupe. Elize di domestik li a pou li sèvi yo bay pwofèt yo manje.
Now a man came from Baal-shalishah with an offering of first-fruits for the man of God, twenty barley cakes and garden fruit in his bag. And he said, Give these to the people for food.
καὶ ἀνὴρ διῆλθεν ἐκ βαιθσαριασ καὶ ἤνεγκεν πρὸς τὸν ἄνθρωπον τοῦ θεοῦ πρωτογενιμάτων εἰκοσι ἄρτους κριθίνους καὶ παλάθας καὶ εἶπεν δότε τῷ λαῷ καὶ ἐσθιέτωσαν
- 43 Men domestik la di l': --Ki jan pou m' rive bay san moun manje ak ti pwovizyon sa a? Elize reponn li: --Ba yo l' pou yo manje, paske Seyè a di y'ap manje kont yo, y'ap kite rè. s.
But his servant said, How am I to put this before a hundred men? But he said, Give it to the people for food; for the Lord says, There will be food for them and some over.
καὶ εἶπεν ὁ λειτουργὸς αὐτοῦ τί δῶ τοῦτο ἐνώπιον ἑκατὸν ἀνδρῶν καὶ εἶπεν δὸς τῷ λαῷ καὶ ἐσθιέτωσαν ὅτι τάδε λέγει κύριος φάγονται καὶ καταλείψουσιν
- 44 Domestik la sèvi manje a. Tout pwofèt yo manje, yo kite rè. s. jan Seyè a te di l' la.
So he put it before them, and they had a meal and there was more than enough, as the Lord had said.
καὶ ἔφαγον καὶ κατέλιπον κατὰ τὸ ῥῆμα κυρίου
- 1 ¶ Naaman, kòmandan lame wa peyi Siri a, te yon nonm wa a te renmen anpil. Li te ba li anpil favè paske se gremesi Naaman Seyè a te fè peyi Siri a genyen nan tout batay li yo. Se te yon vanyan sòlda, men li trape yon move maladi po.
Now Naaman, chief of the army of the king of Aram, was a man of high position with his master, and greatly respected, because by him the Lord had given salvation to Aram; but he was a leper.
καὶ ναϊμαν ὁ ἄρχων τῆς δυνάμεως συρίας ἦν ἀνὴρ μέγας ἐνώπιον τοῦ κυρίου αὐτοῦ καὶ τεθαυμασμένος προσώπῳ ὅτι ἐν αὐτῷ ἔδωκεν κύριος σωτηρίαν συρία καὶ ὁ ἀνὴρ ἦν δυνατὸς ἰσχύϊ λελεπρωμέν ος
- 2 Yon lè yon bann moun peyi Siri t al fè piyay nan peyi Izrayèl la, yo te fè yon tifi moun Izrayèl yo prizonye. Tifi a te rete ak madan Naaman.
Now the Aramaeans had gone out in bands, and taken prisoner from Israel a little girl, who became servant to Naaman's wife.
καὶ συρία ἐξῆλθον μονόζωνοι καὶ ἠχμαλώτευσαν ἐκ γῆς ἰσραηλ νεάνιδα μικράν καὶ ἦν ἐνώπιον τῆς γυναικὸς ναϊμαν
- 3 Yon jou, li di metrès li a: --Si mèt mwen te ka al wè pwofèt ki nan peyi Samari a, pwofèt la ta ka geri maladi a wi.
And she said to her master's wife, If only my lord would go to the prophet in Samaria, he would make him well.
ἢ δὲ εἶπεν τῇ κυρία αὐτῆς ὄφελον ὁ κύριός μου ἐνώπιον τοῦ προφήτου τοῦ θεοῦ τοῦ ἐν σαμαρεία τότε ἀποσυνάξει αὐτὸν ἀπὸ τῆς λέπρας αὐτοῦ
- 4 Lè Naaman tande sa, l' al jwenn wa a, li di l' sa tifi a te di.
And someone went and said to his lord, This is what the girl from the land of Israel says.
καὶ εἰσῆλθεν καὶ ἀπήγγειλεν τῷ κυρίῳ αὐτῆς καὶ εἶπεν οὕτως καὶ οὕτως ἐλάλησεν ἡ νεάνις ἢ ἐκ γῆς ἰσραηλ
- 5 Wa Siri a reponn: --Bon, ou pral jwenn wa peyi Izrayèl la, m'ap ba ou yon lèt pou li. Se konsa Naaman pati. Li te pote trantmil (30.000) pyès ajan, simil (6.000) pyès lò ak dis rad nèf fèt ak bon twal fen.
So the king of Aram said, Go then; and I will send a letter to the king of Israel. And he went, taking with him ten talents of silver and six thousand shekels of gold, and ten changes of clothing.
καὶ εἶπεν βασιλεὺς συρίας πρὸς ναϊμαν δεῦρο εἰσελθε καὶ ἐξαποστελῶ βιβλίον πρὸς βασιλέα ἰσραηλ καὶ ἐπορεύθη καὶ ἔλαβεν ἐν τῇ χειρὶ αὐτοῦ δέκα τάλαντα ἀργυρίου καὶ ἑξακισχιλίου χρυσοῦς καὶ δέκα ἀλλασσομένας στολάς
- 6 Li renmèt lèt la bay wa peyi Izrayèl la. Men sa ki te ekri nan lèt la: Mwen voye Naaman, yonn nan chèf mwen yo, avèk lèt sa a pou ou ka geri maladi po l' la.
And he took the letter to the king of Israel, in which the king of Aram had said, See, I have sent my servant Naaman to you to be made well, for he is a leper.
καὶ ἤνεγκεν τὸ βιβλίον πρὸς τὸν βασιλέα ἰσραηλ λέγων καὶ νῦν ὡς ἂν ἔλθῃ τὸ βιβλίον τοῦτο πρὸς σέ ἰδοὺ ἀπέστειλα πρὸς σέ ναϊμαν τὸν δοῦλόν μου καὶ ἀποσυνάξεις αὐτὸν ἀπὸ τῆς λέπρας αὐτοῦ
- 7 Lè wa peyi Izrayèl la li lèt la, li vin gen yon kè sere, li chire rad sou li epi li di: --Eske se Bondye ki bay lavi ki bay lanmò mwen ye pou msye voye yon moun ak maladi pou m' geri l'? Nou tou wè se chache l'ap chache m' kont.
But the king of Israel, after reading the letter, was greatly troubled and said, Am I God, to give death and life? why does this man send a leper to me to be made well? is it not clear that he is looking for a cause of war?
καὶ ἐγένετο ὡς ἀέγνω βασιλεὺς ἰσραηλ τὸ βιβλίον διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ εἶπεν μὴ θεὸς ἐγὼ τοῦ θανατῶσαι καὶ ζωοποιῆσαι ὅτι οὗτος ἀποστέλλει πρὸς με ἀποσυνάξει ἀνδρα ἀπὸ τῆς λέπρας αὐτοῦ ὅτι πλὴν γνώτε δὴ καὶ ἴδετε ὅτι προφασίζεται οὕτως με

- 8 Lè pwofèt Elize vin konnen jan wa a te nan tèt chaje pou lèt la, li voye di l': --Poukisa ou gen kè sere konsa? Voye moun lan ban mwen, m'a fè l' konnen gen yon pwofèt nan peyi Izrayèl la.
Now Elisha, the man of God, hearing that the king of Israel had done this, sent to the king, saying, Why are you troubled? send the man to me, so that he may see that there is a prophet in Israel.
καὶ ἐγένετο ὡς ἤκουσεν ελισαίε ὅτι διέρρηξεν ὁ βασιλεὺς ἰσραὴλ τὰ ἱμάτια ἐαυτοῦ καὶ ἀπέστειλεν πρὸς τὸν βασιλέα ἰσραὴλ λέγων ἵνα τί διέρρηξας τὰ ἱμάτιά σου ἐλθέτω δὴ πρὸς με ναίμαν καὶ γνώτω ὅτι ἔστιν προφήτης ἐν ἰσραὴλ.
- 9 ¶ Se konsa Naaman ale ak cha li a ansanm ak chwal li yo. Li rete devan pòt kay Elize a.
So Naaman, with all his horses and his carriages, came to the door of Elisha's house.
καὶ ἦλθεν ναίμαν ἐν ἵππῳ καὶ ἄρματι καὶ ἔστη ἐπὶ θύρας οἴκου ελισαίε
- 10 Men Elize voye yon mesaj di l': --Ale lave kò ou sèt fwa nan larivyè Jouden an, maladi po a va disparèt sou kò ou. W'a geri.
And Elisha sent a servant to him, saying, Go to Jordan, and after washing seven times in its waters your flesh will be well again and you will be clean.
καὶ ἀπέστειλεν ελισαίε ἄγγελον πρὸς αὐτὸν λέγων πορευθεὶς λουσαί ἐπτάκις ἐν τῷ ἰορδάνῃ καὶ ἐπιστρέψει ἡ σὰρξ σου σοὶ καὶ καθαρισθήσῃ
- 11 Naaman fache, li vire do l' ale. Li di: --Mwen te kwè li t'ap soti vin resevwa m'. Apre sa, li ta lapriyè Seyè a, Bondye l' la. Li ta pase men l' kote ki malad la, konsa mwen ta geri.
But Naaman was angry and went away and said, I had the idea that he would come out to see such an important person as I am, and make prayer to the Lord his God, and with a wave of his hand over the place make the leper well.
καὶ ἐθυμώθη ναίμαν καὶ ἀπῆλθεν καὶ εἶπεν ἰδοὺ δὴ ἔλεγον ὅτι ἐξελεύσεται πρὸς με καὶ στήσεται καὶ ἐπικαλέσεται ἐν ὀνόματι θεοῦ αὐτοῦ καὶ ἐπιθήσει τὴν χεῖρα αὐτοῦ ἐπὶ τὸν τόπον καὶ ἀποσυνάξει τὸ λειπρόν
- 12 Lèfini, èske dlo larivyè Abana ak larivyè Fafa nan peyi Damas yo pa pi bon pase nenpòt dlo larivyè nan peyi Izrayèl yo? Mwen ta ka benyen ladan yo tou, mwen ta geri. Li vire do l' ale byen move.
Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not be washed in them and become clean? So turning, he went away in wrath.
οὐχὶ ἀγαθὸς ἀβανα καὶ φαρφαρ ποταμοὶ δαμασκού ὑπὲρ ἰορδάνῃν καὶ πάντα τὰ ὕδατα ἰσραὴλ οὐχὶ πορευθεὶς λουσομαι ἐν αὐτοῖς καὶ καθαρισθῆσομαι καὶ ἐξέκλινεν καὶ ἀπῆλθεν ἐν θυμῷ
- 13 Men, domestik li yo al jwenn li, yo di l' konsa: --Mèt, si pwofèt la te mande ou yon bagay pi difisil, èske ou pa ta fè l'? Poukisa koulye a ou pa al lave kò ou pou ou ka geri jan li di ou la?
Then his servants came to him and said, If the prophet had given you orders to do some great thing, would you not have done it? how much more then, when he says to you, Be washed and become clean?
καὶ ἠγγισαν οἱ παῖδες αὐτοῦ καὶ ἐλάλησαν πρὸς αὐτόν μέγαν λόγον ἐλάλησεν ὁ προφήτης πρὸς σέ οὐχὶ ποιήσεις καὶ ὅτι εἶπεν πρὸς σέ λουσαί καὶ καθαρίσθητι
- 14 Naaman ale, li plonje sèt fwa nan larivyè Jouden an, jan pwofèt la te di l' la. Po kò l' tounen tankou po timoun. Li te geri nèt.
Then he went down seven times into the waters of Jordan, as the man of God had said; and his flesh became like the flesh of a little child again, and he was clean.
καὶ κατέβη ναίμαν καὶ ἐβαπτίσατο ἐν τῷ ἰορδάνῃ ἐπτάκι κατὰ τὸ ῥῆμα ελισαίε καὶ ἐπέστρεψεν ἡ σὰρξ αὐτοῦ ὡς σὰρξ παιδαρίου μικροῦ καὶ ἐκαθαρίσθη
- 15 ¶ Lè sa a li tounen bò kote sèvitè Bondye a ansanm ak tout moun ki te avè l' yo. Li kanpe devan l', li di l' konsa: --Koulye a, mwen konnen pa gen Bondye lòt kote sou latè pase nan peyi Izrayèl la.
Tanpri, resevwa kado m'ap ba ou la a.
Then he went back to the man of God, with all his train, and, taking his place before him, said, Now I am certain that there is no God in all the earth, but only in Israel: now then, take an offering from me.
καὶ ἐπέστρεψεν πρὸς ελισαίε αὐτὸς καὶ πᾶσα ἡ παρεμβολὴ αὐτοῦ καὶ ἦλθεν καὶ ἔστη καὶ εἶπεν ἰδοὺ δὴ ἔγνωκα ὅτι οὐκ ἔστιν θεὸς ἐν πάσῃ τῇ γῆ ὅτι ἄλλ' ἢ ἐν τῷ ἰσραὴλ καὶ νῦν λαβὲ τὴν εὐλογίαν παρὰ τοῦ δούλου σου
- 16 Men Elize di l': --Mwen pran Seyè vivan m'ap sèvi a pou temwen, mwen p'ap resevwa ankenn kado. Naaman t'ap fòse l' pou l' pran kado a, men Elize derefize.
But he said, By the life of the Lord whose servant I am, I will take nothing from you. And he did his best to make him take it but he would not.
καὶ εἶπεν ελισαίε ζῆ κύριος ὃ παρεστήν ἐνώπιον αὐτοῦ εἰ λήψομαι καὶ παρεβιάσατο αὐτὸν λαβεῖν καὶ ἠπειθήσεν
- 17 Lè sa a, Naaman di: --Dakò, ou pa vle. Men tanpri, ban m' ti gout tè pou m' chaje sou de milèt pote ale avè m'. Paske mwen menm ki la pou sèvi ou la, depi jòdi a mwen p'ap fè ofrann, mwen p'ap boule bèt pou ankenn lòt bondye pase pou Seyè a.
Then Naaman said, If you will not, then let there be given to your servant as much earth as two beasts are able to take on their backs; because from now on, your servant will make no offering or burned offering to other gods, but only to the Lord.
καὶ εἶπεν ναίμαν καὶ εἰ μὴ δοθῆτω δὴ τῷ δούλῳ σου γόμος ζευγὸς ἡμιόνων καὶ σύ μοι δώσεις ἐκ τῆς γῆς τῆς πυρραῆς ὅτι οὐ ποιήσει ἔτι ὁ δούλός σου ὀλοκαύτωμα καὶ θυσίασμα θεοῖς ἑτέροις ἄλλ' ἢ τῷ κυρίῳ μόνῳ
- 18 Tansèlman, se pou Seyè a padonnen m' kichòy. Lè chèf mwen pral fè sèvis nan tanp Rimon an, se pou l' apiye sou bra m', mwen fèt pou m' bese tèt ansanm avè l' nan tanp lan. Mwen ta mande Seyè a pou l' padonnen m' sa.
But may your servant have the Lord's forgiveness for this one thing: when my master goes into the house of Rimmon for worship there, supported on my arm, and my head is bent in the house of Rimmon; when his head is bent in the house of Rimmon, may your servant have the Lord's forgiveness for this thing.
καὶ ἰλάσεται κύριος τῷ δούλῳ σου ἐν τῷ εἰσπορεύεσθαι τὸν κύριόν μου εἰς οἶκον ρεμμὰν προσκυνῆσαι αὐτὸν καὶ ἐπαναπαύσεται ἐπὶ τῆς χειρὸς μου καὶ προσκυνήσω ἐν οἴκῳ ρεμμὰν ἐν τῷ προσκυνεῖν αὐτὸν ἐν οἴκῳ ρεμμὰν καὶ ἰλάσεται δὴ κύριος τῷ δούλῳ σου ἐν τῷ λόγῳ τούτῳ

- 19 Elize reponn li: --Ale ak kè poze! Naaman pati. Lè li rive yon distans,
And he said to him, Go in peace. And he went from him some distance.
καὶ εἶπεν ελισαίε πρὸς ναϊμαν δεῦρο εἰς εἰρήνην καὶ ἀπῆλθεν ἀπ' αὐτοῦ εἰς δεβραθα τῆς γῆς
- 20 ¶ Gerazi, domestik Elize, pwofèt Bondye a, di nan kè l': --Mèt mwen kite Naaman, moun Siri a, ale, li pa pran anyen nan sa l' te pote pou li a. Mwen pran Seyè vivan an pou temwen, mwen pral kouri deyè l' pou m' pran kichòy nan men l'.
But Gehazi, the servant of Elisha, the man of God, said, Now my master has taken nothing from Naaman, this Aramaean, of what he would have given him: by the living Lord, I will go after him and get something from him.
καὶ εἶπεν γιεζὶ τὸ παιδάριον ελισαίε ἰδοὺ ἐφείσατο ὁ κύριός μου τοῦ ναϊμαν τοῦ σύρου τούτου τοῦ μὴ λαβεῖν ἐκ χειρὸς αὐτοῦ ἅ ἐνήνοχεν ζῆ κύριος ὅτι εἰ μὴ δραμοῦμαι ὀπίσω αὐτοῦ καὶ λήμψομαι παρ' αὐτοῦ τι
- 21 Se konsa li pati deyè Naaman. Lè Naaman wè l' ap kouri vin jwenn li, li prese desann sot sou cha li a, l' al jwenn li, li mande l': --Ki malè ki rive?
So Gehazi went after Naaman. And when Naaman saw him running after him, he got down from his carriage and went back to him and said, Is all well?
καὶ εἰδὼξε γιεζὶ ὀπίσω τοῦ ναϊμαν καὶ εἶδεν αὐτὸν ναϊμαν τρέχοντα ὀπίσω αὐτοῦ καὶ ἐπέστρεψεν ἀπὸ τοῦ ἄρματος εἰς ἀπαντὴν αὐτοῦ
- 22 Gerazi reponn li: --Se pa anyen non. Se mèt mwen ki voye m' di ou konsa gen de jenn pwofèt ki sot nan mòn Efrayim yo ki fèk rive lakay li, li ta renmen ou voye twasan (300) pyès ajan ak de rad nèf pou l' ba yo.
And he said, All is well: but my master has sent me, saying, Even now, two young men of the sons of the prophets have come to me from the hill-country of Ephraim; will you give me a talent of silver and two changes of clothing for them?
καὶ εἶπεν εἰρήνη ὁ κύριός μου ἀπέστειλén με λέγων ἰδοὺ νῦν ἦλθον πρὸς με δύο παιδάρια ἐξ ὄρους εφραιμ ἀπὸ τῶν υἱῶν τῶν προφητῶν δὸς δὴ αὐτοῖς τάλαντον ἀργυρίου καὶ δύο ἀλλασσομένας στολάς
- 23 Naaman reponn: --Tanpri, pran sisan (600) pyès ajan. Li fòse l' pran yo, li mare pyès ajan yo nan de ti sak, li lonje yo bay de nan domestik pa l' yo ansanm ak de bèl rechanj pou yo pote yo devan Gerazi.
And Naaman said, Be good enough to take two talents. And forcing him to take them, he put two talents of silver in two bags, with two changes of clothing, and gave them to his two servants to take before him.
καὶ εἶπεν ναϊμαν λαβέ διτάλαντον ἀργυρίου καὶ ἔλαβεν ἐν δυσι θυλάκοις καὶ δύο ἀλλασσομένας στολάς καὶ ἔδωκεν ἐπὶ δύο παιδάρια αὐτοῦ καὶ ἦραν ἔμπροσθεν αὐτοῦ
- 24 Lè yo rive sou ti mòn lan, Gerazi pran de ti sak yo nan men domestik yo, li mete yo lakay li, lèfini, li voye domestik Naaman yo ale fè wout yo.
When he came to the hill, he took them from their hands, and put them away in the house; and he sent the men away, and they went.
καὶ ἦλθον εἰς τὸ σκοτεινόν καὶ ἔλαβεν ἐκ τῶν χειρῶν αὐτῶν καὶ παρέθετο ἐν οἴκῳ καὶ ἐξάπεστειλεν τοὺς ἄνδρας
- 25 Apre sa, l' ale jwenn mèt li. Elize mande l': --Gerazi, kote ou sot? Gerazi reponn: --M' pa t al ankenn kote non, mèt!
Then he came in and took his place before his master. And Elisha said to him, Where have you come from, Gehazi? And he said, Your servant went nowhere.
καὶ αὐτὸς εἰσῆλθεν καὶ παρειστήκει πρὸς τὸν κύριον αὐτοῦ καὶ εἶπεν πρὸς αὐτὸν ελισαίε πόθεν γιεζὶ καὶ εἶπεν γιεζὶ οὐ πεπόρευται ὁ δοῦλός σου ἐνθα καὶ ἐνθα
- 26 Elize di li: --Mwen te la avè ou, nan lespri m', lè nonm lan desann sot sou cha li a pou l' resevwa ou. Men se pa lè sa a pou nou resevwa lajan ak rad ni pou n' achte jaden oliv, jaden rezen, bèf, mouton, kabrit, osinon fanm ak gason pou sèvi nou esklav.
And he said to him, Did not my heart go with you, when the man got down from his carriage and went back to you? Is this a time for getting money, and clothing, and olive-gardens and vine-gardens, and sheep and oxen, and men-servants and women-servants?
καὶ εἶπεν πρὸς αὐτὸν ελισαίε οὐχὶ ἡ καρδία μου ἐπορεύθη μετὰ σοῦ ὅτε ἐπέστρεψεν ὁ ἀνὴρ ἀπὸ τοῦ ἄρματος εἰς συναντὴν σοὶ καὶ νῦν ἔλαβες τὸ ἀργύριον καὶ νῦν ἔλαβες τὰ ἱμάτια καὶ λήμψη ἐν αὐτῷ κήπους καὶ ἐλαιῶνας καὶ ἀμπελώνας καὶ πρόβατα καὶ βόας καὶ παῖδας καὶ παιδίσκας
- 27 Se poutèt sa, maladi Naaman an pral tonbe sou ou, sou pitit ak pitit pitit ou yo pou tout tan. Lè Gerazi sot, li te gen maladi po a. Po kò l' te blan kou koton.
Because of what you have done, the disease of Naaman the leper will take you in its grip, and your seed after you, for ever. And he went out from before him a leper as white as snow.
καὶ ἡ λέπρα ναϊμαν κολληθήσεται ἐν σοὶ καὶ ἐν τῷ σπέρματί σου εἰς τὸν αἰῶνα καὶ ἐξῆλθεν ἐκ προσώπου αὐτοῦ λελεπρωμένος ὡσεὶ χιῶν
- 1 ¶ Yon jou, pwofèt yo di Elize konsa: --Gade, kote n'ap viv avè ou la vin twò piti pou nou.
Now the sons of the prophets said to Elisha, There is not room enough for us in the place where we are living under your care;
καὶ εἶπον οἱ υἱοὶ τῶν προφητῶν πρὸς ελισαίε ἰδοὺ δὴ ὁ τόπος ἐν ᾧ ἡμεῖς οἰκοῦμεν ἐνώπιόν σου στενὸς ἀφ' ἡμῶν
- 2 Kite n' ale larivyè Jouden an. Nou chak va koupe yon madriye, n'a bati yon kay la pou nou ka viv. Elize reponn: --Ale non!
So let us go to Jordan, and let everyone get to work cutting boards, and we will make a living-place for ourselves there. And he said to them, Go, then.
πορευθῶμεν δὴ ἕως τοῦ ἰορδάνου καὶ λάβομεν ἐκεῖθεν ἄνῃρ εἰς δοκὸν μίαν καὶ ποιήσωμεν ἑαυτοῖς ἐκεῖ τοῦ οἰκεῖν ἐκεῖ καὶ εἶπεν δεῦτε

- 3 Yonn nan pwofèt yo mande l': --Tanpri, mèt, ann al avè nou non! Li di: --Dakò.
And one of them said, Be pleased to go with your servants. And he said, I will go.
καὶ εἶπεν ὁ εἰς ἐπιεικέως δεῦρο μετὰ τῶν δούλων σου καὶ εἶπεν ἐγὼ πορεύσομαι
- 4 Li pati ak yo. Lè yo rive bò larivyè Jouden an, yo tanmen koupe bwa.
So he went with them. And when they came to Jordan, they got to work cutting down trees.
καὶ ἐπορεύθη μετ' αὐτῶν καὶ ἦλθον εἰς τὸν ἰορδάνην καὶ ἔτεμον τὰ ξύλα
- 5 Yonn ladan yo t'ap koupe yon madriye lè rach la soté nan manch li, li tonbe nan dlo a. Li pran rele: --Mèt, mèt! Sa m' pral fè la a? Se prete yo te prete m' rach la wi!
But one of them, while cutting a board, let the head of his axe go into the water; and he gave a cry, and said, This is a bad business, my master, for it is another's.
καὶ ἰδοὺ ὁ εἰς καταβάλλων τὴν δοκὸν καὶ τὸ σιδήριον ἐξέπεσεν εἰς τὸ ὕδωρ καὶ ἐβόησεν ὃ κύριε καὶ αὐτὸ κεχρημένον
- 6 Elize mande l': --Kote rach la tonbe la a? Li moutre l' kote a. Elize kase yon moso bwa, li voye l' nan dlo a. Rach la moute anwo dlo a.
And the man of God said, Where did it go in? and when he saw the place where it had gone into the water, cutting a stick, he put it into the water, and the iron came up to the top of the water.
καὶ εἶπεν ὁ ἄνθρωπος τοῦ θεοῦ ποῦ ἔπεσεν καὶ ἔδειξεν αὐτῷ τὸν τόπον καὶ ἀπέκρινεν ξύλον καὶ ἔρριψεν ἐκεῖ καὶ ἐπετόλασεν τὸ σιδήριον
- 7 Elize di l': --Wete l' nan dlo a. Pwofèt la lonje men l', li pran rach la.
Then he said, Take it up. So he put out his hand and took it.
καὶ εἶπεν ὕψωσον σαντῶ καὶ ἐξέταινεν τὴν χεῖρα αὐτοῦ καὶ ἔλαβεν αὐτό
- 8 ¶ Wa peyi Siri a t'ap fè lagè ak peyi Izrayèl la. Li reyini chèf li yo, li di yo ki kote li pral moute kan lame a.
At that time the king of Aram was making war against Israel; and he had a meeting with the chiefs of his army and said, I will be waiting in secret in some named place.
καὶ βασιλεὺς συρίας ἦν πολεμῶν ἐν ἰσραηλ καὶ ἐβουλεύσατο πρὸς τοὺς παῖδας αὐτοῦ λέγων εἰς τὸν τόπον τόνδε τινὰ ἐλμῶνι παρεμβάλῳ
- 9 Men, Elize voye avèti wa peyi Izrayèl la pou l' pa pwoche bò tèl kote, paske lame peyi Siri a desann la ap tann li.
And the man of God sent to the king of Israel, saying, Take care to keep away from that place, for the Aramaeans are waiting there in secret.
καὶ ἀπέστειλεν εἰσαίει πρὸς τὸν βασιλέα ἰσραηλ λέγων φύλαξαι μὴ παρελθεῖν ἐν τῷ τόπῳ τούτῳ ὅτι ἐκεῖ συρία κέκρυπται
- 10 Se konsa wa peyi Izrayèl la voye yon mesaj al avèti moun ki nan zòn Elize te di l' la pou yo rete sou prigad yo. Sa rive plizyè fwa.
So the king of Israel sent to the place where the man of God had said there was danger, and kept clear of it more than once.
καὶ ἀπέστειλεν ὁ βασιλεὺς ἰσραηλ εἰς τὸν τόπον ὃν εἶπεν αὐτῷ εἰσαίει καὶ ἐφυλάξατο ἐκεῖθεν οὐ μίαν οὐδὲ δύο
- 11 Sa te boulvèse wa peyi Siri a anpil. Li rele chèf li yo, li di yo: --Manyè di m' kilès nan nou la a ki pou wa peyi Izrayèl la?
And at this, the mind of the king of Aram was greatly troubled, and he sent for his servants and said to them, Will you not make clear to me which of us is helping the king of Israel?
καὶ ἐξεκινήθη ἡ ψυχὴ βασιλέως συρίας περὶ τοῦ λόγου τούτου καὶ ἐκάλεσεν τοὺς παῖδας αὐτοῦ καὶ εἶπεν πρὸς αὐτούς οὐκ ἀναγγελεῖτέ μοι τίς προδίδωσίν με βασιλεῖ ἰσραηλ
- 12 Yonn nan chèf yo reponn: --Pesonn, monwa. Men se Elize, pwofèt ki nan peyi Izrayèl la, k'ap fè wa peyi Izrayèl la konnen tou sa ou di, ata sa ou di anndan chanm ou.
And one of them said, Not one of us, my lord king; but Elisha, the prophet in Israel, gives the king of Israel news of the words you say even in your bedroom.
καὶ εἶπεν εἰς τῶν παίδων αὐτοῦ οὐχὶ κύριέ μου βασιλεῦ ὅτι εἰσαίει ὁ προφήτης ὁ ἐν ἰσραηλ ἀναγγέλλει τῷ βασιλεῖ ἰσραηλ πάντας τοὺς λόγους οὓς ἐὰν λαλήσῃς ἐν τῷ ταμιεῖῳ τοῦ κοιτῶνός σου
- 13 ¶ Wa peyi Siri a di: --Chache konnen kote Elize sa a ye pou m' voye pran l': Yo vin di li Elize te lavil Dotan.
Then he said, Go and see where he is, so that I may send and get him. And news came to him that he was in Dothan.
καὶ εἶπεν δεῦτε ἴδετε ποῦ οὗτος καὶ ἀποστείλας λήψομαι αὐτόν καὶ ἀνήγγειλαν αὐτῷ λέγοντες ἰδοὺ ἐν δωθαίμ
- 14 Li voye yon gwo lame ak anpil chwal ak cha lagè dèyè l'. Yo rive Dotan solèy kouche, yo sènen lavil la.
So he sent there horses and carriages and a great army; and they came by night, circling the town.
καὶ ἀπέστειλεν ἐκεῖ ἵππων καὶ ἄρμα καὶ δύναμιν βαρεῖαν καὶ ἦλθον νυκτὸς καὶ περιεκύκλωσαν τὴν πόλιν
- 15 Nan denmen maten, domestik pwofèt la leve byen bonè, li soté. Li wè te gen yon gwo lame ki te sènen tout lavil la ak anpil chwal ak anpil cha lagè. Lamenm, l' al di Elize: --Mèt, mèt, malè sou nou! Kisa nou pral fè la a?
Now the servant of the man of God, having got up early and gone out, saw an army with horses and carriages of war all round the town. And the servant said to him, O my master, what are we to do?
καὶ ὄρθησεν ὁ λειτουργὸς εἰσαίει ἀναστῆναι καὶ ἐξῆλθεν καὶ ἰδοὺ δύναμις κυκλοῦσα τὴν πόλιν καὶ ἵππος καὶ ἄρμα καὶ εἶπεν τὸ παιδάριον πρὸς αὐτόν ὃ κύριε πῶς ποιήσομεν

- 16 Elize reponn li: --Ou pa bezwen pè! Nou gen plis moun avèk nou pase yo.
 And he said in answer, Have no fear; those who are with us are more than those who are with them.
 και εἶπεν ελισαιε μη φοβοῦ ὅτι πλείους οἱ μεθ' ἡμῶν ὑπὲρ τοὺς μετ' αὐτῶν
- 17 Lèfini, Elize lapriyè Seyè a, li di: --Seyè, tanpri louvri je l' pou l' wè! Seyè a louvri je domestik la. Domestik la wè tout mòn lan te kouvri ak flannm dife an fòm kavalye ak cha lagè bò kote Elize.
 Then Elisha made a prayer to the Lord, saying, Lord, let his eyes be open so that he may see. And the Lord made the young man's eyes open; and he saw that all the mountain was full of horses and carriages of fire round Elisha.
 και προσεῦξάτο ελισαιε και εἶπεν κύριε διάνοιζον τοὺς ὀφθαλμοὺς τοῦ παιδαρίου και ιδέτω και διήνοιξεν κύριος τοὺς ὀφθαλμοὺς αὐτοῦ και εἶδεν και ιδοὺ τὸ ὄρος πλήρες ἵππων και ἄρμα πυρὸς περι κύκλῳ ελισαιε
- 18 Lè sòlda peyi Siri yo atake, Elize lapriyè ankò, li di: --Seyè, fè sòlda sa yo pa wè nan je yo! Seyè a fè sòlda peyi Siri yo pa wè nan je yo, jan Elize te mande l' la.
 Now when the Aramaeans came down to Elisha, he made a prayer to the Lord saying, Lord, make this people blind. And he made them blind at Elisha's request.
 και κατέβησαν πρὸς αὐτόν και προσηύξατο ελισαιε πρὸς κύριον και εἶπεν πάταξον δὴ τοῦτο τὸ ἔθνος ἄορασία και ἐπάταξεν αὐτοὺς ἄορασία κατὰ τὸ ῥῆμα ελισαιε
- 19 Lèfini, Elize al jwenn yo, li di yo: --Se pa chemen an sa, ni se pa lavil n'ap chache a sa. Swiv mwen, m'a mennen nou kote moun n'ap chache a ye. Li mennen yo lavil Samari.
 And Elisha said to them, This is not the way, and this is not the town: come after me so that I may take you to the man you are searching for. And he took them to Samaria.
 και εἶπεν πρὸς αὐτοὺς ελισαιε οὐχ αὕτη ἡ πόλις και αὕτη ἡ ὁδὸς δεῦτε ὀπίσω μου και ἀπάξω ὑμᾶς πρὸς τὸν ἄνδρα ὃν ζητεῖτε και ἀπήγαγεν αὐτοὺς εἰς σαμάρειαν
- 20 Rive yo rive la, Elize lapriyè ankò, li di: --Seyè, louvri je yo pou yo wè! Seyè a louvri je yo. Yo wè yo te nan mitan lavil Samari.
 And when they had come into Samaria, Elisha said, Lord, let the eyes of these men be open so that they may see. And the Lord made their eyes open, and they saw that they were in the middle of Samaria.
 και ἐγένετο ὡς εἰσηλθόν εἰς σαμάρειαν και εἶπεν ελισαιε ἄνοιξον δὴ κύριε τοὺς ὀφθαλμοὺς αὐτῶν και ιδέτωσαν και διήνοιξεν κύριος τοὺς ὀφθαλμοὺς αὐτῶν και εἶδον και ιδοὺ ἦσαν ἐν μέσῳ σαμαρείας
- 21 Lè wa peyi Izrayèl la wè sòlda peyi Siri yo, li mande Elize: --Touye yo, papa mwen? Touye yo?
 And the king of Israel, when he saw them, said to Elisha, My father, am I to put them to the sword?
 και εἶπεν ὁ βασιλεὺς ἰσραηλ ὡς εἶδεν αὐτούς εἰ πατάξας πατάξω πάτερ
- 22 Elize reponn li: --Non. Pa touye yo. Ou janm touye moun ou fè prizonye lè w'ap goumen ak nepe epi ak banza? Ba yo manje, ba yo bwè, Lèfini, kite yo tounen al jwenn mèt yo!
 But he said in answer, You are not to put them to death; have you any right to put to death those whom you have not taken prisoner with your sword and your bow? put bread and water before them, so that they may have food and drink and go to their master.
 και εἶπεν οὐ πατάξεις εἰ μὴ οὖς ἡχμαλώτευσας ἐν ῥομφαίᾳ σου και τόξῳ σου σὺ τύπτεις παράθεος ἄρτους και ὕδωρ ἐνώπιον αὐτῶν και φαγέτωσαν και πιέτωσαν και ἀπελθέτωσαν πρὸς τὸν κύριον αὐτῶν
- 23 Se konsa, wa a fè yon gwo resepsyon pou yo. Yo manje, yo bwè. Lèfini, wa a voye yo ale jwenn mèt yo. Depi lè sa a, sòlda peyi Siri yo sispann anvayi peyi Izrayèl la.
 So he made ready a great feast for them, and when they had had food and drink, he sent them away and they went back to their master. And no more bands of Aramaeans came into the land of Israel.
 και παρέθηκεν αὐτοῖς παράθεσιν μεγάλην και ἔφαγον και ἔπιον και ἀπέστειλεν αὐτούς και ἀπῆλθον πρὸς τὸν κύριον αὐτῶν και οὐ προσέθεντο ἔτι μονόζωνοι συρίας τοῦ ἐλθεῖν εἰς γῆν ἰσραηλ
- 24 ¶ Kèk tan apre sa, Bennadad, wa peyi Siri a, sanble tout lame li, li moute vin atake peyi Izrayèl. Li sènen lavil Samari.
 Now after this, Ben-hadad, king of Aram, got together all his army and went up to make an attack on Samaria, shutting the town in on all sides with his forces.
 και ἐγένετο μετὰ ταῦτα και ἤθροισεν υἱὸς ἀδερ βασιλεὺς συρίας πᾶσαν τὴν παρεμβολὴν αὐτοῦ και ἀνέβη και περιεκάθισεν σαμάρειαν
- 25 Se konsa, yon sèl grangou t'ap bat moun nan lavil la. Lènmi pa t' bay ankenn chans pou moun antre sot. Lè sa a yon tèt bourik te koute katreven pyès ajan, yon demi liv kaka pijon te koute senk pyès ajan.
 And they became very short of food in Samaria; for they kept it shut in till the price of an ass's head was eighty shekels of silver, and a small measure of doves' droppings was five shekels of silver.
 και ἐγένετο λιμὸς μέγας ἐν σαμαρείᾳ και ιδοὺ περιεκάθηντο ἐπ' αὐτήν ἕως οὗ ἐγενήθη κεφαλὴ ὄνου πεντήκοντα σίκλων ἀργυρίου και τέταρτον τοῦ κάβου κόπρου περιστερῶν πέντε σίκλων ἀργυρίου
- 26 Yon jou, wa peyi Izrayèl la t'ap pase sou miray lavil la, yon madanm pran rele: --Monwa, monwa, fè kichòy pou mwen non!
 And when the king of Israel was going by on the wall, a woman came crying out to him, and said, Help! my lord king.
 και ἦν ὁ βασιλεὺς ἰσραηλ διαπορευόμενος ἐπὶ τοῦ τείχους και γυνὴ ἐβόησεν πρὸς αὐτὸν λέγουσα σῶσον κύριε βασιλεῦ
- 27 Wa a reponn: --Si Seyè a pa ka fè anyen pou ou, kisa mwen menm, mwen ka fè pou ou. Kisa ou vle m' ba ou: farin osinon diven?
 And he said, If the Lord does not give you help, where am I to get help for you? from the grain-floor or the grape-crusher?
 και εἶπεν αὐτῇ μή σε σῶσαι κύριος πόθεν σῶσω σε μη ἀπὸ τῆς ἄλωνος ἢ ἀπὸ τῆς ληνοῦ

- 28 Sa ou genyen? Madanm lan reponn: --Lòt jou, madanm sa ou wè la a vin di m' pou mwen bay pitit pa m' lan pou nou manje jou sa a, nan denmen n'a manje pitit pa l' la.
And the king said to her, What is troubling you? And she said in answer, This woman said to me, Give your son to be our food today, and we will have my son tomorrow.
καὶ εἶπεν αὐτῇ ὁ βασιλεὺς τί ἐστὶν σοὶ καὶ εἶπεν ἡ γυνὴ αὐτῆ εἶπεν πρὸς με δὸς τὸν υἱόν σου καὶ φαγόμεθα αὐτὸν σήμερον καὶ τὸν υἱόν μου καὶ φαγόμεθα αὐτὸν αὔριον
- 29 Se konsa nou kwit pitit pa m' lan, nou manje l'. Nan denmen, mwen di l' pou li bay pitit pa l' la pou nou manje, men li sere l'.
So, boiling my son, we had a meal of him; and on the day after I said to her, Now give your son for our food; but she has put her son in a secret place.
καὶ ἠψήσαμεν τὸν υἱόν μου καὶ ἐφάγομεν αὐτόν καὶ εἶπον πρὸς αὐτὴν τῇ ἡμέρᾳ τῇ δευτέρᾳ δὸς τὸν υἱόν σου καὶ φάγομεν αὐτόν καὶ ἔκρυψεν τὸν υἱόν αὐτῆς
- 30 Lè wa a tande sa madanm lan di l' la, li chire rad sou li sitèlman li te fache. Moun ki te toupre miray la te ka wè wa a te gen yon rad sak anba rad li.
Then the king, hearing what the woman said, took his robes in his hands, violently parting them; and, while he was walking on the wall, the people, looking, saw that under his robe he had haircloth on his flesh.
καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς ἰσραηλ τοὺς λόγους τῆς γυναικὸς διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ αὐτὸς διεπορεύετο ἐπὶ τοῦ τείχους καὶ εἶδεν ὁ λαὸς τὸν σάκκον ἐπὶ τῆς σαρκὸς αὐτοῦ ἔσωθεν
- 31 Wa a pale byen fò, li di: --Se pou Bondye ban m' pi gwo chatiman ki genyen si anvan jounen an fini, yo pa koupe tèt Elize, pitit Safa a!
Then he said, May God's punishment come on me if Elisha, the son of Shaphat, keeps his head on his body after this day.
καὶ εἶπεν τάδε ποιῆσαι μοι ὁ θεὸς καὶ τάδε προσθεῖη εἰ στήσεται ἡ κεφαλὴ ἐλισαὶ ἐπ' αὐτῷ σήμερον
- 32 Wa a voye yon mesaje al chache Elize. Lè sa a, Elize te chita lakay li ak kèk chèf fanmi ki t'ap vizite l'. Men, anvan mesaje wa a gen tan rive, Elize di chèf fanmi yo: --Gade, Ansa an voye yon moun pou touye m'. Men sa n'ap fè. Lè mesaje wa a va rive, fèmen pòt la sou li. Pa kite l' antre. Wa a pye pou pye dèyè l'.
But Elisha was in his house, and the responsible men were seated there with him; and before the king got there, Elisha said to those who were with him, Do you see how this cruel and violent man has sent to take away my life?
καὶ ἐλισαὶ ἐκάθητο ἐν τῷ οἴκῳ αὐτοῦ καὶ οἱ πρεσβύτεροι ἐκάθητο μετ' αὐτοῦ καὶ ἀπέστειλεν ἄνδρα πρὸς προσώπου αὐτοῦ πρὶν ἔλθειν τὸν ἄγγελον πρὸς αὐτόν καὶ αὐτὸς εἶπεν πρὸς τοὺς πρεσβυτέρους εἰ οὐδαμῶς εἶδότε ὅτι ἀπέστειλεν ὁ υἱὸς τοῦ φονευτοῦ οὗτος ἀφελεῖν τὴν κεφαλὴν μου ἴδετε ὡς ἂν ἔλθῃ ὁ ἄγγελος ἀποκλείσατε τὴν θύραν καὶ παραθλίψατε αὐτόν ἐν τῇ θύρᾳ οὐχὶ φωνὴ τῶν ποδῶν τοῦ κυρίου αὐτοῦ κατόπισθεν αὐτοῦ
- 33 Elize pankò fèmen bouch li, lè wa a rive devan l'. Wa a di l' konsa: --Se Seyè a ki voye malè sa a sou nou! Sa m' bezwen rete ap tann li fè kichòy pou nou ankò?
While he was still talking to them, the king came down and said, This evil is from the Lord; why am I to go on waiting any longer for the Lord?
ἔτι αὐτοῦ λαλοῦντος μετ' αὐτῶν καὶ ἰδοὺ ἄγγελος κατέβη πρὸς αὐτόν καὶ εἶπεν ἰδοὺ αὕτη ἡ κακία παρὰ κυρίου τί ὑπομείνω τῷ κυρίῳ ἔτι
- 1 ¶ Elize reponn li: --Koute sa Seyè a voye di ou: Denmen, vè lè sa a, nan pòtay lavil Samari a, moun pral achte dis liv bon farin Frans osinon ven liv lòj pou yon grenn pyès ajan.
Then Elisha said, Give ear to the word of the Lord: the Lord says, Tomorrow, about this time, a measure of good meal will be offered for the price of a shekel and two measures of barley for a shekel, in the market-place of Samaria.
καὶ εἶπεν ἐλισαὶ ἄκουσον λόγον κυρίου τάδε λέγει κύριος ὡς ἡ ὥρα αὕτη αὔριον μέτρον σεμιδάλεως σίκλου καὶ διμέτρον κριθῶν σίκλου ἐν ταῖς πύλαις σαμαρείας
- 2 Gadkò wa a reponn pwofèt la, li di l': --Seyè a ta mèt louvri syèl la pou voye bagay sa yo, sa ou di a pa ka fèt. Elize di li: --Ou wè ou menm, w'ap wè sa rive ak pwòp je ou, men ou p'ap gen chans manje ladan l'!
Then the captain whose arm was supporting the king said to the man of God, Even if the Lord made windows in heaven, would such a thing be possible? And he said, Your eyes will see it, but you will not have a taste of the food.
καὶ ἀπεκρίθη ὁ τριστάτης ἐφ' ὃν ὁ βασιλεὺς ἐπανεπαύετο ἐπὶ τὴν χεῖρα αὐτοῦ τῷ ἐλισαὶ καὶ εἶπεν ἰδοὺ ποιήσει κύριος καταρράκτας ἐν οὐρανῷ μὴ ἔσται τὸ ῥῆμα τοῦτο καὶ ἐλισαὶ εἶπεν ἰδοὺ σὺ ὄψῃ τοῖς ὀφθαλμοῖς σου καὶ ἐκείθεν οὐ φάγη
- 3 ¶ Bò pòtay lavil Samari a, te gen kat gason ki te gen move maladi po. Yonn di lòt konsa: --Poukisa pou n' rete isit la ap tann lanmò?
Now there were four lepers seated at the doorway into the town: and they said to one another, Why are we waiting here for death?
καὶ τέσσαρες ἄνδρες ἦσαν λεπροὶ παρὰ τὴν θύραν τῆς πόλεως καὶ εἶπεν ἄνθρωπος πρὸς τὸν πλησίον αὐτοῦ τί ἡμεῖς καθήμεθα ὧδε ἕως ἀποθάνομεν
- 4 Si nou di n'ap antre lavil la, avèk grangou ki gen la a, n'ap mouri. Si nou di n'ap rete isit la, n'ap mouri tou. Pito n' al pran yon chans nan kan lame Siri a. Si yo fè pa nou, n'a viv. Men, si yo touye nou, n'a tou mouri mouri nou.
If we say, We will go into the town, there is no food in the town, and we will come to our end there; and if we go on waiting here, death will come to us. Come then, let us give ourselves up to the army of Aram: if they let us go on living, then life will be ours; and if they put us to death, then death will be ours.
ἐὰν εἴπωμεν εἰσελθόμεν εἰς τὴν πόλιν καὶ ὁ λιμὸς ἐν τῇ πόλει καὶ ἀποθανοῦμεθα ἐκεῖ καὶ ἐὰν καθίσωμεν ὧδε καὶ ἀποθανοῦμεθα καὶ νῦν δεῦτε καὶ ἐμπέσωμεν εἰς τὴν παρεμβολὴν συρίας ἐὰν ζωογονήσωσιν ἡμᾶς καὶ ζήσομεθα καὶ ἐὰν θανατώσωσιν ἡμᾶς καὶ ἀποθανοῦμεθα
- 5 Se konsa, solèy te fèk kouche lè mesye yo leve, yo pati pou kan lame Siri a. Lè yo rive toupre kan an, yo pa wè pesonn.
So in the half light they got up to go to the tents of Aram; but when they came to the outer line of tents, there was no one there.
καὶ ἀνέστησαν ἐν τῷ σκότει εἰσελθεῖν εἰς τὴν παρεμβολὴν συρίας καὶ ἦλθον εἰς μέρος τῆς παρεμβολῆς συρίας καὶ ἰδοὺ οὐκ ἔστιν ἄνθρωπος ἐκεῖ

- 6 Seyè a te fè sòlda lame Siri yo tandè yon bann bri, ou ta di yon pakèt cha lagè, kavalye sou chwal ak yon gwo lame k'ap mache vini sou yo. Tout sòlda peyi Siri yo te konprann se wa peyi Izrayèl la ki te pran kontak ak wa peyi Et la ansanm ak wa peyi Lejip la pou vin atake yo.
For the Lord had made the sound of carriages and horses, and the noise of a great army, come to the ears of the Aramaeans, so that they said to one another, Truly, the king of Israel has got the kings of the Hittites and of the Egyptians for a price to make an attack on us.
καὶ κύριος ἀκουστὴν ἐποίησεν τὴν παρεμβολὴν συρίας φωνὴν ἄρματος καὶ φωνὴν ἵππου καὶ φωνὴν θυνάμεως μεγάλης καὶ εἶπεν ἄνθρωπος πρὸς τὸν ἀδελφὸν αὐτοῦ νῦν ἐμισθώσατο ἐφ' ἡμᾶς βασιλεὺς ἰσραὴλ τοὺς βασιλεῖς τῶν χετταίων καὶ τοὺς βασιλεῖς αἰγύπτου τοῦ ἐλθεῖν ἐφ' ἡμᾶς
- 7 Se konsa, solèy te fèk kouche jou sa a lè yo leve yo kouri met deyò. Yo kite tant yo, chwal yo, bourik yo. Yo chape kò yo kite kan an jan l' te ye a.
So they got up and went in flight, in the half light, without their tents or their horses or their asses or any of their goods; they went in flight, fearing for their lives.
καὶ ἀνέστησαν καὶ ἀπέδρασαν ἐν τῷ σκότει καὶ ἐγκατέλιπον τὰς σκηνὰς αὐτῶν καὶ τοὺς ἵππους αὐτῶν καὶ τοὺς ὄνους αὐτῶν ἐν τῇ παρεμβολῇ ὡς ἔστιν καὶ ἔφυγον πρὸς τὴν ψυχὴν ἑαυτῶν
- 8 Lè kat mesye yo rive nan kan an, yo antre nan yon premye tant, yo manje, yo bwè. Yo pase men yo pran lò, ajan, rad yo jwenn, yo soti al sere yo. Lèfini, yo tounen, yo antre nan yon dezyèm tant, yo fè menm bagay la.
And when those lepers came to the outer line of tents, they went into one tent, and had food and drink, and took from it silver and gold and clothing, which they put in a secret place; then they came back and went into another tent from which they took more goods, which they put away in a secret place.
καὶ εἰσῆλθον οἱ λεπροὶ οὗτοι ἕως μέρους τῆς παρεμβολῆς καὶ εἰσῆλθον εἰς σκηνὴν μίαν καὶ ἔφαγον καὶ ἔπιον καὶ ἦραν ἐκεῖθεν ἀργύριον καὶ χρυσίον καὶ ἱματισμὸν καὶ ἐπορεύθησαν καὶ ἐπέστρεψαν καὶ αἱ εἰσῆλθον εἰς σκηνὴν ἄλλην καὶ ἔλαβον ἐκεῖθεν καὶ ἐπορεύθησαν καὶ κατέκρυψαν
- 9 Men lè sa a, yonn di lòt konsa: --Sa n'ap fè a pa bon non! Nou gen bon nouvèl konsa, nou pa ka kenbe l' pou nou ase. Si nou tann denmen maten pou n' al di moun yo sa, ou mèt sèten y'ap ban nou tò. Pito n' ale koulye a. Ann al bay nouvèl la kay wa a!
Then they said to one another, We are not doing right. Today is a day of good news, and we say nothing: if we go on waiting here till the morning, punishment will come to us. So let us go and give the news to those of the king's house.
καὶ εἶπεν ἄνθρωπος πρὸς τὸν πλησίον αὐτοῦ οὐχ οὕτως ἡμεῖς ποιοῦμεν ἢ ἡμέρα αὕτη ἡμέρα εὐαγγελίας ἐστὶν καὶ ἡμεῖς σιωποῦμεν καὶ μένομεν ἕως φωτὸς τοῦ πρωῒ καὶ εὐρήσομεν ἀνομίαν καὶ νῦν δεῦρο καὶ αἱ εἰσελθόμεν καὶ ἀναγγελοῦμεν εἰς τὸν οἶκον τοῦ βασιλέως
- 10 Se konsa, yo tounen lavil Samari, yo rele gad ki t'ap fè pòs nan pòtay lavil la. Yo ba yo nouvèl la, yo di yo: --Nou t al nan kan moun Siri yo. Nou pa jwenn pesonn, nou pa tandè pesonn ap pale.
Chwal ak bourik sèlman nou jwenn mare nan kòd. Ata tant yo te la jan yo te moute yo.
So they came in, and, crying out to the door-keepers of the town, they gave them the news, saying, We came to the tents of the Aramaeans, and there was no one there and no voice of man, only the horses and the asses in their places, and the tents as they were.
καὶ εἰσῆλθον καὶ ἐβόησαν πρὸς τὴν πύλιν τῆς πόλεως καὶ ἀνήγγειλαν αὐτοῖς λέγοντες εἰσῆλθόμεν εἰς τὴν παρεμβολὴν συρίας καὶ ἰδοὺ οὐκ ἔστιν ἐκεῖ ἄνθρωπος καὶ φωνὴ ἀνθρώπου ὅτι εἰ μὴ ἵππος δεδεμένος καὶ ὄνος καὶ αἱ σκηναὶ αὐτῶν ὡς εἰσίν
- 11 Faksyonnè ki t'ap fè pòs nan pòtay lavil la bay nouvèl la byen fò. Konsa, nouvèl la gaye jouk li rive anndan palè a.
Then the door-keepers, crying out, gave the news to those inside the king's house.
καὶ ἐβόησαν οἱ θυρωροὶ καὶ ἀνήγγειλαν εἰς τὸν οἶκον τοῦ βασιλέως ἔσω
- 12 ¶ Se te nan mitan lannwit. Wa a leve sot nan kabann li, li di chèf li yo: --Mwen pral esplikè nou sa sòlda peyi Siri yo gen deyè tèt yo kifè yo fè sa. Yo konnen jan grangou ap bat nou isit la. Yo soti kite kan an, y' al kache nan plenn lan. Yo konprann nou pral sot kite lavil la pou n' al deyè manje. Lè sa a, y'a tonbe sou nou, y'a pran nou tou vivan, y'a antre nan lavil la.
Then the king got up in the night and said to his servants, This is my idea of what the Aramaeans have done to us. They have knowledge that we are without food; and so they have gone out of their tents, and are waiting secretly in the open country, saying, When they come out of the town, we will take them living and get into the town.
καὶ ἀνέστη ὁ βασιλεὺς νυκτὸς καὶ εἶπεν πρὸς τοὺς παῖδας αὐτοῦ ἀναγγελοῦ δὴ ὑμῖν ἃ ἐποίησεν ἡμῖν συρία ἔγνωσαν ὅτι πεινῶμεν ἡμεῖς καὶ ἐξῆλθον ἐκ τῆς παρεμβολῆς καὶ ἐκρύβησαν ἐν τῷ ἀγρῷ λέγοντες ὅτι ἐξελεύσονται ἐκ τῆς πόλεως καὶ συλλημψόμεθα αὐτοὺς ζῶντας καὶ εἰς τὴν πόλιν εἰσελεύσόμεθα
- 13 Men, yonn nan chèf li yo di l' konsa: --Poukisa nou pa voye kèk moun ak senk chwal ki rete yo pou y' al wè sa ki pase. Kit yo tounen vivan, kit yo mouri, yo p'ap pi mal ni pi byen pase rès moun Izrayèl yo ki rete isit la. Wè pa wè, y' ap pase tankou sa ki mouri deja yo.
And one of his servants said in answer, Send men and let them take five of the horses which we still have in the town; if they keep their lives they will be the same as those of Israel who are still living here; if they come to their death they will be the same as all those of Israel who have gone to destruction: let us send and see.
καὶ ἀπεκρίθη εἷς τῶν παίδων αὐτοῦ καὶ εἶπεν λαβέτωσαν δὴ πέντε τῶν ἵππων τῶν ὑπολειμμένων οἱ κατελείφθησαν ὅδε ἰδοὺ εἰσὶν πρὸς πᾶν τὸ πλῆθος ἰσραὴλ τὸ ἐκλείπειν καὶ ἀποστελοῦμεν ἐκεῖ καὶ ἰὸψόμεθα
- 14 Se konsa yo chwazi kèk moun, wa a voye yo ak de cha lagè pou y' al wè sa ki rive nan kan lame peyi Siri a.
So they took two horsemen; and the king sent them after the army of the Aramaeans, saying, Go and see.
καὶ ἔλαβον δύο ἐπιβάτας ἵππων καὶ ἀπέστειλεν ὁ βασιλεὺς ἰσραὴλ ὀπίσω τοῦ βασιλέως συρίας λέγων δεῦτε καὶ ἴδετε

- 15 Mesye yo pati, yo rive jouk bò larivyè Jouden an. Sou tout wout la, yo wè rad ak yon bann lòt bagay sòlda peyi Siri yo te jete lè yo t'ap kouri met deyò a. Yo tounen, yo fè rapò yo bay wa a.
And they went after them as far as Jordan; and all the road was covered with clothing and vessels dropped by the Aramaeans in their flight. So those who were sent went back and gave the news to the king.
καὶ ἐπορεύθησαν ὀπίσω αὐτῶν ἕως τοῦ ἰορδάνου καὶ ἰδοὺ πᾶσα ἡ ὁδὸς πλήρης ἱματίων καὶ σκευῶν ὧν ἔρριψεν συρία ἐν τῷ θαμβεῖσθαι αὐτούς καὶ ἐπέστρεψαν οἱ ἄγγελοι καὶ ἀνήγγειλαν τῷ βασιλεῖ
- 16 Menm lè a, pèp la kouri soti al piye kan lame peyi Siri yo. Jan Seyè a te di l' la, yo vann dis liv bon farin frans pou yon pyès ajan, ven liv lòj pou menm pri a.
Then the people went out and took the goods from the tents of the Aramaeans. So a measure of good meal was to be had for the price of a shekel, and two measures of barley for a shekel, as the Lord had said.
καὶ ἐξῆλθεν ὁ λαὸς καὶ διήρπασεν τὴν παρεμβολὴν συρίας καὶ ἐγένετο μέτρον σεμιδάλεως σίκλου καὶ δίμετρον κριθῶν σίκλου κατὰ τὸ ῥῆμα κυρίου
- 17 Men, wa a te mete chèf gadkò li a ap veye pòtay lavil la. Se konsa pèp la pilonnen l' anba pye yo lè y'ap pase nan pòtay lavil la. Li mouri jan Elize te di l' sa lè wa a te vin wè l' la.
And the king gave authority to that captain, on whose arm he was supported, to have control over the doorway into the town; but he was crushed to death there under the feet of the people, as the man of God had said when the king went down to him.
καὶ ὁ βασιλεὺς κατέστησεν τὸν τριστάτην ἐφ' ὃν ὁ βασιλεὺς ἐπανεπαύετο ἐπὶ τῇ χειρὶ αὐτοῦ ἐπὶ τῆς πόλης καὶ συνεπάτησεν αὐτὸν ὁ λαὸς ἐν τῇ πόλει καὶ ἀπέθανεν καθὼ ἐλάλησεν ὁ ἄνθρωπος τοῦ θεοῦ ὃς ἐλάλησεν ἐν τῷ καταβῆναι τὸν ἄγγελον πρὸς αὐτόν
- 18 Lè sa a, Elize t'ap pale ak wa a li te di l' konsa: Denmen lè konsa, nan pòtay lavil Samari y'ap vann dis liv bon farin frans pou yon pyès ajan ak ven liv lòj pou menm pri a.
So the words of the man of God came true, which he said to the king: Two measures of barley will be offered for the price of a shekel and a measure of good meal for a shekel, tomorrow about this time in the market-place of Samaria.
καὶ ἐγένετο καθὼ ἐλάλησεν ελισαίε πρὸς τὸν βασιλέα λέγων δίμετρον κριθῆς σίκλου καὶ μέτρον σεμιδάλεως σίκλου καὶ ἔσται ὡς ἡ ὥρα αὕτη αὐριον ἐν τῇ πόλει σαμαρείας
- 19 Se konsa chèf gadkò a te di Seyè a te mèt louvri syèl la pou voye bagay sa yo, sa Elize di a pa ka fèt. Elize menm te reponn li, li te di l': Ou wè ou menm, w'ap wè sa rive ak pwòp je ou, men ou p'ap gen chans manje ladan l'.
And that captain said to the man of God, Even if the Lord made windows in heaven, would such a thing be possible? And he said to him, Your eyes will see it, but you will not have a taste of the food.
καὶ ἀπεκρίθη ὁ τριστάτης τῷ ελισαίε καὶ εἶπεν ἰδοὺ κύριος ποιεῖ καταρράκτας ἐν τῷ οὐρανῷ μὴ ἔσται τὸ ῥῆμα τοῦτο καὶ εἶπεν ελισαίε ἰδοὺ ὄψη τοῖς ὀφθαλμοῖς σου καὶ ἐκεῖθεν οὐ φάγη
- 20 Se sa menm ki rive l'. Li mouri pilonnen anba pye pèp la lè y'ap pase nan pòtay lavil la.
And such was his fate; for he was crushed to death under the feet of the people, in the doorway into the town.
καὶ ἐγένετο οὕτως καὶ συνεπάτησεν αὐτὸν ὁ λαὸς ἐν τῇ πόλει καὶ ἀπέθανεν
- 1 ¶ Elize te pale ak madanm ki te manman ti gason li te fè tounen vivan sot nan lanmò a, li te di l' pou li pati ansanm ak tout fanmi l' al viv nan yon lòt peyi paske Seyè a te fè konnen talè konsa yon gwo grangou tapral tonbe sou tout peyi a pou sètan.
Now Elisha had said to the woman whose son he had given back to life, Go now, with all the people of your house, and get a living-place for yourselves wherever you are able; for by the word of the Lord, there will be great need of food in the land; and this will go on for seven years.
καὶ ελισαίε ἐλάλησεν πρὸς τὴν γυναῖκα ἧς ἐξωπύρηνσεν τὸν υἱὸν λέγων ἀνάστηθι καὶ δεῦρο σὺ καὶ ὁ οἶκός σου καὶ παροῖκει οὗ ἐὰν παροικήσης ὅτι κέκληκεν κύριος λιμὸν ἐπὶ τὴν γῆν καὶ γε ἦλθεν ἐπὶ τὴν γῆν ἑπτὰ ἔτη
- 2 Fanm lan leve, li fè sa pwofèt la te ba li konsèy fè a. Li pati ansanm ak tout fanmi l' al rete nan peyi Filisti a pandan sètan.
So the woman got up and did as the man of God said; and she and the people of her house were living in the land of the Philistines for seven years.
καὶ ἀνέστη ἡ γυνὴ καὶ ἐποίησεν κατὰ τὸ ῥῆμα ελισαίε καὶ ἐπορεύθη αὐτὴ καὶ ὁ οἶκος αὐτῆς καὶ παρῴκει ἐν γῆ ἄλλοφύλων ἑπτὰ ἔτη
- 3 Lè sètan yo fin pase, li tounen nan peyi Izrayèl, l' al jwenn wa a, li mande l' pou yo renmèt li kay li ak jaden li.
And when the seven years were ended, the woman came back from the land of the Philistines and went to the king with a request for her house and her land.
καὶ ἐγένετο μετὰ τὸ τέλος τῶν ἑπτὰ ἐτῶν καὶ ἐπέστρεψεν ἡ γυνὴ ἐκ γῆς ἄλλοφύλων εἰς τὴν πόλιν καὶ ἦλθεν βοῆσαι πρὸς τὸν βασιλέα περὶ τοῦ οἴκου ἑαυτῆς καὶ περὶ τῶν ἀγρῶν ἑαυτῆς
- 4 Li jwenn wa a t'ap pale ak Gerazi, domestik pwofèt Bondye a, paske wa a te mande l' pou l' te vin rakonte l' tout bèl bagay Elize te fè yo.
Now the king was talking with Gehazi, the servant of the man of God, saying, Now, give me an account of all the great things Elisha has done.
καὶ ὁ βασιλεὺς ἐλάλει πρὸς γιεζὶ τὸ παιδᾶριον ελισαίε τοῦ ἀνθρώπου τοῦ θεοῦ λέγων διήγησαι δὴ μοι πάντα τὰ μέγала ἃ ἐποίησεν ελισαίε
- 5 Gerazi t'ap rakonte wa a kijan Elize te fè pitit gason yon fanm leve soti vivan nan lanmò lè madanm lan vin pale ak wa a pou kay li ak jaden l' yo. Gerazi di wa a: --Monwa, men madanm lan ansanm ak pitit gason Elize te fè leve soti vivan nan lanmò a.
And while he was giving the king the story of how Elisha had given life to the dead, the woman whose son had come back to life came to the king with a request for her house and her land. And Gehazi said, My lord king, this is the woman and this is her son, whose life Elisha gave back to him.
καὶ ἐγένετο αὐτοῦ ἐξηγουμένου τῷ βασιλεῖ ὡς ἐξωπύρηνσεν υἱὸν τεθνηκότα καὶ ἰδοὺ ἡ γυνὴ ἧς ἐξωπύρηνσεν τὸν υἱὸν αὐτῆς ελισαίε βοῶσα πρὸς τὸν βασιλέα περὶ τοῦ οἴκου ἑαυτῆς καὶ περὶ τῶν ἀγρῶν ἑαυτῆς καὶ εἶπεν γιεζὶ κύριε βασιλεῦ αὕτη ἡ γυνὴ καὶ οὗτος ὁ υἱὸς αὐτῆς ὃν ἐξωπύρηνσεν ελισαίε

- 6 Wa a mande madanm lan pou li rakonte l' jan sa te pase. Lè madanm lan fini, wa a bay yonn nan chèf li yo lòd renmèt madanm lan tou sa ki te pou li ansanm ak tou sa jaden yo te rapòte depi jou li te kite peyi a rive jouk jou li tounen an.
 And in answer to the king's questions, the woman gave him all the story. So the king gave orders to one of his unsexed servants, saying, Give her back all her property, and all the produce of her fields from the day when she went away from the land up till now.
 καὶ ἐπηρώτησεν ὁ βασιλεὺς τὴν γυναῖκα καὶ διηγήσατο αὐτῷ καὶ ἔδωκεν αὐτῇ ὁ βασιλεὺς εὐνοῦχον ἓνα λέγων ἐπίστρεψον πάντα τὰ αὐτῆς καὶ πάντα τὰ γενήματα τοῦ ἀγροῦ αὐτῆς ἀπὸ τῆς ἡμέρας ἧς κατέλιπεν τὴν γῆν ἕως τοῦ νῦν
- 7 ¶ Apre sa, Elize ale lavil Damas. Bennadad, wa peyi Siri a, te malad. y' al di wa a pwofèt la te nan lavil la.
 And Elisha came to Damascus; and Ben-hadad, king of Aram, was ill; and they said to him, The man of God has come.
 καὶ ἦλθεν ελισαῖε εἰς δαμασκόν καὶ υἱὸς ἀδερ βασιλεὺς συρίας ἠρρώσκει καὶ ἀνήγγειλαν αὐτῷ λέγοντες ἦκει ὁ ἄνθρωπος τοῦ θεοῦ ἕως ὧδε
- 8 Wa a rele Azayèl, yonn nan chèf li yo, li di l' konsa: --Pote yon bagay fè pwofèt Bondye a kado. Lèfini, mande l' pou l' pale ak Seyè a pou konnen si m'ap leve anba maladi sa a.
 Then the king said to Hazael, Take an offering with you, and go to see the man of God and get directions from the Lord by him, saying, Am I going to get better from my disease?
 καὶ εἶπεν ὁ βασιλεὺς πρὸς αζαηλ λαβέ ἐν τῇ χειρὶ σου μανασα καὶ δεῖρο εἰς ἀπαντὴν τῷ ἀνθρώπῳ τοῦ θεοῦ καὶ ἐπιζήτησον τὸν κύριον παρ' αὐτοῦ λέγων εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης
- 9 Se konsa Azayèl al wè Elize, li pran tout kalite bon bagay li jwenn lavil Damas, li chaje yo sou karant chamo pote bay Elize. Lè li rive devan Elize, li di l' konsa: --Pitit ou, Bennadad, wa peyi Siri a, voye m' vin mande ou si l'ap leve anba maladi l' la.
 So Hazael went to see him, taking with him forty camels with offerings on their backs of every sort of good thing from Damascus; and when he came before him, he said, Your son Ben-hadad, king of Aram, has sent me to you, saying, Will I get better from this disease?
 καὶ ἐπορεύθη αζαηλ εἰς ἀπαντὴν αὐτοῦ καὶ ἔλαβεν μανασα ἐν τῇ χειρὶ αὐτοῦ καὶ πάντα τὰ ἀγαθὰ δαμασκοῦ ἄρσιν τεσσαράκοντα καμήλων καὶ ἦλθεν καὶ ἔστη ἐνώπιον αὐτοῦ καὶ εἶπεν πρὸς ελισαῖε ὁ υἱὸς σου υἱὸς ἀδερ βασιλεὺς συρίας ἀπέστειλén με πρὸς σέ λέγων εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης
- 10 Elize reponn: --Seyè a fè m' konnen l'ap mourì, men ou menm, al di l' l'ap refè.
 And Elisha said to him, Go, say to him, You will certainly get better; but the Lord has made it clear to me that only death is before him.
 καὶ εἶπεν ελισαῖε δεῖρο εἰπὼν αὐτῷ ζωὴ ζήση καὶ ἔδειξέν μοι κύριος ὅτι θανάτῳ ἀποθανῆ
- 11 Lè li fin di sa, Elize pran gade Azayèl nan je. Lè Azayèl wè sa, sa jennen l' anpil. Elize rete konsa, dlo pran kouri nan je l'.
 And he kept his eyes fixed on him till he was shamed, and the man of God was overcome with weeping.
 καὶ παρέστη τῷ προσώπῳ αὐτοῦ καὶ ἔθηκεν ἕως αἰσχύνῃς καὶ ἐκλαυσεν ὁ ἄνθρωπος τοῦ θεοῦ
- 12 Azayèl mande l': --Mèt, poukisa w'ap kriye a? Elize reponn: --Paskè mwen gen tan konnen tou sa ou pral fè pèp Izrayèl la pase. Ou pral met dife nan gwo fò yo, ou pral touye jenn gason l' yo ak nepe, ou pral kraze pitit yo, ou pral louvri vant fanm ansent yo.
 And Hazael said, Why is my lord weeping? Then he said in answer, Because I see the evil which you will do to the children of Israel: burning down their strong towns, putting their young men to death with the sword, smashing their little ones against the stones, and cutting open the women who are with child.
 καὶ εἶπεν αζαηλ τί ὅτι ὁ κύριός μου κλαίει καὶ εἶπεν ὅτι οἶδα ὅσα ποιήσεις τοῖς υἱοῖς ἰσραηλ κακὰ τὰ ὀχυρώματα αὐτῶν ἐξαποστελεῖς ἐν πυρὶ καὶ τοὺς ἐκλεκτοὺς αὐτῶν ἐν ῥομφαίᾳ ἀποκτενεῖς καὶ τὰ νήπια αὐτῶν ἐνεσείσεις καὶ τὰς ἐν γαστρὶ ἐχούσας αὐτῶν ἀναρρήξεις
- 13 Azayèl mande l': --Kisa m' ye menm pou m' ta rive fè tou sa? Mwen pa pi bon pase yon chen. Elize reponn li: --Seyè a fè m' konnen se ou ki pral wa peyi Siri.
 And Hazael said, How is it possible that your servant, who is only a dog, will do this great thing? And Elisha said, The Lord has made it clear to me that you will be king over Aram.
 καὶ εἶπεν αζαηλ τίς ἐστιν ὁ δοῦλός σου ὁ κύων ὁ τεθνηκώς ὅτι ποιήσει τὸ ῥῆμα τοῦτο καὶ εἶπεν ελισαῖε ἔδειξέν μοι κύριός σε βασιλεύοντα ἐπὶ συρίαν
- 14 Azayèl kite Elize, li tounen al jwenn mèt li ki mande l': --Sa Elize di ou? Li reponn: --Li di m' li sèten w'ap refè.
 Then he went away from Elisha and came in to his master, who said to him, What did Elisha say to you? And his answer was, He said that you would certainly get well.
 καὶ ἀπῆλθεν ἀπὸ ελισαῖε καὶ εἰσῆλθεν πρὸς τὸν κύριον αὐτοῦ καὶ εἶπεν αὐτῷ τί εἶπέν σοι ελισαῖε καὶ εἶπεν εἶπέν μοι ζωὴ ζήση
- 15 Men nan denmen, Azayèl pran yon dra, li plonje l' nan dlo, li mete l' sou figi wa a. Wa a toufe, li mourì. Azayèl moute wa sou fotèy Siri a nan plas Bennadad.
 Now on the day after, Hazael took the bed-cover, and making it wet with water, put it over Ben-hadad's face, causing his death: and Hazael became king in his place.
 καὶ ἐγένετο τῇ ἐπαύριον καὶ ἔλαβεν τὸ μαχμα καὶ ἔβαψεν ἐν τῷ ὕδατι καὶ περιέβαλεν ἐπὶ τὸ πρόσωπον αὐτοῦ καὶ ἀπέθανεν καὶ ἐβασίλευσεν αζαηλ ἀντ' αὐτοῦ
- 16 ¶ Wa Joram, pitit gason Akab la, t'ap mache sou senkan depi li t'ap gouvènè peyi Izrayèl lè Joram, pitit gason Jozafa ki te wa peyi Jida a, moute wa nan plas papa l'.
 In the fifth year of Joram, the son of Ahab, king of Israel, Jehoram, the son of Jehoshaphat, king of Judah, became king.
 ἐν ἔτει πέμπτῳ τῷ ἰωραμ υἱῷ αχααβ βασιλεὶ ἰσραηλ ἐβασίλευσεν ἰωραμ υἱὸς ἰωσαφατ βασιλεὺς ἰουδα
- 17 Li te gen tranndezan lè li moute wa. Li gouvènè nan lavil Jerizalèm pandan witan.
 He was thirty-two years old when he became king; and he was ruling in Jerusalem for eight years.
 υἱὸς τριάκοντα καὶ δύο ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ ὀκτὼ ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ

- 18 Li te marye ak yon pitit fi Akab. Tankou lòt moun fanmi Akab yo, li mache pye pou pye dèyè wa peyi Izrayèl yo. Li fè sa ki mal nan je Seyè a.
He went in the ways of the kings of Israel, as the family of Ahab did: for the daughter of Ahab was his wife; and he did evil in the eyes of the Lord.
καὶ ἐπορεύθη ἐν ὁδοῖς βασιλέων ἰσραὴλ καθὼς ἐποίησεν οἶκος αχααβ ὅτι θυγάτηρ αχααβ ἦν αὐτῷ εἰς γυναῖκα καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου
- 19 Men, Seyè a pa t' vle detwi peyi Jida a, paske li te pwomèt David, sèvitè l' la, t'ap toujou gen yon moun nan ras li pou gouvènè peyi a devan Seyè a.
But it was not the Lord's purpose to send destruction on Judah, because of David his servant, to whom he had given his word that he would have a light for ever.
καὶ οὐκ ἠθέλησεν κύριος διαφθεῖραι τὸν ἰουδα διὰ δαυὶδ τὸν δοῦλον αὐτοῦ καθὼς εἶπεν δοῦναι αὐτῷ λύχνον καὶ τοῖς υἱοῖς αὐτοῦ πάσας τὰς ἡμέρας
- 20 Sou reny wa Joram, moun peyi Edon yo pran lezam kont moun peyi Jida yo. Yo pran libète granmoun yo. Yo nonmen yon wa pou gouvènè yo.
In his time, Edom made themselves free from the rule of Judah, and took a king for themselves.
ἐν ταῖς ἡμέραις αὐτοῦ ἠθέτησεν ἐδομ ὑποκάτωθεν χειρὸς ἰουδα καὶ ἐβασίλευσαν ἐφ' ἑαυτοὺς βασιλέα
- 21 Se konsa Joram soti ak tout cha lagè li yo, li mache sou lavil Zayi. Lame moun Edon yo sènen l'. Pandan lannwit, li menm ak chèf cha lagè li yo, yo leve yo atake moun Edon yo ki te sènen yo, yo pase soti nan mitan yo, yo chape. Tout sòlda yo gaye al lakay yo.
Then Joram went over to Zair, with all his war-carriages; ... made an attack by night on the Edomites, whose forces were all round him, ... the captains of the war-carriages; and the people went in flight to their tents.
καὶ ἀνέβη ἰωραμ εἰς σιωρ καὶ πάντα τὰ ἄρματα μετ' αὐτοῦ καὶ ἐγένετο αὐτοῦ ἀναστάντος καὶ ἐπάταξεν τὸν ἐδομ τὸν κυκλώσαντα ἐπ' αὐτὸν καὶ τοὺς ἄρχοντας τῶν ἀρμάτων καὶ ἔφυγεν ὁ λαὸς εἰς τὰ σκηνώματα αὐτῶν
- 22 Se depi lè sa a, peyi Edon an soti anba lòd peyi Jida, yo granmoun lakay yo. Se menm lè a tou moun lavil Libna yo pran libète granmoun yo tou.
So Edom made themselves free from the rule of Judah to this day. And at the same time, Libnah made itself free.
καὶ ἠθέτησεν ἐδομ ὑποκάτωθεν χειρὸς ἰουδα ἕως τῆς ἡμέρας ταύτης τότε ἠθέτησεν λοβена ἐν τῷ καιρῷ ἐκεῖνῳ
- 23 N'a jwenn rès istwa Joram ak tou sa li te fè ekri nan liv Istwa wa peyi Jida yo.
Now the rest of the acts of Joram, and all he did, are they not recorded in the book of the history of the kings of Judah?
καὶ τὰ λοιπὰ τῶν λόγων ἰωραμ καὶ πάντα ὅσα ἐποίησεν οὐκ ἰδοῦ ταῦτα γέγραπται ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰουδα
- 24 Lè Joram mouri, yo antere l' nan kavò zansèt li yo nan lavil David la. Apre sa, se Okozyas, pitit li a, ki moute wa nan plas li.
And Joram went to rest with his fathers and was put into the earth with his fathers in the town of David: and Ahaziah his son became king in his place.
καὶ ἐκοιμήθη ἰωραμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ ἐβασίλευσεν οχοζίας υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 25 ¶ Wa Joram, pitit Akab la, t'ap mache sou douzan depi li t'ap gouvènè peyi Izrayèl lè Okozyas, pitit Joram, moute wa sou fotèy peyi Jida a.
In the twelfth year that Joram, the son of Ahab, was king of Israel, Ahaziah, the son of Jehoram, king of Judah, became king;
ἐν ἔτει δωδεκάτῳ τῷ ἰωραμ υἱῷ αχααβ βασιλεὺς ἰσραὴλ ἐβασίλευσεν οχοζίας υἱὸς ἰωραμ
- 26 Li te gen venndezan. Li gouvènè nan lavil Jerizalèm pandan ennan. Manman l' te rele Atali. Se te pitit fi Akab, pitit pitit fi Omri, tou de wa peyi Izrayèl.
Ahaziah was twenty-two years old when he became king, and he was ruling in Jerusalem for one year. His mother's name was Athaliah, the daughter of Omri, king of Israel.
υἱὸς εἴκοσι καὶ δύο ἔτων οχοζίας ἐν τῷ βασιλεύειν αὐτὸν καὶ ἐνιαυτὸν ἓνα ἐβασίλευσεν ἐν ἱερουσαλὴμ καὶ ὄνομα τῆς μητρὸς αὐτοῦ γοθολια θυγάτηρ αμβρι βασιλέως ἰσραὴλ
- 27 Okozyas mache pye pou pye dèyè moun fanmi Akab yo. Li te marye nan fanmi wa Akab. Li fè sa ki mal nan je Seyè a tankou yo.
He went in the ways of the family of Ahab, and did evil in the eyes of the Lord as the family of Ahab did, for he was a son-in-law of the family of Ahab.
καὶ ἐπορεύθη ἐν ὁδοῖς οἴκου αχααβ καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καθὼς ὁ οἶκος αχααβ
- 28 Wa Okozyas mete tèt ansanm ak wa Joram, pitit Akab, pou y' al atake Azayèl, wa peyi Siri a. Lame yo kontre yonn ak lòt bò lavil Ramòt nan peyi Galarad. Sòlda peyi Siri yo blese Joram nan batay la.
He went with Joram, the son of Ahab, to make war on Hazael, king of Aram, at Ramoth-gilead: and Joram was wounded by the Aramaeans.
καὶ ἐπορεύθη μετὰ ἰωραμ υἱοῦ αχααβ εἰς πόλεμον μετὰ αζαηλ βασιλέως ἄλλοφύλων ἐν ρεμμωθ γαλααδ καὶ ἐπάταξαν οἱ σύροι τὸν ἰωραμ
- 29 Joram tounen lavil Jizreyèl pou l' te refè anba kou sòlda peyi Siri yo te ba li lavi Ramòt lè li t'ap goumen ak Azayèl, wa peyi Siri a. Okozyas, pitit Joram, wa peyi Jida a, desann lavil Jizreyèl al wè wa Joram, pitit Akab la, paske Joram te malad.
So King Joram went back to Jezreel to get well from the wounds which the bowmen had given him at Ramah, when he was fighting against Hazael, king of Aram. And Ahaziah, the son of Jehoram, king of Judah, went down to see Joram, the son of Ahab, in Jezreel, because he was ill.
καὶ ἐπέστρεψεν ὁ βασιλεὺς ἰωραμ τοῦ ἱατρευθῆναι ἐν ἰζραὴλ ἀπὸ τῶν πληγῶν ὧν ἐπάταξαν αὐτὸν ἐν ρεμμωθ ἐν τῷ πολεμεῖν αὐτὸν μετὰ αζαηλ βασιλέως συρίας καὶ οχοζίας υἱὸς ἰωραμ κατέβη τοῦ ἰδ εἶν τὸν ἰωραμ υἱὸν αχααβ ἐν ἰζραὴλ ὅτι ἠρρώσκει αὐτός

- 1 ¶ Pwofèt Elize rele yonn nan jenn pwofèt yo, li di l' konsa: --Pare pou ale lavil Ramòt nan peyi Galarad. Pran ti poban lwil oliv sa a avè ou.
And Elisha the prophet sent for one of the sons of the prophets, and said to him, Make yourself ready for a journey, and take this bottle of oil in your hand, and go to Ramoth-gilead.
καὶ ἐλίσαιε ὁ προφήτης ἐκάλεσεν ἓνα τῶν υἱῶν τῶν προφητῶν καὶ εἶπεν αὐτῷ ζῶσαι τὴν ὄσφυν σου καὶ λαβὲ τὸν φακὸν τοῦ ἐλαίου τούτου ἐν τῇ χειρὶ σου καὶ δεῦρο εἰς ρεμμωθ γαλααδ
- 2 Lè w'a rive, w'a chache kote Jeou, pitit gason Jozafa a, pitit pitit Nimchi a, ye. W'a antre kote l' ye a, w'a fè l' leve kite kanmarad li yo, w'a mennen l' nan yon pyès apa.
And when you get there, go in search of Jehu, the son of Jehoshaphat, the son of Nimshi; and go in and make him get up from among his brothers, and take him to an inner room.
καὶ εἰσελεύσῃ ἐκεῖ καὶ ὄψῃ ἐκεῖ ἰοὺ υἱὸν ἰωσαφατ υἱοῦ ναμεσσι καὶ εἰσελεύσῃ καὶ ἀναστήσεις αὐτὸν ἐκ μέσου τῶν ἀδελφῶν αὐτοῦ καὶ εἰσάζεις αὐτὸν εἰς τὸ ταμείον ἐν τῷ ταμείῳ
- 3 W'a pran ti poban lwil la, w'a vide l' sou tèt li. W'a di l': Men sa Seyè a di: Mwen chwazi ou pou ou wa nan peyi Izrayèl. Lèfini, pa rete. Louvri pòt la, prese al fè wout ou.
Then take the bottle and put the oil on his head, and say, The Lord says, I have put the holy oil on you to make you king over Israel. Then, opening the door, go in flight, without waiting.
καὶ λήψῃ τὸν φακὸν τοῦ ἐλαίου καὶ ἐπιχεῖς ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ εἰπὸν τάδε λέγει κύριος κέχρικά σε εἰς βασιλεῖα ἐπὶ ἰσραηλ καὶ ἀνοίξεις τὴν θύραν καὶ φεύξῃ καὶ οὐ μενεῖς
- 4 Se konsa jenn pwofèt la ale lavil Ramòt nan peyi Galarad.
So the young prophet went to Ramoth-gilead.
καὶ ἐπορεύθη τὸ παιδάριον ὁ προφήτης εἰς ρεμμωθ γαλααδ
- 5 Li jwenn tout chèf lame yo te reyini ap pale ansanm. Li di konsa: --Chèf, mwen gen yon mesaj pou ou. Jeou mande l': --Pou kilès nan nou? Pwofèt la reponn: --Pou ou wi, chèf.
And when he came, he saw the captains of the army seated together; and he said, I have something to say to you, O captain. And Jehu said, To which of us? And he said, To you, O captain.
καὶ εἰσῆλθεν καὶ ἰδοὺ οἱ ἄρχοντες τῆς δυνάμεως ἐκάθηντο καὶ εἶπεν λόγος μοι πρὸς σέ ὁ ἄρχων καὶ εἶπεν ἰοὺ πρὸς τίνα ἐκ πάντων ἡμῶν καὶ εἶπεν πρὸς σέ ὁ ἄρχων
- 6 Jeou leve, li antre nan kay la. Lamenn jenn pwofèt la vide lwil oliv la sou tèt Jeou, li di l' konsa: --Seyè a, Bondye pèp Izrayèl la, di: Mwen chwazi ou pou ou wa sou pèp Izrayèl, pèp mwen an.
And he got up and went into the house; then he put the holy oil on his head and said to him, The Lord, the God of Israel, says, I have made you king over the people of the Lord, over Israel.
καὶ ἀνέστη καὶ εἰσῆλθεν εἰς τὸν οἶκον καὶ ἐπέχευεν τὸ ἔλαιον ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ εἶπεν αὐτῷ τάδε λέγει κύριος ὁ θεὸς ἰσραηλ κέχρικά σε εἰς βασιλεῖα ἐπὶ λαὸν κυρίου ἐπὶ τὸν ἰσραηλ
- 7 Ou pral touye tout fanmi Akab, mèt ou a. Se konsa mwen pral peni Jezabèl pou touye li te touye pwofèt mwen yo ak tout lòt sèvitè m' yo.
You are to see that the family of Ahab your master is cut off, so that I may take from Jezebel payment for the blood of my servants the prophets, and for the blood of all the servants of the Lord.
καὶ ἐξολεθρεύσεις τὸν οἶκον αχααβ τοῦ κυρίου σου ἐκ προσώπου μου καὶ ἐκδικήσεις τὰ αἵματα τῶν δούλων μου τῶν προφητῶν καὶ τὰ αἵματα πάντων τῶν δούλων κυρίου ἐκ χειρὸς ἰεζαβελ
- 8 Tout rèz fanmi Akab la fèt pou disparèt. M'ap touye dènye gason ki gen nan fanmi an, jenn moun kou granmoun.
For the family of Ahab will come to an end; every male of Ahab's family will be cut off, he who is shut up and he who goes free in Israel.
καὶ ἐκ χειρὸς ὄλου τοῦ οἴκου αχααβ καὶ ἐξολεθρεύσεις τῷ οἴκῳ αχααβ οὐροῦντα πρὸς τοῖχον καὶ συνεχόμενον καὶ ἐγκαταλειμμένον ἐν ἰσραηλ
- 9 Menm sa m' te fè fanmi Jewoboram, pitit Nebat, wa peyi Izrayèl la, menm sa m' te fè fanmi Bacha, pitit Akija, wa peyi Izrayèl la tou, se sa m'ap fè fanmi pa l' la tou.
I will make the family of Ahab like that of Jeroboam, the son of Nebat, and Baasha, the son of Ahijah.
καὶ δώσω τὸν οἶκον αχααβ ὡς τὸν οἶκον ἱεροβοαμ υἱοῦ ναβατ καὶ ὡς τὸν οἶκον βαασα υἱοῦ αχια
- 10 Pou Jezabèl menm, se chen ki pral manje kadav li nan jaden Jizreyèl la. P'ap gen pesonn pou antere l'. Lè li fin di sa, li louvri pòt la, li kouri ale.
And Jezebel will become food for the dogs in the heritage of Jezreel, and there will be no one to put her body into the earth. Then, opening the door, he went in flight.
καὶ τὴν ἰεζαβελ καταφάγονται οἱ κύνες ἐν τῇ μερίδι ἰεζραελ καὶ οὐκ ἔστιν ὁ θάπτων καὶ ἠνοιξεν τὴν θύραν καὶ ἔφυγεν
- 11 ¶ Jeou tounen al jwenn lòt chèf parèy li yo. Yo mande l': --Sa ki genyen? Sa nèg fou sa a te bezwen ou fè? Jeou reponn yo: --Anyen. Nou konnen ki moun pwofèt sa yo ye. Nou konnen sa y'ap mache di!
Then Jehu came out again to the servants of his lord, and one said to him, Is all well? why did this man, who is off his head, come to you? And he said to them, You have knowledge of the man and of his talk.
καὶ ἰοὺ ἐξῆλθεν πρὸς τοὺς παῖδας τοῦ κυρίου αὐτοῦ καὶ εἶπον αὐτῷ εἰ εἰρήνη τί ὅτι εἰσῆλθεν ὁ ἐπίλημπος οὗτος πρὸς σέ καὶ εἶπεν αὐτοῖς ὑμεῖς οἴδατε τὸν ἄνδρα καὶ τὴν ἀδολεσχίαν αὐτοῦ
- 12 Mesye yo reponn: --Manti w'ap ban nou la a! Annou wè non, monchè. Rakonte nou sa l' di ou. Lè sa a, Jeou di yo: --Li di m' Seyè a voye di m' li chwazi m' pou wa peyi Izrayèl la.
And they said, That is not true; now give us his story. Then he said, This is what he said to me: The Lord says, I have made you king over Israel.
καὶ εἶπον ἄδικον ἀπάγγελον δὴ ἡμῖν καὶ εἶπεν ἰοὺ πρὸς αὐτούς οὕτως καὶ οὕτως ἐλάλησεν πρὸς με λέγων τάδε λέγει κύριος κέχρικά σε εἰς βασιλεῖα ἐπὶ ἰσραηλ
- 13 Lamenn chèf lame yo wete manto yo, yo louvri yo sou tèt macheskalye a, yo fè Jeou moute chita. Yo kònen klewon, yo di: --Viv Jeou, wa peyi Izrayèl!
Then straight away everyone took his robe and put it under him on the top of the steps, and, sounding the horn, they said, Jehu is king.
καὶ ἀκούσαντες ἔσπευσαν καὶ ἔλαβον ἕκαστος τὸ ἱμάτιον αὐτοῦ καὶ ἔθηκαν ὑποκάτω αὐτοῦ ἐπὶ γαρμῶν τῶν ἀναβαθμῶν καὶ ἐσάλπισαν ἐν κερατίνῃ καὶ εἶπον ἐβασίλευσεν ἰοὺ

- 14 Jeou, pitit Jozafa, pitit pitit Nimchi, moute yon konplo kont Joram. Joram te moute lavil Ramòt nan peyi Galarad ak tout moun peyi Izrayèl yo al goumen ak Azayèl, wa peyi Siri.
So Jehu, the son of Jehoshaphat, the son of Nimshi, made designs against Joram. (Now Joram and all the army of Israel were keeping watch on Ramoth-gilead because of Hazael, king of Aram: και συνεστράφη ιου υιός ιωσαφατ υιού ναμεσσι πρὸς ιωραμ και ιωραμ αὐτὸς ἐφύλασσε ἐν ρεμμωθ γαλααδ αὐτὸς και πᾶς ἰσραηλ ἀπὸ προσώπου αζαηλ βασιλέως συρίας
- 15 Men, li te tounen lavil Jizreyèl fè mete renmèd sou kote sòlda peyi Siri yo te blese l' lè li t'ap goumen ak Azayèl, wa peyi Siri a. Lè sa a Jeou di moun ki te avè l' yo: --Si nou avè m' vre, pa kite pesonn sot lavil Ramòt al bay nouvèl la lavil Jizreyèl.
But King Joram had gone back to Jezreel to get well from the wounds which the Aramaeans had given him when he was fighting against Hazael, king of Aram.) And Jehu said, If this is your purpose, then let no one get away and go out of the town to give news of it in Jezreel.
και ἀπέστρεψε ιωραμ ὁ βασιλεὺς ἰατρευθῆναι ἐν ἰεζραελ ἀπὸ τῶν πληγῶν ὧν ἔπαισαν αὐτὸν οἱ σύροι ἐν τῷ πολέμῳ αὐτὸν μετὰ αζαηλ βασιλέως συρίας και εἶπεν ιου εἰ ἔστιν ἡ ψυχὴ ὑμῶν μετ' ἐμοῦ μὴ ἐξέλθῃτε ἐκ τῆς πόλεως διαπεφευγὼς τοῦ πορευθῆναι και ἀπαγγεῖλαι ἐν ἰεζραελ
- 16 ¶ Apre sa, li moute sou cha lagè li, li pati pou lavil Jizreyèl. Joram te kouche malad toujou. Akazyia, wa peyi Jida a, te desann vin wè l'.
So Jehu got into his carriage and went to Jezreel, for Joram was ill in bed there; and Ahaziah, king of Judah, had come down to see Joram.
και ἵππευσεν και ἐπορεύθη ιου και κατέβη εἰς ἰεζραελ ὅτι ιωραμ βασιλεὺς ἰσραηλ ἐθεραπεύετο ἐν ἰεζραελ ἀπὸ τῶν τοξευμάτων ὧν κατετόξευσαν αὐτὸν οἱ αραμῖν ἐν τῇ ραμμαθ ἐν τῷ πολέμῳ μετὰ αζαηλ βασιλέως συρίας ὅτι αὐτὸς δυνατὸς και ἀνὴρ δυνάμεως και οχοζίας βασιλεὺς ἰουδα κατέβη ἰδεῖν τὸν ιωραμ
- 17 Yon faksyonnè ki te nan fò won Jizreyèl la wè Jeou ansanm ak yon bann moun ki t'ap pwoche. Li rele: --Mwen wè yon bann moun k'ap vini wi! Joram bay lòd sa a: --Voye yon kavalye al kontre yo pou l' mande yo si y'ap vin an zanmi!
And the watchman on the tower in Jezreel saw Jehu and his band coming, and said, I see a band of people. And Joram said, Send out a horseman to them, and let him say, Is it peace?
και ὁ σκοπὸς ἀνέβη ἐπὶ τὸν πύργον ἐν ἰεζραελ και εἶδεν τὸν κονιορτὸν ιου ἐν τῷ παραγίνεσθαι αὐτὸν και εἶπεν κονιορτὸν ἐγὼ βλέπω και εἶπεν ιωραμ λαβὲ ἐπιβάτην και ἀπόστειλον ἔμπροσθεν αὐτῶν και εἰπάτω εἰ εἰρήνη
- 18 Kavalye a pati al kontre Jeou, li di l': --Wa a bezwen konnen si se an zanmi w'ap vini! Jeou reponn li: --Sa pa gade ou! Pase deyè do m'. Faksyonnè a bay nouvèl la konsa: --Mesaje a rive bò kote yo, men li pa tounen.
So a horseman went out to them and said, The king says, Is it peace? And Jehu said, What have you to do with peace? come after me. And the watchman gave them word, saying, The horseman went up to them, but has not come back.
και ἐπορεύθη ἐπιβάτης ἵππου εἰς ἀπαντὴν αὐτῶν και εἶπεν τάδε λέγει ὁ βασιλεὺς εἰ εἰρήνη και εἶπεν ιου τί σοι και εἰρήνη ἐπίστρεφε εἰς τὰ ὀπίσω μου και ἀπήγγειλεν ὁ σκοπὸς λέγων ἦλθεν ὁ ἄγγελος ἕως αὐτῶν και οὐκ ἀνέστρεψε
- 19 Yo voye yon dezyèm kavalye. Lè li rive bò kote yo, li di: --Wa a mande ou si se an zanmi w'ap vini. Jeou reponn li: --Sa pa gade ou! Pase deyè do m'.
Then he sent out a second horseman, who came up to them and said, The king says, Is it peace? And Jehu said in answer, What have you to do with peace? come after me.
και ἀπέστειλεν ἐπιβάτην ἵππου δευτέρον και ἦλθεν πρὸς αὐτὸν και εἶπεν τάδε λέγει ὁ βασιλεὺς εἰ εἰρήνη και εἶπεν ιου τί σοι και εἰρήνη ἐπιστρέφου εἰς τὰ ὀπίσω μου
- 20 Faksyonnè a bay nouvèl la ankò: --Mesaje a rive bò kote yo, men li pa tounen. Lèfini, moun ki sou premye cha a gen lè se Jeou, pitit pitit Nimchi a. L'ap kouri cha lagè a tankou moun fou.
And the watchman gave them word, saying, He went up to them and has not come back again; and the driving is like the driving of Jehu, son of Nimshi, for he is driving violently.
και ἀπήγγειλεν ὁ σκοπὸς λέγων ἦλθεν ἕως αὐτῶν και οὐκ ἀνέστρεψε και ὁ ἄγων ἦγεν τὸν ιου υἱὸν ναμεσσιου ὅτι ἐν παραλλαγῇ ἐγένετο
- 21 Lè sa a Joram di: --Pare cha lagè a pou mwen! Yo mennen chwal yo, yo pare cha lagè wa a. Joram, wa peyi Izrayèl la, ak Okozyas, wa peyi Jida a, pati, chak moun sou cha yo. y' al kontre Jeou. Yo kontre avè l' nan jaden ki te pou Nabòt, moun lavil Jizreyèl la.
Then Joram said, Make ready. So they made his carriage ready; and Joram, king of Israel, with Ahaziah, king of Judah, went out in their carriages for the purpose of meeting Jehu; and they came face to face with him at the field of Naboth the Jezreelite.
και εἶπεν ιωραμ ζεῦξον και ἐξευξεν ἄρμα και ἐξῆλθεν ιωραμ βασιλεὺς ἰσραηλ και οχοζίας βασιλεὺς ἰουδα ἀνὴρ ἐν τῷ ἄρματι αὐτοῦ και ἐξῆλθον εἰς ἀπαντὴν ιου και εὔρον αὐτὸν ἐν τῇ μερίδι ναβουθαί του ἰεζραηλίτου
- 22 Joram mande l': --Eske ou vin an zanmi? Jeou reponn: --Ki zanmi w'ap pale la a lè manman ou, Jezabel, ap donnen pi rèd nan fè maji ak nan sèvi zidòl!
Now when Joram saw Jehu he said, Is it peace, Jehu? And he said in answer, What peace is possible while all the land is full of the disgusting sins of your mother Jezebel, and her secret arts?
και ἐγένετο ὡς εἶδεν ιωραμ τὸν ιου και εἶπεν εἰ εἰρήνη ιου και εἶπεν ιου τί εἰρήνη ἔτι αἰ πορνεῖαι ἰεζαβελ τῆς μητρὸς σου και τὰ φάρμακα αὐτῆς τὰ πολλά
- 23 Joram kase tèt tounen, li kouri met deyò, li di Okozyas konsa: --Yo trayi nou, Okozyas!
Then Joram, turning his horses in flight, said to Ahaziah, Broken faith, O Ahaziah!
και ἀπέστρεψε ιωραμ τὰς χεῖρας αὐτοῦ τοῦ φυγεῖν και εἶπεν πρὸς οχοζιαν δόλος οχοζια
- 24 Jeou pran banza li, li voye yon flèch ak tout fòs li. Flèch la pran Joram nan mitan de zepòl li yo, li pèse kè l'. Joram tonbe nan cha lagè li a.
Then Jehu took his bow in his hand, and with all his strength sent an arrow, wounding Joram between the arms; and the arrow came out at his heart, and he went down on his face in his carriage.
και ἐπλησεν ιου τὴν χεῖρα αὐτοῦ ἐν τῷ τόξῳ και ἐπάταξεν τὸν ιωραμ ἀνά μέσον τῶν βραχιόνων αὐτοῦ και ἐξῆλθεν τὸ βέλος διὰ τῆς καρδίας αὐτοῦ και ἐκαμψεν ἐπὶ τὰ γόνατα αὐτοῦ

- 25 Jeou rele Bidka, òdonans li an, li ba li lòd sa a: --Pran kadav la, jete l' nan jaden Nabòt, moun Jizreyèl la. Ou chonje lè ou menm avè m' nou te sou chwal nou dèyè Akab, papa l'? Seyè a te pale kont Joram, li te di:
Then Jehu said to Bidkar, his captain, Take him up, and put him in the field of Naboth the Jezreelite: for is not that day in your memory when you and I together on our horses were going after Ahab, his father, and the Lord put this fate on him, saying:
καὶ εἶπεν ἰου πρὸς βαδεκαρ τὸν τριστάτην αὐτοῦ ῥίψον αὐτὸν ἐν τῇ μερίδι ἀγροῦ ναβουθαὶ τοῦ ἰεζραηλίτου ὅτι μνημονεύω ἐγὼ καὶ σὺ ἐπιβεβηκότες ἐπὶ ζεύγη ὀπίσω αχααβ τοῦ πατρὸς αὐτοῦ καὶ κύριος ἔλαβεν ἐπ' αὐτὸν τὸ λῆμμα τοῦτο λέγων
- 26 Memm jan ayè, mwen te wè jan nou te touye Nabòt ak pitit gason l' yo, se konsa m'a ba ou sa ou merite a nan memm jaden an. Se mwen memm, Seyè a, ki di sa. Koulye a, pran kadav li, jete l' nan jaden Nabòt la, jan Seyè a te di l' la.
I saw the blood of Naboth and of his sons yesterday; and I will give you full payment in this field, says the Lord? So now, take him and put him in this field, as the Lord said.
εἰ μὴ μετὰ τῶν αἱμάτων ναβουθαὶ καὶ τὰ αἵματα τῶν υἱῶν αὐτοῦ εἶδον ἐχθές φησὶν κύριος καὶ ἀνταποδώσω αὐτῷ ἐν τῇ μερίδι ταύτῃ φησὶν κύριος καὶ νῦν ἄρας δὴ ῥίψον αὐτὸν ἐν τῇ μερίδι κατὰ τὸ ῥῆμα κυρίου
- 27 Lè Okozyas, wa peyi Jida a, wè sa ki te rive, li kouri nan cha lagè li a nan direksyon lavil Betagan. Men, Jeou pati dèyè l'. Li di: --Touye l' tou. Yo blese l' sou cha a nan ti moute ki mennen lavil Gour, toupre lavil Jibleyam. Men, Okozyas kenbe jouk li rive lavil Megido. Se la li mourì.
Now when Ahazias, king of Judah, saw this, he went in flight by the way of the garden house. And Jehu came after him and said, Put him to death in the same way; and they gave him a death-wound in his carriage, on the slope up to Gur, by Ibleam; and he went in flight to Megiddo, where death came to him.
καὶ οχοζίας βασιλεὺς ἰουδα εἶδεν καὶ ἔφυγεν ὁδὸν βαιθαγαν καὶ ἐδίωξεν ὀπίσω αὐτοῦ ἰου καὶ εἶπεν καὶ γε αὐτὸν καὶ ἐπάταξεν αὐτὸν ἐν τῷ ἄρματι ἐν τῷ ἀναβαίνειν γαίῃ ἣ ἐστὶν ἰβλααμ καὶ ἔφυγεν εἰς μαγεδδὸν καὶ ἀπέθανεν ἐκεῖ
- 28 Apre sa, chèf li yo mete kadav la sou cha a, yo mennen l' lavil Jerizalèm. Yo antere l' nan kavò fanmi li nan lavil David la.
And his servants took him in a carriage to Jerusalem, and put him into the earth with his fathers in the town of David.
καὶ ἐπεβίβασαν αὐτὸν οἱ παῖδες αὐτοῦ ἐπὶ τὸ ἄρμα καὶ ἤγαγον αὐτὸν εἰς ἰερουσαλημ καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν πόλει δαυὶδ
- 29 Joram, pitit Akab la, t'ap mache sou onzan depi li te wa peyi Izrayèl lè Okozyas te moute wa nan peyi Jida.
(In the eleventh year of the rule of Joram, the son of Ahab, Ahaziah became king over Judah.)
καὶ ἐν ἔτει ἑνδεκάτῳ ἰωραμ βασιλέως ἰσραηλ ἐβασίλευσεν οχοζίας ἐπὶ ἰουδα
- 30 ¶ Jeou rive lavil Jizreyèl. Lè Jezabèl vin konn sa, li pase fa bò je li, li ranje tèt li, l' al kanpe bò yon fennèt ap gade.
And when Jehu came to Jezreel, Jezebel had news of it; and, painting her eyes and dressing her hair with ornaments, she put her head out of the window.
καὶ ἦλθεν ἰου εἰς ἰεζραελ καὶ ἰεζαβελ ἤκουσεν καὶ ἐστμίσαστο τοὺς ὀφθαλμοὺς αὐτῆς καὶ ἠγάθυνεν τὴν κεφαλὴν αὐτῆς καὶ διέκυψεν διὰ τῆς θυρίδος
- 31 Lè Jeou antre nan pòtay lavil la, Jezabèl di l' konsa: --Ban m' nouvèl ou non, Zimri, ansasen mèt ou!
And when Jehu was coming into the town, she said, Is all well, O Zimri, taker of your master's life?
καὶ ἰου εἰσπορεύετο ἐν τῇ πόλει καὶ εἶπεν εἰ εἰρήνη ζαμβρι ὁ φονευτὴς τοῦ κυρίου αὐτοῦ
- 32 Jeou leve je l' gade bò fennèt la, li di: --Ki moun ki avè m'? De twa gad palè a parèt tèt yo nan yon fennèt.
Then, looking up to the window, he said, Who is on my side, who? and two or three unsexed servants put out their heads.
καὶ ἐπῆρεν τὸ πρόσωπον αὐτοῦ εἰς τὴν θυρίδα καὶ εἶδεν αὐτὴν καὶ εἶπεν τίς εἰ σύ κατάβηθι μετ' ἐμοῦ καὶ κατέκυψαν πρὸς αὐτὸν δύο εὐνοῦχοι
- 33 Jeou di yo: --Voye Jezabèl jete anba! Yo voye Jezabèl jete anba. San li gaye sou tout miray la ak sou chwal yo. Jeou fè chwal li yo ak cha lagè li a pase sou kadav la.
And he said, Take her and put her out of the window. So they sent her down with force, and her blood went in a shower on the wall and on the horses; and she was crushed under their feet.
καὶ εἶπεν κυλίσατε αὐτὴν καὶ ἐκύλισαν αὐτήν καὶ ἔρραντίσθη τοῦ αἵματος αὐτῆς πρὸς τὸν τοῖχον καὶ πρὸς τοὺς ἵππους καὶ συνεπάτησαν αὐτήν
- 34 Li antre nan palè a, li manje, li bwè. Apre sa li di: --Al okipe fann madichon an! Antere l'. Tout jan, se pitit fi yon wa li ye.
And he came in, and took food and drink; then he said, Now see to this cursed woman, and put her body into the earth, for she is a king's daughter.
καὶ εἰσῆλθεν ἰου καὶ ἔφαγεν καὶ ἔπιεν καὶ εἶπεν ἐπισκέψασθε δὴ τὴν κατηραμένην ταύτην καὶ θάψατε αὐτήν ὅτι θυγάτηρ βασιλέως ἐστίν
- 35 Men, lè mesye yo ale pou antere l' yo pa jwenn anyen pase zo bwa tèt li, de pye l' ak de pla men l' yo.
And they went out to put her body into the earth, but nothing of her was to be seen, only the bones of her head, and her feet, and parts of her hands.
καὶ ἐπορεύθησαν θάψαι αὐτήν καὶ οὐχ εὗρον ἐν αὐτῇ ἄλλο τι ἢ τὸ κρανίον καὶ οἱ πόδες καὶ τὰ ἴχνη τῶν χειρῶν
- 36 Yo tounen al fè rapò yo bay Jeou. Jeou di konsa: --Se sa memm Seyè a te di ki pou te rive l' lè li te bay Eli, moun Tichbe a mesaj sa a pou li: Chen va manje Jezabèl nan peyi Jizreyèl.
So they came back and gave him word of it. And he said, This is what the Lord said by his servant Elijah the Tishbite, saying, In the heritage of Jezreel the flesh of Jezebel will become food for dogs;
καὶ ἐπέστρεψαν καὶ ἀνήγγειλαν αὐτῷ καὶ εἶπεν λόγος κυρίου ὃν ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ ἡλίου τοῦ θεσβίτου λέγων ἐν τῇ μερίδι ἰεζραελ καταφάγονται οἱ κύνες τὰς σάρκας ἰεζαβελ

- 37 Kadav li pral tounen fimye gaye nan tout jaden zòn Jizreyèl la. Konsa pesonn p'ap ka rekonèt li.
And the dead body of Jezebel will be like waste dropped on the face of the earth in the heritage of Jezreel; so that they will not be able to say, This is Jezebel.
 και ε̅σται τὸ θνησιμα̅ιον ι̅εζαβελ̅ ὡς κοπρία̅ ἐπὶ προσώπου̅ τοῦ ἀγροῦ̅ ἐν τῇ μερι̅δι ι̅εζραελ̅ ὥστε μὴ εἰπεῖν̅ αὐτοῦς̅ ι̅εζαβελ̅
- 1 ¶ Akab te gen swasanndis pitit gason nan lavil Samari. Jeou ekri yon lèt, li voye yon kopi bay tout chèf ki lavil Samari yo, bay chèf fanmi yo ak bay moun ki reskonsab pitit Akab yo. Men sa li voye di yo:
Now there were in Samaria seventy of Ahab's sons. And Jehu sent letters to Samaria, to the rulers of the town, and to the responsible men, and to those who had the care of the sons of Ahab, saying,
 και τῷ̅ α̅χααβ̅ ἑβδομη̅κοντα̅ υἱοῖ̅ ἐν̅ σαμαρει̅α και̅ ἔγραψεν̅ ἰου̅ βιβλίον̅ και̅ ἀπέστειλεν̅ ἐν̅ σαμαρει̅α πρὸς̅ τοὺς̅ ἄρχοντας̅ σαμαρει̅ας και̅ πρὸς̅ τοὺς̅ πρεσβυ̅τέρους̅ και̅ πρὸς̅ τοὺς̅ τιθηνούς̅ υἱὸν̅ α̅χααβ̅ λέγ̅ων̅
- 2 --Mwen konnen se nou menm ki gen reskonsablite tout pitit mèt nou yo, cha lagè li yo, chwal li yo, ranpa lavil la ak tout zam ki ladan l'. Resevwa n'a resevwa lèt sa a,
Straight away, when you get this letter, seeing that your master's sons are with you, and that you have carriages and horses and a walled town and arms;
 και νῦν̅ ὡς̅ ἐὰν̅ ἔλθῃ̅ τὸ βιβλίον̅ τοῦτο̅ πρὸς̅ ὑμᾶς̅ μεθ'̅ ὑμῶν̅ οἱ υἱοῖ̅ τοῦ̅ κυρίου̅ ὑμῶν̅ και̅ μεθ'̅ ὑμῶν̅ τὸ ἄρμα̅ και̅ οἱ ἵπποι̅ και̅ πόλεις̅ ὄχυρα̅ και̅ τὰ ὄπλα̅
- 3 n'a chwazi yonn nan pitit mèt nou an, sa nou wè ki pi bon an, sa ki gen kalite pou sa, n'a mete l' sou fètèy la nan plas papa l'. Lèfini, n'a goumen pou pran defans li.
Take the best and most upright of your master's sons, and make him king in his father's place, and put up a fight for your master's family.
 και ὁψεσθε̅ τὸν̅ ἀγαθὸν̅ και̅ τὸν̅ εὐθῆ̅ ἐν̅ τοῖς̅ υἱοῖς̅ τοῦ̅ κυρίου̅ ὑμῶν̅ και̅ καταστήσετε̅ αὐτὸν̅ ἐπὶ̅ τὸν̅ θρόνον̅ τοῦ̅ πατρὸς̅ αὐτοῦ̅ και̅ πολεμεῖτε̅ ὑπὲρ̅ τοῦ̅ οἴκου̅ τοῦ̅ κυρίου̅ ὑμῶν̅
- 4 Men mesye yo te pè anpil, yo di: --De wa pa t' ka kenbe tèt ak li. Kote se nou ki pou ta rive fè l'!
But they were full of fear, and said, The two kings have gone down before him: how may we keep our place?
 και ἐφοβήθησαν̅ σφόδρα̅ και̅ εἶπον̅ ἰδοὺ̅ οἱ̅ δύο̅ βασιλεῖς̅ οὐκ̅ ἔστησαν̅ κατὰ̅ πρόσωπον̅ αὐτοῦ̅ και̅ πῶς̅ στησόμεθα̅ ἡμεῖς̅
- 5 Se konsa ofisye ki te anchaj palè a, gouvènè lavil la, chèf fanmi yo ak reskonsab pitit wa yo voye di Jeou: --Se sou zòd ou nou ye, n'ap fè tou sa ou di nou fè. Men, nou p'ap mete pesonn wa. W'a fè sa w'a wè ki pi bon.
So the controller of the king's house, with the ruler of the town, and the responsible men, and those who had the care of Ahab's sons, sent to Jehu, saying, We are your servants and will do all your orders; we will not make any man king; do whatever seems best to you.
 και ἀπέστειλαν̅ οἱ̅ ἐπὶ̅ τοῦ̅ οἴκου̅ και̅ οἱ̅ ἐπὶ̅ τῆς̅ πόλεως̅ και̅ οἱ̅ πρεσβύτεροι̅ και̅ οἱ̅ τιθηνοὶ̅ πρὸς̅ ἰου̅ λέγοντες̅ παῖδές̅ σου̅ ἡμεῖς̅ και̅ ὅσα̅ ἐὰν̅ εἴπῃς̅ πρὸς̅ ἡμᾶς̅ ποιήσομεν̅ οὐ̅ βασιλεύσομεν̅ ἄνδρα̅ τὸ̅ ἀγαθὸν̅ ἐν̅ ὀφθαλμοῖς̅ σου̅ ποιήσομεν̅
- 6 Jeou voye yon dezyèm lèt ba yo, li di yo: --Si nou avè m', si nou vle koute lòd mwen enben, denmen lè konsa, pote tèt pitit Akab yo ban mwen isit lavil Jizreyèl. Swasanndis pitit Akab yo te lakay grannèg lavil Samari ki t'ap elve yo.
Then he sent them a second letter, saying, If you are on my side, and if you will do my orders, come to me at Jezreel by this time tomorrow, with the heads of your master's sons. Now the king's seventy sons were with the great men of the town, who had the care of them.
 και ἔγραψεν̅ πρὸς̅ αὐτοῦς̅ βιβλίον̅ δεῦτερον̅ λέγων̅ εἰ̅ ἐμοὶ̅ ὑμεῖς̅ και̅ τῆς̅ φωνῆς̅ μου̅ ὑμεῖς̅ εἰσακούετε̅ λάβετε̅ τὴν̅ κεφαλὴν̅ ἀνδρῶν̅ τῶν̅ υἱῶν̅ τοῦ̅ κυρίου̅ ὑμῶν̅ και̅ ἐνέγκατε̅ πρὸς̅ με̅ ὡς̅ ἡ̅ ὥρα̅ αὐριον̅ εἰς̅ ι̅εζραελ̅ και̅ οἱ̅ υἱοὶ̅ τοῦ̅ βασιλέως̅ ἦσαν̅ ἑβδομη̅κοντα̅ ἄνδρες̅ οὗτοι̅ ἄδρῳ̅ τῆς̅ πόλεως̅ ἐξέτρεφον̅ αὐτούς̅
- 7 Lè yo resevwa lèt Jeou a, yo touye swasanndis pitit Akab yo, yo mete tèt yo nan panyen, yo voye yo bay Jeou lavil Jizreyèl.
And when the letter came to them, they took the king's sons and put them to death, all the seventy, and put their heads in baskets and sent them to him at Jezreel.
 και ἐγένετο̅ ὡς̅ ἦλθεν̅ τὸ̅ βιβλίον̅ πρὸς̅ αὐτούς̅ και̅ ἔλαβον̅ τοὺς̅ υἱοὺς̅ τοῦ̅ βασιλέως̅ και̅ ἔσφαξαν̅ αὐτούς̅ ἑβδομη̅κοντα̅ ἄνδρας̅ και̅ ἔθηκαν̅ τὰς̅ κεφαλὰς̅ αὐτῶν̅ ἐν̅ καρτάλλοις̅ και̅ ἀπέστειλαν̅ αὐτὰς̅ πρὸς̅ αὐτὸν̅ εἰς̅ ι̅εζραελ̅
- 8 Lè yo vin di Jeou yo te pote tèt pitit wa Akab yo, li bay lòd pou yo fè de pil ak yo bò pòtay lavil la, kite yo la jouk denmen maten.
And a man came and said to him, They have come with the heads of the king's sons. And he said, Put them down in two masses at the doorway of the town till the morning.
 και ἦλθεν̅ ὁ̅ ἄγγελος̅ και̅ ἀπήγγειλεν̅ λέγων̅ ἦνεγκαν̅ τὰς̅ κεφαλὰς̅ τῶν̅ υἱῶν̅ τοῦ̅ βασιλέως̅ και̅ εἶπεν̅ θέτε̅ αὐτὰς̅ βουνοὺς̅ δύο̅ παρὰ̅ τὴν̅ θύραν̅ τῆς̅ πόλης̅ εἰς̅ πρωί̅
- 9 Nan denmen maten li soti, l' ale kanpe bò pòtay la, li di moun ki te la yo: --Se mwen menm ki te fè konplo kont Joram, mèt mwen an, pou m' te touye l'. Nou pa gen anyen pou nou wè nan sa. Men, sa yo, ki moun ki touye yo?
And in the morning he went out and, stopping, said to all the people there, You are upright men: it is true that I made designs against my master, and put him to death; but who is responsible for the death of all these?
 και ἐγένετο̅ πρωί̅ και̅ ἐξῆλθεν̅ και̅ ἔστη̅ ἐν̅ τῷ̅ πυλῶνι̅ τῆς̅ πόλεως̅ και̅ εἶπεν̅ πρὸς̅ πάντα̅ τὸν̅ λαόν̅ δίκαιοι̅ ὑμεῖς̅ ἰδοὺ̅ ἐγὼ̅ εἰμι̅ συνεστράφη̅ν̅ ἐπὶ̅ τὸν̅ κύριόν̅ μου̅ και̅ ἀπέκτεινα̅ αὐτόν̅ και̅ τίς̅ ἐπάταξεν̅ πάντας̅ τούτους̅
- 10 Sa vle di Seyè a pa nan pale mete la. Tou sa li te di sou fanmi Akab la te fèt pou rive vre. Se Seyè a menm ki fè tou sa rive jan li te di sa nan bouch Eli, sèvitè l' la.
You may be certain that nothing which the Lord has said about the family of Ahab will be without effect; for the Lord has done what he said by his servant Elijah.
 ἴδετε̅ αφορῶ̅ ὅτι̅ οὐ̅ πεσεῖται̅ ἀπὸ̅ τοῦ̅ ῥήματος̅ κυρίου̅ εἰς̅ τὴν̅ γῆν̅ οὐ̅ ἐλάλησεν̅ κύριος̅ ἐπὶ̅ τὸν̅ οἶκον̅ α̅χααβ̅ και̅ κύριος̅ ἐποίησεν̅ ὅσα̅ ἐλάλησεν̅ ἐν̅ χειρὶ̅ δούλου̅ αὐτοῦ̅ ἡλίου̅

- 11 Se konsa Jeou touye tout rès fanmi Akab ki te lavil Jizreyèl, tout grannèk ki t'ap sèvi avè l' li yo, bon zanmi l' yo ak prèt li yo. Li pa kite yonn ladan yo vivan.
So Jehu put to death all the rest of the seed of Ahab in Jezreel, and all his relations and his near friends and his priests, till there were no more of them.
καὶ ἐπάταξεν ἰου πάντας τοὺς καταλειφθέντας ἐν τῷ οἴκῳ αχααβ ἐν ἰερζραὲλ καὶ πάντας τοὺς ἀδροὺς αὐτοῦ καὶ τοὺς γνωστούς αὐτοῦ καὶ τοὺς ἱερεῖς αὐτοῦ ὥστε μὴ καταλιπεῖν αὐτοῦ κατάλειμμα
- 12 Apre sa, li pati pou lavil Samari. Sou wout la, lè li rive bò kan gadò mouton yo,
Then he got up and came to Samaria. And he was at the meeting-place of the keepers of sheep, by the way,
καὶ ἀνέστη καὶ ἐπορεύθη εἰς σαμάρειαν αὐτὸς ἐν βαιθακαδ τῶν ποιμένων ἐν τῇ ὁδῷ
- 13 li jwenn ak kèk fanmi Okozyas, wa peyi Jida a. Li mande yo: --Ki moun nou ye? Yo reponn li: --Nou se fanmi wa Okozyas. Nou pral di pitit wa a ak pitit larenn lan bonjou.
When he came across the brothers of Ahaziah, king of Judah, and said, Who are you? And they said, We are the brothers of Ahaziah, king of Judah; we are going down to see the children of the king and of the queen.
καὶ ἰου εὔρεν τοὺς ἀδελφούς οχοζίου βασιλέως ἰουδα καὶ εἶπεν τίνες ὑμεῖς καὶ εἶπον οἱ ἀδελφοὶ οχοζίου ἡμεῖς καὶ κατέβημεν εἰς εἰρήνην τῶν υἱῶν τοῦ βασιλέως καὶ τῶν υἱῶν τῆς δυναστευούσης
- 14 Jeou bay moun ki te avè l' yo lòd sa a: --Pran yo tou vivan! Yo pran yo tou vivan, yo koupe kou yo bò kan gadò mouton yo. Te gen karannde moun antou. Yo pa kite yonn ladan yo vivan.
And he said, Take them living. So they took them living, and put them to death in the water-hole of Beth-eked; of the forty-two men he put every one to death;
καὶ εἶπεν συλλάβετε αὐτούς ζώντας καὶ συνέλαβον αὐτούς ζώντας καὶ ἐσφαζαν αὐτούς εἰς βαιθακαδ τεσσαράκοντα καὶ δύο ἄνδρας οὐ κατέλιπεν ἄνδρα ἐξ αὐτῶν
- 15 ¶ Jeou pati ankò. Sou wout li, li kontre ak Jonadab, pitit gason Rekeb la, ki t'ap mache vin jwenn li. Jeou di l' bonjou, epi li di l' konsa: --Ou gen menm lide avè m'? Eske w'ap mache avè m'?
Jonadab reponn: --Wi, m'ap mache avè ou. Jeou di li: --Si nou dakò, ban m' lanmen. Jonadab ak Jeou bay lanmen. Jeou ede l' moute sou cha lagè a bò kote l'.
And when he had gone away from there, he came across Jehonadab, the son of Rechab: and he said good-day to him, and said to him, Is your heart true to mine, as mine is to yours? And Jehonadab in answer said, It is; and Jehu said, If it is, give me your hand. And he gave him his hand, and he made him come up into his carriage.
καὶ ἐπορεύθη ἐκεῖθεν καὶ εὔρεν τὸν ἰωναδαβ υἱὸν ρηχαβ ἐν τῇ ὁδῷ εἰς ἀπαντὴν αὐτοῦ καὶ εὐλόγησεν αὐτὸν καὶ εἶπεν πρὸς αὐτὸν ἰου εἰ ἔστιν καρδία σου μετὰ καρδίας μου εὐθεῖα καθὼς ἡ καρδία μου μετὰ τῆς καρδίας σου καὶ εἶπεν ἰωναδαβ ἔστιν καὶ εἶπεν ἰου καὶ εἰ ἔστιν δὸς τὴν χειρὰ σου καὶ ἔδωκεν τὴν χειρὰ αὐτοῦ καὶ ἀνεβίβασεν αὐτὸν πρὸς αὐτὸν ἐπὶ τὸ ἄρμα
- 16 Li di l' konsa: --Ann al avè m'. W'a wè jan mwen soti pou m' sèvi Seyè a. Se konsa yo pati ansanm sou cha a.
And he said, Come with me and see how I am on fire for the Lord's cause. So he made him go with him in his carriage.
καὶ εἶπεν πρὸς αὐτὸν δεῦρο μετ' ἐμοῦ καὶ ἰδε ἐν τῷ ζηλωσάί με τῷ κυρίῳ σαβαωθ καὶ ἐπεκάθισεν αὐτὸν ἐν τῷ ἄρματι αὐτοῦ
- 17 Lè yo rive lavil Samari, Jeou touye dènye rès moun nan fanmi Akab la. Li pa kite yonn ladan yo vivan, dapre pawòl Seyè a te mete nan bouch pwofèt Eli a.
And when he came to Samaria, he put to death all those of Ahab's family who were still in Samaria, till there were no more of them, as the Lord had said to Elijah.
καὶ εἰσῆλθεν εἰς σαμάρειαν καὶ ἐπάταξεν πάντας τοὺς καταλειφθέντας τοῦ αχααβ ἐν σαμαρείᾳ ἕως τοῦ ἀφανίσαι αὐτὸν κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν πρὸς ἠλιου
- 18 Apre sa, Jeou reyini tout pèp lavil Samari a, li di yo: --Akab te sèvi Baal yon ti kras, mwen menm m'ap sèvi l' plis pase l'.
Then Jehu got all the people together and said to them, Ahab was Baal's servant in a small way, but Jehu will be his servant on a great scale.
καὶ συνήθροισεν ἰου πάντα τὸν λαὸν καὶ εἶπεν πρὸς αὐτούς αχααβ ἐδούλευσεν τῷ βααλ ὀλίγα καὶ γὰρ ἰου δουλεύσει αὐτῷ πολλὰ
- 19 Se poutèt sa, fè chache tout pwofèt yo, tout sèvitè Baal yo ak tout prèt li yo, fè yo vin jwenn mwen. Mwen vle pou tout moun la, paske mwen gen pou m' fè yon gwo sèvis pou Baal. Si yon moun pa la l'ap mourì. Men se yon plan Jeou te gen nan tèt li pou l' te touye tout moun k'ap sèvi Baal.
Now send for all the prophets of Baal and all his servants and all his priests, to come to me; let no one keep away: for I have a great offering to make to Baal; anyone who is not present, will be put to death. This Jehu did with deceit, his purpose being the destruction of the servants of Baal.
καὶ νῦν πάντες οἱ προφῆται τοῦ βααλ πάντας τοὺς δούλους αὐτοῦ καὶ τοὺς ἱερεῖς αὐτοῦ καλέσατε πρὸς με ἄνθρω μὴ ἐπισκεπήτω ὅτι θυσία μεγάλη μοι τῷ βααλ πᾶς ὃς ἐὰν ἐπισκεπή οὐ ζήσεται καὶ ἰου ἐποίησεν ἐν περνισμῷ ἵνα ἀπολέσῃ τοὺς δούλους τοῦ βααλ
- 20 Se poutèt sa li bay lòd pou yo fè tout moun konnen yo pral fè yon gwo sèvis pou Baal. Yo fè piblikasyon an.
And Jehu said, Let there be a special holy meeting for the worship of Baal. So a public statement was made.
καὶ εἶπεν ἰου ἀγιάσατε ἱερείαν τῷ βααλ καὶ ἐκήρυξαν
- 21 Jeou voye bay nouvèl la nan tout peyi Izrayèl la. Tout moun ki sèvi Baal yo vini. Pa t' gen yonn ki pa t' la. Yo tout antre nan tanp Baal la, yo plenn l' nèt.
And Jehu sent out through all Israel; and all the servants of Baal came, not one kept away. And they came into the house of Baal, so that it was full from end to end.
καὶ ἀπέστειλεν ἰου ἐν παντὶ ἰσραὴλ λέγων καὶ νῦν πάντες οἱ δούλοι τοῦ βααλ καὶ πάντες οἱ ἱερεῖς αὐτοῦ καὶ πάντες οἱ προφῆται αὐτοῦ μηδεὶς ἀπολειπέσθω ὅτι θυσία μεγάλην ποιῶ ὃς ἂν ἀπολειφθῇ οὐ ζήσεται καὶ ἦλθον πάντες οἱ δούλοι τοῦ βααλ καὶ πάντες οἱ ἱερεῖς αὐτοῦ καὶ πάντες οἱ προφῆται αὐτοῦ οὐ κατελείφθη ἄνθρω ὃς οὐ παρεγένετο καὶ εἰσῆλθον εἰς τὸν οἶκον τοῦ βααλ καὶ ἐπλήσθη ὁ οἶκος τοῦ βααλ στόμα εἰς στόμα
- 22 Jeou rele moun ki te reskonsab rad seremoni yo, li di l' konsa: --Pran rad seremoni bay tout sèvitè Baal yo. Nonm lan mete rad yo deyò, li bay yo chak yonn.
And Jehu said to him who kept the robes, Get out robes for all the servants of Baal. So he got out robes for them.
καὶ εἶπεν ἰου τῷ ἐπὶ τοῦ οἴκου μεσθααλ ἐξάγαγε ἐνδύματα πᾶσι τοῖς δούλοις τοῦ βααλ καὶ ἐξήνεγκεν αὐτοῖς ὁ στολιστής

- 23 Lèfini, Jeou ak Jonadab, pitit Rekab la, rive nan tanp Baal la, li di moun yo: --Se pou nou sèten se renk moun ki sèvi Baal ki la avè nou. Pa kite ankenn moun k'ap sèvi Seyè a nan mitan nou.
And Jehu, with Jehonadab, the son of Rechab, went into the house of Baal; and he said to the servants of Baal, Make a search with care, to see that no servant of the Lord is with you, but only servants of Baal.
καὶ εἰσῆλθεν ἰου καὶ ἰωναδαβ υἱὸς ρηχαβ εἰς οἶκον τοῦ βααλ καὶ εἶπεν τοῖς δούλοις τοῦ βααλ ἐρευνήσατε καὶ ἴδετε εἰ ἔστιν μεθ' ὑμῶν τῶν δούλων κυρίου ὅτι ἀλλ' ἢ οἱ δούλοι τοῦ βααλ μονότατοι
- 24 Tout moun yo antre nan tanp lan pou ofri bèt pou yo touye pou Baal ak bèt pou yo boule pou li. Men, Jeou te mete katreven moun pa l' sou deyò tanp lan. Li te avèti yo, li te di yo: --Si yonn nan nou kite yonn nan moun mwen pral lage nan men nou yo chape, se li menm k'ap mouri nan plas li.
Then they went in to make offerings and burned offerings. Now Jehu had put eighty men outside, and said to them, If any man whom I give into your hands gets away, the life of him who lets him go will be the price of his life.
καὶ εἰσῆλθεν τοῦ ποιῆσαι τὰ θύματα καὶ τὰ ὀλοκαυτώματα καὶ ἰου ἔταξεν ἐαυτῷ ἕξω ὀγδοήκοντα ἄνδρας καὶ εἶπεν ἀνὴρ ὅς ἐάν διασωθῆ ἀπὸ τῶν ἀνδρῶν ὃν ἐγὼ ἀνάγω ἐπὶ χεῖρας ὑμῶν ἢ ψυχὴ αὐτοῦ ὃ ἀντὶ τῆς ψυχῆς αὐτοῦ
- 25 Fini Jeou fini boule bèt yo pou Baal, li di gad yo ak kaptenn yo: --Antre, touye yo tout! Pa kite yonn ladan yo chape! Mesye Jeou yo antre ak nepe nan men yo, yo touye tout moun, yo trennen kadav yo met deyò. Lèfini, yo tounen nan pyès kote lotèl la ye nan tanp Baal la.
Then when the burned offering was ended, straight away Jehu said to the armed men and the captains, Go in and put them to death; let not one come out. So they put them to the sword; and, pulling the images to the earth, they went into the holy place of the house of Baal.
καὶ ἐγένετο ὡς συνετέλεσεν ποιῶν τὴν ὀλοκαύτωςιν καὶ εἶπεν ἰου τοῖς παρατρέχουσιν καὶ τοῖς τριστάταις εἰσελθόντες πατάξατε αὐτούς ἀνὴρ μὴ ἐξελεθάτω ἐξ αὐτῶν καὶ ἐπάταξαν αὐτούς ἐν στόματι ῥομφαίας καὶ ἔρριψαν οἱ παρατρέχοντες καὶ οἱ τριστάται καὶ ἐπορεύθησαν ἕως πόλεως οἴκου τοῦ βααλ
- 26 Yo pran poto yo te mete kanpe pou Baal la, yo pote l' deyò, yo boule l'.
And they took out the image of Asherah from the house of Baal, and had it burned.
καὶ ἐξήνεγκαν τὴν στήλην τοῦ βααλ καὶ ἐνέπρησαν αὐτήν
- 27 Yo demoli lotèl Baal la ansanm ak tanp lan. Yo pran tanp lan yo fè l' sèvi latrin jouk jounen jòdi a.
The altar of Baal was pulled down and the house of Baal was broken up and made an unclean place, as it is to this day.
καὶ κατέσπασαν τὰς στήλας τοῦ βααλ καὶ καθεῖλον τὸν οἶκον τοῦ βααλ καὶ ἔταξαν αὐτὸν εἰς λυτρώνας ἕως τῆς ἡμέρας ταύτης
- 28 Se konsa Jeou fè disparèt sèvis Baal nan peyi Izrayèl la.
So Jehu put an end to the worship of Baal in Israel.
καὶ ἠφάνισεν ἰου τὸν βααλ ἐξ ἰσραηλ
- 29 ¶ Men li tonbe nan menm peche ak wa Jewoboram, pitit Nebat la, ki te lakòz pèp Izrayèl fè sa ki mal: li sèvi estati lò an fòm towò bèf ki te lavil Betèl ak lavil Dann.
But Jehu did not keep himself from all the sins of Jeroboam, the son of Nebat, and the evil he made Israel do; the gold oxen were still in Beth-el and in Dan.
πλὴν ἁμαρτιῶν ἱεροβοαμ υἱοῦ ναβατ ὃς ἐξήμαρτεν τὸν ἰσραηλ οὐκ ἀπέστη ἰου ἀπὸ ὀπισθεν αὐτῶν αἱ δαμάλεις αἱ χρυσαὶ ἐν βαιθηλ καὶ ἐν δαν
- 30 Seyè a di Jeou konsa: --Ou fè fanmi wa Akab la tou sa m' te vle fè yo. Ou byen fèt, ou fè sa ki dwat nan je m'. Se poutèt sa, pitit pitit ou yo pral wa nan peyi Izrayèl la rive sou kat jenerasyon.
And the Lord said to Jehu, Because you have done well in doing what is right in my eyes and effecting all my purpose for the family of Ahab, your sons will be kings of Israel to the fourth generation.
καὶ εἶπεν κύριος πρὸς ἰου ἀνθ' ὧν ὅσα ἠγάθηνας ποιῆσαι τὸ εὐθὲς ἐν ὀφθαλμοῖς μου καὶ πάντα ὅσα ἐν τῇ καρδίᾳ μου ἐποίησας τῷ οἴκῳ αχααβ υἱοὶ τέταρτοι καθήσονται σοι ἐπὶ θρόνου ἰσραηλ
- 31 Men, Jeou pa t' bat kò l' plis pase sa pou l' te mache dapre lalwa Seyè a. Okontrè, li lage kò l' nan fè menm peche ak wa Jewoboram ki te lakòz pèp Izrayèl la fè sa ki mal.
But Jehu did not take care to keep the law of the Lord with all his heart: he did not keep himself from the sin which Jeroboam did and made Israel do.
καὶ ἰου οὐκ ἐφύλαξεν πορεύεσθαι ἐν νόμῳ κυρίου θεοῦ ἰσραηλ ἐν ὅλῃ καρδίᾳ αὐτοῦ οὐκ ἀπέστη ἐπάνωθεν ἁμαρτιῶν ἱεροβοαμ υἱοῦ ναβατ ὃς ἐξήμαρτεν τὸν ἰσραηλ
- 32 Lè sa a, Seyè a konmanse wonyen sou teritwa peyi Izrayèl la. Wa Azayèl atake moun Izrayèl yo toupatou nan peyi a,
In those days the Lord was angry first with Israel; and Hazael made attacks on all the land of Israel,
ἐν ταῖς ἡμέραις ἐκείναις ἤρξατο κύριος συγκόπτειν ἐν τῷ ἰσραηλ καὶ ἐπάταξεν αὐτούς αζαηλ ἐν παντὶ ὀρίῳ ἰσραηλ
- 33 depi sou bò solèy leve larivyè Jouden jouk lavil Awoyè, anwo ravin Amon an nan sid, ki vle di nan tout peyi Galarad la ak peyi Bazan an kote moun branch fanmi Gad, fanmi Woubenn ak fanmi Manase yo rete.
East of Jordan, in all the land of Gilead, the Gadites and the Reubenites and the Manassites, from Aroer by the valley of the Arnon, all Gilead and Bashan.
ἀπὸ τοῦ ἰορδάνου κατ' ἀνατολὰς ἡλίου πᾶσαν τὴν γῆν γαλααδ τοῦ γαδδι καὶ τοῦ ρουβην καὶ τοῦ μανασση ἀπὸ αρορη ἢ ἔστιν ἐπὶ τοῦ χειλούς χειμάρρου αρνων καὶ τὴν γαλααδ καὶ τὴν βασαν
- 34 Tout rèz istwa Jeou a ansanm ak tou sa li te fè ak kote yo rakonte jan li te vanyan sòlda, n'a jwenn tou sa ekri nan liv Istwa wa Izrayèl yo.
Now the rest of the acts of Jehu, and all he did, and his great power, are they not recorded in the book of the history of the kings of Israel?
καὶ τὰ λοιπὰ τῶν λόγων ἰου καὶ πάντα ὅσα ἐποίησεν καὶ πᾶσα ἡ δυναστεία αὐτοῦ καὶ τὰς συνήψεις αὐτοῦ συνήψεν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰσραηλ

- 35 Lè Jeou mourì, yo antere l' lavil Samari. Se Joakaz, pitit li, ki mouste wa nan plas li.
And Jehu went to rest with his fathers, and was put into the earth in Samaria. And Jehoahaz his son became king in his place.
 και ἐκοιμήθη ἰου μετὰ τῶν πατέρων αὐτοῦ καὶ ἔθαψαν αὐτὸν ἐν σαμαρείᾳ καὶ ἔβασίλευσεν ἰωαχὰς υἱὸς αὐτοῦ ἄντ' αὐτοῦ
- 36 Jeou te gouvènen peyi Izrayèl pandan ventwitan nan lavil Samari.
And the time of Jehu's rule over Israel in Samaria was twenty-eight years.
 και αἱ ἡμέραι ἄς ἔβασίλευσεν ἰου ἐπὶ ἰσραηλ εἴκοσι ὀκτῶ ἔτη ἐν σαμαρείᾳ
- 1 ¶ Lè Atali, manman Okozyas, vin konnen yo te touye pitit li a, li bay lòd pou yo touye tout rèss fanmi wa a.
Now when Athaliah, the mother of Ahaziah, saw that her son was dead, she had all the rest of the seed of the kingdom put to death.
 και γοθολια ἡ μήτηρ οχοζιου εἶδεν ὅτι ἀπέθανον οἱ υἱοὶ αὐτῆς καὶ ἀπόλεσεν πᾶν τὸ σπέρμα τῆς βασιλείας
- 2 Men lè yo t'ap touye pitit wa yo, Jocheba, pitit fi wa Joram, sè menm papa ak Okozyas la, te pran Joas, yonn nan pitit gason Okozyas yo, li kache l' ansanm ak moun ki te sèvi l' nouris la nan yon chanm kote moun dòmi nan tanp lan. Yo pa kite Atali wè Joas. Se konsa Joas pa mourì.
But Jehosheba, the daughter of King Joram, sister of Ahaziah, secretly took Joash, the son of Ahaziah, with the woman who took care of him, away from among the king's sons who were put to death, and put him in the bedroom; and they kept him safe from Athaliah, so that he was not put to death.
 και ἔλαβεν ἰωσαβεε θυγάτηρ τοῦ βασιλέως ἰωραμ ἀδελφῆ οχοζιου τὸν ἰωαχ υἱὸν ἀδελφοῦ αὐτῆς καὶ ἔκλεψεν αὐτὸν ἐκ μέσου τῶν υἱῶν τοῦ βασιλέως τῶν θανατουμένων αὐτὸν καὶ τὴν τροφὸν αὐτοῦ ἐν τῷ ταμειῷ τῶν κλινῶν καὶ ἔκρυψεν αὐτὸν ἀπὸ προσώπου γοθολιας καὶ οὐκ ἐθανατώθη
- 3 Joas rete kache nan tanp lan ansanm ak moun ki te sèvi l' nouris la pandan sizan. Atali menm t'ap gouvènen peyi a.
And for six years she kept him safe in the house of the Lord, while Athaliah was ruling over the land.
 και ἦν μετ' αὐτῆς ἐν οἴκῳ κυρίου κρυβόμενος ἕξ ἔτη καὶ γοθολια βασιλεύουσα ἐπὶ τῆς γῆς
- 4 ¶ Sou setyèm lanne a, Jeojada, prèt la, fè chache tout kaptenn gadkò wa a ak tout chèf gad palè yo, li fè yo vin jwenn li nan tanp lan. La, li pran dizon ak yo, li fè yo fè sèman epi li moutre yo Joas, pitit wa a.
Then in the seventh year, Jehoiada sent for the captains of hundreds of the Carians, and the armed men, and taking them into the house of the Lord, made an agreement with them, and made them take an oath in the house of the Lord, and let them see the king's son.
 και ἐν τῷ ἔτει τῷ ἑβδόμῳ ἀπέστειλεν ἰωδαε ὁ ἱερεὺς καὶ ἔλαβεν τοὺς ἑκατοντάρχους τὸν χορρι καὶ τὸν ρασιμ καὶ ἀπήγαγεν αὐτοὺς πρὸς αὐτὸν εἰς οἶκον κυρίου καὶ διέθετο αὐτοῖς διαθήκην κυρίου καὶ ἰ ὄρκισεν αὐτοὺς ἐνώπιον κυρίου καὶ ἔδειξεν αὐτοῖς ἰωδαε τὸν υἱὸν τοῦ βασιλέως
- 5 Apre sa, li ba yo lòd sa a: --Men sa nou pral fè! N'ap separe moun k'ap vin pran pòs jou repo a an twa gwoup menm fòs, yon gwoup va fè pòs nan palè wa a, *And he gave them orders, saying, This is what you are to do: the third part of you, who come in on the Sabbath and keep the watch of the king's house,*
 και ἐνετείλατο αὐτοῖς λέγων οὗτος ὁ λόγος ὃν ποιήσετε τὸ τρίτον ἐξ ὑμῶν εἰσελθέτω τὸ σάββατον καὶ φυλάξετε φυλακὴν οἴκου τοῦ βασιλέως ἐν τῷ πυλῶνι
- 6 yon lòt gwoup va kanpe bò pòtay Sou a, dènye gwoup la va rete bò pòtay ki deyè lòt gad yo. Y'a mouste lagad nan palè wa a yonn apre lòt.
 ...
 και τὸ τρίτον ἐν τῇ πύλῃ τῶν ὁδῶν καὶ τὸ τρίτον τῆς πύλης ὀπίσω τῶν παρατρεχόντων καὶ φυλάξετε τὴν φυλακὴν τοῦ οἴκου
- 7 De gwoup gad k'ap leve pòs jou repo a va mouste gad nan tanp Seyè a pou pwoteje wa a.
And the two divisions of you, who go out on the Sabbath and keep the watch of the house of the Lord,
 και δύο χεῖρες ἐν ὑμῖν πᾶς ὁ ἐκπορευόμενος τὸ σάββατον καὶ φυλάξουσιν τὴν φυλακὴν οἴκου κυρίου πρὸς τὸν βασιλέα
- 8 N'a fè yon gwo wonn ak wa a nan mitan. N'a kenbe zam nou nan men nou. Si yon moun ta vle pase nan mitan nou se pou nou touye l'. Kote wa a va fè, n'a fè avè l'.
Will make a circle round the king, every man being armed; and whoever comes inside your lines is to be put to death; keep with the king, when he goes out and when he comes in.
 και κυκλώσατε ἐπὶ τὸν βασιλέα κύκλῳ ἀνὴρ καὶ τὸ σκευὸς αὐτοῦ ἐν χειρὶ αὐτοῦ καὶ ὁ εἰσπορευόμενος εἰς τὰ σαδηρωθ ἀποθανεῖται καὶ ἐγένετο μετὰ τοῦ βασιλέως ἐν τῷ ἐκπορεύεσθαι αὐτὸν καὶ ἐν τῷ εἰσπορεύεσθαι αὐτόν
- 9 Kaptenn yo fè tou sa Jeojada, prèt la, te ba yo lòd fè a. Yo pran tout gad yo, ni sa ki t'ap pran pòs jou repo a, ni sa ki t'ap leve pòs jou sa a tou, y' al jwenn Jeojada, prèt la.
And the captains of hundreds did as Jehoiada the priest gave them orders; every one took with him his men, those who came in and those who went out on the Sabbath, and they came in to Jehoiada the priest.
 και ἐποίησαν οἱ ἑκατόνταρχοι πάντα ὅσα ἐνετείλατο ἰωδαε ὁ συνेतὸς καὶ ἔλαβεν ἀνὴρ τοὺς ἀνδρας αὐτοῦ τοὺς εἰσπορευομένους τὸ σάββατον μετὰ τῶν ἐκπορευομένων τὸ σάββατον καὶ εἰσῆλθεν πρὸς ἰωδαε τὸν ἱερέα
- 10 Jeojada pran frenn ak plak pwotèj wa David yo ki te nan Tanp Seyè a, li bay kaptenn gad yo kenbe.
And the priest gave to the captains of hundreds the spears and body-covers which had been King David's, and which were kept in the house of the Lord.
 και ἔδωκεν ὁ ἱερεὺς τοῖς ἑκατοντάρχοις τοὺς σειρομάστας καὶ τοὺς τρισοῦς τοῦ βασιλέως δαυιδ τοὺς ἐν οἴκῳ κυρίου

- 11 Gad yo menm, yo chak ak zam yo nan men yo, li ranje yo tout devan Tanp lan depi sou bò dwat rive sou bò gòch, yo fè wonn lotèl la pou pwoteje wa a.
Then the armed men took up their positions, every man with his instruments of war in his hand, from the right side of the house to the left, round about the altar and the house.
καὶ ἕστησαν οἱ παρατρέχοντες ἀνὴρ καὶ τὸ σκευὸς αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ ἀπὸ τῆς ὀμίας τοῦ οἴκου τῆς δεξιᾶς ἕως τῆς ὀμίας τοῦ οἴκου τῆς ἐξωνύμου τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ἐπὶ τὸν βασιλεῖα κύκλῳ
- 12 Lè sa a, Jeojada fè pitit wa a soti. Li mete kouwòn lan sou tèt li, li renmèt li kontra Bondye a. Li vide lwil sou tèt li epi li deklare Joas wa. Tout moun bat bravo, yo pran rele: Viv wa a!
Then he made the king's son come out, and put the crown on him and the arm-bands, and made him king, and put the holy oil on him; and they all, making sounds of joy with their hands, said, Long life to the king.
καὶ ἐξαπέστειλεν τὸν υἱὸν τοῦ βασιλέως καὶ ἔδωκεν ἐπ' αὐτὸν τὸ νεζερ καὶ τὸ μαρτύριον καὶ ἐβασίλευσεν αὐτὸν καὶ ἔχρισεν αὐτόν καὶ ἐκρότησαν τῇ χειρὶ καὶ εἶπαν ζήτω ὁ βασιλεὺς
- 13 ¶ Lè Atali tande tout bri gad yo ak pèp la t'ap fè, li kouri al nan tanp lan kote moun yo te ye a.
Now Athaliah, hearing the noise made by the people, came to the people in the house of the Lord;
καὶ ἤκουσεν γοθολια τὴν φωνὴν τῶν τρεχόντων τοῦ λαοῦ καὶ εἰσήλθεν πρὸς τὸν λαὸν εἰς οἶκον κυρίου
- 14 Li wè wa a kanpe bò gwo poto a, jan sa te toujou fèt la. Tout chèf yo ak tout mizisyen yo te bò kote wa a, tout pèp la te kontan, yo t'ap kònen twonpèt. Lè Atali wè sa, kè l' kase. Li chire rad sou li, li rele: --Men yo moute yon konplo sou do m!
And looking, she saw the king in his regular place by the pillar, and the captains and the horns near him; and all the people of the land giving signs of joy and sounding the horns. Then Athaliah, violently parting her robes, gave a cry, saying, Broken faith, broken faith!
καὶ εἶδεν καὶ ἰδοῦ ὁ βασιλεὺς εἰστίκει ἐπὶ τοῦ στύλου κατὰ τὸ κρίμα καὶ οἱ φόδοι καὶ αἱ σάλπιγγες πρὸς τὸν βασιλεῖα καὶ πᾶς ὁ λαὸς τῆς γῆς χαίρων καὶ σαλπίζων ἐν σάλπιγγιν καὶ διέρρηξεν γοθολια τὰ ἰμάτια αὐτῆς καὶ ἐβόησεν σύνδεσμος σύνδεσμος
- 15 Lamenm Jeojada, prèt la, bay kaptenn ki t'ap kòmande lame a lòd sa a: --Pase nan mitan de ran sòlda yo avè l', mennen l' deyò. Touye nenpòt moun nou wè k'ap swiv li. Prèt la pa t' vle pou yo touye l' nan Tanp Seyè a.
Then Jehoiada the priest gave orders to those who were placed in authority over the army, saying, Take her outside the lines, and let anyone who goes after her be put to death with the sword, for he said, Let her not be put to death in the house of the Lord.
καὶ ἐνετείλατο ἰωδαι ὁ ἱερεὺς τοῖς ἑκατοντάρχαις τοῖς ἐπισκόποις τῆς δυνάμεως καὶ εἶπεν πρὸς αὐτούς ἐξαγάγετε αὐτὴν ἔσωθεν τῶν σαδηρωθ καὶ ὁ εἰσπορευόμενος ὀπίσω αὐτῆς θανάτω θανατωθήσεται ῥομφαία ὅτι εἶπεν ὁ ἱερεὺς καὶ μὴ ἀποθάνῃ ἐν οἴκῳ κυρίου
- 16 Yo pran Atali, yo mennen l' nan palè wa a bò Pötay Chwal yo. Se la yo touye l'.
So they put their hands on her, and she went to the king's house by the doorway of the horses, and there she was put to death.
καὶ ἐπέθηκαν αὐτῇ χεῖρας καὶ εἰσήλθεν ὁδὸν εἰσόδου τῶν ἵππων οἴκου τοῦ βασιλέως καὶ ἀπέθανεν ἐκεῖ
- 17 ¶ Apre sa, Jeojada, prèt la, pase yon kontra ant Seyè a ak wa a ansanm ak pèp la. Dapre kontra a, yo rekonèt se pèp Seyè a yo ye. Li pase yon kontra tou ant wa a ak pèp la.
And Jehoiada made an agreement between the Lord and the king and the people, that they would be the Lord's people; and in the same way between the king and the people.
καὶ διετέτο ἰωδαι διαθήκην ἀνὰ μέσον κυρίου καὶ ἀνὰ μέσον τοῦ βασιλέως καὶ ἀνὰ μέσον τοῦ λαοῦ τοῦ εἶναι εἰς λαὸν τῷ κυρίῳ καὶ ἀνὰ μέσον τοῦ βασιλέως καὶ ἀνὰ μέσον τοῦ λαοῦ
- 18 Lèfini, tout pèp la al nan tanp Baal la, yo demoli l'. Yo kraze tout lotèl yo ak tout estati yo byen kraze. Yo touye Matan, prèt Baal la, devan lotèl yo. Jeojada mete gad veye Tanp Seyè a.
Then all the people of the land went to the house of Baal and had it pulled down: its altars and images were all broken to bits, and Mattan, the priest of Baal, they put to death before the altars. And the priest put overseers over the Lord's house.
καὶ εἰσήλθεν πᾶς ὁ λαὸς τῆς γῆς εἰς οἶκον τοῦ βααλ καὶ κατέσπασαν αὐτὸν καὶ τὰ θυσιαστήρια αὐτοῦ καὶ τὰς εἰκόνας αὐτοῦ συνέτριψαν ἀγαθῶς καὶ τὸν ματθαν τὸν ἱερέα τοῦ βααλ ἀπέκτειναν κατὰ πρὸσωπον τῶν θυσιαστηρίων καὶ ἔθηκεν ὁ ἱερεὺς ἐπισκόπους εἰς τὸν οἶκον κυρίου
- 19 Apre sa, li menm, kaptenn yo, gad wa yo, gad palè yo ak tout pèp la, yo soti nan Tanp lan ansanm ak wa a, y' ale nan palè wa a. Yo pase antre nan pòt gad yo. Joas al chita sou fotèy wa a.
Then he took the captains of hundreds, and the Carians, and the armed men, and all the people of the land; and they came down with the king from the house of the Lord, through the doorway of the armed men, to the king's house. And he took his place on the seat of the kings.
καὶ ἔλαβεν τοὺς ἑκατοντάρχους καὶ τὸν χορρι καὶ τὸν ρασμι καὶ πάντα τὸν λαὸν τῆς γῆς καὶ κατήγαγον τὸν βασιλεῖα ἐξ οἴκου κυρίου καὶ εἰσήλθεν ὁδὸν πύλης τῶν παρατρέχοντων οἴκου τοῦ βασιλέως καὶ ἐκάθισαν αὐτὸν ἐπὶ τοῦ θρόνου τῶν βασιλέων
- 20 Tout pèp la te kontan anpil. Yo te touye Atali ak kout nepe nan palè wa a. Apre sa, pa t' gen yon ti bri nan tout lavil la.
So all the people of the land were glad, and the town was quiet; and they had put Athaliah to death with the sword at the king's house.
καὶ ἐχάρη πᾶς ὁ λαὸς τῆς γῆς καὶ ἡ πόλις ἡσύχασεν καὶ τὴν γοθολιαν ἐθανάτωσαν ἐν ῥομφαίᾳ ἐν οἴκῳ τοῦ βασιλέως
- 1 ¶ Lè sa a, Jeou t'ap mache sou sètan depi li t'ap gouvènen. Joas pase karantan lavil Jerizalèm ap dirije peyi a. Manman l' te yon moun lavil Bècheba ki te rele Zibya.
In the seventh year of Jehu's rule, Jehoash became king; and he was ruling for forty years in Jerusalem; his mother's name was Zibiah of Beer-sheba.
υἱὸς ἐτῶν ἐπτά ἰωας ἐν τῷ βασιλεύειν αὐτόν

- 2 Joas pase tout lavi li ap fè sa ki dwat devan Seyè a, paske se Jeojada, prèt la, ki te leve l'.
Jehoash did what was right in the eyes of the Lord all his days, because he was guided by the teaching of Jehoiada the priest.
 ἐν ἔτει ἐβδόμῳ τῷ ἰου ἔβασίλευσεν ἰωας καὶ τεσσαράκοντα ἔτη ἔβασίλευσεν ἐν ἱερουσαλήμ καὶ ὄνομα τῆς μητρὸς αὐτοῦ αβια ἐκ τῆς βηρσαβεε
- 3 Tansèlman, se pa sa ki te fè tanp zidòl yo disparèt nan peyi a. Moun yo te toujou ap fè oframm, ap boule lansan nan tanp sa yo.
But the high places were not taken away; the people went on making offerings and burning them in the high places.
 καὶ ἐποίησεν ἰωας τὸ εὐθὲς ἐνώπιον κυρίου πάσας τὰς ἡμέρας ὡς ἐφώτισεν αὐτὸν ἰωδαε ὁ ἱερεὺς
- 4 ¶ Yon jou, Joas rele prèt yo, li di yo: --Se nou ki pou reskonsab tout lajan ofrann yo pote nan tanp Seyè a, ni lajan chak moun fèt pou yo bay pou sakrifis yo, ni lajan moun yo vle bay paske yo fè lide a.
And Jehoash said to the priests, All the money of the holy things, which comes into the house of the Lord, (the amount fixed for every man's payment,) and all the money given by any man freely from the impulse of his heart,
 πλὴν τῶν ὑψηλῶν οὐ μετεστάθησαν καὶ ἐκεῖ ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς
- 5 Chak prèt va resewva lajan nan men moun yo konnen. Y'a sèvi ak lajan sa a pou fè reparasyon ki bezwen fèt nan Tanp lan.
Let the priests take, every man from his friends and neighbours, to make good what is damaged in the house, wherever it is to be seen.
 καὶ εἶπεν ἰωας πρὸς τοὺς ἱερεῖς πᾶν τὸ ἀργύριον τῶν ἀγίων τὸ εἰσοδιαζόμενον ἐν τῷ οἴκῳ κυρίου ἀργύριον συντιμήσεως ἀνὴρ ἀργύριον λαβὼν συντιμήσεως πᾶν ἀργύριον ὃ ἐὰν ἀναβῆ ἐπὶ καρδίαν ἀνδρὸς ἐνεγκεῖν ἐν οἴκῳ κυρίου
- 6 Men, Joas te gen tan ap mache sou venntwazan depi li te wa, prèt yo pa t' fè ankenn reparasyon nan Tanp Seyè a.
But in the twenty-third year of King Jehoash, the priests had not made good the damaged parts of the house.
 λαβέτωσαν ἑαυτοῖς οἱ ἱερεῖς ἀνὴρ ἀπὸ τῆς πράσεως αὐτῶν καὶ αὐτοὶ κρατήσουσιν τὸ βεδεκ τοῦ οἴκου εἰς πάντα οὗ ἐὰν εὐρεθῆ ἐκεῖ βεδεκ
- 7 Wa Joas rele Jeojada, prèt la, ansanm ak tout lòt prèt yo, li di yo: --Poukisa nou pa fè reparasyon nan Tanp lan? Depi jòdi a, nou p'ap resewva lajan ankò nan men moun nou konnen yo. Se pou nou renmèt lajan an pou yo ka fè reparasyon nan tanp lan.
Then King Jehoash sent for Jehoiada the priest, and the other priests, and said to them, Why have you not made good what is damaged in the house? now take no more money from your neighbours, but give it for the building up of the house.
 καὶ ἐγενήθη ἐν τῷ εἰκοστῷ καὶ τρίτῳ ἔτει τῷ βασιλεῖ ἰωας οὐκ ἐκραταίωσαν οἱ ἱερεῖς τὸ βεδεκ τοῦ οἴκου
- 8 Prèt yo dakò pou yo pa kenbe lajan yo resewva nan men pèp la ankò, lèfini pou yo pa reskonsab fè reparasyon nan Tanp lan.
So the priests made an agreement to take no more money from the people, and not to make good what was damaged in the house.
 καὶ ἐκάλεσεν ἰωας ὁ βασιλεὺς ἰωδαε τὸν ἱερέα καὶ τοὺς ἱερεῖς καὶ εἶπεν πρὸς αὐτούς τί ὅτι οὐκ ἐκραταίωτε τὸ βεδεκ τοῦ οἴκου καὶ νῦν μὴ λάβητε ἀργύριον ἀπὸ τῶν πράσεων ὑμῶν ὅτι εἰς τὸ βεδεκ τοῦ οἴκου δώσετε αὐτό
- 9 Lè sa a, Jeojada, prèt la, pran yon bwat, li fè yon twou nan kouvèti li, li mete l' toupre lotèl la, sou bò dwat lè w'ap antre nan Tanp Seyè a. Se ladan l' prèt ki t'ap veye nan papòt Tanp lan mete tout lajan yo te bay pou Tanp lan.
But Jehoiada the priest took a chest, and making a hole in the cover of it, put it by the altar, on the right side when one comes into the house of the Lord; and the priests who kept the door put in it regularly all the money which was taken into the house of the Lord.
 καὶ συνεφώνησαν οἱ ἱερεῖς τοῦ μὴ λαβεῖν ἀργύριον παρὰ τοῦ λαοῦ καὶ τοῦ μὴ ἐνισχύσαι τὸ βεδεκ τοῦ οἴκου
- 10 Chak fwa yo wè te gen bonkou lajan nan bwat la, sekretè wa a ansanm ak granprèt la vini, yo kontwole lajan an, yo mete l' nan sak.
And when they saw that there was much money in the chest, the king's scribe and the high priest came and put it in bags, noting the amount of all the money there was in the house of the Lord.
 καὶ ἔλαβεν ἰωδαε ὁ ἱερεὺς κιβωτὸν μίαν καὶ ἔτρησεν τρώγλην ἐπὶ τῆς σανίδος αὐτῆς καὶ ἔδωκεν αὐτὴν παρὰ ἱαμβίν ἐν τῷ οἴκῳ ἀνδρὸς οἴκου κυρίου καὶ ἔδωκαν οἱ ἱερεῖς οἱ φυλάσσοντες τὸν σταθμὸν ἅπαν τὸ ἀργύριον τὸ εὐρεθὲν ἐν οἴκῳ κυρίου
- 11 Lè yo fin make kantite lajan yo te jwenn lan, yo renmèt li bay moun ki te reskonsab travay ki pou fèt nan Tanp lan. Moun sa yo menm peye bès chapant yo, lòt bès ki t'ap fè travay nan Tanp lan, And the money which was measured out they gave regularly to those who were responsible for overseeing the work, and these gave it in payment to the woodworkers and the builders who were working on the house of the Lord,
 καὶ ἐγένετο ὡς εἶδον ὅτι πολὺ τὸ ἀργύριον ἐν τῇ κιβωτῷ καὶ ἀνέβη ὁ γραμματεὺς τοῦ βασιλέως καὶ ὁ ἱερεὺς ὁ μέγας καὶ ἔσφιγξαν καὶ ἠρίθμησαν τὸ ἀργύριον τὸ εὐρεθὲν ἐν οἴκῳ κυρίου
- 12 bès mason yo ak moun k'ap taye wòch yo. Yo achte bwa ak gwo wòch taye pou fè reparasyon nan Tanp Seyè a. Se yo menm ki te fè tout kalite depans pou sa.
And to the wall-builders and the stone-cutters, and to get wood and cut stone for building up the broken parts of the house of the Lord, and for everything needed to put the house in good order.
 καὶ ἔδωκαν τὸ ἀργύριον τὸ ἐτοιμασθὲν ἐπὶ χεῖρας ποιούντων τὰ ἔργα τῶν ἐπισκόπων οἴκου κυρίου καὶ ἐξέδωσαν τοῖς τέκτοσιν τῶν ξύλων καὶ τοῖς οἰκοδόμοις τοῖς ποιῶσιν ἐν οἴκῳ κυρίου

- 13 Men yo pa t' pran nan lajan yo te pote nan Tanp lan pou fè gwo basin an ajan, kouto, bòl ak twonpèt yo, ni ankenn lòt bagay an lò osinon an ajan.
But the money was not used for making silver cups or scissors or basins or wind-instruments or any vessels of gold or silver for the house of the Lord;
καὶ τοῖς τειχισταῖς καὶ τοῖς λατόμοις τῶν λίθων τοῦ κτήσασθαι ξύλα καὶ λίθους λατομητοῦς τοῦ κατασκευῆν τὸ βεδεκ οἴκου κυρίου εἰς πάντα ὅσα ἐξωδιάσθη ἐπὶ τὸν οἶκον τοῦ κραταιῶσαι
- 14 Yo te renmèt tout lajan an bay moun ki te reskonsab travay yo pou yo te ka sèvi avè l' pou fè reparasyon nan Tanp Seyè a.
But it was all given to the workmen who were building up the house.
πλὴν οὐ ποιηθήσεται οἶκος κυρίου θύραι ἀργυραὶ ἤλοι φιάλαι καὶ σάλπιγγες πᾶν σκευὸς χρυσοῦν καὶ σκευὸς ἀργυροῦν ἐκ τοῦ ἀργυρίου τοῦ εἰσενεχθέντος ἐν οἴκῳ κυρίου
- 15 Yo pa t' fè ankenn regleman ak moun ki te reskonsab lajan pou peye travayè yo, paske se moun serye yo te ye.
And they did not get any statement of accounts from the men to whom the money was given for the workmen, for they made use of it with good faith.
ὅτι τοῖς ποιούσιν τὰ ἔργα δώσουσιν αὐτό καὶ ἐκραταίωσαν ἐν αὐτῷ τὸν οἶκον κυρίου
- 16 Yo pa t' mete lajan ofrann moun fè pou peye pou sa yo fè ki mal ak lajan ofrann moun fè pou peche yo fè san yo pa konnen nan bwat Tanp Seyè a. Se pou prèt yo li te ye.
The money of the offerings for error and the sin-offerings was not taken into the house of the Lord; it was the priests'.
καὶ οὐκ ἐξελογίζοντο τοὺς ἄνδρας οἷς ἐδίδουν τὸ ἀργύριον ἐπὶ χεῖρας αὐτῶν δοῦναι τοῖς ποιούσιν τὰ ἔργα ὅτι ἐν πίστει αὐτῶν ποιούσιν
- 17 ¶ Lè sa a, Azayèl, wa peyi Siri a, atake lavil Gat. Li pran l', lèfini li pran mache sou lavil Jerizalèm.
Then Hazael, king of Aram, went up against Gath and took it; and his purpose was to go up to Jerusalem.
ἀργύριον περὶ ἁμαρτίας καὶ ἀργύριον περὶ πλημμελείας ὃ τι εἰσηγήθη ἐν οἴκῳ κυρίου τοῖς ἱερεῦσιν ἐγένετο
- 18 Joas, wa peyi Jida a, pran tout bagay zansèt li yo, depi Jozafa ak Joram rive sou Okozyas ki te ansyen wa peyi Jida yo, te ofri bay Seyè a ansanm ak tout bagay li menm li te ofri bay Seyè a epi ki te nan Tanp lan, li pran tout lò li jwenn nan trezò Tanp lan ak tout lò ki te nan palè a, li voye yo fè Azayèl, wa peyi Siri a, kado. Azayèl chanje lide, li pa moute atake lavil Jerizalèm ankò.
Then Jehoash, king of Judah, took all the holy things which Jehoshaphat and Jehoram and Ahaziah his fathers, the kings of Judah, had given to the Lord, together with the things he himself had given, and all the gold in the Temple store and in the king's house, and sent it to Hazael, king of Aram; and he went away from Jerusalem.
τότε ἀνέβη ἀζαηλ βασιλεὺς συρίας καὶ ἐπολέμησεν ἐπὶ γεθ καὶ προκατέλαβετο αὐτήν καὶ ἔταξεν ἀζαηλ τὸ πρόσωπον αὐτοῦ ἀναβῆναι ἐπὶ ἱερουσαλημ
- 19 Tout rès istwa Joas ak tou sa li te fè, n'a jwenn yo ekri nan liv Istwa Wa peyi Jida yo.
Now the rest of the acts of Joash, and all he did, are they not recorded in the book of the history of the kings of Israel?
καὶ ἔλαβεν ἰωας βασιλεὺς ἰουδα πάντα τὰ ἅγια ὅσα ἠγάσεν ἰωσαφατ καὶ ἰωραμ καὶ οχοζίας οἱ πατέρες αὐτοῦ καὶ βασιλεῖς ἰουδα καὶ τὰ ἅγια αὐτοῦ καὶ πᾶν τὸ χρυσίον τὸ εὑρέθην ἐν θησαυροῖς οἴκου κυρίου καὶ οἴκου τοῦ βασιλέως καὶ ἀπέστειλεν τῷ ἀζαηλ βασιλεῖ συρίας καὶ ἀνέβη ἀπὸ ἱερουσαλημ
- 20 Se pwòp chèf li yo ki te moute yon konplo sou do l'. Yo touye l' nan kay yo te bati sou ranblè ki sou bò solèy leve lavil Jerizalèm lan, sou wout ki mennen desann bò Sila a.
And his servants made a secret design and put Joash to death at the house of Millo on the way down to Silla.
καὶ τὰ λοιπὰ τῶν λόγων ἰωας καὶ πάντα ὅσα ἐποίησεν οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰουδα
- 21 Se Jozaka, pitit Chimeya, ak Jozabab, pitit Chomè, de chèf ki t'ap sèvi ak wa a, ki touye l'. Yo antere Joas nan lavil David nan kavò fanmi an. Se Amasya, pitit gason li, ki moute wa nan plas li.
And Jozacar, the son of Shimeath, and Jehozabad, the son of Shomer, his servants, came to him and put him to death; and they put him into the earth with his fathers in the town of David; and Amaziah his son became king in his place.
καὶ ἀνέστησαν οἱ δούλοι αὐτοῦ καὶ ἔδησαν πάντα σύνδεσμον καὶ ἐπάταξαν τὸν ἰωας ἐν οἴκῳ μαλλω τῷ ἐν γααλλα
- 1 ¶ Joas, pitit wa Okozyas, t'ap mache sou venntwazan depi li t'ap gouvènen peyi Jida a lè Joakaz, pitit Jeou, moute wa nan peyi Izrayèl. Li gouvènen pandan disetan nan lavil Samari.
In the twenty-third year of Joash, the son of Ahaziah, king of Judah, Jehoahaz, the son of Jehu, became king over Israel in Samaria, ruling for seventeen years.
ἐν ἔτει εἰκοστῷ καὶ τρίτῳ ἔτει τῷ ἰωας υἱῷ οχοζίου βασιλεῖ ἰουδα ἐβασίλευσεν ἰωαχας υἱὸς ἰου ἐν σαμαρεία ἑπτακαίδεκα ἔτη
- 2 Men, li te fè sa ki mal nan je Seyè a, li te lage kò l' nan fè menm peche ak Jewoboram, pitit Nebat la, li lakòz pèp Izrayèl la peche tou. Li pa t' soti pou l' te kite vye chemen sa a.
He did evil in the eyes of the Lord, copying the sins of Jeroboam, the son of Nebat, which he did and made Israel do; he did not keep himself from them.
καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου καὶ ἐπορεύθη ὀπίσω ἁμαρτιῶν ἱεροβοαμ υἱοῦ ναβατ ὃς ἐξήμαρτεν τὸν ἰσραηλ οὐκ ἀπέστη ἀπ' αὐτῶν
- 3 Se konsa li fè Seyè a fache sou moun peyi Izrayèl yo. Se sa ki fè Seyè a te lage yo nan men Azayèl, wa peyi Siri a, ak nan men Bennadad, pitit li, anpil fwa.
So the wrath of the Lord was burning against Israel, and he gave them up into the power of Hazael, king of Aram, and into the power of Ben-hadad, the son of Hazael, again and again.
καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ ἰσραηλ καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ ἀζαηλ βασιλέως συρίας καὶ ἐν χειρὶ υἱοῦ ἀδερ υἱοῦ ἀζαηλ πάσας τὰς ἡμέρας
- 4 Lè sa a, Joakaz lapriyè nan pye Seyè a. Seyè a reponn li paske li te wè jan wa peyi Siri a t'ap toupizi moun peyi Izrayèl yo.
Then Jehoahaz made prayer to the Lord, and the Lord gave ear to him, for he saw how cruelly Israel was crushed by the king of Aram.
καὶ ἔδειξθη ἰωαχας τοῦ προσώπου κυρίου καὶ ἐπήκουσεν αὐτοῦ κύριος ὅτι εἶδεν τὴν θλίψιν ἰσραηλ ὅτι ἐθλίψεν αὐτοὺς βασιλεὺς συρίας

- 5 Seyè a voye yon moun pou sove pèp la. Se konsa, moun peyi Izrayèl yo sotì anba men pèp Siri a. Yo tanmen viv ankò ak kè poze tankou anvan.
(And the Lord gave Israel a saviour, so that they became free from the hands of the Aramaeans; and the children of Israel were living in their tents as in the past.
καὶ ἔδωκεν κύριος σωτηρίαν τῷ Ἰσραὴλ καὶ ἐξῆλθεν ὑποκάτωθεν χειρὸς συρίας καὶ ἐκάθισαν οἱ υἱοὶ Ἰσραὴλ ἐν τοῖς σκηνώμασιν αὐτῶν καθὼς ἔχθες καὶ τρίτης
- 6 Atousa, yo pa t' sispann fè peche fanmi Jewoboram yo te lakòz pèp la te fè. Yo lage kò yo nan fè menm peche yo tou. Estati Astate a te toujou kanpe lavil Samari.
But still they did not give up the sin of Jeroboam, which he made Israel do, but went on with it; and there was an image of Asherah in Samaria.)
πλὴν οὐκ ἀπέστησαν ἀπὸ ἀμαρτιῶν οἴκου ἱεροβοὰμ ὃς ἐξήμαρτεν τὸν Ἰσραὴλ ἐν αὐταῖς ἐπορεύθησαν καὶ γε τὸ ἄλσος ἐστάθη ἐν σαμαρεία
- 7 Lame Joakaz te rete avèk sèlman senkant kavalye, dis cha lagè ak dimil (10.000) sòlda apye, paske wa peyi Siri a te touye tout lòt yo, li te pilonnen yo anba pye l' tankou pousyè.
For out of all his army, Jehoahaz had only fifty horsemen and ten carriages and ten thousand footmen; the king of Aram had given them up to destruction, crushing them like dust.
ὅτι οὐχ ὑπελείφθη τῷ ἰωαχὰς λαὸς ἀλλ' ἦ πεντήκοντα ἵππεις καὶ δέκα ἄρματα καὶ δέκα χιλιάδες πεζῶν ὅτι ἀπόλεσεν αὐτοὺς βασιλεὺς συρίας καὶ ἔθεντο αὐτοὺς ὡς χοῦν εἰς καταπάτησιν
- 8 Rès istwa Joakaz la ansanm ak tou sa li te fè, n'a jwenn yo ekri nan liv Istwa Wa peyi Izrayèl yo.
Now the rest of the acts of Jehoahaz, and all he did, and his great power, are they not recorded in the book of the history of the kings of Israel?
καὶ τὰ λοιπὰ τῶν λόγων ἰωαχὰς καὶ πάντα ὅσα ἐποίησεν καὶ αἱ δυναστεῖαι αὐτοῦ οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰσραὴλ
- 9 Lè Joakaz mouri, yo antere l' lavil Samari. Se Joas, pitit gason l' lan, ki moute wa nan plas li.
And Jehoahaz went to rest with his fathers, and was put into the earth in Samaria; and Joash his son became king in his place.
καὶ ἐκοιμήθη ἰωαχὰς μετὰ τῶν πατέρων αὐτοῦ καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν σαμαρεία καὶ ἐβασίλευσεν ἰωὰς υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 10 ¶ Wa Joas t'ap mache sou transtetan depi li t'ap gouvènè peyi Jida lè Joas, pitit Joakaz la, moute wa peyi Izrayèl. Li gouvènè peyi a pandan sèzan nan lavil Samari.
In the thirty-seventh year of the rule of Joash, king of Judah, Joash, the son of Jehoahaz, became king over Israel in Samaria, ruling for sixteen years.
ἐν ἔτει τριακοστῷ καὶ ἑβδόμῳ ἔτει τῷ ἰωὰς βασιλεῖ ἰουδα ἐβασίλευσεν ἰωὰς υἱὸς ἰωαχὰς ἐπὶ Ἰσραὴλ ἐν σαμαρεία ἑκκαίδεκα ἔτη
- 11 Men, li te fè sa ki mal nan je Seyè a, li te lage kò l' nan fè menm peche ak Jewoboram, pitit Nebat la, li lakòz pèp Izrayèl la peche tou. Li lage kò l' pi rèd ladan l'.
He did evil in the eyes of the Lord, not turning away from the sin of Jeroboam, the son of Nebat, which he did and made Israel do, but he went on with it.
καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου οὐκ ἀπέστη ἀπὸ πάσης ἀμαρτίας ἱεροβοὰμ υἱοῦ ναβατ ὃς ἐξήμαρτεν τὸν Ἰσραὴλ ἐν αὐταῖς ἐπορεύθη
- 12 Tout rès istwa Joas la, tout sa li te fè, jan li te vanyan sòlda lè li t'ap fè lagè ak Amasya, wa peyi Jida a, tou sa te ekri nan liv Istwa Wa peyi Izrayèl yo.
Now the rest of the acts of Joash, and all he did, and the force with which he went to war against Amaziah, king of Judah, are they not recorded in the book of the history of the kings of Israel?
καὶ τὰ λοιπὰ τῶν λόγων ἰωὰς καὶ πάντα ὅσα ἐποίησεν καὶ αἱ δυναστεῖαι αὐτοῦ ὅς ἐποίησεν μετὰ ἀμεσσιου βασιλέως ἰουδα οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰσραὴλ
- 13 Lè li mouri, yo antere l' menm kote ak lòt wa peyi Izrayèl yo lavil Samari. Se Jewoboram ki moute wa nan plas li.
And Joash went to rest with his fathers and Jeroboam took his place as king; and Joash was put into the earth in Samaria with the kings of Israel.
καὶ ἐκοιμήθη ἰωὰς μετὰ τῶν πατέρων αὐτοῦ καὶ ἱεροβοὰμ ἐκάθισεν ἐπὶ τοῦ θρόνου αὐτοῦ ἐν σαμαρεία μετὰ τῶν υἱῶν Ἰσραὴλ
- 14 Elize tonbe malad. Se maladi sa a ki te pou pote l' ale. Joas, wa peyi Izrayèl la, al wè l'. Wa a kriye, li lage kò l' sou figi Elize, li di konsa: --Papa mwen! Papa mwen! Ou menm ki te tankou yon gwo lame pou pran defans peyi Izrayèl la, w'ap mouri vre!
Now Elisha became ill with the disease which was the cause of his death: and Joash, king of Israel, came down to him, and weeping over him said, My father, my father, the war-carriages of Israel and its horsemen!
καὶ ἐλισαῖε ἠρρώστησεν τὴν ἀρρώστιαν αὐτοῦ δι' ἣν ἀπέθανεν καὶ κατέβη πρὸς αὐτὸν ἰωὰς βασιλεὺς Ἰσραὴλ καὶ ἔκλαυσεν ἐπὶ προσώπου αὐτοῦ καὶ εἶπεν πάτερ πάτερ ἄρμα Ἰσραὴλ καὶ ἵππεδς αὐτοῦ
- 15 Elize di li: --Pran yon banza ak kèk flèch. Wa a pran yon banza ak kèk flèch.
Then Elisha said to him, Take bow and arrows: and he took bow and arrows.
καὶ εἶπεν αὐτῷ ἐλισαῖε λαβὲ τόξον καὶ βέλη καὶ ἔλαβεν πρὸς αὐτὸν τόξον καὶ βέλη
- 16 Lè sa a, Elize di l' konsa: --Pare ou pou ou tire yon flèch. Wa a pare. Elize mete men pa l' sou men wa a.
And he said to the king of Israel, Put your hand on the bow: and he put his hand on it; and Elisha put his hands on the king's hands.
καὶ εἶπεν τῷ βασιλεῖ ἐπιβίβασον τὴν χεῖρά σου ἐπὶ τὸ τόξον καὶ ἐπεβίβασεν ἰωὰς τὴν χεῖρα αὐτοῦ ἐπὶ τὸ τόξον καὶ ἐπέθηκεν ἐλισαῖε τὰς χεῖρας αὐτοῦ ἐπὶ τὰς χεῖρας τοῦ βασιλέως

- 17 Li di l': --Louvri fennèt ki bay sou solèy leve a. Wa a louvri fennèt la. Elize di li: --Koulye a tire! Wa a tire flèch la, lè sa a Elize pale byen fò li di: --Men flèch Seyè a voye pou bay delivrans lan, flèch ki pral kraze peyi Siri a! Ou pral bat moun Siri yo lavil Afèk jouk ou a fini ak yo.
Then he said; Let the window be open to the east; and he got it open. Then Elisha said, Let the arrow go; and he let it go. And he said, The Lord's arrow of salvation, of salvation over Aram; for you will overcome the Aramaeans in Aphek and put an end to them.
καὶ εἶπεν ἄνοιξον τὴν θυρίδα κατ' ἀνατολὰς καὶ ἦνοιξεν καὶ εἶπεν ελισαίη τόξου σου καὶ ἐτόξου σου καὶ εἶπεν βέλος σωτηρίας τῷ κυρίῳ καὶ βέλος σωτηρίας ἐν Συρία καὶ πατάξεις τὴν Συρίαν ἐν ἀφεκ ἕως συντελείας
- 18 Apre sa, Elize di wa a: --Pran lòt flèch yo! Wa a pran flèch yo. Elize di li: --Frape yo atè. Wa a frape yo atè an twa fwa epi li rete.
And he said, Take the arrows: and he took them. And he said to the king of Israel, Send them down into the earth; and he did so three times and no more.
καὶ εἶπεν αὐτῷ ελισαίη λαβὲ τόξα καὶ ἔλαβεν καὶ εἶπεν τῷ βασιλεῖ Ἰσραὴλ πάταξον εἰς τὴν γῆν καὶ ἐπάταξεν ὁ βασιλεὺς τρίς καὶ ἔστη
- 19 Lè sa a, pwofèt la fache sou li, li di l' konsa: --Se pou ou te frape atè a senk fwa osinon sis fwa. Konsa, ou ta bat moun peyi Siri yo jouk ou ta fini nèt nèt ak yo. Koulye a, ou pral bat yo twa fwa ase.
Then the man of God was angry with him and said, If you had done it five or six times, then you would have overcome Aram completely; but now you will only overcome them three times.
καὶ ἐλυπήθη ἐπ' αὐτῷ ὁ ἄνθρωπος τοῦ θεοῦ καὶ εἶπεν εἰ ἐπάταξας πεντάκις ἢ ἑξάκις τότε ἂν ἐπάταξας τὴν Συρίαν ἕως συντελείας καὶ νῦν τρίς πατάξεις τὴν Συρίαν
- 20 ¶ Elize mouri, yo antere l'. Chak lanne moun Moab yo te konn fè bann pou vin fè piyay nan peyi Izrayèl la.
And death came to Elisha and they put his body into the earth. Now in the spring of the year, armed bands of Moabites frequently came, overrunning the land.
καὶ ἀπέθανεν ελισαίη καὶ ἔθαψαν αὐτόν καὶ μονόζωνοι μοαβ ἦλθον ἐν τῇ γῇ ἐλθόντος τοῦ ἐνιαυτοῦ
- 21 Yon lè moun peyi Izrayèl yo tapral antere yon moun mouri, yo wè yonn nan bann moun Moab yo, yo prese lage kadav la nan tonm Elize a epi yo met deyò. Kadav la al tonbe sou zosman Elize yo. Lamenn, mò a leve vivan, li kanpe sou de pye l'.
And while they were putting a dead man into the earth, they saw a band coming; and they put the man quickly into the place where Elisha's body was; and the dead man, on touching Elisha's bones, came to life again, and got up on his feet.
καὶ ἐγένετο αὐτῶν θαπτόντων τὸν ἄνδρα καὶ ἰδοὺ εἶδον τὸν μονόζωνον καὶ ἔρριψαν τὸν ἄνδρα ἐν τῷ τάφῳ ελισαίη καὶ ἐπορεύθη καὶ ἤψατο τῶν ὀστέων ελισαίη καὶ ἔζησεν καὶ ἀνέστη ἐπὶ τοὺς πόδας αὐτοῦ
- 22 Azayèl, wa peyi Siri a, te maltrete pèp peyi Izrayèl la pandan tout reny Joakaz.
And Israel was crushed under the power of Hazael, king of Aram, all the days of Jehoahaz.
καὶ ἀζαήλ ἐξέθλιψεν τὸν Ἰσραὴλ πάσας τὰς ἡμέρας ἰωαχάς
- 23 Men, Seyè a te aji byen ak moun peyi Izrayèl yo, li te gen pitye pou yo. Li pa t' kite moun fini ak yo, li te ede yo poutèt kontra li te pase ak Abraram, Izarak ak Jakòb. Li pa janm bliye pèp li a, jouk lè sa a.
But the Lord was kind to them and had pity on them, caring for them, because of his agreement with Abraham, Isaac, and Jacob; he would not put them to destruction or send them away from before his face till now.
καὶ ἠλέησεν κύριος αὐτούς καὶ οἰκτίρησεν αὐτούς καὶ ἐπέβλεψεν πρὸς αὐτούς διὰ τὴν διαθήκην αὐτοῦ τὴν μετὰ ἀβραὰμ καὶ ἰσαὰκ καὶ ἰακώβ καὶ οὐκ ἠθέλησεν κύριος διαφθεῖραι αὐτούς καὶ οὐκ ἀπέρριψεν αὐτούς ἀπὸ τοῦ προσώπου αὐτοῦ
- 24 Lè Azayèl, wa peyi Siri a, mouri, se Bennadad, pitit li, ki moute wa nan plas li.
Then Hazael, king of Aram, came to his end; and Ben-hadad his son became king in his place.
καὶ ἀπέθανεν ἀζαήλ βασιλεὺς Συρίας καὶ ἐβασίλευσεν υἱὸς ἀδερῦ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 25 Wa Joas, pitit gason Joakaz, repran nan men Bennadad tout lavil Azayèl te pran yo lè li t'ap fè lagè ak Joakaz la, papa l'. Joas bat Bennadad an twa fwa, li reprann tout lavil peyi Izrayèl yo nan men l'.
And Jehoash, the son of Jehoahaz, took again from Ben-hadad, the son of Hazael, the towns which he had taken from Jehoahaz his father in war. Three times Jehoash overcame him and got back the towns of Israel.
καὶ ἐπέστρεψεν ἰωάς υἱὸς ἰωαχάς καὶ ἔλαβεν τὰς πόλεις ἐκ χειρὸς υἱοῦ ἀδερῦ υἱοῦ ἀζαήλ ὃς ἔλαβεν ἐκ χειρὸς ἰωαχάς τοῦ πατρὸς αὐτοῦ ἐν τῷ πολέμῳ τρίς ἐπάταξεν αὐτὸν ἰωάς καὶ ἐπέστρεψεν τὰς πόλεις εἰς Ἰσραὴλ
- 1 ¶ Wa Joas, pitit gason Joakaz la, t'ap mache sou dezan depi li t'ap gouvènènan peyi Izrayèl lè Amasya, pitit Joas, moute wa nan peyi Jida.
In the second year of Joash, son of Joahaz, king of Israel, Amaziah, the son of Joash, became king of Judah.
ἐν ἔτει δευτέρῳ τῷ ἰωάς υἱῷ ἰωαχάς βασιλεὺς Ἰσραὴλ καὶ ἐβασίλευσεν ἀμεσσίας υἱὸς ἰωάς βασιλεὺς Ἰουδα
- 2 Li te gen venssenkan lè sa a. Li gouvènènan nan lavil Jerizalèm pandan ventnevan. Manman l' te rele Jeojadan. Se te yon moun lavil Jerizalèm.
He was twenty-five years old when he became king; and he was ruling in Jerusalem for twenty-nine years; his mother's name was Jehoaddin of Jerusalem.
υἱὸς εἴκοσι καὶ πέντε ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ εἴκοσι καὶ ἑννέα ἔτη ἐβασίλευσεν ἐν ἱερουσαλὴμ καὶ ὄνομα τῆς μητρὸς αὐτοῦ ἰωαδὶν ἐξ ἱερουσαλὴμ

- 3 Li te fè sa ki dwat devan Seyè a, men pa tankou David, zansèt li a. Li te fè menm jan ak Joas, papa l'.
He did what was right in the eyes of the Lord, though not like David his father; he did as Joash his father had done.
καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου πλὴν οὐχ ὡς δαυιδ ὁ πατὴρ αὐτοῦ κατὰ πάντα ὅσα ἐποίησεν ἰωας ὁ πατὴρ αὐτοῦ ἐποίησεν
- 4 Tansèlman, li pa t' kraze tanp bondye lòt nasyon yo, kifè moun yo te toujou al touye bèt, boule lansan nan tanp sa yo.
But still the high places were not taken away; the people went on making offerings and burning them in the high places.
πλὴν τὰ ὕψηλά οὐκ ἐξῆρεν ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμίων ἐν τοῖς ὕψηλοῖς
- 5 Lè Amasya santi li byen chita sou pouvwa a, li fè touye tout chèf nan lame a ki te touye papa l'.
Now when he became strong in the kingdom, straight away he put to death those servants who had taken the life of the king his father;
καὶ ἐγένετο ὅτε κατίσχυσεν ἡ βασιλεία ἐν χειρὶ αὐτοῦ καὶ ἐπάταξεν τοὺς δούλους αὐτοῦ τοὺς πατάξαντας τὸν πατέρα αὐτοῦ
- 6 Men, li pa t' manyen pitit ansasen sa yo, paske, dapre sa ki ekri nan liv lalwa Moyiz la, Seyè a te di: Papa pa gen dwa peye pou sa pitit li yo fè, ni pitit pa gen dwa peye pou sa papa yo fè. Chak moun va peye pou sa yo fè.
But he did not put their children to death; for the orders of the Lord recorded in the book of the law of Moses say, The fathers are not to be put to death for the children, or the children for their fathers; but a man is to be put to death for the sin which he himself has done.
καὶ τοὺς υἱοὺς τῶν παταξάντων οὐκ ἐθανάτωσεν καθὼς γέγραπται ἐν βιβλίῳ νόμων μουσῆ ὡς ἐνετείλατο κύριος λέγων οὐκ ἀποθανοῦνται πατέρες ὑπὲρ υἱῶν καὶ υἱοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων ὅτι ἄλλ' ἢ ἕκαστος ἐν ταῖς ἁμαρτίαις αὐτοῦ ἀποθάνειται
- 7 Amasya te touye dimil (10.000) sòlda peyi Edon nan fon Sale a. Li goumen jouk li pran lavil Sela. Li rele l' Jokteyèl, non ki rete pou li jouk jounen jòdi a.
He put to the sword twelve thousand men of Edom in the Valley of Salt, and took Sela in war, naming it Joktheel, as it is to this day.
αὐτὸς ἐπάταξεν τὸν ἐδομ ἐν γαιμελε δέκα χιλιάδας καὶ συνέλαβε τὴν πέτραν ἐν τῷ πολέμῳ καὶ ἐκάλεσεν τὸ ὄνομα αὐτῆς καθοῦλ ἕως τῆς ἡμέρας ταύτης
- 8 ¶ Apre sa, Amasya voye misyon bay Joas, pitit Joakaz, pitit pitit Jeou, wa peyi Izrayèl la, li mande l' batay.
Then Amaziah sent representatives to Jehoash, the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, let us have a meeting face to face.
τότε ἀπέστειλεν ἀμεσσίας ἀγγέλους πρὸς ἰωας υἱὸν ἰωαχας υἱοῦ ἰου βασιλέως ἰσραηλ λέγων δεῦρο ὀφθῶμεν προσώποις
- 9 Joas voye reponn li: --Yon lè, yon touf pikan ki te sou mòn Liban voye yon misyon bay pye sèd la. Li di l' konsa: Bay pitit gason m' lan pitit fi ou la pou l' marye avè l'. Yon bèt nan bwa pase bò la, li kraze touf pikan an.
And Jehoash, king of Israel, sent to Amaziah, king of Judah, saying, The thorn-tree in Lebanon sent to the cedar in Lebanon, saying, Give your daughter to my son for a wife: and a beast from the woodland in Lebanon went by, crushing the thorn under his feet.
καὶ ἀπέστειλεν ἰωας βασιλεὺς ἰσραηλ πρὸς ἀμεσσιαν βασιλέα ἰουδα λέγων ὁ ἀκαν ὁ ἐν τῷ λιβάνῳ ἀπέστειλεν πρὸς τὴν κέδρον τὴν ἐν τῷ λιβάνῳ λέγων δὸς τὴν θυγατέρα σου τῷ υἱῷ μου εἰς γυναῖκα καὶ αἰ διήλθον τὰ θηρία τοῦ ἀγροῦ τὰ ἐν τῷ λιβάνῳ καὶ συνεπάτησαν τὸν ἀκανα
- 10 Se pou m' di ou, Amasya, ou kraze moun peyi Edon yo. Koulye a, ou santi ou gwonèg anpil. M' byen kontan pou ou. Gonfle lestonmak ou jan ou kapab, men rete sou sa ou fè a. Poukisa pou w'ap chache traka bay kò ou pou sa pase mal ni pou ou ni pou peyi Jida a?
It is true that you have overcome Edom and your heart is uplifted; let that glory be enough for you, and keep in your country; why do you make causes of trouble, putting yourself, and Judah with you, in danger of downfall?
τόπτων ἐπάταξας τὴν ἰδουμαίαν καὶ ἐπῆρέν σε ἡ καρδία σου ἐνδοξάσθητι καθήμενος ἐν τῷ οἴκῳ σου καὶ ἵνα τί ἐρίζεις ἐν κακίᾳ σου καὶ πεσῆ σὺ καὶ ἰουδας μετὰ σοῦ
- 11 Men, Amasya derefize koute l'. Se konsa, Joas soti ak lame li pou l' al goumen ak Amasya bò lavil Betchemèch nan peyi Jida.
But Amaziah gave no attention. So Jehoash, king of Israel, went up, and he and Amaziah, king of Judah, came face to face at Beth-shemesh, which is in Judah.
καὶ οὐκ ἤκουσεν ἀμεσσίας καὶ ἀνέβη ὁ βασιλεὺς ἰσραηλ καὶ ὄφθησαν προσώποις αὐτὸς καὶ ἀμεσσίας βασιλεὺς ἰουδα ἐν βαιθσαμυς τῆ τοῦ ἰουδα
- 12 Lame Izrayèl la bat lame Jida a byen bat. Tout sòlda peyi Jida yo vole gagè, y' al lakay yo.
And Judah was overcome before Israel, so that they went in flight, every man to his tent.
καὶ ἔπταισεν ἰουδας ἀπὸ προσώπου ἰσραηλ καὶ ἐφυγεν ἀνὴρ εἰς τὸ σκῆνωμα αὐτοῦ
- 13 Joas, wa peyi Izrayèl la, fè Amasya, wa peyi Jida a, prizonnye lavil Betchemèch. Lèfini li mache sou lavil Jerizalèm, li kraze miray ranpa lavil la depi nan Pòtay Efrayim rive bò Pòtay Kwen an sou yon longè sankatreven mètr antou.
And Jehoash, king of Israel, made Amaziah, king of Judah, the son of Jehoash, son of Ahaziah, prisoner at Beth-shemesh, and came to Jerusalem, and had the wall of Jerusalem pulled down from the doorway of Ephraim to the door in the angle, four hundred cubits.
καὶ τὸν ἀμεσσιαν υἱὸν ἰωας υἱοῦ οὐχοζιου βασιλέα ἰουδα συνέλαβεν ἰωας υἱὸς ἰωαχας βασιλεὺς ἰσραηλ ἐν βαιθσαμυς καὶ ἦλθεν εἰς ἱερουσαλημ καὶ καθεῖλεν ἐν τῷ τείχει ἱερουσαλημ ἐν τῇ πύλῃ εφραϊμ ἕως πύλης τῆς γωνίας τετρακοσίους πήχεις

- 14 Li pran dènve bagay an lò ak an ajan li jwenn, tou sa ki te nan Tanp Seyè a ak tout richès ki te nan palè wa a. Li pote yo avè l' lavil Samari, san konte kantite moun li te fè prizonnye sou kondisyon. And he took all the gold and silver and all the vessels which were in the house of the Lord and in the store-house of the king, together with those whose lives would be the price of broken faith, and went back to Samaria.
καὶ ἔλαβεν τὸ χρυσοῦν καὶ τὸ ἀργύριον καὶ πάντα τὰ σκεύη τὰ εὐρεθέντα ἐν οἴκῳ κυρίου καὶ ἐν θησαυροῖς οἴκου τοῦ βασιλέως καὶ τοὺς υἱοὺς τῶν συμμιξέων καὶ ἀπέστρεψεν εἰς σαμάρειαν
- 15 ¶ Tout rès istwa Joas la, tou sa li te fè, jan li te vanyan sòlda lè li t'ap goumen ak Amasya, wa peyi Jida a, nou jwenn tou sa ekri nan liv Istwa wa peyi Izrayèl yo. Now the rest of the acts of Jehoash, and his power, and how he went to war with Amaziah, king of Judah, are they not recorded in the book of the history of the kings of Israel? καὶ τὰ λοιπὰ τῶν λόγων ἰωᾶς ὅσα ἐποίησεν ἐν δυναστείᾳ αὐτοῦ ἃ ἐπολέμησεν μετὰ αμεσσιου βασιλέως ἰουδα οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰσραηλ.
- 16 Lè Joas mourì, yo antere l' lavil Samari nan kavo wa Izrayèl yo. Se Jewoboram, pitit gason l' lan, ki moute wa nan plas li. And Jehoash went to rest with his fathers, and was put into the earth in Samaria with the kings of Israel; and Jeroboam his son became king in his place. καὶ ἐκοιμήθη ἰωᾶς μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν σαμαρείᾳ μετὰ τῶν βασιλέων ἰσραηλ καὶ ἐβασίλευσεν ἱεροβοαμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 17 Amasya, pitit Joas, wa peyi Jida a, te viv kenzan ankò apre lanmò Joas, pitit Joakaz, wa peyi Izrayèl la. Amaziah, the son of Joash, king of Judah, went on living for fifteen years after the death of Jehoash, son of Jehoahaz, king of Israel. καὶ ἔζησεν αμεσσίας υἱὸς ἰωᾶς βασιλεὺς ἰουδα μετὰ τὸ ἀποθανεῖν ἰωᾶς υἱὸν ἰωαχὰς βασιλέα ἰσραηλ. πεντεκαίδεκα ἔτη
- 18 Tout rès istwa Amasya a ekri nan liv Istwa wa peyi Jida yo. And the rest of the acts of Amaziah, are they not recorded in the book of the history of the kings of Judah? καὶ τὰ λοιπὰ τῶν λόγων αμεσσιου καὶ πάντα ἃ ἐποίησεν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰουδα
- 19 Yo moute yon konplo lavil Jerizalèm pou yo touye Amasya. Se konsa Amasya kouri al kache lavil Lakis. Men, lènmi l' yo rapouswiv li, yo touye l'. Now they made a secret design against him in Jerusalem; and he went in flight to Lachish, but they sent after him to Lachish and put him to death there. καὶ συνεστράφησαν ἐπ' αὐτὸν σύστημα ἐν ἱερουσαλὴμ καὶ ἔφυγεν εἰς λαχὶς καὶ ἀπέστειλαν ὀπίσω αὐτοῦ εἰς λαχὶς καὶ ἐθανάτωσαν αὐτὸν ἐκεῖ
- 20 Apre sa, yo mete kadav li sou chwal, yo tounen avè l' lavil Jerizalèm, yo antere l' lavil David la nan kavo zansèt li yo. And they took his body on horseback and put it into the earth with his fathers in Jerusalem, the town of David. καὶ ἦραν αὐτὸν ἐφ' ἵππων καὶ ἐτάφη ἐν ἱερουσαλὴμ μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει δαυὶδ
- 21 Tout pèp peyi Jida a pran Azarya, pitit gason Amasya a, yo fè l' wa nan plas papa l'. Azarya te gen sèzan lè sa a. Then all the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah. καὶ ἔλαβεν πᾶς ὁ λαὸς ἰουδα τὸν ἀζαριαν καὶ αὐτὸς υἱὸς ἑκκαίδεκα ἐτῶν καὶ ἐβασίλευσεν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ αμεσσιου
- 22 Se li menm ki reprann lavil Elat, li fè l' tounen anba otorite wa Jida a, apre lanmò papa l'. He was the builder of Elath, which he got back for Judah after the death of the king. αὐτὸς ὠκοδόμησεν τὴν αἰλωθ καὶ ἐπέστρεψεν αὐτὴν τῷ ἰουδα μετὰ τὸ κοιμηθῆναι τὸν βασιλέα μετὰ τῶν πατέρων αὐτοῦ
- 23 ¶ Amasya, pitit Joas, t'ap mache sou kenzan depi li t'ap gouvènè peyi Jida lè Jewoboram, pitit Joas, wa peyi Izrayèl la, moute wa nan plas papa l'. Li gouvènè nan lavil Samari pandan karanteyen an. In the fifteenth year of the rule of Amaziah, son of Joash, king of Judah, Jeroboam, the son of Joash, king of Israel, became king in Samaria, ruling for forty-one years. ἐν ἔτει πεντεκαιδεκάτῳ τοῦ αμεσσιου υἱοῦ ἰωᾶς βασιλέως ἰουδα ἐβασίλευσεν ἱεροβοαμ υἱὸς ἰωᾶς ἐπὶ ἰσραηλ ἐν σαμαρείᾳ τεσσαράκοντα καὶ ἓν ἔτος
- 24 Men li fè sa ki mal nan je Seyè a, li te lage kò l' nan fè menm peche ak Jewoboram, pitit Nebat la, li lakòz pèp Izrayèl la peche tou. He did evil in the eyes of the Lord, not turning away from the sin which Jeroboam, the son of Nebat, did and made Israel do. καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου οὐκ ἀπέστη ἀπὸ πασῶν ἁμαρτιῶν ἱεροβοαμ υἱοῦ ναβατ ὡς ἐξήμαρτεν τὸν ἰσραηλ
- 25 Se Jewoboram ki reprann tout zòn ki te pou peyi Izrayèl la depi nan Pas Amat la nan nò, rive Lanmè Mouri a nan sid, jan Seyè a, Bondye pèp Izrayèl la, te bay Jonas, sèvitè l' la, mesaj la. Jonas sa a, pitit Amitayi, te yon pwofèt lavil Gatefè. He got back the old limits of Israel from the way into Hamath to the sea of the Arabah, as the Lord had said by his servant Jonah, the son of Amittai, the prophet of Gath-hepher. αὐτὸς ἀπέστησεν τὸ ὄριον ἰσραηλ ἀπὸ εἰσόδου αἰμαθ ἕως τῆς θαλάσσης τῆς ἀραβα κατὰ τὸ ῥῆμα κυρίου θεοῦ ἰσραηλ ὃ ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ ἰωνα υἱοῦ αμαθὶ τοῦ προφήτου τοῦ ἐκ γαθ-ἡπερ
- 26 Seyè a te wè jan pèp Izrayèl la t'ap souffri anpil. Tout moun, jenn gason kou granmoun, t'ap pase pa yo. Pa t'gen pyès moun pou pote yo sekou. For the Lord saw how bitter was the trouble of Israel, and that everyone was cut off, he who was shut up and he who went free, and that Israel had no helper. ὅτι εἶδεν κύριος τὴν ταπεινώσιν ἰσραηλ πικρὰν σφόδρα καὶ ὀλιγοστοὺς συνεχόμενους καὶ ἐσπανισμένους καὶ ἐγκαταλειμμένους καὶ οὐκ ἦν ὁ βοηθῶν τῷ ἰσραηλ

- 27 Se konsa, li voye Jewoboram, pitit Joas la, pou vin delivre yo, paske se pa t' janm lide l' pou l' te disparèt yo sou latè.
And the Lord had not said that the name of Israel was to be taken away from the earth; but he gave them a saviour in Jeroboam, the son of Joash.
 και οὐκ ἐλάλησεν κύριος ἐξαλείψαι τὸ σπέρμα ἰσραηλ ὑποκάτωθεν τοῦ οὐρανοῦ καὶ ἔσωσεν αὐτοὺς διὰ χειρὸς ἱεροβοαμ υἱοῦ ἰωας
- 28 Tout rès istwa Jewoboram lan, tou sa li fè, jan li te vanyan sòlda lè li t'ap fè lagè, jan li te fè lavil Damas ak lavil Amat soti anba men moun Jida yo tounen anba otorite wa Izrayèl la, n'a jwenn tou sa ekri nan liv Istwa wa Izrayèl yo.
Now the rest of the acts of Jeroboam, and all he did, and his power, and how he went to war with Damascus, causing the wrath of the Lord to be turned away from Israel, are they not recorded in the book of the history of the kings of Israel?
 και τὰ λοιπὰ τῶν λόγων ἱεροβοαμ καὶ πάντα ὅσα ἐποίησεν καὶ αἱ δυναστεῖαι αὐτοῦ ὅσα ἐπολέμησεν καὶ ὅσα ἐπέστρεψεν τὴν δαμασκὸν καὶ τὴν αἰμαθ τῷ ἰουδα ἐν ἰσραηλ οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰσραηλ
- 29 Lè Jewoboram mouri, yo antere l' menm kote ak tout wa Izrayèl yo. Se Zakari, pitit li, ki moute wa nan plas li.
And Jeroboam went to rest with his fathers, and was put into the earth with the kings of Israel; and Zechariah his son became king in his place.
 και ἐκοιμήθη ἱεροβοαμ μετὰ τῶν πατέρων αὐτοῦ μετὰ βασιλέων ἰσραηλ καὶ ἐβασίλευσεν αζαριας υἱὸς αμεσσιου ἀντὶ τοῦ πατρὸς αὐτοῦ
- 1 ¶ Wa Jewoboram te gen vennsetan depi li t'ap gouvènen peyi Izrayèl lè Azarya, pitit Amasya, moute wa nan peyi Jida.
In the twenty-seventh year of the rule of Jeroboam, king of Israel, Azariah, son of Amaziah, became king of Judah.
 ἐν ἔτει εἰκοστῷ καὶ ἐβδόμῳ τῷ ἱεροβοαμ βασιλεῖ ἰσραηλ ἐβασίλευσεν αζαριας υἱὸς αμεσσιου βασιλέως ἰουδα
- 2 Li te gen sèzan lè sa a. Li gouvènen nan lavil Jerizalèm pandan senkanndezan. Manman l' te rele Jekolya. Se te moun lavil Jerizalèm.
He was sixteen years old when he became king, and he was ruling in Jerusalem for fifty-two years; his mother's name was Jecoliah of Jerusalem.
 υἱὸς ἑκκαίδεκα ἐτῶν ἦν ἐν τῷ βασιλεῦειν αὐτὸν καὶ πενήτηκοντα καὶ δύο ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ καὶ ὄνομα τῆ μητρὶ αὐτοῦ χαλια ἐξ ἱερουσαλημ
- 3 Li te fè sa ki dwat devan Seyè a, menm jan ak Amasya, papa l'.
And he did what was right in the eyes of the Lord, as his father Amaziah had done.
 και ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα ὅσα ἐποίησεν αμεσσιος ὁ πατὴρ αὐτοῦ
- 4 Tansèlman, li pa t' kraze tanp bondye lòt nasyon yo, kifè moun yo te toujou al touye bèt, boule lansan nan tanp sa yo.
But he did not take away the high places, and the people still went on making offerings and burning them in the high places.
 πλὴν τῶν ὑψηλῶν οὐκ ἐξῆρεν ἔτι ὁ λαὸς ἔθυσάζεν καὶ ἔθυσίων ἐν τοῖς ὑψηλοῖς
- 5 Seyè a peni wa a pou sa. Li voye yon move maladi po sou li ki rete avè l' jouk jou li mouri. Li te rete nan yon kay apa, yo pa t' kite l' gouvènen. Se Jotam, pitit li, ki te chèf nan palè a. Se li menm ki te regle tout zafè nan peyi a.
And the Lord sent disease on the king and he became a leper, and to the day of his death he was living separately in his private house. And Jotham his son was over his house, judging the people of the land.
 και ἦψατο κύριος τοῦ βασιλέως καὶ ἦν λελεπρωμένος ἕως ἡμέρας θανάτου αὐτοῦ καὶ ἐβασίλευσεν ἐν οἴκῳ ἀφοφουσθῶ καὶ ἰωαθαμ υἱὸς τοῦ βασιλέως ἐπὶ τῷ οἴκῳ κρίνων τὸν λαὸν τῆς γῆς
- 6 Tout rès istwa Azarya a ak tou sa li te fè, n'a jwenn sa ekri nan liv Istwa wa peyi Jida yo.
Now the rest of the acts of Azariah, and all he did, are they not recorded in the book of the history of the kings of Judah?
 και τὰ λοιπὰ τῶν λόγων αζαριου καὶ πάντα ὅσα ἐποίησεν οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίου λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰουδα
- 7 Lè Azarya mouri, yo antere l' menm kote ak zansèt li yo nan lavil David la. Se Jotam, pitit gason l' lan, ki moute wa nan plas li.
And Azariah went to rest with his fathers and was put into the earth with his fathers in the town of David; and Jotham his son became king in his place.
 και ἐκοιμήθη αζαριας μετὰ τῶν πατέρων αὐτοῦ καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει δαυιδ καὶ ἐβασίλευσεν ἰωαθαμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 8 ¶ Wa Azarya te gen tranntwitan depi li t'ap gouvènen peyi Jida lè Zakari, pitit Jewoboram, moute wa nan peyi Izrayèl. Li gouvènen nan lavil Samari pandan sis mwa.
In the thirty-eighth year of Azaliah, king of Judah, Zechariah, son of Jeroboam, was king over Israel for six months.
 ἐν ἔτει τριακοστῷ καὶ ὀγδόῳ τῷ αζαρια βασιλεῖ ἰουδα ἐβασίλευσεν ζαχαριας υἱὸς ἱεροβοαμ ἐπὶ ἰσραηλ ἐν σαμαρεία ἐξάμηνον
- 9 Men li fè sa ki mal nan je Seyè a tankou zansèt li yo. Li te lage kò l' nan fè menm peche ak Jewoboram, pitit Nebat la, li te lakòz pèp Izrayèl la peche tou.
And he did evil in the eyes of the Lord, as his father had done, not turning away from the sin which Jeroboam, the son of Nebat, did and made Israel do.
 και ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου καθὰ ἐποίησαν οἱ πατέρες αὐτοῦ οὐκ ἀπέστη ἀπὸ ἁμαρτιῶν ἱεροβοαμ υἱοῦ ναβατ ὃς ἐξήμαρτεν τὸν ἰσραηλ
- 10 Chaloum, pitit Jabès, moute yon konplo sou do Zakari. Li atake l' lavil Jibleyam, li ansasinen l'. Apre sa, li moute wa nan plas li.
And Shallum, the son of Jabesh, made a secret design against him, and, attacking him in Ibleam, put him to death and became king in his place.
 και συνεστράφησαν ἐπ' αὐτὸν σελλουμ υἱὸς ἰαβις καὶ κεβλααμ καὶ ἐπάταξαν αὐτὸν καὶ ἐθανάτωσαν αὐτὸν καὶ σελλουμ ἐβασίλευσεν ἀντ' αὐτοῦ

- 11 Tout rès istwa Zakari a ekri nan liv Istwa wa peyi Izrayèl yo.
Now the rest of the acts of Zechariah are recorded in the book of the history of the kings of Israel.
καὶ τὰ λοιπὰ τῶν λόγων ζαχαρίου ἰδοῦ ἐστὶν γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰσραηλ.
- 12 Se konsa pawòl Seyè a te di Jeou a rive vre. Li te di l': Pitit ou yo ap chita sou fotèy wa peyi Izrayèl la jouk sou kat jenerasyon apre ou.
This was what the Lord had said to Jehu, Your sons to the fourth generation will be kings of Israel. And so it came about.
ὁ λόγος κυρίου ὃν ἐλάλησεν πρὸς ἰου λέγων υἱοὶ τέταρτοι καθήσονται σοι ἐπὶ θρόνου ἰσραηλ καὶ ἐγένετο οὕτως
- 13 Wa Azarya te gen trannevan depi li t'ap gouvènen peyi Jida a lè Chaloum, pitit Jabès, moute wa nan peyi Izrayèl. Li gouvènen nan lavil Samari pandan yon mwa.
Shallum, the son of Jabesh, became king in the thirty-ninth year of Uzziah, king of Judah; and he was ruling in Samaria for the space of one month.
καὶ σελλουμ υἱὸς ἰαβὶς ἐβασίλευσεν καὶ ἐν ἔτει τριακοστῷ καὶ ἐνάτῳ ἀζαρια βασιλεῖ ἰουδα ἐβασίλευσεν σελλουμ μῆνα ἡμερῶν ἐν σαμαρεία
- 14 Menayèm, pitit gason Gadi, sotil lavil Tiza, li moute lavil Samari, l' al atake Chaloum. Li touye l', lèfini li moute wa nan plas li.
Then Menahem, the son of Gadi, went up from Tirzah and came to Samaria, and attacking Shallum, son of Jabesh, in Samaria, put him to death and made himself king in his place.
καὶ ἀνέβη μαναημ υἱὸς γαδδὶ ἐκ θαρσιλα καὶ ἦλθεν εἰς σαμάρειαν καὶ ἐπάταξεν τὸν σελλουμ υἱὸν ἰαβὶς ἐν σαμαρεία καὶ ἐθανάτωσεν αὐτόν
- 15 Tout rès istwa Chaloum lan ak konplo li te moute sou do Zakari a, tou sa ekri nan liv Istwa wa peyi Izrayèl yo.
Now the rest of the acts of Shallum, and the secret design which he made, are recorded in the book of the history of the kings of Israel.
καὶ τὰ λοιπὰ τῶν λόγων σελλουμ καὶ ἡ συστροφή αὐτοῦ ἣν συνεστράφη ἰδοῦ εἰσὶν γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰσραηλ.
- 16 Apre sa, Menayèm sotil lavil Tiza, li atake lavil Tifsak, li touye dènye moun ki te rete ladan l' ak nan tout vwazenaj lavil la. Li menm rive louvri vant tout fanm ansent yo. Li te fè sa paske yo pa t' louvri pòtay lavil la ba li.
Then Menahem sent destruction on Tappuah and all the people in it, and its limits, from Tirzah, because they would not let him come in; and he had all the women who were with child cut open.
τότε ἐπάταξεν μαναημ τὴν θαρσα καὶ πάντα τὰ ἐν αὐτῇ καὶ τὰ ὄρια αὐτῆς ἀπὸ θαρσα ὅτι οὐκ ἤνοιζαν αὐτῷ καὶ ἐπάταξεν αὐτὴν καὶ τὰς ἐν γαστρὶ ἐχούσας ἀνέρρηξεν
- 17 Wa Azarya t'ap mache sou tranteyennan depi li t'ap gouvènen peyi Jida lè Menayèm, pitit Gadi, moute wa nan peyi Izrayèl. Li gouvènen nan lavil Samari pandan dizan.
In the thirty-ninth year of Azariah, king of Judah, Menahem, the son of Gadi, became king over Israel, and was ruling in Samaria for ten years.
ἐν ἔτει τριακοστῷ καὶ ἐνάτῳ ἀζαρια βασιλεῖ ἰουδα καὶ ἐβασίλευσεν μαναημ υἱὸς γαδδὶ ἐπὶ ἰσραηλ δέκα ἔτη ἐν σαμαρεία
- 18 Men, li fè sa ki mal nan je Seyè a. Jouk jou li mouri a, li lage kò l' nan fè menm peche ak Jewoboram, pitit Nebat la. Li lakòz pèp Izrayèl la peche tou.
He did evil in the eyes of the Lord; he did not keep himself from the sin which Jeroboam, the son of Nebat, did and made Israel do.
καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου οὐκ ἀπέστη ἀπὸ πασῶν ἁμαρτιῶν ἱεροβοαμ υἱοῦ ναβατ ὃς ἐξῆμαρτεν τὸν ἰσραηλ
- 19 Poul, wa peyi Lasiri, anvayi peyi a. Menayèm bay Poul twamil (3000) kilo ajan pou Poul te ka ede l' chita pounwa li nan peyi a.
In his day, Pul, the king of Assyria, came up against the land; and Menahem gave Pul a thousand talents of silver so that he might let him keep the kingdom.
ἐν ταῖς ἡμέραις αὐτοῦ ἀνέβη φουλ βασιλεὺς ἀσσυρίων ἐπὶ τὴν γῆν καὶ μαναημ ἔδωκεν τῷ φουλ χίλια τάλαντα ἀργυρίου εἶναι τὴν χεῖρα αὐτοῦ μετ' αὐτοῦ
- 20 Pou Menayèm te ka peye kantite lajan sa a bay wa Lasiri a, li pase lòd nan peyi a pou chak moun rich nan peyi Izrayèl la bay yon demi kilo ajan yo chak. Apre sa, wa peyi Lasiri a tounen lakay li, li pa rete pi lontan nan peyi Izrayèl.
And Menahem got the money from Israel, from all the men of wealth, fifty silver shekels from every man, to give to the king of Assyria. So the king of Assyria went back without stopping in the land.
καὶ ἐξήνεγκεν μαναημ τὸ ἀργύριον ἐπὶ τὸν ἰσραηλ ἐπὶ πᾶν δυνατὸν ἰσχύϊ δοῦναι τῷ βασιλεῖ τῶν ἀσσυρίων πενήτηκοντα σίκλους τῷ ἀνδρὶ τῷ ἐνὶ καὶ ἀπέστρεψεν βασιλεὺς ἀσσυρίων καὶ οὐκ ἔστη ἐκεῖ ἐν τῇ γῆ
- 21 Tout rès istwa Menayèm lan ak tou sa li te fè, nou jwenn sa ekri nan liv Istwa wa peyi Izrayèl yo.
Now the rest of the acts of Menahem, and all he did, are they not recorded in the book of the history of the kings of Israel?
καὶ τὰ λοιπὰ τῶν λόγων μαναημ καὶ πάντα ὅσα ἐποίησεν οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰσραηλ.
- 22 Lè li mouri, se Pekaya, pitit li, ki moute wa nan plas li.
And Menahem went to rest with his fathers; and Pekahiah his son became king in his place.
καὶ ἐκοιμήθη μαναημ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐβασίλευσεν φακεῖας υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 23 Wa Azarya t'ap mache sou senkantannan depi li t'ap gouvènen peyi Jida lè Pekaya, pitit Menayèm, moute wa nan peyi Izrayèl. Li gouvènen nan lavil Samari pandan dezan.
In the fiftieth year of Azariah king of Judah, Pekahiah, the son of Menahem, became king over Israel in Samaria, ruling for two years.
ἐν ἔτει πενήτηκοστῷ τοῦ ἀζαρίου βασιλέως ἰουδα ἐβασίλευσεν φακεῖας υἱὸς μαναημ ἐπὶ ἰσραηλ ἐν σαμαρεία δύο ἔτη

- 24 Men, li fè sa ki mal nan je Seyè a. Li te lage kò l' nan fè menm peche ak Jewoboram, pitit Nebat la. Li lakòz pèp Izrayèl la peche tou.
He did evil in the eyes of the Lord, not turning from the sin which Jeroboam, the son of Nebat, did and made Israel do.
καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου οὐκ ἀπέστη ἀπὸ ἁμαρτιῶν ιεροβοαμ υἱοῦ ναβατ ὡς ἐξήμαρτεν τὸν ἰσραηλ
- 25 Men, yonn nan òdonans li yo, Peka, pitit gason Remalya, moute yon konplo sou do li. Li pran senkant gason nan lavil Galarad, l' al atake gwo fò ki nan palè wa a lavil Samari, li touye l'. Lèfini, li moute wa nan plas li.
And Pekah, the son of Remaliah, his captain, made a secret design against him, attacking him in the king's great house in Samaria; and with him were fifty men of Gilead; and he put him to death and became king in his place.
καὶ συνεστράφη ἐπ' αὐτὸν φακεε υἱὸς ρομελίου ὁ τριστάτης αὐτοῦ καὶ ἐπάταξεν αὐτὸν ἐν σαμαρεία ἐναντίον οἴκου τοῦ βασιλέως μετὰ τοῦ αργοβ καὶ μετὰ τοῦ αρια καὶ μετ' αὐτοῦ πενήκοντα ἄνδρες ἀπὸ τῶν τετρακοσίων καὶ ἐθανάτωσεν αὐτὸν καὶ ἐβασίλευσεν ἄντ' αὐτοῦ
- 26 Tout rès istwa Pekaya a ak tou sa li te fè, nou jwenn sa ekri nan liv Istwa wa peyi Izrayèl yo.
Now the rest of the acts of Pekahiah, and all he did, are recorded in the book of the history of the kings of Israel.
καὶ τὰ λοιπὰ τῶν λόγων φακείου καὶ πάντα ὅσα ἐποίησεν ἰδοῦ εἰσιν γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰσραηλ
- 27 Wa Azarya t'ap mache sou senkanndezan depi li t'ap gouvènen peyi Jida lè Peka, pitit Remalya, moute wa nan peyi Izrayèl. Li gouvènen nan lavil Samari pandan ventan.
In the fifty-second year of Azariah, king of Judah, Pekah, the son of Remaliah, became king over Israel in Samaria, ruling for twenty years.
ἐν ἔτει πενηκκοστῷ καὶ δευτέρῳ τοῦ αζαριου βασιλέως ἰουδα ἐβασίλευσεν φακεε υἱὸς ρομελίου ἐπὶ ἰσραηλ ἐν σαμαρεία εἴκοσι ἔτη
- 28 Li fè sa ki mal nan je Seyè a. Li te lage kò l' nan fè menm peche ak Jewoboram, pitit Nebat la. Li lakòz pèp Izrayèl la peche tou.
He did evil in the eyes of the Lord, not turning from the sin which Jeroboam, the son of Nebat, did and made Israel do.
καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου οὐκ ἀπέστη ἀπὸ πασῶν ἁμαρτιῶν ιεροβοαμ υἱοῦ ναβατ ὡς ἐξήμαρτεν τὸν ἰσραηλ
- 29 Se sou reny Peka, Tiglat Pilesè, wa peyi Lasiri, anvayi peyi a, li pran lavil Ijon, lavil Abèl bèt Maka, lavil Janoa, lavil Kadès, lavil Azò, tout teritwa Galarad, tout teritwa Galile ak tout zòn Neftali a. Li fè tout moun yo prizonye, li depòte yo nan peyi Lasiri.
In the days of Pekah, king of Israel, Tiglath-pileser, king of Assyria, came and took Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee and all the land of Naphtali; and he took the people away to Assyria.
ἐν ταῖς ἡμέραις φακεε βασιλέως ἰσραηλ ἦλθεν θαλασφρασσα βασιλεὺς ἀσσυρίων καὶ ἔλαβεν τὴν αἰν καὶ τὴν ἀβελβαιθμααχα καὶ τὴν ἰανωχ καὶ τὴν κενεζ καὶ τὴν ασωρ καὶ τὴν γαλααδ καὶ τὴν γαλιλαίαν πᾶσαν γῆν νεφθαλι καὶ ἀπόκτισεν αὐτοὺς εἰς ἀσσυρίους
- 30 Lè sa a, Oze, pitit gason Ela a, moute yon konplo sou do Peka, pitit Remalya a. Li atake l', li touye l'. Lèfini, li moute wa nan plas li. Lè sa a, Jotam, pitit gason Ozyas la, te gen ventan depi li t'ap gouvènen peyi Jida.
And Hoshea, the son of Elah, made a secret design against Pekah, the son of Remaliah, and, attacking him, put him to death and became king in his place, in the twentieth year of Jotham, the son of Uzziah.
καὶ συνέστρεψεν σύστρεμμα ὡσηε υἱὸς ἡλα ἐπὶ φακεε υἱὸν ρομελίου καὶ ἐπάταξεν αὐτὸν καὶ ἐθανάτωσεν αὐτὸν καὶ ἐβασίλευσεν ἄντ' αὐτοῦ ἐν ἔτει εἰκοστῷ ἰωθαμ υἱοῦ αζαριου
- 31 Tout rès istwa Peka a ak tou sa li te fè, nou jwenn sa ekri nan liv Istwa wa peyi Izrayèl yo.
Now the rest of the acts of Pekah, and all he did, are recorded in the book of the history of the kings of Israel.
καὶ τὰ λοιπὰ τῶν λόγων φακεε καὶ πάντα ὅσα ἐποίησεν ἰδοῦ ἐστὶν γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰσραηλ
- 32 ¶ Wa Peka, pitit Remalya, t'ap mache sou dezan depi li t'ap gouvènen peyi Izrayèl lè Jotam, pitit Ozyas, moute wa nan peyi Jida.
In the second year of Pekah, the son of Remaliah, king of Israel, Jotham, the son of Uzziah, became king of Judah.
ἐν ἔτει δευτέρῳ φακεε υἱοῦ ρομελίου βασιλέως ἰσραηλ ἐβασίλευσεν ἰωθαμ υἱὸς αζαριου βασιλέως ἰουδα
- 33 Li te gen vennsenkan lè li moute wa. Li gouvènen nan lavil Jerizalèm pandan sèzan. Manman l' te rele Jewoucha. Se te pitit fi Zadòk.
He was twenty-five years old when he became king, and he was ruling for sixteen years in Jerusalem; and his mother's name was Jerusha, the daughter of Zadok.
υἱὸς εἴκοσι καὶ πέντε ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ ἑκκαίδεκα ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ καὶ ὄνομα τῆς μητρὸς αὐτοῦ ἱερουσα θυγάτηρ σαδοκ
- 34 Li te mache dwat devan Seyè a, li te fè menm jan ak Ozyas, papa l'.
And he did what was right in the eyes of the Lord, as his father Uzziah had done.
καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα ὅσα ἐποίησεν οζιας ὁ πατὴρ αὐτοῦ
- 35 Tansèlman, li pa t' kraze tanp bondye lòt nasyon yo, kifè moun yo te toujou al touye bèt, boule lansan nan tanp sa yo. Se Jotam ki te bati gwo pòtay ki nan Tanp Seyè a.
But he did not take away the high places, and the people still went on making offerings and burning them in the high places. He was the builder of the higher doorway of the house of the Lord.
πλὴν τὰ ὕψηλά οὐκ ἐξήρην ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμία ἐν τοῖς ὕψηλοις αὐτὸς ἠκοδόμησεν τὴν πύλην οἴκου κυρίου τὴν ἐπάνω

- 36 Tout rèz istwa Jotam ak tou sa li te fè, n'a jwenn sa ekri nan liv Istwa wa peyi Jida yo.
Now the rest of the acts of Jotham, and all he did, are they not recorded in the book of the history of the kings of Judah?
καὶ τὰ λοιπὰ τῶν λόγων ἰωθαμ καὶ πάντα ὅσα ἐποίησεν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰουδα
- 37 Se sou reny li Seyè a te voye Rezin, wa peyi Siri, ak Peka, pitit Remalya a, vin atake peyi Jida yonn apre lòt.
In those days the Lord first sent against Judah, Rezin, the king of Aram, and Pekah, the son of Remaliah.
ἐν ταῖς ἡμέραις ἐκείναις ἤρξατο κύριος ἐξαποστέλλειν ἐν ἰουδα τὸν ραασσῶν βασιλέα συρίας καὶ τὸν φακεε υἱὸν ρομελιου
- 38 Lè Jotam mouri, yo antere l' menm kote ak zansèt li yo nan lavil David, zansèt li a. Se Akaz, pitit gason li, ki moute wa nan plas li.
And Jotham went to rest with his fathers, and was put into the earth in the town of David his father; and Ahaz his son became king in his place.
καὶ ἐκοιμήθη ἰωθαμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ ἐβασίλευσεν ἀχαζ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Wa Peka, pitit Remalya, te gen tan gen disetan depi li t'ap gouvènen peyi Izrayèl lè Akaz, pitit Jotam, moute wa peyi Jida.
In the seventeenth year of Pekah, the son of Remaliah, Ahaz, the son of Jotham, became king of Judah.
ἐν ἔτει ἑπτακαιδεκάτῳ φακεε υἱὸς ρομελιου ἐβασίλευσεν ἀχαζ υἱὸς ἰωθαμ βασιλέως ἰουδα
- 2 Akaz te gen ventan lè sa a. Li gouvènen nan lavil Jerizalèm pandan sèzan. Men, li pa t' mache dwat devan Seyè a, Bondye li a, tankou David, zansèt li a, te fè l'.
Ahaz was twenty years old when he became king; he was ruling for sixteen years in Jerusalem. He did not do what was right in the eyes of the Lord his God, as David his father did.
υἱὸς εἴκοσι ἐτῶν ἦν ἀχαζ ἐν τῷ βασιλεύειν αὐτὸν καὶ ἑκαταεκάκιον ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ καὶ οὐκ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου θεοῦ αὐτοῦ πιστῶς ὡς δαυὶδ ὁ πατὴρ αὐτοῦ
- 3 Li te pito fè tankou wa peyi Izrayèl yo, li menm rive ofri pwòp pitit gason l' pou yo boule pou zidòl yo, dapre vye prensip krimenèl nasyon Seyè a te mete deyò pou fè plas pou moun Izrayèl yo te konn swiv.
But he went in the ways of the kings of Israel, and even made his son go through the fire, copying the disgusting ways of the nations whom the Lord had sent out of the land before the children of Israel.
καὶ ἐπορεύθη ἐν ὁδοῖς ἱεροβοαμ υἱοῦ ναβατ βασιλέως ἰσραηλ καὶ γε τὸν υἱὸν αὐτοῦ διήγγεν ἐν πυρὶ κατὰ τὰ βδελύγματα τῶν ἐθνῶν ὧν ἐξήρην κύριος ἀπὸ προσώπου τῶν υἱῶν ἰσραηλ
- 4 Li fè touye bèt, li boule lansan nan tout tanp zidòl yo sou ti mòn yo ak anba gwo pyebwa.
And he made offerings, burning them in the high places and on the hills and under every green tree.
καὶ ἐθυσίαζεν καὶ ἐθυμία ἐν τοῖς ὑψηλοῖς καὶ ἐπὶ τῶν βουνῶν καὶ ὑποκάτω παντὸς ξύλου ἁλσώδους
- 5 ¶ Se sou reny Akaz, Rezin, wa peyi Siri a, ak Peka, pitit gason Remalya a, wa peyi Izrayèl, mache sou lavil Jerizalèm pou yo atake l'. Yo fèmen Akaz anndan lavil la, men yo pa t' ka pran lavil la.
Then Rezin, king of Aram, and Pekah, son of Remaliah, king of Israel, came up to Jerusalem to make war; and they made an attack on Ahaz, shutting him in, but were not able to overcome him.
τότε ἀνέβη ραασσῶν βασιλεὺς συρίας καὶ φακεε υἱὸς ρομελιου βασιλεὺς ἰσραηλ εἰς ἱερουσαλημ εἰς πόλεμον καὶ ἐπολιόρκουν ἐπὶ ἀχαζ καὶ οὐκ ἐδύναντο πολεμεῖν
- 6 Se lè sa a wa peyi Edon an pwofite pou reprann lavil Elat nan men moun peyi Jida yo, li mete yo deyò nan lavil la. Se konsa moun Edon yo tounen nan lavil la kote yo rete jouk jounen jòdi a.
At that time the king of Edom got Elath back for Edom, and sent the Jews out of Elath; and the Edomites came back to Elath where they are living to this day.
ἐν τῷ καιρῷ ἐκείνῳ ἐπέστρεψεν ραασσῶν βασιλεὺς συρίας τὴν αἰλαθ τῇ συρίᾳ καὶ ἐξεβάλεν τοὺς ἰουδαίους ἐξ αἰλαθ καὶ ἰουμαῖοι ἦλθον εἰς αἰλαθ καὶ κατόκησαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης
- 7 Lè sa a, Akaz voye mesaj bay Tiglat Pilesè, wa peyi Lasiri a, pou di l' konsa: --M'ap sèvi ou tankou pitit ou. Tanpri, vin delivre m' anba men wa peyi Siri a ak wa peyi Izrayèl la ki vin atake m'.
So Ahaz sent representatives to Tiglath-pileser, king of Assyria, saying, I am your servant and your son; come to my help against the kings of Aram and Israel who have taken up arms against me.
καὶ ἀπέστειλεν ἀχαζ ἀγγέλους πρὸς θαγλαθφελλασαρ βασιλέα ἄσσυρίων λέγων δοῦλός σου καὶ υἱός σου ἐγὼ ἀνάβηθι καὶ σῶσόν με ἐκ χειρὸς βασιλέως συρίας καὶ ἐκ χειρὸς βασιλέως ἰσραηλ τῶν ἐπανισταμένων ἐπ' ἐμέ
- 8 Akaz pran ajan ak lò ki te nan tanp lan ak nan trezò palè wa a, li voye yo fè Tiglat Pilesè, wa peyi Lasiri a, kado.
And Ahaz took the silver and gold which were in the house of the Lord and in the king's store-house, and sent them as an offering to the king of Assyria.
καὶ ἔλαβεν ἀχαζ τὸ ἀργύριον καὶ τὸ χρυσίον τὸ εὐρεθὲν ἐν θησαυροῖς οἴκου κυρίου καὶ οἴκου τοῦ βασιλέως καὶ ἀπέστειλεν τῷ βασιλεῖ δῶρα
- 9 Wa Lasiri a koute l' vre, li moute al atake lavil Damas, li pran l'. Li depòte tout moun ki te rete la, mennen yo lavil Ki, epi li fè touye Rezin.
And the king of Assyria, in answer to his request, went up against Damascus and took it, and took its people away as prisoners to Kir, and put Rezin to death.
καὶ ἤκουσεν αὐτοῦ βασιλεὺς ἄσσυρίων καὶ ἀνέβη βασιλεὺς ἄσσυρίων εἰς δαμασκὸν καὶ συνέλαβεν αὐτὴν καὶ ἀπόκισεν αὐτὴν καὶ τὸν ραασσῶν ἐθανάτωσεν
- 10 ¶ Lè wa Akaz te lavil Damas pou l' te kontre ak Tiglat Pilesè, wa peyi Lasiri a, li wè lotèl ki te la a. Li leve plan lotèl la, li voye l' bay Ouri, prèt la.
Then King Ahaz went to Damascus for a meeting with Tiglath-pileser, king of Assyria; and there he saw the altar which was at Damascus; and King Ahaz sent to Urijah the priest a copy of the altar, giving the design of it and all the details of its structure.
καὶ ἐπορεύθη βασιλεὺς ἀχαζ εἰς ἀπαντὴν τῷ θαγλαθφελλασαρ βασιλεῖ ἄσσυρίων εἰς δαμασκὸν καὶ εἶδεν τὸ θυσιαστήριον ἐν δαμασκῷ καὶ ἀπέστειλεν ὁ βασιλεὺς ἀχαζ πρὸς ουριαν τὸν ἱερέα τὸ ὁμοίωμα αὐτοῦ θυσιαστηρίου καὶ τὸν ρυθμὸν αὐτοῦ εἰς πᾶσαν ποίησιν αὐτοῦ

- 11 Se konsa, Ouri gen tan bati yon lotèl sou modèl wa Akaz te voye ba li soti Damas la anvan menm Akaz tounen soti Damas.
And from the copy King Ahaz sent from Damascus, Urijah made an altar and had it ready by the time King Ahaz came back from Damascus.
καὶ ᾠκοδόμησεν οὐρίας ὁ ἱερεὺς τὸ θυσιαστήριον κατὰ πάντα ὅσα ἀπέστειλεν ὁ βασιλεὺς ἀχαζ ἐκ δαμασκοῦ
- 12 Lè Akaz tounen soti Damas, li wè lotèl la, li pwoche, li moute bò lotèl la.
And when the king came from Damascus, he saw the altar; and he went up on it and made an offering on it.
καὶ εἶδεν ὁ βασιλεὺς τὸ θυσιαστήριον καὶ ἀνέβη ἐπ' αὐτὸ
- 13 Li fè boule yon bèt sou li, li fè ofrann grenn jaden. Li vide yon ofrann diven ak san bèt li te ofri pou di mès a sou lotèl la tou.
He made his burned offering and his meal offering and his drink offering there, draining out the blood of his peace-offerings on the altar.
καὶ ἐθυμίασεν τὴν ὀλοκαύτωσιν αὐτοῦ καὶ τὴν θυσίαν αὐτοῦ καὶ τὴν σπονδὴν αὐτοῦ καὶ προσέχεεν τὸ αἷμα τῶν εἰρηνικῶν τῶν αὐτοῦ ἐπὶ τὸ θυσιαστήριον
- 14 Lotèl an kwiv ki apa pou Seyè a te ant lotèl sa a ak kay Seyè a. Akaz fè deplase l' wete devan Tanp lan, li mete l' sou kote lòt lotèl la sou bò nò.
And the brass altar, which was before the Lord, he took from the front of the house, from between his altar and the house of the Lord, and put it on the north side of his altar.
καὶ τὸ θυσιαστήριον τὸ χαλκοῦν τὸ ἀπέναντι κυρίου καὶ προσήγαγεν ἀπὸ προσώπου τοῦ οἴκου κυρίου ἀπὸ τοῦ ἀνά μέσον τοῦ θυσιαστηρίου καὶ ἀπὸ τοῦ ἀνά μέσον τοῦ οἴκου κυρίου καὶ ἔδωκεν αὐτὸ ἐπὶ μὴρὸν τοῦ θυσιαστηρίου κατὰ βορρᾶν
- 15 Epi Akaz bay Ouri lòd sa a: --Se sou gwo lotèl mwen an pou ou fè ofrann bèt yo boule nèt chak maten an ansanm ak ofrann grenn jaden chak aswè a. Se sou li pou ou fè ofrann bèt pou boule nèt ak ofrann grenn jaden pou wa a ak pou tout pèp la. Se sou li w'a ofri san bèt y'a touye yo ak diven ofrann yo. Se sou li w'a vide san tout bèt yo ofri pou boule nèt ak bèt y'a ofri bay Bondye. Pou lotèl an kwiv la menm, kite sa sou kont mwen.
And King Ahaz gave orders to Urijah the priest, saying, Make the morning burned offering and the evening meal offering and the king's burned offering and meal offering, with the burned offerings of all the people and their meal offerings and drink offerings, on the great altar, and put on it all the blood of the burned offerings and of the beasts which are offered; but the brass altar will be for my use to get directions from the Lord.
καὶ ἐνετείλατο ὁ βασιλεὺς ἀχαζ τῷ οὐρια τῷ ἱερεῖ λέγων ἐπὶ τὸ θυσιαστήριον τὸ μέγα πρόσφερε τὴν ὀλοκαύτωσιν τὴν πρωινήν καὶ τὴν θυσίαν τὴν ἑσπερινήν καὶ τὴν ὀλοκαύτωσιν τοῦ βασιλέως καὶ τὴν ἡν θυσίαν αὐτοῦ καὶ τὴν ὀλοκαύτωσιν παντὸς τοῦ λαοῦ καὶ τὴν θυσίαν αὐτῶν καὶ τὴν σπονδὴν αὐτῶν καὶ πᾶν αἷμα ὀλοκαυτώσεως καὶ πᾶν αἷμα θυσίας ἐπ' αὐτὸ προσχεῖς καὶ τὸ θυσιαστήριον τὸ χαλκοῦν ἔσται μοι εἰς τὸ προῖ
- 16 Ozyas, prèt la, fè tou sa wa Akaz te ba li lòd fè.
So Urijah the priest did everything as the king said
καὶ ἐποίησεν οὐρίας ὁ ἱερεὺς κατὰ πάντα ὅσα ἐνετείλατο αὐτῷ ὁ βασιλεὺς ἀχαζ
- 17 ¶ Apre sa, wa Akaz fè demoute kabwa an kwiv yo. Li fè wete gwo basin an kwiv ki te chita sou bèf yo, li fè mete l' sou yon pave wòch.
And King Ahaz took off the sides of the wheeled bases, and took down the great water-vessel from off the brass oxen which were under it and put it on a floor of stone.
καὶ συνέκοψεν ὁ βασιλεὺς ἀχαζ τὰ συγκλείσματα τῶν μεχωνῶ καὶ μετῆρεν ἀπ' αὐτῶν τὸν λουτήρα καὶ τὴν θάλασσαν καθεῖλεν ἀπὸ τῶν βοῶν τῶν χαλκῶν τῶν ὑποκάτω αὐτῆς καὶ ἔδωκεν αὐτὴν ἐπὶ βάσιν λιθίνην
- 18 Lèfini, pou l' te fè wa peyi Lasiri a plezi, li wete platfòm yo te bati anndan Tanp lan pou jou repo a. Li fè fèmen pòt deyò a kote wa a te konn pase pou antre nan Tanp lan.
*** the house of the Lord, because of the king of Assyria.
καὶ τὸν θεμέλιον τῆς καθέδρας ᾠκοδόμησεν ἐν οἴκῳ κυρίου καὶ τὴν εἴσοδον τοῦ βασιλέως τὴν ἔξω ἐπέστρεψεν ἐν οἴκῳ κυρίου ἀπὸ προσώπου βασιλέως ἄσσυριῶν
- 19 Tout rès istwa wa Akaz la, tou sa li te fè, n'a jwenn sa ekri nan liv Istwa wa peyi Jida yo.
Now the rest of the things which Ahaz did, are they not recorded in the book of the history of the kings of Judah?
καὶ τὰ λοιπὰ τῶν λόγων ἀχαζ ὅσα ἐποίησεν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰουδα
- 20 Lè wa Akaz mourì, yo antere l' menm kote ak zansèt li yo nan Lavil David. Se Ezekyas, pitit li, ki moute wa nan plas li.
And Ahaz went to rest with his fathers, and was put into the earth with his fathers in the town of David; and Hezekiah his son became king in his place.
καὶ ἐκοιμήθη ἀχαζ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει δαυιδ καὶ ἐβασίλευσεν ἐζεκιᾶς υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Wa Akaz t'ap mache sou douzan depi li t'ap gouvènen peyi Jida lè Oze, pitit Ela, moute wa nan peyi Izrayèl. Li gouvènen nan lavil Samari pandan nevan.
In the twelfth year of Ahaz, king of Judah, Hoshea, the son of Elah, became king over Israel in Samaria, ruling for nine years.
ἐν ἔτει δωδεκάτῳ τῷ ἀχαζ βασιλεῖ ἰουδα ἐβασίλευσεν ὠσηε υἱὸς ἡλα ἐν σαμαρείᾳ ἐπὶ ἰσραὴλ ἐννέα ἔτη
- 2 Li fè sa ki mal nan je Seyè a, men tansèlman pa tankou lòt wa ki te gouvènen peyi Izrayèl la anvan l' yo.
He did evil in the eyes of the Lord, though not like the kings of Israel before him.
καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου πλὴν οὐχ ὡς οἱ βασιλεῖς ἰσραὴλ οἳ ἦσαν ἔμπροσθεν αὐτοῦ

- 3 Salmanaza, wa peyi Lasiri a, atake Oze. Oze soumèt devan l'. Li peye l' yon lajan chak lanne.
Against him came up Shalmaneser, king of Assyria, and Hoshea became his servant and sent him offerings.
ἐπ' αὐτὸν ἀνέβη σαλαμανασαρ βασιλεὺς ἀσσυρίων καὶ ἐγενήθη αὐτῷ ὡσεὶ δοῦλος καὶ ἐπέστρεψεν αὐτῷ μαναα
- 4 Men, Salmanaza vin dekouvri Oze t'ap moute konplo sou do l'. Oze te voye mesaje bò kot So, wa peyi Lejip, pou mande l' konkou. Lèfini, li te sispann voye lajan li te gen pou l' peye wa peyi Lasiri a chak lanne. Se konsa Salmanaza fè arete Oze, mete l' nan prizon ak chenn nan pye l'.
But Hoshea's broken faith became clear to the king of Assyria because he had sent representatives to So, king of Egypt, and did not send his offering to the king of Assyria, as he had done year by year: so the king of Assyria had him shut up in prison and put in chains.
καὶ εὗρεν βασιλεὺς ἀσσυρίων ἐν τῷ ὡσεὶ ἀδικίαν ὅτι ἀπέστειλεν ἀγγέλους πρὸς σηγορ βασιλέα αἰγύπτου καὶ οὐκ ἦνεγκεν μαναα τῷ βασιλεῖ ἀσσυρίων ἐν τῷ ἐνιαυτῷ ἐκείνῳ καὶ ἐπολιόρησεν αὐτὸν ὁ βασιλεὺς ἀσσυρίων καὶ ἔδησεν αὐτὸν ἐν οἴκῳ φυλακῆς
- 5 Salmanaza anvayi peyi Izrayèl la. Li sènen lavil Samari pandan twazan.
Then the king of Assyria went through all the land and came up to Samaria, shutting it in with his forces for three years.
καὶ ἀνέβη ὁ βασιλεὺς ἀσσυρίων ἐν πάσῃ τῇ γῆ καὶ ἀνέβη εἰς σαμάρειαν καὶ ἐπολιόρησεν ἐπ' αὐτὴν τρία ἔτη
- 6 Oze te gen nevan depi li te wa lè wa Lasiri a pran lavil Samari. Salmanaza fè tout pèp Izrayèl la prizonnye, li depòte yo nan peyi Lasiri. Li mete yon pati ladan yo lavil Ala, toupre larivyè Abò nan zòn Gozan, yon pati nan lavil peyi Medi yo.
In the ninth year of Hoshea, the king of Assyria took Samaria, and took Israel away to Assyria, placing them in Halah and in Habor on the river Gozan, and in the towns of the Medes.
ἐν ἔτει ἐνάτῳ ὡσεὶ συνέλαβεν βασιλεὺς ἀσσυρίων τὴν σαμάρειαν καὶ ἀπόκισεν τὸν Ἰσραὴλ εἰς ἀσσυρίους καὶ κατόκισεν αὐτοὺς ἐν ἀλαε καὶ ἐν αβωρ ποταμοῖς γωζαν καὶ ὀρη μῆδων
- 7 ¶ Sa te rive konsa paske moun peyi Izrayèl yo te fè peche kont Seyè a, Bondye yo a, ki te fè yo soti kite peyi Lejip, ki te delivre yo anba men farawon an, wa peyi Lejip la. Yo t'ap sèvi lòt bondye.
And the wrath of the Lord came on Israel because they had done evil against the Lord their God, who took them out of the land of Egypt from under the yoke of Pharaoh, king of Egypt, and had become worshippers of other gods,
καὶ ἐγένετο ὅτι ἡμάρτον οἱ υἱοὶ Ἰσραὴλ τῷ κυρίῳ θεῷ αὐτῶν τῷ ἀναγαγόντι αὐτοὺς ἐκ γῆς αἰγύπτου ὑποκάτωθεν χειρὸς φαραῶ βασιλέως αἰγύπτου καὶ ἐφοβήθησαν θεοὺς ἐτέρους
- 8 Yo t'ap swiv mès moun lòt nasyon Seyè a te mete deyò nan peyi a pou fè plas pou yo. Yo t'ap mache dapre lòt vye prensip wa Izrayèl yo te ba yo.
Living by the rules of the nations whom the Lord had sent out from before the children of Israel.
καὶ ἐπορεύθησαν τοῖς δικαιομασιν τῶν ἐθνῶν ὧν ἐξῆρκεν κύριος ἀπὸ προσώπου υἱῶν Ἰσραὴλ καὶ οἱ βασιλεῖς Ἰσραὴλ ὅσοι ἐποίησαν
- 9 Lèfini, moun peyi Izrayèl yo te fè yon bann bagay yo pa t' dwe fè devan Seyè a. Yo bati tanp pou zidòl nan tout lavil yo, depi nan ti bouk kote ki gen avanpòs pou faksyonnè rive nan gwo lavil ak ranpa yo.
And the children of Israel did secretly against the Lord their God things which were not right, building high places for themselves in all their towns, from the tower of the watchmen to the walled town.
καὶ ὅσοι ἠμφιέσαντο οἱ υἱοὶ Ἰσραὴλ λόγους οὐχ οὕτως κατὰ κυρίου θεοῦ αὐτῶν καὶ ὑκοδόμησαν ἑαυτοῖς ὑψηλὰ ἐν πάσαις ταῖς πόλεσιν αὐτῶν ἀπὸ πύργου φυλασσόντων ἕως πόλεως ὄχυρᾶς
- 10 Sou tout mòn, anba tout gwo pyebwa, yo kanpe gwo wòch ak estati pou Achera, zidòl fanm lan.
They put up pillars of stone and wood on every high hill and under every green tree:
καὶ ἐστήλωσαν ἑαυτοῖς στήλας καὶ ἄλση ἐπὶ παντὶ βουνῷ ὑψηλῷ καὶ ὑποκάτω παντὸς ξύλου ἁλσώδους
- 11 Yo boule lansan sou tout lotèl zidòl yo tankou moun Seyè a te mete deyò nan peyi a te konn fè. Yo fè yon bann bagay derespektan ki lakòz Seyè a te fache anpil.
Burning their offerings in all the high places, as those nations did whom the Lord sent away from before them; they did evil things, moving the Lord to wrath;
καὶ ἐθυμίασαν ἐκεῖ ἐν πᾶσιν ὑψηλοῖς καθὼς τὰ ἔθνη ἃ ἀπόκισεν κύριος ἐκ προσώπου αὐτῶν καὶ ἐποίησαν κοινωνοὺς καὶ ἐχάραξαν τοῦ παροργίσει τὸν κύριον
- 12 Yo adore zidòl, bagay Seyè a te ba yo lòd pa fè.
And they made themselves servants of disgusting things, though the Lord had said, You are not to do this.
καὶ ἐλάτρευσαν τοῖς εἰδώλοις οἷς εἶπεν κύριος αὐτοῖς οὐ ποιήσετε τὸ ῥῆμα τοῦτο κυρίῳ
- 13 Seyè a te voye mesaje ak pwofèt li yo avèti moun peyi Izrayèl yo ansanm ak moun peyi Jida yo. Li te byen di yo: Manyè kite move chemen n'ap swiv la! Fè sa m' mande nou fè. Kenbe lòd mwen yo jan sa ye nan lalwa mwen te bay zansèt nou yo, lalwa mwen te fè pwofèt yo, sèvitè m' yo, moutre nou an.
And he gave witness to Israel and Judah, by every prophet and seer, saying, Come back from your evil ways, and do my orders and keep my rules, and be guided by the law which I gave to your fathers and sent to you by my servants the prophets.
καὶ διεμαρτύρατο κύριος ἐν τῷ Ἰσραὴλ καὶ ἐν τῷ Ἰουδα ἐν χειρὶ πάντων τῶν προφητῶν αὐτοῦ παντὸς ὁρῶντος λέγων ἀποστράφητε ἀπὸ τῶν ὁδῶν ἡμῶν τῶν πονηρῶν καὶ φυλάξατε τὰς ἐντολάς μου καὶ αἱ τὰ δικαιοματά μου καὶ πάντα τὸν νόμον ὃν ἐνετείλαμην τοῖς πατέρασιν ὑμῶν ὅσα ἀπέστειλα αὐτοῖς ἐν χειρὶ τῶν δούλων μου τῶν προφητῶν

- 14 Men, yo pa koute l', yo fè tèt di tankou zansèt yo ki pa t' mete konfyans yo nan Seyè a, Bondye yo a.
And they did not give ear, but became stiff-necked, like their fathers who had no faith in the Lord their God.
καὶ οὐκ ἤκουσαν καὶ ἐσκλήρουν τὸν ὠτὸν αὐτῶν ὑπὲρ τὸν ὠτὸν τῶν πατέρων αὐτῶν
- 15 Yo derefize kenbe lòd li yo, yo pa respekte kontra li te pase ak zansèt yo. Yo pa okipe avètisman li te ba yo, yo pran sèvi zidòl ki pa vo anyen. Yo memm, yo pèdi valè yo. Yo pran fè tankou lòt nasyon k'ap viv bò kote yo t'ap fè, yo dezobeyi lòd Seyè a ki te di yo pa fè sa.
And they went against his rules, and the agreement which he made with their fathers, and his laws which he gave them; they gave themselves up to things without sense or value, and became foolish like the nations round them, of whom the Lord had said, Do not as they do.
καὶ τὰ μαρτύρια αὐτοῦ ὅσα διεμαρτύρατο αὐτοῖς οὐκ ἐφύλαξαν καὶ ἐπορεύθησαν ὀπίσω τῶν ματαίων καὶ ἐματαιώθησαν καὶ ὀπίσω τῶν ἐθνῶν τῶν περικύκλω αὐτῶν ὧν ἐνετείλατο αὐτοῖς τοῦ μὴ ποιεῖσαι κατὰ ταῦτα
- 16 Yo lage tout kòmandman Seyè a, Bondye yo a, te ba yo. Yo fè de estafi towò an kwiv pou yo sèvi ak yon pòtre Achera, zidòl fanm lan, yo sèvi zetwal nan syèl la ansanm ak Baal.
And turning their backs on all the orders which the Lord had given them, they made for themselves images of metal, and the image of Asherah, worshipping all the stars of heaven and becoming servants to Baal.
ἐγκατέλιπον τὰς ἐντολάς κυρίου θεοῦ αὐτῶν καὶ ἐποίησαν ἑαυτοῖς χόνευμα δύο δαμάλεις καὶ ἐποίησαν ἄλλη καὶ προσεκύνησαν πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ καὶ ἐλάτρευσαν τῷ βααλ
- 17 Yo bay pitit fi ak pitit gason yo pou boule pou bondye lòt nasyon yo, y' al dèyè divinò ak chòche. Yo vann tèt yo, yo lage kò yo nan fè sa ki mal nan je Seyè a, pou yo te ka fè l' move jouk li pa kapab ankò.
And they made their sons and their daughters go through the fire, and they made use of secret arts and unnatural powers, and gave themselves up to doing evil in the eyes of the Lord, till he was moved to wrath.
καὶ διήγον τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν ἐν πυρὶ καὶ ἐμαντεύοντο μαντείας καὶ οἰονίζοντο καὶ ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσει αὐτόν
- 18 Se konsa Seyè a fè yon sèl move sou pèp Izrayèl la, li wete yo devan je l'. Pa rete pase branch fanmi Jida a.
So the Lord was very angry with Israel, and his face was turned away from them: only the tribe of Judah kept its place.
καὶ ἐθυμώθη κύριος σφόδρα ἐν τῷ Ἰσραὴλ καὶ ἀπέστησεν αὐτοὺς ἀπὸ τοῦ προσώπου αὐτοῦ καὶ οὐχ ὑπελείφθη πλὴν φυλὴ Ἰουδα μονωτάτη
- 19 Men, ata moun peyi Jida yo tou pa t' kenbe lòd Seyè a, Bondye yo a. Yo t'ap fè tankou moun peyi Izrayèl yo. Yo t'ap fè tout vye bagay moun peyi Izrayèl yo te ranmase.
(But even Judah did not keep the orders of the Lord their God, but were guided by the rules which Israel had made.
καὶ γὰρ Ἰουδας οὐκ ἐφύλαξεν τὰς ἐντολάς κυρίου τοῦ θεοῦ αὐτῶν καὶ ἐπορεύθησαν ἐν τοῖς δικαιώμασιν Ἰσραὴλ οἷς ἐποίησαν
- 20 Se poutèt sa Seyè a vire do bay dènve moun nan ras Izrayèl la. Li fè yo wont, li lage yo nan men yon bann piyajè, jouk li wete yo devan je l'.
So the Lord would have nothing to do with all the offspring of Israel, and sent trouble on them, and gave them up into the hands of their attackers, till he had sent them away from before his face.)
καὶ ἀπεώσαντο τὸν κύριον ἐν παντὶ σπέρματι Ἰσραὴλ καὶ ἐσάλευσεν αὐτοὺς καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ διαρπαζόντων αὐτούς ἕως οὗ ἀπέρριψεν αὐτοὺς ἀπὸ προσώπου αὐτοῦ
- 21 Li separe pèp la, li mete moun peyi Izrayèl yo yon bò, moun fanmi David yo yon bò. Moun peyi Izrayèl yo pran Jewoboram, pitit Nebat, yo mete l' wa pou gouvènè yo. Jewoboram lakòz yo kite chimen Seyè a nèt. Li fè yo fè pi gwo peche toujou.
For Israel was broken off from the family of David, and they made Jeroboam, the son of Nebat, king, who, driving them away from the laws of the Lord, made them do a great sin.
ὅτι πλὴν Ἰσραὴλ ἐπάνωθεν οἴκου δαυὶδ καὶ ἐβασίλευσαν τὸν ἱεροβοὰμ υἱὸν ναβατ καὶ ἐξέωσεν ἱεροβοὰμ τὸν Ἰσραὴλ ἐξόπισθεν κυρίου καὶ ἐξήμαρτεν αὐτοὺς ἁμαρτίαν μεγάλην
- 22 Moun peyi Izrayèl yo pran fè tankou Jewoboram, yo donnè ladan l' san rete.
And the children of Israel went on with all the sins which Jeroboam did; they did not keep themselves from them;
καὶ ἐπορεύθησαν οἱ υἱοὶ Ἰσραὴλ ἐν πάσῃ ἁμαρτίᾳ ἱεροβοὰμ ἣ ἐποίησεν οὐκ ἀπέστησεν ἀπ' αὐτῆς
- 23 Bout pou bout, Seyè a wete yo nèt devan je l', jan li te voye sèvitè l' yo, pwofèt yo avètì yo a. Se konsa yo depòte moun peyi Izrayèl yo byen lwen nan peyi Lasiri kote yo ye jouk jounen jòdi a.
Till the Lord put Israel away from before his face, as he had said by all his servants the prophets. So Israel was taken away from their land to Assyria, to this day.
ἕως οὗ μετέστησεν κύριος τὸν Ἰσραὴλ ἀπὸ προσώπου αὐτοῦ καθὼς ἐλάλησεν κύριος ἐν χειρὶ πάντων τῶν δούλων αὐτοῦ τῶν προφητῶν καὶ ἀποκρίσθη Ἰσραὴλ ἐπάνωθεν τῆς γῆς αὐτοῦ εἰς Ἀσσυρίους ἕως τῆς ἡμέρας ταύτης
- 24 ¶ Wa peyi Lasiri a pran moun lavil Babilòn, moun lavil Kout, moun lavil Ava, moun lavil Ama ak moun lavil Sefavayim, li voye yo al rete nan lavil peyi Samari nan plas moun Izrayèl li te fè depòte yo. Moun yo pran peyi Samari a pou yo, y' al rete nan tout lavil yo.
Then the king of Assyria took men from Babylon and from Cuthah and Avva and Hamath and Sepharvaim, and put them in the towns of Samaria in place of the children of Israel; so they got Samaria for their heritage, living in its towns.
καὶ ἤγαγεν βασιλεὺς Ἀσσυρίων ἐκ Βαβυλῶνος τὸν ἐκ χουθθα καὶ ἀπὸ αἶα καὶ ἀπὸ αἶμαθ καὶ Σεφαρουαῖν καὶ κατῳκίσθησαν ἐν πόλεσιν Σαμαρείας ἀντὶ τῶν υἱῶν Ἰσραὴλ καὶ ἐκκληρονόμησαν τὴν Σαμάρειαν καὶ κατῳκίσθησαν ἐν ταῖς πόλεσιν αὐτῆς

- 25 Moun sa yo pa t' nan sèvi Seyè a. Konsa, lè yo fèk vin tabl nan peyi a, Seyè a voye lyon ki touye kèk ladan yo.
Now when first they were living there they did not give worship to the Lord. So the Lord sent lions among them, causing the death of some of them.
καὶ ἐγένετο ἐν ἀρχῇ τῆς καθέδρας αὐτῶν οὐκ ἐφοβήθησαν τὸν κύριον καὶ ἀπέστειλεν κύριος ἐν αὐτοῖς τοὺς λέοντας καὶ ἦσαν ἀποκτένοντες ἐν αὐτοῖς
- 26 Yo voye di wa peyi Lasiri a: Moun ou te voye vin rete lavil peyi Samari yo pa konnen jan pou yo sèvi Bondye peyi a. Se konsa bondye peyi a voye lyon k'ap fini ak yo.
So they said to the king of Assyria, The nations whom you have taken as prisoners and put in the towns of Samaria, have no knowledge of the way of the god of the land: so he has sent lions among them, causing their death, because they have no knowledge of his way.
καὶ εἶπον τῷ βασιλεῖ ἀσσυρίων λέγοντες τὰ ἔθνη ἃ ἀπέκτισας καὶ ἀντεκάθισας ἐν πόλεσιν σαμαρείας οὐκ ἔγνωσαν τὸ κρίμα τοῦ θεοῦ τῆς γῆς καὶ ἀπέστειλεν εἰς αὐτοὺς τοὺς λέοντας καὶ ἰδοὺ εἰσιν θαν αὐτοῦντες αὐτοὺς καθότι οὐκ οἶδασιν τὸ κρίμα τοῦ θεοῦ τῆς γῆς
- 27 Lè sa a, wa peyi Lasiri a bay lòd sa a: Pran yonn nan prèt nou te fè prizonye yo, voye l' tounen al viv laba a pou l' ka moutre moun yo jan pou yo sèvi bondye peyi a.
Then the king of Assyria gave orders, saying, Send there one of the priests whom you took away, and let him be living there and teaching the people the way of the god of the land.
καὶ ἐνετείλατο ὁ βασιλεὺς ἀσσυρίων λέγων ἀπάγετε ἐκεῖθεν καὶ πορευέσθωσαν καὶ κατοικεῖτωσαν ἐκεῖ καὶ φωτισοῦσιν αὐτοὺς τὸ κρίμα τοῦ θεοῦ τῆς γῆς
- 28 Se konsa yonn nan prèt yo te depòte yo tounen nan peyi Samari, l' al rete lavil Betèl, li moutre yo jan pou yo fè sèvis pou Seyè a.
So one of the priests whom they had taken away as a prisoner from Samaria came back, and, living in Beth-el, became their teacher in the worship of the Lord.
καὶ ἤγαγον ἓνα τῶν ἱερέων ὧν ἀπέκτισαν ἀπὸ σαμαρείας καὶ ἐκάθισεν ἐν βαιθελ καὶ ἦν φωτίζων αὐτοὺς πῶς φοβηθῶσιν τὸν κύριον
- 29 Men, chak nasyon te fè bondye pa yo nan lavil kote yo te rete a, yo mete yo nan tanp ansyen moun peyi Izrayèl yo te bati pou zidòl yo.
And every nation made gods for themselves, and put them in the houses of the high places which the Samaritans had made, every nation in the towns where they were living.
καὶ ἦσαν ποιοῦντες ἔθνη ἔθνη θεοὺς αὐτῶν καὶ ἔθνηκαν ἐν οἴκῳ τῶν ὑψηλῶν ὧν ἐποίησαν οἱ σαμαριῖται ἔθνη ἐν ταῖς πόλεσιν αὐτῶν ἐν αἷς κατόκου ἐν αὐταῖς
- 30 Moun lavil Babilòn yo te fè pòtre Soukòt Benòt. Moun lavil Kout yo te fè pòtre Negal. Moun lavil Amat yo te fè pòtre Asima.
The men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,
καὶ οἱ ἄνδρες βαβυλωνῶν ἐποίησαν τὴν σοκχωθβαινιθ καὶ οἱ ἄνδρες χουθ ἐποίησαν τὴν νηριγελ καὶ οἱ ἄνδρες αμαθ ἐποίησαν τὴν ασιμαθ
- 31 Moun lavil Ava yo te fè pòtre Nibaz ak Tatak. Moun lavil Sefavayim yo ofri pitit yo pou boule pou Adramelèk ak Anamelèk, bondye pa yo.
The Avvites made Nibhaz and Tartak, and the Sepharvites gave their children to be burned in the fire to Adrammelech and Anammelech, the gods of Sepharvaim.
καὶ οἱ εὐαῖοι ἐποίησαν τὴν εβλαζερ καὶ τὴν θαρθακ καὶ οἱ σεφαρουαῖν κατέκαιον τοὺς υἱοὺς αὐτῶν ἐν πυρὶ τῷ αδραμελεχ καὶ ανημελεχ θεοῖς σεφαρουαῖν
- 32 Kifè yo t'ap sèvi Seyè a, men an menm tan yo chwazi moun nan mitan yo pou sèvi prèt zidòl yo, pou fè sèvis pou yo nan tanp zidòl yo.
So they went on worshipping the Lord, and made for themselves, from among all the people, priests for the high places, to make offerings for them in the houses of the high places.
καὶ ἦσαν φοβούμενοι τὸν κύριον καὶ κατόκουσαν τὰ βδελύγματα αὐτῶν ἐν τοῖς οἴκοις τῶν ὑψηλῶν ἃ ἐποίησαν ἐν σαμαρείᾳ ἔθνος ἔθνος ἐν πόλει ἐν ἣ κατόκου ἐν αὐτῇ καὶ ἦσαν φοβούμενοι τὸν κύριον καὶ ἐποίησαν ἑαυτοῖς ἱερεῖς τῶν ὑψηλῶν καὶ ἐποίησαν ἑαυτοῖς ἐν οἴκῳ τῶν ὑψηλῶν
- 33 Se konsa yo t'ap adore Seyè a men yo t'ap adore bondye pa yo tou, dapre koutim peyi kote yo te soti.
They gave worship to the Lord, but they gave honour to their gods like the nations did from whom they had been taken as prisoners.
τὸν κύριον ἐφοβοῦντο καὶ τοῖς θεοῖς αὐτῶν ἐλάτρευον κατὰ τὸ κρίμα τῶν ἔθνῶν ὅθεν ἀπέκτισεν αὐτοὺς ἐκεῖθεν
- 34 Jouk jounen jòdi a y'ap fè sa yo te konn fè a. Men, yo pa adore Seyè a, yo pa fè sa li mande nan lalwa ak kòmandman li te bay moun fanmi Jakòb yo swiv. Se Jakòb sa a Bondye sèl Mèt la te bay yon lòt non, li te rele l' Izrayèl.
So to this day they go on in their old ways, not worshipping the Lord or keeping his orders or his ways or the law and the rule which the Lord gave to the children of Jacob, to whom he gave the name Israel;
ἔως τῆς ἡμέρας ταύτης αὐτοὶ ἐποιοῦν κατὰ τὸ κρίμα αὐτῶν αὐτοὶ φοβοῦνται καὶ αὐτοὶ ποιοῦσιν κατὰ τὰ δικαιώματα αὐτῶν καὶ κατὰ τὴν κρίσιν αὐτῶν καὶ κατὰ τὸν νόμον καὶ κατὰ τὴν ἐντολήν ἣν ἐνετείλατο κύριος τοῖς υἱοῖς ἰακωβ οὐ ἔθηκεν τὸ ὄνομα αὐτοῦ ἰσραηλ.
- 35 Seyè a te pase yon kontra ak pitit Jakòb yo, li te ba yo lòd sa a: Pa sèvi lòt bondye, pa mete jenou atè devan yo. Pa fè sèvis pou yo, pa ofri ankenn bèt pou touye pou yo.
And the Lord made an agreement with them and gave them orders, saying, You are to have no other gods; you are not to give worship to them or be their servants or make them offerings:
καὶ διεθέτο κύριος μετ' αὐτῶν διαθήκην καὶ ἐνετείλατο αὐτοῖς λέγων οὐ φοβηθήσεσθε θεοὺς ἐτέρους καὶ οὐ προσκυνήσετε αὐτοῖς καὶ οὐ λατρεύσετε αὐτοῖς καὶ οὐ θυσιάσετε αὐτοῖς
- 36 Se mwen menm Seyè a pou nou sèvi, mwen menm Bondye nou an ki te fè nou soti kite peyi Lejip ak gwo kouraj mwen, ak fòs ponyèt mwen. Se mwen menm sèlman pou nou sèvi, pou nou adore. Se pou mwen ase pou nou ofri bèt pou touye.
But the Lord, who took you out of the land of Egypt with his great power and his outstretched arm, he is your God, to whom you are to give worship and make offerings:
ὅτι ἄλλ' ἢ τῷ κυρίῳ ὃς ἀνήγαγεν ἡμᾶς ἐκ γῆς αἰγύπτου ἐν ἰσχύϊ μεγάλῃ καὶ ἐν βραχίονι ὑψηλῷ αὐτὸν φοβηθήσεσθε καὶ αὐτῷ προσκυνήσετε καὶ αὐτῷ θύσετε

- 37 Se pou nou toujou kenbe prensip ak regleman, lòd ak kòmandman mwen te ekri ban nou pou nou te ka swiv yo chak jou. Piga nou gen krentif pou bondye lòt nasyon yo.
And the rules and the orders and the law which he put in writing for you, you are to keep and do for ever; you are to have no other gods.
καὶ τὰ δικαιώματα καὶ τὰ κρίματα καὶ τὸν νόμον καὶ τὰς ἐντολάς ὡς ἔγραψεν ὑμῖν φυλάσσετε ποιεῖν πάσας τὰς ἡμέρας καὶ οὐ φοβηθήσεσθε θεοὺς ἑτέρους
- 38 Piga nou bliye kontra mwen te pase ak nou an. Piga nou gen krentif pou bondye lòt nasyon yo.
And you are to keep in memory the agreement which I have made with you; and you are to have no other gods.
καὶ τὴν διαθήκην ἣν διεθέτο μεθ' ὑμῶν οὐκ ἐπιλήσετε καὶ οὐ φοβηθήσεσθε θεοὺς ἑτέρους
- 39 Se mwen menm ase, Seyè a, Bondye nou an, pou nou sèvi, m'a delivre nou anba men lènmi nou yo.
And you are to give worship to the Lord your God; for it is he who will give you salvation from the hands of all who are against you.
ὅτι ἀλλ' ἢ τὸν κύριον θεὸν ὑμῶν φοβηθήσεσθε καὶ αὐτὸς ἐξελεῖται ὑμᾶς ἐκ πάντων τῶν ἐχθρῶν ὑμῶν
- 40 Men, moun yo pa koute m', yo toujou ap fè sa yo te konn fè anvan an.
But they gave no attention, but went on in their old way.
καὶ οὐκ ἀκούσεσθε ἐπὶ τῷ κρίματι αὐτῶν ὃ αὐτοὶ ποιοῦσιν
- 41 Konsa moun nasyon sa yo t'ap sèvi Seyè a, men yo te toujou ap sèvi zidòl pa yo tou. Pitit yo ak pitit pitit yo ap fè tankou papa yo jouk jounen jòdi a.
So these nations, worshipping the Lord, still were servants to the images they had made; their children and their children's children did the same; as their fathers did, so do they, to this day.
καὶ ἦσαν τὰ ἔθνη ταῦτα φοβούμενοι τὸν κύριον καὶ τοῖς γλυπτοῖς αὐτῶν ἦσαν δουλεύοντες καὶ γε οἱ υἱοὶ καὶ οἱ υἱοὶ τῶν υἱῶν αὐτῶν καθὰ ἐποίησαν οἱ πατέρες αὐτῶν ποιοῦσιν ἕως τῆς ἡμέρας ταύτης
- 1 ¶ Oze, pitit Ela, t'ap mache sou twazan depi li t'ap gouvènen peyi Izrayèl lè Ezekyas, pitit gason Akaz, moute wa nan peyi Jida.
Now in the third year of Hoshea, son of Elah, king of Israel, Hezekiah, the son of Ahaz, became king of Judah.
καὶ ἐγένετο ἐν ἔτει τρίτῳ τῷ ὤσῃ υἱῷ ἡλα βασιλεῖ ἰσραηλ ἐβασίλευσεν ἐζεκιᾶς υἱὸς ἀχαζ βασιλέως ἰουδα
- 2 Lè sa a, li te gen venssenkan. Li gouvènen nan lavil Jerizalèm pandan ventnevan. Manman l' te rele Abi. Se te pitit fi Zakari.
He was twenty-five years old when he became king, ruling in Jerusalem for twenty-nine years; his mother's name was Abi, the daughter of Zechariah.
υἱὸς εἴκοσι καὶ πέντε ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ εἴκοσι καὶ ἐννέα ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ καὶ ὄνομα τῆ μητρὶ αὐτοῦ αβου θυγάτηρ ζαχαρίου
- 3 Li te mache dwat devan Seyè a, li te fè menm jan ak David, zansèt li a.
He did what was right in the eyes of the Lord as David his father had done.
καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα ὅσα ἐποίησεν δαυὶδ ὁ πατὴρ αὐτοῦ
- 4 Se li menm ki te kraze tout tanp zidòl yo. Li kraze tout wòch yo te mete kanpe pou zidòl yo, li koupe estati Achera yo. Li kraze an miyèt moso estati sèpan an kwiv Moyiz te fè a, paske jouk lè sa a toujou pèp Izrayèl la t'ap boule lansan pou li. Yo te rele l' Newouchtan.
He had the high places taken away, and the stone pillars broken to bits, and the Asherah cut down; and the brass snake which Moses had made was crushed to powder at his order, because in those days the children of Israel had offerings burned before it, and he gave it the name Nehushtan.
αὐτὸς ἐξῆρεν τὰ ὑψηλὰ καὶ συνέτριψεν πάσας τὰς στήλας καὶ ἐξωλέθρευσεν τὰ ἄλση καὶ τὸν ὄφιν τὸν χαλκοῦν ὃν ἐποίησεν μουσῆς ὅτι ἕως τῶν ἡμερῶν ἐκεῖνων ἦσαν οἱ υἱοὶ ἰσραηλ θυμιῶντες αὐτῷ καὶ ἐκάλεσεν αὐτὸν νεεσθαν
- 5 Ezekyas te mete tout konfyans li nan Seyè a, Bondye pèp Izrayèl la. Peyi Jida a pa janm gen yon wa tankou l', ni anvan l' ni apre l'.
He had faith in the Lord, the God of Israel; so that there was no one like him among all the kings of Judah who were before him.
ἐν κυρίῳ θεῷ ἰσραηλ ἤλπισεν καὶ μετ' αὐτὸν οὐκ ἐγενήθη ὅμοιος αὐτῷ ἐν βασιλεύειν ἰουδα καὶ ἐν τοῖς γενομένοις ἔμπροσθεν αὐτοῦ
- 6 Li te kenbe Bondye li fèm, li pa t' janm dezobeyi l'. Li te fè tou sa Seyè a te mande dapre lòd Seyè a te bay Moyiz.
For his heart was fixed on the Lord, not turning from his ways, and he did his orders which the Lord gave to Moses.
καὶ ἐκολλήθη τῷ κυρίῳ οὐκ ἀπέστη ὀπισθεν αὐτοῦ καὶ ἐφύλαξεν τὰς ἐντολάς αὐτοῦ ὅσας ἐνετείλατο μουσῆ
- 7 Se poutèt sa, Seyè a te toujou la avè l'. Tou sa li te fè te byen soti. Ezekyas kenbe tèt ak wa peyi Lasiri a. Li derefize soumèt devan li.
And the Lord was with him; he did well in all his undertakings: and he took up arms against the king of Assyria and was his servant no longer.
καὶ ἦν κύριος μετ' αὐτοῦ ἐν πᾶσιν οἷς ἐποίει συνῆκεν καὶ ἠθέτησεν ἐν τῷ βασιλεῖ ἀσσυρίων καὶ οὐκ ἐδούλευσεν αὐτῷ
- 8 Li bat moun peyi Filisti yo, li kouri dèyè yo rive lavil Gaza ak sou fwontyè l' yo, li piye dènnye kote yo te rete, depi ti bouk avanpòs yo rive nan gwo lavil ak ranpa yo.
He overcame the Philistines as far as Gaza and its limits, from the tower of the watchman to the walled town.
αὐτὸς ἐπάταξεν τοὺς ἀλλοφύλους ἕως γάζης καὶ ἕως ὀρίου αὐτῆς ἀπὸ πύργου φυλασσόντων καὶ ἕως πόλεως ὀχυρᾶς

- 9 ¶ Ezeqyas t'ap mache sou katran depi li te wa nan peyi Jida, Oze, pitit Ela a menm, te gen sètan depi li t'ap gouvènen peyi Izrayèl la lè Salmanaza, wa peyi Lasiri a, anvayi peyi Izrayèl, li sènen lavil Samari.
Now in the fourth year of King Hezekiah, which was the seventh year of Hoshea, son of Elah, king of Israel, Shalmaneser, king of Assyria, came up against Samaria, shutting it in with his armies.
καὶ ἐγένετο ἐν τῷ ἔτει τῷ τετάρτῳ βασιλεῖ εζεκια αὐτὸς ἑνιαυτὸς ὁ ἕβδομος τῷ ὡσηε υἱῷ ἡλα βασιλεῖ ἰσραηλ ἀνέβη σαλαμανασσαρ βασιλεὺς ἀσσυρίων ἐπὶ σαμάρειαν καὶ ἐπολιόρκει ἐπ' αὐτήν
- 10 Sou bout twazan, li pran lavil la. Lè sa a, Ezeqyas t'ap mache sou sizan depi li te wa, Oze menm te gen nevan depi li t'ap gouvènen peyi Izrayèl.
And at the end of three years they took it; in the sixth year of Hezekiah's rule, which was the ninth year of Hoshea, king of Israel, Samaria was taken.
καὶ κατελάβετο αὐτήν ἀπὸ τέλους τριῶν ἐτῶν ἐν ἔτει ἕκτῳ τῷ εζεκια αὐτὸς ἑνιαυτὸς ἑναυτὸς τῷ ὡσηε βασιλεῖ ἰσραηλ καὶ συνελήμφθη σαμάρεια
- 11 Salmanaza fè tout moun peyi Izrayèl yo prizonnye. Li depòte yo nan peyi Lasiri. Li mete yon pati ladan yo lavil Ala, toupre larivnyè Abò nan zòn Gozan an, yon pati nan lavil peyi Medì yo.
And the king of Assyria took Israel away as prisoners into Assyria, placing them in Halah and in Habor on the river Gozan, and in the towns of the Medes;
καὶ ἀπόκισεν βασιλεὺς ἀσσυρίων τὴν σαμάρειαν εἰς ἀσσυρίους καὶ ἔθηκεν αὐτοὺς ἐν ἀλαε καὶ ἐν ἀβωρ ποταμῷ γωζαν καὶ ὀρη μῆδων
- 12 Lavil Samari te tonbe paske moun pèp Izrayèl yo pa t' obeyi Seyè a, Bondye yo a. Yo pa t' respekte kontra li te pase ak yo a. Yo pa t' fè tou sa Moyiz, sèvitè Seyè a, te mande yo fè. Yo pa t' koute l'.
Because they did not give ear to the voice of the Lord their God, but went against his agreement, even against everything ordered by Moses, the servant of the Lord, and they did not give ear to it or do it.
ἀνθ' ὧν ὅτι οὐκ ἤκουσαν τῆς φωνῆς κυρίου θεοῦ αὐτῶν καὶ παρέβησαν τὴν διαθήκην αὐτοῦ πάντα ὅσα ἐνετείλατο μουσῆς ὁ δοῦλος κυρίου καὶ οὐκ ἤκουσαν καὶ οὐκ ἐποίησαν
- 13 Wa Ezeqyas t'ap mache sou katòzan depi li t'ap gouvènen peyi Jida lè Senakerib, wa peyi Lasiri, vin atake tout lavil ak gwo ranpa peyi Jida yo. Li pran yo.
Now in the fourteenth year of king Hezekiah, Sennacherib, king of Assyria, came up against all the walled towns of Judah and took them.
καὶ τῷ τεσσαρεσκαίδεκάτῳ ἔτει βασιλεῖ εζεκιου ἀνέβη σενναχηριμ βασιλεὺς ἀσσυρίων ἐπὶ τὰς πόλεις ἰουδα τὰς ὄχυράς καὶ συνέλαβεν αὐτάς
- 14 Lè sa a, Ezeqyas, wa peyi Jida, voye yon mesaj bay Senakerib ki te lavil Lakis. Li di l' konsa: --Sa m' fè a mal. Tanpri, pa atake m' ankò. Nenpòt kisa w'a egzije m' bay, m'ap ba ou li. Wa peyi Lasiri a egzije pou Ezeqyas, wa peyi Jida a, ba li dis tòn ajan ak yon tòn lò.
And Hezekiah, king of Judah, sent to Lachish, to the king of Assyria, saying, I have done wrong; give up attacking me, and whatever you put on me I will undergo. And the payment he was to make was fixed by the king of Assyria at three hundred talents of silver and thirty talents of gold.
καὶ ἀπέστειλεν εζεκιας βασιλεὺς ἰουδα ἀγγέλους πρὸς βασιλέα ἀσσυρίων εἰς λαχίς λέγων ἡμάρτηκα ἀποστράφητι ἀπ' ἐμοῦ ὃ ἐὰν ἐπιθῆς ἐπ' ἐμέ βαστάσω καὶ ἐπέθηκεν ὁ βασιλεὺς ἀσσυρίων ἐπὶ εζεκια ν βασιλέα ἰουδα τριακόσια τάλαντα ἀργυρίου καὶ τριάκοντα τάλαντα χρυσίου
- 15 Ezeqyas ba li tout ajan ki te nan Tanp Seyè a ak nan trezò palè a.
So Hezekiah gave him all the silver in the house of the Lord, and in the king's store-house.
καὶ ἔδωκεν εζεκιας πᾶν τὸ ἀργύριον τὸ εὑρεθὲν ἐν οἴκῳ κυρίου καὶ ἐν θησαυροῖς οἴκου τοῦ βασιλέως
- 16 Li dekale tout lò li menm li te fè plake sou pòt ak chanbrann pòt Tanp Seyè a, li voye yo bay wa peyi Lasiri a.
And at that time Hezekiah had the gold from the doors of the Lord's house, and from the door-pillars plated by him, cut off and gave it to the king of Assyria.
ἐν τῷ καιρῷ ἐκεῖνῳ συνέκοψεν εζεκιας τὰς θύρας ναοῦ κυρίου καὶ τὰ ἐστηριγμένα ἃ ἐχρῦσωσεν εζεκιας βασιλεὺς ἰουδα καὶ ἔδωκεν αὐτὰ βασιλεῖ ἀσσυρίων
- 17 ¶ Apre sa, wa peyi Lasiri a rete lavil Lakis li voye kòmandan chèf lame li a, chèf gad pèsònèl li a ak chèf gad palè li a ansanm ak yon gwo lame bò kote Ezeqyas. Yo moute lavil Jerizalèm pou atake l'. Lè yo rive la, yo moute kan yo sou wout ki mennen nan jaden kote yo lave twal ki fenk tenn yo, toupre kannal ki bay dlo nan rezènwà anwo lavil la.
Then the king of Assyria sent the Tartan and the Rab-saris and the Rab-shakeh from Lachish to Jerusalem, to King Hezekiah, with a strong force. And they went up and came to Jerusalem, and took up their position by the stream of the higher pool, by the highway of the washerman's field.
καὶ ἀπέστειλεν βασιλεὺς ἀσσυρίων τὸν θαρθαν καὶ τὸν ραφίς καὶ τὸν ραμακὴν ἐκ λαχίς πρὸς τὸν βασιλέα εζεκιαν ἐν δυνάμει βαρεῖα ἐπὶ ἱερουσαλημ καὶ ἀνέβησαν καὶ ἦλθον εἰς ἱερουσαλημ καὶ ἔστησαν ἐν τῷ ὑδραγωγῷ τῆς κολυμβήθρας τῆς ἄνω ἣ ἔστιν ἐν τῇ ὁδῷ τοῦ ἀγροῦ τοῦ γναφέως
- 18 Yo voye chache wa a. Men se twa otorite ki soti vin jwenn yo. Se te Elyakim, pitit Pkija a, ki te chèf moun k'ap travay nan palè a, Chebna, sekretè a, ak Joak, pitit Asaf la, ki te reskonsab achiv leta a.
And they sent for the king, and Eliakim, the son of Hilkiah, who was over the house, and Shebna the scribe, and Joah, the son of Asaph, the recorder, came out to them.
καὶ ἐβόησαν πρὸς εζεκιαν καὶ ἐξῆλθον πρὸς αὐτὸν ελιακιμ υἱὸς χελκίου ὁ οἰκονόμος καὶ σομνας ὁ γραμματεὺς καὶ ἰωας υἱὸς ασαφ ὁ ἀναμνησκων
- 19 Chèf gad palè wa Lasiri a di yo konsa: --Ale di wa Ezeqyas men mesaj gran wa a, wa peyi Lasiri a, voye ba li: Poukisa ou gen tout konfyans sa a?
And the Rab-shakeh said to them, Say now to Hezekiah, These are the words of the great king, the king of Assyria: In what are you placing your hope?
καὶ εἶπεν πρὸς αὐτοὺς ραμακὴς εἶπατε δὴ πρὸς εζεκιαν τάδε λέγει ὁ βασιλεὺς ὁ μέγας βασιλεὺς ἀσσυρίων τίς ἢ πεποιθήσις αὐτῆ ἦν πέποιθας
- 20 Ou konprann ou ka fè lagè ak bèl pawòl ase, san ou pa bezwen lespri ak bon sòlda? Sou ki moun ou apiye pou ou kenbe tèt ak mwen konsa?
You say you have a design, and strength for war, but these are only words. Now to whom are you looking for support, that you have gone against my authority?
εἶπας πλὴν λόγοι χειλέων βουλή καὶ δύναμις εἰς πόλεμον νῦν οὖν τίνι πεποιθῶς ἠθέτησας ἐν ἐμοί

- 21 W'al mete konfyans ou nan peyi Lejip! Yon baton wozo tou kase! Anvan ou apiye sou li, l'ap antre nan men ou, l'ap blese ou. Farawon an, wa peyi Lejip ou wè a, se konsa li ye pou tout moun ki fè l' konfyans.
See, now, you are basing your hope on that broken rod of Egypt, which will go through a man's hand if he makes use of it for a support; for so is Pharaoh, king of Egypt, to all who put their faith in him.
νῦν ἰδοὺ πέποιθας σαυτῷ ἐπὶ τὴν ῥάβδον τὴν καλαμίνην τὴν τεθλασμένην ταύτην ἐπ' αἴγυπτον ὃς ἂν στηριχθῆ ἄνηρ ἐπ' αὐτὴν καὶ εἰσελεύσεται εἰς τὴν χεῖρα αὐτοῦ καὶ τρήσει αὐτὴν οὕτως φαραω βασιλεὺς αἰγύπτου πᾶσιν τοῖς πεποιθόσιν ἐπ' αὐτόν
- 22 Nou pral di m' koulye a se nan Seyè a, Bondye nou an, nou mete konfyans nou! Atò, se pa kote nou te mete apa pou li yo ansanm ak tout lotèl li yo wa Ezekyas te fè disparèt nan peyi a, lèfini, li mande tout moun peyi Jida ak moun lavil Jerizalèm pou yo vin devan you sèl lotèl la?
And if you say to me, Our hope is in the Lord our God: is it not he, whose high places and altars Hezekiah has taken away, saying to Judah and Jerusalem that worship may only be given before this altar in Jerusalem?
καὶ ὅτι εἶπας πρὸς με ἐπὶ κύριον θεὸν πεποιθᾶμεν οὐχὶ αὐτὸς οὗτος οὗ ἀπέστησεν ἐξεκίας τὰ ὑψηλὰ αὐτοῦ καὶ τὰ θυσιαστήρια αὐτοῦ καὶ εἶπεν τῷ ἰουδα καὶ τῇ ἱερουσαλημ ἐνώπιον τοῦ θυσιαστηρίου τούτου προσκυνήσετε ἐν ἱερουσαλημ
- 23 Antann nou avè mèl mwen an, wa peyi Lasiri a. Lèfini, m'ap ban nou demil (2.000) chwal si nou ka jwenn demil sòlda pou moute yo.
And now, take a chance with my master, the king of Assyria, and I will give you two thousand horses, if you are able to put horsemen on them.
καὶ νῦν μίχθητε δὴ τῷ κυρίῳ μου βασιλεῖ ἄσσυρίων καὶ δώσω σοι δισχιλίους ἵππους εἰ δυνήσῃ δοῦναι σεαυτῷ ἐπιβάτας ἐπ' αὐτούς
- 24 Ou pa menm gen moun ase pou bat yonn nan pi piti chèf ki sou lòd wa mwen an! Epi se sou peyi Lejip w'ap konte pou jwenn cha lagè ak kavalye pou fè lagè?
How then may you put to shame the least of my master's servants? and you have put your hope in Egypt for war-carriages and horsemen:
καὶ πῶς ἀποστρέψεις τὸ πρόσωπον τοπάρχου ἑνὸς τῶν δούλων τοῦ κυρίου μου τῶν ἐλαχίστων καὶ ἠλπισας σαυτῷ ἐπ' αἴγυπτον εἰς ἄρματα καὶ ἵππους
- 25 Epitou, pa konprann se san konsantman Seyè a mwen vin atake peyi a pou m' detwi l'. Se Seyè a menm ki di m' atake peyi ou la pou m' detwi l'.
And have I now come up to send destruction on this place without the Lord's authority? It was the Lord himself who said to me, Go up against this land and make it waste.
καὶ νῦν μὴ ἄνευ κυρίου ἀνέβημεν ἐπὶ τὸν τόπον τούτον τοῦ διαφθεῖραι αὐτόν κύριος εἶπεν πρὸς με ἀνάβηθι ἐπὶ τὴν γῆν ταύτην καὶ διάφθειρον αὐτήν
- 26 Lè sa a, Elyakim, pitit Ilkija a, Chebna ansanm ak Joak, di chèf gad palè a: --Tanpri, mèl. Pale arameyen ak nou. Nou konprann lang sa a. Men, pa pale ebre. Tout moun ki sou miray la ap koute.
Then Eliakim, the son of Hilkiyah, and Shebna and Joah said to the Rab-shakeh, Will you kindly make use of the Aramaean language in talking to your servants, for we are used to it, and do not make use of the Jews' language in the hearing of the people on the wall.
καὶ εἶπεν ελιακιμ υἱὸς χελκιου καὶ σομνας καὶ ἰωας πρὸς ραφακιην λέλῃσον δὴ πρὸς τοὺς παιδᾶς σου συριστί ὅτι ἀκούομεν ἡμεῖς καὶ οὐ λαλήσεις μεθ' ἡμῶν ἰουδαῖστί καὶ ἵνα τί λαλεῖς ἐν τοῖς ὤσιν τοῦ λαοῦ τοῦ ἐπὶ τοῦ τείχους
- 27 Men, chèf gad palè a di yo an ebre: --An! Nou konprann se pou wa nou an ansanm ak nou twa la a ase wa mwen an voye m' vin pale pawòl sa yo? Non. M'ap pale ak tout moun ki chita sou miray la tou. Yo menm tou yo pral manje pou pou yo, yo pral bwè pipi yo ansanm ak nou!
But the Rab-shakeh said to them, Is it to your master or to you that my master has sent me to say these words? has he not sent me to the men seated on the wall? for they are the people who will be short of food with you when the town is shut in.
καὶ εἶπεν πρὸς αὐτούς ραφακιης μὴ ἐπὶ τὸν κύριόν σου καὶ πρὸς σὲ ἀπέστειλén με ὁ κύριός μου λαλήσαι τοὺς λόγους τούτους οὐχὶ ἐπὶ τοὺς ἄνδρας τοὺς καθημένους ἐπὶ τοῦ τείχους τοῦ φαγεῖν τὴν κόπρον αὐτῶν καὶ πιεῖν τὸ οὔρον αὐτῶν μεθ' ὑμῶν ἅμα
- 28 Lè sa a, chèf gad palè a kanpe, li pran pale byen fò an ebre, li di konsa: --Koute sa gran wa a, wa peyi Lasiri a, voye di nou.
Then the Rab-shakeh got up and said with a loud voice in the Jews' language, Give ear to the words of the great king, the king of Assyria;
καὶ ἔστη ραφακιης καὶ ἐβόησεν φωνῇ μεγάλῃ ἰουδαῖστί καὶ ἐλάλησεν καὶ εἶπεν ἀκούσατε τοὺς λόγους τοῦ μεγάλου βασιλέως ἄσσυρίων
- 29 Li voye di nou pa kite Ezekyas twonpe nou. Li pa ka sove nou tande.
This is what the king says: Do not be tricked by Hezekiah, for there is no salvation for you in him.
τάδε λέγει ὁ βασιλεὺς μὴ ἐπαιρέτω ὑμᾶς ἐξεκίας λόγοις ὅτι οὐ μὴ δύνηται ὑμᾶς ἐξελεῖσθαι ἐκ χειρὸς μου
- 30 Pa kite l' pran tèt nou lè l'ap di nou nou mèl sèten Seyè a pral sove nou, Seyè a p'ap lage lavil la nan men wa peyi Lasiri a.
And do not let Hezekiah make you put your faith in the Lord, saying, The Lord will certainly keep us safe, and this town will not be given into the hands of the king of Assyria.
καὶ μὴ ἐπεπιζέτω ὑμᾶς ἐξεκίας πρὸς κύριον λέγων ἐξαίρουμένους ἐξελεῖται ἡμᾶς κύριος οὐ μὴ παραδοθῆ ἡ πόλις αὕτη ἐν χειρὶ βασιλέως ἄσσυρίων

- 31 Pa koute wa Ezeekyas! Wa peyi Lasiri a mande pou nou fè lapè avè l', pou nou rann tèt nou ba li. Konsa, nou tout ka manje rezen nan jaden rezen nou, n'a ka manje fig Frans nan pye fig Frans nou, n'a ka bwè dlo nan pi nou.
Do not give ear to Hezekiah, for this is what the king of Assyria says: Make peace with me and come out to me; and everyone will be free to take the fruit of his vine and of his fig-tree, and the water of his spring;
μη ἀκούετε εζεκιου ὅτι τάδε λέγει ὁ βασιλεὺς ἀσσυρίων ποιήσατε μετ' ἐμοῦ εὐλογίαν καὶ ἐξέλθατε πρὸς με καὶ πίεται ἀνὴρ τὴν ἄμπελον αὐτοῦ καὶ ἀνὴρ τὴν συκὴν αὐτοῦ φάγεται καὶ πίεται ὕδωρ τοῦ λάκκου αὐτοῦ
- 32 Lè wa a va vin isit la pita, la pran nou, la mennen nou nan yon lòt peyi ki tankou peyi pa nou an, yon peyi kote ki gen anpil ble pou fè farin ak anpil rezen pou fè diven, yon peyi kote ki gen pye oliv pou fè lwil oliv ak anpil siwo myèl. Konsa n'a viv, nou p'ap mouri. Pa kite Ezeekyas pran tèt nou pou nou kwè Seyè a va delivre nou.
Till I come and take you away to a land like yours, a land of grain and wine, a land of bread and vine-gardens, a land of oil-giving olives and of honey, so that life and not death may be your fate. Give no attention to Hezekiah when he says to you, The Lord will keep us safe.
ἕως ἔλθω καὶ λάβω ὑμᾶς εἰς γῆν ὡς γῆ ὑμῶν γῆ σίτου καὶ οἴνου καὶ ἄρτου καὶ ἀμπελώνων γῆ ἐλαιᾶς ἐλαίου καὶ μέλιτος καὶ ζήσετε καὶ οὐ μὴ ἀποθάνητε καὶ μὴ ἀκούετε εζεκιου ὅτι ἀπατᾷ ὑμᾶς λέγων κύριος ῥύσεται ἡμᾶς
- 33 Eske bondye lòt nasyon yo te delivre yo anba men wa peyi Lasiri a?
Has any one of the gods of the nations kept his land from falling into the hands of the king of Assyria?
μη ῥύόμενοι ἐρρύσαντο οἱ θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς βασιλέως ἀσσυρίων
- 34 Kote bondye moun Amat yo ak bondye moun Apad yo? Kote bondye moun Sefavayim yo, moun Ena ak moun Iva yo? Eske yo te sove peyi Samari anba men l' ?
Where are the gods of Hamath and of Arpad? where are the gods of Sepharvaim, of Hena and Ivvah? have they kept Samaria out of my hands?
ποῦ ἐστὶν ὁ θεὸς αἰμαθ καὶ αρφαδ ποῦ ἐστὶν ὁ θεὸς σεφαρουαὶν καὶ ὅτι ἐξείλαντο σαμάρειαν ἐκ χειρὸς μου
- 35 Nan tout bondye sa yo, kilès ki te rive sove moun yo anba men l' ? Poukisa atò se Seyè a ki pou ta sove lavil Jerizalèm anba men l' ?
Who among all the gods of these countries have kept their country from falling into my hands, to give cause for the thought that the Lord will keep Jerusalem from falling into my hands?
τίς ἐν πᾶσιν τοῖς θεοῖς τῶν γαιῶν οἱ ἐξείλαντο τὴν γᾶν αὐτῶν ἐκ χειρὸς μου ὅτι ἐξελεῖται κύριος τὴν ἱερουσαλημ ἐκ χειρὸς μου
- 36 Men pèp la pa louvri bouch reponn, yo pa di yon mo paske wa a te bay lòd pou pesonn pa reponn.
But the people kept quiet and gave him no answer: for the king's order was, Give him no answer.
καὶ ἐκόφεισαν καὶ οὐκ ἀπεκρίθησαν αὐτῷ λόγον ὅτι ἐντολὴ τοῦ βασιλέως λέγον οὐκ ἀποκριθήσεσθε αὐτῷ
- 37 Apre sa, Elyakim, pitit Ilkija a, ki chèf moun k'ap travay nan palè a, Chebna, sekretè a ak Joak, pitit Azaf la, ki te reskonsab achiv leta a, chire rad sou yo sitèlman sa te fè yo lapenn. Yo tounen al jwenn Ezeekyas, yo rapòte l' tou sa chèf gad palè wa Lasiri a te di.
Then Eliakim, the son of Hilkiah, who was over the house, and Shebna the scribe, and Joah, the son of Asaph, the recorder, came to Hezekiah, with their clothing parted as a sign of grief, and gave him an account of what the Rab-shakeh had said.
καὶ εἰσῆλθεν ελιακιμ υἱὸς χελκιου ὁ οἰκονόμος καὶ σομνας ὁ γραμματεὺς καὶ ιωας υἱὸς ασαφ ὁ ἀναμνησκων πρὸς εζεκιαν διερρηχότες τὰ ἱμάτια καὶ ἀνήγγειλαν αὐτῷ τοὺς λόγους ραφακου
- 1 ¶ Lè wa Ezeekyas tande pawòl sa yo, li chire rad sou li tèlman sa te fè l' lapenn, li mete yon rad sak sou li, epi l' al nan tanp Seyè a.
And on hearing it, King Hezekiah took off his robe, and put on haircloth, and went into the house of the Lord.
καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς εζεκιᾶς καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ καὶ περιεβάλετο σάκκον καὶ εἰσῆλθεν εἰς οἶκον κυρίου
- 2 Li voye Elyakim, chèf moun k'ap travay nan palè a, ak Chebna, sekretè a, ansanm ak chèf prèt yo, bò kote pwofèt Ezayi, pitit Amòz la. Yo tout te gen rad sak sou yo.
And he sent Eliakim, who was over the house, and Shebna the scribe, and the chief priests, dressed in haircloth, to Isaiah the prophet, the son of Amoz.
καὶ ἀπέστειλεν ελιακιμ τὸν οἰκονόμον καὶ σομναν τὸν γραμματέα καὶ τοὺς πρεσβυτέρους τῶν ἱερέων περιβεβλημένους σάκκου πρὸς Ἡσαϊαν τὸν προφήτην υἱὸν ἀμοῦς
- 3 Men mesaj Ezeekyas te ba yo pou Ezayi: --Jodi a se jou malè pou nou! Bondye ap peni nou. Se yon wont pou nou. Nou tankou yon fanm ansent ki deja kase lèzo, men ki pa gen fòs pou li pouse pitit la sotí.
And they said to him, Hezekiah says, This day is a day of trouble and punishment and shame; for the children are ready to come to birth, but there is no strength to give birth to them.
καὶ εἶπον πρὸς αὐτὸν τάδε λέγει εζεκιᾶς ἡμέρα θλίψεως καὶ ἐλεγμοῦ καὶ παροργισμοῦ ἡ ἡμέρα αὕτη ὅτι ἦλθον υἱοὶ ἕως ὠδίνων καὶ ἰσχυρὸς οὐκ ἔστιν τῇ τικτοῦσῃ
- 4 Wa peyi Lasiri a te voye chèf gad palè li a manke Bondye vivan an dega. Se pou Seyè a, Bondye ou la, tande tout jouman sa yo. Se pou l' peni moun ki di pawòl sa yo. Ou menm, lapriyè pou rèz moun pèp nou an ki vivan toujou.
It may be that the Lord your God will give ear to the words of the Rab-shakeh, whom the king of Assyria, his master, sent to say evil things against the living God, and will make his words come to nothing: so then make your prayer for the rest of the people.
εἰ πως εἰσακούσεται κύριος ὁ θεὸς σου πάντα τοὺς λόγους ραφακου ὃν ἀπέστειλεν αὐτὸν βασιλεὺς ἀσσυρίων ὁ κύριος αὐτοῦ ὄνειδίζειν θεὸν ζῶντα καὶ βλασφημεῖν ἐν λόγοις οἷς ἤκουσεν κύριος ὁ θεὸς σου καὶ λήμνη προσευχῆν περὶ τοῦ λείμματος τοῦ εὐρισκομένου

- 5 Lè moun wa Ezeqyas yo al jwenn Ezayi,
So the servants of King Hezekiah came to Isaiah.
καὶ ἦλθον οἱ παῖδες τοῦ βασιλέως εζεκιου πρὸς ησαιαν
- 6 men repons Ezayi ba yo pou wa Ezeqyas: --Men sa Seyè a voye di ou: Ou pa bezwen pè tout pawòl ou tande yo, tout jouman moun wa Lasiri yo di sou mwen.
And Isaiah said to them, This is what you are to say to your master: The Lord says, Be not troubled by the words which the servants of the king of Assyria have said against me in your hearing.
καὶ εἶπεν αὐτοῖς ησαιας τάδε ἐρεῖτε πρὸς τὸν κύριον ὑμῶν τάδε λέγει κύριος μὴ φοβηθῆς ἀπὸ τῶν λόγων ὧν ἤκουσας ὧν ἐβλασφήμησαν τὰ παιδάρια βασιλέως ἀσσυρίων
- 7 Mwen pral fè wa Lasiri a tande yon sèl nouvèl, li pral kouri tounen nan peyi l'. Rive li rive, m'ap fè yon moun touye l'.
See, I will put a spirit into him, and bad news will come to his ears, and he will go back to his land; and there I will have him put to death by the sword.
ἰδοὺ ἐγὼ δίδωμι ἐν αὐτῷ πνεῦμα καὶ ἀκούσεται ἀγγελίαν καὶ ἀποστραφήσεται εἰς τὴν γῆν αὐτοῦ καὶ καταβαλῶ αὐτὸν ἐν ῥομφαίᾳ ἐν τῇ γῆ αὐτοῦ
- 8 ¶ Chèf gad palè a te vin konnen wa Lasiri a te pati kite Lakis pou l' t al atake lavil Libna. Se la l' al jwenn wa a,
So the Rab-shakeh went back, and when he got there the king of Assyria was making war against Libnah, for it had come to his ears that he had gone away from Lachish.
καὶ ἐπέστρεψεν ραψακης καὶ εὔρεν τὸν βασιλέα ἀσσυρίων πολεμοῦντα ἐπὶ λομνα ὅτι ἤκουσεν ὅτι ἀπῆρεν ἀπὸ λαχισ
- 9 paske wa a te pran nouvèl Tiraka, wa peyi Letiopi a, t'ap moute vin atake l'. Wa a voye lòt mesaje ankò bò kote Ezeqyas.
And when news came to him that Tirhakah, king of Ethiopia, had made an attack on him, he sent representatives to Hezekiah again, saying,
καὶ ἤκουσεν περὶ θαρακα βασιλέως αἰθιοπίων λέγων ἰδοὺ ἐξῆλθεν πολεμῆν μετὰ σοῦ καὶ ἐπέστρεψεν καὶ ἀπέστειλεν ἀγγέλους πρὸς εζεκιαν λέγων
- 10 Li di yo: --Men mesaj n'a bay Ezeqyas, wa peyi Jida a, pou mwen. Ou mèt tande Bondye ou la, Bondye ou fè konfyans la, di ou Jerizalèm p'ap tonbe nan men wa Lasiri a, pa kite l' twonpe ou.
This is what you are to say to Hezekiah, king of Judah: Let not your God, in whom is your faith, give you a false hope, saying, Jerusalem will not be given into the hands of the king of Assyria.
μὴ ἐπαίρετό σε ὁ θεός σου ἐφ' ᾧ σὺ πέποιθας ἐπ' αὐτῷ λέγων οὐ μὴ παραδοθῆ ἱερουσαλημ εἰς χεῖρας βασιλέως ἀσσυρίων
- 11 Ou te pran nouvèl sa wa Lasiri yo te fè tout lòt peyi anvan ou yo. Yo te soti pou detwi yo nèl. Atò, se ou menm ki pou ta chape anba men m!
No doubt the story has come to your ears of what the kings of Assyria have done to all lands, putting them to the curse; and will you be kept safe?
ἰδοὺ σὺ ἤκουσας πάντα ὅσα ἐποίησαν βασιλεῖς ἀσσυρίων πάσαις ταῖς γαῖς τοῦ ἀναθεματίσαι αὐτάς καὶ σὺ ῥυσθήσῃ
- 12 Lè zansèt mwen yo te touye dènye moun nan lavil Gozan, nan lavil Aran, nan lavil Rezèf ak dènye moun Betedenn yo ki rete lavil Telasa, èske bondye nasyon sa yo te delivre yo?
Did the gods of the nations keep safe those on whom my fathers sent destruction, Gozan and Haran and Rezech and the children of Eden who were in Telassar?
μὴ ἐξείλαντο αὐτοὺς οἱ θεοὶ τῶν ἐθνῶν οὓς διέφθειραν οἱ πατέρες μου τὴν τε γωζαν καὶ τὴν χαρραν καὶ ραφες καὶ υἱὸς εδεμ τοὺς ἐν θαεσθεν
- 13 Kote wa lavil Amak la, wa lavil Apad la, wa lavil Sefarayim lan, wa lavil Ena a ak wa lavil Iva a?
Where is the king of Hamath, and the king of Arpad, and the king of the town of Sepharvaim, of Hena and of Ivvah?
ποῦ ἐστὶν ὁ βασιλεὺς αμαθ καὶ ὁ βασιλεὺς αρπαδ καὶ ποῦ ἐστὶν σεφαρουαῖν ἀνα καὶ ἀνα
- 14 Ezeqyas pran lèt la nan men mesaje yo, li li l'. Apre sa, li pati al nan tanp lan, li mete lèt la devan lotèl Seyè a.
And Hezekiah took the letter from the hands of those who had come with it; and after reading it, Hezekiah went up to the house of the Lord, opening the letter there before the Lord.
καὶ ἔλαβεν εζεκιας τὰ βιβλία ἐκ χειρὸς τῶν ἀγγέλων καὶ ἀνέγνω αὐτὰ καὶ ἀνέβη εἰς οἶκον κυρίου καὶ ἀνέπτυξεν αὐτὰ εζεκιας ἐναντίον κυρίου
- 15 Epi li lapriyè Seyè a, li di l' konsa: --Seyè ki gen tout pouvwa, Bondye pèp Izrayèl la, ou menm ki chita sou fotèy zanj cheriben yo ap pote sou zepòl yo a, se ou menm sèl Bondye k'ap gouvènen tout peyi sou latè. Se ou menm ki fè syèl la ak latè a.
And Hezekiah made his prayer to the Lord, saying, O Lord, the God of Israel, seated between the winged ones, you only are the God of all the kingdoms of the earth; you have made heaven and earth.
καὶ εἶπεν κύριε ὁ θεὸς ἰσραηλ ὁ καθήμενος ἐπὶ τῶν χερουβιν σὺ εἶ ὁ θεὸς μόνος ἐν πάσαις ταῖς βασιλείαις τῆς γῆς σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν
- 16 Panche zòrèy ou non, Seyè, pou ou tande. Louvri je ou pou ou wè. Koute pawòl Senakerib voye di m', pawòl ki manke Bondye vivan an dega!
Let your ear be turned to us, O Lord, and let your eyes be open, O Lord, and see; take note of all the words of Sennacherib who has sent men to say evil against the living God.
κλῖνον κύριε τὸ οὖς σου καὶ ἄκουσον ἄνοιξον κύριε τοὺς ὀφθαλμούς σου καὶ ἰδὲ καὶ ἄκουσον τοὺς λόγους σενναχηριμ οὓς ἀπέστειλεν ὀνειδίζεῖν θεὸν ζῶντα
- 17 Nou konnen, Seyè, wa peyi Lasiri yo te fini ak anpil nasyon, yo te detwi peyi yo.
Truly, O Lord, the kings of Assyria have made waste the nations and their lands,
ὅτι ἀληθεία κύριε ἠρήμωσαν βασιλεῖς ἀσσυρίων τὰ ἔθνη

- 18 Yo te boule tout bondye yo paske se pa t' bondye yo te ye. Se estati fèt an bwa ak an wòch moun te fè ak men yo. Se poutèt sa yo te rive detwi yo.
And have given their gods to the fire; for they were no gods, but wood and stone, the work of men's hands; so they have given them to destruction.
καὶ ἔδωκαν τοὺς θεοὺς αὐτῶν εἰς τὸ πῦρ ὅτι οὐ θεοὶ εἰσὶν ἀλλ' ἢ ἔργα χειρῶν ἀνθρώπων ξύλα καὶ λίθοι καὶ ἀπόλεσαν αὐτούς
- 19 Koulye a, Seyè, Bondye nou an, tanpri, delivre nou anba men Senakerib, pou tout nasyon ki sou latè ka konnen se ou menm sèl, Seyè, ki Bondye.
But now, O Lord our God, give us salvation from his hands, so that it may be clear to all the kingdoms of the earth that you and only you, O Lord, are God.
καὶ νῦν κύριε ὁ θεὸς ἡμῶν σώσον ἡμᾶς ἐκ χειρὸς αὐτοῦ καὶ γινώσκονται πᾶσαι αἱ βασιλείαι τῆς γῆς ὅτι σὺ κύριος ὁ θεὸς μόνος
- 20 ¶ Lè sa a, Ezayi, pitit Amòz la, voye mesaj sa a bay Ezekyas: --Ou te lapriyè Seyè a, Bondye pèp Izrayèl la, pou Senakerib, wa peyi Lasiri a. Men repons li voye ba ou.
Then Isaiah, the son of Amoz, sent to Hezekiah, saying, The Lord, the God of Israel, says, The prayer which you have made to me against Sennacherib, king of Assyria, has come to my ears.
καὶ ἀπέστειλεν ἠσαίας υἱὸς αμὼς πρὸς ἐζεκιαν λέγων τάδε λέγει κύριος ὁ θεὸς τῶν δυνάμεων ὁ θεὸς ἰσραηλ ἃ προσήύξω πρὸς με περὶ σενναχηριμ βασιλέως ἀσσυρίων ἠκουσα
- 21 Men pawòl Seyè a di sou Senakerib: Lavil Jerizalèm ki sou mòn Siyon an ap ri ou, l'ap pase ou nan rizib. Moun lavil Jerizalèm yo ap rele chalbari dèyè ou.
This is the word which the Lord has said about him: In the eyes of the virgin daughter of Zion you are shamed and laughed at; the daughter of Jerusalem has made sport of you.
οὗτος ὁ λόγος ὃν ἐλάλησεν κύριος ἐπ' αὐτόν ἐξουδένησεν σε καὶ ἐμυκτήρισέν σε παρθένος θυγάτηρ σιων ἐπὶ σοὶ κεφαλῆν αὐτῆς ἐκίνησεν θυγάτηρ ἱερουσαλημ
- 22 Ki moun ou konprann ou derespekte, ou joure konsa? Sou ki moun ou pale fò konsa? Ki moun w'ap klere je ou gade konsa? Se sou Bondye pèp Izrayèl la ki yon Bondye apa.
Against whom have you said evil and bitter things? against whom has your voice been loud and your eyes lifted up? even against the Holy One of Israel.
τίνα ὠνειδίσας καὶ ἐβλασφήμησας καὶ ἐπὶ τίνα ὑψώσας φωνήν καὶ ἤρας εἰς ὕψος τοὺς ὀφθαλμούς σου εἰς τὸν ἅγιον τοῦ ἰσραηλ
- 23 Ou voye moun ou yo vin manke Bondye dega. Ou deklare: O wi, avèk tout kalite cha lagè m' yo, mwen moute sou tèt tout mòn, ata sou tèt mòn Liban an. Mwen koupe pi gwo pye sèd li yo, pi bèl pye rezen li yo. Mwen rive jouk anwo nèt sou tèt li, nan mitan rakbwa li yo ki tankou bèl jaden.
You have sent your servants with evil words against the Lord, and have said, With all my war-carriages I have come up to the top of the mountains, to the inmost parts of Lebanon; its tall cedars will be cut down, and the best trees of its woods; I will come up into his highest places, into his thick woods.
ἐν χειρὶ ἀγγέλων σου ὠνειδίσας κύριον καὶ εἶπας ἐν τῷ πλήθει τῶν ἀρμάτων μου ἐγὼ ἀναβήσομαι εἰς ὕψος ὀρέων μηρούς τοῦ λιβάνου καὶ ἔκοψα τὸ μέγεθος τῆς κέδρου αὐτοῦ τὰ ἐκλεκτὰ κυπαρίσσω ν αὐτοῦ καὶ ἤλθον εἰς μέλον τέλους αὐτοῦ ὄρυμνός καρμήλου αὐτοῦ
- 24 Mwen fouye pi nan peyi moun lòt nasyon yo, mwen bwè dlo. Mwen cheche dlo nan tout larivyè Lejip yo pou sòlda mwen yo pase san pye yo pa mouye.
I have made water-holes and taken their waters, and with my foot I have made all the rivers of Egypt dry.
ἐγὼ ἔψυξα καὶ ἔπιον ὕδατα ἀλλότρια καὶ ἐξηρήμωσα τῷ ἴχνει τοῦ ποδός μου πάντας ποταμούς περιοχῆς
- 25 Ou pa t' konnen gen lontan depi mwen te fè lide pou tou sa te rive? Gen lontan depi sa te nan tèt mwen? Koulye a, mwen kite sa rive, pou m' te ka kraze tout lavil ak ranpa yo pou fè yo tounen yon pil demoli.
Has it not come to your ears how I did it long before, purposing it in times long past? Now I have given effect to my design, so that by you strong towns might be turned into masses of broken walls.
ἐπλασα αὐτὴν νῦν ἠγάγον αὐτήν καὶ ἐγενήθη εἰς ἐπάρσεις ἀποικειῶν μαχίμων πόλεις ὄχυράς
- 26 Moun ki te rete la te san fòs. Yo te pè, yo pa t' konn sa pou yo fè. Yo te tankou raje nan jaden, tankou zèb gazon, tankou raje k'ap pouse sou do kay, tankou pye mayi ki cheche anvan li mete zepi.
This is why their townsmen had no power, they were broken and put to shame; they were like the grass of the field and the green plant, like grass on the house-tops.
καὶ οἱ ἐνοικοῦντες ἐν αὐταῖς ἠσθένησαν τῇ χειρὶ ἔπτηξαν καὶ κατησχύνθησαν ἐγένοντο χόρτος ἀγροῦ ἢ γλωρὰ βοτάνη γλῶη δομάτων καὶ πάτημα ἀπέναντι ἐστηκότος
- 27 Mwen konnen lè ou leve, mwen konnen lè ou chita. Mwen konnen lè ou soti, mwen konnen lè ou antre. Mwen pran nouvèl jan ou fin anraje sou mwen.
But I have knowledge of your getting up and your resting, of your going out and your coming in.
καὶ τὴν καθέδραν σου καὶ τὴν ἐξοδὸν σου καὶ τὴν εἰσοδὸν σου ἔγων καὶ τὸν θυμὸν σου ἐπ' ἐμέ
- 28 Koulye a, mwen vin konnen jan ou move sou mwen, jan ou vin awogan. Se poutèt sa, mwen mete yon fè won nan bwa nen ou, ak yon mò nan bouch ou. Mwen pral fè ou pran menm chimen ou te pran pou vini an pou ou tounen.
Because your wrath against me and your words of pride have come up to my ears, I will put my hook in your nose and my cord in your lips, and I will make you go back by the way you came.
διὰ τὸ ὀργισθῆναί σε ἐπ' ἐμέ καὶ τὸ στρηνός σου ἀνέβη ἐν τοῖς ὠσίν μου καὶ θήσω τὰ ἄγκιστρα μου ἐν τοῖς μυκτήρσιν σου καὶ χαλινὸν ἐν τοῖς χεῖλεσίν σου καὶ ἀποστρέψω σε ἐν τῇ ὁδῷ ἣ ἦλθες ἐν αὐτῇ
- 29 Apre sa, Izayi di wa Ezekyas konsa: --Men sa ki pral sèvi yon siy pou ou. Lanne sa a, n'a manje rèss grenn ki te tonbe atè. Lanne k'ap vin apre sa a, n'a manje grenn nou pa t' plante. Men, apre sa ankò, n'a ka plante, n'a ka fè rekòt. N'a plante pye rezen, n'a manje rezen.
And this will be the sign to you: you will get your food this year from what comes up of itself; and in the second year from the produce of the same; and in the third year you will put in your seed and get in the grain and make vine-gardens and take of their fruit.
καὶ τοῦτό σοι τὸ σημεῖον φάγη τοῦτον τὸν ἐνιαυτὸν αὐτόματα καὶ τῷ ἔτει τῷ δευτέρῳ τὰ ἀνατέλλοντα καὶ ἔτι τρίτῳ σπορὰ καὶ ἄμητος καὶ φυτεῖα ἀμπελώνων καὶ φάγεσθε τὸν καρπὸν αὐτῶν

- 30 Rès moun peyi Jida ki va chape yo va pran pye. Y'a kanpe ankò.
And those of Judah who are still living will again take root in the earth and give fruit.
 και προσθήσει τὸ διασσωσμένον οἴκου ιουδα τὸ ὑπολειφθὲν ῥίζαν κάτω καὶ ποιήσει καρπὸν ἄνω
- 31 Va gen yon ti rès moun nan lavil Jerizalèm ak sou mòn Siyon an ki va chape. Se Seyè ki gen tout pouvwa a ki soti pou fè sa, paske li renmen ou anpil.
For from Jerusalem those who have been kept safe will go out, and those who are still living will go out of Mount Zion: by the fixed purpose of the Lord of armies this will be done.
 ὅτι ἐξ ἱερουσαλημ ἐξελεύσεται κατάλειμμα καὶ ἀνασφόμενος ἐξ ὄρους σιων ὁ ζῆλος κυρίου τῶν δυνάμεων ποιήσει τοῦτο
- 32 Men sa Seyè a di sou wa peyi Lasiri a: Li p'ap mete pye l' nan lavil sa a. Li p'ap gen tan voye yon sèl grenn flèch sou li. P'ap gen yon sèl sòlda ak plak pwotèj k'ap pwoche bò kote l'. Ni yo p'ap fouye twou pou sènen l'.
For this cause the Lord says about the king of Assyria, He will not come into this town, or send an arrow against it; he will not come before it with arms, or put up an earthwork against it;
 οὐχ οὕτως τάδε λέγει κύριος πρὸς βασιλέα ἀσσυρίων οὐκ εἰσελεύσεται εἰς τὴν πόλιν ταύτην καὶ οὐ τοξεύσει ἐκεῖ βέλος καὶ οὐ προφθάσει αὐτὴν θυρεὸς καὶ οὐ μὴ ἐκχέῃ πρὸς αὐτὴν πρόσχωμα
- 33 Chemen li te pran pou l' vini an, se li menm l'ap pran pou l' tounen. Li p'ap mete pye l' nan lavil sa a. Se mwen menm, Seyè a menm, ki di sa.
By the way he came he will go back, and he will not get into this town, says the Lord.
 τῆ ὁδοῦ ἣ ἦλθεν ἐν αὐτῇ ἀποστραφήσεται καὶ εἰς τὴν πόλιν ταύτην οὐκ εἰσελεύσεται λέγει κύριος
- 34 M'ap pwoteje lavil sa a. M'ap delivre l' pou m' fè respè tèt mwen, pou m' kenbe pwomès mwen te fè David, sèvitè m' lan.
For I will keep this town safe, for my honour, and for the honour of my servant David.
 και υπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης δι' ἐμὲ καὶ διὰ δαυὶδ τὸν δοῦλόν μου
- 35 ¶ Menm jou sa a, nan mitan lannwit, zanj Seyè a al nan kan moun Lasiri yo, li touye sankatrevensenk mil (185.000) sòlda. Nan maten, lè moun leve se kadav yo ase yo jwenn. Yo tout te mouri.
And that night the angel of the Lord went out and put to death in the army of the Assyrians a hundred and eighty-five thousand men; and when the people got up early in the morning, there was nothing to be seen but dead bodies.
 και ἐγένετο ἕως νυκτὸς καὶ ἐξῆλθεν ἄγγελος κυρίου καὶ ἐπάταξεν ἐν τῇ παρεμβολῇ τῶν ἀσσυρίων ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας καὶ ὄρθρισαν τὸ πρωὶ καὶ ἰδοὺ πάντες σόματα νεκρά
- 36 Senakerib, wa peyi Lasiri a, leve, li pati, li tounen lavil Neniv.
So Sennacherib, king of Assyria, went back to his place at Nineveh.
 και ἀπῆρεν καὶ ἐπορεύθη καὶ ἀπέστρεψεν σενναχηριμ βασιλεὺς ἀσσυρίων καὶ ἔκησεν ἐν νινευῆ
- 37 Yon jou, antan wa a t'ap fè sèvis nan tanp Niswòk, bondye li a, de nan pitit gason l' yo touye l' ak nepe yo, epi yo kouri al kache nan peyi Arara. Yo te rele Adramelèk ak Sarezè. Se yon lòt nan pitit gason li yo ki te rele Asaradon ki moute wa nan plas li.
And it came about, when he was worshipping in the house of Nisroch his god, that his sons Adrammelech and Sharezer put him to death with the sword; and they went in flight into the land of Ararat. And Esar-haddon his son became king in his place.
 και ἐγένετο αὐτοῦ προσκυνούντος ἐν οἴκῳ νεσεραχ θεοῦ αὐτοῦ καὶ αδραμελεχ καὶ σαρασαρ οἱ υἱοὶ αὐτοῦ ἐπάταξαν αὐτὸν ἐν μαχαίρᾳ καὶ αὐτοὶ ἐσώθησαν εἰς γῆν αραρατ καὶ ἐβασίλευσεν ασορδαν ὁ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Vè menm epòk sa a, Ezekyas tonbe malad, li te prèt pou l' mouri. Pwofèt Ezayi, pitit Amòz la, vin wè li, li di l' konsa: --Men sa Seyè a voye di ou: Ou mèt mete lòd nan zafè ou paske ou pral mouri. Pa gen rechap pou ou.
In those days Hezekiah was ill and near death. And Isaiah the prophet, the son of Amoz, came to him, and said to him, The Lord says, Put your house in order, for your death is near.
 ἐν ταῖς ἡμέραις ἐκείναις ἠρρώστησεν ἐζεκιᾶς εἰς θάνατον καὶ εἰσῆλθεν πρὸς αὐτὸν ἠσαιᾶς υἱὸς αμοῦς ὁ προφήτης καὶ εἶπεν πρὸς αὐτὸν τάδε λέγει κύριος ἐντειλεῖται τῷ οἴκῳ σου ὅτι ἀποθνήσκεις σὺ καὶ οὐ ζήσῃ
- 2 Ezekyas vire figi l' bay panno a fas, li lapriyè Seyè a.
Then, turning his face to the wall, he made his prayer to the Lord, saying,
 και ἀπέστρεψεν ἐζεκιᾶς τὸ πρόσωπον αὐτοῦ πρὸς τὸν τοῖχον καὶ ἠῤῥᾶτο πρὸς κύριον λέγων
- 3 Li di: --Tanpri, Seyè! Chonje jan mwen te sèvi ou ak tout kè mwen san m' pa janm vire do ba ou! Mwen te toujou fè sa ou te vle m' fè. Epi li pran kriye kont kriye l'.
O Lord, keep in mind how I have been true to you with all my heart, and have done what is good in your eyes. And Hezekiah gave way to bitter weeping.
 ὃ δὴ κύριε μνήσθητι διὴ ὅσα περιεπάτησα ἐνώπιόν σου ἐν ἀληθείᾳ καὶ ἐν καρδίᾳ πλήρει καὶ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου ἐποίησα καὶ ἐκλαυσεῖν ἐζεκιᾶς κλαυθμῷ μεγάλῳ
- 4 Lè Ezayi kite wa a, li pa t' ankò soti nan lakou ki nan mitan palè a lè Seyè a pale avè l', li di l' konsa:
Now before Isaiah had gone out of the middle of the town, the word of the Lord came to him, saying,
 και ἦν ἠσαιᾶς ἐν τῇ ἀλλῇ τῇ μέσῃ καὶ ῥῆμα κυρίου ἐγένετο πρὸς αὐτὸν λέγων

- 5 --Tounen al jwenn Ezekyas, chèf pèp mwen an. W'a di l' pou mwen. Men sa Seyè a, Bondye David, zansèt ou a, voye di ou. Mwen tande lapriyè ou. Mwen wè jan sa fè ou mal, m'ap geri ou. Nan twa jou w'ap kanpe, ou pral nan Tanp Seyè a.
Go back and say to Hezekiah, the ruler of my people, The Lord, the God of David your father, says, Your prayer has come to my ears, and I have seen your weeping; see, I will make you well: on the third day you will go up to the house of the Lord.
ἐπιστρεψον καὶ ἔρεῖς πρὸς ἐζεκιαν τὸν ἠγοούμενον τοῦ λαοῦ μου τάδε λέγει κύριος ὁ θεὸς δαυὶδ τοῦ πατρὸς σου ἤκουσα τῆς προσευχῆς σου εἶδον τὰ δάκρυά σου ἰδοὺ ἐγὼ ἰάσομαι σε τῇ ἡμέρᾳ τῇ τρίτῃ ἢ ἀναβήσῃ εἰς οἶκον κυρίου
- 6 M'ap kite ou viv kenzan ankò, m'ap delivre ou, ou menm ansanm ak lavil Jerizalèm anba men wa Lasiri a. M'a pwoteje lavil la poutèt David sèvitè m' lan, ak poutèt mwen.
I will give you fifteen more years of life; and I will keep you and this town safe from the hands of the king of Assyria; I will keep this town safe, for my honour, and for the honour of my servant David.
καὶ προσθήσω ἐπὶ τὰς ἡμέρας σου πέντε καὶ δέκα ἔτη καὶ ἐκ χειρὸς βασιλέως ἀσσυρίων σώσω σε καὶ τὴν πόλιν ταύτην καὶ ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης δι' ἐμὲ καὶ διὰ δαυὶδ τὸν δοῦλόν μου
- 7 Ezayi mande pou fè yon kataplas ak fig frans mete sou malenng wa a. Yo fè sa vre. Epi wa a geri.
Then Isaiah said, Take a cake of figs. So they took it and put it on his wound, and he got better.
καὶ εἶπεν λαβέτωσαν παλάθην σύκων καὶ ἐπιθέτωσαν ἐπὶ τὸ ἕλκος καὶ ὑγιάσει
- 8 Lè sa a, wa a mande Ezayi: --Kisa ki pral fè m' konnen Seyè a pral geri m' pou nan twa jou m' ka al nan Tanp Seyè a?
And Hezekiah said to Isaiah, What is to be the sign that the Lord will make me well, and that I will go up to the house of the Lord on the third day?
καὶ εἶπεν ἐζεκιας πρὸς ἠσαιαν τί τὸ σημεῖον ὅτι ἰάσεται με κύριος καὶ ἀναβήσομαι εἰς οἶκον κυρίου τῇ ἡμέρᾳ τῇ τρίτῃ
- 9 Ezayi reponn li: --Men siy Seyè a pral fè ou wè pou ou ka konnen l'ap kenbe pawòl li. Gade kadran solèy la. Eske ou ta vle pou lonbraj la mache annavan sou dis ti mak, osinon pou l' fè bak sou dis ti mak?
And Isaiah said, This is the sign the Lord will give you, that he will do what he has said; will the shade go forward ten degrees or back?
καὶ εἶπεν ἠσαιας τοῦτο τὸ σημεῖον παρὰ κυρίου ὅτι ποιήσει κύριος τὸν λόγον ὃν ἐλάλησεν πορεύσεται ἡ σκιὰ δέκα βαθμοῦς ἔαν ἐπιστρέφῃ δέκα βαθμοῦς
- 10 Ezekyas di l': --Se bagay fasil pou lonbraj la mache annavan sou dis ti mak. L'ap pi difisil pou l' fè bak sou dis ti mak.
And Hezekiah said in answer, It is a simple thing for the shade to go forward; but let it go back ten degrees.
καὶ εἶπεν ἐζεκιας κοῦφον τὴν σκιὰν κλίνει δέκα βαθμοῦς οὐχὶ ἀλλ' ἐπιστραφήτω ἡ σκιὰ δέκα βαθμοῦς εἰς τὰ ὀπίσω
- 11 Pwofèt Izayi lapriyè Seyè a epi Seyè a fè lonbraj la fè bak sou dis ti mak li te fin depase nan kadran solèy wa Akaz te fè a.
Then Isaiah the prophet made prayer to the Lord, and he made the shade go back ten degrees from its position on the steps of Ahaz.
καὶ ἐβόησεν ἠσαιας ὁ προφήτης πρὸς κύριον καὶ ἐπέστρεψεν ἡ σκιὰ ἐν τοῖς ἀναβαθμοῖς εἰς τὰ ὀπίσω δέκα βαθμοῦς
- 12 ¶ Nan menm epòk sa a, wa peyi Babilòn lan, Mewodak Baladan, pitit gason Baladan, vin konnen wa Ezekyas te malad. Li voye yon lèt ba li ansanm ak yon kado.
At that time, Merodach-baladan, the son of Baladan, king of Babylon, sent letters with an offering to Hezekiah, because he had news that Hezekiah had been ill.
ἐν τῷ καιρῷ ἐκεῖνῳ ἀπέστειλεν μαρωδαχβαλαδαν υἱὸς βαλαδαν βασιλεὺς βαβυλῶνος βιβλία καὶ μαναα πρὸς ἐζεκιαν ὅτι ἤκουσεν ὅτι ἠρρώστησεν ἐζεκιας
- 13 Ezekyas te kontan jès la. Li moutre mesaje wa Babilòn te voye yo tout richès li yo: pyès an ajan, lò, epis, boutèy odè, zam ansanm ak tout lòt bagay li te gen nan depo l' yo. Li fè yo wè dènye bagay li te gen lakay li ak nan tout peyi a.
And Hezekiah was glad at their coming and let them see all his store of wealth, the silver and the gold and the spices and the oil of great price, and the house of his arms, and everything there was in his stores; there was nothing in all his house or his kingdom which Hezekiah did not let them see.
καὶ ἐχάρη ἐπ' αὐτοῖς ἐζεκιας καὶ ἔδειξεν αὐτοῖς ὅλον τὸν οἶκον τοῦ νεχῶθα τὸ ἀργύριον καὶ τὸ χρυσίον τὰ ἀρώματα καὶ τὸ ἔλαιον τὸ ἀγαθόν καὶ τὸν οἶκον τῶν σκευῶν καὶ ὅσα ἠυρέθη ἐν τοῖς θησαυροῖς αὐτοῦ οὐκ ἦν λόγος ὃν οὐκ ἔδειξεν αὐτοῖς ἐζεκιας ἐν τῷ οἴκῳ αὐτοῦ καὶ ἐν πάσῃ τῇ ἐξουσίᾳ αὐτοῦ
- 14 Lè sa a, pwofèt Ezayi al jwenn wa Ezekyas, li mande l': --Kote mesye sa yo sot? Kisa yo di ou? Ezekyas reponn: --Yo sot nan yon peyi byen lwen, yo sot nan peyi Babilòn.
Then Isaiah the prophet came to King Hezekiah and said to him, What did these men say and where did they come from? And Hezekiah said, They came from a far country, even from Babylon.
καὶ εἰσῆλθεν ἠσαιας ὁ προφήτης πρὸς τὸν βασιλέα ἐζεκιαν καὶ εἶπεν πρὸς αὐτόν τί ἐλάλησαν οἱ ἄνδρες οὗτοι καὶ πόθεν ἦκασιν πρὸς σέ καὶ εἶπεν ἐζεκιας ἐκ γῆς πόρρωθεν ἦκασιν πρὸς με ἐκ βαβυλῶνος
- 15 Ezayi di l' konsa: --Kisa yo wè nan palè a? Ezekyas reponn: --Yo wè tout sa ki nan palè a. Mwen fè yo wè dènye bagay mwen gen nan depo m' yo.
And he said, What have they seen in your house? And Hezekiah said in answer, They saw everything in my house: there is nothing among my stores which I did not let them see.
καὶ εἶπεν τί εἶδον ἐν τῷ οἴκῳ σου καὶ εἶπεν πάντα ὅσα ἐν τῷ οἴκῳ μου εἶδον οὐκ ἦν ἐν τῷ οἴκῳ μου ὃ οὐκ ἔδειξα αὐτοῖς ἀλλὰ καὶ τὰ ἐν τοῖς θησαυροῖς μου
- 16 Ezayi di wa Ezekyas konsa: --Koute mesaj Seyè ki gen pouwa a voye ba ou:
And Isaiah said to Hezekiah, Give ear to the word of the Lord.
καὶ εἶπεν ἠσαιας πρὸς ἐζεκιαν ἄκουσον λόγον κυρίου

- 17 Yon lè gen pou rive. Lè sa a, y'ap pran dènve bagay ki nan palè ou la, tou sa zansèt ou yo te anpile depi nan tan lontan jouk jòdi a, y'ap pote yo ale nan peyi Babilòn. Yo p'ap kite anyen. Se Seyè a menm ki di sa.
 Truly, days are coming when everything in your house, and whatever your fathers have put in store till this day, will be taken away to Babylon: all will be gone, says the Lord.
 ἰδοὺ ἡμέραι ἔρχονται καὶ λημφθήσεται πάντα τὰ ἐν τῷ οἴκῳ σου καὶ ὅσα ἐθησάρισαν οἱ πατέρες σου ἕως τῆς ἡμέρας ταύτης εἰς βαβυλῶνα καὶ οὐχ ὑπολειφθήσεται ῥῆμα ὃ εἶπεν κύριος
- 18 Y'ap pran kèk nan pwòp pitit pitit ou yo, y'ap depòte yo, y'ap chatre yo pou yo ka sèvi nèg konfyans nan palè wa Babilòn lan.
 And your sons, the offspring of your body, they will take away to be unsexed servants in the house of the king of Babylon.
 καὶ οἱ υἱοὶ σου οἱ ἐξελεύσονται ἐκ σοῦ οὗς γεννήσεις λήμψεται καὶ ἔσονται εὐνοῦχοι ἐν τῷ οἴκῳ τοῦ βασιλέως βαβυλῶνος
- 19 Ezekyas reponn Ezayi, li di l' konsa: --Mesaj Bondye ba ou pou di m' lan gen tan bon. Men li t'ap di nan kè l': Depi pa gen boulvès, depi pa gen lagè nan peyi a tout tan m'ap viv la!
 Then Hezekiah said to Isaiah, Good is the word of the Lord which you have said. Then he said, ... if in my time there is peace and righteousness?
 καὶ εἶπεν ἐζεκιᾶς πρὸς ἠσαϊαν ἀγαθὸς ὁ λόγος κυρίου ὃν ἐλάλησεν ἔστω εἰρήνη ἐν ταῖς ἡμέραις μου
- 20 Tout rès istwa Ezekyas la, jan li te vanyan sòlda, jan li te bati rezèwna dlo a ak gwo kannal anba tè pou mennen dlo nan lavil la, nou jwenn tou sa ekri nan liv Istwa wa peyi Jida yo.
 Now the rest of the acts of Hezekiah, and his power, and how he made the pool and the stream, to take water into the town, are they not recorded in the book of the history of the kings of Judah?
 καὶ τὰ λοιπὰ τῶν λόγων ἐζεκιου καὶ πᾶσα ἡ δυναστεία αὐτοῦ καὶ ὅσα ἐποίησεν τὴν κρήνην καὶ τὸν ὕδραγωγὸν καὶ εἰσήνεγκεν τὸ ὕδωρ εἰς τὴν πόλιν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰουδα
- 21 Lè Ezekyas mouri, se Manase, pitit gason l' lan, ki moute wa nan plas li.
 And Hezekiah went to rest with his fathers; and Manasseh his son became king in his place.
 καὶ ἐκοιμήθη ἐζεκιᾶς μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει δαυὶδ καὶ ἐβασίλευσεν μανασσῆς υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Manase te gen douzan lè li moute wa peyi Jida. Li gouvènen nan lavil Jerizalèm pandan senkanssenkan. Manman l' te rele Efziba.
 Manasseh was twelve years old when he became king; for fifty-five years he was ruling in Jerusalem; and his mother's name was Hephzi-bah.
 υἱὸς δώδεκα ἐτῶν μανασσῆς ἐν τῷ βασιλεύειν αὐτὸν καὶ πενήκοντα καὶ πέντε ἔτη ἐβασίλευσεν ἐν ἱερουσαλὴμ καὶ ὄνομα τῆ μητρὶ αὐτοῦ οψηβα
- 2 Li fè sa ki mal devan Seyè a, dapre vye prensip krimenèl lòt nasyon Seyè a te mete deyò pou fè plas pou moun pèp Izrayèl yo.
 He did evil in the eyes of the Lord, copying the disgusting ways of those nations whom the Lord had sent out before the children of Israel.
 καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ τὰ βδελύγματα τῶν ἔθνῶν ὃν ἐξήρεν κύριος ἀπὸ προσώπου τῶν υἱῶν ἰσραὴλ
- 3 Li rebati tanp bondye lòt nasyon Ezekyas, papa l', te fè kraze. Li bati lotèl pou Baal, li fè fè yon estati Achera, tankou sa Akab, wa peyi Izrayèl la, te fè fè a. Lèfini, li adore dènve zetwal ki nan syèl la, li fè sèvis pou yo.
 He put up again the high places which had been pulled down by Hezekiah his father; he made altars for Baal, and an Asherah, as Ahab, king of Israel, had done; he was a worshipper and servant of all the stars of heaven.
 καὶ ἐπέστρεψεν καὶ ᾠκοδόμησεν τὰ ὑψηλά ἃ κατέσπασεν ἐζεκιᾶς ὁ πατὴρ αὐτοῦ καὶ ἀνέστησεν θυσιαστήριον τῆ βααλ καὶ ἐποίησεν ἄλση καθὼς ἐποίησεν αχααβ βασιλεὺς ἰσραὴλ καὶ προσεκύνησεν πᾶσι τῆ δυνάμει τοῦ οὐρανοῦ καὶ ἐδοῦλευσεν αὐτοῖς
- 4 Li menm rive bati lotèl pou zidòl anndan Tanp Seyè a, kote Seyè a te di se la l'ap rete lavil Jerizalèm.
 And he put up altars in the house of the Lord, of which the Lord had said, In Jerusalem will I put my name.
 καὶ ᾠκοδόμησεν θυσιαστήριον ἐν οἴκῳ κυρίου ὡς εἶπεν ἐν ἱερουσαλὴμ θήσω τὸ ὄνομά μου
- 5 Li fè bati lotèl nan de lakou tanp lan pou tout zetwal ki nan syèl la.
 And he put up altars for all the stars of heaven in the two outer squares of the house of the Lord.
 καὶ ᾠκοδόμησεν θυσιαστήριον πάσῃ τῆ δυνάμει τοῦ οὐρανοῦ ἐν ταῖς δυσὶν ἀνταῖς οἴκου κυρίου
- 6 Li bay pitit gason l' pou yo boule sou lotèl pou zidòl yo. Li lage kò l' nan li nwaj nan syèl la ak nan fè maji pou konnen sa ki gen pou rive, li ankouraje divinò yo ak moun ki konn rele mò pou pale ak yo. Li donnen nan fè sa ki mal nan je Seyè a pou l' te fè l' move jouk li pa kapab ankò.
 And he made his son go through the fire, and made use of secret arts and signs for reading the future; he gave positions to those who had control of spirits and to wonder-workers; he did much evil in the eyes of the Lord, moving him to wrath.
 καὶ διήγειν τοὺς υἱοὺς αὐτοῦ ἐν πυρὶ καὶ ἐκληρονόμειτο καὶ οἰωνόμειτο καὶ ἐποίησεν θελητὴν καὶ γνώστας ἐπλήθυνεν τοῦ ποιεῖν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσει αὐτὸν

- 7 Li te fè yon estati Achera, zidòl fanm lan, li mete l' nan Tanp lan, atout Seyè a te pale ak David ansanm ak Salomon sou Tanp lan. Li te di yo: Se isit lavil Jerizalèm, nan Tanp kote mwen te chwazi nan tout peyi douz branch fanmi pèp Izrayèl la, pou yo fè sèvis pou mwen.
He put the image of Asherah which he had made in the house of which the Lord had said to David and to Solomon his son, In this house, and in Jerusalem, the town which I have made mine out of all the tribes of Israel, I will put my name for ever.
 και ἔθηκεν τὸ γλυπτὸν τοῦ ἄλσους ἐν τῷ οἴκῳ ᾧ εἶπεν κύριος πρὸς δαυὶδ καὶ πρὸς σαλωμων τὸν υἱὸν αὐτοῦ ἐν τῷ οἴκῳ τούτῳ καὶ ἐν ἱερουσαλημ ἣ ἐξελεξάμην ἐκ πασῶν φυλῶν ἰσραηλ καὶ θήσω τὸ ὄνομά μου ἐκεῖ εἰς τὸν αἰῶνα
- 8 Si moun pèp Izrayèl yo viv jan mwen mande yo viv la, si yo fè tou sa ki nan lalwa Moyiz, sèvitè m' lan, te ba yo a, mwen p'ap mete yo deyò nan peyi mwen te bay zansèt yo a.
And never again will I send the feet of Israel wandering from the land which I gave to their fathers; if only they will take care to do all my orders, and keep all the law which my servant Moses gave them.
 και οὐ προσθήσω τοῦ σαλευῖσαι τὸν πόδα ἰσραηλ ἀπὸ τῆς γῆς ἧς ἔδωκα τοῖς πατράσιν αὐτῶν οἵτινες φυλάξουσιν πάντα ὅσα ἐνετείλαμην κατὰ πάσαν τὴν ἐντολὴν ἣν ἐνετείλατο αὐτοῖς ὁ δοῦλός μου μωσῆς
- 9 Men moun peyi Jida yo pa koute Seyè a, Manase pran tèt yo, yo fè pi mal pase nasyon Seyè a te mete deyò nan peyi a pou fè plas pou yo.
But they did not give ear; and Manasseh made them do more evil than those nations did, whom the Lord gave up to destruction before the children of Israel.
 και οὐκ ἤκουσαν καὶ ἐπλάνησεν αὐτοὺς μανασσης τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου ὑπὲρ τὰ ἔθνη ἃ ἠφάνισεν κύριος ἐκ προσώπου υἱῶν ἰσραηλ
- 10 ¶ Lè sa a, Seyè a voye sèvitè l' yo, pwofèt yo, pou di yo:
And the Lord said, by his servants the prophets,
 και ἐλάλησεν κύριος ἐν χειρὶ δούλων αὐτοῦ τῶν προφητῶν λέγων
- 11 --Wa Manase te fè tout bagay degoutan sa yo. Li te fè pi mal pase moun Amori yo ki te la nan peyi a anvan yo. Avèk tout vye zidòl li yo, li fè pèp Jida a tonbe nan fè sa ki mal.
Because Manasseh, king of Judah, has done these disgusting things, doing more evil than all the Amorites before him, and making Judah do evil with his false gods,
 ἀνθ' ὧν ὅσα ἐποίησεν μανασσης ὁ βασιλεὺς ἰουδα τὰ βδελύγματα ταῦτα τὰ πονηρὰ ἀπὸ πάντων ὧν ἐποίησεν ὁ αμορραῖος ὁ ἔμπροσθεν καὶ ἐξήμαρτεν καὶ γε ἰουδα ἐν τοῖς εἰδώλοις αὐτῶν
- 12 Se poutèt sa, men sa mwen menm, Seyè a, Bondye pèp Izrayèl la, mwen di: Mwen pral voye yon sèl malè sou lavil Jerizalèm ak sou peyi Jida a. Lè moun va pran nouvèl la, y'ap rete gaga.
For this cause, says the Lord, the God of Israel, I will send such evil on Jerusalem and Judah that the ears of all to whom the news comes will be burning.
 οὐχ οὕτως τάδε λέγει κύριος ὁ θεὸς ἰσραηλ ἰδοὺ ἐγὼ φέρω κακὰ ἐπὶ ἱερουσαλημ καὶ ἐπὶ ἰουδα ὥστε παντὸς ἀκούοντος ἠχῆσει ἀμφοτέρα τὰ ὦτα αὐτοῦ
- 13 M'ap peni lavil Jerizalèm menm jan mwen te peni lavil Samari ak fanmi wa Akaz la. Mwen pral netwaye lavil Jerizalèm tankou yo netwaye yon asyèt lèfini yo vire l' bouch anba.
And over Jerusalem will be stretched the line of Samaria and the weight of Ahab; Jerusalem will be washed clean as a plate is washed, and turned over on its face.
 και ἐκτενω ἐπὶ ἱερουσαλημ τὸ μέτρον σαμαρειας καὶ τὸ στάθμιον οἴκου αχααβ καὶ ἀπαλείψω τὴν ἱερουσαλημ καθὼς ἀπαλείφεται ὁ ἀλάβαστρος ἀπαλειφόμενος καὶ καταστρέφεται ἐπὶ πρόσωπον αὐτὸ οὐ
- 14 M'ap vire do bay rès moun ki va chape yo, m'ap lage yo nan men lènmi yo ki pral piye yo, ki pral pran peyi a nan men yo.
And I will put away from me the rest of my heritage, and give them up into the hands of their haters, who will take their property and their goods for themselves;
 και ἀπόσωμαι τὸ ὑπόλειμμα τῆς κληρονομίας μου καὶ παραδώσω αὐτοὺς εἰς χεῖρας ἐχθρῶν αὐτῶν καὶ ἔσονται εἰς διαρπαγὴν καὶ εἰς προνομήν πᾶσιν τοῖς ἐχθοῖς αὐτῶν
- 15 M'ap fè pèp mwen an sa paske yo fè sa ki mal devan m', yo fè m' fache anpil depi jou zansèt yo te soti kite peyi Lejip jouk jounen jòdi a.
Because they have done evil in my eyes, moving me to wrath, from the day when their fathers came out of Egypt till this day.
 ἀνθ' ὧν ὅσα ἐποίησαν τὸ πονηρὸν ἐν ὀφθαλμοῖς μου καὶ ἦσαν παροργίζοντές με ἀπὸ τῆς ἡμέρας ἧς ἐξήγαγον τοὺς πατέρας αὐτῶν ἐξ αἰγύπτου καὶ ἕως τῆς ἡμέρας ταύτης
- 16 Manase pa sèlman lakòz pèp Jida a fè sa li pa t' dwe fè avèk tou sa li menm li t'ap fè ki mal nan je Seyè a, li fè pi rèd toujou. Li sitèlman touye moun inonsan, tout lari lavil Jerizalèm te plen san.
More than this, Manasseh took the lives of upright men, till Jerusalem from one end to the other was full of blood; in addition to his sin in making Judah do evil in the eyes of the Lord.
 και γε αἷμα ἀθῶον ἐξέχεεν μανασσης πολὺ σφόδρα ἕως οὗ ἐπλησεν τὴν ἱερουσαλημ στόμα εἰς στόμα πλὴν τῶν ἁμαρτιῶν αὐτοῦ ὧν ἐξήμαρτεν τὸν ἰουδα τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου
- 17 Tout rès istwa Manase a, tou sa li te fè ak tout move zak li te fè yo, n'a jwenn tou sa ekri nan liv Istwa wa peyi Jida yo.
Now the rest of the acts of Manasseh, and all he did, and his sins, are they not recorded in the book of the history of the kings of Judah?
 και τὰ λοιπὰ τῶν λόγων μανασσης καὶ πάντα ὅσα ἐποίησεν καὶ ἡ ἁμαρτία αὐτοῦ ἦν ἡμαρτεν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰουδα
- 18 Lè Manase mouri, yo antere l' nan jaden palè a, jaden Ouza a. Se Amon, pitit gason l' lan, ki moute wa nan plas li.
So Manasseh went to rest with his fathers, and was put into the earth in the garden of his house, in the garden of Uzza; and Amon his son became king in his place.
 και ἐκοιμήθη μανασσης μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν τῷ κήπῳ τοῦ οἴκου αὐτοῦ ἐν κήπῳ οὔζα καὶ ἐβασίλευσεν αμων υἱὸς αὐτοῦ ἀντ' αὐτοῦ

- 19 ¶ Amon te gen venndezan lè li moute wa peyi Jida. Li gouvènen lavil Jerizalèm pandan dezan. Manman l' te rele Mechoulemèt. Se te pitit fi Awouz, yon moun lavil Jotba. Amon was twenty-two years old when he became king, ruling in Jerusalem for two years; his mother's name was Meshullemeth, the daughter of Haruz of Jotbah. υἱὸς εἰκοσι καὶ δύο ἐτῶν ἀμων ἐν τῷ βασιλευεῖν αὐτὸν καὶ δύο ἔτη ἐβασίλευσεν ἐν ἱερουσαλὴμ καὶ ὄνομα τῆ μητρὶ αὐτοῦ μεσολλαμ θυγάτηρ αρουζ ἐξ ἰετεβα
- 20 Tankou Manase, papa l', li fè sa ki mal devan Seyè a. He did evil in the eyes of the Lord, as Manasseh his father had done. καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου καθὼς ἐποίησεν μανασσῆς ὁ πατὴρ αὐτοῦ
- 21 Li mache pye pou pye dèyè Manase nan tout bagay. Li sèvi zidòl papa l' te sèvi yo, li adore yo. He went in all the ways of his father, being a servant and worshipper of the false gods to which his father had been a servant; καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ ἣ ἐπορεύθη ὁ πατὴρ αὐτοῦ καὶ ἐλάτρευσεν τοῖς εἰδώλοις οἷς ἐλάτρευσεν ὁ πατὴρ αὐτοῦ καὶ προσεκύνησεν αὐτοῖς
- 22 Li vire do bay Seyè a, Bondye zansèt li yo, li pa mache jan Seyè a vle l' la. Turning away from the Lord, the God of his fathers, and not walking in his ways. καὶ ἐγκατέλιπεν τὸν κύριον θεὸν τῶν πατέρων αὐτοῦ καὶ οὐκ ἐπορεύθη ἐν ὁδῷ κυρίου
- 23 Chèf ki t'ap sèvi avèk Amon yo fè konplo, yo touye l' anndan palè a. And the servants of Amon made a secret design against him, and put the king to death in his house. καὶ συνεστράφησαν οἱ παῖδες ἀμων πρὸς αὐτὸν καὶ ἐθανάτωσαν τὸν βασιλέα ἐν τῷ οἴκῳ αὐτοῦ
- 24 Moun pèp Jida yo touye mesye ki te fè konplo pou touye Amon yo, yo mete Jozyas, pitit gason l' lan, wa nan plas li. But the people of the land put to death all those who had taken part in the design against the king, and made Josiah his son king in his place. καὶ ἐπάταξεν πᾶς ὁ λαὸς τῆς γῆς πάντας τοὺς συστραφέντας ἐπὶ τὸν βασιλέα ἀμων καὶ ἐβασίλευσεν ὁ λαὸς τῆς γῆς τὸν ἰωσιαν υἱὸν αὐτοῦ ἀντ' αὐτοῦ
- 25 Tout rèz istwa Amon an, tou sa li te fè, n'a jwenn tou sa ekri nan liv Istwa wa peyi Jida yo. Now the rest of the acts which Amon did, are they not recorded in the book of the history of the kings of Judah? καὶ τὰ λοιπὰ τῶν λόγων ἀμων ὅσα ἐποίησεν οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰουδα
- 26 Lè Amon mouri, yo antere l' nan kavò fanmi an, nan jaden Ouza a. Lèfini, se Jozyas, pitit gason l' lan, ki moute wa nan plas li. He was put in his last resting-place in the garden of Uzza, and Josiah his son became king in his place. καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν τῷ κήπῳ οὐζα καὶ ἐβασίλευσεν ἰωσιὰς υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Jozyas te gen witan lè li moute wa peyi Jida. Li gouvènen nan lavil Jerizalèm pandan tranteyennan. Manman l' te rele Jedida. Se te pitit fi Adaja, moun lavil Bozkath. Josiah was eight years old when he became king; and he was ruling in Jerusalem for thirty-one years; his mother's name was Jedidah, daughter of Adaiah of Bozkath. υἱὸς ὀκτὼ ἐτῶν ἰωσιὰς ἐν τῷ βασιλευεῖν αὐτὸν καὶ τριάκοντα καὶ ἓν ἔτος ἐβασίλευσεν ἐν ἱερουσαλὴμ καὶ ὄνομα τῆ μητρὶ αὐτοῦ ἰεδίδα θυγάτηρ ἐδεΐα ἐκ βασουρθ
- 2 Jozyas te fè sa ki dwat devan Seyè a. Li mache pye pou pye dèyè David, zansèt li, nan tou sa l'ap fè san li pa janm fè sa ki mal. He did what was right in the eyes of the Lord, walking in the ways of David his father, without turning to the right hand or to the left. καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ δαυὶδ τοῦ πατρὸς αὐτοῦ οὐκ ἀπέστη δεξιῶν ἢ ἀριστερῶν
- 3 Wa Jozyas t'ap mache sou dizwitan depi li t'ap gouvènen. Yon jou li pran sekretè palè a, Chafan, pitit gason Azalya a, pitit pitit Mechoulam lan, li voye l' nan Tanp Seyè a, li di l' konsa: Now in the eighteenth year after he became king, Josiah sent Shaphan, the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying to him, καὶ ἐγενήθη ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει τῷ βασιλεῖ ἰωσιὰ ἐν τῷ μηνὶ τῷ ὀγδόῳ ἀπέστειλεν ὁ βασιλεὺς τὸν σαφφάν υἱὸν ἐσελιου υἱοῦ μεσολλαμ τὸν γραμματέα οἴκου κυρίου λέγων
- 4 --Ale jwenn Ilkija, granprèt la. W'a di l' pou l' fè rapò kantite lajan prèt ki desèvis devan pòt Tanp lan ranmase nan men pèp la. Go up to Hilkiah, the chief priest, and let him give out the money which is taken into the house of the Lord, which the keepers of the door have got together from the people; ἀνάβηθι πρὸς χελκιαν τὸν ἱερέα τὸν μέγαν καὶ σφράγισον τὸ ἀργύριον τὸ εἰσνεχθὲν ἐν οἴκῳ κυρίου ὃ συνήγαγον οἱ φυλάσσοντες τὸν σταθμὸν παρὰ τοῦ λαοῦ
- 5 W'a di l' pou l' renmèt lajan an nan men mesye ki reskonsab travay ki pou fèt nan Tanp lan, pou yo menm yo ka peye moun k'ap travay repare Tanp lan, ki vle di: And let it be given to the overseers of the work of the Lord's house, to give to the workmen who are making good what was damaged in the house of the Lord; καὶ δότωσαν αὐτὸ ἐπὶ χεῖρα ποιούντων τὰ ἔργα τῶν καθεσταμένων ἐν οἴκῳ κυρίου καὶ ἔδωκεν αὐτὸ τοῖς ποιούσιν τὰ ἔργα τοῖς ἐν οἴκῳ κυρίου τοῦ κατισχύσαι τὸ βεδεκ τοῦ οἴκου
- 6 bès chapant yo, kontremèt yo ak bès mason yo, lèfini pou yo achte bwa ak wòch yo bezwen pou fè reparasyon nan Tanp lan. To the woodworkers and the builders and the stone-cutters; and for getting wood and cut stones for the building up of the house. τοῖς τέκτοσιν καὶ τοῖς οἰκοδόμοις καὶ τοῖς τειχισταῖς καὶ τοῦ κτήσασθαι ξύλα καὶ λίθους λατομητοῦς τοῦ κραταιῶσαι τὸ βεδεκ τοῦ οἴκου

- 7 Li p'ap bezwen fè regleman ak moun sa yo, paske se moun serye yo ye.
They did not have to give any account of the money which was handed to them, for they made use of it with good faith.
πλὴν οὐκ ἐξελογίζοντο αὐτοὺς τὸ ἀργύριον τὸ διδόμενον αὐτοῖς ὅτι ἐν πίστει αὐτοὶ ποιῶσιν
- 8 Lè Chafan, sekretè a, fin bay Ilkija lòd wa a, Ilkija di l' konsa: --Mwen jwenn liv lalwa a nan Tanp Seyè a. Ilkija bay Chafan liv la. Chafan li l'.
Then Hilkiyah, the chief priest, said to Shaphan the scribe, I have made discovery of the book of the law in the house of the Lord. So Hilkiyah gave it to Shaphan;
καὶ εἶπεν χελκίας ὁ ἱερεὺς ὁ μέγας πρὸς σαφφαν τὸν γραμματέα βιβλίον τοῦ νόμου εὑρον ἐν οἴκῳ κυρίου καὶ ἔδωκεν χελκίας τὸ βιβλίον πρὸς σαφφαν καὶ ἀνέγνω αὐτό
- 9 Lèfini, li tounen al jwenn wa a, li fè rapò li. Li di l' konsa: --Moun ou yo pran tout lajan ki te nan Tanp lan, yo renmèt li bay moun ki reskonsab fè reparasyon nan Tanp Seyè a.
Then, after reading it, Shaphan the scribe went in to the king and gave him an account of what had been done, saying, Your servants have given out the money which was in the house, and have given it to the overseers of the work of the house of the Lord.
καὶ εἰσήνεγκεν πρὸς τὸν βασιλέα ἰωσιαν καὶ ἐπέστρεψεν τῷ βασιλεῖ ῥήμα καὶ εἶπεν ἐχώνευσαν οἱ δοῦλοι σου τὸ ἀργύριον τὸ εὐρεθὲν ἐν τῷ οἴκῳ κυρίου καὶ ἔδωκαν αὐτὸ ἐπὶ χεῖρα ποιούντων τὰ ἔργα τῶν καθεσταμένων ἐν οἴκῳ κυρίου
- 10 Lèfini, li di wa a: --Ilkija, prèt la, te ban m' yon liv tou. Chafan li liv la pou wa a.
Then Shaphan the scribe said to the king, Hilkiyah the priest has given me a book; and he was reading it before the king.
καὶ εἶπεν σαφφαν ὁ γραμματεὺς πρὸς τὸν βασιλέα λέγων βιβλίον ἔδωκέν μοι χελκίας ὁ ἱερεὺς καὶ ἀνέγνω αὐτὸ σαφφαν ἐνώπιον τοῦ βασιλέως
- 11 ¶ Lè wa a tande pawòl ki te ekri nan liv la, li chire rad sou li a sitèlman li te sezi.
And the king, hearing the words of the book of the law, took his robe in his hands, violently parting it as a sign of his grief;
καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς τοὺς λόγους τοῦ βιβλίου τοῦ νόμου καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ
- 12 Li fè chache Ilkija, prèt la, Akikam, pitit Chafan an, Achbò, pitit Mikaja a, Chafan, sekretè palè a, ak Asaja, nèg konfyans wa a. Li ba yo lòd sa a:
And he gave orders to Hilkiyah the priest, and Ahikam, the son of Shaphan, and Achbor, the son of Micaiah, and Shaphan the scribe, and Asaiah the king's servant, saying,
καὶ ἐνετείλατο ὁ βασιλεὺς τῷ χελκία τῷ ἱερεῖ καὶ τῷ αχικαμ υἱῷ σαφφαν καὶ τῷ αχοβορ υἱῷ μιχαιου καὶ τῷ σαφφαν τῷ γραμματεῖ καὶ τῷ ασαια δούλῳ τοῦ βασιλέως λέγων
- 13 --Ale chache konnen sa Seyè a vle nou fè, mwen menm ansanm ak tout pèp Jida a, avèk tout pawòl ki nan liv nou jwenn lan! Seyè a move anpil sou nou, paske zansèt nou yo pa t' okipe sa yo di nan liv la, ni yo pa t' fè tou sa ki ekri ladan l'.
Go and get directions from the Lord for me and for the people and for all Judah, about the words of this book which has come to light; for great is the wrath of the Lord which is burning against us, because our fathers have not given ear to the words of this book, to do all the things which are recorded in it.
δεῦτε ἐκζητήσατε τὸν κύριον περὶ ἐμοῦ καὶ περὶ παντὸς τοῦ λαοῦ καὶ περὶ παντὸς τοῦ ἰουδα περὶ τῶν λόγων τοῦ βιβλίου τοῦ εὐρεθέντος τούτου ὅτι μεγάλη ἡ ὀργὴ κυρίου ἡ ἐκκεκαυμένη ἐν ἡμῖν ὑπὲρ οὗ οὐκ ἤκουσαν οἱ πατέρες ἡμῶν τῶν λόγων τοῦ βιβλίου τούτου τοῦ ποιεῖν κατὰ πάντα τὰ γεγραμμένα καθ' ἡμῶν
- 14 Se konsa Ilkija, prèt la, Akikam, Akbò, Chafan ak Asaja al kay Oulda, yon pwofèt fanm ki te rete nan katye yo te fèk bati lavil Jerizalèm lan. Oulda sa a se te madanm yon nonm yo rele Chaloum, pitit Tikva, pitit pitit Aras ki te reskonsab rad seremoni yo. Mesye yo di Oulda sa ki te rive.
So Hilkiyah the priest, and Ahikam and Achbor and Shaphan and Asaiah, went to Huldah the woman prophet, the wife of Shallum, the son of Tikvah, the son of Harhas, keeper of the robes, (now she was living in Jerusalem, in the second part of the town;) and they had talk with her.
καὶ ἐπορεύθη χελκίας ὁ ἱερεὺς καὶ αχικαμ καὶ αχοβορ καὶ σαφφαν καὶ ασαιας πρὸς ολδαν τὴν προφῆτιν γυναῖκα σελλημ υἱοῦ θεκουε υἱοῦ αραας τοῦ ἱματιοφύλακος καὶ αὐτὴ κατῳκεῖ ἐν ἱερουσαλημ ἐν τῇ μασενα καὶ ἐλάλησαν πρὸς αὐτήν
- 15 Oulda reponn: --Men sa Seyè a, Bondye pèp Izrayèl la, di: Tounen al di moun ki voye nou bò kote m' lan:
And she said to them, The Lord, the God of Israel, says, Say to the man who sent you to me,
καὶ εἶπεν αὐτοῖς τάδε λέγει κύριος ὁ θεὸς ἰσραηλ εἶπατε τῷ ἀνδρὶ τῷ ἀποστειλαντι ὑμᾶς πρὸς με
- 16 Men mesaj Seyè a voye ba li. Mwen pral voye yon malè sou lavil Jerizalèm ansanm ak sou tout moun li yo jan sa ekri nan liv wa Jida a te li a.
These are the words of the Lord: See, I will send evil on this place and on its people, even everything which the king of Judah has been reading in the book;
τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐπάγω κακὰ ἐπὶ τὸν τόπον τούτον καὶ ἐπὶ τοὺς ἐνοικοῦντας αὐτόν πάντας τοὺς λόγους τοῦ βιβλίου οὗς ἀνέγνω βασιλεὺς ἰουδα
- 17 Yo vire do ban mwen, yo fè sèvis pou lòt bondye. Avèk tout zak sa yo, yo fè m' fè kolè. Mwen move anpil sou lavil Jerizalèm. Kolè m' pòko ap pase.
Because they have given me up, burning offerings to other gods and moving me to wrath by all the work of their hands; so my wrath will be on fire against this place, and will not be put out.
ἀνθ' ὧν ἐγκατέλιπόν με καὶ ἐθυμίον θεοῖς ἑτέροις ὅπως παροργίσωσίν με ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν καὶ ἐκκαυθήσεται ὁ θυμὸς μου ἐν τῷ τόπῳ τούτῳ καὶ οὐ σβεσθήσεται
- 18 Men sa n'a di wa peyi Jida a ki voye nou vin konnen volontè Bondye a. Wi, men sa Seyè a, Bondye pèp Izrayèl la, voye di l': Ou tande sa ki ekri nan liv la.
But to the king of Judah who sent you to get directions from the Lord, say, This is what the Lord, the God of Israel, has said: As to the words which have come to your ears,
καὶ πρὸς βασιλέα ἰουδα τὸν ἀποστειλαντα ὑμᾶς ἐπιζητήσαι τὸν κύριον τάδε ἐρεῖτε πρὸς αὐτόν τάδε λέγει κύριος ὁ θεὸς ἰσραηλ οἱ λόγοι οὗς ἤκουσας

- 19 Sa fè kè ou fè ou mal, ou soumèt ou devan mwen, lè ou tande deklarasyon mwen fè sou lavil sa a ak sou tout moun li yo. Se bagay ki pral fè moun mete men nan bouch. Y'ap sèvi ak non yo pou bay madichon. Wi, lè ou tande sa ou chire rad sou ou, dlo koule nan je ou. Se poutèt sa, mwen menm tou, mwen tande ou. Se mwen menm, Seyè a, k'ap di ou sa.
Because your heart was soft, and you made yourself low before me, when you had word of what I said against this place and its people, that they would become a waste and a curse, and you gave signs of grief, weeping before me: truly, I have given ear to you, says the Lord.
ἀνθ' ὧν ὅτι ἠπαλύνθη ἡ καρδία σου καὶ ἐνετράπησθε ἀπὸ προσώπου κυρίου ὡς ἤκουσας ὅσα ἐλάλησα ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς ἐνοικοῦντας αὐτὸν τοῦ εἶναι εἰς ἀφανισμόν καὶ εἰς κατάραν καὶ δὲ ἰέρρηξας τὰ ἱμάτιά σου καὶ ἐκλαυσας ἐνώπιον ἐμοῦ καὶ γὰρ ἐγὼ ἤκουσα λέγει κύριος
- 20 Ou menm, w'ap mouri ak kè poze nan kabann ou, y'ap antere ou nan menm kavo ak zansèt ou yo. Ou p'ap gen tan wè malè m'ap voye sou lavil Jerizalèm lan. Mesye yo tounen pote mesaj la bay wa Jozyas.
For this cause I will let you go to your fathers and be put in your last resting-place in peace, and your eyes will not see all the evil which I will send on this place. So they took this news back to the king.
οὕχ οὕτως ἰδοὺ ἐγὼ προστίθηναι σε πρὸς τοὺς πατέρας σου καὶ συναχθήσῃ εἰς τὸν τάφον σου ἐν εἰρήνῃ καὶ οὐκ ὀφθήσεται ἐν τοῖς ὀφθαλμοῖς σου ἐν πᾶσιν τοῖς κακοῖς οἷς ἐγὼ εἰμι ἐπάγω ἐπὶ τὸν τόπον τοῦτον καὶ ἐπέστρεψαν τῷ βασιλεῖ τὸ ῥῆμα
- 1 ¶ Lè sa a, wa Jozyas voye misyon bay tout chèf fanmi nan lavil Jerizalèm ak nan tout peyi Jida a pou yo reyini ansanm avè l'.
Then the king sent and got together all the responsible men of Judah and of Jerusalem.
καὶ ἀπέστειλεν ὁ βασιλεὺς καὶ συνήγαγεν πρὸς ἑαυτὸν πάντας τοὺς πρεσβυτέρους ἰουδα καὶ ἱερουσαλημ
- 2 Apre sa, wa a moute nan Tanp Seyè a ansanm avèk prèt yo, pwofèt yo, tout moun peyi Jida yo, moun ki rete lavil Jerizalèm yo ak tout rès pèp la, grannèg kou tinèg. Wa a kanpe devan yo tout, li li byen fò tou sa ki te nan Liv Kontra yo te jwenn nan Tanp Seyè a.
And the king went up to the house of the Lord, with all the men of Judah and all the people of Jerusalem, and the priests and the prophets and all the people, small and great; and they were present at his reading of the book of the law which had come to light in the house of the Lord.
καὶ ἀνέβη ὁ βασιλεὺς εἰς οἶκον κυρίου καὶ πᾶς ἀνὴρ ἰουδα καὶ πάντες οἱ κατοικοῦντες ἐν ἱερουσαλημ μετ' αὐτοῦ καὶ οἱ ἱερεῖς καὶ οἱ προφῆται καὶ πᾶς ὁ λαὸς ἀπὸ μικροῦ καὶ ἕως μεγάλου καὶ ἀνέγνω ἐν ὧσιν αὐτῶν πάντα τοὺς λόγους τοῦ βιβλίου τῆς διαθήκης τοῦ εὐρεθέντος ἐν οἴκῳ κυρίου
- 3 Lè li fini, li rete kanpe nan plas rezève pou li bò gwo pote a, li pran angajman devan Seyè a pou li fè volonte Seyè a, pou li mache dapre kòmandman, prensip ak lòd Bondye yo ak tout kè li ak tout nanm li. Lèfini, pou l' kenbe tout kondisyon kontra ki ekri nan liv la. Tout pèp la pran angajman pou yo kenbe kontra a tou.
And the king took his place by the pillar, and made an agreement before the Lord, to go in the way of the Lord, and keep his orders and his decisions and his rules with all his heart and all his soul, and to keep the words of the agreement recorded in the book; and all the people gave their word to keep the agreement.
καὶ ἔστη ὁ βασιλεὺς πρὸς τὸν στῦλον καὶ διέθετο διαθήκην ἐνώπιον κυρίου τοῦ πορεύεσθαι ὀπίσω κυρίου καὶ τοῦ φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ τὰ μαρτύρια αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ ἐν πᾶσιν ἡμέραις καὶ ἐν πάσῃ ψυχῇ τοῦ ἀναστῆσαι τοὺς λόγους τῆς διαθήκης ταύτης τὰ γεγραμμένα ἐπὶ τῷ βιβλίῳ τοῦτο καὶ ἔστη πᾶς ὁ λαὸς ἐν τῇ διαθήκῃ
- 4 ¶ Apre sa, Jozyas rele Ilkija, granprèt la, prèt ki te avè l' yo ak sòlda ki te desèvis nan pòt Tanp lan, li ba yo lòd al pran nan Tanp lan tout bagay yo te fè pou Baal, pou Achera ak pou zetwal yo, pote yo deyò. Wa a boule tout bagay sa yo andeyò lavil la, bò fon Sedwon an. Lèfini, li fè pote tout sann yo lavil Betèl.
Then the king gave orders to Hilkiah, the chief priest, and to the priests of the second order, and to the keepers of the door, to take out of the house of the Lord all the vessels made for Baal and for the Asherah and for all the stars of heaven; and he had them burned outside Jerusalem in the fields of Kidron, and took the dust of them to Beth-el.
καὶ ἐνετείλατο ὁ βασιλεὺς τῷ χελεκια τῷ ἱερεῖ τῷ μεγάλῳ καὶ τοῖς ἱερεῦσιν τῆς δευτερώσεως καὶ τοῖς φυλάσσουσιν τὸν σταθμὸν τοῦ ἐξαγαγεῖν ἐκ τοῦ ναοῦ κυρίου πάντα τὰ σκεύη τὰ πεποιημένα τῷ βααλ καὶ τῷ ἄλσει καὶ πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ καὶ κατέκαυσεν αὐτὰ ἔξω ἱερουσαλημ ἐν σαδημωθ κεδρων καὶ ἔλαβεν τὸν χοῦν αὐτῶν εἰς βαιθηλ
- 5 Li revoke tout prèt ansyen wa peyi Jida yo te nonmen pou fè sèvis sou lotèl zidòl yo nan lavil peyi Jida yo ak nan zòn Jerizalèm, tout prèt ki t'ap fè sèvis pou Baal, pou solèy, pou lalin, pou douz gwoup zetwal yo ak pou tout lòt zetwal yo.
And he put an end to the false priests, who had been put in their positions by the kings of Judah to see to the burning of offerings in the high places in the towns of Judah and the outskirts of Jerusalem, and all those who made offerings to Baal and to the sun and the moon and the twelve signs and all the stars of heaven.
καὶ κατέπαυσεν τοὺς χωμαριμ οὓς ἔδωκαν βασιλεῖς ἰουδα καὶ ἐθυμίον ἐν τοῖς ὑψηλοῖς καὶ ἐν ταῖς πόλεσιν ἰουδα καὶ τοῖς περικύκλω ἱερουσαλημ καὶ τοὺς θυμιῶντας τῷ βααλ καὶ τῷ ἡλίῳ καὶ τῇ σελήνῃ καὶ τοῖς μαζουρωθ καὶ πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ
- 6 Li wete estati Achera, zidòl fanm ki te nan Tanp lan, li fè yo pote l' andeyò lavil la nan fon Sedwon. Li boule l', li kraze l' fè l' tounen pousyè, l' al simen pousyè a nan simityè pèp la.
And he took the Asherah from the house of the Lord, outside Jerusalem to the stream Kidron, burning it by the stream and crushing it to dust, and he put the dust on the place where the bodies of the common people were put to rest.
καὶ ἐξήνεγκεν τὸ ἄλσος ἐξ οἴκου κυρίου ἔξωθεν ἱερουσαλημ εἰς τὸν χειμάρρον κεδρων καὶ κατέκαυσεν αὐτὸν ἐν τῷ χειμάρρῳ κεδρων καὶ ἐλέπτυνεν εἰς χοῦν καὶ ἔρριπεν τὸν χοῦν αὐτοῦ εἰς τὸν τάφον τῶν υἱῶν τοῦ λαοῦ
- 7 Li demoli tout kay kote mesyedam k'ap fè jennès pou zidòl yo te rete nan Tanp Seyè a. Se la medam yo te konn fè twal pou estati Achera a tou.
And he had the houses pulled down of those who were used for sex purposes in the house of the Lord, where women were making robes for the Asherah.
καὶ καθεῖλεν τὸν οἶκον τῶν καθησμι τῶν ἐν τῷ οἴκῳ κυρίου οὓς αἱ γυναῖκες ὑφαίνον ἕκεῖ χεττιν τῷ ἄλσει

- 8 Lèfini, li fè tout prèt ki te rete nan lavil peyi Jida yo antre lavil Jerizalèm. Li mache nan tout peyi a depi lavil Geba jouk lavil Bècheba, li gate tout kote prèt sa yo te konn fè sèvis pou zidòl yo, kifè yo pa t' ka sèvi pou sa ankò. Li demoli lotèl pòtay yo, ki te bò pòtay Jozye, gouvènè lavil la, te bati sou bò gòch pòtay prensipal la lè w'ap antre.
And he made all the priests from the towns of Judah come into Jerusalem, and he made unclean the high places where the priests had been burning offerings, from Geba to Beer-sheba; and he had the high places of the evil spirits pulled down which were by the doorway of Joshua, the ruler of the town, on the left side of the way into the town.
καὶ ἀνήγαγεν πάντας τοὺς ἱερεῖς ἐκ πόλεων ἰουδα καὶ ἐμίανεν τὰ ὑψηλά οὗ ἐθουμίασαν ἐκεῖ οἱ ἱερεῖς ἀπὸ γαβαα καὶ ἕως βηρσαβεε καὶ καθεῖλεν τὸν οἶκον τῶν πυλῶν τὸν παρὰ τὴν θύραν τῆς πόλης ἡσ οὐ ἄρχωντος τῆς πόλεως τῶν ἐξ ἀριστερῶν ἀνδρῶς ἐν τῇ πόλει τῆς πόλεως
- 9 Tansèlman, prèt ki te sèvi nan tanp zidòl sa yo pa t' gen dwa sèvi nan Tanp lan ankò, men yo te gen dwa manje pen san ledven ansanm ak lòt prèt parèy yo. Still the priests of the high places never came up to the altar of the Lord in Jerusalem; but they took their food of unleavened bread among their brothers.
πλὴν οὐκ ἀνέβησαν οἱ ἱερεῖς τῶν ὑψηλῶν πρὸς τὸ θυσιαστήριον κυρίου ἐν ἱερουσαλημ ὅτι εἰ μὴ ἔφαγον ἄζυμα ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν
- 10 Wa Jozyas gate Tofèt la tou, yon tanp zidòl ki te nan fon Enon an, konsa pesonn pa t' ka ofri pitit fi osinon pitit gason yo pou boule pou Molòk ankò. And Topheth, in the valley of the sons of Hinnom, he made unclean, so that no man might make his son or his daughter go through the fire to Molech.
καὶ ἐμίανεν τὸν ταφεθ τὸν ἐν φάραγγι υἱοῦ εννομο τοῦ διαγγίν ἀνδρα τὸν υἱὸν αὐτοῦ καὶ ἀνδρα τὴν θυγατέρα αὐτοῦ τῷ μολωχ ἐν πυρὶ
- 11 Li wete chwal wa Jida yo te mete apa pou sèvis bondye Solèy la. Li boule cha ki te konn sèvi nan sèvis pou solèy la. Se nan yon pyès nan lakou tanp lan yo te ye, toupren pòtay la, bò kay kote Netanmelèk, nèg konfyans wa a, te rete.
And he took away the horses which the kings of Judah had given to the sun, at the way into the house of the Lord, by the room of Nathan-melech, the unsexed servant, which was in the outer part of the building, and the carriages of the sun he put on fire.
καὶ κατέπαυσεν τοὺς ἵππους οὓς ἔδωκαν βασιλεῖς ἰουδα τῷ ἡλίῳ ἐν τῇ εἰσόδῳ οἴκου κυρίου εἰς τὸ γαζοφυλάκιον ναθαν βασιλέως τοῦ εὐνούχου ἐν φαρουριμ καὶ τὸ ἄρμα τοῦ ἡλίου κατέκαυσεν πυρὶ
- 12 Wa Jozyas demoli lotèl wa Jida yo te fè bati sou teras anwo apatman wa Akaz la, ansanm ak lotèl wa Manase te bati nan de lakou Tanp lan. Li kraze lotèl yo an miyèt moso, li voye yo jete nan fon Sedwon.
And the altars on the roof of the high room of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two outer squares of the house of the Lord, were pulled down and crushed to bits, and the dust of them was put into the stream Kidron.
καὶ τὰ θυσιαστήρια τὰ ἐπὶ τοῦ δώματος τοῦ ὑπερφύου ἀχαζ ἃ ἐποίησαν βασιλεῖς ἰουδα καὶ τὰ θυσιαστήρια ἃ ἐποίησεν μανασσῆς ἐν ταῖς δυσὶν αὐλαῖς οἴκου κυρίου καὶ καθεῖλεν ὁ βασιλεὺς καὶ κατέσπασεν ἐκεῖθεν καὶ ἔρριψεν τὸν χοῦν αὐτῶν εἰς τὸν χειμάρρον κεδρῶν
- 13 Jozyas gate tout lotèl wa Salomon te fè bati sou bò solèy leve lavil Jerizalèm, sou bò sid Mòn Pye Oliv yo, pou fè sèvis pou Astate, vye zidòl peyi Sidon an, pou Kemòch, vye zidòl peyi Moab la, ak Milkòm, vye zidòl peyi Amon an.
And the high places before Jerusalem, on the south side of the mountain of destruction, which Solomon, king of Israel, had made for Ashtoreth, the disgusting god of the Zidonians, and for Chemosh, the disgusting god of Moab, and for Milcom, the disgusting god of the children of Ammon, the king made unclean.
καὶ τὸν οἶκον τὸν ἐπὶ πρόσωπον ἱερουσαλημ τὸν ἐκ δεξιῶν τοῦ ὄρους τοῦ μοσοαθ ὃν ὠκοδόμησεν σαλωμων βασιλεὺς ἰσραηλ τῇ ἀσάρτη προσοχθίσματι σιδωνίων καὶ τῷ χαμῶς προσοχθίσματι μοαβ καὶ τῷ μολχολ βδελύγματι υἱὸν ἀμμων ἐμίανεν ὁ βασιλεὺς
- 14 Wa Jozyas kraze Poto Wòch yo, li koupe estati Achera, zidòl fanm lan. Li kouvri tout kote yo te ye a ak zosman moun.
The stone pillars were broken to bits and the wood pillars cut down, and the places where they had been were made full of the bones of the dead.
καὶ συνέτριψεν τὰς στήλας καὶ ἐξωλέθρευσεν τὰ ἄλση καὶ ἐπλησεν τοὺς τόπους αὐτῶν ὀστέων ἀνθρώπων
- 15 Jozyas demoli lotèl ak tanp zidòl wa Jewoboram, pitit Nebat la, te bati lavil Betèl la tou. Se Jewoboram sa a ki te lakòz pèp Izrayèl la fè sa ki mal. Li kraze lotèl la, li fè wòch yo tounen poud. Li boule estati Achera a.
And the altar at Beth-el, and the high place put up by Jeroboam, the son of Nebat, who made Israel do evil, that altar and that high place were pulled down; and the high place was burned and crushed to dust and the Asherah was burned.
καὶ γε τὸ θυσιαστήριον τὸ ἐν βαιθηλ τὸ ὑψηλὸν ὃ ἐποίησεν ιεροβοαμ υἱὸς ναβατ ὃς ἐξήμαρτεν τὸν ἰσραηλ καὶ γε τὸ θυσιαστήριον ἐκεῖνο καὶ τὸ ὑψηλὸν κατέσπασεν καὶ συνέτριψεν τοὺς λίθους αὐτοῦ καὶ ἐλέπτυνεν εἰς χοῦν καὶ κατέκαυσεν τὸ ἄλσος
- 16 Lèfini, Jozyas voye je l' sou ti mòn lan, li wè yon bann tonm. Li fè detere zosman yo pou boule yo sou lotèl la. Se konsa li gate lotèl la, jan Seyè a te fè pwofèt la di l' la lè Jewoboram te kanpe bò lotèl la pandan fèt la. Apre sa, Jozyas voye je l' gade ankò, li wè tonm pwofèt ki te fè konnen bagay sa yo gen pou rive a.
Then Josiah, turning round, saw on the mountain the places of the dead, and he sent and had the bones taken out of their places and burned on the altar, so making it unclean, as the Lord had said by the man of God when Jeroboam was in his place by the altar on that feast-day. And he, turning his eyes to the resting-place of the man of God who had given word of these things, said:
καὶ ἐξένευσεν ἰωσίας καὶ εἶδεν τοὺς τάφους τοὺς ὄντας ἐκεῖ ἐν τῇ πόλει καὶ ἀπέστειλεν καὶ ἔλαβεν τὰ ὀστᾶ ἐκ τῶν τάφων καὶ κατέκαυσεν ἐπὶ τὸ θυσιαστήριον καὶ ἐμίανεν αὐτὸ κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν τῷ ἐστάνα ιεροβοαμ ἐν τῇ ἑορτῇ ἐπὶ τὸ θυσιαστήριον καὶ ἐπιστρέψας ἤρην τοὺς ὀφθαλμοὺς αὐτοῦ ἐπὶ τὸν τάφον τοῦ ἀνθρώπου τοῦ θεοῦ τοῦ λαλήσαντος τοὺς λόγους τούτους

- 17 Li mande: --Ki gwo tonm mwen wè laba a: Moun Betèl yo reponn: --Se tonm pwofèt ki te sot peyi Jida vin fè nou konnen sa monwa t'ap vin fè lotèl Betèl la.
What is that headstone I see over there? And the men of the town said to him, It is the resting-place of the man of God who came from Judah and gave word of all these things which you have done to the altar of Beth-el.
 και εἶπεν τί τὸ σκόπελον ἐκεῖνο ὃ ἐγὼ ὀρῶ και εἶπον αὐτῷ οἱ ἄνδρες τῆς πόλεως ὁ ἄνθρωπος τοῦ θεοῦ ἐστὶν ὁ ἐξεληλυθὸς ἐξ ἰουδα και ἐπικαλεσάμενος τοὺς λόγους τούτους οὓς ἐπεκαλέσατο ἐπὶ τὸ θυσιαστήριον βαιθηλ.
- 18 Jozyas di: --Bon. Kite l' jan li ye a! Piga pesonn manyen zosman li yo. Se konsa yo respekte zosman li yo ansanm ak zosman pwofèt ki te sot lavil Samari a.
So he said, Let him be; let not his bones be moved. So they let his bones be with the bones of the prophet who came from Samaria.
 και εἶπεν ἄφετε αὐτὸ ἀνὴρ μὴ κινήσῃτω τὰ ὀστᾶ αὐτοῦ και ἐρρύσθησαν τὰ ὀστᾶ αὐτοῦ μετὰ τῶν ὀστέων τοῦ προφήτου τοῦ ἤκοντος ἐκ σαμαρείας
- 19 Nan tout lavil peyi Izrayèl yo, wa Jozyas demoli tout kay zidòl wa peyi Izrayèl yo te fè bati epi ki te lakòz Seyè a te fache anpil. Li fè yo tou sa li te fè tanp zidòl lavil Betèl yo.
Then Josiah took away all the houses of the high places in the towns of Samaria, which the kings of Israel had put up, moving the Lord to wrath, and he did with them as he had done in Beth-el.
 και γε εἰς πάντας τοὺς οἴκους τῶν ὑψηλῶν τοὺς ἐν ταῖς πόλεσιν σαμαρείας οὓς ἐποίησαν βασιλεῖς ἰσραηλ παροργίζειν κύριον ἀπέστησεν ἰωσίας και ἐποίησεν ἐν αὐτοῖς πάντα τὰ ἔργα ἃ ἐποίησεν ἐν βαιθηλ.
- 20 Li mete men sou tout prèt zidòl li te jwenn la yo, li touye yo sou lotèl yo. Lèfini, li boule zosman moun sou yo. Apre sa, li tounen tounen l' lavil Jerizalèm.
And all the priests of the high places there he put to death on the altars, burning the bones of the dead on them; and then he went back to Jerusalem.
 και ἐθυσίασεν πάντας τοὺς ἱερεῖς τῶν ὑψηλῶν τοὺς ὄντας ἐκεῖ ἐπὶ τῶν θυσιαστηρίων και κατέκαυσεν τὰ ὀστᾶ τῶν ἀνθρώπων ἐπ' αὐτὰ και ἐπεστράφη εἰς ἱερουσαλημ
- 21 Wa Jozyas bay pèp la lòd pou yo fete fèt Delivrans lan pou fè lwanj Seyè a, Bondye yo a, jan sa ekri nan Liv Kontra a.
And the king gave orders to all the people, saying, Keep the Passover to the Lord your God, as it says in this book of the law.
 και ἐνετείλατο ὁ βασιλεὺς παντὶ τῷ λαῷ λέγων ποιήσατε τὸ πασχα τῷ κυρίῳ θεῷ ἡμῶν καθὼς γέγραπται ἐπὶ βιβλίῳ τῆς διαθήκης ταύτης
- 22 Yo pa t' janm fete fèt Delivrans lan konsa depi lè jij chèf yo t'ap gouvènè peyi a, ni pandan reny tout wa peyi Izrayèl yo ak tout wa peyi Jida yo.
Truly, such a Passover had not been kept in all the days of the judges of Israel or of the kings of Israel or the kings of Judah;
 ὅτι οὐκ ἐγενήθη τὸ πασχα τούτου ἀφ' ἡμερῶν τῶν κριτῶν οἱ ἐκρινον τὸν ἰσραηλ και πάσας τὰς ἡμέρας βασιλέων ἰσραηλ και βασιλέων ἰουδα
- 23 Se sèlman sou reny wa Jozyas yo fete fèt Delivrans lan konsa lavil Jerizalèm pou Seyè a. Lè sa a, wa a t'ap mache sou dizwitan depi li t'ap gouvènè peyi a.
In the eighteenth year of the rule of King Josiah this Passover was kept to the Lord in Jerusalem.
 ὅτι ἀλλ' ἢ τῷ ὀκτωκαιδεκάτῳ ἔτει τοῦ βασιλέως ἰωσία ἐγενήθη τὸ πασχα τῷ κυρίῳ ἐν ἱερουσαλημ
- 24 Jozyas fè disparèt tout divinò ak tout moun ki konn rele mò, tout estati zidòl wogatwa ak lòt vye zidòl degoutan, ak tout lòt vye bagay yo te konn wè nan tout peyi Jida ak nan lavil Jerizalèm. Li fè sa pou l' te ka kenbe kòmandman ak prensip ki ekri nan liv Lalwa Ilkija, prèt la, te jwenn nan Tanp Seyè a.
And all those who had control of spirits, and the wonder-workers, and the images, and the false gods, and all the disgusting things which were seen in the land of Judah and in Jerusalem, Josiah put away, so that he might give effect to the words of the agreement recorded in the book which Hilkiah the priest made discovery of in the house of the Lord.
 και γε τοὺς θελητὰς και τοὺς γνωριστὰς και τὰ θεραφιν και τὰ εἰδῶλα και πάντα τὰ προσοχθίσματα τὰ γεγονότα ἐν γῆ ἰουδα και ἐν ἱερουσαλημ ἐξῆμεν ὁ βασιλεὺς ἰωσίας ἵνα στήσῃ τοὺς λόγους τοῦ νόμου τοὺς γεγραμμένους ἐπὶ τοῦ βιβλίου οὗ εὔρεν χελκίας ὁ ἱερεὺς ἐν οἴκῳ κυρίου
- 25 ¶ Ni anvan l', ni apre l', pa t' janm gen yon wa tankou l' ki te sèvi Seyè a ak tout kè li, ak tout nanm li, ak tout kouraj li, jan lalwa Moyiz mande l' la.
Never before had there been a king like him, turning to the Lord with all his heart and with all his soul and with all his power, as the law of Moses says; and after him there was no king like him.
 ὁμοιος αὐτῷ οὐκ ἐγενήθη ἐμπροσθεν αὐτοῦ βασιλεὺς ὃς ἐπέστρεψεν πρὸς κύριον ἐν ὅλῃ καρδίᾳ αὐτοῦ και ἐν ὅλῃ ψυχῇ αὐτοῦ και ἐν ὅλῃ ἰσχύϊ αὐτοῦ κατὰ πάντα τὸν νόμον μουσῆ και μετ' αὐτὸν οὐκ ἀνέστη ὁμοιος αὐτῷ
- 26 Men malgre sa, Seyè a te move toujou sou pèp peyi Jida a depi lè li te fache sou Manase pou sa l' te fè a.
But still the heat of the Lord's wrath was not turned back from Judah, because of all Manasseh had done in moving him to wrath.
 πλὴν οὐκ ἀπεστράφη κύριος ἀπὸ θυμοῦ ὀργῆς αὐτοῦ τοῦ μεγάλου οὗ ἐθιμώθη ὀργῇ αὐτοῦ ἐν τῷ ἰουδα ἐπὶ τοὺς παροργισμοὺς οὓς παρόργισεν αὐτὸν μανασσης
- 27 Se poutèt sa, Seyè a di: --Mwen pral wete moun peyi Jida yo devan je m' menm jan m' te fè l' pou moun peyi Izrayèl yo. Se mwen ki te chwazi lavil Jerizalèm. Enben, m' pral voye l' jete ansanm ak Tanp mwen te di se la m'ap rete a.
And the Lord said, I will send Judah away from before my face, as I have sent Israel; I will have nothing more to do with this town, which I had made mine, even Jerusalem, and the holy house of which I said, My name will be there.
 και εἶπεν κύριος και γε τὸν ἰουδαν ἀποστήσω ἀπὸ τοῦ προσώπου μου καθὼς ἀπέστησα τὸν ἰσραηλ και ἀπόσωμαι τὴν πόλιν ταύτην ἣν ἐξελεξάμην τὴν ἱερουσαλημ και τὸν οἶκον οὗ εἶπον ἔσται τὸ ὄνομά μου ἐκεῖ

- 28 Tout rèz istwa Jozyas la ak tou sa li te fè, n'a jwenn yo ekri nan liv Istwa wa Jida yo.
Now the rest of the acts of Josiah, and all he did, are they not recorded in the book of the history of the kings of Judah?
καὶ τὰ λοιπὰ τῶν λόγων ἰωσίου καὶ πάντα ὅσα ἐποίησεν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰουδα
- 29 Se sou reny Jozyas, farawon Neko, wa peyi Lejip, te moute nan direksyon larivyè Lefrat pou l' al bay wa peyi Lasiri a yon koutmen. Wa Jozyas soti al kontre l' pou anpeche li pase. Rive bò lavil Megido, wa Neko wè l', li touye l'.
In his days, Pharaoh-necoh, king of Egypt, sent his armies against the king of Assyria to the river Euphrates; and King Josiah went out against him; and he put him to death at Megiddo, when he had seen him.
ἐν δὲ ταῖς ἡμέραις αὐτοῦ ἀνέβη φαραῶ νεχω βασιλεὺς αἰγύπτου ἐπὶ βασιλεῖα ἀσσυρίων ἐπὶ ποταμὸν εὐφράτην καὶ ἐπορεύθη ἰωσίας εἰς ἀπαντήν αὐτοῦ καὶ ἐθανάτωσεν αὐτὸν νεχω ἐν μαγεδδῶ ἐν τῷ ἰδεῖν αὐτόν
- 30 Ofisyè lame wa Jozyas yo pran kadav la, yo mete l' sou yon cha soti Megido, yo mennen l' lavil Jerizalèm kote yo antere l' nan kavò li. Apre sa, pèp la pran Joakaz, pitit Jozyas, yo mete l' apa devan Bondye pou l' sèvi wa nan plas papa l'.
And his servants took his body in a carriage from Megiddo to Jerusalem, and put him into the earth there. And the people of the land took Jehoahaz, the son of Josiah, and put the holy oil on him and made him king in place of his father.
καὶ ἐπεβίβασαν αὐτὸν οἱ παῖδες αὐτοῦ νεκρὸν ἐκ μαγεδδῶ καὶ ἤγαγον αὐτὸν εἰς ἱερουσαλὴμ καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν πόλει δαυὶδ καὶ ἔλαβεν ὁ λαὸς τῆς γῆς τὸν ἰωαχάζ υἱὸν ἰωσίου καὶ ἔχρισαν αὐτὸν καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ
- 31 ¶ Joakaz te gen venntwazan lè li moute wa nan peyi Jida. Li gouvènè lavil Jerizalèm pandan twa mwa. Manman l' te rele Amoutal. Se te pitit fi Jeremi, moun lavil Libna. Jehoahaz was twenty-three years old when he became king, ruling in Jerusalem for three months; his mother's name was Hamutal, the daughter of Jeremiah of Libnah.
υἱὸς εἴκοσι καὶ τριῶν ἐτῶν ἦν ἰωαχάζ ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον ἐβασίλευσεν ἐν ἱερουσαλὴμ καὶ ὄνομα τῆ μητρὶ αὐτοῦ ἀμιταλ θυγάτηρ ἱερεμίου ἐκ λεβνα
- 32 Men li fè sa ki mal nan je Seyè a tankou zansèt li yo.
He did evil in the eyes of the Lord, as his fathers had done.
καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα ὅσα ἐποίησαν οἱ πατέρες αὐτοῦ
- 33 Farawon Neko fèmen l' nan prizon lavil Ribla nan zòn Amat, pou li pa gouvènè nan lavil Jerizalèm anko. Lè sa a tou, farawon an fè peyi Jida soumèt devan l'. Li fòse peyi a ba li sètmit senksan (7.500) liv ajan ak swasannkenz liv lò.
And Pharaoh-necoh put him in chains at Riblah in the land of Hamath, so that he might not be king in Jerusalem; and took from the land a tax of a hundred talents of silver and a talent of gold.
καὶ μετέστησεν αὐτὸν φαραῶ νεχω ἐν δεβλαθα ἐν γῆ εμαθ τοῦ μὴ βασιλεύειν ἐν ἱερουσαλὴμ καὶ ἔδωκεν ζημίαν ἐπὶ τὴν γῆν ἑκατὸν τάλαντα ἀργυρίου καὶ ἑκατὸν τάλαντα χρυσίου
- 34 Apre sa, li pran Elyakim, pitit Jozyas, li mete l' wa nan plas papa l'. Lè sa a, li chanje non Elyakim, li rele l' Jojakim. Lèfini, li pran Joakaz, li mennen l' nan peyi Lejip. Se la Joakaz mourì.
Then Pharaoh-necoh made Eliakim, the son of Josiah, king in place of Josiah his father, changing his name to Jehoiakim; but Jehoahaz he took away to Egypt, where he was till his death.
καὶ ἐβασίλευσεν φαραῶ νεχω ἐπ' αὐτοὺς τὸν ελιακὶμ υἱὸν ἰωσίου βασιλεὺς ἰουδα ἀντὶ ἰωσίου τοῦ πατρὸς αὐτοῦ καὶ ἐπέστρεψεν τὸ ὄνομα αὐτοῦ ἰωακὶμ καὶ τὸν ἰωαχάζ ἔλαβεν καὶ εἰσήνεγκεν εἰς αἴγυπτον καὶ ἀπέθανεν ἐκεῖ
- 35 Jojakim bay farawon Neko tout ajan ak tout lò li te mande a. Pou l' te ka jwenn yo, li te fè chak moun nan peyi a bay dapre sa yo genyen. Se konsa li te fòse pèp la bay ajan ak lò farawon Neko te mande a.
And Jehoiakim gave the silver and gold to Pharaoh, taxing the land by his orders to get the money; the people of the land had to give silver and gold, everyone as he was taxed, to make the payment to Pharaoh-necoh.
καὶ τὸ ἀργύριον καὶ τὸ χρυσιὸν ἔδωκεν ἰωακὶμ τῷ φαραῶ πλὴν ἐτιμογράφησεν τὴν γῆν τοῦ δοῦναι τὸ ἀργύριον ἐπὶ στόματος φαραῶ ἀνὴρ κατὰ τὴν συντίμησιν αὐτοῦ ἔδωκεν τὸ ἀργύριον καὶ τὸ χρυσιὸν μετὰ τοῦ λαοῦ τῆς γῆς δοῦναι τῷ φαραῶ νεχω
- 36 Jojakim te gen vennsenkan lè li moute wa peyi Jida. Li gouvènè lavil Jerizalèm pandan onzan. Manman l' te rele Zebida. Se te pitit fi Pedaja, moun lavil Wouma. Jehoiakim was twenty-five years old when he became king; he was ruling in Jerusalem for eleven years; his mother's name was Zebidah, the daughter of Pedaiah of Rumah.
υἱὸς εἴκοσι καὶ πέντε ἐτῶν ἰωακὶμ ἐν τῷ βασιλεύειν αὐτὸν καὶ ἑνδεκα ἔτη ἐβασίλευσεν ἐν ἱερουσαλὴμ καὶ ὄνομα τῆ μητρὶ αὐτοῦ ἰελαδα θυγάτηρ φεδεία ἐκ ρουμα
- 37 Men li fè sa ki mal nan je Seyè a tankou zansèt li yo.
He did evil in the eyes of the Lord as his fathers had done.
καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα ὅσα ἐποίησαν οἱ πατέρες αὐτοῦ
- 1 ¶ Pandan reny Jojakim lan, Nèbikadneza, wa peyi Babilòn, anvayi peyi Jida. Pandan twazan Jojakim soumèt devan li. Apre sa, li konmanse kenbe tèt avè l'.
In his days, Nebuchadnezzar, king of Babylon, came up and Jehoiakim was his servant for three years; then he took up arms against him.
ἐν ταῖς ἡμέραις αὐτοῦ ἀνέβη ναβουχοδοноσορ βασιλεὺς βαβυλωνῶν καὶ ἐγενήθη αὐτῷ ἰωακὶμ δοῦλος τρία ἔτη καὶ ἐπέστρεψεν καὶ ἠθέτησεν ἐν αὐτῷ

- 2 Lè sa a, Seyè a voye ansasen soti nan peyi Babilòn, nan peyi Siri, nan peyi Moab ak nan peyi Amon vin dèyè Jojakim. Li lage yo nan peyi Jida a pou yo fini avè l' dapre sa Seyè a te di nan bouch pwofèt yo, sèvitè l' yo.
And the Lord sent against him bands of the Chaldeans and of the Edomites and of the Moabites and of the children of Ammon; sending them against Judah for its destruction, as he had said by his servants the prophets.
 και απέστειλεν αὐτῷ τοὺς μονοζώνους τῶν χαλδαίων καὶ τοὺς μονοζώνους συρίας καὶ τοὺς μονοζώνους μοαβ καὶ τοὺς μονοζώνους υἰῶν αμμων καὶ ἐξάπεστειλεν αὐτοὺς ἐν τῇ γῆ ἰουδα τοῦ κατισχύσει κατὰ τὸν λόγον κυρίου ὃν ἐλάλησεν ἐν χειρὶ τῶν δούλων αὐτοῦ τῶν προφητῶν
- 3 Sa te rive peyi Jida a paske Seyè a te vle wete pèp peyi Jida a devan je l' poutèt peche wa Manase te fè yo,
Only by the word of the Lord did this fate come on Judah, to take them away from before his face; because of the sins of Manasseh and all the evil he did;
 πλὴν ἐπὶ τὸν θυμὸν κυρίου ἦν ἐν τῷ ἰουδα ἀποστήσει αὐτὸν ἀπὸ προσώπου αὐτοῦ ἐν ἀμαρτίαις μανασση κατὰ πάντα ὅσα ἐποίησεν
- 4 ak pou kantite moun inonsan li te touye jouk tout lari Jerizalèm te plen san. Seyè a pa t' vle padonnen ankò.
And because of the death of those who had done no wrong, for he made Jerusalem full of the blood of the blood of the upright; and the Lord had no forgiveness for it.
 καὶ γὰρ αἷμα ἀθῶνον ἐξέχεεν καὶ ἐπλησεν τὴν ἱερουσαλημ αἵματος ἀθῶνου καὶ οὐκ ἠθέλησεν κύριος ἴλασθῆναι
- 5 Tout rès istwa Jojakim lan, sa li te fè yo, n'a jwenn sa ekri nan liv Istwa wa peyi Jida yo.
Now the rest of the acts of Jehoiakim, and all he did, are they not recorded in the book of the history of the kings of Judah?
 καὶ τὰ λοιπὰ τῶν λόγων ἰωακίμ καὶ πάντα ὅσα ἐποίησεν οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ἰουδα
- 6 Lè Jojakim mourì se Jojakin, pitit gason li a, ki moute wa nan plas li.
So Jehoiakim went to rest with his fathers; and Jehoiachin his son became king in his place.
 καὶ ἐκοιμήθη ἰωακίμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐβασίλευσεν ἰωακίμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 7 Wa peyi Lejip la pa janm soti kite peyi l' la ankò, paske wa peyi Babilòn lan te pran tout zòn ki te pou wa peyi Lejip la, depi larivyè Lefrat rive nan ravin Lejip.
And the king of Egypt did not come out of his land again, for the king of Babylon had taken all his country, from the stream of Egypt to the river Euphrates.
 καὶ οὐ προσέθετο ἔτι βασιλεὺς αἰγύπτου ἐξελεθεῖν ἐκ τῆς γῆς αὐτοῦ ὅτι ἔλαβεν βασιλεὺς βαβυλῶνος ἀπὸ τοῦ χειμάρρου αἰγύπτου ἕως τοῦ ποταμοῦ εὐφράτου πάντα ὅσα ἦν τοῦ βασιλέως αἰγύπτου
- 8 ¶ Jojakin te gen dizwitan lè li moute wa peyi Jida. Li gouvènen lavil Jerizalèm pandan twa mwa. Manman l' te rele Neouchta. Se te pitit fi Elnatan, moun lavil Jerizalèm.
Jehoiachin was eighteen years old when he became king, he was ruling in Jerusalem for three months, and his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.
 υἱὸς ὀκτωκαίδεκα ἐτῶν ἰωακίμ ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον ἐβασίλευσεν ἐν ἱερουσαλημ καὶ ὄνομα τῇ μητρὶ αὐτοῦ νεσθα θυγάτηρ ἐλλαθαν ἐξ ἱερουσαλημ
- 9 Li fè sa ki mal devan Seyè a tankou papa l'.
He did evil in the eyes of the Lord, as his father had done.
 καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα ὅσα ἐποίησεν ὁ πατὴρ αὐτοῦ
- 10 Se sou reny li lame Nèbikadneza, wa peyi Babilòn lan, te mache sou lavil Jerizalèm. Yo sènen lavil la.
At that time the armies of Nebuchadnezzar came up to Jerusalem and the town was shut in on every side.
 ἐν τῷ καιρῷ ἐκεῖνῳ ἀνέβη ναβουχοδονοσορ βασιλεὺς βαβυλῶνος εἰς ἱερουσαλημ καὶ ἤλθεν ἡ πόλις ἐν περιοχῇ
- 11 Pandan lame a te sènen lavil la, Nèbikadneza vin atake lavil la li menm menm.
And Nebuchadnezzar, king of Babylon, came there, while his servants were shutting in the town;
 καὶ εἰσῆλθεν ναβουχοδονοσορ βασιλεὺς βαβυλῶνος εἰς τὴν πόλιν καὶ οἱ παῖδες αὐτοῦ ἐπολιόρκουν ἐπ' αὐτήν
- 12 Lè sa a, Jojakin, wa peyi Jida a, al rann tèt li bay wa Babilòn lan ansanm ak manman l', pitit gason l' yo, chèf lame l' yo ak chèf palè li yo. Wa a fè yo tout prizonye. Lè sa a, Nèbikadneza t'ap mache sou witan depi li te wa.
Then Jehoiachin, king of Judah, went out to the king of Babylon, with his mother and his servants and his chiefs and his unsexed servants; and in the eighth year of his rule the king of Babylon took him.
 καὶ ἐξῆλθεν ἰωακίμ βασιλεὺς ἰουδα ἐπὶ βασιλέα βαβυλῶνος αὐτὸς καὶ οἱ παῖδες αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ καὶ οἱ εὐνόχοι αὐτοῦ καὶ ἔλαβεν αὐτὸν βασιλεὺς βαβυλῶνος ἐν ἔτει ὁ γδῶφ τῆς βασιλείας αὐτοῦ
- 13 Li pran tout richès ki te nan Tanp Seyè a ak nan palè wa a. Li kraze tout bèl bagay an lò Salomon, wa pèp Izrayèl la, te fè pou sèvi nan Tanp Seyè a, jan Seyè a te fè konn sa depi lontan an.
And he took away all the stored wealth of the Lord's house, and the goods from the king's store-house, cutting up all the gold vessels which Solomon, king of Israel, had made in the house of the Lord, as the Lord had said.
 καὶ ἐξήνεγκεν ἐκεῖθεν πάντας τοὺς θησαυροὺς οἴκου κυρίου καὶ τοὺς θησαυροὺς οἴκου τοῦ βασιλέως καὶ συνέκοψεν πάντα τὰ σκευὴ τὰ χρυσᾶ ἃ ἐποίησεν σαλωμων βασιλεὺς ἰσραηλ ἐν τῷ ναφ κυρίου κατὰ τὸ ῥῆμα κυρίου

- 14 Nèbikadneza depòte dènnye moun ki te lavil Jerizalèm, tout chèf yo, tout grannèg yo, li depòte tout atizan yo ak tout bòs fòjon yo. Sa te fè dimil (10.000) moun antou. Se moun pòv yo ase li kite nan peyi Jida a.
And he took away all the people of Jerusalem and all the chiefs and all the men of war, ten thousand prisoners; and all the expert workmen and the metal-workers; only the poorest sort of the people of the land were not taken away.
καὶ ἀπέκισεν τὴν ἱερουσαλημ καὶ πάντας τοὺς ἄρχοντας καὶ τοὺς δυνατοὺς ἰσχύι αἰχμαλωσίας δέκα χιλιάδας αἰχμαλωτίσας καὶ πᾶν τέκτονα καὶ τὸν συγκλείοντα καὶ οὐχ ὑπελείφθη πλὴν οἱ πτωχοὶ τῆς γῆς
- 15 Nèbikadneza fè Jojakin prizonye ansanm ak manman l', madanm li yo, chèf nan gouvènman l' yo ak tout grannèg peyi Jida yo. Li depòte yo, li pran yo lavil Jerizalèm li mennen yo peyi Babilòn.
He took Jehoiachin a prisoner to Babylon, with his mother and his wives and his unsexed servants and the great men of the land; he took them all as prisoners from Jerusalem to Babylon.
καὶ ἀπέκισεν τὸν ἰωακίμ εἰς βαβυλῶνα καὶ τὴν μητέρα τοῦ βασιλέως καὶ τὰς γυναῖκας τοῦ βασιλέως καὶ τοὺς εὐνοῦχοὺς αὐτοῦ καὶ τοὺς ἰσχυροὺς τῆς γῆς ἀπήγαγεν ἀποικεσίαν ἐξ ἱερουσαλημ εἰς βαβυλῶνα
- 16 Wa peyi Babilòn lan te depòte antou sètmi (7.000) prizonye nan peyi Babilòn, ansanm ak mil atizan ak bòs fòjon san konte vanyan gason ki te ka fè lagè.
And all the men of war, seven thousand of them, and a thousand expert workmen and metal-workers, all of them strong and able to take up arms, the king of Babylon took away as prisoners into Babylon.
καὶ πάντας τοὺς ἄνδρας τῆς δυνάμεως ἑπτακισχιλίους καὶ τὸν τέκτονα καὶ τὸν συγκλείοντα χιλίους πάντες δυνατοὶ ποιοῦντες πόλεμον καὶ ἤγαγεν αὐτοὺς βασιλεὺς βαβυλῶνος μετοικεσίαν εἰς βαβυλῶνα
- 17 Apre sa, Nèbikadneza pran Matanya, tonton wa Jojakin, li mete l' wa nan peyi Jida. Li chanje non l', li rele l' Sedesyas.
And the king of Babylon made Mattaniah, his father's brother, king in place of Jehoiachin, changing his name to Zedekiah.
καὶ ἐβασίλευσεν βασιλεὺς βαβυλῶνος τὸν μαθθανιαν υἱὸν αὐτοῦ ἀντ' αὐτοῦ καὶ ἐπέθηκεν τὸ ὄνομα αὐτοῦ σεδεκίας
- 18 Sedesyas te gen venteyennan lè li vin wa peyi Jida. Li pase onzan lavil Jerizalèm ap gouvènman peyi a. Manman l' te rele Amoutal. Se te pitit fi Jeremi, moun lavil Libna.
Zedekiah was twenty-one years old when he became king, and he was king in Jerusalem for eleven years; his mother's name was Hamutal, daughter of Jeremiah of Libnah.
υἱὸς εἴκοσι καὶ ἐνὸς ἐνιαυτοῦ σεδεκίας ἐν τῷ βασιλεύειν αὐτὸν καὶ ἑνδεκα ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ καὶ ὄνομα τῆς μητρὸς αὐτοῦ αμιταλ θυγάτηρ ἱερεμίου
- 19 Wa Sedesyas te fè sa ki mal devan Bondye menm jan ak Jojakin.
He did evil in the eyes of the Lord, as Jehoiakim had done.
καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου κατὰ πάντα ὅσα ἐποίησεν ἰωακίμ
- 20 Se konsa, Seyè a te fache ni sou moun lavil Jerizalèm yo, ni sou moun peyi Jida yo jouk jou li wete yo devan je l'. Men, rive yon lè Sedesyas derefize soumèt devan Nèbikadneza, wa Babilòn lan.
And because of the wrath of the Lord, this came about in Jerusalem and Judah, till he had sent them all away from before him: and Zedekiah took up arms against the king of Babylon.
ὅτι ἐπὶ τὸν θυμὸν κυρίου ἦν ἐπὶ ἱερουσαλημ καὶ ἐν τῷ ἰουδα ἕως ἀπέρριψεν αὐτοὺς ἀπὸ προσώπου αὐτοῦ καὶ ἠθέτησεν σεδεκίας ἐν τῷ βασιλεῖ βαβυλῶνος
- 1 ¶ Se konsa sou dizyèm jou dizyèm mwa nevyèm lanne depi Sedesyas te wa a, Nèbikadneza, wa Babilòn lan, vin atake lavil Jerizalèm ak tout lame li a. Yo moute kan yo devan miray lavil la, yo mete ranblè nan tout pye miray yo.
Now in the ninth year of his rule, on the tenth day of the tenth month, Nebuchadnezzar, king of Babylon, came against Jerusalem with all his army and took up his position before it, building earthworks all round the town.
καὶ ἐγενήθη ἐν τῷ ἔτει τῷ ἐνάτῳ τῆς βασιλείας αὐτοῦ ἐν τῷ μηνὶ τῷ δεκάτῳ ἦλθεν ναβουχοδονοσορ βασιλεὺς βαβυλῶνος καὶ πᾶσα ἡ δύναμις αὐτοῦ ἐπὶ ἱερουσαλημ καὶ παρενέβαλεν ἐπ' αὐτὴν καὶ ὤκισεν οὐκ οὐκ ἐπὶ αὐτὴν περιτείχεος κύκλῳ
- 2 Yo sènen l' nèt. Yo fèmen lavil la depi lè sa a rive sou onzyèm lanne reny Sedesyas la.
And the town was shut in by their forces till the eleventh year of King Zedekiah.
καὶ ἦλθεν ἡ πόλις ἐν περιοχῇ ἕως τοῦ ἑνδεκάτου ἔτους τοῦ βασιλέως σεδεκίου
- 3 Sou nevyèm jou katriyèm mwa menm lanne sa a, te gen yon sèl grangou nan lavil la, moun yo pa t' gen anyen pou yo manje ankò.
Now on the ninth day of the fourth month, the store of food in the town was almost gone, so that there was no food for the people of the land.
ἐνάτη τοῦ μηνὸς καὶ ἐνίσχυσεν ὁ λιμὸς ἐν τῇ πόλει καὶ οὐκ ἦσαν ἄρτοι τῷ λαῷ τῆς γῆς
- 4 Yo fè yon twou nan miray yo. Atout lame moun Babilòn yo te sènen lavil la nèt, tout sòlda jwif yo mete deyò kite lavil la nan mitan lannwit. Yo pase nan mitan jaden wa a, yo desann nan wout pòtay la nan mitan de miray yo, yo pran chemen fon Jouden an pou yo.
So an opening was made in the wall of the town, and all the men of war went in flight by night through the doorway between the two walls which was by the king's garden; (now the Chaldeans were stationed round the town:) and the king went by the way of the Arabah.
καὶ ἐρράγη ἡ πόλις καὶ πάντες οἱ ἄνδρες τοῦ πολέμου ἐξῆλθον νυκτὸς ὁδὸν πόλης τῆς ἀνα μέσον τῶν τειχέων αὐτῆς ἢ ἐστὶν τοῦ κήπου τοῦ βασιλέως καὶ οἱ χaldaῖοι ἐπὶ τὴν πόλιν κύκλῳ καὶ ἐπορεύθη ὁδὸν τὴν ἀραβα

- 5 Men, lame moun Babilòn yo pousib wa Sedesyas. Lè yo rive nan plenn bò lavil Jeriko yo, yo mete men sou li. Lè sa a, tout sòlda li yo gaye, yo kouri kite l'.
But the Chaldaean army went after the king, and overtook him in the lowlands of Jericho, and all his army went in flight from him in every direction.
καὶ ἐδίωξεν ἡ δύναμις τῶν χαλδαίων ὀπίσω τοῦ βασιλέως καὶ κατέλαβον αὐτὸν ἐν ἀραβῶθ ἱεριχω καὶ πᾶσα ἡ δύναμις αὐτοῦ διεσπάρη ἐπάνωθεν αὐτοῦ
- 6 Sòlda lènmi yo pran wa a, yo mennen l' bay wa Babilòn lan ki te lavil Ribla. Se la Nèbikadneza jije li.
And they made the king a prisoner and took him up to the king of Babylon at Riblah to be judged.
καὶ συνέλαβον τὸν βασιλέα καὶ ἤγαγον αὐτὸν πρὸς τὸν βασιλέα βαβυλωνός εἰς δεβλαθα καὶ ἐλάλησεν μετ' αὐτοῦ κρίσιν
- 7 Antan yo lavil Ribla, li fè yo koupe kou tout pitit wa Sedesyas yo devan wa a, papa yo. Lèfini, li fè yo pete tou de je wa Sedesyas, epi yo mare l' ak de gwo chenn fèt an kwiv. Yo mennen l' lavil Babilòn.
And they put the sons of Zedekiah to death before his eyes, and then they put out his eyes, and chaining him with iron bands, took him to Babylon.
καὶ τοὺς υἱοὺς σεδεκιου ἔσφαξεν κατ' ὀφθαλμοὺς αὐτοῦ καὶ τοὺς ὀφθαλμοὺς σεδεκιου ἐξετόφλωσεν καὶ ἔδησεν αὐτὸν ἐν πέδαις καὶ ἤγαγεν αὐτὸν εἰς βαβυλῶνα
- 8 ¶ Sou setyèm jou senkyèm mwa nan diznevnyèm lanne reny Nèbikadneza, wa Babilòn lan, Neboucharadan, chèf lagad la, yonn nan konseye li yo, antre lavil Jerizalèm.
Now in the fifth month, on the seventh day of the month, in the nineteenth year of Nebuchadnezzar, king of Babylon, Nebuzaradan, the captain of the armed men, a servant of the king of Babylon, came to Jerusalem;
καὶ ἐν τῷ μηνὶ τῷ πέμπτῳ ἑβδόμῃ τοῦ μηνός αὐτὸς ἐνιαυτός ἐννεακαιδέκατος τῷ ναβουχοδοноσορ βασιλεῖ βαβυλωνός ἦλθεν ναβουζαρδαν ὁ ἀρχιμάγειρος ἐστὼς ἐνώπιον βασιλέως βαβυλωνός εἰς ἱερο υσαλημ
- 9 Li met dife nan kay Bondye a ak nan palè wa a. Li boule dènye kay ki te lavil Jerizalèm, ata kay grannèg yo.
And he had the house of the Lord and the king's house and all the houses of Jerusalem, even every great house, burned with fire;
καὶ ἐνέπρησεν τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ πάντα τοὺς οἴκους ἱερουσαλημ καὶ πᾶν οἶκον ἐνέπρησεν
- 10 Li bay sòlda ki te avè l' yo lòd demoli tout gwo miray ranpa lavil Jerizalèm yo met atè.
And the walls round Jerusalem were broken down by the Chaldaean army which was with the captain.
ὁ ἀρχιμάγειρος
- 11 Lèfini, Neboucharadan, chèf lagad la, pran rèss moun yo te kite nan lavil la, li depòte yo lavil Babilòn ansanm ak tout moun ki te vin rann tèt yo bay wa Babilòn lan ak tout bon bòs ki te rete nan lavil la.
And the rest of the people who were still in the town, and all those who had given themselves up to the king of Babylon, and all the rest of the workmen, Nebuzaradan, the captain of the armed men, took away as prisoners;
καὶ τὸ περισσὸν τοῦ λαοῦ τὸ καταλειφθὲν ἐν τῇ πόλει καὶ τοὺς ἐμπεπτοκότας οἱ ἐνέπεσον πρὸς βασιλέα βαβυλωνός καὶ τὸ λοιπὸν τοῦ στηρίγματος μετῆρεν ναβουζαρδαν ὁ ἀρχιμάγειρος
- 12 Men, li kite kèk moun nan mas pèp la, nan sa ki te pi pòv yo. Li ba yo jaden rezen ak lòt jaden pou yo okipe.
But he let the poorest of the land go on living there, to take care of the vines and the fields.
καὶ ἀπὸ τῶν πτωχῶν τῆς γῆς ὑπέλιπεν ὁ ἀρχιμάγειρος εἰς ἀμπελοφυτοὺς καὶ εἰς γαβιν
- 13 Moun Babilòn yo pran gwo potò kwiv yo ki te nan Tanp Seyè a ansanm ak sipò yo ak basin kwiv yo. Yo kraze yo an ti moso, yo pote kwiv la ale lavil Babilòn.
And the brass pillars in the house of the Lord, and the wheeled bases, and the great brass water-vessel in the house of the Lord, were broken up by the Chaldaeans, who took the brass to Babylon.
καὶ τοὺς στύλους τοὺς χαλκοῦς τοὺς ἐν οἴκῳ κυρίου καὶ τὰς μεχωνῶθ καὶ τὴν θάλασσαν τὴν χαλκὴν τὴν ἐν οἴκῳ κυρίου συνέτριψαν οἱ χαλδαῖοι καὶ ἤραν τὸν χαλκὸν αὐτῶν εἰς βαβυλῶνα
- 14 Yo pran plat pou resevwa sann yo, pèl yo, kouto yo, gode yo, tas yo, kiyè yo ak tout lòt bagay an kwiv yo te konn sèvi nan tanp lan.
And the pots and the spades and the scissors for the lights and the spoons, and all the brass vessels used in the Lord's house, they took away.
καὶ τοὺς λέβητας καὶ τὰ ἱαμιν καὶ τὰς φιάλας καὶ τὰς θύσκακας καὶ πάντα τὰ σκευῆ τὰ χαλκᾶ ἐν οἷς λειτουργοῦσιν ἐν αὐτοῖς ἔλαβεν
- 15 Chèf lagad la pran kivèt yo, recho yo ak dènye bagay ki te fèt an lò ak an ajan:
And the fire-trays and the basins; the gold of the gold vessels and the silver of the silver vessels, were all taken away by the captain of the armed men.
καὶ τὰ πυρεῖα καὶ τὰς φιάλας τὰς χρυσοῦς καὶ τὰς ἀργυροῦς ἔλαβεν ὁ ἀρχιμάγειρος
- 16 de gwo potò won yo, gwo basin lan ak douz estati towò bèf ki te sèvi l' sipò yo, ak kabwèt wa Salomon te fè fè an kwiv pou mete nan Tanp lan. Tout bagay sa yo te lou anpil, pesonn pa t' konn pèz yo.
The two pillars, the great water-vessel and the wheeled bases, which Solomon had made for the house of the Lord: the brass of all these vessels was without weight.
στύλους δύο ἡ θάλασσα ἡ μία καὶ τὰ μεχωνῶθ ἃ ἐποίησεν σαλωμων τῷ οἴκῳ κυρίου οὐκ ἦν σταθμὸς τοῦ χαλκοῦ πάντων τῶν σκευῶν

- 17 Chak poto te gen vennsèt pye wotè. Sou tèt chak poto te gen yon blòk an kwiv sèt pye edmi wotè. Sou tout wonn tèt poto yo, te gen desen ti chenn makònen yonn ak lòt ak anpil pòtre grenad plake sou yo. Tout te fèt an kwiv. De poto yo te parèy.
One of the pillars was eighteen cubits high, with a crown of brass on it; the crown was three cubits high, circled with a network and apples all of brass; and the second pillar had the same.
 ὀκτωκαίδεκα πήχων ὕψος τοῦ στύλου τοῦ ἐνός καὶ τὸ χῶθαρ ἐπ' αὐτοῦ τὸ χαλκοῦν καὶ τὸ ὕψος τοῦ χῶθαρ τριῶν πήχων σαβαχα καὶ ῥοαὶ ἐπὶ τοῦ χῶθαρ κύκλῳ τὰ πάντα χαλκᾶ καὶ κατὰ τὰ αὐτὰ τῷ στύλῳ τῷ δευτέρῳ ἐπὶ τῷ σαβαχα
- 18 Lèfini, Neboucharadan, chèf lagad la, pran Seraja, granprèt la, Sefanya, adjwen granprèt la, ansanm ak twa lòt gwo chèf nan Tamp lan, li fè yo prizonye.
And the captain of the armed men took Seraiah, the chief priest, and Zephaniah, the second priest, and the three door-keepers;
 καὶ ἔλαβεν ὁ ἀρχιμάγειρος τὸν σαριαὶν ἱερέα τὸν πρῶτον καὶ τὸν σοφονίαν υἱὸν τῆς δευτερώσεως καὶ τοὺς τρεῖς τοὺς φυλάσσοντας τὸν σταθμὸν
- 19 Nan lavil la, li pran chèf ki te kòmandan lame a ansanm ak senk lòt otorite ki te konseye wa a, ak sekretè kòmandan lame a ki te reskonsab pou pran moun nan lame a, ak swasant lòt grannèg. Tout moun sa yo te nan lavil la toujou.
And from the town he took the unsexed servant who was over the men of war, and five of the king's near friends who were in the town, and the scribe of the captain of the army, who was responsible for getting the people of the land together in military order, and sixty men of the people of the land who were in the town.
 καὶ ἐκ τῆς πόλεως ἔλαβεν εὐνοῦχον ἕνα ὃς ἦν ἐπιστάτης ἐπὶ τῶν ἀνδρῶν τῶν πολεμιστῶν καὶ πέντε ἄνδρας τῶν ὀρώντων τὸ πρόσωπον τοῦ βασιλέως τοὺς εὐρεθέντας ἐν τῇ πόλει καὶ τὸν γραμματέα τ οὐ ἄρχοντος τῆς δυνάμεως τὸν ἐκτάσσοντα τὸν λαὸν τῆς γῆς καὶ ἐξήκοντα ἄνδρας τοῦ λαοῦ τῆς γῆς τοὺς εὐρεθέντας ἐν τῇ πόλει
- 20 Neboucharadan pran yo, li mennen yo bay wa Babilòn lan lavil Ribla.
These Nebuzaradan, the captain of the armed men, took with him to the king of Babylon at Riblah.
 καὶ ἔλαβεν αὐτοὺς ναβουζαρδαν ὁ ἀρχιμάγειρος καὶ ἀπήγαγεν αὐτοὺς πρὸς τὸν βασιλέα βαβυλῶνος εἰς δεβλαθα
- 21 Wa a fè bat yo, lèfini, li fè touye yo lavil Ribla nan peyi Amat. Se konsa yo te depòte moun Jida yo byen lwen peyi yo.
And the king of Babylon put them to death at Riblah in the land of Hamath. So Judah was taken away prisoner from his land.
 καὶ ἐπαισεν αὐτοὺς βασιλεὺς βαβυλῶνος καὶ ἐθανάτωσεν αὐτοὺς ἐν δεβλαθα ἐν γῆ αιμαθ καὶ ἀποκίσθη ἰουδας ἐπάνωθεν τῆς γῆς αὐτοῦ
- 22 ¶ Nèbikadneza, wa Babilòn lan, pran Gedalya, pitit Achikam, pitit pitit Chafan, li mete l' chèf sou rès moun li te kite nan peyi a.
As for the people who were still living in the land of Judah, whom Nebuchadnezzar, king of Babylon, did not take away, he made Gedaliah, the son of Ahikam, the son of Shaphan, ruler over them.
 καὶ ὁ λαὸς ὁ καταλειφθεὶς ἐν γῆ ἰουδα οὗς κατέλιπεν ναβουχοδονοσορ βασιλεὺς βαβυλῶνος καὶ κατέστησεν ἐπ' αὐτῶν τὸν γοδολιαν υἱὸν αχικαμ υἱοῦ σφαφάν
- 23 Rès chèf lame yo ansanm ak sòlda yo vin konnen wa Babilòn lan te mete Gedalya chèf sou tout peyi a. Se konsa Ismayèl, pitit Netanya, Joanan, pitit Karèd, Seraja, pitit Tannoumèt, moun lavil Netofa, ansanm ak Zezanya, pitit Makan, yo moute lavil Mispa, y' al jwenn Gedalya ansanm ak tout sòlda yo.
Now the captains of the armed forces, hearing that the king of Babylon had made Gedaliah ruler, came with their men to Gedaliah at Mizpah; Ishmael, the son of Nethaniah, and Johanan, the son of Kareah, and Seraiah, the son of Tanhumeth the Netophathite, and Jaazaniah, the son of the Maacathite, came with all their men.
 καὶ ἤκουσαν πάντες οἱ ἄρχοντες τῆς δυνάμεως αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν ὅτι κατέστησεν βασιλεὺς βαβυλῶνος τὸν γοδολιαν καὶ ἦλθον πρὸς γοδολιαν εἰς μασσηφαθ καὶ ἰσμαηλ υἱὸς ναθανιου καὶ ἰωανάν υἱὸς καρῆε καὶ σαριαὶς υἱὸς θανεμαθ ὁ νετωφαθίτης καὶ ἰεζονίας υἱὸς τοῦ μαχαθὶ αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν
- 24 Gedalya di yo: --Mwen ban nou pawòl mwen, nou pa bezwen pè soumèt devan moun Babilòn yo. Rete nan peyi a. Sevi wa Babilòn lan. Tout bagay va mache byen pou nou.
Then Gedaliah gave his oath to them and their men, saying, Have no fear because of the servants of the Chaldaeans; go on living in the land under the rule of the king of Babylon, and all will be well.
 καὶ ὤμοσεν γοδολιὰς αὐτοῖς καὶ τοῖς ἀνδράσιν αὐτῶν καὶ εἶπεν αὐτοῖς μὴ φοβεῖσθε πάροδον τῶν χαλδαίων καθίσατε ἐν τῇ γῆ καὶ δουλεύσατε τῷ βασιλεῖ βαβυλῶνος καὶ καλῶς ἔσται ὑμῖν
- 25 Nan setyèm mwa a menm lane sa a, Ismayèl, pitit Netanya, pitit pitit Elichama, rive Mispa ansanm ak dis lòt moun. Ismayèl te yon ti fanmi wa a. Yo touye Gedalya ansanm ak tout gason jwif ki te lavil Mispa avèk Gedalya. Yo touye tout sòlda moun Babilòn ki te la tou.
But in the seventh month, Ishmael, the son of Nethaniah, the son of Elishama, of the king's seed, came with ten men and made an attack on Gedaliah, causing his death and the death of the Jews and the Chaldaeans who were with him at Mizpah.
 καὶ ἐγενήθη ἐν τῷ ἑβδόμῳ μηνὶ ἦλθεν ἰσμαηλ υἱὸς ναθανιου υἱοῦ ἐλισαμα ἐκ τοῦ σπέρματος τῶν βασιλέων καὶ δέκα ἄνδρες μετ' αὐτοῦ καὶ ἐπάταξεν τὸν γοδολιαν καὶ ἀπέθανεν καὶ τοὺς ἰουδαίους καὶ τοὺς χαλδαίους οἳ ἦσαν μετ' αὐτοῦ εἰς μασσηφαθ
- 26 Lè sa a, tout moun, granmoun kou timoun, ansanm ak chèf lame yo leve, yo desann peyi Lejip paske yo te pè moun Babilòn yo.
Then all the people, small and great, and the captains of the forces, got up and went away to Egypt, for fear of the Chaldaeans.
 καὶ ἀνέστη πᾶς ὁ λαὸς ἀπὸ μικροῦ καὶ ἕως μεγάλου καὶ οἱ ἄρχοντες τῶν δυνάμεων καὶ εἰσῆλθον εἰς αἴγυπτον ὅτι ἐφοβήθησαν ἀπὸ προσώπου τῶν χαλδαίων

- 27 Premye lanne wa Evilmewodak pran pouwva a lavil Babilòn, li fè pa Jojakin, wa Jida a, li fè l' soti nan prizon. Lè sa a, Jojakin te gen trannsizan, onz mwa vennsèt jou, jou pou jou, depi yo te depòte l'.
- And in the thirty-seventh year after Jehoiachin, king of Judah, had been taken prisoner, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach, king of Babylon, in the first year of his rule, took Jehoiachin, king of Judah, out of prison;
- καὶ ἐγενήθη ἐν τῷ τριακοστῷ καὶ ἐβδόμῳ ἔτει τῆς ἀποικεσίας τοῦ ἰωακὶμ βασιλέως ἰουδα ἐν τῷ δωδεκάτῳ μηνὶ ἐβδόμῃ καὶ εἰκάδι τοῦ μηνὸς ὕψωσεν εὐλιμαρωδαχ βασιλεὺς βαβυλῶνος ἐν τῷ ἐνιαυτῷ τῆς βασιλείας αὐτοῦ τὴν κεφαλὴν ἰωακὶμ βασιλέως ἰουδα καὶ ἐξήγαγεν αὐτὸν ἐξ οἴκου φυλακῆς αὐτοῦ
- 28 Evilmewodak te sèvi byen avè l', li ba l' premye plas nan mitan tout lòt wa yo te depòte lavil Babilòn tankou l' yo.
- And said kind words to him, and put his seat higher than the seats of the other kings who were with him in Babylon.
- καὶ ἐλάλησεν μετ' αὐτοῦ ἀγαθὰ καὶ ἔδωκεν τὸν θρόνον αὐτοῦ ἐπάνωθεν τῶν θρόνων τῶν βασιλέων τῶν μετ' αὐτοῦ ἐν βαβυλῶνι
- 29 Li wete rad prizonnye ki te sou Jojakin lan, li fè l' vin manje sou menm tab avè l' chak jou jouk Jojakin mouri.
- And his prison clothing was changed, and he was a guest at the king's table every day for the rest of his life.
- καὶ ἠλλοίωσεν τὰ ἱμάτια τῆς φυλακῆς αὐτοῦ καὶ ἦσθιν ἄρτον διὰ παντὸς ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ
- 30 Chak jou, wa a ba li sa li te bezwen pou l' viv, konsa, konsa, jouk li mouri.
- And for his food, the king gave him a regular amount every day for the rest of his life.
- καὶ ἡ ἐστιατορία αὐτοῦ ἐστιατορία διὰ παντὸς ἐδόθη αὐτῷ ἐξ οἴκου τοῦ βασιλέως λόγον ἡμέρας ἐν τῇ ἡμέρᾳ αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ .
- 1 ¶ Adan te papa Sèt, Sèt te papa Enòk,
Adam, Seth, Enosh;
ἀδάμ σῆθ ενως
- 2 Enòk te papa Kenan, Kenan te papa Malaleyèl, Malaleyèl te papa Jerèd,
Kenan, Mahalalel, Jared,
καὶναν μαλελεὴλ ιαρεδ
- 3 Jerèd te papa Enòk, Enòk te papa Metouchela, Metouchela te papa Lemèk,
Enoch, Methuselah, Lamech;
ενωχ μαθουσαλα λαμεχ
- 4 Lemèk te papa Noe, Noe te papa Sèm, Kam ak Jafè.
Noah, Shem, Ham, and Japheth.
νωε νιοὶ νωε σῆμ χαμ ιαφεθ
- 5 Men non pitit Jafè yo: Gomè, Magòg, Madayi, Javan, Toubal, Mechèk ak Tiras.
The sons of Japheth: Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.
νιοὶ ιαφεθ γαμερ μαγωγ μαδαι ἰωσαν ελισα θοβελ μοσοχ καὶ θιρας
- 6 Men non pitit Gomè yo: Achkenaz, Rifat ak Togama.
And the sons of Gomer: Ashkenaz and Diphath and Togarmah.
καὶ νιοὶ γαμερ ασχαναζ καὶ ριφαθ καὶ θοργαμα
- 7 Men non pitit Javan yo: Elisha, Tasis, Kitim ak Wodanim.
And the sons of Javan: Elishah and Tarshish, Kittim and Rodanim.
καὶ νιοὶ ἰωσαν ελισα καὶ θαρσις κίτιοι καὶ ρόδιοι
- 8 Men non pitit Kam yo: Kouch, Mizrayim, Pout ak Kanaran. Se yo ki zansèt moun ki pote non yo.
The sons of Ham: Cush and Egypt, Put and Canaan.
καὶ νιοὶ χαμ χους καὶ μεστραϊμ φουδ καὶ χαναν
- 9 Men non pitit Kouch yo: Seba, Avila, Sabta, Rama ak Sabteka. Men non pitit Rama yo: Seba ak Dedan.
And the sons of Cush: Seba and Havilah and Sabta and Raama and Sabteca. And the sons of Raamah: Sheba and Dedan.
καὶ νιοὶ χους σαβα καὶ εὐλατ καὶ σαβαθα καὶ ρεγμα καὶ σεβεκαθα καὶ νιοὶ ρεγμα σαβα καὶ οὐδαδαν

- 10 Kouch te papa Nimwòd ki te premye gwo chèf sou latè.
And Cush was the father of Nimrod: he was the first to be a great man in the earth.
καὶ χουὺς ἐγέννησεν τὸν νεβρωδὸν οὗτος ἤρξατο τοῦ εἶναι γίγας κυνηγὸς ἐπὶ τῆς γῆς
- 17 Men non pitit Sèm yo: Elam, Asou, Apachad, Lidi, Aram. Men non pitit Aram yo: Ouz, Oul, Getè ak Mechèk. Se yo ki zansèt moun ki pote non yo.
The sons of Shem: Elam and Asshur and Arpachshad and Lud and Aram and Uz and Hul and Gether and Meshech.
υἱοὶ σημ αἰλαμ καὶ ασσουρ καὶ αρφαξαδ
- 24 Soti nan Sèm rive sou Abraram, nou jwenn Sèm, Apachad, Chelak,
Shem, Arpachshad, Shelah,
σαλα
- 25 Ebè, Pelèg, Reou,
Eber, Peleg, Reu,
εβερ φαλεκ ραγαυ
- 26 Sewoug, Nakò, Terak
Serug, Nahor, Terah,
σερουχ ναχωρ θαρα
- 27 ak Abram ki te rele Abraram tou.
Abram (that is Abraham).
αβρααμ
- 28 ¶ Abraram te gen de pitit gason: Izarak ak Izmayèl.
The sons of Abraham: Isaac and Ishmael.
υἱοὶ δὲ αβρααμ ισαακ καὶ ισμαηλ
- 29 Pitit gason Izmayèl yo te vin zansèt douz branch fanmi: Se te Nebajòt, premye pitit Izmayèl la, Keda, Adbeyèl, Mibsam,
These are their generations: the oldest son of Ishmael, Nebaioth; then Kedar and Adbeel and Mibsam,
αὗται δὲ αἱ γενέσεις πρωτοτόκου ισμαηλ ναβαιοθ καὶ κηδαρ ναβδεηλ μιβσαν
- 30 Michma, Douma, Masa, Adad, Tema,
Mishma and Dumah, Massa, Hadad and Tema,
μασμα ιδουμα μασση χοδδαδ θαιμαν
- 31 Jetou, Nafich ak Kedma.
Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
ιεττουρ ναφεζ καὶ κεδμα οὗτοι εἰσιν υἱοὶ ισμαηλ
- 32 Abraram te gen yon lòt fanm kay ki te rele Ketoura. Ketoura sa a fè sis pitit gason pou li. Men non yo: Zimran, Joksan, Medan, Madyan, Jisbak ak Swak. Joksan te gen de pitit gason. Se te Seba ak Dedan.
And the sons of Keturah, Abraham's servant-wife: she was the mother of Zimran and Jokshan and Medan and Midian and Ishbak and Shuah. And the sons of Jokshan: Sheba and Dedan.
καὶ υἱοὶ χεττουρας παλλακῆς αβρααμ καὶ ἔτεκεν αὐτῷ τὸν ζεμβραν ιεξαν μαδαν μαδιαμ σοβακ σωε καὶ υἱοὶ ιεξαν σαβα καὶ δαιδαν
- 33 Madyan te gen senk pitit gason. Se te Efa, Efè, Enòk, Abida ak Elda. Tout moun sa yo, se nan branch fanmi Ketoura a yo ye.
And the sons of Midian: Ephah and Epher and Hanoah and Abida and Eldaah. All these were the sons of Keturah.
καὶ υἱοὶ μαδιαμ γαιφα καὶ οφερ καὶ ενωχ καὶ αβιδα καὶ ελδαα πάντες οὗτοι υἱοὶ χεττουρας
- 34 Izarak, pitit gason Abraram, te gen de pitit gason: Se te Ezaou ak Izrayèl.
And Abraham was the father of Isaac. The sons of Isaac: Esau and Israel.
καὶ ἐγέννησεν αβρααμ τὸν ισαακ καὶ υἱοὶ ισαακ ησαν καὶ ιακωβ
- 35 Men non pitit Ezaou yo: Elifaz, Reouyèl, Jeouch, Jalam ak Kore.
The sons of Esau: Eliphaz, Reuel and Jeush and Jalam and Korah.
υἱοὶ ησαν ελιφας καὶ ραγουηλ καὶ ιεουλ καὶ ιεγλομ καὶ κορε

- 36 Se Elifaz ki zansèt branch fanmi sa yo: Teman, Oma, Zefi, Gayetan, Kenaz, Timna ak Amalèk.
The sons of Eliphaz: Teman and Omar, Zephi and Gatam, Kenaz and Timna and Amalek.
υιοὶ ἐλιφας θαυμαν καὶ ὠμαρ σωφαρ καὶ γοῳθαμ καὶ κενεζ καὶ τῆς θαυμα ἀμαληκ
- 37 Reouyèl te zansèt branch fanmi sa yo: Naat, Zera, Chanma ak Miza.
The sons of Reuel: Nahath, Zerah, Shammah and Mizzah.
καὶ υιοὶ ραγουηλ ναχεθ ζαρε σομε καὶ μοζε
- 38 Se Seyi ki zansèt premye moun ki te rete nan peyi Edon an. Men non pitit li yo: Lotan, Chobal, Zibeyon, Ana, Dichon, Ezè ak Dichan.
And the sons of Seir: Lotan and Shobal and Zibeon and Anah and Dishon and Ezer and Dishan.
υιοὶ σηρ λωταν σωβαλ σεβεγων ἀνα δησων ὠσαρ δαισων
- 39 Men non pitit Lotan yo: Ori ak Oman. Lotan te gen yon sè ki te rele Timna.
And the sons of Lotan: Hori and Homam; and Timna was Lotan's sister.
καὶ υιοὶ λωταν χορρι καὶ αϊμαν καὶ αϊλαθ καὶ ναμνα
- 40 Men pitit Chobal yo: Aljan, Manarat, Ebal, Chefi, Onam. Men non pitit Zibeyon yo: Aja ak Ana.
The sons of Shobal: Alian and Manahath and Ebal, Shephi and Onam. And the sons of Zibeon: Aiah and Anah.
υιοὶ σωβαλ γωλαμ μαναχαθ γαιβηλ σωβ καὶ ὠναμ υιοὶ δὲ σεβεγων αϊα καὶ ἀνα
- 41 Ana te papa Dichon, Dichon te papa Amram, Echban, Jitran ak Keran.
The sons of Anah: Dishon. And the sons of Dishon: Hamran and Eshban and Ithran and Cheran.
υιοὶ ἀνα δαισων υιοὶ δὲ δησων ἐμερων καὶ ἐσεβαν καὶ ιεθραν καὶ χαρραν
- 42 Ezè te papa Bilan, Zavan ak Jakan. Dichan menm te papa Ouz ak Aran.
The sons of Ezer: Bilhan and Zaavan, Jaakan. The sons of Dishan: Uz and Aran.
καὶ υιοὶ ὠσαρ βαλααν καὶ ζουκαν καὶ ιωκαν υιοὶ δαισων ὠς καὶ αρραν
- 43 Men wa ki te gouvènènan peyi Edon an, anvan te gen ankenn wa nan peyi Izrayèl la. Premye a te Bela, pitit gason Beyò. Lavil kote li moun lan te rele Dinaba.
Now these are the kings who were ruling in the land of Edom, before there was any king over Israel: Bela, the son of Beor; his town was named Dinhabah.
καὶ οὗτοι οἱ βασιλεῖς αὐτῶν βαλακ υἱὸς βεωρ καὶ ὄνομα τῆ πόλει αὐτοῦ δερναβα
- 44 Lè Bela mouri, se Jobab, pitit gason Zerah, moun lavil Bozra, ki te gouvènènan nan plas li.
At his death, Jobab, the son of Zerah of Bozrah, became king in his place.
καὶ ἀπέθανεν βαλακ καὶ ἐβασίλευσεν ἀντ' αὐτοῦ ιωβαβ υἱὸς ζαρα ἐκ βοσορρας
- 45 Lè Jobab mouri, se Oucham, moun peyi Teman, ki te gouvènènan nan plas li.
At the death of Jobab, Husham, from the land of the Temanites, became king in his place.
καὶ ἀπέθανεν ιωβαβ καὶ ἐβασίλευσεν ἀντ' αὐτοῦ ασομ ἐκ τῆς γῆς θαϊμανων
- 46 Lè Oucham mouri, se Adad, pitit gason Bedad, ki te gouvènènan nan plas li. Se Adad sa a ki te bat moun peyi Madyan yo nan plenn Moab la. Yo te rele lavil kote li moun lan Avit.
And at the death of Husham, Hadad, the son of Bedad, who overcame Midian in the field of Moab, became king; his town was named Avith.
καὶ ἀπέθανεν ασομ καὶ ἐβασίλευσεν ἀντ' αὐτοῦ ἀδαδ υἱὸς βαραδ ὁ πατάζας μαδιαμ ἐν τῷ πεδίῳ μοαβ καὶ ὄνομα τῆ πόλει αὐτοῦ γεθθαμ
- 47 Lè Adad mouri, se Samla, moun Masreka, ki te gouvènènan nan plas li.
And at the death of Hadad, Samlah of Masrekah became king in his place.
καὶ ἀπέθανεν ἀδαδ καὶ ἐβασίλευσεν ἀντ' αὐτοῦ σαμαα ἐκ μασεκκας
- 48 Lè Samla mouri, se Sayil, moun lavil Reyobòt bò larivyè Lefrat la, ki te gouvènènan nan plas li.
And at the death of Samlah, Shaul of Rehoboth by the river became king in his place,
καὶ ἀπέθανεν σαμαα καὶ ἐβασίλευσεν ἀντ' αὐτοῦ σαουλ ἐκ ροωβωθ τῆς παρὰ ποταμόν
- 49 Lè Sayil mouri, se Baalanan, pitit gason Akbò, ki te gouvènènan nan plas li.
And at the death of Shaul, Baal-hanan, the son of Achbor, became king in his place.
καὶ ἀπέθανεν σαουλ καὶ ἐβασίλευσεν ἀντ' αὐτοῦ βαλαεννων υἱὸς ἀχοβορ

- 50 Lè Baalanan mouri, se Ada ki te gouvènè nan plas li. Yo te rele lavil kote li moun lan Payi. Madann li te rele Metabèl. Se te pitit fi Matrèb, ki pou tèt pa l' te pitit fi Mezarab.
And at the death of Baal-hanan, Hadad became king in his place; his town was named Pai, and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.
 και ἀπέθανεν βαλαεννων υἱὸς αχοβορ και ἐβασίλευσεν ἀντ' αὐτοῦ αδαδ υἱὸς βαραδ και ὄνομα τῆ πόλει αὐτοῦ φογωρ
- 51 Ada mouri. Apre sa, men non pitit Ezaou yo ki te chèf branch fanmi yo: Se te Timna, Alva, Jetèt,
And Hadad came to his end. Now the chiefs of Edom were: the chief of Timna, the chief of Aliah, the chief of Jetheth,
 και ἀπέθανεν αδαδ και ἦσαν ἡγεμόνες εδωμ ἡγεμὼν θαμανα ἡγεμὼν γωλα ἡγεμὼν ιεθετ
- 52 Olibama, Ela, Pinon,
The chief of Oholibamah, the chief of Elah, the chief of Pinon,
 ἡγεμὼν ελιβαμας ἡγεμὼν ηλας ἡγεμὼν φινων
- 53 Kenaz, Teman, Mibza,
The chief of Kenaz, the chief of Teman, the chief of Mibzar,
 ἡγεμὼν κενεζ ἡγεμὼν θαμαν ἡγεμὼν μαβσαρ
- 54 Masdiyèl, Iram. Se te non tout chèf peyi Edon yo sa.
The chief of Magdiel, the chief of Iram. These are the chiefs of Edom.
 ἡγεμὼν μεγεδιηλ ἡγεμὼν ηραμ οὗτοι ἡγεμόνες εδωμ
- 1 ¶ Men non pitit gason Izrayèl yo: Woubenn, Simeyon, Levi, Jida, Isaka, Zabillon,
These are the sons of Israel: Reuben, Simeon, Levi and Judah, Issachar and Zebulun;
 ταῦτα τὰ ὀνόματα τῶν υἱῶν ἰσραηλ ρουβην συμεων λευι ιουδα ισσαχαρ ζαβουλων
- 2 Dann, Jozèf, Benjamen, Neftali, Gad ak Asè.
Dan, Joseph and Benjamin, Naphtali, Gad and Asher.
 δαν ιωσηφ βενιαμιν νεφθαλι γαδ ασηρ
- 3 Jida te gen senk pitit gason antou. Chwa, moun peyi Kanaran, te fè twa pitit pou li. Se te Er, Onan ak Chela. Er, pi gran pitit gason Jida a, te sitèlman fè sa ki mal, Seyè a touye l'.
The sons of Judah: Er and Onan and Shelah; these three were his sons by Bathshua, the Canaanite woman. And Er, Judah's oldest son, did evil in the eyes of the Lord; and he put him to death.
 υἱοὶ ιουδα ηρ αυναν σηλων τρεις ἐγεννήθησαν αὐτῷ ἐκ τῆς θυγατρὸς σαυας τῆς χανασανίτιδος και ἦν ηρ ὁ πρωτότοκος ιουδα πονηρὸς ἐναντίον κυρίου και ἀπέκτεινεν αὐτόν
- 4 Tama, bèlfi Jida a, fè de pitit pou Jida. Se te Perèz ak Zerah.
And Tamar, his daughter-in-law, had Perez and Zerah by him. All the sons of Judah were five.
 και θαμαρ ἡ νόμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν φαρες και τὸν ζαρα πάντες υἱοὶ ιουδα πέντε
- 5 Perèz te gen de pitit gason. Se te Ezwon ak Amoul.
The sons of Perez: Hezron and Hamul.
 υἱοὶ φαρες αρσων και ιεμουηλ
- 6 Zerah te gen senk pitit gason: Zimri, Etan, Eman, Kalkòl ak Dada.
And the sons of Zerah: Zimri and Ethan and Heman and Calcol and Dara; five of them.
 και υἱοὶ ζαρα ζαμβρι και αιθαν και αμαν και χαλχαλ και δαρα πάντες πέντε
- 7 Se Aka, pitit gason Kami, yon moun fanmi Zerah la, ki te rale malè sou pèp Izrayèl la, lè li te pran nan sa pou yo te boule nèt pou Seyè a.
And the sons of Carmi: Achan, the troubler of Israel, who did wrong about the cursed thing.
 και υἱοὶ χαρμι αχαρ ὁ ἐμποδοστάτης ἰσραηλ ὃς ἠθέτησεν εἰς τὸ ἀνάθεμα
- 8 Etan te papa Azarya.
And the son of Ethan: Azariah.
 και υἱοὶ αιθαν αζαρια
- 9 Ezwon te papa Jerakmeyèl, Ram ak Keloubayi.
And the sons of Hezron, the offspring of his body: Jerahmeel and Ram and Chelubai.
 και υἱοὶ εσερων οἱ ἐτέχθησαν αὐτῷ ὁ ιραμηλ και ὁ ραμ και ὁ χαλεβ και αραμ

- 10 Ram te papa Aminadab, Aminadab te papa Nachon, yonn nan gwo chèf fanmi Jida yo. Nachon te papa Salma.
And Ram was the father of Amminadab; and Amminadab was the father of Nahshon, chief of the children of Judah;
καὶ ἀραμ ἐγέννησεν τὸν ἀμιναδαβ καὶ ἀμιναδαβ ἐγέννησεν τὸν ναασσων ἄρχοντα τοῦ οἴκου ἰουδα
- 11 Salma te papa Boz.
And Nahshon was the father of Salma, and Salma was the father of Boaz,
καὶ ναασσων ἐγέννησεν τὸν σαλμων καὶ σαλμων ἐγέννησεν τὸν βοος
- 12 Boz te papa Obèd, Obèd te papa Izayi.
And Boaz was the father of Obed, and Obed was the father of Jesse,
καὶ βοος ἐγέννησεν τὸν ὠβηδ καὶ ὠβηδ ἐγέννησεν τὸν ιεσσαί
- 13 Men pitit Izayi yo: Eliyab, premye pitit gason l', Abinadab, dezyèm pitit gason l', Chimeya, twazyèm pitit gason l',
And Jesse was the father of Eliab, his oldest son, and Abinadab, the second, and Shimea, the third,
καὶ ιεσσαί ἐγέννησεν τὸν πρωτότοκον αὐτοῦ ελιαβ ἀμιναδαβ ὁ δεύτερος σαμα ὁ τρίτος
- 14 Netanèl, katriyèm pitit gason li, Radayi, senkyèm pitit gason li, Ozèm, sizyèm pitit gason li
Nethanel, the fourth, Raddai, the fifth,
ναθανηλ ὁ τέταρτος ραδδαὶ ὁ πέμπτος
- 15 ak David, setyèm pitit gason l'.
Ozem, the sixth, David, the seventh;
ασομ ὁ ἕκτος δαυὶδ ὁ ἕβδομος
- 16 De pitit fi Izayi yo te rele Sewouya ak Abigayil. Sewouya, pitit fi Izayi a, te gen twa pitit gason: Abichayi, Joab ak Asayèl.
And their sisters were Zeruiah and Abigail. And Zeruiah had three sons: Abishai and Joab and Asahel.
καὶ ἀδελφὴ αὐτῶν σαρουα καὶ ἀβιγαια καὶ υἱοὶ σαρουα ἀβεσσα καὶ ἰωαβ καὶ ἀσηλ τρεῖς
- 17 Abigayil te fè yon pitit gason pou Jetè, yon moun nan fanmi Izmayèl. Pitit la te rele Amasa.
And Abigail was the mother of Amasa; and the father of Amasa was Jether the Ishmaelite.
καὶ ἀβιγαια ἐγέννησεν τὸν ἀμεσσα καὶ πατὴρ ἀμεσσα ἰοθορ ὁ ἰσμαηλίτης
- 18 ¶ Kalèb, pitit Ezwon, te marye ak Azouba. Yo te gen yon pitit fi yo te rele Jeriòt ak twa lòt pitit gason: Jechè, Chobab ak Adon.
And Caleb, the son of Hezron, had children by Azubah his wife, the daughter of Jerioth; and these were her sons: Jeshur and Shobab and Ardon.
καὶ χαλεβ υἱὸς εσερων ἐγέννησεν τὴν γαζουβα γυναῖκα καὶ τὴν ἰεριωθ καὶ οὗτοι υἱοὶ αὐτῆς ἰωασαρ καὶ σοβαβ καὶ ὀρνα
- 19 Lè Azouba mouri, Kalèb marye ak Efrata. Yo te gen yon pitit gason yo rele Our.
And after the death of Azubah, Caleb took as his wife Ephrath, who was the mother of Hur.
καὶ ἀπέθανεν γαζουβα καὶ ἔλαβεν ἑαυτῷ χαλεβ τὴν εφραθ καὶ ἔτεκεν αὐτῷ τὸν ὠρ
- 20 Our te papa Ouri, Ouri te papa Bezaleyèl.
And Hur was the father of Uri; and Uri was the father of Bezalel.
καὶ ὠρ ἐγέννησεν τὸν οὐρι καὶ οὐρι ἐγέννησεν τὸν βεσελεηλ
- 21 Lè Ezwon te gen swasantan laj, li marye ak pitit fi Maki a, sè Galarad. Yo te gen yon pitit gason yo te rele Segoub.
And after that, Hezron had connection with the daughter of Machir, the father of Gilead, whom he took as his wife when he was sixty years old; and she had Segub by him.
καὶ μετὰ ταῦτα εἰσῆλθεν εσερων πρὸς τὴν θυγατέρα μαχίρ πατρὸς γαλααδ καὶ οὗτος ἔλαβεν αὐτὴν καὶ αὐτὸς ἐξήκοντα ἦν ἔτων καὶ ἔτεκεν αὐτῷ τὸν σεγουβ
- 22 Segoub te papa Jayi. Jayi te gouvènen vennntwa lavil nan peyi Galarad.
And Segub was the father of Jair, who had twenty-three towns in the land of Gilead.
καὶ σεγουβ ἐγέννησεν τὸν ἰαῖρ καὶ ἦσαν αὐτῷ εἴκοσι τρεῖς πόλεις ἐν τῇ γαλααδ
- 23 Men moun Gèchou ak moun Aram yo te pran nan men l' zòn Jayi a ak lavil Kenat ansanm ak tout ti bouk ki nan vwazinaj li yo. Sa te fè antou swasant bouk. Tout moun ki te rete nan zòn lan te fanmi Maki, papa Galarad.
And Geshur and Aram took the tent-towns of Jair from them, with Kenath and the small places round it, even sixty towns. All these were the sons of Machir, the father of Gilead.
καὶ ἔλαβεν γεδσοῦρ καὶ ἀραμ τὰς κόμας ἰαῖρ ἐξ αὐτῶν τὴν καναθ καὶ τὰς κόμας αὐτῆς ἐξήκοντα πόλεις πᾶσαι αὐταὶ υἱῶν μαχίρ πατρὸς γαλααδ

- 24 Lè Ezwon mouri, Kalèb marye ak Efrata, madanm Ezwon, papa I'. Efrata fè yon pitit gason pou li ki te rele Askou, papa Tekoa.
And after the death of Hezron, Caleb had connection with Ephrath, his father Hezron's wife, and she gave birth to his son Asshur, the father of Tekoa.
 και μετὰ τὸ ἀποθανεῖν εσερων ἦλθεν χαλεβ εἰς εφραθα και ἡ γυνὴ εσερων αβια και ἔτεκεν αὐτῷ τὸν ασχωδ πατέρα θεκωε
- 25 Jerakmeyèl, premye pitit gason Ezwon an, te gen senk pitit gason: Ram, pi gran an, Bouna, Orèn, Ozèm ak Akija.
And the sons of Jerahmeel, the oldest son of Hezron, were Ram, the oldest, and Bunah and Oren and Ozem and Ahijah.
 και ἦσαν υἱοὶ ιερεμεηλ πρωτοτόκου εσερων ὁ πρωτότοκος ραμ και βαανα και αραν και ασου ἀδελφὸς αὐτοῦ
- 26 Jerakmeyèl te gen yon lòt madanm ki te rele Atara. Atara fè yon pitit gason pou li. Se te Onam.
And Jerahmeel had another wife, whose name was Atarah: she was the mother of Onam.
 και ἦν γυνὴ ἑτέρα τῷ ιερεμεηλ και ὄνομα αὐτῇ αταρα αὕτη ἐστὶν μήτηρ οζομ
- 27 Ram, premye pitit gason Jerakmeyèl la, te gen twa pitit gason: Maz, Jamen ak Ekè.
And the sons of Ram, the oldest son of Jerahmeel, were Maaz and Jamin and Eker.
 και ἦσαν υἱοὶ ραμ πρωτοτόκου ιερεμεηλ μαας και ιαμιν και ακορ
- 28 Onam te gen de pitit gason: Chamayi ak Jada. Chamayi te gen de pitit gason tou: Nadad ak Abichou.
And the sons of Onam were Shammai and Jada; and the sons of Shammai: Nadab and Abishur.
 και ἦσαν υἱοὶ οζομ σαμαι και ιαδαε και υἱοὶ σαμαι ναδαβ και αβισουρ
- 29 Madanm Abichou te rele Abijayil. Li fè de pitit gason pou Abichou: Aban ak Molib.
And the name of Abishur's wife was Abihail; and she had Ahban and Molid by him.
 και ὄνομα τῆς γυναικὸς αβισουρ αβιχαιλ και ἔτεκεν αὐτῷ τὸν αχαβαρ και τὸν μωλιδ
- 30 Nadab, frè Abichou a, te gen de pitit gason: Selèd ak Apayim. Men Selèd mouri san kite pitit gason.
And the sons of Nadab: Seled and Appaim; but Seled came to his end without sons.
 υἱοὶ ναδαβ σαλαδ και αφαιμ και ἀπέθανεν σαλαδ οὐκ ἔχων τέκνα
- 31 Apayim te papa Icheyi. Icheyi te papa Chechan, Chechan te papa Alayi.
And the sons of Appaim: Ishi. And the sons of Ishi: Sheshan. And the sons of Sheshan: Ahlai.
 και υἱοὶ αφαιμ ισεμηλ και υἱοὶ ισεμηλ σωσαν και υἱοὶ σωσαν αχλαι
- 32 Jada, frè Chamayi a, te gen de pitit gason: Jetè ak Jonatan. Men Jetè mouri san kite pitit gason.
And the sons of Jada, the brother of Shammai: Jether and Jonathan; and Jether came to his end without sons.
 και υἱοὶ ιαδαε αχισαμαι ιεθερ ιωναθαν και ἀπέθανεν ιεθερ οὐκ ἔχων τέκνα
- 33 Jonatan te gen de pitit gason: Pelèt ak Zaza. Tout moun sa yo se fanmi Jerakmeyèl yo ye.
And the sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel.
 και υἱοὶ ιωναθαν φαλεθ και οζαζα οὔτοι ἦσαν υἱοὶ ιερεμεηλ
- 34 Chechan pa t' gen pitit gason. Tout pitit li yo se fi yo te ye. Li te gen yon domestik ki te moun peyi Lejip. Domestik la te rele Jara.
Now Sheshan had no sons, but only daughters. And Sheshan had an Egyptian servant, whose name was Jarha.
 και οὐκ ἦσαν τῷ σωσαν υἱοὶ ἀλλ' ἡ θυγατέρες και τῷ σωσαν παῖς αἰγύπτιος και ὄνομα αὐτῷ ιωηλ
- 35 Chechan marye yonn nan pitit fi li yo avè I'. Yo te gen yon pitit gason ki te rele Atayi.
And Sheshan gave his daughter to Jarha, his servant, as a wife; and she had Attai by him.
 και ἔδωκεν σωσαν τὴν θυγατέρα αὐτοῦ τῷ ιωηλ παιδὶ αὐτοῦ εἰς γυναῖκα και ἔτεκεν αὐτῷ τὸν εθθι
- 36 Atayi te papa Natan, Natan te papa Zabad.
And Attai was the father of Nathan, and Nathan was the father of Zabad,
 και εθθι ἐγέννησεν τὸν ναθαν και ναθαν ἐγέννησεν τὸν ζαβεδ
- 37 Zabad te papa Efal, Efal te papa Obèd.
And Zabad was the father of Ephlal, and Ephlal was the father of Obed,
 και ζαβεδ ἐγέννησεν τὸν αφαληλ και αφαληλ ἐγέννησεν τὸν ωβηδ

- 38 Obèd te papa Jeou. Jeou te papa Azarya.
And Obed was the father of Jehu, and Jehu was the father of Azariah,
καὶ ὠβηδ ἐγέννησεν τὸν ιηοῦ καὶ ιηοῦ ἐγέννησεν τὸν ἀζαριαν
- 39 Azarya te papa Elèz. Elèz te papa Elasa.
And Azariah was the father of Helez, and Helez was the father of Eleasah,
καὶ ἀζαριας ἐγέννησεν τὸν χελλης καὶ χελλης ἐγέννησεν τὸν ελεασα
- 40 Elasa te papa Sismayi, Sismayi te papa Chaloum.
And Eleasah was the father of Sismai, and Sismai was the father of Shallum,
καὶ ελεασα ἐγέννησεν τὸν σοσομαι καὶ σοσομαι ἐγέννησεν τὸν σαλουμ
- 41 Chaloum te papa Jekamya. Jekamya te papa Elichama.
And Shallum was the father of Jekamiah, and Jekamiah was the father of Elishama.
καὶ σαλουμ ἐγέννησεν τὸν ιεχεμιαν καὶ ιεχεμιαν ἐγέννησεν τὸν ελισαμα
- 42 Premye pitit gason Kalèb, frè Jerakmeyèl la, te rele Mecha. Mecha te papa Zif. Marecha, dezyèm pitit Kalèb la, te papa Ebwon.
And the sons of Caleb, the brother of Jerahmeel, were Mareshah, his oldest son, who was the father of Ziph and Hebron.
καὶ υἱοὶ χαλεβ ἀδελφοῦ ιερμεηλ μαρισα ὁ πρωτότοκος αὐτοῦ οὗτος πατὴρ ζιφ καὶ υἱοὶ μαρισα πατρὸς χεβρων
- 43 Ebwon te gen kat pitit gason: Kora, Tapwak, Rekèm ak Chema.
And the sons of Hebron: Korah and Tappuah and Rekem and Shema.
καὶ υἱοὶ χεβρων κορε καὶ θαπους καὶ ρεκομ καὶ σεμα
- 44 Chema te papa Raam ki te papa Jòkeam. Rekèm te papa Chamayi.
And Shema was the father of Raham, the father of Jorkeam, and Rekem was the father of Shammai.
καὶ σεμα ἐγέννησεν τὸν ραεμ πατέρα ιερκαν καὶ ιερκαν ἐγέννησεν τὸν σαмай
- 45 Chamayi te papa Maon ki te papa Betsou.
And the son of Shammai was Maon; and Maon was the father of Beth-zur.
καὶ υἱὸς αὐτοῦ μαων καὶ μαων πατὴρ βαιθσουρ
- 46 Kalèb te gen yon lòt fanm kay yo te rele Efa. Li fè twa lòt pitit avè l': Aran, Moza ak Gazèz. Aran te gen yon pitit gason yo te rele Gazèz tou.
And Ephah, Caleb's servant-wife, had Haran and Moza and Gazez; and Haran was the father of Gazez.
καὶ γαίφα ἡ παλλακὴ χαλεβ ἐγέννησεν τὸν αρραν καὶ τὸν μωσα καὶ τὸν γεζουε καὶ αρραν ἐγέννησεν τὸν γεζουε
- 47 Yon nonm yo te rele Jadayi te gen sis pitit gason: Regèm, Jotam, Gechan, Pelèt, Efa ak Chaf.
And the sons of Jahdai: Regem and Jotham and Geshan and Pelet and Ephah and Shaaph.
καὶ υἱοὶ ιαδαι ραγεμ καὶ ιωθαμ καὶ γηρσωμ καὶ φαλετ καὶ γαίφα καὶ σαφαφ
- 48 Kalèb te gen yon lòt fanm kay ankò ki te rele Maka. Maka fè de pitit gason pou li: Chebè ak Tirana.
Maacah, Caleb's servant-wife, was the mother of Sheber and Tirhanah,
καὶ ἡ παλλακὴ χαλεβ μωχα ἐγέννησεν τὸν σαβερ καὶ τὸν θαρχα
- 49 Apre sa, Maka fè de lòt pitit gason: Chaf ki te papa Madmana, ak Seva ki te papa Makbena ak Gibeya. Kalèb te gen yon pitit fi tou ki te rele Aksa.
And Shaaph, the father of Madmannah, Sheva, the father of Machbena and the father of Gibea; and Caleb's daughter was Achsah. These were the sons of Caleb.
καὶ ἐγέννησεν σαφαφ πατέρα μαρμηνα καὶ τὸν σαου πατέρα μαχαβηνα καὶ πατέρα γαίβια καὶ θυγάτηρ χαλεβ ασχα
- 50 Tout moun sa yo te nan fanmi Kalèb. Our te premye pitit gason Efrata ak Kalèb. Men pitit li yo: Chobal ki te papa Kiriya-jearim,
The sons of Hur, the oldest son of Ephrathah; Shobal, the father of Kiriath-jearim,
οὗτοι ἦσαν υἱοὶ χαλεβ υἱοὶ ὠρ πρωτοτόκου εφραθα σοβαλ πατὴρ καριαθιαριμ
- 51 Salma ki te papa Betleyèm, ak Arèf ki te papa Betgadè.
Salma, the father of Beth-lehem, Hareph, the father of Beth-gader.
σαλωμων πατὴρ βαιθλαεμ αριμ πατὴρ βαιθγεδωρ

- 52 Chobal, papa Kiriyaat-Jearim, te zansèt moun Awoyè yo, mwatye nan moun ki rete Menouyòt yo,
And Shobal, the father of Kiriath-jearim, had sons: Haroeh, half of the Manahathites.
καὶ ἦσαν υἱοὶ τῷ σωβαλ πατρὶ καριαθιαριμ αραα εσι αμμανιθ
- 53 ak moun ki te rete nan Kiriyaat-Jearim, ki vle di: moun Jetè yo, moun Pout yo, moun Choumat yo ak moun Michra yo. Moun ki rete lavil Sora ak lavil Ectawòl yo te soté nan branch fanmi moun sa yo tou.
And the families of Kiriath-jearim: the Ithrites and the Puthites and the Shumathites and the Mishraites; from them came the Zorathites and the Eshtaolites.
εμοσφεως πόλις ιαῖρ αιθαλιμ καὶ μιφιθιμ καὶ ησαμαθιμ καὶ ημασαραιμ ἐκ τούτων ἐξήλθοσαν οἱ σαραθαῖοι καὶ οἱ εσθαωλαῖοι
- 54 Salma, papa Betleyèm, te zansèt moun lavil Netofat, moun lavil Atwòt-Bèt-Joab, ak moun Sora yo ki te yonn nan de branch fanmi ki te rete Manarat yo.
The sons of Salma: Beth-Jehem and the Netophathites, Atroth-beth-Joab and half of the Manahathites, the Zorites.
υἱοὶ σαλωμων βαιθλαεμ νετοφαθι αταρωθ οἶκον ιωαβ καὶ ἡμισυ τῆς μαναθι ησαρεῖ
- 55 Men branch fanmi moun ki te abil nan ekri ak kopye dokiman. Yo te rete lavil Jabèz. Se te moun Tira yo, moun Chima yo ak moun Souka yo. Se moun branch fanmi Kayen ki soté nan fanmi Amat, zansèt moun Rekab yo.
And the families of scribes who were living at Jabez: the Tirathites, the Shimeathites, the Sucathites. These are the Kenites, the offspring of Hammath, the father of the family of Rechab.
πατρια γραμματέων κατοικοῦντες ιαβες θαργαθιμ σαμαθιμ σοκαθιμ οὗτοι οἱ κιναιοι οἱ ἐλθόντες ἐκ μεσημα πατρὸς οἴκου ρηχαβ
- 1 ¶ Men non pitit gason David vin genyen antan li te lavil Ebwon. Pi gran an te rele Amon. Se Akinoam, moun lavil Jizreyèl, ki te manman l'. Dezyèm lan te rele Danyèl. Se Abigayil, moun lavil Kamèl, ki te manman l'.
Now these were David's sons, whose birth took place in Hebron: the oldest Amnon, by Ahinoam of Jezreel; the second Daniel, by Abigail the Carmelite woman;
καὶ οὗτοι ἦσαν υἱοὶ δαυιδ οἱ τεχθέντες αὐτῷ ἐν γεβρων ὁ πρωτότοκος αμνων τῇ αχινασαμ τῇ ιεζραηλίτιδι ὁ δεύτερος δανιηλ τῇ αβιγαια τῇ καρμηλία
- 2 Twazyèm lan te rele Absalon. Se Maka, pitit fi Talmayi, wa lavil Gechou a, ki te manman l'. Katriyèm lan te rele Adonija. Se Agit ki te manman l'.
The third Absalom, the son of Maacah, the daughter of Talmai, king of Geshur; the fourth Adonijah, the son of Haggith;
ὁ τρίτος αβεσσαλωμ υἱὸς μοχα θυγατρὸς θολμαι βασιλέως γεδσουρ ὁ τέταρτος αδωνια υἱὸς αγγιθ
- 3 Senkyèm lan te rele Chefatya. Se Abital ki te manman l'. Sizyèm lan te rele Jitreyam. Se Eglà, madan David, ki te manman l'.
The fifth Shephatiah, by Abital; the sixth Ithream, by Eglah his wife.
ὁ πέμπτος σαφατια τῆς αβιταλ ὁ ἕκτος ιεθρααμ τῇ αγλα γυναικι αὐτοῦ
- 4 Sis pitit sa yo te fèt lavil Ebwon kote David te gouvènen pandan sètan sis mwa. Apre sa, David al rete lavil Jerizalèm kote li gouvènen pandan tranntwazan.
He had six sons in Hebron; he was ruling there for seven years and six months, and in Jerusalem for thirty-three years.
ἔξ ἐγεννήθησαν αὐτῷ ἐν γεβρων καὶ ἐβασίλευσεν ἐκεῖ ἑπτὰ ἔτη καὶ ἐξάμηνον καὶ τριάκοντα καὶ τρία ἔτη ἐβασίλευσεν ἐν ιερουσαλημ
- 5 Li fè anpil pitit gason la tou. Batcheba, pitit fi Amiyel la, fe kat pitit gason pou li: Chimea, Chabab, Natan ak Salomon.
And in Jerusalem he had four sons, Shimea and Shobab and Nathan and Solomon, by Bath-shua, the daughter of Ammiel;
καὶ οὗτοι ἐτέχθησαν αὐτῷ ἐν ιερουσαλημ σαμαα σωβαβ ναθαν καὶ σαλωμων τέσσαρες τῇ βηρσαβεε θυγατρὶ αμιηλ
- 6 Li te gen nèf lòt pitit gason: Iba, Elichwa, Elpelèt,
And Ibhar and Elishama and Eliphelet
καὶ ιβααρ καὶ ελισαμα καὶ ελιφαλετ
- 7 Noga, Nefèg, Jafya,
And Nogah and Nepheg and Japhia
καὶ ναγε καὶ ναφαγ καὶ ιανουε
- 8 Elichama, Elyada, Elifelèt.
And Elishama and Eliada and Eliphelet, nine.
καὶ ελισαμα καὶ ελιαδα καὶ ελιφαλετ ἑννέα
- 9 David te fè lòt pitit gason toujou ak lòt fanm kay mete sou sa yo. Li te gen yon pitit fi yo te rele Tama.
All these were the sons of David, in addition to the sons of his servant-wives; and Tamar was their sister.
πάντες υἱοὶ δαυιδ πλὴν τῶν υἱῶν τῶν παλλακῶν καὶ θημαρ ἀδελφὴ αὐτῶν

- 10 ¶ Salomon te papa Woboram, Woboram te papa Abija, Abija te papa Asa, Asa te papa Jozafa,
And Solomon's son was Rehoboam, Abijah was his son, Asa his son, Jehoshaphat his son,
ἰοὶ σαλωμων ροβοαμ αβια υἱὸς αὐτοῦ ασα υἱὸς αὐτοῦ ἰωσαφατ υἱὸς αὐτοῦ
- 11 Jozafa te papa Joram, Joram te papa Okozyas, Okozyas te papa Joas,
Joram his son, Ahaziah his son, Joash his son,
ἰωραμ υἱὸς αὐτοῦ οχοζια υἱὸς αὐτοῦ ἰωας υἱὸς αὐτοῦ
- 12 Joas te papa Amazya, Amazya te papa Azarya, Azarya te papa Jotam,
Amaziah his son, Azariah his son, Jotham his son,
αμασιας υἱὸς αὐτοῦ αζαρια υἱὸς αὐτοῦ ἰωθαν υἱὸς αὐτοῦ
- 13 Jotam te papa Akaz, Akaz te papa Ezekyas, Ezekyas te papa Manase,
Ahaz his son, Hezekiah his son, Manasseh his son,
αχαζ υἱὸς αὐτοῦ εζεκιας υἱὸς αὐτοῦ μανασσης υἱὸς αὐτοῦ
- 14 Manase te papa Amon, Amon te papa Jozyas.
Amon his son, Josiah his son.
αμων υἱὸς αὐτοῦ ἰωσια υἱὸς αὐτοῦ
- 15 Jozyas te gen kat pitit gason. Pi gran an te rele Jokanan, dezyèm lan Jojakim, twazyèm lan Sedesyas, katriyèm lan Chaloum.
And the sons of Josiah: the oldest Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.
καὶ υἱοὶ ἰωσια πρωτότοκος ἰωναν ὁ δεύτερος ἰωακὶμ ὁ τρίτος σεδεκία ὁ τέταρτος σαλουμ
- 16 Jojakim te papa Jekonya ak Sedesyas.
And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.
καὶ υἱοὶ ἰωακὶμ ἰεχονιας υἱὸς αὐτοῦ σεδεκιας υἱὸς αὐτοῦ
- 17 Men non fanmi wa Jojakim moun Babilòn yo te fè prizonye a. Jojakim te gen sèt pitit gason: Chealtyèl,
And the sons of Jeconiah, who was taken prisoner: Shealtiel his son,
καὶ υἱοὶ ἰεχονια-ασιρ σαλαθιηλ υἱὸς αὐτοῦ
- 18 Malkiram, Pedaja, Chenasa, Jekamya, Ochama ak Nedabya.
And Malchiram and Pedaiah and Shenazzar, Jekamiah, Hoshama and Nedabiah.
μελχιραμ καὶ φαδαιας καὶ σανεσαρ καὶ ἰεκεμια καὶ ὠσαμω καὶ δενεθι
- 19 Pedaja te gen de pitit gason: Zowobabèl ak Chimeyi. Zowobabel te gen de pitit gason: Mechoulam ak Ananya, ak yon pitit fi, Chelomit.
And the sons of Pedaiah: Zerubbabel and Shimei; and the sons of Zerubbabel: Meshullam and Hananiah; and Shelomith was their sister;
καὶ υἱοὶ σαλαθιηλ ζοροβαβελ καὶ σεμεῖ καὶ υἱοὶ ζοροβαβελ μοσολλαμος καὶ ανανια καὶ σαλωμιθ ἀδελφὴ αὐτῶν
- 20 Li te fè senk lòt pitit gason. Se te Achouba, Ojèl, Berekya, Asadya ak Jouchabesèd.
And Hashubah and Ohel and Berechiah and Hasadiah, Jushab-hesed, five.
καὶ ασουβε καὶ οολ καὶ βαραχια καὶ ασαδια καὶ ασοβαεσδ πέντε
- 21 Ananya te gen de pitit gason: Pelatya ak Jechaya. Jechaya te papa Refaya, Refaya te papa Anan, Anan te papa Obadya, Obadya te papa Chekanya.
And the sons of Hananiah: Pelatiah and Jeshaiah; the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah.
καὶ υἱοὶ ανανια φαλλετια καὶ ἰσαια υἱὸς αὐτοῦ ραφαια υἱὸς αὐτοῦ ορνα υἱὸς αὐτοῦ αβδια υἱὸς αὐτοῦ σεχενια υἱὸς αὐτοῦ
- 22 Chekanya te gen yon pitit gason, Chemaya, ak senk pitit pitit: Atouch, Igal, Barya, Nearya ak Chafat.
And the sons of Shecaniah: Shemaiah; and the sons of Shemaiah: Hattush and Igal and Bariah and Neariah and Shaphat, six.
καὶ υἱὸς σεχενια σαμαια καὶ υἱοὶ σαμαια χαττους καὶ ἰωηλ καὶ μαρι καὶ νοαδια καὶ σαφαθ ἕξ
- 23 Nearya te gen twa pitit gason: Elioenayi, Izkiya ak Azrikam.
And the sons of Neariah: Elioenai and Hizkiah and Azrikam, three.
καὶ υἱοὶ νοαδια ελιθεναν καὶ εζεκια καὶ εζρικαμ τρεῖς

- 24 Elioenayi te gen sèt pitit gason: Odavya, Elyachib, Pelaya, Akoub, Joanan, Delaya ak Anani.
And the sons of Elioenai: Hodaviah and Eliashib and Pelayah and Akkub and Johanan and Delaiah and Anani, seven.
 και υιοι ελιθεναν οδογια και ελιασιβ και φαλαια και ακουν και ιωαναν και δαλαια και ανανι επτά
- 1 ¶ Men non lòt pitit gason Jida te gen: Perèz, Ezwon, Kami, Our ak Chobal.
The sons of Judah: Perez, Hezron and Carmi and Hur and Shobal.
 και υιοι ιουδα φαρες αρσων και χαρμι και ωρ σουβαλ
- 2 Chobal te papa Reaja, Reaja te papa Jakat, Jakat te papa Akoumayi ak Laad. Se yo ki zansèt moun ki rete lavil Zora.
And Reaiah, the son of Shobal, was the father of Jahath; and Jahath was the father of Ahumai and Lahad. These are the families of the Zorathites.
 και ραγια υιός αυτού και σουβαλ ἐγέννησεν τὸν ιεθ και ιεθ ἐγέννησεν τὸν αχιμι και τὸν λααδ αὐται αἱ γενέσεις τοῦ σαραθι
- 3 Etam te pitit Our. Se li ki papa Jizreyèl, Ichma, Idbak ak yon pitit fi yo rele Azelèl-poni.
And these were the sons of Hur, the father of Etam: Jezreel and Ishma and Idbash, and the name of their sister was Hazzelelponi;
 και οὗτοι υιοι αιταμ ιεζραηλ και ραγμα και ιαβας και ὄνομα ἀδελφῆς αὐτῶν εσηλεββων
- 4 Penwèl, yon lòt pitit Our, te papa Gedò. Ezè, yon lòt pitit Our, te papa Oucha. Our te premye pitit Efrata, madan Kalèb. Se branch fanmi l' lan ki te bati lavil Betleyèm.
And Penuel, the father of Gedor, and Ezer, the father of Hushah. These are the sons of Hur, the oldest son of Ephrathah, the father of Beth-lehem.
 και φανουηλ πατήρ γεδωρ και αζηρ πατήρ ὡσαν οὗτοι υιοι ωρ τοῦ πρωτοτόκου εφραθα πατρὸς βαιθλαεμ
- 5 Achou, ki te bati lavil Tekoa, te gen de madanm: Ela ak Nara.
And Ashhur, the father of Tekoa, had two wives, Helah and Naarah.
 και τῷ σαουρ πατρὶ θεκωε ἦσαν δύο γυναῖκες αωδα και θοαδα
- 6 Nara te fè kat pitit gason pou li. Se te Aouzam, Efè, Temeni ak Ayachtari.
And Naarah had Ahuzzam by him, and Hephher and Temeni and Haahashtari. These were the sons of Naarah.
 και ἔτεκεν αὐτῷ αωδα τὸν ωχαζαμ και τὸν ηφαδ και τὸν θαιμαν και τὸν ασηηραν πάντες οὗτοι υιοι αωδα
- 7 Ela te fè twa pitit gason pou li: Zerèt, Soa ak Etnan.
And the sons of Helah were Zereth, Izhar and Ethnan.
 και υιοι θοαδα σαρεθ και σααρ και εθναν
- 8 Kòz te papa Anoub ak Zobeba. Se li ki zansèt tout branch fanmi Arèl, pitit gason Awoum.
And Koz was the father of Anub and Zobebah, and the families of Aharhel the son of Harum.
 και κωζ ἐγέννησεν τὸν ενωβ και τὸν σαβηβα και γεννήσεις ἀδελφοῦ ρηχαβ υιοῦ ιαριμ
- 9 Te gen yon moun yo te rele Jabez. Nan tout fanmi l', se li menm yo te pi respekte. Manman l' te rele l' konsa, paske li te soufri anpil lè li t'ap fè l'.
And Jabez was honoured more than his brothers; but his mother had given him the name Jabez, saying, Because I gave birth to him with sorrow.
 και ἦν ιαβης ἐνδοξος ὑπὲρ τοὺς ἀδελφοὺς αὐτοῦ και ἡ μήτηρ ἐκάλεσεν τὸ ὄνομα αὐτοῦ ιαβης λέγουσα ἔτεκεν ὡς γαβης
- 10 Men Jabèz te lapriyè Bondye pèp Izrayèl la, li te di l': -Tanpri, Bondye, beni mwen. Ban m' anpil tè. Kanpe la ave m'. Pa kite ankenn malè rive m' pou m' pa soufri. Se konsa Bondye ba li sa l' te mande a.
And Jabez made a prayer to the God of Israel, saying, If only you would truly give me a blessing, and make wider the limits of my land, and let your hand be with me, and keep me from evil, so that I may not be troubled by it! And God gave him his desire.
 και ἐπεκαλέαστο ιαβης τὸν θεὸν ισραηλ. λέγων ἐάν εὐλογῶν εὐλόγησής με και πληθύνῃς τὰ ὄριά μου και ἢ ἡ χεὶρ σου μετ' ἐμοῦ και ποιήσεις γινῶσιν τοῦ μὴ ταπεινώσαί με και ἐπήγαγεν ὁ θεὸς πάντα ὅσα ἠτήσατο
- 11 ¶ Keloub, frè Choula, te gen yon pitit gason yo te rele Meyi. Meyi te papa Ehton.
And Chelub, the brother of Shuhah, was the father of Mehir, who was the father of Eshton.
 και χαλεβ πατήρ ασχα ἐγέννησεν τὸν μαχιρ οὗτος πατήρ ασσαθων
- 12 Ehton te papa Betrafa, Pasea ak Techima. Se Techima ki te tabli lavil Nagach. Se fanmi moun sa yo ki rete lavil Reka.
And Eshton was the father of Bethrapha and Paseah and Tehinnah, the father of Ir-nahash. These are the men of Recah.
 και ασσαθων ἐγέννησεν τὸν βαθρεφαν και τὸν φεσσηε και τὸν θανα πατέρα πόλεως νας ἀδελφοῦ εσελων τοῦ κενεζι οὗτοι ἄνδρες ρηφα

- 13 Kenaz te gen de pitit gason: Otnyèl ak Seraja. Otnyèl te gen de pitit gason tou: Atat ak Meonotayi.
And the sons of Kenaz: Othniel and Seraiah; and the sons of Othniel: Hathath.
καὶ υἱοὶ κενεζ γοθονηλ καὶ σαραια καὶ υἱοὶ γοθονηλ αθαθ
- 14 Meonotayi te papa Ofra. Seraja te papa Joab, zansèt moun ki rete nan fon Bòs Atizan yo. Tout moun sa yo te bòs nan metye yo.
And Meonothai was the father of Ophrah; and Seraiah was the father of Joab, the father of Ge-harashim; they were expert workmen.
καὶ μαναθι ἐγέννησεν τὸν γοφερα καὶ σαραια ἐγέννησεν τὸν ιωαβ πατέρα ἀγεαδδαῖρ ὅτι τέκτονες ἦσαν
- 15 Kalèb, pitit gason Jefoune, te gen twa pitit gason pou tèt pa l': Iwou, Ela ak Nam. Ela te papa Kenaz.
And the sons of Caleb, the son of Jephunneh: Iru, Elah, and Naam; and the son of Elah: Kenaz.
καὶ υἱοὶ χαλεβ υἱοῦ ιεφοννη ηρα αλα καὶ νοομ καὶ υἱοὶ αλα κενεζ
- 16 Jealelèl te gen kat pitit gason: Zif, Zifa, Tirya ak Azareyèl.
And the sons of Jehallelel: Ziph and Ziphah, Tiria and Asarel.
καὶ υἱὸς αὐτοῦ γεσεηλ αμηαχι καὶ ζαφα καὶ ζαιρα καὶ εσεραηλ
- 17 -
And the sons of Ezrah: Jether and Mered and Ephraim and Jalon; and these are the sons of Bithiah, the daughter of Pharaoh, the wife of Mered. And she became the mother of Miriam and Shammai and Ishbah, the father of Eshtemoa.
καὶ υἱοὶ εσρι ιεθερ μοραδ καὶ αφερ καὶ ιαλων καὶ ἐγέννησεν ιεθερ τὸν μαρων καὶ τὸν σεμαι καὶ τὸν μαρεθ πατέρα εσθεμων
- 18 Esdras te gen kat pitit gason: Jetè, Merèd, Efè ak Jalou. Merèd marye ak Bitya, yonn nan pitit fi farawon peyi Lejip la. Yo fè yon pitit fi, Miryam, ak de pitit gason: Chamayi ak Ichba. Ichba te papa Estemoa. Merèd te pran yon fanm nan branch fanmi Jida a tou pou madanm. Madanm sa a ba li twa pitit gason: Jerèd, papa Gedò, Ebè, papa Soko, ak Jekoutiyèl, papa Zanoa.
And his wife, a woman of the tribe of Judah, became the mother of Jered, the father of Gedor, and Heber, the father of Soco, and Jekuthiel, the father of Zanoah.
καὶ ἡ γυνὴ αὐτοῦ αὐτὴ ἀδια ἔτεκεν τὸν ιαρεδ πατέρα γεδωρ καὶ τὸν ἀβερ πατέρα σωων καὶ τὸν ιεκθυηλ πατέρα ζανω καὶ οὗτοι υἱοὶ γελια θυγατρὸς φαραω ἦν ἔλαβεν μορηδ
- 19 Odija marye ak sè Naam lan. Se pitit yo ki zansèt branch fanmi moun Gram yo ki te rete lavil Kejila, ak branch fanmi moun Makat yo ki te rete lavil Estemoa.
And the sons of the wife of Hodiah, the sister of Naham, were the father of Keilah the Garmite, and Eshtemoa the Maacathite.
καὶ υἱοὶ γυναικὸς τῆς ἰδοουας ἀδελφῆς ναχημ καὶ δαλια πατὴρ κεῖλα καὶ σεμειων πατὴρ ιωμαν καὶ υἱοὶ ναμη πατρὸς κεῖλα ἀγαρμι καὶ εσθεμοια μαχαθι
- 20 Chimon te gen kat pitit gason: Amnon, Rina, Bennanan ak Tilon. Icheyi te gen de pitit gason: Zoet ak Bennzoèt.
And the sons of Shimon: Amnon and Rinnah, Ben-hanan and Tilon. And the sons of Ishi: Zoheth; and the son of Zoheth. ...
καὶ υἱοὶ σεμιων αμων καὶ ρανα υἱὸς αναν καὶ θιλων καὶ υἱοὶ ισεῖ ζωαθ καὶ υἱοὶ ζωαθ
- 21 Men moun ki nan branch fanmi Chela, pitit Jida a: Er, papa Leka, Lada, papa Marecha, branch fanmi moun ki fè bon twal fin nan lavil Bètachbea yo.
The sons of Shelah, the son of Judah: Er, the father of Lecah, and Laadah, the father of Mareshah, and the families of those who made delicate linen, of the family of Ashbea;
υἱοὶ σηλωμ υἱοῦ ιουδα ηρ πατὴρ ληχα καὶ λααδα πατὴρ μαρησα καὶ γενέσεις οἰκῶν εφραθ ἀβακ τῷ οἴκῳ εσοβα
- 22 Jokim, moun ki rete lavil Kozeba, Joas ak Saraf. Moun sa yo te marye ak fanm moun peyi Moab, lèfini yo tounen vin rete lavil Betleyèm, dapre sa moun lontan yo ap repete.
And Jokim, and the men of Cozeba, and Joash and Saraph, who were rulers in Moab, and went back to Beth-lehem. And the records are very old.
καὶ ιωακιμ καὶ ἄνδρες χωζηβα καὶ ιωας καὶ σαραφ οἱ κατόκησαν ἐν μοαβ καὶ ἀπέστρεψεν αὐτοὺς ἀβεδηριν αθουκιμ
- 23 Se moun ki te konn fè veso an tè. Yo te rete lavil Netayim ak lavil Gedera. Se yo ki te konn travay pou wa a.
These were the potters, and the people living among planted fields with walls round them; they were there to do the king's work.
οὗτοι κεραμεῖς οἱ κατοικοῦντες ἐν ναταῖμ καὶ γαδηρα μετὰ τοῦ βασιλέως ἐν τῇ βασιλείᾳ αὐτοῦ ἐνίσχυσαν καὶ κατόκησαν ἐκεῖ
- 24 ¶ Simeyon te gen senk pitit gason: Nemwèl, Jamen, Jarib, Zera ak Sayil.
The sons of Simeon: Nemuel and Jamin, Jarib, Zerach, Shaul;
υἱοὶ συμειων ναμουηλ καὶ ιαμιν ιαριβ ζαρε σαουλ
- 25 Sayil te papa Chaloum, Chaloum te papa Mibsam, Mibsam te papa Michma,
Shallum his son, Mibsam his son, Mishma his son.
σαλεμ υἱὸς αὐτοῦ μαβασαμ υἱὸς αὐτοῦ μασμα υἱὸς αὐτοῦ

- 26 Michma te papa Amwèl, Amwèl te papa Zakou, Zakou te papa Chimeyi.
 And the sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son.
 αμουηλ υἱὸς αὐτοῦ σαβουδ υἱὸς αὐτοῦ ζακχορ υἱὸς αὐτοῦ σεμεῖ υἱὸς αὐτοῦ
- 27 Chimeyi te gen sèz pitit gason ak sis pitit fi. Men lòt frè l' yo pa t' fè anpil pitit. Se konsa branch fanmi Simeyon an pa t' rive gen menm kantite moun ak branch fanmi Jida a.
 And Shimei had sixteen sons and six daughters, but his brothers had only a small number of children, and their family was not as fertile as the children of Judah.
 καὶ τῷ σεμεῖ υἱοὶ ἑκκαίδεκα καὶ θυγατέρες τρεῖς καὶ τοῖς ἀδελφοῖς αὐτῶν οὐκ ἦσαν υἱοὶ πολλοὶ καὶ πᾶσαι αἱ πατριαὶ αὐτῶν οὐκ ἐπλέονασαν ὡς υἱοὶ ἰουδα
- 28 Rive sou rèy wa David, moun branch fanmi Simeyon yo te rete nan lavil sa yo: Becheba, Molada, Azachwal,
 And they were living at Beer-sheba and Moladah and Hazar-shual,
 καὶ κατῴκησαν ἐν βηρσαβεε καὶ σαμα καὶ μολαδα καὶ εσηρσουαλ
- 29 Bila, Ezèm, Tolad,
 And at Bilhah, and at Ezem, and at Tolad,
 καὶ ἐν βαλαα καὶ βοασομ καὶ θουλαδ
- 30 Betwèl, Oma, Zikla,
 And at Bethuel, and at Hormah, and at Ziklag,
 καὶ βαθουηλ καὶ ερμα καὶ σεκλαγ
- 31 Bètmakabòt, Azasousim, Bètbireyi ak Charayim.
 And at Beth-marcaboth, and at Hazarsusim, and at Beth-biri, and at Shaaraim. These were their towns till David became king.
 καὶ βαιθμαρχαβωθ καὶ ἡμισυ σωσιμ καὶ οἶκον βαρουμσεωριμ αὐταὶ πόλεις αὐτῶν ἕως βασιλείως δαυιδ
- 32 Yo te rete nan senk lòt kote apre sa: Etam, Ayin, Rimon, Tochenn ak Achan,
 And their small towns were Etam, Ain, Rimmon, and Tochen and Ashan, five towns;
 καὶ ἐπαύλεις αὐτῶν αιταμ καὶ ηρημμων καὶ θοκκαν καὶ αισαν πόλεις πέντε
- 33 ak tout ti bouk ki nan vwazinaj yo, rive lavil Balat, nan direksyon sid. Tou sa se kote yo t'ap viv ak liv rejis fanmi yo.
 And all the small places round these towns, as far as Baalath-beer, the high place of the South. These were their living-places, and they have lists of their generations.
 καὶ πᾶσαι αἱ ἐπαύλεις αὐτῶν κύκλῳ τῶν πόλεων τούτων ἕως βααλ. αὕτη ἡ κατάσχεσις αὐτῶν καὶ ὁ καταλοχισμὸς αὐτῶν
- 34 -
 And Meshobab and Jamlech and Joshah, the son of Amaziah,
 καὶ μωσωβαβ καὶ ιεμολοχ καὶ ιωσια υἱὸς αμασια
- 35 Men moun ki te chèf branch fanmi Simeyon yo: Mechobab, Jamlèk, Jocha, pitit gason Amazyà, ak Joèl, Jeou, pitit gason Jozibyas ki te pitit Seraja, pitit pitit Asiyèl,
 And Joel and Jehu, the son of Joshibiah, the son of Seraiah, the son of Asiel,
 καὶ ιωηλ καὶ οὔτος υἱὸς ἰσαβια υἱὸς σαραια υἱὸς ασηλ
- 36 Elioenayi, Jakoba, Jekoaja, Asaya, Adyèl, Jezimyèl, Benaja,
 And Elioenai and Jaakobah and Jeshohaiah and Asaiah and Adiel and Jesimiel and Benaiah,
 καὶ ελιωηται καὶ ιακαβα καὶ ιασουια καὶ ασαια καὶ εδιηλ καὶ ισημηλ καὶ βαναια
- 37 Ziza, pitit gason Chifi, ki te pitit gason Alon. Alon sa a te pitit Jedaja. Jedaja menm te pitit Chimri ki te pitit Chemaja.
 And Ziza, the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;
 καὶ ζουζα υἱὸς σεφεῖ υἱοῦ αλλων υἱοῦ ἰedia υἱοῦ σαμαρι υἱοῦ σμαιου
- 38 Tout moun nou sot nonmen la yo te chèf nan fanmi yo. Branch fanmi an t'ap peple toujou.
 These, whose names are given, were chiefs in their families, and their families became very great in number.
 οὗτοι οἱ διεληθόντες ἐν ὀνόμασιν ἀρχόντων ἐν ταῖς γενέσεσιν αὐτῶν καὶ ἐν οἴκοις πατριῶν αὐτῶν ἐπληθύνθησαν εἰς πλῆθος
- 39 Y' al chache patiraj pou mouton yo toupre lavil Gedò, sou bò solèy leve nan fon kote lavil la ye a.
 And they went to the opening into Gedor, as far as the east side of the valley, in search of grass-land for their flocks.
 καὶ ἐπορεύθησαν ἕως τοῦ ἐλθεῖν γεραρα ἕως τῶν ἀνατολῶν τῆς γαι τοῦ ζητῆσαι νομᾶς τοῖς κτήνεσιν αὐτῶν

- 40 La, yo jwenn yon bon patiraj ki te fre nan yon plenn kote ki pa t' gen bri ni dezòd. Se la moun branch fanmi Kam yo te rete nan tan lontan.
And they came to some good fertile grass-land, in a wide quiet country of peace-loving people; for the people who were living there before were of the offspring of Ham.
 και εἶρον νομᾶς πίνουας και ἀγαθάς και ἡ γῆ πλατεῖα ἐναντίον αὐτῶν και εἰρήνη και ἡσυχία ὅτι ἐκ τῶν υἱῶν χαμ τῶν κατοικοῦντων ἐκεῖ ἔμπροσθεν
- 41 Sou rèy Ezeqyas, wa peyi Jida, moun nou sot bay non yo la a rive lavil Gedò, yo touye moun fanmi Kam yo nèt tankou yon ofrann pou Bondye. Yo detwi tout lavil la ak ti joupou moun yo. Yo pran plas moun yo nan peyi a, paske te gen anpil bon patiraj pou mouton ak kabrit yo.
And these whose names are given came in the days of Hezekiah, king of Judah, and made an attack on the Meunim who were living there, and put an end to them to this day, and took their place, because there was grass there for their flocks.
 και ἤλθοσαν οὗτοι οἱ γεγραμμένοι ἐπ' ὀνόματος ἐν ἡμέραις ἐζεκιου βασιλέως ιουδα και ἐπάταξαν τοὺς οἴκους αὐτῶν και τοὺς μιναιούς οὗς εὗροσαν ἐκεῖ και ἀνεθεμάτισαν αὐτούς ἕως τῆς ἡμέρας ταύτης και ἔφηκαν ἀντ' αὐτῶν ὅτι νομαὶ τοῖς κτήνεσιν αὐτῶν ἐκεῖ
- 42 Senksan (500) lòt moun nan branch fanmi Simeyon an pati pou mòn Seyi, nan peyi Edon. Yo te gen pou chèf kat pitit gason Icheyi yo: Pelatya, Nearya, Refaja ak Ouzyèl.
And some of them, five hundred of the sons of Simeon, went to the hill-country of Seir, with Pelatiah and Neariah and Rephaiah and Uzziel, the sons of Ishi, at their head.
 και ἐξ αὐτῶν ἀπὸ τῶν υἱῶν σιμεων ἐπορεύθησαν εἰς ὄρος σηρ ἄνδρες πεντακόσιοι και φαλεττια και νωαδια και ραφαια και οζιηλ υἱοὶ ιεσι ἄρχοντες αὐτῶν
- 43 Lè yo rive, yo touye rèss moun Amalèk yo. Depi lè sa a se la yo rete jouk jounen jòdi a.
And they put to death the rest of the Amalekites who had got away safely, and made it their living-place to this day.
 και ἐπάταξαν τοὺς καταλοιπούς τοὺς καταλειφθέντας τοῦ αμαλικ και κατόκησαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης
- 1 ¶ Men moun branch fanmi Woubenn, premye pitit Izrayèl la. Se Woubenn ki te premye pitit gason, men li te pèdi dwa premye pitit li paske li te kouche ak yonn nan madanm papa l' yo. Se pitit Jozèf yo, yon lòt pitit Izrayèl, yo te bay dwa premye pitit la. Tanselman, yo pa t' pote non Jozèf la sou rejis tankou premye pitit.
And the sons of Reuben, the oldest son of Israel, (for he was the oldest son, but, because he made his father's bride-bed unclean, his birthright was given to the sons of Joseph, the son of Israel; but he is not to be given the place of the oldest.
 και υἱοὶ ρουβην πρωτοτόκου ισραηλ ὅτι οὗτος ὁ πρωτότοκος και ἐν τῷ ἀναβῆναι ἐπὶ τὴν κοίτην τοῦ πατρὸς αὐτοῦ ἔδωκεν εὐλογίαν αὐτοῦ τῷ υἱῷ αὐτοῦ ιωσηφ υἱῷ ισραηλ και οὐκ ἐγενεαλογήθη εἰς πρωτοτόκια
- 2 Lèfini, se branch fanmi Jida a ki te vin pi fò. Se li menm ki bay yon chèf pou gouvènè tout branch fanmi yo. Men tout jan, se Jozèf yo te bay dwa premye pitit la.
Though Judah became stronger than his brothers, and from him came the ruler, the birthright was Joseph's:)
 ὅτι ιουδας δυνατὸς ἰσχύι και ἐν τοῖς ἀδελφοῖς αὐτοῦ και εἰς ἡγομένον ἐξ αὐτοῦ και ἡ εὐλογία τοῦ ιωσηφ
- 3 Woubenn, pi gran nan pitit gason Izrayèl yo, te gen kat pitit gason: Enòk, Palou, Ezwon ak Kami.
The sons of Reuben, the oldest son of Israel: Hanoch and Pallu, Hezron and Carmi.
 υἱοὶ ρουβην πρωτοτόκου ισραηλ. ενωχ και φαλλους αρσων και χαρμι
- 4 Joèl te papa Chemaja, Chemaja te papa Gòg, Gòg te papa Chimeyi,
The sons of Joel: Shemaiah his son, Gog his son, Shimei his son,
 υἱοὶ ιωηλ σεμεῖ και βαναια υἱὸς αὐτοῦ και υἱοὶ γογ υἱοῦ σεμεῖ
- 5 Chimeyi te papa Mika, Mika te papa Reaja, Reaja te papa Baal.
Micah his son, Reaiah his son, Baal his son,
 υἱὸς αὐτοῦ μιχα υἱὸς αὐτοῦ ρηχα υἱὸς αὐτοῦ βααλ.
- 6 Baal te papa Bera, yonn nan chèf fanmi Woubenn yo. Se li menm Tiglat-Pilesè, wa peyi Lasiri a, te depòte.
Beerah his son, whom Tiglath-pileser, king of Assyria, took away as a prisoner: he was chief of the Reubenites.
 υἱὸς αὐτοῦ βερρα ὃν μετώκισεν θαγλαθβαλνασαρ βασιλεὺς ασσυρ οὗτος ἄρχων τῶν ρουβην
- 7 Men lis lòt chèf fanmi Woubenn yo dapre rejis kote yo te ekri non yo. N'ap konmanse ak pi ansyen an. Te gen Jeyèl, Zakari,
And his brothers by their families, when the list of their generations was made up: the chief, Jeiel, and Zechariah,
 και ἀδελφοὶ αὐτοῦ τῆ πατριᾷ αὐτοῦ ἐν τοῖς καταλογισμοῖς αὐτῶν κατὰ γενέσεις αὐτῶν ὁ ἄρχων ιωηλ και ζαχαρια
- 8 Bela, pitit Aza, pitit pitit Chema nan branch fanmi Joèl. Se yo ki te rete nan zòn Awoyè, rive Nebo ak Baal Meon sou nan nò.
And Bela, the son of Azaz, the son of Shema, the son of Joel, who was living in Aroer, as far as Nebo and Baal-meon;
 και βαλεκ υἱὸς οζουζ υἱὸς σαμα υἱὸς ιωηλ οὗτος κατόκησεν ἐν αρορη και ἐπὶ ναβαν και βεελμων

- 9 Yo te gen anpil mouton ak kabrit nan tout peyi Galarad la. Se konsa yo pran tout peyi a depi bò dezè a rive jouk bò larivyè Lefrat bò solèy leve.
And to the east his limits went as far as the starting point of the waste land, ending at the river Euphrates, because their cattle were increased in number in the land of Gilead.
καὶ πρὸς ἀνατολὰς κατόκησεν ἕως ἐρχομένων τῆς ἐρήμου ἀπὸ τοῦ ποταμοῦ εὐφράτου ὅτι κτήνη αὐτῶν πολλὰ ἐν γῆ γαλααδ
- 10 Sou rèy wa Sayil, moun Woubenn yo atake moun Aga yo. Yo bat yo, yo pran tout tè moun yo ki sou bò solèy leve nan peyi Galarad.
And in the days of Saul they made war on the Hagarites, and overcame them; and they put up their tents through all the land east of Gilead.
καὶ ἐν ἡμέραις σαουλ ἐποίησαν πόλεμον πρὸς τοὺς παροίκους καὶ ἔπesson ἐν χερσίν αὐτῶν κατοικοῦντες ἐν σκιναῖς ἕως πάντες κατ' ἀνατολὰς τῆς γαλααδ
- 11 Branch fanmi Gad la te rete sou bò nò moun branch fanmi Woubenn yo, nan peyi Bazan, rive Salka sou bò solèy leve.
And the sons of Gad were living opposite to them, in the land of Bashan as far as Salecah:
υἱοὶ γὰρ κατέναντι αὐτῶν κατόκησαν ἐν τῇ βασαν ἕως σελχα
- 12 Joèl te vin an premye. Apre li te gen Chafam, Janayi ak Chafat nan peyi Bazan.
Joel the chief, and Shapham the second, and Janai and Shaphat in Bashan;
ιωηλ ὁ πρωτότοκος καὶ σαφαμ ὁ δεύτερος καὶ ιανι ὁ γραμματεὺς ἐν βασαν
- 13 Lòt moun nan fanmi an te fè sèt branch. Men non branch fanmi yo, dapre non zansèt yo: Mikayèl, Mechoulam, Cheba, Jorayi, Jakan, Zya ak Ebè.
And their brothers, the men of their family: Michael and Meshullam and Sheba and Jorai and Jacan and Zia and Eber, seven of them.
καὶ οἱ ἀδελφοὶ αὐτῶν κατ' οἴκους πατριῶν αὐτῶν μιχαηλ μοσολλαμ καὶ σεβее καὶ ιωραε καὶ ιαχαν καὶ ζουε καὶ ωβηδ ἑπτὰ
- 14 Yo tout te pitit Abikayil ki te pitit Ouri. Ouri te pitit Jawoja ki te pitit Galarad. Galarad te pitit Mikayèl ki te pitit Jechichayi. Jechichayi te pitit Jakdo ki te pitit Bouz.
These were the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;
οὗτοι υἱοὶ αβιχαιλ υἱοῦ ουρι υἱοῦ ιδαι υἱοῦ γαλααδ υἱοῦ μιχαηλ υἱοῦ ισαι υἱοῦ ιουρι υἱοῦ ζαβουχαμ
- 15 Aki, pitit Abdyèl, pitit pitit Gouni, te zansèt tout fanmi sa yo.
Ahi, the son of Abdiel, the son of Guni, head of their families.
υἱοῦ αβδιηλ υἱοῦ γουνι ἄρχων οἴκου πατριῶν
- 16 Yo te rete nan peyi Bazan ak nan peyi Galarad, nan lavil yo ak nan tout savann patiraj peyi Sawon an.
And they were living in Gilead in Bashan, in its small towns and in all the grass-land of Sirion as far as its limits.
κατόκουν ἐν γαλααδ ἐν βασαν καὶ ἐν ταῖς κόμαις αὐτῶν καὶ πάντα τὰ περίχωρα σαρων ἕως ἐξόδου
- 17 Se sou rèy Jotam, wa peyi Jida, ak Jewoboram, wa peyi Izrayèl, yo te fè rejis sa yo.
All these were listed under the names of their families, in the time of Jotham, king of Judah, and in the time of Jeroboam, king of Israel.
πάντων ὁ καταλογισμὸς ἐν ἡμέραις ιωθαμ βασιλέως ιουδα καὶ ἐν ἡμέραις ιεροβοαμ βασιλέως ισραηλ
- 18 ¶ Branch fanmi Woubenn lan, branch fanmi Gad la ak mwayte branch fanmi Manase a te gen antou karannkatmil sètsanswasant (44.760) sòlda, tout vanyan gason, ki konn sèvi ak pwotèj an fè ak nepe, ak banza. Yo te abil nan fè lagè.
There were forty-four thousand, seven hundred and sixty of the sons of Reuben and of the Gadites and of the half-tribe of Manasseh, all strong men, expert in the use of the body-cover, the sword, and the bow, and in the art of war, all able to take up arms.
υἱοὶ ρουβην καὶ γαδ καὶ ἡμισυ φυλῆς μανασση ἐξ υἱῶν δυνάμεως ἄνδρες αἰροντες ἀσπίδας καὶ μάχαιραν καὶ τείνοντες τόξον καὶ δεδιδυγαμένοι πόλεμον τεσσαράκοντα καὶ τέσσαρες χιλιάδες καὶ ἑπτακ ὄσιοι καὶ ἐξήκοντα ἐκπορευόμενοι εἰς παράταξιν
- 19 Yo fè lagè ak moun Aga yo ki te rete lavil Jetou, lavil Nafich ak lavil Nodab.
And they went to war against the Hagarites, with Jetur and Naphish and Nodab.
καὶ ἐποίησαν πόλεμον μετὰ τῶν αγαρηνῶν καὶ ιτουραίων καὶ ναφισαίων καὶ ναδαβαίων
- 20 Yo pa t' pou kont yo nan batay la. Yo te mete konfyans yo nan Bondye. Pandan batay la, yo lapriyè mande l' konkou. Bondye reponn yo, li lage tout moun Aga yo ansanm ak tout moun ki te avèk moun Aga yo nan men yo.
And they were helped against them, so that the Hagarites, and those with them, were given into their power. For they sent up prayers to God in the fight, and he gave ear to them, because they put their faith in him.
καὶ κατίσχυσαν ἐπ' αὐτῶν καὶ ἐδόθησαν εἰς χεῖρας αὐτῶν οἱ αγαραῖοι καὶ πάντα τὰ σκηνώματα αὐτῶν ὅτι πρὸς τὸν θεὸν ἐβόησαν ἐν τῷ πολέμῳ καὶ ἐπήκουσεν αὐτοῖς ὅτι ἤλπισαν ἐπ' αὐτόν
- 21 Yo pran senkantmil (50.000) chamo, desansenkantmil (250.000) mouton ak kabrit, demil (2.000) bourik nan men lènmi yo. Yo fè sanmil (100.000) prizonnye.
And they took away their cattle: fifty thousand camels, two hundred and fifty thousand sheep, and two thousand asses, and a hundred thousand men.
καὶ ἤχμαλώτευσαν τὴν ἀποσκευὴν αὐτῶν καμήλους πεντακισχιλίας καὶ προβάτων διακοσίας πενήκοντα χιλιάδας ὄνους δισχιλίους καὶ ψυχὰς ἀνδρῶν ἑκατὸν χιλιάδας

- 22 Yo touye anpil ladan lènmi yo paske batay la se Bondye menm ki t'ap mennen l' pou yo. Se konsa yo rete nan zòn sa a jouk jou yo depòte yo.
And a very great number went to their death, because the war was God's purpose. And they went on living in their place till they were taken away as prisoners.
ὅτι τραυματῖαι πολλοὶ ἔπεσον ὅτι παρὰ τοῦ θεοῦ ὁ πόλεμος καὶ κατόκησαν ἀντ' αὐτῶν ἕως τῆς μετοικεσίας
- 23 Moun mwatye branch fanmi Manase ki sou bò solèy leve larivyè Jouden an te rete nan zòn ki soti Bazan moute nan nò rive Baalèmòn, lavil Sini ak mòn Emon. Yo te peple anpil.
And the men of the half-tribe of Manasseh were living in the land: and their numbers were increased till all the land from Bashan to Baal-hermon and Senir and the mountain Hermon was theirs.
καὶ οἱ ἡμίσεις φυλῆς μαναση κατόκησαν ἐν τῇ γῆ ἀπὸ βασαν ἕως βααλερμων καὶ σανιρ καὶ ὄρος αερμων καὶ ἐν τῷ λιβάνῳ αὐτοὶ ἐπλεονάσθησαν
- 24 Men non chèf fanmi yo: Efè, Icheyi, Eliyèl, Azryèl, Jeremi, Odavya ak Jadyèl. Mesye sa yo te vanyan sòlda, chèf fanmi yo. Tout moun t'ap nonmen non yo.
And these were the heads of their families: Ephèr and Ishi and Eliel and Azriel and Jeremiah and Hodaviah and Jahdiel, men of war, of great name, heads of families.
καὶ οὗτοι ἀρχηγοὶ οἴκου πατριῶν αὐτῶν οφερ καὶ ισεὶ καὶ ελιηλ καὶ εσδρηλ καὶ ιερμια καὶ ωδουια καὶ ιεδιηλ ἄνδρες ισχυροὶ δυνάμει ἄνδρες ὀνομαστοὶ ἀρχοντες τῶν οἴκων πατριῶν αὐτῶν
- 25 Men, pèp la te vire do bay Bondye zansèt yo a, y' al kouri fè sèvis pou bondye lòt nasyon Bondye te disparèt pou fè plas pou yo.
And they did evil against the God of their fathers, worshipping the gods of the people of the land, whom God had put to destruction before them.
καὶ ἠθέτησαν ἐν θεῷ πατέρων αὐτῶν καὶ ἐπόρνευσαν ὀπίσω θεῶν λαῶν τῆς γῆς οὓς ἐξῆρην ὁ θεὸς ἀπὸ προσώπου αὐτῶν
- 26 Se poutèt sa, Bondye pèp Izrayèl la fè Poul, wa peyi Lasiri a ki te rele Tiglat-Pilesè tou, anvayi peyi yo a, depòte moun branch fanmi Woubenn yo, moun branch fanmi Gad yo ak moun mwatye branch fanmi Manase yo. Li mennen yo lavil Ala, lavil Abò, lavil Ara ak bò larivyè Gozan kote yo rete jouk jounen jòdi a.
And the God of Israel put an impulse into the heart of Pul, king of Assyria, and of Tiglath-pileser, king of Assyria, who took them away as prisoners, all the Reubenites and the Gadites and the half-tribe of Manasseh, to Halah and Habor and Hara and to the river of Gozan, to this day.
καὶ ἐπήγειρεν ὁ θεὸς ἰσραηλ τὸ πνεῦμα φαλωχ βασιλέως ασσουρ καὶ τὸ πνεῦμα θαγλαθφαλνασαρ βασιλέως ασσουρ καὶ μετόκισεν τὸν ρουβην καὶ τὸν γαδι καὶ τὸ ἡμισυ φυλῆς μαναση καὶ ἤγαγεν αὐτοὺς εἰς χαλαχ καὶ χαβωρ καὶ ἐπὶ ποταμὸν γωζαν ἕως τῆς ἡμέρας ταύτης
- 1 ¶ Levi te gen twa pitit gason: Gèchon, Keyat ak Merari.
The sons of Levi: Gershon, Kohath, and Merari.
υἱοὶ λευι γεδσων καθ καὶ μεραρι
- 2 Keyat te gen kat pitit gason: Amram, Jizeya, Ebwon ak Ouzyèl.
And the sons of Kohath: Amram, Izhar, Hebron, and Uzziel.
καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν γεδσων λοβενι καὶ σεμεῖ
- 3 Amram te gen de pitit gason, Arawon ak Moyiz ak yon pitit fi yo te rele Miryam. Arawon te gen kat pitit gason: Nadab, Abiyou, Eleaza ak Itama.
And the sons of Amram: Aaron and Moses and Miriam. And the sons of Aaron: Nadab and Abihu, Eleazar and Ithamar.
υἱοὶ καθ αμβραμ καὶ ισσααρ χεβρων καὶ οζιηλ
- 4 Eleaza te papa Fineas, Fineas te papa Abichwa,
Eleazar was the father of Phinehas; Phinehas was the father of Abishua;
υἱοὶ μεραρι μοολι καὶ ομουσι καὶ αὔται αἱ πατριαὶ τοῦ λευι κατὰ πατριὰς αὐτῶν
- 5 Abichwa te papa Bouki, Bouki te papa Ouzi,
And Abishua was the father of Bukki, and Bukki was the father of Uzzi,
τῷ γεδσων τῷ λοβενι υἱῷ αὐτοῦ ιεθ υἱὸς αὐτοῦ ζεμμα υἱὸς αὐτοῦ
- 6 Ouzi te papa Zeraja, Zeraja te papa Merajòt,
And Uzzi was the father of Zerachiah, and Zerachiah was the father of Meraioth;
ιωαχ υἱὸς αὐτοῦ αδδι υἱὸς αὐτοῦ ζαρα υἱὸς αὐτοῦ ιεθρι υἱὸς αὐτοῦ
- 7 Merajòt te papa Amarya, Amarya te papa Akitoub,
Meraioth was the father of Amariah, and Amariah was the father of Ahitub,
υἱοὶ καθ αμιναδαβ υἱὸς αὐτοῦ κορε υἱὸς αὐτοῦ ασιρ υἱὸς αὐτοῦ
- 8 Akitoub te papa Zadòk, Zadòk te papa Akimaz,
And Ahitub was the father of Zadok, and Zadok was the father of Ahimaaz,
ελκανα υἱὸς αὐτοῦ καὶ αβιασαφ υἱὸς αὐτοῦ ασιρ υἱὸς αὐτοῦ

- 9 Akimaz te papa Azarya, Azarya te papa Joanan,
And Ahimaz was the father of Azariah, and Azariah was the father of Johanan,
θααθ υἱὸς αὐτοῦ ουρηλ υἱὸς αὐτοῦ οζια υἱὸς αὐτοῦ σαουλ υἱὸς αὐτοῦ
- 10 Joanan te papa Azarya. Se li menm Azarya ki te sèvi prèt nan tanp Salomon te bati lavil Jerizalèm lan.
And Johanan was the father of Azariah, (he was priest in the house which Solomon put up in Jerusalem):
καὶ υἱοὶ ἐλκανα αμασι καὶ αχιμωθ
- 11 Azarya te papa Amarya, Amarya te papa Achitoub,
And Azariah was the father of Amariah, and Amariah was the father of Ahitub,
ἐλκανα υἱὸς αὐτοῦ σουφι υἱὸς αὐτοῦ καὶ νααθ υἱὸς αὐτοῦ
- 12 Achitoub te papa Zadòk, Zadòk te papa Chaloum,
And Ahitub was the father of Zadok, and Zadok was the father of Shallum,
ἐλιαβ υἱὸς αὐτοῦ ἰδαερ υἱὸς αὐτοῦ ἐλκανα υἱὸς αὐτοῦ
- 13 Chaloum te papa Ilkija, Ilkija te papa Azarya,
And Shallum was the father of Hilkiah, and Hilkiah was the father of Azariah,
υἱοὶ σαμουηλ ὁ πρωτότοκος σανι καὶ αβια
- 14 Azarya te papa Seraja, Seraja te papa Jeosadak.
And Azariah was the father of Seraiah, and Seraiah was the father of Jehozadak;
υἱοὶ μεραρι μοολι λοβενι υἱὸς αὐτοῦ σεμεϊ υἱὸς αὐτοῦ οζα υἱὸς αὐτοῦ
- 15 Wa Nèbikadnezha te depòte Jeosadak ansanm ak tout moun peyi Jida ak tout moun lavil Jerizalèm yo, jan Bondye te vle l' la.
And Jehozadak went as a prisoner when the Lord took away Judah and Jerusalem by the hand of Nebuchadnezzar.
σομεα υἱὸς αὐτοῦ αγγια υἱὸς αὐτοῦ ασαια υἱὸς αὐτοῦ
- 16 Levi te gen twa pitit gason: Gèchon, Keyat ak Merari.
The sons of Levi; Gershom, Kohath, and Merari.
καὶ οὗτοι οὗς κατέστησεν δαυιδ ἐπὶ χεῖρας ἁδόντων ἐν οἴκῳ κυρίου ἐν τῇ καταπαύσει τῆς κιβωτοῦ
- 17 Men non pitit Gechon yo: Libni ak Chimeyi.
And these are the names of the sons of Gershom: Libni and Shimei.
καὶ ἦσαν λειτουργοῦντες ἐναντίον τῆς σκηνῆς οἴκου μαρτυρίου ἐν ὀργάνοις ἕως οὗ ᾠκοδόμησεν σαλωμων τὸν οἶκον κυρίου ἐν ἱερουσαλημ καὶ ἔστησαν κατὰ τὴν κρίσιν αὐτῶν ἐπὶ τὰς λειτουργίας αὐτῶν
- 18 Keyat te papa Amram, Jizeya, Ebwon ak Ouzyèl.
And the sons of Kohath were Amram, Izhar, Hebron, and Uzziel.
καὶ οὗτοι οἱ ἔστηκότες καὶ οἱ υἱοὶ αὐτῶν ἐκ τῶν υἱῶν τοῦ κααθ αμμαν ὁ ψαλτωδὸς υἱὸς ιωηλ υἱοῦ σαμουηλ
- 19 Merari te papa Makli ak Mouchi. Men non branch fanmi Levi yo dapre zansèt yo.
The sons of Merari: Mahli and Mushi. And these are the families of the Levites listed by the names of their fathers.
υἱοῦ ἐλκανα υἱοῦ ηθαδ υἱοῦ ἐλιηλ υἱοῦ θιε
- 20 Gèchon te papa Libni, Libni te papa Jakat, Jakat te papa Zima,
Of Gershom: Libni his son, Jahath his son, Zimmah his son,
υἱοῦ σουφ υἱοῦ ἐλκανα υἱοῦ μεθ υἱοῦ αμασιου
- 21 Zima te papa Joak, Joak te papa Ido, Ido te papa Zerak, Zerak te papa Jeatrayi.
Joah his son, Iddo his son, Zerah his son, Jeatherai his son.
υἱοῦ ἐλκανα υἱοῦ ιωηλ υἱοῦ αζαρια υἱοῦ σαφανια
- 22 Keyat te papa Aminadab, Aminadab te papa Kore, Kore te papa Asi.
The sons of Kohath: Amminadab his son, Korah his son, Assir his son,
υἱοῦ θααθ υἱοῦ ασιρ υἱοῦ αβιασαφ υἱοῦ κορε

- 23 Asi te papa Elkana, Elkana te papa Ebyasaf, Ebyasaf te papa Asi.
Elkanah his son, and Ebiasaph his son, and Assir his son,
υἱοῦ ἰσσααρ υἱοῦ καθ υἱοῦ λευι υἱοῦ ἰσραηλ.
- 24 Asi te papa Tajat, Tajat te papa Ouryèl, Ouryèl te papa Ouzya, Ouzya te papa Sayil.
Tahath his son, Uriel his son, Uziah his son, and Shaul his son.
καὶ ἀδελφὸς αὐτοῦ ασαφ ὁ ἐστηκὼς ἐν δεξιᾷ αὐτοῦ ασαφ υἱὸς βαραχια υἱοῦ σαμαα
- 25 Elkana te gen de pitit gason: Amasayi ak Akimòt.
And the sons of Elkanah: Amasai and Ahimoth.
υἱοῦ μπαηλ υἱοῦ μαααα υἱοῦ μελχια
- 26 Akimòt te papa Elkana, Elkana te papa Zofayi, Zofayi te papa Naat,
Elkanah his son: Zophai his son, and Nahath his son,
υἱοῦ αθανι υἱοῦ ζαραι υἱοῦ αδια
- 27 Naat te papa Eliyab, Eliyab te papa Jeworam, Jeworam te papa Elkana. Elkana te papa Samyèl.
Eliab his son, Jeroham his son, Elkanah his son, Samuel his son.
υἱοῦ αιθαν υἱοῦ ζαμμα υἱοῦ σεμεϊ
- 28 Samyèl te gen de pitit gason: Joèl, pi gran an ak Abija, dezyèm lan.
And the sons of Samuel: the oldest Joel, and the second Abiah.
υἱοῦ ηχα υἱοῦ γεδσων υἱοῦ λευι
- 29 Merari bò pa l' te papa Makli, Makli te papa Libni, Libni te papa Chimeyi, Chimeyi te papa Ouza.
The sons of Merari: Mahli, Libni his son, Shimei his son, Uzzah his son,
καὶ υἱοὶ μεραρι ἀδελφοῦ αὐτῶν ἐξ ἀριστερῶν αιθαν υἱὸς κισαι υἱοῦ αβδι υἱοῦ μαλωχ
- 30 Ouza te papa Chimeya, Chimeya te papa Agija, Agija te papa Asaja.
Shimea his son, Haggiah his son, Asaiah his son.
υἱοῦ ασεβι υἱοῦ αμεσσαα υἱοῦ χελκιου
- 31 ¶ Men moun David te mete pou reskonsab tout chante nan Tanp Seyè a lè y'a fin enstale Bwat Kontra a ladan l'.
And these are those whom David made responsible for the music in the house of the Lord, after the ark had rest.
υἱοῦ αμασαι υἱοῦ βανι υἱοῦ σεμηηρ
- 32 Se yo ki te konn chante devan Tant Randevou a, jouk wa Salomon te fin bati Tanp Seyè a lavil Jerizalèm. Yo te fè travay yo yonn apre lòt dapre regleman yo te ba yo.
They gave worship with songs before the House of the Tent of meeting, till Solomon put up the house of the Lord in Jerusalem; and they took their places for their work in their regular order.
υἱοῦ μοολι υἱοῦ μουσι υἱοῦ μεραρι υἱοῦ λευι
- 33 Men non sanba yo ak tout fanmi yo: Nan fanmi Keyat la te gen Eyman premye sanba, ki te pitit Joèl, ki li menm te pitit Samyèl,
And these are those who did this work, and their sons. Of the sons of the Kohathites: Heman, who made melody, the son of Joel, the son of Samuel,
καὶ ἀδελφοὶ αὐτῶν κατ' οἴκους πατριῶν αὐτῶν οἱ λευῖται δεδομένοι εἰς πᾶσαν ἐργασίαν λειτουργίας σκηνῆς οἴκου τοῦ θεοῦ
- 34 ki li menm te pitit Elkana, ki li menm te pitit Jeworam, ki li menm te pitit Eliyèl, ki li menm te pitit Toak,
The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,
καὶ ααρων καὶ οἱ υἱοὶ αὐτοῦ θυμῶντες ἐπὶ τὸ θυσιαστήριον τῶν ὀλοκαυτωμάτων καὶ ἐπὶ τὸ θυσιαστήριον τῶν θυμιαμάτων εἰς πᾶσαν ἐργασίαν ἅγια τῶν ἁγίων καὶ ἐξυλάσκεσθαι περὶ ἰσραηλ κατὰ πά ντα ὅσα ἐνετείλατο μουσῆς παῖς τοῦ θεοῦ
- 35 ki li menm te pitit Zouf, ki li menm te pitit Elkana, ki li menm te pitit Maat, ki li menm te pitit Amasayi,
The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
καὶ οὗτοι υἱοὶ ααρων ελεαζαρ υἱὸς αὐτοῦ φινεες υἱὸς αὐτοῦ αβισου υἱὸς αὐτοῦ
- 36 ki li menm te pitit Elkana, ki li menm te pitit Joèl, ki li menm te pitit Azarya, ki li menm te pitit Sofoni,
The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,
βουκαι υἱὸς αὐτοῦ οζι υἱὸς αὐτοῦ ζαραια υἱὸς αὐτοῦ

- 37 ki li menm te pitit Tat, ki li menm te pitit Asi, ki li menm te pitit Ebyasaf, ki li menm te pitit Kore,
The son of Tahath, the son of Assir, the son of Ebyasaph, the son of Korah,
μαριηλ υἱὸς αὐτοῦ αμαρια υἱὸς αὐτοῦ αχιτωβ υἱὸς αὐτοῦ
- 38 ki li menm te pitit Jizeya, ki li menm te pitit Keyat, ki li menm te pitit Levi, ki li menm te pitit Izrayèl.
The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
σαδοκ υἱὸς αὐτοῦ αχιμαας υἱὸς αὐτοῦ
- 39 Asaf, dezyèm sanba a, te kanpe sou bò dwat Eyman. Asaf te pitit Berekyà, ki li menm te pitit Chimeya,
And his brother Asaph, whose place was at his right hand, Asaph, the son of Berechiah, the son of Shimea,
καὶ αὐταὶ αἱ κατοικίαι αὐτῶν ἐν ταῖς κόμαις αὐτῶν ἐν τοῖς ὀρίοις αὐτῶν τοῖς υἱοῖς ααρων τῆ πατριᾷ τοῦ καθι ὅτι αὐτοῖς ἐγένετο ὁ κληῖρος
- 40 ki li menm te pitit Mikayèl, ki li menm te pitit Baseja, ki li menm te pitit Malkija,
The son of Michael, the son of Baaseiah, the son of Malchijah,
καὶ ἔδωκαν αὐτοῖς τὴν χειρῶν ἐν γῆ ἰουδα καὶ τὰ περισπόρια αὐτῆς κύκλῳ αὐτῆς
- 41 ki li menm te pitit Etni, ki li menm te pitit Zerah, ki li menm te pitit Adaja.
The son of Ethni, the son of Zerah, the son of Adaiah,
καὶ τὰ πεδία τῆς πόλεως καὶ τὰς κόμας αὐτῆς ἔδωκαν τῷ χαλεβ υἱῷ ἰεφοννη
- 42 ki li menm te pitit Etan, ki li menm te pitit Zima, ki li menm te pitit Chimeyi,
The son of Ethan, the son of Zimmah, the son of Shimei,
καὶ τοῖς υἱοῖς ααρων ἔδωκαν τὰς πόλεις τῶν φυγαδευτηρίων τὴν χειρῶν καὶ τὴν λοβνα καὶ τὰ περισπόρια αὐτῆς καὶ τὴν σελνα καὶ τὰ περισπόρια αὐτῆς καὶ τὴν εσθαμω καὶ τὰ περισπόρια αὐτῆς
- 43 ki li menm te pitit Jakat, ki li menm te pitit Gèchon, ki li menm te pitit Levi.
The son of Jahath, the son of Gershom, the son of Levi.
καὶ τὴν ἰεθθαρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν δαβιρ καὶ τὰ περισπόρια αὐτῆς
- 44 Etan ki sotì nan branch fanmi Merari a te twazyèm sanba a ki te sou bò gòch Eyman. Se pitit Kichi li te ye. Kichi sa a te pitit Abdi, ki li menm te pitit Malouk,
And on the left their brothers, the sons of Merari: Ethan, the son of Kishi, the son of Abdi, the son of Malluch,
καὶ τὴν ασαν καὶ τὰ περισπόρια αὐτῆς καὶ τὴν ατταν καὶ τὰ περισπόρια αὐτῆς καὶ τὴν βασαμυς καὶ τὰ περισπόρια αὐτῆς
- 45 ki li menm te pitit Asabija, ki limenm te pitit Amazya, ki li menm te pitit Ilkija,
The son of Hashabiah, the son of Amaziah, the son of Hilkiah,
καὶ ἐκ φυλῆς βενιαμιν τὴν γαβεε καὶ τὰ περισπόρια αὐτῆς καὶ τὴν γαλεμεθ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν αγγωχ καὶ τὰ περισπόρια αὐτῆς πᾶσαι αἱ πόλεις αὐτῶν τρισκαίδεκα πόλεις κατὰ πατριὰς αὐτῶν
- 46 ki li menm te pitit Amasi, ki li menm te pitit Bani, ki li menm te pitit Chemè,
The son of Amzi, the son of Bani, the son of Shemer,
καὶ τοῖς υἱοῖς καθ τοῖς καταλοιποῖς ἐκ τῶν πατριῶν ἐκ τῆς φυλῆς ἐκ τοῦ ἡμίσεος φυλῆς μανασση κλήρω πόλεις δέκα
- 47 ki li menm te pitit Mali, ki li menm te pitit Mouchi, ki li menm te pitit Merari, ki li menm te pitit Levi.
The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
καὶ τοῖς υἱοῖς γεδσον κατὰ πατριὰς αὐτῶν ἐκ φυλῆς ἰσσαχαρ ἐκ φυλῆς ασηρ ἐκ φυλῆς νεφθαλι ἐκ φυλῆς μανασση ἐν τῇ βασαν πόλεις τρισκαίδεκα
- 48 Lòt moun branch fanmi Levi yo te gen travay pa yo nan sèvis Tanp Seyè a.
And their brothers the Levites were responsible for all the work of the Tent of the house of God.
καὶ τοῖς υἱοῖς μεραρι κατὰ πατριὰς αὐτῶν ἐκ φυλῆς ρουβην ἐκ φυλῆς γαδ ἐκ φυλῆς ζαβουλων κλήρω πόλεις δέκα δύο
- 49 Se Arawon ak pitit li yo ki te pou boule bèt yo te ofri sou lotèl yo te mete la pou sa, ak lansan sou lotèl lansan an. Se yo menm tou ki te reskonsab pou tout sèvis nan kay yo mete apa nèt pou Seyè a, pou mande padon pou peche pèp Izrayèl la, dapre tout regleman Moyiz, sèvitè Bondye a, te bay.
But Aaron and his sons made offerings on the altar of burned offering, and on the altar of perfume, for all the work of the most holy place, and to take away the sin of Israel, doing everything ordered by Moses, the servant of God.
καὶ ἔδωκαν οἱ υἱοὶ ἰσραηλ τοῖς λευίταις τὰς πόλεις καὶ τὰ περισπόρια αὐτῶν

- 50 Men fanmi Arawon yo: Arawon te papa Eleaza, Eleaza te papa Fineas, Fineas te papa Abichwa,
And these are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,
 και ἔδωκαν ἐν κλήρῳ ἐκ φυλῆς υἰῶν ἰουδα και ἐκ φυλῆς υἰῶν συμεων τὰς πόλεις ταύτας ἃς ἐκάλεσεν αὐτὰς ἐπ' ὀνόματος
- 51 Abichwa te papa Bouki, Bouki te papa Ouzi, Ouzi te papa Zeraja,
Bukki his son, Uzzi his son, Zerahiah his son,
 και ἀπὸ τῶν πατριῶν υἰῶν καθ και ἐγένοντο πόλεις τῶν ὀρίων αὐτῶν ἐκ φυλῆς εφραιμ
- 52 Zeraja te papa Merajòt, Merajòt te papa Amarya, Amarya te papa Akitoub,
Meraioth his son, Amariah his son, Ahitub his son,
 και ἔδωκαν αὐτῶ τὰς πόλεις τῶν φυγαδευτηρίων τὴν συχη και τὰ περισπόρια αὐτῆς ἐν ὄρει εφραιμ και τὴν γαζερ και τὰ περισπόρια αὐτῆς
- 53 Akitoub te papa Zadòk, Zadòk te papa Akimaz.
Zadok his son, Ahimaaz his son.
 και τὴν ιεκμααμ και τὰ περισπόρια αὐτῆς και τὴν βαιθωρον και τὰ περισπόρια αὐτῆς
- 54 ¶ Men kote fanmi Arawon yo te rete ak limit zòn ki te pou yo. Lè yo fè tiraj osò, se branch fanmi Keyat yo ki soti an premye avèk
Now these are their living-places, the limits inside which they were to put up their tents: to the sons of Aaron, of the families of the Kohathites, because they had the first selection,
 και τὴν εγλαμ και τὰ περισπόρια αὐτῆς και τὴν γεθρεμμων και τὰ περισπόρια αὐτῆς
- 55 Ebwon, nan pòsyon tè ki pou branch fanmi Jida a, ansanm ak tout savann pou bèt yo.
To them they gave Hebron and its outskirts in the land of Judah;
 και ἀπὸ τοῦ ἡμίσεως φυλῆς μανασση τὴν αναρ και τὰ περισπόρια αὐτῆς και τὴν ιεβλααμ και τὰ περισπόρια αὐτῆς κατὰ πατριὰν τοῖς υἰοῖς καθ τοῖς καταλοίποις
- 56 Yo bay Kalèb, pitit Jefoune a, tout jaden ki te andeyò lavil la ak tout ti bouk ki te sou lòd li yo.
But the open country of the town, and the small places round it, they gave to Caleb, the son of Jephunneh.
 τοῖς υἰοῖς γεδσων ἀπὸ πατριῶν ἡμίσεως φυλῆς μανασση τὴν γωλαν ἐκ τῆς βασαν και τὰ περισπόρια αὐτῆς και τὴν ασηρωθ και τὰ περισπόρια αὐτῆς
- 57 Men lavil yo te bay moun branch fanmi Arawon yo: Ebwon ansanm ak tout savann pou bèt yo, Libna ak tout savann pou bèt yo, Jati ak tout savann pou bèt yo, Estemoa ak tout savann pou bèt yo,
And to the sons of Aaron they gave Hebron, the town to which men might go in flight and be safe, and Libnah with its outskirts, and Jattir, and Eshtemoa with its outskirts,
 και ἐκ φυλῆς ισσαχαρ τὴν κεδες και τὰ περισπόρια αὐτῆς και τὴν δεβερι και τὰ περισπόρια αὐτῆς
- 58 Ilenn ak tout savann pou bèt yo, Debi ak tout savann pou bèt yo,
And Hilan with its outskirts, Debir with its outskirts,
 και τὴν δαβορ και τὰ περισπόρια αὐτῆς και τὴν αναμ και τὰ περισπόρια αὐτῆς
- 59 Achan ak tout savann pou bèt yo, Bèchemèch ak tout savann pou bèt yo.
And Ashan with its outskirts, and Beth-shemesh with its outskirts;
 και ἐκ φυλῆς ασηρ τὴν μασαλ και τὰ περισπόρια αὐτῆς και τὴν αβαρην και τὰ περισπόρια αὐτῆς
- 60 Nan pòsyon tè moun branch fanmi Benjamen yo, yo ba yo Geba ak tout savann pou bèt yo, Alemèt ak tout savann pou bèt yo, Anatòt ak tout savann pou bèt yo. Sa te fè antou trèz lavil pou yo te separe bay chak fanmi pa yo apa.
And from the tribe of Benjamin: Geba with its outskirts, and Alemeth with its outskirts, and Anathoth with its outskirts. All their towns among their families were thirteen towns.
 και τὴν ικακ και τὰ περισπόρια αὐτῆς και τὴν ροοβ και τὰ περισπόρια αὐτῆς
- 61 Yo pran dis lavil nan pòsyon tè ki pou branch fanmi Efrayim, pou branch fanmi Dann lan ak pou lòt mwaye branch fanmi Manase a, yo bay rèz moun nan fanmi Keyat la.
And to the rest of the sons of Kohath there were given by the Lord's decision ten towns out of the families of the tribe of Ephraim and out of the tribe of Dan and out of the half-tribe of Manasseh.
 και ἀπὸ φυλῆς νεφθαλι τὴν κεδες ἐν τῇ γαλιλαία και τὰ περισπόρια αὐτῆς και τὴν χαμωθ και τὰ περισπόρια αὐτῆς και τὴν καριαθαιμ και τὰ περισπόρια αὐτῆς
- 62 Trèz lavil nan pòsyon tè ki pou branch fanmi Isaka, branch fanmi Asè, branch fanmi Nèftali ak lòt mwaye branch fanmi Manase nan peyi Bazan an te soti pou branch fanmi Gèchon yo, chak fanmi ak lavil pa yo apa.
And to the sons of Gershom, by their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen towns.
 τοῖς υἰοῖς μεραρι τοῖς καταλοίποις ἐκ φυλῆς ζαβουλων τὴν ρεμμων και τὰ περισπόρια αὐτῆς και τὴν θαχχια και τὰ περισπόρια αὐτῆς

- 63 Konsa tou, douz lavil nan pòsyon tè ki pou branch fanmi Woubenn, branch fanmi Gad ak branch fanmi Zabilon soti pou branch fanmi Merari yo, chak fanmi ak lavil pa yo apa.
And to the sons of Merari, by their families, twelve towns were given by the Lord's decision, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun.
καὶ ἐκ τοῦ πέραν τοῦ ἰορδάνου ἱερῶν κατὰ δυσμᾶς τοῦ ἰορδάνου ἐκ φυλῆς ρουβην τὴν βοσορ ἐν τῇ ἐρήμῳ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν ἰασα καὶ τὰ περισπόρια αὐτῆς
- 64 Se konsa moun pèp Izrayèl yo bay moun Levi yo lavil sa yo pou yo rete ansanm ak tout savann pou bèt yo.
And the children of Israel gave to the Levites the towns with their outskirts.
καὶ τὴν καθημῶθ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν μοφραθ καὶ τὰ περισπόρια αὐτῆς
- 65 Yo te tire osò tou pou yo ba yo lavil nan pòsyon tè branch fanmi Jida, branch fanmi Simeyon ak branch fanmi Benjamen, jan nou sot nonmen yo a.
And they gave by the Lord's decision out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these towns whose names are given.
καὶ ἐκ φυλῆς γαδ τὴν ραμῶθ γαλααδ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν μαναϊμ καὶ τὰ περισπόρια αὐτῆς
- 66 Gen kèk fanmi nan branch Keyat la ki te jwenn lavil nan pòsyon tè ki pou branch fanmi Efrayim lan.
And to the families of the sons of Kohath were given towns by the Lord's decision out of the tribe of Ephraim.
καὶ τὴν εσεβων καὶ τὰ περισπόρια αὐτῆς καὶ τὴν ἰαζηρ καὶ τὰ περισπόρια αὐτῆς
- 1 ¶ Isaka te gen kat pitit gason: Tola, Fwa, Yachoub ak Chimwon.
And of the sons of Issachar: Tola and Puah, Jashub and Shimron, four.
καὶ τοῖς υἱοῖς ἰσσαχαρ θωλα καὶ φουα καὶ ἰασουβ καὶ σεμερων τέσσαρες
- 2 Tola te gen sis pitit gason: Ouzi, Refaja, Jeryèl, Jakmayi, Jibsam ak Samyèl. Se yo ki te chèf fanmi Tola yo. Se te yon bann vanyan sòlda brave danje. Sou rèy David te gen venndemil sisan (22.600) moun nan branch fanmi sa a.
And the sons of Tola: Uzzi and Rephaiah and Jeriel and Jahmai and Ibsam and Shemuel, heads of their families; they were men of war; in the record of their generations their number in the time of David was twenty-two thousand, six hundred.
καὶ υἱοὶ θωλα οὔζι καὶ ραφαια καὶ ἱερὴλ καὶ ἱεμου καὶ ἱεβασαμ καὶ σαμοηὴλ ἄρχοντες οἴκων πατριῶν αὐτῶν τῷ θωλα ἰσχυροὶ δυνάμει κατὰ γενέσεις αὐτῶν ὁ ἀριθμὸς αὐτῶν ἐν ἡμέραις δαυὶδ εἴκοσι καὶ δύο χιλιάδες καὶ ἑξακόσιοι
- 3 Ouzi te gen yon sèl pitit gason: Jizrakya. Jizrakya te gen kat pitit gason: Mikayèl, Obadya, Joèl ak Jichiya. Sa fè antou senk chèf fanmi.
And the sons of Uzzi; Izrahiah; and the sons of Izrahiah: Michael and Obadiah and Joel and Isshiah, five; all of them chiefs.
καὶ υἱοὶ οὔζι ἱεζρια καὶ υἱοὶ ἱεζρια μιχαὴλ καὶ οβδία καὶ ἰωηλ καὶ ἱεσια πέντε ἄρχοντες πάντες
- 4 Yo te gen anpil madanm ak anpil pitit gason. Se konsa branch fanmi sa a te bay anpil gason bon pou fè lagè. Antou tranmsimil (36.000).
And with them, recorded in generations by their families, were bands of fighting-men, thirty-six thousand of them, for they had a great number of wives and sons.
καὶ ἐπ' αὐτῶν κατὰ γενέσεις αὐτῶν κατ' οἴκους πατρικοῦς αὐτῶν ἰσχυροὶ παρατάσσασθαι εἰς πόλεμον τριάκοντα καὶ ἑξ χιλιάδες ὅτι ἐπλήθυναν γυναῖκας καὶ υἱούς
- 5 Lè yo konte tout branch fanmi Isaka a dapre rejis fanmi yo, yo te rive sou katrevensètmi (87.000) gason antou, tout vanyan sòlda.
And there were recorded among all the families of Issachar, great men of war, eighty-seven thousand.
καὶ ἀδελφοὶ αὐτῶν εἰς πάσας πατριᾶς ἰσσαχαρ ἰσχυροὶ δυνάμει ὀγδοήκοντα καὶ ἑπτὰ χιλιάδες ὁ ἀριθμὸς αὐτῶν τῶν πάντων
- 6 Benjamen te gen twa pitit gason: Bela, Bekè ak Jedyayèl.
The sons of Benjamin: Bela and Becher and Jediahel, three.
βενιαμιν βαλε καὶ βαχιρ καὶ ἰαδιηλ τρεῖς
- 7 Bela te gen senk pitit gason: Esbon, Ouzi, Ouzyèl, Jerimòt ak Iri. Yo tout te chèf fanmi yo. Yo te vanyan sòlda. Dapre rejis fanmi yo, yo te rive gen venndemil tranngat (22.034) moun nan fanmi yo.
And the sons of Bela: Ezbon and Uzzi and Uzziel and Jerimoth and Iri, five; heads of their families, great men of war; there were twenty-two thousand and thirty-four of them recorded by their families.
καὶ υἱοὶ βαλε ασεβων καὶ οὔζι καὶ οὔζηλ καὶ ἱερμῶθ καὶ ουρι πέντε ἄρχοντες οἴκων πατρικῶν ἰσχυροὶ δυνάμει καὶ ὁ ἀριθμὸς αὐτῶν εἴκοσι καὶ δύο χιλιάδες καὶ τριάκοντα τέσσαρες
- 8 Men non pitit gason Bekè yo: Zemira, Joas, Elyezè, Elioenayi, Omri, Jeremòt, Abija, Anatòt ak Alamèt. Yo tout te pitit gason Bekè, chèf fanmi yo, tout vanyan sòlda.
And the sons of Becher: Zemirah and Joash and Eliezer and Elioenai and Omri and Jerimoth and Abijah and Anathoth and Alemeth. All these were the sons of Becher.
καὶ υἱοὶ βαχιρ ζαμαριας καὶ ἰωας καὶ ἐλιεζερ καὶ ἐλιοθεναι καὶ αμαρια καὶ ἱερμῶθ καὶ αβιου καὶ αναθῶθ καὶ γεμεθ πάντες οὗτοι υἱοὶ βαχιρ
- 9 Dapre rejis fanmi yo, te gen venmil desan (20.200) gason antou sou zòd yo.
And they were recorded by their generations, heads of their families, great men of war, twenty thousand, two hundred.
καὶ ὁ ἀριθμὸς αὐτῶν κατὰ γενέσεις αὐτῶν ἄρχοντες οἴκων πατριῶν αὐτῶν ἰσχυροὶ δυνάμει εἴκοσι χιλιάδες καὶ διακόσιοι

- 10 Men pitit Jedyayèl la: Bilan. Men pitit Bilan yo: Jeouch, Benjamen, Eyoud, Kenana, Zetan, Tasis ak Akichaka.
And the sons of Jediael: Bilhan; and the sons of Bilhan: Jeush and Benjamin and Ehud and Chenaanah and Zethan and Tarshish and Ahishahar.
καὶ υἱοὶ ἰαδιηλ βάλαν καὶ υἱοὶ βάλαν ἰαούς καὶ βενιαμιν καὶ αὐθ καὶ χανανα καὶ ζαιθαν καὶ ραμεσσαι καὶ αχισααρ
- 11 Yo tout te moun fanmi Jedyayèl, chèf fanmi yo ak vanyan sòlda. Yo te gen disèt mil desan (17.200) gason bon pou fè lagè.
All these were the sons of Jediael, by the heads of their families, seventeen thousand, two hundred men of war, able to go out with the army for war.
πάντες οὗτοι υἱοὶ ἰαδιηλ ἄρχοντες τῶν πατριῶν ἰσχυροὶ δυνάμει ἑπτακαίδεκα χιλιάδες καὶ διακόσιοι ἔκπορευόμενοι δυνάμει τοῦ πολεμεῖν
- 12 Iri te gen de pitit gason: Choupim ak Oupim. Ouchim te pitit Ayè.
And Shuppim and Huppim. The sons of Dan, Hushim his son, one.
καὶ σαπφιν καὶ απφιν καὶ υἱοὶ ραωμ υἱὸς αὐτοῦ αερ
- 13 Men pitit gason Neftali yo: Jazeyèl, Gouni, Jezè ak Chaloum. Yo tout te pitit pitit Bila.
The sons of Naphtali: Jahziel and Guni and Jezer and Shallum, the sons of Bilhah.
υἱοὶ νεφθαλι ἰασηλ καὶ γωνι καὶ ἰασηρ καὶ σαλωμ υἱοὶ βάλαν
- 14 Men pitit gason Manase te fè ak fanm kay peyi Siri a: Asriyèl ak Maki, papa Galarad.
The sons of Manasseh by his servant-wife, the Aramaean woman: she gave birth to Machir, the father of Gilead;
υἱοὶ μανασση ασεριηλ ὃν ἔτεκεν ἡ παλλακὴ αὐτοῦ ἡ σύρα ἔτεκεν τὸν μαχίρ πατέρα γαλααδ
- 15 Maki fè afè ak Maka, yon fanm nan fanmi Oupim ak Choupim. Dezyèm pitit gason Maki a te rele Zelofeyad. Zelofeyad te fè pitit fi ase.
(And Gilead took a wife, whose name was Maacah, and his sister's name was Hammoleketh;) and the name of his brother was Zelophehad, who was the father of daughters.
καὶ μαχίρ ἔλαβεν γυναῖκα τῷ αμφιν καὶ μαμφιν καὶ ὄνομα ἀδελφῆς αὐτοῦ μοωχα καὶ ὄνομα τῷ δευτέρῳ σαλπααδ καὶ ἐγεννήθησαν τῷ σαλπααδ θυγατέρες
- 16 Maka, madan Maki, fè yon pitit gason. Li rele l' Perès. Frè Perès la te rele Serès. Serès te gen de pitit gason: Oulam ak Rekèm.
And Maacah, the wife of Gilead, gave birth to a son to whom she gave the name Peresh; and his brother was named Sheresh; and his sons were Ulam and Rakem.
καὶ ἔτεκεν μοωχα γυνὴ μαχίρ υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ φαρες καὶ ὄνομα ἀδελφοῦ αὐτοῦ σορος υἱὸς αὐτοῦ ουλαμ
- 17 Oulam fè yon pitit gason yo te rele Bedan. Yo tout te pitit Galarad, ki te pitit Maki, ki li menm te pitit Manase.
And the son of Ulam: Bedan. These were the sons of Gilead, the son of Machir the son of Manasseh.
καὶ υἱοὶ ουλαμ βανδαν οὗτοι υἱοὶ γαλααδ υἱοῦ μαχίρ υἱοῦ μανασση
- 18 Sè Maki a te rele Amolekèt. Li fè twa pitit gason: Ichòd, Abyezè ak Makla.
And his sister Hammoleketh was the mother of Ishhod and Abiezer and Mahlah.
καὶ ἀδελφὴ αὐτοῦ ἡ μαλεχεθ ἔτεκεν τὸν ἰσαδεκ καὶ τὸν αβιεζερ καὶ τὸν μαελα
- 19 Men pitit Chemida yo: se te Akcham, Sichèm, Liki ak Anyam.
And the sons of Shemida were Ahian and Shechem and Likhi and Aniam.
καὶ ἦσαν υἱοὶ σεμιρα ἰααμ καὶ συχημ καὶ λακεὶ καὶ ανιαμ
- 20 ¶ Efrayim te papa Soutelak ki te papa Berèd. Berèd te papa Taka ki te papa Elada. Elada te papa Taka
And the sons of Ephraim: Shuthelah and Bered his son, and Tahath his son, and Eleadah his son, and Tahath his son,
καὶ υἱοὶ εφραιμ σωθαλα καὶ βαραδ υἱὸς αὐτοῦ καὶ θασθ υἱὸς αὐτοῦ ελεαδα υἱὸς αὐτοῦ νομεε υἱὸς αὐτοῦ
- 21 ki te papa Zabad. Zabad te papa Soutelak. Efrayim te gen de lòt pitit gason: Ezè ak Elad. Men, moun ki rete nan zòn Gad la touye yo paske yo te vin vòlò mouton yo.
And Zabad his son, and Shuthelah his son, and Ezer and Elead, whom the men of Gath, who had been living in the land from their birth, put to death, because they came down to take away their cattle.
ζαβεδ υἱὸς αὐτοῦ σωθελε υἱὸς αὐτοῦ καὶ εζερ καὶ ελεαδ καὶ ἀπέκτειναν αὐτούς ἄνδρες γαθ οἱ τεχθέντες ἐν τῇ γῆ ὅτι κατέβησαν λαβεῖν τὰ κτήνη αὐτῶν
- 22 Lè sa a, Efrayim, papa yo, te pran lapenn pou yo pandan lontan. Se fanmi l' yo ki vin ba l' kouraj.
And for a long time Ephraim their father went on weeping for them, and his brothers came to give him comfort.
καὶ ἐπένθησεν εφραιμ πατὴρ αὐτῶν ἡμέρας πολλὰς καὶ ἦλθον ἀδελφοὶ αὐτοῦ τοῦ παρακαλέσαι αὐτόν
- 23 Apre sa, li al kouche ak madanm li. Madanm lan vin ansent, li fè yon pitit gason, li rele l' Berya paske malè te tonbe sou kay la.
After that, he had connection with his wife, and she became with child and gave birth to a son, to whom his father gave the name of Beriah, because trouble had come on his family.
καὶ εἰσηλθεν πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔλαβεν ἐν γαστρὶ καὶ ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ βαραγα ὅτι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου

- 24 Chera, pitit fi Berya a, bati Bètowon anba ak Bètowon anwo. Se li ki bati Ouzennchera tou.
And his daughter was Sheerah, the builder of Beth-horon the lower and the higher, and Uzzen-sheerah.
 και ἐν ἐκείνοις τοῖς καταλοιπίοις καὶ ὠκοδόμησεν βαιθωρον τὴν κάτω καὶ τὴν ἄνω καὶ υἱοὶ οὖζαν σσηρα
- 25 Berya te papa Refak ki te papa Rechèf. Rechèf te papa Tela ki te papa Takan.
And Rephah was his son, and Resheph; his son was Telah, and his son was Tahan;
 και ραφη υἱοὶ αὐτοῦ ρασεφ καὶ θαλε υἱοὶ αὐτοῦ θαιεν υἱὸς αὐτοῦ
- 26 Takan te papa Layedan ki te papa Amiyoud. Amiyoud te papa Elichama
Ladan was his son, Ammihud his son, Elishama his son,
 τῶ λααδαν υἱῶ αὐτοῦ αμιουδ υἱὸς αὐτοῦ ελισαμα υἱὸς αὐτοῦ
- 27 ki te papa Noun. Noun te papa Jozye.
Nun his son, Joshua his son.
 νουμ υἱὸς αὐτοῦ ιησουε υἱὸς αὐτοῦ
- 28 Pòsyon tè yo te ba yo pou yo te rete a se zòn lavil Betèl ak tout ti bouk ki sou lòd li yo, rive lavil Naaran sou bò solèy leve, lavil Gezè ak tout ti bouk ki sou lòd li yo sou bò solèy kouche, ak zòn lavil Sichèm jouk lavil Aja ak tout ti bouk ki sou lòd li yo.
Their heritage and their living-places were Beth-el and its daughter-towns, and Naaran to the east, and Gezer to the west, with its daughter-towns, as well as Shechem and its daughter-towns as far as Azzah and its daughter-towns;
 και κατάσχεσις αὐτῶν καὶ κατοικία αὐτῶν βαιθηλ καὶ αἱ κῶμαι αὐτῆς κατ' ἀνατολὰς νααραν πρὸς δυσμαῖς γαζερ καὶ αἱ κῶμαι αὐτῆς καὶ συχεμ καὶ αἱ κῶμαι αὐτῆς ἕως γαιαν καὶ αἱ κῶμαι αὐτῆς
- 29 Moun Manase yo te kontwole lavil Bèt Chean ak tout ti bouk ki sou lòd li yo, lavil Tanak ak tout ti bouk ki sou lòd li yo, lavil Megido ak tout ti bouk ki sou lòd li yo, ak lavil Dò ak tout ti bouk ki sou lòd li yo. Se nan lavil sa yo moun branch fanmi Jozèf, pitit Jakòb la, t'ap viv.
And by the limits of the children of Manasseh, Beth-shean and its daughter-towns, Taanach, Megiddo, and Dor, with their daughter-towns. In these the children of Joseph, the son of Israel, were living.
 και ἕως ὁρίων υἱῶν μανασση βαιθσαν καὶ αἱ κῶμαι αὐτῆς θασαναχ καὶ αἱ κῶμαι αὐτῆς καὶ βαλαδ καὶ αἱ κῶμαι αὐτῆς μαγεδδω καὶ αἱ κῶμαι αὐτῆς δωρ καὶ αἱ κῶμαι αὐτῆς ἐν ταύταις κατέκησαν οἱ υἱοὶ ἰωσηφ υἱοῦ ἰσραηλ
- 30 Asè te gen kat pitit gason: Imna, Ichva, Ichvi, Berya ak yon pitit fi ki te rele Sera.
The sons of Asher: Imnah and Ishvah and Ishvi and Beriah and Serah, their sister.
 υἱοὶ ασηρ ιεμνα καὶ ισουα καὶ ισουι καὶ βεριγα καὶ σορε ἀδελφὴ αὐτῶν
- 31 Berya te gen de pitit gason: Ebè ak Malkyèl. Se Malkyèl sa a ki te tablil lavil Bizayit.
And the sons of Beriah: Heber and Malchiel, who was the father of Birzaith.
 και υἱοὶ βεριγα χαβερ καὶ μελχιηλ οὗτος πατὴρ βερζαιθ
- 32 Ebè te gen twa pitit gason: Jafèl, Chomè, Otam ak yon pitit fi yon te rele Chwa.
And Heber was the father of Japhlet and Shomer and Hotham and Shua, their sister.
 και χαβερ ἐγέννησεν τὸν ιαφαλητ καὶ τὸν σαμηρ καὶ τὸν χωθαμ καὶ τὴν σωλα ἀδελφὴν αὐτῶν
- 33 Jafèl te gen twa pitit gason tou: Pasak, Bimal ak Achvat.
And the sons of Japhlet: Pasach and Bimhal and Ashvath. These are the sons of Japhlet.
 και υἱοὶ ιαφαλητ φεσηχι βαμαηλ καὶ ασιθ οὗτοι υἱοὶ ιαφαλητ
- 34 Chomè, frè Jafèl a, te gen twa pitit gason tou: Wogach, Wouba ak Aram.
And the sons of Shomer: Ahi and Rohgah, Jehubbah and Aram.
 και υἱοὶ σεμηρ αχιουραογα καὶ οβα καὶ αραμ
- 35 Otam, lòt frè li a, te gen kat pitit gason: Zofa, Imna, Chelèk ak Amal.
And the sons of Hotham, his brother: Zophah and Imna and Shelesh and Amal.
 και βανηλαμ ἀδελφοὶ αὐτοῦ σωφα καὶ ιμανα καὶ σελλης καὶ αμαλ
- 36 Men pitit Zofa yo: Swa, Anefè, Chwal, Beri, Imra,
The sons of Zophah: Suah and Harnepher and Shual and Beri and Imrah,
 υἱοὶ σωφα χουχι αρναφαρ καὶ σουαλ καὶ βαρι καὶ ιμαρη

- 37 **Bezè, Wòd, Chama, Chilcha, Jitran, Bera.**
Bezer and Hod and Shamma and Shilshah and Ithran and Beera.
 σοβαλ και ωδ και σεμμα και σαλισα και ιεθραν και βεηρα
- 38 **Men pitit Jezè yo: Jefounè, Pispah ak Ara.**
And the sons of Jether: Jephunneh and Pispah and Ara.
 και υιοι ιεθερ ιφίνα και φασφα και αρα
- 39 **Men pitit Oula yo: Ara, Anyèl ak Rizya.**
And the sons of Ulla: Arah and Hanniel and Rizia.
 και υιοι ωλα ορεχ ανηλ και ραζια
- 40 **Tout moun sa yo te moun branch fanmi Asè. Yo tout te chèf fanmi, vanyan sòlda, grannèg. Dapre rejis fanmi yo, te gen vennsimil (26.000) gason ki te gen laj pou fè sèvis lame, epi ki te bon pou fè lagè.**
All these were the children of Asher, heads of their families, specially strong men of war, chiefs of the rulers. They were recorded in the army for war, twenty-six thousand men in number.
 πάντες οὗτοι υιοι ασηρ πάντες ἄρχοντες πατριῶν ἐκλεκτοὶ ἰσχυροὶ δυνάμει ἄρχοντες ἡγούμενοι ἀριθμὸς αὐτῶν εἰς παράταξιν τοῦ πολέμειν ἀριθμὸς αὐτῶν ἄνδρες εἴκοσι ἕξ χιλιάδες
- 1 ¶ **Benjamin te gen senk pitit gason. Pi gran an te rele Bela, dezyèm lan Achbèl, twazyèm lan Akra,**
And Benjamin was the father of Bela his oldest son, Ashbel the second, and Aharah the third,
 και βενιαμιν ἐγέννησεν τὸν βαλε πρωτότοκον αὐτοῦ και ασβηλ τὸν δεῦτερον ααρα τὸν τρίτον
- 2 **katriyèm lan Nora, senkyèm lan Rafa.**
Nohah the fourth, and Rapha the fifth.
 νοα τὸν τέταρτον και ραφη τὸν πέμπτον
- 3 **Men non pitit Bela yo: Ada, Gera, Abiyoud,**
And Bela had sons, Addar and Gera, the father of Ehud,
 και ἦσαν υιοι τῷ βαλε αδερ και γηρα και αβιουδ
- 4 **Abichwa, Naaman, Akora,**
And Abishua and Naaman and Ahoah
 και αβισουε και νοομα και αχια
- 5 **Gera, Chefoufan ak Ouram.**
And Gera and Shephuphan and Huram.
 και γηρα και σωφαρφακ και ωιμ
- 6 -
And these are the sons of Ehud, heads of families of those living in Geba: Iglaam and Alemeth
 οὗτοι υιοι αωδ οὗτοί εἰσιν ἄρχοντες πατριῶν τοῖς κατοικοῦσιν γαβεε και μετόκισαν αὐτοὺς εἰς μαναχαθι
- 7 **Men non pitit Eyoud yo: Naaman, Ajija ak Gera. Yo te chèf branch fanmi ki t'ap viv nan zòn Geba a. Apre sa, yo mete yo deyò, y' al rete Manarat. Se Gera, papa Ouza ak Akiyoud, ki te mennen yo al rete Manarat la.**
And Naaman and Ahijah and Gera; and Iglaam was the father of Uzza and Ahihud.
 και νοομα και αχια και γηρα οὗτος ιγλααμ και ἐγέννησεν τὸν ναανα και τὸν αχιχωδ
- 8 -
And Shaharaim became the father of children in the country of the Moabites after driving out Hushim and Beerah his wives;
 και σααρημ ἐγέννησεν ἐν τῷ πεδίῳ μοαβ μετὰ τὸ ἀποστελεῖλαι αὐτὸν ωσιμ και τὴν βααδα γυναῖκα αὐτοῦ
- 9 **Charayim divòse ak de madanm li yo: Ouchim ak Bara. Apre sa, li al rete nan peyi Moab, li marye ak Odèch ki ba li sèt pitit gason: Jobab, Zibya, Mecha, Malkam,**
And by Hodesh his wife he became the father of Jobab and Zibia and Mesha and Malcam.
 και ἐγέννησεν ἐκ τῆς αδα γυναικὸς αὐτοῦ τὸν ιωβαβ και τὸν σεβια και τὸν μισα και τὸν μελχαμ

- 10 Jeou, Sakya, Mima. Tout pitit gason l' yo te chèf fanmi.
And Jeuz and Shachia and Mirmah. These were his sons, heads of families.
καὶ τὸν ἰαῶς καὶ τὸν σαβία καὶ τὸν μαρμα οὗτοι ἄρχοντες πατριῶν
- 11 Li te gen de lòt pitit gason Ouchim te fè pou li: Abitoub ak Elpal.
And Hushim became the father of Abitub and Elpaal.
καὶ ἐκ τῆς ὠσιμ ἐγέννησεν τὸν ἀβιτωβ καὶ τὸν ἀφρααλ
- 12 Elpal te gen twa pitit gason: Ebè, Micham ak Chèmèd. Se Chèmèd sa a ki te bati lavil Ono ak lavil Lòd ansanm ak tout ti bouk ki te sou kont li yo.
And the sons of Elpaal: Eber and Misham and Shemed (he was the builder of Ono and Lod and their daughter-towns);
καὶ υἱοὶ ἀφρααλ ὠβηδ μεσσαμ σεμμηρ οὗτος ὠκοδόμησεν τὴν ὠνω καὶ τὴν λοδ καὶ τὰς κώμας αὐτῆς
- 13 Berya ak Chema te chèf fanmi moun ki te rete lavil Ajalon. Se yo ki te mete ansyen moun ki te rete lavil Gat yo deyò.
And Beriah and Shema, who were heads of the families of those who were living in Aijalon, who put to flight the people living in Gath;
καὶ βεριγα καὶ σαμα οὗτοι ἄρχοντες τῶν πατριῶν τοῖς κατοικοῦσιν αἰλαμ καὶ οὗτοι ἐξεδίωξαν τοὺς κατοικοῦντας γεθ
- 14 Men pitit Berya yo: Akio, Chachak, Jeremòt,
And their brothers Shashak and Jeremoth.
καὶ ἀδελφὸς αὐτοῦ σωσηκ καὶ ἰαριμωθ
- 15 Zebadya, Arad, Edè,
And Zebadiah and Arad and Eder
καὶ ζαβαδία καὶ ὠρηρ καὶ ὠδηδ
- 16 Michayèl, Ichpa ak Joa.
And Michael and Ishpah and Joha, the sons of Beriah;
καὶ μιχαηλ καὶ ἰεσφα καὶ ἰωχα υἱοὶ βεριγα
- 17 Men non pitit Elpal yo: Zebadya, Mechoulam, Izki, Ebè,
And Zebadiah and Meshullam and Hizki and Heber
καὶ ζαβαδία καὶ μοσολλαμ καὶ ἀζακι καὶ ἀβαρ
- 18 Ichmerayi, Izlija ak Jobab.
And Ishmerai and Izliah and Jobab, the sons of Elpaal;
καὶ ἰσαμαρι καὶ ἰεζλία καὶ ἰωβαβ υἱοὶ ἐφρααλ
- 19 Men pitit Chimèyi yo: Jakim, Zikri, Zabdi,
And Jakim and Zichri and Zabdi
καὶ ἰακιμ καὶ ζεχρι καὶ ζαβδι
- 20 Elyenayi, Ziltayi, Eliyèl,
And Elienai and Zillethai and Eliel
καὶ ἐλιωναι καὶ σάλθι καὶ ἐλιηλι
- 21 Adaja, Beraja ak Chimrat.
And Adaiah and Beraiah and Shimrath, the sons of Shimei;
καὶ ἀδαια καὶ βαραια καὶ σαμαραθ υἱοὶ σαμαϊ
- 22 Men pitit Chachak yo: Ichpan, Ebè, Eliyèl,
And Ishpan and Eber and Eliel
καὶ ἰσπαν καὶ ὠβηδ καὶ ἐλεηλ
- 23 Abdon, Zikri, Anan,
And Abdon and Zichri and Hanan
καὶ ἀβαδων καὶ ζεχρι καὶ ἀναν

- 24 Ananya, Elam, Antotija,
And Hananiah and Elam and Anathothijah
καὶ ἀνανία καὶ ἀμβρι καὶ αἰλαμ καὶ ἀναθωθία
- 25 Ifdeja ak Penwèl.
And Iphdeiah and Penuel, the sons of Shashak;
καὶ ἀθιν καὶ ἰεφερία καὶ φελιηλ υἱοὶ σοσηκ
- 26 Men pitit Jeworam yo: Chamcherayi, Chearya, Atalya,
And Shamsheraï and Shehariah and Athaliah
καὶ σαμσαρία καὶ σααρία καὶ ογοθολία
- 27 Jarechya, Elija ak Zikri.
And Jareshiah and Elijah and Zichri, the sons of Jeremoth.
καὶ ἰαρασία καὶ ἠλία καὶ ζεχρι υἱοὶ ἰρααμ
- 28 Chak mesye sa yo te chèf fanmi yo. Yo te rete lavil Jerizalèm.
These were heads of families in their generations; chief men: these were living in Jerusalem.
οὗτοι ἄρχοντες πατριῶν κατὰ γενέσεις αὐτῶν ἄρχοντες οὗτοι κατόκησαν ἐν ἱερουσαλημ
- 29 Jeyèl te bati lavil Gabawon kote li te rete. Madanm li te rele Maaka.
And in Gibeon was living the father of Gibeon, Jeiel, whose wife's name was Maacah;
καὶ ἐν γαβαων κατόκησεν πατὴρ γαβαων καὶ ὄνομα γυναικὶ αὐτοῦ μααχα
- 30 Premye pitit gason l' lan te rele Abdon. Lòt pitit li yo te rele Zou, Kich, Nè, Nadab,
And his oldest son Abdon, and Zur and Kish and Baal and Ner and Nadab
καὶ υἱὸς αὐτῆς ὁ πρωτότοκος ἀβαδων καὶ σουρ καὶ κισ καὶ βααλ καὶ νηρ καὶ ναδαβ
- 31 Gedò, Akio, Zekè
And Gedor and Ahio and Zechariah and Mikloth.
καὶ γεδουρ καὶ ἀδελφὸς αὐτοῦ καὶ ζαχουρ καὶ μακαλωθ
- 32 ak Miklòt ki te papa Chimea. Pitit moun sa yo te rete lavil Jerizalèm bò kote moun ki te menm branch fanmi ak yo.
And Mikloth was the father of Shimeah. And they were living with their brothers in Jerusalem opposite their brothers.
καὶ μακαλωθ ἐγέννησεν τὸν σεμα καὶ γὰρ οὗτοι κατέναντι τῶν ἀδελφῶν αὐτῶν κατόκησαν ἐν ἱερουσαλημ μετὰ τῶν ἀδελφῶν αὐτῶν
- 33 ¶ Nè te papa Kich ki te papa Sayil. Sayil te gen kat pitit gason: Jonatan, Malchichwa, Abinadab ak Echbaal.
And Ner was the father of Abner, and Kish was the father of Saul, and Saul was the father of Jonathan and Malchi-shua and Abinadab and Eshbaal.
καὶ νηρ ἐγέννησεν τὸν κισ καὶ κισ ἐγέννησεν τὸν σαουλ καὶ σαουλ ἐγέννησεν τὸν ἰωθαναν καὶ τὸν μελχισουε καὶ τὸν ἀμιναδαβ καὶ τὸν ἀσαβαλ
- 34 Jonatan te papa Meribaal ki te papa Mika.
And the son of Jonathan was Merib-baal; and Merib-baal was the father of Micah.
καὶ υἱοὶ ἰωθαναν μεριβααλ καὶ μεριβααλ ἐγέννησεν τὸν μιχια
- 35 Mika te gen kat pitit gason: Piton, Melèk, Tarea ak Akaz.
And the sons of Micah: Pithon and Melech and Tarea and Ahaz.
καὶ υἱοὶ μιχια φιθων καὶ μελχηλ καὶ θερεε καὶ ἀχαζ
- 36 Akaz te papa Jeojada ki te gen twa pitit gason: Alemèt, Azmavèt ak Zimri. Zimri te papa Moza.
And Ahaz was the father of Jehoaddah; and Jehoaddah was the father of Alemeth and Azmaveth and Zimri; and Zimri was the father of Moza;
καὶ ἀχαζ ἐγέννησεν τὸν ἰωιαδα καὶ ἰωιαδα ἐγέννησεν τὸν γαλεμαθ καὶ τὸν ασμωθ καὶ τὸν ζαμβρι καὶ ζαμβρι ἐγέννησεν τὸν μοισα
- 37 Moza te papa Binea ki te papa Rafad. Rafad te papa Eleaza ki te papa Azèl.
And Moza was the father of Binea: Raphah was his son, Eleasah his son, Azel his son;
καὶ μοισα ἐγέννησεν τὸν βαινα ραφαα υἱὸς αὐτοῦ ελασα υἱὸς αὐτοῦ εσηλ υἱὸς αὐτοῦ

- 38 Azèl te gen sis pitit gason. Se te Azrikam, Bokwou, Ichmayèl, Chearya, Obadya ak Anan.
 And Azel had five sons, whose names are: Azrikam, his oldest, and Ishmael and Sheariah and Obadiah and Hanan. All these were the sons of Azel.
 και τῶ εσηλ ἕξ υἱοὶ και ταῦτα τὰ ὀνόματα αὐτῶν εζρικαμ πρωτότοκος αὐτοῦ και ισμαηλ και σαραια και αβδία και αναν πάντες οὔτοι υἱοὶ εσηλ
- 39 Echèk, frè Azèl la, te gen twa pitit gason: Oulam, Jeouch ak Elifelèt.
 And the sons of Eshek his brother: Ulam his oldest son, Jeush the second, and Eliphelet the third.
 και υἱοὶ ασηλ ἀδελφοῦ αὐτοῦ αιλαμ πρωτότοκος αὐτοῦ και ιαις ὁ δεῦτερος ελιφαλετ ὁ τρίτος
- 40 Pitit gason Oulam yo te vanyan sòlda ki te gen anpil ladrès nan sèvi ak banza. Yo te gen sansenkant (150) pitit ak pitit pitit antou. Tout moun sa yo te fè pati branch fanmi Benjamen an.
 And the sons of Ulam were men of war, bowmen, and had a great number of sons and sons' sons, a hundred and fifty. All these were the sons of Benjamin.
 και ἦσαν υἱοὶ αιλαμ ισχυροὶ ἄνδρες δυνάμει τείνοντες τόξον και πληθύνοντες υἱοὺς και υἱοὺς τῶν υἱῶν ἑκατὸν πενήκοντα πάντες οὔτοι ἕξ υἱῶν βενιαμιν
- 1 ¶ Se konsa yo te make non tout moun pep Izrayèl yo dapre fanmi yo nan liv wa Izrayèl yo. Yo te depòte moun peyi Jida yo lavil Babilòn paske yo pa t' fè volonte Bondye.
 So all Israel was listed by their families; and, truly, they are recorded in the book of the kings of Israel. And Judah was taken away as prisoners to Babylon because of their sin.
 και πᾶς ισραηλ ὁ συλλοχισμὸς αὐτῶν και οὔτοι καταγεγραμμένοι ἐν βιβλίῳ τῶν βασιλέων ισραηλ και ιουδα μετὰ τῶν ἀποικισθέντων εἰς βαβυλῶνα ἐν ταῖς ἀνομίαις αὐτῶν
- 2 Premye moun nan pèp Izrayèl la ki te tounen vin rete sou tè yo ak nan lavil yo se te prèt yo, moun Levi yo ak moun k'ap travay nan Tanp lan.
 Now the first to take up their heritage in their towns were: Israel, the priests, the Levites, and the Nethinim.
 και οἱ κατοικοῦντες πρότερον ἐν ταῖς κατασχέσεσιν αὐτῶν ἐν ταῖς πόλεσιν ισραηλ οἱ ἱερεῖς οἱ λευῖται και οἱ δεδομένοι
- 3 Se lavil Jerizalèm moun nan branch fanmi Jida, moun nan branch fanmi Benjamen, moun nan branch fanmi Efrayim ak moun nan branch fanmi Manase, yo tout al rete.
 And in Jerusalem there were living some of the sons of Judah, and of Benjamin, and of Ephraim and Manasseh;
 και ἐν ἱερουσαλημ κατόκησαν ἀπὸ τῶν υἱῶν ιουδα και ἀπὸ τῶν υἱῶν βενιαμιν και ἀπὸ τῶν υἱῶν εφραιμ και μανασση
- 4 Nan moun Jida yo te gen Outayi, pitit gason Amiyoud. Amiyoub sa a te pitit Omri, Omri te pitit Imri, Imri te pitit gason Bani, Bani te soti nan fanmi Perèz, pitit Jida.
 Uthai, the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the sons of Perez, the son of Judah.
 γωθι υἱὸς αμμιουδ υἱοῦ αμρι υἱοῦ υἱῶν φαρες υἱοῦ ιουδα
- 5 Nan fanmi Chela a te gen Asaja ki te chèf fanmi an.
 And of the Shilonites: Asaiah the oldest, and his sons.
 και ἐκ τῶν σηλωνι ασαια πρωτότοκος αὐτοῦ και υἱοὶ αὐτοῦ
- 6 Nan fanmi Zerk la te gen Jeoujèl ki te chèf fanmi an. Sa te fè antou sisankatrevendis (690) moun nan fanmi Jida a ki te rete lavil Jerizalèm.
 And of the sons of Zerah: Jeuel, and their brothers, six hundred and ninety.
 ἐκ τῶν υἱῶν ζαρα ιηλ και ἀδελφοὶ αὐτῶν ἑξακόσιοι και ἑνεήκοντα
- 7 Nan moun fanmi Benjamen yo te gen Salou, pitit gason Mechoulam, ki te pitit gason Odavya, ki li menm te pitit gason Asenwa.
 And of the sons of Benjamin: Sallu, the son of Meshullam, Judah, the son of Hassenuah,
 και ἐκ τῶν υἱῶν βενιαμιν σαλω υἱὸς μοσολλαμ υἱοῦ ωδουια υἱοῦ σαναα
- 8 Te gen Jibneja, pitit gason Jeworam, Ela, pitit gason Ouzi, pitit pitit Mikri, ak Mechoulam, pitit Chepatya, ki te pitit Reouyèl, pitit pitit Jibniya.
 And Ibneiah, the son of Jeroham, and Elah, the son of Uzzi, the son of Michri, and Meshullam, the son of Shephatiah, the son of Reuel, the son of Ibnijah;
 και βαναα υἱὸς ιρααμ και οὔτοι υἱοὶ οζι υἱοῦ μαχρ και μασσαλημ υἱὸς σαφατια υἱοῦ ραγουηλ υἱοῦ βαναια
- 9 Sa te fè antou nèfsansenkannsis (956) moun nan fanmi Benjamen an ki te rete lavil Jerizalèm. Yo tout te chèf fanmi yo.
 And their brothers, in the list of their generations, nine hundred and fifty-six. All these men were heads of families, listed by the names of their fathers.
 και ἀδελφοὶ αὐτῶν κατὰ γενέσεις αὐτῶν ἑνακόσιοι πενήκοντα ἕξ πάντες οἱ ἄνδρες ἄρχοντες πατριῶν κατ' οἶκος πατριῶν αὐτῶν
- 10 Men prèt ki t'ap viv nan lavil la. Te gen Jedaja, Jeojarib, Jaken,
 And of the priests: Jedaiah and Jehoiarib and Jachin
 και ἀπὸ τῶν ἱερέων ιωδαι και ιωαρμ και ιαχιν
- 11 Azarya, pitit Ilkija. Ilkija sa a te pitit Mechoulam, Mechoulam te pitit Zadòk, Zadòk te pitit Merajòt, Merajòt te pitit Achitoub. Se li menm Achitoub sa a ki te chèf nan tanp Bondye a.
 And Azariah, the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;
 και αζαρια υἱὸς χελκια υἱοῦ μοσολλαμ υἱοῦ σαδοκ υἱοῦ μαραιωθ υἱοῦ αχτιωβ ἡγούμενος οἴκου τοῦ θεοῦ

- 12 Lèfini, te gen Adaja, pitit gason Jeworam. Jeworam sa a te pitit Pachou ki te pitit Malkija. Te gen ankò Masayi, pitit Adyèl. Adyèl sa a te pitit Jazera, Jazera te pitit Mechoulam, Mechoulam te pitit Mechilemit, Mechilemit te pitit Ime.
 And Adaiah, the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai, the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;
 καὶ ἀδαια υἱὸς ἱρααμ υἱοῦ πασχωρ υἱοῦ μαλχια καὶ μασσαία υἱὸς ἀδιηλ υἱοῦ ἰεδίου υἱοῦ μοσολλαμ υἱοῦ μασελμωθ υἱοῦ ἐμμηρ
- 13 Prèt sa yo ak fanmi yo te fè antou milsètsanswasant (1.760) moun ki te chèf fanmi, vanyan gason ki te bon pou sèvis kay Bondye a.
 And their brothers, heads of their families, a thousand and seven hundred and sixty: able men, doing the work of the house of God.
 καὶ ἀδελφοὶ αὐτῶν ἄρχοντες οἴκων πατριῶν χίλιοι ἑπτακόσιοι ἐξήκοντα ἰσχυροὶ δυνάμει εἰς ἐργασίαν λειτουργίας οἴκου τοῦ θεοῦ
- 14 ¶ Men moun Levi ki te rete nan lavil la. Te gen Chemaja, pitit gason Achoub. Achoub sa a te pitit Azrikam, Azrikam te pitit Achabya, nan branch fanmi Merari a.
 And of the Levites: Shemaiah, the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;
 καὶ ἐκ τῶν λευιτῶν σαμαία υἱὸς ασωβ υἱοῦ εσρικαμ υἱοῦ ασαβια ἐκ τῶν υἱῶν μεραρι
- 15 Te gen Bakbaka, Erès, Galal ak Matanya. Matanya sa a te pitit Mika. Mika te pitit Zikri, Zikri li menm te pitit Asaf.
 And Bakbakkar, Heresh, and Galal, and Mattaniah, the son of Mica, the son of Zichri, the son of Asaph;
 καὶ βακβακαρ καὶ ἀρησ καὶ γαλαλ καὶ μανθανίας υἱὸς μιχα υἱοῦ ζεχρι υἱοῦ ασαφ
- 16 Te gen Obadya, pitit Chemaya. Chemaya sa a te pitit Galal, Galal te pitit Jedoutoun. Pou fini, te gen Berekyia, pitit Asa, ki te pitit Elkana ki te rete nan ti bouk moun Netofa yo.
 And Obadiah, the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah, the son of Asa, the son of Elkanah, who were living in the small towns of the Netophathites.
 καὶ ἀβδία υἱὸς σαμια υἱοῦ γαλαλ υἱοῦ ἰδιθων καὶ βαραχια υἱὸς οσσα υἱοῦ ἠλκανα ὁ κατοικῶν ἐν ταῖς κώμαις νετωφατι
- 17 Men gad ki t'ap fè pòs nan pòtay Tanp lan. Se te Chaloum, Akoub, Talmon, Akiman ak lòt fanmi yo. Se Chaloum ki te chèf yo.
 And the door-keepers: Shallum and Akkub and Talmon and Ahiman and their brothers: Shallum was the chief.
 οἱ πυλωροὶ σαλωμ καὶ ακουβ καὶ ταλμαν καὶ ἀιμαν καὶ ἀδελφοὶ αὐτῶν σαλωμ ὁ ἄρχων
- 18 Jouk jounen jòdi a se yo k'ap fè pòs nan Pòtay Wa ki bay sou bò solèy leve a, kote pou wa a pase a. Nan tan lontan, se yo menm ki te konn fè pòs nan Pòtay Kay moun Levi yo.
 Up till then they had been at the king's door to the east. They were door-keepers for the tents of the sons of Levi.
 καὶ ἕως ταύτης ἐν τῇ πόλει τοῦ βασιλέως κατ' ἀνατολάς αὐταὶ αἱ πύλαι τῶν παρεμβολῶν υἱῶν λευι
- 19 Chaloum, pitit Kore, pitit pitit Ebyazaf nan branch fanmi Kore a, ansanm ak lòt moun nan fanmi Kore a te reskonsab veye pòtay pou antre nan kote ki apa pou Seyè a, tankou zansèt yo te fè l' anvan sa lè yo t'ap veye Pòtay kan Seyè a.
 And Shallum, the son of Kore, the son of Ebiasaph, the son of Korah, and his brothers, of his family, the Korahites, were responsible for everything which had to be done in connection with the order of worship, keepers of the doors of the Tent; their fathers had had the care of the tents of the Lord, being keepers of the doorway.
 καὶ σαλωμ υἱὸς κορη υἱοῦ ἀβιασαφ υἱοῦ κορε καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς οἶκον πατρὸς αὐτοῦ οἱ κορίται ἐπὶ τῶν ἔργων τῆς λειτουργίας φυλάσσοντες τὰς φυλακὰς τῆς σκηνῆς καὶ πατέρες αὐτῶν ἐπὶ τῇ παρεμβολῇ κυρίου φυλάσσοντες τὴν εἴσοδον
- 20 Yon lè se Fineas, pitit Eleaza a, ki te chèf yo. Seyè a te toujou kanpe avè l'.
 In the past Phinehas, the son of Eleazar, had been ruler over them; may the Lord be with him!
 καὶ φινεεσ υἱὸς ελεαζαρ ἠγούμενος ἦν ἐπ' αὐτῶν ἔμπροσθεν καὶ οὗτοι μετ' αὐτοῦ
- 21 Zakari, pitit Mechelemya, te gad nan pòtay Tant Randevou a tou.
 Zechariah, the son of Meshelemiah, was keeper of the door of the Tent of meeting.
 ζαχαρίας υἱὸς μασαλαμ πυλωρὸς τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου
- 22 Antou te gen desandouz (212) gason yo te chwazi pou fè pòs nan pòtay tanp lan, dapre liv rejis fanmi yo nan ti bouk kote yo moun. Se wa David ak pwofèt Samyèl ki te bay zansèt yo reskonsablite sa a pou tout tan.
 There were two hundred and twelve whose business it was to keep the doorway. These were listed by families in the country places where they were living, whom David and Samuel the seer put in their responsible positions.
 πάντες οἱ ἐκλεκτοὶ ταῖς πύλαις ἐν ταῖς πύλαις διακόσιοι καὶ δέκα δύο οὗτοι ἐν ταῖς αὐλαῖς αὐτῶν ὁ καταλοχισμὸς αὐτῶν τούτους ἔστησεν δαυιδ καὶ σαμουηλ ὁ βλέπων τῇ πίστει αὐτῶν
- 23 Se konsa, yo menm ak pitit yo yo toujou ap fè pòs nan pòtay Tanp lan, nan pòtay Tant Randevou a.
 So they and their sons had the care of the doors of the house of the Lord, the house of the Tent, as watchers.
 καὶ οὗτοι καὶ οἱ υἱοὶ αὐτῶν ἐπὶ τῶν πυλῶν ἐν οἴκῳ κυρίου ἐν οἴκῳ τῆς σκηνῆς τοῦ φυλάσσειν

- 24 Te gen kat pòtay ki te bay sou kat bòn direksyon yo: lès, lwès, nò ak sid. Pou chak pòtay te gen yon chèf gad.
There were keepers of the doors on the four sides, to the east, west, north, and south.
κατὰ τοὺς τέσσαρας ἀνέμους ἦσαν αἱ πύλαι κατ' ἀνατολᾶς θάλασσαν βορρᾶν νότον
- 25 Fanmi yo ki te rete nan ti bouk yo te vin ede yo nan travay la pandan sèt jou, yonn apre lòt.
And their brothers, in the country places where they were living, were to come in every seven days to be with them from time to time.
καὶ ἀδελφοὶ αὐτῶν ἐν ταῖς αὐλαῖς αὐτῶν τοῦ εἰσπορεύεσθαι κατὰ ἑπτὰ ἡμέρας ἀπὸ καιροῦ εἰς καιρὸν μετὰ τούτων
- 26 Men, kat chèf gad yo te toujou la desèvis. Se moun fanmi Levi yo te ye. Se yo ki te reskonsab tout pyès chanm ansanm ak tout trezò ki te la nan Tanp lan.
For the four chief door-keepers, who were Levites, had a special position, looking after the rooms and the store-houses of the house of God.
ὅτι ἐν πίστει εἰσὶν τέσσαρες δυνατοὶ τῶν πυλῶν οἱ λευῖται ἦσαν ἐπὶ τῶν παστοφορίων καὶ ἐπὶ τῶν θησαυρῶν οἴκου τοῦ θεοῦ
- 27 Yo te rete pase nwit yo toupre Tanp lan, paske se yo ki te reskonsab veye l'. Lèfini, chak maten se yo ki pou te louvri pòtay yo.
Their sleeping-rooms were round the house of God, for they had the care of it, and were responsible for opening it morning by morning.
καὶ περικύκλω οἴκου τοῦ θεοῦ παρεμβалоῦσιν ὅτι ἐπ' αὐτοὺς φυλακὴ καὶ οὗτοι ἐπὶ τῶν κλειδῶν τὸ πρωὶ πρωὶ ἀνοίγειν τὰς θύρας τοῦ ἱεροῦ
- 28 Te gen lòt moun Levi ki te reskonsab tout veso yo sèvi pou fè seremoni yo. Se pou yo te kontwole yo ni anvan ni apre chak seremoni yo.
Certain of them had the care of the vessels used in worship, to keep an account of them when they came in and when they were taken out again.
καὶ ἐξ αὐτῶν ἐπὶ τὰ σκεύη τῆς λειτουργίας ὅτι ἐν ἀριθμῷ εἰσοίσουσιν αὐτὰ καὶ ἐν ἀριθμῷ ἐξοίσουσιν αὐτὰ
- 29 Te gen lòt moun Levi ki te reskonsab tout rès bagay ki te nan Tanp lan ansanm ak farin frans, diven, lwil oliv, lansan ak odè yo.
And some of them were responsible for the holy things and for the vessels of the holy place, and the meal and the wine and the oil and the perfume and the spices.
καὶ ἐξ αὐτῶν καθεσταμένοι ἐπὶ τὰ σκεύη καὶ ἐπὶ πάντα τὰ σκεύη τὰ ἅγια καὶ ἐπὶ τῆς σεμιδάλεως τοῦ οἴνου τοῦ ἐλαίου τοῦ λιβανωτοῦ καὶ τῶν ἀρωμάτων
- 30 Men, se prèt yo ki te reskonsab pare odè yo.
And some of the sons of the priests were responsible for crushing the spices.
καὶ ἀπὸ τῶν υἱῶν τῶν ἱερέων ἦσαν μυραγοὶ τοῦ μύρου καὶ εἰς τὰ ἀρώματα
- 31 Se yon moun Levi yo te rele Matitya, premye pitit Chaloum nan fanmi Kore a, ki te toujou reskonsab fè gato pou ofrann yo.
And Mattithiah, one of the Levites, the oldest son of Shallum the Korahite, was responsible for cooking the flat cakes.
καὶ ματταθίας ἐκ τῶν λευιτῶν οὗτος ὁ πρωτότοκος τῷ σαλωμ τῷ κορίτῃ ἐν τῇ πίστει ἐπὶ τὰ ἔργα τῆς θυσίας τοῦ τηγάνου τοῦ μεγάλου ἱερέως
- 32 Lòt moun Levi nan fanmi Keyat la te reskonsab pare pen pou yo te mete chak jou repo nan Tanp lan.
And some of their brothers, sons of the Kohathites, were responsible for the holy bread which was put in order before the Lord, to get it ready every Sabbath.
καὶ βαναιας ὁ καθίτης ἐκ τῶν ἀδελφῶν αὐτῶν ἐπὶ τῶν ἄρτων τῆς προθέσεως τοῦ ἐτοιμάσαι σάββατον κατὰ σάββατον
- 33 Genyen nan fanmi Levi yo ki te sanba. Chèf fanmi sa yo te viv nan pyès chanm ki te nan Tanp lan. Yo pa t' gen lòt okipasyon pase lajounen kou lannwit yo t'ap fè travay yo.
And these were those who had the ordering of the music and songs, heads of families of the Levites, who were living in the rooms, and were free from other work, for their work went on day and night.
καὶ οὗτοι ψαλτωδοὶ ἄρχοντες τῶν πατριῶν τῶν λευιτῶν διατεταγμένοι ἐφημερίαὶ ὅτι ἡμέρα καὶ νύξ ἐπ' αὐτοῖς ἐν τοῖς ἔργοις
- 34 Tout mesye sa yo te chèf fanmi moun Levi yo, dapre zansèt yo rive jòdi a. Yo te rete lavil Jerizalèm.
These were heads of families of the Levites in their generations, chief men; they were living at Jerusalem.
οὗτοι ἄρχοντες τῶν πατριῶν τῶν λευιτῶν κατὰ γενέσεις αὐτῶν ἄρχοντες οὗτοι κατόκησαν ἐν ἱερουσαλημ
- 35 ¶ Jeyèl te bati lavil Gabawon kote li te rete. Madanm li te rele Maaka.
And in Gibeon was living the father of Gibeon, Jeiel, whose wife's name was Maacah;
καὶ ἐν γαβαων κατόκησεν πατὴρ γαβαων ιηλ καὶ ὄνομα γυναικὸς αὐτοῦ μοαχα
- 36 Premye pitit gason l' lan te rele Abdon. Lòt pitit li yo te rele Zou, Kich, Baal, Nè, Nadak,
And Abdon his oldest son, and Zur and Kish and Baal and Ner and Nadab
καὶ υἱὸς αὐτοῦ ὁ πρωτότοκος ἀβαδων καὶ συρ καὶ κισ καὶ βααλ καὶ νηρ καὶ ναδαβ
- 37 Gedò, Akio, Zèkè ak Miklòt.
And Gedor and Ahio and Zechariah and Mikloth
καὶ γεδουρ καὶ ἀδελφὸς καὶ ζαχαρια καὶ μακελλωθ

- 38 Se Miklòt sa a ki te papa Chimeam. Pitit moun sa yo te rete lavil Jerizalèm bò kote moun ki te menm branch fanmi ak yo.
Mikloth was the father of Shimeam. They were living with their brothers in Jerusalem opposite their brothers.
καὶ μακελλῶθ ἐγέννησεν τὸν σαμαα καὶ οὗτοι ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν κατῴκησαν ἐν ἱερουσαλημ μετὰ τῶν ἀδελφῶν αὐτῶν
- 39 Nè te papa Kich ki te papa Sayil. Sayil te gen kat pitit gason: Jonatan, Malchichwa, Abinadab ak Echbaal.
And Ner was the father of Kish; and Kish was the father of Saul; and Saul was the father of Jonathan and Malchi-shua and Abinadab and Eshbaal.
καὶ νηρ ἐγέννησεν τὸν κισ καὶ κισ ἐγέννησεν τὸν σαουλ καὶ σαουλ ἐγέννησεν τὸν ιωναθαν καὶ τὸν μελχισουε καὶ τὸν αμιναδαβ καὶ τὸν ισβααλ
- 40 Jonatan te papa Meribaal ki te papa Mika.
And the son of Jonathan was Merib-baal; and Merib-baal was the father of Micah.
καὶ υἱὸς ιωναθαν μαριβααλ καὶ μαριβααλ ἐγέννησεν τὸν μιχα
- 41 Mika te gen kat pitit gason: Piton, Melèk, Tarea ak Akaz.
And the sons of Micah: Pithon and Melech and Tahrea and Ahaz.
καὶ υἱοὶ μιχα φαιθων καὶ μαλαχ καὶ θαραχ
- 42 Akaz te papa Jeojada ki te gen twa pitit gason: Alemèt, Azmavèt ak Zimri. Zimri te papa Moza.
And Ahaz was the father of Jarah; and Jarah was the father of Alemeth and Azmaveth and Zimri; and Zimri was the father of Moza.
καὶ αχαζ ἐγέννησεν τὸν ιαδα καὶ ιαδα ἐγέννησεν τὸν γαλεμεθ καὶ τὸν γαζμωθ καὶ τὸν ζαμβρι καὶ ζαμβρι ἐγέννησεν τὸν μασα
- 43 Moza te papa Binea ki te papa Rafad. Rafad te papa Eleaza ki te papa Azèl.
And Moza was the father of Binea; and Rephaiah was his son, Eleasah his son, Azel his son.
καὶ μασα ἐγέννησεν τὸν βαανα ραφαια υἱὸς αὐτοῦ ελεασα υἱὸς αὐτοῦ εσηλ υἱὸς αὐτοῦ
- 44 Azèl te gen sis pitit gason. Se te Azrikam, Bokewou, Ichmayèl, Chearya, Obadya ak Anan, Se non pitit gason Azèl yo sa.
And Azel had five sons, whose names are: Azrikam, his oldest son, and Ishmael and Sheariah and Obadiah and Hanan: these were the sons of Azel.
καὶ τῷ εσηλ ἕξ υἱοὶ καὶ ταῦτα τὰ ὀνόματα αὐτῶν εσδρικαμ πρωτότοκος αὐτοῦ ισμαηλ καὶ σαρια καὶ αβδια καὶ αναν οὗτοι υἱοὶ εσηλ
- 1 ¶ Moun Filisti yo leve yon sèl batay ak moun pèp Izrayèl yo sou mòn Gilboa. Anpil nan moun pèp Izrayèl yo te mouri, rès yo te kouri met deyò.
Now the Philistines were fighting against Israel; and the men of Israel went in flight before the Philistines, falling down wounded in Mount Gilboa.
καὶ ἀλλόφυλοι ἐπολέμησαν πρὸς ἰσραηλ καὶ ἔφυγον ἀπὸ προσώπου ἀλλοφύλων καὶ ἔπεσον τραυματῖαι ἐν ὄρει γελβουε
- 2 Moun Filisti yo rive sou Sayil ak pitit gason l' yo. Yo touye Jonatan, Abinadab ak Malchichwa frèt.
And the Philistines went hard after Saul and his sons, and put to death Jonathan and Abinadab and Malchi-shua, the sons of Saul.
καὶ κατεδίωξαν ἀλλόφυλοι ὀπίσω σαουλ καὶ ὀπίσω υἱῶν αὐτοῦ καὶ ἐπάταξαν ἀλλόφυλοι τὸν ιωναθαν καὶ τὸν αμιναδαβ καὶ τὸν μελχισουε υἱοὺς σαουλ
- 3 Batay la te mangonmen kote Sayil te ye a. Mesye ki t'ap voye flèch nan banza yo te konmanse ap vize sou li. Lè li wè sa, li pran tranble.
And the fight was going against Saul, and the archers came across him, and he was wounded by the archers.
καὶ ἐβαρύνθη ὁ πόλεμος ἐπὶ σαουλ καὶ εὔρον αὐτὸν οἱ τοξῶται ἐν τοῖς τόξοις καὶ πόνοις καὶ ἐπόνεσεν ἀπὸ τῶν τόξων
- 4 Li rele gad kò ki t'ap pote zam li yo, li di l' konsa: -Rale nepe ou, touye m' pou bann moun sa yo ki pa sèvi Bondye pa gen tan rive sou mwen pou yo pase m' nan betiz. Men, gad kò a pa t' vle paske li te pè anpil. Lè sa a, Sayil pran nepe a, li vire l' tèt anba, li lage kò l' sou li.
Then Saul said to the servant who had the care of his arms, Take your sword and put it through me, before these men without circumcision come and make sport of me. But his servant, full of fear, would not do so. Then Saul took out his sword, falling on it himself.
καὶ εἶπεν σαουλ τῷ αἵρωντι τὰ σκευὴ αὐτοῦ σπάσαι τὴν ῥομφαίαν σου καὶ ἐκκέντησόν με ἐν αὐτῇ μὴ ἔλθωσιν οἱ ἀπερίτμητοι οὗτοι καὶ ἐμπαίζωσίν μοι καὶ οὐκ ἐβούλετο ὁ αἵρων τὰ σκευὴ αὐτοῦ ὅτι ἐφοβεῖτο σφόδρα καὶ ἔλαβεν σαουλ τὴν ῥομφαίαν καὶ ἐπέτεσεν ἐπ' αὐτήν
- 5 Lè gad kò a wè Sayil te mouri, li fè menm bagay la tou, li lage kò l' sou nepe pa li a, li mouri ansanm ak Sayil.
And when his servant saw that Saul was dead, he did the same, and came to his death.
καὶ εἶδεν ὁ αἵρων τὰ σκευὴ αὐτοῦ ὅτι ἀπέθανεν σαουλ καὶ ἔτεσεν καί γε αὐτὸς ἐπὶ τὴν ῥομφαίαν αὐτοῦ καὶ ἀπέθανεν
- 6 Se konsa, ni Sayil ni twa pitit gason l' yo te mouri. Jou sa a, tout mesye Sayil yo te mouri.
So death overtook Saul and his three sons; all his family came to an end together.
καὶ ἀπέθανεν σαουλ καὶ τρεῖς υἱοὶ αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ πᾶς ὁ οἶκος αὐτοῦ ἐπὶ τὸ αὐτὸ ἀπέθανεν

- 7 Moun pèp Izrayèl yo ki te rete nan fon an te wè sòlda pèp Izrayèl yo kouri epi Sayil ak pitit gason l' yo mouri. Lè sa a, yo leve kite lavil kote yo te rete yo, yo met deyò. Moun Filisti yo vini, yo pran lavil yo pou yo.
 And when all the men of Israel who were in the valley saw that the men of Israel had gone in flight and that Saul and his sons were dead, they went in flight away from their towns; and the Philistines came and took them for themselves.
 και εἶδεν πᾶς ἀνὴρ ἰσραηλ ὃ ἐν τῷ αὐλώνῳ ὅτι ἔφυγεν ἰσραηλ καὶ ὅτι ἀπέθανεν σαουλ καὶ οἱ υἱοὶ αὐτοῦ καὶ κατέλιπον τὰς πόλεις αὐτῶν καὶ ἔφυγον καὶ ἦλθον ἀλλόφυλοι καὶ κατόκησαν ἐν αὐταῖς
- 8 ¶ Nan denmen apre batay la, moun Filisti yo tounen pou pran zam ki te sou kadav sòlda mouri yo, yo jwenn kadav Sayil ak kadav twa pitit gason l' yo kouche atè sou mòn Gilboa a.
 Now the day after, when the Philistines came to take their goods from the dead, they saw Saul and his sons dead in Mount Gilboa.
 και ἐγένετο τῇ ἐχομένῃ καὶ ἦλθον ἀλλόφυλοι τοῦ σκυλεύειν τοὺς τραυματίας καὶ εὔρον τὸν σαουλ καὶ τοὺς υἱοὺς αὐτοῦ πεπτωκότας ἐν τῷ ὄρει γελβουε
- 9 Yo koupe tèt Sayil, yo pran tout zam li yo. Lèfini, yo voye gaye bon nouvèl sa a nan tout peyi Filisti a, nan tanp zidòl yo ak nan zòrèy tout pèp la.
 And they took everything off him, and took his head and his war-dress, and sent word into the land of the Philistines round about to give the news to their gods and to the people.
 και ἐξέδυσαν αὐτὸν καὶ ἔλαβον τὴν κεφαλὴν αὐτοῦ καὶ τὰ σκεῦή αὐτοῦ καὶ ἀπέστειλαν εἰς γῆν ἀλλοφύλων κύκλῳ τοῦ εὐαγγελίσασθαι τοῖς εἰδώλοις αὐτῶν καὶ τῷ λαῷ
- 10 Yo mete zam Sayil yo nan tanp Astate, zidòl yo a. Epi yo pran tèt li, yo kloure l' nan tanp Dagon an.
 And they put his war-dress in the house of their gods, and put up his head in the house of Dagon.
 και ἔθηκαν τὰ σκεῦή αὐτοῦ ἐν οἴκῳ θεοῦ αὐτῶν καὶ τὴν κεφαλὴν αὐτοῦ ἔθηκαν ἐν οἴκῳ δαγῶν
- 11 Lè moun lavil Jabès yo, nan peyi Galarad, vin konnen sa moun Filisti yo te fè Sayil,
 And when the news came to Jabesh-gilead of what the Philistines had done to Saul,
 και ἤκουσαν πάντες οἱ κατοικοῦντες γαλααδ ἅπαντα ἃ ἐποίησαν ἀλλόφυλοι τῷ σαουλ καὶ τῷ ἰσραηλ
- 12 tout mesye ki te brave danje yo leve, y' al pran kadav Sayil la ansanm ak kadav pitit gason l' yo, yo tounen ak yo lavil Jabès. Yo antere zosman yo anba pye tonmaren ki nan lavil Jabès la. Apre sa, yo pase sèt jou san manje.
 All the fighting-men came up and took away Saul's body and the bodies of his sons, and took them to Jabesh, and put their bones to rest under the oak-tree in Jabesh, and took no food for seven days.
 και ἠγέρθησαν ἐκ γαλααδ πᾶς ἀνὴρ δυνατὸς καὶ ἔλαβον τὸ σῶμα σαουλ καὶ τὸ σῶμα τῶν υἱῶν αὐτοῦ καὶ ἦνεγκαν αὐτὰ εἰς ἰαβις καὶ ἔθαψαν τὰ ὀστέα αὐτῶν ὑπὸ τὴν δρῦν ἐν ἰαβις καὶ ἐνήστευσαν ἐπτά ἡμέρας
- 13 Se konsa Sayil mouri paske li pa t' kenbe pawòl li ak Seyè a. Li pa t' obeyi lòd Seyè a te ba li. Li te pito fè yo rele nanm moun mouri pou l' te konnen sa ki tapral rive l',
 So death came to Saul because of the sin which he did against the Lord, that is, because of the word of the Lord which he kept not; and because he went for directions to one who had an evil spirit,
 και ἀπέθανεν σαουλ ἐν ταῖς ἀνομίαις αὐτοῦ αἷς ἠνόμησεν τῷ κυρίῳ κατὰ τὸν λόγον κυρίου διότι οὐκ ἐφύλαξεν ὅτι ἐπηρώτησεν σαουλ ἐν τῷ ἐγγαστριμύθῳ τοῦ ζητῆσαι καὶ ἀπεκρίνατο αὐτῷ σαμουηλ ὁ προφήτης
- 14 pase pou l' te al mande Seyè a sa. Se poutèt sa Seyè a te touye l', li renmèt gouvènman an nan men David, pitit Izayi a.
 And not to the Lord: for this reason, he put him to death and gave the kingdom to David, the son of Jesse.
 και οὐκ ἐζήτησεν κύριον καὶ ἀπέκτεινεν αὐτὸν καὶ ἐπέστρεψεν τὴν βασιλείαν τῷ δαυιδ υἱῷ ἰεσσαί
- 1 ¶ ¶ Tout branch fanmi Izrayèl yo vin jwenn David lavil Ebwon, yo di l' konsa: -Nou se moun menm ras, menm fanmi avè ou.
 Then all Israel came together to David at Hebron, and said, Truly, we are your bone and your flesh.
 και ἦλθεν πᾶς ἰσραηλ πρὸς δαυιδ ἐν χεβρων λέγοντες ἰδοὺ ὀστέα σου καὶ σάρκες σου ἡμεῖς
- 2 Depi lontan, menm sou rèy wa Sayil, se ou menm ki te kòmande lame pèp Izrayèl la kote l' ale. Lèfini ankò, Seyè a, Bondye ou la, te pwomèt se ou menm ki pral gouvènènan pèp li a, pèp Izrayèl la. Se ou menm ki pral chèf yo.
 In the past, when Saul was king, it was you who went at the head of Israel when they went out or came in; and the Lord your God said to you, You are to be the keeper of my people Israel, and their ruler.
 και ἐχθὲς καὶ τρίτην ὄντος σαουλ βασιλέως σὺ ἦσθα ὁ ἐξάγων καὶ εἰσάγων τὸν ἰσραηλ καὶ εἶπεν κύριος ὁ θεὸς σοῦ σοὶ σὺ ποιμανεῖς τὸν λαόν μου τὸν ἰσραηλ καὶ σὺ ἔσῃ εἰς ἠγούμενον ἐπὶ ἰσραηλ
- 3 Se konsa, tout chèf fanmi pèp Izrayèl yo vin jwenn David lavil Ebwon. Yo pase yon kontra avè l' devan Seyè a. Yo fè seremoni, yo mete l' wa sou pèp Izrayèl la tou, jan Seyè a te fè pwomès la nan bouch pwofèt Samyèl.
 So all the responsible men of Israel came to the king at Hebron; and David made an agreement with them in Hebron before the Lord; and they put the holy oil on David and made him king over Israel, as the Lord had said by Samuel.
 και ἦλθον πάντες πρεσβύτεροι ἰσραηλ πρὸς τὸν βασιλέα εἰς χεβρων καὶ διεθέτο αὐτοῖς ὁ βασιλεὺς δαυιδ διαθήκην ἐν χεβρων ἐναντίον κυρίου καὶ ἔχρισαν τὸν δαυιδ εἰς βασιλέα ἐπὶ ἰσραηλ κατὰ τὸν λόγον κυρίου διὰ χειρὸς σαμουηλ

- 4 David mache sou lavil Jerizalèm ansanm ak tout moun pèp Izrayèl yo. Lè sa a, lavil la te rele Jebis. Se moun Jebis yo, premye moun ki te rete nan peyi a, ki t'ap viv la toujou.
Then David and all Israel went to Jerusalem (which is Jebus); and the Jebusites, the people of the land, were there.
καὶ ἐπορεύθη ὁ βασιλεὺς καὶ ἄνδρες Ἰσραὴλ εἰς ἱερουσαλὴμ αὕτη ἰεβους καὶ ἐκεῖ οἱ ἰεβουσαῖοι οἱ κατοικοῦντες τὴν γῆν
- 5 Moun Jebis yo te di David: Ou p'ap janm ka rive antre nan lavil nou an. Men David pran gwo fò ki te sou tèt mòn Siyon an. Se li yo rele lavil David la.
And the people of Jebus said to David, You will not come in here. But still, David took the strong place of Zion, which is the town of David.
εἶπαν δὲ οἱ κατοικοῦντες ἰεβους τῷ δαυὶδ οὐκ εἰσελεύσῃ ὧδε καὶ προκατελάβετο τὴν περιοχὴν σιων αὕτη ἡ πόλις δαυὶδ
- 6 David pou tèt pa l' te di premye moun ki va atake moun Jebis yo, l'ap mete l' chèf, moun sa a ap grannèg nan gouvènman l' lan. Joab, pitit gason Sewouya a, te premye moun ki atake. Se konsa li vin chèf.
And David said, The first to overcome the Jebusites will be chief and captain. And Joab, the son of Zeruah, went up first, and became chief.
καὶ εἶπεν δαυὶδ πᾶς τύπων ἰεβουσαῖον ἐν πρώτοις καὶ ἔσται εἰς ἄρχοντα καὶ εἰς στρατηγόν καὶ ἀνέβη ἐπ' αὐτὴν ἐν πρώτοις ἰωαβ υἱὸς σαρουῖα καὶ ἐγένετο εἰς ἄρχοντα
- 7 Apre sa, David al rete nan fò a. Se poutèt sa yo rele l' lavil David la.
And David took the strong tower for his living-place, so it was named the town of David.
καὶ ἐκάθισεν δαυὶδ ἐν τῇ περιοχῇ διὰ τοῦτο ἐκάλεσεν αὐτὴν πόλιν δαυὶδ
- 8 Lèfini, li bati lòt kay fè wonn fò a, depi sou teras la rive bò palè a. Joab menm rebati rès lavil la.
And he took in hand the building of the town all round, starting from the Millo; and Joab put the rest of the town in order.
καὶ ὀικοδόμησεν τὴν πόλιν κύκλῳ καὶ ἐπολέμησεν καὶ ἔλαβεν τὴν πόλιν
- 9 Chak jou David t'ap vin pi fò. Seyè a, Bondye ki gen tout pouvwa a, te kanpe avè l'.
And David became greater and greater in power, because the Lord of armies was with him.
καὶ ἐπορεύετο δαυὶδ πορευόμενος καὶ μεγαλυνόμενος καὶ κύριος παντοκράτωρ μετ' αὐτοῦ
- 10 ¶ Men non chèf vanyan sòlda David yo. Se yo ki te soutni gouvènman David la ansanm ak tout pèp Izrayèl la pou l' te ka wa, jan Seyè a te pwomèt moun Izrayèl yo sa.
Now these are the chief of David's men of war who were his strong supporters in the kingdom, and, with all Israel, made him king, as the Lord had said about Israel.
καὶ οὗτοι οἱ ἄρχοντες τῶν δυνατῶν οἱ ἦσαν τῷ δαυὶδ οἱ κατισχύοντες μετ' αὐτοῦ ἐν τῇ βασιλείᾳ αὐτοῦ μετὰ παντὸς Ἰσραὴλ τοῦ βασιλεύσαι αὐτὸν κατὰ τὸν λόγον κυρίου ἐπὶ Ἰσραὴλ
- 11 Pou konmanse, te gen Jakobeyam ki soti nan branch fanmi Akmoni an. Se li menm ki te chèf twa pi vanyan yo. Pou kont li, li batay ak twasan (300) moun ak frenn li ase. Li touye yo tout yon sèl kou.
This is the list of David's men of war: Ishbaal, the son of a Hachmonite, the chief of the three: he put to death three hundred at one time with his spear.
καὶ οὗτος ὁ ἀριθμὸς τῶν δυνατῶν τοῦ δαυὶδ ἰεσεβααλ υἱὸς ἀχαμανὶ πρῶτος τῶν τριάκοντα οὗτος ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ ἅπαξ ἐπὶ τριακοσίους τραυματίας ἐν καιρῷ ἐνὶ
- 12 Dezyèm lan te rele Eleaza, pitit gason Dodo, pitit yon moun lavil Akwo. Se te yonn nan twa pi vanyan yo.
And after him was Eleazar, the son of Dodo the Ahohite, who was one of the three great fighters.
καὶ μετ' αὐτὸν ελεαζαρ υἱὸς δωδαὶ ὁ ἀχωχι οὗτος ἦν ἐν τοῖς τρισὶν δυνατοῖς
- 13 Li te avèk David lè David t'ap goumen ak moun Filisti yo nan batay bò Pasdamen an. Li te nan yon jaden lòj lè sòlda pèp Izrayèl yo konmanse kouri devan moun Filisti yo.
He was with David at Pas-dammim, where the Philistines had come together for the fight, near a bit of land full of barley; and the people went in flight before the Philistines.
οὗτος ἦν μετὰ δαυὶδ ἐν φασοδομῖν καὶ οἱ ἀλλόφυλοι συνήχθησαν ἐκεῖ εἰς πόλεμον καὶ ἦν μερὶς τοῦ ἀγροῦ πλήρης κριθῶν καὶ ὁ λαὸς ἐφυγεν ἀπὸ προσώπου ἀλλοφύλων
- 14 Se konsa, li menm ak sòlda li yo, yo tout rete kanpe nan mitan jaden lòj la, yo kenbe tèt ak moun Filisti yo, yo bat yo byen bat, yo kraze yo. Se konsa Seyè a te fè yo genyen batay la sou lènmi yo.
And he took up his position in the middle of the bit of land, and kept back their attack, and overcame the Philistines; and the Lord gave a great salvation.
καὶ ἔστη ἐν μέσῳ τῆς μερίδος καὶ ἔσωσεν αὐτὴν καὶ ἐπάταξεν τοὺς ἀλλοφύλους καὶ ἐποίησεν κύριος σωτηρίαν μεγάλην
- 15 Yon lòt jou, nan sezon rekòt, twa nan gwoup Trant yo al jwenn David nan gwòt Adoulam lan. Lame moun Filisti yo te moute kan yo nan plenn moun Refayim yo.
And three of the thirty went down to David, to the rock, into the strong place of Adullam; and the army of the Philistines had taken up their position in the valley of Rephaim.
καὶ κατέβησαν τρεῖς ἐκ τῶν τριάκοντα ἀρχόντων εἰς τὴν πέτραν πρὸς δαυὶδ εἰς τὸ σπήλαιον οδολλαμ καὶ παρεμβολὴ τῶν ἀλλοφύλων παρεμβεβλήκει ἐν τῇ κοιλάδι τῶν γιγάντων
- 16 Lè sa a, David te nan fò a. Yon gwoup moun Filisti te pran lavil Betleyèm.
At that time David had taken cover in the strong place, and an armed force of the Philistines was in Beth-lehem.
καὶ δαυὶδ τότε ἐν τῇ περιοχῇ καὶ τὸ σύστημα τῶν ἀλλοφύλων τότε ἐν βαιθλεεμ
- 17 Yon sèl anvè pran David, li di konsa: -Ki moun ki va fè m' bwè ti gout dlo nan pi ki nan pòtay lavil Betleyèm lan?
And David, moved by a strong desire, said, If only someone would give me a drink of the water from the water-hole of Beth-lehem by the doorway into the town!
καὶ ἐπεθύμησεν δαυὶδ καὶ εἶπεν τίς ποτιεῖ με ὕδωρ ἐκ τοῦ λάκκου βαιθλεεμ τοῦ ἐν τῇ πόλει

- 18 Lamenn twa mesye yo desann, yo fofile kò yo nan mitan moun Filisti yo, yo pran dlo nan pi ki te nan pòtay lavil Betleyèm lan, yo pote l' vin bay David. Men, David refize bwè dlo a. Li vide l' atè, li ofri l' bay Seyè a.
So the three, forcing a way through the Philistine army, got water from the water-hole of Beth-lehem, by the doorway into the town, and took it back to David; but David would not take it, but made an offering of it, draining it out to the Lord,
 και διέρρηξαν οι τρεις την παρεμβολήν των αλλοφύλων και ύδρευσαντο ύδωρ εκ του λάκκου του εν βαιθλεεμ ως ην εν τη πόλη και έλαβον και ηλθον προς δαυιδ και ουκ ηθέλησεν δαυιδ του πιειν αυτ ο και έσπεισεν αυτò τφ κυριφ
- 19 Li di konsa: -Seyè, mwen pa gen dwa bwè dlo sa a. Se tankou si m' ta bwè san mesye sa yo ki riske lavi yo pou y' al cache l'. Se konsa, li derefize bwè dlo a. Se sa twa vanyan gason sa yo te fè.
Saying, By my God, far be it from me to do this! How may I take as drink the life-blood of these men who have put their lives in danger? so he did not take it. These things did the three great men of war.
 και ειπεν υλεως μοι ο θεος του ποιησαι τò ρημα τουτου ει αιμα ανδρων τουτων πιομαι εν ψυχαις αυτων οτι εν ψυχαις αυτων ηνεγκαν αυτò και ουκ εβουλετο πιειν αυτò ταυτα εποιησαν οι τρεις δυνατοι
- 20 Abichayi, frè Joab, te chèf trant vanyan yo. Pou kont li, avèk yon frenn nan men l', li goumen ak twasan (300) moun, li touye yo. Se konsa, tout moun t'ap nonmen non l' nan gwoup Trant vanyan yo.
And Abishai, the brother of Joab, was chief of the thirty, for he put to death three hundred with his spear, but he had not a name among the three.
 και αβεσσα αδελφος ιωαβ ουτος ην αρχων των τριων ουτος εσπασατο την ρομφαιαν αυτου επι τριακοσιους τραυματίας εν καιρω ενι και ουτος ην ονομαστος εν τοις τρισιν
- 21 Se li menm ki te resewva plis lwanj nan Trant vanyan yo. Apre sa, li vin chèf yo. Men, li pa janm rive fè sa twa pi vanyan yo te fè.
Of the thirty, he was the noblest, and was made their captain, but he was not equal to the first three.
 απò των τριων υπερ τους δυο ενδοξος και ην αυτοις εις αρχοντα και εως των τριων ουκ ηρχετο
- 22 Benaja, pitit gason Jeojada a, moun lavil Kabseyèl, te pitit pitit yon vanyan sòlda. Li te fè anpil bagay ki fè wè li pa t' manke kouraj. Se li menm ki te touye de pitit Ariyèl yo, moun lavil Moab. Yon jou, lanèj t'ap tonbe, li desann nan yon sitèn dlo al touye yon lyon.
Benaiah, the son of Jehoiada, a fighting-man of Kabzeel, had done great acts; he put to death two young lions going into their secret place; and he went down into a hole and put a lion to death in time of snow.
 και βαναιας υιός ιωδαε υιός ανδρος δυνατου πολλα εργα αυτου υπερ καβασαηλ ουτος επαταξεν τους δυο αριηλ μωαβ και ουτος κατεβη και επαταξεν τον λεοντα εν τφ λακκφ εν ημερα χιονος
- 23 Li touye tou yon moun peyi Lejip, yon gwo potirik gason sèt pye sis pous wotè, ki te gen yon gwo frenn nan men li. Frenn lan te gen yon manch menm gwo ak yon gwo mach pilon. Benaja menm al atake li ak yon baton ase. Li wete lans lan nan men moun peyi Lejip la, epi li touye l' avè l'.
And he made an attack on an Egyptian, a very tall man about five cubits high, armed with a spear like a cloth-worker's rod; he went down to him with a stick, and pulling his spear out of the hand of the Egyptian, put him to death with that same spear.
 και ουτος επαταξεν τον ανδρα τον αιγυπτιον ανδρα ορατον πεντάπηχον και εν χειρι του αιγυπτιου δору ως αντιον υφαινοντων και κατεβη επ' αυτον βαναιας εν ραβδφ και αφειλατο εκ της χειρος του αιγυπτιου τò δору και απεκτεινεν αυτον εν τφ δόρατι αυτου
- 24 Men sa Benaja, pitit gason Jeojada a, te fè. Se konsa, tout moun t'ap nonmen non l' nan gwoup Trant Vanyan yo.
These were the acts of Benaiah, the son of Jehoiada, who had a great name among the thirty men of war.
 ταυτα εποιησεν βαναιας υιός ιωδαε και τουτφ ονομα εν τοις τρισιν τοις δυνατοις
- 25 Se non li yo t'ap nonmen pi plis nan Trant Vanyan yo. Apre sa, li vin chèf yo. Men, li pa t' janm rive fè sa twa pi vanyan yo te fè. David te mete l' nan gad kò li.
He was honoured over the thirty, but he was not equal to the first three: and David put him over his servants.
 υπερ τους τριακοντα ενδοξος ουτος και προς τους τρεις ουκ ηρχετο και κατεστησεν αυτον δαυιδ επι την πατριαν αυτου
- 26 Men non lòt vanyan sòlda yo: Asayèl, frè Joab la, Elanan, pitit gason Dodo, moun lavil Betleyèm.
And these were the great men of war: Asahel, the brother of Joab, Elhanan, the son of Dodo of Beth-lehem,
 και δυνατοι των δυναμεων ασαηλ αδελφος ιωαβ ελεαναν υιός δωδω εκ βαιθλαεμ
- 27 Chamòt, moun lavil Awòd, Elèz, moun lavil Palon,
Shammoth the Harodite, Helez the Pelonite,
 σαμμωθ ο αδι χελλης ο φελωνι
- 28 Ira, pitit gason Ikèch, moun lavil Tekoa, Abyezè, moun lavil Anatòt,
Ira, the son of Ikesh the Tekoite, Abiezer the Anathothite,
 ωραι υιός εκκης ο θεκωι αβιεζερ ο αναθωθι
- 29 Sibekayi, moun lavil Oucha, Ilayi, moun lavil Awoya,
Sibbecai the Hushathite, Ilai the Ahoite,
 σοβοχαι ο ασωθι ηλι ο αχωι

- 30 Marayi, moun lavil Netofa, Elèb, pitit gason Bana, moun lavil Netofa,
Maharai the Netophathite, Heled, the son of Baanah the Netophathite,
 μοοραι ὁ νετωφαθι χολοδ υἱὸς νοοζα ὁ νετωφαθι
- 31 Itayi, pitit gason Ribayi, moun lavil Gibeya nan pòsyon tè ki pou branch fanmi Benjamen yo, Benaja, moun lavil Piraton,
Ithai, the son of Ribai of Gibeah, of the children of Benjamin, Benaiah the Pirathonite,
 αιθι υἱὸς ριβαι ἐκ βουνοῦ βενιαμιν βαναιας ὁ φαραθωνι
- 32 Ourayi, moun ravin Gach yo, Abiyèl, moun lavil Araba,
Hurai of Nahale-gaash, Abiel the Arbathite,
 ουρι ἐκ ναχαλιγασ αβιηλ ὁ γαραβεθθι
- 33 Azmavèt, moun lavil Baawoum, Elyaba, moun lavil Chalbon,
Azmaveth of Bahurim, Eliahba the Shaalbonite,
 αζμωθ ὁ βερμι ελιαβα ὁ σαλαβωνι
- 34 Pitit gason Achèm yo, moun lavil Gizon, Jonatan, pitit gason Chage, moun lavil Ara,
The sons of Hashem the Gizonite, Jonathan, the son of Shage the Hararite,
 βενναιας οσομ ὁ γεννουνι ιωναθαν υἱὸς σωλα ὁ αραρι
- 35 Akiyam, pitit gason Saka, moun lavil Ara, Elifal, pitit gason Our,
Ahiam, the son of Sacar the Hararite, Eliphai, the son of Ur,
 αχιμ υἱὸς σαχαρ ὁ αραρι ελφαλ υἱὸς ουρ
- 36 Efè, moun lavil Mekera, Akija, moun lavil Palon,
Hepher the Mecherathite, Ahijah the Pelonite,
 οφαρ ὁ μοχοραθι αχια ὁ φελωνι
- 37 Ezwo, moun lavil Kamèl, Narayi, pitit gason Esbayi,
Hezro the Carmelite, Naarai, the son of Ezbai,
 ησεραι ὁ χαρμαλι ναραι υἱὸς αζωβαι
- 38 Joèl, frè Natan an, Mibka, pitit gason Agri,
Joel, the brother of Nathan, Mibhar, the son of Hagri,
 ιωηλ ἀδελφὸς ναθαν μεβααρ υἱὸς αγαρι
- 39 Zelèk, moun lavil Amon, Nakarayi, moun lavil Bewòt. Se li menm ki te pote zam Joab, pitit gason Sewouya a.
Zelek the Ammonite, and Naharai the Berothite, the servant who had the care of the arms of Joab, the son of Zeruah;
 σεληκ ὁ αμμωνι ναχωρ ὁ βερθι αἴρων σκευή ιωαβ υἱοῦ σαρουια
- 40 Ira ak Garèb, nan fanmi Jetè a,
Ira the Ithrite, Gareb the Ithrite,
 ιρα ὁ ιεθρι γαρηβ ὁ ιεθρι
- 41 Ouri, moun lavil Et la, Zabad, pitit Aklayi,
Uriah the Hittite, Zabad, the son of Ahlai,
 ουριας ὁ χεττι ζαβετ υἱὸς αχλια
- 42 Adina, pitit Siza, yon chèf nan branch fanmi Woubenn lan, ak yon gwoup trant moun avè l'.
Adina, the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him;
 αδινα υἱὸς σαιζα τοῦ ρουβην ἄρχων και ἐπ' αὐτῷ τριάκοντα
- 43 Anan, pitit gason Maka, Jozafa, moun lavil Mitni,
Hanan, the son of Maacah, and Joshaphat the Mithnite,
 αναν υἱὸς μοωχα και ιωσαφατ ὁ βαιθανι

- 44 Ouzya, moun lavil Astawòt, Sama ak Jeyèl, pitit gason Otam, moun lavil Awoyè.
Uzzia the Ashterathite, Shama and Jeiel, the sons of Hotham the Aroerite,
οζια ό ασταρωθι σαμμα και ιηλ υιοι χωθαν του αραρι
- 45 Jedyayèl ak Joa, frè li, tou de pitit gason Chimri, moun lavil Tiz.
Jediael, the son of Shimri, and Joha his brother, the Tizite,
ιεδηλ υιός σαμερι και ιωαζαε ό άδελφός αυτού ό ιεασι
- 46 Eliyèl, moun lavil Manayim, Jeribayi ak Josavya, pitit gason Elnam, Jitma, moun lavil Moab,
Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,
ελιηλ ό μι και ιαριβι και ιωσια υιός αυτού ελνααμ και ιεθεμα ό μωαβίτης
- 47 Eliyèl, Obèd ak Jasiyèl, moun lavil Soba.
Eliel and Obed, and Jaasiel the Mezobaite.
αλιηλ και ωβηδ και ιεσιηλ ό μισαβια
- 1 ¶ Lè David t'ap viv lavil Ziklag kote li te al kache pou Sayil, pitit gason Kich la, pa jwenn li, yon bann vanyan sòlda te vin jwenn li la pou ba l' konkou nan lagè a.
Now these are the men who came to David at Ziklag, while he was still shut up, because of Saul, the son of Kish; they were among the strong men, his helpers in war.
και ούτοι οι έλθόντες προς δαυιδ εις σωκλαγ έτι συνεχομένου από προσώπου σαουλ υιού κις και ούτοι έν τοις δυνατοίς βοηθούντες έν πολέμω
- 2 Yo tout te gen banza. Yo te gen ladrès pou voye wòch ak pou tire flèch ni ak men gòch ni ak men dwat. Se te moun branch fanmi Benjamen yo te ye tankou Sayil.
They were armed with bows, and were able to send stones, and arrows from the bow, with right hand or left: they were Saul's brothers, of Benjamin.
και τόξω έκ δεξιών και έξ άριστερών και σφενδονήται έν λίθοις και τόξοις έκ των άδελφών σαουλ έκ βενιαμιν
- 3 Alatèt yo te gen Akyezè ak Joas, pitit gason Chema, moun lavil Gibeya, Jezyèl ak Pelèt, pitit gason Azmavèt, Beraka ak Jeou, moun lavil Anatòt,
Ahiezer was their chief, then Joash, the sons of Shemaah the Gibeathite; and Jeziel and Pelet, the sons of Azmaveth; and Beracah and Jehu the Anathothite;
ό άρχων αχιεζερ και ιωας υιός ασμα του γεβωθίτου και ιωηλ και ιωφαλητ υιοι ασμωθ και βερχια και ιηουλ ό αναθωθι
- 4 Jismaja, moun lavil Gabawon, yonn nan trant vanyan sòlda yo ak yonn nan chèf yo, Jeremi, Jakazyèl, Joanan ak Jozabad, moun lavil Gedera.
And Ishmaiah the Gibeonite, a great man among the thirty, and their chief; and Jeremiah and Jehaziel and Johanan and Jozabad the Gederathite;
και σαμιας ό γαβαωνίτης δυνατός έν τοις τριάκοντα και έπι των τριάκοντα
- 5 Elouzayi, Jerimòt, Bealya, Chemarya ak Chefatya, moun lavil Awòf,
Eluzai and Jerimoth and Bealiah and Shemariah and Shephatiah the Haruphite;
ιερμιας και ιεζιηλ και ιωαναν και ιωζαβαδ ό γαδαραθι
- 6 Elkana, Jichija, Azariyèl, Joezè ak Jakobeyam, nan branch fanmi Kore a.
Elkanah and Isshiah and Azarel and Joezer and Jashobeam, the Korahites;
ελιαζαι και ιαριμουθ και βααλια και σαμαρια και σαφατια ό χαραιφι
- 7 Joela ak Zebadya, pitit gason Jewokam, moun lavil Gedò.
And Joelah and Zebadiah, the sons of Jeroham of Gedor.
ηλκανα και ιησουι και οζριηλ και ιωαζαρ και ιεσβοαμ οι κοριται
- 8 Konsa tou, nan branch fanmi Gad la, te gen moun ki te pati al jwenn David lè li te nan fò nan dezè a. Se te yon bann vanyan sòlda ki te gen ladrès nan fè lagè. Yo tout te gen plak pwotèj ak frenn.
Yo te move tankou lyon, yo te konn kouri tankou kabrit nan mòn.
And some of the Gadites, siding with David, went to his strong place in the waste land, great and strong men, trained for war, expert in the use of arms, whose faces were like the faces of lions, and they were quick-footed like roes on the mountains;
και ελια και ζαβαδια υιοι ιρααμ υιοι του γεδωρ
- 9 Premye a te rele Ezè, dezyèm lan Obadya, twazyèm lan Eliyab,
Ezer their chief, Obadiah the second, Eliab the third,
και από του γαδδι έχωρίσθησαν προς δαυιδ από της έρήμου ισχυροι δυνατοι άνδρες παρατάξεως πολέμου αίροντες θυρεοδς και δόρατα και πρόσωπον λέοντος πρόσωπα αυτών και κούφοι ως δορκάδ εις έπι των όρέων τφ τάχει

- 10 katriyèm lan Michmana, senkyèm lan Jeremi,
Mishmannah the fourth, Jeremiah the fifth,
αζερ ὁ ἄρχων αβδια ὁ δεῦτερος ελιαβ ὁ τρίτος
- 11 sizyèm lan Atayi, setyèm lan Eliyèl,
Attai the sixth, Eliel the seventh,
μασεμαννη ὁ τέταρτος ιερμια ὁ πέμπτος
- 12 wityèm lan Jokanan, nevyèm lan Elzabad,
Johanan the eighth, Elzabad the ninth,
εθθι ὁ ἕκτος ελιαβ ὁ ἕβδομος
- 13 dizyèm lan Jeremi, onzyèm lan Makbanayi.
Jeremiah the tenth, Machbannai the eleventh.
ιωαναν ὁ ὄγδοος ελιαζερ ὁ ἔνατος
- 14 Mesye branch fanmi Gad yo te chèf nan lame a. Pi piti ladan yo a te vo san (100) sòlda, pi gran an te vo mil (1000) sòlda.
These Gadites were captains of the army; the least of them was captain over a hundred men, and the greatest over a thousand.
ιερμια ὁ δέκατος μαχαβανναι ὁ ἐνδέκατος
- 15 Se yo menm ki te janbe lòt bò larivyè Jouden an yon lè larivyè a t'ap desann nan premye mwa lanne a. Lèfini, yo fè tout moun ki te rete nan fon yo mete deyò, ni sou bò solèy leve, ni sou bò solèy kouche.
It was they who went over Jordan in the first month, when the river was overflowing, and put to flight all the people of the valleys, to the east and to the west.
οὔτοι ἐκ τῶν υἱῶν γαδ ἄρχοντες τῆς στρατιᾶς εἰς τοῖς ἑκατὸν μικρὸς καὶ μέγας τοῖς χιλίοις
- 16 Nan branch fanmi Benjamen ak branch fanmi Jida yo te gen moun ki te vin jwenn David jouk nan fò kote l' te kache a.
And some of the children of Benjamin and Judah came to David in his strong place.
οὔτοι οἱ διαβάντες τὸν ἰορδάνην ἐν τῷ μηνὶ τῷ πρώτῳ καὶ οὗτος πεπληρωκὸς ἐπὶ πᾶσαν κρηπίδα αὐτοῦ καὶ ἐξεδίωξαν πάντας τοὺς κατοικοῦντας αὐλῶνας ἀπὸ ἀνατολῶν ἕως δυσμῶν
- 17 David soti al kontre yo, li di yo: -Si se an zanmi nou vini pou ede m', m' byen kontan nou vin jwenn mwen. Men, si se pou nou trayi m' bay moun ki pa vle wè m' yo, mwen menm mwen konnen mwen pa fè ankenn mechnaste, mwen lapriyè Bondye ak tout kè m'. Bondye zansèt nou yo va wè sa, se li ki va pini nou.
And David went out to them, and said to them, If you have come in peace to give me help, my heart will be united with yours; but if you have come to give me up to those who would take my life, though my hands are clean from wrongdoing, then may the God of our fathers see it and give you punishment.
καὶ ἦλθον ἀπὸ τῶν υἱῶν βενιαμιν καὶ ἰουδα εἰς βοήθειαν τοῦ δαυιδ
- 18 Lè sa a, lespri Bondye desann sou Amasayi, chèf trant vanyan yo, li di byen fò: -Nou la avè ou, David! Nou kanpe avè ou, pitit Izayi! Kè poze pou ou ak pou moun k'ap ede ou yo! Paske Bondye te pote ou sekou! Lè sa a, David resewva yo, li mete yo chèf nan lame li a.
Then the spirit came on Amasai, who was chief of the captains, and he said, We are yours, David, we are on your side, O son of Jesse: may peace be with you and peace be with your helpers; for God is your helper. Then David took them into his army and made them captains of the band.
καὶ δαυιδ ἐξῆλθεν εἰς ἀπάντησιν αὐτῶν καὶ εἶπεν αὐτοῖς εἰ εἰς εἰρήνην ἤκατε πρὸς με εἴη μοι καρδιά καθ' ἑαυτὴν ἐφ' ἑμᾶς καὶ εἰ τοῦ παραδοῦναι με τοῖς ἐχθροῖς μου οὐκ ἐν ἀληθείᾳ χειρὸς ἴδιοι ὁ θεὸς τῶν πατέρων ἡμῶν καὶ ἐλέγξατο
- 19 Nan branch fanmi Manase a, te gen moun ki te vin jwenn David lè li te mete tèt ansanm ak moun Filisti yo pou goumen ak Sayil. Men, lè sa a, David pa t' bay moun Filisti yo ankenn konkou. Lè gwo chèf moun Filisti yo reyini pou koze sou zafè a, yo te pran desizyon di l' non mèsi, paske yo t'ap di li ta ka vann yo pou li te ka byen anko ak Sayil, mèt li.
And some of the men of Manasseh came over to David, when he went with the Philistines to the war against Saul, but he gave them no help: for the lords of the Philistines, after discussion, sent him away, saying, He will go back to his master Saul, at the price of our lives.
καὶ πνεῦμα ἐνέδυσσε τὸν αμασαι ἄρχοντα τῶν τριάκοντα καὶ εἶπεν πορευοῦ καὶ ὁ λαὸς σου δαυιδ υἱὸς ἰεσσαὶ εἰρήνην εἰρήνην σοὶ καὶ εἰρήνην τοῖς βοηθοῖς σου ὅτι ἐβοήθησέν σοι ὁ θεὸς σου καὶ προσεδέξ αὐτο αὐτοὺς δαυιδ καὶ κατέστησεν αὐτοὺς ἄρχοντας τῶν δυνάμεων
- 20 Men moun nan branch fanmi Manase a ki te vin mete tèt ansanm ak David apre li te tounen lavil Ziglag. Se te Adnak, Jozabad, Jedyayèl, Mikayèl, Jozabad, Eliyou ak Siltayi, ki te chèf rejiman mil sòlda laba nan peyi Manase.
Then when he went back to Ziklag, there came over to him, of the men of Manasseh, Adnah and Jozabad and Jediael and Michael and Jozabad and Elihu and Zillethai, captains of thousands from the armies of Manasseh.
καὶ ἀπὸ μανασση προσεχώρησαν πρὸς δαυιδ ἐν τῷ ἐλθεῖν τοὺς ἀλλοφύλους ἐπὶ σαουλ εἰς πόλεμον καὶ οὐκ ἐβοήθησεν αὐτοῖς ὅτι ἐν βουλή ἐγένετο παρὰ τῶν στρατηγῶν τῶν ἀλλοφύλων λεγόντων ἐν τ αἰς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων ἐπιστρέφει πρὸς τὸν κύριον αὐτοῦ σαουλ

- 21 Se yo menm ki te ede David ansanm ak lame a, paske se te yon bann vanyan sòlda. Apre sa, yo te gwo chèf nan lame a.
And they gave David help against the armed bands, for they were all great men of war, and captains in the army.
ἐν τῷ πορευθῆναι αὐτὸν εἰς σοκλαγ προσεχώρησαν αὐτῷ ἀπὸ μανασση εδνα καὶ ἰωζαβαθ καὶ ἰωδιηλ καὶ μιχαηλ καὶ ἰωσαβεθ καὶ ελιμουθ καὶ σελαθι ἀρχηγοὶ χιλιάδων εἰσὶν τοῦ μανασση
- 22 Se chak jou moun t'ap vin jwenn David pou ede l'. Se konsa li vin gen yon gwo lame ak anpil anpil moun ladan l'.
And from day to day more supporters came to David, till he had a great army like the army of God.
καὶ αὐτοὶ συνεμάχησαν τῷ δαυιδ ἐπὶ τὸν γεδδουρ ὅτι δυνατοὶ ἰσχύος πάντες καὶ ἦσαν ἡγούμενοι ἐν τῇ στρατιᾷ ἐν τῇ δυνάμει
- 23 ¶ Men kantite moun avèk zam pou fè lagè ki te vin jwenn David lavil Ebwon pou renmèt li gouvènman an nan plas Sayil, jan Seyè a te bay lòd la.
These are the numbers of the chiefs of the armed men, ready for war, who came to David at Hebron, to give the kingdom of Saul into his hands, as the Lord had said.
ὅτι ἡμέραν ἐξ ἡμέρας ἤρχοντο πρὸς δαυιδ εἰς δύναμιν μεγάλην ὡς δύναμις θεοῦ
- 24 Nan branch fanmi Jida a, similwisan (6.800) gason avèk plak pwotèj yo ak frenn yo, tout byen pare pou fè lagè.
There were six thousand, eight hundred spearmen of the children of Judah, armed for war;
καὶ ταῦτα τὰ ὀνόματα τῶν ἀρχόντων τῆς στρατιᾶς οἱ ἐλθόντες πρὸς δαυιδ εἰς χεβρων τοῦ ἀποστρέψαι τὴν βασιλείαν σαουλ πρὸς αὐτὸν κατὰ τὸν λόγον κυρίου
- 25 Nan branch fanmi Simeyon an, sètmilsan (7.100) vanyan sòlda byen pare pou fè lagè.
Seven thousand, one hundred of the children of Simeon, great men of war;
υἱοὶ ἰουδα θυρεοφόροι καὶ δορατοφόροι ἐξ χιλιάδες καὶ ὀκτακόσιοι δυνατοὶ παρατάξεως
- 26 Nan branch fanmi Levi a, katmilsan (4.600),
Of the children of Levi, four thousand, six hundred.
τῶν υἱῶν συμων δυνατοὶ ἰσχύος εἰς παράταξιν ἑπτὰ χιλιάδες καὶ ἑκατόν
- 27 plis twamilsètsan (3.700) nan fanmi Mawon an ak Jeojada alatèt yo.
And Jehoiada, chief of the family of Aaron, and with him three thousand, seven hundred men;
τῶν υἱῶν λευι τετρακισχίλιοι ἑξακόσιοι
- 28 Te gen Zadòk tou, yon jenn vanyan gason ak vennde lòt chèf nan fanmi li.
And Zadok, a young man, great and strong in war, with twenty-two captains from his father's people.
καὶ ἰωσάδαι ὁ ἡγούμενος τῷ ααρων καὶ μετ' αὐτοῦ τρεῖς χιλιάδες καὶ ἑπτακόσιοι
- 29 Nan branch fanmi Benjamen an, fanmi Sayil la menm, twamil (3.000) gason. Pifò nan moun fanmi Benjamen yo te kanpe toujou avèk Sayil.
And of the children of Benjamin, the brothers of Saul, three thousand; for up to that time the greater part of them had been true to Saul.
καὶ σαδωκ νέος δυνατὸς ἰσχύι καὶ τῆς πατρικῆς οἰκίας αὐτοῦ ἄρχοντες εἴκοσι δύο
- 30 Nan branch fanmi Efrayim lan, venmilwisan (20.800) vanyan sòlda. Tout moun t'ap nonmen non yo nan fanmi yo.
And of the children of Ephraim, twenty thousand, eight hundred great men of war, men of great name in their families.
καὶ ἐκ τῶν υἱῶν βενιαμιν τῶν ἀδελφῶν σαουλ τρεῖς χιλιάδες καὶ ἑτι τὸ πλεῖστον αὐτῶν ἀπεσκόπει τὴν φυλακὴν οἴκου σαουλ
- 31 Nan mwatye branch fanmi Manase a, dizwimil (18.000) gason yo te chwazi pou al mete David wa sou fotèy la.
And from the half-tribe of Manasseh, eighteen thousand, listed by name, came to make David king.
καὶ ἀπὸ υἱῶν εφραιμ εἴκοσι χιλιάδες καὶ ὀκτακόσιοι δυνατοὶ ἰσχύι ἄνδρες ὀνομαστοὶ κατ' οἴκους πατριῶν αὐτῶν
- 32 Nan branch fanmi Isaka a, moun ki te fò nan konnen sa pou pèp Izrayèl la fè ak lè pou yo fè l', desan (200) chèf ansanm ak tout gason nan branch fanmi an ki te sou kòmandman yo.
And of the children of Issachar, there were two hundred chiefs, men who had expert knowledge of the times and what it was best for Israel to do, and all their brothers were under their orders.
καὶ ἀπὸ τοῦ ἡμίσεως φυλῆς μανασση δέκα ὀκτὼ χιλιάδες οἱ ὀνομάσθησαν ἐν ὀνόματι τοῦ βασιλεῦσαι τὸν δαυιδ
- 33 Nan branch fanmi Zabillon an, senkantmil (50.000) sòlda ki konn mache fè lagè avèk tout kalite zam, epi ki te sot pou ede David ak tout kè yo.
Of Zebulun, there were fifty thousand men, who went out with the army, expert in ordering the fight, to give help with all sorts of arms; true-hearted men.
καὶ ἀπὸ τῶν υἱῶν ἰσσαχαρ γινώσκοντες σύνεσιν εἰς τοὺς καιροὺς γινώσκοντες τί ποιῆσαι ἰσραηλ εἰς τὰς ἀρχὰς αὐτῶν διακόσιοι καὶ πάντες ἀδελφοὶ αὐτῶν μετ' αὐτῶν
- 34 Nan branch fanmi Neftali a, mil (1000) chèf ansanm ak tranmsèt mil (37.000) gason ak plak pwotèj ak frenn.
And of Naphtali, a thousand captains with thirty-seven thousand spearmen.
καὶ ἀπὸ ζαβουλων ἐκπορευόμενοι εἰς παράταξιν πολέμου ἐν πᾶσιν σκευεσιν πολεμικοῖς πενήκοντα χιλιάδες βοηθῆσαι τῷ δαυιδ οὐχ ἑτεροκλινῶς

- 35 Nan branch fanmi Dann lan ventwimilsisan (28.600) sòlda.
And of the Danites, twenty-eight thousand, six hundred, expert in ordering the fight.
 και από νεφθαλι ἄρχοντες χίλιοι και μετ' αὐτῶν ἐν θυρεοῖς και δόρασιν τριάκοντα ἑπτὰ χιλιάδες
- 36 Nan branch fanmi Asè a, karantmil (40.000) sòlda ki konn mache fè lagè.
And of Asher, forty thousand who went out with the army, expert in ordering the fight.
 και από τῶν δανιτῶν παρατασσόμενοι εἰς πόλεμον εἴκοσι ὀκτὼ χιλιάδες και ὀκτακόσιοι
- 37 Lèfini, nan branch fanmi Woubenn lan, nan branch fanmi Gad la, ak nan mwatye branch fanmi Manase a ki te lòt bò larivyè Jouden an te gen sanvenmil (120.000) gason ak tout kalite zam.
From the other side of Jordan, there were a hundred and twenty thousand of the Reubenites and the Gadites and the men of the half-tribe of Manasseh, armed with every sort of instrument of war.
 και από τοῦ ασηρ ἐκπορευόμενοι βοηθήσαι εἰς πόλεμον τεσσαράκοντα χιλιάδες
- 38 Tout sòlda sa yo, ki te tou pare pou fè lagè, te vin jwenn David lavil Ebron ak tout kè yo. Yo te soti pou yo te fè l' wa sou tout peyi Izrayèl la. Tout rès pèp Izrayèl la te vini ak menm lide a tou: fè David wa.
All these men of war, expert in ordering the fight, came to Hebron with the full purpose of making David king over all Israel; and all the rest of Israel were united in their desire to make David king.
 και ἐκ πέραν τοῦ ιορδάνου ἀπό ρουβην και γαδι και ἀπό τοῦ ἡμίσεως φυλῆς μανασση ἐν πᾶσιν σκευέειν πολεμικοῖς ἑκατὼν εἴκοσι χιλιάδες
- 39 Yo pase twa jou la ansanm ak David, yo t'ap manje, yo t'ap bwè, paske moun Izrayèl parèy yo te pare tout bagay pou yo.
For three days they were there with David, feasting at his table, for their brothers had made ready food for them.
 πάντες οὗτοι ἄνδρες πολεμισταὶ παρατασσόμενοι παράτιζιν ἐν ψυχῇ εἰρηρικῇ και ἤλθον εἰς χεβρων τοῦ βασιλεύσαι τὸν δαυιδ ἐπὶ πάντα ἰσραηλ και ὁ κατάλοιπος ἰσραηλ ψυχὴ μία τοῦ βασιλεύσαι τὸν δαυιδ
- 40 Lèfini, moun soti nan tout vwazinaj la, jouk nan peyi Isaka, peyi Zablon ak peyi Neftali, yo pote manje sou bourik, sou chamo, sou milèt ak sou bèf. Te gen pwovizyon farin frans, gato, fig frans, grap rezen chèch, diven, lwil ak kantite bèf, mouton ak kabrit. Tout pèp Izrayèl la t'ap fè fèt nan tout peyi a.
And those who were near, as far as Issachar and Zebulun and Naphtali, came with food on asses and camels and oxen, with meal for food and cakes of figs and masses of grapes, and wine and oil and oxen and sheep in great numbers, for there was joy in Israel.
 και ἦσαν ἐκεῖ ἡμέρας τρεῖς ἐσθίοντες και πίνοντες ὅτι ἡτοίμασαν αὐτοῖς οἱ ἀδελφοὶ αὐτῶν
- 1 ¶ David reyini tout chèf lamè a, ni sa ki te alatèt rejiman mil (1000) sòlda yo ni sa ki te alatèt divizyon san sòlda yo, li pran konsèy nan men yo.
Then David had discussions with the captains of thousands and the captains of hundreds and with every chief.
 και ἐβουλεύσατο δαυιδ μετὰ τῶν χιλιάρχων και τῶν ἑκατοντάρχων παντὶ ἡγουμένῳ
- 2 Lèfini, David di pèp Izrayèl la: -Si nou wè se yon bon lide, si se volonte Seyè a, Bondye nou an, nou pral voye misyon bay tout frè nou yo ki rete toupatou nan tout peyi a, bay tout prèt yo ak tout moun Levi yo nan lavil kote yo rete ak nan savann kote yo fè gadinaj, pou yo vin mete tèt yo ansanm ak nou,
And David said to all the men of Israel who had come together there, If it seems good to you and if it is the purpose of the Lord our God, let us send to all the rest of our brothers, everywhere in the land of Israel, and to the priests and the Levites in their towns and the country round them, and get them to come together here to us;
 και εἶπεν δαυιδ τῇ πάσῃ ἐκκλησίᾳ ἰσραηλ εἰ ἐφ' ὑμῖν ἀγαθὸν και παρά κυρίου θεοῦ ἡμῶν εὐδοθεῖ ἀποστείλωμεν πρὸς τοὺς ἀδελφοὺς ἡμῶν τοὺς ὑπολειμμένους ἐν πάσῃ γῆ ἰσραηλ και μετ' αὐτῶν οἱ ἱερεῖς οἱ λευῖται ἐν πόλεσιν κατασχέσεως αὐτῶν και συναχθήσονται πρὸς ἡμᾶς
- 3 pou n' al chache Bwat Kontra Bondye nou an, paske nou te bliye l' pandan tout rèy Sayil la.
And let us get back for ourselves the ark of our God: for in the days of Saul we did not go to it for directions.
 και μετενέγκωμεν τὴν κιβωτὸν τοῦ θεοῦ ἡμῶν πρὸς ἡμᾶς ὅτι οὐκ ἐζήτησαν αὐτὴν ἀφ' ἡμερῶν σαουλ
- 4 Tout pèp la te dakò pou yo te fè sa, paske yo wè se te yon bon lide.
And all the people said they would do so, for it seemed right to them.
 και εἶπεν πᾶσα ἡ ἐκκλησία τοῦ ποιήσαι οὕτως ὅτι εὐθὺς ὁ λόγος ἐν ὀφθαλμοῖς παντὸς τοῦ λαοῦ
- 5 Se konsa, David reyini tout pèp Izrayèl la nan tout peyi a, depi kannal Sikò sou fwontyè ak peyi Lejip la rive jouk Pas Amat la, pou y' al chache Bwat Kontra a lavil Kiriya-Jarim.
So David sent for all Israel to come together, from Shihor, the river of Egypt, as far as the way into Hamath, to get the ark of God from Kiriath-jearim.
 και ἐξεκκλησίασεν δαυιδ τὸν πάντα ἰσραηλ ἀπό ὀρίων αἰγύπτου και ἕως εἰσόδου ἡμαθ τοῦ εἰσενέγκαι τὴν κιβωτὸν τοῦ θεοῦ ἐκ πόλεως ἰαρμ
- 6 Se konsa li pati avèk tout pèp Izrayèl la, pou lavil Kiriya-Jarim yo te rele Baala tou, nan peyi Jida, pou y' al chache Bwat Kontra Bondye a, bwat ki pote non Seyè ki gen tout pouwva a, Seyè ki gen fotèy li anwo zanj cheriben yo.
And David went up, with all Israel, to Baalah, that is, to Kiriath-jearim in Judah, to get up from there the ark of God, over which the holy Name is named, the name of the Lord whose place is between the winged ones.
 και ἀνήγαγεν αὐτὴν δαυιδ και πᾶς ἰσραηλ ἀνέβη εἰς πόλιν δαυιδ ἣ ἦν τοῦ ἰουδα τοῦ ἀναγαγεῖν ἐκεῖθεν τὴν κιβωτὸν τοῦ θεοῦ κυρίου καθημένου ἐπὶ χερουβιν οὗ ἐπεκλήθη ὄνομα αὐτοῦ

- 7 Lè yo rive kay Abinadab, yo pran Bwat la, yo mete l' sou yon kabwa tou nèf. Ouza ak Akijo t'ap mennen kabwa a.
And they put the ark of God on a new cart, and took it out of the house of Abinadab; and Uzza and Ahio were the drivers of the cart.
 και ἐπέθηκαν τὴν κιβωτὸν τοῦ θεοῦ ἐπὶ ἄμαξαν καινὴν ἐξ οἴκου ἀμινάδαβ και οἷ ἀδελφοὶ αὐτοῦ ἦγον τὴν ἄμαξαν
- 8 David ansanm ak tout moun Izrayèl yo menm t'ap danse ak tout nanm yo. Yo t'ap chante fè lwanj Seyè a, yo t'ap jwe gita ak bandjo, yo t'ap bat tanbouren ak senbal, yo t'ap kònen twonpèt.
Then David and all Israel made melody before God with all their strength, with songs and corded instruments of music, and with brass instruments and horns.
 και δαυιδ και πᾶς ἰσραηλ παίζοντες ἐναντίον τοῦ θεοῦ ἐν πάσῃ δυνάμει και ἐν ψαλτωδοῖς και ἐν κινύραις και ἐν νάβλαις ἐν τυμπάνοις και ἐν κυμβάλοις και ἐν σάλπιγγιν
- 9 ¶ Lè yo rive bò glasi Kidon an, bèf yo bite, yo manke tonbe. Ouza lonje men l' pou kenbe Bwat Kontra a.
And when they came to the grain-floor of Chidon, Uzza put out his hand to keep the ark in its place, for the oxen were slipping.
 και ἤλθοσαν ἕως τῆς ἄλωνος και ἐξέτεινεν οἷ τὴν χεῖρα αὐτοῦ τοῦ κατασχεῖν τὴν κιβωτὸν ὅτι ἐξέκλινεν αὐτὴν ὁ μόσχος
- 10 Men, Seyè a move sou Ouza, li touye l' frèt, paske li pa t' dwe manyen Bwat Kontra a. Bondye touye l', Ouza mouri la menm devan Bondye.
And the wrath of the Lord, burning against Uzza, sent destruction on him because he had put his hand on the ark, and death came to him there before God.
 και ἐθυμώθη ὀργῆ κύριος ἐπὶ οἷα και ἐπάταξεν αὐτὸν ἐκεῖ διὰ τὸ ἐκτείνειν τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κιβωτὸν και ἀπέθανεν ἐκεῖ ἀπέναντι τοῦ θεοῦ
- 11 David menm te fache dèske Seyè a te touye Ouza. Se konsa yo rele kote sa a Perèz-Ouza. Non sa a rete jouk jounen jòdi a.
And David was angry because of the Lord's outburst of wrath against Uzza, and he gave that place the name Perez-uzza, to this day.
 και ἠθύμησεν δαυιδ ὅτι διέκοψεν κύριος διακοπὴν ἐν οἷα και ἐκάλεσεν τὸν τόπον ἐκεῖνον διακοπὴ οἷα ἕως τῆς ἡμέρας ταύτης
- 12 Lè sa a, David vin pè Seyè a, li di konsa: -M' pa wè ki jan pou m' pran Bwat Kontra a avè m' koulye a!
And so great was David's fear of God that day, that he said, How may I let the ark of God come to me?
 και ἐφοβήθη δαυιδ τὸν θεὸν ἐν τῇ ἡμέρᾳ ἐκεῖνη λέγων πῶς εἰσοίσω πρὸς ἐμαυτὸν τὴν κιβωτὸν τοῦ θεοῦ
- 13 Se konsa, li pran desizyon pa pote Bwat Kontra Seyè a lakay li nan lavil David. Li fè yo pote l' kay Obèd-Edon, yon moun lavil Gat.
So David did not let the ark come back to him to the town of David, but had it turned away and put into the house of Obed-edom the Gittite.
 και οὐκ ἀπέστρεψεν δαυιδ τὴν κιβωτὸν πρὸς ἐαυτὸν εἰς πόλιν δαυιδ και ἐξέκλινεν αὐτὴν εἰς οἶκον ἀβεδδαρα τοῦ γεθαίου
- 14 Bwat la pase twa mwa lakay Obèd-Edon, Seyè a te beni fanmi Obèd-Edon ak tout bagay ki te pou yo.
And the ark of God was in the house of Obed-edom for three months; and the Lord sent a blessing on the house of Obed-edom and on all he had.
 και ἐκάθισεν ἡ κιβωτὸς τοῦ θεοῦ ἐν οἴκῳ ἀβεδδαρα τρεῖς μῆνας και εὐλόγησεν ὁ θεὸς ἀβεδδαραμ και πάντα τὰ αὐτοῦ
- 1 ¶ Iram, wa lavil Tir la, delege kèk mesaje bò kote David ak yon chajman bwa sèd. Li voye tou kèk bòs mason ak bòs chapant pou bati yon palè pou li.
And Hiram, king of Tyre, sent men to David with cedar-trees, and stoneworkers and woodworkers for the building of his house.
 και ἀπέστειλεν χιραμ βασιλεὺς τύρου ἀγγέλους πρὸς δαυιδ και ξύλα κέδρινα και οἰκοδόμους τοίχων και τέκτονας ξύλων τοῦ οἰκοδομησαὶ αὐτῷ οἶκον
- 2 Lè sa a atò, David wè tout bon vre se Seyè a menm ki te mete l' wa pèp Izrayèl la, epi ki te fè tout bagay mache byen pou gouvènman li, akòz pèp Bondye a, pèp Izrayèl la.
And David saw that the Lord had made his position safe as king over Israel, lifting up his kingdom on high because of his people Israel.
 και ἔγνω δαυιδ ὅτι ἡτοιμήσεν αὐτὸν κύριος ἐπὶ ἰσραηλ ὅτι ἠυξήθη εἰς ὕψος ἡ βασιλεία αὐτοῦ διὰ τὸν λαὸν αὐτοῦ ἰσραηλ
- 3 Lè David te lavil Jerizalèm, li pran lòt madanm ki ba li lòt pitit gason ak lòt pitit fi.
And while he was living in Jerusalem, David took more wives and became the father of more sons and daughters.
 και ἔλαβεν δαυιδ ἔτι γυναῖκας ἐν ἱερουσαλὴμ και ἐτέχθησαν δαυιδ ἔτι υἱοὶ και θυγατέρες
- 4 Men non pitit David ki te fèt lavil Jerizalèm: Chamwa, Choba, Natan, Salomon,
These are the names of the children he had in Jerusalem: Shammua and Shobab, Nathan and Solomon
 και ταῦτα τὰ ὀνόματα αὐτῶν τῶν τεχθέντων οἱ ἦσαν αὐτῷ ἐν ἱερουσαλὴμ σαμαα ἰσοβααμ ναθαν σαλωμων
- 5 Jibka, Elichwa, Elpelèt,
And Ibhar and Elishua and Elpelet
 και ἴβααρ και ἐλισαε και ἐλιφαλετ
- 6 Noga, Nefèg, Jafya,
And Nogah and Nepheg and Japhia
 και ναγε και ναφαγ και ἰανουου

- 7 Elichama, Baalyada ak Elifelèt.
And Elishama and Beeliada and Eliphelet.
καὶ ελισαμαε καὶ βαλεγδαε καὶ ελιφαλετ
- 8 ¶ Lè moun Filisti yo vin konnen yo te mete David wa pou tout pèp Izrayèl la, yo tout yo leve pou y' al mete men sou li. Lè David li menm pran nouvèl la, li soti al kontre yo.
And when the Philistines had news that David had been made king over all Israel, they went up in search of David, and David, hearing of it, went out against them.
καὶ ἤκουσαν ἀλλόφυλοι ὅτι ἐχρίσθη δαυὶδ βασιλεὺς ἐπὶ πάντα ἰσραὴλ καὶ ἀνέβησαν πάντες οἱ ἀλλόφυλοι ζητῆσαι τὸν δαυὶδ καὶ ἤκουσεν δαυὶδ καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτοῖς
- 9 Moun Filisti yo rive, yo anvayi tout fon Refayim lan.
Now the Philistines had come, and had gone out in every direction in the valley of Rephaim.
καὶ ἀλλόφυλοι ἦλθον καὶ συνέπεσον ἐν τῇ κοιλάδι τῶν γιγάντων
- 10 David pale ak Bondye, li mande l': -Eske se pou m' atake moun Filisti yo? Eske w'ap lage yo nan men m'? Seyè a reponn li: -Wi, atake yo. M'ap lage yo nan men ou.
And David, desiring directions from God, said, Am I to go up against the Philistines? and will you give them into my hands? And the Lord said, Go up; for I will give them into your hands.
καὶ ἠρώτησεν δαυὶδ διὰ τοῦ θεοῦ λέγων εἰ ἀναβῶ ἐπὶ τοὺς ἀλλοφύλους καὶ δώσω αὐτοὺς εἰς τὰς χεῖράς μου καὶ εἶπεν αὐτῷ κύριος ἀνάβηθι καὶ δώσω αὐτοὺς εἰς τὰς χεῖράς σου
- 11 David moute Baal Perazim, li kraze moun Filisti yo. Le sa a, David di: -Tankou yon lavalas, Bondye sèvi avè m' pou l' louvri yon pasaj nan mitan lènmi m' yo. Se poutèt sa yo rele kote sa a Baal Perazim.
So they went up to Baal-perazim, and David overcame them there, and David said, God has let the forces fighting against me be broken by my hand, as a wall is broken down by rushing water; so they gave that place the name of Baal-perazim.
καὶ ἀνέβη εἰς βααλφαρασιν καὶ ἐπάταξεν αὐτοὺς ἐκεῖ δαυὶδ καὶ εἶπεν δαυὶδ διέκοψεν ὁ θεὸς τοὺς ἐχθρούς μου ἐν χειρὶ μου ὡς διακοπὴν ὕδατος διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου διακοπὴ φαρασιν
- 12 Moun Filisti yo te kouri kite zidòl yo dèyè. David bay lòd pou yo boule yo nan dife.
And the Philistines did not take their images with them in their flight; and at David's orders they were burned with fire.
καὶ ἐγκατέλιπον ἐκεῖ τοὺς θεοὺς αὐτῶν καὶ εἶπεν δαυὶδ κατακαῦσαι αὐτοὺς ἐν πυρὶ
- 13 Apre sa, moun Filisti yo tounen nan fon an ankò pou fè piyay.
Then the Philistines again went out in every direction in the valley.
καὶ προσέθεντο ἔτι ἀλλόφυλοι καὶ συνέπεσαν ἔτι ἐν τῇ κοιλάδι τῶν γιγάντων
- 14 David mande Bondye sa pou li fè. Bondye di li: -Pa atake yo pa devan bò isit la. Fè yon detou, pase pa dèyè yo. W'a atake yo bò pye gayak yo.
And David went for directions to God; and God said to him, You are not to go up after them; but, turning away from them, come face to face with them opposite the spice-trees.
καὶ ἠρώτησεν δαυὶδ ἔτι ἐν θεῷ καὶ εἶπεν αὐτῷ ὁ θεὸς οὐ πορεύσῃ ὀπίσω αὐτῶν ἀποστρέφου ἀπ' αὐτῶν καὶ παρέσῃ αὐτοῖς πλησίον τῶν ἀπίων
- 15 Lè w'a tande yon bri tankou bri pye yon moun k'ap mache sou tèt pyebwa yo, w'a fonsè sou yo. Paske sa vle di se mwen menm Bondye k'ap pran devan ou pou bat lame moun Filisti yo.
And at the sound of footsteps in the tops of the trees, go out to the fight, for God has gone out before you to overcome the army of the Philistines.
καὶ ἔσται ἐν τῷ ἀκοῦσαί σε τὴν φωνὴν τοῦ συσεισμοῦ τῶν ἄκρων τῶν ἀπίων τότε ἐξελεύσῃ εἰς τὸν πόλεμον ὅτι ἐξῆλθεν ὁ θεὸς ἔμπροσθέν σου τοῦ πατάξαι τὴν παρεμβολὴν τῶν ἀλλοφύλων
- 16 David fè sa Seyè a te mande l' fè a. Yo bat lame moun Filisti yo, yo kouri dèyè yo depi lavil Geba rive lavil Gezè.
And David did as the Lord had said; and they overcame the army of the Philistines, attacking them from Gibeon as far as Gezer.
καὶ ἐποίησεν καθὼς ἐνετείλατο αὐτῷ ὁ θεὸς καὶ ἐπάταξεν τὴν παρεμβολὴν τῶν ἀλλοφύλων ἀπὸ γαβαων ἕως γαζαρα
- 17 Se konsa toupatou yo t'ap nonmen non wa David. Seyè a te fè tout nasyon yo pè li.
And David's name was honoured in all lands; and the Lord put the fear of him on all nations.
καὶ ἐγένετο ὄνομα δαυὶδ ἐν πάσῃ τῇ γῆ καὶ κύριος ἔδωκεν τὸν φόβον αὐτοῦ ἐπὶ πάντα τὰ ἔθνη
- 1 ¶ David fè yo bati anpil kay pou li nan lavil David la. Li pare yon anplasman pou Bwat Kontra Bondye a, li moute yon gwo tant twal pou li.
And David made houses for himself in the town of David; and he got ready a place for the ark of God, and put up a tent for it.
καὶ ἐποίησεν αὐτῷ οἰκίας ἐν πόλει δαυὶδ καὶ ἡτοίμασεν τὸν τόπον τῇ κιβωτῷ τοῦ θεοῦ καὶ ἐποίησεν αὐτῇ σκηνήν
- 2 Epi li di: -Se moun Levi yo ase ki pou pote Bwat Kontra Bondye a, paske se yo menm Seyè a te chwazi pou pote Bwat la, se yo li te chwazi pou sèvi l' pou tout tan.
Then David said, The ark of God may not be moved by any but the Levites, for they have been marked out by God to take the ark of God, and to do his work for ever.
τότε εἶπεν δαυὶδ οὐκ ἔστιν ἄρα τις κιβωτὸν τοῦ θεοῦ ἀλλ' ἢ τοὺς λευίτας ὅτι αὐτοὺς ἐξελέξατο κύριος αἶρειν τὴν κιβωτὸν κυρίου καὶ λειτουργεῖν αὐτῷ ἕως αἰῶνος

- 3 Lèfini, li reyini tout pèp Izrayèl la lavil Jerizalèm pou yo pote Bwat Kontra a kote li te pare pou li a.
And David made all Israel come together at Jerusalem, to take the ark of the Lord to its place, which he had got ready for it.
 και ἐξεκκλησίασεν δαυιδ τὸν πάντα ἰσραηλ εἰς ἱερουσαλημ τοῦ ἀνενέγκαι τὴν κιβωτὸν κυρίου εἰς τὸν τόπον ὃν ἠτοίμασεν αὐτῆ
- 4 Apre sa, li voye chache tout moun nan ras fanmi Arawon yo ansanm ak moun Levi yo.
And David got together the sons of Aaron, and the Levites;
 και συνήγαγεν δαυιδ τοὺς υἱοὺς ααρων και τοὺς λευίτας
- 5 Nan branch fanmi Keyat la, te gen Ouryèl, chèf la, ak tout fanmi l' yo. Sa te fè antou sanven (120).
Of the sons of Kohath: Uriel the chief, and his brothers, a hundred and twenty;
 τὸν υἱὸν καθ ουρηλ ὁ ἄρχων και οἱ ἀδελφοὶ αὐτοῦ ἑκατὸν εἴκοσι
- 6 Nan branch fanmi Merari a, te gen Asaja, chèf la, ak tout fanmi l' yo. Sa te fè antou desanven (220).
Of the sons of Merari: Asaiah the chief, and his brothers, two hundred and twenty;
 τὸν υἱὸν μεραρι ασαια ὁ ἄρχων και οἱ ἀδελφοὶ αὐτοῦ διακόσιοι πενήκοντα
- 7 Nan branch fanmi Gèchon an, te gen Joèl, chèf la, ak tout fanmi l' yo. Sa te fè antou santrant (130).
Of the sons of Gershom: Joel the chief, and his brothers, a hundred and thirty;
 τὸν υἱὸν γηρσαμ ιωηλ ὁ ἄρχων και οἱ ἀδελφοὶ αὐτοῦ ἑκατὸν πενήκοντα
- 8 Nan branch fanmi Elizafan an, te gen Semaja, chèf la, ak tout fanmi l' yo. Sa te fè antou desan (200).
Of the sons of Elizaphan: Shemaiah the chief, and his brothers, two hundred;
 τὸν υἱὸν ελισταφαν σαμιας ὁ ἄρχων και οἱ ἀδελφοὶ αὐτοῦ διακόσιοι
- 9 Nan branch fanmi Ebwon an, te gen Eliyèl, chèf la, ak tout fanmi l' yo. Sa te fè antou katreven.
Of the sons of Hebron: Eliel the chief, and his brothers, eighty;
 τὸν υἱὸν χεβρων ελιηλ ὁ ἄρχων και οἱ ἀδελφοὶ αὐτοῦ ὀγδοήκοντα
- 10 Nan branch fanmi Ouzyèl la te gen Aminadad, chèf la, ak tout fanmi l' yo. Sa te fè antou sandouz (112).
Of the sons of Uzziel: Amminadab the chief, and his brothers, a hundred and twelve.
 τὸν υἱὸν οζιηλ αμιναδαβ ὁ ἄρχων και οἱ ἀδελφοὶ αὐτοῦ ἑκατὸν δέκα δύο
- 11 David rele Zadòk ak Abyata, prèt yo, ansanm ak sis moun Levi: Ouryèl, Asaja, Joèl, Chemaja, Eliyèl ak Aminadad.
And David sent for Zadok and Abiathar the priests, and for the Levites, Uriel, Asaiah and Joel, Shemaiah and Eliel and Amminadab,
 και ἐκάλεσεν δαυιδ τὸν σαδωκ και αβιαθαρ τοὺς ἱερεῖς και τοὺς λευίτας τὸν ουρηλ ασαια ιωηλ σαμιαν ελιηλ αμιναδαβ
- 12 Li di yo: -Se nou menm ki chèf branch fanmi Levi yo. Mete nou nan kondisyon pou fè sèvis pou Bondye, nou menm ansanm ak tout moun nan fanmi nou, pou nou ka al pote Bwat Kontra Seyè a, Bondye pèp Izrayèl la, kote mwen fè pare pou li a.
And said to them, You are the heads of the families of the Levites: make yourselves holy, you and your brothers, so that you may take the ark of the Lord, the God of Israel, to the place which I have made ready for it.
 και εἶπεν αὐτοῖς ὑμεῖς ἄρχοντες πατριῶν τῶν λευιτῶν ἀγνίσθητε ὑμεῖς και οἱ ἀδελφοὶ ὑμῶν και ἀνοίσετε τὴν κιβωτὸν τοῦ θεοῦ ἰσραηλ οὗ ἠτοίμασα αὐτῆ
- 13 Premye fwa a, nou pa t' la. Se poutèt sa Seyè a, Bondye nou an, te touye kèk nan nou paske nou pa t' fè l' jan nou te dwe fè l' la.
For because you did not take it at the first, the Lord our God sent punishment on us, because we did not get directions from him in the right way.
 ὅτι οὐκ ἔν τῷ πρότερον ὑμᾶς εἶναι διέκομην ὁ θεὸς ἡμῶν ἐν ἡμῖν ὅτι οὐκ ἐζητήσαμεν ἐν κρίματι
- 14 Se konsa, prèt yo ak moun Levi yo al mete yo nan kondisyon pou fè sèvis Bondye, pou yo te ka al pote Bwat Kontra Seyè a, Bondye pèp Izrayèl la.
So the priests and the Levites made themselves holy to take up the ark of the Lord, the God of Israel.
 και ἡγνίσθησαν οἱ ἱερεῖς και οἱ λευῖται τοῦ ἀνενέγκαι τὴν κιβωτὸν θεοῦ ἰσραηλ
- 15 Yo mete Bwat la sou gwo travès long yo, yo leve l' mete l' sou zepòl yo, yo pote l' ale jan Moyiz te ba yo lòd fè l' la dapre pawòl Seyè a.
And the sons of the Levites took up the ark of God, lifting it by its rods, as the Lord had said to Moses.
 και ἔλαβον οἱ υἱοὶ τῶν λευιτῶν τὴν κιβωτὸν τοῦ θεοῦ ὡς ἐνετείλατο μουσῆς ἐν λόγῳ θεοῦ κατὰ τὴν γραφὴν ἐν ἀναφορεῦσιν ἐπ' αὐτούς

- 16 David bay chèf moun Levi yo lòd pou yo chwazi divès moun nan fanmi yo ki konn chante, pou yo vini ak enstriman mizik yo, gita, bandjo ak senbal, pou jwe mizik cho paske kè tout moun te kontan. **And David gave orders to the chief of the Levites to put their brothers the music-makers in position, with instruments of music, corded instruments and brass, with glad voices making sounds of joy.** και εἶπεν δαυιδ τοῖς ἄρχουσιν τῶν λευιτῶν στήσατε τοὺς ἀδελφοὺς αὐτῶν τοὺς ψαλτῶδοὺς ἐν ὀργάνοις ψῶδων νάβλαις και κινύραις και κυμβάλοις τοῦ φωνῆσαι εἰς ὕψος ἐν φωνῇ εὐφροσύνης
- 17 Moun Levi yo chwazi Eyman, pitit gason Joël la, ansanm ak Asaf, pitit gason Berekya, yon fanmi Eyman, ak Etan, pitit gason Kouchaja nan branch fanmi Merari a, fanmi ak de lòt premye yo. **So Heman, the son of Joel, and, of his brothers, Asaph, the son of Berechiah; and of the sons of Merari their brothers, Ethan, the son of Kushaiah, were put in position by the Levites;** και ἐστήσαν οἱ λευῖται τὸν αιμαν υἱὸν ιωηλ ἐκ τῶν ἀδελφῶν αὐτοῦ ασαφ υἱὸς βαραχια και ἐκ τῶν υἱῶν μεραρι ἀδελφῶν αὐτοῦ αιθαν υἱὸς κισαιου
- 18 Apre sa, yo chwazi lòt moun Levi nan menm fanmi ak premye yo, pou ede yo nan travay yo. Se te Zakari, Aziyèl, Semiramòt, Jekiyèl, Ouni, Eliyab, Benaja, Maseja, Matitya, Elifeleou, Mikneja, ak de gad pòtay tanp lan, Obèd-Edon ak Jeyèl. **And with them their brothers of the second order, Zechariah, Bani and Jaaziel and Shemiramoth and Jehiel and Unni, Eliab and Benaiah and Maaseiah and Mattithiah and Eliphelehu and Mikneiah, and Obed-edom and Jeiel, the door-keepers.** και μετ' αὐτῶν ἀδελφοὶ αὐτῶν οἱ δεῦτεροὶ ζαχαριας και οζιηλ και σεμραμοθ και ιηλ και ονι και ελιαβ και βαναια και μασαα και ματταθια και ελιφαλια και μακενια και αβδεδομ και ιηλ και οζιας οἱ πυλωροὶ
- 19 Eyman, Asaf ak Etan, sanba yo, te reskonsab pou bat senbal kwiv yo pou fè mizik. **So those who made melody, Heman, Asaph, and Ethan, were put in position, with brass instruments, sounding loudly;** και οἱ ψαλτῶδοὶ αιμαν ασαφ και αιθαν ἐν κυμβάλοις χαλκοῖς τοῦ ἀκουσθῆναι ποιῆσαι
- 20 Zakari, Aziyèl, Semiramòt, Jekiyèl, Ouni, Eliyab, Maseja ak Benaja t'ap jwe premye gita yo. **And Zechariah and Aziel and Shemiramoth and Jehiel, Unni and Eliab and Maaseiah and Benaiah, with corded instruments put to Alamoth.** ζαχαριας και οζιηλ. σεμραμοθ ιηλ ονι ελιαβ μασααας βαναιας ἐν νάβλαις ἐπὶ αλαιμοθ
- 21 Matitya, Elifeleou, Mikneja, Obèd-Edon, Jeyèl ak Azazya t'ap jwe gita bas. Se yo ki pou te bay kadans chante yo. **And Mattithiah and Eliphelehu and Mikneiah and Obed-edom and Jeiel and Azaziah, with corded instruments on the octave, to give the first note of the song.** και ματταθιας και ελιφαλιας και μακενιας και αβδεδομ και ιηλ και οζιας ἐν κινύραις αμασενιθ τοῦ ἐνισχῶσαι
- 22 Se Kenanya, chèf moun Levi ki te reskonsab pote Bwat la, ki t'ap dirije yo, paske li te fò nan fè travay konsa. **And Chenaniah, chief of the Levites, was master of the music: he gave directions about the song, because he was expert.** και χωνενια ἄρχων τῶν λευιτῶν ἄρχων τῶν ψῶδων ὅτι συνετὸς ἦν
- 23 Se Berekya ak Elkana ki t'ap pote Bwat Kontra a. **And Berechiah and Elkanah were door-keepers for the ark.** και βαραχια και ηλκανα πυλωροὶ τῆς κιβωτοῦ
- 24 Men non prèt yo te chwazi pou kònen twonpèt devan Bwat Kontra a. Se te Chebanyas, Jozafa, Netaneyèl, Amasayi, Zakari, Benaja ak Elyezè. Obèd-Edon ak Jebija te la pou pote Bwat Kontra a tou. **And Shebaniah and Josphat and Nethanel and Amasai and Zechariah and Benaiah and Eliezer, the priests, made music on the horns before the ark of God; and Obed-edom and Jehiah were door-keepers for the ark.** και σοβνια και ιωσαφατ και ναθαναηλ και αμασαι και ζαχαρια και βαναι και ελιεζερ οἱ ιερεῖς σαλπίζοντες ταῖς σάλπιγγιν ἐμπροσθεν τῆς κιβωτοῦ τοῦ θεοῦ και αβδεδομ και ια πυλωροὶ τῆς κιβωτοῦ τ οῦ θεοῦ
- 25 ¶ Se konsa David ak tout chèf fanmi pèp Izrayèl yo ansanm ak tout chèf rejiman mil sòlda yo ale lakay Obèd-Edon, yo pran Bwat Kontra a pou yo pote l' lavil Jerizalèm ak kè kontan. **So David, and the responsible men of Israel, and the captains over thousands, went with joy to get the ark of the agreement of the Lord out of the house of Obed-edom.** και ἦν δαυιδ και οἱ πρεσβύτεροὶ ισραηλ και οἱ χιλιάρχοι οἱ πορευόμενοι τοῦ ἀναγαγεῖν τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐξ οἴκου αβδεδομ ἐν εὐφροσύνῃ
- 26 Yo touye sèt towo ak sèt belye pou Bondye te ka ede moun Levi ki t'ap pote Bwat Kontra a. **And when God gave help to the Levites who were lifting up the ark of the agreement of the Lord, they made an offering of seven oxen and seven sheep.** και ἐγένετο ἐν τῷ κατασχῶσαι τὸν θεὸν τοὺς λευίτας αἴροντας τὴν κιβωτὸν τῆς διαθήκης κυρίου και ἔθυσαν ἐπτὰ μόσχους και ἐπτὰ κριοὺς
- 27 David te gen yon rad fèt ak twal fin blan sou li, menm jan ak tout moun Levi yo ki t'ap mache devan Bwat Kontra a, sanba yo ak Kenaja ki t'ap dirije travay transpò a. David te gen yon moso twal fin blan tou mare nan ren li. **And David was clothed with a robe of fair linen, as were all the Levites who took up the ark, and those who made melody, and Chenaniah the master of those who made melody; and David had on a linen ephod;** και δαυιδ περιεζωσμένος ἐν στολῇ βυσσίνῃ και πάντες οἱ λευῖται αἴροντες τὴν κιβωτὸν διαθήκης κυρίου και οἱ ψαλτῶδοὶ και χωνενιας ὁ ἄρχων τῶν ψῶδων τῶν ἄδόντων και ἐπὶ δαυιδ στολῇ βυσσίνῃ

- 28 Se konsa, tout pèp Izrayèl la ale ansanm ak Bwat Kontra Seyè a, yo pote l' lavil Jerizalèm. Yo t'ap rele, yo t'ap fè fèt. Yo t'ap jwe klewon, twonpèt, senbal, gita ak bandjo sou tout wout la.
So all Israel took up the ark of the agreement of the Lord, with loud cries and with horns and brass and corded instruments sounding loudly.
καὶ πᾶς ἰσραὴλ ἀνάγοντες τὴν κιβωτὸν διαθήκης κυρίου ἐν σημασίᾳ καὶ ἐν φωνῇ σωφερ καὶ ἐν σάλπιγγιν καὶ ἐν κυμβάλοις ἀναφωνοῦντες νάβλαις καὶ ἐν κινύραις
- 29 Antan yo t'ap antre ak Bwat Kontra a lavil Jerizalèm, Mikal, pitit fi Sayil la, te kanpe bò yon fennèt ap gade. Li wè David ki t'ap danse fè laviwonn devan Bwat la. Li vin pa gen yon san pou li ankò.
And when the ark of the agreement of the Lord came into the town of David, Michal, the daughter of Saul, looking out of the window, saw King David dancing and playing; and to her mind he seemed foolish.
καὶ ἐγένετο κιβωτὸς διαθήκης κυρίου καὶ ἦλθεν ἕως πόλεως δαυὶδ καὶ μελχοὶ θυγάτηρ σαουλ παρέκυσεν διὰ τῆς θυρίδος καὶ εἶδεν τὸν βασιλέα δαυὶδ ὀρχοῦμενον καὶ παίζοντα καὶ ἐξουδένωσεν αὐτὸν ἐν τῇ ψυχῇ αὐτῆς
- 1 ¶ Yo pote Bwat Kontra Seyè a, yo mete l' nan plas li nan tant David te moute pou li a. Apre sa, yo ofri bèt pou boule nèt pou Bondye, ak ofrann pou di Bondye mèsi.
Then they took in the ark of God and put it inside the tent which David had put up for it; and they made offerings, burned offerings and peace-offerings before God.
καὶ εἰσήνεγκαν τὴν κιβωτὸν τοῦ θεοῦ καὶ ἀπηρείσαντο αὐτὴν ἐν μέσῳ τῆς σκηνῆς ἧς ἐπηξεν αὐτῇ δαυὶδ καὶ προσήνεγκαν ὀλοκαυτώματα καὶ σωτηρίου ἐναντίον τοῦ θεοῦ
- 2 Lè David fin fè ofrann sa yo, li beni pèp la nan non Seyè a.
And when David had come to an end of making the burned offerings and peace-offerings, he gave the people a blessing in the name of the Lord.
καὶ συνετέλεσεν δαυὶδ ἀναφέρων ὀλοκαυτώματα καὶ σωτηρίου καὶ εὐλόγησεν τὸν λαὸν ἐν ὀνόματι κυρίου
- 3 Li separe manje bay tout moun pèp Izrayèl yo, fanm kou gason. Li bay yo chak yon pen, yon moso vyann woti ak yon pen rezen.
And he gave to everyone, every man and woman of Israel, a cake of bread, some meat, and a cake of dry grapes.
καὶ διεμέρισεν παντὶ ἀνδρὶ ἰσραὴλ ἀπὸ ἀνδρὸς καὶ ἕως γυναικὸς τῷ ἀνδρὶ ἄρτον ἓνα ἄρτοκοπικὸν καὶ ἀμορίτην
- 4 David chwazi kèk moun Levi pou reskonsab sèvis y'ap fè devan Bwat Kontra a pou Seyè a, Bondye pèp Izrayèl la, pou adore l', pou di l' mèsi, pou fè lwanj li.
And he put some of the Levites before the ark of the Lord as servants, to keep the acts of the Lord in memory, and to give worship and praise to the Lord, the God of Israel:
καὶ ἔταξεν κατὰ πρόσωπον τῆς κιβωτοῦ διαθήκης κυρίου ἐκ τῶν λευιτῶν λειτουργοῦντας ἀναφωνοῦντας καὶ ἐξομολογεῖσθαι καὶ αἰνεῖν κύριον τὸν θεὸν ἰσραὴλ
- 5 Li mete Asaf chèf ak Zakari pou vin apre li. Sou zòd yo te gen Aziyèl, Chemiramòt, Jekiyèl, Matitya, Eliyab, Benaia, Obèd-Edon, Jeyèl pou jwe enstriman mizik yo, gita ak bandjo. Asaf menm t'ap bat senbal ki fè gwo bri yo.
Asaph the chief, and second to him Zechariah, Uzziel and Shemiramoth and Jehiel and Mattithiah and Eliab and Benaiah and Obed-edom and Jeiel, with corded instruments of music; and Asaph, with brass instruments sounding loudly;
ασαφ ὁ ἡγούμενος καὶ δευτερεύων αὐτῷ ζαχαρίας υἱλ σεμιραμωθ υἱλ ματταθιας ελιαβ καὶ βαναιας καὶ αβδεδομ καὶ υἱλ ἐν ὀργάνοις νάβλαις καὶ κινύραις καὶ ασαφ ἐν κυμβάλοις ἀναφωνῶν
- 6 Se Benaia ak Jazyèl, prèt yo, ki te pou kònen twonpèt devan Bwat Kontra Bondye a tout tan.
And Benaiah and Jahaziel the priests, blowing horns all the time before the ark of the agreement of God.
καὶ βαναιας καὶ οζιηλ οἱ ἱερεῖς ἐν ταῖς σάλπιγγιν διὰ παντὸς ἐναντίον τῆς κιβωτοῦ τῆς διαθήκης τοῦ θεοῦ
- 7 ¶ Se lè sa a, pou premye fwa, David te bay Asaf ak lòt moun Levi yo reskonsablite pou yo fè lwanj Seyè a.
Then on that day David first made the giving of praise to the Lord the work of Asaph and his brothers.
ἐν τῇ ἡμέρᾳ ἐκείνῃ τότε ἔταξεν δαυὶδ ἐν ἀρχῇ τοῦ αἰνεῖν τὸν κύριον ἐν χειρὶ ασαφ καὶ τῶν ἀδελφῶν αὐτοῦ
- 8 Lwanj pou Seyè a! Fè konnen jan li gen pouvwa! Fè nasyon yo konnen sa li fè!
O give praise to the Lord; give honour to his name, talking of his doings among the peoples.
ἐξομολογεῖσθε τῷ κυρίῳ ἐπικαλεῖσθε αὐτὸν ἐν ὀνόματι αὐτοῦ γνωρίσατε ἐν λαοῖς τὰ ἐπιτηδεύματα αὐτοῦ
- 9 Chante pou li! Fè lwanj li! Rakonte tout bèl bagay li te fè yo.
Let your voice be sounded in songs and melody; let all your thoughts be of the wonder of his works.
ῥῖσατε αὐτῷ καὶ ὑμνήσατε αὐτῷ διηγήσασθε πᾶσιν τὰ θαυμάσια αὐτοῦ ἃ ἐποίησεν κύριος
- 10 Fè kè nou kontan, paske nou se moun pa l'. Wi, se pou tout moun k'ap sèvi Seyè a fè fèt.
Have glory in his holy name; let the hearts of those who are searching after the Lord be glad.
αἰνεῖτε ἐν ὀνόματι ἁγίῳ αὐτοῦ εὐφρανθήσεται καρδία ζητοῦσα τὴν εὐδοκίαν αὐτοῦ
- 11 Ale jwenn Seyè a pou l' ka ede nou. Toujou chache rete devan li.
Let your search be for the Lord and for his strength; let your hearts ever be turned to him.
ζητήσατε τὸν κύριον καὶ ἰσχύσατε ζητήσατε τὸ πρόσωπον αὐτοῦ διὰ παντός

- 12 -
Keep in mind the great works which he has done; his wonders, and the decisions of his mouth;
 μνημονεύετε τὰ θαυμάσια αὐτοῦ ἃ ἐποίησεν τέρατα καὶ κρίματα τοῦ στόματος αὐτοῦ
- 13 **Nou menm, pitit pitit Izrayèl, sèvitè Bondye a, Nou menm, pitit pitit Jakòb yo, nou menm Bondye chwazi yo, chonje mirak ak bèl bagay li te fè yo. Chonje jijman ki te soti nan bouch li.**
O you seed of Israel his servant, you children of Jacob, his loved ones.
 σπέρμα ἰσραὴλ παῖδες αὐτοῦ υἱοὶ ἰακώβ ἐκλεκτοὶ αὐτοῦ
- 14 **Seyè a, se Bondye nou li ye. Lè li pase yon lòd, se pou tout latè.**
He is the Lord our God: he is judge of all the earth.
 αὐτὸς κύριος ὁ θεὸς ἡμῶν ἐν πάσῃ τῇ γῆ τὰ κρίματα αὐτοῦ
- 15 **Toujou chonje kontra li a. L'ap kenbe pwomès li pou tout tan tout tan.**
He has kept his agreement in mind for ever, the word which he gave for a thousand generations;
 μνημονεύων εἰς αἰῶνα διαθήκης αὐτοῦ λόγον αὐτοῦ ὃν ἐνετείλατο εἰς χιλιάς γενεάς
- 16 **Se kontra li te fè ak Abraram lan, sèman li te fè bay Izarak la.**
The agreement which he made with Abraham, and his oath to Isaac;
 ὃν διέθετο τῷ ἀβρααμ καὶ τὸν ὄρκον αὐτοῦ τῷ ἰσαακ
- 17 **Sa li te pwomèt Abraram lan, li fè l' tounen yon lwa pou pitit Jakòb yo, yon kontra ak pèp Izrayèl la pou tout tan.**
And he gave it to Jacob for a law, and to Israel for an eternal agreement;
 ἔστησεν αὐτὸν τῷ ἰακώβ εἰς πρόσταγμα τῷ ἰσραὴλ διαθήκην αἰώνιον
- 18 **Li te di: M'ap ba ou peyi Kanaran an pou pòsyon pa ou nan byen m' yo.**
Saying, To you will I give the land of Canaan, the measured line of your heritage:
 λέγων σοὶ δώσω τὴν γῆν χανααν σχοίνισμα κληρονομίας ὑμῶν
- 19 **Lè sa a, pèp Bondye a pa t' anpil. Yo te sèlman yon ti ponyen moun. Yo te tankou etranje toujou nan peyi a.**
When you were still small in number, and strange in the land;
 ἐν τῷ γενέσθαι αὐτοὺς ὀλιγοστοὺς ἀριθμῷ ὡς ἐσμικρύνθησαν καὶ παρῳήκησαν ἐν αὐτῇ
- 20 **Yo t'ap mache ale vini nan tout nasyon yo. Yo t'ap soti nan yon peyi ale nan yon lòt.**
When they went about from one nation to another, and from one kingdom to another people;
 καὶ ἐπορεύθησαν ἀπὸ ἔθνους εἰς ἔθνος καὶ ἀπὸ βασιλείας εἰς λαὸν ἕτερον
- 21 **Men, li pa t' kite pesonn maltrete yo. Li te menm rive pini anpil wa poutèt yo.**
He would not let anyone do them wrong; he even kept back kings because of them,
 οὐκ ἀφήκεν ἄνδρα τοῦ δυναστεύσαι αὐτοὺς καὶ ἤλεγξεν περὶ αὐτῶν βασιλεῖς
- 22 **Li te di: Piga nou manyen moun mwen chwazi yo. Piga nou fè pwofèt mwen yo anyen.**
Saying, Put not your hand on those who have been marked with my holy oil, and do my prophets no wrong.
 μὴ ἀψησθε τῶν χριστῶν μου καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε
- 23 **Nou tout ki rete sou latè, chante pou Seyè a! Chak jou, fè konnen jan li delivre nou.**
Make songs to the Lord, all the earth; give the good news of his salvation day by day.
 ἄσατε τῷ κυρίῳ πᾶσα ἡ γῆ ἀναγγεῖλατε ἐξ ἡμέρας εἰς ἡμέραν σωτηρίαν αὐτοῦ
- 25 **Seyè a gen gwo pounwa. Li merite pou yo fè lwanj li vre. Se pou tout moun pè l' pi plis pase lòt bondye yo.**
For the Lord is great, and greatly to be praised; and he is more to be feared than all other gods.
 ὅτι μέγας κύριος καὶ αἰνετὸς σφόδρα φοβερός ἐστὶν ἐπὶ πάντας τοὺς θεοὺς
- 26 **Bondye lòt nasyon yo pa anyen, se pòtre yo ye. Men, se Seyè a ki fè syèl la.**
For all the gods of the nations are false gods; but the Lord made the heavens.
 ὅτι πάντες οἱ θεοὶ τῶν ἔθνῶν εἰδῶλα καὶ ὁ θεὸς ἡμῶν οὐρανὸν ἐποίησεν

- 27 Devan li, se respè, se chapo ba. Gen pouvwa, gen kè kontan kote l' ye lakay li a.
Honour and glory are before him: strength and joy are in his holy place.
δόξα και ἔπαινος κατὰ πρόσωπον αὐτοῦ ἰσχύς και καύχημα ἐν τόπῳ αὐτοῦ
- 28 Nou tout pèp ki sou latè, fè lwanj Seyè a! Fè lwanj Seyè a pou pouvwa ak fòs li genyen!
Give to the Lord, O you families of the peoples, give to the Lord glory and strength.
δότε τῷ κυρίῳ πατριαὶ τῶν ἐθνῶν δότε τῷ κυρίῳ δόξαν και ἰσχύν
- 29 Fè lwanj Seyè a, paske li merite sa! Pote ofrann ba li anndan lakay li! Adore Bondye nan bèl kay ki apa pou li a!
Give to the Lord the glory of his name; take with you an offering and come before him; give worship to the Lord in holy robes.
δότε τῷ κυρίῳ δόξαν ὀνόματος αὐτοῦ λάβετε δῶρα και ἐνέγκατε κατὰ πρόσωπον αὐτοῦ και προσκυνήσατε τῷ κυρίῳ ἐν αὐλαῖς ἀγίας αὐτοῦ
- 30 Nou tout ki sou latè, tranble devan li. Latè kanpe fèm, anyen pa ka brannen l'.
Be in fear before him, all the earth: the world is ordered so that it may not be moved.
φοβηθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ κατορθωθήτω ἡ γῆ και μὴ σαλευθήτω
- 31 Se pou syèl la kontan, se pou latè a fè fèt. Mache di nan tout peyi yo: Se Seyè a ki sèl wa.
Let the heavens have joy and let the earth be glad; let them say among the nations, The Lord is King.
εὐφρανθήτω ὁ οὐρανός και ἀγαλλιάσθω ἡ γῆ και εἰπάτωσαν ἐν τοῖς ἔθνεσιν κύριος βασιλεύων
- 32 Se pou lanmè a ansanm ak tou sa ki ladan l' pran fè bri sitèlman yo kontan. Se pou jaden yo ak tou sa ki ladan yo fè fèt.
Let the sea be thundering with all its waters; let the field be glad, and everything which is in it;
βομβήσει ἡ θάλασσα σὺν τῷ πληρώματι και ζύλον ἀγροῦ και πάντα τὰ ἐν αὐτῷ
- 33 Lè Seyè a parèt se pou tout pyebwa nan gwo rak yo rele sitèlman yo kontan. Paske l'ap vini pou l' jije tout moun ki sou latè.
Then let all the trees of the wood be sounding with joy before the Lord, for he is come to be the judge of the earth.
τότε εὐφρανθήσεται τὰ ξύλα τοῦ ὄρυμοῦ ἀπὸ προσώπου κυρίου ὅτι ἦλθεν κρίνειν τὴν γῆν
- 34 Lwanj pou Seyè a paske li bon. Li p'ap janm sispann renmen nou.
O give praise to the Lord, for he is good: for his mercy is unchanging for ever.
ἐξομολογεῖσθε τῷ κυρίῳ ὅτι ἀγαθόν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 35 Se pou nou di: Delivre nou non, Bondye delivrans nou! Fè nou soté nan tout peyi kote nou gaye yo. Sanble nou, pou nou ka di ou mèsi pou tout bagay ou menm sèl ka fè, pou nou ka kontan lè n'ap fè lwanj ou.
And say, Be our saviour, O God of our salvation, and let us come back, and give us salvation from the nations, so that we may give honour to your holy name and have glory in your praise.
και εἶπατε σώσον ἡμᾶς ὁ θεὸς τῆς σωτηρίας ἡμῶν και ἐξελοῦ ἡμᾶς ἐκ τῶν ἐθνῶν τοῦ αἰνεῖν τὸ ὄνομα τὸ ἅγιόν σου και καυχᾶσθαι ἐν ταῖς αἰνέσεσίν σου
- 36 Ann fè lwanj Seyè a, Bondye pèp Izrayèl la! Ann fè lwanj li depi tout tan ak pou tout tan. Epi tout pèp la pran reponn: -Wi, se vre! Lwanj pou Seyè a!
Praise be to the Lord, the God of Israel, for ever and for ever. And all the people said, So be it; and gave praise to the Lord.
εὐλογημένος κύριος ὁ θεὸς ἰσραηλ ἀπὸ τοῦ αἰῶνος και ἔως τοῦ αἰῶνος και ἐρεῖ πᾶς ὁ λαός αμην και ἦνεσαν τῷ κυρίῳ
- 37 ¶ Lèfini, David kite Asaf ak moun Levi menm fanmi avè l' yo devan Bwat Kontra Seyè a pou yo toujou reskonsab tout sèvis ki pou fèt kote yo te mete Bwat Kontra a. Yo te gen pou fè sèvis yo la chak jou san rete.
So he made Asaph and his brothers keep their places there before the ark of the agreement of the Lord, to do whatever had to be done before the ark at all times day by day:
και κατέλιπον ἐκεῖ ἐναντι τῆς κιβωτοῦ διαθήκης κυρίου τὸν ασαφ και τοὺς ἀδελφοὺς αὐτοῦ τοῦ λειτουργεῖν ἐναντίον τῆς κιβωτοῦ διὰ παντὸς τὸ τῆς ἡμέρας εἰς ἡμέραν
- 38 Obèd-Edon ak swasantwit lòt moun nan fanmi li t'ap ede yo nan travay yo. Osa ak Obèd-Edon, pitit gason Jeditoun lan, te reskonsab pòtay yo.
And Obed-edom, the son of Jeduthun, and Hosah, with their brothers, sixty-eight of them, to be door-keepers:
και ἀβδεδομ και οἱ ἀδελφοὶ αὐτοῦ ἐξήκοντα και ὀκτώ και ἀβδεδομ υἱὸς ἰδιθων και οσσα εἰς πυλῶρούς
- 39 Men David kite Zadòk, prèt la, ak moun Levi menm fanmi avè l' yo ki te prèt tou devan Tant Seyè a, nan kote yo te mete apa pou Seyè a lavil Gabawon.
And Zadok the priest, with his brothers the priests, before the House of the Lord in the high place at Gibeon;
και τὸν σαδοκ τὸν ἱερέα και τοὺς ἀδελφοὺς αὐτοῦ τοὺς ἱερεῖς ἐναντίον σκηνης κυρίου ἐν βαμα τῇ ἐν γαβαων

- 40 Chak maten, chak aswè, se yo ki pou boule bèt yo ofri bay Seyè a nèt sou lotèl ki fèt pou sa a, dapre sa ki ekri nan lalwa Seyè a te bay pèp Izrayèl la.
To give burned offerings to the Lord on the altar of burned offerings morning and evening, every day, as it is ordered in the law of the Lord which he gave to Israel;
τοῦ ἀναφέρειν ὀλοκαυτώματα τῷ κυρίῳ ἐπὶ τοῦ θυσιαστηρίου τῶν ὀλοκαυτωμάτων διὰ παντὸς τὸ πρωὶ καὶ τὸ ἑσπέρας καὶ κατὰ πάντα τὰ γεγραμμένα ἐν νόμῳ κυρίου ὅσα ἐνετείλατο ἐφ' υἱοῖς ἰσραὴλ ἐν χειρὶ μουσῆ τοῦ θεράποντος τοῦ θεοῦ
- 41 Te gen avèk yo tou Eyman, Jedoutoun ansanm ak lòt moun yo te chwazi tout espres pou chante: Lwanj pou Seyè a paske li p'ap janm sispann renmen nou.
And with them Heman and Jeduthun, and the rest who were marked out by name to give praise to the Lord, for his mercy is unchanging for ever;
καὶ μετ' αὐτοῦ αἰμαν καὶ ἰδιθων καὶ οἱ λοιποὶ ἐκλεγέντες ἐπ' ὀνόματος τοῦ αἰνεῖν τὸν κύριον ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 42 Eyman ak Jedoutoun te gen twonpèt, senbal ki fè gwo bri yo ak lòt enstriman mizik pou yo jwe antan yo t'ap chante fè lwanj pou Bondye. Manm fanmi Jedoutoun yo te responsab veye pòtay yo.
And Heman and Jeduthun had horns and brass instruments sounding loudly, and instruments of music for the songs of God; and the sons of Jeduthun were to be at the door.
καὶ μετ' αὐτῶν σάλπιγγες καὶ κόμβαλα τοῦ ἀναφθεῖν καὶ ὄργανα τῶν ᾠδῶν τοῦ θεοῦ υἱοὶ ἰδιθων εἰς τὴν πύλην
- 43 Apre sa, tout pèp la tounen lakay yo. David tounen lakay li tou pou l' beni fanmi pa l' tou.
And all the people went away, every man to his house; and David went back to give a blessing to his family.
καὶ ἐπορεύθη ἅπας ὁ λαὸς ἕκαστος εἰς τὸν οἶκον αὐτοῦ καὶ ἐπέστρεψεν δαυὶδ τοῦ εὐλογῆσαι τὸν οἶκον αὐτοῦ
- 1 ¶ Wa David te byen chita nan palè li. Yon jou li fè rele pwofèt Natan, li di l' konsa: -Gade! Mwen rete nan yon kay bati ak bwa sèd, men Bwat Kontra Seyè a se anba yon kay twal li ye.
Now when David was living in his house, he said to Nathan the prophet, See, I am living in a house of cedar-wood, but the ark of the Lord's agreement is under the curtains of a tent.
καὶ ἐγένετο ὡς κατόκησεν δαυὶδ ἐν οἴκῳ αὐτοῦ καὶ εἶπεν δαυὶδ πρὸς ναθαν τὸν προφήτην ἰδοὺ ἐγὼ κατοικῶ ἐν οἴκῳ κεδρίνῳ καὶ ἡ κιβωτὸς διαθήκης κυρίου ὑποκάτω δέρρεων
- 2 Natan reponn li: -Tou sa ou gen lide fè, ou mèt fè l' paske Seyè a kanpe la avèk ou.
And Nathan said to David, Do whatever is in your heart, for God is with you.
καὶ εἶπεν ναθαν πρὸς δαυὶδ πᾶν τὸ ἐν τῇ ψυχῇ σου ποιεῖ ὅτι ὁ θεὸς μετὰ σοῦ
- 3 Men, menm jou lannwit sa a, Bondye pale ak Natan. Li di l' konsa:
But that same night, the word of God came to Nathan, saying,
καὶ ἐγένετο ἐν τῇ νυκτὶ ἐκείνῃ καὶ ἐγένετο λόγος κυρίου πρὸς ναθαν λέγων
- 4 -Ale di David, sèvitè m' lan, men sa mwen menm Seyè a, mwen voye di l': Se pa ou menm ki pral bati yon tanp pou m' rete.
Go and say to David my servant, The Lord says, You are not to make me a house for my living-place:
πορεύου καὶ εἰπὸν πρὸς δαυὶδ τὸν παῖδά μου οὕτως εἶπεν κύριος οὐ σὺ οἰκοδομήσεις μοι οἶκον τοῦ κατοικῆσαί με ἐν αὐτῷ
- 5 Depi jou mwen te fè moun pèp Izrayèl yo soti kite peyi Lejip rive jòdi a, mwen pa janm rete nan yon kay. Tout kote m' pase, se anba yon tant twal mwen toujou ye.
For from the day when I took Israel up, till this day, I have had no house, but have gone from tent to tent, and from living-place to living-place.
ὅτι οὐ κατόκησα ἐν οἴκῳ ἀπὸ τῆς ἡμέρας ἧς ἀνήγαγον τὸν ἰσραὴλ ἕως τῆς ἡμέρας ταύτης καὶ ἤμην ἐν σκηνῇ καὶ ἐν καταλύματι
- 6 Nan tout depasman mwen ansanm ak moun Izrayèl yo, mwen pa janm mande yonn nan chèf mwen te chwazi pou gouvènè pèp mwen an poukisa yo pa bati yon kay ak bwa sèd pou mwen.
In all the places where I have gone with all Israel, did I ever say to any of the judges of Israel, whom I made the keepers of my people, Why have you not made for me a house of cedar?
ἐν πᾶσιν οἷς διῆλθον ἐν παντὶ ἰσραὴλ εἰ λαλῶν ἐλάλησα πρὸς μίαν φυλὴν ἰσραὴλ τοῦ ποιμαίνειν τὸν λαόν μου λέγων ὅτι οὐκ ὀικοδομήκατέ μοι οἶκον κεδρίνον
- 7 Koulye a, men sa w'a di David, sèvitè m' lan: Men sa Seyè ki gen tout pouvwa a voye di ou: Se mwen menm ki te pran ou deyè mouton ou t'ap gadè nan savann yo, mwen mete ou chèf pèp Izrayèl la, pèp mwen an.
So now, say to my servant David, The Lord of armies says, I took you from the fields, from keeping sheep, so that you might be a ruler over my people Israel;
καὶ νῦν οὕτως ἐρεῖς τῷ δούλῳ μου δαυὶδ τάδε λέγει κύριος παντοκράτωρ ἔλαβόν σε ἐκ τῆς μάνδρας ἐξόπισθεν τῶν ποιμνίων τοῦ εἶναι εἰς ἡγούμενον ἐπὶ τὸν λαόν μου ἰσραὴλ
- 8 Kote ou pase, mwen te kanpe la avè ou. Mwen kraze tout lènmi ou yo devan ou. Mwen pral fè yo nonmen non ou tankou y'ap nonmen non pi gwo chèf ki sou latè.
And I have been with you wherever you went, cutting off before you all those who were against you; and I will make your name like the name of the greatest ones of the earth.
καὶ ἤμην μετὰ σοῦ ἐν πᾶσιν οἷς ἐπορεύθης καὶ ἐξωλέθρευσα πάντας τοὺς ἐχθρούς σου ἀπὸ προσώπου σου καὶ ἐποίησά σοι ὄνομα κατὰ τὸ ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς
- 9 Lèfini, mwen pare yon kote pou pèp Izrayèl mwen an. Mwen pral tabli yo la pou yo ka viv san yo pa bezwen pè anyen ankò. Mechan p'ap vin maltrete yo ankò jan yo te konn fè l' anvan an,
And I will make a resting-place for my people Israel, planting them there, so that they may be in the place which is theirs and never again be moved; and never again will they be made waste by evil men, as they were at first,
καὶ θήσομαι τόπον τῷ λαῷ μου ἰσραὴλ καὶ καταφυτεύσω αὐτόν καὶ κατασκηνώσει καθ' ἑαυτόν καὶ οὐ μεριμνήσει ἔτι καὶ οὐ προσθήσει ἀδικία τοῦ ταπεινώσαι αὐτόν καθὼς ἀπ' ἀρχῆς

- 10 lè mwen te mete jij chèf yo pou gouvènènan pèp Izrayèl mwen an. M'ap delivre ou anba men tout lènmi ou yo. Mwen te fè ou konnen m'ap ba ou pitit ak pitit pitit.
From the time when I put judges over my people Israel; and I will overcome all those who are against you; and I will make you great and the head of a line of kings.
καὶ ἀφ' ἡμερῶν ὧν ἔταξα κριτὰς ἐπὶ τὸν λαόν μου ἰσραὴλ καὶ ἐταπείνωσα ἅπαντας τοὺς ἐχθρούς σου καὶ ἀυξήσω σε καὶ οἶκον οἰκοδομήσει σοὶ κύριος
- 11 Lè lè a va rive pou ou mouri, lè y'a antere ou, m'ap pran yonn nan pitit ou yo, m'ap mete l' wa nan plas ou. M'ap fè gouvènman l' lan kanpe fèm.
And when the time comes for you to go to your fathers, I will put in your place your seed after you, one of your sons, and I will make his kingdom strong.
καὶ ἔσται ὅταν πληρωθῶσιν αἱ ἡμέραι σου καὶ κοιμηθῆσῃ μετὰ τῶν πατέρων σου καὶ ἀναστήσω τὸ σπέρμα σου μετὰ σέ ὃς ἔσται ἐκ τῆς κοιλίας σου καὶ ἐτοιμάσω τὴν βασιλείαν αὐτοῦ
- 12 Se li menm ki va bati yon tanp pou mwen, m'ap fè gouvènman l' lan kanpe fèm pou tout tan.
He will be the builder of my house, and I will make the seat of his authority certain for ever.
αὐτὸς οἰκοδομήσει μοι οἶκον καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ ἕως αἰῶνος
- 13 M'ap yon papa pou li. Li menm l'ap yon pitit pou mwen. Mwen p'ap lage l' jan mwen te lage moun ki te wa anvan ou lan.
I will be to him a father and he will be to me a son; and I will not take my mercy away from him as I took it from him who was before you;
ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν καὶ τὸ ἔλεός μου οὐκ ἀποστήσω ἀπ' αὐτοῦ ὡς ἀπέστησα ἀπὸ τῶν ὄντων ἔμπροσθέν σου
- 14 M'ap mete l' chèf lakay mwen ak nan gouvènman mwen an pou tout tan. M'ap fè gouvènman fanmi li an kanpe fèm pou tout tan.
But I will make his place in my house and in my kingdom certain for ever; and the seat of his authority will never be overturned.
καὶ πιστώσω αὐτὸν ἐν οἴκῳ μου καὶ ἐν βασιλείᾳ αὐτοῦ ἕως αἰῶνος καὶ ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος ἕως αἰῶνος
- 15 Natan rakonte David tou sa Bondye te fè l' konnen nan vizyon an.
So Nathan gave David an account of all these words and this vision.
κατὰ πάντας τοὺς λόγους τούτους καὶ κατὰ πᾶσαν τὴν ὄρασιν ταύτην οὕτως ἐλάλησεν ναθαν πρὸς δαυὶδ
- 16 ¶ Aprè sa, wa David ale nan Tanp lan, li chita devan Seyè a, li di l' konsa: -Seyè Bondye sèl Mèt la, kisa mwen ye? Kisa fanmi mwen ye pou ou te fè tout sa ou deja fè pou nou?
Then David the king went in and took his seat before the Lord, and said, Who am I, O Lord God, and what is my family, that you have been my guide till now?
καὶ ἦλθεν ὁ βασιλεὺς δαυὶδ καὶ ἐκάθισεν ἀπέναντι κυρίου καὶ εἶπεν τίς εἰμι ἐγὼ κύριε ὁ θεός καὶ τίς ὁ οἶκός μου ὅτι ἠγάπησάς με ἕως αἰῶνος
- 17 Men, ou wè sa pa kont toujou, Bondye sèl Mèt la! Kifè koulye a w'ap fè konnen sa ki pral rive fanmi mwen denmen nan lanne k'ap vini yo. Ou trete m' tankou yon grannèg, Seyè sèl Mèt la.
And this was only a small thing to you, O God; but your words have even been about the far-off future of your servant's family, looking on me as on one of high position, O Lord God.
καὶ ἐσμικρύνθη ταῦτα ἐνώπιόν σου ὁ θεός καὶ ἐλάλησας ἐπὶ τὸν οἶκον τοῦ παιδός σου ἐκ μακρῶν καὶ ἐπειδές με ὡς ὄρασις ἀνθρώπου καὶ ὑψώσάς με κύριε ὁ θεός
- 18 Kisa mwen menm David, mwen ka di ou, Seyè, apre sa pou bèl bagay ou fè pou mwen yo? Ou konnen ki moun mwen ye, mwen menm k'ap sèvi ou la.
What more may David say to you? for you have knowledge of your servant.
τί προσθήσει ἔτι δαυὶδ πρὸς σέ τοῦ δοξάσαι καὶ σὺ τὸν δοῦλόν σου οἶδας
- 19 Se paske ou te fè pwomès la, paske ou te vle l' konsa, Seyè, kifè ou te fè tout bèl bagay sa yo pou ou te fè m' konnen yo.
O Lord, because of your servant, and from your heart, you have done all these great things and let them be seen.
καὶ κατὰ τὴν καρδίαν σου ἐποίησας τὴν πᾶσαν μεγαλωσύνην
- 20 Seyè, Bondye mwen, pa gen tankou ou. Pa gen lòt Bondye pase ou menm! Yo te toujou di nou sa.
O Lord, there is no one like you, and no other God but you, as is clear from everything which has come to our ears.
κύριε οὐκ ἔστιν ὁμοίός σοι καὶ οὐκ ἔστιν πλὴν σοῦ κατὰ πάντα ὅσα ἠκούσαμεν ἐν ὧσιν ἡμῶν
- 21 Pa gen lòt nasyon sou latè tankou pèp Izrayèl la. Se ou menm ki delivre yo pou yo te ka tounen yon pèp ki rele ou pa ou. Se pou yo ase ou fè sa! Toupatou sou latè y'ap nonmen non ou pou gwo mirak ak bèl bagay ou fè pou yo. Ou mete lòt nasyon deyò pou fè plas pou pèp ou a, pèp ou te delivre anba pouwva pèp peyi Lejip la.
And what other nation in the earth, like your people Israel, did a god go out to take for himself, to be his people, making his name great and to be feared, driving out the nations from before your people whom you made free and took out of Egypt?
καὶ οὐκ ἔστιν ὡς ὁ λαός σου ἰσραὴλ ἔθνος ἔτι ἐπὶ τῆς γῆς ὡς ὠδήγησεν αὐτὸν ὁ θεός τοῦ λυτρώσασθαι ἑαυτῷ λαὸν τοῦ θέσθαι ἑαυτῷ ὄνομα μέγα καὶ ἐπιφανές τοῦ ἐκβαλεῖν ἀπὸ προσώπου λαοῦ σου ὃς ἔλυτρώσῃ ἐξ αἰγύπτου ἔθνη
- 22 Ou fè pèp Izrayèl la tounen pèp pa ou pou tout tan, ou menm ou tounen Bondye yo.
For your people Israel you made yours for ever; and you, Lord, became their God.
καὶ ἔδωκας τὸν λαόν σου ἰσραὴλ σεαυτῷ λαὸν ἕως αἰῶνος καὶ σὺ κύριε αὐτοῖς εἰς θεόν

- 23 Koulye a, Seyè, Bondye, se pou ou kenbe pwomès ou te fè sèvitè ou la ansanm ak fanmi li an. Se pou ou fè sa ou di w'ap fè a.
And now, Lord, let your words about your servant and about his family be made certain for ever, and do as you have said.
καὶ νῦν κύριε ὁ λόγος σου ὃν ἐλάλησας πρὸς τὸν παῖδά σου καὶ ἐπὶ τὸν οἶκον αὐτοῦ πιστωθήτω ἕως αἰῶνος
- 24 Kenbe pwomès ou pou tout moun rekonèt jan ou gen pouvwa, pou yo di: Se Seyè ki gen tout pouvwa a ki Bondye pèp Izrayèl la vre. Se yon Bondye pou pèp Izrayèl la. Konsa, gouvènman ki nan men fanmi David, sèvitè ou la, va kanpe fèm pou tout tan devan ou.
So let your words be made certain and your name be made great, when men say, The Lord of armies is the God of Israel; and when the family of David your servant is made strong before you.
λεγόντων κύριε κύριε παντοκράτωρ θεὸς ἰσραὴλ καὶ ὁ οἶκος δαυὶδ παιδὸς σου ἀνωρθωμένος ἐναντίον σου
- 25 Se ou menm, Bondye mwen, ki te fè m' konnen tou sa. Ou te di m', mwen menm sèvitè ou la, w'ap ban mwen yon fanmi, lèfini w'ap fè baton gouvènman an toujou rete nan men fanmi mwen. Se poutèt sa mwen gen kouraj fè lapriyè sa a nan pye ou.
For you, O my God, have let your servant see that you will make him head of a line of kings; and so it has come into your servant's heart to make his prayer to you.
ὅτι σὺ κύριε ἤνοιξας τὸ οὖς τοῦ παιδὸς σου τοῦ οἰκοδομήσαι αὐτῷ οἶκον διὰ τοῦτο εὗρεν ὁ παῖς σου τοῦ προσεύξασθαι κατὰ πρόσωπόν σου
- 26 Koulye a, Seyè, se ou ki Bondye, se ou ki pwomèt sèvitè ou la bèl bagay sa yo.
And now, O Lord, you are God, and you have said you will give this good thing to your servant:
καὶ νῦν κύριε σὺ εἶ αὐτὸς ὁ θεὸς καὶ ἐλάλησας ἐπὶ τὸν δοῦλόν σου τὰ ἀγαθὰ ταῦτα
- 27 Tanpri, beni tout fanmi mwen apre mwen, pou yo ka toujou anba pwoteksyon ou. Wi, Seyè, se ou ki bay benediksyon. Se pou ou toujou voye benediksyon ou sou fanmi mwen.
And now you have been pleased to give your blessing to the family of your servant, so that it may go on for ever before you; you, O Lord, have given your blessing, and a blessing will be on it for ever.
καὶ νῦν ἤρξω τοῦ εὐλογῆσαι τὸν οἶκον τοῦ παιδὸς σου τοῦ εἶναι εἰς τὸν αἰῶνα ἐναντίον σου ὅτι σὺ κύριε εὐλόγησας καὶ εὐλόγησον εἰς τὸν αἰῶνα
- 1 ¶ Apre sa, David atake moun Filisti yo ankò. Li bat yo byen bat. Se konsa li pran lavil Gat ak tout ti bouk ki te sou lòd li yo, nan men moun Filisti yo.
And it came about after this that David made an attack on the Philistines and overcame them, and took Gath with its daughter-towns out of the hands of the Philistines.
καὶ ἐγένετο μετὰ ταῦτα καὶ ἐπάταξεν δαυὶδ τοὺς ἀλλοφύλους καὶ ἐτροπώσατο αὐτούς καὶ ἔλαβεν τὴν γεθ καὶ τὰς κόμας αὐτῆς ἐκ χειρὸς ἀλλοφύλων
- 2 Lèfini, li bat moun peyi Moab yo. Moun Moab yo soumèt devan David. Li fè yo peye taks ba li chak lè.
And he overcame Moab, and the Moabites became his servants and gave him offerings.
καὶ ἐπάταξεν τὴν μοαβ καὶ ἦσαν μοαβ παῖδες τῷ δαυὶδ φέροντες δῶρα
- 3 Apre sa, li bat Adadezè, wa peyi Zoba a, ki t'ap mache pran zòn ki sou anwo larivyè Lefrat la.
Then David overcame Hadadezer, king of Zobah, near Hamath, when he was going to make his power seen by the river Euphrates.
καὶ ἐπάταξεν δαυὶδ τὸν ἀδρααζαρ βασιλεῖα σουβα ἡμαθ πορευομένου αὐτοῦ ἐπιστήσαι χεῖρα αὐτοῦ ἐπὶ ποταμὸν εὐφράτην
- 4 David pran mil (1.000) cha lagè, sèt mil (7.000) kavalye nan lame wa Adadezè a, li fè yo prizonye ansanm ak venmil (20.000) sòlda ki t'ap mache apye. Lè li fin wete kont chwal pou san (100) cha lagè, li fè koupe jarèt tout rès chwal yo.
And David took from him a thousand war-carriages and seven thousand horsemen and twenty thousand footmen: and he had the leg-muscles of all the horses cut, keeping only enough of them for a hundred war-carriages.
καὶ προκατελάβετο δαυὶδ αὐτῶν χίλια ἄρματα καὶ ἐπτὰ χιλιάδας ἵππων καὶ εἴκοσι χιλιάδας ἀνδρῶν πεζῶν καὶ παρέλυσεν δαυὶδ πάντα τὰ ἄρματα καὶ ὑπελίπετο ἐξ αὐτῶν ἑκατὸν ἄρματα
- 5 Moun Siri lavil Damas yo voye yon lame pou pote Adadezè, wa peyi Zoba a, konkou. David atake yo, li bat yo tou. Li touye venndemil (22.000) sòlda.
And when the Aramaeans of Damascus came to the help of Hadadezer, king of Zobah, David put to the sword twenty-two thousand Aramaeans.
καὶ ἦλθεν σύρος ἐκ δαμασκοῦ βοηθήσαι ἀδρααζαρ βασιλεῖ σουβα καὶ ἐπάταξεν δαυὶδ ἐν τῷ σύρῳ εἴκοσι καὶ δύο χιλιάδας ἀνδρῶν
- 6 Apre sa, David mete moun pa l' pou gouvènman peyi Damas la. Moun Siri yo soumèt devan li. Li fè yo peye taks chak lè. Se konsa Seyè a te fè David genyen tout batay kote l' pase.
Then David put armed forces in Damascus, and the Aramaeans became his servants and gave him offerings. And the Lord made David overcome wherever he went.
καὶ ἔθετο δαυὶδ φρουρὰν ἐν συρίᾳ τῇ κατὰ δαμασκὸν καὶ ἦσαν τῷ δαυὶδ εἰς παῖδας φέροντας δῶρα καὶ ἔσφωζεν κύριος τὸν δαυὶδ ἐν πᾶσιν οἷς ἐπορεύετο
- 7 David sezi tout gwo plak pwotèj an lò chèf lame wa Adadezè yo, li pote yo lavil Jerizalèm.
And the gold body-covers of the servants of Hadadezer, David took to Jerusalem.
καὶ ἔλαβεν δαυὶδ τοὺς κλοιοὺς τοὺς χρυσοῦς οἱ ἦσαν ἐπὶ τοὺς παῖδας ἀδρααζαρ καὶ ἦνεγκεν αὐτούς εἰς ἱερουσαλημ
- 8 Li pran yon gwo kantite kwiv li te jwenn lavil Tiba ak lavil Koun ki te pou Adadezè. Se ak kwiv sa yo Salomon te fè gwo basen lan, pote won yo ak lòt veso an kwiv pou Tanp lan.
And from Tibhath and from Cun, towns of Hadadezer, David took a great store of brass, of which Solomon made the great brass water-vessel and the brass pillars and vessels.
καὶ ἐκ τῆς μεταβηχας καὶ ἐκ τῶν ἐκλεκτῶν πόλεων τῶν ἀδρααζαρ ἔλαβεν δαυὶδ χαλκὸν πολὺν σφόδρα ἐξ αὐτοῦ ἐποίησεν σαλωμων τὴν θάλασσαν τὴν χαλκῆν καὶ τοὺς στόλους καὶ τὰ σκευὴ τὰ χαλκᾶ

- 9 ¶ Lè Towou, wa lavil Amat la, tandè jan David te kraze tout lame Adadezè a,
Now when Tou, king of Hamath, had news that David had overcome all the army of Hadadezer, king of Zobah,
καὶ ἤκουσεν θωα βασιλεὺς ἡμαθ ὅτι ἐπάταξεν δαυιδ τὴν πᾶσαν δύναμιν ἀδρααζαρ βασιλέως σοῦβα
- 10 Li voye pitit li, Adouram al wè David pou di l' bonjou, epi pou fe l' konpliman deske li te bat Adadezè, paske Towou te toutan ap fè lagè ak Adadezè. Adouram te pote kado fèt an lò, an ajan ak an kwiv bay David.
He sent his son Hadoram to King David, to give him words of peace and blessing, because he had overcome Hadadezer in the fight, for Hadadezer had been at war with Tou; and he gave him all sorts of vessels of gold and silver and brass.
καὶ ἀπέστειλεν τὸν ἰδουραμ υἱὸν αὐτοῦ πρὸς τὸν βασιλέα δαυιδ τοῦ ἐρωτῆσαι αὐτὸν τὰ εἰς εἰρήνην καὶ τοῦ εὐλογῆσαι αὐτὸν ὑπερ οὗ ἐπολέμησεν τὸν ἀδρααζαρ καὶ ἐπάταξεν αὐτὸν ὅτι ἀνὴρ πολέμιος θωα ἦν τῷ ἀδρααζαρ καὶ πάντα τὰ σκεῦῃ ἀργυρᾶ καὶ χρυσᾶ
- 11 Wa David pran tout bagay sa yo, li mete yo apa pou sèvis Seyè a, ansanm ak tout lò ak tout ajan li te pran lakay moun lòt nasyon li te fè soumèt devan li, ki vle di moun peyi Edon, moun peyi Moab, moun peyi Amon, moun peyi Filisti ak moun peyi Amalèk.
These King David made holy to the Lord, together with the silver and gold he had taken from all nations; from Edom and Moab and from the children of Ammon and from the Philistines and from Amalek.
καὶ ταῦτα ἡγίασεν δαυιδ τῷ κυρίῳ μετὰ τοῦ ἀργυρίου καὶ τοῦ χρυσοῦ οὗ ἔλαβεν ἐκ πάντων τῶν ἐθνῶν ἐξ ἰδουμαίας καὶ μοαβ καὶ ἐξ υἱῶν αμμων καὶ ἐκ τῶν ἀλλοφύλων καὶ ἐξ αμαληκ
- 12 Apre sa, Abichayi, pitit gason Sewouja a, touye dizwitmil (18.000) moun peyi Edon nan Fon Sèl la.
And when he came back from putting to the sword eighteen thousand of the Edomites in the Valley of Salt,
καὶ ἀβεσσα υἱὸς σαρουα ἐπάταξεν τὴν ἰδουμαίαν ἐν κοιλάδι τῶν ἁλῶν ὀκτῶ καὶ δέκα χιλιάδας
- 13 Li mete kèk ganizon sòlda nan teritwa Edon an. Tout moun Edon yo soumèt devan David. Se konsa, Seyè a te fè David genyen tout batay kote l' pase.
David put armed forces in all the towns of Edom; and all the Edomites became servants to David. The Lord made David overcome wherever he went.
καὶ ἔθετο ἐν τῇ κοιλάδι φρουράς καὶ ἦσαν πάντες οἱ ἰδουμαῖοι παῖδες δαυιδ καὶ ἔσφζεν κύριος τὸν δαυιδ ἐν πᾶσιν οἷς ἐπορεύετο
- 14 David t'ap gouvènen tout pèp Izrayèl la. Li te fè tout moun jistis san patipri. Li te fè tout afè l' dwat.
So David was king over all Israel, judging and giving right decisions for all his people.
καὶ ἐβασίλευσεν δαυιδ ἐπὶ πάντα ἰσραηλ καὶ ἦν ποιὼν κρίμα καὶ δικαιοσύνην τῷ παντὶ λαῷ αὐτοῦ
- 15 Joab, pitit gason Sewouya a, te kòmandan chèf lame a. Jozafa, pitit gason Akiloud la, te reskonsab achiv yo.
And Joab, the son of Zeruah, was chief of the army; and Jehoshaphat, son of Ahilud, was keeper of the records.
καὶ ἰωαβ υἱὸς σαρουα ἐπὶ τῆς στρατιᾶς καὶ ἰωσαφατ υἱὸς ἀχιλουδ ὑπομηματογράφος
- 16 Zadòk, pitit gason Akitoub, ak Akimelèk, pitit gason Abyata a, te prèt. Chaoucha te sekretè.
And Zadok, the son of Ahitub; and Ahimelech, the son of Abiathar, were priests; and Shavsha was the scribe;
καὶ σαδωκ υἱὸς ἀχιτωβ καὶ ἀχιμελεχ υἱὸς ἀβιαθαρ ἱερεῖς καὶ σουσα γραμματεὺς
- 17 Benaja, pitit gason Jeojada a, te chèf keretyen yo ak pelesyen yo ki te gad pèsònèl wa a. Pitit gason David yo menm te gwo chèf apre wa a.
And Benaiah, the son of Jehoiada, was over the Cherethites and the Pelethites; and the sons of David were chief of those whose places were at the king's side.
καὶ βαναιας υἱὸς ἰωδαε ἐπὶ τοῦ χειρεθθι καὶ τοῦ φελεθθι καὶ υἱοὶ δαυιδ οἱ πρῶτοι διάδοχοι τοῦ βασιλέως
- 1 ¶ Apre sa, Nakach, wa lavil Amon, mourì. Se pitit gason li ki moute wa nan plas li.
Now it came about after this that death came to Nahash, the king of the children of Ammon, and his son became king in his place.
καὶ ἐγένετο μετὰ ταῦτα ἀπέθανεν νασ βασιλεὺς υἱῶν αμμων καὶ ἐβασίλευσεν ἀναν υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 2 David di: -Se pou m' aji byen ak Anoun, pitit Nakach la, paske papa l' te boule byen avè m'. Se konsa, David voye mesaje al di Anoun jan sa te fè l' lapenn lè l' pran nouvèl lanmò papa l'. Mesaje David yo rive lakay Anoun nan peyi moun Amon yo pou konsòle l'.
And David said, I will be a friend to Hanun, the son of Nahash, because his father was a friend to me. So David sent men to him, to give him words of comfort on account of his father. And the servants of David came to Hanun, to the land of the children of Ammon, offering him comfort.
καὶ εἶπεν δαυιδ ποιήσω ἔλεος μετὰ ἀναν υἱοῦ νασ ὡς ἐποίησεν ὁ πατὴρ αὐτοῦ μετ' ἐμοῦ ἔλεος καὶ ἀπέστειλεν ἀγγέλους δαυιδ τοῦ παρακαλέσαι αὐτὸν περὶ τοῦ πατρὸς αὐτοῦ καὶ ἦλθον παῖδες δαυιδ εἰς γῆν υἱῶν αμμων τοῦ παρακαλέσαι αὐτόν

- 3 Men, chèf moun Amon yo di Anoun konsa: -Pa konprann se sèlman pou lanmò papa ou la kifè David voye mesaje sa yo bò kote ou pou konsole ou. Wete sa nan tèt ou. Li voye yo isit la pou yo wè jan lavil la ye, pou yo gade byen sa k'ap pase nan lavil la. Konsa, pita li ka vin pran lavil la nan men nou.
But the chiefs of the children of Ammon said to Hanun, Does it seem to you that David is honouring your father, by sending comforters to you? is it not clear that these men have only come to go through the land and to make secret observation of it so that they may overcome it?
καὶ εἶπον ἄρχοντες αμμων πρὸς αναν μὴ δοξάζων δαυιδ τὸν πατέρα σου ἐναντίον σου ἀπέστειλὲν σοι παρακαλοῦντας οὐχ ὅπως ἐξερευνήσωσιν τὴν πόλιν τοῦ κατασκοπήσαι τὴν γῆν ἦλθον παῖδες αὐτοῦ ὃ πρὸς σέ
- 4 Sa Anoun fè lè sa a, li pran moun David te voye yo, li raze tout yon bò nan bab yo, li koupe anba rad yo ra dèyè yo, li voye yo tounen.
So Hanun took David's servants, and cutting off their hair and the skirts of their robes up to the middle, sent them away.
καὶ ἔλαβεν αναν τοὺς παῖδας δαυιδ καὶ ἐξόρυσεν αὐτοὺς καὶ ἀφεῖλεν τῶν μανδύων αὐτῶν τὸ ἡμισυ ἕως τῆς ἀναβολῆς καὶ ἀπέστειλεν αὐτοὺς
- 5 Mesye yo te wont anpil pou yo te tounen lakay yo konsa. Lè David vin konn sa ki te rive yo, li voye di yo rete lavil Jeriko, y'a tounen lakay yo lè bab yo va pouse ankò.
Then certain men went and gave David word of what had been done to them. And he sent out with the purpose of meeting them; for the men were greatly shamed. And the king said, Keep where you are at Jericho till your hair is long again, and then come back.
καὶ ἦλθον ἀπαγγεῖλαι τῷ δαυιδ περὶ τῶν ἀνδρῶν καὶ ἀπέστειλεν εἰς ἀπάντησιν αὐτοῖς ὅτι ἦσαν ἠτιμωμένοι σφόδρα καὶ εἶπεν ὁ βασιλεὺς καθίσατε ἐν ιεριχω ἕως τοῦ ἀνατεῖλαι τοὺς πώγωνας ὑμῶν καὶ ἰ ἀνακάμψατε
- 6 ¶ Wa Anoun ak moun Amon yo vin konprann yo te fè David fache. Yo pran mil pyès ajan, yo voye chache sòlda, cha lagè, ak kavalye kay moun Aram yo lavil Narayim, lavil Maka ak lavil Zoba pou vin goumen pou yo.
And when the children of Ammon saw that they had made themselves hated by David, Hanun and the children of Ammon sent a thousand talents of silver as payment for war-carriages and horsemen from Mesopotamia and Aram-maacah and Zobah.
καὶ εἶδον οἱ υἱοὶ αμμων ὅτι ἠσχύνθη λαὸς δαυιδ καὶ ἀπέστειλεν αναν καὶ οἱ υἱοὶ αμμων χίλια τάλαντα ἄργυρίου τοῦ μισθώσασθαι ἑαυτοῖς ἐκ συρίας μεσοποταμίας καὶ ἐκ συρίας μοοχα καὶ ἐκ σοβα ἄρματα καὶ ἰππεῖς
- 7 Se konsa yo lwe sèvis tranndemil (32.000) cha lagè ki vin kanpe devan lavil Medeba ansanm ak wa lavil Maka a ak tout lame li a. Moun peyi Amon yo kite lavil yo, yo reyini ansanm pou pare pou batay la.
So with this money they got thirty-two thousand war-carriages, and the help of the king of Maacah and his people, who came and took up their position in front of Medeba. And the children of Ammon came together from their towns for the fight.
καὶ ἐμισθώσαντο ἑαυτοῖς δύο καὶ τριάκοντα χιλιάδας ἀρμάτων καὶ τὸν βασιλέα μοχα καὶ τὸν λαὸν αὐτοῦ καὶ ἦλθον καὶ παρενέβαλον κατέναντι μαιδαβα καὶ οἱ υἱοὶ αμμων συνήχθησαν ἐκ τῶν πόλεων αὐτῶν καὶ ἦλθον εἰς τὸ πολεμῆσαι
- 8 David vin konnen sa. Li voye Joab ak tout lame vanyan sòlda li yo al kontre yo.
And David, hearing of it, sent Joab with all the army of fighting-men.
καὶ ἤκουσεν δαυιδ καὶ ἀπέστειλεν τὸν ιωαβ καὶ πᾶσαν τὴν στρατιὰν τῶν δυνατῶν
- 9 Moun Amon yo soté, y' al pran pozisyon devan pòtay lavil la. Wa ki te vin ede yo bò pa yo pran pozisyon nan plenn lan.
So the children of Ammon came out and put their forces in position on the way into the town; and the kings who had come were stationed by themselves in the field.
καὶ ἐξῆλθον οἱ υἱοὶ αμμων καὶ παρατάσσονται εἰς πόλεμον παρὰ τὸν πυλῶνα τῆς πόλεως καὶ οἱ βασιλεῖς οἱ ἐλθόντες παρενέβαλον καθ' ἑαυτοὺς ἐν τῷ πεδίῳ
- 10 Joab te wè lame lènmi yo te ka atake l' ni sou devan, ni sou dèyè. Sa l' fè, li chwazi pi bon sòlda nan lame pèp Izrayèl la, li mete yo an pozisyon devan lame moun Aram yo.
Now when Joab saw that their forces were in position against him in front and at his back, he took all the best men of Israel, and put them in line against the Aramaeans;
καὶ εἶδεν ιωαβ ὅτι γέγονασιν ἀντιπρόσωποι τοῦ πολεμεῖν πρὸς αὐτὸν κατὰ πρόσωπον καὶ ἐξόπισθεν καὶ ἐξελέξατο ἐκ παντὸς νεανίου ἐξ ἰσραηλ καὶ παρετάξαντο ἐναντίον τοῦ σύρου
- 11 Lèfini, li mete Abichayi, frè l' la, alatèt rès lame a. Li fè yo pran pozisyon devan moun Amon yo.
And the rest of the people he put in position against the children of Ammon with Abishai, his brother, at their head.
καὶ τὸ κατάλοιπον τοῦ λαοῦ ἔδωκεν ἐν χειρὶ αβεσσα ἀδελφοῦ αὐτοῦ καὶ παρετάξαντο ἐξ ἐναντίας υἱῶν αμμων
- 12 Joab di Abichayi konsa: -Si nou wè moun Aram yo soté pou yo bat mwen, w'a vin ede m'. Konsa tou, si mwen wè moun Amon yo vle pi fò pase ou, m'a vin ede ou.
And he said, If the Aramaeans are stronger and get the better of me, then come to my help; and if the children of Ammon get the better of you, I will come to your help.
καὶ εἶπεν ἐὰν κρατήσῃ ὑπὲρ ἐμέ σύρος καὶ ἔσῃ μοι εἰς σωτηρίαν καὶ ἐὰν υἱοὶ αμμων κρατήσωσιν ὑπὲρ σέ καὶ σώσω σε
- 13 Mete gason sou nou. Kouraj! Nou pral goumen rès mare pou pèp nou an ak pou lavil Bondye nou an. Bondye va fè sa li vle li menm.
Take heart, and let us be strong for our people and for the towns of our God; and may the Lord do what seems good to him.
ἀνδρίζου καὶ ἐνισχύσωμεν περὶ τοῦ λαοῦ ἡμῶν καὶ περὶ τῶν πόλεων τοῦ θεοῦ ἡμῶν καὶ κύριος τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ ποιήσει

- 14 Joab ak sòlda ki te avè l' yo mache sou moun Aram yo. Moun Aram yo kouri pou li.
So Joab and the people who were with him went forward into the fight against the Aramaeans, and they went in flight before him.
καὶ παρετάξατο ἰωαβ καὶ ὁ λαὸς ὁ μετ' αὐτοῦ κατέναντι σύρων εἰς πόλεμον καὶ ἔφυγον ἀπ' αὐτοῦ
- 15 Lè moun peyi Amon yo wè moun Aram yo kouri ale, yo kouri tou pou Abichayi, frè Joab la, yo antre nan lavil la. Lè sa a, Joab tounen tounen l' lavil Jerizalèm.
And when the children of Ammon saw the flight of the Aramaeans, they themselves went in flight from Abishai, his brother, and came into the town. Then Joab came back to Jerusalem.
καὶ οἱ υἱοὶ ἀμμων εἶδον ὅτι ἔφυγον σύροι καὶ ἔφυγον καὶ αὐτοὶ ἀπὸ προσώπου ἰωαβ καὶ ἀπὸ προσώπου ἀβεσσα τοῦ ἀδελφοῦ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν καὶ ἦλθεν ἰωαβ εἰς ἱερουσαλημ
- 16 Lè moun Aram yo wè moun Izrayèl yo te bat yo, yo voye yon mesaj bay moun Aram ki te lòt bò larivyè Lefrat la, pou yo pare vin goumen pou yo. Yo reyini lavil Elam. Se Chofak, chèf lame Adadezè a, ki te alatèt yo.
And when the Aramaeans saw that Israel had overcome them, they sent men to get the Aramaeans who were on the other side of the River, with Shophach, the captain of Hadadezer's army, at their head.
καὶ εἶδεν σύρος ὅτι ἐτροπώσατο αὐτὸν ἰσραηλ καὶ ἀπέστειλεν ἀγγέλους καὶ ἐξήγαγον τὸν σύρον ἐκ τοῦ πέραν τοῦ ποταμοῦ καὶ σοφαχ ἀρχιστράτηγος δυνάμεως ἀδρααζαρ ἔμπροσθεν αὐτῶν
- 17 Lè David vin konn sa, li sanble tout lame pèp Izrayèl la, li janbe lòt bò larivyè Jouden, li mache sou yo, li pran pozisyon devan yo. David ranje sòlda li yo pou li goumen ak moun Aram yo. Epi batay la konmanse.
And word of this was given to David; and he got all Israel together and went over Jordan and came to Helam and put his forces in position against them. And when David's forces were in position against the Aramaeans, the fight was started.
καὶ ἀπηγγέλη τῷ δαυιδ καὶ συνήγαγεν τὸν πάντα ἰσραηλ καὶ διέβη τὸν ἰορδάνην καὶ ἦλθεν ἐπ' αὐτούς καὶ παρετάξατο ἐπ' αὐτούς καὶ παρατάσσεται σύρος ἐξ ἐναντίας δαυιδ καὶ ἐπολέμησαν αὐτὸν
- 18 Moun Izrayèl yo fè moun Aram yo kouri met deyò. David ak sòlda li yo touye sòlda ki te sou sèt mil (7.000) cha lagè ak karantmil (40.000) sòlda ki te apye. Yo touye Chofak, chèf lame lènmi an.
And the Aramaeans went in flight before Israel; and David put to the sword the men of seven thousand Aramaean war-carriages and forty thousand footmen, and put to death Shophach, the captain of the army.
καὶ ἔφυγεν σύρος ἀπὸ προσώπου δαυιδ καὶ ἀπέκτεινεν δαυιδ ἀπὸ τοῦ σύρου ἑπτὰ χιλιάδας ἀρμάτων καὶ τεσσαράκοντα χιλιάδας πεζῶν καὶ τὸν σοφαχ ἀρχιστράτηγον δυνάμεως ἀπέκτεινεν
- 19 Lè moun ki te avek Adadezè yo wè jan moun Izrayèl yo te bat yo, yo fè lapè ak David. Yo soumèt devan li. Se konsa, moun Aram yo pa t' vle vin pote moun Amon yo sekou ankò.
And when the servants of Hadadezer saw that they were overcome by Israel, they made peace with David and became his servants: and the Aramaeans would give no more help to the children of Ammon.
καὶ εἶδον παῖδες ἀδρααζαρ ὅτι ἐπταίκασιν ἀπὸ προσώπου ἰσραηλ καὶ διέθεντο μετὰ δαυιδ καὶ ἐδούλευσαν αὐτῷ καὶ οὐκ ἠθέλησεν σύρος τοῦ βοηθῆσαι τοῖς υἱοῖς ἀμμων ἔτι
- 1 ¶ Nan prentan apre sa, nan epòk wa yo konn soti al fè lagè, Joab pati ak pifò sòlda lame pèp Izrayèl la. Yo ravaje peyi Amon an, yo sènen lavil Raba. David menm te rete lavil Jerizalèm. Joab pran lavil la, li kraze l'.
Now in the spring, at the time when kings go out to war, Joab went out at the head of the armed forces and made waste all the land of the Ammonites and put his men in position before Rabbah, shutting it in. But David was still at Jerusalem. And Joab took Rabbah and made it waste.
καὶ ἐγένετο ἐν τῷ ἐπιόντι ἔτει ἐν τῇ ἐξόδῳ τῶν βασιλέων καὶ ἤγαγεν ἰωαβ πᾶσαν τὴν δύναμιν τῆς στρατιᾶς καὶ ἔφθειραν τὴν χώραν υἰῶν ἀμμων καὶ ἦλθεν καὶ περιεκάθισεν τὴν ραββα καὶ δαυιδ ἐκάθῃ ἐν ἱερουσαλημ καὶ ἐπάταξεν ἰωαβ τὴν ραββα καὶ κατέσκαψεν αὐτήν
- 2 Estati Milkòm, zidòl moun Amon yo, te gen yon gwo kouwòn fèt an lò sou tèt li. Kouwòn lan te peze swasannkenz liv, li te gen yon gwo pyè koute chè ladan l'. David pran kouwòn lò ki te sou tèt zidòl la, li mete l' sou tèt pa l'. Lèfini, se pa de bagay li pa pran nan lavil la.
And David took the crown of Milcom from off his head; its weight was a talent of gold and it had stones of great price in it; and it was put on David's head, and he took a great store of goods from the town.
καὶ ἔλαβεν δαυιδ τὸν στέφανον μολχολ βασιλέως αὐτῶν ἀπὸ τῆς κεφαλῆς αὐτοῦ καὶ εὗρέθη ὁ σταθμὸς αὐτοῦ τάλαντον χρυσοῦ καὶ ἐν αὐτῷ λίθος τίμιος καὶ ἦν ἐπὶ τὴν κεφαλὴν δαυιδ καὶ σκύλα τῆς πύλης ἐξήνεγκεν πολλὰ σφόδρα
- 3 Li pran moun ki te rete nan lavil la, li mete yo fè travay ak goyin, wou ak rach. Li fè menm bagay la tou nan tout lòt lavil peyi Amon an. Apre sa, David tounen lavil Jerizalèm ak tout moun li yo.
And he took the people out of the town and put them to work with wood-cutting instruments, and iron grain-crushers, and axes. And this he did to all the towns of the children of Ammon. Then David and all the people went back to Jerusalem.
καὶ τὸν λαὸν τὸν ἐν αὐτῇ ἐξήγαγεν καὶ διέπρυσεν πρίσιον καὶ ἐν σκεπάρνοις σιδηροῖς καὶ οὕτως ἐποίησεν δαυιδ τοῖς πᾶσιν υἱοῖς ἀμμων καὶ ἀνέστρεψεν δαυιδ καὶ πᾶς ὁ λαὸς αὐτοῦ εἰς ἱερουσαλημ
- 4 ¶ Apre sa, lagè pete ankò ant moun Filisti yo ak moun pèp Izrayèl yo bò lavil Gezè. Lè sa a, Sibekayi, yon moun lavil Ousa, touye Sipayi, yon moun nan ras Arafa yo. Yo fè moun Filisti yo soumèt devan yo.
Now after this there was war with the Philistines at Gezer; then Sibbecai the Hushathite put to death Sippai, one of the offspring of the Rephaim; and they were overcome.
καὶ ἐγένετο μετὰ ταῦτα καὶ ἐγένετο ἔτι πόλεμος ἐν γαζερ μετὰ τῶν ἀλλοφύλων τότε ἐπάταξεν σοβοχαὶ ὁ οὐσαθὶ τὸν σαφου ἀπὸ τῶν υἰῶν τῶν γιγάντων καὶ ἐταπεινώσεν αὐτόν

- 5 Pandan yon lòt batay ak moun Filisti yo ankò, Elkanan, pitit gason Jayi, touye Lami, frè Golyat, yon moun lavil Gat. Frenn Lami an te gen yon manch menm gwo ak yon gwo manch pilon. And again there was war with the Philistines; and Elhanan, the son of Jair, put to death Lahmi, the brother of Goliath the Gittite, the stem of whose spear was like a cloth-worker's rod. και ἐγένετο ἔτι πόλεμος μετὰ τῶν ἀλλοφύλων και ἐπάταξεν ελλαναν υἱὸς ἰαῖρ τὸν λεεμι ἀδελφὸν γολιαθ τοῦ γεθαίου και ζύλον δόρατος αὐτοῦ ὡς ἀντίον ὑφαινόντων
- 6 Vin gen yon lòt batay ankò lavil Gat. Lè sa a, te gen yon sòlda bèl wotè ki te gen sis dwèt nan chak men, sis zòtèy nan chak pye. Se te yonn nan ras moun Arafa yo. And again there was war at Gath, where there was a very tall man, who had twenty-four fingers and toes, six fingers on his hands and six toes on his feet; he was one of the offspring of the Rephaim. και ἐγένετο ἔτι πόλεμος ἐν γεθ και ἦν ἀνὴρ ὑπερμεγέθης και δάκτυλοι αὐτοῦ ἕξ και ἕξ εἴκοσι τέσσαρες και οὗτος ἦν ἀπόγονος γιγάντων
- 7 Li t'ap pase moun pèp Izrayèl yo nan betiz. Jonatan, pitit gason Chimeya, frè David la, touye l'. And when he put shame on Israel, Jonathan, the son of Shimea, David's brother, put him to death. και ὠνειδισεν τὸν ἰσραηλ και ἐπάταξεν αὐτὸν ἰωναθαν υἱὸς σαμαα ἀδελφοῦ δαυιδ
- 8 Kat sòlda peyi Filisti sa yo te soti nan ras moun Arafa yo, nan lavil Gat. David ak sòlda li yo touye yo. These were of the offspring of the Rephaim in Gath; they came to their death by the hands of David and his servants. οὗτοι ἐγένοντο ραφα ἐν γεθ πάντες ἦσαν τέσσαρες γίγαντες και ἔπεσον ἐν χειρὶ δαυιδ και ἐν χειρὶ παίδων αὐτοῦ
- 1 ¶ Yon jou, Satan move sou pèp Izrayèl la, li pouse David al konte konbe moun ki nan pèp Izrayèl la. Now Satan, designing evil against Israel, put into David's mind the impulse to take the number of Israel. και ἔστη διάβολος ἐν τῷ ἰσραηλ και ἐπέσεισεν τὸν δαυιδ τοῦ ἀριθμῆσαι τὸν ἰσραηλ
- 2 Wa a pale ak Joab ansanm ak lòt chèf yo, li di yo konsa: -Ale nan tout branch fanmi Izrayèl yo, depi lavil Bètcheba nan sid jouk lavil Dann nan nò. Konte dènye moun ki nan pèp la. Lèfini, fè m' yon rapò pou m' ka konnen konbe moun ki gen nan peyi a. And David said to Joab and the captains of the people, Now let all Israel, from Beer-sheba to Dan, be numbered; and give me word so that I may be certain of their number. και εἶπεν ὁ βασιλεὺς δαυιδ πρὸς ἰωαβ και πρὸς τοὺς ἀρχοντας τῆς δυνάμεως πορεύθητε ἀριθμήσατε τὸν ἰσραηλ ἀπὸ βηρσαβε και ἕως δαν και ἐνέγκατε πρὸς με και γνώσομαι τὸν ἀριθμὸν αὐτῶν
- 3 Men Joab di wa a konsa: -Monwa, mwen mande Seyè a pou li fè pèp Izrayèl la vin san fwa pi plis pase jan li ye koulye a. Lèfini, monwa, ou konnen yo tout la ap sèvi ou. Men poukisa, monwa, ou vle fè sa? Poukisa ou vle pòte pèp Izrayèl la fè sa ki mal? And Joab said, May the Lord make his people a hundred times more in number than they are; but, my lord king, are they not all my lord's servants? why would my lord have this done? why will he become a cause of sin to Israel? και εἶπεν ἰωαβ προσθεῖη κύριος ἐπὶ τὸν λαὸν αὐτοῦ ὡς αὐτοὶ ἑκατονταπλασιῶς και οἱ ὀφθαλμοὶ κυρίου μου τοῦ βασιλέως βλέποντες πάντες τῷ κυρίῳ μου παῖδες ἵνα τί ζητεῖ ὁ κύριός μου τοῦτο ἵνα μὴ γένηται εἰς ἁμαρτίαν τῷ ἰσραηλ
- 4 Men, wa a pa t' sotri pou li chanje lòd li te bay la. Konsa, Joab pati, li vwayaje nan tout peyi a. Apre sa, li tounen lavil Jerizalèm. But the king's word was stronger than Joab's. So Joab went out and went through all Israel and came to Jerusalem. τὸ δὲ ῥῆμα τοῦ βασιλέως ἐκραταιώθη ἐπὶ τῷ ἰωαβ και ἐξῆλθεν ἰωαβ και διῆλθεν ἐν παντὶ ὀρίῳ ἰσραηλ και ἦλθεν εἰς ἱερουσαλημ
- 5 Joab renmèt wa a rapò ki bay kantite moun ki te gen antou nan tout peyi a. Se konsa yo te jwenn yon milyon sanmil (1.100.000) gason ki konn sèvi ak nepe nan peyi Izrayèl la ak katsanswasanndimil (470.000) nan peyi Jida a. And Joab gave David the number of all the people; all the men of Israel, able to take up arms, were one million, one hundred thousand men; and those of Judah were four hundred and seventy thousand men, able to take up arms. και ἔδωκεν ἰωαβ τὸν ἀριθμὸν τῆς ἐπισκέψεως τοῦ λαοῦ τῷ δαυιδ και ἦν πᾶς ἰσραηλ χίλια χιλιάδες και ἑκατὸν χιλιάδες ἀνδρῶν ἐσπασμένων μάχαιραν και ἰουδας τετρακόσιοι και ὀγδοήκοντα χιλιάδες ἀνδρῶν ἐσπασμένων μάχαιραν
- 6 Men Joab pa t' konte moun ni nan branch fanmi Levi a, ni nan branch fanmi Benjamen an, paske lòd wa a te bay la pa t' antre nan santiman l' menm. But Levi and Benjamin were not numbered among them, for Joab was disgusted with the king's order. και τὸν λευι και τὸν βενιαμιν οὐκ ἠρίθμησεν ἐν μέσῳ αὐτῶν ὅτι κατίσχυσεν λόγος τοῦ βασιλέως τὸν ἰωαβ
- 7 ¶ Men, sa David te fè a pa t' fè Bondye plezi. Bondye pini pèp Izrayèl la. And God was not pleased with this thing; so he sent punishment on Israel. και πονηρὸν ἐφάνη ἐναντίον τοῦ θεοῦ περὶ τοῦ πράγματος τούτου και ἐπάταξεν τὸν ἰσραηλ
- 8 Lè sa a, David di Bondye: -Sa m' fè la a, se yon gwo peche. Koulye a, tanpri, padonnen m'. Pa bliye se sèvitè ou mwen ye. Mwen te aji tankou moun fou. Then David said to God, Great has been my sin in doing this; but now, be pleased to take away the sin of your servant, for I have done very foolishly. και εἶπεν δαυιδ πρὸς τὸν θεόν ἡμάρτηκα σφόδρα ὅτι ἐποίησα τὸ πρᾶγμα τοῦτο και νῦν περιελε δὴ τὴν κακίαν παιδός σου ὅτι ἐματαιώθην σφόδρα

- 9 Seyè a pale ak pwofèt Gad, konseye David la, li di l' konsa:
Then the word of the Lord came to Gad, David's seer, saying,
καὶ ἐλάλησεν κύριος πρὸς γαδ ὁρῶντα δαυιδ λέγων
- 10 -Ale pale ak David. W'a di l' men mesaj Seyè a voye ba ou. Li mete twa chatiman devan ou. Ou menm, w'a chwazi yonn ladan yo. Sa w'a chwazi a, se sa l'a fè ou.
Go and say to David, The Lord says, Three things are offered to you: say which of them you will have, so that I may do it to you.
πορεύου καὶ λάλησον πρὸς δαυιδ λέγων οὕτως λέγει κύριος τρία αἴρω ἐγὼ ἐπὶ σέ ἐκλεξαι σεαυτῷ ἐν ἑξ αὐτῶν καὶ ποιήσω σοι
- 11 Se konsa Gad al jwenn David lakay li, li di l' konsa: -Men sa Seyè a voye di ou: Kisa ou vle?
So Gad came to David and said to him, The Lord says, Take whichever you will:
καὶ ἦλθεν γαδ πρὸς δαυιδ καὶ εἶπεν αὐτῷ οὕτως λέγει κύριος ἐκλεξαι σεαυτῷ
- 12 Twa lanne grangou nan tout peyi a, twa mwa ap kouri devan lènmi k'ap pousib ou ak sòlda yo, osinon twa jou ap sibi chatiman Seyè a ak yon epidemi nan tout peyi a, pou zanj Seyè a menm ap mache touye moun nan tout peyi Izrayèl la? Al kalkile sou sa pou fe m' konnen ki repons pou m' pote bay moun ki voye m' lan.
Three years when there will not be enough food; or three months of war, when you will go in flight before your haters, being in great danger of the sword; or three days of the sword of the Lord, disease in the land, and the angel of the Lord taking destruction through all the land of Israel. Now give thought to the answer I am to take back to him who sent me.
ἢ τρία ἔτη λιμοῦ ἢ τρεῖς μῆνας φεύγειν σε ἐκ προσώπου ἐχθρῶν σου καὶ μάχαιραν ἐχθρῶν σου τοῦ ἐξολεθρεῦσαι ἢ τρεῖς ἡμέρας ῥομφαίαν κυρίου καὶ θάνατον ἐν τῇ γῆ καὶ ἄγγελος κυρίου ἐξολεθρεῖ οὖν ἐν πάσῃ κληρονομίᾳ ἰσραὴλ καὶ νῦν ἰδὲ τί ἀποκριθῶ τῷ ἀποστείλαντί με λόγον
- 13 David reponn: -M' nan gwo tèt chaje! Men, m' pa vle tonbe anba men lèzòm menm! Pito se Seyè a ki pini m', paske li gen bon kè!
And David said to Gad, This is a hard decision for me to make: let me come into the hands of the Lord, for great are his mercies: let me not come into the hands of men.
καὶ εἶπεν δαυιδ πρὸς γαδ στενά μοι καὶ τὰ τρία σφόδρα ἐμπεσοῦμαι διὴ εἰς χεῖρας κυρίου ὅτι πολλοὶ οἰκτιρμοὶ αὐτοῦ σφόδρα καὶ εἰς χεῖρας ἀνθρώπων οὐ μὴ ἐμπέσω
- 14 Se konsa, Seyè a voye yon epidemi sou pèp Izrayèl la. Li touye swasann dimil (70.000) moun nan pèp Izrayèl la.
So the Lord sent disease on Israel, causing the death of seventy thousand men.
καὶ ἔδωκεν κύριος θάνατον ἐν ἰσραὴλ καὶ ἔπεσον ἑξ ἰσραὴλ ἑβδομήκοντα χιλιάδες ἀνδρῶν
- 15 Seyè a te voye zanj li sou lavil Jerizalèm pou detwi l'. Lè zanj lan konmanse fè travay li, Seyè a wè sa, li fè lide sispann chatiman an. Li di zanj ki t'ap touye moun yo: -Sispann! Kenbe men ou! Lè sa a, zanj lan te gen tan toupre glasi Onan an, moun lavil Jebis la.
And God sent an angel to Jerusalem for its destruction: and when he was about to do so, the Lord saw, and had regret for the evil, and said to the angel of destruction, It is enough; do no more. Now the angel of the Lord was by the grain-floor of Ornan the Jebusite.
καὶ ἀπέστειλεν ὁ θεὸς ἄγγελον εἰς ἱερουσαλημ τοῦ ἐξολεθρεῦσαι αὐτήν καὶ ὡς ἐξωλέθρευσεν εἶδεν κύριος καὶ μετεμελήθη ἐπὶ τῇ κακίᾳ καὶ εἶπεν τῷ ἀγγέλῳ τῷ ἐξολεθρεύοντι ἱκανοῦσθω σοι ἄνες τῆν χεῖρά σου καὶ ὁ ἄγγελος κυρίου ἐστῶς ἐν τῷ ἄλφ ὄρνα τοῦ ἱεβουσαίου
- 16 David voye je l', li wè zanj Seyè a kanpe nan lè a, san pye l' pa touche tè, bra l' lonje sou lavil Jerizalèm ak yon nepe nan men l'. Lè sa a, David ak chèf fanmi yo, rad sak yo sou yo, bese tèt yo jouk atè.
And David, lifting up his eyes, saw the angel of the Lord there between earth and heaven, with an uncovered sword in his hand stretched out over Jerusalem. Then David and the responsible men, clothed in haircloth, went down on their faces.
καὶ ἐπῆρεν δαυιδ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν τὸν ἄγγελον κυρίου ἐστῶτα ἀνά μέσον τῆς γῆς καὶ ἀνά μέσον τοῦ οὐρανοῦ καὶ ἡ ῥομφαία αὐτοῦ ἐσπασμένη ἐν τῇ χειρὶ αὐτοῦ ἐκτεταμένη ἐπὶ ἱερουσαλημ καὶ ἔπεσαν δαυιδ καὶ οἱ πρεσβύτεροι περιβεβλημένοι ἐν σάκκοις ἐπὶ πρόσωπον αὐτῶν
- 17 David pale ak Seyè a, li di l' konsa: -Se mwen menm ki te mande pou yo konte moun yo. Se mwen menm ki antò. Se mwen menm ki fè sa ki mal. Kisa moun sa yo fè? Se mouton yo ye. Tanpri, Seyè, Bondye mwen, pa voye ankenn malè sou pèp la. Se mwen menm ansanm ak fanmi mwen pou ou ta pini.
And David said to God, Was it not I who gave the order for the people to be numbered? It is I who have done the sin and the great wrong; but these are only sheep; what have they done? let your hand, O Lord God, be lifted up against me and against my family, but not against your people to send disease on them.
καὶ εἶπεν δαυιδ πρὸς τὸν θεόν οὐκ ἐγὼ εἶπα τοῦ ἀριθμηθῆσαι ἐν τῷ λαῷ καὶ ἐγὼ εἰμι ὁ ἁμαρτῶν κακοποιῶν ἐκακοποίησα καὶ ταῦτα τὰ πρόβατα τί ἐποίησαν κύριε ὁ θεὸς γεννηθήτω ἡ χεῖρ σου ἐν ἐμοὶ καὶ ἐν τῷ οἴκῳ τοῦ πατρός μου καὶ μὴ ἐν τῷ λαῷ σου εἰς ἀπόλειαν κύριε
- 18 ¶ Zanj Seyè a te bay pwofèt Gad lòd pou l' te al mande David pou l' moute lakay Onan, moun lavil Jebis la, bati yon lotèl pou Seyè a nan mitan glasi a.
Then the angel of the Lord gave orders to Gad to say to David that he was to go and put up an altar to the Lord on the grain-floor of Ornan the Jebusite.
καὶ ἄγγελος κυρίου εἶπεν τῷ γαδ τοῦ εἰπεῖν πρὸς δαυιδ ἵνα ἀναβῆ τῷ στησίαι θυσιαστήριον τῷ κυρίῳ ἐν ἄλφ ὄρνα τοῦ ἱεβουσαίου
- 19 David koute sa Gad te di l' la, li moute lakay Onan jan Seyè a te ba li lòd la.
And David went up, as Gad had said in the name of the Lord.
καὶ ἀνέβη δαυιδ κατὰ τὸν λόγον γαδ ὃν ἐλάλησεν ἐν ὀνόματι κυρίου

- 20 Onan menm t'ap bat ble ansanm ak kat pitit gason l' yo ki te la avè l' sou glasi a. Lè yo wè zanj lan, pitit li yo kouri al kache.
And Ornan, turning back, saw the angel, and his four sons who were with him went to a secret place. Now Ornan was crushing his grain.
 και ἐπέστρεψεν ορνα και ειδεν τον βασιλέα και τέσσαρες υιοί αυτού μετ' αυτού μεθαχαβιν και ορνα ην ἄλωων πυρούς
- 21 Onan vire tèt li, li wè David ki t'ap vini. Li kite glasi a, li tonbe ajenou devan wa a, li bese tèt li jouk fwon li touche tè.
And when David came, Ornan, looking, saw him, and came out from the grain-floor and went down on his face to the earth before him.
 και ἦλθεν δαυιδ πρὸς ορναν και ορνα ἐξῆλθεν ἐκ τῆς ἄλω και προσεκύνησεν τῷ δαυιδ τῷ προσώπῳ ἐπὶ τὴν γῆν
- 22 David di Onan konsa: -Vann mwen anplasman glasi a pou m' bati yon lotèl pou Seyè a. Ban mwen li pou pri li vo. Konsa, epidemi k'ap fini ak pèp la va sispann.
Then David said to Ornan, Give me the place where this grain-floor is, so that I may put up an altar here to the Lord: let me have it for its full price; so that this disease may be stopped among the people.
 και εἶπεν δαυιδ πρὸς ορνα δός μοι τὸν τόπον σου τῆς ἄλω και οἰκοδομήσω ἐπ' αὐτῷ θυσιαστήριον τῷ κυρίῳ ἐν ἀργυρίῳ ἀξίῳ δός μοι αὐτόν και παύσεται ἡ πληγὴ ἐκ τοῦ λαοῦ
- 23 Onan di David konsa: -Monwa, ou mèt pran l' pou fè sa ou vle avè l'. Men m'ap bay bèf sa yo pou ou boule nèt sou lotèl la. Men jouk bèf yo ak bwa kabwa yo pou fè dife, ak ble pou sèvi ofrann grenn jaden an. M'ap ba ou tout bagay sa yo.
And Ornan said to David, Take it, and let my lord the king do what seems right to him. See, I give you the oxen for burned offerings and the grain-cleaning instruments for fire-wood, and the grain for the meal offering; I give it all.
 και εἶπεν ορνα πρὸς δαυιδ λαβὲ σεαυτῷ και ποιησάτω ὁ κύριός μου ὁ βασιλεὺς τὸ ἀγαθὸν ἐναντίον αὐτοῦ ἰδὲ δέδωκα τοὺς μόσχους εἰς ὄλοκαύτωσιν και τὸ ἄροτρον και τὰς ἀμάξας εἰς ξύλα και τὸν σῖ τον εἰς θυσίαν τὰ πάντα δέδωκα
- 24 Men wa David reponn Onan, li di l': -Non. Se achte m'ap achte. Se pou m' peye ou sa yo vo. M' pa ka ofri Seyè a sa ki pou ou. Mwen p'ap pran anyen ki pa koute m' lajan pou m' ofri bay Seyè a.
And King David said to Ornan, No; I will certainly give you the full price for it, because I will not take for the Lord what is yours, or give a burned offering without payment.
 και εἶπεν ὁ βασιλεὺς δαυιδ τῷ ορνα οὐχὶ ὅτι ἀγοράζων ἀγοράζω ἐν ἀργυρίῳ ἀξίῳ ὅτι οὐ μὴ λάβω ἃ ἐστὶν σοι κυρίῳ τοῦ ἀνεγκαι ὄλοκαύτωσιν δωρεὰν κυρίῳ
- 25 Se konsa David bay Onan swasant pyès lò pou anplasman glasi a.
So David gave Ornan six hundred shekels of gold by weight for the place.
 και ἔδωκεν δαυιδ τῷ ορνα ἐν τῷ τόπῳ αὐτοῦ σίκλους χρυσοῦ ὀκτῆς ἑξακοσίους
- 26 Lèfini, li bati yon lotèl pou Seyè a, li fè ofrann bèt boule pou Bondye ak ofrann pou di Bondye mès. Li lapriyè nan pye Seyè a. Seyè a reponn li, li voye dife soti nan syèl la pou boule ofrann ki sou lotèl la.
And David put up an altar there to the Lord, offering burned offerings and peace-offerings with prayers to the Lord; and he gave him an answer from heaven, sending fire on the altar of burned offering.
 και ὑκοδόμησεν δαυιδ ἐκεῖ θυσιαστήριον κυρίῳ και ἀνήνεγκεν ὄλοκαυτώματα και σωτηρίου και ἐβόησεν πρὸς κύριον και ἐπήκουσεν αὐτῷ ἐν πυρὶ ἐκ τοῦ οὐρανοῦ ἐπὶ τὸ θυσιαστήριον τῆς ὄλοκαυτ ὤσεως και κατανόησεν τὴν ὄλοκαύτωσιν
- 27 Lè sa a, Seyè a bay zanj li a lòd pou li mete nepe li nan djenn li ankò.
Then the Lord gave orders to the angel, and he put back his sword into its cover.
 και εἶπεν κύριος πρὸς τὸν ἄγγελον και κατέθηκεν τὴν ῥομφαίαν εἰς τὸν κολεόν
- 28 Lè David wè Seyè a te reponn lapriyè li te fè nan pye l' sou glasi Onan, moun lavil Jebis la, li ofri bèt pou touye sou lotèl la.
At that time, when David saw that the Lord had given him an answer on the grain-floor of Ornan the Jebusite, he made an offering there.
 ἐν τῷ καιρῷ ἐκεῖνῳ ἐν τῷ ἰδεῖν τὸν δαυιδ ὅτι ἐπήκουσεν αὐτῷ κύριος ἐν τῷ ἄλω ορνα τοῦ ιεβουσαιου και ἐθυσίασεν ἐκεῖ
- 29 Men lè sa a, Tant Randevou Moyiz te fè moute pou Seyè a nan dezè a ansanm ak lotèl pou boule ofrann bèt yo te sou mòn Gabawon toujou, kote yo te mete apa pou Seyè a.
For the House of the Lord, which Moses had made in the waste land, and the altar of burned offerings, were at that time in the high place at Gibeon.
 και σκηνη κυρίου ην ἐποίησεν μουσῆς ἐν τῇ ἐρήμῳ και θυσιαστήριον τῶν ὄλοκαυτωμάτων ἐν τῷ καιρῷ ἐκεῖνῳ ἐν βαμα ἐν γαβαων
- 30 Men, David pa t' ka ale la pou adore Seyè a, paske li te pè nepe zanj Seyè a.
But David was not able to go before it to get directions from the Lord, so great was his fear of the sword of the angel of the Lord.
 και οὐκ ἠδύνατο δαυιδ τοῦ πορευθῆναι ἔμπροσθεν αὐτοῦ τοῦ ζητήσαι τὸν θεόν ὅτι κατέσπευσεν ἀπὸ προσώπου τῆς ῥομφαίας ἀγγέλου κυρίου
- 1 ¶ Se konsa David te di: -Se la Tanp Bondye Seyè a ye, ansanm ak lotèl pou boule bèt yo ofri bay Bondye pou pèp Izrayèl la.
Then David said, This is the house of the Lord God, and this is the altar for Israel's burned offerings.
 και εἶπεν δαυιδ οὗτός ἐστιν ὁ οἶκος κυρίου τοῦ θεοῦ και τοῦτο τὸ θυσιαστήριον εἰς ὄλοκαύτωσιν τῷ ἰσραηλ

- 2 David bay lòd pou tout moun lòt nasyon k'ap viv nan peyi Izrayèl la reyini. Li moute chantye kote pou taye wòch pou bati Tanp Bondye a.
And David gave orders to get together all the men from strange lands who were in the land of Israel; and he put stone-cutters to work, cutting stones for building the house of God.
καὶ εἶπεν δαυὶδ συναγαγεῖν πάντας τοὺς προσηλύτους ἐν γῆ ἰσραὴλ καὶ κατέστησεν λατόμους λατομήσαι λίθους ξυστοὺς τοῦ οἰκοδομῆσαι οἶκον τῷ θεῷ
- 3 Li fè pare fè an kantite pou fè klou ak kranpon pou batan pòt yo. Pou kwiv la menm, moun pa ka kalkile kantite li te fè pare.
And he got together a great store of iron, for the nails for the doors and for the joins; and brass, more in weight than might be measured;
καὶ σίδηρον πολὺν εἰς τοὺς ἤλους τῶν θυρωμάτων καὶ τῶν πυλῶν καὶ τοὺς στροφεῖς ἠτοίμασεν δαυὶδ καὶ χαλκὸν εἰς πλῆθος οὐκ ἦν σταθμὸς
- 4 Pou bwa sèd, moun peyi Sidon ak moun lavil Tir te fè David jwenn sa an kantite.
And cedar-trees without number, for the Zidonians and the men of Tyre came with a great amount of cedar-trees for David.
καὶ ξύλα κέδρινα οὐκ ἦν ἀριθμὸς ὅτι ἐφέροσαν οἱ σιδώνιοι καὶ οἱ τύριοι ξύλα κέδρινα εἰς πλῆθος τῷ δαυὶδ
- 5 David t'ap di nan kè l': Salomon, pitit gason m' lan, se yon timoun ki poko gen esperyans. Tanp li gen pou l' bati pou Seyè a, se li ki pou pi gwo, pi bèl pase dènye tanp, pou toupatou sou latè y'ap pale sou li. Se pou m' pare tout bagay kite pou li. Se konsa, anvan li mouri, David pare materyo an kantite kite la pou sa.
And David said, Solomon my son is young and untested, and the house which is to be put up for the Lord is to be very great, a thing of wonder and glory through all countries; so I will make ready what is needed for it. So David got ready a great store of material before his death.
καὶ εἶπεν δαυὶδ σαλωμων ὁ υἱὸς μου παιδάριον ἀπάλον καὶ ὁ οἶκος τοῦ οἰκοδομῆσαι τῷ κυρίῳ εἰς μεγαλωσύνην ἄνω εἰς ὄνομα καὶ εἰς δόξαν εἰς πᾶσαν τὴν γῆν ἑτοιμάσω αὐτῷ καὶ ἠτοίμασεν δαυὶδ εἰς πλῆθος ἔμπροσθεν τῆς τελευτῆς αὐτοῦ
- 6 ¶ Lèfini, li voye chache Salomon, pitit gason l' lan, li ba li lòd pou li bati Tanp Seyè a, Bondye pèp Izrayèl la.
Then he sent for his son Solomon, and gave him orders for the building of a house for the Lord, the God of Israel.
καὶ ἐκάλεσεν σαλωμων τὸν υἱὸν αὐτοῦ καὶ ἐνετείλατο αὐτῷ τοῦ οἰκοδομῆσαι τὸν οἶκον τῷ κυρίῳ θεῷ ἰσραὴλ
- 7 Li di l' konsa: -Pitit mwen, mwen te fè lide bati yon tanp pou Seyè a, Bondye mwen an.
And David said to Solomon, My son, it was my desire to put up a house for the name of the Lord my God.
καὶ εἶπεν δαυὶδ σαλωμων τέκνον ἐμοὶ ἐγένετο ἐπὶ ψυχῇ τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ
- 8 Men Seyè a fè m' konnen mwen touye twòp moun, mwen fè anpil lagè. Se poutèt sa se pa mwen ki pral bati tanp lan pou li, paske mwen fè twòp san koule.
But the word of the Lord came to me saying, You have taken lives without number and made great wars; I will not let you be the builder of a house for my name, because of the lives you have taken on the earth before my eyes.
καὶ ἐγένετο ἐπ' ἐμοὶ λόγος κυρίου λέγων αἷμα εἰς πλῆθος ἐξέχεας καὶ πολέμους μεγάλους ἐποίησας οὐκ οἰκοδομήσεις οἶκον τῷ ὀνόματί μου ὅτι αἵματα πολλὰ ἐξέχεας ἐπὶ τῆς γῆς ἐναντίον μου
- 9 Men li di m' konsa: Ou pral gen yon pitit gason ki p'ap nan touye moun li menm. M'ap fè tout lènmi l' yo toupatou viv byen ak li tou. Se poutèt sa y'a rele l' Salomon. Sou rèy li, peyi Izrayèl la ap viv ak ke poze, san danje ni malè.
But you will have a son who will be a man of rest; and I will give him rest from wars on every side. His name will be Solomon, and in his time I will give Israel peace and quiet;
ἰδοὺ υἱὸς τίκτεται σοι οὗτος ἔσται ἀνὴρ ἀναπαύσεως καὶ ἀναπαύσω αὐτὸν ἀπὸ πάντων τῶν ἐχθρῶν κυκλόθεν ὅτι σαλωμων ὄνομα αὐτῷ καὶ εἰρήνην καὶ ἡσυχίαν δώσω ἐπὶ ἰσραὴλ ἐν ταῖς ἡμέραις αὐτοῦ
- 10 Se li menm ki va bati yon tanp pou mwen. L'ap yon pitit pou mwen, mwen menm m'ap yon papa pou li. M'ap fè l' toujou gen yon moun nan fanmi l' wa pou gouvènènan pèp Izrayèl la.
He will be the builder of a house for my name; he will be to me a son, and I will be to him a father; and I will make the seat of his rule over Israel certain for ever.
οὗτος οἰκοδομήσει οἶκον τῷ ὀνόματί μου καὶ οὗτος ἔσται μοι εἰς υἱὸν κἀγὼ αὐτῷ εἰς πατέρα καὶ ἀνορθώσω θρόνον βασιλείας αὐτοῦ ἐν ἰσραὴλ. ἕως αἰῶνος
- 11 Koulye a, pitit mwen, se pou Seyè a, Bondye w'ap sèvi a, toujou kanpe la avè ou pou ou ka rive bati Tanp lan pou li, jan li te pwomèt ou sa.
Now, my son, may the Lord be with you; and may you do well, and put up the house of the Lord your God, as he has said of you.
καὶ νῦν υἱέ μου ἔσται μετὰ σοῦ κύριος καὶ εὐδοώσει καὶ οἰκοδομήσεις οἶκον τῷ κυρίῳ θεῷ σου ὡς ἐλάλησεν περὶ σοῦ
- 12 Mwen mande Seyè a pou l' ba ou bon konprann ak anpil lespri, pou lè l'a mete ou chèf nan peyi Izrayèl la, ou ka toujou fè tou sa ki nan Lalwa Seyè a, Bondye ou la.
Only may the Lord give you wisdom, and knowledge of his orders for Israel, so that you may keep the law of the Lord your God.
ἀλλ' ἢ δόξῃ σοι σοφίαν καὶ σύνεσιν κύριος καὶ κατισχύσει σε ἐπὶ ἰσραὴλ καὶ τοῦ φυλάσσεσθαι καὶ τοῦ ποιεῖν τὸν νόμον κυρίου τοῦ θεοῦ σου
- 13 Konsa, tout bagay va mache byen pou ou si ou veye kò ou pou ou mennen bak ou dapre lòd ak regleman Seyè a te bay Moyiz pou pèp Izrayèl la. Mete gason sou ou, kenbe fèm! Pa kite anyen fè ou pè.
And all will go well for you, if you take care to keep the laws and the rules which the Lord gave to Moses for Israel: be strong and take heart; have no fear and do not be troubled.
τότε εὐδοώσει ἐάν φυλάξῃς τοῦ ποιεῖν τὰ προστάγματα καὶ τὰ κρίματα ἃ ἐνετείλατο κύριος τῷ μουσῆ ἐπὶ ἰσραὴλ ἀνδρίζου καὶ ἴσχυε μὴ φοβοῦ μηδὲ πτοηθῆς

- 14 Gade! Mwen bay kò m' anpil traka pou m' pare tout bagay pou Tanp Seyè a: twamil twasan (3.300) tòn lò, tranntwamil (33.000) tòn ajan, ak yon gwo kantite kwiv ak fè moun pa ka kalkile. M' pare bwa ak wòch tou. Men, se pou ou fè pare toujou.
Now see, poor though I am, I have got ready for the house of the Lord a hundred thousand talents of gold and a million talents of silver; and a weight of brass and iron greater than may be measured; and wood and stone have I made ready, and you may put more to it.
καὶ ἰδοὺ ἐγὼ κατὰ τὴν πτωχείαν μου ἠτοίμασα εἰς οἶκον κυρίου χρυσοῦ ταλάντων ἑκατὸν χιλιάδας καὶ ἀργυρίου ταλάντων χιλίας χιλιάδας καὶ χαλκὸν καὶ σίδηρον οὗ οὐκ ἔστιν σταθμὸς ὅτι εἰς πλήθος ἔστιν καὶ ξύλα καὶ λίθους ἠτοίμασα καὶ πρὸς ταῦτα πρόσθετος
- 15 Lèfini, w'ap jwenn anpil travayè, kantonye, moun pou taye wòch, chapant, ak anpil moun ki bòs nan tout kalite travay.
And you have a great number of workmen, cutters and workers of stone and wood, and experts in every sort of work,
καὶ μετὰ σοῦ εἰς πλήθος ποιοῦντων ἔργα τεχνίται καὶ οἰκοδόμοι λίθων καὶ τέκτονες ξύλων καὶ πᾶς σοφὸς ἐν παντὶ ἔργῳ
- 16 Pou lò, ajan, kwiv ak fè, ou gen sa an kantite. Konsa, mete men nan travay la! Mwen mande pou Seyè a toujou kanpe la avè ou.
In gold and silver and brass and iron more than may be numbered. Up! then, and to work; and may the Lord be with you.
ἐν χρυσῷ ἐν ἀργυρῷ ἐν χαλκῷ καὶ ἐν σιδήρῳ οὐκ ἔστιν ἀριθμὸς ἀνάστηθι καὶ ποίει καὶ κύριος μετὰ σοῦ
- 17 ¶ Apre sa, David mande tout chèf pèp Izrayèl yo pou yo ede Salomon, pitit gason l' lan.
Then David gave orders to all the chiefs of Israel to give their help to Solomon his son, saying,
καὶ ἐνετείλατο δαυὶδ τοῖς πᾶσιν ἄρχουσιν ἰσραηλ ἀντιλαβέσθαι τῷ σαλωμων υἱῷ αὐτοῦ
- 18 Li di yo konsa: -Seyè a, Bondye nou an, te toujou la avèk nou. Li fè nou viv nan lapè ak tout moun toupatou. Li lage nan men mwen tout lòt moun ki rete nan peyi a, kifè tout peyi a soumèt nèt devan Seyè a ak devan pèp li a.
Is not the Lord your God with you? and has he not given you rest on every side? for the Lord has given the people of the land into my hands, and the land is overcome before the Lord and before his people.
οὐχὶ κύριος μεθ' ὑμῶν καὶ ἀνέπαυσεν ὑμᾶς κυκλόθεν ὅτι ἔδωκεν ἐν χερσίν τοὺς κατοικοῦντας τὴν γῆν καὶ ὑπετάγη ἡ γῆ ἐναντίον κυρίου καὶ ἐναντίον λαοῦ αὐτοῦ
- 19 Koulye a, se pou nou pran dezizyon chache fè volonte Seyè a, Bondye nou an, ak tout kè nou, ak tout nanm nou. Pare kò nou pou nou baté tanp Seyè a, Bondye nou an, pou nou ka mete Bwat Kontra Seyè a ak tout lòt bagay yo mete apa pou fè sèvis Seyè a ladan l'.
Now give your heart and soul to the worship of the Lord your God; and get to work on the building of the holy place of the Lord God, so that you may put the ark of the Lord's agreement and the holy vessels of God in the house which is to be made for the name of the Lord.
νῦν δότε καρδίας ὑμῶν καὶ ψυχὰς ὑμῶν τοῦ ζητήσαι τῷ κυρίῳ θεῷ ὑμῶν καὶ ἐγέρθητε καὶ οἰκοδομήσατε ἅγιασμα κυρίῳ τῷ θεῷ ὑμῶν τοῦ εἰσενέγκαι τὴν κιβωτὸν διαθήκης κυρίου καὶ σκεύη τὰ ἅγια αὐτοῦ θεοῦ εἰς οἶκον τὸν οἰκοδομοῦμενον τῷ ὀνόματι κυρίου
- 1 ¶ David te fin vye granmoun, li te fin viv kont li, lè li mete Salomon, pitit li a, wa sou pèp Izrayèl la.
Now David was old and full of days; and he made his son Solomon king over Israel.
καὶ δαυὶδ πρεσβύτης καὶ πλήρης ἡμερῶν καὶ ἐβασίλευσεν σαλωμων τὸν υἱὸν αὐτοῦ ἀντ' αὐτοῦ ἐπὶ ἰσραηλ
- 2 Li reyini tout chèf pèp Izrayèl yo, tout prèt yo ak tout moun Levi yo.
And he got together all the chiefs of Israel, with the priests and the Levites.
καὶ συνήγαγεν τοὺς πάντας ἄρχοντας ἰσραηλ καὶ τοὺς ἱερεῖς καὶ τοὺς λευίτας
- 3 Li fè konte tout moun Levi yo, depi sa ki gen trantan pou pi piti rive sou sa ki pi gran yo. Antou yo jwenn trantwamil (38.000) gason.
And the Levites, all those of thirty years old and over, were numbered; and the number of them, by heads, man by man, was thirty-eight thousand.
καὶ ἠριθμήθησαν οἱ λευίται ἀπὸ τριακονταετοῦς καὶ ἐπάνω καὶ ἐγένετο ὁ ἀριθμὸς αὐτῶν κατὰ κεφαλὴν αὐτῶν εἰς ἄνδρας τριάκοντα καὶ ὀκτὼ χιλιάδας
- 4 David mete vennkatmil (24.000) pou dirije travay tanp lan, simil (6000) pou ekri tou sa k'ap pase ak pou rann jistis,
Of these, twenty-four thousand were to be overseers of the work of the house of the Lord, and six thousand were judges and men of authority;
ἀπὸ τούτων ἐργοδιώκται ἐπὶ τὰ ἔργα οἴκου κυρίου εἴκοσι τέσσαρες χιλιάδες καὶ γραμματεῖς καὶ κριταὶ ἑξακισχίλιοι
- 5 katmil (4000) pou fè pòs nan pòtay la ak katmil (4000) pou fè lwanj Seyè a ak enstriman mizik David te fè fè pou sa.
Four thousand were door-keepers; and four thousand gave praise to the Lord with the instruments which I made, said David, for giving praise.
καὶ τέσσαρες χιλιάδες πύλωροὶ καὶ τέσσαρες χιλιάδες αἰνοῦντες τῷ κυρίῳ ἐν τοῖς ὄργανοις οἷς ἐποίησεν τοῦ αἰνεῖν τῷ κυρίῳ
- 6 David separe moun Levi yo fè twa gwoup dapre branch fanmi pitit gason Levi yo: Gèchon, Keyat ak Merari.
And David put them into divisions under the names of the sons of Levi: Gershon, Kohath, and Merari.
καὶ διεῖλεν αὐτοὺς δαυὶδ ἐφημερίας τοῖς υἱοῖς λευὶ τῷ γεδσων καθ' ἡμέρας

- 7 Gèchon te gen de pitit gason: Layedan ak Chimèyi.
Of the Gershonites: Ladan and Shimei.
καὶ τῷ παροσσωμ τῷ εδαν καὶ τῷ σεμεῖ
- 8 Layedan te fè twa pitit gason: Yekiyèl, pi gran an, Zetam ak Joèl.
The sons of Ladan: Jehiel the chief, and Zetham and Joel, three.
υἱοὶ τῷ εδαν ὁ ἄρχων υἱλ καὶ ζεθομ καὶ ιωηλ τρεῖς
- 9 Chimeyi te fè twa pitit gason tou: Chelomit, Aziyèl ak Aran. Se yo ki te chèf fanmi moun Layedan yo.
The sons of Shimei: Shelomoth and Haziel and Haran, three; these were the heads of the families of Ladan.
υἱοὶ σεμεῖ σαλωμιθ καὶ υἱλ καὶ αιδαν τρεῖς οὗτοι ἄρχοντες τῶν πατριῶν τῷ εδαν
- 10 Chimeyi te gen kat lòt pitit gason: Jaka, Ziza, Jeouch ak Berya.
And the sons of Shimei: Jahath, Zizah and Jeush and Beriah; these four were the sons of Shimei.
καὶ τοῖς υἱοῖς σεμεῖ ιεθ καὶ ζιζα καὶ ιωας καὶ βερια οὗτοι υἱοὶ σεμεῖ τέσσαρες
- 11 Se Jaka ki te pi gran, Ziza te dezyèm pitit la. Jeouch ak Berya pa t' gen anpil pitit. Se konsa yo mete yo ansanm, yo pase pou yon sèl branch fanmi.
Jahath was the chief and Zizah the second; but Jeush and Beriah had only a small number of sons, so they were grouped together as one family.
καὶ ἦν ιεθ ὁ ἄρχων καὶ ζιζα ὁ δεύτερος καὶ ιωας καὶ βερια οὐκ ἐπλήθυναν υἱοὺς καὶ ἐγένοντο εἰς οἶκον πατριᾶς εἰς ἐπίσκεψιν μίαν
- 12 Keyat te gen kat pitit: Amram, Jizeya, Ebwon ak Ouzyèl.
The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four.
υἱοὶ καθ αμβραμ ισσααρ χεβρων οζιηλ τέσσαρες
- 13 Amram te gen de pitit gason: Arawon ak Moyiz. Bondye te mete Arawon ak pitit li yo apa pou yo okipe pyès ki apa nèt pou Bondye a, pou boule lansan devan Seyè a, pou yo sèvi l', pou yo beni pèp la nan non li. Se te travay pa yo sa pou tout tan.
The sons of Amram: Aaron and Moses; and Aaron was made separate and holy, he and his sons for ever, for the care of the most holy things and the burning of offerings before the Lord, to do his work and give blessings in his name for ever.
υἱοὶ αμβραμ ααρων καὶ μουσῆς καὶ διεστάλη ααρων τοῦ ἁγιασθῆναι ἅγια ἁγίων αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἕως αἰῶνος τοῦ θυμιᾶν ἐναντίον τοῦ κυρίου λειτουργεῖν καὶ ἐπεύχεσθαι ἐπὶ τῷ ὀνόματι αὐτοῦ ἕως αἰῶνος
- 14 Moyiz te moun Bondye a menm. Pitit li yo te fè pati branch fanmi Levi a tou.
And the sons of Moses, the man of God, were put into the list of the tribe of Levi.
καὶ μουσῆς ἄνθρωπος τοῦ θεοῦ υἱοὶ αὐτοῦ ἐκλήθησαν εἰς φυλὴν τοῦ λευι
- 15 Moyiz te gen de pitit gason: Gèchèm ak Elyezè.
The sons of Moses: Gershom and Eliezer.
υἱοὶ μουσῆ γηρσαμ καὶ ελιεζερ
- 16 Premye pitit Gèchèm lan te rele Chebwèl.
The sons of Gershom: Shebuel the first.
υἱοὶ γηρσαμ σουβαηλ ὁ ἄρχων
- 17 Elyezè li menm te gen Rekabya pou premye pitit. Li pa t' fè lòt pitit gason ankò. Men Rekabya te fè anpil pitit.
And the sons of Eliezer: Rehabiah the first; and Eliezer had no other sons, but Rehabiah had a great number.
καὶ ἦσαν υἱοὶ τῷ ελιεζερ ρααβια ὁ ἄρχων καὶ οὐκ ἦσαν τῷ ελιεζερ υἱοὶ ἕτεροι καὶ υἱοὶ ρααβια ἠὺξήθησαν εἰς ὕψος
- 18 Premye pitit Jizeya a te rele Chelomit.
The sons of Izhar: Shelomith the first.
υἱοὶ ισσααρ σαλωμιθ ὁ ἄρχων
- 19 Men pitit Ebwon yo: Premye a te rele Jerija, dezyèm lan Amarya, twazyèm lan Jakazyèl, katyèm lan Jekameam.
The sons of Hebron: Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.
υἱοὶ χεβρων ιδουδ ὁ ἄρχων αμαδια ὁ δεύτερος οζιηλ ὁ τρίτος ικεμας ὁ τέταρτος

- 20 Men pitit Ouzyèl yo: Miche, premye a ak Jikija, dezyèm lan.
The sons of Uzziel: Micah the first, and Isshiah the second.
υιοὶ οζιηλ μιχας ὁ ἄρχων καὶ ἰσια ὁ δεύτερος
- 21 Merari te gen de pitit gason: Makli ak Mouchi. Makli te gen de pitit gason: Eleaza ak Kich.
The sons of Merari: Mahli and Mushi; the sons of Mahli: Eleazar and Kish.
υιοὶ μεραρι μοολι καὶ μουσι υιοὶ μοολι ελεαζαρ καὶ κικς
- 22 Eleaza mourì san kite pitit gason. Pitit fi ase li te genyen. Yo marye ak kouzen yo, pitit gason Kich yo.
And at his death Eleazar had no sons, but only daughters, and their relations, the sons of Kish, took them as wives.
καὶ ἀπέθανεν ελεαζαρ καὶ οὐκ ἦσαν αὐτῷ υιοὶ ἀλλ' ἦ θυγατέρες καὶ ἔλαβον αὐτὰς υιοὶ κικς ἀδελφοὶ αὐτῶν
- 23 Mouchi te gen twa pitit gason: Makli, Edè ak Jerimòt.
The sons of Mushi: Mahli and Eder and Jeremoth, three.
υιοὶ μουσι μοολι καὶ εδερ καὶ ιαριμωθ τρεῖς
- 24 ¶ Se tout moun nan ras Levi yo sa, dapre fanmi yo, ki te gen non yo kouche nan rejis tankou chèf fanmi. Yo chak te gen travay pa yo nan sèvis kay Seyè a, depi sa ki gen ventan pou pi piti rive sou pi gran yo.
These were the sons of Levi, grouped by families, the heads of the families of those who were numbered by name, by heads, all those of twenty years old and over who did the work of the house of the Lord.
οὗτοι υιοὶ λευι κατ' οἴκους πατριῶν αὐτῶν ἄρχοντες τῶν πατριῶν αὐτῶν κατὰ τὴν ἐπίσκεψιν αὐτῶν κατὰ τὸν ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν ποιοῦντες τὰ ἔργα λειτουργίας οἴκου κυρίου ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω
- 25 David te di: -Seyè a, Bondye pèp Izrayèl la, te fè pèp li a viv ak kè poze. Li menm, Seyè a, l'ap toujou rete lavil Jerizalèm.
For David said, The Lord, the God of Israel, has given his people rest, and he has made his resting-place in Jerusalem for ever;
ὅτι εἶπεν δαυιδ κατέπαυσεν κύριος ὁ θεὸς ἰσραηλ τῷ λαῷ αὐτοῦ καὶ κατεσκήνωσεν ἐν ἱερουσαλημ ἕως αἰῶνος
- 26 Konsa, moun Levi yo p'ap nan pote Tant Randevou Seyè a ankò ansanm ak tout bagay yo bezwen pou fè sèvis pou li ankò.
And from now, there will be no need for the House of the Lord, and the vessels used in it, to be moved about by the Levites.
καὶ οἱ λευῖται οὐκ ἦσαν αἰρῶντες τὴν σκηνὴν καὶ τὰ πάντα σκεύη αὐτῆς εἰς τὴν λειτουργίαν αὐτῆς
- 27 Se konsa, dapre dènye pawòl sa yo David te di lè sa a, yo enskri tout moun Levi yo, depi sa ki gen ventan pou pi piti rive sou pi gran yo.
So among the last acts of David was the numbering of the sons of Levi, from twenty years old and over.
ὅτι ἐν τοῖς λόγοις δαυιδ τοῖς ἐσχάτοις ἐστὶν ὁ ἀριθμὸς υἱῶν λευι ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω
- 28 Travay yo se ede prèt yo, pitit Arawon yo, nan sèvis y'ap fè nan Tanp Seyè a. Se yo ki pou okipe lakou yo ak tout pyès nan Tanp lan. Se yo ki pou veye pou tout bagay rete nan kondisyon pou fè sèvis Bondye a. Se yo ki reskonsab tout lòt sèvis nan Tanp lan.
Their place was by the side of the sons of Aaron in all the work of the house of the Lord, in the open spaces and in the rooms, in the making clean of all the holy things, in doing all the work of the house of the Lord,
ὅτι ἔστησεν αὐτοὺς ἐπὶ χεῖρα ααρων τοῦ λειτουργεῖν ἐν οἴκῳ κυρίου ἐπὶ τὰς ἀλύδας καὶ ἐπὶ τὰ παστοφόρια καὶ ἐπὶ τὸν καθαρισμὸν τῶν πάντων ἁγίων καὶ ἐπὶ τὰ ἔργα λειτουργίας οἴκου τοῦ θεοῦ
- 29 Yo te reskonsab pen yo te ofri bay Bondye yo, farin frans yo sèvi pou fè ofrann yo, pen san ledven yo, ofrann farin melanje ak lwil yo. Se yo ki te reskonsab peze ak mezire ofrann nan Tanp lan.
The holy bread was in their care, and the crushed grain for the meal offering, of unleavened cakes or meal cooked over the fire or in water; they had control of all sorts of weights and measures;
εἰς τοὺς ἄρτους τῆς προθέσεως εἰς τὴν σμιδαλιν τῆς θυσίας καὶ εἰς τὰ λάγανα τὰ ἄζυμα καὶ εἰς τήγανον καὶ εἰς τὴν πεφυραμένην καὶ εἰς πᾶν μέτρον
- 30 Lèfini, se pou yo la nan Tanp lan chak jou, nan maten ak nan aswè, pou di Bondye mèsi, pou fè lwanj pou li.
They had to take their places every morning to give praise and make melody to the Lord, and in the same way at evening;
καὶ τοῦ στήναι πρωὶ τοῦ αἰνεῖν ἐξομολογεῖσθαι τῷ κυρίῳ καὶ οὕτως τὸ ἑσπέρας
- 31 Se pou yo la tou lè y'ap fè ofrann pou yo boule nèt pou Seyè a jou repo yo, premye jou chak mwa yo, ak pou lòt jou fèt yo. Te gen regleman ki te bay travay moun Levi yo gen pou fè ak kantite moun ki pou fè chak travay. Se te reskonsablite yo pou yo te toujou ap sèvi Seyè a.
At every offering of burned offerings to the Lord, on Sabbaths, and at the new moons, and on the regular feasts, in the number ordered by the law, at all times before the Lord;
καὶ ἐπὶ πάντων τῶν ἀναφερομένων ὀλοκαυτωμάτων τῷ κυρίῳ ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νεομηνίαις καὶ ἐν ταῖς ἑορταῖς κατὰ ἀριθμὸν κατὰ τὴν κρίσιν ἐπ' αὐτοῖς διὰ παντὸς τῷ κυρίῳ

- 32 Se yo menm tou ki te reskonsab okipe Tant Randevou a, ak kote yo mete apa pou Seyè a, ak prèt yo, fanmi yo ki soti nan branch fanmi Arawon an, lè y'ap sèvi nan Tanp lan.
And they had the care of the Tent of meeting and the holy place, under the direction of the sons of Aaron their brothers, for the work of the house of the Lord.
 και φυλάξουσιν τὰς φυλακὰς σκηνῆς τοῦ μαρτυρίου καὶ τὰς φυλακὰς ἰῶν ααρων ἀδελφῶν αὐτῶν τοῦ λειτουργεῖν ἐν οἴκῳ κυρίου
- 1 ¶ Men moun ki te soti nan branch fanmi Arawon an dapre travay yo. Arawon te gen kat pitit gason: Nadab, Abiyou, Eleaza ak Itama.
Now the divisions into which the sons of Aaron were grouped were these: the sons of Aaron, Nadab and Abihu, Eleazar and Ithamar.
 και τοῖς υἱοῖς ααρων διαίρεσεις υἱοὶ ααρων ναδαβ καὶ αβιουδ ελεαζαρ καὶ ιθαμαρ
- 2 Men Nadab ak Abiyou mouri anvan papa yo, san kite pitit gason. Konsa, se Eleaza ak Itama ki vin prèt apre Arawon.
But Nadab and Abihu came to their end before their father, and had no children; so Eleazar and Ithamar did the work of priests.
 και ἀπέθανεν ναδαβ καὶ αβιουδ ἐναντίον τοῦ πατρὸς αὐτῶν καὶ υἱοὶ οὐκ ἦσαν αὐτοῖς καὶ ἱεράτευσεν ελεαζαρ καὶ ιθαμαρ υἱοὶ ααρων
- 3 Avèk konkou Zaddòk, moun fanmi Eleaza a, ak Akimelèk, moun fanmi Itama a, wa David separe moun fanmi Arawon yo an gwoup. Chak gwoup te gen travay pa yo.
And David, with Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, made distribution of them into their positions for their work.
 και διεῖλεν αὐτοὺς δαυιδ καὶ σαδοκ ἐκ τῶν υἱῶν ελεαζαρ καὶ αχιμελεχ ἐκ τῶν υἱῶν ιθαμαρ κατὰ τὴν ἐπίσκεψιν αὐτῶν κατὰ τὴν λειτουργίαν αὐτῶν κατ' οἴκους πατριῶν αὐτῶν
- 4 Men, lè yo jwenn te gen plis gason chèf fanmi nan moun Eleaza yo pase nan moun Itama yo, yo òganize sèz gwoup nan moun Eleaza yo ak wit gwoup nan moun Itama yo.
And there were more chiefs among the sons of Eleazar than among the sons of Ithamar; and this is how they were grouped: of the sons of Eleazar there were sixteen, all heads of families; and of the sons of Ithamar, heads of families, there were eight.
 και εὐρέθησαν υἱοὶ ελεαζαρ πλείους εἰς ἄρχοντας τῶν δυνατῶν παρὰ τοὺς υἱοὺς ιθαμαρ καὶ διεῖλεν αὐτοὺς τοῖς υἱοῖς ελεαζαρ ἄρχοντας εἰς οἴκους πατριῶν ἕξ καὶ δέκα καὶ τοῖς υἱοῖς ιθαμαρ ὀκτὼ κατ' οἴκους πατριῶν
- 5 Nan tou de fanmi yo te gen moun ki te chèf nan Tanp lan ak chèf pou fè sèvis Bondye. Chak moun te gen tou pa yo. Yo te fè yo piye pou yo te ka konnen tou chak moun.
So they were put into groups, by the Lord's decision, one with another; for there were rulers of the holy place and rulers of the house of God among the sons of Eleazar and the sons of Ithamar.
 και διεῖλεν αὐτοὺς κατὰ κλήρους τούτους πρὸς τούτους ὅτι ἦσαν ἄρχοντες τῶν ἁγίων καὶ ἄρχοντες κυρίου ἐν τοῖς υἱοῖς ελεαζαρ καὶ ἐν τοῖς υἱοῖς ιθαμαρ
- 6 Se konsa, Chemaja, pitit Netaneyèl, yonn nan moun Levi yo, ki te sekretè, te kouche non yo nan rejis devan wa a, devan chèf yo, devan Zaddòk, prèt la, devan Akimelèk, pitit Abyata, ak devan tout chèf fanmi prèt yo ak moun Levi yo. Yo piye yonn apre lòt, de moun Eleaza pou chak yon moun Itama.
And Shemaiah, the son of Nethanel the scribe, who was a Levite, put down their names in writing, the king being present with the rulers, and Zadok the priest, and Ahimelech, the son of Abiathar, and the heads of families of the priests and the Levites; one family being taken for Eleazar and then one for Ithamar, and so on.
 και ἔγραψεν αὐτοὺς σαμιας υἱὸς ναθαναηλ ὁ γραμματεὺς ἐκ τοῦ λευι κατέναντι τοῦ βασιλέως καὶ τῶν ἀρχόντων καὶ σαδοκ ὁ ἱερεὺς καὶ αχιμελεχ υἱὸς αβιαθαρ καὶ ἄρχοντες τῶν πατριῶν τῶν ἱερέων καὶ τῶν λευιτῶν οἴκου πατριᾶς εἰς εἰς τῷ ελεαζαρ καὶ εἰς εἰς τῷ ιθαμαρ
- 7 Men nan ki lòd vennkat gwoup yo te soti lè yo fin piye: Jeoyarib soti premye, Jedaja dezyèm,
Now the first name to come out was that of Jehoiarib; the second Jedaiah,
 και ἐξῆλθεν ὁ κληρὸς ὁ πρῶτος τῷ ιαριβ τῷ ἰδεΐα ὁ δεῦτερος
- 8 Arim twazyèm, Seorim katyèm,
The third Harim, the fourth Seorim,
 τῷ χαρημ ὁ τρίτος τῷ σεωριμ ὁ τέταρτος
- 9 Malkija senkyèm, Mijamen sizyèm,
The fifth Malchijah, the sixth Mijamin,
 τῷ μελγια ὁ πέμπτος τῷ μιαμιν ὁ ἕκτος
- 10 Akòz setyèm, Abija wityèm,
The seventh Hakkoz, the eighth Abijah,
 τῷ κωζ ὁ ἕβδομος τῷ αβια ὁ ὄγδοος
- 11 Jezwa nevyèm, Chekanya dizyèm,
The ninth Jeshua, the tenth Shecaniah,
 τῷ ἰησοῦ ὁ ἕνατος τῷ σεχενια ὁ δέκατος
- 12 Elyakib onzyèm, Yakim douzyèm,
The eleventh Eliashib, the twelfth Jakim,
 τῷ ελιασιβ ὁ ἑνδέκατος τῷ ιακιμ ὁ δωδέκατος

- 13 Oupa trèzyèm, Jekebeab katòzyèm,
The thirteenth Huppah, the fourteenth Jeshebeab,
τῷ οὐχουφφα ὁ τρισκαίδέκατος τῷ ἰσβαλ ὁ τεσσαρεσκαίδέκατος
- 14 Bilga kenzyèm, Imè sèzyèm,
The fifteenth Bilgah, the sixteenth Immer,
τῷ βελγα ὁ πεντεκαίδέκατος τῷ εμμηρ ὁ ἑκκαίδέκατος
- 15 Ezi disetyèm, Apizèz dizwityèm,
The seventeenth Hezir, the eighteenth Happizzez,
τῷ χηζιρ ὁ ἑπτακαίδέκατος τῷ αφεσση ὁ ὀκτωκαίδέκατος
- 16 Petaja diznevnyèm, Ezezyèl ventyèm,
The nineteenth Pethahiah, the twentieth Jehezekel,
τῷ φεταιια ὁ ἔννεακαίδέκατος τῷ εζεκηλ ὁ εικοστός
- 17 Jakin venteyenyèm, Gamoul venndezyèm,
The twenty-first Jachin, the twenty-second Gamul,
τῷ ιαχιν ὁ εἷς καὶ εικοστός τῷ γαμουλ ὁ δεύτερος καὶ εικοστός
- 18 Delaya venntwazyèm, Mazya vennkatrivyèm.
The twenty-third Delaiah, the twenty-fourth Maaziah.
τῷ δαλαια ὁ τρίτος καὶ εικοστός τῷ μαασαι ὁ τέταρτος καὶ εικοστός
- 19 Se konsa yo te enskri non moun sa yo nan jan pou yo te al nan Tanp lan pou fè travay yo yonn apre lòt, jan Arawon zansèt yo te mete l' pou yo fè l' la, dapre lòd Seyè a, Bondye pèp Izrayèl la, te bay.
So they were put into their different groups, to take their places in the house of the Lord, in agreement with the rules made by Aaron their father, as the Lord, the God of Israel, had given him orders.
αὕτη ἡ ἐπίσκεψις αὐτῶν κατὰ τὴν λειτουργίαν αὐτῶν τοῦ εἰσπορεύεσθαι εἰς οἶκον κυρίου κατὰ τὴν κρίσιν αὐτῶν διὰ χειρὸς ααρων πατρὸς αὐτῶν ὡς ἐνετείλατο κύριος ὁ θεὸς ἰσραηλ
- 20 ¶ Men non lòt chèf fanmi ki soti nan fanmi Levi a: Se te Choubayèl nan fanmi Amran, Jedeya nan fanmi Choubayèl,
And of the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah.
καὶ τοῖς υἱοῖς λευι τοῖς καταλοιπίοις τοῖς υἱοῖς αμβραμ σουβαηλ τοῖς υἱοῖς σουβαηλ ιαδια
- 21 Ichiya nan fanmi Rekabya. Se li ki te pi gran.
Of Rehabiah; of the sons of Rehabiah, Isshiah the chief.
τῷ ραβια ὁ ἄρχων ιεσιας
- 22 Te gen Chelomòt nan fanmi Jizeya, Jaat nan fanmi Chelomòt.
Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath.
καὶ τῷ ἰσσαρι σαλωμοθ τοῖς υἱοῖς σαλωμοθ ιαθ
- 23 Nan fanmi Ebwon an te gen Jerija, pi gran an, Amarya, dezyèm lan, Jazyèl, twazyèm lan ak Jekameam, katriyèm lan.
And the sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, Jekameam the fourth.
υἱοὶ ἰεδιον αμαδια ὁ δεύτερος ιαζηλ ὁ τρίτος ἰοκομ ὁ τέταρτος
- 24 Te gen tou Miche, pitit gason Ouzyèl, Chami, pitit gason Miche.
The sons of Uzziel, Micah; of the sons of Micah, Shamir.
υἱοὶ οζηλ μιχα υἱοὶ μιχα σαμηρ
- 25 Jikija, frè Miche a, Zakari, pitit gason Jikija,
The brother of Micah, Isshiah; of the sons of Isshiah, Zechariah.
ἀδελφὸς μιχα ισια υἱοὶ ισια ζαχαρια

- 26 Makli ak Mouchi, pitit gason Merari, pitit gason Jazya yo, ki te pitit Merari.
The sons of Merari: Mahli and Mushi; the sons of Jaaziah.
ἄνθρωποι μεραρι μωολι καὶ μουσι υἱοὶ ὄζια υἱοὶ βωννι
- 27 Nan fanmi Merari a, Jazya, pitit li, te gen twa pitit gason: Choam, Zakou ak Ibri.
The sons of Merari: of Jaaziah, Shoham and Zaccur and Ibri.
ἄνθρωποι μεραρι τῷ ὄζια υἱοὶ αὐτοῦ ἰσοαμ καὶ ζακχορ καὶ ἄβδι
- 28 Makli te gen de pitit gason: Eleaza ki pa t' gen pitit gason,
Of Mahli: Eleazar, who had no sons.
τῷ μωολι ελεαζαρ καὶ ἰθαμαρ καὶ ἀπέθανεν ελεαζαρ καὶ οὐκ ἦσαν αὐτῷ υἱοί
- 29 ak Kich ki te papa Jerakmeyèl.
Of Kish: the sons of Kish, Jerahmeel.
τῷ κικ υἱοὶ τοῦ κικ ιραμαηλ
- 30 Mouchi te gen twa gason: Makli, Edè ak Jerimòt. Se tout fanmi Levi yo sa dapre non zansèt yo.
And the sons of Mushi: Mahli and Eder and Jerimoth. These were the sons of the Levites by their families.
καὶ υἱοὶ τοῦ μουσι μωολι καὶ εδερ καὶ ιαριμωθ οὗτοι υἱοὶ τῶν λευιτῶν κατ' οἴκους πατριῶν αὐτῶν
- 31 Tankou moun fanmi Arawon yo, yo menm tou, yo piye devan wa David, devan Zadòk ak Akimèlèk, devan chèf fanmi prèt yo ak moun Levi yo, pou yo separe travay la bay chak moun pa yo, depi sou fanmi chèf yo rive sou fanmi pi piti ladan yo, san patipri.
Selection was made of these in the same way as of their brothers the sons of Aaron, David the king being present, with Zadok, and Ahimelech, and the heads of families of the priests and of the Levites; the families of the chief in the same way as those of his younger brother.
καὶ ἔλαβον καὶ αὐτοὶ κλήρους καθὼς οἱ ἀδελφοὶ αὐτῶν υἱοὶ ααρων ἐναντίον τοῦ βασιλέως καὶ σαδοκ καὶ αχιμελεχ καὶ ἀρχόντων πατριῶν τῶν ἱερέων καὶ τῶν λευιτῶν πατριάρχαι αρααβ καθὼς οἱ ἄδελφοὶ αὐτοῦ οἱ νεώτεροι
- 1 ¶ Apre sa, wa David ak chèf moun Levi ki reskonsab sèvis nan Tanp lan te chwazi branch fanmi Asaf, branch fanmi Eyman ak branch fanmi Jedoutoun pou ba yo travay pa yo. Se yo ki pou bay mesaj Bondye yo, antan y'ap jwe gita, bandjo ak senbal. Men lis moun yo te chwazi yo ak travay yo chak:
Further, David and the chiefs of the servants of the holy place made selection of certain of the sons of Asaph and of Heman and of Jeduthun for the work of prophets, to make melody with corded instruments and brass; and the number of the men for the work they had to do was:
καὶ ἔστησεν δαυιδ ὁ βασιλεὺς καὶ οἱ ἀρχοντες τῆς δυνάμεως εἰς τὰ ἔργα τοὺς υἱοὺς ασαφ καὶ αιμαν καὶ ἰδιθων τοὺς ἀποφθεγγομένους ἐν κινύραις καὶ ἐν νάβλαις καὶ ἐν κυμβάλοις καὶ ἐγένετο ὁ ἀριθμὸς ὅς αὐτῶν κατὰ κεφαλὴν αὐτῶν ἐργαζομένων ἐν τοῖς ἔργοις αὐτῶν
- 2 Asaf te gen kat pitit: Zakou, Jozèf, Netama ak Acharella. Yo te sou zòd Asaf. Se li ki te konn fè konnen mesaj Bondye yo chak lè wa a mande l' pou l' fè l'.
Of the sons of Asaph: Zaccur and Joseph and Nethaniah and Asharelah, sons of Asaph; under the direction of Asaph, acting as a prophet under the orders of the king;
υἱοὶ ασαφ ζακχορ καὶ ἰωσηφ καὶ νθανιας καὶ εραηλ υἱοὶ ασαφ ἐχόμενοι ασαφ τοῦ προφήτου ἐχόμενοι τοῦ βασιλέως
- 3 Jedoutoun te gen sis pitit: Gedalya, Zeri, Izayi, Chimèy, Asabya ak Matatya. Yo te sou zòd Jedoutoun, papa yo. Se yo ki te konn fè konnen mesaj Bondye yo antan y'ap jwe gita, pou fè lwanj Bondye, pou di l' mèsi.
Of Jeduthun: the six sons of Jeduthun, Gedaliah and Zeri and Jeshaiiah, Hashabiah and Mattithiah; under the direction of their father Jeduthun who, acting as a prophet, with corded instruments gave praise and glory to the Lord.
τῷ ἰδιθων υἱοὶ ἰδιθων γοδολια καὶ σουρι καὶ ἰσαια καὶ σεμεὶ καὶ ασαβια καὶ ματταθιας ἕξ μετὰ τὸν πατέρα αὐτῶν ἰδιθων ἐν κινύρᾳ ἀνακρουόμενοι ἐξομολόγησιν καὶ αἴνεσιν τῷ κυρίῳ
- 4 Eyman te gen katòz pitit: Boukija, Matanya, Ouzyèl, Sebwe, Jerimòt, Ananya, Anani, Elyata, Gidalti, Womanti-Ezè, Josbekacha, Maloti, Oti ak Maziòt.
Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth;
τῷ αιμανι υἱοὶ αιμαν βουκιας καὶ μανθανιας καὶ αζαραηλ καὶ σουβαηλ καὶ ιεριμωθ καὶ ανανιας καὶ ανανι καὶ ηλιαθα καὶ γοδολλαθι καὶ ρωμεμθι-ωδ καὶ ιεσβακασα καὶ μαλληθι καὶ ωθηρι καὶ μεαζωθ
- 5 Bondye te bay Eyman, pwofèt wa a, katòz pitit gason sa yo ak twa pitit fi, dapre pwomès li te fè l' pou l' te ba li anpil pouvwa. Lè yo t'ap fè konnen mesaj Bondye yo, se yo ki te pou kònen twonpèt yo.
All these were sons of Heman, the king's seer in the words of God. And to make great his power God gave Heman fourteen sons and three daughters.
πάντες οὗτοι υἱοὶ τῷ αιμαν τῷ ἀνακρουομένῳ τῷ βασιλεὶ ἐν λόγοις θεοῦ ὑψῶσαι κέρας καὶ ἔδωκεν ὁ θεὸς τῷ αιμαν υἱοὺς δέκα τέσσαρας καὶ θυγατέρας τρεῖς

- 6 Se Eyman, papa yo, ki t'ap dirije yo lè y'ap chante nan sèvis y'ap fè nan Tanp Bondye a, antan y'ap jwe gita, bandjo ak senbal. Asaf, Jedoutoun ak Eyman te sou zòd wa a.
All these, under the direction of their father, made music in the house of the Lord, with brass and corded instruments, for the worship of the house of God; Asaph, Jeduthun, and Heman being under the orders of the king.
πάντες οὗτοι μετὰ τοῦ πατρὸς αὐτῶν ἠμνοῦσύντες ἐν οἴκῳ κυρίου ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν κινύραις ἐχόμενα τοῦ βασιλέως καὶ ασαφ καὶ ἰδιθὼν καὶ αιμαν
- 7 Sa te fè antou desankatrevenwit (288) mizisyen ki te fò nan fè mizik, ansanm ak tout lòt moun Levi parèy yo ki te aprann chante pou Seyè a.
And the number of them, with their brothers who were trained and expert in making melody to the Lord, was two hundred and eighty-eight.
καὶ ἐγένετο ὁ ἀριθμὸς αὐτῶν μετὰ τοὺς ἀδελφοὺς αὐτῶν δεδιδραγμένοι ἄδειν κυρίῳ πᾶς συνίων διακόσιοι ὀγδοήκοντα καὶ ὀκτώ
- 8 ¶ Yo fè tout moun piye, gran kou piti, ni sa ki te fò nan fè mizik, ni sa ki te fèk konmanse aprann, pou yo te ka konnen lè pou yo fè travay yo nan sèvis la.
And selection was made of them for their special work, all having equal chances, small as well as great, the teacher as the learner.
καὶ ἔβαλον καὶ αὐτοὶ κλήρους ἐφημεριῶν κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν τελείων καὶ μανθανόντων
- 9 -(We vèsè 31)
Now of the group of Asaph, the first name to come out was Joseph; the second Gedaliah; he and his brothers and sons were twelve?
καὶ ἐξῆλθεν ὁ κληρὸς ὁ πρῶτος υἱὸν αὐτοῦ καὶ ἀδελφῶν αὐτοῦ τῷ ασαφ τῷ ἰωσηφ γοδολια ὁ δευτερος ηγια ἀδελφοὶ αὐτοῦ καὶ υἱοὶ αὐτοῦ δέκα δύο
- 10 -(We vèsè 31)
The third Zaccur, with his sons and his brothers, twelve;
ὁ τρίτος ζακχουρ υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 11 -(We vèsè 31)
The fourth Izri, with his sons and his brothers, twelve;
ὁ τέταρτος ἰεσδρι υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 12 -(We vèsè 31)
The fifth Nethaniah, with his sons and his brothers, twelve;
ὁ πέμπτος ναθανιας υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 13 -(We vèsè 31)
The sixth Bukkiah, with his sons and his brothers, twelve;
ὁ ἕκτος βουκκιας υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 14 -(We vèsè 31)
The seventh Jesharelah, with his sons and his brothers, twelve;
ὁ ἕβδομος ἰσερηλ υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 15 -(We vèsè 31)
The eighth Jeshaiiah, with his sons and his brothers, twelve;
ὁ ὀγδοος ἰωσια υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 16 -(We vèsè 31)
The ninth Mattaniah, with his sons and his brothers, twelve;
ὁ ἕνατος μανθανιας υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 17 -(We vèsè 31)
The tenth Shimei, with his sons and his brothers, twelve;
ὁ δέκατος σεμεϊ υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 18 -(We vèsè 31)
The eleventh Azarel, with his sons and his brothers, twelve;
ὁ ἐνδέκατος αζαρια υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 19 -(We vèsè 31)
The twelfth Hashabiah, with his sons and his brothers, twelve;
ὁ δωδέκατος ασαβια υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο

- 20 -(We vèsè 31)
The thirteenth Shubael, with his sons and his brothers, twelve;
 ὁ τρισκαιδέκατος σουβαηλ υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 21 -(We vèsè 31)
The fourteenth Mattithiah, with his sons and his brothers, twelve;
 ὁ τεσσαρεσκαιδέκατος ματταθιας υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 22 -(We vèsè 31)
The fifteenth Jeremoth, with his sons and his brothers, twelve;
 ὁ πεντεκαιδέκατος ιερμιωθ υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 23 -(We vèsè 31)
The sixteenth Hananiah, with his sons and his brothers, twelve;
 ὁ ἑκκαιδέκατος ανανιας υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 24 -(We vèsè 31)
The seventeenth Joshbekashah, with his sons and his brothers, twelve;
 ὁ ἑπτακαιδέκατος ιεσβακασα υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 25 -(We vèsè 31)
The eighteenth Hanani, with his sons and his brothers, twelve;
 ὁ ὀκτωκαιδέκατος ανανι υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 26 -(We vèsè 31)
The nineteenth Mallothi, with his sons and his brothers, twelve;
 ὁ ἔννεκαιδέκατος μελληθι υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 27 -(We vèsè 31)
The twentieth Eliathah, with his sons and his brothers, twelve;
 ὁ εἰκοστὸς ελιαθα υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 28 -(We vèsè 31)
The twenty-first Hothir, with his sons and his brothers, twelve;
 ὁ εἰκοστὸς πρῶτος ηθιρ υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 29 -(We vèsè 31)30 -(We vèsè 31)31 Desankatrevenwit (288) mesye sa yo te separe chak fanmi apa. Sa te fè vennkat gwoup. Chak gwoup te gen douz moun. Nan chak gwoup te gen yon chèf ak pitit gason l' yo ansanm ak frè l' yo. Men nan ki lòd yo te soté apre yo fin piye a. Premye a te Jozèf nan fanmi Asaf la, dezyèm lan Gedalya, twazyèm lan Zakou, katriyèm lan Jisri, senkyèm lan Netanya, sizyèm lan Boukya, setyèm lan Acharela, wityèm lan Izayi, nevyèm lan Matanya, dizyèm lan Chimeyi, onzyèm lan Azareyèl, douzyèm lan Achabya, trèzyèm lan Choubayèl, katòzyèm lan Matatya, kenzyèm lan Jerimòt, sèzyèm lan Ananya, disetyèm lan Josbekacha, dizwityèm lan Anani, diznevyèm lan Maloti, ventyèm lan Elyata, venteyenyèm lan Oti, venndezyèm lan Gidalti, venntwazyèm lan Maziòt, vennkatryèm lan Womanti-Ezè.
The twenty-second Giddalti, with his sons and his brothers, twelve;
 ὁ εἰκοστὸς δεῦτερος γοδολλαθι υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δέκα δύο
- 1 ¶ Men jan yo te separe travay la pou moun Levi ki t'ap sèvi tankou gad nan pòtay Tanp lan. Nan branch fanmi Kore a, te gen Mechelemya, pitit gason Kore a ki te yon pitit Ebyasaf.
For the divisions of the door-keepers: of the Korahites, Meshemiah, the son of Kore, of the sons of Ebiasaph.
 εἰς διαίρεσεις τῶν πυλῶν υἱοῖς κορεῖμ μοσολλαμια υἱὸς κωρη ἐκ τῶν υἱῶν αβιασαφ
- 2 Mechelemya te gen sèt pitit gason: Zakari pi gran an, Jedyayèl dezyèm lan, Zebadya twazyèm lan, Jatniyèl katriyèm lan.
And Meshemiah had sons: Zechariah the oldest, Jediael the second, Zebadiah the third, Jathniel the fourth,
 καὶ τῶ μοσολλαμια υἱοὶ ζαχαριας ὁ πρωτότοκος ἰδιηλ ὁ δεῦτερος ζαβαδιας ὁ τρίτος ιεθνουηλ ὁ τέταρτος
- 3 Elam senkyèm lan, Joanan sizyèm lan ak Elioenayi setyèm lan.
Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.
 ωλαμ ὁ πέμπτος ιωαναν ὁ ἕκτος ελιωηναι ὁ ἕβδομος

- 4 Te gen Obèd-Edon tou. Bondye te beni l', li te ba li wit pitit gason: Chenaja premye a, Jeozabad dezyèm lan, Joa twazyèm lan, Saka katriyèm lan, Netaneyèl senkyèm lan.
And Obed-edom had sons: Shemaiah the oldest, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethanel the fifth,
καὶ τῶ ἀβδεδομ υἱοὶ σαμιαῖος ὁ πρωτότοκος ἰωζαβαδ ὁ δευτέρος ἰωσα ὁ τρίτος σοχαρ ὁ τέταρτος ναθαναηλ ὁ πέμπτος
- 5 Amiyèl sizyèm lan, Isaka setyèm lan ak Peoutayi wityèm lan.
Ammiel the sixth, Issachar the seventh, Peullethai the eighth; for the blessing of God was on him.
αμιηλ ὁ ἕκτος ἰσσαχαρ ὁ ἕβδομος φολλαθι ὁ ὄγδοος ὅτι εὐλόγησεν αὐτὸν ὁ θεός
- 6 Chemaja, premye pitit Obèd-Edon an, te gen sis pitit gason: Se yo ki te chèf nan branch fanmi yo paske yo te vanyan sòlda ak anpil ladrès.
And Shemaiah his son had sons, rulers over the family of their father, for they were able men.
καὶ τῶ σαμιαῖα υἱῶ αὐτοῦ ἐτέχθησαν υἱοὶ τοῦ πρωτοτόκου ρωσαι εἰς τὸν οἶκον τὸν πατρικὸν αὐτοῦ ὅτι δυνατοὶ ἦσαν
- 7 Men non pitit Chemaja yo: Otni, Refayèl, Obèd, Elzabad, Eliyou ak Semakya. De dènye yo te vanyan sòlda.
The sons of Shemaiah: Othni and Rephael and Obed, Elzabad, whose brothers were great men of war, Elihu and Semachiah.
υἱοὶ σαμιαῖα γοθνι καὶ ραφαηλ καὶ ωβηδ καὶ ελζαβαδ καὶ αχιου υἱοὶ δυνατοὶ ελιου καὶ σαβχια καὶ ἰσβακωμ
- 8 Se tout fanmi Obèd-Edon an sa ansanm ak pitit yo ak frè yo. Yo tout te vanyan sòlda ak anpil ladrès pou fè travay yo. Te gen swasannde moun antou nan fanmi Obèd-Edon an.
All these were sons of Obed-edom: they and their sons and their brothers, able men and strong for the work; sixty-two sons of Obed-edom.
πάντες ἀπὸ τῶν υἱῶν ἀβδεδομ αὐτοὶ καὶ οἱ ἀδελφοὶ αὐτῶν καὶ υἱοὶ αὐτῶν ποιοῦντες δυνατῶς ἐν τῇ ἐργασίᾳ οἱ πάντες ἐξήκοντα δύο τῶ ἀβδεδομ
- 9 Nan fanmi Mechelemya a, te gen antou dizwit gason, tout vanyan sòlda.
Meshelemiah had sons and brothers, eighteen able men.
καὶ τῶ μοσολλαμια υἱοὶ καὶ ἀδελφοὶ δέκα καὶ ὀκτὼ δυνατοὶ
- 10 Nan branch fanmi Merari a te gen Oza ki te gen kat pitit gason: Se te Chimri ki te chèf fanmi an. Se pa li ki te premye pitit gason, men se papa l' ki te mete l' chèf fanmi an.
And Hosah, a son of the children of Merari, had sons: Shimri the chief (for though he was not the oldest, his father made him chief);
καὶ τῶ ὠσα τῶν υἱῶν μεραρι υἱοὶ φυλάσσοντες τὴν ἀρχὴν ὅτι οὐκ ἦν πρωτότοκος καὶ ἐποίησεν αὐτὸν ὁ πατήρ αὐτοῦ ἄρχοντα
- 11 Ilkija dezyèm lan, Tebalya twazyèm lan, Zakari katriyèm lan. Sa te fè antou trèz frè ak pitit gason nan fanmi Oza a.
Hilkiah the second, Tebaliah the third, Zechariah the fourth: Hosah had thirteen sons and brothers.
τῆς διαίρεσεως τῆς δευτέρας ταβλαι ὁ τρίτος ζαχαριας ὁ τέταρτος πάντες οὗτοι υἱοὶ καὶ ἀδελφοὶ τῶ ὠσα τρισκαίδεκα
- 12 Travay gwoup moun sa yo se fè pòs nan pòtay Tanp lan. Yo te bay chak gwoup travay pa yo nan sèvis Tanp lan, tankou yo te fè l' pou lòt moun Levi yo.
Of these were the divisions of the door-keepers, men of authority, having responsible positions like their brothers to be servants in the house of the Lord.
τούτοις αἱ διαίρεσεις τῶν πυλῶν τοῖς ἄρχουσι τῶν δυνατῶν ἐφημερία καθὼς οἱ ἀδελφοὶ αὐτῶν λειτουργεῖν ἐν οἴκῳ κυρίου
- 13 Chak fanmi, gwo kou piti, piye pou yo konnen nan ki pòtay y'ap fè travay yo.
And the families were taken by the decision of the Lord for every door; the small family had the same chance as the great.
καὶ ἔβαλον κλήρους κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν κατ' οἴκους πατριῶν αὐτῶν εἰς πυλῶνα καὶ πυλῶνα
- 14 Chelemya sotì pou pòtay ki bay sou solèy leve a. Pòtay nò a sotì pou Zakari, pitit gason l' lan, ki te konn bay moun bon konsèy.
And the care of the door on the east came out for Shelemiah. Then the name of Zechariah his son, a man wise in discussion, came out, and the door on the north was given to him.
καὶ ἔπεσεν ὁ κλῆρος τῶν πρὸς ἀνατολὰς τῶ σαλαμια καὶ ζαχαρια υἱοὶ ἰωσας τῶ μελχια ἔβαλον κλήρους καὶ ἐξῆλθεν ὁ κλῆρος βορρᾶ
- 15 Pòtay sid la sotì pou Obèd-Edon. Pitit gason l' yo te gen depo yo sou kont yo.
To Obed-edom, that on the south; and to his sons, the store-house.
τῶ ἀβδεδομ νότον κατέναντι οἴκου εσεφιν
- 16 Pòtay solèy kouche a ak pòtay Chalechèt ki bay sou chemen ki moute a te sou kont Choupim ak Oza. Chak faksyonnè, yonn apre lòt, te gen lè sèvis pa yo.
To Hosah, the door on the west, by the door of Shallecheth, at the footway which goes up, watch by watch.
εἰς δεύτερον τῶ ὠσα πρὸς δυσμαῖς μετὰ τὴν πύλην παστοφορίου τῆς ἀναβάσεως φυλακῆ κατέναντι φυλακῆς
- 17 Chak jou, te gen sis gad pou pòtay bò solèy leve a, kat gad pou pòtay nò a, kat gad pou pòtay sid la ak de gad pou chak depo yo.
On the east were six Levites a day, and on the north and the south four a day, and for the store-house two and two.
πρὸς ἀνατολὰς ἕξ τὴν ἡμέραν βορρᾶ τῆς ἡμέρας τέσσαρες νότον τῆς ἡμέρας τέσσαρες καὶ εἰς τὸ εσεφιν δύο

- 18 Pou pòsyon kay ki bay sou solèy kouche a, te gen kat gad pou wout la ak de gad pou pòsyon kay la menm.
For the pillared way, on the west, four at the footway and two at the pillared way itself.
εις διαδεχομένους και πρὸς δυσμαῖς τέσσαρες και εις τὸν τρίβον δύο διαδεχομένους
- 19 Men travay yo te bay moun fanmi Kore yo ak moun fanmi Merari yo.
These were the divisions of door-keepers, of the sons of the Korahites and of the sons of Merari.
αὗται αἱ διαιρέσεις τῶν πυλῶρων τοῖς υἱοῖς κοραε και τοῖς υἱοῖς μεραρι
- 20 ¶ Gen lòt moun Levi yo te mete reskonsab trezò Tanp lan ak depo kote yo mete tout bagay ki apa pou Bondye yo.
And the Levites their brothers were responsible for the stores of the house of God and the holy things.
και οἱ λευῖται ἀδελφοὶ αὐτῶν ἐπὶ τῶν θησαυρῶν οἴκου κυρίου και ἐπὶ τῶν θησαυρῶν τῶν καθηγιασμένων
- 21 Layedan, yonn nan pitit Gèchon yo, te zansèt anpil fanmi. Yonn ladan yo te fanmi Jekiyèl yo.
The sons of Ladan: sons of the Gershonites of the family of Ladan, heads of families of Ladan the Gershonite, Jehieli.
υἱοὶ λαδαν υἱοὶ τῷ γηρσωνι τῷ λαδαν ἄρχοντες πατριῶν τῷ λαδαν τῷ γηρσωνι υἱλ
- 22 Pitit Jekiyèl yo ak pitit frè l' yo, Zetam ak Joèl, te reskonsab trezò Tanp Seyè a.
The sons of Jehieli: Zetham and Joel, his brother, had the care of the stores of the house of the Lord.
και υἱοὶ υἱλ ζεθομ και ιωηλ οἱ ἀδελφοὶ ἐπὶ τῶν θησαυρῶν οἴκου κυρίου
- 23 Yo te bay pitit Amram yo, pitit Isa yo, pitit Ebwon yo ak pitit Ouzyèl yo travay pa yo tou.
Of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites:
τῷ αμβραμ και ισσαρ γεβρων και οζιηλ
- 24 Chebwèl, yonn nan fanmi Gèchòm, pitit gason Moyiz la, te premye reskonsab trezò Tanp lan.
And Shebuel, the son of Gershom, the son of Moses, was controller of the stores.
και σουβαηλ ὁ τοῦ γηρσαμ τοῦ μουσῆ ἡγούμενος ἐπὶ τῶν θησαυρῶν
- 25 Sou bò Elyezè, tonton li, li te fanmi ak Rekabya, pitit Elyezè a, ki te papa Jezaja. Jezaja sa a te papa Joram, Joram te papa Zikri, Zikri te papa Chelomit.
And his brothers: of Eliezer, Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomoth his son.
και τῷ ἀδελφῷ αὐτοῦ τῷ ελιεζερ ραβιας υἱὸς και ιωσαιας και ιωραμ και ζεχρι και σαλωμοθ
- 26 Se Chelomit sa a ansanm ak fanmi l' yo ki te reskonsab depo tout bagay wa David, chèf fanmi yo, kòmandan rejiman mil sòlda yo, kòmandan divizyon san sòlda yo ak tout lòt gwo chèf nan lame a te mete apa pou Seyè a.
Shelomoth and his brothers were responsible for all the store of holy things which David the king and the heads of families, the captains of thousands and of hundreds, and the captains of the army, had given to the Lord.
αὐτὸς σαλωμοθ και οἱ ἀδελφοὶ αὐτοῦ ἐπὶ πάντων τῶν θησαυρῶν τῶν ἁγίων οὗς ἡγίασεν δαυιδ ὁ βασιλεὺς και οἱ ἄρχοντες τῶν πατριῶν χιλιαρχοὶ και ἑκατόνταρχοὶ και ἄρχηγοὶ τῆς δυνάμεως
- 27 Nan bagay yo te pran nan lagè, yo te mete kèk ladan yo apa pou fè Tanp lan pi bèl.
From the goods taken in war, they gave, as a holy offering, materials for the building of the house of the Lord.
ἃ ἔλαβεν ἐκ τῶν πολέμων και ἐκ τῶν λαφύρων και ἡγίασεν ἅπ' αὐτῶν τοῦ μὴ καθυστερῆσαι τὴν οἰκοδομὴν τοῦ οἴκου τοῦ θεοῦ
- 28 Te gen bagay Samyèl, pwofèt la, wa Sayil, pitit gason Kich la, Abnè, pitit Nè a, ak Joab, pitit Sewouya a, te mete apa pou sèvis Bondye. Tou sa te sou kont Chelomit ak fanmi l' yo.
And everything Samuel the prophet and Saul, the son of Kish, and Abner, the son of Ner, and Joab, the son of Zeruah, had made holy; whatever anyone had given, it was under the care of Shelomoth and his brothers.
και ἐπὶ πάντων τῶν ἁγίων σαμουηλ τοῦ προφήτου και σαουλ τοῦ κικ και αβεννηρ τοῦ νηρ και ιωαβ τοῦ σαρουια πᾶν ὃ ἡγίασαν διὰ χειρὸς σαλωμοθ και τῶν ἀδελφῶν αὐτοῦ
- 29 ¶ Nan branch fanmi Jizeya a, te gen Kenanya ak pitit gason l' yo ki te reskonsab travay ki fèt an deyò Tanp lan pou pèp Izrayèl la. Se yo ki te kenbe tout papye konsekan yo, epi ki te rann jijman nan tribinal.
Of the Izharites, Chenaniah and his sons had to do all the public business of Israel, in relation to judges and men in authority.
τῷ ισσαρι χωνενια και υἱοὶ αὐτοῦ τῆς ἐργασίας τῆς ἔξω ἐπὶ τὸν ἰσραηλ τοῦ γραμματεῦν και διακρίνειν

- 30 Nan branch fanmi Ebwon an, te gen Asabya ak fanmi l' yo, antou milsètsan (1700) vanyan gason ki te reskonsab enspekte zòn peyi Izrayèl ki te sou bò solèy kouche larivyè Jouden an, pou wè si tout bagay ki gen rapò ak sèvis Seyè a ansanm ak zafè wa a t'ap mache byen.
Of the Hebronites, Hashabiah and his brothers, seventeen hundred able men, were overseers of Israel on the other side of the Jordan, to the west, being responsible for all the work of the Lord's house and for the work done by the king's servants.
 τῷ χεβρωνι ασαβιας και οἱ ἀδελφοὶ αὐτοῦ υἱοὶ δυνατοὶ χίλιοι καὶ ἑπτακόσιοι ἐπὶ τῆς ἐπισκέψεως τοῦ ἰσραηλ πέραν τοῦ ἰορδάνου πρὸς δυσμαῖς εἰς πᾶσαν λειτουργίαν κυρίου καὶ ἐργασίαν τοῦ βασιλέως
- 31 David te gen karantan depi li te wa, lè yo mennen yon ankèt nan branch fanmi Ebwon an. Lè sa a, yo jwenn te gen anpil vanyan sòlda nan fanmi sa a ki t'ap viv lavil Jazè nan zòn Galarad. Chèf fanmi Ebwon an te rele Jerija.
Of the Hebronites, Jerijah was the chief of all the Hebronites, in their generations by families. In the fortieth year of the rule of David a search was made, and able men were seen among them at Jazer of Gilead.
 τοῦ χεβρωνι ἰουδιας ὁ ἄρχων τῶν χεβρωνι κατὰ γενεαίαις αὐτῶν κατὰ πατριάς ἐν τῷ τεσσαρακοστῷ ἔτει τῆς βασιλείας αὐτοῦ ἐπεσκέπησαν καὶ εὗρεθῆ ἀνήρ δυνατὸς ἐν αὐτοῖς ἐν ἰαζερ τῆς γαλααδίτιδος
- 32 Nan fanmi an, te gen antou demilsètsan (2700) vanyan gason ki te chèf fanmi yo. Wa David te mete yo reskonsab branch fanmi Woubenn lan, branch fanmi Gad la ak mwaye nan branch fanmi Manase a ki t'ap viv lòt bò larivyè Jouden sou bò solèy leve, pou wè si tout bagay ki gen rapò ak sèvis Bondye ansanm ak zafè wa a t'ap mache byen.
And his brothers were two thousand, seven hundred able men, heads of families, whom King David made overseers over the Reubenites and the Gadites and the half-tribe of Manasseh, in everything to do with God, and for the king's business.
 καὶ οἱ ἀδελφοὶ αὐτοῦ υἱοὶ δυνατοὶ δισχίλιοι ἑπτακόσιοι ἄρχοντες πατριῶν καὶ κατέστησεν αὐτοὺς δαυιδ ὁ βασιλεὺς ἐπὶ τοῦ ρουβηνι καὶ γαδι καὶ ἡμίους φυλῆς μανασση εἰς πᾶν πρόσταγμα κυρίου καὶ λόγον βασιλείως
- 1 ¶ Men lis chèf fanmi pèp Izrayèl la ak kòmandan rejiman mil sòlda ak kòmandan divizyon san sòlda ansanm ak lòt anplwaye yo te konte ki t'ap sèvi ak wa a nan gouvènman li. Chak mwa nan lanne a te gen yon gwoup vennkatmil gason (24.000) ki te desèvis sou lòd yon chèf diferan.
Now the number of the children of Israel, that is, the heads of families, and the captains of thousands and of hundreds, and the men in authority who were servants of the king in anything to do with the divisions which came in and went out month by month through all the months of the year, in every division were twenty-four thousand.
 καὶ υἱοὶ ἰσραηλ κατ' ἀριθμὸν αὐτῶν ἄρχοντες τῶν πατριῶν χιλίαρχοι καὶ ἑκατόνταρχοι καὶ γραμματεῖς οἱ λειτουργοῦντες τῷ λαῷ καὶ εἰς πᾶν λόγον τοῦ βασιλέως κατὰ διαιρέσεις εἰς πᾶν λόγον τοῦ ἐκπορευομένου καὶ ἔκπορευομένου μηνᾶ ἐκ μηνὸς εἰς πάντας τοὺς μῆνας τοῦ ἐνιαυτοῦ διαίσεις μία εἰκοσι καὶ τέσσαρες χιλιάδες
- 2 Pou gwoup ki te desèvis pou premye mwa a, se Jachobeam, pitit gason Zabdyèl la, ki te chèf.
Over the first division for the first month was Ishbaal, the son of Zabdiel; and in his division were twenty-four thousand.
 καὶ ἐπὶ τῆς διαιρέσεως τῆς πρώτης τοῦ μηνὸς τοῦ πρώτου ἰεβοαμ ὁ τοῦ ζαβδιηλ καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ εἰκοσι καὶ τέσσαρες χιλιάδες
- 3 Se te yon moun nan fanmi Farèz. Li te kòmandan tout chèf lame ki te desèvis pou premye mwa a.
He was of the sons of Perez, and the chief of all the captains of the army for the first month.
 ἀπὸ τῶν υἱῶν φαρες ἄρχων πάντων τῶν ἀρχόντων τῆς δυνάμεως τοῦ μηνὸς τοῦ πρώτου
- 4 Pou gwoup dezyèm mwa a, se te Dodayi, moun lavil Akoa, ki te chèf. Li te gen Miklòt pou adjwen.
And over the division for the second month was Eleazar, the son of Dodai the Ahohite, the ruler; and in his division were twenty-four thousand.
 καὶ ἐπὶ τῆς διαιρέσεως τοῦ μηνὸς τοῦ δευτέρου δωδία ὁ ἐχωχι καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ εἰκοσι καὶ τέσσαρες χιλιάδες ἄρχοντες δυνάμεως
- 5 Pou gwoup twazyèm mwa a, chèf lame a te rele Benaja, pitit Jeoyada, granprèt la.
The third captain of the army for the third month was Benaiah, the son of Jehoiada the priest; and in his division were twenty-four thousand.
 ὁ τρίτος τὸν μῆνα τὸν τρίτον βαναϊας ὁ τοῦ ἰωδαε ὁ ἱερεὺς ὁ ἄρχων καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἰκοσι χιλιάδες
- 6 Benaja sa a te chèf trant pi vanyan sòlda yo. Apre li, se Amizabad, pitit gason l', ki te pran kòmandan gwoup la.
This is the same Benaiah who was the great man of the thirty, chief of the thirty; and in his division was Ammizabad his son.
 αὐτὸς βαναϊας δυνατώτερος τῶν τριάκοντα καὶ ἐπὶ τῶν τριάκοντα καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ ἀμιζαβαθ υἱὸς αὐτοῦ
- 7 Pou gwoup katriyèm mwa a, se Azayèl, frè Joab la, ki te chèf. Apre li, se Zebadya, pitit li, ki te pran kòmandan an.
The fourth captain for the fourth month was Asahel, the brother of Joab, and Zebadiah his son after him; and in his division were twenty-four thousand.
 ὁ τέταρτος εἰς τὸν μῆνα τὸν τέταρτον ασαηλ ὁ ἀδελφὸς ἰωαβ καὶ ζαβδιας ὁ υἱὸς αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἰκοσι χιλιάδες
- 8 Pou gwoup senkyèm mwa a, se Chamout, moun fanmi Izra, ki te chèf.
The fifth captain for the fifth month was Shamhuth the Izrahite; and in his division were twenty-four thousand.
 ὁ πέμπτος τῷ μηνὶ τῷ πέμπτῳ ὁ ἠγούμενος σαμαωθ ὁ ἰσραε καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ εἰκοσι τέσσαρες χιλιάδες

- 9 Pou gwoup sizyèm mwa a, se Ira, pitit gason Ikèch, moun lavil Tekoa, ki te chèf.
The sixth captain for the sixth month was Ira, the son of Ikkeshe the Tekoite; and in his division were twenty-four thousand.
ὁ ἕκτος τῷ μηνὶ τῷ ἕκτῳ οδοῦας ὁ τοῦ εκκης ὁ θεκωίτης καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες
- 10 Pou gwoup setyèm mwa a, se Elèz, moun fanmi Efrayim nan lavil Pelon, ki te chèf.
The seventh captain for the seventh month was Helez the Pelonite, of the sons of Ephraim; and in his division were twenty-four thousand.
ὁ ἕβδομος τῷ μηνὶ τῷ ἕβδόμῳ χελλης ὁ ἐκ φαλλους ἀπὸ τῶν υἱῶν εφραιμ καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες
- 11 Pou gwoup wityèm mwa a, se Sibekayi, moun lavil Oucha, ki te chèf. Se yon moun fanmi Zera nan gwo branch fanmi Jida a.
The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zerahites; and in his division were twenty-four thousand.
ὁ ὀγδοὺς τῷ μηνὶ τῷ ὀγδόῳ σοβοχαι ὁ ἰσαθι τῷ ζαραϊ καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες
- 12 Pou gwoup nevyèm mwa a, se Abyezè, moun lavil Anatòt nan branch fanmi Benjamen, ki te chèf.
The ninth captain for the ninth month was Abiezer the Anathothite, of the Benjamites; and in his division were twenty-four thousand.
ὁ ἑνατος τῷ μηνὶ τῷ ἐνάτῳ αβιεζερ ὁ ἐξ αναθωθ ἐκ γῆς βενιαμιν καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες
- 13 Pou gwoup dizyèm mwa a, se Marayi, moun lavil Netofa nan fanmi Zera, ki te chèf.
The tenth captain for the tenth month was Maharai the Netophathite, of the Zerahites; and in his division were twenty-four thousand.
ὁ δέκατος τῷ μηνὶ τῷ δεκάτῳ μερηα ὁ ἐκ νετουφατ τῷ ζαραϊ καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες
- 14 Pou gwoup onzyèm mwa a, se Benaja, moun lavil Piraton nan zòn ki pou branch fanmi Efrayim lan, ki te chèf.
The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the sons of Ephraim; and in his division were twenty-four thousand.
ὁ ἐνδέκατος τῷ μηνὶ τῷ ἐνδεκάτῳ βανιας ὁ ἐκ φαραθων τῶν υἱῶν εφραιμ καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες
- 15 Pou gwoup douzyèm mwa a, se Eldayi, moun fanmi Otnyèl nan lavil Netofa, ki te chèf.
The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel; and in his division were twenty-four thousand.
ὁ δωδέκατος εἰς τὸν μῆνα τὸν δωδέκατον χολδαὶ ὁ νετωφατι τῷ γοθονηλ καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες
- 16 ¶ Men non chèf ki te responsab douz gwo branch fanmi pèp Izrayèl la: Pou branch fanmi Woubenn lan, se te Elyezè, pitit gason Zikri. Pou branch fanmi Simeyon an, se te Sefatya, pitit gason Maka.
And over the tribes of Israel: the ruler of the Reubenites was Eliezer, the son of Zichri; of the Simeonites, Shephatiah, the son of Maacah;
καὶ ἐπὶ τῶν φυλῶν ἰσραηλ τῷ ρουβην ἡγούμενος ελιεζερ ὁ τοῦ ζεχρι τῷ συμεων σαφατιας ὁ τοῦ μααχα
- 17 Pou branch fanmi Levi a, se te Asabya, pitit gason Kemwèl. Pou branch fanmi Arawon an, se te Zadòk.
Of Levi, Hashabiah, the son of Kemuel; of Aaron, Zadok;
τῷ λευι ασαβιας ὁ τοῦ καμουηλ τῷ ααρων σαδοκ
- 18 Pou branch fanmi Jida a, se te Eliyou, yonn nan frè David yo. Pou branch fanmi Isaka a, se te Omri, pitit gason Mikayèl.
Of Judah, Elihu, one of the brothers of David; of Issachar, Omri, the son of Michael;
τῷ ιουδα ελιαβ τῶν ἀδελφῶν δαυιδ τῷ ἰσσαχαρ αμβρι ὁ τοῦ μιχαηλ
- 19 Pou branch fanmi Zabilon an, se te Ismaja, pitit gason Obadya. Pou branch fanmi Neftali a, se te Jerimòt, pitit gason Azriyèl.
Of Zebulun, Ishmaiah, the son of Obadiah; of Naphtali, Jerimoth, the son of Azriel;
τῷ ζαβουλον σαμαιας ὁ τοῦ αβδιου τῷ νεφθαλι ιεριμωθ ὁ τοῦ εσριηλ
- 20 Pou branch fanmi Efrayim lan, se te Oze, pitit gason Azazya. Pou mwatye branch fanmi Manase a, se te Joèl, pitit gason Pedaja.
Of the children of Ephraim, Hoshea, the son of Azaziah; of the half-tribe of Manasseh, Joel, the son of Pedaiiah;
τῷ εφραιμ ωση ὁ τοῦ οζιου τῷ ἡμίσει φυλῆς μανασση ιωηλ ὁ τοῦ φαδαια
- 21 Pou lòt mwatye branch fanmi Manase a, ki te rete nan peyi Galarad, se te Ido, pitit gason Zakari. Pou branch fanmi Benjamen an, se te Jasiyèl, pitit gason Abnè.
Of the half-tribe of Manasseh in Gilead, Iddo, the son of Zechariah; of Benjamin, Jaasiel, the son of Abner;
τῷ ἡμίσει φυλῆς μανασση τῷ ἐν τῇ γαλααδ ιαδδαὶ ὁ τοῦ ζαβδιου τοῖς υἱοῖς βενιαμιν ασιηλ ὁ τοῦ αβεννηρ
- 22 Pou branch fanmi Dann lan, se te Azareyèl, pitit gason Jeworam lan. Se yo ki te chèf branch fanmi pèp Izrayèl yo.
Of Dan, Azarel, the son of Jeroham. These were the captains of the tribes of Israel.
τῷ δαν αζαραηλ ὁ τοῦ ιωραμ οὔτοι πατριάρχαι τῶν φυλῶν ἰσραηλ

- 23 David pa t' fè konte moun ki pa t' ankò gen ventan sou tèt yo, paske Seyè a te pwomèt li t'ap fè pèp Izrayèl la peple pou yo te rive menm kantite ak zetwal nan syèl la.
But David did not take the number of those who were under twenty years old, for the Lord had said that he would make Israel like the stars of heaven in number.
καὶ οὐκ ἔλαβεν δαυὶδ τὸν ἀριθμὸν αὐτῶν ἀπὸ εἰκοσαετοῦς καὶ κάτω ὅτι κύριος εἶπεν πληθῆναι τὸν Ἰσραὴλ ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ
- 24 Joab, pitit gason Sewouya a, te konmanse ap konte moun nan pèp la, men li pa t' fin fè l' paske sa te lakòz Bondye te fache sou pèp la. Se konsa yo pa mete nan liv Istwa wa David la kantite moun yo te jwenn.
The numbering was started by Joab, the son of Zeruiah, but he did not go on to the end; and because of it, wrath came on Israel and the number was not recorded in the history of King David.
καὶ ἰωαβ ὁ τοῦ σαρουῖα ἤρξατο ἀριθμεῖν ἐν τῷ λαῷ καὶ οὐ συντέλεσεν καὶ ἐγένετο ἐν τούτοις ὀργὴ ἐπὶ τὸν Ἰσραὴλ καὶ οὐ κατεχωρίσθη ὁ ἀριθμὸς ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῦ βασιλέως δαυὶδ
- 25 Se Azmavèt, pitit gason Adiyèl la, ki te reskonsab trezò wa a. Se Jonatan, pitit Ozyas la, ki te reskonsab tout depo ki te nan jaden, nan lavil, nan ti bouk ak sou fwontyè yo.
And Azmaveth, the son of Adiel, was controller of the king's property; Jonathan, the son of Uziah, had control of all store-houses in country places and in the towns and little towns and strong places;
καὶ ἐπὶ τῶν θησαυρῶν τοῦ βασιλέως ασμωθ ὁ τοῦ ὠδιηλ καὶ ἐπὶ τῶν θησαυρῶν τῶν ἐν ἀγρῷ καὶ ἐν ταῖς κώμαις καὶ ἐν τοῖς ἐποικίαις καὶ ἐν τοῖς πύργοις ἰωναθαν ὁ τοῦ οὐζιου
- 26 Se Ezri, pitit gason Keloub la, ki te reskonsab tout moun ki t'ap okipe jaden wa a.
Ezri, the son of Chelub, had authority over the field-workers and farmers;
ἐπὶ δὲ τῶν γεωργούντων τὴν γῆν τῶν ἐργαζομένων εσδρι ὁ τοῦ χολουβ
- 27 Se Chimeyi, moun lavil Rama, ki te reskonsab tout jaden rezen yo. Se Zabdi, moun lavil Chefam ki te reskonsab tout depo diven yo te fè ak rezen yo te ranmase nan jaden yo.
Shimei the Ramathite was responsible for the vine-gardens; Zabdi the Shiphmite was responsible for the produce of the vine-gardens and for all the stores of wine;
καὶ ἐπὶ τῶν χωρίων σεμεί ὁ ἐκ ραμα καὶ ἐπὶ τῶν θησαυρῶν τῶν ἐν τοῖς χωρίοις τοῦ οἴνου ζαχρι ὁ τοῦ σεφρι
- 28 Se Baal anan, moun lavil Gedè, ki te reskonsab tout pye oliv ak pye sikomò ki te nan basrak yo. Se Joach ki te reskonsab depo lwil yo.
Baal-hanan the Gederite was responsible for the olive-trees and the sycamore-trees in the lowlands; and Joash for the stores of oil;
καὶ ἐπὶ τῶν ἐλαιῶνων καὶ ἐπὶ τῶν συκαμίνων τῶν ἐν τῇ πεδινῇ βαλανας ὁ γεδωρίτης ἐπὶ δὲ τῶν θησαυρῶν τοῦ ἐλαίου ἰωας
- 29 Se Chitrayi, moun Sawon, ki te reskonsab tout bèf yo t'ap gade nan zòn Sawon an. Se Chafat, pitit gason Adlayi, ki te reskonsab bèf yo t'ap gade nan fon yo.
And Shitrai the Sharonite was responsible for the herds in the grass-lands of Sharon, and Shaphat, the son of Adlai, for those in the valleys;
καὶ ἐπὶ τῶν βοῶν τῶν νομάδων τῶν ἐν τῷ ασιδων σατραῖς ὁ σαρωνίτης καὶ ἐπὶ τῶν βοῶν τῶν ἐν τοῖς αὐλῶσιν σοφατ ὁ τοῦ ἀδλι
- 30 Se Obil, moun fanmi Izmayèl yo, ki te reskonsab chamo yo. Se Jekdeja, moun lavil Mewonòt, ki te reskonsab femmèl bourik yo.
Obil the Ishmaelite had control of the camels and Jehdeiah the Meronothite of the she-asses;
ἐπὶ δὲ τῶν καμήλων ὠβιλ ὁ ἰσμαηλίτης ἐπὶ δὲ τῶν ὄνων ἰαδιας ὁ ἐκ μεραθων
- 31 Se Jazis, moun peyi Aga, ki te reskonsab mouton ak kabrit yo. Se tout moun sa yo ki te jeran tout byen wa David yo.
The flocks were in the care of Jaziz the Hagarite. All these were the controllers of King David's property.
καὶ ἐπὶ τῶν προβάτων ἰαζιζ ὁ αγαρίτης πάντες οὗτοι προστάται ὑπαρχόντων δαυὶδ τοῦ βασιλέως
- 32 Jonatan, tonton David, te yon konseye. Se te yon moun lespri ki te fò anpil. Jekiyèl, pitit Akmoni, te reskonsab levasyon tout pitit gason wa a.
Now Jonathan, David's father's brother, expert in discussion, and a man of good sense, was a scribe; and Jehiel the son of Hachmoni, had the care of the king's sons;
καὶ ἰωναθαν ὁ πατράδελφος δαυὶδ σύμβουλος ἄνθρωπος συνετὸς καὶ γραμματεὺς αὐτὸς καὶ ἰηλ ὁ τοῦ αχαμανι μετὰ τῶν υἱῶν τοῦ βασιλέως
- 33 Akitofèl te konseye wa a tou. Ouzayi, moun peyi Ak, te bon zanmi wa a.
And Ahithophel was the king's expert in discussion and Hushai the Archite was the king's friend.
καὶ αχιτοφελ σύμβουλος τοῦ βασιλέως καὶ χουσι πρῶτος φίλος τοῦ βασιλέως
- 34 Lè Akitofèl mouri, se Abyata ak Jeojada, pitit Benaja, ki vin konseye wa a. Joab te kòmandan lame wa a.
After Ahithophel was Jehoiada, the son of Benaiah, and Abiathar; and the captain of the king's army was Joab.
καὶ μετὰ τούτων αχιτοφελ ἐχόμενος ἰωδαε ὁ τοῦ βαναιου καὶ αβιαθαρ καὶ ἰωαβ ἀρχιστράτηγος τοῦ βασιλέως
- 1 ¶ David mande pou tout otorite peyi Izrayèl la reyini lavil Jerizalèm. Se konsa tout chèf branch fanmi yo, tout chèf gwoup ki te reskonsab dirije peyi a pou wa a, tout kòmandan rejiman mil sòlda yo ak kòmandan divizyon san sòlda yo, jeran tout tè ak gadò tout bèt ki pou wa a ak pou pitit li yo, moun konfyans li yo, chèf lame li yo ak tout vanyan sòlda li yo, yo tout reyini lavil Jerizalèm.
And David got together at Jerusalem all the rulers of Israel, the chiefs of the tribes and the captains of the divisions waiting on the king in turn, and the captains of thousands and the captains of hundreds and the controllers of all the goods and property of the king and his sons, with the unsexed servants and the great men of war.
καὶ ἐξεκκλησίασεν δαυὶδ πάντας τοὺς ἄρχοντας Ἰσραὴλ ἄρχοντας τῶν κριτῶν καὶ τοὺς ἄρχοντας τῶν ἐφημεριῶν τῶν περὶ τὸ σῶμα τοῦ βασιλέως καὶ ἄρχοντας τῶν χιλιάδων καὶ τῶν ἑκατοντάδων καὶ τοὺς γαζοφύλακας καὶ τοὺς ἐπὶ τῶν ὑπαρχόντων αὐτοῦ καὶ τοὺς δυνάστας καὶ τοὺς μαχητὰς τῆς στρατίας ἐν ἱερουσαλημ

- 2 David kanpe devan yo tout, li di yo konsa: -Frè m' yo ak nou tout moun nan pèp mwen an, koute sa m'ap di nou. Mwen te fè lide bati yon kay kote pou Bwat Kontra Seyè a rete, yon kay kote Seyè a ka mete fotèy li. Mwen te pare tout bagay pou bati kay la.
Then David the king got up and said, Give ear to me, my brothers and my people; it was my desire to put up a house, a resting-place for the ark of the Lord's agreement, and for the foot-rest of our God; and I had got material ready for the building of it.
 και ἔστη δαυιδ ἐν μέσῳ τῆς ἐκκλησίας και εἶπεν ἀκούσατέ μου ἀδελφοὶ και λαός μου ἐμοὶ ἐγένετο ἐπὶ καρδίαν οἰκοδομῆσαι οἶκον ἀναπαύσεως τῆς κιβωτοῦ διαθήκης κυρίου και στάσιν ποδῶν κυρίου υἱῶν και ἡτοιμάσα τὰ εἶς τὴν κατασκήνωσιν ἐπιτήδεια
- 3 Men, Bondye te fè m' konnen mwen p'ap ka bati kay la pou li paske se sòlda mwen ye, mwen fè twòp san koule.
But God said to me, You are not to be the builder of a house for my name, because you are a man of war and have taken life;
 και ὁ θεὸς εἶπεν οὐκ οἰκοδομήσεις ἐμοὶ οἶκον τοῦ ἐπονομάσαι τὸ ὄνομά μου ἐπ' αὐτῷ ὅτι ἄνθρωπος πολεμιστῆς εἶ σὺ και αἵματα ἐξέχεας
- 4 Men se mwen menm Seyè a, Bondye Izrayèl la, te chwazi nan mitan tout fanmi m' yo pou fè m' wa peyi Izrayèl la pou tout tan. Li te chwazi branch fanmi Jida a pou pran kòmandman peyi a. Nan branch fanmi Jida a, li chwazi fanmi papa m'. Nan fanmi papa m', sa te fè l' plezi pou l' chwazi m' pou l' mete m' wa sou tout peyi Izrayèl la.
Though the Lord, the God of Israel, took me out of all my father's family, to be king over Israel for ever, marking out Judah to be chief, and, of the people of Judah, my father's family; and among the sons of my father he was pleased to make me king over all Israel;
 και ἐξελέξατο κύριος ὁ θεὸς ἰσραηλ ἐν ἐμοὶ ἀπὸ παντὸς οἴκου πατρὸς μου εἶναι βασιλέα ἐπὶ ἰσραηλ εἰς τὸν αἰῶνα και ἐν ἰουδα ἠρέτικεν τὸ βασίλειον και ἐξ οἴκου ἰουδα τὸν οἶκον τοῦ πατρὸς μου και ἐν τοῖς υἱοῖς τοῦ πατρὸς μου ἐν ἐμοὶ ἠθέλησεν τοῦ γενέσθαι με βασιλέα ἐπὶ τῷ παντὶ ἰσραηλ
- 5 Koulye a, Seyè a te ban mwen anpil pitit. Men, nan tout pitit sa yo li chwazi Salomon pou chita sou fotèy la pou gouvènènan pèp Izrayèl la ak pouvwa l'ap ba li.
And of all my sons (for the Lord has given me a great number of sons) he has made selection of Solomon to take his place on the seat of the kingdom of the Lord over Israel.
 και ἀπὸ πάντων τῶν υἱῶν μου ὅτι πολλοὺς υἱοὺς ἔδωκέν μοι κύριος ἐξελέξατο ἐν σαλωμων τῷ υἱῷ μου καθίσει αὐτὸν ἐπὶ θρόνου βασιλείας κυρίου ἐπὶ τὸν ἰσραηλ
- 6 Seyè a te di m' tou: Se Salomon, pitit gason ou lan, ki va bati kay mwen an ak tout lakou yo. Se li menm mwen chwazi pou pitit mwen. M'a yon papa pou li.
And he said to me, Solomon your son will be the builder of my house and the open spaces round it; for I have taken him to be my son, and I will be his father.
 και εἶπέν μοι ὁ θεὸς σαλωμων ὁ υἱός σου οἰκοδομήσει τὸν οἶκόν μου και τὴν αὐλήν μου ὅτι ἠρέτικα ἐν αὐτῷ εἶναι μου υἱόν κάγω ἔσομαι αὐτῷ εἰς πατέρα
- 7 M'ap fè gouvènman l' lan kanpe fèm pou tout tan, depi li menm li toujou kenbe lòd mwen, depi li toujou mache dapre kòmandman m' yo jan l'ap fè l' jòdi a.
I will keep his kingdom in its place for ever, if he is strong at all times to do my orders and keep my rules, as at this day.
 και κατορθώσω τὴν βασιλείαν αὐτοῦ ἕως αἰῶνος ἐὰν ἰσχύσῃ τοῦ φυλάσσει τὰς ἐντολάς μου και τὰ κρίματά μου ὡς ἡ ἡμέρα αὕτη
- 8 Koulye a, devan tout pèp Izrayèl la, pèp Bondye a ki sanble isit la, ak devan Bondye nou k'ap koute nou an, mwen mande pou nou kenbe tout kòmandman Seyè a, Bondye nou an, ban nou pou bèl peyi nou sa a toujou rete pou nou. Konsa, nou ka kite l' pou pitit nou yo jouk sa kaba.
So now, before the eyes of all Israel, the people of the Lord, and in the hearing of our God, keep and be true to the orders of the Lord your God; so that you may have this good land for yourselves and give it for a heritage to your children after you for ever.
 και νῦν κατὰ πρόσωπον πάσης ἐκκλησίας κυρίου και ἐν ὧσιν θεοῦ ἡμῶν φυλάσσει και ζητήσατε πάσας τὰς ἐντολάς κυρίου τοῦ θεοῦ ἡμῶν ἵνα κληρονομήσητε τὴν γῆν τὴν ἀγαθὴν και κατακληρονομήσητε τοῖς υἱοῖς ἡμῶν μεθ' ὑμᾶς ἕως αἰῶνος
- 9 Ou menm, Salomon, pitit mwen, se pou ou rekonèt Bondye papa ou la. Se pou ou sèvi l' ak tout kè ou, avèk bon santiman, paske Seyè a sonde kè tout moun, li konnen tou sa k'ap pase nan tèt yo.
Konsa, si ou chache l', l'ap kite ou jwenn li. Men, si ou vire do ba li, l'ap lage ou nèt tou pou tout tan.
And you, Solomon my son, get knowledge of the God of your father, and be his servant with a true heart and with a strong desire, for the Lord is the searcher of all hearts, and has knowledge of all the designs of men's thoughts; if you make search for him, he will be near you; but if you are turned away from him, he will give you up for ever.
 και νῦν σαλωμων υἱέ μου γνῶθι τὸν θεὸν τῶν πατέρων σου και δούλευε αὐτῷ ἐν καρδίᾳ τελείᾳ και ψυχῇ θελοῦση ὅτι πάσας καρδίας ἐτάζει κύριος και πᾶν ἐνθύμημα γινώσκει ἐὰν ζητήσῃς αὐτόν εὐρ εθήσεται σοι και ἐὰν καταλείψῃς αὐτόν καταλείψει σε εἰς τέλος
- 10 Se pou ou rekonèt se Seyè a menm ki chwazi ou pou bati yon kay pou mete apa pou li. Mete gason sou ou! Antre nan travay!
Now then, take note; for the Lord has made selection of you to be the builder of a house for the holy place. Be strong and do it.
 ἰδὲ τοῖνυν ὅτι κύριος ἠρέτικέν σε οἰκοδομῆσαι αὐτῷ οἶκον εἰς ἀγίασμα ἰσχυε και ποίει
- 11 ¶ Apre sa, David bay Salomon plan tout kay tanp lan, plan tout chanm ak tout depo yo, plan tout lòt chanm sou anwo yo, chanm anndan yo ak plan gwo chanm yo mete apa pou Bondye a, kote yo fè sèvis pou mande padon pou peche yo.
Then David gave to his son Solomon the design of the doorway of the house of God and of its houses and its store-houses, and the higher rooms and the inner rooms and the place for the mercy-seat;
 και ἔδωκεν δαυιδ σαλωμων τῷ υἱῷ αὐτοῦ τὸ παράδειγμα τοῦ ναοῦ και τῶν οἰκῶν αὐτοῦ και τῶν ζακῶ αὐτοῦ και τῶν ὑπερέφων και τῶν ἀποθηκῶν τῶν ἐσωτέρων και τοῦ οἴκου τοῦ ἐξίλασμοῦ

- 12 Li ba li plan tout bagay li te gen nan tèt li pou lakou tanp yo, pou tout chanm ki bay sou lakou yo, pou depo veso yo sèvi nan tanp lan ak pou depo bagay yo ofri pou mete apa pou Seyè a.
And the design of all he had in his heart for the outer squares of the house of the Lord, and for the rooms all round it, and for the store-houses of the house of the Lord, and for the store-houses for the holy things;
καὶ τὸ παράδειγμα ὃ εἶχεν ἐν πνεύματι αὐτοῦ τῶν αὐλῶν οἴκου κυρίου καὶ πάντων τῶν παστοφοριῶν τῶν κύκλῳ τῶν εἰς τὰς ἀποθήκας οἴκου κυρίου καὶ τῶν ἀποθηκῶν τῶν ἁγίων
- 13 David te ba li tou jan pou li òganize prèt yo ak moun Levi yo pou yo fè travay yo, jan pou yo fè tout sèvis nan kay Seyè a, ak jan pou yo okipe tout veso Tanp lan.
And for the divisions of the priests and Levites, and for all the work in connection with the worship of the house of the Lord, and all the vessels used in the house of the Lord;
καὶ τῶν καταλυμάτων τῶν ἐφημεριῶν τῶν ἱερέων καὶ τῶν λευιτῶν εἰς πᾶσαν ἐργασίαν λειτουργίας οἴκου κυρίου καὶ τῶν ἀποθηκῶν τῶν λειτουργησίμων σκευῶν τῆς λατρείας οἴκου κυρίου
- 14 Li di li konbe ajan ak lò la bezwen pou fè veso yo,
Of gold, by weight, for the vessels of gold, for all the vessels of different uses; and silver for all the vessels of silver by weight, for vessels of different uses;
καὶ τὸν σταθμὸν τῆς ὀγκῆς αὐτῶν τῶν τε χρυσῶν καὶ ἀργυρῶν
- 15 pou chak lanp, pou chak gwo lanp sèt branch an ajan osinon an lò ak pèz yo chak dwe genyen dapre sèvis yo,
And gold by weight for the light-supports and the vessels for the lights, the weight of gold needed for every support and every vessel for lights; and for the silver light-supports, the weight of silver needed for every support and for the different vessels as every one was to be used;
λυχνιῶν τὴν ὀγκῆν ἔδωκεν αὐτῷ καὶ τῶν λύχνων
- 16 pou chak tab an ajan osinon an lò kote pou yo ranje pen yo mete apa pou Seyè a.
And gold by weight for the tables for the holy bread for every table, and silver for the silver tables;
ἔδωκεν αὐτῷ ὁμοίως τὸν σταθμὸν τῶν τραπέζων τῆς προθέσεως ἐκάστης τραπέζης χρυσῆς καὶ ὡσαύτως τῶν ἀργυρῶν
- 17 Li di li konbe lò l'a bezwen pou fè fouchèt yo, bòl yo, gwo gode yo, ak modèl lòt veso an ajan osinon an lò dapre pèz yo chak.
Clear gold for the meat-hooks and the basins and the cups; for the gold basins, gold enough by weight for every basin; and silver by weight for every silver basin;
καὶ τῶν κρεαγρῶν καὶ σπονδειῶν καὶ τῶν φιαλῶν τῶν χρυσῶν καὶ τῶν σταθμῶν τῶν χρυσῶν καὶ τῶν ἀργυρῶν κεφουρε ἐκάστου σταθοῦ
- 18 Li di l' konbe bon lò l'ap bezwen pou fè lòtèl lansan an, ak lò pou fè kabwa a, pou pòtre zanj cheriben yo ak zèl yo louvri sou Bwat Kontra Seyè a.
And the best gold for the altar of perfumes; and gold for the design of the carriage, for the winged ones whose wings were outstretched covering the ark of the Lord's agreement.
καὶ τὸν τοῦ θυσιαστηρίου τῶν θυμιαμάτων ἐκ χρυσοῦ δοκίμου σταθμὸν ὑπέδειξεν αὐτῷ καὶ τὸ παράδειγμα τοῦ ἄρματος τῶν χερουβιν τῶν διαπεπετασμένων ταῖς πτέρυξιν καὶ σκιαζόντων ἐπὶ τῆς κιβωτοῦ διαθήκης κυρίου
- 19 David di li: -Tout plan travay la ekri an detay nan yon liv dapre lòd Seyè a menm te ban mwen. Li esplike m' tou sa pou m' fè.
All this, said David, the design for all these things, has been made dear to me in writing by the hand of the Lord.
πάντα ἐν γραφῇ χειρὸς κυρίου ἔδωκεν δαυὶδ σαλωμων κατὰ τὴν περιγεννηθεῖσαν αὐτῷ σύνεσιν τῆς κατεργασίας τοῦ παραδείγματος
- 20 Apre sa, wa David di Salomon, pitit li a: -Mete gason sou ou! Pran kouraj, pitit mwen! Fè sa ou gen pou fè a! Pa kite anyen fè ou pè, paske Seyè a, Bondye mwen an, kanpe la avè ou, jouk tout travay pou sèvis Tanp lan fini.
And David said to his son Solomon, Be strong and of a good heart and do your work; have no fear and do not be troubled, for the Lord God, my God, is with you; he will not give you up, and his face will not be turned away from you, till all the work necessary for the house of the Lord is complete.
καὶ εἶπεν δαυὶδ σαλωμων τῷ υἱῷ αὐτοῦ ἴσχυε καὶ ἀνδρίζου καὶ ποίει μὴ φοβοῦ μηδὲ πτοηθῆς ὅτι κύριος ὁ θεός μου μετὰ σοῦ οὐκ ἀνήσει σε καὶ οὐ μὴ σε ἐγκαταλίπη ἕως τοῦ συντελέσει σε πᾶσαν ἐργασίαν λειτουργίας οἴκου κυρίου
- 21 Gwoup prèt yo ak gwoup moun Levi yo deja resevwa travay pou yo fè nan Tanp lan. Pou tout lòt travay yo, ou gen avè ou ouvriye ki vle ede ou, lèfini ki gen ladrès nan tout kalite djòb. Chèf yo ak tout pèp la ap tann lòd ou pou tout bagay fèt.
And see, there are the divisions of the priests and Levites for all the work of the house of God; and every trained and expert workman will be ready to do for you whatever is needed; and the captains and the people will be under your orders in everything.
καὶ ἰδοὺ αἱ ἐφημερίαι τῶν ἱερέων καὶ τῶν λευιτῶν εἰς πᾶσαν λειτουργίαν οἴκου τοῦ θεοῦ καὶ μετὰ σοῦ ἐν πάσῃ πραγματείᾳ καὶ πᾶς πρόθυμος ἐν σοφίᾳ κατὰ πᾶσαν τέχνην καὶ οἱ ἄρχοντες καὶ πᾶς ὁ λαὸς εἰς πάντα τοὺς λόγους σου
- 1 ¶ Lèfini, David pale ak tout moun ki te sanble la yo, li di yo konsa: -Salomon, pitit gason m' lan, se li menm Bondye chwazi, men li jenn anpil, li pa gen esperyans. Travay la anpil, paske se pa yon kay pou moun li pral bati, men yon tanp pou Bondye, Seyè a.
And David the king said to all the people, Solomon my son, the only one who has been marked out by God, is still young and untested, and the work is great, for this great house is not for man, but for the Lord God.
καὶ εἶπεν δαυὶδ ὁ βασιλεὺς πάσῃ τῇ ἐκκλησίᾳ σαλωμων ὁ υἱός μου εἰς ὃν ἠρέτικεν ἐν αὐτῷ κύριος νέος καὶ ἀπαλός καὶ τὸ ἔργον μέγα ὅτι οὐκ ἀνθρώπων ἡ οἰκοδομή ἀλλ' ἡ κυρίῳ θεῷ

- 2 Mwen fè sa m' te kapab pou m' te pare materyo pou tanp lan: lò, ajan, kwiv, fè, bwa, bèl pyè oniks, bèl pyè pou sèvi ganiti, pyè malachit ak tout kalite lòt koulè, tout kalite bèl pyè koute chè ak mab an kantite.
Now as far as I am able, I have made ready what is needed for the house of my God; the gold for the things of gold, and the silver for the silver things, and the brass for the brass things, iron for the things of iron, and wood for the things of wood; beryls and jewels to be framed, and stones of different colours for ornament; all sorts of stones of great price, and polished building-stone, as much as is needed and more.
κατὰ πᾶσαν τὴν δύναμιν ἠτοίμακα εἰς οἶκον θεοῦ μου χρυσίον ἀργύριον χαλκόν σίδηρον ξύλα λίθους σοομ καὶ πληρώσεως καὶ λίθους πολυτελεῖς καὶ ποικίλους καὶ πάντα λίθον τίμιον καὶ πάριον πολὺν
- 3 Men, pou mete sou tou sa mwen pare pou kay n'ap mete apa pou Seyè a, mwen pran lò ak ajan mwen te genyen, mwen bay tout paske mwen renmen kay Bondye a anpil:
And because this house of God is dear to me, I give my private store of gold and silver to the house of my God, in addition to all I have got ready for the holy house;
καὶ ἐτι ἐν τῷ εὐδοκῆσαί με ἐν οἴκῳ θεοῦ μου ἔστιν μοι ὁ περιπεποίημαι χρυσίον καὶ ἀργύριον καὶ ἰδοὺ δέδωκα εἰς οἶκον θεοῦ μου εἰς ὕψος ἐκτὸς ὧν ἠτοίμακα εἰς τὸν οἶκον τῶν ἁγίων
- 4 sanmil (100.000) kilo bon lò ki soti nan peyi Ofi, ak desantrant (230) kilo bon ajan pou dekore miray Tanp lan,
Even three thousand talents of gold of Ophir and seven thousand talents of the best silver, for plating the walls of the house:
τρισχίλια τάλαντα χρυσοῦ τοῦ ἐκ σουφίρ καὶ ἑπτακισχίλια τάλαντα ἀργυρίου δοκίμου ἐξαλειφθῆναι ἐν αὐτοῖς τοὺς τοίχους τοῦ ἱεροῦ
- 5 pou fè tout bèl bagay an lò osinon an ajan bòs atizan yo gen pou fè. Koulye a, kilès ankò ki vle bay ak tout kè li pou Bondye?
Gold for the gold things, and silver for the silver things, and for every sort of work to be done by the expert workmen. Who then will come forward, offering himself this day for the Lord's work?
διὰ χειρὸς τεχνιτῶν καὶ τίς ὁ προθυμούμενος πληρῶσαι τὰς χεῖρας αὐτοῦ σήμερον κυρίῳ
- 6 Lè sa a, chèf branch fanmi yo, chèf chak fanmi pèp Izrayèl la, tout chèf rejiman mil sòlda yo ak chèf divizyon san sòlda yo, ak tout jeran ki t'ap travay pou wa a, fè kado yo te vle fè.
Then the heads of families and the chiefs of the tribes of Israel, and the captains of thousands and of hundreds, with the controllers of the king's business, freely gave themselves;
καὶ προεθυμήθησαν ἄρχοντες τῶν πατριῶν καὶ οἱ ἄρχοντες τῶν υἰῶν Ἰσραὴλ καὶ οἱ χιλίαρχοι καὶ οἱ ἑκατόνταρχοι καὶ οἱ προστάται τῶν ἔργων καὶ οἱ οἰκονόμοι τοῦ βασιλέως
- 7 Yo bay sanswasannsenk (165) kilo lò, twasantrantmil (330.000) kilo ajan, sèt-sanmil (700.000) kilo kwiv konsa, ak twa milyon twasanmil (3,300.000) kilo fè pou travay Tanp lan.
And they gave for the use of the house of the Lord, five thousand talents and ten thousand darics of gold, and ten thousand talents of silver, and eighteen thousand talents of brass, and a hundred thousand talents of iron.
καὶ ἔδωκαν εἰς τὰ ἔργα οἴκου κυρίου χρυσίον τάλαντα πεντακισχίλια καὶ χρυσοῦς μυριάς καὶ ἀργυρίου ταλάντων δέκα χιλιάδας καὶ χαλκοῦ τάλαντα μύρια ὀκτακισχίλια καὶ σιδήρου ταλάντων χιλιάδας ἑκατόν
- 8 Sa ki te gen bèl pyè koute chè bay yo pou trezò Tanp lan ki te sou kont Jeyèl, yon moun Levi nan fanmi Gèchon an.
And those who had stones of great price gave them to the store of the house of the Lord, under the care of Jehiel the Gershonite.
καὶ οἷς εὐρέθη παρ' αὐτοῖς λίθος ἔδωκαν εἰς τὰς ἀποθήκας οἴκου κυρίου διὰ χειρὸς υἱῶν τοῦ γηρῶν
- 9 Pèp la menm te kontan bay sa yo t'ap bay pou Seyè a paske yo te fè l' ak tout kè yo. Wa David tou te kontan anpil.
Then the people were glad because their offerings were freely given, for with a true heart they freely gave what they had to the Lord; and David the king was full of joy.
καὶ εὐφράνθη ὁ λαὸς ὑπὲρ τοῦ προθυμηθῆναι ὅτι ἐν καρδίᾳ πλήρει προεθυμήθησαν τῷ κυρίῳ καὶ δαυὶδ ὁ βασιλεὺς εὐφράνθη μεγάλως
- 10 ¶ Lè sa a, David fè lwanj Bondye devan tout pèp la ki te reyini. Li di konsa: -Lwanj pou ou, Seyè a, Bondye Izrayèl, papa nou, depi tout tan ak pou tout tan!
So David gave praise to the Lord before all the people; and David said, Praise be to you, O Lord the God of Israel, our father for ever and ever.
καὶ εὐλόγησεν ὁ βασιλεὺς δαυὶδ τὸν κύριον ἐνώπιον τῆς ἐκκλησίας λέγων εὐλογητὸς εἶ κύριε ὁ θεὸς Ἰσραὴλ ὁ πατὴρ ἡμῶν ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος
- 11 Seyè, ou gen pouvwa, ou gen kouraj! Se pou ou tout lwanj. W'ap donminen sou tout bagay pou tout tan. Tou sa ki nan syèl la ak sou latè a se pou ou yo ye. Se ou menm Seyè ki sel wa, paske ou sèl chèf sou tout bagay.
Yours, O Lord, is the strength and the power and the glory, and the authority and the honour: for everything in heaven and on earth is yours; yours is the kingdom, O Lord, and you are lifted up as head over all.
σοὶ κύριε ἡ μεγαλωσύνη καὶ ἡ δύναμις καὶ τὸ καύχημα καὶ ἡ νίκη καὶ ἡ ἰσχὺς ὅτι σὺ πάντων τῶν ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς δεσπόζεις ἀπὸ προσώπου σου ταράσσεται πᾶς βασιλεὺς καὶ ἔθνος
- 12 Se nan men ou tout richès ak tout byen soti. Ou gouvènè tout bagay avèk fòs ponyèt ou ak pouvwa ou. Se ou menm ki bay tout moun pouvwa ak fòs.
Wealth and honour come from you, and you are ruler over all, and in your hand is power and strength; it is in your power to make great, and to give strength to all.
παρὰ σοῦ ὁ πλοῦτος καὶ ἡ δόξα σὺ πάντων ἄρχεις κύριε ὁ ἄρχων πάσης ἀρχῆς καὶ ἐν χειρὶ σου ἰσχὺς καὶ δυναστεία καὶ ἐν χειρὶ σου παντοκράτωρ μεγαλῶναι καὶ κατισχύσαι τὰ πάντα
- 13 Koulye a, Bondye nou, nou di ou mèsi. N'ap fè lwanj pou ou sitèlman ou gen pouvwa.
So now, our God, we give you praise, honouring the glory of your name.
καὶ νῦν κύριε ἐξομολογούμεθά σοι καὶ αἰνοῦμεν τὸ ὄνομα τῆς καυχῆσεώς σου

- 14 Men, kisa m' ye, kisa pèp mwen an ye menm, pou m' ta kapab ofri ou tout bagay sa yo ak tout kè nou? Se nan men ou tout bagay sa yo sot, se nan sa nou resevwa nan men ou n'ap ba ou.
But who am I and what is my people, that we have power to give so freely in this way? for all things come from you, and what we have given you is yours.
καὶ τίς εἰμι ἐγὼ καὶ τίς ὁ λαός μου ὅτι ἰσχύσαμεν προθυμηθῆναι σοὶ κατὰ ταῦτα ὅτι σὺ τὰ πάντα καὶ ἐκ τῶν σῶν δεδώκαμέν σοι
- 15 Seyè, ou konnen, devan ou se pase n'ap pase tankou moun k'ap vizite, menm jan ak tout zansèt nou yo. Lavi nou sou latè tankou yon nwaj k'ap pase. Wè pa wè fòk nou mouri.
For we, as all our fathers were, are like men from a strange country before you, who have got a place for a time in the land; our days on the earth are like a shade, and there is no hope of going on.
ὅτι παροικοὶ ἐσμεν ἐναντίον σου καὶ παροικοῦντες ὡς πάντες οἱ πατέρες ἡμῶν ὡς σκιά αἱ ἡμέραι ἡμῶν ἐπὶ γῆς καὶ οὐκ ἔστιν ὑπομονή
- 16 Seyè, Bondye nou, nou pare tout richès sa yo pou bati yon kay pou ou, ou menm ki yon Bondye apa. Men, se nan men ou yo tout yo sot, se pou ou yo tout ye.
O Lord our God, all this store, which we have made ready for the building of a house for your holy name, comes from your hand and is yours.
κύριε ὁ θεὸς ἡμῶν πᾶν τὸ πλῆθος τοῦτο ὃ ἠτοίμακα οἰκοδομηθῆναι οἶκον τῷ ὀνόματι τῷ ἁγίῳ σου ἐκ χειρὸς σοῦ ἔστιν καὶ σοὶ τὰ πάντα
- 17 Mwen konnen, Bondye mwen, ou sonde kè tout moun, ou kontan ak moun ki mache dwat. Se poutèt sa, ak tout kè mwen, mwen ofri ou tout bagay sa yo. Koulye a mwen wè jan pèp ou a ki sanble isit la, kontan pou yo pote ofrann pa yo pou ou tou ak tout kè yo.
And I am conscious, my God, that you are the searcher of hearts, taking pleasure in righteousness. As for me, with an upright heart I have freely given all these things; and I have seen with joy your people who are here to make their offerings freely to you.
καὶ ἔγνων κύριε ὅτι σὺ εἶ ὁ ἐτάζων καρδίας καὶ δικαιοσύνη ἀγαπᾷς ἐν ἀπλότῃτι καρδίας προθυμήθην πάντα ταῦτα καὶ νῦν τὸν λαόν σου τὸν εὐρεθέντα ὧδε εἶδον ἐν εὐφροσύνῃ προθυμηθέντα σοι
- 18 Seyè, Mèt, Bondye Abraram, Bondye Izarak ak Bondye Izrayèl, Bondye zansèt nou yo, tanpri, fè pèp ou a pa janm pèdi bon santiman sa yo ki nan kè yo jòdi a.
O Lord, the God of Abraham, of Isaac, and of Israel, our fathers, keep this for ever in the deepest thoughts of your people, and let their hearts be fixed and true to you;
κύριε ὁ θεὸς ἀβραὰμ καὶ ἰσαακ καὶ ἰσραὴλ τῶν πατέρων ἡμῶν φύλαξον ταῦτα ἐν διανοίᾳ καρδίας λαοῦ σου εἰς τὸν αἰῶνα καὶ κατεύθυνον τὰς καρδίας αὐτῶν πρὸς σέ
- 19 Tanpri, bay Salomon, pitit gason m' lan, bon santiman tou pou li renmen ou nèt ale, pou li ka mache dapre lòd, regleman ak kòmandman ou yo nan tou sa l'ap fè, pou l' ka bati Tanp lan avèk tout materio mwen fin pare yo.
And give to Solomon my son a true heart, to keep your orders, your rules, and your laws, and to do all these things, and to put up this great house for which I have made ready.
καὶ σαλωμων τῷ υἱῷ μου δὸς καρδίαν ἀγαθὴν ποιεῖν τὰς ἐντολάς σου καὶ τὰ μαρτύριά σου καὶ τὰ προστάγματά σου καὶ τοῦ ἐπὶ τέλος ἀγαγεῖν τὴν κατασκευὴν τοῦ οἴκου σου
- 20 Apre sa David pale ankò ak tout pèp la ki te reyini, li di yo: -Annou fè lwanj pou Seyè a, Bondye nou an! Tout pèp la nèt pran fè lwanj Seyè a, Bondye zansèt yo. Yo mete jenou yo atè, yo bese tèt yo byen ba devan Seyè a ak devan wa a.
And David said to all the people, Now give praise to the Lord your God. And all the people gave praise to the Lord, the God of their fathers, with bent heads worshipping the Lord and the king.
καὶ εἶπεν δαυὶδ πάση τῇ ἐκκλησίᾳ εὐλόγησατε κύριον τὸν θεὸν ὑμῶν καὶ εὐλόγησεν πᾶσα ἡ ἐκκλησία κύριον τὸν θεὸν τῶν πατέρων αὐτῶν καὶ κάμψαντες τὰ γόνατα προσεκύνησαν τῷ κυρίῳ καὶ τῷ β ασιλεῖ
- 21 Nan denmen, yo ofri bèt pou yo touye pou Seyè a, yo boule kèk bèt nèt pou Seyè a: antou mil (1.000) ti towò bèf, mil (1.000) belye mouton, mil (1.000) jenn ti mouton ak ofrann diven ki fèt pou mache ak yo. Yo touye yon pakèt lòt bèt yo tè ofri bay Bondye pou pèp Izrayèl la.
And they made offerings to the Lord, and gave burned offerings to the Lord, on the day after, a thousand oxen, a thousand sheep, and a thousand lambs, with their drink offerings, and a great wealth of offerings for all Israel.
καὶ ἔθυσεν δαυὶδ τῷ κυρίῳ θυσίας καὶ ἀνήνεγκεν ὀλοκαυτώματα τῷ θεῷ τῇ ἐπαύριον τῆς πρώτης ἡμέρας μόσχους χιλίους κριοὺς χιλίους ἄρνους χιλίους καὶ τὰς σπονδὰς αὐτῶν καὶ θυσίας εἰς πλῆθος παντὶ τῷ ἰσραὴλ
- 22 Jou sa a, yo manje, yo bwè ak gwo kè kontan devan Seyè a. Apre sa yon dezyèm fwa, yo fè deklarasyon yo rekonèt Salomon, pitit David la, pou wa yo. Yo fè sèvis mete l' apa pou l' chèf yo nan non Seyè a. Menm lè a, yo mete Zadòk apa pou l' sèvi granprèt nan non Seyè a tou.
And with great joy they made a feast before the Lord that day. And they made Solomon, the son of David, king a second time, putting the holy oil on him to make him holy to the Lord as ruler, and on Zadok as priest.
καὶ ἔφαγον καὶ ἔπιον ἐναντίον κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ μετὰ χαρᾶς καὶ ἐβασίλευσαν ἐκ δευτέρου τὸν σαλωμων υἱὸν δαυὶδ καὶ ἔχρισαν αὐτὸν τῷ κυρίῳ εἰς βασιλεία καὶ σαδοκ εἰς ἱερωσύνην
- 23 ¶ Se konsa Salomon pran plas David, papa l', sou fotèy gouvènman Seyè a te tabli a. Tout zafè l' te mache byen. Tout pèp Izrayèl la te obeyi l'.
So Solomon was put on the seat of the Lord as king in place of his father David, and everything went well for him; and all Israel was under his authority.
καὶ ἐκάθισεν σαλωμων ἐπὶ θρόνου δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ εὐδοκήθη καὶ ἐπῆκουσαν αὐτοῦ πᾶς ἰσραὴλ
- 24 Tout chèf yo, tout sòlda yo ansanm ak tout lòt pitit David yo te rekonèt Salomon pou sèl chèf yo.
And all the chiefs and the men of war and all the sons of King David put themselves under the authority of Solomon the king.
οἱ ἄρχοντες καὶ οἱ δυνάσται καὶ πάντες υἱοὶ τοῦ βασιλέως δαυὶδ πατρὸς αὐτοῦ ὑπετάγησαν αὐτῷ

- 25 Seyè a te bay Salomon yon bèl pozisyon devan pèp la. Li te fè gouvènman Salomon an kanpe fèm ak yon pouvwa ankenn lòt wa nan peyi Izrayèl la pa t' janm genyen anvan sa.
And the Lord made Solomon great in the eyes of all Israel, clothing him with glory and honour such as no other king in Israel had had before him.
καὶ ἐμεγάλυνεν κύριος τὸν σάλωμον ἐπάνωθεν ἐναντίον παντὸς ἰσραὴλ καὶ ἔδωκεν αὐτῷ δόξαν βασιλείως ὃ οὐκ ἐγένετο ἐπὶ παντὸς βασιλείως ἔμπροσθεν αὐτοῦ
- 26 David, pitit gason Izayi a, te gouvènmen tout peyi Izrayèl la.
Now David, the son of Jesse, was king over all Israel.
καὶ δαυιδ υἱὸς ἰεσσαὶ ἐβασίλευσεν ἐπὶ ἰσραὴλ
- 27 Li pase karantan ap gouvènmen pèp Izrayèl la. Pandan sètan li te rete lavil Ebwon. Pandan rès tranntwazan yo, li te rete lavil Jerizalèm.
For forty years he was ruling as king over Israel, seven years in Hebron and thirty-three years in Jerusalem.
ἔτη τεσσαράκοντα ἐν χεβρων ἔτη ἑπτὰ καὶ ἐν ἱερουσαλημ ἔτη τριάκοντα τρία
- 28 Lè li mouri, li te granmoun anpil, men kè li te kontan. Li te gen anpil richès. Tout moun t'ap fè lwanj pou li. Se Salomon, pitit gason l' lan, ki moute wa nan plas li.
And he came to his end after a long life, full of days and great wealth and honour; and Solomon his son became king in his place.
καὶ ἐτελεύτησεν ἐν γήρει καλῶ πλήρης ἡμερῶν πλοῦτος καὶ δόξη καὶ ἐβασίλευσεν σαλωμων υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 29 Se nan liv istwa pwofèt Samyèl, liv istwa pwofèt Natan ak liv istwa pwofèt Gad nou jwenn istwa tou sa David te fè depi nan konmansman jouk li mouri.
Now all the acts of David, first and last, are recorded in the words of Samuel the seer, and the words of Nathan the prophet, and the words of Gad the seer;
οἱ δὲ λοιποὶ λόγοι τοῦ βασιλέως δαυιδ οἱ πρότεροι καὶ οἱ ὕστεροι γεγραμμένοι εἰσὶν ἐν λόγοις σαμουὴλ τοῦ βλέποντος καὶ ἐπὶ λόγων ναθαν τοῦ προφήτου καὶ ἐπὶ λόγων γαδ τοῦ βλέποντος
- 30 Liv sa yo fè nou konnen jan li te gouvènmen, jan li te yon vanyan gason, ansanm ak tou sa ki te rive l', tou sa ki pase nan peyi Izrayèl la ak nan lòt peyi yo tou.
Together with all his rule and his power, and the events which took place in his time, in Israel and in all the kingdoms of other lands.
περὶ πάσης τῆς βασιλείας αὐτοῦ καὶ τῆς δυναστείας αὐτοῦ καὶ οἱ καιροὶ οἱ ἐγένοντο ἐπ' αὐτῷ καὶ ἐπὶ τὸν ἰσραὴλ καὶ ἐπὶ πάσας βασιλείας τῆς γῆς .
- 1 ¶ Salomon, pitit gason wa David la, chita otorite gouvènman l'. Seyè a, Bondye li a, te kanpe la avè l', li te ba li anpil pouvwa.
And Solomon, the son of David, made himself strong in his kingdom, and the Lord his God was with him, and made him very great.
καὶ ἐνίσχυσεν σαλωμων υἱὸς δαυιδ ἐπὶ τὴν βασιλείαν αὐτοῦ καὶ κύριος ὁ θεὸς αὐτοῦ μετ' αὐτοῦ καὶ ἐμεγάλυνεν αὐτὸν εἰς ὕψος
- 2 Wa Salomon fè rele tout pèp Izrayèl la, kòmandan rejiman mil sòlda yo, kòmandan divizyon san sòlda yo, jij yo, tout anplwaye gouvènman an ak tout chèf fanmi yo.
And Solomon sent word to all Israel, to the captains of thousands and of hundreds and to the judges and to every chief in all Israel, heads of their families.
καὶ εἶπεν σαλωμων πρὸς πάντα ἰσραὴλ τοῖς χιλιάρχοις καὶ τοῖς ἑκατοντάρχοις καὶ τοῖς κριταῖς καὶ πᾶσιν τοῖς ἄρχουσιν ἐναντίον ἰσραὴλ τοῖς ἄρχουσι τῶν πατριῶν
- 3 Li ba yo lòd pou yo ale avè l' kote yo fè sèvis pou Bondye lavil Gabawon an, paske se la Tanp Randevou Bondye a te ye, tant Moyiz, sèvitè Seyè a, te fè lè yo te nan dezè a.
Then Solomon, and all the men of Israel with him, went to the high place at Gibeon, because the Tent of meeting of God, which Moses, the servant of the Lord, had made in the waste land, was there.
καὶ ἐπορεύθη σαλωμων καὶ πᾶσα ἡ ἐκκλησία μετ' αὐτοῦ εἰς τὴν ὑψηλὴν τὴν ἐν γαβαων οὗ ἔκει ἦν ἡ σκηνὴ τοῦ μαρτυρίου τοῦ θεοῦ ἣν ἐποίησεν μουσῆς παῖς κυρίου ἐν τῇ ἐρήμῳ
- 4 Men, David te fè yo pran Bwat Kontra a lavil Kiriyaat-Jearim pou yo pote l' moute lavil Jerizalèm. Depi lè sa a, li te anba yon tant wa David te fè pou li.
But the ark of God had been moved by David from Kiriath-jearim to the place which he had made ready for it, for he had put up a tent for it at Jerusalem.
ἀλλὰ κιβωτὸν τοῦ θεοῦ ἀνήνεγκεν δαυιδ ἐκ πόλεως καριαθαρμ ὅτι ἡτοίμασεν αὐτῇ σκηνὴν εἰς ἱερουσαλημ
- 5 Gwo lotèl kwiv Bezaleyèl, pitit Ouri, pitit pitit Our la, te fè a te lavil Gabawon tou devan Tant Randevou Seyè a. Se la wa Salomon ak tout pèp la vin pale ak Seyè a.
And the altar of brass which Bezalel, the son of Uri, the son of Hur, had made, was there before the Tent of the Lord; and Solomon and all the people went to give worship there.
καὶ τὸ θυσιαστήριον τὸ χαλκοῦν ὃ ἐποίησεν βεσελεὴλ υἱὸς ουριου υἱοῦ ὠρ ἔκει ἦν ἐναντι τῆς σκηνῆς κυρίου καὶ ἐξεζήτησεν αὐτὸ σαλωμων καὶ ἡ ἐκκλησία
- 6 Devan Tant Randevou Seyè a, Salomon moute sou lotèl kwiv la, li touye mil bèt li fè boule nèt sou lotèl la.
And Solomon went up there to the brass altar before the Lord at the Tent of meeting, offering on it a thousand burned offerings.
καὶ ἀνήνεγκεν ἐκεῖ σαλωμων ἐπὶ τὸ θυσιαστήριον τὸ χαλκοῦν ἐνώπιον κυρίου τὸ ἐν τῇ σκηνῇ καὶ ἀνήνεγκεν ἐπ' αὐτὸ ὀλοκαύτωσιν χιλίαν
- 7 Jou lannwit sa a, Bondye parèt devan Salomon, li di l' konsa: -Mande m' sa ou vle, m'ap ba ou li.
In that night God came to Solomon in a vision, and said to him, Say what I am to give you.
ἐν τῇ νυκτὶ ἐκείνῃ ὤφθη ὁ θεὸς τῷ σαλωμων καὶ εἶπεν αὐτῷ αἰτησαι τί σοι δῶ
- 8 Salomon reponn li: -Ou te toujou moutre jan ou te renmen David, papa m', sèvitè ou la, anpil. Koulye a, se mwenn menm ou mete nan plas li pou gouvènmen.
And Solomon said to God, Great was your mercy to David my father, and you have made me king in his place.
καὶ εἶπεν σαλωμων πρὸς τὸν θεόν σὺ ἐποίησας μετὰ δαυιδ τοῦ πατρός μου ἔλεος μέγα καὶ ἐβασίλευσάς με ἀντ' αὐτοῦ

- 9 O Seyè, Bondye, kenbe pwomès ou te fè papa m' lan! Ou mete m' wa pou m' gouvènè yon pèp ki gen anpil anpil moun ladan l'. Yo pi plis pase grenn pousyè tè.
Now, O Lord God, let your word to David my father come true; for you have made me king over a people like the dust of the earth in number.
καὶ νῦν κύριε ὁ θεὸς πιστωθήτω τὸ ὄνομά σου ἐπὶ δαυιδ πατέρα μου ὅτι σὺ ἐβασίλευσάς με ἐπὶ λαὸν πολλὸν ὡς ὁ χοῦς τῆς γῆς
- 10 Se poutèt sa, ban mwen konesans ak bon konprann pou m' ka gouvènè pèp sa a. Si se pa sa, mwen pa wè ki jan m'a fè pou m' gouvènè pèp ou a ak tout moun sa yo ladan l'.
Give me now wisdom and knowledge, so that I may go out and come in before this people: for who is able to be the judge of this great people of yours?
νῦν σοφίαν καὶ σύνεσιν δός μοι καὶ ἐξελεύσομαι ἐνώπιον τοῦ λαοῦ τούτου καὶ εἰσελεύσομαι ὅτι τίς κρινεῖ τὸν λαόν σου τὸν μέγαν τούτου
- 11 Bondye reponn Salomon: -Depi se sa ou wè ou ta nenmen genyen! Ou pa mande m' ni richès, ni byen, ni lwanj pou ou. Ou pa mande m' lanmò pou lènmi ou yo, ni ou pa mande m' pou ou sa viv lontan. Ou annik mande m' konesans ak bon konprann pou ou ka kondi pèp mwen an, pèp mwen mete ou gouvènè an.
And God said to Solomon, Because this was in your heart, and you did not make request for money, property, or honour, or for the destruction of your haters, or for long life; but you have made request for wisdom and knowledge for yourself, so that you may be the judge of my people over whom I have made you king:
καὶ εἶπεν ὁ θεὸς πρὸς σαλωμων ἄνθ' ὃν ἐγένετο τοῦτο ἐν τῇ καρδίᾳ σου καὶ οὐκ ἤτήσω πλοῦτον χρημάτων οὐδὲ δόξαν οὐδὲ τὴν ψυχὴν τῶν ὑπεναντίων καὶ ἡμέρας πολλὰς οὐκ ἤτήσω καὶ ἤτησας σεαυτῷ σοφίαν καὶ σύνεσιν ὅπως κρίνης τὸν λαόν μου ἐφ' ὃν ἐβασίλευσά σε ἐπ' αὐτόν
- 12 M'ap ba ou konesans ak bon konprann. Men an plis, m'ap ba ou richès, byen ak lwanj pase tout wa ki te la anvan ou, pase tout wa ki va vin apre ou.
Wisdom and knowledge are given to you; and I will give you wealth and honour, such as no king has had before you or ever will have after you.
τὴν σοφίαν καὶ τὴν σύνεσιν δίδωμί σοι καὶ πλοῦτον καὶ χρήματα καὶ δόξαν δώσω σοι ὡς οὐκ ἐγενήθη ὁμοίός σοι ἐν τοῖς βασιλεῦσι τοῖς ἐμπροσθέν σου καὶ μετὰ σέ οὐκ ἔσται οὕτως
- 13 ¶ Apre sa, Salomon kite kote yo konn fè sèvis pou Bondye lavil Gabawon an, kote Tant Randevou a te ye a, li tounen lavil Jerizalèm. Se la li gouvènè pèp Izrayèl la.
So Solomon went back from the high place at Gibeon, from before the Tent of meeting, to Jerusalem; and he was king over Israel.
καὶ ἦλθεν σαλωμων ἐκ βεθαὴ τῆς ἐν γαβων εἰς ἱερουσαλημ ἀπὸ προσώπου σκηνῆς μαρτυρίου καὶ ἐβασίλευσεν ἐπὶ ἰσραηλ
- 14 Li te sanble milkatsan (1.400) cha lagè ak douzmil (12.000) chwal pou sòlda kavalye li yo. Li mete yon pòsyon ladan yo nan lavil li te fè bati espere pou yo. Rès yo, li mete yo toupre l' lavil Jerizalèm.
And Solomon got together war-carriages and horsemen; he had one thousand, four hundred carriages and twelve thousand horsemen, which he kept, some in the carriage-towns and some with the king at Jerusalem.
καὶ συνήγαγεν σαλωμων ἄρματα καὶ ἰππεῖς καὶ ἐγένοντο αὐτῷ χίλια καὶ τετρακόσια ἄρματα καὶ δώδεκα χιλιάδες ἰππέων καὶ κατέλιπεν αὐτὰ ἐν πόλεσιν τῶν ἀρμάτων καὶ ὁ λαὸς μετὰ τοῦ βασιλέως ἐν ἱερουσαλημ
- 15 Pandan tout rèy li, ajan ak lò te tankou wòch lavil Jerizalèm. Bwa sèd menm, ou te jwenn sa an kantite tankou pye sikomò nan rakbwa ki nan plenn peyi Jida yo.
And the king made silver and gold as common as stones in Jerusalem, and cedar like the sycamore-trees of the lowland in number.
καὶ ἔθηκεν ὁ βασιλεὺς τὸ χρυσίον καὶ τὸ ἀργύριον ἐν ἱερουσαλημ ὡς λίθους καὶ τὰς κέδρους ἐν τῇ ἰουδαίᾳ ὡς συκαμίνους τὰς ἐν τῇ πεδινῇ εἰς πλῆθος
- 16 Chwal Salomon yo te sot nan peyi Moukri ak nan peyi Silisi. Wa a te gen moun pa l' ki te konn al achte chwal yo la pou li.
And Solomon's horses came out of Egypt; the king's traders got them from Kue at a price.
καὶ ἡ ἐξοδος τῶν ἵππων τῶν σαλωμων ἐξ αἰγύπτου καὶ ἡ τιμὴ τῶν ἐμπόρων τοῦ βασιλέως ἐμπορεύεσθαι ἡγόραζον
- 17 Chak cha lagè yo te achte nan peyi Lejip te koute sisan (600) pyès ajan, chak chwal te koute sansenkant (150) pyès ajan. Se menm moun sa yo ki te konn al achte pou revann wa peyi Et yo ak wa peyi Siri yo.
A war-carriage might be got from Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: they got them at the same rate for all the kings of the Hittites and the kings of Aram.
καὶ ἀνέβαινον καὶ ἐξήγον ἐξ αἰγύπτου ἄρμα ἐν ἑξακοσίῳ ἀργυρίου καὶ ἵππον ἑκατὸν καὶ πενήκοντα καὶ οὕτως πᾶσιν τοῖς βασιλεῦσιν τῶν χετταίων καὶ βασιλεῦσιν συρίας ἐν χερσὶν αὐτῶν ἔφερον
- 1 ¶ Wa Salomon te deside bati yon kay kote pou yo fè sèvis pou Seyè a, ansanm ak yon palè pou l' rete.
Now it was Solomon's purpose to put up a house for the name of the Lord and a house for himself as king.
καὶ συνήγαγεν σαλωμων ἑβδομήκοντα χιλιάδας ἀνδρῶν καὶ ὀγδοήκοντα χιλιάδας λατόμων ἐν τῷ ὄρει καὶ οἱ ἐπιστάται ἐπ' αὐτῶν τρισχίλιοι ἑξακόσιοι
- 2 Li mete swasanndimil (70.000) moun ap travay pote materyo, katrevenmil (80.000) moun ap taye wòch nan mòn. Te gen twamilsisan (3.600) moun reskonsab kontwole travay la.
And Solomon had seventy thousand men numbered for transport, and eighty thousand for cutting stone in the mountains, and three thousand, six hundred as overseers.
καὶ ἀπέστειλεν σαλωμων πρὸς χιραμ βασιλέα τύρου λέγων ὡς ἐποίησας μετὰ τοῦ πατρός μου δαυιδ καὶ ἀπέστειλας αὐτῷ κέδρους τοῦ οἰκοδομῆσαι ἑαυτῷ οἶκον κατοικῆσαι ἐν αὐτῷ
- 3 Salomon voye misyon bay Iram, wa lavil Tir. Li di l': -Annou fè zafè yonn ak lòt tankou ou te fè avèk wa David, papa m', lè ou te vann li madriye sèd pou l' te bati yon kay pou l' rete.
And Solomon sent to Hiram, king of Tyre, saying, As you did for my father David, sending him cedar-trees for the building of his house,
καὶ ἰδοὺ ἐγὼ ὁ υἱὸς αὐτοῦ οἰκοδομῶ οἶκον τῷ ὀνόματι κυρίου θεοῦ μου ἀγιάσαι αὐτὸν αὐτῷ τοῦ θυμῶν ἀπέναντι αὐτοῦ θυμίαμα καὶ πρόθεσιν διὰ παντός καὶ τοῦ ἀναφέρειν ὀλοκαυτώματα διὰ παντός τὸ πρῶν καὶ τὸ δεῖλῆς καὶ ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νοσημνίαις καὶ ἐν ταῖς ἑορταῖς τοῦ κυρίου θεοῦ ἡμῶν εἰς τὸν αἰῶνα τοῦτο ἐπὶ τὸν ἰσραηλ

- 4 Mwen pral bati yon tanp pou Seyè a, Bondye mwen an. Se pral yon kay n'ap mete apa pou li, kote n'a boule lansan pou li, kote n'a toujou mete devan l' pen y'ap ofri l' yo, kote chak maten chak aswè y'a ofri bèt pou yo boule nèt pou li lè jou repo yo, lè lalin nouvèl, ak lè lòt fèt nou fete pou Seyè a, Bondye nou an, jan li te bay pou yo toujou fè l' nan peyi Izrayèl.
See! I am building a house for the name of the Lord my God, to be made holy to him, where perfumes of sweet spices will be burned before him, and the holy bread will be placed at all times, and burned offerings will be offered morning and evening, on the Sabbaths and at the new moons, and on the regular feasts of the Lord our God. This is a law for ever to Israel.
καὶ ὁ οἶκος ὃν ἐγὼ οἰκοδομῶ μέγας ὅτι μέγας ὁ θεὸς ἡμῶν παρὰ πάντας τοὺς θεοὺς
- 5 Men, se pou tanp mwen pral bati a gwo anpil, paske Bondye nou an gen plis pouvwa pase tout lòt bondye yo.
And the house which I am building is to be great, for our God is greater than all gods.
καὶ τίς ἰσχύσει οἰκοδομήσει αὐτῷ οἶκον ὅτι ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐ φέρουσιν αὐτοῦ τὴν δόξαν καὶ τίς ἐγὼ οἰκοδομῶν αὐτῷ οἶκον ὅτι ἄλλ' ἢ τοῦ θυμῶν κατέναντι αὐτοῦ
- 6 Lèfini, ki moun ki ka rive bati yon kay vre pou Bondye, si syèl la, atout li gwo a, twò piti pou li? Mwen menm, kisa m' ye pou m' ta bati yon kay pou li? Se annik yon kote pou m' boule lansan pou li m'ap fè.
But who may have strength enough to make a house for him, seeing that the heaven and the heaven of heavens are not wide enough to be his resting-place? who am I then to make a house for him?
But I am building it only for the burning of perfume before him.
καὶ νῦν ἀπόστειλόν μοι ἄνδρα σοφὸν καὶ εἰδότα τοῦ ποιῆσαι ἐν τῷ χρυσίῳ καὶ ἐν τῷ ἀργυρίῳ καὶ ἐν τῷ χαλκῷ καὶ ἐν τῷ σιδήρῳ καὶ ἐν τῇ πορφύρᾳ καὶ ἐν τῷ κοκκίνῳ καὶ ἐν τῇ ὑακίνθῳ καὶ ἐπιστάμην ἐν γλύψῃ γλυφῆν μετὰ τῶν σοφῶν τῶν μετ' ἐμοῦ ἐν ἰουδα καὶ ἐν ἱερουσαλὴμ ὃν ἠτοίμασεν δαυὶδ ὁ πατήρ μου
- 7 Se konsa, voye ban mwen yon bòs ki gen ladrès pou travay lò, ajan, kwiv, fè, yon bòs ki konn koupe twal ble, twal violèt ak twal wouj, bòs ki konn travay bwa ak wòch tou. L'a travay ansanm ak bòs atizan mwen gen avè m' nan peyi Jida ak lavil Jerizalèm yo, moun David, papa m', te chwazi pou sa.
So now send me an expert worker in gold and silver and brass and iron? in purple and red and blue, and in the cutting of all sorts of ornament, to be with the expert workmen who are here in Judah and in Jerusalem, whom my father David got together.
καὶ ἀπόστειλόν μοι ξύλα κέδρινα καὶ ἀρκεῦθινα καὶ πεύκινα ἐκ τοῦ λιβάνου ὅτι ἐγὼ οἶδα ὡς οἱ δοῦλοί σου οἶδασιν κόπτειν ξύλα ἐκ τοῦ λιβάνου καὶ ἰδοὺ οἱ παῖδές σου μετὰ τῶν παίδων μου
- 8 W'a voye ban mwen madriye sèd, bwapen ak bwa koray ki soti nan peyi Liban. Paske mwen konnen moun peyi ou yo konn pare bwa sa yo byen. M'a voye moun pa m' ede pa ou yo
And send me cedar-trees, cypress-trees and sandal-wood from Lebanon, for, to my knowledge, your servants are expert wood-cutters in Lebanon; and my servants will be with yours, πορεύσονται ἐτοιμάσαι μοι ξύλα εἰς πλῆθος ὅτι ὁ οἶκος ὃν ἐγὼ οἰκοδομῶ μέγας καὶ ἔνδοξος
- 9 pou yo ka pare yon bon kantite bwa, paske se pou tanp mwen fè lide bati a gwo anpil, se pou l' yon bèl bagay.
To get trees for me in great numbers, for the house which I am building is to be great and a wonder.
καὶ ἰδοὺ τοῖς ἐργαζομένοις τοῖς κόπτουσιν ξύλα εἰς βρώματα δέδωκα σίτον εἰς δόματα τοῖς παισίν σου κόρων εἴκοσι χιλιάδας καὶ κριθῶν κόρων εἴκοσι χιλιάδας καὶ οἴνου μέτρων εἴκοσι χιλιάδας καὶ ἐλαίου μέτρων εἴκοσι χιλιάδας
- 10 Men pwovizyon m'ap voye pou moun ou yo k'ap koupe pyebwa yo ak pou moun k'ap siye yo: sanmil (100.000) barik ble, sanmil (100.000) barik lòj, sandimil (110.000) galon diven ak sandimil (110.000) galon lwil oliv.
And I will give as food to your servants, the wood-cutters, twenty thousand measures of grain, and twenty thousand measures of barley and twenty thousand measures of wine and twenty thousand measures of oil.
καὶ εἶπεν χιραμ βασιλεὺς τύρου ἐν γραφῇ καὶ ἀπέστειλεν πρὸς σαλωμων ἐν τῷ ἀγαπήσει κύριον τὸν λαὸν αὐτοῦ ἔδωκέν σε ἐπ' αὐτοὺς εἰς βασιλεία
- 11 ¶ Lè sa a, wa Iram ekri yon lèt voye reponn Salomon. Li di l' nan lèt la: -Se paske Seyè a renmen pèp Izrayèl la kifè li mete ou wa pou gouvènè yo.
Then Hiram, king of Tyre, sent Solomon an answer in writing, saying, Because of his love for his people the Lord has made you king over them.
καὶ εἶπεν χιραμ εὐλογητὸς κύριος ὁ θεὸς ἰσραὴλ ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν ὃς ἔδωκεν τῷ δαυὶδ τῷ βασιλεῖ υἱὸν σοφὸν καὶ ἐπιστάμην ὃς οἰκοδομήσει οἶκον τῷ κυρίῳ καὶ οἶκον τῆ βασιλεία αὐτοῦ
- 12 Lwanj pou Seyè a, Bondye pèp Izrayèl la, li menm ki fè syèl la ak latè a! Paske li bay wa David yon pitit gason ki gen anpil bon konprann, anpil lespri epi ki veye tou sa l'ap fè, yon pitit ki koulye a fè lide bati yon tanp pou Seyè a ansanm ak yon palè pou tèt pa l'.
And Hiram said, Praise be to the Lord, the God of Israel, maker of heaven and earth, who has given to David the king a wise son, full of wisdom and good sense, to be the builder of a house for the Lord and a house for himself as king.
καὶ νῦν ἀπέσταλκά σοι ἄνδρα σοφὸν καὶ εἰδότα σύνεσιν τὸν χιραμ τὸν πατέρα μου
- 13 M'ap voye yon moun ki gen bon konesans ak ladrès ba ou. Se bòs Iram.
And now I am sending you a wise and expert man, Hiram who is as my father,
ἡ μήτηρ αὐτοῦ ἀπὸ θυγατέρων δαν καὶ ὁ πατήρ αὐτοῦ ἄνηρ τύριος εἰδότα ποιῆσαι ἐν χρυσίῳ καὶ ἐν ἀργυρίῳ καὶ ἐν χαλκῷ καὶ ἐν σιδήρῳ ἐν λίθοις καὶ ξύλοις καὶ ὑφαίνειν ἐν τῇ πορφύρᾳ καὶ ἐν τῇ ὑακίνθῳ καὶ ἐν τῇ βύσσῳ καὶ ἐν τῷ κοκκίνῳ καὶ γλύψῃ γλυφᾶς καὶ διανοεῖσθαι πᾶσαν διανόησιν ὅσα ἂν δῶς αὐτῷ μετὰ τῶν σοφῶν σου καὶ σοφῶν δαυὶδ κυρίου μου πατρός σου

- 14 Manman li se moun branch fanmi Dann. Papa l' se natif natal lavil Tir. Li konn jan pou travay lò, ajan, kwiv, fè, wòch, bwa. Li konn jan pou koupe tou twal fin wouj, ble ak violèt, ak twal lenn tou. Li konn grave tout kalite desen, li ka fè tout kalite travay ou mande l' fè. L'a travay ansanm ak bòs pa ou yo, ak bòs wa David, papa ou, mèt mwen an, te genyen.
The son of a woman of the daughters of Dan, whose father was a man of Tyre, an expert worker in gold and silver and brass and iron, in stone and wood, in purple and blue and fair linen and red, trained in the cutting of every sort of ornament and the invention of every sort of design; let him be given a place among your expert workmen and those of my lord, your father David.
καὶ νῦν τὸν σῖτον καὶ τὴν κριθὴν καὶ τὸ ἔλαιον καὶ τὸν οἶνον ἃ εἶπεν ὁ κύριός μου ἀποστειλάτω τοῖς παισὶν αὐτοῦ
- 15 Koulye a, ou mèt voye ban nou ble, lòj, diven ak lwil oliv ou te di w'ap voye yo.
So now let my lord send to his servants the grain and the oil and the wine as my lord has said;
καὶ ἡμεῖς κόπομεν ξύλα ἐκ τοῦ λιβάνου κατὰ πᾶσαν τὴν χρεῖαν σου καὶ ἄξομεν αὐτὰ σχεδίας ἐπὶ θάλασσαν ἰόππης καὶ σὺ ἄξεις αὐτὰ εἰς ἱερουσαλημ
- 16 Nou menm bò pa nou, nou pral koupe mezi bwa nan peyi Liban ou ka bezwen. N'a pote yo sou lanmè ba ou lavil Jope, n'a mare yo ansanm fè rado. Rive la, ou menm w'a fè pran yo pote moute lavil Jerizalèm.
And we will have wood cut from Lebanon, as much as you have need of, and will send it to you on flat boats by sea to Joppa, and from there you may take it up to Jerusalem.
καὶ συνήγαγεν σαλωμων πάντας τοὺς ἄνδρας τοὺς προσηλύτους ἐν γῆ ἰσραηλ μετὰ τὸν ἀριθμὸν ὃν ἠρίθμησεν αὐτοὺς δαυὶδ ὁ πατὴρ αὐτοῦ καὶ εὐρέθησαν ἑκατὸν πενήκοντα χιλιάδες καὶ τρισχίλιοι ἑξακόσιοι
- 17 Lè sa a, Salomon fè konte mete sou lis tout moun lòt nasyon ki t'ap viv nan peyi Izrayèl la, menm jan David, papa l', te fè l' la. Li jwenn sansenkanntwamil sisan (153.600) moun.
Then Solomon took the number of all the men from strange lands who were living in Israel, as his father David had done; there were a hundred and fifty-three thousand, six hundred.
καὶ ἐποίησεν ἐξ αὐτῶν ἑβδομήκοντα χιλιάδας νοτοφόρων καὶ ὀγδοήκοντα χιλιάδας λατόμων καὶ τρισχιλίους ἑξακοσίους ἐργοδιώκτας ἐπὶ τὸν λαόν
- 1 ¶ Salomon tanmen bati Tanp Seyè a lavil Jerizalèm sou mòn Morija a, kote Seyè a te parèt devan David, papa l', sou anplasman David te pare pou sa a, ki vle di kote Onan, moun Jebis la, te gen glasi l' la.
Then Solomon made a start at building the house of the Lord on Mount Moriah in Jerusalem, where the Lord had been seen by his father David, in the place which David had made ready in the grain-floor of Ornan the Jebusite.
καὶ ἤρξατο σαλωμων τοῦ οἰκοδομεῖν τὸν οἶκον κυρίου ἐν ὄρει τοῦ ἀμορια οὗ ὤφθη κύριος τῷ δαυὶδ πατρὶ αὐτοῦ ἐν τῷ τόπῳ ᾧ ἠτοίμασεν δαυὶδ ἐν ἄλφ ορνα τοῦ ἱεβουσαίου
- 2 Lè sa a, Salomon te gen twazan yon mwa de jou depi li te wa.
The building was started in the second month in the fourth year of his rule.
καὶ ἤρξατο οἰκοδομῆσαι ἐν τῷ μηνὶ τῷ δευτέρῳ ἐν τῷ ἔτει τῷ τετάρτῳ τῆς βασιλείας αὐτοῦ
- 3 Salomon te bati Tanp lan sou yon fondasyon ki te gen katrevendis pye longè sou trant pye lajè.
And Solomon put the base of the house of God in position; by the older measure it was sixty cubits long and twenty cubits wide.
καὶ ταῦτα ἤρξατο σαλωμων τοῦ οἰκοδομῆσαι τὸν οἶκον τοῦ θεοῦ μήκος πήχεων ἢ διαμέτρησις ἢ πρώτη πήχεων ἐξήκοντα καὶ εὔρος πήχεων εἴκοσι
- 4 Gwo pyès ki te devan Tanp lan te gen trant pye lajè menm jan ak Tanp lan, ak sankatreven (180) pye wotè. Salomon te fè kouvri tout miray anndan pyès la ak bon lò.
And the covered way in front of the house was twenty cubits long, as wide as the house, and a hundred and twenty cubits high, all plated inside with the best gold.
καὶ αἶλαμ κατὰ πρόσωπον τοῦ οἴκου μήκος ἐπὶ πρόσωπον πλάτους τοῦ οἴκου πήχεων εἴκοσι καὶ ὕψος πήχεων ἑκατὸν εἴκοσι καὶ κατεχρύσωσεν αὐτὸν ἔσωθεν χρυσίῳ καθαρῷ
- 5 Li plake planch bwapen sou tout anndan gwo pyès la. Li kouvri tout bwa yo nèt ak bon lò. Lèfini, li fè yo mete pòtre pye palmis ak ti chenn.
And the greater house was roofed with cypress-wood, plated with the best gold and ornamented with designs of palm-trees and chains.
καὶ τὸν οἶκον τὸν μέγαν ἐξύλωσεν ξύλοις κεδρίνοις καὶ κατεχρύσωσεν χρυσίῳ καθαρῷ καὶ ἐγλυψεν ἐπ' αὐτοῦ φοίνικας καὶ χαλαστά
- 6 Li dekore l' ak bèl pyè koute chè. Yo te sèvi ak bon kalite lò ki soti peyi Pavayim.
And the house was made beautiful with stones of great value, and the gold was gold of Parvaim.
καὶ ἐκόσμησεν τὸν οἶκον λίθοις τιμίαις εἰς δόξαν καὶ χρυσίῳ χρυσοῦ τοῦ ἐκ φαρουαϊμ
- 7 Li kouvri tout anndan Tanp lan ak lò: travès yo, ankadreman pòt yo, palisad yo ak pòt yo menm. Sou tout palisad yo, li fè mete pòtre zanj cheriben.
All the house was plated with gold, the supports, the steps, the walls and the doors; and the walls were ornamented with designs of winged ones.
καὶ ἐχρύσωσεν τὸν οἶκον καὶ τοὺς τοίχους καὶ τοὺς πυλώνας καὶ τὰ ὀροφώματα καὶ τὰ θυρώματα χρυσίῳ καὶ ἐγλυψεν χερουβὶν ἐπὶ τῶν τοίχων
- 8 Yo bati tou pyès ki apa nèt pou Seyè a. Li te gen trant pye lajè, menm jan ak Tanp lan, ak trant pye longè, kare kare. Yo sèvi ak venmil (20.000) kilo lò pou kouvri tout anndan l'.
And he made the most holy place; it was twenty cubits long, and twenty cubits wide, like the greater house, and was plated all over with the best gold; six hundred talents were used for it.
καὶ ἐποίησεν τὸν οἶκον τοῦ ἁγίου τῶν ἁγίων μήκος αὐτοῦ ἐπὶ πρόσωπον πλάτους πήχεων εἴκοσι καὶ τὸ εὔρος πήχεων εἴκοσι καὶ κατεχρύσωσεν αὐτὸν χρυσίῳ καθαρῷ εἰς χερουβὶν εἰς τάλαντα ἑξακόσια

- 9 Klou yo te sèvi yo te fèt an lò tou. Yo chak te peze senksan (500) gram. Yo kouvri tout miray anndan pyès anwo yo tou ak lò.
And fifty shekels weight of gold was used for the nails. He had all the higher rooms plated with gold.
καὶ ὀκτὴ τῶν ἡλίων ὀκτὴ τοῦ ἐνὸς πεντήκοντα σίκλοι χρυσοῦ καὶ τὸ ὑπερφῶν ἐχρῦσασεν χρυσίῳ
- 10 ¶ Nan pyès ki apa nèt pou Seyè a, li fè fè de estati zanj cheriben. Li fè kouvri yo ak lò nèt.
And in the most holy place he made images of two winged beings, covering them with gold.
καὶ ἐποίησεν ἐν τῷ οἴκῳ τῷ ἁγίῳ τῶν ἁγίων χερουβὶν δύο ἔργον ἐκ ξύλων καὶ ἐχρῦσασεν αὐτὰ χρυσίῳ
- 11 -(we vèsè pwochen)
Their outstretched wings were twenty cubits across; one wing, five cubits long, touching the wall of the house, and the other, of the same size, meeting the wing of the other winged one.
καὶ αἱ πτέρυγες τῶν χερουβὶν τὸ μήκος πήχεων εἴκοσι καὶ ἡ πτέρυξ ἢ μία πήχεων πέντε ἀπτομένη τοῦ τοίχου τοῦ οἴκου καὶ ἡ πτέρυξ ἢ ἑτέρα πήχεων πέντε ἀπτομένη τῆς πτέρυγος τοῦ χερουβ τοῦ ἐτέρου
- 12 -(we vèsè pwochen)
And in the same way, the wings of the other, five cubits long, were stretched out, one touching the wall and the other meeting the wing of the first winged one.
καὶ ἡ πτέρυξ τοῦ χερουβ τοῦ ἐνὸς πήχεων πέντε ἀπτομένη τοῦ τοίχου τοῦ οἴκου καὶ ἡ πτέρυξ ἢ ἑτέρα πήχεων πέντε ἀπτομένη τοῦ πτέρυγος τοῦ χερουβ τοῦ ἐτέρου
- 13 Yo te mete zanj yo kanpe yonn bò kote lòt, ak figi yo bay sou pòt antre pyès la. Yo chak te gen de zèl. Chak zèl te gen sèt pye edmi longè. Zèl yo te louvri. Pwent zèl anndan yo touche yonn ak lòt nan mitan pyès la, de pwent zèl deyò yo touche ak de miray sou kote yo. Konsa, longè tout zèl yo ansanm te bay trant pye.
Their outstretched wings were twenty cubits across; they were placed upright on their feet, facing the inner part of the house.
καὶ αἱ πτέρυγες τῶν χερουβὶν διαπετασμέναι πήχεων εἴκοσι καὶ αὐτὰ ἕστηκότα ἐπὶ τοὺς πόδας αὐτῶν καὶ τὰ πρόσωπα αὐτῶν εἰς τὸν οἶκον
- 14 Li fè yo fè yon rido pou pyès ki apa nèt pou Seyè a ak twal ble, twal wouj, twal violet. Li fè bwode pòtre zanj cheriben sou rido a tou.
And he made the veil of blue and purple and red, of the best linen, worked with winged ones.
καὶ ἐποίησεν τὸ καταπέτασμα ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου καὶ βύσσου καὶ ὕφανεν ἐν αὐτῷ χερουβὶν
- 15 Salomon fè fè de gwo potò won. Yo chak te gen senkannde pye wotè. Li mete yo kanpe devan Tanp lan. Tèt potò yo te mezire sèt pye edmi wotè.
And in front of the house he made two pillars, thirty-five cubits high, with crowns on the tops of them, five cubits high.
καὶ ἐποίησεν ἔμπροσθεν τοῦ οἴκου στύλους δύο πήχεων τριάκοντα πέντε τὸ ὕψος καὶ τὰς κεφαλὰς αὐτῶν πήχεων πέντε
- 16 Li fè ti chenn mare yonn ak lòt, li mete yo fè wonn anwo tèt potò yo ansanm ak pòtre grenad li mare nan ti chenn yo.
And he made chains, like neck ornaments, and put them on the tops of the pillars, and a hundred apples on the chains.
καὶ ἐποίησεν σερσερωθ ἐν τῷ δαβὶρ καὶ ἔδωκεν ἐπὶ τῶν κεφαλῶν τῶν στύλων καὶ ἐποίησεν ροίσκους ἑκατὸν καὶ ἐπέθηκεν ἐπὶ τῶν χαλαστῶν
- 17 Li mete potò yo devan Tanp lan, yo yonn chak bò pòtay la. Yo rele sa ki te bò dwat la Jakin, sa ki te bò gòch la Boaz.
He put up the pillars in front of the Temple, one on the right side and one on the left, naming the one on the right Jachin and that on the left Boaz.
καὶ ἕστησεν τοὺς στύλους κατὰ πρόσωπον τοῦ ναοῦ ἓνα ἐκ δεξιῶν καὶ τὸν ἓνα ἐξ ἐωνύμων καὶ ἐκάλεσεν τὸ ὄνομα τοῦ ἐκ δεξιῶν κατόρθωσις καὶ τὸ ὄνομα τοῦ ἐξ ἀριστερῶν ἰσχὺς
- 1 ¶ Salomon fè fè tou yon lotèl kwiv kare kare, ki te mezire trant pye lajè sou trant pye longè ak kenz pye wotè.
Then he made a brass altar, twenty cubits long, twenty cubits wide and ten cubits high.
καὶ ἐποίησεν τὸ θυσιαστήριον χαλκοῦν πήχεων εἴκοσι μήκος καὶ τὸ εὖρος πήχεων εἴκοσι ὕψος πήχεων δέκα
- 2 Li fè fè ankò yon gwo basen an kwiv tou won pou mete dlo. Basen lan te mezire kenz pye lajè ak sèt pye edmi wotè. Le ou mezire wonn li, li ba ou karannsenk pye.
And he made the great water-vessel of metal, round in form, measuring ten cubits across from edge to edge; it was five cubits high and thirty cubits round.
καὶ ἐποίησεν τὴν θάλασσαν χρυτὴν πήχεων δέκα τὴν διαμέτρησιν στρογγύλην κυκλόθεν καὶ πήχεων πέντε τὸ ὕψος καὶ τὸ κύκλωμα πήχεων τριάκοντα
- 3 Sou tout wonn basen lan sou deyò, te gen de ranje pòtre ki sanble pòtre bèf. Yo te an kwiv, yon ti jan anba rebò a. Te gen dis pòtre pou chak pye edmi. Yo te fè yon sèl kò ak basen lan. Yo te koule yo ansanm.
And under it was a design of flowers all round it, ten to a cubit, circling the water-vessel in two lines; they were made from liquid metal at the same time as the water-vessel.
καὶ ὁμοίωμα μόσχων ὑποκάτωθεν αὐτῆς κύκλῳ κυκλόθην αὐτὴν πήχεις δέκα περιέχουσιν τὸν λουτήρα κυκλόθεν δύο γένῃ ἐχώνευσαν τοὺς μόσχους ἐν τῇ χωνεύσει αὐτῶν

- 4 Basen lan te chita sou do douz towò fèt an kwiv. Fas yo bay sou deyò, fas twa bay sou solèy leve, fas twa bay sou bò nò, fas twa bay sou solèy kouche ak fas twa bay sou bò sid. Basen lan menm te chita sou deyò yo ki te bay sou anndan.
It was supported on twelve oxen, three facing to the north, three to the west, three to the south, and three to the east, the water-vessel resting on top of them; their back parts were all turned to the middle of it.
ἢ ἐποίησαν αὐτοὺς δώδεκα μόσχους οἱ τρεῖς βλέποντες βορρᾶν καὶ οἱ τρεῖς βλέποντες δυσμὰς καὶ οἱ τρεῖς βλέποντες νότον καὶ οἱ τρεῖς βλέποντες κατ' ἀνατολὰς καὶ ἡ θάλασσα ἐπ' αὐτῶν ἄνω ἦσαν τὰ ὀπίσθια αὐτῶν ἔσω
- 5 Rebò basen lan te gen twa pous epesè. Rebò a te tankou rebò yon tas. Li te fè yon ti vire sou deyò tankou yon flè ki louvri. Basen lan te ka kenbe kenzmil (15.000) galon dlo konsa.
It was as thick as a man's open hand, and the edge of it was curved like the edge of a cup, like a lily flower; it would take three thousand baths.
καὶ τὸ πάχος αὐτῆς παλαιστής καὶ τὸ χεῖλος αὐτῆς ὡς χεῖλος ποτηρίου διαγεγλυμμένα βλαστοῦς κρίνου χωροῦσαν μετρητὰς τρισχιλίους καὶ ἐξετέλεσεν
- 6 Li fè fè dis lòt basen an kwiv. Li mete senk sou bò dwat ak senk sou bò gòch. Se la yo te lave vyann bèt yo te gen pou boule nèt sou lotèl la. Prèt yo menm te sèvi ak dlo ki te nan gwo basen lan pou lave kò yo.
And he made ten washing-vessels, putting five on the right side and five on the left; such things as were used in making the burned offering were washed in them; but the great water-vessel was to be used by the priests for washing themselves.
καὶ ἐποίησεν λουτήρας δέκα καὶ ἔθηκεν τοὺς πέντε ἐκ δεξιῶν καὶ τοὺς πέντε ἐξ ἀριστερῶν τοῦ πλύνειν ἐν αὐτοῖς τὰ ἔργα τῶν ὀλοκαυτωμάτων καὶ ἀποκλύζειν ἐν αὐτοῖς καὶ ἡ θάλασσα εἰς τὸ νίπτεσθαι ἰ τοὺς ἱερεῖς ἐν αὐτῇ
- 7 Salomon fè fè dis gwo lanp sèt branch an lò, dapre jan pou yo te fè yo a. Li mete yo nan Tanp lan, senk sou bò gòch, senk sou bò dwat.
And he made the ten gold supports for the lights, as directions had been given for them, and he put them in the Temple, five on the right side and five on the left.
καὶ ἐποίησεν τὰς λυχνίας τὰς χρυσᾶς δέκα κατὰ τὸ κρίμα αὐτῶν καὶ ἔθηκεν ἐν τῷ ναῷ πέντε ἐκ δεξιῶν καὶ πέντε ἐξ ἀριστερῶν
- 8 Li fè fè dis tab pou mete nan Tanp lan tou, senk sou bò gòch, senk sou bò dwat. Li fè fè san bòl an lò.
He made ten tables, and put them in the Temple, five on the right side and five on the left. And he made a hundred gold basins.
καὶ ἐποίησεν τραπέζας δέκα καὶ ἔθηκεν ἐν τῷ ναῷ πέντε ἐκ δεξιῶν καὶ πέντε ἐξ εὐνούμων καὶ ἐποίησεν φιάλας χρυσᾶς ἑκατόν
- 9 Li fè yo bati lakou anndan an pou prèt yo ak gwo lakou a ak tout pòtay li yo. Tout pòtay yo te kouvri ak kwiv.
Then he made the open space for the priests, and the great open space and its doors, plating the doors with brass.
καὶ ἐποίησεν τὴν αὐλὴν τῶν ἱερέων καὶ τὴν αὐλὴν τὴν μεγάλην καὶ θύρας τῇ αὐλῇ καὶ θυρώματα αὐτῶν κατακεχαλκωμένα χαλκῷ
- 10 Li fè mete gwo basen lan menm sou bò dwat Tanp lan, nan kwen sidès la.
He put the great water-vessel on the right side of the house to the east, facing south.
καὶ τὴν θάλασσαν ἔθηκεν ἀπὸ γωνίας τοῦ οἴκου ἐκ δεξιῶν ὡς πρὸς ἀνατολὰς κατέναντι
- 11 ¶ Iram te fè plato pou sann dife, pèl ak kivèt. Se konsa li te fin fè tout travay Salomon te mande l' fè pou Tanp Seyè a.
And Hiram made all the pots and the spades and the basins. So he came to the end of all the work he did for King Solomon in the house of God:
καὶ ἐποίησεν χιραμ τὰς κρεάγρας καὶ τὰ πυρεῖα καὶ τὴν ἐσχάραν τοῦ θυσιαστηρίου καὶ πάντα τὰ σκεύη αὐτοῦ καὶ συνετέλεσεν χιραμ ποιῆσαι πᾶσαν τὴν ἐργασίαν ἣν ἐποίησεν σαλωμων τῷ βασιλεῖ ἐν οἴκῳ τοῦ θεοῦ
- 12 Men sa li te fè: de gwo poto won yo, de blòk won yon ti jan pi gwo pou ale sou tèt poto yo, ak desen ti chenn mare yonn ak lòt ki te kouvri de blòk tèt poto yo,
The two pillars, and the two crowns on the tops of the pillars, and the network covering the two cups of the crowns on the tops of the pillars;
στόλους δύο καὶ ἐπ' αὐτῶν γωλαθ τῇ χωθαρεθ ἐπὶ τῶν κεφαλῶν τῶν στόλων δύο καὶ δίκτυα δύο συγκαλύψαι τὰς κεφαλὰς τῶν χωθαρεθ ἃ ἐστὶν ἐπὶ τῶν κεφαλῶν τῶν στόλων
- 13 katsan (400) pòtre grenad ki pou ale sou de ran nan desen ki kouvri blòk won ki sou tèt poto yo,
And the four hundred apples for the network, two lines of apples for the network covering the two cups of the crowns on the pillars.
καὶ κώδωνας χρυσοῦς τετρακοσίους εἰς τὰ δύο δίκτυα καὶ δύο γένη ῥοίσκων ἐν τῷ δικτύῳ τῷ ἐνὶ τοῦ συγκαλύψαι τὰς δύο γωλαθ τῶν χωθαρεθ ἃ ἐστὶν ἐπάνω τῶν στόλων
- 14 dis kabwa yo, dis basen ki pou ale sou kabwa yo,
And he made the ten bases and the ten washing-vessels which were on the bases;
καὶ τὰς μεχωνῶθ ἐποίησεν δέκα καὶ τοὺς λουτήρας ἐποίησεν ἐπὶ τῶν μεχωνῶθ
- 15 yon gwo basen tou won pou mete dlo, douz towò pou soutni basen lan,
The great water-vessel with the twelve oxen under it.
καὶ τὴν θάλασσαν μίαν καὶ τοὺς μόσχους τοὺς δώδεκα ὑποκάτω αὐτῆς

- 16 plato pou sann yo, pèl yo ak fouchèt yo. Bòs Iram te fè tout bagay sa yo an kwiv poli pou Tanp Seyè a, dapre lòd li te resevwa nan men wa Salomon.
All the pots and the spades and the meat-hooks and their vessels, which Hiram, who was as his father, made for King Solomon for the house of the Lord, were of polished brass.
καὶ τοὺς ποδιστήρας καὶ τοὺς ἀναλημπτήρας καὶ τοὺς λέβητας καὶ τὰς κρεάγρας καὶ πάντα τὰ σκευὴ αὐτῶν ἃ ἐποίησεν χιραμ καὶ ἀνήνεγκεν τῷ βασιλεῖ σαλωμων ἐν οἴκῳ κυρίου χαλκοῦ καθαροῦ
- 17 Wa a te fè fonn yo nan moul tè nan fon Jouden an, ant lavil Soukòt ak lavil Zaretan.
The king made them of liquid metal in the lowland of Jordan, in the soft earth between Succoth and Zeredah.
ἐν τῷ περιχώρῳ τοῦ ἰορδάνου ἐχόνηυσεν αὐτὰ ὁ βασιλεὺς ἐν τῷ πάχει τῆς γῆς ἐν οἴκῳ σοκχωθ καὶ ἀνὰ μέσον σιρδαθα
- 18 Te sitèlman gen anpil bagay fèt an kwiv, Salomon pa t' chache konn pèz yo.
So Solomon made all these vessels, a very great store of them, and the weight of the brass used was not measured.
καὶ ἐποίησεν σαλωμων πάντα τὰ σκευὴ ταῦτα εἰς πλῆθος σφόδρα ὅτι οὐκ ἐξέλιπεν ὀγκὴ τοῦ χαλκοῦ
- 19 Salomon fè fè tout mèb an lò yo te bezwen pou Tanp lan: lotèl la, tab pou pen yo mete apa pou Bondye yo,
And Solomon made all the vessels used in the house of God, the gold altar and the tables on which the holy bread was placed,
καὶ ἐποίησεν σαλωμων πάντα τὰ σκευὴ οἴκου κυρίου καὶ τὸ θυσιαστήριον τὸ χρυσοῦν καὶ τὰς τραπέζας καὶ ἐπ' αὐτῶν ἄρτοι προθέσεως
- 20 gwo lanp sèt branch yo ak tèt lanp fèt ak bon lò yo ki fèt pou limen devan pyès yo mete apa nèt pou Seyè a, jan pou yo fè l' la,
And the supports for the lights with their lights, to be burning in the regular way in front of the inmost room, of the best gold;
καὶ τὰς λυχνίας καὶ τοὺς λύχνους τοῦ φωτὸς κατὰ τὸ κρίμα καὶ κατὰ πρόσωπον τοῦ δαβρι χρυσίου καθαροῦ
- 21 flè yo, lanp yo ak pensèt pou gwo lanp sèt branch yo,
The flowers and the vessels for the lights and the instruments used for them, were all of gold; it was the best gold.
καὶ λαβίδες αὐτῶν καὶ οἱ λύχνοι αὐτῶν καὶ τὰς φιάλας καὶ τὰς θυίσκας καὶ τὰ πυρεῖα χρυσίου καθαροῦ
- 22 kouto yo, gode yo, bòl yo, recho pou pote chabon tou limen yo. Tout bagay sa yo te fèt ak bon jan lò. Batan pòt ki bay sou deyò Tanp lan ak batan pòt ki bay sou pyès ki apa nèt pou Seyè a te kouvri nèt ak lò tou.
The scissors and the basins and the spoons and the fire-trays, of the best gold; and the inner doors of the house, opening into the most holy place, and the doors of the Temple, were all of gold.
καὶ ἡ θύρα τοῦ οἴκου ἡ ἐσωτέρα εἰς τὰ ἅγια τῶν ἁγίων εἰς τὰς θύρας τοῦ οἴκου τοῦ ναοῦ χρυσαῖς
- 1 ¶ Lè wa Salomon te fin fè travay bati tanp Seyè a, li fè yo pote tout ajan, tout lò ansanm ak tout lòt bagay David, papa l', te ofri bay Seyè a. Li fè mete yo nan chanm trezò Tanp lan.
So all the work which Solomon did for the house of the Lord was complete. And Solomon took the holy things which David his father had given, the silver and the gold and all the vessels, and put them in the store-houses of the house of God.
καὶ συνετελέσθη πᾶσα ἡ ἐργασία ἣν ἐποίησεν σαλωμων ἐν οἴκῳ κυρίου καὶ εἰσήνεγκεν σαλωμων τὰ ἅγια δαυιδ τοῦ πατρὸς αὐτοῦ τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκευὴ ἔδωκεν εἰς θησαυρὸν οἴκου κυρίου
- 2 Apre sa, Salomon bay lòd pou tout gwo chèf pèp Izrayèl yo ansanm ak tout chèf branch fanmi yo ak lòt chèf fanmi pèp Izrayèl la sanble devan l' lavil Jerizalèm pou yo al pran Bwat Kontra Seyè a nan lavil David la, lavil Siyon an, pou yo pote l' nan Tanp lan.
Then Solomon sent for all the responsible men of Israel, all the chiefs of the tribes and the heads of families of the children of Israel, to come to Jerusalem and take the ark of the Lord's agreement up out of the town of David, which is Zion.
τότε ἐξεκκλησίασεν σαλωμων τοὺς πρεσβυτέρους ἰσραηλ καὶ πάντας τοὺς ἄρχοντας τῶν φυλῶν τοὺς ἡγουμένους πατριῶν υἰῶν ἰσραηλ εἰς ἱερουσαλημ τοῦ ἀνενέγκαι κιβωτὸν διαθήκης κυρίου ἐκ πόλ. εως δαυιδ αὐτῆ σιων
- 3 Pandan fèt Joupa yo, nan setyèm mwa a, tout pèp Izrayèl la reyini ansanm ak wa Salomon.
And all the men of Israel came together to the king at the feast in the seventh month.
καὶ ἐξεκκλησιάσθησαν πρὸς τὸν βασιλέα πᾶς ἀνὴρ ἰσραηλ ἐν τῇ ἑορτῇ οὗτος ὁ μὴν ἑβδομος
- 4 Lè tout chèf pèp Izrayèl yo fin reyini, moun Levi yo pran Bwat Kontra a,
All the responsible men of Israel came, and the Levites took up the ark.
καὶ ἦλθον πάντες οἱ πρεσβύτεροι ἰσραηλ καὶ ἔλαβον πάντες οἱ λευῖται τὴν κιβωτὸν
- 5 yo pote l' nan Tanp lan ansanm ak Tant Randevou Seyè a ak tout bagay yo te mete ladan l' apa pou Seyè a. Se prèt yo ak moun Levi yo ki te pote yo.
They took up the ark and the Tent of meeting and all the holy vessels which were in the Tent; all these the priests, the Levites, took up.
καὶ ἀνήνεγκαν τὴν κιβωτὸν καὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ πάντα τὰ σκευὴ τὰ ἅγια τὰ ἐν τῇ σκηνῇ καὶ ἀνήνεγκαν αὐτὴν οἱ ἱερεῖς καὶ οἱ λευῖται

- 6 Wa Salomon ansanm ak tout pèp Izrayèl la sanble devan Bwat Kontra a. Yo touye bèf, kabrit ak mouton an kantite pou Bondye. Moun pa t' ka konte konbe bèt yo te touye jou sa a sitèlman yo te anpil.
And King Solomon and all the men of Israel who had come together there with him, were before the ark, making offerings of sheep and oxen more than might be numbered.
 και ὁ βασιλεὺς σαλωμων και πᾶσα συναγωγή ἰσραηλ και οἱ φοβούμενοι και οἱ ἐπισυνηγμένοι αὐτῶν ἔμπροσθεν τῆς κιβωτοῦ θύοντες μόσχους και πρόβατα οἱ οὐκ ἀριθμηθήσονται και οἱ οὐ λογισθήσονται ἀπὸ τοῦ πλήθους
- 7 Lè yo fini, prèt yo pote Bwat Kontra a nan pyès ki apa nèt pou Seyè a anndan tanp lan, yo mete l' nan mitan de pòtre zanj cheriben yo.
And the priests took the ark of the Lord's agreement and put it in its place, in the inner room of the house, in the most holy place, under the wings of the winged ones.
 και εἰσήνεγκαν οἱ ἱερεῖς τὴν κιβωτὸν διαθήκης κυρίου εἰς τὸν τόπον αὐτῆς εἰς τὸ δαβὶρ τοῦ οἴκου εἰς τὰ ἅγια τῶν ἁγίων ὑποκάτω τῶν πτερύγων τῶν χερουβιν
- 8 Zèl zanj cheriben yo te louvri, yo te kouvri tout kote Bwat Kontra a ye a ansanm ak potò ki sèvi pou pote l' yo.
For their wings were outstretched over the place where the ark was, covering the ark and its rods.
 και ἦν τὰ χερουβιν διαπεπετακότα τὰς πτέρυγας αὐτῶν ἐπὶ τὸν τόπον τῆς κιβωτοῦ και συνεκάλυπτεν τὰ χερουβιν ἐπὶ τὴν κιβωτὸν και ἐπὶ τοὺς ἀναφορεῖς αὐτῆς ἐπάνωθεν
- 9 Si yon moun kanpe sou devan pyès ki apa nèt pou Seyè a, yo ka wè pwent potò yo nan kote ki apa pou Bondye a tèlman yo te long. Men, ou pa ka wè yo lòt kote ankò. Jouk koulye a potò yo la toujou.
The rods were so long that their ends were seen from the holy place before the inmost room; but they were not seen from outside; and there they are to this day.
 και ὑπερέιχον οἱ ἀναφορεῖς και ἐβλέποντο αἱ κεφαλαὶ τῶν ἀναφορέων ἐκ τῶν ἁγίων εἰς πρόσωπον τοῦ δαβιρ οὐκ ἐβλέποντο ἔξω και ἦσαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης
- 10 Nan Bwat Kontra a pa t' gen pase de moso wòch plat Moyiz te mete ladan l' yo depi sou mòn Orèb la. Se sou mòn sa a Seyè a te pase kontra a ak moun pèp Izrayèl yo lè yo t'ap soté kite peyi Lejip la.
Nothing was in the ark but the two flat stones which Moses put there at Horeb, where the Lord made an agreement with the children of Israel when they came out of Egypt.
 οὐκ ἦν ἐν τῇ κιβωτῷ πλὴν δύο πλάκες ὡς ἔθηκεν μουσῆς ἐν χωρηβ ἃ διέθετο κύριος μετὰ τῶν υἱῶν ἰσραηλ ἐν τῷ ἔξελθεῖν αὐτοὺς ἐκ γῆς αἰγύπτου
- 11 ¶ Prèt yo soté nan pyès ki apa nèt pou Seyè a. Tout prèt ki te la yo te mete yo nan kondisyon pou yo fè sèvis pou Bondye, san yo pa tann tou pa yo pou yo pran sèvis.
Now when the priests had come out of the holy place, (for all the priests who were present had made themselves holy, not keeping to their divisions;
 και ἐγένετο ἐν τῷ ἔξελθεῖν τοὺς ἱερεῖς ἐκ τῶν ἁγίων ὅτι πάντες οἱ ἱερεῖς οἱ εὐρεθέντες ἠγιάσθησαν οὐκ ἦσαν διατεταγμένοι κατ' ἐφημερίαν
- 12 Tout moun Levi ki te sanba yo, depi Asaf, Eyman ak Jedoutoun jouk tout pitit yo ak lòt fanmi yo, te kanpe sou bò solèy leve lòtèl la ak rad blan sou yo. Yo te gen senbal, bandjo, gita. Lèfini, te gen sanven (120) prèt bò kote yo ki t'ap kònen twonpèt.
And the Levites who made the music, all of them, Asaph, Heman, Jeduthun, and their sons and brothers, robed in fair linen, were in their places with their brass and corded instruments at the east side of the altar, and with them a hundred and twenty priests blowing horns;
 και οἱ λευῖται οἱ ψαλτωδοὶ πάντες τοῖς υἱοῖς ασαφ τῷ αιμαν τῷ ἰδιθουν και τοῖς υἱοῖς αὐτῶν και τοῖς ἀδελφοῖς αὐτῶν τῶν ἐνδοδεδυμένων στολὰς βυσσίνας ἐν κυμβάλοις και ἐν νάβλαις και ἐν κινύραις ἐστηκότες κατέναντι τοῦ θυσιαστηρίου και μετ' αὐτῶν ἱερεῖς ἑκατὸν εἴκοσι σαλπίζοντες ταῖς σάλπιγξιν
- 13 Lè tout moun sa yo mete ansanm pou yo pran kònen twonpèt, pou yo chante fè lwanj Bondye, pou di li mèsi, nan mitan bèl mizik yo t'ap jwe nan twonpèt ak senbal ak lòt enstriman mizik yo, ou tandè vwa moun yo ki t'ap chante: Lwanj pou Seyè a, paske li bon! Li p'ap janm sispann renmen nou! Lè sa a, nwaj la plen Tanp Seyè a nèt.
And when the players on horns, and those who made melody in song, with one voice were sounding the praise and glory of the Lord; with loud voices and with wind instruments, and brass and corded instruments of music, praising the Lord and saying, He is good; his mercy is unchanging for ever: then the house was full of the cloud of the glory of the Lord,
 και ἐγένετο μία φωνὴ ἐν τῷ σαλπίζειν και ἐν τῷ ψαλτωδεῖν και ἐν τῷ ἀναφωνεῖν φωνῇ μιᾷ τοῦ ἐξομολογεῖσθαι και αἰνεῖν τῷ κυρίῳ και ὡς ὕψωσαν φωνὴν ἐν σάλπιγξιν και ἐν κυμβάλοις και ἐν ὀργάνοις τῶν ψῳδῶν και ἔλεγον ἐξομολογεῖσθε τῷ κυρίῳ ὅτι ἀγαθόν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ και ὁ οἶκος ἐνεπλήσθη νεφέλης δόξης κυρίου
- 14 Poutèt nwaj la, prèt yo pa t' ka rete fè sèvis yo, paske limyè prezans Seyè a te plen Tanp lan nèt.
So that the priests were not able to keep their places to do their work because of the cloud; for the house of God was full of the glory of the Lord.
 και οὐκ ἠδύναντο οἱ ἱερεῖς τοῦ στηναὶ λειτουργεῖν ἀπὸ προσώπου τῆς νεφέλης ὅτι ἐνέπλησεν δόξα κυρίου τὸν οἶκον τοῦ θεοῦ
- 1 ¶ Lè sa a, Salomon di konsa: -Seyè, ou di ou pito viv kote ki fè nwa.
Then Solomon said, O Lord, to the sun you have given the heaven for a living-place, but your living-place was not seen by men,
 τότε εἶπεν σαλωμων κύριος εἶπεν τοῦ κατασκηνώσαι ἐν γνώφῳ
- 2 Koulye a, mwen bati yon tanp pou ou ka rete, yon kay kote ou pral viv pou tout tan.
So I have made for you a living-place, a house in which you may be for ever present.
 και ἐγὼ ἔκοδόμηκα οἶκον τῷ ὀνόματί σου ἅγιόν σοι και ἔτοιμον τοῦ κατασκηνώσαι εἰς τοὺς αἰῶνας
- 3 Lèfini, wa a vire, li bay pèp Izrayèl la fas. Tout pèp la te kanpe. Li mande benediksyon Bondye pou pèp la,
Then, turning his face about, the king gave a blessing to all the men of Israel; and they were all on their feet together.
 και ἐπέστρεψεν ὁ βασιλεὺς τὸ πρόσωπον αὐτοῦ και εὐλόγησεν τὴν πᾶσαν ἐκκλησίαν ἰσραηλ και πᾶσα ἐκκλησία ἰσραηλ παρειστήκει

- 4 li di: -Lwanj pou Seyè a, Bondye pèp Izrayèl la! Avèk fòs kouraj li, li kenbe pwomès li te fè David, papa m' lan, lè li te di l' konsa:
And he said, Praise be to the Lord, the God of Israel, who himself gave his word to my father David, and with his strong hand has made his word come true, saying,
καὶ εἶπεν εὐλογητὸς κύριος ὁ θεὸς ἰσραὴλ ὃς ἐλάλησεν ἐν στόματι αὐτοῦ πρὸς δαυὶδ τὸν πατέρα μου καὶ ἐν χερσίν αὐτοῦ ἐπλήρωσεν λέγων
- 5 Depi jou mwen te fè pèp mwen an soti kite peyi Lejip, mwen pa janm chwazi yon lavil nan tout peyi pèp Izrayèl la pou yo bati yon tanp ladan l' pou mwen rete, ni mwen pa t' chwazi pesonn pou gouvènè pèp mwen an, pèp Izrayèl la.
From the day when I took my people out of the land of Egypt, no town in all the tribes of Israel has been marked out by me for the building of a house for the resting-place of my name; and I took no man to be a ruler over my people Israel;
ἀπὸ τῆς ἡμέρας ἧς ἀνήγαγον τὸν λαόν μου ἐκ γῆς αἰγύπτου οὐκ ἐξελεξάμην ἐν πόλει ἀπὸ πασῶν φυλῶν ἰσραὴλ τοῦ οἰκοδομῆσαι οἶκον τοῦ εἶναι ὄνομά μου ἐκεῖ καὶ οὐκ ἐξελεξάμην ἐν ἀνδρὶ τοῦ εἶναι ἐ ἐς ἡγούμενον ἐπὶ τὸν λαόν μου ἰσραὴλ.
- 6 Men koulye a, mwen chwazi lavil Jerizalèm pou se la yo fè sèvis pou mwen, lèfini mwen chwazi David pou li gouvènè pèp mwen an.
But now I have made selection of Jerusalem, that my name might be there, and of David, to be over my people Israel.
καὶ ἐξελεξάμην ἐν ἱερουσαλὴμ γενέσθαι τὸ ὄνομά μου ἐκεῖ καὶ ἐξελεξάμην ἐν δαυὶδ ὥστε εἶναι ἐπάνω τοῦ λαοῦ μου ἰσραὴλ.
- 7 David, papa m', te fè lide bati yon tanp pou Seyè a, Bondye pèp Izrayèl la,
Now it was in the heart of my father David to put up a house for the name of the Lord, the God of Israel.
καὶ ἐγένετο ἐπὶ καρδίαν δαυὶδ τοῦ πατρὸς μου τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ ἰσραὴλ.
- 8 Men, Seyè a te di l': Ou byen fèt gen lide bati yon kay pou mwen.
But the Lord said to David my father, You did not have in your heart the desire to make a house for my name:
καὶ εἶπεν κύριος πρὸς δαυὶδ πατέρα μου διότι ἐγένετο ἐπὶ καρδίαν σου τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματί μου καλῶς ἐποίησας ὅτι ἐγένετο ἐπὶ καρδίαν σου
- 9 Men, se pa ou ki va bati l'. Se pwòp pitit gason w'ap fè a ki va bati tanp lan pou mwen.
But you yourself will not be the builder of the house; but your son, the offspring of your body, he it is who will put up a house for my name.
πλὴν σὺ οὐκ οἰκοδομήσεις τὸν οἶκον ὅτι ὁ υἱός σου ὃς ἐξελεύσεται ἐκ τῆς ὀσφύος σου οὗτος οἰκοδομήσει τὸν οἶκον τῷ ὀνόματί μου
- 10 Koulye a, Seyè a kenbe pwomès li. Jan li te di l' la, se mwen menm ki nan plas David, papa m'. Mwen chita sou fotèy wa Izrayèl la. Mwen bati yon tanp pou Seyè a, Bondye pèp Izrayèl la.
And the Lord has kept his word; for I have taken my father David's place on the seat of the kingdom of Israel, as the Lord gave his word; and I have made the house for the name of the Lord the God of Israel.
καὶ ἀνέστησεν κύριος τὸν λόγον αὐτοῦ ὃν ἐλάλησεν καὶ ἐγενήθη ἐναντί δαυὶδ πατρὸς μου καὶ ἐκάθισα ἐπὶ τὸν θρόνον ἰσραὴλ καθὼς ἐλάλησεν κύριος καὶ ὠκοδόμησα τὸν οἶκον τῷ ὀνόματι κυρίου θεοῦ ἰσραὴλ.
- 11 Lèfini, mwen fè yon plas ladan l' pou Bwat Kontra Seyè a, kontra li te pase ak moun pèp Izrayèl yo.
And there I have put the ark, in which is the agreement of the Lord, which he made with the people of Israel.
καὶ ἔθηκα ἐκεῖ τὴν κιβωτόν ἐν ἧ ἐκεῖ διαθήκη κυρίου ἣν διέθετο τῷ ἰσραὴλ
- 12 ¶ Apre sa, Salomon al kanpe devan lotèl Seyè a, devan tout pèp Izrayèl la, li leve de men l' anlè pou l' lapriyè.
Then he took his place in front of the altar of the Lord, all the men of Israel being present,
καὶ ἔστη κατέναντι τοῦ θυσιαστηρίου κυρίου ἐναντι πάσης ἐκκλησίας ἰσραὴλ καὶ διεπέτασεν τὰς χεῖρας αὐτοῦ
- 13 Salomon te fè fè yon platfòm an kwiv. Li fè yo mete l' nan mitan lakou a. Platfòm lan te kare kare, wit pye longè, wit pye lajè ak senk pye wotè. Li moute sou li, li mete ajenou devan tout pèp Izrayèl la. Li leve de men l' anlè,
(For Solomon had made a brass stage, five cubits long, five cubits wide and three cubits high, and had put it in the middle of the open space; on this he took his place and went down on his knees before all the meeting of Israel, stretching out his hands to heaven.)
ὅτι ἐποίησεν σαλωμων βᾶσιν χαλκῆν καὶ ἔθηκεν αὐτὴν ἐν μέσῳ τῆς αὐλῆς τοῦ ἱεροῦ πέντε πήχων τὸ μήκος αὐτῆς καὶ πέντε πήχεων τὸ εὖρος αὐτῆς καὶ τριῶν πήχεων τὸ ὕψος αὐτῆς καὶ ἔστη ἐπ' αὐτῆς καὶ ἔπεσεν ἐπὶ τὰ γόνατα ἐναντι πάσης ἐκκλησίας ἰσραὴλ καὶ διεπέτασεν τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν
- 14 epi li di: -Seyè, ou menm ki Bondye pèp Izrayèl la, pa gen Bondye tankou ou ni nan syèl ni sou latè. Ou kenbe kontra ou te siyen ak pèp ou a. Ou moutre jan ou renmen moun k'ap sèvi ou ak tout kè yo.
And he said, O Lord, the God of Israel, there is no God like you in heaven or on earth; keeping faith and mercy unchanging for your servants, while they go in your ways with all their hearts;
καὶ εἶπεν κύριε ὁ θεὸς ἰσραὴλ οὐκ ἔστιν ὁμοίός σοι θεὸς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς φυλάσσω τὴν διαθήκην καὶ τὸ ἔλεος τοῖς παισίν σου τοῖς πορευομένοις ἐναντίον σου ἐν ὅλῃ καρδίᾳ
- 15 Ou te kenbe pwomès ou te fè David, papa m', sèvitè ou la. Tou sa ou te di w'ap fè, ou fè l' rive vre jòdi a ak fòs ponyèt ou.
For you have kept the word which you gave to your servant David, my father; with your mouth you said it and with your hand you have made it come true this day.
ἃ ἐφύλαξας τῷ παιδί σου δαυὶδ τῷ πατρί μου ἃ ἐλάλησας αὐτῷ λέγων καὶ ἐλάλησας ἐν στόματί σου καὶ ἐν χερσίν σου ἐπλήρωσας ὡς ἡ ἡμέρα αὕτη

- 16 Se poutèt sa, Seyè, Bondye pèp Izrayèl la, m'ap mande ou pou ou kenbe lòt pwomès ou te fè David, papa m', sèvitè ou la, lè ou te di l' va toujou gen yonn nan pitit li yo pou gouvènèn pèp Izrayèl la, depi yo veye jan y'ap mache pou yo mennen bak yo devan ou jan li menm li te fè l' la.
 So now, O Lord, the God of Israel, let your word to your servant David, my father, come true, when you said, You will never be without a man to take his place before me on the seat of the kingdom of Israel; if only your children give attention to their ways, walking in my law, as you have done before me.
 και νῦν κύριε ὁ θεὸς ἰσραὴλ φύλαξον τῶ παιδί σου τῷ δαυιδ τῷ πατρί μου ἃ ἐλάλησας αὐτῷ λέγων οὐκ ἐκλείψει σοι ἀνὴρ ἀπὸ προσώπου μου καθήμενος ἐπὶ θρόνου ἰσραὴλ πλην ἐὰν φυλάξωσιν οἱ υἱοὶ σου τὴν ὁδὸν αὐτῶν τοῦ πορεύεσθαι ἐν τῷ νόμῳ μου ὡς ἐπορεύθης ἐναντίον μου
- 17 Se konsa, Seyè, Bondye pèp Izrayèl la, fè tout bagay rive jan ou te fè pwomès la bay David, sèvitè ou la.
 So now, O Lord, the God of Israel, make your word come true which you said to your servant David.
 και νῦν κύριε ὁ θεὸς ἰσραὴλ πιστωθήτω δὴ τὸ ῥήμά σου ὃ ἐλάλησας τῷ παιδί σου τῷ δαυιδ
- 18 Men, Bondye, èske ou ka rete tout bon sou latè ak moun? Ata syèl la pa laj ase pou l' kenbe ou! Ale wè pou ti kay mwen bati pou ou la a!
 But is it truly possible that God may be housed with men on earth? see, heaven and the heaven of heavens are not wide enough to be your resting-place: how much less this house which I have made:
 ὅτι εἰ ἀληθῶς κατοικήσει θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς εἰ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐκ ἀρκέσουσιν σοι καὶ τίς ὁ οἶκος οὗτος ὃν ᾠκοδόμησα
- 19 Seyè, Bondye m', tanpri, se sèvitè ou mwen ye! Tanpri, tande jan m'ap lapriyè nan pye ou. Koute jan m'ap rele nan zòrèy ou jòdi a. Tande jan m'ap rele, jan m'ap lapriyè nan pye ou.
 Still, let your heart be turned to the prayer of your servant and to his prayer for grace, O Lord my God, and give ear to the cry and the prayer which your servant makes before you;
 και ἐπιβλέψῃ ἐπὶ τὴν προσευχὴν παιδός σου καὶ ἐπὶ τὴν δέησίν μου κύριε ὁ θεὸς τοῦ ἐπακοῦσαι τῆς δεήσεως καὶ τῆς προσευχῆς ἧς ὁ παῖς σου προσεύχεται ἐναντίον σου σήμερον
- 20 Lajounen kou lannwit, voye je ou sou tanp lan, tanp kote ou te di w'ap toujou la a. Koute lapriyè mwen menm, sèvitè ou la, m'ap fè nan pye ou.
 That your eyes may be open to this house day and night, to this place of which you have said that you would put your name there; to give ear to the prayer which your servant may make, turning to this place.
 τοῦ εἶναι ὀφθαλμοῦς σου ἀνεωγμένους ἐπὶ τὸν οἶκον τοῦτον ἡμέρας καὶ νυκτός εἰς τὸν τόπον τοῦτον ὃν εἶπας ἐπικληθῆναι τὸ ὄνομά σου ἐκεῖ τοῦ ἀκοῦσαι τῆς προσευχῆς ἧς ὁ παῖς σου προσεύχεται εἰς τὸν τόπον τοῦτον
- 21 Wi, koute lapriyè m'ap fè ak lapriyè pèp Izrayèl ou a ap fè nan pye ou isit la. Nan syèl kote ou rete a, koute lapriyè nou, padonnen nou.
 And give ear to the prayers of your servant and of your people Israel, when they make their prayers, turning to this place; give ear from heaven your living-place; and hearing have mercy.
 και ἀκοῦση τῆς δεήσεως τοῦ παιδός σου καὶ λαοῦ σου ἰσραὴλ ἃ ἂν προσεύξωνται εἰς τὸν τόπον τοῦτον καὶ σὺ εἰσακούσῃ ἐν τῷ τόπῳ τῆς κατοικήσεώς σου ἐκ τοῦ οὐρανοῦ καὶ ἀκοῦση καὶ ἴλεως ἔσῃ
- 22 Lè y'a pote plent pou yon moun ki fè frè l' yon bagay mal, si yo mande l' pou l' fè sèman se pa vre, epi li vin fè sèman an devan lotèl ou a, nan tanp sa a,
 If a man does wrong to his neighbour and has to take an oath, and comes before your altar to take his oath in this house:
 ἐὰν ἀμάρτη ἀνὴρ τῷ πλησίον αὐτοῦ καὶ λάβῃ ἐπ' αὐτὸν ἄρὰν τοῦ ἀρᾶσθαι αὐτόν καὶ ἔλθῃ καὶ ἀράσῃται κατέναντι τοῦ θυσιαστηρίου ἐν τῷ οἴκῳ τούτῳ
- 23 ou menm, Seyè ki nan syèl la, w'a tande, w'a fè sa ki gen pou fèt la. W'a jije sèvitè ou yo. W'a pini moun ki koupab la, w'a fè chatiman li merite a tonbe sou tèt li. W'a fè rekonèt lè yon moun inosan pou yo ka rann li jistis.
 Then let your ear be open in heaven, and be the judge of your servants, giving punishment to the wrongdoer, so that his sin may come on his head; and, by your decision, keeping from evil him who has done no wrong.
 και σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ποιήσεις καὶ κρινεῖς τοὺς δούλους σου τοῦ ἀποδοῦναι τῷ ἀνόμῳ καὶ ἀποδοῦναι ὁδοὺς αὐτοῦ εἰς κεφαλὴν αὐτοῦ τοῦ δικαιοῦσαι δίκαιον τοῦ ἀποδοῦναι αὐτῷ κατὰ τὴν δικαιοσύνην αὐτοῦ
- 24 Lè lènmi va bat pèp Izrayèl la paske pèp la te peche kont ou, si yo tounen vin jwenn ou, si yo fè lwanj pou ou, si yo vin lapriyè nan pye ou isit la nan kay sa a,
 And if your people Israel are overcome in war, because of their sin against you; if they are turned to you again, honouring your name, making prayers and requesting your grace in this house:
 και ἐὰν θραυσθῇ ὁ λαὸς σου ἰσραὴλ κατέναντι τοῦ ἐχθροῦ ἐὰν ἀμάρτωσιν σοι καὶ ἐπιστρέψωσιν καὶ ἐξομολογήσωνται τῷ ὀνόματί σου καὶ προσεύξωνται καὶ δεηθῶσιν ἐναντίον σου ἐν τῷ οἴκῳ τούτῳ
- 25 tanpri, kote ou ye nan syèl la, koute yo. Padonnen peche pèp Izrayèl ou a, fè yo tounen nan peyi ou te ba yo ansanm ak zansèt yo a.
 Then give ear from heaven, and let the sin of your people Israel have forgiveness, and take them back again to the land which you gave to them and to their fathers.
 και σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἴλεως ἔσῃ ταῖς ἀμαρτίας λαοῦ σου ἰσραὴλ καὶ ἀποστρέψεις αὐτούς εἰς τὴν γῆν ἣν ἔδωκας αὐτοῖς καὶ τοῖς πατράσιν αὐτῶν
- 26 Lè va gen chechrès nan peyi a san yon ti degout lapli, paske pèp la te peche kont ou, si yo règrèt sa yo te fè a paske ou te pini yo, si yo vin lapriyè isit la, si yo fè lwanj ou,
 When heaven is shut up and there is no rain, because of their sin against you: if they make prayers with their faces turned to this place, honouring your name and turning away from their sin when you send trouble on them:
 ἐν τῷ συσχεθῆναι τὸν οὐρανὸν καὶ μὴ γενέσθαι ὑέτον ὅτι ἀμαρτήσονται σοι καὶ προσεύξονται εἰς τὸν τόπον τοῦτον καὶ αἰνέσουσιν τὸ ὄνομά σου καὶ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν ἐπιστρέψουσιν ὅτι ταπεινώσεις αὐτούς

- 27 tanpri, kote ou ye nan syèl la, koute yo. Padonnen peche sèvitè ou yo ak peche moun pèp Izrayèl ou yo. Moutre yo bon chemen pou yo pran an. Apre sa, Seyè, w'a voye lapli sou peyi ou te bay pèp ou a pou l' rele l' pa l' la.
Then give ear from heaven, so that the sin of your servants and the sin of your people Israel may have forgiveness, when you make clear to them the good way in which they are to go; and send rain on your land which you have given to your people for their heritage.
καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἴλεως ἔσῃ ταῖς ἀμαρτίας τῶν παιδῶν σου καὶ τοῦ λαοῦ σου ἰσραὴλ ὅτι δηλώσεις αὐτοῖς τὴν ὁδὸν τὴν ἀγαθὴν ἐν ἣ πορεύονται ἐν αὐτῇ καὶ δώσεις ὑετὸν ἐπὶ τὴν γῆν σου ἣν ἔδωκας τῷ λαῷ σου εἰς κληρονομίαν
- 28 Lè va gen grangou nan peyi a, osinon lè move maladi lapès va tonbe sou li, lè plant yo va cheche nan van cho, lè krikèt ak chwal bondye va ravaje jaden yo, lè lènmi va sènen lavil nou yo pou atake pèp la, lè nenpòt maladi osinon nenpòt malè va tonbe sou pèp la,
If there is no food in the land, if there is disease, if the fruits of the earth are damaged by heat or water, locust or worm; if their towns are shut in by their attackers: whatever trouble or whatever disease there may be:
λιμὸς ἐὰν γένηται ἐπὶ τῆς γῆς θάνατος ἐὰν γένηται ἀνεμοφορία καὶ ἴκτερος ἀκρίδες καὶ βροῦχος ἐὰν γένηται ἐὰν θλίψῃ αὐτὸν ὁ ἐχθρὸς κατέναντι τῶν πόλεων αὐτῶν κατὰ πᾶσαν πληγὴν καὶ πᾶν πόνον
- 29 koute lapriyè y'ap fè nan pye ou. Lè nenpòt moun osinon tout pèp la va lapriyè nan pye ou, lè y'a regrèt sa yo fè a, lè y'a leve men yo nan direksyon tanp lan pou yo lapriyè ou,
Whatever prayer or request for your grace is made by any man, or by all your people Israel, whatever his trouble may be, whose hands are stretched out to this house:
καὶ πᾶσα προσευχὴ καὶ πᾶσα δέησις ἣ ἐὰν γένηται παντὶ ἀνθρώπῳ καὶ παντὶ λαῷ σου ἰσραὴλ ἐὰν γνῶ ἀνθρώπος τὴν ἀφῆν αὐτοῦ καὶ τὴν μαλακίαν αὐτοῦ καὶ διατετάσῃ τὰς χεῖρας αὐτοῦ εἰς τὸν οἶκον τοῦτον
- 30 tanpri, kote ou ye nan syèl kote ou rete a, koute lapriyè yo, padonnen yo. Bay chak moun sa yo merite, paske ou konnen sa ki nan kè yo. Se ou menm ki konnen sa ki nan fon kè moun.
Then give ear from heaven your living-place, answering with forgiveness, and give to every man, whose secret heart is open to you, the reward of all his ways; (for you, and you only, have knowledge of the hearts of the children of men;)
καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἐτοίμου κατοικητηρίου σου καὶ ἰλάσῃ καὶ δώσεις ἀνδρὶ κατὰ τὰς ὁδοὺς αὐτοῦ ὡς ἂν γνῶς τὴν καρδίαν αὐτοῦ ὅτι μόνος γινώσκεις τὴν καρδίαν υἱῶν ἀνθρώπων
- 31 Wi, w'a bay chak moun sa yo merite, konsa pèp ou a va gen krentif pou ou, y'a mache nan chemen ou mete devan yo, pandan tout tan y'ap viv sou tè ou te bay zansèt nou yo.
So that they may give you worship, walking in your ways, as long as they are living in the land which you gave to our fathers.
ὅπως φοβῶνται τὰς ὁδοὺς σου πάσας τὰς ἡμέρας ἕως αὐτοὶ ζῶσιν ἐπὶ προσώπου τῆς γῆς ἧς ἔδωκας τοῖς πατράσιν ἡμῶν
- 32 Menm lè yon moun lòt nasyon ki pa fè pati pèp ou a soti byen lwen vini poutèt ou, paske li tande jan n'ap nonnen non ou, li tande pale tout bèl bagay w'ap fè avèk fòs kouraj ou, si li vin lapriyè nan tanp sa a,
And as for the man from a strange land, who is not of your people Israel but comes from a far country because of the glory of your name and your strong hand and your outstretched arm; when he comes to make his prayer, turning to this house:
καὶ πᾶς ἀλλότριος ὃς οὐκ ἐκ τοῦ λαοῦ σου ἰσραὴλ ἐστὶν αὐτὸς καὶ ἔλθῃ ἐκ γῆς μακρόθεν διὰ τὸ ὄνομά σου τὸ μέγα καὶ τὴν χειρὰ σου τὴν κραταιὰν καὶ τὸν βραχίονά σου τὸν ὑψηλὸν καὶ ἔλθωσιν καὶ προσεύξονται εἰς τὸν τόπον τοῦτον
- 33 tanpri, nan syèl kote ou rete a, koute lapriyè li. W'a fè pou li tou sa li mande ou. Konsa, tout pèp sou latè va konnen ou. Y'a gen krentif pou ou tankou pèp Izrayèl ou a gen krentif pou ou. Y'a konnen tanp mwen bati pou ou a, se la pou yo vin adore ou.
Then give ear from heaven your living-place, and give him his desire, whatever it may be; so that all the peoples of the earth may have knowledge of your name, worshipping you as do your people Israel, and may see that this house which I have made is truly named by your name.
καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἐτοίμου κατοικητηρίου σου καὶ ποιήσεις κατὰ πάντα ὅσα ἐὰν ἐπικαλέσηται σε ὁ ἀλλότριος ὅπως γνῶσιν πάντες οἱ λαοὶ τῆς γῆς τὸ ὄνομά σου καὶ τοῦ φοβεῖσθαί σε ὡς ὁ λαός σου ἰσραὴλ καὶ τοῦ γνῶναι ὅτι ἐπικέκληται τὸ ὄνομά σου ἐπὶ τὸν οἶκον τοῦτον ὃν ᾠκοδόμησα
- 34 Lè pèp ou a va soti al goumen kont lènmi l' yo, nenpòt ki bò w'a voye yo, lè y'a vire tèt yo nan direksyon lavil ou chwazi a ak nan direksyon Tanp mwen bati pou ou a pou yo lapriyè nan pye ou,
If your people go out to war against their attackers, by whatever way you may send them, if they make their prayers to you turning their faces to this town of yours and to this house which I have put up for your name:
ἐὰν δὲ ἐξέλθῃ ὁ λαός σου εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς αὐτοῦ ἐν ὁδῷ ἣ ἀποστελεῖς αὐτούς καὶ προσεύξονται πρὸς σὲ κατὰ τὴν ὁδὸν τῆς πόλεως ταύτης ἣν ἐξελέξω ἐν αὐτῇ καὶ οἴκου οὗ ᾠκοδόμησα τῷ ὀνόματί σου
- 35 tanpri, nan syèl kote ou rete a, koute lapriyè yo. Koute lapriyè y'ap fè nan pye ou, defann kòz yo.
Then give ear from heaven to their prayer and their cry for grace, and see right done to them.
καὶ ἀκούσῃ ἐκ τοῦ οὐρανοῦ τῆς δεήσεως αὐτῶν καὶ τῆς προσευχῆς αὐτῶν καὶ ποιήσεις τὸ δίκαιωμα αὐτῶν

- 36 Lè pèp ou a va peche kont ou, paske pa gen moun ki pa fè peche, lè w'a move sou yo, lè w'a lage yo nan men lènmi yo ki va fè yo prizonye, ki va depòte yo nan lòt peyi, li te mèt toupre, li te mèt byen lwen,
If they do wrong against you, (for no man is without sin,) and you are angry with them, and give them up into the power of those who are fighting against them, so that they take them away prisoners to a land far off or near;
 ὅτι ἁμαρτήσονται σοι ὅτι οὐκ ἔσται ἄνθρωπος ὃς οὐχ ἁμαρτήσεται καὶ πατάξεις αὐτοὺς καὶ παραδώσεις αὐτοὺς κατὰ πρόσωπον ἐχθρῶν καὶ αἰχμαλωτεύσουσιν οἱ αἰχμαλωτεύοντες αὐτοὺς εἰς γῆν ἐχθρῶν εἰς γῆν μακρὰν ἢ ἐγγύς
- 37 antan yo la nan peyi kote lènmi yo te depòte yo a, si yo règrèt sa yo te fè, si yo lapriyè nan pye ou, si yo rekonèt yo te fè sa ki mal, si yo rekonèt yo te peche, si yo rekonèt yo antò,
And if they take thought, in the land where they are prisoners, turning again to you, crying out in prayer to you in that land, and saying, We are sinners, we have done wrong, we have done evil;
 καὶ ἐπιστρέψωσιν καρδίαν αὐτῶν ἐν τῇ γῇ αὐτῶν οὗ μετήχθησαν ἐκεῖ καὶ γε ἐπιστρέψωσιν καὶ δεηθῶσιν σου ἐν τῇ αἰχμαλωσίᾳ αὐτῶν λέγοντες ἡμάρτομεν ἠδικήσαμεν ἠνομήσαμεν
- 38 si yo tounen vin jwenn ou ak tout kè yo ak tout nanm yo, antan yo nan peyi kote lènmi te depòte yo a, si yo vire tèt yo nan direksyon peyi ou te bay zansèt yo a, nan direksyon lavil ou te chwazi a, nan direksyon Tanp mwen batì pou ou a, pou yo lapriyè ou,
If with all their heart and soul they are turned again to you, in the land where they are prisoners, the land where they have been taken, and make their prayers, turning their eyes to their land which you gave to their fathers, and to the town which you took for yourself, and the house which I have made for your name:
 καὶ ἐπιστρέψωσιν πρὸς σὲ ἐν ὅλῃ καρδίᾳ καὶ ἐν ὅλῃ ψυχῇ αὐτῶν ἐν γῇ αἰχμαλωτευσάντων αὐτοὺς καὶ προσεύξονται ὁδὸν γῆς αὐτῶν ἧς ἔδωκας τοῖς πατράσιν αὐτῶν καὶ τῆς πόλεως ἧς ἐξέλεξω καὶ τὸ οἶκόν σου οὗ ὠκοδόμησα τῷ ὀνόματί σου
- 39 tanpri, koute lapriyè y'ap fè nan pye ou, kote ou ye nan syèl kote ou rete a. Koute lapriyè yo, defann kòz yo. Padonnen pèp ou a tout peche yo te fè kont ou yo.
Then give ear from heaven your living-place to their prayer and their cry, and see right done to them, answering with forgiveness your people who have done wrong against you.
 καὶ ἀκούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἐτόιμου κατοικητηρίου σου τῆς προσευχῆς αὐτῶν καὶ τῆς δεήσεως αὐτῶν καὶ ποιήσεις κρίματα καὶ ἕλωσ ἔση τῷ λαῷ τῷ ἁμαρτῶντι σοι
- 40 Koulye a, Bondye mwen, louvri je ou, koute lapriyè n'ap fè nan pye ou isit la.
Now, O my God, may your eyes be open and your ears awake to the prayers made in this place.
 νῦν κύριε ἔστρωσαν δὴ οἱ ὀφθαλμοὶ σου ἀνεφγμένοι καὶ τὰ ὠτά σου ἐπήκου εἰς τὴν δεήσιν τοῦ τόπου τούτου
- 41 Koulye a, leve non, Seyè, Bondye! Vin kote pou ou pran repo a! Vini non ansanm ak Bwat Kontra ou la ki fè wè jan ou gen pouvwa. Se pou prèt yo fè konnen jan ou bay pèp ou a delivrans! Se pou tout pèp ou a rele tèlman yo kontan!
Up! now, O Lord God, come back to your resting-place, you and the ark of your strength: let your priests, O Lord God, be clothed with salvation, and let your saints be glad in what is good.
 καὶ νῦν ἀνάστηθι κύριε ὁ θεός εἰς τὴν κατάπαυσίν σου σὺ καὶ ἡ κιβωτὸς τῆς ἰσχύος σου οἱ ἱερεῖς σου κύριε ὁ θεός ἐνδύσαιντο σωτηρίαν καὶ οἱ υἱοὶ σου εὐφρανθήτωσαν ἐν ἀγαθοῖς
- 42 Poutèt pwomès ou te fè David, sèvitè ou la, tanpri, Seyè, pa vire do bay moun ou te chwazi a!
O Lord God, let him whom you have taken for yourself never be given up by you: keep in mind your mercies to David your servant.
 κύριε ὁ θεός μὴ ἀποστρέψῃς τὸ πρόσωπον τοῦ χριστοῦ σου μνήσθητι τὰ ἔλεη δαυὶδ τοῦ δούλου σου
- 1 ¶ Lè wa Salomon fin fè lapriyè sa a, dife desann soti nan syèl la, li boule bèt yo te ofri sou lotèl la ak lòt pòsyon vyann yo te ofri.
Now when Solomon's prayers were ended, fire came down from heaven, burning up all the offerings; and the house was full of the glory of the Lord.
 καὶ ὡς συνετέλεσεν σαλωμων προσευχόμενος καὶ τὸ πῦρ κατέβη ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν τὰ ὀλοκαυτώματα καὶ τὰς θυσίας καὶ δόξα κυρίου ἔπλησεν τὸν οἶκον
- 2 Anmenmtan an, limyè prezans Seyè a te plen Tanp lan.
And the priests were not able to go into the house of the Lord, for the Lord's house was full of the glory of the Lord.
 καὶ οὐκ ἠδύναντο οἱ ἱερεῖς εἰσελθεῖν εἰς τὸν οἶκον κυρίου ἐν τῷ καιρῷ ἐκεῖνῳ ὅτι ἔπλησεν δόξα κυρίου τὸν οἶκον
- 3 Lè tout moun pèp Izrayèl yo wè dife desann soti nan syèl la ak bèl limyè prezans Seyè a ki te klere tout anndan Tanp lan, yo mete ajenou, yo bese tèt yo jouk fwon yo rive sou dal pave a, yo adore Bondye, yo t'ap fè lwanj Seyè a, yo di l' mèsì paske li bon, paske li p'ap janm sispann renmen yo.
And all the children of Israel were looking on when the fire came down, and the glory of the Lord was on the house; and they went down on their knees, with their faces to the earth, worshipping and praising the Lord, and saying, He is good; for his mercy is unchanging for ever.
 καὶ πάντες οἱ υἱοὶ ἰσραὴλ ἑώραν καταβαῖνον τὸ πῦρ καὶ ἡ δόξα κυρίου ἐπὶ τὸν οἶκον καὶ ἔπεσον ἐπὶ πρόσωπον ἐπὶ τὴν γῆν ἐπὶ τὸ λιθόστρωτον καὶ προσεκύνησαν καὶ ἤνουν τῷ κυρίῳ ὅτι ἀγαθὸν ὅτι ἐστὶν ἡ ἐλεος αὐτοῦ
- 4 Apre sa, wa Salomon ansanm ak tout pèp Izrayèl ki te la a ofri bèt pou yo touye pou Seyè a.
Then the king and all the people made offerings before the Lord.
 καὶ ὁ βασιλεὺς καὶ πᾶς ὁ λαὸς θύοντες θύματα ἔναντι κυρίου

- 5 Wa Salomon te ofri venndemil (22.000) towo ak sanvenmil (120.000) mouton pou mande Bondye padon. Se konsa wa a ansanm ak tout moun pèp Izrayèl yo te mete Tanp lan apa pou Seyè a.
King Solomon made an offering of twenty-two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the people kept the feast of the opening of the house of God.
 και ἐθυσίασεν σαλωμων τὴν θυσίαν μόσχων εἴκοσι καὶ δύο χιλιάδας καὶ βοσκημάτων ἑκατὸν καὶ εἴκοσι χιλιάδας καὶ ἐνεκαίνισεν τὸν οἶκον τοῦ θεοῦ ὁ βασιλεὺς καὶ πᾶς ὁ λαός
- 6 Prèt yo te rete nan plas yo te ba yo nan Tanp lan. Devan yo se te moun Levi yo ki t'ap fè Iwanj Seyè a ak enstriman mizik wa David te fè fè pou jwe pandan y'ap chante chante ki di: Paské li p'ap janm sispann renmen nou. Prèt yo t'ap kònen twonpèt, tout pèp Izrayèl la menm te rete kanpe.
And the priests were in their places, and the Levites with their instruments of music for the Lord's song, which David the king had made for the praise of the Lord whose mercy is unchanging for ever, when David gave praise by their hand; and the priests were sounding horns before them; and all Israel were on their feet.
 και οἱ ἱερεῖς ἐπὶ τὰς φυλακὰς αὐτῶν ἑστηκότες καὶ οἱ λευῖται ἐν ὄργάνοις ψῶδων κυρίου τοῦ δαυὶδ τοῦ βασιλέως τοῦ ἐξομολογεῖσθαι ἔναντι κυρίου ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ ἐν ὕμνοις δαυὶδ διὰ χειρὸς αὐτῶν καὶ οἱ ἱερεῖς σάλπιζοντες ταῖς σάλπιγξιν ἐναντίον αὐτῶν καὶ πᾶς Ἰσραὴλ ἑστηκώς
- 7 Menm jou sa a, Salomon mete mitan gwo lakou ki devan Tanp Seyè a apa pou Bondye. Lèfini, se la li ofri bèt pou boule nèt pou Seyè a, ak grès bèt yo te touye pou mande Bondye padon, paske lotèl kwiv Salomon te fè fè a te twò piti pou pran tout ofrann bèt yo te touye pou boule nèt pou Seyè a, grenn jaden yo ak grès bèt yo te touye pou mande Bondye padon.
Then Solomon made holy the middle of the open square in front of the house of the Lord, offering the burned offerings there, and the fat of the peace-offerings; for there was not room on the brass altar which Solomon had made for all the burned offerings and the meal offerings and the fat.
 και ἡγίασεν σαλωμων τὸ μέσον τῆς ἀλῆς τῆς ἐν οἴκῳ κυρίου ὅτι ἐποίησεν ἐκεῖ τὰ ὀλοκαυτώματα καὶ τὰ στέατα τῶν σωτηρίων ὅτι τὸ θυσιαστήριον τὸ χαλκοῦν ὃ ἐποίησεν σαλωμων οὐκ ἐξεποίει δέξασθαι τὰ ὀλοκαυτώματα καὶ τὰ μανσα καὶ τὰ στέατα
- 8 Lè sa a, Salomon ansanm ak tout pèp Izrayèl la fete fèt Joupa yo pandan sèt jou. Foul moun te sot depi Pas Amat la nan nò jouk sou fwontyè ak peyi Lejip la.
So Solomon kept the feast at that time for seven days, and all Israel with him, a very great meeting, for the people had come together from the way into Hamath and from as far as the river of Egypt.
 και ἐποίησεν σαλωμων τὴν ἑορτὴν ἐν τῷ καιρῷ ἐκεῖνῳ ἑπτὰ ἡμέραις καὶ πᾶς Ἰσραὴλ μετ' αὐτοῦ ἐκκλησία μεγάλη σφόδρα ἀπὸ εισόδου αἰμαθ καὶ ἕως χειμάρρου αἰγύπτου
- 9 Yo pase sèt jou ap fè sèvis pou mete lotèl la apa pou sèvis Bondye, lèfini yo pase sèt jou ankò ap fè fèt. Sou wityèm jou fèt la, yo fè yon gwo sèvis pou fèmen seremoni an.
And on the eighth day they had a holy meeting; the offerings for making the altar holy went on for seven days, and the feast for seven days.
 και ἐποίησεν ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον ὅτι ἐγκαινισμὸν τοῦ θυσιαστηρίου ἐποίησεν ἑπτὰ ἡμέρας ἑορτὴν
- 10 Nan denmen, ki vle di nan venntwazyèm jou setyèm mwa a, Salomon voye tout moun tounen lakay yo. Yo tout t'ap fè fèt, yo al lakay yo ak kè kontan, paske sa te fè yo plezi pou wè tou sa Seyè a te fè pou David, pou Salomon ak pou pèp Izrayèl li a.
And on the twenty-third day of the seventh month, he sent the people away to their tents, full of joy and glad in their hearts, because of all the good which the Lord had done to David and to Solomon and to Israel his people.
 και ἐν τῇ τρίτῃ καὶ εἰκοστῇ τοῦ μηνὸς τοῦ ἑβδόμου ἀπέστειλεν τὸν λαὸν εἰς τὰ σκηνώματα αὐτῶν εὐφραينوμένους καὶ ἀγαθῇ καρδίᾳ ἐπὶ τοῖς ἀγαθοῖς οἷς ἐποίησεν κύριος τῷ δαυὶδ καὶ τῷ σαλωμων καὶ αἰ τῷ Ἰσραὴλ λαφ' αὐτοῦ
- 11 Lè wa Salomon fin bati Tanp Seyè a ansanm ak palè wa a, lè li fin fè tou sa li te gen lide fè nan yo,
So Solomon came to the end of building the house of the Lord and the king's house; and everything which it was in his mind to make in the house of the Lord and for himself had been well done.
 και συνετέλεσεν σαλωμων τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ πάντα ὅσα ἠθέλησεν ἐν τῇ ψυχῇ σαλωμων τοῦ ποιῆσαι ἐν οἴκῳ κυρίου καὶ ἐν οἴκῳ αὐτοῦ εὐδοθῶθαι
- 12 ¶ Seyè a fè Salomon wè l' ankò yon jou lannwit. Li di l' konsa: -Mwen tande lapriyè ou fè nan pye m'. M' chwazi kay sa a pou sèvi kote pou yo vin touye bèt pou mwen.
Now the Lord came to Solomon in a vision by night, and said to him, I have given ear to your prayer, and have taken this place for myself as a house where offerings are to be made.
 και ὤφθη ὁ θεὸς τῷ σαλωμων τὴν νύκτα καὶ εἶπεν αὐτῷ ἤκουσα τῆς προσευχῆς σου καὶ ἐξελεξάμην ἐν τῷ τόπῳ τούτῳ ἑμαυτῷ εἰς οἶκον θυσίας
- 13 Si mwen ta rive fèmen syèl la pou lapli pa tonbe, si mwen ta voye krikèt pou devore peyi a, si mwen ta voye move maladi sou pèp la,
If, at my word, heaven is shut up, so that there is no rain, or if I send locusts on the land for its destruction, or if I send disease on my people;
 ἐὰν συσχωτῶ τὸν οὐρανὸν καὶ μὴ γένηται ὑετός καὶ ἐὰν ἐντελωμαι τῆ ἀκρίδι καταφαγεῖν τὸ ξύλον καὶ ἐὰν ἀποστείλω θάνατον ἐν τῷ λαῷ μου
- 14 lè sa a si pèp ki pote non m' lan lapriyè nan pye m', si yo soumèt devan mwen, si yo pran chache m' ankò, si yo vire do bay vye peche yo t'ap fè yo, m'ap tande yo nan syèl kote m' ye a, m'ap padonnen peche yo, m'ap fè peyi a kanpe ankò.
If my people, on whom my name is named, make themselves low and come to me in prayer, searching for me and turning from their evil ways; then I will give ear from heaven, overlooking their sin, and will give life again to their land.
 και ἐὰν ἐντραπῇ ὁ λαός μου ἐφ' οὗς τὸ ὄνομά μου ἐπικέκληται ἐπ' αὐτούς καὶ προσεῦζονται καὶ ζητήσωσιν τὸ πρόσωπόν μου καὶ ἀποστρέψωσιν ἀπὸ τῶν ὁδῶν αὐτῶν τῶν πονηρῶν καὶ ἐγὼ εἰσακούσομαι ἐκ τοῦ οὐρανοῦ καὶ ἴλωμαι ἔσομαι ταῖς ἀμαρτίαις αὐτῶν καὶ ἰάσομαι τὴν γῆν αὐτῶν
- 15 Depi jòdi a, je m' louvri, zòrèy mwen pare pou m' tande tout lapriyè y'ap fè isit la.
Now my eyes will be open and my ears awake to the prayers made in this place.
 νῦν οἱ ὀφθαλμοί μου ἔσονται ἀνεωγμένοι καὶ τὰ ὦτά μου ἐπήκουα τῆ προσευχῆ τοῦ τόπου τούτου

- 16 Depi jòdi a, mwen chwazi kay sa a, mwen mete l' apa pou mwen. Se la pou yo fè sèvis pou mwen. M'ap veye l', m'ap pwoteje l' chak jou.
For I have taken this house for myself and made it holy, so that my name may be there for ever; and my eyes and my heart will be there at all times.
καὶ νῦν ἐξελεξάμην καὶ ἡγήακα τὸν οἶκον τοῦτον τοῦ εἶναι ὄνομά μου ἐκεῖ ἕως αἰῶνος καὶ ἔσονται οἱ ὀφθαλμοί μου καὶ ἡ καρδία μου ἐκεῖ πάσας τὰς ἡμέρας
- 17 Ou menm pou tèt pa ou, si ou mache devan m' tankou David, papa ou, si ou fè tou sa mwen mande ou fè, si ou koute lòd ak bon prensip mwen yo,
And as for you, if you will go on your way before me as David your father did, doing whatever I have given you orders to do and keeping my laws and my decisions:
καὶ σὺ ἐὰν πορευθῆς ἐναντίον μου ὡς δαυὶδ ὁ πατὴρ σου καὶ ποιήσῃς κατὰ πάντα ἃ ἐνετειλάμην σοὶ καὶ τὰ προστάγματά μου καὶ τὰ κρίματά μου φυλάξῃ
- 18 m'a kenbe gouvènman ou lan chita jan mwen te pwomèt David, papa ou la, lè m' te di l' ap toujou gen yon moun nan fanmi li ki pou gouvènen pèp Izrayèl la.
Then I will make strong the seat of your kingdom, as I gave my word to David your father, saying, You will never be without a man to be ruler in Israel.
καὶ ἀναστήσω τὸν θρόνον τῆς βασιλείας σου ὡς διεθέμην δαυὶδ τῷ πατρὶ σου λέγων οὐκ ἐξαρθήσεται σοὶ ἀνὴρ ἡγούμενος ἐν Ἰσραὴλ
- 19 Men, si ou menm osinon yonn nan pitit ou yo vire do ban mwen, si nou pa fè sa m' mande nou fè, si nou pa koute lòd mwen ban nou, si n' al sèvi lòt bondye, si n' al adore lòt bondye,
But if you are turned away from me, and do not keep my orders and my laws which I have put before you, but go and make yourselves servants to other gods, giving them worship:
καὶ ἐὰν ἀποστρέψῃτε ὑμεῖς καὶ ἐγκαταλίπητε τὰ προστάγματά μου καὶ τὰς ἐντολάς μου ὡς ἔδωκα ἐναντίον ὑμῶν καὶ πορευθῆτε καὶ λατρεύσητε θεοὺς ἑτέροις καὶ προσκυνήσητε αὐτοὺς
- 20 lè sa a, m'ap wete pèp Izrayèl la nan peyi mwen ba yo a. M'ap vire do bay tanp mwen te mete apa tankou kote pou yo fè sèvis pou mwen an. Moun toupatou va pase l' nan betiz, y'a fè chante sou li.
Then I will have this people uprooted out of my land which I have given them; and this house, which I have made holy for my name, I will put away from before my eyes, and make it an example and a word of shame among all peoples.
καὶ ἐξαρθῶ ὑμᾶς ἀπὸ τῆς γῆς ἧς ἔδωκα αὐτοῖς καὶ τὸν οἶκον τοῦτον ὃν ἡγίασα τῷ ὀνόματί μου ἀποστρέψω ἐκ προσώπου μου καὶ δώσω αὐτὸν εἰς παραβολὴν καὶ εἰς διήγημα ἐν πᾶσιν τοῖς ἔθνεσιν
- 21 Kay sa a ki te sitèlman bèl pral tounen yon pil mazi. Tout moun ki va pase bò la a va sezi, y'a mete men nan bouch, y'a mande poukisa Seyè a fè peyi a ak tanp lan sa.
And this house will become a mass of broken walls, and everyone who goes by will be overcome with wonder, and will say, Why has the Lord done so to this land and to this house?
καὶ ὁ οἶκος οὗτος ὁ ὑψηλός πᾶς ὁ διαπορευόμενος αὐτὸν ἐκστήσεται καὶ ἐρεῖ χάριν τίνας ἐποίησεν κύριος τῇ γῇ ταύτῃ καὶ τῷ οἴκῳ τούτῳ
- 22 Y'a reponn: Se paske yo te vire do bay Seyè a, Bondye zansèt yo a, ki te fè yo soti kite peyi Lejip. Yo kouri dèyè lòt bondye, yo fè sèvis pou yo, yo adore yo. Se poutèt sa Seyè a te voye gwo malè sa a sou yo.
And their answer will be, Because they were turned away from the Lord, the God of their fathers, who took them out of the land of Egypt, and took for themselves other gods and gave them worship and became their servants: that is why he has sent all this evil on them.
καὶ ἐροῦσιν διότι ἐγκατέλιπον κύριον τὸν θεὸν τῶν πατέρων αὐτῶν τὸν ἐξαγαγόντα αὐτοὺς ἐκ γῆς αἰγύπτου καὶ ἀντελάβοντο θεῶν ἑτέρων καὶ προσεκύνησαν αὐτοῖς καὶ ἐδούλευσαν αὐτοῖς διὰ τοῦτο ἐπήγαγεν ἐπ' αὐτοὺς πᾶσαν τὴν κακίαν ταύτην
- 1 ¶ Wa Salomon te pran ventan pou l' bati kay Seyè a ak kay pa li a.
Now at the end of twenty years, in which time Solomon had put up the house of the Lord and a house for himself,
καὶ ἐγένετο μετὰ εἴκοσι ἔτη ἐν οἷς ᾠκοδόμησεν σαλωμων τὸν οἶκον κυρίου καὶ τὸν οἶκον ἑαυτοῦ
- 2 Li rebati tout lavil wa Iram te ba li, li voye moun pèp Izrayèl al rete ladan yo.
He took in hand the building up of the towns which Hiram had given him, causing the children of Israel to make living-places for themselves there.
καὶ τὰς πόλεις ἃς ἔδωκεν χιραμ τῷ σαλωμων ᾠκοδόμησεν αὐτὰς σαλωμων καὶ κατόικισεν ἐκεῖ τοὺς υἱοὺς Ἰσραὴλ
- 3 Apre sa, li al atake lavil Amat nan Zoba, li pran li.
And Solomon went to Hamath-zobah and overcame it.
καὶ ἦλθεν σαλωμων εἰς αἰμαθ σοβα καὶ κατίσχυσεν αὐτήν
- 4 Li rebati lavil Tadmò nan dezè a ansanm ak tout lavil nan zòn Amat la pou sevi depo pwovizyon.
And he put up the buildings of Tadmor in the waste land, and of all the store-towns in Hamath;
καὶ ᾠκοδόμησεν τὴν θεδμορ ἐν τῇ ἐρήμῳ καὶ πάσας τὰς πόλεις τὰς ὀχυράς ἃς ᾠκοδόμησεν ἐν ἡμαθ
- 5 Salomon rebati Bètowon anwo ak Bètowon anba, li byen pwoteje yo ak miray ranpa, gwo pòtay ak ba pou fèmèn yo.
And of Beth-horon the higher and the lower, walled towns with walls and doorways and locks;
καὶ ᾠκοδόμησεν τὴν βαιθωρων τὴν ἄνω καὶ τὴν βαιθωρων τὴν κάτω πόλεις ὀχυράς τεῖχη πύλαι καὶ μοχλοὶ

- 6 Li rebati lavil Balat, tout lavil kote li te fè depo pwovizyon, tout lavil kote yo te gade chwal li yo ansanm ak cha lagè yo. Li bati tou sa li te fè lide bati nan lavil Jerizalèm, nan peyi Liban ak nan tout lòt peyi ki te sou zòd li yo.
And of Baalath, and all the store-towns which Solomon had, and the towns where he kept his war-carriages and his horse men, and everything which it was his pleasure to put up in Jerusalem and in Lebanon and in all the land under his rule.
 και την βααλαθ και πάσας τὰς πόλεις τὰς ὀχυράς αἱ ἦσαν τῷ σαλωμων και πάσας τὰς πόλεις τῶν ἁρμάτων και τὰς πόλεις τῶν ἰππέων και ὅσα ἐπεθύμησεν σαλωμων κατὰ τὴν ἐπιθυμίαν τοῦ οἰκοδομησαι ἐν ἱερουσαλημ και ἐν τῷ λιβάνῳ και ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ
- 7 -(we vèsè pwochen)
As for all the rest of the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, who were not of Israel:
 πᾶς ὁ λαὸς ὁ καταλειφθεὶς ἀπὸ τοῦ γετταίου και τοῦ αμορραίου και τοῦ φερεζαίου και τοῦ ευαίου και τοῦ ιεβουσαιίου οἱ οὐκ εἰσιν ἐκ τοῦ ἰσραηλ.
- 8 Lè moun Izrayèl yo te fin pran peyi Kanaran an pou yo, gen anpil nan moun ansyen mèt peyi a yo pa t' touye. Yo te kite yo rete nan peyi a. Te gen moun Amori, moun Et, moun Ferezi, moun Iva ak moun Jebis. Se pitit moun sa yo Salomon te pran sèvi esklav pou fè kòve. Se sa k'ap fèt jouk jounen jòdi a.
Their men who were still living in the land, and whom the children of Israel had not put an end to, these Solomon put to forced work, as is done to this day;
 ἦσαν ἐκ τῶν υἱῶν αὐτῶν τῶν καταλειφθέντων μετ' αὐτοῦ ἐν τῇ γῆ οὐκ ἐξωλέθρευσαν οἱ υἱοὶ ἰσραηλ και ἀνήγαγεν αὐτοὺς σαλωμων εἰς φόρον ἕως τῆς ἡμέρας ταύτης
- 9 Salomon pa t' fè ankenn moun nan pèp Izrayèl la sèvi esklav. Li te fè yo sèvi sòlda, ofisye, chèf, kaptenn ak kòmandan cha lagè yo ak kavalye yo.
But Solomon did not make use of the children of Israel as servants for his work; they were men of war, his chiefs and his captains, and captains of his war-carriages and his horsemen.
 και ἐκ τῶν υἱῶν ἰσραηλ οὐκ ἔδωκεν σαλωμων εἰς παιδᾶς τῇ βασιλείᾳ αὐτοῦ ὅτι αὐτοὶ ἄνδρες πολεμισταὶ και ἄρχοντες και δυνατοὶ και ἄρχοντες ἁρμάτων και ἰππέων
- 10 Te gen desansenkant (250) moun gouvènè yo te chwazi pou sèvi fòmman. Se yo ki te reskonsab kontwòl tout travay ki t'ap fèt yo.
Now these were the chief men in authority whom King Solomon had: two hundred and fifty of them, in authority over the people.
 και οὗτοι ἄρχοντες τῶν προστατῶν βασιλέως σαλωμων πενήκοντα και διακόσιοι ἐργοδιωκτοῦντες ἐν τῷ λαῷ
- 11 Salomon fè madanm li, pitit fi farawon an, kite lavil David, al rete nan kay li te bati pou li a. Li t'ap di nan kè l': Ata madanm mwen pa gen dwa rete nan kay David, wa peyi Izrayèl la, paske tout kote Bwat Kontra Seyè a te pase se kote ki fèt pou rete apa pou Bondye.
Then Solomon made Pharaoh's daughter come up from the town of David to the house which he had made for her; for he said, I will not have my wife living in the house of David, king of Israel, because those places where the ark of the Lord has come are holy.
 και τὴν θυγατέρα φαραω σαλωμων ἀνήγαγεν ἐκ πόλεως δαυιδ εἰς τὸν οἶκον ὃν ᾠκοδόμησεν αὐτῇ ὅτι εἶπεν οὐ κατοικήσει ἡ γυνὴ μου ἐν πόλει δαυιδ τοῦ βασιλέως ἰσραηλ ὅτι ἅγιός ἐστιν οὗ εἰσῆλθεν ἐκεῖ κιβωτὸς κυρίου
- 12 ¶ Salomon te ofri bèt pou yo boule nèt pou Bondye sou lotèl li te fè bati pou Seyè a devan Tanp lan.
Then Solomon made burned offerings to the Lord on the altar of the Lord which he had put up in front of the covered way,
 τότε ἀνήγεγκεν σαλωμων ὀλοκαυτώματα τῷ κυρίῳ ἐπὶ τὸ θυσιαστήριον ὃ ᾠκοδόμησεν ἀπέναντι τοῦ ναοῦ
- 13 Li ofri bèt pou yo boule nèt pou Seyè a, dapre lòd Moyiz te bay nan lalwa a pou chak jou fèt: pou jou repo yo, pou jou lalin nouvèl yo, ak pou twa gwo fèt yo fete chak lanne yo, ki vle di: Fèt Pen san ledven yo, Fèt Rekòt yo ak Fèt Joupa yo.
Offering every day what had been ordered by Moses, on the Sabbaths and at the new moon and at the regular feasts three times a year, that is at the feast of unleavened bread, the feast of weeks, and the feast of tents.
 και κατὰ τὸν λόγον ἡμέρας ἐν ἡμέρᾳ τοῦ ἀναφέρειν κατὰ τὰς ἐντολὰς μουσῆ ἐν τοῖς σαββάτοις και ἐν τοῖς μηνσὶν και ἐν ταῖς ἑορταῖς τρεῖς καιροῦς τοῦ ἐνιαυτοῦ ἐν τῇ ἑορτῇ τῶν ἀζύμων και ἐν τῇ ἑορτῇ τῶν ἐβδομάδων και ἐν τῇ ἑορτῇ τῶν σκηνῶν
- 14 Dapre regleman David, papa l', te bay, li mete chak gwoup nan travay pa yo, prèt yo pou fè sèvis pou Bondye, moun Levi yo pou fè lwanj Seyè a epi pou ede prèt yo nan travay yo dapre sa ki pou fèt chak jou fèt yo. Li bay chak gwoup gad pòtay Tanp lan lè travay yo nan chak pòtay, dapre lòd David, moun Bondye a, te kite.
And he gave the divisions of the priests their places for their work, as ordered by his father David, and to the Levites he gave their work of praise and waiting on the priests, to do what was needed day by day; and he gave the door-keepers their places in turn at every door; for so David, the man of God, had given orders.
 και ἔστησεν κατὰ τὴν κρίσιν δαυιδ τὰς διαιρέσεις τῶν ἱερέων κατὰ τὰς λειτουργίας αὐτῶν και οἱ λευῖται ἐπὶ τὰς φυλακὰς αὐτῶν τοῦ αἰνεῖν και λειτουργεῖν κατέναντι τῶν ἱερέων κατὰ τὸν λόγον ἡμέρας ἐν τῇ ἡμέρᾳ και οἱ πυλωροὶ κατὰ τὰς διαιρέσεις αὐτῶν εἰς πόλιν και πόλιν ὅτι οὕτως ἐντολαὶ δαυιδ ἀνθρώπου τοῦ θεοῦ
- 15 Se konsa, yo te swiv tout ti detay ki nan lòd wa David te bay pou prèt yo ak pou moun Levi yo, ata lòd li te bay pou trezò Tanp lan.
All the orders given by the king to the priests and Levites, in connection with any business or stores, were done with care.
 οὐ παρέληθον τὰς ἐντολὰς τοῦ βασιλέως περὶ τῶν ἱερέων και τῶν λευιτῶν εἰς πάντα λόγον και εἰς τοὺς θησαυροὺς
- 16 Se konsa tout travay Salomon te vle fè a te fin fèt, depi jou yo t'ap fouye fondasyon Tanp Seyè a jouk yo fini l'. Tanp Seyè a pa t' manke anyen ankò pou l' fini.
And all the work of Solomon was complete, from the day when he put the base of the Lord's house in position, till Solomon had come to the end of building the Lord's house.
 και ἠτοιμάσθη πᾶσα ἡ ἐργασία ἀφ' ἧς ἡμέρας ἐθεμελιώθη ἕως οὗ ἐτελείωσεν σαλωμων τὸν οἶκον κυρίου

- 17 Apre sa, Salomon ale lavil Ezyongebè ak lavil Elat bò Lanmè Wouj la, nan pòsyon tè ki pou moun Edon yo.
Then Solomon went to Ezion-geber and to Eloth by the sea in the land of Edom.
τότε ὄχρετο σαλωμων εἰς γασιωνγαβερ καὶ εἰς τὴν αἰλαθ τὴν παραθαλασσίαν ἐν γῆ ἰδουμαία
- 18 Wa Iram te voye batiman ansanm ak moun peyi I' ki te konn lanmè bay Salomon pou sèvi ansanm ak moun Salomon yo sou batiman yo. Se chèf ki t'ap sèvi nan gouvènman Iram yo ki te vin renmèt batiman yo. Maren Iram yo vwayaje ansanm ak moun pa Salomon yo rive peyi Ofi, kote yo al chache trèz tòn lò pote bay Salomon.
And Hiram sent him, by his servants, ships and experienced seamen, who went with the servants of Solomon to Ophir and came back with four hundred and fifty talents of gold, which they took to King Solomon.
καὶ ἀπέστειλεν χιραμ ἐν χειρὶ παίδων αὐτοῦ πλοῖα καὶ παῖδας εἰδότας θάλασσαν καὶ ὄχοντο μετὰ τῶν παίδων σαλωμων εἰς σοφίρα καὶ ἔλαβον ἐκεῖθεν τετρακόσια καὶ πενήκοντα τάλαντα χρυσοῦ καὶ ἦλθον πρὸς τὸν βασιλεῖα σαλωμων
- 1 ¶ Larenn peyi Saba tande pale ki kalite moun Salomon te ye. Li vwayaje pou lavil Jerizalèm pou l' sonde konesans Salomon avèk kèk keksyon difisil. Se konsa, li mennen anpil moun avè l' ak anpil chamo chaje odè, fèy santi bon, kantite lò ak pyè koute chè. Lè li rive devan Salomon, li poze l' tout kalite keksyon li te fè lide mande l'.
Now the queen of Sheba, hearing great things of Solomon, came to Jerusalem to put his wisdom to the test with hard questions; and with her came a very great train, and camels weighted down with spices, and great stores of gold and jewels: and when she came to Solomon she had talk with him of everything in her mind.
καὶ βασίλισσα σαβα ἤκουσεν τὸ ὄνομα σαλωμων καὶ ἦλθεν τοῦ πειράσαι σαλωμων ἐν αἰνίγμασιν εἰς ἱερουσαλημ ἐν δυνάμει βαρεῖα σφόδρα καὶ κάμηλοι αἴρουσαι ἀρώματα καὶ χρυσίον εἰς πλῆθος καὶ λίθον τίμιον καὶ ἦλθεν πρὸς σαλωμων καὶ ἐλάλησεν πρὸς αὐτὸν πάντα ὅσα ἐν τῇ ψυχῇ αὐτῆς
- 2 Salomon menm reponn tout keksyon l' yo. pa t' gen anyen ki te twò difisil pou li reponn.
And Solomon gave her answers to all her questions; there was no secret which he did not make clear to her.
καὶ ἀνήγγειλεν αὐτῇ σαλωμων πάντας τοὺς λόγους αὐτῆς καὶ οὐ παρήλθεν λόγος ἀπὸ σαλωμων ὃν οὐκ ἀπήγγειλεν αὐτῇ
- 3 Larenn peyi Saba a wè jan Salomon te gen anpil bon konprann. Li wè palè li te bati a.
And when the queen of Sheba had seen the wisdom of Solomon, and the house which he had made,
καὶ εἶδεν βασίλισσα σαβα τὴν σοφίαν σαλωμων καὶ τὸν οἶκον ὃν ἐκοδόμησεν
- 4 Li wè kalite manje yo te sèvi sou tab li, kay li te fè bati pou chèf li yo, jan li te òganize moun k'ap travay nan palè a, rad inifòm yo te genyen, domestik ki t'ap sèvi l' bweson ak bèt li te ofri pou boule nèt pou Seyè a nan Tanp lan. Lè li wè tou sa, li pèdi lapawòl sitèlman li te sezi.
And the food at his table, and all his servants seated there, and those who were waiting on him in their places, and their robes, and his wine-servants and their robes, and the burned offerings which he made in the house of the Lord, there was no more spirit in her.
καὶ τὰ βρώματα τῶν τραπεζῶν καὶ καθέδραν παίδων αὐτοῦ καὶ στάσιον λειτουργῶν αὐτοῦ καὶ ἱματισμὸν αὐτῶν καὶ οἰνοχόους αὐτοῦ καὶ στολισμὸν αὐτῶν καὶ τὰ ὀλοκαυτώματα ἃ ἀνέφερον ἐν οἴκῳ κυρίου καὶ ἐξ ἑαυτῆς ἐγένετο
- 5 Li di wa Salomon konsa: -Sa m' te tande nan peyi m' sou ou ak sou bon konprann ou an, se te vre!
And she said to the king, The account which was given to me in my country of your acts and your wisdom was true.
καὶ εἶπεν πρὸς τὸν βασιλεῖα ἀληθινὸς ὁ λόγος ὃν ἤκουσα ἐν τῇ γῆ μου περὶ τῶν λόγων σου καὶ περὶ τῆς σοφίας σου
- 6 Men, mwen pa t' vle kwè toutotan mwen pa t' vini wè ak je pa mwen. Men, sa m' te tande a se pa mwatye sa m' wè a. Bon konprann ou ak richès ou pi plis pase sa yo te di a.
But I had no faith in what was said about you, till I came and saw for myself; and truly, word was not given me of half your great wisdom; you are much greater than they said.
καὶ οὐκ ἐπίστευσα τοῖς λόγοις ἕως οὗ ἦλθον καὶ εἶδον οἱ ὀφθαλμοί μου καὶ ἰδοὺ οὐκ ἀπηγγέλη μοι ἡμισυ τοῦ πλήθους τῆς σοφίας σου προσέθηκας ἐπὶ τὴν ἀκοήν ἣν ἤκουσα
- 7 Ala bèl chans moun pa ou yo genyen! Ala bèl chans pou moun k'ap travay avè ou yo! Yo toujou la devan ou ap tande bèl pawòl k'ap soti nan bouch ou!
Happy are your wives and happy these your servants whose place is ever before you, hearing your words of wisdom.
μακάριοι οἱ ἄνδρες μακάριοι οἱ παῖδες σου οὗτοι οἱ παρεστηκότες σοὶ διὰ παντὸς καὶ ἀκούουσιν σοφίαν σου
- 8 Lwanj pou Seyè a, Bondye ou la! Li moutre jan li kontan avè ou. Li mete ou chita sou fotèy li a pou ou te ka wa peyi Izrayèl la. Li menm ki renmen peyi Izrayèl la, li vle pou peyi a pa janm disparèt.
Li mete ou wa pou ou ka kenbe peyi a nan lòd, nan bon chemen, san patipri.
Praise be to the Lord your God whose pleasure it was to put you on the seat of his kingdom to be king for the Lord your God: because, in his love for Israel, it was the purpose of your God to make them strong for ever, he made you king over them, to be their judge in righteousness.
ἔστω κύριος ὁ θεός σου ὑψολογημένος ὃς ἠθέλησέν σοι τοῦ δοῦναι σε ἐπὶ θρόνον αὐτοῦ εἰς βασιλεῖα τῷ κυρίῳ θεῷ σου ἐν τῷ ἀγαπῆσαι κύριον τὸν θεόν σου τὸν ἰσραηλ τοῦ στησαι αὐτὸν εἰς αἰῶνα καὶ ἔδοκέν σε ἐπ' αὐτοὺς εἰς βασιλεῖα τοῦ ποιῆσαι κρίμα καὶ δικαιοσύνην
- 9 Larenn Saba a fè wa a kado twa tòn edmi lò ak kantite fèy santi bon ak anpil pyè koute chè. Pat janm rive gen nan pèyi Izrayèl la kantite fèy santi bon tankou sa larenn Saba a te bay wa Salomon lè sa a.
And she gave the king a hundred and twenty talents of gold, and a great store of spices and jewels: never had such spices been seen as the queen of Sheba gave to Solomon.
καὶ ἔδωκεν τῷ βασιλεῖ ἑκατὸν εἰκοσι τάλαντα χρυσοῦ καὶ ἀρώματα εἰς πλῆθος πολὺ καὶ λίθον τίμιον καὶ οὐκ ἦν κατὰ τὰ ἀρώματα ἐκεῖνα ἃ ἔδωκεν βασίλισσα σαβα τῷ βασιλεῖ σαλωμων

- 10 Moun Iram yo ansanm ak moun Salomon yo, ki te al chache lò nan peyi Ofi, te pote yon gwo kantite bwa koray ak anpil bèl pyè koute chè soti nan menm peyi a.
And the servants of Hiram and the servants of Solomon, in addition to gold from Ophir, came back with sandal-wood and jewels.
καὶ οἱ παῖδες σαλωμων καὶ οἱ παῖδες χιραμ ἔφερον χρυσίον τῷ σαλωμων ἐκ σουφίρ καὶ ξύλα πεύκινα καὶ λίθον τίμιον
- 11 Salomon sèvi ak bwa koray yo pou fè planche nan Tanp lan ak nan palè a. Li fè gita ak bandjo pou mizisyen yo ak bwa sa a tou. Yo pa t' janm wè bagay konsa nan peyi Jida an van sa.
And with the sandal-wood the king made steps for the house of the Lord and for the king's house, and instruments of music for the makers of melody; never before had such been seen in the land of Judah.
καὶ ἐποίησεν ὁ βασιλεὺς τὰ ξύλα τὰ πεύκινα ἀναβάσεις τῷ οἴκῳ κυρίου καὶ τῷ οἴκῳ τοῦ βασιλέως καὶ κιθάρας καὶ νάβλας τοῖς ᾠδοῖς καὶ οὐκ ὄφθησαν τοιαῦτα ἔμπροσθεν ἐν γῆ ἰουδα
- 12 Wa Salomon te bay larenn peyi Saba a tou sa li te mande l', san konte kado li te ba li pou koresponn ak sa larenn lan te pote ba li. Apre sa, larenn lan tounen tounen l' nan peyi Saba ansanm ak tout moun ki te avè l' yo.
And King Solomon gave the queen of Sheba all her desire, whatever she made request for, in addition to what she had taken to the king. So she went back to her country with her servants.
καὶ ὁ βασιλεὺς σαλωμων ἔδωκεν τῇ βασιλίσῃ σαβα πάντα τὰ θελήματα αὐτῆς ἃ ἤτησεν ἐκτὸς πάντων ὧν ἤνεγκεν τῷ βασιλεῖ σαλωμων καὶ ἀπέστρεψεν εἰς τὴν γῆν αὐτῆς
- 13 ¶ Chak lanne, wa Salomon te resevwa vennsenk tòn lò,
Now the weight of gold which came to Solomon in one year was six hundred and sixty-six talents;
καὶ ἦν ὁ σταθμὸς τοῦ χρυσοῦ τοῦ ἐνεχθέντος τῷ σαλωμων ἐν ἑνιαυτῷ ἐνὶ ἑξακόσια ἑξήκοντα ἕξ τάλαντα χρυσοῦ
- 14 san konte lajan li te resevwa nan men moun k'ap fè trafik yo ak moun k'ap fè kòmès yo. Tout wa peyi Arabi yo ak gouvènè pèp Izrayèl yo te pote lò ak ajan bay Salomon tou.
And in addition to what he got from traders of different sorts, all the kings of Arabia and the rulers of the country gave gold and silver to Solomon.
πλὴν τῶν ἀνδρῶν τῶν ὑποτεταγμένων καὶ τῶν ἐμπορευομένων ὧν ἔφερον καὶ πάντων τῶν βασιλέων τῆς ἀραβίας καὶ σατραπῶν τῆς γῆς ἔφερον χρυσίον καὶ ἀργύριον τῷ βασιλεῖ σαλωμων
- 15 Salomon te fè fè desan (200) gwo plak pwotèj an fè. Lèfini, li fè kouvri yo chak ak yon kouch lò ki peze douz liv.
And King Solomon made two hundred body-covers of hammered gold, every one having six hundred shekels of gold in it.
καὶ ἐποίησεν ὁ βασιλεὺς σαλωμων διακοσίους θυρεοὺς χρυσοῦς ἐλατοῦς ἑξακόσιοι χρυσοὶ καθαροὶ τῷ ἐνὶ θυρεῷ ἑξακόσιοι χρυσοὶ ἐπῆσαν ἐπὶ τὸν ἕνα θυρεόν
- 16 Li fè fè twasan (300) ti plak pwotèj, li fè kouvri yo chak ak yon kouch lò ki peze sis liv. Li mete tout plak pwotèj sa yo nan salon Rakbwa Peyi Liban an.
And he made three hundred smaller body-covers of hammered gold, using three hundred shekels of gold for every cover, and the king put them in the house of the Woods of Lebanon.
καὶ τριακοσίας ἀσπίδας ἐλατῶς χρυσοῦς τριακοσίων χρυσοῶν ἀνεφέρτεο ἐπὶ τὴν ἀσπίδα ἐκάστην καὶ ἔδωκεν αὐτὰς ὁ βασιλεὺς ἐν οἴκῳ δρυμοῦ τοῦ λιβάνου
- 17 Li fè fè tou yon gwo fotèy ak kòn elefan. Li fè kouvri l' ak pi bon kalite lò ki genyen.
Then the king made a great ivory seat, plated with the best gold.
καὶ ἐποίησεν ὁ βασιλεὺς θρόνον ἐλεφάντινον ὀδόντων μέγαν καὶ κατεχρῶσεν αὐτὸν χρυσίῳ δοκίμῳ
- 18 Pou rive bò fotèy la, se pou ou te moute sis mach eskalye. Devan fotèy la te gen yon ti ban an lò pou wa a lonje pye l'. Fotèy la te gen de manch. Sou kote manch yo, sou chak bò te gen pòtre yon lyon.
There were six steps up to it, and a foot-rest of gold fixed to it, and arms on the two sides of the seat, with two lions at the side of the arms.
καὶ ἕξ ἀναβαθμοὶ τῷ θρόνῳ ἐνδεδεμένοι χρυσίῳ καὶ ἀγκῶνες ἔνθεν καὶ ἔνθεν ἐπὶ τοῦ θρόνου τῆς καθέδρας καὶ δύο λέοντες ἐστηκότες παρὰ τοὺς ἀγκῶνας
- 19 Te gen douz lyon sou mach eskalye yo, de sou chak mach nan de pwent yo. Pat gen ankenn lòt peyi ki te gen yon fotèy pou wa parèy ak sa a.
And twelve lions were placed on one side and on the other side on the six steps: there was nothing like it in any kingdom.
καὶ δώδεκα λέοντες ἐστηκότες ἐκεῖ ἐπὶ τῶν ἕξ ἀναβαθμῶν ἔνθεν καὶ ἔνθεν οὐκ ἐγενήθη οὕτως ἐν πάσῃ βασιλείᾳ
- 20 Tout gode wa Salomon te sèvi pou l' bwè te fèt an lò. Tout bagay ki te sèvi nan Salon Rakbwa Peyi Liban an te fèt an bon lò. Yo pa t' sèvi ak ajan menm, paske sou rèy Salomon, ajan pa t' vo anyen.
All King Solomon's drinking-vessels were of gold, and all the vessels of the house of the Woods of Lebanon were of the best gold: no one gave a thought to silver in the days of Solomon.
καὶ πάντα τὰ σκεῦῃ τοῦ βασιλέως σαλωμων χρυσίον καὶ πάντα τὰ σκεῦῃ οἴκου δρυμοῦ τοῦ λιβάνου χρυσίῳ κατελιημμένα οὐκ ἦν ἀργύριον λογιζόμενον ἐν ἡμέραις σαλωμων εἰς οὐθέν
- 21 Li te gen yon kantite batiman pa l' ki t'ap vwayaje ale nan peyi Tasis. Se moun Iram yo ki te mennen yo pou li. Chak twazan, batiman yo te tounen chaje ak lò, ajan, kòn elefan, pan ak makak.
For the king had Tarshish-ships sailing with the servants of Hiram: once every three years the Tarshish-ships came back with gold and silver, ivory and monkeys and peacocks.
ὅτι ναῦς τῷ βασιλεῖ ἐπορεύετο εἰς θαρσις μετὰ τῶν παιδῶν χιραμ ἅπαξ διὰ τριῶν ἐτῶν ἤρχετο πλοῖα ἐκ θαρσις τῷ βασιλεῖ γέμοντα χρυσοῦ καὶ ἀργυρίου καὶ ὀδόντων ἐλεφάντινων καὶ πιθήκων
- 22 Wa Salomon te pi rich pase tout lòt wa yo. Li te gen plis bon konprann pase yo tout.
And King Solomon was greater than all the kings of the earth in wealth and in wisdom.
καὶ ἐμεγαλύνθη σαλωμων ὑπὲρ πάντας τοὺς βασιλεῖς καὶ πλοῦτῳ καὶ σοφίᾳ

- 23 Tout wa toupatou te vin wè Salomon pou tande bèl pawòl Bondye te mete nan bouch li.
And all the kings of the earth came to see Solomon and to give ear to his wisdom, which God had put into his heart.
καὶ πάντες οἱ βασιλεῖς τῆς γῆς ἐζήτουν τὸ πρόσωπον σαλωμων ἀκοῦσαι τῆς σοφίας αὐτοῦ ἧς ἔδωκεν ὁ θεὸς ἐν καρδίᾳ αὐτοῦ
- 24 Chak moun ki te vini te pote kado pou li, bagay ki fèt an ajan ak an lò, rad, zam, fèy santi bon, chwal ak milèt. Chak lanne se te konsa.
And everyone took with him an offering, vessels of silver and vessels of gold, and robes, and coats of metal, and spices, and horses and beasts for transport, regularly year by year.
καὶ αὐτοὶ ἔφερον ἕκαστος τὰ δῶρα αὐτοῦ σκευὴ ἀργυρᾶ καὶ σκευὴ χρυσᾶ καὶ ἱματισμὸν στακτὴν καὶ ἡδύσματα ἵππων καὶ ἡμιόνους τὸ κατ' ἐνιαυτὸν ἐνιαυτὸν
- 25 Salomon te gen katmil (4.000) kay kote li te mete chwal li yo ak cha lagè, ak douzmil (12.000) chwal pou sòlda kavalye yo. Li mete yon pòsyon nan lavil kote li te gen cha li yo, rès yo li mete yo lavil Jerizalèm bò kote l'.
Solomon had four thousand buildings for his horses and his war-carriages, and twelve thousand horsemen whom he kept, some in the carriage-towns and some with the king in Jerusalem.
καὶ ἦσαν τῷ σαλωμων τέσσαρες χιλιάδες θήλειαι ἵπποι εἰς ἄρματα καὶ δώδεκα χιλιάδες ἰππέων καὶ ἔθετο αὐτοὺς ἐν πόλεσιν τῶν ἀρμάτων καὶ μετὰ τοῦ βασιλέως ἐν ἱερουσαλημ
- 26 Salomon te sèl chèf sou tout wa ki t'ap gouvènen depi larivyè Lefrat rive nan peyi Filisti, jouk sou fwontyè peyi Lejip.
And he was ruler over all the kings from the River to the land of the Philistines, as far as the limit of Egypt.
καὶ ἦν ἡγούμενος πάντων τῶν βασιλέων ἀπὸ τοῦ ποταμοῦ καὶ ἕως γῆς ἀλλοφύλων καὶ ἕως ὀρίου αἰγύπτου
- 27 Pandan tout rèy li, ajan te tankou wòch lavil Jerizalèm. Bwa sèd menm, ou te jwenn sa an kantite tankou pye sikomò nan rakbwa nan plenn peyi Jida yo.
The king made silver as common as stones in Jerusalem and cedars like the sycamore-trees of the lowlands in number.
καὶ ἔδωκεν ὁ βασιλεὺς τὸ χρυσίον καὶ τὸ ἀργύριον ἐν ἱερουσαλημ ὡς λίθους καὶ τὰς κέδρους ὡς συκαμίνους τὰς ἐν τῇ πεδινῇ εἰς πλῆθος
- 28 Se nan peyi Lejip ak nan tout lòt peyi Salomon te fè chache chwal li yo.
They got horses for Solomon from Egypt and from every land.
καὶ ἡ ἕξοδος τῶν ἵππων ἐξ αἰγύπτου τῷ σαλωμων καὶ ἐκ πάσης τῆς γῆς
- 29 Tout rès istwa Salomon an, depi premye jou li te moute wa a rive jouk dènye jwa a, nou jwenn li nan liv istwa pwofèt Natan, nan liv mesaj Akija, moun lavil Silo a, ak nan liv vizyon pwofèt Ido ki pale sou wa Jewoboram, pitit Nebat la.
Now the rest of the acts of Solomon, first and last, are they not recorded in the history of Nathan the prophet, and in the words of Ahijah the prophet of Shiloh, and in the visions of Iddo the seer about Jeroboam, the son of Nebat?
καὶ οἱ κατάλοιποι λόγοι σαλωμων οἱ πρῶτοι καὶ οἱ ἔσχατοι ἰδοὺ γεγραμμένοι ἐπὶ τῶν λόγων ναθαν τοῦ προφήτου καὶ ἐπὶ τῶν λόγων αχια τοῦ σηλωνίτου καὶ ἐν ταῖς ὁράσεσιν ἰωηλ τοῦ ὀρώντος περὶ ἱεροβοαμ υἱοῦ ναβατ
- 30 Salomon te wa lavil Jerizalèm, li te gouvènen tout pèp Izrayèl la pandan karantan.
Solomon was king over Israel in Jerusalem for forty years.
καὶ ἐβασίλευσεν σαλωμων ὁ βασιλεὺς ἐπὶ πάντα ἰσραηλ τεσσαράκοντα ἔτη
- 31 Lè li mourì, yo antere l' nan lavil David, papa l'. Se Woboram, pitit li, ki moute wa nan plas li.
And Solomon went to rest with his fathers, and was put into the earth in the town of David his father; and Rehoboam his son became king in his place.
καὶ ἐκοιμήθη σαλωμων καὶ ἔθαψαν αὐτὸν ἐν πόλει δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ ἐβασίλευσεν ροβοαμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Woboram moute lavil Sichèm, paske se la tout pèp Izrayèl la nèt te sanble pou fè li wa.
And Rehoboam went to Shechem, where all Israel had come together to make him king.
καὶ ἦλθεν ροβοαμ εἰς συχημ ὅτι εἰς συχημ ἤρχετο πᾶς ἰσραηλ βασιλευσάου αὐτόν
- 2 Lè Jewoboram, pitit gason Nebat la, ki te nan peyi Lejip kote li te al kache pou Salomon an, pran nouvèl la, li kite peyi Lejip, li tounen lakay li.
And when Jeroboam, the son of Nebat, had news of it, (for he was in Egypt where he had gone in flight from King Solomon,) he came back from Egypt.
καὶ ἐγένετο ὡς ἤκουσεν ἱεροβοαμ υἱὸς ναβατ καὶ αὐτὸς ἐν αἰγύπτῳ ὡς ἔφυγεν ἀπὸ προσώπου σαλωμων τοῦ βασιλέως καὶ κατέφυκεν ἱεροβοαμ ἐν αἰγύπτῳ καὶ ἀπέστρεψεν ἱεροβοαμ ἐξ αἰγύπτου
- 3 Moun branch fanmi ki nan nò peyi a voye chache l'. Yo tout ansanm, yo al jwenn Woboram, yo di l' konsa:
And they sent for him; and Jeroboam and all Israel came to Rehoboam and said,
καὶ ἀπέστειλαν καὶ ἐκάλεσαν αὐτόν καὶ ἦλθεν ἱεροβοαμ καὶ πᾶσα ἡ ἐκκλησία ἰσραηλ πρὸς ροβοαμ λέγοντες
- 4 -Papa ou te di anpil ak nou. Li te peze nou anpil. Koulye a, fè yon leve men pou nou. Kite nou viv yon ti jan pi alèz, n'a sèvi ou nèt ale.
Your father put a hard yoke on us: if you will make the conditions under which your father kept us down less cruel, and the weight of the yoke he put on us less hard, then we will be your servants.
ὁ πατήρ σου ἐσκήληρυνεν τὸν ζυγὸν ἡμῶν καὶ νῦν ἄφες ἀπὸ τῆς δουλείας τοῦ πατρὸς σου τῆς σκληρᾶς καὶ ἀπὸ τοῦ ζυγοῦ αὐτοῦ τοῦ βαρέος οὗ ἔδωκεν ἐφ' ἡμᾶς καὶ δουλεύσομεν σοι

- 5 Woboram di yo: -Tounen nan twa jou. Lè sa a, m'a ban nou repons. Epi moun yo al fè wout yo.
And he said to them, Come to me again after three days. So the people went away.
καὶ εἶπεν αὐτοῖς πορεύεσθε ἕως τριῶν ἡμερῶν καὶ ἔρχεσθε πρὸς με καὶ ἀπῆλθεν ὁ λαός
- 6 Woboram menm al jwenn chèf fanmi ki te sèvi konseye pou Salomon, papa l', lè li t'ap viv la, li mande yo: -Kisa pou m' reponn pèp la? Ki konsèy nou ban mwen?
Then King Rehoboam took the opinion of the old men who had been with Solomon his father when he was living, and said, In your opinion, what answer am I to give to this people?
καὶ συνήγαγεν ὁ βασιλεὺς ροβοαμ τοὺς πρεσβυτέρους τοὺς ἐστηκότας ἐναντίον σαλωμων τοῦ πατρὸς αὐτοῦ ἐν τῷ ζῆν αὐτὸν λέγων πῶς ὑμεῖς βουλευέσθε τοῦ ἀποκριθῆναι τῷ λαῷ τούτῳ λόγον
- 7 Yo reponn li: -Si ou aji byen ak pèp la, si ou asepte fè sa yo mande ou la, si ou pale byen ak yo, y'ap toujou sèvi ou,
And they said to him, If you are kind to this people, pleasing them and saying good words to them, then they will be your servants for ever.
καὶ ἐλάλησαν αὐτῷ λέγοντες ἐὰν ἐν τῇ σήμερον γένη εἰς ἀγαθὸν τῷ λαῷ τούτῳ καὶ εὐδοκίᾳ καὶ λαλήσῃς αὐτοῖς λόγους ἀγαθοὺς καὶ ἔσονται σοι παῖδες πάσας τὰς ἡμέρας
- 8 Men, Woboram pa koute konsèy granmoun yo te ba li a, li al jwenn jenn gason ki te leve ansanm avè l' yo, lèfini ki te toujou la pou ba l' konsèy tou.
But he gave no attention to the opinion of the old men, but went to the young men of his generation who were waiting before him.
καὶ κατέλιπεν τὴν βουλὴν τῶν πρεσβυτέρων οἱ συνεβουλεύσαντο αὐτῷ καὶ συνεβουλεύσατο μετὰ τῶν παιδαρίων τῶν συνεκτραφέντων μετ' αὐτοῦ τῶν ἐστηκότων ἐναντίον αὐτοῦ
- 9 Li di yo: -Ki konsèy nou ta ban mwen? Kisa pou m' reponn pèp la k'ap mande m' pou m' fè yon leve men pou yo?
And he said to them, What is your opinion? What answer are we to give to this people who have said to me, Make less the weight of the yoke which your father put on us?
καὶ εἶπεν αὐτοῖς τί ὑμεῖς βουλευέσθε καὶ ἀποκριθήσομαι λόγον τῷ λαῷ τούτῳ οἱ ἐλάλησαν πρὸς με λέγοντες ἄνεξ ἀπὸ τοῦ ζυγοῦ οὗ ἔδωκεν ὁ πατὴρ σου ἐφ' ἡμᾶς
- 10 Jenn gason kanmarad li yo reponn li: -Men sa w'a di moun sa yo k'ap plenyen pou papa ou ki t'ap peze yo, epi k'ap mande ou fè yon leve men pou yo a. W'a di yo: Si papa m' te di ak nou, mwen menm m'ap pi di pase l'.
And the young men of his generation said to him, This is the answer to give to the people who came to you saying, Your father put a hard yoke on us, but will you make it less; say to them, My little finger is thicker than my father's body;
καὶ ἐλάλησαν αὐτῷ τὰ παιδάρια τὰ ἐκτραφέντα μετ' αὐτοῦ οὕτως λαλήσεις τῷ λαῷ τῷ λαλήσαντι πρὸς σέ λέγων ὁ πατὴρ σου ἐβάρυνεν τὸν ζυγὸν ἡμῶν καὶ σὺ ἄφες ἀφ' ἡμῶν οὕτως ἔρεις ὁ μικρὸς δάκτυλός μου παχύτερος τῆς ὀσφύος τοῦ πατρὸς μου
- 11 Wi, w'a di yo: Papa m' t'ap peze nou anba chay lou, mwen menm se mete m'ap mete sou chay la anko. Papa m' te bat nou ak fwèt, mwen menm m'ap pase fwèt la anba sann pou m' bat nou.
If my father put a hard yoke on you, I will make it harder: my father gave you punishment with whips, but I will give you blows with snakes.
καὶ νῦν ὁ πατὴρ μου ἐπαίδευσεν ὑμᾶς ζυγῷ βαρεῖ καὶ ἐγὼ προσθήσω ἐπὶ τὸν ζυγὸν ὑμῶν ὁ πατὴρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιγι καὶ ἐγὼ παιδεύσω ὑμᾶς ἐν σκορπίοις
- 12 ¶ Twa jou apre vre, Jewoboram tounen ansanm ak tout moun Izrayèl yo vin jwenn wa Woboram, jan li te di yo a.
So Jeroboam and all the people came to Rehoboam on the third day, as the king had given orders, saying, Come to me again on the third day.
καὶ ἦλθεν ιεροβοαμ καὶ πᾶς ὁ λαὸς πρὸς ροβοαμ τῇ ἡμέρᾳ τῇ τρίτῃ ὡς ἐλάλησεν ὁ βασιλεὺς λέγων ἐπιστρέψατε πρὸς με τῇ ἡμέρᾳ τῇ τρίτῃ
- 13 Wa a pa koute konsèy granmoun yo, li pale di ak pèp la.
And the king gave them a rough answer. So King Rehoboam gave no attention to the suggestion of the old men,
καὶ ἀπεκρίθη ὁ βασιλεὺς σκληρὰ καὶ ἐγκατέλιπεν ὁ βασιλεὺς ροβοαμ τὴν βουλὴν τῶν πρεσβυτέρων
- 14 Li reponn yo jan jenn gason yo te ba l' konsèy la. Li di yo: -Papa m' te peze nou anba chay lou, mwen menm, m'ap mete sou chay n'ap pote deja a. Papa m' te bat nou ak fwèt, mwen menm, m'ap pase fwèt la anba sann pou nou.
But gave them the answer put forward by the young men, saying, My father made your yoke hard, but I will make it harder; my father gave you punishment with whips, but I will give it with snakes.
καὶ ἐλάλησεν πρὸς αὐτοὺς κατὰ τὴν βουλὴν τῶν νεωτέρων λέγων ὁ πατὴρ μου ἐβάρυνεν τὸν ζυγὸν ὑμῶν καὶ ἐγὼ προσθήσω ἐπ' αὐτόν ὁ πατὴρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιγι καὶ ἐγὼ παιδεύσω ὑμᾶς ἐν σκορπίοις
- 15 Se konsa wa a pa t' asepte fè sa pèp la te mande l' la. Sa se travay Seyè a menm ki te vle pou sa li te voye Akija, pwofèt Silo a, al di Jewoboram, pitit Nebat la, rive vre.
So the king did not give ear to the people; for this came about by the purpose of God, so that the Lord might give effect to his word which he had said by Ahijah the Shilonite to Jeroboam, the son of Nebat.
καὶ οὐκ ἤκουσεν ὁ βασιλεὺς τοῦ λαοῦ ὅτι ἦν μεταστροφή παρὰ τοῦ θεοῦ λέγων ἀνέστησεν κύριος τὸν λόγον αὐτοῦ ὃν ἐλάλησεν ἐν χειρὶ αχια τοῦ σηλωνίτου περὶ ιεροβοαμ υἱοῦ ναβατ

- 16 Lè pèp Izrayèl la wè wa a pa t' soti pou li fè sa yo te mande l' la, yo reponn wa a, yo di li: -Nou pa gen anyen pou nou wè ak David. Nou pa gen anyen pou n' separe ak pitit Izayi a. Nou menm pèp Izrayèl la, ann al lakay nou! Ann kite pitit David yo degaje yo pou kont yo ak fanmi yo! Se konsa moun pèp Izrayèl la vire do al lakay yo.
 And when all Israel saw that the king would give no attention to them, the people in answer said to the king, What part have we in David? what is our heritage in the son of Jesse? every man to your tents, O Israel; now see to your house, David. So all Israel went to their tents.
 και παντός ισραηλ ὅτι οὐκ ἤκουσεν ὁ βασιλεὺς αὐτῶν καὶ ἀπεκρίθη ὁ λαὸς πρὸς τὸν βασιλέα λέγων τίς ἡμῖν μερίς ἐν δαυὶδ καὶ κληρονομία ἐν υἱῷ ἰεσσαὶ εἰς τὰ σκηνώματά σου ισραηλ νῦν βλέπε τὸν οἶκόν σου δαυὶδ καὶ ἐπορεύθη πᾶς ισραηλ εἰς τὰ σκηνώματα αὐτοῦ
- 17 Yo kite Woboram pou li gouvènè sèlman sou moun ki rete nan pòsyon tè branch fanmi Jida a.
 But Rehoboam was still king over those of the children of Israel who were living in the towns of Judah.
 και ἄνδρες ισραηλ οἱ κατοικοῦντες ἐν πόλεσιν ἰουδα καὶ ἐβασίλευσεν ἐπ' αὐτῶν ροβοαμ
- 18 Apre sa, wa Woboram voye Adoram ki te reskonsab travay kòve yo al bò kote moun Izrayèl yo. Men, moun Izrayèl yo kalonnen li koutwòch jouk li mouri. Lè sa a, wa Woboram prese moute sou cha li, li kouri ale lavil Jerizalèm.
 Then Rehoboam sent Adoniram, the overseer of the forced work; and he was stoned to death by all Israel. And King Rehoboam went quickly and got into his carriage to go in flight to Jerusalem.
 και ἀπέστειλεν ὁ βασιλεὺς ροβοαμ τὸν ἀδωνιραμ τὸν ἐπὶ τοῦ φόρου καὶ ἐλιθοβόλησαν αὐτὸν οἱ υἱοὶ ισραηλ λίθοις καὶ ἀπέθανεν καὶ ὁ βασιλεὺς ροβοαμ ἔσπευσεν τοῦ ἀναβῆναι εἰς τὸ ἄρμα τοῦ φυγεῖν εἰς ἱερουσαλημ
- 19 Depi lè sa a, moun pèp Izrayèl yo vire do bay moun fanmi David yo jouk jounen jòdi a.
 So Israel was turned away from the family of David to this day.
 και ἠθέτησεν ισραηλ ἐν τῷ οἴκῳ δαυὶδ ἕως τῆς ἡμέρας ταύτης
- 1 ¶ Lè Woboram rive lavil Jerizalèm, li sanble sankatrevenmil (180.000) sòlda nan pi bon sòlda ki te nan branch fanmi Jida ak nan branch fanmi Benjamen. Li te fè lide al goumen ak moun peyi Izrayèl yo pou l' mete yo anba lòd li ankò.
 And Rehoboam came to Jerusalem, and got together the men of Judah and Benjamin, a hundred and eighty thousand of his best fighting-men, to make war against Israel and get the kingdom back for Rehoboam.
 και ἦλθεν ροβοαμ εἰς ἱερουσαλημ καὶ ἐξεκκλησίασεν τὸν ἰουδαν καὶ βενιαμιν ἑκατὸν ὀγδοήκοντα χιλιάδας νεανίσκων ποιοῦντων πόλεμον καὶ ἐπολέμει πρὸς ισραηλ τοῦ ἐπιστρέψαι τὴν βασιλείαν τῷ ροβοαμ
- 2 Men, Bondye pale ak Chemaya, pwofèt li a, li di l' konsa:
 But the word of the Lord came to Shemaiah, the man of God, saying,
 και ἐγένετο λόγος κυρίου πρὸς σαμιαν ἄνθρωπον τοῦ θεοῦ λέγων
- 3 -Pale ak Woboram, pitit Salomon an, wa peyi Jida a, ansanm ak tout moun pep Izrayèl ki fè pati branch fanmi Jida ak branch fanmi Benjamen yo. Di yo konsa:
 Say to Rehoboam, the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin,
 εἰπὸν πρὸς ροβοαμ τὸν τοῦ σαλωμων καὶ πρὸς πάντα ἰουδαν καὶ βενιαμιν λέγων
- 4 Men mesaj mwen menm Seyè a, mwen voye ba yo: Piga n' al goumen ak fanmi nou yo. Tounen lakay nou. Sa ki rive a se travay mwen. Se mwen menm ki vle l' konsa. Moun yo koute lòd Seyè a vre, yo pa moute al goumen ak Jewoboram.
 The Lord has said, You are not to go to war against your brothers: let every man go back to his house, for this thing is my purpose. So they gave ear to the words of the Lord and were turned back from fighting against Jeroboam.
 τάδε λέγει κύριος οὐκ ἀναβήσεσθε καὶ οὐ πολεμήσετε πρὸς τοὺς ἀδελφοὺς ὑμῶν ἀποστρέφετε ἕκαστος εἰς τὸν οἶκον αὐτοῦ ὅτι παρ' ἐμοῦ ἐγένετο τὸ ῥῆμα τοῦτο καὶ ἐπήκουσαν τοῦ λόγου κυρίου καὶ ἀπεστράφησαν τοῦ μὴ πορευθῆναι ἐπὶ ἱεροβοαμ
- 5 Woboram rete lavil Jerizalèm, li moute ranpa nan anpil lavil peyi Jida pou pwoteje yo.
 Now Rehoboam kept in Jerusalem, building walled towns in Judah.
 και κατόκησεν ροβοαμ εἰς ἱερουσαλημ καὶ ἔκοδόμησεν πόλεις τειχήρεις ἐν τῇ ἰουδαίᾳ
- 6 Se konsa, li ranfòse miray lavil Betleyèm, Eytam, Tekoa,
 He was the builder of Beth-lehem and Etam and Tekoa
 και ἔκοδόμησεν τὴν βαιθλεεμ καὶ τὴν αἰταμ καὶ τὴν θεκωε
- 7 Betsou, Soko, Adoulam,
 And Beth-zur and Soco and Adullam
 και τὴν βαιθσουρα καὶ τὴν σοκωθ καὶ τὴν οδολλαμ

- 8 Gat, Marecha, Zif,
And Gath and Mareshah and Ziph
καὶ τὴν γεθ καὶ τὴν μαρισαν καὶ τὴν ζιφ
- 9 Adorayim, Lakis, Aseka,
And Adoraim and Lachish and Azekah
καὶ τὴν αδοραιμ καὶ τὴν λαχίς καὶ τὴν ἀζήκα
- 10 Soreya, Ajalon, Ebwon. Tou sa se lavil ak ranpa ki te nan peyi Jida ak nan peyi Benjamen.
And Zorah and Aijalon and Hebron, walled towns in Judah and Benjamin.
καὶ τὴν σαραα καὶ τὴν αιαλων καὶ τὴν γεβρων ἣ ἔστιν τοῦ ἰουδα καὶ βενιαμιν πόλεις τειχήρεις
- 11 Li ranfòse miray ranpa yo, li mete chèf reskonsab yo, li fè bati depo pou mete manje, lwil ak diven.
And he made the walled towns strong, and he put captains in them and stores of food, oil, and wine.
καὶ ὠχύρωσεν αὐτὰς τείχεσιν καὶ ἔδωκεν ἐν αὐταῖς ἡγουμένους καὶ παραθέσεις βρωμάτων ἔλαιον καὶ οἶνον
- 12 Lèfini, nan chak lavil, li fè bay gwo plak pwotèj ak frenn an kantite. Lavil sa yo te byen pwoteje. Se konsa Woboram te kenbe moun branch fanmi Jida ak branch fanmi Benjamen yo anba otorite l'.
And in every town he put stores of body-covers and spears, and made them very strong. And Judah and Benjamin were his.
κατὰ πόλιν καὶ κατὰ πόλιν θυρεοὺς καὶ δόρατα καὶ κατίσχυσεν αὐτὰς εἰς πλήθος σφόδρα καὶ ἦσαν αὐτῷ ἰουδα καὶ βενιαμιν
- 13 ¶ Prèt yo ak moun Levi yo soti toupatou nan peyi Izrayèl, yo vin jwenn Woboram.
And the priests and Levites who were in all Israel came together to him from every part of their country.
καὶ οἱ ἱερεῖς καὶ οἱ λευῖται οἳ ἦσαν ἐν παντὶ ἰσραηλ συνήχθησαν πρὸς αὐτὸν ἐκ πάντων τῶν ὀρίων
- 14 Moun Levi yo te kite bèt yo nan savann ak tout lòt byen yo, yo desann lavil Jerizalèm ak nan peyi Jida, paske Jewoboram, wa peyi Izrayèl la ak tout wa ki te vin apre l' yo, te enpoze moun Levi yo fè sèvis yo tankou prèt Seyè a.
For the Levites gave up their living-places and their property, and came to Judah and Jerusalem; for Jeroboam and his sons had sent them away, not letting them be priests to the Lord;
ὅτι ἐγκατέλιπον οἱ λευῖται τὰ σκηνώματα τῆς κατασκέσεως αὐτῶν καὶ ἐπορεύθησαν πρὸς ἰουδαν εἰς ἱερουσαλημ ὅτι ἐξέβαλεν αὐτοὺς ἱεροβοαμ καὶ οἱ υἱοὶ αὐτοῦ τοῦ μὴ λειτουργεῖν κυρίῳ
- 15 Jewoboram te chwazi prèt pa l' pou fè sèvis kote yo fè ofrann bèt pou lòt bondye li t'ap sèvi sou fòm estati bouk kabrit ak ti towò bèt li te fè pou li yo.
And he himself made priests for the high places, and for the images of he-goats and oxen which he had made.
καὶ κατέστησεν ἑαυτῷ ἱερεῖς τῶν ὑψηλῶν καὶ τοῖς εἰδώλοις καὶ τοῖς ματαίοις καὶ τοῖς μόσχοις ἃ ἐποίησεν ἱεροβοαμ
- 16 Nan tout peyi Izrayèl la moun ki te vle sèvi Seyè a, Bondye pèp Izrayèl la, ak tout kè yo fè tankou moun Levi yo ak prèt yo. Yo desann lavil Jerizalèm pou yo te ka ofri bèt pou yo touye pou Seyè a, Bondye zansèt yo a.
And after them, from all the tribes of Israel, all those whose hearts were fixed and true to the Lord, the God of Israel, came to Jerusalem to make offerings to the Lord, the God of their fathers.
καὶ ἐξέβαλεν αὐτοὺς ἀπὸ φυλῶν ἰσραηλ οἳ ἔδωκαν καρδίαν αὐτῶν τοῦ ζητῆσαι κύριον θεὸν ἰσραηλ καὶ ἦλθον εἰς ἱερουσαλημ θῦσαι κυρίῳ θεῷ τῶν πατέρων αὐτῶν
- 17 Sa te bay gouvènman peyi Jida a anpil fòs. Pandan twazan yo kenbe la ak Woboram, pitit Salomon an, yo viv jan yo te konn viv sou rèy wa David ak wa Salomon.
So they went on increasing the power of the kingdom of Judah, and made Rehoboam, the son of Solomon, strong for three years; and for three years they went in the ways of David and Solomon.
καὶ κατίσχυσαν τὴν βασιλείαν ἰουδα καὶ κατίσχυσαν ροβοαμ τὸν τοῦ σαλωμων εἰς ἔτη τρία ὅτι ἐπορεύθη ἐν ταῖς ὁδοῖς δαυὶδ καὶ σαλωμων ἔτη τρία
- 18 Woboram te marye ak Malat, pitit fi Jerimòt ki te pitit David ak Abigayil, pitit fi Eliyab, pitit pitit fi Izayi.
And Rehoboam took as his wife Mahalath, the daughter of Jerimoth, the son of David and of Abihail, the daughter of Eliab, the son of Jesse;
καὶ ἔλαβεν ἑαυτῷ ροβοαμ γυναῖκα τὴν μολλαθ θυγατέρα ἱερμουθ υἱοῦ δαυὶδ ἀβιαν θυγατέρα ελιαβ τοῦ ἰεσσαί
- 19 Yo fè twa pitit gason: Jeouch, Chemarya ak Saram.
And she had sons by him, Jeush, Shemariah, and Zaham.
καὶ ἔτεκεν αὐτῷ υἱοὺς τὸν ἰαουζ καὶ τὸν σαμαριαν καὶ τὸν ρολλαμ
- 20 Apre sa, Woboram marye ak Maka, pitit fi Absalon, ki ba li kat pitit gason: Abija, Atayi, Ziza ak Chelomit.
And after her he took Maacah, the daughter of Absalom; and she had Abijah and Attai and Ziza and Shelomith by him.
καὶ μετὰ ταῦτα ἔλαβεν ἑαυτῷ τὴν μααχα θυγατέρα ἀβεσσαλωμ καὶ ἔτεκεν αὐτῷ τὸν αβια καὶ τὸν ἰεθθι καὶ τὸν ζιζα καὶ τὸν ἐμμοθ

- 21 Antou Woboram te gen dizwit madan marye ak swasant fanm kay. Li fè venntwit pitit gason ak swasant pitit fi. Nan tout madan marye li yo ak fanm kay li yo, se Maka, pitit fi Absalon an, li te pi renmen.
Maacah, the daughter of Absalom, was dearer to Rehoboam than all his wives and his servant-wives: (for he had eighteen wives and sixty servant-wives, and was the father of twenty-eight sons and sixty daughters.)
καὶ ἠγάπησεν ροβοαμ τὴν μααχαν θυγατέρα αβεσσαλωμ ὑπὲρ πάσας τὰς γυναῖκας αὐτοῦ καὶ τὰς παλλακὰς αὐτοῦ ὅτι γυναῖκας δέκα ὀκτὼ εἶχεν καὶ παλλακὰς τριάκοντα καὶ ἐγέννησεν υἱοὺς εἴκοσι ὀκτὼ καὶ θυγατέρας ἐξήκοντα
- 22 Konsa tou, li te pito Abija, pitit gason Maka te fè pou li a, pase tout lòt pitit li yo. Li mete l' chèf tout frè l' yo. Li te vle se li ki pou pran plas li lè li mourì.
Rehoboam made Abijah, the son of Maacah, chief and ruler among his brothers, for it was his purpose to make him king.
καὶ κατέστησεν εἰς ἄρχοντα ροβοαμ τὸν αβια τὸν τῆς μααχα εἰς ἠγοούμενον ἐν τοῖς ἀδελφοῖς αὐτοῦ ὅτι βασιλεῦσαι διενοεῖτο αὐτόν
- 23 Li te fè lide bay chak pitit gason l' yo yon reskonsablite. Se konsa, li voye yo al rete toupatou nan peyi Jida ak nan peyi Benjamen, nan tout lavil li te ranfòse yo, li ba yo pwovizyon an kantite epi li marye yo ak anpil fanm.
And in his wisdom he had his sons stationed in every walled town through all the lands of Judah and Benjamin; and he gave them a great store of food, and took wives for them.
καὶ ἠὲξήθη παρὰ πάντας τοὺς υἱοὺς αὐτοῦ ἐν πᾶσιν τοῖς ὀρίοις ἰουδα καὶ βενιαμιν καὶ ἐν ταῖς πόλεσιν ταῖς ὄχυραῖς καὶ ἔδωκεν αὐταῖς τροφὰς πλῆθος πολὺ καὶ ἠτήσατο πλῆθος γυναικῶν
- 1 ¶ Lè Woboram fin chita gouvènman li byen chita, lè li santi li te fò, li pa mache dapre lalwa Seyè a ankò. Lèfini, tout pèp Izrayèl la fè menm jan an tou.
Now when Rehoboam's position as king had been made certain, and he was strong, he gave up the law of the Lord, and all Israel with him.
καὶ ἐγένετο ὡς ἠτοιμάσθη ἡ βασιλεία ροβοαμ καὶ ὡς κατεκρατήθη ἐγκατέλιπεν τὰς ἐντολὰς κυρίου καὶ πᾶς ἰσραηλ μετ' αὐτοῦ
- 2 Paske moun yo te vire do bay Seyè a, Chichak, wa peyi Lejip la, moute vin atake lavil Jerizalèm nan senkyèm lanne rèy wa Woboram,3 avèk mildesan (1.200) cha lagè, swasantmil (60.000) kavalye ak yon kantite sòlda moun pa t' ka konte ki te moute avè l' sotì nan peyi Lejip. Te gen moun peyi Libi, moun peyi Soukit ak moun peyi Letiopi nan lame a.
Now in the fifth year of King Rehoboam, Shishak, king of Egypt, came up against Jerusalem, because of their sin against the Lord,
καὶ ἐγένετο ἐν τῷ πέμπτῳ ἔτει τῆς βασιλείας ροβοαμ ἀνέβη σουσακιμ βασιλεὺς αἰγύπτου ἐπὶ ἱερουσαλημ ὅτι ἡμαρτον ἐναντίον κυρίου
- 4 Li pran tout lavil ak gwo ranpa peyi Jida yo, jouk li rive lavil Jerizalèm.
And he took the walled towns of Judah, and came as far as Jerusalem.
καὶ κατεκράτησαν τῶν πόλεων τῶν ὄχυρῶν αἱ ἦσαν ἐν ἰουδα καὶ ἦλθεν εἰς ἱερουσαλημ
- 5 Chichak t'ap pwoche sou lavil la, lè Chemaya, pwofèt la, al jwenn Woboram ak tout chèf peyi Jida yo ki te reyini lavil la, li di yo konsa: -Men sa Seyè a voye di nou. Menm jan nou te lage m' lan, se konsa m'ap lage nou tou nan men Chichak.
Now Shemaiah the prophet came to Rehoboam and the chiefs of Judah, who had come together in Jerusalem because of Shishak, and said to them, The Lord has said, Because you have given me up, I have given you up into the hands of Shishak.
καὶ σαμιας ὁ προφήτης ἦλθεν πρὸς ροβοαμ καὶ πρὸς τοὺς ἄρχοντας ἰουδα τοὺς συναχθέντας εἰς ἱερουσαλημ ἀπὸ προσώπου σουσακιμ καὶ εἶπεν αὐτοῖς οὕτως εἶπεν κύριος ὑμεῖς ἐγκατελίπετέ με καὶ ὁ ἐγκαταλείψω ὑμᾶς ἐν χειρὶ σουσακιμ
- 6 Wa a ansanm ak chèf yo rekonèt yo te fè sa ki mal: -Seyè a gen rezon l' nan pla men l'!
Then the chiefs of Israel and the king made themselves low and said, The Lord is upright.
καὶ ἠσχύνθησαν οἱ ἄρχοντες ἰσραηλ καὶ ὁ βασιλεὺς καὶ εἶπαν δίκαιος ὁ κύριος
- 7 Lè Seyè a wè jan yo rekonèt tò yo, li pale ak Chemaya ankò, li di l' konsa: -Paske yo rekonèt yo pa t' dwe fè sa yo fè a, mwen p'ap detwi yo nèt. Men, lè Chichak va atake, m'ap ba yo chans pou yo chape kò yo. Mwen p'ap sèvi ak Chichak pou m' fè moun lavil Jerizalèm yo santi jan m' fache sou yo.
And the Lord, seeing that they had made themselves low, said to Shemaiah, They have made themselves low: I will not send destruction on them, but in a short time I will give them salvation, and will not let loose my wrath on Jerusalem by the hand of Shishak.
καὶ ἐν τῷ ἰδεῖν κύριον ὅτι ἐνετράπησαν καὶ ἐγένετο λόγος κυρίου πρὸς σαμιαμ λέγων ἐνετράπησαν οὐ καταφθερῶ αὐτούς καὶ δώσω αὐτούς ὡς μικρὸν εἰς σωτηρίαν καὶ οὐ μὴ στάξῃ ὁ θυμὸς μου ἐν ἱερουσαλημ
- 8 Men, Chichak pral fè yo soumèt devan l'. Lè sa a, y'a wè sèvi m' ak sèvi chèf sou latè sa ki pi dous.
But still they will become his servants, so that they may see how different my yoke is from the yoke of the kingdoms of the lands.
ὅτι ἔσονται εἰς παῖδας καὶ γνώσονται τὴν δουλείαν μου καὶ τὴν δουλείαν τῆς βασιλείας τῆς γῆς
- 9 Wa Chichak atake lavil Jerizalèm. Li pran tout trezò ki te nan Tanp lan ak nan palè wa a. Li pran ata gwo plak pwotèj an lò Salomon te fè fè yo.
So Shishak, king of Egypt, came up against Jerusalem and took away all the stored wealth of the house of the Lord and the king's house: he took everything away, and with the rest the gold body-covers which Solomon had made.
καὶ ἀνέβη σουσακιμ βασιλεὺς αἰγύπτου καὶ ἔλαβεν τοὺς θησαυροὺς τοὺς ἐν οἴκῳ κυρίου καὶ τοὺς θησαυροὺς τοὺς ἐν οἴκῳ τοῦ βασιλέως τὰ πάντα ἔλαβεν καὶ ἔλαβεν τοὺς θυρεοὺς τοὺς χρυσοῦς οὓς ἐποίησεν σαλωμων

- 10 Wa Woboram fè fè lòt gwo plak pwotèj an kwiv fwa sa a pou mete nan plas yo. Lèfini, li renmèt yo nan men chèf gad ki t'ap fè pòs nan pòtay palè a.
And in their place King Rehoboam had other body-covers made of brass and gave them into the care of the captains of the armed men who were stationed at the door of the king's house.
 και ἐποίησεν ροβοαμ θυρεοὺς χαλκοῦς ἀντ' αὐτῶν και κατέστησεν ἐπ' αὐτὸν σουσακιμ ἄρχοντας παρατρεχόντων τοὺς φυλάσσοντας τὸν πυλῶνα τοῦ βασιλέως
- 11 Chak fwa wa a t'ap antre nan Tanp lan, chèf gad yo al pran gwo plak pwotèj yo pote vini. Lè li ale, yo pote yo tounen nan chanm gad yo.
And whenever the king went into the house of the Lord, the armed men went with him taking the body-covers, and then took them back to their room.
 και ἐγένετο ἐν τῷ εἰσελθεῖν τὸν βασιλέα εἰς οἶκον κυρίου εἰσεπορεύοντο οἱ φυλάσσοντας και οἱ παρατρεχόντες και οἱ ἐπιστρέφοντας εἰς ἀπάντησιν τῶν παρατρεχόντων
- 12 Paske Woboram te rekonèt li pa t' dwe fè sa l' te fè a devan Seyè a, kòlè Seyè a bese, li pa fini nèt avè l'. Men pou di vre, te gen bon bagay ki te pase nan peyi Jida lè sa a tou.
And when he made himself low, the wrath of the Lord was turned back from him, and complete destruction did not come on him, for there was still some good in Judah.
 και ἐν τῷ ἐντραπήναι αὐτὸν ἀπεστράφη ἀπ' αὐτοῦ ὀργή κυρίου και οὐκ εἰς καταθορὰν εἰς τέλος και γὰρ ἐν ἰουδα ἦσαν λόγοι ἀγαθοί
- 13 ¶ Woboram te gouvènen lavil Jerizalèm, li chita otorite l' byen chita. Woboram te gen karanteyennan lè li vin wa peyi Jida. Li gouvènen pandan disètan lavil Jerizalèm, lavil Seyè a te chwazi nan tout peyi Izrayèl pou anplasanman kote pou yo fè sèvis pou li a. Manman Woboram te moun lavil Amon. Li te rele Nama.
So King Rehoboam made himself strong in Jerusalem and was ruling there. Rehoboam was forty-one years old when he became king, and he was ruling for seventeen years in Jerusalem, the town which the Lord had made his out of all the tribes of Israel, to put his name there; and his mother's name was Naamah, an Ammonite woman.
 και κατίσχυσεν ροβοαμ ἐν ἱερουσαλημ και ἐβασίλευσεν και τεσσαράκοντα και ἐνὸς ἐτῶν ροβοαμ ἐν τῷ βασιλεύσει αὐτὸν και ἑπτακαίδεκα ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ ἐν τῇ πόλει ἣ ἐξελέξατο κύριος ἐπονομάσαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐκ πασῶν φυλῶν υἱῶν ἰσραηλ και ὄνομα τῆς μητρὸς αὐτοῦ νοομμα ἢ αμμανίτις
- 14 Woboram te fè sa ki mal, paske li pa t' chache fè volonte Seyè a.
And he did evil because his heart was not true to the Lord.
 και ἐποίησεν τὸ πονηρὸν ὅτι οὐ κατεῦθεν τὴν καρδίαν αὐτοῦ ἐκζητήσαι τὸν κύριον
- 15 Tou sa wa Woboram te fè, depi premye jou li te moute wa a rive jouk dènye jou a, nou jwenn yo ekri nan liv travay pwofèt Chemaya ak nan liv vizyon pwofèt Ido ki bay lis fanmi yo. Se te yon lagè san rete ant Woboram ak Jewoboram.
Now the acts of Rehoboam, first and last, are they not recorded in the words of Shemaiah the prophet and Iddo the seer? And there were wars between Rehoboam and Jeroboam all their days.
 και λόγοι ροβοαμ οἱ πρῶτοι και οἱ ἔσχατοι οὐκ ἰδοῦ γεγραμμένοι ἐν τοῖς λόγοις σαμια τοῦ προφήτου και ἰδοῦ τοῦ ὀρόντος και πράξεις αὐτοῦ και ἐπολέμει ροβοαμ τὸν ἱεροβοαμ πάσας τὰς ἡμέρας
- 16 Lè Woboram mouri, yo antere l' nan lavil David la. Se Abija, pitit gason li, ki pran plas li sou fotèy la.
And Rehoboam went to rest with his fathers, and was put into the earth in the town of David; and Abijah his son became king in his place.
 και ἀπέθανεν ροβοαμ και ἐτάφη μετὰ τῶν πατέρων αὐτοῦ και ἐτάφη ἐν πόλει δαυιδ και ἐβασίλευσεν αβια υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Jewoboram te gen dizwitannan depi li te wa peyi Izrayèl la, lè Abija moute wa nan peyi Jida.
In the eighteenth year of King Jeroboam, Abijah became king over Judah.
 ἐν τῷ ὀκτωκαίδεκάτῳ ἔτει τῆς βασιλείας ἱεροβοαμ ἐβασίλευσεν αβια ἐπὶ ἰουδα
- 2 Li gouvènen pandan twazan lavil Jerizalèm. Manman l' te rele Mikaja. Se te pitit fi Ouryèl, moun lavil Gibeya. Se te yon lagè san rete ant Abija ak Jewoboram.
He was king in Jerusalem for three years; his mother's name was Maacah, the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.
 ἔτη τρία ἐβασίλευσεν ἐν ἱερουσαλημ και ὄνομα τῆ μητρὸς αὐτοῦ μααχα θυγάτηρ ουριηλ ἀπὸ γαβιαων και πόλεμος ἦν ἀνά μεσον αβια και ἀνά μεσον ἱεροβοαμ
- 3 Abija leve yon lame katsanmil (400.000) vanyan sòlda ki konn goumen. Jewoboram bò pa l' kanpe pou goumen kont Abija ak witsanmil (800.000) vanyan sòlda ki konn goumen.
And Abijah went out to the fight with an army of men of war, four hundred thousand of his best men; and Jeroboam put his forces in line against him, eight hundred thousand of his best men of war.
 και παρετάξατο αβια τὸν πόλεμον ἐν δυνάμει πολεμιστῶν δυνάμεως τετρακοσίων χιλιάσιν ἀνδρῶν δυνατῶν και ἱεροβοαμ παρετάξατο πρὸς αὐτὸν πόλεμον ἐν ὀκτακοσίων χιλιάσιν δυνατοῖ πολεμιστῶν ἰ δυνάμεως
- 4 De lame yo kontre nan mòn peyi Efrayim yo. Wa Abija kanpe sou mòn Zemarayim, li pale byen fò, li di: -Koute m' non, Jewoboram ak nou tout moun peyi Izrayèl yo!
And Abijah took up his position on Mount Zemaraim, in the hill-country of Ephraim, and said, Give ear to me, O Jeroboam and all Israel:
 και ἀνέστη αβια ἀπὸ τοῦ ὄρους σομορων ὃ ἐστὶν ἐν τῷ ὄρει εφραιμ και εἶπεν ἀκούσατε ἱεροβοαμ και πᾶς ἰσραηλ
- 5 Eske se konnen nou pa konnen Seyè a, Bondye pèp Izrayèl la, te pase yon kontra ak David, kontra ki pa kapab kase. Dapre kontra a, li mete gouvènman pèp Izrayèl la nan men l' ak nan men fanmi l' pou tout tan.
Is it not clear to you that the Lord, the God of Israel, gave the rule over Israel to David and to his sons for ever, by an agreement made with salt?
 οὐχ ἡμῖν γινώσκει ὅτι κύριος ὁ θεὸς ἰσραηλ ἔδωκεν βασιλείαν ἐπὶ τὸν ἰσραηλ εἰς τὸν αἰῶνα τῷ δαυιδ και τοῖς υἱοῖς αὐτοῦ διαθήκην ἁλός

- 6 Men, Jewoboram, pitit gason Nebat la, li menm ki t'ap sèvi ak Salomon, pitit David la, revòlte kont mèti li.
But Jeroboam, the son of Nebat, the servant of Solomon, the son of David, took up arms against his lord.
καὶ ἀνέστη ἱεροβοαμ ὁ τοῦ ναβατ ὁ παῖς σαλωμων τοῦ δαυιδ καὶ ἀπέστη ἀπὸ τοῦ κυρίου αὐτοῦ
- 7 Apre sa, yon bann vòryen ak yon bann vakabon al mete tèt yo ansanm ak li, yo fòse Woboram, pitit gason Salomon an, yo fè l' fè sa yo vle, paske li te jenn, li te gen tèt fèb. Li pa t' ka kenbe tèt ak yo.
And certain foolish and good-for-nothing men were joined with him, and made themselves strong against Rehoboam, the son of Solomon, when he was young and untested and not able to keep them back.
καὶ συνήχθησαν πρὸς αὐτὸν ἄνδρες λοιμοὶ υἱοὶ παράνομοι καὶ ἀντέστη πρὸς ροβοαμ τὸν τοῦ σαλωμων καὶ ροβοαμ ἦν νεώτερος καὶ δειλὸς τῆ καρδία καὶ οὐκ ἀντέστη κατὰ πρόσωπον αὐτοῦ
- 8 Koulye a, nou fè lide vin kraze otorite Seyè a te mete nan men fanmi David la, tou sa paske nou gen avèk nou yon gwo lame ak tout estati towò bèf an lò Jewoboram te fè pou sèvi nou bondye a.
And now it is your purpose to put yourselves against the authority which the Lord has put into the hands of the sons of David, and you are a very great number, and you have with you the gold oxen which Jeroboam made to be your gods.
καὶ νῦν λέγετε ὑμεῖς ἀντιστῆναι κατὰ πρόσωπον βασιλείας κυρίου διὰ χειρὸς υἱῶν δαυιδ καὶ ὑμεῖς πλῆθος πολὺ καὶ μεθ' ὑμῶν μόσχοι χρυσοῖ οὓς ἐποίησεν ὑμῖν ἱεροβοαμ εἰς θεοὺς
- 9 Nou mete prèt Seyè yo, pitit Arawon yo, deyò ansanm ak moun Levi yo, lèfini nou fè tankou lòt nasyon yo, nou chwazi moun pa nou pou sèvi prèt. Nenpòt moun ki vin jwenn nou ak yon towò bèf osinon ak sèt mouton, nou fè l' prèt bondye nou yo ki pa bondye.
And after driving out the priests of the Lord, the sons of Aaron and the Levites, have you not made priests for yourselves as the people of other lands do? so that anyone who comes to make himself priest by offering an ox or seven sheep, may be a priest of those who are no gods.
ἢ οὐκ ἐξεβάλετε τοὺς ἱερεῖς κυρίου τοὺς υἱοὺς ααρων καὶ τοὺς λευίτας καὶ ἐποιήσατε ἑαυτοῖς ἱερεῖς ἐκ τοῦ λαοῦ τῆς γῆς πᾶς ὁ προσπορευόμενος πληρῶσαι τὰς χεῖρας ἐν μόσχῳ ἐκ βοῶν καὶ κριοῖς ἐπ' αὐτὰ καὶ ἐγίνετο εἰς ἱερέα τῷ μὴ ὄντι θεῷ
- 10 Men nou menm, se Seyè a ki Bondye nou. Nou pa janm vire do ba li. Prèt k'ap sèvi devan Seyè a se fanmi Arawon yo ye. Moun ki reskonsab sèvis yo se moun Levi yo ye.
But as for us, the Lord is our God, and we have not been turned away from him; we have priests who do the work of the Lord, even the sons of Aaron and the Levites in their places;
καὶ ἡμεῖς κύριον τὸν θεὸν ἡμῶν οὐκ ἐγκατελίπομεν καὶ οἱ ἱερεῖς αὐτοῦ λειτουργοῦσιν τῷ κυρίῳ οἱ υἱοὶ ααρων καὶ οἱ λευῖται ἐν ταῖς ἐφημερίαις αὐτῶν
- 11 Chak maten, chak aswè, y'ap ofri bèt yo boule nèt pou Seyè a ansanm ak lansan. Yo mete pen ki apa pou Bondye yo sou yon tab ki nan kondisyon pou sèvis Bondye. Chak aswè, yo limen lanp ki sou gwo lanp sèt branch lan. Nou fè tou sa Seyè a ban nou lòd fè. Men, nou menm moun peyi Izrayèl, nou vire do ba li.
By whom burned offerings and perfumes are sent up in smoke before the Lord every morning and every evening; and they put out the holy bread on its table and the gold support for the lights with its lights burning every evening; for we keep the orders given to us by the Lord our God, but you have gone away from him.
θυμῶσιν τῷ κυρίῳ ὀλοκαυτώματα πρωὶ καὶ δεῖλης καὶ θυμίαμα συνθέσεως καὶ προθέσεις ἄρτων ἐπὶ τῆς τραπέζης τῆς καθαρᾶς καὶ ἡ λυχνία ἡ χρυσοῆ καὶ οἱ λυχνιοὶ τῆς καύσεως ἀνάψαι δεῖλης ὅτι φυλάσσομεν ἡμεῖς τὰς φυλακὰς κυρίου τοῦ θεοῦ τῶν πατέρων ἡμῶν καὶ ὑμεῖς ἐγκατελίπετε αὐτόν
- 12 Se Bondye menm ki alatèt nou avèk prèt li yo. Yo tou pare pou kònen twonpèt yo pou bay siyal mache pran nou. Se poutèt sa, nou menm moun peyi Izrayèl yo, pa fè lagè ak Seyè a, Bondye zansèt nou yo. Paske se nou k'ap anba.
And now God is with us at our head, and his priests with their loud horns sounding against you. O children of Israel, do not make war on the Lord, the God of your fathers, for it will not go well for you.
καὶ ἰδοὺ μεθ' ἡμῶν ἐν ἀρχῇ κύριος καὶ οἱ ἱερεῖς αὐτοῦ καὶ αἱ σάλπιγγες τῆς σημασίας τοῦ σημαίνειν ἐφ' ὑμᾶς οἱ υἱοὶ τοῦ ἰσραηλ πολεμήσατε πρὸς κύριον θεὸν τῶν πατέρων ἡμῶν ὅτι οὐκ εὐδοθήσατε αὐτοῖς
- 13 ¶ Jewoboram fè sòlda ki te dèyè yo fè yon detou al pase dèyè lame moun peyi Jida yo. Konsa, pifò sòlda li yo te kanpe sou devan lame moun Jida yo, ak yon bon valè sòlda li yo sou dèyè yo.
But Jeroboam had put some of his men to make a surprise attack on them from the back, so some were facing Judah and others were stationed secretly at their back.
καὶ ἱεροβοαμ ἀπέστρεψεν τὸ ἔνεδρον ἐλθεῖν αὐτῶν ἐκ τῶν ὀπισθεν καὶ ἐγένετο ἔμπροσθεν ἰουδα καὶ τὸ ἔνεδρον ἐκ τῶν ὀπισθεν
- 14 Lè moun peyi Jida yo voye je alawonn, yo wè yo te sènen sou devan ak sou dèyè, yo rele mande Seyè a sekou. Prèt yo menm pran kònen twonpèt yo.
And Judah, turning their faces, saw that they were being attacked in front and at the back; and they gave a cry for help to the Lord, while the priests were sounding their horns.
καὶ ἀπέστρεψεν ἰουδας καὶ ἰδοὺ αὐτοῖς ὁ πόλεμος ἐκ τῶν ἔμπροσθεν καὶ ἐκ τῶν ὀπισθεν καὶ ἐβόησαν πρὸς κύριον καὶ οἱ ἱερεῖς ἐσάλπισαν ταῖς σάλπιγγιν
- 15 Moun Jida yo bay yon sèl rèl byen fò, epi yo atake. Bondye fè Jewoboram ak tout lame moun Izrayèl yo pèdi devan Abija ak moun Jida yo.
And the men of Judah gave a loud cry; and at their cry, God put fear into Jeroboam and all Israel before Abijah and Judah.
καὶ ἐβόησαν ἄνδρες ἰουδα καὶ ἐγένετο ἐν τῷ βοᾶν ἄνδρας ἰουδα καὶ κύριος ἐπάταξεν τὸν ἱεροβοαμ καὶ τὸν ἰσραηλ ἐναντίον αβια καὶ ἰουδα
- 16 Moun Izrayèl yo pran kouri pou moun Jida yo, Bondye lage yo nan men moun Jida yo.
And the children of Israel went in flight before Judah, and God gave them up into their hands.
καὶ ἔφυγον οἱ υἱοὶ ἰσραηλ ἀπὸ προσώπου ἰουδα καὶ παρέδωκεν αὐτοὺς κύριος εἰς τὰς χεῖρας αὐτῶν

- 17 Abija ak sòlda li yo touye yon pakèt ladan yo. Yo touye senksanmil (500.000) nan pi bon sòlda lame pèp Izrayèl la.
And Abijah and his people put them to death with great destruction: five hundred thousand of the best of Israel were put to the sword.
καὶ ἐπάταξεν ἐν αὐτοῖς αβια καὶ ὁ λαὸς αὐτοῦ πληγὴν μεγάλην καὶ ἔπεσον τραυματῖαι ἀπὸ ἰσραὴλ πεντακόσιοι χιλιάδες ἄνδρες δυνατοί
- 18 Se konsa moun peyi Izrayèl yo soti wont nan batay la, men moun peyi Jida yo soti pi fò, paske se sou Seyè a, Bondye zansèt yo a, yo te apiye.
So at that time the children of Israel were overcome, and the children of Judah got the better of them, because they put their faith in the Lord, the God of their fathers.
καὶ ἐταπεινώθησαν οἱ υἱοὶ ἰσραὴλ ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ κατίσχυσαν οἱ υἱοὶ ἰουδα ὅτι ἤλπισαν ἐπὶ κύριον θεὸν τῶν πατέρων αὐτῶν
- 19 Abija kouri dèyè Jewoboram, li pran lavil Betèl, lavil Jesana ak lavil Efwon ansanm ak tout ti bouk ki te sou kont yo.
And Abijah went after Jeroboam and took some of his towns, Beth-el with its small towns and Jeshanah with its small towns and Ephron with its small towns.
καὶ κατεδίωξεν αβια ὀπίσω ιεροβοαμ καὶ προκατελάβετο παρ' αὐτοῦ πόλεις τὴν βαιθηλ καὶ τὰς κόμας αὐτῆς καὶ τὴν ἰσανα καὶ τὰς κόμας αὐτῆς καὶ τὴν εφρον καὶ τὰς κόμας αὐτῆς
- 20 Jewoboram pa janm pran pye ankò pandan tout rèy Abija. Bout pou bout, Seyè a frape l', li mourì.
And Jeroboam did not get back his power again in the life-time of Abijah; and the Lord sent death on him.
καὶ οὐκ ἔσχεν ἰσχὺν ιεροβοαμ ἐτι πάσας τὰς ἡμέρας αβια καὶ ἐπάταξεν αὐτὸν κύριος καὶ ἐτελεύτησεν
- 21 Abija menm te vin pi fò toujou, li te gen katòz fanm ki te fè vennde pitit gason ak sèz pitit fi pou li.
But Abijah became great, and had fourteen wives, and became the father of twenty-two sons and sixteen daughters.
καὶ κατίσχυσεν αβια καὶ ἔλαβεν ἑαυτῷ γυναῖκας δέκα τέσσαρας καὶ ἐγέννησεν υἱοὺς εἴκοσι δύο καὶ θυγατέρας δέκα ἕξ
- 22 Tout rèz istwa Abija a, tou sa li te fè ak tou sa li te di, nou jwenn yo nan liv istwa pwofèt Ido te ekri a.
And the rest of the acts of Abijah, and his ways and his sayings, are recorded in the account of the prophet Iddo.
καὶ οἱ λοιποὶ λόγοι αβια καὶ αἱ πράξεις αὐτοῦ καὶ οἱ λόγοι αὐτοῦ γεγραμμένοι ἐπὶ βιβλίῳ τοῦ προφήτου ἰδδο
- 1 ¶ Lè Abija mourì, yo antere l' lavil David la. Se Asa, pitit gason li, ki moute wa nan plas li. Sou rèy Asa, peyi a viv ak kè poze pandan dizan.
So Abijah went to rest with his fathers, and they put him into the earth in the town of David, and Asa his son became king in his place; in his time the land was quiet for ten years.
καὶ ἐποίησεν τὸ καλὸν καὶ τὸ εὐθὲς ἐνώπιον κυρίου θεοῦ αὐτοῦ
- 2 Asa te fè sa ki byen ak sa ki dwat devan Seyè a, Bondye l' la.
And Asa did what was good and right in the eyes of the Lord his God;
καὶ ἀπέστησεν τὰ θυσιαστήρια τῶν ἀλλοτρίων καὶ τὰ ὑψηλὰ καὶ συνέτριψεν τὰ στήλας καὶ ἐξέκοψεν τὰ ἄλση
- 3 Li fè disparèt tout lotèl yo te bati pou bondye lòt nasyon yo ak tout kote yo te konn fè sèvis pou yo. Li fè kraze zidòl yo, li koupe estati Achera yo voye jete.
For he took away the altars of strange gods and the high places, and had the upright stones broken and the wood pillars cut down;
καὶ εἶπεν τῷ ἰουδα ἐκζητῆσαι τὸν κύριον θεὸν τῶν πατέρων αὐτῶν καὶ ποιῆσαι τὸν νόμον καὶ τὰς ἐντολάς
- 4 Li bay tout moun Jida yo lòd pou yo mache dapre volonte Seyè a, Bondye zansèt yo a, pou yo fè tou sa ki nan lalwa ak nan kòmandman Bondye yo.
And he made Judah go after the Lord, the God of their fathers, and keep his laws and his orders.
καὶ ἀπέστησεν ἀπὸ πασῶν τῶν πόλεων ἰουδα τὰ θυσιαστήρια καὶ τὰ εἰδωλα καὶ εἰρήνευσεν
- 5 Li fè disparèt tout kote yo te konn fè sèvis pou lòt bondye yo ansanm ak lotèl pou boule lansan pou yo nan dènve lavil nan peyi Jida a. Se konsa, pandan tout rèy li, peyi a t'ap viv ak kè poze.
And he took away the high places and the sun-images from all the towns of Judah; and the kingdom was quiet under his rule.
πόλεις τειχήρεις ἐν γῆ ἰουδα ὅτι εἰρήνευσεν ἡ γῆ καὶ οὐκ ἦν αὐτῷ πόλεμος ἐν τοῖς ἔτεσιν τούτοις ὅτι κατέπαυσεν αὐτῷ κύριος
- 6 Pandan tout tan sa a, peyi a pa t' nan dezòd, ni li pa t' nan fè lagè ak pesonn, paske Seyè a te ba li chans viv ak kè poze. Wa a pwofite tout tan sa yo, li bati gwo ranpa pou pwoteje lavil peyi Jida yo.
He made walled towns in Judah, for the land was quiet and there were no wars in those years, because the Lord had given him rest.
καὶ εἶπεν τῷ ἰουδα οἰκοδομήσωμεν τὰς πόλεις ταύτας καὶ ποιήσωμεν τείχη καὶ πύργους καὶ πύλας καὶ μοχλοὺς ἐν ᾧ τῆς γῆς κυριεύσωμεν ὅτι καθὼς ἐξεζήτησαμεν κύριον θεὸν ἡμῶν ἐξεζήτησεν ἡμᾶς καὶ κατέπαυσεν ἡμᾶς κυκλόθεν καὶ εὐδόωσεν ἡμῖν
- 7 Li di moun peyi Jida yo: -Annu ranfòse defans lavil yo! Annu bati miray ranpa ak fò pou pwoteje yo ak pòtay solid ak gwo ba pou fèmen yo. Peyi a nan men nou toujou, paske nou te fè volonte Seyè a, Bondye nou an. Se li menm ki pwoteje nou, li fè nou viv byen san kont ak tout vwazen nou yo. Se konsa yo mete men nan travay la jouk yo fini l'.
He said to Judah, Let us make these towns, building walls round them with towers and doors and locks. The land is still ours, because we have been true to the Lord our God; we have been true to him and he has given us rest on every side. So they went on building and all went well for them.
καὶ ἐγένετο τῷ ἰουδα δύνάμεις ὀπλοφόρων αἰρόντων θυρεοὺς καὶ δόρατα ἐν γῆ ἰουδα τριακόσιοι χιλιάδες καὶ ἐν γῆ βενιαμιν πελτασταὶ καὶ τοξόται διακόσιοι καὶ πεντήκοντα χιλιάδες πάντες οὗτοι πολεμισταὶ δυνάμειος

- 8 Wa Asa te gen yon gwo lame. Nan lame a te gen twasanmil (300.000) sòlda moun branch fanmi Jida ki te gen plak pwotèj ak frenn, plis desankatreven mil (280.000) sòlda moun branch fanmi Benjamen ki te gen plak pwotèj ak banza pou voye flèch. Yo tout te vanyan sòlda.
And Asa had an army of three hundred thousand men of Judah armed with body-covers and spears, and two hundred and eighty thousand of Benjamin armed with body-covers and bows; all these were men of war.
καὶ ἐξῆλθεν ἐπ' αὐτοὺς ζαρε ὁ αἰθίοψ ἐν δυνάμει ἐν χιλιάσι χιλιάσιν καὶ ἄρμασιν τριακοσίοις καὶ ἦλθεν ἕως μαρισα
- 9 ¶ Yon moun peyi Letiopi yo te rele Zera vin anvayi peyi Jida ak yon lame ki te gen yon milyon sòlda ansanm ak twasan (300) cha lagè. Yo vanse jouk lavil Marecha.
And Zerah the Ethiopian, with an army of a million, and three hundred war-carriages, came out against them to Maresah.
καὶ ἐξῆλθεν ασα εἰς συνάντησιν αὐτῷ καὶ παρετάξατο πόλεμον ἐν τῇ φάραγγι κατὰ βορρᾶν μαρισης
- 10 Asa sotif ak lame pa l' la al kontre avè l'. De lame yo pran pozisyon nan fon Zefata a, toupre Marecha.
And Asa went out against him, and they put their forces in position in the valley north of Maresah.
καὶ ἐβόησεν ασα πρὸς κύριον θεὸν αὐτοῦ καὶ εἶπεν κύριε οὐκ ἄδυναται παρὰ σοὶ σῶζειν ἐν πολλοῖς καὶ ἐν ὀλίγοις κατίσχυσον ἡμᾶς κύριε ὁ θεὸς ἡμῶν ὅτι ἐπὶ σοὶ πεποιθήαμεν καὶ ἐπὶ τῷ ὀνόματί σου ἢ λθαμεν ἐπὶ τὸ πλῆθος τὸ πολὺ τοῦτο κύριε ὁ θεὸς ἡμῶν μὴ κατισχυσάτω πρὸς σὲ ἄνθρωπος
- 11 Asa lapriyè Seyè a, Bondye li a, li di l' konsa: -Bondye sèl Mèt, kit w'ap ede yon gwo, kit w'ap ede yon piti, pou ou se menm bagay la. Tanpri, vin ede nou koulye a, Seyè, Bondye nou an, paske se sou ou nou konte. Se nan non ou nou vin goumen ak bann moun sa yo. Seyè, se ou menm ki Bondye nou. Fè wè pesonn pa ka kenbe tèt avè ou!
And Asa made prayer to the Lord his God and said, Lord, you only are able to give help against the strong to him who has no strength; come to our help, O Lord our God, for our hope is in you, and in your name we have come out against this great army. O Lord, you are our God; let not man's power be greater than yours.
καὶ ἐπάταξεν κύριος τοὺς αἰθίοπας ἐναντίον ἰουδα καὶ ἔφυγον οἱ αἰθίοπες
- 12 Se konsa, Seyè a fè Asa ak lame peyi Jida a bat lame Letiopi a. Lame Letiopi a kouri met deyò.
So the Lord sent fear on the Ethiopians before Asa and Judah; and the Ethiopians went in flight.
καὶ κατεδίωξεν ασα καὶ ὁ λαὸς αὐτοῦ ἕως γεδωρ καὶ ἔπεσον αἰθίοπες ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν ὅτι συνετριβήσαν ἐνώπιον κυρίου καὶ ἐναντίον τῆς δυνάμεως αὐτοῦ καὶ ἐσκύλευσαν σκῦλα πολλὰ
- 13 Men Asa ak sòlda li yo kouri dèyè yo jouk lavil Gera. Yo touye sòlda lame Letiopi yo, yo pa kite yonn ladan yo chape. Seyè a te kraze yo tout ak lame li a. Lame a pran yon pakèt bagay lènmi yo te kite.
And Asa and the people who were with him went after them as far as Gerar; and so great was the destruction among the Ethiopians that they were not able to get their army together again, for they were broken before the Lord and before his army; and they took away a great amount of their goods.
καὶ ἐξέκοψαν τὰς κόμας αὐτῶν κύκλω γεδωρ ὅτι ἐγενήθη ἔκστασις κυρίου ἐπ' αὐτούς καὶ ἐσκύλευσαν πάσας τὰς πόλεις αὐτῶν ὅτι πολλὰ σκῦλα ἐγενήθη αὐτοῖς
- 14 Lèfini, yo detwi tout ti bouk ki te nan zòn Gera a, paske moun la yo te pè Seyè a anpil. Lame Jida a piye lavil yo. Yo pote anpil anpil bagay ale paske moun sa yo te gen anpil byen.
And they overcame all the towns round Gerar, because the Lord sent fear on them; and they took away their goods from the towns, for there were stores of wealth in them.
καὶ γε σκηνὰς κτήσεων τοὺς αμαζονεῖς ἐξέκοψαν καὶ ἔλαβον πρόβατα πολλὰ καὶ καμήλους καὶ ἐπέστρεψαν εἰς ἱερουσαλημ
- 1 ¶ Lespri Bondye te desann sou Azarya, pitit Obèd.
And the spirit of God came on Azariah, the son of Oded;
καὶ αζαριας υἱὸς ὠδηδ ἐγένετο ἐπ' αὐτὸν πνεῦμα κυρίου
- 2 Azarya sotif al kontre wa Asa, li di l' konsa: -Koute sa m'ap di nou, ou menm Asa ansanm ak tout moun fanmi Jida ak fanmi Benjamen yo! Seyè a ap kanpe ak nou si nou menm tou nou kanpe avè l'. Si nou chache l', l'ap kite nou jwenn li. Men, si nou vire do ba li, l'ap vire do ban nou tou.
And he came face to face with Asa and said to him, Give ear to me, Asa and all Judah and Benjamin: the Lord is with you while you are with him; if your heart's desire is for him, he will be near you, but if you give him up, he will give you up.
καὶ ἐξῆλθεν εἰς ἀπάντησιν ασα καὶ παντὶ ἰουδα καὶ βενιαμιν καὶ εἶπεν ἀκούσατέ μου ασα καὶ πᾶς ἰουδα καὶ βενιαμιν κύριος μεθ' ὑμῶν ἐν τῷ εἶναι ὑμᾶς μετ' αὐτοῦ καὶ ἐὰν ἐκζητήσητε αὐτὸν εὐρεθήσεται ὑμῖν καὶ ἐὰν ἐγκαταλίπητε αὐτὸν ἐγκαταλείψει ὑμᾶς
- 3 Pandan lontan, pèp Izrayèl la t'ap viv san Bondye tout bon an, san prèt pou moutre yo sa pou yo fè, san lalwa Bondye a.
Now for a long time Israel has been without the true God, and without a teaching priest and without the law;
καὶ ἡμέραι πολλὰ τῷ ἰσραηλ ἐν οὐ θεῷ ἀληθινῷ καὶ οὐχ ἱερέως ὑποδεικνόντος καὶ ἐν οὐ νόμῳ
- 4 Men, lè malè tonbe sou yo, yo tounen nan pye Seyè a, Bondye pèp Izrayèl la. Yo chache l', li kite yo jwenn li.
But when in their trouble they were turned to the Lord, the God of Israel, searching after him, he let their search be rewarded.
καὶ ἐπιστρέφει ἐπὶ κύριον θεὸν ἰσραηλ καὶ εὐρεθήσεται αὐτοῖς

- 5 Nan tan sa yo, pesonn pa t' ka okipe zafè yo ak kè poze, paske te gen gwo dezòd pou tout moun nan tout peyi.
In those times there was no peace for him who went out or for him who came in, but great trouble was on all the people of the lands.
καὶ ἐν ἐκείνῳ τῷ καιρῷ οὐκ ἔστιν εἰρήνη τῷ ἐκπορευομένῳ καὶ τῷ εἰσπορευομένῳ ὅτι ἔκστασις κυρίου ἐπὶ πάντας τοὺς κατοικοῦντας τὰς χώρας
- 6 Nasyon t'ap kraze nasyon, yon lavil t'ap detwi yon lòt lavil, paske Bondye te lage tout kalite malè sou yo.
And they were broken by divisions, nation against nation and town against town, because God sent all sorts of trouble on them.
καὶ πολέμησει ἔθνος πρὸς ἔθνος καὶ πόλις πρὸς πόλιν ὅτι ὁ θεὸς ἐξέστησεν αὐτοὺς ἐν πάσῃ θλίψει
- 7 Men nou menm, mete gason sou nou! Pa dekouraje, paske n'ap jwenn rekonpans travay nou.
But be you strong and let not your hands be feeble, for your work will be rewarded.
καὶ ὑμεῖς ἰσχύσατε καὶ μὴ ἐκλυέσθωσαν αἱ χεῖρες ὑμῶν ὅτι ἔστιν μισθὸς τῇ ἐργασίᾳ ὑμῶν
- 8 ¶ Lè Asa tande mesaj pitit Obèd la te bay nan non Bondye, li pran kouraj. Li fè yo wete dènye vye zidòl ki te nan peyi moun Jida yo ak nan peyi moun Benjamen yo, ansanm ak tout zidòl ki te nan lavil li te pran nan zòn mòn Efrayim yo. Li repare lotèl Seyè a ki te kanpe nan lakou devan gwo pyès Tanp Seyè a.
And Asa, hearing these words of Azariah, the son of Oded the prophet, took heart and put away all the disgusting things out of all the land of Judah and Benjamin, and out of the towns which he had taken from the hill-country of Ephraim; and he made new again the altar of the Lord in front of the covered way of the Lord's house.
καὶ ἐν τῷ ἀκοῦσαι τοὺς λόγους τούτους καὶ τὴν προφητείαν ἀδὰδ τοῦ προφήτου καὶ κατήσχυσεν καὶ ἐξέβαλεν τὰ βδέλυγματα ἀπὸ πάσης τῆς γῆς ἰουδα καὶ βενιαμιν καὶ ἀπὸ τῶν πόλεων ὧν κατέσχευεν ἐν ὄρει εφραιμ καὶ ἐνεκαίνισεν τὸ θυσιαστήριον κυρίου ὃ ἦν ἐμπροσθεν τοῦ ναοῦ κυρίου
- 9 Anpil moun sotì toupatou nan peyi Efrayim, nan peyi Manase ak nan peyi Simeyon, yo vin jwenn Asa. Yo t'ap viv nan peyi a sou zòd li, paske yo te wè Seyè a te kanpe la avè l'. Asa reyini yo tout ansanm ak tout moun Jida yo ak moun Benjamen yo.
And he got together all Judah and Benjamin and those of Ephraim and Manasseh and Simeon who were living with them; for numbers of them came to him out of Israel when they saw that the Lord his God was with him.
καὶ ἐξεκκλησίασεν τὸν ἰουδαν καὶ βενιαμιν καὶ τοὺς προσηλύτους τοὺς παροικοῦντας μετ' αὐτοῦ ἀπὸ εφραιμ καὶ ἀπὸ μανασση καὶ ἀπὸ σιμεων ὅτι προσετέθησαν πρὸς αὐτὸν πολλοὶ τοῦ ἰσραηλ ἐν τῷ ἰδεῖν αὐτοὺς ὅτι κύριος ὁ θεὸς αὐτοῦ μετ' αὐτοῦ
- 10 Yo tout reyini lavil Jerizalèm. Lè sa a, Asa te gen katòzan twa mwa depi li te wa.
So they came together at Jerusalem in the third month, in the fifteenth year of the rule of Asa.
καὶ συνήχθησαν εἰς ἱερουσαλημ ἐν τῷ μηνὶ τῷ τρίτῳ ἐν τῷ πεντεκαιδεκάτῳ ἔτει τῆς βασιλείας ασα
- 11 Jou sa a, yo pran sèt-san (700) bèf ak sèt-mil (7.000) mouton nan tou sa yo te pran nan men lènmi yo, yo touye yo pou Seyè a.
And that day they made offerings to the Lord of the things they had taken in war, seven hundred oxen and seven thousand sheep.
καὶ ἔθυσεν τῷ κυρίῳ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπὸ τῶν σκόλων ὧν ἠνεγκαν μόσχους ἑπτακοσίους καὶ πρόβατα ἑπτακισχίλια
- 12 Yo pran angajman pou yo sèvi Seyè a, Bondye zansèt yo a, ak tout kè yo, ak tout nanm yo.
And they made an agreement to be true to the Lord, the God of their fathers, with all their heart and all their soul;
καὶ διήλθεν ἐν διαθήκῃ ζητήσαι κύριον θεὸν τῶν πατέρων αὐτῶν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς
- 13 Yo pwomèt pou yo touye nenpòt moun, kit se fanm kit se gason, kit se granmoun kit se jennmoun, ki pa sotì pou sèvi Seyè a.
And that anyone, small or great, man or woman, who was not true to the Lord, the God of Israel, would be put to death.
καὶ πᾶς ὃς ἐὰν μὴ ἐκζητήσῃ κύριον θεὸν ἰσραηλ ἀποθανεῖται ἀπὸ νεωτέρου ἕως πρεσβυτέρου ἀπὸ ἀνδρὸς ἕως γυναικὸς
- 14 Yo fè sèman bay Seyè a byen fò y'ap kenbe angajman yo. Yo te kontan, yo t'ap rele, yo t'ap kònen twonpèt ak klewon.
And they made an oath to the Lord, with a loud voice, sounding wind-instruments and horns.
καὶ ὤμωσαν ἐν τῷ κυρίῳ ἐν φωνῇ μεγάλῃ καὶ ἐν σάλπιγγιν καὶ ἐν κερατίνοις
- 15 Tout moun peyi Jida yo te kontan, paske yo te fè sèman an ak tout kè yo. San pesonn pa fòse yo, yo te sotì pou yo te chache konnen volonte Seyè a. Seyè a menm te kite yo jwenn li. Li fè yo viv ak kè poze ak tout moun nan vwazinaj yo.
And all Judah was glad because of the oath, for they had taken it with all their heart, turning to the Lord with all their desire; and he was with them and gave them rest on every side.
καὶ ἠορράνθησαν πᾶς ἰουδα περὶ τοῦ ὄρκου ὅτι ἐξ ὅλης τῆς ψυχῆς ὤμωσαν καὶ ἐν πάσῃ θελήσει ἐζήτησαν αὐτόν καὶ εὐρέθη αὐτοῖς καὶ κατέπαυσεν αὐτοῖς κύριος κυκλόθεν
- 16 Wa Asa menm rive wete Maka, grann li, nan pozisyon yo te ba li tankou manman Larenn nan peyi a, paske Maka te fè yon vye estati pou Achera. Asa kraze estati a an miyèt moso, li fè boule l' nan ravin Sedwon an.
And Asa would not let Maacah, his mother, be queen, because she had made a disgusting image for Asherah; and Asa had her image cut down and broken up and burned by the stream Kidron.
καὶ τὴν μααχα τὴν μητέρα αὐτοῦ μετέστησεν τοῦ μὴ εἶναι τῇ ἀστάρτῃ λειτουργοῦσαν καὶ κατέκοψεν τὸ εἶδωλον καὶ κατέκαυσεν ἐν χειμάρρῳ κεδρων

- 17 Atout li pa t' rive fè disparèt tout kay zidòl yo, li menm li te toujou sèvi Seyè a ak tout kè li pandan lavi li.
But the high places were not taken away out of Israel; but still the heart of Asa was true to the Lord all his life.
πλὴν τὰ ὕψηλά οὐκ ἀπέστησαν ἐτι ὑπῆρχεν ἐν τῷ Ἰσραὴλ ἀλλ' ἡ καρδία ασα ἐγένετο πλήρης πάσας τὰς ἡμέρας αὐτοῦ
- 18 Li pran tou sa papa l' te bay pou sèvis Bondye a, li mete yo nan Tanp lan ak tout bagay an lò ak an ajan li menm li te bay pou Bondye.
He took into the house of God all the things which his father had made holy and those which he himself had made holy, silver and gold and vessels.
καὶ εἰσήνεγκεν τὰ ἅγια δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ τὰ ἅγια οἴκου κυρίου τοῦ θεοῦ ἀργύριον καὶ χρυσίον καὶ σκεύη
- 19 Pat gen lagè menm jouk wa Asa rive sou trannsenkan depi li t'ap gouvènen.
And there was no more war till the thirty-fifth year of the rule of Asa.
καὶ πόλεμος οὐκ ἦν μετ' αὐτοῦ ἕως τοῦ πέμπτου καὶ τριακοστοῦ ἔτους τῆς βασιλείας ασα
- 1 ¶ Wa Asa te gen trannsenkan depi li t'ap gouvènen, lè Bacha, wa peyi Izrayèl la, anvayi peyi Jida. Li pran lavil Rama, li plen l' sòlda pa l' pou anpeche moun Asa yo pase antre soti nan peyi Jida.
In the thirty-sixth year of the rule of Asa, Baasha, king of Israel, went up against Judah, building Ramah so that no one was able to go out or in to Asa, king of Judah.
καὶ ἐν τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει τῆς βασιλείας ασα ἀνέβη βαασα βασιλεὺς Ἰσραὴλ ἐπὶ Ἰουδαν καὶ ὀκκοδόμησεν τὴν ραμα τοῦ μὴ δοῦναι ἔξοδον καὶ εἰσοδὸν τῷ ασα βασιλεῖ Ἰουδα
- 2 Lè wa Asa wè sa, li pran bagay an lò ak bagay an ajan ki te nan tanp lan ak nan palè a, li renmèt yo nan men kèk moun pa l', li voye yo bò kote Bennadad, wa peyi Siri, ki te rete lavil Damas, ak mesaj sa a:
Then Asa took silver and gold out of the stores of the Lord's house and of the king's store-house, and sent to Ben-hadad, king of Aram, at Damascus, saying,
καὶ ἔλαβεν ασα χρυσίον καὶ ἀργύριον ἐκ θησαυρῶν οἴκου κυρίου καὶ οἴκου τοῦ βασιλέως καὶ ἀπέστειλεν πρὸς τὸν υἱὸν τοῦ ἀδερ βασιλέως Συρίας τὸν κατοικοῦντα ἐν δαμασκῷ λέγων
- 3 -Annou pase kontra yonn ak lòt, tankou zansèt nou yo te fè l' la. Men mwen voye bagay an lò ak bagay an ajan sa yo fè ou kado. Koulye a, kase kontra ou te pase ak Bacha, wa peyi Izrayèl la. Konsa, l'a blije wete sòlda li yo nan peyi mwen an.
Let there be an agreement between me and you as there was between my father and your father: see, I have sent you silver and gold; go and put an end to your agreement with Baasha, king of Israel, so that he may give up attacking me.
διάθου διαθήκην ἀνὰ μέσον ἐμοῦ καὶ σοῦ καὶ ἀνὰ μέσον τοῦ πατρὸς μου καὶ ἀνὰ μέσον τοῦ πατρὸς σου ἰδοὺ ἀπέσταλκά σοι χρυσίον καὶ ἀργύριον δεῦρο καὶ διασκέδασον ἀπ' ἐμοῦ τὸν βαασα βασιλέα Ἰσραὴλ καὶ ἀπελθέτω ἀπ' ἐμοῦ
- 4 Wa Bennadad dakò avèk sa wa Asa te di l' la. Li voye chèf lame li yo al atake lavil peyi Izrayèl yo. Yo pran lavil Ijon, lavil Dann, lavil Abèl Mayim ak tout lavil nan pòsyon tè branch fanmi Neftali a ki te sèvi depo.
And Ben-hadad did as King Asa said, and sent the captains of his armies against the towns of Israel, attacking Ijon and Dan and Abel-maim, and all the store-towns of Naphtali.
καὶ ἤκουσεν υἱὸς ἀδερ τοῦ βασιλέως ασα καὶ ἀπέστειλεν τοὺς ἄρχοντας τῆς δυνάμεως αὐτοῦ ἐπὶ τὰς πόλεις Ἰσραὴλ καὶ ἐπάταξεν τὴν ἰων καὶ τὴν δαν καὶ τὴν ἀβελμαϊν καὶ πάσας τὰς περιχώρους νεφθαλί
- 5 Lè Bacha vin konn sa, li wete tout sòlda li te kite nan lavil Rama yo, li sispann travay li t'ap fè pou ranfòse miray lavil la.
Then Baasha, hearing of it, put a stop to the building of Ramah, and let his work come to an end.
καὶ ἐγένετο ἐν τῷ ἀκοῦσαι βαασα ἀπέλιπεν τοῦ μηκέτι οἰκοδομεῖν τὴν ραμα καὶ κατέπαυσεν τὸ ἔργον αὐτοῦ
- 6 Lè sa a, wa Asa fè rele dènye moun nan peyi Jida pou wete wòch ak bwa wa Bacha te fè anpile pou ranfòse miray ranpa lavil Rama a. Wa Asa sèvi ak materyo sa yo pou ranfòse miray lavil Mispa ak miray lavil Gibeya.
Then King Asa, with all Judah, took away the stones and wood with which Baasha was building Ramah, and he made use of them for building Geba and Mizpah.
καὶ ασα ὁ βασιλεὺς ἔλαβεν πάντα τὸν Ἰουδαν καὶ ἔλαβεν τοὺς λίθους τῆς ραμα καὶ τὰ ξύλα αὐτῆς ἃ ὀκκοδόμησεν βαασα καὶ ὀκκοδόμησεν ἐν αὐτοῖς τὴν γαβαε καὶ τὴν μασφα
- 7 ¶ Lè sa a, pwofèt Anani vin jwenn Asa, wa peyi Jida a, li di l' konsa: -Se paske ou te pito mete konfyans ou nan lame wa peyi Siri a pase nan Seyè a, Bondye ou la, kifè lame wa peyi Siri a chape anba men ou.
At that time Hanani the seer came to Asa, king of Judah, and said to him, Because you have put your faith in the king of Aram and not in the Lord your God, the army of the king of Aram has got away out of your hands.
καὶ ἐν τῷ καιρῷ ἐκεῖνο ἦλθεν ἀνανὶ ὁ προφήτης πρὸς ασα βασιλέα Ἰουδα καὶ εἶπεν αὐτῷ ἐν τῷ πεποιθέναί σε ἐπὶ βασιλέα Συρίας καὶ μὴ πεποιθέναί σε ἐπὶ κύριον θεόν σου διὰ τοῦτο ἐσώθη δύναμις Συρίας ἀπὸ τῆς χειρὸς σου
- 8 Eske moun Letiopi yo ak moun Libi yo ansanm pa t' fè yon gwo lame ak anpil cha lagè, anpil kavalye sou chwal? Malgre sa, Seyè a te lage yo nan men ou paske ou te mete konfyans ou nan li.
Were not the Ethiopians and the Lubim a very great army, with war-carriages and horsemen more than might be numbered? but because your faith was in the Lord, he gave them up into your hands.
οὐχ οἱ αἰθίοπες καὶ λίβυες ἦσαν εἰς δύναμιν πολλὴν εἰς θάρσος εἰς ἰπτεῖς εἰς πλῆθος σφόδρα καὶ ἐν τῷ πεποιθέναί σε ἐπὶ κύριον παρέδωκεν εἰς τὰς χεῖράς σου

- 9 Seyè a ap veye tou sa k'ap pase sou latè. Li pa kite anyen chape pou l' ka bay moun ki mete tout konfyans yo nan li fòs ak kouraj. Men fwa sa a, ou resi pèdi tèt ou. Ou aji tankou moun fou. Se poutèt sa moun pral fè ou lagè san rete.
For the eyes of the Lord go this way and that, through all the earth, letting it be seen that he is the strong support of those whose hearts are true to him. In this you have done foolishly, for from now you will have wars.
ὅτι οἱ ὀφθαλμοὶ κυρίου ἐπιβλέπουσιν ἐν πάσῃ τῇ γῆ κατισχύσαι ἐν πάσῃ καρδίᾳ πλήρει πρὸς αὐτόν ἠγγόνικας ἐπὶ τούτῳ ἀπὸ τοῦ νῦν ἔσται μετὰ σοῦ πόλεμος
- 10 Koze sa a te fè Asa fache anpil sou pwofèt la. Li fè yo fèmen l' nan prizon. Se depi lè sa a Asa konmanse ap maltrete kèk moun nan pèp la.
Then Asa was angry with the seer, and put him in prison, burning with wrath against him because of this thing. And at the same time Asa was cruel to some of the people.
καὶ ἐθυμώθη ἀσα τῷ προφήτῃ καὶ παρέθετο αὐτὸν εἰς φυλακὴν ὅτι ὠργίσθη ἐπὶ τούτῳ καὶ ἐλυμήνατο ἀσα ἐν τῷ λαῷ ἐν τῷ καιρῷ ἐκεῖνο
- 11 Tou sa wa Asa te fè depi premye jou li moute wa a rive jouk dènye jou a, nou jwenn sa ekri nan liv Istwa wa peyi Jida yo ak wa peyi Izrayèl yo.
Now the acts of Asa, first and last, are recorded in the book of the kings of Judah and Israel.
καὶ ἰδοὺ οἱ λόγοι ἀσα οἱ πρῶτοι καὶ οἱ ἔσχατοι γεγραμμένοι ἐν βιβλίῳ βασιλέων ἰουδα καὶ ἰσραηλ
- 12 Asa te gen trantnevan depi li te wa, lè yon gwo maladi nan pye rann li enfim. Malgre sa, li pa t' al chache gerizon nan men Seyè a. Li te pito al kay dòktè.
In the thirty-ninth year of his rule, Asa had a very bad disease of the feet; but he did not go to the Lord for help in his disease, but to medical men.
καὶ ἐμαλακίσθη ἀσα ἐν τῷ ἐνάτῳ καὶ τριακοστῷ ἔτει τῆς βασιλείας αὐτοῦ τοὺς πόδας ἕως σφόδρα ἐμαλακίσθη καὶ ἐν τῇ μαλακίᾳ αὐτοῦ οὐκ ἐζήτησεν κύριον ἀλλὰ τοὺς ἰατρούς
- 13 Lè li mourì, li t'ap mache sou karanteyennan depi li te wa.
So Asa went to rest with his fathers, and death came to him in the forty-first year of his rule.
καὶ ἐκοιμήθη ἀσα μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτελεύτησεν ἐν τῷ ἐνάτῳ καὶ τριακοστῷ ἔτει τῆς βασιλείας αὐτοῦ
- 14 Yo antere l' nan kavo li te fè fouye pou tèt pa li nan lavil David la. Yo mete kadav la kouche sou yon payas fèt ak fèy santi bon ak tout kalite bon odè yo te pare jan yo konn fè l' la. Apre sa, yo limen yon gwo boukan pou li.
And they put him into the resting-place which he had made for himself in the town of David, in a bed full of sweet perfumes of all sorts of spices, made by the perfumer's art, and they made a great burning for him.
καὶ ἔθαψαν αὐτὸν ἐν τῷ μνήματι ᾧ ὄρυξεν ἑαυτῷ ἐν πόλει δαυὶδ καὶ ἐκοίμισαν αὐτὸν ἐπὶ τῆς κλίνης καὶ ἔπλησαν ἀρωμάτων καὶ γένη μύρον μυρεψῶν καὶ ἐποίησαν αὐτῷ ἐκφορὰν μεγάλην ἕως σφόδρα
- 1 ¶ Jozafa, pitit Asa, moute wa nan plas papa l'. Li ranfòse pozisyon l' devan peyi Izrayèl la.
And Jehoshaphat his son became king in his place, and made himself strong against Israel.
καὶ ἐβασίλευσεν ἰωσαφατ υἱὸς αὐτοῦ ἀντ' αὐτοῦ καὶ κατίσχυσεν ἰωσαφατ ἐπὶ τὸν ἰσραηλ
- 2 Li mete sòlda nan tout lavil ki gen ranpa nan peyi Jida a, li mete gouvènè nan tout peyi Jida a ak nan tout lavil Asa, papa l', te pran nan peyi Efrayim lan.
He put forces in all the walled towns of Judah, and responsible chiefs in the land of Judah and in the towns of Ephraim, which Asa his father had taken.
καὶ ἔδωκεν δύνάμιν ἐν πάσαις ταῖς πόλεσιν ἰουδα ταῖς ὄχρηαῖς καὶ κατέστησεν ἠγουμένους ἐν πάσαις ταῖς πόλεσιν ἰουδα καὶ ἐν πόλεσιν εφραϊμ ὡς προκατελάβετο ἀσα ὁ πατὴρ αὐτοῦ
- 3 Seyè a te kanpe avèk Jozafa, paske li te fè tankou David, granpapa l', nan konmansman rèy li. Li pa t' kouri dèyè Baal yo.
And the Lord was with Jehoshaphat, because he went in the early ways of his father, not turning to the Baals,
καὶ ἐγένετο κύριος μετὰ ἰωσαφατ ὅτι ἐπορεύθη ἐν ὁδοῖς τοῦ πατρὸς αὐτοῦ ταῖς πρώταις καὶ οὐκ ἐξεζήτησεν τὰ εἰδῶλα
- 4 Li t'ap chache tout jan pou li te sèvi Bondye zansèt li a. Li te mache dapre lòd Bondye bay yo, li pa t' fè tankou wa Izrayèl yo.
But turning to the God of his father and keeping his laws, and not doing as Israel did.
ἀλλὰ κύριον τὸν θεὸν τοῦ πατρὸς αὐτοῦ ἐξεζήτησεν καὶ ἐν ταῖς ἐντολαῖς τοῦ πατρὸς αὐτοῦ ἐπορεύθη καὶ οὐχ ὡς τοῦ ἰσραηλ τὰ ἔργα
- 5 Seyè a bay gouvènman l' lan fòs. Nan peyi Jida a, tout moun t'ap pote kado ba li. Konsa, li te vin gen anpil byen. Tout moun t'ap fè lwanj li.
So the Lord made his kingdom strong; and all Judah gave offerings to Jehoshaphat, and he had great wealth and honour.
καὶ κατηύθυνεν κύριος τὴν βασιλείαν ἐν χειρὶ αὐτοῦ καὶ ἔδωκεν πᾶς ἰουδα δῶρα τῷ ἰωσαφατ καὶ ἐγένετο αὐτῷ πλοῦτος καὶ δόξα πολλή
- 6 Li te pran plezi l' nan fè volonte Seyè a. Li fè disparèt tout kote yo t'ap sèvi zidòl nan peyi Jida a, ansanm ak tout estati Achera yo.
His heart was lifted up in the ways of the Lord; and he went so far as to take away the high places and the wood pillars out of Judah.
καὶ ὑψώθη καρδία αὐτοῦ ἐν ὁδοῖς κυρίου καὶ ἔτι ἐξῆρεν τὰ ὑψηλὰ καὶ τὰ ἄλση ἀπὸ τῆς γῆς ἰουδα
- 7 Li te gen twazan depi li te wa lè li voye kèk chèf nan tout lavil peyi Jida yo pou moutre pèp la sa pou l' fè. Men non chèf yo: Se te Bennayil, Obadya, Zekaraya, Netaneyèl ak Mikaya.
In the third year of his rule he sent Benhail and Obadiah and Zechariah and Nethanel and Micaiah, his captains, as teachers into the towns of Judah;
καὶ ἐν τῷ τρίτῳ ἔτει τῆς βασιλείας αὐτοῦ ἀπέστειλεν τοὺς ἠγουμένους αὐτοῦ καὶ τοὺς υἱοὺς τῶν δυνάτων τὸν ἀβδιαν καὶ ζαχαριαν καὶ ναθανηλ καὶ μιχαϊαν διδάσκειν ἐν πόλεσιν ἰουδα

- 8 Yo te gen nèf moun Levi ak de prèt ak yo. Moun Levi yo te rele Chemaya, Netanya, Zebadya, Asayèl, Chemiramòt, Jonatan, Adonija, Tobija ak Tobadonija. Prèt yo te rele: Elichama ak Joram. **And with them, Shemaiah and Nethaniah and Zebadiah and Asahel and Shemiramoth and Jehonathan and Adonijah and Tobijah and Tob-adonijah, the Levites; and Elishama and Jehoram the priests.**
καὶ μετ' αὐτῶν οἱ λευῖται σαμουιας καὶ ναθανιας καὶ ζαβδίας καὶ ασηλ καὶ σεμιραμοθ καὶ ιωναθαν καὶ αδωνιας καὶ τωβιας οἱ λευῖται καὶ μετ' αὐτῶν ελισαμα καὶ ιωραμ οἱ ἱερεῖς
- 9 Avèk liv lalwa Seyè a nan men yo, yo mache nan tout peyi a, yo ale nan tout lavil yo pou moutre pèp la sa pou li fè. **And they gave teaching in Judah and had the book of the law of the Lord with them; they went through all the towns of Judah teaching the people.**
καὶ ἐδίδασκον ἐν ἰουδα καὶ μετ' αὐτῶν βύβλος νόμου κυρίου καὶ διήλθον ἐν ταῖς πόλεσιν ἰουδα καὶ ἐδίδασκον τὸν λαόν
- 10 ¶ Tout gouvènman peyi ki te vwazen ak peyi Jida a te sitèlman pè Seyè a, yo yonn pa chache fè lagè ak wa Jozafa. **And the fear of the Lord was on all the kingdoms of the lands round Judah, so that they made no wars against Jehoshaphat.**
καὶ ἐγένετο ἔκστασις κυρίου ἐπὶ πάσαις ταῖς βασιλείαις τῆς γῆς ταῖς κύκλῳ ἰουδα καὶ οὐκ ἐπολέμουν πρὸς ἰωσαφατ
- 11 Lekontrè, te gen anpil moun Filisti ki te pote anpil kado ak anpil ajan ba li tankou si li te chèf yo. Ata moun peyi Arabi yo te pote sètmitl sètсан (7.700) mouton ak sètmitl sètсан (7.700) kabrit fè l' kado. **And some of the Philistines took offerings to Jehoshaphat, and made him payments of silver; and the Arabians gave him flocks, seven thousand, seven hundred sheep, and seven thousand, seven hundred he-goats.**
καὶ ἀπὸ τῶν ἀλλοφύλων ἔφερον τῷ ἰωσαφατ δῶρα καὶ ἀργύριον καὶ δόματα καὶ οἱ ἄραβες ἔφερον αὐτῷ κριοὺς προβάτων ἑπτακισχίλιους ἑπτακοσίους
- 12 Se konsa, pouwa Jozafa a t'ap vin pi fò chak jou. Nan tout peyi Jida a, li bati sitadèl ak lavil pou sèvi l' depo. **Jehoshaphat became greater and greater, and made strong towers and store-towns in Judah.**
καὶ ἦν ἰωσαφατ πορευόμενος μεῖζων ἕως εἰς ὕψος καὶ ἠκοδόμησεν οἰκῆσεις ἐν τῇ ἰουδαίᾳ καὶ πόλεις ὄχυράς
- 13 Li te gen pwovizyon an kantite nan tout lavil peyi a. Nan lavil Jerizalèm menm, li te gen anpil vanyan sòlda. **He had much property in the towns of Judah; he had forces of armed men, great and strong, in Jerusalem.**
καὶ ἔργα πολλὰ ἐγένετο αὐτῷ ἐν τῇ ἰουδαίᾳ καὶ ἄνδρες πολεμισταὶ δυνατοὶ ἰσχύοντες ἐν ἱερουσαλήμ
- 14 Men kantite ki te genyen dapre branch fanmi yo: Te gen Adna, kòmandan tout chèf batayon branch fanmi Jida a ak twasanmil (300.000) sòlda sou zòd li. **This is the number of them, listed by their families, the captains of thousands of Judah: Adnah, the captain, and with him three hundred thousand men of war;**
καὶ οὗτος ἀριθμὸς αὐτῶν κατ' οἴκους πατριῶν αὐτῶν τῷ ἰουδα χιλιαρχοῖ ἐδνας ὁ ἄρχων καὶ μετ' αὐτοῦ υἱοὶ δυνατοὶ δυνάμεως τριακόσαιοι χιλιάδες
- 15 Li te gen avè l' Jokanan avèk desankatrevenmil (280.000) sòlda sou zòd li. **Second to him Jehohanan, the captain, and with him two hundred and eighty thousand;**
καὶ μετ' αὐτὸν ἰωαναν ὁ ἠγούμενος καὶ μετ' αὐτοῦ διακόσαιοι ὀγδοήκοντα χιλιάδες
- 16 Avè l' toujou te gen Amasya, piti Zikri a, ak desanmil (200.000) sòlda. Amasya sa a te pote tèt li limenm, san pesonn pa t' mande l' pou sèvi Seyè a. **After him Amasiah, the son of Zichri, who freely gave himself to the Lord, and with him two hundred thousand men of war;**
καὶ μετ' αὐτὸν αμασιας ὁ τοῦ ζαχρι ὁ προθυμούμενος τῷ κυρίῳ καὶ μετ' αὐτοῦ διακόσαιοι χιλιάδες δυνατοὶ δυνάμεως
- 17 Alatèt moun branch fanmi Benjamen yo te gen Elyada, yon vanyan sòlda, ak desanmil (200.000) sòlda ki te gen plak pwotèj ak banza. **And the captains of Benjamin: Eliada, a great man of war, and with him two hundred thousand armed with bows and body-covers;**
καὶ ἐκ τοῦ βενιαμιν δυνατὸς δυνάμεως ελιαδα καὶ μετ' αὐτοῦ τοξόται καὶ πελτασταὶ διακόσαιοι χιλιάδες
- 18 Avè l' te gen Jeozabad avèk sankatrevenmil (180.000) sòlda byen ame pou lagè. **And after him Jehozabad, and with him a hundred and eighty thousand trained for war.**
καὶ μετ' αὐτὸν ἰωζαβαδ καὶ μετ' αὐτοῦ ἑκατὸν ὀγδοήκοντα χιλιάδες δυνατοὶ πολέμου
- 19 Se moun sa yo ki t'ap sèvi wa a lavil Jerizalèm, san konte lòt sòlda wa a te mete an ganizon nan lòt lavil ak ranpa nan peyi Jida a. **These were the men who were waiting on the king, in addition to those placed by the king in the walled towns through all Judah.**
οὗτοι οἱ λειτουργοῦντες τῷ βασιλεῖ ἐκτὸς ὧν ἔδωκεν ὁ βασιλεὺς ἐν ταῖς πόλεσιν ταῖς ὄχυραῖς ἐν πάσῃ τῇ ἰουδαίᾳ
- 1 ¶ Jozafa te vin gen anpil richès, tout moun t'ap fè lwanj pou li. Li ranje yon maryaj ant yon moun nan fanmi l' ak yon moun nan fanmi Akab, wa peyi Izrayèl la. **Now Jehoshaphat had great wealth and honour, and his son was married to Ahab's daughter.**
καὶ ἐγενήθη τῷ ἰωσαφατ ἔτι πλοῦτος καὶ δόξα πολλή καὶ ἐπεγαμβρεύσατο ἐν οἴκῳ αχααβ

- 2 Kèk lanne apre sa, Jozafa al rann Akab yon vizit lavil Samari. Lè sa a, Akab fè yon gwo fèt pou Jozafa ansanm ak moun ki te avè l' yo. Li te fè touye yon pakèt mouton ak bèf pou fèt la. Lèfini, li chache pran tèt Jozafa pou yo al atake lavil Ramòt nan peyi Galarad.
And after some years he went down to Samaria to see Ahab. And Ahab made a feast for him and the people who were with him, putting to death great numbers of sheep and oxen; and he got Jehoshaphat to go with him to Ramoth-gilead.
 και κατέβη διὰ τέλους ἐτῶν πρὸς αχααβ εἰς σαμάρειαν καὶ ἔθυσεν αὐτῷ αχααβ πρόβατα καὶ μόσχους πολλοὺς καὶ τῷ λαῷ τῷ μετ' αὐτοῦ καὶ ἡπάτα αὐτὸν τοῦ συναναβῆναι μετ' αὐτοῦ εἰς ραμωθ τῆς γαλααδίτιδος
- 3 Akab, wa peyi Izrayèl la, di Jozafa, wa peyi Jida a: -Eske w'ap vin avè m' pou atake lavil Ramòt nan peyi Galarad la? Jozafa reponn li: -Mwen menm ak tout sòlda mwen yo, nou avè ou ansanm ak pèp ou a. Se yonn nou ye!
For Ahab, king of Israel, said to Jehoshaphat, king of Judah, Will you go with me to Ramoth-gilead? And he said, I am as you are, and my people as your people; we will be with you in the war.
 και εἶπεν αχααβ βασιλεὺς ἰσραηλ πρὸς ἰωσαφατ βασιλέα ἰουδα πορεύσῃ μετ' ἐμοῦ εἰς ραμωθ τῆς γαλααδίτιδος καὶ εἶπεν αὐτῷ ὡς ἐγὼ οὕτως καὶ σύ ὡς ὁ λαός σου καὶ ὁ λαός μου μετὰ σοῦ εἰς πόλεμον
- 4 ¶ Apre sa, Jozafa di Akab, wa peyi Izrayèl la: -Tanpri, annou mande Seyè a sa li di nan sa.
Then Jehoshaphat said to the king of Israel, Let us now get directions from the Lord.
 και εἶπεν ἰωσαφατ πρὸς βασιλέα ἰσραηλ ζήτησον δὴ σήμερον τὸν κύριον
- 5 Se konsa, Akab reyini katsan (400) pwofèt li yo, li mande yo: -Eske se pou m' al atake lavil Ramòt nan peyi Galarad la, osinon èske se pou m' kite sa? Pwofèt yo reponn li: -Atake l', monwa! Seyè a ap lage l' nan men ou!
So the king of Israel got together all the prophets, four hundred men, and said to them, Am I to go to Ramoth-gilead to make war or not? And they said, Go up: for God will give it into the hands of the king.
 και συνήγαγεν ὁ βασιλεὺς ἰσραηλ τοὺς προφῆτας τετρακοσίους ἄνδρας καὶ εἶπεν αὐτοῖς εἰ πορευθῶ εἰς ραμωθ γαλααδ εἰς πόλεμον ἢ ἐπίσχω καὶ εἶπαν ἀνάβαινε καὶ δώσει ὁ θεὸς εἰς τὰς χεῖρας τοῦ βασιλέως
- 6 Lè sa a, Jozafa di konsa: -Pa gen lòt pwofèt nou ta ka mande si se volonte Seyè a pou n' al fè sa?
But Jehoshaphat said, Is there no other prophet of the Lord here from whom we may get directions?
 και εἶπεν ἰωσαφατ οὐκ ἔστιν ὧδε προφήτης τοῦ κυρίου ἔτι καὶ ἐπιζητήσομεν παρ' αὐτοῦ
- 7 Akab reponn: -Gen yon lòt pwofèt ankò ki ta ka fè sa pou nou. Se Miche, pitit gason Jimla a. Men, m' rayi l', paske li pa janm di anyen ki bon pou mwen. Li toujou wè malè pou mwen. Jozafa reponn: -Pa di sa, monchè!
And the king of Israel said to Jehoshaphat, There is still one man by whom we may get directions from the Lord, but I have no love for him, because he has never been a prophet of good to me, but only of evil: he is Micaiah, the son of Imla. And Jehoshaphat said, Let not the king say so.
 και εἶπεν βασιλεὺς ἰσραηλ πρὸς ἰωσαφατ ἔτι ἀνὴρ εἷς τοῦ ζητήσαι τὸν κύριον δι' αὐτοῦ καὶ ἐγὼ ἐμίσησα αὐτόν ὅτι οὐκ ἔστιν προφητεύων περὶ ἐμοῦ εἰς ἀγαθὰ ὅτι πᾶσαι αἱ ἡμέραι αὐτοῦ εἰς κακά οὗτος μιχαιας υἱὸς ἰεμλα καὶ εἶπεν ἰωσαφατ μὴ λαλείτω ὁ βασιλεὺς οὕτως
- 8 Se konsa Akab rele yonn nan nèg konfyans li yo, li di l': -Prese al chache Miche, pitit gason Jimla a, pou mwen.
Then the king of Israel sent for one of his unsexed servants and said, Go quickly and come back with Micaiah, the son of Imla.
 και ἐκάλεσεν ὁ βασιλεὺς ἰσραηλ εὐνοῦχον ἓνα καὶ εἶπεν τάχος μιχαιαν υἱὸν ἰεμλα
- 9 Wa peyi Izrayèl la ak Jozafa, wa peyi Jida a, te chita yo chak sou fotèy pa yo ak bèl rad wa yo sou yo, sou gwo glasi ki bò pòtay lavil Samari a sou deyò. Tout pwofèt yo te la devan yo ap bay mesaj pa yo.
Now the king of Israel and Jehoshaphat, the king of Judah, were seated on their seats of authority, dressed in their robes, by the doorway into Samaria; and all the prophets were acting as prophets before them.
 και βασιλεὺς ἰσραηλ καὶ ἰωσαφατ βασιλεὺς ἰουδα καθήμενοι ἕκαστος ἐπὶ θρόνου αὐτοῦ καὶ ἐνδεδυμένοι στολὰς καθήμενοι ἐν τῷ εὐρυχώρῳ θύρας πόλης σαμαρείας καὶ πάντες οἱ προφῆται ἐπροφήτευσον ἐναντίον αὐτῶν
- 10 Yonn ladan yo te rele Sedesyas. Se te pitit Kenana. Li fè fè de kòn an fè. Li di: -Men sa Seyè a di: Avèk kòn sa yo ou pral atake moun Siri yo. Ou pral fini ak yo.
And Zedekiah, the son of Chenaanah, made himself iron horns and said, The Lord says, Pushing back the Aramaeans with these, you will put an end to them completely.
 και ἐποίησεν ἐαντῷ σεδεκίας υἱὸς χανανα κέρατα σιδηρᾶ καὶ εἶπεν τάδε λέγει κύριος ἐν τούτοις κερατιεῖς τὴν συρίαν ἕως ἂν συντελεσθῇ
- 11 Tout lòt pwofèt yo t'ap bay menm mesaj la tou. Yo t'ap di: -Ou mèl al atake Ramòt nan peyi Galarad. W'ap bon. Seyè a ap lage lavil la nan men ou.
And all the prophets said the same thing, saying, Go up to Ramoth-gilead, and it will go well for you, for the Lord will give it into the hands of the king.
 και πάντες οἱ προφῆται ἐπροφήτευσον οὕτως λέγοντες ἀνάβαινε εἰς ραμωθ γαλααδ καὶ εὐδοθήσῃ καὶ δώσει κύριος εἰς χεῖρας τοῦ βασιλέως

- 12 **Mesaje ki te pati al rele Miche a di Miche konsa:** -Tout lòt pwofèt yo te pale an favè wa a. Ranje kò ou pou ou pale tankou yo tout. Pale an favè wa a.
Now the servant who had gone to get Micaiah said to him, See now, all the prophets with one voice are saying good things to the king; so let your words be like theirs, and say good things.
 και ὁ ἄγγελος ὁ πορευθεὶς τοῦ καλέσαι τὸν μιχαϊαν ἐλάλησεν αὐτῷ λέγων ἰδοὺ ἐλάλησαν οἱ προφῆται ἐν στόματι ἐνὶ ἀγαθῷ περὶ τοῦ βασιλέως και ἔστωσαν δὴ οἱ λόγοι σου ὡς ἐνὸς αὐτῶν και λαλήσει ἡ γαθα
- 13 **Men, Miche reponn li:** -Mwen pran Seyè a, Bondye vivan an, sèvi m' temwen. Sa Seyè a va di m' di se sa m'a di.
And Micaiah said, By the living Lord, whatever the Lord says to me I will say.
 και εἶπεν μιχαϊας ζῆ κύριος ὅτι ὁ ἐὰν εἴπῃ ὁ θεὸς πρὸς με αὐτὸ λαλήσω
- 14 **Lè Miche rive devan wa a, wa a di l' konsa:** -Miche, èske se pou m' al atake lavil Ramòt nan peyi Galarad, osinon èske se pou n' kite sa? Miche reponn: -Ou mèl al atake Ramòt nan peyi Galarad. W'ap bon. Seyè a ap lage lavil la nan men ou.
When he came to the king, the king said to him, Micaiah, are we to go to Ramoth-gilead to make war or not? And he said, Go up, and it will go well for you; and they will be given up into your hands.
 και ἦλθεν πρὸς τὸν βασιλέα και εἶπεν αὐτῷ ὁ βασιλεύς μιχαϊα εἰ πορευθῶ εἰς ραμωθ γαλααδ εἰς πόλεμον ἢ ἐπίσχω και εἶπεν ἀνάβαινε και εὐδοώσεις και δοθήσονται εἰς χεῖρας ὑμῶν
- 15 **Men, Akab di li:** -Konbe fwa pou m' di ou lè w'ap pale avè m' nan non Seyè a, se pou ou di m' laverite?
And the king said to him, Have I not, and again, put you on your oath to say nothing to me but what is true in the name of the Lord?
 και εἶπεν αὐτῷ ὁ βασιλεύς ποσάκις ὀρκίζω σε ἵνα μὴ λαλήσης πρὸς με πλὴν ἀλήθειαν ἐν ὀνόματι κυρίου
- 16 **Lè sa a, Miche reponn li:** -Mwen te wè tout sòlda pèp Izrayèl yo gaye toupatou sou mòn yo, tankou yon bann mouton san gaddò. Seyè a te di: Moun sa yo san chèf. Kite yo tounen lakay yo ak kè poze.
Then he said, I saw all Israel wandering on the mountains like sheep without a keeper; and the Lord said, These have no master: let them go back, every man to his house in peace.
 και εἶπεν εἶδον τὸν ἰσραηλ διεσπαρμένους ἐν τοῖς ὄρεσιν ὡς πρόβατα οἷς οὐκ ἔστιν ποιμὴν και εἶπεν κύριος οὐκ ἔχουσιν ἡγούμενον ἀναστρέφεται ἕκαστος εἰς τὸν οἶκον αὐτοῦ ἐν εἰρήνῃ
- 17 **Akab, wa peyi Izrayèl la, di Jozafa:** -Mwen pa t' di ou li pa janm di anyen ki bon pou mwen. Li toujou wè malè pou mwen.
And the king of Israel said to Jehoshaphat, Did I not say that he would not be a prophet of good to me, but of evil?
 και εἶπεν ὁ βασιλεύς ἰσραηλ πρὸς ἰωσαφατ οὐκ εἶπά σοι ὅτι οὐ προφητεύει περὶ ἐμοῦ ἀγαθὰ ἀλλ' ἢ κακὰ
- 18 **Miche pran lapawòl ankò, li di:** -Bon! Koute mesaj Seyè a. Mwen te wè Seyè a chita sou fotèy li nan syèl la, avèk tout zanj li yo kanpe bò kote l', sou bò dwat ak sou bò gòch li.
Then he said, Give ear now to the word of the Lord: I saw the Lord seated on his seat of power, and all the army of heaven in their places, at his right hand and at his left.
 και εἶπεν οὐχ οὕτως ἀκούσατε λόγον κυρίου εἶδον τὸν κύριον καθήμενον ἐπὶ θρόνου αὐτοῦ και πᾶσα δύναμις τοῦ οὐρανοῦ εἰστήκει ἐκ δεξιῶν αὐτοῦ και ἐξ ἀριστερῶν αὐτοῦ
- 19 **Seyè a t'ap mande ki moun ki vle al pran tèt Akab pou li al fè yo touye l' lavil Ramòt.** Gen zanj ki di yon bagay, gen lòt zanj ki di yon lòt bagay.
And the Lord said, How may Ahab, king of Israel, be tricked into going up to Ramoth-gilead to his death? And one said one thing and one another.
 και εἶπεν κύριος τίς ἀπατήσει τὸν αχααβ βασιλέα ἰσραηλ και ἀναβήσεται και πεσεῖται ἐν ραμωθ γαλααδ και εἶπεν οὗτος οὕτως και οὗτος εἶπεν οὕτως
- 20 **Se lè sa a, yon lespri valse devan Seyè a, li di:** Mwen pral pran tet li.
Then a spirit came forward and took his place before the Lord and said, I will get him to do it by a trick. And the Lord said to him, How?
 και ἐξῆλθεν τὸ πνεῦμα και ἔστη ἐνώπιον κυρίου και εἶπεν ἐγὼ ἀπατήσω αὐτόν και εἶπεν κύριος ἐν τίνι
- 21 **Seyè a mande l':** Ki jan? Lespri a reponn: Mwen pral mete pawòl manti nan bouch pwofèt Akab yo. Seyè a di l': W'a pran tèt li vre konsa. Ou mèl al fè jan ou di a.
And he said, I will go out and be a spirit of deceit in the mouth of all his prophets. And the Lord said, Your trick will have its effect on him: go out and do so.
 και εἶπεν ἐξελεύσομαι και ἔσομαι πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν αὐτοῦ και εἶπεν ἀπατήσεις και δυνήσῃ ἐξελεθε και ποιήσον οὕτως
- 22 **Koulye a, ou konnen Seyè a te mete yon lespri mantò sou pwofèt ou yo pou yo ba ou manti, paske li pran desizyon pou l' fini avè ou.**
And now, see, the Lord has put a spirit of deceit in the mouth of these prophets of yours; and the Lord has said evil against you.
 και νῦν ἰδοὺ ἔδωκεν κύριος πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν σου τούτων και κύριος ἐλάλησεν ἐπὶ σὲ κακὰ
- 23 **Lè sa a, Sedesyas, pitit gason Kenana a, mache sou Miche, li flanke li yon souflèt.** Epi li di l': -Depi kilè lespri Bondye a kite m' pou se nan bouch ou l'ap pale a?
Then Zedekiah, the son of Chenaanah, came near and gave Micaiah a blow on the side of his face, saying, Where is the spirit of the Lord whose word is in you?
 και ἤγγισεν σεδεκιαιος υἱὸς χανανα και ἐπάταξεν τὸν μιχαϊαν ἐπὶ τὴν σιαγόνα και εἶπεν αὐτῷ ποῖα τῇ ὁδῷ παρήλθεν πνεῦμα κυρίου παρ' ἐμοῦ τοῦ λαλήσαι πρὸς σέ
- 24 **Miche reponn li:** -W'a konn sa lè w'a kouri pase sot nan yon chann antre nan yon lòt pou al kache jouk nan fon.
And Micaiah said, Truly, you will see on that day when you go into an inner room to keep yourself safe.
 και εἶπεν μιχαϊας ἰδοὺ ὄψῃ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν ἣ εἰσελεύσῃ ταμίειον ἐκ ταμείου τοῦ κατακρυβήναι

- 25 Se konsa wa Akab pase yon lòd, li di: -Arete Miche. Mennen l' bay Amon, gouvènè lavil la, ak Joas, pitit wa a.
And the king of Israel said, Take Micaiah and send him back to Amon, the ruler of the town, and to Joash, the king's son;
 και ειπεν βασιλεὺς ἰσραηλ λάβετε τὸν μιχαιαν και ἀποστρέψατε πρὸς εμηρ ἄρχοντα τῆς πόλεως και πρὸς ιωας ἄρχοντα υἱὸν τοῦ βασιλέως
- 26 Di yo mwen bay lòd pou yo mete l' nan prizon, pou yo ba li renk pen ak dlo jouk m'a tounen soti nan lagè a san danje ak malè.
And say, By the king's order this man is to be put in prison, and given prison food till I come back in peace.
 και ἐρεῖς οὕτως εἶπεν ὁ βασιλεὺς ἀπόθεσθε τοῦτον εἰς οἶκον φυλακῆς και ἐσθιέτω ἄρτον θλίψεως και ὕδωρ θλίψεως ἕως τοῦ ἐπιστρέψαι με ἐν εἰρήνῃ
- 27 Lè sa a, Miche di: -Si ou tounen soti nan lagè a san danje ni malè vre, w'a konnen Seyè a pa t' pale nan bouch mwen. Lèfini, li di: -Nou tout pèp yo, koute sa m' di la a wi.
And Micaiah said, If you come back at all in peace, the Lord has not sent his word by me.
 και εἶπεν μιχαιας ἐὰν ἐπιστρέφων ἐπιστρέψῃς ἐν εἰρήνῃ οὐκ ἐλάλησεν κύριος ἐν ἐμοί ἀκούσατε λαοὶ πάντες
- 28 ¶ Se konsa Akab, wa peyi Izrayèl la, ansanm ak Jozafa, wa peyi Jida a, moute al atake lavil Ramòt nan peyi Galarad.
So the king of Israel and Jehoshaphat, the king of Judah, went up to Ramoth-gilead.
 και ἀνέβη βασιλεὺς ἰσραηλ και ιωσαφατ βασιλεὺς ἰουδα εἰς ραμωθ γαλααδ
- 29 Akab di Jozafa konsa: -Mwen pral mete yon lòt rad sou mwen anvan m al goumen an, pou moun pa rekonèt mwen. Ou men, ou mèt mete rad wa ou sou ou. Se konsa wa peyi Izrayèl la chanje rad sou li pou moun pa rekonèt li. Apre sa, li al goumen.
And the king of Israel said to Jehoshaphat, I will make a change in my clothing, so that I do not seem to be the king, and will go into the fight; but do you put on your robes. So the king of Israel made a change in his dress, and they went to the fight.
 και εἶπεν βασιλεὺς ἰσραηλ πρὸς ιωσαφατ κατακαλύψομαι και εἰσελεύσομαι εἰς τὸν πόλεμον και σὺ ἔνδυσαι τὸν ἱματισμὸν μου και συνεκαλύψατο βασιλεὺς ἰσραηλ και εἰσήλθεν εἰς τὸν πόλεμον
- 30 Men, wa peyi Siri a te bay trannde chèf ki t'ap kòmande cha lagè yo lòd pou yo pa atake pesonn pase wa peyi Izrayèl la.
Now the king of Aram had given orders to the captains of his war-carriages, saying, Make no attack on small or great, but only on the king of Israel.
 και βασιλεὺς συρίας ἐνετείλατο τοῖς ἄρχουσιν τῶν ἁρμάτων τοῖς μετ' αὐτοῦ λέγων μὴ πολεμεῖτε τὸν μικρὸν και τὸν μέγαν ἀλλ' ἢ τὸν βασιλέα ἰσραηλ μόνον
- 31 Se konsa, lè kòmandan cha lagè yo wè Jozafa, yo tout te konprann se li ki te wa peyi Izrayèl la. Yo vire sou li pou yo atake l'. Men, Jozafa rele anmwe. Bondye sèl mèt la vin pote l' sekou, li fè yo vire kite l'.
So when the captains of the war-carriages saw Jehoshaphat, they said, It is the king of Israel. And turning about, they came round him, but Jehoshaphat gave a cry, and the Lord came to his help, and God sent them away from him.
 και ἐγένετο ὡς εἶδον οἱ ἄρχοντες τῶν ἁρμάτων τὸν ιωσαφατ και αὐτοὶ εἶπαν βασιλεὺς ἰσραηλ ἐστίν και ἐκύκλωσαν αὐτὸν τοῦ πολεμεῖν και ἐβόησεν ιωσαφατ και κύριος ἔσωσεν αὐτὸν και ἀπέστρεψεν αὐτοὺς ὁ θεὸς ἀπ' αὐτοῦ
- 32 Lè mesye yo wè se pa li menm ki te wa peyi Izrayèl la, yo rete sou sa yo te vle fè a.
Now when the captains of the war-carriages saw that he was not the king of Israel, they went back from going after him.
 και ἐγένετο ὡς εἶδον οἱ ἄρχοντες τῶν ἁρμάτων ὅτι οὐκ ἦν βασιλεὺς ἰσραηλ και ἀπέστρεψαν ἀπ' αὐτοῦ
- 33 Lè sa a, yon sòlda peyi Siri rete konsa li voye yon flèch. Flèch la al pran Akab, wa Izrayèl la, nan fant rad lagè ki te sou li a. Wa a di sòlda ki t'ap mennen cha li a: -Kase tèt tounen. Annou kite batay la, paske mwen blese grav.
And a certain man sent an arrow from his bow without thought of its direction, and gave the king of Israel a wound where his breastplate was joined to his clothing; so he said to the driver of his war-carriage, Go to one side and take me away out of the army, for I am badly wounded.
 και ἀνὴρ ἐνέτεινεν τόξον εὐστόχως και ἐπάταξεν τὸν βασιλέα ἰσραηλ ἀνὰ μέσον τοῦ πνεύμονος και ἀνὰ μέσον τοῦ θώρακος και εἶπεν τῷ ἡνιόχῳ ἐπίστρεφε τὴν χεῖρά σου και ἐξάγαγέ με ἐκ τοῦ πολέμου ὅτι ἐπόνεσα
- 34 Jou sa a, batay la te makònen anpil. Wa Akab menm te rete kanpe sou cha li a, l'ap gade moun peyi Siri yo jouk aswè. Lè solèy kouche li mouri.
But the fight became more violent while the day went on; and the king of Israel was supported in his war-carriage facing the Aramaeans till the evening; and by sundown he was dead.
 και ἐτροπώθη ὁ πόλεμος ἐν τῇ ἡμέρᾳ ἐκείνῃ και ὁ βασιλεὺς ἰσραηλ ἦν ἐστηκὼς ἐπὶ τοῦ ἁρματος ἕως ἑσπέρας ἐξ ἐναντίας συρίας και ἀπέθανεν δύνοντας τοῦ ἡλίου
- 1 ¶ Jozafa li menm, wa peyi Jida a, tounen lakay li lavil Jerizalèm san anyen pa rive l'.
And Jehoshaphat, king of Judah, went back to his house in Jerusalem in peace.
 και ἀπέστρεψεν ιωσαφατ βασιλεὺς ἰουδα εἰς τὸν οἶκον αὐτοῦ ἐν εἰρήνῃ εἰς ἱερουσαλημ

- 2 You pwofèt yo te rele Jeou, pitit gason Anani an, vin kontre wa a, li di li' konsa: -Ki jan ou fè al ede moun k'ap fè mal? Ki jan ou rive fè zanmi ak moun ki pa vle wè Seyè a? Se poutèt sa, Seyè a fache sou ou anpil.
 And Jehu, the son of Hanani the seer, went to King Jehoshaphat and said to him, Is it right for you to go to the help of evil-doers, loving the haters of the Lord? because of this, the wrath of the Lord has come on you.
 και ἐξῆλθεν εἰς ἀπάντησιν αὐτοῦ ἰουῶ τοῦ ἀνανι ὁ προφήτης και εἶπεν αὐτῷ βασιλεῦ ἰωσαφατ εἰ ἄμαρτωλῶ σὺ βοηθεῖς ἢ μισουμένῳ ὑπὸ κυρίου φιλιάζεις διὰ τοῦτο ἐγένετο ἐπὶ σὲ ὀργὴ παρὰ κυρίου
- 3 Men malgre sa, ou fè kèk bagay ki bon. Ou te kraze tout pòtre Achera, bondye fanm, ki te nan peyi a. Lèfini ou te chache fè volonte Bondye.
 But still there is some good in you, for you have put away the wood pillars out of the land, and have given your heart to the worship of God.
 ἀλλ' ἢ λόγοι ἀγαθοὶ ἠρέθησαν ἐν σοὶ ὅτι ἐξῆρας τὰ ἄλση ἀπὸ τῆς γῆς ἰουδα και κατηύθυνας τὴν καρδίαν σου ἐκζητῆσαι τὸν κύριον
- 4 Jozafa te rete lavil Jerizalèm. Men, li pran vizite pèp la nan tout peyi a ankò, depi lavil Bècheba nan sid, rive jouk nan mòn Efrayim yo nan nò, pou li' te fè pèp la touten vin jwenn Seyè a, Bondye zansèt yo a.
 And Jehoshaphat was living in Jerusalem; and he went out again among the people, from Beer-sheba to the hill-country of Ephraim, guiding them back to the Lord, the God of their fathers.
 και κατόκησεν ἰωσαφατ ἐν ἱερουσαλημ και πάλιν ἐξῆλθεν εἰς τὸν λαὸν ἀπὸ βηρσαββε ἕως ὄρους εφραϊμ και ἐπέστρεψεν αὐτοὺς ἐπὶ κύριον θεὸν τῶν πατέρων αὐτῶν
- 5 ¶ Li mete jij nan chak lavil ak ranpa peyi Jida a, yonn apre lòt.
 And he put judges through all the land, in every walled town of Judah,
 και κατέστησεν κριτὰς ἐν πάσαις ταῖς πόλεσιν ἰουδα ταῖς ὄχυραῖς ἐν πόλει και πόλει
- 6 Li di jij yo: -Kalkile byen travay nou pral fè a, paske nou pa pral jije nan non yon moun, men nan non Seyè a. L'ap kanpe la bò kote nou lè n'ap rann jijman.
 And said to the judges, Take care what you do, for you are judging not for man but for the Lord, and he is with you in the decisions you give.
 και εἶπεν τοῖς κριταῖς ἴδετε τί ὑμεῖς ποιεῖτε ὅτι οὐκ ἀνθρώπῳ ὑμεῖς κρίνετε ἀλλ' ἢ τῷ κυρίῳ και μεθ' ὑμῶν λόγοι τῆς κρίσεως
- 7 Se pou nou gen krentif pou Seyè a. Veye zo nou nan tou sa n'ap fè, paske Seyè a, Bondye nou an, pa tolere lenjistis ak patipri. Li pa nan pran kado nan men moun pou fè pa yo.
 So now let the fear of the Lord be in you; do your work with care; for in the Lord our God there is no evil, or respect for high position, or taking of payment to do wrong.
 και νῦν γενέσθω φόβος κυρίου ἐφ' ὑμᾶς και φυλάσσετε και ποιήσετε ὅτι οὐκ ἔστιν μετὰ κυρίου θεοῦ ἡμῶν ἀδικία οὐδὲ θαυμάσαι πρόσωπον οὐδὲ λαβεῖν δῶρα
- 8 Nan lavil Jerizalèm menm, Jozafa chwazi kèk moun Levi, prèt ak chèf fanmi, li mete pou jij tout ka ki an rapò ak lalwa Bondye a, tout pwose moun lavil Jerizalèm yo ka gen yonn ak lòt.
 Then in Jerusalem he gave authority to certain of the Levites and the priests and the heads of families of Israel to give decisions for the Lord, and in the causes of those living in Jerusalem.
 και γὰρ ἐν ἱερουσαλημ κατέστησεν ἰωσαφατ τῶν ἱερέων και τῶν λευιτῶν και τῶν πατριαρχῶν ἰσραηλ εἰς κρίσιν κυρίου και κρίνειν τοὺς κατοικοῦντας ἐν ἱερουσαλημ
- 9 Li ba yo lòd, li di yo: -Se pou nou fè travay nou ak krentif pou Bondye. Se pou nou swiv lòd li nan tou sa n'ap fè.
 And he gave them their orders, saying, You are to do your work in the fear of the Lord, in good faith and with a true heart.
 και ἐνετείλατο πρὸς αὐτοὺς λέγων οὕτως ποιήσετε ἐν φόβῳ κυρίου ἐν ἀληθείᾳ και ἐν πλήρει καρδίᾳ
- 10 Chak fwa frè nou yo ki rete nan lòt lavil yo vin pote yon ka devan nou, kit se pou yon moun yo touye, kit se pou yon lwa, yon lòd, yon regleman osinon yon prensip yo dezobeyi, se pou nou pale ak yo pou yo pa fè anyen ki mal devan Seyè a. Si nou pa fè sa, Seyè a ap move ni sou nou ni sou moun nou yo. Si nou fè sa nou dwe fè, nou p'ap koupab nou menm.
 And if any cause comes before you from your brothers living in their towns, where the death punishment is in question, or where there are questions of law or order, or rules or decisions, make them take care that they are not in the wrong before the Lord, so that wrath may not come on you and on your brothers; do this and you yourselves will not be in the wrong.
 πᾶς ἀνὴρ κρίσιν τὴν ἐλθοῦσαν ἐφ' ὑμᾶς τῶν ἀδελφῶν ὑμῶν τῶν κατοικοῦντων ἐν ταῖς πόλεσιν αὐτῶν ἀνὰ μέσον αἵματος αἵμα και ἀνὰ μέσον προστάγματος και ἐντολῆς και δικαιώματα και κρίματα και ἀστυκεία αὐτοῖς και οὐχ ἁμαρτήσονται τῷ κυρίῳ και οὐκ ἔσται ἐφ' ὑμᾶς ὀργὴ και ἐπὶ τοὺς ἀδελφοὺς ὑμῶν οὕτως ποιήσετε και οὐχ ἁμαρτήσεσθε
- 11 Amarya, granprèt la, va pi gwo jij pou tout ka ki an rapò ak lalwa Bondye a. Zebadya, pitit Izmayèl la, chèf branch fanmi Jida a, va pi gwo jij pou tou sa ki an rapò ak lalwa peyi a. Se va reskonsablite moun Levi yo pou yo fè respekte tout dezizyon n'a pran. Mete gason sou nou. Fe travay nou. Se pou Seyè a toujou kanpe la ak moun ki mache dwat yo.
 And now, Amariah, the chief priest, is over you in all questions to do with the Lord; and Zebadiah the son of Ishmael, the head of the family of Judah, in everything to do with the king's business; and the Levites will be overseers for you. Be strong to do the work; and may the Lord be with the upright.
 και ἰδοὺ αμαριας ὁ ἱερεὺς ἠγοούμενος ἐφ' ὑμᾶς εἰς πᾶν λόγον κυρίου και ζαβδιας υἱὸς ἰσραηλ ὁ ἠγοούμενος εἰς οἶκον ἰουδα πρὸς πᾶν λόγον βασιλέως και οἱ γραμματεῖς και οἱ λευῖται πρὸ προσώπου ὑμῶν ἰσχύσατε και ποιήσατε και ἔσται κύριος μετὰ τοῦ ἀγαθοῦ
- 1 ¶ Kèk tan apre sa, moun peyi Moab yo ak moun peyi Amon yo mete ansanm ak moun Mawon yo, yo vin atake Jozafa.
 Now after this, the children of Moab and the children of Ammon, and with them some of the Meunim, made war against Jehoshaphat.
 και μετὰ ταῦτα ἦλθον οἱ υἱοὶ μοαβ και οἱ υἱοὶ αμμων και μετ' αὐτῶν ἐκ τῶν μιναιῶν πρὸς ἰωσαφατ εἰς πόλεμον

- 2 Yo vin bay Jozafa nouvèl la, yo di l' konsa: -Men yon gwo lame soté nan peyi Edon lòt bò Lanmè Mouri a vin atake ou. Yo gen tan pran lavil Azason Tama. Azason Tama, se yon lòt non yo te bay lavil Angedi.
And they came to Jehoshaphat with the news, saying, A great army is moving against you from Edom across the sea; and now they are in Hazazon-tamar (which is En-gedi).
καὶ ἦλθον καὶ ὑπέδειξαν τῷ ἰωσαφατ λέγοντες ἦκει ἐπὶ σὲ πλῆθος πολὺ ἐκ πέραν τῆς θαλάσσης ἀπὸ συρίας καὶ ἰδοὺ εἰσὶν ἐν ασασανθαμαρ αὕτη ἐστὶν ἐνγαδδι
- 3 Yon sèl laperèz pran Jozafa. Li pran desizyon mande Seyè a sa pou l' fè. Li bay lòd pou tout moun nan peyi a fè jèn.
Then Jehoshaphat, in his fear, went to the Lord for directions, and gave orders all through Judah for the people to go without food.
καὶ ἐφοβήθη καὶ ἔδωκεν ἰωσαφατ τὸ πρόσωπον αὐτοῦ ἐκζητῆσαι τὸν κύριον καὶ ἐκίρυσεν νηστεῖαν ἐν παντὶ ἰουδα
- 4 Moun soté toupatou nan lavil peyi Jida yo vin lapriyè nan pye Seyè a.
And Judah came together to make prayer for help from the Lord; from every town of Judah they came to give worship to the Lord.
καὶ συνήχθη ἰουδας ἐκζητῆσαι τὸν κύριον καὶ ἀπὸ πασῶν τῶν πόλεων ἰουδα ἦλθον ζητῆσαι τὸν κύριον
- 5 Jozafa rete kanpe nan mitan tout pèp peyi Jida a, ansanm ak pèp lavil Jerizalèm lan, devan lakou nèf Tanp Seyè a.
And Jehoshaphat took his place in the meeting of Judah and Jerusalem, in the house of the Lord in front of the new open space,
καὶ ἀνέστη ἰωσαφατ ἐν ἐκκλησίᾳ ἰουδα ἐν ἱερουσαλημ ἐν οἴκῳ κυρίου κατὰ πρόσωπον τῆς αὐλῆς τῆς καινῆς
- 6 Li lapriyè byen fò, li di: -Seyè, Bondye zansèt nou yo, se ou menm ki Bondye nan syèl la. Se ou menm k'ap gouvènen tout nasyon sou latè a. Se nan men ou tout fòs ak tout pouvwa ye. Pesonn pa ka kenbe tèt avè ou.
And said, O Lord, the God of our fathers, are you not God in heaven? are you not ruler over all the kingdoms of the nations? and in your hands are power and strength so that no one is able to keep his place against you.
καὶ εἶπεν κύριε ὁ θεὸς τῶν πατέρων ἡμῶν οὐχὶ σὺ εἶ θεὸς ἐν οὐρανῷ καὶ σὺ κυριεύεις πασῶν τῶν βασιλειῶν τῶν ἐθνῶν καὶ ἐν τῇ χειρὶ σου ἰσχύς δυναστείας καὶ οὐκ ἔστιν πρὸς σὲ ἀντιστήναι
- 7 Ou se Bondye nou. Se ou menm ki te mete tout moun ki te rete nan peyi sa a deyò fè plas pou pèp Izrayèl la. Lèfini, ou bay tout pitit Abraram, zanmi ou lan, peyi a pou l' rele yo pa yo pou tout tan.
Did you not, O Lord our God, after driving out the people of this land before your people Israel, give it to the seed of Abraham, your friend, for ever?
οὐχὶ σὺ εἶ ὁ κύριος ὁ ἐξολοθρευσας τοὺς κατοικοῦντας τὴν γῆν ταύτην ἀπὸ προσώπου τοῦ λαοῦ σου ἰσραηλ καὶ ἔδωκας αὐτὴν σπέρματι αβρααμ τῷ ἡγαπημένῳ σου εἰς τὸν αἰῶνα
- 8 Se isit la yo rete, yo bati yon tanp pou ou. Yo te di
And they made it their living-place, building there a holy house for your name, and saying,
καὶ κατοίκησαν ἐν αὐτῇ καὶ ὠκοδόμησαν ἐν αὐτῇ ἀγίασμα τῷ ὀνόματί σου λέγοντες
- 9 nenpòt malè ki ta ka tonbe sou yo pou pini yo: te mèt lagè, te mèt chatiman, te mèt move maladi osinon grangou, y'ap vin kanpe devan ou, devan Tanp sa a, paske se nan Tanp sa a ou ye. Nan tout mizè yo, y'a lapriyè nan pye ou. W'a tande yo, w'a delivre yo.
If evil comes on us, the sword, or punishment, or disease, or need of food, we will come to this house and to you, (for your name is in this house,) crying to you in our trouble, and you will give us salvation in answer to our cry.
ἐὰν ἐπέλθῃ ἐφ' ἡμᾶς κακὰ ῥομφαία κρίσις θανάτου λιμός στήσιμα ἐναντίον τοῦ οἴκου τούτου καὶ ἐναντίον σου ὅτι τὸ ὄνομά σου ἐπὶ τῷ οἴκῳ τούτῳ καὶ βοησόμεθα πρὸς σὲ ἀπὸ τῆς θλίψεως καὶ ἀκ οὔση καὶ σώσεις
- 10 Koulye a, men moun peyi Amon yo, moun peyi Moab yo ak moun peyi Edon yo vin atake nou. Lè zansèt nou yo t'ap soté kite peyi Lejip, ou pa t' kite yo antre nan peyi moun sa yo. Se konsa yo te chankre pou yo pa t' pase lakay yo, yo pa detwi yo.
And now, see, the children of Ammon and Moab and the people of Mount Seir, whom you kept Israel from attacking when they came out of Egypt, so that turning to one side they did not send destruction on them:
καὶ νῦν ἰδοὺ υἱοὶ αμμων καὶ μοαβ καὶ ὄρος σηρ εἰς οὓς οὐκ ἔδωκας τῷ ἰσραηλ διελθεῖν δι' αὐτῶν ἐξελθόντων αὐτῶν ἐκ γῆς αἰγύπτου ὅτι ἐξέκλιναν ἀπ' αὐτῶν καὶ οὐκ ἐξολοθρεύσαν αὐτούς
- 11 Gade ki jan y'ap fè nou peye sa jòdi a! Men y'ap vin mete nou deyò nan peyi ou te ban nou an!
See now, how as our reward they have come to send us out of your land which you have given us as our heritage.
καὶ νῦν ἰδοὺ αὐτοὶ ἐπιχειροῦσιν ἐφ' ἡμᾶς ἐξελθεῖν ἐκβαλεῖν ἡμᾶς ἀπὸ τῆς κληρονομίας ἡμῶν ἣς ἔδωκας ἡμῖν
- 12 Ou se Bondye nou. Se ou menm ki pou pini yo paske nou pa gen fòs pou n' kanpe devan tout gwo lame sa a k'ap vin atake nou an. Nou pa konn sa pou nou fè! N'ap tann sa ou pral fè pou nou.
O our God, will you not be their judge? for our strength is not equal to this great army which is coming against us; and we are at a loss what to do: but our eyes are on you.
κύριε ὁ θεὸς ἡμῶν οὐ κρινεῖς ἐν αὐτοῖς ὅτι οὐκ ἔστιν ἡμῖν ἰσχύς τοῦ ἀντιστήναι πρὸς τὸ πλῆθος τὸ πολὺ τοῦτο τὸ ἐλθὼν ἐφ' ἡμᾶς καὶ οὐκ οἶδαμεν τί ποιήσωμεν αὐτοῖς ἀλλ' ἢ ἐπὶ σοὶ οἱ ὀφθαλμοὶ ἡμῶν
- 13 Tout mesye peyi Jida yo te kanpe la devan kay Seyè a, ansanm ak madanm yo, pitit yo ak pitit pitit yo.
And all Judah were waiting before the Lord, with their little ones, their wives, and their children.
καὶ πᾶς ἰουδας ἐστήκως ἐναντι κυρίου καὶ τὰ παιδιά αὐτῶν καὶ αἱ γυναῖκες

- 14 ¶ Lespri Seyè a desann sou yon moun Levi ki te la nan mitan yo. Li te rele Jaziyèl. Se te yon moun nan branch fanmi Zakari. Zakari sa a te pitit Benaja ki te pitit Jeyèl. Jeyèl te pitit Matanya ki te pitit Asaf.
Then, before all the meeting, the spirit of the Lord came on Jahaziel, the son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite and one of the family of Asaph;
καὶ τῷ οὐζιῳ τῷ τοῦ ζαχαρίου τῶν υἱῶν βαναίου τῶν υἱῶν ελεὴλ τοῦ μανθανίου τοῦ λευίτου ἀπὸ τῶν υἱῶν ασαφ ἐγένετο ἐπ' αὐτὸν πνεῦμα κυρίου ἐν τῇ ἐκκλησίᾳ
- 15 Jaziyèl di konsa: -Louvri zòrèy nou, nou tout moun peyi Jida, moun lavil Jerizalèm ansanm ak ou menm, wa Jozafa. Seyè a voye di nou: Pa dekouraje. Nou pa bezwen pè devan gwo lame sa a. Batay sa a se pa batay pa nou, se batay Bondye menm.
And he said, Give ear, O Judah, and you people of Jerusalem, and you, King Jehoshaphat: the Lord says to you, Have no fear and do not be troubled on account of this great army; for the fight is not yours but God's.
καὶ εἶπεν ἀκούσατε πᾶς ἰουδα καὶ οἱ κατοικοῦντες ἱερουσαλημ καὶ ὁ βασιλεὺς ἰωσαφατ τάδε λέγει κύριος ὑμῖν αὐτοῖς μὴ φοβεῖσθε μηδὲ πτοηθῆτε ἀπὸ προσώπου τοῦ ὄχλου τοῦ πολλοῦ τούτου ὅτι οὐχ ὑμῖν ἐστὶν ἡ παράταξις ἀλλ' ἡ τοῦ θεοῦ
- 16 Denmen, nou mèt desann al atake yo. Yo pral pase moute sou ti bit flè yo. N'a kontre ak yo nan pwent ravin ki mennen nan dezè bò Jewouyèl la.
Go down against them tomorrow: see, they are coming up by the slope of Ziz; at the end of the valley, before the waste land of Jeruel, you will come face to face with them.
αὐριοὶ κατὰβητε ἐπ' αὐτούς ἰδοὺ ἀναβαίνουσιν κατὰ τὴν ἀνάβασιν ασαφ καὶ εὐρήσετε αὐτούς ἐπ' ἄκρου ποταμοῦ τῆς ἐρήμου ἱερηλ
- 17 Nou p'ap bezwen nan goumen menm. N'ap annik pran pozisyon nou. Apre sa, tann. N'ap wè Seyè a ap ban nou gany. Wi, nou menm moun peyi Jida ak moun lavil Jerizalèm, nou pa bezwen pè, nou pa bezwen gen kè kase. Denmen, mache pran yo, paske Seyè a ap kanpe la avèk nou.
There will be no need for you to take up arms in this fight; put yourselves in position, and keep where you are, and you will see the salvation of the Lord with you, O Judah and Jerusalem: have no fear and do not be troubled: go out against them tomorrow, for the Lord is with you.
οὐχ ὑμῖν ἐστὶν πολεμῆσαι ταῦτα σῦντε καὶ ἴδετε τὴν σωτηρίαν κυρίου μεθ' ὑμῶν ἰουδα καὶ ἱερουσαλημ μὴ φοβεῖσθε μηδὲ πτοηθῆτε αὐριοὶ ἐξελεθῆν εἰς ἀπάντησιν αὐτοῖς καὶ κύριος μεθ' ὑμῶν
- 18 Lè sa a, wa Jozafa mete ajenou, li bese tèt li byen ba devan Seyè a jouk fwon li rive atè. Tout moun peyi Jida yo ak moun lavil Jerizalèm yo bese tèt yo byen ba devan Seyè a tou pou adore l'.
Then Jehoshaphat went down with his face to the earth, and all Judah and the people of Jerusalem gave worship to the Lord, falling down before him.
καὶ κύψας ἰωσαφατ ἐπὶ πρόσωπον αὐτοῦ καὶ πᾶς ἰουδα καὶ οἱ κατοικοῦντες ἱερουσαλημ ἔπεσαν ἔναντι κυρίου προσκυνῆσαι κυρίῳ
- 19 Moun Levi branch fanmi Keyat yo ansanm ak moun Levi branch fanmi Kore yo leve kanpe, yo pran fè lwanj Seyè a, Bondye pèp Izrayèl la, byen fò.
And the Levites, the children of the Kohathites and the Korahites, got to their feet and gave praise to the Lord, the God of Israel, with a loud voice.
καὶ ἀνέστησαν οἱ λευῖται ἀπὸ τῶν υἱῶν καθ καὶ ἀπὸ τῶν υἱῶν κοραε αἰνεῖν κυρίῳ θεῷ ἰσραηλ ἐν φωνῇ μεγάλῃ εἰς ὕψος
- 20 ¶ Nan denmen maten, byen bonè, pèp la leve, li pati pou dezè Tekoa a. Le yo tapral leve lamach, Jozafa pale ak yo, li di konsa: -Nou menm moun peyi Jida ak moun lavil Jerizalèm, koute sa m'ap di nou! Mete konfyans nou nan Seyè a, Bondye nou an! Nou p'ap vole gadjè. Se pou nou kwè sa pwofèt li yo di nou an. N'ap genyen batay la.
And early in the morning they got up and went out to the waste land of Tekoa: and when they were going out, Jehoshaphat took his station and said to them, Give ear to me, O Judah and you people of Jerusalem: have faith in the Lord your God and you will be safe; have faith in his prophets and all will go well for you.
καὶ ὥρθησαν πρωὶ καὶ ἐξῆλθον εἰς τὴν ἐρημον θεκωε καὶ ἐν τῷ ἐξελεθῆν ἔστη ἰωσαφατ καὶ ἐβόησεν καὶ εἶπεν ἀκούσατέ μου ἰουδα καὶ οἱ κατοικοῦντες ἐν ἱερουσαλημ ἐμπιστεύσατε ἐν κυρίῳ θεῷ ὑμῶν καὶ ἐμπιστευθήσεσθε ἐμπιστεύσατε ἐν προφήτῃ αὐτοῦ καὶ εὐδοθήσεσθε
- 21 Apre sa, li fè yon pale ak pèp la. Li fè kèk mizisyon pran mache devan sòlda yo ak rad yo konn mete lè gen gwo fèt seremoni. Yo t'ap mache devan sòlda yo, yo t'ap chante: -Lwanj pou Seyè a! Li p'ap janm sispann renmen nou!
And after discussion with the people, he put in their places those who were to make melody to the Lord, praising him in holy robes, while they went at the head of the army, and saying, May the Lord be praised, for his mercy is unchanging for ever.
καὶ ἐβουλεύσατο μετὰ τοῦ λαοῦ καὶ ἔστησεν ψαλμωδοὺς καὶ αἰνοῦντας ἐξομολογεῖσθαι καὶ αἰνεῖν τὰ ἅγια ἐν τῷ ἐξελεθῆν ἔμπροσθεν τῆς δυνάμεως καὶ ἔλεγον ἐξομολογεῖσθε τῷ κυρίῳ ὅτι εἰς τὸν αἰῶνα αὐτὸ ἔλεος αὐτοῦ
- 22 Lè yo tanmen chante ak kè kontan pou fè lwanj Seyè a, Seyè a lage yon sèl bouyay nan mitan moun Amon yo, moun Moab yo ak moun mòn Seyi yo ki te vin atake peyi Jida a, yo pèdi batay la.
And at the first notes of song and praise the Lord sent a surprise attack against the children of Ammon and Moab and the people of Mount Seir, who had come against Judah; and they were overcome.
καὶ ἐν τῷ ἄρξασθαι τῆς αἰνέσεως αὐτοῦ τῆς ἐξομολογήσεως ἔδωκεν κύριος πολεμῆν τοὺς υἱοὺς αμμων ἐπὶ μοαβ καὶ ὄρος σηρ τοὺς ἐξελεθόντας ἐπὶ ἰουδα καὶ ἐτροπώθησαν
- 23 Moun peyi Amon yo ak moun peyi Moab yo atake lame moun mòn Seyi yo, yo detwi yo nèt. Lèfini, yo vire yonn sou lòt nan yon chen manje chen, yonn touye lòt.
And the children of Ammon and Moab made an attack on the people of Mount Seir with a view to their complete destruction; and when they had put an end to the people of Seir, everyman's hand was turned against his neighbour for his destruction.
καὶ ἀνέστησαν οἱ υἱοὶ αμμων καὶ μοαβ ἐπὶ τοὺς κατοικοῦντας ὄρος σηρ ἐξολοθρεῖσαι καὶ ἐκτρίψαι καὶ ὡς συντέλεσαν τοὺς κατοικοῦντας σηρ ἀνέστησαν εἰς ἀλλήλους τοῦ ἐξολοθρευθῆναι

- 24 Lè moun peyi Jida yo rive sou tèt yon ti bit kote yo ka wè tout dezè a, yo voye je yo gade kote lènmi yo ye a, yo wè yo tout te kouche mouri atè a. Pat gen yon moun ki te chape.
And Judah came to the watchtower of the waste land, and looking in the direction of the army, they saw only dead bodies stretched on the earth; no living man was to be seen.
καὶ ἰουδᾶς ἦλθεν ἐπὶ τὴν σκοπιὰν τῆς ἐρήμου καὶ ἐπέβλεψεν καὶ εἶδεν τὸ πλῆθος καὶ ἰδοὺ πάντες νεκροὶ πεπτωκότες ἐπὶ τῆς γῆς οὐκ ἦν σφζόμενος
- 25 Jozafa ansanm ak lame li a desann al piye tou sa lènmi yo te kite. yo jwenn kantite bèt, pwovizyon, rad ak anpil lòt bagay ki te gen valè. Yo pase twa jou ap ranmase. Men te gen sitelman, yo pa t' ka pran tout pote ale.
And when Jehoshaphat and his people came to take their goods from them, they saw beasts in great numbers, and wealth and clothing and things of value, more than they were able to take away; all this they took for themselves, and they were three days getting it away, there was so much.
καὶ ἦλθεν ἰωσαφατ καὶ ὁ λαὸς αὐτοῦ σκυλεύσαι τὰ σκῦλα αὐτῶν καὶ εὗρον κτήνη πολλὰ καὶ ἀποσκευὴν καὶ σκῦλα καὶ σκευὴ ἐπιθυμητὰ καὶ ἐσκύλευσαν ἑαυτοῖς καὶ ἐγένοντο ἡμέραι τρεῖς σκυλεύοντων αὐτῶν τὰ σκῦλα ὅτι πολλὰ ἦν
- 26 Sou katriyèm jou a, yo sanble nan fon benediksyon an pou fè Iwanj Seyè a pou tou sa li te fè pou yo. Se poutèt sa yo rele fon an Beraka, non ki rete pou li jouk jounen jòdi a.
On the fourth day they all came together in the Valley of Blessing, and there they gave blessing to the Lord; for which cause that place has been named the Valley of Blessing to this day.
καὶ τῇ ἡμέρᾳ τῇ τετάρτῃ ἐπισυνήχθησαν εἰς τὸν αὐλῶνα τῆς εὐλογίας ἐκεῖ γὰρ ἠυλόγησαν τὸν κύριον διὰ τοῦτο ἐκάλεσαν τὸ ὄνομα τοῦ τόπου ἐκείνου κοιλάς εὐλογίας ἕως τῆς ἡμέρας ταύτης
- 27 Lèfini, tout moun peyi Jida yo ak moun lavil Jerizalèm yo ak wa Jozafa alatè yo tounen lavil Jerizalèm ak gwo kè kontan, paske se Seyè a menm ki te ba yo okazyon fè fèt sou do lènmi yo.
Then all the men of Judah and Jerusalem went back, with Jehoshaphat at their head, coming back to Jerusalem with joy; for the Lord had made them glad over their haters.
καὶ ἐπέστρεψεν πᾶς ἀνὴρ ἰουδα εἰς ἱερουσαλημ καὶ ἰωσαφατ ἡγούμενος αὐτῶν ἐν εὐφροσύνῃ μεγάλῃ ὅτι εὐφρανεν αὐτοὺς κύριος ἀπὸ τῶν ἐχθρῶν αὐτῶν
- 28 Lè yo rive lavil Jerizalèm, yo ale nan Tanp Seyè a, pandan yo t'ap jwe gita, bandjo ak twonpèt.
So they came to Jerusalem with corded instruments and wind-instruments into the house of the Lord.
καὶ εἰσῆλθον εἰς ἱερουσαλημ ἐν νάβλαις καὶ ἐν κινύραις καὶ ἐν σάλπιγξιν εἰς οἶκον κυρίου
- 29 Lè moun lòt nasyon yo vin konnen jan Seyè a te kraze lènmi peyi Jida yo, yo tout te soti pè anpil.
And the fear of God came on all the kingdoms of the lands, when they had news of how the Lord made war on those who came against Israel.
καὶ ἐγένετο ἔκστασις κυρίου ἐπὶ πάσας τὰς βασιλείας τῆς γῆς ἐν τῷ ἀκοῦσαι αὐτοὺς ὅτι ἐπολέμησεν κύριος πρὸς τοὺς ὑπεναντίους ἰσραηλ
- 30 Se konsa rèy Jozafa a pase dous, san bri san kont. Bondye te fè tout peyi ki te nan vwazinaj yo viv byen avè l'.
So the kingdom of Jehoshaphat was quiet, for the Lord gave him rest on every side.
καὶ εἰρήνευσεν ἡ βασιλεία ἰωσαφατ καὶ κατέπαυσεν αὐτῷ ὁ θεὸς αὐτοῦ κυκλόθεν
- 31 ¶ Lè Jozafa moute sou fotèy wa peyi Jida a, li te gen trannsenkan sou tèt li. Li pase vennsenkan ap gouvènè lavil Jerizalèm. Manman l' te rele Azouba. Se te pitit fi Chilki.
And Jehoshaphat was king over Judah: he was thirty-five years old when he became king, and he was ruling for twenty-five years in Jerusalem: his mother's name was Azubah, the daughter of Shilhi.
καὶ ἐβασίλευσεν ἰωσαφατ ἐπὶ τὸν ἰουδαν ἑτὼν τριάκοντα πέντε ἐν τῷ βασιλεύσει αὐτὸν καὶ εἴκοσι πέντε ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ καὶ ὄνομα τῇ μητρὶ αὐτοῦ ἀζουβα θυγάτηρ σαλι
- 32 Jozafa te swiv Asa l', pye pou pye nan tou sa li te fè. Li te fè sa ki dwat devan Seyè a.
He went in the ways of his father Asa, not turning away, but doing right in the eyes of the Lord.
καὶ ἐπορεύθη ἐν ταῖς ὁδοῖς τοῦ πατρὸς αὐτοῦ ἀσα καὶ οὐκ ἐξέκλινεν τοῦ ποιῆσαι τὸ εὐθεὲς ἐνώπιον κυρίου
- 33 Tansèlman, tanp zidòl yo te la toujou nan peyi a, kifè pèp la pa t'ap sèvi Bondye zansèt yo a ak tout kè yo.
The high places, however, were not taken away, and the hearts of the people were still not true to the God of their fathers.
ἀλλὰ τὰ ὑψηλὰ ἔτι ὑπῆρχεν καὶ ἔτι ὁ λαὸς οὐ κατεύθυνεν τὴν καρδίαν πρὸς κύριον θεὸν τῶν πατέρων αὐτῶν
- 34 Tou sa Jozafa te fè depi premye jou li te moute wa a rive jouk dènye jou a, n'a jwenn sa ekri nan liv Istwa Jeou, pitit Anani an, ki yon pòsyon nan liv Istwa Wa peyi Izrayèl yo.
Now as for the rest of the acts of Jehoshaphat, first and last, they are recorded in the words of Jehu, the son of Hanani, which were put in the book of the kings of Israel.
καὶ οἱ λοιποὶ λόγοι ἰωσαφατ οἱ πρῶτοι καὶ οἱ ἔσχατοι ἰδοὺ γεγραμμένοι ἐν λόγοις ἰου τοῦ ἀνανι ὃς κατέγραψεν βιβλίον βασιλέων ἰσραηλ
- 35 Yon lè, Jozafa, wa peyi Jida a, te pase kontra ak Okozyas, wa peyi Izrayèl la, ki te fè anpil bagay ki te mal devan Seyè a.
After this Jehoshaphat, king of Judah, became friends with Ahaziah, king of Israel, who did much evil:
καὶ μετὰ ταῦτα ἐκoinώνησεν ἰωσαφατ βασιλεὺς ἰουδα πρὸς οχοζιαν βασιλέα ἰσραηλ καὶ οὗτος ἠνόμησεν
- 36 Yo mete ansanm, yo fè fè anpil gwo batiman nan pò lavil Ezyongebè pou al fè trafik sou lanmè jouk nan peyi Tasis.
Together they made ships to go to Tarshish, building them in Ezion-geber.
ἐν τῷ ποιῆσαι καὶ πορευθῆναι πρὸς αὐτὸν τοῦ ποιῆσαι πλοῖα τοῦ πορευθῆναι εἰς θαρσις καὶ ἐποίησεν πλοῖα ἐν γασιωνγαβερ

- 37 Men Elyezè, pitit gason Dodava a, moun lavil Marecha, te avèti Jozafa. Li te di l': -Paske ou te mete tèt ou ak Okozyas, Seyè a pral kraze sa ou te bati a. Batiman yo kraze, yo pa janm rive vwayaje pou peyi Tasis.
Then the word of Eliezer the prophet, the son of Dodavahu of Maresbah, came against Jehoshaphat, saying, Because you have let yourself be joined with Ahaziah, the Lord has sent destruction on your works. And the ships were broken and were not able to go to Tarshish.
καὶ ἐπροφήτευσεν ελιεζερ ὁ τοῦ δωδία ἀπὸ μαρισης ἐπὶ ἰωσαφατ λέγων ὡς ἐφιλίασας τῷ οχοζία ἐθραυσεν κύριος τὸ ἔργον σου καὶ συνετριβή τὰ πλοῖά σου καὶ οὐκ ἐδυνάσθη τοῦ πορευθῆναι εἰς θαρσις
- 1 ¶ Jozafa mouri, yo antere l' nan tonm wa yo, nan lavil David la. Se pitit li, Joram, ki moute sou fotèy la nan plas li.
And Jehoshaphat went to rest with his fathers, and his body was put into the earth in the town of David. And Jehoram his son became king in his place.
καὶ ἐκοιμήθη ἰωσαφατ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη παρὰ τοῖς πατράσιν αὐτοῦ ἐν πόλει δαυιδ καὶ ἐβασίλευσεν ἰωραμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 2 Joram, pitit Jozafa, wa peyi Jida a, te gen sis frè: Azarya, Jeyèl, Zakari, Azaryawou, Mikayèk ak Chefatyawou.
And he had brothers, sons of Jehoshaphat, Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah; all these were sons of Jehoshaphat, king of Israel.
καὶ αὐτῷ ἀδελφοὶ υἱοὶ ἰωσαφατ ἔξ αζαριας καὶ ἰηλ καὶ ζαχαριας καὶ αζαριας καὶ μιχαηλ καὶ σαφατιας πάντες οὗτοι υἱοὶ ἰωσαφατ βασιλέως ἰουδα
- 3 Papa yo te ba yo chak yon kantite lò, ajan, ak tout kalite lòt bagay ki gen valè. Li mete yo chèf nan gwo lavil ki gen miray ranpa nan peyi Jida a. Men li te mete Joram wa nan plas li, paske Joram te premye pitit gason l'.
And their father gave them much silver and gold and things of great value, as well as walled towns in Judah; but the kingdom he gave to Jehoram, because he was the oldest.
καὶ ἔδωκεν αὐτοῖς ὁ πατήρ αὐτῶν δόματα πολλὰ ἀργύριον καὶ χρυσίον καὶ ὄπλα μετὰ πόλεων τετειχισμένων ἐν ἰουδα καὶ τὴν βασιλείαν ἔδωκεν τῷ ἰωραμ ὅτι οὗτος ὁ πρωτότοκος
- 4 Lè Joram moute wa nan plas papa l', li chita otorite l' byen chita nan peyi a. Lèfini, li fè touye tout frè l' yo ansanm ak kèk gwo chèf pèp Izrayèl la.
Now when Jehoram had taken his place over his father's kingdom, and had made his position safe, he put all his brothers to death with the sword, as well as some of the princes of Israel.
καὶ ἀνέστη ἰωραμ ἐπὶ τὴν βασιλείαν αὐτοῦ καὶ ἐκραταιώθη καὶ ἀπέκτεινεν πάντας τοὺς ἀδελφοὺς αὐτοῦ ἐν ῥομφαίᾳ καὶ ἀπὸ τῶν ἀρχόντων ἰσραηλ
- 5 Joram te gen tranndezan lè li moute wa. Li gouvènen lavil Jerizalèm pandan witan.
Jehoram was thirty-two years old when he became king; and he was ruling in Jerusalem for eight years.
ὄντος αὐτοῦ τριάκοντα καὶ δύο ἐτῶν κατέστη ἰωραμ ἐπὶ τὴν βασιλείαν αὐτοῦ καὶ ὀκτὼ ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ
- 6 Li fè tankou wa Akab ak lòt wa peyi Izrayèl yo te fè. Li te marye ak yon pitit fi Akab, li fè sa ki mal nan je Seyè a.
He went in the ways of the kings of Israel, and did as the family of Ahab did, for the daughter of Ahab was his wife; and he did evil in the eyes of the Lord.
καὶ ἐπορεύθη ἐν ὁδοῖς βασιλέων ἰσραηλ ὡς ἐποίησεν οἶκος αχααβ ὅτι θυγατὴρ αχααβ ἦν αὐτοῦ γυνὴ καὶ ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου
- 7 Men Seyè a pa t' vle detwi fanmi David la, paske li te pase kontra ak David. Li te pwomèt David li t'ap toujou gen yon moun nan ras li pou gouvènen peyi a devan Seyè a.
But it was not the Lord's purpose to send destruction on the family of David, because of the agreement he had made with David, when he said he would give to him and to his sons a light for ever.
καὶ οὐκ ἐβούλετο κύριος ἐξολεθρεῦσαι τὸν οἶκον δαυιδ διὰ τὴν διαθήκην ἣν διέθετο τῷ δαυιδ καὶ ὡς εἶπεν αὐτῷ δοῦναι αὐτῷ λύχον καὶ τοῖς υἱοῖς αὐτοῦ πάσας τὰς ἡμέρας
- 8 Sou rèy wa Joram, moun peyi Edon yo pran lèzam kont moun peyi Jida yo. Yo pran libète granmoun yo, yo nonmen yon wa pou gouvènen yo.
In his time Edom made themselves free from the rule of Judah, and took a king for themselves.
ἐν ταῖς ἡμέραις ἐκείναις ἀπέστη ἐδομ ἀπὸ τοῦ ἰουδα καὶ ἐβασίλευσαν ἐφ' ἑαυτοὺς βασιλέα
- 9 Se konsa Joram soti ak tout chèf li yo ak tout cha lagè li yo, li mache sou yo. Lame moun Edon yo sènen l'. Pandan lannwit, Joram ak chèf cha lagè li yo leve, yo atake moun Edon yo, yo pase soti nan mitan yo, yo chape kò yo.
Then Jehoram went over with his captains and all his war-carriages ... made an attack by night on the Edomites, whose forces were all round him ... on the captains of the war-carriages.
καὶ ὄχρετο ἰωραμ μετὰ τῶν ἀρχόντων καὶ πᾶσα ἡ ἵππος μετ' αὐτοῦ καὶ ἐγένετο καὶ ἠγέρθη νυκτὸς καὶ ἐπάταξεν ἐδομ τὸν κυκλοῦντα αὐτὸν καὶ τοὺς ἄρχοντας τῶν ἀρμάτων καὶ ἔφυγεν ὁ λαὸς εἰς τὰ σκηνώματα αὐτῶν
- 10 Se depi lè sa a, peyi Edon soti anba otorite peyi Jida a. Yo granmoun lakay yo. Se menm lè sa a tou, moun lavil Libna yo soti anba otorite peyi Jida a, paske Joram te vire do bay Seyè a, Bondye zansèt yo a.
So Edom made themselves free from the rule of Judah, to this day: and at the same time Libnah made itself free from his rule; because he was turned away from the Lord, the God of his fathers.
καὶ ἀπέστη ἀπὸ ἰουδα ἐδομ ἕως τῆς ἡμέρας ταύτης τότε ἀπέστη λομνα ἐν τῷ καιρῷ ἐκεῖνῳ ἀπὸ χειρὸς αὐτοῦ ὅτι ἐγκατέλιπεν κύριον θεὸν τῶν πατέρων αὐτοῦ
- 11 Li te menm rive fè bati tanp pou sèvi zidòl nan mòn peyi Jida yo. Li lakòz moun lavil Jerizalèm yo vire do bay Bondye. Li fè peyi Jida a pèdi wout li.
And more than this, he made high places in the mountains of Judah, teaching the people of Jerusalem to go after false gods, and guiding Judah away from the true way.
καὶ γὰρ αὐτὸς ἐποίησεν ὕψηλά ἐν πόλεσιν ἰουδα καὶ ἐξεπόρνευσεν τοὺς κατοικοῦντας ἐν ἱερουσαλημ καὶ ἀπεπλάνησεν τὸν ἰουδαν

- 12 ¶ Se konsa Joram resevwa yon lèt pwofèt Eli te voye ba li. Nan lèt la pwofèt la di: -Men sa Seyè a, Bondye David, zansèt w'a a, voye di ou: Ou pa swiv egzanp Jozafa, papa ou, ni egzanp Asa, granpapa ou.
And a letter came to him from Elijah the prophet, saying, The Lord, the God of your father David, says, Because you have not kept to the ways of your father Jehoshaphat or the ways of Asa, king of Judah,
καὶ ἦλθεν αὐτῷ ἐγγραφὴ παρὰ ἡλίου τοῦ προφήτου λέγων τάδε λέγει κύριος ὁ θεὸς δαυὶδ τοῦ πατρὸς σου ἀνθ' ὧν οὐκ ἐπορεύθης ἐν ὁδοῖς ἰωσαφατ τοῦ πατρὸς σου καὶ ἐν ὁδοῖς ἀσα βασιλέως ἰουδα
- 13 Ou te pito swiv egzanp wa peyi Izrayèl yo. Ou lakòz peyi Jida a ak tout moun lavil Jerizalèm yo vire do bay Bondye tankou moun fanmi Akab yo te fè l' la. Ou menm rive touye frè ou yo, pwòp pitit papa ou yo, ki te pi bon pase ou.
But have gone in the way of the kings of Israel, and have made Judah and the people of Jerusalem go after false gods, as the family of Ahab did: and because you have put to death your father's sons, your brothers, who were better than yourself:
καὶ ἐπορεύθης ἐν ὁδοῖς βασιλέων ἰσραὴλ καὶ ἐξεπόρνευσας τὸν ἰουδαν καὶ τοὺς κατοικοῦντας ἐν ἱερουσαλὴμ ὡς ἐξεπόρνευσεν οἶκος ἀχααβ καὶ τοὺς ἀδελφούς σου υἱοὺς τοῦ πατρὸς σου τοὺς ἀγαθοὺς ὑπὲρ σὲ ἀπέκτεινας
- 14 Se poutèt sa, Seyè a pral voye yon gwo malè sou pèp la, sou pitit ou yo, sou madanm ou yo ak sou tou sa ou genyen.
Now, truly, the Lord will send a great destruction on your people and your children and your wives and everything which is yours:
ἰδοὺ κύριος πατάξει σε πληγὴν μεγάλην ἐν τῷ λαῷ σου καὶ ἐν τοῖς υἱοῖς σου καὶ ἐν γυναίξιν σου καὶ ἐν πάσῃ τῇ ἀποσκευῇ σου
- 15 Ou menm pou tèt pa ou, ou pral malad anpil. Ou pral gen yon sèl maladi vant ki pral fè ou soufri jouk trip ou va soti.
And you yourself will undergo the cruel pains of a disease in your stomach, so that day by day your inside will be falling out because of the disease.
καὶ σὺ ἐν μαλακίᾳ πονηρᾷ ἐν νόσῳ κοιλίας ἕως οὗ ἐξέλθῃ ἡ κοιλία σου μετὰ τῆς μαλακίας ἐξ ἡμερῶν εἰς ἡμέρας
- 16 Lè sa a, te gen kèk moun Filisti ak moun Arabi ki t'ap viv toupres ak moun Letiopi yo. Seyè a fè yo vin atake Joram.
Then the Philistines and the Arabians, who are by Ethiopia, were moved by the Lord to make war on Jehoram;
καὶ ἐπήγειρεν κύριος ἐπὶ ἰωραμ τοὺς ἀλλοφύλους καὶ τοὺς ἄραβας καὶ τοὺς ὁμόρους τῶν αἰθίοπων
- 17 Yo anvayi peyi Jida, yo piye palè wa a, yo fè tout madanm li yo prizonnye ansanm ak tout pitit gason l' yo. Sèl pitit gason yo te kite pou li se te Joakaz, ti dènye a.
And they came up against Judah, forcing a way into it, and took away all the goods in the king's house, as well as his sons and his wives; so that he had no son but only Jehoahaz, the youngest.
καὶ ἀνέβησαν ἐπὶ ἰουδαν καὶ κατεδυνάστευον καὶ ἀπέστρεψαν πᾶσαν τὴν ἀποσκευὴν ἣν εὔρον ἐν οἴκῳ τοῦ βασιλέως καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς θυγατέρας αὐτοῦ καὶ οὐ κατελείφθη αὐτῷ υἱὸς ἀλλ' ἢ οὐχοῦς ὁ μικρότατος τῶν υἱῶν αὐτοῦ
- 18 Apre sa, Seyè a voye yon sèl maladi vant sou li ki pa t' ka geri.
And after all this the Lord sent on him a disease of the stomach from which it was impossible for him to be made well.
καὶ μετὰ ταῦτα πάντα ἐπάταξεν αὐτὸν κύριος εἰς τὴν κοιλίαν μαλακία ἐν ἣ οὐκ ἔστιν ἰατρεία
- 19 Pandan dezan maladi a t'ap minen l', trip li yo soti, li t'ap soufri anpil lè li mouri. Pèp la pa t' limen boukan pou li jan yo te fè l' pou zansèt li yo.
And time went on, and after two years, his inside falling out because of the disease, he came to his death in cruel pain. And his people made no burning for him like the burning made for his fathers.
καὶ ἐγένετο ἐξ ἡμερῶν εἰς ἡμέρας καὶ ὡς ἦλθεν καιρὸς τῶν ἡμερῶν ἡμέρας δύο ἐξῆλθεν ἡ κοιλία αὐτοῦ μετὰ τῆς νόσου καὶ ἀπέθανεν ἐν μαλακίᾳ πονηρᾷ καὶ οὐκ ἐποίησεν ὁ λαὸς αὐτοῦ ἐκφορὰν καθ' ὡς ἐκφορὰν πατέρων αὐτοῦ
- 20 Joram te gen tranndezan lè li moute wa, li gouvènè lavil Jerizalèm pandan witan. Pesonn pa t' pran lapenn pou li lè li mouri. Yo antere l' nan lavil David la, men yo pa mete l' nan tonm wa yo.
He was thirty-two years old when he became king, and he was ruling in Jerusalem for eight years: and at his death he was not regretted; they put his body into the earth in the town of David, but not in the resting-place of the kings.
ἦν τριάκοντα καὶ δύο ἐτῶν ὅτε ἐβασίλευσεν καὶ ὀκτὼ ἔτη ἐβασίλευσεν ἐν ἱερουσαλὴμ καὶ ἐπορεύθη ἐν οὐκ ἐπαίνῳ καὶ ἐτάφη ἐν πόλει δαυὶδ καὶ οὐκ ἐν τάφοις τῶν βασιλέων
- 1 ¶ Yon bann arab te anvayi kan lame a, yo te touye tout gran pitit gason Joram yo. Sèl Okozyas, dènye pitit gason l' lan, te rete. Se konsa pèp Jerizalèm lan fè Okozyas wa nan plas papa l'.
And the people of Jerusalem made Ahaziah, his youngest son, king in his place, for the band of men who came with the Arabians to the army had put all the older sons to death. So Ahaziah, the son of Jehoram, became king.
καὶ ἐβασίλευσαν οἱ κατοικοῦντες ἐν ἱερουσαλὴμ τὸν οὐχοῦσιαν υἱὸν αὐτοῦ τὸν μικρὸν ἀντ' αὐτοῦ ὅτι πάντας τοὺς πρεσβυτέρους ἀπέκτειναν τὸ ληστήριον τὸ ἐπελθὼν ἐπ' αὐτούς οἱ ἄραβες καὶ οἱ αἰμαζονεῖς καὶ ἐβασίλευσεν οὐχοῦσιαν υἱὸς ἰωραμ βασιλέως ἰουδα
- 2 Okozyas te gen venndezan lè li moute wa. Li gouvènè lavil Jerizalèm pandan yon sèl lane. Manman l' te rele Atali, pitit fi Akab, pitit pitit fi Omri.
Ahaziah was twenty-two years old when he became king, and he was ruling in Jerusalem for one year. His mother's name was Athaliah, the daughter of Omri.
ὦν εἴκοσι ἐτῶν οὐχοῦσιαν ἐβασίλευσεν καὶ ἐνιαυτὸν ἓνα ἐβασίλευσεν ἐν ἱερουσαλὴμ καὶ ὄνομα τῇ μητρὶ αὐτοῦ γοθολια θυγάτηρ ἀμβρι

- 3 Okozyas tou te mache pye pou pye dèyè moun fanmi Akab yo, paske manman l' t'ap ba li move konsèy.
He went in the ways of the family of Ahab, for his mother was his teacher in evil-doing.
 και οὗτος ἐπορεύθη ἐν ὁδοῦ οἴκου αχααβ ὅτι μήτηρ αὐτοῦ ἦν σύμβουλος τοῦ ἀμαρτάνειν
- 4 Li fè sa ki mal nan je Seyè a paske, apre lanmò papa l', se lòt moun fanmi Akab yo ki vin sèvi tankou konseye wa a. Se sa ki pèdi l' nèt.
And he did evil in the eyes of the Lord, as the family of Ahab did; for after the death of his father they were his guides to his destruction.
 και ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου ὡς οἶκος αχααβ ὅτι αὐτοὶ ἦσαν αὐτῷ μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ σύμβουλοι τοῦ ἐξολεθρεῦσαι αὐτόν
- 5 Li koute konsèy yo, li mete tèt ansanm ak Joram, pitit pitit Akab, wa peyi Izrayèl la, pou al atake Azayèl, wa peyi Siri a. Lame yo kontre yonn ak lòt lavil Ramòt nan peyi Galarad. Moun Siri yo blese Joram.
Acting on their suggestion, he went with Jehoram, son of Ahab, king of Israel, to make war on Hazael, king of Aram, at Ramoth-gilead: and Joram was wounded by the bowmen.
 και ἐν ταῖς βουλαῖς αὐτῶν ἐπορεύθη και ἐπορεύθη μετὰ ἰωραμ υἱοῦ αχααβ εἰς πόλεμον ἐπὶ αζαηλ βασιλέα συρίας εἰς ραμα γαλααδ και ἐπάταξαν οἱ τοξόται τὸν ἰωραμ
- 6 Joram tounen lavil Jizreyèl pou l' te refè anba blese li te pran nan batay li t'ap mennen kont Azayèl, wa peyi Siri a, lavil Ramòt. Lè sa a, Okozyas moute lavil Jizreyèl pou l' vizite Joram, pitit pitit Akab, paske Joram te malad.
And he went back to Jezreel to get well from the wounds which they had given him at Ramah when he was fighting against Hazael, king of Aram. And Ahaziah, the son of Jehoram, king of Judah, went down to Jezreel to see Jehoram, the son of Ahab, because he was ill.
 και ἐπέστρεψεν ἰωραμ τοῦ ἱατρευθῆναι εἰς ἰεζραηλ ἀπὸ τῶν πληγῶν ὧν ἐπάταξαν αὐτὸν οἱ σύροι ἐν ραμα ἐν τῷ πολεμῶν αὐτὸν πρὸς αζαηλ βασιλέα συρίας και οχοζιας υἱὸς ἰωραμ βασιλεὺς ἰουδα και ἐβη θεάσασθαι τὸν ἰωραμ υἱὸν αχααβ εἰς ἰεζραηλ ὅτι ἠρρώσκει
- 7 Se Bondye ki te fè Okozyas al rann Joram vizit sa a pou l' te ka kraze l'. Rive Okozyas rive, li pati ansanm ak Joram al kontre Jeou, pitit gason Nimchi a, yon moun Bondye te chwazi pou disparèt tout fanmi Akab la.
Now by the purpose of God, Ahaziah's journey to see Jehoram was the cause of his downfall: for when he came there, he went out with Jehoram against Jehu, the son of Nimshi, who had been marked out by the Lord for the destruction of the family of Ahab.
 και παρὰ τοῦ θεοῦ ἐγένετο καταστροφή οχοζια ἐλθεῖν πρὸς ἰωραμ και ἐν τῷ ἐλθεῖν αὐτὸν ἐξῆλθεν μετ' αὐτοῦ ἰωραμ πρὸς ἰου υἱὸν ναμεσσι χριστὸν κυρίου τὸν οἶκον αχααβ
- 8 Se konsa, pandan Jeou t'ap regle ak fanmi Akab la, li kontre kèk chèf peyi Jida ak ti fanmi wa Okozyas yo ki t'ap sèvi nan lame Okozyas la. Li touye tout.
Now when Jehu was effecting the punishment of the family of Ahab, he came to the princes of Judah and the sons of Ahaziah's brothers, the servants of Ahaziah, and put them to death.
 και ἐγένετο ὡς ἐξεδίκησεν ἰου τὸν οἶκον αχααβ και εὔρεν τοὺς ἄρχοντας ἰουδα και τοὺς ἀδελφοὺς οχοζια λειτουργοῦντας τῷ οχοζια και ἀπέκτεινεν αὐτούς
- 9 Apre sa, li mande pou yo chache Okozyas ki te kache nan peyi Samari a. Yo jwenn li, yo mennen l' bay Jeou ki fè yo touye l'. Apre sa, yo antere kadav li, paske yo t'ap di se pitit pitit Jozafa ki te fè sa l' kapab pou l' sèvi Seyè a. Se konsa pa t' rete pesonn nan fanmi Okozyas la ki te ka pran pouvwa a pou gouvènè.
And he went in search of Ahaziah; and when they came where he was, (for he was in a secret place in Samaria,) they took him to Jehu and put him to death; then they put his body to rest in the earth, for they said, He is the son of Jehoshaphat, whose heart was true to the Lord. So the family of Ahaziah had no power to keep the kingdom.
 και εἶπεν τοῦ ζητῆσαι τὸν οχοζιαν και κατέλαβον αὐτὸν ἱατρευόμενον ἐν σαμαρεία και ἤγαγον αὐτὸν πρὸς ἰου και ἀπέκτεινεν αὐτὸν και ἔθαψαν αὐτόν ὅτι εἶπαν υἱὸς ἰωσαφατ ἐστίν ὃς ἐζήτησεν τὸν κύριον ἐν ὅλῃ καρδίᾳ αὐτοῦ και οὐκ ἦν ἐν οἴκῳ οχοζια κατισχύσαι δύναμιν περὶ τῆς βασιλείας
- 10 ¶ Lè Atali, manman Okozyas, vin konnen yo te touye pitit li a, li bay lòd pou yo touye tout rès fanmi wa peyi Jida yo.
Now when Athaliah, the mother of Ahaziah, saw that her son was dead, she had all the rest of the seed of the kingdom of Judah put to death.
 και γοθολια ἡ μήτηρ οχοζια εἶδεν ὅτι τέθνηκεν αὐτῆς ὁ υἱὸς και ἠγέρθη και ἀπόλεσεν πᾶν τὸ σπέρμα τῆς βασιλείας ἐν οἴκῳ ἰουδα
- 11 Men, lè yo t'ap touye pitit wa yo, Jozabèt, pitit fi wa Joram lan, pran Joas, pitit gason Okozyas la, li sere l'. Li kache l' ansanm ak moun ki te sèvi l' nouris la nan yon chanm kote moun dòmi nan Tanp lan. Se konsa, Jozabèt, pitit fi wa Joram lan, sè menm papa ak Okozyas, epi ki te madanm Jeojada, prèt la, te sere Joas san Atali pa konn sa, kifè li pa t' mouri tou.
But Jehoshabeath, the daughter of the king, secretly took Joash, the son of Ahaziah, away from among the king's sons who were put to death, and put him and the woman who took care of him in a bedroom. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest and sister of Ahaziah, kept him safe from Athaliah, so that she did not put him to death.
 και ἔλαβεν ἰωσαβεθ ἡ θυγάτηρ τοῦ βασιλέως τὸν ἰωασ υἱὸν οχοζια και ἔκλεψεν αὐτὸν ἐκ μέσου υἱῶν τοῦ βασιλέως τῶν θανατουμένων και ἔδωκεν αὐτὸν και τὴν τροφὸν αὐτοῦ εἰς ταμίειον τῶν κλιῶν και ἔκρυψεν αὐτὸν ἰωσαβεθ θυγάτηρ τοῦ βασιλέως ἰωραμ ἀδελφῆ οχοζιου γυνὴ ἰωδαε τοῦ ἱερέως και ἔκρυψεν αὐτὸν ἀπὸ προσώπου γοθολιας και οὐκ ἀπέκτεινεν αὐτόν
- 12 Pandan sizan Joas te rete kache nan Tanp lan ansanm ak moun ki te sèvi l' nouris la. Atali menm t'ap gouvènè peyi a.
And she kept him safe with her in the house of God for six years, while Athaliah was ruling the land.
 και ἦν μετ' αὐτῆς ἐν οἴκῳ τοῦ θεοῦ κατακεκρυμμένος ἐξ ἔτη και γοθολια ἐβασίλευσεν ἐπὶ τῆς γῆς

- 1 ¶ Sou setyèm lanne a, Jeojada, prèt la, pran kouraj li ak de men, li deside lè a rive pou l' fè sa pou l' fè a. Li fè rele senk kaptenn nan lame a: Azarya, pitit Jewokam, Ismayèl, pitit Jokanan, Azaryawou, pitit gason Obèd, Maseja, pitit gason Adaja ak Elichafat, pitit Zikri. Li pran yon dizon ak yo.
In the seventh year, Jehoiada made himself strong, and made an agreement with the captains of hundreds, Azariah, the son of Jeroham, Ishmael, the son of Jehohanan, Azariah, the son of Obed, Maaseiah, the son of Adaiah, and Elishaphat, the son of Zichri.
καὶ ἐν τῷ ἔτει τῷ ἑβδόμῳ ἐκραταίωσεν ἰωδασ καὶ ἔλαβεν τοὺς ἑκατοντάρχους τὸν αζαριαν υἱὸν ἰωραμ καὶ τὸν ἰσμαηλ υἱὸν ἰωαναν καὶ τὸν αζαριαν υἱὸν ὠβηδ καὶ τὸν μασσαϊαν υἱὸν ἀδαια καὶ τὸν ἐλισαφαν υἱὸν ζαχαρια μετ' αὐτοῦ εἰς οἶκον
- 2 Mesye sa yo vwayaje ale nan tout lavil peyi Jida yo, yo al chache moun Levi yo ak tout chèf fanmi yo, fè yo moute lavil Jerizalèm.
And they went through Judah, getting together the Levites and the heads of families in Israel from all the towns of Judah, and they came to Jerusalem.
καὶ ἐκύκλωσαν τὸν ἰουδαν καὶ συνήγαγον τοὺς λευίτας ἐκ πασῶν τῶν πόλεων ἰουδα καὶ ἄρχοντας πατριῶν τοῦ ἰσραηλ καὶ ἦλθον εἰς ἱερουσαλημ
- 3 Yo tout reyini nan Tanp lan. Yo pase yon kontra ak wa Joas, lèfini Jeojada di yo: -Men pitit gason defen wa nou an. Se li menm ki pral gouvènè koulye a jan Seyè a te pwomèt fanmi David la.
And all the people made an agreement with the king in the house of God. And he said to them, Truly, the king's son will be king, as the Lord has said about the sons of David.
καὶ διέθεντο πᾶσα ἐκκλησία ἰουδα διαθήκην ἐν οἴκῳ τοῦ θεοῦ μετὰ τοῦ βασιλέως καὶ ἔδειξεν αὐτοῖς τὸν υἱὸν τοῦ βασιλέως καὶ εἶπεν αὐτοῖς ἰδοὺ ὁ υἱὸς τοῦ βασιλέως βασιλευσάτω καθὼς ἐλάλησεν κ' ὕριος ἐπὶ τὸν οἶκον δαυιδ
- 4 Men sa nou pral fè: Lè prèt yo ak moun Levi yo va vin pran pòs jou repo a, y'a separe fè twa gwoup menm fòs. Yon gwoup va fè pòs nan pòtay Tanp lan.
This is what you are to do: let a third of you, of the priests and Levites, who come in on the Sabbath, keep the doors;
νῦν ὁ λόγος οὗτος ὃν ποιήσετε τὸ τρίτον ἐξ ὑμῶν εἰσπορευέσθωσαν τὸ σάββατον τῶν ἱερέων καὶ τῶν λευιτῶν καὶ εἰς τὰς πύλας τῶν εἰσόδων
- 5 Yon lòt gwoup va pran pòs bò palè wa a. Rès yo va moute lagad bò pòtay fondasyon an. Tout pèp la va sanble nan gwo lakou Tanp Seyè a.
And a third are to be stationed at the king's house; and a third at the doorway of the horses: while all the people are waiting in the open spaces round the house of the Lord.
καὶ τὸ τρίτον ἐν οἴκῳ τοῦ βασιλέως καὶ τὸ τρίτον ἐν τῇ πύλῃ τῇ μέσῃ καὶ πᾶς ὁ λαὸς ἐν αὐλαῖς οἴκου κυρίου
- 6 Pa kite pesonn antre anndan Tanp lan, esepite prèt ak moun Levi ki nan sèvis yo. Yo menm yo gen dwa antre, paske yo mete yo apa pou Bondye. Tout rèp pèp la va rete deyò pou moute lagad pou Seyè a.
But let no one come into the house of the Lord but only the priests and those of the Levites who have work to do there; they may go in for they are holy; but the rest of the people are to keep the orders of the Lord.
καὶ μὴ εἰσελθέτω εἰς οἶκον κυρίου ἂν μὴ οἱ ἱερεῖς καὶ οἱ λευῖται καὶ οἱ λειτουργοῦντες τῶν λευιτῶν αὐτοὶ εἰσελεύσονται ὅτι ἅγιοί εἰσιν καὶ πᾶς ὁ λαὸς φυλασσέτω φυλακὰς κυρίου
- 7 Moun Levi yo va fè yon wonn ak wa a nan mitan yo. Y'a kenbe zam yo nan men yo. Kote wa a va fè, y'a mache avè l' nan pozisyon sa a. Si yon moun ta vle seye antre nan Tanp lan, touye l'.
And the Levites are to make a circle round the king, every man being armed; and any man who comes into the house is to be put to death; you are to keep with the king when he comes in and when he goes out.
καὶ κυκλώσουσιν οἱ λευῖται τὸν βασιλέα κύκλῳ ἀνδρὸς σκεδὸς ἐν χειρὶ αὐτοῦ καὶ ὁ εἰσπορευόμενος εἰς τὸν οἶκον ἀποθανεῖται καὶ ἔσονται μετὰ τοῦ βασιλέως εἰσπορευομένου καὶ ἐκπορευομένου
- 8 Moun Levi yo ak tout moun peyi Jida yo fè tou sa Jeojada te ba yo lòd fè a. Jeojada, prèt la, pa t' kite gwoup ki te fin fè sèvis yo jou repo a ale. Konsa, kaptenn lame yo te gen avèk yo ni sa ki t'ap vin pran sèvis, ni sa ki te fin fè sèvis yo.
So the Levites and all Judah did as Jehoiada the priest had given them orders: every one took with him his men, those who were to come in and those who were to go out on the Sabbath; for Jehoiada had not sent away the divisions.
καὶ ἐποίησαν οἱ λευῖται καὶ πᾶς ἰουδα κατὰ πάντα ὅσα ἐνετείλατο ἰωδασ ὁ ἱερεὺς καὶ ἔλαβον ἕκαστος τοὺς ἀνδρας αὐτοῦ ἀπ' ἀρχῆς τοῦ σαββάτου ἕως ἐξόδου τοῦ σαββάτου ὅτι οὐ κατέλυσεν ἰωδασ τὰς ἐφημερίας
- 9 Jeojada bay kaptenn lame yo frenn ak divès plak pwotèj wa David yo ki te sere nan Tanp Bondye a.
Then Jehoiada the priest gave to the captains of hundreds the spears and body-covers which had been King David's and which were kept in the house of God.
καὶ ἔδωκεν τὰς μαχαίρας καὶ τοὺς θυρεοὺς καὶ τὰ ὄπλα ἃ ἦν τοῦ βασιλέως δαυιδ ἐν οἴκῳ τοῦ θεοῦ
- 10 Li mete moun ak nepe nan men yo sou tout devan Tanp lan ak devan lotèl la, depi sou bò gòch rive sou bò dwat Tanp lan pou pwoteje wa a.
And he put all the people in position, every man with his instruments of war in his hand, from the right side of the house to the left, by the altar and the house and all round the king.
καὶ ἔστησεν πάντα τὸν λαὸν ἕκαστον ἐν τοῖς ὄπλοις αὐτοῦ ἀπὸ τῆς ὀμίας τοῦ οἴκου τῆς δεξιᾶς ἕως τῆς ὀμίας τῆς ἀριστερᾶς τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ἐπὶ τὸν βασιλέα κύκλῳ
- 11 Lèfini, li fè Joas, pitit wa a, soti. Li mete kouwòn lan sou tèt li, li pase ti chenn yo nan ponyèt li ak nan janm li. Yo fè l' wa. Jeojada, prèt la, ak pitit li yo vide lwil sou tèt Joas pou mete l' apa pou travay la. Tout pèp la pran rele: -Viv wa a!
Then they made the king's son come out, and they put the crown on his head and gave him the arm-bands and made him king; and Jehoiada and his sons put the holy oil on him and said, Long life to the king.
καὶ ἐξήγαγεν τὸν υἱὸν τοῦ βασιλέως καὶ ἔδωκεν ἐπ' αὐτὸν τὸ βασίλειον καὶ τὰ μαρτύρια καὶ ἐβασίλευσαν καὶ ἔχρισαν αὐτὸν ἰωδασ καὶ οἱ υἱοὶ αὐτοῦ καὶ εἶπαν ζήτω ὁ βασιλεύς

- 12 ¶ Lè Atali tande bri pye pèp la ki t'ap kouri epi ki t'ap bat bravo pou wa a, li prese al nan Tanp kote pèp la te ye a.
Now Athaliah, hearing the noise of the people running and praising the king, came to the people in the house of the Lord:
καὶ ἤκουσεν γοθολια τὴν φωνὴν τοῦ λαοῦ τῶν τρεχόντων καὶ ἔξομολογουμένων καὶ αἰνούντων τὸν βασιλέα καὶ εἰσῆλθεν πρὸς τὸν βασιλέα εἰς οἶκον κυρίου
- 13 Li wè wa a te kanpe bò gwo potò a, bò pòtay pou antre nan Tanp lan, chèf yo ak tout mizisyen yo bò kote l'. Tout pèp la te kontan, yo t'ap kònen twonpèt. Sanba yo ak enstriman mizik yo t'ap voye chante. Kè Atali kase, li chire rad sou li, li pran rele: -Men yo moute yon konplo sou do m'.
And looking, she saw the king in his place by the pillar at the doorway, and the captains and the horns by his side; and all the people of the land were giving signs of joy and sounding the horns; and the makers of melody were playing on instruments of music, taking the chief part in the song of praise. Then Athaliah, violently parting her robes, said, Broken faith, broken faith!
καὶ εἶδεν καὶ ἰδοῦ ὁ βασιλεὺς ἐπὶ τῆς στάσεως αὐτοῦ καὶ ἐπὶ τῆς εἰσόδου οἱ ἄρχοντες καὶ αἱ σάλπιγγες περὶ τὸν βασιλέα καὶ πᾶς ὁ λαὸς ἠψόφρανθη καὶ ἐσάλπισαν ἐν ταῖς σάλπιγγιν καὶ οἱ ἄδοντες ἐν τοῖς ὄργανοις ᾄδοι καὶ ὕμνουντες αἶνον καὶ διέρρηξεν γοθολια τὴν στολὴν αὐτῆς καὶ ἔβησεν καὶ εἶπεν ἐπιτιθέμενοι ἐπιτίθεσθε
- 14 Lamenm Jeojada, prèt la, bay kaptenn ki t'ap kòmande lame a lòd, li di yo: -Pase nan mitan de ran sòlda yo avè l', mennen l' deyò. Touye nenpòt moun nou wè ki ta vle swiv li. Prèt la te bay lòd pou yo pa touye Atali anndan Tanp Seyè a.
Then Jehoiada the priest gave orders to the captains of hundreds who had authority over the army, saying, Take her outside the lines, and let anyone who goes after her be put to death with the sword. For the priest said, Let her not be put to death in the house of the Lord.
καὶ ἐξῆλθεν ἰωδασ ὁ ἱερεὺς καὶ ἐνετείλατο ἰωδασ ὁ ἱερεὺς τοῖς ἑκατοντάρχους καὶ τοῖς ἀρχηγοῖς τῆς δυνάμεως καὶ εἶπεν αὐτοῖς ἐκβάλετε αὐτὴν ἐκτὸς τοῦ οἴκου καὶ εἰσέλθατε ὀπίσω αὐτῆς καὶ ἀποθανέτω μαχαίρᾳ ὅτι εἶπεν ὁ ἱερεὺς μὴ ἀποθανέτω ἐν οἴκῳ κυρίου
- 15 Yo pran Atali, yo mennen l' nan palè wa a, bò Pòtay Chwal yo. Se la yo touye l'.
So they put their hands on her, and she went to the king's house by the doorway of the king's horses; and there she was put to death.
καὶ ἔδωκαν αὐτῇ ἄνεσιν καὶ διῆλθεν διὰ τῆς πύλης τῶν ἵππῶν τοῦ οἴκου τοῦ βασιλέως καὶ ἐθανάτωσαν αὐτὴν ἐκεῖ
- 16 Lè sa a, Jeojada pase yon kontra ak wa a ansanm ak tout pèp la. Dapre kontra a, yo rekonèt se pèp Seyè a yo ye.
And Jehoiada made an agreement between the Lord and all the people and the king, that they would be the Lord's people.
καὶ διέθετο ἰωδασ διαθήκην ἀνὰ μέσον αὐτοῦ καὶ τοῦ λαοῦ καὶ τοῦ βασιλέως εἶναι λαὸν τῷ κυρίῳ
- 17 Lè yo fini, tout pèp la ale nan tanp Baal la, yo demoli l'. Yo kraze tout lotèl yo ak tout estati li yo. Yo touye Matan, prèt Baal la, devan lotèl yo.
Then all the people went to the house of Baal and had it pulled down, and its altars and images broken up; and Mattan, the priest of Baal, they put to death before the altars.
καὶ εἰσῆλθεν πᾶς ὁ λαὸς τῆς γῆς εἰς οἶκον βααλ καὶ κατέσπασαν αὐτὸν καὶ τὰ θυσιαστήρια καὶ τὰ εἰδῶλα αὐτοῦ ἐλέπτυναν καὶ τὸν ματθαν ἱερέα τῆς βααλ ἐθανάτωσαν ἐναντίον τῶν θυσιαστηρίων αὐτοῦ
- 18 Jeojada mete gad pou fè faksyon devan Tanp Seyè a, anba otorite prèt yo ak moun Levi yo ki te reskonsab travay nan Tanp lan. Chak prèt ak chak moun Levi te gen jou pa yo David te ba yo pou yo te pran sèvis pou boule nèt ofrann pou Seyè a, dapre lalwa Moyiz la. Se yo menm tou ki te reskonsab voye chante kè kontan jan David te moutre l' la.
And Jehoiada put the work and the care of the house of the Lord into the hands of the priests and the Levites, who had been grouped in divisions by David to make burned offerings to the Lord, as it is recorded in the law of Moses, with joy and song as David had said.
καὶ ἐνεχείρησεν ἰωδασ ὁ ἱερεὺς τὰ ἔργα οἴκου κυρίου διὰ χειρὸς ἱερέων καὶ λευιτῶν καὶ ἀνέστησεν τὰς ἐφημερίας τῶν ἱερέων καὶ τῶν λευιτῶν ἕς διέστειλεν δαυὶδ ἐπὶ τὸν οἶκον κυρίου καὶ ἀνεγένκα ὀλοκαυτώματα κυρίῳ καθὼς γέγραπται ἐν νόμῳ μουσῆ ἐν εὐφροσύνῃ καὶ ἐν ᾄδαις διὰ χειρὸς δαυὶδ
- 19 Jeojada mete gad an faksyon devan pòtay Tanp lan pou enpoze moun ki pa nan kondisyon pou fè sèvis Bondye a antre.
And he put door-keepers at the doors of the Lord's house, to see that no one who was unclean in any way might come in.
καὶ ἔστησαν οἱ πυλωροὶ ἐπὶ τὰς πύλας οἴκου κυρίου καὶ οὐκ εἰσελεύσεται ἀκάθαρτος εἰς πᾶν πρᾶγμα
- 20 Apre sa, li pran kaptenn yo, notab yo, otorite yo ak tout rèz pèp la, yo soti nan Tanp lan ansanm ak wa a, yo mennen l' ale nan palè a. Yo pase antre nan pòtay Wa a. Lèfini, yo fè wa a chita sou fotèy li.
Then he took the captains of hundreds and the chiefs and the rulers of the people and all the people of the land, and they came down with the king from the house of the Lord through the higher doorway into the king's house, and put the king on the seat of the kingdom.
καὶ ἔλαβεν τοὺς πατριάρχους καὶ τοὺς δυνατοὺς καὶ τοὺς ἄρχοντας τοῦ λαοῦ καὶ πάντα τὸν λαὸν τῆς γῆς καὶ ἀνεβίβασαν τὸν βασιλέα εἰς οἶκον κυρίου καὶ εἰσῆλθεν διὰ τῆς πύλης τῆς ἐσωτέρας εἰς τὸν οἶκον τοῦ βασιλέως καὶ ἐκάθισαν τὸν βασιλέα ἐπὶ τὸν θρόνον τῆς βασιλείας
- 21 Tout pèp la te kontan anpil. Pat gen yon ti bri nan lavil la depi yo te fin touye Atali ak kout nepe a.
So all the people of the land were glad and the town was quiet, for they had put Athaliah to death with the sword.
καὶ ἠψόφρανθη πᾶς ὁ λαὸς τῆς γῆς καὶ ἡ πόλις ἡσύχασεν καὶ τὴν γοθολιαν ἐθανάτωσαν μαχαίρᾳ
- 1 ¶ Joas te gen sètan lè li moute wa. Li pase karantan lavil Jerizalèm ap gouvènen peyi a. Manman l' te yon moun lavil Bècheba ki te rele Zibya.
Joash was seven years old when he became king, and he was ruling for forty years in Jerusalem: his mother's name was Zibiah of Beer-sheba.
ὄν ἐπὶ ἑπτὰ ἔτων ἰωσας ἐν τῷ βασιλεῦσαι αὐτὸν καὶ τεσσαράκοντα ἔτη βασιλεύσεν ἐν ἱερουσαλημ καὶ ὄνομα τῇ μητρὶ αὐτοῦ σαβια ἐκ βηρσαβεε

- 2 Joas te fè sa ki dwat devan Seyè a toutotan Jeojada, prèt la, pa t' ankò mouri.
And Joash did what was right in the eyes of the Lord as long as Jehoiada the priest was living.
καὶ ἐποίησεν ἰωᾶς τὸ εὐθὲς ἐνώπιον κυρίου πάσας τὰς ἡμέρας ἰωᾶε τοῦ ἱερέως
- 3 Jeojada te marye wa a ak de madamm ki ba li pitit gason ak pitit fi.
And Jehoiada took two wives for him, and he became the father of sons and daughters.
καὶ ἔλαβεν αὐτῷ ἰωᾶε γυναῖκας δύο καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας
- 4 Kèk tan apre sa, Joas pran desizyon pou l' repare Tanp Seyè a.
Now after this Joash had a desire to put the house of the Lord into good order again;
καὶ ἐγένετο μετὰ ταῦτα καὶ ἐγένετο ἐπὶ καρδίαν ἰωᾶς ἐπισκευάσαι τὸν οἶκον κυρίου
- 5 Li reyini prèt yo ak moun Levi yo, li di yo: -Ale nan tout lavil peyi Jida yo. Ranmase lajan nan men tout pèp la pou repare Tanp lan chak lanne. Souke kò nou, pa mize. Men moun Levi yo pa t' prese.
And getting together the priests and Levites, he said to them, Go out into the towns of Judah year by year, and get from all Israel money to keep the house of your God in good condition; and see that this is done without loss of time. The Levites, however, were slow in doing so.
καὶ συνήγαγον τοὺς ἱερεῖς καὶ τοὺς λευίτας καὶ εἶπεν αὐτοῖς ἐξέλθατε εἰς τὰς πόλεις ἰουδα καὶ συναγάγετε ἀπὸ παντὸς ἰσραηλ ἀργύριον κατισχύσαι τὸν οἶκον κυρίου ἐνιαυτὸν κατ' ἐνιαυτὸν καὶ σπεύσθε ἀτε λαλήσαι καὶ οὐκ ἔσπευσαν οἱ λευῖται
- 6 Lè sa a, wa a fè rele Jeojada, granprèt la, li di l' konsa: -Poukisa ou pa rele dèyè moun Levi yo pou yo ranmase nan men moun peyi Jida yo ak moun lavil Jerizalèm yo lajan Moyiz, sèvitè Seyè a, ansanm ak tout pèp Izrayèl la te dakò pou yo egzije pèp la bay pou Tanp Randevou a?
Then the king sent for Jehoiada, the chief priest, and said to him, Why have you not given the Levites orders that the tax fixed by Moses, the servant of the Lord, and by the meeting of Israel, for the Tent of witness, is to be got in from Judah and Jerusalem and handed over?
καὶ ἐκάλεσεν ὁ βασιλεὺς ἰωᾶς τὸν ἰωᾶε τὸν ἄρχοντα καὶ εἶπεν αὐτῷ διὰ τί οὐκ ἐπεσκέψω περὶ τῶν λευιτῶν τοῦ εἰσενέγκαι ἀπὸ ἰουδα καὶ ἱερουσαλημ τὸ κεκριμένον ὑπὸ μουσῆ ἀνθρώπου τοῦ θεοῦ ὃ τε ἐξεκκλησίασεν τὸν ἰσραηλ εἰς τὴν σκηνὴν τοῦ μαρτυρίου
- 7 Atali ki te yon fanm vèmen ansanm ak moun pa l' yo te antre fè dega nan Tanp Seyè a. Yo te pran bagay yo te mete apa pou Bondye nan Tanp lan pou fè sèvis pou Baal li yo.
For the house of the Lord had been broken up by Athaliah, that evil woman, and her sons; and all its holy things they had given to the Baals.
ὅτι γοθολια ἦν ἡ ἄνομος καὶ οἱ υἱοὶ αὐτῆς κατέσπασαν τὸν οἶκον τοῦ θεοῦ καὶ γὰρ τὰ ἅγια οἴκου κυρίου ἐποίησαν ταῖς βααλιμ
- 8 Lè sa a wa a bay lòd pou yo fè yon gwo bwat pou yo mete bò pòtay Tanp lan, sou deyò.
So at the king's order they made a chest and put it outside the doorway of the house of the Lord.
καὶ εἶπεν ὁ βασιλεὺς γενηθήτω γλωσσόκομον καὶ τεθήτω ἐν πύλῃ οἴκου κυρίου ἕξω
- 9 Apre sa, li voye fè konnen nan tout lavil Jerizalèm ak nan peyi Jida pou tout moun pote bay Seyè a lajan Moyiz, sèvitè Bondye a, te mande pèp Izrayèl la bay lè yo te nan dezè a.
And an order was sent out through all Judah and Jerusalem that payment was to be made to the Lord of the tax which Moses, the servant of God, had put on Israel in the waste land.
καὶ κηρυζάτωσαν ἐν ἰουδα καὶ ἐν ἱερουσαλημ εἰσενέγκαι κυρίῳ καθὼς εἶπεν μουσῆς ταῖς τοῦ θεοῦ ἐπὶ τὸν ἰσραηλ ἐν τῇ ἐρήμῳ
- 10 Sa te fè tout chèf yo ak tout pèp la kontan. Yo pote lajan taks la, yo mete l' nan bwat la jouk li rive plen.
And all the chiefs and all the people came gladly and put their money into the chest, till they had all given.
καὶ ἔδωκαν πάντες ἄρχοντες καὶ πᾶς ὁ λαὸς καὶ εἰσέφερον καὶ ἐνέβαλλον εἰς τὸ γλωσσόκομον ἕως οὗ ἐπληρώθη
- 11 Chak jou, moun Levi yo te pote bwat la bay chèf wa a te mete reskonsab pou sa. Lè yo wè bwat la plen, sekretè wa a ak komisè granprèt la te delege pou sa a wete lajan an. Apre sa, yo mete bwat vid la nan plas li ankò. Yo te fè sa chak jou. Konsa yo te ranmase anpil lajan.
So when the chest was taken to the king's servants by the Levites, and they saw that there was much money in it, the king's scribe and the chief priest's servant took the money out, and put the chest back in its place. They did this day by day, and got together a great amount of money.
καὶ ἐγένετο ὡς εἰσέφερον τὸ γλωσσόκομον πρὸς τοὺς προστάτας τοῦ βασιλέως διὰ χειρὸς τῶν λευιτῶν καὶ ὡς εἶδον ὅτι ἐπλεόνασεν τὸ ἀργύριον καὶ ἦλθεν ὁ γραμματεὺς τοῦ βασιλέως καὶ ὁ προστάτης τοῦ ἱερέως τοῦ μεγάλου καὶ ἐξεκένωσαν τὸ γλωσσόκομον καὶ κατέστησαν εἰς τὸν τόπον αὐτοῦ οὕτως ἐποίουν ἡμέραν ἐξ ἡμέρας καὶ συνήγαγον ἀργύριον πολὺ
- 12 Wa a ak Jeojada renmèt lajan an bay moun ki te reskonsab repare Tanp Seyè a. Moun sa yo menm te anlwaye mason ak chapant sou kontra pou repare Tanp Seyè a. Yo te anlwaye bès ki gen ladrès pou travay fè ak kwiv pou repare Tanp lan tou.
Then the king and Jehoiada gave it to those who were responsible for getting the work done on the Lord's house, and with it they got wall-builders and woodworkers and metal-workers to put the house of the Lord in good order again.
καὶ ἔδωκεν αὐτὸ ὁ βασιλεὺς καὶ ἰωᾶε ὁ ἱερεὺς τοῖς ποιούσιν τὰ ἔργα εἰς τὴν ἐργασίαν οἴκου κυρίου καὶ ἐμισθοῦντο λατόμους καὶ τέκτονας ἐπισκευάσαι τὸν οἶκον κυρίου καὶ χαλκεῖς σιδήρου καὶ χαλκοῦ ἐπισκευάσαι τὸν οἶκον κυρίου

- 13 Tout moun ki te reskonsab travay la mete men. Yo repare Tanp lan, yo mete l' jan l' te ye anvan an, yo fè l' byen solid.
So the workmen did their work, making good what was damaged and building up the house of God till it was strong and beautiful again.
καὶ ἐποίουν οἱ ποιούντες τὰ ἔργα καὶ ἀνέβη μῆκος τῶν ἔργων ἐν χερσίν αὐτῶν καὶ ἀνέστησαν τὸν οἶκον κυρίου ἐπὶ τὴν στάσιν αὐτοῦ καὶ ἐνίσχυσαν
- 14 Lè yo fini ak travay reparasyon an, yo pote rès lò ak rès ajan an renmèt wa a ak Jeojada ki sèvi avèk yo pou fè bagay pou Tanp Seyè a, tankou bòl ak veso yo bezwen lè y'ap fè sèvis, lè y'ap boule bèt yo touye pou Bondye ak tout kalite veso an lò ak an ajan. Pandan tout tan Jeojada te la a, yo pa te sispann boule bèt nèt nan dife nan Tanp Seyè a jan pou yo fè l' la.
And when the work was done, they took the rest of the money to the king and Jehoiada, and it was used for making the vessels for the house of the Lord, all the vessels needed for the offerings, the spoons and the vessels of gold and silver. And as long as Jehoiada was living, the regular burned offerings were offered in the house of the Lord.
καὶ ὡς συνετέλεσαν ἤνεγκαν πρὸς τὸν βασιλέα καὶ πρὸς ἰωδαε τὸ κατάλοιπον τοῦ ἀργυρίου καὶ ἐποίησαν σκευὴ εἰς οἶκον κυρίου σκευὴ λειτουργικὰ ὀλοκαυτωμάτων καὶ θυσίας χρυσαῖς καὶ ἀργυρᾶς καὶ ἀνήνεγκαν ὀλοκαυτώσεις ἐν οἴκῳ κυρίου διὰ παντὸς πάσας τὰς ἡμέρας ἰωδαε
- 15 ¶ Men, Jeojada te fin vye granmoun. Li te gen santrantan lè li mourì.
But Jehoiada became old and full of days, and he came to his end; he was a hundred and thirty years old at the time of his death.
καὶ ἐγήρασεν ἰωδαε πλήρης ἡμερῶν καὶ ἐτελεύτησεν ὢν ἑκατὸν καὶ τριάκοντα ἔτων ἐν τῷ τελευτᾶν αὐτόν
- 16 Yo antere l' nan tonm wa yo nan lavil David la, paske li te fè anpil pou pèp Izrayèl la, pou Bondye ak pou Tanp li a.
And they put him into his last resting-place in the town of David, among the kings, because he had done good in Israel for God and for his house.
καὶ ἔθαψαν αὐτὸν ἐν πόλει δαυὶδ μετὰ τῶν βασιλέων ὅτι ἐποίησεν ἀγαθοσύνην μετὰ ἰσραὴλ καὶ μετὰ τοῦ θεοῦ καὶ τοῦ οἴκου αὐτοῦ
- 17 Mouri Jeojada mourì, chèf peyi Jida yo vin jwenn wa a, yo bese tèt jouk atè devan li. Wa a koute konsèy yo.
Now after the death of Jehoiada, the chiefs of Judah came and went down on their faces before the king. Then the king gave ear to them.
καὶ ἐγένετο μετὰ τὴν τελευτὴν ἰωδαε εἰσῆλθον οἱ ἄρχοντες ἰουδα καὶ προσεκύνησαν τὸν βασιλέα τότε ἐπήκουσεν αὐτοῖς ὁ βασιλεὺς
- 18 Se konsa pèp la sispann sèvi Bondye zansèt yo nan Tanp Seyè a, yo tanmen fè sèvis pou estati Achera yo ak pou lòt zidòl. Poutèt peche sa a, Seyè a fache anpil sou peyi Jida ak sou lavil Jerizalèm.
And they gave up the house of the Lord God of their fathers, and became worshippers of pillars of wood and of the images; and because of this sin of theirs, wrath came on Judah and Jerusalem.
καὶ ἐγκατέλιπον τὸν κύριον θεὸν τῶν πατέρων αὐτῶν καὶ ἐδοῦλουν ταῖς ἀστάρταις καὶ τοῖς εἰδώλοις καὶ ἐγένετο ὀργὴ ἐπὶ ἰουδα καὶ ἐπὶ ἱερουσαλημ ἐν τῇ ἡμέρᾳ ταύτῃ
- 19 Seyè a voye pwofèt pou fè pèp la tounen vin jwenn li, men pèp la derefize koute sa pwofèt yo t'ap di yo.
And the Lord sent them prophets to make them come back to him; and they gave witness against them, but they would not give ear.
καὶ ἀπέστειλεν πρὸς αὐτοὺς προφήτας ἐπιστρέψαι πρὸς κύριον καὶ οὐκ ἤκουσαν καὶ διεμαρτύραντο αὐτοῖς καὶ οὐκ ἤκουσαν
- 20 Lè sa a, lespri Bondye desann sou Zakari, pitit gason Jeojada, prèt la. li al kanpe yon kote pou tout pèp la wè l', li di yo konsa: -Seyè a, Bondye a mande poukisa nou pa vle swiv kòmandman li yo kifè n'ap rale malè sou nou konsa? Nou vire do ba li, l'ap vire do ban nou nou!
Then the spirit of God came on Zechariah, the son of Jehoiada the priest, and, getting up before the people, he said to them, God has said, Why do you go against the orders of the Lord, so that everything goes badly for you? because you have given up the Lord, he has given you up.
καὶ πνεῦμα θεοῦ ἐνέδυσεν τὸν αζαριαν τὸν τοῦ ἰωδαε τὸν ἱερέα καὶ ἀνέστη ἐπάνω τοῦ λαοῦ καὶ εἶπεν τάδε λέγει κύριος τί παραπορεύεσθε τὰς ἐντολάς κυρίου καὶ οὐκ εὐδοθήσεσθε ὅτι ἐγκατελίπετε τὸν κύριον καὶ ἐγκαταλείπει ὑμᾶς
- 21 Men pèp la fè konplo sou do Zakari. Wa a bay lòd pou yo touye l' ak kout wòch nan gran lakou Tanp Seyè a.
But when they had made a secret design against him, he was stoned with stones, by the king's order, in the outer square of the Lord's house.
καὶ ἐπέθεντο αὐτῷ καὶ ἐλιθοβόλησαν αὐτὸν δι' ἐντολῆς ἰωας τοῦ βασιλέως ἐν αὐτῷ οἴκῳ κυρίου
- 22 Joas te bliye tout byen Jeojada, papa Zakari, te fè pou li, li fè touye Zakari. Anvan Zakari rann dènve souf li, li di byen fò: -Se pou Seyè a wè sa ou fè la a, se pou l' pini ou pou sa!
So King Joash did not keep in mind how good Jehoiada his father had been to him, but put his son to death. And in the hour of his death he said, May the Lord see it and take payment!
καὶ οὐκ ἐμνήσθη ἰωας τοῦ ἐλέους οὗ ἐποίησεν μετ' αὐτοῦ ἰωδαε ὁ πατὴρ αὐτοῦ καὶ ἐθανάτωσεν τὸν υἱὸν αὐτοῦ καὶ ὡς ἀπέθνησκειν εἶπεν ἴδοι κύριος καὶ κρινάτω
- 23 Menm lanne sa a, lè sezon prentan rive, lame peyi Siri a atake wa Joas, yo anvayi peyi Jida ak lavil Jerizalèm. Yo touye tout chèf yo, yo piye peyi a, yo voye tou sa yo te pran bay wa lavil Damas la.
Now in the spring, the army of the Aramaeans came up against him; they came against Judah and Jerusalem, putting to death all the great men of the people and sending all the goods they took from them to the king of Damascus.
καὶ ἐγένετο μετὰ τὴν συντέλειαν τοῦ ἐνιαυτοῦ ἀνέβη ἐπ' αὐτὸν δύναμις συρίας καὶ ἦλθεν ἐπὶ ἰουδα καὶ ἐπὶ ἱερουσαλημ καὶ κατέφθειραν πάντας τοὺς ἄρχοντας τοῦ λαοῦ ἐν τῷ λαῷ καὶ πάντα τὰ σκεῦα αὐτῶν ἀπέστειλαν τῷ βασιλεῖ δαμασκοῦ

- 24 **Lame peyi Siri a pa t' anpil, men Seyè a te kite l' kraze yon lame ki te plis pase yo lontan paske pèp Jida a te vire do bay Seyè a, Bondye zansèt yo a. Se konsa Joas t'ap soufri nan men moun Siri yo pou sa l' te fè a.**
For though the army of Aram was only a small one, the Lord gave a very great army into their hands, because they had given up the Lord, the God of their fathers. So they put into effect the punishment of Joash.
ὅτι ἐν ὀλίγοις ἀνδράσιν παρεγένετο δύναμις συρίας καὶ ὁ θεὸς παρέδωκεν εἰς τὰς χεῖρας αὐτῶν δύναμιν πολλὴν σφόδρα ὅτι ἐγκατέλιπον κύριον θεὸν τῶν πατέρων αὐτῶν καὶ μετὰ ἰωᾶς ἐποίησεν κρίματα
- 25 **Lè moun Siri yo wete kò yo, yo kite wa a malad grav. De nan chèf ki t'ap sèvi avè l' yo fè konplo sou do l' pou yo tire revanj lanmò pitit Jeojada, prèt la. Yo touye wa a sou kabann li. Yo antere l' nan lavil David la, men yo pa mete l' nan tonm wa yo.**
And when they had gone away from him, (for he was broken with disease,) his servants made a secret design against him because of the blood of the son of Jehoiada the priest, and they put him to death on his bed; and they put his body into the earth in the town of David, but not in the resting-place of the kings.
καὶ μετὰ τὸ ἀπελθεῖν αὐτοῦ ἀπ' αὐτοῦ ἐν τῷ ἐγκαταλιπεῖν αὐτὸν ἐν μαλακίαις μεγάλαις καὶ ἐπέθεντο αὐτῷ οἱ παῖδες αὐτοῦ ἐν αἵμασιν υἱοῦ ἰωδαε τοῦ ἱερέως καὶ ἐθανάτωσαν αὐτὸν ἐπὶ τῆς κλίνης αὐτοῦ καὶ ἀπέθανεν καὶ ἔθαψαν αὐτὸν ἐν πόλει δαυὶδ καὶ οὐκ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ τῶν βασιλέων
- 26 **Men non chèf ki te fè konplo a: se te Zabad, pitit gason Chimeya, yon fanm peyi Amon ak Jeozabad, pitit Chimrit, yon fanm peyi Moab.**
Those who made designs against him were Zabad, the son of Shimeath, an Ammonite woman, and Jehozabad, the son of Shimrith, a Moabite woman.
καὶ οἱ ἐπιθέμενοι ἐπ' αὐτὸν ζαβεδ ὁ τοῦ σαμαθ ὁ αμμανίτης καὶ ἰωζαβεδ ὁ τοῦ σομαρωθ ὁ μοαβίτης
- 27 **Nan esplikasyon yo bay sou liv wa yo, n'a jwenn istwa pitit gason Joas yo, mesaj pwofèt yo te bay sou li, epi yo rakonte ki jan li te rebati Tanp Bondye a. Se Amasya, pitit Joas la, ki moute wa nan plas li.**
Now the story of his sons, and all the words said by the prophet against him, and the building up again of the Lord's house, are recorded in the account in the book of the kings. And Amaziah his son became king in his place.
καὶ οἱ υἱοὶ αὐτοῦ πάντες καὶ προσήλθον αὐτῷ οἱ πέντε καὶ τὰ λοιπὰ ἰδοὺ γεγραμμένα ἐπὶ τὴν γραφὴν τῶν βασιλέων καὶ ἐβασίλευσεν αμασιας υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ **Amasya te gen vennsenkan lè li moute wa. Li gouvènen lavil Jerizalèm pandan ventnevan. Manman l' te rele Jeojadan, moun lavil Jerizalèm.**
Amaziah was twenty-five years old when he became king, and he was ruling in Jerusalem for twenty-nine years; his mother's name was Jehoaddan of Jerusalem.
ὦν πέντε καὶ εἴκοσι ἔτων ἐβασίλευσεν αμασιας καὶ εἴκοσι ἑννέα ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ καὶ ὄνομα τῆ μητρὶ αὐτοῦ ἰωαδεν ἀπὸ ἱερουσαλημ
- 2 **Amasya te fè sa ki dwat devan Seyè a, men pa ak tout kè li.**
He did what was right in the eyes of the Lord, but his heart was not completely true to the Lord.
καὶ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου ἄλλ' οὐκ ἐν καρδίᾳ πλήρει
- 3 **Lè Amasya fin chita otorite l', li fè touye chèf lame ki t'ap sèvi avè l' yo epi ki te touye papa l'.**
Now when he became strong in the kingdom, he put to death those men who had taken the life of the king his father.
καὶ ἐγένετο ὡς κατέστη ἡ βασιλεία ἐν χειρὶ αὐτοῦ καὶ ἐθανάτωσεν τοὺς παῖδας αὐτοῦ τοὺς φονεύσαντας τὸν βασιλέα πατέρα αὐτοῦ
- 4 **Men li pa t' manyen pitit ansasen sa yo, paske dapre sa ki ekri nan Liv lalwa Moyiz la, Bondye te bay lòd sa a: Nou pa gen dwa touye yon papa pou krim pitit li fè. Ni nou pa gen dwa touye yon pitit pou krim papa l' te fè. Y'a touye yon moun pou krim li memm li fè.**
But he did not put their children to death, for he kept the orders of the Lord recorded in the book of the law of Moses, saying, The fathers are not to be put to death for their children or the children for their fathers, but a man is to be put to death for the sin which he himself has done.
καὶ τοὺς υἱοὺς αὐτῶν οὐκ ἀπέκτεινεν κατὰ τὴν διαθήκην τοῦ νόμου κυρίου καθὼς γέγραπται ὡς ἐνετείλατο κύριος λέγων οὐκ ἀποθανοῦνται πατέρες ὑπὲρ τέκνων καὶ υἱοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων ἄλλ' ἢ ἕκαστος τῆ ἑαυτοῦ ἁμαρτία ἀποθανοῦνται
- 5 **Amasya reyini tout gason nan branch fanmi Jida yo ak nan branch fanmi Benjamen yo, li moute yon lame, chak fanmi apa. Li mete yon chèf alatèt chak rejiman mil sòlda ak yon chèf alatèt chak divizyon san sòlda. Li fè konte tout gason ki te gen ventan ak sa ki te gen ventan depase. Li fè kouche yo sou rejis. Li jwenn te gen twasanmil (300.000) sòlda ki te pi bon nan sèvi ak zam, ki te pare pou fè lagè, ki te gen ladrès pou sèvi ak frenn ak gwo plak pwotèj.**
Then Amaziah got all Judah together and put them in order by their families, even all Judah and Benjamin, under captains of thousands and captains of hundreds: and he had those of twenty years old and over numbered, and they came to three hundred thousand of the best fighting-men, trained for war and in the use of the spear and the body-cover.
καὶ συνήγαγεν αμασιας τὸν οἶκον ἰουδα καὶ ἀνέστησεν αὐτοὺς κατ' οἴκους πατριῶν αὐτῶν εἰς χιλιάρχους καὶ ἑκατοντάρχους ἐν παντὶ ἰουδα καὶ ἱερουσαλημ καὶ ἠρίθμησεν αὐτοὺς ἀπὸ εἰκοσαετοῦς καὶ ἰ ἐπάνω καὶ εὔρεν αὐτοὺς τριακοσίας χιλιάδας δυνατοὺς ἐξελεῖν εἰς πόλεμον κρατοῦντας δόρυ καὶ θυρεόν
- 6 **Lèfini, li pran sanmil (100.000) vanyan sòlda nan peyi Izrayèl, li peye yo chak twasan (300) kilo ajan pou yo goumen pou li.**
And for a hundred talents of silver, he got a hundred thousand fighting-men from Israel.
καὶ ἐμισθώσατο ἀπὸ ἰσραηλ ἑκατὸν χιλιάδας δυνατοὺς ἰσχύϊ ἑκατὸν τάλάντων ἀργυρίου

- 7 Men yon pwofèt Bondye vin di li: -Monwa, pa pran sòlda peyi Izrayèl sa yo ak ou nan lame a, paske Seyè a pa avèk moun peyi Izrayèl yo, avèk bann pitit Efrayim sa yo.
But a man of God came to him, saying, O king, let not the army of Israel go with you; for the Lord is not with Israel, that is, the children of Ephraim.
καὶ ἄνθρωπος τοῦ θεοῦ ἦλθεν πρὸς αὐτὸν λέγων βασιλεῦ οὐ πορεύσεται μετὰ σοῦ δύναμις ἰσραὴλ ὅτι οὐκ ἔστιν κύριος μετὰ ἰσραὴλ πάντων τῶν υἱῶν εφραϊμ
- 8 Paske si ou konprann ou ka ranfòse lame ou la avèk moun sa yo pou ou al fè lagè, Bondye ap fè ou bese tèt devan lènmi ou yo, paske se Bondye ki gen pouvwa pou fè ou genyen osinon pou fè ou pèdi batay la.
But go yourself, and be strong in war; God will not let you go down before those who are fighting against you; for God has power to give help or to send you down before your attackers.
ὅτι ἐὰν ὑπολάβῃς κατισχύσαι ἐν τούτοις καὶ τροπώσεται σε κύριος ἐναντίον τῶν ἐχθρῶν ὅτι ἔστιν παρὰ κυρίου καὶ ἰσχύσαι καὶ τροπώσασθαι
- 9 Amasya mande pwofèt Bondye a: -Bon, sa k'ap rive twa san kilo ajan sa yo mwen deja bay sòlda peyi Izrayèl yo? Pwofèt la reponn li: -Seyè a ka renmèt ou plis pase sa!
Then Amaziah said to the man of God, But what is to be done about the hundred talents which I have given for the armed band of Israel? And the man of God in answer said, God is able to give you much more than this.
καὶ εἶπεν αμασιας τῷ ἀνθρώπῳ τοῦ θεοῦ καὶ τί ποιήσω τὰ ἑκατὸν τάλαντα ἃ ἔδωκα τῇ δυνάμει ἰσραὴλ καὶ εἶπεν ὁ ἄνθρωπος τοῦ θεοῦ ἔστιν τῷ κυρίῳ δοῦναί σοι πλείστα τούτων
- 10 Se konsa Amasya fè sòlda li te fè vini soti nan peyi Efrayim yo mete kò yo sou kote, li voye yo al fè wout yo lakay yo. Men sòlda sa yo te fache anpil sou moun peyi Jida yo poutèt sa. Yo tounen lakay yo byen move.
So Amaziah, separating the armed band which had come to him from Ephraim, sent them back again; which made them very angry with Judah, and they went back burning with wrath.
καὶ διεχώρισεν αμασιας τῇ δυνάμει τῇ ἐλθοῦσῃ πρὸς αὐτὸν ἀπὸ εφραϊμ ἀπελθεῖν εἰς τὸν τόπον αὐτῶν καὶ ἐθυμώθησαν σφόδρα ἐπὶ ἰουδα καὶ ἐπέστρεψαν εἰς τὸν τόπον αὐτῶν ἐν ὀργῇ θυμοῦ
- 11 Amasya mete gason sou li, li mennen lame li a nan Fon Sale a kote li touye dimil (10.000) moun mòn Seyi.
Then Amaziah took heart, and went out at the head of his people and came to the Valley of Salt, where he put to death ten thousand of the children of Seir;
καὶ αμασιας κατίσχυσεν καὶ παρέλαβεν τὸν λαὸν αὐτοῦ καὶ ἐπορεύθη εἰς τὴν κοιλάδα τῶν ἁλῶν καὶ ἐπάταξεν ἐκεῖ τοὺς υἱοὺς σιμὼν δέκα χιλιάδας
- 12 Sòlda peyi Jida yo fè dimil (10.000) prizonye met sou sa. Yo pran yo, yo mennen yo sou tèt yon falèz, yo lage yo anba kote yo mouri kraze.
And ten thousand more the children of Israel took living, and made them go up to the top of the rock, pushing them down from the top of the rock so that their bodies were broken by the fall.
καὶ δέκα χιλιάδας ἐζώγησαν οἱ υἱοὶ ἰουδα καὶ ἔφερον αὐτοὺς ἐπὶ τὸ ἄκρον τοῦ κρημοῦ καὶ κατεκρήμνιζον αὐτοὺς ἀπὸ τοῦ ἄκρου τοῦ κρημοῦ καὶ πάντες διερρήγγυντο
- 13 Men, sòlda Amasya te voye tounen lakay yo pou yo pa ale nan lagè ansanm avè l' yo, anvayi lavil peyi Jida yo, depi lavil Samari rive lavil Bèton. Yo touye twamil (3.000) moun, yo pran yon pakèt bagay pote ale.
But the men of the band which Amaziah sent back and did not take with him to the fight, made attacks on the towns of Judah from Samaria to Beth-horon, putting to death three thousand of their people and taking away a great store of their goods.
καὶ οἱ υἱοὶ τῆς δυνάμεως οὗς ἀπέστρεψεν αμασιας τοῦ μὴ πορευθῆναι μετ' αὐτοῦ εἰς πόλεμον καὶ ἐπέθεντο ἐπὶ τὰς πόλεις ἰουδα ἀπὸ σαμαρείας ἕως βαιθωρων καὶ ἐπάταξαν ἐν αὐτοῖς τρεῖς χιλιάδας καὶ αἰ ἐσκύλευσαν σκύλα πολλὰ
- 14 ¶ Lè Amasya t'ap tounen apre li fin kraze moun peyi Edon yo, li pran bondye moun mòn Seyi yo avè l'. Li fè yo tounen bondye pa l', li sèvi yo, li boule lansan pou yo.
Now when Amaziah came back from the destruction of the Edomites, he took the gods of the children of Seir and made them his gods, worshipping them and burning offerings before them.
καὶ ἐγένετο μετὰ τὸ ἔλθειν αμασιαν πατάξαντα τὴν ἰδουμαϊαν καὶ ἦνεγκεν πρὸς αὐτοὺς τοὺς θεοὺς υἱῶν σιμὼν καὶ ἔστησεν αὐτοὺς ἑαυτῷ εἰς θεοὺς καὶ ἐναντίον αὐτῶν προσεκύνει καὶ αὐτοῖς αὐτὸς ἔθουεν
- 15 Seyè a fache kont Amasya. Li voye yon pwofèt pou di l' konsa: -Poukisa koulye a ou pran sèvi bondye yon pèp ki pa t' ka sove pèp sa a anba men ou?
And so the wrath of the Lord was moved against Amaziah, and he sent a prophet to him, who said, Why have you gone after the gods of the people who have not given their people salvation from your hands?
καὶ ἐγένετο ὀργὴ κυρίου ἐπὶ αμασιαν καὶ ἀπέστειλεν αὐτῷ προφήτας καὶ εἶπαν αὐτῷ τί ἐζήτησας τοὺς θεοὺς τοῦ λαοῦ οἱ οὐκ ἐξείλαντο τὸν λαὸν αὐτῶν ἐκ χειρὸς σου
- 16 Amasya koupe l' lapawòl, li di li: -Depi kilè mwen te nonmen ou konseye wa a? Pe la, si ou pa bezwen m' fè yo wonpi ou! Pwofèt la rete sou sa l' t'ap di a, men li di: -Koulye a mwen konnen Bondye pran desizyon pou l' fini avè ou vre, paske ou fè sa ou fè a, epi ou pa vle koute konsèy mwen.
But while he was talking to him the king said to him, Have we made you one of the king's government? say no more, or it will be the cause of your death. Then the prophet gave up protesting, and said, It is clear to me that God's purpose is your destruction, because you have done this and have not given ear to my words.
καὶ ἐγένετο ἐν τῷ λαλῆσαι αὐτῷ καὶ εἶπεν αὐτῷ μὴ σύμβουλον τοῦ βασιλέως δέδοκά σε πρόσεχε μὴ μαστιγώθῃς καὶ ἐσιώπησεν ὁ προφήτης καὶ εἶπεν ὅτι γινώσκω ὅτι ἐβούλετο ἐπὶ σοὶ τοῦ καταφθεῖραι σε ὅτι ἐποίησας τοῦτο καὶ οὐκ ἐπήκουσας τῆς συμβουλίας μου
- 17 ¶ Men Amasya, wa peyi Jida a, koute konsèy lòt moun, li voye misyon bay Joas, pitit Joakaz, pitit pitit Jeou, wa peyi Izrayèl la, li di l': -Vini non! Ann wè sa ki pi fò!
Then Amaziah, king of Judah, acting on the suggestion of his servants, sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us have a meeting face to face.
καὶ ἐβουλεύσατο αμασιας καὶ ἀπέστειλεν πρὸς ἰωασ υἱὸν ἰωαχαζ υἱοῦ ἰου βασιλέα ἰσραὴλ λέγων δεῦρο ὀφθόμεν προσώποις

- 18 Men, Joas voye reponn li: -Yon jou, yon pye pikan ki te sou mòn Liban an voye yon misyon bay yon pye sèd. Li di l': Bay pitit gason m' lan pitit fi ou la pou l' marye avè l'. Yon bèt bwa pase bò la, li kraze pye pikan an.
 And Joash, king of Israel, sent to Amaziah, king of Judah, saying, The thorn-tree in Lebanon sent to the cedar in Lebanon, saying, Give your daughter to my son for a wife: and a beast from the woodland in Lebanon went by, crushing the thorn under his feet.
 και ἀπέστειλεν ἰωας βασιλεὺς ἰσραὴλ πρὸς αμασιαν βασιλέα ἰουδα λέγων ὁ ἀχουχ ὁ ἐν τῷ λιβάνῳ ἀπέστειλεν πρὸς τὴν κέδρον τὴν ἐν τῷ λιβάνῳ λέγων δὸς τὴν θυγατέρα σου τῷ υἱῷ μου εἰς γυναῖκα καὶ αἰ ἰδοῦ ἐλεύσεται τὰ θηρία τοῦ ἀγροῦ τὰ ἐν τῷ λιβάνῳ καὶ ἦλθαν τὰ θηρία καὶ κατεπάτησαν τὸν ἀχουχ
- 19 Amasya, ou di ou kraze moun peyi Edon yo, koulye a, ou kite lògèy vire tèt ou. Men pito ou rete chita lakay ou tande! Poukisa pou w'ap chache traka bay kò ou epi pou sa pase mal ni pou ou, ni pou peyi Jida a?
 You say, See, I have overcome Edom; and your heart is lifted up with pride: now keep in your country; why do you make causes of trouble, putting yourself, and Judah with you, in danger of downfall?
 εἶπας ἰδοῦ ἐπάταξας τὴν ἰδουμαϊαν καὶ ἐπαίρει σε ἡ καρδία ἢ βαρεῖα νῦν κάθησο ἐν οἴκῳ σου καὶ ἵνα τί συμβάλλεις ἐν κακίᾳ καὶ πεσῆ σὺ καὶ ἰουδας μετὰ σοῦ
- 20 Men Amasya derefize koute l'. Paske se te volonte Bondye pou l' te lage l' nan men Joas poutèt li te pran sèvi bondye pèp Edon yo.
 But Amaziah gave no attention; and this was the purpose of God, so that he might give them up into the hands of Joash, because they had gone after the gods of Edom.
 και οὐκ ἤκουσεν αμασιαις ὅτι παρὰ κυρίου ἐγένετο τοῦ παραδοῦναι αὐτὸν εἰς χεῖρας ὅτι ἐξεζήτησεν τοὺς θεοὺς τῶν ἰδουμαίων
- 21 Se konsa Joas soti ak lame li pou l' al goumen ak Amasya bò lavil Bètchemès, nan peyi Jida.
 And so Joash, king of Israel, went up; and he and Amaziah, king of Judah, came face to face at Beth-shemesh in Judah.
 και ἀνέβη ἰωας βασιλεὺς ἰσραὴλ καὶ ὄφθησαν ἀλλήλοις αὐτὸς καὶ αμασιαις βασιλεὺς ἰουδα ἐν βαιθσαμυς ἣ ἐστὶν τοῦ ἰουδα
- 22 Lame Izrayèl la bat lame Jida a byen bat. Tout sòlda peyi Jida yo vole gaye, yo kouri al lakay yo.
 And Judah was overcome before Israel, and they went in flight, every man to his tent.
 και ἐτροπώθη ἰουδας κατὰ πρόσωπον ἰσραὴλ καὶ ἔφυγεν ἕκαστος εἰς τὸ σκηνώμα
- 23 Joas, wa peyi Izrayèl la, fe Amasya, pitit Joas, pitit pitit Joakaz, wa peyi Jida a, prizonnye lavil Bètchemès. Lèfini, li mache sou lavil Jerizalèm. Li kraze miray lavil la sou yon longè ki pran depi nan pòtay Efrayim lan rive jouk bò pòtay Kwen an. Sa te fè antou
 And Joash, king of Israel, made Amaziah, king of Judah, the son of Joash, the son of Jehoahaz, prisoner at Beth-shemesh, and took him to Jerusalem; and he had the wall of Jerusalem pulled down from the doorway of Ephraim to the doorway in the angle, four hundred cubits.
 και τὸν αμασιαν βασιλέα ἰουδα τὸν τοῦ ἰωας κατέλαβεν ἰωας βασιλεὺς ἰσραὴλ ἐν βαιθσαμυς καὶ εἰσήγαγεν αὐτὸν εἰς ἱερουσαλημ καὶ κατέσπασεν ἀπὸ τοῦ τείχους ἱερουσαλημ ἀπὸ πύλης εφραιμ ἕως πύλης γωνίας τετρακοσίων πήχεις
- 24 Li pran dènne bagay an lò ak an ajan li jwenn, tou sa ki te nan Tanp Seyè a sou konte Obèd-Edon, ak tout richès ki te nan palè a, san konte kantite moun li te fè prizonnye tankou yon garanti. Apre sa, li tounen tounen l' lavil Samari.
 And he took all the gold and silver and all the vessels which were in the house of the Lord, under the care of Obed-edom, and all the wealth from the king's house, as well as those whose lives would be the price of broken faith, and went back to Samaria.
 και πᾶν τὸ χρυσιὸν καὶ τὸ ἀργύριον καὶ πάντα τὰ σκεῦῃ τὰ εὐρεθέντα ἐν οἴκῳ κυρίου καὶ παρὰ τῷ ἀβδεδομ καὶ τοὺς θησαυροὺς οἴκου τοῦ βασιλέως καὶ τοὺς υἱοὺς τῶν συμμίξεων καὶ ἐπέστρεψεν εἰς σαμάρειαν
- 25 Amasya, wa peyi Jida a, te viv kenzan ankò apre lanmò Joas, pitit Joakaz, wa peyi Izrayèl la.
 Amaziah, son of Joash, king of Judah, went on living for fifteen years after the death of Joash, the son of Jehoahaz, king of Israel.
 και ἔζησεν αμασιαις ὁ τοῦ ἰωας βασιλεὺς ἰουδα μετὰ τὸ ἀποθανεῖν ἰωας τὸν τοῦ ἰωαχαζ βασιλέα ἰσραὴλ ἔτη δέκα πέντε
- 26 Tout rès istwa Amasya a, depi premye jou li te moute wa a rive jouk dènne jou a, tou sa ekri nan liv Istwa Wa peyi Izrayèl yo.
 Now the rest of the acts of Amaziah, first and last, are they not recorded in the book of the kings of Judah and Israel?
 και οἱ λοιποὶ λόγοι αμασιου οἱ πρῶτοι καὶ οἱ ἔσχατοι οὐκ ἰδοῦ γεγραμμένοι ἐπὶ βιβλίου βασιλέων ἰουδα καὶ ἰσραὴλ
- 27 Depi lè Amasya te lage pye Seyè a, yo t'ap fè konplo sou do l' lavil Jerizalèm. Bout pou bout, li kouri al kache lavil lakis. Men, yo voye dèyè l' jouk lavil lakis, yo pran l', yo touye l'.
 Now from the time when Amaziah gave up worshipping the Lord, they made secret designs against him in Jerusalem; and he went in flight to Lachish: but they sent to Lachish after him and put him to death there.
 και ἐν τῷ καιρῷ ᾧ ἀπέστη αμασιαις ἀπὸ κυρίου καὶ ἐπέθεντο αὐτῷ ἐπίθεσιν καὶ ἔφυγεν ἀπὸ ἱερουσαλημ εἰς λαχίς καὶ ἀπέστειλαν κατόπισθεν αὐτοῦ εἰς λαχίς καὶ ἐθανάτωσαν αὐτὸν ἐκεῖ
- 28 Lèfini yo pote kadav li sou chwal lavil Jerizalèm. Yo antere l' nan tonm wa yo nan lavil David la.
 And they took his body on horseback and put it into the earth with his fathers in the town of David.
 και ἀνέλαβον αὐτὸν ἐπὶ τῶν ἵππων καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει δαυιδ

- 1 ¶ Tout pèp peyi Jida a pran Ozyas, pitit gason Amasya a, yo fè l' wa nan plas papa l'. Ozyas te gen sèzan lè sa a.
Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah.
καὶ ἔλαβεν πᾶς ὁ λαὸς τῆς γῆς τὸν οὐζιαν καὶ αὐτὸς δέκα καὶ ἕξ ἐτῶν καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ αμασιου
- 2 Se li menm ki reprann lavil Elat, li fè l' tounen anba otorite wa peyi Jida a apre lanmò papa l'.
He was the builder of Eloth, which he got back for Judah after the death of the king.
αὐτὸς ὠκοδόμησεν τὴν αἰλαθ αὐτὸς ἐπέστρεψεν αὐτὴν τῷ ἰουδα μετὰ τὸ κοιμηθῆναι τὸν βασιλέα μετὰ τῶν πατέρων αὐτοῦ
- 3 Ozyas te gen sèzan lè li moute wa peyi Jida. Li gouvènen nan lavil Jerizalèm pandan senkanndezezan. Manman l' te rele Jekolya. Se te moun lavil Jerizalèm.
Uzziah was sixteen years old when he became king, and he was ruling in Jerusalem for fifty-two years; his mother's name was Jechiliah of Jerusalem.
υἱὸς δέκα ἕξ ἐτῶν ἐβασίλευσεν οὐζιας καὶ πεντήκοντα καὶ δύο ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ καὶ ὄνομα τῆ μητρὶ αὐτοῦ χαλια ἀπὸ ἱερουσαλημ
- 4 Ozyas te fè sa ki dwat devan Seyè a menm jan ak Amasya, papa l', te fè l'.
He did what was right in the eyes of the Lord, as his father Amaziah had done.
καὶ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου κατὰ πάντα ὅσα ἐποίησεν αμασιαις ὁ πατὴρ αὐτοῦ
- 5 Pandan toutan Zakari te la pou moutre l' jan pou l' gen krentif Bondye a li t'ap sèvi Seyè a san mank. Pandan tout tan li t'ap sèvi Seyè a, Bondye te fè zafè l' mache byen.
He gave himself to searching after God in the days of Zechariah, who made men wise in the fear of God; and as long as he was true to the Lord, God made things go well for him.
καὶ ἦν ἐκζητῶν τὸν κύριον ἐν ταῖς ἡμέραις ζαχαριου τοῦ συνιόντος ἐν φόβῳ κυρίου καὶ ἐν ταῖς ἡμέραις αὐτοῦ ἐζήτησεν τὸν κύριον καὶ εὐδόωσεν αὐτῷ κύριος
- 6 Ozyas leve al goumen ak moun Filisti yo. Li kraze miray ranpa lavil Gat, lavil Jabne ak lavil Asdòd. Li bati lòt lavil ak miray ranpa nan zòn Asdòd ak nan mitan peyi Filisti a.
He went out and made war against the Philistines, pulling down the walls of Gath and Jabneh and Ashdod, and building towns in the country round Ashdod and among the Philistines.
καὶ ἐξῆλθεν καὶ ἐπολέμησεν πρὸς τοὺς ἀλλοφύλους καὶ κατέσπασεν τὰ τείχη γεθ καὶ τὰ τείχη ἰαβνη καὶ τὰ τείχη ἀζώτου καὶ ὠκοδόμησεν πόλεις ἀζώτου καὶ ἐν τοῖς ἀλλοφύλοις
- 7 Bondye ede l' goumen kont moun Filisti yo, kont moun Arabi ki t'ap viv lavil Goubaal yo, ak kont moun Mawon yo.
And God gave him help against the Philistines, and against the Arabians living in Gur-baal, and against the Meunim.
καὶ κατίσχυσεν αὐτὸν κύριος ἐπὶ τοὺς ἀλλοφύλους καὶ ἐπὶ τοὺς ἄραβας τοὺς κατοικοῦντας ἐπὶ τῆς πέτρας καὶ ἐπὶ τοὺς μιναιούς
- 8 Moun Amon yo te peye lajan taks bay Ozyas. Yo t'ap nonmen non l' jouk sou fwontyè peyi Lejip, paske li te vin gen anpil pouvwa.
The Ammonites gave offerings to Uzziah; and news of him went out as far as the limit of Egypt; for he became very great in power.
καὶ ἔδωκαν οἱ μιναιοὶ δῶρα τῷ οὐζια καὶ ἦν τὸ ὄνομα αὐτοῦ ἕως εἰσόδου αἰγύπτου ὅτι κατίσχυσεν ἕως ἄνω
- 9 Ozyas ranfòse defans lavil Jerizalèm. Li bati gwo fò tou won bò Pòtay Kwen an, bò Pòtay Fon an ak nan yon kwen miray la.
Uzziah made towers in Jerusalem, at the doorway in the angle and at the doorway in the valley and at the turn of the wall, arming them.
καὶ ὠκοδόμησεν οὐζιας πύργους ἐν ἱερουσαλημ καὶ ἐπὶ τὴν πύλην τῆς γωνίας καὶ ἐπὶ τὴν πύλην τῆς φάραγγος καὶ ἐπὶ τῶν γωνιῶν καὶ κατίσχυσεν
- 10 Li bati gwo fò tou won nan dezè a, li fouye gwo basen pou kenbe dlo paske li te gen anpil mouton ni nan plenn lan ni sou platon yo. Li te gen moun ap travay pou li nan jaden li yo, ak moun pou okipe jaden rezen l' yo nan mòn, paske li te renmen travay latè.
And he put up towers in the waste land and made places for storing water, for he had much cattle, in the low hills and in the table land; and he had farmers and vine-keepers in the mountains and in the fertile land, for he was a lover of farming.
καὶ ὠκοδόμησεν πύργους ἐν τῇ ἐρήμῳ καὶ ἐλάτομησεν λάκκους πολλούς ὅτι κτήνη πολλά ὑπῆρχεν αὐτῷ ἐν σεφίλα καὶ ἐν τῇ πεδινῇ καὶ ἀμπελοῦργοὶ ἐν τῇ ὄρεινῇ καὶ ἐν τῷ καρμῆλῳ ὅτι φιλογέωργος ἦν
- 11 Ozyas te gen yon gwo lame toujou pare pou fè lagè. Lame a te separe an gwoup, dapre jan yo te enskri nan rejis Jeiyèl, sekretè wa a, ak Masyas, grefye a, te kenbe sou kontwòl Ananya, yonn nan gwo chèf wa a.
In addition, Uzziah had an army of fighting-men who went out to war in bands, as they had been listed by Jeiel the scribe and Maaseiah the ruler, under the authority of Hananiah, one of the king's captains.
καὶ ἐγένετο τῷ οὐζια δυνάμεις ποιοῦσαι πόλεμον καὶ ἐκπορευόμεναι εἰς παράταξιν εἰς ἀριθμόν καὶ ὁ ἀριθμὸς αὐτῶν διὰ χειρὸς υἱοῦ τοῦ γραμματέως καὶ μασαιου τοῦ κριτοῦ διὰ χειρὸς ἀνανιου τοῦ δι ἀδόχου τοῦ βασιλέως
- 12 Te gen demil sisan (2.600) chèf fanmi alatèt vanyan sòlda sa yo.
The heads of families, the strong men of war, were two thousand, six hundred.
πᾶς ὁ ἀριθμὸς τῶν πατριαρχῶν τῶν δυνατῶν εἰς πόλεμον δισχίλιοι ἕξακόσιοι

- 13 Sou zòd yo te gen yon lame ak twasansèt mil senksan (307.500) sòlda toujou pare pou lagè. Yo te grannèg anpil, yo te toujou pare pou al goumen ak lènmi wa yo.
And under their orders was a trained army of three hundred and seven thousand, five hundred, of great strength in war, helping the king against any who came against him.
 και μετ' αὐτῶν δύναμις πολεμικὴ τριακόσαιοι χιλιάδες και ἑπτακισχίλιοι πεντακόσαιοι οὗτοι οἱ ποιοῦντες πόλεμον ἐν δυνάμει ἰσχύος βοηθήσαι τῷ βασιλεῖ ἐπὶ τοὺς ὑπεναντίους
- 14 Ozyas bay tout moun nan lame a plak pwotèj, frenn, kas pou tèt yo, rad an plak fè, banza ak flèch, ak wòch pou gwo fistibal.
And Uzziah had all these forces armed with body-covers and spears and head-covers and coats of metal and bows and stones for sending from leather bands.
 και ἠτοίμαζεν αὐτοῖς οὐζίας πάση τῇ δυνάμει θυρεοῦς και δόρατα και περικεφαλαίας και θώρακας και τόξα και σφενδόνας εἰς λίθους
- 15 Nan lavil Jerizalèm, li te gen yon enjenyè ki t'ap fè tout kalite machin pou voye flèch ak gwo wòch. Li fè mete machin sa yo nan fò won yo ak nan kwen miray ranpa yo. Yo t'ap nonmen non Ozyas byen lwen, paske Bondye te sitèlman ede l' li te vin gen anpil pouvwa.
And in Jerusalem he made machines, the invention of expert men, to be placed on the towers and angles of the walls for sending arrows and great stones. And his name was honoured far and wide; for he was greatly helped till he was strong.
 και ἐποίησεν ἐν ἱερουσαλημ μηχανὰς μεμηχανευμένας λογιστοῦ τοῦ εἶναι ἐπὶ τῶν πύργων και ἐπὶ τῶν γωνιῶν βάλλειν βέλεισιν και λίθοις μεγάλοις και ἠκούσθη ἡ κατασκευὴ αὐτῶν ἕως πόρρω ὅτι ἔθα υμαστῶθη τοῦ βοηθηθῆναι ἕως οὐ κατίσχυσεν
- 16 ¶ Men, lè li fin chita pouvwa l' byen chita, lògèy vire tèt li, sa lakòz pye l' chape. Li fè bagay Seyè a, Bondye li a, pa t' ba li dwa fè. Yon jou li antre nan Tanp Seyè a pou boule lansan sou lotèl lansan an.
But when he had become strong, his heart was lifted up in pride, causing his destruction; and he did evil against the Lord his God; for he went into the Temple of the Lord for the purpose of burning perfumes on the altar of perfumes.
 και ὡς κατίσχυσεν ὑψώθη ἡ καρδιά αὐτοῦ τοῦ καταφθεῖραι και ἠδίκησεν ἐν κυρίῳ θεῷ αὐτοῦ και εἰσῆλθεν εἰς τὸν ναὸν κυρίου θυμιάσαι ἐπὶ τὸ θυσιαστήριον τῶν θυμιαμάτων
- 17 Azarya, prèt la, antre dèyè l' ak katreven lòt prèt Seyè a, tout vanyan gason.
And Azariah the priest went in after him, with eighty of the Lord's priests, who were strong men;
 και εἰσῆλθεν ὀπίσω αὐτοῦ Ἀζαριὰς ὁ ἱερεὺς και μετ' αὐτοῦ ἱερεῖς τοῦ κυρίου ὀγδοήκοντα υἱοὶ δυνατοὶ
- 18 Yo vin kanpe devan wa a, yo di l': -Ozyas, ou pa gen dwa boule lansan pou Seyè a. Se prèt yo ase, moun fanmi Arawon yo, yo mete apa pou fè sa. Wete kò ou kote yo mete apa nèt pou Seyè a. Paske sa w'ap fè a pa bon devan Bondye. Bondye p'ap kontan avè ou poutèt sa.
And they made protests to Uzziah the king, and said to him, The burning of perfumes, Uzziah, is not your business but that of the priests, the sons of Aaron, who have been made holy for this work: go out of the holy place, for you have done wrong, and it will not be to your honour before God.
 και ἔστησαν ἐπὶ οὐρανὸν τὸν βασιλέα και εἶπαν αὐτῷ οὐ σοὶ οὐζία θυμιάσαι τῷ κυρίῳ ἀλλ' ἡ τοῖς ἱερεῦσιν υἱοῖς ααρὼν τοῖς ἡγιασμένοις θυμιάσαι ἐξέλθε ἐκ τοῦ ἁγιάσματος ὅτι ἀπέστης ἀπὸ κυρίου και οὐ κ' ἔσται σοι τοῦτο εἰς δόξαν παρὰ κυρίου θεοῦ
- 19 Ozyas te kanpe ak lansanswa a nan men l' pou l' te ofri lansan an. Li move sou prèt yo. Lamenm, nan mitan Tanp Seyè a, toupre lansan an, devan tout prèt yo, yon move maladi po parèt sou fwon li. Then Uzziah was angry; and he had in his hand a vessel for burning perfume; and while his wrath was bitter against the priests, the mark of the leper's disease came out on his brow, before the eyes of the priests in the house of the Lord by the altar of perfumes.
 και ἔθυμώθη οὐζίας και ἐν τῇ χειρὶ αὐτοῦ τὸ θυμιατήριον τοῦ θυμιάσαι ἐν τῷ ναῷ και ἐν τῷ θυμωθῆναι αὐτὸν πρὸς τοὺς ἱερεῖς και ἡ λέπρα ἀνέτειλεν ἐν τῷ μετώπῳ αὐτοῦ ἐναντίον τῶν ἱερέων ἐν οἴκῳ κυρίου ἐπάνω τοῦ θυσιαστηρίου τῶν θυμιαμάτων
- 20 Lè granprèt la, Azarya, ak lòt prèt yo gade l', yo wè maladi a parèt sou fwon li. Yo mete l' deyò. Li menm, li prese sotli paske se Seyè a menm ki te pini l'.
And Azariah, the chief priest, and all the priests, looking at him, saw the mark of the leper on his brow, and they sent him out quickly and he himself went out straight away, for the Lord's punishment had come on him.
 και ἐπέστρεψεν ἐπ' αὐτὸν ὁ ἱερεὺς ὁ πρῶτος και οἱ ἱερεῖς και ἰδοὺ αὐτὸς λεπρὸς ἐν τῷ μετώπῳ και κατέσπευσαν αὐτὸν ἐκεῖθεν και γὰρ αὐτὸς ἔσπευσεν ἐξελθεῖν ὅτι ἠλεγξεν αὐτὸν κύριος
- 21 Wa Ozyas rete ak maladi po a sou li jouk li mouri. Li te rete nan yon ti kay apa pou kont li, jan yo fè l' pou moun ki gen maladi sa a. Yo enpoze l' mete pye l' nan kay Seyè a. Se Jotam, pitit gason l' lan, ki te reskonsab tout bagay nan palè a. Se li menm tou ki te gouvènènan pèp la nan peyi a.
So King Uzziah was a leper till the day of his death, living separately in his private house; for he was cut off from the house of God; and Jotham his son was ruling over his house, judging the people of the land.
 και ἦν οὐζίας ὁ βασιλεὺς λεπρὸς ἕως ἡμέρας τῆς τελευτῆς αὐτοῦ και ἐν οἴκῳ ἀφουσῶθ' ἐκάθητο λεπρὸς ὅτι ἀπεσχίσθη ἀπὸ οἴκου κυρίου και ἰωαθαμ ὁ υἱὸς αὐτοῦ ἐπὶ τῆς βασιλείας αὐτοῦ κρίνων τὸν λαὸν τῆς γῆς
- 22 Pwofèt Izayi, pitit Amòz la, te ekri tout rèss istwa Ozyas la, depi premye jou li te moute wa a rive jouk dènye jou a.
Now the rest of the acts of Uzziah, first and last, were recorded by Isaiah the prophet, the son of Amoz.
 και οἱ λοιποὶ λόγοι οὐζίου οἱ πρῶτοι και οἱ ἔσχατοι γεγραμμένοι ὑπὸ ἱεσσαίου τοῦ προφήτου

- 23 Lè Ozyas mouri, yo antere l' apa nan simityè wa yo. Poutèt vye maladi po li a, yo pa t' mete l' nan tonm wa yo. Se Jotam, pitit li a, ki moute wa nan plas li.
So Uzziah went to rest with his fathers; and they put his body into the earth in the field used for the resting-place of the kings, for they said, He is a leper: and Jotham his son became king in his place.
καὶ ἐκοιμήθη οζίας μετὰ τῶν πατέρων αὐτοῦ καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν τῷ πεδίῳ τῆς ταφῆς τῶν βασιλέων ὅτι εἶπαν ὅτι λεπρός ἐστὶν καὶ ἐβασίλευσεν ἰωαθαμ υἱὸς αὐτοῦ ἀντ' αὐτὸ οὐ
- 1 ¶ Jotam te gen vennsenkan lè li moute wa peyi Jida. Li gouvènen nan lavil Jerizalèm pandan sèzan. Manman l' te rele Jewoucha. Se te pitit fi Zadòk.
Jotham was twenty-five years old when he became king; and he was ruling in Jerusalem for sixteen years; and his mother's name was Jerushah, the daughter of Zadok.
υἱὸς εἴκοσι πέντε ἐτῶν ἰωαθαμ ἐν τῷ βασιλεῦσαι αὐτὸν καὶ δέκα ἕξ ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ καὶ ὄνομα τῆς μητρὸς αὐτοῦ ἱερουσα θυγάτηρ σαδὼκ
- 2 Jotam te fè sa ki dwat devan Seyè a, tankou Ozyas, papa l', te fè. Tansèlman, li pa t' janm mete pwent pye l' nan Tanp lan. Pèp la menm te toujou ap fè vye sèvis li yo.
He did what was right in the eyes of the Lord, as his father Uzziah had done; but he did not go into the Temple of the Lord. And the people still went on in their evil ways.
καὶ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου κατὰ πάντα ὅσα ἐποίησεν οζίας ὁ πατὴρ αὐτοῦ ἀλλ' οὐκ εἰσῆλθεν εἰς τὸν ναὸν κυρίου καὶ ἐτι ὁ λαὸς κατεφθείρετο
- 3 Se Jotam ki te bati Pòtay Nò Tanp Seyè a. Li fè anpil travay nan miray lavil la nan zòn yo rele Ofèl la.
He put up the higher doorway of the house of the Lord, and did much building on the wall of the Ophel.
αὐτὸς ὀκοδόμησεν τὴν πύλην οἴκου κυρίου τὴν ὑψηλὴν καὶ ἐν τείχει τοῦ οφλα ὀκοδόμησεν πολλὰ
- 4 Li bati anpil lavil nan mòn peyi Jida a. Li bati gwo fò ak fò won nan tout rakkwa yo.
In addition, he made towns in the hill-country of Judah, and strong buildings and towers in the woodlands.
καὶ πόλεις ὀκοδόμησεν ἐν ὄρει ἰουδα καὶ ἐν τοῖς ὄρυμοῖς καὶ οἰκίσεις καὶ πύργους
- 5 Li fè lagè ak wa peyi Amon an. Li bat li. Lanne sa a, moun peyi Amon yo ba li twamiltwasan (3.300) kilo ajan, senkantmil (50.000) barik ble ak senkantmil barik lòj. Pandan dezan apre sa, yo ba li menm kantite a chak lanne.
He went to war with the king of the children of Ammon and overcame them. That year, the children of Ammon gave him a hundred talents of silver, and ten thousand measures of grain and ten thousand measures of barley. And the children of Ammon gave him the same amount the second year and the third.
αὐτὸς ἐμαχέσατο πρὸς βασιλέα υἱῶν αμμων καὶ κατίσχυσεν ἐπ' αὐτὸν καὶ ἐδίδον αὐτῷ οἱ υἱοὶ αμμων κατ' ἐνιαυτὸν ἑκατὸν τάλαντα ἀργυρίου καὶ δέκα χιλιάδας κόρων πυροῦ καὶ κριθῶν δέκα χιλιάδας ταῦτα ἔφερον αὐτῷ βασιλεὺς αμμων κατ' ἐνιαυτὸν ἐν τῷ πρώτῳ ἔτει καὶ τῷ δευτέρῳ καὶ τῷ τρίτῳ
- 6 Jotam te vin gen anpil pouwva, paske li te mache dwat devan Seyè a, Bondye li a.
So Jotham became strong, because in all his ways he made the Lord his guide.
καὶ κατίσχυσεν ἰωαθαμ ὅτι ἠτοίμασεν τὰς ὁδοὺς αὐτοῦ ἔναντι κυρίου θεοῦ αὐτοῦ
- 7 Tout rèz istwa Jotam lan, tout lagè li te fè, tou sa li te reyalize, nou jwenn sa ekri nan liv Istwa wa peyi Izrayèl ak wa peyi Jida yo.
Now the rest of the acts of Jotham, and all his wars and his ways, are recorded in the book of the kings of Israel and Judah.
καὶ οἱ λοιποὶ λόγοι ἰωαθαμ καὶ ὁ πόλεμος καὶ αἱ πράξεις αὐτοῦ ἰδοὺ γεγραμμένοι ἐπὶ βιβλίῳ βασιλέων ἰουδα καὶ ἰσραηλ
- 9 Lè Jotam mouri, yo antere l' nan lavil David la. Se Akaz, pitit li, ki moute wa nan plas li.
And Jotham went to rest with his fathers, and they put his body into the earth in the town of David; and Ahaz his son became king in his place.
καὶ ἐκοιμήθη ἰωαθαμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει δαυὶδ καὶ ἐβασίλευσεν αχαζ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Akaz te gen ventan lè li moute wa peyi Jida. Li gouvènen nan lavil Jerizalèm pandan sèzan. Men, li pa t' fè sa ki dwat devan Seyè a, Bondye li a, tankou David, zansèt li a, te fè l'.
Ahaz was twenty years old when he became king, and he was ruling in Jerusalem for sixteen years; he did not do what was right in the eyes of the Lord, like David his father:
υἱὸς εἴκοσι ἐτῶν αχαζ ἐν τῷ βασιλεῦσαι αὐτὸν καὶ δέκα ἕξ ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ καὶ οὐκ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου ὡς δαυὶδ ὁ πατὴρ αὐτοῦ
- 2 Li te pito fè tankou wa peyi Izrayèl yo. Li menm rive fè estati an kwiv pou Baal yo.
But he went in the ways of the kings of Israel and made images of metal for the Baals.
καὶ ἐπορεύθη κατὰ τὰς ὁδοὺς βασιλέων ἰσραηλ καὶ γὰρ γλυπτὰ ἐποίησεν τοῖς εἰδώλοις αὐτῶν
- 3 Li fè boule lansan pou yo nan Fon Benninon an, li ofri pwòp pitit gason l' yo pou yo boule yo dapre vye prensip krimenèl nasyon Seyè a te mete deyò pou fè plas pou moun Izrayèl yo.
More than this, he had offerings burned in the valley of the son of Hinnon, and made his children go through fire, copying the disgusting ways of the nations whom the Lord had sent out of the land before the children of Israel.
καὶ ἔθυσεν ἐν γαιβενενομ καὶ διῆγεν τὰ τέκνα αὐτοῦ διὰ πυρὸς κατὰ τὰ βδελύγματα τῶν ἐθνῶν ὃν ἐξωλέθρευσεν κύριος ἀπὸ προσώπου υἱῶν ἰσραηλ

- 4 Li fè touye bèt, boule lansan nan tout tanp zidòl yo, sou ti mòn yo ak anba gwo pyebwa.
 And he made offerings and had perfumes burned in the high places and on the hills and under every green tree.
 και ἐθυμία ἐπὶ τῶν ὑψηλῶν και ἐπὶ τῶν δομάτων και ὑποκάτω παντὸς ξύλου ἀλσώδους
- 5 Poutèt tout bagay sa yo, Seyè a, Bondye Akaz la, lage l' nan men wa peyi Siri a. Moun Siri yo bat li. Yo fè anpil moun peyi a prizonnye, yo mennen yo lavil Damas. Konsa tou, Seyè a lage l' nan men wa peyi Izrayèl la ki bat li byen bat.
 So the Lord his God gave him up into the hands of the king of Aram; and they overcame him, and took away a great number of his people as prisoners to Damascus. Then he was given into the hands of the king of Israel, who sent great destruction on him.
 και παρέδωκεν αὐτὸν κύριος ὁ θεὸς αὐτοῦ διὰ χειρὸς βασιλέως συρίας και ἐπάταξεν ἐν αὐτῷ και ἠχμαλώτευσεν ἐξ αὐτῶν αἰχμαλωσίαν πολλήν και ἤγαγεν εἰς δαμασκὸν και γὰρ εἰς τὰς χεῖρας βασιλέως ἰσραὴλ παρέδωκεν αὐτὸν και ἐπάταξεν ἐν αὐτῷ πληγὴν μεγάλην
- 6 ¶ Se konsa, yon sèl jou Peka, pitit Remalya, touye sanvenmil (120.000) sòlda, tout vanyan gason, nan peyi Jida a, paske pèp la te vire do bay Seyè a, Bondye zansèt yo a.
 For Pekah, the son of Remaliah, in one day put to death a hundred and twenty thousand men of Judah, all of them good fighting-men; because they had given up the Lord, the God of their fathers.
 και ἀπέκτεινεν φακεε ὁ τοῦ ρομελια βασιλεὺς ἰσραὴλ ἐν ἰουδα ἐν μιᾷ ἡμέρᾳ ἑκατὸν εἰκοσι χιλιάδας ἀνδρῶν δυνατῶν ἰσχύϊ ἐν τῷ αὐτοῦ καταλαπειν τὸν κύριον θεὸν τῶν πατέρων αὐτῶν
- 7 Zikri, yon vanyan sòlda peyi Efrayim, touye Maseja, pitit wa a, Azrikam, chèf palè a, ak Elkana, chèf ki vin apre wa a.
 And Zichri, a great fighting-man of Ephraim, put to death Maaseiah, the king's son, and Azrikam, the controller of his house, and Elkanah, who was second in authority to the king.
 και ἀπέκτεινεν εζεκρι ὁ δυνατὸς τοῦ εφραιμ τὸν μαασαιαν τὸν υἱὸν τοῦ βασιλέως και τὸν εσδρικαμ ἠγούμενον τοῦ οἴκου αὐτοῦ και τὸν ελκανα τὸν διάδοχον τοῦ βασιλέως
- 8 Atout moun peyi Jida yo te fanmi moun peyi Izrayèl yo, moun peyi Izrayèl yo fè desanmil (200.000) moun prizonnye, fanm ak timoun, yo piye peyi a, yo pran yon pakèt bagay pote ale lavil Samari. And the children of Israel took away as prisoners from their brothers, two hundred thousand, women and sons and daughters, and a great store of their goods, and took them to Samaria.
 και ἠχμαλώτισαν οἱ υἱοὶ ἰσραὴλ ἀπὸ τῶν ἀδελφῶν αὐτῶν τριακοσίας χιλιάδας γυναῖκας υἱοὺς και θυγατέρας και σκύλα πολλὰ ἐσκύλευσαν ἐξ αὐτῶν και ἤνεγκαν τὰ σκύλα εἰς σαμάρειαν
- 9 Nan lavil Samari te gen yon moun yo te rele Odèd ki te pwofèt Bondye. Li soti al kontre lame moun peyi Izrayèl yo ki t'ap rive lavil Samari. Li di yo: -Seyè a, Bondye zansèt nou yo, te fache sou moun peyi Jida yo. Se poutèt sa li lage yo nan men nou. Men koulye a, Bondye tandè ki jan nou menm nou ansinen yo ak raj.
 But a prophet of the Lord was there, named Oded; and he went out in front of the army which was coming into Samaria and said to them, Truly, because the Lord, the God of your fathers, was angry with Judah, he gave them up into your hands, and you have put them to death in an outburst of wrath stretching up to heaven.
 και ἐκεῖ ἦν ὁ προφήτης τοῦ κυρίου ὠδηδ ὄνομα αὐτῷ και ἐξῆλθεν εἰς ἀπάντησιν τῆς δυνάμεως τῶν ἐρχομένων εἰς σαμάρειαν και εἶπεν αὐτοῖς ἰδοὺ ὀργὴ κυρίου θεοῦ τῶν πατέρων ὑμῶν ἐπὶ τὸν ἰουδα ν και παρέδωκεν αὐτοὺς εἰς τὰς χεῖρας ὑμῶν και ἀπεκτείνετε ἐν αὐτοῖς ἐν ὀργῇ ἕως τῶν οὐρανῶν ἔφθακεν
- 10 Koulye a menm, nou soti pou nou fè moun peyi Jida ak moun lavil Jerizalèm yo tounen esklav pou sèvi nou. Men nou menm poutèt pa nou, lè nou fè sa, èske nou pa fè sa ki mal tou devan Seyè a, Bondye nou an?
 And now your purpose is to keep the children of Judah and Jerusalem as men-servants and women-servants under your yoke: but are there no sins against the Lord your God to be seen among yourselves?
 και νῦν υἱοὺς ἰουδα και ἱερουσαλημ ὑμεῖς λέγετε κατακτῆσθαι εἰς δούλους και δούλας οὐκ ἰδοὺ εἰμι μεθ' ὑμῶν μαρτυρῆσαι κυρίῳ θεῷ ὑμῶν
- 11 Koute sa m'ap di nou: Prizonnye sa yo se frè ak sè nou yo ye. Kite yo tounen lakay yo, paske se sou nou Seyè a move koulye a.
 And now give ear to me, and send back the prisoners whom you have taken from your brothers: for the wrath of the Lord is burning against you.
 και νῦν ἀκούσατέ μου και ἀποστρέψατε τὴν αἰχμαλωσίαν ἣν ἠχμαλωτεύσατε τῶν ἀδελφῶν ὑμῶν ὅτι ὀργὴ θυμοῦ κυρίου ἐφ' ὑμῖν
- 12 Lè sa a, kat nan gwo chèf moun peyi Efrayim yo: Azarya, pitit Jokanan, Berekyà, pitit Mesilemòt, Ezekya, pitit Chaloum, ak Amasa, pitit Adlayi, leve dèyè moun ki te soti nan lagè yo. Then certain of the heads of the children of Ephraim, Azariah, the son of Johanan, Berechiah, the son of Meshillemoth Jehizkiah, the son of Shallum, and Amasa the son of Hadlai, put themselves against those who had come from the war,
 και ἀνέστησαν ἄρχοντες ἀπὸ τῶν υἱῶν εφραιμ οὐδία ὁ τοῦ ἰωανου και βαραχιας ὁ τοῦ μοσολαμωθ και εζεκιας ὁ τοῦ σελλημ και αμασιας ὁ τοῦ χοδλι ἐπὶ τοὺς ἐρχομένους ἀπὸ τοῦ πολέμου
- 13 Yo di yo: -Pa mennen prizonnye sa yo isit la! Si nou fè sa n'ap antò devan Seyè a. Nou deja fè kont peche nou konsa, Seyè a tou move sou pèp Izrayèl la, pou n'ap vin mete ankò sou sa nou fè ki mal ak sou peche nou yo!
 And said to them, You are not to let these prisoners come here; for what you are designing to do will be a cause of sin against the Lord to us, making even greater our sin and our wrongdoing, which now are great enough, and his wrath is burning against Israel.
 και εἶπαν αὐτοῖς οὐ μὴ εἰσαγάγητε τὴν αἰχμαλωσίαν ὧδε πρὸς ἡμᾶς ὅτι εἰς τὸ ἀμαρτάνειν τῷ κυρίῳ ἐφ' ἡμᾶς ὑμεῖς λέγετε προσθεῖναι ἐπὶ ταῖς ἀμαρτίαις ὑμῶν και ἐπὶ τὴν ἄγνοιαν ὅτι πολλὴ ἡ ἀμαρτία ὑμῶν και ὀργὴ θυμοῦ κυρίου ἐπὶ τὸν ἰσραὴλ
- 14 Se konsa sòlda yo renmèt prizonnye yo ak tou sa yo te pran bay chèf yo ak tout pèp la.
 So the armed men gave up the prisoners and the goods they had taken to the heads and the meeting of the people.
 και ἀφήκαν οἱ πολεμιστὰι τὴν αἰχμαλωσίαν και τὰ σκύλα ἐναντίον τῶν ἀρχόντων και πάσης τῆς ἐκκλησίας

- 15 Lè sa a, yo chwazi kat menm mesye sa yo pou yo reskonsab prizonnye yo. Yo pran rad nan bagay sòlda yo te piye yo, yo mete sou moun ki te toutouni yo, yo biye yo, mete sapat nan pye yo, yo ba yo manje, yo ba yo bwè. Yo mete renmèd sou tout kote yo te blese. Yo fè tou sa ki te twò fèb yo moute bourik, yo mennen tout prizonnye yo tounen lavil Jeriko, lavil Palmis yo, yo renmèt yo bay fanmi yo. Lèfini, yo tounen tounen yo lavil Samari.
And those men who have been named went up and took the prisoners, clothing those among them who were uncovered, with things from the goods which had been taken in the war, and putting robes on them and shoes on their feet; and they gave them food and drink and oil for their bodies, and seating all the feeble among them on asses, they took them to Jericho, the town of palm-trees, to their people, and then went back to Samaria.
καὶ ἀνέστησαν ἄνδρες οἱ ἐπεκλήθησαν ἐν ὀνόματι καὶ ἀντελάβοντο τῆς αἰχμαλωσίας καὶ πάντας τοὺς γυμνοὺς περιέβαλον ἀπὸ τῶν σκύλων καὶ ἐνέδυσαν αὐτοὺς καὶ ὑπέδησαν αὐτοὺς καὶ ἔδωκαν φαγ εἶν καὶ ἀλείφασθαι καὶ ἀντελάβοντο ἐν ὑποζυγίοις παντὸς ἀσθενοῦντος καὶ κατέστησαν αὐτοὺς εἰς ἱερῶν πόλιν φοινίκων πρὸς τοὺς ἀδελφοὺς αὐτῶν καὶ ἐπέστρεψαν εἰς σαμάρειαν
- 16 ¶ Lè sa a, wa Akaz voye mande wa peyi Lasiri a sekou,
At that time King Ahaz sent for help to the king of Assyria.
ἐν τῷ καιρῷ ἐκεῖνῳ ἀπέστειλεν ἀχαζ πρὸς βασιλέα ἀσσοῦρ βοηθῆσαι αὐτῷ
- 17 paske moun peyi Edon yo te fè yon pase nan peyi a ankò. Yo bat lame peyi Jida a, yo fè anpil moun prizonnye.
For the Edomites had come again, attacking Judah and taking away prisoners.
καὶ ἐν τούτῳ ὅτι ἰδοῦμαῖοι ἐπέθεντο καὶ ἐπάταξαν ἐν ἰουδα καὶ ἠχμαλώτισαν αἰχμαλωσίαν
- 18 Moun Filisti yo, bò pa yo menm, t'ap piye lavil peyi Jida yo ki te nan pye mòn yo ak nan zòn Negèn la. Yo pran pou yo lavil sa yo: Bèchemès, Ajalon, Gedewòt, Soko, Timna ak Gimzo ansanm ak tout ti bouk ki te sou zòd lavil sa yo. Yo rete ladan yo.
And the Philistines, forcing their way into the towns of the lowlands and the south of Judah, had taken Beth-shemesh and Aijalon and Gederoth and Soco, with their daughter-towns, as well as Timnah and Gimzo and their daughter-towns, and were living there.
καὶ οἱ ἀλλόφυλοι ἐπέθεντο ἐπὶ τὰς πόλεις τῆς πεδινῆς καὶ ἀπὸ λιβὸς τοῦ ἰουδα καὶ ἔλαβον τὴν βαιθσαμὺς καὶ τὴν αἰλων καὶ τὴν γαδιρωθ καὶ τὴν σοχω καὶ τὰς κόμας αὐτῆς καὶ τὴν θαμνα καὶ τὰς κώμας αὐτῆς καὶ τὴν γαμζω καὶ τὰς κόμας αὐτῆς καὶ κατόκησαν ἐκεῖ
- 19 Seyè a te voye tout malè sa yo sou peyi Jida a poutèt Akaz, wa peyi Jida a, ki te pouse pèp la neglije Bondye yo a, epi ki poutèt pa l' te vire do bay Bondye nèt.
For the Lord made Judah low, because of Ahaz, king of Israel; for he had given up all self-control in Judah, sinning greatly against the Lord.
ὅτι ἐταπεινώσεν κύριος τὸν ἰουδαν δι' ἀχαζ βασιλέα ἰουδα ὅτι ἀπέστη ἀποστάσει ἀπὸ κυρίου
- 20 Men Tiglat Pilesè, wa peyi Lasiri a, vin atake wa Akaz pito. Pase pou l' ede l', li kraze l' pi mal.
Then Tiglath-pileser, king of Assyria, came to him, but was a cause of trouble and not of strength to him.
καὶ ἦλθεν ἐπ' αὐτὸν θαυλαθφελλασαρ βασιλεὺς ἀσσοῦρ καὶ ἐπάταξεν αὐτόν
- 21 Se konsa, Akaz pran dènye bagay ki gen valè nan kay Seyè a, nan palè wa a ak lakay chèf yo, li fè wa peyi Lasiri a kado. Men, sa pa t' sèvi l' anyen.
For Ahaz took a part of the wealth from the house of the Lord, and from the house of the king and of the great men, and gave it to the king of Assyria; but it was no help to him.
καὶ ἔλαβεν ἀχαζ τὰ ἐν οἴκῳ κυρίου καὶ τὰ ἐν οἴκῳ τοῦ βασιλέως καὶ τῶν ἀρχόντων καὶ ἔδωκεν τῷ βασιλεῖ ἀσσοῦρ καὶ οὐκ εἰς βοήθειαν αὐτῷ
- 22 Pandan tout tan yo t'ap kraze l' konsa a, nonm yo bay pou wa Akaz la t'ap donner pi mal nan pa sèvi Seyè a.
And in the time of his trouble, this same King Ahaz did even more evil against the Lord.
ἀλλ' ἢ τῷ θλιβῆναι αὐτὸν καὶ προσέθηκεν τοῦ ἀποστήναι ἀπὸ κυρίου καὶ εἶπεν ὁ βασιλεὺς
- 23 Li t'ap ofri bèt pou yo touye pou bondye moun lavil Damas yo ki te bat li. Li t'ap di nan kè l': Bondye wa peyi Siri yo te ede yo. Si mwen fè sèvis pou yo, y'a ede m' tou. Men se sèvis bondye sa yo menm ki lakòz malè rive ni li ni pèp Izrayèl la.
For he made offerings to the gods of Damascus, who were attacking him, and said, Because the gods of the kings of Aram are giving them help, I will make offerings to them so that they may give me help. But they were the cause of his downfall, and of that of all Israel.
ἐκζητήσω τοὺς θεοὺς δαμασκού τοὺς τύπτοντάς με καὶ εἶπεν ὅτι θεοὶ βασιλέως συρίας αὐτοὶ κατισχύσουσιν αὐτούς αὐτοῖς τοῖνον θύσω καὶ ἀντιλήμψονταί μου καὶ αὐτοὶ ἐγένοντο αὐτῷ εἰς σκῶλον κ αὶ παντὶ ἰσραηλ
- 24 Akaz pran tout veso ki te nan Tanp Bondye a, li kraze yo an miyèt moso. Li kondannen pòt Tanp Seyè a. Li fè fè lòt lòt pou lòt bondye yo toupatou nan lavil Jerizalèm.
And Ahaz got together the vessels of the house of God, cutting up all the vessels of the house of God, and shutting the doors of the Lord's house; and he made altars in every part of Jerusalem.
καὶ ἀπέστησεν ἀχαζ τὰ σκεῦη οἴκου κυρίου καὶ κατέκοψεν αὐτὰ καὶ ἐκλείσεν τὰς θύρας οἴκου κυρίου καὶ ἐποίησεν ἑαυτῷ θυσιαστήρια ἐν πάσῃ γωνίᾳ ἐν ἱερουσαλημ
- 25 Li bati tanp nan tout lavil ak ti bouk nan peyi Jida pou boule lansan pou lòt bondye yo. Se konsa li fè Seyè a, Bondye zansèt li yo, fache anpil sou li.
And in every town of Judah he made high places where perfumes were burned to other gods, awaking the wrath of the Lord, the God of his fathers.
καὶ ἐν πάσῃ πόλει καὶ πόλει ἐν ἰουδα ἐποίησεν ὑψηλὰ θυμῶν θεοῖς ἄλλοτρίοις καὶ παρώργισαν κύριον τὸν θεὸν τῶν πατέρων αὐτῶν

- 26 Tout rèz istwa Akaz la ak tou sa li te fè depi premye jou li te moute wa a rive jouk dènye jou a, n'a jwenn tou sa ekri nan Liv Istwa wa peyi Jida ak wa peyi Izrayèl yo.
Now the rest of his acts and all his ways, first and last, are recorded in the book of the kings of Judah and Israel.
καὶ οἱ λοιποὶ λόγοι αὐτοῦ καὶ αἱ πράξεις αὐτοῦ αἱ πρώται καὶ αἱ ἔσχαται ἰδοὺ γεγραμμέναι ἐπὶ βιβλίῳ βασιλέων ἰουδα καὶ ἰσραηλ.
- 27 Lè li mouri, yo antere l' lavil Jerizalèm, men yo pa t' mete l' nan tonm wa Izrayèl yo. Se Ezeekyas, pitit li, ki moute wa nan plas li.
And Ahaz went to rest with his fathers, and they put his body into the earth in Jerusalem; but they did not put him in the resting-place of the kings of Israel: and Hezekiah his son became king in his place.
καὶ ἐκοιμήθη ἀχαζ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει δαυὶδ ὅτι οὐκ εἰσήνεγκαν αὐτὸν εἰς τοὺς τάφους τῶν βασιλέων ἰσραηλ καὶ ἐβασίλευσεν ἐζεκιας υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Ezeekyas te gen vennsenkan lè li moute wa peyi Jida. Li gouvènen nan lavil Jerizalèm pandan ventnevan. Manman l' te rele Abija. Se te pitit fi Zakari.
Hezekiah became king when he was twenty-five years old; and he was king in Jerusalem for twenty-nine years; and his mother's name was Abijah, the daughter of Zechariah.
καὶ ἐζεκιας ἐβασίλευσεν ὡν εἴκοσι καὶ πέντε ἔτων καὶ εἴκοσι καὶ ἑννέα ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ καὶ ὄνομα τῆ μητρὶ αὐτοῦ ἀββα θυγάτηρ ζαχαρια
- 2 Ezeekyas te fè sa ki dwat devan Seyè a tankou David, zansèt li a, te fè l'.
He did what was right in the eyes of the Lord, as his father David had done.
καὶ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου κατὰ πάντα ὅσα ἐποίησεν δαυὶδ ὁ πατὴρ αὐτοῦ
- 3 Ezeekyas te gen yon mwa depi li te wa, lè li louvri tout pòt nan Tanp Seyè a. Li fè repare yo.
In the first year of his rule, in the first month, opening the doors of the Lord's house, he made them strong.
καὶ ἐγένετο ὡς ἔστη ἐπὶ τῆς βασιλείας αὐτοῦ ἐν τῷ πρώτῳ μηνὶ ἀνέφξεν τὰς θύρας οἴκου κυρίου καὶ ἐπεσκεύασεν αὐτάς
- 4 Lèfini, li fè chache tout prèt yo ak moun Levi yo, li reyini yo sou lakou ki bay sou bò solèy leve nan Tanp lan.
And he sent for the priests and the Levites, and got them together in the wide place on the east side,
καὶ εἰσήγαγεν τοὺς ἱερεῖς καὶ τοὺς λευίτας καὶ κατέστησεν αὐτοὺς εἰς τὸ κλίτος τὸ πρὸς ἀνατολάς
- 5 Li di yo: -Nou menm fanmi Levi yo, koute sa m'ap di nou: mete nou nan kondisyon pou fè sèvis pou Seyè a. Mete Tanp Seyè a, Bondye zansèt nou yo, nan kondisyon pou yo ka fè sèvis ladan l' pou li.
Wete tout vye bagay yo te mete ladan l' kifè li pa nan kondisyon pou fè sèvis Bondye a.
And said to them, Give ear to me, O Levites: now make yourselves holy, and make holy the house of the Lord, the God of your fathers, and take away everything unclean from the holy place.
καὶ εἶπεν αὐτοῖς ἀκούσατε οἱ λευῖται νῦν ἀγιάσθητε καὶ ἀγιάσατε τὸν οἶκον κυρίου θεοῦ τῶν πατέρων ὑμῶν καὶ ἐκβάλετε τὴν ἀκαθαρσίαν ἐκ τῶν ἁγίων
- 6 Zansèt nou yo pa t' kenbe pawòl yo ak Bondye. Yo te fè sa ki mal devan Seyè a, Bondye nou an, yo vire do ba li. Yo pa t' okipe Tanp kote Seyè a rete a ankò. Yo pa gade l' menm!
For our fathers have done evil, sinning in the eyes of the Lord our God, and have given him up, turning away their faces from the house of the Lord, and turning their backs on him.
ὅτι ἀπέστησαν οἱ πατέρες ἡμῶν καὶ ἐποίησαν τὸ πονηρὸν ἐναντίον κυρίου καὶ ἐγκατέλιπον αὐτὸν καὶ ἀπέστρεψαν τὸ πρόσωπον ἀπὸ τῆς σκηνῆς κυρίου καὶ ἔδωκαν ἀχῆνα
- 7 Yo kondannen tout pòt nan Tanp lan, yo kite lanp yo mouri, yo sispann boule lansan, yo sispann boule bèt nan Tanp lan pou Bondye pèp Izrayèl la.
The doors of his house have been shut and the lights put out; no perfumes have been burned or offerings made to the God of Israel in his holy place.
καὶ ἀπέκλεισαν τὰς θύρας τοῦ ναοῦ καὶ ἔσβεσαν τοὺς λύχνους καὶ θυμίαμα οὐκ ἐθυμίασαν καὶ ὀλοκαυτώματα οὐ προσήνεγκαν ἐν τῷ ἁγίῳ θεῷ ἰσραηλ.
- 8 Se poutèt sa Seyè a te fache anpil sou peyi Jida ak sou lavil Jerizalèm. Tout moun te sezi, tout moun te pè lè yo wè sa ki rive yo, tout moun t'ap pase yo nan betiz, tankou nou wè l' nou menm ak pwòp je nou tou.
And so the wrath of the Lord has come on Judah and Jerusalem, and he has given them up to be a cause of fear and wonder and shame, as your eyes have seen.
καὶ ὠργίσθη ὄργῃ κύριος ἐπὶ τὸν ἰουδα καὶ ἐπὶ τὴν ἱερουσαλημ καὶ ἔδωκεν αὐτοὺς εἰς ἔκστασιν καὶ εἰς ἀφανισμόν καὶ εἰς συρισμόν ὡς ὑμεῖς ὄρατε τοῖς ὀφθαλμοῖς ὑμῶν
- 9 Yo touye papa nou yo nan lagè. Yo fè madanm ak pitit nou yo prizonye.
For see, our fathers have been put to death with the sword, and our sons and daughters and wives have been taken away prisoners because of this.
καὶ ἰδοὺ πεπλήγασιν οἱ πατέρες ὑμῶν μαχαίρᾳ καὶ οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ αἱ γυναῖκες ὑμῶν ἐν αἰχμαλωσίᾳ ἐν γῆ οὐκ αὐτῶν ὃ καὶ νῦν ἐστίν
- 10 Se konsa mwen pran desizyon jòdi a pou m' pase yon kontra ak Seyè a, Bondye pèp Izrayèl la, pou li ka pa janm move sou nou ankò.
Now it is my purpose to make an agreement with the Lord, the God of Israel, so that the heat of his wrath may be turned away from us.
ἐπὶ τούτοις νῦν ἐστίν ἐπὶ καρδίας διαθέσθαι διαθήκην κυρίου θεοῦ ἰσραηλ καὶ ἀποστρέψει τὴν ὄργην θυμοῦ αὐτοῦ ἀφ' ἡμῶν
- 11 Koulye a, pitit mwen yo, souke kò nou. Se nou menm Seyè a te chwazi pou toujou kanpe devan l', pou sèvi l', pou fè travay li, pou boule lansan pou li.
My sons, take care now: for you have been marked out by the Lord to come before him and to be his servants, burning offerings to him.
καὶ νῦν μὴ διαλίπητε ὅτι ἐν ὑμῖν ἤρέτικεν κύριος στήναι ἐναντίον αὐτοῦ λειτουργεῖν καὶ εἶναι αὐτῷ λειτουργοῦντας καὶ θυμιῶντας

- 12 ¶ Men moun Levi ki vin pote tèt yo an premye: Nan branch fanmi Keyat la, se te Makat, pitit Amasayi ak Joèl, pitit Azarya. Nan branch fanmi Merari a, se te Kich, pitit Abdi ak Azarya, pitit Jealelèl. Nan branch fanmi Gèchon an, se te Joak, pitit Zimna ak Edèn, pitit Joak.
Then the Levites took their places; Mahath, the son of Amasai, and Joel, the son of Azariah, among the Kohathites; and of the sons of Merari, Kish, the son of Abdi, and Azariah, the son of Jehallelel; and of the Gershonites, Joah, the son of Zimmah, and Eden, the son of Joah;
καὶ ἀνέστησαν οἱ λευῖται μααθ ὁ τοῦ αμασι καὶ ιωηλ ὁ τοῦ αζαριου ἐκ τῶν υἱῶν καθ καὶ ἐκ τῶν υἱῶν μεραρι κίς ὁ τοῦ ἀβδι καὶ αζαριας ὁ τοῦ ιαλλεληλ καὶ ἀπὸ τῶν υἱῶν γεδσωνι ιωα ὁ τοῦ ζεμμαθ κ αὶ ιωδαν ὁ τοῦ ιωαχα
- 13 Nan branch fanmi Elizafan an, se te Chimri ak Jeiyèl. Nan branch fanmi Asaf la, se te Zekaraja ak Matanya.
And of the sons of Elizaphan, Shimri and Jeuel; and of the sons of Asaph, Zechariah and Mattaniah;
καὶ τῶν υἱῶν ελισταφαν σαμβρι καὶ ιηλ καὶ τῶν υἱῶν ασαφ ζαχαριας καὶ μαθθανιας
- 14 Nan branch fanmi Eyman an, se te Jeiyèl ak Chimeyi. Nan branch fanmi Jedoutoun lan, se te Chemaja ak Ouziyèl.
And of the sons of Heman, Jehuel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel.
καὶ τῶν υἱῶν αιμαν ιηλ καὶ σεμεῖ καὶ τῶν υἱῶν ιδιθων σαμαιας καὶ οζιηλ
- 15 Mesye sa yo reyini tout fanmi yo, yo fè sèvis pou yo ka nan kondisyon sèvi Bondye. Lèfini, yo antre nan Tanp lan pou mete l' nan kondisyon sèvi Bondye, jan wa a te ba yo lòd la, dapre sa ki nan lalwa Seyè a.
And they got their brothers together and made themselves holy, and went in, as the king had said by the word of the Lord, to make the house of the Lord clean.
καὶ συνήγαγον τοὺς ἀδελφοὺς αὐτῶν καὶ ἡγνίσθησαν κατὰ τὴν ἐντολὴν τοῦ βασιλέως διὰ προστάγματος κυρίου καθαρίσαι τὸν οἶκον κυρίου
- 16 Prèt yo antre anndan Tanp lan pou mete l' nan kondisyon pou fè sèvis Bondye. Yo pran tout vye bagay yo jwenn ladan l', yo pote yo deyò nan lakou Tanp lan. Moun Levi yo menm ranmase yo nan lakou a, yo al jete yo nan ravin Sedwon an.
And the priests went into the inner part of the house of the Lord to make it clean, and everything unclean which was to be seen in the Temple of the Lord they took out into the outer square of the Lord's house, and the Levites got it together and took it away to the stream Kidron.
καὶ εἰσήλθον οἱ ἱερεῖς ἔσω εἰς τὸν οἶκον κυρίου ἀγνίσει καὶ ἐξέβαλον πᾶσαν τὴν ἀκαθαρσίαν τὴν εὐρεθείσαν ἐν τῷ οἴκῳ κυρίου καὶ εἰς τὴν αὐλὴν οἴκου κυρίου καὶ ἐδέξαντο οἱ λευῖται ἐκβαλεῖν εἰς τὸ ν χειμάρρου κεδρων ἔξω
- 17 Yo konmans travay la premye jou premye mwa a. Sou wit jou, yo te rive anndan kote ki apa pou Bondye nan Tanp lan. Yo travay pandan wit jou ankò. Sou sèzyèm jou mwa a yo te fini nèt ak travay pou mete Tanp lan nan kondisyon pou l' fè sèvis Bondye ankò.
On the first day of the first month the work of making the house holy was started, and on the eighth day they came to the covered way of the Lord; in eight days they made the Lord's house holy, and on the sixteenth day of the first month the work was done.
καὶ ἤρξαντο τῇ ἡμέρᾳ τῇ πρώτῃ νομηνία τοῦ μηνὸς τοῦ πρώτου ἀγνίσει καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ τοῦ μηνὸς εἰσήλθαν εἰς τὸν ναὸν κυρίου καὶ ἡγνισαν τὸν οἶκον κυρίου ἐν ἡμέραις ὀκτὼ καὶ τῇ ἡμέρᾳ τῇ ἑκκαιδεκάτῃ τοῦ μηνὸς τοῦ πρώτου συνετέλεσαν
- 18 Lè yo fini, moun Levi yo ale lakay wa Ezekyas, yo di l': -Monwa, nou fin travay la, nou mete tout kay Seyè a, lotèl pou boule ofrann yo ak tout batri ki mache avè l' yo, tab pou pen yo mete apa pou Seyè a ak tout batri pa l' yo tou, nan kondisyon pou fè sèvis Bondye ankò.
Then they went in to King Hezekiah and said, We have made all the house of the Lord clean, as well as the altar of burned offerings with all its vessels, and the table for the holy bread, with all its vessels.
καὶ εἰσήλθαν ἔσω πρὸς ἐζεκιαν τὸν βασιλέα καὶ εἶπαν ἡγνίσαμεν πάντα τὰ ἐν οἴκῳ κυρίου τὸ θυσιαστήριον τῆς ὀλοκαυτώσεως καὶ τὰ σκεύη αὐτοῦ καὶ τὴν τράπεζαν τῆς προθέσεως καὶ τὰ σκεύη αὐτῆς
- 19 Nou pran tout veso wa Akaz te detounen yo pandan tout tan li te vire do bay Bondye a, nou repare yo, nou mete yo nan kondisyon pou fè sèvis Bondye ankò. Koulye a, yo tout devan lotèl Seyè a.
And all the vessels which were turned out by King Ahaz in his sin while he was king, we have put in order and made holy, and now they are in their places before the altar of the Lord.
καὶ πάντα τὰ σκεύη ἃ ἐμίανεν αχαζ ὁ βασιλεὺς ἐν τῇ βασιλείᾳ αὐτοῦ ἐν τῇ ἀποστασίᾳ αὐτοῦ ἠτοιμάκαμεν καὶ ἡγνίκαμεν ἰδοὺ ἐστὶν ἐναντίον τοῦ θυσιαστηρίου κυρίου
- 20 ¶ Nan denmen maten, byen bonè, wa Ezekyas leve, li reyini tout chèf lavil la, li moute ak yo nan Tanp Seyè a.
Then Hezekiah the king got up early, and got together the great men of the town, and went up to the house of the Lord.
καὶ ὄρθρισεν ἐζεκιας ὁ βασιλεὺς καὶ συνήγαγεν τοὺς ἄρχοντας τῆς πόλεως καὶ ἀνέβη εἰς οἶκον κυρίου
- 21 Yo mennen sèt ti towo, sèt belye mouton, sèt ti mouton, sèt bouk kabrit, yo ofri yo pou peye pou sa fanmi wa a ak tout moun pèp Jida yo te fè ki mal ak pou sa moun te fè ki mal nan Tanp lan. Wa a mande prèt yo, moun fanmi Arawon yo, pou yo touye bèt yo sou lotèl Seyè a.
And they took with them seven oxen and seven male sheep and seven lambs and seven he-goats as a sin-offering for the kingdom and for the holy house and for Judah. And he gave orders to the sons of Aaron, the priests, that these were to be offered on the altar of the Lord.
καὶ ἀνήνεγκεν μόσχους ἑπτὰ κριοὺς ἑπτὰ ἄμνοὺς ἑπτὰ χιμάρους αἰγῶν ἑπτὰ περὶ ἁμαρτίας περὶ τῆς βασιλείας καὶ περὶ τῶν ἁγίων καὶ περὶ ἰσραηλ καὶ εἶπεν τοῖς υἱοῖς ααρων τοῖς ἱερεῦσιν ἀναβαίνειν ἐπὶ τὸ θυσιαστήριον κυρίου

- 22 Prèt yo touye towo yo anvan, yo ranmase tout san an nan yon veso, yo al vide l' sou lotèl la. Apre sa, yo touye belye mouton yo, yo al vide san yo sou lotèl la. Apre sa ankò, yo touye ti mouton yo, yo al vide san yo sou lotèl la.
 So they put the oxen to death and their blood was given to the priests to be drained out against the altar; then they put the male sheep to death, draining out their blood against the altar, and they put the lambs to death, draining out their blood against the altar.
 καὶ ἔθυσαν τοὺς μόσχους καὶ ἐδέξαντο οἱ ἱερεῖς τὸ αἷμα καὶ προσέχεον ἐπὶ τὸ θυσιαστήριον καὶ ἔθυσαν τοὺς κριοὺς καὶ προσέχεον τὸ αἷμα ἐπὶ τὸ θυσιαστήριον καὶ ἔθυσαν τοὺς ἀμνοὺς καὶ περιέχεον τὸ αἷμα τῷ θυσιαστηρίῳ
- 23 Lè yo fini, yo mennen bouk kabrit yo te ofri pou peche yo devan wa a ansanm ak lòt moun ki te la yo pou yo mete men yo sou tèt bèt yo.
 Then they took the he-goats for the sin-offering, placing them before the king and the meeting of the people, and they put their hands on them:
 καὶ προσήγαγον τοὺς χιμάρους τοὺς περὶ ἁμαρτίας ἐναντίον τοῦ βασιλέως καὶ τῆς ἐκκλησίας καὶ ἐπέθηκαν τὰς χεῖρας αὐτῶν ἐπ' αὐτούς
- 24 Lè yo fin fè sa, prèt yo touye bouk kabrit yo, yo vide san yo sou lotèl la tankou yon ofrann pou peche yo. Yo ofri yo bay Bondye pou mande padon pou peche tout pèp Izrayèl la, paske wa a te bay lòd pou yo te boule ofrann lan pou tout pèp Izrayèl la.
 And the priests put them to death, and made a sin-offering with their blood on the altar, to take away the sin of all Israel: for the king gave orders that the burned offering and the sin-offering were for all Israel.
 καὶ ἔθυσαν αὐτούς οἱ ἱερεῖς καὶ ἐξιλίαντο τὸ αἷμα αὐτῶν πρὸς τὸ θυσιαστήριον καὶ ἐξιλίαντο περὶ παντὸς ἰσραηλ ὅτι περὶ παντὸς ἰσραηλ εἶπεν ὁ βασιλεὺς ἡ ὀλοκαύτωσις καὶ τὰ περὶ ἁμαρτίας
- 25 Wa Ezekyas mete moun Levi nan Tanp Seyè a avèk senbal, bandjo ak gita, dapre regleman David, Gad, pwofèt wa a ansanm ak pwofèt Natan te bay, paske tout lòd Seyè a vle bay, se nan bouch pwofèt li yo li toujou mete yo.
 Then he put the Levites in their places in the house of the Lord, with brass and corded instruments of music as ordered by David and Gad, the king's seer, and Nathan the prophet: for the order was the Lord's, given by his prophets.
 καὶ ἔστησεν τοὺς λευίτας ἐν οἴκῳ κυρίου ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν κινύραις κατὰ τὴν ἐντολὴν δαυὶδ τοῦ βασιλέως καὶ γαδ τοῦ ὀρώντος τῷ βασιλεῖ καὶ ναθαν τοῦ προφήτου ὅτι δι' ἐντολῆς κυρίου τὸ πρόσταγμα ἐν χειρὶ τῶν προφητῶν
- 26 Moun Levi yo al nan plas yo ak enstriman mizik David yo. Prèt yo te la tou ak twonpèt yo.
 So the Levites took their places with David's instruments, and the priests with their horns.
 καὶ ἔστησαν οἱ λευῖται ἐν ὄργανοῖς δαυὶδ καὶ οἱ ἱερεῖς ταῖς σάλπιγγιν
- 27 Ezekyas bay lòd pou yo boule ofrann yo nèt sou lotèl la. Lè yo konmanse seremoni an, pèp la pran chante pou Seyè a, yo t'ap kònen twonpèt anmenmtan yo t'ap jwe lòt enstriman mizik David, wa peyi Izrayèl la.
 And Hezekiah gave the word for the burned offering to be offered on the altar. And when the burned offering was started, then the song of the Lord was started, with the blowing of horns and with all the instruments of David, king of Israel.
 καὶ εἶπεν ἐζεκιας ἀνεγέγκαι τὴν ὀλοκαύτωσιν ἐπὶ τὸ θυσιαστήριον καὶ ἐν τῷ ἄρξασθαι ἀναφέρειν τὴν ὀλοκαύτωσιν ἤρξαντο ἄδειν κυρίῳ καὶ αἱ σάλπιγγες πρὸς τὰ ὄργανα δαυὶδ βασιλέως ἰσραηλ
- 28 Tout moun ki te la yo mete ajenou, mizisyen yo t'ap chante, yo t'ap kònen twonpèt pandan tout seremoni boule a.
 And all the people gave worship, to the sound of songs and the blowing of horns; and this went on till the burned offering was ended.
 καὶ πᾶσα ἡ ἐκκλησία προσεκύει καὶ οἱ ψαλτῶδοι ἄδοντες καὶ αἱ σάλπιγγες σαλπίζουσαι ἕως οὗ συνετελέσθη ἡ ὀλοκαύτωσις
- 29 Lè yo fin boule ofrann yo sou lotèl la, wa a ak tout moun ki te la yo mete ajenou, yo bese tèt yo jouk atè devan Bondye.
 And at the end of the offering, the king and all who were present with him gave worship with bent heads.
 καὶ ὡς συνετέλεσαν ἀναφέροντες ἕκαμμεν ὁ βασιλεὺς καὶ πάντες οἱ εὐρεθέντες καὶ προσεκύνησαν
- 30 Apre sa, wa Ezekyas ak lòt chèf yo mande moun Levi yo pou yo chante pou Seyè a chante David ak pwofèt Asaf te ekri pou fè lwanj Seyè a. Se konsa tout moun t'ap chante ak kè kontan, antan yo te ajenou ak tèt yo bese jouk atè.
 Then King Hezekiah and the captains gave orders to the Levites to give praise to God in the words of David and Asaph the seer. And they made songs of praise with joy, and with bent heads gave worship.
 καὶ εἶπεν ἐζεκιας ὁ βασιλεὺς καὶ οἱ ἄρχοντες τοῖς λευίταις ὑμεῖν τὸν κύριον ἐν λόγοις δαυὶδ καὶ ασαφ τοῦ προφήτου καὶ ὕμνον ἐν εὐφροσύνῃ καὶ ἔπεσον καὶ προσεκύνησαν
- 31 Lè sa a, Ezekyas di pèp la: -Koulye a nou menm ki mete tèt nou apa pou fè sèvis Seyè a, pwofèt nou! Pote ofrann nou ansanm ak bèt pou yo touye pou di Bondye mèsì. Se konsa tout pèp la pote bèt pou yo touye ak lòt ofrann pou di Bondye mèsì. Gen ladan yo ki te ofri bèt pou yo boule nèt pou Bondye paske yo te vle fè l'.
 Then Hezekiah made answer and said, Now that you have given yourselves to the Lord, come near and take offerings and praise-offerings into the house of the Lord. So all the people took in offerings and praise-offerings: and those whose hearts were moved, took in burned offerings.
 καὶ ἀπεκρίθη ἐζεκιας καὶ εἶπεν νῦν ἐπληρώσατε τὰς χεῖρας ὑμῶν κυρίῳ προσάγαγετε καὶ φέρετε θυσίας καὶ αἰνέσεως εἰς οἶκον κυρίου καὶ ἀνήνεγκεν ἡ ἐκκλησία θυσίας καὶ αἰνέσεως εἰς οἶκον κυρίου καὶ πᾶς πρόθυμος τῆ καρδίᾳ ὀλοκαυτώσεις

- 32 Yo mennen swasandis towo, san belye mouton ak desan (200) ti mouton pou yo te boule nèt pou Seyè a.
The number of burned offerings which the people took in was seventy oxen, a hundred male sheep, and two hundred lambs: all these were for burned offerings to the Lord.
 και ἐγένετο ὁ ἀριθμὸς τῆς ὀλοκαυτώσεως ἧς ἀνήνεγκεν ἡ ἐκκλησία μόσχοι ἑβδομήκοντα κριοὶ ἑκατὸν ἄμνοι διακόσιοι εἰς ὀλοκαύτωσιν κυρίῳ πάντα ταῦτα
- 33 Konsa tou, yo ofri sisan (600) towo, twamil (3.000) mouton pou yo touye pou Bondye.
And the holy things were six hundred oxen and three thousand sheep.
 και οἱ ἡγιασμένοι μόσχοι ἑξακόσιοι πρόβατα τρισχίλια
- 34 Men prèt yo pa t' anpil, yo pa t' ka kòche tout bèt yo te ofri pou boule nèt yo. Se moun Levi yo, moun menm fanmi ak yo, ki te vin ede yo fin fè travay la, jouk lòt prèt yo te fin mete yo nan kondisyon pou fè sèvis Bondye a, paske moun Levi yo te pi prese mete yo nan kondisyon pou fè sèvis Bondye a pase prèt yo.
There were not enough priests for the work of cutting up all the burned offerings; so their brothers the Levites gave them help till the work was done and the priests had made themselves holy: for the Levites were more upright in heart to make themselves holy than the priests.
 ἀλλ' ἢ οἱ ἱερεῖς ὀλίγοι ἦσαν και οὐκ ἐδύναντο δεῖραι τὴν ὀλοκαύτωσιν και ἀντελάβοντο αὐτῶν οἱ ἀδελφοὶ αὐτῶν οἱ λευῖται ἕως οὗ συνετελέσθη τὸ ἔργον και ἕως οὗ ἡγνίσθησαν οἱ ἱερεῖς ὅτι οἱ λευῖται προθύμως ἡγνίσθησαν παρὰ τοὺς ἱερεῖς
- 35 Lèfini, san konte tout bèt yo te touye pou boule nèt pou Seyè a, prèt yo te gen pou ofri bay Bondye grès lòt bèt yo te touye pou mande Bondye padon ak ofrann diven ki mache ak bèt yo boule nèt pou Seyè a. Se konsa yo konmansè ankò ap fè sèvis pou Bondye nan Tanp lan.
And there was a great amount of burned offerings, with the fat of the peace-offerings and the drink offerings for every burned offering. So the work of the Lord's house was put in order.
 και ἡ ὀλοκαύτωσις πολλὴ ἐν τοῖς στέασι τῆς τελειώσεως τοῦ σωτηρίου και τῶν σπονδῶν τῆς ὀλοκαυτώσεως και καταρβώθη τὸ ἔργον ἐν οἴκῳ κυρίου
- 36 Wa Ezekyas ak tout pèp la te kontan deske Bondye te penmèt yo fè tou sa san pèdi twòp tan.
And Hezekiah and all the people were full of joy, because God had made the people ready: for the thing was done suddenly.
 και ἠυφράνθη ἐζεκιας και πᾶς ὁ λαὸς διὰ τὸ ἡτοιμακέναι τὸν θεὸν τῷ λαῷ ὅτι ἐξάπινα ἐγένετο ὁ λόγος
- 1 ¶ Ezekyas voye envite tout moun peyi Jida ak tout moun peyi Izrayèl yo. Li voye lèt bay branch fanmi Efrayim ak branch fanmi Manase yo. Li voye envite yo pou yo vin nan Tanp Seyè a, lavil Jerizalèm, pou yo fete fèt Delivrans lan pou Seyè a, Bondye pèp Izrayèl la.
Then Hezekiah sent word to all Israel and Judah, and sent letters to Ephraim and Manasseh, requesting them to come to the house of the Lord at Jerusalem, to keep the Passover to the Lord, the God of Israel.
 και ἀπέστειλεν ἐζεκιας ἐπὶ πάντα ἰσραηλ και ἰουδαν και ἐπιστολαὶς ἔγραψεν ἐπὶ τὸν εφραϊμ και μανασση ἐλθεῖν εἰς οἶκον κυρίου εἰς ἱερουσαλημ ποιῆσαι τὸ φασεκ τῷ κυρίῳ θεῷ ἰσραηλ
- 2 Wa a te diskite koze a ak chèf li yo ansanm ak tout pèp lavil Jerizalèm lan: yo deside pou yo fete fèt Delivrans lan nan dezyèm mwa a.
For the king, after discussion with his chiefs and all the body of the people in Jerusalem, had made a decision to keep the Passover in the second month.
 και ἐβουλευσάτο ὁ βασιλεὺς και οἱ ἄρχοντες και πᾶσα ἡ ἐκκλησία ἣ ἐν ἱερουσαλημ ποιῆσαι τὸ φασεκ τῷ μηνὶ τῷ δευτέρῳ
- 3 Yo pa t' ka fè l' lè pou yo te fè l' la pou de rezon. Pou konmansè, pa t' ankò gen kont pret ki te nan kondisyon pou fè sèvis Bondye. Lèfini, tout pep la pa t' reyini lavil Jerizalèm.
It was not possible to keep it at that time, because not enough priests had made themselves holy, and the people had not come together in Jerusalem.
 οὐ γὰρ ἠδυνάσθησαν αὐτὸ ποιῆσαι ἐν τῷ καιρῷ ἐκεῖνῳ ὅτι οἱ ἱερεῖς οὐχ ἡγνίσθησαν ἱκανοὶ και ὁ λαὸς οὐ συνήχθη εἰς ἱερουσαλημ
- 4 Ni wa a, ni pèp la te dakò se te yon bon lide pou yo te fè l' lè sa a.
And the thing was right in the eyes of the king and all the people.
 και ἤρεσεν ὁ λόγος ἐναντίον τοῦ βασιλέως και ἐναντίον τῆς ἐκκλησίας
- 5 Se konsa yo pran desizyon voye envitasyon bay tout pèp Izrayèl la, depi lavil Becheba nan sid jouk lavil Dann nan nò, pou yo vini lavil Jerizalèm fete fèt Delivrans lan pou Seyè a, Bondye pèp Izrayèl la. Paske anvan sa, tout moun yo pa t' konn vini nan fèt la jan Lalwa mande l' la.
So it was ordered that word was to be sent out through all Israel, from Beer-sheba to Dan, that they were to come to keep the Passover to the Lord, the God of Israel, at Jerusalem: because they had not kept it in great numbers in agreement with the law.
 και ἔστησαν λόγον διελθεῖν κήρυγμα ἐν παντὶ ἰσραηλ ἀπὸ βηρσαβεε ἕως δαν ἐλθόντας ποιῆσαι τὸ φασεκ κυρίῳ θεῷ ἰσραηλ ἐν ἱερουσαλημ ὅτι πλῆθος οὐκ ἐποίησεν κατὰ τὴν γραφὴν
- 6 Se konsa yo voye mesaj nan tout peyi Jida a ak nan tout peyi Izrayèl la avèk lèt wa a te siyen ansanm ak chèf li yo. Dapre lòd wa a te bay, men mesaj yo t'ap mache fè konnen: -Nou menm rès pèp Izrayèl la, nou menm ki te chape anba men wa peyi Lasiri yo lè yo te anvayi peyi a, tounen vin jwenn Seyè a, Bondye Abraram, Bondye Izarak ak Bondye Izrayèl la, konsa l'a tounen vin jwenn nou tou.
So runners went with letters from the king and his chiefs through all Israel and Judah, by the order of the king, saying, O children of Israel, come back again to the Lord, the God of Abraham, Isaac, and Israel, so that he may come again to that small band of you which has been kept safe out of the hands of the kings of Assyria.
 και ἐπορεύθησαν οἱ τρέχοντες σὺν ταῖς ἐπιστολαῖς παρὰ τοῦ βασιλέως και τῶν ἀρχόντων εἰς πάντα ἰσραηλ και ἰουδαν κατὰ τὸ πρόσταγμα τοῦ βασιλέως λέγοντες υἱοὶ ἰσραηλ ἐπιστρέψατε πρὸς θεὸν αβρααμ και ἰσαακ και ἰσραηλ και ἐπιστρέψαι τοὺς ἀνασεσφωσμένους τοὺς καταλειφθέντας ἀπὸ χειρὸς βασιλέως ασσουρ

- 7 Piga nou fè tankou zansèt nou yo ak lòt frè parèy nou yo ki pa t' kenbe pawòl yo ak Seyè a, Bondye yo a. Nou wè jan li te kite yo fini.
Do not be like your fathers and your brothers, who were sinners against the Lord, the God of their fathers, so that he made them a cause of fear, as you see.
καὶ μὴ γίνεσθε καθὼς οἱ πατέρες ὑμῶν καὶ οἱ ἀδελφοὶ ὑμῶν οἱ ἀπέστησαν ἀπὸ κυρίου θεοῦ πατέρων αὐτῶν καὶ παρέδωκεν αὐτοὺς εἰς ἐρήμωσιν καθὼς ὑμεῖς ὄρατε
- 8 Pa fè tèt di tankou zansèt nou yo, men soumèt nou devan Seyè a. Vin lavil Jerizalèm nan Tanp Seyè a te mete apa pou li pou toutan an. Sevi Seyè a, Bondye nou an, pou Seyè a pa fache sou nou ankò.
Now do not be hard-hearted, as your fathers were; but give yourselves to the Lord, and come into his holy place, which he has made his for ever, and be the servants of the Lord your God, so that the heat of his wrath may be turned away from you.
καὶ νῦν μὴ σκληρύνετε τοὺς τραχήλους ὑμῶν δότε δόξαν κυρίῳ τῷ θεῷ καὶ εἰσέλθατε εἰς τὸ ἅγιασμα αὐτοῦ ὃ ἡγίασεν εἰς τὸν αἰῶνα καὶ δουλεύσατε τῷ κυρίῳ θεῷ ὑμῶν καὶ ἀποστρέψει ἀφ' ὑμῶν θυ μὸν ὀργῆς
- 9 Si nou tounen vin jwenn Seyè a, lènmi ki te fè moun menm fanmi ak nou yo ak pitit nou yo prizonye a va gen pitye pou yo, l'a kite yo tounen nan peyi yo. Paske Seyè a, Bondye nou an, se youn Bondye ki gen bon kè, youn Bondye ki gen pitye pou moun. Si nou tounen vin jwenn li, l'a louvri bra l' ban nou.
For if you come back to the Lord, those who took away your brothers and your children will have pity on them, and let them come back to this land: for the Lord your God is full of grace and mercy, and his face will not be turned away from you if you come back to him.
ὅτι ἐν τῷ ἐπιστρέφειν ὑμᾶς πρὸς κύριον οἱ ἀδελφοὶ ὑμῶν καὶ τὰ τέκνα ὑμῶν ἔσονται ἐν οἰκτιρμοῖς ἐναντι πάντων τῶν αἰχμαλωτισάντων αὐτούς καὶ ἀποστρέψει εἰς τὴν γῆν ταύτην ὅτι ἐλεήμων καὶ οἱ κτίρμων κύριος ὁ θεὸς ἡμῶν καὶ οὐκ ἀποστρέψει τὸ πρόσωπον αὐτοῦ ἀφ' ἡμῶν ἐὰν ἐπιστρέψωμεν πρὸς αὐτόν
- 10 Mesaje yo ale toupatou nan peyi moun Efrayim ak moun Manase yo, yo pase nan tout lavil yo, yo rive jouk nan peyi moun Zabulon yo. Men, moun t'ap ri yo, yo t'ap pase yo nan betiz.
So the runners went from town to town through all the country of Ephraim and Manasseh as far as Zebulun: but they were laughed at and made sport of.
καὶ ἦσαν οἱ τρέχοντες διαπορευόμενοι πόλιν ἐκ πόλεως ἐν τῷ ὄρει εφραϊμ καὶ μανασση καὶ ἕως ζαβουλων καὶ ἐγένοντο ὡς καταγελῶντες αὐτῶν καὶ καταμωκόμενοι
- 11 Tansèlman, te gen kèk moun nan branch fanmi Asè, nan branch fanmi Manase ak nan branch fanmi Zabulon ki rekonèt fèt yo epi ki moute lavil Jerizalèm.
However, some of Asher and Manasseh and Zebulun put away their pride and came to Jerusalem.
ἀλλὰ ἄνθρωποι ἀσρη καὶ ἀπὸ μανασση καὶ ἀπὸ ζαβουλων ἐνετράπησαν καὶ ἦλθον εἰς ἱερουσαλημ
- 12 Bondye te manyen kè moun peyi Jida yo tou, yo mete tèt ansanm pou yo fè sa wa a ak lòt chèf yo te mande yo fè, dapre lòd Seyè a te bay.
And in Judah the power of God gave them one heart to do the orders of the king and the captains, which were taken as the word of the Lord.
καὶ ἐν ἰουδα ἐγένετο χεῖρ κυρίου δοῦναι αὐτοῖς καρδίαν μίαν ἐλθεῖν τοῦ ποιῆσαι κατὰ τὸ πρόσταγμα τοῦ βασιλέως καὶ τῶν ἀρχόντων ἐν λόγῳ κυρίου
- 13 ¶ Se konsa, youn pakèt moun sanble lavil Jerizalèm nan dezyèm mwa a, pou yo fete fèt Pen san ledven yo.
So a very great number of people came together at Jerusalem to keep the feast of unleavened bread in the second month.
καὶ συνήχθησαν εἰς ἱερουσαλημ λαὸς πολὺς τοῦ ποιῆσαι τὴν ἑορτὴν τῶν ἀζύμων ἐν τῷ μηνὶ τῷ δευτέρῳ ἐκκλησία πολλὴ σφόδρα
- 14 Yo pran tout lòt lotèl kote yo te konn boule bèt yo ofri yo ak lotèl kote yo boule lansan ki te lavil Jerizalèm yo, yo al voye yo jete nan Fon Sedwon an.
And they got to work and took away all the altars in Jerusalem, and they put all the vessels for burning perfumes into the stream Kidron.
καὶ ἀνέστησαν καὶ καθεῖλαν τὰ θυσιαστήρια τὰ ἐν ἱερουσαλημ καὶ πάντα ἐν οἷς ἔθυμιῶσαν τοῖς ψευδέσιν κατέσπασαν καὶ ἔρριψαν εἰς τὸν χειμάρρου κεδρων
- 15 Nan katòzyèm jou dezyèm mwa a, yo touye ti mouton Delivrans yo. Prèt yo ak moun Levi ki pa t' nan kondisyon pou fè sèvis pou Seyè a vin wont tèt yo, yo fè sa pou yo fè pou yo ka nan kondisyon pou sèvis Seyè a, lèfini yo antre nan Tanp lan al boule bèt yo ofri nèt pou Seyè a.
Then on the fourteenth day of the second month they put the Passover lambs to death: and the priests and the Levites were shamed, and made themselves holy and took burned offerings into the house of the Lord.
καὶ ἔθυσαν τὸ φασεκ τῆ τεσσαρεσκαίδεκάτῃ τοῦ μηνὸς τοῦ δευτέρου καὶ οἱ ἱερεῖς καὶ οἱ λευῖται ἐνετράπησαν καὶ ἡγνίσθησαν καὶ εἰσήνεγκαν ὀλοκαυτώματα εἰς οἶκον κυρίου
- 16 Yo al pran plas yo nan Tanp lan dapre regleman ki nan lalwa Moyiz, sèvitè Bondye a. Moun Levi yo bay prèt yo san bèt yo pou yo vide sou lotèl la.
And they took their places in their right order, as it was ordered in the law of Moses, the man of God: the priests draining out on the altar the blood given them by the Levites.
καὶ ἔστησαν ἐπὶ τὴν στάσιν αὐτῶν κατὰ τὸ κρίμα αὐτῶν κατὰ τὴν ἐντολὴν μουσῆ ἀνθρώπου τοῦ θεοῦ καὶ οἱ ἱερεῖς ἐδέχοντο τὰ αἵματα ἐκ χειρὸς τῶν λευιτῶν
- 17 Te gen anpil moun ki pa t' mete tèt yo nan kondisyon pou fè sèvis Bondye a. Kifè yo pa t' kapab touye ti mouton Delivrans pa yo. Konsa, se moun Levi yo ki te fè l' pou yo, lèfini ki te mete yo apa nèt pou Seyè a.
For there were still a number of the people there who had not made themselves holy: so the Levites had to put Passover lambs to death for those who were not clean, to make them holy to the Lord.
ὅτι πλῆθος τῆς ἐκκλησίας οὐκ ἡγνίσθη καὶ οἱ λευῖται ἦσαν τοῦ θύειν τὸ φασεκ παντὶ τῷ μὴ δυναμένῳ ἡγνισθῆναι τῷ κυρίῳ

- 18 Paske pifò moun ki te soti nan branch fanmi Efrayim, nan branch fanmi Manase, nan branch fanmi Isaka ak nan branch fanmi Zabilon yo pa t' fè sèvis pou mete tèt yo nan kondisyon pou sèvi Bondye. Yo te manje manje Delivrans lan yon jan ki pa konfòm ak sa ki ekri nan liv lalwa a. Men, Ezekyas lapriyè Bondye pou yo, li di: -O Seyè, Bondye zansèt nou yo, pou jan ou gen bon kè, tanpri padonnen
- For a great number of the people from Ephraim and Manasseh, Issachar and Zebulun, had not made themselves clean, but they took the Passover meal, though not in the right way. For Hezekiah had made prayer for them, saying, May the good Lord have mercy on everyone*
- ὅτι τὸ πλεῖστον τοῦ λαοῦ ἀπὸ εφραιμ καὶ μανασση καὶ ισσαχαρ καὶ ζαβουλων οὐχ ἡγνίσθησαν ἀλλὰ ἔφαγον τὸ φασεκ παρὰ τὴν γραφὴν καὶ προσήξατο εζεκιας περὶ αὐτῶν λέγων κύριος ὁ ἀγαθὸς ἐξὶλ ασάσθω ὑπὲρ*
- 19 tout moun sa yo ki soti pou sèvi ou ak tout kè yo, menm si yo pa nan kondisyon pou sèvi ou, pou yo manyen sa yo mete apa pou ou yo.
- Who, with all his heart, is turned to God the Lord, the God of his fathers, even if he has not been made clean after the rules of the holy place.*
- πάσης καρδίας κατευθυνούσης ἐκζητήσαι κύριον τὸν θεὸν τῶν πατέρων αὐτῶν καὶ οὐ κατὰ τὴν ἀγνείαν τῶν ἁγίων*
- 20 Seyè a tande lapriyè Ezekyas te fè a, li padonnen pèp la.
- And the Lord gave ear to Hezekiah, and made the people well.*
- καὶ ἐπήκουσεν κύριος τῷ εζεκια καὶ ἴασατο τὸν λαόν*
- 21 ¶ Konsa pandan sèt jou, moun pèp Izrayèl ki te sanble lavil Jerizalèm yo fete fèt Pen san ledven yo avèk anpil kè kontan. Chak jou, prèt yo ak moun Levi yo menm t'ap chante fè lwanj Seyè a, yo t'ap jwe enstriman mizik yo byen fò pou Seyè a.
- So the children of Israel who were present in Jerusalem kept the feast of unleavened bread for seven days with great joy: and the Levites and the priests gave praise to the Lord day by day, making melody to the Lord with loud instruments.*
- καὶ ἐποίησαν οἱ υἱοὶ ἰσραηλ οἱ εὐρεθέντες ἐν ἱερουσαλημ τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας ἐν εὐφροσύνῃ μεγάλῃ καὶ καθυμνοῦντες τῷ κυρίῳ ἡμέραν καθ' ἡμέραν καὶ οἱ ἱερεῖς καὶ οἱ λευῖται ἐν ὄργάνοις τῷ κυρίῳ*
- 22 Ezekyas t'ap ankouraje tout moun Levi yo pou jan yo t'ap mennen sèvis Seyè a byen. Pandan sèt jou, tout pèp la t'ap manje manje fèt Delivrans lan, yo fè ofrann pou mande padon, yo t'ap di Seyè a, Bondye zansèt yo a, mèsì.
- And Hezekiah said kind words to the Levites who were expert in the ordering of the worship of the Lord: so they kept the feast for seven days, offering peace-offerings and praising the Lord, the God of their fathers.*
- καὶ ἐλάλησεν εζεκιας ἐπὶ πᾶσαν καρδίαν τῶν λευιτῶν καὶ τῶν συνιόντων σύνεσιν ἀγαθὴν τῷ κυρίῳ καὶ συνετέλεσαν τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας θύοντες θυσίας σωτηρίου καὶ ἐξομολογούμενοι τῷ κυρίῳ θεῷ τῶν πατέρων αὐτῶν*
- 23 Apre sa, tout pèp la tonbe dakò pou yo pase sèt lòt jou ankò ap fè fèt. Se konsa, yo fete pou sèt lòt jou ankò ak kè kontan.
- And by the desire of all the people, the feast went on for another seven days, and they kept the seven days with joy.*
- καὶ ἐβουλεύσατο ἡ ἐκκλησία ἅμα ποιῆσαι ἑπτὰ ἡμέρας ἄλλας καὶ ἐποίησαν ἑπτὰ ἡμέρας ἐν εὐφροσύνῃ*
- 24 Ezekyas, wa peyi Jida a, te bay mil (1.000) towò bèf ak sèt mil (7.000) mouton pou yo bay pèp la manje. Lòt otorite yo menm bò pa yo te bay mil towò bèf ak dimil mouton. Anpil prèt te mete tèt yo nan kondisyon pou sèvis Seyè a.
- For Hezekiah, king of Judah, gave to the people for offerings, a thousand oxen and seven thousand sheep; and the rulers gave a thousand oxen and ten thousand sheep; and a great number of priests made themselves holy.*
- ὅτι εζεκιας ἀπήρξατο τῷ ἰουδα τῇ ἐκκλησίᾳ μόσχους χιλίους καὶ ἑπτακισχίλια πρόβατα καὶ οἱ ἄρχοντες ἀπήρξαντο τῷ λαῷ μόσχους χιλίους καὶ πρόβατα δέκα χιλιάδας καὶ τὰ ἅγια τῶν ἱερέων εἰς πλῆθος*
- 25 Tout moun te kontan, depi moun peyi Jida yo, prèt yo, moun Levi yo jouk moun ki te soti nan peyi Izrayèl yo ansanm ak moun lòt nasyon ki te tablè ni nan peyi Jida a ni nan peyi Izrayèl la.
- And all the people of Judah, with the priests and the Levites, and those who had come from Israel, and men from other lands who had come from Israel or who were living in Judah, were glad with great joy.*
- καὶ ἠορῶνθη πᾶσα ἡ ἐκκλησία οἱ ἱερεῖς καὶ οἱ λευῖται καὶ πᾶσα ἡ ἐκκλησία ἰουδα καὶ οἱ εὐρεθέντες ἐξ ἰσραηλ καὶ οἱ προσήλυτοι οἱ ἐλθόντες ἀπὸ γῆς ἰσραηλ καὶ οἱ κατοικοῦντες ἐν ἰουδα*
- 26 Se te gwo fèt nan lavil Jerizalèm, paske depi sou rèy Salomon, pitit David, wa pèp Izrayèl la, pa t' janm gen bagay konsa lavil Jerizalèm.
- So there was great joy in Jerusalem: for nothing like this had been seen in Jerusalem from the time of Solomon, the son of David, king of Israel.*
- καὶ ἐγένετο εὐφροσύνῃ μεγάλῃ ἐν ἱερουσαλημ ἀπὸ ἡμερῶν σαλωμων υἱοῦ δαυιδ βασιλέως ἰσραηλ οὐκ ἐγένετο τοιαύτη ἑορτὴ ἐν ἱερουσαλημ*
- 27 Apre sa, prèt yo ak moun Levi yo kanpe, yo mande benediksyon Bondye pou tout pèp la. Lapriyè yo moute rive jouk nan syèl la, kay Bondye a menm, kote Bondye ki apa nèt la rete a. Bondye tande lapriyè yo.
- Then the priests and the Levites gave the people a blessing: and the voice of their prayer went up to the holy place of God in heaven.*
- καὶ ἀνέστησαν οἱ ἱερεῖς οἱ λευῖται καὶ ἠλόγησαν τὸν λαόν καὶ ἐπηκούσθη ἡ φωνὴ αὐτῶν καὶ ἦλθεν ἡ προσευχὴ αὐτῶν εἰς τὸ κατοικητήριον τὸ ἅγιον αὐτοῦ εἰς τὸν οὐρανόν*

- 1 ¶ Lè fèt la fini, tout moun pèp Izrayèl ki te la yo ale nan tout lavil pèyi Jida yo. Yo kraze moniman wòch yo, yo jete estati zidòl Achera yo, yo demoli dènve tanp ak lotèl kote yo fè sèvis pou zidòl yo. Yo mache fè sa nan tout peyi Jida a, nan peyi moun Benjamen, moun Efrayim ak moun Manase yo. Lèfini, tout moun pèp Izrayèl yo tounen lakay yo nan peyi pa yo.
Now when all this was over, all the men of Israel who were present went out into the towns of Judah, causing the stone pillars to be broken up and the wood pillars to be cut down, pulling down the high places and the altars in all Judah and Benjamin, as well as in Ephraim and Manasseh, till all were gone. Then all the children of Israel went back to their towns, every man to his property.
καὶ ὡς συνετελέσθη πάντα ταῦτα ἐξῆλθεν πᾶς ἰσραηλ οἱ εὐρεθέντες ἐν πόλεσιν ἰουδα καὶ συνέτριψαν τὰς στήλας καὶ ἐξέκοψαν τὰ ἄλση καὶ κατέσπασαν τὰ ὑψηλὰ καὶ τοὺς βωμοὺς ἀπὸ πάσης τῆς ἰουδαίας καὶ βενιαμιν καὶ ἐξ εφραϊμ καὶ ἀπὸ μανασση ἕως εἰς τέλος καὶ ἐπέστρεψαν πᾶς ἰσραηλ ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ καὶ εἰς τὰς πόλεις αὐτῶν
- 2 Apre sa, Ezekyas separe prèt yo ak moun Levi yo an gwoup ankò. Li bay chak gwoup lè pou yo pran sèvis yonn apre lòt. Nan chak gwoup, chak moun te gen travay pa yo pou fè lè y'ap boule bèt nèt pou Seyè a, lè y'ap fè ofrann pou mande Bondye padon, lè y'ap di Bondye mèsì, lè y'ap fè lwanj li, lè y'ap sèvi l' nan papòt Tanp Seyè a.
Then Hezekiah put in order the divisions of the priests and Levites, every man in his division, in relation to his work, for the burned offerings and peace-offerings, and for the ordering of worship and for giving praise at the doors of the Lord's house.
καὶ ἔταξεν ἐζεκιᾶς τὰς ἐφημερίας τῶν ἱερέων καὶ τῶν λευιτῶν καὶ τὰς ἐφημερίας ἑκάστου κατὰ τὴν ἑαυτοῦ λειτουργίαν τοῖς ἱερεῦσιν καὶ τοῖς λευίταις εἰς τὴν ὀλοκαυτώσιν καὶ εἰς τὴν θυσίαν τοῦ σοτηρίου καὶ αἰνεῖν καὶ ἐξομολογεῖσθαι καὶ λειτουργεῖν ἐν ταῖς πόλαις ἐν ταῖς αὐλαῖς οἴκου κυρίου
- 3 Apre sa, li pran nan bèt ki pou li yo li bay pou yo boule nèt pou Seyè a chak maten, chak aswè, pou ofrann jou repo yo, pou fèt lalin nouvèl ak pou lòt gwo jou fèt yo, jan sa ekri nan Lalwa Seyè a.
And he gave the king's part of his private property for the burned offerings, that is, for the morning and evening offerings, and the offerings for the Sabbath and the new moons and the regular feasts, as it is recorded in the law of the Lord.
καὶ μερὶς τοῦ βασιλέως ἐκ τῶν ὑπαρχόντων αὐτοῦ εἰς τὰς ὀλοκαυτώσεις τὴν πρωινήν καὶ τὴν δειληνὴν καὶ ὀλοκαυτώσεις εἰς σάββατα καὶ εἰς τὰς νομηνίας καὶ εἰς τὰς ἑορτὰς τὰς γεγραμμένας ἐν τῷ νόμῳ κυρίου
- 4 Lèfini, li mande moun ki rete lavil Jerizalèm yo pou yo fè ofrann pou prèt ak moun Levi yo, pou mesye sa yo ka bay tout tan yo nan fè travay yo, jan Lalwa Seyè a mande l' la.
In addition, he gave orders to the people of Jerusalem to give to the priests and Levites that part which was theirs by right, so that they might be strong in keeping the law of the Lord.
καὶ εἶπεν τῷ λαῷ τοῖς κατοικοῦσιν ἐν ἱερουσαλημ δοῦναι τὴν μερίδα τῶν ἱερέων καὶ τῶν λευιτῶν ὅπως κατισχύσωσιν ἐν τῇ λειτουργίᾳ οἴκου κυρίου
- 5 Lè nouvèl la gaye, moun pèp Izrayèl yo pote premye sa yo rekolte nan ble, nan diven, nan lwil oliv, nan siwo myèl ak nan tout lòt danre jaden yo an kantite. Lèfini, yo pote yon dizyèm sou tou sa yo te genyen.
And when the order was made public, straight away the children of Israel gave, in great amounts, the first-fruits of their grain and wine and oil and honey, and of the produce of their fields; and they took in a tenth part of everything, a great store.
καὶ ὡς προσέταξεν τὸν λόγον ἐπλεόνασαν οἱ υἱοὶ ἰσραηλ ἀπαρχὴν σίτου καὶ οἴνου καὶ ἐλαίου καὶ μέλιτος καὶ πᾶν γένημα ἀγροῦ καὶ ἐπιδέκατα πάντα εἰς πλῆθος ἤνεγκαν
- 6 Tout moun peyi Izrayèl ak moun peyi Jida ki t'ap viv nan lòt lavil peyi Jida yo te bay yon bèt pou chak dis bèf osinon kabrit ak mouton yo te genyen. Yo pote yon dizyèm nan tout bagay yo te mete apa pou Bondye, sèl Mèt yo a. Yo pote yo fè pil sou pil.
And the children of Israel and Judah, who were living in the towns of Judah came with the tenth part of their oxen and sheep, and a tenth of all the holy things which were to be given to the Lord their God, and put them in great masses.
οἱ υἱοὶ ἰσραηλ καὶ οἱ ἰουδα καὶ οἱ κατοικοῦντες ἐν ταῖς πόλεσιν ἰουδα καὶ αὐτοὶ ἤνεγκαν ἐπιδέκατα μόσχων καὶ προβάτων καὶ ἐπιδέκατα αἰγῶν καὶ ἡγίασαν τῷ κυρίῳ θεῷ αὐτῶν καὶ εἰσήνεγκαν καὶ ἔθηκαν σωροὺς σωροῦς
- 7 Yo konmanse pote kado yo depi nan twazyèm mwa a rive sou setyèm mwa a.
The first store of things was put down in the third month, and in the seventh month the masses were complete.
ἐν τῷ μηνὶ τῷ τρίτῳ ἤρξαντο οἱ σωροὶ θεμελιοῦσθαι καὶ ἐν τῷ ἑβδόμῳ μηνὶ συνετελέσθησαν
- 8 Lè wa Ezekyas ak chèf li yo wè kantite bagay moun yo te bay, yo di Bondye mèsì, yo fè lwanj pou pèp Izrayèl la, pèp Bondye a.
And when Hezekiah and the rulers came and saw all the store of goods, they gave praise to the Lord and to his people Israel.
καὶ ἦλθεν ἐζεκιᾶς καὶ οἱ ἄρχοντες καὶ εἶδον τοὺς σωροὺς καὶ ἠλόγησαν τὸν κύριον καὶ τὸν λαὸν αὐτοῦ ἰσραηλ
- 9 Lè sa a, Ezekyas pale ak prèt yo ansanm ak moun Levi yo sou koze ofrann yo.
Then Hezekiah put questions to the priests and Levites about the store of goods.
καὶ ἐπυνθάνετο ἐζεκιᾶς τῶν ἱερέων καὶ τῶν λευιτῶν ὑπὲρ τῶν σωρῶν
- 10 Azarya, granprèt la, moun fanmi Zadòk yo, di l' konsa: -Depi lè pèp la konmanse ap pote ofrann nan Tanp lan, gen kont manje pou moun manje. Lèfini, rete yon bon kantite, paske Seyè a beni pèp li a. Sa ki rete la a, se sa ki te anplis la.
And Azariah, the chief priest, of the family of Zadok, said in answer, From the time when the people first came with their offerings into the house of the Lord, we have had food enough, and more than enough: for the blessing of the Lord is on his people; and there is this great store which has not been used.
καὶ εἶπεν πρὸς αὐτὸν ἀζαρίας ὁ ἱερεὺς ὁ ἀρχὼν εἰς οἶκον σαδοκ καὶ εἶπεν ἐξ οὗ ἤρκαται ἡ ἀπαρχὴ φέρεσθαι εἰς οἶκον κυρίου ἐφάγομεν καὶ ἐπίομεν καὶ κατελίπομεν ὅτι κύριος ἠλόγησεν τὸν λαὸν αὐτοῦ καὶ κατελίπομεν ἔτι τὸ πλῆθος τοῦτο

- 11 ¶ Ezeqyas bay lòd pou yo pare kèk pyès nan Tanp lan pou sèvi depo. Lè depo yo fin pare,
Then Hezekiah said that store-rooms were to be made ready in the house of the Lord; and this was done.
καὶ εἶπεν εζεκιας ἐτοιμάσαι παστοφόρια εἰς οἶκον κυρίου καὶ ἠτοίμασαν
- 12 li fè mete tout sa yo te pran sou rekòt yo, tout ladim yo ak tout bagay yo te mete apa pou Bondye yo ladan yo. Yo mete Konanya, yon moun Levi, chèf reskonsab ak Chimèyi, frè li, pou adjwen.
And in them they put all the offerings and the tenths and the holy things, keeping nothing back, and over them was Conaniah the Levite, with Shimei his brother second to him.
καὶ εἰσήνεγκαν ἐκεῖ τὰς ἀπαρχὰς καὶ τὰ ἐπιδέκατα ἐν πίστει καὶ ἐπ' αὐτῶν ἐπιστάτης χωνενιας ὁ λευίτης καὶ σεμεὶ ὁ ἀδελφὸς αὐτοῦ διαδεχόμενος
- 13 Yo chwazi dis moun pou travay sou lòd Konanya ak Chimèyi, frè li a, dapre lòd wa a ak Azarya, prèt reskonsab Tanp lan, te bay. Se te Jeiyèl, Azaryawou, Nakat, Asayèl, Jerimòt, Jozaba, Eliyèl, Jismakya, Makat ak Benaja.
And Jehiel and Azariah and Nahath and Asahel and Jerimoth and Jozabad and Eliel and Ismachiah and Mahath and Benaiah were overseers, under the directions of Conaniah and Shimei his brother, by the order of Hezekiah the king and Azariah, the ruler of the house of God.
καὶ ἠηλ καὶ οἰζαζίας καὶ ναεθ καὶ σασηλ καὶ ιερμωθ καὶ ιωζαβαθ καὶ εληηλ καὶ σαμαχια καὶ μααθ καὶ βαναϊας καὶ οἱ υἱοὶ αὐτοῦ καθεσταμένοι διὰ χωνενιου καὶ σεμεὶ τοῦ ἀδελφοῦ αὐτοῦ καθὼς προσ ἔταξεν ὁ βασιλεὺς εζεκιας καὶ αζαριας ὁ ἠγούμενος οἴκου κυρίου
- 14 Kore, pitit Jimna a, yon moun Levi ki te chèf gad nan Pòtay sou solèy leve Tanp lan, te reskonsab resevwa kado moun yo te ofri pou Seyè a paske yo te vle. Se li tou ki pou te separe ofrann yo te fè pou Seyè a ak pòsyon yo te mete apa nèt pou Seyè a.
And Kore, the son of Imnah the Levite, the keeper of the east door, had control of the offerings freely given to God, and the distribution of the offerings of the Lord and the most holy things.
καὶ κορη ὁ τοῦ ἱεμα ὁ λευίτης ὁ πυλωρὸς κατὰ ἀνατολὰς ἐπὶ τῶν δομάτων δοῦναι τὰς ἀπαρχὰς κυρίῳ καὶ τὰ ἅγια τῶν ἁγίων
- 15 Nan lòt lavil kote prèt yo rete a, men moun ki te toujou la pou ede Kore: Se te Edèn, Menjamin, Jechwa, Chemaja, Amarya ak Chekanya. Se yo menm ki pou te separe manje a bay moun Levi parèy yo, gran kou pitit, dapre travay yo gen pou fè.
And under him were Eden and Miniamin and Jeshua and Shemaiah and Amariah and Shecaniah, in the towns of the priests, who were made responsible for giving it to all their brothers, by divisions, to small and great:
διὰ χειρὸς οδομ καὶ βενιαμιν καὶ ἰησοῦς καὶ σεμεὶ καὶ αμαριας καὶ σεχονιας διὰ χειρὸς τῶν ἱερέων ἐν πίστει δοῦναι τοῖς ἀδελφοῖς αὐτῶν κατὰ τὰς ἐφημερίας κατὰ τὸν μέγαν καὶ τὸν μικρὸν
- 16 Non sèlman yo te bay tout moun Levi ki te gen non yo pote nan rejis fanmi yo, depi sa ki gen twazan laj pou pi pitit, pòsyon manje pa yo, men yo te bay chak gwoup moun Levi ki te travay nan Tanp Seyè a chak jou, dapre jou travay yo ak dapre travay yo gen pou fè.
As well as to all the males, of three years old and over, listed by their families, who went into the house of the Lord to do what was needed day by day, for their special work with their divisions.
ἐκτὸς τῆς ἐπιγονῆς τῶν ἀρσενικῶν ἀπὸ τριετοῦς καὶ ἐπάνω παντὶ τῷ εἰσπορευομένῳ εἰς οἶκον κυρίου εἰς λόγον ἡμερῶν εἰς ἡμέραν εἰς λειτουργίαν ἐφημερίας διατάξεως αὐτῶν
- 17 Prèt yo te enskri dapre fanmi yo. Men moun Levi yo, depi sa ki gen ventan pou pi pitit, te enskri dapre travay pou yo fè ak jou pou yo travay.
And the families of the priests were listed by their fathers' names, but the Levites, of twenty years old and over, were listed in relation to their work in their divisions;
οὗτος ὁ καταλογισμὸς τῶν ἱερέων κατ' οἴκους πατριῶν καὶ οἱ λευῖται ἐν ταῖς ἐφημερίαις αὐτῶν ἀπὸ εικοσαετοῦς καὶ ἐπάνω ἐν διατάξει
- 18 Yo tout te enskri ansanm ak pitit gason yo, pitit fi yo, madanm yo ak tout moun ki sou kont yo, pou yo te ka bay tout tan yo pou travay nan Tanp Bondye a.
And in the lists were all their little ones and their wives and their sons and daughters, through all the people: they made themselves holy in the positions which they were given.
ἐν καταλογίαις ἐν πάσῃ ἐπιγονῇ υἱῶν αὐτῶν καὶ θυγατέρων αὐτῶν εἰς πᾶν τὸ πλῆθος ὅτι ἐν πίστει ἤγισαν τὸ ἅγιον
- 19 Yo te chwazi moun tou pou mete reskonsab separe manje bay tout prèt yo, moun fanmi Arawon yo, ak moun Levi ki te enskri nan rejis yo epi ki t'ap viv andeyò nan vwazinaj lavil prèt yo.
And as for the sons of Aaron, the priests, living in the country on the outskirts of their towns, every different town there were men, marked out by name, to give their part of the goods to all the males among the priests, and to all who were listed among the Levites.
τοῖς υἱοῖς ααρων τοῖς ἱερατεύουσιν καὶ οἱ ἀπὸ τῶν πόλεων αὐτῶν ἐν πάσῃ πόλει καὶ πόλει ἄνδρες οἱ ὀνομάσθησαν ἐν ὀνόματι δοῦναι μερίδα παντὶ ἀρσενικῷ ἐν τοῖς ἱερεῦσιν καὶ παντὶ καταριθμουμένῳ ἐν τοῖς λευίταις
- 20 Se konsa Ezeqyas te fè nan tout peyi Jida a. Li te fè sa ki byen, sa ki dwat ak tout kè li devan Seyè a, Bondye li a.
This Hezekiah did through all Judah; he did what was good and right and true before the Lord his God.
καὶ ἐποίησεν οὕτως εζεκιας ἐν παντὶ ἰουδα καὶ ἐποίησεν τὸ καλὸν καὶ τὸ εὐθεὺς ἐναντίον τοῦ κυρίου θεοῦ αὐτοῦ
- 21 Nan tou sa li te fè pou sèvis Tanp Bondye a, pou lalwa ak pou kòmandman Bondye yo, li te chache fè volonte Bondye ak tout kè li. Se poutèt sa tout bagay te mache byen pou li.
And for everything he undertook, in connection with the work of the house of God and his law and orders, he got directions from God and did it with serious purpose; and things went well for him.
καὶ ἐν παντὶ ἔργῳ ἐν ᾧ ἤρξατο ἐν ἐργασίᾳ ἐν οἴκῳ κυρίου καὶ ἐν τῷ νόμῳ καὶ ἐν τοῖς προστάγμασιν ἐξεζήτησεν τὸν θεὸν αὐτοῦ ἐξ ὅλης ψυχῆς αὐτοῦ καὶ ἐποίησεν καὶ εὐδοθή

- 1 ¶ Apre Ezekyas te fin fè tout bagay sa yo pou moutre jan li t'ap sèvi Bondye ak tout kè li, Senakerib, wa peyi Lasiri, anvayi peyi Jida. Li sènen tout lavil ak gwo ranpa yo avèk lide pou l' pran yo. Now after these things and this true-hearted work, Sennacherib, king of Assyria, came into Judah, and put his army in position before the walled towns of Judah, designing to make his way into them by force.
καὶ μετὰ τοὺς λόγους τούτους καὶ τὴν ἀλήθειαν ταύτην ἦλθεν σενναχηριμ βασιλεὺς ἀσσυρίων καὶ ἦλθεν ἐπὶ ἰουδαὶν καὶ παρενέβαλεν ἐπὶ τὰς πόλεις τὰς τειχίρεις καὶ εἶπεν προκαταλαβέσθαι αὐτάς
- 2 Lè Ezekyas wè Senakerib t'ap pwoche bò lavil Jerizalèm ak lide pou l' atake l' tou, And when Hezekiah saw that Sennacherib had come for the purpose of fighting against Jerusalem, καὶ εἶδεν ἐξεκίας ὅτι ἦκει σενναχηριμ καὶ τὸ πρόσωπον αὐτοῦ τοῦ πολέμησαι ἐπὶ ἱερουσαλημ
- 3 li reyini tout otorite ak chèf lame l' yo, li di yo li fè lide bouche tout sous dlo ki andeyò lavil la. Yo tout dakò. He took up with his rulers and men of war the question of stopping up the water-springs outside the town; and they gave him their support. καὶ ἐβουλεύσατο μετὰ τῶν πρεσβυτέρων αὐτοῦ καὶ τῶν δυνατῶν ἐμφράζειν τὰ ὕδατα τῶν πηγῶν ἃ ἦν ἔξω τῆς πόλεως καὶ συνεπίσχυσαν αὐτῷ
- 4 Yon foul moun reyini vre, yo bouche tout sous dlo yo ansanm ak kannal anba tè ki te konn mennen dlo a byen lwen nan peyi a. Yo t'ap di yo p'ap kite wa peyi Lasiri yo jwenn anpil dlo lè y'a rive isit la. So they got together a great number of people, and had all the water-springs and the stream flowing through the land stopped up, saying, Why let the kings of Assyria come and have much water? καὶ συνήγαγεν λαὸν πολλὸν καὶ ἐνέφραξεν τὰ ὕδατα τῶν πηγῶν καὶ τὸν ποταμὸν τὸν διορίζοντα διὰ τῆς πόλεως λέγων μὴ ἔλθῃ βασιλεὺς ἀσσοῦρ καὶ εὗρῃ ὕδωρ πολλὸν καὶ κατισχύσῃ
- 5 Ezekyas mete gason sou li. Li fè repare tout miray lavil la, li bati fò won sou li ak yon lòt miray sou deyò. Li ranfòse ranpa ki pwoteje teren ranbleye ki bay sou solèy leve lavil David la. Li fè anpil frenn ak manch long ak anpil plak pwotèj. Then he took heart, building up the wall where it was broken down, and making its towers higher, and building another wall outside; and he made strong the Millo in the town of David, and got together a great store of all sorts of instruments of war. καὶ κατίσχυσεν ἐξεκίας καὶ ὠκοδόμησεν πᾶν τὸ τεῖχος τὸ κατεσκευασμένον καὶ πύργους καὶ ἔξω προτείχισμα ἄλλο καὶ κατίσχυσεν τὸ ἀνάλημμα πόλεως δαυὶδ καὶ κατεσκεύασεν ὄπλα πολλὰ
- 6 Li mete chèf lame alatèt pèp la, li reyini yo sou plas piblik ki bò pòtay lavil la. Li ankouraje yo, li di yo: And he put war chiefs over the people, and sent for them all to come together to him in the wide place at the doorway into the town, and to give them heart he said to them, καὶ ἔθετο ἄρχοντας τοῦ πολέμου ἐπὶ τὸν λαόν καὶ συνήχθησαν πρὸς αὐτὸν εἰς τὴν πλατεῖαν τῆς πόλης τῆς φάραγγος καὶ ἐλάλησεν ἐπὶ καρδίαν αὐτῶν λέγων
- 7 -Mete gason sou nou! Kenbe fèm! Pa kite anyen fè nou pè, ni devan wa peyi Lasiri a, ni devan gwo lame k'ap mache avè l' la, paske nou gen plis fòs avèk nou pase li menm li gen avè l'. Be strong and take heart; have no fear, and do not be troubled on account of the king of Assyria and all the great army with him: for there is a greater with us. ἰσχύσατε καὶ ἀνδρίζεσθε μὴ πτοηθῆτε ἀπὸ προσώπου βασιλέως ἀσσοῦρ καὶ ἀπὸ προσώπου παντὸς τοῦ ἔθνους τοῦ μετ' αὐτοῦ ὅτι μεθ' ἡμῶν πλείονες ἢ μετ' αὐτοῦ
- 8 Li menm, li konte sou fòs sòlda li yo. Nou menm, nou gen Seyè a, Bondye sèl Mèt la, pou ede nou, pou goumen pou nou. Lè pèp la tandè pawòl sa yo soté nan bouch Ezekyas, wa peyi Jida a, yo tout pran kouraj. With him is an arm of flesh; but we have the Lord our God, helping us and fighting for us. And the people put their faith in what Hezekiah, king of Judah, said. μετ' αὐτοῦ βραχίονες σάρκινοι μεθ' ἡμῶν δὲ κύριος ὁ θεὸς ἡμῶν τοῦ σφῶζειν καὶ τοῦ πολεμεῖν τὸν πόλεμον ἡμῶν καὶ κατεθάρησεν ὁ λαὸς ἐπὶ τοῖς λόγοις ἐξεκίου βασιλέως ἰουδα
- 9 ¶ Kèk tan apre sa, Senakerib, wa peyi Lasiri a, te rive devan lavil lakis ansanm ak tout lame li a pou l' atake l'. Li voye kèk chèf bò kote Ezekyas, wa peyi Jida a ak bò kote tout pèp ki te lavil Jerizalèm lan avèk mesaj sa a: After this, Sennacherib, king of Assyria, sent his servants to Jerusalem (at that time he was stationed with all his army in front of Lachish), to say to Hezekiah and all the men of Judah in Jerusalem, καὶ μετὰ ταῦτα ἀπέστειλεν σενναχηριμ βασιλεὺς ἀσσυρίων τοὺς παῖδας αὐτοῦ ἐπὶ ἱερουσαλημ καὶ αὐτὸς ἐπὶ λαχίς καὶ πᾶσα ἡ στρατιὰ μετ' αὐτοῦ καὶ ἀπέστειλεν πρὸς ἐζεκιαν βασιλέα ἰουδα καὶ πρὸς πάντα ἰουδαὶν τὸν ἐν ἱερουσαλημ λέγων
- 10 -Men sa Senakerib, wa peyi Lasiri a, voye di nou: Poukisa nou gen tout konfyans sa a, kifè nou rete nan lavil Jerizalèm ki sènen toupatou a? Sennacherib, king of Assyria, says, In what are you placing your hope, waiting here in the walled town of Jerusalem? οὕτως λέγει σενναχηριμ ὁ βασιλεὺς ἀσσυρίων ἐπὶ τίνι ὑμεῖς πεποιθότε καὶ κάθησθε ἐν τῇ περιοχῇ ἐν ἱερουσαλημ
- 11 Lè Ezekyas di nou Seyè a, Bondye nou an, va delivre nou anba men wa peyi Lasiri a, se twonpe l'ap twonpe nou. Li pral kite nou mouri grangou ak swaf dlo. Is it not Hezekiah who has got you to do it, causing your death from need of food and water, by saying, The Lord our God will give us salvation out of the hands of the king of Assyria? οὐχὶ ἐζεκίας ἀπατᾷ ὑμᾶς τοῦ παραδοῦναι ὑμᾶς εἰς θάνατον καὶ εἰς λιμὸν καὶ εἰς δίψαν λέγων κύριος ὁ θεὸς ἡμῶν σώσει ἡμᾶς ἐκ χειρὸς βασιλέως ἀσσοῦρ
- 12 Apa Ezekyas menm ki te disparèt dènye lotèl ak dènye kote yo te konn fè sèvis pou Seyè a, lèfini ki te di tout moun peyi Jida ak lavil Jerizalèm yo se devan yon sèl lotèl pou yo fè sèvis, pou yo boule lansan? Has not this same Hezekiah taken away his high places and his altars, saying to Judah and Jerusalem, Give worship before one altar only, burning offerings on it? οὐχ οὗτός ἐστιν ἐζεκίας ὃς περιεῖλεν τὰ θυσιαστήρια αὐτοῦ καὶ τὰ ὕψηλά αὐτοῦ καὶ εἶπεν τῷ ἰουδα καὶ τοῖς κατοικοῦσιν ἱερουσαλημ λέγων κατέναντι τοῦ θυσιαστηρίου τούτου προσκυνήσατε καὶ ἐπ' αὐτῷ θυμιάσατε

- 13 Se konnen nou pa konnen sa zansèt mwen yo ansanm avè m' nou te fè pèp lòt nasyon yo? Eske bondye nasyon sa yo te rive delivre yo anba men mwen?
Have you no knowledge of what I and my fathers have done to all the peoples of every land? were the gods of the nations of those lands able to keep their land from falling into my hands?
οὐ γνώσεσθε ὃ τι ἐποίησα ἐγὼ καὶ οἱ πατέρες μου πᾶσι τοῖς λαοῖς τῶν χωρῶν μὴ δυνάμενοι ἠδύναντο θεοὶ τῶν ἔθνῶν πάσης τῆς γῆς σῶσαι τὸν λαὸν αὐτῶν ἐκ χειρὸς μου
- 14 Pa gen yonn nan bondye lòt nasyon zansèt mwen yo te detwi yo ki te rive delivre yo anba men mwen. Poukisa atò nou vle kwè Bondye nou an ka delivre nou anba men m' ?
Who was there among all the gods of those nations, which my fathers put to destruction, who was able to keep his people safe from my hands? and is it possible that your God will keep you safe from my hands?
τίς ἐν πᾶσι τοῖς θεοῖς τῶν ἔθνῶν τούτων οὗς ἐξωλέθρευσαν οἱ πατέρες μου μὴ ἠδύναντο σῶσαι τὸν λαὸν αὐτῶν ἐκ χειρὸς μου ὅτι δυνήσεται ὁ θεὸς ὑμῶν σῶσαι ὑμᾶς ἐκ χειρὸς μου
- 15 Se poutèt sa, pa kite Ezekyas ban nou manti, pa kite li pete nou! Nou pa bezwen kwè l'! Pa gen bondye ankenn gouvènman, ni bondye ankenn nasyon ki te ka delivre yon peyi anba men zansèt mwen yo, ni anba men pa m'! Ale wè pou Bondye nou an ta ka delivre nou anba men mwen!
So do not be tricked by Hezekiah or let him get you to do this, and do not put any faith in what he says: for no god of any nation or kingdom has been able to keep his people safe from my hands, or the hands of my fathers: how much less will your God keep you safe from my hands!
νῦν μὴ ἀπατάτω ὑμᾶς ἐξεκίας καὶ μὴ πεποιθῆναι ὑμᾶς ποιεῖτω κατὰ ταῦτα καὶ μὴ πιστεύετε αὐτῷ ὅτι οὐ μὴ δύνηται ὁ θεὸς παντὸς ἔθνους καὶ βασιλείας τοῦ σῶσαι τὸν λαὸν αὐτοῦ ἐκ χειρὸς μου καὶ ἐκ χειρὸς πατέρων μου ὅτι ὁ θεὸς ὑμῶν οὐ μὴ σώσει ὑμᾶς ἐκ χειρὸς μου
- 16 Chèf lame Lasiri yo te pale pi mal toujou sou Bondye pèp Izrayèl la, Seyè a, ak sou Ezekyas, sèvitè l' la.
And his servants said even more against the Lord God and against his servant Hezekiah.
καὶ ἔτι ἐλάλησαν οἱ παῖδες αὐτοῦ ἐπὶ κύριον θεὸν καὶ ἐπὶ ἐzekian παῖδα αὐτοῦ
- 17 Senakerib te ekri yon lèt kote li te joure Seyè a, Bondye pèp Izrayèl la. Li te di ladan l': Bondye lòt nasyon ki sou latè yo pa t' ka delivre pèp yo anba men m'. Se pa Bondye Ezekyas la ki va delivre pèp la anba men m'!
And he sent letters, in addition, to put shame on the Lord, the God of Israel, and to say evil against him, saying, As the gods of the nations of other lands have not been able to keep their people safe from my hands, no more will the God of Hezekiah keep his people safe from my hands.
καὶ βιβλίον ἔγραψεν ὀνειδίξειν τὸν κύριον θεὸν Ἰσραὴλ καὶ εἶπεν περὶ αὐτοῦ λέγων ὡς θεοὶ τῶν ἔθνῶν τῆς γῆς οὐκ ἐξείλαντο τοὺς λαοὺς αὐτῶν ἐκ χειρὸς μου οὕτως οὐ μὴ ἐξέλθῃται ὁ θεὸς ἐzekiou λαὸν αὐτοῦ ἐκ χειρὸς μου
- 18 Mesaje wa Lasiri yo t'ap pale byen fò nan lang ebre pou tout moun ki te sou miray lavil Jerizalèm yo te ka tandè. Yo t'ap fè yo pè, yo t'ap fè yo pèdi kouraj pou yo te ka pran lavil la fasil.
These things they said, crying out with a loud voice in the Jews' language, to the people of Jerusalem who were on the wall, with the purpose of troubling them and putting fear into them, so that they might take the town;
καὶ ἐβόησεν φωνῆ μεγάλη ἰουδαῖστί ἐπὶ λαὸν ἱερουσαλὴμ τὸν ἐπὶ τοῦ τείχους τοῦ φοβῆσαι αὐτοὺς καὶ κατασπάσαι ὅπως προκαταλάβονται τὴν πόλιν
- 19 Yo t'ap pale sou Bondye lavil Jerizalèm lan tankou yo te konn pale sou bondye lòt nasyon yo ki yon bann estati moun fè ak men.
Talking of the God of Jerusalem as if he was like the gods of the peoples of the earth, the work of men's hands.
καὶ ἐλάλησεν ἐπὶ θεὸν ἱερουσαλὴμ ὡς καὶ ἐπὶ θεοὺς λαῶν τῆς γῆς ἔργα χειρῶν ἀνθρώπων
- 20 Lè sa a, wa Ezekyas ak pwofèt Ezayi, pitit Amòz la, pran lapriyè, yo t'ap mande Bondye sekou.
And Hezekiah the king, and Isaiah the prophet, the son of Amoz, made prayer because of this, crying out to heaven.
καὶ προσηύξατο ἐξεκίας ὁ βασιλεὺς καὶ ἡσαιας υἱὸς ἀμωὺς ὁ προφήτης περὶ τούτων καὶ ἐβόησεν εἰς τὸν οὐρανόν
- 21 Seyè a voye yon zanj nan kan moun peyi Lasiri yo, li touye tout vanyan sòlda yo ansanm ak kapten ak chèf lame yo. Se konsa wa peyi Lasiri a tounen tou wont nan peyi l'. Yon jou li te antre nan tanp bondye li a, pwòp pitit li yo touye l' ak kout nepe.
And the Lord sent an angel who put to death all the men of war and the chiefs and the captains in the army of the king of Assyria. So he went back to his country in shame. And when he came into the house of his god, his sons, the offspring of his body, put him to death there with the sword.
καὶ ἀπέστειλεν κύριος ἄγγελον καὶ ἐξέτριψεν πᾶν δυνατὸν πολεμιστὴν καὶ ἄρχοντα καὶ στρατηγὸν ἐν τῇ παρεμβολῇ βασιλέως ἀσσοῦρ καὶ ἀπέστρεψεν μετὰ αἰσχύνης προσώπου εἰς τὴν γῆν αὐτοῦ καὶ ἦλθεν εἰς οἶκον τοῦ θεοῦ αὐτοῦ καὶ τῶν ἐξεληθόντων ἐκ κοιλίας αὐτοῦ κατέβαλον αὐτὸν ἐν ῥομφαίᾳ
- 22 Se konsa Seyè a te delivre Ezekyas ak tout moun lavil Jerizalèm yo anba men Senakerib, wa peyi Lasiri a, ak anba lòt lènmi yo. Li fè yo viv san bri san kont ak tout peyi nan vwazinaj yo.
So the Lord gave Hezekiah and the people of Jerusalem salvation from the power of Sennacherib, the king of Assyria, and from all others, giving them rest on every side.
καὶ ἔσωσεν κύριος ἐzekian καὶ τοὺς κατοικοῦντας ἐν ἱερουσαλὴμ ἐκ χειρὸς σενναχηριμ βασιλέως ἀσσοῦρ καὶ ἐκ χειρὸς πάντων καὶ κατέπαυσεν αὐτοὺς κυκλόθεν
- 23 Anpil moun vini lavil Jerizalèm pote ofrann pou Seyè a ak kado pou Ezekyas, wa peyi Jida a. Depi lè sa a tout lòt nasyon nan vwazinaj yo respekte Ezekyas.
And great numbers came to Jerusalem with offerings for the Lord, and things of great price for Hezekiah, king of Judah: so that he was honoured among all nations from that time.
καὶ πολλοὶ ἔφερον δῶρα τῷ κυρίῳ εἰς ἱερουσαλὴμ καὶ δόματα τῷ ἐzekia βασιλεῖ ἰουδα καὶ ὑπερήρθη κατ' ὀφθαλμοὺς πάντων τῶν ἔθνῶν μετὰ ταῦτα

- 24 ¶ Yon lè rive, Ezekyas tonbe malad, li te prèt pou mouri. Li lapriyè Seyè a. Seyè a reponn li, li fè l' wè yon mirak.
In those days Hezekiah was ill and near death; and he made prayer to the Lord, and the Lord in answer gave him a sign.
ἐν ταῖς ἡμέραις ἐκείναις ἠρρώστησεν ἐζεκιας ἕως θανάτου καὶ προσήζατο πρὸς κύριον καὶ ἐπήκουσεν αὐτοῦ καὶ σημεῖον ἔδωκεν αὐτῷ
- 25 Men, Ezekyas kite lògèy vire tèt li, li refize di mèsi pou sa Seyè a te fè pou li. Se konsa, Seyè a move ni sou li, ni sou peyi Jida, ni sou lavil Jerizalèm.
But Hezekiah did not do as had been done to him; for his heart was lifted up in pride; and so wrath came on him and on Judah and Jerusalem.
καὶ οὐ κατὰ τὸ ἀνταπόδομα ὃ ἔδωκεν αὐτῷ ἀνταπέδωκεν ἐζεκιας ἀλλὰ ὑψώθη ἡ καρδία αὐτοῦ καὶ ἐγένετο ἐπ' αὐτὸν ὀργή καὶ ἐπὶ ἰουδα καὶ ἱερουσαλημ
- 26 Tansèlman, Ezekyas ansanm ak moun lavil Jerizalèm yo rekonèt fòt yo apre sa. Depi lè sa a, Seyè a pa move sou yo ankò jouk jou Ezekyas mouri.
But then, Hezekiah, in sorrow for what he had done, put away his pride; and he and all Jerusalem made themselves low, so that the wrath of the Lord did not come on them in Hezekiah's life-time.
καὶ ἐταπεινώθη ἐζεκιας ἀπὸ τοῦ ὕψους τῆς καρδίας αὐτοῦ καὶ οἱ κατοικοῦντες ἱερουσαλημ καὶ οὐκ ἐπῆλθεν ἐπ' αὐτοὺς ὀργή κυρίου ἐν ταῖς ἡμέραις ἐζεκιου
- 27 Ezekyas te gen anpil richès, tout moun te respekte l'. Li fè bati depo pou mete tout bagay an ajan, an lò li te genyen, bèl pyè koute chè, epis santi bon, plak pwotèj ak tout lòt bagay koute chè l' yo.
And Hezekiah had very great wealth and honour; and he made himself store-houses for his gold and silver and jewels and spices, and for body-covers and all sorts of beautiful vessels.
καὶ ἐγένετο τῷ ἐζεκια πλοῦτος καὶ δόξα πολλή σφόδρα καὶ θησαυροὺς ἐποίησεν ἐαυτῷ ἀργυρίου καὶ χρυσίου καὶ τοῦ λίθου τοῦ τιμίου καὶ εἰς τὰ ἀρώματα καὶ ὀπλοθήκας καὶ εἰς σκευὴ ἐπιθυμητὰ
- 28 Li fè bati tou depo pou mete grenn manje, diven ak lwil oliv, kay pou tout bèt li yo ak pak pou mouton l' yo.
And store-houses for the produce of grain and wine and oil; and buildings for all sorts of beasts and flocks.
καὶ πόλεις εἰς τὰ γενήματα σίτου καὶ ἐλαίου καὶ οἴνου καὶ φάτνας παντὸς κτήνους καὶ μάνδρας εἰς τὰ ποίμνια
- 29 Li fè bati kèk vil, li achte kantite mouton, kabrit ak bèf, paske Bondye te ba li anpil richès.
And he made towns for himself, and got together much property in flocks and herds: for God had given him great wealth.
καὶ πόλεις ἃς ὠκοδόμησεν αὐτῷ καὶ ἀποσκευὴν προβάτων καὶ βοῶν εἰς πλῆθος ὅτι ἔδωκεν αὐτῷ κύριος ἀποσκευὴν πολλήν σφόδρα
- 30 Se wa Ezekyas ki te bouche kote dlo sous Giyon an te konn soti sou anwo a pou fè l' pase sou anba bò solèy kouche lavil David la. Tou sa li te vle fè te mache byen.
It was Hezekiah who had the higher spring of the water of Gihon stopped, and the water taken down on the west side of the town of David. In everything he undertook, Hezekiah did well.
αὐτὸς ἐζεκιας ἐνέφραξεν τὴν ἔξοδον τοῦ ὕδατος γιων τὸ ἄνω καὶ κατηύθυνεν αὐτὰ κάτω πρὸς λίβα τῆς πόλεως δαυιδ καὶ εὐοδόθη ἐζεκιας ἐν πᾶσι τοῖς ἔργοις αὐτοῦ
- 31 Se konsa, lè wa Babilòn yo te voye delege bò kote l' pou wè kalite mirak ki te fèt nan peyi a, Bondye te kite l' pou kont li pou sonde l', pou l' te ka konnen sa ki te nan kè li.
However, in the business of the representatives sent by the rulers of Babylon to get news of the wonder which had taken place in the land, God gave up guiding him, testing him to see what was in his heart.
καὶ οὕτως τοῖς πρεσβευταῖς τῶν ἀρχόντων ἀπὸ βαβυλωνος τοῖς ἀποσταλεῖσιν πρὸς αὐτὸν πυθέσθαι παρ' αὐτοῦ τὸ τέρας ὃ ἐγένετο ἐπὶ τῆς γῆς καὶ ἐγκατέλιπεν αὐτὸν κύριος τοῦ πειράσαι αὐτὸν εἶδέναι ἢ τὰ ἐν τῇ καρδίᾳ αὐτοῦ
- 32 Tout lòt bagay wa Ezekyas te fè yo, jan li te sevi Bondye nan tou sa li t'ap fè, tou sa ekri nan liv Vizyon pwofèt Ezayi, pitit Amòz la, ak nan liv Istwa wa peyi Jida ak wa peyi Izrayèl yo.
Now the rest of the acts of Hezekiah, and the good he did, are recorded in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.
καὶ τὰ κατάλοιπα τῶν λόγων ἐζεκιου καὶ τὸ ἔλεος αὐτοῦ ἰδοὺ γέγραπται ἐν τῇ προφητείᾳ ἱσαίου υἱοῦ αμωσ τοῦ προφήτου καὶ ἐπὶ βιβλίου βασιλείων ἰουδα καὶ ἰσραηλ
- 33 Lè Ezekyas mouri, yo antere l' nan yon chanm anwo nan kavo fanmi David yo. Lè l' mouri, tout moun peyi Jida yo ak moun lavil Jerizalèm yo fè bèl lantèman pou li. Se Manase, pitit li, ki moute wa nan plas li.
So Hezekiah went to rest with his fathers, and they put his body into the higher part of the resting-places of the sons of David: and all Judah and the people of Jerusalem gave him honour at his death. And Manasseh his son became king in his place.
καὶ ἐκοιμήθη ἐζεκιας μετὰ τῶν πατέρων αὐτοῦ καὶ ἔθαψαν αὐτὸν ἐν ἀναβάσει τάφων υἱῶν δαυιδ καὶ δόξαν καὶ τιμὴν ἔδωκαν αὐτῷ ἐν τῷ θανάτῳ αὐτοῦ πᾶς ἰουδα καὶ οἱ κατοικοῦντες ἐν ἱερουσαλημ καὶ ἐβασίλευσεν μανασσης υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Manase te gen douzan lè li moute wa peyi Jida. Li gouvènènan nan lavil Jerizalèm pandan senkannsenkan.
Manasseh was twelve years old when he became king, and he was ruling for fifty-five years in Jerusalem.
ὦν δέκα δύο ἔτων μανασσης ἐν τῷ βασιλεύσει αὐτὸν καὶ πενήτηκοντα πέντε ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ
- 2 Li fè sa ki mal devan Seyè a, dapre vye prensip krimenèl lòt nasyon Seyè a te mete deyò pou fè plas pou moun pèp Izrayèl yo.
He did evil in the eyes of the Lord, copying the disgusting ways of the nations whom the Lord had sent out of the land before the children of Israel.
καὶ ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου ἀπὸ πάντων τῶν βδελυγμάτων τῶν ἐθνῶν οὓς ἐξωλέθρευσεν κύριος ἀπὸ προσώπου τῶν υἱῶν ἰσραηλ

- 3 Li rebati tanp bondye lòt nasyon Ezeqyas, papa l', te fè kraze yo. Li bati lotèl pou Baal, li fè yon estati Achera. Lèfini, li adore dènye zetwal ki nan syèl la, li fè sèvis pou yo.
For he put up again the high places which had been pulled down by his father Hezekiah; and he made altars for the Baals, and pillars of wood, and was a worshipper and servant of all the stars of heaven;
 και ἐπέστρεψεν και ὠκοδόμησεν τὰ ὑψηλά ἃ κατέσπασεν εζεκιας ὁ πατήρ αὐτοῦ και ἔστησεν στήλας ταῖς βααλιμ και ἐποίησεν ἄλση και προσεκύνησεν πάση τῇ στρατιᾷ τοῦ οὐρανοῦ και ἐδούλευσεν αὐτοῖς
- 4 Li menm rive bati lotèl pou zidòl nan Tanp Seyè a menm, kote Seyè a te di se la l'ap rete nan lavil Jerizalèm pou toutan.
And he made altars in the house of the Lord, of which the Lord had said, In Jerusalem will my name be for ever.
 και ὠκοδόμησεν θυσιαστήρια ἐν οἴκῳ κυρίου οὐ εἶπεν κύριος ἐν ιερουσαλημ ἔσται τὸ ὄνομά μου εἰς τὸν αἰῶνα
- 5 Li fè bati lotèl nan de lakou tanp Seyè a pou tout zetwal ki nan syèl la.
And he made altars for all the stars of heaven in the two outer squares of the house of the Lord.
 και ὠκοδόμησεν θυσιαστήρια πάση τῇ στρατιᾷ τοῦ οὐρανοῦ ἐν ταῖς δυσὶν ἀυλαῖς οἴκου κυρίου
- 6 Li ofri pitit gason l' pou yo boule sou lotèl zidòl yo nan Fon Inon an. Li lage kò l' nan li nwaj nan syèl la ak nan fè maji pou konnen sa ki gen pou rive. Li ankouraje divinò yo ak moun ki konn rele mò pou pale ak yo. Li donnen nan fè sa ki mal devan Seyè a pou l' te fè Seyè a move jouk li pa kapab ankò.
More than this, he made his children go through the fire in the valley of the son of Hinnom; and he made use of secret arts, and signs for reading the future, and unnatural powers, and gave positions to those who had control of spirits and to wonder-workers: he did much evil in the eyes of the Lord, moving him to wrath.
 και αὐτὸς διήγαγεν τὰ τέκνα αὐτοῦ ἐν πυρὶ ἐν γαι-βαναι-εννομ και ἐκληδονίζετο και οἰωνίζετο και ἐφαρμακεύετο και ἐποίησεν ἐγγαστριμύθους και ἐπαιδοῦς ἐπλήθυνεν τοῦ ποιῆσαι τὸ πονηρὸν ἐναντίον κυρίου τοῦ παροργίσει αὐτόν
- 7 Li fè fè yon estati zidòl mete nan Tanp Seyè a, atout Seyè a te pale ak David ansanm ak Salomon, pitit li. Li te pale ak yo sou Tanp lan, li te di yo se isit lavil Jerizalèm, nan Tanp kote mwen te chwazi nan tout peyi douz branch fanmi pèp Izrayèl la, pou yo fè sèvis pou mwen.
And he put the image he had made in the house of God, the house of which God had said to David and to Solomon his son, In this house, and in Jerusalem, the town which I have made mine out of all the tribes of Israel, will I put my name for ever:
 και ἔθηκεν τὸ γλυπτὸν και τὸ χωνευτὸν εἰκόνα ἣν ἐποίησεν ἐν οἴκῳ θεοῦ οὐ εἶπεν ὁ θεὸς πρὸς δαυὶδ και πρὸς σαλωμων υἱὸν αὐτοῦ ἐν τῷ οἴκῳ τούτῳ και ιερουσαλημ ἣν ἐξελεξάμην ἐκ πασῶν φυλῶν ἰσραηλ θήσω τὸ ὄνομά μου εἰς τὸν αἰῶνα
- 8 Depi moun pèp Izrayèl yo viv jan mwen mande yo viv la, si yo fè tou sa ki nan lalwa Moyiz, sèvitè m' lan, te ba yo a, mwen p'ap mete yo deyò nan peyi mwen te vle bay zansèt yo a.
And never again will I let the feet of Israel be moved out of the land which I have given to their fathers; if only they will take care to do all my orders, even all the law and the orders and the rules given to them by Moses.
 και οὐ προσθήσω σαλευσαι τὸν πόδα ἰσραηλ ἀπὸ τῆς γῆς ἧς ἔδωκα τοῖς πατράσιν αὐτῶν πλην ἐὰν φυλάσσωνται τοῦ ποιῆσαι πάντα ἃ ἐνετειλάμην αὐτοῖς κατὰ πάντα τὸν νόμον και τὰ προστάγματα και αἱ τὰ κρίματα ἐν χειρὶ μουσῆ
- 9 Men, Manase te lakòz pèp Jida a ak moun lavil Jerizalèm yo pèdi tèt yo, yo fè pi mal pase nasyon Seyè a te mete deyò nan peyi a pou fè plas pou yo.
And Manasseh made Judah and the people of Jerusalem go out of the true way, so that they did more evil than those nations whom the Lord gave up to destruction before the children of Israel.
 και ἐπλάνησεν μανασσης τὸν ἰουδαν και τοὺς κατοικοῦντας ἐν ιερουσαλημ τοῦ ποιῆσαι τὸ πονηρὸν ὑπὲρ πάντα τὰ ἔθνη ἃ ἐξῆρεν κύριος ἀπὸ προσώπου υἱῶν ἰσραηλ
- 10 Seyè a te pale ak Manase ansanm ak pèp li a, men yo derefize koute l'.
And the word of the Lord came to Manasseh and his people, but they gave no attention.
 και ἐλάλησεν κύριος ἐπὶ μανασση και ἐπὶ τὸν λαὸν αὐτοῦ και οὐκ ἐπήκουσαν
- 11 ¶ Lè sa a, Seyè a voye chèf lame wa peyi Lasiri a vin atake yo. Yo mete men sou Manase, yo pase kwòk nan machwè li, yo mare l' ak de gwo chenn fèt an kwiv, yo mennen l' lavil Babilòn.
So the Lord sent against them the captains of the army of Assyria, who made Manasseh a prisoner and took him away in chains to Babylon.
 και ἤγαγεν κύριος ἐπ' αὐτούς τοὺς ἄρχοντας τῆς δυνάμεως βασιλέως ασσουρ και κατέλαβον τὸν μανασση ἐν δεσμοῖς και ἔδησαν αὐτὸν ἐν πέδαις και ἤγαγον εἰς βαβυλώνα
- 12 Manase te nan gwo lafliksyon, li rele Seyè a, Bondye li a, li rekonèt tout fòt li yo devan Seyè a, Bondye zansèt li yo.
And crying out to the Lord his God in his trouble, he made himself low before the God of his fathers,
 και ὡς ἐθλίβη ἐζήτησεν τὸ πρόσωπον κυρίου τοῦ θεοῦ αὐτοῦ και ἐταπεινώθη σφόδρα ἀπὸ προσώπου θεοῦ τῶν πατέρων αὐτοῦ
- 13 Li lapriyè Bondye, Bondye tande lapriyè l' la, li ba li sa l' te mande a. Li fè l' tounen lavil Jerizalèm pou li al pran plas li ankò. Se konsa Manase vin konprann se Seyè a ki Bondye vre.
And made prayer to him; and in answer to his prayer God let him come back to Jerusalem and to his kingdom. Then Manasseh was certain that the Lord was God.
 και προσηύξατο πρὸς αὐτόν και ἐπήκουσεν αὐτοῦ και ἐπήκουσεν τῆς βοῆς αὐτοῦ και ἐπέστρεψεν αὐτόν εἰς ιερουσαλημ ἐπὶ τὴν βασιλείαν αὐτοῦ και ἔγνω μανασσης ὅτι κύριος αὐτὸς ἐστὶν ὁ θεός

- 14 Apre sa Manase bati yon miray byen wo sou deyò lavil David la, sou bò solèy kouche, bò sous Giyon an. Miray la pran depi nan ravin lan, li pase bò Pòtay Pwason yo, li fè wonn Ofèl la. Manase mete yon kòmandan nan tout lavil peyi Jida yo ki gen gwo ranpa.
After this he made an outer wall for the town of David, on the west side of Gihon in the valley, as far as the way into the town by the fish doorway; and he put a very high wall round the Ophel; and he put captains of the army in all the walled towns of Judah.
καὶ μετὰ ταῦτα ἠκοδόμησεν τεῖχος ἕξω τῆς πόλεως δαυὶδ ἀπὸ λιβὸς κατὰ γίων ἐν τῷ χειμάρρῳ καὶ ἐκπορευομένον τὴν πύλιν τὴν κυκλόθεν καὶ εἰς τὸ οφλα καὶ ὕψωσεν σφόδρα καὶ κατέστησεν ἄρχο ντας τῆς δυνάμεως ἐν πάσαις ταῖς πόλεσιν ταῖς τειχίησιν ἐν ἰουδα
- 15 Li wete tout estati zidòl lòt nasyon yo ak gwo estati ki te nan Tanp lan. Li kraze tout lotèl yo te bati sou mòn kote Tanp Seyè a te ye a ak nan lavil Jerizalèm. Li pran tout bagay sa yo, li voye yo jete an deyò lavil la.
He took away the strange gods and the image out of the house of the Lord, and all the altars he had put up on the hill of the Lord's house and in Jerusalem, and put them out of the town.
καὶ περιεῖλεν τοὺς θεοὺς τοὺς ἀλλοτρίους καὶ τὸ γλυπτὸν ἕξ οἴκου κυρίου καὶ πάντα τὰ θυσιαστήρια ἃ ἠκοδόμησεν ἐν ὄρει οἴκου κυρίου καὶ ἐν ἱερουσαλημ καὶ ἕξω τῆς πόλεως
- 16 Li fè repara lotèl Seyè a, li fè ofrann pou mande Bondye padon ak pou di l' mès. Li mande pou tout moun nan peyi Jida a sèvi Seyè a, Bondye pèp Izrayèl la.
And he put the altar of the Lord in order, offering peace-offerings and praise-offerings on it, and said that all Judah were to be servants of the Lord, the God of Israel.
καὶ κατώρθωσεν τὸ θυσιαστήριον κυρίου καὶ ἔθυσιασεν ἐπ' αὐτὸ θυσίαν σωτηρίου καὶ αἰνέσεως καὶ εἶπεν τῷ ἰουδα τοῦ δουλεύειν κυρίῳ θεῷ ἰσραηλ
- 17 Pèp la te toujou ap ofri bèt pou yo touye lòt kote, men se te toujou pou Seyè a, Bondye yo a, ase.
However, the people still made offerings in the high places, but only to the Lord their God.
πλὴν ὁ λαὸς ἔτι ἐπὶ τῶν ὑψηλῶν πλὴν κύριος ὁ θεὸς αὐτῶν
- 18 Tout rès istwa Manase a, lapriyè li te fè nan pye Bondye li a, mesaj pwofèt yo te ba li nan non Seyè a, Bondye pèp Izrayèl la, tou sa ekri nan Liv Istwa wa pèp Izrayèl yo.
Now the rest of the acts of Manasseh, and his prayer to his God, and the words which the seers said to him in the name of the Lord, the God of Israel, are recorded among the acts of the kings of Israel.
καὶ τὰ λοιπὰ τῶν λόγων μανασση καὶ ἡ προσευχὴ αὐτοῦ ἢ πρὸς τὸν θεὸν καὶ λόγοι τῶν ὀρώντων λαλοῦντων πρὸς αὐτὸν ἐπ' ὀνόματι κυρίου θεοῦ ἰσραηλ ἰδοὺ ἐπὶ λόγων
- 19 Lapriyè wa a te fè a, repons Bondye te ba li, tout peche l' yo, jan li te vire do bay Bondye, tout kote li te bati pou zidòl yo, estati Achera ak estati lòt zidòl li te fè fè pou l' te ka sèvi anvan li te rekonèt peche li yo, nou jwenn tou sa ekri nan Liv Istwa pwofèt Ozayi a.
And the prayer which he made to God, and how God gave him an answer, and all his sin and his wrongdoing, and the places where he made high places and put up pillars of wood and images, before he put away his pride, are recorded in the history of the seers.
προσευχῆς αὐτοῦ καὶ ὡς ἐπήκουσεν αὐτοῦ καὶ πᾶσαι αἱ ἁμαρτίαι αὐτοῦ καὶ αἱ ἀποστάσεις αὐτοῦ καὶ οἱ τόποι ἐφ' οἷς ἠκοδόμησεν τὰ ὑψηλὰ καὶ ἔστησεν ἐκεῖ ἄλση καὶ γλυπτὰ πρὸ τοῦ ἐπιστρέψαι ἰδοὺ ἡ γέγραπται ἐπὶ τῶν λόγων τῶν ὀρώντων
- 20 Lè Manase mouri, yo anrest l' nan jaden palè a. Se Amon, pitit gason l' lan, ki moute wa nan plas li.
So Manasseh went to rest with his fathers, and they put his body to rest in his house, and Amon his son became king in his place.
καὶ ἐκοιμήθη μανασσης μετὰ τῶν πατέρων αὐτοῦ καὶ ἔθαψαν αὐτὸν ἐν παραδείσῳ οἴκου αὐτοῦ καὶ ἐβασίλευσεν ἀντ' αὐτοῦ ἀμων υἱὸς αὐτοῦ
- 21 ¶ Amon te gen venndezan lè li moute wa peyi Jida a. Li gouvènen nan lavil Jerizalèm pandan dezan.
Amon was twenty-two years old when he became king; and he was ruling for two years in Jerusalem.
ὡν εἴκοσι καὶ δύο ἔτων ἀμων ἐν τῷ βασιλεύειν αὐτὸν καὶ δύο ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ
- 22 Tankou Manase, papa l', li fè sa ki mal devan Seyè a. Li ofri bèt pou yo touye, li fè sèvis pou tout zidòl papa l' te fè fè yo.
He did evil in the eyes of the Lord, as Manasseh his father had done; and Amon made offerings to all the images which his father Manasseh had made, and was their servant.
καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου ὡς ἐποίησεν μανασσης ὁ πατὴρ αὐτοῦ καὶ πᾶσιν τοῖς εἰδώλοις οἷς ἐποίησεν μανασσης ὁ πατὴρ αὐτοῦ ἔθυσεν ἀμων καὶ ἐδούλευσεν αὐτοῖς
- 23 Men, li pa t' rekonèt peche l' yo devan Seyè a, tankou Manase, papa l', te fè l' la. Li menm rive fè pi mal pase papa l' toujou.
He did not make himself low before the Lord, as his father Manasseh had done, but went on sinning more and more.
καὶ οὐκ ἐταπεινώθη ἐναντίον κυρίου ὡς ἐταπεινώθη μανασσης ὁ πατὴρ αὐτοῦ ὅτι υἱὸς αὐτοῦ ἀμων ἐπλήθυνεν πλημμέλειαν
- 24 Chèf ki t'ap sèvi avèk Amon yo fè konplo, yo touye l' anndan palè a.
And his servants made a secret design against him, and put him to death in his house.
καὶ ἐπέθεντο αὐτῷ οἱ παῖδες αὐτοῦ καὶ ἐπάταξαν αὐτὸν ἐν οἴκῳ αὐτοῦ
- 25 Moun peyi Jida yo touye mesye ki te fè konplo pou touye Amon yo. Yo mete Jozyas, pitit gason Amon an, wa nan plas li.
But the people of the land put to death all those who had taken part in the design against King Amon, and made his son Josiah king in his place.
καὶ ἐπάταξεν ὁ λαὸς τῆς γῆς τοὺς ἐπιθεμένους ἐπὶ τὸν βασιλεῦα ἀμων καὶ ἐβασίλευσεν ὁ λαὸς τῆς γῆς τὸν ἰωσιαν υἱὸν αὐτοῦ ἀντ' αὐτοῦ

- 1 ¶ Jozyas te gen witan lè li moute wa peyi Jida. Li gouvènè nan lavil Jerizalèm pandan tranteyennan.
Josiah was eight years old when he became king; he was ruling in Jerusalem for thirty-one years.
 ὦν ὀκτῶ ἐτῶν ἰωσίας ἐν τῷ βασιλευδαὶ αὐτὸν καὶ τριάκοντα ἐν ἔτος ἐβασίλευσεν ἐν ἱερουσαλημ
- 2 Jozyas te fè sa ki dwat devan Seyè a. Li mache pye pou pye dèyè David, zansèt li a. Li fè tankou l' nan tou sa l'ap fè, san li pa janm fè sa ki mal.
And he did what was right in the eyes of the Lord, walking in the ways of his father David, without turning to the right hand or to the left.
 καὶ ἐποίησεν τὸ εὐθὲς ἐναντίον κυρίου καὶ ἐπορεύθη ἐν ὁδοῖς δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ οὐκ ἐξέκλινεν δεξιὰ καὶ ἀριστερά
- 3 Jozyas t'ap mache sou witan depi li te wa lè li konmanse chache konnen volonte Bondye David, zansèt li a. Lè sa a li te yon jenn gason toujou. Li t'ap mache sou douzan depi li te wa lè li konmanse fè detwi tout tanp zidòl, tout pòtre Achera, tout lòt estati an bwa ak an bwonz nan peyi Jida ak nan lavil Jerizalèm.
In the eighth year of his rule, while he was still young, his heart was first turned to the God of his father David; and in the twelfth year he undertook the clearing away of all the high places and the pillars and the images of wood and metal from Judah and Jerusalem.
 καὶ ἐν τῷ ὀγδόῳ ἔτει τῆς βασιλείας αὐτοῦ καὶ αὐτὸς ἔτι παιδᾶριον ἤρξατο τοῦ ζητῆσαι κύριον τὸν θεὸν δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ ἐν τῷ δωδεκάτῳ ἔτει τῆς βασιλείας αὐτοῦ ἤρξατο τοῦ καθαρίσαι τὸν ἰουδαν καὶ τὴν ἱερουσαλημ ἀπὸ τῶν ὑψηλῶν καὶ τῶν ἄλσεων καὶ ἀπὸ τῶν χωνευτῶν
- 4 Li fè yo demoli devan je li tout lotèl kote yo te fè sèvis pou Baal yo. Li fè yo kraze tout recho kote yo te boule lansan sou lotèl yo. Li fè yo kraze an miyèt moso pòtre Achera ak pòtre tout lòt zidòl ak estati an bwonz yo. Apre sa, yo fè yo tounen poud, yo simen poud la sou tonm moun ki te konn fè sèvis pou yo.
He had the altars of the Baals broken down, while he himself was present; and the sun-images which were placed on high over them he had cut down; and the pillars of wood and the metal images he had broken up and crushed to dust, dropping the dust over the resting-places of the dead who had made offerings to them.
 καὶ κατέσπασεν κατὰ πρόσωπον αὐτοῦ τὰ θυσιαστήρια τῶν βααλιμ καὶ τὰ ὑψηλὰ τὰ ἐπ' αὐτῶν καὶ ἔκοψεν τὰ ἄλση καὶ τὰ γλυπτὰ καὶ τὰ χωνευτὰ συνέτριψεν καὶ ἐλέπτυνεν καὶ ἔρριψεν ἐπὶ πρόσωπον τῶν μνημάτων τῶν θυσιαζόντων αὐτοῖς
- 5 Li boule zosman prèt zidòl yo sou lotèl kote yo te konn fè sèvis pou yo a. Se konsa li mete tout peyi Jida a ak lavil Jerizalèm nan kondisyon pou fè sèvis Bondye.
And he had the bones of the priests burned on their altars, and so he made Judah and Jerusalem clean.
 καὶ ὅστ' ἱερέων κατέκαυσεν ἐπὶ τὰ θυσιαστήρια καὶ ἐκαθάρισεν τὸν ἰουδαν καὶ τὴν ἱερουσαλημ
- 6 Li fè menm bagay la tou nan lavil ki nan zòn moun Manase, moun Efrayim, ak moun Simeyon yo rive nan zòn moun Neftali yo ak nan tout ti bouk ki te nan vwazinaj yo.
And in all the towns of Manasseh and Ephraim and Simeon as far as Naphtali, he made waste their houses round about.
 καὶ ἐν πόλεσιν εφραιμ καὶ μανασση καὶ συμεων καὶ νεφθαλι καὶ τοῖς τόποις αὐτῶν κύκλῳ
- 7 Nan tout peyi Izrayèl la, li fè demoli lotèl yo. Li kraze tout estati Achera yo ak lòt zidòl yo fè yo tounen poud. Yo kraze tout lotèl lansan yo an miyèt moso, lèfini li tounen lavil Jerizalèm.
He had the altars and the pillars of wood pulled down and the images crushed to dust, and all the sun-images cut down, through all the land of Israel, and then he went back to Jerusalem.
 καὶ κατέσπασεν τὰ ἄλση καὶ τὰ θυσιαστήρια καὶ τὰ εἰδῶλα κατέκοψεν λεπτὰ καὶ πάντα τὰ ὑψηλὰ ἔκοψεν ἀπὸ πάσης τῆς γῆς ἰσραηλ καὶ ἀπέστρεψεν εἰς ἱερουσαλημ
- 8 ¶ Lè sa a, wa Jozyas t'ap mache sou dizwitan depi li t'ap gouvènè, li t'ap mete peyi a ansanm ak Tanp lan nan kondisyon pou fè sèvis pou Bondye. Wa a rele twa moun: Chafan, pitit gason Asalya a, Maseya, gouvènè lavil la, ak Joa, pitit gason Joakaz, sekretè wa a. Li ba yo lòd al repare Tanp Seyè a, Bondye li a.
Now in the eighteenth year of his rule, when the land and the house had been made clean, he sent Shaphan, the son of Azaliah, and Maaseiah, the ruler of the town, and Joah, the son of Joahaz, the recorder, to make good what was damaged in the house of the Lord his God.
 καὶ ἐν τῷ ὀκτωκαιδέκῳ ἔτει τῆς βασιλείας αὐτοῦ τοῦ καθαρίσαι τὴν γῆν καὶ τὸν οἶκον ἀπέστειλεν τὸν σαφαν υἱὸν εσελια καὶ τὸν μαασιαν ἄρχοντα τῆς πόλεως καὶ τὸν ἰουαχ υἱὸν ἰωαχὰς τὸν ὑπομνηματογράφον αὐτοῦ κραταιῶσαι τὸν οἶκον κυρίου τοῦ θεοῦ αὐτοῦ
- 9 Mesye yo al jwenn Ilkija, granprèt la. Yo pote ba li tout lajan yo te ranmase nan Tanp lan, lajan moun Levi ki desèvis nan papòt Tanp lan te ranmase nan men moun Efrayim, moun Manase ak lòt moun peyi Izrayèl yo, ansanm ak sa yo te ranmase nan men moun Jida, moun Benjamen ak moun lavil Jerizalèm yo.
And they came to Hilkiah, the chief priest, and gave him all the money which had been taken into the house of God, which the Levites, the keepers of the door, had got from Manasseh and Ephraim and those of Israel who had not been taken away as prisoners, and from all Judah and Benjamin and the people of Jerusalem.
 καὶ ἦλθον πρὸς ἡλκιαν τὸν ἱερέα τὸν μέγαν καὶ ἔδωκαν τὸ ἀργύριον τὸ εἰσενεχθὲν εἰς οἶκον θεοῦ ὃ συνέλαγον οἱ λευῖται φυλάσσοντες τὴν πόλιν ἐκ χειρὸς μανασση καὶ εφραιμ καὶ τῶν ἀρχόντων καὶ ἀπὸ παντὸς καταλοίπου ἐν ἰσραηλ καὶ υἱῶν ἰουδα καὶ βενιαμιν καὶ οἰκούντων ἐν ἱερουσαλημ
- 10 Yo renmèt lajan an nan men mesye ki te reskonsab travay ki pou fèt nan Tanp lan, pou yo menm yo ka peye moun k'ap travay repare Tanp lan, ki vle di,
And they gave it to the overseers of the work of the Lord's house, and the overseers gave it to the workmen working in the house, for building it up and making good what was damaged;
 καὶ ἔδωκαν αὐτὸ ἐπὶ χεῖρα ποιούντων τὰ ἔργα οἱ καθεσταμένοι ἐν οἴκῳ κυρίου καὶ ἔδωκαν αὐτὸ ποιῶσι τὰ ἔργα οἱ ἐποίουν ἐν οἴκῳ κυρίου ἐπισκευάσαι κατισχύσαι τὸν οἶκον
- 11 bès chapant yo ak bès mason yo, pou yo ka achte wòch taye ak bwa yo bezwen pou sèvi sipò ak ranfò chapant tanp wa Jida yo te kite ap tonbe a.
Even to the woodworkers and builders to get cut stone and wood for joining the structure together and for making boards for the houses which the kings of Judah had given up to destruction.
 καὶ ἔδωκαν τοῖς τέκτοσι καὶ τοῖς οἰκοδόμοις ἀγοράσαι λίθους τετραπέδους καὶ ξύλα εἰς δοκοὺς στεγάσαι τοὺς οἴκους οὓς ἐξωλέθρευσαν βασιλεῖς ἰουδα

- 12 Mesye yo te serye nan travay yo. Te gen kat moun Levi ki t'ap dirije yo. Se te: Joak ak Obadya, moun nan branch fanmi Merari a, Zekaraja ak Mechoulam, moun nan branch fanmi Keyat. Moun Levi ki te konn fè mizik sou enstriman yo
 And the men did the work well; and those who had authority over them were Jahath and Obadiah, Levites of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, who were to be responsible for seeing that the work was done; and others of the Levites, who were expert with instruments of music,
 και οι ἄνδρες ἐν πίστει ἐπὶ τῶν ἔργων καὶ ἐπ' αὐτῶν ἐπίσκοποι ἰεθ καὶ αβδίας οἱ λευῖται ἐξ υἱῶν μεραρι καὶ ζαχαρίας καὶ μοσολλαμ ἐκ τῶν υἱῶν κααθ ἐπισκοπεῖν καὶ πᾶς λευίτης πᾶς συνίον ἐν ὀργάνοις ψῶδῶν
- 13 te reskonsab moun ki t'ap bwote materyo yo ak tout lòt ouvriye ki t'ap fè lòt travay yo. Te gen lòt moun Levi ki te reskonsab ekri istwa tou sa k'ap pase. Genyen ki te sekretè, genyen ki t'ap fè pòs nan papòt yo.
 Had authority over the transport workers, giving directions to all who were doing any sort of work; and among the Levites there were scribes and overseers and door-keepers.
 και ἐπὶ τῶν νοτοφόρων καὶ ἐπὶ πάντων τῶν ποιούντων τὰ ἔργα ἐργασία καὶ ἐργασία καὶ ἀπὸ τῶν λευιτῶν γραμματεῖς καὶ κριταὶ καὶ πυλωροὶ
- 14 ¶ Pandan yo t'ap wete lajan yo te mete nan Tanp Seyè a, Ilkija, prèt la, jwenn liv Lalwa Seyè a te bay Moyiz pou pèp la.
 Now when they were taking out the money which had come into the Lord's house, Hilkiah the priest came across the book of the law of the Lord, which he had given by the mouth of Moses.
 και ἐν τῷ ἐκφέρειν αὐτοὺς τὸ ἀργύριον τὸ εἰσοδιασθὲν εἰς οἶκον κυρίου εὗρεν χελκίας ὁ ἱερεὺς βιβλίον νόμου κυρίου διὰ χειρὸς μουσῆ
- 15 Ilkija pale ak Chafan, sekretè a, li di l' li jwenn liv Lalwa a nan Tanp Seyè a. Epi li ba li l'.
 Then Hilkiah said to Shaphan the scribe, I have made discovery of the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan.
 και ἀπεκρίθη χελκίας καὶ εἶπεν πρὸς σαφαν τὸν γραμματέα βιβλίον νόμου εὗρον ἐν οἴκῳ κυρίου καὶ ἔδωκεν χελκίας τὸ βιβλίον τῷ σαφαν
- 16 Chafan pote liv la bay wa a, epi li fè rapò li, li di l' konsa: -Nou fè tou sa ou te ban nou lòd fè.
 And Shaphan took the book to the king; and he gave him an account of what had been done, saying, Your servants are doing all they have been given to do;
 και εἰσήνεγκεν σαφαν τὸ βιβλίον πρὸς τὸν βασιλέα καὶ ἀπέδωκεν ἔτι τῷ βασιλεὶ λόγον πᾶν τὸ δοθὲν ἀργύριον ἐν χειρὶ τῶν παιδῶν σου τῶν ποιούντων τὸ ἔργον
- 17 Yo pran tout lajan ki te nan Tanp Seyè a, yo renmèt li nan men moun ki reskonsab fè reparasyon nan Tanp lan ak moun k'ap fè travay yo.
 They have taken out all the money which was in the Lord's house and have given it to the overseers and to the workmen.
 και ἐχώνευσαν τὸ ἀργύριον τὸ εὐρεθὲν ἐν οἴκῳ κυρίου καὶ ἔδωκαν ἐπὶ χεῖρα τῶν ἐπισκόπων καὶ ἐπὶ χεῖρα τῶν ποιούντων ἐργασίαν
- 18 Lèfini, Chafan di wa a: -Ilkija, prèt la, te ban m' yon liv. Chafan li liv la pou wa a.
 Then Shaphan the scribe said to the king, Hilkiah the priest has given me a book; and he made a start at reading some of it to the king.
 και ἀπήγγειλεν σαφαν ὁ γραμματεὺς τῷ βασιλεὶ λέγων βιβλίον ἔδωκεν μοι χελκίας ὁ ἱερεὺς καὶ ἀνέγνω αὐτὸ σαφαν ἐναντίον τοῦ βασιλέως
- 19 Lè wa a tande pawòl ki te ekri nan Liv la, li chire rad sou li tèlman li te sezi.
 And the king, hearing the words of the law, took his robe in his hands, violently parting it as a sign of his grief.
 και ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς τοὺς λόγους τοῦ νόμου καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ
- 20 Lèfini, li fè rele Ilkija, prèt la, Akikam, pitit gason Chafan an, Abdon, pitit Mikaja a, Chafan, sekretè a, ak Asaja, nèg konfyans wa a. Li ba yo lòd sa a:
 And he gave orders to Hilkiah and to Ahikam, the son of Shaphan, and Abdon, the son of Micah, and Shaphan the scribe and Asaiah, the king's servant, saying,
 και ἐνετείλατο ὁ βασιλεὺς τῷ χελκία καὶ τῷ αχικαμ υἱῷ σαφαν καὶ τῷ αβδων υἱῷ μιχαα καὶ τῷ σαφαν τῷ γραμματεῖ καὶ τῷ ασαα παιδὶ τοῦ βασιλέως λέγων
- 21 -Ale chache konnen sa Seyè a vle nou fè, mwen menm ansanm ak tout rès pèp li a ki rete nan peyi Jida ak nan peyi Izrayèl la. Chache konnen sa pou n' fè ak pawòl ki nan liv nou jwenn lan. Seyè a move anpil sou nou, paske zansèt nou yo pa t' koute pawòl Seyè a, ni yo pa t' fè tou sa ki ekri nan liv la.
 Go and get directions from the Lord for me and for those who are still in Israel and for Judah, about the words of this book which has come to light; for great is the wrath of the Lord which has been let loose on us, because our fathers have not kept the word of the Lord or done what is recorded in this book.
 πορευθήτε ζητήσατε τὸν κύριον περὶ ἐμοῦ καὶ περὶ παντὸς τοῦ καταλειφθέντος ἐν ἰσραὴλ καὶ ἰουδα περὶ τῶν λόγων τοῦ βιβλίου τοῦ εὐρεθέντος ὅτι μέγας ὁ θυμὸς κυρίου ἐκκέκασται ἐν ἡμῖν διότι οὐκ εἰσήκουσαν οἱ πατέρες ἡμῶν τῶν λόγων κυρίου τοῦ ποιῆσαι κατὰ πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ
- 22 Se konsa, Ilkija ansanm ak lòt mesye wa a te chwazi yo al kay Oulda, yon pwofèt fanm ki te rete nan katye yo te fèk bati lavil Jerizalèm lan. Oulda sa a te madanm yon nonm yo te rele Chaloum, pitit Tokeyat, pitit pitit Asra a, ki te reskonsab rad yo sèvi nan Tanp lan. Yo esplike Oulda tou sa ki rive.
 So Hilkiah, and those whom the king sent, went to Huldah the woman prophet, the wife of Shallum, the son of Tokhath, the son of Hasrah, the keeper of the robes (now she was living in Jerusalem, in the second part of the town); and they had talk with her about this thing.
 και ἐπορεύθη χελκίας καὶ οἷς εἶπεν ὁ βασιλεὺς πρὸς ολδαν τὴν προφῆτιν γυναῖκα σελλημ υἱοῦ θακουαθ υἱοῦ χελλης φυλάσσουσαν τὰς στολὰς καὶ αὕτη κατόκει ἐν ἱερουσαλημ ἐν μασανα καὶ ἐλάησα ν αὕτῃ κατὰ ταῦτα

- 23 Oulda di yo konsa: -Men sa Seyè a, Bondye pèp Izrayèl la, di: Tounen al di moun ki voye nou bò kote m' lan
 And she said to them, The Lord, the God of Israel, has said, Say to the man who sent you to me,
 και ειπεν αυτοις ουτως ειπεν κυριος ο θεος ισραηλ ειπατε τῷ ἀνδρὶ τῷ ἀποστειλαντι ὑμᾶς πρὸς με
- 24 men mesaj Seyè a voye ba li: Mwen pral voye yon malè sou lavil Jerizalèm ansanm ak sou tout moun li yo, jan sa ekri nan liv yo li pou wa peyi Jida a.
 These are the words of the Lord: See, I will send evil on this place and on its people, even all the curses in the book which they have been reading before the king of Judah;
 ουτως λεγει κυριος ιδου εγω επαγω κακα ἐπι τὸν τόπον τοῦτον τοὺς πάντας λόγους τοὺς γεγραμμένους ἐν τῷ βιβλίῳ τῷ ἀνεγνωσμένῳ ἐναντίον τοῦ βασιλέως ιουδα
- 25 Moun lavil Jerizalèm yo vire do ban mwen. Yo fè sèvis pou lòt bondye. Avèk tout zak sa yo, mwen move anpil sou lavil Jerizalèm. Kòlè m' poko ap pase.
 Because they have given me up, burning offerings to other gods and moving me to wrath by all the works of their hands; so my wrath is let loose on this place and will not be put out.
 ἀνθ' ὧν ἐγκατέλιπόν με και ἐθυμίασαν θεοὺς ἄλλοτριούς ἵνα παροργίσωσιν με ἐν πᾶσιν τοῖς ἔργοις τῶν χειρῶν αὐτῶν και ἐξεκαύθη ὁ θυμός μου ἐν τῷ τόπῳ τούτῳ και οὐ σβεσθήσεται
- 26 Men sa n'a di wa peyi Jida a ki voye nou vin konnen volonte Bondye a. Wi, men sa Seyè a, Bondye pèp Izrayèl la, voye di l': Ou tande sa ki ekri nan liv la.
 But to the king of Judah who sent you to get directions from the Lord, say, This is what the Lord, the God of Israel, has said: Because you have given ear to my words,
 και ἐπι βασιλέα ιουδα τὸν ἀποστειλαντα ὑμᾶς τοῦ ζητῆσαι τὸν κύριον ουτως ερεῖτε αὐτῷ ουτως λεγει κυριος ο θεος ισραηλ τοὺς λόγους οὗς ἤκουσας
- 27 Sa fè kè ou fè ou mal, ou desann ou devan mwen lè ou tande deklarasyon mwen fè sou lavil sa a ak sou tout moun li yo. Wi, lè ou tande sa, ou chire rad sou ou, dlo koule nan je ou. Se poutèt sa mwen menm tou mwen tande ou. Se mwen menm, Seyè a, k'ap di ou sa.
 And your heart was soft, and you made yourself low before God, on hearing his words about this place and its people, and with weeping and signs of grief have made yourself low before me, I have given ear to you, says the Lord God.
 και ἐνετρέπη ἡ καρδία σου και ἐταπεινώθηκες ἀπὸ προσώπου μου ἐν τῷ ἀκουσαί σε τοὺς λόγους μου ἐπι τὸν τόπον τοῦτον και ἐπι τοὺς κατοικοῦντας αὐτὸν και ἐταπεινώθηκες ἐναντίον μου και διέρρηξας τὰ ἱμάτιά σου και ἐκλασας κατεναντίον μου και ἐγὼ ἤκουσά φησιν κυριος
- 28 Ou menm, w'ap mouri nan kabann ou, y'ap antere ou nan menm kavo ak zansèt ou yo. Ou p'ap gen tan wè malè m'ap voye sou lavil Jerizalèm ak sou moun ki rete ladan l' yo. Mesye yo tounen rapòte mesaj la bay wa Jozyas.
 See, I will let you go to your fathers, and be put in your last resting-place in peace, and your eyes will not see all the evil which I will send on this place and on its people. So they took this news back to the king.
 ιδου προστίθημι σε πρὸς τοὺς πατέρας σου και προστεθήσῃ πρὸς τὰ μνήματά σου ἐν εἰρήνῃ και οὐκ ὄψονται οἱ ὀφθαλμοί σου ἐν πᾶσιν τοῖς κακοῖς οἷς ἐγὼ επαγω ἐπι τὸν τόπον τοῦτον και ἐπι τοὺς κατοικοῦντας αὐτὸν και ἀπέδωκαν τῷ βασιλεῖ λόγον
- 29 ¶ Lè sa a, wa a voye misyon bay tout chèf fanmi nan lavil Jerizalèm ak nan tout peyi Jida a, pou yo reyini ansanm avè l'.
 Then the king sent and got together all the responsible men of Judah and of Jerusalem.
 και ἀπέστειλεν ὁ βασιλεὺς και συνήγαγεν τοὺς πρεσβυτέρους ιουδα και ιερουσαλημ
- 30 Apre sa, wa a moute nan Tanp Seyè a ansanm ak prèt yo, moun Levi yo, tout moun peyi Jida yo, moun ki rete lavil Jerizalèm yo ak tout rès pèp la, grannèg kou tinèg. Wa a kanpe devan yo tout, li li byen fò tou sa ki nan liv Kontra yo te jwenn nan Tanp Seyè a.
 And the king went up to the house of the Lord, with all the men of Judah and the people of Jerusalem, and the priests and the Levites and all the people, small and great; and they were present at his reading of the book of the law which had come to light in the house of the Lord.
 και ἀνέβη ὁ βασιλεὺς εἰς οἶκον κυρίου και πᾶς ιουδα και οἱ κατοικοῦντες ιερουσαλημ και οἱ ἱερεῖς και οἱ λευῖται και πᾶς ὁ λαὸς ἀπὸ μεγάλου ἕως μικροῦ και ἀνέγνω ἐν ὧσιν αὐτῶν τοὺς πάντας λόγους βιβλίου τῆς διαθήκης τοῦ εὐρεθέντος ἐν οἴκῳ κυρίου
- 31 Lè li fini, li rete kanpe nan plas rezève pou li bò gwo poto a, li pran angajman devan Seyè a pou li fè volonte Seyè a, pou li mache dapre kòmandman, prensip ak lalwa Bondye yo ak tout kè li ak tout nanm li, lèfini pou l' kenbe tout kondisyon kontra ki ekri nan liv la.
 Then the king, taking his place by the pillar, made an agreement before the Lord, to go in the way of the Lord, and to keep his orders and his decisions and his rules with all his heart and with all his soul, and to keep the words of the agreement recorded in this book.
 και ἔστη ὁ βασιλεὺς ἐπι τὸν στῦλον και διέθετο διαθήκην ἐναντίον κυρίου τοῦ πορευθῆναι ἐνώπιον κυρίου τοῦ φυλάσσειν τὰς ἐντολὰς αὐτοῦ και μαρτύρια αὐτοῦ και προστάγματα αὐτοῦ ἐν ὅλῃ καρδίᾳ και ἐν ὅλῃ ψυχῇ τοὺς λόγους τῆς διαθήκης τοὺς γεγραμμένους ἐπι τῷ βιβλίῳ τούτῳ
- 32 Apre sa, wa a fè tout moun ki te lavil Jerizalèm ansanm ak moun branch fanmi Benjamen yo pran menm angajman an tou. Depi lè sa a, moun lavil Jerizalèm yo mache dapre kontra yo te pase ak Bondye zansèt yo a.
 And he made all the people in Jerusalem and Benjamin give their word to keep it. And the people of Jerusalem kept the agreement of God, the God of their fathers.
 και ἔστησεν πάντας τοὺς εὐρεθέντας ἐν ιερουσαλημ και βενιαμιν και ἐποίησαν οἱ κατοικοῦντες ιερουσαλημ διαθήκην ἐν οἴκῳ κυρίου θεοῦ πατέρων αὐτῶν

- 33 Jozyas fè disparèt tout vye zidòl sal nan peyi ki te pou moun pèp Izrayèl yo. Li mete tout moun ki te rete nan peyi Izrayèl la nan obligasyon pou yo sèvi Seyè a, Bondye yo a. Se konsa pandan tout tan Jozyas te vivan an, tout pèp la te kenbe pye Seyè a, Bondye zansèt yo a, fèm.
 Josiah took away all the disgusting things out of all the lands of the children of Israel, and made all who were in Israel servants of the Lord their God. And as long as he was living they were true to the Lord, the God of their fathers.
 και περιεῖλεν ἰωσίας τὰ πάντα βδελύγματα ἐκ πάσης τῆς γῆς ἧ ἦν υἱὸν ἰσραὴλ καὶ ἐποίησεν πάντας τοὺς εὐρεθέντας ἐν ἱερουσαλὴμ καὶ ἐν ἰσραὴλ τοῦ δουλεῦν κυρίῳ θεῷ αὐτῶν πάσας τὰς ἡμέρας αὐτοῦ οὐκ ἐξέκλιεν ἀπὸ ὀπίσθεν κυρίου θεοῦ πατέρων αὐτοῦ
- 1 ¶ Wa Jozyas fete fèt Delivrans lan pou Seyè a. Nan katòzyèm jou premye mwa a, yo touye ti mouton pou fèt la.
 And Josiah kept a Passover to the Lord in Jerusalem; on the fourteenth day of the first month they put the Passover lamb to death.
 και ἐποίησεν ἰωσίας τὸ φασεχ τῷ κυρίῳ θεῷ αὐτοῦ καὶ ἔθυσαν τὸ φασεχ τῇ τεσσαρεσκαίδεκάτῃ τοῦ μηνὸς τοῦ πρώτου
- 2 Li bay chak prèt travay pou yo fè nan Tanp lan ankò, li ankouraje yo pou yo fè l' byen.
 And he gave the priests their places, making them strong for the work of the house of God.
 και ἔστησεν τοὺς ἱερεῖς ἐπὶ τὰς φυλακὰς αὐτῶν καὶ κατίσχυσεν αὐτοὺς εἰς τὰ ἔργα οἴκου κυρίου
- 3 Lèfini, li pale ak moun Levi yo ki te reskonsab moutre pèp Izrayèl la sa pou l' fè epi ki t'ap viv apa nèt pou Seyè a. Li di yo konsa: -Mete Bwat Kontra Bondye a nan Tanp Salomon, pitit David, wa pèp Izrayèl la, te bati a. Nou pa bezwen ap pote l' sou zepòl nou ankò. Koulye a se sèvi nou pral sèvi Seyè a, Bondye nou ak Bondye pèp Izrayèl ki pou li a.
 And he said to the Levites, the teachers of all Israel, who were holy to the Lord, See, the holy ark is in the house which Solomon, the son of David, king of Israel, made; it will no longer have to be transported on your backs: now be the servants of the Lord your God and his people Israel,
 και εἶπεν τοῖς λευίταις τοῖς δυνατοῖς ἐν παντὶ ἰσραὴλ τοῦ ἁγιασθῆναι αὐτοὺς τῷ κυρίῳ καὶ ἔθηκαν τὴν κιβωτὸν τὴν ἁγίαν εἰς τὸν οἶκον ὃν ὠκοδόμησεν σαλωμων υἱὸς δαυὶδ τοῦ βασιλέως ἰσραὴλ καὶ εἶπεν ὁ βασιλεὺς οὐκ ἔστιν ὑμῖν ἄραι ἐπ' ὤμων οὐθέν νῦν οὖν λειτουργήσατε τῷ κυρίῳ θεῷ ὑμῶν καὶ τῷ λαῷ αὐτοῦ ἰσραὴλ
- 4 Pran plas nou nan Tanp lan, chak fanmi apa, dapre reskonsablite nou jan David, wa pèp Izrayèl la, ak Salomon, pitit li, te ekri l' la.
 And make yourselves ready in your divisions, by your families, as it is ordered in the writings of David, king of Israel, and of Solomon his son;
 και ἐτοιμάσθητε κατ' οἴκους πατριῶν ὑμῶν καὶ κατὰ τὰς ἐφημερίας ὑμῶν κατὰ τὴν γραφὴν δαυὶδ βασιλέως ἰσραὴλ καὶ διὰ χειρὸς σαλωμων υἱοῦ αὐτοῦ
- 5 N'a rete kote yo mete apa nèt pou Seyè a. N'a ranje nou yon jan pou gen yon gwoup moun Levi pou ede chak branch fanmi pèp Izrayèl la.
 And take your positions in the holy place, grouped in the families of your brothers, the children of the people, and for every division let there be a part of a family of the Levites.
 και στήτε ἐν τῷ οἴκῳ κατὰ τὰς διαίρεσεις οἴκων πατριῶν ὑμῶν τοῖς ἀδελφοῖς ὑμῶν υἱοῖς τοῦ λαοῦ καὶ μερὶς οἴκου πατριᾶς τοῖς λευίταις
- 6 Se nou ki pou touye ti mouton yo ak kabrit yo pou fèt Delivrans lan. Ale mete nou nan kondisyon pou fè sèvis Seyè a. Pare tou sa nou bezwen pou touye bèt yo pou moun pèp Izrayèl yo, frè nou yo, ka fè seremoni an jan Seyè a te bay Moyiz lòd la pou nou.
 And put the Passover lamb to death, and make yourselves holy, and make it ready for your brothers, so that the orders given by the Lord through Moses may be done.
 και θύσατε τὸ φασεχ καὶ τὰ ἅγια ἐτοιμάσατε τοῖς ἀδελφοῖς ὑμῶν τοῦ ποιῆσαι κατὰ τὸν λόγον κυρίου διὰ χειρὸς μουσῆ
- 7 Apre sa, Jozyas pran trantmil (30.000) ti mouton ak ti kabrit ansanm ak twamil (3.000) bèf nan bèt pa l', li bay moun pèp Izrayèl ki te la yo pou fè fèt Delivrans lan.
 And Josiah gave lambs and goats from the flock as Passover offerings for all the people who were present, to the number of thirty thousand, and three thousand oxen: these were from the king's private property.
 και ἀπῆρξατο ἰωσίας τοῖς υἱοῖς τοῦ λαοῦ πρόβατα καὶ ἄμνοὺς καὶ ἐρίφους ἀπὸ τῶν τέκνων τῶν αἰγῶν πάντα εἰς τὸ φασεχ εἰς πάντας τοὺς εὐρεθέντας εἰς ἀριθμὸν τριάκοντα χιλιάδας καὶ μόσχων τρεῖς χιλιάδας ταῦτα ἀπὸ τῆς ὑπάρξεως τοῦ βασιλέως
- 8 Chèf li yo te bay pa yo pou pèp la, pou prèt yo ak moun Levi yo. Ilkija, Zakari ak Jeyèl, ki te reskonsab Tanp Seyè a, bay demil sisan (2.600) ti mouton ak ti kabrit ansanm ak twasan (300) bèf pou yo touye pou fèt la.
 And his captains freely gave an offering to the people, the priests, and the Levites. Hilkiah and Zechariah and Jehiel, the rulers of the house of God, gave to the priests for the Passover offerings two thousand, six hundred small cattle and three hundred oxen.
 και οἱ ἄρχοντες αὐτοῦ ἀπῆρξαντο τῷ λαῷ καὶ τοῖς ἱερεῦσιν καὶ λευίταις ἔδωκεν χελκίας καὶ ζαχαρίας καὶ ἰηλ οἱ ἄρχοντες οἴκου τοῦ θεοῦ τοῖς ἱερεῦσιν καὶ ἔδωκεν εἰς τὸ φασεχ πρόβατα καὶ ἄμνοὺς καὶ ἐρίφους δισχίλια ἑξακόσια καὶ μόσχους τριακοσίους
- 9 Konanya ak de frè li yo, Chemaja ak Netanèl, ansanm ak Achabya, Jeyèl ak Jozaba, chèf moun Levi yo, bò pa yo te bay senkmil (5.000) ti mouton ak ti kabrit ak senksan (500) bèf pou moun Levi yo te ofri pou fèt Delivrans lan.
 And Conaniah and Shemaiah and Nethanel, his brothers, and Hashabiah and Jeiel and Jozabad, the chiefs of the Levites, gave to the Levites for the Passover offerings five thousand small cattle and five hundred oxen.
 και χωνενας καὶ βαναιας καὶ σαμιας καὶ ναθανηλ ἀδελφὸς αὐτοῦ καὶ ασαβια καὶ ἰηλ καὶ ἰωζαβαδ ἄρχοντες τῶν λευιτῶν ἀπῆρξαντο τοῖς λευίταις εἰς τὸ φασεχ πρόβατα πεντακισχίλια καὶ μόσχους πεντακοσίους

- 10 Lè tout bagay te pare pou fèt la, prèt yo pran plas yo, moun Levi yo fè gwoup apa jan wa a te ba yo lòd la.
So everything was made ready and the priests took their places with the Levites in their divisions, as the king had said.
 και κατορθώθη ἡ λειτουργία καὶ ἔστησαν οἱ ἱερεῖς ἐπὶ τὴν στάσιν αὐτῶν καὶ οἱ λευῖται ἐπὶ τὰς διαιρέσεις αὐτῶν κατὰ τὴν ἐντολὴν τοῦ βασιλέως
- 11 Lè yo fin touye ti mouton yo, moun Levi yo bay prèt yo san an pou yo vide sou lotèl la. Moun Levi yo menm kòche tout bèt yo.
And they put the Passover lambs to death, the blood being drained out by the priests when it was given to them, and the Levites did the skinning.
 και ἔθυσαν τὸ φασεχ καὶ προσέχεαν οἱ ἱερεῖς τὸ αἷμα ἐκ χειρὸς αὐτῶν καὶ οἱ λευῖται ἐξέδειραν
- 12 Apre sa, yo wete pati ki pou boule nèt pou Seyè a, yo bay chak fanmi pòsyon pa yo pou yo al ofri bay Seyè a, jan sa ekri nan Liv Moyiz la. Yo fè menm bagay la pou bèt yo.
And they took away the burned offerings, so that they might give them to be offered to the Lord for the divisions of the families of the people, as it is recorded in the book of Moses. And they did the same with the oxen.
 και ἠτοίμασαν τὴν ὀλοκαύτωςιν παραδοῦναι αὐτοῖς κατὰ τὴν διαίρεσιν κατ' οἴκους πατριῶν τοῖς υἱοῖς τοῦ λαοῦ τοῦ προσάγειν τῷ κυρίῳ ὡς γέγραπται ἐν βιβλίῳ μουσῆ καὶ οὕτως εἰς τὸ πρωί
- 13 Lèfini, moun Levi yo griye ti mouton Delivrans lan sou dife, jan yo te konn fè l' la. Yo bouyi lòt vyann yo te mete apa pou Bondye yo nan chodyè, nan mamit ak nan kaswòl. Lèfini, yo prese separe vyann lan bay tout pèp la.
And the Passover lamb was cooked over the fire, as it says in the law; and the holy offerings were cooked in pots and basins and vessels, and taken quickly to all the people.
 και ὤπησαν τὸ φασεχ ἐν πυρὶ κατὰ τὴν κρίσιν καὶ τὰ ἅγια ἤψησαν ἐν τοῖς χαλκείοις καὶ ἐν τοῖς λέβησιν καὶ εὐδοῦθη καὶ ἔδραμον πρὸς πάντας τοὺς υἱοὺς τοῦ λαοῦ
- 14 Lè yo fin fè sa, moun Levi yo pare sa ki rete pou yo menm ansanm ak prèt yo, paske prèt yo, moun fanmi Arawon yo, te rete byen ta jouk aswè ap boule bèt moun yo te ofri nèt pou Seyè a ansanm ak grès lòt bèt yo. Se poutèt sa, se moun Levi yo ki te pare vyann ni pou tèt yo ni pou prèt yo, moun fanmi Arawon yo.
And after that, they made ready for themselves and for the priests; for the priests, the sons of Aaron, were offering the burned offerings and the fat till night; so the Levites made ready what was needed for themselves and for the priests, the sons of Aaron.
 και μετὰ τὸ ἐτοιμάσαι αὐτοῖς καὶ τοῖς ἱερεῦσιν ὅτι οἱ ἱερεῖς ἐν τῷ ἀναφέρειν τὰ στέατα καὶ τὰ ὀλοκαυτώματα ἕως νυκτός καὶ οἱ λευῖται ἠτοίμασαν αὐτοῖς καὶ τοῖς ἀδελφοῖς αὐτῶν υἱοῖς ααρὼν
- 15 Sanba yo menm, moun fanmi Asaf yo, te nan plas yo dapre lòd David, Asaf, Eyman ak Jedoutoun, pwofèt wa a, te bay. Gad pòtay Tanp yo te nan plas yo tou. Yo yonn pa kite pòs yo, paske moun Levi parèy yo t'ap pare pòsyon vyann pa yo pou yo tou.
And the sons of Asaph, the makers of melody, were in their places, as ordered by David and Asaph and Heman and Jeduthun, the king's seer; and the door-keepers were stationed at every door: there was no need for them to go away from their places, for their brothers the Levites made ready for them.
 και οἱ ψαλτῶδοι υἱοὶ ασαφ ἐπὶ τῆς στάσεως αὐτῶν κατὰ τὰς ἐντολὰς δαυὶδ καὶ ασαφ καὶ αμιαν καὶ ἰδιθὼν οἱ προφήται τοῦ βασιλέως καὶ οἱ ἄρχοντες καὶ οἱ πυλωροὶ πύλης καὶ πύλης οὐκ ἦν αὐτοῖς κινεῖσθαι ἀπὸ τῆς λειτουργίας ἁγίων ὅτι οἱ ἀδελφοὶ αὐτῶν οἱ λευῖται ἠτοίμασαν αὐτοῖς
- 16 Se konsa jou sa a yo te òganize tout sèvis Seyè a pou fete fèt Delivrans lan, pou boule vyann bèt yo nèt sou lotèl la pou Bondye, jan wa Jozyas te bay lòd la.
So everything needed for the worship of the Lord was made ready that same day, for the keeping of the Passover and the offering of burned offerings on the altar of the Lord, as King Josiah had given orders.
 και κατορθώθη καὶ ἠτοίμασθη πᾶσα ἡ λειτουργία κυρίου ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ ποιῆσαι τὸ φασεχ καὶ ἐνεγκεῖν τὰ ὀλοκαυτώματα ἐπὶ τὸ θυσιαστήριον κυρίου κατὰ τὴν ἐντολὴν τοῦ βασιλέως ἰωσῖα
- 17 Pandan sèt jou, tout moun pèp Izrayèl ki te la yo t'ap fete fèt Delivrans lan ak fèt Pen san ledven yo.
And all the children of Israel who were present kept the Passover and the feast of unleavened bread at that time for seven days.
 και ἐποίησαν οἱ υἱοὶ ἰσραὴλ οἱ εὐρεθέντες τὸ φασεχ ἐν τῷ καιρῷ ἐκείνῳ καὶ τὴν ἑορτὴν τῶν ἄζυμων ἑπτὰ ἡμέρας
- 18 Depi sou tan pwofèt Samyèl, yo pa t' janm fete fèt Delivrans lan konsa. Pa gen yonn nan ansyen wa pèp Izrayèl yo ki te fete fèt Delivrans lan tankou Jozyas te fè l' lè sa a ansanm ak prèt yo, moun Levi yo ak tout pèp peyi Jida a, moun peyi Izrayèl ki te la yo ansanm ak moun lavil Jerizalèm yo.
No Passover like it had been kept in Israel from the days of Samuel the prophet; and not one of the kings of Israel had ever kept a Passover like the one kept by Josiah and the priests and the Levites and all those of Judah and Israel who were present, and the people of Jerusalem.
 και οὐκ ἐγένετο φασεχ ὅμοιον αὐτῷ ἐν ἰσραὴλ ἀπὸ ἡμερῶν σαμουὴλ τοῦ προφήτου καὶ πάντες βασιλεῖς ἰσραὴλ οὐκ ἐποίησαν ὡς τὸ φασεχ ὃ ἐποίησεν ἰωσῖας καὶ οἱ ἱερεῖς καὶ οἱ λευῖται καὶ πᾶς ἰουδα καὶ ἰσραὴλ ὃ εὐρεθεῖς καὶ οἱ κατοικοῦντες ἐν ἱερουσαλὴμ τῷ κυρίῳ
- 19 Jozyas te gen dizwitan depi li te wa lè yo te fete fèt Delivrans sa a.
In the eighteenth year of the rule of Josiah this Passover was kept.
 τῷ ὀκτωκαίδεκάτῳ ἔτει τῆς βασιλείας ἰωσῖα [19α] καὶ τοὺς ἐγγαστριμύθους καὶ τοὺς γνώστας καὶ τὰ θαραφιν καὶ τὰ εἰδωλα καὶ τὰ καρασὶμ ἃ ἦν ἐν γῆ ἰουδα καὶ ἐν ἱερουσαλὴμ ἐνεπύρισεν ὁ βασιλεὺς ἰωσῖας ἵνα στήσῃ τοὺς λόγους τοῦ νόμου τοὺς γεγραμμένους ἐπὶ τοῦ βιβλίου οὗ εὔρεν χελκίας ὁ ἱερεὺς ἐν τῷ οἴκῳ κυρίου [19β] ὅμοιος αὐτῷ οὐκ ἐγενήθη ἔμπροσθεν αὐτοῦ ὅς ἐπέστρεψεν πρὸς κύριον ἐν ὅλῃ καρδίᾳ αὐτοῦ καὶ ἐν ὅλῃ ψυχῇ αὐτοῦ καὶ ἐν ὅλῃ ἰσχύϊ αὐτοῦ κατὰ πάντα τὸν νόμον μουσῆ καὶ μετ' αὐτὸν οὐκ ἀνέστη ὅμοιος αὐτῷ [19ξ] πλὴν οὐκ ἀπεστράφη κύριος ἀπὸ ὀργῆς θυμοῦ αὐτοῦ τοῦ μεγάλου οὗ ὠργίσθη θυμῷ κύριος ἐν τῷ ἰουδα ἐπὶ πάντα τὰ παροργίσματα ἃ παρώργισεν μανασσης [19δ] καὶ εἶπεν κύριος καὶ γε τὸν ἰουδαν ἀποστήσω ἀπὸ προσώπου μου καθὼς ἀπέστησα τὸν ἰσραὴλ καὶ ἀποσάμην τὴν πόλιν ἣν ἐξελεξάμην τὴν ἱερουσαλὴμ καὶ τὸν οἶκον ὃν εἶπα ἔσται τὸ ὄνομά μου ἐκεῖ

- 20 ¶ Apre sa, lè wa Jozyas te fin fè tout reparasyon ki pou te fèt nan Tanp lan, Neko, wa peyi Lejip la, moute nan direksyon larivyè Lefrat pou l' al goumen bò lavil Kakemich. Jozyas soti al kontre l' pou anpeche l' pase.
After all this, and after Josiah had put the house in order, Neco, king of Egypt, went up to make war at Carchemish by the river Euphrates; and Josiah went out against him.
καὶ ἀνέβη φαραω νεχω βασιλεὺς αἰγύπτου ἐπὶ τὸν βασιλέα ἀσσυρίων ἐπὶ τὸν ποταμὸν εὐφράτην καὶ ἐπορεύθη ὁ βασιλεὺς ἰσραὴλ εἰς συνάντησιν αὐτῷ
- 21 Men Neko voye misyon sa a bay Jozyas: -Ou wè ou menm, wa peyi Jida, pa antre nan lagè sa a tandè! M' pa vin pou m' goumen avè ou, men se avèk yon lòt nasyon mwen gen kont. Bondye di m' pa mize. Tanpri, pou pwòp byen ou, pa kenbe tèt ak Bondye ki avè m'. Konsa li p'ap detwi ou.
But he sent representatives to him, saying, What have I to do with you, O king of Judah? I have not come against you this day, but against those with whom I am at war; and God has given me orders to go forward quickly: keep out of God's way, for he is with me, or he will send destruction on you.
καὶ ἀπέστειλεν πρὸς αὐτὸν ἀγγέλους λέγων τί ἐμοὶ καὶ σοὶ βασιλεῦ ἰουδα οὐκ ἐπὶ σὲ ἦκω σήμερον πόλεμον ποιῆσαι καὶ ὁ θεὸς εἶπεν κατασπεῦσαι με πρόσεχε ἀπὸ τοῦ θεοῦ τοῦ μετ' ἐμοῦ μὴ καταφθίρῃ σε
- 22 Men, Jozyas te soti pou goumen avè l'. Li derefize koute mesaj Neko te voye ba li a, mesaj ki te soti nan bouch Bondye menm. Se konsa, li degize kò l', li al goumen avè l' nan plenn Megido a.
However, Josiah would not go back; but keeping to his purpose of fighting against him, and giving no attention to the words of Neco, which came from God, he went forward to the fight in the valley of Megiddo.
καὶ οὐκ ἀπέστρεψεν ἰσραὴλ τὸ πρόσωπον αὐτοῦ ἀπ' αὐτοῦ ἀλλ' ἦ πολεμῆν αὐτὸν ἐκράταιώθη καὶ οὐκ ἤκουσεν τῶν λόγων νεχω διὰ στόματος θεοῦ καὶ ἦλθεν τοῦ πολεμῆσαι ἐν τῷ πεδίῳ μαγεδων
- 23 Pandan batay la, sòlda ak banza yo tire sou wa Jozyas. Jozyas di moun ki te avè l' yo: -M' blese anpil. Mennen m' ale.
And the bowmen sent their arrows at King Josiah, and the king said to his servants, Take me away, for I am badly wounded.
καὶ ἐτόξευσαν οἱ τοξόται ἐπὶ βασιλέα ἰσραὴλ καὶ εἶπεν ὁ βασιλεὺς τοῖς παισὶν αὐτοῦ ἐξαγάγετέ με ὅτι ἐπόνεσα σφόδρα
- 24 Moun li yo wete l' nan cha lagè li a, yo mete l' nan yon lòt cha li te gen la, epi yo mennen l' lavil Jerizalèm. Se la li mouri. Yo antere l' nan kavo zansèt li yo. Tout moun peyi Jida ak moun lavil Jerizalèm te pran gwo lapenn pou Jozyas.
So his servants took him out of the line of war-carriages, and put him in his second carriage and took him to Jerusalem, where he came to his end, and they put his body in the resting-place of his fathers. And in all Judah and Jerusalem there was great weeping for Josiah.
καὶ ἐξήγαγον αὐτὸν οἱ παῖδες αὐτοῦ ἀπὸ τοῦ ἄρματος καὶ ἀνεβίβασαν αὐτὸν ἐπὶ τὸ ἄρμα τὸ δευτέρου ὃ ἦν αὐτῷ καὶ ἤγαγον αὐτὸν εἰς ἱερουσαλημ καὶ ἀπέθανεν καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ καὶ πᾶς ἰουδα καὶ ἱερουσαλημ ἐπένθησαν ἐπὶ ἰσραὴλ
- 25 Pwofèt Jeremi te fè yon chante pou plenn sò wa Jozyas. Depi lè sa a, se yon koutim nan peyi Izrayèl: chak fwa fi yo ak gason yo ap chante nan yon lanmò, yo chonje Jozyas. Yo mete tout chante lanmò sa yo ansanm nan yon liv.
And Jeremiah made a song of grief for Josiah; and to this day Josiah is named by all the makers of melody, men and women, in their songs of grief; they made it a rule in Israel; and the songs are recorded among the songs of grief.
καὶ ἐθρήνησεν ἱερεμίας ἐπὶ ἰσραὴλ καὶ εἶπαν πάντες οἱ ἄρχοντες καὶ αἱ ἄρχουσαι θρήνων ἐπὶ ἰσραὴλ ἕως τῆς σήμερον καὶ ἔδωκαν αὐτὸν εἰς πρόσταγμα ἐπὶ ἰσραὴλ καὶ ἰδοὺ γέγραπται ἐπὶ τῶν θρήνων
- 26 Tou sa Jozyas te fè, jan li sèvi Seyè a ak tout kè li, jan li te mache dapre sa ki ekri nan Lalwa Seyè a,
Now the rest of the acts of Josiah, and the good he did, in keeping with what is recorded in the law of the Lord,
καὶ ἦσαν οἱ λόγοι ἰσραὴλ καὶ ἡ ἐλπίς αὐτοῦ γεγραμμένα ἐν νόμῳ κυρίου
- 27 wi, tout istwa Jozyas la nèt, depi premye jou li te moute wa rive jouk dènye jou a, n'a jwenn tou sa ekri nan Liv Istwa Wa peyi Jida ak wa peyi Izrayèl yo.
And all his acts, first and last, are recorded in the book of the kings of Israel and Judah.
καὶ οἱ λόγοι αὐτοῦ οἱ πρότεροι καὶ οἱ ἔσχατοι ἰδοὺ γεγραμμένοι ἐπὶ βιβλίῳ βασιλέων ἰσραὴλ καὶ ἰουδα
- 1 ¶ Moun peyi Jida yo chwazi Joakaz, pitit gason Joas la, yo mete l' wa nan plas papa l'.
Then the people of the land took Jehoahaz, the son of Josiah, and made him king in Jerusalem in place of his father.
καὶ ἔλαβεν ὁ λαὸς τῆς γῆς τὸν ἰωαχαζ υἱὸν ἰωασίου καὶ ἔχρισαν αὐτὸν καὶ κατέστησαν αὐτὸν εἰς βασιλέα ἀντὶ τοῦ πατρὸς αὐτοῦ ἐν ἱερουσαλημ
- 2 Joakaz te gen venntwazan lè li moute wa nan peyi Jida. Li gouvènen lavil Jerizalèm pandan twa mwa.
Jehoahaz was twenty-three years old when he became king; he was ruling in Jerusalem for three months.
υἱὸς εἴκοσι καὶ τριῶν ἐτῶν ἰωαχαζ ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον ἐβασίλευσεν ἐν ἱερουσαλημ [2α] καὶ ὄνομα τῆς μητρὸς αὐτοῦ ἀμιταλ θυγάτηρ ἱερεμίου ἐκ λοβενα [2β] καὶ ἐποίησεν τὸ πονηρὸν ἐν ἑνώπιον κυρίου κατὰ πάντα ἃ ἐποίησαν οἱ πατέρες αὐτοῦ [2ξ] καὶ ἔδωκεν αὐτὸν φαραω νεχω ἐν δεβλαθα ἐν γῆ εμαθ τοῦ μὴ βασιλεύειν αὐτὸν ἐν ἱερουσαλημ
- 3 Neko, wa peyi Lejip la, mete l' atè, li fòse peyi Jida a ba li sètmiil senksan (7500) liv ajan ak swasannkenz liv lò.
Then the king of Egypt took the kingdom from him in Jerusalem, and put on the land a tax of a hundred talents of silver and a talent of gold.
καὶ μετήγαγεν αὐτὸν ὁ βασιλεὺς εἰς αἴγυπτον καὶ ἐπέβαλεν φόρον ἐπὶ τὴν γῆν ἑκατὸν τάλαντα ἀργυρίου καὶ τάλαντον χρυσοῦ

- 4 Apre sa, Neko pran Elyakim, frè Joakaz, li mete l' wa nan plas li. Lè sa a, li chanje non Elyakim, li rele l' Jojakim. Lèfini, li pran Joakaz, li mennen l' nan peyi Lejip.
And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, changing his name to Jehoiakim. And Neco took his brother Jehoahaz away to Egypt.
 και κατέστησεν φαραω νεχω τὸν ελιακιμ υἱὸν ιωσιου βασιλέα ιουδα ἀντὶ ιωσιου τοῦ πατρὸς αὐτοῦ και μετέστρεψεν τὸ ὄνομα αὐτοῦ ιωακιμ και τὸν ιωαχαζ ἀδελφὸν αὐτοῦ ἔλαβεν φαραω νεχω και εισηγγαγεν αὐτὸν εἰς αἴγυπτον και ἀπέθανεν ἐκεῖ [4α] και τὸ ἀργύριον και τὸ χρυσίον ἔδωκαν τῷ φαραω τότε ἦρξατο ἡ γῆ φορολογεῖσθαι τοῦ δοῦναι τὸ ἀργύριον ἐπὶ στόμα φαραω και ἕκαστος κατὰ δ ὕναμιν ἀπῆτει τὸ ἀργύριον και τὸ χρυσίον παρὰ τοῦ λαοῦ τῆς γῆς δοῦναι τῷ φαραω νεχω
- 5 Jojakim te gen vennsenkan lè li moute wa peyi Jida. Li gouvènènan nan lavil Jerizalèm pandan onzan. Li te fè sa ki mal devan Seyè a, Bondye li a.
Jehoiakim was twenty-five years old when he became king; he was ruling in Jerusalem for eleven years, and he did evil in the eyes of the Lord his God.
 ὢν εἴκοσι και πέντε ἐτῶν ιωακιμ ἐν τῷ βασιλεύειν αὐτὸν και ἑνδεκα ἔτη ἐβασίλευσεν ἐν ιερουσαλημ και ὄνομα τῆς μητρὸς αὐτοῦ ζεχωρα θυγάτηρ νηριου ἐκ ραμα και ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου κατὰ πάντα ὅσα ἐποίησαν οἱ πατέρες αὐτοῦ [5α] ἐν ταῖς ἡμέραις αὐτοῦ ἦλθεν ναβουχοδοноσορ βασιλεὺς βαβυλωνος εἰς τὴν γῆν και ἦν αὐτῷ δουλεύων τρία ἔτη και ἀπέστη ἀπ' αὐτοῦ [5β] και ἀπέστειλεν κύριος ἐπ' αὐτοὺς τοὺς χαλδαίους και ληστήρια σύρων και ληστήρια μωαβιτῶν και υἱὸν αμμων και τῆς σαμαρείας και ἀπέστησαν μετὰ τὸν λόγον τοῦτον κατὰ τὸν λόγον κυρίου ἐν χειρὶ τῶν παίδων αὐτοῦ τῶν προφητῶν [5ξ] πλην θυμὸς κυρίου ἦν ἐπὶ ιουδαν τοῦ ἀποστήσαι αὐτὸν ἀπὸ προσώπου αὐτοῦ διὰ τὰς ἀμαρτίας μανασση ἐν πᾶσιν οἷς ἐποίησεν [5δ] και ἐν αἵματι ἀθῶφ ᾧ ἐξέγγενετο ιωακιμ και ἐπλησεν τὴν ιερουσαλημ αἵματος ἀθῶφου και οὐκ ἠθέλησεν κύριος ἐξολεθρεῦσαι αὐτούς
- 6 Nebikadneza, wa Babilòn, anvayi peyi Jida, li fè wa Jojakim prizonye, li mete l' anba chenn doub, li mennen l' lavil Babilòn.
Nebuchadnezzar, king of Babylon, came up against him, and took him away in chains to Babylon.
 και ἀνέβη ἐπ' αὐτὸν ναβουχοδοноσορ βασιλεὺς βαβυλωνος και ἔδησεν αὐτὸν ἐν χαλκαῖς πέδαις και ἀπήγαγεν αὐτὸν εἰς βαβυλῶνα
- 7 Nebikadneza pran tout bèl bagay ki te nan Tanp Seyè a, li pote yo lavil Babilòn, li mete yo nan tanp bondye pa l'.
And Nebuchadnezzar took away some of the vessels of the Lord's house, and put them in the house of his god in Babylon.
 και μέρος τῶν σκευῶν οἴκου κυρίου ἀπήνεγκεν εἰς βαβυλῶνα και ἔθηκεν αὐτὰ ἐν τῷ ναῷ αὐτοῦ ἐν βαβυλῶνι
- 8 Tout rès istwa Jojakim lan, jan li te sèvi vye zidòl yo ak tout mehanste li te fè yo, nou jwenn tou sa ekri nan liv Istwa wa peyi Jida ak wa peyi Izrayèl yo. Se Jojakim, pitit li, ki moute wa nan plas li.
Now the rest of the acts of Jehoiakim and the disgusting things he did, and all there is to be said against him, are recorded in the book of the kings of Israel and Judah; and Jehoiachin his son became king in his place.
 και τὰ λοιπὰ τῶν λόγων ιωακιμ και πάντα ἃ ἐποίησεν οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ιουδα και ἐκοιμήθη ιωακιμ μετὰ τῶν πατέρων αὐτοῦ και ἐτάφη ἐν γα νοζα μετὰ τῶν πατέρων αὐτοῦ και ἐβασίλευσεν ιεχονιας υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 9 Jojakim te gen dizwitan lè li moute wa peyi Jida. Li gouvènènan nan lavil Jerizalèm pandan twa mwa dis jou. Li menm tou, li te fè sa ki mal devan Seyè a.
Jehoiachin was eighteen years old when he became king; he was ruling in Jerusalem for three months and ten days, and he did evil in the eyes of the Lord.
 υἱὸς ὀκτωκαίδεκα ἐτῶν ιεχονιας ἐν τῷ βασιλεύειν αὐτὸν και τρίμηνον και δέκα ἡμέρας ἐβασίλευσεν ἐν ιερουσαλημ και ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου
- 10 Nan sezon prentan ki vin apre sa, wa Nebikadneza fè Jojakim prizonye, li mennen l' lavil Babilòn. Li pran tout richès ki te nan Tanp Seyè a pote ale. Apre sa, Nebikadneza pran Sedesyas, frè papa Jojakim, li mete l' wa lavil Jerizalèm nan peyi Jida.
In the spring of the year King Nebuchadnezzar sent and took him away to Babylon, with the beautiful vessels of the house of the Lord, and made Zedekiah, his father's brother, king over Judah and Jerusalem.
 και ἐπιστρέφοντας τοῦ ἐνιαυτοῦ ἀπέστειλεν ὁ βασιλεὺς ναβουχοδοноσορ και εισηγγεκεν αὐτὸν εἰς βαβυλῶνα μετὰ τῶν σκευῶν τῶν ἐπιθυμητῶν οἴκου κυρίου και ἐβασίλευσεν σεδεκιαν ἀδελφὸν τοῦ πατρὸς αὐτοῦ ἐπὶ ιουδαν και ιερουσαλημ
- 11 ¶ Sedesyas te gen venteyennan lè li vin wa peyi Jida. Li pase onzan lavil Jerizalèm ap gouvènènan peyi a.
Zedekiah was twenty-one years old when he became king; he was ruling in Jerusalem for eleven years.
 ἐτῶν εἴκοσι ἐνὸς σεδεκιας ἐν τῷ βασιλεύειν αὐτὸν και ἑνδεκα ἔτη ἐβασίλευσεν ἐν ιερουσαλημ
- 12 Li fè sa ki mal devan Seyè a, li pa t' soumèt devan pwofèt Jeremi ki t'ap pale pawòl Bondye nan zòrèy li.
He did evil in the eyes of the Lord, and did not make himself low before Jeremiah the prophet who gave him the word of the Lord.
 και ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου θεοῦ αὐτοῦ οὐκ ἐνετράπη ἀπὸ προσώπου ιερεμιου τοῦ προφήτου και ἐκ στόματος κυρίου
- 13 Sedesyas leve kont wa Nebikadneza ki te fè l' sèmantè devan Bondye li t'ap toujou soumèt devan li. Li fè tèt di, li derefizè chanje lavi li t'ap mennen an pase pou l' ta tounen vin jwenn Seyè a, Bondye pèp Izrayèl la.
And he took up arms against King Nebuchadnezzar, though he had made him take an oath by God; but he made his neck stiff and his heart hard, turning away from the Lord, the God of Israel.
 ἐν τῷ τὰ πρὸς τὸν βασιλέα ναβουχοδοноσορ ἀθετήσαι ἃ ὥρκισεν αὐτὸν κατὰ τοῦ θεοῦ και ἐσκλήρυνεν τὸν τράχηλον αὐτοῦ και τὴν καρδίαν αὐτοῦ κατίσχυσεν τοῦ μὴ ἐπιστρέψαι πρὸς κύριον θεὸν ἱσραηλ.

- 14 Ata lòt chèf peyi Jida yo, prèt yo ansanm ak tout pèp la te lage kò yo nan sèvi yon bann vye zidòl, tankou tout lòt nasyon yo te konn fè. Yo derespekte Tanp Seyè a te mete apa pou li menm lavil Jerizalèm.
And more than this, all the great men of Judah and the priests and the people made their sin great, turning to all the disgusting ways of the nations; and they made unclean the house of the Lord which he had made holy in Jerusalem.
καὶ πάντες οἱ ἔνδοξοι ἰουδα καὶ οἱ ἱερεῖς καὶ ὁ λαὸς τῆς γῆς ἐπλήθυναν τοῦ ἀθετήσαι ἀθετήματα βδελυγμάτων ἔθνῶν καὶ ἐμίαναν τὸν οἶκον κυρίου τὸν ἐν ἱερουσαλημ
- 15 Seyè a, Bondye zansèt yo a, pa t' manke voye pwofèt pou avèti pèp li a, paske li pa t' vle anyen rive ni pèp li a ni Tanp li a.
And the Lord, the God of their fathers, sent word to them by his servants, sending early and frequently, because he had pity on his people and on his living-place;
καὶ ἐξαπέστειλεν κύριος ὁ θεὸς τῶν πατέρων αὐτῶν ἐν χειρὶ προφητῶν ὀρθρίζων καὶ ἀποστέλλων τοὺς ἀγγέλους αὐτοῦ ὅτι ἦν φειδόμενος τοῦ λαοῦ αὐτοῦ καὶ τοῦ ἀγιάσματος αὐτοῦ
- 16 Men, yo pase mesaje Bondye yo nan betiz, yo pa okipe sa Bondye te di yo, yo pase pwofèt yo anba rizib. Bout pou bout, Seyè a te vin sitèlman fache pa t' gen rechap pou yo ankò.
But they put shame on the servants of God, making sport of his words and laughing at his prophets, till the wrath of God was moved against his people, till there was no help.
καὶ ἦσαν μυκτηρίζοντες τοὺς ἀγγέλους αὐτοῦ καὶ ἐξουθενοῦντες τοὺς λόγους αὐτοῦ καὶ ἐμπαίζοντες ἐν τοῖς προφήταις αὐτοῦ ἕως ἀνέβη ὁ θυμὸς κυρίου ἐν τῷ λαῷ αὐτοῦ ἕως οὐκ ἦν ἴαμα
- 17 Se konsa Seyè a fè wa Babilòn lan moute vin atake yo. Wa a touye tout jenn gason peyi Jida a nan Tanp lan menm. Li pa t' gen pitye pou pesonn, granmoun kou timoun, fanm kou gason, malad ou pa malad. Bondye lage yo tout nan men wa a.
So he sent against them the king of the Chaldaeans, who put their young men to death with the sword in the house of their holy place, and had no pity for any, young man or virgin, old man or white-haired: God gave them all into his hands.
καὶ ἦγαγεν ἐπ' αὐτοὺς βασιλεῖα χαλδαίων καὶ ἀπέκτεινε τοὺς νεανίσκους αὐτῶν ἐν ῥομφαίᾳ ἐν οἴκῳ ἀγιάσματος αὐτοῦ καὶ οὐκ ἐφείσατο τοῦ σεδεκιου καὶ τὰς παρθένους αὐτῶν οὐκ ἤλεσην καὶ τοὺς πρεσβυτέρους αὐτῶν ἀπήγαγον τὰ πάντα παρέδωκεν ἐν χερσὶν αὐτῶν
- 18 Wa a menm pran dènye sa ki te nan Tanp lan ak nan pyès trezò Tanp lan ansanm ak richès wa a ak richès lòt gwo chèf yo, li pote yo lavil Babilòn.
And all the vessels of the house of God, great and small, and the stored wealth of the Lord's house and the wealth of the king and his chiefs, he took away to Babylon.
καὶ πάντα τὰ σκεῦῃ οἴκου θεοῦ τὰ μεγάλα καὶ τὰ μικρὰ καὶ τοὺς θησαυροὺς καὶ πάντας τοὺς θησαυροὺς βασιλέως καὶ μεγιστάνων πάντα εἰσήνεγκεν εἰς βαβυλῶνα
- 19 Lèfini, li mete dife nan Tanp lan. Li kraze miray lavil la. Li boule tout gwo kay yo ak tout bèl bagay koute chè ki te ladan yo.
And the house of God was burned and the wall of Jerusalem broken down; all its great houses were burned with fire and all its beautiful vessels given up to destruction.
καὶ ἐνέπρησεν τὸν οἶκον κυρίου καὶ κατέσκαψεν τὸ τεῖχος ἱερουσαλημ καὶ τὰς βάρεις αὐτῆς ἐνέπρησεν ἐν πυρὶ καὶ πᾶν σκεῦος ὥραϊον εἰς ἀφανισμόν
- 20 Li pran tout moun ki pa t' mouri yo, li depòte yo lavil Babilòn kote yo sèvi l', li menm ansanm ak pitit li yo, tankou esklav, jouk gouvènman an pase nan men wa peyi Pès la.
And all who had not come to death by the sword he took away prisoners to Babylon; and they became servants to him and to his sons till the kingdom of Persia came to power:
καὶ ἀπώκισεν τοὺς καταλοίπους εἰς βαβυλῶνα καὶ ἦσαν αὐτῷ καὶ τοῖς υἱοῖς αὐτοῦ εἰς δούλους ἕως βασιλείας μῆδων
- 21 Se konsa, sa Seyè a te mete nan bouch pwofèt Jeremi an rive vre: Pandan swasanndizan tè a pral rete san yon moun ladan l', li pral pran repo pou tout jou repo yo pa t' janm ba li a.
So that the words of the Lord, which he said by the mouth of Jeremiah, might come true, till the land had had pleasure in her Sabbaths; for as long as she was waste the land kept the Sabbath, till seventy years were complete.
τοῦ πληρωθῆναι λόγον κυρίου διὰ στόματος ἱερεμίου ἕως τοῦ προσδέξασθαι τὴν γῆν τὰ σάββατα αὐτῆς σαββατίσαι πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς ἑσαββάτισεν εἰς συμπλήρωσιν ἑτῶν ἑβδόμηκοντα
- 22 ¶ Lè sa a, wa Siris pa t' ankò gen ennan depi li t'ap gouvènen peyi Pès la, lè Seyè a mete lide nan tèt wa a pou li bay yon lòd, fè kouche l' sou papye, voye l' toupatou nan peyi a pou yo te ka li l' pou tout moun tande. Sa te pase konsa pou pawòl Seyè a te mete nan bouch pwofèt Jeremi an te ka rive vre. Men lòd la:
Now in the first year of Cyrus, king of Persia, in order that the words which the Lord had said by the mouth of Jeremiah might come true, the spirit of Cyrus, king of Persia, was moved by the Lord, and he made a public statement and had it given out through all his kingdom and put in writing, saying,
ἔτους πρώτου κύρου βασιλέως περσῶν μετὰ τὸ πληρωθῆναι ῥῆμα κυρίου διὰ στόματος ἱερεμίου ἐξήγγειρεν κύριος τὸ πνεῦμα κύρου βασιλέως περσῶν καὶ παρήγγειλεν κηρῦσαι ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ ἐν γραπτῷ λέγων
- 23 -Mwen menm Siris, wa peyi Pès la, men lòd mwen bay: Seyè a, Bondye nan syèl la, te mete m' chèf sou tout peyi ki sou latè. Li ban m' reskonsablite pou m' bati yon Tanp pou li lavil Jerizalèm nan peyi Jida. Nou mande pou Bondye pèp sa a beni tout moun ki fè pati pèp Izrayèl la, pou yo moute lavil Jerizalèm.
Cyrus, king of Persia, has said, All the kingdoms of the earth have been given to me by the Lord, the God of heaven; and he has made me responsible for building a house for him in Jerusalem, which is in Judah. Whoever there is among you of all his people, may the Lord his God be with him and let him go up.
τάδε λέγει κύρος βασιλεὺς περσῶν πάσας τὰς βασιλείας τῆς γῆς ἔδωκέν μοι κύριος ὁ θεὸς τοῦ οὐρανοῦ καὶ αὐτὸς ἐνετείλατό μοι οἰκοδομῆσαι αὐτῷ οἶκον ἐν ἱερουσαλημ ἐν τῇ ἰουδαίᾳ τίς ἐξ ὑμῶν ἐκ παντὸς τοῦ λαοῦ αὐτοῦ ἔσται ὁ θεὸς αὐτοῦ μετ' αὐτοῦ καὶ ἀναβήτω .

- 1 ¶ Lè sa a, wa Siris pa t' ankò gen ennan depi li t'ap gouvènen peyi Pès la, lè Seyè a mete lide nan tèt wa a pou li bay yon lòd, fè kouche l' sou papye voye toupatou nan peyi a pou yo te ka li l' pou tout moun tande. Sa te pase konsa pou pawòl Seyè a te mete nan bouch pwofèt Jeremi an te ka rive vre. Men lòd la:
Now in the first year of Cyrus, king of Persia, in order that the word of the Lord given by the mouth of Jeremiah might come true, the spirit of Cyrus, king of Persia, was moved by the Lord, so that he made a public statement through all his kingdom, and put it in writing, saying,
καὶ ἤγαγεν ἰωσίας τὸ πασχα ἐν ἱερουσαλημ τῷ κυρίῳ αὐτοῦ καὶ ἔθυσεν τὸ πασχα τῇ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου
- 2 -Mwen menm Siris, wa peyi Pès, men lòd mwen bay: Seyè a, Bondye nan syèl la, te mete m' chèf sou tout peyi ki sou latè. Li ban m' responsablite pou m' bati yon tanp pou li lavil Jerizalèm, nan peyi Jida.
These are the words of Cyrus, king of Persia: The Lord God of heaven has given me all the kingdoms of the earth; and he has made me responsible for building a house for him in Jerusalem, which is in Judah.
στήσας τοὺς ἱερεῖς κατ' ἐφημερίας ἐστολισμένους ἐν τῷ ἱερῷ τοῦ κυρίου
- 3 Nou mande pou Bondye pèp Izrayèl la beni tout moun ki fè pati pèp sa a pou yo moute lavil Jerizalèm, nan peyi Jida, pou yo rebati Tanp Seyè a, Bondye pèp Izrayèl la, Bondye yo adore lavil Jerizalèm lan.
Whoever there is among you of his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and take in hand the building of the house of the Lord, the God of Israel; he is the God who is in Jerusalem.
καὶ εἶπεν τοῖς λευίταις ἱεροδοῦλοις τοῦ ἰσραηλ ἁγιάσαι ἑαυτοὺς τῷ κυρίῳ ἐν τῇ θέσει τῆς ἁγίας κιβωτοῦ τοῦ κυρίου ἐν τῷ οἴκῳ ᾧ ᾠκοδόμησεν σαλωμων ὁ τοῦ δαυιδ ὁ βασιλεὺς οὐκ ἔσται ὑμῖν ἄραι ἐπ' ὤμων αὐτήν
- 4 Toupatou nan peyi a, moun k'ap viv menm kote ak ti rès ki rete nan pèp Izrayèl la va ba yo konkou pou yo ka tounen nan peyi pa yo. Y'a ba yo ajan ak lò, pwovizyon ak bèt ansanm ak tout lòt bagay yo vle ba yo pou yo ofri nan tanp Bondye a ki nan lavil Jerizalèm lan.
And whoever there may be of the rest of Israel, living in any place, let the men of that place give him help with offerings of silver and gold and goods and beasts, in addition to the offering freely given for the house of God in Jerusalem.
καὶ νῦν λατρεύετε τῷ κυρίῳ θεῷ ὑμῶν καὶ θεραπεύετε τὸ ἔθνος αὐτοῦ ἰσραηλ καὶ ἐτοιμάσατε κατὰ τὰς πατριὰς καὶ τὰς φυλάς ὑμῶν κατὰ τὴν γραφὴν δαυιδ βασιλέως ἰσραηλ καὶ κατὰ τὴν μεγαλειότητα σαλωμων τοῦ υἱοῦ αὐτοῦ
- 5 ¶ Lè sa a, chèf branch fanmi Jida ak chèf branch fanmi Benjamen yo, prèt yo, moun Levi yo ak tout lòt moun ki te fè lide a gremesi Seyè a, yo leve pou y' al rebati kay Seyè a nan lavil Jerizalèm.
Then the heads of families of Judah and Benjamin, with the priests and the Levites, got ready, even all those whose spirits were moved by God to go up and take in hand the building of the Lord's house in Jerusalem.
καὶ στάντες ἐν τῷ ἱερῷ κατὰ τὴν μεριδαρχίαν τὴν πατρικὴν ὑμῶν τῶν λευιτῶν τῶν ἔμπροσθεν τῶν ἀδελφῶν ὑμῶν υἱῶν ἰσραηλ ἐν τάξει
- 6 Tout vwazen yo te ba yo tout kalite konkou, bagay fèt an ajan ak an lò, pwovizyon, bèt ak anpil lòt bagay ki gen anpil valè, san konte tout kalite bagay yo te vle bay pou ofri nan tanp lan.
And all their neighbours gave them help with offerings of vessels of silver and gold and goods and beasts and things of great value, in addition to what was freely offered.
θύσατε τὸ πασχα καὶ τὰς θυσίας ἐτοιμάσατε τοῖς ἀδελφοῖς ὑμῶν καὶ ποιήσατε τὸ πασχα κατὰ τὸ πρόσταγμα τοῦ κυρίου τὸ δοθὲν τῷ μουσῆ
- 7 Nan tan lontan, wa Nèbikadneza te pran tout bòl ak tout lòt bagay ki t'ap sèvi nan tanp Seyè a lavil Jerizalèm, li te mete yo nan tanp bondye pa l' la. Wa Siris fè chache tout bagay sa yo.
And Cyrus the king got out the vessels of the house of the Lord which Nebuchadnezzar had taken from Jerusalem and put in the house of his gods;
καὶ ἔδωρήσατο ἰωσίας τῷ λαῷ τῷ εὐρεθέντι ἄρνῶν καὶ ἐρίφων τριάκοντα χιλιάδας μόσχους τρισχιλίους ταῦτα ἐκ τῶν βασιλικῶν ἐδόθη κατ' ἐπαγγελίαν τῷ λαῷ καὶ τοῖς ἱερεῦσιν καὶ λευίταις
- 8 Li fè Mitridat ki te responsab tout richès peyi a mete yo deyò pou l' te kontwòle yo bay Chechbaza, gouvènè peyi Jida a.
Even these Cyrus made Mithredath, the keeper of his wealth, get out, and he gave them, after numbering them, to Sheshbazzar, the ruler of Judah.
καὶ ἔδωκεν χελκίας καὶ ζαχαρίας καὶ ησηλος οἱ ἐπιστάται τοῦ ἱεροῦ τοῖς ἱερεῦσιν εἰς πασχα πρόβατα δισχίλια ἑξακόσια μόσχους τριακοσίους
- 9 Men sa yo te jwenn: trant gwo bòl an lò pou mete ofrann mil (1.000) gwo bòl an ajan pou mete ofrann ventnèf lòt gwo kouto
And this is the number of them: there were thirty gold plates, a thousand silver plates, twenty-nine knives,
καὶ ἱεχονίας καὶ σαμιας καὶ ναθαναηλ ὁ ἀδελφὸς καὶ ασαβιας καὶ οχιηλος καὶ ιωραμ χιλίαρχοι ἔδωκαν τοῖς λευίταις εἰς πασχα πρόβατα πεντακισχίλια μόσχους ἑπτακοσίους
- 10 trant ti bòl an lò katsandis (410) ti bòl an ajan mil (1.000) lòt kalite bagay.
Thirty gold basins, four hundred and ten silver basins, and a thousand other vessels.
καὶ ταῦτα τὰ γενόμενα εὐπρεπῶς ἔστησαν οἱ ἱερεῖς καὶ οἱ λευῖται
- 11 Antou, sa te fè senkmilkatsan (5.400) divès kalite bagay an lò ak an ajan. Se tout bagay sa yo Chechbaza te pran ak li lè li t'ap kite lavil Babilòn ansanm ak lòt moun yo te depòte yo, pou tounen lavil Jerizalèm.
There were five thousand, four hundred gold and silver vessels. All these were taken back by Sheshbazzar, when those who had been taken prisoner went up from Babylon to Jerusalem.
ἔχοντες τὰ ἄζυμα κατὰ τὰς φυλάς

- 1 ¶ Men lis moun ki te kite peyi Babilòn pou yo tounen lavil Jerizalèm ak nan peyi Jida, chak moun nan lavil kote yo moun. Se moun sa yo wa Nèbikadneza te fè depòte nan peyi Babilòn.
Now these are the people of the divisions of the kingdom, among those who had been made prisoners by Nebuchadnezzar, king of Babylon, and taken away to Babylon, who went back to Jerusalem and Judah, everyone to his town;
βασιλεύοντος κύρου περσῶν ἔτους πρώτου εἰς συντέλειαν ῥήματος κυρίου ἐν στόματι ἱερεμιου ἤγειρεν κύριος τὸ πνεῦμα κύρου βασιλέως περσῶν καὶ ἐκήρυξεν ἐν ὅλῃ τῇ βασιλείᾳ αὐτοῦ καὶ ἅμα διὰ γραπτῶν λέγων
- 2 Men moun ki te alatèt yo: Se te Zowobabèl, Jozye, Neemi, Seraja, Reelaja, Madoche, Bilchan, Mispas, Bigwayi, Reyoum ak Baana. Men lis moun nan rèp Izrayèl la, fanmi pa fanmi, ak kantite moun nan chak fanmi:3 Nan fanmi Pareòch yo, demilsanswasanndouz (2.172) moun.
Who went with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah, The number of the men of the people of Israel:
τάδε λέγει ὁ βασιλεὺς περσῶν κύρος ἐμὲ ἀνέδειξεν βασιλέα τῆς οἰκουμένης ὁ κύριος τοῦ ἰσραὴλ κύριος ὁ ὑψίστος καὶ ἐσήμηνέν μοι οἰκοδομησαὶ αὐτῷ οἶκον ἐν ἱερουσαλὴμ τῇ ἐν τῇ ἰουδαίᾳ
- 4 Nan fanmi Chefatya yo, twasanswasanndouz (372) moun.
The children of Shephatiah, three hundred and seventy-two.
ὅσοι οὖν κατὰ τόπους οἰκοῦσιν βοηθῆτωσαν αὐτῷ οἱ ἐν τῷ τόπῳ αὐτοῦ ἐν χρυσίῳ καὶ ἐν ἀργυρίῳ ἐν δόσεσιν μεθ' ἵππων καὶ κτηνῶν σὺν τοῖς ἄλλοις τοῖς κατ' εὐχὰς προστεθειμένοις εἰς τὸ ἱερὸν τοῦ κυρίου τὸ ἐν ἱερουσαλὴμ
- 5 Nan fanmi Arak yo, sètsanswasannkenz (775) moun.
The children of Arah, seven hundred and seventy-five.
καὶ καταστάντες οἱ ἀρχιφύλῳ τῶν πατριῶν τῆς ἰουδα καὶ βενιαμιν φυλῆς καὶ οἱ ἱερεῖς καὶ οἱ λευῖται καὶ πάντων ὧν ἤγειρεν κύριος τὸ πνεῦμα ἀναβῆναι οἰκοδομησαὶ οἶκον τῷ κυρίῳ τὸν ἐν ἱερουσαλὴμ
- 6 Nan fanmi Pakat Moab yo, pitit pitit Jechwa ak Joab, demilwitsandouz (2.812) moun.
The children of Pahath-moab, of the children of Jeshua and Joab, two thousand, eight hundred and twelve.
καὶ οἱ περικύκλω αὐτῶν ἐβοήθησαν ἐν πᾶσιν ἀργυρίῳ καὶ χρυσίῳ ἵπποις καὶ κτήνεσιν καὶ εὐχαῖς ὡς πλείσταις πολλῶν ὧν ὁ νοῦς ἠγέρθη
- 7 Nan fanmi Elam yo, mildesansenkannkat (1.254) moun.
The children of Elam, a thousand, two hundred and fifty-four.
καὶ ὁ βασιλεὺς κύρος ἐξήνεγκεν τὰ ἱερὰ σκεῦη τοῦ κυρίου ἃ μετήγαγεν ναβουχοδοноσορ ἐξ ἱερουσαλὴμ καὶ ἀπηρεῖαστο αὐτὰ ἐν τῷ ἑαυτοῦ εἰδωλίῳ
- 8 Nan fanmi Zattu yo, nèfsankarannsenk (945) moun.
The children of Zattu, nine hundred and forty-five.
ἐξενέγκας δὲ αὐτὰ κύρος ὁ βασιλεὺς περσῶν παρέδωκεν αὐτὰ μιθριδάτῃ τῷ ἑαυτοῦ γαζοφύλακι διὰ δὲ τούτου παρεδόθησαν σαναβασάρῳ προστάτῃ τῆς ἰουδαίας
- 9 Nan fanmi Zakayi yo, sètsanswasant (760) moun.
The children of Zaccai, seven hundred and sixty.
ὁ δὲ τούτων ἀριθμὸς ἦν σπονδεῖα χρυσᾶ χίλια σπονδεῖα ἀργυρᾶ χίλια θύσκακα ἀργυραῖ εἴκοσι ἑννέα
- 10 Nan fanmi Bani yo, sisankarannde (642) moun.
The children of Bani, six hundred and forty-two.
φιάλαι χρυσαῖ τριάκοντα ἀργυραῖ δισχίλια τετρακόσια δέκα καὶ ἄλλα σκεῦη χίλια
- 11 Nan fanmi Bebayi yo, sisanvenntwa (623) moun.
The children of Bebai, six hundred and twenty-three.
τὰ δὲ πάντα σκεῦη διεκομίσθη χρυσᾶ καὶ ἀργυρᾶ πεντακισχίλια τετρακόσια ἐξήκοντα ἑννέα ἀνηνέχθη δὲ ὑπὸ σαναβασάρου ἅμα τοῖς ἐκ τῆς αἰχμαλωσίας ἐκ βαβυλώνης εἰς ἱεροσόλυμα
- 12 Nan fanmi Azgad yo, mildesannennde (1.222) moun.
The children of Azgad, a thousand, two hundred and twenty-two.
ἐν δὲ τοῖς ἐπὶ ἀρταξέρξου τοῦ περσῶν βασιλέως χρόνοις κατέγραψεν αὐτῷ κατὰ τῶν κατοικοῦντων ἐν τῇ ἰουδαίᾳ καὶ ἱερουσαλὴμ βεσλεμὸς καὶ μιθραδάτης καὶ ταβελλίος καὶ ραουμὸς καὶ βεελτέμοις καὶ σαμσαῖος ὁ γραμματεὺς καὶ οἱ λοιποὶ οἱ τούτοις συντασσόμενοι οἰκοῦντες δὲ ἐν σαμαρείᾳ καὶ τοῖς ἄλλοις τόποις τὴν ὑπογεγραμμένην ἐπιστολήν
- 13 Nan fanmi Adonikan yo, sisanswasanssis (666) moun.
The children of Adonikam, six hundred and sixty-six.
βασιλεῖ ἀρταξέρξῃ κυρίῳ οἱ παῖδες σου ραουμὸς ὁ τὰ προσπίπτοντα καὶ σαμσαῖος ὁ γραμματεὺς καὶ οἱ ἐπίλοιποι τῆς βουλῆς αὐτῶν κριταὶ οἱ ἐν κοίλῃ συρία καὶ φοινίκη

- 14 **Nan fanmi Bigwayi yo, demilsenkanssis (2.056) moun.**
The children of Bigvai, two thousand and fifty-six.
 και νῦν γνωστὸν ἔστω τῷ κυρίῳ βασιλεῖ διότι οἱ ἰουδαῖοι ἀναβάντες παρ' ὑμῶν πρὸς ἡμᾶς ἐλθόντες εἰς ἱερουσαλημ τὴν πόλιν τὴν ἀποστάτιν καὶ πονηρὰν οἰκοδομοῦσιν τὰς τε ἀγορὰς αὐτῆς καὶ τὰ τείχη θεραπεύουσιν καὶ ναὸν ὑποβάλλονται
- 15 **Nan fanmi Aden yo, katsansenkannkat (454) moun.**
The children of Adin, four hundred and fifty-four.
 ἐὰν οὖν ἡ πόλις αὕτη οἰκοδομηθῇ καὶ τὰ τεῖχη συντελεσθῇ φορολογίαν οὐ μὴ ὑπομείνωσιν δοῦναι ἀλλὰ καὶ βασιλεῦσιν ἀντιστήσονται
- 16 **Nan fanmi Atè yo, (anvan sa Atè te rele Ezekyas) katrevendizwit moun.**
The children of Ater, of Hezekiah, ninety-eight.
 καὶ ἐπεὶ ἐνεργεῖται τὰ κατὰ τὸν ναὸν καλῶς ἔχριν ὑπολαμβάνομεν μὴ ὑπεριδεῖν τὸ τοιοῦτο ἀλλὰ προσφωνῆσαι τῷ κυρίῳ βασιλεῖ ὅπως ἂν φαίνηται σοι ἐπισκεφθῇ ἐν τοῖς ἀπὸ τῶν πατέρων σου βιβλίους
- 17 **Nan fanmi Betzayi yo, twasanvenntwa (323) moun.**
The children of Bezai, three hundred and twenty-three.
 καὶ εὐρήσεις ἐν τοῖς ὑπομνηματισμοῖς τὰ γεγραμμένα περὶ τούτων καὶ γνώση ὅτι ἡ πόλις ἦν ἐκείνη ἀποστάτις καὶ βασιλεῖς καὶ πόλεις ἐνοχλοῦσα καὶ οἱ ἰουδαῖοι ἀποστάται καὶ πολιορκίας συνιστάμενοι ἐν αὐτῇ ἔτι ἐξ αἰῶνος δι' ἣν αἰτίαν καὶ ἡ πόλις αὕτη ἠρημώθη
- 18 **Nan fanmi Jora yo, sandouz (112) moun.**
The children of Jorah, a hundred and twelve.
 νῦν οὖν ὑποδείκνυμέν σοι κύριε βασιλεῦ διότι ἐὰν ἡ πόλις αὕτη οἰκοδομηθῇ καὶ τὰ ταύτης τεῖχη ἀνασταθῇ καθόδός σοι οὐκέτι ἔσται εἰς κοίλην συρίαν καὶ φοινίκην
- 19 **Nan fanmi Achoum yo, desanvenntwa (223) moun.**
The children of Hashum, two hundred and twenty-three.
 τότε ἀντέγραψεν ὁ βασιλεὺς ραοῦμφ τῷ γράφοντι τὰ προσπίπτοντα καὶ βεελτεέμφ καὶ σαμσαίφ γραμματεῖ καὶ τοῖς λοιποῖς τοῖς συντασσομένοις καὶ οἰκοῦσιν ἐν τῇ σαμαρείᾳ καὶ συρία καὶ φοινίκη τὰ ὑπογεγραμμένα
- 20 **Nan fanmi Giba yo, katrevenkenz moun.**
The children of Gibbar, ninety-five.
 ἀνέγων τὴν ἐπιστολήν ἣν πετόμφατε πρὸς με
- 21 **Men lis moun ki te tounen dapre non lavil kote yo moun: Pou lavil Betleyèm, sanvenntwa (123) moun.**
The children of Beth-lehem, a hundred and twenty-three.
 ἐπέταξα οὖν ἐπισκέψασθαι καὶ εὐρέθῃ ὅτι ἔστιν ἡ πόλις ἐκείνη ἐξ αἰῶνος βασιλεῦσιν ἀντιπαράτασσοσα καὶ οἱ ἄνθρωποι ἀποστάσεις καὶ πολέμους ἐν αὐτῇ συντελοῦντες
- 22 **Pou lavil Netofa, senkannsis moun.**
The men of Netophah, fifty-six.
 καὶ βασιλεῖς ἰσχυροὶ καὶ σκληροὶ ἦσαν ἐν ἱερουσαλημ κυριεύοντες καὶ φορολογοῦντες κοίλην συρίαν καὶ φοινίκην
- 23 **Pou lavil Anatòt, sanvenntwit (128) moun.**
The men of Anathoth, a hundred and twenty-eight.
 νῦν οὖν ἐπέταξα ἀποκωλύσαι τοὺς ἀνθρώπους ἐκείνους τοῦ οἰκοδομηθῆσαι τὴν πόλιν
- 24 **Pou lavil Azmavèt, karannde moun.**
The children of Azmaveth, forty-two.
 καὶ προνοηθῆναι ὅπως μὴ ἐν παρὰ ταῦτα γένηται καὶ μὴ προβῇ ἐπὶ πλείον τὰ τῆς κακίας εἰς τὸ βασιλεῖς ἐνοχλῆσαι
- 25 **Pou lavil Kiriyaat-Jearim ansanm ak pou lavil Kefera ak pou lavil Beewòt, sètsankaranntwa (743) moun.**
The children of Kiriath-arim, Chephirah, and Beeroth, seven hundred and forty-three.
 τότε ἀναγνωσθέντων τῶν παρὰ τοῦ βασιλέως ἀρταξέρξου γραφέντων ὁ ραουμος καὶ σαμσαῖος ὁ γραμματεὺς καὶ οἱ τούτοις συντασσομένοι ἀναζεύξαντες κατὰ σπουδὴν εἰς ἱερουσαλημ μεθ' ἵππου καὶ ὄχλου παρατάξεως ἤρξαντο κωλύειν τοὺς οἰκοδομοῦντας
- 26 **Pou lavil Arama ak pou lavil Geba, sisanventeyen (621) moun.**
The children of Ramah and Geba, six hundred and twenty-one.
 καὶ ἤργει ἡ οἰκοδομὴ τοῦ ἱεροῦ τοῦ ἐν ἱερουσαλημ μέχρι τοῦ δευτέρου ἔτους τῆς βασιλείας δαρείου τοῦ περσῶν βασιλέως

- 1 ¶ Lè pou setyèm mwa lanne jwif yo rive, moun pèp Izrayèl yo te gen tan chita lakay yo nan lavil yo. Lè sa a, yo tout yo sanble lavil Jerizalèm.
And when the seventh month came, and the children of Israel were in the towns, the people came together like one man to Jerusalem.
καὶ βασιλεὺς δαρείος ἐποίησεν δοχὴν μεγάλην πᾶσιν τοῖς ὑπ' αὐτὸν καὶ πᾶσιν τοῖς οἰκογενέσιν αὐτοῦ καὶ πᾶσιν τοῖς μεγιστάσιν τῆς μηδίας καὶ τῆς περσίδος
- 2 Jozye, pitit gason Jeozadak la, ak tout prèt parèy li yo leve ansanm ak Zowobabèl, pitit gason Chealtyèl la, ak tout fanmi l' yo, yo rebati lotèl Bondye pèp Izrayèl la pou yo te ka boule ofrann bèt sou li, dapre regleman ki ekri nan lalwa Moyiz, sèvitè Bondye a.
Then Jeshua, the son of Jozadak, and his brothers the priests, and Zerubbabel, the son of Shealtiel, with his brothers, got up and made the altar of the God of Israel for burned offerings as is recorded in the law of Moses, the man of God.
καὶ πᾶσιν τοῖς σατράπαις καὶ στρατηγοῖς καὶ τοπάρχαις τοῖς ὑπ' αὐτὸν ἀπὸ τῆς ἰνδικῆς μέχρι τῆς αἰθιοπίας ἐν ταῖς ἑκατὸν εἴκοσι ἐπτὰ σατραπείαις
- 3 Atout yo te pè lòt moun yo ki t'ap viv nan peyi a, yo rebati lotèl la menm kote li te ye anvan an. Epi yo tanmen boule bèt sou li pou Seyè a, chak maten ak chak aswè.
They put the altar on its base; for fear was on them because of the people of the countries: and they made burned offerings on it to the Lord, even burned offerings morning and evening.
καὶ ἐφάγοσαν καὶ ἐπίοσαν καὶ ἐμπλησθέντες ἀνέλυσαν ὁ δὲ δαρείος ὁ βασιλεὺς ἀνέλυσεν εἰς τὸν κοιτῶνα καὶ ἐκοιμήθη καὶ ἔξυπνος ἐγένετο
- 4 Yo fete fèt Joupa yo, dapre sa ki ekri a. Chak jou yo te ofri kantite bèt yo te dwe boule pou jou sa a.
And they kept the feast of tents, as it is recorded, making the regular burned offerings every day by number, as it is ordered; for every day what was needed.
τότε οἱ τρεῖς νεανίσκοι οἱ σωματοφύλακες οἱ φυλάσσοντες τὸ σῶμα τοῦ βασιλέως εἶπαν ἕτερος πρὸς τὸν ἕτερον
- 5 Apre sa, yo ofri bèt pou yo boule chak jou a, bèt pou yo boule chak fèt lalin nouvèl yo, ak bèt pou tout lòt jou y'ap fè fèt pou Seyè a, ansanm ak tout lòt ofrann moun yo vle fè pou Seyè a san se pa li ki mande yo fè l'.
And after that, the regular burned offering and the offerings for the new moons and all the fixed feasts of the Lord which had been made holy, and the offering of everyone who freely gave his offering to the Lord.
εἶπωμεν ἕκαστος ἡμῶν ἓνα λόγον ὃς ὑπερισχύσει καὶ οὗ ἂν φανῆ τὸ ῥῆμα αὐτοῦ σοφώτερον τοῦ ἑτέρου δώσει αὐτῷ δαρείος ὁ βασιλεὺς δωρεὰς μεγάλας καὶ ἐπινίκια μεγάλα
- 6 Pèp la pa t' ankò mete men nan tanp lan, men depi premye jou setyèm mwa a yo te konmanse ap boule bèt nèt pou Seyè a.
From the first day of the seventh month they made a start with the burned offerings, but the base of the Temple of the Lord had still not been put in its place.
καὶ πορφύραν περιβαλέσθαι καὶ ἐν χρυσόμασιν πίνειν καὶ ἐπὶ χρυσῷ καθέδειν καὶ ἄρμα χρυσοχάλινον καὶ κίδαριν βυσσίνην καὶ μανιάκην περὶ τὸν τράχηλον
- 7 Pèp la bay lajan pou peye bòs ki t'ap taye wòch yo ak bòs chapant yo. Yo bay pwovizyon, bwason ak lwil pou yo voye lavil Tir ak lavil Sidon pou bwa sèd y'ap achte nan men moun la yo. Bwa yo te soté peyi Liban, yo pase sou lannè, yo debake Joje. Yo fè tou sa dapre otorizasyon Siris, wa peyi Pès la, te ba yo.
And they gave money to the stoneworkers and woodworkers; and meat and drink and oil to the people of Zidon and of Tyre, for the transport of cedar-trees from Lebanon to the sea, to Joppa, as Cyrus, king of Persia, had given them authority to do.
καὶ δεύτερος καθιεῖται δαρείου διὰ τὴν σοφίαν αὐτοῦ καὶ συγγενὴς δαρείου κληθήσεται
- 8 ¶ Te gen ennan yon mwa depi yo te rive lavil Jerizalèm sou anplasman tanp Seyè a, lè Zowobabèl, pitit gason Chealtyèl la, ak Jozye, pitit gason Jeozadak la, te mete men nan travay la ansanm ak rès moun pèp la, prèt yo ak moun Levi yo, avèk tout moun ki te tounen lavil Jerizalèm. Yo pran tout moun Levi ki te gen ventan osinon plis, yo mete yo anchaj pou dirije tout travay ki t'ap fèt nan tanp Seyè a.
Now in the second year of their coming into the house of God in Jerusalem, in the second month, the work was taken in hand by Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, and the rest of their brothers the priests and the Levites, and all those who had come from the land where they were prisoners to Jerusalem: and they made the Levites, of twenty years old and over, responsible for overseeing the work of the house of the Lord.
καὶ τότε γράψαντες ἕκαστος τὸν ἑαυτοῦ λόγον ἐσφραγίσαντο καὶ ἔθηκαν ὑπὸ τὸ προσκεφάλαιον δαρείου τοῦ βασιλέως καὶ εἶπαν
- 9 Se konsa Jozye, pitit gason l' yo ak lòt fanmi li yo, ansanm ak Kadmyèl ak pitit gason l' yo, moun fanmi Jida, mete tèt yo ansanm, yo pran responsablite travay ki t'ap fèt nan tanp Bondye a.
Then Jeshua with his sons and his brothers, Kadmiel with his sons, the sons of Hodaviah, together took up the work of overseeing the workmen in the house of God: the sons of Henadad with their sons and their brothers, the Levites.
ὅταν ἐγερθῆ ὁ βασιλεὺς δώσουσιν αὐτῷ τὸ γράμμα καὶ ὃν ἂν κρίνῃ ὁ βασιλεὺς καὶ οἱ τρεῖς μεγιστάνες τῆς περσίδος ὅτι ὁ λόγος αὐτοῦ σοφώτερος αὐτῷ δοθήσεται τὸ νίκος καθὼς γέγραπται
- 10 Lè bòs mason yo te konmanse ak premye fondasyon tanp Seyè a, prèt yo avèk gwo rad yo sou yo, twonpèt yo nan men yo, vin pran plas yo ansanm ak moun Levi branch fanmi Asaf yo ak tanbouren yo nan men yo. Yo te fè lwanj Seyè a dapre regleman David, wa peyi Izrayèl la, te bay depi lontan.
And when the builders put in position the base of the Temple of the Lord, the priests, dressed in their robes, took their places with horns, and the Levites, the sons of Asaph, with brass instruments, to give praise to the Lord in the way ordered by David, king of Israel.
ὁ εἷς ἔγραψεν ὑπερισχύει ὁ οἶνος

- 11 Yo t'ap fè lwanj Seyè a, yo t'ap di l' mèsi, yo t'ap chante yonn apre lòt: Ala bon Seyè a bon! Li p'ap janm sispann renmen pèp Izrayèl la Tout pèp la t'ap rele byen fò. Yo t'ap fè lwanj Seyè a, paske yo t'ap mete men nan travay fondasyon tanp Seyè a.
And they gave praise to the Lord, answering one another in their songs and saying, For he is good, for his mercy to Israel is eternal. And all the people gave a great cry of joy, when they gave praise to the Lord, because the base of the Lord's house was put in place.
ὁ ἕτερος ἔγραψεν ὑπερισχύει ὁ βασιλεύς
- 12 Te gen anpil prèt, anpil moun Levi ak anpil chèf fanmi ki te fin vye granmoun. Yo te konnen ansyen tanp lan anvan li te kraze. Lè yo wè fondasyon tanp lan t'ap moute ankò devan je yo, genyen ki t'ap kriye ak dlo nan je. Men, anpil lòt t'ap rele sitèlman yo te kontan.
But a number of the priests and Levites and the heads of families, old men who had seen the first house, when the base of this house was put down before their eyes, were overcome with weeping; and a number were crying out with joy:
ὁ τρίτος ἔγραψεν ὑπερισχύουσιν αἱ γυναῖκες ὑπὲρ δὲ πάντα νικᾷ ἡ ἀλήθεια
- 13 Men, pesonn pa t' ka di kilès ki t'ap rele ak kè kontan, kilès ki t'ap plede kriye ak dlo nan je, paske tout pèp la t'ap rele ansanm byen fò. Moun te ka tande yo byen lwen.
So that in the ears of the people the cry of joy was mixed with the sound of weeping; for the cries of the people were loud and came to the ears of those who were a long way off.
καὶ ὅτε ἐξηγέρθη ὁ βασιλεύς λαβόντες τὸ γράμμα ἔδωκαν αὐτῷ καὶ ἀνέγνω
- 1 ¶ Lènmi moun Jida yo ak lènmi moun Benjamen yo vin konnen moun ki te tounen soti nan kote yo te depòte yo a t'ap rebati yon kay pou Seyè a, Bondye pèp Izrayèl la.
Now news came to the haters of Judah and Benjamin that the people who had come back were building a Temple to the Lord, the God of Israel;
καὶ ἤρξατο ὁ δεύτερος λαλεῖν ὁ εἶπας περὶ τῆς ἰσχύος τοῦ βασιλέως
- 2 Yo vin jwenn Zowobabèl ak chèf fanmi yo, yo di yo konsa: -Kite nou mete men ansanm ak nou nan travay pou rebati tanp lan, paske nou menm tou se menm Bondye a nou adore ak nou. Epi, depi lè Esaradon, wa peyi Lasiri a, te fè nou vin rete isit la, n'ap ofri bèt pou yo touye pou li.
Then they came to Zerubbabel and to the heads of families, and said to them, Let us take part in the building with you; for we are servants of your God, even as you are; and we have been making offerings to him from the days of Esar-haddon, king of Assyria, who put us here.
ὃ ἄνδρες οὐχ ὑπερισχύουσιν οἱ ἄνθρωποι τὴν γῆν καὶ τὴν θάλασσαν κατακρατοῦντες καὶ πάντα τὰ ἐν αὐτοῖς
- 3 Zowobabèl, Jozye ak tout lòt chèf fanmi yo reponn yo: -Non mèsi! Nou pa bezwen konkou pesonn pou nou bati yon tanp pou Seyè a, Bondye nou an. N'a bati l' nou menm, pou kont nou ak men nou, jan Siris, wa peyi Pès la, te ban nou lòd fè a.
But Zerubbabel and Jeshua and the rest of the heads of families in Israel said to them, You have no part with us in the building of a house for our God; we ourselves will do the work together for the Lord, the God of Israel, as Cyrus, king of Persia, has given us orders.
ὁ δὲ βασιλεὺς ὑπερισχύει καὶ κυριεῖαι αὐτῶν καὶ δεσπόζει αὐτῶν καὶ πᾶν ὃ ἐν εἴπῃ αὐτοῖς ἐνακούουσιν
- 4 Lè sa a, moun ki t'ap viv depi lontan nan peyi a soti pou yo dekouraje moun Jida yo. Yo t'ap kraponnen yo pou yo te sispann travay batisman an.
Then the people of the land made the hands of the people of Judah feeble, troubling them with fear in their building;
ἐὰν εἴπῃ αὐτοῖς ποιῆσαι πόλεμον ἕτερος πρὸς τὸν ἕτερον ποιοῦσιν ἐὰν δὲ ἐξαποστείλῃ αὐτοὺς πρὸς τοὺς πολεμίους βαδίζουσιν καὶ κατεργάζονται τὰ ὄρη καὶ τὰ τεῖχη καὶ τοὺς πύργους
- 5 Yo menm rive bay kèk anlwaye gouvènman an lajan anba chal pou anpeche travay la mache. Se konsa, pandan tout tan wa Siris t'ap gouvèn an jouk sou rèy wa Dariyis, yo antrave travay moun yo san rete.
And they gave payment to men who made designs against them and kept them from effecting their purpose, all through the time of Cyrus, king of Persia, till Darius became king.
φονεύουσιν καὶ φονεύονται καὶ τὸν λόγον τοῦ βασιλέως οὐ παραβαίνουσιν ἐὰν δὲ νικήσωσιν τῷ βασιλεῖ κομίζουσιν πάντα καὶ ὅσα ἐὰν προνομήσωσιν καὶ τὰ ἄλλα πάντα
- 6 ¶ Konsa tou, lè wa Zèsès te fenk pran pouwa a, yo ekri yon lèt akizasyon voye bay wa a kont moun k'ap viv nan peyi Jida ak nan lavil Jerizalèm.
And in the time of Ahasuerus, when he first became king, they put on record a statement against the people of Judah and Jerusalem.
καὶ ὅσοι οὐ στρατεύονται οὐδὲ πολεμοῦσιν ἀλλὰ γεωργοῦσιν τὴν γῆν πάλιν ὅταν σπειρώσι θερίσαντες ἀναφέρουσιν τῷ βασιλεῖ καὶ ἕτερος τὸν ἕτερον ἀναγκάζοντες ἀναφέρουσι τοὺς φόρους τῷ βασιλεῖ
- 7 Sou rèy wa Atagzèsès, Bislam, Mitridat ak Tabeyèl mete tèt yo ansanm avèk kèk lòt kòlèg yo, yo ekri yon lèt plent voye bay Atagzèsès, wa peyi Pès la, kont moun Jerizalèm yo. Lèt la te ekri nan lang arameyen, e se pou yo te tradwi l' lè yo t'ap li l'.
And in the time of Artaxerxes, Bishlam, Mithredath, Tabeel, and the rest of his friends, sent a letter to Artaxerxes, king of Persia, writing it in the Aramaean writing and language.
καὶ αὐτὸς εἰς μόνος ἐστὶν ἐὰν εἴπῃ ἀποκτεῖναι ἀποκτείνουσιν εἶπεν ἀφείναι ἀφίουσιν
- 8 (Dokiman arameyen an konmanse isit la). Se konsa Reyoum, gouvènè a, ak Chimchayi, ki te sekretè pwovens la, ekri yon lèt bay wa Atagzèsès sou keksyon lavil Jerizalèm lan. Men ki jan lèt te pati:
Rehum, the chief ruler, and Shimshai the scribe, sent a letter against Jerusalem, to Artaxerxes the king;
εἶπε πατάξει τύπτουσιν εἶπεν ἐρημῶσαι ἐρημοῦσιν εἶπεν οἰκοδομησαι οἰκοδομοῦσιν

- 9 Se mwen menm, Reyoum, gouvènè a ak Chimchayi, sekretè pwovens la, ki ekri lèt sa a ansanm ak tout lòt kòlèg nou yo anplwaye goudenman an, moun lavil Den, moun lavil Afasatak, moun lavil Tapèl, moun lavil Afaras, moun lavil Erèk, moun lavil Babilòn, moun lavil Souz, moun lavil Deya ak moun peyi Elam,
The letter was sent by Rehum, the chief ruler, and Shimshai the scribe and their friends; the Dinaites and the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Shushanchites, the Dehaites, the Elamites,
εἶπεν ἐκκόψαι ἐκκόπτουσιν εἶπεν φυτεῦσαι φυτεύουσιν
- 10 avèk chèf tout lòt pèp k'ap viv koulye a nan lavil peyi Samari yo ak nan rèz pwovens ki bò solèy kouche larivyè Lefrat la. Se gran wa Asnapa, wa ki te fè tout moun respekte l' la, ki te depòte yo al fè yo viv kote yo ye koulye a.
And the rest of the nations which the great and noble Osnappar took over and put in Samaria and the rest of the country over the river:
καὶ πᾶς ὁ λαὸς αὐτοῦ καὶ αἱ δυνάμεις αὐτοῦ ἐνακούουσιν
- 11 Men kopi lèt yo te voye bay wa a. -Pou wa Atagzèsès. Se nou menm sèvitè ou yo, moun pwovens lòt bò larivyè Lefrat la, k'ap voye di ou bonjou.
This is a copy of the letter which they sent to Artaxerxes the king: Your servants living across the river send these words:
πρὸς δὲ τοῦτοις αὐτοῖς ἀνάκειται ἐσθίει καὶ πίνει καὶ καθεῖδει αὐτοὶ δὲ τηροῦσιν κύκλω περὶ αὐτὸν καὶ οὐ δύνανται ἔκαστος ἀπελθεῖν καὶ ποιεῖν τὰ ἔργα αὐτοῦ οὐδὲ παρακούουσιν αὐτοῦ
- 12 Nou vle fè wa a konnen jwif yo soti nan tout teritwa ki sou lòd li yo, yo vini lavil Jerizalèm, epi y'ap rebati lavil sa a ki pa janm vle soumèt devan li epi ki toujou ap fè bagay ki mal. Y'ap travay pou rebati gwo miray ranpa lavil la, yo gen tan fini ak fondasyon an.
We give news to the king that the Jews who came from you have come to us at Jerusalem; they are building up again that uncontrolled and evil town; the walls are complete and they are joining up the bases.
ὁ ἄνδρες πῶς οὐχ ὑπερισχύει ὁ βασιλεὺς ὅτι οὕτως ἐπακουστός ἐστιν καὶ ἐσίγησεν
- 13 Nou vle fè wa a konnen, si moun sa yo rebati lavil la, si yo remoute miray ranpa a ankò, yo p'ap peye okenn taks, yo p'ap fè okenn kontribisyon, ni yo p'ap bay lajan yo fè moun peye pou pase lakay yo. Lè sa a se kès wa a menm ki pral fè defisi.
The king may be certain that when the building of this town and its walls is complete, they will give no tax or payment in goods or forced payments, and in the end it will be a cause of loss to the kings.
ὁ δὲ τρίτος ὁ εἶπας περὶ τῶν γυναικῶν καὶ τῆς ἀληθείας οὗτός ἐστιν ζοροβαβελ ἤρξατο λαλεῖν
- 14 Men, paske nou respekte kontra nou gen avè ou la, monwa, nou pa ka rete konsa ap gade moun yo ap kraze enterè wa a. Se poutèt sa nou voye fè wa a konn sa,
Now because we are responsible to the king, and it is not right for us to see the king's honour damaged, we have sent to give the king word of these things,
ἄνδρες οὐ μέγας ὁ βασιλεὺς καὶ πολλοὶ οἱ ἄνθρωποι καὶ ὁ οἶνος ἰσχύει τίς οὖν ὁ δεσπότης αὐτῶν ἢ τίς ὁ κυριεύων αὐτῶν οὐχ αἱ γυναῖκες
- 15 pou l' ka fè rechèch nan achiv zansèt li yo te kite. Nan ansyen dokiman sa yo, l'a jwenn sa yo te ekri sou lavil sa a. L'a konnen jan lavil sa a pa te janm vle soumèt devan yo, li te toujou pare pou revòlte. Se poutèt sa yo te detwi lavil sa a nèt.
So that search may be made in the book of the records of your fathers: and you will see in the book of the records that this town has been uncontrolled, and a cause of trouble to kings and countries, and that there were outbursts against authority there in the past: for which reason the town was made waste.
αἱ γυναῖκες ἐγέννησαν τὸν βασιλέα καὶ πάντα τὸν λαόν ὃς κυριεύει τῆς θαλάσσης καὶ τῆς γῆς
- 16 Nou fè wa a konnen si yo rebati lavil sa a, si yo refè miray ranpa li yo, talè konsa wa a p'ap gen yon teritwa pou li ankò nan pwovens bò solèy kouche larivyè Lefrat la.
We give you word, that if the building of this town and its walls is made complete, there will be an end of your power in the country across the river.
καὶ ἐξ αὐτῶν ἐγένοντο καὶ αὐταὶ ἐξεθρεψαν αὐτοὺς τοὺς φυτεύοντας τοὺς ἀμπελῶνας ἐξ ὧν ὁ οἶνος γίνεταί
- 17 ¶ Men repons wa a voye ba yo: -Nou voye gwo bonjou pou Reyoum, gouvènè a, Chimchayi, sekretè pwovens la, ak tout lòt kòlèg yo k'ap viv nan peyi Samari ak nan rèz pwovens lòt bò larivyè Lefrat.
Then the king sent an answer to Rehum, the chief ruler, and Shimshai the scribe, and their friends living in Samaria, and to the rest of those across the river, saying, Peace to you:
καὶ αὐταὶ ποιοῦσιν τὰς στολὰς τῶν ἀνθρώπων καὶ αὐταὶ ποιοῦσιν δόξαν τοῖς ἀνθρώποις καὶ οὐ δύνανται οἱ ἄνθρωποι εἶναι χωρὶς τῶν γυναικῶν
- 18 Lèt nou te voye ban mwen an rive jwenn mwen. Yo tradwi l' mo pa mo pou mwen.
And now the sense of the letter which you sent to us has been made clear to me,
ἐὰν δὲ συναγάγῳσιν χρυσίον καὶ ἀργύριον καὶ πᾶν πρᾶγμα ὄραϊον καὶ ἴδωσιν γυναῖκα μίαν καλὴν τῷ εἶδει καὶ τῷ κάλλει
- 19 Mwen pase lòd pou yo fè rechèch nan achiv yo, epi yo jwenn lavil sa a, depi tout tan, te toujou derefizè soumèt devan otorite wa yo. Se tout tan gen moun la k'ap revòlte, k'ap pran lèzam kont wa yo.
And I gave orders for a search to be made, and it is certain that in the past this town has made trouble for kings, and that outbursts against authority have taken place there.
καὶ ταῦτα πάντα ἀφέντες εἰς αὐτὴν ἐγκέχθησαν καὶ χάσκοντες τὸ στόμα θεωροῦσιν αὐτὴν καὶ πάντες αὐτὴν αἰρετίζουσιν μᾶλλον ἢ τὸ χρυσίον καὶ τὸ ἀργύριον καὶ πᾶν πρᾶγμα ὄραϊον

- 20 Te gen gwo wa ki te konn gouvènè lavil Jerizalèm. Yon lò, yo te donminen sou tout teritwa ki lòt bò larivyè Lefrat la. Yo te konn fè moun peye yo taks, lajan kontribisyon ak lajan pou pèmèt yo pase sou chemen lakay yo.
Further, there have been great kings in Jerusalem, ruling over all the country across the river, to whom they gave taxes and payments in goods and forced payments.
ἄνθρωπος τὸν ἑαυτοῦ πατέρα ἐγκαταλείπει ὃς ἐξέθρεψεν αὐτόν καὶ τὴν ἰδίαν χώραν καὶ πρὸς τὴν ἰδίαν γυναῖκα κολλᾶται
- 21 Se poutèt sa, nou mèt bay lòd pou yo rete travay mesye yo ap fè a: Pesonn p'ap gen dwa rebati lavil sa a toutotan mwen pa bay lòd pou sa.
Give an order now, that these men are to do nothing more, and that the building of the town is to be stopped, till I give an order.
καὶ μετὰ τῆς γυναικὸς ἀφίησι τὴν ψυχὴν καὶ οὔτε τὸν πατέρα μέμνηται οὔτε τὴν μητέρα οὔτε τὴν χώραν
- 22 Piga nou pote neglijan nan zafè sa a, pou kès wa a pa fè plis defisi pase sa.
Be certain to do this with all care: do not let trouble be increased to the king's damage.
καὶ ἐντεῦθεν δεῖ ὑμᾶς γνῶναι ὅτι αἱ γυναῖκες κυριεύουσιν ὑμῶν οὐχὶ πονεῖτε καὶ μοχθεῖτε καὶ πάντα ταῖς γυναῖξιν δίδοτε καὶ φέρετε
- 23 Fini yo fini li lèt wa Atagzèsès la bay Reyoum, gouvènè a, Chimchayi, sekretè pwovens la, ak lòt kòlèg yo nan gouvènman an, mesye yo leve, yo kouri lavil Jerizalèm al jwenn jwif yo, avèk zam nan men yo, yo fòse yo sispann travay la.
Then, after reading the king's letter, Rehum and Shimshai the scribe and their friends went quickly to Jerusalem, to the Jews, and had them stopped by force.
καὶ λαμβάνει ἄνθρωπος τὴν ῥομφαίαν αὐτοῦ καὶ ἐκπορεύεται ἐξοδεύειν καὶ ληστεύειν καὶ κλέπτειν καὶ εἰς τὴν θάλασσαν πλεῖν καὶ ποταμούς
- 24 Se konsa yo te rete travay tanp Bondye a lavil Jerizalèm. Travay la rete bloke jouk dezyèm lanne rèy Dariyis, wa peyi Pès la.
So the work of the house of God at Jerusalem came to an end; so it was stopped, till the second year of the rule of Darius, king of Persia.
καὶ τὸν λέοντα θεωρεῖ καὶ ἐν σκότει βαδίζει καὶ ὅταν κλέψῃ καὶ ἀρπάσῃ καὶ λωποδυτήσῃ τῇ ἐρωμένη ἀποφέρει
- 1 ¶ Lè sa a, de pwofèt, Aje ak Zakari, pitit gason Ido a, tanmen bay mesaj ki soti nan Bondye pèp Izrayèl la, pou jwif ki rete nan peyi Jida ak lavil Jerizalèm yo.
Now the prophets Haggai and Zechariah, the son of Iddo, were preaching to the Jews in Judah and Jerusalem in the name of the God of Israel.
μετὰ δὲ ταῦτα ἐξελέγησαν ἀναβήναι ἀρχηγοὶ οἴκου πατριῶν κατὰ φυλὰς αὐτῶν καὶ αἱ γυναῖκες αὐτῶν καὶ οἱ υἱοὶ καὶ αἱ θυγατέρες καὶ οἱ παῖδες αὐτῶν καὶ αἱ παιδίσκαι καὶ τὰ κτήνη αὐτῶν
- 2 Lè Zowobabèl, pitit gason Chealtyèl la, ak Jozye, pitit gason Jeozadak la, tandè mesaj yo, lamenn yo konmansè rebati tanp Bondye a lavil Jerizalèm. De pwofèt yo menm te kanpe la avèk moun yo, ap ankouraje yo.
Then Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, got up and made a start at building the house of God at Jerusalem: and the prophets of God were with them, helping them.
καὶ δαρείος συναπέστειλεν μετ' αὐτῶν ἰππεῖς χιλίους ἕως τοῦ ἀποκαταστήσαι αὐτοὺς εἰς ἱερουσαλημ μετ' εἰρήνης καὶ μετὰ μουσικῶν τυμπάνων καὶ αὐλῶν
- 3 ¶ Lè sa a, Tatenayi, gouvènè pwovens lòt bò larivyè Lefrat la, Cheta-Boznayi ak lòt anplwaye gouvènman parèy yo, moute lavil Jerizalèm, yo mande jwif yo: -Ki moun ki ban nou otorizasyon rebati tanp sa a pou nou mete lotèl ladan l' ?
At the same time, Tattenai, ruler of the land across the river, and Shethar-bozenai, and their men, came to them and said, Who gave you orders to go on building this house and this wall?
καὶ πάντες οἱ ἀδελφοὶ αὐτῶν παίζοντες καὶ ἐποίησεν αὐτοὺς συναναβήναι μετ' ἐκείνων
- 4 Apre sa, yo mande yo ankò: -Eske nou ka ban nou non tout moun k'ap travay sou chantye sa a?
Then they said these words to them: What are the names of the men who are at work on this building?
καὶ ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν τῶν ἀναβαινόντων κατὰ πατριὰς αὐτῶν εἰς τὰς φυλὰς ἐπὶ τὴν μεριδάρχίαν αὐτῶν
- 5 Men Bondye t'ap veye chèf fanmi jwif yo pou anyen pa t' rive yo. Se konsa, chèf gouvènman yo pa t' rete travay la. Men, yo voye yon rapò bay wa Dariyis, epi yo tann repons li anvan yo pran okenn desizyon sou zafè sa a.
But the eye of their God was on the chiefs of the Jews, and they did not make them give up working till the question had been put before Darius and an answer had come by letter about it.
οἱ ἱερεῖς υἱοὶ φινεας υἱοῦ ααρων ἱησοῦς ὁ τοῦ ἰωσεδεκ τοῦ σαραιοῦ καὶ ἰωακὴμ ὁ τοῦ ζοροβαβελ τοῦ σαλαθιηλ ἐκ τοῦ οἴκου τοῦ δαυιδ ἐκ τῆς γενεᾶς φαρες φυλῆς δὲ ἰουδα
- 6 Men kopi rapò Tatenayi, gouvènè pwovens lòt bò larivyè Lefrat la, Cheta-Boznayi ak kòlèg li yo ansanm ak tout otorite pwovens la te voye bay wa Dariyis.
This is a copy of the letter which Tattenai, the ruler of the land across the river, and Shethar-bozenai and his friends the Apharsachites, living across the river, sent to Darius the king:
ὃς ἐλάλησεν ἐπὶ δαρείου τοῦ βασιλέως περσῶν λόγους σοφοὺς ἐν τῷ δευτέρῳ ἔτει τῆς βασιλείας αὐτοῦ μηνὶ νισαν τοῦ πρώτου μηνός
- 7 Men sa yo te voye di l' nan rapò a: -Nou voye bonjou pou Wa Dariyis! Kè poze pou ou nan tou sa w'ap fè!
They sent him a letter saying, To Darius the king, all peace:
εἰσὶν δὲ οὗτοι ἐκ τῆς ἰουδαίας οἱ ἀναβάντες ἐκ τῆς αἰχμαλωσίας τῆς παροικίας οὗς μετόπισεν ναβουχοδονοσορ βασιλεὺς βαβυλώνης εἰς βαβυλώνα

- 8 Se devwa nou pou nou fè wa a konnen nou te ale nan pwovens Jida a, nou jwenn y'ap rebati tanp Bondye ki gen pouvwa a, avèk gwo blòk wòch, y'ap koupe gwo potò bwa pou mete nan mi yo. Moun yo pran san yo pou yo fè bon travay, travay la ap mache byen.
This is to give the king word that we went into the land of Judah, to the house of the great God, which is made of great stones, and has its walls supported with wood, and the work is going on with industry, and they are doing it well.
καὶ ἐπέστρεψαν εἰς ἱερουσαλὴμ καὶ τὴν λοιπὴν ἰουδαίαν ἕκαστος εἰς τὴν ἰδίαν πόλιν οἱ ἐλθόντες μετὰ ζοροβαβελ καὶ ἰησοῦ νεμίου ζαριου ρησαιου ἐνηνιος μαρδοχαιου βεελσαρου ασφαρασου βορολ ιου ροϊμου βαανα τῶν προηγουμένων αὐτῶν
- 9 Nou pale ak chèf fanmi yo, nou mande yo ki moun ki te ba yo otorizasyon bati tanp lan, ak otorizasyon mete lotèl ladan l'.
Then we said to the men responsible, who gave you authority for the building of this house and these walls?
ἀριθμὸς τῶν ἀπὸ τοῦ ἔθνους καὶ οἱ προηγούμενοι αὐτῶν υἱοὶ φοροῦ δύο χιλιάδες καὶ ἑκατὸν ἑβδομήκοντα δύο
- 10 Nou te mande yo tou pou yo ban nou non yo pou n' te ka fè ou konnen ki chèf ki te alatè moun sa yo.
And we made request for their names, so that we might send you word, and give you the names of the men at the head of them.
υἱοὶ σαφατ τετρακόσιοι ἑβδομήκοντα δύο υἱοὶ αρεε ἑπτακόσιοι πενήκοντα ἕξ
- 11 Men sa yo reponn nou: Yo menm, se sèvitè Bondye ki kreye syèl la ak latè a yo ye. Y'ap rebati yon tanp yon gran wa peyi Izrayèl la te bati nan tan lontan kite pou yo.
And they made answer to us, saying, We are the servants of the God of heaven and earth, and we are building the house which was put up in times long past and was designed and made complete by a great king of Israel.
υἱοὶ φααθμωαβ εἰς τοὺς υἱοὺς ἰησοῦ καὶ ιωαβ δισχιλιοι ὀκτακόσιοι δέκα δύο
- 12 Men, zansèt yo te fè Bondye nan syèl la fache ak yo, kifè Bondye lage yo nan men Nèbikadneza, moun peyi Kalde, ki te wa peyi Babilòn. Wa sa a te fè detwi tanp lan, epi li fè depòte tout pèp la lavil Babilòn.
But when the God of heaven was moved to wrath by our fathers, he gave them up into the hands of Nebuchadnezzar, king of Babylon, the Chaldean, who sent destruction on this house and took the people away into Babylon.
υἱοὶ ωλαμου χιλιοι διακόσιοι πενήκοντα τέσσαρες υἱοὶ ζατου ἑννακόσιοι τεσσαράκοντα πέντε υἱοὶ χορβε ἑπτακόσιοι πέντε υἱοὶ βανι ἑξακόσιοι τεσσαράκοντα ὀκτώ
- 13 Koulye a, yo pretann di Siris, wa Babilòn lan, pa t' ankò fin gen ennan depi li t'ap gouvènen lè li ba yo otorizasyon pou yo rebati tanp Bondye a.
But in the first year of Cyrus, king of Babylon, Cyrus the king gave an order for the building of this house of God;
υἱοὶ βηβαι ἑξακόσιοι εἴκοσι τρεῖς υἱοὶ ασγαδ χιλιοι τριακόσιοι εἴκοσι δύο
- 14 Yo di ankò: Nèbikadneza te pran tout veso an lò ak an ajan ki te nan tanp Bondye a lavil Jerizalèm, li te fè pote yo lavil Babilòn mete nan tanp lavil sa a. Men, wa Siri a fè wete tout veso sa yo nan tanp Babilòn lan, li renmèt yo bay yon nonm yo te rele Chechbaza. Se nonm sa a li te mete chèf nan pwovens Jida a.
And the gold and silver vessels of the house of God, which Nebuchadnezzar took from the Temple which was in Jerusalem, and put into the house of his god in Babylon, these Cyrus the king took from the house of his god in Babylon, and gave to one named Sheshbazzar, whom he had made ruler;
υἱοὶ αδωνικαμ ἑξακόσιοι ἑξήκοντα ἑπτὰ υἱοὶ βαγοι δισχιλιοι ἑξήκοντα ἕξ υἱοὶ αδινου τετρακόσιοι πενήκοντα τέσσαρες
- 15 Wa a te di l': Pran veso sa yo, al pote yo tounen nan tanp ki lavil Jerizalèm lan, epi rebati tanp Bondye a sou menm anplasman kote l' te ye a.
And he said to him, Go, take these vessels, and put them in the Temple in Jerusalem, and let the house of God be put up again in its place.
υἱοὶ ατηρ εζεκιου ἑνεήκοντα δύο υἱοὶ κιλαν καὶ αζητας ἑξήκοντα ἑπτὰ υἱοὶ αζουρου τετρακόσιοι τριάκοντα δύο
- 16 Se konsa, Chechbaza sa a vini, li moute fondasyon tanp Bondye a lavil Jerizalèm. Depi lè sa a, travay la ap mache, men yo poko fini.
Then this same Sheshbazzar came and put the house of God in Jerusalem on its bases: and from that time till now the building has been going on, but it is still not complete.
υἱοὶ αννιας ἑκατὸν εἰς υἱοὶ αρομ υἱοὶ βασσαι τριακόσιοι εἴκοσι τρεῖς υἱοὶ αριφου ἑκατὸν δέκα δύο
- 17 Koulye a menm, si wa a ta vle, li ta ka mande yo chache nan achiv wa yo lavil Babilòn, pou wè si tout bon vre, wa Siris te ba yo otorizasyon rebati tanp Bondye a lavil Jerizalèm. Apre sa, y'a fè nou konnen desizyon wa a sou zafè sa a.
So now, if it seems good to the king, let search be made in the king's store-house at Babylon, to see if it is true that an order was given by Cyrus the king for the building of this house of God at Jerusalem, and let the king send us word of his pleasure in connection with this business.
υἱοὶ βαιτηρους τρισχιλιοι πέντε υἱοὶ ἐκ βαιθλωμων ἑκατὸν εἴκοσι τρεῖς
- 1 ¶ Se konsa wa Dariyis bay lòd pou yo fè chache nan tout depo kote yo te sere achiv yo ak trezò yo nan peyi Babilòn.
Then Darius the king gave an order and a search was made in the house of the records, where the things of value were stored up in Babylon.
ἐν δὲ τῷ δευτέρῳ ἔτει τῆς τοῦ δαρείου βασιλείας ἐπροφήτευσεν αγγαιος καὶ ζαχαριας ὁ τοῦ εἰδοι οἱ προφήται ἐπὶ τοὺς ἰουδαίους τοὺς ἐν τῇ ἰουδαίᾳ καὶ ἱερουσαλὴμ ἐπὶ τῷ ὀνόματι κυρίου θεοῦ ἰσραη λ ἐπ' αὐτούς

- 2 Epi yo jwenn yon woulo papye nan fò Achmeta, yon fòtrès ki te nan pwovens Medi a. Men sa ki te ekri nan woulo papye a:
And at Achmetha, in the great house of the king in the land of Media, they came across a roll, in which this statement was put on record:
 τότε στάς ζοροβαβελ ὁ τοῦ σαλαθηλ καὶ ἰησοῦς ὁ τοῦ ἰωσεδεκ ἤρξαντο οἰκοδομεῖν τὸν οἶκον τοῦ κυρίου τὸν ἐν ἱερουσαλημ συνόντων τῶν προφητῶν τοῦ κυρίου βοηθούτων αὐτοῖς
- 3 -Nan premye lanne rèy li, wa Siris te bay lòd sa a sou tanp Bondye a nan lavil Jerizalèm: Se pou yo rebati tanp lan pou l' ka sèvi kote yo ka touye bèt ak boule ofrann nan dife pou Bondye. Tanp lan va gen trant mèt wotè, trant mèt lajè.
In the first year of Cyrus the king, Cyrus the king made an order: In connection with the house of God at Jerusalem, let the house be put up, the place where they make offerings, and let the earth for the bases be put in place; let it be sixty cubits high and sixty cubits wide;
 ἐν αὐτῷ τῷ χρόνῳ παρῆν πρὸς αὐτοὺς σισίννης ὁ ἔπαρχος συρίας καὶ φοινίκης καὶ σαθραβουζάνης καὶ οἱ συνέταιροι καὶ εἶπαν αὐτοῖς
- 4 Y'a moute miray yo an bwa ak wòch, yonn sou lòt, twa ranje wòch pou chak ranje bwa. Y'a pran lajan nan kès wa a pou peye tout depans ki va fèt pou travay la.
With three lines of great stones and one line of new wood supports; and let the necessary money be given out of the king's store-house;
 τίνος ὑμῖν συντάξαντος τὸν οἶκον τοῦτον οἰκοδομεῖτε καὶ τὴν στέγην ταύτην καὶ ἄλλα πάντα ἐπιτελεῖτε καὶ τίνες εἰσὶν οἱ οἰκοδόμοι οἱ ταῦτα ἐπιτελοῦντες
- 5 Konsa tou, y'a renmèt yo tout veso an lò ak an ajan Nèbikadneza te pran nan tanp Bondye a lavil Jerizalèm pou l' te pote isit lavil Babilòn, pou tout bagay tounen nan plas yo nan tanp Bondye a lavil Jerizalèm.
And let the gold and silver vessels from the house of God, which Nebuchadnezzar took from the Temple at Jerusalem to Babylon, be given back and taken again to the Temple at Jerusalem, every one in its place, and put them in the house of God.
 καὶ ἔσχουσαν χάριν ἐπισκοπῆς γενομένης ἐπὶ τὴν αἰχμαλωσίαν παρὰ τοῦ κυρίου οἱ πρεσβύτεροι τῶν ἰουδαίων
- 6 Lè sa a, wa Dariyis voye repons sa a: -Pou Tatenayi, gouvènè pwovens lòt bò larivyè Lefrat la, Cheta-Boznayi ak lòt kolèg yo ki otorite nan Afasak la. Pa pwoche bò tanp lan.
So now, Tattenai, ruler of the land across the river, and Shethar-bozenai and your people the Apharsachites across the river, keep far from that place:
 καὶ οὐκ ἐκωλύθησαν τῆς οἰκοδομῆς μέχρι τοῦ ὑποσημανθῆναι δαρεῖω περὶ αὐτῶν καὶ προσφωνηθῆναι
- 7 Kite yo travay nan tanp Bondye a. Se pou gouvènè pèyi Jida a ak chèf fanmi yo rebati tanp lan sou menm anplasman kote l' te ye anvan an.
Let the work of this house of God go on; let the ruler of the Jews and their responsible men put up this house of God in its place.
 ἀντίγραφον ἐπιστολῆς ἧς ἔγραψεν δαρεῖω καὶ ἀπέστειλεν σισίννης ὁ ἔπαρχος συρίας καὶ φοινίκης καὶ σαθραβουζάνης καὶ οἱ συνέταιροι οἱ ἐν συρία καὶ φοινίκη ἡγεμόνες
- 8 Okontrè, men ki jan pou nou boule ak chèf fanmi pèp jwif yo nan travay y'ap fè pou rebati tanp Bondye sa a: N'a pran lajan nan kès wa ki nan men nou an, ki vle di nan lajan kontribisyon n'a ranmase nan pwovens la, n'a renmèt yo kòb tout depans y'a fè, san wete senk, pou travay la pa rete.
Further, I give orders as to what you are to do for the responsible men of the Jews in connection with the building of this house of God: that from the king's wealth, that is, from the taxes got together in the land over the river, the money needed is to be given to these men readily, so that their work may not be stopped.
 βασιλεῖ δαρεῖω χαίρειν πάντα γνωστὰ ἔστω τῷ κυρίῳ ἡμῶν τῷ βασιλεῖ ὅτι παραγενόμενοι εἰς τὴν χώραν τῆς ἰουδαίας καὶ ἐλθόντες εἰς ἱερουσαλημ τὴν πόλιν κατελάβομεν τῆς αἰχμαλωσίας τοὺς πρεσβυτέρους τῶν ἰουδαίων ἐν ἱερουσαλημ τῇ πόλει οἰκοδομοῦντας οἶκον τῷ κυρίῳ μέγαν καινὸν διὰ λίθων ξυστῶν πολυτελῶν ξύλων τιθεμένων ἐν τοῖς τοίχοις
- 9 N'a bay prèt Jerizalèm yo tou sa y'a bezwen pou fè ofrann bèt pou yo boule nèt nan dife pou Bondye ki nan syèl la. Chak jou, dapre sa prèt lavil Jerizalèm yo va di nou, n'a ba yo jenn ti towò, belye, ti mouton ansanm ak ble, sèl, diven, lwil y'a bezwen pou boule pou Seyè a. Pa pote okenn neglijan nan sa.
And whatever they have need of, young oxen and sheep and lambs, for burned offerings to the God of heaven, grain, salt, wine, and oil, whatever the priests in Jerusalem say is necessary, is to be given to them day by day regularly:
 καὶ τὰ ἔργα ἐκεῖνα ἐπὶ σπουδῆς γιγνώμενα καὶ εὐοδοῦμενον τὸ ἔργον ἐν ταῖς χερσὶν αὐτῶν καὶ ἐν πάσῃ δόξῃ καὶ ἐπιμελείᾳ συντελούμενα
- 10 Konsa, y'a ka ofri sakrifis santi bon ki va fè Seyè a plezi. Y'a lapriyè pou wa a ak pou pitit li yo.
So that they may make offerings of a sweet smell to the God of heaven, with prayers for the life of the king and of his sons.
 τότε ἐπυθονόμεθα τῶν πρεσβυτέρων τούτων λέγοντες τίνος ὑμῖν προστάξαντος οἰκοδομεῖτε τὸν οἶκον τοῦτον καὶ τὰ ἔργα ταῦτα θεμελιούτε
- 11 Men yon lòd mwen bay ankò: si yon moun refize fè anyen nan sa m' mande la a, y'a rache yon poto bwa nan kay li, y'a fè yon pwent li, y'a pèse moun lan pak an pak ak li. Pou kay li a menm, y'a fè l' tounen yon pil fatra, poutèt sa li fè a.
And I have given orders that if anyone makes any change in this word, one of the supports is to be pulled out of his house, and he is to be lifted up and fixed to it; and his house is to be made waste for this;
 ἐπηροτήσαμεν οὖν αὐτοὺς εἵνεκεν τοῦ γνωρίσαι σοὶ καὶ γράψαι σοὶ τοὺς ἀνθρώπους τοὺς ἀφηγουμένους καὶ τὴν ὀνοματογραφίαν ἡτοῦμεν αὐτοὺς τῶν προκαθηγουμένων
- 12 Se pou Bondye ki chwazi lavil Jerizalèm pou se la yo bati kay li a jete tout wa, kraze tout nasyon ki ta konprann pou yo pa koute lòd mwen bay la a, epi ki ta detwi tanp Bondye a ki lavil Jerizalèm. Se mwen menm, Dariyis, ki bay lòd sa a. Se pou yo fè sa mwen bay lòd fè a san wete san mete.
And may the God who has made it a resting-place for his name send destruction on all kings and peoples whose hands are outstretched to make any change in this or to do damage to this house of God at Jerusalem. I, Darius, have given this order, let it be done with all care.
 οἱ δὲ ἀπεκρίθησαν ἡμῖν λέγοντες ἡμεῖς ἐσμεν παῖδες τοῦ κυρίου τοῦ κτίσαντος τὸν οὐρανὸν καὶ τὴν γῆν

- 13 ¶ Tatenayi, gouvènè pwovens ki lòt bò lariyè Efrat la, Cheta-Boznayi ak lòt chèf yo fè sa wa Dariyis te bay lòd fè a san wete san mete.
Then Tattenai, the ruler across the river, and Shethar-bozenai and their people, because of the order given by King Darius, did as he had said with all care.
καὶ ὁκοδόμητο ὁ οἶκος ἔμπροσθεν ἐτῶν πλειόνων διὰ βασιλέως τοῦ ἰσραὴλ μεγάλου καὶ ἰσχυροῦ καὶ ἐπετελέσθη
- 14 Chèf fanmi jwif yo menm rebati tanp lan san pwoblèm, avèk ankourajman Aje, pwofèt Bondye a, ak Zakari, pitit gason Ido a, t'ap ba yo ak mesaj Bondye yo. Se konsa yo fin rebati tanp lan jan Bondye pèp Izrayèl la te ba yo lòd la, ak jan Dariyis, Siris ak Atagzèsès, tou twa wa peyi Pès la, te ba yo lòd la tou.
And the responsible men of the Jews went on with their building, and did well, helped by the teaching of Haggai the prophet and Zechariah, the son of Iddo. They went on building till it was complete, in keeping with the word of the God of Israel, and the orders given by Cyrus, and Darius, and Artaxerxes, king of Persia.
καὶ ἐπεὶ οἱ πατέρες ἡμῶν παραπικράναντες ἡμάρτον εἰς τὸν κύριον τοῦ ἰσραὴλ τὸν οὐράνιον παρέδωκεν αὐτοὺς εἰς χεῖρας ναβουχοδονοσορ βασιλέως βαβυλῶνος βασιλέως τῶν χαλδαίων
- 15 Travay la fini sou twazyèm jou nan mwa Ada a, nan sizyèm lanne rèy wa Dariyis.
And the building of this house was complete on the third day of the month Adar, in the sixth year of the rule of Darius the king.
τὸν τε οἶκον καθελόντες ἐνεπύρισαν καὶ τὸν λαὸν ἠγαλάτωσαν εἰς βαβυλῶνα
- 16 Lè sa a, tout pèp Izrayèl la, prèt yo, moun Levi yo ak tout rès moun ki te tounen yo fè fèt, yo fè gwo seremoni pou mete tanp lan apa pou sèvis Bondye.
And the children of Israel, the priests and the Levites, and the rest of those who had come back, kept the feast of the opening of this house of God with joy.
ἐν δὲ τῷ πρώτῳ ἔτει βασιλεύοντος κύρου χώρας βαβυλωνίας ἔγραψεν ὁ βασιλεὺς κύρος οἰκοδομησαί τὸν οἶκον τοῦτον
- 17 Yo ofri san (100) towò, desan (200) belye mouton, katsan (400) ti mouton pou yo touye pou mete tanp lan apa pou sèvis Bondye. Yo ofri tou douz bouk kabrit, yonn pou chak branch fanmi pèp Izrayèl la, pou mande Bondye padon pou peche pèp la.
And they gave as offerings at the opening of this house of God a hundred oxen, two hundred sheep, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, being the number of the tribes of Israel.
καὶ τὰ ἱερὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ ἃ ἐξήνεγκεν ναβουχοδονοσορ ἐκ τοῦ οἴκου τοῦ ἐν ἱερουσαλημ καὶ ἀπηρεῖσατο αὐτὰ ἐν τῷ ἔαντοῦ ναφὶ πάλιν ἐξήνεγκεν αὐτὰ κύρος ὁ βασιλεὺς ἐκ τοῦ ναοῦ τοῦ ἐν βαβυλῶνι καὶ παρεδόθη ζοροβαβελ καὶ санаβασσάρῳ τῷ ἐπάρχῳ
- 18 Apre sa, yo òganize sèvis tanp Bondye a lavil Jerizalèm. Yo separe prèt yo an divès kategori, yo separe moun Levi yo an divès klas, chak gwoup ak travay pa yo pou yo fè, jan sa ekri nan liv Moyiz la.
And they put the priests in their divisions and the Levites in their order, for the worship of God at Jerusalem; as it is recorded in the book of Moses.
καὶ ἐπετάγη αὐτῷ ἀπενέγκαντι πάντα τὰ σκεύη ταῦτα ἀποθεῖναι ἐν τῷ ναφὶ τῷ ἐν ἱερουσαλημ καὶ τὸν ναὸν τοῦ κυρίου τοῦτον οἰκοδομηθῆναι ἐπὶ τοῦ τόπου
- 19 Katòzyèm jou mwa Nisan an, nan lanne senksankenz (515), jwif ki te tounen soti nan peyi kote yo te depòte yo a fete fèt Delivrans lan.
And the children of Israel who had come back kept the Passover on the fourteenth day of the first month.
τότε ὁ санаβάσσαρος ἐκεῖνος παραγενόμενος ἐνεβάλετο τοὺς θεμελίους τοῦ οἴκου κυρίου τοῦ ἐν ἱερουσαλημ καὶ ἀπ' ἐκεῖνου μέχρι τοῦ νῦν οἰκοδομούμενος οὐκ ἔλαβεν συντέλειαν
- 20 Yo te fè yon sèl sèvis pou tout prèt yo ansanm ak tout moun Levi yo pou mete yo nan kondisyon pou fè sèvis Bondye. Yo tout te nan kondisyon pou fè sèvis Bondye: yo touye bèt yo te ofri pou fèt Delivrans lan, yo fè yon sèl seremoni pou tout pèp la, pou prèt parèy yo ak pou yo menm tou.
For the priests and the Levites had made themselves clean together; they were all clean: and they put the Passover lamb to death for all those who had come back, and for their brothers the priests and for themselves.
νῦν οὖν εἰ κρίνεται βασιλεὺς ἐπισκεπήτω ἐν τοῖς βασιλικοῖς βιβλιοφυλακίαις τοῦ κυρίου βασιλέως τοῖς ἐν βαβυλῶνι
- 21 Men moun ki te manje manje Delivrans lan. Se te tout jwif ki te tounen soti nan peyi kote yo te depòte yo a ansanm ak rès moun pèp Izrayèl yo ki pa t' janm kite peyi yo men ki te vire do bay vye bagay lòt moun yo t'ap fè nan peyi yo epi ki te vin mete tèt ansanm ak moun ki te tounen yo pou adore Seyè a, Bondye pèp Izrayèl la.
And the children of Israel, who had come back, and all those who were joined to them, after separating themselves from the evil ways of the people of the land to become the servants of the Lord, the God of Israel, took food together,
καὶ ἐὰν εὐρίσκηται μετὰ τῆς γνώμης κύρου τοῦ βασιλέως γενομένην τὴν οἰκοδομὴν τοῦ οἴκου κυρίου τοῦ ἐν ἱερουσαλημ καὶ κρίνηται τῷ κυρίῳ βασιλεὶ ἡμῶν προσφωνησάτω ἡμῖν περὶ τούτων
- 22 Pandan sèt jou, yo fete Fèt Pen san ledven an ak kè kontan. Yo te kontan anpil dèske Seyè a te manyen kè wa peyi Lasiri a, ki te ankouraje yo anpil nan tout gwo travay yo t'ap fè a pou rebati tanp Bondye pèp Izrayèl la.
And kept the feast of unleavened bread for seven days with joy: for the Lord had made them full of joy, by turning the heart of the king of Assyria to them to give them help in the work of the house of God, the God of Israel.
τότε ὁ βασιλεὺς δαρεῖος προσέταξεν ἐπισκέψασθαι ἐν τοῖς βασιλικοῖς βιβλιοφυλακίαις τοῖς κειμένοις ἐν βαβυλῶνι καὶ εὐρέθη ἐν ἐκβατάνοις τῇ βάρει τῇ ἐν μηδία χώρα τόμος εἷς ἐν ᾧ ὑπεμνημάτιστο τάδε

- 1 ¶ Kèk tan apre tout evènman sa yo, sou rèy Atagzèsès, wa peyi Pès la, te gen yon nonm yo te rele Esdras ki te sot nan branch fanmi Arawon an. Papa l' te rele Seraja. Seraja te pitit Azarya, Azarya te pitit Ilkija.
Now after these things, when Artaxerxes was king of Persia, Ezra, the son of Seraiah, the son of Azariah, the son of Hilkiah,
τότε σισίννης ὁ ἑπαρχὸς κοίλης συρίας καὶ φοινίκης καὶ σαθραβουζάνης καὶ οἱ συνῆταιροι κατακολουθήσαντες τοῖς ὑπὸ τοῦ βασιλέως δαρείου προσταγεῖσιν
- 2 Ilkija te pitit Chaloum, Chaloum te pitit Zadòk, Zadòk te pitit Achitoub.
The son of Shallum, the son of Zadok, the son of Ahitub,
ἐπεστάτων τῶν ἱερῶν ἔργων ἐπιμελέστερον συνεργοῦντες τοῖς πρεσβυτέροις τῶν ἰουδαίων καὶ ἱεροστάταις
- 3 Achitoub te pitit Amarya, Amarya te pitit Azarya, Azarya te pitit Merajòt.
The son of Amariah, the son of Azariah, the son of Meraioth,
καὶ εὐδοα ἐγένετο τὰ ἱερὰ ἔργα προφητευόντων ἀγγαίου καὶ ζαχαρίου τῶν προφητῶν
- 4 Merajòt te pitit Zeraja, Zeraja te pitit Ouzi, Ouzi te pitit Bouki.
The son of Zerariah, the son of Uzzi, the son of Bukki,
καὶ συνετέλεσαν ταῦτα διὰ προσταγήματος τοῦ κυρίου θεοῦ ἰσραὴλ
- 5 Bouki te pitit Abichwa, Abichwa te pitit Fineas, Fineas te pitit Eleaza, Eleaza te pitit Arawon, granprèt la.
The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:
καὶ μετὰ τῆς γνώμης κόρου καὶ δαρείου καὶ ἀρταξέρξου βασιλέως περσῶν συνετελέσθη ὁ οἶκος ὁ ἅγιος ἕως τρίτης καὶ εἰκάδος μηνὸς ἀδὰρ τοῦ ἔκτου ἔτους βασιλέως δαρείου
- 6 Esdras te yon nonm save ki te fò anpil nan lalwa Seyè a, lalwa Bondye pèp Izrayèl la te bay Moyiz la. Li t'ap travay ak wa a. Wa a te bay Esdras tou sa li te mande l', paske Seyè a, Bondye li a, t'ap pwoteje l'. Se konsa li kite lavil Babilòn pou l' moute lavil Jerizalèm.
This Ezra went up from Babylon; and he was a scribe, expert in the law of Moses which the Lord, the God of Israel, had given: and the king, moved by the Lord his God, gave him whatever he made request for.
καὶ ἐποίησαν οἱ υἱοὶ ἰσραὴλ καὶ οἱ ἱερεῖς καὶ οἱ λευῖται καὶ οἱ λοιποὶ οἱ ἐκ τῆς αἰχμαλωσίας οἱ προστεθέντες ἀκολούθως τοῖς ἐν τῇ μουσέως βίβλῳ
- 7 Anpil lòt moun nan pèp Izrayèl la, nan prèt yo, nan moun Levi yo, nan sanba yo, nan gad tanp yo ak lòt travayè yo, te pran wout la moute lavil Jerizalèm ansanm ak li. Lè sa a, wa Atagzèsès te nan setyèm lanne rèy li.
And some of the children of Israel went up, with some of the priests and the Levites and the music-makers and the door-keepers and the Nethinim, to Jerusalem, in the seventh year of Artaxerxes the king.
καὶ προσήνεγκαν εἰς τὸν ἐγκαινισμὸν τοῦ ἱεροῦ τοῦ κυρίου ταύρους ἑκατὸν κριοὺς διακοσίους ἄρνas τετρακοσίους
- 8 Yo rive Jerizalèm nan senkyèm mwa setyèm lanne rèy Atagzèsès la.
And he came to Jerusalem in the fifth month, in the seventh year of the king's rule.
χιμᾶρους ὑπὲρ ἁμαρτίας παντὸς τοῦ ἰσραὴλ δώδεκα πρὸς ἀριθμὸν ἐκ τῶν φυλάρχων τοῦ ἰσραὴλ δώδεκα
- 9 Yo te kite lavil Babilòn premye jou nan premye mwa a. Epi yo rive lavil Jerizalèm premye jou nan senkyèm mwa a, avèk pwoteksyon Bondye.
For, starting his journey from Babylon on the first day of the first month, he came to Jerusalem on the first day of the fifth month, by the good help of his God.
καὶ ἔστησαν οἱ ἱερεῖς καὶ οἱ λευῖται ἐστολισμένοι κατὰ φυλάς ἐπὶ τῶν ἔργων τοῦ κυρίου θεοῦ ἰσραὴλ ἀκολούθως τῇ μουσέως βίβλῳ καὶ οἱ θυρωροὶ ἐφ' ἑκάστου πυλῶνος
- 10 Esdras te pase tout tan li ap etidye lalwa Seyè a. Li t'ap swiv tou sa ki ladan l'. Li t'ap moutre pèp Izrayèl la tout lòd ak tout regleman Seyè a.
For Ezra had given his mind to learning the law of the Lord and doing it, and to teaching his rules and decisions in Israel.
καὶ ἠγάγασαν οἱ υἱοὶ ἰσραὴλ τῶν ἐκ τῆς αἰχμαλωσίας τὸ πᾶσχα ἐν τῇ τεσσαρεσκαίδεκάτῃ τοῦ πρώτου μηνός ὅτι ἠγνίσθησαν οἱ ἱερεῖς καὶ οἱ λευῖται ἅμα
- 11 ¶ Men kopi lèt wa Atagzèsès te renmèt Esdras, ki te yon prèt ak yon nonm save. Li te dòkè nan zafè lalwa ak kòmandman Seyè a te bay pèp Izrayèl la.
Now this is a copy of the letter which King Artaxerxes gave to Ezra, the priest and the scribe, who put into writing the words of the orders of the Lord, and of his rules for Israel:
καὶ πάντες οἱ υἱοὶ τῆς αἰχμαλωσίας οὐχ ἠγνίσθησαν ὅτι οἱ λευῖται ἅμα πάντες ἠγνίσθησαν
- 12 Men lèt Atagzèsès, gran wa a, te ekri bay Esdras, nonm save ki fò nan lalwa Bondye ki nan syèl la! -Koulye a,
Artaxerxes, king of kings, to Ezra the priest, scribe of the law of the God of heaven, all peace;
καὶ ἔθυσαν τὸ πᾶσχα πᾶσιν τοῖς υἱοῖς τῆς αἰχμαλωσίας καὶ τοῖς ἀδελφοῖς αὐτῶν τοῖς ἱερεῦσιν καὶ ἑαυτοῖς
- 13 mwen bay lòd nan tout peyi m'ap gouvènen yo pou tout moun nan pèp Izrayèl la, nan prèt yo osinon nan moun Levi yo, ki vle ale avè ou lavil Jerizalèm, pou yo kite yo ale.
And now it is my order that all those of the people of Israel, and their priests and Levites in my kingdom, who are ready and have a desire to go to Jerusalem, are to go with you.
καὶ ἐφάγοσαν οἱ υἱοὶ ἰσραὴλ οἱ ἐκ τῆς αἰχμαλωσίας πάντες οἱ χωρισθέντες ἀπὸ τῶν βδελυγμάτων τῶν ἔθνῶν τῆς γῆς ζητοῦντες τὸν κύριον

- 14 Se mwen menm, wa a, ansanm ak sèt konseye m' yo ki voye ou al fè enspekasyon nan peyi Jida a ak nan lavil Jerizalèm pou ou wè ki jan moun yo ap swiv liv lalwa Bondye ki nan men ou lan.
Because you are sent by the king and his seven wise men, to get knowledge about Judah and Jerusalem, as you are ordered by the law of your God which is in your hand;
καὶ ἠγάγασαν τὴν ἑορτὴν τῶν ἄζύμων ἐπὶ τὰ ἡμέρας εὐφραϊνόμενοι ἔναντι τοῦ κυρίου
- 15 W'a pran avè ou ajan ak lò wa a ansanm ak konseye l' yo te fè lide bay pou Bondye pèp Izrayèl la, ki gen tanp li lavil Jerizalèm.
And to take with you the silver and gold freely offered by the king and his wise men to the God of Israel, whose Temple is in Jerusalem,
ὅτι μετέστρεψεν τὴν βουλὴν τοῦ βασιλέως ἄσσυρίων ἐπ' αὐτοὺς κατισχύσαι τὴν χεῖρα αὐτῶν ἐπὶ τὰ ἔργα κυρίου θεοῦ Ἰσραὴλ.
- 1 ¶ Men lis chèf fanmi yo ansanm ak non zansèt yo ki te pati ansanm avè m' soti lavil Babilòn pou moute lavil Jerizalèm sou rèy wa Artaxerxes:
Now these are the heads of families who were listed of those who went up with me from Babylon, when Artaxerxes was king.
καὶ μεταγενέστερος τούτων βασιλεύοντος ἀρταξέρξου τοῦ περσῶν βασιλέως προσέβη εσδρας σαραϊου τοῦ ἐξερίου τοῦ χελκιου τοῦ σαλημου
- 2 -(we vèsè pwochen)3 Se te Gèsou, chèf branch fanmi Fineas la, Danyèl, chèf branch fanmi Itama a, Atouch, pitit gason Chekanya a, chèf branch fanmi David la, Zekarya, chèf branch fanmi Pareòch la. Zekarya te gen avè l' sansenkant (150) gason yo te konte nan fanmi an.
Of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush;
τοῦ σαδδουκου τοῦ αχιτωβ τοῦ αμαριου τοῦ οζιου τοῦ βοκκα τοῦ αβισουε τοῦ φινεες τοῦ ελαζαρ τοῦ ααρων τοῦ πρώτου ἱερέως
- 4 Elyeyoenayi, pitit gason Seraji a, chèf branch fanmi Pakat m'oab la. Li te gen avè l' desan (200) gason.
Of the sons of Pahath-moab, Eliehoenai, the son of Zerariah; and with him two hundred males.
καὶ ἔδωκεν αὐτῷ ὁ βασιλεὺς δόξαν εὐρόντος χάριν ἔναντιόν αὐτοῦ ἐπὶ πάντα τὰ ἀξιώματα αὐτοῦ
- 5 Chekanya, pitit gason Jazyèl la, chèf branch fanmi Zatou a. Li te gen avè l' twasan (300) gason.
Of the sons of Shecaniah, the son of Jahaziel; and with him three hundred males.
καὶ συνανέβησαν ἐκ τῶν υἱῶν Ἰσραὴλ καὶ τῶν ἱερέων καὶ λευιτῶν καὶ ἱεροψαλτῶν καὶ θυρωρῶν καὶ ἱεροδοῦλων εἰς ἱεροσόλυμα ἔτους ἑβδόμου βασιλεύοντος ἀρταξέρξου ἐν τῷ πέμπτῳ μηνί οὗτος ἐνὶ αὐτῷ ἑβδόμῳ τῷ βασιλεῖ
- 6 Ebèd, pitit gason Jonatan an, chèf branch fanmi Aden an. Li te gen avè l' senkant gason.
And of the sons of Adin, Ebed, the son of Jonathan; and with him fifty males.
ἐξεληθόντες γὰρ ἐκ βαβυλῶνος τῇ νοημηνίᾳ τοῦ πρώτου μηνὸς ἐν τῇ νοημηνίᾳ τοῦ πέμπτου μηνὸς παρεγένοντο εἰς ἱεροσόλυμα κατὰ τὴν δοθεῖσαν αὐτοῖς εὐοδίαν παρὰ τοῦ κυρίου ἐπ' αὐτῷ
- 7 Yechaya, pitit gason Atalya a, chèf branch fanmi Elam lan. Li te gen avè l' swasanndis gason.
And of the sons of Elam, Jeshaiiah; the son of Athaliah; and with him seventy males.
ὁ γὰρ εσδρας πολλὴν ἐπιστήμην περιεῖχεν εἰς τὸ μηδὲν παραλείπειν τῶν ἐκ τοῦ νόμου κυρίου καὶ ἐκ τῶν ἐντολῶν διδάξαι τὸν πάντα Ἰσραὴλ πάντα τὰ δικαιώματα καὶ τὰ κρίματα
- 8 Zebadya, pitit gason Mikayèl la, chèf branch fanmi Chefatya a. Li te gen katreven gason avè l'.
And of the sons of Shephatiah, Zebadiah, the son of Michael; and with him eighty males.
προσπεσόντος δὲ τοῦ γραφέντος προστάγματος παρὰ ἀρταξέρξου τοῦ βασιλέως πρὸς εσδραν τὸν ἱερέα καὶ ἀναγνώστην τοῦ νόμου κυρίου οὗ ἔστιν ἀντίγραφον τὸ ὑποκείμενον
- 9 Obadya, pitit gason Jeyèl la, chèf branch fanmi Joab la. Li te gen desandizwit (218) gason avè l'.
Of the sons of Joab, Obadiah, the son of Jehiel; and with him two hundred and eighteen males.
βασιλεὺς ἀρταξέρξης εσδρα τῷ ἱερεῖ καὶ ἀναγνώστη τοῦ νόμου κυρίου χαίρειν
- 10 Chelomit, pitit gason Josifya a, chèf branch fanmi Bani an. Li te gen sanswasant (160) gason avè l'.
And of the sons of Shelomith, the son of Josiphiah; and with him a hundred and sixty males.
καὶ τὰ φιλόνηρα ἐγὼ κρίνας προσέταξα τοὺς βουλομένους ἐκ τοῦ ἔθνους τῶν Ἰουδαίων αἰρετίζοντας καὶ τῶν ἱερέων καὶ τῶν λευιτῶν καὶ τῶν δὲ ἐν τῇ ἡμετέρᾳ βασιλείᾳ συμπορεύεσθαι σοὶ εἰς ἱεροσόλυμα
- 11 Zakariya, pitit gason Bebaya a, chèf branch fanmi Bebaya a. Li te gen ventwit gason avè l'.
And of the sons of Bebai, Zechariah, the son of Bebai; and with him twenty-eight males.
ὅσοι οὖν ἐνθυμῶνται συνεξορμάτωσαν καθάπερ δέδοκται ἐμοί τε καὶ τοῖς ἐπὶ φίλοις συμβουλευταῖς
- 12 Jokanan, pitit gason Akatan an, chèf fanmi Azgad la. Li te gen sandis (110) gason avè l'.
And of the sons of Azgad, Johanan, the son of Hakkatan; and with him a hundred and ten males.
ὅπως ἐπισκέψωνται τὰ κατὰ τὴν Ἰουδαίαν καὶ ἱεροσόλυμα ἀκολούθως ᾧ ἔχει ἐν τῷ νόμῳ τοῦ κυρίου

- 13** Pou branch fanmi Adonikam an, se te Elifelèt, Jeyèl ak Chemaja. Yo te gen swasant gason avèk yo. Moun sa yo te vin apre.
And of the sons of Adonikam, the last, whose names were Eliphelet, Jeuel, and Shemaiah; and with them sixty males.
 και ἀπενεγκεῖν δῶρα τῷ κυρίῳ τοῦ ἰσραὴλ ἃ ἠϋξάμην ἐγὼ τε καὶ οἱ φίλοι εἰς ἱερουσαλὴμ καὶ πᾶν χρυσίον καὶ ἀργύριον ὃ ἐὰν εὔρεθῆ ἐν τῇ χώρᾳ τῆς βαβυλωνίας τῷ κυρίῳ εἰς ἱερουσαλὴμ σὺν τῷ δεδωρημένῳ ὑπὸ τοῦ ἔθνους εἰς τὸ ἱερὸν τοῦ κυρίου αὐτῶν τὸ ἐν ἱερουσαλὴμ
- 14** Outayi, pitit gason Zaboud la, chèf branch fanmi Bigvayi a. Li te gen swasandis gason avè l'.
And of the sons of Bigvai, Uthai and Zabbud; and with them seventy males.
 συναχθῆναι τὸ τε χρυσίον καὶ ἀργύριον εἰς ταύρους καὶ κριοὺς καὶ ἄρνας καὶ τὰ τούτοις ἀκόλουθα
- 15** Mwen sanble tout moun sa yo bò gwo kannal ki mennen dlo nan lavil Aava a. Nou pase twa jou la. Antan nou la, mwen remake nou te gen prèt nan gwoup la, men pa t' gen moun Levi.
And I made them come together by the river flowing to Ahava; and we were there in tents for three days: and after viewing the people and the priests I saw that no sons of Levi were there.
 ὥστε προσενεγκεῖν θυσίας ἐπὶ τὸ θυσιαστήριον τοῦ κυρίου αὐτῶν τὸ ἐν ἱερουσαλὴμ
- 16** Lè sa a, mwen fè chache nèf chèf sa yo: Elyezè, Aryèl, Chemaja, Elnatan, Jarib, Elnatan, Natan, Zakaraya ak Mechoulam ansanm ak direktè sa yo: Jojarib ak Elnatan, de moun ki konn esplike lalwa a.
Then I sent for Eliezer and Ariel and Shemaiah and Elnathan Jarib and Elnathan and Nathan and Zechariah and Meshullam, all responsible men; and for Jojarib and Elnathan, who were wise men.
 και πάντα ὅσα ἂν βούλῃ μετὰ τῶν ἀδελφῶν σου ποιῆσαι χρυσίῳ καὶ ἀργυρίῳ ἐπιτέλει κατὰ τὸ θέλημα τοῦ θεοῦ σου
- 17** Mwen voye yo bò kote Ido, chèf kominote Kasifya a. Mwen esplike yo tou sa pou yo di Ido ak kòlèg li yo ki konn tout travay pou fèt nan tanp lan, epi ki t'ap viv ansanm nan kominote Kasifya a, pou yo ka fè nou jwenn kèk gason pou travay nan tanp Bondye nou an.
And I sent them to Iddo the chief at the place Casiphia, and gave them orders what to say to Iddo and his brothers the Nethinim at the place Casiphia, so that they might come back to us with men to do the work of the house of our God.
 και τὰ ἱερὰ σκεῦη τοῦ κυρίου τὰ δίδόμενά σοι εἰς τὴν χρεῖαν τοῦ ἱεροῦ τοῦ θεοῦ σου τοῦ ἐν ἱερουσαλὴμ
- 18** Se konsa, avèk benediksyon Bondye ki te sou nou, yo ban nou Cherebya, yon nonm lespri, ki te sot nan branch fanmi Makli, yonn nan pitit gason Levi yo ki li menm te pitit Izrayèl. Te gen dizwit nan pitit li yo ak fanmi l' yo ki te vini ak li tou.
And by the help of our God they got for us Ish-sechel, one of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah with his sons and brothers, eighteen;
 και τὰ λοιπά ὅσα ἂν ὑποπίπτῃ σοι εἰς τὴν χρεῖαν τοῦ ἱεροῦ τοῦ θεοῦ σου δώσεις ἐκ τοῦ βασιλικῆο γαζοφυλακίου
- 19** Yo ban nou ankò Achabya ak Jechaya, frè li a, tou de moun branch fanmi Merari. Te gen vin nan pitit gason yo ki te vini ak yo tou.
And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brothers and their sons, twenty;
 κἀγὼ δὲ ἀρταξέρξης ὁ βασιλεὺς προσέταξα τοῖς γαζοφύλαξι συρίας καὶ φοινίκης ἵνα ὅσα ἂν ἀποστείλῃ ἐσδρας ὁ ἱερεὺς καὶ ἀναγνώστης τοῦ νόμου τοῦ θεοῦ τοῦ ὑψίστου ἐπιμελῶς διδώσιν αὐτῷ ἕως ἀργυρίου ταλάντων ἑκατόν
- 20** Te gen tou desanven (220) travayè pou tanp lan. Se wa David ak chèf li yo ki te bay zansèt moun sa yo reskonsablite pou ede moun Levi yo nan sèvis yo. Yo te pran non tout moun sa yo.
And of the Nethinim, to whom David and the captains had given the work of helping the Levites, two hundred and twenty Nethinim, all of them specially named.
 ὁμοίως δὲ καὶ ἕως πυροῦ κόρων ἑκατόν καὶ οἴνου μετρητῶν ἑκατόν καὶ ἄλλα ἐκ πλήθους
- 21** ¶ Antan nou la bò kannal Aava a, mwen bay lòd pou tout moun fè jèn, pou nou soumèt nou devan Bondye, pou mande l' pou nou fè yon bon vwayaj, pou l' pwoteje nou, pitit nou yo ansanm ak tout byen nou yo.
Then I gave orders for a time of going without food, there by the river Ahava, so that we might make ourselves low before our God in prayer, requesting from him a straight way for us and for our little ones and for all our substance.
 πάντα τὰ κατὰ τὸν τοῦ θεοῦ νόμον ἐπιτελεσθήτω ἐπιμελῶς τῷ θεῷ τῷ ὑψίστῳ ἕνεκα τοῦ μὴ γενέσθαι ὀργὴν εἰς τὴν βασιλείαν τοῦ βασιλέως καὶ τῶν υἱῶν
- 22** Mwen te wont mande wa a yon lame ak kavalye pou pwoteje nou si yon lènmn ta atake nou sou wout, paske mwen te fin di wa a konsa Bondye nou an ap pwoteje tout moun ki mete konfyans yo nan li, l'ap beni yo. Konsa tou, l'ap fache sou moun ki vire do ba li, l'ap pini yo.
For I would not, for shame, make request to the king for a band of armed men and horsemen to give us help against those who might make attacks on us on the way: for we had said to the king, The hand of our God is on his servants for good, but his power and his wrath are against all those who are turned away from him.
 και ἡμῖν δὲ λέγεται ὅπως πᾶσι τοῖς ἱερεῦσιν καὶ τοῖς λευίταις καὶ ἱεροψάλταις καὶ θυρωροῖς καὶ ἱεροδοῦλοις καὶ πραγματικοῖς τοῦ ἱεροῦ τούτου μηδεμία φορολογία μηδὲ ἄλλη ἐπιβολὴ γίγνηται καὶ ἐξουσίαν μηδένα ἔχειν ἐπιβαλεῖν τι τούτοις
- 23** Se konsa nou fè jèn, nou lapriyè Bondye pou l' pwoteje nou. Epi li reponn lapriyè nou yo.
So we went without food, requesting our God for this: and his ear was open to our prayer.
 και σύ ἐσδρα κατὰ τὴν σοφίαν τοῦ θεοῦ ἀνάδειξον κριτὰς καὶ δικαστὰς ὅπως δικάζωσιν ἐν ὄλῃ συρία καὶ φοινίκη πάντας τοὺς ἐπισταμένους τὸν νόμον τοῦ θεοῦ σου καὶ τοὺς μὴ ἐπισταμένους δὲ διδάξεις

- 24 ¶ Apre sa, mwen chwazi douz moun nan chèf prèt yo: se te Cherebya, Achabya ak dis lòt chèf prèt.
So I put on one side twelve of the chiefs of the priests, Sherebiah, Hashabiah, and ten of their brothers with them,
καὶ πάντες ὅσοι ἐὰν παραβαίνωσι τὸν νόμον τοῦ θεοῦ σου καὶ τὸν βασιλικὸν ἐπιμελῶς κολασθήσονται ἐάν τε καὶ θανάτῳ ἐάν τε καὶ τιμωρίᾳ ἢ ἀργυρικῇ ζημίᾳ ἢ ἀπαγωγῇ
- 25 Mwen pran pèz tout ajan ak tout lò ak tout lòt veso wa a, konseye l' yo ak lòt chèf ki avè l' yo te bay pou sèvi nan tanp Bondye nou an ansanm ak ofrann moun pèp Izrayèl yo, epi mwen renmèt yo bay douz chèf prèt yo.
And gave to them by weight the silver and the gold and the vessels, all the offering for the house of our God which the king and his wise men and his captains and all Israel there present had given:
εὐλογητὸς μόνος ὁ κύριος ὁ δὸς ταῦτα εἰς τὴν καρδίαν τοῦ βασιλέως δοῦναι τὸν οἶκον αὐτοῦ τὸν ἐν ἱερουσαλημ
- 26 Men sa mwen te renmèt yo nan men: nèfsandouzmil (912.000) ons ajan, ak san veso an ajan ki te peze demilkatsan (2.400) ons, sansenkantwitmil (158.000) ons lò,
Measuring into their hands six hundred and fifty talents of silver, and silver vessels, a hundred talents' weight, and a hundred talents of gold,
καὶ ἐμὲ ἐτίμησεν ἔναντι τοῦ βασιλέως καὶ τῶν συμβουλευόντων καὶ πάντων τῶν φύλων καὶ μεγιστάνων αὐτοῦ
- 27 ak vin bòl an lò ki te peze desanswasanndis (270) ons. Te gen de bèl bòl an kwiv dore ki te gen menm valè ak bòl an lò yo.
And twenty gold basins, of a thousand darics, and two vessels of the best bright brass, equal in value to gold.
καὶ ἐγὼ εὐθαρσῆς ἐγενόμην κατὰ τὴν ἀντίληψιν κυρίου τοῦ θεοῦ μου καὶ συνήγαγον ἐκ τοῦ ἱσραηλ ἄνδρας ὥστε συναβθῆναι μοι
- 28 Mwen di yo: Nou menm, nou se moun yo mete apa pou sèvis Seyè a. Veso sa yo, yo mete yo apa pou Seyè a tou. Ajan sa yo ak lò sa yo se ofrann moun yo te fè lide ofri bay Seyè a, Bondye zansèt nou yo.
And I said to them, You are holy to the Lord and the vessels are holy: and the silver and the gold are an offering freely given to the Lord, the God of your fathers.
καὶ οὗτοι οἱ προηγούμενοι κατὰ τὰς πατριὰς αὐτῶν καὶ τὰς μεριδάρχιας οἱ ἀναβάντες μετ' ἐμοῦ ἐκ βαβυλῶνος ἐν τῇ βασιλείᾳ ἀρταξέρξου τοῦ βασιλέως
- 29 Nou reskonsab yo jouk n'a rive nan tanp lan lavil Jerizalèm. Rive la, nan chann prèt yo ki nan tanp Bondye a, n'a peze yo ankò devan chèf prèt yo ak chèf moun Levi yo, devan chèf branch fanmi pèp Izrayèl la, epi n'a renmèt yo li.
Take care of them and keep them, till you put them on the scales before the chiefs of the priests and the Levites and the chiefs of the families of Israel, in Jerusalem, in the rooms of the house of the Lord.
ἐκ τῶν υἱῶν φινεας γαρσομος ἐκ τῶν υἱῶν ιεταμαρου γαμηλος ἐκ τῶν υἱῶν δαυιδ αττους ὁ σεχενιου
- 30 Se konsa, lè mwen fin peze ajan an, lò a ak veso yo, prèt yo ak moun Levi yo pran yo nan men m', pou pote yo jouk lavil Jerizalèm, nan tanp Bondye nou an.
So the priests and the Levites took the weight of silver and gold and the vessels, to take them to Jerusalem into the house of our God.
ἐκ τῶν υἱῶν φορος ζαχαριας καὶ μετ' αὐτοῦ ἀπὸ γραφῆς ἄνδρες ἑκατὸν πενήκοντα
- 31 ¶ Sou douzyèm jou premye mwa a, nou kite kote nou te ye a bò kannal Aava a, nou pati pou lavil Jerizalèm. Bondye nou an te la ak nou sou tout wout la. Li pwoteje nou, li pa kite okenn lènmi atake nou, li pa kite nou tonbe nan okenn anbiskad vòlò ta ka pare sou wout pou nou.
Then we went away from the river of Ahava on the twelfth day of the first month, to go to Jerusalem; and the hand of our God was on us, and he gave us salvation from our haters and those who were waiting to make an attack on us by the way.
ἐκ τῶν υἱῶν φααθμωαβ ελιαωνιας ζαραιου καὶ μετ' αὐτοῦ ἄνδρες διακόσιοι
- 32 Nou rive lavil Jerizalèm, nou pase twa jou ap poze kò nou.
And we came to Jerusalem and were there for three days.
ἐκ τῶν υἱῶν ζαθουθς σεχενιας ιεζηλου καὶ μετ' αὐτοῦ ἄνδρες τριακόσιοι ἐκ τῶν υἱῶν αδιου βην-ιωναθου καὶ μετ' αὐτοῦ ἄνδρες διακόσιοι πενήκοντα
- 33 Sou katriyèm jou a, n' al nan tanp Bondye nou an, yo peze ajan an, lò a ak veso yo, epi yo renmèt yo nan men Meremòt, prèt la, pitit gason Ouri a. Avèk li te gen Eleaza, pitit gason Fineas la, ak de moun Levi: Jozabad, pitit gason Jozye, ak Noadja, pitit gason Bennwi a.
And on the fourth day, the silver and the gold and the vessels were measured out by weight in the house of our God into the hands of Meremoth, the son of Uriah, the priest; and with him was Eleazar, the son of Phinehas; and with them were Jozabad, the son of Jeshua, and Noadiah, the son of Binnui, the Levites;
ἐκ τῶν υἱῶν ἡλαμ ιεσιας γοθολιου καὶ μετ' αὐτοῦ ἄνδρες ἑβδομήκοντα
- 34 Yo konte, yo peze, yo jwenn tout bagay, anyen pa t' manke. Lè sa a, yo fè yon lis tou sa yo te peze, epi yo sere lis la.
All was handed over by number and by weight: and the weight was put on record at that time.
ἐκ τῶν υἱῶν σαφατιου ζαραιιας μιχαηλου καὶ μετ' αὐτοῦ ἄνδρες ἑβδομήκοντα

- 35 Moun ki te tounen soti nan peyi kote yo te depòte yo a ofri bèt pou yo boule nèt pou Bondye pèp Izrayèl la. Yo ofri douz towò pou tout pèp Izrayèl la, katrevensèz belye mouton, swasanndisèt ti mouton ak douz bouk kabrit pou mande Bondye padon pou peche yo. Yo boule tout bèt sa yo nèt nan dife pou Seyè a.
And those who had been prisoners, who had come back from a strange land, made burned offerings to the God of Israel, twelve oxen for all Israel, ninety-six male sheep, seventy-seven lambs, twelve he-goats for a sin-offering: all this was a burned offering to the Lord.
ἐκ τῶν υἱῶν ἰσραὴλ αβαδιας ιεζηλου και μετ' αὐτοῦ ἄνδρες διακόσιοι δέκα δύο
- 36 Yo pran tout dokiman wa a te ba yo, yo renmèt prefè wa yo ak gouvènè yo ki reskonsab pwovens lòt bò larivyè Lefrat la. Se konsa, tout chèf sa yo vin ede pèp la, yo bay konkou yo pou tanp Bondye a.
And they gave the king's orders to the king's captains and the rulers across the river, and they gave the people and the house of God the help which was needed.
ἐκ τῶν υἱῶν βασιλευσιν ἰσραηλ και μετ' αὐτοῦ ἄνδρες ἑκατὸν ἐξήκοντα
- 1 ¶ Lè tout bagay sa yo fin regle, chèf pèp Izrayèl yo vin jwenn mwen, yo di m' konsa: -Pèp la, ansanm ak prèt yo ak moun Levi yo fin melanje nèt ak moun lòt nasyon ki nan peyi a: moun Kanaran yo, moun Et yo, moun Ferezi yo, moun Jebis yo, moun Amon yo, moun Moab yo, moun Lejip yo ak moun Amori yo. Yo lage kò yo nan fè menm vye bagay ak moun sa yo.
Now after these things were done, the captains came to me and said, The people of Israel and the priests and Levites have not kept themselves separate from the people of the lands, but have taken part in the disgusting ways of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.
καὶ ἀναστὰς ἐσθρας ἀπὸ τῆς αὐλῆς τοῦ ἱεροῦ ἐπορεύθη εἰς τὸ παστοφόριον ἰωαναν τοῦ ελιασιβου
- 2 Yo marye ak fanm pèp sa yo, yo marye pitit gason yo ak pitit fi pèp sa yo. Se konsa, ras Bondye chwazi pou li a twouve l' melanje ak ras moun peyi a. Premye moun ki lage kò yo nan move zak sa yo se chèf yo ak konseye yo.
For they have taken their daughters for themselves and for their sons, so that the holy seed has been mixed with the peoples of the lands; and in fact the captains and rulers have been the first to do this evil.
καὶ αὐλισθεὶς ἐκεῖ ἄρτου οὐκ ἐγένεσάτο οὐδὲ ὕδωρ ἐπιεν πενθῶν ὑπὲρ τῶν ἀνομιῶν τῶν μεγάλων τοῦ πλήθους
- 3 Lè m' tande sa, mwen vin gen yon sèl lapenn, mwen chire rad sou mwen, mwen rache cheve nan tèt mwen ak plim bab mwen.
And hearing this, with signs of grief and pulling out the hair of my head and my chin, I took my seat on the earth deeply troubled.
καὶ ἐγένετο κήρυγμα ἐν ὄλῃ τῇ ἰουδαίᾳ και ἱερουσαλημ πᾶσι τοῖς ἐκ τῆς αἰχμαλωσίας συναχθῆναι εἰς ἱερουσαλημ
- 4 M' al koupi kò m' yon kote sitelman sa te fè m' lapenn. Anpil moun te pè lè yo vin konnen sa Seyè a te di sou koze peche moun yo te depòte epi ki te tounen nan peyi a te fè a. Yo tout vin sanble bò kote m'. Mwen menm menm, mwen te rete chita koupi atè a, jouk lè pou yo fè ofrann chak aswè a rive, telman sa te fè m' mal.
Then everyone who went in fear of the words of the God of Israel, because of the sin of those who had come back, came together to me; and I kept where I was, overcome with grief, till the evening offering.
καὶ ὅσοι ἂν μὴ ἀπαντήσωσιν ἐν δυσὶν ἢ τρισὶν ἡμέραις κατὰ τὸ κρίμα τῶν προκαθημένων πρεσβυτέρων ἀνιερωθήσονται τὰ κτήνη αὐτῶν και αὐτοὺς ἀλλοτριωθήσεται ἀπὸ τοῦ πλήθους τῆς αἰχμαλωσίας
- 5 ¶ Lè lè a rive pou yo fè ofrann chak aswè a, mwen leve kote m' te koupi ap kriye a, epi ak tout rad chire yo sou mwen, mwen tonbe ajenou, mwen louvri de bra m' devan Seyè a, Bondye mwen an.
And at the evening offering, having made myself low before God, I got up, and with signs of grief, falling down on my knees, with my hands stretched out to the Lord my God,
καὶ ἐπισυνήχθησαν οἱ ἐκ τῆς φυλῆς ἰουδα και βενιαμιν ἐν τρισὶν ἡμέραις εἰς ἱερουσαλημ οὗτος ὁ μὴν ἕνατος τῇ εἰκάδι τοῦ μηνός
- 6 Mwen di l' konsa: -O Bondye papa m'! Mwen twò wont, mwen pa konn sa pou m' fè! M' pa ka leve tèt mwen devan ou, Bondye mwen! Nou telman fè sa ki mal, yo fè pil moute pi wo pase tèt nou. Peche nou yo anpile yonn sou lòt, yo rive jouk nan syèl la.
I said, O my God, shame keeps me from lifting up my face to you, my God: for our sins are increased higher than our heads and our evil-doing has come up to heaven.
καὶ συνεκάθισαν πᾶν τὸ πλῆθος ἐν τῇ εὐρυχώρῳ τοῦ ἱεροῦ τρέμοντες διὰ τὸν ἐνεστώτα χειμῶνα
- 7 Depi nan tan zansèt nou yo jouk jounen jòdi a, nou pa manke fè sa ki mal. Se poutèt tou sa nou te fè ki mal kifè ou te lage nou ansanm ak wa nou yo ak prèt nou yo nan men wa lòt peyi yo. Yo touye nou nan lagè, yo depòte nou, yo piye tout ajan nou, yo fè nou wont jan nou ye jouk koulye a.
From the days of our fathers till this day we have been great sinners; and for our sins, we and our kings and our priests have been given up into the hands of the kings of the lands, to the sword and to prison and to loss of goods and to shame of face, as it is this day.
καὶ ἀναστὰς ἐσθρας εἶπεν αὐτοῖς ὑμεῖς ἠνομήσατε και συνφύκασατε γυναῖκας ἀλλογενεῖς τοῦ προσθεῖναι ἁμαρτίαν τῷ ἰσραηλ
- 8 Men koulye a, depi kèk jou, Seyè a, Bondye nou an, te fè nou yon favè. Li sove de twa nan nou, li ban nou yon kote pou nou jwenn pwoteksyon nan kay ki apa pou li a. Se konsa li ban nou kouraj ankò, li wete nou nan kalite esklavaj kote nou te ye a, li ban nou yon ti souf.
And now for a little time grace has come to us from the Lord our God, to let a small band of us get free and to give us a nail in his holy place, so that our God may give light to our eyes and a measure of new life in our prison chains.
καὶ νῦν δότε ὁμολογίαν δόξαν τῷ κυρίῳ θεῷ τῶν πατέρων ἡμῶν

- 9 Paske se esklav nou ye jouk jòdi a. Men menm nan esklavaj sa a, Bondye pa lage nou. Li fè wa peyi Pès yo aji byen ak nou. Yo ban nou yon ti souf, pou nou te ka rebati tanp Bondye nou an ki te fin kraze nèt. Yo ban nou yon kote pou nou jwenn pwoteksyon nan peyi Jida ak lavil Jerizalèm.
For we are servants; but our God has not been turned away from us in our prison, but has had mercy on us before the eyes of the kings of Persia, to give us new strength to put up again the house of our God and to make fair its waste places, and to give us a wall in Judah and Jerusalem.
καὶ ποιήσατε τὸ θέλημα αὐτοῦ καὶ χωρίσθητε ἀπὸ τῶν ἐθνῶν τῆς γῆς καὶ ἀπὸ τῶν γυναικῶν τῶν ἀλλογενῶν
- 10 Koulye a menm, Bondye, kisa pou nou di ou? Menm apre tou sa ou deja fè pou nou, nou dezobeyi tout kòmandman
And now, O our God, what are we to say after this? for we have not kept your laws,
καὶ ἐφώνησαν ἅπαν τὸ πλῆθος καὶ εἶπον μεγάλη τῇ φωνῇ οὕτως ὡς εἰρηκας ποιήσομεν
- 11 ou te ban nou pou nou swiv, lè pwofèt yo, sèvitè ou yo, te di nou nan non ou: Peyi kote nou pral antre a, peyi nou pral pran pou nou rete a, se yon peyi ki pèdi favè Bondye, paske moun k'ap viv ladan l' yo ap fè yon bann bagay degoutan, vye bagay sal toupatou ladan l'.
Which you gave to your servants the prophets, saying, The land into which you are going, to take it for a heritage, is an unclean land, because of the evil lives of the peoples of the land and their disgusting ways, which have made the land unclean from end to end.
ἀλλὰ τὸ πλῆθος πολὺ καὶ ἡ ὥρα χειμερινή καὶ οὐκ ἰσχύομεν στήναι αἰθριοὶ καὶ οὐχ εὐρομεν καὶ τὸ ἔργον ἡμῖν οὐκ ἔστιν ἡμέρας μιᾶς οὐδὲ δύο ἐπὶ πλεῖον γὰρ ἡμάρτομεν ἐν τούτοις
- 12 Enben! Piga nou marye pitit fi nou yo ak pitit gason yo, ni piga nou chwazi pitit fi yo pou pitit gason nou yo. Nou pa bezwen chache konnen si zafè yo ap mache, si yo gen kè kontan. Se sèl jan nou menm nou ka vin fò, nou ka manje tout bon bagay ki donnen nan peyi a, nou ka kite tè sa a pou pitit nou yo pou tout tan.
So now do not give your daughters to their sons or take their daughters for your sons or do anything for their peace or well-being for ever; so that you may be strong, living on the good of the land, and handing it on to your children for a heritage for ever.
στήτωσαν δὲ οἱ προηγούμενοι τοῦ πλῆθους καὶ πάντες οἱ ἐκ τῶν κατοικιῶν ἡμῶν ὅσοι ἔχουσιν γυναῖκας ἀλλογενεῖς παραγενηθήτωσαν λαβόντες χρόνον
- 13 Apre tou sa ki te rive nou, yon jan pou ou te pini nou pou move zak ak tout bagay mal nou te fè yo, nou wè, O Bondye nou, ou pa t' pini nou jan nou te merite l' la. Ou te kite yon ti rès nan nou ap viv toujou, nou menm ki la koulye a.
And after everything which has come on us because of our evil-doing and our great sin, and seeing that the punishment which you, O God, have given us, is less than the measure of our sins, and that you have kept from death those of us who are here;
καὶ ἐκάστου δὲ τόπου τοὺς πρεσβυτέρους καὶ τοὺς κριτὰς ἕως τοῦ λῦσαι τὴν ὀργὴν τοῦ κυρίου ἀφ' ἡμῶν τοῦ πράγματος τούτου
- 14 Epi pou koulye a ankò pou nou pa swiv kòmandman ou yo, pou n' al marye avèk kalite move moun sa yo? Fwa sa a, p'ap gen anyen ki pou anpeche ou fache sou nou jouk pou ou detwi nou nèt, san ou pa kite pesonn chape!
Are we again to go against your orders, taking wives from among the people who do these disgusting things? would you not be angry with us till our destruction was complete, till there was not one who got away safe?
ἰωνθας ἀζαηλον καὶ ἰεζίας θοκανου ἐπεδέξαντο κατὰ ταῦτα καὶ μοσολλαμος καὶ λευις καὶ σαββαταιος συνεβράβευσαν αὐτοῖς
- 15 Seyè, ou menm ki Bondye pèp Izrayèl la, se paske ou bon anpil pou nou kifè gen yon ti ponyen nan nou ki rete toujou, jan sa ye jòdi a. Epi, gade koulye a, men nou kanpe devan ou avèk tout peche nou yo! Wi, nou pa gen dwa rete vivan devan ou ankò poutèt sa!
O Lord God of Israel, righteousness is yours; we are only a small band which has been kept from death, as at this day: see, we are before you in our sin; for no one may keep his place before you because of this.
καὶ ἐποίησαν κατὰ πάντα ταῦτα οἱ ἐκ τῆς αἰχμαλωσίας
- 1 ¶ Men istwa Neemi, pitit gason Akalya a, jan li menm li te rakonte l' la. Se te nan mwa Kislèv. Lè sa a, wa Atagzèsès te gen ventan depi li t'ap gouvènèn. Mwen menm, Neemi, mwen te lavil Souz, kapital peyi a.
The history of Nehemiah, the son of Hacaliah. Now it came about, in the month Chislev, in the twentieth year, when I was in Shushan, the king's town,
καὶ ἐν τῷ πρώτῳ ἔτει κύρου τοῦ βασιλέως περσῶν τοῦ τελεσθῆναι λόγον κυρίου ἀπὸ στόματος ἱερέμιου ἐξήγειρεν κύριος τὸ πνεῦμα κύρου βασιλέως περσῶν καὶ παρήγγειλεν φωνὴν ἐν πάσῃ βασιλείᾳ αὐτοῦ καὶ γε ἐν γραπτῷ λέγων
- 2 Anani, yonn nan frè m' yo, rive soti nan peyi Jida ansanm ak kèk lòt moun. Mwen mande yo nouvèl jwif yo, ti ponyen moun pèp Izrayèl ki te soti nan peyi kote yo te depòte yo epi ki tounen nan peyi yo a, ansanm ak nouvèl lavil Jerizalèm.
That Hanani, one of my brothers, came with certain men from Judah; and in answer to my request for news of the Jews who had been prisoners and had got away, and of Jerusalem,
οὕτως εἶπεν κύρος βασιλεὺς περσῶν πάσας τὰς βασιλείας τῆς γῆς ἔδοκέν μοι κύριος ὁ θεὸς τοῦ οὐρανοῦ καὶ αὐτὸς ἐπισκέψατο ἐπ' ἐμὲ τοῦ οἰκοδομῆσαι αὐτῷ οἶκον ἐν ἱερουσαλημ τῇ ἐν τῇ ἰουδαίᾳ
- 3 Yo reponn mwen: Moun ki tounen soti nan peyi kote yo te depòte yo epi ki rete laba nan peyi nou an anba gwo pwoblèm. Yo pa konn sa pou yo fè tèlman yo wont. Kanta miray lavil Jerizalèm yo, yo te fin kraze. Gwo pòtay yo menm te menm jan an toujou depi dife te fin boule yo a.
They said to me, The small band of Jews now living there in the land are in great trouble and shame: the wall of Jerusalem has been broken down, and its doorways burned with fire.
τίς ἐν ὑμῖν ἀπὸ παντὸς τοῦ λαοῦ αὐτοῦ καὶ ἔσται ὁ θεὸς αὐτοῦ μετ' αὐτοῦ καὶ ἀναθήσεται εἰς ἱερουσαλημ τὴν ἐν τῇ ἰουδαίᾳ καὶ οἰκοδομησάτω τὸν οἶκον θεοῦ ἰσραηλ αὐτὸς ὁ θεὸς ὁ ἐν ἱερουσαλημ

- 4 Lè m' tande sa, mwen chita atè, mwen pran kriye. Mwen pase anpil jou konsa nan gwo lapenn. Mwen pa manje, mwen t'ap lapriyè Bondye ki nan syèl la.
Then, after hearing these words, for some days I gave myself up to weeping and sorrow, seated on the earth; and taking no food I made prayer to the God of heaven,
καὶ πῦς ὁ καταλειπόμενος ἀπὸ πάντων τῶν τόπων οὐ αὐτὸς παροικεῖ ἐκεῖ καὶ λήμψονται αὐτὸν ἄνδρες τοῦ τόπου αὐτοῦ ἐν ἀργυρίῳ καὶ χρυσίῳ καὶ ἀποσκευῇ καὶ κτήνεσιν μετὰ τοῦ ἑκουσίου εἰς οἶκον τοῦ θεοῦ τοῦ ἐν ἱερουσαλήμ
- 5 ¶ Mwen di: -Aa, Seyè, Bondye ki nan syèl la, ou se yon Bondye ki gen pouwva, yon Bondye ki fè moun gen krentif pou ou. Ou kenbe pawòl ou te bay nan kontra ou la. Ou toujou gen pitye pou moun ki renmen ou, pou moun ki swiv lòd ou yo.
And said, O Lord, the God of heaven, the great God, greatly to be feared, keeping faith and mercy with those who have love for him and are true to his laws:
καὶ ἀνέστησαν ἄρχοντες τῶν πατριῶν τῷ ἰουδα καὶ βενιαμιν καὶ οἱ ἱερεῖς καὶ οἱ λευῖται πάντων ὧν ἐξήγειρεν ὁ θεὸς τὸ πνεῦμα αὐτῶν τοῦ ἀναβῆναι οἰκοδομήσαι τὸν οἶκον κυρίου τὸν ἐν ἱερουσαλήμ
- 6 Tanpri, voye je ou sou mwen menm k'ap sèvi ou la. Panche zòrèy ou pou tande lapriyè m'ap fè nan pye ou koulye a, lajounen kou lannwit, pou sèvitè ou yo, moun pèp Izrayèl yo. Mwen rekonèt tou sa moun pèp Izrayèl yo fè ki mal devan je ou. Mwen rekonèt ni mwen menm ni zansèt mwen yo nou fè peche.
Let your ear now take note and let your eyes be open, so that you may give ear to the prayer of your servant, which I make before you at this time, day and night, for the children of Israel, your servants, while I put before you the sins of the children of Israel, which we have done against you: truly, I and my father's people are sinners.
καὶ πάντες οἱ κυκλόθεν ἐνίσχυσαν ἐν χερσίν αὐτῶν ἐν σκεύεσιν ἀργυρίου ἐν χρυσῷ ἐν ἀποσκευῇ καὶ ἐν κτήνεσιν καὶ ἐν ξενίοις πάρεξ τῶν ἐν ἑκουσίοις
- 7 Nou aji mal anpil avè ou. Nou pa swiv tout kòmandman, tout lòd ak tout regleman ou te bay Moyiz, sèvitè ou la, pou nou.
We have done great wrong against you, and have not kept the orders, the rules, and the decisions, which you gave to your servant Moses.
καὶ ὁ βασιλεὺς κύρος ἐξήνεγκεν τὰ σκεύη οἴκου κυρίου ἃ ἔλαβεν ναβουχοδοноσορ ἀπὸ ἱερουσαλήμ καὶ ἔδωκεν αὐτὰ ἐν οἴκῳ θεοῦ αὐτοῦ
- 8 Koulye a, chonje pawòl ou te bay Moyiz, sèvitè ou la, lòd ki di nou: Si nou menm, moun pèp Izrayèl yo, nou pa kenbe pawòl mwen yo, m'ap gaye nou sou latè nan mitan tout lòt nasyon yo.
Keep in mind, O Lord, the order you gave your servant Moses, saying, If you do wrong I will send you wandering among the peoples:
καὶ ἐξήνεγκεν αὐτὰ κύρος βασιλεὺς περσῶν ἐπὶ χεῖρα μιθραδάτου γασβαρηνου καὶ ἠρίθμησεν αὐτὰ τῷ σασαβασαρ ἄρχοντι τοῦ ἰουδα
- 9 Men, si nou tounen vin jwenn mwen, si nou pran swiv kòmandman mwen yo pou nou fè sa m' di nou fè, yo te mèt depòte nou jouk byen lwen nan dènye bout latè a, m'ap sanble nou, m'ap fè nou tounen kote mwen chwazi pou m' rete a.
But if you come back to me and keep my orders and do them, even if those of you who have been forced out are living in the farthest parts of heaven, I will get them from there, and take them back to the place marked out by me for the resting-place of my name.
καὶ οὗτος ὁ ἀριθμὸς αὐτῶν ψυκτῆρες χρυσοὶ τριάκοντα καὶ ψυκτῆρες ἀργυροὶ χίλιοι παρηλλαγμένα ἑννέα καὶ εἴκοσι
- 10 Enben! Seyè, men yo, moun k'ap sèvi ou yo. Men pèp ou a, pèp ou te delivre ak gwo pouwva ou ak fòs ponyèt ou a.
Now these are your servants and your people, whom you have made yours by your great power and by your strong hand.
κεφοουρη χρυσοὶ τριάκοντα καὶ ἀργυροὶ διακόσιοι καὶ σκεύη ἕτερα χίλια
- 11 Aa! Seyè, panche zòrèy ou pou tande lapriyè mwen menm, sèvitè ou, m'ap fè nan pye ou, lapriyè tout sèvitè ou yo ki pran plezi nan gen krentif pou ou. Tanpri, Seyè, fè tout bagay mache byen pou mwen jòdi a. Fè wa a resevwa m' byen. Lè sa a, mwen te chèf kanbiz wa a.
O Lord, let your ear take note of the prayer of your servant, and of the prayers of your servants, who take delight in worshipping your name: give help, O Lord, to your servant this day, and let him have mercy in the eyes of this man. (Now I was the king's wine-servant.)
πάντα τὰ σκεύη τῷ χρυσῷ καὶ τῷ ἀργύρῳ πεντακισχίλια καὶ τετρακόσια τὰ πάντα ἀναβαίνοντα μετὰ σασαβασαρ ἀπὸ τῆς ἀποικίας ἐκ βαβυλώνας εἰς ἱερουσαλήμ
- 1 ¶ Lè sa a, wa Atagzèsès te gen ventan depi li t'ap gouvènen, nou te nan mitan mwa Nisan. Jou sa a, se te tou pa m' pou m' te pote diven bay wa a. Mwen pran diven an, mwen pote l' ba li. Li pa t' janm konn wè m' parèt devan l' kagou.
And it came about in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine and gave it to the king. Now I had never before been sad when the king was present.
καὶ οὗτοι οἱ υἱοὶ τῆς χώρας οἱ ἀναβαίνοντες ἀπὸ τῆς αἰχμαλωσίας τῆς ἀποικίας ἧς ἀπόκισεν ναβουχοδοноσορ βασιλεὺς βαβυλώνας εἰς βαβυλώνα καὶ ἐπέστρεψαν εἰς ἱερουσαλήμ καὶ ἰουδα ἀνὴρ εἰς πόλιν αὐτοῦ
- 2 Epi li di m' konsa: -Ki jan figi ou fè rale konsa? Se pa malad ou malad? Kisa k'ap fè ou lapenn konsa? Lè sa a m'ap mande nan kè m' sa ki pral rive m'.
And the king said to me, Why is your face sad, seeing that you are not ill? this is nothing but sorrow of heart. Then I was full of fear;
οἱ ἦλθον μετὰ ζοροβαβελ ἰησοῦς νεεμας σαραιας ρεελιας μαρδοχαιος βαλασαν μασφαρ βαγονι ρεουμ βαανα ἀνδρῶν ἀριθμὸς λαοῦ ἰσραηλ
- 3 Mwen reponn li: -Mwen swete pou monwa viv lontan! Men, ki jan pou m' fè pa kagou lè lavil kote zansèt mwen yo antere a ap fin kraze, lè dife fin boule tout pòtay li yo?
And said to the king, May the king be living for ever: is it not natural for my face to be sad, when the town, the place where the bodies of my fathers are at rest, has been made waste and its doorways burned with fire?
υἱοὶ φορος δισχίλιοι ἑκατὸν ἑβδομήκοντα δύο

- 4 Wa a di m' konsa: -Kisa ou ta renmen m' fè pou ou? Mwen lapriyè Bondye ki nan syèl la nan kè m'.
Then the king said to me, What is your desire? So I made prayer to the God of heaven.
υιοι σαφατια τριακόσιοι εβδομήκοντα δύο
- 5 Epi mwen reponn li: -Si sa fè monwa plezi, si ou kontan jan m'ap sèvi ou la, tanpri, kite m' ale nan peyi Jida, nan lavil kote zansèt mwen yo antere a, pou m' ka rebati l'.
And I said to the king, If it is the king's pleasure, and if your servant has your approval, send me to Judah, to the town where the bodies of my fathers are at rest, so that I may take in hand the building of it.
υιοι ηρα επτακόσιοι εβδομήκοντα πέντε
- 6 Wa a te chita avèk larenn li bò kote l', li mande m': -Konbe tan vwayaj la pral pran ou? Kilè w'a tounen? Mwen di l' konbe tan sa ka pran m'. Epi li dakò pou l' kite m' ale.
And the king said to me (the queen being seated by his side), How long will your journey take, and when will you come back? So the king was pleased to send me, and I gave him a fixed time.
υιοι φασθωαβ τοις υιοις ησουε ιωαβ διαχιλιοι οκτακόσιοι δέκα δύο
- 7 Lè sa a, mwen di wa a: -Si sa fè monwa plezi, li ta fè ekri kèk lèt pou mwen pou gouvènè ki nan pwovens lòt bò larivyè Lefrat yo, pou yo ka kite m' pase jouk mwen rive nan peyi Jida.
Further, I said to the king, If it is the king's pleasure, let letters be given to me for the rulers across the river, so that they may let me go through till I come to Judah;
υιοι αιλαμ χιλιοι διακόσιοι πενήκοντα τέσσαρες
- 8 Li ta ban m' yon lèt tou pou Azaf, chèf ki reskonsab rakkwa leta yo, pou l' ka ban mwen bwa pou gwo pòtay fò k'ap pwoteje tanp lan, bwa pou ranpa lavil la ak bwa pou kay kote pou m' rete a. Wa a ban mwen tou sa mwen te mande l' paske Bondye te avèk mwen.
And a letter to Asaph, the keeper of the king's park, so that he may give me wood to make boards for the doors of the tower of the house, and for the wall of the town, and for the house which is to be mine. And the king gave me this, for the hand of my God was on me.
υιοι ζαθουα εννακόσιοι τεσσαράκοντα πέντε
- 9 ¶ Wa a te voye kèk ofisye nan lame a ak kèk kavalye pou ale avè m'. Se konsa, mwen pati pou pwovens ki lòt bò larivyè Lefrat la, mwen pase lakay tout gouvènè yo, mwen renmèt yo lèt wa a te ban mwen pou yo.
Then I came to the rulers of the lands across the river and gave them the king's letters. Now the king had sent with me captains of the army and horsemen.
υιοι ζακχου επτακόσιοι εξήκοντα
- 10 Men, lè Sanbala, moun lavil Bèt-Owon, ak Tobija, yon moun peyi Amon ki t'ap travay nan gouvènman an, vin konnen te gen yon nonm ki te vin travay pou byen pèp Izrayèl la, sa te gate san yo anpil.
And Sanballat the Horonite and Tobiah the servant, the Ammonite, hearing of it, were greatly troubled because a man had come to the help of the children of Israel.
υιοι βανουι εξακόσιοι τεσσαράκοντα δύο
- 11 Lè m' rive lavil Jerizalèm, mwen kite twa jou pase anvan m' fè anyen.
So I came to Jerusalem and was there three days.
υιοι βαβι εξακόσιοι εικοσι τρεις
- 12 Apre sa, mwen leve nan mitan lannwit, mwen pran kèk moun pa m' avè m'. Mwen pati san m' pa di pesonn sa Bondye te ban m' lide fè pou lavil Jerizalèm. Sèl bèt nou te pran ak nou, se te bèt pou m' moute a.
And in the night I got up, taking with me a small band of men; I said nothing to any man of what God had put into my heart to do for Jerusalem: and I had no beast with me but the one on which I was seated.
υιοι ασγαδ τρισχιλιοι διακόσιοι εικοσι δύο
- 13 Li te fè nwa. Nou sot nan pòtay Ti Fon an ki sou bò lwès, nou vire desann nan direksyon sid, nou pase devan Fontenn Dragon an, ak devan pòtay Depotwa a. Sou tout wout la, mwen t'ap egzaminen eta ranpa lavil Jerizalèm lan, kote ki te gen twou ak pòtay dife te boule yo.
And I went out by night, through the doorway of the valley, and past the dragon's water-spring as far as the place where waste material was put, viewing the walls of Jerusalem which were broken down, and the doorways which had been burned with fire.
υιοι αδωνικαμ εξακόσιοι εξήκοντα εξ
- 14 Mwen vanse pi devan, mwen vire sou bò nò. Mwen pase devan pòtay Fontenn lan ak Rezèvwa Wa a. Lè m' rive la, bèt mwen te moute a pa t' ka jwenn kote pou l' pase.
Then I went on to the door of the fountain and to the king's pool: but there was no room for my beast to get through.
υιοι βαγοι διαχιλιοι πενήκοντα εξ

- 15 Nan fènwa a, mwen pase nan ravin lan, mwen moute nan direksyon nò. Mwen t'ap egzaminen eta miray la byen. Apre sa, mwen kase tèt tounen sou menm chemen m' te pase a, mwen antre nan lavil la, nan pòtay Ti-Fon an.
Then in the night, I went up by the stream, viewing the wall; then turning back, I went in by the door in the valley, and so came back.
υἱοὶ ἀδὶν τετρακόσιοι πενήκοντα τέσσαρες
- 16 Pesonn nan chèf lavil yo pa t' konnen kote m' te ale ni sa m' te al fè. Lè sa a, mwen pa t' ankò di jwif yo anyen, ni prèt yo, ni chèf yo, ni majistra yo, ni ankenn lòt moun ki te reskonsab travay reparasyon yo.
And the chiefs had no knowledge of where I had been or what I was doing; and I had not then said anything to the Jews or to the priests or the great ones or the chiefs or the rest of those who were doing the work.
υἱοὶ ἀτηρ τῷ ἐζεκία ἐνενήκοντα ὀκτώ
- 17 Men lè sa a, mwen di yo: -Nou wè nan ki traka nou ye avèk lavil Jerizalèm k'ap fin kraze nan men nou avèk pòtay boule li yo. Vini non! Ann al rebati miray ranpa lavil la! Moun va sispann fè nou wont.
Then I said to them, You see what a bad condition we are in; how Jerusalem is a waste, and its doorways burned with fire: come, let us get to work, building up the wall of Jerusalem, so that we may no longer be put to shame.
υἱοὶ βασου τριακόσιοι εἴκοσι τρεῖς
- 18 Lè sa a, mwen fè yo konnen ki jan Bondye te la avè m' pou pwoteje m' ak tou sa wa a te di m'. Yo reponn: -Bon. Annavan! Ann al rebati! Epi yo ranje kò yo pou mete men nan travay la.
Then I gave them an account of how the hand of my God was on me, helping me; and of the king's words which he had said to me. And they said, Let us get to work on the building. So they made their hands strong for the good work.
υἱοὶ ἰωρα ἑκατὸν δέκα δύο
- 19 Men, lè Sanbala, moun lavil Bèt-Owon an, Tobija, moun Amon ki t'ap travay nan gouvènman an, ak Gechèm, arab la, vin pran nouvèl la, yo ri nou kont kò yo, epi yo pase nou nan kont betiz yo. Yo di nou: -Sa n'ap fè la a, mesye? Apa n'ap dezobeyi lòd wa a!
But Sanballat the Horonite and Tobiah the servant, the Ammonite, and Geshem the Arabian, hearing of it, made sport of us, laughing at us and saying, What are you doing? will you go against the king?
υἱοὶ ἀσεμ διακόσιοι εἴκοσι τρεῖς
- 20 Mwen reponn, mwen di yo: -Se Bondye nan syèl la k'ap fè nou reyisi nan sa nou vle fè a. Nou menm ki sèvitè Bondye, nou pral konmanse rebati l'. Men nou menm, moun lòt nasyon, nou pa gen ankenn dwa sou lavil Jerizalèm. Nou pa gen anyen pou nou wè nan sa. Pesonn pa janm nonmen non nou nan koze lavil Jerizalèm.
Then answering them I said, The God of heaven, he will be our help; so we his servants will go on with our building; but you have no part or right or any name in Jerusalem.
υἱοὶ γαβερ ἐνενήκοντα πέντε
- 1 ¶ Men ki jan yo rebati miray ranpa a. Elyachib, granprèt la, ansanm ak prèt parèy li yo rebati Pòtay Mouton yo. Yo fè sèvis pou mete l' apa pou Bondye, yo moute batan yo. Apre sa, yo rebati miray la jouk Fò Meya ak Fò Ananeyèl.
Then Eliashib, the chief priest, got up with his brothers the priests, and took in hand the building of the sheep doorway; they made it holy and put its doors in position; as far as the tower of Hammeah they made it holy, even to the tower of Hananel.
καὶ ἔφθασεν ὁ μῆν ὁ ἕβδομος καὶ οἱ υἱοὶ ἰσραὴλ ἐν πόλει αὐτῶν καὶ συνήχθη ὁ λαὸς ὡς ἀνὴρ εἷς εἰς ἱερουσαλημ
- 2 Moun lavil Jeriko yo rebati ti pòsyon ki vin apre pa Elyachib, granprèt la. Zakòv, pitit gason Imri a, rebati pòsyon ki vin apre pa moun Jeriko yo.
And by his side the men of Jericho were building. And after them, Zaccur, the son of Imri.
καὶ ἀνέστη ἰησοῦς ὁ τοῦ ἰωσεδεκ καὶ οἱ ἀδελφοὶ αὐτοῦ ἱερεῖς καὶ ζοροβαβελ ὁ τοῦ σαλαθιηλ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἠκοδόμησαν τὸ θυσιαστήριον θεοῦ ἰσραὴλ τοῦ ἀνερέγκαι ἐπ' αὐτὸ ὀλοκαυτώσεις κατὰ τὰ γεγραμμένα ἐν νόμῳ μουσῆ ἀνθρώπου τοῦ θεοῦ
- 3 Moun branch fanmi Sena yo rebati Pòtay Pwason yo. Yo plante gwo potò pòtay yo nan tè, yo moute batan yo, yo mete kwòk ak gwo ba pou fèmen pòtay yo.
The sons of Hassenaah were the builders of the fish doorway; they put its boards in place and put up its doors, with their locks and rods.
καὶ ἠτοίμασαν τὸ θυσιαστήριον ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ ὅτι ἐν καταπλήξει ἐπ' αὐτοὺς ἀπὸ τῶν λαῶν τῶν γαιῶν καὶ ἀνέβη ἐπ' αὐτὸ ὀλοκαυτώσεις τῷ κυρίῳ τὸ πρῶν καὶ εἰς ἐσπέραν
- 4 Meremòt, pitit Ouri, pitit pitit Akòk la, repare pòsyon ki vin apre a. Mechoulam, pitit gason Berekya a, pitit pitit Mechezabeyèl la, rebati pòsyon ki vin apre a. Zadòk, pitit gason Bana a, rebati pòsyon ki vin apre a.
By their side Meremoth, the son of Uriah, the son of Hakkoz, was making good the walls. Then Meshullam, the son of Berechiah, the son of Meshezabel; and by him, Zadok, the son of Baana.
καὶ ἐποίησαν τὴν ἑορτὴν τῶν σκηνῶν κατὰ τὸ γεγραμμένον καὶ ὀλοκαυτώσεις ἡμέραν ἐν ἡμέρᾳ ἐν ἀριθμῷ ὡς ἡ κρίσις λόγον ἡμέρας ἐν ἡμέρᾳ αὐτοῦ
- 5 Moun lavil Tekoa yo rebati pòsyon ki vin apre a. Men, grannèg lavil Tekoa yo te refize fè travay chèf la te ba yo fè a.
Near them, the Tekoites were at work; but their chiefs did not put their necks to the work of their Lord.
καὶ μετὰ τοῦτο ὀλοκαυτώσεις ἐνδελειχισμοῦ καὶ εἰς τὰς νομηνίας καὶ εἰς πάσας ἑορτὰς τὰς ἡγιασμένας καὶ παντὶ ἑκουσιαζομένῳ ἐκούσιον τῷ κυρίῳ

- 6 Jojada, pitit gason Paseyak, ak Mechoulam, pitit gason Besodya a, travay ansanm pou rebati Pòtay Ansyen an. Yo plante gwo poto pòtay yo nan tè, yo moute batan yo, yo mete kwòk ak gwo ba pou fèmen pòtay la.
Joiada, the son of Paseah, and Meshullam, the son of Besodeiah, made good the old doorway; they put its boards in place and put up its doors, with their locks and rods.
ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ ἑβδόμου ἤρξαντο ἀναφέρειν ὀλοκαυτώσεις τῷ κυρίῳ καὶ ὁ οἶκος κυρίου οὐκ ἐθμελιώθη
- 7 Melatya, moun lavil Gabawon, Jadon, moun lavil Mewonòt, avèk moun lavil Gabawon yo ansanm ak moun lavil Mispa yo rebati pòtay miray ki vin apre a, rive jouk bò kay gouvènè Pwovens lèt bò larivyè Lefrat la.
By their side were working Melatiah the Gibeonite and Jadon the Meronothite, the men of Gibeon and of Mizpah from the seat of the ruler across the river.
καὶ ἔδωκαν ἀργύριον τοῖς λατόμοις καὶ τοῖς τέκτοσιν καὶ βρώματα καὶ ποτὰ καὶ ἔλαιον τοῖς σηδανιν καὶ τοῖς σωριν ἐνέγκαι ξύλα κέδρινα ἀπὸ τοῦ λιβάνου πρὸς θάλασσαν ἰόπτης κατ' ἐπιχώρησιν κύρου βασιλέως περσῶν ἐπ' αὐτούς
- 8 Ouzyèl, pitit gason Araja, yon òfèv, te rebati pòsyon ki vin apre a. Ananya, yon nonm ki konn fè odè, te repare pòsyon ki vin apre a. Se konsa yo te ranfòse ranpa lavil Jerizalèm lan jouk gwo miray laj la.
Near them was working Uzziel, the son of Harhaiah, the gold-worker. And by him was Hananiah, one of the perfume-makers, building up Jerusalem as far as the wide wall.
καὶ ἐν τῷ ἔτει τῷ δευτέρῳ τοῦ ἐλθεῖν αὐτούς εἰς οἶκον τοῦ θεοῦ εἰς ἱερουσαλημ ἐν μηνὶ τῷ δευτέρῳ ἤρξατο ζοροβαβελ ὁ τοῦ σαλαθιηλ καὶ ἰησοῦς ὁ τοῦ ἰωσηδεκ καὶ οἱ κατάλοιποι τῶν ἀδελφῶν αὐτῶν οἱ ἱερεῖς καὶ οἱ λευῖται καὶ πάντες οἱ ἐρχόμενοι ἀπὸ τῆς αἰχμαλωσίας εἰς ἱερουσαλημ καὶ ἔστησαν τοὺς λευῖτας ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω ἐπὶ τοὺς ποιοῦντας τὰ ἔργα ἐν οἴκῳ κυρίου
- 9 Refaja, pitit gason Our la, chèf mwaye lavil Jerizalèm, te repare pòsyon ki vin apre a.
Near them was working Rephaiah, the son of Hur, the ruler of half Jerusalem.
καὶ ἔστη ἰησοῦς καὶ οἱ υἱοὶ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καθμὴλ καὶ οἱ υἱοὶ αὐτοῦ υἱοὶ ἰουδα ἐπὶ τοὺς ποιοῦντας τὰ ἔργα ἐν οἴκῳ τοῦ θεοῦ υἱοὶ ἡναδαὶ υἱοὶ αὐτῶν καὶ ἀδελφοὶ αὐτῶν οἱ λευῖται
- 10 Jedaya, pitit gason Awoumaf, te rebati pòsyon miray ki devan lakay li a. Atouch, pitit gason Achabneja a, rebati pòsyon ki vin apre a.
By his side was Jedaiah, the son of Harumaph, opposite his house. And by him was Hattush, the son of Hashabneiah.
καὶ ἐθμελιώσαν τοῦ οἰκοδομῆσαι τὸν οἶκον κυρίου καὶ ἔστησαν οἱ ἱερεῖς ἐστολισμένοι ἐν σάλπιγγιν καὶ οἱ λευῖται υἱοὶ ἀσαφ ἐν κυμβάλοις τοῦ αἰνεῖν τὸν κύριον ἐπὶ χεῖρας δαυὶδ βασιλέως ἰσραηλ
- 11 Malkija, pitit gason Arim lan, ak Achoub, pitit gason Pakat Moab la, te repare tou pòsyon ki vin apre a, jouk Fò Founacho a.
Malchijah, the son of Harim, and Hasshub, the son of Pahath-moab, were working on another part, and the tower of the ovens.
καὶ ἀπεκρίθησαν ἐν αἴνῳ καὶ ἀνθομολογήσει τῷ κυρίῳ ὅτι ἀγαθόν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ ἐπὶ ἰσραηλ καὶ πᾶς ὁ λαὸς ἐσήμειον φωνὴν μεγάλην αἰνεῖν τῷ κυρίῳ ἐπὶ θεμελιώσει οἴκου κυρίου
- 12 Chaloum, pitit gason Aloèch la, chèf lèt mwaye lavil Jerizalèm la, te rebati pòsyon ki vin apre a. Pitit fi li yo te ede l' nan travay la.
Near them was Shallum, the son of Hallohesh, the ruler of half Jerusalem, with his daughters.
καὶ πολλοὶ ἀπὸ τῶν ἱερέων καὶ τῶν λευιτῶν καὶ ἄρχοντες τῶν πατριῶν οἱ πρεσβύτεροι οἱ εἶδον τὸν οἶκον τὸν πρῶτον ἐν θεμελιώσει αὐτοῦ καὶ τοῦτον τὸν οἶκον ἐν ὀφθαλμοῖς αὐτῶν ἔκλειον φωνὴ μεγάλη καὶ ὄχλος ἐν σημασίᾳ μετ' εὐφροσύνης τοῦ ὑψῶσαι φθῆν
- 13 Anoun avèk moun ki rete lavil Zanoak yo rebati Pòtay Ti-Fon an. Yo plante gwo poto pòtay yo nan tè, yo moute batan yo, epi yo mete kwòk ak gwo ba pou fèmen pòtay la. Epi yo repare yon bout nan miray la ki te mezire milsenksan (1.500) pye longè rive jouk bò Pòtay Depotwa a.
Hanun and the people of Zanoah were working on the doorway of the valley; they put it up and put up its doors, with their locks and rods, and a thousand cubits of wall as far as the doorway where the waste material was placed.
καὶ οὐκ ἦν ὁ λαὸς ἐπιγινώσκων φωνὴν σημασίας τῆς εὐφροσύνης ἀπὸ τῆς φωνῆς τοῦ κλαυθμοῦ τοῦ λαοῦ ὅτι ὁ λαὸς ἐκράυγασεν φωνὴ μεγάλη καὶ ἡ φωνὴ ἠκούετο ἕως ἀπὸ μακρόθεν
- 1 ¶ Lè Sanbala vin konnen nou menm jwif yo nou t'ap rebati miray ranpa a, li fache, li move.
Now, Sanballat, hearing that we were building the wall, was very angry, and in his wrath made sport of the Jews.
καὶ ἠκούσαν οἱ θλιβόντες ἰουδα καὶ βενιαμιν ὅτι οἱ υἱοὶ τῆς ἀποικίας οἰκοδομοῦσιν οἶκον τῷ κυρίῳ θεῷ ἰσραηλ
- 2 Li konmanse pase nou nan betiz. Li t'ap di devan moun pa l' yo ak devan sòlda lame peyi Samari a: -Kisa jwif yo konprann y'ap fè la a? Yo ta renmen rebati lavil la. Yo konprann avèk tout bèt y'ap ofri pou touye yo, nan yon jou yo pral fini? Yo mete nan tèt yo avèk demoli ki fin tounen pousyè ak sann dife yo ka fè wòch pou rebati lavil la.
And in the hearing of his countrymen and the army of Samaria he said, What are these feeble Jews doing? will they make themselves strong? will they make offerings? will they get the work done in a day? will they make the stones which have been burned come again out of the dust?
καὶ ἠγγισαν πρὸς ζοροβαβελ καὶ πρὸς τοὺς ἄρχοντας τῶν πατριῶν καὶ εἶπαν αὐτοῖς οἰκοδομήσομεν μεθ' ὑμῶν ὅτι ὡς ὑμεῖς ἐκζητοῦμεν τῷ θεῷ ὑμῶν καὶ αὐτῷ ἡμεῖς θυσιάζομεν ἀπὸ ἡμερῶν ἀσαραδὼν βασιλέως ἀσσοῦρ τοῦ ἐνέγκαντος ἡμᾶς ὧδε
- 3 Tobija, moun peyi Amon an, te kanpe bò kote Sanbala. Li t'ap di: -Anhan! Y'ap rebati! Kite yon chat mawon vole sou miray wòch yo a, sa kont pou jete l' atè!
Now Tobiah the Ammonite was by him, and he said, Such is their building that if a fox goes up it, their stone wall will be broken down.
καὶ εἶπεν πρὸς αὐτούς ζοροβαβελ καὶ ἰησοῦς καὶ οἱ κατάλοιποι τῶν ἀρχόντων τῶν πατριῶν τοῦ ἰσραηλ οὐχ ἡμῖν καὶ ὑμῖν τοῦ οἰκοδομῆσαι οἶκον τῷ θεῷ ὑμῶν ὅτι ἡμεῖς αὐτοὶ ἐπὶ τὸ αὐτὸ οἰκοδομήσομεν τῷ κυρίῳ θεῷ ὑμῶν ὡς ἐνετειλατο ὑμῖν κύριος ὁ βασιλεὺς περσῶν

- 4 Lè sa a, mwen menm, Neemi, mwen lapriyè Bondye. Mwen di l': -O Bondye papa nou! Tande jan y'ap pase nou nan betiz! Sa yo ta renmen wè rive nou an, se sa ki pou rive yo! Se yo ki pou wont! Se pou lènmi vin fè yo prizonye epi pou li depòte yo tout nan yon lòt peyi.
Give ear, O our God, for we are looked down on: let their words of shame be turned back on themselves, and let them be given up to wasting in a land where they are prisoners:
καὶ ἦν ὁ λαὸς τῆς γῆς ἐκλύων τὰς χεῖρας τοῦ λαοῦ ἰουδα καὶ ἐνεπόδιζον αὐτοὺς τοῦ οἰκοδομεῖν
- 5 Pa padonnen sa yo fè ki mal. Pa janm bliye peche yo fè a, paske yo t'ap pale moun ki t'ap rebati lavil ou a mal.
Let not their wrongdoing be covered or their sin washed away from before you: for they have made you angry before the builders.
καὶ μισθοῦμενοι ἐπ' αὐτοὺς βουλευόμενοι τοῦ διασκεδάσαι βουλὴν αὐτῶν πάσας τὰς ἡμέρας κύρου βασιλέως περσῶν καὶ ἕως βασιλείας δαρείου βασιλέως περσῶν
- 6 Se konsa, nou t'ap rebati ranpa a. Anvan lontan, ranpa a te gen tan rive nan mwaye wotè, paske pèp la te sot pou l' te fè travay la.
So we went on building the wall; and all the wall was joined together half-way up: for the people were working hard.
καὶ ἐν βασιλείᾳ ασσηρου ἐν ἀρχῇ βασιλείας αὐτοῦ ἔγραψαν ἐπιστολὴν ἐπὶ οἰκοῦντας ἰουδα καὶ ἱερουσαλημ
- 7 ¶ Lè Sanbala ak Tobija ansanm ak moun Arabi yo, moun Amon yo ak moun Achdòd yo tande travay reparasyon miray ranpa lavil Jerizalèm yo t'ap mache, epi twou ki te nan miray yo te konmanse bouche, yo fè gwo kòlè, yo fache.
But when it came to the ears of Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites, that the building of the walls of Jerusalem was going forward and the broken places were being made good, they were full of wrath;
καὶ ἐν ἡμέραις αρθασασθα ἔγραψεν ἐν εἰρήνῃ μθραδάτῃ ταβηλ σὺν καὶ τοῖς λοιποῖς συνδούλοις αὐτοῦ πρὸς αρθασασθα βασιλέα περσῶν ἔγραψεν ὁ φορολόγος γραφὴν συριστὶ καὶ ἡρμηνευμένην
- 8 Yo mete tèt yo ansanm pou yo vin atake lavil Jerizalèm, pou yo bay pwoblèm.
And they made designs, all of them together, to come and make an attack on Jerusalem, causing trouble there.
ραουμ βααλταμ καὶ σαμσαι ὁ γραμματεὺς ἔγραψαν ἐπιστολὴν μίαν κατὰ ἱερουσαλημ τῷ αρθασασθα βασιλεῖ
- 9 Men, nou lapriyè Bondye nou an, epi nou mete moun ap veye lajounen kou lannwit, pou pwoteje nou.
But we made our prayer to God, and had men on watch against them day and night because of them.
τάδε ἔκρινεν ραουμ βααλταμ καὶ σαμσαι ὁ γραμματεὺς καὶ οἱ κατάλοιποι σύνδουλοι ἡμῶν δινάοι αφαρσαθαχαῖοι ταφαλλαῖοι αφαρσαῖοι αρχαῖοι βαβυλώνιοι σουσαναχαῖοι οἱ εἰσιν ἡλαμαῖοι
- 10 Men, moun peyi Jida yo t'ap plede di: -Nou fin fèb nan pote chay! Gen twòp vye ranblè pou n' netwaye! Nou p'ap janm fin rebati miray sa a!
And Judah said, The strength of the workmen is giving way, and there is much waste material; it is impossible for us to put up the wall.
καὶ οἱ κατάλοιποι ἐθνῶν ὧν ἀπέκτισεν ασενναφαρ ὁ μέγας καὶ ὁ τίμιος καὶ κατέκτισεν αὐτοὺς ἐν πόλεσιν τῆς σομορων καὶ τὸ κατάλοιπον πέραν τοῦ ποταμοῦ
- 11 Lènmi nou yo menm, bò pa yo, t'ap di: -San yo pa konnen, san yo pa wè anyen, n'ap gen tan nan mitan yo. N'ap masakre yo, n'ap fè travay la sispann.
And those who were against us said, Without their knowledge and without their seeing us, we will come among them and put them to death, causing the work to come to a stop.
αὕτη ἡ διαταγὴ τῆς ἐπιστολῆς ἧς ἀπέστειλαν πρὸς αὐτὸν πρὸς αρθασασθα βασιλέα παῖδές σου ἄνδρες πέραν τοῦ ποταμοῦ
- 12 Men, chak fwa lènmi nou yo moute vin atake nou, jwif ki t'ap viv nan mitan yo te vin avèti nou. Konsa konsa, an dis fwa.
And it came about that when the Jews who were living near them came, they said to us ten times, From all directions they are coming against us.
γνωστὸν ἔστω τῷ βασιλεῖ ὅτι οἱ ἰουδαῖοι ἀναβάντες ἀπὸ σοῦ ἐφ' ἡμᾶς ἤλθοσαν εἰς ἱερουσαλημ τὴν πόλιν τὴν ἀποστάτιν καὶ πονηρὰν οἰκοδομοῦσιν καὶ τὰ τεῖχη αὐτῆς κατηρτισμένοι εἰσὶν καὶ θεμελίωσιν αὐτῆς ἀνώψωσαν
- 13 Lè konsa, mwen ranje pèp la dèyè ranpa a, chak fanmi apa, avèk nepe yo, frenn yo ak banza yo. Mwen mete yo kote miray la pa t' ankò fini an.
So in the lowest part of the space at the back of the walls, in the open places, I put the people by families, with their swords, their spears, and their bows.
νῦν οὖν γνωστὸν ἔστω τῷ βασιλεῖ ὅτι ἐὰν ἡ πόλις ἐκεῖνη ἀνοικοδομηθῇ καὶ τὰ τεῖχη αὐτῆς καταρτισθῶσιν φόροι οὐκ ἔσονται σοι οὐδὲ δώσουσιν καὶ τοῦτο βασιλεῖς κακοποιεῖ
- 14 Lè m' wè pèp la te gen kè sote, mwen leve, mwen pale ak chèf yo ak majistra yo ak tout rès pèp la, mwen di yo: -Nou pa bezwen pè moun sa yo! Chonje jan Seyè a gen pouvwa, jan li fè moun pè l'. Ann gouden pou moun menm ras ak nou yo, pou pitit fi nou yo, pou pitit gason nou yo, pou madanm nou yo ak kay nou yo.
And after looking, I got up and said to the great ones and to the chiefs and to the rest of the people, Have no fear of them: keep in mind the Lord who is great and greatly to be feared, and take up arms for your brothers, your sons, and your daughters, your wives and your houses.
καὶ ἀσχημοσύνην βασιλέως οὐκ ἔξεστιν ἡμῖν ἰδεῖν διὰ τοῦτο ἐπέμψαμεν καὶ ἐγνωρίσαμεν τῷ βασιλεῖ
- 15 Lè lènmi nou yo wè nou te konnen sa yo t'ap konplote a, yo vin konprann Bondye te sot pou gate plan yo. Apre sa, nou tounen al travay nan miray ranpa a, chak moun bò pa yo.
And when it came to the ears of those who were against us, that we had knowledge of their designs and that God had made their purpose come to nothing, we all went back to the wall, everyone to his work
ἵνα ἐπισκέψηται ἐν βιβλίῳ ὑπομνηματισμοῦ τῶν πατέρων σου καὶ εὐρήσεις καὶ γνώση ὅτι ἡ πόλις ἐκεῖνη πόλις ἀποστάτις καὶ κακοποιούσα βασιλεῖς καὶ χώρας καὶ φυγάδια δούλων ἐν μέσῳ αὐτῆς ἀπὸ χρόνων αἰῶνος διὰ ταῦτα ἡ πόλις αὕτη ἡρημώθη

- 16 ¶ Depi lè sa a, mwatye nan gason yo al nan travay, lòt mwatye a t'ap veye avèk frenn yo, pwotèj pou bra yo, banza yo ak gwo plak fè sou lestonmak yo pou pwoteje yo. Tout chèf yo te la dèyè pèp Jida a
 And from that time, half of my servants were doing their part of the work, and half kept the spears and body-covers and the bows and the metal war-dresses; and the chiefs were at the back of the men of Judah.
 γνωρίζομεν οὖν ἡμεῖς τῷ βασιλεῖ ὅτι ἐὰν ἡ πόλις ἐκεῖνη οἰκοδομηθῇ καὶ τὰ τεῖχη αὐτῆς καταρτισθῇ οὐκ ἔστιν σοι εἰρήνη
- 17 ki t'ap rebati ranpa a. Tout moun ki t'ap bwote materyo te gen zam tou. Yo t'ap travay ak yon men, nan lòt men an yo te kenbe zam yo.
 Those who were building the wall and those who were moving material did their part, everyone working with one hand, with his spear in the other;
 καὶ ἀπέστειλεν ὁ βασιλεὺς πρὸς ραουμ βααλταμ καὶ σαμσαι γραμματεῖα καὶ τοὺς καταλοῖτους συνδούλους αὐτῶν τοὺς οἰκοῦντας ἐν σαμαρείᾳ καὶ τοὺς καταλοῖτους πέραν τοῦ ποταμοῦ εἰρήνην καὶ φησιν
- 18 Moun ki t'ap travay yo menm te toujou gen yon nepe pase nan ren yo. Nèg ki te konn kònen klewon an te toujou bò kote m'.
 Every builder was working with his sword at his side. And by my side was a man for sounding the horn.
 ὁ φορολόγος ὃν ἀπεστείλατε πρὸς ἡμᾶς ἐκλήθη ἔμπροσθεν ἐμοῦ
- 19 Mwen di chèf yo, majistra yo ansanm ak tout rèz pèp la: -Chantye a se yon gwo chantye. Travay la gaye, kifè nou yonn pa pre lòt sou ranpa a.
 And I said to the great ones and the chiefs and the rest of the people, The work is great and widely spaced and we are far away from one another on the wall:
 καὶ παρ' ἐμοῦ ἐτέθη γνώμη καὶ ἐπεσκενῶμεθα καὶ εὔραμεν ὅτι ἡ πόλις ἐκεῖνη ἀφ' ἡμερῶν αἰῶνος ἐπὶ βασιλεῖς ἐπαίρεται καὶ ἀποστάσεις καὶ φηγάδια γίνονται ἐν αὐτῇ
- 20 Depi nou tande klewon an bay siyal la, n'a kouri vin sanble bò kote m'. Bondye nou an va goumen pou nou.
 Wherever you may be when the horn is sounded, come here to us; our God will be fighting for us.
 καὶ βασιλεῖς ἰσχυροὶ γίνονται ἐπὶ ἱερουσαλημ καὶ ἐπικρατοῦντες ὅλης τῆς ἐσπέρας τοῦ ποταμοῦ καὶ φόροι πλήρεις καὶ μέρος δίδονται αὐτοῖς
- 21 Se konsa, chak jou, depi bajou kase jouk zetwal parèt nan syèl la, mwatye nan nou t'ap mennen travay la sou ranpa a, lòt mwatye a t'ap veye avèk zam yo nan men yo.
 So we went on with the work: and half of them had spears in their hands from the dawn of the morning till the stars were seen.
 καὶ νῦν θέτε γνώμην καταργῆσαι τοὺς ἀνδρας ἐκείνους καὶ ἡ πόλις ἐκεῖνη οὐκ οἰκοδομηθήσεται ἔτι ὅπως ἀπὸ τῆς γνώμης
- 22 Nan menm epòk la, mwen pale ak pèp la. Mwen di yo konsa: -Se pou tout moun rete pase nwit lavil Jerizalèm ansanm ak domestik yo. Konsa, n'a pase tout nwit la ap veye. Lajounen, n'a travay.
 And at the same time I said to the people, Let everyone with his servant come inside Jerusalem for the night, so that at night they may keep watch for us, and go on working by day.
 πεφυλαγμένοι ἦτε ἄνεσιν ποιῆσαι περὶ τούτου μήποτε πληθυνθῇ ἀφανισμὸς εἰς κακοποίησιν βασιλεῦσιν
- 23 Se konsa, lannwit, nou pa janm wete rad sou nou, ni mwen, ni frè parèy mwen yo, ni domestik nou yo, ni gad kò m' yo. Nou tout nou te gen zam nou bò kote nou.
 So not one of us, I or my brothers or my servants or the watchmen who were with me, took off his clothing, everyone went armed to the water.
 τότε ὁ φορολόγος τοῦ αρθασασθα βασιλέως ἀνέγνω ἐνώπιον ραουμ καὶ σαμσαι γραμματέως καὶ συνδούλων αὐτῶν καὶ ἐπορεύθησαν σπουδῇ εἰς ἱερουσαλημ καὶ ἐν ἰουδα καὶ κατήργησαν αὐτοὺς ἐν ἴπποις καὶ δυνάμει
- 1 ¶ Yon lè, moun pèp Izrayèl yo ansanm ak tout madanm yo konmanse plenyen sou do kèk chèf jwif parèy yo.
 Then there was a great outcry from the people and their wives against their countrymen the Jews.
 καὶ ἐπροφήτευσεν ἀγγαῖος ὁ προφήτης καὶ ζαχαρίας ὁ τοῦ ἀδδω προφητεῖαν ἐπὶ τοὺς ἰουδαίους τοὺς ἐν ἰουδα καὶ ἱερουσαλημ ἐν ὀνόματι θεοῦ ἰσραηλ ἐπ' αὐτούς
- 2 Genyen ki t'ap di: Nou gen anpil moun nan fanmi nou, anpil pitit gason ak anpil pitit fi. Nou bezwen manje pou n' manje pou n' pa mourì grangou.
 For there were some who said, We, our sons and our daughters, are a great number: let us get grain, so that we may have food for our needs.
 τότε ἀνέστησαν ζοροβαβελ ὁ τοῦ σαλαθιηλ καὶ ἰησοῦς ὁ υἱὸς ἰωσεδεκ καὶ ἤρξαντο οἰκοδομῆσαι τὸν οἶκον τοῦ θεοῦ τὸν ἐν ἱερουσαλημ καὶ μετ' αὐτῶν οἱ προφῆται τοῦ θεοῦ βοηθοῦντες αὐτοῖς
- 3 Gen lòt ki t'ap di: Nou te gen yon sèl grangou ki t'ap bat nou, nou setoblize pran potèk sou jaden nou, sou pye rezen nou yo, sou kay nou pou n' ka jwenn manje pou n' manje.
 And there were some who said, We are giving our fields and our vine-gardens and our houses for debt: let us get grain because we are in need.
 ἐν αὐτῷ τῷ καιρῷ ἦλθεν ἐπ' αὐτοὺς θανθαναι ἐπαρχος πέραν τοῦ ποταμοῦ καὶ σαθαρθουζανα καὶ οἱ σύνδουλοι αὐτῶν καὶ τοῖα εἶπαν αὐτοῖς τίς ἔθηκεν ὑμῖν γνώμην τοῦ οἰκοδομῆσαι τὸν οἶκον τοῦτον καὶ τὴν χορηγίαν ταύτην καταρτίσασθαι
- 4 Gen lòt ankò ki t'ap di: Pou n' te ka peye taks kontribisyon pou wa a, nou te setoblize prete lajan sou jaden ak pye rezen nou yo.
 And there were others who said, We have given up our fields and our vine-gardens to get money for the king's taxes.
 τότε ταῦτα εἶποσαν αὐτοῖς τίνα ἔστιν τὰ ὀνόματα τῶν ἀνδρῶν τῶν οἰκοδομούντων τὴν πόλιν ταύτην

- 5 Nou menm ras ak lòt jwif yo. Pitit nou yo pa pi mal pase pa yo. Men, nou setoblize bay pitit fi nou ak pitit gason nou yo sèvi domestik lakay yo. Nou menm rive gen pitit fi nou k'ap fè restavèk! Nou pa ka fè anyen kont sa, paske jaden nou yo ak pye rezen nou yo pa pou nou ankò.
But our flesh is the same as the flesh of our countrymen, and our children as their children: and now we are giving our sons and daughters into the hands of others, to be their servants, and some of our daughters are servants even now: and we have no power to put a stop to it; for other men have our fields and our vine-gardens.
καὶ οἱ ὀφθαλμοὶ τοῦ θεοῦ ἐπὶ τὴν αἰχμαλωσίαν ἰουδα καὶ οὐ κατήγγησαν αὐτούς ἕως γνώμῃ τῷ δαρείῳ ἀπηνέχθη καὶ τότε ἀπεστάλη τῷ φορολόγῳ ὑπὲρ τούτου
- 6 ¶ Lè mwen menm, Neemi, mwen tande tout plent sa yo, tout pawòl sa yo, mwen te fache anpil.
And on hearing their outcry and what they said I was very angry.
διασάφησις ἐπιστολῆς ἧς ἀπέστειλεν θαναθαι ὁ ἔπαρχος τοῦ πέραν τοῦ ποταμοῦ καὶ σαθαββουζανα καὶ οἱ σύνδουλοι αὐτῶν αφαρσαχαῖοι οἱ ἐν τῷ πέραν τοῦ ποταμοῦ δαρείῳ τῷ βασιλεῖ
- 7 Lè m' fin kalkile bagay la byen nan kè m', mwen fè lide pa dòmi sou sa. Mwen denonse chèf yo, grannèg yo ak majistra yo. Mwen di yo se esplwate y'ap esplwate frè parèy yo. Mwen fè reyini tout moun pou diskite pwoblèm lan.
And after turning it over in my mind, I made a protest to the chiefs and the rulers, and said to them, Every one of you is taking interest from his countryman. And I got together a great meeting of protest.
ῥῆσιν ἀπέστειλαν πρὸς αὐτόν καὶ τάδε γέγραπται ἐν αὐτῷ δαρείῳ τῷ βασιλεῖ εἰρήνη πᾶσα
- 8 Epi mwen di: -Nou fè sa nou te kapab pou nou te rachte frè jwif parèy nou yo ki te vann tèt yo bay moun lòt nasyon pou sèvi yo esklav. Koulye a, se nou menm jwif k'ap fòse jwif parèy nou vann tèt yo bay jwif parèy yo! Tout moun rete bouch pe, yo pa t' gen anyen pou reponn nan sa.
And I said to them, We have given whatever we were able to give, to make our brothers the Jews free, who were servants and prisoners of the nations: and would you now give up your brothers for a price, and are they to become our property? Then they said nothing, answering not a word.
γνωστὸν ἔστω τῷ βασιλεῖ ὅτι ἐπορεύθημεν εἰς τὴν ἰουδαίαν χώραν εἰς οἶκον τοῦ θεοῦ τοῦ μεγάλου καὶ αὐτὸς οἰκοδομεῖται λίθοις ἐκλεκτοῖς καὶ ξύλα ἐντίθεται ἐν τοῖς τοίχοις καὶ τὸ ἔργον ἐκεῖνο ἐπιδέξιον γίνεται καὶ εὐδοοῦται ἐν ταῖς χερσὶν αὐτῶν
- 9 Mwen di yo ankò: -Sa n'ap fè la a pa bon, tande! Se pou n' mache avèk krentif pou Bondye, pou nou pa bay moun lòt nasyon yo, lènmi nou yo, okazyon pase nou nan betiz.
And I said, What you are doing is not good: is it not the more necessary for you to go in the fear of our God, because of the shame which the nations may put on us?
τότε ἠρωτήσαμεν τοὺς πρεσβυτέρους ἐκείνους καὶ οὗτος εἶπαμεν αὐτοῖς τίς ἔθηκεν ὑμῖν γνώμην τὸν οἶκον τοῦτον οἰκοδομῆσαι καὶ τὴν χορηγίαν ταύτην καταρτίσασθαι
- 10 Moun lakay mwen yo ansanm ak moun pa m' yo tou, ak mwen menm tou, nou te prete yo lajan ak ble. Nou p'ap mande yo pou yo renmèt nou sa yo dwe nou.
Even I and my servants have been taking interest for the money and the grain we have let them have. So now, let us give up this thing.
καὶ τὰ ὀνόματα αὐτῶν ἠρωτήσαμεν αὐτοὺς γνωρίσαι σοι ὥστε γράψαι σοι τὰ ὀνόματα τῶν ἀνδρῶν τῶν ἀρχόντων αὐτῶν
- 11 Renmèt yo jaden yo, pye rezen yo, pye oliv yo ak kay yo touswit. Kite tou sa yo dwe nou pou yo, kit se lajan, kit se ble, kit se diven, kit se lwil.
Give back to them this very day their fields, their vine-gardens, their olive-gardens, and their houses, as well as a hundredth part of the money and the grain and the wine and the oil which you have taken from them.
καὶ τοιοῦτο ῥῆμα ἀπεκρίθησαν ἡμῖν λέγοντες ἡμεῖς ἐσμεν δούλοι τοῦ θεοῦ τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ οἰκοδομοῦμεν τὸν οἶκον ὃς ἦν ὀκοδομημένος πρὸ τούτου ἔτι πολλά καὶ βασιλεὺς τοῦ ἰσραηλ μῆ ἐγὰς ὀκοδόμησεν αὐτὸν καὶ κατηρτίσατο αὐτόν
- 12 Chèf yo reponn: -Wi! N'ap fè jan ou di l' la. N'ap renmèt yo tou sa yo te ban nou kenbe pou dèt yo. Nou p'ap mande yo pou yo peye nou sa yo dwe nou. Lè sa a, mwen fè rele prèt yo, epi mwen fè chèf yo sèmanse y'ap fè sa yo sot pwomèt la.
Then they said, We will give them back, and take nothing for them; we will do as you say. Then I sent for the priests and made them take an oath that they would keep this agreement.
αὐτοῖς ἀφ' ὅτε δὲ παρώργισαν οἱ πατέρες ἡμῶν τὸν θεὸν τοῦ οὐρανοῦ ἔδωκεν αὐτοὺς εἰς χεῖρας ναβουχοδοноσορ βασιλέως βαβυλωνος τοῦ χαλδαίου καὶ τὸν οἶκον τοῦτον κατέλυσεν καὶ τὸν λαὸν ἀπόκισεν εἰς βαβυλῶνα
- 13 Apre sa, mwen pran ti sak ki te mare nan ren mwen an, mwen vire l' tèt anba, mwen souke l', epi mwen di: -Se pou Bondye pran nenpòt nan nou ki pa kenbe pwomès li, pou l' souke l' konsa tou. Bondye ap pran kay li ak tout lòt byen li genyen, l'ap kite l' san anyen. Tout moun ki te la yo reponn: -Amèn! Se sa menm! Se sa menm! Apre sa, yo fè lwanj Seyè a. Se konsa tout pèp la te kenbe pwomès yo te fè a.
And shaking out the folds of my robe, I said, So may God send out from his house and his work every man who does not keep this agreement; even so let him be sent out and made as nothing. And all the meeting of the people said, So be it, and gave praise to the Lord. And the people did as they had said.
ἀλλ' ἐν ἔτει πρώτῳ κύρου τοῦ βασιλέως κύρος ὁ βασιλεὺς ἔθετο γνώμην τὸν οἶκον τοῦ θεοῦ τοῦτον οἰκοδομηθῆναι
- 14 ¶ Pandan tout douzan mwen pase gouvènè nan peyi Jida a, depi jou wa Atagzèsès te nonmen m' nan pòs sa a, lè sa a li t'ap mache sou ventan depi li te wa, rive sou tranndezan depi li t'ap gouvènè an, ni mwen ni ankenn moun lakay mwen, nou pa janm manyen lajan yo te dwe peye gouvènè a.
Now from the time when I was made ruler of the people in the land of Judah, from the twentieth year till the thirty-second year of Artaxerxes the king, for twelve years, I and my servants have never taken the food which was the right of the ruler.
καὶ τὰ σκεύη τοῦ οἴκου τοῦ θεοῦ τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ ἃ ναβουχοδοноσορ ἐξήνεγκεν ἀπὸ οἴκου τοῦ ἐν ἱερουσαλημ καὶ ἀπήνεγκεν αὐτὰ εἰς ναὸν τοῦ βασιλέως ἐξήνεγκεν αὐτὰ κύρος ὁ βασιλεὺς ἀπὸ ναοῦ τοῦ βασιλέως καὶ ἔδωκεν τῷ σασσαβασαρ τῷ θησαυροφύλακι τῷ ἐπὶ τοῦ θησαυροῦ

- 15 Gouvènè ki te la anvan m' yo te konn ap peze pèp la: chak jou yo te konn pran karant pyès an ajan pou pen ak diven. Ata moun ki t'ap travay avèk yo te konn ap peze pèp la tou. Men mwen menm, mwen pa t' fè sa, paske mwen te gen krentif Bondye.
But earlier rulers who were before me made the people responsible for their upkeep, and took from them bread and wine at the rate of forty shekels of silver; and even their servants were lords over the people: but I did not do so, because of the fear of God.
καὶ εἶπεν αὐτῷ πάντα τὰ σκευὴ λαβὲ καὶ πορεύου θὲς αὐτὰ ἐν τῷ οἴκῳ τῷ ἐν ἱερουσαλημ εἰς τὸν ἑαυτῶν τόπον
- 16 Mwen te mete men nan travay ranpa a tankou tout moun, mwen pa achte ankenn tè, epì tout moun ki t'ap travay avè m' yo te la tou nan travay miray la.
And I kept on with the work of this wall, and we got no land for ourselves: and all my servants were helping with the work.
τότε σασαβασαρ ἐκεῖνος ἦλθεν καὶ ἔδωκεν θεμελίους τοῦ οἴκου τοῦ θεοῦ τοῦ ἐν ἱερουσαλημ καὶ ἀπὸ τότε ἕως τοῦ νῦν ὠκοδομήθη καὶ οὐκ ἐτελέσθη
- 17 Chak jou mwen te gen sansenkant (150) moun ap manje sou menm tab avè m' lakay mwen: se te chèf yo ak majistra yo, san konte tout lòt moun ki te vin lakay mwen sofì nan lòt peyi nan vwazinaj la.
And more than this, a hundred and fifty of the Jews and the rulers were guests at my table, in addition to those who came to us from the nations round about us.
καὶ νῦν εἰ ἐπὶ τὸν βασιλέα ἀγαθὸν ἐπισκεπήτω ἐν οἴκῳ τῆς γάζης τοῦ βασιλέως βαβυλωνος ὅπως γινῶς ὅτι ἀπὸ βασιλέως κύρου ἐτέθη γνώμη οἰκοδομήσαι τὸν οἶκον τοῦ θεοῦ ἐκεῖνον τὸν ἐν ἱερουσαλημ καὶ γινῶς ὁ βασιλεὺς περὶ τούτου πεμφάτω πρὸς ἡμᾶς
- 1 ¶ Sanbala, Tobija, Gechèm, moun peyi Arabi a, ansanm ak tout rèz lènmi nou yo vin konnen nou te fin rebati miray la. Pa t' gen ankenn twou ladan l' ankò. Men lè sa a, nou pa t' ankò moute gwo batan pòtay yo.
Now when word was given to Sanballat and Tobiah and to Geshem the Arabian and to the rest of our haters, that I had done the building of the wall and that there were no more broken places in it (though even then I had not put up the doors in the doorways);
τότε δαρείος ὁ βασιλεὺς ἔθηκεν γνώμην καὶ ἐπεσκέψατο ἐν ταῖς βιβλιοθήκαις ὅπου ἡ γάζα κεῖται ἐν βαβυλῶνι
- 2 Sanbala ak Gechèm voye yon mesaje vin di m' yo ta renmen kontre avè m' lavil Akkefirim, nan Fon Ono a. Men yo menm, yo t'ap chache yon jan pou yo fè m' mal.
Sanballat and Geshem sent to me saying, Come, let us have a meeting in one of the little towns in the lowland of Ono. But their purpose was to do me evil.
καὶ εὐρέθη ἐν πόλει ἐν τῇ βάρει τῆς μῆδων πόλεως κεφαλὴς μία καὶ τοῦτο ἦν γεγραμμένον ἐν αὐτῇ ὑπόμνημα
- 3 Se konsa mwen voye mesaje bò kote yo avèk repons sa a: -M' okipe ak yon travay enpòtan, m' pa ka desann. Si m' kite travay la pou m' ale kote nou, li pral sispann.
And I sent men to them saying, I am doing a great work, so that it is not possible for me to come down: is the work to be stopped while I go away from it and come down to you?
ἐν ἔτει πρώτῳ κύρου βασιλέως κύρος ὁ βασιλεὺς ἔθηκεν γνώμην περὶ οἴκου τοῦ θεοῦ τοῦ ἐν ἱερουσαλημ οἶκος οἰκοδομηθήτω καὶ τόπος οὗ θυσιάζουσιν τὰ θυσιάσματα καὶ ἔθηκεν ἔπαρμα ὕψος πήχεις ἐξήκοντα πλάτος αὐτοῦ πήχεων ἐξήκοντα
- 4 An kat fwa, yo voye fè m' menm envitasyon an. Chak fwa, mwen voye menm repons lan ba yo.
And four times they sent to me in this way, and I sent them the same answer.
καὶ δόμοι λίθινοι κραταιοὶ τρεῖς καὶ δόμος ξύλινος εἷς καὶ ἡ δαπάνη ἐξ οἴκου τοῦ βασιλέως δοθήσεται
- 5 Lè sa a, Sanbala voye yon senkyèm mesaj ban mwen. Men fwa sa a, li renmèt yon lèt nan yon anvlop tou louvri bay yonn nan moun k'ap sèvi l' yo pou mwen.
Then Sanballat sent his servant to me a fifth time with an open letter in his hand;
καὶ τὰ σκευὴ οἴκου τοῦ θεοῦ τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ ἃ ναβουχοδονοσορ ἐξήνεγκεν ἀπὸ οἴκου τοῦ ἐν ἱερουσαλημ καὶ ἐκόμισεν εἰς βαβυλῶνα καὶ δοθήτω καὶ ἀπελθάτω εἰς τὸν ναὸν τὸν ἐν ἱερουσαλημ ἐπὶ τόπου οὗ ἐτέθη ἐν οἴκῳ τοῦ θεοῦ
- 6 Men sa ki te nan lèt la: Gen yon sèl bri k'ap kouri nan mitan moun lòt nasyon yo: Se Gechèm ki di m' sa. Li tande l' ak de zòrèy li. Ou menm ak pèp jwif la, nou fè lide pran lezam. Se poutèt sa n'ap rebati ranpa a. Yo di se ou menm y'a nonmen wa yo.
And in it these words were recorded: It is said among the nations, and Geshem says so, that you and the Jews are hoping to make yourselves free from the king's authority; and that this is why you are building the wall: and they say that it is your purpose to be their king;
νῦν δώσατε ἔπαρχοι πέραν τοῦ ποταμοῦ σαθαρβουζανα καὶ οἱ σύνδουλοι αὐτῶν αφαρσαχαῖοι οἱ ἐν πέρα τοῦ ποταμοῦ μακρὰν ὄντες ἐκεῖθεν
- 7 Ou menm rive ranje ak kèk pwofèt pou yo mache fè konnen nan tout lavil Jerizalèm se ou menm ki wa peyi Jida a. Koulye a, tout bri sa yo pral rive nan zòrèy wa a. Se poutèt sa, mwen mande ou pou ou vin kote m' pou nou fè yon ti pale ansanm sou koze a.
And that you have prophets preaching about you in Jerusalem, and saying, There is a king in Judah: now an account of these things will be sent to the king. So come now, and let us have a discussion.
ἄφετε τὸ ἔργον οἴκου τοῦ θεοῦ οἱ ἀφηγούμενοι τῶν ἰουδαίων καὶ οἱ πρεσβύτεροι τῶν ἰουδαίων οἶκον τοῦ θεοῦ ἐκεῖνον οἰκοδομεῖτωσαν ἐπὶ τοῦ τόπου αὐτοῦ
- 8 Mwen voye reponn li: -Tou sa ou di la a se manti. Se ou menm menm ki fè koze a.
Then I sent to him, saying, No such things as you say are being done, they are only a fiction you have made up yourself.
καὶ ἀπ' ἐμοῦ ἐτέθη γνώμη μήποτέ τι ποιήσητε μετὰ τῶν πρεσβυτέρων τῶν ἰουδαίων τοῦ οἰκοδομήσαι οἶκον τοῦ θεοῦ ἐκεῖνον καὶ ἀπὸ ὑπαρχόντων βασιλέως τῶν φόρων πέραν τοῦ ποταμοῦ ἐπιμελῶς δαπάνη ἔστω διδομένη τοῖς ἀνδράσιν ἐκείνοις τὸ μὴ καταργηθῆναι

- 9 Yo t'ap chache kraponnen nou pou rete travay la. Yo t'ap di nan kè yo: Talè konsa y'a dekouraje avèk travay la, li p'ap janm fini. Aa, Bondye! Ban m' fòs non! Fè m' pa dekouraje!
For they were hoping to put fear in us, saying, Their hands will become feeble and give up the work so that it may not get done. But now, O God, make my hands strong.
καὶ ὁ ἄν ὑστέρημα καὶ υἱὸς βοῶν καὶ κριῶν καὶ ἄμνοὺς εἰς ὀλοκαυτώσεις τῷ θεῷ τοῦ οὐρανοῦ πυρούς ἄλας οἶνον ἔλαιον κατὰ τὸ ῥῆμα τῶν ἱερέων τῶν ἐν ἱερουσαλημ ἔστω διδόμενον αὐτοῖς ἡμέραν ἐν ἡμέρᾳ ὃ ἐὰν αἰτήσων
- 10 ¶ Yon lòt jou ankò, m' te al wè Chemaja, pitit gason Delaja, pitit pitit Metabeyèl, lakay li, paske li menm li pa t' ka soti. Li di m' konsa: -Ann al nan tanp Bondye a, nan mitan kote yo mete apa pou Bondye a! Ann al kache kote yo mete apa pou Bondye a! N'a fèmen tout pòt yo byen fèmen, paske y'ap vin touye ou. Wi, aswè a menm, y'ap vin touye ou!
And I went to the house of Shemaiah, the son of Delaiah, the son of Mehetabel, who was shut up; and he said, Let us have a meeting in the house of God, inside the Temple, and let the doors be shut: for they will come to put you to death; truly, in the night they will come to put you to death.
ἴνα ὧσιν προσφέροντες εὐωδίας τῷ θεῷ τοῦ οὐρανοῦ καὶ προσεύχονται εἰς ζωὴν τοῦ βασιλέως καὶ τῶν υἱῶν αὐτοῦ
- 11 Mwen reponn li: -Se pa mwen ki pou kouri al kache. Epitou, yon moun tankou mwen pa pral kache nan tanp lan pou m' sove lavi m'. Non! Mwen pa prale!
And I said, Am I the sort of man to go in flight? what man, in my position, would go into the Temple to keep himself safe? I will not go in.
καὶ ἅπ' ἐμοῦ ἐτέθη γνώμη ὅτι πᾶς ἄνθρωπος ὃς ἀλλάξει τὸ ῥῆμα τοῦτο καθαιρεθήσεται ζῦλον ἐκ τῆς οἰκίας αὐτοῦ καὶ ὠρθωμένος παγίησεται ἐπ' αὐτοῦ καὶ ὁ οἶκος αὐτοῦ τὸ κατ' ἐμὲ ποιηθήσεται
- 12 Lè m' kalkile, mwen wè se pa t' Bondye ki te ba l' mesaj sa a pou mwen. Se Tobija ak Sanbala ki te peye l' pou l' te di m' sa.
Then it became clear to me that God had not sent him: he had given this word of a prophet against me himself: and Tobiah and Sanballat had given him money to do so.
καὶ ὁ θεὸς οὐ κατασκηνοῖ τὸ ὄνομα ἐκεῖ καταστρέψει πάντα βασιλέα καὶ λαόν ὃς ἐκτενεῖ τὴν χεῖρα αὐτοῦ ἀλλάξει ἢ ἀφανίσει τὸν οἶκον τοῦ θεοῦ ἐκεῖνον τὸν ἐν ἱερουσαλημ ἐγὼ δαρείος ἔθικα γνώμη ν ἐπιμελῶς ἔσται
- 13 Konsa, mwen ta pran nan kraponnay, mwen ta fè sa l' di m' fè a, epi mwen ta fè bagay mwen pa gen dwa fè. Yo menm, lè sa a, yo ta pran sa pou pale m' mal, yo ta fè m' wont.
For this reason they had given him money, in order that I might be overcome by fear and do what he said and do wrong, and so they would have reason to say evil about me and put shame on me.
τότε θαναταῖ ἐπαρχὸς πέραν τοῦ ποταμοῦ σαθαρβουζανα καὶ οἱ σύνδουλοι αὐτοῦ πρὸς ὃ ἀπέστειλεν δαρείος ὁ βασιλεὺς οὕτως ἐποίησαν ἐπιμελῶς
- 14 O Bondye mwen, pa bliye sa Tobija ak Sanbala te fè! Pa bliye Nadya, fanm ki pwofèt la, ansanm ak lòt pwofèt yo ki t'ap chache kraponnen m'!
Keep in mind, O my God, Tobiah and Sanballat and what they did, and Noadiah, the woman prophet, and the rest of the prophets whose purpose was to put fear into me.
καὶ οἱ πρεσβύτεροι τῶν ἰουδαίων ὠκοδομοῦσαν καὶ οἱ λευῖται ἐν προφητείᾳ ἀγγαίου τοῦ προφήτου καὶ ζαχαρίου υἱοῦ ἀδδω καὶ ἀνφοκοδόμησαν καὶ κατηρτίσαντο ἀπὸ γνώμης θεοῦ ἰσραὴλ καὶ ἀπὸ γνώμης κύρου καὶ δαρείου καὶ αρθασασθα βασιλέων περσῶν
- 15 ¶ Se konsa, apre senkannde jou travay, ranpa a te fin repara. Lè sa a, nou te rive sou vennsenkyèm jou nan mwa Eloul la.
So the wall was complete on the twenty-fifth day of the month Elul, in fifty-two days.
καὶ ἐτέλεσαν τὸν οἶκον τοῦτον ἕως ἡμέρας τρίτης μηνὸς ἀδαρ ὃ ἐστὶν ἔτος ἕκτον τῆ βασιλείᾳ δαρείου τοῦ βασιλέως
- 16 Lè lènmi nou yo vin konn sa, lè moun lòt nasyon k'ap viv nan vwazinaj nou yo wè sa, yo te wont. Yo rekonèt si travay la te fini se paske Bondye nou an te vle l'.
And when our haters had news of this, all the nations round about us were full of fear and were greatly shamed, for they saw that this work had been done by our God.
καὶ ἐποίησαν οἱ υἱοὶ ἰσραὴλ οἱ ἱερεῖς καὶ οἱ λευῖται καὶ οἱ κατάλοιποι υἱῶν ἀποικεσίας ἐγκαίνια τοῦ οἴκου τοῦ θεοῦ ἐν εὐφροσύνῃ
- 17 Pandan tout tan sa a, chèf peyi Jida yo te kenbe kontak ak Tobija. Yonn t'ap voye lèt bay lòt.
And further, in those days the chiefs of Judah sent a number of letters to Tobiah, and his letters came to them.
καὶ προσήνεγκαν εἰς τὰ ἐγκαίνια τοῦ οἴκου τοῦ θεοῦ μόσχους ἑκατὸν κριοὺς διακοσίους ἄμνοὺς τετρακοσίους χιμάρους αἰγῶν περὶ ἁμαρτίας ὑπὲρ παντὸς ἰσραὴλ δώδεκα εἰς ἀριθμὸν φυλῶν ἰσραὴλ
- 18 Te gen anpil moun nan peyi Jida a ki te pou Tobija paske se bofis Chekanya, pitit Arak la, li te ye. Lèfini Jokanan, pitit gason li a, te marye ak pitit fi Mechoulam, pitit Bereky a.
For in Judah there were a number of people who had made an agreement by oath with him, because he was the son-in-law of Shecaniah, the son of Arah; and his son Jehohanan had taken as his wife the daughter of Meshullam, the son of Berechiah.
καὶ ἔστησαν τοὺς ἱερεῖς ἐν διαμέρεσιν αὐτῶν καὶ τοὺς λευῖτας ἐν μερισμοῖς αὐτῶν ἐπὶ δουλείᾳ θεοῦ τοῦ ἐν ἱερουσαλημ κατὰ τὴν γραφὴν βιβλίου μουσῆ
- 19 Yo te konn ap fè lwanj Tobija devan m', yo t'ap di tout bèl bagay Tobija te fè. Epi apre sa, y' al rapòte l' tou sa m' te di. Tobija menm t'ap voye lèt ban mwen pou kraponnen m'.
And they said much before me of the good he had done, and gave him accounts of my words. And Tobiah sent letters with the purpose of causing me fear.
καὶ ἐποίησαν οἱ υἱοὶ τῆς ἀποικεσίας τὸ πασχα τῆ τεσσαρεσκαίδεκάτῃ τοῦ μηνὸς τοῦ πρώτου
- 1 ¶ Lè nou te fin rebati miray la, nou moute gwo batan pòtay yo. Nou bay gad tanp yo, moun k'ap chante yo ak moun Levi yo travay yo gen pou yo fè.
Now when the building of the wall was complete and I had put up the doors, and the door-keepers and the music-makers and the Levites had been given their places,
καὶ μετὰ τὰ ῥήματα ταῦτα ἐν βασιλείᾳ αρθασασθα βασιλέως περσῶν ἀνέβη εσδρας υἱὸς σαραίου υἱοῦ αζαρίου υἱοῦ ἐλκία

- 2 Mwen mete de moun reskonsab pou gouvènèn lavil Jerizalèm lan. Se te Anani, frè mwen an, ak Ananya, kòmandan gwo fò a. Ananya sa a te yon nonm serye ki te gen krentif pou Bondye. Pa t' gen tankou l'.
- I made my brother Hanani, and Hananiah, the ruler of the tower, responsible for the government of Jerusalem: for he was a man of good faith, fearing God more than most.**
- νιού σαλουμ νιού σαδδουκ νιού αχιτωβ**
- 3 Mwen di yo pa kite yo louvri pòtay lavil Jerizalèm yo nan maten toutotan solèy la pa konmanse cho. Konsa tou, aswè se devan yo pou yo fè fèmen batan pòtay yo epi pou yo mete ba yo dèyè pòtay yo anvan gad yo leve pòs le solèy pral kouche. Y'a chwazi kèk moun nan moun ki rete lavil Jerizalèm yo, yon seri pou fè pòs sou miray la, yon lòt pou fè patwouy bò lakay yo.
- And I said to them, Do not let the doors of Jerusalem be open till the sun is high; and while the watchmen are in their places, let the doors be shut and locked: and let the people of Jerusalem be put on watch, every one in his watch, opposite his house.**
- νιού σαμαρια νιού εσρια νιού μαρεροθ**
- 4 Lavil la te gran anpil, te gen anpil espas, men pa t' gen anpil moun ki t'ap viv ladan l'. Yo pa t' ankò rebati anpil kay.
- Now the town was wide and great: but the people in it were only a small number, and the houses had not been put up.**
- νιού ζαρια νιού σαουια νιού βοκκι**
- 5 ¶ Bondye mete nan tèt mwen lide pou m' sanble tout pèp la ak chèf yo, majistra yo, pou m' fè yon resansman, fanmi pa fanmi. N' al tonbe sou ansyen rejis resansman premye moun ki te tounen nan peyi a. Nan rejis sa a m' te jwenn
- And my God put it into my heart to get together the rulers and the chiefs and the people so that they might be listed by families. And I came across a record of the names of those who came up at the first, and in it I saw these words:**
- νιού αβισουε νιού φινεες νιού ελεαζαρ νιού ααρων του ιερέως του πρώτου**
- 6 lis moun ki te kite pwovens Babilòn pou yo tounen lavil Jerizalèm ak nan peyi Jida, chak moun nan lavil kote yo te moun. Se moun sa yo wa Nèbikadneza te fè depòte nan peyi Babilòn.
- These are the people of the divisions of the kingdom, among those who had been made prisoners by Nebuchadnezzar, the king of Babylon, and taken away by him, who went back to Jerusalem and Judah, every one to his town;**
- αὐτὸς εσδρας ἀνέβη ἐκ βαβυλώνας καὶ αὐτὸς γραμματεὺς ταχὺς ἐν νόμῳ μουσῆ ὃν ἔδωκεν κύριος ὁ θεὸς ἰσραηλ καὶ ἔδωκεν αὐτῷ ὁ βασιλεὺς ὅτι χεῖρ κυρίου θεοῦ αὐτοῦ ἐπ' αὐτὸν ἐν πᾶσιν οἷς ἐζήτει αὐτός**
- 7 Men non chèf ki te vin ak yo: Zowobabèl, Jozye, Neemi, Azarya, Ramiya, Nachamani, Madoche, Bilchan, Misperèt, Bigwayi, Nawoum ak Bana. Men lis moun nan pèp Izrayèl la, fanmi pa fanmi, ak kantite moun nan chak branch fanmi:
- Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people of Israel:**
- καὶ ἀνέβησαν ἀπὸ νιῶν ἰσραηλ καὶ ἀπὸ τῶν ἱερέων καὶ ἀπὸ τῶν λευιτῶν καὶ οἱ ἄδοντες καὶ οἱ πυλωροὶ καὶ οἱ ναθινιμ εἰς ἱερουσαλημ ἐν ἔτει ἐβδόμῳ τῷ ἀρθασασθα τῷ βασιλεῖ**
- 8 Nan fanmi Pareòch yo, demil sanswasanndouz (2.172) moun,
- The children of Parosh, two thousand, one hundred and seventy-two.**
- καὶ ἦλθοσαν εἰς ἱερουσαλημ τῷ μηνὶ τῷ πέμπτῳ τοῦτο ἔτος ἐβδόμον τῷ βασιλεῖ**
- 9 nan fanmi Chefatya yo, twasanswasanndouz (372) moun,
- The children of Shephatiah, three hundred and seventy-two.**
- ὅτι ἐν μιᾷ τοῦ μηνὸς τοῦ πρώτου αὐτὸς ἐθεμελίωσεν τὴν ἀνάβασιν τὴν ἀπὸ βαβυλώνας ἐν δὲ τῇ πρώτῃ τοῦ μηνὸς τοῦ πέμπτου ἦλθοσαν εἰς ἱερουσαλημ ὅτι χεῖρ θεοῦ αὐτοῦ ἦν ἀγαθὴ ἐπ' αὐτόν**
- 10 nan fanmi Arak yo, sisansenkannde (652) moun,
- The children of Arah, six hundred and fifty-two.**
- ὅτι εσδρας ἔδωκεν ἐν καρδίᾳ αὐτοῦ ζητῆσαι τὸν νόμον καὶ ποιεῖν καὶ διδάσκειν ἐν ἰσραηλ προστάγματα καὶ κρίματα**
- 11 nan fanmi Pakat Moab yo, pitit pitit Jechwa ak Joab, demil wisandiswit (2.818) moun,
- The children of Pahath-moab, of the children of Jeshua and Joab, two thousand, eight hundred and eighteen.**
- καὶ αὕτη ἡ διασάφησης τοῦ διατάγματος οὗ ἔδωκεν ἀρθασασθα τῷ εσδρα τῷ ἱερεὶ τῷ γραμματεῖ βιβλίου λόγων ἐντολῶν κυρίου καὶ προσταγμάτων αὐτοῦ ἐπὶ τὸν ἰσραηλ.**
- 12 nan fanmi Elam yo, mil desansenkannkat (1254) moun,
- The children of Elam, a thousand, two hundred and fifty-four.**
- ἀρθασασθα βασιλεὺς βασιλέων εσδρα γραμματεῖ νόμου τοῦ θεοῦ τοῦ οὐρανοῦ τετέλεσται ὁ λόγος καὶ ἡ ἀπόκρισις**
- 13 nan fanmi Zatou yo, witsankarannsenk (845) moun,
- The children of Zattu, eight hundred and forty-five.**
- ἀπ' ἐμοῦ ἐτέθη γνώμη ὅτι πᾶς ὁ ἐκουσιαζόμενος ἐν βασιλείᾳ μου ἀπὸ λαοῦ ἰσραηλ καὶ ἱερέων καὶ λευιτῶν πορευθῆναι εἰς ἱερουσαλημ μετὰ σοῦ πορευθῆναι**

- 14 nan fanmi Zakayi yo, sètsansousant (760) moun,
The children of Zaccai, seven hundred and sixty.
ἀπὸ προσώπου τοῦ βασιλέως καὶ τῶν ἐπτὰ συμβούλων ἀπεστάλη ἐπισκέψασθαι ἐπὶ τὴν ἰουδαίαν καὶ εἰς ἱερουσαλημ νόμῳ θεοῦ αὐτῶν τῷ ἐν χειρὶ σου
- 15 nan fanmi Bennwi yo, sisankaranntwit (648) moun,
The children of Binnui, six hundred and forty-eight.
καὶ εἰς οἶκον κυρίου ἀργύριον καὶ χρυσίον ὃ ὁ βασιλεὺς καὶ οἱ σύμβουλοι ἠκούσασθησαν τῷ θεῷ τοῦ ἰσραηλ τῷ ἐν ἱερουσαλημ κατασκηνοῦντι
- 16 nan fanmi Bebayi yo, sisanvenntwit (628) moun,
The children of Bebai, six hundred and twenty-eight.
καὶ πᾶν ἀργύριον καὶ χρυσίον ὃ τι ἐν εὐρῆς ἐν πάσῃ χώρᾳ βαβυλώνος μετὰ ἐκουσιασμοῦ τοῦ λαοῦ καὶ ἱερέων τῶν ἐκουσιαζομένων εἰς οἶκον θεοῦ τὸν ἐν ἱερουσαλημ
- 17 nan fanmi Azgad yo, demil twasanvennde (2.322) moun,
The children of Azgad, two thousand, three hundred and twenty-two.
καὶ πᾶν προσπορευόμενον τοῦτον ἐτοιμίως ἐνταξον ἐν βιβλίῳ τούτου μόσχους κριοὺς ἀμνοὺς καὶ θυσίας αὐτῶν καὶ σπονδὰς αὐτῶν καὶ προσοίσεις αὐτὰ ἐπὶ θυσιαστηρίου τοῦ οἴκου τοῦ θεοῦ ὑμῶν τοῦ ἐν ἱερουσαλημ
- 18 nan fanmi Adonikan yo, sisanswasannsèt (667) moun,
The children of Adonikam, six hundred and sixty-seven.
καὶ εἶ τι ἐπὶ σὲ καὶ τοὺς ἀδελφοὺς σου ἀγαθυνθῆ ἐν καταλοίπῳ τοῦ ἀργυρίου καὶ τοῦ χρυσοῦ ποιῆσαι ὡς ἀρεστὸν τῷ θεῷ ὑμῶν ποιήσατε
- 19 nan fanmi Bigwayi yo, demil swasannsèt (2.067) moun,
The children of Bigvai, two thousand and sixty-seven.
καὶ τὰ σκεῦῃ τὰ διδόμενά σοι εἰς λειτουργίαν οἴκου θεοῦ παράδος ἐνόπιον τοῦ θεοῦ ἐν ἱερουσαλημ
- 20 nan fanmi Aden yo, sisansenkansenk (655) moun,
The children of Adin, six hundred and fifty-five.
καὶ κατάλοιπον χρείας οἴκου θεοῦ σου ὃ ἂν φανῆ σοι δοῦναι δώσεις ἀπὸ οἴκου γάζης βασιλέως
- 21 nan fanmi Atè yo, katrevendizwit moun, (Anvan sa, Atè te rele Ezekyas)
The children of Ater, of Hezekiah, ninety-eight.
καὶ ἀπ' ἐμοῦ ἐγὼ ἀρθασασθα βασιλεὺς ἔθνηκα γνώμην πάσαις ταῖς γάζαις ταῖς ἐν πέρα τοῦ ποταμοῦ ὅτι πᾶν ὃ ἂν αἰτήσῃ ὑμᾶς ἐσθρας ὁ ἱερεὺς καὶ γραμματεὺς τοῦ νόμου τοῦ θεοῦ τοῦ οὐρανοῦ ἐτοιμίως γινέσθω
- 22 nan fanmi Achoum yo, twasanvenntwit (328) moun,
The children of Hashum, three hundred and twenty-eight.
ἕως ἀργυρίου τάλαντων ἑκατὸν καὶ ἕως πυροῦ κόρων ἑκατὸν καὶ ἕως οἴνου βᾶδων ἑκατὸν καὶ ἕως ἐλαίου βᾶδων ἑκατὸν καὶ ἄλας οὐ οὐκ ἔστιν γραφή
- 23 nan fanmi Betsayi yo, twasanvennkat (324) moun,
The children of Bezai, three hundred and twenty-four.
πᾶν ὃ ἔστιν ἐν γνώμῃ θεοῦ τοῦ οὐρανοῦ γινέσθω προσέχετε μὴ τις ἐπιχειρήσῃ εἰς οἶκον θεοῦ τοῦ οὐρανοῦ μήποτε γένηται ὀργὴ ἐπὶ τὴν βασιλείαν τοῦ βασιλέως καὶ τῶν υἱῶν αὐτοῦ
- 24 nan fanmi Arif yo, sandouz (112) moun,
The children of Hariph, a hundred and twelve.
καὶ ὑμῖν ἐγνώρισται ἐν πᾶσιν τοῖς ἱερεῦσιν καὶ τοῖς λευίταις ἄδουσιν πυλωροῖς ναθιμι καὶ λειτουργοῖς οἴκου θεοῦ τούτου φόρος μὴ ἔστω σοι οὐκ ἐξουσιάσεις καταδουλοῦσθαι αὐτούς
- 25 nan fanmi Gabawon yo, katrevenkenz moun.
The children of Gibeon, ninety-five.
καὶ σὺ ἐσθρα ὡς ἡ σοφία τοῦ θεοῦ ἐν χειρὶ σου κατάστησον γραμματεῖς καὶ κριτὰς ἵνα ὧσιν κρίνοντες παντὶ τῷ λαῷ τῷ ἐν πέρα τοῦ ποταμοῦ πᾶσιν τοῖς εἰδόσιν νόμον τοῦ θεοῦ σου καὶ τῷ μὴ εἰδῶτι γ νοριεῖτε
- 26 Men lis moun ki te tounen dapre non lavil kote yo moun: Pou lavil Betleyèm ak pou lavil Netofa, sankatrentwit (188) moun,
The men of Beth-lehem and Netophah, a hundred and eighty-eight.
καὶ πᾶς ὃς ἂν μὴ ᾗ ποιῶν νόμον τοῦ θεοῦ καὶ νόμον τοῦ βασιλέως ἐτοιμίως τὸ κρίμα ἔσται γινόμενον ἐξ αὐτοῦ ἐάν τε εἰς θάνατον ἐάν τε εἰς παιδείαν ἐάν τε εἰς ζημίαν τοῦ βίου ἐάν τε εἰς δεσμὰ

- 27 pou lavil Anathòt, sanvenntwít (128) moun,
The men of Anathoth, a hundred and twenty-eight.
 εὐλογητὸς κύριος ὁ θεὸς τῶν πατέρων ἡμῶν ὃς ἔδωκεν οὕτως ἐν καρδίᾳ τοῦ βασιλέως τοῦ δοξάσαι τὸν οἶκον κυρίου τὸν ἐν ἱερουσαλήμ
- 28 pou lavil Azmavèt, karannde moun,
The men of Beth-azmaveth, forty-two.
 καὶ ἐπ' ἐμὲ ἐκλινεν ἔλεος ἐν ὀφθαλμοῖς τοῦ βασιλέως καὶ τῶν συμβούλων αὐτοῦ καὶ πάντων τῶν ἀρχόντων τοῦ βασιλέως τῶν ἐπηρμένων καὶ ἐγὼ ἐκραταιώθην ὡς χεὶρ θεοῦ ἢ ἀγαθὴ ἐπ' ἐμέ καὶ συνῆξ α ἀπὸ ἰσραὴλ ἀρχοντας ἀναβῆναι μετ' ἐμοῦ
- 1 ¶ Lè setyèm mwa lanne jwif yo rive, tout moun pèp Izrayèl yo te chita lakay yo nan lavil yo. Lè sa a, yo tout nèt, yo te sanble sou plas piblik ki devan pòtay Dlo yo. Yo mande Esdras, direktè lalwa a, pou li pote liv lalwa Seyè a te bay Moyiz pou pèp Izrayèl la.
And when the seventh month came, the children of Israel were in their towns. And all the people came together like one man into the wide place in front of the water-doorway; and they made a request to Ezra the scribe that he would put before them the book of the law of Moses which the Lord had given to Israel.
 καὶ οὗτοι οἱ ἀρχοντες πατριῶν αὐτῶν οἱ ὀδηγοὶ ἀναβαίνοντες μετ' ἐμοῦ ἐν βασιλείᾳ ἀρθασασθα τοῦ βασιλέως βαβυλώνος
- 2 Esdras, prèt la, pran liv la, li pote l' kote tout moun yo te reyini an: fanm, gason ak tout timoun ki te gen laj konprann. Se te premye jou nan setyèm mwa a.
And Ezra the priest put the law before the meeting of the people, before the men and women and all those who were able to take it in, on the first day of the seventh month.
 ἀπὸ υἱῶν φινεεζ γηρσωμ ἀπὸ υἱῶν ἰθαμαρ δανιηλ ἀπὸ υἱῶν δαυιδ ατους
- 3 Se konsa, sou plas ki devan pòtay Dlo yo, Esdras li nan liv lalwa a pou yo, depi granmaten jouk rive midi. Tout pèp la, fanm, gason ak tout timoun ki te gen laj konprann, te louvri zòrèy yo pou yo tande sa ki te nan liv lalwa a.
He was reading it in the wide place in front of the water-doorway, from early morning till the middle of the day, in the hearing of all those men and women whose minds were able to take it in; and the ears of all the people were open to the book of the law.
 ἀπὸ υἱῶν σαχανια ἀπὸ υἱῶν φοροζ ζαχαριας καὶ μετ' αὐτοῦ τὸ σύστρεμμα ἑκατὸν καὶ πενήκοντα
- 4 Esdras, direktè lalwa a, te kanpe sou yon lestrad an bwa yo te bati espre pou sa. Sou bò dwat li, te gen Matitya, Chema, Anaja, Ourija, Ilkija ak Maseja. Sou bò gòch li, te gen Pedaja, Mikayèl, Malkija, Achoum, Achbadana, Zakarya ak Mechoulam.
And Ezra the scribe took his place on a tower of wood which they had made for the purpose; and by his side were placed Mattithiah and Shema and Anaiah and Uriah and Hilkiah and Maaseiah on the right; and on the left, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah and Meshullam.
 ἀπὸ υἱῶν φααθμωαβ ελιανα υἱὸς ζαρια καὶ μετ' αὐτοῦ διακόσιοι τὰ ἀρσενικά
- 5 Kote Esdras te kanpe byen wo sou lestrad la, li louvri liv la devan tout moun. Lè sa a, tout pèp la leve kanpe.
And Ezra took the book, opening it before the eyes of all the people (for he was higher than the people); and when it was open, all the people got to their feet:
 ἀπὸ υἱῶν ζαθοης σεχενιας υἱὸς αζηλ καὶ μετ' αὐτοῦ τριακόσιοι τὰ ἀρσενικά
- 6 Esdras di: -Lwanj pou Seyè a, Bondye ki gen pouwva a. Tout pèp la leve men yo anlè, yo reponn: -Amèn! Li merite sa vre! Lèfini, yo mete ajenou, yo bese tèt yo jouk atè devan Seyè a.
And Ezra gave praise to the Lord, the great God. And all the people in answer said, So be it, so be it; lifting up their hands; and with bent heads they gave worship to the Lord, going down on their faces to the earth.
 καὶ ἀπὸ υἱῶν αδιν ωβηθ υἱὸς ἰωναθαν καὶ μετ' αὐτοῦ πενήκοντα τὰ ἀρσενικά
- 7 Apre sa, pèp la leve kanpe epi kèk moun Levi pran esplik yo lalwa a. Se te Jechwa, Bani, Cherebya, Jamen, Akoub, Chabetayi, Odija, Maseja, Kelita, Azarya, Jozabab, Anan, Pelaja.
And Jeshua and Bani and Sherebiah and Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites made the law clear to the people: and the people kept in their places.
 καὶ ἀπὸ υἱῶν ηλαμ ιεσια υἱὸς αθελια καὶ μετ' αὐτοῦ ἑβδομήκοντα τὰ ἀρσενικά
- 8 Yo t'ap li nan liv lalwa Bondye a, yo t'ap tradwi l' pou yo, yo t'ap esplik l' ba yo, pou yo te ka konprann sa yo t'ap li pou yo a.
And they gave out the words of the book the law of God, clearly, and gave the sense of it, so that their minds were able to take it in.
 καὶ ἀπὸ υἱῶν σαφατια ζαβδία υἱὸς μιχαηλ καὶ μετ' αὐτοῦ ὀγδοήκοντα τὰ ἀρσενικά
- 9 ¶ Lè pèp la tande sa ki te ekri nan liv lalwa a, yo pran kriye. Lè sa a, Neemi, gouvènè a, ansanm ak Esdras, prèt direktè lalwa a, ak lòt moun Levi yo ki t'ap esplik lalwa a di moun yo konsa: -Jou sa a, se yon jou yo mete apa pou Seyè a, Bondye nou an! Pa kite lapenn anvayi kè nou! Pa kriye, mezanmi!
And Nehemiah, who was the Tirshatha, and Ezra, the priest and scribe, and the Levites who were the teachers of the people, said to all the people, This day is holy to the Lord your God; let there be no sorrow or weeping; for all the people were weeping on hearing the words of the law.
 καὶ ἀπὸ υἱῶν ἰωαβ αβαδία υἱὸς ἰηλ καὶ μετ' αὐτοῦ διακόσιοι δέκα ὀκτὼ τὰ ἀρσενικά

- 10 Okontrè, al lakay nou, fè fèt! Separe vyann gra ak bon ti likè nou genyen ak moun ki pa genyen, paske jou sa a se yon jou nou fèt pou mete apa pou Seyè a. Pa kite lapenn pran nou! Kontantman Bondye ap mete nan kè nou an va ban nou fòs!
Then he said to them, Go away now, and take the fat for your food and the sweet for your drink, and send some to him for whom nothing is made ready: for this day is holy to our Lord: and let there be no grief in your hearts; for the joy of the Lord is your strong place.
καὶ ἀπὸ υἰῶν βασι σαλιμουθ υἱὸς ἰωσεφια καὶ μετ' αὐτοῦ ἑκατὸν ἐξήκοντα τὰ ἄρσενικά
- 11 Tout moun Levi yo pran mache nan mitan tout pèp la pou fè yo pe. Yo t'ap di yo: -Pe bouch nou, mezanmi! Siye dlo nan je nou! Jou sa a se yon jou apa pou Bondye li ye!
So the Levites made all the people quiet, saying, Be quiet, for the day is holy; and do not give way to grief.
καὶ ἀπὸ υἰῶν βαβι ζαχαρια υἱὸς βαβι καὶ μετ' αὐτοῦ ἑβδομήκοντα ὀκτὼ τὰ ἄρσενικά
- 12 Se konsa tout pèp la al lakay yo, yo manje, yo bwè, yo separe sa yo genyen ak lòt moun. Tout moun te kontan, yo t'ap fè fèt, paske yo te konprann sa yo te li pou yo nan liv la.
And all the people went away to take food and drink, and to send food to others, and to be glad, because the words which were said to them had been made clear.
καὶ ἀπὸ υἰῶν ασγαδ ἰωαναν υἱὸς ακαταν καὶ μετ' αὐτοῦ ἑκατὸν δέκα τὰ ἄρσενικά
- 13 ¶ Nan denmen, tout chèf branch fanmi pèp Izrayèl yo, prèt yo ak moun Levi yo sanble ankò bò direktè Esdras pou yo te ka etidye pawòl lalwa a.
And on the second day the heads of families of all the people and the priests and the Levites came together to Ezra the scribe, to give attention to the words of the law.
καὶ ἀπὸ υἰῶν αδωνικαμ ἔσχατοι καὶ ταῦτα τὰ ὀνόματα αὐτῶν αλιφαλατ ἡηλ καὶ σαμαια καὶ μετ' αὐτῶν ἐξήκοντα τὰ ἄρσενικά
- 14 Men sa yo jwenn nan lalwa Seyè a te bay Moyiz pou yo a: Pandan y'ap fete fèt setyèm mwa a, moun Izrayèl yo va rete nan ti joupa.
And they saw that it was recorded in the law that the Lord had given orders by Moses, that the children of Israel were to have tents for their living-places in the feast of the seventh month:
καὶ ἀπὸ υἰῶν βαγο ουθι καὶ μετ' αὐτοῦ ἑβδομήκοντα τὰ ἄρσενικά
- 15 Lè yo vin konn sa, yo voye fè biblikasyon nan lavil Jerizalèm ak nan tout lavil yo. Yo voye mesaj sa a bay tout moun: -Ale nan mòn. Koupe branch nan pye oliv, nan pye pichpen, nan pye pwadous, ak nan tout lòt kalite pyebwa ansanm ak fèy palmis pou nou fè ti joupa jan sa ekri nan liv la.
And that they were to give out an order, and make it public in all their towns and in Jerusalem, saying, Go out to the mountain and get olive branches and branches of field olives and of myrtle, and palm branches and branches of thick trees, to make tents, as it says in the book.
καὶ συνῆξα αὐτοὺς πρὸς τὸν ποταμὸν τὸν ἐρχόμενον πρὸς τὸν εὐι καὶ παρεμβάλομεν ἐκεῖ ἡμέρας τρεῖς καὶ συνῆκα ἐν τῷ λαῷ καὶ ἐν τοῖς ἱερεῦσιν καὶ ἀπὸ υἰῶν λευι οὐχ εὔρον ἐκεῖ
- 16 Se konsa, pèp la ale, yo ranmase kont branch bwa yo, epi yo moute yon pakèt ti joupa. Genyen ki bati ti joupa yo sou teras anwo tèt kay yo. Genyen ki fè l' nan lakou lakay yo. Gen lòt ankò ki bati pa yo nan gwo lakou Tanp lan, sou plas biblik ki bò pòtay Dlo yo ak sou plas ki bò pòtay Efrayim lan.
And the people went out and got them and made themselves tents, every one on the roof of his house, and in the open spaces and in the open squares of the house of God, and in the wide place of the water-doorway, and the wide place of the doorway of Ephraim.
καὶ ἀπέστειλα τῷ ελεαζαρ τῷ αριηλ τῷ σαμαια καὶ τῷ αλωναμ καὶ τῷ ιαριβ καὶ τῷ ελναθαν καὶ τῷ ναθαν καὶ τῷ ζαχαρια καὶ τῷ μεσουλαμ ἄνδρας καὶ τῷ ιωαριβ καὶ τῷ ελναθαν συνίοντας
- 17 Se konsa, tout moun ki te tounen nan peyi kote yo te depòte yo a moute ti joupa epi yo rete anba yo. Depi sou rèy Jozye, pitit Noun lan, se te premye fwa moun pèp Izrayèl yo t'ap fete fèt sa a konsa. Tout moun te kontan. Yo t'ap fete.
All the people who had been prisoners and had come back, made tents and were living in them: for from the time of Jeshua, the son of Nun, till that day, the children of Israel had not done so. And there was very great joy.
καὶ ἐξήνεγκα αὐτοὺς ἐπὶ ἄρχοντος ἐν ἀργυρίῳ τοῦ τόπου καὶ ἔθηκα ἐν στόματι αὐτῶν λόγους λαλήσαι πρὸς τοὺς ἀδελφοὺς αὐτῶν τοὺς ναθιμι ἐν ἀργυρίῳ τοῦ τόπου τοῦ ἐνέγκαι ἡμῖν ἄδοντας εἰς οἶκον θεοῦ ἡμῶν
- 18 Yo pase sèt jou ap fete. Chak jou, depi premye jou a jouk dènye jou a, yo t'ap li nan liv lalwa Bondye a. Sou wityèm jou a, yo fè yon gwo reyinyon pou fèmen fèt la jan regleman an mande l' la.
And day by day, from the first day till the last, he was reading from the book of the law of God. And they kept the feast for seven days: and on the eighth day there was a holy meeting, as it is ordered in the law.
καὶ ἤλθοσαν ἡμῖν ὡς χεῖρ θεοῦ ἡμῶν ἀγαθὴ ἐφ' ἡμᾶς ἀνὴρ σαχωλ ἀπὸ υἰῶν μοολι υἱοῦ λευι υἱοῦ ἰσραηλ καὶ ἀρχὴν ἤλθοσαν υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ ὀκτοκαίδεκα
- 1 ¶ Sou vennkatriyèm jou nan menm mwa a, tout moun pèp Izrayèl yo reyini pou fè jèn pou mande Bondye padon pou peche yo. Tout moun te la, yon rad sak kòlèt sou yo, pousyè tè kouvri tout tèt yo pou fè wè jan yo te nan lapenn.
Now on the twenty-fourth day of this month the children of Israel came together, taking no food and putting haircloth and dust on their bodies.
καὶ ὡς ἐτελέσθη ταῦτα ἤγγισαν πρὸς με οἱ ἄρχοντες λέγοντες οὐκ ἔχωρίσθη ὁ λαὸς ἰσραηλ καὶ οἱ ἱερεῖς καὶ οἱ λευῖται ἀπὸ λαῶν τῶν γαιῶν ἐν μακρύμμασιν αὐτῶν τῷ χανανὶ ὁ εθὶ ὁ φερεζὶ ὁ ιεβουσι ὁ αμμωνι ὁ μωαβι ὁ μοσερι καὶ ὁ αμορι
- 2 Tout moun pèp Izrayèl yo mete kò yo ansanm. Yo pa kite ankenn moun lòt nasyon mele ak yo. Epi se konsa yo kanpe, yo konmansé di tou sa yo menm yo fè ki mal ansanm ak tout peche zansèt yo te fè.
And the seed of Israel made themselves separate from all the men of other nations, publicly requesting forgiveness for their sins and the wrongdoing of their fathers.
ὅτι ἐλάβοσαν ἀπὸ θυγατέρων αὐτῶν ἑαυτοῖς καὶ τοῖς υἱοῖς αὐτῶν καὶ παρήχθη σπέρμα τὸ ἅγιον ἐν λαοῖς τῶν γαιῶν καὶ χεῖρ τῶν ἀρχόντων ἐν τῇ ἀσυνθεσίᾳ ταύτῃ ἐν ἀρχῇ

- 3 Pandan twazè, yo tout rete kanpe kote yo te ye a, y'ap tande moun ap li nan liv lalwa Seyè a, Bondye yo a. Apre sa, pandan twazè ankò, yo t'ap di tout peche yo te fè, epi yo tonbe ajenou ap adore Seyè a, Bondye a.
And for a fourth part of the day, upright in their places, they were reading from the book of the law of their God; and for a fourth part of the day they were requesting forgiveness and worshipping the Lord their God.
 και ὡς ἤκουσα τὸν λόγον τοῦτον διέρρηξα τὰ ἱμάτιά μου καὶ ἐπαλλόμην καὶ ἐτιλλον ἀπὸ τῶν τριχῶν τῆς κεφαλῆς μου καὶ ἀπὸ τοῦ πώγωνός μου καὶ ἐκαθήμην ἠρεμάζων
- 4 ¶ Yo te moute yon lestrad pou moun Levi yo. Men moun ki te kanpe sou lestrad la: Se te Jozye, Bani, Kadmyèl, Chebanya, Bouni, Cherebya, Bani ak Kenani. Yo t'ap lapriyè byen fò nan pye Bondye.
Then Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani took their places on the steps of the Levites, crying in a loud voice to the Lord their God.
 και συνήχθησαν πρὸς με πᾶς ὁ διώκων λόγον θεοῦ ἰσραηλ ἐπὶ ἀσυνθεσία τῆς ἀποικίας καὶ ἐγὼ καθήμενος ἠρεμάζων ἕως τῆς θυσίας τῆς ἑσπερινῆς
- 5 Apre sa, moun Levi sa yo: Jozye, Kadmyèl, Bani, Achabnya, Cherebya, Odija, Chebanya ak Petaja pran lapawòl. Yo di: -Leve non, mezanmi! Fè lwanj Seyè a, Bondye nou an, pou toutan toutan! Se pou nou tout fè lwanj non li ki gen pouwva, malgre moun p'ap janm ka rive fin di li mési ni fè lwanj li jan li merite l' la.
Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, Get up and give praise to the Lord your God for ever and ever. Praise be to your great name which is lifted up high over all blessing and praise.
 και ἐν θυσία τῇ ἑσπερινῇ ἀνέστην ἀπὸ ταπεινώσεώς μου καὶ ἐν τῷ διαρρηξαί με τὰ ἱμάτιά μου καὶ ἐπαλλόμην καὶ κλίνω ἐπὶ τὰ γόνατά μου καὶ ἐκπετάζω τὰς χεῖράς μου πρὸς κύριον τὸν θεόν
- 6 Seyè, se ou menm ki sèl mèl. Pa gen lòt. Se ou ki fè syèl la, sa ki anwo syèl la ansanm ak tout sa ki ladan l'. Se ou ki fè tè a ak tou sa ki sou li, lanmè a ak tou sa ki ladan l'. Se ou ki bay tout bagay sa yo lavi. Tout pouwva nan syèl la bese tèt devan ou pou adore ou.
You are the Lord, even you only; you have made heaven, the heaven of heavens with all their armies, the earth and all things in it, the seas and everything in them; and you keep them from destruction: and the armies of heaven are your worshippers.
 και εἶπα κύριε ἡσχύνθην καὶ ἐνετράπην τοῦ ὑψῶσαι τὸ πρόσωπόν μου πρὸς σέ ὅτι αἱ ἀνομίαι ἡμῶν ἐπληθύνθησαν ὑπὲρ κεφαλῆς ἡμῶν καὶ αἱ πλημμέλειαι ἡμῶν ἐμεγαλύνθησαν ἕως εἰς οὐρανόν
- 7 Seyè, se ou menm Bondye ki te chwazi Abram, ki te fè l' kite lavil Our nan peyi Kalde. Ou chanje non l', ou rele l' Abraram.
You are the Lord, the God, who took Abram and made him yours, guiding him from Ur of the Chaldees, and gave him the name of Abraham;
 ἀπὸ ἡμερῶν πατέρων ἡμῶν ἔσμεν ἐν πλημμελείᾳ μεγάλη ἕως τῆς ἡμέρας ταύτης καὶ ἐν ταῖς ἀνομίαις ἡμῶν παρεδόθημεν ἡμεῖς καὶ οἱ υἱοὶ ἡμῶν ἐν χειρὶ βασιλέων τῶν ἐθνῶν ἐν ῥομφαίᾳ καὶ ἐν αἰχμαλωσίᾳ καὶ ἐν διαρπαγῇ καὶ ἐν αἰσχύνῃ προσώπου ἡμῶν ὡς ἡμέρα αὕτη
- 8 Lè ou wè li te sofri pou l' kenbe pawòl li ak ou, ou pase yon kontra avè l'. Ou pwomèt w'ap ba li peyi moun Kanaran yo, peyi moun Et yo ak peyi moun Amori yo, peyi moun Ferezi yo, peyi moun Jebis yo ak peyi moun Gigach yo pou li ak pou pitit pitit li yo. Ou te kenbe pwomès ou yo paske ou pa janm nan bay manti.
You saw that his heart was true to you, and made an agreement with him to give the land of the Canaanite, the Hittite, the Amorite and the Perizzite and the Jebusite and the Gergashite, even to give it to his seed, and you have done what you said; for righteousness is yours:
 και νῦν ἐπιεκέυσάτο ἡμῖν κύριος ὁ θεὸς ἡμῶν τοῦ καταλαλεῖν ἡμῖν εἰς σωτηρίαν καὶ δοῦναι ἡμῖν στήριγμα ἐν τόπῳ ἀγιάσματος αὐτοῦ τοῦ φωτίσαι ὀφθαλμοὺς ἡμῶν καὶ δοῦναι ζωοποίησιν μικρὰν ἐν τῇ δουλείᾳ ἡμῶν
- 9 Ou te wè jan zansèt nou yo t'ap soufri nan peyi Lejip. Ou te tande jan yo t'ap rele mande sekou bò lanmè Wouj la.
And you saw the trouble of our fathers in Egypt, and their cry came to your ears by the Red Sea;
 ὅτι δοῦλοὶ ἔσμεν καὶ ἐν τῇ δουλείᾳ ἡμῶν οὐκ ἐγκατέλειπεν ἡμᾶς κύριος ὁ θεὸς ἡμῶν καὶ ἐκκλινεν ἐφ' ἡμᾶς ἔλεος ἐνώπιον βασιλέων περσῶν δοῦναι ἡμῖν ζωοποίησιν τοῦ ὑψῶσαι αὐτοὺς τὸν οἶκον τοῦ θεοῦ ἡμῶν καὶ ἀναστῆσαι τὰ ἔρημα αὐτῆς καὶ τοῦ δοῦναι ἡμῖν φραγμὸν ἐν ἰουδα καὶ ἐν ἱερουσαλημ
- 10 Ou te fè anpil mirak ak mènèy pou pini farawon an, moun ki t'ap sèvi l' yo ansanm ak tout pèp peyi Lejip la paske ou te konnen jan moun sa yo t'ap maltrete pèp ou a. Depi lè sa a, y'ap nonmen nou ou jouk jòdi a.
And you did signs and wonders on Pharaoh and all his servants and all the people of his land; for you saw how cruel they were to them. So you got yourself a name as it is today.
 τί εἶπομεν ὁ θεὸς ἡμῶν μετὰ τοῦτο ὅτι ἐγκατελίπομεν ἐντολάς σου
- 11 Ou louvri yon chemen nan lanmè a pou pèp la pase san pye yo pa mouye. Moun ki t'ap pousib yo, ou neye yo nan fon lanmè. Yo fè fon tankou wòch nan gwo lanmè.
By you the sea was parted before them, so that they went through the sea on dry land; and those who went after them went down into the deep, like a stone into great waters.
 ἃς ἔδωκας ἡμῖν ἐν χειρὶ δούλων σου τῶν προφητῶν λέγων ἡ γῆ εἰς ἣν εἰσπορεύεσθε κληρονομήσει αὐτὴν γῆ μετακινουμένη ἐστὶν ἐν μετακινήσει λαῶν τῶν ἐθνῶν ἐν μακρόμυσις αὐτῶν ὧν ἐπλησαν αὐτὴν ἀπὸ στόματος ἐπὶ στόμα ἐν ἀκαθαρσίαις αὐτῶν
- 12 Lajounen se avèk yon gwo nwaj ou moutre yo chemen pou yo pran. Lannwit, avèk yon flanm dife, ou klere chemen kote pou yo pase.
And you went before them by day in a pillar of cloud, and in a pillar of fire by night, to give them light on the way they were to go.
 και νῦν τὰς θυγατέρας ὑμῶν μὴ δώτε τοῖς υἱοῖς αὐτῶν καὶ ἀπὸ τῶν θυγατέρων αὐτῶν μὴ λάβητε τοῖς υἱοῖς ὑμῶν καὶ οὐκ ἐκζητήσετε εἰρήνην αὐτῶν καὶ ἀγαθὸν αὐτῶν ἕως αἰῶνος ὅπως ἐνισχύσητε κ' αὐτὰς ἀγαθὰ τῆς γῆς καὶ κληροδοτήσητε τοῖς υἱοῖς ὑμῶν ἕως αἰῶνος

- 13 **Ou soti nan syèl la, ou desann sou mòn Sinayi a pou pale ak yo. Ou ba yo regleman ki pou fè yo mache dwat, lwa ki gen verite ladan l'. Ou ba yo bon prensip ak bon kòmandman.**
And you came down on Mount Sinai, and your voice came to them from heaven, giving them right decisions and true laws, good rules and orders:
 και μετὰ πᾶν τὸ ἐρχόμενον ἐφ' ἡμᾶς ἐν ποιήμασιν ἡμῶν τοῖς πονηροῖς και ἐν πλημμελείᾳ ἡμῶν τῇ μεγάλῃ ὅτι οὐκ ἔστιν ὡς ὁ θεὸς ἡμῶν ὅτι ἐκούφισας ἡμῶν τὰς ἀνομίας και ἔδωκας ἡμῖν σωτηρίαν
- 14 **Ou moutre yo pou yo mete jou repo a apa pou ou. Ou voye Moyiz, sèvitè ou la, pou li ba yo tout kòmandman, tout lòd ak lalwa ou mande pou yo swiv.**
And you gave them word of your holy Sabbath, and gave them orders and rules and a law, by the hand of Moses your servant:
 ὅτι ἐπεστρέψαμεν διασκεδάσαι ἐντολὰς σου και ἐπιγαμβρεύσαι τοῖς λαοῖς τῶν γαιῶν μὴ παροξυνθῆς ἐν ἡμῖν ἕως συντελείας τοῦ μὴ εἶναι ἐγκατάλειμμα και διασφζόμενον
- 15 **Lè yo te grangou, ou ba yo pen ki soti nan syèl la. Lè yo te swaf dlo, ou fè dlo pete soti nan wòch. Ou ba yo lòd pou y' al pran pou yo peyi ou te pwomèt ou t'ap ba yo a.**
And you gave them bread from heaven when they were in need, and made water come out of the rock for their drink, and gave them orders to go in and take for their heritage the land which your hand had been lifted up to give them.
 κύριε ὁ θεὸς ἰσραηλ δίκαιος σὺ ὅτι κατελείφθημεν διασφζόμενοι ὡς ἡ ἡμέρα αὕτη ἰδοὺ ἡμεῖς ἐναντίον σου ἐν πλημμελείᾳς ἡμῶν ὅτι οὐκ ἔστιν στῆναι ἐνώπιόν σου ἐπὶ τούτῳ
- 1 ¶ **Premye moun ki siyen dokiman sele a se te gouvènè Neemi, pitit gason Akalya a. Apre li, Sidkiya vin siyen.**
Now those who put down their names were Nehemiah the Tirshatha, the son of Hacaliah, and Zedekiah,
 και ὡς προσηύξατο ἐσδρας και ὡς ἐξηγγόρευσεν κλαίων και προσευχόμενος ἐνώπιον οἴκου τοῦ θεοῦ συνήχθησαν πρὸς αὐτὸν ἀπὸ ἰσραηλ ἐκκλησία πολλή σφόδρα ἄνδρες και γυναῖκες και νεανίσκοι ὅτι ἔκλαυσεν ὁ λαὸς και ὕψωσεν κλαίων
- 2 **Men non pret ki te siyen dokiman an: Seraja, Azarya, Jiremeja,**
Seraiah, Azariah, Jeremiah,
 και ἀπεκρίθη σεχενιας υἱὸς υἱλ ἀπὸ υἱῶν ἡλαμ και εἶπεν τῷ ἐσδρα ἡμεῖς ἡσυνθετήσαμεν τῷ θεῷ ἡμῶν και ἐκαθήσαμεν γυναῖκας ἀλλοτριὰς ἀπὸ λαῶν τῆς γῆς και νῦν ἔστιν ὑπομονὴ τῷ ἰσραηλ ἐπὶ τοῦ τῷ
- 3 **Pachou, Amarya, Malkija,**
Pashhur, Amariah, Malchijah,
 και νῦν διαθώμεθα διαθήκη τῷ θεῷ ἡμῶν ἐκβαλεῖν πάσας τὰς γυναῖκας και τὰ γενόμενα ἐξ αὐτῶν ὡς ἂν βούλῃ ἀνάστηθι και φοβέρισον αὐτοὺς ἐν ἐντολαῖς θεοῦ ἡμῶν και ὡς ὁ νόμος γενηθήτω
- 4 **Atouch, Chebanya, Malouk,**
Hattush, Shebaniah, Malluch,
 ἀνάστα ὅτι ἐπὶ σὲ τὸ ῥῆμα και ἡμεῖς μετὰ σοῦ κραταιοῦ και ποιήσου
- 5 **Arim, Meremòt, Obadya,**
Harim, Meremoth, Obadiah,
 και ἀνέστη ἐσδρας και ὥρκισεν τοὺς ἄρχοντας τοὺς ἱερεῖς και λευίτας και πάντα ἰσραηλ τοῦ ποιῆσαι κατὰ τὸ ῥῆμα τοῦτο και ὤμοσαν
- 6 **Danyèl, Gineton, Bawouk,**
Daniel, Ginnethon, Baruch,
 και ἀνέστη ἐσδρας ἀπὸ προσώπου οἴκου τοῦ θεοῦ και ἐπορεύθη εἰς γαζοφυλάκιον ἰωαναν υἱοῦ ἐλισουβ και ἐπορεύθη ἐκεῖ ἄρτον οὐκ ἔφαγεν και ὕδωρ οὐκ ἔπιεν ὅτι ἐπένθει ἐπὶ τῇ ἀσυνθεσίᾳ τῆς ἀποικίας
- 7 **Mechoulam, Abija, Mijamen,**
Meshullam, Abijah, Mijamin,
 και παρήνεγκαν φωνὴν ἐν ἰουδα και ἐν ἱερουσαλημ πᾶσιν τοῖς υἱοῖς τῆς ἀποικίας τοῦ συναθροισθῆναι εἰς ἱερουσαλημ
- 8 **Maazya, Bilgayi ak Chemaja.**
Maaziah, Bilgai, Shemaiah; these were the priests.
 και πᾶς ὃς ἂν μὴ ἔλθῃ εἰς τρεῖς ἡμέρας ὡς ἡ βουλή τῶν ἀρχόντων και τῶν πρεσβυτέρων ἀναθεματισθήσεται πᾶσα ἡ ὑπαρξίς αὐτοῦ και αὐτὸς διασταλήσεται ἀπὸ ἐκκλησίας τῆς ἀποικίας
- 9 **Apre yo vin moun Levi yo: Jozye, pitit gason Azanya, Bennwi, moun fanmi Enadad la, Kadmyèl,**
And the Levites: by name, Jeshua, the son of Azaniah, Binnui, of the sons of Henadad, Kadmiel,
 και συνήχθησαν πάντες ἄνδρες ἰουδα και βενιαμιν εἰς ἱερουσαλημ εἰς τὰς τρεῖς ἡμέρας οὗτος ὁ μῆν ὁ ἕνατος ἐν εἰκάδι τοῦ μηνὸς ἐκάθισεν πᾶς ὁ λαὸς ἐν πλατείᾳ οἴκου τοῦ θεοῦ ἀπὸ θορόβου αὐτῶν περὶ τοῦ ῥήματος και ἀπὸ τοῦ χεμιῶνος
- 10 **ak lòt moun Levi parèy yo: Chekanya, Odija, Kelita, Pelaja, Anan,**
And their brothers, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,
 και ἀνέστη ἐσδρας ὁ ἱερεὺς και εἶπεν πρὸς αὐτοὺς ὑμεῖς ἡσυνθετήκατε και ἐκαθήσατε γυναῖκας ἀλλοτριὰς τοῦ προσθεῖναι ἐπὶ πλημμέλειαν ἰσραηλ

- 11 **Miche, Reyòb, Achabya,**
Mica, Rehob, Hashabiah,
καὶ νῦν δότε ἀνέσιν κυρίῳ τῷ θεῷ τῶν πατέρων ὑμῶν καὶ ποιήσατε τὸ ἀρεστὸν ἐνώπιον αὐτοῦ καὶ διαστάλητε ἀπὸ λαῶν τῆς γῆς καὶ ἀπὸ τῶν γυναικῶν τῶν ἀλλοτρίων
- 12 **Zakou, Cherebya, Chebanya,**
Zaccur, Sherebiah, Shebaniah,
καὶ ἀπεκρίθησαν πᾶσα ἡ ἐκκλησία καὶ εἶπαν μέγα τοῦτο τὸ ῥῆμά σου ἐφ' ἡμᾶς ποιῆσαι
- 13 **Odiija, Bani ak Kenani.**
Hodiah, Bani, Beninu.
ἀλλὰ ὁ λαὸς πολὺς καὶ ὁ καιρὸς χειμερινός καὶ οὐκ ἔστιν δύναμις στήναι ἔξω καὶ τὸ ἔργον οὐκ εἰς ἡμέραν μίαν καὶ οὐκ εἰς δύο ὅτι ἐπληθύναμεν τοῦ ἀδικῆσαι ἐν τῷ ῥήματι τούτῳ
- 14 **Apre yo se te chéf pèp la: Pareòch, Pakat Moab, Elam, Zatou, Bani,**
The chiefs of the people: Parosh, Pahath-moab, Elam, Zattu, Bani,
στήτωσαν δὴ οἱ ἄρχοντες ἡμῶν τῇ πάσῃ ἐκκλησίᾳ καὶ πάντες οἱ ἐν πόλεσιν ἡμῶν ὃς ἐκάθισεν γυναῖκας ἀλλοτρίας ἐλθέτωσαν εἰς καιροὺς ἀπὸ συνταγῶν καὶ μετ' αὐτῶν πρεσβύτεροι πόλεως καὶ πόλεως καὶ κριταὶ τοῦ ἀποστρέψαι ὀργὴν θυμοῦ θεοῦ ἡμῶν ἐξ ἡμῶν περὶ τοῦ ῥήματος τούτου
- 15 **Bouni, Azgad, Bebayi,**
Bunni, Azgad, Bebai,
πλὴν ἰωναθαν υἱὸς ασαηλ καὶ ἰαζια υἱὸς θεκουε μετ' ἐμοῦ περὶ τούτου καὶ μεσουλαμ καὶ σαβαθαι ὁ λευίτης βοηθῶν αὐτοῖς
- 16 **Adonija, Bigvayi, Adin,**
Adonijah, Bigvai, Adin,
καὶ ἐποίησαν οὗτος υἱοὶ τῆς ἀποικίας καὶ διεστάλησαν ἐσδρας ὁ ἱερεὺς καὶ ἄνδρες ἄρχοντες πατριῶν τῷ οἴκῳ καὶ πάντες ἐν ὀνόμασιν ὅτι ἐπέστρεψαν ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ δεκάτου ἐκζητῆσαι τὸ ῥῆμα
- 17 **Atè, Ezekyas. Azou,**
Ater, Hezekiah, Azzur,
καὶ ἐτέλεσαν ἐν πᾶσιν ἀνδράσιν οἱ ἐκάθισαν γυναῖκας ἀλλοτρίας ἕως ἡμέρας μιᾶς τοῦ μηνὸς τοῦ πρώτου
- 18 **Odiija, Achoum, Betsayi,**
Hodiah, Hashum, Bezai,
καὶ εὐρέθησαν ἀπὸ υἱῶν τῶν ἱερέων οἱ ἐκάθισαν γυναῖκας ἀλλοτρίας ἀπὸ υἱῶν ἰησοῦ υἱοῦ ἰωσεδεκ καὶ ἀδελφοὶ αὐτοῦ **μασημα καὶ ελιεζερ καὶ ιαριβ καὶ γαδαλια**
- 19 **Arif, Anatòt, Nebayi,**
Hariph, Anathoth, Nobai,
καὶ ἔδωκαν χεῖρα αὐτῶν τοῦ ἐξενέγκαι γυναῖκας αὐτῶν καὶ πλημμελείας κρινὸν ἐκ προβάτων περὶ πλημμελήσεως αὐτῶν
- 20 **Magpyach, Mechoulam, Ezi,**
Magpiash, Meshullam, Hezir,
καὶ ἀπὸ υἱῶν ἐμμηρ **ανανι καὶ ζαβδία**
- 21 **Michezabèl, Tsadòk, Yadwa,**
Meshezabel, Zadok, Jaddua,
καὶ ἀπὸ υἱῶν **ηραμ μασαία καὶ ελια καὶ σαμαία καὶ ιηλ καὶ οζία**
- 22 **Pelatya, Anan, Anaja,**
Pelatiah, Hanan, Anaiah,
καὶ ἀπὸ υἱῶν **φασουρ ἐλιωναι μασαία καὶ ἰσμαηλ καὶ ναθαναηλ καὶ ἰωζαβαδ καὶ ἡλασα**
- 23 **Oze, Ananya, Achoub,**
Hoshea, Hananiah, Hasshub,
καὶ ἀπὸ τῶν λευιτῶν **ἰωζαβαδ καὶ σαμου καὶ κωλια αὐτὸς κωλιτας καὶ φαθαία καὶ ἰοδομ καὶ ελιεζερ**

- 24 Alochèch, Pilba, Chobèk,
Hallohesh, Pilha, Shobek,
καὶ ἀπὸ τῶν ἄδόντων ελισαφ καὶ ἀπὸ τῶν πυλωρῶν σελλημ καὶ τελημ καὶ ὠδοῦε
- 25 Reyoum, Achabna, Maseja,
Rehum, Hashabnah, Maaseiah,
καὶ ἀπὸ Ἰσραὴλ ἀπὸ υἱῶν φοροῦ ραμια καὶ ἰαζια καὶ μελχια καὶ μεαμιν καὶ ελεαζαρ καὶ ασαβια καὶ βαναια
- 26 Akija, Ranan, Anan,
And Ahiah, Hanan, Anan,
καὶ ἀπὸ υἱῶν ἡλαμ μαθανια καὶ ζαχαρια καὶ ἰαῖηλ καὶ αβδία καὶ ἰαριμωθ καὶ ἡλια
- 27 Malouk, Arim ak Bana.
Malluch, Harim, Baanah.
καὶ ἀπὸ υἱῶν ζαθουα ελιωθνα ελισουβ μαθανια καὶ ἰαριμωθ καὶ ζαβαδ καὶ οζιζα
- 28 Nou menm, moun pèp Izrayèl la, prèt yo, ak moun Levi yo, gad pòtay tanp yo, mizisyen tanp yo, travayè tanp yo, ak tout lòt moun yo ki te wete kò yo nan mitan moun lòt nasyon k'ap viv nan peyi a pou nou ka fè sa lalwa Bondye a mande nou an, ansanm ak madanm nou yo, pitit gason ak pitit fi nou yo ki gen laj konprann,
And the rest of the people, the priests, the Levites, the door-keepers, the music-makers, the Nethinim, and all those who had made themselves separate from the peoples of the lands, to keep the law of God, their wives, their sons, and their daughters, everyone who had knowledge and wisdom;
καὶ ἀπὸ υἱῶν βαβι ἰωαναν ἀνανια καὶ ζαβου οθαλι
- 29 nou mete tèt nou ansanm ak frè nou yo ki chèf nan mitan nou, nou fè sèman pou nenpòt bagay rive nou si nou pa kenbe pwomès n'ap fè la a. Nou pran angajman n'ap mache dapre lalwa Bondye te bay Moyiz, sèvitè l' la, pou nou. Nou pran angajman n'ap obeyi tou sa Seyè a, Bondye nou an, kòmande nou pou nou swiv ansanm ak tout regleman ak tout lòd li ban nou yo.
They were united with their brothers, their rulers, and put themselves under a curse and an oath, to keep their steps in the way of God's law, which was given by Moses, the servant of God, and to keep and do all the orders of the Lord, our Lord, and his decisions and his rules;
καὶ ἀπὸ υἱῶν βανουι μεσουλαμ μαλουχ ἀδαιας ἰασουβ καὶ σαλονια καὶ ρημωθ
- 30 Nou pran angajman espesyalman pou nou pa marye pitit fi nou ak lòt moun k'ap viv nan peyi a, epi pou nou pa chwazi pitit fi moun sa yo pou marye ak pitit gason nou yo.
And that we would not give our daughters to the peoples of the lands, or take their daughters for our sons;
καὶ ἀπὸ υἱῶν φααθμοαβ ἔδενε χαλιηλ βαναια μασηα μαθανια βεσεληλ καὶ βανουι καὶ μανασση
- 31 Si moun sa yo pote machandiz osinon nenpòt pwovizyon vin vann nou jou repo a, nou p'ap achte anyen nan men yo jou sa a. Se menm bagay la tou si se yon jou fèt pou Seyè a. Chak sètan, n'a kite jaden nou yo poze, epi tout moun ki dwe nou, n'a kite dèt la pou yo.
And if the peoples of the lands come to do trade in goods or food on the Sabbath day, that we would do no trade with them on the Sabbath or on a holy day: and that in the seventh year we would take no payment from any debtor.
καὶ ἀπὸ υἱῶν ἡραμ ἐλιεζερ ἰεσσα μελχια σαμαια σεμεων
- 32 ¶ Men lòt obligasyon nou bay tèt nou ankò: Chak lanne, chak moun ap bay yon demi ka ons ajan pou depans y'ap fè pou sèvis Bondye nou an nan tanp lan.
And we made rules for ourselves, taxing ourselves a third of a shekel every year for the upkeep of the house of our God;
βενιαμιν μαλουχ σαμαρια
- 33 N'a bay tou pen pou yo mete apa pou Bondye yo, ofrann grenn pou chak jou yo, bèt pou yo boule chak jou pou Bondye yo, ofrann pou jou repo yo, pou fèt lalin nouvèl yo, ak pou lòt gwo fèt yo, manje pou yo mete apa pou Bondye yo, ofrann pou wete peche moun pèp Izrayèl yo, ak tout lòt bagay yo ka bezwen pou fè sèvis nan tanp Bondye nou an.
For the holy bread, and for the regular meal offering and the regular burned offering on the Sabbaths and at the new moon and the fixed feasts, and for the sin-offerings to take away the sin of Israel, and for all the work of the house of our God.
καὶ ἀπὸ υἱῶν ἡσαμ μαθανι μαθαθα ζαβεδ ἐλιφαλεθ ἰεραμι μανασση σεμεϊ
- 34 Nou menm, prèt yo, moun Levi yo ak rès pèp la, men ki jan pou nou regle keksyon livrezon bwa pou tanp lan: Chak lanne y'a tire osò pou konnen kilè chak fanmi, yonn apre lòt, va pote bwa y'a bezwen pou boule sou lotèl Seyè a, Bondye nou an, jan sa ekri nan lalwa Bondye a.
And we, the priests and the Levites and the people, made selection, by the decision of the Lord, of those who were to take the wood offering into the house of God, by families at the regular times, year by year, to be burned on the altar of the Lord our God, as it is recorded in the law;
ἀπὸ υἱῶν βανι μοοδι ἀμραμ ουηλ.

- 35 Nou deside tou chak lanne, n'a pote nan tanp lan pou n' ofri bay Seyè a premye grenn nou rekòlte nan jaden nou ak premye fwi ki mi sou tout pyebwa nou yo.
And to take the first-fruits of our land, and the first-fruits of every sort of tree, year by year, into the house of the Lord;
βαναια βαδαια χελια
- 36 Jan sa ekri nan lalwa Bondye a, n'a pote bay prèt yo k'ap sèvi nan tanp Bondye nou an premye pitit gason nou yo lè yo fèt pou yo ka mete yo apa pou Bondye. Konsa tou, n'a pote ba yo premye ti towò manman bèf nou yo va fè ak premye ti belye manman mouton nou yo va fè ak premye ti bouk manman kabrit nou yo va fè paske se pou prèt yo yo ye.
As well as the first of our sons and of our cattle, as it is recorded in the law, and the first lambs of our herds and of our flocks, which are to be taken to the house of our God, to the priests who are servants in the house of our God:
ουιεχωα ιεραμωθ ελιασιβ
- 37 Konsa tou, n'a pote bay prèt yo kote y'ap viv nan tanp lan pen n'a fè ak premye grenn n'a rekòlte chak lanne yo, ansanm ak lòt ofrann fwi pyebwa nou yo va donnen, diven ki fenk fèt ak lwil oliv fre. N'a pote ladim tout rekòt n'a fè nan jaden nou bay moun Levi yo. Se yo menm ki va mache nan tout ti bouk nou yo pou ranmase ladim kote yo fè jaden.
And that we would take the first of our rough meal, and our lifted offerings, and the fruit of every sort of tree, and wine and oil, to the priests, to the rooms of the house of our God; and the tenth of the produce of our land to the Levites; for they, the Levites, take a tenth in all the towns of our ploughed land.
μαθανια μαθαναι και εποιησαν
- 38 Yonn nan pret yo, ki soti nan branch fanmi Arawon an, va toujou ale avèk moun Levi yo lè yo pral ranmase ladim lan. Lèfini, moun Levi yo va pote mete nan depo pwovizyon tanp lan yon dizyèm nan tout ladim y'a ranmase a pou sèvis Tanp lan.
And the priest, the son of Aaron, is to be with the Levites, when the Levites take the tenths: and the Levites are to take a tenth of the tenths into the house of our God, to the rooms, into the store-house;
οι υιοι βανου και οι υιοι σεμει
- 39 Se nan chanm depo tanp lan moun pèp Izrayèl yo ak moun Levi yo va pote tout grenn, tout diven ak tout lwil yo fèt pou bay la. Se la tou y'a mete tout veso ak tout lòt bagay ki pou sèvi nan tanp lan. Epitou, prèt desèvis yo, gad pòtay tanp yo ak mizisyen tanp yo va gen kote pou yo rete la tou. Se konsa nou pran angajman nou p'ap janm neglije kay Bondye nou an ankò!
For the children of Israel and the children of Levi are to take the lifted offering of the grain and wine and oil into the rooms where the vessels of the holy place are, together with the priests and the door-keepers and the makers of music: and we will not give up caring for the house of our God.
και σελημα και ναθαν και αδαια
- 1 ¶ Tout moun ki te chèf pèp la te rete lavil Jerizalèm. Men pou rès pèp la, yo tire osò pou yo chwazi yon fanmi sou chak dis fanmi pou al viv nan lavil Bondye a, Jerizalèm. Tout rès yo va rete nan lòt lavil yo.
And the rulers of the people were living in Jerusalem: the rest of the people made selection, by the decision of chance, of one out of every ten to be living in Jerusalem, the holy town; the other nine to go to the other towns.
λογoi νεεμια υιοῦ αγαλια και εγενετο εν μηνι χασεηλου ετους εικοστοῦ και εγω ημην εν σουσαν αβιρα
- 2 Pèp la te fè lwanj tout moun ki te ofri tèt yo pou yo rete lavil Jerizalèm.
And the people gave a blessing to all the men who were freely offering to take up their places in Jerusalem.
και ηλθεν ανανι εις απο αδελφων μου αυτος και ανδρες ιουδα και ηρωτησα αυτους περι των σωθεντων οι κατελειφθησαν απο της αιχμαλωσιας και περι ιερουσαλημ
- 3 Men lis chèf ki t'ap dirije pwovens Jida a, epi ki te rete lavil Jerizalèm. Rès moun pèp Izrayèl la, prèt yo, moun Levi yo, travayè tanp yo ak pitit domestik wa Salomon yo t'ap viv nan lòt lavil peyi Jida a, chak moun nan lavil kote yo te moun lan, sou pòsyon tè ki te pou yo a.
Now these are the chiefs of the divisions of the country who were living in Jerusalem: but in the towns of Judah everyone was living on his heritage in the towns, that is, Israel, the priests, the Levites, the Nethinim, and the children of Solomon's servants.
και ειποσαν προς με οι καταλειπομενοι οι καταλειφθεντες απο της αιχμαλωσιας εκει εν τη χωρα εν πονηρια μεγαλη και εν ονειδισμῳ και τειχη ιερουσαλημ καθηρημενα και αι πυλαι αυτης ενεπρησθησαν εν πυρι
- 4 Moun branch fanmi Jida yo ak moun branch fanmi Benjamen yo te rete lavil Jerizalèm. Nan moun Jida yo te gen Ataja, pitit gason Ouzija. Ouzija sa a te pitit Zekaraya, Zekaraya te pitit Amarya, Amarya te pitit Chefatya, Chefatya te pitit Maleyèl, Maleyèl te pitit Perès.
And in Jerusalem there were living certain of the children of Judah and of Benjamin. Of the children of Judah: Athaiah, the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the children of Perez;
και εγενετο εν τῳ ακουσαι με τους λογους τουτους εκαθισα και εκλαυσα και επενησα ημερας και ημην νηστευων και προσευχομενος ενωπιον θεου του ουρανου
- 5 Te gen Maseya, pitit gason Bawouk. Bawouk sa a te pitit Kòloze, Kòloze te pitit Azaja, Azaja te pitit Adaja, Adaja te pitit Jojarib. Jojarib te pitit Zekarya, Zekarya te pitit Chela.
And Maaseiah, the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite.
και ειπα μη δη κυριε ο θεος του ουρανου ο ισχυρος ο μεγας και ο φοβερος φυλασσωσιν την διαθηκην και το ελεος τοις αγαποσιν αυτον και τοις φυλασσωσιν τας εντολας αυτου

- 6 Antou te gen katsanswasanntwit (468) vanyan gason, moun fanmi Perès, ki te tabli lavil Jerizalèm.
All the sons of Perez living in Jerusalem were four hundred and sixty-eight men of good position.
 ἔστω δὴ τὸ οὖς σου προσέχον καὶ οἱ ὀφθαλμοί σου ἀνεωγμένοι τοῦ ἀκοῦσαι προσευχὴν δούλου σου ἣν ἐγὼ προσεύχομαι ἐνώπιόν σου σήμερον ἡμέραν καὶ νύκτα περὶ υἱῶν Ἰσραὴλ δούλων σου καὶ ἕξα γορευῶ ἐπὶ ἀμαρτίας υἱῶν Ἰσραὴλ ὡς ἡμάρτομεν σοὶ καὶ ἐγὼ καὶ ὁ οἶκος πατρὸς μου ἡμάρτομεν
- 7 Nan moun Benjamen yo te gen Salou, pitit gason Mechoulam. Mechoulam sa a te pitit Joèd, Joèd te pitit Pedaja, Pedaja te pitit Kolaja, Kolaja te pitit Maseja, Maseja te pitit Ityèl, Ityèl te pitit Jechaja.
And these are the sons of Benjamin: Sallu, the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiiah.
 διαλύσει διελύσαμεν πρὸς σὲ καὶ οὐκ ἐφυλάξαμεν τὰς ἐντολάς καὶ τὰ προστάγματα καὶ τὰ κρίματα ἃ ἐνετείλω τῷ μουσῆ παιδί σου
- 8 Te gen Gabayi ak Salayi, fanmi Salou tou. Antou te gen nèfsanvenntwit (928) moun Benjamen ki t'ap viv lavil Jerizalèm.
And after him Gabbai, Sallai, nine hundred and twenty-eight.
 μνήσθητι δὴ τὸν λόγον ὃν ἐνετείλω τῷ μουσῆ παιδί σου λέγων ἡμεῖς ἐὰν ἀσυνθετήσητε ἐγὼ διασκορπιῶ ὑμᾶς ἐν τοῖς λαοῖς
- 9 Se Joèl, pitit Zikri, ki te chèf yo. Jeouda, pitit gason Asenwa a, te dezyèm chèf nan lavil Jerizalèm.
And Joel, the son of Zichri, was their overseer; and Judah, the son of Hassenuah, was second over the town.
 καὶ ἐὰν ἐπιστρέψητε πρὸς με καὶ φυλάξητε τὰς ἐντολάς μου καὶ ποιήσητε αὐτάς ἐὰν ἧ ἡ διασπορὰ ὑμῶν ἀπ' ἄκρου τοῦ οὐρανοῦ ἐκεῖθεν συνάξω αὐτοὺς καὶ εἰσάξω αὐτοὺς εἰς τὸν τόπον ὃν ἐξελεξάμην κατασκηνῶσαι τὸ ὄνομά μου ἐκεῖ
- 10 Men prèt ki t'ap viv nan lavil la: Pou konmanse, te gen Jedaja, pitit gason Jojarib lan ak Jaken.
Of the priests: Jedaiah, the son of Joiarib, Jachin,
 καὶ αὐτοὶ παῖδές σου καὶ λαός σου οὖς ἐλυτρώσω ἐν δυνάμει σου τῇ μεγάλῃ καὶ ἐν τῇ χειρὶ σου τῇ κραταιᾷ
- 11 Te gen Seraja, pitit Ilkija. Ilkija sa a te pitit Mechoulam, Mechoulam te pitit Zadòk, Zadòk te pitit Merajòt, Merajòt te pitit Akitoub. Se li menm Akitoub yo te chwazi pou sèvi granprèt nan tanp Bondye a.
Seraiah, the son of Hilkiiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God,
 μὴ δὴ κύριε ἄλλ' ἔστω τὸ οὖς σου προσέχον εἰς τὴν προσευχὴν τοῦ δούλου σου καὶ εἰς τὴν προσευχὴν παίδων σου τῶν θελόντων φοβεῖσθαι τὸ ὄνομά σου καὶ εὐδόωσον δὴ τῷ παιδί σου σήμερον καὶ ὃς αὐτὸν εἰς οἰκτιρμοὺς ἐνώπιον τοῦ ἀνδρὸς τούτου καὶ ἐγὼ ἤμην οἰνοχόος τῷ βασιλεῖ
- 1 ¶ Men lis prèt ak moun Levi ki te tounen nan peyi a ansanm ak Zowobabèl, pitit gason Chealtyèl la, ak Jozye. Men non prèt yo: Seraja, Jirimeja, Esdras,
Now these are the priests and the Levites who went up with Zerubbabel, the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,
 καὶ ἐγένετο ἐν μηνὶ νισαν ἔτους εἰκοστοῦ ἀρθασασθα βασιλεῖ καὶ ἦν ὁ οἶνος ἐνώπιον ἐμοῦ καὶ ἔλαβον τὸν οἶνον καὶ ἔδωκα τῷ βασιλεῖ καὶ οὐκ ἦν ἕτερος ἐνώπιον αὐτοῦ
- 2 Amarya, Malouk, Atouch,
Amariah, Malluch, Hattush,
 καὶ εἶπέν μοι ὁ βασιλεὺς διὰ τί τὸ πρόσωπόν σου πονηρὸν καὶ οὐκ εἶ μετριάζων οὐκ ἔστιν τοῦτο εἰ μὴ πονηρία καρδίας καὶ ἐφοβήθην πολὺ σφόδρα
- 3 Chekanya, Reyoum, Meremòt,
Shecaniah, Rehum, Meremoth,
 καὶ εἶπα τῷ βασιλεῖ ὁ βασιλεὺς εἰς τὸν αἰῶνα ζήτω διὰ τί οὐ μὴ γένηται πονηρὸν τὸ πρόσωπόν μου διότι ἡ πόλις οἶκος μνημείων πατέρων μου ἠρημώθη καὶ αἱ πύλαι αὐτῆς καταβρώθησαν ἐν πυρὶ
- 4 Ido, Ginetoyi, Abija,
Iddo, Ginnethoi, Abijah,
 καὶ εἶπέν μοι ὁ βασιλεὺς περὶ τίνος τοῦτο σὺ ζητεῖς καὶ προσηυξάμην πρὸς τὸν θεὸν τοῦ οὐρανοῦ
- 5 Mijamen, Maadya, Bilga,
Mijamin, Maadiah, Bilgah,
 καὶ εἶπα τῷ βασιλεῖ εἰ ἐπὶ τὸν βασιλεῖα ἀγαθὸν καὶ εἰ ἀγαθονθήσεται ὁ παῖς σου ἐνώπιόν σου ὥστε πέμψαι αὐτὸν εἰς Ἰουδα εἰς πόλιν μνημείων πατέρων μου καὶ ἀνοικοδομήσω αὐτήν
- 6 Chemaja, Jojarib, Jedaja,
Shemaiah, and Joiarib, Jedaiah,
 καὶ εἶπέν μοι ὁ βασιλεὺς καὶ ἡ παλλακὴ ἡ καθημένη ἐχόμενα αὐτοῦ ἕως πότε ἔσται ἡ πορεία σου καὶ πότε ἐπιστρέψεις καὶ ἠγαθόνθη ἐνώπιον τοῦ βασιλέως καὶ ἀπέστειλέν με καὶ ἔδωκα αὐτῷ ὄρον
- 7 Salou, Amòk, Ilkija ak Jedaja. Mesye sa yo te chèf prèt yo nan tan Jozye. Ni yo ni prèt yo te soti nan yon sèl fanmi.
Sallu, Amok, Hilkiiah, Jedaiah. These were the chiefs of the priests and of their brothers in the days of Jeshua.
 καὶ εἶπα τῷ βασιλεῖ εἰ ἐπὶ τὸν βασιλεῖα ἀγαθὸν δότω μοι ἐπιστολάς πρὸς τοὺς ἐπάρχους πέραν τοῦ ποταμοῦ ὥστε παραγαγεῖν με ἕως ἔλθω ἐπὶ Ἰουδα

- 8 Men non moun Levi yo: Te gen yon premye gwoup ki te reskonsab chante kantik pou di Bondye mèsi. Se te Jozye, Bennwi, Kadmyèl, Cherebya, Jeouda ak Natanya.
And the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who was over the music-makers, he and his brothers.
 και ἐπιστολὴν ἐπὶ ασαφ φύλακα τοῦ παραδείσου ὃς ἔστιν τῷ βασιλεῖ ὥστε δοῦναι μοι ξύλα στεγᾶσαι τὰς πύλας καὶ εἰς τὸ τεῖχος τῆς πόλεως καὶ εἰς οἶκον ὃν εἰσελεύσομαι εἰς αὐτόν καὶ ἔδωκέν μοι ὁ βασιλεὺς ὡς χεῖρ θεοῦ ἢ ἀγαθῆ
- 9 Te gen yon lòt gwoup ki te kanpe anfas yo pou reponn yo lè y'ap chante. Se te Bakboukya, Ouni ak lòt moun Levi menm fanmi ak yo.
And Bakbukiah and Unno, their brothers, were opposite them in their watches.
 και ἦλθον πρὸς τοὺς ἐπάρχους πέραν τοῦ ποταμοῦ καὶ ἔδωκα αὐτοῖς τὰς ἐπιστολὰς τοῦ βασιλέως καὶ ἀπέστειλεν μετ' ἐμοῦ ὁ βασιλεὺς ἀρχηγούς δυνάμεως καὶ ἰπτεῖς
- 10 Jozye te papa Jojakim, Jojakim te papa Elyachib, Elyachib te papa Jojada,
And Jeshua was the father of Joiakim, and Joiakim was the father of Eliashib, and Eliashib was the father of Joiada,
 και ἤκουσεν σαναβαλλατ ὁ ἀρωνι καὶ τωβια ὁ δοῦλος ὁ ἀμμωνι καὶ πονηρὸν αὐτοῖς ἐγένετο ὅτι ἦκει ἄνθρωπος ζητήσαι ἀγαθὸν τοῖς υἱοῖς ἰσραηλ
- 11 Jojada te papa Jonatan, Jonatan te papa Jadwa.
And Joiada was the father of Jonathan, and Jonathan was the father of Jaddua.
 και ἦλθον εἰς ἱερουσαλημ καὶ ἤμην ἐκεῖ ἡμέρας τρεῖς
- 12 Lè Jojakim te granprèt, men moun ki te chèf branch fanmi prèt yo: Meraja, chèf branch fanmi Seraja a, Ananya, chèf branch fanmi Jirimeja a,
And in the days of Joiakim there were priests, heads of families: of Seraiah, Meraiiah; of Jeremiah, Hananiah;
 και ἀνέστην νυκτὸς ἐγὼ καὶ ἄνδρες ὀλίγοι μετ' ἐμοῦ καὶ οὐκ ἀπήγγειλα ἀνθρώπῳ τί ὁ θεὸς δίδωσιν εἰς καρδίαν μου τοῦ ποιῆσαι μετὰ τοῦ ἰσραηλ καὶ κτήνος οὐκ ἔστιν μετ' ἐμοῦ εἰ μὴ τὸ κτήνος ᾧ ἐγὼ ἐπιβαίνω ἐπ' αὐτῷ
- 13 Mechoulam, chèf branch fanmi Esdras la, Jokanan, chèf branch fanmi Amarya a,
Of Ezra, Meshullam; of Amariah, Jehohanan;
 και ἐξῆλθον ἐν πύλῃ τοῦ γωληλα καὶ πρὸς στόμα πηγῆς τῶν συκῶν καὶ εἰς πύλην τῆς κοπρίας καὶ ἤμην συντριβὼν ἐν τῷ τείχει ἱερουσαλημ ὃ αὐτοὶ καθαροῦσιν καὶ πύλαι αὐτῆς κατεβρόθῃσαν πυρὶ
- 14 Jonatan, chèf branch fanmi Melikou a, Jozèf, chèf branch fanmi Chebanya a,
Of Malluchi, Jonathan; of Shebaniah, Joseph;
 και παρῆλθον ἐπὶ πύλην τοῦ αἰν καὶ εἰς κολυμβήθραν τοῦ βασιλέως καὶ οὐκ ἦν τόπος τῷ κτῆνι παρελθεῖν ὑποκάτω μου
- 15 Adna, chèf branch fanmi Arim lan, Elkayi, chèf branch fanmi Merayòt la,
Of Harim, Adna; of Meraioth, Helkai;
 και ἤμην ἀναβαίνων ἐν τῷ τείχει χειμάρρου νυκτὸς καὶ ἤμην συντριβὼν ἐν τῷ τείχει καὶ ἤμην ἐν πύλῃ τῆς φάραγγος καὶ ἐπέστρεψα
- 16 Zekarya, chèf branch fanmi Ido a, Mechoulam, chèf branch fanmi Gineton an,
Of Iddo, Zechariah; of Ginnethon, Meshullam;
 και οἱ φυλάσσοντες οὐκ ἔγνωσαν τί ἐπορεύθην καὶ τί ἐγὼ ποιῶ καὶ τοῖς ἰουδαίοις καὶ τοῖς ἱερεῦσιν καὶ τοῖς ἐντίμοις καὶ τοῖς στρατηγοῖς καὶ τοῖς καταλοίποις τοῖς ποιουσιν τὰ ἔργα ἕως τότε οὐκ ἀπήγγειλα
- 17 Zikri, chèf branch fanmi Abija a, ...chèf branch fanmi Minyamen, Piltayi, chèf branch fanmi Moadya a,
Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;
 και εἶπα πρὸς αὐτούς ὑμεῖς βλέπετε τὴν πονηρίαν ἐν ἣ ἔσμεν ἐν αὐτῇ πῶς ἱερουσαλημ ἔρημος καὶ αἱ πύλαι αὐτῆς ἐδόθησαν πυρὶ δεῦτε καὶ διοικοδομήσωμεν τὸ τεῖχος ἱερουσαλημ καὶ οὐκ ἐσόμεθα ἔτι ὄνειδος
- 18 Chamwa, chèf branch fanmi Bilga a, Jonatan, chèf branch fanmi Chemaja a,
Of Bilgah, Shammua; of Shemaiah, Jehonathan;
 και ἀπήγγειλα αὐτοῖς τὴν χεῖρα τοῦ θεοῦ ἣ ἔστιν ἀγαθὴ ἐπ' ἐμέ καὶ τοὺς λόγους τοῦ βασιλέως οὓς εἶπέν μοι καὶ εἶπα ἀναστῶμεν καὶ οἰκοδομήσωμεν καὶ ἐκραταιώθησαν αἱ χεῖρες αὐτῶν εἰς ἀγαθόν
- 19 Matenayi, chèf branch fanmi Jojarib la, Ouzi, chèf branch fanmi Jedaja a,
And of Jojarib, Mattenai; of Jedaiiah, Uzzi;
 και ἤκουσεν σαναβαλλατ ὁ ἀρωνι καὶ τωβια ὁ δοῦλος ὁ ἀμμωνι καὶ γησαμ ὁ ἀραβι καὶ ἐξεγέλασαν ἡμᾶς καὶ ἦλθον ἐφ' ἡμᾶς καὶ εἶπαν τί τὸ ῥῆμα τοῦτο ὃ ὑμεῖς ποιεῖτε ἢ ἐπὶ τὸν βασιλέα ὑμεῖς ἀποστα τεῖτε

- 20 Kalayi, chèf branch fanmi Salou a, Ebè, chèf branch fanmi Amòk la,
Of Sallai, Kallai; of Amok, Eber;
καὶ ἐπέστρεψα αὐτοῖς λόγον καὶ εἶπα αὐτοῖς ὁ θεὸς τοῦ οὐρανοῦ αὐτὸς εὐοδώσει ἡμῖν καὶ ἡμεῖς δοῦλοι αὐτοῦ καθαροὶ καὶ οἰκοδομήσομεν καὶ ὑμῖν οὐκ ἔστιν μερίς καὶ δικαιοσύνη καὶ μνημόσυνον ἐν ἱερουσαλήμ
- 1 ¶ Yon jou, pandan yo t'ap li nan liv lalwa Moyiz la pou pèp la, yo rive yon kote ki di: Moun Amon yo ak moun Moab yo pa janm gen dwa mete pwent pye yo kote pèp Bondye a sanble.
On that day there was a reading from the book of Moses in the hearing of the people; and they saw that it said in the book that no Ammonite or Moabite might ever come into the meeting of God;
καὶ ἀνέστη ελισουβ ὁ ἱερεὺς ὁ μέγας καὶ οἱ ἀδελφοὶ αὐτοῦ οἱ ἱερεῖς καὶ ᾠκοδόμησαν τὴν πύλιν τὴν προβατικὴν αὐτοὶ ἠγάσαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ ἕως πύργου τῶν ἑκατὸν ἠγάσαν ἕως πύργου ἀνανεηλ
- 2 Paske moun Amon ak moun Moab yo te refize bay moun pèp Izrayèl yo pen ak dlo lè yo t'ap soti kite peyi Lejip la. Okontrè, yo bay Balam lajan pou l' te ka madichonnen yo. Men, Bondye fè tou, li vire madichon an, li fè l' tounen benediksyon.
Because they did not give the children of Israel bread and water when they came to them, but got Balaam to put a curse on them: though the curse was turned into a blessing by our God.
καὶ ἐπὶ χεῖρας υἱῶν ἀνδρῶν ἱερῶ καὶ ἐπὶ χεῖρας υἱῶν ζακχουρ υἱοῦ αμαρι
- 3 Lè moun pèp Izrayèl yo tande sa yo te li nan liv lalwa a, yo pran tout moun lòt nasyon ki t'ap viv nan mitan yo, yo mete yo deyò.
So after hearing the law, they took out of Israel all the mixed people.
καὶ τὴν πύλιν τὴν ἰχθυηρὰν ᾠκοδόμησαν υἱοὶ ἀσανα αὐτοὶ ἐστέγασαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ κλειῖθρα αὐτῆς καὶ μοχλοὺς αὐτῆς
- 4 Anvan tout bagay sa yo, se Elyachib, yonn nan prèt yo, yo te mete reskonsab chanm depo magazen tanp lan. Li te fanmi prèt Tobija.
Now before this, Eliashib the priest, who had been placed over the rooms of the house of our God, being a friend of Tobiah,
καὶ ἐπὶ χεῖρα αὐτῶν κατέσχεν ἀπὸ ραμωθ υἱὸς ουρια υἱοῦ ακως καὶ ἐπὶ χεῖρα αὐτῶν κατέσχεν μοσολλαμ υἱὸς βαραχιου υἱοῦ μασεζεβηλ καὶ ἐπὶ χεῖρα αὐτῶν κατέσχεν σαδοκ υἱὸς βαανα
- 5 Se konsa li pran yonn nan gwo chanm depo kote yo te konn mete ofrann yo, lansan an, veso ki sèvi nan tanp lan, ofrann ladim sou ble a, sou diven nivo a ak sou lwil, ofrann yo te fè pou moun Levi yo, pou mizisyen yo ak pou gad pòtay yo, ansanm ak pòsyon yo mete apa pou prèt yo, li fè ranje chanm lan pou Tobija.
Had made ready for him a great room, where at one time they kept the meal offerings, the perfume, and the vessels and the tenths of the grain and wine and oil which were given by order to the Levites and the music-makers and the door-keepers, and the lifted offerings for the priests.
καὶ ἐπὶ χεῖρα αὐτῶν κατέσχον οἱ θεκωιν καὶ ἀδωρημ οὐκ εἰσήνεγκαν τράχηλον αὐτῶν εἰς δουλείαν αὐτῶν
- 6 Pandan tout bagay sa yo t'ap pase, mwen pa t' lavil Jerizalèm paske, lè wa Atagzèsès te rive sou tranndezan depi l' t'ap gouvènen, nou te fè yon vwayaj al bò kote l'. Kèk tan apre sa, li ban m' otorizasyon ankò,
But all this time I was not at Jerusalem: for in the thirty-second year of Artaxerxes, king of Babylon, I went to the king; and after some days, I got the king to let me go,
καὶ τὴν πύλιν τοῦ ἰσανα ἐκράτησαν ἰοῖδα υἱὸς φασεκ καὶ μεσουλλαμ υἱὸς βασοδια αὐτοὶ ἐστέγασαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ κλειῖθρα αὐτῆς καὶ μοχλοὺς αὐτῆς
- 8 Mwen te fache anpil poutèt sa. Mwen pran tout mèb ki te lakay Tobija yo, mwen jete yo deyò nan lari.
And it was evil in my eyes: so I had all Tobiah's things put out of the room.
καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησεν ἀνανιας υἱὸς τοῦ ροκεῖμ καὶ κατέλιπον ἱερουσαλήμ ἕως τοῦ τείχους τοῦ πλατέος
- 9 Lèfini, mwen bay lòd pou yo fè sèvis pou mete chanm depo yo nan kondisyon pou fè sèvis Bondye, apre sa pou yo mete tout veso ki pou sèvis tanp lan, ansanm ak ofrann yo ak lansan an nan plas yo ankò.
Then I gave orders, and they made the rooms clean: and I put back in them the vessels of the house of God, with the meal offerings and the perfume.
καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησεν ραφαια ἄρχων ἡμίσεος περιχώρου ἱερουσαλήμ
- 10 ¶ Mwen vin konnen tou pèp la pa t' bay sa pou yo te bay pou moun Levi yo, kifè moun Levi yo ak mizisyen yo te leve kite travay yo lavil Jerizalèm, yo tounen nan jaden yo.
And I saw that the Levites had not been given what was needed for their support; so that the Levites and the music-makers, who did the work, had gone away, everyone to his field.
καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησεν ἰεθαια υἱὸς ερωμαφ καὶ κατέναντι οἰκίας αὐτοῦ καὶ ἐπὶ χεῖρα αὐτοῦ ἐκράτησεν ατους υἱὸς ασβανια
- 11 Mwen rale zòrèy chèf yo, mwen mande yo poukisa yo pa okipe tanp la ankò. Mwen voye chache moun Levi yo ak mizisyen yo, m' fè yo tounen nan tanp lan vin fè travay yo.
Then I made protests to the chiefs, and said, Why has the house of God been given up? And I got them together and put them in their places.
καὶ δεῦτερος ἐκράτησεν μελχιας υἱὸς ηραμ καὶ ασουβ υἱὸς φασθμοαβ καὶ ἕως πύργου τῶν θαννουριμ
- 12 Lè sa a, tout moun pèp Izrayèl yo pote ofrann ladim ble, ladim diven ak ladim lwil vin mete nan depo a.
Then all Judah came with the tenth part of the grain and wine and oil and put it into the store-houses.
καὶ ἐπὶ χεῖρα αὐτοῦ ἐκράτησεν σαλουμ υἱὸς ἀλλωης ἄρχων ἡμίσεος περιχώρου ἱερουσαλήμ αὐτὸς καὶ αἱ θυγατέρες αὐτοῦ

- 13 Mwen chwazi twa moun: Chelemya, yon prèt, Zadòk, yon direktè lalwa, ak Pedaja, yon moun Levi, mwen mete yo reskonsab chann depo yo. Mwen chwazi yon lòt moun, Anan, pitit gason Zakou, pitit pitit Matanya, pou ede yo nan travay la. Mwen konnen mesye sa yo te nèg serye. Se yo ki te reskonsab separe pwovizyon yo bay prèt ak moun Levi parèy yo.
And I made controllers over the store-houses, Shelemiah the priest and Zadok the scribe, and of the Levites, Pedaiah: and with them was Hanan, the son of Zaccur the son of Mattaniah: they were taken to be true men and their business was the distribution of these things to their brothers.
 την πόλιν τῆς φάραγγος ἐκράτησαν ἀνοὺν καὶ οἱ κατοικοῦντες ζανῶ αὐτοὶ ὠκοδόμησαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ κλειῖθρα αὐτῆς καὶ μογλοὺς αὐτῆς καὶ χιλίους πήχεις ἐν τῷ τείχει ἕως πύλῃς τῆς κοπρίας
- 14 Se poutèt sa, O Bondye mwen, pa bliye m', tanpri! Pa bliye tout bagay sa yo mwen te fè pou tanp ou a ak pou regleman ou bay yo, paske mwen bay lavi m' nèt pou sèvi ou!
Keep me in mind, O my God, in connection with this, and do not let the good which I have done for the house of my God and its worship go from your memory completely.
 καὶ τὴν πόλιν τῆς κοπρίας ἐκράτησεν μελχια υἱὸς ρηχαβ ἄρχων περιχώρου βηθαγαρι αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ καὶ ἐσκέπασαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ κλειῖθρα αὐτῆς καὶ μογλοὺς αὐτῆς
- 15 ¶ Lè sa a tou, mwen wè kèk moun nan peyi Jida a ki t'ap fè ji rezen gwo jou repo a. Gen lòt menm ki t'ap chaje pakèt ble, diven, rezen, fig Frans ak anpil lòt chay toujou sou bourik pou yo ale lavil Jerizalèm jou repo a. Mwen avèti yo pou yo pa vann jou sa a.
In those days, I saw in Judah some who were crushing grapes on the Sabbath, and getting in grain and putting it on asses; as well as wine and grapes and figs and all sorts of goods which they took into Jerusalem on the Sabbath day: and I gave witness against them on the day when they were marketing food.
 καὶ τὸ τεῖχος κολυμβήθρας τῶν κωδίων τῆ κουρῆ τοῦ βασιλέως καὶ ἕως τῶν κλιμάκων τῶν καταβαινουσῶν ἀπὸ πόλεως δαυὶδ
- 16 Te gen kèk moun lavil Tir ki te rete lavil Jerizalèm pou fè kòmès. Yo te konn pote pwason ak tout lòt kalite machandiz pou yo te vann moun Jida yo jou repo a.
And there were men of Tyre there, who came with fish and all sorts of goods, trading with the children of Judah and in Jerusalem on the Sabbath.
 ὀπίσω αὐτοῦ ἐκράτησεν νεμιας υἱὸς αζαβουχ ἄρχων ἡμίσεους περιχώρου βηθσορ ἕως κήπου τάφου δαυὶδ καὶ ἕως τῆς κολυμβήθρας τῆς γεγρονίας καὶ ἕως βηθαγαβαριμ
- 17 Mwen rale zòrèy chèf peyi Jida yo, mwen di yo: -Ki kalite bagay lèd n'ap fè la a konsa! Gade jan n'ap derespekte jou repo Bondye a non!
Then I made protests to the chiefs of Judah, and said to them, What is this evil which you are doing, not keeping the Sabbath day holy?
 ὀπίσω αὐτοῦ ἐκράτησαν οἱ λευῖται ραουμ υἱὸς βανι ἐπὶ χεῖρα αὐτοῦ ἐκράτησεν ασαβια ἄρχων ἡμίσεους περιχώρου κείλα τῷ περιχώρῳ αὐτοῦ
- 18 Se sa menm zansèt nou yo te konn fè, kifè Bondye nou an te pini nou, li te kite tout malè sa yo tonbe sou nou ak sou lavil la. Koulye a n'ap fè Bondye pi fache toujou lè nou pa respekte jou repo li a!
Did not your fathers do the same, and did not our God send all this evil on us and on this town? but you are causing more wrath to come on Israel by not keeping the Sabbath holy.
 μετ' αὐτὸν ἐκράτησαν ἀδελφοὶ αὐτῶν βενι υἱὸς ηγαδαδ ἄρχων ἡμίσεους περιχώρου κείλα
- 19 Se konsa mwen bay lòd pou yo toujou fèmen tout batan pòtay lavil la pou tout jou repo a, depi lavèy lè solèy fin kouche, epi pou yo kite yo fèmen pou jouk nan denmen lè solèy la va kouche ankò.
And so, when the streets of Jerusalem were getting dark before the Sabbath, I gave orders for the doors to be shut and not to be open again till after the Sabbath: and I put some of my servants by the door so that nothing might be taken in on the Sabbath day.
 καὶ ἐκράτησεν ἐπὶ χεῖρα αὐτοῦ αζουρ υἱὸς ἰησοῦ ἄρχων τοῦ μασφε μέτρον δεῦτερον πύργου ἀναβάσεως τῆς συναπτώσης τῆς γωνίας
- 20 Yonn ou de fwa, kèk machann k'ap fè trafik vann tout kalite machandiz te blije pase nwit lavèy jou repo a, deyò lòt bò pòtay lavil Jerizalèm.
So the traders in all sorts of goods took their night's rest outside Jerusalem once or twice.
 μετ' αὐτὸν ἐκράτησεν βαρουχ υἱὸς ζαβου μέτρον δεῦτερον ἀπὸ τῆς γωνίας ἕως θύρας βηθελισουβ τοῦ ἱερέως τοῦ μεγάλου
- 21 Mwen avèti yo, mwen di yo: -Sa nou bezwen rete pase nwit lan deyò bò miray la fè? Si nou fè sa ankò, m'ap fè mete men sou nou. Depi lè sa a yo pa janm vini jou repo a ankò.
Then I gave witness against them and said, Why are you waiting all night by the wall? if you do so again I will have you taken prisoners. From that time they did not come again on the Sabbath.
 μετ' αὐτὸν ἐκράτησεν μεραμὸθ υἱὸς ουρια υἱοῦ ακως μέτρον δεῦτερον ἀπὸ θύρας βηθελισουβ ἕως ἐκλείψεως βηθελισουβ
- 22 Mwen bay moun Levi yo lòd pou yo fè sèvis pou mete tèt pa yo nan kondisyon pou fè sèvis Bondye, apre sa pou yo vin veye pòtay yo pou nou te ka fete jou repo a jan Bondye vle l' la. Poutèt sa tou, o Bondye mwen, pa bliye mwen! Pou jan ou gen bon kè, tanpri, pitye pou mwen!
And I gave the Levites orders to make themselves clean and come and keep the doors and make the Sabbath holy. Keep this in mind to my credit, O my God, and have mercy on me, for great is your mercy.
 καὶ μετ' αὐτὸν ἐκράτησαν οἱ ἱερεῖς ἄνδρες αχεχαρ
- 23 ¶ Se lè sa a tou, mwen vin wè te gen anpil jwif ki te marye ak fanm ki te moun peyi Asdòd, moun peyi Amon osinon moun peyi Moab.
And in those days I saw the Jews who were married to women of Ashdod and Ammon and Moab:
 καὶ μετ' αὐτὸν ἐκράτησεν βενιαμιν καὶ ασουβ κατέναντι οἴκου αὐτῶν μετ' αὐτὸν ἐκράτησεν αζαρια υἱὸς μααση υἱοῦ ανανια ἐχόμενα οἴκου αὐτοῦ
- 24 Mwatye nan timoun yo te pale lang peyi Asdòd la ase ou ankò yon lòt kalite lang. Yo pa t' konn pale lang nou an.
And their children were talking half in the language of Ashdod; they had no knowledge of the Jews' language, but made use of the language of the two peoples.
 μετ' αὐτὸν ἐκράτησεν βανι υἱὸς ηγαδαδ μέτρον δεῦτερον ἀπὸ βηθαζαρια ἕως τῆς γωνίας καὶ ἕως τῆς καμπῆς

- 25 Mwen rale zòrèy mesye yo, mwen mande pou madichon tonbe sou yo. Mwen fè bat anpil ladan yo, mwen fè rache cheve nan tèt yo. Mwen fè yo fè sèman devan Bondye pou yo pa janm pran pitit fi yo pou yo marye yo ak mesye lòt nasyon yo, ni tou pou yo pa janm pran fi nan mitan fi lòt nasyon yo pou madanm pa yo osinon pou madanm pitit gason yo.
And I took up the cause against them, cursing them and giving blows to some of them and pulling out their hair; and I made them take an oath by God, saying, You are not to give your daughters to their sons or take their daughters for your sons or for yourselves.
φαλαλ υιού ευζαι ἐξ ἐναντίας τῆς γωνίας καὶ ὁ πύργος ὁ ἐξέχων ἐκ τοῦ οἴκου τοῦ βασιλέως ὁ ἀνώτερος ὁ τῆς αὐλῆς τῆς φυλακῆς καὶ μετ' αὐτὸν φαδαία υἱὸς φοροῦ
- 26 Mwen di yo: -Se peche sa a menm wa Salomon te fè! Atout pa t' gen tankou l' nan tout wa lòt nasyon yo, atout Bondye l' la te renmen l', atout se Bondye menm ki te mete l' wa sou tout pèp Izrayèl la, se madanm lòt nasyon yo ki te pran tèt li pou fè l' fè sa ki mal.
Was it not in these things that Solomon, king of Israel, did wrong? among a number of nations there was no king like him, and he was dear to his God, and God made him king over all Israel: but even he was made to do evil by strange women.
καὶ οἱ ναθινίμ ἦσαν οἰκοῦντες ἐν τῷ ὠφθαλμοῦ ἐως κήπου πύλης τοῦ ὕδατος εἰς ἀνατολάς καὶ ὁ πύργος ὁ ἐξέχων
- 27 Koulye a nou ta renmen tout moun vin konnen n'ap fè menm gwo peche sa a, n'ap trayi Bondye nou an, n'ap marye ak medam ki moun lòt nasyon?
Are we then without protest to let you do all this great evil, sinning against our God by taking strange women for your wives?
μετ' αὐτὸν ἐκράτησαν οἱ θεακῶν μέτρον δευτέρων ἐξ ἐναντίας τοῦ πύργου τοῦ μεγάλου τοῦ ἐξέχοντος καὶ ἕως τοῦ τείχους τοῦ οφθαλμοῦ
- 28 Joada te pitit Elyachib, granprèt la. Yonn nan pitit gason l' yo te marye ak pitit fi Sanbalat, nèg lavil Bèt-Owon an. Mwen mete l' deyò pou m' pa janm wè l' devan je m' ankò.
And one of the sons of Joiada, the son of Eliashib, the chief priest, was son-in-law to Sanballat the Horonite: so I sent him away from me.
ἀνώτερον πύλης τῶν ἱππῶν ἐκράτησαν οἱ ἱερεῖς ἀνὴρ ἐξ ἐναντίας οἴκου αὐτοῦ
- 29 O Bondye mwen, pa janm bliye moun sa yo pou jan yo avili travay prèt yo ak kontra ou te siyen ak prèt yo ansanm ak moun Levi yo!
Keep them in mind, O my God, because they have put shame on the priests' name and on the agreement of the priests and the Levites.
μετ' αὐτὸν ἐκράτησαν σαδδουκ υἱὸς εμμυρ ἐξ ἐναντίας οἴκου αὐτοῦ καὶ μετ' αὐτὸν ἐκράτησαν σαμαία υἱὸς σεχενία φύλαξ τῆς πύλης τῆς ἀνατολῆς
- 30 Mwen te wete tout bagay ki pou moun lòt nasyon yo nan mitan pèp la pou yo te ka nan kondisyon pou sèvi Bondye. Mwen fè regleman pou prèt yo ak moun Levi yo. Konsa, chak moun te gen travay pa yo.
So I made them clean from all strange people, and had regular watches fixed for the priests and for the Levites, everyone in his work;
μετ' αὐτὸν ἐκράτησαν αναβία υἱὸς σελεμια καὶ ανουμ υἱὸς σελεφ ὁ ἔκτος μέτρον δευτέρων μετ' αὐτὸν ἐκράτησαν μεσουλαμ υἱὸς βαρχία ἐξ ἐναντίας γαζοφυλακίου αὐτοῦ
- 31 Mwen bay lè pou yo fè ofrann bwa yo ak ofrann premye grenn ak premye fwi ki mi nan jaden lè rekòt. O Bondye mwen, pa bliye m' tande! Pa bliye se mwen menm ki fè tou sa!
And for the wood offering, at fixed times, and for the first fruits. Keep me in mind, O my God, for good.
μετ' αὐτὸν ἐκράτησαν μελχία υἱὸς τοῦ σαραφι ἕως βηθαναθινίμ καὶ οἱ ῥοποπῶλαι ἀπέναντι πύλης τοῦ μαφεκαδ καὶ ἕως ἀναβάσεως τῆς καμπῆς
- 1 ¶ Vwala se te sou rèy wa Asyeris. Li t'ap gouvènè sanvennsèt (127) pwovens depi peyi Lend rive peyi Letiopi.
Now it came about in the days of Ahasuerus, (that Ahasuerus who was ruler of a hundred and twenty-seven divisions of the kingdom, from India as far as Ethiopia:)
καὶ ἐγένετο μετὰ τοὺς λόγους τούτους ἐν ταῖς ἡμέραις ἀρταξέρξου οὗτος ὁ ἀρταξέρξης ἀπὸ τῆς ἰνδικῆς ἑκατὸν εἴκοσι ἐπτὰ χωρῶν ἐκράτησεν
- 2 Lè sa a, wa a te rete lavil Souz, kapital la, ki te tankou yon sitadèl.
That in those days, when King Ahasuerus was ruling in Shushan, his strong town,
ἐν αὐταῖς ταῖς ἡμέραις ὅτε ἐθρονίσθη ὁ βασιλεὺς ἀρταξέρξης ἐν σοῦσοις τῇ πόλει
- 3 Li te gen twazan depi li te wa. Yon jou, li bay yon gwo fèt babako pou tout chèf li yo ak pou tout moun k'ap sèvi avè l' nan gouvènman an. Tout lame peyi Pès ak peyi Medi a te la tou ansanm ak tout gouvènè ak tout gwo zotobre pwovens yo.
In the third year of his rule he gave a feast to all his captains and his servants; and the captains of the army of Persia and Media, the great men and the rulers of the divisions of his kingdom, were present before him;
ἐν τῷ τρίτῳ ἔτει βασιλεύοντος αὐτοῦ δοχὴν ἐποίησεν τοῖς φίλοις καὶ τοῖς λοιποῖς ἔθνεσιν καὶ τοῖς περσῶν καὶ μῆδων ἐνδόξοις καὶ τοῖς ἄρχουσιν τῶν σατραπῶν
- 4 Pandan sis mwa, wa a t'ap fè yo wè jan palè l' la te rich, jan li te grannè anpil, ak kantite bèl bagay li te genyen.
And for a long time, even a hundred and eighty days, he let them see all the wealth and the glory of his kingdom and the great power and honour which were his.
καὶ μετὰ ταῦτα μετὰ τὸ δεῖξαι αὐτοῖς τὸν πλοῦτον τῆς βασιλείας αὐτοῦ καὶ τὴν δόξαν τῆς εὐφροσύνης τοῦ πλοῦτου αὐτοῦ ἐπὶ ἡμέρας ἑκατὸν ὀγδοήκοντα
- 5 Apre tout jou sa yo, wa a fè yon gwo fèt pou tout moun, rich kou pòn, ki te rete lavil Souz, kapital la. Pandan sèt jou, li resevwa mesye yo nan lakou jaden palè l' la.
And at the end of that time, the king gave a feast for all the people who were present in Shushan, the king's town, small as well as great, for seven days, in the outer square of the garden of the king's house.
ὅτε δὲ ἀνεπληρώθησαν αἱ ἡμέραι τοῦ γάμου ἐποίησεν ὁ βασιλεὺς πότον τοῖς ἔθνεσιν τοῖς εὐρεθεῖσιν εἰς τὴν πόλιν ἐπὶ ἡμέρας ἕξ ἐν αὐτῷ οἴκῳ τοῦ βασιλέως

- 6 Lakou palè a te dekore ak bèl rido koulè blan ak ble. Yo te mare rido yo ak bèl ti kòdon koulè violèt nan bag fèt an ajan moute sou gwo poto fèt an mab. Yo te ranje bèl ti kabann fèt an lò ak an ajan nan tout lakou a. Lakou a te pave ak mab blan, mab wouj, mab nwa, gwo pèl klere, ak bèl pye ble.
There were fair hangings of white and green and blue, fixed with cords of purple and the best linen to silver rings and pillars of polished stone: the seats were of gold and silver on a floor of red and white and yellow and black stone.
κεκοσμημένη βυσσίνους και καρπασίνους τεταμένους ἐπὶ σχοινίους βυσσίνους και πορφυροῖς ἐπὶ κόβοις χρυσοῖς και ἀργυροῖς ἐπὶ στόλοις παρίνοις και λιθίνους κλίνας χρυσαῖ και ἀργυραῖ ἐπὶ λιθοστρώτῳ οὐ σμαραγδίτου λίθου και πιννίνου και παρίνου λίθου και στρωμαῖ διαφανεῖς ποικίλως διηνηθισμένα κύκλω ῥόδα πεπασμένα
- 7 Yo te sèvi bweson nan gwo gode lò. Chak gode te gen yon fòm apa. Yo te bay diven wa a an kantite, jan wa a te vle l' la.
And they gave them drink in gold vessels, every vessel being different, and wine of the kingdom, freely given by the king.
ποτήρια χρυσαῖ και ἀργυραῖ και ἀνθράκινον κυλίκιον προκειμένον ἀπὸ ταλάντων τρισμυρίων οἴνου πολὺς και ἡδύς ὃν αὐτὸς ὁ βασιλεὺς ἔπινεν
- 8 Tout moun t'ap bwè san pesonn pa kontwole bouch yo, paskè wa a te bay kanbize li yo lòd pou chak moun te jwenn mezi yo vle.
And the drinking was in keeping with the law; no one was forced: for the king had given orders to all the chief servants of his house to do as was pleasing to every man.
ὁ δὲ πότος οὗτος οὐ κατὰ προκειμένον νόμον ἐγένετο οὕτως δὲ ἠθέλησεν ὁ βασιλεὺς και ἐπέταξεν τοῖς οἰκονόμοις ποιῆσαι τὸ θέλημα αὐτοῦ και τῶν ἀνθρώπων
- 9 Larenn Vachti bò pa l' t'ap resevwa medam yo anndan palè wa Asyeris la.
And Vashti the queen gave a feast for the women in the house of King Ahasuerus.
και αστιν ἡ βασίλισσα ἐποίησε πότον ταῖς γυναιξίν ἐν τοῖς βασιλείοις ὅπου ὁ βασιλεὺς ἀρταξέρξης
- 10 ¶ Dènye jou fèt la, wa a t'ap bwè, kè l' te kontan. Li fè rele sèt nan nèg konfyans pa l' yo: Se te Mayouman, Bizta, Abona, Bigta, Obagta, Zeta ak Kakas.
On the seventh day, when the heart of the king was glad with wine, he gave orders to Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven unsexed servants who were waiting before Ahasuerus the king,
ἐν δὲ τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἡδέως γενόμενος ὁ βασιλεὺς εἶπεν τῷ αμαν και βαζαν και θαρρα και βωραξη και ζαθολθα και αβαταζα και θαραβα τοῖς ἐπτὰ εὐνούχοις τοῖς διακόνους τοῦ βασιλέως ἀρταξέρξου
- 11 Li ba yo lòd pou y' al chache larenn Vachti ak tout kouwòn li sou tèt li. Larenn lan te yon bèl fanm. Wa a te vle fè pèp la ak tout chèf li yo wè jan li bèl.
That Vashti the queen was to come before him, crowned with her crown, and let the people and the captains see her: for she was very beautiful.
εἰσαγαγεῖν τὴν βασίλισσαν πρὸς αὐτὸν βασιλεύειν αὐτὴν και περιθεῖναι αὐτῇ τὸ διάδημα και δεῖξαι αὐτὴν πᾶσιν τοῖς ἄρχουσιν και τοῖς ἔθνεσιν τὸ κάλλος αὐτῆς ὅτι καλὴ ἦν
- 12 Men lè nèg konfyans yo al di larenn Vachti lòd wa a te ba yo a, li derefize vini. Sa te fè wa a fache. Li te move anpil.
But when the servants gave her the king's order, Vashti the queen said she would not come: then the king was very angry, and his heart was burning with wrath.
και οὐκ εἰσήκουσεν αὐτοῦ αστιν ἡ βασίλισσα ἐλθεῖν μετὰ τῶν εὐνούχων και ἐλυπήθη ὁ βασιλεὺς και ὠργίσθη
- 13 Se te koutim lan lè sa a chak fwa wa a te gen yon bagay pou l' regle, li toujou pran konsèy nan men moun ki konnen sa ki dwat ak sa lalwa mande. Se konsa, wa a fè chache konseye l' yo pou yo di l' sa pou l' fè.
And the king said to the wise men, who had knowledge of the times, (for this was the king's way with all who were expert in law and in the giving of decisions:
και εἶπεν τοῖς φίλοις αὐτοῦ κατὰ ταῦτα ἐλάλησεν αστιν ποιήσατε οὖν περὶ τούτου νόμον και κρίσιν
- 14 Men konseye ki te pi pre l' yo se te Kachna, Cheta, Admata, Tachich, Meris, Masena ak Mimoukan, sèt gwo chèf ki te sot nan peyi Pès ak nan peyi Medi ki te gen dwa wè wa a lè yo vle. Lèfini, se yo ki te gen premye plas nan gouvènman an.
And second only to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven rulers of Persia and Media, who were friends of the king, and had the first places in the kingdom:)
και προσῆλθεν αὐτῷ ἀρκεσαιος και σαρσαθαιος και μαλσησαρ οἱ ἄρχοντες περσῶν και μήδων οἱ ἐγγυς τοῦ βασιλέως οἱ πρῶτοι παρακαθήμενοι τῷ βασιλεῖ
- 15 Wa a di yo konsa: -Dapre lalwa, kisa pou m' fè larenn Vachti? Mwen voye nèg konfyans mwen yo al ba li yon lòd, li derefize obeyi m'.
What is to be done by law to Vashti the queen, because she has not done what King Ahasuerus, by his servants, gave her orders to do?
και ἀπήγγειλαν αὐτῷ κατὰ τοὺς νόμους ὡς δεῖ ποιῆσαι αστιν τῇ βασιλίσῃ ὅτι οὐκ ἐποίησεν τὰ ὑπὸ τοῦ βασιλέως προσταχθέντα διὰ τῶν εὐνούχων
- 16 Lè sa a Mimoukan pran lapawòl devan wa a ak tout lòt chèf yo, li di konsa: -Se pa sèlman wa a larenn Vachti manke dega. Se tout chèf ak tout gason k'ap viv nan tout peyi ki sou lòd wa a li manke dega.
And before the king and the captains, Memucan gave his answer: Vashti the queen has done wrong, not only to the king, but to all the captains and to all the peoples in all the divisions of the kingdom of King Ahasuerus;
και εἶπεν ὁ μουχαιος πρὸς τὸν βασιλέα και τοὺς ἄρχοντας οὐ τὸν βασιλέα μόνον ἠδίκησεν αστιν ἡ βασίλισσα ἀλλὰ και πάντας τοὺς ἄρχοντας και τοὺς ἡγουμένους τοῦ βασιλέως

- 17 Lè medam yo va konnen sa larenn Vachti fè a, yo tout yo pral pran mari yo pou bòbòy. Y'ap di: Wa Asyeris ki wa Asyeris, li te bay larenn Vachti lòd pou vin bò kote l', larenn lan te derefize!
For news of what the queen has done will come to the ears of all women, and they will no longer give respect to their husbands when it is said to them, King Ahasuerus gave orders for Vashti the queen to come before him and she came not.
καὶ γὰρ διηγήσατο αὐτοῖς τὰ ῥήματα τῆς βασιλίσσης καὶ ὡς ἀντεῖπεν τῷ βασιλεῖ ὡς οὐκ ἀντεῖπεν τῷ βασιλεῖ ἀρταξέρξη
- 18 Lè madanm chèf peyi Pès ak peyi Medi yo va konnen sa larenn lan fè la a, se sa ase yo pral pale nan zòrèy mari yo depi jòdi a menm. Lè sa a, toupatou medam yo p'ap respekte mari yo ankò. Mari yo menm pral fè kòlè sou madanm yo.
And the wives of the captains of Persia and Media, hearing what the queen has done, will say the same to all the king's captains. So there will be much shame and wrath.
οὕτως σήμερον αἱ τυραννίδες αἱ λοιπαὶ τῶν ἀρχόντων περσῶν καὶ μῆδων ἀκούσασαι τὰ τῷ βασιλεῖ λεχθέντα ὑπ' αὐτῆς τολμήσουσιν ὁμοίως ἀτιμάσαι τοὺς ἄνδρας αὐτῶν
- 19 Si wa a dakò, se pou l' fè yon deklarasyon pou l' fè tout moun konnen larenn Vachti pa janm gen dwa parèt devan l' ankò. Li pral chwazi yon lòt madanm pi bon pase l' mete larenn nan plas li. Lèfini, l'a fè ekri lòd sa a nan liv lalwa peyi Pès ak peyi Medi a, pou yo pa janm chanje l'.
If it is pleasing to the king, let an order go out from him, and let it be recorded among the laws of the Persians and the Medes, so that it may never be changed, that Vashti is never again to come before King Ahasuerus; and let the king give her place to another who is better than she.
εἰ οὐκ ὀφείλει τῷ βασιλεῖ προσταξάτω βασιλικόν καὶ γραφήτω κατὰ τοὺς νόμους μῆδων καὶ περσῶν καὶ μὴ ἄλλως χρῆσάσθω μηδὲ εἰσελθάτω ἔτι ἡ βασίλισσα πρὸς αὐτόν καὶ τὴν βασιλείαν αὐτῆς δότω ὁ βασιλεὺς γυναικὶ κρεῖττονι αὐτῆς
- 20 Y'a bibliye lòd wa a nan tout gwo peyi ou la pou tout moun konnen. Lè sa a, mesye yo te mèt grannèg, yo te mèt ti nèg, madanm yo va gen respè pou yo.
And when this order, given by the king, is made public through all his kingdom (for it is great), all the wives will give honour to their husbands, great as well as small.
καὶ ἀκουσθήτω ὁ νόμος ὁ ὑπὸ τοῦ βασιλέως ὃν ἔδωκεν ἐν τῇ βασιλείᾳ αὐτοῦ καὶ οὕτως πᾶσαι αἱ γυναῖκες περιθήσουσιν τιμὴν τοῖς ἀνδράσιν ἑαυτῶν ἀπὸ πτωχοῦ ἕως πλουσίου
- 21 Wa a ansanm ak chèf yo te renmen lide Mimoukan te bay la. Se konsa wa a fè sa Mimoukan te di fè a.
And this suggestion seemed good to the king and the captains; and the king did as Memucan said;
καὶ ἤρεσεν ὁ λόγος τῷ βασιλεῖ καὶ τοῖς ἄρχουσι καὶ ἐποίησεν ὁ βασιλεὺς καθὰ ἐλάλησεν ὁ μουχαιοῦ
- 22 Li voye mesaj nan tout peyi ki te anba baton kòmandman l' lan. Mesaj la te ekri nan lang chak peyi, jan yo ekri lang lan nan peyi a. Li voye di se pou chak gason chèf lakay yo: Lè yo pale, se fini!
And sent letters to all the divisions of the kingdom, to every division in the writing commonly used there, and to every people in the language which was theirs, saying that every man was to be the ruler in his house, and that this order was to be given out in the language of his people.
καὶ ἀπέστειλεν εἰς πᾶσαν τὴν βασιλείαν κατὰ χώραν κατὰ τὴν λέξιν αὐτῶν ὥστε εἶναι φόβον αὐτοῖς ἐν ταῖς οἰκίαις αὐτῶν
- 1 ¶ Apre sa, lè kolè wa a fin pase, lide wa a te toujou sou sa Vachti te fè a ak sou desizyon li menm li te pran lè sa a.
After these things, when the king's feelings were calmer, the thought of Vashti and what she had done and the order he had made against her, came back to his mind.
καὶ μετὰ τοὺς λόγους τούτους ἐκόπασεν ὁ βασιλεὺς τοῦ θυμοῦ καὶ οὐκέτι ἐμνήσθη τῆς ἀστὴν μνημονεύων οἷα ἐλάλησεν καὶ ὡς κατέκρινεν αὐτήν
- 2 Se konsa, nan moun ki toujou avèk wa a, gen ladan yo ki di l': -Poukisa ou pa mete moun chache pou ou kèk bèl ti jenn fi ki tifi toujou?
Then the servants who were waiting on the king said to him, Let search be made for some fair young virgins for the king:
καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως ζητηθήτω τῷ βασιλεῖ κοράσια ἄφθορα καλὰ τῷ εἶδει
- 3 Nan tout pwovens peyi ou la, wa chwazi kèk enspekte ki va chache dènye bèl ti jenn fi ki poko nan gason. Y'a mennen yo nan kay madanm ou yo, isit la, lavil Souz, kapital la. Wa mete yo sou kont Egayi, domestik konfyans ou ki rekonsab madanm ou yo, pou li ba yo tou sa yo bezwen pou fè kò yo bèl.
Let the king give authority to certain men in all the divisions of his kingdom, to get together all the fair young virgins and send them to Shushan, the king's town, to the women's house, under the care of Hegai, the king's servant, the keeper of the women: and let the things needed for making them clean be given to them;
καὶ καταστήσει ὁ βασιλεὺς κομάρχας ἐν πάσαις ταῖς χώραις τῆς βασιλείας αὐτοῦ καὶ ἐπιλεξάτωσαν κοράσια παρθενικὰ καλὰ τῷ εἶδει εἰς σουσαν τὴν πόλιν εἰς τὸν γυναικῶνα καὶ παραδοθήτωσαν τῷ εὐνούχῳ τοῦ βασιλέως τῷ φύλακι τῶν γυναικῶν καὶ δοθήτω σμῆγμα καὶ ἡ λοιπὴ ἐπιμέλεια
- 4 Lèfini, jenn fi ki va fè ou plezi plis la wa mete l' larenn nan plas Vachti a. Wa a wè se te yon bon lide, li fè sa konsa vre.
And let the girl who is pleasing to the king be queen in place of Vashti. And the king was pleased with this suggestion; and he did so.
καὶ ἡ γυνὴ ἣ ἂν ἀρέσῃ τῷ βασιλεῖ βασιλεύσει ἀντὶ ἀστὴν καὶ ἤρεσεν τῷ βασιλεῖ τὸ πρῶγμα καὶ ἐποίησεν οὕτως
- 5 Lè sa a, nan lavil Souz, kapital peyi a, te gen yon jwif ki te rele Madoche. Se te pitit Jayi, nan branch fanmi Benjamen. Li te sot nan fanmi Kich ak Chimeyi.
Now there was a certain Jew in Shushan named Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;
καὶ ἄνθρωπος ἦν Ἰουδαῖος ἐν σουσοῖς τῇ πόλει καὶ ὄνομα αὐτοῦ μαρδοχαῖος ὁ τοῦ ἰαῖρου τοῦ σεμεῖου τοῦ κισαίου ἐκ φυλῆς βενιαμιν
- 6 Lè Nèbikadnezza, wa peyi Babilòn lan, te pran Jekonya, wa peyi Jida a, ansanm ak lòt prizonnye yo nan lavil Jerizalèm pou l' te depòte yo, Madoche te ladan l' tou.
Who had been taken away from Jerusalem among those who had been made prisoner with Jeconiah, king of Judah, when Nebuchadnezzar, king of Babylon, had taken him away.
ὃς ἦν αἰχμάλωτος ἐξ ἱερουσαλὴμ ἦν ἠχμαλώτευσεν ναβουχοδονοσορ βασιλεὺς βαβυλῶνος

- 7 Li te gen yon ti kouzin li ki te rele Estè. Men bon non jwif li se te Adasa. Se te yon bèl fi anfòm. Lè papa l' ak manman l' mouri, Madoche te pran l' lakay li, li leve l' tankou pwòp pitit fi li. **And he had been a father to Hadassah, that is Esther, the daughter of his father's brother: for she had no father or mother, and she was very beautiful; and when her father and mother were dead, Mordecai took her for his daughter.**
καὶ ἦν τούτῳ παῖς θρηπτιῆς θυγατρὸς ἀμιναδαβ ἀδελφοῦ πατρὸς αὐτοῦ καὶ ὄνομα αὐτῆς εσθῆρ ἐν δὲ τῷ μεταλλάξαι αὐτῆς τοὺς γονεῖς ἐπαίδευσεν αὐτὴν ἑαυτῷ εἰς γυναῖκα καὶ ἦν τὸ κοράσιον καλὸν τῷ εἶδει
- 8 Apre yo te fin bibliye lòd wa a, yo mache chache anpil jenn fi, yo mennen yo lakay wa a lavil Souz, kapital la. Estè te ladan yo tou. Se konsa li te lakay wa a, sou kont Egayi ki te reskonsab tout madanm wa yo. **So when the order made by the king was publicly given out, and a number of girls had been placed in the care of Hegai in the king's house in Shushan, Esther was taken into the king's house and put in the care of Hegai, the keeper of the women.**
καὶ ὅτε ἠκούσθη τὸ τοῦ βασιλέως πρόσταγμα συνήχθησαν κοράσια πολλὰ εἰς σουσαν τὴν πόλιν ὑπὸ χεῖρα γαί και ἤχθη εσθῆρ πρὸς γαί τὸν φύλακα τῶν γυναικῶν
- 9 Estè te fè Egayi plezi anpil. San l' te ale avè l'. Li pa pèdi tan li, li ba li tou sa li te bezwen pou fè kò l' bèl ak manje ki bon pou li. Li chwazi sèt bòn lakay wa a, li bay Estè pou sèvis pa l', epi li mete l' nan pi bon apatman ki te genyen nan kay madanm wa yo. **And he was pleased with the girl and was kind to her; and he quickly gave her what was needed for making her clean, and the things which were hers by right, and seven servant-girls who were to be hers from the king's house: and he had her and her servant-girls moved to the best place in the women's part of the house.**
καὶ ἤρεσεν αὐτῷ τὸ κοράσιον καὶ εὖρεν χάριν ἐνώπιον αὐτοῦ καὶ ἔσπευσεν αὐτῇ δοῦναι τὸ σμήγμα καὶ τὴν μερίδα καὶ τὰ ἐπτὰ κοράσια τὰ ἀποδεδειγμένα αὐτῇ ἐκ βασιλικῶν καὶ ἐχρήσατο αὐτῇ καλῶς καὶ ταῖς ἄβραις αὐτῆς ἐν τῷ γυναικῶνι
- 10 Estè pa t' kite pèsonn konnen moun ki peyi ak ki ras li te ye, paske Madoche te ba li lòd pou l' pa t' di anyen sou sa. **Esther had not said what family or people she came from, for Mordecai had given her orders not to do so.**
καὶ οὐχ ὑπέδειξεν εσθῆρ τὸ γένος αὐτῆς οὐδὲ τὴν πατρίδα ὃ γὰρ μαρδοχαῖος ἐνετείλατο αὐτῇ μὴ ἀπαγγεῖλαι
- 11 Chak jou, Madoche bò pa l' menm t'ap pwonmennen devan lakou kay medam yo pou l' te konnen jan Estè t'ap degaje l', ki jan sa tapral pase pou li. **And every day Mordecai took his walk before the square of the women's house, to see how Esther was and what would be done to her.**
καθ' ἑκάστην δὲ ἡμέραν ὁ μαρδοχαῖος περιεπάτει κατὰ τὴν αὐλὴν τὴν γυναικειῶν ἐπισκοπῶν τί εσθῆρ συμβήσεται
- 12 Yo te pran yon lanne nèt pou pare jenn fi yo. Yo pase sis mwa ap pran masaj ak lwil fèt ak lami, sis mwa ak odè ansanm ak krèm fèt pou madan marye. Apre sa, yo mennen jenn fi yo yonn apre lòt al jwenn wa Asyeris. **Now every girl, when her turn came, had to go in to King Ahasuerus, after undergoing, for a space of twelve months, what was ordered by the law for the women (for this was the time necessary for making them clean, that is, six months with oil of myrrh and six months with sweet perfumes and such things as are needed for making women clean):**
οὗτος δὲ ἦν καιρὸς κορασίῳ εἰσελθεῖν πρὸς τὸν βασιλέα ὅταν ἀναπληρώσῃ μῆνας δέκα δύο οὕτως γὰρ ἀναπληροῦνται αἱ ἡμέραι τῆς θεραπείας μῆνας ἕξ ἀλειφόμεναι ἐν σμυρνίνῳ ἐλαίῳ καὶ μῆνας ἕξ ἐν τοῖς ἀρώμασιν καὶ ἐν τοῖς σμήγμασιν τῶν γυναικῶν
- 13 Men ki jan sa te fèt: lè yon jenn fi ap kite kay medam yo pou ale kay wa a, yo ba li tou sa li te vle mete sou li. **And in this way the girl went in to the king; whatever she had a desire for was given to her to take with her from the women's house into the house of the king.**
καὶ τότε εἰσπορεύεται πρὸς τὸν βασιλέα καὶ ὃ ἐὰν εἴπῃ παραδώσει αὐτῇ συνεισέρχεσθαι αὐτῇ ἀπὸ τοῦ γυναικῶνος ἕως τῶν βασιλείων
- 14 Se yon jou swa yo toujou mennen l'. Nan maten, yo fè l' ale nan yon lòt kay wa a te genyen pou fanm kay li yo. Yo renmèt li nan men Chagaz ki te reskonsab kay sa a. Jenn fi a pa t' gen pou l' te tounen kay wa a ankò, esepite si wa a te vle. Lè konsa, se wa a ki pou bay non fi li vle a. **In the evening she went, and on the day after she came back to the second house of the women, into the keeping of Shaashgaz, one of the king's unsexed servants who had the care of the king's wives: only if the king had delight in her and sent for her by name did she go in to him again.**
ὁ εἰς τὴν εἰσπορεύεται καὶ πρὸς ἡμέραν ἀποτρέχει εἰς τὸν γυναικῶνα τὸν δευτερον οὗ γαί ὁ εὐνοῦχος τοῦ βασιλέως ὁ φύλαξ τῶν γυναικῶν καὶ οὐκέτι εἰσπορεύεται πρὸς τὸν βασιλέα ἐὰν μὴ κληθῆ ὄνομα τι
- 15 Jou pou Estè ale kay wa a rive. Estè, pitit fi Abikayil la, kouzin Madoche te pran pou pitit fi li a, leve, li pa mande anyen pase sa Egayi, domestik konfyans wa a ki te reskonsab jenn fi yo, te ba li konsèy mande pou mete sou li. Tout moun tonbe pou Estè lè yo wè l'. **Now when the time came for Esther, the daughter of Abihail, his father's brother, whom Mordecai had taken as his daughter, to go in to the king, she made request for nothing but what Hegai, the king's servant and keeper of the women, had given her. And Esther was looked on kindly by all who saw her.**
ἐν δὲ τῷ ἀναπληροῦσθαι τὸν χρόνον εσθῆρ τῆς θυγατρὸς ἀμιναδαβ ἀδελφοῦ πατρὸς μαρδοχαίου εἰσελθεῖν πρὸς τὸν βασιλέα οὐδὲν ἠθέτησεν ὧν αὐτῇ ἐνετείλατο ὁ εὐνοῦχος ὁ φύλαξ τῶν γυναικῶν ἦν γὰρ εσθῆρ εὐρίσκουσα χάριν παρὰ πάντων τῶν βλέπόντων αὐτήν
- 16 Se konsa, Asyeris t'ap mache sou sètan depi li te wa, nan dizyèm mwa, mwa yo rele Tebèt la, lè yo mennen Estè devan wa a lakay li. **So Esther was taken in to King Ahasuerus in his house in the tenth month, which is the month Tebeth, in the seventh year of his rule.**
καὶ εἰσῆλθεν εσθῆρ πρὸς ἀρταξέρξην τὸν βασιλέα τῷ δωδεκάτῳ μηνί ὃς ἐστὶν ἀδαρ τῷ ἑβδόμῳ ἔτει τῆς βασιλείας αὐτοῦ

- 17 Wa a tonbe pou Estè plis pase pou tout lòt fanm li te janm konnen. Estè te rive fè wa a plezi plis pase tout lòt jenn fi yo. Wa a renmen l' plis pase lòt yo. Li mete kouwòn li a sou tèt Estè, li nonmen l' larenn nan plas Vachti a.
 And Esther was more pleasing to the king than all the women, and to his eyes she was fairer and more full of grace than all the other virgins: so he put his crown on her head and made her queen in place of Vashti.
 και ήράσθη ό βασιλεύς εσθηρ και εύρεν χάριν παρὰ πάσας τύς παρθένους και επέθηκεν αύτή τὸ διάδημα τὸ γυναικειόν
- 18 Lèfini, li voye envite tout chèf li yo ak moun pa l' yo, li fè yon gwo resepsyon pou Estè. Li bay yon jou vakans nan tout peyi a nèt. Apre sa, li bay kado adwat agoch jan wa yo konn fè l' la.
 Then the king gave a great feast for all his captains and his servants, even Esther's feast; and he gave orders through all the divisions of his kingdom for a day of rest from work, and gave wealth from his store.
 και έποίησεν ό βασιλεύς πότον πᾶσι τοίς φίλοις αύτου και ταίς δυνάμεσιν επί ήμέρας έπτά και ύψωσεν τούς γάμους εσθηρ και άφεισιν έποίησεν τοίς ύπό την βασιλείαν αύτου
- 19 Pandan tout tan yo t'ap mennen jenn fi yo bay wa a, Madoche te chita bò pòtay palè a.
 And when the virgins came together in the second house of the women, Mordecai took his seat in the doorway of the king's house.
 ό δέ μαρδοχαίος έθεράπευεν έν τή αύλή
- 20 Estè menm pa t' kite pèsonn konnen moun ki peyi ak ki ras li te ye. Madoche te ba li lòd pa di anyen sou sa. Estè te obeyi l' jan li te toujou obeyi l' lè li te timoun lakay li.
 Esther had still said nothing of her family or her people, as Mordecai had given her orders; for Esther did what Mordecai said, as when she was living with him.
 ή δέ εσθηρ ούχ ύπέδειξεν την πατριδα αύτης ούτως γάρ ένετείλατο αύτή μαρδοχαίος φοβείσθαι τόν θεόν και ποιείν τὰ προστάγματα αύτου καθώς ήν μετ' αύτου και εσθηρ ού μετήλλαξεν την άγωγήν αύτης
- 21 ¶ Antan Madoche te chita bò pòtay la, de domestik konfyans wa a, Bigtan ak Tèrèch, ki t'ap fè pòs devan chanm wa a, fache sou wa a, yo fè konplo pou yo touye l'.
 In those days, while Mordecai was seated at the king's doorway, two of the king's servants, Bigthan and Teresh, keepers of the door, being angry, were looking for a chance to make an attack on King Ahasuerus.
 και έλυπήθησαν οι δύο εύνούχοι του βασιλέως οι άρχισωματοφύλακες ότι προήχθη μαρδοχαίος και έζήτουν άποκτείναι άρταξέρξην τόν βασιλέα
- 22 Madoche vin konn sa. Li di larenn Estè sa. Larenn Estè menm al di wa a men sa Madoche voye di l'.
 And Mordecai, having knowledge of their purpose, sent word of it to Esther the queen; and Esther gave the news to the king in Mordecai's name.
 και έδηλώθη μαρδοχαίφ ό λόγος και έσήμανεν εσθηρ και αύτή ένεφάνισεν τφ βασιλεί τὰ της έπιβουλής
- 23 Yo mennen ankèt, yo jwenn sa Madoche te di a se te vre. Yo pann de mesye yo. Lèfini, wa a bay lòd pou yo ekri koze a nan gwo liv achiv gouvènman yo.
 And when the thing had been looked into, it was seen to be true, and the two of them were put to death by hanging on a tree: and it was put down in the records before the king.
 ό δέ βασιλεύς ήτασεν τούς δύο εύνούχους και έκρέμασεν αυτούς και προσέταξεν ό βασιλεύς καταχωρίσαι εις μνημόσυνον έν τή βασιλική βιβλιοθήκη ύπερ της εύνοίας μαρδοχαίου έν έγκωμίφ
- 1 ¶ Kèk tan apre sa, wa Asyeris mete yon nonm ki te rele Aman nan yon gwo pozisyon. Li nonmen l' chèf sou tout lòt chèf nan peyi a apre wa a. Aman sa a te pitit Amedata, moun fanmi wa Agag.
 After these things, by the order of the king, Haman, the son of Hammedatha the Agagite, was lifted up and given a position of honour and a higher place than all the other captains who were with him.
 μετὰ δέ ταύτα έδόξασεν ό βασιλεύς άρταξέρξης αμαν αμαδαθου βουγαίον και ύψωσεν αυτόν και έπροτοβάθρει πάντων τών φίλων αύτου
- 2 Wa a pase lòd pou tout anplwaye gouvènman li mete ajenou, bese tèt yo jouk atè devan Aman pou montre jan yo respekte l'. Tout anplwaye yo te fè sa vre esepite Madoche ki te derefize fè bagay konsa.
 And all the king's servants who were in the king's house went down to the earth before Haman and gave him honour: for so the king had given orders. But Mordecai did not go down before him or give him honour.
 και πάντες οι έν τή αύλή προσεκύνουν αύτφ ούτως γάρ προσέταξεν ό βασιλεύς ποιήσαι ό δέ μαρδοχαίος ού προσεκύνει αύτφ
- 3 Lòt anplwaye yo mande Madoche poukisa li t'ap dezobeyi lòd wa a te bay la.
 Then the king's servants who were in the king's house said to Mordecai, Why do you go against the king's order?
 και έλάλησαν οι έν τή αύλή του βασιλέως τφ μαρδοχαίφ μαρδοχαίε τί παρακούεις τὰ ύπό του βασιλέως λεγόμενα
- 4 Chak jou yo te deyè l' pou l' te konfòm l'. Men, li te refize koute yo. Li esplike yo se jwif li ye, li pa kapab bese tèt li jouk atè devan Aman. Se konsa mesye yo al di Aman sa pou yo wè si li pa t'ap di Madoche anyen.
 Now when they had said this to him day after day and he gave no attention, they let Haman have news of it, to see if Mordecai's behaviour would be overlooked: for he had said to them that he was a Jew.
 καθ' εκάστην ήμέραν έλάλουν αύτφ και ούχ ύπήκουεν αύτων και ύπέδειξαν τφ αμαν μαρδοχαίον τοίς του βασιλέως λόγους άντιτασσόμενον και ύπέδειξεν αύτοίς ό μαρδοχαίος ότι ιουδαίός έστιν

- 5 Lè Aman wè Madoche te derefize ni mete ajenou, ni bese tèt li jouk atè devan li lè l'ap pase, li ofiske.
 And when Haman saw that Mordecai did not go down before him and give him honour, Haman was full of wrath.
 και ἐπιγνώδης αμᾶν ὄτι οὐ προσκυνεῖ αὐτῷ μαρδοχαῖος ἐθνομῶθη σφόδρα
- 6 Lè li vin konnen menm se jwif Madoche te ye, li fè lide se pa Madoche sèlman l'ap pini. L'ap òganize l' pou l' touye dènve kras jwif ki nan peyi wa Asyeris la.
 But it was not enough for him to make an attack on Mordecai only; for they had made clear to him who Mordecai's people were; so Haman made it his purpose to put an end to all the Jews, even Mordecai's people, through all the kingdom of Ahasuerus.
 και ἐβουλεύσατο ἀφανίσει πάντας τοὺς ὑπὸ τὴν ἀρταξέρξου βασιλείαν ἰουδαίους
- 7 ¶ Lè sa a, wa Asyeris t'ap mache sou douzan depi li t'ap gouvènen. Nan premye mwa a, mwa Nisan an, Aman mande yon divinò fè l' konnen ki jou ak ki mwa ki pi bon pou l' fè sa l' te vle fè a. Se konsa yo tonbe sou douzyèm mwa a, mwa Ada a.
 In the first month, the month Nisan, in the twelfth year of King Ahasuerus, from day to day and from month to month they went on looking for a sign given by Pur (that is chance) before Haman, till the sign came out for the thirteenth day of the twelfth month, the month Adar.
 και ἐποίησεν ψήφισμα ἐν ἔτει δωδεκάτῳ τῆς βασιλείας ἀρταξέρξου και ἔβαλεν κλήρους ἡμέραν ἐξ ἡμέρας και μῆνα ἐκ μηνός ὥστε ἀπολέσαι ἐν μιᾷ ἡμέρᾳ τὸ γένος μαρδοχαίου και ἔπεσεν ὁ κλήρος εἰς τὴν τεσσαρεσκαίδεκάτην τοῦ μηνός ὃς ἐστὶν ἀδαρ
- 8 Lè sa a, Aman al di wa a: -Monwa, gen yon ras moun ki gaye nan tout peyi w'ap gouvènen yo, yo toupatou nan mitan pèp yo, men yo viv apa. Mès pa yo pa menm ak mès lòt pèp yo. Lèfini, yo derefize obeyi lòd ou bay yo. Li pa ta bon pou wa a fèmen je l' sou sa.
 And Haman said to King Ahasuerus, There is a certain nation living here and there in small groups among the people in all the divisions of your kingdom; their laws are different from those of any other nation, and they do not keep the king's laws: for this reason it is not right for the king to let them be.
 και ἐλάλησεν πρὸς τὸν βασιλέα ἀρταξέρξην λέγων ὑπάρχει ἔθνος διεσπαρμένον ἐν τοῖς ἔθνεσιν ἐν πάσῃ τῇ βασιλείᾳ σου οἱ δὲ νόμοι αὐτῶν ἕξᾳλλοι παρὰ πάντα τὰ ἔθνη τῶν δὲ νόμων τοῦ βασιλέως παρὰκούουσιν και οὐ συμφέρει τῷ βασιλεῖ ἑᾶσαι αὐτούς
- 9 Si wa a ta vle, li ta bay lòd pou yo touye yo. Si wa a fè sa, m'ap ranmase twasanswasannkenz (375) tòn ajan nan men anplwaye leta yo m'a mete nan kès wa a.
 If it is the king's pleasure, let a statement ordering their destruction be put in writing; and I will give to those responsible for the king's business, ten thousand talents of silver for the king's storehouse.
 εἰ δοκεῖ τῷ βασιλεῖ δογματισάτω ἀπολέσαι αὐτούς καθ' ὃ διαγράψω εἰς τὸ γαζοφυλάκιον τοῦ βασιλέως ἀργυρίου τάλαντα μύρια
- 10 Wa a ba li kat blanch. Li wete gwo bag ki nan dwèt li a bay Aman, pitit gason Amedata, moun ras Agag la, ki pa t' vle wè jwif yo.
 And the king took his ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the hater of the Jews.
 και περιελόμενος ὁ βασιλεὺς τὸν δακτύλιον ἔδωκεν εἰς χεῖρα τῷ αμᾶν σφραγίσαι κατὰ τῶν γεγραμμένων κατὰ τῶν ἰουδαίων
- 11 Epi wa a di l' konsa: -Mwen ba ou pèp sa a ansanm ak richès li yo. Fè sa ou vle ak yo.
 And the king said to Haman, The money is yours, and the people, to do with them whatever seems right to you.
 και εἶπεν ὁ βασιλεὺς τῷ αμᾶν τὸ μὲν ἀργύριον ἔχε τῷ δὲ ἔθνη χρῶ ὡς βούλει
- 12 Se konsa, nan trèzyèm jou premye mwa a, Aman fè rele tout sekretè wa yo, li ba yo yon piblikasyon pou yo mete nan lang chak peyi, jan yo ekri lang lan nan peyi a. Lèfini, li bay lòd pou yo voye l' bay tout prefè wa a, tout gouvènè pwovens yo ak tout chèf lòt pèp yo. Piblikasyon an te fèt nan non wa Asyeris. Lèfini, li mete so bag wa a anba li.
 Then on the thirteenth day of the first month, the king's scribes were sent for, and they put in writing Haman's orders to all the king's captains and the rulers of every division of his kingdom and the chiefs of every people: for every division of the kingdom in the writing commonly used there, and to every people in the language which was theirs; it was signed in the name of King Ahasuerus and stamped with the king's ring.
 και ἐκλήθησαν οἱ γραμματεῖς τοῦ βασιλέως μηνὶ πρώτῳ τῇ τρισκαίδεκάτῃ και ἔγραψαν ὡς ἐπέταξεν αμᾶν τοῖς στρατηγοῖς και τοῖς ἄρχουσιν κατὰ πάσαν χώραν ἀπὸ ἰνδικῆς ἕως τῆς αἰθιοπίας ταῖς ἐκ αὐτὸν εἰκοσι ἐπτὰ χώρας τοῖς τε ἄρχουσι τῶν ἐθνῶν κατὰ τὴν αὐτῶν λέξιν δι' ἀρταξέρξου τοῦ βασιλέως
- 13 Yo voye mesaje kouri pote piblikasyon an nan tout peyi ki anba kòmandman wa a. Piblikasyon an te bay lòd pou lè trèzyèm jou mwa Ada a va rive, yon sèl jou a pou yo te touye tout jwif yo, granmoun kou jennmoun, fanm kou timoun. Se pou yo te masakre yo san pitye, lèfini pou yo te piye tout byen yo.
 And letters were sent by the runners into every division of the kingdom ordering the death and destruction of all Jews, young and old, little children and women, on the same day, even the thirteenth day of the twelfth month, the month Adar, and the taking of all their goods by force.
 και ἀπεστάλη διὰ βιβλιαφόρων εἰς τὴν ἀρταξέρξου βασιλείαν ἀφανίσει τὸ γένος τῶν ἰουδαίων ἐν ἡμέρᾳ μιᾷ μηνός δωδεκάτου ὃς ἐστὶν ἀδαρ και διαρπάσει τὰ ὑπάρχοντα αὐτῶν
- 14 Yo voye yon kopi piblikasyon an nan chak pwovens avèk lòd esprès pou yo te fè tout moun konnen pou yo pare kò yo pou jou sa a.
 A copy of the writing, to be made public in every part of the kingdom, was sent out to all the peoples, so that they might be ready when that day came.
 τὰ δὲ ἀντίγραφα τῶν ἐπιστολῶν ἐξετίθετο κατὰ χώραν και προσετάγη πᾶσι τοῖς ἔθνεσιν ἐτοίμους εἶναι εἰς τὴν ἡμέραν ταύτην

- 15 Dapre lòd wa a, mesaje yo kouri pote mesaj la nan tout pwovens yo. Yo pibliye nouvèl la tou nan lavil Souz, kapital la. Tout lavil Souz te tèt anba, wa a menm te chita ap bwè ak Aman.
The runners went out quickly by the king's order, and a public statement was made in Shushan: and the king and Haman took wine together: but the town of Shushan was troubled.
ἐσπεύδeto δὲ τὸ πρᾶγμα καὶ εἰς σουσαν ὁ δὲ βασιλεὺς καὶ αμαν ἐκωθονίζοντο ἐταράσσετο δὲ ἡ πόλις
- 1 ¶ Lè Madoche pran nouvèl tou sa ki t'ap pase, sa te fè l' lapenn anpil. Li chire rad sou li. Li mete yon rad sak anwo li ak sann dife sou tèt li, li pran lari pou li, li t'ap rele, li t'ap plenn byen fò.
Now when Mordecai saw what was done, pulling off his robe, he put on haircloth, with dust on his head, and went out into the middle of the town, crying out with a loud and bitter cry.
ὁ δὲ μαρδοχαῖος ἐπιγνούς τὸ συντελούμενον διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ ἐνεδύσατο σάκκον καὶ κατεπάσατο σποδὸν καὶ ἐκηδηόησας διὰ τῆς πλατείας τῆς πόλεως ἐβόα φωνῆ μεγάλη αἶρεται ἔθνος μ ἠδὲν ἡδουκικός
- 2 Li rive devan pòtay palè a. Li pa antre, paske moun pa gen dwa antre anndan kay wa a ak rad sak sou yo.
And he came even before the king's doorway; for no one might come inside the king's door clothed in haircloth.
καὶ ἦλθεν ἕως τῆς πόλης τοῦ βασιλέως καὶ ἔστη οὐ γὰρ ἦν ἐξὸν αὐτῷ εἰσελθεῖν εἰς τὴν αὐλὴν σάκκον ἔχοντι καὶ σποδὸν
- 3 Nan tout pwovens yo, toupatou kote yo te pibliye lòd wa a, se te yon gwo lafliksyon pou jwif yo. Yo fè jèn, yo t'ap kriye, yo t'ap plenn. Anpil ladan yo mete rad sak sou yo, yo kouche nan sann dife.
And in every part of the kingdom, wherever the king's word and his order came, there was great sorrow among the Jews, and weeping and crying and going without food; and numbers of them were stretched on the earth covered with dust and haircloth.
καὶ ἐν πάσῃ χώρᾳ οὐ ἔξετίθετο τὰ γράμματα κραυγῆ καὶ κοπετὸς καὶ πένθος μέγα τοῖς ἰουδαίοις σάκκον καὶ σποδὸν ἔστρωσαν ἑαυτοῖς
- 4 Lè sèvant Estè yo ansanm ak domestik konfyans li yo al di li sa Madoche t'ap fè, sa te boulvèse li anpil. Estè voye bon rad bay Madoche pou li te ka wete rad sak la sou li. Men Madoche derefize.
And Esther's women and her servants came and gave her word of it. Then great was the grief of the queen: and she sent robes for Mordecai, so that his clothing of haircloth might be taken off; but he would not have them.
καὶ εἰσήλθον αἱ ἄβραι καὶ οἱ εὐνοῦχοι τῆς βασιλείσης καὶ ἀνήγγειλαν αὐτῇ καὶ ἐταράχθη ἀκούσασα τὸ γεγονὸς καὶ ἀπέστειλεν στολίσαι τὸν μαρδοχαῖον καὶ ἀφελῆσθαι αὐτοῦ τὸν σάκκον ὁ δὲ οὐκ ἐπέι σθη
- 5 ¶ Lè sa a, Estè rele Atach, yonn nan domestik konfyans wa a te ba li pou sèvis li, li voye l' bò kote Madoche pou konnen sa k'ap pase ak poukisa l'ap fè sa.
Then Esther sent for Hathach, one of the king's unsexed servants whom he had given her for waiting on her, and she gave him orders to go to Mordecai and see what this was and why it was.
ἡ δὲ ἐσθηρ προσεκαλέσατο ἀχραθαῖον τὸν εὐνοῦχον αὐτῆς ὃς παρειστήκει αὐτῇ καὶ ἀπέστειλεν μαθεῖν αὐτῇ παρὰ τοῦ μαρδοχαίου τὸ ἀκριβές
- 7 Madoche rakonte l' tou sa ki te rive l', ki jan Aman te pwomèt pou l' te bay anpil lajan pou mete nan kès wa a si wa a te dakò pou yo masakre tout jwif yo.
And Mordecai gave him an account of what had taken place, and of the amount of money which Haman had said he would put into the king's store for the destruction of the Jews.
ὁ δὲ μαρδοχαῖος ὑπέδειξεν αὐτῷ τὸ γεγονὸς καὶ τὴν ἐπαγγελίαν ἣν ἐπηγγείλατο αμαν τῷ βασιλεῖ εἰς τὴν γάζαν ταλάντων μυρίων ἵνα ἀπολέσῃ τοὺς ἰουδαίους
- 8 Li bay Atach yon kopi lòd wa a yo te pibliye lavil Souz la, ki te mande pou yo te detwi tout jwif yo. Madoche mande l' pou l' pote kopi bibliasyon an bay Estè, pou li esplike l' sitiyasyon an, lèfini pou Estè al bò kot wa a pou pale avè l', pou mande l' gras pou pèp li a.
And he gave him the copy of the order which had been given out in Shushan for their destruction, ordering him to let Esther see it, and to make it clear to her; and to say to her that she was to go in to the king, requesting his mercy, and making prayer for her people.
καὶ τὸ ἀντίγραφον τὸ ἐν σουσοῖς ἐκτεθὲν ὑπὲρ τοῦ ἀπολέσθαι αὐτοὺς ἔδωκεν αὐτῷ δεῖξαι τῇ ἐσθηρ καὶ εἶπεν αὐτῷ ἐντείλασθαι αὐτῇ εἰσελθούσῃ παραιτήσασθαι τὸν βασιλέα καὶ ἀξιῶσαι αὐτὸν περὶ τ οὐ λαοῦ μνησθεῖσα ἡμερῶν ταπεινώσεώς σου ὡς ἐτράφης ἐν χειρὶ μου διότι αμαν ὁ δευτερεύων τῷ βασιλεῖ ἐλάλησεν καθ' ἡμῶν εἰς θάνατον ἐπικάλεσαι τὸν κύριον καὶ ἀλάησον τῷ βασιλεῖ περὶ ἡμῶν καὶ ῥύσαι ἡμᾶς ἐκ θανάτου
- 9 Atach al di Estè tou sa Madoche te di l'.
And Hathach came back and gave Esther an account of what Mordecai had said.
εἰσελθὼν δὲ ὁ ἀχραθαῖος ἐλάλησεν αὐτῇ πάντας τοὺς λόγους τούτους
- 10 Estè menm voye Atach di Madoche konsa: -Pèsonn, li te mèt fanm li te mèt gason, pa gen dwa antre nan lakou anndan palè a pou wè wa a, si se pa wa a ki voye chache l'. Si yon moun fè sa, y'ap touye l'. Se lalwa.
Then Esther sent Hathach to say to Mordecai:
εἶπεν δὲ ἐσθηρ πρὸς ἀχραθαῖον πορεύθητι πρὸς μαρδοχαῖον καὶ εἰπὸν ὅτι
- 11 Tout moun k'ap travay ak wa a ansanm ak tout pèp lòt peyi ki sou lòd li yo konn sa. Sèl jan pou l' pa mouri se si wa a lonje baton an lò a bay moun lan. Mwen menm, gen yon mwa depi wa a pa mande pou mwen.
It is common knowledge among all the king's servants and the people of every part of the kingdom, that if anyone, man or woman, comes to the king in his inner room without being sent for, there is only one law for him, that he is to be put to death; only those to whom the king's rod of gold is stretched out may keep their lives: but I have not been sent for to come before the king these thirty days.
τὰ ἔθνη πάντα τῆς βασιλείας γινώσκει ὅτι πᾶς ἄνθρωπος ἢ γυνὴ ὃς εἰσελεύσεται πρὸς τὸν βασιλέα εἰς τὴν αὐλὴν τὴν ἐσωτέραν ἄκλητος οὐκ ἔστιν αὐτῷ σωτηρία πλὴν ὃ ἔκτεινει ὁ βασιλεὺς τὴν χρυσῆ ν ῥάβδον οὗτος σωθήσεται κἀγὼ οὐ κέκλημαι εἰσελθεῖν πρὸς τὸν βασιλέα εἰσὶν αὐταὶ ἡμέραι τριάκοντα

- 12 Lè Atach bay Madoche mesaj Estè a,
And they said these words to Mordecai.
καὶ ἀπήγγειλεν ἀγραθαῖος μαρδοχαίῳ πάντας τοὺς λόγους εσθηρ
- 13 Madoche voye repons sa a bay Estè: -Pa mete nan tèt ou lè y'ap touye jwif yo w'ap chape paske se lakay wa a ou rete.
Then Mordecai sent this answer back to Esther: Do not have the idea that you in the king's house will be safe from the fate of all the Jews.
καὶ εἶπεν μαρδοχαῖος πρὸς ἀγραθαῖον πορεύθητι καὶ εἰπὸν αὐτῇ εσθηρ μὴ εἴπῃς σεαυτῇ ὅτι σωθήσῃ μόνη ἐν τῇ βασιλείᾳ παρὰ πάντας τοὺς ἰουδαίους
- 14 Si ou konprann pou fèmen bouch ou nan yon ka konsa, Bondye ap toujou delivre pèp jwif la. Y'a sove, men ou menm, w'ap mouri epi fanmi ou ap disparèt. Ou pa janm konnen si se pa pou move pa sa a ou larenn jounen jòdi a.
If at this time you say nothing, then help and salvation will come to the Jews from some other place, but you and your father's family will come to destruction: and who is to say that you have not come to the kingdom even for such a time as this?
ὥς ὅτι ἐὰν παρακούσῃς ἐν τούτῳ τῷ καιρῷ ἄλλοθεν βοήθεια καὶ σκέπη ἔσται τοῖς ἰουδαίοις σὺ δὲ καὶ ὁ οἶκος τοῦ πατρὸς σου ἀπολείσθῃ καὶ τίς οἶδεν εἰ εἰς τὸν καιρὸν τούτον ἐβασίλευσας
- 15 Estè voye reponn Madoche:
Then Esther sent them back to Mordecai with this answer:
καὶ ἐξαπέστειλεν εσθηρ τὸν ἤκοντα πρὸς αὐτὴν πρὸς μαρδοχαῖον λέγουσα
- 16 -Ou mèt ale. Reyini dènye jwif ki nan lavil Souz; fè yo fè jèn pou mwen. N'a pase twa jou twa nwit san manje san bwè. Mwen menm bò pa m' ansanm ak sèvant mwen yo, nou pral fè jèn tou. Apre sa, m' aval kote wa a, atout lalwa defann sa. Si se pou m' mouri, m'a mouri.
Go, get together all the Jews who are present in Shushan, and go without food for me, taking no food or drink night or day for three days: and I and my women will do the same; and so I will go in to the king, which is against the law: and if death is to be my fate, then let it come.
βαδίσας ἐκκλησιάσων τοὺς ἰουδαίους τοὺς ἐν σοῦσοις καὶ νηστεύσατε ἐπ' ἐμοὶ καὶ μὴ φάγητε μηδὲ πίητε ἐπὶ ἡμέρας τρεῖς νύκτα καὶ ἡμέραν κάγω δὲ καὶ αἱ ὄβραι μου ἀσιτήσομεν καὶ τότε εἰσελεύσομαι πρὸς τὸν βασιλέα παρὰ τὸν νόμον ἐὰν καὶ ἀπολέσθαι με ἤ
- 17 Madoche ale, li fè tou sa Estè te di l' fè a.
So Mordecai went away and did everything as Esther had said.
καὶ βαδίσας μαρδοχαῖος ἐποίησεν ὅσα ἐνετείλατο αὐτῷ εσθηρ
- 1 ¶ Sou twazyèm jou a, Estè mete rad larenn li sou li, li ale, li kanpe nan lakou anndan palè a, devan salon wa a. Wa a te chita sou fòtèy li anndan salon an anfas pòt pou antre a.
Now on the third day, Esther put on her queen's robes, and took her place in the inner room of the king's house, facing the king's house: and the king was seated on his high seat in the king's house, facing the doorway of the house.
καὶ ἐγενήθη ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ὡς ἐπαύσατο προσευχομένη ἐξεδύσατο τὰ ἱμάτια τῆς θεραπείας καὶ περιεβάλετο τὴν δόξαν αὐτῆς
- 2 Lè wa a wè larenn Estè kanpe deyò a, sa te fè kè l' kontan, li lonje baton an lò ki te nan men l' lan ba li. Estè antre, li manyen pwent baton an.
And when the king saw Esther the queen waiting in the inner room, looking kindly on her he put out the rod of gold in his hand to her. So Esther came near and put her fingers on the top of the rod.
καὶ ἄρας τὴν χρυσὴν ῥάβδον ἐπέθηκεν ἐπὶ τὸν τράχηλον αὐτῆς καὶ ἠσπάσατο αὐτὴν καὶ εἶπεν ἀλλήσόν μοι
- 3 Wa a mande l': -Sa ki genyen, larenn Estè? Sa ou bezwen? Ou te mèt mande m' mwatye nan peyi a, m'ap ba ou li.
Then the king said, What is your desire, Queen Esther, and what is your request? I will give it to you, even to the half of my kingdom.
καὶ εἶπεν ὁ βασιλεὺς τί θέλεις εσθηρ καὶ τί σοῦ ἔστιν τὸ ἀξίωμα ἕως τοῦ ἡμίσιος τῆς βασιλείας μου καὶ ἔσται σοι
- 4 Estè reponn li: -Si sa fè wa a plezi, mwen ta renmen wa a vini ansanm ak Aman nan yon ti fèt m'ap fè pou li lakay mwen aswè a.
And Esther in answer said, If it seems good to the king, let the king and Haman come today to the feast which I have made ready for him.
εἶπεν δὲ εσθηρ ἡμέρα μου ἐπίσημος σήμερόν ἐστιν εἰ οὐν δοκεῖ τῷ βασιλεῖ ἐλθάτω καὶ αὐτὸς καὶ αμαν εἰς τὴν δοχὴν ἣν ποιήσω σήμερον
- 5 Lamenm wa a di: -Kouri vit al chache Aman pou n' al kay Estè ki envite nou. Se konsa, wa a ale nan ti fèt Estè te fè pou li a ansanm ak Aman.
Then the king said, Let Haman come quickly, so that what Esther has said may be done. So the king and Haman came to the feast which Esther had made ready.
καὶ εἶπεν ὁ βασιλεὺς κατασπεύσατε αμαν ὅπως ποιήσωμεν τὸν λόγον εσθηρ καὶ παραγίνονται ἀμφοτέροι εἰς τὴν δοχὴν ἣν εἶπεν εσθηρ
- 6 Pandan yo t'ap bwè diven, wa a mande Estè konsa: -Di m' sa ou vle, m'ap ba ou li. Ou te mèt mande m' mwatye nan peyi a, m'ap ba ou li.
And while they were drinking wine the king said to Esther, What is your prayer? for it will be given to you and what is your request? for it will be done, even to the half of my kingdom.
ἐν δὲ τῷ πότῳ εἶπεν ὁ βασιλεὺς πρὸς εσθηρ τί ἔστιν βασιλίσσα εσθηρ καὶ ἔσται σοι ὅσα ἀξιοῖς

- 7 Estè reponn, li di konsa: -Sa m' bezwen...? Sa m' ta mande ou...?
Then Esther said in answer, My prayer and my request is this:
καὶ εἶπεν τὸ αἴτημά μου καὶ τὸ ἀξιωμα μου
- 8 Si wa a kontan avè m', si se plezi li pou li ban m' sa m' vle a, pou li fè sa m'a mande l' fè a. mwen ta renmen wa a ansanm ak Aman vini denmen lakay mwen pou yon lòt ti fèt m'ap fè pou li ansanm ak Aman. Lè sa a, m'a di monwa sa m' bezwen.
If I have the king's approval, and if it is the king's pleasure to give me my prayer and do my request, let the king and Haman come to the feast which I will make ready for them, and tomorrow I will do as the king has said.
εἰ εὖρον χάριν ἐνώπιον τοῦ βασιλέως ἐλθάτω ὁ βασιλεὺς καὶ αμαν ἐπὶ τὴν αὖριον εἰς τὴν δοχὴν ἣν ποιήσω αὐτοῖς καὶ αὖριον ποιήσω τὰ αὐτά
- 9 ¶ Jou sa a, lè Aman soti nan fèt la, li te kontan, li t'ap ri ak tout moun. Men, lè li rive bò pòtay palè a, li wè Madoche pa menm fè yon rimay leve lè l'ap pase. Li move anpil sou Madoche, Then on that day Haman went out full of joy and glad in heart; but when he saw Mordecai in the king's doorway, and he did not get to his feet or give any sign of fear before him, Haman was full of wrath against Mordecai.
καὶ ἐξῆλθεν ὁ αμαν ἀπὸ τοῦ βασιλέως ὑπερχαρῆς εὐφραϊνόμενος ἐν δὲ τῷ ἰδεῖν αμαν μαρδοχαῖον τὸν ἰουδαῖον ἐν τῇ αὐλῇ ἐθυμώθη σφόδρα
- 10 men li pa kite moun wè sa, epi li al lakay li. Lèfini, li fè chache zanmi l' yo, epi li mande madanm li Zerès pou li vini tou.
But controlling himself, he went to his house; and he sent for his friends and Zeresh, his wife.
καὶ εἰσελθὼν εἰς τὰ ἴδια ἐκάλεσεν τοὺς φίλους καὶ ζωσαραν τὴν γυναῖκα αὐτοῦ
- 11 Aman konmanse pale devan yo, li di yo jan li rich, jan li gen lajan, konbe pitit gason li genyen, jan wa a te moute l' grad, li te mete l' chèf anwo tout lòt chèf ak tout lòt moun k'ap sèvi nan gouvènman an.
And he gave them an account of the glories of his wealth, and the number of children he had, and the ways in which he had been honoured by the king, and how he had put him over the captains and servants of the king.
καὶ ὑπέδειξεν αὐτοῖς τὸν πλοῦτον αὐτοῦ καὶ τὴν δόξαν ἣν ὁ βασιλεὺς αὐτῷ περιέθηκεν καὶ ὡς ἐποίησεν αὐτὸν πρωτεύειν καὶ ἡγεῖσθαι τῆς βασιλείας
- 12 Lèfini, li di: -Sa ki pi rèd, larenn Estè fè fèt pou wa a, kilès ou kwè li envite? Mwen menm ase, pèsonn ankò! Men li envite m' pou denmen ankò!
And Haman said further, Truly, Esther the queen let no man but myself come in to the feast which she had made ready for the king; and tomorrow again I am to be her guest with the king.
καὶ εἶπεν αμαν οὐ κέκληκεν ἡ βασίλισσα μετὰ τοῦ βασιλέως οὐδένα εἰς τὴν δοχὴν ἀλλ' ἢ ἐμέ καὶ εἰς τὴν αὖριον κέκλημαι
- 13 Men, tou sa pa di m' anyen, toutotan m'a wè jwif yo rele Madoche a chita nan papòt palè wa a.
But all this is nothing to me while I see Mordecai the Jew seated by the king's doorway.
καὶ ταῦτά μοι οὐκ ἀρέσκει ὅταν ἴδω μαρδοχαῖον τὸν ἰουδαῖον ἐν τῇ αὐλῇ
- 14 Lè sa a, Zerès, madanm li, ak tout zanmi l' yo di l' konsa: -Poukisa ou pa fè yo kanpe yon poto swasannkenz pye wotè nan lakou lakay ou? Denmen maten, w'a mande wa a pou yo pann Madoche nan poto a. Apre sa, wa va ale nan fèt la ak kè kontan. Aman wè se te yon bon lide yo te ba li la a. Li fè kanpe yon poto swasannkenz pye wotè nan lakou lakay li.
Then his wife Zeresh and all his friends said to him, Let a pillar, fifty cubits high, be made ready for hanging him, and in the morning get the king to give orders for the hanging of Mordecai: then you will be able to go to the feast with the king with a glad heart. And Haman was pleased with the suggestion, and he had the pillar made.
καὶ εἶπεν πρὸς αὐτὸν ζωσαρα ἡ γυνὴ αὐτοῦ καὶ οἱ φίλοι κοπήτω σοι ξύλον πηχῶν πεντήκοντα ὄρθρου δὲ εἰπὼν τῷ βασιλεῖ καὶ κρεμασθήτω μαρδοχαῖος ἐπὶ τοῦ ξύλου σὺ δὲ εἰσελθε εἰς τὴν δοχὴν σὺν τῷ βασιλεῖ καὶ εὐφραίνου καὶ ἤρσεν τὸ ῥῆμα τῷ αμαν καὶ ἠτοιμάσθη τὸ ξύλον
- 1 ¶ Menm jou lannwit sa a, wa a pa t' ka dòmi. Li fè yo pote achiv gouvènman kote yo te ekri tou sa ki te pase nan peyi a nan tan lontan. Li fè yo li ladan l' pou li.
That night the king was unable to get any sleep; and he sent for the books of the records; and while some one was reading them to the king,
ὁ δὲ κύριος ἀπέστησεν τὸν ὕπνον ἀπὸ τοῦ βασιλέως τὴν νύκτα ἐκείνην καὶ εἶπεν τῷ διδασκάλῳ αὐτοῦ εἰσφέρειν γράμματα μνημόσυνα τῶν ἡμερῶν ἀναγινώσκειν αὐτῷ
- 2 Nan sa yo li a, te gen yon pòsyon kote yo te rakonte ki jan Madoche te dekouvri konplo de nan domestik konfyans wa a, Bigtan ak Tèrèch, ki t'ap fè pòs devan chanm wa a, te moute pou yo ansasinen wa a.
It came out that it was recorded in the book how Mordecai had given word of the designs of Bigthana and Teresh, two of the king's servants, keepers of the door, by whom an attack on the king had been designed.
εὗρεν δὲ τὰ γράμματα τὰ γραφέντα περὶ μαρδοχαίου ὡς ἀπήγγειλεν τῷ βασιλεῖ περὶ τῶν δύο εὐνούχων τοῦ βασιλέως ἐν τῷ φυλάσσειν αὐτούς καὶ ζητήσαι ἐπιβαλεῖν τὰς χεῖρας ἀρταξέρξη
- 3 Wa a mande: -Kisa yo te fè pou Madoche lè sa a? Kisa yo te ba li pou sa? Mesye ki te la ap sèvi wa a reponn: -Yo pa t' fè anyen pou li non.
And the king said, What honour and reward have been given to Mordecai for this? Then the servants who were waiting on the king said, Nothing has been done for him.
εἶπεν δὲ ὁ βασιλεὺς τίνα δόξαν ἢ χάριν ἐποιήσαμεν τῷ μαρδοχαίῳ καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως οὐκ ἐποίησας αὐτῷ οὐδέν

- 4 ¶ Wa a mande: -Kilès nan chèf yo ki nan lakou palè a? Lè sa a, Aman te fèk antre nan lakou palè a. Li te vin mande wa a pou l' te fè pann Madoche nan potò li te pare a.
Then the king said, Who is in the outer room? Now Haman had come into the outer room to get the king's authority for the hanging of Mordecai on the pillar which he had made ready for him.
ἐν δὲ τῷ πυνθάνεσθαι τὸν βασιλέα περὶ τῆς εὐνοίας μαρδοχαίου ἰδοὺ αμῶν ἐν τῇ αὐλῇ εἶπεν δὲ ὁ βασιλεὺς τίς ἐν τῇ αὐλῇ ὁ δὲ αμῶν εἰσηλθὼν εἰπεῖν τῷ βασιλεῖ κρεμάσαι τὸν μαρδοχαῖον ἐπὶ τῷ ξύλῳ ᾧ ἠτοίμασεν
- 5 Mesye yo reponn: -Aman la a wi! L'ap espere ou nan lakou a. Wa a di: -Fè l' antre!
And the king's servants said to him, See, Haman is waiting in the outer room. And the king said, Let him come in.
καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως ἰδοὺ αμῶν ἔστηκεν ἐν τῇ αὐλῇ καὶ εἶπεν ὁ βασιλεὺς καλέσατε αὐτόν
- 6 Lè Aman antre, wa a di l' konsa: -Ki pi bèl bagay m' ta fè pou yon moun mwen ta renmen remèsye pou sèvis li rann mwen. Aman di nan kè l': Pa gen lòt moun wa a ta renmen remèsye pase mwen menm!
So Haman came in. And the king said to him, What is to be done to the man whom the king has delight in honouring? Then the thought came into Haman's mind, Whom, more than myself, would the king have pleasure in honouring?
εἶπεν δὲ ὁ βασιλεὺς τῷ αμῶν τί ποιήσω τῷ ἀνθρώπῳ ὃν ἐγὼ θέλω δοξάσαι εἶπεν δὲ ἐν ἑαυτῷ αμῶν τίνα θέλει ὁ βασιλεὺς δοξάσαι εἰ μὴ ἐμέ
- 7 Epi li di wa a: -Yon moun ou ta renmen remèsye pou sèvis li rann ou!
And Haman, answering the king, said, For the man whom the king has delight in honouring,
εἶπεν δὲ πρὸς τὸν βασιλέα ἄνθρωπον ὃν ὁ βασιλεὺς θέλει δοξάσαι
- 8 Enben! Fè yo pran yonn nan bèl rad ou konn mete sou ou yo pote l' bay moun sa a. Pran chwal ou konn moute a ak tout kouwòn lan sou tèt li.
Let them take the robes which the king generally puts on, and the horse on which the king goes, and the crown which is on his head:
ἐνεγκάτωσαν οἱ παῖδες τοῦ βασιλέως στολὴν βυσσίνην ἣν ὁ βασιλεὺς περιβάλλεται καὶ ἵππον ἐφ' ὃν ὁ βασιλεὺς ἐπιβαίνει
- 9 Chwazi yonn nan pi gwo chèf ou yo, fè l' al abiye moun sa a ak rad wa a. Lèfini, l'a fè l' moute sou chwal la. Epi, l'a pwonmennen l' nan tout lavil la sou plas piblik la. Pandan y'ap mache konsa, chèf la va di byen fò: Men ki jan wa a remèsye moun pou sèvis yo rann li.
And let the robes and the horse be given to one of the king's most noble captains, so that they may put them on the man whom the king has delight in honouring, and let him go on horseback through the streets of the town, with men crying out before him, So let it be done to the man whom the king has delight in honouring.
καὶ δότω ἐνὶ τῶν φίλων τοῦ βασιλέως τὸν ἐνδόξον καὶ στολισάτω τὸν ἄνθρωπον ὃν ὁ βασιλεὺς ἀγαπᾷ καὶ ἀναβιβασάτω αὐτὸν ἐπὶ τὸν ἵππον καὶ κηρυσσέτω διὰ τῆς πλατείας τῆς πόλεως λέγων οὕτως ἔσται παντὶ ἀνθρώπῳ ὃν ὁ βασιλεὺς δοξάζει
- 10 Lè sa a, wa a di Aman: -Kouri al chache rad la ak chwal la. Epi w'a fè tou sa ou di la a pou Madoche, nonm jwif la. w'a jwenn li chita bò pòtay palè a. Pa bliye anyen nan sa ou te di fè a.
Then the king said to Haman, Go quickly, and take the robes and the horse, as you have said, and do even so to Mordecai the Jew, who is seated at the king's doorway: see that you do everything as you have said.
εἶπεν δὲ ὁ βασιλεὺς τῷ αμῶν καθὼς ἐλάλησας οὕτως ποιήσον τῷ μαρδοχαίῳ τῷ ἰουδαίῳ τῷ θεραπεύοντι ἐν τῇ αὐλῇ καὶ μὴ παραπεσάτω σου λόγος ὃν ἐλάλησας
- 11 Aman pran rad la ak chwal la, li mete rad la sou Madoche. Li fè Madoche moute sou chwal la. Epi, Aman pwonmennen l' sou plas piblik la. Pandan y'ap mache konsa, li t'ap di byen fò pou tout moun tande: Men ki jan wa a remèsye moun pou sèvis yo rann li.
Then Haman took the robes and the horse, and dressing Mordecai in the robes, he made him go on horseback through the streets of the town, crying out before him, So let it be done to the man whom the king has delight in honouring.
ἔλαβεν δὲ αμῶν τὴν στολὴν καὶ τὸν ἵππον καὶ ἐστόλισεν τὸν μαρδοχαῖον καὶ ἀνεβίβασεν αὐτὸν ἐπὶ τὸν ἵππον καὶ διήλθεν διὰ τῆς πλατείας τῆς πόλεως καὶ ἐκήρυσσεν λέγων οὕτως ἔσται παντὶ ἀνθρώπῳ ὃν ὁ βασιλεὺς θέλει δοξάσαι
- 12 ¶ Apre sa, Madoche tounen tounen l' bò pòtay palè wa a. Aman menm kouri al lakay li, li bouche figi l' sitèlman li te wont.
And Mordecai came back to the king's doorway. But Haman went quickly back to his house, sad and with his head covered.
ἐπέστρεψεν δὲ ὁ μαρδοχαῖος εἰς τὴν αὐλὴν αμῶν δὲ ὑπέστρεψεν εἰς τὰ ἴδια λυπούμενος κατὰ κεφαλῆς
- 13 Li rakonte madanm li ak tout zanmi l' yo tou sa ki te rive l'. Lèfini, Zerès, madanm li, ak zanmi l' yo ki te gen bon konprann di l' konsa: -Si Madoche se yon jwif vre, koulye a ou p'ap ka fè l' anyen. Ou konmanse pèdi pye devan l'. Ou mèt sèten se li k'ap kraze ou.
And Haman gave his wife Zeresh and all his friends an account of what had taken place. Then his wise men and his wife Zeresh said to him, If Mordecai, who is starting to get the better of you, is of the seed of the Jews, you will not be able to do anything against him, but you will certainly go down before him.
καὶ διηγῆσατο αμῶν τὰ συμβεβηκότα αὐτῷ ζωσαρα τῇ γυναικὶ αὐτοῦ καὶ τοῖς φίλοις καὶ εἶπαν πρὸς αὐτὸν οἱ φίλοι καὶ ἡ γυνὴ εἰ ἐκ γένους ἰουδαίων μαρδοχαῖος ἦρξαι ταπεινοῦσθαι ἐνώπιον αὐτοῦ περὶ οὗ μὴ δύνη αὐτὸν ἀμύνασθαι ὅτι θεὸς ζῶν μετ' αὐτοῦ
- 14 Zanmi l' yo t'ap pale toujou, lè domestik konfyans wa yo rive vin chache Aman pou l' ale touswit nan fèt Estè te pare a.
While they were still talking, the king's servants came to take Haman to the feast which Esther had made ready.
ἔτι αὐτῶν λαλούντων παραγίνονται οἱ εὐνοῦχοι ἐπιπεύδοντες τὸν αμῶν ἐπὶ τὸν πότον ὃν ἠτοίμασεν ἐσθῆρ

- 1 ¶ Wa a te al nan fèt larenn Estè a ankò ansanm ak Aman.
So the king and Haman came to take wine with Esther the queen.
εἰσῆλθεν δὲ ὁ βασιλεὺς καὶ ἄμαν συμπιεῖν τῇ βασιλίῳ
- 2 Pandan yo t'ap bwè diven, wa a mande Estè, tankou premye jou a: -Di m' sa ou vle, m'ap ba ou li. Ou te mèt mande m' mwaye nan peyi a, m'ap ba ou li!
And the king said to Esther again on the second day, while they were drinking, What is your prayer, Queen Esther? for it will be given to you; and what is your request? for it will be done, even to the half of my kingdom.
εἶπεν δὲ ὁ βασιλεὺς εσθηρ τῇ δευτέρᾳ ἡμέρᾳ ἐν τῷ πότῳ τί ἐστὶν εσθηρ βασίλισσα καὶ τί τὸ αἰτήμά σου καὶ τί τὸ ἀξίωμα σου καὶ ἔστω σοὶ ἕως τοῦ ἡμίσου τῆς βασιλείας μου
- 3 Estè reponn li: -Si wa a kontan avè m', si se plezi li pou li ban mwen sa m' vle a, tanpri, sove lavi m' ansanm ak lavi pèp mwen an. Se sa ase mwen mande ou.
Then Esther the queen, answering, said, If I have your approval, O king, and if it is the king's pleasure, let my life be given to me in answer to my prayer, and my people at my request:
καὶ ἀποκριθεῖσα εἶπεν εἰ εὔρον χάριν ἐνώπιον τοῦ βασιλέως δοθήτω ἡ ψυχὴ μου τῷ αἰτήματί μου καὶ ὁ λαός μου τῷ ἀξιώματί μου
- 4 Paske yo vann nou, mwen menm ansanm ak tout pèp mwen an, pou yo ka masakre nou, touye nou, disparèt nou nèt. Si se vann yo te vann nou pou fè nou tounen esklav, mwen pa ta di anyen, mwen pa ta deranje ou pou sa ase. Men, moun ki pa vle wè nou an p'ap janm ka ranplase pèt l'ap fè ou fè a.
For we are given up, I and my people, to destruction and death and to be cut off. If we had been taken as men-servants and women-servants for a price, I would have said nothing, for our trouble is little in comparison with the king's loss.
ἐπράθημεν γὰρ ἐγὼ τε καὶ ὁ λαός μου εἰς ἀπώλειαν καὶ διαρπαγὴν καὶ δουλείαν ἡμεῖς καὶ τὰ τέκνα ἡμῶν εἰς παῖδας καὶ παιδίσκας καὶ παρήκουσα οὐ γὰρ ἄξιος ὁ διάβολος τῆς αὐλῆς τοῦ βασιλέως
- 5 Wa Asyeris mande larenn Estè: -Ki moun ki penmèt li gen lide fè bagay konsa? Kote moun lan?
Then King Ahasuerus said to Esther the queen, Who is he and where is he who has had this evil thought in his heart?
εἶπεν δὲ ὁ βασιλεὺς τίς οὗτος ὅστις ἐτόλμησεν ποιῆσαι τὸ πρᾶγμα τοῦτο
- 6 Estè reponn li: -Moun ki pa vle wè nou an, moun k'ap pèskite nou an, se Aman, mechan sa a! Aman dekare, li pran tranble devan wa a ak larenn lan.
And Esther said, Our hater and attacker is this evil Haman. Then Haman was full of fear before the king and the queen.
εἶπεν δὲ εσθηρ ἄνθρωπος ἐχθρὸς ἄμαν ὁ πονηρὸς οὗτος ἄμαν δὲ ἐταράχθη ἀπὸ τοῦ βασιλέως καὶ τῆς βασιλίσης
- 7 ¶ Wa a leve bò tab la byen move, li soti deyò al nan jaden palè a. Aman te konnen wa a tapral pini l' pou sa l' fè a. Li rete pou l' mande larenn lan fè pa l'.
And the king in his wrath got up from the feast and went into the garden: and Haman got to his feet to make a prayer for his life to Esther the queen: for he saw that the king's purpose was evil against him.
ὁ δὲ βασιλεὺς ἐξάνεστη ἐκ τοῦ συμποσίου εἰς τὸν κήπον ὁ δὲ ἄμαν παρητεῖτο τὴν βασίλισσαν ἐώρα γὰρ ἑαυτὸν ἐν κακοῖς ὄντα
- 8 Aman te fèk panche kò l' sou divan Estè a pou mande l' padon lè wa a tounen antre soti nan jaden an. Lè wa a wè sa, li di: -Koulye a, apa nonm lan soti pou li fè kadejak sou larenn Estè, l'a devan je m', nan mitan lakay mwen an! Wa a poko fin pale, nèg konfyans yo gen tan kouvri tèt Aman.
Then the king came back from the garden into the room where they had been drinking; and Haman was stretched out on the seat where Esther was. Then the king said, Is he taking the queen by force before my eyes in my house? And while the words were on the king's lips, they put a cloth over Haman's face.
ἐπέστρεψεν δὲ ὁ βασιλεὺς ἐκ τοῦ κήπου ἄμαν δὲ ἐπιπετώκει ἐπὶ τὴν κλίνην ἄξιων τὴν βασίλισσαν εἶπεν δὲ ὁ βασιλεὺς ὥστε καὶ τὴν γυναῖκα βιάζει ἐν τῇ οἰκίᾳ μου ἄμαν δὲ ἀκούσας διετράπη τῷ προσώπῳ
- 9 Yonn ladan yo ki te rele Abona, di konsa: -Aman te menm gen tan fè kanpe yon poto nan lakou lakay li pou l' te pann Madoche ki te sove lavi wa a. Poto a gen swasannkenz pye wotè. Wa a bay lòd pou yo pann Aman ladan l'.
Then Harbonah, one of the unsexed servants waiting before the king, said, See, the pillar fifty cubits high, which Haman made for Mordecai, who said a good word for the king, is still in its place in Haman's house. Then the king said, Put him to death by hanging him on it.
εἶπεν δὲ βουγαθὰν εἷς τῶν εὐνοούχων πρὸς τὸν βασιλέα ἰδοὺ καὶ ξύλον ἡτοιμάσεν ἄμαν μαρδοχαίῳ τῷ λαλήσαντι περὶ τοῦ βασιλέως καὶ ὄρθωται ἐν τοῖς ἄμαν ξύλον πηχῶν πενήτηκοντα εἶπεν δὲ ὁ βασιλεὺς σταυρωθήτω ἐπ' αὐτοῦ
- 10 Se konsa yo pann Aman nan poto li te pare pou Madoche a. Apre sa, kòlè wa a tonbe.
So Haman was put to death by hanging him on the pillar he had made for Mordecai. Then the king's wrath became less.
καὶ ἐκρεμάσθη ἄμαν ἐπὶ τοῦ ξύλου ὃ ἡτοιμάσεν μαρδοχαίῳ καὶ τότε ὁ βασιλεὺς ἐκόπασεν τοῦ θυμοῦ
- 1 ¶ Menm jou sa a, wa Asyeris pran tout byen Aman yo, nonm ki pa t' vle wè jwif yo, li fè larenn Estè kado. Estè fè wa a konnen Madoche se fanmi li. Depi lè sa a, Madoche te gen dwa parèt devan wa a.
That day the king gave all the family of Haman, the hater of the Jews, to Esther the queen. And Mordecai came before the king, for Esther had made clear what he was to her.
καὶ ἐν αὐτῇ τῇ ἡμέρᾳ ὁ βασιλεὺς ἄρταξέρξης ἔδωρήσατο εσθηρ ὅσα ὑπῆρχεν ἄμαν τῷ διαβόλῳ καὶ μαρδοχαίῳ προσεκλήθη ὑπὸ τοῦ βασιλέως ὑπέδειξεν γὰρ εσθηρ ὅτι ἐνοικεῖοιτα αὐτῇ

- 2 Wa a wete bag li te reprann nan men Aman an, li bay Madoche li. Estè menm mete Madoche reskonsab tout byen Aman yo.
And the king took off his ring, which he had taken from Haman, and gave it to Mordecai. And Esther put Mordecai over the family of Haman.
 ἔλαβεν δὲ ὁ βασιλεὺς τὸν δακτύλιον ὃν ἀφείλατο αμαν καὶ ἔδωκεν αὐτὸν μαρδοχαίῳ καὶ κατέστησεν εσθηρ μαρδοχαῖον ἐπὶ πάντων τῶν αμαν
- 3 ¶ Apre sa, Estè al pale ak wa a ankò. Li lage kò l' nan pye l' ap kriye. Li mande l' pou l' fè kichòy pou kraze vye konplo Aman, moun laras Agag la, te moute sou do jwif yo.
Then Esther again came before the king, falling down at his feet, and made request to him with weeping, that he would put a stop to the evil purposes of Haman the Agagite and the designs which he had made against the Jews.
 καὶ προσθεῖσα ἐλάλησεν πρὸς τὸν βασιλέα καὶ προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ καὶ ἤξιον ἀφελεῖν τὴν αμαν κακίαν καὶ ὅσα ἐποίησεν τοῖς ἰουδαίοις
- 4 Wa a lonje baton an lò a bay Estè. Estè leve epi li di:
Then the king put out the rod of gold to Esther, and she got up before the king.
 ἐξέτεινεν δὲ ὁ βασιλεὺς εσθηρ τὴν ῥάβδον τὴν χρυσοῦν ἐξηγέρθη δὲ εσθηρ παρεστηκέναι τῷ βασιλεῖ
- 5 -Si sa fè wa a plezi, si wa a kontan avè m', si se yon bagay li ka fè, si mwen fè wa a plezi, tanpri, ekri yon lèt pou revoke lòd Aman, pitit Amedata, moun laras Agag la, te bay pou yo te touye dènye kras jwif toupatou nan peyi wa a.
And she said, If it is the king's pleasure and if I have his approval and this thing seems right to the king and I am pleasing to him, then let letters be sent giving orders against those which Haman, the son of Hammedatha the Agagite, sent out for the destruction of the Jews in all divisions of the kingdom:
 καὶ εἶπεν εσθηρ εἰ δοκεῖ σοι καὶ εὖρον χάριν πεμφθῆτω ἀποστραφῆναι τὰ γράμματα τὰ ἀπεσταλμένα ὑπὸ αμαν τὰ γραφέντα ἀπολέσθαι τοὺς ἰουδαίους οἳ εἰσιν ἐν τῇ βασιλείᾳ σου
- 6 Mwen p'ap ka rete konsa pou m' wè malè sa a ap tonbe sou moun pèp mwen yo, pou m' wè y'ap touye tout fanmi m' yo.
For how is it possible for me to see the evil which is to overtake my nation? how may I see the destruction of my people?
 πῶς γὰρ δυνήσομαι ἰδεῖν τὴν κάκωσιν τοῦ λαοῦ μου καὶ πῶς δυνήσομαι σοθῆναι ἐν τῇ ἀπωλείᾳ τῆς πατρίδος μου
- 7 Wa Asyeris di Estè ak Madoche konsa: -Gade, mwen fè pann Aman poutèt konplo li te moute sou do jwif yo, lèfini, m' bay Estè tout byen li yo.
Then King Ahasuerus said to Esther the queen and to Mordecai the Jew, See now, I have given Esther the family of Haman, and he has come to his death by hanging, because he made an attack on the Jews.
 καὶ εἶπεν ὁ βασιλεὺς πρὸς εσθηρ εἰ πάντα τὰ ὑπάρχοντα αμαν ἔδωκα καὶ ἐχαρισάμην σοι καὶ αὐτὸν ἐκρέμασα ἐπὶ ζόλου ὅτι τὺς χεῖρας ἐπήνεγκε τοῖς ἰουδαίοις τί ἔτι ἐπιζητεῖς
- 8 Men, depi yo bay yon lòd bibli nan non wa a, avèk so wa a sou li, li pa ka revoke. Tansèlman, nou menm, nou gen dwa ekri yon lèt bay jwif yo nan non mwen avèk so mwen sou li.
So now send a letter about the Jews, writing whatever seems good to you, in the king's name, and stamping it with the king's ring: for a writing signed in the king's name and stamped with the king's ring may not be changed.
 γράψατε καὶ ὑμεῖς ἐκ τοῦ ὀνόματός μου ὡς δοκεῖ ὑμῖν καὶ σφραγίσατε τῷ δακτυλίῳ μου ὅσα γὰρ γράφεται τοῦ βασιλέως ἐπιτάξαντος καὶ σφραγισθῆ τῷ δακτυλίῳ μου οὐκ ἔστιν αὐτοῖς ἀντειπεῖν
- 9 Tou sa te pase nan venntwazyèm jou twazyèm mwa a, mwa Sivan an. Madoche fè chache tout sekretè wa yo, li di yo tou sa pou yo mete nan lèt pou yo voye bay jwif yo, bay gouvènè yo, bay prefè yo ak lòt chèf pèp yo, nan tout sanvensèt (127) pwovens yo, depi peyi Lend rive peyi Letiopi. Lèt yo te ekri pou chak pwovens yo nan lang yo, dapre jan yo ekri lang lan nan peyi a. Yo ekri lèt pou jwif yo nan lang pa yo, dapre jan yo ekri lang pa yo a tou.
Then at that time, on the twenty-third day of the third month, which is the month Sivan, the king's scribes were sent for; and everything ordered by Mordecai was put in writing and sent to the Jews and the captains and the rulers and the chiefs of all the divisions of the kingdom from India to Ethiopia, a hundred and twenty-seven divisions, to every division in the writing commonly used there, and to every people in their language, and to the Jews in their writing and their language.
 ἐκλήθησαν δὲ οἱ γραμματεῖς ἐν τῷ πρώτῳ μηνὶ ὃς ἔστι νῖσα τρίτῃ καὶ εἰκάδι τοῦ αὐτοῦ ἔτους καὶ ἐγράφη τοῖς ἰουδαίοις ὅσα ἐνετείλατο τοῖς οἰκονόμοις καὶ τοῖς ἄρχουσιν τῶν σατραπῶν ἀπὸ τῆς Ἰνδίας ἕως τῆς αἰθιοπίας ἑκατὸν εἰκοσι ἐπτὰ σατραπείαις κατὰ χώραν καὶ χώραν κατὰ τὴν ἑαυτῶν λέξιν
- 10 Madoche fè ekri lèt yo nan non wa a, epi li mete so wa a sou yo. Yo renmèt lèt yo bay mesaje pote ale. Mesaje yo te moute sou chwal yo te pran nan ekri wa a.
The letters were sent in the name of King Ahasuerus and stamped with his ring, and they were taken by men on horseback, going on the quick-running horses used for the king's business, the offspring of his best horses:
 ἐγράφη δὲ διὰ τοῦ βασιλέως καὶ ἐσφραγίσθη τῷ δακτυλίῳ αὐτοῦ καὶ ἐξαπέστειλαν τὰ γράμματα διὰ βιβλιαφόρων
- 11 Dapre sa ki te nan lèt yo, wa a te bay tout jwif yo pèmisyon pou yo te òganize yo nan chak lavil peyi a pou yo te ka defann tèt yo. Nenpòt moun lòt nasyon ki ta atake yo ak zam nan nenpòt pwovens, se pou yo koresponn ak yo, se pou yo masakre yo ansanm ak madanm yo ak pitit yo. Se pou yo touye yo nèt ale, lèfini pou yo pran tout byen yo.
In these letters the king gave authority to the Jews in every town to come together and make a fight for their lives, and to send death and destruction on the power of any people in any part of the kingdom attacking them or their children or their women, and to take their goods from them by force,
 ὡς ἐπέταξεν αὐτοῖς χρῆσθαι τοῖς νόμοις αὐτῶν ἐν πάσῃ πόλει βοηθῆσαι τε αὐτοῖς καὶ χρῆσθαι τοῖς ἀντιδίκους αὐτῶν καὶ τοῖς ἀντικειμένους αὐτῶν ὡς βούλονται
- 12 Se sa pou jwif yo fè nan tout pwovens peyi wa Asyeris la, nan trèzyèm jou douzyèm mwa a, ki vle di mwa Ada a.
On one day in every division of the kingdom of Ahasuerus, that is, on the thirteenth day of the twelfth month, the month Adar.
 ἐν ἡμέρᾳ μιᾷ ἐν πάσῃ τῇ βασιλείᾳ ἀρταξέρσου τῇ τρισκαιδεκάτῃ τοῦ δωδεκάτου μηνός ὃς ἔστιν ἀδαρ

- 13 Nan chak pwovens, se pou yo te konsidere lèt la tankou yon lwa. Se pou yo te pibliye l' pou tout moun te ka konnen sa ki ladan l'. Jwif yo menm te pou pare pou yo te tire revanj yo sou lènmi yo jou sa a.
A copy of the writing, to be made public as an order in every division of the kingdom, was given out to all the peoples, so that the Jews might be ready when that day came to give punishment to their haters.
τὰ δὲ ἀντίγραφα ἐκτιθέσθωσαν ὀφθαλμοφανῶς ἐν πάσῃ τῇ βασιλείᾳ ἐτόιμους τε εἶναι πάντας τοὺς ἰουδαίους εἰς ταύτην τὴν ἡμέραν πολεμῆσαι αὐτῶν τοὺς ὑπεναντίους
- 14 Jan wa a te bay lòd la, mesaje yo moute sou chwal wa yo, yo kouri pote lèt yo ale. Yo te mache fè konnen lòd wa a nan lavil Souz, kapital la, tou.
So the men went out on the quick-running horses used on the king's business, wasting no time and forced on by the king's order; and the order was given out in Shushan, the king's town.
οἱ μὲν οὖν ἰππεῖς ἐξῆλθον σπεύδοντες τὰ ὑπὸ τοῦ βασιλέως λεγόμενα ἐπιτελεῖν ἐξετέθη δὲ τὸ πρόσταγμα καὶ ἐν σοῦσοις
- 15 ¶ Madoche soti kite palè wa a. Li te gen yon bèl rad ble e blan, tankou rad wa a, sou li, yon gwo kouwòn lò sou tèt li ak yon manto koulè violèt sou zepòl li. Tout moun lavil Souz te kontan, yo t'ap fè fèt.
And Mordecai went out from before the king, dressed in king-like robes of blue and white, and with a great crown of gold and clothing of purple and the best linen: and all the town of Shushan gave loud cries of joy.
ὁ δὲ μαρδοχαῖος ἐξῆλθεν ἐστολισμένος τὴν βασιλικὴν στολὴν καὶ στέφανον ἔχων χρυσοῦν καὶ διάδημα βύσσινον πορφυροῦν ἰδόντες δὲ οἱ ἐν σοῦσοις ἐχάρησαν
- 16 Pou jwif yo menm, se te yon gwo soulajman; yo te kontan, yo t'ap fè fèt, se te yon bèl bagay pou yo.
And the Jews had light and joy and honour.
τοῖς δὲ ἰουδαίοις ἐγένετο φῶς καὶ εὐφροσύνη
- 17 Nan tout pwovens yo, nan chak lavil yo, toupatou kote yo te li lèt wa a te voye a, jwif yo pase jou a ap fè fèt, yo te kontan, yo fè resepsyon, yo bay manje. Anpil moun lòt nasyon fè yo jwif lè sa a, paske yo te pè jwif yo anpil.
And in every part of the kingdom and in every town, wherever the king's letter and his order came, the Jews were glad with great joy, and had a feast and a good day. And a great number of the people of the land became Jews: for the fear of the Jews had come on them.
κατὰ πόλιν καὶ χώραν οὗ ἂν ἐξετέθη τὸ πρόσταγμα οὗ ἂν ἐξετέθη τὸ ἔκθεμα χαρὰ καὶ εὐφροσύνη τοῖς ἰουδαίοις κώθων καὶ εὐφροσύνη καὶ πολλοὶ τῶν ἔθνῶν περιετέμοντο καὶ ἰουδαίζον διὰ τὸν φόβον τῶν ἰουδαίων
- 1 ¶ Trèzyèm jou nan douzyèm mwa a, mwa Ada a, rive. Se te jou pou yo te fè sa wa a te bay lòd fè a. Se te jou moun ki pa t' vle wè jwif yo t'ap tann pou yo te kraze yo. Men, sa ki pou te rive jou sa a, se pa sa ki rive. Se jwif yo ki kraze moun ki te rayi yo.
Now on the thirteenth day of the twelfth month, which is the month Adar, when the time came for the king's order to be put into effect, on the very day when the haters of the Jews had been hoping to have rule over them; though the opposite had come about, and the Jews had rule over their haters;
ἐν γὰρ τῷ δωδεκάτῳ μηνὶ τρισκαιδεκάτῃ τοῦ μηνός ὅς ἐστιν ἀδαρ παρῆν τὰ γράμματα τὰ γραφέντα ὑπὸ τοῦ βασιλέως
- 2 Nan tout pwovens peyi wa Asyeris la, jwif yo reyini nan katye yo nan chak lavil. Yo òganize yo pou yo atake tout moun ki te vle fè yo mal. Pèsonn pa t' ka kenbe tèt ak yo. Tout moun te pè yo.
On that day, the Jews came together in their towns through all the divisions of the kingdom of Ahasuerus, for the purpose of attacking all those who were attempting evil against them: and everyone had to give way before them, for the fear of them had come on all the peoples.
ἐν αὐτῇ τῇ ἡμέρᾳ ἀπώλοντο οἱ ἀντικείμενοι τοῖς ἰουδαίοις οὐδεὶς γὰρ ἀντέστη φοβούμενος αὐτούς
- 3 Sa ki pi rèd, tout gouvènè yo, tout prefè yo ak tout anplwaye leta yo nan tout pwovens yo te pran pou jwif yo, paske yo te pè Madoche anpil.
And all the chiefs and the captains and the rulers and those who did the king's business gave support to the Jews; because the fear of Mordecai had come on them.
οἱ γὰρ ἄρχοντες τῶν σατραπῶν καὶ οἱ τύραννοι καὶ οἱ βασιλικοὶ γραμματεῖς ἐτίμων τοὺς ἰουδαίους ὁ γὰρ φόβος μαρδοχαίου ἐνέκειτο αὐτοῖς
- 4 Nan tout peyi a, tout moun te konnen jan Madoche te yon grannèg nan palè wa a, chak jou li te vin gen plis pouvwa.
For Mordecai was great in the king's house, and word of him went out through every part of the kingdom: for the man Mordecai became greater and greater.
προσέπεσεν γὰρ τὸ πρόσταγμα τοῦ βασιλέως ὀνομασθῆναι ἐν πάσῃ τῇ βασιλείᾳ
- 5 Jwif yo tonbe sou tout lènmi yo ak kout nepe. Yo touye yo, yo masakre yo. Yo fè sa yo vle ak moun ki pa t' vle wè yo.
So the Jews overcame all their attackers with the sword and with death and destruction, and did to their haters whatever they had a desire to do.
- 6 Nan lavil Souz, kapital la menm, yo touye, yo masakre senksan (500) moun.
And in Shushan the Jews put to death five hundred men.
καὶ ἐν σοῦσοις τῇ πόλει ἀπέκτειναν οἱ ἰουδαῖοι ἄνδρας πεντακοσίους
- 7 Nan moun yo touye yo te gen dis pitit gason Aman yo: Pachandat, Dalfon, Aspata,
They put to death Parshandatha, Dalphon, Aspatha,
τόν τε φαρσαννεστῆν καὶ δελφῶν καὶ φασγα

- 8 Porata, Adalya, Aridata,
Poratha, Adalia, Aridatha,
καὶ φαρδαθα καὶ βαρεα καὶ σαρβαχα
- 9 Pamachta, Arisayi, Aridayi ak Vayzata.
Parmashta, Arisai, Aridai, and Vaizatha,
καὶ μαρμασσιμα καὶ αρουφαιον καὶ αρσαιον καὶ ζαβουθαιθαν
- 10 Se te pitit gason Aman yo, pitit pitit Amedata a, moun ki pa t' vle wè jwif yo. Men, jwif yo pa t' pran anyen lakay moun yo.
The ten sons of Haman the son of Hammedatha, the hater of the Jews; but they put not a hand on any of their goods.
τοὺς δέκα υἱοὺς αμαν αμαδαθου βουγαίου τοῦ ἐχθροῦ τῶν ἰουδαίων καὶ διήρπασαν
- 11 Jou sa a, yo fè wa a konnen jwif yo te touye senksan (500) moun nan lavil Souz, kapital la.
On that day the number of those who had been put to death in the town of Shushan was given to the king.
ἐν αὐτῇ τῇ ἡμέρᾳ ἐπεδόθη ὁ ἀριθμὸς τῶ βασιλεῖ τῶν ἀπολωλότων ἐν σοῦσοις
- 12 Wa a di larenn Estè konsa: -Nan lavil Souz ase, jwif yo touye senksan (500) moun. Nan moun sa yo te gen dis pitit gason Aman yo. Nou pa bezwen mande sa yo fè nan pwovens yo. Kisa ou vle koulye a? M'ap ba ou li. Di m' kisa ou vle m' fè, m'ap fè l'!
And the king said to Esther the queen, The Jews have put five hundred men to death in Shushan, as well as the ten sons of Haman: what then have they done in the rest of the kingdom! Now what is your prayer? for it will be given to you; what other request have you? and it will be done.
εἶπεν δὲ ὁ βασιλεὺς πρὸς εσθηρ ἀπόλεσαν οἱ ἰουδαῖοι ἐν σοῦσοις τῇ πόλει ἄνδρας πεντακοσίους ἐν δὲ τῇ περιχώρῳ πῶς οἶει ἐχρήσαντο τί οὖν ἀξιοῖς ἔτι καὶ ἔσται σοι
- 13 Estè reponn li: -Si sa fè monwa plezi, li ta bay jwif ki nan lavil Souz yo otorizasyon pou denmen yo fè menm jan yo te fè jòdi a. Lèfini, pou yo pann kadav dis pitit gason Aman yo sou plas piblik.
Then Esther said, If it is the king's pleasure, let authority be given to the Jews in Shushan to do tomorrow as has been done today, and let orders be given for the hanging of Haman's ten sons.
καὶ εἶπεν εσθηρ τῶ βασιλεῖ δοθῆτω τοῖς ἰουδαίοις χρῆσθαι ὡσαύτως τὴν αὔριον ὥστε τοὺς δέκα υἱοὺς κρεμάσαι αμαν
- 14 Wa a bay lòd pou yo fè sa vre. Yo fè piblikasyon nan tout lavil Souz, epi yo pann kadav dis pitit gason Aman yo sou plas piblik.
And the king said that this was to be done, and the order was given out in Shushan, and the hanging of Haman's ten sons was effected.
καὶ ἐπέτρεψεν οὕτως γενέσθαι καὶ ἐξέθηκε τοῖς ἰουδαίοις τῆς πόλεως τὰ σώματα τῶν υἱῶν αμαν κρεμάσαι
- 15 Nan katòzyèm jou moun Ada a, jwif lavil Souz yo reyini ankò epi yo touye twasan (300) moun nan lavil la. Men, lè sa a tou, yo pa t' pran anyen nan zafè moun yo.
For the Jews who were in Shushan came together again on the fourteenth day of the month Adar and put to death three hundred men in Shushan; but they put not a hand on their goods.
καὶ συνήχθησαν οἱ ἰουδαῖοι ἐν σοῦσοις τῇ τεσσαρεσκαίδεκάτῃ τοῦ αδαρ καὶ ἀπέκτειναν ἄνδρας τριακοσίους καὶ οὐδὲν διήρπασαν
- 16 Nan pwovens yo menm, jwif yo te òganize yo pou defann tèt yo. Yo fè lènmi yo ba yo lapè, yo touye swasannkenzmil (75.000) moun ki pa t' vle wè yo. Men, yo menm tou yo pa t' pran anyen nan zafè moun yo.
And the other Jews in every division of the kingdom came together, fighting for their lives, and got salvation from their haters and put seventy-five thousand of them to death; but they did not put a hand on their goods.
οἱ δὲ λοιποὶ τῶν ἰουδαίων οἱ ἐν τῇ βασιλείᾳ συνήχθησαν καὶ ἑαυτοῖς ἐβοήθουν καὶ ἀνεπαύσαντο ἀπὸ τῶν πολεμίων ἀπόλεσαν γὰρ αὐτῶν μυρίους πεντακισχιλίους τῇ τρισκαίδεκάτῃ τοῦ αδαρ καὶ οὐδὲν διήρπασαν
- 17 Tou sa pase nan trèzyèm jou mwa Ada a. Nan denmen, ki vle di nan katòzyèm jou mwa a, jwif nan pwovens yo pa t' touye yon moun ankò. Se te jou yo t'ap fè fèt, jou yo t'ap pran plezi yo.
This they did on the thirteenth day of the month Adar; and on the fourteenth day of the same month they took their rest, and made it a day of feasting and joy.
καὶ ἀνεπαύσαντο τῇ τεσσαρεσκαίδεκάτῃ τοῦ αὐτοῦ μηνὸς καὶ ἤγον αὐτὴν ἡμέραν ἀναπαύσεως μετὰ χαρᾶς καὶ εὐφροσύνης
- 18 Men, jwif lavil Souz yo te pran de jou, trèzyèm jou ak katòzyèm jou nan mwa Ada a, pou yo te touye lènmi yo. Nan kenzyèm jou mwa a, yo pa t' touye yon moun ankò. Se jou sa a yo te fè fèt, se jou sa a yo t'ap pran plezi yo.
But the Jews in Shushan came together on the thirteenth and on the fourteenth day of the month; and on the fifteenth day they took their rest, and made it a day of feasting and joy.
οἱ δὲ ἰουδαῖοι οἱ ἐν σοῦσοις τῇ πόλει συνήχθησαν καὶ τῇ τεσσαρεσκαίδεκάτῃ καὶ οὐκ ἀνεπαύσαντο ἤγον δὲ καὶ τὴν πεντεκαίδεκάτην μετὰ χαρᾶς καὶ εὐφροσύνης
- 19 Se poutèt sa, jwif k'ap viv nan ti bouk yo, ki gaye nan tout pwovens yo, pran katòzyèm jou mwa Ada a pou yon jou fèt, jou pou fè kè yo kontan, jou pou yo pa travay. Se jou sa a yonn voye kado bay lòt.
So the Jews of the country places living in unwalled towns make the fourteenth day of the month Adar a day of feasting and joy and a good day, a day for sending offerings one to another.
διὰ τοῦτο οὖν οἱ ἰουδαῖοι οἱ διεσπαρμένοι ἐν πάσῃ χώρᾳ τῇ ἔξω ἄγουσιν τὴν τεσσαρεσκαίδεκάτην τοῦ αδαρ ἡμέραν ἀγαθὴν μετ' εὐφροσύνης ἀποστέλλοντες μερίδας ἕκαστος τῶ πλησίον οἱ δὲ κατοικοῦντες ἐν ταῖς μητροπόλεσιν καὶ τὴν πεντεκαίδεκάτην τοῦ αδαρ ἡμέραν εὐφροσύνης ἀγαθὴν ἄγουσιν ἐξαποστέλλοντες μερίδας τοῖς πλησίον

- 20 ¶ Madoche fè ekri tout bagay sa yo, lèfini li voye lèt bay tout jwif ki te nan pwovens peyi wa Asyeris la, kit yo te pre, kit yo te lwen.
And Mordecai sent letters to all the Jews in every division of the kingdom of Ahasuerus, near and far,
 ἔγραψεν δὲ μαρδοχαῖος τοὺς λόγους τούτους εἰς βιβλίον καὶ ἐξαπέστειλεν τοῖς ἰουδαίοις ὅσοι ἦσαν ἐν τῇ ἀρταξέρξου βασιλείᾳ τοῖς ἐγγύς καὶ τοῖς μακρὰν
- 21 Li voye di yo pou yo te toujou pran de jou sa yo, katòzyèm ak kenzyèm jou nan mwa Ada a, pou jou fèt chak lanne.
Ordering them to keep the fourteenth day of the month Adar and the fifteenth day of the same month, every year,
 στῆσαι τὰς ἡμέρας ταύτας ἀγαθὰς ἄγειν τε τὴν τεσσαρεσκαίδεκάτην καὶ τὴν πεντεκαίδεκάτην τοῦ ἀδαρ
- 22 Se jou sa yo jwif yo te fè lènmi yo ba yo lapè. Se mwa sa a sitiasyon an te chanje pou yo: yo te sispann gen lapenn, kè yo te kontan. Yo pa t' dekouraje, yo t'ap fè fèt. Se pou yo te make jou sa yo tankou jou pou fè fèt ak gwo resepsyon. Jou sa a, se pou yo voye kado yonn bay lòt, se pou yo bay pòn yo kado tou.
As days on which the Jews had rest from their haters, and the month which for them was turned from sorrow to joy, and from weeping to a good day: and that they were to keep them as days of feasting and joy, of sending offerings to one another and good things to the poor.
 ἐν γὰρ ταύταις ταῖς ἡμέραις ἀνεπαύσαντο οἱ ἰουδαῖοι ἀπὸ τῶν ἐχθρῶν αὐτῶν καὶ τὸν μῆνα ἐν ᾧ ἔστράφη αὐτοῖς ὃς ἦν ἀδαρ ἀπὸ πένθους εἰς χαρὰν καὶ ἀπὸ ὀδύνης εἰς ἀγαθὴν ἡμέραν ἄγειν ὄλον ἀγαθὰ ἢ ἡμέρας γάμων καὶ εὐφροσύνης ἐξαποστέλλοντας μερίδας τοῖς φίλοις καὶ τοῖς πτωχοῖς
- 23 Se konsa, jwif yo pran abitud mete jou sa yo apa, jan yo te konmanse fè l' la, dapre sa Madoche te ekri yo.
And the Jews gave their word to go on as they had been doing and as Mordecai had given them orders in writing;
 καὶ προσεδέξαντο οἱ ἰουδαῖοι καθὼς ἔγραψεν αὐτοῖς ὁ μαρδοχαῖος
- 24 Aman, pitit gason Amedata, moun laras Agag, moun ki pa t' vle wè jwif yo, te fè lide disparèt yo. Li te mande yon divinò fè l' konnen ki jou ki ta pi bon pou detwi yo, pou masakre yo.
Because Haman, the son of Hammedatha the Agagite, the hater of all the Jews, had made designs for their destruction, attempting to get a decision by Pur (that is, chance) with a view to putting an end to them and cutting them off;
 πῶς αμὴν αμαδαθου ὁ μακεδὼν ἐπολέμει αὐτούς καθὼς ἔθετο ψήφισμα καὶ κλήρον ἀφανίσει αὐτούς
- 25 Men, lè Estè al di wa a sa, wa a bay yon lòt lòd. Se konsa malè Aman t'ap pare pou jwif yo, se sou pwòp tèt li li tonbe. Yo pann ni li ni pitit gason l' yo byen wo sou plas piblik.
But when the business was put before the king, he gave orders by letters that the evil design which he had made against the Jews was to be turned against himself; and that he and his sons were to be put to death by hanging.
 καὶ ὡς εἰσῆλθεν πρὸς τὸν βασιλέα λέγων κρεμάσαι τὸν μαρδοχαῖον ὅσα δὲ ἐπεχείρησεν ἐπάξει ἐπὶ τοὺς ἰουδαίους κακὰ ἐπ' αὐτὸν ἐγένοντο καὶ ἐκρεμάσθη αὐτὸς καὶ τὰ τέκνα αὐτοῦ
- 26 Se poutèt sa yo rele jou fèt sa yo: Pourim, dapre yon mo ansyen ki vle di: chans. Konsa, dapre sa ki te nan lèt Madoche te voye ba yo a, lèfini poutèt sa yo te wè ki te rive yo,
So these days were named Purim, after the name of Pur. And so, because of the words of this letter, and of what they had seen in connection with this business, and what had come to them,
 διὰ τοῦτο ἐπεκλήθησαν αἱ ἡμέραι αὗται φρουραὶ διὰ τοὺς κλήρους ὅτι τῇ διαλέκτῳ αὐτῶν καλοῦνται φρουραὶ διὰ τοὺς λόγους τῆς ἐπιστολῆς ταύτης καὶ ὅσα πεπόνθασιν διὰ ταῦτα καὶ ὅσα αὐτοῖς ἐγένετο
- 27 jwif yo make dat sa a pou yo toujou fè fèt jou sa yo. Yo pran angajman pou yo, pou pitit yo ak pitit pitit yo, ak pou tout moun ki ta vle fè yo jwif, pou chak lanne lè de jou sa yo rive pou yo toujou fè fèt jan Madoche te ekri l' la.
The Jews made a rule and gave an undertaking, causing their seed and all those who were joined to them to do the same, so that it might be in force for ever, that they would keep those two days, as ordered in the letter, at the fixed time every year;
 καὶ ἔστησεν καὶ προσεδέγοντο οἱ ἰουδαῖοι ἐφ' ἑαυτοῖς καὶ ἐπὶ τῷ σπέρματι αὐτῶν καὶ ἐπὶ τοῖς προστεθεμένοις ἐπ' αὐτῶν οὐδὲ μὴ ἄλλως χρήσονται αἱ δὲ ἡμέραι αὗται μνημόσυνον ἐπιτελούμενον κατὰ γενεὰν καὶ γενεὰν καὶ πόλιν καὶ πατριὰν καὶ χώραν
- 28 Yo bay lòd pou tout jwif yo, nan tout branch fanmi, nan tout lavil, nan tout peyi toujou chonje jou sa yo pou yo fè gwo fèt lè sa a, depi sa ki la koulye a jouk ras la va kaba. Se pou jwif yo make jou chans sa yo, pou yo pa janm bliye yo, lèfini pou pitit pitit yo ka toujou chonje jou sa yo.
And that those days were to be kept in memory through every generation and every family, in every division of the kingdom and every town, that there might never be a time when these days of Purim would not be kept among the Jews, or when the memory of them would go from the minds of their seed.
 αἱ δὲ ἡμέραι αὗται τῶν φρουραὶ ἀχθήσονται εἰς τὸν ἅπαντα χρόνον καὶ τὸ μνημόσυνον αὐτῶν οὐ μὴ ἐκλίπη ἐκ τῶν γενεῶν
- 29 Apre sa, larenn Estè, pitit fi Abikayil la, mete tèt ansanm ak Madoche, li ekri yon lèt pou di jan li dakò. Se konsa, li bay premye lèt Madoche te ekri sou jou chans sa yo plis fòs toujou.
Then Esther the queen, daughter of Abihail, and Mordecai the Jew, sent a second letter giving the force of their authority to the order about the Purim.
 καὶ ἔγραψεν εσθηρ ἡ βασιλίαισα θυγάτηρ αμιναδαβ καὶ μαρδοχαῖος ὁ ἰουδαῖος ὅσα ἐποίησαν τὸ τε στερέωμα τῆς ἐπιστολῆς τῶν φρουραὶ
- 30 Yo voye lèt la bay tout jwif nan sanvennsèt (127) pwovens peyi wa Asyeris la. Lèt la te mande pou jwif yo te viv ak kè poze san fè kont.
And he sent letters to all the Jews in the hundred and twenty-seven divisions of the kingdom of Ahasuerus, with true words of peace,

- 31 Lèfini, li mande yo pou ni yo ni pitit yo, ni pitit pitit yo, pou yo toujou fete jou chans sa yo lè dat la rive, jan Madoche ak larenn Estè te bay lòd la, menm jan yo te swiv lòd yo te bay pou fè jèn epi pou yo te leve men yo nan syèl pou plenn sò yo.
Giving the force of law to these days of Purim at their fixed times, as they had been ordered by Mordecai the Jew and Esther the queen, and in keeping with the rules they had made for themselves and their seed, in connection with their time of going without food and their cry for help.
καὶ μαρδοχαῖος καὶ εσθηρ ἡ βασίλισσα ἔστησαν ἑαυτοῖς καθ' ἑαυτῶν καὶ τότε στήσαντες κατὰ τῆς ὑγιείας αὐτῶν καὶ τὴν βουλὴν αὐτῶν
- 32 Yo pran lèt larenn Estè te ekri pou bay regleman jou chans sa yo plis fòs la, yo ekri l' nan liv la.
The order given by Esther gave the force of law to the rules about the Purim; and it was recorded in the book.
καὶ εσθηρ λόγῳ ἔστησεν εἰς τὸν αἰῶνα καὶ ἐγράφη εἰς μνημόσυνον
- 1 ¶ Wa Asyeris te bay lòd pou tout moun ki rete nan peyi a, ata moun nan zile yo, peye yon lajan.
And King Ahasuerus put a tax on the land and on the islands of the sea.
ἐγραψεν δὲ ὁ βασιλεὺς τέλη ἐπὶ τὴν βασιλείαν τῆς τε γῆς καὶ τῆς θαλάσσης
- 2 Yo ekri tou sa wa a te fè nan gwo liv istwa wa peyi Medi ak peyi Pès yo. Yo di tout bèl bagay li te fè, jan li te yon vanyan gason. Yo bay tout ti detay sou jan li te rive mete Madoche nan gwo plas sa a.
And all his acts of power and his great strength and the full story of the high place which the king gave Mordecai, are they not recorded in the book of the history of the kings of Media and Persia?
καὶ τὴν ἰσχὺν αὐτοῦ καὶ ἀνδραγαθίαν πλοῦτόν τε καὶ δόξαν τῆς βασιλείας αὐτοῦ ἰδοὺ γέγραπται ἐν βιβλίῳ βασιλέων περσῶν καὶ μήδων εἰς μνημόσυνον
- 3 Madoche, nonm jwif la, te sèl chèf apre wa Asyeris. Tout jwif parèy li yo te respekte l', yo te renmen l' anpil. Li te travay anpil pou byen pèp la, li te vle pou tout moun nan ras jwif la viv ak kè poze.
For Mordecai the Jew was second only to King Ahasuerus, and great among the Jews and respected by the body of his countrymen; working for the good of his people, and saying words of peace to all his seed.
ὁ δὲ μαρδοχαῖος διεδέχετο τὸν βασιλέα ἀρταξέρξην καὶ μέγας ἦν ἐν τῇ βασιλείᾳ καὶ δεδοξασμένος ὑπὸ τῶν ἰουδαίων καὶ φιλούμενος διηγείτο τὴν ἀγωγὴν παντὶ τῷ ἔθνει αὐτοῦ .
- 1 ¶ Te gen yon nonm yo te rele Jòb. Li te rete nan peyi Ouz. Se te yon nonm san repwòch ki te mache dwat nan tou sa l'ap fè. Li te gen krentif pou Bondye, li te toujou ap chache fè sa ki byen.
There was a man in the land of Uz whose name was Job. He was without sin and upright, fearing God and keeping himself far from evil.
ἄνθρωπός τις ἦν ἐν χώρᾳ τῇ αουσίτιδι ᾧ ὄνομα ἰωβ καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος ἀληθινός ἄμειπτος δίκαιος θεοσεβής ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος
- 2 Li te gen sèt pitit gason ak twa pitit fi.
And he had seven sons and three daughters.
ἐγένοντο δὲ αὐτῷ υἱοὶ ἑπτὰ καὶ θυγατέρες τρεῖς
- 3 Li te gen sètmil (7.000) mouton, twamil (3.000) chamo, mil (1.000) tèt bèf, senksan (500) femmèl bourik. Li te gen anpil anpil moun ap sèvi avè l'. Nonm sa a, se li ki te pi grannèg nan peyi bò solèy leve a.
And of cattle he had seven thousand sheep and goats, and three thousand camels, and a thousand oxen, and five hundred she-asses, and a very great number of servants. And the man was greater than any of the sons of the east.
καὶ ἦν τὰ κτήνη αὐτοῦ πρόβατα ἑπτακισχίλια κάμηλοι τρισχίλια ζεύγη βοῶν πεντακόσια ὄνοι θήλειαι νομάδες πεντακόσαι καὶ ὕπηρσία πολλή σφόδρα καὶ ἔργα μεγάλα ἦν αὐτῷ ἐπὶ τῆς γῆς καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος εὐγενῆς τῶν ἀφ' ἡλίου ἀνατολῶν
- 4 ¶ Pitit gason Jòb yo te konn reyini yonn lakay lòt pou fè gwo resepsyon. Konsa, yo chak te gen jou pa yo. Yo te toujou envite twa sè yo vin manje, vin bwè ansanm ak yo tou.
His sons regularly went to one another's houses, and every one on his day gave a feast: and at these times they sent for their three sisters to take part in their feasts with them.
συμπορευόμενοι δὲ οἱ υἱοὶ αὐτοῦ πρὸς ἀλλήλους ἐποιούσαν πότον καθ' ἑκάστην ἡμέραν συμπαρλαμβάνοντες ἅμα καὶ τὰς τρεῖς ἀδελφὰς αὐτῶν ἐσθίειν καὶ πίνειν μετ' αὐτῶν
- 5 Chak lè yo fin fete konsa, Jòb fè yo tout vini lakay li. Nan maten, anvan bajou kase, li leve, li boule ofrann bay Bondye pou mande padon pou yo chak. Li te toujou fè sa, paske li t'ap di nan kè l': Ou pa jann konnen. Pitit gason m' yo ka fè peche, yo ka di sa yo pa t' dwe di sou Bondye, san yo pa fè espere.
And at the end of their days of feasting, Job sent and made them clean, getting up early in the morning and offering burned offerings for them all. For, Job said, It may be that my sons have done wrong and said evil of God in their hearts. And Job did this whenever the feasts came round.
καὶ ὡς ἂν συνετελέσθησαν αἱ ἡμέραι τοῦ πότου ἀπέστειλεν ἰωβ καὶ ἐκαθάριζεν αὐτοὺς ἀνιστάμενος τὸ πρωὶ καὶ προσέφερον περὶ αὐτῶν θυσίας κατὰ τὸν ἀριθμὸν αὐτῶν καὶ μόσχον ἓνα περὶ ἁμαρτίας ἑκαστοῦ καὶ τὸν ἀριθμὸν αὐτῶν ἐλεγεν γὰρ ἰωβ μήποτε οἱ υἱοὶ μου ἐν τῇ διανοίᾳ αὐτῶν κακὰ ἐενόησαν πρὸς θεόν οὕτως οὖν ἐποίηι ἰωβ πάσας τὰς ἡμέρας
- 6 ¶ Yon jou tout zanj Bondye yo te reyini devan Seyè a, Satan vini tou nan mitan yo.
And there was a day when the sons of the gods came together before the Lord, and the Satan came with them.
καὶ ὡς ἐγένετο ἡ ἡμέρα αὕτη καὶ ἰδοὺ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ παραστῆναι ἐνώπιον τοῦ κυρίου καὶ ὁ διάβολος ἦλθεν μετ' αὐτῶν

- 7 Seyè a mande l' konsa: -Kote ou soti? Satan reponn: -M' sot moute desann toupatou sou latè. Mwen t'ap pwonmennen gade!
And the Lord said to the Satan, Where do you come from? And the Satan said in answer, From wandering this way and that on the earth, and walking about on it.
 και ειπεν ο κύριος τῷ διαβόλῳ πόθεν παραγέγονας και ἀποκριθεις ὁ διάβολος τῷ κυρίῳ ειπεν περιελθὼν τὴν γῆν και ἐμπεριπατήσας τὴν ὑπ' οὐρανὸν πάρεμι
- 8 Seyè a di Satan konsa: -Eske ou te wè Jòb, sèvitè m' lan? Pa gen tankou l' sou tout latè. Se you nonm san repwòch ki mache dwat nan tou sa l'ap fè. Li gen krentif pou Bondye, li toujou ap chache fè sa ki byen.
And the Lord said to the Satan, Have you taken note of my servant Job, for there is no one like him on the earth, a man without sin and upright, fearing God and keeping himself far from evil?
 και ειπεν αὐτῷ ὁ κύριος προσέσχες τῇ διανοίᾳ σου κατὰ τοῦ παιδὸς μου ιωβ ὅτι οὐκ ἔστιν κατ' αὐτὸν τῶν ἐπὶ τῆς γῆς ἄνθρωπος ἄμεμπος ἀληθινὸς θεοσεβῆς ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος
- 9 Satan reponn li: -Atò, se pou gremesi Jòb gen krentif pou ou konsa a?
And the Satan said in answer to the Lord, Is it for nothing that Job is a god-fearing man?
 ἀπεκρίθη δὲ ὁ διάβολος και ειπεν ἐναντίον τοῦ κυρίου μὴ δωρεὰν ἐβέβαια ιωβ τὸν θεόν
- 10 Ou toujou pwoteje l', li menm, moun lakay li ansanm ak tou sa li genyen. Ou beni tou sa l'ap fè. Bèt li yo plen peyi a.
Have you yourself not put a wall round him and his house and all he has on every side, blessing the work of his hands, and increasing his cattle in the land?
 οὐ σὺ περιέφραξας τὰ ἔξω αὐτοῦ και τὰ ἔσω τῆς οἰκίας αὐτοῦ και τὰ ἔξω πάντων τῶν ὄντων αὐτῷ κύκλῳ τὰ ἔργα τῶν χειρῶν αὐτοῦ εὐλόγησας και τὰ κτήνη αὐτοῦ πολλὰ ἐποίησας ἐπὶ τῆς γῆς
- 11 Men, kite ou manyen byen li yo pou ou wè, m' garanti ou, l'ap di sa l' pa t' dwe di sou ou nan figi ou!
But now, put out your hand against all he has, and he will be cursing you to your face.
 ἀλλὰ ἀπόστειλον τὴν χειρὰ σου και ἄψαι πάντων ὧν ἔχει εἰ μὴν εἰς πρόσωπόν σε εὐλογήσει
- 12 Seyè a di Satan: -Bon! Ou mèt fè sa ou vle ak byen l' yo. Men, m' tou pale ou, li menm, pa manyen l'! Se konsa Satan vire do l', li ale.
And the Lord said to the Satan, See, I give all he has into your hands, only do not put a finger on the man himself. And the Satan went out from before the Lord.
 τότε ειπεν ὁ κύριος τῷ διαβόλῳ ἰδοὺ πάντα ὅσα ἔστιν αὐτῷ δίδωμι ἐν τῇ χειρὶ σου ἀλλὰ αὐτοῦ μὴ ἄψῃ και ἐξῆλθεν ὁ διάβολος παρὰ τοῦ κυρίου
- 13 ¶ Yon jou, pitit gason ak pitit fi Jòb yo te nan gwo resepsyon kay pi gran frè a. Yo t'ap manje, yo t'ap bwè diven.
And there was a day when his sons and daughters were feasting in the house of their oldest brother,
 και ἦν ὡς ἡ ἡμέρα αὐτῆ οἱ υἱοὶ ιωβ και αἱ θυγατέρες αὐτοῦ ἐπινον οἶνον ἐν τῇ οἰκίᾳ τοῦ ἀδελφοῦ αὐτῶν τοῦ πρεσβυτέρου
- 14 Yon mesaje kouri vin jwenn Jòb, li di l' konsa: -Nou t'ap raboure tè ak bèf yo, fennèl bourik yo t'ap manje toupre,
And a man came to Job, and said, The oxen were ploughing, and the asses were taking their food by their side:
 και ἰδοὺ ἄγγελος ἦλθεν πρὸς ιωβ και ειπεν αὐτῷ τὰ ζεύγη τῶν βοῶν ἠροτρία και αἱ θήλειαι ὄνοι ἐβόσκοντο ἐχόμενα αὐτῶν
- 15 lè you bann moun Seba tonbe sou nou, yo pran tout bèt yo, yo touye tout moun ou yo. Se renk mwen menm ki resi chape vin di ou sa.
And the men of Sheba came against them and took them away, putting the young men to the sword, and I was the only one who got away safe to give you the news.
 και ἐλθόντες οἱ αἰχμαλωτεύοντες ἠχμαλώτευσαν αὐτὰς και τοὺς παῖδας ἀπέκτειναν ἐν μαχαίραις σωθεὶς δὲ ἐγὼ μόνος ἦλθον τοῦ ἀπαγγεῖλαι σοι
- 16 Msye pa t' ankò fin pale lè you lòt moun kouri vini. Li di konsa: -Loraj tonbe sou mouton yo, li boule ni bèt yo ni gadò yo. Se renk mwen menm ki resi chape vin fè ou konn sa.
And this one was still talking when another came, and said, The fire of God came down from heaven, burning up the sheep and the goats and the young men completely, and I was the only one who got away safe to give you the news.
 ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος ἄγγελος και ειπεν πρὸς ιωβ πῦρ ἔπεσεν ἐκ τοῦ οὐρανοῦ και κατέκαυσεν τὰ πρόβατα και τοὺς ποιμένας κατέφαγεν ὁμοίως και σωθεὶς ἐγὼ μόνος ἦλθον τοῦ ἀπαγγεῖλαι σοι
- 17 Msye pa t' ankò fin pale lè you lòt moun rive, li di konsa: -Twa bann moun Kalde tonbe sou chamo ou yo, yo pran yo, y' ale ak yo. Yo touye tout moun ou yo. Se renk mwen menm ki resi chape vin di ou sa.
And this one was still talking when another came, and said, The Chaldaean made themselves into three bands, and came down on the camels and took them away, putting the young men to the sword, and I was the only one who got away safe to give you the news.
 ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος ἄγγελος και ειπεν πρὸς ιωβ οἱ ἱππεῖς ἐποίησαν ἡμῖν κεφαλὰς τρεῖς και ἐκύκλωσαν τὰς καμήλους και ἠχμαλώτευσαν αὐτὰς και τοὺς παῖδας ἀπέκτειναν ἐν μαχαίραις ἐσόθην δὲ ἐγὼ μόνος και ἦλθον τοῦ ἀπαγγεῖλαι σοι
- 18 Msye t'ap pale toujou lè you lòt moun vin rive, li di konsa: -Pitit gason ak pitit fi ou yo t'ap manje, yo t'ap bwè diven lakay premye pitit gason ou lan,
And this one was still talking when another came, and said, Your sons and your daughters were feasting together in their oldest brother's house,
 ἔτι τούτου λαλοῦντος ἄλλος ἄγγελος ἔρχεται λέγων τῷ ιωβ τῶν υἱῶν σου και τῶν θυγατέρων σου ἐσθιόντων και πινόντων παρὰ τῷ ἀδελφῷ αὐτῶν τῷ πρεσβυτέρῳ

- 19 Iè yon sèl gwo van tanpèt leve soti nan dezè a. Li kraze kay la, li touye tout moun. Se renk mwen menm ki resi chape vin di ou sa.
When a great wind came rushing from the waste land against the four sides of the house, and it came down on the young men, and they are dead; and I was the only one who got away safe to give you the news.
ἐξαίφνης πνεῦμα μέγα ἐπήλθεν ἐκ τῆς ἐρήμου καὶ ἤψατο τῶν τεσσάρων γωνιῶν τῆς οἰκίας καὶ ἔπεσαν ἡ οἰκία ἐπὶ τὰ παιδιά σου καὶ ἐτελεύτησαν ἐσώθην δὲ ἐγὼ μόνος καὶ ἦλθον τοῦ ἀπαγγεῖλαι σοι
- 20 ¶ Lè Jòb tande sa, li leve. Yon sèl lapenn pran l', li chire rad sou li, li koupe tout cheve nan tèt li, li lage kò l' atè, li bese tèt li.
Then Job got up, and after parting his clothing and cutting off his hair, he went down on his face to the earth, and gave worship, and said,
οὕτως ἀναστὰς ἰωβ διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ ἐκείρατο τὴν κόμην τῆς κεφαλῆς αὐτοῦ καὶ πεσὼν χαμαὶ προσεκύνησεν καὶ εἶπεν
- 21 Epi li di: -San anyen m' soti nan vant manman m'. San anyen m'ap tounen anba tè. Seyè a bay! Seyè a pran! Lwanj pou Seyè a!
With nothing I came out of my mother's body, and with nothing I will go back there; the Lord gave and the Lord has taken away; let the Lord's name be praised.
αὐτὸς γυμνὸς ἐξῆλθον ἐκ κοιλίας μητρὸς μου γυμνὸς καὶ ἀπελεύσομαι ἐκεῖ ὁ κύριος ἔδωκεν ὁ κύριος ἀφείλατο ὡς τῷ κυρίῳ ἔδοξεν οὕτως καὶ ἐγένετο εἶη τὸ ὄνομα κυρίου εὐλογημένον
- 22 Malgre tout malè sa yo ki te rive l', Jòb pa t' fè ankenn peche, ni li pa janm di sa li pa t' dwe di sou Bondye.
In all this Job did no sin, and did not say that God's acts were foolish.
ἐν τούτοις πᾶσιν τοῖς συμβεβηκόσιν αὐτῷ οὐδὲν ἥμαρτεν ἰωβ ἐναντίον τοῦ κυρίου καὶ οὐκ ἔδωκεν ἀφροσύνην τῷ θεῷ
- 1 ¶ Yon jou tout zanj Bondye yo te reyini devan Seyè a, Satan vini tou nan mitan yo.
And there was a day when the sons of the gods came together before the Lord, and the Satan came with them.
ἐγένετο δὲ ὡς ἡ ἡμέρα αὕτη καὶ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ παραστῆναι ἐναντι κυρίου καὶ ὁ διάβολος ἦλθεν ἐν μέσῳ αὐτῶν παραστῆναι ἐναντίον τοῦ κυρίου
- 2 Seyè a mande l': -Kote ou soti? Satan reponn: -Mwen sot moute desann toupatou sou latè, mwen t'ap pwonmennen gade.
And the Lord said to the Satan, Where do you come from? And the Satan said in answer, From wandering this way and that on the earth, and walking about on it.
καὶ εἶπεν ὁ κύριος τῷ διαβόλῳ πόθεν σὺ ἔρχῃ τότε εἶπεν ὁ διάβολος ἐνώπιον τοῦ κυρίου διαπορευθεὶς τὴν ὑπ' οὐρανὸν καὶ ἐμπεριπατήσας τὴν σύμπασαν γῆν
- 3 Seyè a di Satan konsa: -Eske ou te wè Jòb, sèvitè m' lan? Pa gen tankou l' sou tout latè. Se yon nonm san repwòch ki mache dwat nan tou sa l'ap fè. Li gen krentif pou Bondye, li toujou ap chache fè sa ki byen. Se koulye a li kenbe m'. Ou wè se pou gremesi ou t'ap pouse m' pou m' te fini avè l'.
And the Lord said to the Satan, Have you taken note of my servant Job, for there is no one like him on the earth, a man without sin and upright, fearing God and keeping himself far from evil? and he still keeps his righteousness, though you have been moving me to send destruction on him without cause.
εἶπεν δὲ ὁ κύριος πρὸς τὸν διάβολον προσέειπεν οὐκ ἔστιν ὅτι οὐκ ἔστιν κατ' αὐτὸν τῶν ἐπὶ τῆς γῆς ἀνθρώπος ἄκακος ἀληθινὸς ἀμειπτός θεοσεβὴς ἀπεχόμενος ἀπὸ παντὸς κακοῦ ἔτι δὲ ἔχεται ἀκακίας σὺ δὲ εἶπας τὰ ὑπάρχοντα αὐτοῦ διὰ κενῆς ἀπολέσει
- 4 Satan reponn li: -Lavi miyò pase byen! Yon moun va bay tou sa li genyen pou l' pa mourir.
And the Satan said in answer to the Lord, Skin for skin, all a man has he will give for his life.
ὑπολαβὼν δὲ ὁ διάβολος εἶπεν τῷ κυρίῳ δέρμα ὑπὲρ δέρματος ὅσα ὑπάρχει ἀνθρώπῳ ὑπὲρ τῆς ψυχῆς αὐτοῦ ἐκτείσει
- 5 Men, si ou manyen kò pa l' menm, ou mèt sèten fwa sa a, l'ap di sa li pa t' dwe di sou ou nan figi ou.
But now, if you only put your hand on his bone and his flesh, he will certainly be cursing you to your face.
οὐ μὴν δὲ ἀλλὰ ἀποστείλας τὴν χειρὰ σου ἅψαι τῶν ὀστέων αὐτοῦ καὶ τῶν σαρκῶν αὐτοῦ εἰ μὴν εἰς πρόσωπόν σε εὐλογήσει
- 6 Seyè a di Satan konsa: -Ou mèt fè sa ou vle avè l'. Men, pa touye l' pou mwen.
And the Lord said to the Satan, See, he is in your hands, only do not take his life.
εἶπεν δὲ ὁ κύριος τῷ διαβόλῳ ἰδοὺ παραδίδωμί σοι αὐτόν μόνον τὴν ψυχὴν αὐτοῦ διαφύλαξον
- 7 ¶ Lamenm, Satan vire do l', li ale. Li fè gwo bouton pete sou tout kò Jòb, depi anba pla pye l' jouk nan po tèt li.
And the Satan went out from before the Lord, and sent on Job an evil disease covering his skin from his feet to the top of his head.
ἐξῆλθεν δὲ ὁ διάβολος ἀπὸ τοῦ κυρίου καὶ ἔπαισεν τὸν ἰωβ ἔλκει πονηρῷ ἀπὸ ποδῶν ἕως κεφαλῆς
- 8 Lè sa a, Jòb soti, li al chita nan pil sann kote yo boule fatra. Li pran yon moso krich kraze pou grate kò l'.
And he took a broken bit of a pot, and, seated in the dust, was rubbing himself with the sharp edge of it.
καὶ ἔλαβεν ὄστρακον ἵνα τὸν ἰχῶρα ξύη καὶ ἐκάθητο ἐπὶ τῆς κοπρίας ἕξω τῆς πόλεως

- 9 Madanm li di l' konsa: -Ou nan kenbe pye Bondye fèm toujou? Joure l' byen joure, epi mouri mouri ou kont fini!
And his wife said to him, Are you still keeping your righteousness? Say a curse against God, and put an end to yourself.
 χρόνον δὲ πολλοῦ προβεβηκότος εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ μέχρι τίνος καρτερήσεις λέγων [9α] ἰδοὺ ἀναμένω χρόνον ἔτι μικρὸν προσδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας μου [9β] ἰδοὺ γὰρ ἠφάνισται σ
 ου τὸ μνημόσυνον ἀπὸ τῆς γῆς υἱοὶ καὶ θυγατέρες ἑμῆς κοιλίας ὠδίνες καὶ πόννοι οὓς εἰς τὸ κενὸν ἐκοπίασα μετὰ μόθων [9ξ] σὺ τε αὐτὸς ἐν σαπρία σκολήκων κάθησαι διανυκτερεύων αἴθριος [9δ] κά
 γὼ πλανήτης καὶ λάτρης τόπον ἐκ τόπου περιερχομένη καὶ οἰκίαν ἐξ οἰκίας προσδεχομένη τὸν ἥλιον τότε δύσεται ἵνα ἀναπαύσῃμαι τῶν μόθων καὶ τῶν ὀδυνῶν αἷ με νῦν συνέχουσιν [9ε] ἀλλὰ εἰπόν τι
 ῥῆμα εἰς κύριον καὶ τελευτᾶ
- 10 Jòb di li: -Pe bouch ou la, madanm! W'ap pale tankou moun fou! Lè Bondye ban nou benediksyon, nou kontan. Atò poukisa pou nou plenyen lè li voye malè sou nou? Malgre tou sa ki te rive l', Jòb
 pa t' kite ankenn move pawòl soti nan bouch li pou li fè peche kont Bondye.
And he said to her, You are talking like one of the foolish women. If we take the good God sends us, are we not to take the evil when it comes? In all this Job kept his lips from sin.
 ὁ δὲ ἐμβλέψας εἶπεν αὐτῇ ὥσπερ μία τῶν ἀφρόνων γυναικῶν ἐλάλησας εἰ τὰ ἀγαθὰ ἐδεξάμεθα ἐκ χειρὸς κυρίου τὰ κακὰ οὐχ ὑποίσομεν ἐν πᾶσιν τούτοις τοῖς συμβεβηκόσιν αὐτῷ οὐδὲν ἤμαρτεν ἰωβ τ
 οῖς χεῖλεσιν ἐναντίον τοῦ θεοῦ
- 11 ¶ Twa nan zanmi Jòb yo vin konnen tout malè ki te tonbe sou li. Yo kite peyi yo, yo vin wè Job. Se te Elifaz, moun Teman, Bildad, moun Chwak, epi Sofa, moun Naama. Yo fè lide vin ansanm pou
 plenn sò li epi pou ba li kouraj.
**And Job's three friends had word of all this evil which had come on him. And they came every one from his place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite. So
 they came together to a meeting-place, in order that they might go and make clear to Job their grief for him, and give him comfort.**
 ἀκούσαντες δὲ οἱ τρεῖς φίλοι αὐτοῦ τὰ κακὰ πάντα τὰ ἐπελθόντα αὐτῷ παρεγένοντο ἕκαστος ἐκ τῆς ἰδίας χώρας πρὸς αὐτὸν ελιφας ὁ θαιμανων βασιλεὺς βαλδαδ ὁ σαυχαίων τύραννος σοφαρ ὁ μιναι
 ὠν βασιλεὺς καὶ παρεγένοντο πρὸς αὐτὸν ὁμοθυμαδὸν τοῦ παρακαλέσαι καὶ ἐπισκέψασθαι αὐτόν
- 12 Yo te yon bèl ti distans toujou lè yo wè Jòb. Yo pa t' rekonèt li. Lè yo rekonèt li, dlo vin nan je yo, yo konmanse rele, yo kriye. Yo chire rad sou yo, yo voye pousyè tè sou tèt yo tèlman sa te fè yo
 lapenn.
**And lifting up their eyes when they were still far off, it did not seem that the man they saw was Job because of the change in him. And they gave way to bitter weeping, with signs of grief, and put
 dust on their heads.**
 ἰδόντες δὲ αὐτὸν πόρρωθεν οὐκ ἐπέγνωσαν καὶ βοήσαντες φωνῇ μεγάλῃ ἔκλαυσαν ῥίξαντες ἕκαστος τὴν ἑαυτοῦ στολὴν καὶ καταπασάμενοι γῆν
- 13 Apre sa, yo chita atè a bò kot Jòb pandan sèt jou sèt nwit san di yon mo, paske yo te wè jan l'ap soufri.
And they took their seats on the earth by his side for seven days and seven nights: but no one said a word to him, for they saw that his pain was very great.
 παρεκάθισαν αὐτῷ ἑπτὰ ἡμέρας καὶ ἑπτὰ νύκτας καὶ οὐδεὶς αὐτῶν ἐλάλησεν ἕωρον γὰρ τὴν πληγὴν δεινὴν οὖσαν καὶ μεγάλην σφόδρα
- 1 ¶ Bout pou bout, Jòb louvri bouch li, li pran madichonnen jou l' te fèt la.
Then, opening his mouth, and cursing the day of his birth,
 μετὰ τοῦτο ἤνοιξεν ἰωβ τὸ στόμα αὐτοῦ
- 2 Li di konsa:
Job made answer and said,
 καὶ κατηράσατο τὴν ἡμέραν αὐτοῦ λέγων
- 3 -Se pou Bondye efase jou m' te fèt la. Se pou l' efase jou lannwit m' te konmanse devlope nan vant manman m' lan.
Let destruction take the day of my birth, and the night on which it was said, A man child has come into the world.
 ἀπόλοιτο ἡ ἡμέρα ἐν ἣ ἔγεννήθην καὶ ἡ νύξ ἐν ἣ εἶπαν ἰδοὺ ἄρσεν
- 4 Fè jou sa a tounen fènwa, Bondye! Kote ou chita anwo a, pa janm chonje jou sa a ankò. Pa janm kite limyè solèy klere l'.
That day--let it be dark; let not God take note of it from on high, and let not the light be shining on it;
 ἡ ἡμέρα ἐκεῖνη εἶη σκότος καὶ μὴ ἀναζητήσαι αὐτὴν ὁ κύριος ἄνωθεν μηδὲ ἔλθοι εἰς αὐτὴν φέγγος
- 5 Se pou fènwa anvayi jou sa a. Se pou nwaj kouvri l' nèt. Se pou lonbraj lanmò bouche l' nèt.
Let the dark and the black night take it for themselves; let it be covered with a cloud; let the dark shades of day send fear on it.
 ἐκλάβοι δὲ αὐτὴν σκότος καὶ σκιὰ θανάτου ἐπέλθοι ἐπ' αὐτὴν γνόφος
- 6 Jou lannwit sa a, se pou fènwa pran l' pou li nèt. Se pou l' disparèt nèt nan lanne a pou yo pa janm konte l' nan almanak ankò.
That night--let the thick dark take it; let it not have joy among the days of the year; let it not come into the number of the months.
 καταραθεῖ ἡ ἡμέρα καὶ ἡ νύξ ἐκεῖνη ἀπενέγκατο αὐτὴν σκότος μὴ εἶη εἰς ἡμέρας ἐνιαυτοῦ μηδὲ ἀριθμηθεῖ εἰς ἡμέρας μηνῶν

- 7 Se pou jou lannwit sa a fè cheve nan tèt moun kanpe, pou yo pa tande pèsonn ap ri!
As for that night, let it have no fruit; let no voice of joy be sounded in it;
ἀλλὰ ἡ νύξ ἐκείνη εἶη ὀδύνη καὶ μὴ ἔλθοι ἐπ' αὐτὴν εὐφροσύνη μηδὲ χαρμονή
- 8 Se pou chòche yo bay jou lannwit sa a madichon, yo menm ki konn ki jan pou yo eksite levyatan an!
Let it be cursed by those who put a curse on the day; who are ready to make Leviathan awake.
ἀλλὰ καταράσαιο αὐτὴν ὁ καταρώμενος τὴν ἡμέραν ἐκείνην ὁ μέλλων τὸ μέγα κῆτος χειρώσασθαι
- 9 Pa kite gwo zetwal devanjou a klere jou sa a. Pa janm fè bajou kase pou li, pou l' pa janm wè solèy leve.
Let its morning stars be dark; let it be looking for light, but may it not have any; let it not see the eyes of the dawn.
σκοτωθεῖη τὰ ἄστρα τῆς νυκτὸς ἐκείνης ὑπομείναι καὶ εἰς φωτισμὸν μὴ ἔλθοι καὶ μὴ ἴδοι ἕωσφόρον ἀνατέλλοντα
- 10 Paske li pa t' enpoze m' soti nan vant manman m', li pa t' egzante m' tout soufrans sa yo.
Because it did not keep the doors of my mother's body shut, so that trouble might be veiled from my eyes.
ὅτι οὐ συνέκλεισεν πύλας γαστρὸς μητρὸς μου ἀπήλλαξεν γὰρ ἂν πόνον ἀπὸ ὀφθαλμῶν μου
- 11 ¶ Poukisa mwen pa t' mouri depi nan vant manman m'? Poukisa mwen pa t' tou mouri nan pasaj kite sa?
Why did death not take me when I came out of my mother's body, why did I not, when I came out, give up my last breath?
διὰ τί γὰρ ἐν κοιλίᾳ οὐκ ἐτελεύτησα ἐκ γαστρὸς δὲ ἐξῆλθον καὶ οὐκ εὐθὺς ἀπωλόμην
- 12 Poukisa mwen te jwenn yon manman ki pran m' sou jenou li epi ki ban m' tete?
Why did the knees take me, or why the breasts that they might give me milk?
ἵνα τί δὲ συνήντησάν μοι γόνατα ἵνα τί δὲ μαστοὺς ἐθήλασα
- 13 Si m' te mouri, atò konsa mwen pa ta nan tout lapenn sa a. Mwen ta kouche yon kote ap dòmi ak kè poze,
For then I might have gone to my rest in quiet, and in sleep have been in peace,
νῦν ἂν κοιμηθεῖς ἡσύχασα ὑπνώσας δὲ ἀνεπαυσάμην
- 14 ansanm ak wa yo ak gwo chèf yo, ki fè bati gwo tonm pou yo nan mitan dezè.
With kings and the wise ones of the earth, who put up great houses for themselves;
μετὰ βασιλέων βουλευτῶν γῆς οἱ ἡγαυριῶντο ἐπὶ ζήφειν
- 15 Mwen ta kouche ap dòmi ansanm ak chèf ki te gen kay yo plen lò ak ajan.
Or with rulers who had gold, and whose houses were full of silver;
ἢ μετὰ ἀρχόντων ὧν πολλὸς ὁ χρυσὸς οἱ ἐπλησαν τοὺς οἴκους αὐτῶν ἀργυρίου
- 16 Ou ankò, mwen ta tankou yon timoun ki fèt anvan tèm, tankou timoun ki fèt tou mouri.
Or as a child dead at birth I might never have come into existence; like young children who have not seen the light.
ἢ ὥσπερ ἔκτρομα ἐκπορευόμενον ἐκ μήτρας μητρὸς ἢ ὥσπερ νήπιοι οἱ οὐκ εἶδον φῶς
- 17 Kote yo ye anba tè a, mekan yo sispann bay kò yo mouvman. Anba tè a, sa ki bouke travay ap poze kò yo.
There the passions of the evil are over, and those whose strength has come to an end have rest.
ἐκεῖ ἀσεβεῖς ἐξέκαυσαν θυμὸν ὀργῆς ἐκεῖ ἀνεπαύσαντο κατάκοποι τῷ σώματι
- 18 Anba tè a, tout prizonye gen kè poze. Yo p'ap tande vwa majò prizon an nan zòrèy yo.
There the prisoners are at peace together; the voice of the overseer comes not again to their ears.
ὁμοθυμαδὸν δὲ οἱ αἰώνιοι οὐκ ἤκουσαν φωνὴν φορολόγου
- 19 Anba tè a, se menm bagay pou grannèg kou malere. Ata esklav pa gen mèt ankò!
The small and the great are there, and the servant is free from his master.
μικρὸς καὶ μέγας ἐκεῖ ἐστὶν καὶ θεράπων οὐ δεδουκὼς τὸν κύριον αὐτοῦ
- 20 ¶ Poukisa, Bondye, ou kite moun ki nan mizè ap viv? Poukisa ou bay moun ki nan gwo lapenn lavi?
Why does he give light to him who is in trouble, and life to the bitter in soul;
ἵνα τί γὰρ δέδοται τοῖς ἐν πικρίᾳ φῶς ζωὴ δὲ ταῖς ἐν ὀδύναϊς ψυχαῖς

- 21 Y'ap tann lanmò konsa. Men, lanmò pa vini! Yo ta pito lanmò pase nenpòt gwo richès!
To those whose desire is for death, but it comes not; who are searching for it more than for secret wealth;
οἱ ὁμείρονται τοῦ θανάτου καὶ οὐ τυγχάνουσιν ἀνορούσσοντες ὡσπερ θησαυροῦς
- 22 Yo pa gen kè kontan toutotan yo pa mouri, toutotan yo pa ale anba tè.
Who are glad with great joy, and full of delight when they come to their last resting-place;
περιχαρεῖς δὲ ἐγένοντο ἐὰν κατατύχωσιν
- 23 Yo pa konn sa pou yo fè. Bondye sènen yo kote yo pase.
To a man whose way is veiled, and who is shut in by God?
θάνατος ἀνδρὶ ἀνάπανμα συνέκλεισεν γὰρ ὁ θεὸς κατ' αὐτοῦ
- 24 Mwen pa ka manje. Se plenn m'ap plenn. M'ap souffri, dlo nan je m' tankou larivyè k'ap koule.
In place of my food I have grief, and cries of sorrow come from me like water.
πρὸ γὰρ τῶν σίτων μου στεναγμός μοι ἦκει δακρῦν δὲ ἐγὼ συνεχόμενος φόβῳ
- 25 Sa m' pè rive m' lan, se li k'ap rive m'. Sa m' pa ta vle wè a, se li ki tonbe sou mwen.
For I have a fear and it comes on me, and my heart is greatly troubled.
φόβος γὰρ ὦν ἐφρόντισα ἤλθεν μοι καὶ ὦν ἐδεδοίκειν συνήνησέν μοι
- 26 Kè m' pa poze. Tèt mwen pa la. Mwen pa ka dòmi. Se soti nan ka tonbe nan ka.
I have no peace, no quiet, and no rest; nothing but pain comes on me.
οὔτε εἰρήνευσα οὔτε ἡσύχασα οὔτε ἀνεπαυσάμην ἤλθεν δέ μοι ὄργή
- 1 ¶ Elifaz, moun Teman an, pran lapawòl, li di konsa:
And Eliphaz the Temanite made answer and said,
ὑπολαβὼν δὲ ελιφας ὁ θαιμανίτης λέγει
- 2 -Jòb, si m' pale avè ou, ou p'ap fache, vye frè? Mwen pa ka pa pale.
If one says a word, will it be a weariness to you? but who is able to keep from saying what is in his mind?
μὴ πολλάκις σοι λελάληται ἐν κόπῳ ἰσχῦν δὲ ῥημάτων σου τίς ὑποίσει
- 3 Yon lè, se ou ki te konn moutre moun anpil bagay, se ou ki te konn bay moun fòs lè yo fèb.
Truly, you have been a helper to others, and you have made feeble hands strong;
εἰ γὰρ σὺ ἐνουθέτησας πολλοὺς καὶ χεῖρας ἀσθενοῦς παρεκάλεσας
- 4 Pawòl nan bouch ou te yon ankourajman pou moun ki te dekouraje. Ou te ede yo kanpe sou de pye yo ankò.
He who was near to falling has been lifted up by your words, and you have given strength to bent knees.
ἀσθενοῦντάς τε ἐξανέστησας ῥήμασιν γόνασιν τε ἀδυνατοῦσιν θάρσος περιέθηκας
- 5 Koulye a, paske se tou pa ou, ou pèdi tèt ou. Malè tonbe sou ou, w'ap depale.
But now it has come on you and it is a weariness to you; you are touched by it and your mind is troubled.
νῦν δὲ ἦκει ἐπὶ σὲ πόνος καὶ ἡψατό σου σὺ δὲ ἐσπούδασας
- 6 W'ap sèvi Bondye, ou fèt pou genyen l' konfyans. Ou mennen bak ou byen, ou pa fèt pou dekouraje.
Is not your fear of God your support, and your upright way of life your hope?
πότερον οὐχ ὁ φόβος σοῦ ἐστιν ἐν ἀφροσύνῃ καὶ ἡ ἐλπίς σου καὶ ἡ ἀκακία τῆς ὁδοῦ σου
- 7 ¶ Repase tèt ou byen. Ou janm konnen yon inonsan ki mouri mal? Ou janm wè yo touye yon moun ki mache dwat?
Have you ever seen destruction come to an upright man? or when were the god-fearing ever cut off?
μνήσθητι οὖν τίς καθαρὸς ὦν ἀπόλετο ἢ πότε ἀληθινοὶ ὀλόρριζοι ἀπόλοντο
- 8 M'ap di sa m' wè ak je m': Moun ki kouve mechanste nan kè yo epi k'ap mache bay moun lapenn, se mechanste ak lapenn yo rekòlte.
What I have seen is that those by whom trouble has been ploughed, and evil planted, get the same for themselves.
καθ' ὃν τρόπον εἶδον τοὺς ἀροτριῶντας τὰ ἄτοπα οἱ δὲ σπείροντες αὐτὰ ὀδύνας θεριοῦσιν ἑαυτοῖς

- 9 Lè Bondye fache, li soufle sou yo, yo mouri. Lè van tanpèt Bondye a leve, yo disparèt.
By the breath of God destruction takes them, and by the wind of his wrath they are cut off.
ἀπὸ προστάγματος κυρίου ἀπολοῦνται ἀπὸ δὲ πνεύματος ὀργῆς αὐτοῦ ἀφανισθήσονται
- 10 Mechan yo rele kou lyon, yo gwonde kou bèt sovaj. Men, Bondye fèmen bouch yo, li kase dan nan bouch yo.
Though the noise of the lion and the sounding of his voice, may be loud, the teeth of the young lions are broken.
σθένος λέοντος φωνὴ δὲ λεαίνης γαυρίαμα δὲ δρακόντων ἐσβέσθη
- 11 Yo mouri tankou lyon ki pa jwenn bèt pou yo manje. Tout pitit yo gaye nan bwa.
The old lion comes to his end for need of food, and the young of the she-lion go wandering in all directions.
μυρμηκολέων ὄλετο παρὰ τὸ μὴ ἔχειν βορὰν σκύμνοι δὲ λεόντων ἔλιπον ἀλλήλους
- 12 ¶ Yon lè, mwen tande Bondye t'ap pale tou dousman nan zòrèy mwen. Mwen pa t' fin tande nèt sa li t'ap di.
A word was given to me secretly, and the low sound of it came to my ears.
εἰ δέ τι ῥῆμα ἀληθινὸν ἐγεγόνει ἐν λόγοις σου οὐθὲν ἄν σοι τοῦτων κακὸν ἀπήντησεν πότερον οὐ δέξεταί μου τὸ οὖς ἐξαΐσια παρ' αὐτοῦ
- 13 Tankou yon move rèv nan mitan lannwit, li mete yon bann vye lide nan tèt mwen. M' pa ka dòmi tèlman mwen pè.
In troubled thoughts from visions of the night, when deep sleep comes on men,
φόβοι δὲ καὶ ἠγὼ νυκτερινὴ ἐπιπίπτων φόβος ἐπ' ἀνθρώπους
- 14 Mwen pran tranble, mwen santi yon frison mache nan tout kò m'. Tout zo nan kò m' ap krake.
Fear came on me and shaking, and my bones were full of trouble;
φρίκη δέ μοι συνήντησεν καὶ τρόμος καὶ μέγας μου τὰ ὀστέ συνέσεισεν
- 15 Yon souf pase bò figi m', tout cheve nan tèt mwen kanpe.
And a breath was moving over my face; the hair of my flesh became stiff:
καὶ πνεῦμα ἐπὶ πρόσωπόν μου ἐπῆλθεν ἔφριζαν δέ μου τρίχες καὶ σάρκες
- 16 Mwen rete konsa mwen wè yon moun kanpe devan m'. Mwen pa t' rekonèt ki moun li ye. Men, fòm moun lan te la devan je m'. Mwen pa tande yon ti bri menm. Apre sa, mwen tande yon vwa ki t'ap pale tou dousman, li t'ap di:
Something was present before me, but I was not able to see it clearly; there was a form before my eyes: a quiet voice came to my ears, saying:
ἀνέστην καὶ οὐκ ἐπέγνων εἶδον καὶ οὐκ ἦν μορφή πρὸ ὀφθαλμῶν μου ἀλλ' ἦ αὖραν καὶ φωνὴν ἤκουον
- 17 Ki moun ki ka di li mache dwat devan Bondye? Ki moun ki san repwòch devan Bondye ki kreye l' la?
May a man be upright before God? or a man be clean before his Maker?
τί γάρ μὴ καθαρὸς ἔσται βροτὸς ἐναντίον κυρίου ἢ ἀπὸ τῶν ἔργων αὐτοῦ ἄμειπτος ἀνὴρ
- 18 Bondye pa janm fin fye sèvitè l' yo nèt. Ata zanj li yo, li jwenn bagay pou l' repwoche yo.
Truly, he puts no faith in his servants, and he sees error in his angels;
εἰ κατὰ παίδων αὐτοῦ οὐ πιστεύει κατὰ δὲ ἀγγέλων αὐτοῦ σκολιόν τι ἐπενόησεν
- 19 Ale wè atò pou moun ki fèt ak labou, pou moun ki soti nan pousyè tè, pou moun yo kapab kraze tankou poubwa!
How much more those living in houses of earth, whose bases are in the dust! They are crushed more quickly than an insect;
τοὺς δὲ κατοικοῦντας οἰκίας πηλίνας ἐξ ὧν καὶ αὐτοὶ ἐκ τοῦ αὐτοῦ πηλοῦ ἐσμεν ἔπαισεν αὐτοὺς σιγῆς τρόποι
- 20 Yon sèl jou kont pou yo tounen pousyè, yo disparèt nèt. Pesonn pa wè sa.
Between morning and evening they are completely broken; they come to an end for ever, and no one takes note.
καὶ ἀπὸ πρωΐθεν ἕως ἑσπέρας οὐκέτι εἰσὶν παρὰ τὸ μὴ δύνασθαι αὐτοὺς ἑαυτοῖς βοηθῆσαι ἀπόλωντο
- 21 Yo rete konsa yo kase kòd. Yo mouri san yo pa janm rive fin gen bon konprann.
If their tent-cord is pulled up, do they not come to an end, and without wisdom?
ἐνεφύσησεν γὰρ αὐτοῖς καὶ ἐξηράνθησαν ἀπόλωντο παρὰ τὸ μὴ ἔχειν αὐτοὺς σοφίαν
- 1 ¶ Rele non, Jòb! W'a wè si gen moun k'ap reponn ou! Ak kilès nan zanj Bondye yo ou ta vle pale?
Give now a cry for help; is there anyone who will give you an answer? and to which of the holy ones will you make your prayer?
ἐπικάλεσαι δέ εἰ τίς σοι ὑπακούσεται ἢ εἰ τίνα ἀγγέλων ἁγίων ὄψῃ

- 2 Se moun fou ki kite chagren ap minen yo. Se moun sòt ki kite move san touye yo.
For wrath is the cause of death to the foolish, and he who has no wisdom comes to his end through passion.
καὶ γὰρ ἄφρονα ἀναιρεῖ ὀργή πεπλανημένον δὲ θανατοῖ ζήλος
- 3 Mwen menm, mwen wè moun fou ki te kwè zafè yo bon. M' rete konsa, mwen wè madichon tonbe sou kay yo.
I have seen the foolish taking root, but suddenly the curse came on his house.
ἐγὼ δὲ εὐώρακα ἄφρονος ῥίζαν βάλλοντας ἀλλ' εὐθέως ἐβρόθη αὐτῶν ἡ διαίτα
- 4 Pitit yo pa ka jwenn yon moun pou pwoteje yo. Pa gen pesonn pou pran defans yo nan tribinal.
Now his children have no safe place, and they are crushed before the judges, for no one takes up their cause.
πόρρω γένοιτο οἱ υἱοὶ αὐτῶν ἀπὸ σωτηρίας κολαβρισθεῖσαν δὲ ἐπὶ θύραις ἡσσόνων καὶ οὐκ ἔσται ὁ ἐξαιρούμενος
- 5 Se moun grangou ki pral manje rekòt jaden yo. Yo pral pran ata sa ki donner nan raje pikan. Se moun akchè ki pral mete men sou tout byen yo.
Their produce is taken by him who has no food, and their grain goes to the poor, and he who is in need of water gets it from their spring.
ἂ γὰρ ἐκεῖνοι συνήγαγον δίκαιοι ἔδονται αὐτοὶ δὲ ἐκ κακῶν οὐκ ἐξαίρετοι ἔσονται ἐκσιφωμισθεῖ αὐτῶν ἡ ἰσχὺς
- 6 ¶ Non. Laflikasyon pa tonbe sou moun konsa konsa. Ni moun pa rete konsa pou l' tonbe anba soufrans.
For evil does not come out of the dust, or trouble out of the earth;
οὐ γὰρ μὴ ἐξέλθῃ ἐκ τῆς γῆς κόπος οὐδὲ ἐξ ὀρέων ἀναβλαστήσει πόνος
- 7 Menm jan tensèl dife fèt pou vole, konsa tou, moun fèt pou soufri.
But trouble is man's fate from birth, as the flames go up from the fire.
ἀλλὰ ἄνθρωπος γεννᾶται κόπῳ νεοσσοὶ δὲ γυπὸς τὰ ὑψηλὰ πέτονται
- 8 Si m' te nan plas ou, Job, se Bondye m' ta rele. Mwen ta mete sitiasyon an devan l'.
But as for me, I would make my prayer to God, and I would put my cause before him:
οὐ μὴν δὲ ἀλλὰ ἐγὼ δεηθήσομαι κυρίου κύριον δὲ τὸν πάντων δεσπότην ἐπικαλέσομαι
- 9 Se li menm ki fè yon bann bèl bagay nou pa ka fin konprann, yon dal mènèy nou pa ka fin konte.
Who does great things outside our knowledge, wonders without number:
τὸν ποιοῦντα μεγάλα καὶ ἀνεξιχνίαστα ἔνδοξά τε καὶ ἐξαισία ὧν οὐκ ἔστιν ἀριθμὸς
- 10 Li voye lapli sou latè, li wouze tout jaden.
Who gives rain on the earth, and sends water on the fields:
τὸν διδόντα ὑετὸν ἐπὶ τὴν γῆν ἀποστέλλοντα ὕδωρ ἐπὶ τὴν ὑπ' οὐρανόν
- 11 Moun ki t'ap mache tèt bese yo, se li menm ki fè yo leve tèt yo. Se li menm ki konsole moun ki te nan lapenn yo.
Lifting up those who are low, and putting the sad in a safe place;
τὸν ποιοῦντα ταπεινοὺς εἰς ὕψος καὶ ἀπολωλότας ἐξεγείροντα
- 12 Li gate mannigèt bakoulou yo. Li pa janm kite yo rive fè sa yo te mete nan tèt yo.
Who makes the designs of the wise go wrong, so that they are unable to give effect to their purposes.
διαλλάσσοντα βουλὰς πανούργων καὶ οὐ μὴ ποιήσουσιν αἱ χεῖρες αὐτῶν ἀληθές
- 13 Li pran moun entelijan yo nan pèlen yo te tann. Li pa kite mètdam yo reyalize plan yo te fè.
He takes the wise in their secret designs, and the purposes of the twisted are cut off suddenly.
ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει βουλὴν δὲ πολυπλόκων ἐξέστησεν
- 14 Gwo lajounen y'ap bite tankou nan fènwa. Gwo midi, y'ap tatonnen tankou nan mitan lannwit.
In the daytime it becomes dark for them, and in the sunlight they go feeling about as if it was night.
ἡμέρας συναντήσεται αὐτοῖς σκότος τὸ δὲ μεσημβρινὸν ψηλαφήσασαν ἴσα νυκτὶ
- 15 Men, Bondye sove pòn la anba dan yo. Li delivre malere anba ponyèt grannèg k'ap peze yo.
But he keeps safe from their sword those who have no father, and the poor from the power of the strong.
ἀπόλοιτο δὲ ἐν πολέμῳ ἀδύνατος δὲ ἐξέλθῃ ἐκ χειρὸς δυνάστου

- 16 Li bay pòn yo espwa. Li fèmen bouch mechain yo.
So the poor man has hope, and the mouth of the evil-doer is stopped.
εἷη δὲ ἀδυνάτω ἐλπὶς ἀδίκου δὲ στόμα ἐμφοραχθείη
- 17 ¶ Ala bon sa bon pou yon moun lè Bondye ap korije l'! Lè Bondye ki gen tout pouvwa a ap pini ou, pa pran sa an jwèt!
Truly, that man is happy who has training from the hand of God: so do not let your heart be shut to the teaching of the Ruler of all.
μακάριος δὲ ἄνθρωπος ὃν ἤλεγξεν ὁ κύριος νοθεύματα δὲ παντοκράτορος μὴ ἀπαναίνου
- 18 Lè li blese ou, se li menm ankò k'ap mete renmèd pou ou. Lè li frape ou, se li menm ankò k'ap geri ou.
For after his punishment he gives comfort, and after wounding, his hands make you well.
αὐτὸς γὰρ ἀλγεῖν ποιεῖ καὶ πάλιν ἀποκαθίστησιν ἔπαισεν καὶ αἱ χεῖρες αὐτοῦ ἰάσαντο
- 19 Lapo delivre ou nan tout move pa. Ankenn malè p'ap tonbe sou ou.
He will keep you safe from six troubles, and in seven no evil will come near you.
ἐξἅκεις ἐξ ἀναγκῶν σε ἐξελεῖται ἐν δὲ τῷ ἑβδόμῳ οὐ μὴ ἄψηται σου κακόν
- 20 Nan grangou, li p'ap kite ou mourì. Nan lagè, li p'ap kite yo touye ou.
When there is need of food he will keep you from death, and in war from the power of the sword.
ἐν λιμῷ ῥύσεται σε ἐκ θανάτου ἐν πολέμῳ δὲ ἐκ χειρὸς σιδήρου λύσει σε
- 21 L'a pwoteje ou anba kout lang. Ou p'ap bezwen pè lè w'a wè gwo malè ap pwoche.
He will keep you safe from the evil tongue; and you will have no fear of wasting when it comes.
ἀπὸ μᾶστιγος γλώσσης σε κρύψει καὶ οὐ μὴ φοβηθῆς ἀπὸ κακῶν ἐρχομένων
- 22 W'a pase ni malè ni grangou nan rizib. Ou p'ap pè bèt nan bwa.
You will make sport of destruction and need, and will have no fear of the beasts of the earth.
ἀδίκων καὶ ἀνόμων καταγέλαση ἀπὸ δὲ θηρίων ἀγρίων οὐ μὴ φοβηθῆς
- 23 Jaden w'ap travay yo p'ap gen wòch ladan yo. Bèt nan bwa p'ap janm atake ou.
For you will be in agreement with the stones of the earth, and the beasts of the field will be at peace with you.
θήρες γὰρ ἄγριοι εἰρηνεύσουσίν σοι
- 24 Lè sa a, w'a viv ak kè poze lakay ou. Lè w'a vizite pak zannimo ou yo, w'a kontan.
And you will be certain that your tent is at peace, and after looking over your property you will see that nothing is gone.
εἶτα γνώση ὅτι εἰρηνεύσει σου ὁ οἶκος ἢ δὲ δίαίτα τῆς σκηνῆς σου οὐ μὴ ἀμάρτη
- 25 W'a gen anpil pitit. Y'a pouse tankou plant nan jaden.
You will be certain that your seed will be great, and your offspring like the plants of the earth.
γνώση δὲ ὅτι πολὺ τὸ σπέρμα σου τὰ δὲ τέκνα σου ἔσται ὥσπερ τὸ παμβότανον τοῦ ἀγροῦ
- 26 Menm jan se lè mayi fin mi yo kase l', konsa tou se lè ou fin vye granmoun, w'a mourì.
You will come to your last resting-place in full strength, as the grain is taken up to the crushing-floor in its time.
ἐλεύση δὲ ἐν τάφῳ ὥσπερ σίτος ὄριμος κατὰ καιρὸν θερίζομενος ἢ ὥσπερ θιμωνιά ἄλωνος καθ' ὄραν συγκομισθεῖσα
- 27 Jòb monchè, nou te kalkile sou bagay sa yo anpil. Se konsa sa ye, tande. Pa fè tèt di. Asepte verite a.
See, we have made search with care, and it is so; it has come to our ears; see that you take note of it for yourself.
ἰδοὺ ταῦτα οὕτως ἐξιχνιάσαμεν ταῦτά ἐστιν ἃ ἀκηκόαμεν σὺ δὲ γνώθι σεαυτῷ εἴ τι ἐπραξας
- 1 ¶ Jòb pran lapawòl, li di konsa:
And Job made answer and said,
ὑπολαβὼν δὲ ἰωβ λέγει
- 2 -Si yo te ka pran pèz lapenn mwen, si yo te ka peze tout malè mwen yo nan balans,
If only my passion might be measured, and put into the scales against my trouble!
εἰ γὰρ τις ἰσθῶν στήσαι μου τὴν ὀργὴν τὰς δὲ δόδυνας μου ἄραι ἐν ζυγῷ ὁμοθυμαδόν

- 3 yo ta jwenn yo pi lou pase tout sab ki bò lanmè. Lè sa a, nou pa ta sezi tande m' pale jan m'ap pale a.
For then its weight would be more than the sand of the seas: because of this my words have been uncontrolled.
καὶ δὴ ἄμμου παραλίας βαρύτερα ἔσται ἀλλ' ὡς ἔοικεν τὰ ῥήματά μου ἔστιν φαῦλα
- 4 Bondye ki gen tout pouvwa a plante flèch li yo sou mwen. Pwazon yo a anvayi tout kò m'. Bondye voye sou mwen tout kalite malè pou fè kè m' kase.
For the arrows of the Ruler of all are present with me, and their poison goes deep into my spirit: his army of fears is put in order against me.
βέλη γὰρ κυρίου ἐν τῷ σώματί μου ἔστιν ὧν ὁ θυμὸς αὐτῶν ἐκπίνει μου τὸ αἷμα ὅταν ἄρξωμαι λαλεῖν κεντοῦσί με
- 5 Bourik mawon pa ranni lè li gen zèb pou l' manje. Ni bèf pa rele lè li gen manje devan l'.
Does the ass of the fields give out his voice when he has grass? or does the ox make sounds over his food?
τί γὰρ μὴ διὰ κενῆς κεκράζεται ὄνος ἄγριος ἀλλ' ἢ τὰ σῖτα ζητῶν εἰ δὲ καὶ ῥήξει φωνὴν βοῦς ἐπὶ φάτνης ἔχων τὰ βρώματα
- 6 Moun pa manje manje ki san gou, manje ki san sèl. Blan ze pa gen bon gou nan bouch.
Will a man take food which has no taste without salt? or is there any taste in the soft substance of purslain?
εἰ βρωθήσεται ἄρτος ἄνευ ἁλός εἰ δὲ καὶ ἔστιν γεῦμα ἐν ῥήμασιν κευοῖς
- 7 Mwen pa menm gen apeti pou bagay konsa. Tou sa mwen manje fè kè m' tounen.
My soul has no desire for such things, they are as disease in my food.
οὐ δύναται γὰρ παύσασθαι μου ἡ ψυχὴ βρόμον γὰρ ὀρώ τὰ σῖτά μου ὥσπερ ὄσμην λέοντος
- 8 ¶ Si Bondye te ka ban mwen sa m' mande l' la! Si li te ka fè m' jwenn sa m'ap tann lan!
If only I might have an answer to my prayer, and God would give me my desire!
εἰ γὰρ δόη καὶ ἔλθοι μου ἡ αἰτησις καὶ τὴν ἐλπίδα μου δόη ὁ κύριος
- 9 Si sèlman sa ta fè l' plezi pou l' touye m'! Si li ta vle lonje men l' pou l' disparèt mwen!
If only he would be pleased to put an end to me; and would let loose his hand, so that I might be cut off!
ἀρξάμενος ὁ κύριος τρωσάτω με εἰς τέλος δὲ μὴ με ἀνελέτω
- 10 Se ta va yon gwo konsolasyon pou mwen. Malgre tout soufrans mwen yo, mwen ta danse, mwen ta fè fèt, paske mwen konnen mwen pa janm dezobeyi lòd Bondye ki apa a bay.
So I would still have comfort, and I would have joy in the pains of death, for I have not been false to the words of the Holy One.
εἶη δέ μου πόλις τάφος ἐφ' ἧς ἐπὶ τειχέων ἠλόμην ἐπ' αὐτῆς οὐ μὴ φείσομαι οὐ γὰρ ἐψευσάμην ῥήματα ἄγια θεοῦ μου
- 11 Mwen pa gen fòs pou m' tann ankò. Pa gen ankenn espwa pou mwen. Sa m' bezwen viv toujou fè?
Have I strength to go on waiting, or have I any end to be looking forward to?
τίς γὰρ μου ἡ ἰσχὺς ὅτι ὑπομένω ἢ τίς μου ὁ χρόνος ὅτι ἀνέχεται μου ἡ ψυχὴ
- 12 Se pa wòch mwen ye. Se pa bout fè kò m' ye.
Is my strength the strength of stones, or is my flesh brass?
μὴ ἰσχὺς λίθων ἢ ἰσχὺς μου ἢ αἱ σάρκες μου εἰσιν χάλκεια
- 13 Mwen pa gen fòs ankò pou m' kenbe. Kote m' vire, mwen pa jwenn sekou.
I have no help in myself, and wisdom is completely gone from me.
ἢ οὐκ ἐπ' αὐτῷ ἐπεποιθεῖν βοήθεια δὲ ἀπ' ἐμοῦ ἄπεισιν
- 14 ¶ Nan tray m'ap pase koulye a, mwen bezwen bon zanmi ki pou soutni m', menm si mwen ta vire do bay Bondye.
He whose heart is shut against his friend has given up the fear of the Ruler of all.
ἀπειπάτό με ἔλεος ἐπισκοπῆ δὲ κυρίου ὑπερεῖδέν με
- 15 Men, frè m' yo, nou p'ap di m' anyen la a. Nou tankou ravin chèch ki pa gen dlo depi lapli pa tonbe.
My friends have been false like a stream, like streams in the valleys which come to an end:
οὐ προσεῖδόν με οἱ ἐγγύτατοί μου ὥσπερ χειμάρρους ἐκλείπων ἢ ὥσπερ κῦμα παρηλθόν με
- 16 Nan sezon fredè, lè lanèj ap fonn, yo plen dlo sal ki frèt kou glas.
Which are dark because of the ice, and the snow falling into them;
οἵτινές με διευλαβοῦντο νῦν ἐπιπεπτώκασίν μοι ὥσπερ χιῶν ἢ κρύσταλλος πεπηγός

- 17 Men, nan sezon lesèk, pa yon gout dlo! Chalè solèy la cheche yo nèt.
Under the burning sun they are cut off, and come to nothing because of the heat.
καθώς τακείσα θέρμης γενομένης οὐκ ἐπεγνώσθη ὄπερ ἦν
- 18 Bann vwayajè yo kite chemen yo pou y' al dèyè dlo. Yo pèdi nan dezè a. Yo mourì.
The camel-trains go out of their way; they go up into the waste and come to destruction.
οὕτως κἀγὼ κατελείφθην ὑπὸ πάντων ἀπωλόμην δὲ καὶ ἔξοικος ἐγενόμην
- 19 Vwayajè ki soti nan peyi Cheba ak nan peyi Saba ap touye tèt yo chache dlo.
The camel-trains of Tema were searching with care, the bands of Sheba were waiting for them:
ἴδετε ὁδοὺς θαιμανῶν ἀτραποὺς σαβων οἱ διορῶντες
- 20 Yo pa ka jwenn. Rive devan ravin lan, yo pa konn sa pou yo fè.
They were put to shame because of their hope; they came and their hope was gone.
καὶ αἰσχύνην ὀφειλήσουσιν οἱ ἐπὶ πόλεσιν καὶ χρήμασιν πεποιθότες
- 21 Wi, mezanmi. Nou tankou yon ravin chèch pou mwen. Nou wè nan ki eta mwen ye, nou pè, n'ap renka kò nou dèyè.
So have you now become to me; you see my sad condition and are in fear.
ἀτὰρ δὲ καὶ ὑμεῖς ἐπέβητέ μοι ἀνελεημόνως ὥστε ἰδόντες τὸ ἐμὸν τραῦμα φοβήθητε
- 22 ¶ Eske m' te mande nou pou nou fè m' kado kichòy? Osinon pou nou fè yon moun kado pou mwen nan sa nou genyen?
Did I say, Give me something? or, Make a payment for me out of your wealth?
τί γάρ μή τι ὑμᾶς ἦτησα ἢ τῆς παρ' ὑμῶν ἰσχύος ἐπιδέομαι
- 23 Eske mwen te mande nou pou nou vin wete m' anba grif yon lènmi, osinon pou nou delivre m' anba men yon moun k'ap fè m' souffri?
Or, Get me out of the power of my hater? or, Give money so that I may be free from the power of the cruel ones?
ὥστε σῶσαί με ἐξ ἐχθρῶν ἢ ἐκ χειρὸς δυναστῶν ῥύσασθαί με
- 24 Bon. Pale avè m'. Si m' antò, fè m' wè kote m' antò a. Lè sa a, m'a pe bouch mwen. M'a koute nou.
Give me teaching and I will be quiet; and make me see my error.
διδάξατέ με ἐγὼ δὲ κωφεύσω εἴ τι πεπλάνημαι φράσατέ μοι
- 25 Pawòl ki pale verite bon pou tande. Men, m' pa wè sa nou vle di m' la a.
How pleasing are upright words! but what force is there in your arguments?
ἀλλ' ὡς ἔοικεν φαῦλα ἀληθινῶ ῥήματα οὐ γὰρ παρ' ὑμῶν ἰσχὺν αἰτοῦμαι
- 26 Ou di mwen fin dekouraje. Se depale m'ap depale. Poukisa atò w'ap kritike pawòl mwen yo konsa?
My words may seem wrong to you, but the words of him who has no hope are for the wind.
οὐδὲ ὁ ἔλεγχος ὑμῶν ῥήμασίν με παύσει οὐδὲ γὰρ ὑμῶν φθέγμα ῥήματος ἀνέξομαι
- 27 Konsa tou, ou ta rive jwe lajan sou tèt timoun san papa. Ou ta fè lajan sou tèt bon zanmi ou.
Truly, you are such as would give up the child of a dead man to his creditors, and would make a profit out of your friend.
πλὴν ὅτι ἐπ' ὀρφανῶ ἐπιπίπτετε ἐνάλλεσθε δὲ ἐπὶ φίλῳ ὑμῶν
- 28 Koulye a, monchè, tanpri, gade m' nan je. Mwen p'ap ba ou manti.
Now then, let your eyes be turned to me, for truly I will not say what is false to your face.
νυνὶ δὲ εἰσβλέψας εἰς πρόσωπα ὑμῶν οὐ ψεύσομαι
- 29 Tounen non! Pa fè m' lenjistis sa a! Tounen, mwen di ou. Se kòz mwen m'ap defann.
Let your minds be changed, and do not have an evil opinion of me; yes, be changed, for my righteousness is still in me.
καθίσατε δὴ καὶ μὴ εἶη ἄδικον καὶ πάλιν τῷ δικαίῳ συνέρχεσθε
- 30 Eske se manti m'ap bay? Dapre nou, mwen pa konnen sa ki byen ak sa ki mal?
Is there evil in my tongue? is not the cause of my trouble clear to me?
οὐ γὰρ ἔστιν ἐν γλώσσῃ μου ἄδικον ἢ ὁ λάρυγξ μου οὐχὶ σύνεσιν μελετᾷ

- 1 ¶ Lavi yon nonm sou latè, se tankou sèvis militè l'ap fè. Li tankou moun k'ap vann jounen!
Has not man his ordered time of trouble on the earth? and are not his days like the days of a servant working for payment?
πότερον οὐχὶ πειρατήριόν ἐστιν ὁ βίος ἀνθρώπου ἐπὶ τῆς γῆς καὶ ὡσπερ μισθίου αὐθημερινοῦ ἡ ζωὴ αὐτοῦ
- 2 Li tankou yon esklav k'ap tann lannwit pou l' poze, tankou yon travayè k'ap tann kòb jounen travay li.
As a servant desiring the shades of evening, and a workman looking for his payment:
ἢ ὡσπερ θερᾶπων δεδουκῶς τὸν κύριον αὐτοῦ καὶ τετευχῶς σκιᾶς ἢ ὡσπερ μισθωτὸς ἀναμένων τὸν μισθὸν αὐτοῦ
- 3 Depi kèk mwa, m' pa wè poukisa m'ap viv. Tout lannwit se soufri m'ap soufri.
So I have for my heritage months of pain to no purpose, and nights of weariness are given to me.
οὕτως κάγω ὑπέμεινα μῆνας κενούς νύκτες δὲ ὀδυνῶν δεδομένα μοί εἰσιν
- 4 M' poko kouche nan kabann mwen, m'ap mande kilè pou l' jou. Nwit la long. M' pa ka dòmi, yon bann vye lide ap pase nan tèt mwen jouk solèy leve.
When I go to my bed, I say, When will it be time to get up? but the night is long, and I am turning from side to side till morning light.
ἐὰν κοιμηθῶ λέγω πότε ἡμέρα ὡς δ' ἂν ἀναστῶ πάλιν πότε ἐσπέρα πλήρης δὲ γίνομαι ὀδυνῶν ἀπὸ ἐσπέρας ἕως πρωί
- 5 Tout kò m' plen vè ak gwo plak bouton toupatou. Po m' fann fann, l'ap bay postim.
My flesh is covered with worms and dust; my skin gets hard and then is cracked again.
φύρεται δέ μου τὸ σῶμα ἐν σαπρία σκολήκων τήκω δὲ βῶλακας γῆς ἀπὸ ἰχῶρος ζύων
- 6 Jou m' yo pase pi vit pase zegwi nan men moun k'ap maye senn. Yo disparèt, pa gen anyen m'ap tann ankò.
My days go quicker than the cloth-worker's thread, and come to an end without hope.
ὁ δὲ βίος μου ἐστιν εὐαφρότερος λαλιᾶς ἀπόλωλεν δὲ ἐν κενῇ ἐλπίδι
- 7 ¶ Bondye o! Pa bliye, lavi m' tankou yon nwaj k'ap pase. Lè m'a fèmen je m', mwen p'ap janm kapab jwi lavi a ankò.
O, keep in mind that my life is wind: my eye will never again see good.
μνήσθητι οὖν ὅτι πνεῦμά μου ἡ ζωὴ καὶ οὐκέτι ἐπανελεύσεται ὁ ὀφθαλμός μου ἰδεῖν ἀγαθόν
- 8 Ou wè m' koulye a, men ou p'ap janm wè m' ankò. W'a chache m', ou p'ap jwenn mwen.
The eye of him who sees me will see me no longer: your eyes will be looking for me, but I will be gone.
οὐ περιβλέψεται με ὀφθαλμός ὀρώντός με οἱ ὀφθαλμοί σου ἐν ἐμοί καὶ οὐκέτι εἰμι
- 9 Tankou yon nwaj ki ale nè, ki disparèt, lè yon moun mourì, pa gen leve pou li ankò.
A cloud comes to an end and is gone; so he who goes down into the underworld comes not up again.
ὡσπερ νέφος ἀποκαθαρθὲν ἀπ' οὐρανοῦ ἐὰν γὰρ ἄνθρωπος καταβῆ εἰς ἄδην οὐκέτι μὴ ἀναβῆ
- 10 Li p'ap janm tounen lakay li. Moun lakay li tou bliye l'.
He will not come back to his house, and his place will have no more knowledge of him.
οὐδ' οὐ μὴ ἐπιστρέψῃ ἔτι εἰς τὸν ἴδιον οἶκον οὐδὲ μὴ ἐπιγνῶ αὐτὸν ἔτι ὁ τόπος αὐτοῦ
- 11 Se poutèt sa, m' pa ka pa pale. Kè m' sere. Kite m' pale pale m'. Lapenn kaye nan kè m'. Kite m' plenyen plenyen m'.
So I will not keep my mouth shut; I will let the words come from it in the pain of my spirit, my soul will make a bitter outcry.
ἀτὰρ οὖν οὐδὲ ἐγὼ φείσομαι τῷ στόματί μου λαλήσω ἐν ἀνάγκῃ ὧν ἀνοίξω πικρίαν ψυχῆς μου συνεχόμενος
- 12 Poukisa ou mete moun veye m' konsa? M' pa lannmè. M' pa gwo bèt lanmè.
Am I a sea, or a sea-beast, that you put a watch over me?
πότερον θάλασσά εἰμι ἢ δράκων ὅτι κατέταξας ἐπ' ἐμὲ φυλακὴν
- 13 M' te di nan kè m': M' pral lage kò m' yon kote. M'a pran yon ti kanpo. Si m' dòmi, m'a jwenn yon ti soulajman!
When I say, In my bed I will have comfort, there I will get rest from my disease;
εἶπα ὅτι παρακαλέσει με ἡ κλίνη μου ἀνοίσω δὲ πρὸς ἑμαυτὸν ἰδίᾳ λόγον τῇ κοίτῃ μου
- 14 Men, ou fè m' fè yon bann vye rèv k'ap fè m' pè. M'ap fè yon bann vye vizyon k'ap fè m' tranble.
Then you send dreams to me, and visions of fear;
ἐκφοβεῖς με ἐνυπνίους καὶ ἐν ὁράμασίν με καταπλήσσεις

- 15 Lè konsa, pito moun te trangle m'. Pito m' te mouri pase pou m' soufri tout doule sa yo.
So that a hard death seems better to my soul than my pains.
ἀπαλλάξεις ἀπὸ πνεύματός μου τὴν ψυχὴν μου ἀπὸ δεῦρος θανάτου τὰ ὀστᾶ μου
- 16 Se fini m'ap fini. Fòk mwen mouri yon jou! Kite m' pou kont mwen. Lavi m' prèt pou bout!
I have no desire for life, I would not be living for ever! Keep away from me, for my days are as a breath.
οὐ γὰρ εἰς τὸν αἰῶνα ζήσομαι ἵνα μακροθυμήσω ἀπόστα ἀπ' ἐμοῦ κενὸς γάρ μου ὁ βίος
- 17 ¶ Kisa lèzòm ye pou ou pran ka yo konsa? Kisa yo ye menm pou w'ap okipe yo konsa?
What is man, that you have made him great, and that your attention is fixed on him,
τί γάρ ἐστιν ἄνθρωπος ὅτι ἐμεγάλυνας αὐτὸν ἢ ὅτι προσέχεις τὸν νοῦν εἰς αὐτὸν
- 18 Chak maten ou pase wè jan yo ye. Chak lè, w'ap gade nan fon kè yo, w'ap sonde yo.
And that your hand is on him every morning, and that you are testing him every minute?
ἢ ἐπισκοπῆν αὐτοῦ ποιῆση ἕως τὸ πρωὶ καὶ εἰς ἀνάπαυσιν αὐτὸν κρινεῖς
- 19 Kilè w'a sispann gade m'? Ban m' yon ti souf non kont pou m' vale krache m'!
How long will it be before your eyes are turned away from me, so that I may have a minute's breathing-space?
ἕως τίνος οὐκ ἔῤῥε με οὐδὲ προΐη με ἕως ἂν καταπίω τὸν πτύελόν μου ἐν ὀδύνη
- 20 Si m' fè peche, kisa m' fè ou? Di m' non, ou menm k'ap veye tou sa moun ap fè? Poukisa w'ap plante tout flèch ou yo nan kò m' konsa? Poukisa ou fè m' tounen yon chay pou ou?
If I have done wrong, what have I done to you, O keeper of men? why have you made me a mark for your blows, so that I am a weariness to myself?
εἰ ἐγὼ ἤμαρτον τί δύναμαί σοι πράξαι ὁ ἐπιστάμενος τὸν νοῦν τῶν ἀνθρώπων διὰ τί ἔθου με κατεντευκτὴν σου εἰμί δὲ ἐπὶ σοὶ φορτίον
- 21 Se sipòte ou pa ka sipòte ankò sa mwen fè ki mal? Se padonnen ou pa ka padonnen peche m' yo? Talè konsa mwen pral anba tè. W'a chache m', ou p'ap jwenn mwen ankò.
And why do you not take away my sin, and let my wrongdoing be ended? for now I go down to the dust, and you will be searching for me with care, but I will be gone.
καὶ διὰ τί οὐκ ἐποιήσω τῆς ἀνομίας μου λήθην καὶ καθαρισμὸν τῆς ἀμαρτίας μου νυνὶ δὲ εἰς γῆν ἀπελεύσομαι ὀρθρίζων δὲ οὐκέτι εἰμί
- 1 ¶ Lè sa a, Bildad, moun peyi Chwa a, pran lapawòl, li di konsa:
Then Bildad the Shuhite made answer and said,
ὑπολαβὼν δὲ βαλδαδ ὁ σαυχίτης λέγει
- 2 -Kilè w'a sispann pale jan w'ap pale a? Se bri ase w'ap fè tankou kalbas gran bouch!
How long will you say these things, and how long will the words of your mouth be like a strong wind?
μέχρι τίνος λαλήσεις ταῦτα πνεῦμα πολυρῆμον τοῦ στόματός σου
- 3 Bondye pa nan lenjistis. Bondye ki gen tout pouvwa a ap toujou fè sa ki dwat.
Does God give wrong decisions? or is the Ruler of all not upright in his judging?
μὴ ὁ κύριος ἀδικήσει κρίνων ἢ ὁ τὰ πάντα ποιήσας ταράξει τὸ δίκαιον
- 4 Si pitit ou yo te dezobeyi lòd li yo, li fè yo peye sa yo fè a.
If your children have done evil against him, then their punishment is from his hand.
εἰ οἱ υἱοὶ σου ἤμαρτον ἐναντίον αὐτοῦ ἀπέστειλεν ἐν χειρὶ ἀνομίας αὐτῶν
- 5 Ou menm menm, rele Bondye. Lapriyè nan pye Bondye ki gen tout pouvwa a.
If you will make search for God with care, and put your request before the Ruler of all;
σὺ δὲ ὀρθρίζε πρὸς κύριον παντοκράτορα δεόμενος
- 6 Si li pa gen anyen pou l' repwoche ou, si ou toujou mache dwat devan li, lè sa a, ou mèt sèten, l'a fè kichòy pou ou, l'ap renmèt ou tou sa ou te genyen.
If you are clean and upright; then he will certainly be moved to take up your cause, and will make clear your righteousness by building up your house again.
εἰ καθαρὸς εἶ καὶ ἀληθινὸς δεήσεως ἐπακούσεται σου ἀποκαταστήσει δέ σοι διαίταν δικαιοσύνης
- 7 Tou sa ou te gen anvan an p'ap anyen devan sa Bondye pral ba ou a.
And though your start was small, your end will be very great.
ἔσται οὖν τὰ μὲν πρῶτά σου ὀλίγα τὰ δὲ ἔσχατά σου ἀμύθητα

- 8 ¶ Chache konnen sa ki te pase nan tan lontan. Gade sa ki te rive zansèt nou yo.
Put the question now to the past generations, and give attention to what has been searched out by their fathers:
ἐπερώτησον γὰρ γενεὰν πρώτην ἐξιχνίασον δὲ κατὰ γένος πατέρων
- 9 Nou menm, nou se moun ayè. Nou pa konn anyen. Se pase n'ap pase sou tè a.
(For we are but of yesterday, and have no knowledge, because our days on earth are gone like a shade:)
χθιζοῖ γὰρ ἔσμεν καὶ οὐκ οἶδαμεν σκιά γὰρ ἔστιν ἡμῶν ἐπὶ τῆς γῆς ὁ βίος
- 10 Men, granmoun tan lontan yo va moutre ou anpil bagay. Y'a pale avè ou. Tande sa y'ap di ou.
Will they not give you teaching, and say words of wisdom to you?
ἢ οὐχ οὗτοί σε διδάξουσιν καὶ ἀναγγελοῦσιν καὶ ἐκ καρδίας ἐξάξουσιν ῥήματα
- 11 Se nan marekay ou jwenn jon. Wozo pa pouse kote ki pa gen dlo.
Will the river-plant come up in its pride without wet earth? will the grass get tall without water?
μὴ θάλλει πάπυρος ἄνευ ὕδατος ἢ ὑψοθήσεται βούτομον ἄνευ πότου
- 12 Nan tan chechrès, li te mèt tou piti, tou vèt, lè lesèk tonbe, anvan menm yo koupe l', premye zèb ki fennen se li menm.
When it is still green, without being cut down, it becomes dry and dead before any other plant.
ἔτι ὄν ἐπὶ ῥίζης καὶ οὐ μὴ θερισθῆῖ πρὸ τοῦ πιεῖν πᾶσα βοτάνη οὐχὶ ξηραίνεται
- 13 Se menm bagay la tou pou moun ki bliye si gen Bondye. Moun ki vire do bay Bondye p'ap jwenn sa y'ap tann lan.
So is the end of all who do not keep God in mind; and the hope of the evil-doer comes to nothing:
οὕτως τοίνυν ἔσται τὰ ἔσχατα πάντων τῶν ἐπιλανθανομένων τοῦ κυρίου ἐλπὶς γὰρ ἀσεβοῦς ἀπολεῖται
- 14 Konfyans yo pa chita sou anyen. Se tankou si y'ap apiye sou bwa pouri.
Whose support is cut off, and whose hope is no stronger than a spider's thread.
ἀοίκητος γὰρ αὐτοῦ ἔσται ὁ οἶκος ἀράχνη δὲ αὐτοῦ ἀποβήσεται ἡ σκιανή
- 15 Si yo panche sou li, li ale. Si yo kenbe l' fò, y'ap blayi atè ansanm avè l'.
He is looking to his family for support, but it is not there; he puts his hope in it, but it comes to nothing.
ἐὰν ὑπερείη τὴν οἰκίαν αὐτοῦ οὐ μὴ στήῖ ἐπιλαβομένου δὲ αὐτοῦ οὐ μὴ ὑπομείνῃ
- 16 Mechan yo pouse tankou move zèb nan solèy. Yo pran tout jaden an pou yo.
He is full of strength before the sun, and his branches go out over his garden.
ὕγρὸς γὰρ ἔστιν ὑπὸ ἡλίου καὶ ἐκ σαπρίας αὐτοῦ ὁ ῥάδαμνος αὐτοῦ ἐξελεύσεται
- 17 Rasin yo mache nan mitan tout fant wòch yo. Se la yo jwenn sa yo bezwen pou yo viv.
His roots are twisted round the stones, forcing their way in between them.
ἐπὶ συναγωγῆν λίθων κοιμᾶται ἐν δὲ μέσῳ χαλίκων ζήσεται
- 18 Rache ou rache yo pa gen moun ki pou konnen kote yo te ye a.
If he is taken away from his place, then it will say, I have not seen you.
ἐὰν καταπίῃ ὁ τόπος ψεύσεται αὐτόν οὐχ ἑόρακας τοιαῦτα
- 19 Talè konsa, l'ap pouri bò chemen an. Se lòt k'ap pouse nan plas li.
Such is the joy of his way, and out of the dust another comes up to take his place.
ὅτι καταστροφή ἀσεβοῦς τοιαύτη ἐκ δὲ γῆς ἄλλον ἀναβλαστήσει
- 20 ¶ Non, monchè! Bondye pa janm lage moun ki kenbe pye l' fèm. Ni li pa janm lonje men l' pou l' soutni mechan yo.
Truly, God will not give up him who is without sin, and will not take evil-doers by the hand.
ὁ γὰρ κύριος οὐ μὴ ἀποποιήσεται τὸν ἄκακον πᾶν δὲ δῶρον ἀσεβοῦς οὐ δέξεται
- 21 L'a fè kè ou kontan ankò, bouch ou pral chante bèl chante pou li.
The time will come when your mouth will be full of laughing, and cries of joy will come from your lips.
ἀληθινῶν δὲ στόμα ἐμπλήσει γέλωτος τὰ δὲ χεῖλη αὐτῶν ἐξομολογήσεως

- 22 Men, l'ap fè moun ki pa vle wè ou yo wont. Fanmi mechan yo va disparèt.
Your haters will be clothed with shame, and the tent of the sinner will not be seen again.
οἱ δὲ ἐχθροὶ αὐτῶν ἐνδύσονται αἰσχύνῃν διαίτα δὲ ἀσεβοῦς οὐκ ἔσται
- 1 ¶ Lè sa a, Jòb pran lapawòl, li di konsa:
And Job made answer and said,
ὕπολαβὼν δὲ ἰωβ λέγει
- 2 -Wi, mwen konnen se konsa sa ye. Men, ki jan pou yon moun ka gen rezon devan Bondye?
Truly, I see that it is so: and how is it possible for a man to get his right before God?
ἐπ' ἀληθείας οἶδα ὅτι οὕτως ἐστίν πῶς γὰρ ἔσται δίκαιος βροτὸς παρὰ κυρίῳ
- 3 Si li vle plede ak Bondye, Bondye ap mande l' venmil keksyon, li p'ap ka reponn yonn menm.
If a man was desiring to go to law with him, he would not be able to give him an answer to one out of a thousand questions.
ἐὰν γὰρ βούληται κριθῆναι αὐτῷ οὐ μὴ ὑπακούσῃ αὐτῷ ἵνα μὴ ἀντείπῃ πρὸς ἓνα λόγον αὐτοῦ ἐκ χιλίων
- 4 Bondye sitèlman gen bon konprann, li sitèlman gen fòs, pa gen moun ki ka kenbe tèt avè l' pou yo pa peye sa.
He is wise in heart and great in strength: who ever made his face hard against him, and any good came of it?
σοφὸς γὰρ ἐστὶν διανοία κραταιὸς τε καὶ μέγας τίς σκληρὸς γενόμενος ἐναντίον αὐτοῦ ὑπέμεινε
- 5 Li deplase mòn yo lè lide l' di l'. Lè li an kòlè, li voye yo jete byen lwen.
It is he who takes away the mountains without their knowledge, overturning them in his wrath:
ὁ παλαιῶν ὄρη καὶ οὐκ οἶδασιν ὁ καταστρέφων αὐτὰ ὄρη
- 6 Bondye fè tè a tranble kote l' chita a. Li souke potò ki soutni l' yo.
Who is moving the earth out of its place, so that its pillars are shaking:
ὁ σειῶν τὴν ὑπ' οὐρανὸν ἐκ θεμελίων οἱ δὲ στῦλοι αὐτῆς σαλεύονται
- 7 Li annik bay yon lòd, epi solèy la pa leve. Li fè zetwal yo pa klere lannwit.
Who gives orders to the sun, and it does not give its light; and who keeps the stars from shining.
ὁ λέγων τῷ ἡλίῳ καὶ οὐκ ἀνατέλλει κατὰ δὲ ἄστρον κατασφραγίζει
- 8 Li te pou kont li lè li t'ap louvri syèl la anwo tè a. Li mache sou lanmè a jan li vle.
By whose hand the heavens were stretched out, and who is walking on the waves of the sea:
ὁ τανύσας τὸν οὐρανὸν μόνος καὶ περιπατῶν ὡς ἐπ' ἐδάφους ἐπὶ θαλάσσης
- 9 Se li ki fè zetwal yo: Gwo Kabwèt la, Oryon, Lapousiyè ak zetwal Sid yo.
Who made the Bear and Orion, and the Pleiades, and the store-houses of the south:
ὁ ποιῶν πλειάδα καὶ ἔσπερον καὶ ἄρκτουρον καὶ ταμίεια νότου
- 10 Se li menm ki fè yon bann bèl bagay nou pa ka fin konprann, yon dal mènèy nou pa ka fin konte.
Who does great things not to be searched out; yes, wonders without number.
ὁ ποιῶν μέγала καὶ ἀνεξιχνίαστα ἐνδοξά τε καὶ ἐξαισία ὧν οὐκ ἔστιν ἀριθμὸς
- 11 Bondye te mèt ap pase toupre m', mwen pa ka wè l'. Li glise kò l', li ale.
See, he goes past me and I see him not: he goes on before, but I have no knowledge of him.
ἐὰν ὑπερβῆ με οὐ μὴ ἴδω καὶ ἐὰν παρέλθῃ με οὐδ' ὧς ἔγνω
- 12 Li pran sa l' bezwen. Pa gen moun ki pou enpoze l' fè l'. Pa gen moun ki ka penmèt yo mande l': Sa w'ap fè la a?
If he puts out his hand to take, by whom may it be turned back? who may say to him, What are you doing?
ἐὰν ἀπαλλάξῃ τίς ἀποστρέψει ἢ τίς ἐρεῖ αὐτῷ τί ἐποίησας
- 13 Bondye pa ka kenbe kòlè l' ankò! Li fè tout patizan Raab yo bese tèt devan li.
God's wrath may not be turned back; the helpers of Rahab were bent down under him.
αὐτὸς γὰρ ἀπέστραπται ὄργῃν ὑπ' αὐτοῦ ἐκάμφθησαν κήτη τὰ ὑπ' οὐρανόν

- 14 ¶ Se mwen menm atò ki pou ta kenbe tèt avè l'? Se mwen menm atò ki pou ta plede avè l'?
How much less may I give an answer to him, using the right words in argument with him?
ἐὰν δέ μου ὑπακούσῃται ἢ διακρινεῖ τὰ ῥήματά μου
- 15 Menm si m' te gen rezon, sa m' bezwen defann tèt mwen fè? Se li k'ap jije m', se padon ase pou m' mande l'.
Even if my cause was good, I would not be able to give an answer; I would make request for grace from him who was against me.
ἐάν τε γὰρ ὃ δίκαιος οὐκ εἰσακούσεται μου τοῦ κρίματος αὐτοῦ δεηθήσομαι
- 16 Menm si li ta reponn mwen lè m' rele l', mwen pa kwè li ta koute sa m'ap di l'.
If I had sent for him to be present, and he had come, I would have no faith that he would give ear to my voice.
ἐάν τε καλέσω καὶ ὑπακούσῃ οὐ πιστεύω ὅτι εἰσακήκοέν μου
- 17 Li rete konsa li kraze m' pou anyen. Li blese m' nan tout kò m', san m' pa fè anyen.
For I would be crushed by his storm, my wounds would be increased without cause.
μὴ γνόφω με ἐκτρίψῃ πολλὰ δέ μου τὰ συντρίμματα πεποίηκεν διὰ κενῆς
- 18 Li pa ban m' tan pou m' pran yon ti souf menm. Li voye malè sou mwen yonn apre lòt.
He would not let me take my breath, but I would be full of bitter grief.
οὐκ ἔῃ γάρ με ἀναπνεῦσαι ἐνέπλησεν δέ με πικρίας
- 19 Mwen ta seye fè fòs avè l'? Fòs, se nan men l' sa ye. Mwen ta rele l' tribinal? Ki jij ki va voye manda ba li?
If it is a question of strength, he says, Here I am! and if it is a question of a cause at law, he says, Who will give me a fixed day?
ὅτι μὲν γὰρ ἰσχύι κρατεῖ τίς οὖν κρίματι αὐτοῦ ἀντιστήσεται
- 20 M' te mèt gen rezon, pawòl nan bouch mwen ap kondannen m'. M' te mèt inonsan, tou sa m'ap di ap ban m' tò.
Though I was in the right, he would say that I was in the wrong; I have done no evil; but he says that I am a sinner.
ἐὰν γὰρ ὃ δίκαιος τὸ στόμα μου ἀσεβήσῃ ἐάν τε ὃ ἄμεμπτος σκολιὸς ἀποβήσομαι
- 21 Eske m' inonsan? M' pa menm ka di sa. Lavi pa di m' anyen ankò!
I have done no wrong; I give no thought to what becomes of me; I have no desire for life.
εἴτε γὰρ ἡσέβησα οὐκ οἶδα τῆ ψυχῆ πλὴν ὅτι ἀφαιρεῖται μου ἡ ζωὴ
- 22 ¶ Si gen yon bagay m' ka di: inonsan ou koupab, se menm bagay. Bondye ap toujou detwi nou.
It is all the same to me; so I say, He puts an end to the sinner and to him who has done no wrong together.
διὸ εἶπον μέγαν καὶ δυνάστην ἀπολλύει ὀργή
- 23 Si yon malè konmanse ap simen lanmò, inonsan te mèt ap rele, Bondye ri sa.
If death comes suddenly through disease, he makes sport of the fate of those who have done no wrong.
ὅτι φάθλοι ἐν θανάτῳ ἐξαισίῳ ἀλλὰ δίκαιοι καταγελῶνται
- 24 Lè yon peyi tonbe anba men moun ki mechan, Bondye bouche je tout jij yo. Si se pa li ki fè sa, ki moun ki pou fè l'?
The land is given into the power of the evil-doer; the faces of its judges are covered; if not by him, then who has done it?
παραδέδονται γὰρ εἰς χεῖρας ἀσεβοῦς πρόσωπα κριτῶν αὐτῆς συγκαλύπτει εἰ δὲ μὴ αὐτός τίς ἐστίν
- 25 ¶ Jou yo pase pou mwen pi vit pase dlo larivyè. Pa gen yonn ki ban m' kè kontan.
My days go quicker than a post-runner: they go in flight, they see no good.
ὁ δὲ βίος μου ἐστίν ελαφρότερος δρομέως ἀπέδρασαν καὶ οὐκ εἶδσαν
- 26 Yo kouri tankou bwa fouye sou larivyè, tankou malfini k'ap plonje sou ti poul.
They go rushing on like reed-boats, like an eagle dropping suddenly on its food.
ἢ καὶ ἐστὶν ναυσὶν ἴχνος ὁδοῦ ἢ ἀετοῦ πετομένου ζητοῦντος βοράν
- 27 Si mwen di: Bon. M' p'ap plenyen ankò. M'ap chanje figi m', m'ap fè yon ti ri,
If I say, I will put my grief out of mind, I will let my face be sad no longer and I will be bright;
ἐάν τε γὰρ εἶπω ἐπιλήσομαι λαλῶν συγκόψας τῷ προσώπῳ στενάξω

- 28 soufrans yo vin pi rèd sou mwen. Mwen pè, paske mwen konnen pou Bondye mwen pa inonsan.
I go in fear of all my pains; I am certain that I will not be free from sin in your eyes.
σειομαι πᾶσιν τοῖς μέλεσιν οἶδα γὰρ ὅτι οὐκ ἀθῶόν με ἐάσεις
- 29 Si m' antò, sa m' bezwen bat kò m' pou gremesi fè?
You will not let me be clear of sin! why then do I take trouble for nothing?
ἐπειδὴ δέ εἰμι ἀσεβῆς διὰ τί οὐκ ἀπέθανον
- 30 Pa gen dlo ki ka lave m'. Pa gen savon ki ka blanchi m'.
If I am washed with snow water, and make my hands clean with soap;
ἐὰν γὰρ ἀπολούσωμαι χιόνι καὶ ἀποκαθάρωμαι χερσὶν καθαραῖς
- 31 Bondye voye m' jete nan yon pil fatra. Ata rad m' pa ka mete sou mwen.
Then you will have me pushed into the dust, so that I will seem disgusting to my very clothing.
ικανῶς ἐν ῥύπῳ με ἐβασαs ἐβδελύξατο δέ με ἡ στολή
- 32 Men, Bondye pa yon moun tankou m'. M' pa ka diskite avè l'. Nou pa ka al lajistis.
For he is not a man as I am, that I might give him an answer, that we might come together before a judge.
οὐ γὰρ εἶ ἄνθρωπος κατ' ἐμέ ᾧ ἀντικρινοῦμαι ἵνα ἔλθωμεν ὁμοθυμαδὸν εἰς κρίσιν
- 33 Pa gen moun ki ka mete ola nan koze a. Pa gen moun ki ka jije m' ansanm avè l'.
There is no one to give a decision between us, who might have control over us.
εἶθε ἦν ὁ μεσίτης ἡμῶν καὶ ἐλέγχων καὶ διακούων ἀνὰ μέσον ἀμφοτέρων
- 34 Pa gen moun ki ka kenbe men l' pou li sispann fè m' pè.
Let him take away his rod from me and not send his fear on me:
ἀπαλλαξάτω ἀπ' ἐμοῦ τὴν ῥάβδον ὁ δὲ φόβος αὐτοῦ μὴ με στροβείτω
- 35 Men, mwen pa pè l'. M'ap pale, paske se mwen ki konnen sa ki nan kè m'.
Then I would say what is in my mind without fear of him; for there is no cause of fear in myself.
καὶ οὐ μὴ φοβηθῶ ἀλλὰ λαλήσω οὐ γὰρ οὕτω συνεπίσταμαι
- 1 ¶ M' degoute ak lavi a. M' pa ka kenbe ankò. Kite m' plenn sò mwen! Kite m' di tout lapenn ki nan kè mwen!
My soul is tired of life; I will let my sad thoughts go free in words; my soul will make a bitter outcry.
κἀμνων τῇ ψυχῇ μου στένων ἐπαφήσω ἐπ' αὐτὸν τὰ ῥήματά μου λαλήσω πικρία ψυχῆς μου συνεχόμενος
- 2 M'a di Bondye: Tanpri, pa kondannen m'. Fè m' konnen poukisa ou leve dèyè m' konsa.
I will say to God, Do not put me down as a sinner; make clear to me what you have against me.
καὶ ἐρῶ πρὸς κύριον μὴ με ἀσεβεῖν δίδασκε καὶ διὰ τί με οὕτως ἔκρινας
- 3 Eske ou gen rezon pou ou fè m' tou sa w'ap fè m' lan, pou ou meprize sa ou fè ak men ou, pou ou ri lè mechan yo ap fè konfyolo yo?
What profit is it to you to be cruel, to give up the work of your hands, looking kindly on the design of evil-doers?
ἦ καλὸν σοι ἐὰν ἀδικήσω ὅτι ἀπέιω ἔργα χειρῶν σου βουλῇ δὲ ἀσεβῶν προσέσχες
- 4 Eske ou wè sa k'ap fèt sou latè tankou nou menm moun nou wè l' la?
Have you eyes of flesh, or do you see as man sees?
ἦ ὥσπερ βροτὸς ὀρᾷ καθορᾷς ἢ καθὼς ὀρᾷ ἄνθρωπος βλέψη
- 5 Lavi ou pa tankou lavi pa nou. Nou gen pou nou mourì, ou menm w'ap toujou la.
Are your days as the days of man, or your years like his,
ἦ ὁ βίος σου ἀνθρώπινός ἐστιν ἢ τὰ ἔτη σου ἀνδρός
- 6 W'ap chache dènye ti peche moun fè. Ou dèyè pou ou konnen tou sa mwen fè ki mal.
That you take note of my sin, searching after my wrongdoing,
ὅτι ἀνεζήτησας τὴν ἀνομίαν μου καὶ τὰς ἁμαρτίας μου ἐξιχνίασας

- 7 Ou konnen m' pa antò. Pa gen moun ki ka sove m' anba men ou!
 Though you see that I am not an evil-doer; and there is no one who is able to take a man out of your hands?
 οἶδας γὰρ ὅτι οὐκ ἠσέβησα ἀλλὰ τίς ἐστὶν ὁ ἐκ τῶν χειρῶν σου ἐξαιρούμενος
- 8 ¶ Se ak men ou ou te fè m'. Se avè l' ou te ban m' fòm mwen. Epi se ak menm men sa yo ou vle detwi m' ankò?
 Your hands made me, and I was formed by you, but then, changing your purpose, you gave me up to destruction.
 αἱ χεῖρές σου ἔπλασάν με καὶ ἐποίησάν με μετὰ ταῦτα μεταβαλὼν με ἔπαισας
- 9 Chonje se ou menm ki fè m' ak labou tè wouj. Koulye a, ou pral kraze m' fè m' tounen pousyè?
 O keep in mind that you made me out of earth; and will you send me back again to dust?
 μνήσθητι ὅτι πηλὸν με ἔπλασας εἰς δὲ γῆν με πάλιν ἀποστρέφεις
- 10 Se ou menm ki bay papa m' fòs pou li fè m'. Ou fè m' devlope nan vant manman mwen.
 Was I not drained out like milk, becoming hard like cheese?
 ἦ οὐχ ὥσπερ γάλα με ἡμελξας ἐτύρωσας δέ με ἴσα τυρῶ
- 11 Ou fè tout zo ak tout venn nan kò m'. Ou kouvri yo ak vyann epi ak po.
 By you I was clothed with skin and flesh, and joined together with bones and muscles.
 δέρμα καὶ κρέας με ἐνέδυσας ὀστέοις δὲ καὶ νεύροις με ἐνεῖρας
- 12 Lèfini, ou fè m' kado lavi. Ou veye avèk prekosyon pou m' pa mourì.
 You have been kind to me, and your grace has been with me, and your care has kept my spirit safe.
 ζῶην δὲ καὶ ἔλεος ἔθου παρ' ἐμοῖ ἢ δὲ ἐπισκοπῇ σου ἐφύλαξέν μου τὸ πνεῦμα
- 13 Men, ou te gen yon lòt lide dèyè tèt ou. Koulye a, mwen konnen ou te pare yon lòt bagay pou mwen.
 But you kept these things in the secret of your heart; I am certain this was in your thoughts:
 ταῦτα ἔχων ἐν σεαυτῷ οἶδα ὅτι πάντα δύνασαι ἀδυνατεῖ δέ σοι οὐθέν
- 14 ¶ Ou t'ap veye m' pou wè si m' t'ap fè sa m' pa t' dwe fè. Ou pa t'ap kite anyen pase pou mwen.
 That, if I did wrong, you would take note of it, and would not make me clear from sin:
 ἔάν τε γὰρ ἀμάρτω φυλάσσεις με ἀπὸ δὲ ἀνομίας οὐκ ἀθῶόν με πεποιήκας
- 15 Si m' antò, zafè m' pa bon! Mwen te mèt inonsan, m' pa ka leve tèt devan ou. Mwen wont, se yon pòn malere mwen ye devan ou.
 That, if I was an evil-doer, the curse would come on me; and if I was upright, my head would not be lifted up, being full of shame and overcome with trouble.
 ἔάν τε γὰρ ἀσεβῆς ὃ οἴμμοι ἔάν τε ὃ δίκαιος οὐ δύναμαι ἀνακύβαι πλήρης γὰρ ἀτιμίας εἰμί
- 16 Si m' leve tèt mwen, ou fann dèyè m' tankou yon lyon dèyè bèt pou l' manje. Ou rive fè mirak pou ou ka fè m' lapenn.
 And that if there was cause for pride, you would go after me like a lion; and again put out your wonders against me:
 ἀγρευόμεαι γὰρ ὥσπερ λέων εἰς σφαγὴν πάλιν δὲ μεταβαλὼν δεινῶς με ὀλέκεις
- 17 Ou toujou pare pou fè yon atak sou mwen. Chak jou w'ap vin pi ankòlè. Se san pran souf w'ap voye lafliksyon sou mwen yonn apre lòt.
 That you would send new witnesses against me, increasing your wrath against me, and letting loose new armies on me.
 ἐπανακαινίζων ἐπ' ἐμὲ τὴν ἔτασιν μου ὀργῇ δὲ μεγάλῃ μοι ἐχρήσω ἐπήγαγες δὲ ἐπ' ἐμὲ πειρατήρια
- 18 Bondye, poukisa ou te kite m' sotì nan vant manman m'? Mwen ta mourì anvan pesonn ta wè m'.
 Why then did you make me come out of my mother's body? It would have been better for me to have taken my last breath, and for no eye to have seen me,
 ἵνα τί οὖν ἐκ κοιλίας με ἐξήγαγες καὶ οὐκ ἀπέθανον ὀφθαλμὸς δέ με οὐκ εἶδεν
- 19 Sotì nan vant, ale nan simityè, se tankou si m' pa t' janm fèt.
 And for me to have been as if I had not been; to have been taken from my mother's body straight to my last resting-place.
 καὶ ὥσπερ οὐκ ὦν ἐγενόμην διὰ τί γὰρ ἐκ γαστρὸς εἰς μνήμα οὐκ ἀπηλλάγην
- 20 Mwen pa rete lontan pou m' viv ankò. Kite m' pou kont mwen! Ban m' yon ti kanpo. Kite m' jwi de twa jou ki rete m' yo non!
 Are not the days of my life small in number? Let your eyes be turned away from me, so that I may have a little pleasure,
 ἦ οὐκ ὀλίγος ἐστὶν ὁ χρόνος τοῦ βίου μου ἕασόν με ἀναπαύσασθαι μικρὸν

- 21 Talè konsa mwen prale pou m' pa janm tounen. Mwen prale nan peyi kote ki fè nwa a, kote moun pè a,
Before I go to the place from which I will not come back, to the land where all is dark and black,
πρὸ τοῦ με πορευθῆναι ὅθεν οὐκ ἀναστρέψω εἰς γῆν σκοτεινὴν καὶ γνοφερὰν
- 22 nan peyi kote se fènwa ak dezòd ase ki gen toutan, kote menm gwo lajounen fè nwa tankou lannwit!
A land of thick dark, without order, where the very light is dark.
εἰς γῆν σκότους αἰωνίου οὗ οὐκ ἔστιν φέγγος οὐδὲ ὄραν ζώην βροτῶν
- 1 ¶ Lè sa a, Sofa, moun Naama a, pran lapawòl, li di konsa:
Then Zophar the Naamathite made answer and said,
ὕπολαβὼν δὲ σωφάρ ὁ μιναῖος λέγει
- 2 -Atò pesonn p'ap reponn gwo paladò sa a? Pale anpil pa ka bay moun rezon.
Are all these words to go unanswered? and is a man seen to be right because he is full of talk?
ὁ τὰ πολλὰ λέγων καὶ ἀντακούσεται ἢ καὶ ὁ εὐλαλὸς οἶεται εἶναι δίκαιος εὐλογημένος γεννητὸς γυναικὸς ὀλιγόβιος
- 3 Pa konprann pale anpil ou a ka enpoze moun louvri bouch yo reponn ou. Paske w'ap pase moun nan betiz la, atò yo pa ka fè ou wont?
Are your words of pride to make men keep quiet? and are you to make sport, with no one to put you to shame?
μὴ πολὺς ἐν ῥήμασιν γίνου οὐ γὰρ ἔστιν ὁ ἀντικρινόμενος σοι
- 4 Ou pretann sa ou di a se verite. Pou ou, ou san repwòch devan Bondye!
You may say, My way is clean, and I am free from sin in your eyes.
μὴ γὰρ λέγε ὅτι καθαρός εἰμι τοῖς ἔργοις καὶ ἄμemptos ἐναντίον αὐτοῦ
- 5 Pa pito Bondye ta pale pou l' reponn ou!
But if only God would take up the word, opening his lips in argument with you;
ἀλλὰ πῶς ἂν ὁ κύριος λαλήσῃ πρὸς σέ καὶ ἀνοίξῃ χεῖλῃ αὐτοῦ μετὰ σοῦ
- 6 Li ta fè ou wè gen anpil lòt bagay ou poko konnen, bagay moun pa ka konprann. Lè sa a, ou ta wè Bondye pa fè ou peye pou tou sa ou fè.
And would make clear to you the secrets of wisdom, and the wonders of his purpose!
εἴτα ἀναγγελεῖ σοι δύναμιν σοφίας ὅτι διπλοῦς ἔσται τῶν κατὰ σέ καὶ τότε γνώσῃ ὅτι ἄξιός σοι ἀπέβη ἀπὸ κυρίου ὧν ἡμάρτηκας
- 7 ¶ Ou konprann ou ka konnen sa ki nan kè Bondye, ou ka konnen tout bagay nèt sou Bondye ki gen tout pouvwa a?
Are you able to take God's measure, to make discovery of the limits of the Ruler of all?
ἢ ἔχως κυρίου εὐρήσεις ἢ εἰς τὰ ἔσχατα ἀφίκου ἂ ἐποίησεν ὁ παντοκράτωρ
- 8 Li pi wo pase syèl la. Sa ou ka fè pou sa? Li pi fon pase peyi kote mò yo ye a. Sa ou ka konnen la?
They are higher than heaven; what is there for you to do? deeper than the underworld, and outside your knowledge;
ὕψηλός ὁ οὐρανός καὶ τί ποιήσεις βαθύτερα δὲ τῶν ἐν ἄδου τί οἶδας
- 9 Li pi long pase longè tout tè a. Li pi laj pase lanmè a.
Longer in measure than the earth, and wider than the sea.
ἢ μακρότερα μέτρον γῆς ἢ εὐρους θαλάσσης
- 10 Si Bondye arete ou, li mete ou nan prizon, li trennen ou nan tribinal, ki moun ki ka di l' non?
If he goes on his way, shutting a man up and putting him to death, who may make him go back from his purpose?
ἐὰν δὲ καταστρέψῃ τὰ πάντα τίς ἐρεῖ αὐτῷ τί ἐποίησας
- 11 Bondye konnen tout moun k'ap bay manti. Je l' byen louvri, li wè tout mechanste moun ap fè.
For in his eyes men are as nothing; he sees evil and takes note of it.
αὐτὸς γὰρ οἶδεν ἔργα ἀνόμων ἰδὼν δὲ ἄτοπα οὐ παρόψεται
- 12 Konsa, moun fou va konmanse gen konprann. Bourik sovaj yo va donte.
And so a hollow-minded man will get wisdom, when a young ass of the field gets teaching.
ἄνθρωπος δὲ ἄλλως νήχεται λόγοις βροτὸς δὲ γεννητὸς γυναικὸς ἴσα ὄνω ἐρημίτη

- 13 ¶ Annou wè, monchè! Pran tèt ou! Louvri bra ou devan Bondye.
But if you put your heart right, stretching out your hands to him;
εἰ γὰρ σὺ καθάρῃς ἔθου τὴν καρδίαν σου ὑπτιάζεις δὲ χεῖρας πρὸς αὐτόν
- 14 Sispann fè vye bagay k'ap sal men ou yo. Pa kite mehanste chita lakay ou.
If you put far away the evil of your hands, and let no wrongdoing have a place in your tent;
εἰ ἄνομόν τί ἐστιν ἐν χερσίν σου πόρρω ποιήσον αὐτὸ ἀπὸ σοῦ ἀδικία δὲ ἐν διαίτη σου μὴ ἀύλισθήτω
- 15 Lè sa a, w'a leve tèt ou pou gade moun nan je. W'a byen fèm, ou p'ap pè anyen.
Then truly your face will be lifted up, with no mark of sin, and you will be fixed in your place without fear:
οὕτως γὰρ ἀναλάμψει σου τὸ πρόσωπον ὡσπερ ὕδωρ καθαρὸν ἐκδύση δὲ ῥύπον καὶ οὐ μὴ φοβηθῆς
- 16 W'a bliye lapenn ou yo. Tankou yon inondasyon ki fin pase, ou p'ap chonje yo ankò.
For your sorrow will go from your memory, like waters flowing away:
καὶ τὸν κόπον ἐπιλήση ὡσπερ κύμα παρελθὸν καὶ οὐ πτοηθήση
- 17 Lavi ou pral klere pi bèl pase gwo solèy midi. Move pa yo pral tankou yon douvan jou.
And your life will be brighter than day; though it is dark, it will become like the morning.
ἡ δὲ εὐχὴ σου ὡσπερ ἑωσφόρος ἐκ δὲ μεσημβρίας ἀνατελεῖ σοι ζωὴ
- 18 Ou pral viv san kè sote. Ou p'ap dekouraje. Bondye va pwoteje ou, l'a ba ou kè poze.
And you will be safe because there is hope; after looking round, you will take your rest in quiet;
πεποιθὸς τε ἔση ὅτι ἔστιν σοι ἐλπίς ἐκ δὲ μερίμνης καὶ φροντίδος ἀναφανεῖται σοι εἰρήνη
- 19 Lè w'ap dòmi, pesonn p'ap deranje ou. Anpil moun va vin achte figi ou.
Sleeping with no fear of danger; and men will be desiring to have grace in your eyes;
ἡσυχάσεις γὰρ καὶ οὐκ ἔσται ὁ πολεμῶν σε μεταβαλλόμενοι δὲ πολλοὶ σου δεηθήσονται
- 20 Men, mehan yo ap voye je yo bouske toupatou, yo p'ap jwenn kote pou yo chape kò yo. Sèl espwa yo, se lanmò y'ap tann.
But the eyes of the evil-doers will be wasting away; their way of flight is gone, and their only hope is the taking of their last breath.
σωτηρία δὲ αὐτοῦς ἀπολείψει ἡ γὰρ ἐλπίς αὐτῶν ἀπώλεια ὀφθαλμοὶ δὲ ἀσεβῶν τακῆσονται
- 1 ¶ Jòb pran lapawòl, li di:
And Job made answer and said,
ὑπολαβὼν δὲ ἰωβ λέγει
- 2 -Ara nou k'ap pale pou pèp la! Mouri nou mouri, bon konprann kaba!
No doubt you have knowledge, and wisdom will come to an end with you.
εἶτα ὑμεῖς ἔστε ἄνθρωποι ἢ μεθ' ὑμῶν τελευτήσῃ σοφία
- 3 Men, mwen menm tou, mwen gen lespri menm jan avè nou. Mwen pa pi mal pase nou. Sa nou sot di la a, tout moun konnen l'.
But I have a mind as well as you; I am equal to you: yes, who has not knowledge of such things as these?
κάμοι μὲν καρδία καθ' ὑμᾶς ἐστιν
- 4 Koulye a, menm zanmi m' ap pase m' nan rizib. Y'ap ri m', mwen menm yon moun Bondye pa gen anyen pou l' repwoche, yon moun Bondye te konn reponn lè m' rele l'.
It seems that I am to be as one who is a cause of laughing to his neighbour, one who makes his prayer to God and is answered! the upright man who has done no wrong is to be made sport of!
δίκαιος γὰρ ἀνήρ καὶ ἄμεμπτος ἐγενήθη εἰς χλεύασμα
- 5 Se konsa, moun ki pa nan pwoblèm meprize moun ki nan lafiksyon. Yo wè yon moun k'ap tonbe, yo ba l' bourad fè l' tonbe pi vit.
In the thought of him who is in comfort there is no respect for one who is in trouble; such is the fate of those whose feet are slipping.
εἰς χρόνον γὰρ τακτὸν ἡτοιμάστο πεσεῖν ὑπὸ ἄλλους οἴκους τε αὐτοῦ ἐκπορθεῖσθαι ὑπὸ ἀνόμων
- 6 ¶ Piyajè yo byen trankil lakay yo. Moun k'ap fè Bondye fache yo ap viv alèz. Bondye yo se fòs ponyèt yo.
There is wealth in the tents of those who make destruction, and those by whom God is moved to wrath are safe; even those whose god is their strength.
οὐ μὴν δὲ ἀλλὰ μηδεὶς πεποιθέτω πονηρὸς ὢν ἀθῶος ἔσεσθαι ὅσοι παροργίζουσιν τὸν κύριον ὡς οὐχὶ καὶ ἔτασις αὐτῶν ἔσται

- 7 Manyè fè ti koze ak zannimo yo, ak zwezo yo. Yo gen anpil bagay pou yo moutre nou.
But put now a question to the beasts, and get teaching from them; or to the birds of the heaven, and they will make it clear to you;
ἀλλὰ δὴ ἐπερώτησον τετράποδα ἐάν σοι εἴπωσιν πετεινὰ δὲ οὐρανοῦ ἐάν σοι ἀπαγγείλωσιν
- 8 Bèt k'ap tremmen sou vant va ban nou leson, pwason nan lanmè va di nou sa yo konnen.
Or to the things which go flat on the earth, and they will give you wisdom; and the fishes of the sea will give you news of it.
ἐκδιήγησαι δὲ γῆ ἐάν σοι φράση καὶ ἐξηγήσονται σοι οἱ ἰχθύες τῆς θαλάσσης
- 9 Pa gen yonn ladan yo ki pa konnen se Bondye ki fè tout bagay ak men li.
Who does not see by all these that the hand of the Lord has done this?
τίς οὐκ ἔγνω ἐν πᾶσι τούτοις ὅτι χεὶρ κυρίου ἐποίησεν ταῦτα
- 10 Bondye gen nanm tout sa ki vivan nan men li. Wi, lavi tout moun nan men li.
In whose hand is the soul of every living thing, and the breath of all flesh of man.
εἰ μὴ ἐν χειρὶ αὐτοῦ ψυχή πάντων τῶν ζώντων καὶ πνεῦμα παντὸς ἀνθρώπου
- 11 Bèl pawòl fè plezi zòrèy menm jan bon manje gou nan bouch.
Are not words tested by the ear, even as food is tasted by the mouth?
οὓς μὲν γὰρ ῥήματα διακρίνει λάρυγξ δὲ σίτα γεύεται
- 12 ¶ Yo di se vye granmoun ki gen konnesans, se laj ki bay bon konprann.
Old men have wisdom, and a long life gives knowledge.
ἐν πολλῷ χρόνῳ σοφία ἐν δὲ πολλῷ βίῳ ἐπιστήμη
- 13 Men, Bondye gen konnesans, lèfini li gen pouvwa. Li gen bon konprann, lèfini li fè sa li vle.
With him there is wisdom and strength; power and knowledge are his.
παρ' αὐτῷ σοφία καὶ δύναμις αὐτῷ βουλή καὶ σύνεσις
- 14 Lè Bondye kraze yon bagay, pesonn pa ka refè l'. Lè li mete yon moun nan prizon, pesonn pa ka lage l'.
Truly, there is no building up of what is pulled down by him; when a man is shut up by him, no one may let him loose.
ἐὰν καταβάλη τίς οἰκοδομήσει ἐὰν κλείσῃ κατὰ ἀνθρώπων τίς ἀνοίξει
- 15 Lè li pa bay lapli, sèk tonbe sou latè. Lè li bay lapli, dlo fè dega toupatou.
Truly, he keeps back the waters and they are dry; he sends them out and the earth is overturned.
ἐὰν κωλύσῃ τὸ ὄδιον ξηρανεῖ τὴν γῆν ἐὰν δὲ ἐπαφῇ ἀπόλεσεν αὐτὴν καταστρέψας
- 16 Bondye gen fòs, li konn sa l'ap fè. Ni moun k'ap bay manti, ni moun k'ap pran manti, se anba ponyèt li yo ye.
With him are strength and wise designs; he who is guided into error, together with his guide, are in his hands;
παρ' αὐτῷ κράτος καὶ ἰσχύς αὐτῷ ἐπιστήμη καὶ σύνεσις
- 17 Li fè moun k'ap bay konsèy yo pèdi tèt yo. Li fè chèf yo aji tankou moun fou.
He takes away the wisdom of the wise guides, and makes judges foolish;
διάγων βουλευτὰς αἰχμαλώτους κριτὰς δὲ γῆς ἐξέστησεν
- 18 Li wete tout pouvwa nan men wa yo. Li mare yon tanga nan ren yo jete yo nan prizon.
He undoes the chains of kings, and puts his band on them;
καθιζάνων βασιλεῖς ἐπὶ θρόνους καὶ περιέδησεν ζώνη ὀσφύας αὐτῶν
- 19 Li fè prèt yo mache pye atè. Li mete gwo zotobre atè!
He makes priests prisoners, overturning those in safe positions;
ἐξαποστέλλων ἱερεῖς αἰχμαλώτους δυνάστας δὲ γῆς κατέστρεψεν
- 20 Li fèmen bouch moun k'ap bay bon konsèy. Li fè granmoun yo depale.
He makes the words of responsible persons without effect, and takes away the good sense of the old;
διαλλάσσειν χεῖλη πιστῶν σύνεσιν δὲ πρεσβυτέρων ἔγνω

- 21 Li fè pase grannèg yo nan betiz. Li wete pouvwa gwo chèf yo nan men yo.
He puts shame on chiefs, and takes away the power of the strong;
ἐκχέων ἀτιμίαν ἐπ' ἄρχοντας ταπεινοῦς δὲ ἰάσατο
- 22 Li klere twou fon kote ki fè nwa a, li mete twou lanmò a aklè.
Uncovering deep things out of the dark, and making the deep shade bright;
ἀνακαλύπτων βαθέα ἐκ σκότους ἐξήγαγεν δὲ εἰς φῶς σκιὰν θανάτου
- 23 Li fè nasyon yo fè pwogrè, lèfini, li fè yo deperi. Li fè yon pèp pran elan, lèfini, li fè l' disparèt.
Increasing nations, and sending destruction on them; making wide the lands of peoples, and then giving them up.
πλανῶν ἔθνη καὶ ἀπολλύων αὐτὰ καταστρωννύων ἔθνη καὶ καθοδηγῶν αὐτὰ
- 24 Li fè chèf pèp yo pèdi tèt yo, li fè yo moute desann nan dezè, san yo pa konn kote yo prale.
He takes away the wisdom of the rulers of the earth, and sends them wandering in a waste where there is no way.
διαλλάσσω καρδίας ἀρχόντων γῆς ἐπλάνησεν δὲ αὐτοῦς ὁδῶ ἧ οὐκ ᾔδεισαν
- 25 Y'ap tatonnen nan fènwa, y'ap titibe tankou moun sou.
They go feeling about in the dark without light, wandering without help like those overcome with wine.
ψηλαφήσασαν σκότος καὶ μὴ φῶς πλανηθείησαν δὲ ὥσπερ ὁ μεθύων
- 1 ¶ Wi, mwen wè tou sa ak de je m'. Mwen tande tou sa ak de zòrèy mwen epi mwen konprann.
Truly, my eye has seen all this, word of it has come to my ear, and I have knowledge of it.
ἰδοὺ ταῦτα ἐώρακέν μου ὁ ὀφθαλμὸς καὶ ἀκήκοέν μου τὸ οὖς
- 2 Sa nou konnen an, mwen konnen l' tou. M' pa pi sèt pase nou.
The same things are in my mind as in yours; I am equal to you.
καὶ οἶδα ὅσα καὶ ὑμεῖς ἐπίστασθε καὶ οὐκ ἄσυνετώτερός εἰμι ὑμῶν
- 3 Men, mwen menm, se ak Bondye ki gen tout pouvwa m' annafè. Se avè l' mwen vle pale pou m' defann kòz mwen.
But I would have talk with the Ruler of all, and my desire is to have an argument with God.
οὐ μὴν δὲ ἄλλ' ἐγὼ πρὸς κύριον λαλήσω ἐλέγξω δὲ ἐναντίον αὐτοῦ ἐὰν βούληται
- 4 Nou menm, kote nou pa konnen nou bay manti. Nou tankou dòktè ki pa janm geri pyès moun.
But you put a false face on things; all your attempts to put things right are of no value.
ὑμεῖς δὲ ἐστε ἰατροὶ ἄδικοι καὶ ἰατὰὶ κακῶν πάντες
- 5 Pito nou pe bouch nou! Lè sa a, n'a pase pou moun ki gen bon konprann.
If only you would keep quiet, it would be a sign of wisdom!
εἴη δὲ ὑμῖν κωφεῦσαι καὶ ἀποβήσεται ὑμῖν εἰς σοφίαν
- 6 Koute sa mwen gen sou kè m'. Louvri zòrèy nou pou n' tande jan m' pral plede kòz mwen.
Give ear to the argument of my mouth, and take note of the words of my lips.
ἀκούσατε ἔλεγχον στόματός μου κρίσιν δὲ χειλέων μου προσέχετε
- 7 Se defann nou vle defann Bondye kifè n'ap bay tout manti sa yo, kifè n'ap pale kwochi konsa?
Will you say in God's name what is not right, and put false words into his mouth?
πότερον οὐκ ἐναντι κυρίου λαλεῖτε ἐναντι δὲ αὐτοῦ φθέγγεσθε δόλον
- 8 Se pou li n'ap pran? Se kòz li nou ranmase?
Will you have respect for God's person in this cause, and put yourselves forward as his supporters?
ἧ ὑποστελεῖσθε ὑμεῖς δὲ αὐτοὶ κριταὶ γένεσθε
- 9 Pou li, li ta bon pou nou si li t'ap chache konnen sa nou gen nan fon kè nou! Pa konprann nou ka woule Bondye tankou nou woule moun!
Will it be good for you to be searched out by him, or have you the thought that he may be guided into error like a man?
καλὸν γε ἐὰν ἐξιχνιάσῃ ὑμᾶς εἰ γὰρ τὰ πάντα ποιοῦντες προστεθήσεσθε αὐτῷ

- 10 Li ta regle nou byen regle, paske li ta tou wè se figi l' n'ap achte anba chal.
He will certainly put you right, if you have respect for persons in secret.
οὐθὲν ἤττον ἐλέγξει ὑμᾶς εἰ δὲ καὶ κρυφῆ πρόσωπα θαυμάσετε
- 11 Nou pa pè gwo pouwva Bondye a? Nou pa pè li kraze nou?
Will not his glory put you in fear, so that your hearts will be overcome before him?
πότερον οὐχὶ δεινὰ αὐτοῦ στροβήσει ὑμᾶς φόβος δὲ παρ' αὐτοῦ ἐπιτεσεῖται ὑμῖν
- 12 Bèl pawòl nou yo pa gen plis valè pase pousyè tè. Repons n'ap ban mwen yo pa kenbe, yo tankou miray sab.
Your wise sayings are only dust, and your strong places are only earth.
ἀποβήσεται δὲ ὑμῶν τὸ ἀγαυρίαμα ἴσα σποδῶ τὸ δὲ σῶμα πῆλινον
- 13 ¶ Koulye a, pe bouch nou! Ban m' yon chans pou m' pale. Sa ki pou rive a te mèt rive!
Keep quiet, and let me say what is in my mind, whatever may come to me.
κωφεύσατε ἵνα λαλήσω καὶ ἀναπαύσωμαι θυμοῦ
- 14 Mwen mèt mouri! Zafè! M' mare ren m', m' sere dan m'!
I will take my flesh in my teeth, and put my life in my hand.
ἀναλαβὼν τὰς σάρκας μου τοῖς ὀδοῦσιν ψυχὴν δέ μου θήσω ἐν χειρὶ
- 15 Bondye te mèt touye m'. Sèl chans mwen se pou m' esplike avè l'.
Truly, he will put an end to me; I have no hope; but I will not give way in argument before him;
ἐάν με χειρώσῃται ὁ δυνάστης ἐπεὶ καὶ ἤρκαται ἡ μὴν λαλήσω καὶ ἐλέγξω ἐναντίον αὐτοῦ
- 16 Nou pa janm konnen, se sa ki ka sove m', paske moun ki fè mal pa ka parèt devan Bondye.
And that will be my salvation, for an evil-doer would not come before him,
καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν οὐ γὰρ ἐναντίον αὐτοῦ δόλος εἰσελεύσεται
- 17 Koute byen sa m' pral di la a. Louvri zòrèy nou pou n' tande deklarasyon mwen.
Give ear with care to my words, and keep what I say in your minds.
ἀκούσατε ἀκούσατε τὰ ῥήματά μου ἀναγγελῶ γὰρ ὑμῶν ἀκούοντων
- 18 M' pare pou m' defann kòz mwen, paske mwen konnen mwen nan dwa m'.
See now, I have put my cause in order, and I am certain that I will be seen to be right.
ἰδοὺ ἐγὼ ἐγγύς εἰμι τοῦ κρίματός μου οἶδα ἐγὼ ὅτι δίκαιος ἀναφανοῦμαι
- 19 Bondye, èske se ou ki pral plede avè m'? M' tou pare pou m' pe bouch mwen, pou m' asepte lanmò m'.
Is any one able to take up the argument against me? If so, I would keep quiet and give up my breath.
τίς γὰρ ἐστὶν ὁ κριθησόμενός μοι ὅτι νῦν κωφεύσω καὶ ἐκλείψω
- 20 De sèl ti chans ase m'ap mande ou. Apre sa, m' p'ap kache pou ou ankò.
Only two things do not do to me, then I will come before your face:
δύειν δέ μοι χρήση τότε ἀπὸ τοῦ προσώπου σου οὐ κρυβήσομαι
- 21 Sispann leve men ou sou mwen. Sispann fè m' pè tout pè sa a.
Take your hand far away from me; and let me not be overcome by fear of you.
τὴν χεῖρα ἀπ' ἐμοῦ ἀπέχου καὶ ὁ φόβος σου μὴ με καταπλησέτω
- 22 Ou mèt pale anvan, m'a reponn ou. Osinon, kite m' pale anvan, w'a reponn mwen.
Then at the sound of your voice I will give answer; or let me put forward my cause for you to give me an answer.
εἶτα καλέσεις ἐγὼ δέ σοι ὑπακούσομαι ἢ λαλήσεις ἐγὼ δέ σοι δώσω ἀνταπόκρισιν
- 23 ¶ Konbe peche, konbe bagay mal mwen fè? Kisa m' fè mwen pa t' dwe fè? Kisa m' fè ki mal?
What is the number of my evil-doings and my sins? give me knowledge of them.
πόσαι εἰσὶν αἱ ἁμαρτίαι μου καὶ αἱ ἀνομίαι μου δίδαξόν με τίνας εἰσὶν

- 24 Poukisa w'ap kache pou mwen konsa? Poukisa ou fè tankou si se lènmi ou mwen ye?
 Why is your face veiled from me, as if I was numbered among your haters?
 διὰ τί ἀπ' ἐμοῦ κρύπτη ἤγησαι δέ με ὑπεναντίον σου
- 25 Poukisa w'ap chache fè m' pè? Poukisa ou leve dèyè m' konsa? M' tou fini, m' tankou fèy bwa, tankou pay chèch van ap pote ale.
 Will you be hard on a leaf in flight before the wind? will you make a dry stem go more quickly on its way?
 ἢ ὡς φύλλον κινούμενον ὑπὸ ἀνέμου εὐλαβηθήσῃ ἢ ὡς χόρτω φερομένῳ ὑπὸ πνεύματος ἀντίκεισαί μοι
- 26 W'ap akize m' yon bann bagay k'ap fè m' mal. W'ap fè m' peye tou sa m' te fè lè m' te jenn gason.
 For you put bitter things on record against me, and send punishment on me for the sins of my early years;
 ὅτι κατέγραψας κατ' ἐμοῦ κακά περιέθηκας δέ μοι νεότητος ἀμαρτίας
- 27 Ou mete pye m' nan sèp. Ou veye tout vire tounen m'. Ou gade tout kote m'ap mete pye m'.
 And you put chains on my feet, watching all my ways, and making a limit for my steps;
 ἔθου δέ μου τὸν πόδα ἐν κωλύματι ἐφύλαξας δέ μου πάντα τὰ ἔργα εἰς δὲ ρίζας τῶν ποδῶν μου ἀφίκου
- 28 M'ap dekale tankou bwa pouri, tankou rad sizo ap manje.
 Though a man comes to nothing like a bit of dead wood, or like a robe which has become food for the worm.
 ὁ παλαιῶται ἴσα ἀσκῶ ἢ ὥσπερ ἱμάτιον σιτόβρωτον
- 1 ¶ Nou menm moun, se nan vant fanm nou soti. Lavi nou kout, men li pa manke traka!
 As for man, the son of woman, his days are short and full of trouble.
 βροτὸς γὰρ γεννητὸς γυναικὸς ὀλιγόβιος καὶ πλήρης ὀργῆς
- 2 Nou parèt tankou yon flè. Epi lamenn nou fennen. Nou disparèt tankou yon nwaj k'ap pase.
 He comes out like a flower, and is cut down: he goes in flight like a shade, and is never seen again.
 ἢ ὥσπερ ἄνθος ἀνθήσας ἐξέπεσεν ἀπέδρα δὲ ὥσπερ σκιά καὶ οὐ μὴ στηῖ
- 3 Epi, Bondye, se sa w'ap louvri je ou gade. Se sa w'ap fè kanpe devan ou pou jije l'?'
 Is it on such a one as this that your eyes are fixed, with the purpose of judging him?
 οὐχὶ καὶ τούτου λόγον ἐποίησώ καὶ τούτον ἐποίησας εἰσελθεῖν ἐν κρίματι ἐνώπιόν σου
- 4 Ki moun ki ka fè dlo pwòp soti nan yon sous sa? Pesonn moun.
 If only a clean thing might come out of an unclean! But it is not possible.
 τίς γὰρ καθαρὸς ἔσται ἀπὸ ρύπου ἀλλ' οὐθεὶς
- 5 Tan chak moun gen pou l' viv la fikse deja depi lontan. Kantite mwa li gen pou l' viv la, se nan men ou sa rete. Anyen pa ka chanje.
 If his days are ordered, and you have knowledge of the number of his months, having given him a fixed limit past which he may not go;
 ἐὰν καὶ μία ἡμέρα ὁ βίος αὐτοῦ ἐπὶ τῆς γῆς ἀριθμητοὶ δὲ μῆνες αὐτοῦ παρὰ σοί εἰς χρόνον ἔθου καὶ οὐ μὴ ὑπερβῆ
- 6 Tanpri, wete je ou sou mwen. Kite m' pran yon ti souf. Tankou moun ki fin pase yon jounen ap travay di, kite m' pran yon ti kanpo.
 Let your eyes be turned away from him, and take your hand from him, so that he may have pleasure at the end of his day, like a servant working for payment.
 ἀπόστα ἀπ' αὐτοῦ ἵνα ἡσυχάσῃ καὶ εὐδοκῆσῃ τὸν βίον ὥσπερ ὁ μισθωτὸς
- 7 ¶ Toujou gen yon ti espwa pou yon pyebwa. Yo te mèt koupe l', l'ap toujou pouse ankò, li p'ap mourì.
 For there is hope of a tree; if it is cut down, it will come to life again, and its branches will not come to an end.
 ἔστιν γὰρ δένδρον ἐλπίς ἐὰν γὰρ ἐκκοπῆ ἔτι ἐπανθήσει καὶ ὁ ῥάδαμος αὐτοῦ οὐ μὴ ἐκλίπῃ
- 8 Rasin li yo te mèt fin vye nan tè a, bout chouk la te mèt fin chèch,
 Though its root may be old in the earth, and its cut-off end may be dead in the dust;
 ἐὰν γὰρ γηράσῃ ἐν γῆ ἢ ρίζα αὐτοῦ ἐν δὲ πέτρᾳ τελευτήσῃ τὸ στέλεχος αὐτοῦ
- 9 depi li jwenn dlo, l'ap boujonnen, l'ap pouse kreyòl.
 Still, at the smell of water, it will make buds, and put out branches like a young plant.
 ἀπὸ ὀσμῆς ὕδατος ἀνθήσει ποιήσει δὲ θερισμὸν ὥσπερ νεόφυτον

- 10 Men moun, depi yo mouri, yo tounen kadav. Lè yo kase kòd, ou pa wè kote yo fè.
But man comes to his death and is gone: he gives up his spirit, and where is he?
άνηρ δὲ τελευτήσας ὄχετο πεισὼν δὲ βροτὸς οὐκέτι ἔστιν
- 11 Letan ka cheche, larivyè ka sispann koule.
The waters go from a pool, and a river becomes waste and dry;
χρόνῳ γὰρ σπανίζεται θάλασσα ποταμὸς δὲ ἐρημωθείς ἐξηράνθη
- 12 Men, kote yon moun mouri kouche a, pa gen leve pou li ankò. Poul va fè dan anvan y'a leve vivan ankò, anvan y'a leve soti nan dòmi yo a.
So man goes down to his last resting-place and comes not again: till the heavens come to an end, they will not be awake or come out of their sleep.
άνθρωπος δὲ κοιμηθεὶς οὐ μὴ ἀναστῆ ἕως ἂν ὁ οὐρανὸς οὐ μὴ συρραφῆ και οὐκ ἐξυπνισθήσονται ἐξ ὑπνου αὐτῶν
- 13 Si sèlman ou ta vle kache m' nan peyi kote mò yo ye a? Si ou te ka kite m' la jouk kòlè ou la fin pase? Apre sa, ou ta fikse yon dat pou chonje m' ankò.
If only you would keep me safe in the underworld, putting me in a secret place till your wrath is past, giving me a fixed time when I might come to your memory again!
εἰ γὰρ ὄφελον ἐν ἄδῃ με ἐφύλαξας ἔκρυψας δέ με ἕως ἂν παύσηταί σου ἡ ὀργή και τάξι μοι χρόνον ἐν ᾧ μνείαν μου ποιήσῃ
- 14 Men, sa m'ap di la a? Eske moun mouri ka leve? Sa pa fè anyen. Mwen ta tann move tan sa a fin pase, jouk sa ta bon pou mwen ankò.
If death takes a man, will he come to life again? All the days of my trouble I would be waiting, till the time came for me to be free.
ἐὰν γὰρ ἀποθάνῃ ἄνθρωπος ζήσεται συντελέσας ἡμέρας τοῦ βίου αὐτοῦ ὑπομενῶ ἕως ἂν ἄλιν γένομαι
- 15 Lè sa a, ou ta rele m', mwen ta reponn ou. Ou ta kontan wè sa ou te fè ak men ou lan.
At the sound of your voice I would give an answer, and you would have a desire for the work of your hands.
εἶτα καλέσεις ἐγὼ δὲ σοι ὑπακούσομαι τὰ δὲ ἔργα τῶν χειρῶν σου μὴ ἀποποιῶ
- 16 ¶ Lè sa a, ou ta gade jan m'ap mache a, men, ou pa ta chonje sa m' te konn fè ki mal.
For now my steps are numbered by you, and my sin is not overlooked.
ἡρίθμησας δέ μου τὰ ἐπιτηδεύματα και οὐ μὴ παρέλθῃ σε οὐδὲν τῶν ἁμαρτιῶν μου
- 17 Ou ta padonnen m' peche m' yo, ou ta mare yo tout fè yon pakèt voye jete.
My wrongdoing is corded up in a bag, and my sin is shut up safe.
ἐσφράγισας δέ μου τὰς ἀνομίας ἐν βαλλαντίῳ ἐπεσημήνω δὲ εἶ τι ἄκων παρέβην
- 18 Rive yon lè se pou mòn yo anfale, se pou wòch yo woule desann.
But truly a mountain falling comes to dust, and a rock is moved from its place;
και πλὴν ὄρος πίπτον διαπυρρῆται και πέτρα παλαιωθήσεται ἐκ τοῦ τόπου αὐτῆς
- 19 Rive yon lè dlo ap fin manje wòch yo, lapli ap fin bwote tout tè a desann. Konsa tou, rive yon lè ou wete tout espwa nan kè moun.
The stones are crushed small by the force of the waters; the dust of the earth is washed away by their overflowing; and so you put an end to the hope of man.
λίθους ἐλέαναν ὕδατα και κατέκλυσεν ὕδατα ὕπτια τοῦ χόματος τῆς γῆς και ὑπομονὴν ἀνθρώπου ἀπόλεσας
- 20 Ou kraze yo nèt anba men ou, epì yo mouri. Ou fè moun pa ka rekonèt yo, epì ou voye yo ale.
You overcome him for ever, and he is gone; his face is changed in death, and you send him away.
ὄσας αὐτὸν εἰς τέλος και ὄχετο ἐπέστησας αὐτῷ τὸ πρόσωπον και ἐξαπέστειλας
- 21 Moun fè lwanj pitit mò yo, men mò yo menm yo pa konn anyen. Moun pase yo nan betiz, men yo menm, sa pa di yo anyen.
His sons come to honour, and he has no knowledge of it; they are made low, but he is not conscious of it.
πολλῶν δὲ γενομένων τῶν υἱῶν αὐτοῦ οὐκ οἶδεν ἐὰν δὲ ὀλίγοι γέγονται οὐκ ἐπίσταται
- 22 Yon sèl soufrans yo santi se sa k'ap manje yo nan tout kò yo a. Se pou tèt pa yo ase y'ap plenyen!
Only his flesh still has pain, and his soul is sad.
ἀλλ' ἡ αἰ σάρκες αὐτοῦ ἤλγησαν ἡ δὲ ψυχὴ αὐτοῦ ἐπένησεν
- 1 ¶ Fwa sa a, Elifaz, moun lavil Teman an, pran lapawòl ankò, li di konsa:
And Eliphaz the Temanite made answer and said,
ὑπολαβὼν δὲ ελιφας ὁ θαιμανίτης λέγει

- 2 -Lè you moun gen bon konprann, se pa avèk pawòl anlè pou li reponn. Li p'ap chita ap fè jazè.
Will a wise man make answer with knowledge of no value, or will he give birth to the east wind?
πότερον σοφὸς ἀπόκρισιν δώσει συνέσεως πνεύματος καὶ ἐνέπλησεν πόνον γαστρὸς
- 3 Li p'ap rete ap defann tèt li ak mo ki pa vle di anyen, ak bèl diskou ki pa sèvi anyen.
Will he make arguments with words in which is no profit, and with sayings which have no value?
ἐλέγχων ἐν ῥήμασιν οἷς οὐ δεῖ ἐν λόγοις οἷς οὐδὲν ὄφελος
- 4 Ou menm menm, ou al pi lwen. Dapre sa ou di la a, moun pa bezwen gen krentif pou Bondye ankò. Pa gen nesite pou moun lapriyè Bondye.
Truly, you make the fear of God without effect, so that the time of quiet worship before God is made less by your outcry.
οὐ καὶ σὺ ἀπεποιήσω φόβον συνετελέσω δὲ ῥήματα τοιαῦτα ἐναντι τοῦ κυρίου
- 5 Jan ou pale a, yo wè ou se you moun ki mechan nan fon kè ou. Ou pale tankou moun k'ap kache you bagay.
For your mouth is guided by your sin, and you have taken the tongue of the false for yourself.
ἐνοχος εἶ ῥήμασιν στόματός σου οὐδὲ διέκρινας ῥήματα δυναστῶν
- 6 Se bouch ou menm k'ap kondann ou. Se pa mwen. Se pawòl nan bouch ou menm k'ap fini avè ou.
It is by your mouth, even yours, that you are judged to be in the wrong, and not by me; and your lips give witness against you.
ἐλέγξαι σε τὸ σὸν στόμα καὶ μὴ ἐγὼ τὰ δὲ χεῖλη σου καταμαρτυρήσουσίν σου
- 7 Manyè di m' non: Eske se ou menm premye moun Bondye te fè? Eske ou te fèt anvan tout mòn yo?
Were you the first man to come into the world? or did you come into being before the hills?
τί γὰρ μὴ πρῶτος ἀνθρώπων ἐγενήθης ἢ πρὸ θινῶν ἐπάγης
- 8 Eske ou te la lè Bondye t'ap fè plan travay li, kifè ou konnen pase tout moun?
Were you present at the secret meeting of God? and have you taken all wisdom for yourself?
ἢ σύνταγμα κυρίου ἀκήκοας εἰς δὲ σὲ ἀφίκετο σοφία
- 9 Kisa ou konnen nou menm nou pa konnen? Kisa ou konprann nou menm nou pa ka konprann?
What knowledge have you which we have not? is there anything in your mind which is not in ours?
τί γὰρ οἶδας ὃ οὐκ οἶδαμεν ἢ τί συνίεις ὃ οὐχὶ καὶ ἡμεῖς
- 10 Se nan bouch granmoun lontan, granmoun cheve blan ki pi gran pase papa ou nou pran tout konnesans pa nou.
With us are men who are grey-haired and full of years, much older than your father.
καὶ γε πρεσβύτερος καὶ γε παλαιὸς ἐν ἡμῖν βαρύτερος τοῦ πατρὸς σου ἡμέραις
- 11 Poukisa ou pa asepte ankourajman Bondye voye ba ou a? Poukisa ou pa koute nou? N'ap pale byen dousman avè ou la a.
Are the comforts of God not enough for you, and the gentle word which was said to you?
ὀλίγα ὦν ἡμάρτηκας μεμαστίγωσαι μεγάλως ὑπερβαλλόντως λελάληκας
- 12 Men, gade jan ou move! W'ap louvri je ou sou nou!
Why is your heart uncontrolled, and why are your eyes lifted up;
τί ἐτόλμησεν ἡ καρδία σου ἢ τί ἐπήνεγκαν οἱ ὀφθαλμοί σου
- 13 W'ap pase kòlè ou sou Bondye. W'ap plede joure l'.
So that you are turning your spirit against God, and letting such words go out of your mouth?
ὅτι θυμὸν ἔρρηξας ἐναντι κυρίου ἐξήγαγες δὲ ἐκ στόματος ῥήματα τοιαῦτα
- 14 Ki jan ou ta vle pou moun san repwòch devan Bondye? Pou moun ki sot nan vant fanm gen rezon devan Bondye?
What is man, that he may be clean? and how may the son of woman be upright?
τίς γὰρ ὦν βροτὸς ὅτι ἔσται ἄμεμπτος ἢ ὡς ἐσόμενος δίκαιος γεννητὸς γυναικὸς
- 15 Ata zanj li yo, Bondye pa fè yo konfyans. Yo menm tou yo pa fin bon nèt nan je l'.
Truly, he puts no faith in his holy ones, and the heavens are not clean in his eyes;
εἰ κατὰ ἀγίων οὐ πιστεύει οὐρανὸς δὲ οὐ καθαρὸς ἐναντίον αὐτοῦ

- 16 Ale wè atò pou moun, ki pèvèti, ki pa vo anyen, ki fè mechanste tankou yo bwè dlo!
How much less one who is disgusting and unclean, a man who takes in evil like water!
ἔα δὲ ἐβδελυγμένος καὶ ἀκάθαρτος ἀνὴρ πίνων ἀδικίας ἴσα ποτῶ
- 17 ¶ Koulye a, Jòb, koute m'. Kite m' espliké avè ou! Mwen pral di ou sa mwen menm mwen wè.
Take note and give ear to my words; and I will say what I have seen:
ἀναγγελῶ δέ σοι ἄκουέ μου ἃ δὴ εἶώρακα ἀναγγελῶ σοι
- 18 Moun ki gen bon konprann moutre m' anpil verite. Yo pa t' kache m' anyen. Yo menm, se nan bouch granmoun lontan yo te pran l'.
(The things which wise men have got from their fathers, and have not kept secret from us;
ἃ σοφοὶ ἐροῦσιν καὶ οὐκ ἔκρυψαν πατέρας αὐτῶν
- 19 Granmoun sa yo t'ap viv nan peyi Bondye te ba yo pou yo menm ase, san ankenn moun lòt nasyon pa t' mele ak yo.
For only to them was the land given, and no strange people were among them:)
αὐτοῖς μόνοις ἐδόθη ἡ γῆ καὶ οὐκ ἐπῆλθεν ἀλλογενῆς ἐπ' αὐτούς
- 20 Mechan yo pase tout lavi yo nan tèt chaje. Moun k'ap plede maltrete parèy yo p'ap viv lontan.
The evil man is in pain all his days, and the number of the years stored up for the cruel is small.
πᾶς ὁ βίος ἀσεβοῦς ἐν φροντίδι ἔτη δὲ ἀριθμητὰ δεδομένα δυνάστη
- 21 Rèl moun k'ap soufri yo ap kònen nan zòrèy yo. Lè zafè yo pi bon, se lè sa a vòlè tonbe sou yo.
A sound of fear is in his ears; in time of peace destruction will come on him:
ὁ δὲ φόβος αὐτοῦ ἐν ὦσιν αὐτοῦ ὅταν δοκῆ ἤδη εἰρηνεύειν ἤξει αὐτοῦ ἡ καταστροφή
- 22 Yo pa gen espwa chape nan fènwa a, paske manchèt pare ap tann yo.
He has no hope of coming safe out of the dark, and his fate will be the sword;
μὴ πιστευέτω ἀποστραφῆναι ἀπὸ σκότους ἐντέταλται γὰρ ἤδη εἰς χεῖρας σιδήρου
- 23 Y'ap kouri adwat agoch, y'ap chache manje. Yo konnen wè pa wè y'ap pran yo.
He is wandering about in search of bread, saying, Where is it? and he is certain that the day of trouble is ready for him:
κατατέτακται δὲ εἰς σῖτα γυψὶν οἶδεν δὲ ἐν ἑαυτῷ ὅτι μένει εἰς πτόμα ἡμέρα δὲ αὐτὸν σκοτεινὴ στροβίσει
- 24 Lanmò fè yo pè. Malè ak lafliksyon ap tonbe sou yo tankou yon wa ki tou pare pou batay.
He is greatly in fear of the dark day, trouble and pain overcome him:
ἀνάγκη δὲ καὶ θλίψις αὐτὸν καθέξει ὥσπερ στρατηγὸς πρωτοστάτης πίπτων
- 25 Men sa k'ap tann moun k'ap lonje men nan figi Bondye, moun ki pa pè kenbe tèt ak Bondye.
Because his hand is stretched out against God, and his heart is lifted up against the Ruler of all,
ὅτι ἦρκεν χεῖρας ἐναντίον τοῦ κυρίου ἐναντι δὲ κυρίου παντοκράτορος ἐτραχηλίασεν
- 26 Yo kache dèyè pwotèj anfe yo epi yo fonce sou Bondye.
Running against him like a man of war, covered by his thick breastplate; even like a king ready for the fight,
ἔδραμεν δὲ ἐναντίον αὐτοῦ ὕβρει ἐν πάχει νότου ἀσπίδος αὐτοῦ
- 27 Figi yo gra kou chat. Men gwo vant yo ak grès!
Because his face is covered with fat, and his body has become thick;
ὅτι ἐκάλυψεν τὸ πρόσωπον αὐτοῦ ἐν στέατι αὐτοῦ καὶ ἐποίησεν περιστόμιον ἐπὶ τῶν μηρίων
- 28 Yo rete nan lavil ki fin kraze, nan kay moun kouri kite, kay ki fin tounen mazi.
And he has made his resting-place in the towns which have been pulled down, in houses where no man had a right to be, whose fate was to become masses of broken walls.
ἀύλισθειν δὲ πόλεις ἐρήμους εἰσελθεῖν δὲ εἰς οἴκους ἀουκήτους ἃ δὲ ἐκεῖνοι ἠτοίμασαν ἄλλοι ἀποίσονται
- 29 Yo p'ap janm rich toutan. Sa yo genyen an la pou yon tan. Menm lonbray yo ap disparèt.
He does not get wealth for himself, and is unable to keep what he has got; the heads of his grain are not bent down to the earth.
οὔτε μὴ πλουτισθῆ οὔτε μὴ μείνη αὐτοῦ τὰ ὑπάρχοντα οὐ μὴ βάλῃ ἐπὶ τὴν γῆν σκιάν

- 30 Yo p'ap ka kouri pou fènwa a. Y'ap tankou yon pyebwa dife boule tout branch li yo epi van bwote tout flè l' yo ale.
He does not come out of the dark; his branches are burned by the flame, and the wind takes away his bud.
οὐδὲ μὴ ἐκφύγη τὸ σκότος τὸν βλαστὸν αὐτοῦ μαράναι ἄνεμος ἐκπέσει δὲ αὐτοῦ τὸ ἄνθος
- 31 Yo pa bezwen konte sou pozisyon yo. Nou konnen sa p'ap sèvi yo anyen.
Let him not put his hope in what is false, falling into error: for he will get deceit as his reward.
μὴ πιστευέτω ὅτι ὑπομενεῖ κενὰ γὰρ ἀποβήσεται αὐτῷ
- 32 Anvan yo donnèn, branch yo ap fennen. boujon yo p'ap pouse fèy ankò.
His branch is cut off before its time, and his leaf is no longer green.
ἡ τομὴ αὐτοῦ πρὸ ὥρας φθαρήσεται καὶ ὁ ῥάδαμνος αὐτοῦ οὐ μὴ πυκάσῃ
- 33 Y'ap tankou yon pye rezen ki pèdi tout grap rezen vèt yo, tankou yon pye oliv ki pèdi tout flè l'.
He is like a vine whose grapes do not come to full growth, or an olive-tree dropping its flowers.
τρυγηθεὶ δὲ ὥσπερ ὄμφαξ πρὸ ὥρας ἐκπέσει δὲ ὡς ἄνθος ἐλαίας
- 34 Wi, mechan yo p'ap gen pitit. Dife ap boule tout kay yo bati ak lajan yo volè.
For the band of the evil-doers gives no fruit, and the tents of those who give wrong decisions for reward are burned with fire.
μαρτύριον γὰρ ἀσεβοῦς θάνατος πῦρ δὲ καύσει οἴκους δωροδεκτῶν
- 35 Lè yon moun ap chache fè moun mal, se sou li malè a tonbe. Se pwòp tèt li l'ap twonpe.
Evil has made them with child, and they give birth to trouble; and the fruit of their body is shame for themselves.
ἐν γαστρὶ δὲ λήμψεται ὀδύνας ἀποβήσεται δὲ αὐτῷ κενὰ ἢ δὲ κοιλία αὐτοῦ ὑποίσει δόλον
- 1 ¶ Jòb pran lapawòl ankò, li di konsa:
And Job made answer and said,
ὑπολαβὼν δὲ ἰωβ λέγει
- 2 -Mwen bouke tande pawòl sa yo! Pase nou konsole moun, se plis lapenn n'ap ba yo.
Such things have frequently come to my ears: you are comforters who only give trouble.
ἀκήκοα τοιαῦτα πολλά παρακλήτορες κακῶν πάντες
- 3 Kilè n'a sispann tout pale anpil sa a? Sa k'ap pouse nou konsa? Nou toujou pare pou reponn moun!
May words which are like the wind be stopped? or what is troubling you to make answer to them?
τί γὰρ μὴ τάξις ἐστὶν ῥήμασιν πνεύματος ἢ τί παρενοχλήσει σοι ὅτι ἀποκρίνη
- 4 Si m' te nan plas nou, epi nou menm nan plas mwen, m' ta ka pale jan nou pale a tou, m' ta pase nou nan yon wonn tenten, m' ta vide bèl diskou sou nou.
It would not be hard for me to say such things if your souls were in my soul's place; joining words together against you, and shaking my head at you:
κἀγὼ καθ' ὑμᾶς λαλήσω εἰ ὑπέκειτό γε ἡ ψυχὴ ὑμῶν ἀντὶ τῆς ἐμῆς εἴτ' ἐναλοῦμαι ὑμῖν ῥήμασιν κινήσω δὲ καθ' ὑμῶν κεφαλῆν
- 5 M' ta remoute kouraj nou ak konsèy, m' ta pale ak nou jouk nou ta soulaje.
I might give you strength with my mouth, and not keep back the comfort of my lips.
εἴη δὲ ἰσχὺς ἐν τῷ στόματί μου κίνησιν δὲ χειλέων οὐ φείσομαι
- 6 ¶ Men, lè mwen pale, doulè a la pi rèd pou mwen. Lè mwen pa pale, se pa sa k'ap fè l' ban m' yon ti louga.
If I say what is in my mind, my pain becomes no less: and if I keep quiet, how much of it goes from me?
ἐὰν γὰρ λαλήσω οὐκ ἀλγήσω τὸ τραῦμα ἐὰν δὲ καὶ σιωπήσω τί ἔλαττον τρωθήσομαι
- 7 Koulye a, Bondye, se fini ou fini avè m'. Ou kite yo touye tout fanmi m'.
But now he has overcome me with weariness and fear, and I am in the grip of all my trouble.
νῦν δὲ κατάκοπόν με πεποίηκεν μορὸν σσηπτότα
- 8 Ou mete men sou mwen, ou pa vle wè m' ankò. Mwen tounen zo ak po. Yo di se paske mwen antò ki fè sa rive m'.
It has come up as a witness against me, and the wasting of my flesh makes answer to my face.
καὶ ἐπελάβου μου εἰς μαρτύριον ἐγενήθη καὶ ἀνέστη ἐν ἐμοὶ τὸ ψεῦδος μου κατὰ πρόσωπόν μου ἀνταπεκρίθη

- 9 Nan kòlè li, Bondye ap dechire m' moso pa moso. L'ap devore m' anba dan l'. L'ap louvri je l' sou mwen, li pa vle wè m'!
I am broken by his wrath, and his hate has gone after me; he has made his teeth sharp against me: my haters are looking on me with cruel eyes;
ὀργή χρησάμενος κατέβαλέν με ἔβρουξεν ἐπ' ἐμὲ τοὺς ὀδόντας βέλη πειρατῶν αὐτοῦ ἐπ' ἐμοὶ ἔπεσεν
- 10 Moun prèt pou manje m'. Yo kouri sou mwen, y'ap joure m', y'ap touye m' anba souflèt.
Their mouths are open wide against me; the blows of his bitter words are falling on my face; all of them come together in a mass against me.
ἀκίσιν ὀφθαλμῶν ἐνήλατο ὄξει ἔπαισέν με εἰς σιαγόνα ὁμοθυμαδὸν δὲ κατέδραμον ἐπ' ἐμοί
- 11 Bondye lage m' nan men mecha yo. Li jete m' anba grif san manman yo.
God gives me over to the power of sinners, sending me violently into the hands of evil-doers.
παρέδωκεν γάρ με ὁ κύριος εἰς χεῖρας ἀδίκου ἐπὶ δὲ ἀσεβέσιν ἔρριψέν με
- 12 Mwen t'ap viv tou dousman, li bouskile m'. Li pran m' dèyè nwa kou, li kraze m', li fè m' tounen jwèt li.
I was in comfort, but I have been broken up by his hands; he has taken me by the neck, shaking me to bits; he has put me up as a mark for his arrows.
εἰρηνεύοντα διεσκέδασέν με λαβὼν με τῆς κόμης διέτιλεν κατέστησέν με ὥσπερ σκοπὸν
- 13 L'ap voye flèch li sou mwen kote m' vire. Li pèse tout kò m', li san pitye pou mwen, li mete san m' deyò.
His bowmen come round about me; their arrows go through my body without mercy; my life is drained out on the earth.
ἐκύκλωσάν με λόγχαις βάλλοντες εἰς νεφρούς μου οὐ φειδόμενοι ἐξέχεαν εἰς τὴν γῆν τὴν χολὴν μου
- 14 Kote m' vire li blese m', li vare sou mwen tankou yon sòlda nan lagè.
I am broken with wound after wound; he comes rushing on me like a man of war.
κατέβαλόν με πτόμα ἐπὶ πτόματι ἔδραμον πρὸς με δυνάμενοι
- 15 Mwen fè rad sak mete sou mwen, mwen woule kò m' nan pousyè tèlman mwen te nan lapenn.
I have made haircloth the clothing of my skin, and my horn is rolled in the dust.
σάκκον ἔρρασα ἐπὶ βύρσης μου τὸ δὲ σθένος μου ἐν γῆ ἔσβέσθη
- 16 Je m' vin wouj afòs mwen kriye. Tout anba je m' gonfle vin tou nwa.
My face is red with weeping, and my eyes are becoming dark;
ἡ γαστήρ μου συγκέκασται ἀπὸ κλαυθμοῦ ἐπὶ δὲ βλεφάροις μου σκιά
- 17 ¶ Men, mwen konnen mwen pa fè ankenn moun mechanste. Mwen lapriyè Bondye ak tout kè m'.
Though my hands have done no violent acts, and my prayer is clean.
ἄδικον δὲ οὐδὲν ἦν ἐν χερσίν μου εὐχὴ δέ μου καθαρὰ
- 18 Ou menm latè, pa kache mizè mwen. Pa kite yo fèmen bouch mwen lè m'ap rele nan pye Bondye!
O earth, let not my blood be covered, and let my cry have no resting-place!
γῆ μὴ ἐπικαλύψῃς ἐφ' αἷματι τῆς σαρκός μου μηδὲ εἴη τόπος τῆ κραυγῆ μου
- 19 Paske mwen konnen gen yon moun nan syèl la k'ap kanpe pou mwen, gen yon moun anwo a k'ap pran defans mwen.
Even now my witness is in heaven, and the supporter of my cause is on high.
καὶ νῦν ἰδοὺ ἐν οὐρανοῖς ὁ μάρτυς μου ὁ δὲ συνίστωρ μου ἐν ὑψίστοις
- 20 Zanmi m' yo ap pase m' nan betiz, men, m'ap kriye nan pye Bondye.
My friends make sport of me; to God my eyes are weeping,
ἀφίκοιτό μου ἡ δέησις πρὸς κύριον ἔναντι δὲ αὐτοῦ στάζοι μου ὁ ὀφθαλμὸς
- 21 Mwen bezwen moun pou plede kòz mwen ak Bondye a, menm jan yon moun plede kòz zanmi l'.
So that he may give decision for a man in his cause with God, and between a son of man and his neighbour.
εἴη δὲ ἔλεγχος ἀνδρὶ ἔναντι κυρίου καὶ υἱὸς ἀνθρώπου τῷ πλησίον αὐτοῦ
- 22 M' pa lontan mouri. Mwen pral pran chemen kote moun pa janm tounen an.
For in a short time I will take the journey from which I will not come back.
ἔτι δὲ ἀριθμητὰ ἤκασιν ὁδῶ δέ ἤ οὐκ ἐπαναστραφήσομαι πορεύσομαι

- 1 ¶ Souf mwen prèt pou koupe. Mwen pa lwen mouri. Se pou simityè ase mwen bon.
My spirit is broken, my days are ended, the last resting-place is ready for me.
ὀλέκομαι πνεύματι φερόμενος δέομαι δὲ ταφῆς καὶ οὐ τυγχάνω
- 2 Kote m' vire, se moun k'ap pase m' nan betiz. Vye pawòl jouman yo enpoze m' dòmi.
Truly, those who make sport of me are round about me, and my eyes become dark because of their bitter laughing.
λίσσομαι κάμων καὶ τί ποιήσας
- 3 Ou mèt kwè m', Bondye! Se ou menm ankò ki pou bay garanti pou mwen. M' pa gen pesonn lòt ki ka tope ak yo.
Be pleased, now, to be responsible for me to yourself; for there is no other who will put his hand in mine.
ἐκλεψαν δέ μου τὰ ὑπάρχοντα ἀλλότριοι τίς ἐστὶν οὗτος τῇ χειρὶ μου συνδεθήτω
- 4 Ou fèmen lespri yo pou yo pa konprann. Pa kite yo gen rezon sou mwen.
You have kept their hearts from wisdom: for this cause you will not give them honour.
ὅτι καρδίαν αὐτῶν ἐκρυψας ἀπὸ φρονήσεως διὰ τοῦτο οὐ μὴ ὑψώσης αὐτούς
- 5 Pawòl la di: Yon moun ap fè gwo fèt pou zanmi l', epi pitit li yo ap mouri grangou anndan lakay li.
As for him who is false to his friend for a reward, light will be cut off from the eyes of his children.
τῇ μερίδι ἀναγγελεῖ κακίας ὀφθαλμοὶ δέ μου ἐφ' οὐοῖς ἐτάκησαν
- 6 Yo fè koze sou mwen nan pèp la. Yo vin krache nan figi m'!
He has made me a word of shame to the peoples; I have become a mark for their sport.
ἔθου δέ με θρύλημα ἐν ἔθνεσιν γέλως δὲ αὐτοῖς ἀπέβην
- 7 Mwen sitelman nan lapenn, m' pa ka louvri je m'. Mwen fin tounen zo ak po. Ata lonbraj mwen pa fè!
My eyes have become dark because of my pain, and all my body is wasted to a shade.
πεπώρονται γὰρ ἀπὸ ὀργῆς οἱ ὀφθαλμοὶ μου πεπολιόρκημαι μεγάλως ὑπὸ πάντων
- 8 Moun k'ap mache dwat yo sezi lè yo wè sa. Inonsan yo fin debòde sou mechan an ki vire do bay Bondye.
The upright are surprised at this, and he who has done no wrong is troubled because of the evil-doers.
θαῦμα ἔσχεν ἀληθινὸς ἐπὶ τούτῳ δίκαιος δὲ ἐπὶ παρανόμῳ ἐπανασταίῃ
- 9 Moun k'ap mennen yon vi dwat, se yo ki gen rezon. Sa ki pa mete men yo nan ankenn move zafè kanpe pi rèd sou pozisyon yo.
Still the upright keeps on his way, and he who has clean hands gets new strength.
σχοιή δὲ πιστὸς τὴν ἑαυτοῦ ὁδὸν καθαρὸς δὲ χεῖρας ἀναάβει θάρσος
- 10 ¶ Nou tout mèt vin kanpe devan m', mwen p'ap jwenn yonn ladan nou ki gen bon konprann.
But come back, now, all of you, come; and I will not see a wise man among you.
οὐ μὴν δὲ ἀλλὰ πάντες ἐρείδετε καὶ δεῦτε δὴ οὐ γὰρ εὐρίσκω ἐν ὑμῖν ἀληθές
- 11 Mwen fin viv! Tout plan m' te gen nan tèt mwen kraze. Mwen pa gen ankenn espwa ankò.
My days are past, my purposes are broken off, even the desires of my heart.
αἱ ἡμέραι μου παρήλθον ἐν βρόμῳ ἐράγη δὲ τὰ ἄρθρα τῆς καρδίας μου
- 12 Yo pretann lannwit se lajounen. Lè fènwa, yo di limyè a pa lwen.
They are changing night into day; they say, The light is near the dark.
νόκτα εἰς ἡμέραν ἔθηκαν φῶς ἐγγὺς ἀπὸ προσώπου σκότους
- 13 Se lanmò m'ap tann. Se al kouche nan simityè ki sèl espwa m'.
If I am waiting for the underworld as my house, if I have made my bed in the dark;
ἐὰν γὰρ ὑπομείνω ᾗδης μου ὁ οἶκος ἐν δὲ γνώφῳ ἔστρωταί μου ἡ στρωμνὴ
- 14 Mwen di tonm lan ou se papa m'. Mwen di vèmen ki pral manje m' yo: nou se manman m' ak sè m'.
If I say to the earth, You are my father; and to the worm, My mother and my sister;
θάνατον ἐπεκαλεσάμην πατέρα μου εἶναι μητέρα δέ μου καὶ ἀδελφὴν σαπρίαν

- 15 Kote ki gen espwa pou mwen ankò? Ki moun ki wè yon bon lavi pou mwen ankò?
Where then is my hope? and who will see my desire?
ποῦ οὖν μου ἐστὶ ἐλπίς ἢ τὰ ἀγαθὰ μου ὄψομαι
- 16 Lè m'a mouri, lè m'a fin desann nan peyi kote mò yo ye a, èske m'a ka pote espwa m' yo ansanm avè m'?
Will they go down with me into the underworld? Will we go down together into the dust?
ἢ μετ' ἐμοῦ εἰς ᾗδην καταβήσονται ἢ ὁμοθυμαδὸν ἐπὶ χρώματος καταβησόμεθα
- 1 ¶ Bildad, moun peyi Chwa a, pran lapawòl, li di konsa:
Then Bildad the Shuhite made answer and said,
ὕπολαβὼν δὲ βαλδαδ ὁ σαυχίτης λέγει
- 2 -Jòb monchè, ou pa ka pe bouch ou yon ti kadè? Si ou te fè yon ti sispann, nou ta pale avè ou!
How long will it be before you have done talking? Get wisdom, and then we will say what is in our minds.
μέχρι τίνος οὐ παύση ἐπίσχες ἵνα καὶ αὐτοὶ λαλήσωμεν
- 3 Poukisa ou pran nou pou moun san konprann? Poukisa ou pran nou pou zannimo?
Why do we seem as beasts in your eyes, and as completely without knowledge?
διὰ τί ὥσπερ τετράποδα σεσιωπήκαμεν ἐναντίον σου
- 4 Si ou ankòlè, se pwòp tèt ou ase w'ap fè mal. Atò, poutèt ou, se pou tout moun sou latè te mouri? Se pou Bondye te deplase mòn yo pou fè ou plezi?
But come back, now, come: you who are wounding yourself in your passion, will the earth be given up because of you, or a rock be moved out of its place?
κέχηρται σοι ὀργή τί γάρ ἐάν σὺ ἀποθάνης ἀοίκητος ἢ ὕψ' οὐρανὸν ἢ καταστραφήσεται ὄρη ἐκ θεμελίων
- 5 ¶ Wi, y'ap touye limyè mechan an, flanm dife l' la p'ap klere ankò.
For the light of the sinner is put out, and the flame of his fire is not shining.
καὶ φῶς ἀσεβῶν σβεσθήσεται καὶ οὐκ ἀποβήσεται αὐτῶν ἡ φλόξ
- 6 Lanp lakay li ap mouri, limyè lakay li ap tenyen.
The light is dark in his tent, and the light shining over him is put out.
τὸ φῶς αὐτοῦ σκότος ἐν διαίτῃ ὃ δὲ λύχνος ἐπ' αὐτῷ σβεσθήσεται
- 7 Li te konn mache byen engann, koulye a se ti pa ti pa, l'ap bite. Se plan li t'ap fè yo ki lakòz sa rive l'.
The steps of his strength become short, and by his design destruction overtakes him.
θηρεῦσαισαν ἐλάχιστοι τὰ ὑπάρχοντα αὐτοῦ σφάλαι δὲ αὐτοῦ ἡ βουλή
- 8 Li pile yon pèlen, pye l' pran ladan l'.
His feet take him into the net, and he goes walking into the cords.
ἐμβέβληται δὲ ὁ ποὺς αὐτοῦ ἐν παγίδι ἐν δικτύῳ ἐλιχθείη
- 9 Kòd la mare nan je pye l', l'ap sere l' byen sere.
His foot is taken in the net; he comes into its grip.
ἔλθοισαν δὲ ἐπ' αὐτὸν παγίδες κατισχύσει ἐπ' αὐτὸν διψώντας
- 10 Yo kache yon chita tann pou li anba tè. Yo moute yon pèlen sou wout li.
The twisted cord is put secretly in the earth to take him, and the cord is placed in his way.
κέκρυπται ἐν τῇ γῆ σχοινίον αὐτοῦ καὶ ἡ σὺλλημψις αὐτοῦ ἐπὶ τριβῶν
- 11 ¶ Kote l' vire, malè ap tann li. Kote l' pase, yo la dèyè l'.
He is overcome by fears on every side, they go after him at every step.
κύκλω ὀλέσαισαν αὐτὸν ὀδύνας πολλοὶ δὲ περὶ πόδας αὐτοῦ ἔλθοισαν ἐν λιμῷ στενῷ
- 12 Grangou nan kò l' fini ak kouraj li. Malè kanpe la bò kote l' ap tann li.
His strength is made feeble for need of food, and destruction is waiting for his falling footstep.
πτῶμα δὲ αὐτῷ ἡτοίμασται ἐξαισίον

- 13 Yon sèl maladi po pete sou tout kò l'. L'ap manje tout janm li ak tout bra li yo. Se tè ki pou geri l'.
His skin is wasted by disease, and his body is food for the worst of diseases.
βρωθείσαν αὐτοῦ κλώνες ποδῶν κατέδεται δὲ τὰ ὠραῖα αὐτοῦ θάνατος
- 14 Yo rale l' mete deyò anba tant kote li te al kache a. Yo trennen l' devan jeneral Lanmò.
He is pulled out of his tent where he was safe, and he is taken away to the king of fears.
ἐκτραγείη δὲ ἐκ διαίτης αὐτοῦ ἴασις σχοίη δὲ αὐτὸν ἀνάγκη αἰτία βασιλικῆ
- 15 Koulye a, nenpòt moun gen dwa pran kay li a pou yo. Y'ap dezenfèkte l' nèt ak souf.
In his tent will be seen that which is not his, burning stone is dropped on his house.
κατασκηνώσει ἐν τῇ σκηνῇ αὐτοῦ ἐν νυκτὶ αὐτοῦ κατασπαρήσονται τὰ εὐπρεπῆ αὐτοῦ θείῳ
- 16 Anba tè, rasin li yo ap mouri. Anwo tè, branch li yo ap fennen.
Under the earth his roots are dry, and over it his branch is cut off.
ὑποκάτωθεν αἱ ῥίζαι αὐτοῦ ξηρανθήσονται καὶ ἐπάνωθεν ἐπιπεσεῖται θερισμὸς αὐτοῦ
- 17 p'ap gen pesonn k'ap chonje l' ankò sou latè. Y'ap bliye l' nèt nan tout peyi a.
His memory is gone from the earth, and in the open country there is no knowledge of his name.
τὸ μνημόσυνον αὐτοῦ ἀπόλοιτο ἐκ γῆς καὶ ὑπάρχει ὄνομα αὐτῷ ἐπὶ πρόσωπον ἐξωτέρω
- 18 Y'ap pouse l' soti nan limyè ale nan fènwa. Y'ap depòte l' byen lwen nan peyi san chapo.
He is sent away from the light into the dark; he is forced out of the world.
ἀπόσειεν αὐτὸν ἐκ φωτὸς εἰς σκότος
- 19 Li p'ap kite ni pitié, ni ankenn lòt fanmi nan mitan pèp la. Yo tout ap mouri anvan l'.
He has no offspring or family among his people, and in his living-place there is no one of his name.
οὐκ ἔσται ἐπίγονος ἐν λαῷ αὐτοῦ οὐδὲ σεσωσμένος ἐν τῇ ὑπ' οὐρανὸν ὁ οἶκος αὐτοῦ ἀλλ' ἐν τοῖς αὐτοῦ ζήσονται ἕτεροι
- 20 Depi solèy leve jouk solèy kouche, tout moun pral sezi wè jan li fini.
At his fate those of the west are shocked, and those of the east are overcome with fear.
ἐπ' αὐτῷ ἐστέναζαν ἔσχατοι πρότους δὲ ἔσχεν θαῦμα
- 21 Wi, men sa k'ap tann lakou moun k'ap fè mechanste yo, fanmi moun ki pa respekte Bondye yo.
Truly, these are the houses of the sinner, and this is the place of him who has no knowledge of God.
οὗτοί εἰσιν οἴκοι ἀδίκων οὗτος δὲ ὁ τόπος τῶν μὴ εἰδόντων τὸν κύριον
- 1 ¶ Jòb pran lapawòl, li di konsa:
And Job made answer and said,
ὑπολαβὼν δὲ ἰωβ λέγει
- 2 -Manyè sispann vire lòlòj mwen non! Manyè sispann kraze kouraj mwen ak tout pawòl sa yo?
How long will you make my life bitter, crushing me with words?
ἕως τίνος ἔγκοπον ποιήσετε ψυχὴν μου καὶ καθαιρεῖτε με λόγοις
- 3 Tout tan n'ap plede joure m', n'ap trennen m' nan labou. Nou pa wont jan n'ap malmennen m' la a?
Ten times now you have made sport of me; it gives you no sense of shame to do me wrong.
γινώτε μόνον ὅτι ὁ κύριος ἐποίησέ με οὕτως καταλαλεῖτέ μου οὐκ αἰσχυνόμενοί με ἐπικεισθέ μοι
- 4 Menm si mwen ta fè sa m' pa t' dwe fè, ki jan pou sa ta ka fè nou mal?
And, truly, if I have been in error, the effect of my error is only on myself.
ναὶ δὴ ἐπ' ἀληθείας ἐγὼ ἐπλανήθην παρ' ἐμοὶ δὲ ἀλίξεται πλάνος [4a] λαλήσαι ῥῆμα ὃ οὐκ ἔδει τὰ δὲ ῥήματά μου πλανᾶται καὶ οὐκ ἐπὶ καιροῦ
- 5 Nou konprann nou pi bon pase m'. Nou di se paske mwen antò kifè m'ap pase tray sa a.
If you make yourselves great against me, using my punishment as an argument against me,
ἔα δὲ ὅτι ἐπ' ἐμοὶ μεγαλύνεσθε ἐνάλλεσθε δέ μοι ὀνειδίζει

- 6 Nou pa wè se Bondye k'ap manyen avè m'. Se li menm ki pran m' nan pèlen.
Be certain that it is God who has done me wrong, and has taken me in his net.
 γνωτε ουν οτι ο κυριος εστιν ο ταράζας οχύρωμα δε αυτού επ' έμε ύψωσεν
- 7 Si m' rele anmwe ansasen, pesonn p'ap reponn. Si m' mande jistis, pesonn p'ap kanpe pou defann mwen.
Truly, I make an outcry against the violent man, but there is no answer: I give a cry for help, but no one takes up my cause.
 ιδου γελω ονειδει και ου λαλήσω κεκράζομαι και ουδαμοδ κρίμα
- 8 ¶ Bondye bare tout chemen devan mwen. M' pa ka pase. Li fè m' wè tou nwa devan mwen.
My way is walled up by him so that I may not go by: he has made my roads dark.
 κύκλω περιφοδόμημαι και ου μη διαβώ επι πρόσωπόν μου σκότος εθετο
- 9 Li fè yo ban m' move non. Li fè m' pèdi tout byen m'.
He has put off my glory from me, and taken the crown from my head.
 την δε δόξαν άπ' έμου εξέδυσεν άφείλεν δε στέφανον από κεφαλής μου
- 10 Li minen m' tout jan. M'ap deperi. Li wete tout espwa m'. Mwen tankou yon pyebwa yo derasinen.
I am broken down by him on every side, and I am gone; my hope is uprooted like a tree.
 διέσπασέν με κύκλω και ώχρόμην εξέκοψεν δε ώσπερ δένδρον την έλιίδα μου
- 11 Bondye ankòlè nèt sou mwen. Li konsidere m' tankou yon lènmi.
His wrath is burning against me, and I am to him as one of his haters.
 δεινωσ δε μοι όργη έχρήσατο ήγήσατο δε με ώσπερ έχθρόν
- 12 Li voye yon bann malè sou mwen yon grenn kou, tankou yon lame k'ap atake m'. Yo rive sou mwen san m' pa wè sa. Yo sènen m' anndan lakay mwen.
His armies come on together, they make their road high against me, and put up their tents round mine.
 όμοθυμαδόν δε ήλθον τα πειρατήρια αυτού επ' έμοι ταίς όδοις μου εκκύκλωσάν με εγκάθετοι
- 13 Bondye fè frè m' yo renka kò yo sou mwen. Zanmi m' yo kouri pou mwen.
He has taken my brothers far away from me; they have seen my fate and have become strange to me.
 άπ' έμου δε άδελφοί μου άπέστησαν έγνωσαν άλλοτριους η έμέ φίλοι δε μου άνελεήμονες γεγόνασιν
- 14 Tout fanmi mwen yo, tout bon zanmi m' yo disparèt. Moun mwen te konn resevwa lakay mwen bliye m'.
My relations and my near friends have given me up, and those living in my house have put me out of their minds.
 ου προσεποιήσαντό με οι έγγύτατοί μου και οι ειδότες μου τό όνομα επελάθοντό μου
- 15 Ata sèvan lakay mwen pa rekonèt mwen. Pou yo, yo pa janm konnen m'.
I am strange to my women-servants, and seem to them as one from another country.
 γείτονες οικίας θεράπαιναί τέ μου άλλογενής ήμην εναντίον αυτών
- 16 Si mwen rele yon domestik, li pa reponn mwen. Mwen te mèt lapriyè nan pye l', li pa okipe m'.
At my cry my servant gives me no answer, and I have to make a prayer to him.
 θεράποντά μου εκάλεσα και ουχ ύπήκουσεν στόμα δε μου εδέετο
- 17 Madanm mwen pa ka pran sant mwen. Ata pwòp pitit mwen yo pè pwoche bò kote m'.
My breath is strange to my wife, and I am disgusting to the offspring of my mother's body.
 και ικέτευον την γυναίκα μου προσεκαλούμην δε κολακεύων υιούς παλλακίδων μου
- 18 Tout timoun ap pase m' nan betiz. Si m' fè yon ti kanpe, yo pase m' nan tenten.
Even young children have no respect for me; when I get up their backs are turned on me.
 οι δε εις τον αιώνα με άπεποιήσαντο όταν άναστώ κατ' έμου λαουσιν
- 19 Pi bon zanmi m' yo ap gade m' ak degoutans. Sa m' pi renmen yo ap pale sou do m'.
All the men of my circle keep away from me; and those dear to me are turned against me.
 έβδελύξαντο δε με οι ειδότες με ους δη ήγαπήκειν επανέστησάν μοι

- 20 Mwen tounen zo ak po. Sa ki rete pou m' mouri a pa anyen.
My bones are joined to my skin, and I have got away with my flesh in my teeth.
ἐν δέρματί μου ἐσάπησαν αἱ σάρκες μου τὰ δὲ ὀστᾶ μου ἐν ὀδοῦσιν ἔχεται
- 21 Nou se zanmi m'. Pitje pou mwen! Pitje! Se Bondye menm ki leve men sou mwen.
Have pity on me, have pity on me, O my friends! for the hand of God is on me.
ἐλεήσατέ με ἐλεήσατέ με ὧ φίλοι χεὶρ γὰρ κυρίου ἢ ἀψαμένη μου ἐστίν
- 22 Poukisa pou nou leve dèyè m' tou menm jan ak Bondye? Koulye a, nou pa pèsekite m' kont nou?
Why are you cruel to me, like God, for ever saying evil against me?
διὰ τί δέ με διώκετε ὡσπερ καὶ ὁ κύριος ἀπὸ δὲ σαρκῶν μου οὐκ ἐμπίπλασθε
- 23 ¶ Si sèlman te gen yon moun pou kouche pawòl mwen yo, pou ekri yo sou papye,
If only my words might be recorded! if they might be put in writing in a book!
τίς γὰρ ἂν δόξη γραφῆναι τὰ ῥήματά μου τεθῆναι δὲ αὐτὰ ἐν βιβλίῳ εἰς τὸν αἰῶνα
- 24 pou grave yo ak sizo sou wòch plat, pou yo toujou rete make!
And with an iron pen and lead be cut into the rock for ever!
ἐν γραφείῳ σιδηρῷ καὶ μολίβῳ ἢ ἐν πέτραις ἐγγλυφῆναι
- 25 Mwen menm, mwen konnen moun ki gen pou vin pran defans mwen an byen vivan. Se li menm an dènye k'ap kanpe sou latè pou pale pou mwen.
But I am certain that he who will take up my cause is living, and that in time to come he will take his place on the dust;
οἶδα γὰρ ὅτι ἀέναός ἐστιν ὁ ἐκλύειν με μέλλων ἐπὶ γῆς
- 26 Apre m' fin mouri, l'ap mete m' kanpe bò kote l'. M'a wè Bondye ak pwòp je m'.
And ... without my flesh I will see God;
ἀναστήσαι τὸ δέρμα μου τὸ ἀνατλῶν ταῦτα παρὰ γὰρ κυρίου ταῦτά μοι συνετελέεσθη
- 27 Se mwen menm menm k'ap wè l'. Se p'ap yon lòt moun! Kè m' ap fann,
Whom I will see on my side, and not as one strange to me. My heart is broken with desire.
ἂ ἐγὼ ἐμαυτῷ συνεπίσταμαι ἂ ὁ ὀφθαλμός μου ἐδράκεν καὶ οὐκ ἄλλος πάντα δέ μοι συνετελέεσται ἐν κόλπῳ
- 28 paske n'ap mande ki jan pou n' fè m' pase mizè ankò? Ki rezon n'ap jwenn nan mwen pou nou atake m'?
If you say, How cruel we will be to him! because the root of sin is clearly in him:
εἰ δὲ καὶ ἔρεῖτε τί ἐροῦμεν ἔναντι αὐτοῦ καὶ ρίζαν λόγου εὐρήσομεν ἐν αὐτῷ
- 29 Men, atansyon pou se pa sou nou nepe a tonbe, lè Bondye va soté pou pini moun ki antò yo. Lè sa a, n'a konnen gen yon moun k'ap jije tout bon.
Be in fear of the sword, for the sword is the punishment for such things, so that you may be certain that there is a judge.
εὐλαβήθητε δὴ καὶ ὑμεῖς ἀπὸ ἐπικαλύμματος θυμὸς γὰρ ἐπ' ἀνόμους ἐπελεύσεται καὶ τότε γνώσονται ποῦ ἐστὶν αὐτῶν ἡ ὕλη
- 1 ¶ Lè sa a, Sofa, moun lavil Naama a, pran lapawòl, li di konsa:
Then Zophar the Naamathite made answer and said,
ὑπολαβῶν δὲ σοφᾶρ ὁ μιναῖος λέγει
- 2 -Mwen gen yon bann lide k'ap travay nan tèt mwen. Mwen pa ka tann ankò. Se pou m' reponn ou.
For this cause my thoughts are troubling me and driving me on.
οὐχ οὕτως ὑπελάμβανον ἀντερεῖν σε ταῦτα καὶ οὐχὶ συνίετε μᾶλλον ἢ καὶ ἐγὼ
- 3 Tou sa ou di la a vekse m'. Men, mwen konnen jan pou m' reponn ou.
I have to give ear to arguments which put me to shame, and your answers to me are wind without wisdom.
παιδείαν ἐντροπῆς μου ἀκούσομαι καὶ πνεῦμα ἐκ τῆς συνέσεως ἀποκρίνεταιί μοι
- 4 Ou konnen, depi nan tan lontan, depi premye moun Bondye te mete sou tè a,
Have you knowledge of this from early times, when man was placed on the earth,
μὴ ταῦτα ἔγνωσ ἀπὸ τοῦ ἔτι ἀφ' οὗ ἐτέθη ἄνθρωπος ἐπὶ τῆς γῆς

- 5 mechan yo pa janm gen kè kontan pou lontan. Plezi moun k'ap fè mal yo se pou yon ti tan.
That the pride of the sinner is short, and the joy of the evil-doer but for a minute?
 εὐφροσύνη γὰρ ἀσεβῶν πτόμα ἐξαίσιον χαρμονὴ δὲ παρανόμων ἀπόλεια
- 6 Yo te mèt grandi jouk pou yo rive wotè syèl la, jouk pou tèt yo ta rive nan nwaj yo,
Though he is lifted up to the heavens, and his head goes up to the clouds;
 ἐὰν ἀναβῆ εἰς οὐρανὸν αὐτοῦ τὰ δῶρα ἢ δὲ θυσία αὐτοῦ νεφῶν ἀψηται
- 7 y'ap rete konsa, y'ap disparèt tankou yon pil fatra yo boule. Moun ki te konnen yo va mande kote yo pase.
Like the waste from his body he comes to an end for ever: those who have seen him say, Where is he?
 ὅταν γὰρ δοκῆ ἤδη κατεστηρίχθαι τότε εἰς τέλος ἀπολείται οἱ δὲ ἰδόντες αὐτὸν ἐροῦσιν ποῦ ἐστίν
- 8 Moun bliye yo tankou yon rèv yo fè yo pa ka chonje, tankou yon vizyon yo fè lannwit, yo p'ap janm wè ankò.
He is gone like a dream, and is not seen again; he goes in flight like a vision of the night.
 ὥσπερ ἐνύπνιον ἐκπετασθὲν οὐ μὴ εὐρεθῆ ἔπειτα δὲ ὥσπερ φάσμα νυκτερινόν
- 9 Moun ki te konn wè yo p'ap wè yo ankò. Menm moun lakay yo p'ap konnen kote yo pase.
The eye which saw him sees him no longer; and his place has no more knowledge of him.
 ὀφθαλμὸς παρέβλεψεν καὶ οὐ προσθήσει καὶ οὐκέτι προσνοήσει αὐτὸν ὁ τόπος αὐτοῦ
- 10 ¶ Pitit yo va peye pòv yo pou tou sa yo te fè yo. Se pwòp pitit yo ak men yo ki va renmèt pòv yo sa yo te pran pa fòs.
His children are hoping that the poor will be kind to them, and his hands give back his wealth.
 τοὺς υἱοὺς αὐτοῦ ὀλέσεισαν ἤττονες αἱ δὲ χεῖρες αὐτοῦ πυρσεύσαισαν ὀδύνας
- 11 Mechan yo te gen tout fòs jenn gason yo sou yo toujou. Men koulye a, tou sa pral tounen pousyè ansanm ak yo.
His bones are full of young strength, but it will go down with him into the dust.
 ὅστ'α αὐτοῦ ἐνεπλήσθησαν νεότητος αὐτοῦ καὶ μετ' αὐτοῦ ἐπὶ χόματος κοιμηθήσεται
- 12 Lè l' t'ap fè sa ki mal sa te sitèlman gou nan bouch li, li te kenbe ti gout anba lang li.
Though evil-doing is sweet in his mouth, and he keeps it secretly under his tongue;
 ἐὰν γλυκανθῆ ἐν στόματι αὐτοῦ κακία κρύψει αὐτὴν ὑπὸ τὴν γλῶσσαν αὐτοῦ
- 13 Li pa t' kite l' fin twò vit nan bouch li, pou l' te ka jwi gou a pandan lontan.
Though he takes care of it, and does not let it go, but keeps it still in his mouth;
 οὐ φείσεται αὐτῆς καὶ οὐκ ἐγκαταλείψει αὐτὴν καὶ συνέξει αὐτὴν ἐν μέσῳ τοῦ λάρυγγος αὐτοῦ
- 14 Men, rive manje a rive nan lestonmak li, li vin anmè kou fyèl. Anndan vant li pran boule l' tankou si li te vale pwazon.
His food becomes bitter in his stomach; the poison of snakes is inside him.
 καὶ οὐ μὴ δυνηθῆ βοηθήσαι ἑαυτῷ χολὴ ἀσπίδος ἐν γαστρὶ αὐτοῦ
- 15 Mechan an gen pou l' vonmi tout richès li te vòlò yo, paske Bondye ap fourè dwèt nan gòj li.
He takes down wealth as food, and sends it up again; it is forced out of his stomach by God.
 πλοῦτος ἀδίκως συναγόμενος ἐξεμεσθήσεται ἐξ οἰκίας αὐτοῦ ἐξελεύσει αὐτὸν ἄγγελος
- 16 Tou sa li te vale tounen pwazon pou li. L'ap mouri tankou si se yon sèpan laspik ki mòde l'.
He takes the poison of snakes into his mouth, the tongue of the snake is the cause of his death.
 θυμὸν δὲ δρακόντων θηλάσειεν ἀνέλοι δὲ αὐτὸν γλῶσσα ὄφeos
- 17 Li p'ap viv pou l' wè lwil koule tankou dlo larivyè, ni siwo myèl ak lèt koule tankou lavalas.
Let him not see the rivers of oil, the streams of honey and milk.
 μὴ ἴδοι ἄμελξιν νομάδων μηδὲ νομὰς μέλιτος καὶ βουτύρου
- 18 L'ap blije bay tou sa li te travay fè. Li p'ap gen chans jwi richès li yo.
He is forced to give back the fruit of his work, and may not take it for food; he has no joy in the profit of his trading.
 εἰς κενὰ καὶ μάταια ἐκοπίασεν πλοῦτον ἐξ οὗ οὐ γεύσεται ὥσπερ στρίφνος ἀμάσητος ἀκατάποτος

- 19 Paske li te piye kay pòn malere yo, li te pito vòlò kay moun pase pou l' bati.
Because he has been cruel to the poor, turning away from them in their trouble; because he has taken a house by force which he did not put up;
πολλῶν γὰρ ἀδυνάτων οἴκους ἔθλασεν δίαιταν δὲ ἤρπασεν καὶ οὐκ ἔστησεν
- 20 Li pa t' janm gen kont li. Men, richès li p'ap ka delivre l'.
There is no peace for him in his wealth, and no salvation for him in those things in which he took delight.
οὐκ ἔστιν αὐτοῦ σωτηρία τοῖς ὑπάρχουσιν ἐν ἐπιθυμίᾳ αὐτοῦ οὐ σωθήσεται
- 21 Pesonn pa t' ka chape anba men l' sitèlman li te ak rèk. Non. Tout richès li yo pa la pou lontan.
He had never enough for his desire; for this cause his well-being will quickly come to an end.
οὐκ ἔστιν ὑπόλειμμα τοῖς βρώμασιν αὐτοῦ διὰ τοῦτο οὐκ ἀνθήσει αὐτοῦ τὰ ἀγαθὰ
- 22 Atout li gen tout richès sa yo, li pral gen kè sere. Tout kalite mizè pral tonbe sou li.
Even when his wealth is great, he is full of care, for the hand of everyone who is in trouble is turned against him.
ὅταν δὲ δοκῆ ἤδη πεπληρωῖσθαι θλιβήσεται πᾶσα δὲ ἀνάγκη ἐπ' αὐτὸν ἐπελεύσεται
- 23 ¶ Pandan l'ap manje plen vant li, Bondye pral move kont move sou li. Malè pral tonbe dri sou li.
God gives him his desire, and sends the heat of his wrath on him, making it come down on him like rain.
εἰ πως πληρῶσαι γαστέρα αὐτοῦ ἐπαποστείλαι ἐπ' αὐτὸν θυμὸν ὀργῆς νίψαι ἐπ' αὐτὸν ὀδύνας
- 24 Lè l'ap chache kouri pou yon nepe fèt an fè, yon flèch an kwiv pral pèse l' pak an pak.
He may go in flight from the iron spear, but the arrow from the bow of brass will go through him;
καὶ οὐ μὴ σωθῆ ἔκ χειρὸς σιδήρου τρώσαι αὐτὸν τόξον χάλκειον
- 25 Yon flèch ap pèse kò l'. San li ap degoute konsa nan pwent flèch la. Kè l' sere, li wè lanmò anfas.
He is pulling it out, and it comes out of his back; and its shining point comes out of his side; he is overcome by fears.
διεξέλθαι δὲ διὰ σώματος αὐτοῦ βέλος ἀστραπαὶ δὲ ἐν διαίταις αὐτοῦ περιπατήσασιν ἐπ' αὐτῷ φόβοι
- 26 Li pèdi tou sa li te sere. Yon dife pesonn pa limen ap boule l'. L'ap devore tou sa ki lakay li.
All his wealth is stored up for the dark: a fire not made by man sends destruction on him, and on everything in his tent.
πᾶν δὲ σκότος αὐτῷ ὑπομείναι κατέδετα αὐτὸν πῦρ ἄκαυστον κακῶσαι δὲ αὐτοῦ ἐπὶ λυτοῦ τὸν οἶκον
- 27 Syèl la fè konnen tou sa li te fè ki mal. Latè kanpe pou denonse l'.
The heavens make clear his sin, and the earth gives witness against him.
ἀνακαλύψαι δὲ αὐτοῦ ὁ οὐρανὸς τὰς ἀνομίας γῆ δὲ ἐπανασταίη αὐτῷ
- 28 Yon sèl dlo desann va pote kay li ale, jou Bondye va fè kolè sa a sou li.
The produce of his house is taken away into another country, like things given into the hands of others in the day of wrath.
ἐλκύσαι τὸν οἶκον αὐτοῦ ἀπόλεια εἰς τέλος ἡμέρα ὀργῆς ἐπέλθαι αὐτῷ
- 29 Wi, se sa Bondye sere pou mechan yo. Se sa mechan yo pral resevwa nan men Bondye.
This is the reward of the evil man, and the heritage given to him by God.
αὕτη ἡ μερίς ἀνθρώπου ἀσεβοῦς παρὰ κυρίου καὶ κτήμα ὑπαρχόντων αὐτῷ παρὰ τοῦ ἐπισκόπου
- 1 ¶ Lè sa a, Jòb pran lapawòl ankò, li di konsa:
Then Job made answer and said,
ὑπολαβὼν δὲ ἰωβ λέγει
- 2 -Manyè tande sa m' pral di nou la a, non! Tanpri, charite m' ti ankourajman sa a!
Give attention with care to my words; and let this be your comfort.
ἀκούσατε ἀκούσατέ μου τῶν λόγων ἵνα μὴ ἦ μοι παρ' ὑμῶν αὕτη ἡ παράκλησις
- 3 Ban m' yon ti chans pou m' pale. Lè m'a fini, nou mèt pase m' nan betiz kont nou!
Let me say what is in my mind, and after that, go on making sport of me.
ἄρατέ με ἐγὼ δὲ λαλήσω εἴτ' οὐ καταγελάσετε μου

- 4 Se pa avèk youn moun mwen annafè. Mwen gen rezon si m' pa ka tann ankò!
As for me, is my outcry against man? is it then to be wondered at if my spirit is troubled?
τί γὰρ μὴ ἀνθρώπου μου ἢ ἐλεγξίς ἢ διὰ τί οὐ θυμωθήσομαι
- 5 Voye je nou gade m' byen. N'a sezi. N'a mete men nan bouch.
Take note of me and be full of wonder, put your hand on your mouth.
εἰσβλέψαντες εἰς ἐμὲ θαυμάσατε χεῖρα θέντες ἐπὶ σιαγόνι
- 6 Mwen menm, lè m' chonje sa ki rive m', m' pè. Tout kò m' pran tranble.
At the very thought of it my flesh is shaking with fear.
ἐάν τε γὰρ μνησθῶ ἐσπούδακα ἔχουσιν δέ μου τὰς σάρκας ὀδύναι
- 7 ¶ Poukisa Bondye kite mechan yo ap viv? Li kite yo rive vye granmoun, epi tout zafè yo mache byen?
Why is life given to the evil-doers? why do they become old and strong in power?
διὰ τί ἀσεβεῖς ζῶσιν πεπαλαίωνται δὲ καὶ ἐν πλούτῳ
- 8 Yo gen pitit ak pitit pitit. Yo wè yo ap grandi devan je yo.
Their children are ever with them, and their offspring before their eyes.
ὁ σπόρος αὐτῶν κατὰ ψυχὴν τὰ δὲ τέκνα αὐτῶν ἐν ὀφθαλμοῖς
- 9 Bondye pa voye malè sou yo pou pini yo. Y'ap viv alèz lakay yo san ankenn danje.
Their houses are free from fear, and the rod of God does not come on them.
οἱ οἴκοι αὐτῶν εὐθνηοῦσιν φόβος δὲ οὐδαμοῦ μάλιστα δὲ παρὰ κυρίου οὐκ ἔστιν ἐπ' αὐτοῖς
- 10 Wi, bèf yo kwaze san mank, yo fè pitit san pèdi pòte.
Their ox is ready at all times to give seed; their cow gives birth, without dropping her young.
ἡ βοῦς αὐτῶν οὐκ ὀμώτοκῆσεν διεσώθη δὲ αὐτῶν ἐν γαστρὶ ἔχουσα καὶ οὐκ ἔσφαλεν
- 11 Timoun yo ap kouri tankou ti mouton nan savann. Y'ap jwe, y'ap sote tankou ti kabrit.
They send out their young ones like a flock, and their children have pleasure in the dance,
μένουσιν δὲ ὡς πρόβατα αἰώνια τὰ δὲ παιδιά αὐτῶν προσπαιζοῦσιν
- 12 Y'ap chante, y'ap jwe gita, y'ap bat tanbou, y'ap danse pandan moun ap jwe fif pou yo.
They make songs to the instruments of music, and are glad at the sound of the pipe.
ἀναλαβόντες ψαλτήριον καὶ κιθάραν καὶ εὐφραίνονται φωνῇ ψαλμοῦ
- 13 Jouk jou yo mouri, kè yo kontan. Yo desann nan peyi kote mò yo ye a ak kè poze.
Their days come to an end without trouble, and suddenly they go down to the underworld.
συντέλεσαν δὲ ἐν ἀγαθοῖς τὸν βίον αὐτῶν ἐν δὲ ἀναπαύσει ἄδου ἐκοιμήθησαν
- 14 Se yo menm k'ap plede di Bondye: Kite n' an repo! Nou pa bezwen konnen jan ou vle pou moun viv la.
Though they said to God, Go away from us, for we have no desire for the knowledge of your ways.
λέγει δὲ κύριε ἀπόστα ἀπ' ἐμοῦ ὁδοὺς σου εἰδέναι οὐ βούλομαι
- 15 Kisa Bondye ki gen tout pouwva a ye menm pou nou sèvi l' la? Kisa sa ap rapòte nou lè nou lapriyè l'?
What is the Ruler of all, that we may give him worship? and what profit is it to us to make prayer to him?
τί ἱκανός ἐστι δουλεύσομεν αὐτῷ καὶ τίς ὠφέλεια ἐστὶ ἀπαντήσομεν αὐτῷ
- 16 Yo pretann tou sa yo genyen se kouraj yo ki ba yo l'. Yo pa t' janm mete Bondye nan koze yo. Mwen pa dakò ak jan y'ap pale a, non.
Truly, is not their well-being in their power? (The purpose of the evil-doers is far from me.)
ἐν χερσὶν γὰρ ἦν αὐτῶν τὰ ἀγαθὰ ἔργα δὲ ἀσεβῶν οὐκ ἐφορᾷ
- 17 ¶ Ou janm wè limyè mechan an mouri? Ou janm tande malè rive yo? On jan wè Bondye fè kolè pou l' pini malveyan yo,
How frequently is the light of the evil-doers put out, or does trouble come on them? how frequently does his wrath take them with cords?
οὐ μὴν δὲ ἀλλὰ καὶ ἀσεβῶν λύχνος σβεσθήσεται ἐπελεύσεται δὲ αὐτοῖς ἡ καταστροφή ὠδίνες δὲ αὐτοὺς ἔξουσιν ἀπὸ ὀργῆς

- 18 pou van bwote yo ale tankou zèb chèch, pou van tanpèt chase yo tankou pay pitimi?
How frequently are they as dry stems before the wind, or as grass taken away by the storm-wind?
ἔσονται δὲ ὡσπερ ἄχυρα πρὸ ἀνέμου ἢ ὡσπερ κονιορτός ἐν ὑφέλατο λαΐλαψ
- 19 Yo pretann di Bondye va pini pitit pou peche papa yo! Poukisa se pa papa yo menm li pini pou yo ka pran leson?
You say, God keeps punishment stored up for his children. Let him send it on the man himself, so that he may have the punishment of it!
ἐκλίποι υἱοὺς τὰ ὑπάρχοντα αὐτοῦ ἀνταποδώσει πρὸς αὐτὸν καὶ γνώσεται
- 20 Se pou mechan yo te wè chatiman yo. Se yo menm ki te pou santi kòlè Bondye ki gen tout pouvwa a pa dous.
Let his eyes see his trouble, and let him be full of the wrath of the Ruler of all!
ἴδοισαν οἱ ὀφθαλμοὶ αὐτοῦ τὴν ἐαυτοῦ σφαγὴν ἀπὸ δὲ κυρίου μὴ διασωθεῖη
- 21 Ki mele yo sa ki rive pitit yo, lè yo fin ale, lè yo fin viv tan pou yo te viv la?
For what interest has he in his house after him, when the number of his months is ended?
ὅτι τί θέλημα αὐτοῦ ἐν οἴκῳ αὐτοῦ μετ' αὐτόν καὶ ἀριθμοὶ μηνῶν αὐτοῦ διηρέθησαν
- 22 Men, Bondye ki jije ata zanj ki nan syèl la, ki moun ki ka moutre l' sa pou li fè?
Is anyone able to give teaching to God? for he is the judge of those who are on high.
πότερον οὐχὶ ὁ κύριός ἐστιν ὁ διδάσκων σύνεσιν καὶ ἐπιστήμην αὐτὸς δὲ φόνους διακρινεῖ
- 23 Gen moun ki pa janm malad jouk yo mouri. Jouk jou yo antre anba tè, yo kontan, yo pa gen tèt chaje.
One comes to his end in complete well-being, full of peace and quiet:
οὗτος ἀποθάνεται ἐν κράτει ἀπλοσύνης αὐτοῦ ὅλος δὲ εὐπαθῶν καὶ εὐθηνῶν
- 24 Yo gra nan tout kò yo, tout zo yo plen ak mwèl.
His buckets are full of milk, and there is no loss of strength in his bones.
τὰ δὲ ἔγκατα αὐτοῦ πλήρη στέατος μυελὸς δὲ αὐτοῦ διαχεῖται
- 25 Yon lòt menm pa janm konnen sa ki rele kè kontan. Li pase tout lavi l' nan neseseite, li mouri nan mizè.
And another comes to his end with a bitter soul, without ever tasting good.
ὁ δὲ τελευτᾷ ὑπὸ πικρίας ψυχῆς οὐ φαγῶν οὐδὲν ἀγαθόν
- 26 Men, lè tou de mouri, yo antere yo, vèmen kouvri kadav yo menm jan.
Together they go down to the dust, and are covered by the worm.
ὁμοθυμαδὸν δὲ ἐπὶ γῆς κοιμῶνται σαπρία δὲ αὐτοὺς ἐκάλυψεν
- 27 ¶ Men wi, mwen konnen sa ki nan tèt nou. Mwen konnen ki move lide n'ap fè sou mwen koulye a.
See, I am conscious of your thoughts, and of your violent purposes against me;
ὥστε οἶδα ὑμᾶς ὅτι τόλμη ἐπίκεισθέ μοι
- 28 N'ap mande kote kay gwo zotobre a. Sa ki rive kay nèg ki te konn fè sa ki mal la.
For you say, Where is the house of the ruler, and where is the tent of the evil-doer?
ὅτι ἐρεῖτε ποῦ ἐστιν οἶκος ἄρχοντος καὶ ποῦ ἐστιν ἡ σκέπη τῶν σκηνωμάτων τῶν ἀσεβῶν
- 29 Kouman? Nou pa pale ak moun ki vwayaje? Nou pa konn ki nouvèl y'ap bay?
Have you not put the question to the travellers, and do you not take note of their experience?
ἐρωτήσατε παραπορευομένους ὁδὸν καὶ τὰ σημεῖα αὐτῶν οὐκ ἀπαλλοτριώσετε
- 30 Jou Bondye ankòlè, lè l'ap pini an, se toujou mechan yo ki resi chape kò yo!
How the evil man goes free in the day of trouble, and has salvation in the day of wrath?
ὅτι εἰς ἡμέραν ἀπολείας κουφίζεται ὁ πονηρός εἰς ἡμέραν ὀργῆς αὐτοῦ ἀπαχθήσονται
- 31 Men, ki moun ki ka kanpe devan yo pou akize yo? Ki moun ki ka fè yo peye sa yo fè a?
Who will make his way clear to his face? and if he has done a thing, who gives him punishment for it?
τίς ἀπαγγελεῖ ἐπὶ προσώπου αὐτοῦ τὴν ὁδὸν αὐτοῦ καὶ αὐτὸς ἐποίησεν τίς ἀνταποδώσει αὐτῷ

- 32 Yo fè bèl lantèman pou yo. Yo mete moun veye tonm yo.
He is taken to his last resting-place, and keeps watch over it.
καὶ αὐτὸς εἰς τάφους ἀπηνέχθη καὶ ἐπὶ σορῶ ἠγρόπησεν
- 33 Foul moun ap swiv sèkèy yo, yon pati moun devan, yon pati moun dèyè. Menm tè a chita dous sou kadav yo.
The earth of the valley covering his bones is sweet to him, and all men come after him, as there were unnumbered before him.
ἐγλοκάνθησαν αὐτῷ χάλικες χειμάρρου καὶ ὀπίσω αὐτοῦ πᾶς ἄνθρωπος ἀπελεύσεται καὶ ἔμπροσθεν αὐτοῦ ἀναρίθμητοι
- 34 Lèfini, n'ap chache konsòl m' ak yon bann pawòl san sans. Tou sa n'ap reponn mwen la a se manti.
Why then do you give me comfort with words in which there is no profit, when you see that there is nothing in your answers but deceit?
πῶς δὲ παρακαλεῖτέ με κενά τὸ δὲ ἐμὲ καταπαύσασθαι ἀφ' ὑμῶν οὐδέν
- 1 ¶ Lè sa a, Elifaz, moun lavil Teman an, pran lapawòl. Li di konsa:
Then Eliphaz the Temanite made answer and said,
ὕπολαβὼν δὲ ελιφας ὁ θαιμανίτης λέγει
- 2 -Eske yon moun ka itil Bondye? Non! Ata moun ki gen bon konprann yo, se tèt yo ase yo itil.
Is it possible for a man to be of profit to God? No, for a man's wisdom is only of profit to himself.
πότερον οὐχὶ ὁ κύριός ἐστιν ὁ διδάσκων σύνεσιν καὶ ἐπιστήμην
- 3 Lè ou fè sa ki byen, ki enterè Bondye ki gen tout pouvwa a jwenn nan sa? Sa sa rapòte l' lè ou mennen bak ou dwat?
Is it of any interest to the Ruler of all that you are upright? or is it of use to him that your ways are without sin?
τί γὰρ μέλει τῷ κυρίῳ ἐὰν σὺ ἦσθα τοῖς ἔργοις ἄμεμπτος ἢ ὠφέλεια ὅτι ἀπλώσης τὴν ὁδόν σου
- 4 Eske se paske ou gen krentif pou Bondye kifè l'ap rale zòrèy ou konsa, kifè l'ap trennen ou nan tribinal li?
Is it because you give him honour that he is sending punishment on you and is judging you?
ἢ λόγον σου ποιούμενος ἐλέγξει σε καὶ συνεισελεύσεται σοι εἰς κρίσιν
- 5 ¶ Non. Se paske ou fè anpil peche. Se paske ou te san limit nan fè mechanste.
Is not your evil-doing great? and there is no end to your sins.
πότερον οὐχ ἡ κακία σου ἐστιν πολλή ἀναρίθμητοι δὲ σοῦ εἰσιν αἱ ἁμαρτίαι
- 6 Ou fè frè ou ba ou garanti pou lajan li pa t' dwe ou. Ou pran ata rad ki sou li, ou kite l' toutouni.
For you have taken your brother's goods when he was not in your debt, and have taken away the clothing of those who have need of it.
ἠνεχύραζες δὲ τοὺς ἀδελφούς σου διὰ κενῆς ἀμφίσιας δὲ γυμνῶν ἀφείλου
- 7 Ou refize bay moun ki te swaf yo ti gout dlo. Ou refize bay moun ki te grangou yo moso pen.
You do not give water to the tired traveller, and from him who has no food you keep back bread.
οὐδὲ ὕδωρ διψῶντας ἐπότισας ἀλλὰ πεινῶντων ἐστέρησας ψωμόν
- 8 Ou pwofite fòs ou ak pozisyon ou pou pran tout peyi a pou ou.
For it was the man with power who had the land, and the man with an honoured name who was living in it.
ἐθαύμασας δὲ τινῶν πρόσωπον ὥκισας δὲ τοὺς ἐπὶ τῆς γῆς
- 9 Ou refize lonje men ou bay vèy yo. Ou maltrete timoun ki san papa yo.
You have sent widows away without hearing their cause, and you have taken away the support of the child who has no father.
χήρας δὲ ἐξαπέστειλας κενάς ὄρφανούς δὲ ἐκάκωσας
- 10 Se poutèt sa, kote ou rive se pèlen yo pare pou ou. Ou rete konsa, kè ou kase.
For this cause nets are round your feet, and you are overcome with sudden fear.
τοιγαροῦν ἐκύκλωσάν σε παγίδες καὶ ἐσπούδασέν σε πόλεμος ἐξαίσιος
- 11 Sitàlman fè nwa, ou pa ka wè. Ou nan dlo jouk nan kou!
Your light is made dark so that you are unable to see, and you are covered by a mass of waters.
τὸ φῶς σοι σκότος ἀπέβη κοιμηθέντα δὲ ὕδωρ σε ἐκάλυψεν

- 12 Eske se pa anwo nèt nan syèl la Bondye rete? Se anba pou li voye je l' pou l' ka wè zetwal yo.
Is not God as high as heaven? and see the stars, how high they are!
μὴ οὐχὶ ὁ τὰ ὑψηλὰ ναίων ἐφορᾷ τοὺς δὲ ὕβρει φερομένους ἐταπεινώσεν
- 13 Ou konn sa, epi w'ap di: Sa Bondye ka konnen? Li kache dèyè nwaj yo, ki jan pou l' jije sa k'ap pase sou latè?
And you say, What knowledge has God? is he able to give decisions through the deep dark?
καὶ εἶπας τί ἐγνώ ὁ ἰσχυρός ἢ κατὰ τοῦ γνόφου κρινεῖ
- 14 Nwaj yo twò pwès, li pa ka wè. Se sou fetay syèl la l'ap mache.
Thick clouds are covering him, so that he is unable to see; and he is walking on the arch of heaven.
νέφη ἀποκρυφῆ αὐτοῦ καὶ οὐχ ὁραθήσεται καὶ γῦρον οὐρανοῦ διαπορεύεται
- 15 ¶ Ou vle mache pye pou pye dèyè mechan yo, nan move chemen yo te toujou pran depi lontan an!
Will you keep the old way by which evil men went?
μὴ τρίβον αἰώνιον φυλάξεις ἣν ἐπάτησαν ἄνδρες ἄδικοι
- 16 Yo mouri anvan lè yo tou. Yo tankou lavalas: anvan ou bat je ou, yo pase.
Who were violently taken away before their time, who were overcome by the rush of waters:
οἱ συνελήμφθησαν ἄωροι ποταμὸς ἐπιρρέων οἱ θεμέλιοι αὐτῶν
- 17 Yo menm tou yo t'ap di Bondye: Wete kò ou sou nou! Kisa Bondye ki gen tout pouvwa a ka fè nou?
Who said to God, Go away from us; and, What is the Ruler of all able to do to us?
οἱ λέγοντες κύριος τί ποιήσει ἡμῖν ἢ τί ἐπάξεται ἡμῖν ὁ παντοκράτωρ
- 18 Atò, se Bondye menm ki te plen kay yo ak richès. Mwen pa janm konprann ki jan mechan yo ka fè di sa.
Though he made their houses full of good things: but the purpose of the evil-doers is far from me!
ὅς δὲ ἐνέπλησεν τοὺς οἴκους αὐτῶν ἀγαθῶν βουλὴ δὲ ἀσεβῶν πόρρω ἀπ' αὐτοῦ
- 19 Men, lè y'ap pini mechan yo, moun ki mache dwat yo va kontan, inonsan yo va pase yo nan rizib.
The upright saw it and were glad: and those who had done no wrong made sport of them,
ιδόντες δίκαιοι ἐγέλασαν ἄμεμπτος δὲ ἐμυκτήρισεν
- 20 Gade jan grannèg yo fini non! Dife boule tou sa yo te genyen.
Saying, Truly, their substance is cut off, and their wealth is food for the fire.
εἰ μὴ ἠφανίσθη ἡ ὑπόστασις αὐτῶν καὶ τὸ κατάλειμμα αὐτῶν καταφάγεται πῦρ
- 21 ¶ Jòb monchè, byen ak Bondye ankò, tande! Sispann chache l' kont!
Put yourself now in a right relation with him and be at peace: so will you do well in your undertakings.
γενοῦ δὴ σκληρός ἐὰν ὑπομείνης εἶτ' ὁ καρπὸς σου ἔσται ἐν ἀγαθοῖς
- 22 Koute pawòl li t'ap di ou yo. Kenbe yo nan kè ou.
Be pleased to take teaching from his mouth, and let his words be stored up in your heart.
ἐκλαβε δὲ ἐκ στόματος αὐτοῦ ἐξηγοριαν καὶ ἀνάλαβε τὰ ῥήματα αὐτοῦ ἐν καρδίᾳ σου
- 23 Wi, tounen vin jwenn li, san lògèy nan kè ou. Sispann fè sa ki mal lakay ou.
If you come back to the Ruler of all, making yourself low before him; if you put evil far away from your tents;
ἐὰν δὲ ἐπιστραφῆς καὶ ταπεινώσης σεαυτὸν ἐναντι κυρίου πόρρω ἐποίησας ἀπὸ διαίτης σου τὸ ἄδικον
- 24 Voye tout lò ou jete nan fatra. Pi bon pyès lò ou yo, jete yo nan galèt larivyè.
And put your gold in the dust, even your gold of Ophir among the rocks of the valleys;
θήσῃ ἐπὶ χώματι ἐν πέτρᾳ καὶ ὡς πέτρα χειμάρρους ὠφει
- 25 Se Bondye ki gen tout pouvwa a ki va tout lò ou. Se li menm ki va gwo pil lajan byen wo pou ou.
Then the Ruler of all will be your gold, and his teaching will be your silver;
ἔσται οὖν σου ὁ παντοκράτωρ βοηθὸς ἀπὸ ἐχθρῶν καθαρὸν δὲ ἀποδώσει σε ὥσπερ ἀργύριον πεπυρωμένον

- 26 Paske, lè sa a, se nan Bondye ki gen tout pouvwa a w'a jwenn tout plezi ou. Se sou Bondye w'a toujou gade.
For then you will have delight in the Ruler of all, and your face will be lifted up to God.
εἶτα παρρησιασθήσῃ ἐναντι κυρίου ἀναβλέψας εἰς τὸν οὐρανὸν ἰλαρῶς
- 27 Lè w'a lapriyè nan pye l', l'a reponn ou. W'a kenbe tout pwomès ou fè l' yo.
You will make your prayer to him, and be answered; and you will give effect to your oaths.
εὐξαμένου δέ σου πρὸς αὐτὸν εἰσακούσεται σου δώσει δέ σοι ἀποδοῦναι τὰς εὐχάς
- 28 Tout zafè ou va mache byen. Limyè va klere byen bèl sou tout wout ou.
Your purposes will come about, and light will be shining on your ways.
ἀποκαταστήσει δέ σοι δίκαιταν δικαιοσύνης ἐπὶ δὲ ὁδοῖς σου ἔσται φέγγος
- 29 Bondye kraze lògèy moun awogan. Men, li sove moun ki bese tèt devan li.
For God makes low those whose hearts are lifted up, but he is a saviour to the poor in spirit.
ὅτι ἐταπεινώσεν αὐτόν καὶ ἐρεῖς ὑπερηφανεύσατο καὶ κύφοντα ὀφθαλμοῖς σώσει
- 30 L'ap delivre ou si ou inonsan. L'a sove ou, si ou pa janm sal men ou nan anyen.
He makes safe the man who is free from sin, and if your hands are clean, salvation will be yours.
ρύσεται ἀθῶν καὶ διασώθητι ἐν καθαραῖς χερσίν σου
- 1 ¶ Lè sa a, Jòb pran lapawòl, li di konsa:
And Job made answer and said,
ὑπολαβὼν δὲ ἰωβ λέγει
- 2 -Fwa sa a ankò, m'ap kenbe tèt ak Bondye, m'ap plenyen nan pye l'. Se plenn m'ap plenn pou sa m'ap pase anba men l'.
Even today my outcry is bitter; his hand is hard on my sorrow.
καὶ δὴ οἶδα ὅτι ἐκ χειρός μου ἡ ἐλεγχίς ἐστίν καὶ ἡ χεὶρ αὐτοῦ βαρεῖα γέγονεν ἐπ' ἐμῶ στεναγμῶ
- 3 Si m' te ka konnen kote pou m' jwenn li, mwen ta rive kote l' ye a.
If only I had knowledge of where he might be seen, so that I might come even to his seat!
τίς δ' ἄρα γνοίη ὅτι εὐροιμι αὐτόν καὶ ἔλθοιμι εἰς τέλος
- 4 M' ta defann kòz mwen devan li. M' ta di l' dènye sa ki nan lide m' pou defann tèt mwen.
I would put my cause in order before him, and my mouth would be full of arguments.
εἶπομι δὲ ἐμαντοῦ κρίμα τὸ δὲ στόμα μου ἐμπλήσισαιμι ἐλέγχων
- 5 M' ta konnen jan l'ap reponn mwen, m' ta tande sa l'ap di m'.
I would see what his answers would be, and have knowledge of what he would say to me.
γνώφην δὲ ῥήματα ἃ μοι ἐρεῖ αἰσθοίμην δὲ τίνα μοι ἀπαγγελεῖ
- 6 Eske Bondye tapral sèvi ak tout fòs li pou diskite avè m'? Non. Li ta rete koute m' ase.
Would he make use of his great power to overcome me? No, but he would give attention to me.
καὶ εἰ ἐν πολλῇ ἰσχύϊ ἐπελεύσεται μοι εἶτα ἐν ἀπειλῇ μοι οὐ χρήσεται
- 7 Li ta wè moun k'ap pale avè l' la se yon moun ki toujou mache dwat. Li menm k'ap jije m' lan, li ta rekonèt mwen inonsan.
There an upright man might put his cause before him; and I would be free for ever from my judge.
ἀλήθεια γὰρ καὶ ἐλεγχος παρ' αὐτοῦ ἐξαγάγοι δὲ εἰς τέλος τὸ κρίμα μου
- 8 ¶ M' ale bò solèy leve, Bondye pa la. M' ale bò solèy kouche, mwen pa wè l' tou.
See, I go forward, but he is not there; and back, but I do not see him;
εἰς γὰρ πρῶτα πορεύσομαι καὶ οὐκέτι εἰμί τὰ δὲ ἐπ' ἐσχάτοις τί οἶδα
- 9 Mwen moute nan nò al chache l', m' pa wè l'. Mwen desann nan sid, bichi!
I am looking for him on the left hand, but there is no sign of him; and turning to the right, I am not able to see him.
ἀριστερὰ ποιήσαντος αὐτοῦ καὶ οὐ κατέσχον περιβαλεῖ δεξιὰ καὶ οὐκ ὄψομαι

- 10 Men, Bondye konnen tout ti vire tounen mwen. Si li sonde m', l'a wè m' bon tankou bon lò ki pase nan dife.
For he has knowledge of the way I take; after I have been tested I will come out like gold.
οἶδεν γὰρ ἤδη ὁδὸν μου διέκρινεν δέ με ὥσπερ τὸ χρυσίον
- 11 M' mache pye pou pye dèyè l'. M' swiv chemen li mete devan m' lan. M' pa janm devire ni adwat ni agoch.
My feet have gone in his steps; I have kept in his way, without turning to one side or to the other.
ἐξελεύσομαι δὲ ἐν ἐντάλμασιν αὐτοῦ ὁδοῦς γὰρ αὐτοῦ ἐφύλαξα καὶ οὐ μὴ ἐκκλίνω
- 12 Mwen toujou fè tou sa li bay lòd fè. Mwen te fè volonte l', mwen pa fè sa m' te gen nan tèt mwen.
I have never gone against the orders of his lips; the words of his mouth have been stored up in my heart.
ἀπὸ ἐνταλμάτων αὐτοῦ καὶ οὐ μὴ παρέλθω ἐν δὲ κόλπῳ μου ἔκρυψα ῥήματα αὐτοῦ
- 13 ¶ Men, lè Bondye fin deside yon bagay, ki moun ki ka fè l' chanje lide? Ki moun ki ka enpoze l' fè sa li vle fè a?
But his purpose is fixed and there is no changing it; and he gives effect to the desire of his soul.
εἰ δὲ καὶ αὐτὸς ἔκρινεν οὕτως τίς ἐστιν ὁ ἀντειπὼν αὐτῷ ὃ γὰρ αὐτὸς ἠθέλησεν καὶ ἐποίησεν
- 14 L'ap toujou fè m' sa li vle fè m' lan. Sa se yonn nan tout bagay li deside fè yo.
For what has been ordered for me by him will be gone through to the end: and his mind is full of such designs.
- 15 Se poutèt sa, m'ap tranble devan l'. Lè m' chonje sa, mwen soti pè l'.
For this cause I am in fear before him, my thoughts of him overcome me.
διὰ τοῦτο ἐπ' αὐτῷ ἐσπούδακα νοουθετούμενος δὲ ἐφρόντισα αὐτοῦ [15a] ἐπὶ τούτῳ ἀπὸ προσώπου αὐτοῦ κατασπουδασθῶ κατανοήσω καὶ πτοηθήσομαι ἐξ αὐτοῦ
- 16 Men wi, se Bondye k'ap krazé kouraj mwen. Se Bondye menm mwen soti pè. Se pa fènwa a.
For God has made my heart feeble, and my mind is troubled before the Ruler of all.
κύριος δὲ ἐμαλάκυνεν τὴν καρδίαν μου ὃ δὲ παντοκράτωρ ἐσπούδασέν με
- 17 Fènwa a kache Bondye pou m' pa wè l'. L' enpoze m' santi prezans li. Se tout!
For I am overcome by the dark, and by the black night which is covering my face.
οὐ γὰρ ᾔδειν ὅτι ἐπελεύσεται μοι σκότος πρὸ προσώπου δέ μου ἐκάλυψεν γνόφος
- 1 ¶ ¶ Poukisa Bondye ki gen tout pouw a pa fikse yon dat pou li jije tout moun, yon jou pou li rann tout moun k'ap sèvi l' yo jistis?
Why are times not stored up by the Ruler of all, and why do those who have knowledge of him not see his days?
διὰ τί δὲ κύριον ἔλαθον ὥραι
- 2 Mechan yo deplase bòn tè moun. Yo vòlò mouton lòt moun, mete ansanm avèk bann mouton pa yo.
The landmarks are changed by evil men, they violently take away flocks, together with their keepers.
ἀσεβεῖς δὲ ὄριον ὑπερέβησαν ποιμνιον σὺν ποιμένι ἀρπάσαντες
- 3 Yo pran bourik ki pou timoun san papa yo. Yo sezi bèf vè la jouk li resi peye dèt li.
They send away the ass of him who has no father, they take the widow's ox for debt.
ὑποζύγιον ὄρφανῶν ἀπήγαγον καὶ βοῦν χήρας ἠνεχύρασαν
- 4 Yo enpoze pòn yo jwenn sa ki vin pou yo. Yo fòse tout pòn malere kouri al kache.
The crushed are turned out of the way; all the poor of the earth go into a secret place together.
ἐξέκλιναν ἀδυνάτους ἐξ ὁδοῦ δικαίας ὁμοθυμαδὸν ἐκρύβησαν πραιεῖς γῆς
- 5 Tankou bourik mawon, pòn yo soti al nan dezè a, y' al chache lavi pou pitit yo ki grangou. Pa gen lòt kote yo ka ale.
Like asses in the waste land they go out to their work, looking for food with care; from the waste land they get bread for their children.
ἀπέβησαν δὲ ὥσπερ ὄνοι ἐν ἀγρῷ ὑπὲρ ἐμοῦ ἐξεληθόντες τὴν ἑαυτῶν πρᾶξιν ἠδύνθη αὐτῷ ἄρτος εἰς νεωτέρους
- 6 Y'ap ranmase rekòt pou lòt moun. Y'ap keyi rezen nan jaden pou mechan yo.
They get mixed grain from the field, and they take away the late fruit from the vines of those who have wealth.
ἀγρὸν πρὸ ὥρας οὐκ αὐτῶν ὄντα ἐθέρισαν ἀδύνατοι δὲ ἀμπελώνας ἀσεβῶν ἀμισθὶ καὶ ἀσιτὶ ἠργάσαντο

- 7 Lè yo toutouni, yo pa gen rad pou mete sou yo. Lannwit, yo pa gen anyen pou chofe kò yo lè yo frèt.
They take their rest at night without clothing, and have no cover in the cold.
γυμνούς πολλούς ἐκοίμισαν ἄνευ ἱματίων ἀμφίαισιν δὲ ψυχῆς αὐτῶν ἀφείλαντο
- 8 Lapli k'ap tonbe sou mòn yo mouye yo jouk nan zo. Yo kwoupi kò yo dèyè wòch pou pare lapli.
They are wet with the rain of the mountains, and get into the cracks of the rock for cover.
ἀπὸ ψεκάδων ὄρέων ὑγραίνονται παρὰ τὸ μὴ ἔχειν αὐτοὺς σκέπην πέτρων περιβάλλοντο
- 9 Mechan yo wete timoun san papa yo nan men manman yo pou fè yo tounen esklav. Yo pran rad pòn malere yo pou garanti dèt yo.
The child without a father is forced from its mother's breast, and they take the young children of the poor for debt.
ἦρπασαν ὄρφανὸν ἀπὸ μαστοῦ ἐκπετωκότα δὲ ἐταπεινώσαν
- 10 Pòn yo menm ap mache yon men devan yon men dèyè, san rad pou mete sou yo. Y'ap mache ranmase rekòt nan jaden, men y'ap mouri grangou.
Others go about without clothing, and though they have no food, they get in the grain from the fields.
γυμνούς δὲ ἐκοίμισαν ἀδίκως πεινῶντων δὲ τὸν ψωμὸν ἀφείλαντο
- 11 Nan lakou mechan yo y'ap moulen grenn oliv fè lwil. Y'ap kraze rezen fè diven. Men y'ap mouri swaf dlo.
Between the lines of olive-trees they make oil; though they have no drink, they are crushing out the grapes.
ἐν στενοῖς ἀδίκως ἐνήδρευσαν ὁδὸν δὲ δικαίαν οὐκ ἤδειςαν
- 12 Nan lavil yo, ou tande moun k'ap mouri yo ap plenn. Ou tande moun ki blese yo ap rele anmwe. Men, Bondye fè tankou li pa tande yo.
From the town come sounds of pain from those who are near death, and the soul of the wounded is crying out for help; but God does not take note of their prayer.
οἱ ἐκ πόλεως καὶ οἴκων ἰδίων ἐξεβάλλοντο ψυχή δὲ νηπίων ἐστέναζεν μέγα αὐτοὺς δὲ διὰ τί τούτων ἐπισκοπήν οὐ πεποιήται
- 13 ¶ Se moun sa yo ki pa vle wè limyè a. Yo derefize konprann limyè a. Yo pa vle pran chemen limyè a nan tou sa y'ap fè.
Then there are those who are haters of the light, who have no knowledge of its ways, and do not go in them.
ἐπὶ γῆς ὄντων αὐτῶν καὶ οὐκ ἐπέγνωσαν ὁδὸν δὲ δικαιοσύνης οὐκ ἤδειςαν οὐδὲ ἀτραποὺς αὐτῆς ἐπορεύθησαν
- 14 Anvan bajou kase, ansasen an gen tan leve, pou li al touye pòn malere yo. Lannwit, se vòlò l'ap mache vòlò.
He who is purposing death gets up before day, so that he may put to death the poor and those in need.
γνωὺς δὲ αὐτῶν τὰ ἔργα παρέδωκεν αὐτοὺς εἰς σκότος καὶ νυκτὸς ἔσται ὡς κλέπτῃς
- 15 Mouche marye k'ap fè adiltè a ap tann solèy kouche konsa. Li bouche figi l' pou pesonn pa wè l'.
And the man whose desire is for the wife of another is waiting for the evening, saying, No eye will see me; and he puts a cover on his face. And in the night the thief goes about;
καὶ ὀφθαλμὸς μοιχοῦ ἐφύλαξεν σκότος λέγων οὐ προσνοήσει με ὀφθαλμὸς καὶ ἀποκρυβὴν προσώπου ἔθετο
- 16 Lannwit, vòlò ap kraze kay moun. Lajounen yo kache, y'ap kouri pou solèy.
In the dark he makes holes in the walls of houses: in the daytime they are shutting themselves up, they have no knowledge of the light.
διώρυξεν ἐν σκότει οἰκίας ἡμέρας ἐσφράγισαν ἑαυτοὺς οὐκ ἐπέγνωσαν φῶς
- 17 Yo pè limyè lajounen an. Men, pa gen anyen ki pou fè yo pè nan fènwa a.
For the middle of the night is as morning to them, they are not troubled by the fear of the dark.
ὅτι ὁμοθυμαδὸν τὸ πρωὶ αὐτοῖς σκιά θανάτου ὅτι ἐπιγνώσεται ταραχὰς σκιάς θανάτου
- 18 ¶ Lè sa a, Sofa di konsa: -Men dlo desann pote mechan yo ale. Madichon Bondye tonbe sou tout tè ki pou yo. Yo pa soti al travay nan jaden rezen yo.
They go quickly on the face of the waters; their heritage is cursed in the earth; the steps of the crusher of grapes are not turned to their vine-garden.
ἐλαφρὸς ἔστιν ἐπὶ πρόσωπον ὕδατος καταραθεῖ ἡ μερίς αὐτῶν ἐπὶ γῆς
- 19 Menm jan chalè fonn lanèj, lèfini tè sèk bwè dlo a, se konsa moun k'ap fè peche yo ap disparèt ale nan peyi kote mò yo ye a.
Snow waters become dry with the heat: so do sinners go down into the underworld.
ἀναφανείη δὲ τὰ φυτὰ αὐτῶν ἐπὶ γῆς ξηρὰ ἀγκαλίδα γὰρ ὄρφανῶν ἦρπασαν
- 20 Tout moun bliye yo. Ata manman ki fè yo pa chonje yo. Se vè k'ap manje kadav yo. Yo fini tankou yon pyebwa yo koupe jete.
The public place of his town has no more knowledge of him, and his name has gone from the memory of men: he is rooted up like a dead tree.
εἶτ' ἀνεμνήσθη αὐτοῦ ἡ ἁμαρτία ὥσπερ δὲ ὀμίχλη δρόσου ἀφανῆς ἐγένετο ἀποδοθεῖ δὲ αὐτῷ ἃ ἔπραξεν συντριβείη δὲ πᾶς ἄδικος ἴσα ξύλω ἀνιάτω

- 21 Tou sa rive konsa, paske li maltrete fanm ki pa ka fè pitit. Li san pitye pou vèy yo.
He is not kind to the widow, and he has no pity for her child.
στεῖραν γὰρ οὐκ εἶ ἐποίησεν καὶ γύναιον οὐκ ἤλῃσεν
- 22 Lè sa a, Bondye detwi gwo chèf yo ak fòs ponyèt li. Li annik parèt, mechan an konnen li mouri.
But God by his power gives long life to the strong; he gets up again, though he has no hope of life.
θυμῶ δὲ κατέστρεψεν ἀδυνάτους ἀναστάς τοιγαροῦν οὐ μὴ πιστεύσει κατὰ τῆς ἑαυτοῦ ζωῆς
- 23 Bondye kite l' viv alèz san pwoblèm, men, se toutan l'ap veye tou sa l'ap fè.
He takes away his fear of danger and gives him support; and his eyes are on his ways.
μαλακισθεὶς μὴ ἐλπίζέτω ὑγιασθῆναι ἀλλὰ πεσεῖται νόσω
- 24 Zafè mechan yo mache byen pou yon tan. Men, apre sa, yo fennen tankou zèb savann, tankou tèt ble yo koupe.
For a short time they are lifted up; then they are gone; they are made low, they are pulled off like fruit, and like the heads of grain they are cut off.
πολλοὺς γὰρ ἐκάρκωσεν τὸ ὕψωμα αὐτοῦ ἐμαράνθη δὲ ὥσπερ μολόχη ἐν καύματι ἢ ὥσπερ στάχυς ἀπὸ καλάμης αὐτόματος ἀποπεσών
- 25 Si se pa konsa sa ye, ki moun ki ka demanti sa m' di la a? Ki moun ki ka fè wè pawòl mwen yo pa vo anyen?
And if it is not so, now, who will make it clear that my words are false, and that what I say is of no value?
εἰ δὲ μὴ τίς ἐστιν ὁ φάμενος ψευδῆ με λέγειν καὶ θήσει εἰς οὐδὲν τὰ ῥήματά μου
- 1 ¶ Bildad, moun lavil Chwa a, pran lapawòl, li di konsa:
Then Bildad the Shuhite made answer and said,
ὑπολαβὼν δὲ βαλδαδ ὁ σαυχίτης λέγει
- 2 -Bondye se chèf. Li fè tout moun respekte l'. Li fè tout moun nan peyi ki nan syèl la viv ak kè poze.
Rule and power are his; he makes peace in his high places.
τί γὰρ προοίμιον ἢ φόβος παρ' αὐτοῦ ὁ ποιῶν τὴν σύμπασαν ἐν ὑψίστῳ
- 3 Ki moun ki ka konte kantite zanj k'ap sèvi l'? Pa gen kote limyè Bondye a pa klere.
Is it possible for his armies to be numbered? and on whom is not his light shining?
μὴ γὰρ τις ὑπολάβοι ὅτι ἔστιν παρέλκυσις πειραταῖς ἐπὶ τίνας δὲ οὐκ ἐπελεύσεται ἔνεδρα παρ' αὐτοῦ
- 4 Atò, moun ka konprann yo gen rezon devan Bondye? Pitit fanm pouse met atè ka san repwòch devan li?
How then is it possible for man to be upright before God? or how may he be clean who is a son of woman?
πῶς γὰρ ἔσται δίκαιος βροτὸς ἐναντι κυρίου ἢ τίς ἂν ἀποκαθαρῆσαι ἑαυτὸν γεννητὸς γυναικός
- 5 Nan je Bondye, menm lalin lan pa klere ase. Pa gen yonn nan zetwal yo ki bon nèt pou li.
See, even the moon is not bright, and the stars are not clean in his eyes:
εἰ σελήνη συντάσσει καὶ οὐκ ἐπιφάσκει ἄστρα δὲ οὐ καθαρὰ ἐναντίον αὐτοῦ
- 6 Ale wè pou moun, yon vètè, yon ti krebetè! Kisa yo vo nan je Bondye?
How much less man who is an insect, and the son of man who is a worm!
ἔα δὲ ἄνθρωπος σαπρία καὶ υἱὸς ἀνθρώπου σκόληξ
- 1 ¶ Jòb pran lapawòl ankò, li di l' konsa:
Then Job made answer and said,
ὑπολαβὼν δὲ ἰωβ λέγει
- 2 -Ou gen tan konn konsòle moun ki nan lafliksyon! Ou gen tan konn lonje men bay moun ki san fòs!
How have you given help to him who has no power! how have you been the salvation of the arm which has no strength!
τίني πρόσκεισαι ἢ τίني μέλλεις βοηθεῖν πότερον οὐχ ᾧ πολλὴ ἰσχὺς καὶ ᾧ βραχίων κραταιός ἐστιν
- 3 Ala bon konsèy ou bay moun ki san konprann lan! Ou gen tan gen anpil konesans nan ou!
How have you given teaching to him who has no wisdom, and fully made clear true knowledge!
τίني συμβεβούλευσαι οὐχ ᾧ πᾶσα σοφία ἢ τίني ἐπακολουθήσεις οὐχ ᾧ μεγίστη δύναμις

- 4 Men, pou ki moun tout bèl diskou sa yo? Ki moun ki mete pawòl sa yo nan bouch ou?
To whom have your words been said? and whose spirit came out from you?
τῖνι ἀνήγγειλας ῥήματα πνοῆ δὲ τίνος ἐστὶν ἢ ἐξεληθοῦσα ἐκ σοῦ
- 5 ¶ Bildad pran lapawòl ankò li di: -Nanm moun mouri k'ap viv nan fon lanmè a ap tranble anba tè a.
The shades in the underworld are shaking; the waters and those living in them.
μὴ γίγαντες μαιωθήσονται ὑποκάτωθεν ὕδατος καὶ τῶν γειτόνων αὐτοῦ
- 6 Peyi kote mò yo ye a louvri aklè devan je Bondye. Pa gen anyen ki pou anpeche Bondye wè sa k'ap pase ladan l'.
The underworld is uncovered before him, and Destruction has no veil.
γυμνός ὁ ἄδης ἐπὶ αὐτοῦ καὶ οὐκ ἔστιν περιβόλαιον τῇ ἀπωλείᾳ
- 7 Se li menm ki louvri syèl ki sou bò nò a anlè, san anyen pou soutni l'. Li pandye tè a ankò san anyen pou kenbe l'.
By his hand the north is stretched out in space, and the earth is hanging on nothing.
ἐκτείνων βορέαν ἐπ' οὐδὲν κρεμάζων γῆν ἐπὶ οὐδενός
- 8 Se li menm ki plen nwaj yo dlo. Se li menm ki pa kite pèz dlo a pete nwaj yo.
By him the waters are shut up in his thick clouds, and the cloud does not give way under them.
δεσμεύων ὕδωρ ἐν νεφέλαις αὐτοῦ καὶ οὐκ ἐρράγη νέφος ὑποκάτω αὐτοῦ
- 9 Se li menm ki kache lalin plenn lan dèyè yon nwaj.
By him the face of his high seat is veiled, and his cloud stretched out over it.
ὁ κρατῶν πρόσωπον θρόνου ἐκπετάζων ἐπ' αὐτὸν νέφος αὐτοῦ
- 10 Se li menm ki trase yon wonn sou lanmè a, li separe limyè ak fènwa.
By him a circle is marked out on the face of the waters, to the limits of the light and the dark.
πρόσταγμα ἐγύρωσεν ἐπὶ πρόσωπον ὕδατος μέχρι συντελείας φωτὸς μετὰ σκοτούς
- 11 Lè li bay potò ki soutni syèl la yon prigad, yo sezi, yo pran tranble sitèlman yo pè.
The pillars of heaven are shaking, and are overcome by his sharp words.
στῦλοι οὐρανοῦ ἐπετάσθησαν καὶ ἐξέστησαν ἀπὸ τῆς ἐπιτιμῆσεως αὐτοῦ
- 12 Avèk fòs ponyèt li, li fè lanmè a vin dou devan li. Avèk ladrès li, li kraze Raab, gwo bèt lèd la.
By his power the sea was made quiet; and by his wisdom Rahab was wounded.
ἰσχύι κατέπαυσεν τὴν θάλασσαν ἐπιστήμη δὲ ἔτρωσε τὸ κῆτος
- 13 Avèk souf li, li fè syèl la vin klè. Avèk men li, li touye gwo koulèn ki t'ap kouri chape a.
By his wind the heavens become bright: by his hand the quickly moving snake was cut through.
κλειθρα δὲ οὐρανοῦ δεδοίκασιν αὐτὸν προστάγματι δὲ ἐθανάτωσεν δράκοντα ἀποστάτην
- 14 Sa se yon ti kal nan tou sa li fè. Se sa ase ki resi rive nan zòrèy nou! Men, ki moun ki ka konnen tou sa Bondye fè?
See, these are only the outskirts of his ways; and how small is that which comes to our ears about him! But the thunder of his acts of power is outside all knowledge.
ἰδοὺ ταῦτα μέρη ὁδοῦ αὐτοῦ καὶ ἐπὶ ἱκμάδα λόγου ἀκουσόμεθα ἐν αὐτῷ σθένος δὲ βροντῆς αὐτοῦ τίς οἶδεν ὅποτε ποιήσει
- 1 ¶ Jòb pran lapawòl ankò pou l' bay rèz repons li a. Li di konsa:
And Job again took up the word and said,
ἔτι δὲ προσθεὶς ἰωβ εἶπεν τῷ προοιμίῳ
- 2 -Mwen fè sèman, mwen pran Bondye vivan an pou temwen, Bondye ki gen tout pouvwa a, li menm ki refize rann mwen jistis la, li menm ki ban m' degoutans ak lavi a,
By the life of God, who has taken away my right; and of the Ruler of all, who has made my soul bitter;
ζῆ κύριος ὃς οὕτω με κέκρικεν καὶ ὁ παντοκράτωρ ὁ πικράνας μου τὴν ψυχὴν
- 3 toutotan mwen poko mouri, toutotan Bondye ban m' yon ti souf toujou,
(For all my breath is still in me, and the spirit of God is my life;)
ἦ μὴν ἔτι τῆς πνοῆς μου ἐνούσης πνεῦμα δὲ θεῖον τὸ περιόν μοι ἐν ῥίσι

- 4 mwen p'ap janm kite ankenn move pawòl soti nan bouch mwen, ni m' p'ap janm bay ankenn manti.
Truly, there is no deceit in my lips, and my tongue does not say what is false.
μη λαλήσειν τὰ χεῖλη μου ἄνομα οὐδὲ ἡ ψυχὴ μου μελετήσει ἄδικα
- 5 Pa janm konprann m'ap ban nou rezon! M'ap kenbe ak nou mwen inonsan jouk mwen rann dènve souf mwen.
Let it be far from me! I will certainly not say that you are right! I will come to death before I give up my righteousness.
μη μοι εἶη δίκαιους ὑμᾶς ἀποφῆναι ἕως ἂν ἀποθάνω οὐ γὰρ ἀπαλλάξω μου τὴν ἀκακίαν
- 6 Mwen soti pou m' defann kòz mwen. Mwen p'ap fè bak. Konsyans mwen pa repwoche m' anyen. M' pa gen anyen ki pou fè m' wont.
I will keep it safe, and will not let it go: my heart has nothing to say against any part of my life.
δικαιοσύνη δὲ προσέχων οὐ μὴ προῶμαι οὐ γὰρ σύνοιδα ἐμαυτῷ ἄτοπα πράξας
- 7 ¶ Se pou tout moun ki pa vle wè m' yo sibi menm sò ak mechan yo. Se pou lènmi m' yo gen menm sò ak moun ki pa mache dwat yo.
Let my hater be like the evil man, and let him who comes against me be as the sinner.
οὐ μὴν δὲ ἀλλὰ εἶσαν οἱ ἐχθροὶ μου ὥσπερ ἡ καταστροφή τῶν ἀσεβῶν καὶ οἱ ἐπ' ἐμὲ ἐπανιστανόμενοι ὥσπερ ἡ ἀπώλεια τῶν παρανόμων
- 8 Ki espwa ki gen pou mechan an lè Bondye rele l', lè li pral pran nanm li?
For what is the hope of the sinner when he is cut off, when God takes back his soul?
καὶ τίς γὰρ ἐστὶν ἐλπίς ἀσεβεῖ ὅτι ἐπέχει πεποιθὼς ἐπὶ κύριον ἄρα σωθήσεται
- 9 Lè malè ap tonbe sou mechan an, èske Bondye ap tande rèl li yo?
Will his cry come to the ears of God when he is in trouble?
ἢ τὴν δέησιν αὐτοῦ εἰσακούσεται κύριος ἢ ἐπελθούσης αὐτῷ ἀνάγκης
- 10 Li pa t' janm pran plezi l' nan fè volonte Bondye. Li pa t' lapriyè Bondye tout tan.
Will he take delight in the Ruler of all, and make his prayer to God at all times?
μη ἔχει τινὰ παρρησίαν ἔναντι αὐτοῦ ἢ ὡς ἐπικαλεσαμένου αὐτοῦ εἰσακούσεται αὐτοῦ
- 11 ¶ Kite m' moutre nou jan Bondye konnen sa l'ap fè. Mwen p'ap kache di nou sa ki nan tèt Bondye ki gen tout pouvwa a.
I will give you teaching about the hand of God; I will not keep secret from you what is in the mind of the Ruler of all.
ἀλλὰ δὴ ἀναγγελεῶ ὑμῖν τί ἐστὶν ἐν χειρὶ κυρίου ἃ ἐστὶν παρὰ παντοκράτορι οὐ ψεύσομαι
- 12 Sa m'ap di la a? Nou wè tou sa ak je nou byen pwòp tou. Poukisa atò tout pale anpil sa a ki pa vle di anyen?
Truly, you have all seen it yourselves; why then have you become completely foolish?
ἰδοὺ δὴ πάντες οἴδατε ὅτι κενὰ κενοῖς ἐπιβάλλετε
- 13 Lè sa a, Sofa, moun lavil Naama a, pran lapawòl. Epi li di: -Men kisa Bondye pare pou mechan yo. Men sa li sere pou chèf k'ap peze pèp la.
This is the punishment of the evil-doer from God, and the heritage given to the cruel by the Ruler of all.
αὕτη ἡ μερίς ἀνθρώπου ἀσεβοῦς παρὰ κυρίου κτῆμα δὲ δυναστῶν ἐλεύσεται παρὰ παντοκράτορος ἐπ' αὐτούς
- 14 Yo te mèt gen anpil pitit gason, yo tout ap mouri nan lagè. Pitit yo p'ap janm gen kont manje pou yo manje.
If his children are increased, it is for the sword; and his offspring have not enough bread.
ἐὰν δὲ πολλοὶ γένωνται οἱ υἱοὶ αὐτοῦ εἰς σφραγὴν ἔσονται ἐὰν δὲ καὶ ἀνδρωθῶσιν προσαιτήσουσιν
- 15 Sa ki chape nan lagè, move maladi ap pote yo ale. Ata vèv yo p'ap ka rele pou yo jou lanmò yo.
When those of his house who are still living come to their end by disease, they are not put into the earth, and their widows are not weeping for them.
οἱ δὲ περιόντες αὐτοῦ ἐν θανάτῳ τελευτήσουσιν χήρας δὲ αὐτῶν οὐθεὶς ἐλεήσει
- 16 Mechan an te mèt anpile lajan kou l' pa konnen, li te mèt gen rad depase sa l' bezwen,
Though he may get silver together like dust, and make ready great stores of clothing;
ἐὰν συναγάγῃ ὥσπερ γῆν ἀργύριον ἴσα δὲ πηλῷ ἐτοιμάσῃ χρυσοῖον
- 17 se moun dwat yo ki va mete rad yo, se pou moun inonsan yo lajan an va rete.
He may get them ready, but the upright will put them on, and he who is free from sin will take the silver for a heritage.
ταῦτα πάντα δίκαιοι περιποιήσονται τὰ δὲ χρήματα αὐτοῦ ἀληθινοὶ καθέξουσιν

- 18 Kay li bati tankou twal anasi, tankou yon ti kay jaden.
His house has no more strength than a spider's thread, or a watchman's tent.
ἀπέβη δὲ ὁ οἶκος αὐτοῦ ὥσπερ σῆτες καὶ ὥσπερ ἀράχνη
- 19 Nan aswè, li moute kabann li rich. Lè li leve, li pa jwenn anyen.
He goes to rest full of wealth, but does so for the last time: on opening his eyes, he sees it there no longer.
πλούσιος κοιμηθεὶς καὶ οὐ προσθήσει ὀφθαλμοῦς αὐτοῦ διήνοιξεν καὶ οὐκ ἔστιν
- 20 Malè tonbe sou li tankou lavalas k'ap desann. Yon sèl nwit lan, yon gwo van pote l' ale.
Fears overtake him like rushing waters; in the night the storm-wind takes him away.
συνήνησαν αὐτῷ ὥσπερ ὕδωρ αἰ ὀδύνας νυκτὶ δὲ ὑφέλατο αὐτὸν γνόφος
- 21 Yon van lès leve, li pote l' ale. Li rache l' nan kay kote l' ye a.
The east wind takes him up and he is gone; he is forced violently out of his place.
ἀναλήμψεται αὐτὸν καύσων καὶ ἀπελεύσεται καὶ λικμήσει αὐτὸν ἐκ τοῦ τόπου αὐτοῦ
- 22 Van an ap vante sou li san pitye. Li menm l'ap fè sa li kapab pou l' chape anba l'.
God sends his arrows against him without mercy; he goes in flight before his hand.
καὶ ἐπιρρίψει ἐπ' αὐτὸν καὶ οὐ φείσεται ἐκ χειρὸς αὐτοῦ φυγῆ φεύζεται
- 23 Moun kontan wè jan li fini. Kote l' pase, y'ap rele chalbari dèyè l'.
Men make signs of joy because of him, driving him from his place with sounds of hissing.
κροτήσκει ἐπ' αὐτοῦ χεῖρας αὐτοῦ καὶ συριεῖ αὐτὸν ἐκ τοῦ τόπου αὐτοῦ
- 1 ¶ Gen mi n anba tè kote yo jwenn ajan. Gen kote se la yo netwaye lò.
Truly there is a mine for silver, and a place where gold is washed out.
ἔστιν γὰρ ἀργυρίῳ τόπος ὅθεν γίνεται τόπος δὲ χρυσίῳ ὅθεν διηθεῖται
- 2 Yo fouye tè pou jwenn fè. Yo fonn wòch pou jwenn kwiv.
Iron is taken out of the earth, and stone is changed into brass by the fire.
σίδηρος μὲν γὰρ ἐκ γῆς γίνεται χαλκὸς δὲ ἴσα λίθῳ λατομεῖται
- 3 Yo desann ak limyè anba tè, kote ki fè nwa anpil, yo fouye byen fon nan vant latè, mezi yo kapab. Y' al chache wòch ki kache kote ki fè nwa anpil la.
Man puts an end to the dark, searching out to the farthest limit the stones of the deep places of the dark.
τάξιν ἔθετο σκοτεῖ καὶ πᾶν πέρας αὐτὸς ἐξακριβάζεται λίθος σκοτία καὶ σκιά θανάτου
- 4 Byen lwen, kote moun pa ka rete, kote moun pa janm mete pye yo, moun ap fouye gwo koridò anba tè. Y'ap travay pou kont yo, ak yon kòd pase nan ren yo, y'ap balanse nan twou yo.
He makes a deep mine far away from those living in the light of day; when they go about on the earth, they have no knowledge of those who are under them, who are hanging far from men, twisting from side to side on a cord.
διακοπὴ χειμάρρου ἀπὸ κονίας οἱ δὲ ἐπιλανθανόμενοι ὀδὸν δικαίαν ἠσθένησαν ἐκ βροτῶν
- 5 Manje soti nan tè. Men, nan zantray latè a dife fin debòde.
As for the earth, bread comes out of it; but under its face it is turned up as if by fire.
γῆ ἐξ αὐτῆς ἐξελεύσεται ἄρτος ὑποκάτω αὐτῆς ἐστράφη ὡσεὶ πῦρ
- 6 Wòch latè a gen bèl pyè safi ladan l'. Nan pousyè a yo jwenn ti grenn lò.
Its stones are the place of sapphires, and it has dust of gold.
τόπος σαπφείρου οἱ λίθοι αὐτῆς καὶ χῶμα χρυσίον αὐτῷ
- 7 Koukou pa janm konnen chemen pou ale la. Karanklou pa janm wè kote sa a ak je l'.
No bird has knowledge of it, and the hawk's eye has never seen it.
τρίβος οὐκ ἔγνω αὐτὴν πετεινὸν καὶ οὐ παρέβλεψεν αὐτὴν ὀφθαλμὸς γυπὸς
- 8 Ni lyon, ni ankenn lòt bèt nan bwa, pa janm mete pye yo la.
The great beasts have not gone over it, and the cruel lion has not taken that way.
οὐκ ἐπάτησαν αὐτὴν υἱοὶ ἀλαζόνων οὐ παρήλθεν ἐπ' αὐτῆς λέων

- 9 Yo fouye nan wòch dife. Yo fè gwo twou byen fon nan pye mòn yo.
Man puts out his hand on the hard rock, overturning mountains by the roots.
 ἐν ἀκροτόμῳ ἐξέτεινεν χεῖρα αὐτοῦ κατέστρεψεν δὲ ἐκ ριζῶν ὄρη
- 10 Yo fè gwo koridò byen long nan wòch yo. Yo jwenn tout kalite bèl pyè bijou ki koute chè.
He makes deep ways, cut through the rock, and his eye sees everything of value.
 δίνας δὲ ποταμῶν ἔρρηξεν πᾶν δὲ ἐντιμον εἰδέν μου ὁ ὀφθαλμός
- 11 Yo fouye nan sous tèt dlo yo tou. Yo mete deyò tou sa ki te kache.
He keeps back the streams from flowing, and makes the secret things come out into the light.
 βάθη δὲ ποταμῶν ἀνεκάλυψεν ἔδειξεν δὲ ἑαυτοῦ δύναμιν εἰς φῶς
- 12 Men, kote nou ka jwenn konesans lan? Kote bon konprann lan ye menm?
But where may wisdom be seen? and where is the resting-place of knowledge?
 ἡ δὲ σοφία πόθεν εὗρεθῆ ποῖος δὲ τόπος ἐστὶν τῆς ἐπιστήμης
- 13 Lèzòm pa konnen sa pou yo fè pou yo mete men sou li. Yo pa jwenn li ankenn kote sou latè.
Man has not seen the way to it, and it is not in the land of the living.
 οὐκ οἶδεν βροτὸς ὁδὸν αὐτῆς οὐδὲ μὴ εὗρεθῆ ἐν ἀνθρώποις
- 14 ¶ Fon lanmè a deklare li pa gen bagay konsa. Lanmè a deklare bon konprann pa lakay li.
The deep waters say, It is not in me: and the sea says, It is not with me.
 ἄβυσσος εἶπεν οὐκ ἔστιν ἐν ἐμοί καὶ θάλασσα εἶπεν οὐκ ἔστιν μετ' ἐμοῦ
- 15 Ou te mèt gen lò, ou pa ka achte l'. Ou pa ka bay lajan pou ou genyen l'.
Gold may not be given for it, or a weight of silver in payment for it.
 οὐ δώσει συγκλεισμὸν ἀντ' αὐτῆς καὶ οὐ σταθήσεται ἀργύριον ἀντάλλαγμα αὐτῆς
- 16 Li gen plis valè pase lò peyi Ofi a. Bèl pyè oniks ak safi pa ka parèt la.
It may not be valued with the gold of Ophir, with the onyx of great price, or the sapphire.
 καὶ οὐ συμβασταχθήσεται χρυσίῳ ὠφειρ ἐν ὄνυχι τιμίῳ καὶ σαπφείρῳ
- 17 Yo pa ka konpare l' ni ak lò ni ak bèl kristal. Yo pa ka boukante l' pou yon bèl veso fèt an lò.
Gold and glass are not equal to it in price, and it may not be exchanged for jewels of the best gold.
 οὐκ ἰσωθήσεται αὐτῇ χρυσίον καὶ ὕαλος καὶ τὸ ἄλλαγμα αὐτῆς σκεύη χρυσᾶ
- 18 Pou grenn koray ak wòch kristal menm, yo pa ka parèt la. Pito ou al deyè bon konprann pase ou ale deyè bèl pyè lanbi.
There is no need to say anything about coral or crystal; and the value of wisdom is greater than that of pearls.
 μετέωρα καὶ γαβὶς οὐ μνησθήσεται καὶ ἔλκυσον σοφίαν ὑπὲρ τὰ ἐσώτατα
- 19 Topaz peyi Letiopi pa vo anyen devan l'. Pi bon lò a pa ka konpare ak bon konprann.
The topaz of Ethiopia is not equal to it, and it may not be valued with the best gold.
 οὐκ ἰσωθήσεται αὐτῇ τοπάζιον αἰθιοπίας χρυσίῳ καθαρῷ οὐ συμβασταχθήσεται
- 20 ¶ Men, kote nou ka jwenn konesans lan? Kote bon konprann lan ye menm?
From where then does wisdom come, and where is the resting-place of knowledge?
 ἡ δὲ σοφία πόθεν εὗρεθῆ ποῖος δὲ τόπος ἐστὶν τῆς συνέσεως
- 21 Pa gen moun, pa gen bèt ki ka wè l', pa menm zwazo k'ap vole nan syèl la.
For it is kept secret from the eyes of all living, unseen by the birds of the air.
 λέληθεν πάντα ἄνθρωπον καὶ ἀπὸ πετεινῶν τοῦ οὐρανοῦ ἐκρύβη
- 22 Ata lanmò ak simityè di se tande yo tande nonmen non l'.
Destruction and Death say, We have only had word of it with our ears.
 ἡ ἀπώλεια καὶ ὁ θάνατος εἶπαν ἀκηκόαμεν δὲ αὐτῆς τὸ κλέος

- 23 Se Bondye ase ki konn chemen an. Se li ase ki konnen kote li rete.
God has knowledge of the way to it, and of its resting-place;
 ὁ θεὸς εὖ συνέστησεν αὐτῆς τὴν ὁδὸν αὐτὸς δὲ οἶδεν τὸν τόπον αὐτῆς
- 24 Paske Bondye wè dènye bout latè. Li voye je l', li gade tou sa ki anba syèl la.
For his eyes go to the ends of the earth, and he sees everything under heaven.
 αὐτὸς γὰρ τὴν ὑπ' οὐρανὸν πᾶσαν ἐφορᾷ εἰδὼς τὰ ἐν τῇ γῆ πάντα ἃ ἐποίησεν
- 25 Lè Bondye t'ap bay van yo pèz yo, lè li t'ap bay dlo lanmè a mezi kote pou l' rive a,
When he made a weight for the wind, measuring out the waters;
 ἀνέμων σταθμὸν ὕδατός τε μέτρα
- 26 lè li t'ap bay lòd kote pou lapli tonbe ak chemen pou loraj yo pran lè y'ap gwonde,
When he made a law for the rain, and a way for the thunder-flames;
 ὅτε ἐποίησεν οὕτως ὑετὸν ἠρίθμησεν καὶ ὁδὸν ἐν τινάγματι φωνάς
- 27 se lè sa a li te wè bon konprann, li wè sa li vo. Li egzaminen l' byen egzaminen, li sonde l' byen sonde.
Then he saw it, and put it on record; he gave it its fixed form, searching it out completely.
 τότε εἶδεν αὐτὴν καὶ ἐξηγήσατο αὐτὴν ἐτοιμάσας ἐξιχνίασεν
- 28 Apre sa, Bondye di moun konsa: -Gen krentif pou Bondye, se sa ki rele bon konprann. Vire do bay sa ki mal, men sa ki rele gen lespri.
And he said to man, Truly the fear of the Lord is wisdom, and to keep from evil is the way to knowledge.
 εἶπεν δὲ ἀνθρώπῳ ἰδοὺ ἡ θεοσεβεία ἐστὶν σοφία τὸ δὲ ἀπέχεσθαι ἀπὸ κακῶν ἐστὶν ἐπιστήμη
- 1 ¶ Jòb tanmen pale ankò, li di:
And Job again took up the word and said,
 ἔτι δὲ προσθεὶς ἰωβ εἶπεν τῷ προοιμίῳ
- 2 -Kí moun ki va fè m' viv tan lontan an, lè Bondye t'ap voye je sou mwen an?
If only I might again be as I was in the months which are past, in the days when God was watching over me!
 τίς ἂν με θεΐη κατὰ μῆνα ἔμπροσθεν ἡμερῶν ὧν με ὁ θεὸς ἐφύλαξεν
- 3 Lè sa a, Bondye te toujou la avèk mwen. Limyè li te klere anwo tèt mwen, li t'ap moutre m' kote pou m' mete pye m' nan fènwa a.
When his light was shining over my head, and when I went through the dark by his light.
 ὡς ὅτε ἠῦγει ὁ λύχνος αὐτοῦ ὑπὲρ κεφαλῆς μου ὅτε τῷ φωτὶ αὐτοῦ ἐπορευόμην ἐν σκότει
- 4 Nan tan sa a, tout zafè m' t'ap mache byen. Bondye te zanmi m'. Li t'ap pwoteje kay mwen.
As I was in my flowering years, when my tent was covered by the hand of God;
 ὅτε ἤμην ἐπιβρίθων ὁδοῖς ὅτε ὁ θεὸς ἐπισκοπῆν ἐποιεῖτο τοῦ οἴκου μου
- 5 Bondye ki gen tout pouvwa a te toujou la avèk mwen. Mwen t'ap viv nan mitan tout pitit gason m' yo.
While the Ruler of all was still with me, and my children were round me;
 ὅτε ἤμην ὑλώδης λίαν κύκλῳ δέ μου οἱ παῖδες
- 6 Bèf ak kabrit mwen yo te konn bay anpil lèt. Pye oliv mwen yo te donnè menm nan tè wòch.
When my steps were washed with milk, and rivers of oil were flowing out of the rock for me.
 ὅτε ἐχέοντό μου αἱ ὁδοὶ βουτύρῳ τὰ δὲ ὄρη μου ἐχέοντο γάλακτι
- 7 ¶ Lè mwen parèt pòtay lavil la, lè mwen pran plas mwen nan mitan chèf fanmi yo,
When I went out of my door to go up to the town, and took my seat in the public place,
 ὅτε ἐξεπορευόμην ὄρθριος ἐν πόλει ἐν δὲ πλατείαις ἐτίθετό μου ὁ δίφρος
- 8 wè yo wè m', jenn gason yo mete kò yo sou kote, granmoun yo leve kanpe pa respè pou mwen.
The young men saw me, and went away, and the old men got up from their seats;
 ἰδόντες με νεανίσκοι ἐκρόβησαν πρεσβῦται δὲ πάντες ἔστησαν

- 9 Notab yo sispann pale, yo fèmen bouch yo.
The rulers kept quiet, and put their hands on their mouths;
ἄδροι δὲ ἐπαύσαντο λαλοῦντες δάκτυλον ἐπιθέντες ἐπὶ στόματι
- 10 Ata chèf yo pa ka pale ankò! Lang yo vin lou nan bouch yo.
The chiefs kept back their words, and their tongues were joined to the roofs of their mouths.
οἱ δὲ ἀκούσαντες ἐμακάρισάν με καὶ γλώσσα αὐτῶν τῷ λάρυγγι αὐτῶν ἐκολλήθη
- 11 Tout moun ki te wè m' t'ap mache fè lwanj mwen, tout moun ki te tandè m' te kontan avè m'.
For when it came to their ears, men said that I was truly happy; and when their eyes saw, they gave witness to me;
ὅτι οὗς ἤκουσεν καὶ ἐμακάρισέν με ὀφθαλμὸς δὲ ἰδὼν με ἐξέκλινεν
- 12 Mwen lonje men bay pòn malere ki nan ka ansanm ak timoun san papa ki san sekou.
For I was a saviour to the poor when he was crying for help, to the child with no father, and to him who had no supporter.
διέσωσα γὰρ πτωχὸν ἐκ χειρὸς δυνάστου καὶ ὀρφανῷ ᾧ οὐκ ἦν βοηθὸς ἐβοήθησα
- 13 Moun ki te nan pi gwo mizè t'ap fè lwanj mwen. Mwen te fè kè vèn yo kontan.
The blessing of him who was near to destruction came on me, and I put a song of joy into the widow's heart.
εὐλογία ἀπολλυμένου ἐπ' ἐμέ ἔλθοι στόμα δὲ χήρας με εὐλόγησεν
- 14 Mwen te toujou fè sa ki dwat. Mwen pa t' janm nan patipri.
I put on righteousness as my clothing, and was full of it; right decisions were to me a robe and a head-dress.
δικαιοσύνην δὲ ἐνεδεύκειν ἡμφιασάμην δὲ κρίμα ἴσα διπλοῖδι
- 15 Se mwen ki te wè pou avèg yo. Se mwen ki te mache pou kokobe yo.
I was eyes to the blind, and feet to him who had no power of walking.
ὀφθαλμὸς ἦμην τυφλῶν ποὺς δὲ χωλῶν
- 16 Mwen te yon papa pou pòn malere yo. Mwen te kanpe pou defann kòz etranje yo.
I was a father to the poor, searching out the cause of him who was strange to me.
ἐγὼ ἦμην πατὴρ ἀδυνάτων δίκην δὲ ἦν οὐκ ἤδειν ἐξιχνίασα
- 17 Mwen te kraze pounwa malveyan yo. Mwen sove moun ki te anba men yo.
By me the great teeth of the evil-doer were broken, and I made him give up what he had violently taken away.
συνέτριψα δὲ μύλας ἀδίκων ἐκ δὲ μέσου τῶν ὀδόντων αὐτῶν ἄρπαγμα ἐξέεπασα
- 18 ¶ Mwen t'ap di nan kè m': M'a viv kont viv mwen. M'a mouri sou kabann mwen ak kè poze.
Then I said, I will come to my end with my children round me, my days will be as the sand in number;
εἶπα δὲ ἡ ἡλικία μου γηράσει ὥσπερ στέλεχος φοίνικος πολὺν χρόνον βιώσω
- 19 Mwen te tankou yon pyebwa plante bò larivyè. Sou tout branch li yo se lawouze.
My root will be open to the waters, and the night mist will be on my branches,
ἡ ῥίζα μου διήνοικται ἐπὶ ὕδατος καὶ δρόσος ἀλισθήσεται ἐν τῷ θερισμῷ μου
- 20 Moun pa ta janm sispann fè lwanj mwen. Mwen t'ap toujou gen tout fòs mwen sou mwen.
My glory will be ever new, and my bow will be readily bent in my hand.
ἡ δόξα μου καινὴ μετ' ἐμοῦ καὶ τὸ τόξον μου ἐν χειρὶ αὐτοῦ πορεύσεται
- 21 Lè m'ap pale, tout moun fèmen bouch yo. Yo louvri zòrèy yo, y'ap tann konsa konsèy m'ap bay.
Men gave ear to me, waiting and keeping quiet for my suggestions.
ἐμοῦ ἀκούσαντες προσέσχον ἐσιώπησαν δὲ ἐπὶ τῇ ἐμῇ βουλῇ
- 22 Pawòl mwen tonbe nan kè yo tankou grenn lapli. Lè m' fin pale, pesonn pa gen anyen pou di ankò.
After I had said what was in my mind, they were quiet and let my words go deep into their hearts;
ἐπὶ δὲ τῷ ἐμῷ ῥήματι οὐ προσέθεντο περιχαρεῖς δὲ ἐγίνοντο ὅπότεν αὐτοῖς ἐλάλουν

- 23 Yo t'ap tann mwen pale tankou tè sèk k'ap tann lapli. Yo rete bouch louvri pou ranmase sa m'ap di.
They were waiting for me as for the rain, opening their mouths wide as for the spring rains.
ὡσπερ γῆ διψῶσα προσδεχομένη τὸν ὑετὸν οὕτως οὗτοι τὴν ἐμὴν λαλίαν
- 24 Lè yo dekouraje, mwen fè yon ti ri ak yo. Sa te kont pou remoute kouraj yo.
I was laughing at them when they had no hope, and the light of my face was never clouded by their fear.
ἐὰν γελᾶσω πρὸς αὐτούς οὐ μὴ πιστεύσωσιν καὶ φῶς τοῦ προσώπου μου οὐκ ἀπέπυπτεν
- 25 Mwen te kanpe alatèt yo. Mwen mennen yo tankou yon wa k'ap mennen sòlda li yo. Mwen di yo sa pou yo fè. Mwen te ba yo kouraj lè yo nan lafliksyon.
I took my place as a chief, guiding them on their way, and I was as a king among his army. ...
ἐξελεξάμην ὁδὸν αὐτῶν καὶ ἐκάθισα ἄρχων καὶ κατεσκίηνον ὡσεὶ βασιλεὺς ἐν μονοζῶνοις ὃν τρόπον παθεινοὺς παρακαλῶν
- 1 ¶ Men koulye a, moun ki pi jenn pase m' yo ap pase m' nan rizib. Papa yo se moun mwen pa t' pran pou anyen, moun mwen pa ta menm mete ak chen m' pou gade mouton.
But now those who are younger than I make sport of me; those whose fathers I would not have put with the dogs of my flocks.
νυνὶ δὲ κατεγέλασαν μου ἐλάχιστοι νῦν νοθετοῦσίν με ἐν μέρει ὧν ἐξουδέουν πατέρας αὐτῶν οὐδ' οὐχ ἠγησάμην εἶναι ἀξίους κυνῶν τῶν ἐμῶν νομάδων
- 2 Epitou, yo te twò fèb pou fè anyen pou mwen. Se te yon bann gason san kouraj.
Of what use is the strength of their hands to me? all force is gone from them.
καὶ γε ἰσχύς χειρῶν αὐτῶν ἵνα τί μοι ἐπ' αὐτοὺς ἀπώλετο συντέλεια
- 3 Mizè ak grangou te fini ak yo. Lannwit se grenn bwa yo te konn al souse nan savann kote moun pa rete.
They are wasted for need of food, biting the dry earth; their only hope of life is in the waste land.
ἐν ἐνδείᾳ καὶ λιμῷ ἄγονος οἱ φεύγοντες ἄνδρον ἐχθές συνοχὴν καὶ ταλαιπωρίαν
- 4 Yo pran fèy raje pou yo manje. Ata rasin bayawonn pase.
They are pulling off the salt leaves from the brushwood, and making a meal of roots.
οἱ περικλῶντες ἄλιμα ἐπὶ ἠχοῦντι οἴτινες ἄλιμα ἦν αὐτῶν τὰ σῖτα ἄτιμοι δὲ καὶ πεφραυλισμένοι ἐνδεεῖς παντὸς ἀγαθοῦ οἱ καὶ ρίζας ξύλων ἐμασῶντο ὑπὸ λιμοῦ μεγάλου
- 5 Kote yo pase moun mete yo deyò, yo rele bare dèyè yo tankou vòlè.
They are sent out from among their townsmen, men are crying after them as thieves
ἐπανεστήσαν μοι κλέπται
- 6 Yo te blije al rete nan twou wòch, nan twou tè sou bò ravin yo.
They have to get a resting-place in the hollows of the valleys, in holes of the earth and rocks.
ὧν οἱ οἴκοι αὐτῶν ἦσαν τρώγλαι πετρῶν
- 7 Y'ap rele tankou bèt mawon nan raje a. Yo fè pil sou pil nan savann lan.
They make noises like asses among the brushwood; they get together under the thorns.
ἀνὰ μέσον εὐήχων βοήσονται οἱ ὑπὸ φρύγανα ἄγρια διητῶντο
- 8 Se te yon bann sanzave ki pa t' menm gen non. Yo te mete yo deyò nan peyi a.
They are sons of shame, and of men without a name, who have been forced out of the land.
ἀφρόνων υἱοὶ καὶ ἀτίμων ὄνομα καὶ κλέος ἐσβεσμένον ἀπὸ γῆς
- 9 Koulye a, y'ap fè chante sou mwen. Y'ap bay istwa sou do m'.
And now I have become their song, and I am a word of shame to them.
νυνὶ δὲ κιθάρα ἐγὼ εἶμι αὐτῶν καὶ ἐμὲ θρύλημα ἔχουσιν
- 10 Yo pè pwoche bò kote m' pou m' pa sal yo. Yo menm krache nan figi m'.
I am disgusting to them; they keep away from me, and put marks of shame on me.
ἐβδελύξαντο δὲ με ἀποστάντες μακρὰν ἀπὸ δὲ προσώπου μου οὐκ ἐφείσαντο πτύελον
- 11 Paske Bondye kraze kouraj mwen, li lage m' atè, kifè, mapou tonbe, kabrit manje fèy li.
For he has made loose the cord of my bow, and put me to shame; he has sent down my flag to the earth before me.
ἀνοίξας γὰρ φαρέτραν αὐτοῦ ἐκάκωσέν με καὶ χαλινὸν τοῦ προσώπου μου ἐξάπεστειλαν

- 12 Bann moun sa yo leve dèyè m', y'ap fè m' kouri. Yo lage dèyè m' pou yo pran m'.
The lines of his men of war put themselves in order, and make high their ways of destruction against me:
ἐπὶ δεξιῶν βλαστοῦ ἐπανεστήσαν πόδα αὐτῶν ἐξέτειναν καὶ ὄδοποίησαν ἐπ' ἐμὲ τρίβους ἀπωλείας αὐτῶν
- 13 Yo sènen m' toupatou pou yo ka fini avè m'. Pa gen pesonn pou di yo pa fè sa.
They have made waste my roads, with a view to my destruction; his bowmen come round about me;
ἐξετρίβησαν τρίβοι μου ἐξέδυσεν γὰρ μου τὴν στολήν
- 14 Yo pase nan fant barikad, yo tonbe sou mwen. Yo pilonnen m' anba pye yo.
As through a wide broken place in the wall they come on, I am overturned by the shock of their attack.
βέλεσιν αὐτοῦ κατηκόντισέν με κέχρηταί μοι ὡς βούλεται ἐν ὀδύναις πέφυρμαι
- 15 ¶ Yon sèl latranblad pran mwen. Tankou yon kout van li kraze kouraj mwen. Tankou yon nwaj k'ap pase, tout byen m' yo disparèt.
Fears have come on me; my hope is gone like the wind, and my well-being like a cloud.
ἐπιστρέφονται δέ μου αἱ ὀδύναι ὄχρετό μου ἢ ἐλπίς ὥσπερ πνεῦμα καὶ ὥσπερ νέφος ἡ σωτηρία μου
- 16 Koulye a, mwen prèt pou m' mouri. Laflikasyon ap fini avè m'.
But now my soul is turned to water in me, days of trouble overtake me:
καὶ νῦν ἐπ' ἐμὲ ἐκχυθήσεται ἡ ψυχή μου ἔχουσιν δέ με ἡμέραι ὀδυνῶν
- 17 Lannwit, tout zo nan kò m' ap fè m' mal. Doulè ap manje m' anndan san rete.
The flesh is gone from my bones, and they give me no rest; there is no end to my pains.
νυκτὶ δέ μου τὰ ὀστᾶ συγκέκασται τὰ δὲ νεῦρά μου διαλέλυται
- 18 Bondye ponyen m' nan kòlèt, l'ap chifonnen tout rad sou mwen.
With great force he takes a grip of my clothing, pulling me by the neck of my coat.
ἐν πολλῇ ἰσχύϊ ἐπελάβετό μου τῆς στολῆς ὥσπερ τὸ περιστόμιον τοῦ χιτῶνός μου περιέσχεν με
- 19 Li voye m' jete nan labou. Mwen pa pi bon pase pousyè tè ak sann dife.
Truly God has made me low, even to the earth, and I have become like dust.
ἤγησαι δέ με ἴσα πηλῶ ἐν γῆ καὶ σποδῶ μου ἡ μερίς
- 20 Mwen rele nan pye ou, Bondye! Ou pa reponn mwen. Mwen kanpe devan ou, ou pa okipe m' menm.
You give no answer to my cry, and take no note of my prayer.
κέκραγα δὲ πρὸς σὲ καὶ οὐκ εἰσακούεις μου ἔστησαν καὶ κατενόησάν με
- 21 Ou pa menm moun lan ankò. W'ap malmennen m'. Ou soti pou pèsekite m' ak tout fòs ou.
You have become cruel to me; the strength of your hand is hard on me.
ἐπέβης δέ μοι ἀνελεημόνως χειρὶ κραταιᾷ με ἐμαστίγωσας
- 22 Ou fè van pote m' ale. M'ap vole tankou pay. Ou voye yon van tanpèt boulvèse m'.
Lifting me up, you make me go on the wings of the wind; I am broken up by the storm.
ἔταξας δέ με ἐν ὀδύναις καὶ ἀπέρριψάς με ἀπὸ σωτηρίας
- 23 Wi, mwen konnen byen pwòp w'ap mennen m' pou m' al mouri, pou m' al sibi sò k'ap tann tout moun lan.
For I am certain that you will send me back to death, and to the meeting-place ordered for all living.
οἶδα γὰρ ὅτι θάνατός με ἐκτρίψει οἰκία γὰρ παντὶ θνητῶ γῆ
- 24 Poukisa w'ap atake yon moun ki tou fin mouri, yon moun ki pa ka fè anyen ankò pase mande padon?
Has not my hand been stretched out in help to the poor? have I not been a saviour to him in his trouble?
εἰ γὰρ ὄφελον δυναίμην ἐμαντὸν χειρώσασθαι ἢ δεηθείς γε ἐτέρου καὶ ποιήσει μοι τοῦτο
- 25 Eske mwen pa t' nan lapenn ansanm ak moun ki te nan mizè? Eske kè m' pa t' fè m' mal pou moun ki pa t' gen anyen menm yo?
Have I not been weeping for the crushed? and was not my soul sad for him who was in need?
ἐγὼ δὲ ἐπὶ παντὶ ἀδυνάτῳ ἐκλαυσα ἐστέναξα δὲ ἰδὼν ἄνδρα ἐν ἀνάγκαις

- 26 Mwen t'ap tann kontantman, se malè ki vini. Mwen t'ap tann limyè, se fènwa ki kouvri m'.
For I was looking for good, and evil came; I was waiting for light, and it became dark.
ἐγὼ δὲ ἐπέχων ἀγαθοῖς ἰδοῦ συνήντησάν μοι μᾶλλον ἡμέραι κακῶν
- 27 Tout zantray mwen ap bouyi san rete. Chak jou m'ap soufri pi rèd.
My feelings are strongly moved, and give me no rest; days of trouble have overtaken me.
ἡ κοιλία μου ἐξέξερσεν καὶ οὐ σιωπήσεται προέφθασάν με ἡμέραι πτωχείας
- 28 M'ap mache kagou, san pesonn pou konsole m'. Mwen kanpe nan mitan tout moun, m'ap mande sekou.
I go about in dark clothing, uncomforted; I get up in the public place, crying out for help.
στένων πεπόρευμαι ἄνευ φιμοῦ ἔστηκα δὲ ἐν ἐκκλησίᾳ κεκραγώς
- 29 Vwa mwen tankou vwa koukou. Mwen rele tankou frize.
I have become a brother to the jackals, and go about in the company of ostriches.
ἀδελφὸς γέγονα σειρήνων ἐταῖρος δὲ στρουθῶν
- 30 Po m' vin tou nwa, l'ap dekafe. Lafyèb ap manje m' nan zo.
My skin is black and dropping off me; and my bones are burning with the heat of my disease.
τὸ δὲ δέρμα μου ἐσκοτῶται μεγάλως τὰ δὲ ὀστά μου ἀπὸ καύματος
- 31 Lontan se mizik gita ak fif ase ki te nan zòrèy mwen. Men, koulye a, se plenn, se kriye ase m'ap tande.
And my music has been turned to sorrow, and the sound of my pipe into the noise of weeping.
ἀπέβη δὲ εἰς πάθος μου ἡ κιθάρα ὃ δὲ ψαλμὸς μου εἰς κλαυθμὸν ἐμοί
- 1 ¶ Mwen te fè sèman pou m' pa janm gade yon jenn fi avèk move lide.
I made an agreement with my eyes; how then might my eyes be looking on a virgin?
διαθήκην ἐθέμην τοῖς ὀφθαλμοῖς μου καὶ οὐ συνήσω ἐπὶ παρθένον
- 2 Kisa Bondye ki anwo a ap fè nou konsa? Kisa Bondye ki gen tout pouvwa a sere pou nou?
For what is God's reward from on high, or the heritage given by the Ruler of all from heaven?
καὶ τί ἐμέρισεν ὁ θεὸς ἀπάνωθεν καὶ κληρονομία ἱκανοῦ ἐξ ὑψίστων
- 3 Li voye malè pou moun ki pa mache dwat. Li voye tribilasyon pou moun k'ap fè mechanste.
Is it not trouble for the sinner, and destruction for the evil-doers?
οὐχὶ ἀπώλεια τῷ ἀδίκῳ καὶ ἀπαλλοτριώσις τοῖς ποιῶσιν ἀνομίαν
- 4 Eske Bondye pa konnen tou sa n'ap fè? Eske li pa wè tout vire tounen m'?
Does he not see my ways, and are not my steps all numbered?
οὐχὶ αὐτὸς ὄψεται ὁδὸν μου καὶ πάντα τὰ διαβήματά μου ἐξαριθμησεται
- 5 Eske mwen janm nan bay manti? Eske mwen janm chache twonpe moun?
If I have gone in false ways, or my foot has been quick in working deceit;
εἰ δὲ ἤμην πεπορευμένος μετὰ γελουαστῶν εἰ δὲ καὶ ἐσπούδασεν ὁ πούς μου εἰς δόλον
- 6 Se pou Bondye peze m' nan bon balans li a. Se pou Bondye wè jan m' toujou mache dwat.
(Let me be measured in upright scales, and let God see my righteousness:)
ἴσταίη με ἄρα ἐν ζυγῷ δικαίῳ οἶδεν δὲ ὁ κύριος τὴν ἀκακίαν μου
- 7 Si mwen janm pran chemen kwochi pou mwen, si mwen te kite lanvi anvayi kè m', si mwen janm mete men m' nan sa ki mal,
If my steps have been turned out of the way, or if my heart went after my eyes, or if the property of another is in my hands;
εἰ ἐξέκλινεν ὁ πούς μου ἐκ τῆς ὁδοῦ εἰ δὲ καὶ τῷ ὀφθαλμῷ ἐπηκολούθησεν ἡ καρδία μου εἰ δὲ καὶ ταῖς χερσίν μου ἠψάμην δώρων
- 8 se pou lòt moun rekòlte sa mwen plante. Se pou yo rache tout ti plant k'ap pouse nan jaden m'.
Let me put seed in the earth for another to have the fruit of it, and let my produce be uprooted.
σπείρωμαι ἄρα καὶ ἄλλοι φάγοισαν ἄρριζος δὲ γενοίμην ἐπὶ γῆς

- 9 ¶ Si mwen te kite yon lòt fanm pran tèt mwen, pou m' al kache devan pòt yon frè mwen ap veye,
If my heart went after another man's wife, or if I was waiting secretly at my neighbour's door;
 εἰ ἐξηκολούθησεν ἡ καρδία μου γυναικὶ ἀνδρὸς ἑτέρου εἰ καὶ ἐγκάθετος ἐγενόμην ἐπὶ θύραις αὐτῆς
- 10 se pou madanm mwen fè manje pou yon lòt gason. Se pou lòt gason kouche avè l'.
Then let my wife give pleasure to another man and let others make use of her body.
 ἀρέσαι ἄρα καὶ ἡ γυνὴ μου ἑτέρῳ τὰ δὲ νήπιά μου ταπεινωθεῖη
- 11 Se yon gwo bagay sal mwen ta fè la a. Se bagay pou yo ta touye m'.
For that would be a crime; it would be an act for which punishment would be measured out by the judges:
 θυμὸς γὰρ ὀργῆς ἀκατάσχετος τὸ μιᾶναι ἀνδρὸς γυναῖκα
- 12 Se ta tankou yon gwo dife mwen limen pou fini avè m' nèt. Li ta boule dènye sa m' genyen.
It would be a fire burning even to destruction, and taking away all my produce.
 πῦρ γὰρ ἐστὶν καιόμενον ἐπὶ πάντων τῶν μερῶν οὗ δ' ἂν ἐπέλθῃ ἐκ ριζῶν ἀπώλεσεν
- 13 Lè domestik mwen osinon sèvant mwen gen kont avè m', si mwen ta refize mete rezon an kote l' ye a,
If I did wrong in the cause of my man-servant, or my woman-servant, when they went to law with me;
 εἰ δὲ καὶ ἐφάυλισα κρίμα θεράποντός μου ἢ θεραπαίνης κρινομένων αὐτῶν πρὸς με
- 14 kisa mwen ta fè, lè Bondye parèt devan m'? Lè l'a mande m' kont, kisa m'a reponn li?
What then will I do when God comes as my judge? and what answer may I give to his questions?
 τί γὰρ ποιήσω ἐὰν ἔτασίν μου ποιήσῃται ὁ κύριος ἐὰν δὲ καὶ ἐπισκοπήν τίνα ἀπόκρισιν ποιήσομαι
- 15 Menm Bondye ki fè m' nan vant manman m' lan, se li menm tou ki fè yo nan vant manman pa yo. Se li menm ki kreye nou tout.
Did not God make him as well as me? did he not give us life in our mothers' bodies?
 πότερον οὐχ ὡς καὶ ἐγὼ ἐγενόμην ἐν γαστρὶ καὶ ἐκεῖνοι γεγόνασιν γεγόναμεν δὲ ἐν τῇ αὐτῇ κοιλίᾳ
- 16 ¶ Mwen pa janm refize ede yon pòv. Ni mwen pa janm kite vèy yo nan nesosite.
If I kept back the desire of the poor; if the widow's eye was looking for help to no purpose;
 ἀδύνατοι δὲ χρεῖαν ἦν ποτ' εἶχον οὐκ ἀπέτυχον χήρας δὲ τὸν ὀφθαλμὸν οὐκ ἐξέτηξα
- 17 Mwen pa janm kite timoun san papa yo rete grangou pou m'ap manje manje m' pou kont mwen.
If I kept my food for myself, and did not give some of it to the child with no father;
 εἰ δὲ καὶ τὸν ψωμόν μου ἔφαγον μόνος καὶ οὐχὶ ὀρφανῶ μετέδωκα
- 18 Okontrè, depi m' fèt, m' sèvi ak timoun sa yo tankou papa ak pitit. Depi m' soti nan vant manman m', m'ap pran swen vèy yo.
(For I was cared for by God as by a father from my earliest days; he was my guide from the body of my mother;)
 ὅτι ἐκ νεότητός μου ἐξέτρεφον ὡς πατὴρ καὶ ἐκ γαστρὸς μητρὸς μου ὠδήγησα
- 19 Lè m' jwenn yon malere toutouni osinon yon pòv endijan san yon bout dra,
If I saw one near to death for need of clothing, and that the poor had nothing covering him;
 εἰ δὲ καὶ ὑπερεῖδον γυμνὸν ἀπολλύμενον καὶ οὐκ ἡμφίασα
- 20 mwen ba yo rad pou mete sou yo, mwen pran lenn sou do mouton m' pou m' ba yo chofe.
If his back did not give me a blessing, and the wool of my sheep did not make him warm;
 ἀδύνατοι δὲ εἰ μὴ εὐλόγησάν με ἀπὸ δὲ κουρᾶς ἁμνῶν μου ἐθερμάνθησαν οἱ ὄμοι αὐτῶν
- 21 Si m' te janm aji mal ak yon timoun san papa paske mwen konnen y'a toujou ban m' rezon nan tribinal,
If my hand had been lifted up against him who had done no wrong, when I saw that I was supported by the judges;
 εἰ ἐπῆρα ὀρφανῶ χεῖρα πεποιθὼς ὅτι πολλή μοι βοήθεια περιέστιν
- 22 enben, se pou zepòl mwen dejwente, se pou de bra m' kase.
May my arm be pulled from my body, and be broken from its base.
 ἀποσταίη ἄρα ὁ ὄμος μου ἀπὸ τῆς κλειδός ὃ δὲ βραχίον μου ἀπὸ τοῦ ἀγκῶνός μου συντριβεῖη

- 23 Paske, mwen pè jijman Bondye. Mwen pa ka kanpe devan l'.
For the fear of God kept me back, and because of his power I might not do such things.
φόβος γὰρ κυρίου συνέσχευε με καὶ ἀπὸ τοῦ λήμματος αὐτοῦ οὐχ ὑπόισω
- 24 ¶ Mwen pa janm mete konfyans mwen nan lò pou m' ta di se sa k'ap pwoteje m'.
If I made gold my hope, or if I ever said to the best gold, I have put my faith in you;
εἰ ἔταξα χρυσίον ἰσχύον μου εἰ δὲ καὶ λίθω πολυτελεῖ ἐπεποιθήσα
- 25 Mwen pa janm vante tèt mwen dèske mwen gen anpil byen, dèske mwen fè anpil lajan ak men mwen.
If I was glad because my wealth was great, and because my hand had got together a great store;
εἰ δὲ καὶ εὐφράνθηον πολλοῦ πλοῦτου μοι γενομένου εἰ δὲ καὶ ἐπ' ἀναριθμήτοις ἐθέμην χειρὰ μου
- 26 Mwen pa janm adore solèy ak lalin lè yo klere byen bèl nan syèl la.
If, when I saw the sun shining, and the moon moving on its bright way,
ἢ οὐχ ὀρώ μὲν ἥλιον τὸν ἐπιφάσκοντα ἐκλείποντα σελήνην δὲ φθίνουσαν οὐ γὰρ ἐπ' αὐτοῖς ἐστιν
- 27 Mwen pa janm pèdi tèt mwen pou m' sèvi yo an kachèt.
A secret feeling of worship came into my heart, and my hand gave kisses from my mouth;
καὶ εἰ ἐπατήθη λάθρα ἡ καρδία μου εἰ δὲ καὶ χειρὰ μου ἐπιθεῖς ἐπὶ στόματί μου ἐφίλησα
- 28 Sa a tou, yo ta mèt touye m' si m' ta fè l', paske mwen ta nye Bondye ki gen tout pouvwa a.
That would have been another sin to be rewarded with punishment by the judges; for I would have been false to God on high.
καὶ τοῦτό μοι ἄρα ἀνομία ἡ μεγίστη λογισθεῖη ὅτι ἐψευσάμην ἐναντίον κυρίου τοῦ ὑψίστου
- 29 Mwen pa janm kontan lè lènmi m' ap souffri. Mwen pa janm fè fèt lè malè tonbe sou yo.
If I was glad at the trouble of my hater, and gave cries of joy when evil overtook him;
εἰ δὲ καὶ ἐπιχαρῆς ἐγενόμην πτώματι ἐχθρῶν μου καὶ εἶπεν ἡ καρδία μου εὗγε
- 30 Mwen pa janm kite bouch mwen chape pou m' ta ba yo madichon, pou m' ta rive mande lanmò pou yo.
(For I did not let my mouth give way to sin, in putting a curse on his life;)
ἀκούσαι ἄρα τὸ οὖς μου τὴν κατάραν μου θρυληθεῖην δὲ ἄρα ὑπὸ λαοῦ μου κακούμενος
- 31 Tout moun k'ap viv nan kay avè m' konnen mwen toujou byen resevwa tout moun lakay mwen.
If the men of my tent did not say, Who has not had full measure of his meat?
εἰ δὲ καὶ πολλὰκις εἶπον αἱ θεράπαιναι μοι τίς ἂν δόξῃ ἡμῖν τῶν σαρκῶν αὐτοῦ πλησθῆναι λίαν μου χρηστοῦ ὄντος
- 32 Vwayajè pa janm dòmi deyò nan lari. Pòt kay mwen toujou louvri pou yo.
The traveller did not take his night's rest in the street, and my doors were open to anyone on a journey;
ἔξω δὲ οὐκ ἠϋλίζετο ξένος ἡ δὲ θύρα μου παντὶ ἐλθόντι ἀνέφικτο
- 33 ¶ Mwen pa janm kache peche m' pou pesonn. Ni mwen pa janm fè sa ki mal an kachèt.
If I kept my evil doings covered, and my sin in the secret of my breast,
εἰ δὲ καὶ ἁμαρτῶν ἀκουσίσως ἔκρυψα τὴν ἁμαρτίαν μου
- 34 Mwen pa janm pè sa moun ap di. Mwen pa janm pè louvri bouch mwen ni pè mete pwent tèt mwen deyò, paske mwen ta pè pou moun pa lonje dwèt sou mwen.
For fear of the great body of people, or for fear that families might make sport of me, so that I kept quiet, and did not go out of my door;
οὐ γὰρ διετράπηον πολλοχλίαν πλήθους τοῦ μὴ ἐξαγορευεῖσαι ἐνώπιον αὐτῶν εἰ δὲ καὶ εἴασα ἀδύνατον ἐξελεθεῖν θύραν μου κόλπῳ κενῷ
- 35 Pa gen pesonn pou koute sa m'ap di la a? Mwen fin di sa pou m' di a. Koulye a, se Bondye ki pou reponn mwen. Si moun ki pa vle wè m' lan ta voye papye nan tribinal pou mwen,
If only God would give ear to me, and the Ruler of all would give me an answer! or if what he has against me had been put in writing!
τίς δόξῃ ἀκούοντά μου χεῖρα δὲ κυρίου εἰ μὴ ἐδεδοίκειν συγγραφῆν δέ ἦν εἶχον κατὰ τινος
- 36 mwen ta pote papye sa a sou zepòl mwen san ankenn wont. Mwen ta mare l' sou tèt mwen, tankou yon kouwòn.
Truly I would take up the book in my hands; it would be to me as a crown;
ἐπ' ὄμοις ἂν περιθέμενος στέφανον ἀνεγίνωσκον

- 37 Mwen ta di Bondye dènye sa mwen fè. Mwen ta kenbe tèt mwen dwat devan l'.
I would make clear the number of my steps, I would put it before him like a prince! The words of Job are ended.
καὶ εἰ μὴ ῥήξας αὐτὴν ἀπέδωκα οὐθὲν λαβὼν παρὰ χρεοφειλέτου
- 38 Si se vòlò mwen te vòlò tè m'ap travay la kifè koulye a tè a ap mande m' kont,
If my land has made an outcry against me, or the ploughed earth has been in sorrow;
εἰ ἐπ' ἐμοὶ ποτε ἡ γῆ ἐστέναξεν εἰ δὲ καὶ οἱ αὐλακες αὐτῆς ἐκλαυσαν ὁμοθυμαδόν
- 39 si mwen te manje rekòt jaden an san peye travayè yo kifè koulye a y'ap pote plent pou mwen,
If I have taken its produce without payment, causing the death of its owners;
εἰ δὲ καὶ τὴν ἰσχὺν αὐτῆς ἔφαγον μόνος ἄνευ τιμῆς εἰ δὲ καὶ ψυχὴν κυρίου τῆς γῆς ἐκβαλὼν ἐλόπησα
- 40 enben, se pikan ak chadwon ki pou leve nan jaden m' kote ble ak lòj te konn pou. Se konsa Jòb te fin pale.
Then in place of grain let thorns come up, and in place of barley evil-smelling plants.
ἀντὶ πυροῦ ἄρα ἐξέλθοι μοι κνίδη ἀντὶ δὲ κριθῆς βάτος καὶ ἐπαύσατο ἰωβ ῥήμασιν
- 1 ¶ Jòb te sitèlman sèten li te inonsan, twa mesye yo kite sa, yo pa chache reponn li ankò.
So these three men gave no more answers to Job, because he seemed to himself to be right.
ἡσύχασαν δὲ καὶ οἱ τρεῖς φίλοι αὐτοῦ ἔτι ἀντειπεῖν ἰωβ ἦν γὰρ ἰωβ δίκαιος ἐναντίον αὐτῶν
- 2 Men, Eliyou ki te kanpe la fè yon sèl kòlè. Eliyou sa a, se pitit Barakèl, moun fanmi Bouz, nan branch fanmi Ranm lan. Li fè yon sèl kòlè sou Jòb, paske Jòb t'ap bay tèt li rezon, li t'ap bay Bondye tò.
And Elihu, the son of Barachel the Buzite, of the family of Ram, was angry, burning with wrath against Job, because he seemed to himself more right than God;
ὀργίσθη δὲ ἐλιους ὁ τοῦ βαραχιηλ ὁ βουζίτης ἐκ τῆς συγγενείας ραμ τῆς αυσίτιδος χώρας ὀργίσθη δὲ τῷ ἰωβ σφόδρα διότι ἀπέφηεν ἑαυτὸν δίκαιον ἐναντίον κυρίου
- 3 Li te ankòlè sou twa zanmi Jòb yo tou. Yo pa t' jwenn anyen pou yo reponn Jòb. Konsa, yo menm tou, se Bondye yo te bay tout tò a.
And he was angry with his three friends, because they had been unable to give him an answer, and had not made Job's sin clear.
καὶ κατὰ τῶν τριῶν δὲ φίλων ὀργίσθη σφόδρα διότι οὐκ ἠδυνήθησαν ἀποκριθῆναι ἀντίθετα ἰωβ καὶ ἔθεντο αὐτὸν εἶναι ἄσεβῆ
- 4 Antan yo twa a t'ap pale, Eliyou te rete la san di anyen, paske yo te pi gran pase l'.
Now Elihu had kept quiet while Job was talking, because they were older than he;
ἐλιους δὲ ὑπέμεινεν δοῦναι ἀπόκρισιν ἰωβ ὅτι πρεσβύτεροι αὐτοῦ εἰσιν ἡμέρας
- 5 Lè li wè mesye yo pa t' jwenn anyen ankò pou reponn Jòb, li fè yon sèl kòlè.
And when Elihu saw that there was no answer in the mouth of the three men, he was very angry.
καὶ εἶδεν ἐλιους ὅτι οὐκ ἔστιν ἀπόκρισις ἐν στόματι τῶν τριῶν ἀνδρῶν καὶ ἐθυμώθη ὀργὴ αὐτοῦ
- 6 ¶ Li pran lapawòl, li di konsa: -Mwen menm, se jenn gason mwen ye. Nou menm, se granmoun nou ye. Se poutèt sa mwen te yon ti jan wont. Mwen te pè antre nan koze a.
And Elihu, the son of Barachel the Buzite, made answer and said, I am young, and you are very old, so I was in fear, and kept myself from putting my knowledge before you.
ὕπολαβὼν δὲ ἐλιους ὁ τοῦ βαραχιηλ ὁ βουζίτης εἶπεν νεώτερος μὲν εἰμι τῷ χρόνῳ ὑμεῖς δὲ ἔστε πρεσβύτεροι διὸ ἡσύχασα φοβηθεὶς τοῦ ὑμῖν ἀναγγεῖλαι τὴν ἔμμαντοῦ ἐπιστήμημ
- 7 Mwen t'ap di nan kè m': Kite granmoun pale! Kite sa ki gen laj sou tèt yo mete bon konprann yo deyò.
I said to myself, It is right for the old to say what is in their minds, and for those who are far on in years to give out wisdom.
εἶπα δὲ ὅτι ὁ χρόνος ἔστιν ὁ λαλῶν ἐν πολλοῖς δὲ ἔτεσιν οἶδασιν σοφίαν
- 8 Men, pou di vre, se lespri Bondye ki gen tout pouwva a sèl ki pou antre nan tèt yon moun pou ba li bon konprann!
But truly it is the spirit in man, even the breath of the Ruler of all, which gives them knowledge.
ἀλλὰ πνεῦμά ἐστιν ἐν βροτοῖς πνοὴ δὲ παντοκράτορός ἐστιν ἡ διδάσκουσα
- 9 Se pa laj ki bay moun bon konprann. Se pa cheve blan ki fè moun konnen sa ki dwat.
It is not the old who are wise, and those who are full of years have not the knowledge of what is right.
οὐχ οἱ πολυχρόνιοι εἰσιν σοφοὶ οὐδ' οἱ γέροντες οἶδασιν κρίμα
- 10 Koulye a, mwen ta renmen nou koute m'. Kite m' di nou sa m' konnen sou koze a.
So I say, Give ear to me, and I will put forward my knowledge.
διὸ εἶπα ἀκούσατέ μου καὶ ἀναγγεῖλω ὑμῖν ἃ οἶδα

- 11 Mwen tande byen tande tou sa nou di. Mwen te louvri zòrèy mwen gran louvri pou m' pa manke anyen nan pawòl nou yo, pandan n'ap chache mo pou nou di.
I was waiting for your words, I was giving ear to your wise sayings; while you were searching out what to say,
ἐνωτίξεσθέ μου τὰ ῥήματα ἐρῶ γὰρ ὑμῶν ἀκούοντων ἄχρι οὗ ἐτάσητε λόγους
- 12 Mwen t'ap swiv sa n'ap di. Men, yonn nan nou pa rive fè Jòb fèmen bouch li. Nou yonn pa rive demanti msye.
I was taking note; and truly not one of you was able to make clear Job's error, or to give an answer to his words.
καὶ μέχρι ὑμῶν συνήσω καὶ ἰδοὺ οὐκ ἦν τῷ ἰωβ ἐλέγχων ἀνταποκρινόμενος ῥήματα αὐτοῦ ἐξ ὑμῶν
- 13 Pa vin di m' nou konprann koulye a se Bondye ki pou reponn. Lèzòm pa kapab.
Take care that you do not say, Wisdom is here; God may overcome him, but not man.
ἴνα μὴ εἴπητε εὐρομεν σοφίαν κυρίῳ προσθέμενοι
- 14 Se avè nou Jòb t'ap pale. Se pa avè m'. Konsa, mwen pral reponn msye yon lòt jan.
I will not put forward words like these, or make use of your sayings in answer to him.
ἀνθρώπῳ δὲ ἐπετρέψατε λαλῆσαι τοιαῦτα ῥήματα
- 15 ¶ Jòb, ou wè mesye yo pa konn sa pou yo di ou. Yo pa jwenn anyen pou reponn ou ankò.
Fear has overcome them, they have no more answers to give; they have come to an end of words.
ἐπτόθησαν οὐκ ἀπεκρίθησαν ἔτι ἐπαλαίωσαν ἐξ αὐτῶν λόγους
- 16 Mwen t'ap tann yo. Men, koulye a yo fèmen bouch yo. Yo sispann pale, yo pa reponn ou.
And am I to go on waiting while they have nothing to say? while they keep quiet and give no more answers?
ὑπέμεινα οὐ γὰρ ἐλάλησαν ὅτι ἔστησαν οὐκ ἀπεκρίθησαν
- 17 Atòkile, se mwen ki pral pale, mwen pral di ou sa m' konnen nan koze a.
I will give my answer; I will put forward my knowledge:
ὑπολαβὼν δὲ ελιους λέγει
- 18 Mwen plen pawòl nan bouch mwen. Si m' pa pale m'a toufe.
For I am full of words, I am unable to keep in my breath any longer:
πάλιν λαλήσω πλήρης γὰρ εἰμι ῥημάτων ὀλέκει γὰρ με τὸ πνεῦμα τῆς γαστρούς
- 19 Pawòl ki nan tèt mwen, ou ta di yon diven k'ap fèmanje. Li prèt pou pete veso kote l' ye a.
My stomach is like wine which is unable to get out; like skins full of new wine, it is almost burst.
ἢ δὲ γαστήρ μου ὥσπερ ἀσκὸς γλεύκουζ ζέων δεδεμένος ἢ ὥσπερ φουσητήρ χαλκέος ἐρρηγῶς
- 20 Se pou m' pale pou m' ka soulaje konsyans mwen. Se pou m' louvri bouch mwen reponn ou.
Let me say what is in my mind, so that I may get comfort; let me give answer with open mouth.
λαλήσω ἵνα ἀναπαύσωμαι ἀνοίξας τὰ χεῖλη
- 21 Mwen p'ap pran defans pyès moun. Mwen pa pral achte figi nou yonn la a.
Let me not give respect to any man, or give names of honour to any living.
ἀνθρώπον γὰρ οὐ μὴ αἰσχυρθῶ ἀλλὰ μὴν οὐδὲ βροτὸν οὐ μὴ ἐντραπῶ
- 22 Mwen pa konn flate moun. Lèfini, si m' ta fè sa, Bondye ki kreye m' lan ta disparèt mwen lapoula.
For I am not able to give names of honour to any man; and if I did, my Maker would quickly take me away.
οὐ γὰρ ἐπίσταμαι θαυμάσαι πρόσωπον εἰ δὲ μὴ καὶ ἐμὲ σῆτες ἔδονται
- 1 ¶ Atòkile, Jòb, tanpri, koute sa m'ap di ou. Louvri zòrèy ou byen pou ou tande m'.
And now, O Job, give ear to my words, and take note of all I say.
οὐ μὴν δὲ ἀλλὰ ἄκουσον ἰωβ τὰ ῥήματά μου καὶ λαλιὰν ἐνωτίξου μου
- 2 M' pare pou m' di dènne sa ki vin nan bouch mwen.
See, now my mouth is open, my tongue gives out words.
ἰδοὺ γὰρ ἤνοιξα τὸ στόμα μου καὶ ἐλάλησεν ἡ γλῶσσά μου

- 3 M' pral di tou sa ki nan kè m'. Se verite a tou senp mwen pral pale.
My heart is overflowing with knowledge, my lips say what is true.
καθαρά μου ἡ καρδία ῥήμασιν σύνεσις δὲ χειλέων μου καθαρά νοήσει
- 4 Se lespri Bondye a ki fè m'. Se souf Bondye ki gen tout pouvwa a ki ban m' lavi.
The spirit of God has made me, and the breath of the Ruler of all gives me life.
πνεῦμα θεῖον τὸ ποιήσάν με πνοή δὲ παντοκράτορος ἡ διδάσκουσά με
- 5 Si ou kapab, w'a reponn mwen. Pare kò ou. Pran pozisyon batay ou avè m'.
If you are able, give me an answer; put your cause in order, and come forward.
ἐὰν δύνη δός μοι ἀπόκρισιν πρὸς ταῦτα ὑπόμεινον στήθι κατ' ἐμὲ καὶ ἐγὼ κατὰ σέ
- 6 Ou menm avè m', devan Bondye nou tout se menm. Nou tou de, se ak labou li fè nou.
See, I am the same as you are in the eyes of God; I was cut off from the same bit of wet earth.
ἐκ πηλοῦ διήρτισαι σὺ ὡς καὶ ἐγὼ ἐκ τοῦ αὐτοῦ διηρτίσμεθα
- 7 Ou wè! Ou pa bezwen pè m'! Mwen pa ka fè ou anyen!
Fear of me will not overcome you, and my hand will not be hard on you.
οὐχ ὁ φόβος μου σε στροβήσει οὐδὲ ἡ χεὶρ μου βαρεῖα ἔσται ἐπὶ σοί
- 8 ¶ Mwen te tande ou ak de zòrèy mwen. Ki jan ou fè ka di:
But you said in my hearing, and your voice came to my ears:
πλὴν εἶπας ἐν ὧσίν μου φωνὴν ῥημάτων σου ἀκήκωα
- 9 Mwen menm, mwen inonsan. M' pa fè ankenn peche! M' pa gen anyen sou konsyans mwen.
I am clean, without sin; I am washed, and there is no evil in me:
διότι λέγεις καθαρὸς εἰμι οὐχ ἁμαρτῶν ἄμεμπτος δὲ εἰμι οὐ γὰρ ἠνόμησα
- 10 Men, se Bondye ki pretann mwen ba l' jwen pou l' atake m'. Se li menm k'ap aji avè m' tankou si mwen te lènmi l'.
See, he is looking for something against me; in his eyes I am as one of his haters;
μέμνιν δὲ κατ' ἐμοῦ εὔρεν ἡγῆται δέ με ὥσπερ ὑπεναντίον
- 11 Li mete de pye m' nan sèp. L'ap veye tou sa m'ap fè.
He puts chains on my feet; he is watching all my ways.
ἔθετο δὲ ἐν ζύλῳ τὸν πόδα μου ἐφύλαξεν δέ μου πάσας τὰς ὁδοὺς
- 12 La, Jòb monchè, m'ap reponn ou: ou antò. Paske Bondye pa kanmarad moun.
Truly, in saying this you are wrong; for God is greater than man.
πῶς γὰρ λέγεις δίκαιός εἰμι καὶ οὐκ ἐπακήκοέν μου αἰώνιος γὰρ ἔστιν ὁ ἐπάνω βροτῶν
- 13 Poukisa w'ap chache Bondye kont konsa? Se paske li pa reponn lè w'ap plenyen nan pye l'?
Why do you put forward your cause against him, saying, He gives no answer to any of my words?
λέγεις δὲ διὰ τί τῆς δίκης μου οὐκ ἐπακήκοεν πᾶν ῥῆμα
- 14 ¶ Bondye pale divès jan. Men, pesonn pa okipe sa l'ap di.
For God gives his word in one way, even in two, and man is not conscious of it:
ἐν γὰρ τῷ ἅπαξ λαλήσαι ὁ κύριος ἐν δὲ τῷ δευτέρῳ ἐνύπνιον
- 15 Lè moun kouché nan kabann yo, lè yo fon nan dòmi lannwit, Bondye pale ak yo nan rèv, nan vizyon.
In a dream, in a vision of the night, when deep sleep comes on men, while they take their rest on their beds;
ἢ ἐν μελέτῃ νυκτερινῇ ὡς ὅταν ἐπιπίπτη δεινὸς φόβος ἐπ' ἀνθρώπους ἐπὶ νυσταγμάτων ἐπὶ κοίτης
- 16 Li fè yo konnen sa li gen pou l' di yo. Li ba yo avètisman pou yo mache sou piga yo.
Then he makes his secrets clear to men, so that they are full of fear at what they see;
τότε ἀνακαλύπτει νοῦν ἀνθρώπων ἐν εἶδεσιν φόβου τοιοῦτοῖς αὐτοὺς ἐξεφόβησεν

- 17 Li vle pou yo kite move chemen y'ap swiv la, pou yo pa kite lògèy vire tèt yo.
In order that man may be turned from his evil works, and that pride may be taken away from him;
ἀποστρέψαι ἄνθρωπον ἐξ ἀδικίας τὸ δὲ σῶμα αὐτοῦ ἀπὸ πτώματος ἐρρύσατο
- 18 Konsa, yo p'ap mourì. Y'a sove lavi yo.
To keep back his soul from the underworld, and his life from destruction.
ἐφείσατο δὲ τῆς ψυχῆς αὐτοῦ ἀπὸ θανάτου καὶ μὴ πεσεῖν αὐτὸν ἐν πολέμῳ
- 19 ¶ Bondye avèti moun tou lè li voye maladi sou yo. Li ba yo doulè nan tout kò yo.
Pain is sent on him as a punishment, while he is on his bed; there is no end to the trouble in his bones;
πάλιν δὲ ἤλεγξεν αὐτὸν ἐν μαλακίᾳ ἐπὶ κοίτης καὶ πλήθος ὀστέων αὐτοῦ ἐνάρκησεν
- 20 Li bay yo degoutans manje. Yo pèdi anvì manje menm lò manje a gou.
He has no desire for food, and his soul is turned away from delicate meat;
πᾶν δὲ βρωτὸν σίτου οὐ μὴ δύνηται προσδέξασθαι καὶ ἡ ψυχὴ αὐτοῦ βρώσιν ἐπιθυμῆσει
- 21 Y'ap depafini, tout moun wè jan y'ap vin mèg. Tout zo nan kò yo griyen.
His flesh is so wasted away, that it may not be seen, and his bones. ...
ἕως ἄν σαπῶσιν αὐτοῦ αἱ σάρκες καὶ ἀποδείξῃ τὰ ὀστᾶ αὐτοῦ κενά
- 22 Sa ki rete pou yo mourì a, pou y' ale nan peyi san chapo a pa anyen.
And his soul comes near to the underworld, and his life to the angels of death.
ἤγγισεν δὲ εἰς θάνατον ἡ ψυχὴ αὐτοῦ ἡ δὲ ζωὴ αὐτοῦ ἐν ᾗδη
- 23 Lè sa a, yon zanj Bondye ka vin bò kote l', yonn nan milyonven zanj Bondye yo ki la pou fè moun chonje devwa yo.
If now there may be an angel sent to him, one of the thousands which there are to be between him and God, and to make clear to man what is right for him;
ἐὰν ὧσιν χίλιοι ἄγγελοι θανατηφόροι εἰς αὐτῶν οὐ μὴ τρώσῃ αὐτὸν ἐὰν νοήσῃ τῆ καρδίᾳ ἐπιστραφεῖν ἐπὶ κύριον ἀναγγεῖλη δὲ ἄνθρωπῳ τὴν ἑαυτοῦ μέμψιν τὴν δὲ ἄνοιαν αὐτοῦ δεῖξῃ
- 24 Zanj lan va gen pitye pou li. L'a di Bondye: -Tanpri, pa kite l' mourì. M'ap peye pou sove lavi li.
And if he has mercy on him, and says, Let him not go down to the underworld, I have given the price for his life:
ἀνθῆξεται τοῦ μὴ πεσεῖν αὐτὸν εἰς θάνατον ἀνανεώσει δὲ αὐτοῦ τὸ σῶμα ὥσπερ ἀλοιφήν ἐπὶ τοίχου τὰ δὲ ὀστᾶ αὐτοῦ ἐμπλήσει μυελοῦ
- 25 Kò li va refè, l'a vin fre tankou lè l' te jenn.
Then his flesh becomes young again, and he comes back to the days of his early strength;
ἀπαλυνεῖ δὲ αὐτοῦ τὰς σάρκας ὥσπερ νηπίου ἀποκαταστήσει δὲ αὐτὸν ἀνδρωθέντα ἐν ἀνθρώποις
- 26 Li lapriyè Bondye, Bondye reponn li. li al adore Bondye ak kè kontan. Bondye padonnen l' devan tout moun.
He makes his prayer to God, and he has mercy on him; he sees God's face with cries of joy; he gives news of his righteousness to men;
εὐζήμενος δὲ πρὸς κύριον καὶ δεκτὰ αὐτῷ ἔσται εἰσελεύσεται δὲ προσώπῳ καθαρῷ σὺν ἐξηγορίᾳ ἀποδώσει δὲ ἀνθρώποις δικαιοσύνην
- 27 L'ap mache bay Bondye lwanj toupatou. L'ap di: -Mwen te peche, mwen te fè sa ki mal. Men, Bondye pa fè m' peye pou sa m' te fè a.
He makes a song, saying, I did wrong, turning from the straight way, but he did not give me the reward of my sin.
εἶτα τότε ἀπομέμψεται ἄνθρωπος αὐτὸς ἑαυτῷ λέγων οἶα συνετέλουν καὶ οὐκ ἄξια ἤτασέν με ὧν ἡμάρτων
- 28 Li egzante m' lannò. Li ban m' lavi ankò.
He kept my soul from the underworld, and my life sees the light in full measure.
σῶσον ψυχὴν μου τοῦ μὴ ἐλθεῖν εἰς διαφθοράν καὶ ἡ ζωὴ μου φῶς ὄψεται
- 29 ¶ Men tou sa Bondye ap fè, de fwa, twa fwa pou lèzòm,
Truly, God does all these things to man, twice and three times,
ἰδοὺ πάντα ταῦτα ἐργᾶται ὁ ἰσχυρὸς ὁδοῦς τρεῖς μετὰ ἀνδρός
- 30 pou l' pa kite yo mourì, pou l' ba yo lavi ak kè kontan.
Keeping back his soul from the underworld, so that he may see the light of life.
ἀλλ' ἐρρύσατο τὴν ψυχὴν μου ἐκ θανάτου ἵνα ἡ ζωὴ μου ἐν φωτὶ αἰνῇ αὐτόν

- 31 Koulve a, Jòb, louvri zòrèy ou! Koute byen sa m'ap di! Pe bouch ou la! Kite m' fin pale!
Take note O Job, give ear to me; keep quiet, while I say what is in my mind.
ἐνωτίζου ἰωβ καὶ ἄκουέ μου κώφευσον καὶ ἐγὼ εἰμι λαλήσω
- 32 Men, si ou gen kichòy ou vle di, pale; m'ap koute ou. Paske mwen ta vle ba ou rezon.
If you have anything to say, give me an answer; for it is my desire that you may be judged free from sin.
εἰ εἰσὶν λόγοι ἀποκριθῆτί μοι λάλησον θέλω γὰρ δικαιοθῆναί σε
- 33 Osinon, pe bouch ou, koute m' pito! Kite m' moutre ou sa ki rele gen bon konprann.
If not, give attention to me, and keep quiet, and I will give you wisdom.
εἰ μὴ σὺ ἄκουσόν μου κώφευσον καὶ διδάξω σε σοφίαν
- 1 ¶ Eliyou pran lapawòl ankò. Li di konsa:
And Elihu made answer and said,
ὑπολαβὼν δὲ ελιους λέγει
- 2 -Nou menm moun lespri yo, koute sa m'ap di nou! Nèg save yo, louvri zòrèy nou!
Give ear, you wise, to my words; and you who have knowledge, give attention to me;
ἀκούσατέ μου σοφοὶ ἐπιστάμενοι ἐνωτίζεσθε τὸ καλόν
- 3 Zòrèy konnen lè pawòl bèl menm jan bouch konnen lè manje gou.
For words are tested by the ear, as food is tasted by the mouth.
ὅτι οὗς λόγους δοκιμάζει καὶ λάρυγξ γεύεται βρῶσιν
- 4 Annou wè kote jistis la ye. Ann mete rezon an kote pou l' ye a.
Let us make the decision for ourselves as to what is right; let us have the knowledge among ourselves of what is good.
κρίσιν ἐλώμεθα ἑαυτοῖς γινώμεν ἀνὰ μέσον ἑαυτῶν ὅ τι καλόν
- 5 Jòb pretann li nan dwa li, se Bondye ki derefize rann li jistis.
For Job has said, I am upright, and it is God who has taken away my right;
ὅτι εἶρηκεν ἰωβ δίκαιός εἰμι ὁ κύριος ἀπήλλαξέν μου τὸ κρίμα
- 6 Li di: Si m' di m' antò, se manti m'ap bay. Mwen malad pou m' mourì. Men, m' pa fè anyen ki mal.
Though I am right, still I am in pain; my wound may not be made well, though I have done no wrong.
ἐψεύσατο δὲ τῷ κρίματί μου βίαιον τὸ βέλος μου ἄνευ ἀδικίας
- 7 Ou janm jwenn yon moun tankou Jòb? L'ap pase verite Bondye a nan betiz alèz tankou si se dlo l'ap bwè.
What man is like Job, a man who freely makes sport of God,
τίς ἀνὴρ ὥσπερ ἰωβ πίνων μυκτηρισμὸν ὥσπερ ὕδωρ
- 8 Li fè bann ak moun k'ap fè mechanste yo. L'ap pwonmennen ansanm ak malveyan yo.
And goes in the company of evil-doers, walking in the way of sinners?
οὐχ ἁμαρτῶν οὐδὲ ἀσεβήσας ἢ ὁδοῦ κοινωνήσας μετὰ ποιούντων τὰ ἄνομα τοῦ πορευθῆναι μετὰ ἀσεβῶν
- 9 Se li menm menm ki di ak bouch li: Sa pa rapòte anyen, lè yon moun ap chache fè volonte Bondye.
For he has said, It is no profit to a man to take delight in God.
μὴ γὰρ εἶπης ὅτι οὐκ ἔσται ἐπισκοπὴ ἀνδρός καὶ ἐπισκοπὴ αὐτῷ παρὰ κυρίου
- 10 ¶ Nou menm ki gen lespri, koute sa m'ap di. Bondye pa ka fè mechanste. Bondye ki gen tout pouvwa a pa ka nan patipri.
Now then, you wise, take note; you men of knowledge, give ear to me. Let it be far from God to do evil, and from the Ruler of all to do wrong.
διὸ συνετοὶ καρδίας ἀκούσατέ μου μὴ μοι εἴη ἐναντὶ κυρίου ἀσεβῆσαι καὶ ἐναντὶ παντοκράτορος ταράζει τὸ δίκαιον
- 11 Li bay chak moun sa yo merite dapre sa yo fè. Li aji ak yo dapre jan yo mennen bak yo.
For he gives to every man the reward of his work, and sees that he gets the fruit of his ways.
ἀλλὰ ἀποδοῖ ἀνθρώπῳ καθὰ ποιεῖ ἕκαστος αὐτῶν καὶ ἐν τρίβῳ ἀνδρός εὐρήσει αὐτόν

- 12 Non! Bondye pa janm fè sa ki mal. Bondye ki gen tout pouvwa a pa nan paspouki.
Truly, God does not do evil, and the Ruler of all is not a false judge.
οἷη δὲ τὸν κύριον ἄτοπα ποιήσῃν ἢ ὁ παντοκράτωρ ταράξει κρίσιν
- 13 Se pa youn lòt moun ki te bay Bondye pouvwa pou l' gouvènen latè, ni se pa youn lòt moun ki te mete tou sa ki egziste sou kont li.
Who put the earth into his care, or made him responsible for the world?
ὅς ἐποίησεν τὴν γῆν τίς δὲ ἐστὶν ὁ ποιῶν τὴν ὑπ' οὐρανὸν καὶ τὰ ἐνόητα πάντα
- 14 -(we vèsè pwochen)
If he made his spirit come back to him, taking his breath into himself again,
εἰ γὰρ βούλοιτο συνέχειν καὶ τὸ πνεῦμα παρ' αὐτῷ κατασχεῖν
- 15 Si Bondye te kenbe souf ki bay lavi a pou tèt li, youn sèl kou a, bèt kou moun ta mouri. Yo ta tounen pousyè tè ankò.
All flesh would come to an end together, and man would go back to the dust.
τελευτήσει πᾶσα σὰρξ ὁμοθυμαδὸν πᾶς δὲ βροτὸς εἰς γῆν ἀπελεύσεται ὄθεν καὶ ἐπλάσθη
- 16 ¶ Si nou gen bon konprann, koute sa byen. Louvri zòrèy nou pou nou tande sa m'ap di.
If you are wise, take note of this; give ear to the voice of my words.
εἰ δὲ μὴ νοθετῆ ἄκουε ταῦτα ἐνωτίζου φωνὴν ῥημάτων
- 17 Eske n'ap kondann Bondye ki gen tout pouvwa a, epi k'ap rann jistis la? Eske youn moun ki pa vle wè jistis ka gouvènen?
How may a hater of right be a ruler? and will you say that the upright Ruler of all is evil?
ἰδὲ σὺ τὸν μισοῦντα ἄνομα καὶ τὸν ὀλλύντα τοὺς πονηροὺς ὄντα αἰώνιον δίκαιον
- 18 Bondye pini wa yo lè yo fè sa ki mal. Li pini gwo chèf yo lè yo fè mechanste.
He who says to a king, You are an evil-doer; and to rulers, You are sinners;
ἀσεβῆς ὁ λέγων βασιλεῖ παρανομεῖς ἀσεβέστατε τοῖς ἄρχουσιν
- 19 Li pa nan achte figi chèf yo. Ou te mèt pòn, ou te mèt rich, pa gen diferans pou li, paske se li menm ki fè yo tout.
Who has no respect for rulers, and who gives no more attention to those who have wealth than to the poor, for they are all the work of his hands.
ὅς οὐκ ἐψηγύνη πρόσωπον ἐντίμου οὐδὲ οἶδεν τιμὴν θέσθαι ἀδροῖς θυμασθῆναι πρόσωπα αὐτῶν
- 20 Yo rete konsa yo mouri, yo ale nan mitan lannwit. Pèp la annik souke kò l', yo disparèt. Bondye touye gwo chèf yo san li pa leve ti dwèt li.
Suddenly they come to an end, even in the middle of the night: the blow comes on the men of wealth, and they are gone, and the strong are taken away without the hand of man.
κενὰ δὲ αὐτοῖς ἀποβήσεται τὸ κεκραγέαι καὶ δεῖσθαι ἀνδρὸς ἐχρήσαντο γὰρ παρανόμως ἐκκλινομένων ἀδυνάτων
- 21 L'ap veye tout vire tounen lèzòm. L'ap gade tout kote y'ap mete pye yo.
For his eyes are on the ways of a man, and he sees all his steps.
αὐτὸς γὰρ ὀρατὴς ἐστὶν ἔργων ἀνθρώπων λέληθεν δὲ αὐτὸν οὐδὲν ὧν πράσσοουσιν
- 22 Pa gen ankenn fènwa, ni ankenn lonbray ki ka anpeche l' wè sa mechan yo ap fè.
There is no dark place, and no thick cloud, in which the workers of evil may take cover.
οὐδὲ ἔσται τόπος τοῦ κρυβῆναι τοὺς ποιοῦντας τὰ ἄνομα
- 23 Li pa bezwen voye manda bay moun pou yo prezante devan l' pou l' jije yo.
For he does not give man a fixed time to come before him to be judged.
ὅτι οὐκ ἐπ' ἀνδρα θήσει ἔτι ὁ γὰρ κύριος πάντα ἐφορᾷ
- 24 Li pa bezwen nan chache konnen pou l' kraze chèf yo, lèfini pou l' mete lòt moun nan plas yo.
He sends the strong to destruction without searching out their cause, and puts others in their place.
ὁ καταλαμβάνων ἀνεξιχνίαστα ἐνδοξά τε καὶ ἐξαισία ὧν οὐκ ἔστιν ἀριθμὸς
- 25 Paske li konnen dènye sa yo fè. Youn jou lannwit konsa, li desann yo li pilonnen yo anba pye l'.
For he has knowledge of their works, overturning them in the night, so that they are crushed.
ὁ γνωρίζων αὐτῶν τὰ ἔργα καὶ στρέψει νύκτα καὶ ταπεινωθήσονται

- 26 Li soufflete yo tankou malfektè nan mitan lari pou tout moun ka wè.
The evil-doers are broken by his wrath, he puts his hand on them with force before the eyes of all onlookers.
ἔσβεσεν δὲ ἀσεβεῖς ὄρατοὶ δὲ ἐναντίον αὐτοῦ
- 27 Paske yo te vire do ba li, yo te fè tankou yo pa konnen lòd li bay yo.
Because they did not go after him, and took no note of his ways,
ὅτι ἐξέκλιναν ἐκ νόμου θεοῦ δικαιοῦματα δὲ αὐτοῦ οὐκ ἐπέγνωσαν
- 28 Yo fè, yo fè jouk pòn yo rele mande Bondye sekou, jouk Bondye tande jan piti yo ap rele anba men yo.
So that the cry of the poor might come up to him, and the prayer of those in need come to his ears.
τοῦ ἐπαγαγεῖν ἐπ' αὐτὸν κραυγὴν πένητος καὶ κραυγὴν πτωχῶν εἰσακούσεται
- 29 Men, si Bondye rete san l' pa fè anyen, ki moun ki ka di l' kichòy? Si li kache kò li, ki moun ki ka wè l'! Men, pa pè! L'ap veye sou tout moun nan tout peyi.
...
καὶ αὐτὸς ἡσυχίαν παρέξει καὶ τίς καταδικάζεται καὶ κρύψει πρόσωπον καὶ τίς ὄψεται αὐτόν καὶ κατὰ ἔθλους καὶ κατὰ ἀνθρώπου ὁμοῦ
- 30 Li p'ap kite move chèf gouvènè yo, li p'ap kite yo tann pèlen pou pèp la.
...
βασιλευῶν ἀνθρώπων ὑποκριτὴν ἀπὸ δυσκολίας λαοῦ
- 31 ¶ Men, si yon mechan pale ak Bondye, si li di l': -Wi, mwen te fè sa ki mal. Mwen p'ap fè sa ankò.
...
ὅτι πρὸς τὸν ἰσχυρὸν ὁ λέγων εἴληφα οὐκ ἐνεχυράσω
- 32 Tanpri. Louvri je m'. Fe m' wè sa m' fè a. Si mwen te aji ak mechanste, mwen p'ap rekonmanse ankò.
...
ἀνευ ἑμαυτοῦ ὕψομαι σὺ δεῖξόν μοι εἰ ἀδικίαν ἡργασάμην οὐ μὴ προσθήσω
- 33 Dapre ou, Jòb, èske se pou Bondye pini l'? Mwen mande ou sa paske m' konnen ou pa dakò ak sa Bondye fè a. Men, se ou menm ki pou decide. Pa mwen menm. Manyè di m' sa ki nan kè ou.
...
μὴ παρὰ σοῦ ἀποτεῖσει αὐτήν ὅτι ἀπόση ὅτι σὺ ἐκλέξῃ καὶ οὐκ ἐγὼ καὶ τί ἔγνωσ λάλησον
- 34 Moun lespri ansanm ak moun bon konprann k'ap koute m' yo va di m' konsa:
Men of knowledge, and all wise men, hearing me, will say,
διὸ συνετοὶ καρδίας ἐροῦσιν ταῦτα ἀνὴρ δὲ σοφὸς ἀκήκοέν μου τὸ ῥῆμα
- 35 Jòb ap pale anpil, men li pa konn sa l'ap di. Tou sa l'ap di yo pa gen ni pye ni tèt.
Job's words do not come from knowledge; they are not the fruit of wisdom.
ἰωβ δὲ οὐκ ἐν συνέσει ἐλάλησεν τὰ δὲ ῥήματα αὐτοῦ οὐκ ἐν ἐπιστήμῃ
- 36 Egzaminen byen tou sa Jòb di la a. N'a wè li pale tankou yon moun ki mechan nan kè l'.
May Job be tested to the end, because his answers have been like those of evil men.
οὐ μὴν δὲ ἀλλὰ μάθε ἰωβ μὴ δῶς ἔτι ἀνταπόκρισιν ὥσπερ οἱ ἄφρονες
- 37 Li fin fè kont peche l', koulye a l'ap kenbe tèt ak Bondye. L'ap seye fè nou konprann li pa antò. L'ap plede fè Bondye remontrans.
For in addition to his sin, he is uncontrolled in heart; before our eyes he makes sport of God, increasing his words against him.
ἵνα μὴ προσθῶμεν ἐφ' ἁμαρτίας ἡμῶν ἀνομία δὲ ἐφ' ἡμῖν λογισθήσεται πολλὰ λαλούντων ῥήματα ἐναντίον τοῦ κυρίου
- 1 ¶ Eliyou pran lapawòl ankò, li di:
And Elihu made answer and said,
ὑπολαβὼν δὲ ελιους λέγει
- 2 -Pa konprann ou gen rezon lè w'ap di ou inonsan devan Bondye,
Does it seem to you to be right, and righteousness before God, to say,
τί τοῦτο ἡγήσω ἐν κρίσει σὺ τίς εἶ ὅτι εἶπας δίκαιός εἰμι ἐναντι κυρίου

- 3 lè w'ap di Bondye: Ki mele ou sa? M' te mèt peche, sa pa fè ou anyen.
What profit is it to me, and how am I better off than if I had done wrong?
 ἢ ἐρεῖς τί ποιήσω ἁμαρτῶν
- 4 Enben. Mwen pral reponn ou, ni ou ni zanmi ou yo.
I will make answer to you and to your friends:
 ἐγὼ σοὶ δώσω ἀποκρίσιν καὶ τοῖς τρισὶν φίλοις σου
- 5 Gade syèl la! Ou wè jan nwaj yo wo anwo tèt ou!
Let your eyes be turned to the heavens, and lifted up to see the skies; they are higher than you.
 ἀνάβλεψον εἰς τὸν οὐρανὸν καὶ ἰδέ κατάμαθε δὲ νέφη ὡς ὑψηλὰ ἀπὸ σοῦ
- 6 Si ou fè peche, sa pa fè Bondye anyen! Ou te mèt fè peche sou peche, sa pa di l' anyen?
If you have done wrong, is he any the worse for it? and if your sins are great in number, what is it to him?
 εἰ ἤμαρτες τί πράξεις εἰ δὲ καὶ πολλὰ ἠνόμησας τί δύνασαι ποιῆσαι
- 7 Si ou mache dwat, ki avantaj Bondye jwenn nan sa? Kisa ou ba li la a?
If you are upright, what do you give to him? or what does he take from your hand?
 ἐπεὶ δὲ οὖν δίκαιος εἶ τί δώσεις αὐτῷ ἢ τί ἐκ χειρὸς σου λήμψεται
- 8 Se moun parèy ou ki soufri lè ou fè sa ki mal. Se yo ki pwofite tou lè ou fè sa ki dwat.
Your evil-doing may have an effect on a man like yourself, or your righteousness on a son of man.
 ἀνδρὶ τῷ ὁμοίῳ σου ἢ ἀσέβειά σου καὶ υἱῷ ἀνθρώπου ἢ δικαιοσύνη σου
- 9 ¶ Lè moun ap sibi anba ponyèt lòt moun, yo plenyen. Lè se chèf k'ap peze yo, yo rele.
Because the hand of the cruel is hard on them, men are making sounds of grief; they are crying out for help because of the arm of the strong.
 ἀπὸ πλήθους συκοφαντούμενοι κεκραῶνται βοήσονται ἀπὸ βραχίονος πολλῶν
- 10 Men, yo pa vire kote Bondye ki kreye yo a. Yo te mèt nan nenpòt gwo lapenn, se li menm k'ap ba yo kouraj.
But no one has said, Where is God my Maker, who gives songs in the night;
 καὶ οὐκ εἶπεν ποῦ ἐστὶν ὁ θεὸς ὁ ποιήσας με ὁ κατατάσσει φυλακὰς νυκτερινὰς
- 11 Yo pa vire kote Bondye ki ba yo plis lespri pase bèt nan bwa, plis bon konprann pase zwezo nan syèl la.
Who gives us more knowledge than the beasts of the earth, and makes us wiser than the birds of the heaven?
 ὁ διορίζων με ἀπὸ τετραπόδων γῆς ἀπὸ δὲ πετεινῶν οὐρανοῦ
- 12 Yo rele kont rele yo, Bondye pa reponn yo, paske mechan yo gen lògèy.
There they are crying out because of the pride of the evil-doers, but he gives them no answer.
 ἐκεῖ κεκραῶνται καὶ οὐ μὴ εἰσακούσῃ καὶ ἀπὸ ὕβρεως πονηρῶν
- 13 Se pou gremesi y'ap plede rele konsa. Bondye pa tandè, li pa wè.
But God will not give ear to what is false, or the Ruler of all take note of it;
 ἄτοπα γὰρ οὐ βούλεται ὁ κύριος ἰδεῖν αὐτὸς γὰρ ὁ παντοκράτωρ ὁρατῆς ἐστὶν
- 14 ¶ Jòb monchè, ou di ou pa ka wè Bondye. Men, ou mete ka ou devan li.
How much less when you say that you do not see him; that the cause is before him, and you are waiting for him.
 τῶν συντελούντων τὰ ἄνομα καὶ σώσει με κρίθητι δὲ ἐναντίον αὐτοῦ εἰ δύνασαι αἰνέσαι αὐτόν ὡς ἐστὶν
- 15 Ou di ankò: Bondye pa nan pini. Mwen te mèt peche, sa pa di l' anyen.
And now ... ;
 καὶ νῦν ὅτι οὐκ ἐστὶν ἐπισκεπτόμενος ὀργὴν αὐτοῦ καὶ οὐκ ἔγνω παραπτώματι σφόδρα
- 16 Jòb monchè, w'ap louvri bouch ou pou ou pa di anyen. W'ap fè tout pale anpil sa a paske ou pa konn sa w'ap di.
And Job's mouth is open wide to give out what is of no profit, increasing words without knowledge.
 καὶ ἰωβ ματαίως ἀνοίγει τὸ στόμα αὐτοῦ ἐν ἀγνωσίᾳ ῥήματα βαρύνει

- 1 ¶ Eliyou pran pale ankò, li di konsa:
And Elihu went on to say,
προσθεῖς δὲ ελιους ἐτι λέγει
- 2 -Pran yon ti pasyans. Kite m' fè yon ti pale ankò, paske m' poko fin di sa m' gen pou m' di pou pran defans Bondye.
Give me a little more time, and I will make it clear to you; for I have still something to say for God.
μεῖνόν με μικρόν ἐτι ἵνα διδάξω σε ἐτι γὰρ ἐν ἐμοί ἐστιν λέξις
- 3 Mwen pral sèvi ak tou sa mwen konnen pou m' moutre ou se Bondye ki kreye m' lan ki gen rezon.
I will get my knowledge from far, and I will give righteousness to my Maker.
ἀναλαβὼν τὴν ἐπιστήμην μου μακρὰν ἔργοις δέ μου δίκαια ἐρῶ
- 4 Mwen p'ap bay manti nan sa m'ap di la a. Se yon nonm ki gen anpil konesans k'ap pale avè ou la a.
For truly my words are not false; one who has all knowledge is talking with you.
ἐπ' ἀληθείας καὶ οὐκ ἄδικα ῥήματα ἀδικῶς συνίεις
- 5 ¶ Bondye gen pouvwa. Li pa meprize pesonn. Pa gen anyen li pa konprann.
Truly, God gives up the hard-hearted, and will not give life to the sinner.
γίνωσκε δὲ ὅτι ὁ κύριος οὐ μὴ ἀποποιήσεται τὸν ἄκακον δυνατὸς ἰσχύι καρδίας
- 6 Li p'ap kite mechan yo viv lontan. Li toujou aji ak pòn yo san patipri.
His eyes are ever on the upright, and he gives to the crushed their right;
ἀσεβῆ οὐ μὴ ζωοποιήσει καὶ κρίμα πτωχῶν δώσει
- 7 Li defann kòz moun ki mache dwat yo. Li mete yo chèf pou yo gouvènè tankou wa. Toutan tout moun ap pale byen pou yo.
Lifting them up to the seat of kings, and making them safe for ever.
οὐκ ἀφελεῖ ἀπὸ δικαίου ὀφθαλμοὺς αὐτοῦ καὶ μετὰ βασιλέων εἰς θρόνον καὶ καθεῖ αὐτοὺς εἰς νεῖκος καὶ ὑψωθήσονται
- 8 Men, si Bondye mete yo nan chenn, si lafliksyon makònen nan tout kò yo,
And if they have been prisoned in chains, and taken in cords of trouble,
καὶ εἰ πεπεδημένοι ἐν χειροπέδαις συσχεθήσονται ἐν σχοινοῖς πενίας
- 9 Bondye va louvri je yo pou yo ka wè tou sa y'ap fè a. Li moutre yo se lògèy k'ap fè yo fè peche.
Then he makes clear to them what they have done, even their evil works in which they have taken pride.
καὶ ἀναγγελεῖ αὐτοῖς τὰ ἔργα αὐτῶν καὶ τὰ παραπτώματα αὐτῶν ὅτι ἰσχύσουσιν
- 10 Li pale nan zòrèy yo pou avèti yo. Li mande yo pou yo sispann fè sa ki mal.
Their ear is open to his teaching, and he gives them orders so that their hearts may be turned from evil.
ἀλλὰ τοῦ δικαίου εἰσακούσεται καὶ εἶπεν ὅτι ἐπιστραφήσονται ἐξ ἀδικίας
- 11 Si yo koute Bondye, si yo soumèt devan li, y'a viv rès lavi yo nan kè kontan ak nan plezi.
If they give ear to his voice, and do his word, then he gives them long life, and years full of pleasure.
ἐὰν ἀκούσασιν καὶ δουλεύσασιν συντελέσουσιν τὰς ἡμέρας αὐτῶν ἐν ἀγαθοῖς καὶ τὰ ἔτη αὐτῶν ἐν εὐπρεπειᾷς
- 12 Si se pa sa, y'ap rete konsa y'ap mouri. Y'ap desann kote mò yo ye a san yo pa konnen.
But if not, they come to their end, and give up their breath without knowledge.
ἀσεβεῖς δὲ οὐ διασφύζει παρὰ τὸ μὴ βούλεσθαι εἰδέναι αὐτοὺς τὸν κύριον καὶ διότι νοθετούμενοι ἀνήκοοι ἦσαν
- 13 Men, mechan yo ap fè tèt di. Yo fache pi rès. Yo te mèt anba kou, yo p'ap mande sekou.
Those who have no fear of God keep wrath stored up in their hearts; they give no cry for help when they are made prisoners.
καὶ ὑποκριταὶ καρδίᾳ τάξουσιν θυμὸν οὐ βοήσονται ὅτι ἔδησεν αὐτούς
- 14 Yo jenn gason toujou, yo gen tan mouri. Yo t'ap mennen yon lavi dezòd.
They come to their end while they are still young, their life is short like that of those who are used for sex purposes in the worship of their gods.
ἀποθάνοι τοίνυν ἐν νεότητι ἢ ψυχὴ αὐτῶν ἢ δὲ ζωὴ αὐτῶν τιτροσκομένη ὑπὸ ἀγγέλων

- 15 ¶ Men, Bondye pran soufrans lan, li sèvi avè l' pou li moutre lèzòm anpil bagay. Se lè yo anba tray, li louvri lespri yo.
He makes the wrong done to the poor the way of their salvation, opening their ears by their trouble.
ἀνθ' ὧν ἔθλιψαν ἀσθενῆ καὶ ἀδύνατον κρίμα δὲ πραέων ἐκθήσει
- 16 Ou menm tou, Bondye vle wete ou nan gwo lapenn sa a, pou ou ka rive gen jwisans san moun pa chache ou kont. Te gen yon lè tab ou te chaje ak bon manje.
...
καὶ προσέτι ἠπάτησέν σε ἐκ στόματος ἐχθροῦ ἄβυσσος κατάρχουσιν ὑποκάτω αὐτῆς καὶ κατέβη τράπεζά σου πλήρης πιότητος
- 17 Lè sa a, ou te fè menm lide ak mechan yo. Koulye a, yo pral pini ou jan ou merite l' la.
...
οὐχ ὑστερήσει δὲ ἀπὸ δικαίων κρίμα
- 18 Veye zo ou! Pa kite richès vire tèt ou ankò! Pa kite yo achte ou ak lajan osinon ak gwo kado!
...
θυμὸς δὲ ἐπ' ἀσεβείᾳ ἐστὶ δι' ἀσέβειαν δώρων ὧν ἐδέχοντο ἐπ' ἀδικίαις
- 19 Se pou ou jije tout moun, rich kou pòn, gwonèg la tankou nèg fèb la.
...
μὴ σε ἐκκλινάτω ἐκὼν ὁ νοῦς δεήσεως ἐν ἀνάγκῃ ὄντων ἀδυνάτων καὶ πάντας τοὺς κραταιοῦντας ἰσχύον
- 20 Pa kraze moun ki pa anyen pou ou pou mete fanmi ou nan plas yo.
...
μὴ ἐξελεύσῃς τὴν νύκτα τοῦ ἀναβῆναι λαοὺς ἀντ' αὐτῶν
- 21 Atansyon pou ou pa fè sa ki mal. Se pou sa menm w'ap soufri konsa.
Take care not to be turned to sin, for you have taken evil for your part in place of sorrow.
ἀλλὰ φύλαξαι μὴ πράξις ἄτοπα ἐπὶ τούτων γὰρ ἐξείλω ἀπὸ πτωχείας
- 22 Gade jan Bondye gen anpil pounwa. Pa gen pi gran mèt pase l'.
Truly God is lifted up in strength; who is a ruler like him?
ἰδοὺ ὁ ἰσχυρὸς κραταιώσει ἐν ἰσχύι αὐτοῦ τίς γάρ ἐστιν κατ' αὐτὸν δυνάστης
- 23 Pesonn pa ka di Bondye sa pou l' fè. Pesonn pa ka di l' sa l' fè a mal.
Who ever gave orders to him, or said to him, You have done wrong?
τίς δὲ ἐστιν ὁ ἐτάζων αὐτοῦ τὰ ἔργα ἢ τίς ὁ εἶπας ἐπραξεν ἄδικα
- 24 ¶ Se pou ou fè lwanj travay li pito, tankou tout moun toujou fè l' la.
See that you give praise to his work, about which men make songs.
μνήσθητι ὅτι μέγала ἐστὶν αὐτοῦ τὰ ἔργα ὧν ἤρξαν ἄνδρες
- 25 Se bèl bagay pou tout moun wè. Yo rete byen lwen, y'ap gade.
All people are looking on it; man sees it from far.
πᾶς ἄνθρωπος εἶδεν ἐν ἑαυτῷ ὅσοι τιτρωσκόμενοι εἰσὶν βροτοί
- 26 Wi. Nou p'ap janm ka fin konprann jan Bondye gen pounwa! Nou p'ap janm ka fin konnen depi kilè Bondye la.
Truly, God is great, greater than all our knowledge; the number of his years may not be searched out.
ἰδοὺ ὁ ἰσχυρὸς πολὺς καὶ οὐ γνωσόμεθα ἀριθμὸς ἐτῶν αὐτοῦ καὶ ἀπέραντος
- 27 Se li menm ki rale dlo sou latè, ki fè l' tounen vapè nan nwaj yo pou bay lapli.
For he takes up the drops from the sea; he sends them through his mist as rain,
ἀριθμηταὶ δὲ αὐτῷ σταγόνες ὑετοῦ καὶ ἐπιχυθήσονται ὑετῷ εἰς νεφέλην
- 28 Lèfini, li kite lapli soti nan syèl la tonbe sou tout moun sou latè.
Flowing down from the sky, and dropping on the peoples.
ρῦήσονται παλαιώματα ἐσκίασεν δὲ νέφη ἐπὶ ἀμυθήτων βροτῶν [8a] ὄραν ἔθετο κτήνεσιν οἶδασιν δὲ κοίτης τάξιν [8β] ἐπὶ τούτοις πᾶσιν οὐκ ἐξίσταται σου ἡ διάνοια οὐδὲ διαλλάσσεται σου ἡ καρδία ἀπὸ σώματος

- 29 **Pesonn pa konnen ki jan nwaj yo fè deplase, ki jan loraj fè gwonde nan syèl kote Bondye rete a.**
And who has knowledge of how the clouds are stretched out, or of the thunders of his tent?
καὶ ἐὰν συνῆ ἀπεκτάσεις νεφέλης ισότητα σκηνῆς αὐτοῦ
- 30 **Li kouvri syèl la ak nwaj yo. Li kouvri tout tèt mòn yo.**
See, he is stretching out his mist, covering the tops of the mountains with it.
ἰδοὺ ἐκτείνει ἐπ' αὐτὸν ἠδω καὶ ριζώματα τῆς θαλάσσης ἐκάλυψεν
- 31 **Se konsa li bay pèp la manje. Li ba yo manje an kantite.**
For by these he gives food to the peoples, and bread in full measure.
ἐν γὰρ αὐτοῖς κρινεῖ λαοὺς δώσει τροφήν τῷ ἰσχύοντι
- 32 **Li kenbe zèklè yo nan pla men li. Li bay lòd pou loraj tonbe kote li menm li vize a.**
He takes the light in his hands, sending it against the mark.
ἐπὶ χειρῶν ἐκάλυψεν φῶς καὶ ἐνετείλατο περὶ αὐτῆς ἐν ἀπαντῶντι
- 33 **Loraj la anonse move tan. Ata bèt yo santi move tan an ap vini.**
The thunder makes clear his passion, and the storm gives news of his wrath.
ἀναγγελεῖ περὶ αὐτοῦ φίλον αὐτοῦ κτησὶς καὶ περὶ ἀδικίας
- 1 ¶ **Lè konsa, kè m' ap bat. M' santi l'ap rache.**
At this my heart is shaking; it is moved out of its place.
καὶ ταύτης ἐταράχθη ἡ καρδία μου καὶ ἀπερρύη ἐκ τοῦ τόπου αὐτῆς
- 2 **Nou tout, koute vwa Bondye! Koute jan l'ap gwonde!**
Give ear to the rolling noise of his voice; to the hollow sound which goes out of his mouth.
ἄκουε ἀκοὴν ἐν ὀργῇ θυμοῦ κυρίου καὶ μελέτη ἐκ στόματος αὐτοῦ ἐξελεύσεται
- 3 **Zèklè a kouri nan tout syèl la. Li klere dènye bout latè.**
He sends it out through all the heaven, and his thunder-flame to the ends of the earth.
ὑποκάτω παντὸς τοῦ οὐρανοῦ ἀρχὴ αὐτοῦ καὶ τὸ φῶς αὐτοῦ ἐπὶ πτερύγων τῆς γῆς
- 4 **Aprè sa, yo tande vwa li ap gwonde. Loraj la gwonde avèk fòs. Lè konsa, zèklè fè mikalaw.**
After it a voice is sounding, thundering out the word of his power; he does not keep back his thunder-flames; from his mouth his voice is sounding.
ὀπίσω αὐτοῦ βοήσεται φωνὴ βροντῆσει ἐν φωνῇ ὕβρεως αὐτοῦ καὶ οὐκ ἀνταλλάξει αὐτοῦς ὅτι ἀκούσει φωνὴν αὐτοῦ
- 5 **Lè Bondye ap pale konsa, li fè bèl bagay, bagay nou pa ka konprann.**
He does wonders, more than may be searched out; great things of which we have no knowledge;
βροντῆσει ὁ ἰσχυρὸς ἐν φωνῇ αὐτοῦ θαυμάσια ἐποίησεν γὰρ μέγала ἃ οὐκ ἤδειμεν
- 6 ¶ **Li bay lanèj lòd kouvri latè. Li bay gwo lapli lòd tonbe.**
For he says to the snow, Make the earth wet; and to the rain-storm, Come down.
συντάσσει χιόνι γίνου ἐπὶ τῆς γῆς καὶ χειμῶν ὑετός καὶ χειμῶν ὑετῶν δυναστείας αὐτοῦ
- 7 **Li fè tout moun sispann travay. Li fè yo wè sa se travay pa l'.**
He puts an end to the work of every man, so that all may see his work.
ἐν χειρὶ παντὸς ἀνθρώπου κατασφραγίζει ἵνα γινῶ πᾶς ἄνθρωπος τὴν ἑαυτοῦ ἀσθένειαν
- 8 **Tout bèt antre nan twou. Y' al kache kò yo nan nich.**
Then the beasts go into their holes, and take their rest.
εἰσῆλθεν δὲ θηρία ὑπὸ σκέπην ἡσύχασαν δὲ ἐπὶ κοίτης
- 9 **Van tanpèt soti nan sid. Van frèt soti nan nò.**
Out of its place comes the storm-wind, and the cold out of its store-houses.
ἐκ ταμείων ἐπέρχονται δῖναι ἀπὸ δὲ ἀκρωτηρίων ψύχος

- 10 Souf Bondye fè dlo tounen glas. Konsa, tout dlo tounen glas.
By the breath of God ice is made, and the wide waters are shut in.
καὶ ἀπὸ πνοῆς ἰσχυροῦ δώσει πάγος οἰακίζει δὲ τὸ ὕδωρ ὡς ἐὰν βούληται
- 11 Zèklè yo ap fè yan nan nwaj yo. Nwaj yo klere byen lwen.
The thick cloud is weighted with thunder-flame, and the cloud sends out its light;
καὶ ἐκλεκτὸν καταπλάσσει νεφέλη διασκορπιεῖ νέφος φῶς αὐτοῦ
- 12 Bondye fè yo vire nan syèl la jan li vle. Yo fè tou sa li ba yo lòd fè toupatou sou latè.
And it goes this way and that, round about, turning itself by his guiding, to do whatever he gives orders to be done, on the face of his world of men,
καὶ αὐτὸς κυκλώματα διαστρέψει ἐν θεεβουλαθῶ εἰς ἔργα αὐτῶν πάντα ὅσα ἂν ἐντεῖληται αὐτοῖς ταῦτα συντέτακται παρ' αὐτοῦ ἐπὶ τῆς γῆς
- 13 Bondye voye lapli pou wouze latè. Li voye l' pou pini moun, li voye l' pou beni yo tou.
For a rod, or for a curse, or for mercy, causing it to come on the mark.
ἐὰν εἰς παιδείαν ἐὰν εἰς τὴν γῆν αὐτοῦ ἐὰν εἰς ἔλεος εὐρήσει αὐτόν
- 14 ¶ Louvri zòrèy ou, Jòb, pou ou tande sa m' pral di la a. Pran tèt ou, egzaminen bèl travay Bondye yo byen.
Give ear to this, O Job, and keep quiet in your place; and take note of the wonders worked by God.
ἐνωτίζου ταῦτα ἰωβ στήθι νουθετοῦ δύναμιν κυρίου
- 15 Eske ou konnen ki jan Bondye ba yo lòd, ki jan li fè zèklè yo klere nan nwaj yo?
Have you knowledge of God's ordering of his works, how he makes the light of his cloud to be seen?
οἶδαμεν ὅτι ὁ θεὸς ἔθετο ἔργα αὐτοῦ φῶς ποιήσας ἐκ σκοτίους
- 16 Eske ou konnen ki jan nwaj yo fè flote nan syèl la? Sa se yon bèl bagay. Pou ou fè l' fòk ou gen anpil ladrès.
Have you knowledge of the balancings of the clouds, the wonders of him who has all wisdom?
ἐπίσταται δὲ διάκρισιν νεφῶν ἐξαισία δὲ πτώματα πονηρῶν
- 17 Lè van cho ki sot nan sid la ap kwit tè a, ou santi rad sou ou ap boule tout kò ou.
You, whose clothing is warm, when the earth is quiet because of the south wind,
σοῦ δὲ ἡ στολή θερμὴ ἡσυχάζεται δὲ ἐπὶ τῆς γῆς
- 18 Eske ou ka ede Bondye louvri nwaj yo nan syèl la, pou fè yo di tankou bout fè?
Will you, with him, make the skies smooth, and strong as a polished looking-glass?
στερεώσεις μετ' αὐτοῦ εἰς παλαιώματα ἰσχυραὶ ὡς ὄρασις ἐπιχρύσεως
- 19 Fè m' konnen sa pou nou di Bondye. Lespri nou vid. Nou pa gen anyen pou nou di l'.
Make clear to me what we are to say to him; we are unable to put our cause before him, because of the dark.
διὰ τί δίδαζόν με τί ἐροῦμεν αὐτῷ καὶ παυσώμεθα πολλὰ λέγοντες
- 20 Mwen pa mande pou m' pale ak Bondye. Poukisa pou m' ba li okazyon pou li touye m'?
How may he have knowledge of my desire for talk with him? or did any man ever say, May destruction come on me?
μὴ βίβλος ἢ γραμματεὺς μοι παρέστηκεν ἵνα ἄνθρωπον ἐστηκὼς κατασιωπήσω
- 21 ¶ Ou rete konsa ou pa wè solèy la. Li kache anba nwaj yo. Yon van leve, li fè solèy la klere ankò.
And now the light is not seen, for it is dark because of the clouds; but a wind comes, clearing them away.
πᾶσιν δ' οὐχ ὁρατὸν τὸ φῶς τηλαυγές ἐστιν ἐν τοῖς παλαιώμασιν ὥσπερ τὸ παρ' αὐτοῦ ἐπὶ νεφῶν
- 22 Yon bèl klète, klere kou lò, parèt sou bò nò. Nou wè Bondye kanpe nan mitan yon bèl limyè ki fè nou pè.
A bright light comes out of the north; God's glory is greatly to be feared.
ἀπὸ βορρᾶ νέφη χρυσαυγόντα ἐπὶ τούτοις μεγάλη ἡ δόξα καὶ τιμὴ παντοκράτορος
- 23 Nou pa ka pwòche bò kote Bondye ki gen tout pouvwa a. Li sèl gwo chèf, li sèl jij, li pa nan patipri. Li p'ap kondannen yon moun ki inonsan.
There is no searching out of the Ruler of all: his strength and his judging are great; he is full of righteousness, doing no wrong.
καὶ οὐχ εὐρίσκομεν ἄλλον ὅμοιον τῇ ἰσχύι αὐτοῦ ὁ τὰ δίκαια κρίνων οὐκ οἶει ἐπακοῦειν αὐτόν

- 24 Se poutèt sa, tout moun fèt pou gen krentif pou li. Li p'ap okipe moun ki pretann yo gen bon konprann.
For this cause men go in fear of him; he has no respect for any who are wise in heart.
διὸ φοβηθήσονται αὐτὸν οἱ ἄνθρωποι φοβηθήσονται δὲ αὐτὸν καὶ οἱ σοφοὶ καρδία
- 1 ¶ Lè sa a, nan yon gwo van tanpèt, Seyè a pale ak Jòb. Li di l' konsa:
And the Lord made answer to Job out of the storm-wind, and said,
μετὰ δὲ τὸ παύσασθαι ελιουν τῆς λέξεως εἶπεν ὁ κύριος τῷ ἰωβ διὰ λαίλαπος καὶ νεφῶν
- 2 -Kisa ou ye menm pou w'ap poze keksyon sou plan travay mwen ak yon bann diskou ki pa vle di anyen?
Who is this who makes the purpose of God dark by words without knowledge?
τίς οὗτος ὁ κρύπτων με βουλὴν συνέχων δὲ ῥήματα ἐν καρδίᾳ ἐμὲ δὲ οἴεται κρύπτειν
- 3 Mete gason sou ou! M' pral poze ou keksyon. Pare kò ou pou ou reponn mwen.
Get your strength together like a man of war; I will put questions to you, and you will give me the answers.
ζῶσαι ὥσπερ ἄνῆρ τὴν ὀσφύν σου ἐρωτήσω δέ σε σὺ δέ μοι ἀποκρίθητι
- 4 ¶ Kote ou te ye lè m' t'ap fè latè? Se pou ou reponn mwen si ou konn tout bagay!
Where were you when I put the earth on its base? Say, if you have knowledge.
ποῦ ἦς ἐν τῷ θεμελιῶν με τὴν γῆν ἀπάγγελον δέ μοι εἰ ἐπίστη σύνεσιν
- 5 Ki moun ki te deside lajè l'ap genyen? Ki moun ki te pran mezi l'? Eske ou konn sa?
By whom were its measures fixed? Say, if you have wisdom; or by whom was the line stretched out over it?
τίς ἔθετο τὰ μέτρα αὐτῆς εἰ οἶδας ἢ τίς ὁ ἐπαγαγὼν σπαρτίον ἐπ' αὐτῆς
- 6 Sou kisa fondasyon latè chita? Ki moun ki te poze wòch ki kenbe l' la?
On what were its pillars based, or who put down its angle-stone,
ἐπὶ τίνος οἱ κρίκοι αὐτῆς πεπήγασιν τίς δέ ἐστιν ὁ βαλὼν λίθον γωνιαῖον ἐπ' αὐτῆς
- 7 Jou maten sa a, tout zetwal yo t'ap chante, tout sèvitè Bondye yo t'ap bat bravo.
When the morning stars made songs together, and all the sons of the gods gave cries of joy?
ὅτε ἐγενήθησαν ἄστρα ἦνεσάν με φωνῆ μεγάλης πάντες ἄγγελοι μου
- 8 Ki moun ki fèmen pòtay pou bare lanmè a, lè li pete soti nan vant latè a?
Or where were you when the sea came to birth, pushing out from its secret place;
ἔφραζα δὲ θάλασσαν πύλαις ὅτε ἐμαίμασεν ἐκ κοιλίας μητρὸς αὐτῆς ἐκπορευομένη
- 9 Lè mwen kouvri lanmè a ak nwaj, lè mwen vlope l' nan gwo nwaj nwa yo,
When I made the cloud its robe, and put thick clouds as bands round it,
ἐθέμην δὲ αὐτῇ νέφος ἀμφίαισιν ὀμίγλη δὲ αὐτὴν ἐσπαργάνωσα
- 10 mwen bay lanmè a bòn li. Mwen mete pòt avèk kle pou kenbe l' nan plas li.
Ordering a fixed limit for it, with locks and doors;
ἐθέμην δὲ αὐτῇ ὅρια περιθεις κλειθρα καὶ πύλας
- 11 Mwen di l': Men limit ou. Pa depase l'. Se la m'ap kraze fòs lanm ou yo.
And said, So far you may come, and no farther; and here the pride of your waves will be stopped?
εἶπα δὲ αὐτῇ μέχρι τούτου ἐλευσῆ καὶ οὐχ ὑπερβῆσῃ ἀλλ' ἐν σεαυτῇ συντριβήσεται σου τὰ κύματα
- 12 ¶ Jòb, èske yon sèl fwa ou janm bay lòd pou maten rive? Ou janm bay lè pou bajou kase?
Have you, from your earliest days, given orders to the morning, or made the dawn conscious of its place;
ἢ ἐπὶ σοῦ συντέταχα φέγγος πρωινόν ἑωσφόρος δὲ εἶδεν τὴν ἑαυτοῦ τάξιν
- 13 Eske ou janm bay devanjou l' lòd pou l' klere sou tout latè, l' pou l' fè mechan yo soti nan twou yo?
So that it might take a grip of the skirts of the earth, shaking all the evil-doers out of it?
ἐπιλαβέσθαι περὺγων γῆς ἐκτινάξαι ἀσεβεῖς ἐξ αὐτῆς

- 14 Lè sa a, tout mòn yo ak tout fon yo parèt aklè, tankou mak pye bèt nan labou. Yo pran koulè yo, ou ta di yon rad latè mete sou li.
It is changed like wet earth under a stamp, and is coloured like a robe;
ἢ σὺ λαβῶν γῆν πηλὸν ἐπλασας ζῶον καὶ λαλητὸν αὐτὸν ἔθου ἐπὶ γῆς
- 15 Limyè solèy la antrave mechan yo nan travay yo. Yo blije kite mechanste yo te pare pou fè a.
And from the evil-doers their light is kept back, and the arm of pride is broken.
ἀφειλας δὲ ἀπὸ ἀσεβῶν τὸ φῶς βραχίονα δὲ ὑπερηφάνων συνέτριψας
- 16 Eske ou te desann jouk kote sous lanmè a pete a? Eske ou te mache nan fon lanmè a?
Have you come into the springs of the sea, walking in the secret places of the deep?
ἦλθες δὲ ἐπὶ πηγὴν θαλάσσης ἐν δὲ ἴχνεσιν ἀβύσσου περιεπάτησας
- 17 Eske yo te janm moutre ou pòtay peyi lanmò a? Eske ou te janm wè pòt ki louvri sou gwo twou san fon an?
Have the doors of death been open to you, or have the door-keepers of the dark ever seen you?
ἀνοίγονται δὲ σοὶ φόβῳ πύλαι θανάτου πυλωροὶ δὲ ἄδου ἰδόντες σε ἔπηξαν
- 18 Eske ou gen lide ki lajè latè a genyen? Reponn mwen non, si ou konnen!
Have you taken note of the wide limits of the earth? Say, if you have knowledge of it all.
νενουθέτησαι δὲ τὸ εὖρος τῆς ὑπ' οὐρανὸν ἀνάγγελον δὴ μοι πόση τίς ἐστίν
- 19 Eske ou konnen ki bò limyè soti, ki bò fènwa rete,
Which is the way to the resting-place of the light, and where is the store-house of the dark;
ποίῃ δὲ γῆ αὐλίζεται τὸ φῶς σκότους δὲ ποῖος ὁ τόπος
- 20 pou ou ka moutre yo jouk ki bò pou yo ale, osinon pou ou voye yo tounen lakay yo?
So that you might take it to its limit, guiding it to its house?
εἰ ἀγάγοις με εἰς ὄρια αὐτῶν εἰ δὲ καὶ ἐπίστασαι τρίβους αὐτῶν
- 21 Si ou konn sa, enben, ou te fèt deja lè mwen t'ap kreye yo a. Ou pa manke gen laj sou tèt ou!
No doubt you have knowledge of it, for then you had come to birth, and the number of your days is great.
οἶδα ἄρα ὅτι τότε γεγέννησαι ἀριθμὸς δὲ ἐτῶν σου πολὺς
- 22 Eske ou janm rive kote yo fè depo lanèj lan? Ou janm wè depo lagrèl la?
Have you come into the secret place of snow, or have you seen the store-houses of the ice-drops,
ἦλθες δὲ ἐπὶ θησαυροῦς χιόνος θησαυροῦς δὲ χαλάζης ἐόρακας
- 23 Ou konnen depo kote m' sere yo pou lè gen move tan, pou lè batay ak lagè ap fèt?
Which I have kept for the time of trouble, for the day of war and fighting?
ἀπόκειται δέ σοι εἰς ὄραν ἐχθρῶν εἰς ἡμέραν πολέμου καὶ μάχης
- 24 Ou konnen ki bò solèy la leve, ki bò van lès la soti pou l' soufle sou latè?
Which is the way to the place where the wind is measured out, and the east wind sent out over the earth?
πόθεν δὲ ἐκπορεύεται πάχνη ἢ διασκεδάννυται νότος εἰς τὴν ὑπ' οὐρανόν
- 25 ¶ Ou konnen ki moun ki fè wout bay lapli tonbe, ki moun ki fè chemen pou loraj la,
By whom has the way been cut for the flowing of the rain, and the flaming of the thunder;
τίς δὲ ἠτοίμασεν ὑετῶ λάβρω ῥύσιν ὄδον δὲ κυδοιμῶν
- 26 pou lapli tonbe sou dezè a kote moun pa rete,
Causing rain to come on a land where no man is living, on the waste land which has no people;
τοῦ ὑετίσαι ἐπὶ γῆν οὗ οὐκ ἀνὴρ ἔρημον οὗ οὐχ ὑπάρχει ἄνθρωπος ἐν αὐτῇ
- 27 pou wouze tè sèk k'ap fann nan solèy, pou fè zèb pouse nan savann?
To give water to the land where there is waste and destruction, and to make the dry land green with young grass?
τοῦ χορτάσαι ἄβατον καὶ ἀοίκητον καὶ τοῦ ἐκβλαστῆσαι ἔξοδον γλόης

- 28 Eske lapli a gen papa? Ki moun ki fè lawouze?
 Has the rain a father? or who gave birth to the drops of night mist?
 τίς ἐστὶν ἕτεροῦ πατῆρ τίς δὲ ἐστὶν ὁ τετοκῶς βόλους δρόσου
- 29 Ki bò moso glas yo soti? Lagrèl ki soti nan syèl la, ki moun ki manman l' ?
 Out of whose body came the ice? and who gave birth to the cold mist of heaven?
 ἐκ γαστρώς δὲ τίνος ἐκπορεύεται ὁ κρύσταλλος πάχνην δὲ ἐν οὐρανῷ τίς τέτοκεν
- 30 Se yo menm ki fè dlo vin di kou wòch, ki fè tout dlo anwo lanmè a di kou wòch?
 The waters are joined together, hard as a stone, and the face of the deep is covered.
 ἢ καταβαίνει ὡσπερ ὕδωρ ρέον πρόσωπον δὲ ἀβύσσου τίς ἐπηξεν
- 31 Ou ka mare zetwal Lapousiyè yo ansanm? Ou ka lage kòd ki kenbe zetwal Oryon yo ansanm?
 Are the bands of the Pleiades fixed by you, or are the cords of Orion made loose?
 συνήκας δὲ δεσμὸν πλειάδος καὶ φραγμὸν ὠρίωνος ἤνοιξας
- 32 Ou ka mennen zetwal yo soti lè lè yo rive? Ou ka bay Gwo Kabwèt la ak Ti Kabwèt la direksyon pou yo pran?
 Do you make Mazzaroth come out in its right time, or are the Bear and its children guided by you?
 ἢ διανοιξεις μαζουρωθ ἐν καιρῷ αὐτοῦ καὶ ἔσπερον ἐπὶ κόμης αὐτοῦ ἄξεις αὐτά
- 33 Ou konnen lwa k'ap gouvènè tout bagay nan syèl la? Eske ou ka sèvi ak lwa sa yo pou gouvènè sa k'ap pase sou latè?
 Have you knowledge of the laws of the heavens? did you give them rule over the earth?
 ἐπίστασαι δὲ τροπὰς οὐρανοῦ ἢ τὰ ὑπ' οὐρανὸν ὁμοθυμαδὸν γινόμενα
- 34 Eske ou ka bay nwaj yo lòd pou yo voye gwo lapli sou ou?
 Is your voice sent up to the cloud, so that you may be covered by the weight of waters?
 καλέσεις δὲ νέφος φωνῆ καὶ τρόμφῳ ὕδατος λάβρω ὑπακούσεται σου
- 35 Si ou bay zèklè yo lòd pou yo pati, èske y'ap reponn ou: Wi, men nou?
 Do you send out the thunder-flames, so that they may go, and say to you, Here we are?
 ἀποστειλεῖς δὲ κεραυνοὺς καὶ πορεύσονται ἐροῦσιν δέ σοι τί ἐστὶν
- 36 Ki moun ki penmèt krabye konprann lè pou li anonse dlo pral desann fè inondasyon? Ki moun ki fè gwo zwezo sa a konnen lè lapli pral tonbe?
 Who has put wisdom in the high clouds, or given knowledge to the lights of the north?
 τίς δὲ ἔδωκεν γυναιξὶν ὑφάσματος σοφίαν ἢ ποικιλικὴν ἐπιστήμην
- 37 Ki moun ki ka konte kantite nwaj ki genyen, san manke yonn? Ki moun ki ka panche yo pou vide dlo lapli,
 By whose wisdom are the clouds numbered, or the water-skins of the heavens turned to the earth,
 τίς δὲ ὁ ἀριθμῶν νέφη σοφία οὐρανὸν δὲ εἰς γῆν ἔκλιεν
- 38 pou pousyè tè a tounen labou, pou boul tè yo kole ansanm?
 When the earth becomes hard as metal, and is joined together in masses?
 κέχεται δὲ ὡσπερ γῆ κονία κεκόλληκα δὲ αὐτὸν ὡσπερ λίθῳ κύβον
- 1 ¶ Eske ou konnen lè kabrit mawon yo ap fè pitit? Eske ou janm wè kote fennmèl yo ap miba?
 \38:39\Do you go after food for the she-lion, or get meat so that the young lions may have enough,
 εἰ ἔγνωσ καιρὸν τοκετοῦ τραγέλαφον πέτρας ἐφύλαξας δὲ ὠδίνας ἐλάφων
- 2 Eske ou konnen konbe mwa yo pote yon pitit nan vant yo? Kilè pitit yo rive dat pou yo fèt?
 \38:40\When they are stretched out in their holes, and are waiting in the brushwood?
 ἠρίθμησας δὲ αὐτῶν μῆνας πλήρεις τοκετοῦ ὠδίνας δὲ αὐτῶν ἔλυσας
- 3 Eske ou konnen lè yo pral kwoupri pou miba, lè y'ap fè pitit yo nan mitan dezè a?
 \38:41\Who gives in the evening the meat he is searching for, when his young ones are crying to God; when the young lions with loud noise go wandering after their food?
 ἐξέθρεψας δὲ αὐτῶν τὰ παιδία ἕξω φόβου ὠδίνας αὐτῶν ἐξαποστειλεῖς

- 4 Pitit yo grandi, yo pran fòs, yo kite manman yo, y' ale, yo pa tounen.
 \39:1\Have you knowledge of the rock-goats? or do you see the roes giving birth to their young?
 ἀπορρήξουσιν τὰ τέκνα αὐτῶν πληθυνθήσονται ἐν γενήματι ἐξελεύσονται καὶ οὐ μὴ ἀνακάμψουσιν αὐτοῖς
- 5 Ki moun ki bay bourik mawon libète yo? Ki moun ki lage yo nan savann?
 \39:2\Is the number of their months fixed by you? or is the time when they give birth ordered by you?
 τίς δέ ἐστιν ὁ ἀφεις ὄνον ἄγριον ἐλευθερον δεσμοῦς δὲ αὐτοῦ τίς ἔλυσεν
- 6 Mwen ba yo dezè pou kay yo. Mwen kite yo viv nan savann tè sale a.
 \39:3\They are bent down, they give birth to their young, they let loose the fruit of their body.
 ἐθέμην δὲ τὴν διαίταν αὐτοῦ ἔρημον καὶ τὰ σκηνώματα αὐτοῦ ἀλμυρίδα
- 7 Tout bri k'ap fèt nan lavil yo pa di yo anyen. Pesonn pa ka donte yo pou fè yo travay.
 \39:4\Their young ones are strong, living in the open country; they go out and do not come back again.
 καταγελῶν πολλοχλίας πόλεως μέμψιν δὲ φορολόγου οὐκ ἀκούων
- 8 Yo mache nan tout mòn yo dèyè manje. Y'ap chache fèy vèt pou yo mete anba dan yo.
 \39:5\Who has let the ass of the fields go free? or made loose the bands of the loud-voiced beast?
 κατασκέπεται ὄρη νομὴν αὐτοῦ καὶ ὀπίσω παντὸς χλωροῦ ζητεῖ
- 9 Eske ou ka fè bèf mawon travay pou ou? Eske l'ap rete pase nwit mare nan lakou kay ou?
 \39:6\To whom I have given the waste land for a heritage, and the salt land as a living-place.
 βουλήσεται δὲ σοι μονόκερωσ δουλεύσαι ἢ κοιμηθῆναι ἐπὶ φάτνης σου
- 10 Eske ou ka pase kòd nan kou yonn pou fè l' raboure tè a pou ou? Eske ou ka fè l' rale chari pou woule tè jaden ou yo?
 \39:7\He makes sport of the noise of the town; the voice of the driver does not come to his ears;
 δῆσεις δὲ ἐν ἱμάσι ζυγὸν αὐτοῦ ἢ ἐλκύσει σου αὐλακας ἐν πεδίῳ
- 11 Eske ou ka konte sou gwo fòs kouraj li pou fè li travay di pou ou?
 \39:8\He goes looking for his grass-lands in the mountains, searching out every green thing.
 πέποιθας δὲ ἐπ' αὐτῷ ὅτι πολλὴ ἡ ἰσχὺς αὐτοῦ ἐπαφήσεις δὲ αὐτῷ τὰ ἔργα σου
- 12 Eske ou kwè l'ap asepte pote rekòt ou soti nan jaden? Eske l'ap asepte ranmase grenn ou yo sou glasi?
 \39:9\Will the ox of the mountains be your servant? or is his night's resting-place by your food-store?
 πιστεύσεις δὲ ὅτι ἀποδώσει σοι τὸν σπóρον εἰσοίσει δὲ σου τὸν ἄλωνα
- 13 ¶ Otrich alèz lè l'ap bat zèl li, men, li pa ka vole tankou sigòy.
 \39:10\Will he be pulling your plough with cords, turning up the valleys after you?
 πτέρυξ τερπομένων νεελασα ἐν συλλάβῃ ασιδα καὶ νεσσα
- 14 Otrich la ponn ze l' yo atè konsa. Se chalè tè a ki fè yo kale.
 \39:11\Will you put your faith in him, because his strength is great? will you give the fruit of your work into his care?
 ὅτι ἀφήσει εἰς γῆν τὰ φά αὐτῆς καὶ ἐπὶ χοῦν θάλπει
- 15 Li pa konnen nenpòt moun k'ap pase ka pile yo, nenpòt bèt nan raje ka kraze yo anba pye.
 \39:12\Will you be looking for him to come back, and get in your seed to the crushing-floor?
 καὶ ἐπελάθετο ὅτι ποδὺς σκορπιεῖ καὶ θηρία ἀγροῦ καταπατήσει
- 16 Li fè tankou ze yo pa pou li. Sa pa di l' anyen si li bay tèt li tout lapenn ponn ze yo pou gremesi,
 \39:13\Is the wing of the ostrich feeble, or is it because she has no feathers,
 ἀπεσκληρυνεν τὰ τέκνα αὐτῆς ὥστε μὴ ἑαυτῇ εἰς κενὸν ἐκοπίασεν ἄνευ φόβου
- 17 Se mwen menm, Bondye, ki fè l' sòt konsa, ki pa ba li lespri menm.
 \39:14\That she puts her eggs on the earth, warming them in the dust,
 ὅτι κατεσιώπησεν αὐτῇ ὁ θεὸς σοφίαν καὶ οὐκ ἐμέρισεν αὐτῇ ἐν τῇ συνέσει

- 18 Men, lè l' pran kouri, nanpwen kavalye sou chwai ki ka pran devan l'.
 \39:15\Without a thought that they may be crushed by the foot, and broken by the beasts of the field?
 κατὰ καιρὸν ἐν ὕψει ὑψώσει καταγέλασται ἵππου καὶ τοῦ ἐπιβάτου αὐτοῦ
- 19 ¶ Eske se ou menm ki bay chwai yo fòs, ki mete bèl krenyen sou kou yo?
 \39:16\She is cruel to her young ones, as if they were not hers; her work is to no purpose; she has no fear.
 ἢ σὺ περιέθηκας ἵππῳ δύναμιν ἐνέδυσσας δὲ τραχίλῳ αὐτοῦ φόβον
- 20 Eske se ou ki fè yo sote ponpe tankou kabrit, ki fè yo ranni pou fè moun pè?
 \39:17\For God has taken wisdom from her mind, and given her no measure of knowledge.
 περιέθηκας δὲ αὐτῷ πανοπλίαν δόξαν δὲ στηθέων αὐτοῦ τόλμη
- 21 Y'ap pyafe konsa nan ti fon yo, y'ap bat tè a ak zago yo. Yo kouri ak tout fòs yo lè yo nan lagè.
 \39:18\When she is shaking her wings on high, she makes sport of the horse and of him who is seated on him.
 ἀνορούσσω ἐν πεδίῳ γαυριᾶ ἐκπορεύεται δὲ εἰς πεδίον ἐν ἰσχύι
- 22 Se brave danje yo ye. Yo pa janm pè anyen. Pa gen zam ki pou fè yo fè bak.
 \39:19\Do you give strength to the horse? is it by your hand that his neck is clothed with power?
 συναντῶν βέλει καταγελᾷ καὶ οὐ μὴ ἀποστραφῆ ἀπὸ σιδήρου
- 23 Lè konsa, ti sak flèch ki nan do kavalye yo ap fè bri. Lans ak frenn ki nan men yo ap fè zèklè.
 \39:20\Is it through you that he is shaking like a locust, in the pride of his loud-sounding breath?
 ἐπ' αὐτῷ γαυριᾶ τόξον καὶ μάχαιρα
- 24 Yo eksite, yo pa ka tann. Y'ap kouri sou lènmi an. Lè yo tande twonpèt la soufle, yo pa ka rete an plas.
 \39:21\He is stamping with joy in the valley; he makes sport of fear.
 καὶ ὀργῆ ἀφανιεῖ τὴν γῆν καὶ οὐ μὴ πιστεύσει ἕως ἂν σημάνῃ σάλπιγξ
- 25 Chak fwa twonpèt la soufle, yo fè han! Yo gen tan pran sant batay la byen lwen. Yo tande chèf yo k'ap pase lòd byen fò.
 \39:22\In his strength he goes out against the arms of war, turning not away from the sword.
 σάλπιγγος δὲ σημαιοῦσης λέγει εὗγε πόρρωθεν δὲ ὀσφραίνεται πολέμου σὺν ἄλματι καὶ κραυγῇ
- 26 ¶ Eske se ou ki moutre grigri jan pou l' vole lè li louvri zèl li yo vole ale nan sid?
 \39:23\The bow is sounding against him; he sees the shining point of spear and arrow.
 ἐκ δὲ τῆς σῆς ἐπιστήμης ἔστηκεν ἰέραξ ἀναπετάσας τὰς πτέρυγας ἀκίνητος καθορῶν τὰ πρὸς νότον
- 27 Eske se ou ki bay malfini lòd pou li fè nich li byen wo sou tèt mòn yo?
 \39:24\Shaking with passion, he is biting the earth; he is not able to keep quiet at the sound of the horn;
 ἐπὶ δὲ σῶ προστάγματι ὑψοῦται ἀετός γῆν δὲ ἐπὶ νοσοῖας αὐτοῦ καθεσθεις αὐλίζεται
- 28 Li rete sou tèt gwo wòch yo. Se la li pase nwit. Kote l' ye a, moun pa ka vin pran l'.
 \39:25\When it comes to his ears he says, Aha! He is smelling the fight from far off, and hearing the thunder of the captains, and the war-cries.
 ἐπ' ἐξοχῇ πέτρας καὶ ἀποκρούω
- 29 Se la li rete, l'ap veye bèt pou l' trape manje. Li te mèt byen lwen, l'ap wè yo ak je li.
 \39:26\Is it through your knowledge that the hawk takes his flight, stretching out his wings to the south?
 ἐκεῖσε ὧν ζητεῖ τὰ σῖτα πόρρωθεν οἱ ὀφθαλμοὶ αὐτοῦ σκοπεύουσιν
- 30 Se san bèt ti malfini yo bwè. Kote ki gen kadav, se la yo ye.
 \39:27\Or is it by your orders that the eagle goes up, and makes his resting-place on high?
 νεοσσοὶ δὲ αὐτοῦ φέρονται ἐν αἵματι οὐ δ' ἂν ὡσι τεθνεώτες παραχρήμα εὐρίσκονται
- 1 ¶ Seyè a pale ak Jòb. Li di l' konsa:
 \40:6\Then the Lord made answer to Job out of the storm-wind, and said,
 καὶ ἀπεκρίθη κύριος ὁ θεὸς τῷ ἰωβ καὶ εἶπεν

- 2 -Jòb monchè, ou menm ki t'ap kenbe tèt ak Bondye ki gen tout pouvwa a, ou p'ap kite pou li? Ou menm ki t'ap kritike Bondye a, ou vle reponn li koulye a?
 \40:7\Get your strength together like a man of war: I will put questions to you, and you will give me the answers.
 μη κρίσιν μετὰ ἰκανοῦ ἐκκλινεῖ ἐλέγχων θεὸν ἀποκριθήσεται αὐτῆν
- 3 Jòb reponn Seyè a, li di l' konsa:
 \40:8\Will you even make my right of no value? will you say that I am wrong in order to make clear that you are right?
 ὑπολαβὼν δὲ ἰωβ λέγει τῷ κυρίῳ
- 4 -Mwen pa t' konn sa m' t'ap di. Kisa pou m' reponn ou? Se fèmèn pou m' fèmèn bouch mwen.
 \40:9\Have you an arm like God? have you a voice of thunder like his?
 τί ἐτι ἐγὼ κρίνομαι νοουθετούμενος καὶ ἐλέγχων κύριον ἀκούων τοιαῦτα οὐθὲν ὢν ἐγὼ δὲ τίνα ἀπόκρισιν δῶ πρὸς ταῦτα χεῖρα θήσω ἐπὶ στόματί μου
- 5 Mwen pale twòp deja. Mwen pa gen anyen pou m' di ankò.
 \40:10\Put on the ornaments of your pride; be clothed with glory and power:
 ἀπαξ λελάληκα ἐπὶ δὲ τῷ δευτέρῳ οὐ προσθήσω
- 6 ¶ Seyè a rete nan van tanpèt la, li pale ak Jòb ankò. Li di l':
 \40:11\Let your wrath be overflowing; let your eyes see all the sons of pride, and make them low.
 ἐτι δὲ ὑπολαβὼν ὁ κύριος εἶπεν τῷ ἰωβ ἐκ τοῦ νέφους
- 7 -Koulye a, kanpe! Mete gason sou ou! Mwen pral poze ou keksyon, se pou ou reponn mwen.
 \40:12\Send destruction on all who are lifted up, pulling down the sinners from their places.
 μή ἀλλὰ ζῶσαι ὥσπερ ἀνήρ τὴν ὀσφύν σου ἐρωτήσω δέ σε σὺ δέ μοι ἀποκρίθητι
- 8 Eske ou soti vre pou moutre se lenjistis m'ap fè ou? Se mwen menm ki antò, ou menm ou gen rezon?
 \40:13\Let them be covered together in the dust; let their faces be dark in the secret place of the underworld.
 μη ἀποποιῶ μου τὸ κρίμα οἶει δέ με ἄλλως σοι κεχρηματικένας ἢ ἵνα ἀναφανῆς δίκαιος
- 9 Eske ou gen menm fòs avè m'? Eske vwa ou ka gwonde tankou vwa pa m'?
 \40:14\Then I will give praise to you, saying that your right hand is able to give you salvation.
 ἢ βραχίων σοί ἐστιν κατὰ τοῦ κυρίου ἢ φωνὴ κατ' αὐτὸν βροντᾶς
- 10 Si se konsa, kanpe non! Kenbe tèt ou byen dwat! Gade tout moun nan je! Mete chèf sou ou! Fè wè pouvwa ou!
 \40:15\See now the Great Beast, whom I made, even as I made you; he takes grass for food, like the ox.
 ἀνάλαβε δὴ ὕψος καὶ δύναμιν δόξαν δὲ καὶ τιμὴν ἀμφίεσαι
- 11 Gade moun k'ap gonfle lestonmak yo nan je. Move sou yo! Kraze kouraj yo!
 \40:16\His strength is in his body, and his force in the muscles of his stomach.
 ἀπόστειλον δὲ ἀγγέλους ὀργῆ πᾶν δὲ ὕβριστὴν ταπεινώσων
- 12 Wi. Gade yo nan je. Fè yo bese tèt yo! Kraze mechan yo la kote yo ye a!
 \40:17\His tail is curving like a cedar; the muscles of his legs are joined together.
 ὑπερήφανον δὲ σβέσον σήψον δὲ ἀσεβεῖς παραχρηῖμα
- 13 Mete yo tout anba tè. Mare bouch yo tout nan twou kote mò yo ye a.
 \40:18\His bones are pipes of brass, his legs are like rods of iron.
 κρύψον δὲ εἰς γῆν ἔξω ὁμοθυμαδὸν τὰ δὲ πρόσωπα αὐτῶν ἀτιμίας ἐμπλησον
- 14 Lè sa a, mwen menm, m'a fè lwanj ou, dèske avèk pwòp fòs ou ou te rive kraze yo.
 \40:19\He is the chief of the ways of God, made by him for his pleasure.
 ὁμολογήσω ἄρα ὅτι δύναται ἡ δεξιὰ σου σῶσαι
- 15 ¶ Gade gwo bèt lèd yo rele Beyemòt la. Se mwen ki fè l', menm jan se mwen ki fè ou. Se zèb li manje tankou bèf.
 \40:20\He takes the produce of the mountains, where all the beasts of the field are at play.
 ἀλλὰ δὴ ἰδοὺ θηρία παρὰ σοί χόρτον ἴσα βουσίην ἐσθίει

- 16 Tout fòs li, se nan ren l'. Tout kouraj li, se nan venn vant li.
 \40:21\He takes his rest under the trees of the river, and in the pool, under the shade of the water-plants.
 ἰδοὺ δὴ ἰσχύς αὐτοῦ ἐπ' ὄσφύϊ ἢ δὲ δύναμις ἐπ' ὀμφαλοῦ γαστροῦς
- 17 Ke l' kanpe tankou yon pye sèd. Venn janm li yo fê boul.
 \40:22\He is covered by the branches of the trees; the grasses of the stream are round him.
 ἔστησεν οὐρανὸς ὡς κυπάρισσον τὰ δὲ νεῦρα αὐτοῦ συμπέλεκται
- 18 Zo l' yo di tankou fê tiyo. Janm li yo tankou de bout fê.
 \40:23\Truly, if the river is overflowing, it gives him no cause for fear; he has no sense of danger, even if Jordan is rushing against his mouth.
 αἱ πλευραὶ αὐτοῦ πλευραὶ γάλκεια ἢ δὲ ῥάχϊς αὐτοῦ σίδηρος χυτός
- 19 Nan tout bèt mwen fè, se li ki pote premye pri. Se mwen ki kreye l' la sèlman ki ka fê l' bat ba.
 \40:24\Will anyone take him when he is on the watch, or put metal teeth through his nose?
 τοῦτ' ἔστιν ἀρχὴ πλάσματος κυρίου πεποιημένον ἐγκαταπαίξεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ
- 20 Li manje zèb ki pouse sou mòn kote lòt bèt nan bwa ap pran plezi yo.
 \41:1\Is it possible for Leviathan to be pulled out with a fish-hook, or for a hook to be put through the bone of his mouth?
 ἐπελθὼν δὲ ἐπ' ὄρος ἀκρότομον ἐποίησεν χαρμονὴν τετράποσιν ἐν τῷ ταρτάρῳ
- 21 Li kouche anba raje. Li kache nan mitan wozo marekay yo.
 \41:2\Will you put a cord into his nose, or take him away with a cord round his tongue?
 ὑπὸ παντοδαπὰ δένδρα κοιμᾶται παρὰ πάπυρον καὶ κάλαμον καὶ βούτομον
- 22 Raje yo fê lonbray pou li. Pye sikren bò larivyè yo ap pwoteje l'.
 \41:3\Will he make prayers to you, or say soft words to you?
 σκιάζονται δὲ ἐν αὐτῷ δένδρα μεγάλα σὺν ῥαδάμοις καὶ κλώνες ἄγνου
- 23 Larivyè ap desann, sa pa di l' anyen. Larivyè Jouden gonfle rive wotè bouch li, li kè pòpòz.
 \41:4\Will he make an agreement with you, so that you may take him as a servant for ever?
 ἐὰν γένηται πλήμυρα οὐ μὴ αἰσθηθῆ πέποιθεν ὅτι προσκρούσει ὁ ιορδάνης εἰς τὸ στόμα αὐτοῦ
- 24 Ki moun ki ka pete je l' pou mete men sou li? Ki moun ki ka pèse bwa nen l' ak yon fwenn bwa.
 \41:5\Will you make sport with him, as with a bird? or put him in chains for your young women?
 ἐν τῷ ὀφθαλμῷ αὐτοῦ δέξεται αὐτόν ἐνσκολιευόμενος τρήσει ῥίνα
- 1 ¶ Eske ou ka pran levyatan an nan zen? Eske ou ka mare lang li ak yon kòd?
 \41:10\He is so cruel that no one is ready to go against him. Who then is able to keep his place before me?
 οὐχ ἑώρακας αὐτόν οὐδὲ ἐπὶ τοῖς λεγομένοις τεθαύμακας
- 2 Eske ou ka pase yon bwa wozo nan nen l'? Eske ou ka pèse machwè l' ak yon gwo zen?
 \41:11\Who ever went against me, and got the better of me? There is no one under heaven!
 οὐ δέδοικας ὅτι ἠτοίμασταί μοι τίς γάρ ἐστιν ὁ ἐμοὶ ἀντιστάς
- 3 Eske li pral mande ou: Tanpri souple, kite m' ale? Eske l'ap pale dous avè ou?
 \41:12\I will not keep quiet about the parts of his body, or about his power, and the strength of his frame.
 ἢ τίς ἀντιστήσεται μοι καὶ ὑπομνεῖ εἰ πᾶσα ἢ ὑπ' οὐρανὸν ἐμὴ ἐστιν
- 4 Eske l'ap pase kontra avè ou pou l' sèvi ou pou tout tan?
 \41:13\Who has ever taken off his outer skin? who may come inside his inner coat of iron?
 οὐ σιωπήσομαι δι' αὐτόν καὶ λόγον δυνάμεως ἐλέησει τὸν ἴσον αὐτοῦ
- 5 Eske ou ka mare l' tankou yon ti zwezo pou pitit fi ou yo ka jwe avè l'?
 \41:14\Who has made open the doors of his face? Fear is round about his teeth.
 τίς ἀποκαλύψει πρόσωπον ἐνδύσεως αὐτοῦ εἰς δὲ πτύξιν θώρακος αὐτοῦ τίς ἂν εἰσέλθοι

- 6 Eske moun k'ap fè lapèch yo pral fè lajan avè l'? Eske machann yo pral koupe l' an moso pou yo vann?
 \41:15\His back is made of lines of plates, joined tight together, one against the other, like a stamp.
 πύλας προσώπου αὐτοῦ τίς ἀνοίξει κύκλω ὀδόντων αὐτοῦ φόβος
- 7 Eske ou ka pike tout po kò l' ak fwenn? Eske ou ka pèse tèt li ak yon fwenn?
 \41:16\One is so near to the other that no air may come between them.
 τὰ ἔγκατα αὐτοῦ ἀσπίδες χάλκειαί σύνδεσμος δὲ αὐτοῦ ὥσπερ συμρίτης λίθος
- 8 Seye mete men ou sou li yon grenn fwa, ou p'ap janm fè sa ankò, lè w'a chonje sa l'a fè ou!
 \41:17\They take a grip of one another; they are joined together, so that they may not be parted.
 εἷς τοῦ ἑνὸς κολλῶνται πνεῦμα δὲ οὐ μὴ διέλθῃ αὐτόν
- 9 Depi ou wè levyatan an, ou pèdi tout kouraj ou. Ou annik wè l', ou tonbe atè.
 \41:18\His sneezings give out flames, and his eyes are like the eyes of the dawn.
 ἀνήρ τῷ ἀδελφῷ αὐτοῦ προσκολληθήσεται συνέχονται καὶ οὐ μὴ ἀποσπασθῶσιν
- 10 Si yo leve l' nan dòmi, li move. Pa gen moun ki ka kanpe devan l'.
 \41:19\Out of his mouth go burning lights, and flames of fire are jumping up.
 ἐν πταρμῷ αὐτοῦ ἐπιφάσκειται φέγγος οἱ δὲ ὀφθαλμοὶ αὐτοῦ εἶδος ἑωσφόρου
- 11 ¶ Ki moun ki ka atake l' san anyen pa rive l'? Pa gen moun sou latè ki ka fè sa.
 \41:20\Smoke comes out of his nose, like a pot boiling on the fire.
 ἐκ στόματος αὐτοῦ ἐκπορεύονται λαμπάδες καίόμεναι καὶ διαρριπτοῦνται ἐσχάροι πυρός
- 12 Mwen pa bezwen di ou anyen sou pa t' janm li yo. Men, m'a fè ou konnen pa gen bèt ki gen fòs pase l'.
 \41:21\His breath puts fire to coals, and a flame goes out of his mouth.
 ἐκ μυκτήρων αὐτοῦ ἐκπορεύεται καπνὸς καμίνου καιομένης πυρὶ ἀνθρώπων
- 13 Pesonn pa janm rive dechire premye po li. Ni pesonn pa janm rive pèse karapas li.
 \41:22\Strength is in his neck, and fear goes dancing before him.
 ἡ ψυχὴ αὐτοῦ ἀνθρακες φλόξ δὲ ἐκ στόματος αὐτοῦ ἐκπορεύεται
- 14 Ki moun ki janm fòse l' louvri bouch li? Dan nan bouch li, se bagay ki pou fè moun kouri.
 \41:23\The plates of his flesh are joined together, fixed, and not to be moved.
 ἐν δὲ τραχήλῳ αὐτοῦ ἀυλίζεται δύναμις ἔμπροσθεν αὐτοῦ τρέχει ἀπόλεια
- 15 Tout do l', se yon seri gwo kal mare yonn ak lòt. Yo di kou wòch.
 \41:24\His heart is as strong as a stone, hard as the lower crushing-stone.
 σάρκες δὲ σῶματος αὐτοῦ κεκόλληται καταχέει ἐπ' αὐτόν οὐ σαλευθήσεται
- 16 Yo kole yonn ak lòt, yo fè yon sèl. Pa gen yon ti fant nan mitan yo pou lè pase.
 \41:25\When he gets ready for the fight, the strong are overcome with fear.
 ἡ καρδία αὐτοῦ πέπηγεν ὡς λίθος ἔστηκεν δὲ ὥσπερ ἄκμων ἀνήλατος
- 17 Yo sitèlman byen kole yonn ak lòt anyen pa ka separe yo.
 \41:26\The sword may come near him but is not able to go through him; the spear, or the arrow, or the sharp-pointed iron.
 στραφέντος δὲ αὐτοῦ φόβος θηρίοις τετράποσιν ἐπὶ γῆς ἀλλομένοις
- 18 Lè l' estènen, limyè fè yan-yan. Je l' klere tankou solèy lè l'ap leve.
 \41:27\Iron is to him as dry grass, and brass as soft wood.
 ἐὰν συναντήσωσιν αὐτῷ λόγγαι οὐδὲν μὴ ποιήσωσιν δόρυ ἐπηρμένον καὶ θώρακα
- 19 Flann dife ap sotè nan bouch li. Tensèl dife ap vole sotè ladan l'.
 \41:28\The arrow is not able to put him to flight: stones are no more to him than dry stems.
 ἤγηται μὲν γὰρ σίδηρον ἄχυρα χαλκὸν δὲ ὥσπερ ξύλον σαθρόν

- 20 Lafimen ap soti nan tout twou nen l' tankou nan yon chodyè k'ap bouyi sou dife.
 \41:29\A thick stick is no better than a leaf of grass, and he makes sport of the onrush of the spear.
 οὐ μὴ τρώσῃ αὐτὸν τόξον χάλκειον ἤγηται μὲν πετροβόλον χόρτον
- 21 Souf li ta ka limen bwa dife. Flann dife ap soti nan bouch li.
 \41:30\Under him are sharp edges of broken pots: as if he was pulling a grain-crushing instrument over the wet earth.
 ὡς καλάμη ἐλογίσθησαν σφῦραι καταγελαῖ δὲ σεισμοῦ πυρφόρου
- 22 Se nan kou li tout fòs li ye. Depi moun wè l', kè yo kase.
 \41:31\The deep is boiling like a pot of spices, and the sea like a perfume-vessel.
 ἡ στρωμνὴ αὐτοῦ ὀβελίσκοι ὄξεις πᾶς δὲ χρυσὸς θαλάσσης ὑπ' αὐτὸν ὥσπερ πηλὸς ἀμόθητος
- 23 Po li fè kal kal sou tout kò li. Yo kole yonn ak lòt. Yo di kou wòch.
 \41:32\After him his way is shining, so that the deep seems white.
 ἀναζει τὴν ἄβυσσον ὥσπερ χαλκεῖον ἤγηται δὲ τὴν θάλασσαν ὥσπερ ἐξάλειπτρον
- 24 Kè li di kou wòch, li pa pè anyen. Li fèm kou wòl moulen.
 \41:33\On earth there is not another like him, who is made without fear.
 τὸν δὲ τάρταρον τῆς ἀβύσσου ὥσπερ αἰχμάλωτον ἐλόγισατο ἄβυσσον εἰς περίπατον
- 25 Lè li leve kanpe, ata gwonèg yo pè. Yo kouri san gad dèyè.
 \41:34\Everything which is high goes in fear of him; he is king over all the sons of pride.
 οὐκ ἔστιν οὐδὲν ἐπὶ τῆς γῆς ὅμοιον αὐτῷ πεποιημένον ἐγκαταπαίζεσθαι ὑπὸ τῶν ἀγγέλων μου
- 1 ¶ Men sa Jòb reponn Seyè a:
 And Job said in answer to the Lord,
 ὑπολαβὼν δὲ ἰωβ λέγει τῷ κυρίῳ
- 2 -Mwen konnen, Seyè, ou gen tout pouvwa. W'ap fè tou sa ou mete nan tèt ou pou ou fè.
 I see that you are able to do every thing, and to give effect to all your designs.
 οἶδα ὅτι πάντα δύνασαι ἀδυνατεῖ δέ σοι οὐθέν
- 3 Ou mande kisa mwen ye menm pou m'ap poze keksyon sou plan travay ou, ak yon bann diskou ki pa vle di anyen. Mwen te louvri bouch mwen pale sou sa m' pa konprann, sou bèl bagay ki twò fò pou mwen.
 Who is this who makes dark the purpose of God by words without knowledge? For I have been talking without knowledge about wonders not to be searched out.
 τίς γάρ ἐστιν ὁ κρύπτων σε βουλήν φειδόμενος δὲ ῥημάτων καὶ σὲ οἶεται κρύπτειν τίς δὲ ἀναγγελεῖ μοι ἃ οὐκ ἤδην μεγάλα καὶ θαυμαστά ἃ οὐκ ἠπιστάμην
- 4 Ou te mande m' pou m' koute sa w'ap di m', pou m' pare pou m' reponn ou.
 Give ear to me, and I will say what is in my mind; I will put questions to you, and you will give me the answers.
 ἀκουσον δέ μου κύριε ἵνα κάγω λαλήσω ἐρωτήσω δέ σε σὺ δέ με δίδαξον
- 5 Sa m' te konn sou ou a, se sa lòt moun te di m' ase. Koulye a, mwen wè ou ak je mwen.
 Word of you had come to my ears, but now my eye has seen you.
 ἀκοὴν μὲν ὠτὸς ἤκουόν σου τὸ πρότερον νυνὶ δὲ ὁ ὀφθαλμὸς μου ἑώρακέν σε
- 6 Se konsa, mwen wete tou sa mwen te di. Mwen kouche sou sann ak nan pousyè, m'ap mande padon.
 For this cause I give witness that what I said is false, and in sorrow I take my seat in the dust.
 διὸ ἐφάυλισα ἑμαυτὸν καὶ ἐτάκην ἤγημαι δὲ ἑμαυτὸν γῆν καὶ σποδόν
- 7 ¶ Lè Seyè a fin pale konsa ak Jòb, li pale ak Elifaz, moun lavil Teman an. Li di l' konsa: -Mwen te fache sou ou ak sou de zanmi ou yo, paske sa nou di sou mwen an pa vre menm. Nou pa t' pale tankou Jòb, sèvitè m' lan.
 And it came about, after he had said these words to Job, that the Lord said to Eliphaz the Temanite, I am very angry with you and your two friends, because you have not said what is right about me, as my servant Job has.
 ἐγένετο δὲ μετὰ τὸ λαλήσαι τὸν κύριον πάντα τὰ ῥήματα ταῦτα τῷ ἰωβ εἶπεν ὁ κύριος ἐλιφας τῷ θαιμανίτῃ ἡμαρτες σὺ καὶ οἱ δύο φίλοι σου οὐ γὰρ ἐλαλήσατε ἐνώπιόν μου ἀληθῆς οὐδὲν ὥσπερ ὁ θερ ἄπων μου ἰωβ

- 8 Atòkile, men sa pou nou fè: Pran sèt towò bèf ak sèt belye mouton. Al jwenn Jòb ak yo. N'a ofri yo pou nou, n'a boule yo nèt. Jòb li menm va lapriyè pou nou. M'a reponn li. Konsa, m'a fè pa nou. Mwen p'ap pini nou deske nou pa t' pale byen sou mwen, jan Jòb, sèvitè m' lan, te fè l' la.
And now, take seven oxen and seven sheep, and go to my servant Job, and give a burned offering for yourselves, and my servant Job will make prayer for you, that I may not send punishment on you; because you have not said what is right about me, as my servant Job has.
 νὺν δὲ λάβετε ἑπτὰ μόσχους καὶ ἑπτὰ κριοὺς καὶ πορεύθητε πρὸς τὸν θεράποντά μου ἰωβ καὶ ποιήσῃ κάρπωσιν περὶ ὑμῶν ἰωβ δὲ ὁ θεράπων μου εὐξεται περὶ ὑμῶν ὅτι εἰ μὴ πρόσωπον αὐτοῦ λήμψομαι εἰ μὴ γὰρ δι' αὐτὸν ἀπόλεσα ἂν ὑμᾶς οὐ γὰρ ἐαλήσατε ἀληθῆς κατὰ τοῦ θεράποντός μου ἰωβ
- 9 Elifaz, moun lavil Teman an, Bildad, moun lavil Chwa a, ak Sofa, moun lavil Naama a, al fè tou sa Seyè a te di yo fè a. Seyè a fè tou sa Jòb te mande l' nan lapriyè a.
And Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went and did as the Lord had said. And the Lord gave ear to Job.
 ἐπορεύθη δὲ ἐλιφας ὁ θαιμανίτης καὶ βαλδαδ ὁ σαυχίτης καὶ σωφαρ ὁ μιναιῶς καὶ ἐποίησαν καθὼς συνέταξεν αὐτοῖς ὁ κύριος καὶ ἔλυσεν τὴν ἁμαρτίαν αὐτοῖς διὰ ἰωβ
- 10 ¶ Apre Jòb te fin lapriyè pou twa zanmi l' yo, Seyè a mete l' kanpe ankò. Tout zafè l' vin mache byen ankò. Lèfini, Seyè a ba li de fwa lavalè tou sa li te genyen anvan an.
And the Lord made up to Job for all his losses, after he had made prayer for his friends: and all Job had before was increased by the Lord twice as much.
 ὁ δὲ κύριος ἠῤῥῆσεν τὸν ἰωβ εὐξαμένου δὲ αὐτοῦ καὶ περὶ τῶν φίλων αὐτοῦ ἀφῆκεν αὐτοῖς τὴν ἁμαρτίαν ἔδωκεν δὲ ὁ κύριος διπλά ὅσα ἦν ἐμπροσθεν ἰωβ εἰς διπλασιασμόν
- 11 Tout frè ak sè l' yo ansanm ak tout ansyen zanmi l' yo vin wè li. Yo fè fèt avè l' lakay li. Yo fè l' konnen jan sa te fè kè yo mal pou li pou tout malè sa yo Seyè a te voye sou li. Yo fè l' pran kouraj. Yo chak yo fè l' kado yon pyès ajan ak yon bag lò.
And all his brothers and sisters, and his friends of earlier days, came and took food with him in his house; and made clear their grief for him, and gave him comfort for all the evil which the Lord had sent on him; and they all gave him a bit of money and a gold ring.
 ἦκουσαν δὲ πάντες οἱ ἀδελφοὶ αὐτοῦ καὶ αἱ ἀδελφαὶ αὐτοῦ πάντα τὰ συμβεβηκότα αὐτῷ καὶ ἦλθον πρὸς αὐτὸν καὶ πάντες ὅσοι ᾔδεισαν αὐτὸν ἐκ πρώτου φαγόντες δὲ καὶ πίνοντες παρ' αὐτῷ παρεκάλεσαν αὐτόν καὶ ἐθαύμασαν ἐπὶ πᾶσιν οἷς ἐπέγαγεν αὐτῷ ὁ κύριος ἔδωκεν δὲ αὐτῷ ἕκαστος ἀνάδα μίαν καὶ τετράδραχμον χρυσοῦν ἄσημον
- 12 Apre sa, Seyè a te beni Jòb plis pase jan li te fè l' anvan an. Jòb te vin genyen katòzmil (14.000) mouton, simil (6.000) chamo, demil (2.000) tèt bèf ak mil (1000) manman bourik.
And the Lord's blessing was greater on the end of Job's life than on its start: and so he came to have fourteen thousand sheep and goats, and six thousand camels, and two thousand oxen, and a thousand she-asses.
 ὁ δὲ κύριος εὐλόγησεν τὰ ἔσχατα ἰωβ ἢ τὰ ἐμπροσθεν ἦν δὲ τὰ κτήνη αὐτοῦ πρόβατα μύρια τετρακισχίλια κάμηλοι ἑξακισχίλια ζεύγη βοῶν χίλια ὄνοι θήλειαι νομάδες χίλια
- 13 Li fè sèt pitit gason ak twa pitit fi.
And he had seven sons and three daughters.
 γεννῶνται δὲ αὐτῷ υἱοὶ ἑπτὰ καὶ θυγατέρες τρεῖς
- 14 Li rele pi gran pitit fi a Jemina, dezyèm lan Kesya, twazyèm lan Kerèn apouk.
And he gave the first the name of Jemimah, the second Keziah, and the third Keren-happuch;
 καὶ ἐκάλεσεν τὴν μὲν πρώτην ἡμέραν τὴν δὲ δευτέραν κασίαν τὴν δὲ τρίτην ἀμαλθείας κέρας
- 15 Nan tout peyi a pa t' gen pi bèl fanm pase twa pitit fi Jòb yo. Papa a te ba yo chak yon pòsyon nan byen l' yo ansanm ak frè yo.
And there were no women so beautiful as the daughters of Job in all the earth: and their father gave them a heritage among their brothers.
 καὶ οὐχ εὐρέθησαν κατὰ τὰς θυγατέρας ἰωβ βελτίους αὐτῶν ἐν τῇ ὕπ' οὐρανόν ἔδωκεν δὲ αὐταῖς ὁ πατήρ κληρονομίαν ἐν τοῖς ἀδελφοῖς
- 16 Apre sa, Jòb viv jouk li rive gen sankarantan sou tèt li. Li wè pitit pitit li yo ak pitit pitit pitit li yo, jouk rive sou kat jenerasyon.
And after this Job had a hundred and forty years of life, and saw his sons, and his sons' sons, even four generations.
 ἔζησεν δὲ ἰωβ μετὰ τὴν πληγὴν ἔτη ἑκατὸν ἑβδομήκοντα τὰ δὲ πάντα ἔζησεν ἔτη διακόσια τεσσαράκοντα ὀκτώ καὶ εἶδεν ἰωβ τοὺς υἱοὺς αὐτοῦ καὶ τοὺς υἱοὺς τῶν υἱῶν αὐτοῦ τετάρτην γενεάν
- 17 Lè li mourì, li te fin vye granmoun, li te viv kont li.
And Job came to his end, old and full of days.
 καὶ ἐτελεύτησεν ἰωβ πρεσβύτερος καὶ πλήρης ἡμερῶν [17α] γέγραπται δὲ αὐτὸν πάλιν ἀναστήσεσθαι μεθ' ὧν ὁ κύριος ἀνίστησιν [17β] οὗτος ἐρμηνεύεται ἐκ τῆς συριακῆς βίβλου ἐν μὲν γῆ κατοικῶν τῇ αὐσιτίδι ἐπὶ τοῖς ὀρίοις τῆς ἰδουμαίας καὶ ἀραβίας προὔπηρχεν δὲ αὐτῷ ὄνομα ἰωβαβ [17ξ] λαβὼν δὲ γυναῖκα ἀράβισσαν γεννᾷ υἱὸν ᾧ ὄνομα ενων ἦν δὲ αὐτὸς πατρὸς μὲν ζαρε τῶν ἡσαν υἱῶν υἱὸς μητρὸς δὲ βοσορρας ὥστε εἶναι αὐτὸν πέμπτον ἀπὸ αβρααμ [17δ] καὶ οὗτοι οἱ βασιλεῖς οἱ βασιλεύσαντες ἐν εδωμ ἦς καὶ αὐτὸς ἦρξεν χώρας πρώτος βαλακ ὁ τοῦ βεωρ καὶ ὄνομα τῇ πόλει αὐτοῦ δενν αβα μετὰ δὲ βαλακ ἰωβαβ ὁ καλούμενος ἰωβ μετὰ δὲ τοῦτον ασομ ὁ ὑπάρχων ἡγεμὼν ἐκ τῆς θαιμανίτιδος χώρας μετὰ δὲ τοῦτον αδαδ υἱὸς βαραδ ὁ ἐκκόψας μαδιαμ ἐν τῷ πεδίῳ μοαβ καὶ ὄνομα τῇ π ὀλει αὐτοῦ γεθθαμ [17ε] οἱ δὲ ἐλθόντες πρὸς αὐτὸν φίλοι ἐλιφας τῶν ἡσαν υἱῶν θαιμανων βασιλεὺς βαλδαδ ὁ σαυχαιοι τυραννος σωφαρ ὁ μιναιων βασιλεὺς .
- 1 ¶ Ala bon sa bon pou moun ki pa koute konsèy mechan yo, ki pa swiv egzanp moun k'ap fè sa ki mal, ki pa chita ansanm ak moun k'ap pase Bondye nan betiz,
Happy is the man who does not go in the company of sinners, or take his place in the way of evil-doers, or in the seat of those who do not give honour to the Lord.
 μακάριος ἄνθρωπος ὃς οὐκ ἐπορεύθη ἐν βουλή ἄσεβων καὶ ἐν ὁδῷ ἁμαρτωλῶν οὐκ ἔστη καὶ ἐπὶ καθέδραν λοιμῶν οὐκ ἐκάθισεν

- 2 men ki pran tout plezi l' nan lalwa Seyè a, k'ap repase l' nan tèt li lajounen kou lannwit.
But whose delight is in the law of the Lord, and whose mind is on his law day and night.
ἀλλ' ἢ ἐν τῷ νόμῳ κυρίου τὸ θέλημα αὐτοῦ καὶ ἐν τῷ νόμῳ αὐτοῦ μελετήσει ἡμέρας καὶ νυκτός
- 3 Li tankou yon pyebwa yo plante bò kannal dlo: Li donnen lè sezon l' rive. Fèy li p'ap janm fennen. Tou sa l' fè soti byen.
He will be like a tree planted by the rivers of water, which gives its fruit at the right time, whose leaves will ever be green; and he will do well in all his undertakings.
καὶ ἔσται ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τὰς διεξόδους τῶν ὑδάτων ὃ τὸν καρπὸν αὐτοῦ δώσει ἐν καιρῷ αὐτοῦ καὶ τὸ φύλλον αὐτοῦ οὐκ ἀπορρυήσεται καὶ πάντα ὅσα ἂν ποιῆ κατευδοθήσεται
- 4 ¶ Men, se p'ap menm bagay pou mechan yo. Yo tankou pay van an ap gaye.
The evil-doers are not so; but are like the dust from the grain, which the wind takes away.
οὐχ οὕτως οἱ ἀσεβεῖς οὐχ οὕτως ἀλλ' ἢ ὡς ὁ γνοῦς ὃν ἐκκριπτεῖ ὁ ἄνεμος ἀπὸ προσώπου τῆς γῆς
- 5 Se poutèt sa, jou jijman an, mechan yo p'ap ka leve tèt yo devan Bondye, moun ki fè mal yo p'ap chita ansanm ak moun ki fè byen yo.
For this cause there will be no mercy for sinners when they are judged, and the evil-doers will have no place among the upright,
διὰ τοῦτο οὐκ ἀναστήσονται ἀσεβεῖς ἐν κρίσει οὐδὲ ἀμαρτωλοὶ ἐν βουλῇ δικαίων
- 6 Paske, Seyè a konnen jan moun ki fè byen yo ap viv. Men, jan mechan yo ap viv la, yo gen pou yo fini mal.
Because the Lord sees the way of the upright, but the end of the sinner is destruction.
ὅτι γινώσκει κύριος ὁδὸν δικαίων καὶ ὁδὸς ἀσεβῶν ἀπολεῖται
- 1 ¶ Poukisa nasyon yo ap toumante kò yo konsa? Poukisa pèp yo ap fè plan ki p'ap sèvi yo anyen?
Why are the nations so violently moved, and why are the thoughts of the people so foolish?
ἵνα τί ἐφρύαζαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά
- 2 Wa latè yo pran lèzam. Chèf yo mete tèt yo ansanm, y'ap fè konplo sou do Seyè a, y'ap fè konplo sou do wa li chwazi a.
The kings of the earth have taken their place, and the rulers are fixed in their purpose, against the Lord, and against the king of his selection, saying,
παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ διάψαλμα
- 3 Y'ap plede di: -Ann kase chenn yo mete nan pye nou yo! Ann voye yo jete!
Let their chains be broken, and their cords taken from off us.
διαρρήξωμεν τοὺς δεσμοὺς αὐτῶν καὶ ἀπορρίψωμεν ἀφ' ἡμῶν τὸν ζυγὸν αὐτῶν
- 4 Seyè a rete chita nan syèl la, l'ap ri. L'ap pase yo nan jwèt.
Then he whose seat is in the heavens will be laughing: the Lord will make sport of them.
ὁ κατοικῶν ἐν οὐρανοῖς ἐκγελάσεται αὐτούς καὶ ὁ κύριος ἐκμυκτηριεῖ αὐτούς
- 5 Apre sa, li fè kòlè, li pale ak yo. Li move sou yo, li fè kè yo kase.
Then will his angry words come to their ears, and by his wrath they will be troubled:
τότε λαλήσει πρὸς αὐτούς ἐν ὀργῇ αὐτοῦ καὶ ἐν τῷ θυμῷ αὐτοῦ ταραξεί αὐτούς
- 6 Li di: -Se mwen menm ki mete wa mwen an sou mòn Siyon, mòn ki apa pou mwen an.
But I have put my king on my holy hill of Zion.
ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ' αὐτοῦ ἐπὶ σιων ὄρος τὸ ἅγιον αὐτοῦ
- 7 ¶ Wa a di: -M'ap fè nou konnen sa Seyè a decide. Li di mwen: Ou se pitit mwen. Depi jòdi a, se mwen ki papa ou.
I will make clear the Lord's decision: he has said to me, You are my son, this day have I given you being.
διαγγέλλων τὸ πρόσταγμα κυρίου κύριος εἶπεν πρὸς με υἱός μου εἰ σὺ ἐγὼ σήμερον γεγέννηκά σε
- 8 Mande m', m'a ba ou tout nasyon yo pou eritaj ou. M'a ba ou tout latè pou bitasyon ou.
Make your request to me, and I will give you the nations for your heritage, and the farthest limits of the earth will be under your hand.
αἰτήσαι παρ' ἐμοῦ καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς
- 9 W'ap kraze ren yo avèk yon baton fè, w'ap kraze yo an miyèt moso tankou yon kannari yo kraze.
They will be ruled by you with a rod of iron; they will be broken like a potter's vessel.
ποιμανεῖς αὐτούς ἐν ῥάβδῳ σιδηρᾷ ὡς σκεῦος κεραμέως συντρίψει αὐτούς

- 10 ¶ Koulye a, nou menm wa yo, manyè konprann. Nou menm k'ap dirije moun sou latè, manyè koute.
So now be wise, you kings: take his teaching, you judges of the earth.
καὶ νῦν βασιλεῖς σύνετε παιδεύθητε πάντες οἱ κρίνοντες τὴν γῆν
- 11 Sèvi Seyè a avèk krentif, tranble nan tout kò nou,
Give worship to the Lord with fear, kissing his feet and giving him honour,
δουλεύσατε τῷ κυρίῳ ἐν φόβῳ καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ
- 12 bese tèt devan li. Si se pa sa, n'a fè l' fache, n'a mouri, paske kòlè l' moute facil. Ala bon sa bon pou moun k'ap chache pwoteksyon anba zèl li!
For fear that he may be angry, causing destruction to come on you, because he is quickly moved to wrath. Happy are all those who put their faith in him.
δράξασθε παιδείας μήποτε ὀργισθῆ ὁ κύριος καὶ ἀπολείσθε ἐξ ὁδοῦ δικαίας ὅταν ἐκκαυθῆ ἐν τάχει ὁ θυμὸς αὐτοῦ μακάριοι πάντες οἱ πεποιθότες ἐπ' αὐτῷ
- 1 ¶ (3:1) David t'ap kouri pou Absalon, pitit li, lè li ekri sòm sa a. (3:2) Seyè, ala anpil lènmi m' yo anpil! Ala anpil moun k'ap leve dèyè m' yo anpil!
<A Psalm. Of David. When he went in flight from Absalom his son.>\
ψαλμὸς τῷ δαυιδ ὅποτε ἀπεδίδρασκεν ἀπὸ προσώπου ἀβεσσαλωμ τοῦ υἱοῦ αὐτοῦ
- 2 (3:3) Ala anpil moun k'ap pale sou mwen yo anpil! Y'ap di: Aa! Bondye p'ap delivre l'!3 (3:4) Men ou menm, Seyè, w'ap toujou pran defans mwen. W'ap fè m' genyen batay la. Ou p'ap kite m' wont devan lènmi m' yo.
\3:1\Lord, how greatly are they increased who make attacks on me! in great numbers they come against me.
κύριε τί ἐπληθύνθησαν οἱ θλίβοντές με πολλοὶ ἐπανίστανται ἐπ' ἐμέ
- 4 ¶ (3:5) Mwen rele Seyè a ak tout fòs mwen. Li rete sou mòn ki apa pou li a, li reponn mwen.
\3:3\But your strength, O Lord, is round me, you are my glory and the lifter up of my head.
σὺ δέ κύριε ἀντιλήμπτωρ μου εἶ δόξα μου καὶ ὑψῶν τὴν κεφαλὴν μου
- 5 (3:6) Mwen kouche, mwen dòmi, mwen leve anbyen, paske Seyè a ap soutni mwen.
\3:4\I send up a cry to the Lord with my voice, and he gives me an answer from his holy hill. (Selah.)
φωνῆ μου πρὸς κύριον ἐκέκραξα καὶ ἐπήκουσέν μου ἐξ ὄρους ἁγίου αὐτοῦ διάψαλμα
- 6 (3:7) Mwen pa pè tout kantite moun sa yo ki sènen m' toupatou.
\3:5\I took my rest in sleep, and then again I was awake; for the Lord was my support.
ἐγὼ ἐκοιμήθην καὶ ὕπνωσα ἐξηγέρθην ὅτι κύριος ἀντιλήμμεταί μου
- 7 (3:8) Leve non, Seyè! Sove m' non, Bondye mwen! Ou bay tout lènmi m' yo yon soufflèt. Ou kase dan mechan yo.
\3:6\I will have no fear, though ten thousand have come round me, putting themselves against me.
οὐ φοβηθήσομαι ἀπὸ μυριάδων λαοῦ τῶν κύκλῳ συνεπιτιθεμένων μοι
- 8 (3:9) Se ou menm sèl, Seyè, ki ka sove nou. Beni tout pèp ou a.
\3:7\Come to me, Lord; keep me safe, O my God; for you have given all my haters blows on their face-bones; the teeth of the evil-doers have been broken by you.
ἀνάστα κύριε σῶσόν με ὁ θεός μου ὅτι σὺ ἐπάταξας πάντας τοὺς ἐχθροῖντάς μοι ματαίως ὀδόντας ἁμαρτωλῶν συνέτριψας
- 1 ¶ (4:1) Pou chèf sanba yo. Se sou enstriman akòd pou yo jwe mizik la. Se yon sòm David. (4:2) Lè m' rele ou, reponn mwen non, Bondye, ou menm k'ap fè m' jistis! Lè m' te nan tèt chaje, ou te vin ede m'. Gen pitye pou mwen. Koute lapriyè mwen.
<To the chief music-maker on corded instruments. A Psalm. Of David.>\
εἰς τὸ τέλος ἐν ψαλμοῖς ᾠδῆ τῷ δαυιδ
- 2 (4:3) Nou menm menm lèzòm, kilè n'a sispann trennen non m' nan labou! Kilè n'a sispann renmen bagay ki pa vo anyen! Kilè n'a sispann kouri dèyè bagay ki pa vre!3 (4:4) Pa bliye, se Seyè a ki chwazi m' pou moun pa li. Seyè a tande m' lè mwen rele l'.
\4:1\Give answer to my cry, O God of my righteousness; make me free from my troubles; have mercy on me, and give ear to my prayer.
ἐν τῷ ἐπικαλεῖσθαί με εἰσήκουσέν μου ὁ θεὸς τῆς δικαιοσύνης μου ἐν θλίψει ἐπλάτυνας μοι οἰκτίρησόν με καὶ εἰσάκουσον τῆς προσευχῆς μου
- 4 (4:5) Se pou nou tranble tèlman nou pè, se pou n' sispann fè sa ki mal. Lè nou pou kont nou nan chann nou, kalkile sou sa. Epri pe bouch nou.
\4:3\See how the Lord has made great his mercy for me; the Lord will give ear to my cry.
καὶ γινώτε ὅτι ἐθαυμάστωσεν κύριος τὸν ὄσιον αὐτοῦ κύριος εἰσακούσεταιί μου ἐν τῷ κεκραγένοι με πρὸς αὐτόν

- 5 (4:6) Ofri bèt Seyè a mande pou yo touye pou li. Mete konfyans nou nan li!
 \4:4\Let there be fear in your hearts, and do no sin; have bitter feelings on your bed, but make no sound. (Selah.)
 ὀργίσεσθε καὶ μὴ ἁμαρτάνετε λέγετε ἐν ταῖς καρδίαις ὑμῶν καὶ ἐπὶ ταῖς κοίταις ὑμῶν κατανύγητε διάψαλμα
- 6 ¶ (4:7) Gen anpil moun k'ap di: -Jan nou ta renmen Bondye beni nou! Tanpri, Seyè, fè nou santi ou la avèk nou!
 \4:5\Give the offerings of righteousness, and put your faith in the Lord.
 θύσατε θυσίαν δικαιοσύνης καὶ ἐλπίσατε ἐπὶ κύριον
- 7 (4:8) Kontantman ou mete nan kè m' pi gwo pase kontantman ki nan kè lèzòm lè yo gen anpil manje ak anpil bwason.
 \4:6\There are numbers who say, Who will do us any good? the light of his face has gone from us.
 πολλοὶ λέγουσιν τίς δεῖξει ἡμῖν τὰ ἀγαθὰ ἐσημειώθη ἐφ' ἡμᾶς τὸ φῶς τοῦ προσώπου σου κύριε
- 8 (4:9) Mwen moute kabann mwen ak kè poze. Kou m' kouche, dòmi pran m'. Seyè, se ou menm sèl ki p'ap janm kite anyen rive m'.
 \4:7\Lord, you have put joy in my heart, more than they have when their grain and their wine are increased.
 ἔδωκας εὐφροσύνην εἰς τὴν καρδίαν μου ἀπὸ καιροῦ σίτου καὶ οἴνου καὶ ἐλαίου αὐτῶν ἐπληθύνθησαν
- 1 ¶ (5:1) Pou chèf sanba yo. Se sou enstriman yo rele fif pou yo jwe mizik la. Se yon sòm David. (5:2) Koute sa m'ap di ou, Seyè! Tande jan m'ap plenn!
 <¶\To the chief music-maker on wind instruments. A Psalm. Of David.>
 εἰς τὸ τέλος ὑπὲρ τῆς κληρονομώσεως ψαλμὸς τῷ δαυιδ
- 2 (5:3) Se ou ki wa mwen, se ou ki Bondye mwen. Pran ka m', Seyè, lè m'ap rele ou! Se ou menm m'ap lapriyè, Seyè.
 \5:1\Give ear to my words, O Lord; give thought to my heart-searchings.
 τὰ ῥήματά μου ἐνώτισαι κύριε σύνες τῆς κραυγῆς μου
- 3 (5:4) Chak maten ou tande vwa m'. Kou solèy leve, mwen mete lapriyè m' devan ou. M'ap tann ou reponn mwen.
 \5:2\Let the voice of my cry come to you, my King and my God; for to you will I make my prayer.
 πρόσχος τῆ φωνῆ τῆς δεήσεώς μου ὁ βασιλεύς μου καὶ ὁ θεός μου ὅτι πρὸς σὲ προσεῦξομαι κύριε
- 4 (5:5) Ou se yon Bondye ki pa pran plezi nan bagay ki mal. Ou pa tolere mechan yo bò kote ou.
 \5:3\My voice will come to you in the morning, O Lord; in the morning will I send my prayer to you, and keep watch.
 τὸ πρωὶ εἰσακούση τῆς φωνῆς μου τὸ πρωὶ παραστήσομαί σοι καὶ ἐπόσομαι
- 5 (5:6) Moun k'ap vante tèt yo pa ka kanpe devan ou. Ou pa vle wè moun k'ap fè mechanste.
 \5:4\For you are not a God who takes pleasure in wrongdoing; there is no evil with you.
 ὅτι οὐχὶ θεὸς θέλων ἀνομίαν σὺ εἶ οὐδὲ παροικήσει σοι πονηρευόμενος
- 6 (5:7) Ou detwi tout moun k'ap bay manti. Ou pa ka sipòte moun k'ap touye moun, ni moun k'ap twonpe moun.
 \5:5\The sons of pride have no place before you; you are a hater of all workers of evil.
 οὐ διαμενοῦσιν παράνομοι κατέναντι τῶν ὀφθαλμῶν σου ἐμίσησας πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν
- 7 ¶ (5:8) Men mwen menm, m'a antre lakay ou, paske ou renmen m' anpil. M'ap lage kò m' nan pye ou, nan kay ki apa pou ou a. M'ap adore ou.
 \5:6\You will send destruction on those whose words are false; the cruel man and the man of deceit are hated by the Lord.
 ἀπολεῖς πάντας τοὺς λαλοῦντας τὸ ψεῦδος ἄνδρα αἱμάτων καὶ δόλιον βδελύσσεται κύριος
- 8 (5:9) Seyè, mwen gen anpil lènmi k'ap veye m'. Pran men m' pou m' ka fè sa ki dwat devan ou. Fè m' wè chemen ou mete devan m' lan, fè m' wè l' aklè.
 \5:7\But as for me, I will come into your house, in the full measure of your mercy; and in your fear I will give worship, turning my eyes to your holy Temple.
 ἐγὼ δὲ ἐν τῷ πλήθει τοῦ ἐλέους σου εἰσελεύσομαι εἰς τὸν οἶκόν σου προσκυνήσω πρὸς ναὸν ἁγίόν σου ἐν φόβῳ σου
- 9 (5:10) Ou pa janm ka kwè moun sa yo. Se dèyè yon sèl bagay yo ye: yo vle fini ak tout moun. Anndan bouch yo, ou ta di yon kavò ki louvri, lang yo menm dous konsa pou flate moun.
 \5:8\Be my guide, O Lord, in the ways of your righteousness, because of those who are against me; make your way straight before my face.
 κύριε ὁδήγησόν με ἐν τῇ δικαιοσύνῃ σου ἕνεκα τῶν ἐχθρῶν μου κατεύθυνον ἐνώπιόν μου τὴν ὁδόν σου
- 10 (5:11) Se mechan yo ye. Kondannen yo, Bondye. Gate tout plan yo te fè. Pou valè peche yo fè, wete yo devan jè ou. paske se kenbe y'ap kenbe tèt ak ou.
 \5:9\For no faith may be put in their words; their inner part is nothing but evil; their throat is like an open place for the dead; smooth are the words of their tongues.
 ὅτι οὐκ ἔστιν ἐν τῷ στόματι αὐτῶν ἀλήθεια ἡ καρδία αὐτῶν ματαία τάφος ἀνεωγμένος ὁ λάρυξ αὐτῶν ταῖς γλώσσαις αὐτῶν ἔδολιοῦσαν

- 11 (5:12) Men, tout moun ki mete konfyans yo nan ou, fè kè yo kontan. Se pou yo chante san rete tèlman yo kontan. W'ap pwoteje moun ki renmen ou. Ou fè yo chante pou ou tèlman yo kontan.
 \5:10\Send them to destruction, O Lord; let their evil designs be the cause of their fall; let them be forced out by all their sins; because they have gone against your authority.
 κρινον αυτούς ὁ θεός ἀποπεσάτωσαν ἀπὸ τῶν διαβουλιῶν αὐτῶν κατὰ τὸ πλῆθος τῶν ἄσεβειῶν αὐτῶν ἕξωσον αὐτούς ὅτι παρεπίκρανάν σε κύριε
- 12 (5:13) Paske ou menm Seyè, ou beni moun ki obeyi ou. Ou kouvri yo avèk favè ou, w'ap kanpe bò kote yo pou pran defans yo.
 \5:11\But let all those who put their faith in you be glad with cries of joy at all times, and let all the lovers of your name be glad in you.
 καὶ εὐφρανθήτωσαν πάντες οἱ ἐλπίζοντες ἐπὶ σέ εἰς αἰῶνα ἀγαλλιᾶσονται καὶ κατασκηνώσεις ἐν αὐτοῖς καὶ καυχῆσονται ἐν σοὶ πάντες οἱ ἀγαπῶντες τὸ ὄνομά σου
- 1 ¶ (6:1) Pou chèf sanba yo. Se sou enstriman akòd pou yo jwe mizik la. Sou wityèm lan. Se yon sòm David. (6:2) Seyè, pa pini m' lè ou fache! Pa kale m' lè ou an kòlè!
 <To the chief music-maker on corded instruments, on the Sheminith. A Psalm. Of David.>\
 εἰς τὸ τέλος ἐν ὕμνοις ὑπὲρ τῆς ὀγδόης ψαλμὸς τῷ δαυὶδ
- 2 (6:3) Gen pitye pou mwen, Seyè, paske mwen santi m' san fòs. Geri mwen, Seyè, paske m'ap deperi.
 \6:1\O Lord, do not be bitter with me in your wrath; do not send punishment on me in the heat of your passion.
 κύριε μὴ τῷ θυμῷ σου ἐλέγξης με μηδὲ τῇ ὀργῇ σου παιδεύσης με
- 3 (6:4) Lespri m' boulvèse anpil, Seyè. Pou konbe tan bagay sa a la ankò?
 \6:2\Have mercy on me, O Lord, for I am wasted away: make me well, for even my bones are troubled.
 ἐλέησόν με κύριε ὅτι ἀσθενῆς εἰμι ἰασαί με κύριε ὅτι ἐταράχθη τὰ ὀστέα μου
- 4 (6:5) Tounen vin delivre m' non, Seyè! Jan ou gen kè sansib sa a, pa kite m' mourì.
 \6:3\My soul is in bitter trouble; and you, O Lord, how long?
 καὶ ἡ ψυχὴ μου ἐταράχθη σφόδρα καὶ σύ κύριε ἕως πότε
- 5 (6:6) Paske, lè yon moun mourì li pa chonje ou ankò. Pesonn pa fè lwanj ou kote mò yo ye a.
 \6:4\Come back, O Lord, make my soul free; O give me salvation because of your mercy.
 ἐπίστρεψον κύριε ῥύσαι τὴν ψυχὴν μου σῶσόν με ἕνεκεν τοῦ ἐλέους σου
- 6 (6:7) Se fini m'ap fini afòs m'ap kriye. Lannwit, kabann mwen mouye nèt afòs jè m' kouri dlo.
 \6:5\For in death there is no memory of you; in the underworld who will give you praise?
 ὅτι οὐκ ἔστιν ἐν τῷ θανάτῳ ὁ μνημονεύων σου ἐν δὲ τῷ ᾄδῃ τίς ἐξομολογήσεται σοὶ
- 7 (6:8) Figi m' fin rale afòs mwen gen lapenn. Mwen fin vye anba moun k'ap pèsekite m' yo.
 \6:6\The voice of my sorrow is a weariness to me; all the night I make my bed wet with weeping; it is watered by the drops flowing from my eyes.
 ἐκοπίασα ἐν τῷ στεναγμῷ μου λούσω καθ' ἑκάστην νύκτα τὴν κλίνην μου ἐν δάκρυσίν μου τὴν στρωμνὴν μου βρέξω
- 8 ¶ (6:9) Wete kò nou sou mwen, nou tout k'ap fè sa ki mal, paske Seyè a tande lè m'ap kriye.
 \6:7\My eyes are wasting away with trouble; they are becoming old because of all those who are against me.
 ἐταράχθη ἀπὸ θυμοῦ ὁ ὀφθαλμὸς μου ἐπαλαιώθη ἐν πᾶσιν τοῖς ἐχθροῖς μου
- 9 (6:10) Li tande m' lè m'ap rele nan pye li. Li reponn mwen lè m'ap lapriyè li.
 \6:8\Go from me, all you workers of evil; for the Lord has given ear to the voice of my weeping.
 ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν ὅτι εἰσήκουσεν κύριος τῆς φωνῆς τοῦ κλαυθμοῦ μου
- 10 (6:11) Tout lènmi m' yo pral wont, y'ap pè. Se vre wi. Y'ap kouri fè bak. Y'ap rete konsa lawont ap pran yo.
 \6:9\The Lord has given ear to my request; the Lord has let my prayer come before him.
 εἰσήκουσεν κύριος τῆς δεήσεώς μου κύριος τὴν προσευχὴν μου προσεδέξατο
- 1 ¶ (7:1) Plent David te pote bay Seyè a pou Kouch, moun laras Benjamen. (7:2) Seyè, Bondye mwen, se nan ou mwen mete tout konfyans mwen. Delivre m'. Pa kite m' tonbe nan men moun k'ap pèsekite m' yo.
 <Shiggaion of David; a song which he made to the Lord, about the words of Cush the Benjamite.>\
 ψαλμὸς τῷ δαυὶδ ὃν ᾄδεν τῷ κυρίῳ ὑπὲρ τῶν λόγων χουσι υἱοῦ ἰεμενι
- 2 (7:3) Si se pa sa, tankou lyon yo fè, y'ap pote m' ale, y'ap devore m' san pesonn p'ap ka pote m' sekou.
 \7:1\O Lord my God, I put my faith in you; take me out of the hands of him who is cruel to me, and make me free;
 κύριε ὁ θεός μου ἐπὶ σοὶ ἤλπισα σῶσόν με ἐκ πάντων τῶν διωκόντων με καὶ ῥύσαί με

- 3 (7:4) Seyè, Bondye mwen, si m' te fè bagay sa yo vre, si m' te fè yon moun mal,
 \7:2\So that he may not come rushing on my soul like a lion, wounding it, while there is no one to be my saviour.
 μήποτε ἀρπάσῃ ὡς λέων τὴν ψυχὴν μου μὴ ὄντος λυτρομένου μηδὲ σφύζοντος
- 4 (7:5) si m' te aji mal ak moun ki te fè m' byen, si m' te pèsekite lènmi m' san rezon,
 \7:3\O Lord my God, if I have done this; if my hands have done any wrong;
 κύριε ὁ θεός μου εἰ ἐποίησα τοῦτο εἰ ἐστὶν ἀδικία ἐν χερσίν μου
- 5 (7:6) ou mèt kite lènmi pousib mwen jouk li mete men sou mwen. Ou mèt kite l' mache sou mwen, ou mèt kite l' trennen non m' nan labou.
 \7:4\If I have given back evil to him who did evil to me, or have taken anything from him who was against me without cause;
 εἰ ἀνταπέδωκα τοῖς ἀνταποδιδοῦσίν μοι κακά ἀποπέσειν ἄρα ἀπὸ τῶν ἐχθρῶν μου κενός
- 6 (7:7) Seyè, leve non! Mete ou ankòlè! Leve, pran pozisyon kont lènmi m' yo ki fin debòde. Leve non! vin pote m' sekou, paske se jistis ou m'ap chache.
 \7:5\Let my hater go after my soul and take it; let my life be crushed to the earth, and my honour into the dust. (Selah.)
 καταδιώξαι ἄρα ὁ ἐχθρός τὴν ψυχὴν μου καὶ καταλάβοι καὶ καταπατήσαι εἰς γῆν τὴν ζωὴν μου καὶ τὴν δόξαν μου εἰς χοῦν κατασκηνώσαι διάψαλμα
- 7 (7:8) Sanble tout nasyon yo bò kote ou. Rete nan syèl la, gouvènen yo tout.
 \7:6\Come up, Lord, in your wrath; be lifted up against my haters; be awake, my God, give orders for the judging.
 ἀνάστηθι κύριε ἐν ὀργῇ σου ὑψώθητι ἐν τοῖς πέρασιν τῶν ἐχθρῶν μου ἐξεγέρθητι κύριε ὁ θεός μου ἐν προστάγματι ᾧ ἐνετείλω
- 8 (7:9) Ou menm Seyè, ou se jij tout moun. Tanpri, Seyè, fè m' jistis paske mwen mache dwat, mwen inonsan.
 \7:7\The meeting of the nations will be round you; take your seat, then, over them, on high.
 καὶ συναγωγὴ λαῶν κυκλώσει σε καὶ ὑπὲρ ταύτης εἰς ὕψος ἐπίστρεψον
- 9 (7:10) Fè mechan yo sispann fè move bagay. Tanpri, bay moun ki mache dwat yo fòs. Ou se yon Bondye ki pa nan patipri: Ou konnen tout lide moun gen nan tèt yo ak tout santiman ki nan kè yo.
 \7:8\The Lord will be judge of the peoples; give a decision for me, O Lord, because of my righteousness, and let my virtue have its reward.
 κύριος κρινεῖ λαούς κρινόν με κύριε κατὰ τὴν δικαιοσύνην μου καὶ κατὰ τὴν ἀκακίαν μου ἐπ' ἐμοί
- 10 ¶ (7:11) Se Bondye ki defans mwen. Li delivre tout moun ki mache dwat.
 \7:9\O let the evil of the evil-doer come to an end, but give strength to the upright: for men's minds and hearts are tested by the God of righteousness.
 συντελεσθήτω δὴ πονηρία ἀμαρτωλῶν καὶ κατευθυνεῖς δίκαιον ἐτάζων καρδίας καὶ νεφροῦς ὁ θεός
- 11 (7:12) Bondye se yon jij ki san patipri: Li toujou kondannen mechan yo.
 \7:10\God, who is the saviour of the upright in heart, is my breastplate.
 δικαία ἡ βοήθειά μου παρὰ τοῦ θεοῦ τοῦ σφύζοντος τοὺς εὐθεῖς τῇ καρδίᾳ
- 12 (7:13) Si yon moun pa chanje lavi li, Bondye ap file nepe li, l'ap pare banza li pou l' vize li.
 \7:11\God is the judge of the upright, and is angry with the evil-doers every day.
 ὁ θεός κριτὴς δίκαιος καὶ ἰσχυρός καὶ μακρόθυμος μὴ ὀργὴν ἐπάγων καθ' ἐκάστην ἡμέραν
- 13 (7:14) Bondye ap pare zam sa yo pou touye li. L'ap sèvi ak flèch li yo pou simen dife.
 \7:12\If a man is not turned from his evil, he will make his sword sharp; his bow is bent and ready.
 ἐὰν μὴ ἐπιστραφῆτε τὴν ῥομφαίαν αὐτοῦ στιλβώσει τὸ τόξον αὐτοῦ ἐνέτεινεν καὶ ἠτοίμασεν αὐτὸ
- 14 (7:15) Gade jan mechan an gen move lide nan kè li! L'ap fè plan pou fè moun mal. L'ap plede bay manti.
 \7:13\He has made ready for him the instruments of death; he makes his arrows flames of fire.
 καὶ ἐν αὐτῷ ἠτοίμασεν σκεύη θανάτου τὰ βέλη αὐτοῦ τοῖς καιομένοις ἐξειργάσατο
- 15 (7:16) Li fouye yon gwo twou byen fon nan tè a. Lèfini, se li menm ki tonbe ladan li.
 \7:14\That man is a worker of evil; the seed of wrongdoing has given birth to deceit.
 ἰδοὺ ὠδίνησεν ἀδικίαν συνέλαβεν πόνον καὶ ἔτεκεν ἀνομίαν
- 16 (7:17) Se konsa, malè li te pare pou lòt moun, se sou li li tonbe. Se pwòp mechanste l' ki tounen kont li!
 \7:15\He has made a hole deep in the earth, and is falling into the hole which he has made
 λάκκον ὄρυξεν καὶ ἀνέσκαψεν αὐτὸν καὶ ἐμπεσεῖται εἰς βόθρον ὃν εἰργάσατο

- 17 (7:18) Mwen menm, m'ap di Seyè a mèsì pou jistis li. M'ap fè lwanj Seyè a ki anwo nan syèl la.
 \7:16\His wrongdoing will come back to him, and his violent behaviour will come down on his head.
 επιστρέψει ὁ πόνος αὐτοῦ εἰς κεφαλὴν αὐτοῦ καὶ ἐπὶ κορυφὴν αὐτοῦ ἡ ἀδικία αὐτοῦ καταβήσεται
- 1 ¶ (8:1) Pou chèf sanba yo. Se sou lè chante yo chante lè y'ap kraze rezen. Se yon sòm David. (8:2) Seyè, Mèt nou, se toupatou sou latè yo rekonèt jan ou gen pouvwa! Pouvwa ou moute pi wo pase syèl la!
 &lfTo the chief music-maker on the Gittith. A Psalm. Of David.>\
 εἰς τὸ τέλος ὑπὲρ τῶν ληνῶν ψαλμὸς τῷ δαυιδ
- 2 (8:3) Ou fè timoun piti ak tibebe nan tete chante jan ou gen fòs, pou ou koresponn ak moun ki pa vle wè ou yo, pou ou fèmen bouch lènmi ou yo ak moun k'ap kenbe tèt avè ou yo.
 \8:1\O Lord, our Lord, whose glory is higher than the heavens, how noble is your name in all the earth!
 κύριε ὁ κύριος ἡμῶν ὡς θαυμαστὸν τὸ ὄνομά σου ἐν πάσῃ τῇ γῆ ὅτι ἐπήρθη ἡ μεγαλοπρέπείά σου ὑπεράνω τῶν οὐρανῶν
- 3 ¶ (8:4) Lè m'ap gade syèl ou fè ak men ou lan, lalin ak zetwal ou mete ladan li,
 \8:2\You have made clear your strength even out of the mouths of babies at the breast, because of those who are against you; so that you may put to shame the cruel and violent man.
 ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον ἕνεκα τῶν ἐχθρῶν σου τοῦ καταλῦσαι ἐχθρὸν καὶ ἐκδικητὴν
- 4 (8:5) m'ap mande: -Kisa lèzòm ye pou ou chonje yo konsa? Kisa yo ye menm pou ou pran ka yo konsa?
 \8:3\When I see your heavens, the work of your fingers, the moon and the stars, which you have put in their places;
 ὅτι ὄψομαι τοὺς οὐρανοὺς ἔργα τῶν δακτύλων σου σελήνην καὶ ἀστέρας ἃ σὺ ἐθεμελίωσας
- 5 (8:6) Ou fè yo yon ti kras pi piti pase ou, Bondye. Tankou yon kouwòn sou tèt yo, ou ba yo pouvwa ak respè.
 \8:4\What is man, that you keep him in mind? the son of man, that you take him into account?
 τί ἐστιν ἄνθρωπος ὅτι μιμήσκη αὐτοῦ ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπη αὐτόν
- 6 (8:7) Ou mete yo pou yo donminen sou tou sa ou fè, ou mete tout bagay anba pye yo:
 \8:5\For you have made him only a little lower than the gods, crowning him with glory and honour.
 ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν
- 7 (8:8) Bèf kou kabrit, ansanm ak tout bèt nan bwa yo,
 \8:6\You have made him ruler over the works of your hands; you have put all things under his feet;
 καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ
- 8 (8:9) zwazo nan syèl, pwason nan dlo, ansanm ak tout lòt bèt k'ap viv nan lanmè.
 \8:7\All sheep and oxen, and all the beasts of the field;
 πρόβατα καὶ βόας πάσας ἔτι δὲ καὶ τὰ κτήνη τοῦ πεδίου
- 9 (8:10) Seyè, Mèt nou, se toupatou sou latè yo rekonèt jan ou gen pouvwa!
 \8:8\The birds of the air and the fish of the sea, and whatever goes through the deep waters of the seas.
 τὰ πετεινὰ τοῦ οὐρανοῦ καὶ τοὺς ἰχθύας τῆς θαλάσσης τὰ διαπορευόμενα τρίβους θαλασσῶν
- 1 ¶ (9:1) Pou chèf sanba yo. Sou menm lè ak chante ki di: Lanmò pitit gason an. Se yon sòm David. (9:2) M'a fè lwanj ou ak tout kè m', Seyè. M'a rakonte tout bèl mèvèy ou yo.
 &lfTo the chief music-maker on Muthlabben. A Psalm. Of David.>\
 εἰς τὸ τέλος ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ ψαλμὸς τῷ δαυιδ
- 2 (9:3) Se ou menm k'ap fè m' chante, se ou menm k'ap fè kè m' kontan. Bondye ki anwo nan syèl la, m'a chante lwanj ou.
 \9:1\I will give you praise, O Lord, with all my heart; I will make clear all the wonder of your works.
 ἐξομολογήσομαί σοι κύριε ἐν ὅλῃ καρδίᾳ μου διηγῆσομαι πάντα τὰ θαυμάσιά σου
- 3 (9:4) Parèt ou parèt, lènmi m' yo fè bak. Yo pran tranble, yo tonbe, yo mouri.
 \9:2\I will be glad and have delight in you: I will make a song of praise to your name, O Most High.
 εὐφρανθήσομαι καὶ ἀγαλλιάσομαι ἐν σοὶ ψαλῶ τῷ ὀνόματί σου ὕμνιστε
- 4 (9:5) Tankou yon jij ki san patipri, ou chita sou fotèy ou. ou fè m' jistis, ou defann kòz mwen.
 \9:3\When my haters are turned back, they will be broken and overcome before you.
 ἐν τῷ ἀποστραφῆναι τὸν ἐχθρόν μου εἰς τὰ ὀπίσω ἀσθενήσουσιν καὶ ἀπολοῦνται ἀπὸ προσώπου σου

- 5 (9:6) Ou regle moun lòt nasyon yo, ou detwi mechan yo. Ou efase non yo nèt pou tout tan.
 \9:4\For you gave approval to my right and my cause; you were seated in your high place judging in righteousness.
 ὅτι ἐποίησας τὴν κρίσιν μου καὶ τὴν δίκην μου ἐκάθισας ἐπὶ θρόνου ὁ κρίνων δικαιοσύνην
- 6 (9:7) Pa gen lènmè ankò, yo fini nèt. Ata lavil yo ou vide atè. Pa gen anyen pou fè moun chonje yo ankò.
 \9:5\You have said sharp words to the nations, you have sent destruction on the sinners, you have put an end to their name for ever and ever.
 ἐπετίμησας ἔθνεσιν καὶ ἀπόλωτο ὁ ἀσεβῆς τὸ ὄνομα αὐτῶν ἐξήλειψας εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος
- 7 (9:8) Men Seyè a, se wa li ye pou tout tan. Li mete fotèy li la pou l' fè jistis.
 \9:6\You have given their towns to destruction; the memory of them has gone; they have become waste for ever.
 τοῦ ἐχθροῦ ἐξέλιπον αἱ ῥομφαῖαι εἰς τέλος καὶ πόλεις καθεῖλες ἀπόλωτο τὸ μνημόσυνον αὐτῶν μετ' ἤχους
- 8 (9:9) Li gouvènè tout bagay avèk jistis. Li jije tout moun san patipri.
 \9:7\But the Lord is King for ever: he has made ready his high seat for judging.
 καὶ ὁ κύριος εἰς τὸν αἰῶνα μένει ἠτοιμάσεν ἐν κρίσει τὸν θρόνον αὐτοῦ
- 9 (9:10) Moun y'ap peze yo, se bò kote Seyè a yo jwenn pwoteksyon. Se la yo jwenn yon kote pou yo kache, lè yo nan tray.
 \9:8\And he will be the judge of the world in righteousness, giving true decisions for the peoples.
 καὶ αὐτὸς κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ κρινεῖ λαοὺς ἐν εὐθύτητι
- 10 (9:11) Moun ki konnen ou, Seyè, y'ap mete konfyans yo nan ou. Paske, ou pa lage moun k'ap chache ou.
 \9:9\The Lord will be a high tower for those who are crushed down, a high tower in times of trouble;
 καὶ ἐγένετο κύριος καταφυγὴ τῷ πένητι βοηθὸς ἐν εὐκαιρίαις ἐν θλίψει
- 11 ¶ (9:12) Ann fè lwanj Seyè a k'ap gouvènè sou mòn Siyon an. Ann fè tout nasyon yo konnen sa li te fè.
 \9:10\And those who have knowledge of your name will put their faith in you; because you, Lord, have ever given your help to those who were waiting for you.
 καὶ ἐλπισάτωσαν ἐπὶ σὲ οἱ γινώσκοντες τὸ ὄνομά σου ὅτι οὐκ ἐγκατέλιπες τοὺς ἐκζητοῦντάς σε κύριε
- 12 (9:13) Bondye chonje moun k'ap souffri yo, li pa bliye rèl malere yo, li pini moun ki fè yo mal.
 \9:11\Make songs of praise to the Lord, whose house is in Zion: make his doings clear to the people.
 ψάλατε τῷ κυρίῳ τῷ κατοικοῦντι ἐν σιων ἀναγγεῖλατε ἐν τοῖς ἔθνεσιν τὰ ἐπιτηδεύματα αὐτοῦ
- 13 (9:14) Gen pitye pou mwen, Seyè! Gade nan ki mizè moun ki rayi m' yo mete m'. vin sove m'! Pa kite m' mourì, Seyè,
 \9:12\When he makes search for blood, he has them in his memory: he is not without thought for the cry of the poor.
 ὅτι ἐκζητῶν τὰ αἵματα αὐτῶν ἐμνήσθη οὐκ ἐπελάθετο τῆς κραυγῆς τῶν πενήτων
- 14 (9:15) pou m' ka kanpe devan moun lavil Jerizalèm yo, pou m' di yo poukisa m'ap fè lwanj ou. M'ap kontan nèt, paske ou te delivre m'.
 \9:13\Have mercy on me, O Lord, and see how I am troubled by my haters; let me be lifted up from the doors of death;
 ἐλέησόν με κύριε ἰδὲ τὴν ταπεινώσιν μου ἐκ τῶν ἐχθρῶν μου ὁ ὑψῶν με ἐκ τῶν πυλῶν τοῦ θανάτου
- 15 (9:16) Moun lòt nasyon yo fouye yon gwo twou: se yo menm ki tonbe ladan li. Yo tann yon pèlen: se pye yo ki pran ladan li.
 \9:14\So that I may make clear all your praise in the house of the daughter of Zion: I will be glad because of your salvation.
 ὅπως ἂν ἐξαγγείλω πάσας τὰς αἰνέσεις σου ἐν ταῖς πόλεις τῆς θυγατρὸς σιων ἀγαλλιάσομαι ἐπὶ τῷ σωτηρίῳ σου
- 16 (9:17) Seyè a fè yo konnen ki moun li ye, li jije yo san patipri. Sa mechan yo fè a tounen kont yo.
 \9:15\The nations have gone down into the hole which they made: in their secret net is their foot taken.
 ἐνεπάγησαν ἔθνη ἐν διαφθορᾷ ἣ ἐποίησαν ἐν παγίδι ταύτη ἣ ἐκρυψαν συνελήμφθη ὁ ποὺς αὐτῶν
- 17 (9:18) Tout mechan yo gen pou mourì. Tout moun ki bliye gen Bondye gen pou mourì tou.
 \9:16\The Lord has given knowledge of himself through his judging: the evil-doer is taken in the net which his hands had made. (Higgaion. Selah.)
 γινώσκειται κύριος κρίματα ποιῶν ἐν τοῖς ἔργοις τῶν χειρῶν αὐτοῦ συνελήμφθη ὁ ἁμαρτωλὸς ὃδὴ διαψάλματος
- 18 (9:19) Se pa tout tan yo ka bliye moun ki nan mizè. Se pa tout tan yo ka wete espwa moun ki nan lafliksyon.
 \9:17\The sinners and all the nations who have no memory of God will be turned into the underworld.
 ἀποστραφήτωσαν οἱ ἁμαρτωλοὶ εἰς τὸν ᾄδην πάντα τὰ ἔθνη τὰ ἐπιλανθανόμενα τοῦ θεοῦ

- 19 (9:20) Leve non, Seyè! Pa kite lèzòm genyen batay la! Mennen moun lòt nasyon yo vin jije devan ou.
 \9:18\For the poor will not be without help; the hopes of those in need will not be crushed for ever.
 ὅτι οὐκ εἰς τέλος ἐπιλησθήσεται ὁ πτωχός ἢ ὑπομονὴ τῶν πενήτων οὐκ ἀπολείται εἰς τὸν αἰῶνα
- 20 (9:21) Fè kè yo kase, Seyè! Fè yo konnen se moun ase yo ye.
 \9:19\Up! O Lord; let not man overcome you: let the nations be judged before you.
 ἀνάσθητι κύριε μὴ κραταιούσθω ἄνθρωπος κριθήτωσαν ἔθνη ἐνώπιόν σου
- 1 ¶ Poukisa ou rete lwen konsa, Seyè? Poukisa ou kache kò ou konsa lè nou nan ka?
 Why do you keep far away, O Lord? why are you not to be seen in times of trouble?
 εἰς τὸ τέλος ψαλμὸς τῷ δαυὶδ ἐπὶ τῷ κυρίῳ πέποιθα πᾶς ἐρεῖτε τῇ ψυχῇ μου μεταναστεύου ἐπὶ τὰ ὄρη ὡς στρουθίον
- 2 Mechan an ap gonfle lestonmak li, l'ap pèsekite malere yo. Se pou pye l' pran nan pèlen limenm li tann lan.
 The evil-doer in his pride is cruel to the poor; let him be taken by the tricks of his invention.
 ὅτι ἰδοὺ οἱ ἁμαρτωλοὶ ἐνέτειναν τόξον ἠτοιμάσαν βέλη εἰς φαρέτραν τοῦ κατατοξεύσαι ἐν σκοτομήνῃ τοὺς εὐθεῖς τῇ καρδίᾳ
- 3 Mechan an ap vante tèt li pou move lanvi li gen nan kè l'. Lanbisyon fè l' pale mal, li vire do bay Bondye.
 For the evil-doer is lifted up because of the purpose of his heart, and he whose mind is fixed on wealth is turned away from the Lord, saying evil against him.
 ὅτι ἂ κατηρτίσω καθεῖλον ὁ δὲ δίκαιος τί ἐποίησεν
- 4 Mechan an tèlman gen lògèy, l'ap plede di: -Bondye p'ap pini m'. Pa gen Bondye. Se sa ase mechan an mete nan tèt li.
 The evil-doer in his pride says, God will not make a search. All his thoughts are, There is no God.
 κύριος ἐν ναῶ ἁγίῳ αὐτοῦ κύριος ἐν οὐρανῷ ὁ θρόνος αὐτοῦ οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πένητα ἀποβλέπουσιν τὰ βλέφαρα αὐτοῦ ἐξετάζει τοὺς υἱοὺς τῶν ἀνθρώπων
- 5 Tou sa li fè toujou mache byen. Li pa konprann jijman Bondye yo. L'ap meprize lènmi l' yo.
 His ways are ever fixed; your decisions are higher than he may see: as for his haters, they are as nothing to him.
 κύριος ἐξετάζει τὸν δίκαιον καὶ τὸν ἀσεβῆ ὁ δὲ ἀγαπῶν ἀδικίαν μισεῖ τὴν ἐαυτοῦ ψυχὴν
- 6 L'ap di nan kè l': Anyen pa ka brannen m'. Mwen p'ap janm nan pwoblèm.
 He has said in his heart, I will not be moved: through all generations I will never be in trouble.
 ἐπιβρέξει ἐπὶ ἁμαρτωλοὺς παγίδας πῦρ καὶ θεῖον καὶ πνεῦμα καταγίδος ἡ μερίς τοῦ ποτηρίου αὐτῶν
- 7 Tout pawòl li se madichon, se manti, se twonpe moun. Li cho konsa pou l' pale moun mal, pou l' di gwo mo.
 His mouth is full of cursing and deceit and false words: under his tongue are evil purposes and dark thoughts.
 ὅτι δίκαιος κύριος καὶ δικαιοσύνας ἠγάπησεν εὐθύτητα εἶδεν τὸ πρόσωπον αὐτοῦ
- 1 ¶ Pou chèf sanba yo. Se yon sòm David. Se bò kote Seyè a m'ap chache pwoteksyon. Ki jan nou ka fè di m': Kouri al kache kò ou nan mòn tankou zwazo,
 <For the chief music-maker. Of David.> In the Lord put I my faith; how will you say to my soul, Go in flight like a bird to the mountain?
 εἰς τὸ τέλος ὑπὲρ τῆς ὀγδόης ψαλμὸς τῷ δαυὶδ
- 2 paske mechan yo pare banza yo, y'ap vize ak flèch yo pou yo tire nan fènwa sou moun k'ap mache dwat yo?
 See, the bows of the evil-doers are bent, they make ready their arrows on the cord, so that they may send them secretly against the upright in heart.
 σῶσόν με κύριε ὅτι ἐκλέλοιπεν ὁσιος ὅτι ὠλιγόθησαν αἱ ἀλήθειαι ἀπὸ τῶν υἱῶν τῶν ἀνθρώπων
- 3 Pa gen anyen yon bon moun ka fè, lè tout bagay tèt anba.
 If the bases are broken down, what is the upright man to do?
 μάταια ἐλάλησεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ χεῖλη δόλια ἐν καρδίᾳ καὶ ἐν καρδίᾳ ἐλάλησαν
- 4 ¶ Seyè a nan kay ki apa pou li a, li gen fotèy li nan syèl la. L'ap gade lèzòm: li konnen sa y'ap fè.
 The Lord is in his holy Temple, the Lord's seat is in heaven; his eyes are watching and testing the children of men.
 ἐξολεθρεύσαι κύριος πάντα τὰ χεῖλη τὰ δόλια καὶ γλώσσαν μεγαλορήμονα
- 5 Kit yo bon, kit yo mechan, Bondye ap gade sa y'ap fè. li pa vle wè moun k'ap fè mechanste.
 The Lord puts the upright and the sinner to the test, but he has hate in his soul for the lover of violent acts.
 τοὺς εἰπόντας τὴν γλῶσσαν ἡμῶν μεγαλυνοῦμεν τὰ χεῖλη ἡμῶν παρ' ἡμῶν ἐστιν τίς ἡμῶν κύριός ἐστιν

- 6 Li voye chabon dife ak souf cho sou mechan yo tankou lapli. Li soufle yon van cho kou dife sou yo. Se sa yo tout yo merite.
On the evil-doer he will send down fire and flames, and a burning wind; with these will their cup be full.
ἀπὸ τῆς ταλαιπωρίας τῶν πτωχῶν καὶ ἀπὸ τοῦ στεναγμοῦ τῶν πενήτων νῦν ἀναστήσομαι λέγει κύριος θήσομαι ἐν σωτηρίᾳ παρρησιάσομαι ἐν αὐτῷ
- 7 Seyè a pa nan patipri, li renmen lè moun fè bagay ki byen. Moun ki mache dwat yo va parèt devan li.
For the Lord is upright; he is a lover of righteousness: the upright will see his face.
τὰ λόγια κυρίου λόγια ἀγνά ἀργύριον πεπυρωμένον δοκίμιον τῇ γῆ κεκαθαρισμένον ἑπταπλασίως
- 1 ¶ (12:1) Pou chèf sanba yo. Sou wityèm lan. Se yon sòm David. (12:2) vin sove nou non, Seyè! Pa gen moun ki renmen ou ankò! Pa gen moun sou latè k'ap sèvi ou ak tout kè yo ankò!
<For the chief music-maker on the Sheminith. A Psalm. Of David.>
εἰς τὸ τέλος ψαλμὸς τῷ δαυὶδ
- 2 (12:3) Yonn ap bay lòt manti. Yonn ap flate lòt, yonn ap twonpe lòt.
\12:1\Send help, Lord, for mercy has come to an end; there is no more faith among the children of men.
ἕως πότε κύριε ἐπιλήση μου εἰς τέλος ἕως πότε ἀποστρέψεις τὸ πρόσωπόν σου ἀπ' ἐμοῦ
- 3 (12:4) Seyè, fèmen bouch bann flatè sa yo, bann moun sa yo k'ap vante tèt yo.
\12:2\Everyone says false words to his neighbour: their tongues are smooth in their talk, and their hearts are full of deceit.
ἕως τίνος θήσομαι βουλὰς ἐν ψυχῇ μου ὀδύνας ἐν καρδίᾳ μου ἡμέρας ἕως πότε ὑψωθήσεται ὁ ἐχθρὸς μου ἐπ' ἐμέ
- 4 (12:5) Y'ap plede di: -Nou pale jan nou vle. Bouch nou rele n' pa nou. Ki moun ki pou pase nou lòd?
\12:3\The smooth lips and the tongue of pride will be cut off by the Lord.
ἐπιβλεψον εἰσάκουσόν μου κύριε ὁ θεός μου φώτισον τοὺς ὀφθαλμούς μου μήποτε ὑπνώσω εἰς θάνατον
- 5 (12:6) Y'ap peze malere yo. Pòv yo ap soufri, y'ap plenyen. Men, Seyè a di: M'ap vini koulye a. M'ap ba yo sekou y'ap tann lan.
\12:4\They have said, With our tongues will we overcome; our lips are ours: who is lord over us?
μήποτε εἶπη ὁ ἐχθρὸς μου ἴσχυσα πρὸς αὐτόν οἱ θλιβόντές με ἀγαλλιάσονται ἐὰν σαλευθῶ
- 6 (12:7) Pawòl Seyè a se bon pawòl. Li tankou lajan yo pase sèt fwa nan dife pou wè si li bon.
\12:5\Because of the crushing of the poor and the weeping of those in need, now will I come to his help, says the Lord; I will give him the salvation which he is desiring.
ἐγὼ δὲ ἐπὶ τῷ ἐλέει σου ἤλπισα ἀγαλλιάσεται ἡ καρδία μου ἐπὶ τῷ σωτηρίῳ σου ἕσω τῷ κυρίῳ τῷ ἐνεργητήσαντί με καὶ ψαλῶ τῷ ὀνόματι κυρίου τοῦ ὑψίστου
- 1 ¶ (13:1) Pou chèf sanba yo. Se yon sòm David. (13:2) Konbe tan ankò w'a bliye m', Seyè? Gen lè ou bliye m' nè? Konbe tan ankò m'a rete san m' pa wè ou?
<To the chief music-maker. A Psalm. Of David.> Will you for ever put me out of your memory, O Lord? will your face for ever be turned away from me?
εἰς τὸ τέλος ψαλμὸς τῷ δαυὶδ εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ οὐκ ἔστιν θεός διέφθειραν καὶ ἐβδελύχθησαν ἐν ἐπιτηδεύμασιν οὐκ ἔστιν ποιῶν χρηστότητα οὐκ ἔστιν ἕως ἐνός
- 2 (13:3) Konbe tan ankò pou m' soufri? Konbe tan ankò pou m' gen lapenn nan kè mwen, pou m' gen lapenn lajounen kou lannwit? Konbe tan ankò lènmi m' yo va pilonnen m' anba pye yo?3 (13:4)
Gade m' non, Seyè! Reponn mwen non, Bondye mwen! Kenbe m' pou m' pa mourì.
How long is my soul to be in doubt, with sorrow in my heart all the day? how long will he who is against me be given power over me?
κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων τοῦ ἰδεῖν εἰ ἔστιν συνίον ἢ ἐκζητῶν τὸν θεόν
- 4 (13:5) Konsa, moun k'ap pèsèkite m' yo p'ap ka di: Nou fini avè l'! Yo p'ap gen chans wè m' tonbe pou yo kontan!
And he who is against me may not say, I have overcome him; and those who are troubling me may not be glad when I am moved.
οὐχὶ γινώσκονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν οἱ κατεσθίοντες τὸν λαόν μου βρώσει ἄρτου τὸν κύριον οὐκ ἐπεκαλέσαντο
- 5 (13:6) Pou mwen menm, se sou ou mwen konte, paske ou renmen m' anpil. Kè m' kontan, paske ou delivre mwen.
But I have had faith in your mercy; my heart will be glad in your salvation.
ἐκεῖ ἐδειλίασαν φόβῳ οὐκ ἦν φόβος ὅτι ὁ θεὸς ἐν γενεᾷ δικαία
- 6 (13:7) M'ap chante pou Seyè a, paske li te bon pou mwen.
I will make a song to the Lord, because he has given me my reward.
βουλὴν πτωχοῦ κατησχύνατε ὅτι κύριος ἐλπὶς αὐτοῦ ἔστιν
- 1 ¶ Pou chèf sanba yo. Se yon sòm David. Moun fou yo di nan kè yo: Pa gen Bondye. Yo tout fin pouri. Y'ap fè yon bann vye bagay sal. Pa gen yonn ki fè sa ki byen.
<To the chief music-maker. Of David.> The foolish man has said in his heart, God will not do anything. They are unclean, they have done evil works; there is not one who does good.
ψαλμὸς τῷ δαυὶδ κύριε τίς παροικῆσει ἐν τῷ σκηνώματί σου καὶ τίς κατασκηνώσει ἐν τῷ ὄρει τῷ ἁγίῳ σου

- 2 Seyè a rete nan syèl la, l'ap gade lèzòm anba, pou l' wè si gen ladan yo ki gen konprann, si gen ladan yo k'ap chache l'.
The Lord was looking down from heaven on the children of men, to see if there were any who had wisdom, searching after God.
πορευόμενος ἄνωμος καὶ ἐργαζόμενος δικαιοσύνην λαλῶν ἀλήθειαν ἐν καρδίᾳ αὐτοῦ
- 3 Men yo tout pèdi chemen yo. Yo tout lage kò yo nan vis. Pa gen yonn ladan yo ki fè sa ki byen, non, pa menm yon sèl ladan yo.
They have all gone out of the way together; they are unclean, there is not one who does good, no, not one.
ὅς οὐκ ἐδόλωσεν ἐν γλώσσει αὐτοῦ οὐδὲ ἐποίησεν τῷ πλησίον αὐτοῦ κακὸν καὶ ὀνειδισμὸν οὐκ ἔλαβεν ἐπὶ τοὺς ἔγγιστα αὐτοῦ
- 4 ¶ Seyè a di: Moun sa yo k'ap fè mechanste yo, se konnen yo pa konnen? Y'ap souse pèp mwen an pou yo ka viv. Pa gen yonn ladan yo ki rele non mwen!
Have all the workers of evil no knowledge? they take my people for food as they would take bread; they make no prayer to the Lord.
ἐξουδένεται ἐνώπιον αὐτοῦ πονηρευόμενος τοὺς δὲ φοβουμένους κύριον δοξάζει ὁ ὀμνύων τῷ πλησίον αὐτοῦ καὶ οὐκ ἀθετῶν
- 5 Men tou, yo pral sezi, yo pral tranble paske Bondye la avèk moun ki mache dwat yo.
Then were they in great fear: for God is in the generation of the upright.
τὸ ἀργύριον αὐτοῦ οὐκ ἔδωκεν ἐπὶ τόκῳ καὶ δῶρα ἐπ' ἀθόοις οὐκ ἔλαβεν ὁ ποιῶν ταῦτα οὐ σαλευθήσεται εἰς τὸν αἰῶνα
- 1 ¶ Se yon sòm David. Seyè, ki moun ki ka rete lakay ou a? Ki moun ki ka viv sou mòn ki apa pou ou a?
&ItA Psalm. Of David.> Lord, who may have a resting-place in your tent, a living-place on your holy hill?
στηλογραφία τῷ δαυιδ φύλαξόν με κύριε ὅτι ἐπὶ σοὶ ἤλπισα
- 2 Se moun ki fè volonte Bondye nan tout bagay, ki toujou fè sa ki byen. Se moun ki pale verite a jan l' ye nan kè li,
He who goes on his way uprightly, doing righteousness, and saying what is true in his heart;
εἶπα τῷ κυρίῳ κύριός μου εἶ σύ ὅτι τῶν ἀγαθῶν μου οὐ χρεῖαν ἔχεις
- 3 ki pa nan bay moun kout lang. Se moun ki p'ap fè zanmi l' yo anyen ki mal, ki p'ap mache fè tripotaj sou vwazinaj.
Whose tongue is not false, who does no evil to his friend, and does not take away the good name of his neighbour;
τοῖς ἀγίοις τοῖς ἐν τῇ γῇ αὐτοῦ ἐθανυμάστωσεν πάντα τὰ θελήματα αὐτοῦ ἐν αὐτοῖς
- 4 Li meprize tout moun Bondye vire do bay, men, li respekte tout moun ki gen krentif pou Seyè a. Li toujou kenbe pawòl li, menm si sa koute l' chè.
Who gives honour to those who have the fear of the Lord, turning away from him who has not the Lord's approval. He who takes an oath against himself, and makes no change.
ἐπληθύνθησαν αἱ ἀσθένειαι αὐτῶν μετὰ ταῦτα ἐτάχυναν οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν ἐξ αἱμάτων οὐδὲ μὴ μνησθῶ τῶν ὀνομάτων αὐτῶν διὰ χειλέων μου
- 5 Li prete moun san mande enterè. Li p'ap pran lajan anba pou l' bay manti sou moun ki inonsan. Moun ki fè bagay sa yo p'ap janm tonbe!
He who does not put out his money at interest, or for payment give false decisions against men who have done no wrong. He who does these things will never be moved.
κύριος ἡ μερίς τῆς κληρονομίας μου καὶ τοῦ ποτηρίου μου σὺ εἶ ὁ ἀποκαθιστῶν τὴν κληρονομίαν μου ἐμοί
- 1 ¶ Sè yon kantik David. Pwoteje m', Bondye, paske se bò kote ou m'ap chache pwoteksyon.
&ItMichtam. Of David.> Keep me safe, O God: for in you I have put my faith.
προσευχῆ τοῦ δαυιδ εἰσάκουσον κύριε τῆς δικαιοσύνης μου πρόσχες τῇ δεήσει μου ἐνώτισαι τῆς προσευχῆς μου οὐκ ἐν χειλεσιν δολίοις
- 2 Mwen di Seyè a: -Se ou ki sèl Mèt mwen. Se ou menm ki tout mwen. Pa gen pase ou!
O my soul, you have said to the Lord, You are my Lord: I have no good but you.
ἐκ προσώπου σου τὸ κρίμα μου ἐξέλθοι οἱ ὀφθαλμοί μου ἰδέτωσαν εὐθύτητας
- 3 Tout plezi m' se pou m' toujou la avè moun k'ap sèvi Seyè a nan peyi a.
As for the saints who are in the earth, they are the noble in whom is all my delight.
ἐδοκίμασας τὴν καρδίαν μου ἐπεσκέψω νυκτός ἐπύρωσάς με καὶ οὐχ εὐρέθη ἐν ἐμοὶ ἀδικία
- 4 Moun k'ap kouri dèyè tout lòt bondye yo, se traka y'ap chache bay tèt yo. Mwen p'ap mele nan ofrann bèt y'ap fè. Mwen p'ap janm nonmen non bondye sa yo.
Their sorrows will be increased who go after another god: I will not take drink offerings from their hands, or take their names on my lips.
ὅπως ἂν μὴ λαλήσῃ τὸ στόμα μου τὰ ἔργα τῶν ἀνθρώπων διὰ τοὺς λόγους τῶν χειλέων σου ἐγὼ ἐφύλαξα ὁδοὺς σκληράς
- 5 Seyè, se ou menm ki tout byen mwen. Se ou ki ban m' tou sa m' merite. Lavi m' nan men ou.
The Lord is my heritage and the wine of my cup; you are the supporter of my right.
κατάρτισα τὰ διαβήματά μου ἐν ταῖς τρίβους σου ἵνα μὴ σαλευθῶσιν τὰ διαβήματά μου

- 6 Ala yon bèl eritaj ki vin pou mwen! Ala kontan mwen kontan pou pòsyon pa m' lan!
Fair are the places marked out for me; I have a noble heritage.
ἐγὼ ἐκέκραξα ὅτι ἐπήκουσάς μου ὁ θεὸς κλῖνον τὸ οὖς σου ἐμοὶ καὶ εἰσάκουσον τῶν ῥημάτων μου
- 7 M'ap fè lwanj Seyè a paske li ban m' bon konsèy. Menm lannwit, konsyans mwen di m' sa pou m' fè.
I will give praise to the Lord who has been my guide; knowledge comes to me from my thoughts in the night.
θαυμάσωσον τὰ ἐλέη σου ὁ σφύζων τοὺς ἐλπίζοντας ἐπὶ σὲ ἐκ τῶν ἀνθεστηκότων τῆ δεξιᾶ σου
- 8 ¶ Mwen toujou mete Seyè a devan je m'. Paske li toujou bò kote m'. Anyen pa ka brannen m'.
I have put the Lord before me at all times; because he is at my right hand, I will not be moved.
φύλαξόν με ὡς κόραν ὀφθαλμοῦ ἐν σκέπη τῶν πτερύγων σου σκεπάσεις με
- 9 Se poutèt sa, kè m' kontan anpil. Mwen santi se tout tan mwen ta chante. Ata kò mwen m'ap poze ak konfyans nan Bondye.
Because of this my heart is glad, and my glory is full of joy: while my flesh takes its rest in hope.
ἀπὸ προσώπου ἀσεβῶν τῶν ταιλαιπωρησάντων με οἱ ἐχθροὶ μου τὴν ψυχὴν μου περιέσχον
- 10 Paske ou p'ap kite m' kote mò yo ye a, ou p'ap penmèt moun k'ap sèvi ou la pouri anba tè.
For you will not let my soul be prisoned in the underworld; you will not let your loved one see the place of death.
τὸ στόμα αὐτῶν συνέκλεισαν τὸ στόμα αὐτῶν ἐλάλησεν ὑπερηφανίαν
- 11 W'a fè m' konnen chemen ki bay lavi a. Paske ou la avè m', mwen pa manke kontan. Bò kote ou, Seyè, se yon plèzi ki p'ap janm fini.
You will make clear to me the way of life; where you are joy is complete; in your right hand there are pleasures for ever and ever.
ἐκβάλλοντές με νυκτὶ περιεκύκλωσάν με τοὺς ὀφθαλμοὺς αὐτῶν ἔθεντο ἐκκλίνειν ἐν τῇ γῆ
- 1 ¶ Se yon lapriyè David. Seyè, koute kòz mwen lè m' gen rezon! Pran ka m', lè m'ap rele nan pye ou! Koute m' non, lè m'ap lapriyè ou, paske mwen p'ap bay manti.
&ItA Prayer. Of David.> Let my cause come to your ears, O Lord, give attention to my cry; give ear to my prayer which goes not out from false lips.
εἰς τὸ τέλος τῷ παιδὶ κυρίου τῷ δαυιδ ἃ ἐλάλησεν τῷ κυρίῳ τοὺς λόγους τῆς ψῆδης ταύτης ἐν ἡμέρᾳ ἧ ἔρρυσάτο αὐτὸν κύριος ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτοῦ καὶ ἐκ χειρὸς σαουλ
- 2 Se ou menm ki pral fè m' jistis, paske ou wè kote jistis la ye.
Be my judge; for your eyes see what is right.
καὶ εἶπεν ἀγαπήσω σε κύριε ἡ ἰσχύς μου
- 3 Ou mèt sonde kè m', ou mèt vin wè m' nan mitan lannwit, ou mèt egzaminen m' tout jan, ou p'ap jwenn okenn move lide nan kè m'. Pawòl ki nan bouch mwen, se li ki nan kè m'.
You have put my heart to the test, searching me in the night; you have put me to the test and seen no evil purpose in me; I will keep my mouth from sin.
κύριος στερέωμά μου καὶ καταφυγή μου καὶ ῥύσσης μου ὁ θεὸς μου βοηθός μου καὶ ἐλπιδὸς ἐπ' αὐτόν ὑπερασπιστής μου καὶ κέρας σωτηρίας μου ἀντιλήμπτωρ μου
- 4 Mwen pa fè tankou lòt yo. Mwen obeyi kòmandman ou yo. Mwen pa fè tankou moun k'ap maltrete frè parèy yo.
As for the works of men, by the word of your lips I have kept myself from the ways of the violent.
αἰνῶν ἐπικαλέσομαι κύριον καὶ ἐκ τῶν ἐχθρῶν μου σωθήσομαι
- 5 Se nan chemen ou yo mwen toujou mache. Se yo menm mwen swiv nèt ale.
I have kept my feet in your ways, my steps have not been turned away.
περιέσχον με ὀδῖνες θανάτου καὶ χεῖμαρροι ἀνομίας ἐξετάραζάν με
- 6 M'ap rele ou, Bondye, paske ou reponn mwen. Tanpri, panche zòrèy ou bò kote m', koute sa m'ap di ou:
My cry has gone up to you, for you will give me an answer, O God: let your ear be turned to me, and give attention to my words.
ὀδῖνες ἄδου περιεκύκλωσάν με προέφθασάν με παγίδες θανάτου
- 7 Fè moun wè jan ou gen bon kè, ou menm ki delivre moun y'ap pèsèkite yo, lè yo vin chache pwoteksyon bò kote ou.
Make clear the wonder of your mercy, O saviour of those who put their faith in your right hand, from those who come out against them.
καὶ ἐν τῷ θλίβεσθαί με ἐπεκαλεσάμην τὸν κύριον καὶ πρὸς τὸν θεόν μου ἐκέκραξα ἤκουσεν ἐκ ναοῦ ἁγίου αὐτοῦ φωνῆς μου καὶ ἡ κραυγὴ μου ἐνώπιον αὐτοῦ εἰσελεύσεται εἰς τὰ ὄτα αὐτοῦ
- 8 ¶ Pwoteje m' tankou grenn je ou. Kache m' anba zèl ou.
Keep me as the light of your eyes, covering me with the shade of your wings,
καὶ ἐσαλεύθη καὶ ἔντρομος ἐγενήθη ἡ γῆ καὶ τὰ θεμέλια τῶν ὀρέων ἐταράχθησαν καὶ ἐσαλεύθησαν ὅτι ὠργίσθη αὐτοῖς ὁ θεός

- 9 Wete m' anba men mechan k'ap maltrete m' yo. Lènmi m' yo soti pou yo touye m', yo sènen m' toupatou.
From the evil-doers who are violent to me, and from those who are round me, desiring my death.
ἀνέβη καπνὸς ἐν ὄργῃ αὐτοῦ καὶ πῦρ ἀπὸ προσώπου αὐτοῦ κατεφλόγησεν ἄνθρακες ἀνήφθησαν ἀπ' αὐτοῦ
- 10 Yo san zantray. Yo awogan lè y'ap pale.
They are shut up in their fat: with their mouths they say words of pride.
καὶ ἐκλινεν οὐρανὸν καὶ κατέβη καὶ γνώφος ὑπὸ τοῦς πόδας αὐτοῦ
- 11 Kote m' fè, yo fann dèyè m'. Yo fin sènen m' nèl. Y'ap chache okazyon pou yo mete m' atè.
They have made a circle round our steps: their eyes are fixed on us, forcing us down to the earth;
καὶ ἐπέβη ἐπὶ γερουβὶν καὶ ἐπετάσθη ἐπετάσθη ἐπὶ πτερύγων ἀνέμων
- 12 Yo tankou lyon, yo pa konn sa yo ta bay pou yo devore m'. Yo tankou jenn ti lyon, yo rete nan kachèt yo, y'ap veye m'.
Like a lion desiring its food, and like a young lion waiting in secret places.
καὶ ἔθετο σκότος ἀποκρυφῆν αὐτοῦ κύκλω αὐτοῦ ἢ σκιαν αὐτοῦ σκοτεινὸν ὕδωρ ἐν νεφέλαις ἀέρων
- 13 Leve non, Seyè. Mache pran lènmi m' yo. Fese yo atè. Rale nepe ou, delivre m' anba men mechan yo.
Up! Lord, come out against him, make him low, with your sword be my saviour from the evil-doer.
ἀπὸ τῆς τηλαυγήσεως ἐνώπιον αὐτοῦ αἱ νεφέλαι διήλθον χάλαζα καὶ ἄνθρακες πυρός
- 14 Sove m' anba moun alekile yo avèk fòs ponyèt ou. Tout byen yo se byen latè. Ou pran nan richès ou yo, ou ba yo tou sa yo bezwen. Pitit yo pa manke anyen. Yo kite rès pou pitit yo.
With your hand, O Lord, from men, even men of the world, whose heritage is in this life, and whom you make full with your secret wealth: they are full of children; after their death their offspring take the rest of their goods.
καὶ ἐβρόντησεν ἐξ οὐρανοῦ κύριος καὶ ὁ ὕψιστος ἔδωκεν φωνὴν αὐτοῦ
- 15 Men pou mwen menm, m'ap parèt devan ou, paske mwen inonsan. Lè m'a leve, m'ap kontan nèl ale, paske w'ap toujou la avèk mwen.
As for me, I will see your face in righteousness: when I am awake it will be joy enough for me to see your form.
καὶ ἐξαπέστειλεν βέλη καὶ ἐσκόρπισεν αὐτοὺς καὶ ἀστραπὴς ἐπλήθυνεν καὶ συνετάραξεν αὐτούς
- 1 ¶ (18:1) Pou chèf sanba yo. Se chante sa a David, sèvitè Seyè a, te chante pou Bondye lè Bondye te delivre l' anba Sayil ansanm ak tout lòt lènmi l' yo. (18:2) Ala renmen mwen renmen ou, Seyè! Se ou menm ki tout fòs mwen.
&¶To the chief music-maker. Of the servant of the Lord, of David, who said the words of this song to the Lord on the day when the Lord made him free from the hand of all his haters, and from the hand of Saul; and he said,>¶
εἰς τὸ τέλος ψαλμὸς τῷ δαυὶδ
- 2 (18:3) Se ou menm ki twou wòch kote m' kache a. Se ou menm ki sèvi m' ranpa. Se ou menm ki delivre m'. Ou se Bondye mwen, se ou menm ki pwoteje m'. Se nan ou mwen mete tout konfyans mwen. Se ou ki tout defans mwen. Se fòs ou k'ap sove m'. Se anba zèl ou mwen jwenn kote pou m' kache.
¶18:1¶I will give you my love, O Lord, my strength.
οἱ οὐρανοὶ διηγούνται δόξαν θεοῦ ποιῆσιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα
- 3 (18:4) Mwen rele Seyè a: Li delivre m' anba lènmi m' yo. Lwanj pou Seyè a!
¶18:2¶The Lord is my Rock, my walled town, and my saviour; my God, my Rock, in him will I put my faith; my breastplate, and the horn of my salvation, and my high tower.
ἡμέρα τῆ ἡμέρα ἐρεύγεται ῥῆμα καὶ νῶξ νυκτὶ ἀναγγέλλει γνῶσιν
- 4 (18:5) Lanmò te fin vlope m'. Mwen te pè lè m' wè tout malè sa yo tonbe sou mwen.
¶18:3¶I will send up my cry to the Lord, who is to be praised; so will I be made safe from those who are against me.
οὐκ εἰσὶν λαλαὶ οὐδὲ λόγοι ὧν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν
- 5 (18:6) Privye lanmò te tonbe sou mwen yon sèl kou. Kote m' vire, mwen wè lanmò devan m'.
¶18:4¶The cords of death were round me, and the seas of evil put me in fear.
εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν ἐν τῷ ἡλίῳ ἔθετο τὸ σκίνωμα αὐτοῦ
- 6 (18:7) Nan mizè mwen te ye a, mwen rele nan pye Seyè a. Mwen mande Bondye m' lan sekou. Kote l' chita lakay li a, li tande vwa mwen, rèl mwen rive jouk nan zòrèy li.
¶18:5¶The cords of hell were round me: the nets of death came on me.
καὶ αὐτὸς ὡς νυμφίος ἐκπορευόμενος ἐκ παστοῦ αὐτοῦ ἀγαλλιάσεται ὡς γίγας δραμεῖν ὁδὸν αὐτοῦ

- 7 (18:8) Lè sa a, latè pran tranble, li souke. Mòn yo pran tranble jouk nan rasin yo. Yon sèl frison pran yo, paske Bondye te ankòlè!
 \18:6\In my trouble my voice went up to the Lord, and my cry to my God: my voice came to his hearing in his holy Temple, and my prayer came before him, even into his ears.
ἀπ' ἄκρου τοῦ οὐρανοῦ ἡ ἔξοδος αὐτοῦ καὶ τὸ κατάντημα αὐτοῦ ἕως ἄκρου τοῦ οὐρανοῦ καὶ οὐκ ἔστιν ὃς ἀποκρυβήσεται τὴν θέρμην αὐτοῦ
- 8 (18:9) Lafimen t'ap soti nan twou nen li. Yon gwo flannm dife ak moso chabon tou limen t'ap soti nan bouch li.
 \18:7\Then trouble and shock came on the earth; and the bases of the mountains were moved and shaking, because he was angry.
ὁ νόμος τοῦ κυρίου ἄμωμος ἐπιστρέφων ψυχὰς ἡ μαρτυρία κυρίου πιστὴ σοφίζουσα νήπια
- 9 (18:10) Li bese syèl la, li desann avè yon gwo nwaj nwa anba pye li.
 \18:8\There went up a smoke from his nose, and a fire of destruction from his mouth: flames were lighted by it.
τὰ δικαιώματα κυρίου εὐθεΐα εὐφραίνοντα καρδίαν ἡ ἐντολὴ κυρίου τηλαυγής φωτίζουσα ὀφθαλμούς
- 10 (18:11) Li moute sou do yon zanj cheriben, li t'ap vole. Yon kouran van t'ap poue l' ale.
 \18:9\The heavens were bent, so that he might come down; and it was dark under his feet.
ὁ φόβος κυρίου ἀγνός διαμένων εἰς αἰῶνα αἰῶνος τὰ κρίματα κυρίου ἀληθινὰ δεδικαιωμένα ἐπὶ τὸ αὐτό
- 11 (18:12) Li te kache kò l' nan fènwa. Yon gwo nwaj pwès, plen dlo, te vlope l' toupatou.
 \18:10\And he went in flight through the air, seated on a storm-cloud: going quickly on the wings of the wind.
ἐπιθυμητὰ ὑπὲρ χρυσίων καὶ λίθων τίμιον πολλὸν καὶ γλυκύτερα ὑπὲρ μέλι καὶ κηρίον
- 12 (18:13) Anpil lagrèl ak anpil chabon dife t'ap soti nan gwo limyè ki t'ap klere devan l' lan.
 \18:11\He made the dark his secret place; his tent round him was the dark waters and thick clouds of the skies.
καὶ γὰρ ὁ δοῦλός σου φυλάσσει αὐτά ἐν τῷ φυλάσσει αὐτὰ ἀνταπόδοσις πολλή
- 13 (18:14) Seyè a pran gwonde nan syèl la. Bondye ki anwo nan syèl la fè tout moun tande vwa li.
 \18:12\Before his shining light his dark clouds went past, raining ice and fire.
παραπτώματα τίς συνήσει ἐκ τῶν κρυφίων μου καθάρισόν με
- 14 (18:15) Li voye flèch li yo, li gaye tout lènmi m' yo. Li fè yo tout kouri ak kout zèklè.
 \18:13\The Lord made thunder in the heavens, and the voice of the Highest was sounding out: a rain of ice and fire.
καὶ ἀπὸ ἀλλοτριῶν φέσει τοῦ δούλου σου ἐὰν μὴ μου κατακυριεύσωσιν τότε ἄμωμος ἔσομαι καὶ καθαρισθήσομαι ἀπὸ ἁμαρτίας μεγάλης
- 15 (18:16) Lè ou ankòlè, Seyè, van yo soti ak fòs nan twou nen ou. Lè konsa moun wè fon lanmè a, fondasyon tè a parèt aklè.
 \18:14\He sent out his arrows, driving them in all directions; by his flames of fire they were troubled.
καὶ ἔσονται εἰς εὐδοκίαν τὰ λόγια τοῦ στόματός μου καὶ ἡ μελέτη τῆς καρδίας μου ἐνώπιόν σου διὰ παντός κύριε βοηθέ μου καὶ λυτρωτά μου
- 1 ¶ (19:1) Pou chèf sanba yo. Se yon sòm David. (19:2) Syèl la fè parèt aklè pouvwa Bondye a. Li fè wè tou sa Bondye te fè ak men l'.
 ¶*To the chief music-maker. A Psalm. Of David.>*
εἰς τὸ τέλος ψαλμὸς τῷ δαυὶδ
- 2 (19:3) Jounen jòdi a rakonte koze sa a bay jounen denmen k'ap vini an. Lannwit sa a repete l' bay lannwit ki vin apre a.
 \19:1\The heavens are sounding the glory of God; the arch of the sky makes clear the work of his hands.
ἐπακούσαι σου κύριος ἐν ἡμέρᾳ θλίψεως ὑπερασπίσαι σου τὸ ὄνομα τοῦ θεοῦ ἰακωβ
- 3 (19:4) Yo pa pale, yo pa di yon mo. Ou pa tande yon ti bwil.
 \19:2\Day after day it sends out its word, and night after night it gives knowledge.
ἐξαποστείλαι σοὶ βοήθειαν ἐξ ἁγίου καὶ ἐκ σιων ἀντιλάβοιτό σου
- 4 (19:5) Men, sa yo di a mache ale toupatou sou latè. Mesaj y'ap bay la rive jouk nan dènnye bout latè. Bondye moute yon kay nan syèl la pou solèy la.
 \19:3\There are no words or language; their voice makes no sound.
μνησθεὶν πάσης θυσίας σου καὶ τὸ ὀλοκαύτωμά σου πιανάτω διάψαλμα
- 5 (19:6) Solèy la menm soti tankou yon nonm ki fèk marye k'ap soti anndan chanm li. Li kontan, l'ap kouri tankou yon gwonèg ki konnen li deja genyen kous la.
 \19:4\Their line has gone out through all the earth, and their words to the end of the world. In them has he put a tent for the sun,
δόξη σοὶ κατὰ τὴν καρδίαν σου καὶ πᾶσαν τὴν βουλήν σου πληρώσαι

- 6 (19:7) Solèy la leve nan yon bout syèl la, li kouche nan lòt bout la. Chalè li bat sou tout bagay.
 \19:5\Who is like a newly married man coming from his bride-tent, and is glad like a strong runner starting on his way.
 ἀγαλλιασόμεθα ἐν τῷ σωτηρίῳ σου καὶ ἐν ὀνόματι θεοῦ ἡμῶν μεγαλυνθησόμεθα πληρώσαι κύριος πάντα τὰ αἰτήματά σου
- 7 ¶ (19:8) Lalwa Seyè a bon sou tout pwen. Li moutre nou jan pou nou viv. Nou mèt gen konfyans nan kòmandman Seyè a. Tout moun ki pa gen konprann, l'ap ba yo konprann.
 \19:6\His going out is from the end of the heaven, and his circle to the ends of it; there is nothing which is not open to his heat.
 νῦν ἔγνων ὅτι ἔσωσεν κύριος τὸν χριστὸν αὐτοῦ ἐπακούσεται αὐτοῦ ἐξ οὐρανοῦ ἁγίου αὐτοῦ ἐν δυναστείας ἡ σωτηρία τῆς δεξιᾶς αὐτοῦ
- 8 (19:9) Regleman Seyè a se bagay ki dwat. Moun ki swiv yo ap gen kè kontan. Kòmandman li yo klè. Yo louvri je moun.
 \19:7\The law of the Lord is good, giving new life to the soul: the witness of the Lord is certain, giving wisdom to the foolish.
 οὗτοι ἐν ἄρμασιν καὶ οὗτοι ἐν ἵπποις ἡμεῖς δὲ ἐν ὀνόματι κυρίου θεοῦ ἡμῶν μεγαλυνθησόμεθα
- 9 (19:10) Se pou nou gen krentif pou Seyè a yon jan ki san repwòch. Epi se tout tan pou nou gen krentif sa a. Jijman Seyè a se verite, yo pa janm nan patipri.
 \19:8\The orders of the Lord are right, making glad the heart: the rule of the Lord is holy, giving light to the eyes.
 αὐτοὶ συνεποδίσθησαν καὶ ἔπασαν ἡμεῖς δὲ ἀνέστημεν καὶ ἀνωρθώθημεν
- 10 (19:11) Moun ap kouri dèyè yo pi rès pase dèyè lò, menm pase lò ki pi bon an. Yo pi dous pase siwo myèl, menm pase siwo k'ap degoute nan gato myèl.
 \19:9\The fear of the Lord is clean, and has no end; the decisions of the Lord are true and full of righteousness.
 κύριε σῶσον τὸν βασιλέα σου καὶ ἐπάκουσον ἡμῶν ἐν ἡ ἂν ἡμέρα ἐπικαλεσώμεθά σε
- 1 ¶ (20:1) Pou chèf sanba yo. Se yon sòm David. (20:2) Se pou Seyè a reponn ou lè ou anba tray. Se pou Bondye Jakòb la pwoteje ou.
 <fTo the chief music-maker. A Psalm. Of David.><f
 εἰς τὸ τέλος ψαλμὸς τῷ δαυὶδ
- 2 (20:3) Se pou l' rete lakay li pou l' voye ede ou. Se pou l' rete sou mòn Siyon an pou l' soutni ou.
 \20:1\May the Lord give ear to you in the day of trouble; may you be placed on high by the name of the God of Jacob;
 κύριε ἐν τῇ δυνάμει σου εὐφρανθήσεται ὁ βασιλεὺς καὶ ἐπὶ τῷ σωτηρίῳ σου ἀγαλλιάσεται σφόδρα
- 3 (20:4) Se pou l' chonje tou sa ou ofri ba li, pou l' kontan tou bèt ou fè touye pou li.
 \20:2\May he send you help from the holy place, and give you strength from Zion;
 τὴν ἐπιθυμίαν τῆς ψυχῆς αὐτοῦ ἔδωκας αὐτῷ καὶ τὴν θέλησιν τῶν χειλέων αὐτοῦ οὐκ ἐστέρησας αὐτὸν διάψαλμα
- 4 (20:5) Se pou l' ba ou tou sa ou ta renmen. Se pou l' fè tou sa ou gen lide fè rive vre.
 \20:3\May he keep all your offerings in mind, and be pleased with the fat of your burned offerings; (Selah.)
 ὅτι προέφθασας αὐτὸν ἐν εὐλογίαις χρηστότητος ἔθηκας ἐπὶ τὴν κεφαλὴν αὐτοῦ στέφανον ἐκ λίθου τιμίου
- 5 (20:6) Lè sa a, n'ap rele, n'ap kontan dèske ou genyen batay la. N'ap fè fèt paske ou genyen batay la, n'ap fè lwanj Bondye nou an. Se pou Seyè a ba ou tou sa ou mande l'.
 \20:4\May he give you your heart's desire, and put all your purposes into effect.
 ζῶν ἡτήσατό σε καὶ ἔδωκας αὐτῷ μακρότητα ἡμερῶν εἰς αἰῶνα αἰῶνος
- 6 ¶ (20:7) Koulye a, mwen konnen Seyè a ap fè moun li chwazi a genyen batay la. Li rete nan syèl la, nan kay ki pou li a, li reponn li. Li fè l' genyen batay la avèk gwo pouvwa li.
 \20:5\We will be glad in your salvation, and in the name of our God we will put up our flags: may the Lord give you all your requests.
 μεγάλη ἡ δόξα αὐτοῦ ἐν τῷ σωτηρίῳ σου δόξαν καὶ μεγαλοπρέπειαν ἐπιθήσεις ἐπ' αὐτὸν
- 7 (20:8) Gen moun ki mete konfyans yo nan machin pou fè lagè. Gen lòt moun, se nan chwal yo yo mete konfyans yo. Men nou menm, se nan pouvwa Seyè a, Bondye nou an, nou mete konfyans nou.
 \20:6\Now am I certain that the Lord gives salvation to his king; he will give him an answer from his holy heaven with the strength of salvation in his right hand.
 ὅτι δώσεις αὐτῷ εὐλογίαν εἰς αἰῶνα αἰῶνος εὐφρανεῖς αὐτὸν ἐν χαρᾷ μετὰ τοῦ προσώπου σου
- 8 (20:9) Yo menm, yo gen pou yo bite, pou yo tonbe. Men nou menm, nou kanpe, n'ap kenbe fèm.
 \20:7\Some put their faith in carriages and some in horses; but we will be strong in the name of the Lord our God.
 ὅτι ὁ βασιλεὺς ἐλπίζει ἐπὶ κύριον καὶ ἐν τῷ ἔλει τοῦ ὑψίστου οὐ μὴ σαλευθῆ
- 9 (20:10) Seyè, fè wa a genyen batay la non! Reponn nou non, lè n'ap rele ou!
 \20:8\They are bent down and made low; but we have been lifted up.
 εὐρεθείη ἡ χεὶρ σου πᾶσιν τοῖς ἐχθροῖς σου ἡ δεξιὰ σου εὔροι πάντας τοὺς μισοῦντάς σε

- 1 ¶ (21:1) Pou chèf sanba yo. Se yon sòm David. (21:2) Wa a kontan, Seyè, dèske ou te ba li fòs kouraj. Wa a kontan nèt dèske ou fè l' genyen batay la.
<To the chief music-maker. A Psalm. Of David.>
εις τὸ τέλος ὑπὲρ τῆς ἀντιλήψεως τῆς ἑωθινῆς ψαλμὸς τῷ δαυιδ
- 2 (21:3) Ou ba li tou sa l' te renmen. Ou pa t' refize l' sa l' te mande ou.
\\21:1\\The king will be glad in your strength, O Lord; how great will be his delight in your salvation!
ὁ θεὸς ὁ θεὸς μου πρόσχες μοι ἵνα τί ἐγκατέλιπες με μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου
- 3 (21:4) Ou vin bò kote l' avèk anpil benediksyon, ou mete yon kouwòn fèt ak bon lò sou tèt li.
\\21:2\\You have given him his heart's desire, and have not kept back the request of his lips. (Selah.)
ὁ θεὸς μου κεκράξομαι ἡμέρας καὶ οὐκ εἰσακούση καὶ νυκτὸς καὶ οὐκ εἰς ἄνοιαν ἐμοί
- 4 (21:5) Li mande ou lavi, ou ba li l'. Ou ba l' yon lavi ki long, yon lavi ki p'ap janm fini.
\\21:3\\For you go before him with the blessings of good things: you put a crown of fair gold on his head.
σὺ δὲ ἐν ἀγίοις κατοικεῖς ὁ ἔπαινος Ἰσραηλ
- 5 (21:6) Y'ap fè gwo lwanj pou li, paske ou ede l', ou fè yo respekte l', ou ba li bèl pozisyon,
\\21:4\\He made request to you for life, and you gave it to him, long life for ever and ever.
ἐπὶ σοὶ ἤλπισαν οἱ πατέρες ἡμῶν ἤλπισαν καὶ ἐρρύσω αὐτούς
- 6 (21:7) Ou mete benediksyon ou sou li pou tout tan. Ou fè kè l' kontan paske ou la avè l'.
\\21:5\\His glory is great in your salvation: honour and authority have you put on him.
πρὸς σὲ ἐκέκραξαν καὶ ἐσώθησαν ἐπὶ σοὶ ἤλπισαν καὶ οὐ κατησχύνθησαν
- 7 ¶ (21:8) Wa a mete konfyans li nan Seyè a. Gremesi Bondye ki anwo nan syèl la, wa a la pou tout tan.
\\21:6\\For you have made him a blessing for ever: you have given him joy in the light of your face.
ἐγὼ δὲ εἶμι σκόληξ καὶ οὐκ ἄνθρωπος ὄνειδος ἀνθρώπου καὶ ἐξουδένημα λαοῦ
- 8 (21:9) Wa a ap mete men l' sou tout lènmi l' yo, l'ap mache pran tout moun ki pa vle wè l' yo.
\\21:7\\For the king has faith in the Lord, and through the mercy of the Most High he will not be moved.
πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με ἐλάλησαν ἐν χεῖλεσιν ἐκίνησαν κεφαλὴν
- 9 (21:10) Lè w'a parèt, w'ap detwi yo tankou yon gwo boukan dife. Lè Seyè a ankòlè, se fini l'ap fini ak yo, dife ap boule yo nèt.
\\21:8\\Your hand will make a search for all your haters; your right hand will be hard on all those who are against you.
ἤλπισεν ἐπὶ κύριον ῥυσάσθω αὐτὸν σωσάτω αὐτόν ὅτι θέλει αὐτόν
- 10 (21:11) W'ap disparèt tout pitit yo sou latè, w'ap disparèt tout ras yo pami lèzòm.
\\21:9\\You will make them like a flaming oven before you; the Lord in his wrath will put an end to them, and they will be burned up in the fire.
ὅτι σὺ εἶ ὁ ἐκπάσας με ἐκ γαστροῦ ἡ ἐλπίς μου ἀπὸ μαστῶν τῆς μητροῦ μου
- 11 (21:12) Y'ap fè move plan, y'ap fè konplo sou wa a, men sa p'ap mache pou yo.
\\21:10\\Their fruit will be cut off from the earth, and their seed from among the children of men.
ἐπὶ σὲ ἐπερρίφην ἐκ μήτρας ἐκ κοιλίας μητροῦ μου θεὸς μου εἶ σὺ
- 12 (21:13) L'ap tire flèch li sou yo, l'ap fè yo kouri ale.
\\21:11\\For their thoughts were bitter against you: they had an evil design in their minds, which they were not able to put into effect.
μὴ ἀποστής ἀπ' ἐμοῦ ὅτι θλίψις ἐγγύς ὅτι οὐκ ἔστιν ὁ βοηθὸν
- 13 (21:14) Seyè, leve non. Fè yo wè fòs ou! N'a chante, n'a fè lwanj pou jan ou gen pouwa!
\\21:12\\Their backs will be turned when you make ready the cords of your bow against their faces.
περιεκύκλωσάν με μύσχοι πολλοὶ ταῦροι πῖονες περιέσχον με
- 1 ¶ (22:1) Pou chèf sanba yo. Se pou yo chante l' sou lè chante ki di: Nan granmaten yon fennèl kabrit. Se yon sòm David. (22:2) Bondye, Bondye m', poukisa ou lage m' konsa? Poukisa ou rete lwen konsa, san pote m' sekou, san koute jan m'ap plenn lan?
<To the chief music-maker on Aijeleth-hash-shahar. A Psalm. Of David.>
ψαλμὸς τῷ δαυιδ κύριος ποιμαίνει με καὶ οὐδὲν με ὑστερήσει

- 2 (22:3) Tout lajounen m'ap rele ou, Bondye mwen, ou pa reponn. Tout lannwit m'ap rele, mwen pa ka dòmi.
 \22:1\My God, my God, why are you turned away from me? why are you so far from helping me, and from the words of my crying?
 εις τόπον γλώης ἐκεῖ με κατεσκίηωσεν ἐπὶ ὕδατος ἀναπαύσεως ἐξέθρεψέν με
- 3 (22:4) Men, se ou menm ki Bondye, ou chita sou fotèy ki apa pou ou a. Pèp Izrayèl la ap fè lwanj ou.
 \22:2\O my God, I make my cry in the day, and you give no answer; and in the night, and have no rest.
 τὴν ψυχὴν μου ἐπέστρεψεν ὠδήγησέν με ἐπὶ τρίβους δικαιοσύνης ἕνεκεν τοῦ ὀνόματος αὐτοῦ
- 4 (22:5) Zansèt nou yo te mete konfyans yo nan ou. Yo te fè ou konfyans, ou te sove yo.
 \22:3\But you are holy, O you who are seated among the praises of Israel.
 ἐὰν γὰρ καὶ πορευθῶ ἐν μέσῳ σκιᾶς θανάτου οὐ φοβηθήσομαι κακὰ ὅτι σὺ μετ' ἐμοῦ εἶ ἡ ῥάβδος σου καὶ ἡ βακτηρία σου αὐταί με παρεκάλεσαν
- 5 (22:6) Lè yo te kriye nan pye ou, ou te wete yo nan move pa. Wi, yo te mete konfyans yo nan ou, yo pa t' janm regrèt yo te fè sa.
 \22:4\Our fathers had faith in you: they had faith and you were their saviour.
 ἠτοίμασας ἐνώπιόν μου τράπεζαν ἐξ ἐναντίας τῶν θλιβόντων με ἐλίπανας ἐν ἐλαίῳ τὴν κεφαλὴν μου καὶ τὸ ποτήριόν σου μεθύσκον ὡς κράτιστον
- 6 (22:7) Men, se pa moun mwen ye ankò, se yon vètè mwen tounen. Tout moun ap meprize m', tout moun ap pase m' nan betiz.
 \22:5\They sent up their cry to you and were made free: they put their faith in you and were not put to shame.
 καὶ τὸ ἔλεός σου καταδιώξεται με πάσας τὰς ἡμέρας τῆς ζωῆς μου καὶ τὸ κατοικεῖν με ἐν οἴκῳ κυρίου εἰς μακρότητα ἡμερῶν
- 1 ¶ Se yon sòm David. Seyè a se gadò mwen, mwen p'ap janm manke anyen.
 &ItA Psalm. Of David.> The Lord takes care of me as his sheep; I will not be without any good thing.
 ψαλμὸς τῷ δαυὶδ τῆς μιᾶς σαββάτων τοῦ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς ἡ οἰκουμένη καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ
- 2 Kote zèb yo pi bèl, se la li fè m' pran repo. Kote dlo a koule poze, se la li mennen m' bwè.
 He makes a resting-place for me in the green fields: he is my guide by the quiet waters.
 αὐτὸς ἐπὶ θαλασσῶν ἐθεμελίωσεν αὐτὴν καὶ ἐπὶ ποταμῶν ἠτοίμασεν αὐτήν
- 3 Li fè m' reprann fòs. Li fè m' mache nan chemen dwat, pou sa sèvi yon lwanj pou non li.
 He gives new life to my soul: he is my guide in the ways of righteousness because of his name.
 τίς ἀναβήσεται εἰς τὸ ὄρος τοῦ κυρίου καὶ τίς στήσεται ἐν τόπῳ ἁγίῳ αὐτοῦ
- 4 Menm si m'ap pase nan yon ravin kote ki fè nwa anpil, mwen p'ap pè anyen, paske, Seyè, ou la avèk mwen. Se baton ou ak gòl ou ki fè kè m' pa kase.
 Yes, though I go through the valley of deep shade, I will have no fear of evil; for you are with me, your rod and your support are my comfort.
 ἄθροισμα χερσῶν καὶ καθαρὸς τῆ καρδίᾳ ὅς οὐκ ἔλαβεν ἐπὶ ματαίῳ τὴν ψυχὴν αὐτοῦ καὶ οὐκ ὤμοσεν ἐπὶ δόλῳ τῷ πλησίον αὐτοῦ
- 5 Ou pare yon tab pou mwen devan je tout lènmi m' yo. Ou resewva m', ou fè kè m' kontan ou ban m' tou sa m' bezwen.
 You make ready a table for me in front of my haters: you put oil on my head; my cup is overflowing.
 οὗτος λήμψεται εὐλογίαν παρὰ κυρίου καὶ ἐλεημοσύνην παρὰ θεοῦ σωτήρος αὐτοῦ
- 6 Wi, mwen konnen w'ap toujou renmen m', w'ap toujou bon pou mwen pandan tout lavi m'. Se lakay ou m'ap rete tout tan tout tan.
 Truly, blessing and mercy will be with me all the days of my life; and I will have a place in the house of the Lord all my days.
 αὕτη ἡ γενεὰ ζητούντων αὐτὸν ζητούντων τὸ πρόσωπον τοῦ θεοῦ ἰακωβ διάψαλμα
- 1 ¶ Se yon sòm David. Se pou Seyè a tè a ye ansanm ak tou sa ki sou li. Se pou Seyè a lemonn antye ansanm ak tou sa k'ap viv ladan l'.
 &ItA Psalm. Of David.> The earth is the Lord's, with all its wealth; the world and all the people living in it.
 ψαλμὸς τῷ δαυὶδ πρὸς σέ κύριε ἤρα τὴν ψυχὴν μου ὁ θεός μου
- 2 Li mete fondasyon tè a nan fon lannmè, li fè l' chita sou gwo larivyè yo.
 For by him it was based on the seas, and made strong on the deep rivers.
 ἐπὶ σοὶ πέποιθα μὴ καταισχυθείην μηδὲ καταγλασάτωσάν μου οἱ ἐχθροί μου
- 3 ¶ Ki moun ki gen dwa moute sou mòn ki pou Seyè a? Ki moun li kite antre nan kay ki apa pou li a?
 Who may go up into the hill of the Lord? and who may come into his holy place?
 καὶ γὰρ πάντες οἱ ὑπομένοντές σε οὐ μὴ καταισχυθῶσιν αἰσχυθήτωσαν πάντες οἱ ἀνομοῦντες διὰ κενῆς

- 4 Se moun ki pa fè anyen ki mal, moun ki pa gen move lide nan tèt yo. Se moun ki pa nan bay manti, moun ki pa nan fè sèman pou twonpe moun.
He who has clean hands and a true heart; whose desire has not gone out to foolish things, who has not taken a false oath.
τὰς ὁδοῦς σου κύριε γνῶρισόν μοι καὶ τὰς τρίβους σου δίδαξόν με
- 5 Seyè a va beni moun konsa. Bondye k'ap delivre l' la va fè l' gras.
He will have blessing from the Lord, and righteousness from the God of his salvation.
ὁδήγησόν με ἐπὶ τὴν ἀλήθειάν σου καὶ δίδαξόν με ὅτι σὺ εἶ ὁ θεὸς ὁ σωτὴρ μου καὶ σὲ ὑπέμεινα ὅλην τὴν ἡμέραν
- 6 Se moun konsa ki pou chache Seyè a, ki pou chache parèt devan Bondye Jakòb la.
This is the generation of those whose hearts are turned to you, even to your face, O God of Jacob. (Selah.)
μνήσθητι τῶν οἰκτιρμῶν σου κύριε καὶ τὰ ἔλεή σου ὅτι ἀπὸ τοῦ αἰῶνός εἰσιν
- 7 ¶ Wete lento pòt yo! Louvri batan pòt yo gran louvri pou wa ki gen pouvwa a ka antre!
Let your heads be lifted up, O doors; be lifted up, O you eternal doors: that the King of glory may come in.
ἀμαρτίας νεότητός μου καὶ ἀγνοίας μου μὴ μνησθῆς κατὰ τὸ ἔλεός σου μνήσθητί μου σὺ ἕνεκα τῆς χρηστότητός σου κύριε
- 8 Kilès ki wa ki gen pouvwa sa a? Se Seyè ki gen fòs ak kouraj la, li vanyan nan batay.
Who is the King of glory? The Lord of strength and power, the Lord strong in war.
χρηστός καὶ εὐθὺς ὁ κύριος διὰ τοῦτο νομοθετήσει ἀμαρτάνοντας ἐν ὁδῷ
- 9 Wete lento pòt yo! Louvri batan pòt yo gran louvri pou wa ki gen pouvwa a ka antre!
Let your heads be lifted up, O doors; let them be lifted up, O you eternal doors: that the King of glory may come in.
ὁδηγήσει πραεῖς ἐν κρίσει διδάξει πραεῖς ὁδοὺς αὐτοῦ
- 10 Kilès ki wa ki gen pouvwa sa a? Se Seyè ki chèf lame zanj yo, se li menm ki wa ki gen pouvwa a.
Who is the King of glory? The Lord of armies, he is the King of glory. (Selah.)
πᾶσαι αἱ ὁδοὶ κυρίου ἔλεος καὶ ἀλήθεια τοῖς ἐκζητοῦσιν τὴν διαθήκην αὐτοῦ καὶ τὰ μαρτύρια αὐτοῦ
- 1 ¶ Se yon sòm David. Seyè, m'ap fè lapriyè m' moute devan ou. Bondye mwen, se nan ou mwen mete tout konfyans mwen.
<Of David.> To you, O Lord, my soul is lifted up.
τοῦ δαυὶδ κρῖνόν με κύριε ὅτι ἐγὼ ἐν ἀκακία μου ἐπορεύθην καὶ ἐπὶ τῷ κυρίῳ ἐλπίζων οὐ μὴ ἀσθενήσω
- 2 Piga ou fè m' wont, pa kite lènmi yo pase m' nan betiz.
O my God, I have put my faith in you, let me not be shamed; let not my haters be glorying over me.
δοκίμασόν με κύριε καὶ πείρασόν με πύρωσον τοὺς νεφρούς μου καὶ τὴν καρδίαν μου
- 3 Wi, moun ki mete konfyans yo nan ou p'ap janm wont. Men, moun ka soti wont yo, se moun k'ap trayi ou pou gremesi.
Let no servant of yours be put to shame; may those be shamed who are false without cause.
ὅτι τὸ ἔλεός σου κατέναντι τῶν ὀφθαλμῶν μου ἔστιν καὶ εὐηρέστησα ἐν τῇ ἀληθείᾳ σου
- 4 Seyè, fè m' konnen jan ou vle m' viv la! Moutre m' nan ki chemen ou vle pou m' mache a!
Make your steps clear to me, O Lord; give me knowledge of your ways.
οὐκ ἐκάθισα μετὰ συνεδρίου ματαιότητος καὶ μετὰ παρανομούντων οὐ μὴ εἰσέλθω
- 5 Moutre m' sa pou m' fè pou m' viv yon jan ki konfòm ak verite ou la, paske se ou menm ki delivrans mwen. Se sou ou mwen konte tout jounen.
Be my guide and teacher in the true way; for you are the God of my salvation; I am waiting for your word all the day.
ἐμίσησα ἐκκλησίαν πονηρευόμενον καὶ μετὰ ἀσεβῶν οὐ μὴ καθίσω
- 6 Seyè, chonje jan ou gen kè sansib, chonje jan ou renmen nou depi nan tan lontan.
O Lord, keep in mind your pity and your mercies; for they have been from the earliest times.
νίψομαι ἐν ἰσθμοῖς τὰς χεῖράς μου καὶ κυκλώσω τὸ θυσιαστήριόν σου κύριε
- 7 Pa chonje peche ak fòt mwen te fè lè m' te jenn. Seyè, jan ou renmen m' sa a, jan ou gen bon kè, tanpri, pa bliye m'!
Do not keep in mind my sins when I was young, or my wrongdoing; let your memory of me be full of mercy, O Lord, because of your righteousness.
τοῦ ἀκοῦσαι φωνὴν αἰνέσεως καὶ διηγῆσασθαι πάντα τὰ θαυμάσιά σου

- 8 ¶ Seyè a bon, li pa nan patipri, li moutre moun k'ap fè sa ki mal yo jan pou yo viv.
Good and upright is the Lord: so he will be the teacher of sinners in the way.
 κύριε ἡγάπησα εὐπρέπειαν οἴκου σου καὶ τόπον σκηνώματος δόξης σου
- 9 Li pran men moun ki soumèt devan l' yo, li fè yo mache nan bon chemen an, li moutre yo jan li vle pou yo viv la.
He will be an upright guide to the poor in spirit: he will make his way clear to them.
 μὴ συναπολέσης μετὰ ἀσεβῶν τὴν ψυχὴν μου καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωὴν μου
- 10 Moun ki kenbe kontra li fe ak yo a, moun ki obeyi kòmandman l' yo, li fè yo wè jan li renmen yo, jan li p'ap janm lage yo.
All the ways of the Lord are mercy and good faith for those who keep his agreement and his witness.
 ὧν ἐν χερσὶν ἀνομίαι ἢ δεξιὰ αὐτῶν ἐπλήσθη δόρων
- 11 Seyè, poutèt non ou pote a, padonnen peche m' yo, paske yo anpil.
Because of your name, O Lord, let me have forgiveness for my sin, which is very great.
 ἐγὼ δὲ ἐν ἀκακίᾳ μου ἐπορεύθην λύτρωσαί με καὶ ἐλέησόν με
- 12 Si yon moun gen krentif pou Seyè a, Seyè a va moutre l' chemen pou l' pran.
If a man has the fear of the Lord, the Lord will be his teacher in the way of his pleasure.
 ὁ γὰρ πούς μου ἔσται ἐν εὐθύτητι ἐν ἐκκλησίαις εὐλόγησώ σε κύριε
- 1 ¶ Se yon sòm David. Fè m' jistis, Seyè, paske m'ap viv yon jan ki san repwòch. Mwen mete tout konfyans mwen nan ou, mwen pa janm lage ou.
 &ItOf David.> O Lord, be my judge, for my behaviour has been upright: I have put my faith in the Lord, I am not in danger of slipping.
 τοῦ δαυιδ πρὸ τοῦ χρισθῆναι κύριος φωτισμός μου καὶ σωτήρ μου τίνα φοβηθήσομαι κύριος ὑπερασπιστὴς τῆς ζωῆς μου ἀπὸ τίνος δειλιάσω
- 2 Fouye m', Seyè. Wè tou sa ki nan kè mwen. Sonde m'. Wè tou sa ki nan lide m',
Put me in the scales, O Lord, so that I may be tested; let the fire make clean my thoughts and my heart.
 ἐν τῷ ἐγγίξειν ἐπ' ἐμὲ κακοῦντας τοῦ φαγεῖν τὰς σάρκας μου οἱ θλιβόντες με καὶ οἱ ἐχθροί μου αὐτοὶ ἠσθένησαν καὶ ἔπεσαν
- 3 Ou fè m' wè jan ou renmen mwen. M'ap viv yon jan ki dakò ak verite ou la.
For your mercy is before my eyes; and I have gone in the way of your good faith.
 ἐὰν παρατάξῃται ἐπ' ἐμὲ παρεμβολή οὐ φοβηθήσεται ἡ καρδία μου ἐὰν ἐπαναστῇ ἐπ' ἐμὲ πόλεμος ἐν ταύτῃ ἐγὼ ἐλπίζω
- 4 Mwen pa chita ansanm ak moun k'ap bay manti, mwen pa gen anyen pou m' wè ak moun ipokrit.
I have not taken my seat with foolish persons, and I do not go with false men.
 μίαν ἡτησάμην παρὰ κυρίου ταύτην ἐκζητήσω τοῦ κατοικεῖν με ἐν οἴκῳ κυρίου πάσας τὰς ἡμέρας τῆς ζωῆς μου τοῦ θεωρεῖν με τὴν τερπνότητα τοῦ κυρίου καὶ ἐπισκέπτεσθαι τὸν ναὸν αὐτοῦ
- 5 Mwen rayi tout moun k'ap fè sa ki mal. Mwen pa chita ansanm ak mechan yo.
I have been a hater of the band of wrongdoers, and I will not be seated among sinners.
 ὅτι ἐκρυσπέν με ἐν σκηνῇ ἐν ἡμέρᾳ κακῶν μου ἐσκέπασέν με ἐν ἀποκρύφῳ τῆς σκηνῆς αὐτοῦ ἐν πέτρᾳ ὕψωσέν με
- 6 ¶ Seyè, m'ap lave men m' pou m' moutre jan m' inosan, mwen pral pwoche bò lotèl ou a,
I will make my hands clean from sin; so will I go round your altar, O Lord;
 καὶ νῦν ἰδοὺ ὕψωσεν τὴν κεφαλὴν μου ἐπ' ἐχθρούς μου ἐκύκλωσα καὶ ἔθυσα ἐν τῇ σκηνῇ αὐτοῦ θυσίαν ἀλαλαγμοῦ ἄσομαι καὶ ψαλῶ τῷ κυρίῳ
- 7 pou m' fè tout moun tande jan m'ap di ou mèsì, pou m' rakonte tout bèl bagay ou yo.
That I may give out the voice of praise, and make public all the wonders which you have done.
 εἰσάκουσον κύριε τῆς φωνῆς μου ἧς ἐκέκραξα ἐλέησόν με καὶ εἰσάκουσόν μου
- 8 Seyè, mwen renmen kay kote ou rete a, kay kote pouwva ou ye a.
Lord, your house has been dear to me, and the resting-place of your glory.
 σοὶ εἶπεν ἡ καρδία μου ἐξήτησεν τὸ πρόσωπόν μου τὸ πρόσωπόν σου κύριε ζητήσω
- 9 Pa trete m' menm jan ak moun k'ap fè sa ki mal. Pa detwi m' ansanm ak sanginè yo,
Let not my soul be numbered among sinners, or my life among men of blood;
 μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ μὴ ἐκκλίνῃς ἐν ὀργῇ ἀπὸ τοῦ δούλου σου βοηθός μου γενεὸς μὴ ἀποσκορακίσῃς με καὶ μὴ ἐγκαταλίπῃς με ὁ θεὸς ὁ σωτήρ μου

- 10 ansanm ak moun sa yo k'ap fè krim tout tan, ki toujou pare pou achte bouch moun.
In whose hands are evil designs, and whose right hands take money for judging falsely.
ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου ἐγκατέλιπόν με ὁ δὲ κύριος προσελάβετό με
- 11 Pou mwen menm, m'ap mennen yon lavi ki san repwòch. Delivre m', gen pitye pou mwen.
But as for me, I will go on in my upright ways: be my saviour, and have mercy on me.
νομοθέτησόν με κύριε τῆ ὁδῶ σου καὶ ὀδήγησόν με ἐν τριβῶ εὐθείᾳ ἕνεκα τῶν ἐχθρῶν μου
- 12 M'ap mache byen fèm nan chemen ki pa gen move pa a. M'a fè lwanj Seyè a nan mitan pèp la lè l' reyini.
I have a safe resting-place for my feet; I will give praise to the Lord in the meetings of the people.
μὴ παραδῶς με εἰς ψυχᾶς θλιβόντων με ὅτι ἐπανεστήσαν μοι μάρτυρες ἄδικοι καὶ ἐψεύσατο ἡ ἀδικία ἐαυτῆ
- 1 ¶ Se yon sòm David. Seyè a se limyè mwen, se li ki delivrans mwen. Ki moun ki ka fè m' pè? Se Seyè a k'ap pwoteje mwen. Ki moun ki ka fè m' tranble?
<Of David.> The Lord is my light and my salvation; who is then a cause of fear to me? the Lord is the strength of my life; who is a danger to me?
τοῦ δαυὶδ πρὸς σέ κύριε ἐκέκραξα ὁ θεός μου μὴ παρασιωπήσης ἀπ' ἐμοῦ μήποτε παρασιωπήσης ἀπ' ἐμοῦ καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον
- 2 Lè mechan yo ap mache sou mwen, lè lènmi m' yo ap chache touye m', se yo menm k'ap bite, se yo menm k'ap tonbe.
When evil-doers, even my haters, came on me to put an end to me, they were broken and put to shame.
εἰσάκουσον τῆς φωνῆς τῆς δεήσεώς μου ἐν τῷ δέεσθαί με πρὸς σέ ἐν τῷ με αἶρειν χεῖράς μου πρὸς ναὸν ἁγίων σου
- 3 Menm si tout yon lame ta sènen m' toupatou, mwen p'ap pè anyen. Menm si yo ta vle fè m' lagè, m'ap toujou gen konfyans nan Bondye.
Even if an army came against me with its tents, my heart would have no fear: if war was made on me, my faith would not be moved.
μὴ συνελκύσης μετὰ ἁμαρτωλῶν τὴν ψυχὴν μου καὶ μετὰ ἐργαζομένων ἀδικίαν μὴ συναπολέσης με τῶν λαλούντων εἰρήνην μετὰ τῶν πλησίων αὐτῶν κακὰ δὲ ἐν ταῖς καρδίαις αὐτῶν
- 4 Mwen mande Seyè a yon bagay, yon bagay mwen anvè anpil anpil: Se pou m' ta pase tout lavi m' nan kay Seyè a, pou m' ka gade bèl bagay li yo byen, pou m' ka pran tan m' pou m' kalkile nan kay ki apa pou li a.
One prayer have I made to the Lord, and this is my heart's desire; that I may have a place in the house of the Lord all the days of my life, looking on his glory, and getting wisdom in his Temple.
δοῦς αὐτοῖς κατὰ τὰ ἔργα αὐτῶν καὶ κατὰ τὴν πονηρίαν τῶν ἐπιτηδευμάτων αὐτῶν κατὰ τὰ ἔργα τῶν χειρῶν αὐτῶν δοῦς αὐτοῖς ἀπόδος τὸ ἀνταπόδομα αὐτῶν αὐτοῖς
- 5 Jou malè tonbe sou mwen, l'a pwoteje m' lakay li. L'a kache m' byen fon nan tanp li a. L'a leve m' mete yon kote pou anyen pa rive m'.
For in the time of trouble he will keep me safe in his tent: in the secret place of his tent he will keep me from men's eyes; high on a rock he will put me.
ὅτι οὐ συνῆκαν εἰς τὰ ἔργα κυρίου καὶ εἰς τὰ ἔργα τῶν χειρῶν αὐτοῦ καθελεῖς αὐτοὺς καὶ οὐ μὴ οἰκοδομήσεις αὐτούς
- 6 Se konsa m'ap genyen batay la sou tout lènmi k'ap sènen m' yo. M'a bat tanbou, m'a ofri bèt pou touye bay Bondye nan tanp li a. M'a chante, m'a fè lwanj Seyè a.
And now my head will be lifted up higher than my haters who are round me: because of this I will make offerings of joy in his tent; I will make a song, truly I will make a song of praise to the Lord.
εὐλογητὸς κύριος ὅτι εἰσήκουσεν τῆς φωνῆς τῆς δεήσεώς μου
- 7 ¶ Seyè, tande m' non lè m'ap rele ou! Gen pitye pou mwen, reponn mwen non!
O Lord, let the voice of my cry come to your ears: have mercy on me, and give me an answer.
κύριος βοηθός μου καὶ ὑπερασπιστής μου ἐπ' αὐτῷ ἤλπισεν ἡ καρδία μου καὶ ἐβοηθήθην καὶ ἀνέθαλεν ἡ σὰρξ μου καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ
- 8 Ou pale nan kè m', ou di m' vin jwenn ou. M'ap vin jwenn ou, Seyè.
When you said, Make search for my face, my heart said to you, For your face will I make my search.
κύριος κραταίωμα τοῦ λαοῦ αὐτοῦ καὶ ὑπερασπιστής τῶν σωτηρίων τοῦ χριστοῦ αὐτοῦ ἐστιν
- 9 Pa vire do ban mwen. Pa fache, pa repouse moun k'ap sèvi ou la. Se ou ki tout sekou mwen. Pa kite m' pou kont mwen, pa lage m'.
Let not your face be covered from me; do not put away your servant in wrath; you have been my help: do not give me up or take your support from me, O God of my salvation.
σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου καὶ ποίμανον αὐτούς καὶ ἔπαρον αὐτούς ἕως τοῦ αἰῶνος
- 1 ¶ Se yon sòm David. Seyè, se ou menm ki twou wòch kote m' kache a, se nan pye ou m'ap rele. Pa fè tankou ou pa tande m'. Si ou pa reponn mwen, m'ap tankou yon kadav y'ap antere.
<Of David.> My cry goes up to you, O Lord, my Rock; do not keep back your answer from me, so that I may not become like those who go down into the underworld.
ψαλμὸς τῷ δαυὶδ ἐξοδίου σκιηῆς ἐνέγκατε τῷ κυρίῳ υἱοὶ θεοῦ ἐνέγκατε τῷ κυρίῳ υἱοὺς κριῶν ἐνέγκατε τῷ κυρίῳ δόξαν καὶ τιμὴν
- 2 Tande m' non, lè m'ap rele ou, lè m'ap mande ou sekou. Koute m' non, lè mwen leve de bra m' nan direksyon kay ki apa pou ou a.
Give ear to the voice of my prayer, when I am crying to you, when my hands are lifted up to your holy place.
ἐνέγκατε τῷ κυρίῳ δόξαν ὀνόματι αὐτοῦ προσκυνήσατε τῷ κυρίῳ ἐν ἀλλῇ ἁγία αὐτοῦ

- 3 Pa mete m' nan menm sak ak mechan yo, ak moun k'ap fè sa ki mal, ak moun ki gen bèl pawòl nan bouch yo men ki gen mechanste plen kè yo.
Do not take me away with the sinners and the workers of evil, who say words of peace to their neighbours, but evil is in their hearts.
φωνή κυρίου ἐπὶ τῶν ὑδάτων ὁ θεὸς τῆς δόξης ἐβρόντησεν κύριος ἐπὶ ὑδάτων πολλῶν
- 4 Pini yo pou sa yo fè, pou tou sa yo fè ki mal. Pini yo pou tou sa yo fè, ba yo sa yo merite.
Give them the right reward of their acts, and of their evil doings: give them punishment for the works of their hands, let them have their full reward.
φωνή κυρίου ἐν ἰσχύι φωνή κυρίου ἐν μεγαλοπρεπείᾳ
- 5 Yo pa pran ka sa Seyè a te fè, sa l' te fè ak men l'. Se pou Seyè a detwi yo, se pou l' disparèt yo nèt alè.
Because they have no respect for the works of the Lord, or for the things which his hands have made, they will be broken down and not lifted up by him.
φωνή κυρίου συντρίβοντος κέδρους καὶ συντρίψει κύριος τὰς κέδρους τοῦ λιβάνου
- 6 ¶ Ann fè lwanj Seyè a. Li tande m' lè mwen rele l'.
May the Lord be praised, because he has given ear to the voice of my prayer.
καὶ λεπτυνεῖ αὐτὰς ὡς τὸν μόσχον τὸν λίβανον καὶ ὁ ἡγαπημένος ὡς υἱὸς μονοκερώτων
- 7 Seyè a ap pwoteje m', l'ap pran defans mwen. Mwen mete tout konfyans mwen nan li. Li ede m', kè m' kontan. M'ap chante pou m' fè lwanj li.
The Lord is my strength and my breastplate, my heart had faith in him and I am helped; for this cause my heart is full of rapture, and I will give him praise in my song.
φωνή κυρίου διακόπτοντος φλόγα πυρός
- 8 Se Seyè a ki tout fòs pèp li a. L'ap defann wa li chwazi a, l'ap delivre l'.
The Lord is their strength, and a strong place of salvation for his king.
φωνή κυρίου συσσειόντος ἔρημον καὶ συσσειεῖ κύριος τὴν ἔρημον καδης
- 9 Seyè, sove pèp ou a non! Beni tout moun pa ou yo! Aji ak yo tankou yon bon gadò. Pran swen yo tout tan tout tan.
Be a saviour to your people, and send a blessing on your heritage: be their guide, and let them be lifted up for ever.
φωνή κυρίου καταρτιζομένου ἐλάφους καὶ ἀποκαλύψει δρυμοὺς καὶ ἐν τῷ ναῷ αὐτοῦ πᾶς τις λέγει δόξαν
- 1 ¶ Se yon sòm David. Nou tout pitit Bondye yo, fè lwanj Seyè a! Fè lwanj Seyè a pou pouwva ak fòs li genyen!
&ItA Psalm. Of David.> Give to the Lord, you sons of the gods, give to the Lord glory and strength.
εἰς τὸ τέλος ψαλμὸς ᾠδῆς τοῦ ἐγκαινισμοῦ τοῦ οἴκου τῷ δαυὶδ
- 2 Fè lwanj non Seyè ki gen pouwva a! Adore Seyè a nan bèl kay ki apa pou li a!
Give to the Lord the full glory of his name; give him worship in holy robes.
ὕψωσω σε κύριε ὅτι ὑπέλαβές με καὶ οὐκ ἠῤῥφρανας τοὺς ἐχθρούς μου ἐπ' ἐμέ
- 3 Seyè a fè tande vwa li sou lanmè. Bondye ki gen pouwva a fè loraj yo gwonde. Seyè a ap mache sou tout lanmè a.
The voice of the Lord is on the waters: the God of glory is thundering, the Lord is on the great waters.
κύριε ὁ θεός μου ἐκέκραξα πρὸς σέ καὶ ἴασω με
- 4 Vwa Seyè a se yon vwa ki gen pouwva! Se yon vwa ki mande pou moun respekte l'!
The voice of the Lord is full of power; the voice of the Lord has a noble sound.
κύριε ἀνήγαγες ἐξ ἕδου τὴν ψυχὴν μου ἔσωσάς με ἀπὸ τῶν καταβαινόντων εἰς λάκκον
- 5 Vwa Seyè a kase pye sèd yo, li kase pye sèd peyi Liban yo.
By the voice of the Lord are the cedar-trees broken, even the cedars of Lebanon are broken by the Lord.
ψάλατε τῷ κυρίῳ οἱ ὄσιοι αὐτοῦ καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἀγιοσύνης αὐτοῦ
- 6 Li fè mòn nan peyi Liban yo sote ponpe tankou ti gazèl bèf. Li fè mòn Siryon yo sote ponpe tankou jenn ti towo bèf.
He makes them go jumping about like a young ox; Lebanon and Sirion like a young mountain ox.
ὅτι ὄργῃ ἐν τῷ θυμῷ αὐτοῦ καὶ ζωῇ ἐν τῷ θελήματι αὐτοῦ τὸ ἐσπέρας ἀλισθήσεται κλαυθμὸς καὶ εἰς τὸ πρωὶ ἀγαλλίασις
- 7 Vwa Seyè a fè zèklè.
At the voice of the Lord flames of fire are seen.
ἐγὼ δὲ εἶπα ἐν τῇ εὐθηνίᾳ μου οὐ μὴ σαλευθῶ εἰς τὸν αἰῶνα

- 8 Vwa Seyè a fè dezè a tranble. Wi, li fè dezè Kadès la tranble.
At the voice of the Lord there is a shaking in the waste land, even a shaking in the waste land of Kadesh.
κύριε ἐν τῷ θελήματί σου παρέσχου τῷ κάλλει μου δύναμιν ἀπέστρεψας δὲ τὸ πρόσωπόν σου καὶ ἐγενήθην τεταραγμένος
- 9 Vwa Seyè a tòde pye chenn yo. Li fè tout fèy nan rakbwa tonbe. Nan tanp li, tout moun ap fè lwanj pou li.
At the voice of the Lord the roes give birth, the leaves are taken from the trees: in his Temple everything says, Glory.
πρὸς σέ κύριε κεκράζομαι καὶ πρὸς τὸν θεόν μου δεηθήσομαι
- 10 Seyè a te chita sou fotèy li lè te gen gwo inondasyon an. L'ap gouvènen tankou wa pou tout tan.
The Lord had his seat as king when the waters came on the earth; the Lord is seated as king for ever.
τίς ὠφέλεια ἐν τῷ αἵματί μου ἐν τῷ καταβῆναι με εἰς διαφθοράν μὴ ἔξομολογήσεται σοὶ χοῦς ἢ ἀναγγελεῖ τὴν ἀλήθειάν σου
- 11 Seyè a va bay pèp li a fòs, l'a beni yo, l'a ba yo kè poze.
The Lord will give strength to his people; the Lord will give his people the blessing of peace.
ἤκουσεν κύριος καὶ ἠλέησέν με κύριος ἐγενήθη βοηθός μου
- 1 ¶ (30:1) Kantik pou fèt Benediksyon Tanp lan. Se yon sòm David. (30:2) M'ap fè lwanj ou, Seyè, paske ou mete m' sou de pye m' ankò, paske ou pa bay lènmi m' yo chans pou yo pase m' nan rizib.
&ItA Psalm. A Song at the blessing of the House. Of David.&g\
- εἰς τὸ τέλος ψαλμὸς τῷ δαυιδ ἐκστάσεως
- 2 (30:3) Seyè, Bondye mwen, mwen rele nan pye ou, epi ou geri mwen.
\\30:1\\I will give you praise and honour, O Lord, because through you I have been lifted up; you have not given my haters cause to be glad over me.
ἐπὶ σοὶ κύριε ἤλπισα μὴ καταισχυθῆιν εἰς τὸν αἰῶνα ἐν τῇ δικαιοσύνῃ σου ῥῦσαί με καὶ ἐξελοῦ με
- 3 (30:4) Ou rale m' sot nan bouch twou a. Ou ban m' lavi ankò, ou pa kite m' mourì.
\\30:2\\O Lord my God, I sent up my cry to you, and you have made me well.
κλῖνον πρὸς με τὸ οὖς σου τάχυνον τοῦ ἐξελέσθαι με γενοῦ μοι εἰς θεὸν ὑπερασπιστὴν καὶ εἰς οἶκον καταφυγῆς τοῦ σώσαί με
- 4 (30:5) Nou tout ki renmen Seyè a, fè lwanj li! Chonje sa l' te fè. Li pa tankou tout moun. Di l' mèsi.
\\30:3\\O Lord, you have made my soul come again from the underworld: you have given me life and kept me from going down among the dead.
ὅτι κραταίωμα μου καὶ καταφυγή μου εἶ σὺ καὶ ἔνεκεν τοῦ ὀνόματός σου ὀδηγήσεις με καὶ διαθρέψεις με
- 5 (30:6) Paske, lè li ankòlè, se pou yon ti tan. Men, li ban nou favè l' pou tout tan n'ap viv. Lannwit nou kriye, Kou l' jou, kè nou kontan.
\\30:4\\Make songs to the Lord, O you saints of his, and give praise to his holy name.
ἐξάξεις με ἐκ παγίδος ταύτης ἧς ἔκρυσάν μοι ὅτι σὺ εἶ ὁ ὑπερασπιστής μου
- 6 ¶ (30:7) Mwen te santi kè m' poze, se sak fè mwen t'ap di: -Anyen p'ap janm rive m'.
\\30:5\\For his wrath is only for a minute; in his grace there is life; weeping may be for a night, but joy comes in the morning.
εἰς χειράς σου παραθήσομαι τὸ πνεῦμά μου ἐλυτρώσω με κύριε ὁ θεὸς τῆς ἀληθείας
- 7 (30:8) Seyè, ou fè m' favè, ou mete m' chita sou yon mòn byen wo. Men, kou ou vire do ban mwen, kè m' kase.
\\30:6\\When things went well for me I said, I will never be moved.
ἐμίσησας τοὺς διαφυλάσσοντας ματαιότητας διὰ κενῆς ἐγὼ δὲ ἐπὶ τῷ κυρίῳ ἤλπισα
- 8 (30:9) Mwen te kriye nan pye ou, Seyè. Mwen te mande ou sekou.
\\30:7\\Lord, by your grace you have kept my mountain strong: when your face was turned from me I was troubled.
ἀγαλλιάσομαι καὶ εὐφρανθήσομαι ἐπὶ τῷ ἔλει σου ὅτι ἐπέιδες τὴν ταπεινωσίν μου ἔσωσας ἐκ τῶν ἀναγκῶν τὴν ψυχὴν μου
- 9 (30:10) Si ou kite yo touye m', sa sa ap fè pou ou? Si ou kite m' ale anba tè, sa sa ap rapòte ou? Eske moun mourì ka fè lwanj ou? Eske yo ka mache di jan ou toujou kenbe pawòl ou?
\\30:8\\My voice went up to you, O Lord; I made my prayer to the Lord.
καὶ οὐ συνέκλεισάς με εἰς χεῖρας ἐχθροῦ ἔστησας ἐν εὐρυχώρῳ τοὺς πόδας μου
- 10 (30:11) Kouste m' non, Seyè! Gen pitye pou mwen! Seyè, pote m' sekou!
\\30:9\\What profit is there in my blood if I go down into the underworld? will the dust give you praise, or be a witness to your help?
ἔλῃσόν με κύριε ὅτι θλίβομαι ἐταράχθη ἐν θυμῷ ὁ ὀφθαλμός μου ἡ ψυχὴ μου καὶ ἡ γαστήρ μου

- 11 (30:12) Ou siye dlo nan je m', ou fè kè m' kontan anpil. Ou wete rad dèy ki te sou mwen an, ou ban m' yon bèl rad mete sou mwen pou m' fè fèt.
 \30:10\Give ear to me, O Lord, and have mercy on me: Lord, be my helper.
 ὅτι ἐξέλιπεν ἐν ὀδύνῃ ἡ ζωὴ μου καὶ τὰ ἔτη μου ἐν στεναγμοῖς ἠσθένησεν ἐν πτωχείᾳ ἡ ἰσχὺς μου καὶ τὰ ὀστέα μου ἐταράχθησαν
- 12 (30:13) Mwen p'ap rete ak bouch mwen fèmen, m'ap chante lwanj ou. Seyè, se ou menm ki Bondye mwen! Se tout tan tout tan m'ap di ou mèsi.
 \30:11\By you my sorrow is turned into dancing; you have taken away my clothing of grief, and given me robes of joy;
 παρὰ πάντας τοὺς ἐχθροὺς μου ἐγενήθην ὄνειδος καὶ τοῖς γείτοσίν μου σφόδρα καὶ φόβος τοῖς γνωστοῖς μου οἱ θεωροῦντές με ἔξω ἔφυγον ἀπ' ἐμοῦ
- 1 ¶ (31:1) Pou chèf sanba yo. Se yon sòm David. (31:2) Seyè, m'ap chache pwoteksyon anba zèl ou! Pa janm kite m' pran wont ankò. Ou se yon Bondye ki pa nan patipri. Tanpri, delivre mwen.
 <To the chief music-maker. A Psalm. Of David.>
 τῷ δαυιδ συνέσεως μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι
- 2 (31:3) Panche zòrèy ou bò kote m', prese vin delivre mwen. Se ou menm ki twou wòch kote m' ka jwenn pwoteksyon. Se ou menm ki pou sèvi m' ranpa. Se ou menm ki pou delivre m'.
 \31:1\In you, O Lord, have I put my hope; let me never be shamed; keep me safe in your righteousness.
 μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος ἁμαρτίαν οὐδὲ ἔστιν ἐν τῷ στόματι αὐτοῦ δόλος
- 3 (31:4) Se ou ki tout pwoteksyon mwen, tout defans mwen. Tanpri, dirije m', kondi m' poutèt non ou pote a.
 \31:2\Let your ear be turned to me; take me quickly out of danger; be my strong Rock, my place of strength where I may be safe.
 ὅτι ἐσίγησα ἐπαλαιώθη τὰ ὀστέα μου ἀπὸ τοῦ κράζειν με ὅλην τὴν ἡμέραν
- 4 (31:5) Pa kite m' tonbe nan pèlen yo tann pou mwen an. Se ou menm k'ap pwoteje m'.
 \31:3\For you are my Rock and my strong tower; go in front of me and be my guide, because of your name.
 ὅτι ἡμέρας καὶ νυκτὸς ἐβαρύνθη ἐπ' ἐμὲ ἡ χεὶρ σου ἐστράφην εἰς ταλαιπωρίαν ἐν τῷ ἐμπαγήναι ἄκανθαν διάψαλμα
- 5 (31:6) Mwen renmèt lespri mwen nan men ou. W'a delivre m', Seyè, paske ou se yon Bondye ki kenbe pawòl li.
 \31:4\Take me out of the net which they have put ready for me secretly; for you are my strength.
 τὴν ἁμαρτίαν μου ἐγνώρισα καὶ τὴν ἀνομίαν μου οὐκ ἐκάλυψα εἶπα ἐξαγορεύσω κατ' ἐμοῦ τὴν ἀνομίαν μου τῷ κυρίῳ καὶ σὺ ἀφήκας τὴν ἀσέβειαν τῆς ἁμαρτίας μου διάψαλμα
- 6 (31:7) Ou rayi moun k'ap adore ziddòl. Pou mwen menm, tout konfyans mwen se nan ou li ye.
 \31:5\Into your hands I give my spirit; you are my saviour, O Lord God for ever true.
 ὑπὲρ ταύτης προσεύξεται πᾶς ὅσιος πρὸς σέ ἐν καιρῷ εὐθέτω πλὴν ἐν κατακλυσμῷ ὑδάτων πολλῶν πρὸς αὐτὸν οὐκ ἐγγιούσιν
- 7 (31:8) M'ap kontan, m'ap fè fèt, paske ou renmen m'. Ou wè jan m'ap soufri, ou konnen nan ki pwoblèm mwen ye.
 \31:6\I am full of hate for those who go after false gods; but my hope is in the Lord.
 σὺ μου εἶ καταφυγὴ ἀπὸ θλίψεως τῆς περιεχοῦσής με τὸ ἀγαλλιάμα μου λύτρωσαί με ἀπὸ τῶν κυκλωσάντων με διάψαλμα
- 8 (31:9) Ou pa kite lènmi m' yo mete men sou mwen, ou mete m' yon kote pou anyen pa rive m'.
 \31:7\I will be glad and have delight in your mercy; because you have seen my trouble; you have had pity on my soul in its sorrows;
 συνετιῶ σε καὶ συμβιβῶ σε ἐν ὀδῷ ταύτη ἧ πορεύση ἐπιστηριῶ ἐπὶ σέ τοὺς ὀφθαλμούς μου
- 9 ¶ (31:10) Gen pitye pou mwen, Seyè, paske mwen anba tray. Figi m' fin rale, mwen kagou. Kò m' ap fin deperi afòs mwen gen lapenn.
 \31:8\And you have not given me into the hand of my hater; you have put my feet in a wide place.
 μὴ γίνεσθε ὡς ἵππος καὶ ἡμίονος οἷς οὐκ ἔστιν σύνεσις ἐν χαλινῷ καὶ κημῷ τὰς σιαγόνας αὐτῶν ἄγξαι τῶν μὴ ἐγγιζόντων πρὸς σέ
- 10 (31:11) Mwen pase tout lavi m' ap soufri, se tout tan m'ap plenn. Mwen santi m'ap febli paske mwen fè twòp move bagay. Tout zo nan kò m' ap fè m' mal.
 \31:9\Have mercy on me, O Lord, for I am in trouble; my eyes are wasted with grief, I am wasted in soul and body.
 πολλαὶ αἱ μάστιγες τοῦ ἁμαρτωλοῦ τὸν δὲ ἐλπίζοντα ἐπὶ κύριον ἔλεος κυκλώσει
- 11 (31:12) Tout lènmi m' yo ap pase m' nan rizib. Vwazen m' yo ap pase m' nan betiz. Tout moun ki konnen m' yo pè m'. Lè yo wè m' nan lari, yo kouri pou mwen.
 \31:10\My life goes on in sorrow, and my years in weeping; my strength is almost gone because of my sin, and my bones are wasted away.
 εὐφράνθητε ἐπὶ κύριον καὶ ἀγαλλιᾶσθε δίκαιοι καὶ καυχᾶσθε πάντες οἱ εὐθεῖς τῇ καρδίᾳ
- 1 ¶ Se yon kantik David. Ala bon sa bon pou yon moun lè Bondye pa gade sou fòt li fè, lè Bondye padonnen peche l' yo!
 <Of David. Maschil.> Happy is he who has forgiveness for his wrongdoing, and whose sin is covered.
 τῷ δαυιδ ἀγαλλιᾶσθε δίκαιοι ἐν τῷ κυρίῳ τοῖς εὐθέσι πρέπει αἰνεσις

- 2 Ala bon sa bon pou you moun lè Seyè a pa mande l' kont pou sa li fè ki mal, lè li pa gen okenn lide twonpe Bondye!
Happy is the man in whom the Lord sees no evil, and in whose spirit there is no deceit.
ἔξομολογεῖσθε τῷ κυρίῳ ἐν κithάρῳ ἐν ψαλτηρίῳ δεκαχόρδῳ ψάλατε αὐτῷ
- 3 Tank mwen pa t' ankò vle rekonèt peche m' yo, mwen t'ap cheche sou pye. Tout lajounen, mwen t'ap plenn.
When I kept my mouth shut, my bones were wasted, because of my crying all through the day.
ἤσατε αὐτῷ ἄσμα καινόν καλῶς ψάλατε ἐν ἀλαλαγμῷ
- 4 Lajounen kou lannwit ou t'ap kale m', Seyè. Mwen fin rann tout ji mwen, tankou tè sèk nan sezon chalè.
For the weight of your hand was on me day and night; my body became dry like the earth in summer. (Selah.)
ὅτι εὐθὺς ὁ λόγος τοῦ κυρίου καὶ πάντα τὰ ἔργα αὐτοῦ ἐν πίστει
- 5 Lè sa a, mwen rekonèt peche m' yo devan ou, mwen pa t' kache ou sa m' te fè ki mal. Mwen di: M'ap rakonte Seyè a tout bagay. Apre sa, ou te padonnen tout peche m' yo.
I made my wrongdoing clear to you, and did not keep back my sin. I said, I will put it all before the Lord; and you took away my wrongdoing and my sin. (Selah.)
ἀγαπᾷ ἐλεημοσύνην καὶ κρίσιν τοῦ ἐλέους κυρίου πλήρης ἡ γῆ
- 6 Se konsa, moun k'ap sèvi ou ak tout kè yo gen pou lapriyè ou lè yo nan tray. Si yo nan gwo dlo, anyen p'ap rive yo.
For this cause let every saint make his prayer to you at a time when you are near: then the overflowing of the great waters will not overtake him.
τῷ λόγῳ τοῦ κυρίου οἱ οὐρανοὶ ἐστρεώθησαν καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν
- 7 ¶ Se bò kote ou mwen vin kache. Jou malè w'ap delivre m'. M'ap chante fè konnen jan ou pwoteje m'.
You are my safe and secret place; you will keep me from trouble; you will put songs of salvation on the lips of those who are round me. (Selah.)
συνάγων ὡς ἀσκὸν ὕδατα θαλάσσης τιθεὶς ἐν θησαυροῖς ἀβύσσους
- 8 Seyè a di: M'a louvri lespri ou sou anpil bagay. M'a moutre ou chemen pou ou swiv la. M'a ba ou bon konsèy. M'ap voye je sou ou.
I will give you knowledge, teaching you the way to go; my eye will be your guide.
φοβηθήτω τὸν κύριον πᾶσα ἡ γῆ ἀπ' αὐτοῦ δὲ σαλευθήτωσαν πάντες οἱ κατοικοῦντες τὴν οἰκουμένην
- 9 Pa fè tankou chwal osinon tankou milèt ki san konprann. Yo blije mete bosal ak brid nan bouch yo pou donte yo. Si se pa sa, ou pa ka pwoche bò kote yo.
Do not be like the horse or the ass, without sense; ...
ὅτι αὐτὸς εἶπεν καὶ ἐγενήθησαν αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν
- 10 Mechan yo gen pou yo soufri anpil. Men, Seyè a ap toujou pwoteje moun ki met konfyans yo nan li paske li renmen yo.
The sinner will be full of trouble; but mercy will be round the man who has faith in the Lord.
κύριος διασκεδάζει βουλὰς ἐθνῶν ἀθετεῖ δὲ λογισμοὺς λαῶν καὶ ἀθετεῖ βουλὰς ἀρχόντων
- 11 Nou tout k'ap viv jan Bondye vle l' la, fè kè nou kontan, chante pou sa Seyè a fè pou nou. Nou tout k'ap mache dwat devan Bondye, rele, fè wè jan nou kontan.
Be glad in the Lord with joy, you upright men; give cries of joy, all you whose hearts are true.
ἡ δὲ βουλή τοῦ κυρίου εἰς τὸν αἰῶνα μένει λογισμοὶ τῆς καρδίας αὐτοῦ εἰς γενεὰν καὶ γενεὰν
- 1 ¶ Nou tout k'ap viv jan Bondye vle l' la, fè kè nou kontan pou sa Seyè a fè. Nou tout k'ap mache dwat devan li, li bon pou n' fè lwanj li.
Be glad in the Lord, O doers of righteousness; for praise is beautiful for the upright.
τῷ δαυὶδ ὅποτε ἠλλοίωσε τὸ πρόσωπον αὐτοῦ ἐναντίον ἀβιμελεχ καὶ ἀπέλυσε αὐτόν καὶ ἀπήλθεν
- 2 Jwe enstriman mizik pou di Seyè a mèsi! Jwe gita dis kòd la, fè fèt pou li.
Give praise to the Lord on the corded instrument; make melody to him with instruments of music.
εὐλογήσω τὸν κύριον ἐν παντὶ καιρῷ διὰ παντὸς ἡ αἴνεσις αὐτοῦ ἐν τῷ στόματί μου
- 3 Chante you chante tou nèf pou li. Wi, jwe bèl mizik, chante byen fò.
Make a new song to him; playing expertly with a loud noise.
ἐν τῷ κυρίῳ ἐπαινεθήσεται ἡ ψυχὴ μου ἀκουσάτωσαν πραεῖς καὶ εὐφρανθήτωσαν
- 4 Paske, pawòl Seyè a se verite. Li fè tout bagay jan l' te di l' la.
For the word of the Lord is upright, and all his works are certain.
μεγαλύνετε τὸν κύριον σὺν ἐμοί καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό

- 5 Seyè a renmen sa ki dwat, li renmen sa ki san patipri. Toupatou sou latè nou wè jan li gen bon kè.
His delight is in righteousness and wisdom; the earth is full of the mercy of the Lord.
ἔξεζήτησα τὸν κύριον καὶ ἐπήκουσέν μου καὶ ἐκ πασῶν τῶν παρικοιῶν μου ἐρρύσατό με
- 6 Seyè a pale, epi syèl la fèt. Li souffle ak bouch li, tou sa ki nan syèl la fèt.
By the word of the Lord were the heavens made; and all the army of heaven by the breath of his mouth.
προσέλαθε πρὸς αὐτὸν καὶ φωτίσθητε καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυθῆ
- 7 Li ranmase tout dlo lanmè a yon sèl kote. Li mete tout dlo ki nan fon lanmè a nan rezènwa.
He makes the waters of the sea come together in a mass; he keeps the deep seas in store-houses.
οὗτος ὁ πτωχὸς ἐκέκραξεν καὶ ὁ κύριος εἰσήκουσεν αὐτοῦ καὶ ἐκ πασῶν τῶν θλίψεων αὐτοῦ ἔσωσεν αὐτόν
- 8 Se pou tout moun sou latè gen krentif pou Seyè a. Se pou tout moun sou latè tranble devan li.
Let the earth be full of the fear of the Lord; let all the people of the world be in holy fear of him.
παρεμβαλεῖ ἄγγελος κυρίου κύκλω τῶν φοβουμένων αὐτὸν καὶ ρύσεται αὐτούς
- 9 Paske, li pale, bagay la rive. Li bay lòd, tout bagay fèt.
For he gave the word, and it was done; by his order it was fixed for ever.
γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος μακάριος ἀνὴρ ὃς ἐλπίζει ἐπ' αὐτόν
- 10 Seyè a detounen plan travay peyi yo, li anpeche pèp yo reyalize sa yo te gen lide fè.
The Lord undoes the designs of the nations; he makes the thoughts of the peoples without effect.
φοβήθητε τὸν κύριον οἱ ἅγιοι αὐτοῦ ὅτι οὐκ ἔστιν ὑστέρημα τοῖς φοβουμένοις αὐτόν
- 11 Men, plan travay Seyè a la pou tout tan. Sa l' gen lide fè a ap toujou fèt.
The Lord's purpose is eternal, the designs of his heart go on through all the generations of man.
πλούσιοι ἐπτώχευσαν καὶ ἐπείνασαν οἱ δὲ ἐκζητοῦντες τὸν κύριον οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ διάψαλμα
- 12 ¶ Ala bon sa bon lè yon peyi gen Seyè a pou Bondye li! Ala bon sa bon pou pèp li chwazi pou rele l' pa l' la!
Happy is the nation whose God is the Lord; and the people whom he has taken for his heritage.
δεῦτε τέκνα ἀκούσατέ μου φόβον κυρίου διδάξω ὑμᾶς
- 13 Seyè a rete nan syèl la, li gade anba, li wè tout moun.
The Lord is looking down from heaven; he sees all the sons of men;
τίς ἐστιν ἄνθρωπος ὁ θέλων ζωὴν ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθὰς
- 14 Kote li ye lakay li a, li gade anba, li wè sa tout moun ap fè sou tè a.
From his house he keeps watch on all who are living on the earth;
παῦσον τὴν γλώσσάν σου ἀπὸ κακοῦ καὶ χεῖλη σου τοῦ μὴ λαλῆσαι δόλον
- 15 Se li menm ki penmèt yo gen lide nan tèt yo, l'ap veye tou sa y'ap fè.
He makes all their hearts; their works are clear to him.
ἐκκλινον ἀπὸ κακοῦ καὶ ποιήσον ἀγαθόν ζήτησον εἰρήνην καὶ δίωξον αὐτήν
- 16 Se pa yon gwo lame k'ap fè yon wa genyen batay la. Se pa gwo kouray k'ap fè yon sòlda kraze lènmi l' yo.
A king's salvation is not in the power of his army; a strong man does not get free by his great strength.
ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὅτα αὐτοῦ εἰς δέησιν αὐτῶν
- 17 Pa mete nan tèt ou yon chwal ka fè ou genyen batay la. Bon kou l' bon, li pa ka sove pesonn.
A horse is a false hope; his great power will not make any man free from danger.
πρόσωπον δὲ κυρίου ἐπὶ ποιῶντας κακὰ τοῦ ἐξολεθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν
- 18 Seyè a ap veye sou moun ki gen krentif pou li. L'ap veye sou moun ki met espwa yo nan li paske yo konnen li renmen yo.
See, the eye of the Lord is on those in whose hearts is the fear of him, on those whose hope is in his mercy;
ἐκέκραξαν οἱ δίκαιοι καὶ ὁ κύριος εἰσήκουσεν αὐτῶν καὶ ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐρρύσατο αὐτούς

- 19 L'ap rache yo anba lanmò. L'ap kenbe yo vivan lè grangou tonbe sou peyi a.
To keep their souls from death; and to keep them living in time of need.
ἐγγὺς κύριος τοῖς συντετριμμένοις τὴν καρδίαν καὶ τοὺς ταπεινοὺς τῷ πνεύματι σώσει
- 20 Nou mete tout espwa nou nan Seyè a. Se li menm ki tout sekou nou. Se li menm ki tout pwoteksyon nou.
Our souls are waiting for the Lord; he is our help and our salvation.
πολλὰ αἰ θλίψεις τῶν δικαίων καὶ ἐκ πασῶν αὐτῶν ῥύσεται αὐτούς
- 21 Se li ki fè kè nou kontan. Nou mete konfyans nou nan li ki yon Bondye apa.
For in him our hearts have joy; in his holy name is our hope.
κύριος φυλάσσει πάντα τὰ ὀστᾶ αὐτῶν ἐν ἑξ αὐτῶν οὐ συντριβήσεται
- 22 Tanpri, Seyè, toujou fè nou favè, menm jan nou menm nou mete tout espwa nou nan ou.
Let your mercy be on us, O Lord, as we are waiting for you.
θάνατος ἁμαρτωλῶν πονηρός καὶ οἱ μισοῦντες τὸν δίκαιον πλημελήσουσιν
- 1 ¶ (34:1) Yon jou David te pran pòz moun fou li devan Abimelèk, pou Abimelèk te kite l' ale. Se aprè sa David ekri sòm sa a. (34:2) Se tout tan m'ap di Seyè a mesi, mwen p'ap janm sispann fè lwanj li.
<Of David. When he made a change in his behaviour before Abimelech, who sent him away, and he went.>
τῷ δαυιδ δίκασον κύριε τοὺς ἀδικούντάς με πολέμησον τοὺς πολεμούντάς με
- 2 (34:3) M'ap fè lwanj li pou sa li te fè. Se pou tout moun ki anba tray tande sa pou yo ka fè kè yo kontan.
¶34:1¶I will be blessing the Lord at all times; his praise will be ever in my mouth.
ἐπιλαβοῦ ὄπλου καὶ θυρεοῦ καὶ ἀνάστηθι εἰς βοήθειάν μου
- 3 (34:4) Mete tèt nou ansanm avè m' pou fè konnen jan Seyè a gen pouwva. Ann fè lwanj li ansanm!
¶34:2¶My soul will say great things of the Lord: the poor in spirit will have knowledge of it and be glad.
ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξ ἐναντίας τῶν καταδιωκόντων με εἰπὸν τῇ ψυχῇ μου σωτηρία σου ἐγὼ εἰμι
- 4 (34:5) Mwen te kriye nan pye Seyè a, li te reponn mwen. Li delivre m' anba tout sa ki t'ap fè m' pè yo.
¶34:3¶O give praise to the Lord with me; let us be witnesses together of his great name.
αἰσχυρῆθήσασαν καὶ ἐντραπήθασαν οἱ ζητούντες τὴν ψυχὴν μου ἀποστραφήθασαν εἰς τὰ ὀπίσω καὶ καταἰσχυρῆθήσασαν οἱ λογιζόμενοί μοι κακά
- 5 (34:6) Lè nou vire je nou gade l', sa fè kè nou kontan. Nou p'ap janm wont.
¶34:4¶I was searching for the Lord, and he gave ear to my voice, and made me free from all my fears.
γενηθήθασαν ὡσεὶ χνοῦς κατὰ πρόσωπον ἀνέμου καὶ ἄγγελος κυρίου ἐκθλίβων αὐτούς
- 6 (34:7) Lè moun ki san sekou yo rele l', li reponn yo, li delivre yo anba tout tray.
¶34:5¶Let your eyes be turned to him and you will have light, and your faces will not be shamed.
γενηθήτω ἡ ὁδὸς αὐτῶν σκότος καὶ ὀλίσθημα καὶ ἄγγελος κυρίου καταδιώκων αὐτούς
- 7 (34:8) Zanj Seyè a kanpe bò kote tout moun ki gen krentif pou li, pou pwoteje yo. Li delivre yo lè yo nan danje.
¶34:6¶This poor man's cry came before the Lord, and he gave him salvation from all his troubles.
ὄτι δωρεὰν ἔκρυσάν μοι διαφθορὰν σαρκὸς αὐτῶν μάτην ὠνεΐδισαν τὴν ψυχὴν μου
- 8 (34:9) Goute, n'a wè jan Seyè a bon! Ala bon sa bon pou moun ki jwenn pwoteksyon anba zèl li!
¶34:7¶The angel of the Lord is ever watching over those who have fear of him, to keep them safe.
ἐλθέτω αὐτοῖς παγίς ἣν οὐ γινώσκουσιν καὶ ἡ θήρα ἣν ἔκρυσαν συλλαβέτω αὐτούς καὶ ἐν τῇ παγίδι πεσοῦνται ἐν αὐτῇ
- 9 (34:10) Nou tout pèp Seyè a, se pou nou gen krentif pou li, paske moun ki gen krentif pou li p'ap janm manke anyen.
¶34:8¶By experience you will see that the Lord is good; happy is the man who has faith in him.
ἡ δὲ ψυχὴ μου ἀγαλλιάσεται ἐπὶ τῷ κυρίῳ τερφθήσεται ἐπὶ τῷ σωτηρίῳ αὐτοῦ
- 10 (34:11) Moun rich konn manke manje, yo konn rete grangou. Men, moun k'ap chache fè volonte Seyè a p'ap manke anyen.
¶34:9¶Keep yourselves in the fear of the Lord, all you his saints; for those who do so will have no need of anything.
πάντα τὰ ὀστᾶ μου ἐροῦσιν κύριε τίς ὁμοίός σοι ῥυόμενος πτωχὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ καὶ πτωχὸν καὶ πένητα ἀπὸ τῶν διαρπαζόντων αὐτόν

- 11 ¶ (34:12) Vini non, timoun mwen yo, koute sa m'ap di nou. M'a fè nou konnen ki jan pou nou gen krentif pou Seyè a.
 \34:10\The young lions are in need and have no food; but those who are looking to the Lord will have every good thing.
 ἀναστάντες μάρτυρες ἄδικοι ἃ οὐκ ἐγίνωσκον ἠρώτων με
- 12 (34:13) Ki moun ki ta renmen jwi lavi? Ki moun ki ta renmen viv lontan ak kè kontan?
 \34:11\Come, children, give attention to me; I will be your teacher in the fear of the Lord.
 ἀνταπεδίδοσάν μοι πονηρὰ ἀντὶ καλῶν καὶ ἀτεκνίαν τῆ ψυχῆ μου
- 13 (34:14) Se moun ki pa lage kò yo nan pale moun mal ni nan bay manti.
 \34:12\What man has a love of life, and a desire that his days may be increased so that he may see good?
 ἐγὼ δὲ ἐν τῷ αὐτοῦς παρενοχλεῖν μοι ἐνεδύομην σάκκον καὶ ἐταπεινούν ἐν νηστεία τὴν ψυχὴν μου καὶ ἡ προσευχὴ μου εἰς κόλπον μου ἀποστραφῆσεται
- 14 (34:15) Sispann fè sa ki mal. Fè sa ki byen! Chache jan pou nou viv byen ak moun. Fè tou sa nou kapab pou nou viv byen ak tout moun.
 \34:13\Keep your tongue from evil, and your lips from words of deceit.
 ὡς πλησίον ὡς ἀδελφῶν ἡμέτερον οὕτως εὐηρέστουν ὡς πενθῶν καὶ σκυθρωπάζων οὕτως ἐταπεινούμην
- 15 (34:16) Seyè a ap veye moun ki mache dwat devan l' yo. L'ap koute yo lè y'ap rele nan pye l'.
 \34:14\Be turned from evil, and do good; make a search for peace, desiring it with all your heart.
 καὶ κατ' ἐμοῦ ἠθροβάνθησαν καὶ συνήχθησαν συνήχθησαν ἐπ' ἐμὲ μάστιγες καὶ οὐκ ἔγνων διεσχίσθησαν καὶ οὐ κατενύγησαν
- 16 (34:17) Men, Seyè a vire do bay moun k'ap fè sa ki mal, pou pesonn sou latè pa janm chonje yo.
 \34:15\The eyes of the Lord are on the upright, and his ears are open to their cry.
 ἐπίρασάν με ἐξεμυκτήρισάν με μυκτηρισμόν ἔβρουζαν ἐπ' ἐμὲ τοὺς ὀδόντας αὐτῶν
- 17 (34:18) Lè moun ki mache dwat yo rele l', li tande yo. Li wete yo anba tray.
 \34:16\The face of the Lord is against those who do evil, to take away the memory of them from the earth.
 κύριε πότε ἐπόνη ἀποκατάστησον τὴν ψυχὴν μου ἀπὸ τῆς κακουργίας αὐτῶν ἀπὸ λεόντων τὴν μονογενῆ μου
- 18 (34:19) Seyè a kanpe toupre moun ki dekouraje yo, li delivre tout moun ki te pèdi espwa.
 \34:17\The cry of the upright comes before the Lord, and he takes them out of all their troubles.
 ἐξομολογήσομαί σοι κύριε ἐν ἐκκλησίᾳ πολλῇ ἐν λαῷ βαρεῖ αἰνέσω σε
- 19 (34:20) Lè yon moun ap mache dwat, li gen pou l' soufri anpil. Men, Seyè a ap delivre l' anba tout souffrans li yo.
 \34:18\The Lord is near the broken-hearted; he is the saviour of those whose spirits are crushed down.
 μὴ ἐπιχαρείσάν μοι οἱ ἐχθραίνοντές μοι ἀδίκως οἱ μισοῦντές με δωρεὰν καὶ διανεύοντες ὀφθαλμοῖς
- 20 (34:21) L'ap pwoteje l' nèt ale. Pa yon ti zo nan kò l' p'ap kraze.
 \34:19\Great are the troubles of the upright; but the Lord takes him safely out of them all.
 ὅτι ἐμοὶ μὲν εἰρηνικὰ ἐλάλουν καὶ ἐπ' ὄργην δόλους διελογίζοντο
- 21 (34:22) Malè gen pou fini ak mekan yo. Moun ki pa vle wè moun k'ap mache dwat yo gen pou yo tonbe anba chatiman.
 \34:20\He keeps all his bones: not one of them is broken.
 καὶ ἐπλάτυναν ἐπ' ἐμὲ τὸ στόμα αὐτῶν εἶπαν εὐγὲ εὐγὲ εἶδαν οἱ ὀφθαλμοὶ ἡμῶν
- 22 (34:23) Seyè a ap delivre moun k'ap sèvi l' yo, li p'ap kondannnen okenn moun ki chache pwoteksyon bò kote l'.
 \34:21\Evil will put an end to the sinner, and those who are haters of righteousness will come to destruction.
 εἶδες κύριε μὴ παρασιωπήσης κύριε μὴ ἀποστής ἀπ' ἐμοῦ
- 1 ¶ Se yon sòm David. Seyè, atake moun ki pa vle wè m' yo, goumen ak moun k'ap fè m' lagè yo.
 <Of David.> O Lord, be on my side against those who are judging me; be at war with those who make war against me.
 εἰς τὸ τέλος τῷ δούλῳ κυρίου τῷ δαυιδ
- 2 Pran zam ou sèvi pou pare kou a, leve non, vin pote m' sekou.
 Be a breastplate to me, and give me your help.
 φησὶν ὁ παρὰνομος τοῦ ἁμαρτάνειν ἐν ἑαυτῷ οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ

- 3 **Pran fwenn ou, pran rach ou. Atake moun k'ap pousib mwen yo. Fè m' konnen se ou menm k'ap delivre m'.**
Take up your spear and keep back my attackers; say to my soul, I am your salvation.
ὅτι ἐδόλωσεν ἐνώπιον αὐτοῦ τοῦ εὐρεῖν τὴν ἀνομίαν αὐτοῦ καὶ μισῆσαι
- 4 **Se pou moun k'ap chache touye m' yo sezi, se pou yo wont. Se pou moun k'ap fè konplo sou mwen yo rale kò yo dèyè. Se pou yo pa ka leve tèt yo.**
Let them be overcome and put to shame who make attempts to take my soul; let those who would do me damage be turned back and made foolish.
τὰ ῥήματα τοῦ στόματος αὐτοῦ ἀνομία καὶ δόλος οὐκ ἐβουλήθη συνιέναι τοῦ ἀγαθῶναι
- 5 **Se pou yo tankou pay van ap pote ale, lè zanj Bondye a ap kouri dèyè yo.**
Let them be like dust from the grain before the wind; let the angel of the Lord send them in flight.
ἀνομίαν διελογίσαστο ἐπὶ τῆς κοίτης αὐτοῦ παρέστη πάση ὁδῷ οὐκ ἀγαθῇ τῇ δὲ κακία οὐ προσώχθισεν
- 6 **Se pou fènwa bare wout yo, pou chemen an glise anba pye yo, lè zanj Bondye a ap talonnen yo.**
Let their way be dark and full of danger; let them be troubled by the angel of the Lord.
κύριε ἐν τῷ οὐρανῷ τὸ ἔλεός σου καὶ ἡ ἀλήθειά σου ἕως τῶν νεφελῶν
- 7 **San m' pa fè yo anyen, y'ap tann pèlen pou mwen. San m' pa fè yo anyen, y'ap fouye yon twou byen fon pou m' ka tonbe ladan l'.**
For without cause they have put a net ready for me secretly, in which to take my soul.
ἡ δικαιοσύνη σου ὡσεὶ ὄρη θεοῦ τὰ κρίματά σου ἄβυσσος πολλή ἀνθρώπους καὶ κτήνη σώσεις κύριε
- 8 **Men, y'ap rete konsa, malè ap tonbe sou yo, y'ap pran nan pèlen yo te tann lan, y'ap tonbe nan twou yo te fouye a.**
Let destruction come on them without their knowledge; let them be taken themselves in their secret nets, falling into the same destruction.
ὡς ἐπλήθυνας τὸ ἔλεός σου ὁ θεός οἱ δὲ υἱοὶ τῶν ἀνθρώπων ἐν σκέπη τῶν πτερῶν σου ἐλπιοῦσιν
- 9 **Se konsa Seyè a pral fè kè m' kontan, m'ap kontan anpil, paske li delivre mwen.**
And my soul will have joy in the Lord; it will be glad in his salvation.
μεθυσθήσονται ἀπὸ πύοτος τοῦ οἴκου σου καὶ τὸν χεϊμάρρον τῆς τρυφῆς σου ποτιεῖς αὐτούς
- 10 **M'a di ak tout kè mwen: -Seyè, pa gen tankou ou! Ou delivre fèb yo anba moun ki gen fòs pase yo. Ou delivre pòn yo ak malere yo anba moun k'ap piye yo.**
All my bones will say, Lord, who is like you? The saviour of the poor man from the hands of the strong, of him who is poor and in need from him who takes his goods.
ὅτι παρὰ σοὶ πηγὴ ζωῆς ἐν τῷ φωτί σου ὑπόμειθα φῶς
- 11 **¶ Gen moun k'ap kanpe bay manti sou mwen. Yo di mwen fè yon pakèt bagay mwen pa janm konnen mwen fè.**
False witnesses got up: they put questions to me about crimes of which I had no knowledge.
παράτεινον τὸ ἔλεός σου τοῖς γινώσκουσιν σε καὶ τὴν δικαιοσύνην σου τοῖς εὐθέσι τῇ καρδίᾳ
- 12 **Moun mwen fè byen se yo k'ap fè m' mal. Mwen fin dekouraje.**
They gave me back evil for good, troubling my soul.
μὴ ἐλθέτω μοι πόνος ὑπερηφανίας καὶ χεῖρ ἁμαρτωλῶν μὴ σαλεύσαι με
- 13 **Lè yo te malad, mwen te pran gwo lapenn pou yo, mwen rete san manje. Mwen bese tèt mwen pou mwen lapriyè pou yo,**
But as for me, when they were ill I put on the clothing of sorrow: I went without food and was sad, and my prayer came back again to my heart.
ἐκεῖ ἔπασον οἱ ἐργαζόμενοι τὴν ἀνομίαν ἐξώσθησαν καὶ οὐ μὴ δύνωνται στήναι
- 1 **¶ (36:1) Pou chèf sanba yo. Se yon sòm David, sèvitè Seyè a. (36:2) Peche a pale nan fon kè mechan an: li mete nan tèt li pa gen rezon pou gen krentif Bondye.**
&l¶To the chief music-maker. Of the servant of the Lord. Of David.>l
τοῦ δαυὶδ μὴ παραζήλου ἐν πονηρευομένοις μηδὲ ζήλου τοὺς ποιοῦντας τὴν ἀνομίαν
- 2 **(36:3) Li kwè li pi bon pase sa l' ye a: konsa, li pa vle rekonèt peche l' yo.**
¶36:1¶The sin of the evil-doer says in his heart, There is no fear of the Lord before his eyes.
ὅτι ὡσεὶ χόρτος ταχὺ ἀποξηρανθήσονται καὶ ὡσεὶ λάχανα γλῶσσης ταχὺ ἀποπεσοῦνται
- 3 **(36:4) Tout pawòl nan bouch li se move pawòl, se manti ase l'ap bay. Li fin pèdi tèt li, li pa ka fè anyen ki byen anko.**
¶36:2¶For he takes comfort in the thought that his sin will not be uncovered and hated.
ἔλπισον ἐπὶ κύριον καὶ ποίει χρηστότητα καὶ κατασκίνοῦ τὴν γῆν καὶ ποιμανθήσῃ ἐπὶ τῷ πλούτῳ αὐτῆς

- 4 (36:5) Li kouche sou kabann li, l'ap fè move plan. Li sou yon move pant, li dakò ak tou sa ki mal.
 \36:3\In the words of his mouth are evil and deceit; he has given up being wise and doing good.
 κατατρόφῃσιν τοῦ κυρίου καὶ δώσει σοὶ τὰ αἰτήματα τῆς καρδίας σου
- 5 ¶ (36:6) Seyè, ou renmen nou anpil anpil. Ou toujou kenbe pawòl ou.
 \36:4\He gives thought to evil on his bed; he takes a way which is not good; he is not a hater of evil.
 ἀποκάλυψον πρὸς κύριον τὴν ὁδὸν σου καὶ ἔλπισον ἐπ' αὐτόν καὶ αὐτὸς ποιήσει
- 6 (36:7) Jistis ou kanpe fèm tankou gwo mòn ou yo. Jijman ou yo se bagay moun pa ka fin konprann. Seyè, se ou menm ki pran swen moun ansanm ak tout bèt yo.
 \36:5\Your mercy, O Lord, is in the heavens, and your strong purpose is as high as the clouds.
 καὶ ἐξοίσει ὡς φῶς τὴν δικαιοσύνην σου καὶ τὸ κρίμα σου ὡς μεσημβρίαν
- 7 (36:8) Bondye, ala bon sa bon, renmen ou gen pou nou an! Se anba zèl ou lèzòm jwenn pwoteksyon.
 \36:6\Your righteousness is like the mountains of God; your judging is like the great deep; O Lord, you give life to man and beast.
 ὑποτάγηθι τῷ κυρίῳ καὶ ἰκέτευσον αὐτόν μὴ παραζήλου ἐν τῷ κατευδοδουμένῳ ἐν τῇ ὁδῷ αὐτοῦ ἐν ἀνθρώπῳ ποιοῦντι παρανομίας
- 8 (36:9) Yo manje vant plen ak manje yo jwenn an kantite lakay ou. Bon bagay ou yo tankou yon rivyè dlo k'ap koule kote yo bwè kont kò yo.
 \36:7\How good is your loving mercy, O God! the children of men take cover under the shade of your wings.
 παῦσαι ἀπὸ ὀργῆς καὶ ἐγκατάλιπε θυμόν μὴ παραζήλου ὥστε πονηρεύεσθαι
- 9 (36:10) Paske, se ou menm ki sous lavi a. Se limyè ou ki fè nou wè klè!
 \36:8\The delights of your house will be showered on them; you will give them drink from the river of your pleasures.
 ὅτι οἱ πονηρεύόμενοι ἐξολεθρευθήσονται οἱ δὲ ὑπομένοντες τὸν κύριον αὐτοὶ κληρονομήσουσιν γῆν
- 10 (36:11) Toujou renmen moun ki konnen ou! Toujou fè byen pou moun ki san repwòch devan ou!
 \36:9\For with you is the fountain of life: in your light we will see light.
 καὶ ἔτι ὀλίγον καὶ οὐ μὴ ὑπάρξῃ ὁ ἁμαρτωλὸς καὶ ζητήσεις τὸν τόπον αὐτοῦ καὶ οὐ μὴ εὕρης
- 11 (36:12) Pa kite awogan yo mete pye sou kou m'. Pa kite mechan yo fè m' kouri.
 \36:10\O let there be no end to your loving mercy to those who have knowledge of you, or of your righteousness to the upright in heart.
 οἱ δὲ πρᾶεῖς κληρονομήσουσιν γῆν καὶ κατατρυφήσουσιν ἐπὶ πλῆθει εἰρήνης
- 12 (36:13) Gade jan moun k'ap fè mal yo tonbe non! Yo rete atè a, yo pa ka kanpe sou pye yo ankò!
 \36:11\Let not the foot of pride come against me, or the hand of the evil-doers put me out of my place.
 παρατηρήσεται ὁ ἁμαρτωλὸς τὸν δίκαιον καὶ βρῦξει ἐπ' αὐτὸν τοὺς ὀδόντας αὐτοῦ
- 1 ¶ Se yon sòm David. Pa fè kolè lè ou wè mechan yo! Pa anvye sò moun k'ap fè mal yo!
 <Of David.> Do not be angry because of the wrongdoers, or have envy of the workers of evil.
 ψαλμὸς τῷ δαυὶδ εἰς ἀνάμνησιν περὶ σαββάτου
- 2 Talè konsa, y'ap rache yo tankou raje. Yo gen pou yo fennen tankou zèb gazon.
 For they will quickly be cut down like grass, and become dry like the green plants.
 κύριε μὴ τῷ θυμῷ σου ἐλέγξῃς με μηδὲ τῇ ὀργῇ σου παιδεύσῃς με
- 3 Mete konfyans ou nan Seyè a, fè sa ki byen! Pran peyi a fè kay ou, viv ak kè poze!
 Have faith in the Lord, and do good; be at rest in the land, and go after righteousness.
 ὅτι τὰ βέλη σου ἐνεπάγησάν μοι καὶ ἐπεστήρισας ἐπ' ἐμὲ τὴν χεῖρά σου
- 4 Si se nan Seyè a ou pran tout plezi ou, l'a ba ou tou sa ou ta renmen.
 So will your delight be in the Lord, and he will give you your heart's desires.
 οὐκ ἔστιν ἴσσις ἐν τῇ σαρκί μου ἀπὸ προσώπου τῆς ὀργῆς σου οὐκ ἔστιν εἰρήνη τοῖς ὀστέοις μου ἀπὸ προσώπου τῶν ἁμαρτιῶν μου
- 5 Renmèt kòz ou nan men Seyè a! Mete konfyans ou nan li, l'a ede ou.
 Put your life in the hands of the Lord; have faith in him and he will do it.
 ὅτι αἱ ἀνομίαι μου ὑπερῆραν τὴν κεφαλὴν μου ὥσει φορτίον βαρὺ ἐβαρύνθησαν ἐπ' ἐμέ

- 6 L'a fè jistis ou parèt aklè tankou yon limyè, l'a fè rezon ou parèt aklè tankou gwo solèy midi.
And he will make your righteousness be seen like the light, and your cause like the shining of the sun.
προσώζεσαν και ἐσάπησαν οἱ μώλωπές μου ἀπὸ προσώπου τῆς ἀφροσύνης μου
- 7 ¶ Rete dousman dèvan Seyè a, pran san ou. Tann li fè sa l' gen pou l' fè a. Pa fè kòlè lè ou wè moun gen zafè yo ap mache byen. lè ou wè moun reyalize tout move lide yo gen nan tèt yo.
Take your rest in the Lord, waiting quietly for him; do not be angry because of the man who does well in his evil ways, and gives effect to his bad designs.
ἐταλαιπώρησα και κατεκάμφθην ἕως τέλους ὄλην τὴν ἡμέραν σκυθρωπάζων ἐπορευόμενῃ
- 8 Pa fache, pa fè move san. Ou pa bezwen ennève! Sa kapab fè ou fè sa ki mal.
Put an end to your wrath and be no longer bitter; do not give way to angry feeling which is a cause of sin.
ὄτι αἱ ψῦλαι μου ἐπλήσθησαν ἐμπαιγμῶν και οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου
- 9 Moun ki mete konfyans yo nan Seyè a va pran peyi a pou yo. Men, y'ap disparèt mechan yo.
For the evil-doers will be cut off: but those who have faith in the Lord will have the earth for their heritage.
ἐκακώθην και ἐταπεινώθην ἕως σφόδρα ὠρυσόμενῃ ἀπὸ στεναγμοῦ τῆς καρδίας μου
- 10 Talè konsa, p'ap gen mechan ankò. W'a chache yo, ou p'ap jwenn yo.
For in a short time the evil-doer will be gone: you will go searching for his place, and it will not be there.
κύριε ἐναντίον σου πᾶσα ἡ ἐπιθυμία μου και ὁ στεναγμός μου ἀπὸ σοῦ οὐκ ἐκρύβη
- 11 Men, moun ki soumèt devan Bondye, yo pral resevwa pèyi a pou byen yo, y'a viv ak kè poze nèt ale.
But the gentle will have the earth for their heritage; they will take their delight in peace without measure.
ἡ καρδία μου ἐταράχθη ἐγκατέλιπέν με ἡ ἰσχὺς μου και τὸ φῶς τῶν ὀφθαλμῶν μου και αὐτὸ οὐκ ἔστιν μετ' ἐμοῦ
- 12 Mechan yo ap fè konplo sou moun k'ap mache dwat yo. Y'ap gade yo konsa, yo anvì devore yo.
The sinner has evil designs against the upright, lifting up the voice of wrath against him.
οἱ φίλοι μου και οἱ πλησίον μου ἐξ ἐναντίας μου ἤγγισαν και ἔστησαν και οἱ ἔγγιστά μου ἀπὸ μακρόθεν ἔστησαν
- 13 Seyè a ap ri mechan an, paske li konnen mechan an pa la pou lontan.
He will be laughed at by the Lord, who sees that his day is coming.
και ἐξεβιάσαντο οἱ ζητοῦντες τὴν ψυχὴν μου και οἱ ζητοῦντες τὰ κακά μοι ἐλάλησαν ματαιότητος και δολιότητος ὄλην τὴν ἡμέραν ἐμελέτησαν
- 14 Mechan yo rale koulin yo, y'ap pare banza yo, pou yo touye pòn yo ak malere yo, pou ansaninen moun k'ap mache dwat yo.
The evil-doers have taken out their swords, their bows are bent; for crushing the poor, and to put to death those who are upright in their ways.
ἐγὼ δὲ ὡσεὶ κωφὸς οὐκ ἤκουον και ὡσεὶ ἄλαλος οὐκ ἀνοίγων τὸ στόμα αὐτοῦ
- 15 Men, se yo menm menm koulin yo pral rache. Banza yo menm ap kase nan men yo.
But their swords will be turned into their hearts, and their bows will be broken.
και ἐγενόμην ὡσεὶ ἄνθρωπος οὐκ ἀκούων και οὐκ ἔχων ἐν τῷ στόματι αὐτοῦ ἐλεγμούς
- 16 Pito ou pa gen anpil byen, men ou mache dwat, pase pou ou gen anpil richès nan fè sa ki mal.
The little which the good man has is better than the wealth of evil-doers.
ὄτι ἐπὶ σοί κύριε ἤλπισα σὺ εἰσακούσῃ κύριε ὁ θεός μου
- 17 Paske, Bondye ap kraze kouraj mechan yo, men l'ap soutni moun ki mache dwat yo.
For the arms of the evil-doers will be broken: but the Lord is the support of the good.
ὄτι εἶπα μήποτε ἐπιχαρώσιν μοι οἱ ἐχθροί μου και ἐν τῷ σαλευθῆναι πόδας μου ἐπ' ἐμὲ ἐμεγαλορρημόνησαν
- 18 Seyè a konnen jan moun ki fè volonte l' yo ap viv. Eritaj yo la pou tout tan.
The days of the upright are numbered by the Lord, and their heritage will be for ever.
ὄτι ἐγὼ εἰς μάλιστα ἔτοιμος και ἡ ἀλγηδὼν μου ἐνώπιόν μου διὰ παντός
- 19 Yo p'ap wont lè bagay gate, y'ap jwenn tou sa yo bezwen lè grangou tonbe sou peyi a.
They will not be shamed in the evil time, and in the days when all are in need of food they will have enough.
ὄτι τὴν ἀνομίαν μου ἐγὼ ἀναγγελῶ και μεριμνήσω ὑπὲρ τῆς ἀμαρτίας μου

- 20 Men mechan yo ap peri. Moun ki pa vle wè Seyè a ap fennen tankou flè savann. Y'ap disparèt tankou lafimen.
But the wrongdoers will come to destruction, and the haters of the Lord will be like the fat of lambs, they will be burned up; they will go up in smoke, and never again be seen.
οἱ δὲ ἐχθροὶ μου ζῶσιν καὶ κεκραταίονται ὑπὲρ ἐμέ καὶ ἐπληθύνθησαν οἱ μισοῦντές με ἀδίκως
- 21 ¶ Mechan an prete, li pa nan renmèt. Men, moun ki mache dwat yo gen kè sansib, yo fè kado.
The sinner takes money and does not give it back; but the upright man has mercy, and gives to others.
οἱ ἀνταποδιδόντες κακὰ ἀντὶ ἀγαθῶν ἐνδιέβαλλον με ἐπεὶ κατεδίδωκον δικαιοσύνην καὶ ἀπέρριψάν με τὸν ἀγαπητὸν ὡσεὶ νεκρὸν ἐβδελυγμένον
- 22 Moun Seyè a beni va pran peyi a pou yo. Men, moun ki anba madichon Bondye gen pou disparèt sou tè a.
Those who have his blessing will have the earth for their heritage; but those who are cursed by him will be cut off.
μὴ ἐγκαταλίπης με κύριε ὁ θεός μου μὴ ἀποστής ἀπ' ἐμοῦ
- 23 Seyè a pran men lèzòm, li mete yo nan bon chemen. Li kontan wè yo mache dwat.
The steps of a good man are ordered by the Lord, and he takes delight in his way.
πρόσχες εἰς τὴν βοήθειάν μου κύριε τῆς σωτηρίας μου
- 1 ¶ (38:1) Se yon sòm David. Pou Bondye pa bliye nou. (38:2) Seyè, pa pini m' lè ou fache! Pa kale m' lè ou an kòlè!
&ItA Psalm. Of David. To keep in memory.>\
εἰς τὸ τέλος τῷ ἰδιθουν ῥῶδῃ τῷ δαυιδ
- 2 (38:3) Ou bat mwen jouk ou blese m'. Ou kale m' byen kale.
\38:1\O Lord, be not bitter with me in your wrath; let not your hand be on me in the heat of your passion.
εἶπα φυλάξω τὰς ὁδοῦς μου τοῦ μὴ ἁμαρτάνειν ἐν γλώσση μου ἐθέμην τῷ στόματί μου φυλακὴν ἐν τῷ συστῆναι τὸν ἁμαρτωλὸν ἐναντίον μου
- 3 (38:4) Ou te fache anpil, se sa ki fè pa gen yon pati nan kò m' ki pa malad. Mwen te peche, se sa ki fè tout zo nan kò m' ap fè m' mal.
\38:2\For your arrows have gone into my flesh, and I am crushed under the weight of your hand.
ἐκωφώθην καὶ ἐταπεινώθην καὶ ἐσίγησα ἐξ ἀγαθῶν καὶ τὸ ἄλγημά μου ἀνεκαινίσθη
- 4 (38:5) Peche m' yo fè pil, yo kouvri tèt mwen. Y'ap kraze m' tankou yon chay ki twò lou pou mwen.
\38:3\My flesh is wasted because of your wrath; and there is no peace in my bones because of my sin.
ἐθερμάνθη ἡ καρδία μου ἐντόξ μου καὶ ἐν τῇ μελέτῃ μου ἐκκαυθήσεται πῦρ ἐλάλησα ἐν γλώσση μου
- 5 (38:6) Malennng mwen yo santi, y'ap koule paske mwen te viv tankou moun fou.
\38:4\For my crimes have gone over my head; they are like a great weight which is more than my strength.
γνώρισόν μοι κύριε τὸ πέρας μου καὶ τὸν ἀριθμὸν τῶν ἡμερῶν μου τίς ἐστὶν ἵνα γνῶ τί ὑστερῶ ἐγώ
- 6 (38:7) Mwen kagou, ren m' kase nèt. Tout lajounen m'ap mache tèt bese, dlo nan je.
\38:5\My wounds are poisoned and evil-smelling, because of my foolish behaviour.
ἰδοὺ παλαιστάς ἔθου τὰς ἡμέρας μου καὶ ἡ ὑπόστασις μου ὥσει οὐθὲν ἐνώπιόν σου πλὴν τὰ σύμπαντα ματαιότης πᾶς ἄνθρωπος ζῶν διάψαλμα
- 7 (38:8) Mwen gen yon lafyèb cho sou mwen. Mwen santi mwen malad nan tout kò m'
\38:6\I am troubled, I am made low; I go weeping all the day.
μέντοιγε ἐν εἰκόνι διαπορεύεται ἄνθρωπος πλὴν μάτην τυράσονται θησαυρίζει καὶ οὐ γινώσκει τίτι συνάξει αὐτὰ
- 8 (38:9) Mwen san fòs, tout zo nan kò m' kraze. Kè m' sere, m'ap plenn sitèlman m'ap soufri.
\38:7\For my body is full of burning; all my flesh is unhealthy.
καὶ νῦν τίς ἡ ὑπομονή μου οὐχὶ ὁ κύριος καὶ ἡ ὑπόστασις μου παρὰ σοῦ ἐστὶν
- 9 (38:10) Seyè, ou konnen tou sa mwen ta renmen. Ou wè jan m'ap soufri.
\38:8\I am feeble and crushed down; I gave a cry like a lion because of the grief in my heart.
ἀπὸ πασῶν τῶν ἁνομιῶν μου ῥῦσαί με ὄνειδος ἄφροني ἔδωκάς με
- 10 (38:11) Kè m' ap bat anpil, mwen pa kapab sipòte ankò! Ata je m', mwen pa ka louvri yo!
\38:9\Lord, all my desire is before you; my sorrow is not kept secret from you.
ἐκωφώθην καὶ οὐκ ἤνοιξα τὸ στόμα μου ὅτι σὺ εἶ ὁ ποιήσας με

- 11 (38:12) Tout zanmi m', tout vwazinaj kanpe lwen mwen, tout fanmi m' rete lwen mwen poutèt malennng mwen an.
 \38:10\My heart goes out in pain, my strength is wasting away; as for the light of my eyes, it is gone from me.
 ἀπόστησον ἀπ' ἐμοῦ τὰς μάλιστα σου ἀπὸ τῆς ἰσχύος τῆς χειρὸς σου ἐγὼ ἐξέλιπον
- 12 ¶ (38:13) Moun ki ta renmen wè m' mouri yo tann pèlen pou mwen. Moun ki ta renmen wè malè rive m' yo ap plede di yon bann move pawòl sou mwen. Tout lajounen, y'ap fè konplo sou mwen.
 \38:11\My lovers and my friends keep away from my disease; my relations keep far away.
 ἐν ἐλεγκμοῖς ὑπὲρ ἀνομίας ἐπαίδευσας ἄνθρωπον καὶ ἐξέτηξας ὡς ἀράχην τὴν ψυχὴν αὐτοῦ πλὴν μάτην ταρασσεται πᾶς ἄνθρωπος διάψαλμα
- 13 (38:14) Mwen menm, mwen tankou yon moun ki soudè, mwen pa tande. Mwen tankou yon moun ki bèbè, mwen pa pale.
 \38:12\Those who have a desire to take my life put nets for me; those who are designing my destruction say evil things against me, all the day their minds are full of deceit.
 εισάκουσον τῆς προσευχῆς μου κύριε καὶ τῆς δεήσεώς μου ἐνώτισαι τῶν δακρῶν μου μὴ παρασιωπήσης ὅτι πάροικος ἐγὼ εἰμι παρὰ σοὶ καὶ παρεπίδημος καθὼς πάντες οἱ πατέρες μου
- 14 (38:15) Wi, mwen pa louvri bouch mwen reponn yo paske mwen tankou yon moun ki pa tande sa y'ap di a.
 \38:13\But I kept my ears shut like a man without hearing; like a man without a voice, never opening his mouth.
 ἄνες μοι ἵνα ἀναψύξω πρὸ τοῦ με ἀπελθεῖν καὶ οὐκέτι μὴ ὑπάρξω
- 1 ¶ (39:1) Pou chèf sanba yo. Pou Jedoutoun. Se yon sòm David. (39:2) Mwen te pwomèt mwen t'ap veye sou pawòl mwen, pou m' pa peche ak lang mwen. M'ap mete yon fren nan bouch mwen toutotan mechan yo va kanpe la devan mwen.
 &l\To the chief music-maker. Of Jeduthun. A Psalm. Of David.&gl\
 εἰς τὸ τέλος τῷ δαυὶδ ψαλμός
- 2 (39:3) Mwen fèmen bouch mwen, mwen pa di yon mo, mwen pa pale menm. Sa pa sèvi m' anyen. Mwen soufri pi rèd.
 \39:1\I said, I will give attention to my ways, so that my tongue may do no wrong; I will keep my mouth under control, while the sinner is before me.
 ὑπομένων ὑπέμεινα τὸν κύριον καὶ προσέσχεν μοι καὶ εἰσήκουσεν τῆς δεήσεώς μου
- 3 (39:4) Kè m' te sere anpil. Plis mwen kalkile sou sa, se plis sa fatigue m'. Mwen pa t' kapab ankò. Mwen mande:
 \39:2\I made no sound, I said no word, even of good; and I was moved with sorrow.
 καὶ ἀνήγαγέ με ἐκ λάκκου ταλαιπωρίας καὶ ἀπὸ πηλοῦ ἰλύος καὶ ἔστησεν ἐπὶ πέτραν τοὺς πόδας μου καὶ κατηύθυνεν τὰ διαβήματά μου
- 4 (39:5 -)Seyè, fè m' konnen kilè m'ap mouri. Di m' konbe jou ki rete m' pou m' viv ankò, pou m' ka konnen se pase m'ap pase sou tè a.
 \39:3\My heart was burning in my breast; while I was deep in thought the fire was lighted; then I said with my tongue,
 καὶ ἐνέβαλεν εἰς τὸ στόμα μου ἄσμα καινὸν ὕμνον τῷ θεῷ ἡμῶν ὄψονται πολλοὶ καὶ φοβηθήσονται καὶ ἐλπιούσιν ἐπὶ κύριον
- 5 (39:6) Gade, mwen konte jou ki rete m' pou m' viv yo sou dwèt mwen. Lavi m' tankou anyen devan ou. Wi, tout moun ki vivan, se tankou lafimen yo ye.
 \39:4\Lord, give me knowledge of my end, and of the measure of my days, so that I may see how feeble I am.
 μακάριος ἀνὴρ οὗ ἔστιν τὸ ὄνομα κυρίου ἐλπὶς αὐτοῦ καὶ οὐκ ἐνέβλεψεν εἰς ματαιότητα καὶ μανίας ψευδεῖς
- 6 (39:7) Lèzòm ap pwonmennen sou tè a tankou lonbray. Se pou gremesi y'ap bat kò yo. Y'ap anpile richès sou richès, yo pa konnen ki moun k'ap vin jwi yo.
 \39:5\You have made my days no longer than a hand's measure; and my years are nothing in your eyes; truly, every man is but a breath. (Selah.)
 πολλὰ ἐποίησας σύ κύριε ὁ θεός μου τὰ θαυμάσιά σου καὶ τοῖς διαλογισμοῖς σου οὐκ ἔστιν τίς ὁμοιωθήσεται σοὶ ἀπήγγεila καὶ ἐλάλησα ἐπληθύνθησαν ὑπὲρ ἀριθμὸν
- 7 ¶ (39:8) Koulye a, Seyè, sa m'ap tann ankò? Tout espwa m' se sou ou!
 \39:6\Truly, every man goes on his way like an image; he is troubled for no purpose: he makes a great store of wealth, and has no knowledge of who will get it.
 θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας ὥστια δὲ κατηρίσω μοι ὀλοκαύτωμα καὶ περὶ ἁμαρτίας οὐκ ἤτησας
- 8 (39:9) Delivre m' anba tout peche m' yo. Pa kite egare yo pase m' nan betiz.
 \39:7\And now, Lord, what am I waiting for? my hope is in you.
 τότε εἶπον ἰδοὺ ἦκω ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ
- 9 (39:10) M'ap fèmen bouch mwen, mwen p'ap di yon mo. Paske tou sa se travay ou.
 \39:8\Make me free from all my sins; do not let me be shamed by the man of evil behaviour.
 τοῦ ποιῆσαι τὸ θέλημά σου ὁ θεός μου ἐβουλήθην καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου
- 10 (39:11) Tanpri, pa bat mwen ankò, sispann kale m'. Mwen prèt pou m' mouri anba kout fwèt ou yo.
 \39:9\I was quiet, and kept my mouth shut; because you had done it.
 εὐηγγελισάμην δικαιοσύνην ἐν ἐκκλησίᾳ μεγάλη ἰδοὺ τὰ χεῖρά μου οὐ μὴ κολύσω κύριε σὺ ἔγνωσ

- 11 (39:12) Lè w'ap korije moun ou pini yo pou fòt yo fè, ou detwi tou sa yo pi renmen tankou mit k'ap manje rad. Se vre wi, moun se tankou lafimen yo ye.
 \39:10\No longer let your hand be hard on me; I am wasted by the blows of your hand.
 τὴν δικαιοσύνην σου οὐκ ἔκρυσα ἐν τῇ καρδίᾳ μου τὴν ἀλήθειάν σου καὶ τὸ σωτήριόν σου εἶπα οὐκ ἔκρυσα τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου ἀπὸ συναγωγῆς πολλῆς
- 12 (39:13) Tanpri, Seyè, koute m' lè m'ap lapriyè. Tande jan m'ap rele, pa fèmen kè ou lè m'ap kriye nan pye ou. Mwen tankou tout zansèt mwen yo, se etranje mwen ye, se pase m'ap pase lakay ou.
 \39:11\By the weight of your wrath against man's sin, the glory of his form is wasted away; truly every man is but a breath. (Selah.)
 σὺ δὲ κύριε μὴ μακρόνης τοῦς οἰκτιρμούς σου ἀπ' ἐμοῦ τὸ ἔλεός σου καὶ ἡ ἀλήθειά σου διὰ παντὸς ἀντελάβοντό μου
- 13 (39:14) Tanpri, wete je ou sou mwen, pou m' ka pran yon ti souf, anvan m' ale, anvan m' mourì.
 \39:12\Let my prayer come to your ears, O Lord, and give attention to my cry, make an answer to my weeping; for my time here is short before you, and in a little time I will be gone, like all my fathers.
 ὅτι περιέσχον με κακά ὧν οὐκ ἔστιν ἀριθμὸς κατέλαβόν με αἱ ἀνομίαι μου καὶ οὐκ ἠδυνήθην τοῦ βλέπειν ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου καὶ ἡ καρδία μου ἐγκατέλιπέν με
- 1 ¶ (40:1) Pou chèf sanba yo. Se yon sòm David. (40:2) Mwen te mete tout espwa m' nan Seyè a. Li te panche zòrèy li bò kote m', li te tandè m' lè m' t'ap rele.
 &l¶To the chief music-maker. Of David. A Psalm.&gl¶
 εἰς τὸ τέλος ψαλμὸς τῷ δαυὶδ
- 2 (40:3) Li rale m' soti nan twou kote m' t'ap peri a, nan gwo ma labou a. Li mete m' sou gwo wòch la, li fè m' kanpe dwat ankò.
 \40:1\When I was waiting quietly for the Lord, his heart was turned to me, and he gave ear to my cry.
 μακάριος ὁ συνίων ἐπὶ πτωχῶν καὶ πένητα ἐν ἡμέρᾳ πονηρᾷ ῥύσεται αὐτὸν ὁ κύριος
- 3 (40:4) Li mete yon chante tou nèf nan bouch mwen, yon chante pou m' fè lwanj Bondye nou an. Anpil moun, lè yo wè sa, yo pral pè, y'a mete konfyans yo nan Seyè a.
 \40:2\He took me up out of a deep waste place, out of the soft and sticky earth; he put my feet on a rock, and made my steps certain.
 κύριος διαφυλάξει αὐτὸν καὶ ζήσει αὐτὸν καὶ μακαρίσει αὐτὸν ἐν τῇ γῆ καὶ μὴ παραδῶη αὐτὸν εἰς χεῖρας ἐχθροῦ αὐτοῦ
- 4 (40:5) Ala bon sa bon pou moun ki mete konfyans yo nan Seyè a, pou moun ki p'ap swiv ni moun k'ap fè awogans yo ni moun k'ap bay manti yo!
 \40:3\And he put a new song in my mouth, even praise to our God; numbers have seen it with fear, and put their faith in the Lord.
 κύριος βοηθήσει αὐτῷ ἐπὶ κλίνης ὀδόνης αὐτοῦ ὅλην τὴν κοίτην αὐτοῦ ἔστρεψας ἐν τῇ ἀρρωστίᾳ αὐτοῦ
- 5 (40:6) Seyè, Bondye mwen, ou te fè anpil bèl mènèy pou nou, ou te fè anpil lide pou nou. Pa gen tankou ou, Seyè! Mwen ta renmen fè moun konnen yo, mwen ta renmen pale sou yo. Men, yo sitèlman anpil, mwen pa ka rakonte yo.
 \40:4\Happy is the man who has faith in the Lord, and does not give honour to the men of pride or to those who are turned away to deceit.
 ἐγὼ εἶπα κύριε ἐλέησόν με ἵασαι τὴν ψυχὴν μου ὅτι ἤμαρτόν σοι
- 6 ¶ (40:7) Ou pa bezwen yo fè okenn ofrann bèt pou boule pou ou, ni pou yo fè ou kado anyen. Men, ou louvri zòrèy mwen yo. Ou pa mande pou yo boule okenn vyann bèt pou ou, ni pou yo touye bèt pou wete peche.
 \40:5\O Lord my God, great are the wonders which you have done in your thought for us; it is not possible to put them out in order before you; when I would give an account of them, their number is greater than I may say.
 οἱ ἐχθροί μου εἶπαν κακά μοι πότε ἀποθανεῖται καὶ ἀπολείται τὸ ὄνομα αὐτοῦ
- 7 (40:8) Lè sa a mwen di: -Men mwen, mwen vini, jan sa ekri sou mwen nan liv la.
 \40:6\You had no desire for offerings of beasts or fruits of the earth; ears you made for me: for burned offerings and sin offerings you made no request.
 καὶ εἰ εἰσπορεύετο τοῦ ἰδεῖν μάτην ἐλάλει ἡ καρδία αὐτοῦ συνήγαγεν ἀνομίαν ἑαυτῷ ἐξεπορεύετο ἔξω καὶ ἐλάλει
- 8 (40:9) Bondye mwen, mwen pran plezi m' nan fè sa ou vle m' fè. Wi, mwen kenbe lalwa ou nan fon kè m'
 \40:7\Then I said, See, I come; it is recorded of me in the roll of the book,
 ἐπὶ τὸ αὐτὸ κατ' ἐμοῦ ἐψηθύριζον πάντες οἱ ἐχθροί μου κατ' ἐμοῦ ἐλογίζοντο κακά μοι
- 9 (40:10) Seyè, lè tout pèp Bondye a te reyini, mwen te fè yo konnen jan ou fè nou gras. Wi, ou konn sa, mwen p'ap rete ak bouch mwen fèmen.
 \40:8\My delight is to do your pleasure, O my God; truly, your law is in my heart.
 λόγον παράνομον κατέθεντο κατ' ἐμοῦ μὴ ὁ κοιμώμενος οὐχὶ προσθήσει τοῦ ἀναστήναι
- 10 (40:11) Mwen pa t' manke pa di jan ou fè nou gras, jan ou bay moun sekou. Nan mitan tout pèp Bondye a, lè yo reyini, mwen pa t' manke pa di jan ou renmen nou, jan ou toujou kenbe pawòl ou.
 \40:9\I have given news of righteousness in the great meeting; O Lord, you have knowledge that I have not kept back my words.
 καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου ἐφ' ὃν ἤλπισα ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ περνησιμόν

- 11 ¶ (40:12) Seyè, ou pa janm sispann gen pitye pou mwen. W'ap toujou pwoteje m', paske ou renmen m'. Ou p'ap janm lage m'.
 \40:10>Your righteousness has not been folded away in my heart; I have made clear your true word and your salvation; I have not kept secret your mercy or your faith from the great meeting.
 σὺ δὲ κύριε ἐλέησόν με καὶ ἀνάστησόν με καὶ ἀνταποδώσω αὐτοῖς
- 12 (40:13) Kote m' vire, malè tonbe sou mwen. Mwen pa ka konte yo. Peche m' yo twòp pou mwen. Mwen pa k'ap sipòte yo. Yo pi plis pase cheve nan tèt mwen. Mwen pèdi tout kouraj mwen.
 \40:11\Take not away your gentle mercies from me, O Lord; let your mercy and your faith keep me safe for ever.
 ἐν τούτῳ ἔγνω ὅτι θεόληκός με ὅτι οὐ μὴ ἐπιχαρῆ ὁ ἐχθρός μου ἐπ' ἐμέ
- 13 (40:14) Seyè, tanpri, delivre m' non! Prese vin pote m' sekou, Seyè.
 \40:12\For unnumbered evils are round about me; my sins have overtaken me, so that I am bent down with their weight; they are more than the hairs of my head, my strength is gone because of them.
 ἐμοῦ δὲ διὰ τὴν ἀκακίαν ἀντελάβου καὶ ἐβεβαίωσάς με ἐνώπιόν σου εἰς τὸν αἰῶνα
- 14 (40:15) Moun k'ap chache touye m' yo, se pou yo tout wont, se pou yo pa ka leve tèt yo. Moun ki anvi wè malè rive mwen, se pou yo renka kò yo, se pou yo wont.
 \40:13\Be pleased, O Lord, to take me out of danger; O Lord, come quickly and give me help.
 εὐλογητὸς κύριος ὁ θεὸς Ἰσραὴλ ἀπὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα γένοιτο γένοιτο
- 1 ¶ (41:1) Pou chèf sanba yo. Se yon sòm David. (41:2) Ala bon sa bon pou moun ki pran ka pòn yo! Seyè a va delivre l' lè la nan tray.
 &l¶To the chief music-maker. A Psalm. Of David.>l
 εἰς τὸ τέλος εἰς σύνεσιν τοῖς υἱοῖς κορε
- 2 (41:3) Seyè a va pwoteje l', li p'ap kite l' mourir. L'ap fè l' viv ak kè kontan sou latè, li p'ap lage l' nan men lènmi l' yo pou yo fè sa yo vle avè l'.
 \41:1\Happy is the man who gives thought to the poor; the Lord will be his saviour in the time of trouble.
 ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων οὕτως ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σέ ὁ θεός
- 3 (41:4) Seyè a va ba l' fòs lè maladi fè l' pran kabann. Seyè a va ba l' gerizon lè li malad kouche.
 \41:2\The Lord will keep him safe, and give him life; the Lord will let him be a blessing on the earth, and will not give him into the hand of his haters.
 ἐδίψησεν ἡ ψυχὴ μου πρὸς τὸν θεὸν τὸν ζῶντα πότε ἤξω καὶ ὀφθήσομαι τῷ προσώπῳ τοῦ θεοῦ
- 4 (41:5) Mwen menm, mwen te di: Seyè, gen pitye pou mwen. Geri mwen, paske mwen te peche kont ou.
 \41:3\The Lord will be his support on his bed of pain: by you will all his grief be turned to strength.
 ἐγενήθη μοι τὰ δάκρυά μου ἄρτος ἡμέρας καὶ νυκτὸς ἐν τῷ λέγεσθαί μοι καθ' ἐκάστην ἡμέραν ποῦ ἐστὶν ὁ θεός σου
- 5 ¶ (41:6) Lènmi m' yo ap pale m' mal. Y'ap di: Kilè l'a mourir? Kilè y'a bliye l'?
 \41:4\I said, Lord, have mercy on me; make my soul well, because my faith is in you.
 ταῦτα ἐμνήσθην καὶ ἐξέχεα ἐπ' ἐμέ τὴν ψυχὴν μου ὅτι διελεύσομαι ἐν τόπῳ σκηνῆς θαυμαστῆς ἕως τοῦ οἴκου τοῦ θεοῦ ἐν φωνῇ ἀγαλλιάσεως καὶ ἐξομολογήσεως ἤχου ἑορτάζοντος
- 6 (41:7) Moun ki vin wè m' yo, se yon bann ipokrit. Se ranmase yo vin ranmase tout kalite move nouvèl. Soti yo soti, yo pwonmennen rakonte yo toupatou.
 \41:5\My haters say evil against me, When will he be dead, and his name come to an end?
 ἵνα τί περιλύπος εἶ ψυχὴ καὶ ἵνα τί συνταράσσεις με ἔλιπον ἐπὶ τὸν θεόν ὅτι ἐξομολογήσομαι αὐτῷ σωτήριον τοῦ προσώπου μου ὁ θεός μου
- 7 (41:8) Tout moun ki pa vle wè m' yo mete tèt yo ansanm pou pale nan zòrèy sou mwen. Yo kwè m' fini, nanpwen renmèd pou mwen. Y'ap fè yon pakèt vye lide sou mwen.
 \41:6\If one comes to see me, deceit is in his heart; he keeps a store of evil, which he makes public in every place.
 πρὸς ἐμὰντὸν ἡ ψυχὴ μου ἐταράχθη διὰ τοῦτο μνησθήσομαι σου ἐκ γῆς ἰορδάνου καὶ ἐρμωνιμ ἀπὸ ὄρους μικροῦ
- 8 (41:9) Y'ap di: Msye kondannen. Kote l' kouche a, nanpwen leve pou li ankò.
 \41:7\All my haters are talking secretly together against me; they are designing my downfall.
 ἄβυσσος ἄβυσσον ἐπικαλεῖται εἰς φωνὴν τῶν καταρρακτῶν σου πάντες οἱ μετεωρισμοὶ σου καὶ τὰ κύματά σου ἐπ' ἐμέ διήλθον
- 9 (41:10) Ata pi bon zanmi m' lan, moun mwen te fè konfyans anpil la, moun ki te konn manje nan menm plat avè m' lan, ata li menm, li trayi m'.
 \41:8\They say, He has an evil disease, which will not let him go: and now that he is down he will not get up again.
 ἡμέρας ἐντελεῖται κύριος τὸ ἔλεος αὐτοῦ καὶ νυκτὸς ὥδῃ παρ' ἐμοὶ προσευχὴ τῷ θεῷ τῆς ζωῆς μου
- 10 (41:11) Men ou menm, Seyè, gen pitye pou mwen. Mete m' sou de pye m' ankò, pou m' ka ba yo sa yo merite.
 \41:9\Even my dearest friend, in whom I had faith, who took bread with me, is turned against me.
 ἐρῶ τῷ θεῷ ἀντιλήμπτωρ μου εἶ διὰ τί μου ἐπελάθου ἵνα τί σκυθρωπάζων πορεύομαι ἐν τῷ ἐκθλίβειν τὸν ἐχθρόν μου

- 11 (41:12) M'a konnen ou kontan avè m' vre si m' wè lènmi m' yo pa banboche sou do m'.
 \41:10\But you, O Lord, have mercy on me, lifting me up, so that I may give them their punishment.
 ἐν τῷ καταθλάσαι τὰ ὀσῆ μου ὠνείδισάν με οἱ θλίβοντές με ἐν τῷ λέγειν αὐτούς μοι καθ' ἐκάστην ἡμέραν τοῦ ἐστίν ὁ θεός σου
- 12 (41:13) Wi, w'ap soutni m', paske mwen pa fè anyen ki mal. W'ap fè m' kanpe la devan ou pou tout tan.
 \41:11\By this I see that you have pleasure in me, because my hater does not overcome me.
 ἴνα τί περιύλπος εἶ ψυχὴ καὶ ἴνα τί συνταράσσεις με ἔλπισον ἐπὶ τὸν θεόν ὅτι ἐξομολογήσομαι αὐτῷ ἡ σωτηρία τοῦ προσώπου μου ὁ θεός μου
- 1 ¶ (42:1) Pou chèf sanba yo. Se yonn nan chante pitit Kore yo. (42:2) Menm jan yon bèt anvì bwè dlo larivyè, se konsa mwen anvì wè ou, Bondye.
 <To the chief music-maker. Maschil. Of the sons of Korah.>\n
 ψαλμός τῷ δαυὶδ κρῖνόν με ὁ θεός καὶ δίκασον τὴν δίκην μου ἐξ ἔθνους οὐχ ὅσιου ἀπὸ ἀνθρώπου ἀδίκου καὶ δολίου ῥῥοσαί με
- 2 (42:3) Se pa ti anvì mwen pa anvì wè Bondye, Bondye ki vivan an. Kilè m' ava ale pou m' adore Bondye lakay li? (42:4) Lajounen kou lannwit m'ap kriye. Se dlo ki sotì nan je m' ki sèvi m' manje. Se tout tan moun ap mande m': -Kote Bondye ou la?
 \42:1\Like the desire of the roe for the water-streams, so is my soul's desire for you, O God.
 ὅτι σὺ εἶ ὁ θεός κραταίωμά μου ἴνα τί ἀπόσω με καὶ ἴνα τί σκυθρωπάζων πορεύομαι ἐν τῷ ἐκθλίβειν τὸν ἐχθρόν μου
- 4 (42:5) Kè m' ap fann lè m' chonje bagay tan lontan: mwen te konn mache ansanm ak yon foul moun, ki te konn ale lakay Bondye. Moun yo te konn fè fèt, yo te konn chante, yo t'ap di Bondye mèsi.
 \42:3\My tears have been my food day and night, while they keep saying to me, Where is your God?
 καὶ εἰσελεύσομαι πρὸς τὸ θυσιαστήριον τοῦ θεοῦ πρὸς τὸν θεὸν τὸν εὐφραίνοντα τὴν νεότητά μου ἐξομολογήσομαι σοὶ ἐν κιθάρᾳ ὁ θεός ὁ θεός μου
- 5 (42:6) Mwen pale ak tèt mwen, mwen di: -Poukisa m' kagou konsa? Poukisa m'ap plede plenn konsa nan kè m'? M'ap met espwa m' nan Bondye, paske mwen gen pou m' fè lwanj li ankò. Se li k'ap delivre m', se li ki Bondye mwen.
 \42:4\Let my soul be overflowing with grief when these things come back to my mind, how I went in company to the house of God, with the voice of joy and praise, with the song of those who were keeping the feast.
 ἴνα τί περιύλπος εἶ ψυχὴ καὶ ἴνα τί συνταράσσεις με ἔλπισον ἐπὶ τὸν θεόν ὅτι ἐξομολογήσομαι αὐτῷ σωτήριον τοῦ προσώπου μου ὁ θεός μου
- 1 ¶ Fè m' jistis, Bondye. Defann kòz mwen kont moun sa yo ki pa konnen ou. Delivre m' anba moun sa yo k'ap bay manti, k'ap fè mehanste.
 Be my judge, O God, supporting my cause against a nation without religion; O keep me from the false and evil man.
 εἰς τὸ τέλος τοῖς υἱοῖς κορε εἰς σύνεσιν ψαλμός
- 2 Se ou ki Bondye mwen, se ou ki tout pwoteksyon mwen. Poukisa ou lage m' konsa? Poukisa pou m'ap viv ak tout lapenn sa a nan kè m', lè lènmi m' yo ap kraze m' anba pye yo?
 You are the God of my strength; why have you put me from you? why do I go in sorrow because of the attacks of my haters?
 ὁ θεός ἐν τοῖς ὧσιν ἡμῶν ἠκούσαμεν οἱ πατέρες ἡμῶν ἀνήγγειλαν ἡμῖν ἔργον ὃ εἰργάσω ἐν ταῖς ἡμέραις αὐτῶν ἐν ἡμέραις ἀρχαίαις
- 3 Voye limyè ou, moutre m' verite ou la. Fè yo fè m' wè chemen pou m' pran an. Fè yo mennen m' sou mòn ki apa pou ou a, nan kay kote ou rete a.
 O send out your light and your true word; let them be my guide: let them take me to your holy hill, and to your tents.
 ἡ χεὶρ σου ἔθνη ἐξωλέθρευσεν καὶ κατεφύτευσας αὐτούς ἐκάκωσας λαοὺς καὶ ἐξέβαλες αὐτούς
- 4 Lè sa a, m'a tounen vin bò lotèl Bondye a, Bondye ki fè kè m' kontan an, Bondye k'ap fè m' fè fèt la. M'a jwe enstriman mizik pou Bondye, pou Bondye pa m' lan.
 Then I will go up to the altar of God, to the God of my joy; I will be glad and give praise to you on an instrument of music, O God, my God.
 οὐ γὰρ ἐν τῇ ῥομφαίᾳ αὐτῶν ἐκληρονόμησαν γῆν καὶ ὁ βραχίων αὐτῶν οὐκ ἔσωσεν αὐτούς ἀλλ' ἡ δεξιὰ σου καὶ ὁ βραχίων σου καὶ ὁ φωτισμὸς τοῦ προσώπου σου ὅτι εὐδόκησας ἐν αὐτοῖς
- 5 Wi, men poukisa m' kagou konsa? Poukisa m'ap plenn konsa nan kè m'? M'ap mete espwa mwen nan Bondye, paske mwen gen pou m' fè lwanj li ankò. Se li k'ap delivre m', se li ki Bondye mwen.
 Why are you crushed down, O my soul? and why are you troubled in me? put your hope in God, for I will again give him praise who is my help and my God.
 σὺ εἶ αὐτὸς ὁ βασιλεὺς μου καὶ ὁ θεός μου ὁ ἐντελλόμενος τὰς σωτηρίας ἰακωβ
- 1 ¶ (44:1) Pou chèf sanba yo. Se yonn nan chante pitit Kore yo. (44:2) Bondye, nou te tande ak zòrèy nou tout gwo bagay ou te fè nan tan lontan. Wi, granmoun nou yo te rakonte nou tou sa ou te fè pou yo nan tan lontan.
 <To the chief music-maker. Of the sons of Korah Maschil.>\n
 εἰς τὸ τέλος ὑπὲρ τῶν ἀλλοιωθησομένων τοῖς υἱοῖς κορε εἰς σύνεσιν ᾠδὴ ὑπὲρ τοῦ ἀγαπητοῦ
- 2 (44:3) Yo di nou se avèk fòs kouraj ou ou te chase moun lòt nasyon yo, pou ou te kapab tabli yo nan peyi a. Yo di nou jan ou te maltrete anpil lòt nasyon pou ou te ka fè plas pou zansèt nou yo.
 \44:1\It has come to our ears, O God, our fathers have given us the story, of the works which you did in their days, in the old times,
 ἐξηρεύξατο ἡ καρδία μου λόγον ἀγαθὸν λέγω ἐγὼ τὰ ἔργα μου τῷ βασιλεῖ ἡ γλῶσσά μου κάλαμος γραμματέως ὀξυγράφου

- 3 (44:4) Se pa t' avèk nepe pèp ou a te pran peyi a, se pa t' fòs ponyèt yo ki te fè yo genyen batay la. Men, se te pouwva ou ak fòs ponyèt pa ou ki te penmèt yo fè tou sa. Ou te la avèk yo pou ba yo kouraj. Ou te fè tou sa paske ou renmen yo.
 \44:2\Uprooting the nations with your hand, and planting our fathers in their place; cutting down the nations, but increasing the growth of your people.
 ὄραϊος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων ἐξεχύθη χάρις ἐν χεῖλεσίν σου διὰ τοῦτο εὐλόγησέν σε ὁ θεὸς εἰς τὸν αἰῶνα
- 4 (44:5) Se ou ki wa mwen, se ou ki Bondye mwen. Fè pitit Jakòb yo jwenn delivrans.
 \44:3\For they did not make the land theirs by their swords, and it was not their arms which kept them safe; but your right hand, and your arm, and the light of your face, because you had pleasure in them.
 περιζῶσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου δυνατέ τῆ ὠραιότητί σου καὶ τῷ κάλλει σου
- 5 (44:6) Avèk pouwva ou, nou kilbite lènmi nou yo. Avèk ou menm ki la avèk nou an, n'ap kraze moun ki leve dèyè nou yo.
 \44:4\You are my King and my God; ordering salvation for Jacob.
 καὶ ἔντεινον καὶ κατενοδοῦ καὶ βασιλεύε ἐνεκεν ἀληθείας καὶ πραΰτητος καὶ δικαιοσύνης καὶ ὁδηγήσει σε θαυμαστῶς ἢ δεξιά σου
- 6 (44:7) Mwen p'ap mete konfyans mwen nan banza. Se pa nepe m' ki pou delivre m'.
 \44:5\Through you will we overcome our haters; by your name will they be crushed under our feet who are violent against us.
 τὰ βέλη σου ἠκονημένα δυνατέ λαοὶ ὑποκάτω σου πεσοῦνται ἐν καρδίᾳ τῶν ἐχθρῶν τοῦ βασιλέως
- 7 (44:8) Se ou menm ki te delivre nou anba lènmi nou yo. Ou fè moun ki pa t' vle wè nou yo wont.
 \44:6\I will not put faith in my bow, my sword will not be my salvation.
 ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου
- 8 (44:9) Se chak jou n'ap fè lwanj ou. Se tout tan n'ap nonmen non ou, n'ap di ou mèsi.
 \44:7\But it is you who have been our saviour from those who were against us, and have put to shame those who had hate for us.
 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεὸς σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου
- 9 ¶ (44:10) Men koulye a, Bondye, ou vire do ban nou, ou fè nou pran wont, ou pa sotif ansanm avèk lame nou yo ankò.
 \44:8\Our pride is in God at all times, to his name we give praise for ever. (Selah.)
 σμύρνα καὶ στακτή καὶ κασία ἀπὸ τῶν ἱματίων σου ἀπὸ βάρων ἐλεφαντίνων ἐξ ὧν ἠψφρανάν σε
- 10 (44:11) Ou fè nou kouri devan lènmi nou yo. Moun ki pa vle wè nou yo ap piye nou alèz.
 \44:9\But now you have sent us away from you, and put us to shame; you do not go out with our armies.
 θυγατέρες βασιλέων ἐν τῇ τιμῇ σου παρέστη ἢ βασίλισσα ἐκ δεξιῶν σου ἐν ἱματισμῷ διαχρῶσφ περιβεβλημένη πεποικιλμένη
- 11 (44:12) Ou lage nou tankou mouton y'ap mennen labatwa. Ou gaye nou nan mitan tout lòt peyi yo.
 \44:10\Because of this we are turned back by the attacker: those who have hate for us take our goods for themselves.
 ἄκουσον θύγατερ καὶ ἰδὲ καὶ κλῖνον τὸ οὖς σου καὶ ἐπιλάθου τοῦ λαοῦ σου καὶ τοῦ οἴκου τοῦ πατρός σου
- 12 (44:13) Ou vann pèp ou a pou gremesi, ou pa fè okenn benefis sou li.
 \44:11\You have made us like sheep which are taken for meat; we are put to flight among the nations.
 ὅτι ἐπεθύμησεν ὁ βασιλεὺς τοῦ κάλλους σου ὅτι αὐτός ἐστιν ὁ κύριός σου
- 13 (44:14) Ou fè nasyon ki bò kote nou yo ap pase nou nan betiz Wi, yo tout ap lonje dwèt sou nou, y'ap pase nou nan rizib.
 \44:12\You let your people go for nothing; your wealth is not increased by their price.
 καὶ προσκυνήσουσιν αὐτῷ θυγατέρες τύρου ἐν δώροις τὸ πρόσωπόν σου λιτανεύσουσιν οἱ πλούσιοι τοῦ λαοῦ
- 14 (44:15) Ou fè tout lòt nasyon yo ap bay istwa sou nou. Kou yo wè nou, y'ap fè siy sou nou.
 \44:13\You have made us to be looked down on by our neighbours, we are laughed at and shamed by those who are round about us.
 πᾶσα ἡ δόξα αὐτῆς θυγατρὸς βασιλέως ἔσωθεν ἐν κροσσωτοῖς χρυσοῖς περιβεβλημένη πεποικιλμένη
- 15 (44:16) -(we vèsè pwochen)
 \44:14\Our name is a word of shame among the nations, a sign for the shaking of heads among the peoples.
 ἀπενεχθήσονται τῷ βασιλεῖ παρθένου ὀπίσω αὐτῆς αἱ πλησίον αὐτῆς ἀπενεχθήσονται σοι

- 16 (44:17) Lè m' tande moun k'ap joure m' yo, moun k'ap vekse m' yo, mwen pa ka gade yo nan je. Lè m' devan lènmi ak moun ki pa vle wè m' yo, lawont fè m' bouche figi m'.
 \44:15\My downfall is ever before me, and I am covered with the shame of my face;
 ἀπενεχθήσονται ἐν εὐφροσύνῃ καὶ ἀγαλλιάσει ἀχθήσονται εἰς ναὸν βασιλείως
- 17 ¶ (44:18) Wi, tout malè sa yo rive nou, men, nou pa janm bliye ou. Nou pa t' manke anyen nan kontra ou fè avèk nou an.
 \44:16\Because of the voice of him who says sharp and bitter words; because of the hater and him who is the instrument of punishment.
 ἀντὶ τῶν πατέρων σου ἐγενήθησάν σοι υἱοὶ καταστήσεις αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν
- 18 (44:19) Nou pa janm vire do ba ou, nou pa janm kite chemen ou mete devan nou an.
 \44:17\All this has come on us, but still we have kept you in our memory; and we have not been false to your word.
 μνησθήσονται τοῦ ὀνόματός σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ διὰ τοῦτο λαοὶ ἐξομολογήσονται σοὶ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος
- 1 ¶ (45:1) Pou chèf sanba yo. Se pou yo chante sou menm lè ak chante ki di: Bèl ti flè savann blan yo. Se yon chante pitit Kore yo. Se yon chan damou. (45:2) Mwen gen anpil bèl pawòl nan bouch mwen. Mwen pral chante yon chante pou wa a, mwen tankou yon moun ki konn konpoze bèl chante.
 &l\To the chief music-maker; put to Shoshannim. Of the sons of Korah. Maschil. A Song of loves.&g\l
 εἰς τὸ τέλος ὑπὲρ τῶν υἱῶν κορε ὑπὲρ τῶν κρυφίων ψαλμός
- 2 (45:3) Pa gen pi bèl gason pase ou sou tout latè. Ou gen bèl pawòl dous nan bouch ou. Se poutèt sa, Bondye ap toujou beni ou.
 \45:1\My heart is flowing over with good things; my words are of that which I have made for a king; my tongue is the pen of a ready writer.
 ὁ θεὸς ἡμῶν καταφυγὴ καὶ δύναμις βοηθῆς ἐν θλίψεσιν ταῖς εὐρούσαις ἡμᾶς σφόδρα
- 3 (45:4) Ou menm vanyan gason, pase nepe ou nan ren ou, pou moun ka wè jan ou gen pouvwa, pou yo ka gen respè pou ou.
 \45:2\You are fairer than the children of men; grace is flowing through your lips; for this cause the blessing of God is with you for ever.
 διὰ τοῦτο οὐ φοβηθήσόμεθα ἐν τῷ ταράσσεσθαι τὴν γῆν καὶ μετατίθεσθαι ὄρη ἐν καρδίαις θαλασσῶν
- 4 (45:5) Moute sou cha ou, al goumen, pou pran defans moun ki kenbe pawòl yo, moun ki gen bon kè, moun ki mache dwat devan ou. Kouraj ou ap fè ou genyen batay la.
 \45:3\Put on your sword, make it ready at your side, O strong chief, with your glory and power.
 ἤχησαν καὶ ἐταράχθησαν τὰ ὕδατα αὐτῶν ἐταράχθησαν τὰ ὄρη ἐν τῇ κραταιότητι αὐτοῦ διάψαλμα
- 5 (45:6) Flèch ou yo pwenti. Moun lòt nasyon yo ap tonbe nan pye ou. Lènmi wa a pèdi tout kouraj yo.
 \45:4\And go nobly on in your power, because you are good and true and without pride; and your right hand will be teaching you things of fear.
 τοῦ ποταμοῦ τὰ ὀρμήματα εὐφραίνουσιν τὴν πόλιν τοῦ θεοῦ ἠγίασεν τὸ σκῆνωμα αὐτοῦ ὁ ὕψιστος
- 6 ¶ (45:7) Gouvènman ou lan la pou tout tan tout tan. W'ap gouvènen san patipri tankou yon wa nan peyi ou la.
 \45:5\Your arrows are sharp in the heart of the king's haters; because of them the peoples are falling under you.
 ὁ θεὸς ἐν μέσῳ αὐτῆς οὐ σαλευθήσεται βοηθήσει αὐτῇ ὁ θεὸς τὸ πρὸς πρῶί
- 7 (45:8) Ou renmen tou sa ki byen, ou rayi tou sa ki mal. Se poutèt sa, Bondye ki Bondye ou l'a chwazi ou. Li fè kè ou kontan nèt ale: Li fè pou ou bagay li pa fè pou lòt zanmi ou yo.
 \45:6\Your seat of power, O God, is for ever and ever; the rod of your kingdom is a rod of honour.
 ἐταράχθησαν ἔθνη ἔκλιναν βασιλεῖαι ἔδωκεν φωνὴν αὐτοῦ ἐσαλεύθη ἡ γῆ
- 8 (45:9) Tout rad ou santi bon ak odè flè jasmen, womaren ak sitwonèl. Nan palè ou ki kouvri ak livwa, y'ap fè mizik pou fè kè ou kontan.
 \45:7\You have been a lover of righteousness and a hater of evil: and so God, your God, has put the oil of joy on your head, lifting you high over all other kings.
 κύριος τῶν δυνάμεων μεθ' ἡμῶν ἀντιλήπτωρ ἡμῶν ὁ θεὸς ἰακωβ διάψαλμα
- 9 (45:10) Pami medam k'ap sèvi lakay ou yo anpil ladan yo se pitit fi wa yo ye. Sou bò dwat ou, larenn lan kanpe byen bèl. Li gen sou li bijou fèt an lò ki sotfi peyi Ofi.
 \45:8\Your robes are full of the smell of all sorts of perfumes and spices; music from the king's ivory houses has made you glad.
 δεῦτε ἴδετε τὰ ἔργα κυρίου ἃ ἔθετο τέρατα ἐπὶ τῆς γῆς
- 10 ¶ (45:11) Koute, mafi! Gade byen! Tande sa m'ap di ou: -Ou mèt bliye pèp kote ou soti a. Ou mèt bliye moun kay papa ou yo.
 \45:9\Kings' daughters are among your noble women: on your right is the queen in gold of Ophir.
 ἀνταναιρῶν πολέμους μέχρι τῶν περάτων τῆς γῆς τόξον συντρίβει καὶ συγκλάσει ὄπλον καὶ θυρεοὺς κατακαύσει ἐν πυρὶ
- 11 (45:12) Wa a pa manke renmen ou, paske ou bèl. Se li ki mèt ou, se pou ou obeyi l'.
 \45:10\O daughter, give thought and attention, and let your ear be open; no longer keep in mind your people, and your father's house;
 σχολάσατε καὶ γινῶτε ὅτι ἐγώ εἰμι ὁ θεὸς ὑψωθήσομαι ἐν τοῖς ἔθνεσιν ὑψωθήσομαι ἐν τῇ γῇ

- 12 (45:13) Moun peyi Tir ap pote anpil kado ba ou. Moun rich yo ap vin flate ou.
 \45:11\So will the king have a great desire for you, seeing how beautiful you are; because he is your lord, give him honour.
 κύριος τῶν δυνάμεων μεθ' ἡμῶν ἀντιλήμπτωρ ἡμῶν ὁ θεὸς ἰακῶβ
- 1 ¶ (46:1) Pou chèf sanba yo. Se yon chante pitit Kore yo pou yo chante tou dousman. (46:2) Se Bondye ki tout pwoteksyon nou, se li menm ki tout fòs nou. Li toujou pare pou ban nou sekou lè nou anba tray.
 &lfto the chief music-maker. Of the sons of Korah; put to Alamothe. A Song.>l
 εἰς τὸ τέλος ὑπὲρ τῶν υἱῶν κορε ψαλμός
- 2 (46:3) Se poutèt sa, nou te mèt wè tè a ap tranble, nou te mèt wè mòn yo ap chavire tonbe nan mitan lanmè, nou pa bezwen pè anyen.
 \46:1\God is our harbour and our strength, a very present help in trouble.
 πάντα τὰ ἔθνη κροτήσατε χεῖρας ἀλαλάζατε τῷ θεῷ ἐν φωνῇ ἀγαλλιάσεως
- 3 (46:4) Nou te mèt wè lanm lanmè yo move, y'ap kimen, jouk mòn yo rive tranble lè lanmè a ap frape sou rivay la, nou pa bezwen pè.
 \46:2\For this cause we will have no fear, even though the earth is changed, and though the mountains are moved in the heart of the sea;
 ὅτι κύριος ὕψιστος φοβερός βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν
- 4 (46:5) Gen yon gwo dlo larivyè k'ap koule pou fè kè moun kontan nan lavil Bondye a, sèl kote ki apa nèt pou Bondye ki anwo nan syèl la.
 \46:3\Though its waters are sounding and troubled, and though the mountains are shaking with their violent motion. (Selah.)
 ὑπέταξεν λαοὺς ἡμῖν καὶ ἔθνη ὑπὸ τοῦς πόδας ἡμῶν
- 5 (46:6) Bondye nan mitan lavil la, lavil la p'ap janm brannen. Depi granmaten, Bondye ap pote l' sekou.
 \46:4\There is a river whose streams make glad the resting-place of God, the holy place of the tents of the Most High.
 ἐξελέξατο ἡμῖν τὴν κληρονομίαν αὐτοῦ τὴν καλλονὴν ἰακῶβ ἣν ἠγάπησεν διάψαλμα
- 6 ¶ (46:7) Moun lòt peyi yo ap bat kò yo, chèf gouvènman yo pran lezam. Bondye fè tande vwa li, latè pran tranble.
 \46:5\God has taken his place in her; she will not be moved: he will come to her help at the dawn of morning.
 ἀνέβη ὁ θεὸς ἐν ἀλλαγμῷ κύριος ἐν φωνῇ σάλπιγγος
- 7 (46:8) Seyè ki gen tout pouwva a la avèk nou. Se bò kote Bondye Jakòb la nou jwenn kote pou n' kache.
 \46:6\The nations were angry, the kingdoms were moved; at the sound of his voice the earth became like wax.
 ψάλατε τῷ θεῷ ἡμῶν ψάλατε ψάλατε τῷ βασιλεῖ ἡμῶν ψάλατε
- 8 (46:9) Vini wè travay Seyè a! Gade rava j'ap fè sou latè!
 \46:7\The Lord of armies is with us; the God of Jacob is our high tower. (Selah.)
 ὅτι βασιλεὺς πάσης τῆς γῆς ὁ θεὸς ψάλατε συνετῶς
- 9 (46:10) Se li menm ki fè yo sispann fè lagè toupatou sou latè. Li kase banza yo, li kase frenn yo de bout, li boule tout cha yo nèt.
 \46:8\Come, see the works of the Lord, the destruction which he has made in the earth.
 ἐβασίλευσεν ὁ θεὸς ἐπὶ τὰ ἔθνη ὁ θεὸς κάθηται ἐπὶ θρόνου ἀγίου αὐτοῦ
- 10 (46:11) Li di: -Rete la! Sispann goumen! Konnen se mwen menm ki Bondye. Se mwen k'ap dominen sou tout nasyon yo. Se mwen k'ap dominen sou tout latè.
 \46:9\He puts an end to wars over all the earth; by him the bow is broken, and the spear cut in two, and the carriage burned in the fire.
 ἄρχοντες λαῶν συνήχθησαν μετὰ τοῦ θεοῦ αβρααμ ὅτι τοῦ θεοῦ οἱ κραταιοὶ τῆς γῆς σφόδρα ἐπύρθησαν
- 1 ¶ (47:1) Pou chèf sanba yo. Se yon sòm pitit Kore yo. (47:2) Nou tout pèp yo, bat bravo! Fè lwanj Seyè a! Rele ak kè kontan!
 &lfto the chief music-maker. A Psalm. Of the sons of Korah.>l
 ψαλμὸς ᾠδῆς τοῖς υἱοῖς κορε δευτέρᾳ σαββάτου
- 2 (47:3) Paske, Seyè ki anwo nan syèl la, se moun ki pa nan jwèt, se moun pou nou pè. Se yon gwo wa k'ap gouvènènan sou tout latè.
 \47:1\O make a glad noise with your hands, all you peoples; letting your voices go up to God with joy.
 μέγας κύριος καὶ αἰνετὸς σφόδρα ἐν πόλει τοῦ θεοῦ ἡμῶν ὄρει ἀγίῳ αὐτοῦ
- 3 (47:4) Li fè nou dominen sou anpil pèp, li mete anpil nasyon sou zòd nou.
 \47:2\For the Lord Most High is to be feared; he is a great King over all the earth.
 εὗ ῥιζῶν ἀγαλλιάματι πάσης τῆς γῆς ὄρη σίων τὰ πλευρὰ τοῦ βορρᾶ ἢ πόλις τοῦ βασιλέως τοῦ μεγάλου

- 4 (47:5) Se li ki chwazi peyi kote n'ap viv la pou nou. Peyi sa a se yon lwanj pou pitit Jakòb li renmen anpil yo.
 \47:3\He will put down the peoples under us, and the nations under our feet.
 ὁ θεὸς ἐν ταῖς βάρεσιν αὐτῆς γινώσκειται ὅταν ἀντιλαμβάνηται αὐτῆς
- 5 ¶ (47:6) Bondye ap mache moute, tout pèp la ap rele, y'ap kònen klewon sitèlman yo kontan.
 \47:4\He will give us our heritage, the glory of Jacob who is dear to him. (Selah.)
 ὅτι ἰδοὺ οἱ βασιλεῖς συνήχθησαν ἤλθοσαν ἐπὶ τὸ αὐτό
- 6 (47:7) Chante pou Bondye, fè lwanj li! Wi, chante pou wa nou an, fè lwanj li!
 \47:5\God has gone up with a glad cry, the Lord with the sound of the horn.
 αὐτοὶ ἰδόντες οὕτως ἐθαύμασαν ἐταράχθησαν ἐσαλεύθησαν
- 7 (47:8) Paske, se Bondye ki wa sou tout latè. Chante yon chante espesyal pou li!
 \47:6\Give praises to God, make songs of praise; give praises to our King, make songs of praise.
 τρόμος ἐπελάβετο αὐτῶν ἐκεῖ ὠδίνες ὡς τικτούσης
- 8 (47:9) Bondye dominen sou tout nasyon yo. Bondye chita sou fotèy ki apa pou li a.
 \47:7\For God is the King of all the earth; make songs of praise with knowledge.
 ἐν πνεύματι βιαίῳ συντρίψεις πλοῖα θαρσῖς
- 9 (47:10) Chèf lòt peyi yo mete tèt yo ansanm ak pèp Bondye Abraram lan, paske se Bondye ki gen tout zam pou defann pèp yo. L'ap dominen sou tout bagay.
 \47:8\God is the ruler over the nations; God is on the high seat of his holy rule.
 καθάπερ ἠκούσαμεν οὕτως εἶδομεν ἐν πόλει κυρίου τῶν δυνάμεων ἐν πόλει τοῦ θεοῦ ἡμῶν ὁ θεὸς ἐθεμελίωσεν αὐτὴν εἰς τὸν αἰῶνα διάψαλμα
- 1 ¶ (48:1) Chante sa a, se yon sòm pitit Kore yo. (48:2) Seyè a gen gwo pouvwa! Li merite pou yo fè lwanj li nan lavil Bondye nou an, sou mòn ki apa pou li a.
 &It A Song. A Psalm. Of the sons of Korah.>\
 εἰς τὸ τέλος τοῖς υἱοῖς κορε ψαλμός
- 2 (48:3) Ala yon bèl mòn! Li fè kè tout moun sou latè kontan. Sou mòn Siyon an, ki sou bò nò, se la yo bati lavil gwo wa a.
 \48:1\Great is the Lord and greatly to be praised, in the town of our God, in his holy mountain.
 ἀκούσατε ταῦτα πάντα τὰ ἔθνη ἐνωτίσασθε πάντες οἱ κατοικοῦντες τὴν οἰκουμένην
- 3 (48:4) Seyè a rete lakay li, li fè konnen se bò kote l' yo jwenn kote pou yo kache.
 \48:2\Beautiful in its high position, the joy of all the earth, is the mountain of Zion, the mountain of God, the town of the great King.
 οἷ τε γηγενεῖς καὶ οἱ υἱοὶ τῶν ἀνθρώπων ἐπὶ τὸ αὐτὸ πλοῦσιος καὶ πένης
- 4 (48:5) Men sa ki te pase: Wa yo te mete tèt yo ansanm, yo vin atake an menm tan.
 \48:3\In its buildings God is seen to be a high tower.
 τὸ στόμα μου λαλήσει σοφίαν καὶ ἡ μελέτη τῆς καρδίας μου σόνεσιν
- 5 (48:6) Lè yo wè l', yo sezi. Yo pè, yo kouri san gad dèyè.
 \48:4\For see! the kings came together by agreement, they were joined together.
 κλιῶ εἰς παραβολὴν τὸ οὖς μου ἀνοίξω ἐν ψαλτηρίῳ τὸ πρόβλημά μου
- 6 (48:7) Yon sèl tranbleman pran yo. Kè yo sere tankou yon fanm ki gen tranche,
 \48:5\They saw it, and so were full of wonder; they were troubled, and went quickly away in fear.
 ἵνα τί φοβοῦμαι ἐν ἡμέρᾳ πονηρᾷ ἢ ἀνομία τῆς πτέρνης μου κυκλώσει με
- 7 (48:8) tankou lè van nòde ap kraze batiman Tasis yo sou lanmè.
 \48:6\Shaking came on them and pain, as on a woman in childbirth.
 οἱ πεποιθότες ἐπὶ τῇ δυνάμει αὐτῶν καὶ ἐπὶ τῷ πλήθει τοῦ πλοῦτου αὐτῶν καυχόμενοι
- 8 ¶ (48:9) Sa nou te konn tande moun di a, koulye a nou wè l' ak je nou nan lavil Bondye nou an, nan lavil Seyè ki gen tout pouvwa a. Bondye ap toujou pwoteje lavil la.
 \48:7\By you the ships of Tarshish are broken as by an east wind.
 ἀδελφὸς οὐ λυτροῦται λυτρώσεται ἄνθρωπος οὐ δώσει τῷ θεῷ ἐξίλασμα αὐτοῦ

- 9 (48:10) Nou rete nan tanp ou a, n'ap kalkile jan ou renmen nou, Bondye.
 \48:8\As it came to our ears so have we seen it, in the town of the Lord of armies, in the town of our God; God will keep it fixed for ever. (Selah.)
 και την τιμήν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ
- 10 (48:11) Se tout moun k'ap nonmen non ou, menm jan an tou, toupatou sou latè y'ap fè lwanj ou. Ou gen anpil pouwva, men ou pa fè lenjistis.
 \48:9\Our thoughts were of your mercy, O God, while we were in your Temple.
 και ἐκόπασεν εἰς τὸν αἰῶνα και ζήσεται εἰς τέλος ὅτι οὐκ ὄψεται καταφθοράν ὅταν ἴδῃ σοφοῦς ἀποθνήσκοντας
- 11 (48:12) Moun ki rete sou mòn Siyon yo kontan. Moun ki rete nan peyi Jide yo pral fè fèt, paske ou konn fè moun jistis.
 \48:10\As your name is, O God, so is your praise to the ends of the earth; your right hand is full of righteousness.
 ἐπὶ τὸ αὐτὸ ἄφρων και ἄνους ἀπολοῦνται και καταλείψουσιν ἄλλοτρίοις τὸν πλοῦτον αὐτῶν
- 12 (48:13) Mache, fè tout tou lavil la. Konte konbe fò li genyen.
 \48:11\Let there be joy in the mountain of Zion, and let the daughters of Judah be glad, because of your wise decisions.
 και οἱ τάφοι αὐτῶν οἰκία αὐτῶν εἰς τὸν αἰῶνα σκηνώματα αὐτῶν εἰς γενεὴν και γενεάν ἐπεκαλέσαντο τὰ ὀνόματα αὐτῶν ἐπὶ τῶν γαιῶν αὐτῶν
- 13 (48:14) Egzaminen miray lavil la byen egzaminen. Vizite tout pòs faksyonnè yo, pou nou kapab fè pitit pitit nou yo konnen
 \48:12\Make your way about Zion, and go round it, numbering its towers.
 και ἄνθρωπος ἐν τιμῇ ὧν οὐ συνῆκεν παρασυνεβλήθη τοῖς κτήνεσιν τοῖς ἀνοήτοις και ὠμοιόθη αὐτοῖς
- 14 (48:15) se Bondye sa a ki Bondye nou pou tout tan tout tan. Se li menm k'ap kondi nou jouk sa kaba.
 \48:13\Take note of its strong walls, looking well at its fair buildings; so that you may give word of it to the generation which comes after.
 αὕτη ἡ ὁδὸς αὐτῶν σκάνδαλον αὐτοῖς και μετὰ ταῦτα ἐν τῷ στόματι αὐτῶν εὐδοκίησουσιν διάψαλμα
- 1 ¶ (49:1) Pou chèf sanba yo. Se yon sòm pitit Kore yo. (49:2) Nou tout, koute sa byen. Louvri zòrèy nou, nou menm k'ap viv toupatou sou latè,
 &ItAlamoth. To the chief music-maker. Of the sons of Korah. A Psalm.>\
 ψαλμὸς τῷ ασαφ θεὸς θεῶν κύριος ἐλάλησεν και ἐκάλεσεν τὴν γῆν ἀπὸ ἀνατολῶν ἡλίου και μέχρι δυσμῶν
- 2 (49:3) gran kou piti, rich kou pòn.
 \49:1\Give attention to this, all you peoples; let your ears be open, all you who are living in the world.
 ἐκ σιων ἡ εὐπρέπεια τῆς ὀραιότητος αὐτοῦ ὁ θεὸς ἐφανῶς ἦξει
- 3 (49:4) Mwen pral ban nou bon konsèy. Sa ki nan kè m' se bagay ki gen sans.
 \49:2\High and low together, the poor, and those who have wealth.
 ὁ θεὸς ἡμῶν και οὐ παρασιωπήσεται πῦρ ἐναντίον αὐτοῦ καθήσεται και κύκλω αὐτοῦ καταγίς σφόδρα
- 4 (49:5) M'ap louvri zòrèy mwen pou m' tande parabòl la. Mwen pral esplikè l' ban nou antan m'ap jwe mizik.
 \49:3\From my mouth will come words of wisdom; and in the thoughts of my heart will be knowledge.
 προσκαλέσεται τὸν οὐρανὸν ἄνω και τὴν γῆν διακρίνει τὸν λαὸν αὐτοῦ
- 5 (49:6) Poukisa pou m' ta pè, lè jou malè a rive, lè moun ki pa vle wè m' yo sènen m' toupatou ak move lide nan tèt yo?
 \49:4\I will put my teaching into a story; I will make my dark sayings clear with music.
 συναγάγετε αὐτῷ τοὺς ὁσίους αὐτοῦ τοὺς διατιθεμένους τὴν διαθήκην αὐτοῦ ἐπὶ θυσίαις
- 6 ¶ (49:7) Moun ki mete konfyans yo nan byen latè, moun k'ap fè grandizè pou richès yo genyen,
 \49:5\What cause have I for fear in the days of evil, when the evil-doing of those who are working for my downfall is round about me?
 και ἀναγγελοῦσιν οἱ οὐρανοὶ τὴν δικαιοσύνην αὐτοῦ ὅτι ὁ θεὸς κριτῆς ἐστιν διάψαλμα
- 7 (49:8) pa gen yonn ladan yo ki ka bay senk kòb pou delivre frè yo, ni ki ka peye Bondye pou l' delivre yo.
 \49:6\Even of those whose faith is in their wealth, and whose hearts are lifted up because of their stores.
 ἄκουσον λαὸς μου και λαλήσω σοι ἰσραηλ και διαμαρτύρομαί σοι ὁ θεὸς ὁ θεὸς σοῦ εἰμι ἐγώ
- 8 (49:9) Yo ta mèt pare pou yo bay anpil lajan pou sove lavi pa yo, sa p'ap janm rive fèt.
 \49:7\Truly, no man may get back his soul for a price, or give to God the payment for himself;
 οὐκ ἐπὶ ταῖς θυσίαις σου ἐλέγξω σε τὰ δὲ ὀλοκαυτώματά σου ἐνώπιόν μου ἐστὶν διὰ παντός

- 9 (49:10) Atò, se pou yo ta viv tout tan san yo pa janm al anba tè?
 \49:8\Because it takes a great price to keep his soul from death, and man is not able to give it.)
 οὐ δέξομαι ἐκ τοῦ οἴκου σου μόσχους οὐδὲ ἐκ τῶν ποιμνίων σου χιμάρους
- 10 (49:11) Men, nou wè moun ki gen bon konprann yo mouri, yo disparèt menm jan ak moun sòt ansanm ak moun egare yo. Yo kite tout richès yo pou lòt moun.
 \49:9\So that he might have eternal life, and never see the underworld.
 ὅτι ἐμὰ ἐστὶν πάντα τὰ θηρία τοῦ δρυμοῦ κτήνη ἐν τοῖς ὄρεσιν καὶ βόες
- 11 (49:12) Se nan simityè yo pral bout, se nan tonm yo pral rete, menm si yo gen gwo bitasyon ki pote non yo.
 \49:10\For he sees that wise men come to their end, and foolish persons of low behaviour come to destruction together, letting their wealth go to others.
 ἔγνωκα πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ὠραιότης ἀγροῦ μετ' ἐμοῦ ἐστὶν
- 12 (49:13) Yon moun te mèt grannèg kou l' grannèg li gen pou l' mouri. Li tankou zannimo y'ap mennen labatwa.
 \49:11\The place of the dead is their house for ever, and their resting-place through all generations; those who come after them give their names to their lands.
 ἐὰν πεινάσω οὐ μὴ σοι εἶπω ἐμὴ γὰρ ἐστὶν ἡ οἰκουμένη καὶ τὸ πλήρωμα αὐτῆς
- 13 (49:14) Se konsa y'ap fini, moun ki mete konfyans yo nan pwòp tèt yo. Se sa ki gen pou rive moun k'ap koute pawòl yo tou.
 \49:12\But man, like the animals, does not go on for ever; he comes to an end like the beasts.
 μὴ φάγομαι κρέα τὰύρων ἢ αἷμα τράγων πίομαι
- 14 (49:15) Tankou yo mete mouton nan pak, se konsa y'ap mete yo kote mò yo ye a. Yo pral tou dwat nan simityè, se lanmò ki pral pran swen yo. Bèl kou yo bèl, y'ap tounen pousyè. Se kote mò yo ye a y'ap rete.
 \49:13\This is the way of the foolish; their silver is for those who come after them, and their children get the pleasure of their gold. (Selah.)
 θῦσον τῷ θεῷ θυσίαν αἰνέσεως καὶ ἀπόδος τῷ ὑψίστῳ τὴς εὐχᾶς σου
- 15 ¶ (49:16) Men, Bondye ap delivre mwen, l'ap wete m' anba pounwa lanmò.
 \49:14\Death will give them their food like sheep; the underworld is their fate and they will go down into it; their flesh is food for worms; their form is wasted away; the underworld is their resting-place for ever.
 καὶ ἐπικάλεσαί με ἐν ἡμέρᾳ θλίψεως καὶ ἐξελοῦμαί σε καὶ δοξάσεις με διάψαλμα
- 16 (49:17) Ou pa bezwen pè lè ou wè yon moun ap vin pi rich, lè ou wè l'ap mete richès pil sou pil lakay li.
 \49:15\But God will get back my soul; for he will take me from the power of death. (Selah.)
 τῷ δὲ ἀμαρτωλῷ εἶπεν ὁ θεός ἵνα τί σὺ διηγῇ τὰ δικαιώματά μου καὶ ἀναλαμβάνεις τὴν διαθήκην μου διὰ στόματός σου
- 17 (49:18) Lè l' mouri, li p'ap pote anyen ale avèk li, l'ap kite tout richès li yo dèyè.
 \49:16\Have no fear when wealth comes to a man, and the glory of his house is increased;
 σὺ δὲ ἐμίσησας παιδείαν καὶ ἐξέβαλες τοὺς λόγους μου εἰς τὰ ὀπίσω
- 18 (49:19) Li te mèt kontan jan l' t'ap viv la, yo te mèt ap fè lwanj li pou jan afè l' ap mache byen,
 \49:17\For at his death, he will take nothing away; his glory will not go down after him.
 εἰ ἐθεώρεις κλέπτην συνέτρεχες αὐτῷ καὶ μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις
- 19 (49:20) yon lè, li gen pou l' mouri tankou zansèt li yo ki p'ap janm wè limyè ankò.
 \49:18\Though he might have pride in his soul in his life-time, and men will give you praise if you do well for yourself,
 τὸ στόμα σου ἐπλεόνασεν κακίαν καὶ ἡ γλῶσσά σου περιέπλεκεν δολιότητα
- 20 (49:21) Yon moun te mèt grannèg kou l' grannèg, si li pa gen konprann, li tankou zannimo y'ap mennen labatwa.
 \49:19\He will go to the generation of his fathers; he will not see the light again.
 καθήμενος κατὰ τοῦ ἀδελφοῦ σου κατελάλεις καὶ κατὰ τοῦ υἱοῦ τῆς μητρός σου ἐτίθεις σκάνδαλον
- 1 ¶ Se yon sòm Asaf. Seyè ki Bondye tout bondye yo pale. Li rele tout moun ki rete sou latè, depi moun ki rete kote solèy leve jouk moun ki rete kote solèy kouche. Li fè yo tout sanble.
 <A Psalm. Of Asaph.> The God of gods, even the Lord, has sent out his voice, and the earth is full of fear; from the coming up of the sun to its going down.
 εἰς τὸ τέλος ψαλμὸς τῷ δαυιδ

- 2 Bondye parèt, li klere byen bèl depi Siyon, mòn ki bèl tout bon an.
From Zion, most beautiful of places, God has sent out his light.
ἐν τῷ ἐλθεῖν πρὸς αὐτὸν ναθαν τὸν προφήτην ἠνίκα εἰσῆλθεν πρὸς βηρσαβεε
- 3 Bondye nou an ap vini. Li p'ap rete ak bouch li fèmen. Devan li gen yon gwo dife k'ap boule tout bagay, l'ap vini nan mitan yon gwo van k'ap fè dega.
Our God will come, and will not keep quiet; with fire burning before him, and storm-winds round him.
ἐλέησόν με ὁ θεός κατὰ τὸ μέγα ἔλεός σου καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου
- 4 Li rele syèl la ak latè a pou sèvi l' temwen. Li pral jije pèp li a.
His voice will go out to the heavens and to the earth, for the judging of his people:
ἐπὶ πλείον πλὴνόν με ἀπὸ τῆς ἀνομίας μου καὶ ἀπὸ τῆς ἁμαρτίας μου καθάρισόν με
- 5 Li di: -Sanble tout moun k'ap sèvi m' yo nan pye m'. Sanble tout moun ki te fè kontra avèk mwen lè yo te ofri bèt touye ban mwen.
Let my saints come together to me; those who have made an agreement with me by offerings.
ὅτι τὴν ἀνομίαν μου ἐγὼ γινώσκω καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστὶν διὰ παντός
- 6 Syèl la va fè konnen Bondye ki pa nan patipri a, se li menm ki sèl jij!
And let the heavens make clear his righteousness; for God himself is the judge. (Selah.)
σοὶ μόνῳ ἤμαρτον καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ νικήσης ἐν τῷ κρίνεσθαί σε
- 7 ¶ Koute, pèp Izrayèl, pèp mwen! Mwen pral pale avè ou! Mwen pral mete tout bagay ak lè avè ou! Se mwen menm ki Bondye, se mwen menm ki Bondye ou.
Give ear, O my people, to my words; O Israel, I will be a witness against you; I am God, even your God.
ἰδοὺ γὰρ ἐν ἀνομίαις συνελήμφθην καὶ ἐν ἁμαρτίαις ἐκίσσησέν με ἡ μήτηρ μου
- 8 Se pa pou bèt ou touye pou mwen yo m'ap fè ou repwòch, ni pou bèt ou boule pou mwen yo.
I will not take up a cause against you because of your offerings, or because of your burned offerings, which are ever before me.
ἰδοὺ γὰρ ἀλήθειαν ἠγάπησας τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι
- 9 Mwen pa mande ou ti towò bèf ki nan sèka ou, ni bouk kabrit ki nan jaden ou.
I will take no ox out of your house, or he-goats from your flocks;
ῥαντιεῖς με ὑσσώπῳ καὶ καθαρισθήσομαι πλυνεῖς με καὶ ὑπὲρ χιόνα λευκανθήσομαι
- 10 Paske, tout bèt ki nan bwa, se pou mwen yo ye. Tout kantite bèt ki nan mòn yo, se pou mwen yo ye tou.
For every beast of the woodland is mine, and the cattle on a thousand hills.
ἀκουτιεῖς με ἀγαλλίασιν καὶ εὐφροσύνην ἀγαλλιάσονται ὅσα τεταπεινωμένα
- 11 Mwen konnen tout zwezo k'ap vole nan mòn yo. Tout zannimo ki nan savann, se pou mwen yo ye.
I see all the birds of the mountains, and the beasts of the field are mine.
ἀπόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἁμαρτιῶν μου καὶ πάσας τὰς ἀνομίας μου ἐξάλειψον
- 12 Si m' te grangou, mwen pa ta janm bezwen di ou sa, paske tout tè a ansanm ak tou sa ki ladan l', se pou mwen yo ye.
If I had need of food, I would not give you word of it; for the earth is mine and all its wealth.
καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ ὁ θεός καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου
- 13 Eske m' manje vyann towò bèf? Eske m' bwè san bouk kabrit?
Am I to take the flesh of the ox for my food, or the blood of goats for my drink?
μὴ ἀπορρίψης με ἀπὸ τοῦ προσώπου σου καὶ τὸ πνεῦμα τὸ ἅγιόν σου μὴ ἀντανέλης ἀπ' ἐμοῦ
- 14 Men sa pou ou fè pou Bondye: Di l' mèsì pou tout bagay. Fè tout sa ou te pwomèt fè pou Bondye ki anwo nan syèl la.
Make an offering of praise to God; keep the agreements which you have made with the Most High;
ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου καὶ πνεύματι ἡγεμονικῷ στήρισόν με
- 15 Lè ou nan tray, rele m', m'a delivre ou. W'a fè lwanj mwen.
Let your voice come up to me in the day of trouble; I will be your saviour, so that you may give glory to me.
διδάξω ἀνόμους τὰς ὁδοὺς σου καὶ ἀσεβεῖς ἐπὶ σὲ ἐπιστρέψουσιν

- 16 ¶ Men, Bondye pale ak mechan yo, li di yo: -Ki dwa nou genyen pou n'ap resite kòmandman mwen yo? Ki dwa nou genyen pou nou gen pawòl kontra mwen an nan bouch nou?
But to the sinner, God says, What are you doing, talking of my laws, or taking the words of my agreement in your mouth?
ῥῶσαί με ἐξ αἰμάτων ὁ θεὸς ὁ θεὸς τῆς σωτηρίας μου ἀγαλλιάσεται ἢ γλῶσσά μου τὴν δικαιοσύνην σου
- 17 Nou pa vle kite m' korije nou. Nou derefize obeyi kòmandman mwen yo.
Seeing that you have no desire for my teaching, turning your back on my words.
κύριε τὰ χεῖλη μου ἀνοίξεις καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου
- 18 Lè nou wè yon vòlè, nou fè zanmi avèk li. Nou met tèt nou ansanm ak fanm movèz vi yo.
When you saw a thief, you were in agreement with him, and you were joined with those who took other men's wives.
ὅτι εἰ ἠθέλησας θυσίαν ἔδωκα ἂν ὀλοκαυτώματα οὐκ εὐδοκήσεις
- 19 Lang nou cho pou pale moun mal. Depi nou louvri bouch nou, se manti n'ap bay.
You have given your mouth to evil, your tongue to words of deceit.
θυσία τῷ θεῷ πνεῦμα συντετριμμένον καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ θεὸς οὐκ ἐξουθενώσει
- 20 Nou chita, n'ap pale frè nou mal. N'ap bay manti sou frè nou ki menm manman ak nou.
You say evil of your brother; you make false statements against your mother's son.
ἀγάθυνον κύριε ἐν τῇ εὐδοκίᾳ σου τὴν σίων καὶ οἰκοδομηθῆτω τὰ τείχη ἱερουσαλημ
- 21 Nou fè tou sa, epi nou te vle pou m' pe bouch mwen? Nou mete nan tèt nou se menm moun ak nou mwen ye? Men koulye a, mwen pral fè nou pran men nou. Mwen pral mete tout bagay akèlè devan je nou.
These things have you done, and I said nothing; it seemed to you that I was such a one as yourself; but I will make a protest against you, and put them in order before your eyes.
τότε εὐδοκήσεις θυσίαν δικαιοσύνης ἀναφορὰν καὶ ὀλοκαυτώματα τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους
- 1 ¶ (51:1) Pou chèf sanba yo. Se David ki te ekri sòm sa a (51:2) lè pwofèt Natan te vin pale avè l' aprè adiltè li te fè avèk Batcheba. (51:3) Gen pitite pou mwen, Bondye. Jan ou gen bon kè sa a!
Tanpri, efase tou sa mwen fè ki mal, paske ou gen kè sansib.
\To the chief music-maker. A Psalm. Of David.\
- εἰς τὸ τέλος συνέσεως τῷ δαυὶδ
- 2 (51:4) Lave m', foubi m' pou wete fòt mwen fè a. Netwaye m' pou efase peche m' lan.
\When Nathan the prophet came to him, after he had gone in to Bath-sheba.\
- ἐν τῷ ἔλθειν δαυὶδ τὸν ἰδουμαῖον καὶ ἀναγγεῖλαι τῷ σαουλ καὶ εἰπεῖν αὐτῷ ἦλθεν δαυὶδ εἰς τὸν οἶκον ἀβιμελεχ
- 3 (51:5) Mwen rekonèt sa m' fè a pa bon. Se tout tan peche m' lan devan je m'.
\Have pity on me, O God, in your mercy; out of a full heart, take away my sin.
- τί ἐγκαυχᾶ ἐν κακίᾳ ὁ δυνατός ἀνομίαν ὄλην τὴν ἡμέραν
- 4 (51:6) Se kont ou menm menm mwen peche-pa kont lòt moun. Mwen fè bagay ou pa dakò pou moun fè. Se sak fè ou gen rezon lè ou kondannen yon moun. Moun pa ka fè ou okenn repwòch lè ou fin jije.
\Let all my wrongdoing be washed away, and make me clean from evil.
- ἀδικίαν ἐλογίσαστο ἢ γλῶσσά σου ὡσεὶ ξυρὸν ἠκονημένον ἐποίησας δόλον
- 5 (51:7) Wi, depi m' fèt, mwen fèt ak peche nan kè m'. Depi nan vant manman m', mwen gen peche nan kè m'.
\For I am conscious of my error; my sin is ever before me.
- ἠγάπησας κακίαν ὑπὲρ ἀγαθῶσύνην ἀδικίαν ὑπὲρ τὸ λαλῆσαι δικαιοσύνην διάψαλμα
- 6 (51:8) Men, ou vle pou yon moun sensè nan tou sa l'ap fè. Tanpri, fè m' konprann tout bagay non!
\Against you, you only, have I done wrong, working that which is evil in your eyes; so that your words may be seen to be right, and you may be clear when you are judging.
- ἠγάπησας πάντα τὰ ῥήματα καταποντισμοῦ γλῶσσαν δολίαν
- 7 ¶ (51:9) Wete peche m' lan avèk yon branch izòp, konsa m'a nan kondisyon pou m' fè sèvis pou ou. Lave m', m'a pi blan pase koton.
\Truly, I was formed in evil, and in sin did my mother give me birth.
- διὰ τοῦτο ὁ θεὸς καθελεῖ σε εἰς τέλος ἐκτίλει σε καὶ μεταναστεύσει σε ἀπὸ σκηνώματος καὶ τὸ ρίζωμά σου ἐκ γῆς ζώντων διάψαλμα

- 8 (51:10) Fè m' tande pawòl ki pou fè kè m' kontan an, pawòl ki pou fè m' chante a. Wi, ou te kraze tout zo nan kò m', men w'a fè kè m' kontan ankò.
 \51:6\Your desire is for what is true in the inner parts: in the secrets of my soul you will give me knowledge of wisdom.
 και ὀψονται δίκαιοι καὶ φοβηθήσονται καὶ ἐπ' αὐτὸν γελάσονται καὶ ἐροῦσιν
- 9 (51:11) Wete peche mwen yo devan je ou. Efase tout fòt mwen fè yo.
 \51:7\Make me free from sin with hyssop: let me be washed whiter than snow.
 ἰδοὺ ἄνθρωπος ὃς οὐκ ἔθετο τὸν θεὸν βοηθὸν αὐτοῦ ἀλλ' ἐπήλπισεν ἐπὶ τὸ πλῆθος τοῦ πλοῦτου αὐτοῦ καὶ ἐδυναμώθη ἐπὶ τῇ ματαιότητι αὐτοῦ
- 10 (51:12) O Bondye, pa kite okenn move lide nan kè m'. Mete bon lide nan tèt mwen, pou m' sa kenbe fèm.
 \51:8\Make me full of joy and rapture; so that the bones which have been broken may be glad.
 ἐγὼ δὲ ὡσεὶ ἔλαια κατάκαρπος ἐν τῷ οἴκῳ τοῦ θεοῦ ἤλπισα ἐπὶ τὸ ἔλεος τοῦ θεοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος
- 11 (51:13) Pa voye m' jete. Pa wete lespri ou te ban mwen an.
 \51:9\Let your face be turned from my wrongdoing, and take away all my sins.
 ἐξομολογήσομαι σοι εἰς τὸν αἰῶνα ὅτι ἐποίησας καὶ ὑπομενῶ τὸ ὄνομά σου ὅτι χρηστὸν ἐναντίον τῶν ὀσίων σου
- 1 ¶ (52:1) Pou chèf sanba yo. Se yon chante David te ekri (52:2) lè Doèg, moun peyi Edon, te al pote rapò bay Sayil pou fè l' konnen David te al kache lakay Akimelèk. (52:3) Poukisa, ou menm gwo chèf, w'ap vante tèt ou konsa lè ou fè sa ki mal! renmen Bondye a pa janm chanje.
 &l¶To the chief music-maker. Maschil. Of David.\
 εἰς τὸ τέλος ὑπὲρ μαελεθ συνέσεως τῷ δαυιδ
- 2 (52:4) W'ap kalkile ki jan pou fè moun mal. Lang ou tankou yon razwa byen file, ou toujou ap fè manti sou moun.
 \52:1\When Doeg the Edomite came to Saul saying, David has come to the house of Ahimelech.>\
 εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ οὐκ ἔστιν θεὸς διεφθάρησαν καὶ ἐβδελύχθησαν ἐν ἀνομίαις οὐκ ἔστιν ποιῶν ἀγαθόν
- 3 (52:5) Ou pito fè mal pase pou ou fè byen. Ou pito bay manti pase ou di verite.
 \52:1\Why do you take pride in wrongdoing, lifting yourself up against the upright man all the day?
 ὁ θεὸς ἐκ τοῦ οὐρανοῦ διέκρυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων τοῦ ἰδεῖν εἰ ἔστιν συνίων ἢ ἐκζητῶν τὸν θεόν
- 4 (52:6) Ou renmen di pawòl ki pou fè moun mal, lang vipè!
 \52:2\Purposing destruction, using deceit; your tongue is like a sharp blade.
 πάντες ἐξέκλιναν ἅμα ἠχρεώθησαν οὐκ ἔστιν ποιῶν ἀγαθόν οὐκ ἔστιν ἔως ἐνός
- 5 (52:7) Se poutèt sa, Bondye gen pou fini nèt avè ou, l'ap mete men sou ou, l'ap rale ou soti anndan kay ou. L'ap wete ou nan mitan moun ki vivan yo.
 \52:3\You have more love for evil than for good, for deceit than for works of righteousness. (Selah.)
 οὐχὶ γινώσκονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν οἱ ἔσθοντες τὸν λαόν μου βρώσει ἄρτου τὸν θεὸν οὐκ ἐπεκαλέσαντο
- 6 ¶ (52:8) Moun k'ap mache dwat yo va wè sa, y'a gen krentif pou Bondye. Men y'a pase ou nan betiz, y'a di:
 \52:4\Destruction is in all your words, O false tongue.
 ἐκεῖ φοβηθήσονται φόβον οὗ οὐκ ἦν φόβος ὅτι ὁ θεὸς διεσκόρπισεν ὅσα ἀνθρωπαρέσκων κατησχύνθησαν ὅτι ὁ θεὸς ἐξουδένωσεν αὐτούς
- 7 (52:9 -)Men moun ki te derefize chache pwoteksyon bò kot Bondye a. Li te pito mete tout konfyans li nan gwo richès li yo. Li te pito ap fè grandizè pou sa li fè ki mal.
 \52:5\But God will put an end to you for ever; driving you out from your tent, uprooting you from the land of the living. (Selah.)
 τίς δώσει ἐκ σίων τὸ σωτήριον τοῦ ἰσραηλ ἐν τῷ ἐπιστρέφαι κύριον τὴν αἰχμαλωσίαν τοῦ λαοῦ αὐτοῦ ἀγαλλιάσεται ἰακωβ καὶ εὐφρανθήσεται ἰσραηλ
- 1 ¶ (53:1) Pou chèf sanba yo. Fè yo chante ansanm, tankou timoun lekòl. Se yon sòm David. (53:2) Moun fou di nan kè yo: -Pa gen Bondye! Yo tout fin pouri. Y'ap fè yon bann mechanste. Pa gen yonn ki fè sa ki byen.
 &l¶To the chief music-maker; put to Mahalath. Maschil. Of David.>\
 εἰς τὸ τέλος ἐν ὕμνοις συνέσεως τῷ δαυιδ
- 2 (53:3) Bondye rete nan syèl la, l'ap gade lèzòm anba, pou l' wè si gen ladan yo ki gen konprann, si gen ladan yo k'ap chache l'.
 \53:1\The foolish man has said in his heart, God will not do anything. They are unclean, they have done evil works; there is not one who does good.
 ἐν τῷ ἔλθειν τοὺς ζιφάιους καὶ εἰπεῖν τῷ σαουλ οὐκ ἰδοὺ δαυιδ κέκρυπται παρ' ἡμῖν

- 3 (53:4) Men, yo tout vire do bay Bondye. Yo tout yo mete tèt ansanm pou fè sa ki mal. Pa gen yonn ladan yo k'ap fè sa ki byen, non, pa menm gen yon sèl ladan yo.
 \53:2\God was looking down from heaven on the children of men, to see if there were any who had wisdom, searching after God.
 ὁ θεός ἐν τῷ ὀνόματί σου σῶσόν με καὶ ἐν τῇ δυνάμει σου κρῖνόν με
- 4 (53:5) Bondye di: -Moun sa yo k'ap fè mechanste, se konnen yo pa konnen? Yo rete, y'ap souse pèp mwen an pou yo ka viv. Pa gen yonn ladan yo ki rele non mwen.
 \53:3\Every one of them has gone back; they are unclean: there is not one who does good, no, not one.
 ὁ θεός εἰσάκουσον τῆς προσευχῆς μου ἐνώτισαι τὰ ῥήματα τοῦ στόματός μου
- 5 (53:6) Men tou, yo pral sezi, yo pral tranble, san pa gen rezon pou yo tranble. Men Bondye pral gaye zo tout lènmi ou yo, w'ap fè yo wont, paske Bondye lage yo.
 \53:4\Have the workers of evil no knowledge? they take my people for food, as they would take bread; they make no prayer to God.
 ὅτι ἄλλότριοι ἐπανεστησαν ἐπ' ἐμέ καὶ κραταιοὶ ἐζήτησαν τὴν ψυχὴν μου οὐ προέθεντο τὸν θεὸν ἐνώπιον αὐτῶν διάλογμα
- 6 (53:7) Oo! Kilè Bondye va sotif sou mòn Siyon an pou l' delivre pèp Izrayèl li a? Lè Bondye va fè pèp li a kanpe ankò, pitit pitit Jakòb yo pral fè fèt. Se vre wi, pèp Izrayèl la pral kontan.
 \53:5\They were in great fear, where there was no cause for fear: for the bones of those who make war on you have been broken by God; you have put them to shame, because God has no desire for them.
 ἰδοὺ γὰρ ὁ θεὸς βοηθεῖ μοι καὶ ὁ κύριος ἀντιλήμπτωρ τῆς ψυχῆς μου
- 1 ¶ (54:1) Pou chèf sanba yo. Se yon chante David (54:2) te ekri lè moun peyi Zif yo te al di Sayil men David kache lakay yo. (54:3) Bondye, delivre m' non avèk pouvwa ou! Fè m' jistis avèk fòs kouraj ou!
 &l¶To the chief music-maker; on Neginoth. Maschil. Of David.\
 εἰς τὸ τέλος ἐν ὕμνοις συνέσεως τῷ δαυιδ
- 2 (54:4) Bondye, koute m' non lè m'ap lapriyè! Panche zòrèy ou pou tande pawòl k'ap sotif nan bouch mwen!3 (54:5) Paske gen yon seri moun awogan ki leve dèyè m', yon bann mechan ki sotif pou touye m'! Yo pa menm chonje si gen Bondye!
 \54:1\When the Ziphites came and said to Saul, Is not David keeping himself secret among us?>\
 ἐνώτισαι ὁ θεός τὴν προσευχὴν μου καὶ μὴ ὑπερίδῃς τὴν δέησίν μου
- 4 ¶ (54:6) Men, Bondye ap vin ede m'. Seyè a ap pran defans mwen.
 \54:2\Let my prayer come before you, O God; give ear to the words of my mouth.
 ἀπὸ φωνῆς ἔχθροῦ καὶ ἀπὸ θλίψεως ἁμαρτωλοῦ ὅτι ἐξέκλιναν ἐπ' ἐμέ ἀνομίαν καὶ ἐν ὀργῇ ἐνεκότουν μοι
- 5 (54:7) L'ap fè mechanste moun ki pa vle wè m' yo tonbe sou tèt yo; l'ap fini nèt ak yo paske l'ap toujou kenbe pawòl li.
 \54:3\For men who are going after me have come out against me, violent men are purposing to take my soul; they have not put God before their eyes. (Selah.)
 ἡ καρδία μου ἐταράχθη ἐν ἐμοί καὶ δειλία θανάτου ἐπέπεσεν ἐπ' ἐμέ
- 6 (54:8) Seyè, m'a ofri bèt pou yo touye pou ou ak kè kontan, m'a fè lwanj ou, paske ou bon pou mwen.
 \54:4\See, God is my helper: the Lord is the great supporter of my soul.
 φόβος καὶ τρόμος ἤλθεν ἐπ' ἐμέ καὶ ἐκάλυψέν με σκότος
- 7 (54:9) Ou delivre m' anba tray mwen te ye a; ou fè m' wè lènmi m' yo pèdi batay la.
 \54:5\Let the evil works of my haters come back on them again; let them be cut off by your good faith.
 καὶ εἶπα τίς δώσει μοι πτέρυγας ὥσει περιστερᾶς καὶ πετασθήσομαι καὶ καταπαύσω
- 1 ¶ (55:1) Pou chèf sanba yo. Se sou enstriman mizik akòd pou yo jwe mizik la. Se yon chante David. (55:2) Bondye, panche zòrèy ou bò kote m'! Koute m' non lè m'ap lapriyè! Piga ou vire do ban mwen lè m'ap rele nan pye ou!
 &l¶To the chief music-maker, on Neginoth. Maschil. Of David.>\
 εἰς τὸ τέλος ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἁγίων μεμακρυσμένου τῷ δαυιδ εἰς στηλογραφίαν ὅποτε ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι ἐν γεθ
- 2 (55:3) Pran ka mwen, koute m', reponn mwen non! Kè m' sere, m'ap plenn!3 (55:4) Mwen boulvèse lè m' tande lènmi m' yo ap pale, lè m' tande mechan yo ap pale byen fò. Yo fè malè tonbe sou mwen. Yo move sou mwen, y'ap pèsekite m'.
 \55:1\Give hearing to my prayer, O God; and let not your ear be shut against my request.
 ἐλέησόν με κύριε ὅτι καταπάτησέν με ἄνθρωπος ὄλην τὴν ἡμέραν πολέμων ἔθλιψέν με
- 4 (55:5) Mwen santi kè m' kase. Sezisman pran m' lè m' wè mwen fin mouri.
 \55:3\I am troubled because of the voice of the cruel ones, because of the loud cry of the evil-doers; for they put a weight of evil on me, and they are cruel in their hate for me.
 ἡμέρας φοβηθήσομαι ἐγὼ δὲ ἐπὶ σοὶ ἐλπῶ

- 5 (55:6) Tout kò m' ap tranble tèlman mwen sezi.
 \55:4\My heart is deeply wounded, and the fear of death has come on me.
 ἐν τῷ θεῷ ἐπαινέσω τοὺς λόγους μου ὅλην τὴν ἡμέραν ἐπὶ τῷ θεῷ ἤλπισα οὐ φοβηθήσομαι τί ποιήσει μοι σάρξ
- 6 (55:7) Mwen di konsa: -Pa pito m' te gen zèl tankou yon toutrèl! Mwen ta vole ale. Mwen ta jwenn kote pou m' pran repo.
 \55:5\Fear and shaking have come over me, with deep fear I am covered.
 ὅλην τὴν ἡμέραν τοὺς λόγους μου ἐβδελύσσοντο κατ' ἐμοῦ πάντες οἱ διαλογισμοὶ αὐτῶν εἰς κακόν
- 7 (55:8) Mwen ta kouri pati ale byen lwen. Mwen t'aval rete pou kont mwen nan dezè a.
 \55:6\And I said, If only I had wings like a dove! for then I would go in flight from here and be at rest.
 παροικήσουσιν καὶ κατακρύψουσιν αὐτοὶ τὴν πτέρναν μου φυλάξουσιν καθάπερ ὑπέμειναν τὴν ψυχὴν μου
- 8 (55:9) Mwen ta prese jwenn yon kote pou m' kache pou gwo van an, pou gwo lapli a pa fè m' anyen.
 \55:7\I would go wandering far away, living in the waste land. (Selah.)
 ὑπερ τοῦ μηθενὸς σώσεις αὐτοῦς ἐν ὄργῃ λαοὺς κατάξεις ὁ θεός
- 9 ¶ (55:10) Seyè, mele yo. Fè yonn pa konprann sa lòt ap di. Paske, sa m' wè nan lavil la se chen manje chen, yonn ap goumen ak lòt.
 \55:8\I would quickly take cover from the driving storm and from the violent wind.
 τὴν ζωὴν μου ἐξήγγειλά σοι ἔθου τὰ δάκρμά μου ἐνώπιόν σου ὡς καὶ ἐν τῇ ἐπαγγελίᾳ σου
- 10 (55:11) Lajounen kou lannwit se sa ase ou tande nan lavil la. Anndan lavil la menm, se mechanste, se malfezans.
 \55:9\Send destruction on them, O Lord, make a division of tongues among them: for I have seen fighting and violent acts in the town.
 ἐπιστρέψουσιν οἱ ἐχθροὶ μου εἰς τὰ ὀπίσω ἐν ᾗ ἂν ἡμέρα ἐπικαλέσωμαι σε ἰδοὺ ἔγνων ὅτι θεός μου εἶ σύ
- 11 (55:12) Kote ou pase se moun k'ap kraze brize. Nan tout lari se fè moun lenjistis, se twonpe moun.
 \55:10\By day and night they go round the town, on the walls; trouble and sorrow are in the heart of it.
 ἐπὶ τῷ θεῷ αἰνέσω ῥῆμα ἐπὶ τῷ κυρίῳ αἰνέσω λόγον
- 12 (55:13) Si se te yon moun ki rayi m' ki t'ap pale m' mal, mwen ta reziyen m'. Si se te yon moun ki pa vle wè m' ki te leve deyè mwen, mwen ta kache kò m' pou l' pa jwenn mwen.
 \55:11\Evil is there; cruel rule and deceit are ever in the streets.
 ἐπὶ τῷ θεῷ ἤλπισα οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος
- 13 (55:14) Men, se ou menm, kanmarad mwen, yon bon zanmi m' ki te konn tout ti zafè m'.
 \55:12\For it was not my hater who said evil of me; that would have been no grief to me; it was not one outside the number of my friends who made himself strong against me, or I would have kept myself from him in a secret place;
 ἐν ἐμοί ὁ θεός αἰ εὐχαι ἄς ἀποδώσω αἰνέσεώς σοι
- 14 (55:15) Nou te konn fè ti koze nou ansanm. Nou te konn al lakay Bondye a ansanm ak fowl moun yo.
 \55:13\But it was you, my equal, my guide, my well-loved friend.
 ὅτι ἐρρῶσω τὴν ψυχὴν μου ἐκ θανάτου καὶ τοὺς πόδας μου ἐξ ὀλισθήματος τοῦ εὐαρεστῆσαι ἐνώπιον τοῦ θεοῦ ἐν φωτὶ ζώντων
- 1 ¶ (56:1) Pou chèf sanba yo. Se pou yo chante sou lè chante ki di: Pijon ki sou pye terebent byen lwen yo. Se yon chante David te ekri lè moun Filisti yo te mete men sou li nan lavil Gat. (56:2) Bondye papa mwen! Gen pitye pou mwen, paske mwen gen anpil moun k'ap pousib mwen. Tout lajounen y'ap fè m' lagè, y'ap toumante mwen.
 &l\To the chief music-maker; put to Jonath elem rehokim. Of David. Michtam. When the Philistines took him in Gath.&glt
 εἰς τὸ τέλος μὴ διαφθείρης τῷ δαυὶδ εἰς στηλογραφίαν ἐν τῷ αὐτὸν ἀποδιδράσκειν ἀπὸ προσώπου σαουλ εἰς τὸ σπήλαιον
- 2 (56:3) Tout lajounen lènmi m' yo ap pousib mwen. Se pa ti anpil yo anpil, moun k'ap fè m' lagè yo.
 \56:1\Have mercy on me, O God, for man is attempting my destruction; every day he makes cruel attacks against me.
 ἐλέησόν με ὁ θεός ἐλέησόν με ὅτι ἐπὶ σοὶ πέποιθεν ἡ ψυχὴ μου καὶ ἐν τῇ σκιᾷ τῶν πτερυγῶν σου ἐλιπῶ ἕως οὗ παρέλθῃ ἡ ἀνομία
- 3 (56:4) Bondye ki anwo nan syèl la, lè mwen pè, se nan ou mwen mete tout konfyans mwen.
 \56:2\My haters are ever ready to put an end to me; great numbers are lifting themselves up against me.
 κεκράξομαι πρὸς τὸν θεὸν τὸν ὑψιστον τὸν θεὸν τὸν εὐεργετήσαντά με

- 4 (56:5) Mwen gen konfyans nan Bondye. M'ap fè lwanj pawòl li. Mwen pa pè anyen. Kisa lèzòm ka fè m'?
- \56:3\In the time of my fear, I will have faith in you.
ἐξαπέστειλεν ἐξ οὐρανοῦ καὶ ἔσωσέν με ἔδωκεν εἰς ὄνειδος τοὺς καταπατοῦντάς με διάψαλμα ἐξαπέστειλεν ὁ θεὸς τὸ ἔλεος αὐτοῦ καὶ τὴν ἀλήθειαν αὐτοῦ
- 5 (56:6) Tout lajounen y'ap manke m' dega. Se you sèl lide yo gen nan tèt yo: se fè mwen mal!
- \56:4\In God will I give praise to his word; in God have I put my hope; I will have no fear of what flesh may do to me.
καὶ ἐρρύσατο τὴν ψυχὴν μου ἐκ μέσου σκόμενον ἐκοιμήθην τεταραγμένος υἱοὶ ἀνθρώπων οἱ ὀδόντες αὐτῶν ὄπλον καὶ βέλη καὶ ἡ γλῶσσα αὐτῶν μάχαιρα ὀξεῖα
- 6 (56:7) Yo mete tèt yo ansanm, yo kache kò yo, y'ap veye tout vire tounen mwen. Y'ap tann okazyon konsa pou yo touye m'.
- \56:5\Every day they make wrong use of my words; all their thoughts are against me for evil.
ὕψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ θεὸς καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου
- 7 (56:8) Pa gen sove pou yo, paske yo fè twòp. Lè ou an kòlè, Bondye, fè pèp yo vin ba devan ou.
- \56:6\They come together, they are waiting in secret places, they take note of my steps, they are waiting for my soul.
παγίδα ἠτοίμασαν τοῖς ποσίν μου καὶ κατέκαμψαν τὴν ψυχὴν μου ὄρουσαν πρὸ προσώπου μου βόθρον καὶ ἐνέπεσαν εἰς αὐτόν διάψαλμα
- 8 ¶ (56:9) Ou konnen tout kouri kache mwen yo. Ou konnen jan dlo koule nan je m'. Eske tout sa pa ekri nan liv ou a?
- \56:7\By evil-doing they will not get free from punishment. In wrath, O God, let the peoples be made low.
ἐτοίμη ἡ καρδιά μου ὁ θεὸς ἐτοίμη ἡ καρδιά μου ἄσομαι καὶ ψαλῶ
- 9 (56:10) Se poutèt sa lènmi m' yo gen pou kouri ale lè m' rele ou. Mwen konnen Bondye pou mwen.
- \56:8\You have seen my wanderings; put the drops from my eyes into your bottle; are they not in your record?
ἐξεγέρθητι ἡ δόξα μου ἐξεγέρθητι ψαλτήριον καὶ κιθάρα ἐξεγερθήσομαι ὄρθρου
- 10 (56:11) M'ap fè lwanj pawòl Bondye. Wi, m'ap fè lwanj pawòl Seyè a.
- \56:9\When I send up my cry to you, my haters will be turned back; I am certain of this, for God is with me.
ἐξομολογήσομαί σοι ἐν λαοῖς κύριε ψαλῶ σοι ἐν ἔθνεσιν
- 11 (56:12) Mwen gen konfyans nan Bondye, mwen pa pè anyen. Kisa lèzòm ka fè mwen?
- \56:10\In God will I give praise to his word; in the Lord will I give praise to his word.
ὄτι ἐμεγαλύνθη ἔως τῶν οὐρανῶν τὸ ἔλεός σου καὶ ἔως τῶν νεφελῶν ἡ ἀλήθειά σου
- 12 (56:13) O Bondye, m'ap ofri ou sa mwen te pwomèt ou yo, m'ap ofri bèt pou yo touye pou ou pou m' di ou mèsì.
- \56:11\In God have I put my hope, I will have no fear of what man may do to me.
ὕψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ θεὸς καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου
- 1 ¶ (57:1) Pou chèf sanba yo. Se pou yo chante sou lè chante ki di: Pa detwi. Se you chante David te ekri lè li te al kache nan gwòt la pou Sayil ki t'ap kouri dèyè l'. (57:2) Gen pitye pou mwen, Bondye! -Gen pitye pou mwen! Paske, se bò kote ou m'ap chache pwoteksyon. Se anba zèl ou m'ap kache jouk lè danje a fin pase.
- <To the chief music-maker; put to Al-tashheth. Michtam. Of David. When he went in flight from Saul, in the hole of the rock.>
εἰς τὸ τέλος μὴ διαφθείρης τῷ δαυὶδ εἰς στηλογραφίαν
- 2 (57:3) M'ap kriye nan pye Bondye ki anwo nan syèl la, nan pye Bondye ki fè anpil byen pou mwen an.
- \57:1\Have mercy on me, O God, have mercy on me; for the hope of my soul is in you: I will keep myself safely under the shade of your wings, till these troubles are past.
εἰ ἀληθῶς ἄρα δικαιοσύνην λαλεῖτε εὐθεῖα κρίνετε οἱ υἱοὶ τῶν ἀνθρώπων
- 3 (57:4) L'ap rete nan syèl la, l'ap delivre m' anba men moun k'ap pèsekite m' yo. Bondye va fè m' wè jan li renmen mwen, jan li toujou kenbe pawòl li.
- \57:2\I will send up my cry to the Most High God; to God who does all things for me.
καὶ γὰρ ἐν καρδίᾳ ἀνομίας ἐργάζεσθε ἐν τῇ γῇ ἀδικίαν αἱ χεῖρες ὑμῶν συμπλέκουσιν
- 4 (57:5) Mwen kouche nan mitan you bann lyon ki prèt pou devore mwen. Dan yo pwenti tankou flèch, tankou frenn, lang yo tankou you ponya byen file.
- \57:3\He will send from heaven, and take me from the power of him whose desire is for my destruction. God will send out his mercy and his good faith.
ἀπηλλοτριώθησαν οἱ ἁμαρτωλοὶ ἀπὸ μήτρας ἐπλανήθησαν ἀπὸ γαστροῦ ἐλάλησαν ψεῦδη
- 5 (57:6) Bondye, fè wè nan syèl la jan ou gen pouvwa non! Fè wè pouvwa ou sou tout latè!
- \57:4\My soul is among lions; I am stretched out among those who are on fire, even the sons of men, whose teeth are spears and arrows, and whose tongue is a sharp sword.
θυμὸς αὐτοῖς κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως ὥσει ἀσπίδος κωφῆς καὶ βυσσοῦς τὰ ὄτα αὐτῆς

- 6 (57:7) Lènni m' yo tann yon pèlen sou wout kote pou m' pase a. Kè m' sere anpil. Yo fouye yon twou sou wout mwen. Men, se yo menm ki tonbe ladan li.
 \57:5\O God, be lifted up higher than the heavens; let your glory be over all the earth.
 ήτις οὐκ εἰσακούσεται φωνήν ἐπαδόντων φαρμάκου τε φαρμακευομένου παρὰ σοφοῦ
- 7 ¶ (57:8) Bondye, mwen pare, wi, mwen pare. Mwen pral chante, mwen pral fè lwanj ou.
 \57:6\They have made ready a net for my steps; my soul is bent down; they have made a great hole before me, and have gone down into it themselves. (Selah.)
 ὁ θεὸς συνέτριπεν τοὺς ὀδόντας αὐτῶν ἐν τῷ στόματι αὐτῶν τὰς μύλας τῶν λεόντων συνέθλασεν κύριος
- 8 (57:9) M'ap souke kò mwen, m'ap leve. M'ap pran gita mwen, m'ap pran bandjo mwen. Mwen pral fè solèy leve!
 \57:7\My heart is fixed, O God, my heart is fixed; I will make songs, and give praise.
 ἐξουθενωθήσονται ὡς ὕδωρ διαπορευόμενον ἐντενεῖ τὸ τόξον αὐτοῦ ἕως οὗ ἄσθενήσουσιν
- 9 (57:10) Seyè, m'a fè lwanj ou nan mitan pèp yo! M'a chante pou ou nan mitan tout nasyon yo!
 \57:8\You are my glory; let the instruments of music be awake; I myself will be awake with the dawn.
 ὡσεὶ κηρὸς ὁ τακεὶς ἀνταναιρεθήσονται ἐπέπεσε πῦρ καὶ οὐκ εἶδον τὸν ἥλιον
- 10 (57:11) Ou renmen nou anpil anpil, ou toujou kenbe pawòl ou.
 \57:9\I will give you praise, O Lord, among the peoples; I will make songs to you among the nations.
 πρὸ τοῦ συνιέναι τὰς ἀκάνθας ἡμῶν τὴν ῥάμνον ὡσεὶ ζῶντας ὡσεὶ ἐν ὄργῃ καταπίεται ἡμᾶς
- 11 (57:12) Bondye, fè wè nan syèl la jan ou gen pounwa non! Fè wè pounwa ou sou tout latè!
 \57:10\For your mercy is great, stretching up to the heavens, and your righteousness goes up to the clouds.
 εὐφρανθήσεται δίκαιος ὅταν ἴδῃ ἐκδίκησιν ἀσεβῶν τὰς χεῖρας αὐτοῦ νίψεται ἐν τῷ αἵματι τοῦ ἁμαρτωλοῦ
- 1 ¶ (58:1) Pou chèf sanba yo. Se pou yo chante sou lè chante ki di: Pa detwi. Se yon chante David. (58:2) Nou menm ki reprezante Bondye, èske nou rann jistis la tout bon vre? Nou menm lèzòm, èske nou jije san patipri?
 &lfto the chief music-maker; put to Al-tashheth. Michtam. Of David.>l
 εἰς τὸ τέλος μὴ διαφθείρης τῷ δαυὶδ εἰς στηλογραφίαν ὅποτε ἀπέστειλεν σαουλ καὶ ἐφύλαξεν τὸν οἶκον αὐτοῦ τοῦ θανατῶσαι αὐτόν
- 2 (58:3) Non! Okontrè! Se move lide ase ki nan kè nou. N'ap plede fè mechanste nan tout peyi a.
 \58:1\Is there righteousness in your mouths, O you gods? are you upright judges, O you sons of men?
 ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου ὁ θεός καὶ ἐκ τῶν ἐπανιστανομένων ἐπ' ἐμὲ λύτρωσαί με
- 3 (58:4) Malveyan yo pèvèti depi nan vant manman yo. Moun k'ap bay manti yo gen madichon depi yo fèt.
 \58:2\The purposes of your hearts are evil; your hands are full of cruel doings on the earth.
 ῥῶσαί με ἐκ τῶν ἐργαζομένων τὴν ἀνομίαν καὶ ἐξ ἀνδρῶν αἱμάτων σῶσόν με
- 4 (58:5) Yo gen yon pwazon nan bouch yo, tankou pwazon sèpan. Yo pa pran priyè, yo tankou sèpan aspik,
 \58:3\The evil-doers are strange from the first; from the hour of their birth they go out of the true way, saying false words.
 ὅτι ἰδοὺ ἐθήρευσαν τὴν ψυχὴν μου ἐπέθεντο ἐπ' ἐμὲ κραταιοὶ οὔτε ἡ ἀνομία μου οὔτε ἡ ἁμαρτία μου κύριε
- 5 (58:6) ki fèmen zòrèy yo pou yo pa tande vwa moun k'ap chante pou fè yo dòmi, menm lè moun yo gen bèl bèl vwa.
 \58:4\Their poison is like the poison of a snake; they are like the adder, whose ears are shut;
 ἄνευ ἀνομίας ἔδραμον καὶ κατεῦθοναν ἐξεγέρθητι εἰς συνάντησίν μου καὶ ἰδέ
- 6 ¶ (58:7) Bondye, tanpri, kase dan nan bouch yo! Kase kwòk dan jenn lyon yo, Seyè!
 \58:5\Who will not be moved by the voice of the wonder-worker, however great are his powers.
 καὶ σύ κύριε ὁ θεὸς τῶν δυνάμεων ὁ θεὸς ἰσραὴλ πρόσχος τοῦ ἐπισκέψασθαι πάντα τὰ ἔθνη μὴ οἰκτιρήσης πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν διάψαλμα
- 7 (58:8) Se pou yo disparèt tankou dlo lavalas k'ap koule desann. Se pou moun kraze yo anba pye tankou zèb sou granchemen.
 \58:6\O God, let their teeth be broken in their mouths; let the great teeth of the young lions be pulled out, O Lord.
 ἐπιστρέψουσιν εἰς ἐσπέραν καὶ λιμώξουσιν ὡς κύων καὶ κυκλώσουσιν πόλιν
- 8 (58:9) Se pou yo fonn tankou mantèg nan solèy. Se pou yo pa janm wè solèy tankou tibebe ki fèt tou mourì.
 \58:7\Let them be turned to liquid like the ever-flowing waters; let them be cut off like the grass by the way.
 ἰδοὺ ἀποφθέγγονται ἐν τῷ στόματι αὐτῶν καὶ ῥομφαία ἐν τοῖς χεῖλεσιν αὐτῶν ὅτι τίς ἤκουσεν

- 9 (58:10) Anvan menm yo konnen sa k'ap rive yo, se pou yo boule tankou raje. Bondye ap fè kòlè, l'ap rache yo pandan yo tou vivan.
 \58:8\Let them be like an after-birth which is turned to water and comes to an end; like the fruit of a woman who gives birth before her time, let them not see the sun.
 και σύ κύριε έκγελάση αὐτούς ἐξουθενώσεις πάντα τὰ ἔθνη
- 10 (58:11) Moun ki mache dwat devan Bondye gen pou yo kontan lè yo wè jan yo pini mechan yo. Y'a lave pye yo nan san mechan yo.
 \58:9\Before they are conscious of it, let them be cut down like thorns; let a strong wind take them away like waste growth.
 τὸ κράτος μου πρὸς σὲ φυλάξω ὅτι ὁ θεὸς ἀντιλήμπτωρ μου εἶ
- 11 (58:12) Lè sa a, moun va di: -Wi, sa yo lapenn pou moun mache dwat devan Bondye. Wi, gen yon Bondye k'ap jije moun sou latè.
 \58:10\The upright man will be glad when he sees their punishment; his feet will be washed in the blood of the evil-doer.
 ὁ θεός μου τὸ ἔλεος αὐτοῦ προφθάσει με ὁ θεὸς δείξει μοι ἐν τοῖς ἐχθροῖς μου
- 1 ¶ (59:1) Pou chèf sanba yo. Se pou yo chante l' sou menm lè ak chante ki di: Pa detwi. Se yon chante David te ekri lè Sayil te voye moun veye kay li pou touye l'. (59:2) Delivre m' anba lènmi m' yo, Bondye mwen! Pwoteje m' pou moun k'ap leve dèyè m' yo pa jwenn mwen!
 &l¶To the chief music-maker; put to At-tashheh. Michtam. Of David. When Saul sent, and they were watching the house, to put him to death.&g¶
 εἰς τὸ τέλος τοῖς ἀλλοιωθησομένοις ἔτι εἰς στηλογραφίαν τῷ δαυὶδ εἰς διδασχὴν
- 2 (59:3) Delivre m' anba malveyan yo! Sove m' anba ansasen sa yo!3 (59:4) Yo mete anbiskad pou yo touye m'. Yon bann ansasen ap fè konplo sou do mwen, san m' pa fè anyen ki mal, san m' pa fè okenn fòt, Seyè.
 \59:1\Take me out of the hands of the cruel ones, O my God; keep me safe from those who come up against me.
 ὁπότε ἐνεπίρσεν τὴν μεσοποταμίαν συρίας καὶ τὴν συρίαν σῶβα καὶ ἐπέστρεψεν ἰωαβ καὶ ἐπάταξεν τὴν φάραγγα τῶν ἁλῶν δώδεκα χιλιάδας
- 4 (59:5) Malgre mwen inosan, y'ap kouri, y'ap pare tann mwen! Leve non! vin bò kote mwen! Gade yo!
 \59:3\For see, they are watching in secret for my soul; the strong have come together against me? but not because of my sin, or my evil-doing, O Lord.
 συνέσεισας τὴν γῆν καὶ συνετάραξας αὐτήν ἴασαι τὰ συντρίμματα αὐτῆς ὅτι ἐσαλεύθη
- 5 (59:6) Ou menm, Seyè, Bondye, ou menm ki chèf lame zanj yo, ou menm ki Bondye pèp Izrayèl la, leve non! vin pini moun lòt nasyon yo! Se pou ou san pitye pou bann mechan sa yo k'ap trayi ou!
 \59:4\For no sin of mine they go quickly and get themselves ready; be awake and come to my help, and see.
 ἔδειξας τῷ λαῷ σου σκληρὰ ἐπότισας ἡμᾶς οἶνον κατανύξεως
- 6 (59:7) Chak swa, yo tounen. Yo mache nan tout lavil la, y'ap jape tankou chen.
 \59:5\You, O Lord God of armies, are the God of Israel; come now and give punishment to the nations; have no mercy on any workers of deceit. (Selah.)
 ἔδωκας τοῖς φοβουμένοις σε σημεῖωσιν τοῦ φυγεῖν ἀπὸ προσώπου τῶν δίαψαλμα
- 7 (59:8) Tande sa y'ap di! Tande jan y'ap pale! Lang nan bouch yo, ou ta di se yon ponya! Y'ap di: Pa gen moun k'ap tande nou!
 \59:6\They come back in the evening; they make a noise like a dog, and go round the town.
 ὅπως ἂν ῥυσθῶσιν οἱ ἀγαπητοί σου σῶσον τῇ δεξιᾷ σου καὶ ἐπάκουσόν μου
- 8 ¶ (59:9) Men ou menm, Seyè, ou pase yo nan rizib! Ou pase tout nasyon yo nan jwèt.
 \59:7\See, hate is dropping from their lips; curses are on their tongues: they say, Who gives attention to it?
 ὁ θεὸς ἐλάλησεν ἐν τῷ ἁγίῳ αὐτοῦ ἀγαλλιάσομαι καὶ διαμεριῶ σικιμα καὶ τὴν κοιλίαν τῶν σκηνῶν διαμετρήσω
- 9 (59:10) Se ou ki tout defans mwen, se sou ou mwen konte. Bondye, se bò kote ou mwen jwenn pwoteksyon.
 \59:8\But you are laughing at them, O Lord; you will make sport of all the nations.
 ἔμός ἐστιν γαλααδ καὶ ἔμός ἐστιν μανασση καὶ εφραιμ κραταίωσις τῆς κεφαλῆς μου ἰουδας βασιλεύς μου
- 10 (59:11) Bondye mwen, w'ap vin kanpe bò kote m', paske ou renmen m'. W'ap fè m' wè jan moun k'ap pèsekite m' yo ap fini mal.
 \59:9\O my strength, I will put my hope in you; because God is my strong tower.
 μοαβ λέβης τῆς ἐλπίδος μου ἐπὶ τὴν ἰδουμαίαν ἐκτενῶ τὸ ὑπόδημά μου ἔμοι ἀλλόφυλοι ὑπετάγησαν
- 11 (59:12) Pa touye yo pou moun pa m' yo ka chonje! Avèk pouvwa ou, fè yo pa konn sa y'ap fè, fè yo tonbe. Seyè, se ou menm ki tout pwoteksyon mwen.
 \59:10\The God of my mercy will go before me: God will let me see my desire effected on my haters.
 τίς ἀπάξει με εἰς πόλιν περιοχῆς τίς ὀδηγήσει με ἕως τῆς ἰδουμαίας

- 12 (59:13) Chak pawòl ki sotì nan bouch yo se yon peche. Se pwòp lògèy yo k'ap fini ak yo. Se madichon ak manti ase k'ap sotì nan bouch yo.
 \59:11\Put them not to death, for so my people will keep the memory of them: let them be sent in all directions by your power; make them low, O Lord our saviour.
 οὐχὶ σὺ ὁ θεὸς ὁ ἀποσάμενος ἡμᾶς καὶ οὐκ ἐξελεύσῃ ὁ θεὸς ἐν ταῖς δυνάμεσιν ἡμῶν
- 13 (59:14) Lè ou an kòlè, fini ak yo. Fini ak yo nè, fè yo disparèt. Fè tout moun konnen se Bondye k'ap gouvènè nan peyi Jakòb la. Se li k'ap gouvènè toupatou sou latè.
 \59:12\Because of the sin of their mouths and the word of their lips, let them even be taken in their pride; and for their curses and their deceit,
 δὸς ἡμῖν βοήθειαν ἐκ θλίψεως καὶ ματαία σωτηρία ἀνθρώπου
- 14 (59:15) Chak swa, yo tounen. Y'ap jape tankou chen, y'ap mache nan tout lavil la.
 \59:13\Put an end to them in your wrath, put an end to them, so that they may not be seen again; let them see that God is ruling in Jacob and to the ends of the earth. (Selah.)
 ἐν δὲ τῷ θεῷ ποιήσομεν δύναμιν καὶ αὐτὸς ἐξουθενώσει τοὺς θλίβοντας ἡμᾶς
- 1 ¶ (60:1) Pou chèf sanba yo. Se pou yo chante sou menm lè ak chante ki di: Bèl flè savann blan yo. Se yon chante David te fè pou moutre moun anpil bagay. (60:2) Li te ekri l' lè li t'ap fè lagè ak moun Aram yo ki te sotì nan peyi Naarayan ak peyi Soba. Sa te rive aprè Joab te tounen nan batay la pou l' te touye douz mil (12.000) moun peyi Edon nan Fon Sèl la. (60:3) Bondye, ou vire do ban nou.
 Ou gaye nou toupatou. Ou te fache ak nou. Tanpri, fè nou kanpe ankò!
 &l¶To the chief music-maker; put to Shushan-eduth. Michtam. Of David.\
 εἰς τὸ τέλος ἐν ὕμνοις τῷ δαυὶδ
- 2 (60:4) Ou fè peyi a tranble, ou mete l' tèt anba. Mete l' sou de pye l' ankò, paske li prèt pou tonbe nè.
 \60:1\For teaching. When he was fighting against Aram-naharaim and Aramzobah, when Joab came back, and put twelve thousand of the Edomites to death, in the Valley of Salt.>\
 εἰσάκουσον ὁ θεὸς τῆς δεήσεώς μου πρόσχευς τῇ προσευχῇ μου
- 3 (60:5) Ou kite pèp ou a pase anba kont tray li. Ou ba li bwè yon bweson ki fè tèt li vire.
 \60:1\God, you have put us away from you, you have sent us in all directions, you have been angry; O be turned to us again.
 ἀπὸ τῶν περάτων τῆς γῆς πρὸς σὲ ἐκέκραξα ἐν τῷ ἄκηδιάσει τὴν καρδίαν μου ἐν πέτρᾳ ὕψωσάς με
- 4 (60:6) Ou bay moun ki gen krentif pou ou yo yon drapo, pou lè batay la yo jwenn kote pou yo kache.
 \60:2\By the power of your hand the earth is shaking and broken; make it strong again, for it is moved.
 ὠδήγησάς με ὅτι ἐγενήθητι ἐλπίς μου πύργος ἰσχύος ἀπὸ προσώπου ἐχθροῦ
- 5 (60:7) Delivre nou ak pounwa ou. Reponn nou lè nou lapriyè nan pye ou, pou moun ou renmen anpil yo ka jwenn delivrans.
 \60:3\You have made the people see hard times; you have given us the wine of shaking for our drink.
 παροικήσω ἐν τῷ σκηνώματί σου εἰς τοὺς αἰῶνας σκεπασθήσομαι ἐν σκέπη τῶν πτερυγῶν σου διάψαλμα
- 6 ¶ (60:8) Bondye rete kote ki apa pou li a, li di: -Mwen kontan anpil. Mwen pral separe lavil Sichèm. Mwen pral fè apantaj Fon Soukòt.
 \60:4\Give a safe place to those who have fear of you, where they may go in flight from before the bow. (Selah.)
 ὅτι σὺ ὁ θεὸς εἰσήκουσας τῶν εὐχῶν μου ἔδωκας κληρονομίαν τοῖς φοβουμένοις τὸ ὄνομά σου
- 7 (60:9) Peyi Galarad, se pou mwen li ye. Peyi Manase tou. M'ap fè peyi Efrayim tounen yon kas pou pwoteje tèt mwen. Peyi Jida, se baton kòmandman mwen li ye.
 \60:5\So that your loved ones may be made safe, let your right hand be my salvation, and give me an answer.
 ἡμέρας ἐφ' ἡμέρας βασιλέως προσθήσεις ἔτη αὐτοῦ ἕως ἡμέρας γενεᾶς καὶ γενεᾶς
- 8 (60:10) Men m'ap fè peyi Moab sèvi m' kivèt pou m' fè twalèt mwen. M'ap poze men m' sou peyi Edon. Peyi Filistia a menm, m'ap mache pran li.
 \60:6\God has said in his holy place, I will be glad: I will make a division of Shechem, and the valley of Succoth will be measured out.
 διαμενεῖ εἰς τὸν αἰῶνα ἐνώπιον τοῦ θεοῦ ἔλεος καὶ ἀλήθειαν αὐτοῦ τίς ἐκζητήσει
- 9 (60:11) Ki moun ki pou mennen m' nan lavil ki byen gade a? Ki moun ki pou mennen m' lavil Edon?
 \60:7\Gilead is mine, and Manasseh is mine; and Ephraim is the strength of my head; Judah is my law-giver;
 οὕτως ψαλῶ τῷ ὀνόματί σου εἰς τὸν αἰῶνα τοῦ αἰῶνος τοῦ ἀποδοῦναί με τὰς εὐχὰς μου ἡμέραν ἐξ ἡμέρας
- 1 ¶ (61:1) Pou chèf sanba yo. Se sou enstriman akòd pou yo jwe mizik la. Se yon sòm David. (61:2) Bondye, tande jan m'ap rele nan pye ou! Koute lè m'ap lapriyè ou!
 &l¶To the chief music-maker. On a corded instrument. Of David.>\
 εἰς τὸ τέλος ὑπὲρ ἰδιθουν ψαλμὸς τῷ δαυὶδ

- 2 (61:3) Kè m' kase, mwen lwen lakay mwen. M'ap rele ou. Tanpri, mennen m' al chache pwoteksyon sou wòch kote mwen pa ka rive a.
 \61:1\Let my cry come to you, O God; let your ears be open to my prayer.
 οὐχὶ τῷ θεῷ ὑποταγῆσεται ἡ ψυχὴ μου παρ' αὐτοῦ γὰρ τὸ σωτήριόν μου
- 3 (61:4) Paske, se ou k'ap pwoteje m', se ou k'ap pran defans mwen kont lènmi m' yo.
 \61:2\From the end of the earth will I send up my cry to you, when my heart is overcome: take me to the rock which is over-high for me.
 καὶ γὰρ αὐτὸς θεὸς μου καὶ σωτὴρ μου ἀντιλήμπτωρ μου οὐ μὴ σαλευθῶ ἐπὶ πλεῖον
- 4 (61:5) Mwen ta renmen pase tout lavi m' lakay ou. Mwen ta renmen rete kache anba zèl ou.
 \61:3\For you have been my secret place, and my high tower from those who made war on me.
 ἕως πότε ἐπιτίθεσθε ἐπ' ἄνθρωπον φονεῦετε πάντες ὡς τοίχῳ κεκλιμένῳ καὶ φραγμῷ ὠσμένῳ
- 5 ¶ (61:6) Bondye, ou tande pwomès mwen fè. Ban mwen sa ou bay tout moun ki respekte non ou lan.
 \61:4\I will make your tent my resting-place for ever: I will keep myself under the cover of your wings. (Selah.)
 πλὴν τὴν τιμὴν μου ἐβουλεύσαντο ἀπόσασθαι ἔδραμον ἐν ψεῦδει τῷ στόματι αὐτῶν εὐλογοῦσαν καὶ τῇ καρδίᾳ αὐτῶν καταρῶντο διάψαλμα
- 6 (61:7) Mete kèk jou sou lavi wa a: Se pou l' viv lontan lontan ankò.
 \61:5\For you, O God, have made answer to my prayers; you have given me the heritage of those who give honour to your name.
 πλὴν τῷ θεῷ ὑποτάγηθι ἡ ψυχὴ μου ὅτι παρ' αὐτοῦ ἡ ὑπομονὴ μου
- 7 (61:8) Se pou l' gouvènen tout tan devan Bondye. Bondye va fè l' wè jan li renmen li, jan li toujou kenbe pawòl li: Bondye va pwoteje l'.
 \61:6\You will give the king long life; and make his years go on through the generations.
 ὅτι αὐτὸς θεὸς μου καὶ σωτὴρ μου ἀντιλήμπτωρ μου οὐ μὴ μεταναστεύσω
- 8 (61:9) Konsa, mwen p'ap janm sispann chante pou ou. Chak jou m'a fè sa m' te pwomèt ou a.
 \61:7\May the seat of his authority be before God for ever; may mercy and righteousness keep him safe.
 ἐπὶ τῷ θεῷ τὸ σωτήριόν μου καὶ ἡ δόξα μου ὁ θεὸς τῆς βοηθείας μου καὶ ἡ ἐλπίς μου ἐπὶ τῷ θεῷ
- 1 ¶ (62:1) Pou chèf sanba yo. Pou Yedoutoun. Se yon chante David. (62:2) Se sou Bondye sèlman mwen konte, se li menm ki pou delivre mwen.
 &lfto the chief music-maker. After Jeduthun. A Psalm. Of David.>\
 ψαλμὸς τῷ δαυιδ ἐν τῷ εἶναι αὐτὸν ἐν τῇ ἐρήμῳ τῆς ἰουδαίας
- 2 (62:3) Se li menm ase k'ap pwoteje m', k'ap delivre m'. Se li ki tout defans mwen. Li p'ap janm kite anyen rive m'.
 \62:1\My soul, put all your faith in God; for from him comes my salvation.
 ὁ θεὸς ὁ θεός μου πρὸς σὲ ὀρθρίζω ἐδίψησέν σοι ἡ ψυχὴ μου ποσαπλῶς σοι ἡ σὰρξ μου ἐν γῆ ἐρήμῳ καὶ ἀβάτῳ καὶ ἀνύδρῳ
- 3 (62:4) Kilè n'a sispann tonbe ansanm sou do yon moun pou n' chache lage l' atè tankou yon miray ki tou panche, tankou yon lantouraj k'ap tonbe?
 \62:2\He only is my Rock and my salvation; he is my high tower; I will not be greatly moved.
 οὕτως ἐν τῷ ἀγίῳ ὤφθην σοι τοῦ ἰδεῖν τὴν δυνάμιν σου καὶ τὴν δόξαν σου
- 4 (62:5) Wi, yo pa gen lòt lide nan tèt yo pase fè l' pèdi gwo plas kote li ye a. Yo pran plezi nan bay manti. Yo louvri bouch yo pou mande benediksyon, men nan kè yo, se madichon y'ap bay.
 \62:3\How long will you go on designing evil against a man? running against him as against a broken wall, which is on the point of falling?
 ὅτι κρείσσον τὸ ἔλεός σου ὑπὲρ ζωᾶς τῆς χεῖρ μου ἐπαινέσουσίν σε
- 5 (62:6) Wi, se sou Bondye ase pou m' konte. Se nan li mwen mete tout espwa mwen.
 \62:4\Their only thought is to put him down from his place of honour; their delight is in deceit: blessing is in their mouths but cursing in their hearts. (Selah.)
 οὕτως εὐλογήσω σε ἐν τῇ ζωῇ μου ἐν τῷ ὀνόματί σου ἄρῳ τὰς χεῖράς μου
- 6 (62:7) Se li menm sèlman k'ap pwoteje m', k'ap delivre m'. Se li ki tout defans mwen, li p'ap janm kite anyen rive m'.
 \62:5\My soul, put all your faith in God; for from him comes my hope.
 ὥσει στέατος καὶ πύθηςτος ἐμπλησθεῖ ἡ ψυχὴ μου καὶ χεῖρ ἀγαλλιᾶσεως αἰνέσει τὸ στόμα μου
- 7 (62:8) Se Bondye k'ap delivre m'. Se li menm k'ap fè yo respekte m'. Se li menm ki tout fòs mwen, l'ap pran defans mwen. Se li menm ki tout pwoteksyon mwen.
 \62:6\He only is my Rock and my salvation; he is my high tower; I will not be greatly moved.
 εἰ ἐμνημόνευόν σου ἐπὶ τῆς στρωμνῆς μου ἐν τοῖς ὄρθροις ἐμελέτων εἰς σέ

- 8 ¶ (62:9) Nou menm, pèp mwen, toujou mete konfyans nou nan li! Louvri kè nou ba li, paske se li menm ki tout nou.
 \62:7\In God is my salvation, and my glory; the Rock of my strength, and my safe place.
 ὅτι ἐγενήθης βοηθός μου καὶ ἐν τῇ σκέπῃ τῶν πτερυγῶν σου ἀγαλλιάσομαι
- 9 (62:10) Wi, moun pa anyen. Grannèg? Se pawòl nan bouch. Mete yo ansanm nan balans, yo pa gen pèz. Yo pi lejè pase van k'ap soufle a.
 \62:8\Have faith in him at all times, you people; let your hearts go flowing out before him: God is our safe place. (Selah.)
 ἐκολλήθη ἡ ψυχὴ μου ὀπίσω σου ἐμοῦ ἀντελάβετο ἡ δεξιὰ σου
- 10 (62:11) Pa mete konfyans nou nan fè britalite. Pa mete nan tèt nou nou ka genyen anyen nan vòlò. Lè nou wè n'ap fè lajan, pa kite l' pran nanm nou.
 \62:9\Truly men of low birth are nothing, and men of high position are not what they seem; if they are put in the scales together they are less than a breath.
 αὐτοὶ δὲ εἰς μάτην ἐζήτησαν τὴν ψυχὴν μου εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς
- 11 (62:12) An de fwa, men sa m' tande Bondye di: -Se nan men m' pouvwa rete.
 \62:10\Have no faith in the rewards of evil-doing, or in profits wrongly made: if your wealth is increased, do not put your hopes on it.
 παραδοθήσονται εἰς χεῖρας ῥομφαίας μερίδες ἀλωπέκων ἔσονται
- 12 (62:13) Wi, Seyè, ou gen bon kè, paske w'ap bay chak moun sa yo merite dapre sa yo fè.
 \62:11\Once has God said, twice has it come to my ears, that power is God's:
 ὁ δὲ βασιλεὺς εὐφρανθήσεται ἐπὶ τῷ θεῷ ἑπαινεθήσεται πᾶς ὁ ὀμνύων ἐν αὐτῷ ὅτι ἐνεφράγη στόμα λαλούντων ἄδικα
- 1 ¶ (63:1) Se yon sòm David te ekri lè li te nan dezè peyi Jida a. (63:2) Bondye, se ou ki Bondye mwen. Jan m' anvni wè ou! Jan m' ap tann ou sa a! Se tout kò m' k'ap mande pou ou, tankou tè sèk nan solèy k'ap tann lapli.
 <A Psalm. Of David. When he was in the waste land of Judah.>\
 εἰς τὸ τέλος ψαλμὸς τῷ δαυὶδ
- 2 (63:3) Fè m' antre kote ki apa pou ou nan kay ou a pou m' wè ou, pou m' wè jan ou gen pouvwa, jan ou merite pou yo fè lwanj ou.
 \63:1\O God, you are my God; early will I make my search for you: my soul is dry for need of you, my flesh is wasted with desire for you, as a dry and burning land where no water is;
 εἰσάκουσον ὁ θεὸς τῆς φωνῆς μου ἐν τῷ δέεσθαί με ἀπὸ φόβου ἐχθροῦ ἐξελοῦ τὴν ψυχὴν μου
- 3 ¶ (63:4) renmen ou gen pou nou an pi bon pase lavi. Se poutèt sa m'ap fè lwanj ou.
 \63:2\To see your power and your glory, as I have seen you in the holy place.
 ἐσκέπασάς με ἀπὸ συστροφῆς πονηρευομένων ἀπὸ πλήθους ἐργαζομένων τὴν ἀνομίαν
- 4 (63:5) Konsa m'a pase tout lavi m' ap di ou mèsì; se ou menm sèlman m'a lapriyè.
 \63:3\Because your mercy is better than life, my lips will give you praise.
 οἷτινες ἠκόνησαν ὡς ῥομφαίαν τὰς γλώσσας αὐτῶν ἐνέτειναν τόξον αὐτῶν πᾶρμα πικρὸν
- 5 (63:6) M'ap fè fèt, m'ap kontan tankou yon moun ki manje plen vant li yon manje ki gen bon gou, ki gen kont grès li ladan l'. Wi, se konsa kè m' ap kontan. M'ap louvri bouch mwen pou m' fè lwanj ou.
 \63:4\So will I go on blessing you all my life, lifting up my hands in your name.
 τοῦ κατατοξεῦσαι ἐν ἀποκρύφοις ἄμωμον ἐξάπινα κατατοξεύσουσιν αὐτὸν καὶ οὐ φοβηθήσονται
- 6 (63:7) Lè m' kouche sou kabann mwen, lide m' ap travay sou ou. Tout lannwit se ou m'ap kalkile.
 \63:5\My soul will be comforted, as with good food; and my mouth will give you praise with songs of joy;
 ἐκραταίωσαν ἑαυτοῖς λόγον πονηρὸν διηγήσαντο τοῦ κρύψαι παγίδας εἶπαν τίς ὄψεται αὐτούς
- 7 ¶ (63:8) Paske se ou ki tout sekou m', m'ap rete kache anba zèl ou, m'ap chante sitèlman mwen kontan.
 \63:6\When the memory of you comes to me on my bed, and when I give thought to you in the night-time.
 ἐξηρεύνησαν ἀνομίας ἐξέλιπον ἐξερευνῶντες ἐξερευνήσει προσελύσεται ἄνθρωπος καὶ καρδία βαθεῖα
- 8 (63:9) Mwen kole kò m' sou ou, se pouvwa ou k'ap soutni mwen.
 \63:7\Because you have been my help, I will have joy in the shade of your wings.
 καὶ ὑψωθήσεται ὁ θεὸς βέλος νηπίων ἐγενήθησαν αἱ πληγαὶ αὐτῶν

- 9 (63:10) Men, moun k'ap chache touye m' yo, yo gen pou yo desann kote mò yo ye a.
 \63:8\My soul keeps ever near you: your right hand is my support.
 και ἐξησθῆνθησαν ἐπ' αὐτοὺς αἱ γλῶσσαι αὐτῶν ἐταράχθησαν πάντες οἱ θεωροῦντες αὐτούς
- 10 (63:11) Yo gen pou yo mouri nan lagè, chen mawon gen pou manje kadav yo.
 \63:9\But those whose desire is my soul's destruction will go down to the lower parts of the earth.
 και ἐφοβήθη πᾶς ἄνθρωπος και ἀνήγγειλαν τὰ ἔργα τοῦ θεοῦ και τὰ ποιήματα αὐτοῦ συνῆκαν
- 11 (63:12) Men, Bondye ap fè kè wa a kontan. Tout moun ki mete non l' devan va gen kè kontan tou. Men, y'ap fèmen bouch moun k'ap bay manti yo.
 \63:10\They will be cut off by the sword; they will be food for foxes.
 εὐφρανθήσεται δίκαιος ἐπὶ τῷ κυρίῳ και ἐλπιδί ἐπ' αὐτόν και ἐπαινέσθήσονται πάντες οἱ εὐθεῖς τῇ καρδίᾳ
- 1 ¶ (64:1) Pou chèf sanba yo. Se yon sòm David. (64:2) Bondye, tandè non lè m'ap plenn! Pwoteje m' kont lènmi m' k'ap fè m' pè yo.
 <To the chief music-maker. A Psalm. Of David.>
 εις τὸ τέλος ψαλμοῦ τῷ δαυιδ ῥοδὴ ἱερεμιου και ιεζεκιηλ ἐκ τοῦ λόγου τῆς παροικίας ὅτε ἔμελλον ἐκπορεύεσθαι
- 2 (64:3) Pwoteje m' anba konplo mechan yo, anba gwo bann malveyan sa yo.
 \64:1\O God, let the voice of my grief come to your ear: keep my life from the fear of those who are against me.
 σοὶ πρέπει ὕμνος ὁ θεὸς ἐν σιων και σοὶ ἀποδοθήσεται εὐχὴ ἐν ἱερουσαλημ
- 3 (64:4) Lang yo file tankou razwa. Pawòl ki soti nan bouch yo se pwazon.
 \64:2\Keep me safe from the secret purpose of wrongdoers; from the band of the workers of evil;
 εἰσάκουσον προσευχῆς μου πρὸς σὲ πᾶσα σὰρξ ἤξει
- 4 (64:5) Yo rete kache, y'ap vize moun ki inonsan an. Yo tire sou li san li pa atann. Yo pa pè fè anyen.
 \64:3\Who make their tongues sharp like a sword, and whose arrows are pointed, even bitter words;
 λόγοι ἀνομιῶν ὑπερεδυνάμωσαν ἡμᾶς και τὰς ἀσεβείας ἡμῶν σὺ ἴδασθαι
- 5 (64:6) Yonn ap ankouraje lòt nan fè sa ki mal. Y'ap rakonte jan yo mete pèlen pou lòt moun. Y'ap plede di: Ki moun k'ap wè nou?
 \64:4\So that in secret they may let loose their arrows at the upright, suddenly and unseen.
 μακάριος ὃν ἐξελέξω και προσελάβου κατασκηνώσει ἐν ταῖς αὐλαῖς σου πλησθησόμεθα ἐν τοῖς ἀγαθοῖς τοῦ οἴκου σου ἄγιος ὁ ναὸς σου θαυμαστός ἐν δικαιοσύνῃ
- 6 (64:7) Y'ap fè move plan, y'ap veye pou moun pa dekouvri yo. Sa ki nan kè yon moun ak nan lide li se mistè.
 \64:5\They make themselves strong in an evil purpose; they make holes for secret nets; they say, Who will see it,
 ἐπάκουσον ἡμῶν ὁ θεὸς ὁ σωτὴρ ἡμῶν ἢ ἐλπίς πάντων τῶν περάτων τῆς γῆς και ἐν θαλάσῃ μακρὰν
- 7 ¶ (64:8) Men Bondye ap tire flèch li sou yo: Yo rete konsa, yo blese.
 \64:6\Or make discovery of our secret purpose? The design is framed with care; and the inner thought of a man, and his heart, is deep.
 ἐτοιμάζων ὄρη ἐν τῇ ἰσχύι αὐτοῦ περιεζωσμένος ἐν δυναστείᾳ
- 8 (64:9) Se lang yo k'ap bat yo. Tout moun ki wè yo ap pase yo nan betiz.
 \64:7\But God sends out an arrow against them; suddenly they are wounded.
 ὁ συνταράσσων τὸ κύτος τῆς θαλάσσης ἤχους κυμάτων αὐτῆς ταραχθήσονται τὰ ἔθνη
- 9 (64:10) Lè sa a, tout moun pral pè, y'a mache fè konnen sa Bondye fè. Y'a egzaminen tou sa li fè.
 \64:8\The evil of their tongues is the cause of their fall; all those who see them are shaking their heads at them.
 και φοβηθήσονται οἱ κατοικοῦντες τὰ πέρατα ἀπὸ τῶν σημείων σου ἐξόδους πρωίας και ἐσπέρας τέρψεις
- 10 (64:11) Tout moun ki mache dwat yo ap kontan tou poutèt sa Seyè a fè. Y'a jwenn pwoteksyon anba zèl li. Tout moun ki viv jan Bondye vle l' la va fè lwanj li.
 \64:9\And in fear men make public the works of God; and giving thought to his acts they get wisdom.
 ἐπεσκέψω τὴν γῆν και ἐμέθυσας αὐτὴν ἐπλήθυνας τοῦ πλουτίσαι αὐτήν ὁ ποταμὸς τοῦ θεοῦ ἐπληρώθη ὑδάτων ἠτοίμασας τὴν τροφήν αὐτῶν ὅτι οὕτως ἡ ἐτοιμασία σου
- 1 ¶ (65:1) Pou chèf sanba yo. Se yon sòm David, se yon chante. (65:2) Bondye, ou merite vre pou yo fè lwanj ou sou Mòn Siyon, se pou yo ba ou sa yo te pwomèt ou a.
 <To the chief music-maker. A Psalm. Of David. A Song.>
 εις τὸ τέλος ῥοδὴ ψαλμοῦ ἀναστάσεως ἀλαλάξατε τῷ θεῷ πᾶσα ἡ γῆ

- 2 (65:3) Paske ou tande lè y'ap lapriyè ou. Tout moun ap vin nan pye ou,³ (65:4) pou rekonèt peche yo. Peche nou yo twòp pou nou. Men, w'ap efase yo.
 \65:1\It is right for you, O God, to have praise in Zion: to you let the offering be made.
 ψάλατε δὴ τῷ ὀνόματι αὐτοῦ δότε δόξαν αἰνέσει αὐτοῦ
- 4 (65:5) Ala bon sa bon pou moun ou menm ou chwazi, pou moun ou menm ou rele bò kote ou! L'ap rete anndan lakay ou! N'ap plen vant nou ak bon bagay ki gen lakay ou, ak benediksyon ki nan kay ki apa pou ou a.
 \65:3\Evils have overcome us: but as for our sins, you will take them away.
 πᾶσα ἡ γῆ προσκυνησάτωσάν σοι καὶ ψαλάτωσάν σοι ψαλάτωσαν τῷ ὀνόματί σου διάψαλμα
- 5 (65:6) Bondye, ou menm k'ap delivre nou, w'ap reponn nou, paske ou pa nan patipri. w'ap fè bèl bagay pou nou. Moun toupatou sou latè, moun byen lwen lòt bò lanmè ap mete konfyans yo nan ou.
 \65:4\Happy is the man of your selection, to whom you give a resting-place in your house; we will be full of the good things out of your holy place.
 δεῦτε καὶ ἴδετε τὰ ἔργα τοῦ θεοῦ φοβερὸς ἐν βουλαῖς ὑπὲρ τοὺς υἱοὺς τῶν ἀνθρώπων
- 6 ¶ (65:7) Avèk fòs ou, ou mete mòn yo kanpe nan plas yo. Ou fè wè jan ou gen anpil pouvwa.
 \65:5\You will give us an answer in righteousness by great acts of power, O God of our salvation; you who are the hope of all the ends of the earth, and of the far-off lands of the sea;
 ὁ μεταστρέφων τὴν θάλασσαν εἰς ξηρὰν ἐν ποταμῷ διελεύσονται ποδὶ ἐκεῖ εὐφρανθησόμεθα ἐπ' αὐτῷ
- 7 (65:8) Ou kase lanmè a lè l' move. Ou fè lanm lanmè yo sispann fè bri. Ou fè pèp yo rete trankil lè yo move.
 \65:6\The God by whose strength the mountains are fixed; who is robed with power:
 τῷ δεσπόζοντι ἐν τῇ δυναστείᾳ αὐτοῦ τοῦ αἰῶνος οἱ ὀφθαλμοὶ αὐτοῦ ἐπὶ τὰ ἔθνη ἐπιβλέπουσιν οἱ παραπικραίνοντες μὴ ὑπούσθωσαν ἐν ἑαυτοῖς διάψαλμα
- 8 (65:9) Moun ki rete nan dènve bout latè a pran tranble lè yo wè bèl bagay ou fè yo. Depi sou bò solèy leve jouk sou bò solèy kouche ou fè moun rele sitèlman yo kontan.
 \65:7\Who makes the loud voice of the sea quiet, and puts an end to the sound of its waves.
 εὐλογεῖτε ἔθνη τὸν θεὸν ἡμῶν καὶ ἀκουτίσασθε τὴν φωνὴν τῆς αἰνέσεως αὐτοῦ
- 9 (65:10) Ou moutre jan ou pran swen latè: Ou voye lapli pou wouze l'. Ou fè l' donner anpil. Larivyè Bondye toujou plen dlo. Ou pare yon bèl rekòt mayi. Men ki jan ou pran swen tè a:
 \65:8\Those in the farthest parts of the earth have fear when they see your signs: the outgoings of the morning and evening are glad because of you.
 τοῦ θεμένου τὴν ψυχὴν μου εἰς ζοὴν καὶ μὴ δόντος εἰς σάλον τοὺς πόδας μου
- 10 (65:11) Ou mete dlo nan kannal pou wouze jaden yo. Ou kase bit tè yo. Ou voye gwo lapli pou tè a bwè kont dlo li. Ou fè grenn yo jèmen.
 \65:9\You have given your blessing to the earth, watering it and making it fertile; the river of God is full of water: and having made it ready, you give men grain.
 ὅτι ἐδοκίμασας ἡμᾶς ὁ θεὸς ἐπύρωσας ἡμᾶς ὡς πυροῦται τὸ ἀργύριον
- 11 (65:12) Ala yon bèl rekòt ou ban nou lè lanne a fini! Tout kote ou pase gen abondans an kantite!
 \65:10\You make the ploughed lands full of water; you make smooth the slopes: you make the earth soft with showers, sending your blessing on its growth.
 εἰσήγαγες ἡμᾶς εἰς τὴν παγίδα ἔθου θλίψεις ἐπὶ τὸν νῶτον ἡμῶν
- 12 (65:13) Jaden ki nan dezè a jwenn kont dlo yo. Ti mòn yo kontan.
 \65:11\The year is crowned with the good you give; life-giving rain is dropping from your footsteps,
 ἐπεβίβασας ἀνθρώπους ἐπὶ τὰς κεφαλὰς ἡμῶν διήλθομεν διὰ πυρὸς καὶ ὕδατος καὶ ἐξήγαγες ἡμᾶς εἰς ἀναψυχὴν
- 13 (65:14) Jaden yo plen zannimo. Jaden mayi kouvri tout fon yo. Fon yo kontan, y'ap chante sitèlman yo kontan.
 \65:12\Falling on the grass of the waste land: and the little hills are glad on every side.
 εἰσελεύσομαι εἰς τὸν οἶκόν σου ἐν ὀλοκαυτώμασιν ἀποδώσω σοι τὰς εὐχὰς μου
- 1 ¶ Pou chèf sanba yo. Chante sa a se yon sòm li ye. Nou tout ki rete sou latè, rele ak kè kontan pou Bondye! Fe fèt pou fè lwanj Bondye!
 <If>To the chief music-maker. A Song. A Psalm.> Send up a glad cry to God, all the earth:
 εἰς τὸ τέλος ἐν ὕμνοις ψαλμὸς ᾠδῆς
- 2 Chante pouvwa Bondye! Fè gwo fèt pou fè lwanj li!
 Make a song in honour of his name: give praise and glory to him.
 ὁ θεὸς οἰκτιρήσαι ἡμᾶς καὶ εὐλογήσαι ἡμᾶς ἐπιφάναι τὸ πρόσωπον αὐτοῦ ἐφ' ἡμᾶς διάψαλμα
- 3 Di Bondye: -Sa ou fè yo se bagay ki pou fè moun respekte ou. Ou sitèlman gen pouvwa, lènmi ou yo ap flate ou.
 Say to God, How greatly to be feared are your works! because of your great power your haters are forced to put themselves under your feet.
 τοῦ γνῶναι ἐν τῇ γῇ τὴν ὁδόν σου ἐν πᾶσιν ἔθνεσιν τὸ σωτήριόν σου

- 4 Tout moun ki rete sou latè ap adore ou. Y'ap chante pou ou, y'ap chante pou sa ou fè.
Let all the earth give you worship, and make songs to you; let them make songs to your name. (Selah.)
ἐξομολογησάσθωσάν σοι λαοὶ ὁ θεὸς ἐξομολογησάσθωσάν σοι λαοὶ πάντες
- 5 Vini non! Al gade sa Bondye fè! Li fè bagay ki pou fè moun sou latè respekte li.
Come and see the works of God: he is to be feared in all he does to the children of men.
εὐφρανθήτωσαν καὶ ἀγαλλιάσθωσαν ἔθνη ὅτι κρινεῖς λαοὺς ἐν εὐθότῃ καὶ ἔθνη ἐν τῇ γῆ ὁδηγήσεις διάψαλμα
- 6 Li fè fon lanmè a tounen tè sèk: Zansèt nou yo travèse rivyè a san pye yo pa mouye. Ann fè kè nou kontan pou sa li te fè!
The sea was turned into dry land: they went through the river on foot: there did we have joy in him.
ἐξομολογησάσθωσάν σοι λαοὶ ὁ θεὸς ἐξομολογησάσθωσάν σοι λαοὶ πάντες
- 7 Avèk fòs kouraj li l'ap dominen pou tout tan. L'ap gade tout sa nasyon yo ap fè. Si gen moun ki vle fè rebèl, pito yo pa leve tèt yo?
He is ruling in power for ever; his eyes are watching the nations: may his haters have no strength against him. (Selah.)
γῆ ἔδωκεν τὸν καρπὸν αὐτῆς εὐλογῆσαι ἡμᾶς ὁ θεὸς ὁ θεὸς ἡμῶν
- 8 ¶ Nou menm pèp yo, di Bondye mèsi! Fè tout moun tande jan n'ap fè lwanj li!
Give blessings to our God, O you peoples, let the voice of his praise be loud;
εὐλογῆσαι ἡμᾶς ὁ θεὸς καὶ φοβηθήτωσαν αὐτὸν πάντα τὰ πέρατα τῆς γῆς
- 1 ¶ (67:1) Pou chèf sanba yo. Se sou enstriman akòd pou yo jwe mizik la. Sòm sa a se yon chante. (67:2) Tanpri, Bondye, gen pitye pou nou! Voye benediksyon ou sou nou! Fè nou santi ou la avèk nou, <To the chief music-maker. With corded instruments. A Psalm. A Song.>
εἰς τὸ τέλος τῷ δαυὶδ ψαλμὸς ᾠδῆς
- 2 (67:3) pou tout moun sou latè ka konnen sa ou vle, pou tout lòt nasyon yo ka konnen se ou ki delivre lèzòm.
¶67:1\May God give us mercy and blessing, and let the light of his face be shining on us; (Selah.)
ἀναστήτω ὁ θεὸς καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ καὶ φυγέτωσαν οἱ μισοῦντες αὐτὸν ἀπὸ προσώπου αὐτοῦ
- 3 (67:4) Se pou tout pèp sou latè fè lwanj ou, Bondye. Wi, se pou tout pèp sou latè fè lwanj ou.
¶67:2\So that men may see your way on the earth, and your salvation among all nations.
ὡς ἐκλείπει καπνὸς ἐκλιπέτωσαν ὡς τίκεται κηρὸς ἀπὸ προσώπου πυρὸς οὕτως ἀπόλιντο οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ θεοῦ
- 4 (67:5) Se pou tout nasyon yo fè kè yo kontan. Se pou yo chante tèlman yo kontan, paske ou jije pèp yo san patipri, ou dirije tout nasyon ki sou latè.
¶67:3\Let the peoples give you praise, O God; let all the peoples give you praise.
καὶ οἱ δίκαιοι εὐφρανθήτωσαν ἀγαλλιάσθωσαν ἐνώπιον τοῦ θεοῦ τερφθήτωσαν ἐν εὐφροσύνῃ
- 5 (67:6) Se pou tout pèp sou latè fè lwanj ou, Bondye. Wi, se pou tout pèp sou latè fè lwanj ou.
¶67:4\O let the nations be glad, and make song of joy; for you will be the judge of the peoples in righteousness, guiding the nations of the earth. (Selah.)
ἤσατε τῷ θεῷ ψάλατε τῷ ὀνόματι αὐτοῦ ὁδοποιήσατε τῷ ἐπιβεβηκότι ἐπὶ δυσμῶν κύριος ὄνομα αὐτοῦ καὶ ἀγαλλιᾶσθε ἐνώπιον αὐτοῦ ταραχθήσονται ἀπὸ προσώπου αὐτοῦ
- 6 (67:7) Latè bay rekòt. Bondye ki Bondye nou an te voye benediksyon li sou nou.
¶67:5\Let the peoples give you praise, O God; let all the peoples give you praise.
τοῦ πατρὸς τῶν ὀρφανῶν καὶ κριτοῦ τῶν χηρῶν ὁ θεὸς ἐν τόπῳ ἁγίῳ αὐτοῦ
- 7 (67:8) Wi, Bondye te voye benediksyon li sou nou. Se pou tout moun toupatou sou latè gen krentif pou li.
¶67:6\The earth has given her increase; and God, even our God, will give us his blessing.
ὁ θεὸς κατοικεῖσει μονοτρόπους ἐν οἴκῳ ἐξάγων πεπεδημένους ἐν ἀνδρείᾳ ὁμοίως τοὺς παραπικραίνοντας τοὺς κατοικοῦντας ἐν τάφοις
- 1 ¶ (68:1) Pou chèf sanba yo. Se yon sòm David. Se yon chante. (68:2) Lè Bondye kanpe, lènmi l' yo gaye, moun ki rayi l' yo kouri lè l' parèt.
<To the chief music-maker. Of David. A Psalm. A Song.>
εἰς τὸ τέλος ὑπὲρ τῶν ἀλλοιωθησομένων τῷ δαυὶδ
- 2 (68:3) Menm jan lafimen disparèt nan lè a, se konsa w'ap disparèt yo. Menm jan lasi fonn nan dife, se konsa mechan yo gen pou yo mourì devan Bondye.
¶68:1\Let God be seen, and let his haters be put to flight; let those who are against him be turned back before him.
σῶσόν με ὁ θεὸς ὅτι εἰσήλθωσαν ὕδατα ἕως ψυχῆς μου

- 3 (68:4) Men moun ki mache dwat yo ap kontan, y'ap fè fèt devan Bondye. Y'ap kontan anpil anpil.
 \68:2\Let them be like smoke before the driving wind; as wax turning soft before the fire, so let them come to an end before the power of God.
 ενεπάγην εἰς ἰλὸν βοθοῦ καὶ οὐκ ἔστιν ὑπόστασις ἦλθον εἰς τὰ βάθη τῆς θαλάσσης καὶ καταγίς κατεπόντισέν με
- 4 (68:5) Chante pou Bondye, fè fèt pou li. Louvri chemen nan laplenn lan bay moun k'ap vini an. Se Seyè ki non li. Fè kè nou kontan lè li parèt devan nou.
 \68:3\But let the upright be glad; let them have delight before God; let them be full of joy.
 ἐκοπίασα κράζων ἐβραγγίασεν ὁ λάρυγξ μου ἐξέλιπον οἱ ὀφθαλμοί μου ἀπὸ τοῦ ἐλπίζειν ἐπὶ τὸν θεόν μου
- 5 (68:6) Bondye rete nan kay ki apa pou li a, li sèvi papa pou timoun ki san papa yo, li pwoteje vèn yo.
 \68:4\Make songs to God, make songs of praise to his name; make a way for him who comes through the waste lands; his name is Jah; be glad before him.
 ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου οἱ μισοῦντές με δωρεάν ἐκραταιώθησαν οἱ ἐχθροί μου οἱ ἐκδιώκοντές με ἀδίκως ἃ οὐχ ἤρπασα τότε ἀπετίγγουν
- 6 (68:7) Moun ki san fanmi yo, li ba yo fanmi. Li fè prizonye yo soti nan prizon, li fè kè yo kontan. Men, pou moun k'ap kenbe tèt avè l' yo, y'ap rete nan prizon.
 \68:5\A father to those who have no father, a judge of the widows, is God in his holy place.
 ὁ θεός σου ἔγνωσ τὴν ἀφροσύνην μου καὶ αἱ πλημμέλειαι μου ἀπὸ σοῦ οὐκ ἐκρόβησαν
- 7 ¶ (68:8) O Bondye, lè ou t'ap mache alatèt pèp ou a, lè ou t'ap travèse dezè a,
 \68:6\Those who are without friends, God puts in families; he makes free those who are in chains; but those who are turned away from him are given a dry land.
 μὴ αἰσχυρθεῖσαν ἐπ' ἐμοὶ οἱ ὑπομένοντές σε κύριε κύριε τῶν δυνάμεων μὴ ἐντραπείησαν ἐπ' ἐμοὶ οἱ ζητοῦντές σε ὁ θεὸς τοῦ Ἰσραηλ
- 8 (68:9) tè a te pran tranble, lapli te pran tonbe soti nan syèl la devan Bondye. devan Bondye mòn Sinayi a, wi, devan Bondye pèp Izrayèl la.
 \68:7\O God, when you went out before your people, wandering through the waste land; (Selah.)
 ὅτι ἔνεκα σοῦ ὑπήνεγκα ὄνειδισμόν ἐκάλυψεν ἐντροπή τὸ πρόσωπόν μου
- 9 (68:10) Bondye, ou fè lapli tonbe an kantite sou latè. Ou ba li fòs ankò, paske li te fin pèdi tout grès li.
 \68:8\The earth was shaking and the heavens were streaming, because God was present; even Sinai itself was moved before God, the God of Israel.
 ἀπηλλοτριωμένος ἐγενήθη τῶν ἀδελφοῖς μου καὶ ξένος τοῖς υἱοῖς τῆς μητρὸς μου
- 10 (68:11) Pèp ou a moute kay li nan peyi ou pare pou pòn malere yo, paske ou gen bon kè.
 \68:9\You, O God, did freely send the rain, giving strength to the weariness of your heritage.
 ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέν με καὶ οἱ ὄνειδισμοὶ τῶν ὄνειδιζόντων σε ἐπέπεσαν ἐπ' ἐμέ
- 11 (68:12) Seyè a bay lòd, epi yon bann fanm pran gaye nouvèl la:
 \68:10\Those whose resting-place was there, even the poor, were comforted by your good things, O God.
 καὶ συνέκαμψα ἐν νηστεία τὴν ψυχὴν μου καὶ ἐγενήθη εἰς ὄνειδισμόν ἐμοὶ
- 12 (68:13 -)Wa yo kouri, yo kouri ansanm ak tout lame yo. Moun yo te kite pou veye kay separe tout sa lènmi yo kite dèyè.
 \68:11\The Lord gives the word; great is the number of the women who make it public.
 καὶ ἐθέμην τὸ ἔνδυμά μου σάκκον καὶ ἐγενόμην αὐτοῖς εἰς παραβολὴν
- 13 (68:14) Lè nou rete kouche nan pak mouton yo zèl pìjon an klere tankou ajan. Plimaj li jòn tankou lò.
 \68:12\Kings of armies quickly go in flight: and the women in the houses make a division of their goods.
 κατ' ἐμοῦ ἠδολέσχουν οἱ καθήμενοι ἐν πόλει καὶ εἰς ἐμέ ἔψαλλον οἱ πίνοντες τὸν οἶνον
- 14 (68:15) Lè Bondye ki gen tout pouwa a te gaye wa yo nan peyi a, li te fè lanèj kouvri mòn Salmon.
 \68:13\Will you take your rest among the flocks? like the wings of a dove covered with silver, and its feathers with yellow gold.
 ἐγὼ δὲ τῇ προσευχῇ μου πρὸς σέ κύριε καιρὸς εὐδοκίας ὁ θεός ἐν τῷ πλήθει τοῦ ἔλεους σου ἐπάκουσόν μου ἐν ἀληθείᾳ τῆς σωτηρίας σου
- 15 ¶ (68:16) Ala yon gwo mòn ki wo se mòn Bazan! Se yon mòn ki gen anpil tèt, mòn Bazan an!
 \68:14\When the Most High put the kings to flight, it was as white as snow in Salmon.
 σῶσόν με ἀπὸ πηλοῦ ἵνα μὴ ἐμπαγῶ ῥυσθείην ἐκ τῶν μισούντων με καὶ ἐκ τοῦ βάθους τῶν ὑδάτων
- 16 (68:17) Poukisa, ou menm mòn ki gen anpil tèt la, w'ap fè jalouzi pou mòn Bondye chwazi pou fè kay pou l' rete a? Se la Seyè a ap rete pou tout tan.
 \68:15\A hill of God is the hill of Bashan; a hill with high tops is the hill of Bashan.
 μή με καταποντισάτω καταγίς ὕδατος μηδὲ καταπιέτω με βυθός μηδὲ συσχέτω ἐπ' ἐμέ φρέαρ τὸ στόμα αὐτοῦ

- 17 (68:18) Seyè a gen anpil cha! Li moute sou yo. Li sotì mòn Sinayi pou li al kote ki apa pou li a.
 \68:16\Why are you looking with envy, you high hills, on the hill desired by God as his resting-place? truly, God will make it his house for ever.
 εισάκουσόν μου κύριε ὅτι χρηστὸν τὸ ἔλεός σου κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐπίβλεψον ἐπ' ἐμέ
- 18 (68:19) Ou moute anwo, ou mennen anpil prizonye ale avè ou. Yo fè ou kado anpil moun, menm moun ki te leve dèyè ou yo.
 \68:17\The war-carriage of God is among Israel's thousands; the Lord has come from Sinai to the holy place.
 μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ τοῦ παιδός σου ὅτι θλίβομαι ταχὺ ἐπάκουσόν μου
- 19 (68:20) Ann fè lwanj Seyè a chak jou! Li pote chay nou pou nou: Se li ki Bondye nou, se li ki delivre nou.
 \68:18\You have gone up on high, taking your prisoners with you; you have taken offerings from men; the Lord God has taken his place on the seat of his power.
 πρόσχες τῇ ψυχῇ μου καὶ λύτρωσαι αὐτὴν ἕνεκα τῶν ἐχθρῶν μου ῥύσαι με
- 20 (68:21) Bondye sa a se Bondye delivrans nou! Seyè a, Bondye nou an, ap wete nou nan bouch twou a.
 \68:19\Praise be to the Lord, who is our support day by day, even the God of our salvation. (Selah.)
 σὺ γὰρ γινώσκεις τὸν ὀνειδισμόν μου καὶ τὴν αἰσχύνην μου καὶ τὴν ἐντροπὴν μου ἐναντίον σου πάντες οἱ θλιβόντές με
- 21 (68:22) Bondye gen pou l' kraze tèt lènmi li yo. Wi, li gen pou l' kraze zo bwa tèt moun k'ap viv nan peche.
 \68:20\Our God is for us a God of salvation; his are the ways out of death.
 ὀνειδισμόν προσεδόκησεν ἡ ψυχὴ μου καὶ ταλαιπωρίαν καὶ ὑπέμεινα συλλυπούμενον καὶ οὐχ ὑπῆρξεν καὶ παρακαλοῦντας καὶ οὐχ εὔρον
- 22 ¶ (68:23) Seyè di: -M'ap fè lènmi yo tounen sotì nan peyi Bazan. M'ap fè yo tounen sotì nan fon lanmè a.
 \68:21\The heads of the haters of God will be crushed; even the head of him who still goes on in his evil ways.
 καὶ ἔδωκαν εἰς τὸ βρώμα μου χολὴν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄζος
- 23 (68:24) pou ou ka mache nan san yo, pou chen ou yo ka jwenn pa yo nan lènmi ou yo.
 \68:22\The Lord said, I will make them come back from Bashan, and from the deep parts of the sea;
 γενηθήτω ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα καὶ εἰς ἀνταπόδοσιν καὶ εἰς σκάνδαλον
- 24 (68:25) Bondye, tout moun wè jan y'ap fè fèt pou ou. Yo wè ki jan Bondye mwen an, wa mwen an, ap mache antre kote ki apa pou li a.
 \68:23\So that your foot may be red with blood, and the tongues of your dogs with the same.
 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν καὶ τὸν νῶτον αὐτῶν διὰ παντός σύγκαμψον
- 25 (68:26) Moun k'ap chante ap mache devan, mizisyen yo dèyè. Jenn fi yo nan mitan, y'ap bat tanbouren.
 \68:24\We see your going, O God: even the going of my God, my King, into the holy place.
 ἔκχεον ἐπ' αὐτοὺς τὴν ὄργην σου καὶ ὁ θυμὸς τῆς ὀργῆς σου καταλάβοι αὐτούς
- 26 (68:27) Fè lwanj Bondye nan mitan pèp la lè l' reyini. Fè lwanj li, nou tout pitit pitit Izrayèl yo!
 \68:25\The makers of songs go before, the players of music come after, among the young girls playing on brass instruments.
 γενηθήτω ἡ ἔπαυλις αὐτῶν ἠρμημομένη καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν
- 27 (68:28) Benjamen, ki pi piti a, vin alatèt yo. Apre li, vini chèf peyi Jida yo ak lame yo. Apre yo, vini chèf peyi Zabilon ak chèf peyi Neftali yo.
 \68:26\Give praise to God in the great meeting; even the Lord, you who come from the fountain of Israel.
 ὅτι ὃν σὺ ἐπάταξας αὐτοὶ κατεδίωξαν καὶ ἐπὶ τὸ ἄλγος τῶν τραυματιῶν σου προσέθηκαν
- 28 (68:29) Bondye, fè wè pouwou ou non! Wi, fè wè pouwou ou te sèvi pou nou an!
 \68:27\There is little Benjamin ruling them, the chiefs of Judah and their army, the rulers of Zebulun and the rulers of Naphtali.
 πρόσθες ἀνομίαν ἐπὶ τὴν ἀνομίαν αὐτῶν καὶ μὴ εἰσελθέτωσαν ἐν δικαιοσύνῃ σου
- 29 (68:30) Rete nan tanp ou a lavil Jerizalèm, kote wa yo ap pote kado ba ou.
 \68:28\O God, send out your strength; the strength, O God, with which you have done great things for us,
 ἐξαλειφθήτωσαν ἐκ βίβλου ζώντων καὶ μετὰ δικαίων μὴ γραφήτωσαν
- 30 (68:31) Fè bèt ki rete anba wozo yo pè, fè bann towò bèf ak jenn ti towò yo pè tou, jouk y'a vin soumèt devan ou, jouk y'a vin ofri ajan ba ou. Wi, moun sa yo ki renmen batay, gaye yo! Fè yo kouri!
 (68:32) Grannèg ap sotì nan peyi Lejip, moun peyi Letiopi ap louvri bra yo pou lapriyè Bondye.
 \68:29\Out of your Temple in Jerusalem.
 πτωχὸς καὶ ἀλγῶν εἰμι ἐγὼ καὶ ἡ σωτηρία τοῦ προσώπου σου ὁ θεὸς ἀντελάβετό μου

- 32 ¶ (68:33) Nou menm chèf peyi latè yo, chante pou Bondye! Chante pou fè lwanj Seyè a, 33 (68:34) pou Bondye k'ap kouri chwal li nan syèl la, nan syèl ki la depi lontan lontan an. Tande jan l'ap rele, jan l'ap rele byen fò.
 \68:31\Kings will give you offerings, they will come out of Egypt; from Pathros will come offerings of silver; Ethiopia will be stretching out her hands to God.
 και ἀρέσει τῷ θεῷ ὑπὲρ μόσχον νέον κέρατα ἐκφέροντα και ὀπλάς
- 34 (68:35) L'ap di: -Rekonèt jan Bondye gen pouwva! L'ap dominen sou pèp Izrayèl la. Syèl la fè nou konnen jan li gen pouwva.
 \68:33\To him who goes or the clouds of heaven, the heaven which was from earliest times; he sends out his voice of power.
 ὅτι εἰσήκουσεν τῶν πνήτων ὁ κύριος και τοὺς πεπεδημένους αὐτοῦ οὐκ ἐξουδένωσεν
- 35 (68:36) Bondye chita kote ki apa pou li a, li fè tout moun respekte l'. Bondye pèp Izrayèl la bay pèp li a fòs ak kouraj. Di Bondye mèsi!
 \68:34\Make clear that strength is God's: he is lifted up over Israel, and his power is in the clouds.
 αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ και ἡ γῆ θάλασσα και πάντα τὰ ἔρποντα ἐν αὐτοῖς
- 1 ¶ (69:1) Pou chèf sanba yo. Se pou yo chante l' sou menm lè ak chante ki di: Bèl flè savann blan yo. Se yon sòm David. (69:2) Delivre m' non, Bondye. Dlo prèt pou neye mwen.
 &l\To the chief music-maker; put to Shoshannim. Of David.>\
 εἰς τὸ τέλος τῷ δαυὶ εἰς ἀνάμνησιν
- 2 (69:3) M'ap desann nan fon yon ma labou. Mwen pa ka pran pye. Mwen nan yon gwo basen byen fon. Dlo prèt pou kouvri tèt mwen.
 \69:1\Be my saviour, O God; because the waters have come in, even to my neck.
 εἰς τὸ σῶσαί με κύριον ὁ θεός εἰς τὴν βοήθειάν μου πρόσχευς
- 3 (69:4) Mwen bouke rele, mwen pa kapab ankò. Gòj mwen ap fè mwen mal. Je m' yo ap boule m' sitèlman m'ap veye tann sekou Bondye mwen an.
 \69:2\My feet are deep in the soft earth, where there is no support; I have come into deep waters, the waves are flowing over me.
 αἰσχυνθείησαν και ἐντραπήσαν οἱ ζητοῦντές μου τὴν ψυχὴν ἀποστραφήσαν εἰς τὰ ὀπίσω και καταἰσχυνθείησαν οἱ βουλόμενοί μοι κακά
- 4 (69:5) Gen yon bann moun ki rayi m' san m' pa fè yo anyen. Yo pi plis pase cheve nan tèt mwen. Gen yon seri moun ki rete konsa yo fè m' lènmi, yo pi fò pase m', y'ap chache touye mwen. Yo fè m' renmèt sa m' pa pran.
 \69:3\I am tired with my crying; my throat is burning: my eyes are wasted with waiting for my God.
 ἀποστραφήσαν παρατικά αἰσχυρόμενοι οἱ λέγοντές μοι εὖγε εὖγε
- 5 (69:6) Bondye, mwen pa kapab kache peche m' yo devan ou. Ou konnen jan m' te aji tankou moun fou.
 \69:4\Those who have hate for me without cause are greater in number than the hairs of my head; those who are against me, falsely desiring my destruction, are very strong; I gave back what I had not taken away.
 ἀγαλλιάσθωσαν και εὐφρανθήτωσαν ἐπὶ σοὶ πάντες οἱ ζητοῦντές σε και λεγέτωσαν διὰ παντός μεγαλυνθήτω ὁ θεός οἱ ἀγαπῶντες τὸ σωτήριόν σου
- 6 (69:7) Seyè, Bondye ki gen tout pouwva a, pa kite m' tounen yon wont pou moun ki mete konfyans yo nan ou. Ou menm ki Bondye pèp Izrayèl la, pa kite m' fè moun k'ap sèvi ou yo wont.
 \69:5\O God, you see how foolish I am; and my wrongdoing is clear to you.
 ἐγὼ δὲ πτωχὸς και πένης ὁ θεός βοήθησόν μοι βοηθός μου και ῥύστης μου εἰ σύ κύριε μὴ χρονίσῃς
- 1 ¶ (70:1) Pou chèf sanba yo. Se yon sòm David. Pou Bondye pa bliye nou. (70:2) Delivre m' non, Bondye! Prese vin pote m' sekou, Seyè!
 &l\To the chief music-maker. Of David. To keep in memory.>\
 τῷ δαυὶδ υἱὸν ἰωνάδαβ και τῶν πρώτων αἰχμαλωτισθέντων ὁ θεός ἐπὶ σοὶ ἤλπισα μὴ καταἰσχυνθείην εἰς τὸν αἰῶνα
- 2 (70:3) Moun k'ap chache touye m' yo, se pou yo wont, se pou yo pa ka leve tèt yo. Moun ki anvè wè malè rive mwen, se pou yo renka kò yo, se pou yo wont.
 \70:1\Let your salvation come quickly, O God; come quickly to my help, O Lord.
 ἐν τῇ δικαιοσύνῃ σου ῥύσαί με και ἐξελοῦ με κλῖνον πρός με τὸ οὖς σου και σῶσόν με
- 3 (70:4) Moun k'ap lonje dwèt sou mwen yo, se pou sezisman pran yo sitèlman yo wont.
 \70:2\Let those who go after my soul have shame and trouble; let those who have evil designs against me be turned back and made foolish.
 γενοῦ μοι εἰς θεὸν ὑπερασπιστήν και εἰς τόπον ὄχυρον τοῦ σῶσαί με ὅτι στερέωμά μου και καταφυγή μου εἰ σύ
- 4 (70:5) Men, tout moun ki vin jwenn ou, se pou yo kontan, se pou yo fè fèt. Tout moun ki renmen jan ou delivre yo a, se tout tan pou yo di: Bondye gen gwo pouwva!
 \70:3\Let those who say Aha, aha! be turned back as a reward of their shame.
 ὁ θεός μου ῥύσαί με ἐκ χειρὸς ἀμαρτωλοῦ ἐκ χειρὸς παρανομοῦντος και ἀδικοῦντος

- 5 (70:6) Pou mwen menm, se yon pòn malere san sekou mwen ye. Men ou menm, prese vin delivre m'! Se ou ki tout sekou mwen, se ou ki tout delivrans mwen. Prese non, Seyè!
 \70:4\Let all those who are looking for you be glad and have joy in you; let the lovers of your salvation ever say, May God be great.
 ὅτι σὺ εἶ ἡ ὑπομονή μου κύριε κύριος ἡ ἐλπίς μου ἐκ νεότητός μου
- 1 ¶ Seyè, se nan ou mwen mete tout konfyans mwen! Pa janm kite m' wont!
 In you, O Lord, have I put my hope; let me never be shamed.
 εἰς σαλωμων ὁ θεός τὸ κρίμα σου τῷ βασιλεῖ δὸς καὶ τὴν δικαιοσύνην σου τῷ υἱῷ τοῦ βασιλέως
- 2 Ou se yon jij ki pa nan patipri. Tanpri, sove m' non, delivre mwen. Panche zòrèy ou bò kote m'. Pote m' sekou!
 Keep me safe in your righteousness, and come to my help; give ear to my voice, and be my saviour.
 κρίνειν τὸν λαόν σου ἐν δικαιοσύνῃ καὶ τοὺς πτωχοὺς σου ἐν κρίσει
- 3 Se ou menm ki twou wòch kote pou m' kache. Se ou menm ki pou sèvi m' ranpa ki pou sove mwen. Se ou menm k'ap pwoteje mwen. Se ou menm k'ap pran defans mwen.
 Be my strong Rock, the strong place of my salvation; for you are my Rock, and my safe place.
 ἀναλαβέτω τὰ ὄρη εἰρήνην τῷ λαῷ σου καὶ οἱ βουνοὶ ἐν δικαιοσύνῃ
- 4 Bondye mwen, wete m' anba men mechan yo, anba ponyèt moun k'ap bay manti yo ak moun k'ap fè mechanste yo.
 O my God, take me out of the hand of the sinner, out of the hand of the evil and cruel man.
 κρίνει τοὺς πτωχοὺς τοῦ λαοῦ καὶ σώσει τοὺς υἱοὺς τῶν πενήτων καὶ ταπεινώσει συκοφάντην
- 5 Seyè, se ou menm ki tout espwa mwen. Mwen mete konfyans mwen nan ou depi lè m' te jenn gason.
 For you are my hope, O Lord God; I have had faith in you from the time when I was young.
 καὶ συμπαραμενεῖ τῷ ἡλίῳ καὶ πρὸ τῆς σελήνης γενεὺς γενεῶν
- 6 Se sou ou mwen konte depi m' fèt. Se ou ki fè m' soti nan vant manman m'. Se tout tan m' ap fè lwanj ou.
 You have been my support from the day of my birth; you took me out of my mother's body; my praise will be ever of you.
 καὶ καταβήσεται ὡς ἕτερος ἐπὶ πόκον καὶ ὥσει σταγόνας στάζουσαι ἐπὶ τὴν γῆν
- 7 Lavi m' se yon mistè pou anpil moun. Men, se ou menm k'ap pwoteje m' ak tout fòs ou.
 I am a wonder to all; but you are my strong tower.
 ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη καὶ πλῆθος εἰρήνης ἕως οὗ ἀνταναιρεθῇ ἡ σελήνη
- 8 Tout lajounen lwanj ou nan bouch mwen. M'ap fè konnen jan ou gen pouwva.
 My mouth will be full of your praise and glory all the day.
 καὶ κατακυριεύσει ἀπὸ θαλάσσης ἕως θαλάσσης καὶ ἀπὸ ποταμοῦ ἕως περάτων τῆς οἰκουμένης
- 9 Koulye a mwen fin granmoun, tanpri pa voye m' jete. Koulye a mwen fin pèdi fòs, pa lage m'.
 Do not give me up when I am old; be my help even when my strength is gone.
 ἐνώπιον αὐτοῦ προπεσοῦνται αἰθίορες καὶ οἱ ἐχθροὶ αὐτοῦ χοῦν λείξουσιν
- 10 Lènmi m' yo ap pale m' mal. Yo mete tèt yo ansanm, yo dèyè pou yo touye m'.
 For my haters are waiting secretly for me; and those who are watching for my soul are banded together in their evil designs,
 βασιλεῖς θαρσῖς καὶ αἱ νῆσοι δῶρα προσοίσουσιν βασιλεῖς ἄράβων καὶ σαβα δῶρα προσάξουσιν
- 11 Y'ap plede di: -Bondye lage l'. Kouri dèyè l', kenbe l', paske pa gen moun pou delivre l'.
 Saying, God has given him up; go after him and take him, for he has no helper.
 καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ βασιλεῖς πάντα τὰ ἔθνη δουλεύουσιν αὐτῷ
- 12 Bondye, pa rete lwen mwen. Bondye mwen, prese vin pote m' sekou.
 O God, be not far from me; O my God, come quickly to my help.
 ὅτι ἐρρύσατο πτωχὸν ἐκ χειρὸς δυνάστου καὶ πένητα ᾧ οὐχ ὑπῆρχεν βοηθός
- 13 Se pou moun k'ap atake m' yo wont, se pou yo disparèt. Wi, se pou yo wont, se pou moun pase yo nan rizib, moun sa yo ki te vle wè malè rive mwen.
 Let those who say evil against my soul be overcome and put to shame; let my haters be made low and have no honour.
 φείσεται πτωχοῦ καὶ πένητος καὶ ψυχὰς πενήτων σώσει

- 14 ¶ M'ap toujou mete espwa mwen sou ou. M'ap fè lwanj ou tout tan tout tan.
But I will go on ever hoping, and increasing in all your praise.
ἐκ τόκου καὶ ἐξ ἀδικίας λυτρώσεται τὰς ψυχὰς αὐτῶν καὶ ἐντιμον τὸ ὄνομα αὐτῶν ἐνώπιον αὐτοῦ
- 15 M'ap fè konnen jan ou san patipri. Tout lajounen m'a fè konnen jan ou delivre mwen, paske se bagay moun p'ap janm fin konprann.
My mouth will make clear your righteousness and your salvation all the day; for they are more than may be measured.
καὶ ζήσεται καὶ δοθήσεται αὐτῷ ἐκ τοῦ χρυσοῦ τῆς ἀραβίας καὶ προσεύξονται περὶ αὐτοῦ διὰ παντός ὅλην τὴν ἡμέραν εὐλογήσουσιν αὐτόν
- 16 Seyè, Bondye, m'a rakonte bagay ou fè avèk pouwva ou. M'a fè chonje jan ou fè lèzòm gras. Se ou menm sèlman ki ka fè bagay konsa.
I will give news of the great acts of the Lord God; my words will be of your righteousness, and of yours only.
ἔσται στήριγμα ἐν τῇ γῆ ἐπ' ἄκρων τῶν ὀρέων ὑπεραρθήσεται ὑπὲρ τὸν λίβανον ὁ καρπὸς αὐτοῦ καὶ ἐξανθήσουσιν ἐκ πόλεως ὡσεὶ χόρτος τῆς γῆς
- 17 Bondye, depi lè m' te jenn gason w'ap aprann mwen anpil bagay. Jouk koulye a m'ap rakonte bèl bagay ou fè yo.
O God, you have been my teacher from the time when I was young; and I have been talking of your works of wonder even till now.
ἔστω τὸ ὄνομα αὐτοῦ εὐλογημένον εἰς τοὺς αἰῶνας πρὸ τοῦ ἡλίου διαμενεῖ τὸ ὄνομα αὐτοῦ καὶ εὐλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς πάντα τὰ ἔθνη μακαριοῦσιν αὐτόν
- 18 Koulye a mwen fin vye granmoun, tout cheve nan tèt mwen fin blan. Tanpri, Bondye, pa lage m'. Kanpe la avè m' pou m' ka fè moun k'ap viv koulye a konnen jan ou gen fòs, pou m' ka fè tout moun ki gen pou vin apre yo konnen jan ou vanyan,
Now when I am old and grey-headed, O God, give me not up; till I have made clear your strength to this generation, and your power to all those to come.
εὐλογητὸς κύριος ὁ θεὸς ὁ θεὸς ἰσραὴλ ὁ ποιῶν θαυμάσια μόνος
- 19 jan jistis ou rive jouk nan syèl la. Bondye, ou fè bèl bagay. Pa gen tankou ou!
Your righteousness, O God, is very high; you have done great things; O God, who is like you?
καὶ εὐλογητὸν τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος καὶ πληρωθήσεται τῆς δόξης αὐτοῦ πᾶσα ἡ γῆ γένοιτο γένοιτο
- 20 Ou voye traka ak soufrans ban nou. Men se ou k'ap ban nou lavi ankò. W'ap rale nou soti nan bouch twou a.
You, who have sent great and bitter troubles on me, will give me life again, lifting me up from the deep waters of the underworld.
ἐξέλιπον οἱ ὕμνοι δαυὶδ τοῦ υἱοῦ ἰεσσαί
- 1 ¶ Se yon sòm Salomon. Bondye, moutre wa a jan pou l' dirije tankou ou! Bay pitit wa a pouwva pou l' gouvènè jan ou vle l' la!
<Of Solomon.> Give the king your authority, O God, and your righteousness to the king's son.
ψαλμὸς τῷ ασαφ ὡς ἀγαθὸς τῷ ἰσραὴλ ὁ θεὸς τοῖς εὐθέσι τῇ καρδίᾳ
- 2 ¶ Konsa, l'a gouvènè pèp ou a san patipri, l'a gouvènè malere ou yo jan sa dwe fèt.
May he be a judge of your people in righteousness, and make true decisions for the poor.
ἐμοῦ δὲ παρὰ μικρὸν ἐσαλεύθησαν οἱ πόδες παρ' ὀλίγον ἐξεχύθη τὰ διαβήματά μου
- 3 Nan tout mòn peyi a, moun va viv byen yonn ak lòt. p'ap gen lenjistis nan okenn ti mòn peyi a.
May the mountains give peace to the people, and the hills righteousness.
ὅτι ἐζήλωσα ἐπὶ τοῖς ἀνόμοις εἰρήνην ἀμαρτωλῶν θεωρῶν
- 4 Wa a va defann kòz malere ki nan peyi a. L'a wete pitit pòn malere yo nan mizè yo ye a. L'a kraze moun k'ap peze pèp la.
May he be a judge of the poor among the people, may he give salvation to the children of those who are in need; by him let the violent be crushed.
ὅτι οὐκ ἔστιν ἀνάενυσις τῷ θανάτῳ αὐτῶν καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν
- 5 Se pou l' viv lontan, tout tan va gen solèy ak lalin pou bay limyè. Wi, se pou li viv tout tan tout tan.
May his life go on as long as the sun and moon, through all generations.
ἐν κόποις ἀνθρώπων οὐκ εἰσὶν καὶ μετὰ ἀνθρώπων οὐ μαστιγωθήσονται
- 6 Se pou wa a tankou lapli k'ap tonbe nan jaden, tankou gwo lapli k'ap wouze tè a.
May he come down like rain on the cut grass; like showers watering the earth.
διὰ τοῦτο ἐκράτησεν αὐτοὺς ἡ ὑπερηφανία περιεβάλλοντο ἀδικίαν καὶ ἀσέβειαν αὐτῶν
- 7 Sou reny li, ap gen jistis toupatou. Tout moun va viv byen yonn ak lòt tout tan va gen lalin pou bay limyè.
In his days may the upright do well, living in peace as long as there is a moon in heaven.
ἐξελεύσεται ὡς ἐκ στέατος ἡ ἀδικία αὐτῶν διήλθοσαν εἰς διάθυσιν καρδίας

- 8 L'ap gouvènen depi yon lanmè jouk nan lòt lanmè a, depi larivyè Lefrat jouk nan dènve bout latè a.
Let his kingdom be from sea to sea, from the River to the ends of the earth.
 διανοήθησαν καὶ ἐλάλησαν ἐν πονηρίᾳ ἀδικίαν εἰς τὸ ὕψος ἐλάλησαν
- 9 Moun ki rete nan dezè a pral soumèt devan li, lènmi l' yo pral manje pousyè.
Let those who are against him go down before him; and let his haters be low in the dust.
 ἔθεντο εἰς οὐρανὸν τὸ στόμα αὐτῶν καὶ ἡ γλῶσσα αὐτῶν διήλθεν ἐπὶ τῆς γῆς
- 10 Wa peyi Tasis ak wa zile yo va vin ofri l' kado. Wa peyi Saba ak wa peyi Seba va pote kado ba li.
Let the kings of Tarshish and of the islands come back with offerings; let the kings of Sheba and Seba give of their stores.
 διὰ τοῦτο ἐπιστρέψει ὁ λαὸς μου ἐνταῦθα καὶ ἡμέραι πλήρεις εὐρεθήσονται αὐτοῖς
- 11 Wa tout lòt peyi yo va soumèt devan li. Tout lòt peyi yo va sèvi l'.
Yes, let all kings go down before him; let all nations be his servants.
 καὶ εἶπαν πῶς ἔγνω ὁ θεὸς καὶ εἰ ἔστιν γνώσις ἐν τῷ ὕψιστῳ
- 12 L'a delivre pòn yo lè yo rele nan pye li. L'a delivre tout malere ki san sekou.
For he will be a saviour to the poor in answer to his cry; and to him who is in need, without a helper.
 ἰδοὺ οὗτοι ἁμαρτωλοὶ καὶ εὐθηνοῦνται εἰς τὸν αἰῶνα κατέσχον πλοῦτου
- 13 L'a gen pitye pou pòn malere yo. L'a sove lavi tout moun ki nan bezwen.
He will have pity on the poor, and be the saviour of those who are in need.
 καὶ εἶπα ἄρα ματαίως ἐδικαίωσα τὴν καρδίαν μου καὶ ἐνψάμην ἐν ἀθόοις τὰς χεῖράς μου
- 14 L'a delivre yo anba men moun k'ap peze yo, anba men moun k'ap fè yo mehanste. Lavi moun sa yo gen anpil valè pou li!
He will keep their souls free from evil designs and violent attacks; and their blood will be of value in his eyes.
 καὶ ἐγενόμην μεμαστιγωμένος ὄλην τὴν ἡμέραν καὶ ὁ ἔλεγχός μου εἰς τὰς προΐας
- 15 Se pou wa a viv lontan! Y'a ba li lò ki soti nan peyi Saba. Y'a toujou lapriyè pou li. Y'a mande pou Bondye beni li chak jou.
May he have long life, and may gold from Sheba be given to him; may prayers be made for him at all times; may blessings be on him every day.
 εἰ ἔλεγον διηγῆσομαι οὕτως ἰδοὺ τῆ γενεᾶ τῶν υἱῶν σου ἡσυνθέτηκα
- 16 Se pou jaden kouvri tout peyi a, jouk sou tèt mòn yo. Se pou yo donnen tankou jaden peyi Liban. Se pou lavil yo plen moun tankou zèb k'ap pouse nan jaden.
May there be wide-stretching fields of grain in the land, shaking on the top of the mountains, full of fruit like Lebanon: may its stems be unnumbered like the grass of the earth.
 καὶ ὑπέλαβον τοῦ γῶναι τοῦτο κόπος ἐστὶν ἐναντίον μου
- 17 Se pou yo pa janm bliye non li. Toutotan va gen solèy pou klere tè a, se pou y'ap nonmen non li. Se pou tout nasyon fè lwanj li. Se pou tout moun mande Bondye pou l' beni yo menm jan li beni wa a.
May his name go on for ever, as long as the sun: may men be blessing themselves by him; may all nations be blessing his name.
 ἕως εἰσέλθω εἰς τὸ ἁγιαστήριον τοῦ θεοῦ καὶ συνῶ εἰς τὰ ἔσχατα αὐτῶν
- 18 ¶ Fè lwanj Seyè a, Bondye pèp Izrayèl la. Se li menm sèl ki ka fè bèl mèvèy sa yo.
Praise be to the Lord God, the God of Israel, the only doer of wonders.
 πλὴν διὰ τὰς δολιότητας ἔθου αὐτοῖς κατέβαλες αὐτοὺς ἐν τῷ ἐπαρθῆναι
- 19 Fè lwanj li pou gwo pouwva li. Se pou toupatou sou latè yo rekonèt gwo pouwva li. Wi, se vre! Amèn!
Praise to the glory of his noble name for ever; let all the earth be full of his glory. So be it, So be it.
 πῶς ἐγένοντο εἰς ἐρήμοσιν ἐξάπινα ἐξέλιπον ἀπόλοντο διὰ τὴν ἀνομίαν αὐτῶν
- 20 Avèk sòm sa a, nou fini ak lapriyè David, pitit Izayi a, te fè.
The prayers of David, the son of Jesse, are ended. <A Psalm. Of Asaph.>
 ὡσεὶ ἐνύπνιον ἐξεγειρομένου κύριε ἐν τῇ πόλει σου τὴν εἰκόνα αὐτῶν ἐξουδενώσεις
- 1 ¶ Se yon sòm Asaf. Wi, Bondye bon pou pèp Izrayèl la, pou moun ki pa gen move bagay sou konsyans yo.
Truly, God is good to Israel, even to such as are clean in heart.
 συνέσεως τῷ ἀσαφ ἵνα τί ἀπώσω ὁ θεὸς εἰς τέλος ὠργίσθη ὁ θυμὸς σου ἐπὶ πρόβατα νομῆς σου

- 2 Men, pye m' glise, li manke chape, ti kras mwen tonbe,
But as for me, my feet had almost gone from under me; I was near to slipping;
μνήσθητι τῆς συναγωγῆς σου ἥς ἐκτίσω ἀπ' ἀρχῆς ἐλυτρώσω ῥάβδον κληρονομίας σου ὅρος σιων τοῦτο ὃ κατεσκίνωσας ἐν αὐτῷ
- 3 paske mwen te anvye sò moun k'ap fè grandizè yo lè mwen te wè jan mechan yo alèz.
Because of my envy of the men of pride, when I saw the well-being of the wrongdoers.
ἐπαρον τὰς χεῖράς σου ἐπὶ τὰς ὑπερηφανίας αὐτῶν εἰς τέλος ὅσα ἐπονηρεύσατο ὁ ἐχθρὸς ἐν τοῖς ἀγίοις σου
- 4 Yo pa gen pwoblèm, yo pa malad, yo byen gra.
For they have no pain; their bodies are fat and strong.
καὶ ἐνεκαυχήσαντο οἱ μισοῦντές σε ἐν μέσῳ τῆς ἐορτῆς σου ἔθεντο τὰ σημεῖα αὐτῶν σημεῖα καὶ οὐκ ἔγνωσαν
- 5 Yo pa soufri sa lòt moun ap soufri. Yo pa gen pwoblèm lòt yo genyen.
They are not in trouble as others are; they have no part in the unhappy fate of men.
ὡς εἰς τὴν εἴσοδον ὑπεράνω
- 6 Yo pran pòz pa kanmarad pesonn, y'ap plede bat moun.
For this reason pride is round them like a chain; they are clothed with violent behaviour as with a robe.
ὡς ἐν δρυμῷ ξύλων ἀξίνας ἐξέκοψαν τὰς θύρας αὐτῆς ἐπὶ τὸ αὐτὸ ἐν πελέκει καὶ λαξευτηρίῳ κατέρραξαν αὐτήν
- 7 Kè yo plen mechanste. Yo plen move plan nan tèt yo.
Their eyes are bursting with fat; they have more than their heart's desire.
ἐνεπύρισαν ἐν πυρὶ τὸ ἀγιαστήριόν σου εἰς τὴν γῆν ἐβεβήλωσαν τὸ σκῆνωμα τοῦ ὀνόματός σου
- 8 Y'ap pase lòt moun nan rizib, y'ap pale move pawòl. Yo awogan, y'ap plede mache di jan y'ap kraponnen moun.
Their thoughts are deep with evil designs; their talk from their seats of power is of cruel acts.
εἶπαν ἐν τῇ καρδίᾳ αὐτῶν ἡ συγγένεια αὐτῶν ἐπὶ τὸ αὐτὸ δευτε καὶ κατακαύσωμεν πάσας τὰς ἐορτὰς τοῦ θεοῦ ἀπὸ τῆς γῆς
- 9 Yo pale Bondye ki anwo nan syèl la mal, y'ap bay tout lòt moun lòd avèk awogans.
Their mouth goes up to heaven; their tongues go walking through the earth.
τὰ σημεῖα ἡμῶν οὐκ εἶδομεν οὐκ ἔστιν ἔτι προφήτης καὶ ἡμᾶς οὐ γνώσεται ἔτι
- 10 Se konsa, menm pèp Bondye a fè bann ak yo, yo vale tou sa yo di yo san di yon mo.
For this reason they are full of bread; and water is ever flowing for them.
ἔως πότε ὁ θεὸς ὀνειδιεῖ ὁ ἐχθρὸς παροξυνεῖ ὁ ὑπεναντίας τὸ ὄνομά σου εἰς τέλος
- 11 Epi yo di: -Ki jan pou Bondye fè konnen? Moun ki anwo nan syèl la, ki bò l' ta pase pou li konnen?
And they say, How will the Lord see this? is there knowledge in the Most High?
ἵνα τί ἀποστρέφεις τὴν χεῖρά σου καὶ τὴν δεξιάν σου ἐκ μέσου τοῦ κόλπου σου εἰς τέλος
- 12 Wi, men ki jan mechan yo ye: Yo toujou alèz, y'ap anpile richès sou riches.
Truly, such are the sinners; they do well at all times, and their wealth is increased.
ὁ δὲ θεὸς βασιλεὺς ἡμῶν πρὸ αἰῶνος εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς
- 13 Nan kondisyon sa a, gen lè se pou gremesi mwen kenbe kò m' pou m' pa fè move bagay? Se pou gremesi mwen refize mete men m' nan move zafè?
As for me, I have made my heart clean to no purpose, washing my hands in righteousness;
σὺ ἐκραταίωσας ἐν τῇ δυνάμει σου τὴν θάλασσαν σὺ συνέτριψας τὰς κεφαλὰς τῶν δρακόντων ἐπὶ τοῦ ὕδατος
- 14 Se tout lajounen, Bondye, w'ap fè m' soufri. Chak maten, ou la pou pini mwen.
For I have been troubled all the day; every morning have I undergone punishment.
σὺ συνέθλασας τὰς κεφαλὰς τοῦ δράκοντος ἔδωκας αὐτὸν βρῶμα λαοῖς τοῖς αἰθίοψιν
- 15 ¶ Si m' di nan kè m': Bon, m'ap pale tankou mechan yo! Si m' fè sa, se trayi mwen ta trayi moun k'ap sèvi ou yo.
If I would make clear what it is like, I would say, You are false to the generation of your children.
σὺ διέρρηξας πηγὰς καὶ χειμάρρους σὺ ἐξήρανας ποταμοὺς ἠθαμ

- 16 Se konsa mwen kalkile anpil pou m' konprann bagay sa a. Men, se pa t' bagay fasil menm pou mwen,
When my thoughts were turned to see the reason of this, it was a weariness in my eyes;
σὴ ἔστιν ἡ ἡμέρα καὶ σὴ ἔστιν ἡ νύξ σὺ κατηρτίσω φαῦσιν καὶ ἤλιον
- 17 jouk lè mwen te al antre lakay ou, pou m' wè jan mechan yo gen pou yo fini.
Till I went into God's holy place, and saw the end of the evil-doers.
σὺ ἐποίησας πάντα τὰ ὄρια τῆς γῆς θέρος καὶ ἔαρ σὺ ἐπλασας αὐτά
- 18 Wi, ou mete yo sou yon chemen glise, ou fè yo tonbe, epi yo fini.
You put their feet where there was danger of slipping, so that they go down into destruction.
μνήσθητι ταύτης ἐχθρὸς ὠνειδίσεν τὸν κύριον καὶ λαὸς ἄφρων παρώξυνεν τὸ ὄνομά σου
- 19 Kisa ou konprann? Anvan ou bat je ou yo fini, yo disparèt sitèlman yo pè.
How suddenly are they wasted! fears are the cause of their destruction.
μὴ παραδῶς τοῖς θηρίοις ψυχὴν ἐξομολογουμένην σοι τῶν ψυχῶν τῶν πενήτων σου μὴ ἐπιλάβῃ εἰς τέλος
- 20 Seyè, yo tankou yon rèv pou ou. Leve ou leve, ou bliye sa.
As a dream when one is awake, they are ended; they are like an image gone out of mind when sleep is over.
ἐπίβλεψον εἰς τὴν διαθήκην σου ὅτι ἐπληρώθησαν οἱ ἐσκοτισμένοι τῆς γῆς οἴκων ἀνομιῶν
- 21 ¶ Lè sa a, mwen santi m' dekouraje; sa te fè m' mal anpil.
My heart was made bitter, and I was pained by the bite of grief:
μὴ ἀποστραφῆτω τεταπεινωμένος κατησχυμένος πτωχὸς καὶ πένης αἰνέσουσιν τὸ ὄνομά σου
- 22 Mwen te sòt, mwen pa t' konprann anyen. Mwen te tankou yon bèt devan ou.
As for me, I was foolish, and without knowledge; I was like a beast before you.
ἀνάστα ὁ θεὸς δίκασον τὴν δίκην σου μνήσθητι τῶν ὀνειδισμῶν σου τῶν ὑπὸ ἄφρονος ὄλην τὴν ἡμέραν
- 23 Mwen menm, mwen toujou la avèk ou, ou kenbe men m' pou m' pa tonbe.
But still I am ever with you; you have taken me by my right hand.
μὴ ἐπιλάβῃ τῆς φωνῆς τῶν ἰκετῶν σου ἡ ὑπερηφανία τῶν μισούντων σε ἀνέβη διὰ παντὸς πρὸς σέ
- 1 ¶ Se yon chante Asaf. Bondye, poukisa ou lage nou nèt konsa? Poukisa ou an kolè konsa sou moun pa ou yo, sou mouton ki nan savann ou yo?
<Maschil. Of Asaph.> Of God, why have you put us away from you for ever? why is the fire of your wrath smoking against the sheep who are your care?
εἰς τὸ τέλος μὴ διαφθείρης ψαλμὸς τῷ ασαφ ὦδῆς
- 2 Pa bliye pèp ou te chwazi depi nan tan lontan an, pèp ou te achte pou ou te fè yo tounen moun pa ou! Pa bliye mòn Siyon kote ou te chwazi pou rete a!
Keep in mind your band of worshippers, for whom you gave payment in the days which are past, whom you took for yourself as the people of your heritage; even this mountain of Zion, which has been your resting-place.
ἐξομολογησόμεθά σοι ὁ θεὸς ἐξομολογησόμεθα καὶ ἐπικαλεσόμεθα τὸ ὄνομά σου
- 3 vin wè sa ki rete apre ravaj la! Lènmi nou yo fin kraze dènve bagay nan kay ki apa pou ou a.
Go up and see the unending destruction; all the evil which your haters have done in the holy place;
διηγῆσομαι πάντα τὰ θαυμάσιά σου ὅταν λάβω καιρὸν ἐγὼ εὐθύτητας κρινῶ
- 4 Moun ki pa vle wè ou yo, yo kanpe nan mitan kote pèp ou konn reyini an, y'ap rele byen fò. Yo wete tou sa ki nan tanp lan, yo mete drapo pa yo.
Sending out their voices like lions among your worshippers; they have put up their signs to be seen.
ἐτάκη ἡ γῆ καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ ἐγὼ ἐστερέωσα τοὺς στύλους αὐτῆς διάψαλμα
- 5 Yo tankou moun k'ap voye kout rach pou koupe pyebwa nan yon gwo rak.
They are cutting down, like a man whose blade is lifted up against the thick trees.
εἶπα τοῖς παρανομοῦσιν μὴ παρανομεῖτε καὶ τοῖς ἁμαρτάνουσιν μὴ ὑποῦτε κέρας
- 6 Yo kraze bout bèl panno bwa byen travay ki te nan tanp lan, anba kout rach ak kout mato.
Your doors are broken down with hammers and iron blades.
μὴ ἐπαίρετε εἰς ὕψος τὸ κέρας ὑμῶν μὴ λαλεῖτε κατὰ τοῦ θεοῦ ἀδικίαν

- 7 Yo mete dife nan kay ki apa pou ou a, yo derespekte kote yo fè sèvis pou ou a, yo kraze l' vide atè.
They have put on fire your holy place; they have made the place of your name unclean, pulling it down to the earth.
ὅτι οὔτε ἀπὸ ἐξόδων οὔτε ἀπὸ δυσμῶν οὔτε ἀπὸ ἐρήμων ὀρέων
- 8 Nan kè yo yo te di: Ann kraze yo tout yon sèl kou! Yo boule tout kote ki te apa pou Bondye nan peyi a!
They have said in their hearts, Let us put an end to them all together; they have given over to the fire all God's places of worship in the land.
ὅτι ὁ θεὸς κριτὴς ἐστὶν τοῦτον ταπεινοὶ καὶ τοῦτον ὑψοῖ
- 9 Tout bèl bagay ki te nan tanp lan disparèt. Pa gen pwofèt ankò. Pesonn pa konnen kilè sa va chanje.
We do not see our signs: there is no longer any prophet, or anyone among us to say how long.
ὅτι ποτήριον ἐν χειρὶ κυρίου οἴνου ἀκράτου πλήρες κεράσματος καὶ ἐκκλινεν ἐκ τούτου εἰς τοῦτο πλὴν ὁ τρυγίας αὐτοῦ οὐκ ἐξεκενώθη πίνονται πάντες οἱ ἁμαρτωλοὶ τῆς γῆς
- 10 Bondye, kilè moun k'ap pile nou anba pye yo va sispann joure? Gen lè lènmi yo p'ap janm gen respè pou non ou?
O God, how long will those who are against us say cruel things? will the hater go on looking down on your name for ever?
ἐγὼ δὲ ἀγαλλιάσομαι εἰς τὸν αἰῶνα ψαλῶ τῷ θεῷ ἰακωβ
- 11 Poukisa ou derefize ede nou? Poukisa ou rete kanpe ap gade, de bra ou kwaze?
Why are you keeping back your hand, and covering your right hand in your robe?
καὶ πάντα τὰ κέρατα τῶν ἁμαρτωλῶν συγκλάσσω καὶ ὑψωθήσεται τὰ κέρατα τοῦ δικαίου
- 1 ¶ (75:1) Pou chèf sanba yo. Se pou yo chante l' sou menm lè ak chante ki di: Pa detwi. Sòm Asaf sa a se yon chante li ye. (75:2) N'ap fè lwanj ou, Bondye! N'ap fè lwanj ou! Se tout tan n'ap nonmen non ou! N'ap fè konnen bèl mènèy ou fè yo!
&l¶To the chief music-maker; put to Al-tashheth. A Psalm. Of Asaph. A Song.&g¶
εἰς τὸ τέλος ἐν ὕμνοις ψαλμὸς τῷ ασαφ ᾠδὴ πρὸς τὸν ἄσσύριον
- 2 (75:3) Bondye di: -Mwen fikse yon dat pou jijman an. Lè sa a, m'a jije jan sa dwe fèt.
¶75:1¶To you, O God, we give praise, to you we give praise: and those who give honour to your name make clear your works of power.
γνωστὸς ἐν τῇ ἰουδαίᾳ ὁ θεός ἐν τῷ ἰσραηλ μέγα τὸ ὄνομα αὐτοῦ
- 3 (75:4) Nou te mèt wè latè a ansanm ak tout sa k'ap viv sou li yo pran tranble, m'ap kenbe fondasyon li yo byen fèm.
¶75:2¶When the right time has come, I will be the judge in righteousness.
καὶ ἐγενήθη ἐν εἰρήνῃ ὁ τόπος αὐτοῦ καὶ τὸ κατοικητήριον αὐτοῦ ἐν σιῶν
- 4 (75:5) M'ap di moun k'ap fè grandizè yo: Sispann gonfle lestonmak nou! M'ap di mechan yo: Sispann fè awogans!
¶75:3¶When the earth and all its people become feeble, I am the support of its pillars. (Selah.)
ἐκεῖ συνέτριψεν τὰ κράτη τῶν τόξων ὄπλον καὶ ῥομφαίαν καὶ πόλεμον διάψαλμα
- 5 (75:6) Pa gonfle lestonmak nou konsa! Pa fè awogans konsa sou Bondye ki anwo nan syèl la!
¶75:4¶I say to the men of pride, Let your pride be gone: and to the sinners, Let not your horn be lifted up.
φωτίζεις σὺ θαυμαστῶς ἀπὸ ὀρέων αἰωνίων
- 6 ¶ (75:7) Jijman an pa soti bò kote solèy leve a, ni bò kote solèy kouche a. Li pa soti nan nò ni nan sid.
¶75:5¶Let not your horn be lifted up: let no more words of pride come from your outstretched necks.
ἐταράχθησαν πάντες οἱ ἄσυνετοι τῇ καρδίᾳ ὑπνωσαν ὕπνον αὐτῶν καὶ οὐχ εἶδον οὐδὲν πάντες οἱ ἄνδρες τοῦ πλοῦτου ταῖς χερσὶν αὐτῶν
- 7 (75:8) Non. Se Bondye k'ap jije: L'ap bese yonn, l'ap leve yon lòt.
¶75:6¶For honour does not come from the east, or from the west, or uplifting from the south;
ἀπὸ ἐπιτιμησέως σου ὁ θεὸς ἰακωβ ἐνύσταξαν οἱ ἐπιβεβηκότες τοὺς ἵππους
- 8 (75:9) Seyè a kenbe yon gode nan men l'. Gode a plen divès kalite tranpe ki fèt ak diven. L'ap vide diven bay tout mechan ki sou latè, y'ap bwè, y'ap bwè san yo pa kite yon ti tak.
¶75:7¶But God is the judge, putting down one, and lifting up another.
σὺ φοβερὸς εἶ καὶ τίς ἀντιστήσεται σοὶ ἀπὸ τότε ἢ ὀργή σου
- 9 (75:10) Mwen menm, mwen p'ap janm sispann nonmen non Bondye Jakòb la. Mwen p'ap janm sispann chante pou fè lwanj li.
¶75:8¶For in the hand of the Lord is a cup, and the wine is red; it is well mixed, overflowing from his hand: he will make all the sinners of the earth take of it, even to the last drop.
ἐκ τοῦ οὐρανοῦ ἠκούτισας κρίσιν γῆ ἐφοβήθη καὶ ἠσύχασεν

- 10 (75:11) L'a kraze fòs kouraj mechan yo. Men, l'ap bay moun ki mache dwat yo plis kouraj ankò!
 \75:9\But I will ever be full of joy, making songs of praise to the God of Jacob.
 ἐν τῷ ἀναστήναι εἰς κρίσιν τὸν θεὸν τοῦ σῶσαι πάντας τοὺς πραεῖς τῆς γῆς διάψαλμα
- 1 ¶ (76:1) Pou chèf sanba yo. Se sou enstriman akòd pou yo jwe mizik la. Sòm Asaf sa a, se yon chante li ye. (76:2) Yo konnen ki moun Bondye ye nan tout peyi Jida. Se tout moun k'ap nonmen non l' nan peyi Izrayèl.
 &lfto the chief music-maker; put to Neginoth. A Psalm. Of Asaph. A Song.&gft
 εἰς τὸ τέλος ὑπὲρ ἰδιθουν τῷ ασαφ ψαλμός
- 2 (76:3) Li gen kay li lavil Salèm, li rete sou mòn Siyon.
 \76:1\In Judah is the knowledge of God; his name is great in Israel,
 φωνῆ μου πρὸς κύριον ἐκέκραξα φωνῆ μου πρὸς τὸν θεόν καὶ προσέσχεν μοι
- 3 (76:4) Se la li te kase flèch yo, se la li te kase zam yo gen pou defann yo, ak zam yo gen pou atake. Wi, li kase tout zam moun sèvi pou fè lagè.
 \76:2\In Salem is his tent, his resting-place in Zion.
 ἐν ἡμέρᾳ θλίψεώς μου τὸν θεὸν ἐξεζήτησα ταῖς χερσίν μου νυκτὸς ἐναντίον αὐτοῦ καὶ οὐκ ἠπατήθην ἀπηνήνατο παρακληθῆναι ἡ ψυχὴ μου
- 4 (76:5) Gade jan ou gen pouwa, Bondye! Gade jan w'ap mache tèt wo, lè w'ap desann sot nan mòn kote ou te kraze lènmi ou yo!
 \76:3\There were the arrows of the bow broken, there he put an end to body-cover, sword, and fight. (Selah.)
 ἐμνήσθην τοῦ θεοῦ καὶ εὐφράνθην ἠδολέσχησα καὶ ὀλιγοψύχησεν τὸ πνεῦμά μου διάψαλμα
- 5 (76:6) Sòlda ki te gen anpil kouraj nan lagè pèdi tout zafè yo. Koulye a y'ap dòmi nèt, yo mouri. Pa gen yonn nan vanyan gason sa yo ki te ka defann tèt yo.
 \76:4\You are shining and full of glory, more than the eternal mountains.
 προκατελάβοντο φυλακὰς οἱ ὀφθαλμοί μου ἐταράχθην καὶ οὐκ ἐλάλησα
- 6 (76:7) Aa, Bondye Jakòb! Depi ou fè va sou yo, ni kavalye ni chwal, yo tout yo tonbe, yo mouri frèt.
 \76:5\Gone is the wealth of the strong, their last sleep has overcome them; the men of war have become feeble.
 διελογισάμην ἡμέρας ἀρχαίας καὶ ἔτη αἰώνια ἐμνήσθην καὶ ἐμελέτησα
- 7 ¶ (76:8) Men ou menm, ou fè moun respekte ou! Kilès ki ka rete kanpe devan ou lè ou an kòlè?
 \76:6\At the voice of your wrath, O God of Jacob, deep sleep has overcome carriage and horse.
 νυκτὸς μετὰ τῆς καρδίας μου ἠδολέσχουν καὶ ἔσκαλλεν τὸ πνεῦμά μου
- 8 (76:9) Ou rete nan syèl la, ou fè konnen jan w'ap jije. Tout moun ki sou latè rete dousman tèlman yo pè,
 \76:7\You, you are to be feared; who may keep his place before you in the time of your wrath?
 μὴ εἰς τοὺς αἰῶνας ἀπόσεται κύριος καὶ οὐ προσθήσει τοῦ εὐδοκῆσαι ἔτι
- 9 (76:10) lè Bondye leve pou bay santans li, pou l' delivre tout malere y'ap peze sou tè a.
 \76:8\From heaven you gave your decision; the earth, in its fear, gave no sound,
 ἢ εἰς τέλος τὸ ἔλεος αὐτοῦ ἀποκόψει ἀπὸ γενεᾶς εἰς γενεάν
- 10 (76:11) Menm lè lèzòm an kòlè, sa sèvi yon lwanj pou ou. Moun ou sove anba lanmò va fè fèt pou ou.
 \76:9\When God took his place as judge, for the salvation of the poor on the earth. (Selah.)
 ἢ ἐπιλήσεται τοῦ οἰκτιρῆσαι ὁ θεὸς ἢ συνέξει ἐν τῇ ὀργῇ αὐτοῦ τοὺς οἰκτιρμούς αὐτοῦ διάψαλμα
- 11 (76:12) Fè pwomès ou bay Seyè a ki Bondye, epi kenbe pawòl ou. Nou menm, tout nasyon ki bò kote l' yo, pote kado bay Bondye ki fè moun respekte l' la.
 \76:10\The ... will give you praise; the rest of ...
 καὶ εἶπα νῦν ἠρξάμην αὐτῇ ἢ ἀλλοίωσις τῆς δεξιᾶς τοῦ ὑψίστου
- 12 (76:13) Li kraze lògèy chèf yo, li fè wa latè yo respekte l'.
 \76:11\Give to the Lord your God what is his by right; let all who are round him give offerings to him who is to be feared.
 ἐμνήσθην τῶν ἔργων κυρίου ὅτι μνησθήσομαι ἀπὸ τῆς ἀρχῆς τῶν θυμασιῶν σου
- 1 ¶ (77:1) Pou chèf sanba yo. Pou Jedoutoun. Se yon sòm Asaf. (77:2) Mwen rele byen fò nan pye Bondye. Wi, mwen rele nan pye Bondye, li koute mwen.
 &lfto the chief music-maker. After Jeduthun. Of Asaph. A Psalm.&gft
 συνέσεως τῷ ασαφ προσέχετε λαός μου τὸν νόμον μου κλίνετε τὸ οὖς ὑμῶν εἰς τὰ ῥήματα τοῦ στόματός μου

- 2 (77:3) Lè mwen nan tray, mwen lapriyè nan pye Seyè a. Tout lannwit m'ap lapriyè san rete, mwen pa ka jwenn konsolasyon.
 \77:1\I was crying to God with my voice; even to God with my voice, and he gave ear to me.
 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου φθέγγομαι προβλήματα ἀπ' ἀρχῆς
- 3 (77:4) Mwen chonje Bondye, m'ap plenn! M'ap kalkile, mwen santi m' dekouraje!
 \77:2\In the day of my trouble, my heart was turned to the Lord: my hand was stretched out in the night without resting; my soul would not be comforted.
 ὅσα ἠκούσαμεν καὶ ἔγνωμεν αὐτὰ καὶ οἱ πατέρες ἡμῶν διηγήσαντο ἡμῖν
- 4 (77:5) Ou fè m' rete je klè, mwen sitèlman boulvèse, mwen pa ka pale.
 \77:3\I will keep God in memory, with sounds of grief; my thoughts are troubled, and my spirit is overcome. (Selah.)
 οὐκ ἐκρύβη ἀπὸ τῶν τέκνων αὐτῶν εἰς γενεὰν ἑτέραν ἀπαγγέλλοντες τὰς αἰνέσεις τοῦ κυρίου καὶ τὰς δυναστείας αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ ἃ ἐποίησεν
- 5 (77:6) M'ap chonje tan lontan, wi, m'ap chonje lanne pase anwo yo.
 \77:4\You keep my eyes from sleep; I am so troubled that no words come.
 καὶ ἀνέστησεν μαρτύριον ἐν ἰακωβ καὶ νόμον ἔθετο ἐν ἰσραηλ ὅσα ἐνετειλατο τοῖς πατράσιν ἡμῶν τοῦ γνωρίσαι αὐτὰ τοῖς υἱοῖς αὐτῶν
- 6 (77:7) Mwen pase nwit ap repase chante yo, m'ap kalkile anpil nan kè m', m'ap egzaminen, m'ap di:
 \77:5\My thoughts go back to the days of the past, to the years which are gone.
 ὅπως ἂν γνῶ γενεὰ ἑτέρα υἱοὶ οἱ τεχνησόμενοι καὶ ἀναστήσονται καὶ ἀπαγγελοῦσιν αὐτὰ τοῖς υἱοῖς αὐτῶν
- 7 (77:8 -)Eske Seyè a voye m' jete nèt? Eske li p'ap janm kontan avè m' ankò?
 \77:6\The memory of my song comes back to me in the night; my thoughts are moving in my heart; my spirit is searching with care.
 ἵνα θῶνται ἐπὶ τὸν θεὸν τὴν ἐλπίδα αὐτῶν καὶ μὴ ἐπιλάθωνται τῶν ἔργων τοῦ θεοῦ καὶ τὰς ἐντολὰς αὐτοῦ ἐκζητήσουσιν
- 8 (77:9) Eske Bondye pa gen bon kè ankò? Eske li p'ap kenbe pawòl li ankò?
 \77:7\Will the Lord put me away for ever? will he be kind no longer?
 ἵνα μὴ γένωνται ὡς οἱ πατέρες αὐτῶν γενεὰ σκολιὰ καὶ παραπικραίνουσα γενεὰ ἣτις οὐ κατηύθυνεν τὴν καρδίαν αὐτῆς καὶ οὐκ ἐπιστόθη μετὰ τοῦ θεοῦ τὸ πνεῦμα αὐτῆς
- 9 (77:10) Eske Bondye bliye gen pitye? Eske lè li ankòlè li pa pran priyè?
 \77:8\Is his mercy quite gone for ever? has his word come to nothing?
 υἱοὶ εφραιμ ἐντείνοντες καὶ βάλλοντες τόξοις ἐστράφησαν ἐν ἡμέρᾳ πολέμου
- 10 (77:11) Apre sa mwen di: Men sak fè m' pi mal ankò! Gen lè Bondye ki anwo nan syèl la pa menm jan an ankò?
 \77:9\Has God put away the memory of his pity? are his mercies shut up by his wrath? (Selah.)
 οὐκ ἐφύλαξαν τὴν διαθήκην τοῦ θεοῦ καὶ ἐν τῷ νόμῳ αὐτοῦ οὐκ ἠθέλον πορεύεσθαι
- 11 ¶ (77:12) Seyè, m'a rakonte gwo bagay ou te fè yo, paske mwen chonje bèl mènèy ou te fè nan tan lontan.
 \77:10\And I said, It is a weight on my spirit; but I will keep in mind the years of the right hand of the Most High.
 καὶ ἐπελάθοντο τῶν εὐεργεσιῶν αὐτοῦ καὶ τῶν θαυμασίων αὐτοῦ ὧν ἔδειξεν αὐτοῖς
- 12 (77:13) M'ap kalkile tout sa ou te fè yo, m'ap egzaminen tout gwo bagay estwòdenè ou te fè yo!
 \77:11\I will keep in mind the works of Jah: I will keep the memory of your wonders in the past.
 ἐναντίον τῶν πατέρων αὐτῶν ἃ ἐποίησεν θαυμάσια ἐν γῆ αἰγύπτῳ ἐν πεδίῳ τάνεως
- 13 (77:14) Tout sa ou fè, Bondye, se bagay apa! Nan tout bondye yo, nanpwen ki gen pouwva tankou ou!
 \77:12\I will give thought to all your work, while my mind goes over your acts of power.
 διέρρηξεν θάλασσαν καὶ διήγαγεν αὐτοὺς ἔστησεν ὕδατα ὥσει ἄσκον
- 14 (77:15) Ou se Bondye ki fè mènèy. Ou fè nasyon yo wè pouwva ou.
 \77:13\Your way, O God, is holy: what god is so great as our God?
 καὶ ὠδήγησεν αὐτοὺς ἐν νεφέλῃ ἡμέρας καὶ ὄλην τὴν νύκτα ἐν φωτισμῷ πυρός
- 15 (77:16) Avèk fòs ponyèt ou ou te delivre pèp ou a, pitit pitit Jakòb yo ak pitit pitit Jozèf yo.
 \77:14\You are the God who does works of power: you have made your strength clear to the nations.
 διέρρηξεν πέτραν ἐν ἐρήμῳ καὶ ἐπότισεν αὐτοὺς ὡς ἐν ἀβύσσῳ πολλῇ

- 16 (77:17) Lè dlo yo wè ou, Bondye, dlo yo soti pè. Lè dlo yo wè ou, fon lanmè yo pran tranble.
 \77:15\With your arm you have made your people free, the sons of Jacob and Joseph. (Selah.)
 και ἐξήγαγεν ὕδωρ ἐκ πέτρας και κατήγαγεν ὡς ποταμοὺς ὕδατα
- 17 (77:18) Nwaj yo pran vide gwo lapli, kout loraj pran woule nan nwaj yo, kout zèklè fè yanyan nan tout syèl la.
 \77:16\The waters saw you, O God; the waters saw you, they were in fear: even the deep was troubled.
 και προσέθεντο ἐπι τοῦ ἀμαρτάνειν αὐτῷ παρεπίκραναν τὸν ὕψιστον ἐν ἀνδρῶ
- 18 (77:19) Bri loraj la pran woule nan syèl la. Kout zèklè klere toupatou. Tè a soti pè, li pran tranble.
 \77:17\The clouds sent out water; the skies gave out a sound; truly, your arrows went far and wide.
 και ἐξεπείρασαν τὸν θεὸν ἐν ταῖς καρδίαις αὐτῶν τοῦ αἰτῆσαι βρώματα ταῖς ψυχαῖς αὐτῶν
- 19 (77:20) Ou louvri yon chemen pou ou nan mitan lanmè a. Ou pase nan mitan gwo lanmè fon fon an. Men pesonn pa ka wè mak pye kote ou pase.
 \77:18\The voice of your thunder went rolling on; the world was flaming with the light of the storm; the earth was shaking.
 και κατελάλησαν τοῦ θεοῦ και εἶπαν μὴ δυνήσεται ὁ θεὸς ἐτοιμάσαι τράπεζαν ἐν ἐρήμῳ
- 20 (77:21) Ou pran Moyiz ak Arawon, ou fè yo mennen pèp ou a tankou yon bann mouton y'ap mennen.
 \77:19\Your way was in the sea, and your road in the great waters; there was no knowledge of your footsteps.
 ἐπεὶ ἐπάταξεν πέτραν και ἐρρύθησαν ὕδατα και χεῖμαρροι κατεκλύσθησαν μὴ και ἄρτον δύναιται δοῦναι ἢ ἐτοιμάσαι τράπεζαν τῷ λαῷ αὐτοῦ
- 1 ¶ Se yon chante Asaf. Pèp mwen yo, koute sa m'ap moutre nou! Louvri zòrèy nou pou n' tande sa m'ap di!
 <Maschil. Of Asaph.> Give ear, O my people, to my law; let your ears be bent down to the words of my mouth.
 ψαλμὸς τῷ ασαφ ὁ θεὸς ἤλθοσαν ἔθνη εἰς τὴν κληρονομίαν σου ἐμίαναν τὸν ναὸν τὸν ἅγιόν σου ἔθεντο ἱερουσαλημ εἰς ὄπωροφυλάκιον
- 2 Mwen pral pale ak nou, pou m' fè nou konnen sa ki te pase nan tan lontan,
 Opening my mouth I will give out a story, even the dark sayings of old times;
 ἔθεντο τὰ θνησιμαῖα τῶν δούλων σου βρώματα τοῖς πετεινοῖς τοῦ οὐρανοῦ τὰς σάρκας τῶν ὀσίων σου τοῖς θηρίοις τῆς γῆς
- 3 bagay nou te tande nan zòrèy nou, bagay nou tout te konnen, bagay zansèt nou yo te konn rakonte nou.
 Which have come to our hearing and our knowledge, as they were given to us by our fathers.
 ἐξέχευαν τὸ αἷμα αὐτῶν ὡς ὕδωρ κύκλω ἱερουσαλημ και οὐκ ἦν ὁ θάπτων
- 4 Nou p'ap kache bagay sa yo pou pitit nou yo pa konnen yo. N'ap fè lwanj Seyè a devan timoun k'ap vini yo. N'ap fè yo konnen jan l' gen pouvwa, jan l' gen fòs, jan li fè gwo mènèy.
 We will not keep them secret from our children; we will make clear to the coming generation the praises of the Lord and his strength, and the great works of wonder which he has done.
 ἐγενήθημεν ὄνειδος τοῖς γείτοσιν ἡμῶν μυκτηρισμὸς και χλευασμὸς τοῖς κύκλω ἡμῶν
- 5 Li te di pèp Izrayèl la sa pou li fè. Li te bay pitit pitit Jakòb yo kòmandman li yo. Li te mande zansèt nou yo pou yo te moutre pitit yo lalwa Bondye a,
 He put up a witness in Jacob, and made a law in Israel; which he gave to our fathers so that they might give knowledge of them to their children;
 ἕως πότε κύριε ὀργισθήσῃ εἰς τέλος ἐκκαυθήσεται ὡς πῦρ ὁ ζήλός σου
- 6 pou timoun ki fenk fèt yo ka konnen l', pou yo menm tou, lè yo grandi, yo ka fè pitit pa yo konnen l'.
 So that the generation to come might have knowledge of them, even the children of the future, who would give word of them to their children;
 ἐκχεον τὴν ὀργὴν σου ἐπὶ ἔθνη τὰ μὴ γινώσκοντά σε και ἐπὶ βασιλείας αἰ τὸ ὄνομά σου οὐκ ἐπεκαλέσαντο
- 7 Konsa yo menm tou, y'a mete konfyans yo nan Bondye. Yo p'ap bliye sa li te fè. Y'a toujou obeyi kòmandman li yo.
 So that they might put their hope in God, and not let God's works go out of their minds, but keep his laws;
 ὅτι κατέφαγον τὸν ἰακωβ και τὸν τόπον αὐτοῦ ἠρήμωσαν
- 8 Konsa yo p'ap tankou zansèt yo ki te fè tèt ak Bondye, ki te derefize fè sa li te mande yo fè, ki pa t' janm gen yon konfyans fèm nan Bondye, ki pa t' kenbe pawòl yo ak Bondye.
 And not be like their fathers, a stiff-necked and uncontrolled generation; a generation whose heart was hard, whose spirit was not true to God.
 μὴ μνησθῆς ἡμῶν ἀνομιῶν ἀρχαίων ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοὶ σου ὅτι ἐπτώχευσάμεν σφόδρα
- 9 ¶ Pitit Efrayim yo se moun ki konn goumen, ki fò nan tire flèch. Men, yo kouri lè batay mare.
 The children of Ephraim, armed with bows, were turned back on the day of the fight.
 βοήθησον ἡμῖν ὁ θεὸς ὁ σωτὴρ ἡμῶν ἕνεκα τῆς δόξης τοῦ ὀνόματός σου κύριε ῥύσαι ἡμᾶς και ἰλάσθητι ταῖς ἀμαρτίαις ἡμῶν ἕνεκα τοῦ ὀνόματός σου

- 10 Yo pa t' kenbe kontra Bondye te pase ak yo a. Yo derefizè fè sa li te mande yo fè.
They were not ruled by God's word, and they would not go in the way of his law;
μήποτε εἰπωσιν τὰ ἔθνη ποῦ ἐστὶν ὁ θεὸς αὐτῶν καὶ γνωσθήτω ἐν τοῖς ἔθνεσιν ἐνώπιον τῶν ὀφθαλμῶν ἡμῶν ἡ ἐκδίκησις τοῦ αἵματος τῶν δούλων σου τοῦ ἐκκεχυμένου
- 11 Yo fè espere, yo bliye sa li te fè, tout mènèy li te fè yo wè.
They let his works go out of their memory, and the wonders which he had made them see.
εἰσελθάτω ἐνώπιόν σου ὁ στεναγμὸς τῶν πεπεδημένων κατὰ τὴν μεγαλωσύνην τοῦ βραχιονός σου περιποιήσαι τοὺς υἱοὺς τῶν τεθανατωμένων
- 12 Wi, se devan je zansèt yo Bondye te fè mirak nan peyi Lejip, nan plenn Zoan an.
He did great works before the eyes of their fathers, in the land of Egypt, in the fields of Zoan.
ἀπόδος τοῖς γείτοσιν ἡμῶν ἑπταπλασίονα εἰς τὸν κόλπον αὐτῶν τὸν ὄνειδισμόν αὐτῶν ὃν ὄνειδισάν σε κύριε
- 13 Li fann lanmè a an de, li fè yo pase nan mitan l'. Li fè dlo yo kanpe dwat tankou miray.
The sea was cut in two so that they might go through; the waters were massed together on this side and on that.
ἡμεῖς δὲ λαὸς σου καὶ πρόβατα τῆς νομῆς σου ἀνθομολογησόμεθά σοι εἰς τὸν αἰῶνα εἰς γενεὰν καὶ γενεὰν ἐξαγγελοῦμεν τὴν αἰνεσίαν σου
- 1 ¶ Se youn sòm Asaf. Bondye, moun lòt nasyon yo anvayi peyi pèp ou a! Yo antre nan kay ki apa pou ou a, yo derespekte li. Yo fè lavil Jerizalèm tounen youn pil wòch.
&ItA Psalm. Of Asaph.> O God, the nations have come into your heritage; they have made your holy Temple unclean; they have made Jerusalem a mass of broken walls.
εἰς τὸ τέλος ὑπὲρ τῶν ἀλλοιωθησομένων μαρτύριον τῷ ἀσαφ ψαλμὸς ὑπὲρ τοῦ ἀσσυρίου
- 2 Yo kite kadav moun k'ap sèvi ou yo pou zwezo nan syèl vin manje. Yo kite kadav moun k'ap viv pou ou yo pou bèt bwa vin manje.
They have given the bodies of your servants as food to the birds of the air, and the flesh of your saints to the beasts of the earth.
ὁ ποιμαίνων τὸν Ἰσραὴλ πρόσχευς ὁ ὀδηγῶν ὡσεὶ πρόβατα τὸν ἰωσηφ ὁ καθήμενος ἐπὶ τῶν χειρουβὶν ἐμφάνηθι
- 3 Yo fè san pèp ou a koule tankou dlo larivyè. San an koule tankou dlo nan tout lavil Jerizalèm. pa t' gen pesonn pou antere kadav yo!
Their blood has been flowing like water round about Jerusalem; there was no one to put them in their last resting-place.
ἐναντίον εφραιμ καὶ βενιαμὶν καὶ μανασση ἐξέγειρον τὴν δυναστείαν σου καὶ ἐλθὲ εἰς τὸ σῶσαι ἡμᾶς
- 4 Ou fè nasyon ki bò kote nou yo ap pase nou nan betiz. Wi, yo tout ap lonje dwèt sou nou, y'ap pase nou nan rizib.
We are looked down on by our neighbours, we are laughed at and made sport of by those who are round us.
ὁ θεὸς ἐπίστρεψον ἡμᾶς καὶ ἐπίφανον τὸ πρόσωπόν σου καὶ σωθησόμεθα
- 5 Seyè! jouk kilè w'ap rete fache ak nou? Gen lè se pou tout tan? Eske w'ap kite kòlè ou boule nou tankou dife?
How long, O Lord? will you be angry for ever? will your wrath go on burning like fire?
κύριε ὁ θεὸς τῶν δυνάμεων ἕως πότε ὀργίζη ἐπὶ τὴν προσευχὴν τοῦ δούλου σου
- 6 ¶ Mete ou ankòlè sou nasyon ki pa konnen ou yo, sou pèp ki p'ap sèvi ou yo.
Let your wrath be on the nations who have no knowledge of you, and on the kingdoms who have not made prayer to your name.
ψομεῖς ἡμᾶς ἄρτον δακρῶν καὶ ποτιεῖς ἡμᾶς ἐν δάκρυσιν ἐν μέτρῳ
- 7 Paske, se yo menm ki fin touye pitit Jakòb yo, yo fin ravaje peyi kote yo rete a.
For they have taken Jacob for their meat, and made waste his house.
ἔθου ἡμᾶς εἰς ἀντιλογία τῶν γείτοσιν ἡμῶν καὶ οἱ ἐχθροὶ ἡμῶν ἐμυκτήρισαν ἡμᾶς
- 8 Tanpri, pa pini nou pou peche zansèt nou yo te fè. Gen pitye pou nou! Prese vin ede nou, paske nou fin dekouraje nèt.
Do not keep in mind against us the sins of our fathers; let your mercy come to us quickly, for we have been made very low.
κύριε ὁ θεὸς τῶν δυνάμεων ἐπίστρεψον ἡμᾶς καὶ ἐπίφανον τὸ πρόσωπόν σου καὶ σωθησόμεθα διάψαλμα
- 9 O Bondye, ou menm ki delivrans nou, fè konnen se ou ki gen pouvwa! vin pote nou sekou. Delivre nou, padonnen peche nou yo pou moun ka fè lwanj ou.
Give us help, O God of our salvation, for the glory of your name; take us out of danger and give us forgiveness for our sins, because of your name.
ἄμπελον ἐξ αἰγύπτου μετῆρας ἐξέβαλες ἔθνη καὶ κατεφύτευσας αὐτήν
- 10 Poukisa moun lòt nasyon yo ap mande nou: -Kote Bondye nou an! Fè yo wè, devan je nou, jan w'ap pini moun ki te fè san sèvitè ou yo koule!
Why may the nations say, Where is their God? Let payment for the blood of your servants be made openly among the nations before our eyes.
ὠδοποιήσας ἐμπροσθεν αὐτῆς καὶ κατεφύτευσας τὰς ρίζας αὐτῆς καὶ ἐπλήσθη ἡ γῆ

- 11 Koute jan prizonye yo ap plenn non! Avèk fòs ponyèt ou, delivre moun yo kondannen anò yo non.
 Let the cry of the prisoner come before you; with your strong arm make free the children of death;
 ἐκάλυψεν ὄρη ἢ σκιὰ αὐτῆς καὶ αἱ ἀναδενδράδες αὐτῆς τὰς κέδρους τοῦ θεοῦ
- 12 Seyè, rann moun lòt nasyon yo sèt fwa laparèy pou tout joure yo joure ou yo.
 And give punishment seven times over into the breast of our neighbours for the bitter words which they have said against you, O Lord.
 ἐξέτεινεν τὰ κλήματα αὐτῆς ἕως θαλάσσης καὶ ἕως ποταμοῦ τὰς παραφύαδας αὐτῆς
- 13 Lè sa a nou menm, pèp ou a, mouton ki nan savann ou yo, nou p'ap janm sispann di ou mèsi. Pitit an pitit, n'a fè lwanj ou.
 So we your people, and the sheep of your flock, will give you glory for ever: we will go on praising you through all generations.
 ἵνα τί καθεῖλες τὸν φραγμὸν αὐτῆς καὶ τρυγῶσιν αὐτὴν πάντες οἱ παραπορευόμενοι τὴν ὁδόν
- 1 ¶ (80:1) Pou chèf sanba yo. Se pou yo chante l' sou menm lè ak chante ki di: Bèl ti flè savann blan yo. Se pou yo jwe mizik la sou enstriman akòd. Se yon sòm Asaf. (80:2) Ou menm ki gadò pèp Izrayèl la, ou menm k'ap mennan pitit pitit Jozèf yo tankou bann mouton ou, panche zòrèy ou pou koute nou. Ou menm ki chita sou fotèy ou anwo zanj cheriben yo, parèt nan mitan gwo limyè ou la.
 &l¶To the chief music-maker; put to Shoshannim-eduth. Of Asaph. A Psalm.&g¶
 εἰς τὸ τέλος ὑπὲρ τῶν ληνῶν τῷ ἀσαφ ψαλμός
- 2 (80:3) Fè pitit Efrayim, pitit Benjamen ansanm ak pitit Manase yo wè jan ou gen pouwva. vin delivre nou.
 ¶80:1¶Give ear, O Keeper of Israel, guiding Joseph like a flock; you who have your seat on the winged ones, let your glory be seen.
 ἀγαλλιᾶσθε τῷ θεῷ τῷ βοηθῷ ἡμῶν ἀλαλάξατε τῷ θεῷ ἰακωβ
- 3 (80:4) Bondye, mete nou sou pye nou ankò! Fè nou santi ou la avèk nou, epi n'a delivre.
 ¶80:2¶Before Ephraim and Benjamin and Manasseh, let your strength be awake from sleep, and come as our salvation.
 λάβετε ψαλμὸν καὶ δότε τύμπανον ψαλτήριον τερπνὸν μετὰ κιθάρας
- 4 (80:5) Seyè, Bondye ki gen tout pouwva a, jouk kilè w'a rete fache sou pèp ou k'ap lapriyè nan pye ou?
 ¶80:3¶Take us back again, O God; let us see the shining of your face, and let us be safe.
 σαλπίζατε ἐν νεομηνίᾳ σάλπιγγι ἐν εὐσήμεν ἡμέρα ἑορτῆς ἡμῶν
- 5 (80:6) Ou ba yo dlo k'ap koule sot nan je yo pou sèvi yo manje. Ou ba yo gwo gode plen dlo k'ap sot nan je yo pou yo bwè.
 ¶80:4¶O Lord God of armies, how long will your wrath be burning against the rest of your people?
 ὅτι πρόσταγμα τῷ ἰσραηλ ἐστὶν καὶ κρίμα τῷ θεῷ ἰακωβ
- 6 (80:7) Ou kite nasyon ki bò kote nou yo ap goumen yonn ak lòt poutèt nou. Ou kite lènmi nou yo ap pase nou nan rizib.
 ¶80:5¶You have given them the bread of weeping for food; for their drink you have given them sorrow in great measure.
 μαρτύριον ἐν τῷ ἰωσηφ ἔθετο αὐτὸν ἐν τῷ ἐξελθεῖν αὐτὸν ἐκ γῆς αἰγύπτου γλώσσαν ἦν οὐκ ἔγνω ἤκουσεν
- 7 (80:8) Bondye ki gen tout pouwva, mete nou sou pye nou ankò. Fè nou santi ou la avèk nou, epi n'a delivre.
 ¶80:6¶You make us a cause of war among our neighbours; our haters are laughing at us among themselves.
 ἀπέστησεν ἀπὸ ἄρσεων τὸν νῶτον αὐτοῦ αἱ χεῖρες αὐτοῦ ἐν τῷ κοφίνῳ ἐδοῦλευσαν
- 8 ¶ (80:9) Ou rache yon pye rezen nan peyi Lejip, ou mete anpil nasyon deyò, ou plante l' nan plas yo.
 ¶80:7¶Take us back again, O God of armies; let us see the shining of your face, and let us be safe.
 ἐν θλίψει ἐπεκαλέσω με καὶ ἐρρυσάμην σε ἐπήκουσά σου ἐν ἀποκρύφῳ καταγιγῶς ἐδοκίμασά σε ἐπὶ ὕδατος ἀντιλογίας διάψαλμα
- 9 (80:10) Ou pare yon moso tè kote pou l' te grandi. Li pouse gwo rasin byen fon, branch li yo kouvri tout peyi a.
 ¶80:8¶You took a vine out of Egypt: driving out the nations, and planting it in their land.
 ἄκουσον λαός μου καὶ διαμαρτύρομαί σοι ἰσραηλ ἐν ἀκούσῃ μου
- 10 (80:11) Lonbraj li te kouvri tout mòn yo, branch li yo kouvri tout gwo pye sèd yo.
 ¶80:9¶You made ready a place for it, so that it might take deep root, and it sent out its branches over all the land.
 οὐκ ἔσται ἐν σοὶ θεὸς πρόσφατος οὐδὲ προσκυνήσεις θεῷ ἄλλοτριῷ
- 11 (80:12) Branch li yo rive jouk bò lanmè Mediterane, jouk bò larivyè Lefrat.
 ¶80:10¶The mountains were covered with its shade, and the great trees with its branches.
 ἐγὼ γάρ εἰμι κύριος ὁ θεός σου ὁ ἀναγαγὼν σε ἐκ γῆς αἰγύπτου πλάτυνον τὸ στόμα σου καὶ πληρώσω αὐτό

- 12 (80:13) Poukisa ou lage lantouraj li yo atè konsa, kifè koulye a nenpòt moun k'ap pase vin vòlè rezen li yo?
 \80:11\It sent out its arms to the Sea, and its branches to the River.
 και οὐκ ἤκουσεν ὁ λαός μου τῆς φωνῆς μου καὶ ἰσραηλ οὐ προσέσχεν μοι
- 13 (80:14) Kochon mawon fin raboure rasin li yo, bèt nan bwa ap manje tout fèy li yo.
 \80:12\Why are its walls broken down by your hands, so that all who go by may take its fruit?
 και ἐξαπέστειλα αὐτοὺς κατὰ τὰ ἐπιτηδεύματα τῶν καρδιῶν αὐτῶν πορεύσονται ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν
- 14 (80:15) Bondye, ou menm ki gen tout pouwva, tounen vin jwenn nou non! Kote ou ye nan syèl la, gade sak rive nou! Pran ka pye rezen ou lan non!
 \80:13\It is uprooted by the pigs from the woods, the beasts of the field get their food from it.
 εἰ ὁ λαός μου ἤκουσέν μου ἰσραηλ ταῖς ὁδοῖς μου εἰ ἐπορεύθη
- 15 (80:16) vin sove pye rezen ou menm ou te plante a, ti pye rezen ou fè tounen yon gwo pyebwa a.
 \80:14\Come back, O God of armies: from heaven let your eyes be turned to this vine, and give your mind to it,
 ἐν τῷ μηδενὶ ἂν τοὺς ἐχθροὺς αὐτῶν ἐταπεινώσω καὶ ἐπὶ τοὺς θλίβοντας αὐτοὺς ἐπέβαλον τὴν χεῖρά μου
- 16 (80:17) Lènmè nou yo mete dife ladan l', yo koupe tout branch li yo. Fè kòlè! Annik gade yo, y'a peri!
 \80:15\Even to the tree which was planted by your right hand, and to the branch which you made strong for yourself.
 οἱ ἐχθροὶ κυρίου ἐψεύσαντο αὐτῷ καὶ ἔσται ὁ καιρὸς αὐτῶν εἰς τὸν αἰῶνα
- 17 (80:18) Pwoteje peyi ou te fè tounen yon gwo peyi a! Pwoteje pèp ou te chwazi a!
 \80:16\It is burned with fire; it is cut down: they are made waste by the wrath of your face.
 και ἐψώμισεν αὐτοὺς ἐκ στέατος πυροῦ καὶ ἐκ πέτρας μέλι ἐχόρτασεν αὐτούς
- 1 ¶ (81:1) Pou chèf sanba yo. Se sou lè chante yo chante lè y'ap kraze rezen. Se yon sòm Asaf. (81:2) Chante ak kè kontan pou Bondye ki tout defans nou! Fè fèt pou Bondye Jakòb la!
 &l¶To the chief music-maker; put to the Gittith. Of Asaph.>l
 ψαλμὸς τῷ ασαφ ὁ θεὸς ἔστη ἐν συναγωγῇ θεῶν ἐν μέσῳ δὲ θεοῦς διακρίνει
- 2 (81:3) Konmansè chante a. Bat tanbouren yo! Jwe bèl mizik sou gita ak bandjo yo.
 \81:1\Make a song to God our strength: make a glad cry to the God of Jacob.
 ἔως πότε κρίνετε ἄδικίαν καὶ πρόσποπα ἁμαρτωλῶν λαμβάνετε διάγαλμα
- 3 (81:4) Kònen twonpèt pou anonse fèt la, lè lalin lan nouvèl, ak lè li plenn!
 \81:2\Take up the melody, playing on an instrument of music, even on corded instruments.
 κρίνατε ὄργανὸν καὶ πτωχὸν ταπεινὸν καὶ πένητα δικαιώσατε
- 4 (81:5) Se yon lwa nan peyi Izrayèl, se yon lòd Bondye Jakòb la bay!
 \81:3\Let the horn be sounded in the time of the new moon, at the full moon, on our holy feast-day:
 ἐξέλεσθε πένητα καὶ πτωχὸν ἐκ χειρὸς ἁμαρτωλοῦ ῥύσασθε
- 5 (81:6) Bondye te fè sa tounen yon lwa pou pitit pitit Jozèf yo lè li te fè yo soti nan peyi Lejip la. Mwen tandè yon vwa mwen pa rekonèt ki di m' konsa:
 \81:4\For this is a rule for Israel, and a law of the God of Jacob.
 οὐκ ἔγνωσαν οὐδὲ συνήκαν ἐν σκότει διαπορεύονται σαλευθήσονται πάντα τὰ θεμέλια τῆς γῆς
- 6 (81:7 -)Se mwen ki te wete gwo chay lou ki te sou zepòl nou an. Se mwen ki te fè nou mete panyen yo atè.
 \81:5\He gave it to Joseph as a witness, when he went out over the land of Egypt; then the words of a strange tongue were sounding in my ears.
 ἐγὼ εἶπα θεοὶ ἔστε καὶ υἱοὶ ὑψίστου πάντες
- 7 (81:8) Lè nou te anba tray, nou te rele m', mwen te delivre nou. Mwen reponn nou nan loraj kote m' te kache a. Mwen te vle wè sou ki pye nou ye avè m', lè nou te bò sous dlo Meriba a.
 \81:6\I took the weight from his back; his hands were made free from the baskets.
 ὑμεῖς δὲ ὡς ἄνθρωποι ἀποθνήσκετε καὶ ὡς εἷς τῶν ἀρχόντων πίπτετε
- 8 ¶ (81:9) Koute m' non lè m'ap avèti nou, pèp mwen! Pèp Izrayèl, poukisa nou pa vle koute m'!
 \81:7\You gave a cry in your trouble, and I made you free; I gave you an answer in the secret place of the thunder; I put you to the test at the waters of Meribah. (Selah.)
 ἀνάστα ὁ θεός κρίνον τὴν γῆν ὅτι σὺ κατακληρονομήσεις ἐν πᾶσιν τοῖς ἔθνεσιν

- 1 ¶ Se yon sòm Asaf. Bondye kanpe nan mitan konsèy ki nan syèl la, li kanpe nan mitan bondye yo, l'ap jijje.
<A Psalm. Of Asaph.> God is in the meeting-place of God; he is judging among the gods.
ὠδὴ ψαλμοῦ τῷ ασαφ
- 2 Li di: -Kilè n'a sispann fè mechanste lè n'ap jijje? Kilè n'a sispann achte figi mechan yo?
How long will you go on judging falsely, having respect for the persons of evil-doers? (Selah.)
ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγήσης μηδὲ καταπραΰνης ὁ θεός
- 3 Pran defans pòn malere yo ak timoun ki san papa yo! Pran defans malere yo ak moun ki san sekou yo!
Give ear to the cause of the poor and the children without fathers; let those who are troubled and in need have their rights.
ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν
- 4 Delivre pòn malere ak endijan yo! Delivre yo anba men mechan yo.
Be the saviour of the poor and those who have nothing: take them out of the hand of the evil-doers.
ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἀγίων σου
- 5 Nou sòt, nou pa konprann anyen! N'ap mache nan fènwa. Pa gen jistis sou latè ankò!
They have no knowledge or sense; they go about in the dark: all the bases of the earth are moved.
εἶπαν δεῦτε καὶ ἐξολεθρεύσωμεν αὐτοὺς ἐξ ἔθνους καὶ οὐ μὴ μνησθῆ τὸ ὄνομα ἰσραηλ ἔτι
- 6 ¶ Mwen te di se bondye nou ye, nou tout se pitit Bondye ki anwo nan syèl la nou ye.
I said, You are gods; all of you are the sons of the Most High:
ὅτι ἐβουλεύσαντο ἐν ὁμοιοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο
- 7 Men, nou gen pou nou mouri tankou tout moun, wi, nou gen pou nou mouri tankou nenpòt chèf.
But you will come to death like men, falling like one of the rulers of the earth.
τὰ σκηνώματα τῶν ἰδουμαίων καὶ οἱ ἰσραηλῖται μοαβ καὶ οἱ αγραρηνοί
- 8 Leve non, Bondye, vin jijje latè! Paske, se pou ou tout nasyon yo ye.
Up! O God, come as judge of the earth; for all the nations are your heritage.
γεβαλ καὶ αμμων καὶ αμαληκ καὶ ἀλλόφυλοι μετὰ τῶν κατοικούντων τύρον
- 1 ¶ (83:1) Chante sa a se yon sòm Asaf li ye. (83:2) O Bondye, pa rete ak bouch ou fèmen! Pa rete san ou pa di anyen, Bondye! Pa rete konsa san ou pa fè anyen!
<A Song. A Psalm. Of Asaph.>
εἰς τὸ τέλος ὑπὲρ τῶν ληθῶν τοῖς υἱοῖς κορε ψαλμός
- 2 (83:3) Men li! Lènm ou yo ap revòlte. Moun ki pa vle wè ou yo ap leve dèyè ou!3 (83:4) Y'ap fè konplo an kachèt sou do pèp ou a, y'ap mete tèt yo ansanm sou do moun w'ap pwoteje yo.
¶83:1¶O God, do not keep quiet: let your lips be open and take no rest, O God.
ὡς ἀγαπητὰ τὰ σκηνώματά σου κύριε τῶν δυνάμεων
- 4 (83:5) Yo di: -Vini non! Ann efase non yo pami nasyon yo, pou pesonn pa janm chonje peyi Izrayèl la ankò!
¶83:3¶They have made wise designs against your people, talking together against those whom you keep in a secret place.
καὶ γὰρ στρουθῖον εὔρεν ἐαυτῷ οἰκίαν καὶ τρυγῶν νοσσιᾶν ἐαυτῇ οὐ θήσει τὰ νοσσία αὐτῆς τὰ θυσιαστήρια σου κύριε τῶν δυνάμεων ὁ βασιλεὺς μου καὶ ὁ θεός μου
- 5 (83:6) Yo mete tèt yo ansanm, yo fè yon sèl lide: yo dakò pou yo fè bann sou do ou.
¶83:4¶They have said, Come, let us put an end to them as a nation; so that the name of Israel may go out of man's memory.
μακάριοι οἱ κατοικοῦντες ἐν τῷ οἴκῳ σου εἰς τοὺς αἰῶνας τῶν αἰῶνων αἰνέσουσιν σε διάψαλμα
- 6 (83:7) Moun peyi Edon ansanm ak pitit pitit Izmayèl yo, moun peyi Moab ansanm ak pitit pitit Aga yo,
¶83:5¶For they have all come to an agreement; they are all joined together against you:
μακάριος ἀνὴρ οὗ ἐστιν ἡ ἀντίληψις αὐτοῦ παρὰ σοῦ κύριε ἀναβάσεις ἐν τῇ καρδίᾳ αὐτοῦ διέθετο
- 7 (83:8) moun peyi Gebal, moun peyi Amon ansanm ak moun peyi Amalèk yo, moun peyi Filisti ansanm ak moun lavil Tir, yo tout yo dakò.
¶83:6¶The tents of Edom and the Ishmaelites; Moab and the Hagarites;
ἐν τῇ κοιλάδι τοῦ κλαυθμῶνος εἰς τόπον ὃν ἔθετο καὶ γὰρ εὐλογίας δώσει ὁ νομοθετῶν

- 8 (83:9) Moun peyi Lasiri yo tou fè bann ak yo, yo mete fòs yo ansanm ak pitit pitit Lòt yo.
 \83:7\Geba and Ammon and Amalek; the Philistines and the people of Tyre;
 πορεύονται ἐκ δυνάμεως εἰς δύναμιν ὀφθήσεται ὁ θεὸς τῶν θεῶν ἐν σιῶν
- 9 ¶ (83:10) Sa ou te fè moun peyi Madyan yo, sa ou te fè Sisera ansanm ak Jaben nan ravin Kichon an, se sa pou ou fè yo tou.
 \83:8\Assur is joined with them; they have become the support of the children of Lot. (Selah.)
 κύριε ὁ θεὸς τῶν δυνάμεων εἰσάκουσον τῆς προσευχῆς μου ἐνώτισαι ὁ θεὸς ἰακωβ διάψαλμα
- 10 (83:11) Ou te kraze yo nan Andò, ou fè kadav yo tounen fimye pou tè a.
 \83:9\Do to them what you did to the Midianites; what you did to Sisera and Jabin, at the stream of Kishon:
 ὑπερασπιστὰ ἡμῶν ἰδέ ὁ θεὸς καὶ ἐπίβλεπον ἐπὶ τὸ πρόσωπον τοῦ χριστοῦ σου
- 11 (83:12) Sa ou te fè Orèb ak Zeèb, se sa pou ou fè chèf lame yo tou! Menm jan ou te kraze Zebak ak Salmouna, se konsa pou ou kraze chèf yo tou,
 \83:10\Who came to destruction at En-dor; their bodies became dust and waste.
 ὅτι κρείσσον ἡμέρα μία ἐν ταῖς ἀβλαῖς σου ὑπὲρ χιλιῶν ἐξελεξάμην παραρριπτεῖσθαι ἐν τῷ οἴκῳ τοῦ θεοῦ μᾶλλον ἢ οἰκεῖν ἐν σκηνώμασιν ἀμαρτωλῶν
- 12 (83:13) paske yo te di: -Ann pran peyi Bondye a pou nou.
 \83:11\Make their chiefs like Oreb and Zeeb; and all their rulers like Zebah and Zalmunna:
 ὅτι ἔλεον καὶ ἀλήθειαν ἀγαπᾷ κύριος ὁ θεὸς χάριν καὶ δόξαν δώσει κύριος οὐ στερήσει τὰ ἀγαθὰ τοὺς πορευομένους ἐν ἀκακίᾳ
- 13 (83:14) Bondye mwen, gaye yo tankou pousyè nan toubouyon, tankou pay van ap pote ale.
 \83:12\Who have said, Let us take for our heritage the resting-place of God.
 κύριε τῶν δυνάμεων μακάριος ἄνθρωπος ὁ ἐλπίζων ἐπὶ σέ
- 1 ¶ (84:1) Pou chèf sanba yo. Se sou lè yon chante yo chante lè y'ap kraze rezen. Se yon sòm pitit Kore yo. (84:2) Ala bèl kay ou a bèl, Seyè ki gen tout pouvwa!
 &lfto the chief music-maker; put to the Gittith A Psalm. Of the sons of Korah.>l\
 εἰς τὸ τέλος τοῖς υἱοῖς κορε ψαλμός
- 2 (84:3) Jan mwen anvi wè kay Seyè a sa! M'ap deperi sitèlman m' anvi al lakay Seyè a. M'ap chante, m'ap fè fèt pou Bondye vivan an.
 \84:1\How dear are your tents, O Lord of armies!
 εὐδόκησας κύριε τὴν γῆν σου ἀπέστρεψας τὴν αἰχμαλωσίαν ἰακωβ
- 3 (84:4) Menm ti zwezo jwenn kote pou yo rete, menm iwondèl jwenn nich pou mete pitit yo: Se toupre lotèl ou yo, Seyè ki gen tout pouvwa, ou menm ki Bondye mwen, ou menm ki wa mwen!
 \84:2\The passion of my soul's desire is for the house of the Lord; my heart and my flesh are crying out for the living God.
 ἀφῆκας τὰς ἀνομίας τῷ λαῷ σου ἐκάλυψας πάσας τὰς ἀμαρτίας αὐτῶν διάψαλμα
- 4 (84:5) Ala bon sa bon pou moun k'ap viv lakay ou yo! Yo toujou ap fè lwanj ou.
 \84:3\The little birds have places for themselves, where they may put their young, even your altars, O Lord of armies, my King and my God.
 κατέπαυσας πᾶσαν τὴν ὀργὴν σου ἀπέστρεψας ἀπὸ ὀργῆς θυμοῦ σου
- 5 (84:6) Ala bon sa bon pou moun ki mete konfyans yo nan ou, pou moun ki fè lide ale sou Mòn Siyon an!
 \84:4\Happy are they whose resting-place is in your house: they will still be praising you. (Selah.)
 ἐπιστρεψον ἡμᾶς ὁ θεὸς τῶν σωτηρίων ἡμῶν καὶ ἀπόστρεψον τὸν θυμὸν σου ἀφ' ἡμῶν
- 6 (84:7) Lè y'ap pase nan mitan Fon Sèk la, yo fè l' tounen yon kote ki plen sous dlo. Anvan yon ti lapli tonbe, tout jaden bèl.
 \84:5\Happy is the man whose strength is in you; in whose heart are the highways to Zion.
 μὴ εἰς τὸν αἰῶνα ὀργισθήσῃ ἡμῖν ἢ διατενεῖς τὴν ὀργὴν σου ἀπὸ γενεᾶς εἰς γενεάν
- 7 (84:8) Plis y'ap mache, se plis y'ap gen fòs. Yo gen pou yo parèt devan Bondye sou mòn Siyon an.
 \84:6\Going through the valley of balsam-trees, they make it a place of springs; it is clothed with blessings by the early rain.
 ὁ θεὸς σὺ ἐπιστρέψας ζωώσεις ἡμᾶς καὶ ὁ λαός σου εὐφρανθήσεται ἐπὶ σοί
- 8 ¶ (84:9) Seyè, Bondye ki gen tout pouvwa a, koute lapriyè mwen. Bondye Jakòb la, panche zòrèy ou pou tandè m'.
 \84:7\They go from strength to strength; every one of them comes before God in Zion.
 δεῖξον ἡμῖν κύριε τὸ ἔλεός σου καὶ τὸ σωτήριόν σου δόξης ἡμῖν

- 9 (84:10) Bondye, ou menm ki tout pwoteksyon nou, voye benediksyon ou sou wa ou te chwazi pou nou an!
 \84:8\O Lord God of armies, let my prayer come to you: give ear, O God of Jacob. (Selah.)
 ἀκούσομαι τί λαλήσει ἐν ἔμοι κύριος ὁ θεός ὅτι λαλήσει εἰρήνην ἐπὶ τὸν λαὸν αὐτοῦ καὶ ἐπὶ τοὺς ὀσίους αὐτοῦ καὶ ἐπὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν
- 10 (84:11) Yon jou pase anndan lakay ou pi bon pase mil jou pase nenpòt lòt kote. Mwen ta pito rete kanpe nan papòt kay Bondye a pase pou m' ta rete anndan kay mechan yo.
 \84:9\O God, let your eyes be on him who is our safe cover, and let your heart be turned to your king.
 πλὴν ἐγγὺς τῶν φοβουμένων αὐτὸν τὸ σωτήριον αὐτοῦ τοῦ κατασκηνώσαι δόξαν ἐν τῇ γῆ ἡμῶν
- 11 (84:12) Paske, se Seyè a ki tout defans mwen, se li menm k'ap pwoteje nou. L'ap ban nou favè li, l'ap fè yo respekte nou. Lè yon moun ap mennen yon vi ki san repwòch, Bondye p'ap janm refize l' okenn bon bagay.
 \84:10\For a day in your house is better than a thousand. It is better to be a door-keeper in the house of my God, than to be living in the tents of sin.
 ἔλεος καὶ ἀλήθεια συνήντησαν δικαιοσύνη καὶ εἰρήνη κατεφύλησαν
- 12 (84:13) Bondye ki gen tout pouvwa, ala bon sa bon pou moun ki mete konfyans yo nan ou!
 \84:11\The Lord God is our sun and our strength: the Lord will give grace and glory: he will not keep back any good thing from those whose ways are upright.
 ἀλήθεια ἐκ τῆς γῆς ἀνέτειλεν καὶ δικαιοσύνη ἐκ τοῦ οὐρανοῦ διέκυψε
- 1 ¶ (85:1) Pou chèf sanba yo. Se yon sòm pitit Kore yo. (85:2) Seyè, ou te bon pou peyi ou la! Ou te mennen pitit Jakòb ki te prizonye yo tounen!
 <To the chief music-maker. A Psalm. Of the sons of Korah.>
 προσευχὴ τῷ δαυὶδ κλῖνον κύριε τὸ οὖς σου καὶ ἐπάκουσόν μου ὅτι πτωχὸς καὶ πένης εἰμι ἐγώ
- 2 (85:3) Ou te padonnen tou sa yo te fè ki mal, ou te efase tout peche yo.
 \85:1\Lord, you were good to your land: changing the fate of Jacob.
 φύλαξον τὴν ψυχὴν μου ὅτι ὀσιός εἰμι σῶσον τὸν δοῦλόν σου ὁ θεός μου τὸν ἐλπίζοντα ἐπὶ σέ
- 3 (85:4) Ou pa t' fache sou yo ankò! Ou te sispann fè kòlè sou yo!
 \85:2\The wrongdoing of your people had forgiveness; all their sin had been covered. (Selah.)
 ἐλέησόν με κύριε ὅτι πρὸς σέ κεκράζομαι ὄλην τὴν ἡμέραν
- 4 (85:5) Mete nou kanpe sou de pye nou ankò! O Bondye, ou menm ki delivrans nou! Ou pa bezwen fache sou nou ankò!
 \85:3\You were no longer angry: you were turned from the heat of your wrath.
 εὐφρανον τὴν ψυχὴν τοῦ δούλου σου ὅτι πρὸς σέ κύριε ἤρα τὴν ψυχὴν μου
- 5 (85:6) Eske w'ap toujou rete fache sou nou? Eske ou p'ap janm byen ak nou ankò?
 \85:4\Come back to us, O God of our salvation, and be angry with us no longer.
 ὅτι σὺ κύριε χρηστὸς καὶ ἐπιεικὴς καὶ πολυέλεος πᾶσι τοῖς ἐπικαλουμένοις σε
- 6 (85:7) Eske ou p'ap ban nou lavi ankò, pou pèp ou ka fè fèt pou ou?
 \85:5\Will you go on being angry with us for ever? will you keep your wrath against us through all the long generations?
 ἐνώτισαι κύριε τὴν προσευχὴν μου καὶ πρόσχες τῇ φωνῇ τῆς δεήσεώς μου
- 7 (85:8) Seyè, fè nou wè jan ou renmen nou! Delivre nou non!
 \85:6\Will you not give us life again, so that your people may be glad in you?
 ἐν ἡμέρᾳ θλίψεώς μου ἐκέκραξα πρὸς σέ ὅτι εἰσήκουσάς μου
- 8 ¶ (85:9) M'ap koute sa Seyè, Bondye a, ap di: Li pale ak pèp li a, ak moun ki kenbe l' fèm yo, li pwomèt pou l' fè yo viv ak kè poze, depi yo pa janm lage kò yo nan fè betiz ankò.
 \85:7\Let us see your mercy, O Lord, and give us your salvation.
 οὐκ ἔστιν ὁμοίός σοι ἐν θεοῖς κύριε καὶ οὐκ ἔστιν κατὰ τὰ ἔργα σου
- 9 (85:10) Wi, li pare pou l' delivre moun ki gen krentif pou li, pou l' fè yo santi pouvwa li, pou l' toujou la avèk yo.
 \85:8\I will give ear to the voice of the Lord; for he will say words of peace to his people and to his saints; but let them not go back to their foolish ways.
 πάντα τὰ ἔθνη ὅσα ἐποίησας ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου κύριε καὶ δοξάσουσιν τὸ ὄνομά σου
- 10 (85:11) Lè sa a nan peyi a, moun yo yonn va renmen lòt, pesonn p'ap bay lòt manti ankò. Moun va viv byen yonn ak lòt, pesonn p'ap fè lòt lenjistis ankò!
 \85:9\Truly, his salvation is near to his worshippers; so that glory may be in our land.
 ὅτι μέγας εἶ σὺ καὶ ποιῶν θαυμάσια σὺ εἶ ὁ θεὸς ὁ μόνος ὁ μέγας

- 11 (85:12) Sou latè moun p'ap vire do bay Bondye. Bondye menm, bò pa li, va rete nan syèl la, l'a gade anba san patipri.
 \85:10\Mercy and faith have come together; righteousness and peace have given one another a kiss.
 ὀδήγησόν με κύριε τῆ ὁδοῦ σου καὶ πορεύσομαι ἐν τῇ ἀληθείᾳ σου εὐφρανθήτω ἡ καρδία μου τοῦ φοβεῖσθαι τὸ ὄνομά σου
- 12 (85:13) Seyè a va fè nou jwenn tout kalite bon bagay. Jaden nou yo va bay bèl rekòt.
 \85:11\Faith comes up from the earth like a plant; righteousness is looking down from heaven.
 ἐξομολογήσομαί σοι κύριε ὁ θεός μου ἐν ὅλῃ καρδίᾳ μου καὶ δοξάσω τὸ ὄνομά σου εἰς τὸν αἰῶνα
- 13 (85:14) Moun k'ap mache dwat yo va pran devan. Kote yo pase moun ap viv byen yonn ak lòt.
 \85:12\The Lord will give what is good; and our land will give its increase.
 ὅτι τὸ ἔλεός σου μέγα ἐπ' ἐμὲ καὶ ἐρρῶσω τὴν ψυχὴν μου ἐξ ἄδου κατοπάτου
- 1 ¶ Se yon lapriyè David te fè. Seyè, tanpri panche zòrèy ou bò kote m', reponn mwen, paske se yon pòn malere san sekou mwen ye.
 <A Prayer. Of David.> Let your ears be open to my voice, O Lord, and give me an answer; for I am poor and in need.
 τοῖς υἱοῖς κορε ψαλμὸς δαὲς οἱ θεμέλιοι αὐτοῦ ἐν τοῖς ὄρεσιν τοῖς ἀγίοις
- 2 Pa kite m' mouri, paske mwen fè tou sa ou mande m' fè. Bondye mwen, delivre m' non, paske se ou menm m'ap sèvi, se nan ou menm sèl mwen mete konfyans mwen.
 Keep my soul, for I am true to you; O my God, give salvation to your servant, whose hope is in you.
 ἀγαπᾷ κύριος τὰς πύλας σιων ὑπὲρ πάντα τὰ σκηνώματα ἰακώβ
- 3 Gen pitye pou mwen, Seyè, paske se tout lajounen m'ap kriye nan pye ou!
 Have mercy on me, O Lord; for my cry goes up to you all the day.
 δεδοξασμένα ἐλαλήθη περὶ σοῦ ἡ πόλις τοῦ θεοῦ διάψαλμα
- 4 Fè kè sèvitè ou la kontan, Seyè, paske se ou menm mwen rele lè m'ap lapriyè!
 Make glad the soul of your servant; for it is lifted up to you, O Lord.
 μνησθήσομαι ρααβ καὶ βαβυλῶνος τοῖς γινώσκουσίν με καὶ ἰδοὺ ἄλλόφυλοι καὶ τύρος καὶ λαὸς αἰθιόπων οὗτοι ἐγενήθησαν ἐκεῖ
- 5 Seyè, ala bon ou bon! Ou padonnen peche nou yo. Ou p'ap janm sispann renmen moun k'ap rele non ou.
 You are good, O Lord, and full of forgiveness; your mercy is great to all who make their cry to you.
 μήτηρ σιων ἐρεῖ ἄνθρωπος καὶ ἄνθρωπος ἐγενήθη ἐν αὐτῇ καὶ αὐτὸς ἐθεμελίωσεν αὐτήν ὁ ὕψιστος
- 6 Seyè, koute m' non lè m'ap lapriyè! Tande m' non lè m'ap rele mande sekou!
 O Lord, give ear to my prayer; and take note of the sound of my requests.
 κύριος διηγῆσεται ἐν γραφῇ λαῶν καὶ ἀρχόντων τούτων τῶν γεγενημένων ἐν αὐτῇ διάψαλμα
- 7 Lè m' nan tray, se ou menm mwen rele, paske ou toujou reponn mwen.
 In the day of my trouble I send up my cry to you; for you will give me an answer.
 ὡς εὐφρανομένων πάντων ἡ κατοικία ἐν σοὶ
- 1 ¶ Se yon sòm pitit Kore yo. Se yon chante li ye. Bondye bati lavil li a sou mòn ki apa pou li a!
 <Of the sons of Korah. A Psalm. A Song.> This house is resting on the holy mountain.
 ὣδὴ ψαλμοῦ τοῖς υἱοῖς κορε εἰς τὸ τέλος ὑπὲρ μαελεθ τοῦ ἀποκριθῆναι συνέσεως αιμαν τῷ ἰσραηλίτῃ
- 2 Li renmen lavil Jerizalèm pi plis pase tout lòt kote nan peyi Jakòb la.
 The Lord has more love for the doors of Zion than for all the tents of Jacob.
 κύριε ὁ θεὸς τῆς σωτηρίας μου ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον σου
- 3 Ou menm, lavil Bondye a, tandè bèl bagay y'ap di sou ou:
 Noble things are said of you, O town of God. (Selah.)
 εἰσελθάτω ἐνώπιόν σου ἡ προσευχή μου κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου κύριε
- 4 ¶ Lè m'ap nonmen non moun k'ap sèvi m' yo, m'ap mete moun peyi Lejip, moun peyi Babilòn sou lis la. Moun peyi Filisti, moun peyi Tir ak moun peyi Etiopi, se Jerizalèm yo fèt.
 Rahab and Babylon will be named among those who have knowledge of me; see, Philistia and Tyre, with Ethiopia; this man had his birth there.
 ὅτι ἐπλήσθη κακῶν ἡ ψυχὴ μου καὶ ἡ ζωὴ μου τῷ ἄδῃ ἤγγισεν

- 5 Lè moun ap pale sou mòn Siyon an yo di: -Yo rele l' manman, paske se la yo tout fèt. Se Bondye anwo nan syèl la ki mete l' kanpe.
And of Zion it will be said, This or that man had his birth there; and the Most High will make her strong.
προσελογίσθη μετὰ τῶν καταβαινόντων εἰς λάκκον ἐγενήθη ὡς ἄνθρωπος ἀβοήθητος ἐν νεκροῖς ἐλεύθερος
- 6 Seyè a fè lis tout pèp yo, li fè yo tout pase pou moun lavil Jerizalèm.
The Lord will keep in mind, when he is writing the records of the people, that this man had his birth there. (Selah.)
ὡσεὶ τραυματῖαι ἐρριμμένοι καθεδόντες ἐν τάφῳ ὧν οὐκ ἐμνήσθησ' ἐτι καὶ αὐτοὶ ἐκ τῆς χειρὸς σου ἀπόσθησαν
- 7 Moun k'ap chante yo ansanm ak moun k'ap danse yo ap repete byen fò: -Se ou menm ki manman nou tout.
The players on instruments will be there, and the dancers will say, All my springs are in you.
ἔθεντό με ἐν λάκκῳ κατωτάτῳ ἐν σκοτεινοῖς καὶ ἐν σκιᾷ θανάτου
- 1 ¶ (88:1) Chante sa a se yon sòm pitit Kore yo. Pou chèf sanba yo. Fè yo chante ansanm tankou timoun lekòl. Se chante Eman, moun lavil Ezra. (88:2) Seyè, Bondye, se ou menm ki delivrans mwen!
Lajounen kou lannwit m'ap rele nan pye ou!
<A Song. A Psalm. Of the sons of Korah. To the chief music-maker; put to Mahalath Leannoth. Maschil. Of Heman the Ezrahite.>
συνέσεως αἶθαν τῷ ἰσραηλίτῃ
- 2 (88:3) Se pou lapriyè m' rive nan zòrèy ou. Koute byen sa m'ap mande ou.
\\88:1\\O Lord, God of my salvation, I have been crying to you for help by day and by night:
τὰ ἔλεῃ σου κύριε εἰς τὸν αἰῶνα ἕσομαι εἰς γενεὰν καὶ γενεὰν ἀπαγγελῶ τὴν ἀλήθειάν σου ἐν τῷ στόματί μου
- 3 (88:4) Anpil malè tonbe sou mwen, mwen pa kapab ankò. Mwen prèt pou mouri.
\\88:2\\Let my prayer come before you; give ear to my cry:
ὅτι εἶπας εἰς τὸν αἰῶνα ἔλεος οἰκοδομηθήσεται ἐν τοῖς οὐρανοῖς ἐτοιμασθήσεται ἡ ἀλήθειά σου
- 4 (88:5) Mwen tankou moun ki sou dènve souf li, tankou moun ki pa gen fòs ankò.
\\88:3\\For my soul is full of evils, and my life has come near to the underworld.
διεθέμην διαθήκην τοῖς ἐκλεκτοῖς μου ὡμοσα δαυιδ τῷ δούλῳ μου
- 5 (88:6) Mwen tonbe atè tankou yon moun mouri, tankou yon moun yo touye ki kouche nan simityè. Wi, tankou yon moun ou bliye nèt, tankou yon moun ou pa ka fè anyen ankò pou li.
\\88:4\\I am numbered among those who go down into the earth; I have become like a man for whom there is no help:
ἕως τοῦ αἰῶνος ἐτοιμάσω τὸ σπέρμα σου καὶ οἰκοδομήσω εἰς γενεὰν καὶ γενεὰν τὸν θρόνον σου διάψαλμα
- 6 (88:7) Ou voye m' jete nan yon gwo twou byen fon, kote ki fè nwa anpil, nan yon twou san fon.
\\88:5\\My soul is among the dead, like those in the underworld, to whom you give no more thought; for they are cut off from your care.
ἐξομολογήσονται οἱ οὐρανοὶ τὰ θαυμάσιά σου κύριε καὶ τὴν ἀλήθειάν σου ἐν ἐκκλησίᾳ ἀγίων
- 7 (88:8) Mwen santi ou ankòlè anpil sou mwen. Se kraze w'ap kraze m' anba men ou.
\\88:6\\You have put me in the lowest deep, even in dark places.
ὅτι τίς ἐν νεφέλαις ἰσωθήσεται τῷ κυρίῳ καὶ τίς ὁμοιωθήσεται τῷ κυρίῳ ἐν υἰοῖς θεοῦ
- 8 (88:9) Ou fè tout zanmi m' yo lage m'. Yo yonn pa ka santi m' bò kote yo! Mwen fèmen yon kote mwen pa ka soti.
\\88:7\\The weight of your wrath is crushing me, all your waves have overcome me. (Selah.)
ὁ θεὸς ἐνδοξαζόμενος ἐν βουλῇ ἁγίων μέγας καὶ φοβερὸς ἐπὶ πάντας τοὺς περικύκλῳ αὐτοῦ
- 9 (88:10) Je m' ap boule m' tèlman m'ap soufri. Seyè, se chak jou m'ap rele ou, m'ap louvri de bra m' ba ou!
\\88:8\\You have sent my friends far away from me; you have made me a disgusting thing in their eyes: I am shut up, and not able to come out.
κύριε ὁ θεὸς τῶν δυνάμεων τίς ὁμοίός σοι δυνατὸς εἶ κύριε καὶ ἡ ἀλήθειά σου κύκλῳ σου
- 10 ¶ (88:11) Eske se pou moun mouri ou fè mirak? Eske mò ka leve pou fè lwanj ou?
\\88:9\\My eyes are wasting away because of my trouble: Lord, my cry has gone up to you every day, my hands are stretched out to you.
σὺ δεσπόζεις τοῦ κράτους τῆς θαλάσσης τὸν δὲ σάλον τῶν κυμάτων αὐτῆς σὺ καταπραΰνεις
- 11 (88:12) Eske moun ki anba tè ka fè konnen jan ou renmen nou? Eske moun ki nan twou san fon an ka fè konnen jan ou toujou kenbe pawòl ou?
\\88:10\\Will you do works of wonder for the dead? will the shades come back to give you praise? (Selah.)
σὺ ἐταπεινώσας ὡς τραυματῖαν ὑπερήφανον καὶ ἐν τῷ βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθροὺς σου

- 12 (88:13) Eske moun ki nan fènwa a ka wè mènèy ou yo? Eske moun ki nan peyi kote yo bliye tout bagay la ka wè jan ou bon!
 \88:11\Will the story of your mercy be given in the house of the dead? will news of your faith come to the place of destruction?
 σοὶ εἰσὶν οἱ οὐρανοὶ καὶ σὴ ἔστιν ἡ γῆ τὴν οἰκουμένην καὶ τὸ πλήρωμα αὐτῆς σὺ ἔθεμελίωσας
- 13 (88:14) Seyè, m'ap rele ou vin ede mwen. Se chak maten m'ap lapriyè nan pye ou.
 \88:12\May there be knowledge of your wonders in the dark? or of your righteousness where memory is dead?
 τὸν βορρᾶν καὶ θαλάσσης σὺ ἔκτισας θαβωρ καὶ ερμων ἐν τῷ ὀνόματί σου ἀγαλλιάσονται
- 14 (88:15) Seyè, poukisa ou voye m' jete lwen ou konsa? Poukisa ou kache figi ou pou mwen?
 \88:13\But to you did I send up my cry, O Lord; in the morning my prayer came before you.
 σὸς ὁ βραχίον μετὰ δυναστείας κραταιωθήτω ἡ χεὶρ σου ὑψωθήτω ἡ δεξιὰ σου
- 15 (88:16) Depi mwen jenn gason se soufri m'ap soufri, m'ap pase ra lanmò. Ou sitèlman pini mwen, mwen pa konn sa pou m' fè ankò.
 \88:14\Lord, why have you sent away my soul? why is your face covered from me?
 δικαιοσύνη καὶ κρίμα ἐτοιμασία τοῦ θρόνου σου ἔλεος καὶ ἀλήθεια προπορεύεται πρὸ προσώπου σου
- 16 (88:17) Nan kòlè ou, ou fè m' pase kont tray mwen. Se fini ou fini avè m' tèlman ou pini m'.
 \88:15\I have been troubled and in fear of death from the time when I was young; your wrath is hard on me, and I have no strength.
 μακάριος ὁ λαὸς ὁ γινώσκων ἀλαλαγμὸν κύριε ἐν τῷ φωτὶ τοῦ προσώπου σου πορεύονται
- 17 (88:18) Tout lajounen ou sènen m' tankou dlo inondasyon, ou fèmen m' toupatou.
 \88:16\The heat of your wrath has gone over me; I am broken by your cruel punishments.
 καὶ ἐν τῷ ὀνόματί σου ἀγαλλιάσονται ὅλην τὴν ἡμέραν καὶ ἐν τῇ δικαιοσύνῃ σου ὑψωθήσονται
- 18 (88:19) Ou te fè tout kanmarad mwen yo ak zanmi m' yo vire do ban mwen. Moun mwen te konn rakonte ti koze m' yo disparèt.
 \88:17\They are round me all the day like water; they have made a circle about me.
 ὅτι τὸ καύχημα τῆς δυνάμεως αὐτῶν εἶ σύ καὶ ἐν τῇ εὐδοκίᾳ σου ὑψωθήσεται τὸ κέρας ἡμῶν
- 1 ¶ (89:1) Chante Etan, moun peyi Ezra. (89:2) Seyè, mwen p'ap janm sispann chante pou fè konnen jan ou renmen nou. Se tout tan m'a fè konnen jan ou se moun ki kenbe pawòl ou.
 <Maschil. Of Ethan the Ezrahite.>
 προσευχὴ τοῦ μουσῆ ἀνθρώπου τοῦ θεοῦ κύριε καταφυγὴ ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ
- 2 (89:3) Ou di konsa: -Pa gen anyen ki pou fè ou sispann renmen nou. Menm jan syèl la ap toujou la, se konsa tou w'ap toujou kenbe pawòl ou.
 \89:1\My song will be of the mercies of the Lord for ever: with my mouth will I make his faith clear to all generations.
 πρὸ τοῦ ὄρη γενηθῆναι καὶ πλασθῆναι τὴν γῆν καὶ τὴν οἰκουμένην καὶ ἀπὸ τοῦ αἰῶνος ἕως τοῦ αἰῶνος σὺ εἶ
- 3 (89:4) Ou di konsa: -Mwen pase yon kontra avèk moun mwen te chwazi a. Men sa mwen te pwomèt David, sèvitè mwen an:
 \89:2\For you have said, Mercy will be made strong for ever; my faith will be unchanging in the heavens.
 μὴ ἀποστρέψῃς ἄνθρωπον εἰς ταπεινώσιν καὶ εἶπας ἐπιστρέψατε υἱοὶ ἀνθρώπων
- 4 (89:5) W'ap toujou gen yon wa nan pitit pitit ou yo. M'ap fè gouvènman ou lan kanpe fèm pou tout tan.
 \89:3\I have made an agreement with the man of my selection, I have made an oath to David my servant;
 ὅτι χίλια ἔτη ἐν ὀφθαλμοῖς σου ὡς ἡ ἡμέρα ἡ ἐχθές ἥτις διήλθεν καὶ φυλακὴ ἐν νυκτὶ
- 5 ¶ (89:6) Seyè, moun ki nan syèl yo ap chante pou bèl mènèy ou fè yo. Y'ap chante nan mitan moun k'ap viv pou ou yo, pou fè konnen jan ou toujou kenbe pawòl ou.
 \89:4\I will make your seed go on for ever, your kingdom will be strong through all generations. (Selah.)
 τὰ ἐξουθενώματα αὐτῶν ἔτη ἔσονται τὸ πρῶι ὡσεὶ γλῶη παρέλθου
- 6 (89:7) Seyè, pa gen tankou ou nan syèl la! Pa gen bondye ki ka wè avè ou!
 \89:5\In heaven let them give praise for your wonders, O Lord; and your unchanging faith among the saints.
 τὸ πρῶι ἀνθῆσαι καὶ παρέλθου τὸ ἐσπέρας ἀποπέσοι σκληρυνθειὴ καὶ ξηρανθειὴ
- 7 (89:8) Tout moun k'ap sèvi ou yo respekte ou. Tout moun ki bò kote ou yo pè ou.
 \89:6\For who is there in the heavens in comparison with the Lord? who is like the Lord among the sons of the gods?
 ὅτι ἐξελίπομεν ἐν τῇ ὀργῇ σου καὶ ἐν τῷ θυμῷ σου ἐταράχθημεν

- 8 (89:9) Seyè, Bondye ki gen tout pouvwa a, pa gen moun ki gen pouvwa pase ou! Ou kenbe pawòl ou nan tout sikonstans, Seyè!
 \89:7\God is greatly to be feared among the saints, and to be honoured over all those who are about him.
 ἔθου τὰς ἀνομίας ἡμῶν ἐνώπιόν σου ὁ αἰὼν ἡμῶν εἰς φωτισμὸν τοῦ προσώπου σου
- 9 (89:10) Ou dominen sou gwo lannè yo. Lè yo move, ou fè yo ret dousman.
 \89:8\O Lord God of armies, who is strong like you, O Jah? and your unchanging faith is round about you.
 ὅτι πᾶσαι αἱ ἡμέραι ἡμῶν ἐξέλιπον καὶ ἐν τῇ ὀργῇ σου ἐξελίπομεν τὰ ἔτη ἡμῶν ὡς ἀράχην ἐμελέτων
- 10 (89:11) Ou kraze moun peyi Lejip yo, ou fè yo tounen kadav. Avèk fòs ponyèt ou, ou gaye lènmi ou yo.
 \89:9\You have rule over the sea in storm; when its waves are troubled, you make them calm.
 αἱ ἡμέραι τῶν ἐτῶν ἡμῶν ἐν αὐτοῖς ἐβδομήκοντα ἔτη ἔαν δὲ ἐν δυναστείας ὀγδοήκοντα ἔτη καὶ τὸ πλεῖον αὐτῶν κόπος καὶ πόνος ὅτι ἐπῆλθεν πραΰτης ἐφ' ἡμᾶς καὶ παιδευθησόμεθα
- 11 (89:12) Syèl la se pou ou ansanm ak latè a. Se ou ki kreye lemonn antye ak tou sa ki ladan l'.
 \89:10\Rahab was crushed by you like one wounded to death; with your strong arm you put to flight all your haters.
 τίς γινώσκει τὸ κράτος τῆς ὀργῆς σου καὶ ἀπὸ τοῦ φόβου σου τὸν θυμὸν σου
- 12 (89:13) Se ou ki kreye nò ak sid. Mòn Tabò ak mòn Emon ap chante pou ou sitèlman yo kontan.
 \89:11\Yours are the heavens, and the earth is yours; you have made the world, and everything which is in it.
 ἐξαριθμήσασθαι τὴν δεξιάν σου οὕτως γνώρισον καὶ τοὺς πεπεδημένους τῇ καρδίᾳ ἐν σοφίᾳ
- 13 (89:14) Ou pa manke fòs nan ponyèt ou! Ou p'ap bese tèt devan pesonn.
 \89:12\You have made the north and the south; Tabor and Hermon are sounding with joy at your name.
 ἐπίστρεψον κύριε ἕως πότε καὶ παρακλήθητι ἐπὶ τοῖς δούλοις σου
- 14 (89:15) W'ap gouvènen tout bagay avèk jistis san patipri. Nan tout sa w'ap fè ou pa janm bliye jan ou renmen nou. W'ap toujou kenbe pwomès ou te fè nou yo.
 \89:13\Yours is an arm of power; strong is your hand and high your right hand.
 ἐνεπλήσθημεν τὸ πρῶι τοῦ ἔλεους σου καὶ ἠγαλλιασάμεθα καὶ εὐφράνθημεν ἐν πάσαις ταῖς ἡμέραις ἡμῶν
- 15 ¶ (89:16) Ala bon sa bon lè yon pèp gen kè kontan, lè l'ap viv yon jan ki fè ou plezi!
 \89:14\The seat of your kingdom is resting on righteousness and right judging: mercy and good faith come before your face.
 εὐφράνθημεν ἀνθ' ὧν ἡμερῶν ἐταπείνωσας ἡμᾶς ἐτῶν ὧν εἶδομεν κακά
- 16 (89:17) Tout lajounen y'ap fè fèt pou ou. Y'ap fè lwanj ou paske ou gen bon kè.
 \89:15\Happy are the people who have knowledge of the holy cry: the light of your face, O Lord, will be shining on their way.
 καὶ ἰδὲ ἐπὶ τοὺς δούλους σου καὶ τὰ ἔργα σου καὶ ὁδήγησον τοὺς υἱοὺς αὐτῶν
- 17 (89:18) Se ou menm ki fè nou pa pè pesonn. Se paske ou renmen nou kifè nou genyen batay yo.
 \89:16\In your name will they have joy all the day: in your righteousness will they be lifted up.
 καὶ ἔστω ἡ λαμπρότης κυρίου τοῦ θεοῦ ἡμῶν ἐφ' ἡμᾶς καὶ τὰ ἔργα τῶν χειρῶν ἡμῶν κατεύθυνον ἐφ' ἡμᾶς
- 1 ¶ Lapriyè Moyiz, sèvitè Bondye a. Seyè, ou te toujou yon pwoteksyon pou nou depi sou tan zansèt nou yo jouk koulye a.
 <It A Prayer of Moses, the man of God.> Lord, you have been our resting-place in all generations.
 αἴνος ᾧ δῆς τῷ δαυὶδ ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου ἐν σκέπῃ τοῦ θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται
- 2 Anvan menm ou te kreye mòn yo, anvan ou te fè latè ak tout sa ki ladan l', depi tout tan ak pou tout tan se Bondye ou ye.
 Before the mountains were made, before you had given birth to the earth and the world, before time was, and for ever, you are God.
 ἔρει τῷ κυρίῳ ἀντιλήμπτωρ μου εἶ καὶ καταφυγὴ μου ὁ θεός μου ἐλπῶ ἐπ' αὐτόν
- 3 Ou di moun se pou yo tounen sa yo te ye. Ou fè yo tounen pousyè ankò.
 You send man back to his dust; and say, Go back, you children of men.
 ὅτι αὐτὸς ῥύσεται με ἐκ παγίδος θηρευτῶν καὶ ἀπὸ λόγου παραχόδους
- 4 Milan (1.000 an) pa anyen pou ou, se tankou yon jou. Se tankou jounen ayè ki fin pase a, se tankou yon ti kadè nan mitan lannwit.
 For to you a thousand years are no more than yesterday when it is past, and like a watch in the night.
 ἐν τοῖς μεταφρένοις αὐτοῦ ἐπισκιάσει σοι καὶ ὑπὸ τὰς πτέρυγας αὐτοῦ ἐλπείς ὄπλῳ κυκλώσει σε ἡ ἀλήθεια αὐτοῦ

- 5 Ou fè yo pase tankou yon rèv, tankou pye zèb ki leve yon jou maten.
...
οὐ φοβηθήσῃ ἀπὸ φόβου νυκτερινοῦ ἀπὸ βέλους πετομένου ἡμέρας
- 6 Li grandi, li fleri, nan aswè li fennen, li cheche.
In the morning it is green; in the evening it is cut down, and becomes dry.
ἀπὸ πράγματος διαπορευομένου ἐν σκότει ἀπὸ συμπτώματος καὶ δαιμονίου μεσημβρινοῦ
- 7 ¶ Lè ou ankòlè, se fini ou fini ak nou. Lè ou move, ou fè kè nou kase.
We are burned up by the heat of your passion, and troubled by your wrath.
πεσεῖται ἐκ τοῦ κλίτους σου χιλιάς καὶ μυριάς ἐκ δεξιῶν σου πρὸς σὲ δὲ οὐκ ἔγγιει
- 8 Ou mete devan je ou tou sa nou fè ki mal, ou mete peche nou fè an kachèt yo aklè devan ou.
You have put our evil doings before you, our secret sins in the light of your face.
πλὴν τοῖς ὀφθαλμοῖς σου κατανοήσεις καὶ ἀνταπόδοσιν ἁμαρτωλῶν ὄψη
- 9 Ou koupe sou lavi nou paske ou ankòlè. Anvan nou bat je nou, lavi nou fini.
For all our days have gone by in your wrath; our years come to an end like a breath.
ὅτι σὺ κύριε ἡ ἐλπίς μου τὸν ὕψιστον ἔθου καταφυγὴν σου
- 10 Dènye bout nou se swasannndizan. Si nou gen bon sante, n'a wè katreventan. Men, avantaj nou jwenn nan tou sa se sèlman tray ak mizè. Talè konsa nou fin viv, n' al fè wout nou.
The measure of our life is seventy years; and if through strength it may be eighty years, its pride is only trouble and sorrow, for it comes to an end and we are quickly gone.
οὐ προσελεύσεται πρὸς σὲ κακά καὶ μάστιξ οὐκ ἔγγιει τῷ σκηνώματί σου
- 11 Kilès ki konnen jan ou ka ankòlè? Kilès ki konnen jan pou yo pè ou lè ou move?
Who has knowledge of the power of your wrath, or who takes note of the weight of your passion?
ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου
- 12 ¶ Moutre nou pou nou pa bliye jan lavi nou kout, pou nou kapab chache konprann tout bagay.
So give us knowledge of the number of our days, that we may get a heart of wisdom.
ἐπὶ χειρῶν ἀρουσίν σε μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου
- 13 Seyè, kilè w'a tounen? Gen pitye pou sèvitè ou yo.
Come back, O Lord; how long? let your purpose for your servants be changed.
ἐπ' ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ καὶ καταπατήσεις λέοντα καὶ δράκοντα
- 14 Chak maten, voye benediksyon ou sou nou! Konsa, n'a chante, n'a toujou gen kè kontan.
In the morning give us your mercy in full measure; so that we may have joy and delight all our days.
ὅτι ἐπ' ἐμὲ ἤλπισεν καὶ ῥύσομαι αὐτὸν σκεπάσω αὐτὸν ὅτι ἔγνω τὸ ὄνομά μου
- 15 Koulye a fè kè nou kontan pou menm kantite jou ou te ban nou lapenn, pou menm kantite lanne nou pase nan mizè.
Make us glad in reward for the days of our sorrow, and for the years in which we have seen evil.
ἐπικαλέσεται με καὶ εἰσακούσομαι αὐτοῦ μετ' αὐτοῦ εἰμι ἐν θλίψει καὶ ἐξελοῦμαι καὶ δοξάσω αὐτόν
- 16 Fè moun k'ap sèvi ou yo wè sa ou ka fè. Fè pitit pitit yo wè jan ou gen pouwva.
Make your work clear to your servants, and your glory to their children.
μακρότητα ἡμερῶν ἐμπλήσω αὐτόν καὶ δεῖξω αὐτῷ τὸ σωτήριόν μου
- 1 ¶ Moun ki chache pwoteksyon bò kote Bondye ki anwo nan syèl la, moun ki rete kache anba zèl Bondye ki gen tout pouwva a
Happy is he whose resting-place is in the secret of the Lord, and under the shade of the wings of the Most High;
ψαλμὸς ψδῆς εἰς τὴν ἡμέραν τοῦ σαββάτου
- 2 ka di Seyè a: -Se ou ki tout defans mwen. Se ou ki tout pwoteksyon mwen. Ou se Bondye mwen. Se nan ou mwen mete tout konfyans mwen.
Who says of the Lord, He is my safe place and my tower of strength: he is my God, in whom is my hope.
ἀγαθὸν τὸ ἐξομολογεῖσθαι τῷ κυρίῳ καὶ ψάλλειν τῷ ὀνόματί σου ὕψιστε

- 3 Se li menm ki p'ap kite ou pran nan pèlen, ki p'ap kite maladi ki pou touye ou tonbe sou ou.
He will take you out of the bird-net, and keep you safe from wasting disease.
 τοῦ ἀναγγέλλειν τὸ πρῶτὸ τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου κατὰ νύκτα
- 4 L'ap kouvri ou anba zèl li. Anyen p'ap rive ou kote ou kache a. L'ap toujou kenbe pawòl li: Se sa ki pwoteksyon ou, se sa ki defans ou.
You will be covered by his feathers; under his wings you will be safe: his good faith will be your salvation.
 ἐν δεκαχόρδῳ ψαλτηρίῳ μετ' ᾠδῆς ἐν κιθάρα
- 5 Ou pa bezwen pè bagay k'ap fè moun pè lannwit, ni kè ou pa bezwen kase pou malè ki ka rive ou lajounen.
You will have no fear of the evil things of the night, or of the arrow in flight by day,
 ὅτι εὐφρανάς με κύριε ἐν τῷ ποιήματί σου καὶ ἐν τοῖς ἔργοις τῶν χειρῶν σου ἀγαλλιάσομαι
- 6 Ou pa bezwen pè move maladi k'ap tonbe sou moun nan mitan lannwit, ni epidemi k'ap touye moun gwo midi.
Or of the disease which takes men in the dark, or of the destruction which makes waste when the sun is high.
 ὡς ἐμεγαλύνθη τὰ ἔργα σου κύριε σφόδρα ἐβαθύνθησαν οἱ διαλογισμοὶ σου
- 7 Mil (1.000) moun te mèt tonbe sou bò gòch ou, dimil (10.000) sou bò dwat ou, anyen p'ap rive ou.
You will see a thousand falling by your side, and ten thousand at your right hand; but it will not come near you.
 ἀνὴρ ἄφρων οὐ γνῶσεται καὶ ἀσύνητος οὐ συνήσει ταῦτα
- 8 W'ap rete konsa, w'ap gade, w'a wè jan y'ap bay mechan yo sa yo merite.
Only with your eyes will you see the reward of the evil-doers.
 ἐν τῷ ἀνατελεῖαι τοὺς ἁμαρτωλοὺς ὡς χόρτον καὶ διέκυψαν πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν ὅπως ἂν ἐξολεθρευθῶσιν εἰς τὸν αἰῶνα τοῦ αἰῶνος
- 9 ¶ Paske ou pran Seyè a pou defans ou, paske ou pran Bondye ki anwo nan syèl la pou pwoteksyon ou,
Because you have said, I am in the hands of the Lord, the Most High is my safe resting-place;
 σὺ δὲ ὕψιστος εἰς τὸν αἰῶνα κύριε
- 10 okenn malè p'ap rive ou, okenn mechan p'ap ka pwoche bò kot kay ou.
No evil will come on you, and no disease will come near your tent.
 ὅτι ἰδοὺ οἱ ἐχθροὶ σου ἀπολοῦνται καὶ διασκορπισθήσονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν
- 11 Bondye ap pase zanj li yo lòd pou yo veye sou ou, pou yo pwoteje ou kote ou pase.
For he will give you into the care of his angels to keep you wherever you go.
 καὶ ὑψωθήσεται ὡς μονοκέρωτος τὸ κέρας μου καὶ τὸ γῆράς μου ἐν ἐλαίῳ πίονι
- 12 Y'ap pote ou nan men yo. pou ou pa kase zòtèy pye ou sou okenn wòch.
In their hands they will keep you up, so that your foot may not be crushed against a stone.
 καὶ ἐπεῖδεν ὁ ὀφθαλμὸς μου ἐν τοῖς ἐχθροῖς μου καὶ ἐν τοῖς ἐπανιστανομένοις ἐπ' ἐμὲ πονηρευομένοις ἀκούσεται τὸ οὖς μου
- 13 W'ap mache sou lyon ak sou sèpan, w'ap kraze jenn ti lyon yo ak eskòpyon yo anba pye ou.
You will put your foot on the lion and the snake; the young lion and the great snake will be crushed under your feet.
 δίκαιος ὡς φοιτιῶ ἀνθήσει ὡσεὶ κέδρος ἢ ἐν τῷ λιβάνῳ πληθυνθήσεται
- 14 Bondye di: M'ap sove moun ki renmen mwen, m'ap pwoteje moun ki konnen mwen.
Because he has given me his love, I will take him out of danger: I will put him in a place of honour, because he has kept my name in his heart.
 πεφωτισμένοι ἐν τῷ οἴκῳ κυρίου ἐν ταῖς αὐλαῖς τοῦ θεοῦ ἡμῶν ἐξανθήσουσιν
- 15 Lè l' rele m', m'ap reponn li. Lè l' nan tray, m'ap la avèk li. M'ap delivre l', m'ap fè yo respekte l'.
When his cry comes up to me, I will give him an answer: I will be with him in trouble; I will make him free from danger and give him honour.
 ἔτι πληθυνθήσονται ἐν γῆρῳ πίονι καὶ εὐπαροῦντες ἔσονται
- 16 M'ap fè l' viv lontan, m'a fè l' wè jan m'ap delivre l'.
With long life will he be rewarded; and I will let him see my salvation.
 τοῦ ἀναγγεῖλαι ὅτι εὐθὺς κύριος ὁ θεός μου καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ

- 1 ¶ (92:1) Sòm sa a se yon chante espesyal pou jou repo a. (92:2) Sa bon nèt pou nou di Seyè a mèsi, pou nou chante pou ou, Bondye ki anwo nan syèl la.
<A Psalm. A Song for the Sabbath.>
εις την ημεραν του προσαββатуου οτε κατωκισται η γη αινοσ ωδης τω δαυιδ ο κυριος εβασιλευσεν ευπρεπειαν ενεδύσατο ενεδύσατο κυριος δυναμιν και περιεζώσατο και γαρ εστερέωσεν την οικουμέν ην ητις ου σαλευθήσεται
- 2 (92:3) Sa bon nèt pou chak maten nou fè konnen jan ou gen kè sansib, pou chak swa nou fè konnen jan ou toujou kenbe pawòl ou.
¶2:1¶It is a good thing to give praise to the Lord, and to make melody to your name, O Most High;
ετοιμος ο θρονος σου απο τότε απο του αιωνος ου ει
- 3 (92:4) Avèk mizik yo jwe sou enstriman akòd yo, avèk mizik yo jwe sou gita, sa bon nèt pou nou fè lwanj ou.
¶2:2¶To make clear your mercy in the morning, and your unchanging faith every night;
επηραν οι ποταμοι κυριε επηραν οι ποταμοι φωνας αυτων
- 4 (92:5) Paske, Seyè, ou fè kè m' kontan ak bèl mènèy ou yo, m'ap fè fèt lè m' wè tou sa w'ap fè.
¶2:3¶On a ten-corded instrument, and on an instrument of music with a quiet sound.
απο φωνων υδατων πολλων θαυμαστοι οι μεταωρισμοι της θαλασσης θαυμαστος εν υψηλοις ο κυριος
- 5 (92:6) Ala bèl bagay ou fè yo bèl! Seyè, moun p'ap janm ka fin konprann sa ki nan tèt ou!
¶2:4¶For you, O Lord, have made me glad through your work; I will have joy in the works of your hands.
τα μαρτυρια σου επιστῳθησαν σφοδρα τω οικῳ σου πρεπει αγιασμα κυριε εις μακροτητα ημερων
- 1 ¶ Seyè a ap gouvènèn. Gade jan li gen pounwa! Gade jan li gen fòs! Latè kanpe fèm nan plas li, anyen pa ka brannen l'.
The Lord is King; he is clothed with glory; the Lord is clothed with strength; power is the cord of his robe; the world is fixed, so that it may not be moved.
ψαλμος τω δαυιδ τετραδι σαββатуου ο θεος εκδικησεων κυριος ο θεος εκδικησεων επαρησιασατο
- 2 Seyè, gouvènman ou lan chita fèm depi nan tan lontan. Ou menm, ou la depi tout tan.
The seat of your power has been from the past; you are eternal.
υψῳθητι ο κρινων την γην αποδος ανταποδοσιν τοις υπερηφάνοις
- 3 Larivyè yo desann, Seyè, larivyè yo ap fè bri. Larivyè yo desann, y'ap fè gwo bri.
The rivers send up, O Lord, the rivers send up their voices; they send them up with a loud cry.
εως ποτε αμαρτωλοι κυριε εως ποτε αμαρτωλοι καυχῳσονται
- 4 Men, Seyè a se sèl chèf nan syèl la. Li gen plis pounwa pase lanmè a ki fin debòde, li pi fò pase lanm lanmè yo k'ap fè bri.
The Lord in heaven is stronger than the noise of great waters, yes, he is stronger than the great waves of the sea.
φθῳζονται και λαλησουσιν αδικιαν λαλησουσιν παντες οι εργαζῳμενοι την ανομιαν
- 5 Seyè, kòmandman ou yo la pou tout tan. Kay ou se yon kay ki apa pou ou pou tout tan tout tan.
Your witness is most certain; it is right for your house to be holy, O Lord, for ever.
τον λαόν σου κυριε εταπεινωσαν και την κληρονομιαν σου εκάκωσαν
- 1 ¶ Seyè, ou menm Bondye ki gen dwa tire revanjan lan, parèt non pou fè yo wè ki moun ou ye.
O God, in whose hands is punishment, O God of punishment, let your shining face be seen.
αινοσ ωδης τω δαυιδ δευτε αγαλλιασῳμεθα τω κυριῳ αλαλάζωμεν τω θεῳ τῳ σωτηρι ημων
- 2 Ou menm k'ap jije tout moun sou latè, leve non! Bay moun k'ap pran pòz gwokolèt yo sa yo merite!
Be lifted up, O judge of the earth; let their reward come to the men of pride.
προφθῳσωμεν το προσωπον αυτου εν εξομολογησει και εν ψαλμοις αλαλάζωμεν αυτω
- 3 Kilè mechan yo va sispann fè fèt? Wi, Seyè, kilè y'a sispann?
How long will sinners, O Lord, how long will sinners have joy over us?
οτι θεος μεγας κυριος και βασιλευς μεγας επι παντας τους θεουs
- 4 Kilè moun k'ap fè sa ki mal yo va sispann fè grandizè? Kilè y'a sispann fè bèl diskou pou rakonte krim yo fè?
Words of pride come from their lips; all the workers of evil say great things of themselves.
οτι εν τη χειρι αυτου τα περατα της γης και τα υψη των ορειων αυτου εισιν

- 5 Seyè, y'ap kraze pèp ou a, y'ap peze moun pa ou yo.
Your people are crushed by them, O Lord, your heritage is troubled,
ὅτι αὐτοῦ ἐστὶν ἡ θάλασσα καὶ αὐτὸς ἐποίησεν αὐτήν καὶ τὴν ξηρὰν αἱ χεῖρες αὐτοῦ ἐπλασαν
- 6 Y'ap koupe kou vèn yo, y'ap koupe kou timoun ki san papa yo, y'ap ansasinen etranje k'ap viv nan peyi a.
They put to death the widow and the guest, they take the lives of children who have no father;
δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν αὐτῷ καὶ κλαύσωμεν ἐναντίον κυρίου τοῦ ποιήσαντος ἡμᾶς
- 7 Lè konsa yo di: Seyè a pa wè nou! Bondye pèp Izrayèl la pa okipe bagay konsa!
And they say, Jah will not see it, the God of Jacob will not give thought to it.
ὅτι αὐτὸς ἐστὶν ὁ θεὸς ἡμῶν καὶ ἡμεῖς λαὸς νομῆς αὐτοῦ καὶ πρόβατα χειρὸς αὐτοῦ σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε
- 8 Nou menm, bann san konprann, manyè fè atansyon non! Bann moun fou, kilè n'a konprann?
Give your mind to my words, you who are without wisdom among the people; you foolish men, when will you be wise?
μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ
- 9 Bondye ki bay zòrèy, ki jan pou l' pa ta ka tande? Bondye ki fè je, ki jan pou l' pa ta ka wè?
Has he by whom your ears were planted no hearing? or is he blind by whom your eyes were formed?
οὐ ἐπείρασαν οἱ πατέρες ὑμῶν ἐδοκίμασαν καὶ εἶδον τὰ ἔργα μου
- 10 Limenm ki reskonsab tout nasyon yo, ki jan pou l' pa ta ka pini yo? Limenm k'ap bay moun tout kalite konesans, ki jan pou l' pa ta ka konnen?
He who is the judge of the nations, will he not give men the reward of their acts, even he who gives knowledge to man?
τεσσαράκοντα ἔτη προσώχθισα τῇ γενεᾷ ἐκείνῃ καὶ εἶπα αἰεὶ πλανῶνται τῇ καρδίᾳ καὶ αὐτοὶ οὐκ ἔγνωσαν τὴν ὁδὸν μου
- 11 Seyè a konnen lide lèzòm gen nan tèt yo. Li konnen sa pa vo anyen.
The Lord has knowledge of the thoughts of man, for they are only a breath.
ὡς ὄμοσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου
- 1 ¶ Vini non, ann fè kè nou kontan, ann chante pou Seyè a! Ann fè fèt pou moun k'ap pwoteje nou an, pou moun k'ap delivre nou an!
O come, let us make songs to the Lord; sending up glad voices to the Rock of our salvation.
ὅτε ὁ οἶκος ὑποκοδομεῖτο μετὰ τὴν αἰχμαλωσίαν ὧδ' ἡ τῷ δαυὶδ ἄσατε τῷ κυρίῳ ᾄσμα καινόν ἄσατε τῷ κυρίῳ πᾶσα ἡ γῆ
- 2 Ann parèt devan li pou nou di l' mèsi! Ann chante yon chante pou fè lwanj li!
Let us come before his face with praises; and make melody with holy songs.
ἄσατε τῷ κυρίῳ εὐλογήσατε τὸ ὄνομα αὐτοῦ εὐαγγελίζεσθε ἡμέραν ἐξ ἡμέρας τὸ σωτήριον αὐτοῦ
- 3 Paske, Seyè a se yon Bondye ki gen pouwa, se yon gwo wa sou tout lòt bondye yo.
For the Lord is a great God, and a great King over all gods.
ἀναγγεῖλατε ἐν τοῖς ἔθνεσιν τὴν δόξαν αὐτοῦ ἐν πᾶσι τοῖς λαοῖς τὰ θαυμάσια αὐτοῦ
- 4 Se li menm ki kenbe fondasyon tè a nan men l'. Se pou li tout tèt mòn yo ye tou.
The deep places of the earth are in his hand; and the tops of the mountains are his.
ὅτι μέγας κύριος καὶ αἰνετὸς σφόδρα φοβερός ἐστὶν ἐπὶ πάντας τοὺς θεοὺς
- 5 Se pou li lanmè a ye, paske se li ki fè l', latè a tou, paske se li ki ba l' fòm ak men l'.
The sea is his, and he made it; and the dry land was formed by his hands.
ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια ὁ δὲ κύριος τοὺς οὐρανούς ἐποίησεν
- 6 Vini non! Ann bese tèt nou devan li, ann adore li! Ann tonbe ajenou devan Seyè ki kreye nou an!
O come, let us give worship, falling down on our knees before the Lord our Maker.
ἐξομολόγησις καὶ ὠραιότης ἐνώπιον αὐτοῦ ἀγιωσύνη καὶ μεγαλοπρέπεια ἐν τῷ ἁγιάσματι αὐτοῦ
- 7 ¶ Se li ki Bondye nou, se pèp li nou ye, l'ap pran swen nou tankou mouton ki nan savann li. Si sèlman nou te vle tande jòdi a sa l'ap di nou:
For he is our God; and we are the people to whom he gives food, and the sheep of his flock. Today, if you would only give ear to his voice!
ἐνέγκατε τῷ κυρίῳ αἱ πατριαὶ τῶν ἐθνῶν ἐνέγκατε τῷ κυρίῳ δόξαν καὶ τιμὴν

- 8 -Pa kenbe tèt ak mwen, tankou zansèt nou yo te fè l' lè yo te bò sous dlo Meriba a, tankou yo te fè l' jou sa a nan dezè a bò Masa.
Let not your hearts be hard, as at Meribah, as in the day of Massah in the waste land;
 ἐνέγκατε τῷ κυρίῳ δόξαν ὀνόματι αὐτοῦ ἄρατε θυσίας καὶ εἰσπορεύεσθε εἰς τὰς ἀλλὰς αὐτοῦ
- 9 Lè sa a, yo te vle wè jouk ki bò mwen ye ak yo, yo te sonde m', malgre yo te deja wè tou sa mwen te fè pou yo.
When your fathers put me to the test and saw my power and my work.
 προσκυνήσατε τῷ κυρίῳ ἐν ἀλλῇ ἀγίᾳ αὐτοῦ σαλευθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ
- 10 Pandan karantan, ras moun sa yo ban m' degoutans. Mwen te di: Y'ap fè move lide nan tèt yo. Yo derefize obeyi kòmandman mwen yo.
For forty years I was angry with this generation, and said, They are a people whose hearts are turned away from me, for they have no knowledge of my ways;
 εἶπατε ἐν τοῖς ἔθνεσιν ὁ κύριος ἐβασίλευσεν καὶ γὰρ κατόρθωσεν τὴν οἰκουμένην ἣτις οὐ σαλευθήσεται κρινεῖ λαοὺς ἐν εὐθύτητι
- 11 Se sak fè, lè m' te ankòlè a, mwen sèman yo p'ap janm mete pye yo kote pou yo pran repo ansanm ak mwen an.
And I made an oath in my wrath, that they might not come into my place of rest.
 εὐφρανέσθωσαν οἱ οὐρανοὶ καὶ ἀγαλλιᾶσθω ἡ γῆ σαλευθήτω ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς
- 1 ¶ Chante you chante tou nèf pou Seyè a! Nou tout ki rete sou latè, chante pou Seyè a!
O make a new song to the Lord; let all the earth make melody to the Lord.
 τῷ δαυιδ ὅτε ἡ γῆ αὐτοῦ καθίσταται ὁ κύριος ἐβασίλευσεν ἀγαλλιᾶσθω ἡ γῆ εὐφρανθήτωσαν νῆσοι πολλαί
- 2 Chante pou Seyè a, fè lwanj li! Chak jou, fè konnen jan li delivre nou.
Make songs to the Lord, blessing his name; give the good news of his salvation day by day.
 νεφέλη καὶ γνόφος κύκλω αὐτοῦ δικαιοσύνη καὶ κρίμα κατόρθωσις τοῦ θρόνου αὐτοῦ
- 3 Fè nasyon yo konnen pouwa li. Fè tout pèp yo konnen bèl bagay li fè yo.
Make clear his glory to the nations, and his wonders to all the peoples.
 πῦρ ἐναντίον αὐτοῦ προπορεύσεται καὶ φλογεῖ κύκλω τοὺς ἐχθροὺς αὐτοῦ
- 4 Seyè a gen gwo pouwa. Li merite pou yo fè lwanj li vre. Se pou moun pè l' pi plis pase lòt bondye yo.
For the Lord is great, and greatly to be praised; he is more to be feared than all other gods.
 ἔφαναν αἱ ἀστραπαὶ αὐτοῦ τῇ οἰκουμένῃ εἶδεν καὶ ἐσαλεύθη ἡ γῆ
- 5 Bondye lòt nasyon yo pa anyen, se pòtre yo ye. Men, se Seyè a ki fè syèl la.
For all the gods of the nations are false gods; but the Lord made the heavens.
 τὰ ὄρη ἐτάκησαν ὡσεὶ κηρὸς ἀπὸ προσώπου κυρίου ἀπὸ προσώπου κυρίου πάσης τῆς γῆς
- 6 Devan li se respè, se chapo ba. Gen pouwa, gen mènèy nan kay ki apa pou li a!
Honour and glory are before him: strong and fair is his holy place.
 ἀνήγγειλαν οἱ οὐρανοὶ τὴν δικαιοσύνην αὐτοῦ καὶ εἶδον πάντες οἱ λαοὶ τὴν δόξαν αὐτοῦ
- 7 Nou tout pèp ki sou latè, fè lwanj Seyè a! Fè lwanj Seyè a pou pouwa ak fòs li genyen!
Give to the Lord, O you families of the peoples, give to the Lord glory and strength.
 αἰσχυρῆθήτωσαν πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς οἱ ἐγκαυχώμενοι ἐν τοῖς εἰδώλοις αὐτῶν προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ
- 8 Fè lwanj li paske li merite sa! Pote ofrann ba li anndan lakay li!
Give to the Lord the glory of his name; take with you an offering and come into his house.
 ἤκουσεν καὶ εὐφράνθη σίων καὶ ἠγαλλιάσαντο αἱ θυγατέρες τῆς ἰουδαίας ἕνεκεν τῶν κριμάτων σου κύριε
- 9 Adore Bondye nan bèl kay ki apa pou li a! Nou tout ki sou latè, tranble devan li.
O give worship to the Lord in holy robes; be in fear before him, all the earth.
 ὅτι σὺ εἶ κύριος ὁ ὕμνιστος ἐπὶ πᾶσαν τὴν γῆν σφόδρα ὑπερυψώθης ὑπὲρ πάντας τοὺς θεοὺς
- 10 ¶ Mache di nan tout peyi yo: Se Seyè a ki sèl wa. Latè kanpe fèm, anyen pa ka brannen l'. L'ap jije tout moun san patipri.
Say among the nations, The Lord is King; yes, the world is ordered so that it may not be moved; he will be an upright judge of the peoples.
 οἱ ἀγαπῶντες τὸν κύριον μισεῖτε πονηρὸν φυλάσσει κύριος τὰς ψυχὰς τῶν ὁσίων αὐτοῦ ἐκ χειρὸς ἁμαρτωλῶν ῥύσεται αὐτούς

- 11 Se pou syèl la kontan, se pou latè a fè fèt. Se pou lanmè a ansanm ak tou sa ki ladan l' pran fè bri sitèlman yo kontan.
Let the heavens have joy and the earth be glad; let the sea be thundering with all its waters;
 φῶς ἀνέτειλεν τῷ δικαίῳ καὶ τοῖς εὐθέσι τῇ καρδίᾳ εὐφροσύνη
- 12 Se pou jaden yo ak tou sa ki ladan yo fè fèt. Se pou tout pyebwa nan gwo rak yo rele sitèlman yo kontan,
Let the field be glad, and everything which is in it; yes, let all the trees of the wood be sounding with joy,
 εὐφράνθητε δίκαιοι ἐπὶ τῷ κυρίῳ καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἀγιωσύνης αὐτοῦ
- 1 ¶ Se Seyè a ki wa! Se pou tout moun ki sou latè fè kè yo kontan! Se pou moun ki nan tout zile yo fè fèt!
The Lord is King, let the earth have joy; let all the sea-lands be glad.
 ψαλμὸς τῷ δαυιδ ᾄσατε τῷ κυρίῳ ᾄσμα καινόν ὅτι θαυμαστὰ ἐποίησεν κύριος ἔσωσεν αὐτῷ ἡ δεξιὰ αὐτοῦ καὶ ὁ βραχίον ὁ ἅγιος αὐτοῦ
- 2 Li nan mitan yon gwo nwaj tou nwa. L'ap gouvènen tout bagay avèk jistis, san patipri.
Dark clouds are round him; his kingdom is based on righteousness and right judging.
 ἐγνώρισεν κύριος τὸ σωτήριον αὐτοῦ ἐναντίον τῶν ἐθνῶν ἀπεκάλυψεν τὴν δικαιοσύνην αὐτοῦ
- 3 Yon dife ap mache devan li. L'ap boule lènmi l' yo tout kote l' pase.
Fire goes before him, burning up all those who are against him round about.
 ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ ἰακωβ καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ ἰσραηλ εἶδον πάντα τὰ πέρατα τῆς γῆς τὸ σωτήριον τοῦ θεοῦ ἡμῶν
- 4 Kout zèklè li yo klere toupatou. Moun ki sou latè wè sa, yo pran tranble.
His bright flames give light to the world; the earth saw it with fear.
 ἀλαλάξατε τῷ θεῷ πᾶσα ἡ γῆ ᾄσατε καὶ ἀγαλλιᾶσθε καὶ ψάλατε
- 5 Ti mòn yo fonn tankou lasi devan Seyè a, wi, yo fonn devan chèf tout latè a.
The mountains became like wax at the coming of the Lord, at the coming of the Lord of all the earth.
 ψάλατε τῷ κυρίῳ ἐν κιθάρᾳ ἐν κιθάρᾳ καὶ φωνῇ ψαλμοῦ
- 6 Syèl la fè konnen jan Bondye pa nan patipri, tout pèp yo wè pouwva li.
The heavens gave out the news of his righteousness, and all the people saw his glory.
 ἐν σάλπιγγιν ἐλαταῖς καὶ φωνῇ σάλπιγγος κερατίνης ἀλαλάξατε ἐνώπιον τοῦ βασιλέως κυρίου
- 7 Tout moun k'ap sèvi zidòl yo, yo tout k'ap fè grandizè pou bagay ki pa vo anyen, yo tout gen pou yo wont. Tout bondye yo bese tèt devan li.
Shamed be all those who give worship to images, and take pride in false gods; give him worship, all you gods.
 σαλευθήτω ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς ἡ οἰκουμένη καὶ οἱ κατοικοῦντες ἐν αὐτῇ
- 8 ¶ Pèp peyi Siyon an tande sa, li kontan. Tout lavil peyi Jida yo fè fèt pou jan ou jije moun, Seyè!
Zion gave ear and was glad; and the daughters of Judah were full of joy, because of your decisions, O Lord.
 ποταμοὶ κροτήσουσιν χειρὶ ἐπὶ τὸ αὐτό τὰ ὄρη ἀγαλλιᾶσονται
- 9 Seyè ki gen tout pouwva, se ou menm ki sèl chèf sou tout latè, W'ap dominen sou tout bondye yo.
For you, Lord, are most high over the earth; you are lifted up over all other gods.
 ὅτι ἴκει κρίναι τὴν γῆν κρίνει τὴν οἰκουμένην ἐν δικαιοσύνῃ καὶ λαοὺς ἐν εὐθύτητι
- 1 ¶ Se yon sòm. Chante yon chante tou nèf pou Seyè a, paske li pa manke fè bèl bagay. Pouwva li avèk fòs ponyèt li se bagay apa, se ak yo li te genyen batay la.
<A Psalm.> O make a new song to the Lord, because he has done works of wonder; with his right hand, and with his holy arm, he has overcome.
 ψαλμὸς τῷ δαυιδ ὁ κύριος ἐβασίλευσεν ὀργιζέσθωσαν λαοὶ ὁ καθήμενος ἐπὶ τῶν χειρῶν σαλευθήτω ἡ γῆ
- 2 Seyè a te fè wè jan l' delivre nou. Li te fè nasyon yo konnen jan li fè lèzòm gras.
The Lord has given to all the knowledge of his salvation; he has made clear his righteousness in the eyes of the nations.
 κύριος ἐν σιων μέγας καὶ ὑψηλός ἐστιν ἐπὶ πάντα τοὺς λαοὺς
- 3 Li te chonje jan li renmen moun Izrayèl yo, jan li toujou kenbe pawòl li gen ak yo. Moun toupatou sou latè te wè jan Bondye nou an ap delivre nou.
He has kept in mind his mercy and his unchanging faith to the house of Israel; all the ends of the earth have seen the salvation of our God.
 ἐξομολογησάσθωσαν τῷ ὀνόματί σου τῷ μεγάλῳ ὅτι φοβερὸν καὶ ἅγιόν ἐστιν

- 4 ¶ Nou tout ki rete sou latè, rele pou fè lwanj Seyè a tèlman nou kontan! Rele! Fè fèt! Chante!
Let all the earth send out a glad cry to the Lord; sounding with a loud voice, and praising him with songs of joy.
καὶ τιμὴ βασιλέως κρίσιν ἀγαπᾷ σὺ ἠτοιμάσας εὐθύτητας κρίσιν καὶ δικαιοσύνην ἐν ἰακωβ σὺ ἐποίησας
- 5 Chante pou Seyè a avèk gita! Avèk gita, chante kantik!
Make melody to the Lord with instruments of music; with a corded instrument and the voice of song.
ὕψοῦτε κύριον τὸν θεὸν ἡμῶν καὶ προσκυνεῖτε τῷ ὑποποδίῳ τῶν ποδῶν αὐτοῦ ὅτι ἅγιός ἐστιν
- 6 Soufle klewon, kònen lanbi! Rele devan Seyè a sitèlman nou kontan, paske se li ki wa.
With wind instruments and the sound of the horn, make a glad cry before the Lord, the King.
μουσῆς καὶ ααρῶν ἐν τοῖς ἱερεῦσιν αὐτοῦ καὶ σαμουηλ ἐν τοῖς ἐπικαλουμένοις τὸ ὄνομα αὐτοῦ ἐπεκαλοῦντο τὸν κύριον καὶ αὐτὸς ἐπήκουσεν αὐτῶν
- 7 Se pou lanmè a ansanm ak tou sa k'ap viv ladan l' pran fè bri sitèlman yo kontan. Se pou latè a ansanm ak tou sa k'ap viv sou li pran chante.
Let the sea be thundering, with all its waters; the world, and all who are living in it;
ἐν στόλῳ νεφέλης ἐλάλει πρὸς αὐτοὺς ἐφύλασσον τὰ μαρτύρια αὐτοῦ καὶ τὰ προστάγματα ἃ ἔδωκεν αὐτοῖς
- 8 Se pou larivyè yo pran bat men yo. Se pou tout ti mòn yo pran chante ansanm sitèlman yo kontan.
Let the streams make sounds of joy with their hands; let the mountains be glad together,
κύριε ὁ θεὸς ἡμῶν σὺ ἐπήκουες αὐτῶν ὁ θεὸς σὺ εὐίλατος ἐγίνου αὐτοῖς καὶ ἐκδικῶν ἐπὶ πάντα τὰ ἐπιτηδεύματα αὐτῶν
- 9 Paske, l'ap vini pou l' jije tout moun ki sou latè! L'ap jije tout moun san patipri. L'ap jije tout pèp yo dapre sa yo merite.
Before the Lord, for he has come as judge of the earth; judging the world in righteousness, and giving true decisions for the peoples.
ὕψοῦτε κύριον τὸν θεὸν ἡμῶν καὶ προσκυνεῖτε εἰς ὄρος ἅγιον αὐτοῦ ὅτι ἅγιος κύριος ὁ θεὸς ἡμῶν
- 1 ¶ Se Seyè a ki wa! Pèp yo ap tranble. Li chita sou fotèy li anwo zanj cheriben yo. Tout moun sou latè ap tranble!
The Lord is King; let the peoples be in fear: his seat is on the winged ones; let the earth be moved.
ψαλμὸς εἰς ἐξομολόγησιν ἀλαλάζατε τῷ κυρίῳ πᾶσα ἡ γῆ
- 2 Seyè a gen pounwa nan peyi Siyon! L'ap gouvènen sou tout pèp yo.
The Lord is great in Zion; he is high over all the nations.
δουλεύσατε τῷ κυρίῳ ἐν εὐφροσύνῃ εἰσέλθατε ἐνώπιον αὐτοῦ ἐν ἀγαλλιάσει
- 3 Se pou tout moun fè lwanj li, paske li gen pounwa, li merite respè! Se Bondye tout bon li ye!
Let them give praise to your name, for it is great and to be feared; holy is he.
γινῶτε ὅτι κύριος αὐτὸς ἐστιν ὁ θεὸς αὐτὸς ἐποίησεν ἡμᾶς καὶ οὐχ ἡμεῖς λαὸς αὐτοῦ καὶ πρόβατα τῆς νομῆς αὐτοῦ
- 4 Ou se yon wa ki gen pounwa, yon wa ki renmen sa ki dwat. Ou mete jistis toupatou nan peyi Izrayèl. Ou fè yo fè jistis nan peyi a san patipri, jan sa dwe fèt.
The king's power is used for righteousness; you give true decisions, judging rightly in the land of Jacob.
εἰσέλθατε εἰς τὰς πύλας αὐτοῦ ἐν ἐξομολογήσει εἰς τὰς αὐλὰς αὐτοῦ ἐν ὕμνοις ἐξομολογεῖσθε αὐτῷ αἰνεῖτε τὸ ὄνομα αὐτοῦ
- 5 Lwanj pou Seyè a, Bondye nou an! Bese tèt nou devan fotèy li. Sè Bondye tout bon li ye!
Give high honour to the Lord our God, worshipping at his feet; holy is he.
ὅτι χρηστὸς κύριος εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ καὶ ἔως γενεᾶς καὶ γενεᾶς ἡ ἀλήθεια αὐτοῦ
- 1 ¶ Se yon sòm pou di Bondye mèsi. Nou tout ki rete sou latè, chante pou Bondye sitèlman nou kontan.
<A Psalm of Praise.> Make a glad sound to the Lord, all the earth.
τῷ δαυὶδ ψαλμὸς ἔλεος καὶ κρίσιν ἔσομαί σοι κύριε
- 2 Fè sèvis pou Seyè a ak kè kontan! Vini non! Fè fèt devan li!
Give worship to the Lord with joy; come before him with a song.
ψαλῶ καὶ συνήσω ἐν ὀδοῖ ἀνώμῳ πότε ἤξεις πρὸς με διεπορευόμεν ἐν ἀκακίᾳ καρδίας μου ἐν μέσῳ τοῦ οἴκου μου
- 3 Pa janm bliye: Seyè a, se Bondye li ye. Se li menm ki fè nou, se pou li nou ye. Se pèp li nou ye, mouton ki nan savann li.
Be certain that the Lord is God; it is he who has made us, and we are his; we are his people, and the sheep to whom he gives food.
οὐ προεθέμην πρὸ ὀφθαλμῶν μου πρᾶγμα παράνομον ποιῶντας παραβάσεις ἐμίσησα

- 4 Antre nan tanp li, di l' mès! Antre kote ki apa pou li a, chante pou li! Wi, fè lwanj li, di l' mès!
Come into his doors with joy, and into his house with praise; give him honour, blessing his name.
οὐκ ἐκολλήθη μοι καρδιά σκαμβή ἐκκλίνοντος ἀπ' ἐμοῦ τοῦ πονηροῦ οὐκ ἐγίνωσκον
- 5 Seyè a gen bon kè, li p'ap janm sispann renmen nou. De pitit an pitit, l'ap toujou kenbe pawòl li.
For the Lord is good, and his mercy is never-ending; his faith is unchanging through all generations.
τὸν καταλαλοῦντα λάθρα τοῦ πλησίον αὐτοῦ τοῦτον ἐξεδίδωκον ὑπερηφάνῳ ὀφθαλμῷ καὶ ἀπλήστῳ καρδίᾳ τούτῳ οὐ συνήσθιον
- 1 ¶ Se you sòm David. M'ap chante pou you moun ki gen bon kè. M'ap chante pou you moun ki pa nan patipri. Se pou ou m'ap chante, Seyè!
<A Psalm. Of David.> I will make a song of mercy and righteousness; to you, O Lord, will I make melody.
προσευχὴ τῷ πτωχῷ ὅταν ἀκηδιάσῃ καὶ ἐναντίον κυρίου ἐκχέῃ τὴν δέησιν αὐτοῦ
- 2 M'ap mennen you lavi san repwòch. Kilè w'a vin jwenn mwèn?
I will do wisely in the way of righteousness: O when will you come to me? I will be walking in my house with a true heart.
εἰσάκουσον κύριε τῆς προσευχῆς μου καὶ ἡ κραυγὴ μου πρὸς σέ ἐλθάτω
- 3 M'ap mennen you lavi san repwòch anndan lakay mwèn. Mwèn p'ap mete okenn move lide nan tèt mwèn. Mwèn rayi sa moun ki vire do bay Bondye yo ap fè. Bagay konsa pa ka pran tèt mwèn.
I will not put any evil thing before my eyes; I am against all turning to one side; I will not have it near me.
μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ ἐν ᾗ ἂν ἡμέρα θλίβωμαι κλίνον τὸ οὖς σου πρὸς με ἐν ᾗ ἂν ἡμέρα ἐπικαλέσωμαί σε ταχὺ εἰσάκουσόν μου
- 4 Mwèn pa tolere moun ki gen move kè bò kote m'. Mwèn pa gen anyen pou m' wè ak moun ki mechan.
The false heart I will send away from me: I will not have an evil-doer for a friend.
ὅτι ἐξέλιπον ὡσεὶ καπνὸς αἱ ἡμέραι μου καὶ τὰ ὀστά μου ὡσεὶ φρύγιον συνεφρῦγησαν
- 5 M'ap disparèt tout moun k'ap pale zanmi yo mal an kachèt. Mwèn p'ap tolere moun k'ap fè grandizè, moun k'ap pran pòz gwokolèt yo sou moun.
I will put to death anyone who says evil of his neighbour secretly; the man with a high look and a heart of pride is disgusting to me.
ἐπλήγη ὡσεὶ χόρτος καὶ ἐξηράνθη ἡ καρδιά μου ὅτι ἐπελαθόμην τοῦ φαγεῖν τὸν ἄρτον μου
- 6 M'ap pran swen moun nan peyi a ki kenbe Bondye fèm. M'ap kite yo rete bò kote m'. Moun k'ap mache dwat yo, se yo m'ap pran pou sèvi lakay mwèn.
My eyes will be on those of good faith in the land, so that they may be living in my house; he who is walking in the right way will be my servant.
ἀπὸ φωνῆς τοῦ στεναγμοῦ μου ἐκολλήθη τὸ ὄστούν μου τῇ σαρκί μου
- 7 Mwèn p'ap kite moun k'ap twonpe moun rete lakay mwèn. Moun k'ap bay manti p'ap rete kanpe devan mwèn.
The worker of deceit will not come into my house; the false man will have no place before my eyes.
ὁμοιώθην πελεκᾶνι ἐρημικῷ ἐγενήθην ὡσεὶ νυκτικόραξ ἐν οἰκοπέδῳ
- 8 Chak maten m'ap fini avèk tout mechan ki nan peyi a. Konsa, m'ap mete tout moun k'ap fè sa ki mal yo deyò nan lavil Seyè a.
Morning by morning will I put to death all the sinners in the land, so that all evil-doers may be cut off from Jerusalem.
ἠγρύπνησα καὶ ἐγενήθην ὡσεὶ στρουθίον μονάζον ἐπὶ δόματι
- 1 ¶ (102:1) Lapriyè you moun ki anba tray. Li pa kapab sipòte ankò. L'ap rakonte Bondye ka li. (102:2) Seyè, koute m' non lè m'ap lapriyè, se pou rèl mwèn rive nan zòrèy ou.
<A Prayer of the man who is in trouble, when he is overcome, and puts his grief before the Lord.>
τῷ δαυὶδ εὐλόγει ἡ ψυχὴ μου τὸν κύριον καὶ πάντα τὰ ἐντός μου τὸ ὄνομα τὸ ἅγιον αὐτοῦ
- 2 (102:3) Pa vire do ban mwèn lè mwèn nan traka. Panche zòrèy ou bò kote m'. Prese vin reponn mwèn lè m'ap rele ou.
Give ear to my prayer, O Lord, and let my cry come to you.
εὐλόγει ἡ ψυχὴ μου τὸν κύριον καὶ μὴ ἐπιλανθάνου πάσας τὰς ἀναποδόσεις αὐτοῦ
- 3 (102:4) Lavi m' ap disparèt tankou lafimen. Mwèn gen you lafyèb nan zo.
Let not your face be veiled from me in the day of my trouble; give ear to me, and let my cry be answered quickly.
τὸν εὐλατεῦοντα πάσαις ταῖς ἀνομίαις σου τὸν ἰώμενον πάσας τὰς νόσους σου
- 4 (102:5) Mwèn anba gwo kou. Mwèn tankou zèb koupe k'ap cheche. Mwèn sitèlman boulvèse, mwèn pa menm chonje manje.
My days are wasted like smoke, and my bones are burned up as in a fire.
τὸν λυτρούμενον ἐκ φθορᾶς τὴν ζωὴν σου τὸν στεφανοῦντά σε ἐν ἐλλεί καὶ οἰκτιρμοῖς

- 5 (102:6) Mwen tounen zo ak po tèlman m'ap plenn.
 \102:4\My heart is broken; it has become dry and dead like grass, so that I give no thought to food.
 τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς τὴν ἐπιθυμίαν σου ἀνακαινισθήσεται ὡς ἀετοῦ ἢ νεότης σου
- 6 (102:7) Mwen sanble yon tako savann, mwen tankou frize ki rete nan vye kay kraze.
 \102:5\Because of the voice of my sorrow, my flesh is wasted to the bone.
 ποιῶν ἐλεημοσύνας ὁ κύριος καὶ κρίμα πᾶσι τοῖς ἀδικουμένοις
- 7 (102:8) Mwen pa ka dòmi, mwen tankou yon zwezo ki pou kont li sou yon do kay.
 \102:6\I am like a bird living by itself in the waste places; like the night-bird in a waste of sand.
 ἐγνώρισεν τὰς ὁδοὺς αὐτοῦ τῷ μουσῆ τοῖς υἱοῖς ἰσραὴλ τὰ θελήματα αὐτοῦ
- 8 (102:9) Tout lajounen lènmi m' yo ap joue m'. Moun k'ap pase m' nan rizib yo pran non m' sèvi jouman.
 \102:7\I keep watch like a bird by itself on the house-top.
 οἰκτίρων καὶ ἐλεήμων ὁ κύριος μακρόθυμος καὶ πολυέλεος
- 9 (102:10) Se sann dife ki tout manje m'. Dlo nan je m' fè yon sèl ak dlo m'ap bwè.
 \102:8\My haters say evil of me all day; those who are violent against me make use of my name as a curse.
 οὐκ εἰς τέλος ὀργισθήσεται οὐδὲ εἰς τὸν αἰῶνα μνηεῖ
- 10 (102:11) Ou sitèlman ankòlè, ou sitèlman fache, ou pran m', ou voye m' jete byen lwen.
 \102:9\I have had dust for bread and my drink has been mixed with weeping:
 οὐ κατὰ τὰς ἀμαρτίας ἡμῶν ἐποίησεν ἡμῖν οὐδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταπέδωκεν ἡμῖν
- 11 (102:12) Kò m' ap tchoule tankou solèy k'ap kouche. M'ap cheche tankou zèb.
 \102:10\Because of your passion and your wrath, for I have been lifted up and then made low by you.
 ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς ἐκραταίωσεν κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν
- 12 ¶ (102:13) Men ou menm, Seyè, w'ap gouvènen pou tout tan. Pitit an pitit y'ap chonje non ou!
 \102:11\My days are like a shade which is stretched out; I am dry like the grass.
 καθ' ὅσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν ἐμάκρυνεν ἀφ' ἡμῶν τὰς ἀνομίας ἡμῶν
- 13 (102:14) W'a leve, w'a gen pitye pou lavil Siyon an, paske li lè pou ou gen pitye pou li. Jou a rive.
 \102:12\But you, O Lord, are eternal; and your name will never come to an end.
 καθὼς οἰκτῖρει πατὴρ υἱοὺς οἰκτῖρησεν κύριος τοὺς φοβουμένους αὐτόν
- 14 (102:15) Moun k'ap sèvi ou yo renmen lavil Siyon an. Kè yo fè yo mal pou yo wè jan l'ap fini.
 \102:13\You will again get up and have mercy on Zion: for the time has come for her to be comforted.
 ὅτι αὐτὸς ἔγνω τὸ πλάσμα ἡμῶν μνήσθητι ὅτι χοῦς ἐσμην
- 15 (102:16) Lè sa a, moun lòt nasyon yo va gen krentif pou Seyè a, tout wa ki sou latè va pè bèl pouvwa li.
 \102:14\For your servants take pleasure in her stones, looking with love on her dust.
 ἄνθρωπος ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ ὡσεὶ ἄνθος τοῦ ἀγροῦ οὕτως ἐξανθήσει
- 16 (102:17) Seyè a va rebati lavil Siyon, l'a fè wè jan li gen pouvwa.
 \102:15\So the nations will give honour to the name of the Lord, and all the kings of the earth will be in fear of his glory:
 ὅτι πνεῦμα διήλθεν ἐν αὐτῷ καὶ οὐχ ὑπάρξει καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ
- 17 (102:18) L'a pran ka moun ki san sekou yo lè y'a lapriyè, wi, li p'ap meprize lapriyè yo.
 \102:16\When the Lord has put up the walls of Zion, and has been in his glory;
 τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν καὶ ἡ δικαιοσύνη αὐτοῦ ἐπὶ υἱοὺς υἱῶν
- 18 (102:19) Se pou yo ekri sa pou timoun k'ap vini yo ka konnen l', pou timoun ki poko fèt yo ka fè lwanj li.
 \102:17\When he has given ear to the prayer of the poor, and has not put his request on one side.
 τοῖς φυλάσσουσιν τὴν διαθήκην αὐτοῦ καὶ μεμνημένοις τῶν ἐντολῶν αὐτοῦ τοῦ ποιῆσαι αὐτάς

- 19 (102:20) Seyè a rete anwo nan kay ki apa pou li a, li gade anba, li rete anwo nan syèl la, l'ap gade sou latè,
 \102:18\This will be put in writing for the coming generation, and the people of the future will give praise to the Lord.
 κύριος ἐν τῷ οὐρανῷ ἠτοίμασεν τὸν θρόνον αὐτοῦ καὶ ἡ βασιλεία αὐτοῦ πάντων δεσπόζει
- 20 (102:21) pou l' tande jan prizonye yo ap plenn, pou l' delivre moun yo kondannen amò yo.
 \102:19\For from his holy place the Lord has seen, looking down on the earth from heaven;
 εὐλογεῖτε τὸν κύριον πάντες οἱ ἄγγελοι αὐτοῦ δυνατοὶ ἰσχυροὶ ποιοῦντες τὸν λόγον αὐτοῦ τοῦ ἀκοῦσαι τῆς φωνῆς τῶν λόγων αὐτοῦ
- 21 (102:22) Konsa, moun va nonmen non Seyè a nan tout lavil Siyon an. Y'a fè lwanj li nan lavil Jerizalèm,
 \102:20\Hearing the cry of the prisoner, making free those for whom death is ordered;
 εὐλογεῖτε τὸν κύριον πᾶσαι αἱ δυνάμεις αὐτοῦ λειτουργοὶ αὐτοῦ ποιοῦντες τὸ θέλημα αὐτοῦ
- 22 (102:23) lè tout nasyon yo ak tout gouvènman ki sou latè yo va sanble pou sèvi Seyè a.
 \102:21\So that they may give out the name of the Lord in Zion, and his praise in Jerusalem;
 εὐλογεῖτε τὸν κύριον πάντα τὰ ἔργα αὐτοῦ ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ εὐλόγει ἡ ψυχὴ μου τὸν κύριον
- 1 ¶ Se you sòm David. Kite m' di Seyè a mès! Kite m' di Seyè ki pa tankou tout moun lan mès ak tout nanm mwen!

Of David.
Give praise to the Lord, O my soul; let everything in me give praise to his holy name.
 τῷ δαυὶδ εὐλόγει ἡ ψυχὴ μου τὸν κύριον κύριε ὁ θεὸς μου ἐμεγαλύνθης σφόδρα ἐξομολόγησιν καὶ εὐπρέπειαν ἐνεδώσω
- 2 Wi, kite m' di Seyè a mès. Mwen pa dwe janm bliye tout byen li fè pou mwen.
 Give praise to the Lord, O my soul; let not all his blessings go from your memory.
 ἀναβαλλόμενος φῶς ὡς ἰμάτιον ἐκτείνων τὸν οὐρανὸν ὡσεὶ δέριον
- 3 Li padonnen tout peche m' yo, li geri tout maladi m' yo.
 He has forgiveness for all your sins; he takes away all your diseases;
 ὁ στεγάζων ἐν ὕδασιν τὰ ὑπερῶα αὐτοῦ ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ ὁ περιπατῶν ἐπὶ πτερύγων ἀνέμων
- 4 Li wete m' nan bouch twou a. Li beni m', li fè m' wè jan li renmen m', jan li gen pitye pou mwen.
 He keeps back your life from destruction, crowning you with mercy and grace.
 ὁ ποιῶν τοὺς ἄγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον
- 5 Li kouvri m' ak benediksyon pandan tout lavi m', li fè m' rete jenn ak tout fòs mwen, tankou malfini.
 He makes your mouth full of good things, so that your strength is made new again like the eagle's.
 ἐθεμελίωσεν τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς οὐ κλιθήσεται εἰς τὸν αἰῶνα τοῦ αἰῶνος
- 6 ¶ Seyè a pa nan patipri. Li rann jistis an favè tout moun k'ap sibi lenjistis.
 The Lord gives decisions in righteousness for all who are in trouble.
 ἄβυσσος ὡς ἰμάτιον τὸ περιβάλοιον αὐτοῦ ἐπὶ τῶν ὀρέων στήσονται ὕδατα
- 7 Li fè Moyiz konnen sa l' te gen nan tèt li, li fè pitit Izrayèl yo wè mèvèy li yo.
 He gave knowledge of his way to Moses, and made his acts clear to the children of Israel.
 ἀπὸ ἐπιτιμῆσεώς σου φεύζονται ἀπὸ φωνῆς βροντῆς σου δειλιάσουσιν
- 8 Seyè a gen kè sansib, li gen bon kè. Li pa fè kòlè fasil, li p'ap janm sispann renmen nou.
 The Lord is kind and full of pity, not quickly made angry, but ever ready to have mercy.
 ἀναβαίνουσιν ὄρη καὶ καταβαίνουσιν πεδία εἰς τόπον ὃν ἐθεμελίωσας αὐτοῖς
- 9 Li p'ap pase tout tan l' ap pini nou, li pa ankòlè pou lontan.
 His feeling will no longer be bitter; he will not keep his wrath for ever.
 ὅριον ἔθου ὃ οὐ παρελεύσονται οὐδὲ ἐπιστρέψουσιν καλύψαι τὴν γῆν
- 10 Li pa aji ak nou jan nou ta merite l' la, li pa pini nou jan l' ta dwe pini nou.
 He has not given us the punishment for our sins, or the reward of our wrongdoing.
 ὁ ἐξαποστέλλων πηγὰς ἐν φάραγγιν ἀνὰ μέσον τῶν ὀρέων διελεύσονται ὕδατα

- 11 Menm jan syèl la byen lwen anwo tè a, se konsa Seyè a renmen moun ki gen krentif pou li.
For as the heaven is high over the earth, so great is his mercy to his worshippers.
ποτιοῦσιν πάντα τὰ θηρία τοῦ ἀγροῦ προσδέξονται ὄναγροι εἰς δίψαν αὐτῶν
- 12 Menm jan kote solèy leve a byen lwen ak kote solèy kouche a, se konsa li wete peche nou yo, li voye yo jete byen lwen nou.
As far as the east is from the west, so far has he put our sins from us.
ἐπ' αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει ἐκ μέσου τῶν πετρῶν δώσουσιν φωνήν
- 13 Menm jan yon papa sansib pou pitit li, se konsa Seyè a sansib pou moun ki gen krentif pou li.
As a father has pity on his children, so the Lord has pity on his worshippers.
ποτιζὼν ὄρη ἐκ τῶν ὑπερώων αὐτοῦ ἀπὸ καρποῦ τῶν ἔργων σου χορτασθήσεται ἡ γῆ
- 14 Li konnen ak kisa nou fèt, li chonje se pousyè tè nou ye.
For he has knowledge of our feeble frame; he sees that we are only dust.
ἐξανατέλλων χόρτον τοῖς κτήνεσιν καὶ γλόχην τῇ δουλείᾳ τῶν ἀνθρώπων τοῦ ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς
- 15 Lèzòm menm, lavi yo tankou zèb. Yo grandi, yo fleri tankou flè savann.
As for man, his days are as grass: his beautiful growth is like the flower of the field.
καὶ οἶνος εὐφραίνει καρδίαν ἀνθρώπου τοῦ ἱλαρῶνα πρόσωπον ἐν ελαίῳ καὶ ἄρτος καρδίαν ἀνθρώπου στηρίζει
- 16 Kou van souffle sou yo, yo disparèt. Pesonn pa rekonèt kote yo te ye a.
The wind goes over it and it is gone; and its place sees it no longer.
χορτασθήσεται τὰ ξύλα τοῦ πεδίου αἱ κέδροι τοῦ λιβάνου ὡς ἐφύτευσεν
- 17 Men renmen Bondye pou moun ki gen krentif pou li yo, se bagay ki la pou tout tan. L'ap gen pitye pou pitit pitit yo,
But the mercy of the Lord is eternal for his worshippers, and their children's children will see his righteousness;
ἐκεῖ στρουθία ἐννοσεύσουσιν τοῦ ἐρωδιοῦ ἡ οἰκία ἡγεῖται αὐτῶν
- 18 pou moun ki kenbe pawòl yo ak li, pou moun ki chonje kòmandman li yo pou obeyi yo.
If they keep his agreement, and have his laws in mind to do them.
ὄρη τὰ ὑψηλὰ ταῖς ἐλάφοις πέτρα καταφυγή τοῖς χοιρογρυλλίαις
- 19 ¶ Seyè a mete fotèy li anwo nan syèl la, l'ap gouvènènen tout bagay.
The Lord has made ready his high seat in the heavens; his kingdom is ruling over all.
ἐποίησεν σελήνην εἰς καιρούς ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ
- 20 Nou menm zanj li yo ki vanyan, ki gen fòs, nou menm k'ap fè tou sa li mande nou fè, nou menm k'ap koute sa l'ap di nou, fè lwanj Seyè a!
Give praise to the Lord, you his angels, who are great in strength, doing his orders, and waiting for his voice.
ἔθου σκότος καὶ ἐγένετο νύξ ἐν αὐτῇ διελεύσονται πάντα τὰ θηρία τοῦ δρυμοῦ
- 21 Nou tout ki fè pati lame ki nan syèl la, nou tout k'ap sèvi l', k'ap fè volonte li, di Seyè a mèsi!
Give praise to the Lord, all you his armies; and you his servants who do his pleasure.
σκύμνοι ὀρνόμενοι ἀρπάσαι καὶ ζητῆσαι παρὰ τοῦ θεοῦ βρώσιν αὐτοῖς
- 22 Nou tout kreyati Bondye, nou tout ki toupatou kote l'ap gouvènènen, di Seyè a mèsi! Wi, kite m' di Seyè a mèsi!
Give praise to the Lord, all his works, in all places under his rule: give praise to the Lord, O my soul.
ἀνέτειλεν ὁ ἥλιος καὶ συνήχθησαν καὶ ἐν ταῖς μάνδραις αὐτῶν κοιτασθήσονται
- 1 ¶ Kite m' di Seyè a mèsi! Seyè, Bondye mwen, ala gwo pouwou ou gwo! Devan ou se respè, se chapo ba!
Give praise to the Lord, O my soul. O Lord my God, you are very great; you are robed with honour and power.
ἀλληλουα ἐξομολογεῖσθε τῷ κυρίῳ καὶ ἐπικαλεῖσθε τὸ ὄνομα αὐτοῦ ἀπαγγεῖλατε ἐν τοῖς ἔθνεσιν τὰ ἔργα αὐτοῦ
- 2 Ou vlope kò ou nan yon gwo limyè. Ou louvri syèl la tankou yon tant pou ou rete.
You are clothed with light as with a robe; stretching out the heavens like a curtain:
ἔσατε αὐτῷ καὶ ψάλατε αὐτῷ διηγῆσασθε πάντα τὰ θαυμάσια αὐτοῦ

- 3 Ou bati kay ou sou nwaj yo ki plen dlo. Ou pran nwaj yo sèvi ou cha, yon kouran van ap pouse ou ale.
The arch of your house is based on the waters; you make the clouds your carriage; you go on the wings of the wind;
ἐπαιεῖσθε ἐν τῷ ὀνόματι τῷ ἁγίῳ αὐτοῦ εὐφρανθήτω καρδία ζητούντων τὸν κύριον
- 4 Ou fè van yo pote komisyon pou ou. Ou fè zèklè yo tounen sèvitè ou.
He makes winds his angels, and flames of fire his servants.
ζητήσατε τὸν κύριον καὶ κραταιώθητε ζητήσατε τὸ πρόσωπον αὐτοῦ διὰ παντός
- 5 Ou mete latè kanpe fèm sou fondasyon li. Anyen pa ka brannen l'.
He has made the earth strong on its bases, so that it may not be moved for ever and ever;
μνήσθητε τῶν θαυμασίων αὐτοῦ ὃν ἐποίησεν τὰ τέρατα αὐτοῦ καὶ τὰ κρίματα τοῦ στόματος αὐτοῦ
- 6 Ou mete lanmè sou li tankou yon rad, dlo te kouvri tout mòn yo.
Covering it with the sea as with a robe: the waters were high over the mountains;
σπέρμα αβρααμ δοῦλοι αὐτοῦ υἱοὶ ἰακωβ ἐκλεκτοὶ αὐτοῦ
- 7 Men, lè ou parèt devan yo, yo pran kouri. Lè yo tande loraj ou gwonde, yo met deyò.
At the voice of your word they went in flight; at the sound of your thunder they went away in fear;
αὐτὸς κύριος ὁ θεὸς ἡμῶν ἐν πάσῃ τῇ γῆ τὰ κρίματα αὐτοῦ
- 8 Yo kouri desann sou mòn yo, yo pase nan fon yo, y' al pran plas ou te pare pou yo.
The mountains came up and the valleys went down into the place which you had made ready for them.
ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης αὐτοῦ λόγου οὗ ἐνετείλατο εἰς χιλιάς γενεάς
- 9 Ou ba yo limit pou yo pa janm depase, pou yo pa tounen vin kouvri latè ankò.
You made a limit over which they might not go, so that the earth would never again be covered by them.
ὃν διέθετο τῷ αβρααμ καὶ τοῦ ὄρκου αὐτοῦ τῷ ἰσαακ
- 10 ¶ Ou fè sous dlo koule nan fon yo. Ou fè dlo koule nan mitan mòn yo.
You sent the springs into the valleys; they are flowing between the hills.
καὶ ἔστησεν αὐτὴν τῷ ἰακωβ εἰς πρόσταγμα καὶ τῷ ἰσραηλ διαθήκην αἰώνιον
- 11 Yo bay dlo pou bèt nan bwa yo bwè. Bourik nan bwa yo vin bwè lè yo swaf dlo.
They give drink to every beast of the field; the mountain asses come to them for water.
λέγων σοὶ δώσω τὴν γῆν χανααν σχοίνισμα κληρονομίας ὑμῶν
- 12 Zwezo fè nich sou pyebwa ki bò dlo yo. Y'ap chante byen fò nan tout branch yo.
The birds of the air have their resting-places by them, and make their song among the branches.
ἐν τῷ εἶναι αὐτοὺς ἀριθμῷ βραχεῖς ὀλιγοστοὺς καὶ παροίκους ἐν αὐτῇ
- 13 Ou rete nan syèl la, ou voye lapli wouze mòn yo. Ou kouvri tè a ak benediksyon ou.
He sends down rain from his store-houses on the hills: the earth is full of the fruit of his works.
καὶ διήλθον ἐξ ἔθνους εἰς ἔθνος ἐκ βασιλείας εἰς λαὸν ἕτερον
- 14 Ou fè zèb pouse pou bèt yo manje. Ou fè plant moun bezwen yo grandi pou latè ka donner manje,
He makes the grass come up for the cattle, and plants for the use of man; so that bread may come out of the earth;
οὐκ ἀφήκεν ἄνθρωπον ἀδικῆσαι αὐτοὺς καὶ ἠλεγξεν ὑπὲρ αὐτῶν βασιλεῖς
- 15 pou latè ka donner rezen ki bay diven pou fè kè lèzòm kontan, lwil pou fè figi yo fre, pen pou ba yo fòs.
And wine to make glad the heart of man, and oil to make his face shining, and bread giving strength to his heart.
μὴ ἀπτεσθε τῶν χριστῶν μου καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε
- 16 Pyebwa Seyè yo, pye sèd li menm li te plante nan peyi Liban an, yo jwenn tou sa yo bezwen.
The trees of the Lord are full of growth, the cedars of Lebanon of his planting;
καὶ ἐκάλεσεν λιμὸν ἐπὶ τὴν γῆν πᾶν στήριγμα ἄρτου συνέτριψεν

- 17 Se la zwazo fè nich yo. Sigòy fè kay yo sou tèt pyebwa yo.
Where the birds have their resting-places; as for the stork, the tall trees are her house.
ἀπέστειλεν ἔμπροσθεν αὐτῶν ἄνθρωπον εἰς δοῦλον ἐπράθη ἰωσηφ
- 18 Mòn apik yo se pou kabrit mawon yo ye. Daman kache nan twou wòch yo.
The high hills are a safe place for the mountain goats, and the rocks for the small beasts.
ἐταπείνωσαν ἐν πέδαις τοὺς πόδας αὐτοῦ σίδηρον διήλθεν ἡ ψυχὴ αὐτοῦ
- 19 ¶ Ou te fè lalin pou l' make jou yo. Solèy la konnen kilè pou l' kouche.
He made the moon for a sign of the divisions of the year; teaching the sun the time of its going down.
μέχρι τοῦ ἔλθειν τὸν λόγον αὐτοῦ τὸ λόγιον κυρίου ἐπύρωσεν αὐτόν
- 20 Ou fè fènwa tonbe sou peyi a, li lannwit. Tout bèt nan rakbwa yo soti deyò.
When you make it dark, it is night, when all the beasts of the woods come quietly out of their secret places.
ἀπέστειλεν βασιλεὺς καὶ ἔλυσεν αὐτόν ἄρχων λαῶν καὶ ἀφῆκεν αὐτόν
- 21 Jenn lyon yo ap gwonde, y'ap chache manje. Y'ap mande Bondye ba yo manje.
The young lions go thundering after their food; searching for their meat from God.
κατέστησεν αὐτὸν κύριον τοῦ οἴκου αὐτοῦ καὶ ἄρχοντα πάσης τῆς κτήσεως αὐτοῦ
- 22 Lè solèy leve, yo wete kò yo, y' al kouche nan twou yo.
The sun comes up, and they come together, and go back to their secret places to take their rest.
τοῦ παιδεῦσαι τοὺς ἄρχοντας αὐτοῦ ὡς ἑαυτὸν καὶ τοὺς πρεσβυτέρους αὐτοῦ σοφίσαι
- 23 Moun soti pou y' al travay, wi, pou y' al travay jouk solèy kouche.
Man goes out to his work, and to his business, till the evening.
καὶ εἰσῆλθεν ἰσραηλ εἰς αἴγυπτον καὶ ἰακωβ παρόκησεν ἐν γῆ χαμι
- 24 Seyè, ou fè anpil bagay! Ou fè yo avèk bon konprann. Latè plen ak bagay ou fè.
O Lord, how great is the number of your works! in wisdom you have made them all; the earth is full of the things you have made.
καὶ ἠύξησεν τὸν λαὸν αὐτοῦ σφόδρα καὶ ἐκραταίωσεν αὐτὸν ὑπὲρ τοὺς ἐχθροὺς αὐτοῦ
- 25 Gade gwo lannmè a, li laj, li fon. Gen kantite bèt k'ap viv ladan l', gwo kou piti.
There is the great, wide sea, where there are living things, great and small, more than may be numbered.
μετέστρεψεν τὴν καρδίαν αὐτῶν τοῦ μισῆσαι τὸν λαὸν αὐτοῦ τοῦ δολιοῦσθαι ἐν τοῖς δούλοις αὐτοῦ
- 26 Se sou li gwo batiman yo ap pwonmennen. Gwo bèt lannmè ou te fè a, levyatan an, ap jwe ladan l'.
There go the ships; there is that great beast, which you have made as a plaything.
ἐξαπέστειλεν μουσῆν τὸν δοῦλον αὐτοῦ ααρων ὃν ἐξελέξατο αὐτόν
- 27 Se sou ou tout bèt sa yo konte, pou ou ba yo manje lè yo bezwen.
All of them are waiting for you, to give them their food in its time.
ἔθετο ἐν αὐτοῖς τοὺς λόγους τῶν σημείων αὐτοῦ καὶ τῶν τεράτων ἐν γῆ χαμι
- 28 Ou ba yo manje, yo manje. Ou louvri men ou, yo manje plen vant yo.
They take what you give them; they are full of the good things which come from your open hand.
ἐξαπέστειλεν σκότος καὶ ἐσκότασεν καὶ παρεπίκραναν τοὺς λόγους αὐτοῦ
- 29 Vire ou vire do ou, yo pran tranble. Lè ou wete souf yo, yo mouri frèt, yo tounen nan pousyè kote yo te soti a.
If your face is veiled, they are troubled; when you take away their breath, they come to an end, and go back to the dust.
μετέστρεψεν τὰ ὄματα αὐτῶν εἰς αἶμα καὶ ἀπέκτεινεν τοὺς ἰχθύας αὐτῶν
- 30 Men, lè ou souffle souf ou, ou bay lavi ankò. Konsa, ou bay latè yon lòt figi.
If you send out your spirit, they are given life; you make new the face of the earth.
ἐξῆρψεν ἡ γῆ αὐτῶν βατράχους ἐν τοῖς ταμείοις τῶν βασιλείων αὐτῶν

- 31 ¶ Se pou bèl pouwa Seyè a rete jan l' ye a pou tout tan. Se pou Seyè a kontan ak tou sa li fè.
Let the glory of the Lord be for ever; let the Lord have joy in his works:
 εἶπεν καὶ ἦλθεν κύνόμια καὶ σκνίπες ἐν πᾶσι τοῖς ὀρίοις αὐτῶν
- 32 Li gade latè, latè pran tranble. Li manyen mòn yo, mòn yo pran fè lafimen.
At whose look the earth is shaking; at whose touch the mountains send out smoke.
 ἔθετο τὰς βροχὰς αὐτῶν χάλαζαν πῦρ καταφλέγον ἐν τῇ γῆ αὐτῶν
- 33 M'ap pase tout lavi m' ap chante pou Seyè a. M'ap fè lwanj Bondye pandan tout tan m'ap viv la.
I will make songs to the Lord all my life; I will make melody to my God while I have my being.
 καὶ ἐπάταξεν τὰς ἀμπέλους αὐτῶν καὶ τὰς συκᾶς αὐτῶν καὶ συνέτριψεν πᾶν ξύλον ὀρίου αὐτῶν
- 34 Mwen ta swete pawòl mwen fè l' plezi, paske se li ki fè kè m' kontan.
Let my thoughts be sweet to him: I will be glad in the Lord.
 εἶπεν καὶ ἦλθεν ἀκρις καὶ βροῦχος οὗ οὐκ ἦν ἀριθμός
- 35 Se pou moun k'ap fè sa ki mal yo disparèt sou latè. Se pou pa gen mechan ankò! Kite m' di Seyè a mèsi! Lwanj pou Seyè a!
Let sinners be cut off from the earth, and let all evil-doers come to an end. Give praise to the Lord, O my soul. Give praise to the Lord.
 καὶ κατέφαγεν πάντα τὸν χόρτον ἐν τῇ γῆ αὐτῶν καὶ κατέφαγεν τὸν καρπὸν τῆς γῆς αὐτῶν
- 1 ¶ Lwanj pou Seyè a! Fè konnen jan li gen pouwa! Fè nasyon yo konnen sa li fè!
O give praise to the Lord; give honour to his name, talking of his doings among the peoples.
 ἀλληλουια ἐξομολογεῖσθε τῷ κυρίῳ ὅτι χρηστός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 2 Chante pou li! Fè lwanj li! Rakonte tout mèvèy li te fè yo!
Let your voice be sounding in songs and melody; let all your thoughts be of the wonder of his works.
 τίς λαλήσει τὰς δυναστείας τοῦ κυρίου ἀκουστάς ποιήσει πάσας τὰς αἰνέσεις αὐτοῦ
- 3 Fè kè nou kontan paske se moun pa l' nou ye. Wi, se pou tout moun k'ap sèvi Seyè a fè fèt!
Have glory in his holy name; let the hearts of those who are searching after the Lord be glad.
 μακάριοι οἱ φυλάσσοντες κρίσιν καὶ ποιοῦντες δικαιοσύνην ἐν παντὶ καιρῷ
- 4 Ale jwenn Seyè a pou l' ka ede nou, toujou chache rete devan li.
Let your search be for the Lord and for his strength; let your hearts ever be turned to him.
 μνήσθητι ἡμῶν κύριε ἐν τῇ εὐδοκίᾳ τοῦ λαοῦ σου ἐπίσκεψαι ἡμᾶς ἐν τῷ σωτηρίῳ σου
- 5 -(we vèsè pwochen)
Keep in mind the great works which he has done; his wonders, and the decisions of his mouth;
 τοῦ ἰδεῖν ἐν τῇ χρηστότητι τῶν ἐκλεκτῶν σου τοῦ εὐφρανθῆναι ἐν τῇ εὐφροσύνῃ τοῦ ἔθνους σου τοῦ ἐπαινέσθαι μετὰ τῆς κληρονομίας σου
- 6 Nou menm, pitit pitit Abraram, sèvitè Bondye, nou menm, pitit pitit Jakòb yo, nou menm Bondye chwazi, chonje mirak ak mèvèy li te fè. Chonje jijman ki te soti nan bouch li!
O you seed of Abraham, his servant, you children of Jacob, his loved ones.
 ἡμάρτομεν μετὰ τῶν πατέρων ἡμῶν ἠνομήσαμεν ἠδικήσαμεν
- 7 Seyè a se Bondye nou li ye. Lè li pase yon lòd se pou tout latè.
He is the Lord our God: he is judge of all the earth.
 οἱ πατέρες ἡμῶν ἐν αἰγύπτῳ οὐ συνῆκαν τὰ θαυμάσιά σου οὐκ ἐμνήσθησαν τοῦ πλήθους τοῦ ἔλέους σου καὶ παρεπύκρναν ἀναβαίνοντες ἐν τῇ ἐρυθρᾷ θαλάσῃ
- 8 ¶ -(we vèsè pwochen)
He has kept his agreement in mind for ever, the word which he gave for a thousand generations;
 καὶ ἔσωσεν αὐτοὺς ἕνεκεν τοῦ ὀνόματος αὐτοῦ τοῦ γνωρίσαι τὴν δυναστείαν αὐτοῦ
- 9 L'ap toujou chonje kontra li te pase ak Abraram. L'ap kenbe pwomès li, pwomès li fè Izarak la pou tout tan tout tan.
The agreement which he made with Abraham, and his oath to Isaac;
 καὶ ἐπετίμησεν τῇ ἐρυθρᾷ θαλάσῃ καὶ ἐξηράνθη καὶ ὠδήγησεν αὐτοὺς ἐν ἄβύσσῳ ὡς ἐν ἐρήμῳ

- 10 Sa li te pwomèt Abraram lan, li fè l' tounen yon lwa pou pitit Jakòb yo, yon kontra ak pèp Izrayèl la pou tout tan.
And he gave it to Jacob for a law, and to Israel for an eternal agreement;
καὶ ἔσωσεν αὐτοὺς ἐκ χειρὸς μισούντων καὶ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθροῦ
- 11 Li te di: -M'ap ba ou peyi Kanaran an pou pòsyon ki rele ou pa ou nan byen m' yo.
Saying, To you will I give the land of Canaan, the measured line of your heritage:
καὶ ἐκάλυψεν ὕδωρ τοὺς θλίβοντας αὐτούς εἰς ἐξ αὐτῶν οὐχ ὑπελείφθη
- 12 Lè sa a, pèp Bondye a pa t' anpil, yo te sèlman yon ti ponyen moun, yo te tankou etranje toujou nan peyi a.
When they were still small in number, and strange in the land;
καὶ ἐπίστευσαν ἐν τοῖς λόγοις αὐτοῦ καὶ ἦσαν τὴν αἴνεσιν αὐτοῦ
- 13 Yo t'ap mache ale vini nan tout nasyon yo, yo t'ap soti nan yon peyi ale nan yon lòt.
When they went about from one nation to another, and from one kingdom to another people.
ἐτάχυναν ἐπελάθοντο τῶν ἔργων αὐτοῦ οὐχ ὑπέμειναν τὴν βουλὴν αὐτοῦ
- 14 Men, li pa t' kite pesonn maltrete yo. Li te menm rive pini anpil wa poutèt yo.
He would not let anyone do them wrong; he even kept back kings because of them,
καὶ ἐπεθύμησαν ἐπιθυμίαν ἐν τῇ ἐρήμῳ καὶ ἐπείρασαν τὸν θεὸν ἐν ἀνδρῶ
- 15 Li te di: Piga nou manyen moun mwen chwazi yo. Piga nou fè pwofèt mwen yo anyen.
Saying, Put not your hand on those who have been marked with my holy oil, and do my prophets no wrong.
καὶ ἔδωκεν αὐτοῖς τὸ αἶτημα αὐτῶν καὶ ἐξαπέστειλεν πλησμονὴν εἰς τὰς ψυχὰς αὐτῶν
- 16 Lè Seyè a te voye yon grangou sou peyi yo a, lè li te koupe tout viv yo,
And he took away all food from the land, so that the people were without bread.
καὶ παρώργισαν μουσῆν ἐν τῇ παρεμβολῇ καὶ ααρων τὸν ἅγιον κυρίου
- 17 li te voye Jozèf devan yo, menm Jozèf yo te vann tankou esklav la.
He sent a man before them, even Joseph, who was given as a servant for a price:
ἠνοίχθη ἡ γῆ καὶ κατέπιεν δαθὰ καὶ ἐκάλυψεν ἐπὶ τὴν συναγωγὴν αβιρων
- 18 Yo te mete pye l' nan sèp, yo te pase yon chenn nan kou li,
His feet were fixed in chains; his neck was put in iron bands;
καὶ ἐξεκαύθη πῦρ ἐν τῇ συναγωγῇ αὐτῶν φλόξ κατέφλεξεν ἁμαρτωλοὺς
- 19 jouk sa li te di a te rive vre. Konsa, pawòl Seyè a te fè wè se Jozèf ki te gen rezon.
Till the time when his word came true; he was tested by the word of the Lord.
καὶ ἐποίησαν μῶσχοι ἐν χωρηβ καὶ προσεκύνησαν τῷ γλυπτῷ
- 20 Wa peyi Lejip la te wete l' nan chenn yo, chèf nasyon yo te fè lage l'.
The king sent men to take off his chains; even the ruler of the people, who let him go free.
καὶ ἠλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοίωματι μῶσχοι ἔσθοντος χόρτον
- 21 Li mete l' chèf sou tout moun lakay li, li mete l' pou l' gouvènènan tout peyi a.
He made him lord of his house, and ruler over everything he had;
ἐπελάθοντο τοῦ θεοῦ τοῦ σφύζοντος αὐτούς τοῦ ποιήσαντος μέγαρα ἐν αἰγύπτῳ
- 22 Li ba li kat blanch sou tout chèf yo, li ba li otorite pou l' moutre notab yo sa pou yo fè.
To give his chiefs teaching at his pleasure, and so that his law-givers might get wisdom from him.
θαυμαστὰ ἐν γῆ χαμ φοβερὰ ἐπὶ θαλάσσης ἐρυθρᾶς
- 23 Apre sa, Jakòb te desann nan peyi Lejip ansanm ak tout pitit li yo. Li pase kèk tan nan peyi pitit Kam yo.
Then Israel came into Egypt, and Jacob was living in the land of Ham.
καὶ εἶπεν τοῦ ἐξολεθρεῦσαι αὐτούς εἰ μὴ μουσῆς ὁ ἐκλεκτὸς αὐτοῦ ἔστη ἐν τῇ θραύσει ἐνώπιον αὐτοῦ τοῦ ἀποστρέψαι τὴν ὀργὴν αὐτοῦ τοῦ μὴ ἐξολεθρεῦσαι

- 24 Seyè a te fè pèp li a peple anpil. Li te fè l' vin pi fò pase lènmi l' yo.
And his people were greatly increased, and became stronger than those who were against them.
 και ἐξουδένωσαν γῆν ἐπιθυμητὴν οὐκ ἐπίστευσαν τῷ λόγῳ αὐτοῦ
- 25 ¶ Li fè moun peyi Lejip yo rayi pèp li a: Yo aji mal ak li, yo twonpe li.
Their hearts were turned to hate against his people, so that they made secret designs against them.
 και ἐγόγγυσαν ἐν τοῖς σκηνώμασιν αὐτῶν οὐκ εἰσήκουσαν τῆς φωνῆς κυρίου
- 26 Lè sa a, li voye Moyiz, yon moun ki t'ap sèvi l', ansanm ak Arawon, yon moun li te chwazi.
He sent Moses, his servant, and Aaron, the man of his selection.
 και ἐπῆρεν τὴν χεῖρα αὐτοῦ αὐτοῖς τοῦ καταβαλεῖν αὐτοὺς ἐν τῇ ἐρήμῳ
- 27 Avèk pouwva li, yo te fè mèvèy nan peyi pitit Kam yo. Yo te fè anpil mirak nan peyi Lejip.
He let his signs be seen among the people, and his wonders in the land of Ham.
 και τοῦ καταβαλεῖν τὸ σπέρμα αὐτῶν ἐν τοῖς ἔθνεσιν και διασκορπίσαι αὐτοὺς ἐν ταῖς χώρας
- 28 Li voye fènwa kouvri tout peyi a. Men, moun peyi Lejip yo pa t' koute sa l' te di yo.
He sent black night and made it dark; and they did not go against his word.
 και ἐτελέσθησαν τῷ βεελφεγῶρ και ἔφαγον θυσίας νεκρῶν
- 29 Li fè dlo larivyè yo tounen san, li touye tout pwason ladan yo.
At his word their waters were turned to blood, and he sent death on all their fish.
 και παρώξυναν αὐτὸν ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν και ἐπληθύνθη ἐν αὐτοῖς ἡ πτώσις
- 30 Krapo te pran tout peyi a pou yo, yo te rive jouk anndan kay wa a.
Their land was full of frogs, even in the rooms of the king.
 και ἔστη φινεες και ἐξιλιάσατο και ἐκόπασεν ἡ θραύσις
- 31 Bondye annik pale, mouchavè ak vèmin parèt, yo kouvri tout peyi a.
He gave the word, and there came the dog-fly, and insects over all the land.
 και ἐλογίσθη αὐτῷ εἰς δικαιοσύνην εἰς γενεὰν και γενεὰν ἕως τοῦ αἰῶνος
- 32 Li pa ba yo lapli, li voye lagrèl pito ak kout zèklè sou peyi a.
He gave them ice for rain, and flaming fire in their land.
 και παρώργισαν αὐτὸν ἐφ' ὕδατος ἀντιλογίας και ἐκακώθη μουσῆς δι' αὐτούς
- 33 Li te detwi tout pye rezen ak tout pye figfrans yo. Li jete tout pyebwa nan peyi a atè.
He gave their vines and their fig-trees to destruction, and the trees of their land were broken down.
 ὅτι παρεπύκρναν τὸ πνεῦμα αὐτοῦ και διέστειλεν ἐν τοῖς χεῖλεσιν αὐτοῦ
- 34 Bondye annik pale, chwalbwa parèt, chini vide an kantite.
At his word the locusts came, and young locusts more than might be numbered,
 οὐκ ἐξωλέθρευσαν τὰ ἔθνη ἃ εἶπεν κύριος αὐτοῖς
- 35 Yo devore tout ti plant nan peyi a, yo manje tout rekòt nan jaden yo.
And put an end to all the plants of their land, taking all the fruit of the earth for food.
 και ἐμίγησαν ἐν τοῖς ἔθνεσιν και ἔμαθον τὰ ἔργα αὐτῶν
- 36 Bondye touye premye pitit gason nan tout fanmi nan peyi Lejip la. Wi, li touye tout premye pitit gason yo.
He put to death the first child of every family in the land, the first-fruits of their strength.
 και ἐδοῦλευσαν τοῖς γλυπτοῖς αὐτῶν και ἐγενήθη αὐτοῖς εἰς σκάνδαλον
- 37 Apre sa, li fè pèp Izrayèl la pati avèk kantite lò ak ajan. Anyen pa t' rive yo yonn menm.
He took his people out with silver and gold: there was not one feeble person among them.
 και ἔθυσαν τοὺς υἱοὺς αὐτῶν και τὰς θυγατέρας αὐτῶν τοῖς δαιμονίοις

- 38 Moun peyi Lejip yo te fè fèt lè yo pati paske yo te pè anpil.
Egypt was glad when they went; for the fear of them had come down on them.
καὶ ἐξέγεαν αἶμα ἄθῳν αἶμα υἰῶν αὐτῶν καὶ θυγατέρον ὧν ἔθυσαν τοῖς γλοπτοῖς χανααν καὶ ἐφονοκτονήθη ἡ γῆ ἐν τοῖς αἵμασιν
- 39 Seyè a mete yon nwaj pou pwoteje yo lajounen, yon dife pou klere yo lamwit.
A cloud was stretched over them for a cover; and he sent fire to give light in the night.
καὶ ἐμιάνη ἐν τοῖς ἔργοις αὐτῶν καὶ ἐπὶ ἔθνευσε ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν
- 40 Yo mande l' vyann, li ba yo zòtolan. Li ba yo pen ki soti nan syèl pou plen vant yo.
At the people's request he sent birds, and gave them the bread of heaven for food.
καὶ ὠργίσθη θυμῷ κύριος ἐπὶ τὸν λαὸν αὐτοῦ καὶ ἐβδελύξατο τὴν κληρονομίαν αὐτοῦ
- 41 Li fann yon gwo wòch, sous dlo pete, dlo pran koule nan dezè a tankou larivyè.
His hand made the rock open, and the waters came streaming out; they went down through the dry places like a river.
καὶ παρέδωκεν αὐτοὺς εἰς χεῖρας ἔθνῶν καὶ ἐκυρίευσαν αὐτῶν οἱ μισοῦντες αὐτούς
- 42 Li te chonje pwomès li te fè a, pawòl li te bay Abraram, sèvitè l' la.
For he kept in mind his holy word, and Abraham, his servant.
καὶ ἔθλιψαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν καὶ ἐταπεινώθησαν ὑπὸ τὰς χεῖρας αὐτῶν
- 43 Se konsa li te fè pèp li a soti ak kè kontan, li te fè pèp li te chwazi a rele sitèlman yo te kontan.
And he took his people out with joy, the men of his selection with glad cries:
πλεονάκις ἐρρύσατο αὐτούς αὐτοὶ δὲ παρεπύκρναν αὐτὸν ἐν τῇ βουλῇ αὐτῶν καὶ ἐταπεινώθησαν ἐν ταῖς ἀνομίαις αὐτῶν
- 44 Li ba yo tè lòt nasyon yo, li kite yo ranmase rekòt jaden lòt moun,
And gave them the lands of the nations; and they took the work of the peoples for a heritage;
καὶ εἶδεν ἐν τῷ θλίβεσθαι αὐτοὺς ἐν τῷ αὐτὸν εἰσακοῦσαι τῆς δεήσεως αὐτῶν
- 45 pou pèp li a te ka kenbe lòd li yo, pou yo te ka obeyi kòmandman li yo. Lwanj pou Seyè a!
So that they might keep his orders, and be true to his laws. Give praise to the Lord.
καὶ ἐμνήσθη τῆς διαθήκης αὐτοῦ καὶ μετεμελήθη κατὰ τὸ πλῆθος τοῦ ἔλεους αὐτοῦ
- 1 ¶ Lwanj pou Seyè a! Wi, lwanj pou Seyè a paske li bon: li p'ap janm sispann renmen nou.
Let the Lord be praised. O give praise to the Lord, for he is good: for his mercy is unchanging for ever.
ἀλληλουια ἐξομολογεῖσθε τῷ κυρίῳ ὅτι χρηστός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 2 Kì moun ki ka rakonte tout gwo bagay Seyè a fè? Kì moun ki ka fin fè lwanj li?
Who is able to give an account of the great acts of the Lord, or to make clear all his praise?
εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου οὓς ἐλυτρώσατο ἐκ χειρὸς ἐχθροῦ
- 3 Ala bon sa bon pou moun ki fè sa Bondye mande l' fè, ki toujou ap fè sa ki dwat devan li!
Happy are they whose decisions are upright, and he who does righteousness at all times.
ἐκ τῶν χωρῶν συνήγαγεν αὐτοὺς ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ θαλάσσης
- 4 Seyè, jan ou gen kè sansib pou pèp ou a, pa bliye m'. Pa bliye m', lè w'ap vin delivre yo.
Keep me in mind, O Lord, when you are good to your people; O let your salvation come to me;
ἐπλανήθησαν ἐν τῇ ἐρήμῳ ἐν ἀνδρῶ ὁδὸν πόλεως κατοικητηρίου οὐχ εὔρον
- 5 Konsa, m'a wè jan moun ou chwazi yo alèz. M'a fè kè m' kontan ansanm ak pèp ou a. M'a pran plezi m' ansanm ak moun ki pou ou yo.
So that I may see the well-being of the people of your selection, and have a part in the joy of your nation, and take pride in your heritage.
πεινῶντες καὶ διψῶντες ἡ ψυχὴ αὐτῶν ἐν αὐτοῖς ἐξέλιπεν
- 6 ¶ Tankou zansèt nou yo, nou te peche, nou te fè mechanste, nou te fè sa ki mal.
We are sinners like our fathers, we have done wrong, our acts are evil.
καὶ ἐκέκραξαν πρὸς κύριον ἐν τῷ θλίβεσθαι αὐτούς καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἐρρύσατο αὐτούς

- 7 Lè zansèt nou yo te nan peyi Lejip, yo pa t' konprann mirak ou te fè pou yo. Yo te bliye jan ou te renmen yo, yo leve dèyè Bondye ki gen tout pouvwa a, lè yo te bò Lanmè Wouj la.
Our fathers did not give thought to your wonders in Egypt; they did not keep in memory the great number of your mercies, but gave you cause for wrath at the sea, even at the Red Sea.
καὶ ὠδήγησεν αὐτοὺς εἰς ὄδον εὐθείαν τοῦ πορευθῆναι εἰς πόλιν κατοικητηρίου
- 8 Men, li te sove yo pou sa sèvi yon lwanj pou li, pou l' moutre jan li gen pouvwa.
But he was their saviour because of his name, so that men might see his great power.
ἐξομολογήσασθωσαν τῷ κυρίῳ τὰ ἔλεη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων
- 9 Li te pase Lanmè Wouj la lòd, lanmè a cheche. Li fè pèp li mache nan fon lanmè a tankou si se te nan yon dezè.
By his word the Red Sea was made dry: and he took them through the deep waters as through the waste land.
ὅτι ἐχόρτασεν ψυχὴν κενὴν καὶ ψυχὴν πεινώσαν ἐνέπλησεν ἀγαθῶν
- 10 Li sove yo anba men moun ki te rayi yo, li delivre yo anba men lènmi yo.
And he took them safely out of the hands of their haters, and kept them from the attacks of those who were against them.
καθημένους ἐν σκότει καὶ σκιᾷ θανάτου πεπεδημένους ἐν πτωχείᾳ καὶ σιδήρῳ
- 11 Dlo a neye tout lènmi yo. Pa gen yonn ki chape.
And the waters went over their haters; all of them came to an end.
ὅτι παρεπύκρναν τὰ λόγια τοῦ θεοῦ καὶ τὴν βουλὴν τοῦ ὑψίστου παρῶζυναν
- 12 Se lè sa a pèp li a vin kwè sa l' te di a, yo chante pou fè lwanj li.
Then they had faith in his words; they gave him songs of praise.
καὶ ἐταπεινώθη ἐν κόποις ἡ καρδία αὐτῶν ἠσθένησαν καὶ οὐκ ἦν ὁ βοηθῶν
- 13 ¶ Men, lamenm, yo bliye sa l' te fè pou yo. Yo pa t' tann li fin fè pou yo sa l' te gen nan lide l'.
But their memory of his works was short; not waiting to be guided by him,
καὶ ἐκέκραζαν πρὸς κύριον ἐν τῷ θλίβεσθαι αὐτούς καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἔσωσεν αὐτούς
- 14 Yo kite lanvi pran pye sou yo nan dezè a, yo t'ap gade ki bò Bondye ye ak yo.
They gave way to their evil desires in the waste land, and put God to the test in the dry places.
καὶ ἐξήγαγεν αὐτοὺς ἐκ σκότους καὶ σκιάς θανάτου καὶ τοὺς δεσμοὺς αὐτῶν διέρρηξεν
- 15 Se konsa, Bondye ba yo sa yo te mande l' la. Men, li voye yon move maladi sou yo pou touye yo.
And he gave them their request, but sent a wasting disease into their souls.
ἐξομολογήσασθωσαν τῷ κυρίῳ τὰ ἔλεη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων
- 16 Antan yo la nan dezè a yo te rayi sò Moyiz ak sò Arawon, sèvitè Bondye te chwazi a.
They were full of envy against Moses among the tents, and against Aaron, the holy one of the Lord.
ὅτι συνέτριπεν πύλας χαλκᾶς καὶ μογλοὺς σιδηροῦς συνέκλασεν
- 17 Se konsa latè a fann, li vale Datan, li fèmen sou Abiram ansanm ak tout moun ki te fè bann ak li yo.
The earth opening put an end to Dathan, covering up Abiram and his band.
ἀντελάβετο αὐτῶν ἐξ ὁδοῦ ἀνομίας αὐτῶν διὰ γὰρ τὰς ἀνομίας αὐτῶν ἐταπεινώθησαν
- 18 Dife grennen sou tout bann lan, li boule tout mechan yo.
And a fire was lighted among their tents; the sinners were burned up by the flames.
πᾶν βρῶμα ἐβδελύξατο ἡ ψυχὴ αὐτῶν καὶ ἤγγισαν ἕως τῶν πυλῶν τοῦ θανάτου
- 19 Lè yo te Orèb, yo fè pòtre yon ti towò bèf, yo adore zidòl yo te fè ak lò a.
They made a young ox in Horeb, and gave worship to an image of gold.
καὶ ἐκέκραζαν πρὸς κύριον ἐν τῷ θλίβεσθαι αὐτούς καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἔσωσεν αὐτούς
- 20 Yo pran lwanj ki pou Bondye a bay yon pòtre bèf ki manje zèb.
And their glory was changed into the image of an ox, whose food is grass.
ἀπέστειλεν τὸν λόγον αὐτοῦ καὶ ἰάσατο αὐτούς καὶ ἐρρύσατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν

- 21 Yo bliye Bondye ki te delivre yo a, avèk gwo mènèy li te fè nan peyi Lejip,
They had no memory of God their saviour, who had done great things in Egypt;
ἐξομολογήσασθωσαν τῷ κυρίῳ τὰ ἔλεη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων
- 22 mirak li te fè nan peyi Kam lan, mènèy li tè fè bò Lanmè Wouj la.
Works of wonder in the land of Ham, and things of fear by the Red Sea.
καὶ θυσάτωσαν θυσίαν αἰνέσεως καὶ ἐξαγγελιάτωσαν τὰ ἔργα αὐτοῦ ἐν ἀγαλλιάσει
- 23 Se konsa Bondye di l'ap detwi pèp li a. Men, Moyiz, moun li te chwazi a, kanpe devan li. Li mande l' pou l' pa fè kòlè jouk pou li ta detwi yo.
And he was purposing to put an end to them if Moses, his special servant, had not gone up before him, between him and his people, turning back his wrath, to keep them from destruction.
οἱ καταβαίνοντες εἰς τὴν θάλασσαν ἐν πλοίοις ποιοῦντες ἐργασίαν ἐν ὕδασι πολλοῖς
- 24 Yo pa t' vle tande pale sou peyi kote pou yo jwenn tout bon bagay la paske yo pa t' kwè pawòl Bondye.
They were disgusted with the good land; they had no belief in his word;
αὐτοὶ εἶδον τὰ ἔργα κυρίου καὶ τὰ θαυμάσια αὐτοῦ ἐν τῷ βυθῷ
- 25 Yo rete anba tant yo, y'ap bougonnen. Yo pa t' vle koute Seyè a.
Talking against him secretly in their tents, they did not give ear to the voice of the Lord.
εἶπεν καὶ ἔστη πνεῦμα καταγίδος καὶ ὑψώθη τὰ κύματα αὐτῆς
- 26 Lè sa a, Seyè a leve men l', li sèmante l'ap fè yo peri nan dezè a.
So he made an oath against them, to put an end to them in the waste land:
ἀναβαίνουσιν ἕως τῶν οὐρανῶν καὶ καταβαίνουσιν ἕως τῶν ἀβύσσων ἢ ψυχὴ αὐτῶν ἐν κακοῖς ἐτήκετο
- 27 L'ap gaye tout pitit pitit yo nan mitan lòt nasyon yo, l'ap kite yo mouri toupatou nan peyi etranje.
That their children might be mixed among the nations, and sent away into other lands.
ἐταράχθησαν ἐσαλεύθησαν ὡς ὁ μεθύων καὶ πᾶσα ἡ σοφία αὐτῶν κατεπόθη
- 28 Men, pèp Bondye a mete tèt yo ansanm pou y' al adore Baal lavil Peyò. Yo manje bèt yo te touye ofri bay mò yo.
And they were joined to Baal-peor, and took part in the offerings to the dead.
καὶ ἐκέκραζαν πρὸς κύριον ἐν τῷ θλίβεσθαι αὐτούς καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἐξήγαγεν αὐτούς
- 29 Sa te moute kolè Seyè a anpil sou yo lè li wè sa yo t'ap fè. Se poutèt sa maladi tonbe sou yo.
So they made him angry by their behaviour; and he sent disease on them.
καὶ ἐπέταξεν τῇ καταγίδι καὶ ἔστη εἰς αὐραν καὶ ἐσίγησαν τὰ κύματα αὐτῆς
- 30 Men, Fineas leve, li mete lòd, li pini koupab yo, epi pèp la geri.
Then Phinehas got up, and made prayer for them; and the disease went no farther.
καὶ εὐφράνθησαν ὅτι ἠσύχασαν καὶ ὠδήγησεν αὐτούς ἐπὶ λιμένα θελήματος αὐτῶν
- 31 Bagay sa ki rive a te fè yo bay Fineas rezon depi lè sa a pou tout tan.
And all the generations coming after him kept the memory of his righteousness for ever.
ἐξομολογήσασθωσαν τῷ κυρίῳ τὰ ἔλεη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων
- 32 Pèp la te fè Seyè a fache anpil bò sous dlo Meriba a. Sa te fè Moyiz lapenn pou yo.
They made God angry again at the waters of Meribah, so that Moses was troubled because of them;
ὕψωσάτωσαν αὐτὸν ἐν ἐκκλησίᾳ λαοῦ καὶ ἐν καθέδρᾳ πρεσβυτέρων αἰνεσάτωσαν αὐτόν
- 33 Sa te fè Moyiz sitèlman fache, li te rive fè bagay li pa t' gen dwa fè.
For they made his spirit bitter, and he said unwise things.
ἔθετο ποταμοὺς εἰς ἔρημον καὶ διεξόδους ὕδατων εἰς δίψαν
- 34 ¶ Yo pa t' detwi moun lòt nasyon yo jan Seyè a te mande yo fè a.
They did not put an end to the peoples, as the Lord had said;
γῆν καρποφόρον εἰς ἄλμην ἀπὸ κακίας τῶν κατοικοῦντων ἐν αὐτῇ

- 35 Men, okontrè, yo te marye ak yo, yo pran tout vye mès yo.
But they were joined to the nations, learning their works.
ἔθετο ἔρημον εἰς λίμνας ὑδάτων καὶ γῆν ἄνυδρον εἰς διεξόδους ὑδάτων
- 36 Yo pran adore zidòl yo. Sa tounen yon pèlen pou yo.
And they gave worship to images; which were a danger to them:
καὶ κατόκισεν ἐκεῖ πεινῶντας καὶ συνεστήσαντο πόλιν κατοικεσίας
- 37 Yo ofri pwòp pitit gason ak pwòp pitit fi yo pou touye bay zidòl yo.
They even made offerings of their sons and their daughters to evil spirits,
καὶ ἔσπειραν ἀγρούς καὶ ἐφύτευσαν ἀμπελώνας καὶ ἐποίησαν καρπὸν γενήματος
- 38 Yo touye ti inonsan sa yo, pwòp pitit gason ak pitit fi yo. Yo ofri yo bay zidòl moun peyi Kanaran yo. Se konsa yo fin derespekte tout peyi a ak san moun yo te touye.
And gave the blood of their sons and their daughters who had done no wrong, offering them to the images of Canaan; and the land was made unclean with blood.
καὶ εὐλόγησεν αὐτούς καὶ ἐπληθύνθησαν σφόδρα καὶ τὰ κτήνη αὐτῶν οὐκ ἐσμίκρυνεν
- 39 Avèk sa yo t'ap fè a, yo avili tèt yo, yo vire do bay Bondye.
So they became unclean through their works, going after their evil desires.
καὶ ὀλιγόθησαν καὶ ἐκακώθησαν ἀπὸ θλίψεως κακῶν καὶ ὀδύνης
- 40 Seyè a te fache anpil sou pèp li a. Li te degoute ak pitit li yo.
Then the wrath of the Lord was burning against his people, and he was angry with his heritage.
ἐξεχύθη ἐξουδένωσης ἐπ' ἄρχοντας καὶ ἐπλάνησεν αὐτούς ἐν ἀβάτῳ καὶ οὐχ ὀδοῦ
- 41 Li lage yo nan men moun lòt nasyon yo. Moun ki te rayi yo mete pye sou kou yo.
And he gave them into the hands of the nations; and they were ruled by their haters.
καὶ ἐβοήθησεν πένητι ἐκ πτωχείας καὶ ἔθετο ὡς πρόβατα πατριάς
- 42 Lènmi yo t'ap peze yo, yo te soumèt yo nèt anba men yo.
By them they were crushed, and made low under their hands.
ὄφονται εὐθεῖς καὶ εὐφρανθήσονται καὶ πᾶσα ἀνομία ἐμφράζει τὸ στόμα αὐτῆς
- 43 Seyè a te delivre pèp li a anpil fwa. Men, yo te pito revòlte kont li, yo te tonbe pi mal nan fè peche.
Again and again he made them free; but their hearts were turned against his purpose, and they were overcome by their sins.
τίς σοφός καὶ φυλάξει ταῦτα καὶ συνήσουσιν τὰ ἔλεη τοῦ κυρίου
- 1 ¶ Lwanj pou Seyè a paske li bon! Li p'ap janm sispann renmen nou!
O give praise to the Lord, for he is good: for his mercy is unchanging for ever.
ὦδὴ ψαλμοῦ τῷ δαυιδ
- 2 Wi, moun Seyè a delivre, se sa pou yo di! Li te delivre yo anba men lènmi yo,
Let those whose cause the Lord has taken up say so, his people whom he has taken out of the hands of their haters;
ἐτοιμία ἢ καρδία μου ὁ θεός ἐτοιμία ἢ καρδία μου ἕσομαι καὶ ψαλῶ ἐν τῇ δόξῃ μου
- 3 li mennen yo tounen soti nan mitan lòt nasyon yo ki sou bò solèy leve ak sou bò solèy kouche, ki sou bò nò ak sou bò sid.
Making them come together out of all the lands, from the east and from the west, from the north and from the south.
ἐξεγέρθητι ψαλτήριον καὶ κιθάρα ἐξεγερθήσομαι ὄρθρον
- 4 Yo t'ap moute desann nan dezè a, kote ki pa gen moun rete a. Yo pa t' kapab jwenn chemen pou ale nan yon vil pou yo rete.
They were wandering in the waste places; they saw no way to a resting-place.
ἐξομολογήσομαί σοι ἐν λαοῖς κύριε καὶ ψαλῶ σοι ἐν ἔθνεσιν
- 5 Yo t'ap mouri grangou. Swaf dlo t'ap touye yo. Yo santi yo pa t' kapab ankò.
Their souls became feeble for need of food and drink.
ὅτι μέγα ἐπάνω τῶν οὐρανῶν τὸ ἔλεός σου καὶ ἔως τῶν νεφελῶν ἡ ἀλήθειά σου

- 6 Anba tout tray sa yo, yo rele nan pye Seyè a. Li wete yo nan lafliksyon sa a.
Then they sent up their cry to the Lord in their sorrow, and he gave them salvation out of all their troubles;
ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ θεός και ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου
- 7 Li kondi yo sou yon chemen ki pou mennen yo dirèk dirèk nan yon vil kote moun rete.
Guiding them in the right way, so that they might come into the town of their resting-place.
ὅπως ἂν ῥυσθῶσιν οἱ ἀγαπητοὶ σου σώσον τῆ δεξιᾷ σου και ἐπάκουσόν μου
- 8 Se pou yo di Seyè a mèsi pou jan li pa janm sispann renmen yo, pou bèl bagay li fè pou moun.
Let men give praise to the Lord for his mercy, and for the wonders which he does for the children of men!
ὁ θεός ἐλάλησεν ἐν τῷ ἀγίῳ αὐτοῦ ὑψωθήσομαι και διαμεριῶ σικιμα και τὴν κοιλάδα τῶν σκινηῶν διαμετρήσω
- 9 Li bay moun ki te swaf dlo kont dlo pou yo bwè. Li bay moun ki t'ap mouri grangou anpil bon bagay pou yo manje.
He gives its desire to the unresting soul, so that it is full of good things.
ἐμός ἐστιν γαλααδ και ἐμός ἐστιν μανασση και εφραϊμ ἀντίλημψις τῆς κεφαλῆς μου ιουδας βασιλεύς μου
- 10 ¶ Gen ladan yo ki te rete kote ki te fè nwa a, kote lavi yo te an danje anpil. Yo te prizonnye, yo t'ap soufri anba chenn,
Those who were in the dark, in the black night, in chains of sorrow and iron;
μοαβ λέβης τῆς ἐλπίδος μου ἐπὶ τὴν ιδουμαϊαν ἐκτενω τὸ ὑπόδημά μου ἐμοὶ ἀλλόφουλοι ὑπετάγησαν
- 11 paske yo te derefize obeyi kòmandman Bondye ki anwo nan syèl la. Yo pa t' okipe konsèy Bondye te ba yo.
Because they went against the words of God, and gave no thought to the laws of the Most High:
τίς ἀπάξει με εἰς πόλιν περιοχῆς τίς ὀδηγήσει με ἕως τῆς ιδουμαϊας
- 12 Li te kraze kouraj yo anba travay di. Yo tonbe atè. pa t' gen pesonn pou ba yo men.
So that he made their hearts weighted down with grief; they were falling, and had no helper.
οὐχι σύ ὁ θεός ὁ ἀπωσάμενος ἡμᾶς και οὐκ ἐξελεύσῃ ὁ θεός ἐν ταῖς δυνάμεσιν ἡμῶν
- 13 Anba tout tray sa yo, yo rele nan pye Seyè a. Li wete yo nan lafliksyon sa a.
Then they sent up their cry to the Lord in their sorrow, and he gave them salvation out of all their troubles.
δοξ ἡμῖν βοήθειαν ἐκ θλίψεως και ματαῖα σωτηρία ἀνθρώπου
- 14 Li fè yo soti kote ki fè nwa a. Li kase chenn ki te mare yo.
He took them out of the dark and the black night, and all their chains were broken.
ἐν τῷ θεῷ ποιήσομεν δύναμιν και αὐτὸς ἐξουθενώσει τοὺς ἐχθροὺς ἡμῶν
- 1 ¶ (108:1) Se yon chante David. (108:2) Mwen pare, Bondye. Mwen pral chante, mwen pral fè lwanj ou ak tout kè mwen.
<A Song. A Psalm. Of David.>\
- 2 (108:3) M'ap pran gita mwen, m'ap pran bandjo mwen, mwen pral fè solèy leve!3 (108:4) Seyè, m'a fè lwanj ou nan mitan pèp yo! M'a chante pou ou nan mitan tout nasyon yo!
¶108:1¶O God, my heart is fixed; I will make songs and melody, even with my glory.
ὅτι στόμα ἁμαρτωλοῦ και στόμα δολιου ἐπ' ἐμὲ ἠνοίχθη ἐλάλησαν κατ' ἐμοῦ γλώσση δολία
- 4 (108:5) Ou renmen nou anpil anpil, ou toujou kenbe pawòl ou.
¶108:3¶I will give you praise, O Lord, among the peoples; I will make melody to you among the nations.
ἀντι τοῦ ἀγαπᾶν με ἐνδιέβαλλον με ἐγὼ δὲ προσευχόμεν
- 5 (108:6) Bondye, fè wè nan syèl la jan ou gen pouwva! Fè yo wè pouwva ou sou tout latè!
¶108:4¶For your mercy is higher than the heavens: and your unchanging faith than the clouds.
και ἔθεντο κατ' ἐμοῦ κακὰ ἀντι ἀγαθῶν και μῖσος ἀντι τῆς ἀγαπήσεώς μου
- 6 ¶ (108:7) Delivre nou ak pouwva ou! Reponn nou lè nou lapriyè nan pye ou, pou moun ou renmen anpil yo ka jwenn delivrans.
¶108:5¶Be lifted up, O God, higher than the heavens; let your glory be over all the earth.
κατάστησον ἐπ' αὐτὸν ἁμαρτωλόν και διάβολος στήτω ἐκ δεξιῶν αὐτοῦ

- 7 (108:8) Bondye rete kote ki apa pou li a, li di: -Mwen kontan anpil. Mwen pral separe lavil Sichèm. Mwen pral fè apantaj Fon Soukòt.
 \108:6\Let your right hand be stretched out for salvation, and give me an answer, so that your loved ones may be safe from danger.
 ἐν τῷ κρίνεσθαι αὐτὸν ἐξέλθοι καταδικασμένος καὶ ἡ προσευχὴ αὐτοῦ γενέσθω εἰς ἀμαρτίαν
- 8 (108:9) Peyi Galarad, se pou mwen li ye. Peyi Manase tou. M'ap fè peyi Efrayim tounen yon kas pou pwoteje tèt mwen. Peyi Jida, se baton kòmandman m' li ye.
 \108:7\This is the word of the holy God: I will be glad; I will make Shechem a heritage, measuring out the valley of Succoth.
 γεννηθήτωσαν αἱ ἡμέραι αὐτοῦ ὀλίγαι καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος
- 9 (108:10) Men, m'ap fè peyi Moab sèvi m' kivèt pou m' fè twalèt mwen. M'ap poze men m' sou peyi Edon. Peyi Filisti a menm, m'ap mache pran l' ak kè kontan.
 \108:8\Gilead is mine; Manasseh is mine; Ephraim is the strength of my head; Judah is my law-giver;
 γεννηθήτωσαν οἱ υἱοὶ αὐτοῦ ὄρφανοὶ καὶ ἡ γυνὴ αὐτοῦ χήρα
- 10 (108:11) Ki moun ki pou mennen m' nan lavil ki byen gade a? Ki moun ki pou mennen m' lavil Edon?
 \108:9\Moab is my washpot; on Edom is the resting-place of my shoe; over Philistia will I send out a glad cry.
 σαλευόμενοι μεταναστήτωσαν οἱ υἱοὶ αὐτοῦ καὶ ἐπαιτησάτωσαν ἐκβληθήτωσαν ἐκ τῶν οἰκοπέδων αὐτῶν
- 11 (108:12) Eske se pa ou menm, Bondye, ki pou fè sa pou mwen, ou menm ki te vire do ban nou, ou menm ki pa soti ansanm ak lame nou yo ankò?
 \108:10\Who will take me into the strong town? who will be my guide into Edom?
 ἐξερευνησάτω δανειστής πάντα ὅσα ὑπάρχει αὐτῷ διαρπασάτωσαν ἀλλότριοι τοὺς πόρους αὐτοῦ
- 12 (108:13) Tanpri, ede nou goumen kont lènmi nou yo, paske sekou lèzòm se pawòl nan bouch.
 \108:11\Have you not sent us away from you, O God? and you go not out with our armies.
 μὴ ὑπαρξάτω αὐτῷ ἀντιλήμπτωρ μηδὲ γεννηθήτω οἰκτίρμων τοῖς ὄρφανοῖς αὐτοῦ
- 13 (108:14) Avèk Bondye bò kote nou, n'a fè bèl bagay nan lagè. Se li menm k'ap kraze lènmi nou yo anba pye l'.
 \108:12\Give us help in our trouble; for there is no help in man.
 γεννηθήτω τὰ τέκνα αὐτοῦ εἰς ἐξολέθρευσιν ἐν γενεᾷ μὴ ἐξαλειφθήτω τὸ ὄνομα αὐτοῦ
- 1 ¶ Pou chèf sanba yo. Se yon sòm David. Bondye, m'ap fè lwanj ou! Tanpri, pa rete san ou pa di anyen.
 &l¶To the chief music-maker. Of David. A Psalm.> God of my praise, let my prayer be answered;
 τῷ δαυιδ ψαλμός εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου
- 2 Yon bann mechan ak yon bann mantò ap pale m' mal. Y'ap fè manti sou mwen.
 For the mouth of the sinner is open against me in deceit: his tongue has said false things against me.
 ῥάβδον δυνάμεώς σου ἐξαποστειλεῖ κύριος ἐκ σιων καὶ κατακυριεύει ἐν μέσῳ τῶν ἐχθρῶν σου
- 3 Kote m' pase, moun ki rayi m' yo ap pale m' mal. Y'ap fè m' lagè san mwen pa fè yo anyen.
 Words of hate are round about me; they have made war against me without cause.
 μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου ἐν ταῖς λαμπρότησιν τῶν ἁγίων ἐκ γαστρὸς πρὸ ἑωσφόρου ἐξεγέννησά σε
- 4 Mwen renmen yo, men yo menm yo pa vle wè m'. Pou mwen menm, m'ap lapriyè nan pye ou.
 For my love they give me back hate; but I have given myself to prayer.
 ὄμοσεν κύριος καὶ οὐ μεταμελήσεται σὺ εἶ ἱερὸς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν μελχισεδεκ
- 5 M'ap fè byen pou yo, yo menm y'ap fè m' mal. Mwen renmen yo, men yo menm yo rayi m'.
 They have put on me evil for good; hate in exchange for my love.
 κύριος ἐκ δεξιῶν σου συνέθλασεν ἐν ἡμέρᾳ ὀργῆς αὐτοῦ βασιλεῖς
- 6 ¶ Pran yon mechan, mete l' chèf sou lènmi m' lan. Moun ki la pou pran defans li, se li ki pou kanpe akize li.
 Put an evil man over him; and let one be placed at his right hand to say evil of him.
 κρινεῖ ἐν τοῖς ἔθνεσιν πληρώσει πτώματα συνθλάσει κεφαλὰς ἐπὶ γῆς πολλῶν
- 7 Lè yo jije l', se pou yo jwenn li koupab. Menm lapriyè l'ap fè yo, se pou yo pase pou peche.
 When he is judged, let the decision go against him; and may his prayer become sin.
 ἐκ χαιμάρρου ἐν ὁδῷ πίεται διὰ τοῦτο ὑψώσει κεφαλὴν

- 1 ¶ Se yon sòm David. Seyè a pale ak wa a, chèf mwen an, li di: -Chita la sou bò dwat mwen, jouk tan mwen fè lènmi ou yo tounen yon ti ban pou lonje pye ou.
<A Psalm. Of David.> The Lord said to my lord, Be seated at my right hand, till I put all those who are against you under your feet.
αλληλουια εξομολογήσομαι σοι κύριε ἐν ὄλῃ καρδία μου ἐν βουλῇ εὐθείων καὶ συναγωγῇ
- 2 Seyè a va fè ou dominen sou peyi ki lòt bò fwontyè peyi Siyon. Li di ou: -Gouvènèn sou tout lènmi ou yo.
The Lord will send out the rod of your strength from Zion; be king over your haters.
μεγάλα τὰ ἔργα κυρίου ἐξεζητημένα εἰς πάντα τὰ θελήματα αὐτοῦ
- 3 Jou w'ap pare pou konbat lènmi ou yo, pèp ou a va prese vin ba ou konkou. Tankou lawouze nan granmaten, jenn gason ou yo va vin jwenn ou sou mòn ki apa pou Bondye a.
Your people give themselves gladly in the day of your power; like the dew of the morning on the holy mountains is the army of your young men.
ἐξομολόγησις καὶ μεγαλοπρέπεια τὸ ἔργον αὐτοῦ καὶ ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος
- 4 Seyè a te sèmante, l'ap toujou kenbe pawòl li: -Ou se prèt pou tout tan, menm jan ak Mèlkisedèk.
The Lord has made an oath, and will not take it back. You are a priest for ever, after the order of Melchizedek.
μειάν ἐποιήσατο τῶν θαυμασίων αὐτοῦ ἐλεήμων καὶ οἰκτίρων ὁ κύριος
- 5 ¶ Seyè a kanpe sou bò dwat ou. Lè l' ankòlè l'ap krabinen wa yo.
In the day of his wrath kings will be wounded by the Lord at your right hand.
τροφήν ἔδωκεν τοῖς φοβουμένοις αὐτόν μνησθήσεται εἰς τὸν αἰῶνα διαθήκης αὐτοῦ
- 6 L'ap jije nasyon yo, l'ap anpile kadav sou kadav, l'ap kraze chèf yo toupatou sou latè.
He will be judge among the nations, the valleys will be full of dead bodies; the head over a great country will be wounded by him.
ἰσχὺν ἔργων αὐτοῦ ἀνήγγειλεν τῷ λαῷ αὐτοῦ τοῦ δοῦναι αὐτοῖς κληρονομίαν ἔθνῶν
- 7 Wa a ap bwè dlo larivyè k'ap koule bò wout la. Se poutèt sa li p'ap janm bese tèt devan lènmi l' yo.
He will take of the stream by the way; so his head will be lifted up.
ἔργα χειρῶν αὐτοῦ ἀλήθεια καὶ κρίσις πισταὶ πᾶσαι αἰ ἐντολαὶ αὐτοῦ
- 1 ¶ Lwanj pou Seyè a! M'a fè lwanj Seyè a ak tout kè m', nan mitan moun ki mache dwat yo, nan mitan pèp Bondye a lè yo reyini.
Let the Lord be praised. I will give praise to the Lord with all my heart, among the upright, and in the meeting of the people.
αλληλουια μακάριος ἀνὴρ ὁ φοβούμενος τὸν κύριον ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει σφόδρα
- 2 Bagay Seyè a fè se gwo zafè! Tout moun ki kontan wè yo ap chache konprann yo.
The works of the Lord are great, searched out by all those who have delight in them.
δυνατὸν ἐν τῇ γῆ ἔσται τὸ σπέρμα αὐτοῦ γενεὰ εὐθείων εὐλογηθήσεται
- 3 Tou sa li fè, se respè, se chapo ba. Jistis li la pou tout tan.
His work is full of honour and glory; and his righteousness is unchanging for ever.
δόξα καὶ πλοῦτος ἐν τῷ οἴκῳ αὐτοῦ καὶ ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος
- 4 Seyè a pa kite nou bliye bèl mèvèy li fè yo. Li gen pitye pou nou, li gen bon kè.
Certain for ever is the memory of his wonders: the Lord is full of pity and mercy.
ἐξανέτειλεν ἐν σκότει φῶς τοῖς εὐθέσιν ἐλεήμων καὶ οἰκτίρων καὶ δίκαιος
- 5 Li bay moun ki gen krentif pou li manje, li pa janm bliye kontra li pase ak nou an.
He has given food to his worshippers; he will keep his agreement in mind for ever.
χρηστὸς ἀνὴρ ὁ οἰκτίρων καὶ κυχρῶν οἰκονομήσει τοὺς λόγους αὐτοῦ ἐν κρίσει
- 6 ¶ Li fè pèp li wè jan li gen pounwa nan sa l'ap fè. Li ba yo tè lòt nasyon yo pou byen pa yo.
He has made clear to his people the power of his works, giving them the heritage of the nations.
ὅτι εἰς τὸν αἰῶνα οὐ σαλευθήσεται εἰς μνημόσυνον αἰώνιον ἔσται δίκαιος
- 7 L'ap kenbe pawòl li, li san patipri nan tou sa l'ap fè. Nou mèt konte sou kòmandman li yo.
The works of his hands are faith and righteousness; all his laws are unchanging.
ἀπὸ ἀκοῆς πονηρᾶς οὐ φοβηθήσεται ἐτοιμία ἢ καρδία αὐτοῦ ἐλπίζειν ἐπὶ κύριον

- 8 Yo la pou tout tan, paske se bagay ki dwat, se bagay ki vre.
They are fixed for ever and ever, they are done in faith and righteousness.
ἐστήρικται ἡ καρδία αὐτοῦ οὐ μὴ φοβηθῆ ἕως οὗ ἐπίδη ἐπὶ τοὺς ἐχθροὺς αὐτοῦ
- 9 Li delivre pèp li a, li pase ak yo yon kontra ki p'ap janm kase. Se Bondye tout bon li ye. Li merite vre pou moun pè li!
He has sent salvation to his people; he has given his word for ever: holy is his name and greatly to be feared.
ἐσκόρπισεν ἔδωκεν τοῖς πένησιν ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος τὸ κέρας αὐτοῦ ὑψωθήσεται ἐν δόξῃ
- 10 Lè ou gen krentif pou Bondye, se lè sa a ou konmanse gen bon konprann! Bondye ap bay moun ki gen krentif pou li bon jijman. Wi, se tout tan pou yo fè lwanj li.
The fear of the Lord is the best part of wisdom: all those who keep his laws are wise: his praise is eternal.
ἀμαρτωλὸς ὄψεται καὶ ὀργισθήσεται τοὺς δόνοντας αὐτοῦ βρῦξει καὶ τακήσεται ἐπιθυμία ἀμαρτωλῶν ἀπολείται
- 1 ¶ Lwanj pou Seyè a! Ala bon sa bon pou moun ki gen krentif pou Seyè a, ki pran tout plezi l' nan fè sa li mande!
Let the Lord be praised. Happy is the man who gives honour to the Lord, and has great delight in his laws.
ἀλληλουια αἰνεῖτε παῖδες κύριον αἰνεῖτε τὸ ὄνομα κυρίου
- 2 Pitit li yo va grannèg nan peyi a. Bondye ap toujou voye benediksyon sou pitit moun ki mache dwat devan li.
His seed will be strong on the earth; blessings will be on the generation of the upright.
εἴη τὸ ὄνομα κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος
- 3 Li alèz lakay li, li gen anpil richès. L'ap toujou fè sa ki dwat devan Bondye.
A store of wealth will be in his house, and his righteousness will be for ever.
ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν αἰνεῖτε τὸ ὄνομα κυρίου
- 4 Nan mitan fènwa a, yon limyè klere pou moun ki mache dwat yo, pou moun ki gen kè sansib, moun ki gen bon kè ak moun ki pa nan patipri.
For the upright there is a light shining in the dark; he is full of grace and pity.
ὑψηλὸς ἐπὶ πάντα τὰ ἔθνη ὁ κύριος ἐπὶ τοὺς οὐρανοὺς ἡ δόξα αὐτοῦ
- 5 Ala bon sa bon pou moun ki gen bon kè, pou moun ki konn prete moun, pou moun ki mennen trafik li san fè vis!
All is well for the man who is kind and gives freely to others; he will make good his cause when he is judged.
τίς ὡς κύριος ὁ θεὸς ἡμῶν ὁ ἐν ὑψηλοῖς κατοικῶν
- 6 ¶ Li p'ap janm bite. Yo p'ap janm bliye l'.
He will not ever be moved; the memory of the upright will be living for ever.
καὶ τὰ ταπεινὰ ἐφορῶν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῆ
- 7 Kè l' p'ap kase lè li pran move nouvèl. Li gen yon konfyans fèm nan Seyè a.
He will have no fear of evil news; his heart is fixed, for his hope is in the Lord.
ὁ ἐγείρων ἀπὸ γῆς πτωχὸν καὶ ἀπὸ κοπρίας ἀνυψῶν πένητα
- 8 Anyen p'ap brannen l', li pa pè anyen. Se konsa l'ap kanpe gade moun ki pa vle wè l' yo.
His heart is resting safely, he will have no fear, till he sees trouble come on his haters.
τοῦ καθῆσθαι αὐτὸν μετὰ ἀρχόντων μετὰ ἀρχόντων λαοῦ αὐτοῦ
- 9 Li bay moun ki nan nesite san gad dèyè. L'ap toujou fè sa ki dwat devan Bondye. L'ap gen pouvwa, y'ap respekte l'.
He has given with open hands to the poor; his righteousness is for ever; his horn will be lifted up with honour.
ὁ κατοικῶν στεῖραν ἐν οἴκῳ μητέρα τέκνων εὐφρανομένην
- 1 ¶ Lwanj pou Seyè a! Nou menm k'ap sèvi Seyè a, fè lwanj li!
Let the Lord be praised. O you servants of the Lord, give praise to the name of the Lord.
ἀλληλουια ἐν ἐξόδῳ ἰσραὴλ ἐξ αἰγύπτου οἴκου ἰακωβ ἐκ λαοῦ βαρβάρου
- 2 Se pou nou nonmen non l' depi koulye a epi pou tout tan tout tan.
Let blessing be on the name of the Lord, from this time and for ever.
ἐγενήθη ἰουδαία ἀγίασμα αὐτοῦ ἰσραὴλ ἐξουσία αὐτοῦ

- 3 Depi kote solèy leve jouk kote solèy kouche, se pou yo fè lwanj Seyè a!
From the coming up of the sun to its going down, the Lord's name is to be praised.
ἢ θάλασσα εἶδεν καὶ ἔφυγεν ὁ ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω
- 4 Seyè a dominen sou tout nasyon yo. Pouvw li moute pi wo pase syèl la.
The Lord is high over all nations, and his glory is higher than the heavens.
τὰ ὄρη ἐσκίρτησαν ὡσεὶ κριοὶ καὶ οἱ βουνοὶ ὡς ἀρνία προβάτων
- 5 Pa gen tankou Seyè a, Bondye nou an. Li chita anwo nèt.
Who is like the Lord our God, who is seated on high,
τί σοὶ ἐστὶν θάλασσα ὅτι ἔφυγες καὶ σοὶ ἰορδάνη ὅτι ἀνεχώρησας εἰς τὰ ὀπίσω
- 6 Li bese je l' pou l' wè sa k'ap pase nan syèl la ak sou latè a.
Looking down on the heavens, and on the earth?
τὰ ὄρη ὅτι ἐσκιρτήσατε ὡσεὶ κριοὶ καὶ οἱ βουνοὶ ὡς ἀρνία προβάτων
- 7 Li bay pòn malere a men pou fè l' leve soti nan pousyè a. Li wete l' nan mizè.
He takes the poor man out of the dust, lifting him up from his low position;
ἀπὸ προσώπου κυρίου ἐσαλεύθη ἡ γῆ ἀπὸ προσώπου τοῦ θεοῦ ἰακωβ
- 8 Li fè l' chita menm kote ak chèf yo, wi, sou menm tab ak chèf pèp li a.
To give him a place among the rulers, even with the rulers of his people.
τοῦ στρέψαντος τὴν πέτραν εἰς λίμνας ὑδάτων καὶ τὴν ἀκρότομον εἰς πηγὰς ὑδάτων
- 9 Li bay fanm ki pa ka fè pitit la yon fanmi. Li fè kè l' kontan lakay li, li ba l' pitit. Lwanj pou Seyè a!
He gives the unfertile woman a family, making her a happy mother of children. Give praise to the Lord.
μὴ ἡμῖν κύριε μὴ ἡμῖν ἀλλ' ἢ τῷ ὀνόματί σου δὸς δόξαν ἐπὶ τῷ ἐλέει σου καὶ τῇ ἀληθείᾳ σου
- 1 ¶ Lè pèp Izrayèl la te soti nan peyi Lejip, lè pitit pitit Jakòb yo te kite peyi etranje yo,
When Israel came out of Egypt, the children of Jacob from a people whose language was strange to them;
ἀλληλουῖα ἠγάπησα ὅτι εἰσακούσεται κύριος τῆς φωνῆς τῆς δεήσεώς μου
- 2 Bondye chwazi branch fanmi Jida a pou pèp li, moun Izrayèl yo pou byen pa l'.
Judah became his holy place, and Israel his kingdom.
ὅτι ἐκλινεν τὸ οὖς αὐτοῦ ἐμοὶ καὶ ἐν ταῖς ἡμέραις μου ἐπικαλέσομαι
- 3 Lè Lanmè Wouj la wè l', li pran kouri san gad dèyè. Larivyè Jouden sispann koule desann.
The sea saw it, and went in flight; Jordan was turned back.
περίεσχον με ὠδῖνες θανάτου κίνδυνοι ἕδου εὐροσάν με θλίψιν καὶ ὀδύνην εὗρον
- 4 Mòn yo sote ponpe tankou bouk kabrit, ti mòn yo sote ponpe tankou ti mouton.
The mountains were jumping like goats, and the little hills like lambs.
καὶ τὸ ὄνομα κυρίου ἐπεκαλεσάμην ὃ κύριε ῥύσαι τὴν ψυχὴν μου
- 5 Kisak pase ou, lanmè, kifè ou pran kouri konsa? Ou menm larivyè Jouden, kisak rive ou kifè ou sispann koule?
What was wrong with you, O sea, that you went in flight? O Jordan, that you were turned back?
ἐλεήμων ὁ κύριος καὶ δίκαιος καὶ ὁ θεὸς ἡμῶν ἐλεᾷ
- 6 Nou menm mòn yo, sa nou genyen pou n'ap sote ponpe konsa tankou bouk kabrit? Nou menm ti mòn yo, poukisa n'ap sote ponpe tankou ti mouton?
You mountains, why were you jumping like goats, and you little hills like lambs?
φυλάσσω τὰ νήπια ὁ κύριος ἐταπεινώθη καὶ ἔσωσέν με
- 7 Ou menm latè, tranble devan Seyè a, devan Bondye Jakòb la.
Be troubled, O earth, before the Lord, before the God of Jacob;
ἐπίστρεψον ἡ ψυχὴ μου εἰς τὴν ἀνάπαυσίν σου ὅτι κύριος ἐνηργήτησέν σε

- 8 Se li menm ki fè gwo wòch la tounen yon basen dlo, li fè wòch la tounen yon sous dlo.
Who made the rock into a water-spring, and the hard stone into a fountain.
 ὅτι ἐξείλατο τὴν ψυχὴν μου ἐκ θανάτου τοῦς ὀφθαλμοῦς μου ἀπὸ δακρῶν καὶ τοῦς πόδας μου ἀπὸ ὀλισθήματος
- 1 ¶ Non! Lwanj lan pa pou nou, Seyè! Se pa pou nou Iwanj lan ye, Seyè! Non! Se pa pou nou! Men, se pou ou menm sèl, paske ou renmen nou, paske ou toujou kenbe pawòl ou!
Not to us, O Lord, not to us, but to your name let glory be given, because of your mercy and your unchanging faith.
 ἀλληλουια ἐπίστευσα διὸ ἐλάλησα ἐγὼ δὲ ἐταπεινώθην σφόδρα
- 2 Poukisa moun lòt nasyon yo ap mande: -Kote Bondye nou an?
Why may the nations say, Where is now their God?
 ἐγὼ εἶπα ἐν τῇ ἐκστάσει μου πᾶς ἄνθρωπος ψεύστης
- 3 Bondye nou an, se nan syèl la li ye, Li fè sa l' vle.
But our God is in heaven: he has done whatever was pleasing to him.
 τί ἀνταποδώσω τῷ κυρίῳ περὶ πάντων ὧν ἀνταπέδωκέν μοι
- 4 Zidòl pa yo, se bagay ki fèt ak ajan ak lò. Se moun ki fè yo ak men yo.
Their images are silver and gold, the work of men's hands.
 ποτήριον σωτηρίου λήψομαι καὶ τὸ ὄνομα κυρίου ἐπικαλέσομαι
- 6 Yo gen zòrèy, men yo pa ka tande. Yo gen nen, men yo pa ka pran okenn sant.
They have ears, but no hearing; they have noses, but no sense of smell;
 τίμιος ἐναντίον κυρίου ὁ θάνατος τῶν ὀσίων αὐτοῦ
- 7 Yo gen men, men yo pa ka manyen anyen. Yo gen pye, men yo pa ka mache. Pa menm yon ti son pa ka soti nan gòj yo.
They have hands without feeling, and feet without power of walking; and no sound comes from their throat.
 ὦ κύριε ἐγὼ δοῦλος σός ἐγὼ δοῦλος σός καὶ υἱὸς τῆς παιδείας σου διέρρηξας τοῦς δεσμούς μου
- 8 Moun ki fè zidòl yo ansanm ak tout moun ki mete konfyans yo nan yo, se pou yo tounen tankou yo.
Those who make them are like them; and so is everyone who puts his faith in them.
 σοὶ θύσω θυσίαν αἰνέσεως
- 9 ¶ Nou menm, pèp Izrayèl la, mete konfyans nou nan Seyè a. Se li menm k'ap ede nou, se li ki tout pwoteksyon nou.
O Israel, have faith in the Lord: he is their help and their breastplate.
 τὰς εὐχὰς μου τῷ κυρίῳ ἀποδώσω ἐναντίον παντὸς τοῦ λαοῦ αὐτοῦ
- 10 Nou menm, prèt Bondye yo, mete konfyans nou nan Seyè a. Se li menm k'ap ede nou, se li ki tout pwoteksyon nou.
O house of Aaron, have faith in the Lord: he is their help and their breastplate.
 ἐν ἀβλαῖς οἴκου κυρίου ἐν μέσῳ σου ιερουσαλημ
- 1 ¶ ¶ Mwen renmen Seyè a, paske li tande mwen, li koute lapriyè mwen.
I have given my love to the Lord, because he has given ear to the voice of my cry and my prayer.
 ἀλληλουια αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη ἐπαινέσατε αὐτόν πάντες οἱ λαοὶ
- 2 Li te panche zòrèy li bò kote m' chak fwa mwen rele l'.
He has let my request come before him, and I will make my prayer to him all my days.
 ὅτι ἐκραταιώθη τὸ ἔλεος αὐτοῦ ἐφ' ἡμᾶς καὶ ἡ ἀλήθεια τοῦ κυρίου μένει εἰς τὸν αἰῶνα
- 1 ¶ ¶ Nou menm nasyon yo, fè Iwanj Seyè a! Nou menm tout pèp yo, fè Iwanj li!
Let all the nations give praise to the Lord: let all the people give him praise.
 ἀλληλουια ἐξομολογεῖσθε τῷ κυρίῳ ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 2 Paske, li renmen nou anpil anpil, l'ap toujou kenbe pawòl li. Lwanj pou Seyè a!
For great is his mercy to us, and his faith is unchanging for ever. Praise be to the Lord.
 εἰπάτω δὴ οἶκος ἰσραηλ ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

- 1 ¶ Fè Iwanj Seyè a paske li bon. Li p'ap janm sispann renmen nou!
O give praise to the Lord, for he is good: for his mercy is unchanging for ever.
αλληλουια α# αλφ μακάριοι οί ἄωμοι ἐν ὁδῷ οί πορευόμενοι ἐν νόμῳ κυρίου
- 2 Se pou pèp Izrayèl la di: -Wi, li p'ap janm sispann renmen nou!
Let Israel now say, that his mercy is unchanging for ever.
μακάριοι οί ἐξερευνῶντες τὰ μαρτύρια αὐτοῦ ἐν ὄλῃ καρδιά ἐκζητήσουσιν αὐτόν
- 3 Se pou prèt k'ap sèvi Bondye yo di: -Wi, li p'ap janm sispann renmen nou!
Let the house of Aaron now say, that his mercy is unchanging for ever.
οὐ γὰρ οί ἐργαζόμενοι τὴν ἀνομίαν ἐν ταῖς ὁδοῖς αὐτοῦ ἐπορεύθησαν
- 4 Se pou tout moun ki gen krentif pou Bondye di: -Wi, li p'ap janm sispann renmen nou!
Let all worshippers of the Lord now say, that his mercy is unchanging for ever.
σὺ ἐνετείλω τὰς ἐντολάς σου φυλάξασθαι σφόδρα
- 5 Nan tray mwen te ye a, mwen rele Seyè a, li reponn mwen, li delivre m'.
I made my prayer to the Lord in my trouble: and the Lord gave me an answer, and put me in a wide place.
ὄφελον κατευθυνθείησαν αἱ ὁδοί μου τοῦ φυλάξασθαι τὰ δικαιώματά σου
- 6 Seyè a pou mwen, mwen pa pè anyen. Kisa moun ka fè m' ?
The Lord is on my side; I will have no fear: what is man able to do to me?
τότε οὐ μὴ ἐπαισχυνθῶ ἐν τῷ με ἐπιβλέπειν ἐπὶ πάσας τὰς ἐντολάς σου
- 7 Se Seyè a k'ap ede mwen. Se konsa m'ap kanpe gade moun ki rayi m' yo.
The Lord is my great helper: I will see my desire against my haters.
ἐξομολογήσομαί σοι κύριε ἐν εὐθύτητι καρδίας ἐν τῷ μεμαθηκέναι με τὰ κρίματα τῆς δικαιοσύνης σου
- 8 Pito yon moun chache pwoteksyon anba zèl Seyè a pase pou l' mete konfyans li nan moun.
It is better to have faith in the Lord than to put one's hope in man.
τὰ δικαιώματά σου φυλάξω μὴ με ἐγκαταλίπῃς ἕως σφόδρα
- 9 Pito yon moun chache pwoteksyon anba zèl Seyè a pase pou l' konte sou chèf.
It is better to have faith in the Lord than to put one's hope in rulers.
β# βηθ ἐν τίνι κατορθώσει ὁ νεώτερος τὴν ὁδὸν αὐτοῦ ἐν τῷ φυλάσσεσθαι τοὺς λόγους σου
- 10 Tout nasyon yo te sènen m', Men, avèk pouvwa Seyè a, mwen kraze yo nèl.
All the nations have come round me; but in the name of the Lord I will have them cut down.
ἐν ὄλῃ καρδία μου ἐξεζήτησά σε μὴ ἀπόση με ἀπὸ τῶν ἐντολῶν σου
- 11 Yo te sènen m', yo te kwense m'. Men, avèk pouvwa Seyè a, mwen kraze yo nèl.
They are round me, yes, they are all about me; but in the name of the Lord I will have them cut down.
ἐν τῇ καρδίᾳ μου ἔκρωσα τὰ λόγια σου ὅπως ἂν μὴ ἀμάρτω σοι
- 12 Yo te kouvri m' tankou myèl. Men, yo mouri tankou dife nan pay. Avèk pouvwa Seyè a, mwen kraze yo nèl.
They are round me like bees; but they are put out like a fire among thorns; for in the name of the Lord I will have them cut down.
εὐλογητὸς εἶ κύριε δίδαξόν με τὰ δικαιώματά σου
- 13 Yo te ban m' yon bourad pou fè m' tonbe. Men, Seyè a te pote m' sekou.
I have been hard pushed by you, so that I might have a fall: but the Lord was my helper.
ἐν τοῖς χεῖλεσίν μου ἐξήγγειλα πάντα τὰ κρίματα τοῦ στόματός σου
- 14 Se Seyè a ki tout fòs mwen, se pou li m'ap chante. Se li menm ki delivre m'.
The Lord is my strength and my song; he has become my salvation.
ἐν τῇ ὁδῷ τῶν μαρτυρίων σου ἐτέρφθην ὡς ἐπὶ παντὶ πλούτῳ

- 15 Tande jan moun k'ap mache dwat devan Bondye yo ap rele anndan lakay yo, sitèlman yo kontan! Yo genyen batay la, yo delivre. Seyè a fè bèl bagay avèk pouvwa li.
The sound of joy and salvation is in the tents of the upright; the right hand of the Lord does works of power.
ἐν ταῖς ἐντολαῖς σου ἄδολεσχῆσω καὶ κατανοήσω τὰς ὁδοὺς σου
- 16 Pouvwa Seyè a se yon pakèt afè. Seyè a fè bèl bagay ak pouvwa li.
The right hand of the Lord is lifted up; the right hand of the Lord does works of power.
ἐν τοῖς δικαιομασίῃν σου μελετήσω οὐκ ἐπιλήσομαι τῶν λόγων σου
- 17 Non, mwen p'ap mouri. M'a viv! M'a rakonte sa Seyè a fè pou mwen.
Life and not death will be my part, and I will give out the story of the works of the Lord.
γῆ# γιμαλ ἀνταπόδος τῷ δοῦλῳ σου ζήσομαι καὶ φυλάξω τοὺς λόγους σου
- 18 Li te pini m' byen pini. Men, li pa t' touye m'.
The hand of Jah has been hard on me; but he has not given me up to death.
ἀποκάλυπον τοὺς ὀφθαλμούς μου καὶ κατανοήσω τὰ θαυμάσιά σου ἐκ τοῦ νόμου σου
- 19 ¶ Louvri pòt kay Bondye ki fè m' jistis la pou m' antre, pou m' di Seyè a mèsi.
Let the doors of righteousness be open to me; I will go in and give praise to the Lord.
πάροικος ἐγώ εἰμι ἐν τῇ γῆ μὴ ἀποκρύψῃς ἀπ' ἐμοῦ τὰς ἐντολάς σου
- 20 Men pòt kay Seyè a! Se moun ki mache dwat devan l' sèlman ki ka pase ladan l'.
This is the door of the Lord's house; the workers of righteousness will go in through it.
ἐπετόθησεν ἡ ψυχὴ μου τοῦ ἐπιθυμῆσαι τὰ κρίματά σου ἐν παντὶ καιρῷ
- 21 Seyè, m'ap di ou mèsi paske ou te koute m', paske se ou menm ki delivre m'.
I will give you praise, for you have given me an answer, and have become my salvation.
ἐπετίμησας ὑπερῆφάνοις ἐπικατάρτοι οἱ ἐκκλίνοντες ἀπὸ τῶν ἐντολῶν σου
- 22 Wòch moun ki t'ap bati yo te voye jete a, se li menm ki tounen wòch ki kenbe kay la.
The stone which the builders put on one side has become the chief stone of the building.
περιελε ἀπ' ἐμοῦ ὄνειδος καὶ ἐξουδένωσιν ὅτι τὰ μαρτύριά σου ἐξεζήτησα
- 23 Sa se travay Seyè a menm! Se bèl bagay pou nou wè sa!
This is the Lord's doing; it is a wonder in our eyes.
καὶ γὰρ ἐκάθισαν ἄρχοντες καὶ κατ' ἐμοῦ κατελάλουν ὁ δὲ δοῦλός σου ἠδολέσχει ἐν τοῖς δικαιομασίῃν σου
- 24 Ala yon bèl jounen Seyè a ban nou! Ann pase jounen an ap fè fèt, ann fè kè nou kontan!
This is the day which the Lord has made; we will be full of joy and delight in it.
καὶ γὰρ τὰ μαρτύριά σου μελέτη μου ἐστὶν καὶ αἱ συμβουλῖαι μου τὰ δικαιοματά σου
- 25 Aa! Seyè! Tanpri, delivre nou! Tanpri, fè nou reyisi nan tou sa n'ap fè!
Send salvation now, O Lord; Lord, send us your blessing.
δ# δελο ἐκολλήθη τῷ ἐδάφει ἡ ψυχὴ μου ζῆσόν με κατὰ τὸν λόγον σου
- 26 Benediksyon pou moun ki vini nan non Seyè a! Nou menm ki nan kay Seyè a, n'ap beni nou.
A blessing be on him who comes in the name of the Lord; we give you blessing from the house of the Lord.
τὰς ὁδοὺς μου ἐξηγγεῖλα καὶ ἐπήκουσάς μου διδάξόν με τὰ δικαιοματά σου
- 27 Seyè a se Bondye li ye. Li wete nou nan fènwa kote nou te ye a. Avèk branch bwa nan men nou, ranje nou pou nou fè tout tou lotèl la.
The Lord is God, and he has given us light; let the holy dance be ordered with branches, even up to the horns of the altar.
ὁδὸν δικαιοματῶν σου συνέτισόν με καὶ ἄδολεσχῆσω ἐν τοῖς θαυμασίοις σου
- 28 Se ou ki Bondye mwen, m'ap di ou mèsi. Bondye mwen, m'ap di jan ou gen pouvwa!
You are my God, and I will give you praise; my God, and I will give honour to your name.
ἔσταξεν ἡ ψυχὴ μου ἀπὸ ἀκηδίας βεβαίωσόν με ἐν τοῖς λόγοις σου

- 29 Fè lwanj Seyè a paske li bon. Li p'ap janm sispann renmen nou!
O give praise to the Lord, for he is good: for his mercy is unchanging for ever.
ὁδὸν ἀδικίας ἀπόστησον ἀπ' ἐμοῦ καὶ τῷ νόμῳ σου ἐλέησόν με
- 1 ¶ Ala bon sa bon pou moun k'ap mennen yon lavi san repwòch, pou moun k'ap mache dapre lalwa Seyè a!
<A>Happy are they who are without sin in their ways, walking in the law of the Lord.
ὥδῃ τῶν ἀναβαθμῶν πρὸς κύριον ἐν τῷ θλίβεσθαί με ἐκέκραξα καὶ εἰσήκουσέν μου
- 2 Ala bon sa bon pou moun ki kenbe prensip li yo, pou moun k'ap chache obeyi l' ak tout kè yo!
Happy are they who keep his unchanging word, searching after him with all their heart.
κύριε ῥῦσαι τὴν ψυχὴν μου ἀπὸ χειλέων ἀδίκων καὶ ἀπὸ γλώσσης δολίας
- 3 Moun konsa p'ap fè mal, y'ap mache nan chemen li mete devan yo.
They do no evil; they go in his ways.
τί δοθεῖν σοι καὶ τί προστεθεῖν σοι πρὸς γλώσσαν δολίαν
- 4 ¶ Ou ban nou lòd pou nou swiv. Ou mande pou nou obeyi yo san manke yonn.
You have put your orders into our hearts, so that we might keep them with care.
τὰ βέλη τοῦ δυνατοῦ ἠκονημένα σὺν τοῖς ἄνθραξιν τοῖς ἐρημικοῖς
- 5 Jan m' ta renmen kenbe fèm pou m' toujou fè sa ou mande!
If only my ways were ordered so that I might keep your rules!
οἴμμοι ὅτι ἡ παροικία μου ἐμακρύνθη κατεσκήνωσα μετὰ τῶν σκηνωμάτων κηδαρ
- 6 Konsa, mwen p'ap janm wont lè m'ap kalkile kòmandman ou yo.
Then I would not be put to shame, as long as I have respect for all your teaching.
πολλὰ παρώκησεν ἡ ψυχὴ μου
- 7 ¶ M'a fè lwanj ou avèk yon konsyans ki pwòp, lè m' aprann tou sa ou deside nan jistis ou.
I will give you praise with an upright heart in learning your right decisions.
μετὰ τῶν μισούντων τὴν εἰρήνην ἤμην εἰρηνικός ὅταν ἐλάλουν αὐτοῖς ἐπολέμουν με δωρεάν
- 1 ¶ Se yon chante pou yo chante lè y'ap moute lavil Jerizalèm. Lè m' te nan tray, mwen te rele Seyè a, li te reponn mwen.
<A Song of the going up.> In my trouble my cry went up to the Lord, and he gave me an answer.
ὥδῃ τῶν ἀναβαθμῶν ἤρα τοὺς ὀφθαλμούς μου εἰς τὰ ὄρη πόθεν ἦξει ἡ βοήθειά μου
- 2 Delivre m' non, Seyè, anba moun k'ap bay manti, anba moun k'ap twonpe moun.
O Lord, be the saviour of my soul from false lips, and from the tongue of deceit.
ἡ βοήθειά μου παρὰ κυρίου τοῦ ποιήσαντος τὸν οὐρανὸν καὶ τὴν γῆν
- 3 Ipokrit, kisa ou merite Bondye fè ou? Kisa pou l' fè ou an plis?
What punishment will he give you? what more will he do to you, you false tongue?
μὴ ῥῶς εἰς σάλον τὸν πόδα σου μηδὲ νυστάξῃ ὁ φυλάσσει σε
- 4 Eske se avèk flèch pwenti sòlda yo? Eske se avèk chabon gayak tou limen?
Sharp arrows of the strong, and burning fire.
ἰδοὺ οὐ νυστάξει οὐδὲ ὑπνώσει ὁ φυλάσσει τὸν Ἰσραηλ
- 5 ¶ Malè pou mwen, paske se tankou si m' te rete nan mitan moun peyi Mechèk, osinon nan mitan moun peyi Keda.
Sorrow is mine because I am strange in Meshech, and living in the tents of Kedar.
κύριος φυλάξει σε κύριος σκέπη σου ἐπὶ χεῖρα δεξιάν σου
- 6 Mwen rete twò lontan ak yon bann moun ki pa renmen viv ak kè poze!
My soul has long been living with the haters of peace.
ἡμέρας ὁ ἥλιος οὐ συγκαύσει σε οὐδὲ ἡ σελήνη τὴν νύκτα

- 7 Lè mwen menm m'ap pale yo jan pou yo viv byen yonn ak lòt, yo menm se yon sèl bagay ki nan tèt yo, se fè lagè.
I am for peace: but when I say so, they are for war.
 κύριος φυλάξει σε ἀπὸ παντὸς κακοῦ φυλάξει τὴν ψυχὴν σου
- 1 ¶ Se yon chante pou yo chante lè y'ap moute lavil Jerizalèm. Mwen leve je m', mwen gade mòn yo, mwen di: -Ki bò m'a jwenn sekou?
 <A Song of the going up.> My eyes are lifted up to the hills: O where will my help come from?
 ὠδὴ τῶν ἀναβαθμῶν εὐφράνθη ἐπὶ τοῖς εἰρηκόσιν μοι εἰς οἶκον κυρίου πορευσόμεθα
- 2 Sekou mwen soti nan men Seyè a. Se li menm ki fè syèl la ak latè a.
Your help comes from the Lord, who made heaven and earth.
 ἐστῶτες ἦσαν οἱ πόδες ἡμῶν ἐν ταῖς αὐλαῖς σου ιερουσαλημ
- 3 Li p'ap kite pye ou chape, moun k'ap veye sou ou a p'ap janm dòmi.
May he not let your foot be moved: no need of sleep has he who keeps you.
 ιερουσαλημ οἰκοδομουμένη ὡς πόλις ἧς ἡ μετοχὴ αὐτῆς ἐπὶ τὸ αὐτό
- 4 Moun k'ap veye sou pèp Izrayèl la p'ap kabicha, li p'ap dòmi.
See, the eyes of Israel's keeper will not be shut in sleep.
 ἐκεῖ γὰρ ἀνέβησαν αἱ φυλαὶ φυλαὶ κυρίου μαρτύριον τῷ Ἰσραηλ τοῦ ἐξομολογήσασθαι τῷ ὀνόματι κυρίου
- 5 Se Seyè a k'ap veye sou ou, l'ap kanpe bò dwat ou tankou lonbraj ou. Se li ki tout pwoteksyon ou.
The Lord is your keeper; the Lord is your shade on your right hand.
 ὅτι ἐκεῖ ἐκάθισαν θρόνοι εἰς κρίσιν θρόνοι ἐπὶ οἶκον δαυὶδ
- 6 Lajounen, solèy la p'ap fè ou anyen, lannwit, lalin lan p'ap fè ou anyen.
You will not be touched by the sun in the day, or by the moon at night.
 ἐρωτήσατε δὴ τὰ εἰς εἰρήνην τὴν ιερουσαλημ καὶ εὐθηνία τοῖς ἀγαπῶσίν σε
- 7 Seyè a ap pwoteje ou pou anyen pa rive ou, li p'ap kite anyen rive ou.
The Lord will keep you safe from all evil; he will take care of your soul.
 γενέσθω δὴ εἰρήνη ἐν τῇ δυνάμει σου καὶ εὐθηνία ἐν ταῖς πυργοβάρεσίν σου
- 8 L'ap pwoteje ou kit w'ap antre, kit w'ap soti, depi koulye a ak pou tout tan.
The Lord will keep watch over your going out and your coming in, from this time and for ever.
 ἔνεκα τῶν ἀδελφῶν μου καὶ τῶν πλησίων μου ἐλάλουν δὴ εἰρήνην περὶ σοῦ
- 1 ¶ Se yon chante David pou yo chante lè y'ap moute lavil Jerizalèm. Ala kontan mwen te kontan lè yo di m': -Ann ale lakay Seyè a.
 <A Song of the going up. Of David.> I was glad because they said to me, We will go into the house of the Lord.
 ὠδὴ τῶν ἀναβαθμῶν πρὸς σὲ ἦρα τοὺς ὀφθαλμοὺς μου τὸν κατοικοῦντα ἐν τῷ οὐρανῷ
- 2 Koulye a, men li: nou rive devan pòtay lavil Jerizalèm.
At last our feet were inside your doors, O Jerusalem.
 ἰδοὺ ὡς ὀφθαλμοὶ δούλων εἰς χεῖρας τῶν κυρίων αὐτῶν ὡς ὀφθαλμοὶ παιδίσκης εἰς χεῖρας τῆς κυρίας αὐτῆς οὕτως οἱ ὀφθαλμοὶ ἡμῶν πρὸς κύριον τὸν θεὸν ἡμῶν ἕως οὗ οἰκτιρήσαι ἡμᾶς
- 3 Jerizalèm, ou se yon lavil yo rebati, yon lavil kote tout bagay byen ranje.
O Jerusalem, you are like a town which is well joined together;
 ἐλέησον ἡμᾶς κύριε ἐλέησον ἡμᾶς ὅτι ἐπὶ πολὺ ἐπλήσθημεν ἐξουδενώσεως
- 4 Se la tout branch fanmi yo ap vin sanble. Tout branch fanmi pèp Seyè a, se la y'ap vini pou di Seyè a mèsi, jan li te ba yo lòd pou yo fè a.
To which the tribes went up, even the tribes of the Lord, for a witness to Israel, to give praise to the name of the Lord.
 ἐπὶ πλείον ἐπλήσθη ἡ ψυχὴ ἡμῶν τὸ ὄνειδος τοῖς εὐθηνούσιν καὶ ἡ ἐξουδένωσις τοῖς ὑπερηφάνοις
- 1 ¶ Se yon chante pou yo chante lè y'ap moute lavil Jerizalèm. Ou menm ki chita sou fotèy ou nan syèl la ap gouvènèn, se bò kote ou mwen leve je mwen.
 <A Song of the going up.> To you my eyes are lifted up, even to you whose seat is in the heavens.
 ὠδὴ τῶν ἀναβαθμῶν εἰ μὴ ὅτι κύριος ἦν ἐν ἡμῖν εἰπάτω δὴ Ἰσραηλ

- 2 Menm jan domestik la ap gade sou mèl li, menm jan sèvant la ap gade sou metrès li, se konsa m'ap gade sou Seyè a, Bondye nou an, jouk l'a gen pitye pou nou.
See! as the eyes of servants are turned to the hands of their masters, and the eyes of a servant-girl to her owner, so our eyes are waiting for the Lord our God, till he has mercy on us.
εἰ μὴ ὅτι κύριος ἦν ἐν ἡμῖν ἐν τῷ ἐπαναστῆναι ἀνθρώπους ἐφ' ἡμᾶς
- 3 Gen pitye pou nou, Seyè, gen pitye pou nou, paske nou sibi kont nou anba moun k'ap meprize nou yo.
Have mercy on us, O Lord, have mercy on us: for all men are looking down on us.
ἄρα ζώντας ἂν κατέπιον ἡμᾶς ἐν τῷ ὀργισθῆναι τὸν θυμὸν αὐτῶν ἐφ' ἡμᾶς
- 4 Moun ki alèz yo pase nou nan kont betiz. Moun k'ap gonfle lestonmak yo sou moun ap foule nou anba pye yo.
For long enough have men of pride made sport of our soul.
ἄρα τὸ ὕδωρ κατεπόντισεν ἡμᾶς χεῖμαρρον διήλθεν ἡ ψυχὴ ἡμῶν
- 1 ¶ Se yon chante David pou yo chante lè y'ap moute lavil Jerizalèm. Si Seyè a pa t' kanpe pou nou, ki jan sa ta ye! Se pou pèp Izrayèl la rekonèt sa.
<A Song of the going up. Of David.> If it had not been the Lord who was on our side (let Israel now say);
ὥδῃ τῶν ἀναβαθμῶν οἱ πεποιθότες ἐπὶ κύριον ὡς ὄρος σιων οὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν ἱερουσαλημ
- 2 Wi, si Seyè a pa t' kanpe pou nou, lè moun yo te leve dèyè nou an,
If it had not been the Lord who was on our side, when men came up against us;
ὄρη κύκλω αὐτῆς καὶ κύριος κύκλω τοῦ λαοῦ αὐτοῦ ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος
- 3 yo ta vale nou tou vivan, lè yo te move sou nou an.
They would have made a meal of us while still living, in the heat of their wrath against us:
ὅτι οὐκ ἀφήσει τὴν ῥάβδον τῶν ἀμαρτωλῶν ἐπὶ τὸν κληρὸν τῶν δικαίων ὅπως ἂν μὴ ἐκτείνωσιν οἱ δίκαιοι ἐν ἀνομίᾳ χεῖρας αὐτῶν
- 4 Dlo ta kouvri nou, lavalas ta pase sou nou.
We would have been covered by the waters; the streams would have gone over our soul;
ἀγάθυνον κύριε τοῖς ἀγαθοῖς καὶ τοῖς εὐθέσι τῇ καρδίᾳ
- 5 Wi, lavalas ta pote nou ale.
Yes, the waters of pride would have gone over our soul.
τοὺς δὲ ἐκκλίνοντας εἰς τὰς στραγγαλιὰς ἀπάξει κύριος μετὰ τῶν ἐργαζομένων τὴν ἀνομίαν εἰρήνη ἐπὶ τὸν Ἰσραηλ
- 1 ¶ Se yon chante pou yo chante lè y'ap moute lavil Jerizalèm. Moun ki mete konfyans yo nan Seyè a, yo tankou mòn Siyon an. Tankou l', yo p'ap janm brannen, y'ap la pou tout tan.
<A Song of the going up.> Those whose hope is in the Lord are like the mountain of Zion, which may not be moved, but keeps its place for ever.
ὥδῃ τῶν ἀναβαθμῶν ἐν τῷ ἐπιστρέψαι κύριον τὴν αἰχμαλωσίαν σιων ἐγενήθημεν ὡς παρακεκλημένοι
- 2 Menm jan mòn sou rebò lavil Jerizalèm yo pwoteje lavil la, se konsa Seyè a ap pwoteje pèp li a depi koulye a ak pou tout tan.
As the mountains are round about Jerusalem, so the Lord is round about his people, from this time and for ever.
τότε ἐπλήσθη χαρᾶς τὸ στόμα ἡμῶν καὶ ἡ γλῶσσα ἡμῶν ἀγαλλιάσεως τότε ἔρουσιν ἐν τοῖς ἔθνεσιν ἐμεγάλυνεν κύριος τοῦ ποιῆσαι μετ' αὐτῶν
- 3 Non. Mechan yo p'ap gouvènè pou tout tan sou peyi ki pou moun k'ap mache dwat yo. Si se pa sa, moun k'ap mache dwat yo ka rive fè sa ki mal.
For the rod of sinners will not be resting on the heritage of the upright; so that the upright may not put out their hands to evil.
ἐμεγάλυνεν κύριος τοῦ ποιῆσαι μεθ' ἡμῶν ἐγενήθημεν εὐφραϊνόμενοι
- 4 ¶ Seyè, aji byen avèk moun k'ap fè byen, avèk moun k'ap mennen yon lavi san repwòch.
Do good, O Lord, to those who are good, and to those who are upright in heart.
ἐπιστρέψον κύριε τὴν αἰχμαλωσίαν ἡμῶν ὡς χεῖμαρρους ἐν τῷ νότῳ
- 5 Men, kanta pou moun ki vire do ba ou yo pou swiv chemen kwochi, se pou ou disparèt yo ansanm ak tout moun k'ap fè mechanste. Benediksyon Bondye sou pèp Izrayèl la.
But as for such as are turned out of the straight way, the Lord will take them away with the workers of evil. Let peace be on Israel.
οἱ σπεύροντες ἐν δάκρυσιν ἐν ἀγαλλιάσει θεριοῦσιν
- 1 ¶ Se yon chante pou yo chante lè y'ap moute lavil Jerizalèm. Lè Seyè a te fè moun Siyon yo te depòte yo tounen lakay yo, se tankou si nou te nan rèv: Nou pa t' vle kwè se te vre!
<A Song of the going up.> When the Lord made a change in Zion's fate, we were like men in a dream.
ὥδῃ τῶν ἀναβαθμῶν τῷ σαλωμων ἐὰν μὴ κύριος οἰκοδομήσῃ οἶκον εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες αὐτόν ἐὰν μὴ κύριος φυλάξῃ πόλιν εἰς μάτην ἠγγρόπνησεν ὁ φυλάσσων

- 2 Ala ri nou te ri! Ala chante nou te chante tèlman nou te kontan! Lè sa a, lòt nasyon yo t'ap di: -Seyè a fè anpil bèl bagay pou yo!
Then our mouths were full of laughing, and our tongues gave a glad cry; they said among the nations, The Lord has done great things for them.
εις μάτην ὑμῖν ἔστιν τοῦ ὀρθρίζειν ἐγείρεσθαι μετὰ τὸ καθῆσθαι οἱ ἔσθοντες ἄρτον ὀδύνης ὅταν δῶ τοῖς ἀγαπητοῖς αὐτοῦ ὕπνον
- 3 Wi, li tè fè anpil bèl bagay pou nou, sa te fè kè nou kontan anpil.
The Lord has done great things for us; because of which we are glad.
ἰδοὺ ἡ κληρονομία κυρίου υἱοὶ ὁ μισθὸς τοῦ καρποῦ τῆς γαστρὸς
- 4 ¶ Seyè, tanpri, fè moun yo te fè prizonye yo tounen nan peyi yo, menm jan lapli ou fè larivyè ki te sèk la koule ankò.
Let our fate be changed, O Lord, like the streams in the South.
ὡσεὶ βέλη ἐν χειρὶ δυνατοῦ οὕτως οἱ υἱοὶ τῶν ἐκτετιναγμένων
- 5 Moun ki simen ak dlo nan je ap rekòlte ak kè kontan.
Those who put in seed with weeping will get in the grain with cries of joy.
μακάριος ἄνθρωπος ὃς πληρώσει τὴν ἐπιθυμίαν αὐτοῦ ἐξ αὐτῶν οὐ κατασχυνθήσονται ὅταν λαῶσι τοῖς ἐχθροῖς αὐτῶν ἐν πύλῃ
- 1 ¶ Se yon chante Salomon pou yo chante lè y'ap moute lavil Jerizalèm. Si se pa Seyè a ki bati kay la, travay moun k'ap bati yo pa vo anyen. Si se pa Seyè a k'ap pwoteje lavil la, travay moun k'ap veye yo pa vo anyen.
<A Song of the going up. Of Solomon.> If the Lord is not helping the builders, then the building of a house is to no purpose: if the Lord does not keep the town, the watchman keeps his watch for nothing.
ὥδῃ τῶν ἀναβαθμῶν μακάριοι πάντες οἱ φοβούμενοι τὸν κύριον οἱ πορευόμενοι ἐν ταῖς ὁδοῖς αὐτοῦ
- 2 Sa pa vo lapenn pou nou leve granmaten, pou nou kouche ta, pou nou travay di pou n' ka manje, paske, lè Bondye renmen yon moun, li ba li tout bagay pandan l'ap dòmi.
It is of no use for you to get up early, and to go late to your rest, with the bread of sorrow for your food; for the Lord gives to his loved ones in sleep.
τοὺς πόνους τῶν καρπῶν σου φάγεσαι μακάριος εἶ καὶ καλῶς σοι ἔσται
- 3 Pitit se kado Bondye bay, se yon rekonpans pou manman ak papa.
See, sons are a heritage from the Lord; the fruit of the body is his reward.
ἡ γυνὴ σου ὡς ἄμπελος εὐθηνουσα ἐν τοῖς κλίτεσι τῆς οἰκίας σου οἱ υἱοὶ σου ὡς νεόφυτα ἐλαιῶν κύκλω τῆς τραπέζης σου
- 4 Menm jan yon sòlda santi li gen kouraj lè l' gen zam li nan men l', se menm jan an tou pou yon moun ki fè pitit gason depi lè l' te jenn.
Like arrows in the hand of a man of war, are the children of the young.
ἰδοὺ οὕτως ἐλόγηθησεται ἄνθρωπος ὁ φοβούμενος τὸν κύριον
- 5 Ala bon sa bon pou moun ki gen anpil zam konsa! Li p'ap janm wont lè li kanpe nan pòtay lavil la pou l' diskite ak moun k'ap cache l' kont.
Happy is the man who has a good store of them; he will not be put to shame, but his cause will be supported by them against his haters.
ἐλόγησαι σε κύριος ἐκ σιων καὶ ἰδοὺ τὰ ἀγαθὰ ἱερουσαλημ πάσας τὰς ἡμέρας τῆς ζωῆς σου
- 1 ¶ Se yon chante pou yo chante lè y'ap moute lavil Jerizalèm. Ala bon sa bon pou ou, ou menm ki gen krentif pou Seyè a, ou menm k'ap mache nan chemen li mete devan ou lan!
<A Song of the going up.> Happy is the worshipper of the Lord, who is walking in his ways.
ὥδῃ τῶν ἀναβαθμῶν πλεονάκις ἐπολέμησάν με ἐκ νεότητός μου εἰπάτω δὴ ἰσραηλ
- 2 Avèk travay ou fè ak men ou, w'ap jwenn manje pou ou manje, w'ap kontan, zafè ou ap mache byen.
You will have the fruit of the work of your hands: happy will you be, and all will be well for you.
πλεονάκις ἐπολέμησάν με ἐκ νεότητός μου καὶ γὰρ οὐκ ἠδυνήθησάν μοι
- 3 Madanm ou ap tankou yon pye rezen k'ap donner anndan kay ou. Pitit gason ou yo ap tankou jenn ti plant oliv tout arebò tab ou.
Your wife will be like a fertile vine in the inmost parts of your house: your children will be like olive plants round your table.
ἐπὶ τοῦ νότου μου ἐτέκταινον οἱ ἄμαρτωλοὶ ἐμάκρυναν τὴν ἀνομίαν αὐτῶν
- 4 Se konsa Seyè a ap beni moun ki gen krentif pou li!
See! this is the blessing of the worshipper of the Lord.
κύριος δίκαιος συνέκοψεν ἀχένας ἄμαρτωλῶν

- 5 Se pou Seyè a rete sou mòn Siyon an pou l' beni ou! Mwen mande l' pou l' fè ou wè lavil Jerizalèm rete kanpe jouk jou ou mouri.
May the Lord send you blessing out of Zion: may you see the good of Jerusalem all the days of your life.
αἰσχυρῆθήτωσαν καὶ ἀποστραφήτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες σιων
- 6 Mwen mande l' pou l' fè ou wè pitit pitit ou yo! Benediksyon Bondye sou pèp Izrayèl la!
May you see your children's children. Peace be on Israel.
γενηθήτωσαν ὡς χόρτος δωμάτων ὃς πρὸ τοῦ ἐκσπασθῆναι ἐξηράνθη
- 1 ¶ Se you chante pou yo chante lè y'ap moute lavil Jerizalèm. Nou menm, pèp Izrayèl se pou nou rekonèt sa: Yo te fè nou pase kont mizè nou depi nou te jenn.
<A Song of the going up.> Great have been my troubles from the time when I was young (let Israel now say);
ὦδὴ τῶν ἀναβαθμῶν ἐκ βαθέων ἐκέκραξά σε κύριε
- 2 Wi, depi nou te jenn, yo te fè nou pase kont mizè nou, men yo pa t' janm rive mete pye sou kou nou.
Great have been my troubles from the time when I was young, but my troubles have not overcome me.
κύριε εἰσάκουσον τῆς φωνῆς μου γενηθήτω τὰ ὄτά σου προσέχοντα εἰς τὴν φωνὴν τῆς δεήσεώς μου
- 3 Yo tonbe sou do nou, ou ta di moun k'ap bat tè pou plante.
The ploughmen were ploughing on my back; long were the wounds they made.
ἐὰν ἀνομίας παρατηρήσῃ κύριε κύριε τίς ὑποστήσεται
- 4 Men, Seyè a pa nan patipri, li koupe kòd mechan yo te pase nan kou nou.
The Lord is true: the cords of the evil-doers are broken in two.
ὅτι παρὰ σοὶ ὁ ἴλασμός ἐστιν
- 5 ¶ Moun ki pa vle wè moun Siyon yo, se pou yo wont, se pou yo fè bak.
Let all the haters of Zion be shamed and turned back.
ἐνεκεν τοῦ νόμου σου ὑπέμεινά σε κύριε ὑπέμεινεν ἡ ψυχὴ μου εἰς τὸν λόγον σου
- 6 Se pou yo tankou plant k'ap pouse arebò glasi: y'ap cheche anvan menm yo donnen.
Let them be like the grass on the house-tops, which is dry before it comes to full growth.
ἤλπισεν ἡ ψυχὴ μου ἐπὶ τὸν κύριον ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός ἀπὸ φυλακῆς πρωΐας ἐλπισάτω ἰσραηλ ἐπὶ τὸν κύριον
- 7 Moun k'ap ranmase rekòt p'ap okipe yo menm, moun k'ap antre rekòt la p'ap mete yo nan pakèt li.
He who gets in the grain has no use for it; and they do not make bands of it for the grain-stems.
ὅτι παρὰ τῷ κυρίῳ τὸ ἔλεος καὶ πολλὴ παρ' αὐτῷ λύτρωσις
- 8 Moun k'ap pase bò la yo p'ap di: -Se pou Seyè a beni nou! N'ap beni ou nan non Seyè a!
And those who go by do not say, The blessing of the Lord be on you; we give you blessing in the name of the Lord.
καὶ αὐτὸς λυτρώσεται τὸν ἰσραηλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ
- 1 ¶ Se you chante pou yo chante lè y'ap moute lavil Jerizalèm. Nan mizè mwen ye a, Seyè, m'ap rele nan pye ou.
<A Song of the going up.> Out of the deep have I sent up my cry to you, O Lord.
ὦδὴ τῶν ἀναβαθμῶν τῷ δαυὶδ κύριε οὐχ ὑψώθη μου ἡ καρδία οὐδὲ ἐμπεωρίσθησαν οἱ ὀφθαλμοί μου οὐδὲ ἐπορεύθην ἐν μεγάλοις οὐδὲ ἐν θαυμασίοις ὑπὲρ ἐμέ
- 2 Seyè, koute m' non! Panche zòrèy ou pou ou tande jan m'ap lapriyè nan pye ou.
Lord, let my voice come before you: let your ears be awake to the voice of my prayer.
εἰ μὴ ἐταπεινοφρόνουν ἀλλὰ ὕψωσα τὴν ψυχὴν μου ὡς τὸ ἀπογεγαλακτισμένον ἐπὶ τὴν μητέρα αὐτοῦ ὡς ἀνταπόδοσις ἐπὶ τὴν ψυχὴν μου
- 3 Si ou t'ap make tout zak nou fè, Seyè, ki moun ki ta ka leve tèt devan ou?
O Jah, if you took note of every sin, who would go free?
ἐλπισάτω ἰσραηλ ἐπὶ τὸν κύριον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος
- 1 ¶ Se you chante David pou yo chante lè y'ap moute lavil Jerizalèm. Seyè, mwen pa gen lògèy nan kè mwen. Mwen pa gade moun avèk awogans. Mwen pa enterese nan bagay ki twò fò pou mwen, nan bagay ki twò difisil pou m' konprann.
<A Song of the going up. Of David.> Lord, there is no pride in my heart and my eyes are not lifted up; and I have not taken part in great undertakings, or in things over-hard for me.
ὦδὴ τῶν ἀναβαθμῶν μνήσθητι κύριε τοῦ δαυὶδ καὶ πάσης τῆς πράττης αὐτοῦ

- 2 Mwen rete tou dousman, byen trankil tankou yon timoun sevre ki rete byen dousman sou janm manman l'. Wi, tankou yon timoun sevre, se konsa mwen rete dousman.
See, I have made my soul calm and quiet, like a child on its mother's breast; my soul is like a child on its mother's breast.
ὡς ὄμοσεν τῷ κυρίῳ ἠύξατο τῷ θεῷ ἰακωβ
- 3 Nou menm pèp Izrayèl, mete tout espwa nou nan Seyè a, depi koulye a ak pou tout tan.
O Israel, have hope in the Lord, from this time and for ever.
εἰ εἰσελεύσομαι εἰς σκῆνωμα οἴκου μου εἰ ἀναβήσομαι ἐπὶ κλίνης στρωμνῆς μου
- 1 ¶ Se yon chante pou yo chante lè y'ap moute lavil Jerizalèm. Seyè, pa bliye David. Chonje tout traka li te bay tèt li pou ou.
&ItA Song of the going up.> Lord, give thought to David, and to all his troubles;
ὥδῃ τῶν ἀναβαθμῶν τῷ δαυιδ ἰδοὺ δὴ τί καλὸν ἦ τί τερπνὸν ἀλλ' ἦ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό
- 2 Seyè, chonje sèman li te fè ou, pwomès li te fè ou, ou menm Bondye Jakòb la ki gen fòs, lè l' te di:
How he made an oath to the Lord, and gave his word to the great God of Jacob, saying,
ὡς μύρον ἐπὶ κεφαλῆς τὸ καταβαῖνον ἐπὶ πώγωνα τὸν πώγωνα τὸν ααρων τὸ καταβαῖνον ἐπὶ τὴν ῥάιν τοῦ ἐνδύματος αὐτοῦ
- 3 -Mwen p'ap antre nan kay kote m' rete a, mwen p'ap moute kouche sou kabann mwen,
Truly, I will not come into my house, or go to my bed,
ὡς δρόσος αερμῶν ἡ καταβαίνουσα ἐπὶ τὰ ὄρη σιων ὅτι ἐκεῖ ἐνετείλατο κύριος τὴν εὐλογίαν καὶ ζωὴν ἕως τοῦ αἰῶνος
- 1 ¶ Se yon chante David pou yo chante lè y'ap moute lavil Jerizalèm. Ala bèl bagay, ala bon sa bon lè frè ak frè ap viv ansanm!
&ItA Song of the going up. Of David.> See how good and how pleasing it is for brothers to be living together in harmony!
ὥδῃ τῶν ἀναβαθμῶν ἰδοὺ δὴ εὐλογεῖτε τὸν κύριον πάντες οἱ δοῦλοι κυρίου οἱ ἐστῶτες ἐν οἴκῳ κυρίου ἐν ἀυλαῖς οἴκου θεοῦ ἡμῶν
- 2 Se tankou yon lwil santi bon yo vide sou tèt Arawon, k'ap koule sou bab li desann nan kou rad li.
It is like oil of great price on the head, flowing down over the face, even Aaron's face: coming down to the edge of his robe;
ἐν ταῖς νυξὶν ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἄγια καὶ εὐλογεῖτε τὸν κύριον
- 3 Se tankou lawouze ki soti sou mòn Emon, k'ap desann sou mòn Siyon yo. Se la Seyè a pwomèt pou l' bay benediksyon l', lavi ki p'ap janm fini an.
Like the dew of Hermon, which comes down on the mountains of Zion: for there the Lord gave orders for the blessing, even life for ever.
εὐλογήσει σε κύριος ἐκ σιων ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν
- 1 ¶ Se yon chante pou yo chante lè y'ap moute lavil Jerizalèm. Nou tout k'ap sèvi Seyè a, nou tout k'ap pase nwit lakay li ap sèvi l', ann fè lwanj Seyè a!
&ItA Song of the going up.> Give praise to the Lord, all you servants of the Lord, who take your places in the house of the Lord by night.
ἀλληλουα αἰνεῖτε τὸ ὄνομα κυρίου αἰνεῖτε δοῦλοι κυρίου
- 2 Louvri bra nou nan tanp li, lapriyè, fè lwanj Seyè a!
Give praise to the Lord, lifting up your hands in his holy place.
οἱ ἐστῶτες ἐν οἴκῳ κυρίου ἐν ἀυλαῖς οἴκου θεοῦ ἡμῶν
- 3 Se pou Seyè a rete sou mòn Siyon pou l' beni ou. Se li menm ki fè syèl la ak latè a.
May the Lord, who made heaven and earth, send you blessing out of Zion,
αἰνεῖτε τὸν κύριον ὅτι ἀγαθὸς κύριος ψάλατε τῷ ὀνόματι αὐτοῦ ὅτι καλόν
- 1 ¶ Lwanj pou Seyè a! Fè lwanj Seyè a! Nou tout k'ap sèvi Seyè a,
Let the Lord be praised. O you servants of the Lord, give praise to the name of the Lord.
ἀλληλουα ἐξομολογεῖσθε τῷ κυρίῳ ὅτι χρηστός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 2 nou tout ki kanpe lakay li, nan kote ki apa pou Bondye nou an, fè lwanj li!
You who are in the house of the Lord, and in the open spaces of the house of our God,
ἐξομολογεῖσθε τῷ θεῷ τῶν θεῶν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 3 Fè lwanj Seyè a, paske li gen bon kè! Chante chante pou li, paske li aji byen ak nou.
Give praise to Jah, for he is good: make melody to his name, for it is pleasing.
ἐξομολογεῖσθε τῷ κυρίῳ τῶν κυρίων ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

- 4 Se li menm ki te chwazi Jakòb pou moun pa l', se li menm ki te chwazi pèp Izrayèl la pou pèp li.
For the Lord has taken Jacob for himself, and Israel for his property.
 τῷ ποιῶντι θαυμάσια μεγάλα μόνῳ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 5 ¶ Mwen konnen Seyè nou an gen gwo pouvwa. Li gen pouvwa pase tout lòt bondye yo.
I know that the Lord is great, and that our Lord is greater than all other gods.
 τῷ ποιήσαντι τοὺς οὐρανοὺς ἐν συνέσει ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 6 Li fè sa li vle nan syèl ak sou latè, sou lannè ak nan fon lannè.
The Lord has done whatever was pleasing to him, in heaven, and on the earth, in the seas and in all the deep waters.
 τῷ στερεώσαντι τὴν γῆν ἐπὶ τῶν ὑδάτων ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 7 Li fè nwaj yo leve kote syèl la kole ak latè a, li fè zèklè ak lapli, li fè van yo soti kote li sere yo a.
He makes the mists go up from the ends of the earth; he makes thunder-flames for the rain; he sends out the winds from his store-houses.
 τῷ ποιήσαντι φῶτα μεγάλα μόνῳ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 8 Se li menm ki te touye tout premye pitit gason ak tout premye pòte mal zannimo nan peyi Lejip.
He put to death the first-fruits of Egypt, of man and of beast.
 τὸν ἥλιον εἰς ἐξουσίαν τῆς ἡμέρας ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 9 Se li ki te fè anpil mirak ak mènèy nan peyi Lejip pou pini farawon an ansanm ak tout moun k'ap sèvi l' yo.
He sent signs and wonders among you, O Egypt, on Pharaoh, and on all his servants.
 τὴν σελήνην καὶ τὰ ἄστρα εἰς ἐξουσίαν τῆς νυκτός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 10 Li detwi anpil nasyon, li touye wa ki te gen pouvwa:
He overcame great nations, and put strong kings to death;
 τῷ πατάξαντι αἴγυπτον σὺν τοῖς πρωτοτόκοις αὐτῶν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 11 Siyon, wa peyi Amon an, Og, wa peyi Bazan an ansanm ak tout wa nan peyi Kanaran yo.
Sihon, king of the Amorites, and Og, king of Bashan, and all the kingdoms of Canaan;
 καὶ ἐξαγαγόντι τὸν Ἰσραὴλ ἐκ μέσου αὐτῶν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 12 Li pran peyi yo, li bay pèp li a, wi, li bay moun pèp Izrayèl yo peyi moun sa yo pou yo rete.
And gave their land for a heritage, even for a heritage to Israel his people.
 ἐν χειρὶ κραταιῶ καὶ ἐν βραχίονι ὑψηλῷ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 13 Seyè, lèzòm ap toujou konnen ki moun ou ye. Yo p'ap janm bliye ou!
O Lord, your name is eternal; and the memory of you will have no end.
 τῷ καταδιελόντι τὴν ἐρυθρὰν θάλασσαν εἰς διαίρεσεις ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 14 Seyè a va pran defans pèp li a, l'a gen pitye pou moun k'ap sèvi l' yo.
For the Lord will be judge of his people's cause; his feelings will be changed to his servants.
 καὶ διαγαγόντι τὸν Ἰσραὴλ διὰ μέσου αὐτῆς ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 15 ¶ Zidòl nasyon yo se bagay ki fèt ak ajan, ak lò. Se moun ki fè yo ak men yo.
The images of the nations are silver and gold, the work of men's hands.
 καὶ ἐκτινάζαντι φαραῶ καὶ τὴν δύναμιν αὐτοῦ εἰς θάλασσαν ἐρυθρὰν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 16 Yo gen bouch, men yo pa ka pale. Yo gen je, men yo pa ka wè.
They have mouths, but no voice, they have eyes, but they do not see;
 τῷ διαγαγόντι τὸν λαὸν αὐτοῦ ἐν τῇ ἐρήμῳ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ τῷ ἐξαγαγόντι ὕδωρ ἐκ πέτρας ἀκροτόμου ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 17 Yo gen zòrèy, men yo pa ka tande. Yo pa gen yon ti souf nan bouch yo.
They have ears, but no hearing; and there is no breath in their mouths.
 τῷ πατάξαντι βασιλεῖς μεγάλους ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

- 18 Moun ki fè zidòl yo ansanm ak tout moun ki mete konfyans yo nan yo, se pou yo tounen tankou yo.
Those who make them are like them; and so is everyone who puts his hope in them.
καὶ ἀποκτείναντι βασιλεῖς κραταιούς ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 19 Nou menm, pèp Izrayèl la, fè lwanj Seyè a! Nou menm, prèt Bondye yo, fè lwanj Seyè a!
Give praise to the Lord, O children of Israel: give praise to the Lord, O sons of Aaron:
τὸν σίων βασιλέα τῶν αμορραίων ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 20 Nou menm k'ap sèvi nan tanp li a, fè lwanj Seyè a! Nou tout ki gen krentif pou Seyè a, fè lwanj li!
Give praise to the Lord, O sons of Levi: let all the worshippers of the Lord give him praise.
καὶ τὸν ὠγ βασιλέα τῆς βασαν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 21 Fè lwanj Seyè a nan peyi Siyon. nan lavil Jerizalèm, kote l' rete a. Lwanj pou Seyè a!
Praise be to the Lord out of Zion, even to the Lord whose house is in Jerusalem, Let the Lord be praised.
καὶ δόντι τὴν γῆν αὐτῶν κληρονομίαν ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
- 1 ¶ Di Bondye mèsì, paske li gen bon kè. Wi, li p'ap janm sispann renmen nou!
O give praise to the Lord, for he is good: for his mercy is unchanging for ever.
τῷ δαυιδ ἐπὶ τῶν ποταμῶν βαβυλῶνος ἐκεῖ ἐκαθίσασαμεν καὶ ἐκλαύσαμεν ἐν τῷ μνησθῆναι ἡμᾶς τῆς σίων
- 2 Di Bondye ki gen pouvwa pase tout lòt bondye yo mèsì. Wi, li p'ap janm sispann renmen nou!
O give praise to the God of gods: for his mercy is unchanging for ever.
ἐπὶ ταῖς ἰτέαις ἐν μέσῳ αὐτῆς ἐκρεμάσαμεν τὰ ὄργανα ἡμῶν
- 3 Di chèf ki pi gwo chèf pase tout chèf yo mèsì. Wi, li p'ap janm sispann renmen nou!
O give praise to the Lord of lords: for his mercy is unchanging for ever.
ὅτι ἐκεῖ ἐπληρώτησαν ἡμᾶς οἱ αἰχμαλωτεύσαντες ἡμᾶς λόγους ψῶδῶν καὶ οἱ ἀπαγαγόντες ἡμᾶς ὕμνον ᾗσατε ἡμῖν ἐκ τῶν ψῶδῶν σίων
- 4 Se li menm sèl ki fè gwo mèvèy. Wi, li p'ap janm sispann renmen nou!
To him who only does great wonders: for his mercy is unchanging for ever.
πῶς ᾄσωμεν τὴν ψῆδὴν κυρίου ἐπὶ γῆς ἀλλοτρίας
- 5 Avèk bon konprann li, li tè fè syèl la. Wi, li p'ap janm sispann renmen nou!
To him who by wisdom made the heavens: for his mercy is unchanging for ever.
ἐὰν ἐπιλάθωμαι σου ιερουσαλημ ἐπιλησθεῖ ἡ δεξιὰ μου
- 6 L'a bati tè a sou dlo yo. Wi, li p'ap janm sispann renmen nou:
To him by whom the earth was stretched out over the waters: for his mercy is unchanging for ever.
κολληθεῖ ἡ γλῶσσά μου τῷ λάρυγγί μου ἐὰν μὴ σου μνησθῶ ἐὰν μὴ προανατάξωμαι τὴν ιερουσαλημ ἐν ἀρχῇ τῆς εὐφοροσύνης μου
- 7 Se li ki te kreye lalin ak solèy. Wi, li p'ap janm sispann renmen nou!
To him who made great lights: for his mercy is unchanging for ever.
μνησθητι κύριε τῶν υἰῶν ἐδωμ τὴν ἡμέραν ιερουσαλημ τῶν λεγόντων ἐκκενοῦτε ἐκκενοῦτε ἕως ὃ θεμέλιος ἐν αὐτῇ
- 8 Solèy pou klere lajounen. Wi, li p'ap janm sispann renmen nou!
The sun to have rule by day: for his mercy is unchanging for ever.
θυγάτηρ βαβυλῶνος ἡ ταλαίπωρος μακάριος ὃς ἀνταποδώσει σοι τὸ ἀνταπόδομά σου ὃ ἀνταπέδωκας ἡμῖν
- 9 Lalin ak zetwal yo pou klere lannwit. Wi, li p'ap janm sispann renmen nou!
The moon and the stars to have rule by night: for his mercy is unchanging for ever.
μακάριος ὃς κρατήσῃ καὶ ἑδαφιεῖ τὰ νηπιά σου πρὸς τὴν πέτραν
- 1 ¶ Nou te chita bèd larivyè ki nan peyi Babilòn yo, nou t'ap kriye lè nou chonje peyi Siyon.
By the rivers of Babylon we were seated, weeping at the memory of Zion,
τῷ δαυιδ ἐξομολογήσομαι σοι κύριε ἐν ὄλῃ καρδία μου ὅτι ἤκουσας τὰ ῥήματα τοῦ στόματός μου καὶ ἐναντίον ἀγγέλων ψαλῶ σοι

- 2 Nou te pandye gita nou yo nan branch pye sikren peyi a.
Hanging our instruments of music on the trees by the waterside.
προσκυνήσω πρὸς ναὸν ἁγίόν σου καὶ ἐξομολογήσομαι τῷ ὀνόματί σου ἐπὶ τῷ ἔλεει σου καὶ τῇ ἀληθείᾳ σου ὅτι ἐμεγάλυνας ἐπὶ πᾶν ὄνομα τὸ λόγιόν σου
- 3 Moun ki te fè nou prizonye yo t'ap mande pou nou chante pou yo. Moun ki t'ap peze nou yo t'ap mande pou nou anmize yo: -Chante yon chante peyi Siyon pou nou non!
For there those who had taken us prisoners made request for a song; and those who had taken away all we had gave us orders to be glad, saying, Give us one of the songs of Zion.
ἐν ἣ ἂν ἡμέρα ἐπικαλέσωμαί σε ταχὺ ἐπάκουσόν μου πολυωρήσεις με ἐν ψυχῇ μου ἐν δυνάμει
- 4 Ki jan ou ta vle pou n' chante yon chante Seyè a nan yon peyi etranje?
How may we give the Lord's song in a strange land?
ἐξομολογησάσθωσάν σοι κύριε πάντες οἱ βασιλεῖς τῆς γῆς ὅτι ἤκουσαν πάντα τὰ ῥήματα τοῦ στόματός σου
- 5 Si nou bliye ou, Jerizalèm. se pou nou bliye ki jan pou nou sèvi ak men dwat nou tou.
If I keep not your memory, O Jerusalem, let not my right hand keep the memory of its art.
καὶ ἀσάτωσαν ἐν ταῖς ὁδοῖς κυρίου ὅτι μεγάλη ἡ δόξα κυρίου
- 6 Si nou pa chonje ou, si nou pa konsidere ou tankou pi gwo kontantman nou, se pou lang nou kole nan fon bouch nou.
If I let you go out of my thoughts, and if I do not put Jerusalem before my greatest joy, let my tongue be fixed to the roof of my mouth.
ὅτι ὑψηλὸς κύριος καὶ τὰ ταπεινὰ ἐφορᾷ καὶ τὰ ὑψηλὰ ἀπὸ μακρόθεν γινώσκει
- 7 ¶ Seyè, chonje sa moun peyi Edon yo te fè jou yo te pran lavil Jerizalèm. Chonje jan yo t'ap di: Kraze l'! Kraze l' ratè!
O Lord, keep in mind against the children of Edom the day of Jerusalem; how they said, Let it be uncovered, uncovered even to its base.
ἐὰν πορευθῶ ἐν μέσῳ θλίψεως ζήσεις με ἐπ' ὄργην ἐχθρῶν μου ἐξέτεινας χεῖρά σου καὶ ἔσωσέν με ἡ δεξιὰ σου
- 8 Nou menm moun lavil Babilòn, yo gen pou yo fini ak nou yon lè. Benediksyon pou moun ki va fè ou sibi menm bagay ou te fè nou sibi a.
O daughter of Babylon, whose fate is destruction; happy is the man who does to you what you have done to us.
κύριος ἀνταποδώσει ὑπὲρ ἐμοῦ κύριε τὸ ἔλεός σου εἰς τὸν αἰῶνα τὰ ἔργα τῶν χειρῶν σου μὴ παρῆς
- 1 ¶ Se yon sòm David. Seyè, m'ap di ou mèsi ak tout kè m'. La, devan lòt bondye yo, m'ap chante, m'ap jwe gita pou ou!
<Of David.> I will give you praise with all my heart: I will make melody to you before the gods.
εἰς τὸ τέλος ψαλμὸς τῷ δαυιδ κύριε ἔδοκίμασάς με καὶ ἔγνωσ με
- 2 M'ap mete ajenou devan kay ki apa pou ou a, m'ap fè lwanj ou, paske ou gen bon kè, paske ou toujou kenbe pawòl ou, paske ou fè sa ou te pwomèt la. Se tout moun k'ap nonmen non ou koulye a.
I will give worship before your holy Temple, praising your name for your mercy and for your unchanging faith: for you have made your word greater than all your name.
σὺ ἔγνωσ τὴν καθέδραν μου καὶ τὴν ἔγερσίν μου σὺ συνῆκας τοὺς διαλογισμοὺς μου ἀπὸ μακρόθεν
- 3 Lè m' te rele ou, ou te reponn mwen, ou te ban m' plis kouraj.
When my cry came to your ears you gave me an answer, and made me great with strength in my soul.
τὴν τρίβον μου καὶ τὴν σχοῖνόν μου σὺ ἐξιχνίασας καὶ πάσας τὰς ὁδοὺς μου προεΐδες
- 4 Tout moun ki sou latè va fè lwanj ou, Seyè, lè y'a vin konnen pawòl ki sot nan bouch ou.
All the kings of the earth will give you praise, O Lord, when the words of your mouth come to their ears.
ὅτι οὐκ ἔστιν λόγος ἐν γλώσση μου
- 5 Y'a chante pou sa Seyè a te fè, y'a di: Ala gwo pouwwa Seyè a genyen!
They will make songs about the ways of the Lord; for great is the glory of the Lord.
ἰδοὺ κύριε σὺ ἔγνωσ πάντα τὰ ἔσχατα καὶ τὰ ἀρχαῖα σὺ ἐπλασάς με καὶ ἔθηκας ἐπ' ἐμὲ τὴν χεῖρά σου
- 6 ¶ Wi, Seyè a anwo nan syèl la. Men, li wè moun ki soumèt devan li. Li rete byen lwen, li rekonèt moun k'ap fè grandizè yo.
Though the Lord is high, he sees those who are low; and he has knowledge from far off of those who are lifted up.
ἐθαυμαστώθη ἡ γνώσις σου ἐξ ἐμοῦ ἐκραταιώθη σὺ μὴ δύνωμαι πρὸς αὐτήν
- 7 Menm lè mwen nan gwo tèt chaje, ou pa kite m' mourir. Ou leve men ou pou rete lènmi m' yo ki ankòlè. Ou sove m' avèk fòs ponyèt ou.
Even when trouble is round me, you will give me life; your hand will be stretched out against the wrath of my haters, and your right hand will be my salvation.
ποῦ πορευθῶ ἀπὸ τοῦ πνεύματός σου καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω

- 8 W'a fin fè sa ou te konmanse fè pou mwen an. Seyè, ou p'ap janm sispann renmen nou. Pa vire do ou kite travay ou konmanse fè a!
The Lord will make all things complete for me: O Lord, your mercy is eternal; do not give up the works of your hands.
 ἐὰν ἀναβῶ εἰς τὸν οὐρανὸν σὺ εἶ ἐκεῖ ἐὰν καταβῶ εἰς τὸν ἕρδη πάρει
- 1 ¶ Pou chèf sanba yo. Se you sòm David. Seyè, ou sonde m', ou konnen ki moun mwen ye.
 <To the chief music-maker. A Psalm. Of David.> O Lord, you have knowledge of me, searching out all my secrets.
 εἰς τὸ τέλος ψαλμὸς τῷ δαυιδ
- 2 Ou konnen lè m' chita, ou konnen lè m' kanpe. Ou rete byen lwen, ou konnen tou sa k'ap pase nan tèt mwen.
You have knowledge when I am seated and when I get up, you see my thoughts from far away.
 ἐξελοῦ με κύριε ἐξ ἀνθρώπου πονηροῦ ἀπὸ ἀνδρὸς ἀδίκου ῥύσαι με
- 3 Mwen te mèt ap mache, mwen te mèt kouche, ou wè m', ou konnen tou sa m'ap fè.
You keep watch over my steps and my sleep, and have knowledge of all my ways.
 οἵτινες ἐλογίσαντο ἀδικίας ἐν καρδίᾳ ὄλην τὴν ἡμέραν παρετάσσοντο πολέμους
- 4 Mwen poko menm louvri bouch mwen, ou gen tan konnen tou sa mwen pral di.
For there is not a word on my tongue which is not clear to you, O Lord.
 ἠκόνησαν γλῶσσαν αὐτῶν ὡσεὶ ὄφρα ἰδὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν διάψαλμα
- 5 Kote m' vire, ou la bò kote m', w'ap pwoteje m' ak pouwva ou.
I am shut in by you on every side, and you have put your hand on me.
 φύλαξόν με κύριε ἐκ χειρὸς ἀμαρτωλοῦ ἀπὸ ἀνθρώπων ἀδίκων ἐξελοῦ με οἵτινες ἐλογίσαντο ὑποσκελίσαι τὰ διαβήματά μου
- 6 Konesans ou genyen yo twòp pou mwen. Yo depase m', mwen pa konprann yo.
Such knowledge is a wonder greater than my powers; it is so high that I may not come near it.
 ἐκρυσαν ὑπερήφανοι παγίδα μοι καὶ σχοινία διέτειναν παγίδας τοῖς ποσίν μου ἐχόμενα τρίβου σκάνδαλον ἔθεντό μοι διάψαλμα
- 7 ¶ Ki bò mwen ta ale pou m' pa jwenn ak ou? Ki bò mwen ta ale pou ou pa wè m' devan je ou?
Where may I go from your spirit? how may I go in flight from you?
 εἶπα τῷ κυρίῳ θεὸς μου εἶ σύ ἐνώτισαι κύριε τὴν φωνὴν τῆς δεήσεώς μου
- 8 Si m' moute nan syèl la, se la ou ye. Si m' desann kote mò yo ye a, ou la tou.
If I go up to heaven, you are there: or if I make my bed in the underworld, you are there.
 κύριε κύριε δύναμις τῆς σωτηρίας μου ἐπεσκίαςας ἐπὶ τὴν κεφαλὴν μου ἐν ἡμέρᾳ πολέμου
- 9 Si m' vole ale bò kote solèy leve, osinon si m' al rete bò lòt bò lanmè,
If I take the wings of the morning, and go to the farthest parts of the sea;
 μὴ παραδῶς με κύριε ἀπὸ τῆς ἐπιθυμίας μου ἀμαρτωλῶ διελογίσαντο κατ' ἐμοῦ μὴ ἐγκαταλίπης με μήποτε ὑψωθῶσιν διάψαλμα
- 10 I'a ankò, w'ap toujou la pou mennen m', w'ap la pou pwoteje m'.
Even there will I be guided by your hand, and your right hand will keep me.
 ἡ κεφαλὴ τοῦ κυκλώματος αὐτῶν κόπος τῶν χεῖλέων αὐτῶν καλύψει αὐτούς
- 11 Si mwen di: -Bon! M' pral kache nan fènwa a. M' pral rete kote tout limyè mouri.
If I say, Only let me be covered by the dark, and the light about me be night;
 πεσοῦνται ἐπ' αὐτοὺς ἀνθρακες ἐν πυρὶ καταβαλεῖς αὐτούς ἐν ταλαιπωρίας οὐ μὴ ὑποστῶσιν
- 12 Fènwa pa fè nwa pou ou. Lannwit klere kou lajounen pou ou. Kit li fènwa, kit li lajounen, se menm bagay pou ou.
Even the dark is not dark to you; the night is as bright as the day: for dark and light are the same to you.
 ἀνὴρ γλωσσώδης οὐ κατευθυνθήσεται ἐπὶ τῆς γῆς ἄνδρα ἄδικον κακὰ θηρεύσει εἰς διαφθοράν
- 13 Wi, se ou ki fòme tout pati nan kò m', se ou ki ranje yo byen ranje nan vant manman m'.
My flesh was made by you, and my parts joined together in my mother's body.
 ἔγνων ὅτι ποιήσει κύριος τὴν κρίσιν τοῦ πτωχοῦ καὶ τὴν δίκην τῶν πενήτων

- 14 M'ap fè lwanj ou, paske ou pa manke fè bèl bagay. Tou sa ou fè se bèl bagay. Mwen konn sa byen.
I will give you praise, for I am strangely and delicately formed; your works are great wonders, and of this my soul is fully conscious.
πλὴν δίκαιοι ἐξομολογήσονται τῷ ὀνόματί σου καὶ κατοικήσουσιν εὐθεῖς σὺν τῷ προσώπῳ σου
- 1 ¶ (140:1) Pou chèt sanba yo. Se yon sòm David. (140:2) Seyè, delivre m' anba mechan yo non! Pwoteje m' anba ansasen yo non,
<To the chief music-maker. A Psalm. Of David.>
ψαλμὸς τῷ δαυιδ κύριε ἐκέκραξα πρὸς σέ εἰσάκουσόν μου πρόσχευε τῇ φωνῇ τῆς δεήσεώς μου ἐν τῷ κεκραγένοι με πρὸς σέ
- 2 (140:3) anba moun k'ap kalkile move lide nan tèt yo, ki tout tan ap poue dife.
\\140:1\\O Lord, take me out of the power of the evil man; keep me safe from the violent man:
κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου ἔπαρσις τῶν χειρῶν μου θυσία ἐσπερινή
- 3 (140:4) Lang yo se razwa. Pawòl nan bouch yo se pwazon, ou ta di venen sèpan aspik.
\\140:2\\For their hearts are full of evil designs; and they are ever making ready causes of war.
θοῦ κύριε φυλακὴν τῷ στόματί μου καὶ θύραν περιοχῆς περὶ τὰ χεῖρά μου
- 4 (140:5) Seyè, pa kite m' tonbe anba men mechan yo, pwoteje m' anba ansasen yo k'ap chache jan pou yo fè m' tonbe.
\\140:3\\Their tongues are sharp like the tongue of a snake; the poison of snakes is under their lips. (Selah.)
μὴ ἐκκλίνῃς τὴν καρδίαν μου εἰς λόγους πονηρίας τοῦ προφασίζεσθαι προφάσεις ἐν ἀμαρτίαις σὺν ἀνθρώποις ἐργαζομένοις ἀνομίαν καὶ οὐ μὴ συνδυάσω μετὰ τῶν ἐκλεκτῶν αὐτῶν
- 5 (140:6) Awogan yo pare yon pèlen pou mwen, yo tann pèlen kòd pou mwen, yo mete moun veye m' sou tout chemen mwen.
\\140:4\\O Lord, take me out of the hands of sinners; keep me safe from the violent man: for they are designing my downfall.
παιδεύσει με δίκαιος ἐν ἐλέει καὶ ἐλέγξει με ἔλαιον δὲ ἀμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλὴν μου ὅτι ἔτι καὶ ἡ προσευχή μου ἐν ταῖς εὐδοκίαις αὐτῶν
- 6 (140:7) Mwen di Seyè a: -Se ou ki Bondye mwen. Koute m' non, Seyè, lè m'ap rele nan pye ou.
\\140:5\\The men of pride have put secret cords for my feet; stretching nets in my way, so that they may take me with their tricks. (Selah.)
κατεπόθησαν ἐχόμενα πέτρας οἱ κριταὶ αὐτῶν ἀκούσονται τὰ ῥήματά μου ὅτι ἠδύνησαν
- 7 (140:8) Seyè, Bondye mwen, ou se fòs ki pou sove m' lan. W'ap pwoteje m' lè batay la mare.
\\140:6\\I have said to the Lord, You are my God: give ear, O Lord, to the voice of my prayer.
ὡσεὶ πάχος γῆς διεσπάρθη ἐπὶ τῆς γῆς διεσκορπίσθη τὰ ὀστά ἡμῶν παρὰ τὸν ἕδην
- 8 ¶ (140:9) Seyè, pa kite mechan yo fè sa yo gen lide fè a! Pa kite sa yo vle fè a rive!
\\140:7\\O Lord God, the strength of my salvation, you have been a cover over my head in the day of the fight.
ὅτι πρὸς σέ κύριε κύριε οἱ ὀφθαλμοί μου ἐπὶ σέ ἤλπισα μὴ ἀντανέλης τὴν ψυχὴν μου
- 9 (140:10) Pa kite moun ki pa vle wè m' yo dominen sou mwen. Se pou mechanste ki nan bouch yo a tonbe sou yo!
\\140:8\\O Lord, give not the wrongdoer his desire; give him no help in his evil designs, or he may be uplifted in pride. (Selah.)
φύλαξόν με ἀπὸ παγίδος ἧς συνεστήσαντό μοι καὶ ἀπὸ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν
- 10 (140:11) Se pou Bondye grennen chabon dife sou yo tankou lapli. Se pou l' fè yo tonbe nan gwo twou byen fon kote yo p'ap janm ka leve sòti.
\\140:9\\As for those who come round me, let their heads be covered by the evil of their lips.
πεσοῦνται ἐν ἀμφιβλήστρω αὐτοῦ ἀμαρτωλοὶ κατὰ μόνας εἰμι ἐγὼ ἕως οὗ ἂν παρέλθω
- 1 ¶ Se yon sòm David. Seyè, m'ap rele ou, prese vin kote m' non! Panche zòrèy ou pou tande lè m'ap rele nan pye ou!
<A Psalm. Of David.> Lord, I have made my cry to you; come to me quickly; give ear to my voice, when it goes up to you.
συνέσεως τῷ δαυιδ ἐν τῷ εἶναι αὐτὸν ἐν τῷ σπηλαίῳ προσευχῇ
- 2 Se pou lapriyè m' moute devan ou tankou lansan y'ap boule pou ou a! Wi, se pou lè m' leve men m' pou m' lapriyè, se tankou ofrann yo fè pou ou chak swa a.
Let my prayer be ordered before you like a sweet smell; and let the lifting up of my hands be like the evening offering.
φωνῇ μου πρὸς κύριον ἐκέκραξα φωνῇ μου πρὸς κύριον ἐδεήθην
- 3 Seyè, mete yon mò nan bouch mwen. Veye pawòl k'ap sot nan bouch mwen!
O Lord, keep a watch over my mouth; keep the door of my lips.
ἐκχεῶ ἐναντίον αὐτοῦ τὴν δέησίν μου τὴν θλίψίν μου ἐνώπιον αὐτοῦ ἀπαγγελῶ

- 4 Pa kite move lide pran tèt mwen. Pa kite m' mete tèt ansanm ak mechan yo nan mechanste yo. Pa kite m' patisipe nan fèt yo!
Keep my heart from desiring any evil thing, or from taking part in the sins of the evil-doers with men who do wrong; and let me have no part in their good things.
 ἐν τῷ ἐκλείπειν ἐξ ἐμοῦ τὸ πνεῦμά μου καὶ σὺ ἐγνωσ τὰς τριβούς μου ἐν ὁδοῦ ταύτη ἢ ἐπορευόμην ἔκρυψαν παγίδα μοι
- 5 ¶ Ou mèt kite yon moun ki mache dwat pini m'. Ou mèt kite yon moun k'ap sèvi ou rale zòrèy mwen. Men, pa kite m' patisipe nan okenn fèt mechan yo. Paske, lè m'ap lapriyè, m'ap toujou denonse sa y'ap fè ki mal.
Let the upright give me punishment; and let the god-fearing man put me in the right way; but I will not let the oil of sinners come on my head: when they do evil I will give myself to prayer.
 κατενόουν εἰς τὰ δεξιὰ καὶ ἐπέβλεπον ὅτι οὐκ ἦν ὁ ἐπιγινώσκων με ἀπόλετο φυγὴ ἀπ' ἐμοῦ καὶ οὐκ ἔστιν ὁ ἐκζητῶν τὴν ψυχὴν μου
- 6 Se pou yo pran chèf mechan yo, jete yo anba nan falèz. Lè sa a, y'a rekonèt pawòl mwen se verite.
When destruction comes to their judges by the side of the rock, they will give ear to my words, for they are sweet.
 ἐκέκραζα πρὸς σέ κύριε εἶπα σὺ εἶ ἡ ἐλπίς μου μερίς μου ἐν γῆ ζώντων
- 7 Tankou lè y'ap fann bwa pou fè l' fè ti moso, se konsa zosman nou yo pral gaye devan bouch twou kote mò yo ye a.
Our bones are broken up at the mouth of the underworld, as the earth is broken by the plough.
 πρόσχες πρὸς τὴν δέσπιν μου ὅτι ἐταπεινώθην σφόδρα ῥύσαι με ἐκ τῶν καταδικόντων με ὅτι ἐκραταιώθησαν ὑπὲρ ἐμέ
- 8 Men, Seyè, Bondye, se sou ou m'ap gade. Se bò kote ou m'ap chache pwoteksyon. Tanpri, pa kite m' san sekou!
But my eyes are turned to you, O Lord God: my hope is in you; let not my soul be given up to death.
 ἐξάγαγε ἐκ φυλακῆς τὴν ψυχὴν μου τοῦ ἐξομολογήσασθαι τῷ ὀνόματί σου κύριε ἐμὲ ὑπομενοῦσιν δίκαιοι ἕως οὗ ἀνταποδοῖς μοι
- 1 ¶ (142:1) Chante David te chante lè li te kache nan gwo twou wòch la. Se yon lapriyè. (142:2) M'ap louvri bouch mwen, m'ap rele Seyè a. M'ap louvri bouch mwen, m'ap kriye nan pye Seyè a.
 <Maschil. Of David. A prayer when he was in the hole of the rock.>
 ψαλμὸς τῷ δαυιδ ὅτε αὐτὸν ὁ υἱὸς καταδιώκει κύριε εἰσάκουσον τῆς προσευχῆς μου ἐνώτισαι τὴν δέσπιν μου ἐν τῇ ἀληθείᾳ σου ἐπάκουσόν μου ἐν τῇ δικαιοσύνῃ σου
- 2 (142:3) M'ap louvri kè m' bay Bondye, m'ap rakonte l' mizè mwen.
 \142:1\The sound of my cry went up to the Lord; with my voice I made my prayer for grace to the Lord.
 καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου ὅτι οὐ δικαιοθήσεται ἐνώπιόν σου πᾶς ζῶν
- 3 (142:4) Lè m' santi mwen pa kapab ankò, ou menm, ou konnen sa pou m' fè. Sou chemen kote m'ap pase a yo tann yon pèlen pou mwen.
 \142:2\I put all my sorrows before him; and made clear to him all my trouble.
 ὅτι κατεδίωξεν ὁ ἐχθρὸς τὴν ψυχὴν μου ἐταπεινώσεν εἰς γῆν τὴν ζωὴν μου ἐκάθισέν με ἐν σκοτεινοῖς ὡς νεκρὸς αἰῶνος
- 4 ¶ (142:5) Voye je ou toupatou, gade byen! Tout moun pran pòz pa konnen m'. Pa gen yon moun pou pwoteje m'. Pa gen yon moun pou pran ka m'.
 \142:3\When my spirit is overcome, your eyes are on my goings; nets have been secretly placed in the way in which I go.
 καὶ ἠκηδίασεν ἐπ' ἐμὲ τὸ πνεῦμά μου ἐν ἐμοὶ ἐταράχθη ἡ καρδία μου
- 5 (142:6) Mwen kriye nan pye ou, Seyè! Mwen di: Se ou menm ki tout pwoteksyon mwen. Se ou menm ki tout mwen nan lavi sa a.
 \142:4\Looking to my right side, I saw no man who was my friend: I had no safe place; no one had any care for my soul.
 ἐμνήσθην ἡμερῶν ἀρχαίων καὶ ἐμελέτησα ἐν πᾶσι τοῖς ἔργοις σου ἐν ποιήμασιν τῶν χειρῶν σου ἐμελέτων
- 6 (142:7) Panche zòrèy ou, koute sa m'ap di ou! Mwen fin dekouraje. Delivre m' anba men moun k'ap pèsekite m' yo, paske yo pi fò pase m'.
 \142:5\I have made my cry to you, O Lord; I have said, You are my safe place, and my heritage in the land of the living.
 διεπέτασα τὰς χεῖράς μου πρὸς σέ ἡ ψυχὴ μου ὡς γῆ ἄνυδρός σοι διάψαλμα
- 7 (142:8) Wete m' nan prizon sa a pou m' ka di ou mèsi. Lè sa a, m'a kanpe nan mitan moun ki mache dwat devan ou yo, paske ou te bon pou mwen.
 \142:6\Give ear to my cry, for I am made very low: take me out of the hands of my haters, for they are stronger than I.
 ταχὺ εἰσάκουσόν μου κύριε ἐξέλειπεν τὸ πνεῦμά μου μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον
- 1 ¶ Se yon sòm David. Seyè, koute m' lè m'ap lapriyè. Panche zòrèy ou pou tande jan m'ap kriye nan pye ou. Reponn mwen, paske ou toujou kenbe pawòl ou. Ou pa nan patipri.
 <A Psalm. Of David.> Let my prayer come to you, O Lord; give ear to my requests for your grace; keep faith with me, and give me an answer in your righteousness;
 τῷ δαυιδ πρὸς τὸν γολιαθ εὐλογητὸς κύριος ὁ θεὸς μου ὁ διδάσκων τὰς χεῖράς μου εἰς παράταξιν τοὺς δακτύλους μου εἰς πόλεμον
- 2 Pa jije m' sou sa m' fè, se sèvitè ou mwen ye. Pa gen moun ki inonsan devan je ou.
Let not your servant come before you to be judged; for no man living is upright in your eyes.
 ἔλεός μου καὶ καταφυγὴ μου ἀντιλήπτωρ μου καὶ ῥύσῃς μου ὑπερασπιστής μου καὶ ἐπ' αὐτῷ ἤλπισα ὁ ὑποτάσσων τὸν λαόν μου ὑπ' ἐμέ

- 3 Lènmi pousib mwen, li mache sou mwen. Li fè m' rete nan fènwa tankou moun ki mouri depi lontan.
The evil man has gone after my soul; my life is crushed down to the earth: he has put me in the dark, like those who have long been dead.
κύριε τί ἐστιν ἄνθρωπος ὅτι ἐγνώσθης αὐτῷ ἢ υἱὸς ἀνθρώπου ὅτι λογίζη αὐτόν
- 4 Mwen santi mwen pa kapab ankò! Mwen boulvèse anpil.
Because of this my spirit is overcome; and my heart is full of fear.
ἄνθρωπος ματαιότητι ὁμοιώθη αἱ ἡμέραι αὐτοῦ ὥσει σκιὰ παράγουσιν
- 5 Mwen chonje tan lontan, m'ap kalkile tou sa ou te fè. Tou sa ou te fè yo vin nan tèt mwen ankò.
I keep in mind the early days of the past, giving thought to all your acts, even to the work of your hands.
κύριε κλῖνον οὐρανοῦς σου καὶ κατὰβηθι ἄψαι τῶν ὁρέων καὶ καπνισθήσονται
- 6 Mwen louvri bra m' devan ou, mwen lapriyè. M'ap tann ou tankou tè sèk k'ap tann lapli.
My hands are stretched out to you: my soul is turned to you, like a land in need of water. (Selah.)
ἄστραψον ἄστραπὴν καὶ σκορπιεῖς αὐτοῦς ἐξαπόστειλον τὰ βέλη σου καὶ συνταράξεις αὐτούς
- 7 ¶ Seyè, prese vin reponn mwen. Mwen pa kapab ankò! Pa vire do ban mwen. Si ou fè sa, m'ap tankou moun ki desann nan peyi kote mò yo ye a.
Be quick in answering me, O Lord, for the strength of my spirit is gone: let me see your face, so that I may not be like those who go down into the underworld.
ἐξαπόστειλον τὴν χειρὰ σου ἐξ ὕψους ἐξελοῦ με καὶ ῥύσαι με ἐξ ὑδάτων πολλῶν ἐκ χειρὸς υἱῶν ἄλλοτρίων
- 8 Mwen mete konfyans mwen nan ou. Depi granmaten, fè m' chonje jan ou renmen m' anpil. Se ou menm m'ap lapriyè. Moutre m' chemen pou m' pran an.
Let the story of your mercy come to me in the morning, for my hope is in you: give me knowledge of the way in which I am to go; for my soul is lifted up to you.
ὦν τὸ στόμα ἐλάλησεν ματαιότητα καὶ ἡ δεξιὰ αὐτῶν δεξιὰ ἀδικίας
- 9 Se anba zèl ou m'ap chache pwoteksyon. Tanpri, delivre m' anba lènmi m' yo.
O Lord, take me out of the hands of my haters; my soul is waiting for you.
ὁ θεὸς ῥῶδην καινὴν ἄσομαί σοι ἐν ψαλτηρίῳ δεκαχόρδῳ ψαλῶ σοι
- 10 Se ou menm ki Bondye mwen. Moutre m' jan pou m' fè sa ou vle m' fè a. Jan ou gen bon kè, fè lespri ou mennen m' nan chemen ki pa gen move pa.
Give me teaching so that I may do your pleasure; for you are my God: let your good Spirit be my guide into the land of righteousness.
τῷ διδόντι τὴν σωτηρίαν τοῖς βασιλεῦσιν τῷ λυτρουμένῳ δαυιδ τὸν δοῦλον αὐτοῦ ἐκ ῥομφαίας πονηρᾶς
- 11 Seyè, poutèt non ou pote a, ban m' lavi ankò. Ou menm ki pa nan patipri, tanpri, wete m' nan tray kote m' ye a.
Give me life, O Lord, because of your name; in your righteousness take my soul out of trouble.
ῥύσαι με καὶ ἐξελοῦ με ἐκ χειρὸς υἱῶν ἄλλοτρίων ὦν τὸ στόμα ἐλάλησεν ματαιότητα καὶ ἡ δεξιὰ αὐτῶν δεξιὰ ἀδικίας
- 12 Ou renmen m' anpil. Fè tout lènmi m' yo disparèt. Detwi tout moun k'ap peze m' yo, paske se sèvitè ou mwen ye.
And in your mercy put an end to my haters, and send destruction on all those who are against my soul; for I am your servant.
ὦν οἱ υἱοὶ ὡς νεόφυτα ἠδρυμένα ἐν τῇ νεότητι αὐτῶν αἱ θυγατέρες αὐτῶν κεκαλωπισμένα περικεκοσμημένα ὡς ὁμοίωμα ναοῦ
- 1 ¶ Se yon sòm David. Lwanj pou Bondye! Se li ki pwoteksyon mwen, se li ki moutre m' jan pou m' goumen, se li ki pare m' pou m' al nan batay.
<A Psalm. Of David.> Praise be to the God of my strength, teaching my hands the use of the sword, and my fingers the art of fighting:
αἴνεσις τῷ δαυιδ ὑψώσω σε ὁ θεὸς μου ὁ βασιλεὺς μου καὶ εὐλόγησω τὸ ὄνομά σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος
- 2 Se sou li mwen konte, se li ki tout defans mwen. Se li ki sèvi m' ranpa, se li ki tout delivrans mwen, Se li ki pwoteksyon mwen, se anba zèl li mwen kache. Se li ki fè pèp li soumèt devan mwen.
He is my strength, and my Rock; my high tower, and my saviour; my keeper and my hope: he gives me authority over my people.
καθ' ἐκάστην ἡμέραν εὐλογήσω σε καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος
- 3 Seyè, kisa moun ye pou w'ap fè tèt ou travay pou yo konsa? Kisa yo ye menm pou ou pran ka yo?
Lord, what is man, that you keep him in mind? or the son of man that you take him into account?
μέγας κύριος καὶ αἰνετὸς σφόδρα καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἐστιν πέρας
- 4 Moun tankou lafimen. Lavi yo tankou nwaj k'ap pase.
Man is like a breath: his life is like a shade which is quickly gone.
γενεὰ καὶ γενεὰ ἐπαινέσει τὰ ἔργα σου καὶ τὴν δυνάμιν σου ἀπαγγελοῦσιν

- 5 Seyè, bese syèl la, desann. Manyen mòn yo, fè yo fè lafimen.
Come down, O Lord, from your heavens: at your touch let the mountains give out smoke.
τὴν μεγαλοπρέπειαν τῆς δόξης τῆς ἁγιοσύνης σου λαλήσουσιν καὶ τὰ θαυμάσιά σου διηγῆσονται
- 6 Voye flèch ou yo. Fè lènmi m' yo gaye. Fè yo kouri ak kout zèklè.
With your storm-flames send them in flight: send out your arrows for their destruction.
καὶ τὴν δύναμιν τῶν φοβερῶν σου ἐροῦσιν καὶ τὴν μεγαλωσύνην σου διηγῆσονται
- 7 Rete nan syèl la, lonje men ou pran m'. Rale m' soti nan mitan gwo dlo yo. Delivre m' anba men moun lòt nasyon yo.
Put out your hand from on high; make me free, take me safely out of the great waters, and out of the hands of strange men;
μνήμην τοῦ πλήθους τῆς χρηστότητός σου ἐξερεύζονται καὶ τῇ δικαιοσύνῃ σου ἀγαλλιάσονται
- 8 Bonjou yo pa laverite. Menm lè y'ap sèman, se manti y'ap fè.
In whose mouths are false words, and whose right hand is a right hand of deceit.
οἰκτιρῶν καὶ ἐλεήμων ὁ κύριος μακρόθυμος καὶ πολυέλεος
- 9 ¶ M'ap chante yon kantik tou nèf pou ou, Bondye. M'ap chante, m'ap jwe gita pou ou.
I will make a new song to you, O God; I will make melody to you on an instrument of ten cords.
χρηστὸς κύριος τοῖς σύμπασιν καὶ οἱ οἰκτιρμοὶ αὐτοῦ ἐπὶ πάντα τὰ ἔργα αὐτοῦ
- 10 Se ou menm ki fè wa yo genyen nan lagè. Se ou ki delivre David, sèvitè ou la.
It is God who gives salvation to kings; and who kept his servant David from the wounding sword.
ἐξομολογήσασθωσάν σοι κύριε πάντα τὰ ἔργα σου καὶ οἱ ὄσιοί σου εὐλογήσάτωσάν σε
- 11 Delivre m' anba bann mechan sa yo ki soti pou touye m', delivre m' anba men moun lòt nasyon yo. Bonjou yo pa laverite. Menm lè y'ap sèman, se manti y'ap fè.
Make me free, and take me out of the hands of strange men, in whose mouths are false words, and whose right hand is a right hand of deceit.
δόξαν τῆς βασιλείας σου ἐροῦσιν καὶ τὴν δυναστείαν σου λαλήσουσιν
- 12 Se pou pitit gason nou yo tankou jenn plant k'ap poue. Se pou pitit fi nou yo tankou bèl potò byen travay ki nan tout kwen tanp lan.
Our sons are like tall young plants; and our daughters like the shining stones of a king's house;
τοῦ γνωρίσαι τοῖς υἱοῖς τῶν ἀνθρώπων τὴν δυναστείαν σου καὶ τὴν δόξαν τῆς μεγαλοπρεπειᾶς τῆς βασιλείας σου
- 13 Se pou galata nou yo plen manje tout kalite, se pou mouton ki nan savann nou yo fè anpil anpil pitit.
Our store-houses are full of all good things; and our sheep give birth to thousands and ten thousands in our fields.
ἡ βασιλεία σου βασιλεία πάντων τῶν αἰώνων καὶ ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ [13a] πιστὸς κύριος ἐν τοῖς λόγοις αὐτοῦ καὶ ὄσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ
- 14 Se pou bèf nou yo toujou bay rapò, san yo pa fè avòtman, ni pèt. Se pou lènmi pa anvayi peyi a. Pa kite yo depòte nou. Se pou pa gen okenn rèl nan lari nou yo.
Our oxen are well weighted down; our cows give birth safely; there is no going out, and there is no cry of sorrow in our open places.
ὑποστηρίζει κύριος πάντας τοὺς καταπίπτοντας καὶ ἀνορθοὶ πάντας τοὺς κατερραγμένους
- 15 Ala bon sa bon lè sa mache konsa pou pèp la! Ala bon sa bon pou yon pèp ki gen Seyè a pou Bondye li!
Happy is the nation whose ways are so ordered: yes, happy is the nation whose God is the Lord.
οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσιν καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ
- 1 ¶ Se yon chante David te ekri pou fè lwanj Bondye. Bondye mwen, wa mwen, m'a fè konnen jan ou gen pouvwa. M'ap di ou mèsi tout tan tout tan.
<A Song of praise. Of David.> Let me give glory to you, O God, my King; and blessing to your name for ever and ever.
ἀλληλοῦσα ἀγγαῖον καὶ ζαχαριου αἶνει ἡ ψυχὴ μου τὸν κύριον
- 2 Chak jou m'ap di ou mèsi. M'ap fè lwanj ou tout tan tout tan.
Every day will I give you blessing, praising your name for ever and ever.
αἰνέσω κύριον ἐν ζωῇ μου ψαλῶ τῷ θεῷ μου ἕως ὑπάρχω
- 3 Seyè a gen gwo pouvwa, li merite pou yo fè lwanj li vre. Moun p'ap janm fin konprann jan li gen pouvwa!
Great is the Lord, and greatly to be praised; his power may never be searched out.
μὴ πεποιθατε ἐπ' ἄρχοντας καὶ ἐφ' υἱοὺς ἀνθρώπων οἷς οὐκ ἔστιν σωτηρία

- 4 Papa va fè lwanj ou devan pitit yo pou tou sa ou te fè. Y'a rakonte tout bèl bagay ou fè yo.
One generation after another will give praise to your great acts, and make clear the operation of your strength.
ἐξελεύσεται τὸ πνεῦμα αὐτοῦ καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολοῦνται πάντες οἱ διαλογισμοὶ αὐτῶν
- 5 M'a rakonte jan ou gen pouvwa, jan ou gen fòs. M'a fè konnen bèl mènèy ou yo.
My thoughts will be of the honour and glory of your rule, and of the wonder of your works.
μακάριος οὗ ὁ θεὸς ἰακωβ βοηθὸς ἡ ἐλπίς αὐτοῦ ἐπὶ κύριον τὸν θεὸν αὐτοῦ
- 6 Y'a di jan ou gen pouvwa kifè moun respekte ou. M'a rakonte jan ou gen fòs.
Men will be talking of the power and fear of your acts; I will give word of your glory.
τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς τὸν φυλάσσοντα ἀλήθειαν εἰς τὸν αἰῶνα
- 7 Y'a fè tout moun chonje jan ou gen bon kè. Y'a chante pou ou, paske ou pa nan patipri.
Their sayings will be full of the memory of all your mercy, and they will make songs of your righteousness.
ποιοῦντα κρίμα τοῖς ἀδικουμένοις διδόντα τροφήν τοῖς πεινώσιν κύριος λύει πεπεδημένους
- 8 Seyè a gen pitye pou nou. Li gen bon kè. Li pa fasil fè kòlè. Li p'ap janm sispann renmen nou!
The Lord is full of grace and pity; not quickly angry, but great in mercy.
κύριος ἀνορθοῖ καταρραγμένους κύριος σοφοῖ τυφλοῦς κύριος ἀγαπᾷ δικαίους
- 9 Seyè a bon pou tout moun san patipri. Li gen pitye pou tou sa li fè.
The Lord is good to all men; and his mercies are over all his works.
κύριος φυλάσσει τοὺς προσηλύτους ὄρφανὸν καὶ χήραν ἀναλήμψεται καὶ ὁδὸν ἀμαρτωλῶν ἀφανιεῖ
- 10 ¶ Seyè, tou sa ou fè ap fè lwanj ou! Tout moun pa ou yo ap di ou mèsi!
All the works of your hands give praise to you, O Lord; and your saints give you blessing.
βασιλεύσει κύριος εἰς τὸν αἰῶνα ὁ θεός σου σίων εἰς γενεάν καὶ γενεάν
- 1 ¶ Lwanj pou Seyè a! Wi, kite m' fè lwanj Seyè a!
Let the Lord be praised. Give praise to the Lord, O my soul.
ἀλληλουῖα ἀγγαίου καὶ ζαχαρίου αἰνεῖτε τὸν κύριον ὅτι ἀγαθὸν ψαλμός τῷ θεῷ ἡμῶν ἡδυνθείη αἴνεσις
- 2 M'ap pase tout lavi m' ap fè lwanj Seyè a. M'ap chante pou Bondye mwen pandan tout tan m'ap viv.
While I have breath I will give praise to the Lord: I will make melody to my God while I have my being.
οἰκοδομῶν ἱερουσαλὴμ ὁ κύριος καὶ τὰς διασποράς τοῦ ἰσραὴλ ἐπισυνάξει
- 3 Pa mete konfyans nou nan grannèg, nan moun ki pa ka delivre nou.
Put not your faith in rulers, or in the son of man, in whom there is no salvation.
ὁ ἰώμενος τοὺς συντετριμμένους τὴν καρδίαν καὶ δεσμεύων τὰ συντρίμματα αὐτῶν
- 4 Kou souf yo koupe, yo tounen pousyè. Lamenm, tou sa yo te gen nan tèt yo disparèt.
Man's breath goes out, he is turned back again to dust; in that day all his purposes come to an end.
ὁ ἀριθμῶν πλήθη ἄστρων καὶ πᾶσιν αὐτοῖς ὀνόματα καλῶν
- 5 ¶ Ala bon sa bon pou moun ki gen Bondye Jakòb la pou tout sekou l', pou moun ki mete tout espwa l' nan Seyè a, Bondye li!
Happy is the man who has the God of Jacob for his help, whose hope is in the Lord his God:
μέγας ὁ κύριος ἡμῶν καὶ μεγάλη ἡ ἰσχὺς αὐτοῦ καὶ τῆς συνέσεως αὐτοῦ οὐκ ἔστιν ἀριθμὸς
- 6 Se li menm ki fè syèl la, tè a ak lanmè a, ansanm ak tou sa ki ladan yo. L'ap toujou kenbe pawòl li.
Who made heaven and earth, the sea, and all things in them; who keeps faith for ever:
ἀναλαμβάνων πραεὶς ὁ κύριος ταπεινῶν δὲ ἀμαρτωλοῦς ἕως τῆς γῆς
- 7 Li rann jistis an favè tout moun k'ap sibi lenjistis. Li bay tout moun ki grangou manje pou yo manje.
Who gives their rights to those who are crushed down; and gives food to those who are in need of it: the Lord makes the prisoners free;
ἐξάρξατε τῷ κυρίῳ ἐν ἐξομολογήσει ψάλατε τῷ θεῷ ἡμῶν ἐν κιθάρα

- 8 Seyè a fè prizonye yo sot nan prizon. Seyè a fè avèg yo wè ankò. Li bay tout moun ki nan lafliksyon kouraj. Seyè a renmen moun ki mache dwat devan li.
The Lord makes open the eyes of the blind; the Lord is the lifter up of those who are bent down; the Lord is a lover of the upright;
 τῷ περιβάλλοντι τὸν οὐρανὸν ἐν νεφέλαις τῷ ἐτοιμάζοντι τῇ γῆ ὑετὸν τῷ ἐξανατέλλοντι ἐν ὄρει χόρτον καὶ γλόην τῇ δουλείᾳ τῶν ἀνθρώπων
- 9 Seyè a pwoteje etranje k'ap viv nan peyi a. L'ap pran swen vè yo ak timoun ki san papa yo. Men, li detounen plan mechan yo gen nan tèt yo.
The Lord takes care of those who are in a strange land; he gives help to the widow and to the child who has no father; but he sends destruction on the way of sinners.
 διδόντι τοῖς κτήνεσι τροφὴν αὐτῶν καὶ τοῖς νεοσσοῖς τῶν κοράκων τοῖς ἐπικαλουμένοις αὐτόν
- 10 Seyè a ap gouvènen pou tout tan. Nou menm, moun Siyon, Bondye nou an ap gouvènen pou tout tan. Lwanj pou Seyè a!
The Lord will be King for ever; your God, O Zion, will be King through all generations. Praise be to the Lord.
 οὐκ ἐν τῇ δυναστείᾳ τοῦ ἵππου θελήσει οὐδὲ ἐν ταῖς κνήμαις τοῦ ἀνδρὸς εὐδοκεῖ
- 1 ¶ Lwanj pou Seyè a! Sa bon nèt pou nou chante pou Seyè a. Sa bon nèt pou nou fè lwanj Seyè a. Wi, li merite l' vre!
Give praise to the Lord; for it is good to make melody to our God; praise is pleasing and beautiful.
 ἀλληλουια αἰγαίου καὶ ζαχαρίου ἐπαινεί ιερουσαλημ τὸν κύριον αἶνει τὸν θεόν σου σίων
- 2 Seyè a ap rebati lavil Jerizalèm. L'ap fè moun Izrayèl ki te gaye nan mitan lòt nasyon yo tounen lakay yo.
The Lord is building up Jerusalem; he makes all the outlaws of Israel come together.
 ὅτι ἐνίσχυσεν τοὺς μοχλοὺς τῶν πυλῶν σου εὐλόγησεν τοὺς υἰοὺς σου ἐν σοί
- 3 L'ap bay moun ki nan gwo lapenn yo kouraj. L'ap geri moun ki blese yo.
He makes the broken-hearted well, and puts oil on their wounds.
 ὁ τιθεὶς τὰ ὄριά σου εἰρήνην καὶ στέαρ πυροῦ ἐμπιπλῶν σε
- 4 Li konte konbe zetwal ki genyen! Li konnen non yo chak.
He sees the number of the stars; he gives them all their names.
 ὁ ἀποστέλλων τὸ λόγιον αὐτοῦ τῇ γῆ ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ
- 5 Seyè nou an gen pouvwa. Li gen anpil fòs. Konesans li pa gen limit.
Great is our Lord, and great his power; there is no limit to his wisdom.
 τοῦ διδόντος χιόνα ὡσεὶ ἔριον ὀμίχλην ὡσεὶ σποδὸν πάσσοντος
- 6 Seyè a ap bay pòn malere yo men pou yo leve. Men, l'ap rabese mechan yo jouk atè.
The Lord gives help to the poor in spirit; but he sends sinners down in shame.
 βάλλοντος κρύσταλλον αὐτοῦ ὡσεὶ ψωμούς κατὰ πρόσωπον ψύχους αὐτοῦ τίς ὑποστήσεται
- 7 Chante yon chante pou Seyè a pou nou di l' mèsi. Fè mizik pou Bondye nou an ak gita.
Make songs of praise to the Lord; make melody to our God with instruments of music.
 ἀποστελεῖ τὸν λόγον αὐτοῦ καὶ τήξει αὐτὰ πνεύσει τὸ πνεῦμα αὐτοῦ καὶ ρυήσεται ὕδατα
- 8 Se li ki kouvri syèl la ak nwaj yo. Se li ki pare lapli pou tè a. Se li ki fè zèb pouse sou mòn yo.
By his hand the heaven is covered with clouds and rain is stored up for the earth; he makes the grass tall on the mountains.
 ἀπαγγέλλων τὸν λόγον αὐτοῦ τῷ ἰακωβ δίκαιώματα καὶ κρίματα αὐτοῦ τῷ ἰσραὴλ
- 9 Li bay bèt yo manje, li bay ti kònèy yo manje lè yo rele.
He gives food to every beast, and to the young ravens in answer to their cry.
 οὐκ ἐποίησεν οὕτως παντὶ ἔθνει καὶ τὰ κρίματα αὐτοῦ οὐκ ἐδήλωσεν αὐτοῖς
- 1 ¶ Lwanj pou Seyè a! Nou menm ki rete anwo nan syèl la, fè lwanj Seyè a! Fè lwanj li anwo nan syèl la!
Give praise to the Lord. Let the Lord be praised from the heavens: give him praise in the skies.
 ἀλληλουια αἰγαίου καὶ ζαχαρίου αἰνεῖτε τὸν κύριον ἐκ τῶν οὐρανῶν αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις
- 2 Se pou nou tout zanj li yo fè lwanj li. Se pou nou tout lame ki nan syèl la fè lwanj li.
Give praise to him, all you his angels: give praise to him, all his armies.
 αἰνεῖτε αὐτόν πάντες οἱ ἄγγελοι αὐτοῦ αἰνεῖτε αὐτόν πᾶσαι αἱ δυνάμεις αὐτοῦ

- 3 Solèy ak lalin, fè lwanj li! Zetwal k'ap klere nan syèl la, fè lwanj li!
Give praise to him, you sun and moon: give praise to him, all you stars of light.
αἰνεῖτε αὐτόν ἥλιος καὶ σελήνη αἰνεῖτε αὐτόν πάντα τὰ ἄστρα καὶ τὸ φῶς
- 4 Se pou yo fè lwanj li anwo nèt nan syèl la. Se pou tout dlo ki pi wo pase syèl la fè lwanj li.
Give praise to him, you highest heavens, and you waters which are over the heavens.
αἰνεῖτε αὐτόν οἱ οὐρανοὶ τῶν οὐρανῶν καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν
- 5 Se pou yo tout fè lwanj Seyè a! Paske, li annik pase yon lòd, epi tout bagay fèt.
Let them give praise to the name of the Lord: for he gave the order, and they were made.
αἰνεσάτωσαν τὸ ὄνομα κυρίου ὅτι αὐτὸς εἶπεν καὶ ἐγενήθησαν αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν
- 6 Li mete yo chak nan plas yo pou tout tan. Li ba yo yon lòd, yo pa ka pa obeyi l'.
He has put them in their places for ever; he has given them their limits which may not be broken.
ἔστησεν αὐτὰ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος πρόσταγμα ἔθετο καὶ οὐ παρελεύσεται
- 7 ¶ Se pou tout bagay ki sou latè fè lwanj li: gwo bèt lanmè ansanm ak fon lanmè a,
Give praise to the Lord from the earth, you great sea-beasts, and deep places:
αἰνεῖτε τὸν κύριον ἐκ τῆς γῆς ὀράκοντες καὶ πᾶσαι ἄβυσσοι
- 8 dife ak lagrèl, lanèj ak vapè, gwo van k'ap fè sa li di yo fè,
Fire and rain of ice, snow and mists; storm-wind, doing his word:
πῦρ χάλαζα χιών κρυστάλλος πνεῦμα καταγίδος τὰ ποιοῦντα τὸν λόγον αὐτοῦ
- 9 gwo mòn kou ti mòn, pyebwa k'ap donner ak tout gwo pye sèd yo,
Mountains and all hills; fruit-trees and all trees of the mountains:
τὰ ὄρη καὶ πάντες οἱ βουνοὶ ξύλα καρποφόρα καὶ πᾶσαι κέδροι
- 10 tout bèt nan bwa, tout bèt domestik, tout bèt k'ap trennen sou vant, ak tout zwezo k'ap vole nan syèl.
Beasts and all cattle; insects and winged birds:
τὰ θηρία καὶ πάντα τὰ κτήνη ἔρπετὰ καὶ πετεινὰ πτερωτά
- 11 Fè lwanj li, nou menm wa yo ak tout pèp ki sou latè, chèf ak nou tout k'ap dirije lèzòm,
Kings of the earth, and all peoples; rulers and all judges of the earth:
βασιλεῖς τῆς γῆς καὶ πάντες λαοὶ ἄρχοντες καὶ πάντες κριταὶ γῆς
- 12 jenn fi kou jenn gason, granmoun kou tímoun.
Young men and virgins; old men and children:
νεανίσκοι καὶ παρθένοι πρεσβῦται μετὰ νεωτέρων
- 13 Se pou nou tout fè lwanj Seyè a, paske li gen yon non ki pi gwo pase tout lòt non. Pouwa li pi wo pase syèl la ak latè a.
Let them give glory to the name of the Lord: for his name only is to be praised: his kingdom is over the earth and the heaven.
αἰνεσάτωσαν τὸ ὄνομα κυρίου ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ μόνου ἢ ἐξομολόγησις αὐτοῦ ἐπὶ γῆς καὶ οὐρανοῦ
- 14 Li rebay pèp li a fòs ankò. Sa te yon lwanj pou tout moun k'ap sèvi l' yo, pou pitit Izrayèl yo, pou pèp li renmen anpil la. Lwanj pou Seyè a!
He has put on high the horn of his people, for the praise of all his saints; even the children of Israel, a people which is near to him. Let the Lord be praised.
καὶ ὑψώσει κέρας λαοῦ αὐτοῦ ὕμνος πᾶσι τοῖς ὀσίοις αὐτοῦ τοῖς υἱοῖς Ἰσραὴλ λαῶ ἐγγιζοντι αὐτῷ
- 1 ¶ Lwanj pou Seyè a! Chante yon chante tou nèf pou Seyè a! Fè lwanj li nan mitan tout moun k'ap sèvi l' yo lè yo reyini!
Let the Lord be praised. Make a new song to the Lord, let his praise be in the meeting of his saints.
ἀλληλουῖα ᾄσατε τῷ κυρίῳ ᾄσμα καινόν ἢ αἴνεσις αὐτοῦ ἐν ἐκκλησίᾳ ὀσίων
- 2 Se pou pèp Izrayèl la fè kè l' kontan, paske se li menm ki fè yo. Se pou tout pèp Siyon an fè fèt, paske se li menm ki wa yo.
Let Israel have joy in his maker; let the children of Zion be glad in their King.
εὐφρανθήτω Ἰσραὴλ ἐπὶ τῷ ποιήσαντι αὐτόν καὶ υἱοὶ σιων ἀγαλλιάσθωσαν ἐπὶ τῷ βασιλεῖ αὐτῶν

- 3 Se pou nou danse pou fè lwanj li! Se pou nou bat tanbou, se pou nou jwe gita pou li!
Let them give praise to his name in the dance: let them make melody to him with instruments of brass and corded instruments of music.
 αινεσάτωσαν τὸ ὄνομα αὐτοῦ ἐν χορῶ ἐν τυμπάνῳ καὶ ψαλτηρίῳ ψαλάτωσαν αὐτῷ
- 4 Seyè a pran plezi l' nan pèp li a, li fè bèl bagay pou malere yo, li delivre yo.
For the Lord has pleasure in his people: he gives the poor in spirit a crown of salvation.
 ὅτι εὐδοκεῖ κύριος ἐν λαῷ αὐτοῦ καὶ ὑψώσει πραεῖς ἐν σωτηρίᾳ
- 5 Se pou pèp Bondye a fè kè yo kontan, paske yo genyen batay la.
Let the saints have joy and glory: let them give cries of joy on their beds.
 καυχῆσονται ὅσοι ἐν δόξῃ καὶ ἀγαλλιάσονται ἐπὶ τῶν κοιτῶν αὐτῶν
- 6 ¶ Se pou yo rele byen fò lè y'ap fè lwanj Bondye, avèk nepe nan men yo,
Let the high praises of God be in their mouths, and a two-edged sword in their hands;
 αἱ ὑψώσεις τοῦ θεοῦ ἐν τῷ λόγγῳ αὐτῶν καὶ ῥομφαῖα δίστομοι ἐν ταῖς χερσὶν αὐτῶν
- 7 pou tire revanjan sou nasyon yo, pou pini pèp yo,
To give the nations the reward of their sins, and the peoples their punishment;
 τοῦ ποιῆσαι ἐκδίκησιν ἐν τοῖς ἔθνεσιν ἐλεγμοὺς ἐν τοῖς λαοῖς
- 8 pou yo mete wa yo nan chenn, pou mete grannèg yo nan sèp an fè,
To put their kings in chains, and their rulers in bands of iron;
 τοῦ δῆσαι τοὺς βασιλεῖς αὐτῶν ἐν πέδαις καὶ τοὺς ἐνδόξους αὐτῶν ἐν χειροπέδαις σιδηραῖς
- 9 pou ba yo chatiman ki te ekri a. Se va yon bèl bagay pou tout moun k'ap sèvi Bondye. Lwanj pou Seyè a!
To give them the punishment which is in the holy writings: this honour is given to all his saints. Praise be to the Lord.
 τοῦ ποιῆσαι ἐν αὐτοῖς κρίμα ἔγγραπτον δόξα αὐτῆ ἐστὶν πᾶσι τοῖς ὁσίοις αὐτοῦ
- 1 ¶ Lwanj pou Seyè a! Lwanj pou Bondye nan tanp ki apa pou li a! Lwanj pou Bondye nan syèl la kote pouvwa li parèt akklè!
Let the Lord be praised. Give praise to God in his holy place: give him praise in the heaven of his power.
 ἀλληλουα αινεῖτε τὸν θεὸν ἐν τοῖς ἁγίοις αὐτοῦ αινεῖτε αὐτὸν ἐν στερεώματι δυνάμεως αὐτοῦ
- 2 Lwanj pou li pou bèl bagay li fè yo! Lwanj pou li pou jan li gen anpil anpil fòs!
Give him praise for his acts of power: give him praise in the measure of his great strength.
 αινεῖτε αὐτὸν ἐπὶ ταῖς δυναστεῖαις αὐτοῦ αινεῖτε αὐτὸν κατὰ τὸ πλῆθος τῆς μεγαλωσύνης αὐτοῦ
- 3 Lwanj pou li ak twonpèt! Lwanj pou li ak gita ak bandjo!
Give him praise with the sound of the horn: give him praise with corded instruments of music.
 αινεῖτε αὐτὸν ἐν ἤχῳ σάλπιγγος αινεῖτε αὐτὸν ἐν ψαλτηρίῳ καὶ κιθάρᾳ
- 4 Lwanj pou li ak tanbou! Danse pou fè lwanj li! Lwanj pou li ak gita ak vaksen!
Give him praise with instruments of brass and in the dance: give him praise with horns and corded instruments.
 αινεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῶ αινεῖτε αὐτὸν ἐν χορδαῖς καὶ ὄργάνῳ
- 5 Lwanj pou li ak senbal ki bay bèl son! Lwanj pou li ak senbal ki fè gwo bri!
Give him praise with the loud brass: give him praise with the high-sounding brass.
 αινεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις αινεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ
- 6 Se pou tou sa ki gen souf fè lwanj Seyè a! Lwanj pou Seyè a!
Let everything which has breath give praise to the Lord. Let the Lord be praised.
 πᾶσα πνοὴ αινεσάτω τὸν κύριον ἀλληλουα
- 1 ¶ Men pwovèb Salomon, pitit David la, ki te wa peyi Izrayèl.
The wise sayings of Solomon, the son of David, king of Israel.
 παροιμίαι σαλωμώντος υἱοῦ δαυιδ ὃς ἐβασίλευσεν ἐν ἰσραηλ

- 2 Pwovèb sa yo la pou fè moun konnen sa ki rele gen sajès ak bon levasyon, pou yo konprann lè moun lespri ap pale ak yo.
To have knowledge of wise teaching; to be clear about the words of reason:
 γινῶναι σοφίαν καὶ παιδείαν νοησαί τε λόγους φρονήσεως
- 3 Pwovèb sa yo la tou pou moutre moun jan pou yo viv avèk konprann, pou yo gen bon kondit, pou yo pa fè lenjistis, pou yo mache dwat nan lavi.
To be trained in the ways of wisdom, in righteousness and judging truly and straight behaviour:
 δέξασθαι τε στροφᾶς λόγων νοησαί τε δικαιοσύνην ἀληθῆ καὶ κρίμα κατευθύνειν
- 4 Y'ap louvri lespri moun ki manke konprann, y'ap bay jenn gason yo konesans ak konprann.
To make the simple-minded sharp, and to give the young man knowledge, and serious purpose:
 ἵνα δῶ ἀκάκοις πανουργίαν παιδὶ δὲ νέῳ αἴσθησιν τε καὶ ἔννοιαν
- 5 Se pou moun ki gen konesans koute sa ki nan pwovèb yo, pou yo ka mete sou sa yo konnen deja. Se pou moun ki gen lespri koute sa ki nan pwovèb yo, pou yo ka konnen ki jan pou yo mennen bak yo pi byen,
(The wise man, hearing, will get greater learning, and the acts of the man of good sense will be wisely guided:)
 τῶνδε γὰρ ἀκούσας σοφὸς σοφώτερος ἔσται ὁ δὲ νοήμων κυβέρνησιν κτήσεται
- 6 konsa, y'a ka konprann sans tout pwovèb ak tout parabòl, sans tout pawòl k'ap soti nan bouch moun ki gen bon konprann yo ak koze tout moun pa ka konprann.
To get the sense of wise sayings and secrets, and of the words of the wise and their dark sayings.
 νοήσει τε παραβολὴν καὶ σκοτεινὸν λόγον ῥήσεις τε σοφῶν καὶ αἰνίγματα
- 7 ¶ Lè ou gen krentif pou Bondye, se lè sa a ou konmanse gen konesans. Moun fou pa konn valè sa yo rele gen konesans, yo refize aprann.
The fear of the Lord is the start of knowledge: but the foolish have no use for wisdom and teaching.
 ἀρχὴ σοφίας φόβος θεοῦ σύνεσις δὲ ἀγαθὴ πᾶσι τοῖς ποιούσιν αὐτὴν εὐσέβεια δὲ εἰς θεὸν ἀρχὴ αἰσθήσεως σοφίαν δὲ καὶ παιδείαν ἀσεβεῖς ἐξουθενήσουσιν
- 8 Pitit mwen, koute papa ou non lè l'ap ba ou bon levasyon! Pa janm bliye sa manman ou te moutre ou!
My son, give ear to the training of your father, and do not give up the teaching of your mother:
 ἄκουε υἱέ παιδείαν πατρός σου καὶ μὴ ἀπόση θεσμούς μητρός σου
- 9 Menm jan bèl foula mare nan tèt ak kolye pase nan kou bay pi bèl aparans, konsa tou konsèy papa ou ak manman ou ap fè anpil pou ou.
For they will be a crown of grace for your head, and chain-ornaments about your neck.
 στέφανον γὰρ χαρίτων δέξῃ σῆ κορυφῇ καὶ κλειδὸν χρύσειον περὶ σῶ τραχήλῳ
- 10 ¶ Pitit mwen, lè moun k'ap fè sa ki mal vle detounen ou, pa kite yo pran tèt ou.
My son, if sinners would take you out of the right way, do not go with them.
 υἱέ μὴ σε πλανήσωσιν ἄνδρες ἀσεβεῖς μηδὲ βουληθῆς ἐν παρακαλέσωσί σε λέγοντες
- 11 Si yo di ou: Vini ak nou non! Ann anbiske kò nou pou n' touye moun. Ann pare pèlen pou nou pran inonsan yo, san yo pa gen anyen ak nou.
If they say, Come with us; let us make designs against the good, waiting secretly for the upright, without cause;
 ἔλθε μεθ' ἡμῶν κοινώνησον αἵματος κρύψωμεν δὲ εἰς γῆν ἄνδρα δίκαιον ἀδίκως
- 12 Ann vale yo tou vivan, tankou simityè ki pa janm refize mò. Ann vale yo tout ankè tankou kadav y'ap antere.
Let us overcome them living, like the underworld, and in their strength, as those who go down to death;
 καταπίωμεν δὲ αὐτὸν ὥσπερ ἄδης ζῶντα καὶ ἄρωμεν αὐτοῦ τὴν μνήμην ἐκ γῆς
- 13 N'a jwenn tout kalite gwo richès, n'a plen kay nou ak tout bagay n'a pran.
Goods of great price will be ours, our houses will be full of wealth;
 τὴν κτήσιν αὐτοῦ τὴν πολυτελεῆ καταλάβόμεθα πλήσωμεν δὲ οἶκους ἡμετέρους σκύλων
- 14 W'a jwenn pa ou nan tou sa n'a pran. Va gen yon sèl kès pou nou tout.
Take your chance with us, and we will all have one money-bag:
 τὸν δὲ σὸν κλῆρον βάλε ἐν ἡμῖν κοινὸν δὲ βαλλάντιον κτησόμεθα πάντες καὶ μαρσίπιον ἐν γεννηθίτῳ ἡμῖν
- 15 Pitit mwen, pa mache avèk moun konsa! Pa mete pye ou kote moun sa yo pase!
My son, do not go with them; keep your feet from their ways:
 μὴ πορευθῆς ἐν ὁδῷ μετ' αὐτῶν ἔκκλινον δὲ τὸν πόδα σου ἐκ τῶν τρίβων αὐτῶν

- 16 Yo toujou dèyè pou fè sa ki mal. Pou ti krik ti krak, yo mete san deyò.
For their feet are running after evil, and they are quick to take a man's life.
οὐ γὰρ πόδες αὐτῶν εἰς κακίαν τρέχουσιν καὶ ταχίνοι τοῦ ἐκχεῖν αἷμα
- 17 Kisa ou konprann ou fè lè ou kite zwezo wè ou ap tann pèlen pou li?
Truly, to no purpose is the net stretched out before the eyes of the bird:
οὐ γὰρ ἀδίκως ἐκτείνεται δίκτυα περρωτοῖς
- 18 Se konsa moun sa yo pran nan pèlen yo menm yo pare a. Yo tonbe nan pyèj yo mete a, yo mouri.
And they are secretly waiting for their blood and making ready destruction for themselves.
αὐτοὶ γὰρ οἱ φόνου μετέχοντες θησαυρίζουσιν ἑαυτοῖς κακά ἢ δὲ καταστροφή ἀνδρῶν παρανόμων κακὴ
- 19 Nan chache genyen sa ki pa pou ou, se ou ki lakòz malè rive ou. Se sa menm ki pou rive tout moun ki pa wè pase vòlò.
Such is the fate of everyone who goes in search of profit; it takes away the life of its owners.
αὐταὶ αἱ ὁδοὶ εἰσὶν πάντων τῶν συντελούντων τὰ ἄνομα τῇ γὰρ ἀσεβείᾳ τὴν ἑαυτῶν ψυχὴν ἀφαιροῦνται
- 20 ¶ Koute byen. Sajès ap rele nan lari, l'ap pale byen fò sou plas piblik.
Wisdom is crying out in the street; her voice is loud in the open places;
σοφία ἐν ἐξόδοις ὑμνεῖται ἐν δὲ πλατείας παρρησίαν ἄγει
- 21 L'ap rele nan tout kalfou, nan pòtay lavil yo, toupatou kote tout moun ka tande.
Her words are sounding in the meeting-places, and in the doorways of the town:
ἐπ' ἄκρων δὲ τειχῶν κηρύσσεται ἐπὶ δὲ πύλαις δυναστῶν παρεδρεῖ ἐπὶ δὲ πύλαις πόλεως θαρροῦσα λέγει
- 22 L'ap di: Bann egare! Kilè n'a sispann renmen fè tenten? Kilè n'a sispann pran plezi nou nan pase tout bagay nan betiz? Kilè moun fou yo va soti pou yo aprann?
How long, you simple ones, will foolish things be dear to you? and pride a delight to the haters of authority? how long will the foolish go on hating knowledge?
ὅσον ἂν χρόνον ἄκακοι ἔχονται τῆς δικαιοσύνης οὐκ αἰσχυνθήσονται οἱ δὲ ἄφρονες τῆς ὕβρεως ὄντες ἐπιθυμηταὶ ἀσεβεῖς γενόμενοι ἐμίσησαν αἴσθησιν
- 23 Se pou n' koute m' lè m'ap rale zòrèy nou. M'ap di nou tou sa ki nan tèt mwen, m'ap fè nou konnen tou sa m' konnen.
Be turned again by my sharp words: see, I will send the flow of my spirit on you, and make my words clear to you.
καὶ ὑπεύθυνοι ἐγένοντο ἐλέγχους ἰδοὺ προήσομαι ὑμῖν ἐμῆς πνοῆς ῥῆσιν διδάξω δὲ ὑμᾶς τὸν ἐμὸν λόγον
- 24 Ki jan nou ye konsa? Mwen rele nou, nou fè tankou nou pa tande m'. Mwen lonje men ban nou, nou fè tankou nou pa wè m'.
Because your ears were shut to my voice; no one gave attention to my out-stretched hand;
ἐπειδὴ ἐκάλουν καὶ οὐχ ὑπηκούσατε καὶ ἐξέτεινον λόγους καὶ οὐ προσείχετε
- 25 Anhan! Se konsa sa ye? Nou voye tout konsèy mwen te ban nou yo jete byen lwen nou. Nou refize kite m' korije nou.
You were not controlled by my guiding, and would have nothing to do with my sharp words:
ἀλλὰ ἀκούρους ἐποιεῖτε ἐμᾶς βουλὰς τοῖς δὲ ἐμοῖς ἐλέγχους ἠπειθήσατε
- 26 Konsa, lè n'a nan ka, m'a ri nou. Lè malè va fè nou tranble, m'a pase nou nan rizib.
So in the day of your trouble I will be laughing; I will make sport of your fear;
τοιγαροῦν κάγω τῇ ἡμετέρᾳ ἀπολεία ἐπιγέλασομαι καταχαροῦμαι δέ ἡνίκα ἂν ἐρχηται ὑμῖν ὄλεθρος
- 27 Lè malè va tonbe sou nou tankou yon van siklòn, lè tray va pase sou nou tankou yon toubouyon, lè lapenn ak kè sere va pran nou,
When your fear comes on you like a storm, and your trouble like a rushing wind; when pain and sorrow come on you.
καὶ ὡς ἂν ἀφίκηται ὑμῖν ἄφω θόρυβος ἢ δὲ καταστροφή ὁμοίως καταγιῖδι παρῆ καὶ ὅταν ἐρχηται ὑμῖν θλίψις καὶ πολιορκία ἢ ὅταν ἐρχηται ὑμῖν ὄλεθρος
- 28 le sa a, n'a rele m', mwen menm yo rele sajès, men mwen p'ap reponn nou. N'a mache chache m' toupatou, men nou p'ap jwenn mwen.
Then I will give no answer to their cries; searching for me early, they will not see me:
ἔσται γὰρ ὅταν ἐπικαλέσησθέ με ἐγὼ δὲ οὐκ εἰσακούσομαι ὑμῶν ζητήσουσίν με κακοὶ καὶ οὐχ εὐρήσουσιν
- 29 Nou pa t' vle wè konnesans, nou te toujou refize gen krentif pou Bondye.
For they were haters of knowledge, and did not give their hearts to the fear of the Lord:
ἐμίσησαν γὰρ σοφίαν τὸν δὲ φόβον τοῦ κυρίου οὐ προείλαντο

- 30 Nou pa t' janm vle koute konsèy m' t'ap ban nou, nou te toujou derefize koute m' lè m' t'ap korije nou.
They had no desire for my teaching, and my words of protest were as nothing to them.
οὐδὲ ἤθελον ἡμᾶς προσέχειν βουλαῖς ἐμυκτῆριζον δὲ ἑμοὺς ἐλέγχους
- 31 Se pou nou rekòlte sa nou te simen an. Se pou nou sibi konsekans vye konsèy nou t'ap swiv yo.
So the fruit of their way will be their food, and with the designs of their hearts they will be made full.
τοιγαροῦν ἔδονται τῆς ἑαυτῶν ὁδοῦ τοὺς καρποὺς καὶ τῆς ἑαυτῶν ἀσεβείας πλησθήσονται
- 32 Moun ki san esperyans yo mouri paske yo refize aprann. Bann moun fou yo menm, yo pa pran anyen pou anyen, se sa k'ap pèdi yo tou.
For the turning back of the simple from teaching will be the cause of their death, and the peace of the foolish will be their destruction.
ἀνθ' ὧν γὰρ ἠδίκουν νηπίους φονευθήσονται καὶ ἐξετασμός ἀσεβείας ὅλεϊ
- 33 Men, moun ki koute sa m' di yo jwenn lasirans, y'a viv ak kè poze, yo p'ap bezwen pè anyen.
But whoever gives ear to me will take his rest safely, living in peace without fear of evil.
ὁ δὲ ἑμοῦ ἀκούων κατασκηνώσει ἐπ' ἐλπίδι καὶ ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ
- 1 ¶ Pitit mwen, aprann sa m'ap moutre ou la a. Chache pou ou pa janm bliye sa mwen di ou fè a.
My son, if you will take my words to your heart, storing up my laws in your mind;
υἱέ ἐὰν δεξάμενος ῥῆσιν ἐμῆς ἐντολῆς κρύψῃς παρὰ σεαυτῷ
- 2 Se poutèt sa, louvri zòrèy ou pou ou tande sa moun ki gen sa jès ap di ou. Chache konprann yo.
So that your ear gives attention to wisdom, and your heart is turned to knowledge;
ὑπακούσεται σοφίας τὸ οὖς σου καὶ παραβαλεῖς καρδίαν σου εἰς σύνεσιν παραβαλεῖς δὲ αὐτὴν ἐπὶ νοουθέτησιν τῷ υἱῷ σου
- 3 Wi, pa janm sispann chache gen konesans. Mande pou ou gen bon konprann.
Truly, if you are crying out for good sense, and your request is for knowledge;
ἐὰν γὰρ τὴν σοφίαν ἐπικαλέσῃ καὶ τῇ συνέσει δῶς φωνὴν σου τὴν δὲ αἴσθησιν ζητήσῃς μεγάλη τῇ φωνῇ
- 4 Kouri dèyè konesans tankou moun k'ap kouri dèyè lajan. Chache konesans tankou moun k'ap chache ja lajan.
If you are looking for her as for silver, and searching for her as for stored-up wealth;
καὶ ἐὰν ζητήσῃς αὐτὴν ὡς ἀργύριον καὶ ὡς θησαυροὺς ἐξερευνήσῃς αὐτήν
- 5 Si ou fè tou sa, w'a konnen sa ki rele gen krentif pou Bondye. W'a resi konnen ki moun Bondye ye.
Then the fear of the Lord will be clear to you, and knowledge of God will be yours.
τότε συνήσεις φόβον κυρίου καὶ ἐπίγνωσιν θεοῦ εὐρήσεις
- 6 Se Seyè a ki bay konesans. Pawòl ki soti nan bouch li bay lespri ak konprann.
For the Lord gives wisdom; out of his mouth come knowledge and reason:
ὅτι κύριος δίδωσιν σοφίαν καὶ ἀπὸ προσώπου αὐτοῦ γνῶσις καὶ σύνεσις
- 7 Lè yon moun mache dwat, Seyè a ba li bon konsèy. Lè yon moun serye, li pwoteje l'.
He has salvation stored up for the upright, he is a breastplate to those in whom there is no evil;
καὶ θησαυρίζει τοῖς κατορθοῦσι σωτηρίαν ὑπερασπιεῖ τὴν πορείαν αὐτῶν
- 8 Li pwoteje moun ki pa fè lenjistis. Li pran defans moun ki kenbe fèm nan sèvis li.
He keeps watch on the ways which are right, and takes care of those who have the fear of him.
τοῦ φυλάσσει ὁδοὺς δικαιοματίων καὶ ὁδὸν εὐλαβουμένων αὐτὸν διαφυλάσσει
- 9 Si ou koute m', w'a konnen ki jan pou ou mennen bak ou byen, ki jan pou ou pa fè lenjistis. W'a konnen ki jan pou ou mache dwat nan lavi. W'a konnen tout bon bagay ou dwe fè.
Then you will have knowledge of righteousness and right acting, and upright behaviour, even of every good way.
τότε συνήσεις δικαιοσύνην καὶ κρίμα καὶ κατορθώσεις πάντας ἄζονας ἀγαθοῦς
- 10 ¶ Lè sa a, w'a gen bon konprann nan ou. W'a pran tout plezi ou nan konesans ou genyen.
For wisdom will come into your heart, and knowledge will be pleasing to your soul;
ἐὰν γὰρ ἔλθῃ ἡ σοφία εἰς σὴν διάνοιαν ἢ δὲ αἴσθησις τῇ σῇ ψυχῇ καλὴ εἶναι δόξῃ

- 11 Entèlijans ou p'ap kite anyen rive ou, konesans ou pral yon pwoteksyon pou ou.
Wise purposes will be watching over you, and knowledge will keep you;
βουλή καλή φυλάξει σε ἔννοια δὲ ὁσία τηρήσει σε
- 12 Yo p'ap kite ou fè sa ki mal. Yo p'ap kite moun k'ap fè bèl diskou pou twonpe moun pwoche bò kote ou.
Giving you salvation from the evil man, from those whose words are false;
ἵνα ῥύσῃται σε ἀπὸ ὁδοῦ κακῆς καὶ ἀπὸ ἀνδρὸς λαλοῦντος μὴδὲν πιστόν
- 13 Moun sa yo, se moun ki kite chemen dwat la pou lage kò yo nan fènwa.
Who give up the way of righteousness, to go by dark roads;
ὧ οἱ ἐγκαταλείποντες ὁδοῦς εὐθείας τοῦ πορεύεσθαι ἐν ὁδοῖς σκότους
- 14 Se moun ki pran plezi yo nan fè sa ki mal. Se moun ki kontan anpil pou wè mechanste lòt moun ap fè.
Who take pleasure in wrongdoing, and have joy in the evil designs of the sinner;
οἱ εὐφρανόμενοι ἐπὶ κακοῖς καὶ χαίροντες ἐπὶ διαστροφή κακῇ
- 15 Ou pa janm konnen kote ou ye ak moun sa yo, tout kò yo se plan.
Whose ways are not straight, and whose footsteps are turned to evil:
ὧν αἱ τρίβοι σκολιαὶ καὶ καμπύλαι αἱ τροχιαὶ αὐτῶν
- 16 Entèlijans ou ak konesans ou va delivre ou anba fanm adiltè yo, anba fanm lòt peyi ki gen bèl pawòl dous pou pran tèt ou.
To take you out of the power of the strange woman, who says smooth words with her tongue;
τοῦ μακράν σε ποιῆσαι ἀπὸ ὁδοῦ εὐθείας καὶ ἀλλότριον τῆς δικαίας γνώμης
- 17 Fanm konsa se fanm k'ap twonpe mari yo, fanm ki bliye pwomès yo te fè Bondye.
Who is false to the husband of her early years, and does not keep the agreement of her God in mind:
υἷέ μὴ σε καταλάβῃ κακῆ βουλή ἢ ἀπολείπουσα διδασκαλίαν νεότητος καὶ διαθήκην θεῖαν ἐπιλελησμένη
- 18 Si ou mete pye lakay yo, ou sou wout lanmò. Si ou ale lakay yo, ou pa lwen ale kote mò yo ye a.
For her house is on the way down to death; her footsteps go down to the shades:
ἔθετο γὰρ παρὰ τῷ θανάτῳ τὸν οἶκον αὐτῆς καὶ παρὰ τῷ ἕδῃ μετὰ τῶν γηγενῶν τοὺς ἄξονας αὐτῆς
- 19 Lakay yo, se antre pa soti. Pa gen lavi pou ou ankò!
Those who go to her do not come back again; their feet do not keep in the ways of life:
πάντες οἱ πορευόμενοι ἐν αὐτῇ οὐκ ἀναστρέψουσιν οὐδὲ μὴ καταλάβωσιν τρίβους εὐθείας οὐ γὰρ καταλαμβάνονται ὑπὸ ἐνιαυτῶν ζωῆς
- 20 Se poutèt sa, swiv egzanp moun debyen. Mache pye pou pye dèyè moun ki pa fè chemen kwochi.
So that you may go in the way of good men, and keep in the footsteps of the upright.
εἰ γὰρ ἐπορεύοντο τρίβους ἀγαθὰς εὗροσαν ἂν τρίβους δικαιοσύνης λειούσ
- 21 Paske se moun k'ap mache dwat yo ki pral rete nan peyi a. Se moun serye yo ki pral la.
For the upright will be living in the land, and the good will have it for their heritage.
χρηστοὶ ἔσονται οἰκῆτορες γῆς ἄκακοι δὲ ὑπολειφθήσονται ἐν αὐτῇ ὅτι εὐθεῖς κατασκευάσουσι γῆν καὶ ὅσοι ὑπολειφθήσονται ἐν αὐτῇ
- 22 Men, Bondye ap disparèt mechan yo nan peyi a. L'ap rache moun k'ap fè sa ki mal yo tankou yo rache move zèb.
But sinners will be cut off from the land, and those whose acts are false will be uprooted.
ὁδοὶ ἀσεβῶν ἐκ γῆς ὀλοῦνται οἱ δὲ παράνομοι ἐξωσθήσονται ἀπ' αὐτῆς
- 1 ¶ Pitit mwen, pa janm bliye sa mwen moutre ou yo. Kenbe tou sa mwen di ou fè yo nan kè ou.
My son, keep my teaching in your memory, and my rules in your heart:
υἷέ ἐμῶν νομίμων μὴ ἐπιλανθάνου τὰ δὲ ῥήματά μου τηρεῖτω σὴ καρδιά
- 2 Se yo k'ap fè ou viv lontan. Se yo k'ap fè ou viv ak kè poze.
For they will give you increase of days, years of life, and peace.
μῆκος γὰρ βίου καὶ ἔτη ζωῆς καὶ εἰρήνην προσθήσουσίν σοι

- 3 Se pou ou toujou viv byen ak tout moun. Se pou ou toujou gen yon sèl pawòl. Mete pawòl mwen yo nan kou ou tankou yon kolye, kenbe yo nan kè ou pou ou pa janm bliye yo.
Let not mercy and good faith go from you; let them be hanging round your neck, recorded on your heart;
 ἐλεημοσύνη καὶ πίστις μὴ ἐκλιπέτωσάν σε ἄφασαι δὲ αὐτὰς ἐπὶ σῶ τραχήλῳ καὶ εὐρήσεις χάριν
- 4 Si ou fè sa, Bondye va kontan avè ou, lèzòm va nonmen non ou an byen.
So you will have grace and a good name in the eyes of God and men.
 καὶ προνοοῦ καλὰ ἐνώπιον κυρίου καὶ ἀνθρώπων
- 5 Mete tout konfyans ou nan Seyè a. Pa gade sou sa ou konnen.
Put all your hope in God, not looking to your reason for support.
 ἴσθι πεποιθὼς ἐν ὅλῃ καρδίᾳ ἐπὶ θεῷ ἐπὶ δὲ σῆ σοφία μὴ ἐπαίρου
- 6 Toujou chonje Seyè a nan tou sa w'ap fè. Li menm, l'a moutre ou chemen pou ou pran.
In all your ways give ear to him, and he will make straight your footsteps.
 ἐν πάσαις ὁδοῖς σου γνώριζε αὐτὴν ἵνα ὀρθοτομῇ τὰς ὁδοὺς σου ὃ δὲ πούς σου οὐ μὴ προσκώπη
- 7 ¶ Pa mete nan tèt ou ou gen plis konprann pase sa. Gen krentif pou Seyè a, refize fè sa ki mal.
Put no high value on your wisdom: let the fear of the Lord be before you, and keep yourself from evil:
 μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ φοβοῦ δὲ τὸν θεὸν καὶ ἐκκλινε ἀπὸ παντὸς κακοῦ
- 8 Lè ou fè sa, se va tankou yon bon medikaman: W'a toujou gaya, ou p'ap janm soufri doulè.
This will give strength to your flesh, and new life to your bones.
 τότε ἴσθις ἔσται τῷ σώματί σου καὶ ἐπιμέλεια τοῖς ὀστέοις σου
- 9 Fè wè jan ou gen respè pou Seyè a: ba li nan tou sa ou genyen, ofri l' premye donn ou rekòlte nan jaden ou.
Give honour to the Lord with your wealth, and with the first-fruits of all your increase:
 τίμα τὸν κύριον ἀπὸ σῶν δικαίων πόνων καὶ ἀπάρχου αὐτῷ ἀπὸ σῶν καρπῶν δικαιοσύνης
- 10 Lè ou fè sa, galata ou ap toujou chaje danre. Barik diven ou yo ap plen ra bouch.
So your store-houses will be full of grain, and your vessels overflowing with new wine.
 ἴνα πύμπληται τὰ ταμίειά σου πλησμονῆς σίτου οἴνω δὲ αἰ ληνοί σου ἐκβλύζωσιν
- 11 Pitit mwen, lè Seyè a ap pini ou, pa betize ak sa. Lè l'ap korije ou, pa dekouraje.
My son, do not make your heart hard against the Lord's teaching; do not be made angry by his training:
 υἱέ μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος
- 12 Paske Seyè a korije moun li renmen, menm jan yon papa korije pitit li renmen anpil la.
For to those who are dear to him the Lord says sharp words, and makes the son in whom he has delight undergo pain.
 ὃν γὰρ ἀγαπᾷ κύριος παιδεύει μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται
- 13 ¶ Ala bon sa bon pou moun ki gen konesans, pou moun ki rive gen bon konprann!
Happy is the man who makes discovery of wisdom, and he who gets knowledge.
 μακάριος ἄνθρωπος ὃς εὗρεν σοφίαν καὶ θνητὸς ὃς εἶδεν φρόνησιν
- 14 Benefis l'ap rapòte pi bon pase sa lajan bay. Avantaj l'ap bay gen plis valè pase lò.
For trading in it is better than trading in silver, and its profit greater than bright gold.
 κρεῖττον γὰρ αὐτὴν ἐμπορεύεσθαι ἢ χρυσίου καὶ ἀργυρίου θησαυροῦς
- 15 Sajès pi bon pase boul lò. Nanpwen anyen moun ta renmen genyen ki ka parèt devan li.
She is of more value than jewels, and nothing for which you may have a desire is fair in comparison with her.
 τιμιωτέρα δὲ ἐστὶν λίθων πολυτελῶν οὐκ ἀντιτάσσεται αὐτῇ οὐδὲν πονηρὸν εὐγνωστός ἐστιν πᾶσιν τοῖς ἐγγίζουσιν αὐτῇ πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστὶν
- 16 Yon bò, bon konprann ap fè moun viv lontan. Yon lòt bò, l'ap bay richès, l'ap fè moun respekte ou.
Long life is in her right hand, and in her left are wealth and honour.
 μήκος γὰρ βίου καὶ ἔτη ζωῆς ἐν τῇ δεξιᾷ αὐτῆς ἐν δὲ τῇ ἀριστερᾷ αὐτῆς πλοῦτος καὶ δόξα [16a] ἐκ τοῦ στόματος αὐτῆς ἐκπορεύεται δικαιοσύνη νόμον δὲ καὶ ἔλεον ἐπὶ γλώσσης φορεῖ

- 17 L'ap fè moun viv ak kè kontan. L'ap fè ou reyisi nan tou sa w'ap fè.
Her ways are ways of delight, and all her goings are peace.
αἱ ὁδοὶ αὐτῆς ὁδοὶ καλαὶ καὶ πάντες οἱ τρίβοι αὐτῆς ἐν εἰρήνῃ
- 18 Moun ki gen bon konprann jwenn lavi. Sa bon nèt pou moun ki gen bon konprann!
She is a tree of life to all who take her in their hands, and happy is everyone who keeps her.
ξύλον ζωῆς ἐστὶ πᾶσι τοῖς ἀντεχομένοις αὐτῆς καὶ τοῖς ἐπερειδομένοις ἐπ' αὐτὴν ὡς ἐπὶ κύριον ἀσφαλῆς
- 19 Avèk bon konprann li, Bondye kreye latè. Avèk entèlijans li, li mete syèl la nan plas li.
The Lord by wisdom put in position the bases of the earth; by reason he put the heavens in their place.
ὁ θεὸς τῆ σοφία ἐθεμελίωσεν τὴν γῆν ἠτοίμασεν δὲ οὐρανοὺς ἐν φρονήσει
- 20 Avèk konesans li, li fè larivyè yo koule. Li fè nwaj yo bay lapli sou latè.
By his knowledge the deep was parted, and dew came dropping from the skies.
ἐν αἰσθήσει ἄβυσσοι ἐρράγησαν νέφη δὲ ἐρρύησαν δρόσους
- 21 ¶ Pitit mwen, kenbe pye konesans ou, pa pèdi konprann ou. Pa janm kite anyen fè ou bliye yo.
My son, keep good sense, and do not let wise purpose go from your eyes.
οὐδέ τις παραρρηξὶς τήρησον δὲ ἐμὴν βουλὴν καὶ ἐννοίαν
- 22 Y'ap ba ou lavi, y'ap fè lavi ou bèl tankou yon kolye ki pase nan kou ou.
So they will be life for your soul, and grace for your neck.
ἵνα ζήσῃ ἡ ψυχὴ σου καὶ χάρις ἧ περὶ σῶ τραχήλῳ [22a] ἔσται δὲ ἰασις ταῖς σαρκί σου καὶ ἐπιμέλεια τοῖς σοῖς ὁστέους
- 23 W'a fè chemen ou nan lavi san ou pa pè anyen. Ou p'ap janm bite sou anyen.
Then you will go safely on your way, and your feet will have no cause for slipping.
ἵνα πορεύῃ πεποιθὸς ἐν εἰρήνῃ πάσας τὰς ὁδοὺς σου ὁ δὲ πόδας σου οὐ μὴ προσκόψῃ
- 24 Lè ou pral kouche, ou p'ap pè anyen. Lè w'a fin lonje kò ou, w'a dòmi nèt ale.
When you take your rest you will have no fear, and on your bed sleep will be sweet to you.
ἐὰν γὰρ κάθῃ ἄφοβος ἔσῃ ἐὰν δὲ καθεύδῃς ἡδέως ὑπνώσεις
- 25 Ou p'ap bezwen pè: malè p'ap rete konsa pou l' tonbe sou tèt ou. Ni tou, sa ki rive mechan yo p'ap rive ou.
Have no fear of sudden danger, or of the storm which will come on evil-doers:
καὶ οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν οὐδὲ ὀρμὰς ἀσεβῶν ἐπερχομένας
- 26 Paske se Seyè a ki tout espwa ou. Li p'ap kite ou pran nan pèlen.
For the Lord will be your hope, and will keep your foot from being taken in the net.
ὁ γὰρ κύριος ἔσται ἐπὶ πασῶν ὁδῶν σου καὶ ἐρείσει σὸν πόδα ἵνα μὴ σαλευθῆς
- 27 ¶ Pa refize fè byen pou moun ki nan nesosite, chak fwa ou santi ou ka fè sa.
Do not keep back good from those who have a right to it, when it is in the power of your hand to do it.
μὴ ἀπόσχη εὖ ποιεῖν ἐνδεῆ ἠνίκα ἂν ἔχη ἡ χεὶρ σου βοηθεῖν
- 28 Si ou gen lajan sou ou, ou pa ka di frè parèy ou: Ale non! Tounen denmen. M'a ba ou kichòy!
Say not to your neighbour, Go, and come again, and tomorrow I will give; when you have it by you at the time.
μὴ εἰπῆς ἐπανελθῶν ἐπάνηκε καὶ αὐριον δώσω δυνατοῦ σου ὄντος εὖ ποιεῖν οὐ γὰρ οἶδας τί τέξεται ἡ ἐπιούσα
- 29 Moun k'ap viv ansanm avè ou, ki mete konfyans yo nan ou, pa manniganse anyen ki pou fè yo mal.
Do not make evil designs against your neighbour, when he is living with you without fear.
μὴ τεκτῆνῃ ἐπὶ σὸν φίλον κακὰ παροικῶντα καὶ πεποιθότα ἐπὶ σοί
- 30 Pa fè kabouyay san rezon ak yon moun san li pa janm fè ou anyen ki mal.
Do not take up a cause at law against a man for nothing, if he has done you no wrong.
μὴ φιλεχθρήσῃς πρὸς ἄνθρωπον μάτην μὴ τι εἰς σὲ ἐργάσῃται κακόν

- 31 Pa anye sò mechan yo. Pa mete nan tèt ou pou ou fè tankou yo.
Have no envy of the violent man, or take any of his ways as an example.
 μὴ κτήση κακῶν ἀνδρῶν ὄνειδη μηδὲ ζηλώσης τὰς ὁδοὺς αὐτῶν
- 32 Paske Seyè a pa vle wè moun ki deprave. Men, li mete moun ki mache dwat yo nan tout sekrè l' yo.
For the wrong-hearted man is hated by the Lord, but he is a friend to the upright.
 ἀκάθαρτος γὰρ ἐναντι κυρίου πᾶς παράνομος ἐν δὲ δικαίοις οὐ συνεδριάζει
- 33 Madichon Bondye chita lakay mechan yo. Men, benediksyon l' ap kouvri kay moun ki mache dwat yo.
The curse of the Lord is on the house of the evil-doer, but his blessing is on the tent of the upright.
 κατάρρα θεοῦ ἐν οἴκοις ἀσεβῶν ἐπαύλεις δὲ δικαίων εὐλογοῦνται
- 34 Moun k'ap pase moun nan betiz, Bondye ap pase yo nan betiz tou. Men, moun ki fè byen, l'ap moutre yo jan li renmen yo.
He makes sport of the men of pride, but he gives grace to the gentle-hearted.
 κύριος ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν
- 35 Y'a fè lwanj moun ki gen bon konprann yo, men moun fou yo, se wont y'a wont.
The wise will have glory for their heritage, but shame will be the reward of the foolish.
 δόξαν σοφοὶ κληρονομήσουσιν οἱ δὲ ἀσεβεῖς ὕψωσαν ἀτιμίαν
- 1 ¶ Pitit mwen yo, koute yon papa lè l'ap ban nou bon levasyon. Louvri zòrèy nou pou nou ka gen konprann.
Give ear, my sons, to the teaching of a father; give attention so that you may have knowledge:
 ἀκούσατε παῖδες παιδείαν πατρὸς καὶ προσέχετε γνῶναι ἔννοιαν
- 2 Pa janm bliye anyen nan sa m'ap moutre nou la a: Se bon konsèy m'ap ban nou.
For I give you good teaching; do not give up the knowledge you are getting from me.
 δῶρον γὰρ ἀγαθὸν δωροῦμαι ὑμῖν τὸν ἐμὸν νόμον μὴ ἐγκαταλίπητε
- 3 Lè mwen te timoun piti lakay papa m', lè sa a mwen te sèl pitit manman mwen.
For I was a son to my father, a gentle and an only one to my mother.
 υἱὸς γὰρ ἐγενόμην κἀγὼ πατρὶ ὑπήκοος καὶ ἀγαπώμενος ἐν προσώπῳ μητρός
- 4 Papa m' t'ap moutre m' anpil bagay. Li te konn di m': Kenbe pawòl mwen nan kè ou. Fè sa m'ap di ou fè, konsa w'a viv.
And he gave me teaching, saying to me, Keep my words in your heart; keep my rules so that you may have life:
 οἱ ἔλεγον καὶ ἐδίδασκόν με ἐρειδέτω ὁ ἡμέτερος λόγος εἰς σὴν καρδίαν
- 5 Chache gen konesans ak bon konprann. Pa janm bliye sa m'ap di ou la a. Pa vire do ba yo.
Get wisdom, get true knowledge; keep it in memory, do not be turned away from the words of my mouth.
 φύλασσε ἐντολὰς μὴ ἐπιλάβη μηδὲ παρίδης ῥῆσιν ἐμοῦ στόματος
- 6 Pa lage konesans ou. L'a toujou pwoteje ou. renmen l', li p'ap kite anyen rive ou.
Do not give her up, and she will keep you; give her your love, and she will make you safe.
 μηδὲ ἐγκαταλίπης αὐτήν καὶ ἀνθέξεται σοῦ ἐράσθητι αὐτῆς καὶ τηρήσει σε
- 8 renmen konesans, l'ap fè ou mache tèt wo. Kenbe l', pa lage l'. L'a fè yo respekte ou.
Put her in a high place, and you will be lifted up by her; she will give you honour, when you give her your love.
 περιχαράκωσον αὐτήν καὶ ὑψώσει σε τίμησον αὐτήν ἵνα σε περιλάβη
- 9 Se va yon bèl bagay pou ou, tankou yon kouwòn sou tèt ou. Se va yon lwanj pou ou kote ou pase.
She will put a crown of grace on your head, giving you a head-dress of glory.
 ἵνα δῶ τῇ σῆ κεφαλῇ στέφανον χαρίτων στεφάνῳ δὲ τρυφῆς ὑπερασπίση σου
- 10 Koute sa m'ap di ou, pitit mwen. Pa bliye sa m'ap moutre ou la a, konsa w'a viv lontan.
Give ear, O my son, and let your heart be open to my sayings; and long life will be yours.
 ἀκουε υἱέ καὶ δέξαι ἐμοὺς λόγους καὶ πληθυνθήσεται ἔτη ζωῆς σου ἵνα σοι γένωνται πολλαὶ ὁδοὶ βίου

- 11 Mwen moutre ou jan pou ou viv ak bon konprann. Mwen fè ou konnen jan pou ou mache dwat.
I have given you teaching in the way of wisdom, guiding your steps in the straight way.
ὁδοὺς γὰρ σοφίας διδάσκω σε ἐμβιβάζω δέ σε τροχιαῖς ὀρθαῖς
- 12 Lè w'ap viv avèk bon konprann, anyen p'ap bare wout ou. Ou mèt ap kouri, ou p'ap janm bite sou anyen.
When you go, your way will not be narrow, and in running you will not have a fall.
ἐὰν γὰρ πορεύῃ οὐ συγκλεισθήσεται σου τὰ διαβήματα ἐὰν δὲ τρέχῃς οὐ κοπιᾷσεις
- 13 Pa janm bliye sa yo te moutre ou, kenbe l' fèm. Pa kite l' chape anba men ou, se tout lavi ou.
Take learning in your hands, do not let her go: keep her, for she is your life.
ἐπιλαβοῦ ἐμῆς παιδείας μὴ ἀφῆς ἀλλὰ φύλαξον αὐτήν σεαυτῷ εἰς ζωὴν σου
- 14 ¶ Pa fè menm chemen ak mechan yo. Pa swiv egzanp moun ki deprave yo.
Do not go in the road of sinners, or be walking in the way of evil men.
ὁδοὺς ἀσεβῶν μὴ ἐπέλθῃς μηδὲ ζηλώσης ὁδοὺς παρανόμων
- 15 Pa fè sa, pa pran chemen sa yo menm. Refize fè tankou yo, fè chemen pa ou.
Keep far from it, do not go near; be turned from it, and go on your way.
ἐν ᾧ ἂν τόπω στρατοπεδεύσωσιν μὴ ἐπέλθῃς ἐκεῖ ἔκκλινον δὲ ἀπ' αὐτῶν καὶ παράλλαξον
- 16 Mechan yo p'ap dòmi toutotan yo pa fè sa ki mal. Dòmi pa ka pran yo si yo pa rive fè sa yo vle fè a.
For they take no rest till they have done evil; their sleep is taken away if they have not been the cause of someone's fall.
οὐ γὰρ μὴ ὑπνώσωσιν ἐὰν μὴ κακοποιήσωσιν ἀφήρηται ὁ ὕπνος αὐτῶν καὶ οὐ κοιμῶνται
- 17 Se nan fè mechanste yo jwenn manje pou yo manje. Se nan fè moun mal yo jwenn diven pou yo bwè.
The bread of evil-doing is their food, the wine of violent acts their drink.
οἶδε γὰρ σιτοῦνται σῖτα ἀσεβείας οἶνω δὲ παρανόμῳ μεθύσκονται
- 18 Chemen moun k'ap mache dwat yo tankou solèy k'ap leve. Chak lè, l'ap vin pi klere jouk li fin jou nèt.
But the way of the upright is like the light of early morning, getting brighter and brighter till the full day.
αἱ δὲ ὁδοὶ τῶν δικαίων ὁμοίως φωτὶ λάμπουσιν προπορεύονται καὶ φωτίζουσιν ἕως κατορθώση ἡ ἡμέρα
- 19 Chemen moun mechan yo fè nwa kou lannwit. Yo pa ka wè sou kisa y'ap bite.
The way of sinners is dark; they see not the cause of their fall.
αἱ δὲ ὁδοὶ τῶν ἀσεβῶν σκοτειναὶ οὐκ οἶδασιν πῶς προσκόπτουσιν
- 20 ¶ Pitit mwen, louvri lespri ou pou ou konprann byen sa m'ap di ou la a. Louvri zòrèy ou pou ou koute pawòl k'ap sot nan bouch mwen.
My son, give attention to my words; let your ear be turned to my sayings.
υἱέ ἐμῆ ῥήσει πρόσεχε τοῖς δὲ ἐμοῖς λόγοις παράβαλε σὸν οὖς
- 21 Pa janm kite yo sot devan je ou. Kenbe yo nan kè ou. Pa janm bliye yo.
Let them not go from your eyes; keep them deep in your heart.
ὅπως μὴ ἐκλίπωσιν σε αἱ πηγαὶ σου φύλασσε αὐτὰς ἐν σῆ καρδίᾳ
- 22 Se lavi pou moun ki jwenn yo. Se lasante pou tout moun ki konprann yo.
For they are life to him who gets them, and strength to all his flesh.
ζωὴ γὰρ ἐστὶν τοῖς εὐρίσκουσιν αὐτὰς καὶ πάση σαρκὶ ἴασις
- 23 Pase tout lòt bagay, veye byen lide k'ap travay nan tèt ou, paske se yo k'ap di ou ki jan pou ou viv.
And keep watch over your heart with all care; so you will have life.
πάση φυλακῇ τήρει σὴν καρδίαν ἐκ γὰρ τούτων ἔξοδοι ζωῆς
- 24 Pa janm kite manti sot nan bouch ou, ni move pawòl, ni mo deplase.
Put away from you an evil tongue, and let false lips be far from you.
περιελε σεαυτοῦ σκολιὸν στόμα καὶ ἄδικα χεῖλη μακρὰν ἀπὸ σοῦ ἄψωσαι

- 25 Gade dwat devan ou. Kenbe je ou fikse sou chemen ki dwat devan ou lan.
Keep your eyes on what is in front of you, looking straight before you.
οἱ ὀφθαλμοὶ σου ὀρθὰ βλέπεωσαν τὰ δὲ βλέφαρά σου νεύτω δίκαια
- 26 Chache konnen byen sa w'ap fè. Konsa, tou sa w'ap fè ap mache byen pou ou.
Keep a watch on your behaviour; let all your ways be rightly ordered.
ὀρθὰς τροχιάς ποίει σοῖς ποσὶν καὶ τὰς ὁδοὺς σου κατεύθυνε
- 27 Pa vire ni adwat ni agoch. Pa lage kò ou nan fè sa ki mal.
Let there be no turning to the right or to the left, keep your feet from evil.
μὴ ἐκκλίνῃς εἰς τὰ δεξιὰ μηδὲ εἰς τὰ ἀριστερά ἀπόστρεψον δὲ σὸν πόδα ἀπὸ ὁδοῦ κακῆς [27α] ὁδοὺς γὰρ τὰς ἐκ δεξιῶν οἶδεν ὁ θεός διεστραμμένοι δὲ εἰσὶν αἱ ἐξ ἀριστερῶν [27β] αὐτὸς δὲ ὀρθὰς ποιήσει τὰς τροχιάς σου τὰς δὲ πορείας σου ἐν εἰρήνῃ προᾶξει
- 1 ¶ Pitit mwen, louvri lespri ou pou koute sa m'ap di ou, mwen menm ki gen bon konprann. Louvri zòrèy ou pou ou tande konsèy m'ap ba ou, mwen menm ki gen bon konprann.
My son, give attention to my wisdom; let your ear be turned to my teaching:
υἱέ ἐμῆ σοφία πρόσεχε ἑμοῖς δὲ λόγοις παράβαλλε σὸν οὖς
- 2 Konsa, w'a konnen jan pou ou kondi tèt ou byen. Pawòl ki soti nan bouch ou va moutre jan ou se moun ki gen bon konprann.
So that you may be ruled by a wise purpose, and your lips may keep knowledge.
ἵνα φυλάξης ἔννοιαν ἀγαθὴν αἰσθησὶν δὲ ἑμῶν χειλέων ἐντέλλομαι σοι
- 3 Bouch madanm lòt moun ka dous kou siwo myèl, pawòl ka koule nan bouch yo tankou dlo.
For honey is dropping from the lips of the strange woman, and her mouth is smoother than oil;
μὴ πρόσεχε φαύλη γυναικὶ μέλι γὰρ ἀποστάζει ἀπὸ χειλέων γυναικὸς πόρνῃς ἢ πρὸς καιρὸν λιπαίνει σὸν φάρυγγα
- 4 Men, lè tout bagay fini, bouch li anmè kou fyèl, lang li file tankou kouto de bò.
But her end is bitter as wormwood, and sharp as a two-edged sword;
ὑστερον μέντοι πικρότερον χολῆς εὐρήσεις καὶ ἠκονημένον μάλλον μαχαίρας διστόμου
- 5 L'ap mennen ou kote mò yo ye a. Tou sa l'ap fè se pou touye ou.
Her feet go down to death, and her steps to the underworld;
τῆς γὰρ ἀφροσύνης οἱ πόδες κατάγουσιν τοὺς χρωμένους αὐτῇ μετὰ θανάτου εἰς τὸν ᾄδην τὰ δὲ ἵχνη αὐτῆς οὐκ ἐρείδεται
- 6 Li p'ap chache chemen lavi. L'ap pwonmennen toupatou, li pa konnen kote li prale.
She never keeps her mind on the road of life; her ways are uncertain, she has no knowledge.
ὁδοὺς γὰρ ζωῆς οὐκ ἐπέρχεται σφαιραὶ δὲ αἱ τροχιαὶ αὐτῆς καὶ οὐκ εὐγνωστοὶ
- 7 Koulye a, pitit mwen yo, koute m' byen. Pa janm bliye sa m' pral di nou la a.
Give ear to me then, my sons, and do not put away my words from you.
νῦν οὖν υἱέ ἄκουέ μου καὶ μὴ ἀκύρους ποιήσεις ἑμοὺς λόγους
- 8 Rete lwen yon fanm konsa. Pa janm pwoche bò pòt lakay li,
Go far away from her, do not come near the door of her house;
μακρὰν ποιήσον ἀπ' αὐτῆς σὴν ὁδὸν μὴ ἐγγίσῃς πρὸς θύρας οἴκων αὐτῆς
- 9 pou fanm deyò pa fini avè ou, pou ou pa fè nèg ankòlè touye ou anvan lè ou!
For fear that you may give your honour to others, and your wealth to strange men:
ἵνα μὴ πρόη ἄλλοις ζωὴν σου καὶ σὸν βίον ἀνελεήμοσιν
- 10 Si se pa sa, se etranje ki va pran tout byen ou yo. Se lòt moun ki va jwi tou sa ou te travay fè.
And strange men may be full of your wealth, and the fruit of your work go to the house of others;
ἵνα μὴ πλησθῶσιν ἀλλότριοι σῆς ἰσχύος οἱ δὲ σοὶ πόνου εἰς οἶκου ἀλλοτρίων εἰσέλθωσιν
- 11 Lè w'a prèt pou ou mourì, w'a kouche sou kabann ou ap plenn. Maladi ap manje ou nan tout kò ou.
And you will be full of grief at the end of your life, when your flesh and your body are wasted;
καὶ μεταμεληθήσῃ ἐπ' ἐσχάτων ἡνίκα ἂν κατατριβῶσιν σάρκες σώματός σου

- 12 Lè sa a, w'a di: Poukisa mwen pa t' vle kite yo rale zòrèy mwen?
And you will say, How was teaching hated by me, and my heart put no value on training;
 και ἐρεῖς πῶς ἐμίσησα παιδείαν καὶ ἐλέγγους ἐξέκλιεν ἡ καρδία μου
- 13 Mwen pa t' vle koute moun ki t'ap moutre m' sa pou m' fè. Mwen pa t' louvri zòrèy mwen lè yo t'ap pale m'.
I did not give attention to the voice of my teachers, my ear was not turned to those who were guiding me!
 οὐκ ἤκουον φωνὴν παιδεύοντός με καὶ διδάσκοντός με οὐδὲ παρέβαλλον τὸ οὖς μου
- 14 Yon ti kras ankò, mwen t'ap nan tout kalite malè. La, devan tout moun, mwen t'ap pèdi repitasyon m'.
I was in almost all evil in the company of the people.
 παρ' ὀλίγον ἐγενόμην ἐν παντί κακῶ ἐν μέσῳ ἐκκλησίας καὶ συναγωγῆς
- 15 ¶ Bwè dlo nan kannari ou. Se ak madanm ou ase pou ou rete.
Let water from your store and not that of others be your drink, and running water from your fountain.
 πῖνε ὕδατα ἀπὸ σῶν ἀγγείων καὶ ἀπὸ σῶν φρεάτων πηγῆς
- 16 Pa fè pitit ak fanm deyò, pou san ou pa trennen nan lari.
Let not your springs be flowing in the streets, or your streams of water in the open places.
 μὴ ὑπερκεχρίσθω σοι τὰ ὕδατα ἐκ τῆς σῆς πηγῆς εἰς δὲ σὰς πλατείας διαπορευέσθω τὰ σὰ ὕδατα
- 17 Se pou pitit ou grandi anndan lakay ou. Yo pa ka ap sèvi ou pou y'ap sèvi moun deyò tou.
Let them be for yourself only, not for other men with you.
 ἔστω σοι μόνῳ ὑπάρχοντα καὶ μηδεὶς ἀλλότριος μετασχέτω σοι
- 18 Fè kè ou kontan ak madanm ou. Pran plezi ou ak madanm ou renmen depi lè ou te jenn lan.
Let blessing be on your fountain; have joy in the wife of your early years.
 ἡ πηγὴ σου τοῦ ὕδατος ἔστω σοι ἰδία καὶ συνευφραίνου μετὰ γυναικὸς τῆς ἐκ νεότητός σου
- 19 L'ap bèl, l'ap anfòm tankou nègès banda. Se pou karès li yo toujou fè kè ou kontan, se pou ou toujou renmen fè lamou ak li.
As a loving hind and a gentle doe, let her breasts ever give you rapture; let your passion at all times be moved by her love.
 ἔλαφος φιλίας καὶ πῶλος σῶν χαριῶν ὁμιλεῖτω σοι ἡ δὲ ἰδία ἡγείσθω σου καὶ συνέστω σοι ἐν παντί καιρῶ ἐν γὰρ τῇ ταύτης φιλίᾳ συμπεριφερόμενος πολλοστός ἔση
- 20 Pitit mwen, poukisa pou ou renmen yon lòt fanm? Poukisa pou ou kite madanm ou pou madanm lòt moun?
Why let yourself, my son, go out of the way with a strange woman, and take another woman in your arms?
 μὴ πολὺς ἴσθι πρὸς ἀλλοτρίαν μηδὲ συνέχου ἀγκάλαις τῆς μὴ ἰδίας
- 21 Seyè a wè tou sa w'ap fè. Kote ou pase, je l' sou ou.
For a man's ways are before the eyes of the Lord, and he puts all his goings in the scales.
 ἐνώπιον γὰρ εἰσιν τῶν τοῦ θεοῦ ὀφθαλμῶν ὁδοὶ ἀνδρός εἰς δὲ πάσας τὰς τροχιάς αὐτοῦ σκοπεύει
- 22 Mechanste mechan yo se yon pèlen pou pwòp tèt yo. Sa yo pare pou lòt moun, se yo menm li rive.
The evil-doer will be taken in the net of his crimes, and prisoned in the cords of his sin.
 παρανομίαι ἀνδρα ἀγρεύουσιν σειραῖς δὲ τῶν ἑαυτοῦ ἁμαρτιῶν ἕκαστος σφιγγεται
- 23 Y'ap mouri paske yo pa konn kontwòle tèt yo. Y'ap peri paske yo fin pèdi tèt yo nèt.
He will come to his end for need of teaching; he is so foolish that he will go wandering from the right way.
 οὗτος τελευτᾷ μετὰ ἀπαιδεύτων ἐκ δὲ πλήθους τῆς ἑαυτοῦ βιότητος ἐξερρίφη καὶ ἀπόλετο δι' ἀφροσύνην
- 1 ¶ Pitit mwen, si ou pwomèt pou ou reskonsab dèt yon zanmi ou fè, si ou bay pawòl ou pou lajan yon lòt moun prete,
My son, if you have made yourself responsible for your neighbour, or given your word for another,
 υἱέ ἐὰν ἐγγυήσῃ σὸν φίλον παραδώσεις σὴν χεῖρα ἐχθρῶ
- 2 si yo pran pawòl ki sot nan bouch ou pou mele ou, si pwomès ou te fè yo tounen yon pèlen pou ou,
You are taken as in a net by the words of your mouth, the sayings of your lips have overcome you.
 παγίς γὰρ ἰσχυρὰ ἀνδρὶ τὰ ἴδια χεῖλη καὶ ἀλίσκεται χεῖρεσιν ἰδίου στόματος

- 3 ay, pitit mwen! men sa pou ou fè pou ou wete tèt ou nan traka sa a. Kouri al jwenn zanmi ou lan, kenbe l' kout.
Do this, my son, and make yourself free, because you have come into the power of your neighbour; go without waiting, and make a strong request to your neighbour.
ποίει υἱέ ἄ ἐγώ σοι ἐντέλλομαι καὶ σῶζου ἡκεις γὰρ εἰς χεῖρας κακῶν διὰ σὸν φίλον ἴθι μὴ ἐκλυόμενος παρόξυνε δὲ καὶ τὸν φίλον σου ὃν ἐνεγυήσω
- 4 Pa dòmi sou sa. Pa kite sa trennen.
Give no sleep to your eyes, or rest to them;
μὴ δῶς ὕπνον σοῖς ὄμμασιν μηδὲ ἐπινυστάξης σοῖς βλεφάροις
- 5 Degaje ou chape kò ou anba men l', tankou kabrit k'ap chape kò l' anba men kaptè, tankou zwazo k'ap bat pou l' sove nan men chasè.
Make yourself free, like the roe from the hand of the archer, and the bird from him who puts a net for her.
ἵνα σῶζη ὥσπερ δορκὰς ἐκ βρόχων καὶ ὥσπερ ὄρνεον ἐκ παγίδος
- 6 ¶ Ou menm parese, al pran leson nan men founi yo. Ale wè jan y'ap viv pou ou manyè konprann lavi.
Go to the ant, you hater of work; give thought to her ways and be wise:
ἴθι πρὸς τὸν μύρμηκα ὃ ὀκνηρὸ καὶ ζήλωσον ἰδὼν τὰς ὁδοὺς αὐτοῦ καὶ γενεῶ ἐκείνου σοφώτερος
- 7 Yo pa bezwen moun pou di yo sa pou yo fè. Yo pa bezwen moun pou veye yo, ni pou ba yo lòd.
Having no chief, overseer, or ruler,
ἐκείνῳ γὰρ γεωργίου μὴ ὑπάρχοντος μηδὲ τὸν ἀναγκάζοντα ἔχων μηδὲ ὑπὸ δεσπότην ὄν
- 8 Men, yo pase mwa chalè ap fè pwovizyon. Nan tan rekòt, yo ranmase manje mete la.
She gets her meat in the summer, storing up food at the time of the grain-cutting.
ἐτοιμάζεται θέρους τὴν τροφήν πολλήν τε ἐν τῷ ἀμῆτῳ ποιεῖται τὴν παράθεσιν [8α] ἢ πορευέθητι πρὸς τὴν μέλισσαν καὶ μάθε ὡς ἐργάτις ἐστὶν τὴν τε ἐργασίαν ὡς σεμνὴν ποιεῖται [8β] ἢς τοὺς πόνους βασιλεῖς καὶ ἰδιῶται πρὸς ὑγίειαν προσφέρονται ποθεινὴ δὲ ἐστὶν πᾶσιν καὶ ἐπίδοξος [8ξ] καίπερ οὐσα τῇ ρώμῃ ἀσθενῆς τὴν σοφίαν τιμήσασα προήχθη
- 9 Parese, kilè w'a sispann pase tout jounen ou kouche sou do? Kilè w'a souke kò ou leve sot nan dòmi?
How long will you be sleeping, O hater of work? when will you get up from your sleep?
ἕως τίνος ὀκνηρὸ κατάκεισαι πότε δὲ ἐξ ὕπνου ἐγερθήσῃ
- 10 W'ap di: Kite m' fè yon ti dòmi. Kite m' fè yon ti kabicha non. M'ap lonje kò m' pou m' pran yon ti repo.
A little sleep, a little rest, a little folding of the hands in sleep:
ὀλίγον μὲν ὑπνοῖς ὀλίγον δὲ κάθησαι μικρὸν δὲ νυστάξεις ὀλίγον δὲ ἐναγκαλίξῃ χερσὶν στήθη
- 11 Antan w'ap dòmi an, san ou pa konnen, se pòn w'ap vin pi pòn. Grangou ap tonbe sou ou tankou yon volè nan gran chemen.
Then loss will come on you like an outlaw, and your need like an armed man
εἴτ' ἐμπαράγινεται σοι ὥσπερ κακὸς ὁδοιπόρος ἢ πένια καὶ ἡ ἐνδεια ὥσπερ ἀγαθὸς δρομεὺς [11α] ἐὰν δὲ ἄοκνος ἦς ἤξει ὥσπερ πηγὴ ὁ ἀμῆτός σου ἢ δὲ ἐνδεια ὥσπερ κακὸς δρομεὺς ἀπαντομολήσει
- 12 ¶ Mechan yo fin deprave. Y'ap mache bay manti toupatou.
A good-for-nothing man is an evil-doer; he goes on his way causing trouble with false words;
ἀνὴρ ἄφρων καὶ παράνομος πορεύεται ὁδοὺς οὐκ ἀγαθὰς
- 13 Y'ap twenzi je yo sou moun, y'ap peze gwo zòtèy yo atè. Y'ap fè siy ak dwèt yo.
Making signs with his eyes, rubbing with his feet, and giving news with his fingers;
ὁ δ' αὐτὸς ἐννεύει ὀφθαλμῷ σημαίνει δὲ ποδὶ διδάσκει δὲ ἐννεύμασιν δακτύλων
- 14 Se move lide ase ki nan kè yo, yo toujou sou plan. Kote yo pase y'ap pouse dife.
His mind is ever designing evil: he lets loose violent acts.
διεστραμμένη δὲ καρδία τεκταίνεται κακὰ ἐν παντὶ καιρῷ ὁ τοιοῦτος ταραχὰς συνίστησιν πόλει
- 15 Se poutèt sa, y'ap rete konsa y'ap fini, y'ap glise tonbe san yo p'ap ka leve ankò.
For this cause his downfall will be sudden; quickly he will be broken, and there will be no help for him.
διὰ τοῦτο ἐξαπίνης ἔρχεται ἡ ἀπώλεια αὐτοῦ διακοπὴ καὶ συντριβὴ ἀνιάτος
- 16 Gen sis bagay Seyè a pa vle wè. Sa m'ap di la a: Gen menm sèt bagay li pa ka sipòte:
Six things are hated by the Lord; seven things are disgusting to him:
ὅτι χαίρει πᾶσιν οἷς μισεῖ ὁ κύριος συντρίβεται δὲ δι' ἀκαθαρσίαν ψυχῆς

- 17 Se moun k'ap gonfle lestonmak yo sou moun, se moun k'ap bay manti, se moun k'ap touye moun inonsan,
Eyes of pride, a false tongue, hands which take life without cause;
 ὀφθαλμὸς ὕβριστοῦ γλῶσσα ἄδικος χεῖρες ἐκχέουσαι αἷμα δικαίου
- 18 se moun k'ap fè move lide nan tèt yo pou fè mehanste, se moun ki toujou pare pou fè sa ki mal,
A heart full of evil designs, feet which are quick in running after sin;
 καὶ καρδιά τεκταινομένη λογισμοὺς κακοὺς καὶ πόδες ἐπισπεύδοντες κακοποιεῖν
- 19 se fo temwen k'ap bay manti sou moun, se moun k'ap mete frè ak zanmi dozado.
A false witness, breathing out untrue words, and one who lets loose violent acts among brothers.
 ἐκκαίει ψεῦδη μάρτυς ἄδικος καὶ ἐπιτέμπει κρίσεις ἀνά μέσον ἀδελφῶν
- 20 ¶ Pitit mwen, toujou fè sa papa ou di ou fè. Pa janm bliye sa manman ou te moutre ou.
My son, keep the rule of your father, and have in memory the teaching of your mother:
 υἱέ φύλασσε νόμους πατρός σου καὶ μὴ ἀπόση θεσμοὺς μητρός σου
- 21 Kenbe pawòl yo nan kè ou, pa janm bliye yo. Mete yo nan kou ou tankou yon kolye.
Keep them ever folded in your heart, and have them hanging round your neck.
 ἄφασαι δὲ αὐτοῦς ἐπὶ σῆ ψυχῇ διὰ παντὸς καὶ ἐγκλοῖώσαι ἐπὶ σῶ τραχήλῳ
- 22 Pawòl sa yo va moutre ou bon chemen nan tou sa w'ap fè. Y'ap pwoteje ou lè w'ap dòmi lannwit. Y'a ba ou konsèy lè je ou klè.
In your walking, it will be your guide; when you are sleeping, it will keep watch over you; when you are awake, it will have talk with you.
 ἡνίκα ἂν περιπατῆς ἐπάγου αὐτήν καὶ μετὰ σοῦ ἔστω ὡς δ' ἂν καθεύδῃς φυλασσέτω σε ἵνα ἐγειρομένῳ συλλαλῇ σοι
- 23 Pawòl sa yo ap tankou yon lanp pou ou. Sa yo moutre ou ap tankou yon limyè nan lavi ou. Lè y'ap korige ou, lè y'ap rale zòrèy ou, se moutre y'ap moutre ou chemen lavi.
For the rule is a light, and the teaching a shining light; and the guiding words of training are the way of life.
 ὅτι λύχνος ἐντολὴ νόμου καὶ φῶς καὶ ὁδὸς ζωῆς ἔλεγχος καὶ παιδεία
- 24 Y'ap fè ou rete lwen fanm k'ap twonpe mari yo, pou ou pa pran nan pawòl dous madan marye ki nan dezòd.
They will keep you from the evil woman, from the smooth tongue of the strange woman.
 τοῦ διαφυλάσσειν σε ἀπὸ γυναικὸς ὑπάνδρου καὶ ἀπὸ διαβολῆς γλώσσης ἀλλοτρίας
- 25 Yo te mèt bèl kou yo bèl, pa kite yo pran tèt ou. Pa kite yo pran tèt ou lè y'ap fè je dou ba ou.
Let not your heart's desire go after her fair body; let not her eyes take you prisoner.
 μὴ σε νικίῃσιν κάλλους ἐπιθυμία μηδὲ ἀγρευθῆς σοῖς ὀφθαλμοῖς μηδὲ συναρπασθῆς ἀπὸ τῶν αὐτῆς βλεφάρων
- 26 Yon jennès ka koute yon kraze kòb. Men, yon fanm adiltè deyè pou l' pran tou sa ou genyen.
For a loose woman is looking for a cake of bread, but another man's wife goes after one's very life.
 τιμὴ γὰρ πόρνης ὄση καὶ ἐνὸς ἄρτου γυνὴ δὲ ἀνδρῶν τιμίας ψυχὰς ἀγρεύει
- 27 Ou pa ka sere dife anndan rad sou ou pou rad la pa boule.
May a man take fire to his breast without burning his clothing?
 ἀποδήσει τις πῦρ ἐν κόλπῳ τὰ δὲ ἱμάτια οὐ κατακαύσει
- 28 Ou pa ka mache sou chabon dife pou pye ou pa boule.
Or may one go on lighted coals, and his feet not be burned?
 ἢ περιπατήσει τις ἐπ' ἀνθράκων πυρός τοὺς δὲ πόδας οὐ κατακαύσει
- 29 Konsa tou, se yon gwo danje pou ou kouri deyè fanm yon lòt gason. Depi ou manyen yon fanm konsa, ou gen pou ou peye pou sa.
So it is with him who goes in to his neighbour's wife; he who has anything to do with her will not go free from punishment.
 οὕτως ὁ εἰσελθὼν πρὸς γυναῖκα ὑπάνδρου οὐκ ἀθωωθήσεται οὐδὲ πᾶς ὁ ἀπτόμενος αὐτῆς
- 30 Menm lè yon vòlò vòlò paske li grangou, se pa sa ki di li pa vòlò pou sa.
Men do not have a low opinion of a thief who takes food when he is in need of it:
 οὐ θαυμαστὸν ἐὰν ἄλῳ τις κλέπτων κλέπτει γὰρ ἵνα ἐμπλήσῃ τὴν ψυχὴν πεινῶν

- 31 Si yo bare l', y'ap fè l' peye sèt fwa lavalè sa l' pran an. Y'a fè l' bay tou sa li gen lakay li.
But if he is taken in the act he will have to give back seven times as much, giving up all his property which is in his house.
ἐὰν δὲ ἀλῶ ἄποτεισῆι ἑπταπλάσια καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ δοῦς ῥύσεται ἑαυτὸν
- 32 Men, yon nonm ki fè adiltè, se moun fou li ye, se detwi l'ap detwi tèt li.
He who takes another man's wife is without all sense: he who does it is the cause of destruction to his soul.
ὁ δὲ μοιχὸς δι' ἔνδειαν φρενῶν ἀπώλειαν τῆ ψυχῆ αὐτοῦ περιποιεῖται
- 33 L'ap pran baton. Y'ap pase l' anba kont betiz, l'ap toujou wont pou sa l' fè a.
Wounds will be his and loss of honour, and his shame may not be washed away.
ὀδύνας τε καὶ ἀτιμίας ὑποφέρει τὸ δὲ ὄνειδος αὐτοῦ οὐκ ἐξαλειφθήσεται εἰς τὸν αἰῶνα
- 34 Lè yon mari ap fè jalouzi pou madanm li, nanpwen move tankou l'. Jou li mete men sou nèg la, pa gen anyen li p'ap fè l'.
For bitter is the wrath of an angry husband; in the day of punishment he will have no mercy.
μεστὸς γὰρ ζήλου θυμὸς ἀνδρὸς αὐτῆς οὐ φείσεται ἐν ἡμέρᾳ κρίσεως
- 35 Li p'ap asepte lajan. Nanpwen kado ki pou fè l' bliye sa.
He will not take any payment; and he will not make peace with you though your money offerings are increased.
οὐκ ἀνταλλάσσεται οὐδενὸς λύτρου τὴν ἔχθραν οὐδὲ μὴ διαλυθῆ πολλῶν δῶρων
- 1 ¶ Pitit mwen, chonje sa m'ap moutre ou la a. Pa janm bliye sa m'ap di ou pou fè a.
My son, keep my sayings, and let my rules be stored up with you.
νιὲ φύλασσε ἐμοῦς λόγους τὰς δὲ ἐμὰς ἐντολὰς κρύψον παρὰ σεαυτῷ [1α] νιὲ τίμα τὸν κύριον καὶ ἰσχύσεις πλὴν δὲ αὐτοῦ μὴ φοβοῦ ἄλλον
- 2 Si ou fè sa m'ap di ou pou fè a, w'a viv. Konsidere sa m' moutre ou la tankou de grenn je nan tèt ou.
Keep my rules and you will have life; let my teaching be to you as the light of your eyes;
φύλαξον ἐμὰς ἐντολὰς καὶ βιώσεις τοὺς δὲ ἐμοῦς λόγους ὥστερ κόρας ὀμμάτων
- 3 Mete li nan tout dwèt ou tankou bag, kenbe li nan kè ou pou ou pa janm bliye l'.
Let them be fixed to your fingers, and recorded in your heart.
περίθου δὲ αὐτοὺς σοῖς δακτύλοις ἐπίγραψον δὲ ἐπὶ τὸ πλάτος τῆς καρδίας σου
- 4 Konsidere konesans tankou sè ou. Konsidere bon konprann tankou pi bon zanmi ou.
Say to wisdom, You are my sister; let knowledge be named your special friend:
εἶπον τὴν σοφίαν σὴν ἀδελφὴν εἶναι τὴν δὲ φρόνησιν γινώριμον περιποίησαι σεαυτῷ
- 5 Y'ap fè ou rete lwen madanm lòt moun. Yo p'ap kite ou pran nan pawòl dous madan marye ki nan dezòd.
So that they may keep you from the strange woman, even from her whose words are smooth.
ἵνα σε τηρήσῃ ἀπὸ γυναικὸς ἀλλοτρίας καὶ πονηρᾶς ἐάν σε λόγοις τοῖς πρὸς χάριν ἐμβάληται
- 6 ¶ Yon jou, antan mwen nan fennèt lakay mwen, mwen t'ap gade nan fant jalouzi a.
Looking out from my house, and watching through the window,
ἀπὸ γὰρ θυρίδος ἐκ τοῦ οἴκου αὐτῆς εἰς τὰς πλατείας παρακύπτουσα
- 7 Mwen wè anpil jenn gason san esperyans nan lavi. Te gen yonn ladan yo menm ki te fin fou.
I saw among the young men one without sense,
ὄν ἂν ἴδῃ τῶν ἀφρόνων τέκνων νεανίαν ἐνδεῆ φρενῶν
- 8 Li t'ap mache nan lari a, li rive bò kay yon fanm. Konsa, konsa, li pran chemen ki mennen kay fanm lan.
Walking in the street near the turn of her road, going on the way to her house,
παραπορευόμενον παρὰ γωνίαν ἐν διόδοις οἴκων αὐτῆς
- 9 Le sa a solèy te kouche, te fin fè nwa.
At nightfall, in the evening of the day, in the black dark of the night.
καὶ λαλοῦντα ἐν σκότει ἑσπερινῷ ἠνίκα ἂν ἡσυχία νυκτερινῆ ἦ καὶ γνωφώδης

- 10 Madanm lan menm vin kontre li. Li te abiye tankou yon jennès, ak tout plan l' dèyè tèt li.
And the woman came out to him, in the dress of a loose woman, with a designing heart;
ή δὲ γυνή συναντᾷ αὐτῷ εἶδος ἔχουσα πορνικόν ἢ ποιεῖ νέων ἐξίπτασθαι καρδίας
- 11 Fanm lan te gen je chèch, li pa t' wont anyen. Li pa t' kapab rete chita lakay li.
She is full of noise and uncontrolled; her feet keep not in her house.
ἀνεπτερωμένη δὲ ἐστὶν καὶ ἄσωτος ἐν οἴκῳ δὲ οὐχ ἡσυχάζουσιν οἱ πόδες αὐτῆς
- 12 Li toupatou nan lari, sou laplas, nan tout kalfou. L'ap veye, je l' toupatou.
Now she is in the street, now in the open spaces, waiting at every turning of the road.
χρόνον γὰρ τίνα ἔξω ῥέμβεται χρόνον δὲ ἐν πλατείαις παρὰ πᾶσαν γωνίαν ἐνεδρεύει
- 13 Li pase bra l' nan kou ti jennonm lan. Li bo li, li klere je l' nan je l', li di l':
So she took him by his hand, kissing him, and without a sign of shame she said to him:
εἶτα ἐπιλαβομένη ἐφίλησεν αὐτόν ἀναιδεῖ δὲ προσώπῳ προσεῖπεν αὐτῷ
- 14 Mwen te gen pou m' ofri yon bèt pou yo touye pou di Bondye mèsi. Se jòdi a mwen kit ak angajman mwen an.
I have a feast of peace-offerings, for today my oaths have been effected.
Θυσία εἰρηνικὴ μοί ἐστὶν σήμερον ἀποδίδωμι τὰς εὐχάς μου
- 15 Se poutèt sa, mwen vin kontre ou. Mwen t'ap chache ou, mwen jwenn ou.
So I came out in the hope of meeting you, looking for you with care, and now I have you.
ἐνεκα τούτου ἐξῆλθον εἰς συνάντησίν σοι ποθοῦσα τὸ σὸν πρόσωπον εὐρηκά σε
- 16 Mwen ranje kabann mwen ak bon jan dra. Mwen mete bèl dra koulè ki soti peyi Lejip sou kabann mwen.
My bed is covered with cushions of needlework, with coloured cloths of the cotton thread of Egypt;
κειρίαις τέτακα τὴν κλίνην μου ἀμφιτάποις δὲ ἔστρωκα τοῖς ἀπ' αἰγύπτου
- 17 Mwen fè kabann mwen santi bon. Mwen vide odè flè jasmen, womaren ak kannèl sou li.
I have made my bed sweet with perfumes and spices.
διέρραγκα τὴν κοίτην μου κρόκῳ τὸν δὲ οἶκόν μου κινναμώμῳ
- 18 Vini non! Ann al damou jouk li jou. Annu pran plezi nou. Ann fè doudous jouk nou sou.
Come, let us take our pleasure in love till the morning, having joy in love's delights.
ἐλθὲ καὶ ἀπολαύσωμεν φιλίας ἕως ὄρθρου δεῦρο καὶ ἐγκυλισθῶμεν ἔρωτι
- 19 Mari m' pa la, li pati, li al fè yon vwayaj byen lwen.
For the master of the house is away on a long journey:
οὐ γὰρ παρέστιν ὁ ἀνὴρ μου ἐν οἴκῳ πεπόρευται δὲ ὁδὸν μακρὰν
- 20 Li pati ak anpil lajan nan pòch li. Li p'ap tounen anvan kenz jou.
He has taken a bag of money with him; he is coming back at the full moon.
ἐνδεσμον ἀργυρίου λαβὼν ἐν χειρὶ αὐτοῦ δι' ἡμερῶν πολλῶν ἐπανήξει εἰς τὸν οἶκον αὐτοῦ
- 21 Se konsa, fanm lan fin pran tèt ti jennonm lan. Ak bèl pawòl dous li yo, li fè l' asepte.
With her fair words she overcame him, forcing him with her smooth lips.
ἀπεπλάνησεν δὲ αὐτὸν πολλῇ ὁμιλίᾳ βρόχοις τε τοῖς ἀπὸ χειλέων ἐξώκειλεν αὐτόν
- 22 Jennonm lan pran swiv li, tankou bèf y'ap mennen labatwa, tankou kabrit yo pran nan pèlen
The simple man goes after her, like an ox going to its death, like a roe pulled by a cord;
ὁ δὲ ἐπηκολούθησεν αὐτῇ κεφωθεὶς ὥσπερ δὲ βοῦς ἐπὶ σφαγῆν ἄγεται καὶ ὥσπερ κύων ἐπὶ δεσμοῦς
- 23 k'ap tann yo vin koupe tèt li, tankou zwazo k'ap mache sou pèlen san li pa konnen lavi l' an danje.
Like a bird falling into a net; with no thought that his life is in danger, till an arrow goes into his side.
ἢ ὡς ἔλαφος τοξεύματι πεπληγὸς εἰς τὸ ἦπαρ σπεύδει δὲ ὥσπερ ὄρνεν εἰς παγίδα οὐκ εἰδὼς ὅτι περὶ ψυχῆς τρέχει

- 24 ¶ Koulye a, pitit mwen yo, koute byen. Louvri zòrèy nou, tande sa m'ap di nou.
So now, my sons, give ear to me; give attention to the sayings of my mouth;
νὺν οὖν υἱέ ἄκουέ μου καὶ πρόσεχε ῥήμασιν στόματός μου
- 25 Pa kite kè nou bat pou fanm konsa. Pa kite li fè nou pèdi chemen nou.
Let not your heart be turned to her ways, do not go wandering in her footsteps.
μὴ ἐκκλινάτω εἰς τὰς ὁδοὺς αὐτῆς ἡ καρδιά σου
- 26 Li lakòz anpil gason tonbe mouri. Li lakòz anpil vanyan gason pèdi lavi yo.
For those wounded and made low by her are great in number; and all those who have come to their death through her are a great army.
πολλοὺς γὰρ τρώσασα καταβέβληκεν καὶ ἀναριθμητοὶ εἰσιν οὗς πεφόνευκεν
- 27 Depi ou mete pye lakay li, ou sou chemen lanmò. W'ap desann yon pant k'ap mennen ou tou dwat nan simityè.
Her house is the way to the underworld, going down to the rooms of death.
ὁδοὶ ᾄδου ὁ οἶκος αὐτῆς κατάγουσαι εἰς τὰ ταμίεια τοῦ θανάτου
- 1 ¶ Tande byen. Sajès ap rele byen fò. Entèlijans ap pale fò pou tout moun tande.
Is not wisdom crying out, and the voice of knowledge sounding?
σὺ τὴν σοφίαν κηρύξεις ἵνα φρόνησίς σοι ὑπακούσῃ
- 2 Li kanpe sou tèt ti mòn yo, sou bò wout la, nan mitan kalfou yo.
At the top of the highways, at the meeting of the roads, she takes her place;
ἐπὶ γὰρ τῶν ὑψηλῶν ἄκρων ἐστὶν ἀνὰ μέσον δὲ τῶν τρίβων ἔστηκεν
- 3 L'ap pale byen fò bò pòtay lavil la, sou tout papòt yo, l'ap di:
Where the roads go into the town her cry goes out, at the doorways her voice is loud:
παρὰ γὰρ πύλαις δυναστῶν παρεδρεύει ἐν δὲ εἰσόδοις ὑμνεῖται
- 4 Nou menm lèzòm, se ak nou m'ap pale. M'ap rele pou tout moun ki sou latè tande.
I am crying out to you, O men; my voice comes to the sons of men.
ὕμᾱς ὃ ἄνθρωποι παρακαλῶ καὶ προίεμαι ἐμὴν φωνὴν υἱοῖς ἀνθρώπων
- 5 Nou menm ki pa gen konprann, vin aprann sa ki rele gen bon konprann Nou menm k'ap aji tankou moun fou, vin aprann sa ki rele gen lespri.
Become expert in reason, O you simple ones; you foolish ones, take training to heart.
νοήσατε ἄκακοι πανουργίαν οἱ δὲ ἀπαίδευτοι ἐνθεσθε καρδίαν
- 6 Louvri zòrèy nou. Mwen pral di pawòl ki konsekan. Tou sa mwen pral di yo se bagay ki dwat.
Give ear, for my words are true, and my lips are open to give out what is upright.
εἰσακούσατέ μου σεμνὰ γὰρ ἔρω καὶ ἀνοίσω ἀπὸ χειλέων ὀρθά
- 7 Sa m' pral di la a se verite. Mwen pa kapab bay manti.
For good faith goes out of my mouth, and false lips are disgusting to me.
ὅτι ἀλήθειαν μελετήσῃ ὁ φάρυγξ μου ἐβδελυγμένα δὲ ἐναντίον ἐμοῦ χεῖλη ψευδοῦ
- 8 Tou sa ki sot nan bouch mwen, se pawòl ki dwat. Nan sa m' di yo pa gen anyen ki pa vre, pa gen anyen ki kwochi.
All the words of my mouth are righteousness; there is nothing false or twisted in them.
μετὰ δικαιοσύνης πάντα τὰ ῥήματα τοῦ στόματός μου οὐδὲν ἐν αὐτοῖς σκολιὸν οὐδὲ στραγγαλῶδες
- 9 Yo klè pou moun ki gen bon konprann. Yo kòrèk pou moun ki gen konesans.
They are all true to him whose mind is awake, and straightforward to those who get knowledge.
πάντα ἐνώπια τοῖς συνιοῦσιν καὶ ὀρθὰ τοῖς εὐρίσκουσι γνῶσιν
- 10 Pito ou chache gen bon konprann pase pou ou gen lajan. Pito ou chache gen konesans pase pou ou gen pi bon lò.
Take my teaching, and not silver; get knowledge in place of the best gold.
λάβετε παιδείαν καὶ μὴ ἀργύριον καὶ γνῶσιν ὑπὲρ χρυσίον δεδοκιμασμένον ἀνθαιρεῖσθε δὲ αἴσθησιν χρυσίου καθαροῦ

- 11 Paske, mwen menm Bon Konprann, mwen pi bon pase boul lò. Pa gen anyen ou ta renmen genyen ki ka konpare avè m'.
For wisdom is better than jewels, and all things which may be desired are nothing in comparison with her.
κρείσσων γὰρ σοφία λίθων πολυτελῶν πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἔστιν
- 12 ¶ Mwen menm Bon Konprann, mwen gen lespri. Mwen gen bon tèt pou m' konprann.
I, wisdom, have made wise behaviour my near relation; I am seen to be the special friend of wise purposes.
ἐγὼ ἡ σοφία κατεσεκλήνωσα βουλήν καὶ γνώσιν καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην
- 13 Lè yon moun gen krentif pou Bondye, li rayi sa ki mal. Mwen pa vle wè moun lògey ak moun awogan, moun ki gen move kondit ak moun k'ap bay manti.
The fear of the Lord is seen in hating evil: pride, a high opinion of oneself, the evil way, and the false tongue, are displeasing to me.
φόβος κυρίου μισεῖ ἀδικίαν ὕβριν τε καὶ ὑπερηφανίαν καὶ ὁδοὺς πονηρῶν μεμίσηκα δὲ ἐγὼ διεστραμμένας ὁδοὺς κακῶν
- 14 Se mwen ki bay bon konsèy, ki bay moun ladrès. Mwen gen konprann, mwen gen fòs pouvwa.
Wise design and good sense are mine; reason and strength are mine.
ἐμὴ βουλή καὶ ἀσφάλεια ἐμὴ φρόνησις ἐμὴ δὲ ἰσχύς
- 15 Se mwen ki bay wa yo ladrès pou yo kòmande. Se mwen ki fè chèf yo pase bon lòd pou pa gen lenjistis.
Through me kings have their power, and rulers give right decisions.
δι' ἐμοῦ βασιλεῖς βασιλεύουσιν καὶ οἱ δυνάσται γράφουσιν δικαιοσύνην
- 16 Se mwen menm ki bay tout chèf yo tèt pou yo kòmande. Se mwen menm ki fè sa tou pou tout lòt chèf yo ansanm ak tout lòt moun k'ap dirije lèzòm.
Through me chiefs have authority, and the noble ones are judging in righteousness.
δι' ἐμοῦ μεγιστάνες μεγαλύνονται καὶ τύραννοι δι' ἐμοῦ κρατοῦσι γῆς
- 17 Mwen renmen moun ki renmen m'. Depi yon moun chache m', fòk li jwenn mwen.
Those who have given me their love are loved by me, and those who make search for me with care will get me.
ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ οἱ δὲ ἐμὲ ζητοῦντες εὐρήσουσιν
- 18 Mwen bay richès, mwen bay pouvwa. Mwen bay byen k'ap la pou lontan, mwen fè tout bagay byen.
Wealth and honour are in my hands, even wealth without equal and righteousness.
πλοῦτος καὶ δόξα ἐμοὶ ὑπάρχει καὶ κτήσις πολλῶν καὶ δικαιοσύνη
- 19 Tou sa mwen bay pi bon lontan pase pi bon lò ki genyen. Yo pi bon pase ajan.
My fruit is better than gold, even than the best gold; and my increase is more to be desired than silver.
βέλτιον ἐμὲ καρπίζεσθαι ὑπὲρ χρυσίου καὶ λίθων τίμιον τὰ δὲ ἐμὰ γενήματα κρείσσω ἀργυρίου ἐκλεκτοῦ
- 20 Mwen fè moun mache dwat devan Bondye. Mwen fè yo mache yon jan pou yo pa fè moun lenjistis.
I go in the road of righteousness, in the way of right judging:
ἐν ὁδοῖς δικαιοσύνης περιπατῶ καὶ ἀνὰ μέσον τρίβων δικαιώματος ἀναστρέφομαι
- 21 Lè moun renmen m', mwen ba yo anpil byen. Mwen plen kay yo ak richès.
So that I may give my lovers wealth for their heritage, making their store-houses full.
ἵνα μερῖσω τοῖς ἐμὲ ἀγαπῶσιν ὑπαρξιν καὶ τοὺς θησαυροὺς αὐτῶν ἐμπλήσω ἀγαθῶν [21a] ἐν ἀναγγελίῳ ὑμῖν τὰ καθ' ἡμέραν γινόμενα μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμησα
- 22 ¶ Seyè a te fè m' lè li te fèk konmanse ak plan travay li. Li te fè m' lontan lontan anvan tout bagay.
The Lord made me as the start of his way, the first of his works in the past.
κύριος ἐκτίσεν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ
- 23 Li te fè m' nan konmansman nèt, an premye, anvan tout lòt bagay sou latè.
From eternal days I was given my place, from the birth of time, before the earth was.
πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με ἐν ἀρχῇ
- 24 Lè m' te fèk parèt, pa t' ankò gen lanmè. pa t' ankò gen ankenn sous dlo.
When there was no deep I was given birth, when there were no fountains flowing with water.
πρὸ τοῦ τὴν γῆν ποιῆσαι καὶ πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων

- 25 Lè m' te fèt la, pa t' ankò gen ankenn mòn menm. Ata ti mòn yo pa t' ankò nan plas yo.
Before the mountains were put in their places, before the hills was my birth:
 πρὸ τοῦ ὄρη ἐδρασθῆναι πρὸ δὲ πάντων βουνῶν γεννᾶ με
- 26 Bondye pa t' ankò fè latè ak jaden. Pa menm premye grenn pousyè tè a pa t' ankò fèt.
When he had not made the earth or the fields or the dust of the world.
 κύριος ἐποίησεν χώρας καὶ ἀοικήτους καὶ ἄκρα οἰκούμενα τῆς ὑπ' οὐρανόν
- 27 Mwen te la lè li t'ap mete syèl la nan plas li, lè li t'ap trase liy kote syèl la kontre ak latè a.
When he made ready the heavens I was there: when he put an arch over the face of the deep:
 ἡνίκα ἠτοίμαζεν τὸν οὐρανὸν συμπαρήμην αὐτῷ καὶ ὅτε ἀφόριζεν τὸν ἑαυτοῦ θρόνον ἐπ' ἀνέμων
- 28 Mwen te la lè li t'ap mete nwaj yo nan syèl la, lè li t'ap fè sous dlo pete anba lanmè a.
When he made strong the skies overhead: when the fountains of the deep were fixed:
 ἡνίκα ἰσχυρὰ ἐποίηε τὰ ἄνω νέφη καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τῆς ὑπ' οὐρανόν
- 29 Mwen te la lè li t'ap bay dlo lanmè a limit pou l' pa depase, lè li t'ap poze fondasyon tè a.
When he put a limit to the sea, so that the waters might not go against his word: when he put in position the bases of the earth:
 καὶ ἰσχυρὰ ἐποίηε τὰ θεμέλια τῆς γῆς
- 30 Mwen te la bò kote l' ap travay avè l'. Chak jou mwen t'ap fè tout bagay ki te fè l' plezi. Mwen te toujou kontan travay anba je l'.
Then I was by his side, as a master workman: and I was his delight from day to day, playing before him at all times;
 ἤμην παρ' αὐτῷ ἀρμόζουσα ἐγὼ ἤμην ἢ προσέχαιρεν καθ' ἡμέραν δὲ εὐφραϊνόμενη ἐν προσώπῳ αὐτοῦ ἐν παντὶ καιρῷ
- 31 Mwen te kontan mache toupatou sou latè. Mwen te pran plezi m' ak lèzòm.
Playing in his earth; and my delight was with the sons of men.
 ὅτε εὐφραίνεται τὴν οἰκουμένην συντελέσας καὶ ἐνευφραίνεται ἐν υἱοῖς ἀνθρώπων
- 32 ¶ Koulye a, pitit mwen yo, louvri zòrèy nou pou nou tande mwen. Ala bon sa bon pou moun ki fè sa m' di yo fè!
Give ear to me then, my sons: for happy are those who keep my ways.
 νῦν οὖν υἱέ ἀκουέ μου
- 34 Ala bon sa bon pou moun ki koute m', pou moun ki chita nan papòt mwen chak jou, pou moun k'ap tann bò poto galeri kay mwen!
Happy is the man who gives ear to me, watching at my doors day by day, keeping his place by the pillars of my house.
 μακάριος ἀνὴρ ὃς εἰσακούσεται μου καὶ ἄνθρωπος ὃς τὰς ἐμὰς ὁδοὺς φυλάξει ἀγρυπνῶν ἐπ' ἐμαῖς θύραις καθ' ἡμέραν τηρῶν σταθμοὺς ἐμῶν εἰσόδων
- 35 Lè yon moun jwenn mwen, se lavi li jwenn. Li antre nan favè Bondye.
For whoever gets me gets life, and grace from the Lord will come to him.
 αἱ γὰρ ἔξοδοί μου ἔξοδοι ζωῆς καὶ ἐτοιμάζεται θέλησις παρὰ κυρίου
- 36 Men moun ki vire do ban mwen ap fè tèt yo mal. Moun ki rayi m', se moun k'ap mache ak sèkèy yo anba bra yo.
But he who does evil to me, does wrong to his soul: all my haters are in love with death.
 οἱ δὲ εἰς ἐμὲ ἀμαρτάνοντες ἀσεβοῦσιν τὰς ἑαυτῶν ψυχὰς καὶ οἱ μισοῦντές με ἀγαπῶσιν θάνατον
- 1 ¶ Bon konprann bati kay li, li kanpe l' avèk sèt gwo poto.
Wisdom has made her house, putting up her seven pillars.
 ἡ σοφία ἠκοδόμησεν ἑαυτῇ οἶκον καὶ ὑπήρτισεν στύλους ἑπτὰ
- 2 Li fè yo pare bon vyann pou fè fèt, li fè bon konpoze ak divèn, li ranje tab la byen ranje.
She has put her fat beasts to death; her wine is mixed, her table is ready.
 ἔσφαζεν τὰ ἑαυτῆς θύματα ἐκέρασεν εἰς κρατῆρα τὸν ἑαυτῆς οἶνον καὶ ἠτοιμάσατο τὴν ἑαυτῆς τράπεζαν
- 3 Li rele sèvant li yo, li voye yo moute kote ki pi wo nan lavil la pou fè tout moun konnen nouvèl la, pou di yo:
She has sent out her women-servants; her voice goes out to the highest places of the town, saying,
 ἀπέστειλεν τοὺς ἑαυτῆς δοῦλους συγκαλοῦσα μετὰ ὑψηλοῦ κηρύγματος ἐπὶ κρατῆρα λέγουσα

- 4 Nou menm ki poko konn anyen, vini non! Li rele moun san konprann yo, l'ap di yo:
Whoever is simple, let him come in here; and to him who has no sense, she says:
ὅς ἐστιν ἄφρων ἐκκλινάτω πρὸς με καὶ τοῖς ἐνδέεσι φρενῶν εἶπεν
- 5 Vin manje manje mwen an non! Vin bwè bon diven mwen pare a non!
Come, take of my bread, and of my wine which is mixed.
ἔλθατε φάγετε τῶν ἐμῶν ἄρτων καὶ πῖετε οἶνον ὃν ἐκέρασα ὑμῖν
- 6 Kite sòt! Vin aprann lavi! Vin mache nan chemen konesans.
Give up the simple ones and have life, and go in the way of knowledge.
ἀπολείπετε ἀφροσύνην καὶ ζήσεσθε καὶ ζητήσατε φρόνησιν ἵνα βιώσητε καὶ κατορθώσατε ἐν γνώσει σύνεσιν
- 7 Si w'ap kouri dèyè yon moun k'ap pase moun nan betiz, l'ap joure ou mete sou li. Si w'ap rale zòrèy yon mechan, l'ap bat ou mete sou li.
He who gives teaching to a man of pride gets shame for himself; he who says sharp words to a sinner gets a bad name.
ὁ παιδεύων κακοὺς λήμψεται ἑαυτῷ ἀτιμίαν ἐλέγχων δὲ τὸν ἀσεβῆ μωμῆσεται ἑαυτόν
- 8 Pa janm kouri dèyè yon moun k'ap pase moun nan betiz. L'a rayi ou. Men, si w'ap kouri dèyè yon moun ki gen konprann, l'a gen respè pou ou.
Do not say sharp words to a man of pride, or he will have hate for you; make them clear to a wise man, and you will be dear to him.
μὴ ἔλεγε κακοὺς ἵνα μὴ μισῶσιν σε ἔλεγε σοφόν καὶ ἀγαπήσει σε
- 9 Si ou pale ak yon moun ki gen bon konprann, w'ap fè l' gen plis bon konprann toujou. Plis w'ap moutre yon nonm debyen, plis l'ap mete sou konesans li.
Give teaching to a wise man, and he will become wiser; give training to an upright man, and his learning will be increased.
δίδου σοφῶ ἀφορμὴν καὶ σοφώτερος ἔσται γνώριζε δικαίω καὶ προσθήσει τοῦ δέχεσθαι
- 10 Lè ou gen krentif pou Bondye, se lè sa a ou konmanse gen bon konprann. Si ou konnen ki moun Bondye ye, ou gen lespri.
The fear of the Lord is the start of wisdom, and the knowledge of the Holy One gives a wise mind
ἀρχὴ σοφίας φόβος κυρίου καὶ βουλὴ ἁγίων σύνεσις [10α] τὸ γὰρ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς
- 11 Bon konprann ap fè ou viv lontan. L'ap fè ou wè plizyè lanne.
For by me your days will be increased, and the years of your life will be long.
τούτῳ γὰρ τῷ τρόπῳ πολλὴν ζήσεις χρόνον καὶ προστεθήσεται σοὶ ἔτη ζωῆς σου
- 12 Si ou gen bon konprann, premye moun k'ap pwofite sa se ou menm. Konsa tou, si w'ap pase konesans nan betiz, se ou menm tou k'ap peye konsekans lan pou kont ou.
If you are wise, you are wise for yourself; if your heart is full of pride, you only will have the pain of it.
υἷέ ἐὰν σοφὸς γένῃ σεαυτῷ σοφὸς ἔσῃ καὶ τοῖς πλησίον ἐὰν δὲ κακὸς ἀποβῆς μόνος ἀναντλήσεις κακά [12α] ὃς ἐρείδεται ἐπὶ ψεύδεσιν οὗτος ποιμανεῖ ἀνέμους ὁ δ' αὐτὸς διώζεται ὄρνεα πετόμενα [12β]] ἀπέλιπεν γὰρ ὁδοὺς τοῦ ἑαυτοῦ ἀμπελώνας τοῦς δὲ ἄξινους τοῦ ἰδίου γεωργίου πεπλάνηται [12ξ] διαπορεύεται δὲ δι' ἀνύδρου ἐρήμου καὶ γῆν διατεταγμένην ἐν διψώδεσιν συνάγει δὲ χερσὶν ἀκαρπία
v
- 13 ¶ Moun sòt, se tankou yon fanm ki pale fò, ki pa konn anyen, ki pa wont anyen.
The foolish woman is full of noise; she has no sense at all.
γυνὴ ἄφρων καὶ θρασεῖα ἐνδεῆς ψωμοῦ γίνεται ἢ οὐκ ἐπίσταται αἰσχύνῃ
- 14 Li chita sou yon chèz devan papòt lakay li, li kage chèz li kote ki pi wo nan lavil la.
Seated at the door of her house, in the high places of the town,
ἐκάθισεν ἐπὶ θύραις τοῦ ἑαυτῆς οἴκου ἐπὶ δίφρου ἐμφανῶς ἐν πλατείαις
- 15 L'ap rele moun ki sou wout yo, ki pa sou bò l'. L'ap di yo:
Crying out to those who go by, going straight on their way, she says:
προσκαλουμένη τοὺς παριόντας καὶ κατευθύνοντας ἐν ταῖς ὁδοῖς αὐτῶν
- 16 Vini jwenn mwen non, nou menm ki poko konn anyen! Li pale ak moun ki san konprann yo, li di yo:
Whoever is simple, let him come in here: and to him who is without sense, she says:
ὅς ἐστιν ὑμῶν ἀφρονέστατος ἐκκλινάτω πρὸς με ἐνδέεσι δὲ φρονήσεως παρακελεύομαι λέγουσα

- 17 **Dlo kay moun toujou pi fre. Manje deyò toujou gen pi bon gou!**
Drink taken without right is sweet, and food in secret is pleasing.
 ἄρτων κρυφίων ἠδέως ἄψασθε καὶ ὕδατος κλοπῆς γλυκεροῦ
- 18 **Men, moun ki pran nan pawòl fann sa a pa konnen lè yo mete pye lakay li se papye lanmò yo yo senyen. Depi yo antre lakay li, yo deja mouri.**
But he does not see that the dead are there, that her guests are in the deep places of the underworld.
 ὁ δὲ οὐκ οἶδεν ὅτι γηγενεῖς παρ' αὐτῆ ὄλλονται καὶ ἐπὶ πέτρων ἕδου συναντᾷ [18a] ἀλλὰ ἀποπήδησον μὴ ἐγγρονίσης ἐν τῷ τόπῳ μηδὲ ἐπιστήσης τὸ σὸν ὄμμα πρὸς αὐτήν [18β] οὕτως γὰρ διαβήση ὁ ὄρῳ ἀλλότριον καὶ ὑπερβήση ποταμὸν ἀλλότριον [18ξ] ἀπὸ δὲ ὕδατος ἀλλοτριῦ ἀτόσχου καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίης [18δ] ἵνα πολὺν ζήτησιν χρόνον προστεθῆ δέ σοι ἔτη ζωῆς
- 1 ¶ **Men pwonèb wa Salomon yo: Yon pitit ki gen bon konprann fè kè papa l' kontan. Men, yon pitit san konprann bay manman l' lapenn.**
A wise son makes a glad father, but a foolish son is a sorrow to his mother.
 υἱὸς σοφὸς εὐφραίνει πατέρα υἱὸς δὲ ἄφρων λύπη τῆ μητρί
- 2 ¶ **Byen ou rive fè nan move kondisyon p'ap rapòte ou anyen. Men, lè ou serye, ou sove lavi ou.**
Wealth which comes from sin is of no profit, but righteousness gives salvation from death.
 οὐκ ὠφελήσουσιν θησαυροὶ ἀνόμους δικαιοσύνη δὲ ῥύσεται ἐκ θανάτου
- 3 **Seyè a p'ap kite moun ki mache dwat soufri grangou. Men, l'ap anpeche mechan an jwenn sa li anvi a.**
The Lord will not let the upright be in need of food, but he puts far from him the desire of the evil-doers.
 οὐ λμοκτονήσει κύριος ψυχὴν δικαίαν ζωὴν δὲ ἀσεβῶν ἀνατρέψει
- 4 ¶ **Parese fè ou pòn, men travay di fè ou rich.**
He who is slow in his work becomes poor, but the hand of the ready worker gets in wealth.
 πενία ἄνδρα ταπεινοῖ χεῖρες δὲ ἀνδρείων πλουτίζουσιν [4a] υἱὸς παιδευμένος σοφὸς ἔσται τῷ δὲ ἄφρονι διακόνῳ χρήσεται
- 5 ¶ **Yon nonm ki wè lwen ranmase rekòt li lè rekòt la pare. Men, se yon wont pou moun ki pase tou tan rekòt la ap dòmi.**
He who in summer gets together his store is a son who does wisely; but he who takes his rest when the grain is being cut is a son causing shame.
 διεσώθη ἀπὸ καύματος υἱὸς νοήμων ἀνεμόφθορος δὲ γίνεται ἐν ἀμῆτῳ υἱὸς παράνομος
- 6 ¶ **benediksyon Bondye ap chita sou yon nonm debyen. Pawòl yon moun mechan p'ap janm kite ou wè jan l' mechan.**
Blessings are on the head of the upright, but the face of sinners will be covered with sorrow.
 εὐλογία κυρίου ἐπὶ κεφαλῆν δικαίου στόμα δὲ ἀσεβῶν καλύψει πένθος ἄωρον
- 7 ¶ **Y'ap toujou chonje yon nonm debyen, y'a fè lwanj pou li. Men, talè konsa non mechan an ap sèvi jouman.**
The memory of the upright is a blessing, but the name of the evil-doer will be turned to dust.
 μνήμη δικαίων μετ' ἐγκωμίων ὄνομα δὲ ἀσεβοῦς σβέννυται
- 8 ¶ **Moun ki gen bon konprann koute konsèy yo ba li. Men, moun k'ap pale tankou moun fou pa lwen mouri.**
The wise-hearted man will let himself be ruled, but the man whose talk is foolish will have a fall.
 σοφὸς καρδία δέξεται ἐντολὰς ὁ δὲ ἄστεγος χεῖρεσιν σκολιάζων ὑποσκελισθήσεται
- 9 ¶ **Yon nonm serye pa janm bezwen pe anyen. Men, yo gen pou yo bare moun k'ap fè vis.**
He whose ways are upright will go safely, but he whose ways are twisted will be made low.
 ὃς πορεύεται ἀπλῶς πορεύεται πεποιθῶς ὁ δὲ διαστρέφων τὺς ὁδοὺς αὐτοῦ γνωσθήσεται
- 10 ¶ **Moun k'ap twenzi je yo sou moun, se moun k'ap voye wòch kache men. Men, moun ki pale kare anpeche kont.**
He who makes signs with his eyes is a cause of trouble, but he who makes a man see his errors is a cause of peace.
 ὁ ἐννεύων ὀφθαλμοῖς μετὰ δόλου συνάγει ἀνδράσι λύπας ὁ δὲ ἐλέγχων μετὰ παρρησίας εἰρηνοποιεῖ
- 11 ¶ **Pawòl ki soti nan bouch moun k'ap mache dwat yo bay lavi. Men, pawòl yon moun mechan p'ap janm kite ou wè jan l' mechan.**
The mouth of the upright man is a fountain of life, but the mouth of the evil-doer is a bitter cup.
 πηγὴ ζωῆς ἐν χειρὶ δικαίου στόμα δὲ ἀσεβοῦς καλύψει ἀπόλεια
- 12 ¶ **Lè ou gen renmen nan kè ou, ou padonnen tout peche. Men, lè ou rayi moun, ou toujou ap chache kont.**
Hate is a cause of violent acts, but all errors are covered up by love.
 μῖσος ἐγείρει νεῖκος πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία

- 13 ¶ Moun lespri pale bon pawòl. Men, pou moun san konprann, se baton nan dèyè yo.
In the lips of him who has knowledge wisdom is seen; but a rod is ready for the back of him who is without sense.
ὄς ἐκ χειλέων προφέρει σοφίαν ῥάβδῳ τύπτει ἄνδρα ἀκάρδιον
- 14 ¶ Moun ki gen bon konprann toujou ap aprann. Men, lè moun san konprann ap pale, malè pa lwen.
Knowledge is stored up by the wise, but the mouth of the foolish man is a destruction which is near.
σοφοὶ κρύψουσιν αἴσθησιν στόμα δὲ προπετοῦς ἐγγίξει συντριβῆ
- 15 ¶ Byen yon moun rich, se pwoteksyon li. Men, depi yon nonm pòn, nanpwen pwoteksyon pou li.
The property of the man of wealth is his strong town: the poor man's need is his destruction.
κτῆσις πλουσίων πόλις ὄχυρά συντριβὴ δὲ ἀσεβῶν πενία
- 16 ¶ Travay moun k'ap mache dwat yo bay lavi. Lajan moun k'ap fe sa ki mal yo se pou malè yo.
The work of the upright gives life: the increase of the evil-doer is a cause of sin.
ἔργα δικαίων ζωὴν ποιεῖ καρποὶ δὲ ἀσεβῶν ἁμαρτία
- 17 ¶ Moun ki koute lè yo rale zòrèy yo ap jwenn chemen lavi. Men, moun ki refize admèt lè yo antò pèdi chemen yo.
He who takes note of teaching is a way of life, but he who gives up training is a cause of error.
ὁδοῦς δικαίας ζωῆς φυλάσσει παιδεία παιδεία δὲ ἀνεξέλεγκτος πλανᾶται
- 18 ¶ Moun ki rayi moun nan kè yo, se moun ou pa ka fye. Tout moun k'ap mache fè tripotay se moun san konprann.
Hate is covered up by the lips of the upright man, but he who lets out evil about another is foolish.
καλύπτουσιν ἔχθραν χειλῆ δίκαια οἱ δὲ ἐκφέροντες λοιδορίας ἀφρονέστατοὶ εἰσιν
- 19 ¶ Plis ou pale anpil, plis ou ka rive fè peche. Lè ou gen bonjan konprann ou kenbe bouch ou fèmen.
Where there is much talk there will be no end to sin, but he who keeps his mouth shut does wisely.
ἐκ πολυλογίας οὐκ ἐκφεύξει ἁμαρτίαν φειδόμενος δὲ χειλέων νοήμων ἔση
- 20 ¶ Pawòl ki soti nan bouch moun k'ap mache dwat, se lò. Men, lide k'ap travay nan tèt yon mechan pa vo anyen.
The tongue of the upright man is like tested silver: the heart of the evil-doer is of little value.
ἄργυρος πεπυρωμένος γλώσσα δικαίου καρδία δὲ ἀσεβοῦς ἐκλείπει
- 21 Pawòl ki soti nan bouch moun k'ap mache dwat ap pwofite anpil moun. Men, moun sòt yo ap mourì, paske yo pa gen konprann.
The lips of the upright man give food to men, but the foolish come to death for need of sense.
χείλη δικαίων ἐπίσταται ὑψηλά οἱ δὲ ἄφρονες ἐν ἐνδείᾳ τελευτῶσιν
- 22 ¶ benediksyon Bondye bay moun richès. Ou te mèt travay di ou pa ka mete anyen sou li.
The blessing of the Lord gives wealth: hard work makes it no greater.
εὐλογία κυρίου ἐπὶ κεφαλῆν δικαίου αὕτη πλουτίζει καὶ οὐ μὴ προστεθῆ αὕτη λύπη ἐν καρδίᾳ
- 23 ¶ Lè moun san konprann ap fè sa ki mal, se tankou yon jwèt pou yo. Men, yon moun lespri pran plezi l' nan chache gen bon konprann.
It is sport to the foolish man to do evil, but the man of good sense takes delight in wisdom.
ἐν γέλωτι ἄφρων πράσσει κακά ἢ δὲ σοφία ἀνδρὶ τίκτει φρόνησιν
- 24 ¶ Yon moun ki mache dwat, Bondye va ba li tou sa l' ta renmen genyen. Men mechan an, se sa l' pè rive l' la k'ap rive l'.
The thing feared by the evil-doer will come to him, but the upright man will get his desire.
ἐν ἀπολείᾳ ἀσεβῆς περιφέρεται ἐπιθυμία δὲ δικαίου δεκτὴ
- 25 Depi move tan pase, mechan yo disparèt lamenn. Men, moun k'ap mache dwat yo ap toujou kanpe fèm.
When the storm-wind is past, the sinner is seen no longer, but the upright man is safe for ever.
παραπορευομένης καταγίδος ἀφανίζεται ἀσεβῆς δίκαιος δὲ ἐκκλίνας σώζεται εἰς τὸν αἰῶνα
- 26 ¶ Pa janm voye parese fè komisyon pou ou. L'ap ennève ou menm jan sitwon fè dan moun gasi, menm jan lafimen fè je moun koule dlo.
Like acid drink to the teeth and as smoke to the eyes, so is the hater of work to those who send him.
ὡσπερ ὄμφαξ ὁδοῦσι βλαβερὸν καὶ καπνὸς ὄμμασιν οὕτως παρανομία τοῖς χρωμένοις αὐτήν

- 27 ¶ Krentif pou Bondye fè moun viv lontan. Men, mechan yo mouri anvan lè yo.
The fear of the Lord gives long life, but the years of the evil-doer will be cut short.
φόβος κυρίου προσθήσιν ἡμέρας ἔτι δὲ ἀσεβῶν ὀλιγοθήσεται
- 28 Sa moun k'ap mache dwat yo ap tann lan va rive vre. Men, mechan yo p'ap janm jwenn sa y'ap tann lan.
The hope of the upright man will give joy, but the waiting of the evil-doer will have its end in sorrow.
ἐγχορνίζει δικαίοις εὐφροσύνη ἐλπίς δὲ ἀσεβῶν ὀλλυται
- 29 ¶ Chemen Bondye se yon pwoteksyon pou moun ki serye. Men, l'ap detwi moun k'ap fè mal yo.
The way of the Lord is a strong tower for the upright man, but destruction to the workers of evil.
ὀχύρωμα ὀσίου φόβος κυρίου συντριβὴ δὲ τοῖς ἐργαζομένοις κακά
- 30 Yo p'ap janm ka fè moun k'ap mache dwat yo brannen. Men, mechan yo ap disparèt nan peyi a.
The upright man will never be moved, but evil-doers will not have a safe resting-place in the land.
δίκαιος τὸν αἰῶνα οὐκ ἐνδώσει ἀσεβεῖς δὲ οὐκ οἰκήσουσιν γῆν
- 31 ¶ Lè moun k'ap mache dwat yo ap pale, se bon koze yo bay. Men, moun k'ap pale mal yo ap disparèt.
The mouth of the upright man is budding with wisdom, but the twisted tongue will be cut off.
στόμα δικαίου ἀποστάζει σοφίαν γλῶσσα δὲ ἀδίκου ἐξολεῖται
- 32 Moun k'ap mache dwat yo konn bèl pawòl pou yo di. Men, lang mechan yo, se kouto de bò.
The lips of the upright man have knowledge of what is pleasing, but twisted are the mouths of evil-doers.
χεῖλη ἀνδρῶν δικαίων ἀποστάζει χάριτας στόμα δὲ ἀσεβῶν ἀποστρέφεται
- 1 ¶ Seyè a pa vle wè moun k'ap sèvi ak fo balans. Li kontan ak moun ki sèvi ak bon mezi.
Scales of deceit are hated by the Lord, but a true weight is his delight.
ζυγοὶ δόλοιο βδέλυγμα ἐνώπιον κυρίου στάθμιον δὲ δίκαιον δεκτὸν αὐτῷ
- 2 ¶ Kote ki gen lògèy wont pa lwen. Men, moun ki soumèt devan Bondye, se yo ki gen bon konprann.
When pride comes, there comes shame, but wisdom is with the quiet in spirit.
οὗ ἂν εἰσέλθῃ ὕβρις ἐκεῖ καὶ ἀτιμία στόμα δὲ ταπεινῶν μελετᾷ σοφίαν
- 3 ¶ Moun k'ap mache dwat yo konnen sa pou yo fè, paske se moun serye yo ye. Men, moun k'ap mache bay moun koutba, yo gen pou yo fini mal, paske se bakonyè yo ye.
The righteousness of the upright will be their guide, but the twisted ways of the false will be their destruction.
ἀποθανῶν δίκαιος ἔλιπεν μετὰμελον πρόχειρος δὲ γίνεται καὶ ἐπίχαρτος ἀσεβῶν ἀπώλεια
- 5 ¶ Yon moun k'ap mache dwat ap viv san pwoblèm, paske li serye. Men, mechan yo ap tonbe nan pwòp pèlen mechanste yo.
The righteousness of the good man will make his way straight, but the sin of the evil-doer will be the cause of his fall.
δικαιοσύνη ἀμώμους ὀρθοτομεῖ ὁδοῦς ἀσέβεια δὲ περιπίπτει ἀδικία
- 6 Lè yon moun serye fè sa ki dwat, sa ap sove l'. Men, moun k'ap mache bay moun koutba, y'ap pran nan move jwèt y'ap fè a.
The righteousness of the upright will be their salvation, but the false will themselves be taken in their evil designs.
δικαιοσύνη ἀνδρῶν ὀρθῶν ῥύεται αὐτούς τῇ δὲ ἀπώλεια αὐτῶν ἀλίσκονται παράνομοι
- 7 ¶ Lè yon mechan mouri, sa l' t'ap tann lan mouri ansanm avè l'. Konfyans li te mete nan byen li yo pa sèvi l' anyen.
At the death of an upright man his hope does not come to an end, but the hope of the evil-doer comes to destruction.
τελευτήσαντος ἀνδρὸς δικαίου οὐκ ὀλλυται ἐλπίς τὸ δὲ καύχημα τῶν ἀσεβῶν ὀλλυται
- 8 ¶ Jou malè, moun ki mache dwat ap jwenn pwoteksyon. Sa ki pou ta rive l' la, se mechan an li rive.
The upright man is taken out of trouble, and in his place comes the sinner.
δίκαιος ἐκ θήρας ἐκδύνει ἀντ' αὐτοῦ δὲ παραδίδοται ὁ ἀσεβής
- 9 ¶ Moun ki san respè pou Bondye ap touye moun ak lang yo. Men, konesans ap sove moun k'ap mache dwat yo.
With his mouth the evil man sends destruction on his neighbour; but through knowledge the upright are taken out of trouble.
ἐν στόματι ἀσεβῶν παγὶς πολίταις αἰσθησις δὲ δικαίων εὐδοος

- 10 ¶ Lè sa mache pou moun serye yo, tout moun lavil la gen kè kontan. Konsa tou, lè mechan yo mouri, se kontantman pou tout moun.
When things go well for the upright man, all the town is glad; at the death of sinners, there are cries of joy.
ἐν ἀγαθοῖς δικαίων κατόρθωσεν πόλις
- 11 Se bèl bagay pou yon lavil lè li gen moun serye ladan l'. Men, mechan yo ap detwi l' ak lang yo.
By the blessing of the upright man the town is made great, but it is overturned by the mouth of the evil-doer.
στόμασιν δὲ ἀσεβῶν κατεσκάφη
- 12 ¶ Avili yon frè parèy ou, se bagay moun san konprann fè. Yon moun lespri konnen pou l' pe bouch li.
He who has a poor opinion of his neighbour has no sense, but a wise man keeps quiet.
μυκτηρίζει πολίτας ἐνδεῆς φρενῶν ἀνὴρ δὲ φρόνιμος ἡσυχίαν ἄγει
- 13 Moun k'ap mache fè tripotay mete tout sekre deyò. Men, moun ki toujou kenbe pawòl yo, kè yo se kòfrefò.
He who goes about talking of others makes secrets public, but the true-hearted man keeps things covered.
ἀνὴρ δὲ γλωσσος ἀποκαλύπτει βουλὰς ἐν συνεδρίῳ πιστὸς δὲ πνοῇ κρύπτει πράγματα
- 14 ¶ Lè pa gen moun ki konn gouvènen, peyi a pa ka mache. Men, lè gen anpil moun k'ap bay bon konsèy, peyi a sove.
When there is no helping suggestion the people will have a fall, but with a number of wise guides they will be safe.
οἷς μὴ ὑπάρχει κυβέρνησις πίπτουσιν ὥσπερ φύλλα σωτηρία δὲ ὑπάρχει ἐν πολλῇ βουλή
- 15 ¶ Lè ou pwomèt pou ou peye dèt yon moun ou pa konnen, w'a gen pou règrèt sa pita. L'a pi bon pou ou si ou refize bay garanti pou yon lòt.
He who makes himself responsible for a strange man will undergo much loss; but the hater of such undertakings will be safe.
πονηρὸς κακοποιεῖ ὅταν συμμείξῃ δικαίῳ μισεῖ δὲ ἦχον ἀσφαλείας
- 16 ¶ Tout moun va fè lwanj yon fanm ki gen bon karaktè. Konsa tou, gason ki gen kouraj nan travay ap jwenn ak kòb li.
A woman who is full of grace is honoured, but a woman hating righteousness is a seat of shame: those hating work will undergo loss, but the strong keep their wealth.
γυνὴ εὐχάριστος ἐγείρει ἀνδρὶ δόξαν θρόνος δὲ ἀτιμίας γυνὴ μισοῦσα δίκαια πλοῦτος ὀκνηροὶ ἐνδεεῖς γίνονται οἱ δὲ ἀνδρεῖοι ἐρείδονται πλοῦτος
- 17 ¶ Lè ou gen bon kè, se yon byen ou fè pou tèt ou. Men, moun ki san pitye yo, se tèt yo y'ap fè tò.
The man who has mercy will be rewarded, but the cruel man is the cause of trouble to himself.
τῆ ψυχῇ αὐτοῦ ἀγαθὸν ποιεῖ ἀνὴρ ἐλεήμων ἐξολλύει δὲ αὐτοῦ σῶμα ὁ ἀνελεήμων
- 18 ¶ Mechan yo kwè y'ap fè benefis. Men, moun k'ap fè sa ki dwat yo toujou jwenn rekonpans yo.
The sinner gets the payment of deceit; but his reward is certain who puts in the seed of righteousness.
ἀσεβῆς ποιεῖ ἔργα ἄδικα σπέρμα δὲ δικαίων μισθὸς ἀληθείας
- 19 ¶ Yon moun ki sotì pou fè sa ki dwat ap toujou viv. Men, moun k'ap chache fè sa ki mal gen pou yo mouri.
So righteousness gives life; but he who goes after evil gets death for himself.
υἱὸς δίκαιος γεννᾶται εἰς ζωὴν διωγμὸς δὲ ἀσεβοῦς εἰς θάνατον
- 20 ¶ Seyè a pa vle wè moun k'ap mache pye gaye. Men, li pran plezi l' ak moun k'ap mache dwat nan chemen yo.
The uncontrolled are hated by the Lord, but those whose ways are without error are his delight
βδέλυγμα κυρίῳ διεστραμμένα ὁδοὶ προσδεκτοὶ δὲ αὐτῷ πάντες ἄμωμοι ἐν ταῖς ὁδοῖς αὐτῶν
- 21 ¶ Wè pa wè, yo gen pou yo pini mechan yo. Men, tout moun k'ap mache dwat yo ap sove.
Certainly the evil-doer will not go free from punishment, but the seed of the upright man will be safe.
χεῖρὶ χειρᾶς ἐμβάλων ἀδίκως οὐκ ἀτιμώρητος ἔσται ὁ δὲ σπείρων δικαιοσύνην λήμψεται μισθὸν πιστόν
- 22 ¶ Yon bèl fanm ki nan dezòd se yon bèl zanno lò nan nen kochon.
Like a ring of gold in the nose of a pig, is a beautiful woman who has no sense.
ὥσπερ ἐνώπιον ἐν ῥίνι ὑὸς οὕτως γυναικὶ κακόφρονι κάλλος
- 23 ¶ Lè moun k'ap mache dwat yo jwenn sa yo te vle a, se kontantman pou tout moun. Men, lè se mechan yo ki jwenn sa yo t'ap tann lan, sa pa fè pesonn plezi.
The desire of the upright man is only for good, but wrath is waiting for the evil-doer.
ἐπιθυμία δικαίων πᾶσα ἀγαθὴ ἐλπὶς δὲ ἀσεβῶν ἀπολείται

- 24 ¶ Moun ki bay san gad dèyè, sa pa anpeche yo vin pi rich. Men, moun ki penng, se pòv y'ap vin pi pòv.
A man may give freely, and still his wealth will be increased; and another may keep back more than is right, but only comes to be in need.
εἰσὶν οἱ τὰ ἴδια σπείροντες πλείονα ποιούσιν εἰσὶν καὶ οἱ συνάγοντες ἐλαττονοῦνται
- 25 ¶ Lè ou bay ak kè kontan, ou p'ap janm manke anyen. Lè ou manje ak moun, ou pa janm rete grangou.
He who gives blessing will be made fat, but the curser will himself be cursed.
ψυχὴ εὐλογουμένη πᾶσα ἀπλῆ ἀνήρ δὲ θυμώδης οὐκ εὐσχήμων
- 26 ¶ Pèp la ap madichonnen moun k'ap sere manje nan depo pou pri a ka moute. Men, l'ap fè lwanj pou moun k'ap vann manje a nan mache.
He who keeps back grain will be cursed by the people; but a blessing will be on the head of him who lets them have it for a price.
ὁ συνέχων σῖτον ὑπολίποιτο αὐτὸν τοῖς ἔθνεσιν εὐλογία δὲ εἰς κεφαλὴν τοῦ μεταδιδόντος
- 27 ¶ Moun k'ap chache fè sa ki byen ap jwenn favè Bondye. Men, moun k'ap kouri dèyè malè, se malè ki pou rive l'.
He who, with all his heart, goes after what is good is searching for grace; but he who is looking for trouble will get it.
τεκταινόμενος ἀγαθὰ ζητεῖ χάριν ἀγαθὴν ἐκζητοῦντα δὲ κακὰ καταλήμψεται αὐτόν
- 28 ¶ Moun ki mete konfyans yo nan byen yo ap tonbe tankou fèy chèch. Men, moun k'ap mache dwat yo ap pouse tankou boujon.
He who puts his faith in wealth will come to nothing; but the upright man will be full of growth like the green leaf.
ὁ πεποιθὸς ἐπὶ πλούτῳ οὗτος πεσεῖται ὁ δὲ ἀντιλαμβανόμενος δικαίων οὗτος ἀνατελεῖ
- 29 ¶ Yon nonm ki mete dezòd nan fanmi li, lakòz madanm li ansanm ak tout pitit li yo nan tou sa ki pa bon. Moun san konprann ap toujou esklav moun ki gen bon konprann.
The troubler of his house will have the wind for his heritage, and the foolish will be servant to the wise-hearted.
ὁ μὴ συμπεριφερόμενος τῷ ἑαυτοῦ οἴκῳ κληρονομήσει ἄνεμον δουλεύσει δὲ ἄφρων φρονίμῳ
- 30 ¶ Lè ou mache dwat, sa fè moun viv. Lè ou gen bon konprann, ou sove lòt moun.
The fruit of righteousness is a tree of life, but violent behaviour takes away souls.
ἐκ καρποῦ δικαιοσύνης φύεται δένδρον ζωῆς ἀφαιροῦνται δὲ ἄωροι ψυχὰι παρανόμων
- 31 ¶ Gade! Moun ki mache dwat jwenn rekonpans yo isit sou latè. Men, nou pa bezwen mande si moun k'ap fè mechanste ak moun k'ap viv nan peche p'ap jwenn ak pa yo tou!
If the upright man is rewarded on earth, how much more the evil-doer and the sinner!
εἰ ὁ μὲν δίκαιος μόλις σφύζεται ὁ ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φανεῖται
- 1 ¶ Moun ki renmen yo korije yo, se moun ki toujou vle konnen. Men, moun ki pa renmen yo rale zòrèy yo, se moun san konprann.
A lover of training is a lover of knowledge; but a hater of teaching is like a beast.
ὁ ἀγαπῶν παιδείαν ἀγαπᾷ αἴσθησιν ὁ δὲ μισῶν ἐλέγχους ἄφρων
- 2 ¶ Seyè a kontan ak moun k'ap fè sa ki byen. Men, l'ap kondannen moun ki toujou sou plan.
A good man has grace in the eyes of the Lord; but the man of evil designs gets punishment from him.
κρείσσων ὁ εὐρὼν χάριν παρὰ κυρίῳ ἀνήρ δὲ παράνομος παρασιωπηθήσεται
- 3 ¶ Fè mechanste pa bay moun fòs pou yo rete kanpe. Men, moun ki mache dwat p'ap janm brannen.
No man will make himself safe through evil-doing; but the root of upright men will never be moved.
οὐ κατορθώσει ἄνθρωπος ἐξ ἀνόμου αἱ δὲ ρίζαι τῶν δικαίων οὐκ ἐξαρθήσονται
- 4 ¶ Yon bon madanm se yon lwanj li ye pou mari li. Men, yon madanm ki fè mari l' wont, se tankou yon maladi k'ap manje ou nan zo.
A woman of virtue is a crown to her husband; but she whose behaviour is a cause of shame is like a wasting disease in his bones.
γυνὴ ἀνδρεία στέφανος τῷ ἀνδρὶ αὐτῆς ὥσπερ δὲ ἐν ξύλῳ σκώλης οὕτως ἀνδρα ἀπόλλυσιν γυνὴ κακοποιός
- 5 ¶ Yon nonm serye p'ap janm mete nan tèt li pou l' fè ou lenjistis. Men, mechan yo ap toujou chache twonpe ou.
The purposes of upright men are right, but the designs of evil-doers are deceit.
λογισμοὶ δικαίων κρίματα κυβερνήσιν δὲ ἀσεβεῖς δόλους
- 6 ¶ Pawòl ki sot nan bouch mechan se pèlen pou touye moun. Men, pawòl ki sot nan bouch moun k'ap mache dwat yo, se delivrans pou moun ki an danje.
The words of sinners are destruction for the upright; but the mouth of upright men is their salvation.
λόγοι ἀσεβῶν δόλοιο στόμα δὲ ὀρθῶν ρύσεται αὐτούς

- 7 ¶ Rive you lè, pye mechan you chape. Ou chache you, ou pa wè you. Men, fanmi moun k'ap mache dwat you ap toujou la.
Evil-doers are overturned and never seen again, but the house of upright men will keep its place.
οὐ ἔαν στραφῆ ἀσεβῆς ἀφανίζεται οἴκοι δὲ δικαίων παραμένουσιν
- 8 ¶ Y'ap fè lwanj moun ki gen konprann. Men, y'ap meprize moun ki malveyan.
A man will be praised in the measure of his wisdom, but a wrong-minded man will be looked down on.
στόμα συνετοῦ ἐγκωμιάζεται ὑπὸ ἀνδρός νοθοκαρδίου δὲ μυκτηρίζεται
- 9 ¶ Pito ou pase pou malere men ou gen manje pou ou manje, pase pou ou pran pòz grannèg ou epi w'ap mouri grangou.
He who is of low position and has a servant, is better than one who has a high opinion of himself and is in need of bread.
κρείσσων ἀνὴρ ἐν ἀτιμίᾳ δουλεύων ἑαυτῷ ἢ τιμὴν ἑαυτῷ περιτιθεὶς καὶ προσδεόμενος ἄρτου
- 10 ¶ Moun ki mache dwat okipe ata zannimo nan lakou you. Men, mechan you san zantray.
An upright man has thought for the life of his beast, but the hearts of evil-doers are cruel.
δίκαιος οἰκτίζει ψυχὰς κτηνῶν αὐτοῦ τὰ δὲ σπλάγχνα τῶν ἀσεβῶν ἀνελεήμονα
- 11 ¶ Moun ki travay jaden ap jwenn manje pou you manje plen vant you. Men, moun k'ap pèdi tan you nan fè bagay san valè, se san konprann you ye.
He who does work on his land will not be short of bread; but he who goes after foolish men is without sense.
ὁ ἐργαζόμενος τὴν ἑαυτοῦ γῆν ἐμπλησθήσεται ἄρτων οἱ δὲ διώκοντες μάταια ἐνδεεῖς φρενῶν [11α] ὅς ἐστιν ἡδὺς ἐν οἴνῳ διατριβαῖς ἐν τοῖς ἑαυτοῦ ὀχυρώμασιν καταλείπει ἀτιμίαν
- 12 ¶ Mechan toujou ap fè gwo lide dèyè bagay mechan parèy you pran. Men, moun k'ap mache dwat ap fè bagay k'ap rapòte you.
The resting-place of the sinner will come to destruction, but the root of upright men is for ever.
ἐπιθυμίαι ἀσεβῶν κακαὶ αἱ δὲ ρίζαι τῶν εὐσεβῶν ἐν ὀχυρώμασιν
- 13 ¶ Pawòl ki soti nan bouch moun mechan tounen you pèlen pou you. Men, moun k'ap mache dwat ap soti nan tout move pa.
In the sin of the lips is a net which takes the sinner, but the upright man will come out of trouble.
δι' ἁμαρτίαν χειλέων ἐπιπίπτει εἰς παγίδας ἁμαρτωλός ἐκφεύγει δὲ ἐξ αὐτῶν δίκαιος [13α] ὁ βλέπων λεῖα ἐληθήσεται ὁ δὲ συναντῶν ἐν πύλαις ἐκθλίψει ψυχὰς
- 14 ¶ Rekonpans you moun chita sou sa li di ak bouch li. Sa ou fè se sa ou wè.
From the fruit of his mouth will a man have good food in full measure, and the work of a man's hands will be rewarded.
ἀπὸ καρπῶν στόματος ψυχῆ ἀνδρός πλησθήσεται ἀγαθῶν ἀνταπόδομα δὲ χειλέων αὐτοῦ δοθήσεται αὐτῷ
- 15 ¶ Moun sòt toujou konprann sa y'ap fè a byen. Men, moun ki gen bon konprann koute konsèy you ba you.
The way of the foolish man seems right to him? but the wise man gives ear to suggestions.
ὁδοὶ ἀφρόνων ὀρθαὶ ἐνώπιον αὐτῶν εἰσακούει δὲ συμβουλίας σοφός
- 16 ¶ Lè you moun san konprann ankòlè, tout moun wè sa lamenn. Men, you moun veyatif, lè ou fè l' malonèt, li fè tankou li pa konprann.
A foolish man lets his trouble be openly seen, but a sharp man keeps shame secret.
ἄφρων αὐθημερὸν ἐξαγγέλλει ὀργὴν αὐτοῦ κρύπτει δὲ τὴν ἑαυτοῦ ἀτιμίαν πανούργος
- 17 ¶ Lè ou di verite nan tribinal, ou rann lajistis sèvis. Men, temwen k'ap bay manti, se lenjistis l'ap ankouraje.
The breathing out of true words gives knowledge of righteousness; but a false witness gives out deceit.
ἐπιδεικνυμένην πίστιν ἀπαγγέλλει δίκαιος ὁ δὲ μάρτυς τῶν ἀδίκων δόλιος
- 18 ¶ Pawòl moun ki di tou sa ki vin nan bouch you se kout ponya. Men, pawòl moun ki gen bon konprann se renmèd.
There are some whose uncontrolled talk is like the wounds of a sword, but the tongue of the wise makes one well again.
εἰσὶν οἱ λέγοντες τιτρώσκουσιν μαχαίρα γλῶσσαι δὲ σοφῶν ἰώνται
- 19 ¶ Manti la pou youn ti tan. Men, verite la pou tout tan tout tan.
True lips are certain for ever, but a false tongue is only for a minute.
χειλὴ ἀληθινὰ κατορθοῖ μαρτυρίαν μάρτυς δὲ ταχὺς γλῶσσαν ἔχει ἄδικον
- 20 ¶ Moun k'ap kalkile jan pou you fè moun mal, se move kou y'ap chache pote. Men, moun k'ap bay bon konsèy ap gen kè kontan.
Deceit is in the heart of those whose designs are evil, but for those purposing peace there is joy.
δόλος ἐν καρδίᾳ τεκταινομένου κακά οἱ δὲ βουλόμενοι εἰρήνην εὐφρανθήσονται

- 21 ¶ Malè pa janm rive moun k'ap mache dwat. Men, pou mechan yo se apse sou klou.
No trouble will come to upright men, but sinners will be full of evil.
οὐκ ἀρέσει τῷ δικαίῳ οὐδὲν ἄδικον οἱ δὲ ἀσεβεῖς πλησθήσονται κακῶν
- 22 ¶ Seyè a pa vle wè moun k'ap manti. Men, li kontan nèt ak moun ki toujou kenbe pawòl yo.
False lips are hated by the Lord, but those whose acts are true are his delight.
βδέλυγμα κυρίῳ χεῖλη ψευδῆ ὁ δὲ ποιῶν πίστεις δεκτὸς παρ' αὐτῷ
- 23 ¶ Moun lespri pa janm nan fè moun wè tou sa yo konnen. Men, moun san konprann ap mache fè moun wè jan yo sòt.
A sharp man keeps back his knowledge; but the heart of foolish men makes clear their foolish thoughts.
ἀνὴρ συνετὸς θρόνος αἰσθήσεως καρδία δὲ ἀφρόνων συναντήσεται ἀραῖς
- 24 ¶ Travay di fè ou grannèg. Men, parese fè ou rete ak moun.
The hand of the ready worker will have authority, but he who is slow in his work will be put to forced work.
χεῖρ ἐκλεκτῶν κρατήσῃ εὐχερῶς δόλοιοι δὲ ἔσονται εἰς προνομίην
- 25 ¶ Tèt chaje kraze kouraj yon moun. Men, yon bon pawòl fè kè l' kontan.
Care in the heart of a man makes it weighted down, but a good word makes it glad.
φοβερὸς λόγος καρδίαν ταράσσει ἀνδρὸς δικαίου ἀγγελία δὲ ἀγαθὴ εὐφραίνει αὐτόν
- 26 ¶ Moun ki mache dwat ap toujou moutre zanmi l' bon chemen. Men, mechan an ap fè yo pèdi chemen yo.
The upright man is a guide to his neighbour, but the way of evil-doers is a cause of error to them.
ἐπιγνώμων δίκαιος ἑαυτοῦ φίλος ἔσται αἱ δὲ γνώμαι τῶν ἀσεβῶν ἀνεπιεικεῖς ἀμαρτάνοντας καταδιώξεται κακά ἢ δὲ ὁδὸς τῶν ἀσεβῶν πλανήσει αὐτούς
- 27 ¶ Parese ap toujou rete grangou. Tout richès yon moun se travay li.
He who is slow in his work does not go in search of food; but the ready worker gets much wealth.
οὐκ ἐπιτεύξεται δόλιος θήρας κτήμα δὲ τίμιον ἀνὴρ καθαρὸς
- 28 ¶ Fè sa ki dwat, w'a jwenn ak lavi. Fè sa ki mal, w'a jwenn ak lanmò.
In the road of righteousness is life, but the way of the evil-doer goes to death.
ἐν ὁδοῖς δικαιοσύνης ζωὴ ὁδοὶ δὲ μνησικᾶκων εἰς θάνατον
- 1 ¶ Yon pitit gason ki gen bon konprann ap koute lè papa l' ap rale zòrèy li. Men, moun k'ap pase moun nan betiz p'ap janm koute lè y'ap fè l' obsèvasyon pou korije l'.
A wise son is a lover of teaching, but the ears of the haters of authority are shut to sharp words.
υἱὸς πανοῦργος ὑπήκοος πατρὶ υἱὸς δὲ ἀνήκοος ἐν ἀπωλείᾳ
- 2 ¶ Rekonpans yon moun chita sou sa li di ak bouch li. Men, moun ki ipokrit renmen fè mechanste.
A man will get good from the fruit of his lips, but the desire of the false is for violent acts.
ἀπὸ καρπῶν δικαιοσύνης φάγεται ἀγαθὸς ψυχῆι δὲ παρανόμων ὀλοῦνται ἄωροι
- 3 ¶ Veye pawòl ki soti nan bouch ou, w'a pwoteje lavi ou. Moun k'ap prese louvri bouch yo pale ap detwi pwòp tèt yo.
He who keeps a watch on his mouth keeps his life; but he whose lips are open wide will have destruction.
ὃς φυλάσσει τὸ ἑαυτοῦ στόμα τηρεῖ τὴν ἑαυτοῦ ψυχὴν ὁ δὲ προπετιῆς χεῖλεσιν πτοήσῃ ἑαυτόν
- 4 ¶ Parese p'ap janm jwenn sa yo ta renmen genyen. Men, moun k'ap travay di ap jwenn tou sa yo ta renmen genyen.
The hater of work does not get his desires, but the soul of the hard workers will be made fat.
ἐν ἐπιθυμίαις ἐστὶν πᾶς ἀεργὸς χεῖρες δὲ ἀνδρείων ἐν ἐπιμελείᾳ
- 5 ¶ Moun k'ap mache dwat pa vle wè moun k'ap bay manti. Men, sa mechan yo ap fè a se yon wont, se yon dezonè pou tèt yo.
The upright man is a hater of false words: the evil-doer gets a bad name and is put to shame.
λόγον ἄδικον μισεῖ δίκαιος ἀσεβῆς δὲ αἰσχύνεται καὶ οὐχ ἔξει παρρησίαν
- 6 ¶ Lè ou toujou fè sa ki byen, lajistis ap pwoteje ou. Men, peche lakòz mechan yo disparèt.
Righteousness keeps safe him whose way is without error, but evil-doers are overturned by sin.
δικαιοσύνη φυλάσσει ἀκάκους τοὺς δὲ ἀσεβεῖς φαύλους ποιεῖ ἀμαρτία

- 7 ¶ Gen moun ki pa gen anyen men ki pran pòz moun rich yo. Gen moun ki pran pòz moun pòn yo, epi se yo ki gen fòtin.
A man may be acting as if he had wealth, but have nothing; another may seem poor, but have great wealth.
εἰσὶν οἱ πλουτίζοντες ἑαυτοὺς μηδὲν ἔχοντες καὶ εἰσὶν οἱ ταπεινοῦντες ἑαυτοὺς ἐν πολλῷ πλούτῳ
- 8 ¶ Yon moun rich sèvi ak lajan l' pou l' sove lavi l'. Moun ki pòn pa vle tande lè w'ap rele dèyè l'.
A man will give his wealth in exchange for his life; but the poor will not give ear to sharp words.
λύτρον ἀνδρὸς ψυχῆς ὁ ἴδιος πλοῦτος πτωχὸς δὲ οὐχ ὑφίσταται ἀπειλήν
- 9 ¶ Moun k'ap mache dwat yo tankou lanp k'ap klere byen klere. Men, mechan yo tankou yon lanp ki prèt pou mouri.
There is a glad dawn for the upright man, but the light of the sinner will be put out.
φῶς δικαίους διὰ παντός φῶς δὲ ἀσεβῶν σβέννυται [9a] ψυχὰι δόλλαι πλανῶνται ἐν ἀμαρτίας δίκαιοι δὲ οἰκτίρουν καὶ ἐλεῶσιν
- 10 ¶ Moun awogan yo toujou ap poue dife. Men, moun ki koute konsèy, se moun ki gen bon konprann.
The only effect of pride is fighting; but wisdom is with the quiet in spirit.
κακὸς μεθ' ὕβρεως πράσσει κακά οἱ δὲ ἑαυτῶν ἐπιγνώμονες σοφοί
- 11 ¶ Lajan ou fè fasil pa lwen fini. Lajan ou fè nan di ap toujou fè pitit.
Wealth quickly got will become less; but he who gets a store by the work of his hands will have it increased.
ὑπαρξίς ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται ὁ δὲ συνάγων ἑαυτῷ μετ' εὐσεβείας πληθυνθήσεται δίκαιος οἰκτρεῖ καὶ κισρᾶ
- 12 ¶ Lè ou pa jwenn sa ou t'ap tann lan, se bagay ki pou fè ou malad. Men, lè ou jwenn sa ou te anvè a, se lavi pou ou.
Hope put off is a weariness to the heart; but when what is desired comes, it is a tree of life.
κρείσσων ἐναρχόμενος βοηθῶν καρδίᾳ τοῦ ἐπαγγελλομένου καὶ εἰς ἐλπίδα ἄγοντος δένδρον γὰρ ζωῆς ἐπιθυμία ἀγαθή
- 13 ¶ Lè ou pa respekte pawòl ki nan lalwa Bondye a, se dèt ou fè. Men, moun ki fè sa lalwa mande yo fè a ap jwenn rekonpans yo.
He who makes sport of the word will come to destruction, but the respecter of the law will be rewarded.
ὃς καταφρονεῖ πράγματος καταφρονηθήσεται ὑπ' αὐτοῦ ὁ δὲ φοβούμενος ἐντολήν οὗτος ὑγιαίνει [13a] υἱῷ δολίῳ οὐδὲν ἔσται ἀγαθὸν οἰκέτη δὲ σοφῷ εὐοδοὶ ἔσονται πράξεις καὶ κατευθυνθήσεται ἡ ὁ δὸς αὐτοῦ
- 14 ¶ Sa moun ki gen bon konprann ap moutre a bay lavi. L'ap ede ou pou ou pa tonbe lè lavi ou an danje.
The teaching of the wise is a fountain of life, turning men away from the nets of death.
νόμος σοφοῦ πηγὴ ζωῆς ὁ δὲ ἄνους ὑπὸ παγίδος θανεῖται
- 15 ¶ Lè ou gen bon konprann, sa fè moun renmen ou. Men, lè moun pa ka fè ou konfyans, ou nan di.
Wise behaviour gets approval, but the way of the false is their destruction.
σύνεσις ἀγαθῆ διδωσὶν χάριν τὸ δὲ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς ὁδοὶ δὲ καταφρονούντων ἐν ἀπωλείᾳ
- 16 ¶ Tout moun ki gen konprann kalkile byen anvan yo fè yon bagay. Men, moun san konprann yo ap fè ou wè jan yo sèt.
A sharp man does everything with knowledge, but a foolish man makes clear his foolish thoughts.
πᾶς πανοῦργος πράσσει μετὰ γνώσεως ὁ δὲ ἄφρων ἐξεπέτασεν ἑαυτοῦ κακίαν
- 17 ¶ Yon move komisyònè ap mete moun nan ka. Men, yon komisyònè serye ap bay moun kè poze.
A man taking false news is a cause of trouble, but he who gives news rightly makes things well.
βασιλεὺς θρασὺς ἐμπειεῖται εἰς κακά ἄγγελος δὲ πιστὸς ῥύσεται αὐτόν
- 18 ¶ Yon moun ki refize aprann ap toujou pòn, l'ap toujou wont. Men, y'ap respekte moun ki koute lè yo rale zòrèy yo.
Need and shame will be the fate of him who is uncontrolled by training; but he who takes note of teaching will be honoured.
πενίαν καὶ ἀτιμίαν ἀφαιρεῖται παιδεία ὁ δὲ φυλάσσων ἐλέγχους δοξασθήσεται
- 19 ¶ Ala bon sa bon lè ou jwenn sa ou te anvè a! Moun san konprann derefize kite move chemen yo pran an.
To get one's desire is sweet to the soul, but to give up evil is disgusting to the foolish.
ἐπιθυμία εὐσεβῶν ἠδύνουσιν ψυχὴν ἔργα δὲ ἀσεβῶν μακρὰν ἀπὸ γνώσεως
- 20 ¶ Fè zanmi ak moun ki gen konpans, ou menm tou w'a vin gen konpans. Fè zanmi ak moun ki san konprann, ou nan pwoblèm.
Go with wise men and be wise: but he who keeps company with the foolish will be broken.
ὁ συμπορευόμενος σοφοῖς σοφὸς ἔσται ὁ δὲ συμπορευόμενος ἄφροσι γνωσθήσεται

- 21 ¶ Malè ap pousib moun k'ap fè sa ki mal. Men, moun ki mache dwat ap jwenn bon rekonpans.
Evil will overtake sinners, but the upright will be rewarded with good.
ἀμαρτάνοντας καταδιώζεται κακά τοὺς δὲ δικαίους καταλήμψεται ἀγαθὰ
- 22 ¶ Yon moun ki gen bon kè ap kite byen pou pitit pitit li. Men, richès moun k'ap fè sa ki mal, se moun ki mache dwat yo k'ap jwi li.
The heritage of the good man is handed down to his children's children; and the wealth of the sinner is stored up for the upright man.
ἀγαθὸς ἀνὴρ κληρονομήσει υἱοὺς υἱῶν θησαυρίζεται δὲ δικαίους πλοῦτος ἀσεβῶν
- 23 ¶ Jaden malere bay kont manje. Men, lenjistis fè l' mouri grangou.
There is much food in the ploughed land of the poor; but it is taken away by wrongdoing.
δίκατοι ποιήσουσιν ἐν πλούτῳ ἔτη πολλὰ ἄδικοι δὲ ἀπολοῦνται συντόμως
- 24 ¶ Si ou pè bat pitit gason ou, ou pa renmen l'. Si ou renmen l', se pou ou korije l'.
He who keeps back his rod is unkind to his son: the loving father gives punishment with care.
ὃς φείδεται τῆς βακτηρίας μισεῖ τὸν υἱὸν αὐτοῦ ὁ δὲ ἀγαπῶν ἐπιμελῶς παιδεύει
- 25 ¶ Moun k'ap mache dwat toujou gen ase pou yo manje. Men, vant mechan yo pa janm plen.
The upright man has food to the full measure of his desire, but there will be no food for the stomach of evil-doers.
δίκατος ἔσθων ἐμπιπλᾷ τὴν ψυχὴν αὐτοῦ ψυχὰι δὲ ἀσεβῶν ἐνδεεῖς
- 1 ¶ Bon konprann yon fanm fè kay li mache byen. Men, yon fanm sòt ap kraze kay li ak pwòp men li.
Wisdom is building her house, but the foolish woman is pulling it down with her hands.
σοφαὶ γυναῖκες ὀικοδόμησαν οἶκους ἡ δὲ ἄφρων κατέσκαψεν ταῖς χερσὶν αὐτῆς
- 2 ¶ Moun ki mache dwat, se yo ki gen krentif pou Seyè a. Men, moun k'ap mache kwochi pa pran Bondye pou anyen.
He who goes on his way in righteousness has before him the fear of the Lord; but he whose ways are twisted gives him no honour.
ὁ πορευόμενος ὀρθῶς φοβεῖται τὸν κύριον ὁ δὲ σκολιάζων ταῖς ὁδοῖς αὐτοῦ ἀτιμασθήσεται
- 3 ¶ Pawòl nan bouch moun san konprann, se fwèt pou dèyè yo. Men, pawòl nan bouch moun ki gen bon konprann, se pwoteksyon yo.
In the mouth of the foolish man is a rod for his back, but the lips of the wise will keep them safe.
ἐκ στόματος ἀφρόνων βακτηρία ὕβρεως χεῖλη δὲ σοφῶν φυλάσσει αὐτούς
- 4 ¶ Kote ki pa gen bèf pou rale chari pa gen rekòt. Lè bèt ou anfòm w'ap fè bon rekòt.
Where there are no oxen, their food-place is clean; but much increase comes through the strength of the ox.
οὐ μὴ εἰσὶν βόες φάτναι καθαραὶ οὐ δὲ πολλὰ γενήματα φανερά βοῶς ἰσχύς
- 5 ¶ Yon bon temwen p'ap bay manti. Yon fo temwen p'ap di verite.
A true witness does not say what is false, but a false witness is breathing out deceit.
μάρτυς πιστὸς οὐ ψεύδεται ἐκκαίει δὲ ψεῦδη μάρτυς ἄδικος
- 6 ¶ Moun ki gen lògèy plen kè yo, yo mèt chache konesans, yo p'ap janm jwenn li. Men, pou moun ki gen lespri, se bagay fasil.
The hater of authority, searching for wisdom, does not get it; but knowledge comes readily to the open-minded man.
ζητήσεις σοφίαν παρὰ κακοῖς καὶ οὐχ εὐρήσεις αἰσθήσεις δὲ παρὰ φρονίμοις εὐχερῆς
- 7 ¶ Pa pwoche bò kote moun san konprann. Se pa anba bouch yo w'ap pran anyen.
Go away from the foolish man, for you will not see the lips of knowledge.
πάντα ἐναντία ἀνδρὶ ἄφρονι ὄπλα δὲ αἰσθήσεως χεῖλη σοφά
- 8 ¶ Moun ki gen bon konprann konnen sa l'ap fè. Moun sòt mete nan tèt li li konnen, men se tèt li l'ap twonpe.
The wisdom of the man of good sense makes his way clear; but the unwise behaviour of the foolish is deceit.
σοφία πανούργων ἐπιγνώσεται τὰς ὁδοὺς αὐτῶν ἄνοια δὲ ἀφρόνων ἐν πλάνῃ
- 9 ¶ Moun sòt pran peche sèvi jwèt. Men, moun k'ap mache dwat pare pou rekonèt tò yo.
In the tents of those hating authority there is error, but in the house of the upright man there is grace.
οἰκίαι παρανόμων ὀφειλήσουσιν καθαρισμόν οἰκίαι δὲ δικαίων δεκταί

- 10 ¶ Lè ou nan lapenn, se ou ki konnen sa w'ap souffri. Konsa tou, lè kè ou kontan, pesonn pa ka kontan avè ou.
No one has knowledge of a man's grief but himself; and a strange person has no part in his joy.
καρδία ἀνδρὸς αἰσθητικὴ λυπηρὰ ψυχὴ αὐτοῦ ὅταν δὲ εὐφραίνεται οὐκ ἐπιμείνεται ὕβρει
- 11 ¶ Fanmi mechan yo gen pou disparèt. Men, fanmi moun k'ap mache dwat yo gen pou devlope.
The house of the sinner will be overturned, but the tent of the upright man will do well.
οἰκία ἀσεβῶν ἀφανισθήσονται σκιναὶ δὲ κατορθούτων στήσονται
- 12 ¶ Chemen ou kwè ki bon an, se li ki mennen tou dwat nan lanmò.
There is a way which seems straight before a man, but its end is the ways of death.
ἔστιν ὁδὸς ἣ δοκεῖ ὀρθὴ εἶναι παρὰ ἀνθρώποις τὰ δὲ τελευταῖα αὐτῆς ἔρχεται εἰς πυθμένα ἄδου
- 13 ¶ Ou mèt ap ri, kè ou ka nan lapenn. Apre kontantman, se kè sere.
Even while laughing the heart may be sad; and after joy comes sorrow.
ἐν εὐφροσύναις οὐ προσμείνεται λύπη τελευταῖα δὲ χαρὰ εἰς πένθος ἔρχεται
- 14 ¶ Moun k'ap fè sa ki mal ap jwenn sa l'ap chache a. Konsa tou, moun k'ap fè byen an ap jwenn rekonpans li.
He whose heart is turned away will have the reward of his ways in full measure; but a good man will have the reward of his doings.
τῶν ἐαυτοῦ ὁδῶν πλησθήσεται θρασυκάρδιος ἀπὸ δὲ τῶν διανοημάτων αὐτοῦ ἀνὴρ ἀγαθός
- 15 ¶ Yon moun sòt ap kwè tou sa yo di l'. Men, moun ki gen konprann veye kote l'ap mete pye l'.
The simple man has faith in every word, but the man of good sense gives thought to his footsteps.
ἄκακος πιστεύει παντὶ λόγῳ πανοῦργος δὲ ἔρχεται εἰς μετάνοιαν
- 16 ¶ Moun ki gen bon konprann pran prekosyon yo, yo egzante malè. Moun sòt yo awogan, yo toujou konprann zafè yo bon.
The wise man, fearing, keeps himself from evil; but the foolish man goes on in his pride, with no thought of danger.
σοφὸς φοβηθεὶς ἐξέκλιεν ἀπὸ κακοῦ ὁ δὲ ἄφρων ἐαυτῷ πεποιθὼς μείγνεται ἀνόμῳ
- 17 ¶ Lè yon moun gen san wo, l'ap toujou fè betiz. Men, moun ki kalkile anvan ap toujou rete kè pòpòz.
He who is quickly angry will do what is foolish, but the man of good sense will have quiet.
ὀξύθυμος πρᾶσσει μετὰ ἀβουλίας ἀνὴρ δὲ φρόνιμος πολλὰ ὑποφέρει
- 18 ¶ Moun san konprann aji tankou moun fou. Men, rekonpans moun ki gen lespri se konesans.
Foolish behaviour is the heritage of the simple, but men of good sense are crowned with knowledge.
μεριοῦνται ἄφρονες κακίαν οἱ δὲ πανοῦργοι κρατήσουσιν αἰσθήσεως
- 19 ¶ Move moun gen pou wete chapo devan bon moun. Moun mechan gen pou bese tèt devan moun k'ap mache dwat yo.
The knees of the evil are bent before the good; and sinners go down in the dust at the doors of the upright.
ὀλισθήσουσιν κακοὶ ἐναντὶ ἀγαθῶν καὶ ἀσεβεῖς θεραπεύσουσιν θύρας δικαίων
- 20 ¶ Lè ou pòn, ou pa gen zanmi. Lè ou rich, ou plen zanmi.
The poor man is hated even by his neighbour, but the man of wealth has numbers of friends.
φίλοι μισήσουσιν φίλους πτωχοῦς φίλοι δὲ πλουσίων πολλοί
- 21 ¶ Se yon peche ou fè lè ou meprize frè parèy ou. Men, ala bon sa bon pou moun ki gen pitye pou pòn malere!
He who has no respect for his neighbour is a sinner, but he who has pity for the poor is happy.
ὁ ἀτιμάζων πένητας ἁμαρτάνει ἐλεῶν δὲ πτωχοῦς μακαριστός
- 22 ¶ Lè w'ap chache fè sa ki mal, ou pèdi chemen ou. Men, lè w'ap chache fè sa ki byen, moun ap toujou renmen ou, yo p'ap janm lage ou.
Will not the designers of evil come into error? But mercy and good faith are for the designers of good.
πλανώμενοι τεκταίνουσι κακὰ ἔλεον δὲ καὶ ἀλήθειαν τεκταίνουσιν ἀγαθοὶ οὐκ ἐπίστανται ἔλεον καὶ πίστιν τέκτονες κακῶν ἐλεημοσύναι δὲ καὶ πίστις παρὰ τέκτοσιν ἀγαθοῖς
- 23 ¶ Travay, w'a jwenn tou sa ou bezwen. Rete chita ap pale anpil ap rann ou pòn.
In all hard work there is profit, but talk only makes a man poor.
ἐν παντὶ μεριμνῶντι ἔνεστιν περισσόν ὁ δὲ ἡδὸς καὶ ἀνάληγτος ἐν ἐνδείᾳ ἔσται

- 24 ¶ Rekonpans moun ki gen konprann se konesans. Moun san konprann ap toujou aji tankou moun sòt.
Their wisdom is a crown to the wise, but their foolish behaviour is round the head of the unwise.
στέφανος σοφῶν πανούργος ἢ δὲ διατριβὴ ἀφρόνων κακὴ
- 25 ¶ Lè yon temwen di laverite, li sove lavi inonsan. Lè li bay manti, li twonpe jij yo.
A true witness is the saviour of lives; but he who says false things is a cause of deceit.
ρύσεται ἐκ κακῶν ψυχὴν μάρτυς πιστὸς ἐκκαίει δὲ ψεῦδη δόλιος
- 26 ¶ Lè yon moun gen krentif pou Bondye, li gen kote pou l' apiye. Pitit li yo ap jwenn pwoteksyon bò kot Bondye.
For him in whose heart is the fear of the Lord there is strong hope: and his children will have a safe place.
ἐν φόβῳ κυρίου ἐλπὶς ἰσχύος τοῖς δὲ τέκνοις αὐτοῦ καταλείπει ἔρεισμα
- 27 Gen krentif pou Bondye, w'a gen lavi. Ou p'ap tonbe lè lavi ou an danje.
The fear of the Lord is a fountain of life, by which one may be turned from the nets of death.
πρόσταγμα κυρίου πηγὴ ζωῆς ποιῶν δὲ ἐκκλίνειν ἐκ παγίδος θανάτου
- 28 ¶ Tout pouvwa yon wa, se lè peyi l'ap kòmande a gen anpil moun. Men, lè pa gen moun nan peyi a, wa a pa vo anyen.
A king's glory is in the number of his people: and for need of people a ruler may come to destruction.
ἐν πολλῷ ἔθνει δόξα βασιλέως ἐν δὲ ἐκλείψει λαοῦ συντριβὴ δυνάστου
- 29 ¶ Moun ki pa fè kòlè fasil, se moun ki gen bon konprann. Men, moun ki gen san wo fè wè jan li sòt.
He who is slow to be angry has great good sense; but he whose spirit is over-quick gives support to what is foolish.
μακρόθυμος ἀνὴρ πολὺς ἐν φρονήσει ὁ δὲ ὀλιγόψυχος ἰσχυρῶς ἄφρων
- 30 ¶ Lè ou gen kè ou poze, ou kenbe kò ou an sante. Men, anvye sò lòt moun se tankou yon maladi k'ap manje ou nan zo.
A quiet mind is the life of the body, but envy is a disease in the bones.
πραῦθυμος ἀνὴρ καρδίας ἰατρὸς σῆς δὲ ὀστέων καρδία αἰσθητικὴ
- 31 ¶ Lè w'ap peze pòn malere, se Bondye ki fè l' la w'ap derespekte. Men, lè ou aji byen ak pòn, se pi bèl sèvis ou ka rann Bondye.
He who is hard on the poor puts shame on his Maker; but he who has mercy on those who are in need gives him honour.
ὁ συκοφαντῶν πένητα παροξύνει τὸν ποιήσαντα αὐτόν ὁ δὲ τιμῶν αὐτὸν ἐλεᾷ πτωχόν
- 32 ¶ Mechanste mehan an, se sa k'ap jete l' atè. Men, moun ki fè sa ki byen, y'ap pwoteje l' menm lè lavi l' an danje.
The sinner is overturned in his evil-doing, but the upright man has hope in his righteousness.
ἐν κακίᾳ αὐτοῦ ἀποσθήσεται ἀσεβῆς ὁ δὲ πεποιθὼς τῇ ἑαυτοῦ ὀσιότητι δίκαιος
- 33 ¶ Moun ki gen konprann, se tout tan y'ap chache konnen. Men, moun sòt pa chache konnen anyen.
Wisdom has her resting-place in the mind of the wise, but she is not seen among the foolish.
ἐν καρδίᾳ ἀγαθῆ ἀνδρὸς σοφία ἐν δὲ καρδίᾳ ἀφρόνων οὐ διαγινώσκειται
- 34 ¶ Lè gen jistis nan yon peyi, sa leve peyi a. Men, peche lenjistis se yon wont pou yon nasyon.
By righteousness a nation is lifted up, but sin is a cause of shame to the peoples.
δικαιοσύνη ὑψοῖ ἔθνος ἐλασσονοῦσι δὲ φυλὰς ἁμαρτίαι
- 35 ¶ Wa a kontan lè moun k'ap travay avè l' yo fè travay yo byen. Men, l'ap move sou moun k'ap fè travay yo mal.
The king has pleasure in a servant who does wisely, but his wrath is against him who is a cause of shame.
δεκτὸς βασιλεὶ ὑπηρέτης νοήμων τῆ δὲ ἑαυτοῦ εὐστροφία ἀφαιρεῖται ἀτιμίαν
- 1 ¶ Yon bon repons dous ap kalme yon moun ki ankòlè. Men, si ou reponn li rèd, w'ap fè l' pi eksite.
By a soft answer wrath is turned away, but a bitter word is a cause of angry feelings.
ὀργὴ ἀπόλλυσιν καὶ φρονίμους ἀπόκρισις δὲ ὑποπίπτουσα ἀποστρέφει θυμὸν λόγος δὲ λυπηρὸς ἐγείρει ὀργάς
- 2 ¶ Pawòl ki sot nan bouch moun ki gen bon konprann fè ou anvì konnen tou. Men, pawòl ki sot nan bouch moun san konprann, se pawòl san sans.
Knowledge is dropping from the tongue of the wise; but from the mouth of the foolish comes a stream of foolish words.
γλῶσσα σοφῶν καλὰ ἐπίσταται στόμα δὲ ἀφρόνων ἀναγγελεῖ κακά

- 3 ¶ Je Seyè a toupatou, l'ap veye tout moun, bon kou mechan.
The eyes of the Lord are in every place, keeping watch on the evil and the good.
ἐν παντί τόπω ὀφθαλμοὶ κυρίου σκοπεύουσιν κακοὺς τε καὶ ἀγαθοὺς
- 4 ¶ Bon pawòl yon zanmi bay lavi. Men, move pawòl demanbre.
A comforting tongue is a tree of life, but a twisted tongue is a crushing of the spirit.
ἴσσις γλώσσης δένδρον ζωῆς ὃ δὲ συντηρῶν αὐτὴν πλησθήσεται πνεύματος
- 5 ¶ Moun fou pa koute lè papa yo ap pale yo. Men, moun ki gen bon konprann koute lè y'ap rale zòrèy yo.
A foolish man puts no value on his father's training; but he who has respect for teaching has good sense.
ἄφρων μυκτηρίζει παιδείαν πατρός ὃ δὲ φυλάσσω ἐντολὰς πανουργότερος
- 6 ¶ Moun ki mache dwat ap toujou gen sa yo bezwen an kantite lakay yo. Men, tou sa mechan yo genyen se tèt chaje pou yo.
In the house of the upright man there is a great store of wealth; but in the profits of the sinner there is trouble.
ἐν πλεοναζούσῃ δικαιοσύνῃ ἰσχὺς πολλή οἱ δὲ ἀσεβεῖς ὀλόρριζοὶ ἐκ γῆς ὀλοῦνται οἴκοις δικαίων ἰσχὺς πολλή καρποὶ δὲ ἀσεβῶν ἀπολοῦνται
- 7 ¶ Lè moun ki gen bon konprann yo ap pale, se konesans y'ap bay. Men, se pa menm bagay pou moun ki san konprann yo.
The lips of the wise keep knowledge, but the heart of the foolish man is not right.
χεῖλη σοφῶν δέδεται αἰσθήσει καρδία δὲ ἀφρόνων οὐκ ἀσφαλεῖς
- 8 ¶ Seyè a pa ka sipòte lè mechan yo ap ofri bèt pou touye pou li. Men, sa fè l' plezi anpil lè moun k'ap mache dwat yo ap lapriyè nan pye l'.
The offering of the evil-doer is disgusting to the Lord, but the prayer of the upright man is his delight.
θυσίαι ἀσεβῶν βδέλυγμα κυρίῳ εὐχαὶ δὲ κατευθυνόντων δεκταὶ παρ' αὐτῷ
- 9 ¶ Seyè a pa ka sipòte jan mechan yo ap viv la. Men, li renmen moun k'ap fè sa ki dwat devan li.
The way of the evil-doer is disgusting to the Lord, but he who goes after righteousness is dear to him.
βδέλυγμα κυρίῳ ὁδοὶ ἀσεβοῦς διώκοντας δὲ δικαιοσύνην ἀγαπᾷ
- 10 ¶ Moun ki fè sa ki mal mèt pare tann pinisyon yo. Men, moun ki pa ka sipòte pou yo pini yo pa lwen mourì.
There is bitter punishment for him who is turned from the way; and death will be the fate of the hater of teaching.
παιδεία ἀκάκου γωρίζεται ὑπὸ τῶν παριόντων οἱ δὲ μισούντες ἐλέγχους τελευτῶσιν αἰσχροῦς
- 11 ¶ Seyè a konnen sa k'ap pase nan twou san fon an ak nan peyi kote mò yo ye a. Ou pa bezwen mande si l' pa konnen sa k'ap pase nan kè moun.
Before the Lord are the underworld and destruction: how much more, then, the hearts of the children of men!
ἕδη καὶ ἀπώλεια φανερά παρὰ τῷ κυρίῳ πῶς οὐχὶ καὶ αἱ καρδία τῶν ἀνθρώπων
- 12 ¶ Moun k'ap pase moun nan betiz pa renmen moun rale zòrèy yo. Yo pa janm mande moun ki gen bon konprann konsèy.
The hater of authority has no love for teaching; he will not go to the wise.
οὐκ ἀγαπήσει ἀπαιδέυτος τοὺς ἐλέγχοντας αὐτόν μετὰ δὲ σοφῶν οὐχ ὁμιλήσει
- 13 ¶ Lè kè ou kontan, yo wè sa sou figi ou. Lè ou nan lapenn, ou kagou.
A glad heart makes a shining face, but by the sorrow of the heart the spirit is broken.
καρδίας εὐφραينوμένης πρόσωπον θάλλει ἐν δὲ λύταις οὔσης σκυθρωπάζει
- 14 ¶ Yon moun ki gen konprann toujou ap chache gen konesans. Men, moun sòt pran plezi nan pale koze san sans.
The heart of the man of good sense goes in search of knowledge, but foolish things are the food of the unwise.
καρδία ὀρθὴ ζητεῖ αἰσθησιν στόμα δὲ ἀπαιδέυτων γνῶσεται κακά
- 15 ¶ Lè ou nan lafliksyon, chak jou se pwoblèm. Men, lè kè ou kontan, lavi se yon fèt pou ou.
All the days of the troubled are evil; but he whose heart is glad has an unending feast.
πάντα τὸν χρόνον οἱ ὀφθαλμοὶ τῶν κακῶν προσδέχονται κακά οἱ δὲ ἀγαθοὶ ἡσυχάζουσιν διὰ παντός
- 16 ¶ Pito ou pa gen anpil byen men ou gen krentif pou Bondye pase pou ou rich epi pou ou nan tèt chaje.
Better is a little with the fear of the Lord, than great wealth together with trouble.
κρείσσων μικρὰ μερὶς μετὰ φόβου κυρίου ἢ θησαυροὶ μεγάλοι μετὰ ἀφοβίας

- 17 Pito ou manje mayi moulen blanch ak moun ki renmen ou pase pou ou manje vyann ou byen gra ak moun ki rayi ou.
Better is a simple meal where love is, than a fat ox and hate with it.
κρείσσων ξενισμὸς λαχάνων πρὸς φιλίαν καὶ χάριν ἢ παράθεσις μόσχων μετὰ ἔχθρας
- 18 ¶ Yon moun ki gen san wo toujou ap pouse dife. Men, moun ki pa fè kòlè fasil toujou ap mete lapè.
An angry man makes men come to blows, but he who is slow to get angry puts an end to fighting.
άνηρ θυμώδης παρασκευάζει μάχας μακρόθυμος δὲ καὶ τὴν μέλλουσαν καταπραΰνει [18a] μακρόθυμος άνηρ κατασβέσει κρίσεις ὁ δὲ άσεβής έγείρει μάλλον
- 19 ¶ Lè ou parese, ou wè pwoblèm toupatou. Men, pou moun ki pa pè travay, pa gen pwoblèm ki pou rete l'.
Thorns are round the way of the hater of work; but the road of the hard worker becomes a highway.
ὁδοὶ άεργῶν έστρωμέναι άκάνθαις αί δὲ τῶν άνδρείων τετριμμέναι
- 20 ¶ Yon pitit byen elve fè kè papa l' kontan. Men, yon moun ki san konprann meprize manman l'.
A wise son makes a glad father, but a foolish man has no respect for his mother.
υἱὸς σοφὸς εύφραίνει πατέρα υἱὸς δὲ άφρων μυκτηρίζει μητέρα αὐτοῦ
- 21 ¶ Moun ki san konprann kontan lè y'ap aji tankou moun fou. Men, moun ki gen konprann ap toujou fè sa ki dwat.
Foolish behaviour is joy to the unwise; but a man of good sense makes his way straight.
άνοήτου τρίβοι ένδεεις φρενῶν άνηρ δὲ φρόνιμος κατευθύνων πορεύεται
- 22 ¶ Lè ou pa pran konsèy, plan travay ou p'ap mache. Lè ou pran konsèy nan men anpil moun, ou mèt sèten travay ou ap mache byen.
Where there are no wise suggestions, purposes come to nothing; but by a number of wise guides they are made certain.
ύπερτίθενται λογισμοὺς οἱ μη τιμῶντες συνέδρια έν δὲ καρδίαις βουλευομένων μένει βουλή
- 23 ¶ Ala kontan ou kontan lè ou jwenn yon bon repons pou ou bay! Ala bon sa bon lè ou jwenn yon pawòl ki tonbe daplon!
A man has joy in the answer of his mouth: and a word at the right time, how good it is!
οὐ μη ύπακούση ὁ κακὸς αὐτῆ οὐδὲ μη εἶπη καιρίων τι και καλὸν τῷ κοινῷ
- 24 ¶ Moun ki gen konprann, se yon chemen moute y'ap swiv, chemen lavi a. Yo pa pran chemen desann, chemen lanmò a.
Acting wisely is the way of life, guiding a man away from the underworld.
ὁδοὶ ζωῆς διανοήματα συνετοῦ ίνα εκκλίνας εκ τοῦ ἄδου σωθῆ
- 25 ¶ Seyè a ap disparèt moun awogan yo ansanm ak tout fanmi yo. Men, l'ap pwoteje kay fanm ki pèdi mari yo.
The house of the man of pride will be uprooted by the Lord, but he will make safe the heritage of the widow.
οἴκος ύβριστῶν κατασπᾶ κύριος έστήρισεν δὲ ὄριον χήρας
- 26 ¶ Seyè a pa ka sipòte lide mechan yo gen nan tèt yo. Men, sa fè l' plezi pou l' tande pawòl moun ki san repwòch.
Evil designs are disgusting to the Lord, but the words of the clean-hearted are pleasing.
βδέλυγμα κυρίῳ λογισμὸς ἄδικος άγνῶν δὲ ρήσεις σεμναί
- 27 ¶ Moun k'ap kouri deyè lajan, se traka y'ap chache bay fanmi yo. Men, moun ki refize kite yo achte l' ap viv lontan.
He whose desires are fixed on profit is a cause of trouble to his family; but he who has no desire for offerings will have life.
έξόλυσιν έαυτὸν ὁ δωρολήμπτης ὁ δὲ μισῶν δῶρων λήμψεις σφύζεται [27a] έλεημοσύναις και πίστεσιν άποκαθαίρονται άμαρτία τῷ δὲ φόβῳ κυρίου εκκλίνει πᾶς από κακοῦ
- 28 ¶ Yon moun ki dwat kalkile anvan li bay repons. Men, mechan yo prese bay move pawòl.
The heart of the upright gives thought to his answer; but from the mouth of the evil-doer comes a stream of evil things.
καρδία δικαίων μελετῶσιν πίστεις στόμα δὲ άσεβῶν άποκρίνεται κακά [28a] δεκταί παρά κυρίῳ ὁδοὶ άνθρώπων δικαίων δια δὲ αὐτῶν και οἱ έχθροὶ φίλοι γίνονται
- 29 ¶ Lè mechan yo ap lapriyè, Seyè a pa sou bò yo. Men, li pare zòrèy li pou l' koute sa moun ki mache dwat yo ap di l'.
The Lord is far from sinners, but his ear is open to the prayer of the upright.
μακράν άπέχει ὁ θεός από άσεβῶν εύχαῖς δὲ δικαίων έπακούει [29a] κρείσσων ὀλίγη λήμψις μετὰ δικαιοσύνης ἢ πολλά γενήματα μετὰ άδικίας [29β] καρδία άνδρὸς λογίζεσθω δίκαια ίνα υπό τοῦ θεοῦ διορθωθῆ τᾶ διαβήματα αὐτοῦ
- 30 ¶ Ou kontan lè ou wè moun ki kontan wè ou. Ou santi w'ap viv lè ou resewva bon nouvèl.
The light of the eyes is a joy to the heart, and good news makes the bones fat.
θεωρῶν ὀφθαλμὸς καλά εύφραίνει καρδίαν φήμη δὲ άγαθῆ πιαίνει ὀστα

- 32 ¶ Moun ki refize mache sou prigid yo rayi tèt yo. Men, moun ki asepte lè yo rale zòrèy yo ap vin gen plis konprann.
He who will not be controlled by training has no respect for his soul, but he who gives ear to teaching will get wisdom.
ὅς ἀποθεῖται παιδείαν μισεῖ ἐαυτόν ὁ δὲ τηρῶν ἐλέγχους ἀγαπᾷ ψυχὴν αὐτοῦ
- 33 ¶ Lè ou gen krentif pou Bondye, ou deja konprann anpil bagay. Lè ou soumèt devan Bondye, moun va fè lwanj ou.
The fear of the Lord is the teaching of wisdom; and a low opinion of oneself goes before honour.
φόβος θεοῦ παιδεία καὶ σοφία καὶ ἀρχὴ δόξης ἀποκριθήσεται αὐτῇ
- 2 ¶ Lèzòm mete nan lide yo tou sa yo fè bon. Men, pa bliye se Bondye k'ap jije sa ki nan kè yo.
All a man's ways are clean to himself; but the Lord puts men's spirits into his scales.
πάντα τὰ ἔργα τοῦ ταπεινοῦ φανερὰ παρὰ τῷ θεῷ οἱ δὲ ἀσεβεῖς ἐν ἡμέρᾳ κακῇ ὀλοῦνται
- 5 ¶ Seyè a pa ka sipòte moun k'ap gonfle lestonmak yo sou moun. Wè pa wè, l'ap fè yo peye sa.
Everyone who has pride in his heart is disgusting to the Lord; he will certainly not go free from punishment.
ἀκάθαρτος παρὰ θεῷ πᾶς ὑψηλοκάρδιος χειρὶ δὲ χειρᾶς ἐμβαλὼν ἀδίκως οὐκ ἀθωωθήσεται
- 7 ¶ Lè yon moun ap viv yon jan ki fè Seyè a plezi, Seyè a ap fè ata lènmi l' yo aji byen avè l'.
When a man's ways are pleasing to the Lord, he makes even his haters be at peace with him.
ἀρχὴ ὁδοῦ ἀγαθῆς τὸ ποιεῖν τὰ δίκαια δεκτὰ δὲ παρὰ θεῷ μᾶλλον ἢ θύειν θυσίας
- 8 ¶ Pito ou fè ti pwofi nan fè sa ki dwat pase pou ou fè gwo benefis nan fè sa ki mal.
Better is a little with righteousness, than great wealth with wrongdoing.
ὁ ζητῶν τὸν κύριον εὐρήσει γινῶσιν μετὰ δικαιοσύνης οἱ δὲ ὀρθῶς ζητοῦντες αὐτὸν εὐρήσουσιν εἰρήνην
- 9 ¶ Lèzòm fè plan travay yo nan kè yo. Men, se Seyè a k'ap dirije sa y'ap fè a.
A man may make designs for his way, but the Lord is the guide of his steps.
πάντα τὰ ἔργα τοῦ κυρίου μετὰ δικαιοσύνης φυλάσσεται δὲ ὁ ἀσεβῆς εἰς ἡμέραν κακῆν
- 10 ¶ Lè yon wa pale, se tankou si se te Bondye ki pale. Lè l'ap jije, li p'ap janm rann move jijman.
Decision is in the lips of the king: his mouth will not go wrong in judging.
μαντεῖον ἐπὶ χεῖρεσιν βασιλέως ἐν δὲ κρίσει οὐ μὴ πλανηθῇ τὸ στόμα αὐτοῦ
- 11 ¶ Seyè a mande pou yo sèvi ak bon balans pou peze. Li pa vle pou yo sèvi ak move mezi nan kòmès.
True measures and scales are the Lord's: all the weights of the bag are his work.
ῥοπή ζυγοῦ δικαιοσύνη παρὰ κυρίῳ τὰ δὲ ἔργα αὐτοῦ στάθμα δίκαια
- 12 ¶ Wa yo pa ka sipòte lè moun ap fè mechanste, paske tout fòs yon gouvènman se lè li defann dwa tout moun.
Evil-doing is disgusting to kings: for the seat of the ruler is based on righteousness.
βδέλυγμα βασιλεῖ ὁ ποιῶν κακά μετὰ γὰρ δικαιοσύνης ἐτοιμάζεται θρόνος ἀρχῆς
- 13 ¶ Wa a kontan ak tout moun ki di verite. Li renmen moun ki pa nan bay manti.
Lips of righteousness are the delight of kings; and he who says what is upright is dear to him.
δεκτὰ βασιλεῖ χεῖλη δίκαια λόγους δὲ ὀρθοῦς ἀγαπᾷ
- 14 ¶ Lè wa a move, atansyon, moun ka mouri! Moun ki gen bon konprann ap toujou chache fè kè wa a kontan.
The wrath of the king is like those who give news of death, but a wise man will put peace in place of it.
θυμὸς βασιλέως ἄγγελος θανάτου ἀνὴρ δὲ σοφὸς ἐξιλάσεται αὐτόν
- 15 Lè wa a kontan, se lavi pou tout moun. Lè li bay yon moun favè l', se tankou yon nwaj ki pote yon bon lapli prentan.
In the light of the king's face there is life; and his approval is like a cloud of spring rain.
ἐν φωτὶ ζωῆς υἱὸς βασιλέως οἱ δὲ προσδεκτοὶ αὐτῷ ὥσπερ νέφος ὕμνον
- 16 ¶ Pito ou gen bon konprann pase pou ou gen byen. Pito ou gen konesans pase ou gen lajan.
How much better it is to get wisdom than gold! and to get knowledge is more to be desired than silver.
νοσοῖαι σοφίας αἰρετώτεραι χρυσοῦ νοσοῖαι δὲ φρονήσεως αἰρετώτεραι ὑπερ ἀργύριον

- 17 ¶ Moun ki mache dwat fè chemen yo yon jan pou yo pa fè sa ki mal. Gade kote w'ap mete pye ou pou ou pa mouri mal.
The highway of the upright is to be turned away from evil: he who takes care of his way will keep his soul.
τρίβοι ζωῆς ἐκκλίνουσιν ἀπὸ κακῶν μήκος δὲ βίου ὁδοὶ δικαιοσύνης ὁ δεχόμενος παιδεῖαν ἐν ἀγαθοῖς ἔσται ὁ δὲ φυλάσσων ἐλέγχους σοφισθήσεται ὃς φυλάσσει τὰς ἑαυτοῦ ὁδοὺς τηρεῖ τὴν ἑαυτοῦ ψυχὴν ἀγαθῶν δὲ ζωὴν αὐτοῦ φείσεται στόματος αὐτοῦ
- 18 ¶ Lè ou gen lanbisyon, yo pa lwen kraze ou. Lè w'ap fè awogans, ou pa lwen mouri.
Pride goes before destruction, and a stiff spirit before a fall.
πρὸ συντριβῆς ἡγεῖται ὕβρις πρὸ δὲ πτώματος κακοφροσύνη
- 19 ¶ Pito ou mennen ti vi ak pòn malere yo pase pou ou nan separe ak awogan yo nan sa yo vòlò.
Better it is to have a gentle spirit with the poor, than to take part in the rewards of war with men of pride.
κρείσσων πρᾶθυμος μετὰ ταπεινώσεως ἢ ὃς διαριεῖται σκόλα μετὰ ὕβριστῶν
- 20 ¶ Moun k'ap repase nan tèt li tou sa yo moutre l' va wè zafè l' mache byen. Ala bon sa bon pou moun ki mete konfyans yo nan Seyè a!
He who gives attention to the law of right will get good; and whoever puts his faith in the Lord is happy.
συνετός ἐν πράγμασιν εὐρετής ἀγαθῶν πεποιθὸς δὲ ἐπὶ θεῷ μακαριστός
- 21 ¶ Lè yon moun gen bon konprann, yo di li gen lespri. Lè ou pale byen sa fè ou gen plis konians.
The wise-hearted will be named men of good sense: and by pleasing words learning is increased.
τοὺς σοφοὺς καὶ συνετοὺς φαύλους καλοῦσιν οἱ δὲ γλυκεῖς ἐν λόγῳ πλείονα ἀκούσονται
- 22 ¶ Moun ki gen bon konprann gen lavi. Men, moun sòt ap toujou sòt.
Wisdom is a fountain of life to him who has it; but the punishment of the foolish is their foolish behaviour.
πηγὴ ζωῆς ἐννοία τοῖς κεκτημένοις παιδεία δὲ ἀφρόνων κακὴ
- 23 ¶ Yon moun ki gen bon konprann kalkile anvan li pale. Konsa pawòl li vin gen plis pèz.
The heart of the wise man is the teacher of his mouth, and gives increased learning to his lips.
καρδία σοφοῦ νοήσει τὰ ἀπὸ τοῦ ἰδίου στόματος ἐπὶ δὲ χεῖλεσιν φορέσει ἐπιγνωμοσύνην
- 24 ¶ Bon pawòl se siwo myèl. Yo bon pou sante ou, yo dous pou nanm ou.
Pleasing words are like honey, sweet to the soul and new life to the bones.
κηρία μέλιτος λόγοι καλοὶ γλύκασμα δὲ αὐτῶν ἴασις ψυχῆς
- 25 ¶ Chemen ou kwè ki bon an, se li ki mennen ou tou dwat nan lanmò.
There is a way which seems straight before a man, but its end is the ways of death.
εἰσὶν ὁδοὶ δοκοῦσαι εἶναι ὀρθαὶ ἀνδρὶ τὰ μέντοι τελευταῖα αὐτῶν βλέπει εἰς πυθμένα ἄδου
- 26 ¶ Grangou fè ou travay rèd, paske ou bezwen manje pou ou mete nan bouch.
The desire of the working man is working for him, for his need of food is driving him on.
ἀνὴρ ἐν πόνοις πονεῖ ἑαυτῷ καὶ ἐκβιάζεται ἑαυτοῦ τὴν ἀπώλειαν ὁ μέντοι σκολιὸς ἐπὶ τῷ ἑαυτοῦ στόματι φορεῖ τὴν ἀπώλειαν
- 27 ¶ Mechan an toujou ap chache jan pou li fè moun mal. Ata pawòl nan bouch li boule tankou dife.
A good-for-nothing man is a designer of evil, and in his lips there is a burning fire.
ἀνὴρ ἄφρων ὀρύσσει ἑαυτῷ κακὰ ἐπὶ δὲ τῶν ἑαυτοῦ χειλέων θησαυρίζει πῦρ
- 28 ¶ Ipokrit toujou ap pouse dife. Moun k'ap fè tripotay mete zanmi dozado.
A man of twisted purposes is a cause of fighting everywhere: and he who says evil secretly makes trouble between friends.
ἀνὴρ σκολιὸς διαπέμπεται κακὰ καὶ λαμπτήρα δόλου πυρσεύει κακοῖς καὶ διαχωρίζει φίλους
- 29 ¶ Mechan an pran tèt kanmarad li, li fè l' fè sa ki pa bon.
A violent man puts desire of evil into his neighbour's mind, and makes him go in a way which is not good.
ἀνὴρ παράνομος ἀποπειρᾶται φίλων καὶ ἀπάγει αὐτοὺς ὁδοὺς οὐκ ἀγαθὰς
- 30 Moun k'ap twenzi je yo sou moun, se moun ki gen move lide dèyè tèt yo. Moun k'ap fè siy sou moun, se moun ki sou move kou.
He whose eyes are shut is a man of twisted purposes, and he who keeps his lips shut tight makes evil come about.
στηρίζων ὀφθαλμοὺς αὐτοῦ λογίζεται διεστραμμένα ὀρίζει δὲ τοῖς χεῖλεσιν αὐτοῦ πάντα τὰ κακὰ οὗτος κάμινός ἐστιν κακίας

- 31 ¶ Cheve blan se bèl rekonpans. Moun ki mache dwat va viv lontan.
The grey head is a crown of glory, if it is seen in the way of righteousness.
στέφανος καυχήσεως γήρας ἐν δὲ ὁδοῖς δικαιοσύνης εὐρίσκεται
- 32 ¶ Pito ou aji ak pasyans pase pou ou fè fòs sou moun. Pito ou konn kontwòl tèt ou pase pou ou gwo chèf lame k'ap mache pran lavil.
He who is slow to be angry is better than a man of war, and he who has control over his spirit than he who takes a town.
κρείσσων ἀνὴρ μακρόθυμος ἰσχυροῦ ὁ δὲ κρατῶν ὀργῆς κρείσσων καταλαμβανομένου πόλιν
- 33 ¶ Moun tire kat pou yo konnen sa pou yo fè. Men, desizyon an se nan men Bondye li ye.
A thing may be put to the decision of chance, but it comes about through the Lord.
εἰς κόλπους ἐπέρχεται πάντα τοῖς ἀδίκους παρὰ δὲ κυρίου πάντα τὰ δίκαια
- 1 ¶ Pito ou manje yon grenn bannann chèch ak kè poze pase pou ou fè gwo fèt nan mitan dezagreman.
Better a bit of dry bread in peace, than a house full of feasting and violent behaviour.
κρείσσων ψωμὸς μεθ' ἡδονῆς ἐν εἰρήνῃ ἢ οἶκος πλήρης πολλῶν ἀγαθῶν καὶ ἀδίκων θυμάτων μετὰ μάχης
- 2 ¶ Yon esklav ki gen konprann va chèf sou yon pitit ki fè papa l' wont. L'a jwenn pa l' nan eritaj papa a tankou tout pitit.
A servant who does wisely will have rule over a son causing shame, and will have his part in the heritage among brothers.
οἰκέτης νοήμων κρατήσῃ δεσποτῶν ἀφρόνων ἐν δὲ ἀδελφοῖς διελεῖται μέρη
- 3 ¶ Se dife sèl ki ka fè ou konnen si lò osinon ajan ou genyen an se bon kalite. Konsa tou, se Seyè a sèl ki konnen sa ki nan kè moun.
The heating-pot is for silver and the oven-fire for gold, but the Lord is the tester of hearts.
ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσός οὕτως ἐκλεκταὶ καρδία παρὰ κυρίῳ
- 4 ¶ Mechan yo toujou prèt pou koute moun k'ap di move pawòl. Zòrèy mantò yo toujou louvri pou koute moun k'ap bay manti.
A wrongdoer gives attention to evil lips, and a man of deceit gives ear to a damaging tongue.
κακὸς ὑπακούει γλώσσης παρανόμων δίκαιος δὲ οὐ προσέχει χεῖρεσιν ψευδέσιν
- 5 ¶ Lè w'ap pase yon pòn malere nan betiz, se Bondye ki fè l' la w'ap derespekte. Moun ki kontan lè malè rive yon lòt, Bondye ap pini l'.
Whoever makes sport of the poor puts shame on his Maker; and he who is glad because of trouble will not go free from punishment.
ὁ καταγελῶν πτωχοῦ παροξύνει τὸν ποιήσαντα αὐτόν ὁ δὲ ἐπιχαίρων ἀπολλυμένῳ οὐκ ἀθροωθήσεται ὁ δὲ ἐπισπλαγχνιζόμενος ἐλεηθήσεται
- 6 ¶ Pitit pitit se rekonpans granmoun. Manman ak papa se kontantman pitit.
Children's children are the crown of old men, and the glory of children is their fathers.
στέφανος γερόντων τέκνα τέκνων καύχημα δὲ τέκνων πατέρες αὐτῶν [6α] τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων τοῦ δὲ ἀπίστου οὐδὲ ὀβολός
- 7 ¶ Yon moun sòt pa ka di anyen ki bon. Konsa tou, yon moun serye pa nan bay manti.
Fair words are not to be looked for from a foolish man, much less are false lips in a ruler.
οὐχ ἀρμόσει ἄφρονι χεῖλη πιστὰ οὐδὲ δικάϊα χεῖλη ψευδῆ
- 8 ¶ Moun ki sèvi ak lajan pou pran tèt moun konprann lajan se wanga. Yo kwè se pou yo reyisi nan tou sa y'ap fè.
An offering of money is like a stone of great price in the eyes of him who has it: wherever he goes, he does well.
μισθὸς χαρίτων ἢ παιδεία τοῖς χρωμένοις οὗ δ' ἂν ἐπιστρέψῃ εὐοδοθήσεται
- 9 ¶ Si ou vle moun renmen ou, padonnen lè yo fè ou mal. Si w'ap mache repete bagay moun fè ki mal, w'ap mete zanmi dozado.
He who keeps a sin covered is looking for love; but he who keeps on talking of a thing makes division between friends.
ὃς κρύπτει ἀδικήματα ζητεῖ φιλίαν ὃς δὲ μισεῖ κρύπτειν διίστησιν φίλους καὶ οἰκείους
- 10 ¶ Lè ou fè yon moun ki gen konprann repwòch, sa touche kè l'. Men, ata san kout baton p'ap chanje yon moun sòt.
A word of protest goes deeper into one who has sense than a hundred blows into a foolish man.
συντρίβει ἀπειλὴ καρδίαν φρονίμου ἄφρων δὲ μαστιγῶθεις οὐκ αἰσθάνεται
- 11 ¶ Mechan toujou ap fè rebelyon, men y'a voye yon sanmanman regle avè l'.
An uncontrolled man is only looking for trouble, so a cruel servant will be sent against him.
ἀντιλογίας ἐγείρει πᾶς κακός ὁ δὲ κύριος ἄγγελον ἀνελεήμονα ἐκπέμψει αὐτῷ

- 12 ¶ Pito ou kontre ak yon manman lous k'ap chache pitit li pase pou ou tonbe sou yon moun fou foli moute.
It is better to come face to face with a bear whose young ones have been taken away than with a foolish man acting foolishly.
ἐμπεσείται μέριμνα ἀνδρὶ νοήμονι οἱ δὲ ἄφρονες διαλογιῶνται κακὰ
- 13 ¶ Si ou aji mal avèk moun ki fè ou byen, malè ap toujou rive lakay ou.
If anyone gives back evil for good, evil will never go away from his house.
ὅς ἀποδίδωσιν κακὰ ἀντὶ ἀγαθῶν οὐ κινήσεται κακὰ ἐκ τοῦ οἴκου αὐτοῦ
- 14 ¶ Lè yon kont pete, se tankou dlo ki kase dig kannal. Anvan batay mete pye, chape kò ou.
The start of fighting is like the letting out of water: so give up before it comes to blows.
ἐξουσίαν δίδωσιν λόγοις ἀρχὴ δικαιοσύνης προηγεῖται δὲ τῆς ἐνδείας στάσις καὶ μάχη
- 15 ¶ Se de kalite moun Seyè a pa ka sipòte: moun k'ap kondannen inonsan ak moun k'ap pran pou mechan yo.
He who gives a decision for the evil-doer and he who gives a decision against the upright, are equally disgusting to the Lord.
ὅς δίκαιον κρίνει τὸν ἄδικον ἄδικον δὲ τὸν δίκαιον ἀκάθαρτος καὶ βδελυκτὸς παρὰ θεῶ
- 16 ¶ Yon moun sòt te mèt gen kont lajan nan men l', li p'ap janm ka gen konesans. Li pa gen konprann.
How will money in the hand of the foolish get him wisdom, seeing that he has no sense?
ἴνα τί ὑπῆρξεν χρήματα ἄφρονη κτήσασθαι γὰρ σοφίαν ἀκάρδιος οὐ δυνήσεται [16α] ὅς ὑψηλὸν ποιεῖ τὸν ἑαυτοῦ οἶκον ζητεῖ συντριβὴν ὃ δὲ σκολιάζων τοῦ μαθεῖν ἐμπεσείται εἰς κακὰ
- 17 ¶ Yon bon zanmi p'ap janm trayi. Jou malè l'ap tankou yon frè pou ou.
A friend is loving at all times, and becomes a brother in times of trouble.
εἰς πάντα καιρὸν φίλος ὑπαρχέτω σοι ἀδελφοὶ δὲ ἐν ἀνάγκαις χρήσιμοι ἔστωσαν τούτου γὰρ χάριν γεννῶνται
- 18 ¶ Fòk yon moun pèdi tèt li nèt pou l' garanti dèt yon lòt moun.
A man without sense gives his hand in an agreement, and makes himself responsible before his neighbour.
ἀνὴρ ἄφρων ἐπικροτεῖ καὶ ἐπιχαίρει ἑαυτῷ ὡς καὶ ὁ ἐγγυόμενος ἐγγύη τὸν ἑαυτοῦ φίλον
- 19 ¶ Moun ki renmen chache kont renmen fè sa ki mal. Moun k'ap pale avèk awogans, se moun k'ap mache ak sèkèy yo anba bra yo.
The lover of fighting is a lover of sin: he who makes high his doorway is looking for destruction.
φιλαμαρτήμων χαίρει μάχαις
- 20 ¶ Yon moun ki pa gen bon lide nan tèt li p'ap janm gen kè kontan. Moun ki gen move lang ap toujou nan traka.
Nothing good comes to him whose heart is fixed on evil purposes: and he who has an evil tongue will come to trouble.
ὃ δὲ σκληροκάρδιος οὐ συναντᾷ ἀγαθοῖς ἀνὴρ εὐμετάβολος γλώσση ἐμπεσείται εἰς κακὰ
- 21 ¶ Se lapenn pou yon papa ki fè yon pitit ki san konprann. Papa yon pitit sòt p'ap janm gen kè kontan.
He who has an unwise son gets sorrow for himself, and the father of a foolish son has no joy.
καρδία δὲ ἄφρονος ὀδύνη τῷ κεκτημένῳ αὐτὴν οὐκ εὐφραίνεται πατὴρ ἐπὶ υἱῷ ἀπαιδεύτῳ υἱὸς δὲ φρόνιμος εὐφραίνει μητέρα αὐτοῦ
- 22 ¶ Kè kontan bay lasante. Men, lè ou kagou, w'ap deperi sou pye.
A glad heart makes a healthy body, but a crushed spirit makes the bones dry.
καρδία εὐφραينوμένη εὐεκτεῖν ποιεῖ ἀνδρὸς δὲ λυπηροῦ ξηραίνεται τὰ ὀστά
- 23 ¶ Malveyan pran lajan nan men moun pou enpoze jistis fèt.
A sinner takes an offering out of his robe, to get a decision for himself in a cause.
λαμβάνοντος δῶρα ἐν κόλπῳ ἀδίκως οὐ κατευοδοῦνται ὁδοὶ ἀσεβῆς δὲ ἐκκλίνει ὁδοὺς δικαιοσύνης
- 24 ¶ Yon moun ki gen bon konprann toujou ap chache konesans. Men, moun sòt pa konn sa li vle.
Wisdom is before the face of him who has sense; but the eyes of the foolish are on the ends of the earth.
πρόσωπον συνετὸν ἀνδρὸς σοφοῦ οἱ δὲ ὀφθαλμοὶ τοῦ ἄφρονος ἐπ' ἄκρα γῆς
- 25 ¶ Yon timoun ki san konprann, se chagren pou papa l', se gwo lapenn pou manman l' ki fè l'.
A foolish son is a grief to his father, and bitter pain to her who gave him birth.
ὀργὴ πατρὶ υἱὸς ἄφρων καὶ ὀδύνη τῇ τεκούσῃ αὐτοῦ

- 26 ¶ Se pa jistis pou inonsan peye pou koupab. Pa gen jistis lè yo bat moun ki pa fè mal.
To give punishment to the upright is not good, or to give blows to the noble for their righteousness.
 ζημιούν ἄνδρα δίκαιον οὐ καλόν οὐδὲ ὄσιον ἐπιβουλεύειν δυνάσταις δίκαιοις
- 27 ¶ Moun ki gen konesans pa nan pale anpil. Moun ki rete dousman se moun ki gen konprann.
He who has knowledge says little: and he who has a calm spirit is a man of good sense.
 ὃς φεῖδεται ῥῆμα προέσθαι σκληρόν ἐπιγνώμων μακρόθυμος δὲ ἀνὴρ φρόνιμος
- 28 Moun ki gen lespri pa janm cho pou pale. Men moun sòt, lè yo rete ak bouch yo fèmen, yo pase pou moun ki gen konprann.
Even the foolish man, when he keeps quiet, is taken to be wise: when his lips are shut he is credited with good sense.
 ἀνοήτῳ ἐπερωτήσαντι σοφίαν σοφία λογισθήσεται ἐνεδὸν δὲ τις ἑαυτὸν ποιήσας δόξει φρόνιμος εἶναι
- 1 ¶ Moun k'ap viv apa se tèt li ase li konnen. Li move sou tout moun ki vle ba li bon konsèy.
He who keeps himself separate for his private purpose goes against all good sense.
 προφάσεις ζητεῖ ἀνὴρ βουλόμενος χωρίζεσθαι ἀπὸ φίλων ἐν παντί δὲ καιρῷ ἐπονείδιστος ἔσται
- 2 ¶ Moun sòt pa pran plezi l' nan chache konprann. Tou sa l'ap chache se fè moun konprann li gen lespri.
A foolish man has no pleasure in good sense, but only to let what is in his heart come to light.
 οὐ χρεῖαν ἔχει σοφίας ἐνδεῆς φρενῶν μᾶλλον γὰρ ἄγεται ἀπροσῶνη
- 3 ¶ Y'ap meprize moun k'ap fè mechanste. Moun ki pa fè respè tèt yo gen pou yo wont.
When the evil-doer comes, a low opinion comes with him, and with the loss of honour comes shame.
 ὅταν ἔλθῃ ἀσεβῆς εἰς βάθος κακῶν καταφρονεῖ ἐπέρχεται δὲ αὐτῷ ἀτιμία καὶ ὄνειδος
- 4 ¶ Pawòl moun ki gen konprann fon kou lanmè, fre tankou yon sous k'ap koule tout tan.
The words of a man's mouth are like deep waters: the fountain of wisdom is like a flowing stream.
 ὕδωρ βαθὺ λόγος ἐν καρδίᾳ ἀνδρὸς ποταμὸς δὲ ἀναπηδύει καὶ πηγὴ ζωῆς
- 5 ¶ Sa pa bon pou ou pran pou moun mechan, ni pou ou enpoze yo rann moun inonsan jistis.
To have respect for the person of the evil-doer is not good, or to give a wrong decision against the upright.
 θαυμάσαι πρόσωπον ἀσεβοῦς οὐ καλόν οὐδὲ ὄσιον ἐκκλίνειν τὸ δίκαιον ἐν κρίσει
- 6 ¶ Depi moun sòt ap pale, se kont l'ap chache. Si ou koute pawòl nan bouch li, w'a ba l' kou.
A foolish man's lips are a cause of fighting, and his mouth makes him open to blows.
 χεῖλη ἄφρονος ἄγουσιν αὐτὸν εἰς κακὰ τὸ δὲ στόμα αὐτοῦ τὸ θρασὺ θάνατον ἐπικαλεῖται
- 7 Bouch moun sòt se kondannasyon li. Pawòl ki sot nan bouch li tounen pèlen pou li.
The mouth of a foolish man is his destruction, and his lips are a net for his soul.
 στόμα ἄφρονος συντριβὴ αὐτῷ τὰ δὲ χεῖλη αὐτοῦ παγίς τῆ ψυχῆ αὐτοῦ
- 8 ¶ Tripotay dous nan zòrèy moun ki vle tande yo. Sa mache nan san yo.
The words of one who says evil of his neighbour secretly are like sweet food, and go down into the inner parts of the stomach.
 ὀκνηρὸς καταβάλλει φόβος ψυχαὶ δὲ ἀνδρογόνων πεινάσουσιν
- 9 ¶ Moun ki parese nan travay li se menmman parèyman ak moun k'ap defèt sa k'ap fèt.
He who does not give his mind to his work is brother to him who makes destruction.
 ὁ μὴ ἰόμενος ἑαυτὸν ἐν τοῖς ἔργοις αὐτοῦ ἀδελφός ἐστιν τοῦ λημαιομένου ἑαυτὸν
- 10 ¶ Seyè a, se yon gwo ranpa byen solid. Se la moun k'ap mache dwat yo kouri al chache pwoteksyon.
The name of the Lord is a strong tower: the upright man running into it is safe.
 ἐκ μεγαλωσύνης ἰσχύος ὄνομα κυρίου αὐτῷ δὲ προσδραμόντες δίκαιοι ὑψοῦνται
- 11 ¶ Pou moun rich yo, byen yo tankou yon ranpa byen solid. Yo mete nan tèt yo se sa k'ap pwoteje yo.
The property of a man of wealth is his strong town, and it is as a high wall in the thoughts of his heart.
 ὑπαρξίς πλουσίου ἀνδρὸς πόλις ὄχυρά ἢ δὲ δόξα αὐτῆς μέγα ἐπισκιάζει

- 12 ¶ Lè w'ap fè awogans, yo pa lwen kraze ou. Lè ou fè kò ou piti, y'a fè lwanj ou.
Before destruction the heart of man is full of pride, and before honour goes a gentle spirit.
πρὸ συντριβῆς ὑψοῦται καρδία ἀνδρός καὶ πρὸ δόξης ταπεινοῦται
- 13 ¶ Moun ki prese reponn san koute sa y'ap di l', se moun sòt li ye. Li gen pou l' wont.
To give an answer before hearing is a foolish thing and a cause of shame.
ὅς ἀποκρίνεται λόγον πρὶν ἀκοῦσαι ἀφροσύνη αὐτῷ ἐστὶν καὶ ὄνειδος
- 14 ¶ Lè yon moun anviv, sa ede l' anpil lè li malad. Men, si li dekouraje, ki moun ki ka remoute kouraj li?
The spirit of a man will be his support when he is ill; but how may a broken spirit be lifted up?
θυμὸν ἀνδρὸς πρᾶννει θεράπων φρόνιμος ὀλιγόψυχον δὲ ἄνδρα τίς ὑποίσει
- 15 ¶ Yon moun lespri ap toujou chache gen plis konnesans. Zòrèy moun ki gen bon konprann toujou pare pou l' ka konnen plis toujou.
The heart of the man of good sense gets knowledge; the ear of the wise is searching for knowledge.
καρδία φρονίμου κτάται αἴσθησιν ὧτα δὲ σοφῶν ζητεῖ ἔννοιαν
- 16 ¶ Kado ou fè louvri chemen pou ou toupatou, ata chemen ki mennen lakay grannèg.
A man's offering makes room for him, letting him come before great men.
δόμα ἀνθρώπου ἐμπλατύνει αὐτὸν καὶ παρὰ δυνάσταις καθίζανει αὐτόν
- 17 ¶ Moun ki pale anvan nan tribinal toujou sanble li gen rezon. Lè lòt moun lan parèt, kat je kontre, manti kaba.
The man who first puts his cause before the judge seems to be in the right; but then his neighbour comes and puts his cause in its true light.
δίκαιος ἑαυτοῦ κατηγοροῦ ἐν πρωτολογία ὡς δ' ἂν ἐπιβάλῃ ὁ ἀντίδικος ἐλέγχεται
- 18 ¶ Lè de grannèg gen kont, jij yo fè tiraj osò pou konnen kilès pou yo bay rezon.
The decision of chance puts an end to argument, parting the strong.
ἀντιλογίας παύει κληρὸς ἐν δὲ δυνάσταις ὀρίζει
- 19 ¶ Li pi fasil pou mete lapè nan yon gwo lavil pase pou ou rekonsilye de frè ki nan kont. Lè yo fache, kè yonn se pòt prizon pou lòt.
A brother wounded is like a strong town, and violent acts are like a locked tower.
ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὡς πόλις ὄχυρὰ καὶ ὑψηλὴ ἰσχύει δὲ ὥσπερ τεθεμελιωμένον βασιλεῖον
- 20 ¶ Rekonpans yon moun chita sou sa ki sot nan bouch li.
With the fruit of a man's mouth his stomach will be full; the produce of his lips will be his in full measure.
ἀπὸ καρπῶν στόματος ἀνήρ πῖμπλησιν κοιλίαν αὐτοῦ ἀπὸ δὲ καρπῶν χειλέων αὐτοῦ ἐμπλησθήσεται
- 21 ¶ Sa ou di ka lavi pou ou, li ka lanmò pou ou. Sa ou chwazi, se sa w'ap jwenn.
Death and life are in the power of the tongue; and those to whom it is dear will have its fruit for their food.
θάνατος καὶ ζωὴ ἐν χειρὶ γλώσσης οἱ δὲ κρατοῦντες αὐτῆς ἔδονται τοὺς καρποὺς αὐτῆς
- 22 ¶ Lè yon nonm jwenn yon bon madanm, se yon bon bagay. Se yon gwo favè Seyè a fè l'.
Whoever gets a wife gets a good thing, and has the approval of the Lord.
ὅς εὔρεν γυναῖκα ἀγαθὴν εὔρεν χάριτας ἔλαβεν δὲ παρὰ θεοῦ ἰαρότητα [22a] ὅς ἐκβάλλει γυναῖκα ἀγαθὴν ἐκβάλλει τὰ ἀγαθὰ ὁ δὲ κατέχον μοιχαλίδα ἄφρων καὶ ἀσεβής
- 3 ¶ Se sotiz yon nonm ki fini avè l'. Apre sa, li konprann pou l' fache sou Bondye.
By his foolish behaviour a man's ways are turned upside down, and his heart is bitter against the Lord.
ἀφροσύνη ἀνδρὸς λυμαίνεται τὰς ὁδοὺς αὐτοῦ τὸν δὲ θεὸν αἰτιᾶται τῇ καρδίᾳ αὐτοῦ
- 4 ¶ Lè ou gen lajan, ou toujou gen zanmi. Men lè ou pòn, dènye zanmi vire do ba ou.
Wealth makes a great number of friends; but the poor man is parted from his friend.
πλοῦτος προστίθεισιν φίλους πολλοὺς ὁ δὲ πτωχὸς καὶ ἀπὸ τοῦ ὑπάρχοντος φίλου λείπεται
- 5 ¶ Lè yon moun ap sèvi temwen nan tribinal, si li fè manti, yo gen pou yo pini l'. Pa gen rechap pou moun k'ap bay manti.
A false witness will not go without punishment, and the breather out of deceit will not go free.
μάρτυς ψευδῆς οὐκ ἀτιμώρητος ἔσται ὁ δὲ ἐγκαλῶν ἀδίκως οὐ διαφεύξεται

- 6 ¶ Anpil moun ap achte figi grannèg. Tout moun vle zanmi moun k'ap bay favè.
Great numbers will make attempts to get the approval of a ruler: and every man is the special friend of him who has something to give.
πολλοὶ θεραπεύουσιν πρόσωπα βασιλέων πᾶς δὲ ὁ κακὸς γίνεται ὄνειδος ἀνδρὶ
- 7 Lè ou pòn, ata frè ou pa vle wè ou. Ou pa bezwen mande si zanmi p'ap lage ou! Tout chache w'ap chache pale ak yo, yo pa okipe ou!
All the brothers of the poor man are against him: how much more do his friends go far from him! ...
πᾶς ὃς ἀδελφὸν πτωχὸν μισεῖ καὶ φιλίας μακρὰν ἔσται ἔννοια ἀγαθὴ τοῖς εἰδόσιν αὐτὴν ἐγγιεῖ ἀνὴρ δὲ φρόνιμος εὐρήσει αὐτὴν ὁ πολλὰ κακοποιῶν τελεσιουργεῖ κακίαν ὃς δὲ ἐρεθίζει λόγους οὐ σωθῆσεται
- 8 ¶ Si ou renmen tèt ou, chache gen konprann. Pa bliye sa ou te aprann, zafè ou va mache byen.
He who gets wisdom has love for his soul: he who keeps good sense will get what is truly good.
ὁ κτώμενος φρόνησιν ἀγαπᾷ ἑαυτὸν ὃς δὲ φυλάσσει φρόνησιν εὐρήσει ἀγαθὰ
- 9 ¶ Lè yon moun ap sèvi temwen nan tribinal, si li fè manti, yo gen pou yo pini l'. Moun k'ap bay manti gen pou mouri.
A false witness will not go without punishment, and the breather out of deceit will be cut off.
μάρτυς ψευδῆς οὐκ ἀτιμώρητος ἔσται ὃς δ' ἂν ἐκκαύσῃ κακίαν ἀπολείται ὑπ' αὐτῆς
- 10 ¶ Yon moun ki san konprann pa fèt pou gen tout bagay, ni yon esklav pa fèt pou chèf sou grannèg.
Material comfort is not good for the foolish; much less for a servant to be put over rulers.
οὐ συμφέρει ἄφρονι τρυφή καὶ ἐὰν οἰκέτης ἄρξῃται μεθ' ὕβρεως δυναστεύειν
- 11 ¶ Yon moun ki gen bon konprann pa fè kòlè fasil. Tout kalite li, se pa okipe moun ki fè mal.
A man's good sense makes him slow to wrath, and the overlooking of wrongdoing is his glory.
ἐλεήμων ἀνὴρ μακροθυμεῖ τὸ δὲ καύχημα αὐτοῦ ἐπέρχεται παρανόμοις
- 12 ¶ Lè yon wa ankòlè, se tankou yon lyon k'ap gwonde. Men, favè yon chèf se tankou lapli sou jaden.
The king's wrath is like the loud cry of a lion, but his approval is like dew on the grass.
βασιλέως ἀπειλὴ ὁμοία βρυγμῶ λέοντος ὥσπερ δὲ δρόσος ἐπὶ χόρτῳ οὕτως τὸ ἱλαρὸν αὐτοῦ
- 13 ¶ Yon pitit ki san konprann se yon malè pou papa l'. Yon fanm ki toujou ap chache kont, se yon goutyè k'ap degoute dlo san rete.
A foolish son is the destruction of his father; and the bitter arguments of a wife are like drops of rain falling without end.
αἰσχύνῃ πατρὶ υἱὸς ἄφρων καὶ οὐχ ἀγναὶ εὐχαὶ ἀπὸ μισθώματος ἐταίρας
- 14 ¶ Kay ak lajan, se byen manman ak papa ka mouri kite pou ou. Men, yon fanm ki gen konprann, se Seyè a ase ki ka fè ou jwenn sa.
House and wealth are a heritage from fathers, but a wife with good sense is from the Lord.
οἶκον καὶ ὑπαρξιν μερίζουσιν πατέρες παισὶν παρὰ δὲ θεοῦ ἀρμόζεται γυνὴ ἀνδρὶ
- 15 ¶ Parès fè je ou toujou lou. Moun ki rete san fè anyen ap rete grangou.
Hate of work sends deep sleep on a man: and he who has no industry will go without food.
δειλία κατέχει ἀνδρογύναιον ψυχὴ δὲ ἀεργοῦ πεινάσει
- 16 ¶ Moun ki fè sa Bondye mande ap viv lontan. Moun ki pa mache jan Bondye vle l' l'a pa lwen mouri.
He who keeps the law keeps his soul; but death will be the fate of him who takes no note of the word.
ὃς φυλάσσει ἐντολὴν τηρεῖ τὴν ἑαυτοῦ ψυχὴν ὁ δὲ καταφρονῶν τῶν ἑαυτοῦ ὁδῶν ἀπολείται
- 17 ¶ Lè ou bay pòn lacharite, se Bondye ou prete. Se li menm ki va renmèt ou sa.
He who has pity on the poor gives to the Lord, and the Lord will give him his reward.
δανίζει θεῷ ὁ ἐλεῶν πτωχὸν κατὰ δὲ τὸ δόμα αὐτοῦ ἀνταποδώσει αὐτῷ
- 18 ¶ Koriye pitit ou yo lè yo piti toujou. Men, pa bat yo jouk ou touye yo.
Give your son training while there is hope; let not your heart be purposing his death.
παιδεύε υἱόν σου οὕτως γὰρ ἔσται εὐελπις εἰς δὲ ὕβριν μὴ ἐπαίρου τῆ ψυχῆ σου
- 19 ¶ Moun ki gen san wo ap peye konsekans zak li yo. Si ou wete l' nan move pa a yon fwa, w'ap blije fè l' pou li tout tan.
A man of great wrath will have to take his punishment: for if you get him out of trouble you will have to do it again.
κακόφρων ἀνὴρ πολλὰ ζημιωθήσεται ἐὰν δὲ λοιμεύηται καὶ τὴν ψυχὴν αὐτοῦ προσθήσει

- 20 ¶ Koute konsèy y'ap ba ou. Louvri zòrèy ou pou aprann. Konsa w'a gen bon konprann jouk ou mouri.
Let your ear be open to suggestion and take teaching, so that at the end you may be wise.
ἀκουε υἱέ παιδείαν πατρός σου ἵνα σοφὸς γένη ἐπ' ἐσχάτων σου
- 21 ¶ Yon moun te mèt fè tout kalite lide nan tèt li. Men, sa Seyè a vle a, se sa ki pou rive.
A man's heart may be full of designs, but the purpose of the Lord is unchanging.
πολλοὶ λογισμοὶ ἐν καρδίᾳ ἀνδρός ἢ δὲ βουλή τοῦ κυρίου εἰς τὸν αἰῶνα μένει
- 22 ¶ Tou sa yo mande yon moun se pou l' gen bon kè. Pito yon moun pòn pase l' mantò.
The ornament of a man is his mercy, and a poor man is better than one who is false.
καρπὸς ἀνδρὶ ἐλεημοσύνη κρείσσων δὲ πτωχὸς δίκαιος ἢ πλούσιος ψεύστης
- 23 ¶ Gen krentif pou Bondye, w'a jwenn lavi, w'ap toujou kontan. Malè p'ap rive ou.
The fear of the Lord gives life: and he who has it will have need of nothing; no evil will come his way.
φόβος κυρίου εἰς ζωὴν ἀνδρὶ ὁ δὲ ἄφοβος ἀλλισθήσεται ἐν τόποις οὓς οὐκ ἐπισκοπεῖται γυνῶσις
- 24 ¶ Gen moun ki sitèlman parese ata manje yo pa vle mete nan bouch yo.
The hater of work puts his hand deep into the basin, and will not even take it to his mouth again.
ὁ ἐγκρύπτων εἰς τὸν κόλπον αὐτοῦ χειρὰς ἀδίκως οὐδὲ τῷ στόματι οὐ μὴ προσαγάγῃ αὐτάς
- 25 ¶ Pase awogan yo yon je baton, moun san konprann yo va konprann. Rale zòrèy moun ki gen konprann yo, y'a vin gen plis konesans.
When blows overtake the man of pride, the simple will get sense; say sharp words to the wise, and knowledge will be made clear to him.
λοιμοὺ μαστιγούμενου ἄφρων πανουργότερος γίνεται ἐὰν δὲ ἐλέγχῃς ἄνδρα φρόνιμον νοήσει αἴσθησιν
- 26 ¶ Se yon wont, se yon dezonè pou yon pitit aji mal ak papa l', osinon pou l' mete manman l' deyò lakay li.
He who is violent to his father, driving away his mother, is a son causing shame and a bad name.
ὁ ἀτιμάζων πατέρα καὶ ἀποθούμενος μητέρα αὐτοῦ καταισχυθήσεται καὶ ἐπονειδιστος ἔσται
- 27 ¶ Pitit mwen, lè ou sispann aprann, ou pa lwen bliye sa ou konnen deja.
A son who no longer gives attention to teaching is turned away from the words of knowledge.
υἱὸς ἀπολειπόμενος φυλάζει παιδείαν πατρός μελετήσῃ ρήσεις κακάς
- 28 ¶ Yon temwen k'ap bay manti pase lajistis nan betiz. Mechan yo pran plezi nan fè mechanste.
A good-for-nothing witness makes sport of the judge's decision: and the mouth of evil-doers sends out evil like a stream.
ὁ ἐγγυόμενος παῖδα ἄφρονα καθυβρίζει δικαίωμα στόμα δὲ ἀσεβῶν καταπίεται κρίσεις
- 29 ¶ Baton an tou la pou moun k'ap pase moun nan betiz. Fwèt la tou pare pou dèyè moun ki san konprann.
Rods are being made ready for the man of pride, and blows for the back of the foolish.
ἐτοιμάζονται ἀκολάστοις μάστιγες καὶ τιμωρία ὅμοις ἀφρόνων
- 1 ¶ Twòp bweson fè ou pase moun nan betiz. Twòp gwòg fè ou pete kabouyay, fè lòbèy. Lè ou sou, ou aji tankou moun fou.
Wine makes men foolish, and strong drink makes men come to blows; and whoever comes into error through these is not wise.
ἀκόλαστον οἶνος καὶ ὕβριστικὸν μέθη πᾶς δὲ ὁ συμμειγνόμενος αὐτῇ οὐκ ἔσται σοφός
- 2 ¶ Lè yon wa ankòlè, se tankou yon lyon k'ap gwonde. Moun ki mete l' ankòlè a, se pwòp tèt li l'ap fè mal.
The wrath of a king is like the loud cry of a lion: he who makes him angry does wrong against himself.
οὐ διαφέρει ἀπειλῆ βασιλέως θυμοῦ λέοντος ὁ δὲ παροξύνων αὐτὸν ἁμαρτάνει εἰς τὴν ἑαυτοῦ ψυχὴν
- 3 ¶ Se bèl bagay lè yon moun evite diskisyon. Moun san konprann toujou ap cache kont.
It is an honour for a man to keep from fighting, but the foolish are ever at war.
δόξα ἀνδρὶ ἀποστρέφεσθαι λοιδορίας πᾶς δὲ ἄφρων τοιοῦτοις συμπλέκεται
- 4 ¶ Parese pa pare tè li lè pou l' te pare l', li di fè twò frèt. Lè rekòt rive, li pa jwenn anyen nan jaden l'.
The hater of work will not do his ploughing because of the winter; so at the time of grain-cutting he will be requesting food and will get nothing.
ὀνειδίζόμενος ὀκνηρὸς οὐκ αἰσχύνεται ὡσαύτως καὶ ὁ δανιζόμενος σίτον ἐν ἀμῆτῳ

- 5 ¶ Lide yon nonm gen nan tèt li, se tankou dlo nan yon pi byen fon. Men, yon moun lespri ka rale yo mete deyò.
The purpose in the heart of a man is like deep water, but a man of good sense will get it out.
ὕδωρ βαθὺ βουλὴ ἐν καρδίᾳ ἀνδρός ἀνὴρ δὲ φρόνιμος ἐξαντλήσει αὐτήν
- 6 ¶ Anpil moun ap mache di jan yo se moun serye. Men, ou pa fasil jwenn yon moun ou ka fè konfyans.
Most men make no secret of their kind acts: but where is a man of good faith to be seen?
μέγα ἄνθρωπος καὶ τίμιον ἀνὴρ ἐλεήμων ἄνδρα δὲ πιστὸν ἔργον εὐρεῖν
- 7 ¶ Lè yon papa se moun serye, li fè sa ki dwat. Sa bon nèt pou pitit li yo.
An upright man goes on in his righteousness: happy are his children after him!
ὁς ἀναστρέφεται ἄμωμος ἐν δικαιοσύνῃ μακαρίους τοὺς παῖδας αὐτοῦ καταλείψει
- 8 ¶ Lè yon wa chita sou fòtèy li, l'ap rann jistis, li wè sa ki mal ak sa ki byen.
A king on the seat of judging puts to flight all evil with his eyes.
ὅταν βασιλεὺς δίκαιος καθίσῃ ἐπὶ θρόνου οὐκ ἐναντιοῦται ἐν ὀφθαλμοῖς αὐτοῦ πᾶν πονηρὸν
- 9 ¶ Ki moun ki ka di: mwen lave konsyans mwen, mwen wete tout peche ki te sou li?
Who is able to say, I have made my heart clean, I am free from my sin?
τίς καυχῆσεται ἀγνὴν ἔχειν τὴν καρδίαν ἢ τίς παρρησιάζεται καθαρὸς εἶναι ἀπὸ ἁμαρτιῶν [9α] κακολογούντος πατέρα ἢ μητέρα σβεσθήσεται λαμπτήρ αἱ δὲ κόραι τῶν ὀφθαλμῶν αὐτοῦ ὄψονται σκότος [9β] μερὶς ἐπισπουδαζομένη ἐν πρώτοις ἐν τοῖς τελευταίοις οὐκ εὐλογηθήσεται [9ξ] μὴ εἴπῃς τείσομαι τὸν ἐχθρὸν ἀλλὰ ὑπόμεινον τὸν κύριον ἵνα σοι βοηθήσῃ
- 10 ¶ Seyè a pa ka sipòte moun k'ap sèvi ak de pwa de mezi.
Unequal weights and unequal measures, they are all disgusting to the Lord.
στάθμιον μέγα καὶ μικρὸν καὶ μέτρα δισσά ἀκάθαρτα ἐνώπιον κυρίου καὶ ἀμόφτερα
- 11 ¶ Yon timoun moutre ou sa l'ap soté nan sa l'ap fè. Ou ka di si l'ap serye, si l'ap bon.
Even a child may be judged by his doings, if his work is free from sin and if it is right.
καὶ ὁ ποιῶν αὐτὰ ἐν τοῖς ἐπιτηδεύμασιν αὐτοῦ συμποδισθήσεται νεανίσκος μετὰ ὀσίου καὶ εὐθεῖα ἢ ὁδὸς αὐτοῦ
- 12 ¶ Se Seyè a ki ban nou je pou nou ka wè, se li menm ki ban nou zòrèy pou nou ka tande.
The hearing ear and the seeing eye are equally the Lord's work.
οὗς ἀκούει καὶ ὀφθαλμὸς ὄρᾳ κυρίου ἔργα καὶ ἀμόφτερα
- 13 ¶ Pa renmen dòmi twòp pou ou pa vin pòv. Souke kò ou. W'a jwenn kont manje pou ou manje.
Do not be a lover of sleep, or you will become poor: keep your eyes open, and you will have bread enough.
μὴ ἀγάπα καταλαλεῖν ἵνα μὴ ἐξαρθῆς διάνοιξον τοὺς ὀφθαλμοὺς σου καὶ ἐμπλήσῃτι ἄρτων
- 23 ¶ Seyè a pa ka sipòte moun k'ap sèvi ak de pwa de mezi. Sa pa bon pou ou sèvi ak move balans.
Unequal weights are disgusting to the Lord, and false scales are not good.
βδέλυγμα κυρίῳ δισσὸν στάθμιον καὶ ζυγὸς δόλιος οὐ καλὸν ἐνώπιον αὐτοῦ
- 24 ¶ Se Seyè a ki louvri chemen devan nou. Ki jan lèzòm ka rive konprann lavi?
A man's steps are of the Lord; how then may a man have knowledge of his way?
παρὰ κυρίου εὐθύνεται τὰ διαβήματα ἀνδρὶ θνητὸς δὲ πῶς ἂν νοήσῃ τὰς ὁδοὺς αὐτοῦ
- 25 ¶ Pa prese fè Bondye pwomès. Ou ka règrèt sa pita.
It is a danger to a man to say without thought, It is holy, and, after taking his oaths, to be questioning if it is necessary to keep them.
παγίς ἀνδρὶ ταχύ τι τῶν ἰδίων ἀγιάσαι μετὰ γὰρ τὸ εὐξασθαι μετανοεῖν γίνεται
- 26 ¶ Yon wa ki gen bon konprann ap rive dekouvri tout mekan yo. L'ap san pitye lè l'ap pini yo.
A wise king puts evil-doers to flight, and makes their evil-doing come back on them.
λικμήτωρ ἀσεβῶν βασιλεὺς σοφὸς καὶ ἐπιβαλεῖ αὐτοῖς τροχόν
- 27 ¶ Se Seyè a ki ban nou konsyans nou. Se tankou yon lanp k'ap klere pou fè nou wè tou sa n'ap fè.
The Lord keeps watch over the spirit of man, searching all the deepest parts of the body.
φῶς κυρίου πνοῇ ἀνθρώπων ὃς ἐρευνᾷ ταμίεια κοιλίας

- 28 ¶ Yon wa ap rete wa si li se nèg serye, si li toujou kenbe pawòl li. L'ap toujou wa si li pa nan patipri.
Mercy and good faith keep the king safe, and the seat of his power is based on upright acts.
ἐλεημοσύνη καὶ ἀλήθεια φυλακὴ βασιλεῖ καὶ περικυκλώσουσιν ἐν δικαιοσύνη τὸν θρόνον αὐτοῦ
- 29 ¶ Se kouraj ki fè valè yon jenn gason. Men, pou granmoun, se cheve blan l' yo ki fè valè l'.
The glory of young men is their strength, and the honour of old men is their grey hairs.
κόσμος νεανίας σοφία δόξα δὲ πρεσβυτέρων πολιαί
- 30 ¶ Move esperyans ka fè nou chanje. Malè ka fè nou vin gen bon santiman.
By the wounds of the rod evil is taken away, and blows make clean the deepest parts of the body.
ὕψωπια καὶ συντρίμματα συναντᾷ κακοῖς πληγαὶ δὲ εἰς ταμίεια κοιλίας
- 1 ¶ Seyè a dirije lespri yon wa, menm jan li dirije yon kouran dlo nan kannal. Li mennen l' kote li vle.
The king's heart in the hands of the Lord is like the water streams, and by him it is turned in any direction at his pleasure.
ὡσπερ ὄρμη ὕδατος οὕτως καρδία βασιλέως ἐν χειρὶ θεοῦ οὗ ἂν θέλων νεύσῃ ἐκεῖ ἔκλινεν αὐτήν
- 2 ¶ Lèzòm mete nan lide yo tou sa y'ap fè dwat. Men, pa bliye, se Seyè a k'ap jije sa ki nan kè yo.
Every way of a man seems right to himself, but the Lord is the tester of hearts.
πᾶς ἀνὴρ φαίνεται ἑαυτῷ δίκαιος κατευθύνει δὲ καρδίας κύριος
- 3 ¶ Fè sa ki dwat. Pa nan patipri. Sa fè Seyè a plezi pi plis pase bèt ou ta touye pou li.
To do what is right and true is more pleasing to the Lord than an offering.
ποιεῖν δίκαια καὶ ἀληθεύειν ἀρεστὰ παρὰ θεῶ μᾶλλον ἢ θυσίων αἶμα
- 4 ¶ Fè awogans, gonfle lestonmak yo sou moun, se sa ase mechan yo ap chache fè. Tou sa se peche.
A high look and a heart of pride, * of the evil-doer is sin.**
μεγαλόφρων ἐφ' ὅβρει θρασυκάρδιος λαμπτήρ δὲ ἀσεβῶν ἀμαρτία
- 6 ¶ Moun k'ap mache bay manti pou fè lajan ap kouri dèyè van. Se lanmò y'ap chache.
He who gets stores of wealth by a false tongue, is going after what is only breath, and searching for death.
ὁ ἐνεργῶν θησαυρίσματα γλώσση ψευδεῖ μάταια διώκει ἐπὶ παγίδας θανάτου
- 7 ¶ Move zak mechan yo ap fè a ap fini ak yo, paske yo dereffize fè sa ki dwat devan Bondye.
By their violent acts the evil-doers will be pulled away, because they have no desire to do what is right.
ὄλεθρος ἀσεβέσιν ἐπιζενοθήσεται οὐ γὰρ βούλονται πράσσειν τὰ δίκαια
- 8 ¶ Moun k'ap fè sa ki mal ap mache sou chemen plen detou. Men, inonsan yo fè sa ki dwat.
Twisted is the way of him who is full of crime; but as for him whose heart is clean, his work is upright.
πρὸς τοὺς σκολιοὺς σκολιὰς ὁδοὺς ἀποστέλλει ὁ θεός ἀγνὰ γὰρ καὶ ὀρθὰ τὰ ἔργα αὐτοῦ
- 9 ¶ Pito ou rete pou kont ou nan yon kwen galata pase pou ou rete nan kay ak yon fanm ki toujou ap chache kont.
It is better to be living in an angle of the house-top, than with a bitter-tongued woman in a wide house.
κρεῖσσον οἰκεῖν ἐπὶ γωνίας ὑπαίθρου ἢ ἐν κεκοιναμένοις μετὰ ἀδικίας καὶ ἐν οἴκῳ κοινῷ
- 10 ¶ Mechan toujou anvli fè sa ki mal. Yo pa gen pitye pou pesonn.
The desire of the evil-doer is fixed on evil: he has no kind feeling for his neighbour.
ψυχὴ ἀσεβοῦς οὐκ ἐλεηθήσεται ὑπ' οὐδενὸς τῶν ἀνθρώπων
- 11 ¶ Lè yo pini yon moun ki renmen pase lòt nan betiz, se yon leson pou moun ki pa gen lespri. Men, moun ki gen bon konprann, lè yo pale avè l', li vin gen plis konesans.
When the man of pride undergoes punishment, the simple man gets wisdom; and by watching the wise he gets knowledge.
ζημιουμένου ἀκολάστου πανουργότερος γίνεται ὁ ἄκακος συνίων δὲ σοφὸς δέξεται γνῶσιν
- 12 ¶ Bondye pa nan patipri, li konnen sa k'ap pase anndan kay mechan yo. Li fè malè tonbe sou yo.
The Upright One, looking on the house of the evil-doer, lets sinners be overturned to their destruction.
συνίει δίκαιος καρδίας ἀσεβῶν καὶ φανλίζει ἀσεβεῖς ἐν κακοῖς

- 13 ¶ Si ou fèmen zòrèy ou pou ou pa tande pòn k'ap mande ou lacharite, konsa tou pesonn p'ap tande ou lè w'a mande sekou.
He whose ears are stopped at the cry of the poor, will himself get no answer to his cry for help.
 ὅς φράσσει τὰ ὦτα τοῦ μὴ ἐπακοῦσαι ἀσθενοῦς καὶ αὐτὸς ἐπικαλέσεται καὶ οὐκ ἔσται ὁ εἰσακούων
- 14 ¶ Lè yon moun fache sou ou, si ou ba li yon kado an kachèt, w'a fè l' vin frèt. Wi, yon kado glise nan pòch li ap kase fe l'.
By a secret offering wrath is turned away, and the heat of angry feelings by money in the folds of the robe.
 δόσις λάθριος ἀνατρέπει ὀργὰς δώρων δὲ ὁ φειδόμενος θυμὸν ἐγείρει ἰσχυρόν
- 15 ¶ Lè yo rann jistis san patipri, moun ki mache dwat yo gen kè kontan. Men, mechan yo gen kè kase.
It is a joy to the good man to do right, but it is destruction to the workers of evil.
 εὐφροσύνη δικαίων ποιεῖν κρίμα ὅσιος δὲ ἀκάθαρτος παρὰ κακούργοις
- 16 ¶ Lè yon moun pèdi chemen l' pou l' aji tankou moun fou, se lanmò k'ap fè li siyon.
The wanderer from the way of knowledge will have his resting-place among the shades.
 ἀνὴρ πλανώμενος ἐξ ὁδοῦ δικαιοσύνης ἐν συναγωγῇ γιγάντων ἀναπαύσεται
- 17 ¶ Lè ou renmen plezi, w'ap toujou pòn. Lè ou renmen bon bweson ak bon manje, ou p'ap janm gen lajan.
The lover of pleasure will be a poor man: the lover of wine and oil will not get wealth.
 ἀνὴρ ἐνδεῆς ἀγαπᾷ εὐφροσύνην φιλῶν οἶνον καὶ ἔλαιον εἰς πλοῦτον
- 18 ¶ Lè pou malè ta tonbe sou moun ki mache dwat yo, se sou mechan yo li tonbe.
The evil-doer will be given as a price for the life of the good man, and the worker of deceit in the place of the upright.
 περικάθαρμα δὲ δικαίου ἄνομος
- 19 ¶ Pito ou viv pou kont ou nan yon dezè pase pou ou viv nan kay ak yon fanm ki tout tan ap chache kont, ki tout tan ap plenyen.
It is better to be living in a waste land, than with a bitter-tongued and angry woman.
 κρεῖσσον οἰκεῖν ἐν γῆ ἐρήμῳ ἢ μετὰ γυναικὸς μαχίμου καὶ γλωσσώδους καὶ ὀργίλου
- 20 ¶ Moun ki gen konprann ap gen gwo richès ak kantite bon manje lakay yo. Men, moun sòt gaspiye tout lajan yo.
There is a store of great value in the house of the wise, but it is wasted by the foolish man.
 θησαυρὸς ἐπιθυμητὸς ἀναπαύσεται ἐπὶ στόματος σοφοῦ ἄφρονες δὲ ἄνδρες καταπίονται αὐτόν
- 21 ¶ Lè yon moun pa fè lenjistis, lè li gen bon kè, l'ap viv lontan. Tout zafè l' ap mache byen, y'ap respekte l'.
He who goes after righteousness and mercy will get life, righteousness, and honour.
 ὁδὸς δικαιοσύνης καὶ ἐλεημοσύνης εὐρήσει ζῶην καὶ δόξαν
- 22 ¶ Yon nonm lespri ka pran yon lavil kote ki gen anpil grannèg. L'ap kraze fòs ki t'ap fè yo pa pè anyen an.
A wise man goes up into the town of the strong ones, and overcomes its strength in which they put their faith.
 πόλεις ὀχυρὰς ἐπέβη σοφὸς καὶ καθεῖλεν τὸ ὀχύρωμα ἐφ' ᾧ ἐπεποιθισαν οἱ ἀσεβεῖς
- 23 ¶ Veye bouch ou ak lang ou, ou p'ap nan pwoblèm.
He who keeps watch over his mouth and his tongue keeps his soul from troubles.
 ὅς φυλάσσει τὸ στόμα αὐτοῦ καὶ τὴν γλῶσσαν διατηρεῖ ἐκ θλίψεως τὴν ψυχὴν αὐτοῦ
- 24 ¶ Moun k'ap pase Bondye nan betiz, se moun ki radi, se moun ki awogan. Yo pa gen konsiderasyon pou pesonn.
The man of pride, lifted up in soul, is named high-hearted; he is acting in an outburst of pride.
 θρασὺς καὶ αὐθάδης καὶ ἀλαζὼν λοιμὸς καλεῖται ὃς δὲ μνησικακεῖ παράνομος
- 25 ¶ Parese pa anvì leve ni lou ni lejè. Se sa k'ap touye l' la tou.
The desire of the hater of work is death to him, for his hands will do no work.
 ἐπιθυμία ὀκνηρὸν ἀποκτείνουσιν οὐ γὰρ προαιροῦνται αἱ χεῖρες αὐτοῦ ποιεῖν τι
- 26 ¶ Tout lajounen l'ap kalkile sou sa l' ta renmen genyen. Men, moun ki mache dwat yo gen pou bay, y'ap bay san gad dèyè.
All the day the sinner goes after his desire: but the upright man gives freely, keeping nothing back.
 ἀσεβῆς ἐπιθυμεῖ ὅλην τὴν ἡμέραν ἐπιθυμίας κακὰς ὁ δὲ δίκαιος ἐλεᾷ καὶ οἰκτῖρει ἀφειδῶς

- 27 ¶ Seyè a pa ka sipòte lè mechan yo ap ofri bèt pou touye pou li. Sa pi mal toujou lè yo ofri bèt pou touye ba li avèk lide mechanste dèyè tèt yo.
The offering of evil-doers is disgusting; how much more when they give it with an evil purpose!
θυσία ἄσεβῶν βδέλυγμα κυρίῳ καὶ γὰρ παρανόμως προσφέρουσιν αὐτάς
- 28 ¶ Temwen k'ap bay manti gen pou l' mouri. Men, yo p'ap koupe pawòl nan bouch moun ki peze sa l'ap di.
A false witness will be cut off, ...
μάρτυς ψευδῆς ἀπολείται ἀνὴρ δὲ ὑπήκοος φυλασσόμενος λαλήσει
- 29 ¶ Mechan toujou pran pòz radi l'. Men, moun ki mache dwat la konnen sa l'ap fè.
The evil-doer makes his face hard, but as for the upright, he gives thought to his way.
ἀσεβῆς ἀνὴρ ἀναιδῶς ὑφίσταται προσώπῳ ὃ δὲ εὐθῆς αὐτὸς συνίει τὰς ὁδοὺς αὐτοῦ
- 30 ¶ Devan Seyè a pa gen ni moun konnen, ni moun lespri, ni moun ki gen bon konprann.
Wisdom and knowledge and wise suggestions are of no use against the Lord.
οὐκ ἔστιν σοφία οὐκ ἔστιν ἀνδρεία οὐκ ἔστιν βουλή πρὸς τὸν ἄσεβῆ
- 31 Moun pare chwal pou y' al fè lagè, men se Seyè a k'ap deside kilès k'ap genyen batay la.
The horse is made ready for the day of war, but power to overcome is from the Lord.
ἵππος ἐτοιμάζεται εἰς ἡμέραν πολέμου παρὰ δὲ κυρίου ἡ βοήθεια
- 1 ¶ Pito yo nonmen non ou an byen pase pou ou gen anpil richès. Pito moun gen anpil konsiderasyon pou ou pase pou ou gen anpil lajan ak anpil lò.
A good name is more to be desired than great wealth, and to be respected is better than silver and gold.
αἰρετώτερον ὄνομα καλὸν ἢ πλοῦτος πολὺς ὑπὲρ δὲ ἀργύριον καὶ χρυσίον χάρις ἀγαθῆ
- 2 ¶ Pa gen diferans ant moun rich ak moun pòn, paske tou de se kreyati Bondye yo ye.
The man of wealth and the poor man come face to face: the Lord is the maker of them all.
πλούσιος καὶ πτωχὸς συνήντησαν ἀλλήλοις ἀμφοτέρους δὲ ὁ κύριος ἐποίησεν
- 3 ¶ Moun ki gen konprann, lè li wè malè ap vin sou li, li wete kò l'. Men, moun sòt pote lestonmak li bay, epi se li ki peye sa.
The sharp man sees the evil and takes cover: the simple go straight on and get into trouble.
πανούργος ἰδὼν πονηρὸν τιμωρούμενον κραταιῶς αὐτὸς παιδεύεται οἱ δὲ ἄφρονες παρελθόντες ἐζημιώθησαν
- 4 ¶ Soumèt ou devan Bondye, gen krentif pou li: W'a gen richès, y'a nonmen non ou, w'a viv lontan.
The reward of a gentle spirit and the fear of the Lord is wealth and honour and life.
γενεὰ σοφίας φόβος κυρίου καὶ πλοῦτος καὶ δόξα καὶ ζωὴ
- 5 ¶ Moun ki mache kwochi jwenn pikan ak pèlen sou wout yo. Si ou renmen lavi, pa fè menm wout ak yo.
Thorns and nets are in the way of the twisted: he who keeps watch over his soul will be far from them.
τρίβολοι καὶ παγίδες ἐν ὁδοῖς σκολαιῖς ὃ δὲ φυλάσσωσιν τὴν ἑαυτοῦ ψυχὴν ἀφέξεται αὐτῶν
- 7 ¶ Moun rich ap donminen sou moun pòn. Lè ou prete lajan nan men yon moun, ou tounen timoun devan pòt li.
The man of wealth has rule over the poor, and he who gets into debt is a servant to his creditor.
πλούσιοι πτωχῶν ἄρξουσιν καὶ οἰκέται ἰδίοις δεσπότης δανιοῦσιν
- 8 ¶ Lè ou simen lenjistis, ou rekòlte malè. Ou rete konsa sak te fè ou gen gwo kòlèt la disparèt.
By planting the seed of evil a man will get in the grain of sorrow, and the rod of his wrath will be broken.
ὃ σπειρῶν φαῦλα θερίσει κακὰ πληγὴν δὲ ἔργων αὐτοῦ συντελέσει [8a] ἄνδρα ἱλαρὸν καὶ δότιν εὐλογεῖ ὁ θεὸς ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει
- 9 ¶ Bondye beni moun ki gen bon kè, paske lè moun ki gen bon kè wè yon pòn, yo separe sa yo genyen an avè l'.
He who is kind will have a blessing, for he gives of his bread to the poor.
ὃ ἐλεῶν πτωχὸν αὐτὸς διατραφήσεται τῶν γὰρ ἑαυτοῦ ἄρτων ἔδωκεν τῷ πτωχῷ [9a] νίκην καὶ τιμὴν περιποιεῖται ὃ δῶρα δούς τὴν μέντοι ψυχὴν ἀφαιρεῖται τῶν κεκτημένων
- 10 ¶ Mete moun k'ap pase lòt moun nan betiz la deyò, lamennm tout kont, tout joure ap sispann.
Send away the man of pride, and argument will go out; truly fighting and shame will come to an end.
ἐκβαλε ἐκ συνεδρίου λοιμὸν καὶ συνεξελεύσεται αὐτῷ νεῖκος ὅταν γὰρ καθίσῃ ἐν συνεδρίῳ πάντας ἀτιμάζει

- 11 ¶ Moun ki pa gen move lide dèyè tèt yo epi ki gen bon pawòl nan bouch yo ap gen wa a pou zanmi yo. Men, Bondye renmen moun ki sensè.
He whose heart is clean is dear to the Lord; for the grace of his lips the king will be his friend.
ἀγαπᾷ κύριος ὁσίας καρδίας δεκτοὶ δὲ αὐτῷ πάντες ἄωμοι χεῖλεσιν ποιμαίνει βασιλεὺς
- 12 ¶ Seyè a pwoteje moun k'ap di verite. Men, li fè moun k'ap bay manti yo wont.
The eyes of the Lord keep knowledge, but by him the acts of the false man will be overturned.
οἱ δὲ ὀφθαλμοὶ κυρίου διατηροῦσιν αἴσθησιν φαυλίζει δὲ λόγους παράνομος
- 13 ¶ Parese rete chita lakay li, li di si li soti bèt nan bwa va manje l' nan lari a.
The hater of work says, There is a lion outside: I will be put to death in the streets.
προφασίζεται καὶ λέγει ὀκνηρὸς λέων ἐν ταῖς ὁδοῖς ἐν δὲ ταῖς πλατείαις φονευταί
- 14 ¶ Pawòl fanm adiltè se gwo pèlen. Lè Seyè a move sou yon moun, moun lan ap pran nan pèlen sa a.
The mouth of strange women is a deep hole: he with whom the Lord is angry will go down into it.
βόθρος βαθὺς στόμα παρανόμου ὁ δὲ μισηθεὶς ὑπὸ κυρίου ἐμπεσεῖται εἰς αὐτόν [14a] εἰσὶν ὁδοὶ κακαὶ ἐνώπιον ἀνδρός καὶ οὐκ ἀγαπᾷ τοῦ ἀποστρέψαι ἀπ' αὐτῶν ἀποστρέφειν δὲ δεῖ ἀπὸ ὁδοῦ σκολιᾶς καὶ κακῆς
- 15 ¶ Timoun toujou ap fè move bagay. Men, fwèt ap fè yo pa rekonmanse ankò.
Foolish ways are deep-seated in the heart of a child, but the rod of punishment will send them far from him.
ἄνοια ἐξήπται καρδίας νέου ῥάβδος δὲ καὶ παιδεία μακρὰν ἀπ' αὐτοῦ
- 16 ¶ Lè w'ap peze yon pòn malere se lespri l' w'ap louvri. Lè w'ap fè moun rich kado, se pòn w'ap fè l' pòn.
He who is cruel to the poor for the purpose of increasing his profit, and he who gives to the man of wealth, will only come to be in need.
ὁ συκοφαντῶν πένητα πολλὰ ποιεῖ τὰ ἑαυτοῦ δίδωσιν δὲ πλουσίῳ ἐπ' ἑλάσσονι
- 17 ¶ Louvri zòrèy ou, koute pawòl moun ki gen bon konprann yo. Chache konprann sa m'ap moutre ou la a.
Let your ear be bent down for hearing my words, and let your heart give thought to knowledge.
λόγοις σοφῶν παράβαλλε σὸν οὖς καὶ ἄκουε ἐμὸν λόγον τὴν δὲ σὴν καρδίαν ἐπίστησον ἵνα γνῶς ὅτι καλοὶ εἰσιν
- 18 L'a bon pou ou toujou kenbe yo nan kè ou, pou yo ka toujou anba lang ou.
For it is a delight to keep them in your heart, to have them ready on your lips.
καὶ ἐὰν ἐμβάλῃς αὐτοὺς εἰς τὴν καρδίαν σου εὐφρανοῦσιν σε ἅμα ἐπὶ σοῖς χεῖλεσιν
- 19 Koulye a, mwen pral moutre ou tout pawòl sa yo, ou menm tou, pou ou ka mete konfyans ou nan Seyè a.
So that your faith may be in the Lord, I have made them clear to you this day, even to you.
ἵνα σου γένηται ἐπὶ κύριον ἢ ἐλπίς καὶ γνωρίση σοι τὴν ὁδὸν αὐτοῦ
- 20 Depi lontan, mwen te ekri bon pawòl sa yo pou ou. W'a jwenn anpil bon konsèy ak konesans ladan yo.
Have I not put in writing for you thirty sayings, with wise suggestions and knowledge,
καὶ σὺ δὲ ἀπόγραψαι αὐτὰ σεαυτῷ τρισσῶς εἰς βουλήν καὶ γνῶσιν ἐπὶ τὸ πλάτος τῆς καρδίας σου
- 21 Y'a fè ou konnen verite a jan li ye a. Konsa, w'a pote bon repons bay moun ki te voye ou la. Men yo:
To make you see how certain are true words, so that you may give a true answer to those who put questions to you?
διδάσκω σὺν σε ἀληθῆ λόγον καὶ γνῶσιν ἀγαθὴν ὑπακοῦειν τοῦ ἀποκρίνεσθαι λόγους ἀληθείας τοῖς προβαλλομένοις σοι
- 22 ¶ Pa pran ti sa pòn la genyen an paske se pòn li ye. Pa pwofite sou ti malere yo nan tribinal.
Do not take away the property of the poor man because he is poor, or be cruel to the crushed ones when they come before the judge:
μὴ ἀποβιάζω πένητα πτωχὸς γὰρ ἐστὶν καὶ μὴ ἀτιμᾶσης ἀσθενῆ ἐν πύλαις
- 23 Se Seyè a ki va plede kòz yo pou yo. L'a touye moun ki vòlò malere sa yo.
For the Lord will give support to their cause, and take the life of those who take their goods.
ὁ γὰρ κύριος κρινεῖ αὐτοῦ τὴν κρίσιν καὶ ῥύση σὴν ἄσυλον ψυχὴν
- 24 ¶ Pa fè zanmi ak moun ki ankòlè fasil. Pa mache ak moun ki gen san wo.
Do not be friends with a man who is given to wrath; do not go in the company of an angry man:
μὴ ἴσθι ἑταῖρος ἀνδρὶ θυμῶδε φιλῶ δὲ ὀργίλῳ μὴ συναλιζοῦ

- 25 W'a pran move mès yo. W'a rale malè sou ou.
For fear of learning his ways and making a net ready for your soul.
μήποτε μάθης τῶν ὁδῶν αὐτοῦ καὶ λάβῃς βρόχους τῆ σῆ ψυχῆ
- 26 ¶ Pa pwomèt pou ou reskonsab dèt you lòt moun fè.
Be not one of those who give their hands in an agreement, or of those who make themselves responsible for debts:
μὴ δίδου σεαυτὸν εἰς ἐγγύην αἰσχυρόμενος πρόσωπον
- 27 Si ou pa ka peye, y'a sezi ata kabann anba do ou.
If you have nothing with which to make payment, he will take away your bed from under you.
ἐὰν γὰρ μὴ ἔχῃς πόθεν ἀποτείσης λήμψονται τὸ στρώμα τὸ ὑπὸ τὰς πλευράς σου
- 28 ¶ Pa janm deplase bòn tè kote granmoun lontan te mete yo.
Let not the old landmark be moved which your fathers have put in place.
μὴ μέταιρε ὄρια αἰῶνια ἃ ἔθεντο οἱ πατέρες σου
- 29 ¶ Moutre m' you nonm ki gen ladrès nan sa l'ap fè. Se moun konsa k'ap rive travay ak chèf. Li pa pral travay ak moun ki pa anyen.
Have you seen a man who is expert in his business? he will take his place before kings; his place will not be among low persons.
ὀρατικὸν ἄνδρα καὶ ὄξυν ἐν τοῖς ἔργοις αὐτοῦ βασιλεῦσι δεῖ παρεστάναι καὶ μὴ παρεστάναι ἀνδράσι νοθροῖς
- 1 ¶ Lè chèf envite ou manje sou menm tab ak li, pa janm bliye ki moun li ye.
When you take your seat at the feast with a ruler, give thought with care to what is before you;
ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυναστῶν νοητῶς νόει τὰ παρατιθέμενά σοι
- 2 Si ou se you moun ki gen bon lapeti, kontwole bouch ou.
And put a knife to your throat, if you have a strong desire for food.
καὶ ἐπιβάλλε τὴν χειρὰ σου εἰδὼς ὅτι τοιαῦτὰ σε δεῖ παρασκευάσαι
- 3 Pa pote lanvi sou bon ti manje l'ap ofri ou yo. Se ka you pèlen li tann pou ou.
Have no desire for his delicate food, for it is the bread of deceit.
εἰ δὲ ἀπληστότερος εἶ μὴ ἐπιθύμει τῶν ἐδεσμάτων αὐτοῦ ταῦτα γὰρ ἔχεται ζωῆς ψευδοῦς
- 4 ¶ Pa touye tèt ou ap kouri dèyè lajan pou ou vin rich. Wete lide ou sou sa.
Take no care to get wealth; let there be an end to your desire for money.
μὴ παρεκτείνου πένης ὦν πλουσίῳ τῆ δὲ σῆ ἐννοία ἀπόσχου
- 5 Paske, anvan ou bat je ou, li gen tan disparèt. Ou ta di lajan gen zèl. Li rete konsa, li vole, li ale.
Are your eyes lifted up to it? it is gone: for wealth takes to itself wings, like an eagle in flight up to heaven.
ἐὰν ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτὸν οὐδαμοῦ φανεῖται κατεσκευάσαι γὰρ αὐτῷ πτέρυγες ὡσπερ ἀετοῦ καὶ ὑποστρέφει εἰς τὸν οἶκον τοῦ προεστηκότος αὐτοῦ
- 6 ¶ Pa chita pou ou manje sou menm tab ak moun ki tikoulout. Pa pote lanvi sou manje l'ap ofri ou.
Do not take the food of him who has an evil eye, or have any desire for his delicate meat:
μὴ συνδέιπνει ἀνδρὶ βασκάνῳ μηδὲ ἐπιθύμει τῶν βρωμάτων αὐτοῦ
- 7 Li chich ata ak tèt pa li, ale wè avè ou. L'ap di ou: Manje non, monchè! Bwè non! Men se pa ak tout kè li l'ap di ou sa.
For as the thoughts of his heart are, so is he: Take food and drink, he says to you; but his heart is not with you.
ὄν τρόπον γὰρ εἰ τις καταπίοι τρίχα οὕτως ἐσθίει καὶ πίνει
- 8 W'a vonmi tou sa ou te manje a. Tout bèl pawòl ou te di l' yo p'ap sèvi ou anyen.
The food which you have taken will come up again, and your pleasing words will be wasted.
μηδὲ πρὸς σὲ εἰσαγάγῃς αὐτὸν καὶ φάγῃς τὸν ψωμόν σου μετ' αὐτοῦ ἐξεμέσει γὰρ αὐτὸν καὶ λυμανεῖται τοὺς λόγους σου τοὺς καλοὺς
- 9 ¶ Pa chache fè you moun san konprann konprann anyen. Li p'ap tande anyen nan sa w'ap di l' la. Lèfini, l'ap meprize ou met sou li.
Say nothing in the hearing of a foolish man, for he will put no value on the wisdom of your words.
εἰς ὅτα ἄφρονος μηδὲν λέγε μήποτε μυκτηρίση τοὺς συνετοὺς λόγους σου

- 10 ¶ Pa janm deplase bòn tè kote yo te ye depi lontan an. Pa antre sou jaden ki pou timoun san papa.
Do not let the landmark of the widow be moved, and do not go into the fields of those who have no father;
μη μεταθῆς ὄρια αἰώνια εἰς δὲ κτῆμα ὀρφανῶν μὴ εἰσέλθῃς
- 11 Se Bondye k'ap defann yo, li gen anpil pouvwa. L'a plede kòz yo kont ou.
For their saviour is strong, and he will take up their cause against you.
ὁ γὰρ λυτροῦμενος αὐτοὺς κύριος κραταιός ἐστιν καὶ κρινεῖ τὴν κρίσιν αὐτῶν μετὰ σοῦ
- 12 ¶ Mete tèt ou an plas lè y'ap moutre ou kichòy. Louvri zòrèy ou lè yon moun ki gen konesans ap pale.
Give your heart to teaching, and your ears to the words of knowledge.
δὸς εἰς παιδείαν τὴν καρδίαν σου τὰ δὲ ὄτᾶ σου ἐτοίμασον λόγοις αἰσθήσεως
- 13 Ou pa bezwen pè bat yon timoun. Yon bèl kal, sa p'ap touye l'.
Do not keep back training from the child: for even if you give him blows with the rod, it will not be death to him.
μη ἀπόσχῃ νήπιον παιδεύειν ὅτι ἐὰν πατάξῃς αὐτὸν ῥάβδῳ οὐ μὴ ἀποθάνῃ
- 14 Okontrè, si ou bat li, w'a sove nanm li pou l' pa mouri.
Give him blows with the rod, and keep his soul safe from the underworld.
σὺ μὲν γὰρ πατάξεις αὐτὸν ῥάβδῳ τὴν δὲ ψυχὴν αὐτοῦ ἐκ θανάτου ῥύσῃ
- 15 Pitit mwen, si ou gen bon konprann, mwen p'ap manke kontan.
My son, if your heart becomes wise, I, even I, will be glad in heart;
υἱέ ἐὰν σοφὴ γένηταί σου ἡ καρδία εὐφρανεῖς καὶ τὴν ἐμὴν καρδίαν
- 16 M'a kontan anpil lè m'a tande bon pawòl k'ap soti nan bouch ou.
And my thoughts in me will be full of joy when your lips say right things.
καὶ ἐνδιατρίψει λόγοις τὰ σὰ χεῖλη πρὸς τὰ ἐμὰ χεῖλη ἐὰν ὀρθὰ ὦσιν
- 17 ¶ Pa pote lanvi sou moun k'ap fè sa ki mal. Nan tou sa w'ap fè, toujou gen krentif pou Bondye.
Have no envy of sinners in your heart, but keep in the fear of the Lord all through the day;
μη ζηλώτω ἡ καρδία σου ἀμαρτωλοῦς ἀλλὰ ἐν φόβῳ κυρίου ἴσθι ὅλην τὴν ἡμέραν
- 18 Paske gen denmen. Se pa pou gremesi w'ap tann sa w'ap tann lan.
For without doubt there is a future, and your hope will not be cut off.
ἐὰν γὰρ τηρήσῃς αὐτὰ ἔσται σοι ἔκγονα ἡ δὲ ἐλπίς σου οὐκ ἀποστήσεται
- 19 ¶ Louvri zòrèy ou, gason mwen, pou ou ka gen bon konprann, pou ou ka mache dwat. Kalkile byen kote w'ap mete pye ou, pou ou ka mache dwat.
Give ear, my son, and be wise, guiding your heart in the right way.
ἄκουε υἱέ καὶ σοφὸς γίνου καὶ κατεύθυνε ἐννοίας σῆς καρδίας
- 20 Pa fè zanmi avèk moun k'ap bwè twòp, ak moun k'ap fè safte.
Do not be among those who give themselves to wine-drinking, or among those who make themselves full with meat:
μη ἴσθι οἰνοπότης μηδὲ ἐκτείνου συμβολαῖς κρεῶν τε ἀγορασμοῖς
- 21 Paske moun k'ap fè metye bwè ak moun ki afre ap vin pòv. Si ou pase tout tan ou ap dòmi, talè konsa w'ap mache yon men devan yon men deyè.
For those who take delight in drink and feasting will come to be in need; and through love of sleep a man will be poorly clothed.
πᾶς γὰρ μέθυσος καὶ πορνοκόπος πτωχεύσει καὶ ἐνδύσεται διερρηγμένα καὶ ῥακώδη πᾶς ὑπνώδης
- 22 Pitit mwen, koute papa ou ki fè ou. Pa meprize manman ou lè li fin granmoun.
Give ear to your father whose child you are, and do not keep honour from your mother when she is old.
ἄκουε υἱέ πατρὸς τοῦ γεννήσαντός σε καὶ μὴ καταφρόνει ὅτι γεγήρακέν σου ἡ μήτηρ
- 24 Papa ki gen yon pitit k'ap mache dwat ap toujou kontan. Manman ki fè yon pitit ki gen bon konprann ap toujou gen kè kontan.
The father of the upright man will be glad, and he who has a wise child will have joy because of him.
καλῶς ἐκτρέφει πατήρ δίκαιος ἐπὶ δὲ υἱῷ σοφῷ εὐφραίνεται ἡ ψυχὴ αὐτοῦ

- 25 Fè kè papa ou ak manman ou kontan. Fè kè manman ki fè ou la kontan.
Let your father and your mother be glad, let her who gave you birth have joy.
 εὐφραινέσθω ὁ πατήρ καὶ ἡ μήτηρ ἐπὶ σοὶ καὶ χαίρετω ἡ τεκοῦσά σε
- 26 Pitit mwen, louvri zòrèy ou pou tande sa m'ap di ou. Louvri je ou byen pou ou wè jan m'ap viv.
My son, give me your heart, and let your eyes take delight in my ways.
 δὸς μοι υἱέ σὴν καρδίαν οἱ δὲ σοὶ ὀφθαλμοὶ ἐμὰς ὁδοὺς τηρεῖτωσαν
- 27 Fanm jennès se tankou yon twou pèlen, fanm adiltè se tankou yon pi jis jis.
For a loose woman is a deep hollow, and a strange woman is a narrow water-hole.
 πίθος γὰρ τετρημένος ἐστὶν ἀλλότριος οἶκος καὶ φρέαρ στενὸν ἀλλότριον
- 28 Tankou vòlò, y'ap pare pèlen pou ou. Yo fè anpil gason pèdi tèt yo.
Yes, she is waiting secretly like a beast for its food, and deceit by her is increased among men.
 οὗτος γὰρ συντόμως ἀπολείται καὶ πᾶς παράνομος ἀναλωθήσεται
- 29 ¶ Ki moun ki nan tèt chaje, ki nan lapenn? Ki moun ki toujou nan kont, ki tou tan ap plenyen? Ki moun k'ap pran kou san rezon, ki gen je yo tou wouj?
Who says, Oh! who says, Ah! who has violent arguments, who has grief, who has wounds without cause, whose eyes are dark?
 τίνοι οὐαὶ τίνοι θόρυβος τίνοι κρίσις τίνοι ἀηδία καὶ λέσχει τίνοι συντρίμματα διὰ κενῆς τίνος πέλειοι οἱ ὀφθαλμοὶ
- 30 Se moun k'ap bwè twòp gwòg, moun k'ap kouri deyè tranpe.
Those who are seated late over the wine: those who go looking for mixed wine.
 οὐ τῶν ἐγγυρόντων ἐν οἴνοις οὐ τῶν ἰχνεύόντων ποῦ πότοι γίνονται
- 31 Pa kite bweson pran nanm ou, ou te mèt wè jan li bèl, jan li klè nan vè a. Lè ou bwè l', li desann dous nan gòj ou.
Keep your eyes from looking on the wine when it is red, when its colour is bright in the cup, when it goes smoothly down:
 μὴ μεθύσκεσθε οἶνον ἀλλὰ ὀμιλεῖτε ἀνθρώποις δικαίοις καὶ ὀμιλεῖτε ἐν περιπάτοις ἐὰν γὰρ εἰς τὰς φιάλας καὶ τὰ ποτήρια δῶς τοὺς ὀφθαλμούς σου ὕστερον περιπατήσεις γυμνότερος ὑπέρου
- 32 Men, pita ou santi se tankou yon move sèpan ki mòde ou, yon sèpan aspik ki pike ou.
In the end, its bite is like that of a snake, its wound like the wound of a poison-snake.
 τὸ δὲ ἔσχατον ὥσπερ ὑπὸ ὄφεως πεπληγὸς ἐκτείνεται καὶ ὥσπερ ὑπὸ κέραστου διαχεῖται αὐτῷ ὁ ἰός
- 33 W'ap wè tout bagay ap vire devan je ou, w'ap depale.
Your eyes will see strange things, and you will say twisted things.
 οἱ ὀφθαλμοὶ σου ὅταν ἴδωσιν ἀλλοτρίαν τὸ στόμα σου τότε λαλήσει σκολιά
- 34 W'ap santi tankou si ou te sou lanmè: w'ap tankou si ou te sou tèt yon ma batiman.
Yes, you will be like him who takes his rest on the sea, or on the top of a sail-support.
 καὶ κατακείσῃ ὥσπερ ἐν καρδίᾳ θαλάσσης καὶ ὥσπερ κυβερνήτης ἐν πολλῷ κλύδωνι
- 35 Lè sa a w'a di: Gen lè yo bat mwen, mwen pa santi sa. Gen lè yo te ban m' kou, mwen pa konn sa. Kilè m'a leve la a? Mwen ta pran yon ti kou ankò.
They have overcome me, you will say, and I have no pain; they gave me blows without my feeling them: when will I be awake from my wine? I will go after it again.
 ἔρεις δὲ τύπουσίν με καὶ οὐκ ἐπόνεσα καὶ ἐνέπαιζάν μοι ἐγὼ δὲ οὐκ ἤδην πότε ὄρθρος ἐστὶ ἵνα ἔλθὼν ζητήσω μεθ' ὧν συνελεύσομαι
- 1 ¶ Pa anvye sò mechan yo. Pa chache fè zanmi ak yo.
Have no envy for evil men, or any desire to be with them:
 υἱέ μὴ ζηλώσης κακοῦς ἀνδρας μηδὲ ἐπιθυμήσης εἶναι μετ' αὐτῶν
- 2 Yon sèl bagay ki nan tèt yo, se fè mechanste. Yon sèl pawòl ki nan bouch yo, se fè moun mal.
For the purposes of their hearts are destruction, and their lips are talking of trouble.
 ψεύδη γὰρ μελετᾷ ἡ καρδία αὐτῶν καὶ πόνους τὰ χεῖλη αὐτῶν λαλεῖ
- 3 ¶ Bon konprann ap fè kay ou kanpe. Bon konnesans ap fè l' kanpe fèm.
The building of a house is by wisdom, and by reason it is made strong:
 μετὰ σοφίας οἰκοδομεῖται οἶκος καὶ μετὰ συνέσεως ἀνορθοῦται

- 4 Kote ki gen konesans, pyès kay yo plen ak bon bagay ki koute chè.
And by knowledge its rooms are full of all dear and pleasing things.
μετὰ αἰσθήσεως ἐμπίμπλαται ταμίεια ἐκ παντὸς πλοῦτου τιμίου καὶ καλοῦ
- 5 Pito ou gen bon konprann pase ou gen fòs. Wi, moun ki gen konesans vo plis pase moun ki gwonè.
A wise man is strong; and a man of knowledge makes strength greater.
κρείσσω σοφὸς ἰσχυροῦ καὶ ἀνὴρ φρόνησιν ἔχων γεωργίου μεγάλου
- 6 Paske, se pou ou ranje plan ou anvan ou antre nan batay. Plis ou gen moun k'ap ba ou konsèy, plis ou gen chans pou ou genyen batay la.
For by wise guiding you will overcome in war: and in a number of wise guides there is salvation.
μετὰ κυβερνήσεως γίνεται πόλεμος βοήθεια δὲ μετὰ καρδίας βουλευτικῆς
- 7 ¶ Pawòl moun konprann twò wo pou moun san konprann. Yo pa gen anyen pou yo di kote koze serye ap pale.
Wisdom is outside the power of the foolish: he keeps his mouth shut in the public place.
σοφία καὶ ἐννοια ἀγαθὴ ἐν πύλαις σοφῶν σοφοὶ οὐκ ἐκκλίνουσιν ἐκ στόματος κυρίου
- 8 Lè yon moun tout tan ap kalkile jan pou l' fè sa ki mal, y'ap rele l' malveyan.
He whose purposes are bad will be named a man of evil designs.
ἀλλὰ λογίζονται ἐν συνεδρίοις ἀπαιδεύτοις συναντᾷ θάνατος
- 9 Tou sa moun san konprann gen lide fè, se fè sa ki mal. Konsa tou, moun pa vle wè moun k'ap plede pase moun nan betiz.
The purpose of the foolish is sin: and the hater of authority is disgusting to others.
ἀποθηήσκει δὲ ἄφρων ἐν ἀμαρτίαις ἀκαθαρσία δὲ ἀνδρὶ λοιμῶ ἐμολυνθήσεται
- 10 ¶ Si jou malè ou pa gen kouraj pou kenbe, ou pa t' janm gen fòs vre.
If you give way in the day of trouble, your strength is small.
ἐν ἡμέρᾳ κακῆ καὶ ἐν ἡμέρᾳ θλίψεως ἕως ἂν ἐκλίπη
- 11 ¶ Delivre moun y'ap trennen pou y' al touye. Sove moun y'ap bourade pou y' al egzekite.
Be the saviour of those who are given up to death, and do not keep back help from those who are slipping to destruction.
ῥῦσαι ἀγομένους εἰς θάνατον καὶ ἐκπρίου κτεινομένους μὴ φείση
- 12 Si ou pran ròz ou pa t' konn sa, chonje Bondye. Li menm k'ap jije sa ki nan kè moun, l'ap wè sa. Li menm k'ap veye tou sa w'ap fè, l'ap konn sa. L'ap fè tout moun peye pou sa yo fè.
If you say, See, we had no knowledge of this: does not the tester of hearts give thought to it? and he who keeps your soul, has he no knowledge of it? and will he not give to every man the reward of his work?
ἐὰν δὲ εἴπῃς οὐκ οἶδα τοῦτον γίνωσκε ὅτι κύριος καρδίας πάντων γινώσκει καὶ ὁ πλάσας πνοὴν πᾶσιν αὐτὸς οἶδεν πάντα ὃς ἀποδίδωσιν ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ
- 13 ¶ Pitit mwen, bwè siwo myèl, sa bon pou ou. Menm jan siwo myèl k'ap koule soti nan gato myèl dous nan bouch ou,
My son, take honey, for it is good; and the flowing honey, which is sweet to your taste:
φάγε μέλι υἱέ ἀγαθὸν γὰρ κηρίον ἵνα γλυκανθῆ σου ὁ φάρυγξ
- 14 se konsa konesans ak bon konprann bon pou nanm ou. Si ou genyen yo, w'a fè chemen ou nan lavi. Sa w'ap tann lan, lavalas p'ap pote l' ale.
So let your desire be for wisdom: if you have it, there will be a future, and your hope will not be cut off.
οὕτως αἰσθήση σοφίαν τῆ σῆ ψυχῆ ἐὰν γὰρ εὖρῃς ἔσται καλὴ ἡ τελευτὴ σου καὶ ἐλπίς σε οὐκ ἐγκαταλείψει
- 15 ¶ Pa janm fè plan tankou mechan yo pou chache fofile kò ou anndan kay moun k'ap mache dwat. Pa chache devalize kote l' rete a.
Do not keep a secret watch, O evil-doer, against the fields of the upright man, or send destruction on his resting-place:
μὴ προσαγάγῃς ἀσεβῆ νομῆ δικαίων μηδὲ ἀπατηθῆς χορτασιά κοιλίας
- 16 Paske, moun k'ap mache dwat yo te mèt tonbe sèt fwa. Pa pè, y'ap toujou leve ankò. Men, nan mechanste yo, mechan yo ap tonbe, yo p'ap ka leve ankò.
For an upright man, after falling seven times, will get up again: but trouble is the downfall of the evil.
ἐπτάκι γὰρ πεσεῖται ὁ δίκαιος καὶ ἀναστήσεται οἱ δὲ ἀσεβεῖς ἀσθενήσουσιν ἐν κακοῖς
- 17 ¶ Pa prese fè kè ou kontan lè malè rive lènmi ou. Pa kouri fè fèt lè li bite.
Do not be glad at the fall of your hater, and let not your heart have joy at his downfall:
ἐὰν πέσῃ ὁ ἐχθρὸς σου μὴ ἐπιχαρῆς αὐτῷ ἐν δὲ τῷ ὑποσκελισματι αὐτοῦ μὴ ἐπαίρου

- 18 Seyè a ap wè sa. Sa p'ap fè l' plezi. Li ka rive pa pini l' poutèt sa.
For fear that the Lord may see it, and it may be evil in his eyes, and his wrath may be turned away from him.
ὅτι ὄψεται κύριος καὶ οὐκ ἀρέσει αὐτῷ καὶ ἀποστρέψει τὸν θυμὸν αὐτοῦ ἀπ' αὐτοῦ
- 19 ¶ Pa kite moun k'ap fè sa ki mal fè ou pèdi tèt ou. Pa anvye sò mechan yo.
Do not be troubled because of evil-doers, or have envy of sinners:
μὴ χαίρει ἐπὶ κακοποιοῖς μηδὲ ζήλου ἀμαρτωλοῦς
- 20 Paske mechan yo pa pral lwen. Lavi yo tankou yon lanp k'ap mourì.
For there will be no future for the evil man; the light of sinners will be put out.
οὐ γὰρ μὴ γένηται ἔκγονα πονηρῶν λαμπτήρ δὲ ἀσεβῶν σβεσθήσεται
- 21 ¶ Pitit mwen, gen krentif pou Seyè a. Respekte wa a. Ou pa gen anyen pou ou wè ak moun k'ap kenbe tèt ak yo.
My son, go in fear of the Lord and the king; have nothing to do with those who are in high positions:
φοβοῦ τὸν θεὸν υἱὲ καὶ βασιλέα καὶ μηθετέρῳ αὐτῶν ἀπειθήσης
- 22 Moun sa yo ap rete konsa, malè ap tonbe sou yo. Ou pa janm konnen ki kalite malè Seyè a osinon wa a ka fè rive sou ou.
For their downfall will come suddenly; and who has knowledge of the destruction of those in high positions?
ἐξαίφνης γὰρ τείσονται τοὺς ἀσεβεῖς τὰς δὲ τιμωρίας ἀφοπτότερον τίς γνώσεται [22α] λόγον φυλασσόμενος υἱὸς ἀπωλείας ἐκτὸς ἔσται δεχόμενος δὲ ἐδέξατο αὐτόν [22β] μηδὲν ψεῦδος ἀπὸ γλώσσης βασιλεῖ λέγεσθω καὶ οὐδὲν ψεῦδος ἀπὸ γλώσσης αὐτοῦ οὐ μὴ ἐξέλθῃ [22ξ] μάχαιρα γλῶσσα βασιλέως καὶ οὐ σαρκίνη ὅς δ' ἂν παραδοθῇ συντριβήσεται [22δ] ἐὰν γὰρ ὀξυνθῇ ὁ θυμὸς αὐτοῦ σὺν νεύροις ἀνθρώπου ἀναλίσκει [22ε] καὶ ὅστ' ἀνθρώπων κατατρώγει καὶ συγκαίει ὥσπερ φλόξ ὅστε ἄβρωτα εἶναι νεοσσοῖς ἀετῶν
- 23 ¶ Men lòt pawòl moun ki gen bon konprann yo te di ankò. Sa pa bon pou yon jij gade sou figi moun lè l'ap rann jijman.
These are more sayings of the wise: To have respect for a person's position when judging is not good.
ταῦτα δὲ λέγω ὑμῖν τοῖς σοφοῖς ἐπιγινώσκειν αἰδεῖσθαι πρόσωπον ἐν κρίσει οὐ καλόν
- 24 Lè yon jij di yon moun ki fè sa ki mal: Se ou ki gen rezon, jij sa a, tout moun gen pou madichonnen l'. Y'ap rayi l' toupatou sou latè.
He who says to the evil-doer, You are upright, will be cursed by peoples and hated by nations.
ὁ εἰπὼν τὸν ἀσεβῆ δίκαιός ἐστιν ἐπικατάρατος λαοῖς ἔσται καὶ μισητός εἰς ἔθνη
- 25 Men, jij ki pini moun ki antò a va gen kè kontan. Bondye va beni l'. Tout zafè l' va mache byen.
But those who say sharp words to him will have delight, and a blessing of good will come on them.
οἱ δὲ ἐλέγχοντες βελτίους φανοῦνται ἐπ' αὐτοὺς δὲ ἴξει εὐλογία ἀγαθῆ
- 26 Lè ou bay yon bon repons, ou aji tankou yon bon zanmi.
He gives a kiss with his lips who gives a right answer.
χεῖλη δὲ φιλήσουσιν ἀποκρινόμενα λόγους ἀγαθοῦς
- 27 ¶ Regle tout zafè ou. Mete jaden ou an fòm. Apre sa, ou mèt tabli.
Put your work in order outside, and make it ready in the field; and after that, see to the building of your house.
ἐτοίμαζε εἰς τὴν ἔξοδον τὰ ἔργα σου καὶ παρασκευάζου εἰς τὸν ἀγρὸν καὶ πορεύου κατόπισθὲν μου καὶ ἀνοικοδομήσεις τὸν οἶκόν σου
- 28 ¶ Pa leve pale sou do frè parèy ou san rezon. Pa bay manti sou li.
Do not be a violent witness against your neighbour, or let your lips say what is false.
μὴ ἴσθι ψευδῆς μάρτυς ἐπὶ σὸν πολίτην μηδὲ πλατόνου σοῖς χεῖλεσιν
- 29 Pa janm di li fè m', m'ap fè l' tou. M'ap fè l' peye sa li fè a.
Say not, I will do to him as he has done to me; I will give the man the reward of his work.
μὴ εἴπῃς ὃν τρόπον ἐχρήσατό μοι χρήσομαι αὐτῷ τείσομαι δὲ αὐτὸν ἃ με ἠδίκησεν
- 30 ¶ Mwen pase bò jaden yon nonm parese, bò jaden rezen yon moun ki san konprann.
I went by the field of the hater of work, and by the vine-garden of the man without sense;
ὥσπερ γεώργιον ἀνήρ ἄφρων καὶ ὥσπερ ἀμπελὼν ἀνθρώπος ἐνδεὴς φρενῶν

- 31 **Pikan te fin pran jaden an nèt. Move zèb t'ap pouse toupatou. Lantouraj jaden yo te fin tonbe.**
And it was all full of thorns, and covered with waste plants, and its stone wall was broken down.
 ἐὰν ἀφῆς αὐτόν χερσωθήσεται καὶ χορτομανήσει ὅλος καὶ γίνεται ἐκλελειμμένος οἱ δὲ φραγμοὶ τῶν λίθων αὐτοῦ κατασκάπτονται
- 32 **Lè mwen wè sa, mwen kalkile. Mwen gade, sa ban m' yon lesou.**
Then looking at it, I gave thought: I saw, and I got teaching from it.
 ὕστερον ἐγὼ μετενόησα ἐπέβλεψα τοῦ ἐκλέξασθαι παιδείαν
- 33 **Dòmì, kabícha, kouche sou do, kwaze men ou dèyè tèt ou... Se bon!**
A little sleep, a little rest, a little folding of the hands in sleep:
 ὀλίγον νυστάζω ὀλίγον δὲ καθυπνῶ ὀλίγον δὲ ἐναγκαλιζομαι χερσὶν στήθη
- 34 **W'ap rete konsa, w'ap wè ou pòn. Mizè ap tonbe sou ou tankou yon ansasen san ou pa atann.**
So loss will come on you like an outlaw, and your need like an armed man.
 ἐὰν δὲ τοῦτο ποιῆς ἦξει προπορευομένη ἡ πενία σου καὶ ἡ ἔνδειά σου ὥσπερ ἀγαθὸς δρομεύς
- 1 **¶ Men pawòl Agou, pitit Jake, moun peyi Masa. Men deklarasyon nonm lan te fè: Mwen bouke, Bondye! Mwen bouke, Bondye! Mwen pa kapab ankò!**
The words of Agur, the son of Jakeh, from Massa. The man says: I am full of weariness, O God, I am full of weariness; O God, I have come to an end:
 τοὺς ἐμοὺς λόγους υἱὲ φοβήθητι καὶ δεξιόμενος αὐτοῦ μετανόη τάδε λέγει ὁ ἀνὴρ τοῖς πιστεύουσιν θεῷ καὶ παύομαι
- 2 **Mwen sòt pase panyen pèsi. Se pa moun mwen ye. Mwen pa gen lespri tankou tout moun.**
For I am more like a beast than any man, I have no power of reasoning like a man:
 ἀφρονέστατος γὰρ εἰμι πάντων ἀνθρώπων καὶ φρόνησις ἀνθρώπων οὐκ ἔστιν ἐν ἐμοί
- 3 **Mwen pa janm konnen sa ki rele konesans. Mwen pa konprann anyen nan bagay Bondye.**
I have not got wisdom by teaching, so that I might have the knowledge of the Holy One.
 θεὸς δεδίδαχέν με σοφίαν καὶ γινώσκιν ἀγίων ἔγνωκα
- 4 **Ki moun ki janm moute nan syèl, apre sa ki redessann sou latè? Ki moun ki janm ranmase van yo nan men l'? Ki moun ki janm mare dlo yo nan rad li? Ki moun ki fikse limit tè a? Ki jan li rele? Ki jan pitit li rele? Di m' non, si ou konnen?**
Who has gone up to heaven and come down? who has taken the winds in his hands, prisoning the waters in his robe? by whom have all the ends of the earth been fixed? what is his name, and what is his son's name, if you are able to say?
 τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη τίς συνήγαγεν ἀνέμους ἐν κόλπῳ τίς συνέστρεψεν ὕδωρ ἐν ἱματίῳ τίς ἐκράτησεν πάντων τῶν ἄκρων τῆς γῆς τί ὄνομα αὐτοῦ ἢ τί ὄνομα τοῖς τέκνοις αὐτοῦ ἵνα γινῶς
- 5 **Bondye toujou kenbe pawòl li. Li pwoteje tout moun ki mete konfyans yo nan li.**
Every word of God is tested: he is a breastplate to those who put their faith in him.
 πάντες λόγοι θεοῦ πεπυρωμένοι ὑπερασπίζει δὲ αὐτὸς τῶν εὐλαβουμένων αὐτόν
- 6 **Pa fè l' di sa li pa di. Si ou fè sa, l'a fè ou repwòch, l'a fè tout moun wè se mantò ou ye.**
Make no addition to his words, or he will make clear your error, and you will be seen to be false.
 μὴ προσθήης τοῖς λόγοις αὐτοῦ ἵνα μὴ ἐλέγξῃ σε καὶ ψευδῆς γένη
- 7 **¶ Bondye, se de bagay ase mwen mande ou: Tanpri, pa refize m' yo anvan mwen mourì.**
I have made request to you for two things; do not keep them from me before my death:
 δύο αἰτοῦμαι παρὰ σοῦ μὴ ἀφέλῃς μου χάριν πρὸ τοῦ ἀποθανεῖν με
- 8 **Men yo: Pa kite m' bay manti pou m' twonpe moun. Pa fè m' ni rich ni pòn. Ban m' kantite manje mwen bezwen pou m' viv la.**
Put far from me all false and foolish things: do not give me great wealth or let me be in need, but give me only enough food:
 μάταιον λόγον καὶ ψευδῆ μακράν μου ποίησον πλοῦτον δὲ καὶ πενίαν μὴ μοι δῶς σύνταξον δέ μοι τὰ δέοντα καὶ τὰ ἀπάρκη
- 9 **Si mwen gen twòp, m'a vire do ba ou, m'a di mwen pa konnen ki moun ou ye. Si mwen pa gen ase, m'a vòlò, m'a fè yo pase ou nan betiz.**
For fear that if I am full, I may be false to you and say, Who is the Lord? or if I am poor, I may become a thief, using the name of my God wrongly.
 ἵνα μὴ πλησθεὶς ψευδῆς γένομαι καὶ εἶπω τίς με ὀρᾷ ἢ πενηθεὶς κλέψω καὶ ὁμῶσω τὸ ὄνομα τοῦ θεοῦ

- 10 ¶ Pa janm pale yon domestik mal devan mèt li. L'a madichonnen ou, l'a fè ou peye bouch ou.
Do not say evil of a servant to his master, or he will put a curse on you, and you will get into trouble.
μη παραδῶς οἰκέτην εἰς χειρας δεσπότης μήποτε καταράσῃται σε καὶ ἀφανισθῆς
- 11 Gen yon kalite moun k'ap bay papa yo madichon, ki pa gen konsiderasyon pou manman yo.
There is a generation who put a curse on their father, and do not give a blessing to their mother.
ἐκγονον κακὸν πατέρα καταρᾶται τὴν δὲ μητέρα οὐκ εὐλογεῖ
- 12 Gen yon lòt kalite moun ki konprann yo nan kondisyon pou fè sèvis Bondye. Men, pi mal pase yo nanpwen.
There is a generation who seem to themselves to be free from sin, but are not washed from their unclean ways.
ἐκγονον κακὸν δίκαιον ἑαυτὸν κρίνει τὴν δὲ ἕξοδον αὐτοῦ οὐκ ἀπένιψεν
- 13 Gen yon lòt kalite moun ankò ki mete nan tèt yo yo pa kanmarad pesonn, wa pa kouzen yo.
There is a generation, O how full of pride are their eyes! O how their brows are lifted up!
ἐκγονον κακὸν ὑψηλοῦς ὀφθαλμοῦς ἔχει τοῖς δὲ βλεφάροις αὐτοῦ ἐπαίρεται
- 14 Gen yon lòt kalite moun, se bèt nan bwa yo ye. Pou yo viv, y'ap devore malere yo, y'ap pwofite sou pòn yo.
There is a generation whose teeth are like swords, their strong teeth like knives, for the destruction of the poor from the earth, and of those who are in need from among men.
ἐκγονον κακὸν μαχαίρας τοὺς ὀδόντας ἔχει καὶ τὰς μύλας τομίδας ὥστε ἀναλίσκειν καὶ κατεσθίειν τοὺς ταπεινοὺς ἀπὸ τῆς γῆς καὶ τοὺς πένητας αὐτῶν ἐξ ἀνθρώπων
- 15 ¶ Sansi gen de pitit fi: tou de gen menm non, yo rele: Ban mwen! Ban mwen! Gen twa bagay ki pa janm di ase. Sa m'ap di la a! Gen kat bagay ki pa janm di se kont.
The night-spirit has two daughters, Give, give. There are three things which are never full, even four which never say, Enough:
τῇ βδέλλῃ τρεῖς θυγατέρες ἦσαν ἀγαπήσει ἀγαπώμεναι καὶ αἱ τρεῖς αὐταὶ οὐκ ἐνεπιπλάσαν αὐτήν καὶ ἡ τετάρτη οὐκ ἠρκέσθη εἰπεῖν ἰκανόν
- 16 Men yo: Se peyi kote mò yo ye a, se fanm ki pa ka fè pitit, se tè a ki pa janm bwè kont dlo li, epi se dife. Bagay sa yo pa janm di ase.
The underworld, and the woman without a child; the earth which never has enough water, and the fire which never says, Enough.
ἄδης καὶ ἔρως γυναικὸς καὶ τάρταρος καὶ γῆ οὐκ ἐμπιπλαμένη ὕδατος καὶ ὕδωρ καὶ πῦρ οὐ μὴ εἴπωσιν ἀρκεῖ
- 17 Yon pitit ki pase papa l' nan betiz, ki pa respekte lòd manman l', chen gen pou devore kadav li nan raje, zwezo nan bwa va manje grenn je li.
The eye which makes sport of a father, and sees no value in a mother when she is old will be rooted out by the ravens of the valley, and be food for the young eagles.
ὀφθαλμὸν καταγελῶντα πατρός καὶ ἀτιμᾶζοντα γῆρας μητρός ἐκκόψαισαν αὐτὸν κόρακες ἐκ τῶν φαράγγων καὶ καταφάγοισαν αὐτὸν νεοσσοὶ ἀετῶν
- 18 ¶ Gen twa bagay mwen pa janm ka konprann. Sa m'ap di la a! Gen kat bagay konsa.
There are three things, the wonder of which overcomes me, even four things outside my knowledge:
τρία δὲ ἐστὶν ἀδύνατά μοι νοῆσαι καὶ τὸ τέταρτον οὐκ ἐπιγινώσκω
- 19 Men yo: Se jan malfini plane nan syèl la, se jan koulèn mache sou wòch, se jan bato kouri sou lanmè, se jan gason ak fanm rive fè lamou.
The way of an eagle in the air; the way of a snake on a rock; the way of a ship in the heart of the sea; and the way of a man with a girl.
ἴχνη ἀετοῦ πετομένου καὶ ὁδοῦς ὄφεως ἐπὶ πέτρας καὶ τρίβους νηὸς ποντοπορεύουσας καὶ ὁδοῦς ἀνδρὸς ἐν νεότητι
- 20 Men ki jan fanm k'ap twonpe mari yo fè: Lè yo fin fè sa y'ap fè a, yo benyen byen pwòp, epi yo di: Mwen pa fè anyen ki mal.
This is the way of a false wife; she takes food, and, cleaning her mouth, says, I have done no wrong.
τοιαύτη ὁδὸς γυναικὸς μοιχαλίδος ἢ ὅταν πράξῃ ἀπονιψαμένη οὐδὲν φησὶν πεπραχέναι ἄτοπον
- 21 Gen twa bagay ki fè latè tranble. Sa m'ap di la a! Gen kat bagay moun pa ka sipòte.
For three things the earth is moved, and there are four which it will not put up with:
διὰ τριῶν σειεῖται ἡ γῆ τὸ δὲ τέταρτον οὐ δύναται φέρειν
- 22 Men yo: Se yon esklav ki rive chèf, se yon moun sòt ki gen tou sa li bezwen,
A servant when he becomes a king; a man without sense when his wealth is increased;
ἐὰν οἰκέτης βασιλεύσῃ καὶ ἄφρων πλιθῇ σιτίων
- 23 se yon fanm ki pa t' janm jwenn moun renmen l' epi ki resi mare yon nòs, se yon sèvant ki pran plas metrès li.
A hated woman when she is married; and a servant-girl who takes the place of her master's wife.
καὶ οἰκέτις ἐὰν ἐκβάλλῃ τὴν ἑαυτῆς κυρίαν καὶ μισητὴ γυνὴ ἐὰν τύχῃ ἀνδρὸς ἀγαθοῦ

- 24 ¶ Gen kat ti bèt sou latè, gen lespri pase yo nanpwen:
There are four things which are little on the earth, but they are very wise:
τέσσαρα δέ ἐστιν ἐλάχιστα ἐπὶ τῆς γῆς ταῦτα δέ ἐστιν σοφώτερα τῶν σοφῶν
- 25 Se founi: yo tou fèb, men yo pase tout sezon chalè ap fè pwovizyon mete la.
The ants are a people not strong, but they put by a store of food in the summer;
οἱ μύρμηκες οἷς μὴ ἐστιν ἰσχύς καὶ ἐτοιμάζονται θέρους τὴν τροφήν
- 26 Se chat mawon: yo pa pi fò pase sa. Men, yo fè kay yo nan twou wòch.
The conies are only a feeble people, but they make their houses in the rocks;
καὶ οἱ χοιρογρύλλιοι ἔθνος οὐκ ἰσχυρόν οἱ ἐποιήσαντο ἐν πέτραις τοὺς ἑαυτῶν οἴκους
- 27 Se krikèt vèt: yo pa gen chèf, men yo mache pa bann.
The locusts have no king, but they all go out in bands;
ἀβασιλευτόν ἐστιν ἡ ἀκρίς καὶ ἐκστρατεύει ἀφ' ἐνὸς κελεύσματος εὐτάκτως
- 28 Se zandolit: ou ka pran yo nan men ou. Men, ou jwenn yo nan palè wa yo.
You may take the lizard in your hands, but it is in kings' houses.
καὶ καλαβότης χερσὶν ῥειδόμενος καὶ εὐάλωτος ὧν κατοικεῖ ἐν ὄχυρώμασιν βασιλέως
- 29 ¶ Gen twa bagay ki bèl lè y'ap mache. Sa m'ap di la a! Gen kat bagay ki gen bèl demach:
There are three things whose steps are good to see, even four whose goings are fair:
τρία δέ ἐστιν ἃ εὐδόως πορεύεται καὶ τὸ τέταρτον ὃ καλῶς διαβαίνει
- 30 Se lyon, se li ki pi fò nan tout zannimo, li pa pè yo yonn.
The lion, which is strongest among beasts, not turning from his way for any;
σκύμνος λέοντος ἰσχυρότερος κτηνῶν ὃς οὐκ ἀποστρέφεται οὐδὲ καταπήσει κτήνος
- 31 Se bouk kabrit. Se chwal sele bride. Se wa lè y'ap mache devan lame yo.
The war-horse, and the he-goat, and the king when his army is with him.
καὶ ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὐψυχος καὶ τράγος ἠγούμενος αἰπολίου καὶ βασιλεὺς δημηγορῶν ἐν ἔθνει
- 32 Si ou te sòt jouk pou ou te rive fè grandizè, kalkile sou sa ou fè a: Pe bouch ou!
If you have done foolishly in lifting yourself up, or if you have had evil designs, put your hand over your mouth.
ἐὰν πρόη σεαυτὸν εἰς εὐφοροσύνην καὶ ἐκτείνης τὴν χεῖρά σου μετὰ μάχης ἀτιμασθήση
- 33 Si ou bat lèt, l'ap fè bè. Si ou frape yon moun sou men l', l'ap senyen. Si ou nan pouse dife, ou nan gwo kont.
The shaking of milk makes butter, and the twisting of the nose makes blood come: so the forcing of wrath is a cause of fighting.
ἄμελγε γάλα καὶ ἔσται βούτυρον ἐὰν δὲ ἐκπιέξης μυκτῆρας ἐξελεύσεται αἷμα ἐὰν δὲ ἐξέλκης λόγους ἐξελεύσονται κρίσεις καὶ μάχαι
- 1 ¶ Men Pawòl wa Lemwèl, men konsèy manman l' te ba li:
The words of Lemuel, king of Massa: the teaching which he had from his mother.
οἱ ἔμοι λόγοι εἶρηγται ὑπὸ θεοῦ βασιλέως χρηματισμός ὃν ἐπαίδευσεν ἡ μήτηρ αὐτοῦ
- 2 Kisa pou m' di ou, pitit mwen, pitit ki soti nan zantray mwen? Se mwen ki te mande Bondye pou l' ban mwen ou. Kisa pou m' di ou?
What am I to say to you, O Lemuel, my oldest son? and what, O son of my body? and what, O son of my oaths?
τί τέκνον τηρήσεις τί ῥήσεις θεοῦ πρωτογενές σοι λέγω υἱέ τί τέκνον ἐμῆς κοιλίας τί τέκνον ἐμῶν εὐχῶν
- 3 Pa gaspiye kouray ou nan fanm. Veye zo ou ak fanm k'ap fè malè chèf yo.
Do not give your strength to women, or your ways to that which is the destruction of kings.
μὴ δῶς γυναίξει σὸν πλοῦτον καὶ τὸν σὸν νοῦν καὶ βίον εἰς ὑστεροβουλίαν
- 4 Lemwèl monchè, yon wa pa fèt pou nan bwè bweson. Chèf pa fèt pou nan bwè gwòg.
It is not for kings, O Lemuel, it is not for kings to take wine, or for rulers to say, Where is strong drink?
μετὰ βουλῆς πάντα ποιεῖ μετὰ βουλῆς οἰνοπότει οἱ δυνάσται θυμώδεις εἰσὶν οἶνον δὲ μὴ πινέτωσαν

- 5 Lè yo bwè konsa, yo bliye lòd yo te bay. Yo p'ap pran ka malere yo.
For fear that through drinking they may come to have no respect for the law, wrongly judging the cause of those who are in trouble.
ἵνα μὴ πίνοντες ἐπιλάβωσθαι τῆς σοφίας καὶ ὀρθῶς κρίναι οὐ μὴ δύνωνται τοὺς ἀσθενεῖς
- 6 Se moun ki dekouraje ak lavi ki tonbe nan gwòg. Se moun ki gen gwo lapenn nan kè yo ki lage kò yo nan bweson.
Give strong drink to him who is near to destruction, and wine to him whose soul is bitter:
δίδοτε μέθην τοῖς ἐν λύπαις καὶ οἶνον πίνειν τοῖς ἐν ὀδύναις
- 7 Yo bwè pou yo bliye mizè yo, pou yo pa chonje lapenn yo.
Let him have drink, and his need will go from his mind, and the memory of his trouble will be gone.
ἵνα ἐπιλάβωσθαι τῆς πενίας καὶ τῶν πόνων μὴ μνησθῶσιν ἔτι
- 8 Louvri bouch ou pale pou moun ki pa ka pale pou tèt yo. Defann kòz moun ki san sekou yo.
Let your mouth be open for those who have no voice, in the cause of those who are ready for death.
ἀνοιγε σὸν στόμα λόγῳ θεοῦ καὶ κρίνε πάντας ὑγιῶς
- 9 Pale pou yo. Pa fè patipri. Defann kòz malere yo ak endijan yo.
Let your mouth be open, judging rightly, and give right decisions in the cause of the poor and those in need.
ἀνοιγε σὸν στόμα καὶ κρίνε δικαίως διάκρινε δὲ πάντα καὶ ἀσθενῆ
- 10 ¶ Sa pa fasil pou moun jwenn yon bon madanm. Lè li jwenn li, li gen plis valè pase yon boul lò.
Who may make discovery of a woman of virtue? For her price is much higher than jewels.
γυναῖκα ἀνδρείαν τίς εὐρήσει τιμιωτέρα δὲ ἐστὶν λίθων πολυτελῶν ἢ τοιαύτη
- 11 Mari l' mete tout konfyans li nan li. Tout bagay ap mache byen lakay li.
The heart of her husband has faith in her, and he will have profit in full measure.
θαρσεῖ ἐπ' αὐτῇ ἡ καρδία τοῦ ἀνδρὸς αὐτῆς ἡ τοιαύτη καλῶν σκύλων οὐκ ἀπορήσει
- 12 Madanm lan p'ap janm aji mal ak mari l', l'ap pase tout lavi l' ap fè l' byen.
She does him good and not evil all the days of her life.
ἐνεργεῖ γὰρ τῷ ἀνδρὶ ἀγαθὰ πάντα τὸν βίον
- 13 Li chache lenn mouton ak fil swa, li travay yo fè twal ak men l'.
She gets wool and linen, working at the business of her hands.
μηρυομένη ἔρια καὶ λίνον ἐποίησεν εὐχρηστον ταῖς χερσὶν αὐτῆς
- 14 Tankou bato k'ap pote machandiz, li al byen lwen chache manje mete nan kay la.
She is like the trading-ships, getting food from far away.
ἐγένετο ὡσεὶ ναῦς ἐμπορευομένη μακρόθεν συνάγει δὲ αὐτὴ τὸν βίον
- 15 Solèy pòko leve, li gen tan sou pye l', l'ap pare manje pou moun nan kay la. L'ap di sèvant yo sa pou yo fè.
She gets up while it is still night, and gives meat to her family, and their food to her servant-girls.
καὶ ἀνίσταται ἐκ νυκτῶν καὶ ἔδωκεν βρώματα τῷ οἴκῳ καὶ ἔργα ταῖς θεραπαινίδας
- 16 Li fè lide sou yon tè, li achte l' ak lajan li fè ak men l'. Li fè jaden rezen sou li.
After looking at a field with care, she gets it for a price, planting a vine-garden with the profit of her work.
θεωρήσασα γέωργιον ἐπρίατο ἀπὸ δὲ καρπῶν χειρῶν αὐτῆς κατεφύτευσεν κτήμα
- 17 Li mare ren l', li twouse manch rad li pou l' travay.
She puts a band of strength round her, and makes her arms strong.
ἀναζωσαμένη ἰσχυρῶς τὴν ὀσφὸν αὐτῆς ἤρεισεν τοὺς βραχίονας αὐτῆς εἰς ἔργον
- 18 Li santi zafè l' ap mache byen, li rete byen ta lannwit ap travay.
She sees that her marketing is of profit to her: her light does not go out by night.
ἐγέυσατο ὅτι καλὸν ἐστὶν τὸ ἐργάζεσθαι καὶ οὐκ ἀποσβέννεται ὄλην τὴν νύκτα ὁ λύχνος αὐτῆς

- 19 **Li file koton, li koud rad li.**
She puts her hands to the cloth-working rod, and her fingers take the wheel.
 τοὺς πῆχεις αὐτῆς ἐκτείνει ἐπὶ τὰ συμφέροντα τὰς δὲ χεῖρας αὐτῆς ἐρείδει εἰς ἄτρακτον
- 20 **Li lonje men l' bay pòn. Li pran ka malere.**
Her hands are stretched out to the poor; yes, she is open-handed to those who are in need.
 χεῖρας δὲ αὐτῆς διήνοιξεν πένητι καρπὸν δὲ ἐξέτεινεν πτωχῷ
- 21 **Li pa pè fredri pou moun lakay li, paske tout moun gen rad cho pou mete sou yo.**
She has no fear of the snow for her family, for all those in her house are clothed in red.
 οὐ φροντίζει τῶν ἐν οἴκῳ ὁ ἀνὴρ αὐτῆς ὅταν που χρονίζῃ πάντες γὰρ οἱ παρ' αὐτῆς ἐνδιδύσκονται
- 22 **Li fè kouvèti lenn pou kabann yo. Tout rad li yo fèt ak twal wouj tise byen sere.**
She makes for herself cushions of needlework; her clothing is fair linen and purple.
 δισσὰς χλαίνας ἐποίησεν τῷ ἀνδρὶ αὐτῆς ἐκ δὲ βύσσου καὶ πορφύρας ἑαυτῇ ἐνδύματα
- 23 **Mari l', se yonn nan chèf fanmi lavil la. Tout moun lavil la ap nonmen non l' an byen.**
Her husband is a man of note in the public place, when he takes his seat among the responsible men of the land.
 περιβλεπτος δὲ γίνεται ἐν πύλαις ὁ ἀνὴρ αὐτῆς ἡνίκα ἂν καθίσῃ ἐν συνεδρίῳ μετὰ τῶν γερόντων κατοίκων τῆς γῆς
- 24 **Madanm li fe rad pou l' vann, li fè bèl senti, li vann yo ak machann.**
She makes linen robes and gets a price for them, and traders take her cloth bands for a price.
 σινδόνας ἐποίησεν καὶ ἀπέδοτο περιζώματα δὲ τοῖς χαναναίοις
- 25 **Li gen anpil kouraj, tout moun respekte l', li pa pè denmen.**
Strength and self-respect are her clothing; she is facing the future with a smile.
 στόμα αὐτῆς διήνοιξεν προσεχόντως καὶ ἐννόμως καὶ τάξιν ἐστείλατο τῇ γλώσσει αὐτῆς
- 26 **Lè li louvri bouch li, se bon konsèy li bay. Li toujou gen bon pawòl nan bouch li.**
Her mouth is open to give out wisdom, and the law of mercy is on her tongue.
 ἰσχὺν καὶ εὐπρέπειαν ἐνεδύσατο καὶ εὐφράνθη ἐν ἡμέραις ἐσχάταις
- 27 **Li konnen vire tounen tout moun nan kay la. Li toujou gen yon bagay l'ap fè.**
She gives attention to the ways of her family, she does not take her food without working for it.
 στεγναὶ διατριβαὶ οἴκων αὐτῆς σῖτα δὲ ὀκνηρὰ οὐκ ἔφαγεν
- 28 **Tout pitit li yo ap fè l' konpliman. Mari l' menm ap fè lwanj li.**
Her children get up and give her honour, and her husband gives her praise, saying,
 τὸ στόμα δὲ ἀνοίγει σοφῶς καὶ νομοθέσμως ἡ δὲ ἐλεημοσύνη αὐτῆς ἀνέστησεν τὰ τέκνα αὐτῆς καὶ ἐπλούτησαν καὶ ὁ ἀνὴρ αὐτῆς ἤνεσεν αὐτήν
- 29 **L'ap di: Mwen konnen anpil madanm. Men ou menm, nanpwen tankou ou!**
Unnumbered women have done well, but you are better than all of them.
 πολλαὶ θυγατέρες ἐκτήσαντο πλοῦτον πολλαὶ ἐποίησαν δυνατὰ σὺ δὲ ὑπέρκεισαι καὶ ὑπερήρας πάσας
- 30 **Bèl fanm pa di bon madanm pou sa. Bèl figi pa la pou lontan. Men, y'a fè lwanj yon fanm ki gen krentif pou Seyè a.**
Fair looks are a deceit, and a beautiful form is of no value; but a woman who has the fear of the Lord is to be praised.
 ψευδεῖς ἀρέσκειαὶ καὶ μάταιον κάλλος γυναικὸς γυνὴ γὰρ συνετὴ εὐλογεῖται φόβον δὲ κυρίου αὕτη αἰνεῖται
- 31 **Ba li sa ki pou li a. Lè y'a wè sa l' fè, se pou tout moun fè lwanj li.**
Give her credit for what her hands have made: let her be praised by her works in the public place.
 δότε αὐτῇ ἀπὸ καρπῶν χειρῶν αὐτῆς καὶ αἰνεῖσθε ἐν πύλαις ὁ ἀνὴρ αὐτῆς .
- 1 ¶ **Men pawòl pitit David la, filozòf la, ki te wa nan lavil Jerizalèm.**
The words of the Preacher, the son of David, king in Jerusalem.
 ῥήματα ἐκκλησιαστοῦ υἱοῦ δαυὶδ βασιλέως ἰσραὴλ ἐν ἱερουσαλημ

- 2 Nan lavi a anyen pa vo anyen. Se sa filozòf la di. Non, anyen pa vo anyen nan lavi a. Tout bagay gen pou pase.
All is to no purpose, said the Preacher, all the ways of man are to no purpose.
 ματαιότης ματαιοτήτων εἶπεν ὁ ἐκκλησιαστής ματαιότης ματαιοτήτων τὰ πάντα ματαιότης
- 3 Yon moun te mèt pase tout lavi l' ap travay di, ap bay kò l' traka sou latè beni, kisa sa rapòte l' ?
What is a man profited by all his work which he does under the sun?
 τίς περισσεΐα τῷ ἀνθρώπῳ ἐν παντί μόχθῳ αὐτοῦ ᾧ μοχθεῖ ὑπὸ τὸν ἥλιον
- 4 ¶ Moun fèt, moun mouri. Men sa pa deranje anyen sou latè.
One generation goes and another comes; but the earth is for ever.
 γενεὰ πορεύεται καὶ γενεὰ ἔρχεται καὶ ἡ γῆ εἰς τὸν αἰῶνα ἔστηκεν
- 5 Solèy leve, solèy kouche. L'ap kouri tounen kote pou l' leve a ankò.
The sun comes up and the sun goes down, and goes quickly back to the place where he came up.
 καὶ ἀνατέλλει ὁ ἥλιος καὶ δύνει ὁ ἥλιος καὶ εἰς τὸν τόπον αὐτοῦ ἔλκει
- 6 Van an soufle soti nan nò desann nan sid. Apre sa, li vire soti nan sid moute nan nò. Konsa, l'ap vire tounen nan menm chemen an san rete.
The wind goes to the south, turning back again to the north; circling round for ever.
 ἀνατέλλων αὐτὸς ἐκεῖ πορεύεται πρὸς νότον καὶ κυκλοῖ πρὸς βορρᾶν κυκλοῖ κυκλῶν πορεύεται τὸ πνεῦμα καὶ ἐπὶ κύκλους αὐτοῦ ἐπιστρέφει τὸ πνεῦμα
- 7 Tout dlo larivyè desann nan lanmè, men lanmè pa janm plen. Dlo a tounen kote larivyè a te soti a. Konsa, larivyè a pa janm sispann koule.
All the rivers go down to the sea, but the sea is not full; to the place where the rivers go, there they go again.
 πάντες οἱ χεῖμαρροι πορεύονται εἰς τὴν θάλασσαν καὶ ἡ θάλασσα οὐκ ἔσται ἐμπιμπλαμένη εἰς τόπον οὗ οἱ χεῖμαρροι πορεύονται ἐκεῖ αὐτοὶ ἐπιστρέφουσιν τοῦ πορευθῆναι
- 8 Tout bagay ap vire won san rete. Pa gen pawòl ki ka di jan sa ye. Je pa janm bouke wè. Zòrèy pa janm bouke tande.
All things are full of weariness; man may not give their story: the eye has never enough of its seeing, or the ear of its hearing.
 πάντες οἱ λόγοι ἔγκοποι οὐ δυνήσεται ἀνὴρ τοῦ λαλεῖν καὶ οὐκ ἐμπλησθήσεται ὀφθαλμὸς τοῦ ὄραν καὶ οὐ πληρωθήσεται οὖς ἀπὸ ἀκροάσεως
- 9 ¶ Sa ki te rive anvan, se sa ki va rive apre. Sa yo te fè anvan an, se sa y'ap toujou fè. Pa gen anyen ki chanje sou latè beni.
That which has been, is that which is to be, and that which has been done, is that which will be done, and there is no new thing under the sun.
 τί τὸ γεγονός αὐτὸ τὸ γενησόμενον καὶ τί τὸ πεποιημένον αὐτὸ τὸ ποιηθόμενον καὶ οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον
- 10 Menm lè nou di: Gade! Men yon bagay ki nèf, bagay la te la deja depi nan tan lontan anvan nou te fèt.
Is there anything of which men say, See, this is new? It has been in the old time which was before us.
 ὅς λαλήσει καὶ ἐρεῖ ἰδὲ τοῦτο καινόν ἐστιν ἥδη γέγονεν ἐν τοῖς αἰῶσιν τοῖς γενομένοις ἀπὸ ἔμπροσθεν ἡμῶν
- 11 Pesonn pa chonje sa ki te pase nan tan lontan. Konsa tou, pita, pesonn p'ap chonje sa k'ap pase koulye a.
There is no memory of those who have gone before, and of those who come after there will be no memory for those who are still to come after them.
 οὐκ ἔστιν μνήμη τοῖς πρώτοις καὶ γε τοῖς ἐσχάτοις γενομένοις οὐκ ἔσται αὐτοῖς μνήμη μετὰ τῶν γενησομένων εἰς τὴν ἐσχάτην
- 12 ¶ Mwen menm, nèg fò, mwen te wa peyi Izrayèl nan lavil Jerizalèm.
I, the Preacher, was king over Israel in Jerusalem.
 ἐγὼ ἐκκλησιαστής ἐγενόμην βασιλεὺς ἐπὶ ἰσραηλ ἐν ἱερουσαλημ
- 13 Mwen te soti pou m' te fouye, pou m' te egzaminen tou sa k'ap fèt sou latè nan tout ti detay yo. Travay Bondye bay moun fè sou latè a pa manke rèd.
And I gave my heart to searching out in wisdom all things which are done under heaven: it is a hard thing which God has put on the sons of men to do.
 καὶ ἔδωκα τὴν καρδίαν μου τοῦ ἐκζητῆσαι καὶ τοῦ κατασκεύασθαι ἐν τῇ σοφίᾳ περὶ πάντων τῶν γινόμενων ὑπὸ τὸν οὐρανόν ὅτι περισπασμὸν πονηρὸν ἔδωκεν ὁ θεὸς τοῖς υἱοῖς τοῦ ἀνθρώπου τοῦ περὶ σπᾶσθαι ἐν αὐτῷ
- 14 Mwen wè tou sa k'ap fèt sou latè. Anyen pa vo anyen! Anyen pa rapòte anyen.
I have seen all the works which are done under the sun; all is to no purpose, and desire for wind.
 εἶδον σὺν πάντα τὰ ποιήματα τὰ πεποιημένα ὑπὸ τὸν ἥλιον καὶ ἰδοὺ τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος
- 15 Ou pa ka drese sa ki fin kwochi. Ou pa ka konte sa ou pa genyen.
That which is bent may not be made straight, and that which is not there may not be numbered.
 διεστραμμένον οὐ δυνήσεται τοῦ ἐπικοσμηθῆναι καὶ ὑστέρημα οὐ δυνήσεται τοῦ ἀριθμηθῆναι

- 16 Mwen di nan kè mwen: Mwen vin grannèg. Mwen vin pi fò pase tout wa ki t'ap gouvènè lavil Jerizalèm anvan m' yo. Mwen konnen sa ki rele gen konprann ak konesans.
I said to my heart, See, I have become great and am increased in wisdom more than any who were before me in Jerusalem--yes, my heart has seen much wisdom and knowledge.
ἐλάλησα ἐγὼ ἐν καρδίᾳ μου τῷ λέγειν ἐγὼ ἰδοὺ ἐμεγαλύνθην καὶ προσέθηκα σοφίαν ἐπὶ πᾶσιν οἱ ἐγένοντο ἔμπροσθέν μου ἐν ἱερουσαλὴμ καὶ καρδίᾳ μου εἶδεν πολλὰ σοφίαν καὶ γνῶσιν
- 17 Mwen te soti pou m' te konnen diferans ki genyen ant moun ki gen konprann ak moun egare, ant moun ki gen konesans ak moun sòt. Men, la ankò, mwen wè anyen pa rapòte anyen.
And I gave my heart to getting knowledge of wisdom, and of the ways of the foolish. And I saw that this again was desire for wind.
καὶ ἔδωκα καρδίαν μου τοῦ γνῶναι σοφίαν καὶ γνῶσιν παραβολὰς καὶ ἐπιστήμην ἔγνων ὅτι καὶ γε τοῦτ' ἔστιν προαίρεσις πνεύματος
- 18 Paske plis ou gen konprann, se plis ou nan tèt chaje. Plis ou konnen, se plis ou soufri.
Because in much wisdom is much grief, and increase of knowledge is increase of sorrow.
ὅτι ἐν πλήθει σοφίας πλήθος γνώσεως καὶ ὁ προστιθεὶς γνῶσιν προσθήσει ἄλγημα
- 1 ¶ Mwen di nan kè mwen: Bon! Ann al pran plezi nou! Ann al mennen lavi dous! Men, mwen jwenn sa a tou, sa pa vo anyen!
I said in my heart, I will give you joy for a test; so take your pleasure--but it was to no purpose.
εἶπον ἐγὼ ἐν καρδίᾳ μου δεῦρο δὴ πειράσω σε ἐν εὐφροσύνῃ καὶ ἰδὲ ἐν ἀγαθῷ καὶ ἰδοὺ καὶ γε τοῦτο ματαιότης
- 2 Ala bagay sòt se lè yon moun ap plede ri! Pran plezi, sa pa rapòte anyen!
Of laughing I said, It is foolish; and of joy--What use is it?
τῷ γέλωτι εἶπα περιφορὰν καὶ τῇ εὐφροσύνῃ τί τοῦτο ποιεῖς
- 3 Tèlman mwen t'ap chache gen konprann, mwen pran desizyon lage kò m' nan bwè bweson, nan viv tankou moun fou. Mwen di nan kè m': Ou pa janm konnen, se ka sa ki pi bon pou yon moun fè pandan de twa jou l'ap pase sou tè a.
I made a search with my heart to give pleasure to my flesh with wine, still guiding my heart with wisdom, and to go after foolish things, so that I might see what was good for the sons of men to do under the heavens all the days of their life.
κατεσκευάμην ἐν καρδίᾳ μου τοῦ ἐλκύσαι εἰς οἶνον τὴν σάρκα μου καὶ καρδίᾳ μου ὠδήγησεν ἐν σοφίᾳ καὶ τοῦ κρατῆσαι ἐπ' ἀφροσύνη ἕως οὔ ἴδω ποῖον τὸ ἀγαθὸν τοῖς υἱοῖς τοῦ ἀνθρώπου ὃ ποιήσω υἱὸν ὑπὸ τὸν ἥλιον ἀριθμὸν ἡμερῶν ζωῆς αὐτῶν
- 4 Mwen fè gwo zafè: Mwen bati yon bann kay, mwen plante anpil jaden rezen.
I undertook great works, building myself houses and planting vine-gardens.
ἐμεγάλυνα ποίημά μου ὀικοδόμησά μοι οἴκους ἐφύτευσά μοι ἀμπελώνας
- 5 Mwen fè jaden ak bèl lakou, mwen plante tout kalite pyebwa ki ka donnen ladan yo.
I made myself gardens and fruit gardens, planting in them fruit-trees of all sorts.
ἐποίησά μοι κήπους καὶ παραδείσους καὶ ἐφύτευσά ἐν αὐτοῖς ξύλον πᾶν καρποῦ
- 6 Mwen fouye basen pou m' pran dlo, konsa m'a ka wouze tout pyebwa yo.
I made pools to give water for the woods with their young trees.
ἐποίησά μοι κολυμβήθρας ὑδάτων τοῦ ποτίσαι ἀπ' αὐτῶν δρυμὸν βλαστῶντα ξύλα
- 7 Mwen achte fi kou gason pou sèvi m' esklav, san konte moun ki fèt esklav lakay mwen. Mwen te gen bèt ak zannimo pase tout moun ki janm viv nan lavil Jerizalèm.
I got men-servants and women-servants, and they gave birth to sons and daughters in my house. I had great wealth of herds and flocks, more than all who were in Jerusalem before me.
ἐκτησάμην δούλους καὶ παιδίσκας καὶ οἰκογενεὶς ἐγένοντό μοι καὶ γε κτήσις βουκολίου καὶ ποιμνίου πολλὴ ἐγένετό μοι ὑπὲρ πάντας τοὺς γενομένους ἔμπροσθέν μου ἐν ἱερουσαλὴμ
- 8 Mwen ranmase anpil bagay fèt an ajan ak an lò ansanm ak richès lòt chèf k'ap dirije nan pwovens yo. Mwen te gen moun pou chante pou mwen, fi kou gason. Mete sou sa, bagay gason pi renmen, mwen te gen fanm mezi mwen te bezwen.
I got together silver and gold and the wealth of kings and of countries. I got makers of song, male and female; and the delights of the sons of men--girls of all sorts to be my brides.
συνήγαγόν μοι καὶ γε ἀργύριον καὶ χρυσίον καὶ περιουσιασμοὺς βασιλέων καὶ τῶν χωρῶν ἐποίησά μοι ἄδοντας καὶ ἄδούσας καὶ ἐντρυφίματα υἱῶν τοῦ ἀνθρώπου οἰνοχόον καὶ οἰνοχόας
- 9 Wi, pou grannèg mwen te grannèg, pi grannèg pase tout lòt moun ki janm viv nan lavil Jerizalèm. Men, mwen pa janm kite sa vire tèt mwen.
And I became great; increasing more than all who had been before me in Jerusalem, and my wisdom was still with me.
καὶ ἐμεγαλύνθην καὶ προσέθηκα παρὰ πάντας τοὺς γενομένους ἔμπροσθέν μου ἐν ἱερουσαλὴμ καὶ γε σοφία μου ἐστάθη μοι
- 10 Mwen te gen tou sa mwen te vle. Mwen pa janm refize tèt mwen ankenn plezi. Mwen te kontan wè tou sa mwen te travay fè. Se kè kontan sa a ki tout rekonpans mwen.
And nothing which was desired by my eyes did I keep from them; I did not keep any joy from my heart, because my heart took pleasure in all my work, and this was my reward.
καὶ πᾶν ὃ ἤτησαν οἱ ὀφθαλμοί μου οὐχ ὑφείλον ἀπ' αὐτῶν οὐκ ἀπεκόλυσα τὴν καρδίαν μου ἀπὸ πάσης εὐφροσύνης ὅτι καρδίᾳ μου εὐφράνθη ἐν παντὶ μόχθῳ μου καὶ τοῦτο ἐγένετο μερὶς μου ἀπὸ παντὸς μόχθου μου

- 11 Apre sa, mwen kalkile sou tou sa m' te fè ak men m', sou tout traka mwen te bay kò m' pou m' te fè yo. Enben! Mwen jwenn sa pa t' vo anyen. Anyen pa rapòte anyen. Konsa, pa gen ankenn pwofi pou tou sa ou fè sou latè beni.
Then I saw all the works which my hands had made, and everything I had been working to do; and I saw that all was to no purpose and desire for wind, and there was no profit under the sun.
καὶ ἐπέβλεψα ἐγὼ ἐν πᾶσιν ποιήμασίν μου οἷς ἐποίησαν αἱ χεῖρές μου καὶ ἐν μόχθῳ ᾧ ἐμόχθησα τοῦ ποιεῖν καὶ ἰδοὺ τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος καὶ οὐκ ἔστιν περισσεῖα ὑπὸ τὸν ἥλιον
- 12 ¶ Lè ou gade byen, kisa yon wa ka fè pase sa wa ki te anvan l' yo te fè? Apre sa, mwen pran kalkile sa sa vle di lè yon moun gen konprann, osinon lè yon moun sòt, ou ankò lè yon moun fou.
And I went again in search of wisdom and of foolish ways. What may the man do who comes after the king? The thing which he has done before.
καὶ ἐπέβλεψα ἐγὼ τοῦ ἰδεῖν σοφίαν καὶ περιφορὰν καὶ ἀφροσύνην ὅτι τίς ὁ ἄνθρωπος ὃς ἐπελεύσεται ὀπίσω τῆς βουλῆς τὰ ὅσα ἐποίησεν αὐτήν
- 13 Mwen wè menm jan pito ou nan limyè pase ou nan fènwa, pito ou gen konprann pase ou pa genyen.
Then I saw that wisdom is better than foolish ways--as the light is better than the dark.
καὶ εἶδον ἐγὼ ὅτι ἔστιν περισσεῖα τῇ σοφίᾳ ὑπὲρ τὴν ἀφροσύνην ὡς περισσεῖα τοῦ φωτὸς ὑπὲρ τὸ σκότος
- 14 Moun ki gen konprann yo, se pa je pete klere yo ye. Moun ki pa gen konprann yo ap mache nan fènwa. Men, mwen konnen tou de ap fini menm jan.
The wise man's eyes are in his head, but the foolish man goes walking in the dark; but still I saw that the same event comes to them all.
τοῦ σοφοῦ οἱ ὀφθαλμοὶ αὐτοῦ ἐν κεφαλῇ αὐτοῦ καὶ ὁ ἄφρων ἐν σκότει πορεύεται καὶ ἔγνω καὶ γὰρ ἐγὼ ὅτι συνάντημα ἐν συναντήσεται τοῖς πᾶσιν αὐτοῖς
- 15 Mwen di nan kè mwen: Sa ki rive moun fou yo ap rive m' tou. Nan kondisyon sa a, sa m' te bezwen gen tout konprann sa yo? Kisa sa ap pwofite m'? Mwen di nan kè m': Sa a tou, sa pa vo anyen!
Then said I in my heart: As it comes to the foolish man, so will it come to me; so why have I been wise overmuch? Then I said in my heart: This again is to no purpose.
καὶ εἶπα ἐγὼ ἐν καρδίᾳ μου ὡς συνάντημα τοῦ ἄφρονος καὶ γὰρ ἐμοὶ συναντήσεται μοι καὶ ἵνα τί ἐσοφισάμην ἐγὼ τότε περισσοῦ ἐλάλησα ἐν καρδίᾳ μου διότι ἄφρων ἐκ περισεύματος λαλεῖ ὅτι καὶ γὰρ τοῦτο ματαιότης
- 16 Pesonn p'ap janm chonje moun ki gen konprann yo ni tou yo p'ap chonje moun sòt yo. Pi devan, n'ap bliye yo tout. Nou tout gen pou mourì, kit nou gen bon konprann kit nou sòt.
Of the wise man, as of the foolish man, there is no memory for ever, seeing that those who now are will have gone from memory in the days to come. See how death comes to the wise as to the foolish!
ὅτι οὐκ ἔστιν μνήμη τοῦ σοφοῦ μετὰ τοῦ ἄφρονος εἰς αἰῶνα καθότι ἤδη αἱ ἡμέραι αἱ ἐρχόμεναι τὰ πάντα ἐπελήσθη καὶ πῶς ἀποθανεῖται ὁ σοφὸς μετὰ τοῦ ἄφρονος
- 17 ¶ Se konsa lavi pa di m' anyen ankò. Tou sa mwen fè sou latè se traka li ban mwen. Paske anyen pa vo anyen, anyen pa rapòte anyen.
So I was hating life, because everything under the sun was evil to me: all is to no purpose and desire for wind.
καὶ ἐμίσησα σὺν τὴν ζωὴν ὅτι πονηρὸν ἐπ' ἐμὲ τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον ὅτι τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος
- 18 Tout travay mwen te fè sou latè pa di m' anyen ankò, paske mwen konnen mwen gen pou m' kite yo pou sa k'ap vin dèyè.
Hate had I for all my work which I had done, because the man who comes after me will have its fruits.
καὶ ἐμίσησα ἐγὼ σὺν πάντα μόχθον μου ὃν ἐγὼ μόχθῳ ὑπὸ τὸν ἥλιον ὅτι ἀφίω αὐτὸν τῷ ἀνθρώπῳ τῷ γινομένῳ μετ' ἐμέ
- 19 Se ka yon moun lespri, se ka yon moun sòt. Pesonn pa konnen. Men, se pou li m'ap kite tou sa mwen te travay di fè ak lespri mwen. Sa a ankò, sa pa vo anyen.
And who is to say if that man will be wise or foolish? But he will have power over all my work which I have done and in which I have been wise under the sun. This again is to no purpose.
καὶ τίς οἶδεν εἰ σοφὸς ἔσται ἢ ἄφρων καὶ ἐξουσιάζεται ἐν παντὶ μόχθῳ μου ᾧ ἐμόχθησα καὶ ᾧ ἐσοφισάμην ὑπὸ τὸν ἥλιον καὶ γὰρ τοῦτο ματαιότης
- 20 Se konsa mwen vin konprann tout travay di mwen te fè sou latè p'ap rapòte m' anyen. Sa vin dekouraje m'.
So my mind was turned to grief for all the trouble I had taken and all my wisdom under the sun.
καὶ ἐπέστρεψα ἐγὼ τοῦ ἀποτάξασθαι τῇ καρδίᾳ μου ἐπὶ παντὶ τῷ μόχθῳ ᾧ ἐμόχθησα ὑπὸ τὸν ἥλιον
- 21 Wi, yon nonm fè travay li avèk lespri, avèk konesans, avèk ladrès. Apre sa, se pou l' pati kite l' pou yon lòt ki pa leve ni lou ni lejè nan travay la. Sa a tou, sa pa vo anyen. Sa pa bon menm.
Because there is a man whose work has been done with wisdom, with knowledge, and with an expert hand; but one who has done nothing for it will have it for his heritage. This again is to no purpose and a great evil.
ὅτι ἔστιν ἄνθρωπος οὗ μόχθος αὐτοῦ ἐν σοφίᾳ καὶ ἐν γνώσει καὶ ἐν ἀνδρείᾳ καὶ ἄνθρωπος ὃς οὐκ ἐμόχθησεν ἐν αὐτῷ δώσει αὐτῷ μερίδα αὐτοῦ καὶ γὰρ τοῦτο ματαιότης καὶ πονηρία μεγάλη
- 22 Ou travay di, ou pran kont tèt chaje ou, ou pa dòmi pou ou ka fè sa w'ap fè a. Apre sa, kisa sa rapòte ou?
What does a man get for all his work, and for the weight of care with which he has done his work under the sun?
ὅτι τί γίνεται τῷ ἀνθρώπῳ ἐν παντὶ μόχθῳ αὐτοῦ καὶ ἐν προαιρέσει καρδίας αὐτοῦ ᾧ αὐτὸς μόχθει ὑπὸ τὸν ἥλιον
- 23 Ou pase tout lavi ou nan lapenn, nan chagren. Menm lannwit lespri ou ap travay. Sa a tou, sa pa sèvi ou anyen.
All his days are sorrow, and his work is full of grief. Even in the night his heart has no rest. This again is to no purpose.
ὅτι πᾶσαι αἱ ἡμέραι αὐτοῦ ἀλγημάτων καὶ θυμοῦ περισπασμὸς αὐτοῦ καὶ γὰρ ἐν νυκτὶ οὐ κοιμᾶται ἡ καρδία αὐτοῦ καὶ γὰρ τοῦτο ματαιότης ἔστιν

- 24 **Pi bon bagay yon moun ka fè, se manje, se bwè, se jwi sa travay ou rapòte ou. Men la tou, mwen wè sa se travay Bondye.**
There is nothing better for a man than taking meat and drink, and having delight in his work. This again I saw was from the hand of God.
 οὐκ ἔστιν ἀγαθὸν ἐν ἀνθρώπῳ ὃ φάγεται καὶ ὃ πίνει καὶ ὃ δείξει τῇ ψυχῇ αὐτοῦ ἀγαθὸν ἐν μόχθῳ αὐτοῦ καὶ γε τοῦτο εἶδον ἐγὼ ὅτι ἀπὸ χειρὸς τοῦ θεοῦ ἔστιν
- 25 **Paske, san Bondye, ki moun ki ka manje? Ki moun ki ka bwè.**
Who may take food or have pleasure without him?
 ὅτι τίς φάγεται καὶ τίς φείσεται πάρεξ αὐτοῦ
- 26 **Bondye bay moun ki fè l' plezi bon konprann, konesans ak kè kontan. Konsa tou, li fè mechan yo travay fè lajan sere pou l' ka bay moun ki fè l' plezi. La tou, sa pa vo anyen. Sa pa rapòte anyen.**
To the man with whom he is pleased, God gives wisdom and knowledge and joy; but to the sinner he gives the work of getting goods together and storing up wealth, to give to him in whom God has pleasure. This again is to no purpose and desire for wind.
 ὅτι τῷ ἀνθρώπῳ τῷ ἀγαθῷ πρὸ προσώπου αὐτοῦ ἔδωκεν σοφίαν καὶ γνῶσιν καὶ εὐφροσύνην καὶ τῷ ἁμαρτάνοντι ἔδωκεν περισπασμὸν τοῦ προσθεῖναι καὶ τοῦ συναγαγεῖν τοῦ δοῦναι τῷ ἀγαθῷ πρὸ προσώπου τοῦ θεοῦ ὅτι καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος
- 1 **¶ Gen yon lè pou chak bagay. Bondye fikse yon tan pou chak bagay k'ap fèt sou latè.**
For everything there is a fixed time, and a time for every business under the sun.
 τοῖς πᾶσιν χρόνος καὶ καιρὸς τῷ παντὶ πράγματι ὑπὸ τὸν οὐρανόν
- 2 **Li fikse lè pou ou fèt, lè pou ou mouri, lè pou ou plante, lè pou ou rekòlte,**
A time for birth and a time for death; a time for planting and a time for uprooting;
 καιρὸς τοῦ τεκεῖν καὶ καιρὸς τοῦ ἀποθανεῖν καιρὸς τοῦ φυτεῦσαι καὶ καιρὸς τοῦ ἐκτίλαι πεφυτευμένον
- 3 **lè pou ou touye, lè pou ou geri, lè pou ou kraze, lè pou ou bati.**
A time to put to death and a time to make well; a time for pulling down and a time for building up;
 καιρὸς τοῦ ἀποκτεῖναι καὶ καιρὸς τοῦ ἰάσασθαι καιρὸς τοῦ καθελεῖν καὶ καιρὸς τοῦ οἰκοδομῆσαι
- 4 **Li fikse lè pou ou kriye, lè pou ou ri, lè pou ou nan lapenn, lè pou ou fè fèt,**
A time for weeping and a time for laughing; a time for sorrow and a time for dancing;
 καιρὸς τοῦ κλαῦσαι καὶ καιρὸς τοῦ γελᾶσαι καιρὸς τοῦ κόπασθαι καὶ καιρὸς τοῦ ὀρχήσασθαι
- 5 **lè pou ou kouche ak madanm ou, lè pou ou pa kouche ak li, lè pou nou fè karès, lè pou nou pa fè karès.**
A time to take stones away and a time to get stones together; a time for kissing and a time to keep from kissing;
 καιρὸς τοῦ βαλεῖν λίθους καὶ καιρὸς τοῦ συναγαγεῖν λίθους καιρὸς τοῦ περιλαβεῖν καὶ καιρὸς τοῦ μακρυνθῆναι ἀπὸ περιλήμψεως
- 6 **Li fikse lè pou ou chache, lè pou ou pèdi, lè pou ou fè ekonomì, lè pou ou gaspiye lajan,**
A time for search and a time for loss; a time to keep and a time to give away;
 καιρὸς τοῦ ζητῆσαι καὶ καιρὸς τοῦ ἀπολέσαι καιρὸς τοῦ φυλάξαι καὶ καιρὸς τοῦ ἐκβαλεῖν
- 7 **lè pou ou dechire, lè pou ou koud, lè pou ou rete san pale, lè pou ou pale.**
A time for undoing and a time for stitching; a time for keeping quiet and a time for talk;
 καιρὸς τοῦ ῥῆξαι καὶ καιρὸς τοῦ ῥάψαι καιρὸς τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν
- 8 **Li fikse lè pou ou renmen, lè pou ou rayi, lè pou nou fè lagè, lè pou nou fè lapè.**
A time for love and a time for hate; a time for war and a time for peace.
 καιρὸς τοῦ φιλεῖν καὶ καιρὸς τοῦ μισῆσαι καιρὸς πολέμου καὶ καιρὸς εἰρήνης
- 9 **Kisa yon nonm jwenn nan travay li?**
What profit has the worker in the work which he does?
 τίς περισσεία τοῦ ποιῶντος ἐν οἷς αὐτὸς μοχθεῖ
- 10 **Mwen rive konnen ki kalite travay Bondye bay moun pou yo fè.**
I saw the work which God has put on the sons of man.
 εἶδον σὺν τὸν περισπασμὸν ὃν ἔδωκεν ὁ θεὸς τοῖς υἱοῖς τοῦ ἀνθρώπου τοῦ περισπᾶσθαι ἐν αὐτῷ

- 11 ¶ Li fikse yon lè pou chak bagay byen fèt. Li mete nan kè moun lanvi pou yo konnen sa ki gen pou rive denmen. Men, li pa janm kite yo fin konprann nèt travay l'ap fè a.
He has made everything right in its time; but he has made their hearts without knowledge, so that man is unable to see the works of God, from the first to the last.
σὺν τὰ πάντα ἐποίησεν καλὰ ἐν καιρῷ αὐτοῦ καὶ γε σὺν τὸν αἰῶνα ἔδωκεν ἐν καρδίᾳ αὐτῶν ὅπως μὴ εὕρη ὁ ἄνθρωπος τὸ ποίημα ὃ ἐποίησεν ὁ θεός ἀπ' ἀρχῆς καὶ μέχρι τέλους
- 12 Mwen wè pi bon bagay yon moun ka fè nan lavi, se fè kè ou kontan epi se fè sa ou vin pou fè a byen.
I am certain that there is nothing better for a man than to be glad, and to do good while life is in him.
ἔγνων ὅτι οὐκ ἔστιν ἀγαθὸν ἐν αὐτοῖς εἰ μὴ τοῦ εὐφρανθῆναι καὶ τοῦ ποιεῖν ἀγαθὸν ἐν ζωῇ αὐτοῦ
- 13 Tout moun fèt pou yo manje, pou yo bwè, pou yo jwi sa travay yo rapòte yo. Sa se kado Bondye ba yo.
And for every man to take food and drink, and have joy in all his work, is a reward from God.
καὶ γε πᾶς ὁ ἄνθρωπος ὃς φάγεται καὶ πίνεται καὶ ἴδη ἀγαθὸν ἐν παντὶ μόχθῳ αὐτοῦ δόμα θεοῦ ἔστιν
- 14 Mwen konnen tou sa Bondye fè la pou toutan. Ou pa ka mete anyen sou li, ou pa ka wete anyen ladan l'. Bondye fè sa konsa pou lèzòm ka gen krentif pou li.
I am certain that whatever God does will be for ever. No addition may be made to it, nothing may be taken from it; and God has done it so that man may be in fear before him.
ἔγνων ὅτι πάντα ὅσα ἐποίησεν ὁ θεός αὐτὰ ἔσται εἰς τὸν αἰῶνα ἐπ' αὐτῷ οὐκ ἔστιν προσθεῖναι καὶ ἀπ' αὐτοῦ οὐκ ἔστιν ἀφελεῖν καὶ ὁ θεός ἐποίησεν ἵνα φοβηθῶσιν ἀπὸ προσώπου αὐτοῦ
- 15 Sa ki rive koulye a te rive deja! Sa ki gen pou rive te rive deja tou! Bondye fè bagay ki te rive deja rive ankò!
Whatever is has been before, and what is to be is now; because God makes search for the things which are past.
τὸ γενόμενον ἤδη ἔστιν καὶ ὅσα τοῦ γίνεσθαι ἤδη γέγονεν καὶ ὁ θεός ζητήσει τὸν διωκόμενον
- 16 ¶ Apre sa, mwen wè sou latè se mechanste ou jwenn kote pou ou ta jwenn jistis. Malveyans chita nan tribinal yo.
And again, I saw under the sun, in the place of the judges, that evil was there; and in the place of righteousness, that evil was there.
καὶ ἔτι εἶδον ὑπὸ τὸν ἥλιον τόπον τῆς κρίσεως ἐκεῖ ὁ ἀσεβῆς καὶ τόπον τοῦ δικαίου ἐκεῖ ὁ ἀσεβῆς
- 17 Mwen di nan kè mwen: Bondye ap jije ni bon yo ni mechan yo, paske chak bagay gen lè pa yo. Gen yon tan pou tou sa w'ap fè.
I said in my heart, God will be judge of the good and of the bad; because a time for every purpose and for every work has been fixed by him.
εἶπα ἐγὼ ἐν καρδίᾳ μου σὺν τὸν δίκαιον καὶ σὺν τὸν ἀσεβῆ κρινεῖ ὁ θεός ὅτι καιρὸς τῷ παντὶ πράγματι καὶ ἐπὶ παντὶ τῷ ποιήματι
- 18 Mwen di nan kè mwen ankò: Bondye ap gade kote moun ye. L'ap fè yo wè yo pa pi bon pase zannimo.
I said in my heart, It is because of the sons of men, so that God may put them to the test and that they may see themselves as beasts.
ἐκεῖ εἶπα ἐγὼ ἐν καρδίᾳ μου περὶ λαλιᾶς υἱῶν τοῦ ἀνθρώπου ὅτι διακρινεῖ αὐτούς ὁ θεός καὶ τοῦ δεῖξαι ὅτι αὐτοὶ κτήνη εἰσὶν καὶ γε αὐτοῖς
- 19 Lè ou gade byen, sò moun ak sò zannimo, se menm bagay la. Ni yonn ni lòt gen pou mourì. Se menm souf la k'ap bat nan tou de. Moun pa gen ankenn avantaj sou zannimo, paske lavi pa vo anyen ni pou yonn ni pou lòt.
Because the fate of the sons of men and the fate of the beasts is the same. As is the death of one so is the death of the other, and all have one spirit. Man is not higher than the beasts; because all is to no purpose.
ὅτι συνάντημα υἱῶν τοῦ ἀνθρώπου καὶ συνάντημα τοῦ κτήνους συνάντημα ἐν αὐτοῖς ὡς ὁ θάνατος τούτου οὕτως ὁ θάνατος τούτου καὶ πνεῦμα ἐν τοῖς πᾶσιν καὶ τί ἐπερίσευσεν ὁ ἄνθρωπος παρὰ τὸ κτήνος οὐδὲν ὅτι τὰ πάντα ματαιότης
- 20 Tou de pral menm kote Tou de soti nan pousyè tè a. Tou de ap tounen pousyè tè a ankò.
All go to one place, all are of the dust, and all will be turned to dust again.
τὰ πάντα πορεύεται εἰς τόπον ἓνα τὰ πάντα ἐγένετο ἀπὸ τοῦ χοός καὶ τὰ πάντα ἐπιστρέφει εἰς τὸν χοῦν
- 21 Ki moun ki konnen si nanm moun moute anwo nan syèl epi nanm zannimo desann anba tè vre?
Who is certain that the spirit of the sons of men goes up to heaven, or that the spirit of the beasts goes down to the earth?
καὶ τίς οἶδεν πνεῦμα υἱῶν τοῦ ἀνθρώπου εἰ ἀναβαίνει αὐτὸ εἰς ἄνω καὶ πνεῦμα τοῦ κτήνους εἰ καταβαίνει αὐτὸ κάτω εἰς γῆν
- 22 Konsa, mwen wè pa gen pi bon bagay yon moun ka fè sou latè pase jwi sa travay li rapòte l'. Se sèlman sa li ka fè. Epitou, ki moun k'ap fè l' tounen pou l' ka konnen sa k'ap rive apre li fin mourì?
So I saw that there is nothing better than for a man to have joy in his work--because that is his reward. Who will make him see what will come after him?
καὶ εἶδον ὅτι οὐκ ἔστιν ἀγαθὸν εἰ μὴ ὁ εὐφρανθῆσεται ὁ ἄνθρωπος ἐν ποιήμασιν αὐτοῦ ὅτι αὐτὸ μερὶς αὐτοῦ ὅτι τίς ἄξει αὐτὸν τοῦ ἰδεῖν ἐν ᾧ ἐὼν γένηται μετ' αὐτόν

- 1 ¶ Apre sa, mwen gade tout lenjistis k'ap fèt sou latè. Dlo ap koule konsa nan je moun y'ap maltrete yo. Pa gen pesonn pou ede yo. Moun k'ap maltrete yo gen lafòs avèk yo. Pesonn pa ka fè anyen pou yo.
And again I saw all the cruel things which are done under the sun; there was the weeping of those who have evil done to them, and they had no comforter: and from the hands of the evil-doers there went out power, but they had no comforter.
καὶ ἐπέστρεψα ἐγὼ καὶ εἶδον σὺν πάσας τὰς συκοφαντίας τὰς γινομένας ὑπὸ τὸν ἥλιον καὶ ἰδοὺ δάκρυον τῶν συκοφαντούμενων καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν καὶ ἀπὸ χειρὸς συκοφαντούντων αὐτὸς οὐκ ἰσχύς καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν
- 2 Mwen wè sò moun mourì yo miyò pase sò moun vivan yo.
So my praise was for the dead who have gone to their death, more than for the living who still have life.
καὶ ἐπήνεσα ἐγὼ σὺν τοῖς τεθνηκότας τοῖς ἤδη ἀποθανόντας ὑπὲρ τοῖς ζῶντας ὅσοι αὐτοὶ ζῶσιν ἕως τοῦ νῦν
- 3 Men, gen yon lòt moun ankò ki pi bon pase yo tou de: Se moun ki pa t' janm fèt la, paske li pa janm wè move zak k'ap fèt sou tè a.
Yes, happier than the dead or the living seemed he who has not ever been, who has not seen the evil which is done under the sun.
καὶ ἀγαθὸς ὑπὲρ τοῖς δύο τούτους ὅστις οὐπω ἐγένετο ὅς οὐκ εἶδεν σὺν τὸ ποίημα τὸ πονηρὸν τὸ πεποιημένον ὑπὸ τὸν ἥλιον
- 4 ¶ Mwen vin wè tout travay di lèzòm ap travay di a, tout bèl bagay y'ap reyalize nan lavi a, se paske yonn vle gen plis pase lòt. Men, sa tou, sa pa vo anyen, sa pa rapòte anyen.
And I saw that the cause of all the work and of everything which is done well was man's envy of his neighbour. This again is to no purpose and a desire for wind.
καὶ εἶδον ἐγὼ σὺν πάντα τὸν μόχθον καὶ σὺν πάσαν ἀνδρείαν τοῦ ποιήματος ὅτι αὐτὸ ζήλος ἀνδρὸς ἀπὸ τοῦ ἐταίρου αὐτοῦ καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος
- 5 Pawòl la di: Moun sòt rete san fè anyen, yo pito grangou.
The foolish man, folding his hands, takes the flesh of his body for food.
ὁ ἄφρων περιέλαβεν τὰς χεῖρας αὐτοῦ καὶ ἔφαγεν τὰς σάρκας αὐτοῦ
- 6 Men, pito ou pran ti repo ou tanzantan ak kè poze pase pou ou touye tèt ou ap travay di, lèfini pou sa pa rapòte anyen.
One hand full of rest is better than two hands full of trouble and desire for wind.
ἀγαθὸν πλήρωμα δρακὸς ἀναπαύσεως ὑπὲρ πλήρωμα δύο δρακῶν μόχθου καὶ προαιρέσεως πνεύματος
- 7 ¶ Mwen wè yon lòt bagay nan lavi a ki pa vo anyen ankò.
Then I came back, and I saw an example of what is to no purpose under the sun.
καὶ ἐπέστρεψα ἐγὼ καὶ εἶδον ματαιότητα ὑπὸ τὸν ἥλιον
- 8 Se te yon nonm ki t'ap viv pou kont li, san zanmi. Li pa t' gen pitit gason, li pa t' gen frè. Li travay san pran souf. Li pa t' janm gen ase. Pou ki moun li t'ap travay di konsa, san bay tèt li yon ti plezi? Li pa t' janm gen tan pou mande tèt li sa. Sa a tou, sa pa vo anyen, se pa yon bon jan pou moun viv.
It is one who is by himself, without a second, and without son or brother; but there is no end to all his work, and he has never enough of wealth. For whom, then, am I working and keeping myself from pleasure? This again is to no purpose, and a bitter work.
ἔστιν εἷς καὶ οὐκ ἔστιν δεῦτερος καὶ γε υἱὸς καὶ ἀδελφὸς οὐκ ἔστιν αὐτῷ καὶ οὐκ ἔστιν περὶ αὐτοῦ πᾶντὶ μόχθῳ αὐτοῦ καὶ γε ὀφθαλμὸς αὐτοῦ οὐκ ἐμπίπταται πλοῦτου καὶ τίς ἐγὼ μοχθῶ καὶ στερεῖ σκῶ τὴν ψυχὴν μου ἀπὸ ἀγαθωσύνης καὶ γε τοῦτο ματαιότης καὶ περισπασμὸς πονηρὸς ἔστιν
- 9 Lè ou gen yon lòt moun avèk ou, li pi bon pase lè ou pou kont ou, paske ansanm nou bay pi bon ranman nan travay nou.
Two are better than one, because they have a good reward for their work.
ἀγαθοὶ οἱ δύο ὑπὲρ τὸν ἕνα οἷς ἔστιν αὐτοῖς μισθὸς ἀγαθὸς ἐν μόχθῳ αὐτῶν
- 10 Si yonn tonbe, lòt la va ba l' men pou l' leve. Men, malè pou moun k'ap viv pou kont li! Si l' tonbe, p'ap gen moun pou ba l' men.
And if one has a fall, the other will give him a hand; but unhappy is the man who is by himself, because he has no helper.
ὅτι ἐὰν πέσωσιν ὁ εἷς ἐγερεῖ τὸν μέτοχον αὐτοῦ καὶ οὐαὶ αὐτῷ τῷ ἐνὶ ὄταν πέσῃ καὶ μὴ ἦ δεῦτερος τοῦ ἐγείραι αὐτόν
- 11 Konsa tou, lè fè frèt, si yo kouche ansanm, yonn va chofe lòt. Men, si li pou kont li, ki jan pou l' fè chofe kò l'?
So again, if two are sleeping together they are warm, but how may one be warm by himself?
καὶ γε ἐὰν κοιμηθῶσιν δύο καὶ θέρμη αὐτοῖς καὶ ὁ εἷς πῶς θερμανθῆ
- 12 Kote dezòm ka kenbe tèt ak yon moun k'ap atake yo, yon sèl p'ap kapab. Yon kòd trese an twa pa fasil pou kase.
And two attacked by one would be safe, and three cords twisted together are not quickly broken.
καὶ ἐὰν ἐπικραταιωθῆ ὁ εἷς οἱ δύο στησόνται κατέναντι αὐτοῦ καὶ τὸ σπαρτίον οὐ ἔντριτον οὐ ταχέως ἀπορραγήσεται

- 13 ¶ -(we vèsè pwochen)
A young man who is poor and wise is better than a king who is old and foolish and will not be guided by the wisdom of others.
ἀγαθὸς παῖς πένης καὶ σοφὸς ὑπὲρ βασιλέα πρεσβύτερον καὶ ἄφρονα ὃς οὐκ ἔγνω τοῦ προσέχειν ἔτι
- 14 Yon nonm ka soti nan mizè pou l' rive chèf nan peyi l'. Ou ankò li ka soti nan prizon epri yo mete l' chèf pou gouvènèn. Pito ou annafè ak yon ti moun ki pòn men ki gen lespri pase pou ou annafè ak yon wa ki fin granmoun, ki fin gaga, ki pa ka pran konsèy.
Because out of a prison the young man comes to be king, though by birth he was only a poor man in the kingdom.
ὅτι ἐξ οἴκου τῶν δεσμίων ἐξελεύσεται τοῦ βασιλεύσαι ὅτι καὶ γε ἐν βασιλείᾳ αὐτοῦ ἐγεννήθη πένης
- 15 Mwen kalkile, mwen gade tout moun k'ap viv sou latè, mwen di nan mitan tout moun sa yo gen jenn gason ki pral pran plas wa a.
I saw all the living under the sun round the young man who was to be ruler in place of the king.
εἶδον σὺν πάντας τοὺς ζῶντας τοὺς περιπατοῦντας ὑπὸ τὸν ἥλιον μετὰ τοῦ νεανίσκου τοῦ δευτέρου ὃς στήσεται ἀντ' αὐτοῦ
- 16 Ou pa ka konte kantite moun yon wa ka gouvènèn, kantite moun yon wa ka dirije. Men lè l' mouri, pesonn p'ap chonje di l' mèsì pou sa li te fè pou yo. Tou sa pa vo anyen. Sa pa rapòte anyen.
There was no end of all the people, of all those whose head he was, but they who come later will have no delight in him. This again is to no purpose and desire for wind.
οὐκ ἔστιν περασμὸς τῷ παντὶ λαῷ τοῖς πᾶσιν ὅσοι ἐγένοντο ἔμπροσθεν αὐτῶν καὶ γε οἱ ἔσχατοι οὐκ εὐφρανθήσονται ἐν αὐτῷ ὅτι καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος
- 1 ¶ Gade byen ki jan w'ap mete pye ou lakay Bondye a. Pito ou ale la pou ou ka aprann kichòy pase pou ou al ofri bèt pou touye pou Bondye tankou moun san konprann sa yo ki pa konn sa ki byen ak sa ki mal.
¶5:2Be not unwise with your mouth, and let not your heart be quick to say anything before God, because God is in heaven--so let not the number of your words be great.
μὴ σπεῦδε ἐπὶ στόματί σου καὶ καρδίᾳ σου μὴ ταχυνάτω τοῦ ἐξενέγκαι λόγον πρὸ προσώπου τοῦ θεοῦ ὅτι ὁ θεὸς ἐν τῷ οὐρανῷ καὶ σὺ ἐπὶ τῆς γῆς ἐπὶ τούτῳ ἔστωσαν οἱ λόγοι σου ὀλίγοι
- 2 Fè tèt ou travay anvan ou louvri bouch ou pale. Pa prese fè ankenn pwomès bay Bondye. Bondye, se nan syèl li ye, ou menm ou sou latè. Pa di plis pase sa ou dwe di a.
¶5:3As a dream comes from much business, so the voice of a foolish man comes with words in great number.
ὅτι παραγίνεται ἐνύπνιον ἐν πλήθει περισπασμοῦ καὶ φωνὴ ἄφρονος ἐν πλήθει λόγων
- 3 Plis ou kite bagay chaje tèt ou, se plis ou ka fè move rèv. Plis ou pale anpil, se plis ou ka di pawòl ki pa fè sans menm.
¶5:4When you take an oath before God, put it quickly into effect, because he has no pleasure in the foolish; keep the oath you have taken.
καθὼς ἂν εὗξῃ εὐχὴν τῷ θεῷ μὴ χρονίσης τοῦ ἀποδοῦναι αὐτὴν ὅτι οὐκ ἔστιν θέλημα ἐν ἄφροσιν σὺν ὅσα ἐὰν εὗξῃ ἀπόδος
- 4 ¶ Lè ou fè yon pwomès bay Bondye, pa mize fè sa ou pwomèt fè a. Bondye pa nan jwèt ak moun ki san konprann. Sa ou pwomèt fè a, fè l'.
¶5:5It is better not to take an oath than to take an oath and not keep it.
ἀγαθὸν τὸ μὴ εὗξασθαί σε ἢ τὸ εὗξασθαί σε καὶ μὴ ἀποδοῦναι
- 5 Pito ou pa janm pwomèt Bondye w'ap fè kichòy pou li pase pou ou pwomèt, epri pou ou pa kenbe pwomès ou.
¶5:6Let not your mouth make your flesh do evil. And say not before the angel, It was an error. So that God may not be angry with your words and put an end to the work of your hands.
μὴ ῥῶς τὸ στόμα σου τοῦ ἐξαμαρτήσαι τὴν σάρκα σου καὶ μὴ εἰπῆς πρὸ προσώπου τοῦ θεοῦ ὅτι ἄγνοιά ἐστιν ἵνα μὴ ὀργισθῇ ὁ θεὸς ἐπὶ φωνῇ σου καὶ διαφθεῖρῃ τὰ ποιήματα χειρῶν σου
- 6 Pa kite pawòl ki soti nan bouch ou fè ou fè peche. Apre sa pou ou al di reprezantan Bondye a: O wi, se chape bouch mwen chape. Poukisa pou ou ta fè Bondye fache sou ou? Poukisa pou ou ta fè Bondye detwi travay ou fè ak men ou?
¶5:7Because much talk comes from dreams and things of no purpose. But let the fear of God be in you.
ὅτι ἐν πλήθει ἐνυπνίων καὶ ματαιότητες καὶ λόγοι πολλοὶ ὅτι σὺν τὸν θεὸν φοβοῦ
- 7 Tout rèv w'ap plede fè yo, tout pawòl w'ap plede di yo p'ap sèvi ou anyen. Se krentif pou ou toujou genyen pou Bondye.
¶5:8If you see the poor under a cruel yoke, and law and right being violently overturned in a country, be not surprised, because one authority is keeping watch on another and there are higher than they.
ἐὰν συκοφαντίαν πένητος καὶ ἀρπαγὴν κρίματος καὶ δικαιοσύνης ἴδῃς ἐν χώρᾳ μὴ θαυμάσης ἐπὶ τῷ πράγματι ὅτι ὑψηλὸς ἐπάνω ὑψηλοῦ φυλάξει καὶ ὑψηλοὶ ἐπ' αὐτοῦς
- 8 Ou pa bezwen sezi lè ou wè nan yon peyi, chèf ap peze pòn malere. Yo refize rann yo jistis, yo derefize defann dwa inonsan yo. Chak chèf gen yon gwo chèf dèyè l'. Lèfini yo tou de gen yon pi gwo chèf ankò dèyè yo.
¶5:9It is good generally for a country where the land is worked to have a king.
καὶ περισσεΐα γῆς ἐν παντὶ ἐστὶ βασιλεὺς τοῦ ἀγροῦ εἰργασμένου
- 9 ¶ Travay latè se yon avantaj pou tout moun, ata pou wa a. Se sou sa li konte tou.
¶5:10He who has a love for silver never has enough silver, or he who has love for wealth, enough profit. This again is to no purpose.
ἀγαπῶν ἀργύριον οὐ πλησθήσεται ἀργυρίου καὶ τίς ἠγάπησεν ἐν πλήθει αὐτῶν γένημα καὶ γε τοῦτο ματαιότης

- 10 Si ou renmen lajan, ou p'ap janm fin gen ase. Si w'ap kouri dèyè richès, plis ou genyen, se plis ou anvi genyen toujou. Sa tou, sa pa vo anyen.
 \5:11\When goods are increased, the number of those who take of them is increased; and what profit has the owner but to see them?
 ἐν πληθί τῆς ἀγαθοσύνης ἐπληθύνθησαν ἔσθοντες αὐτήν καὶ τί ἀνδρεία τῷ παρ' αὐτῆς ὅτι ἀλλ' ἢ τοῦ ὄραν ὀφθαλμοῖς αὐτοῦ
- 11 Plis ou gen lajan, se plis bouch w'ap gen pou bay manje. Sèl benefis ou jwenn nan tou sa, se wè w'a wè ou rich.
 \5:12\The sleep of a working man is sweet, if he has little food or much; but to him who is full, sleep will not come.
 γλυκὺς ὕπνος τοῦ δούλου εἰ ὀλίγον καὶ εἰ πολὺ φάγεται καὶ τῷ ἐμπλησθέντι τοῦ πλουτήσαι οὐκ ἔστιν ἀφίον αὐτὸν τοῦ ὑπῶσαι
- 12 Yon travayè te mèt manje kont li, li te mèt pa manje kont li, l'ap toujou byen dòmi lannwit. Men, moun rich yo, yo sitèlman genyen, yo pase nwit yo blanch ak kè sote.
 \5:13\There is a great evil which I have seen under the sun--wealth kept by the owner to be his downfall.
 ἔστιν ἄρρωστία ἣν εἶδον ὑπὸ τὸν ἥλιον πλοῦτον φυλασσόμενον τῷ παρ' αὐτοῦ εἰς κακίαν αὐτοῦ
- 13 Men mwen wè sou latè yon bagay ki fè lapenn anpil: Moun sere lajan epi sa vire mal pou yo.
 \5:14\And I saw the destruction of his wealth by an evil chance; and when he became the father of a son he had nothing in his hand.
 καὶ ἀπολεῖται ὁ πλοῦτος ἐκεῖνος ἐν περισπασμῷ πονηρῷ καὶ ἐγέννησεν υἱὸν καὶ οὐκ ἔστιν ἐν χειρὶ αὐτοῦ οὐδέν
- 14 Yon malè pase, tout lajan an pèdi. Li vin fè yon pitit, li pa gen anyen pou l' ba li.
 \5:15\As he came from his mother at birth, so does he go again; he gets from his work no reward which he may take away in his hand.
 καθὼς ἐξῆλθεν ἀπὸ γαστρὸς μητρὸς αὐτοῦ γυμνὸς ἐπιστρέφει τοῦ πορευθῆναι ὡς ἦκει καὶ οὐδέν οὐ λήμψεται ἐν μόχθῳ αὐτοῦ ἵνα πορευθῆ ἐν χειρὶ αὐτοῦ
- 15 Li sotì toutouni nan vant manman l', konsa tou l'ap tounen san anyen anba tè. Pa gen anyen nan tou sa li travay fè li ka pran pote ale ak li.
 \5:16\And this again is a great evil, that in all points as he came so will he go; and what profit has he in working for the wind?
 καὶ γε τοῦτο πονηρὰ ἄρρωστία ὥσπερ γὰρ παρεγένετο οὕτως καὶ ἀπελεύσεται καὶ τίς περισσειά αὐτῷ ἢ μοχθεῖ εἰς ἄνεμον
- 16 Wi, sa se bagay ki pou fann kè nou ak lapenn: Jan nou vini an, se konsa nou prale. Nou travay, men sa p'ap rapòte nou anyen.
 \5:17\All his days are in the dark, and he has much sorrow, pain, disease, and trouble.
 καὶ γε πᾶσαι αἱ ἡμέραι αὐτοῦ ἐν σκότει καὶ πένθει καὶ θυμῷ πολλῷ καὶ ἄρρωστία καὶ χόλῳ
- 17 Sa ki pi rèd la, nou pase tout lavi nou nan fènwa, nan lapenn, nan kè sere, nan maladi, nan fè kòlè.
 \5:18\This is what I have seen: it is good and fair for a man to take meat and drink and to have joy in all his work under the sun, all the days of his life which God has given him; that is his reward.
 ἰδοὺ ὃ εἶδον ἐγὼ ἀγαθὸν ὃ ἔστιν καλὸν τοῦ φαγεῖν καὶ τοῦ πιεῖν καὶ τοῦ ἰδεῖν ἀγαθοσύνην ἐν παντὶ μόχθῳ αὐτοῦ ᾧ ἐν μοχθῇ ὑπὸ τὸν ἥλιον ἀριθμὸν ἡμερῶν ζωῆς αὐτοῦ ὃν ἔδωκεν αὐτῷ ὃ θεὸς ὅτι αὐτὸ μέρος αὐτοῦ
- 18 ¶ Men sa mwen jwenn ankò: Pi bon bagay yon moun ka fè sou latè, se manje, se bwè, se jwi sa li travay di fè a, pandan de twa jou Bondye ba li pou li viv la. Men, se sa ase ki pou yon moun nan lavi.
 \5:19\Every man to whom God has given money and wealth and the power to have pleasure in it and to do his part and have joy in his work: this is given by God.
 καὶ γε πᾶς ὁ ἄνθρωπος ᾧ ἔδωκεν αὐτῷ ὃ θεὸς πλοῦτον καὶ ὑπάρχοντα καὶ ἐξουσίασεν αὐτὸν τοῦ φαγεῖν ἀπ' αὐτοῦ καὶ τοῦ λαβεῖν τὸ μέρος αὐτοῦ καὶ τοῦ εὐφρανθῆναι ἐν μόχθῳ αὐτοῦ τοῦτο δόμα θεοῦ ὃ ἔστιν
- 19 Si Bondye bay yon moun richès ak byen, se pou li jwi yo, se pou l' di Bondye mèsi, se pou l' jwi tou sa li travay fè. Sa se kado Bondye ba li.
 \5:20\He will not give much thought to the days of his life; because God lets him be taken up with the joy of his heart.
 ὅτι οὐ πολλὰ μνησθήσεται τὰς ἡμέρας τῆς ζωῆς αὐτοῦ ὅτι ὃ θεὸς περισπᾷ αὐτὸν ἐν εὐφροσύνῃ καρδίας αὐτοῦ
- 1 ¶ Mwen wè yon lòt malè sou latè ankò, se bagay ki rive fasil.
 There is an evil which I have seen under the sun, and it is hard on men;
 ἔστιν πονηρία ἣν εἶδον ὑπὸ τὸν ἥλιον καὶ πολλή ἔστιν ἐπὶ τὸν ἄνθρωπον
- 2 Bondye bay yon moun richès, pozisyon, byen, lwanj. Wi, Bondye ba li tou sa li bezwen san manke yonn. Men Bondye pa kite l' jwi yo. Se yon etranje k'ap jwi yo pito. Tou sa pa vo anyen. Se bagay ki rèd anpil.
 A man to whom God gives money, wealth, and honour so that he has all his desires but God does not give him the power to have joy of it, and a strange man takes it. This is to no purpose and an evil disease.
 ἀνὴρ ᾧ δώσει αὐτῷ ὃ θεὸς πλοῦτον καὶ ὑπάρχοντα καὶ δόξαν καὶ οὐκ ἔστιν ὕστερων τῇ ψυχῇ αὐτοῦ ἀπὸ πάντων ὧν ἐπιθυμήσει καὶ οὐκ ἐξουσίασει αὐτῷ ὃ θεὸς τοῦ φαγεῖν ἀπ' αὐτοῦ ὅτι ἀνὴρ ξένος φάγεται αὐτόν τοῦτο ματαιότης καὶ ἄρρωστία πονηρὰ ἔστιν

- 3 Yon nonm te mèt gen san (100) pitit, li te mèt viv lontan, wi li te mèt rive vye granmoun, si li pa jwi anyen nan lavi, si yo pa ka fè bèl lantèman pou li, enben, mwen di nou: Yon timoun ki fèt tou mouri miyò pase l'.
- If a man has a hundred children, and his life is long so that the days of his years are great in number, but his soul takes no pleasure in good, and he is not honoured at his death; I say that a birth before its time is better than he.**
- ἐὰν γεννήσῃ ἀνὴρ ἑκατὸν καὶ ἔτη πολλὰ ζήσεται καὶ πλήθος ὃ τι ἔσονται ἡμέραι ἐτῶν αὐτοῦ καὶ ψυχὴ αὐτοῦ οὐκ ἐμπλησθήσεται ἀπὸ τῆς ἀγαθοσύνης καὶ γε ταφὴ οὐκ ἐγένετο αὐτῷ εἶπα ἀγαθὸν ὑπὲρ αὐτὸν τὸ ἔκτρομα
- 4 Paske ti pitit la fèt, men sa pa sèvi l' anyen. Li disparèt lamenm. Ata non l' yo pa gen tan konnen.
- In wind it came and to the dark it will go, and with the dark will its name be covered.**
- ὄτι ἐν ματαιότητι ἦλθεν καὶ ἐν σκότει πορεύεται καὶ ἐν σκότει ὄνομα αὐτοῦ καλυφθήσεται
- 5 Li pa janm wè limyè solèy, li pa janm konnen sa lavi ye. Men, ti pitit la jwenn pi bon repo pase nonm sa a
- Yes, it saw not the sun, and it had no knowledge; it is better with this than with the other.**
- καὶ γε ἥλιον οὐκ εἶδεν καὶ οὐκ ἔγνω ἀνάπαυσις τούτῳ ὑπὲρ τούτου
- 6 ki viv depase demilan men ki pa janm jwi anyen nan lavi, paske, lè ou gade byen, tou de al menm kote a.
- And though he goes on living a thousand years twice over and does not see good, are not the two going to the same place?**
- καὶ εἰ ἐξήσεν χιλίων ἐτῶν καθόδους καὶ ἀγαθοσύνην οὐκ εἶδεν μὴ οὐκ εἰς τόπον ἓνα τὰ πάντα πορεύεται
- 7 ¶ Tou sa yon nonm fè pase nan bouch, men l'ap toujou grangou.
- All the work of man is for his mouth, and still he has a desire for food.**
- πᾶς μόχθος τοῦ ἀνθρώπου εἰς στόμα αὐτοῦ καὶ γε ἡ ψυχὴ οὐ πληρωθήσεται
- 8 Kisa yon nonm ki gen lespri gen pase yon nonm sòt? Kisa sa rapòte yon pòn malere lè li konnen jan pou l' debat ak lavi a?
- What have the wise more than the foolish? and what has the poor man by walking wisely before the living?**
- ὄτι τίς περισσεΐα τῷ σοφῷ ὑπὲρ τὸν ἄφρονα διότι ὁ πένης οἶδεν πορευθῆναι κατέναντι τῆς ζωῆς
- 9 Anyen. Pito ou kontan ak sa ou genyen pase pou ou toujou anvī sa ou pa genyen. Sa pa vo anyen, sa pa rapòte anyen.
- What the eyes see is better than the wandering of desire. This is to no purpose and a desire for wind.**
- ἀγαθὸν ὄραμα ὀφθαλμῶν ὑπὲρ πορευόμενον ψυχῆ καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος
- 10 Tou sa ki rive, depi lontan yo konnen li te la pou rive. Nou deja konnen sa yon moun ye. Li pa ka nan kenbe tèt ak moun ki pi fò pase l'.
- That which is, has been named before, and of what man is there is knowledge. He has no power against one stronger than he.**
- εἶ τι ἐγένετο ἤδη κέκληται ὄνομα αὐτοῦ καὶ ἐγνωσθη ὃ ἐστὶν ἀνθρώπος καὶ οὐ δυνήσεται τοῦ κριθῆναι μετὰ τοῦ ἰσχυροῦ ὑπὲρ αὐτόν
- 11 ¶ Plis ou nan pale anpil, plis se tan ou w'ap pèdi. Kisa sa ap rapòte ou?
- There are words without number for increasing what is to no purpose, but what is man profited by them?**
- ὄτι εἰσὶν λόγοι πολλοὶ πληθύνοντες ματαιότητα τί περισσὸν τῷ ἀνθρώπῳ
- 12 Ki moun ki konnen sa ki bon pou yon moun k'ap mennen yon lavi ki pa vo anyen, yon lavi k'ap pase tankou yon nwaj, pandan de twa jou l'ap pase sou tè a? Ki moun ki ka fè lèzòm konnen sa ki gen pou rive sou latè apre y'a fin mouri?
- Who is able to say what is good for man in life all the days of his foolish life which he goes through like a shade? who will say what is to be after him under the sun?**
- ὄτι τίς οἶδεν τί ἀγαθὸν τῷ ἀνθρώπῳ ἐν τῇ ζωῇ ἀριθμὸν ἡμερῶν ζωῆς ματαιότητος αὐτοῦ καὶ ἐποίησεν αὐτὰς ἐν σκιᾷ ὅτι τίς ἀπαγγελεῖ τῷ ἀνθρώπῳ τί ἐσται ὀπίσω αὐτοῦ ὑπὸ τὸν ἥλιον
- 1 ¶ Pito yo nonmen non ou anbyen pase pou yo pale sou kalite bon odè ou mete sou ou. Jou ou mouri a pi bon pase jou ou fèt la.
- A good name is better than oil of great price, and the day of death than the day of birth.**
- ἀγαθὸν ὄνομα ὑπὲρ ἔλαιον ἀγαθὸν καὶ ἡμέρα τοῦ θανάτου ὑπὲρ ἡμέραν γενέσεως αὐτοῦ
- 2 Pito ou ale nan yon kay kote ki gen lanmò pase pou ou ale nan yon kay kote y'ap fè fèt, paske tout moun gen pou mouri. Nou menm ki vivan, nou pa dwe janm bliye sa.
- It is better to go to the house of weeping, than to go to the house of feasting; because that is the end of every man, and the living will take it to their hearts.**
- ἀγαθὸν πορευθῆναι εἰς οἶκον πένθους ἢ ὅτι πορευθῆναι εἰς οἶκον πότους καθότι τοῦτο τέλος παντὸς τοῦ ἀνθρώπου καὶ ὁ ζῶν δώσει εἰς καρδίαν αὐτοῦ
- 3 Pito yon moun nan lapenn pase pou l' gen kè kontan. Lapenn rale figi ou, men l'ap louvri lespri ou.
- Sorrow is better than joy; when the face is sad the mind gets better.**
- ἀγαθὸν θυμὸς ὑπὲρ γέλωτα ὅτι ἐν κακίᾳ προσώπου ἀγαθυνθήσεται καρδία

- 4 Moun ki gen bon konprann toujou ap kalkile sou lanmò. Moun sòt toujou ap kalkile sou ki jan pou yo jwi lavi a.
The hearts of the wise are in the house of weeping; but the hearts of the foolish are in the house of joy.
καρδία σοφῶν ἐν οἴκῳ πένθους καὶ καρδία ἀφρόνων ἐν οἴκῳ εὐφροσύνης
- 5 Pito ou tande yon moun ki gen bon konprann ap rale zòrèy ou pase pou ou tande moun sòt ap fè lwanj pou ou.
It is better to take note of the protest of the wise, than for a man to give ear to the song of the foolish.
ἀγαθὸν τὸ ἀκοῦσαι ἐπιτίμησιν σοφοῦ ὑπὲρ ἄνδρα ἀκούοντα ἄσμα ἀφρόνων
- 6 Lè moun sòt ap ri, se tankou move chabon k'ap pete nan dife. Sa pa vo anyen.
Like the cracking of thorns under a pot, so is the laugh of a foolish man; and this again is to no purpose.
ὄτι ὡς φωνὴ τῶν ἀκανθῶν ὑπὸ τὸν λέβητα οὕτως γέλως τῶν ἀφρόνων καὶ γε τοῦτο ματαιότης
- 7 ¶ Lè yon moun ki gen bon konprann ap sibi move trètman, sa ka fè l' pèdi tèt li. Lajan sou kote fè l' pèdi karaktè l'.
The wise are troubled by the ways of the cruel, and the giving of money is the destruction of the heart.
ὄτι ἡ συκοφαντία περιφέρει σοφὸν καὶ ἀπόλλυσι τὴν καρδίαν εὐτονίας αὐτοῦ
- 8 Lè yon bagay ap fini li pi bon pase lè l'ap konmanse. Pito ou pran pasyans pase pou ou kite lògèy ap pouse ou.
The end of a thing is better than its start, and a gentle spirit is better than pride.
ἀγαθὴ ἐσχάτη λόγων ὑπὲρ ἀρχὴν αὐτοῦ ἀγαθὸν μακρόθυμος ὑπὲρ ὑψηλὸν πνεῦματι
- 9 Pa fè kòlè fasil, paske se moun sòt ki renmen fache.
Be not quick to let your spirit be angry; because wrath is in the heart of the foolish.
μὴ σπεύσης ἐν πνεύματί σου τοῦ θυμοῦσθαι ὅτι θυμὸς ἐν κόλπῳ ἀφρόνων ἀναπαύσεται
- 10 Pa janm mande poukisa tan lontan te pi bon pase tan n'ap viv koulye a. Moun ki gen bon konprann p'ap mande bagay konsa.
Say not, Why were the days which have gone by better than these? Such a question comes not from wisdom.
μὴ εἴπης τί ἐγένετο ὅτι αἱ ἡμέραι αἱ πρότεροι ἦσαν ἀγαθαὶ ὑπὲρ ταύτας ὅτι οὐκ ἐν σοφίᾳ ἐπιρώτησας περὶ τούτου
- 11 ¶ Sa bon pou moun gen bon konprann. Se tankou si ou te gen anpil byen. Se yon gwo avantaj pou tout moun k'ap viv sou latè.
Wisdom together with a heritage is good, and a profit to those who see the sun.
ἀγαθὴ σοφία μετὰ κληροδοσίας καὶ περισσεῖα τοῖς θεωροῦσιν τὸν ἥλιον
- 12 Bon konprann pwoteje ou menm jan lajan ka fè l'. Men, avantaj yon moun genyen lè li gen konesans avèk bon konprann, sa l' konnen an ap fè l' viv.
Wisdom keeps a man from danger even as money does; but the value of knowledge is that wisdom gives life to its owner.
ὄτι ἐν σκιᾷ αὐτῆς ἡ σοφία ὡς σκιὰ τοῦ ἀργυρίου καὶ περισσεῖα γνώσεως τῆς σοφίας ζωοποιήσει τὸν παρ' αὐτῆς
- 13 Gade travay Bondye! Ki moun ki ka drese sa Bondye kwochi?
Give thought to the work of God. Who will make straight what he has made bent?
ιδὲ τὰ ποιήματα τοῦ θεοῦ ὅτι τίς δύνησεται τοῦ κοσμήσαι ὃν ἂν ὁ θεὸς διαστρέψῃ αὐτόν
- 14 Lè bagay ap mache byen pou ou, fè kè ou kontan. Lè malè tonbe sou ou, chonje ni yonn ni lòt se nan Bondye sa soti. Konsa, yon moun pa janm konnen sa k'ap vin apre l'.
In the day of wealth have joy, but in the day of evil take thought: God has put the one against the other, so that man may not be certain what will be after him.
ἐν ἡμέρᾳ ἀγαθωσύνης ζῆθι ἐν ἀγαθῷ καὶ ἐν ἡμέρᾳ κακίας ιδέ καὶ γε σὺν τούτῳ σύμφωνον τούτῳ ἐποίησεν ὁ θεὸς περὶ λαλιᾶς ἵνα μὴ εὕρῃ ὁ ἄνθρωπος ὅπισω αὐτοῦ μηδὲν
- 15 Lavi n' sou latè pa vo anyen, se vre! Men mwen wè tout kalite bagay: Mwen wè moun debyen, atout yo mache dwat la, mouri mouri yo. Mwen wè mechan yo menm ap viv lontan pou fè mechanste.
These two have I seen in my life which is to no purpose: a good man coming to his end in his righteousness, and an evil man whose days are long in his evil-doing.
σὺν τὰ πάντα εἶδον ἐν ἡμέραις ματαιότητός μου ἔστιν δίκαιος ἀπολλύμενος ἐν δικαίῳ αὐτοῦ καὶ ἔστιν ἀσεβῆς μένων ἐν κακίᾳ αὐτοῦ
- 16 Pa chache twò bon, ni gen twòp lespri. Sa ou bezwen touye tèt ou fè?
Be not given overmuch to righteousness and be not over-wise. Why let destruction come on you?
μὴ γίνου δίκαιος πολὺ καὶ μὴ σοφίζου περισσά μήποτε ἐκπλαγῆς
- 17 Men, pa twò mechan ni pa twò sòt. Poukisa pou ou ta mouri anvan lè ou?
Be not evil overmuch, and be not foolish. Why come to your end before your time?
μὴ ἀσεβήσης πολὺ καὶ μὴ γίνου σκληρὸς ἵνα μὴ ἀποθάνῃς ἐν οὐ καιρῷ σου

- 18 Evite fè eksè ni nan yon sans ni nan yon lòt. Si ou gen krentif pou Bondye, ou p'ap tonbe nan fè eksè.
It is good to take this in your hand and not to keep your hand from that; he who has the fear of God will be free of the two.
ἀγαθὸν τὸ ἀντέχεσθαι σε ἐν τούτῳ καὶ γε ἀπὸ τούτου μὴ ἀνῆς τὴν χεῖρά σου ὅτι φοβούμενος τὸν θεὸν ἐξελεύσεται τὰ πάντα
- 19 Sa konesans fè pou yon moun, dis grannèg pa ka fè l' pou yon lavil.
Wisdom makes a wise man stronger than ten rulers in a town.
ἡ σοφία βοηθήσει τῷ σοφῷ ὑπὲρ δέκα ἐξουσιάζοντας τοὺς ὄντας ἐν τῇ πόλει
- 20 Pa gen moun k'ap mache dwat sou latè ki ka di tou sa l'ap fè byen, li pa janm fè sa ki mal.
There is no man on earth of such righteousness that he does good and is free from sin all his days.
ὅτι ἄνθρωπος οὐκ ἔστιν δίκαιος ἐν τῇ γῆ ὃς ποιήσει ἀγαθὸν καὶ οὐχ ἁμαρτήσεται
- 21 Pa koute tou sa moun ap di. Konsa ou p'ap tande lè domestik ou ap pale ou mal.
Do not give ear to all the words which men say, for fear of hearing the curses of your servant.
καὶ γε εἰς πάντας τοὺς λόγους οὗς λαλήσουσιν μὴ θῆς καρδίαν σου ὅπως μὴ ἀκούσης τοῦ δούλου σου καταρωμένου σε
- 22 Paske ou menm tou, nan kè ou, ou konnen konbe fwa ou pale moun mal.
Your heart has knowledge how frequently others have been cursed by you.
ὅτι πλειστάκις πονηρεῦσεται σε καὶ καθόδους πολλὰς κακώσει καρδίαν σου ὅπως καὶ γε σὺ καταράσω ἑτέρους
- 23 ¶ Mwen sèvi avèk bon konprann mwen pou m' fè tout esperyans sa yo nan lavi. Mwen di mwen ta renmen gen bon konprann. Men, mwen pa t' janm rive genyen l'.
All this I have put to the test by wisdom; I said, I will be wise, but it was far from me.
πάντα ταῦτα ἐπέειρασα ἐν τῇ σοφίᾳ εἶπα σοφισθήσομαι
- 24 Lavi se yon mistè. Li tankou yon twou san fon. Ki moun ki ka rive konprann li?
Far off is true existence, and very deep; who may have knowledge of it?
καὶ αὐτὴ ἔμακρυνθη ἀπ' ἐμοῦ μακρὰν ὑπὲρ ὃ ἦν καὶ βαθὺν βάθος τίς εὕρησει αὐτό
- 25 Men, mwen pran san m' pou m' chache konnen, pou m' egzaminen tout bagay. Mwen te soti pou m' te konprann, pou m' te jwenn repons pou tout keksyon mwen t'ap poze tèt mwen, pou m' te rive konnen jan moun mechan yo pèdi tèt yo, jan moun sòt yo egare.
I gave my mind to knowledge and to searching for wisdom and the reason of things, and to the discovery that sin is foolish, and that to be foolish is to be without one's senses.
ἐκύκλωσα ἐγὼ καὶ ἡ καρδία μου τοῦ γνῶναι καὶ τοῦ κατασκεύασθαι καὶ ζητῆσαι σοφίαν καὶ ψῆφον καὶ τοῦ γνῶναι ἀσεβοῦς ἀφροσύνην καὶ σκληρίαν καὶ περιφοράν
- 26 Mwen jwenn yon bagay ki pi rèd pase lanmò. Se fanm. Lè yo di yo renmen ou, se pèlen yo pare pou ou. Lè yo pase bra yo nan kou ou, se chenn yo pase nan kou ou. Yon moun ki fè Bondye plezi va chape anba men yo. Men, moun k'ap fè sa ki mal ap tonbe anba grif yo.
And I saw a thing more bitter than death, even the woman whose heart is full of tricks and nets, and whose hands are as bands. He with whom God is pleased will get free from her, but the sinner will be taken by her.
καὶ εὕρισκω ἐγὼ πικρότερον ὑπὲρ θάνατον σὺν τὴν γυναῖκα ἣτις ἔστιν θηρεύματα καὶ σαγήνη καρδία αὐτῆς δεσμοὶ χεῖρες αὐτῆς ἀγαθὸς πρὸ προσώπου τοῦ θεοῦ ἐξαίρεθήσεται ἀπ' αὐτῆς καὶ ἁμαρτ ἄνων συλλημφθήσεται ἐν αὐτῇ
- 27 Wi, men sa mwen menm filozòf la, mwen di: Antan m'ap chache konprann, lè mwen mete tou sa m' konnen yonn sou lòt, bout pou bout men sa mwen rive jwenn.
Look! this I have seen, said the Preacher, taking one thing after another to get the true account,
ιδὲ τοῦτο εὗρον εἶπεν ὁ ἐκκλησιαστὴς μία τῇ μιᾷ τοῦ εὕρεῖν λογισμὸν
- 28 M'ap chache yon lòt espplikasyon. Men mwen pa jwenn li. Sou mil gason mwen kontre, se yon sèl mwen jwenn ki gen konprann. Men pou fanm, mwen pa jwenn yonn menm.
For which my soul is still searching, but I have it not; one man among a thousand have I seen; but a woman among all these I have not seen.
ὄν ἔτι ἐζήτησεν ἡ ψυχὴ μου καὶ οὐχ εὗρον ἄνθρωπον ἓνα ἀπὸ χιλίων εὗρον καὶ γυναῖκα ἐν πᾶσι τούτοις οὐχ εὗρον
- 29 Men sa ase mwen jwenn: Bondye kreye moun pou yo viv san pwoblèm, li mete yon chemen tou dwat devan yo, men se yo menm ki chache traka bay tèt yo.
This only have I seen, that God made men upright, but they have been searching out all sorts of inventions.
πλὴν ιδὲ τοῦτο εὗρον ὃ ἐποίησεν ὁ θεὸς σὺν τὸν ἄνθρωπον εὐθὴ καὶ αὐτοὶ ἐζήτησαν λογισμοὺς πολλοὺς
- 1 ¶ Se moun ki gen bon konprann ki konnen jan pou l' bay espplikasyon. Lè yon moun gen bon konprann, sa fè kè l' kontan, tout pli nan fwon l' disparèt.
Who is like the wise man? and to whom is the sense of anything clear? A man's wisdom makes his face shining, and his hard face will be changed.
τίς οἶδεν σοφοὺς καὶ τίς οἶδεν λύσιν ῥήματος σοφία ἀνθρώπου φωτιεῖ πρόσωπον αὐτοῦ καὶ ἀναιδὴς πρόσωπῳ αὐτοῦ μισηθήσεται

- 2 Se pou ou fè sa wa a bay lòd fè a, poutèt sèman ou te fè devan Bondye a.
I say to you, Keep the king's law, from respect for the oath of God.
στόμα βασιλέως φύλαξον καὶ περὶ λόγου ὄρκου θεοῦ μὴ σπουδάσῃς
- 3 Pa prese wete kò ou devan li, pa pèsiste nan move pant lan, paske li ka fè ou sa li vle.
Be not quick to go from before him. Be not fixed in an evil design, because he does whatever is pleasing to him.
ἀπὸ προσώπου αὐτοῦ πορεύσῃ μὴ στήῃς ἐν λόγῳ πονηρῷ ὅτι πᾶν ὃ ἐὰν θελήσῃ ποιήσῃ
- 4 Lè wa a pale, se fini. Pa gen moun ki pou mande l' poukisa l'ap fè sa l'ap fè a.
The word of a king has authority; and who may say to him, What is this you are doing?
καθὼς λαλεῖ βασιλεὺς ἐξουσιάζων καὶ τίς ἐρεῖ αὐτῷ τί ποιήσεις
- 5 Moun ki fè sa yo ba li lòd fè a pa nan pwoblèm. Yo p'ap fè l' anyen. Yon nonm ki gen bon konprann konnen ki jan ak kilè pou l' fè sa li gen pou l' fè a.
Whoever keeps the law will come to no evil: and a wise man's heart has knowledge of time and of decision.
ὁ φυλάσων ἐντολὴν οὐ γνώσεται ῥῆμα πονηρὸν καὶ καιρὸν κρίσεως γινώσκει καρδία σοφοῦ
- 6 ¶ Chak bagay gen jan pou yo fè l' ak lè pou yo fè l'. Se la tout tèt chaje a ye.
For every purpose there is a time and a decision, because the sorrow of man is great in him.
ὅτι παντὶ πράγματι ἔστιν καιρὸς καὶ κρίσις ὅτι γνώσις τοῦ ἀνθρώπου πολλὴ ἐπ' αὐτόν
- 7 Pesonn pa konnen sa ki pral rive. Epi pa gen pesonn ki ka di nou sa ki pral rive.
No one is certain what is to be, and who is able to say to him when it will be?
ὅτι οὐκ ἔστιν γινώσκων τί τὸ ἐσόμενον ὅτι καθὼς ἔσται τίς ἀναγγελεῖ αὐτῷ
- 8 Pesonn pa mèt lavi l'. Lè jou a rive pou l' mouri, fòk li mouri. Pesonn pa ka ranwaye jou lanmò li. Nou pa ka kouri pou batay sa a. Ata mechanste mechan yo pa ka sove yo.
No man has authority over the wind, to keep the wind; or is ruler over the day of his death. In war no man's time is free, and evil will not keep the sinner safe.
οὐκ ἔστιν ἀνθρώπος ἐξουσιάζων ἐν πνεύματι τοῦ κωλυσαί σὺν τῷ πνεύματι καὶ οὐκ ἔστιν ἐξουσία ἐν ἡμέρᾳ τοῦ θανάτου καὶ οὐκ ἔστιν ἀποστολὴ ἐν τῷ πολέμῳ καὶ οὐ διασώσει ἀσέβεια τὸν παρ' αὐτῆς
- 9 ¶ Mwen wè tou sa, lè m' t'ap kalkile sou sa k'ap pase sou latè. Moun ap dominen sou moun pou fè yo soufri.
All this have I seen, and have given my heart to all the work which is done under the sun: there is a time when man has power over man for his destruction.
καὶ σὺν πᾶν τούτῳ εἶδον καὶ ἔδωκα τὴν καρδίαν μου εἰς πᾶν ποίημα ὃ πεποιήται ὑπὸ τὸν ἥλιον τὰ ὅσα ἐξουσιάσατο ὁ ἀνθρώπος ἐν ἀνθρώπῳ τοῦ κακῶσαι αὐτόν
- 10 Wi. Mwen wè yo antere mechan yo, yo kouche kadav yo anba tè. Mwen wè moun ki mache dwat yo pa menm jwenn kote pou moun antere yo. Tout moun nan lavil la bliye sa yo te fè. Tou sa ankò pa vo anyen, sa p'ap sèvi anyen.
And then I saw evil men put to rest, taken even from the holy place; and they went about and were praised in the town because of what they had done. This again is to no purpose.
καὶ τότε εἶδον ἀσεβεῖς εἰς τάφους εἰσαχθέντας καὶ ἐκ τόπου ἁγίου ἐπορεύθησαν καὶ ἐπηνέθησαν ἐν τῇ πόλει ὅτι οὕτως ἐποίησαν καὶ γε τοῦτο ματαιότης
- 11 Se paske yo pran twòp tan pou yo pini moun ki fè mal yo ki fè moun toujou anvi fè sa ki mal.
Because punishment for an evil work comes not quickly, the minds of the sons of men are fully given to doing evil.
ὅτι οὐκ ἔστιν γινομένη ἀντίρρησης ἀπὸ τῶν ποιοῦντων τὸ πονηρὸν ταχύ διὰ τοῦτο ἐπληροφορήθη καρδία υἱῶν τοῦ ἀνθρώπου ἐν αὐτοῖς τοῦ ποιῆσαι τὸ πονηρὸν
- 12 Yon moun k'ap fè sa ki mal gen dwa fè san (100) krim, yonn sou lòt, epi l'ap toujou mache sou moun. Men, mwen konnen yo di tou: Si ou gen krentif pou Bondye, w'ap viv ak kè kontan, paske ou respekte Bondye.
Though a sinner does evil a hundred times and his life is long, I am certain that it will be well for those who go in fear of God and are in fear before him.
ὃς ἤμαρτεν ἐποίησεν τὸ πονηρὸν ἀπὸ τότε καὶ ἀπὸ μακρότητος αὐτῷ ὅτι καὶ γε γινώσκω ἐγὼ ὅτι ἔσται ἀγαθὸν τοῖς φοβουμένοις τὸν θεὸν ὅπως φοβῶνται ἀπὸ προσώπου αὐτοῦ
- 13 Men se pa menm bagay la pou mechan an. L'ap malere, lavi li tankou yon lonbraj. L'ap mouri bonè, paske li pa gen krentif pou Bondye.
But it will not be well for the evil-doer; he will not make his days long like a shade, because he has no fear before God.
καὶ ἀγαθὸν οὐκ ἔσται τῷ ἀσεβεῖ καὶ οὐ μακρυνεῖ ἡμέρας ἐν σκιᾷ ὃς οὐκ ἔστιν φοβούμενος ἀπὸ προσώπου τοῦ θεοῦ
- 14 ¶ Men tou sa se pawòl anlè. Gade sa k'ap pase sou latè: Gen moun ki mache dwat ki resevwa pinisyon mechan yo. Gen mechan ki resevwa rekonpans moun ki mache dwat yo. Mwen di tou sa pa vo anyen.
There is a thing which is to no purpose done on the earth: that there are good men to whom is given the same punishment as those who are evil, and there are evil men who get the reward of the good. I say that this again is to no purpose.
ἔστιν ματαιότης ἢ πεποιήται ἐπὶ τῆς γῆς ὅτι εἰσὶ δίκαιοι ὅτι φθάνει πρὸς αὐτοὺς ὡς ποίημα τῶν ἀσεβῶν καὶ εἰσὶν ἀσεβεῖς ὅτι φθάνει πρὸς αὐτοὺς ὡς ποίημα τῶν δικαίων εἶπα ὅτι καὶ γε τοῦτο ματαιότης

- 15 Se konsa mwen mache di se pou tout moun jwi lavi yo, paske sèl plezi yon nonm gen nan lavi a se manje, se bwè, se pran plezi. Se sa ase li ka fè pandan l'ap travay di nan lavi Bondye ba l' pou l' viv sou latè a.
So I gave praise to joy, because there is nothing better for a man to do under the sun than to take meat and drink and be happy; for that will be with him in his work all the days of his life which God gives him under the sun.
 και ἐπήνεσα ἐγὼ σὺν τὴν εὐφροσύνην ὅτι οὐκ ἔστιν ἀγαθὸν τῷ ἀνθρώπῳ ὑπὸ τὸν ἥλιον ὅτι εἰ μὴ τοῦ φαγεῖν καὶ τοῦ πιεῖν καὶ τοῦ εὐφρανθῆναι καὶ αὐτὸ συμπροσέσται αὐτῷ ἐν μόθῳ αὐτοῦ ἡμέρας ζοῆς αὐτοῦ ὅσας ἔδωκεν αὐτῷ ὁ θεὸς ὑπὸ τὸν ἥλιον
- 16 Chak fwa mwen pran desizyon pou m' chache konprann, chak fwa mwen pran kalkile sa k'ap pase sou latè, mwen wè ou te mèt pa janm dòmi lajounen kou lannwit,
When I gave my mind to the knowledge of wisdom and to seeing the business which is done on the earth (and there are those whose eyes see not sleep by day or by night),
 ἐν οἷς ἔδωκα τὴν καρδίαν μου τοῦ γνῶναι σοφίαν καὶ τοῦ ἰδεῖν τὸν περισπασμὸν τὸν πεποιημένον ἐπὶ τῆς γῆς ὅτι καὶ γε ἐν ἡμέρᾳ καὶ ἐν νυκτὶ ὕπνον ἐν ὀφθαλμοῖς αὐτοῦ οὐκ ἔστιν βλέπων
- 17 ou p'ap janm ka konprann travay Bondye sou latè. Ou mèt fè sa ou vle, ou p'ap janm ka rive jwenn sa w'ap chache a. Moun ki gen bon konprann kwè yo konnen. Men yo pa konnen plis pase yon lòt.
Then I saw all the work of God, and that man may not get knowledge of the work which is done under the sun; because, if a man gives hard work to the search he will not get knowledge, and even if the wise man seems to be coming to the end of his search, still he will be without knowledge.
 και εἶδον σὺν πάντα τὰ ποιήματα τοῦ θεοῦ ὅτι οὐ δυνήσεται ἄνθρωπος τοῦ εὑρεῖν σὺν τῷ ποιήματι τὸ πεποιημένον ὑπὸ τὸν ἥλιον ὅσα ἂν μοχθήσῃ ὁ ἄνθρωπος τοῦ ζητήσαι καὶ οὐχ εὐρήσει καὶ γε ὅσα ἂν εἴπῃ ὁ σοφὸς τοῦ γνῶναι οὐ δυνήσεται τοῦ εὑρεῖν
- 1 ¶ Mwen kalkile anpil sou bagay sa yo. Mwen repase bagay sa yo byen repase nan tèt mwen. Mwen wè se Bondye k'ap dirije lavi tout moun, ni moun ki gen bon konprann, ni moun ki mache dwat yo. Li kontwole tou sa y'ap fè, kit yo renmen, kit yo rayi. Pesonn pa konn anyen sou sa k'ap tann yo pi devan.
All this I took to heart, and my heart saw it all: that the upright and the wise and their works are in the hand of God; and men may not be certain if it will be love or hate; all is to no purpose before them.
 ὅτι σὺν πᾶν τοῦτο ἔδωκα εἰς καρδίαν μου καὶ καρδία μου σὺν πᾶν εἶδεν τοῦτο ὡς οἱ δίκαιοι καὶ οἱ σοφοὶ καὶ ἐργασίαι αὐτῶν ἐν χειρὶ τοῦ θεοῦ καὶ γε ἀγάπην καὶ γε μῖσος οὐκ ἔστιν εἰδὼς ὁ ἄνθρωπος τὰ πάντα πρὸ προσώπου αὐτῶν
- 2 Se menm sò a ki gen pou rive tout moun, ni mehan an, ni moun ki mache dwat la, bon an kou move a, moun ki kenbe pye Bondye a kou moun ki pa kenbe pye Bondye a, moun ki ofri bèt pou touye pou Bondye kou moun ki pa ofri bèt pou Bondye. Konsa, yon moun debyen pa pi bon pase moun k'ap fè sa ki mal la. Moun ki fè sèman pa pi mal pase moun ki pè fè sèman.
Because to all there is one event, to the upright man and to the evil, to the clean and to the unclean, to him who makes an offering and to him who makes no offering; as is the good so is the sinner; he who takes an oath is as he who has fear of it.
 ματαιότης ἐν τοῖς πᾶσιν συνάντημα ἐν τῷ δικαίῳ καὶ τῷ ἀσεβεῖ τῷ ἀγαθῷ καὶ τῷ κακῷ καὶ τῷ καθαρῷ καὶ τῷ ἀκαθάρτῳ καὶ τῷ θυσιάζοντι καὶ τῷ μὴ θυσιάζοντι ὡς ὁ ἀγαθὸς ὡς ὁ ἁμαρτάνων ὡς ὁ ὀμνύων καθὼς ὁ τὸν ὄρκον φοβούμενος
- 3 Se menm sò a pou tout moun. Sa tou, tankou tout lòt bagay ki rive sou latè, se yon malè. Se konsa, moun pase tout lavi yo ak mehanste nan kè yo, y'ap kite lide moun fou travay nan tèt yo, epi yo rete konsa yo mouri.
This is evil in all things which are done under the sun: that there is one fate for all, and the hearts of the sons of men are full of evil; while they have life their hearts are foolish, and after that--to the dead.
 τοῦτο πονηρὸν ἐν παντὶ πεποιημένῳ ὑπὸ τὸν ἥλιον ὅτι συνάντημα ἐν τοῖς πᾶσιν καὶ γε καρδία υἱῶν τοῦ ἀνθρώπου ἐπληρώθη πονηροῦ καὶ περιφέρεια ἐν καρδίᾳ αὐτῶν ἐν ζωῇ αὐτῶν καὶ ὀπίσω αὐτῶν πρὸς τοὺς νεκροὺς
- 4 ¶ Men, toutotan yon moun vivan toujou gen espwa pou li. Yon chen vivan miyò pase yon lyon mouri.
For him who is joined to all the living there is hope; a living dog is better than a dead lion.
 ὅτι τίς ὅς κοινωνεῖ πρὸς πάντας τοὺς ζῶντας ἔστιν ἐλπίς ὅτι ὁ κύων ὁ ζῶν αὐτὸς ἀγαθὸς ὑπὲρ τὸν λέοντα τὸν νεκρόν
- 5 Wi. Moun vivan yo konnen yo gen pou yo mouri. Men moun mouri yo pa konn anyen. Yo pa bezwen tann anyen ankò pou sa yo fè. Talè konsa tout moun bliye yo.
The living are conscious that death will come to them, but the dead are not conscious of anything, and they no longer have a reward, because there is no memory of them.
 ὅτι οἱ ζῶντες γινώσκονται ὅτι ἀποθανοῦνται καὶ οἱ νεκροὶ οὐκ εἰσιν γινώσκοντες οὐδὲν καὶ οὐκ ἔστιν αὐτοῖς ἔτι μισθός ὅτι ἐπελήσθη ἡ μνήμη αὐτῶν
- 6 Tout santiman yo te gen nan kè yo pou moun yo te renmen, pou moun yo te rayi, pou bagay yo te anvè, tou sa disparèt avèk yo. Yo p'ap janm patisipe nan anyen k'ap fèt sou latè ankò.
Their love and their hate and their envy are now ended; and they have no longer a part for ever in anything which is done under the sun.
 και γε ἀγάπη αὐτῶν και γε μῖσος αὐτῶν και γε ζῆλος αὐτῶν ἤδη ἀπόλετο και μερίς οὐκ ἔστιν αὐτοῖς ἔτι εἰς αἰῶνα ἐν παντὶ τῷ πεποιημένῳ ὑπὸ τὸν ἥλιον
- 7 Ale non, monchè, manje manje ou ak kè kontan, bwè diven ou san kè sote. Bondye deja dakò ak tou sa w'ap fè.
Come, take your bread with joy, and your wine with a glad heart. God has taken pleasure in your works.
 δεῦρο φάγε ἐν εὐφροσύνῃ ἄρτον σου καὶ πίε ἐν καρδίᾳ ἀγαθῇ οἶνόν σου ὅτι ἤδη εὐδόκησεν ὁ θεὸς τὰ ποιήματά σου

- 8 Se pou rad anwo ou toujou byen pwòp, tèt ou toujou byen penyen ak lwil santi bon.
Let your clothing be white at all times, and let not your head be without oil.
 ἐν παντί καιρῷ ἔστωσαν ἱμάτιά σου λευκά καὶ ἔλαιον ἐπὶ κεφαλὴν σου μὴ ὑστερησάτω
- 9 Jwi lavi avèk fanm ou renmen an, pandan tout jou w'ap viv lavi ki pa vo anyen an, lavi Bondye ba ou pou viv sou latè a. Jwi tout jou sa yo ki yonn pa vo lòt, paske se sèlman sa ki pou ou nan lavi a, apre tout traka ou bay tèt ou pou fè travay ou sou latè.
Have joy with the woman of your love all the days of your foolish life which he gives you under the sun. Because that is your part in life and in your work which you do under the sun.
 ἰδὲ ζωὴν μετὰ γυναικὸς ἧς ἠγάπησας πάσας ἡμέρας ζωῆς ματαιότητός σου τὰς δοθεῖσας σοι ὑπὸ τὸν ἥλιον πάσας ἡμέρας ματαιότητός σου ὅτι αὐτὸ μέρος σου ἐν τῇ ζωῇ σου καὶ ἐν τῷ μόχθῳ σου ὃ σὺ μοχθεῖς ὑπὸ τὸν ἥλιον
- 10 Tou sa ou jwenn pou ou fè, fè l' ak tout fòs ou. Paske, kote ou prale a, nan peyi kote mò yo ye a, nanpwen travay pou ou fè, pa gen lide ki pou mache nan tèt ou, pa gen konesans, pa gen bon konprann.
Whatever comes to your hand to do with all your power, do it because there is no work, or thought, or knowledge, or wisdom in the place of the dead to which you are going.
 πάντα ὅσα ἂν εὗρη ἡ χεὶρ σου τοῦ ποιῆσαι ὡς ἡ δυνάμις σου ποιήσον ὅτι οὐκ ἔστιν ποίημα καὶ λογισμὸς καὶ γνώσις καὶ σοφία ἐν ᾗδῃ ὅπου σὺ πορεύῃ ἐκεῖ
- 11 ¶ Yon lòt bagay mwen wè ankò sou latè, se pa toujou moun ki konn kouri ki genyen nan kous, se pa toujou vanyan gason ki genyen nan lagè. Yon moun ki gen konprann pa toujou gen manje pou l' manje, yon moun ki gen lespri pa toujou gen anpil byen. Moun ki gen kapasite pa toujou jwenn gwo pozisyon. Chans ak malchans la pou tout moun.
And again I saw under the sun that the reward goes not to him who is quick, or the fruits of war to the strong; and there is no bread for the wise, or wealth for men of learning, or respect for those who have knowledge; but time and chance come to all.
 ἐπέστρεψα καὶ εἶδον ὑπὸ τὸν ἥλιον ὅτι οὐ τοῖς κούφοις ὁ δρόμος καὶ οὐ τοῖς δυνατοῖς ὁ πόλεμος καὶ γε οὐ τοῖς σοφοῖς ἄρτος καὶ γε οὐ τοῖς συνετοῖς πλοῦτος καὶ γε οὐ τοῖς γινώσκουσιν χάρις ὅτι καιρὸς καὶ ἀπάντημα συναντῆσεται τοῖς πᾶσιν αὐτοῖς
- 12 Moun pa konnen lè lè yo ap rive. Tankou pwason ki pran nan senn, tankou zwezo ki pran nan pèlen, se konsa moun pran tou lè yon malè sèk tonbe sou yo.
Even man has no knowledge of his time; like fishes taken in an evil net, or like birds taken by deceit, are the sons of men taken in an evil time when it comes suddenly on them.
 ὅτι καὶ γε οὐκ ἔγνω ὁ ἄνθρωπος τὸν καιρὸν αὐτοῦ ὡς οἱ ἰχθυεὶς οἱ θηρεύμενοι ἐν ἀμφιβλήστρω κακῷ καὶ ὡς ὄρνεα τὰ θηρεύμενα ἐν παγίδι ὡς αὐτὰ παγιδεύονται οἱ υἱοὶ τοῦ ἀνθρώπου εἰς καιρὸν πονηρόν ὅταν ἐπιπέσῃ ἐπ' αὐτοὺς ἄφνω
- 13 ¶ Men yon lòt bagay mwen te wè ankò: Se yon bèl egzanp ki moutre sa bon konprann ka fè pou moun.
This again I have seen under the sun as wisdom and it seemed great to me.
 καὶ γε τοῦτο εἶδον σοφίαν ὑπὸ τὸν ἥλιον καὶ μεγάλη ἔστιν πρὸς με
- 14 Vwala se te yon ti bouk tou piti ki pa t' gen anpil moun ladan l'. Yon gran wa vin atake l' ak yon gwo lame. Li sènen bouk la toupatou, li fè pare yon bann bagay pou kraze miray ranpa bouk la.
There was a little town and the number of its men was small, and there came a great king against it and made an attack on it, building works of war round about it.
 πόλις μικρὰ καὶ ἄνδρες ἐν αὐτῇ ὀλίγοι καὶ ἔλθῃ ἐπ' αὐτὴν βασιλεὺς μέγας καὶ κυκλώσῃ αὐτὴν καὶ οἰκοδομήσῃ ἐπ' αὐτὴν χάρακας μεγάλους
- 15 Te gen yon nonm nan bouk la ki te gen lespri, men se te yon pòn malere. Se li ki te sove bouk la avèk konesans li. Apre sa, tout moun bliye l'.
Now there was in the town a poor, wise man, and he, by his wisdom, kept the town safe. But no one had any memory of that same poor man.
 καὶ εὗρη ἐν αὐτῇ ἄνδρα πένητα σοφόν καὶ διασώσει αὐτὸς τὴν πόλιν ἐν τῇ σοφίᾳ αὐτοῦ καὶ ἄνθρωπος οὐκ ἐμνήσθη σὺν τοῦ ἀνδρὸς τοῦ πένητος ἐκείνου
- 16 Mwen te toujou di: Konesans pi bon pase gwo kouraj, men yo meprize konesans moun ki pòn. Yo p'ap koute yo lè y'ap pale.
Then I said, Wisdom is better than strength, but the poor man's wisdom is not respected, and his words are not given a hearing.
 καὶ εἶπα ἐγὼ ἀγαθὴ σοφία ὑπὲρ δυνάμιν καὶ σοφία τοῦ πένητος ἐξουσιάζουμένη καὶ λόγοι αὐτοῦ οὐκ εἰσὶν ἀκουόμενοι
- 17 Pito ou koute pawòl yon moun ki gen konprann ap di ou tou dousman pase pawòl chèf k'ap rele byen fò nan mitan yon bann moun sòt.
The words of the wise which come quietly to the ear are noted more than the cry of a ruler among the foolish.
 λόγοι σοφῶν ἐν ἀναπαύσει ἀκούονται ὑπὲρ κραυγῆν ἐξουσιαζόντων ἐν ἀφροσύναις
- 18 Konesans pi bon pase tout zam pou fè lagè. Men, fòt yon sèl moun ka fè anpil byen pèdi tou.
Wisdom is better than instruments of war, but one sinner is the destruction of much good.
 ἀγαθὴ σοφία ὑπὲρ σκευῆ πολέμου καὶ ἁμαρτάνων εἷς ἀπολέσει ἀγαθωσύνην πολλήν
- 1 ¶ Mouch mouri gate tout boutèy odè. Yo fè l' santi. Konsa tou, yon sèl ti betiz ka fè tout gwo konesans ou pase pou anyen. Sa ka fè moun pa respekte ou ankò.
Dead flies make the oil of the perfumer give out an evil smell; more valued is a little wisdom than the great glory of the foolish.
 μυῖαι θανατοῦσαι σαπριοῦσιν σκευασίαν ἐλαίου ἡδύσματος τίμιον ὀλίγον σοφίας ὑπὲρ δόξαν ἀφροσύνης μεγάλης

- 2 Kè yon moun ki gen konprann toujou panche pou fè sa ki byen, men kè moun sòt toujou panche pou fè sa ki mal.
The heart of the wise man goes in the right direction; but the heart of a foolish man in the wrong.
καρδία σοφοῦ εἰς δεξιὸν αὐτοῦ καὶ καρδία ἄφρονος εἰς ἀριστερὸν αὐτοῦ
- 3 Menm lè moun sòt ap mache nan lari, li egare, li fè tout moun wè se moun sòt li ye.
And when the foolish man is walking in the way, he has no sense and lets everyone see that he is foolish.
καὶ γε ἐν ὁδῷ ὅταν ἄφρων πορευῆται καρδία αὐτοῦ ὑστερήσει καὶ ἂ λογίζεται πάντα ἀφροσύνη ἐστίν
- 4 ¶ Si chèf ou move sou ou, pa prese vire do ou ale. Si ou rete dousman, sa ka evite ou anpil malè.
If the wrath of the ruler is against you, keep in your place; in him who keeps quiet even great sins may be overlooked.
ἐὰν πνεῦμα τοῦ ἐξουσιάζοντος ἀναβῆ ἐπὶ σέ τόπον σου μὴ ἀφῆς ὅτι ἴαμα καταπαύσει ἁμαρτίας μεγάλας
- 5 Men yon lòt move bagay mwen wè ankò sou latè, lèfini se chèf yo ki lakòz sa.
There is an evil which I have seen under the sun, like an error which comes by chance from a ruler:
ἐστὶν πονηρία ἣν εἶδον ὑπὸ τὸν ἥλιον ὡς ἀκούσιον ὃ ἐξηλθεν ἀπὸ προσώπου τοῦ ἐξουσιάζοντος
- 6 Yo pran moun sòt mete yo nan gwo pozisyon, epi yo kite moun ki chaje ak konesans anba.
The foolish are placed in high positions, but men of wealth are kept low.
ἐδόθη ὁ ἄφρων ἐν ὕψει μεγάλαις καὶ πλούσιοι ἐν ταπεινῷ καθήσονται
- 7 Mwen wè esklav ap karakole sou chwal yo, epi chèf yo menm k'ap mache apye tankou esklav.
I have seen servants on horses, and rulers walking on the earth as servants.
εἶδον δούλους ἐφ' ἵππους καὶ ἄρχοντας πορευομένους ὡς δούλους ἐπὶ τῆς γῆς
- 8 Si ou fouye yon pi, se ou menm ki va tonbe ladan l'. Si ou kraze yon miray, se ou menm sèpan va mòde.
He who makes a hole for others will himself go into it, and for him who makes a hole through a wall the bite of a snake will be a punishment.
ὁ ὀρύσσων βόθρον ἐν αὐτῷ ἐμπεσεῖται καὶ καθαιροῦντα φραγμὸν δήξεται αὐτὸν ὄφεις
- 9 Si w'ap koupe wòch karyann, w'a blese. Si w'ap fann bwa, malè ka rive ou.
He who gets out stones from the earth will be damaged by them, and in the cutting of wood there is danger.
ἐξάιρων λίθους διαπονηθήσεται ἐν αὐτοῖς σχίζων ξύλα κινδυνεύσει ἐν αὐτοῖς
- 10 Si dan rach ou pa koupe, si ou pa file l', ou gen pou travay pi rèd lè w'ap sèvi avè l'. Men bon konprann ap fè ou reyisi nan sa w'ap fè.
If the iron has no edge, and he does not make it sharp, then he has to put out more strength; but wisdom makes things go well.
ἐὰν ἐκπέση τὸ σιδήριον καὶ αὐτὸς πρόσωπον ἐτάραξεν καὶ δυνάμεις δυναμώσει καὶ περισσεία τοῦ ἀνδρείου σοφία
- 11 Ou te mèt konn chame sèpan, sa p'ap sèvi ou anyen si ou kite l' gen tan mòde ou.
If a snake gives a bite before the word of power is said, then there is no longer any use in the word of power.
ἐὰν δάκη ὁ ὄφεις ἐν οὐ ψιθυρισμῷ καὶ οὐκ ἔστιν περισσεία τῷ ἐπάδοντι
- 12 ¶ Pawòl ki sot nan bouch yon moun ki gen konprann sèvi yon lwanj pou li. Men pawòl nan bouch moun sòt ap lakòz lanmò yo.
The words of a wise man's mouth are sweet to all, but the lips of a foolish man are his destruction.
λόγοι στόματος σοφοῦ χάρις καὶ χειλὴ ἄφρονος καταποντιοῦσιν αὐτόν
- 13 Lè yo konmanse pale, se betiz y'ap di. Men lè y'ap fini, se pawòl moun fou nèt y'ap di.
The first words of his mouth are foolish, and the end of his talk is evil crime.
ἀρχὴ λόγων στόματος αὐτοῦ ἀφροσύνη καὶ ἐσχάτη στόματος αὐτοῦ περιφέρεια πονηρά
- 14 Moun sòt renmen pale anpil. Pesonn pa konnen sa k'ap rive denmen. Pesonn pa ka di nou sa k'ap rive apre nou mouri.
The foolish are full of words; man has no knowledge of what will be; and who is able to say what will be after him?
καὶ ὁ ἄφρων πληθύνει λόγους οὐκ ἔγνω ὁ ἄνθρωπος τί τὸ γενόμενον καὶ τί τὸ ἐσόμενον ὀπίσω αὐτοῦ τίς ἀναγγελεῖ αὐτῷ
- 15 Moun sòt touye tèt li nan travay, li bliye chimen kay li.
The work of the foolish will be a weariness to him, because he has no knowledge of the way to the town.
μύθος τῶν ἀφρόνων κοπώσει αὐτούς ὃς οὐκ ἔγνω τοῦ πορευθῆναι εἰς πόλιν

- 16 ¶ Ala malè pou yon peyi lè li gen yon timoun alatèt li, lè chèf li yo tonbe nan manje depi granmaten.
Unhappy is the land whose king is a boy, and whose rulers are feasting in the morning.
 οὐαί σοι πόλις ἧς ὁ βασιλεὺς σου νεώτερος καὶ οἱ ἄρχοντές σου ἐν πρωΐᾳ ἐσθίουσιν
- 17 Men, ala bon sa bon pou yon peyi lè wa a se moun ki sot nan bon ras, lè chèf li yo manje lè pou yo manje pou yo ka jwenn fòs, epi ki pa lage kò yo nan banbòch.
Happy is the land whose ruler is of noble birth, and whose chiefs take food at the right time, for strength and not for feasting.
 μακαρία σύ γῆ ἧς ὁ βασιλεὺς σου υἱὸς ἐλευθέρων καὶ οἱ ἄρχοντές σου πρὸς καιρὸν φάγονται ἐν δυνάμει καὶ οὐκ αἰσχυνθήσονται
- 18 Lè yon moun twò parese pou l' repare kay li, twati a ap koule, fetay la ap tonbe.
When no work is done the roof goes in, and when the hands do nothing water comes into the house.
 ἐν ὀκνηρίαις ταπεινωθήσεται ἡ δόκωσις καὶ ἐν ἀργίᾳ χειρῶν στάξει ἡ οἰκία
- 19 Yo fè resepsyon pou yo pran plezi yo, yo bwè diven pou fè kè yo kontan, men se lajan ki penmèt yo fè tou sa.
A feast is for laughing, and wine makes glad the heart; but by the one and the other money is wasted.
 εἰς γέλωτα ποιοῦσιν ἄρτον καὶ οἶνος εὐφραίνει ζῶντας καὶ τοῦ ἀργυρίου ἐπακούσεται σὺν τὰ πάντα
- 20 Pa kritike yon wa, pa menm nan kè ou. Pa kritike rich yo, pa menm anndan chanm ou. Paske raje gen zòrèy.
Say not a curse against the king, even in your thoughts; and even secretly say not a curse against the man of wealth; because a bird of the air will take the voice, and that which has wings will give news of it.
 καὶ γε ἐν συνειδήσει σου βασιλέα μὴ καταράσῃ καὶ ἐν ταμειείοις κοιτόνων σου μὴ καταράσῃ πλοῦσιον ὅτι πετεινὸν τοῦ οὐρανοῦ ἀποίσει σὺν τὴν φωνὴν καὶ ὁ ἔχων τὰς πτέρυγας ἀπαγγελεῖ λόγον
- 1 ¶ Fè byen san gad dèyè. Yon lè konsa, w'a jwenn rekonpans ou.
Put out your bread on the face of the waters; for after a long time it will come back to you again.
 ἀπόστειλον τὸν ἄρτον σου ἐπὶ πρόσωπον τοῦ ὕδατος ὅτι ἐν πλήθει τῶν ἡμερῶν εὐρήσεις αὐτόν
- 2 Separe sa ou genyen ak mezi moun ou kapab, paske ou pa janm konnen ki malè ki ka rive ou sou latè.
Give a part to seven or even to eight, because you have no knowledge of the evil which will be on the earth.
 δὸς μερίδα τοῖς ἐπτὰ καὶ γε τοῖς ὀκτὼ ὅτι οὐ γινώσκεις τί ἔσται πονηρὸν ἐπὶ τὴν γῆν
- 3 Depi nwaj yo plen dlo, se pou lapli tonbe sou latè. Lè yon pyebwa tonbe, kit li tonbe sou bò nò, kit li tonbe sou bò sid, kote l' tonbe a, se la pou li rete.
If the clouds are full of rain, they send it down on the earth; and if a tree comes down to the south, or the north, in whatever place it comes down, there it will be.
 ἐὰν πληρωθῶσιν τὰ νέφη ὑετοῦ ἐπὶ τὴν γῆν ἐκχέουσιν καὶ ἐὰν πέσῃ ξύλον ἐν τῷ νότῳ καὶ ἐὰν ἐν τῷ βορρᾷ τόπω οὗ πεσεῖται τὸ ξύλον ἐκεῖ ἔσται
- 4 Si w'ap gade sou van, ou p'ap janm plante. Si w'ap gade sou nwaj, ou p'ap janm ranmase rekòt.
He who is watching the wind will not get the seed planted, and he who is looking at the clouds will not get in the grain.
 τηρῶν ἄνεμον οὐ σπερεῖ καὶ βλέπων ἐν ταῖς νεφέλαις οὐ θερίσει
- 5 Menm jan ou pa konnen ni kote van an soti ni kote li prale, menm jan an tou ou pa konnen ki jan zo timoun fè fòm nan vant fanm ansent. Se konsa tou ou pa ka konprann travay Bondye, li menm ki fè tout bagay.
As you have no knowledge of the way of the wind, or of the growth of the bones in the body of her who is with child, even so you have no knowledge of the works of God who has made all.
 ἐν οἷς οὐκ ἔστιν γινώσκων τίς ἡ ὁδὸς τοῦ πνεύματος ὡς ὅστα ἐν γαστρὶ τῆς κυοφορούσης οὕτως οὐ γνῶσι τὰ ποιήματα τοῦ θεοῦ ὅσα ποιήσει σὺν τὰ πάντα
- 6 Nan maten, plante jaden ou. Aswè rive, plante jaden ou ankò. Ou pa janm konnen kilès nan de yo ap bay plis ranman. Ou pa janm konnen si tou de p'ap pran, si tou de p'ap bay menm ranman.
In the morning put your seed into the earth, and till the evening let not your hand be at rest; because you are not certain which will do well, this or that--or if the two will be equally good.
 ἐν πρωΐᾳ σπείρον τὸ σπέρμα σου καὶ εἰς ἑσπέραν μὴ ἀφέτω ἡ χεὶρ σου ὅτι οὐ γινώσκεις ποῖον στοιχήσει ἢ τοῦτο ἢ τοῦτο καὶ ἐὰν τὰ δύο ἐπὶ τὸ αὐτὸ ἀγαθὰ
- 7 ¶ Ala bon bagay se fè klè! Sa bon nèt lè ou wè solèy.
Truly the light is sweet, and it is good for the eyes to see the sun.
 καὶ γλυκὸ τὸ φῶς καὶ ἀγαθὸν τοῖς ὀφθαλμοῖς τοῦ βλέπειν σὺν τὸν ἥλιον
- 8 Di Bondye mèsi pou chak lanne li mete sou lavi ou. Ou te mèt viv lontan, pa bliye tan ou pral pase lè ou fin mouri a long anpil. Tou sa ki vin apre pa vo anyen.
But even if a man's life is long and he has joy in all his years, let him keep in mind the dark days, because they will be great in number. Whatever may come is to no purpose.
 ὅτι καὶ ἐὰν ἔτη πολλὰ ζήσεται ὁ ἄνθρωπος ἐν πᾶσιν αὐτοῖς εὐφρανθήσεται καὶ μνησθήσεται τὰς ἡμέρας τοῦ σκότους ὅτι πολλαὶ ἔσονται πᾶν τὸ ἐρχόμενον ματαιότης

- 9 menm, jenn gason, pwofite jennès nou. Fè kè nou kontan pandan tout tan nou jenn gason toujou. Fè tou sa nou ta vle fè, tou sa nou anvi fè. Men pa bliye Bondye gen pou mande nou kont pou tou sa nou fè.
Have joy, O young man, while you are young; and let your heart be glad in the days of your strength, and go in the ways of your heart, and in the desire of your eyes; but be certain that for all these things God will be your judge.
εὐφραίνου νεανίσκε ἐν νεότητί σου καὶ ἀγαθυνάτω σε ἡ καρδιά σου ἐν ἡμέραις νεότητός σου καὶ περιπάτει ἐν ὁδοῖς καρδίας σου καὶ ἐν ὁράσει ὀφθαλμῶν σου καὶ γνῶθι ὅτι ἐπὶ πᾶσι τούτοις ἄξει σε ὁ θεὸς ἐν κρίσει
- 10 Pa kite lapenn chita nan kè nou. Pa kite anyen fè nou soufri nan kò nou. Ou p'ap rete jenn gason ak cheve nwa tou tan.
So put away trouble from your heart, and sorrow from your flesh; because the early years and the best years are to no purpose.
καὶ ἀπόστησον θυμὸν ἀπὸ καρδίας σου καὶ παράγαγε πονηρίαν ἀπὸ σαρκός σου ὅτι ἡ νεότης καὶ ἡ ἄνοια ματαιότης
- 1 ¶ Pandan ou jenn gason an, pa janm bliye Bondye ki te kreye ou la, anvan jou malè yo rive sou ou, anvan lè a rive pou ou di: Mwen pa jwenn ankenn plezi nan lavi.
Let your mind be turned to your Maker in the days of your strength, while the evil days come not, and the years are far away when you will say, I have no pleasure in them;
καὶ μνήσθητι τοῦ κτίσαντός σε ἐν ἡμέραις νεότητός σου ἕως ὅτου μὴ ἔλθωσιν ἡμέραι τῆς κακίας καὶ φθάσωσιν ἔτη ἐν οἷς ἐρεῖς οὐκ ἔστιν μοι ἐν αὐτοῖς θέλημα
- 2 Lè sa a, limyè solèy la, lalin lan ak zetwal yo ap parèt twoub twoub devan je ou. Syèl la pa janm klè. Lapli poko fin tonbe, tan an gen tan mare ankò.
While the sun, or the light, or the moon, or the stars, are not dark, and the clouds come not back after the rain;
ἕως οὗ μὴ σκοτισθῇ ὁ ἥλιος καὶ τὸ φῶς καὶ ἡ σελήνη καὶ οἱ ἀστέρες καὶ ἐπιστρέψωσιν τὰ νέφη ὀπίσω τοῦ ὕετοῦ
- 3 Lè sa a, bra ou yo ki te konn pwoteje ou ap tranble. Janm ou yo ki engann koulye a ap febli. Ou p'ap gen dan pou kraze manje. Je ou yo ap twò fèb pou wè klè.
In the day when the keepers of the house are shaking for fear, and the strong men are bent down, and the women who were crushing the grain are at rest because their number is small, and those looking out of the windows are unable to see;
ἐν ἡμέρᾳ ἣ ἐὰν σαλευθῶσιν φύλακες τῆς οἰκίας καὶ διαστραφῶσιν ἄνδρες τῆς δυνάμεως καὶ ἤρρησαν αἱ ἀλήθουσαι ὅτι ὀλιγόθησαν καὶ σκοτάσουσιν αἱ βλέπουσαι ἐν ταῖς ὁπαῖς
- 4 De twou zòrèy ou yo ap bouche, ou p'ap tande sa k'ap pase nan lari. Ata gwo bri moulen ki toupre ou la, w'a tande l' tou piti piti. Moun te mèt ap chante bò kote ou, w'ap tande vwa yo lwen lwen.
Lè sa a, depi pipirit konmanse chante, nou gen tan leve.
When the doors are shut in the street, and the sound of the crushing is low, and the voice of the bird is soft, and the daughters of music will be made low;
καὶ κλείουσιν θύρας ἐν ἀγορᾷ ἐν ἀσθενείᾳ φωνῆς τῆς ἀληθοῦσης καὶ ἀναστήσεται εἰς φωνὴν τοῦ στρουθίου καὶ ταπεινωθήσονται πᾶσαι αἱ θυγατέρες τοῦ ἤσματος
- 5 W'ap pè moute sou bagay ki twò wo pou ou pa gen tèt vire. Menm mache nan granchemen ap yon danje pou ou. Tout cheve nan tèt ou ap vin blan, w'ap pèdi fòs kouray ou. Pa gen anyen ki ka fè l' tounen ankò. W'ap desann nan dènye kay kote ou pral rete pou tou tan an. Lè sa a, moun ap mache rele nan tout lari.
And he is in fear of that which is high, and danger is in the road, and the tree is white with flower, and the least thing is a weight, and desire is at an end, because man goes to his last resting-place, and those who are sorrowing are in the streets;
καὶ γὰρ ἀπὸ ὕψους ὄφρονται καὶ θάμβοι ἐν τῇ ὁδῷ καὶ ἀνήση τὸ ἀμύγδαλον καὶ παχυνθῇ ἡ ἀκρίς καὶ διασκεδασθῇ ἡ κάππαρις ὅτι ἐπορεύθη ὁ ἄνθρωπος εἰς οἶκον αἰῶνος αὐτοῦ καὶ ἐκύκλωσαν ἐν ἀγορᾷ οἱ κοπτόμενοι
- 6 Wi, pa janm bliye Bondye ki fè ou la anvan ti chenn an ajan an detache sot tonbe, anvan bòl an lò a tonbe kraze, anvan kalbas dlo a kraze miyèt moso, anvan so a kase.
Before ever the silver cord is cut, or the vessel of gold is broken, or the pot is broken at the fountain, or the wheel broken at the water-hole;
ἕως ὅτου μὴ ἀνατραπῇ σχοινίον τοῦ ἀργυρίου καὶ συνθλιβῇ ἀνθέμιον τοῦ χρυσίου καὶ συντριβῇ ὕδρια ἐπὶ τὴν πηγὴν καὶ συντροχάσῃ ὁ τροχὸς ἐπὶ τὸν λάκκον
- 7 Lè sa a, kò nou pral tounen pousyè latè jan l' te ye anvan an. Souf nou menm ap tounen jwenn Bondye ki te ban nou l' lan.
And the dust goes back to the earth as it was, and the spirit goes back to God who gave it.
καὶ ἐπιστρέψῃ ὁ χοῦς ἐπὶ τὴν γῆν ὡς ἦν καὶ τὸ πνεῦμα ἐπιστρέψῃ πρὸς τὸν θεόν ὃς ἔδωκεν αὐτό
- 8 ¶ Lavi pa vo anyen. Lavi pa sèvi anyen. Filozòf la di: Anyen pa vo anyen.
All things are to no purpose, says the Preacher, all is to no purpose.
ματαιότης ματαιότητων εἶπεν ὁ ἐκκλησιαστής τὰ πάντα ματαιότης
- 9 Men, paske filozòf la te gen bon konprann, li pa janm sispann moutre pèp la tou sa li te konnen. Li egzaminen anpil pwovèb, li etidye yo, li pran san li pou li sanble yo.
And because the Preacher was wise he still gave the people knowledge; searching out, testing, and putting in order a great number of wise sayings.
καὶ περισσὸν ὅτι ἐγένετο ἐκκλησιαστής σοφός ἔτι ἐδίδαξεν γνῶσιν σὺν τὸν λαόν καὶ οὕς ἐξιχνιάσεται κόσμιον παραβολῶν
- 10 Li pran san li pou li jwenn pawòl ki pou fè moun plezi. Men nan tou sa li ekri, li bay verite a jan li wè l' la.
The Preacher made search for words which were pleasing, but his writing was in words upright and true.
πολλὰ ἐξήτησεν ἐκκλησιαστής τοῦ εὐρεῖν λόγους θελήματος καὶ γεγραμμένον εὐθύτητος λόγους ἀληθείας

- 11 Pawòl moun ki gen konprann tankou baton yo sèvi pou djige bèf kabwa. Liv pwovèb yo tankou yon seri klou yo kloure yonn kot lòt. Men se yon sèl mèl ki bay yo, se Bondye.
The words of the wise are pointed, and sayings grouped together are like nails fixed with a hammer; they are given by one guide.
λόγοι σοφῶν ὡς τὰ βούκεντρα καὶ ὡς ἦλοι πεφυτευμένοι οἱ παρὰ τῶν συναγμάτων ἐδόθησαν ἐκ ποιμένος ἑνὸς καὶ περισσὸν ἐξ αὐτῶν
- 12 Pitit mwen, men sa pou ou fè: Pran leson sou bagay sa yo. Si pou yo ta ekri anpil liv, yo pa ta janm fini. Lè ou etidye twòp, sa fè kè ou fè ou mal.
And further, my son, take note of this: of the making of books there is no end, and much learning is a weariness to the flesh.
οὐδὲ μοῦ φύλαξαι ποιήσαι βιβλία πολλὰ οὐκ ἔστιν περασμός καὶ μελέτη πολλή κόπωσης σαρκός
- 13 ¶ Apre tout pawòl sa yo, se yon sèl bagay pou m' di nan sa: Gen krentif pou Bondye. Fè tou sa li mande ou fè yo. Se pou sa ase Bondye te kreye moun.
This is the last word. All has been said. Have fear of God and keep his laws; because this is right for every man.
τέλος λόγου τὸ πᾶν ἀκούεται τὸν θεὸν φοβοῦ καὶ τὰς ἐντολὰς αὐτοῦ φύλασσε ὅτι τοῦτο πᾶς ὁ ἄνθρωπος
- 14 Paske Bondye ap jije tou sa n'ap fè, kit yo bon, kit yo pa bon, ata bagay nou fè an kachèt.
God will be judge of every work, with every secret thing, good or evil.
ὅτι σὺν πᾶν τὸ ποιήμα ὁ θεὸς ἄξει ἐν κρίσει ἐν παντί παρεωραμένῳ ἐὰν ἀγαθὸν καὶ ἐὰν πονηρὸν .
- 1 ¶ Men pi bèl chante nan tout chante Salomon yo.
The song of Songs, which is Solomon's.
ἕσμα ἁσμάτων ὃ ἔστιν τῷ σαλωμων
- 2 ¶ Bo m' non, kouvri m' ak bo! Karès ou pi dous pase siwo myèl.
Let him give me the kisses of his mouth: for his love is better than wine.
φιλησάτω με ἀπὸ φιλημάτων στόματος αὐτοῦ ὅτι ἀγαθοὶ μαστοὶ σου ὑπὲρ οἴνον
- 3 Ou gen yon bon sant k'ap soti nan tout kò ou. Depi yo tande non ou, sant ou vin nan nen yo. Se sa ki fè jenn fi yo renmen ou konsa!
Sweet is the smell of your perfumes; your name is as perfume running out; so the young girls give you their love.
καὶ ὀσμὴ μύρων σου ὑπὲρ πάντα τὰ ἀρώματα μύρον ἐκκενωθὲν ὄνομά σου διὰ τοῦτο νεάνιδες ἠγάπησάν σε
- 4 Pran m' avè ou non! Ann kouri ale! Se ou menm ki wa mwen. Mennen m' nan chanm ou. Depi ou la, se pa ti kontan n'ap kontan. N'ap chante karès ou ki pi dous pase siwo myèl. Jenn fi yo gen rezon renmen ou konsa!
Take me to you, and we will go after you: the king has taken me into his house. We will be glad and full of joy in you, we will give more thought to your love than to wine: rightly are they your lovers.
εἰλκυσάν σε ὀπίσω σου εἰς ὀσμὴν μύρων σου δραμοῦμεν εἰσηνεγκέν με ὁ βασιλεὺς εἰς τὸ ταμίειον αὐτοῦ ἀγαλλιασόμεθα καὶ εὐφρανθόμεν ἐν σοὶ ἀγαπήσομεν μαστούς σου ὑπὲρ οἴνον εὐθύτης ἠγάπησεν ἐν σε
- 5 Medam lavil Jerizalèm, Po m' boule, men m' bèl! Po m' menm koulè ak tant nan dezè a. Men, li bèl tankou rido nan palè Salomon an.
I am dark, but fair of form, O daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.
μέλαινά εἰμι καὶ καλὴ θυγατέρες ἱερουσαλημ ὡς σκηνώματα κηδαρ ὡς δέρρεις σαλωμων
- 6 Pa gade sou koulè po m'! Se solèy la ki boule m' konsa. Frè m' yo te move sou mwen. Yo fè m' travay nan jaden rezen lòt moun. M' pa t' gen tan pou m' okipe jaden rezen pa m'.
Let not your eyes be turned on me, because I am dark, because I was looked on by the sun; my mother's children were angry with me; they made me the keeper of the vine-gardens; but my vine-garden I have not kept.
μὴ βλέψητέ με ὅτι ἐγὼ εἰμι μεμελανωμένη ὅτι παρέβλεψέν με ὁ ἥλιος υἱοὶ μητρός μου ἐμαχέσαντο ἐν ἐμοὶ ἔθεντό με φυλάκισσαν ἐν ἀμπελῶσιν ἀμπελῶνα ἐμὸν οὐκ ἐφύλαξα
- 7 ¶ Manyè di m' non, ou menm mwen renmen anpil la, kibò ou pral mennen mouton yo manje? Kibò yo pral pare solèy midi? Konsa m' p'ap bezwen mache chache ou tankou moun fou nan mitan mouton lòt gadò parèy ou yo.
Say, O love of my soul, where you give food to your flock, and where you make them take their rest in the heat of the day; why have I to be as one wandering by the flocks of your friends?
ἀπάγγελόν μοι ὅν ἠγάπησεν ἡ ψυχὴ μου ποῦ ποιμαίνεις ποῦ κοιτάζεις ἐν μεσημβρίᾳ μήποτε γένομαι ὡς περιβαλλομένη ἐπ' ἀγέλαις ἐταίρων σου
- 8 Bèl fanm pase ou, nanpwen! Ki jan ou fè pa konn kote sa a? Ale non. Swiv mouton yo. W'a jwenn manje bò la pou kabrit ou yo, toupre tant gadò yo.
If you have not knowledge, O most beautiful among women, go on your way in the footsteps of the flock, and give your young goats food by the tents of the keepers.
ἐὰν μὴ γνῶς σεαυτὴν ἢ καλὴ ἐν γυναίξιν ἔξελθε σὺ ἐν πτέρυαις τῶν ποιμνίων καὶ ποιμαίνε τὰς ἐρίφους σου ἐπὶ σκηνώμασιν τῶν ποιμένων
- 9 Ou menm mwen renmen anpil la, w'ap boulvèsè mesye yo, menm jan yon jiman ap boulvèsè poulen chwal cha lagè farawon yo.
I have made a comparison of you, O my love, to a horse in Pharaoh's carriages.
τῇ ἵππῳ μου ἐν ἄρμασιν φαραω ὁμοίωσά σε ἢ πλησίον μου

- 10 Ala bèl figi ou bèl nan mitan très cheve ou yo! Ala bèl kou ou bèl ak kolye ou yo!
Your face is a delight with rings of hair, your neck with chains of jewels.
τί ώραίωθησαν σιαγόνες σου ὡς τρυγόνες τράχηλός σου ὡς ὀρμίσκοι
- 11 Men, n'ap fê yon chenn lò pou ou ak ti moso ajan kole ladan l'.
We will make you chains of gold with ornaments of silver.
ὁμοιώματα χρυσίου ποιήσομέν σοι μετὰ στιγμάτων τοῦ ἀργυρίου
- 12 ¶ Mèt mwen te kouche sou kabann li. Sant odè mwen an te gaye toupatou.
While the king is seated at his table, my spices send out their perfume.
ἕως οὗ ὁ βασιλεὺς ἐν ἀνακλίσει αὐτοῦ νάρδος μου ἔδωκεν ὄσμήν αὐτοῦ
- 13 Mennaj mwen tankou yon pake bazilik, ki poze sou tete m'.
As a bag of myrrh is my well-loved one to me, when he is at rest all night between my breasts.
ἀπόδεσμος τῆς στακτῆς ἀδελφιδός μου ἐμοὶ ἀνὰ μέσον τῶν μαστῶν μου ἀύλισθήσεται
- 14 Mennaj mwen tankou yon bouke flè k'ap fleri nan jaden rezen Angedi.
My love is to me as a branch of the cypress-tree in the vine-gardens of En-gedi.
βότρυς τῆς κύπρου ἀδελφιδός μου ἐμοὶ ἐν ἀμπελῶσιν εγγαδδι
- 15 Ala bèl ou bèl, anmòrèz mwen! Ala bèl ou bèl! Je ou yo ou ta di de ti pijon.
See, you are fair, my love, you are fair; you have the eyes of a dove.
ἰδοὺ εἶ καλή ἢ πλησίον μου ἰδοὺ εἶ καλή ὀφθαλμοί σου περιστεραί
- 16 Ala bèl ou bèl, mennaj mwen! Se pa ti kontan ou fè m' kontan. Zèb yo sèvi nou kabann!
See, you are fair, my loved one, and a pleasure; our bed is green.
ἰδοὺ εἶ καλός ὁ ἀδελφιδός μου καὶ γε ὥραϊος πρὸς κλίνη ἡμῶν σύσκιος
- 17 Branch bwa sèd yo sèvi nou travès kay, branch pye chenn yo sèvi nou twati.
Cedar-trees are the pillars of our house; and our boards are made of fir-trees.
δοκοὶ οἴκων ἡμῶν κέδροι φατνώματα ἡμῶν κυπάρισσοι
- 1 ¶ Se yon woz mawon sou mòn Sawon mwen ye, yon bèl ti flè nan yon basrak.
I am a rose of Sharon, a flower of the valleys.
ἐγὼ ἄνθος τοῦ πεδίου κρίνον τῶν κοιλάδων
- 2 Tankou yon bèl ti flè nan mitan pikan, se konsa anmòrèz mwen ye nan mitan lòt jenn fi yo.
As the lily-flower among the thorns of the waste, so is my love among the daughters.
ὡς κρίνον ἐν μέσῳ ἀκανθῶν οὕτως ἢ πλησίον μου ἀνὰ μέσον τῶν θυγατέρων
- 3 ¶ Tankou yon pye ponm nan mitan yon rakbwa, se konsa mennaj mwen ye nan mitan lòt jenn gason yo. Mwen renmen chita anba lonbray li. Donn li gou nan bouch mwen.
As the apple-tree among the trees of the wood, so is my loved one among the sons. I took my rest under his shade with great delight, and his fruit was sweet to my taste.
ὡς μήλον ἐν τοῖς ξύλοις τοῦ ὄρυμοῦ οὕτως ἀδελφιδός μου ἀνὰ μέσον τῶν υἱῶν ἐν τῇ σκιᾷ αὐτοῦ ἐπεθύμησα καὶ ἐκάθισα καὶ καρπὸς αὐτοῦ γλυκὺς ἐν λάρυγγί μου
- 4 Li mennen m' yon ti kote al bwè avè l'. Se pawòl damou ase l'ap glise nan zòrèy mwen.
He took me to the house of wine, and his flag over me was love.
εἰσαγάγετέ με εἰς οἶκον τοῦ οἴνου τάξατε ἐπ' ἐμὲ ἀγάπην
- 5 Li remoute kouraj mwen ak pen rezen. Li rafrechi gòj mwen ak ponm. Mwen malad sitèlman mwen renmen!
Make me strong with wine-cakes, let me be comforted with apples; I am overcome with love.
στηρίσατέ με ἐν ἀμόραις στοιβάσατέ με ἐν μήλοις ὅτι τετρωμένη ἀγάπης ἐγὼ
- 6 Li pase men gòch li anba tèt mwen, l'ap karese m' ak men dwat li!
His left hand is under my head, and his right hand is round about me.
εὐώνυμος αὐτοῦ ὑπὸ τὴν κεφαλὴν μου καὶ ἡ δεξιὰ αὐτοῦ περιλήμμεται με

- 7 Nou menm, medam lavil Jerizalèm, tanpri, tanpri souple! Fè m' sèman sou tèt gazèl bèf ak fennèl kabrit ki lage nan savann yo! Pa deranje anmòrèz mwen lè l'ap dòmi. Pa leve l' san l' pa vle.
I say to you, O daughters of Jerusalem, by the roes of the field, do not let love be moved till it is ready.
ὠρκισα ὑμᾶς θυγατέρες ιερουσαλημ ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ισχύσεσιν τοῦ ἀγροῦ ἐὰν ἐγείρητε καὶ ἐξεγείρητε τὴν ἀγάπην ἕως οὗ θελήσῃ
- 8 ¶ Mwen tande vwa mennaj mwen! Men l'ap vini. Li soti sou mòn yo, l'ap kouri desann timòn yo vin jwenn mwen.
The voice of my loved one! See, he comes dancing on the mountains, stepping quickly on the hills.
φωνὴ ἀδελφιδῶ μου ἰδοὺ οὗτος ἦκει πηδῶν ἐπὶ τὰ ὄρη διαλλόμενος ἐπὶ τοὺς βουνοὺς
- 9 Mennaj mwen tankou yon kabrit, tankou yon jenn ti kabrit. Men li la dèyè miray kay la. L'ap gade nan fennèt la, l'ap veye nan jalouzi a pou wè sa m'ap fè.
My loved one is like a roe; see, he is on the other side of our wall, he is looking in at the windows, letting himself be seen through the spaces.
ὁμοίος ἐστὶν ἀδελφιδῶς μου τῇ δορκάδι ἢ νεβρῶ ἐλάφων ἐπὶ τὰ ὄρη βαιθηλ ἰδοὺ οὗτος ἔστηκεν ὀπίσω τοῦ τοίχου ἡμῶν παρακύπτων διὰ τῶν θυρίδων ἐκκύπτων διὰ τῶν δικτύων
- 10 Mennaj mwen pale avè m', li di m': Vini non, anmòrèz mwen! Ann al avè m' non, bèl nègès mwen!
My loved one said to me, Get up, my love, my fair one, and come away.
ἀποκρίνεται ἀδελφιδῶς μου καὶ λέγει μοι ἀνάστα ἐλθέ ἢ πλησίον μου καλὴ μου περιστέρα μου
- 11 Gade! Sezon fredri pase, lapli sispann tonbe.
For, see, the winter is past, the rain is over and gone;
ὅτι ἰδοὺ ὁ χειμῶν παρήλθεν ὁ ὑετὸς ἀπῆλθεν ἐπορεύθη ἑαυτῷ
- 12 Nan tout jaden, flè yo louvri. Se sezon ou tande chante toupatou. Toutrèl gen tan ap chante nan bwa.
The flowers are come on the earth; the time of cutting the vines is come, and the voice of the dove is sounding in our land;
τὰ ἄνθη ὤφθη ἐν τῇ γῆ καιρὸς τῆς τομῆς ἔφθακεν φωνὴ τοῦ τρυγόνος ἠκούσθη ἐν τῇ γῆ ἡμῶν
- 13 Fig frans konmanse mi. Nou ka pran sant flè pye rezen yo. Vini non, anmòrèz mwen! Ann al avè m' non, bèl nègès mwen!
The fig-tree puts out her green fruit and the vines with their young fruit give a good smell. Get up from your bed, my beautiful one, and come away.
ἡ συκὴ ἐξήνεγκεν ὀλύνθους αὐτῆς αἱ ἄμπελοι κυπρίζουσιν ἔδωκαν ὀσμὴν ἀνάστα ἐλθέ ἢ πλησίον μου καλὴ μου περιστέρα μου
- 14 ¶ Ti toutrèl mwen, ou kache nan fant wòch yo, anba gwo wòch byen wo yo. Moutre m' ti figi ou non! Fè m' tande vwa ou. Ala bèl ti figi ou bèl! Ala dous vwa ou dous!
O my dove, you are in the holes of the mountain sides, in the cracks of the high hills; let me see your face, let your voice come to my ears; for sweet is your voice, and your face is fair.
καὶ ἐλθέ σύ περιστέρα μου ἐν σκέπη τῆς πέτρας ἐχόμενα τοῦ προτειχίσματος δεῖξόν μοι τὴν ὄψιν σου καὶ ἀκούτισόν με τὴν φωνὴν σου ὅτι ἡ φωνὴ σου ἡδέια καὶ ἡ ὄψις σου ὠραία
- 15 Kenbe vòlò yo, kenbe ti vòlò yo anvan yo ravaje jaden rezen nou yo, jaden rezen nou yo k'ap fleri.
Take for us the foxes, the little foxes, which do damage to the vines; our vines have young grapes.
πίσατε ἡμῖν ἀλώπεκας μικροὺς ἀφανίζοντας ἀμπελῶνας καὶ αἱ ἄμπελοι ἡμῶν κυπρίζουσιν
- 16 Mennaj mwen, se pou mwen li ye! Mwen menm, se pou li mwen ye! L'ap fè mouton l' yo manje nan mitan pye woz yo.
My loved one is mine, and I am his: he takes his food among the flowers.
ἀδελφιδῶς μου ἐμοὶ κἀγὼ αὐτῷ ὁ ποιμαίνων ἐν τοῖς κρίνοις
- 17 Anvan labrin tonbe, anvan solèy vin kouche, kouri tounen vin jwenn mwen, mennaj mwen, tankou yon kabrit, tankou yon jenn ti kabrit k'ap kouri sou mòn byen wo yo.
Till the evening comes, and the sky slowly becomes dark, come, my loved one, and be like a roe on the mountains of Bether.
ἕως οὗ διαπνεύσῃ ἡ ἡμέρα καὶ κινηθῶσιν αἱ σκίαὶ ἀπόστρεψον ὁμοιώθητι σύ ἀδελφιδῆ μου τῷ δόρκωνι ἢ νεβρῶ ἐλάφων ἐπὶ ὄρη κοιλωμάτων
- 1 ¶ Pandan plizyè nwit, m' kouche sou kabann mwen, m' chache moun mwen renmen anpil la. M' chache l', mwen pa jwenn li.
By night on my bed I was looking for him who is the love of my soul: I was looking for him, but I did not see him.
ἐπὶ κοίτην μου ἐν νυξὶν ἐζήτησα ὃν ἠγάπησεν ἡ ψυχὴ μου ἐζήτησα αὐτὸν καὶ οὐκ εὔρον αὐτὸν ἐκάλεσα αὐτὸν καὶ οὐκ ὑπήκουσέν μου
- 2 Apre sa, mwen leve, mwen pran mache nan tout lavil la, m' chache moun mwen renmen an nan tout lari, sou tout laplas yo. M' chache l', mwen pa jwenn li.
I will get up now and go about the town, in the streets and in the wide ways I will go after him who is the love of my soul: I went after him, but I did not see him.
ἀναστήσομαι δὴ καὶ κυκλώσω ἐν τῇ πόλει ἐν ταῖς ἀγοραῖς καὶ ἐν ταῖς πλαταιαῖς καὶ ζητήσω ὃν ἠγάπησεν ἡ ψυχὴ μου ἐζήτησα αὐτὸν καὶ οὐκ εὔρον αὐτὸν
- 3 Gad k'ap mache fè patwouy nan lavil la kontre avè m'. Mwen mande yo: Souple! Nou pa wè nèg mwen renmen an pou mwen?
The watchmen who go about the town came by me; to them I said, Have you seen him who is my heart's desire?
εὔροσάν με οἱ τηροῦντες οἱ κυκλοῦντες ἐν τῇ πόλει μὴ ὃν ἠγάπησεν ἡ ψυχὴ μου εἶδετε

- 4 Kite mwen kite gad yo, mwen jwenn moun mwen renmen an. Mwen kenbe men l'. Mwen pa lage l' jouk mwen mennen l' kay manman m', nan chanm moun ki te pote m' nan vant li an.
I was but a little way from them, when I came face to face with him who is the love of my soul. I took him by the hands, and did not let him go, till I had taken him into my mother's house, and into the room of her who gave me birth.
ὡς μικρὸν ὅτε παρήλθον ἀπ' αὐτῶν ἕως οὗ εὔρον ὃν ἠγάπησεν ἡ ψυχὴ μου ἐκράτησα αὐτὸν καὶ οὐκ ἀφήσω αὐτόν ἕως οὗ εἰσῆγαγον αὐτὸν εἰς οἶκον μητρὸς μου καὶ εἰς ταμίειον τῆς συλλαβούσης με
- 5 Nou menm, medam lavil Jerizalèm, tanpri, tanpri souple! Fè m' sèman sou tèt gazèl bèf ak fennèl kabrit ki lage nan savann yo. Pa deranje anmòrèz mwen lè l'ap dòmi. Pa leve l' san li pa vle.
I say to you, O daughters of Jerusalem, by the roes of the field, let not love be moved till it is ready.
ὦρκισα ὑμᾶς θυγατέρες ἱερουσαλημ ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἰσχύσεσιν τοῦ ἀγροῦ ἐὰν ἐγειρήτε καὶ ἐξεγειρήτε τὴν ἀγάπην ἕως ἂν θελήσῃ
- 6 ¶ Kisa k'ap vini sot nan dezè a? L'ap vini nan mitan de poto lafimen. Lè a gen sant lansan, li gen sant mant, li gen sant tout kalite poud santi bon machann vann.
Who is this coming out of the waste places like pillars of smoke, perfumed with sweet spices, with all the spices of the trader?
τίς αὕτη ἡ ἀναβαίνουσα ἀπὸ τῆς ἐρήμου ὡς στελέχη καπνοῦ τεθυμιαμένη σμύρναν καὶ λίβανον ἀπὸ πάντων κονιορτῶν μυρσῶν
- 7 ¶ Gade! Se yon kabann divan y'ap pote pou Salomon. Gen swasant sòlda k'ap eskòte l', swasant nan pi vanyan sòlda peyi Izrayèl la.
See, it is the bed of Solomon; sixty men of war are about it, of the army of Israel,
ἰδοὺ ἡ κλίνη τοῦ σαλωμων ἐξήκοντα δυνατοὶ κύκλῳ αὐτῆς ἀπὸ δυνατῶν ἰσραηλ
- 8 Yo tout gen anpil ladrès pou sèvi ak nepe. Se vyewo yo ye nan lagè. Yo chak gen nepe yo mare nan ren yo. Yo tou pare pou si yo ta atake yo lannwit.
All of them armed with swords, trained in war; every man has his sword at his side, because of fear in the night.
πάντες κατέχοντες ῥομφαίαν δεδιδασμένοι πόλεμον ἀνήρ ῥομφαία αὐτοῦ ἐπὶ μηρὸν αὐτοῦ ἀπὸ θάμβους ἐν νυξίν
- 9 Wa Salomon fè fè yon bèl divan sou branka pou li ak pi bon bwa peyi Liban,
King Solomon made himself a bed of the wood of Lebanon.
φορεῖον ἐποίησεν ἑαυτῷ ὁ βασιλεὺς σαλωμων ἀπὸ ξύλων τοῦ λιβάνου
- 10 Poto kwen yo fèt an ajan. Tèt divan an kouvri an lò. Matla a kouvri ak bèl twal wouj, tout anndan an bwode. Se medam lavil Jerizalèm yo ki fè l' pou li ak tout kè yo.
He made its pillars of silver, its base of gold, its seat of purple, the middle of it of ebony.
στύλους αὐτοῦ ἐποίησεν ἀργύριον καὶ ἀνάκλιτον αὐτοῦ χρύσειον ἐπίβασιν αὐτοῦ πορφύρα ἐντὸς αὐτοῦ λιθόστρωτον ἀγάπην ἀπὸ θυγατέρων ἱερουσαλημ
- 11 Soti non, medam mòn Siyon yo! Vin wè wa Salomon ak kouwòn manman l' te mete sou tèt li jou maryaj li, jou kè l' te kontan anpil la.
Go out, O daughters of Jerusalem, and see King Solomon, with the crown which his mother put on his head on the day when he was married, and on the day of the joy of his heart.
ἐξέλθατε καὶ ἴδετε ἐν τῷ βασιλεῖ σαλωμων ἐν τῷ στεφάνῳ ᾧ ἔστεφάνωσεν αὐτὸν ἡ μήτηρ αὐτοῦ ἐν ἡμέρᾳ νυμφεύσεως αὐτοῦ καὶ ἐν ἡμέρᾳ εὐφροσύνης καρδίας αὐτοῦ
- 1 ¶ Ala bèl ou bèl, anmòrèz mwen! Ala bèl ou bèl dèyè vwal ki sou tèt ou a! Je ou yo ou ta di de ti pijon. Cheve ou yo ap danse tankou yon bann kabrit k'ap kouri desann sou mòn Galarad.
See, you are fair, my love, you are fair; you have the eyes of a dove; your hair is as a flock of goats, which take their rest on the side of Gilead.
ἰδοὺ εἰ καλὴ ἡ πλησίον μου ἰδοὺ εἰ καλὴ ὀφθαλμοὶ σου περιστεραὶ ἐκτὸς τῆς σιωπῆσεώς σου τρίχωμά σου ὡς ἀγέλαι τῶν αἰγῶν αἱ ἀπεκαλύφθησαν ἀπὸ τοῦ γαλααδ
- 2 Dan ou yo blan tankou mouton yo fèk sot benyen apre yo fin koupe lenn sou do yo. Ou pa manke yonn ladan yo. Tout dan anwo yo mache ak dan anba yo.
Your teeth are like a flock of sheep whose wool is newly cut, which come up from the washing; every one has two lambs, and there is not one without young.
ὀδόντες σου ὡς ἀγέλαι τῶν κεκαρμένων αἱ ἀνέβησαν ἀπὸ τοῦ λουτροῦ αἱ πᾶσαι διδυμεύουσαι καὶ ἀτεκνοῦσα οὐκ ἔστιν ἐν αὐταῖς
- 3 Po bouch ou, ou ta di yon bèl ti riban wouj. Se bèl plezi pou tande w'ap pale! De bò figi ou yo ou ta di de bò grenad anba vwal ou a.
Your red lips are like a bright thread, and your mouth is fair of form; the sides of your head are like pomegranate fruit under your veil.
ὡς σπαρτίον τὸ κόκκινον χεῖλ σου καὶ ἡ λαλιά σου ὠραία ὡς λέπυρον τῆς ῥόας μῆλόν σου ἐκτὸς τῆς σιωπῆσεώς σου
- 4 Kou ou kanpe tankou bèl fò won David la, kote yo kenbe depo zam yo. Se la vanyan sòlda yo vin pandye mil plak fè pwotèj.
Your neck is like the tower of David made for a store-house of arms, in which a thousand breastplates are hanging, breastplates for fighting-men.
ὡς πύργος δαυιδ τράχηλός σου ὁ ὀκδομημένος εἰς θαλιπυθ χίλιοι θυρεοὶ κρέμανται ἐπ' αὐτόν πᾶσαι βολίδες τῶν δυνατῶν
- 5 Tete ou yo doubout tankou de ti gazèl, tankou de ti gazèl menm fòs, menm pòte k'ap manje nan jaden flè.
Your two breasts are like two young roes of the same birth, which take their food among the lilies.
δύο μαστοὶ σου ὡς δύο νεβροὶ δίδυμοὶ δορκάδος οἱ νεμόμενοι ἐν κρίνοις
- 6 M'ap rete sou mòn mant lan, sou ti bit lansan an jouk bajou kase, jouk solèy leve.
Till the evening comes, and the sky slowly becomes dark, I will go to the mountain of myrrh, and to the hill of frankincense.
ἕως οὗ διαπνεύσῃ ἡ ἡμέρα καὶ κινήσῳν αἱ σκιαὶ πορεύσομαι ἑμαυτῷ πρὸς τὸ ὄρος τῆς σμύρνης καὶ πρὸς τὸν βουνὸν τοῦ λιβάνου

- 7 **Ou pa manke bèl, annmòrèz mwen! Depi nan pwent zòtèy ou jouk nan pwent cheve ou, ou san defo!**
You are all fair, my love; there is no mark on you.
ὅλη καλὴ εἶ ἡ πλησίον μου καὶ μῶμος οὐκ ἔστιν ἐν σοί
- 8 ¶ **Ann al avè m' non! Ann desann mòn Liban an, fiyanse mwen! Ann desann mòn Liban an! N'ap rete sou tèt mòn Amana, sou mòn Seyi ak sou mòn Emon kote lyon ak leyopa rete, n'ap gade plenn lan anba.**
Come with me from Lebanon, my bride, with me from Lebanon; see from the top of Amana, from the top of Senir and Hermon, from the places of the lions, from the mountains of the leopards.
δεῦρο ἀπὸ λιβάνου νόμφη δεῦρο ἀπὸ λιβάνου ἐλευσὴ καὶ διελευσὴ ἀπὸ ἀρχῆς πίστεως ἀπὸ κεφαλῆς σανῆρ καὶ εἰρωὴ ἀπὸ μανδρῶν λεόντων ἀπὸ ὀρέων παρδάλεων
- 9 **Sò mwen, bèl nègès mwen, ou annik gade m' yon fwa, ou fè m' pèdi lòlòj mwen. M' annik wè yonn nan bèl ti chenn nan kou ou yo, m' pèdi tèt mwen.**
You have taken away my heart, my sister, my bride; you have taken away my heart, with one look you have taken it, with one chain of your neck!
ἐκαρδίωσας ἡμᾶς ἀδελφὴ μου νόμφη ἐκαρδίωσας ἡμᾶς ἐνὶ ἀπὸ ὀφθαλμῶν σου ἐν μιᾷ ἐνθέματι τραχήλων σου
- 10 **Ala dous karès ou yo dous, sò mwen, bèl nègès mwen! Karès ou yo pi dous pase siwo myèl. Sant kò ou pi bon pase tout kalite fèy santi bon.**
How fair is your love, my sister! How much better is your love than wine, and the smell of your oils than any perfume!
τί ἐκαλλιώθησαν μαστοὶ σου ἀδελφὴ μου νόμφη τί ἐκαλλιώθησαν μαστοὶ σου ἀπὸ οἴνου καὶ ὀσμῆ ἱματίων σου ὑπὲρ πάντα τὰ ἀρώματα
- 11 **Bouch ou gen gou siwo myèl, bèl nègès mwen! Anba lang ou menm, se lèt ak siwo myèl. Rad sou ou gen menm sant ak rakkwa mòn Liban an.**
Your lips are dropping honey; honey and milk are under your tongue; and the smell of your clothing is like the smell of Lebanon.
κηρίον ἀποστάζουσιν χεῖλη σου νόμφη μέλι καὶ γάλα ὑπὸ τὴν γλῶσσάν σου καὶ ὀσμῆ ἱματίων σου ὡς ὀσμῆ λιβάνου
- 12 **Sò mwen, bèl nègès mwen, ou tankou yon jaden kache, yon sous dlo yo fèmen dèyè miray, yon fontenn yo sele.**
A garden walled-in is my sister, my bride; a garden shut up, a spring of water stopped.
κῆπος κεκλεισμένος ἀδελφὴ μου νόμφη κῆπος κεκλεισμένος πηγὴ ἐσφραγισμένη
- 13 **Ou tankou yon jaden fre kote pye grenad ap grandi. Y'ap bay bèl grenad byen dous. Ou tankou yon jaden kote yo jwenn jasmen ak ti bonm,**
The produce of the garden is pomegranates; with all the best fruits, henna and spikenard,
ἀποστολαί σου παράδεισος ῥοῶν μετὰ καρποῦ ἀκροδρύων κύπροι μετὰ νάρδων
- 14 **tibonm ak safran, sitwonèl ak kannèl ak tout kalite pyebwa ki bay lansan, lami ak lalwa, ansanm ak tout kalite plant ki gen bon sant.**
Spikenard and safron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices.
νάρδος καὶ κρόκος κάλαμος καὶ κιννάμωμον μετὰ πάντων ξύλων τοῦ λιβάνου σμύρνα αλωθ μετὰ πάντων πρώτων μύρων
- 15 ¶ **Fontenn jaden mwen an, se yon sous dlo k'ap koule desann byen fre soti nan mòn Liban an.**
You are a fountain of gardens, a spring of living waters, and flowing waters from Lebanon.
πηγὴ κήπων φρέαρ ὕδατος ζῶντος καὶ ροιζοῦντος ἀπὸ τοῦ λιβάνου
- 16 **Van nòde, leve non! Van swèt, kouri vini soufle sou jaden mwen an! Plen lè a ak bon sant. Vini non, mennaj mwen! Antre nan jaden ki pou ou a! Manje nan pi bon fwi yo!**
Be awake, O north wind; and come, O south, blowing on my garden, so that its spices may come out. Let my loved one come into his garden, and take of his good fruits.
ἐξεγέρθητι βορρᾶ καὶ ἔρχου νότε διάπνευσον κηπόν μου καὶ ῥευσάτωσαν ἀρώματά μου καταβήτω ἀδελφιδός μου εἰς κῆπον αὐτοῦ καὶ φαγέτω καρπὸν ἀκροδρύων αὐτοῦ
- 1 **¶ M' antre nan jaden ki pou mwen an! Sò mwen, bèl ti nègès mwen. Mwen keyi lami ak lòt fèy santi bon. Mwen manje gato myèl mwen ak tout siwo a. Mwen bwè diven m', mwen bwè lèt mwen.**
Mezanmi, manje manje nou! Bwè bwè nou! Fè lamou nou jouk nou sou!
I have come into my garden, my sister, my bride; to take my myrrh with my spice; my wax with my honey; my wine with my milk. Take meat, O friends; take wine, yes, be overcome with love.
εἰσῆλθον εἰς κηπόν μου ἀδελφὴ μου νόμφη ἐτρύγησα σμύρναν μου μετὰ ἀρωμάτων μου ἔφαγον ἄρτον μου μετὰ μέλιτός μου ἔπιον οἶνόν μου μετὰ γάλακτός μου φάγετε πλησίον καὶ πίετε καὶ μεθύσθητε ἀδελφοί
- 2 ¶ **Mwen t'ap dòmi, men kè m' t'ap veye. Mwen tande mennaj mwen k'ap frape nan pòt la. Louvri pou mwen, tanpri, sò mwen, fiyanse m', toutrèl mwen, bèl nègès mwen! Seren mouye tout tèt mwen.**
Tout cheve m' plen dlo lawouze.
I am sleeping, but my heart is awake; it is the sound of my loved one at the door, saying, Be open to me, my sister, my love, my dove, my very beautiful one; my head is wet with dew, and my hair with the drops of the night.
ἐγὼ καθεύδω καὶ ἡ καρδία μου ἀγρυπνεῖ φωνὴ ἀδελφιδοῦ μου κρούει ἐπὶ τὴν θύραν ἀνοιξόν μοι ἀδελφὴ μου ἡ πλησίον μου περιστέρα μου τελεία μου ὅτι ἡ κεφαλὴ μου ἐπλήσθη δρόσου καὶ οἱ βόστρυχοί μου ψεκᾶδων νυκτός

- 3 Mwen gen tan wete rad sou mwen, Ou ta vle m' mete rad sou mwen ankò? M' gen tan lave pye m'. Ou ta vle m' mete yo atè ankò?
I have put off my coat; how may I put it on? My feet are washed; how may I make them unclean?
 ἔξεδυσάμην τὸν χιτῶνά μου πῶς ἐνδύσωμαι αὐτόν ἐνιψάμην τοὺς πόδας μου πῶς μολυνῶ αὐτούς
- 4 Mennaj mwen pase men l' nan twou pòt la. Tout san nan kò m' mache.
My loved one put his hand on the door, and my heart was moved for him.
 ἀδελφιδός μου ἀπέστειλεν χεῖρα αὐτοῦ ἀπὸ τῆς ὀπῆς καὶ ἡ κοιλία μου ἐθροήθη ἐπ' αὐτόν
- 5 Lamenn, mwen leve pou m' louvri pou mennaj mwen. Sant lami a te sou tout men m'. Li t'ap degoute nan dwèt mwen sou kwòchèt pòt la.
I got up to let my loved one in; and my hands were dropping with myrrh, and my fingers with liquid myrrh, on the lock of the door.
 ἀνέστην ἐγὼ ἀνοίξαι τῷ ἀδελφιδῷ μου χεῖρές μου ἔσταξαν σμύρναν δάκτυλοί μου σμύρναν πλήρη ἐπὶ χεῖρας τοῦ κλειθροῦ
- 6 Lè mwen louvri pòt la pou li, li te gen tan al fè wout li. Jan m' te santi m' ap mouri lè m' te tande l' ap pale a! M' chache l', m' pa jwenn li! M' rele l', li pa reponn!
I made the door open to my loved one; but my loved one had taken himself away, and was gone, my soul was feeble when his back was turned on me; I went after him, but I did not come near him; I said his name, but he gave me no answer.
 ἦνοιξα ἐγὼ τῷ ἀδελφιδῷ μου ἀδελφιδός μου παρήλθεν ψυχὴ μου ἐξῆλθεν ἐν λόγῳ αὐτοῦ ἐζήτησα αὐτόν καὶ οὐκ εὔρον αὐτόν ἐκάλεσα αὐτόν καὶ οὐκ ὑπήκουσέν μου
- 7 Gad k'ap fè patwouy nan tout lavil la kontre avè m'. Yo bat mwen, yo toufounen m'! Gad ki t'ap fè fakasyon sou miray ranpa yo pran gwo manto ki te sou mwen an.
The keepers who go about the town overtook me; they gave me blows and wounds; the keepers of the walls took away my veil from me.
 εὗροσάν με οἱ φύλακες οἱ κυκλοῦντες ἐν τῇ πόλει ἐπάταξάν με ἐτραυμάτισάν με ἦσαν τὸ θέριστρόν μου ἀπ' ἐμοῦ φύλακες τῶν τειχέων
- 8 Nou menm, medam lavil Jerizalèm yo, tanpri, tanpri souple! Si nou kontre ak mennaj mwen an, di l' pou mwen: mwen malad sitèlman mwen rennen!
I say to you, O daughters of Jerusalem, if you see my loved one, what will you say to him? That I am overcome with love.
 ὄρκισα ὑμᾶς θυγατέρες ἱερουσαλημ ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἰσχύσεσιν τοῦ ἀγροῦ ἐν εὗρητε τὸν ἀδελφιδόν μου τί ἀπαγγεῖλητε αὐτῷ ὅτι τετρομένη ἀγάπης εἰμὶ ἐγὼ
- 9 ¶ Ou menm ki pi bèl pase tout fanm, kisa mennaj ou genyen pase lòt gason? Wi, kisa li genyen lòt gason pa genyen, pou ou mande nou fè sa pou ou?
What is your loved one more than another, O fairest among women? What is your loved one more than another, that you say this to us?
 τί ἀδελφιδός σου ἀπὸ ἀδελφιδοῦ ἢ καλῆ ἐν γυναιξίν τί ἀδελφιδός σου ἀπὸ ἀδελφιδοῦ ὅτι οὗτος ὄρκισας ἡμᾶς
- 10 Mennaj mwen bèl, li byen kanpe. Li fasil pou rekonèt, te mèt nan mitan dimil (10.000) gason.
My loved one is white and red, the chief among ten thousand.
 ἀδελφιδός μου λευκός καὶ πυρρός ἐκκλεοχισμένος ἀπὸ μυριάδων
- 11 Figi l' gen yon bèl koule jòn, tankou lò. Cheve li yo tankou fèy palmis nan van. Yo nwa tankou plim kaou.
His head is as the most delicate gold; his hair is thick, and black as a raven.
 κεφαλὴ αὐτοῦ χρυσίον καὶ φασ βόστρυχοι αὐτοῦ ἐλάται μέλανες ὡς κόραξ
- 12 De je l' yo, ou ta di de pijon bò yon ti dlo larivyè. Ou ta di de ti pijon nwa k'ap benyen nan de kivèt lèt.
His eyes are as the eyes of doves by the water streams, washed with milk, and rightly placed.
 ὀφθαλμοὶ αὐτοῦ ὡς περιστεραὶ ἐπὶ πληρώματα ὑδάτων λελουσμένοι ἐν γάλακτι καθήμενοι ἐπὶ πληρώματα ὑδάτων
- 13 De bò figi l' yo tankou de jaden plen zèb ak flè santi bon! Bouch li tankou flè savann ki gen bon sant.
His face is as beds of spices, giving out perfumes of every sort; his lips like lilies, dropping liquid myrrh.
 σιαγόνες αὐτοῦ ὡς φιάλαι τοῦ ἀρώματος φύουσαι μυρεψικά χεῖλη αὐτοῦ κρίνα στάζοντα σμύρναν πλήρη
- 14 Men l' yo, ou ta di chenn an lò, ak yon bann bèl ti pyè topaz kole sou yo. Kò li, ou ta di yon gwo moso ivwa tou blan byen poli, kouvri ak pyè safi.
His hands are as rings of gold ornamented with beryl-stones; his body is as a smooth plate of ivory covered with sapphires.
 χεῖρες αὐτοῦ τορευταὶ χρυσαὶ πεπληρωμένοι θαρσις κοιλία αὐτοῦ πυξίον ἐλεφάντινον ἐπὶ λίθου σαφείρου
- 15 Janm li yo, ou ta di de poto mab byen kanpe sou de moso lò bon kalite. Lè ou gade l', li tankou mòn Liban, li kanpe tankou gwo pye sèd Liban yo.
His legs are as pillars of stone on a base of delicate gold; his looks are as Lebanon, beautiful as the cedar-tree.
 κνημία αὐτοῦ στῦλοι μαρμάρινοι θεμελιωμένοι ἐπὶ βάσεις χρυσαῖς εἶδος αὐτοῦ ὡς λίβανος ἐκλεκτός ὡς κέδροι
- 16 Anndan bouch li dous tankou siwo myèl. Li bèl gason nan tout kò li. Se konsa mennaj mwen an ye, se konsa zanmi m' lan ye, medam lavil Jerizalèm!
His mouth is most sweet; yes, he is all beautiful. This is my loved one, and this is my friend, O daughters of Jerusalem.
 φάρυγξ αὐτοῦ γλυκασμοὶ καὶ ὅλος ἐπιθυμία οὗτος ἀδελφιδός μου καὶ οὗτος πλησίον μου θυγατέρες ἱερουσαλημ

- 1 ¶ Ou menm ki pi bèl fanm pase tout fanm, kote mennaj ou ale? Ki wout ou wè li pran? Nou pral ede ou chache l'.
Where is your loved one gone, O most fair among women? Where is your loved one turned away, that we may go looking for him with you?
ποῦ ἀπῆλθεν ὁ ἀδελφιδός σου ἡ καλὴ ἐν γυναιξίν ποῦ ἀπέβλεψεν ὁ ἀδελφιδός σου καὶ ζητήσομεν αὐτὸν μετὰ σοῦ
- 2 Mennaj mwen al nan jaden l', kote pyebwa santi bon ap pouse. li al bay mouton l' yo manje. li al ranmase bèl ti flè.
My loved one is gone down into his garden, to the beds of spices, to take food in the gardens, and to get lilies.
ἀδελφιδός μου κατέβη εἰς κήπον αὐτοῦ εἰς φιάλας τοῦ ἀρώματος ποιμαίνειν ἐν κήποις καὶ συλλέγειν κρίνα
- 3 Mennaj mwen pou mwen, mwen pou mennaj mwen. li ap fè mouton l' yo manje nan mitan bèl ti flè yo.
I am for my loved one, and my loved one is for me; he takes food among the lilies.
ἐγὼ τῷ ἀδελφιδῷ μου καὶ ἀδελφιδός μου ἐμοὶ ὁ ποιμαίνων ἐν τοῖς κρίνοις
- 4 ¶ Anmòrèz mwen, ou bèl tankou lavil Tisa. Lè m' wè ou sa fè m' plezi tankou lè m' wè lavil Jerizalèm. Kote ou pase tout moun pèdi nan ou!
You are beautiful, O my love, as Tirzah, as fair as Jerusalem; you are to be feared like an army with flags.
καλὴ εἶ ἡ πλησίον μου ὡς εὐδοκία ὠραία ὡς ἱερουσαλημ θάμβος ὡς τεταγμένοι
- 5 Sispann gade m', paske lè ou gade m', ou fè m' pa konn sa m'ap fè. Cheve ou ap danse bò figi ou tankou kabrit k'ap kouri desann sou mòn Galarad yo.
Let your eyes be turned away from me; see, they have overcome me; your hair is as a flock of goats which take their rest on the side of Gilead.
ἀπόστρεψον ὀφθαλμούς σου ἀπεναντίον μου ὅτι αὐτοὶ ἀνεπέτρωσάν με τρίχωμά σου ὡς ἀγέλαι τῶν αἰγῶν αἱ ἀνεφάνησαν ἀπὸ τοῦ γαλααδ
- 6 Dan ou yo blan tankou mouton yo fèk sot benyen. Ou pa manke yonn ladan yo. Tout dan anwo yo mache ak dan anba yo.
Your teeth are like a flock of sheep which come up from the washing; every one has two lambs, and there is not one without young.
ὀδόντες σου ὡς ἀγέλαι τῶν κεκαρμένων αἱ ἀνέβησαν ἀπὸ τοῦ λουτροῦ αἱ πᾶσαι διδυμεύουσαι καὶ ἀτεκνοῦσα οὐκ ἔστιν ἐν αὐταῖς
- 7 De bò figi ou yo ou ta di de bò grenad anba vwal ou a.
Like pomegranate fruit are the sides of your head under your veil.
ὡς σπαρτίον τὸ κόκκινον χεῖλῃ σου καὶ ἡ λαλιά σου ὠραία ὡς λέπυρον τῆς ῥόας μῆλόν σου ἐκτὸς τῆς σιωπῆσεώς σου
- 8 Wa a gen swasant renn, katreven fanm kay. Pou jenn fi menm, se pa pale.
There are sixty queens, and eighty servant-wives, and young girls without number.
ἑξήκοντά εἰσιν βασίλισσαι καὶ ὀγδοήκοντα παλλακαὶ καὶ νεάνιδες ὧν οὐκ ἔστιν ἀριθμός
- 9 Men, pa gen tankou jenn ti pijon mwen an. Li menm ase mwen renmen. Se sèl pitit fi manman l' fè. Se pitit sa a li pi renmen. Lè jenn fi yo wè l', yo di: Gade sa Bondye fè pou ou! Renn yo ak fanm kay yo menm ap fè lwanj li.
My dove, my very beautiful one, is but one; she is the only one of her mother, she is the dearest one of her who gave her birth. The daughters saw her, and gave her a blessing; yes, the queens and the servant-wives, and they gave her praises.
μία ἔστιν περισσότερά μου τελεία μου μία ἔστιν τῇ μητρὶ αὐτῆς ἐκλεκτὴ ἔστιν τῇ τεκούσῃ αὐτῆς εἶδον αὐτὴν θυγατέρες καὶ μακαριοῦσιν αὐτὴν βασίλισσαι καὶ παλλακαὶ καὶ αἰνέουσιν αὐτήν
- 10 Kilès sa a k'ap parèt tankou solèy ki fèk leve? Li bèl tankou lalin, li klere tankou solèy. Kote ou pase tout moun pèdi nan ou!
Who is she, looking down as the morning light, fair as the moon, clear as the sun, who is to be feared like an army with flags?
τίς αὕτη ἡ ἐκκύπτουσα ὡσεὶ ὄρθρος καλὴ ὡς σελήνη ἐκλεκτὴ ὡς ὁ ἥλιος θάμβος ὡς τεταγμένοι
- 11 ¶ Mwen desann nan jaden zanmann yo pou m' te wè jenn ti plant yo nan fon an, pou m' wè si pye rezen yo ap boujonnen, si pye grenad yo ap fleri.
I went down into the garden of nuts to see the green plants of the valley, and to see if the vine was in bud, and the pomegranate-trees were in flower.
εἰς κήπον καρίας κατέβην ἰδεῖν ἐν γενήμασιν τοῦ χαιμάρρου ἰδεῖν εἰ ἦνθησεν ἡ ἄμπελος ἐξήνθησαν αἱ ῥοαὶ ἐκεῖ δώσω τοὺς μαστοὺς μου σοί
- 12 Apre sa, m' pa konn sa ki pase m'. M' santi m' tankou yon sòlda sou cha lagè ki anvi al goumen.
Before I was conscious of it, ...
οὐκ ἔγνω ἡ ψυχὴ μου ἔθετό με ἄρματα ἀμυναδαβ
- 1 ¶ ¶ Ala bèl pye ou bèl nan sapat ou yo, nègès mwen! Ren ou tankou si li te dekore ak bon lò. Ou ta di travay yon bòs ki gen anpil ladrès ak gou!
How beautiful are your feet in their shoes, O king's daughter! The curves of your legs are like jewels, the work of the hands of a good workman:
ἐπίστρεφε ἐπίστρεφε ἡ σουλαμίτις ἐπίστρεφε ἐπίστρεφε καὶ ὀψόμεθα ἐν σοὶ τί ὄψεσθε ἐν τῇ σουλαμίτιδι ἡ ἐρχομένη ὡς χοροὶ τῶν παρεμβολῶν

- 2 Lonbrit ou tankou yon bòl won ki pa janm manke diven melanje ak fèy santi bon. Anba vant ou menm tankou yon bèl jaden ble ak bèl ti flè sou tout arebò li.
Your stomach is a store of grain with lilies round it, and in the middle a round cup full of wine.
τί ώραίωθησαν διαβήματά σου ἐν ὑποδήμασιν θύγατερ ναδαβ ῥυθμοὶ μηρῶν σου ὅμοιοι ὀρμίσκοις ἔργῳ χειρῶν τεχνίτου
- 3 Tete ou yo doubout tankou de ti gazèl, de ti gazèl menm fòs, menm pòte.
Your two breasts are like two young roes of the same birth.
ὀμφαλὸς σου κρατῆρ τορευτὸς μὴ ὑστερούμενος κρᾶμα κοιλία σου θιμωνιά σίτου πεφραγμένη ἐν κρίνοις
- 4 Kou ou tankou yon fò won fèt an iwva. Je ou yo tankou basen dlo nan lavil Esbon, bò pòtay gwo lavil la. Nen ou tankou gwo fò peyi Liban an k'ap veye sou lavil Damas.
Your neck is as a tower of ivory; your eyes like the waters in Heshbon, by the doorway of Bath-rabbim; your nose is as the tower on Lebanon looking over Damascus:
δύο μαστοὶ σου ὡς δύο νεβροὶ δίδυμοὶ δορκάδος
- 5 Ou kenbe tèt ou dwèt sou kò ou, tankou mòn Kamèl. Cheve ou yo ap flote tankou bèl twal swa wouj grenn. Nenpòt wa ta ka pèdi nan bouklèt cheve ou yo!
Your head is like Carmel, and the hair of your head is like purple, in whose net the king is prisoner.
τράχηλός σου ὡς πύργος ἐλεφάντινος ὀφθαλμοὶ σου ὡς λίμναι ἐν εσεβων ἐν πύλαις θυγατρὸς πολλῶν μυκτῆρ σου ὡς πύργος τοῦ λιβάνου σκοπεύων πρόσωπον δαμασκοῦ
- 6 Ala bèl ou bèl, mennaj mwen! Ala dous ou dous, bèl nègès mwen!
How beautiful and how sweet you are, O love, for delight.
κεφαλή σου ἐπὶ σέ ὡς κάρμηλος καὶ πλόκιον κεφαλῆς σου ὡς πορφύρα βασιλεὺς δεδεμένος ἐν παραδρομαῖς
- 7 Lè ou kanpe, ou ta di yon bèl pye palmis. De tete ou yo ou ta di de ti grap palmis.
You are tall like a palm-tree, and your breasts are like the fruit of the vine.
τί ώραίωθης καὶ τί ἡδύνηθης ἀγάπη ἐν τρυφαῖς σου
- 8 Mwen fè lide moute sou pye palmis la pou m' keyi grap yo. Pou mwen, tete ou yo tankou de grap rezen. Bouch ou gen sant ponm kajou!
I said, Let me go up the palm-tree, and let me take its branches in my hands: your breasts will be as the fruit of the vine, and the smell of your breath like apples;
τοῦτο μέγεθός σου ὁμοιώθη τῷ φοίνικι καὶ οἱ μαστοὶ σου τοῖς βότρυσιν
- 9 Anndan bouch ou, gen gou yon bon diven. Kite diven an koule pou mennaj mwen, Kite l' koule nan bouch nou antan n'ap dòmi.
And the roof of your mouth like good wine flowing down smoothly for my loved one, moving gently over my lips and my teeth.
εἶπα ἀναβήσομαι ἐν τῷ φοίνικι κρατήσω τῶν ὕψων αὐτοῦ καὶ ἔσονται δὴ μαστοὶ σου ὡς βότρυες τῆς ἀμπέλου καὶ ὀσμὴ ῥίνός σου ὡς μῆλα
- 10 ¶ Se pou mennaj mwen mwen ye! Se mwen menm li anvì.
I am for my loved one, and his desire is for me.
καὶ λάρυγξ σου ὡς οἶνος ὁ ἀγαθὸς πορευόμενος τῷ ἀδελφιδῷ μου εἰς εὐθύτητα ἱκανούμενος χεῖλεσίν μου καὶ ὀδοῦσιν
- 11 Vini non, mennaj mwen! Ann al andeyò. N'a pase nwit lan nan jaden yo.
Come, my loved one, let us go out into the field; let us take rest among the cypress-trees.
ἐγὼ τῷ ἀδελφιδῷ μου καὶ ἐπ' ἐμὲ ἡ ἐπιστροφή αὐτοῦ
- 12 Nan maten, n'apral gade pye rezen yo pou wè si yo konmanse boujonnen, si flè yo ap louvri, si pye grenad yo ap fleri. Se la n'a karese nèt ale.
Let us go out early to the vine-gardens; let us see if the vine is in bud, if it has put out its young fruit, and the pomegranate is in flower. There I will give you my love.
ἐλθέ ἀδελφιδέ μου ἐξέλθωμεν εἰς ἀγρὸν ἀλισθῶμεν ἐν κόμμαϊς
- 13 Ou ka pran sant mandragò yo. Devan papòt nou an gen tout kalite bon fwi, fwi ki fèk keyi ak fwi ki byen mi. Mennaj mwen, se mwen ki te sere yo pou ou.
The mandrakes give out a sweet smell, and at our doors are all sorts of good fruits, new and old, which I have kept for my loved one.
ὀρθρίσωμεν εἰς ἀμπελῶνας ἴδωμεν εἰ ἦνθησεν ἡ ἀμπελος ἦνθησεν ὁ κυπρισμὸς ἦνθησαν αἱ ῥόαι ἐκεῖ δώσω τοὺς μαστούς μου σοὶ
- 1 ¶ ¶ Poukisa se pa t' frè m' ou te ye, frè ki tete menm manman avè m'? Lè m' ta kontre avè ou nan lari, m' ta gen dwa bo ou, pesonn pa ta wè mal nan sa.
Oh that you were my brother, who took milk from my mother's breasts! When I came to you in the street, I would give you kisses; yes, I would not be looked down on.
τίς δόψε σε ἀδελφιδόν μου θηλάζοντα μαστούς μητρὸς μου εὐροῦσά σε ἔξω φιλήσω σε καὶ γε οὐκ ἐξουδενώσουσίν μοι
- 2 Mwen ta mennen ou lakay manman m', mwen ta fè ou antre. Ou ta moutre m' sa pou m' fè. M' ta ba ou diven melanje ak fèy santi bon ak ji grenad mwen yo pou ou bwè.
I would take you by the hand into my mother's house, and she would be my teacher. I would give you drink of spiced wine, drink of the pomegranate.
παραλήμψομαι σε εἰσάξω σε εἰς οἶκον μητρὸς μου καὶ εἰς ταμίειον τῆς συλλαβούσης με ποτιῶ σε ἀπὸ οἴνου τοῦ μυρρεψικοῦ ἀπὸνάματος ῥοῶν μου

- 3 Li pase men gòch li anba tèt mwen, l'ap karese m' ak men dwat li.
His left hand would be under my head, and his right hand about me.
εὐώνυμος αὐτοῦ ὑπὸ τὴν κεφαλὴν μου καὶ ἡ δεξιὰ αὐτοῦ περιλήμψεται με
- 4 Nou menm medam lavil Jerizalèm, tanpri, tanpri souple! Pa deranje anmòrèz mwen lè l'ap dòmi. Pa leve l' san l' pa vle.
I say to you, O daughters of Jerusalem, do not let love be moved till it is ready.
ὥρκισα ὑμᾶς θυγατέρες ἱερουσαλημ ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἰσχύσεσιν τοῦ ἀγροῦ τί ἐγείριτε καὶ τί ἐξεγείριτε τὴν ἀγάπην ἕως ἂν θελήσῃ
- 5 ¶ Kilès sa a k'ap vin sot nan dezè a? Kilès sa a ki apiye sou bra mennaj li konsa? Anba pye ponm lan, mwen leve ou nan dòmi. Se la ou te fèt. Se la manman ou te fè ou wè solèy.
Who is this, who comes up from the waste places, resting on her loved one? It was I who made you awake under the apple-tree, where your mother gave you birth; there she was in pain at your birth.
τίς αὕτη ἡ ἀναβαίνουσα λελευκανθισμένη ἐπιστηριζομένη ἐπὶ τὸν ἀδελφιδὸν αὐτῆς ὑπὸ μῆλον ἐξήγειρά σε ἐκεῖ ὠδίνῃσέν σε ἡ μήτηρ σου ἐκεῖ ὠδίνῃσέν σε ἡ τεκοῦσά σου
- 6 Pa renmen lòt moun pase mwen ase! Kenbe m' fò nan bra ou! renmen tankou lanmò. Lè ou renmen yon moun tout bon, se mouri w'ap mouri pou li. renmen met dife nan tout kò ou. Dife sa a se nan Bondye li soti.
Put me as a sign on your heart, as a sign on your arm; love is strong as death, and wrath bitter as the underworld: its coals are coals of fire; violent are its flames.
θές με ὡς σφραγίδα ἐπὶ τὴν καρδίαν σου ὡς σφραγίδα ἐπὶ τὸν βραχίονά σου ὅτι κραταῖα ὡς θάνατος ἀγάπη σκληρὸς ὡς ἄδης ζήλος περίπτερα αὐτῆς περίπτερα πυρὸς φλόγες αὐτῆς
- 7 Pa gen dlo ki ka touye l'. Pa gen larivyè ki ka tenyen l'. Yon moun te mèt ofri tout richès lakay li pou l' ta achte renmen, pesonn pa ta okipe l'.
Much water may not put out love, or the deep waters overcome it: if a man would give all the substance of his house for love, it would be judged a price not great enough.
ὔδωρ πολὺ οὐ δυνήσεται σβέσαι τὴν ἀγάπην καὶ ποταμοὶ οὐ συγκλύσουσιν αὐτὴν ἐὰν δῶ ἄνθρωπος τὸν πάντα βίον αὐτοῦ ἐν τῇ ἀγάπῃ ἐξουδενώσει ἐξουδενώσουσιν αὐτόν
- 8 ¶ Nou gen yon ti sè, li poko menm pouse tete. Kisa pou nou fè pou li si yon jenn gason vin ap file l' ?
We have a young sister, and she has no breasts; what are we to do for our sister in the day when she is given to a man?
ἀδελφὴ ἡμῖν μικρὰ καὶ μαστοὺς οὐκ ἔχει τί ποιήσωμεν τῇ ἀδελφῇ ἡμῶν ἐν ἡμέρᾳ ἣ ἐὰν λαληθῇ ἐν αὐτῇ
- 9 Si se yon miray li ye, n'a bati yon gwo fò won an ajan sou li. Si se yon pòt li ye, n'a fèmen l' ak batan sèd, n'a kouvri l' ak panno bwa sèd.
If she is a wall, we will make on her a strong base of silver; and if she is a door, we will let her be shut up with cedar-wood.
εἰ τεῖχος ἐστὶν οἰκοδομήσωμεν ἐπ' αὐτὴν ἐπάλλξεις ἀργυρᾶς καὶ εἰ θύρα ἐστὶν διαγράψωμεν ἐπ' αὐτὴν σανίδα κεδρίνην
- 10 Se yon miray ranpa mwen ye. Tete m' tankou de fò. Se poutèt sa, nan je mennaj mwen, m' se yon fanm ki jwenn bonè m'.
I am a wall, and my breasts are like towers; then was I in his eyes as one to whom good chance had come.
ἐγὼ τεῖχος καὶ μαστοὶ μου ὡς πύργοι ἐγὼ ἤμην ἐν ὀφθαλμοῖς αὐτοῦ ὡς εὐρίσκουσα εἰρήνην
- 11 Salomon te gen yon jaden rezen yon kote yo rele Baal-Amon. Li bay kèk moun okipe l' pou li. Lè rekòt, yo chak pou te ba li mil (1.000) pyès ajan.
Solomon had a vine-garden at Baal-hamon; he let out the vine-garden to keepers; every one had to give a thousand bits of silver for its fruit.
ἀμπελῶν ἐγενήθη τῷ σαλωμων ἐν βεελαμων ἔδωκεν τὸν ἀμπελῶνα αὐτοῦ τοῖς τηροῦσιν ἄνθρωποι οἶσει ἐν καρπῷ αὐτοῦ χιλίους ἀργυρίου
- 12 Mwen gen jaden rezen pa m' m'ap okipe. Salomon, ou mèt kenbe mil (1.000) pyès ajan pa ou yo ak desan (200) pyès ajan pou moun k'ap veye rekòt la.
My vine-garden, which is mine, is before me: you, O Solomon, will have the thousand, and those who keep the fruit of them two hundred.
ἀμπελῶν μου ἐμὸς ἐνώπιόν μου οἱ χίλιοι σοὶ σαλωμων καὶ οἱ διακόσιοι τοῖς τηροῦσι τὸν καρπὸν αὐτοῦ
- 13 ¶ Zanmi kanmarad ap pare zòrèy pou tande ou. Fè m' tande vwa ou non, ou menm ki rete nan jaden yo!
You who have your resting-place in the gardens, the friends give ear to your voice; make me give ear to it.
ὁ καθηήμενος ἐν κήποις ἑταῖροι προσέχοντες τῇ φωνῇ σου ἀκούτισόν με
- 14 Kouri non, mennaj mwen! Kouri tankou yon kabrit, tankou yon jenn ti kabrit sou mòn ki gen bon sant yo!
Come quickly, my loved one, and be like a roe on the mountains of spice.
φύγε ἀδελφιδέ μου καὶ ὁμοιώθητι τῇ δορκάδι ἢ τῷ νεβρῷ τῶν ἐλάφων ἐπὶ ὄρη ἀρωμάτων .
- 1 ¶ Men vizyon sou peyi Jida ak lavil Jerizalèm Bondye te fè Ezayi, pitit Amòz la, wè sou rèy wa Ozyas, wa Jotam, wa Akaz ak wa Ezeekyas nan peyi Jida a.
The vision of Isaiah, the son of Amoz, which he saw about Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
ὄρασις ἣν εἶδεν Ἡσαΐας υἱὸς Ἀμωσ ἣν εἶδεν κατὰ τῆς ἰουδαίας καὶ κατὰ ἱερουσαλημ ἐν βασιλείᾳ οὐζίου καὶ ἰωθαμ καὶ ἀχαζ καὶ ἐζεκιου οἱ ἐβασίλευσαν τῆς ἰουδαίας

- 2 ¶ Seyè a di konsa: -Ou menm syèl la, koute! Ou menm latè, pare zòrèy ou! Paske mwen menm, Seyè a, mwen pral pale! Pitit mwen te okipe yo, pitit mwen te elve yo, men yo vire do ban mwen. Give ear, O heavens, and you, O earth, to the word which the Lord has said: I have taken care of my children till they became men, but their hearts have been turned away from me. ἀκουε οὐρανέ καὶ ἐνωτίζου γῆ ὅτι κύριος ἐλάλησεν υἱοὺς ἐγέννησα καὶ ὕψωσα αὐτοὶ δέ με ἠθέτησαν
- 3 Bèf ki bèf konnen mèt li. Bourik ki bourik konnen kote mèt li ba l' manje. Men, pèp Izrayèl la menm pa konn bagay konsa. Pèp mwen an pa konprann anyen. Even the ox has knowledge of its owner, and the ass of the place where its master puts its food: but Israel has no knowledge, my people give no thought to me. ἔγνω βοῦς τὸν κτησάμενον καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ Ἰσραὴλ δέ με οὐκ ἔγνω καὶ ὁ λαός με οὐ συνήκεν
- 4 Malè pou peyi nou an, kote tout moun ap viv nan peche! Malè pou pèp ki plen krim sou konsyans yo, pou ras moun sa yo k'ap fè sa ki mal, pou bann pitit sa yo ki fin pèvèti! Yo lage pye Bondye Seyè a! Yo pa okipe Bondye pèp Izrayèl la ki yon Bondye apa. Yo vire do ba li. O nation full of sin, a people weighted down with crime, a generation of evil-doers, false-hearted children: they have gone away from the Lord, they have no respect for the Holy One of Israel, their hearts are turned back from him. οὐαὶ ἔθνος ἁμαρτωλὸν λαὸς πλήρης ἁμαρτιῶν σπέρμα πονηρὸν υἱοὶ ἄνομοι ἐγκατελίπατε τὸν κύριον καὶ παρωργίσατε τὸν ἅγιον τοῦ Ἰσραὴλ
- 5 POUKISA n'ap plede fè tèt di konsa? Pa gen kote ankò pou yo frape nou. Tout tèt la malad. Pa gen kò ankò pou sipòte. Why will you have more and more punishment? why keep on in your evil ways? Every head is tired and every heart is feeble. τί ἔτι πληγῆτε προστιθέντες ἀνομίαν πᾶσα κεφαλῇ εἰς πόνον καὶ πᾶσα καρδιά εἰς λύπην
- 6 Depi nan po tèt nou rive anba pla pye nou, nanpwen kote nan kò nou ki pa malad. Se blese, se foule, se san k'ap koule. Yo pa netwaye yo, yo pa mare anyen sou yo, yo pa mete medikaman sou yo pou kalme doulè yo. The body, from head to foot, is all diseased; it is a mass of open wounds, marks of blows, and broken flesh: the flow of blood has not been stopped, and no oil has been put on the wounds. ἀπὸ ποδῶν ἕως κεφαλῆς οὔτε τραῦμα οὔτε μώλωψ οὔτε πληγὴ φλεγμαίνουσα οὐκ ἔστιν μάλαγμα ἐπιθεῖναι οὔτε ἔλαιον οὔτε καταδέσμιος
- 7 Peyi nou an fini. Dife fin boule tout lavil nou yo ratè. Moun lòt nasyon yo piye tout jaden nou yo, l'a devan je nou. Yo fini ak tout bagay nan peyi a nè. Yon sèl lafliksyon tonbe sou nou, tankou lè lènmi pase nan peyi a. Your country has become waste; your towns are burned with fire; as for your land, it is overturned before your eyes, made waste and overcome by men from strange lands. ἡ γῆ ὑμῶν ἔρημος αἱ πόλεις ὑμῶν πυρκαϊσσοὶ τὴν χώραν ὑμῶν ἐνώπιον ὑμῶν ἀλλότριοι κατεσθίουσιν αὐτήν καὶ ἠρήμωται κατεστραμμένη ὑπὸ λαῶν ἀλλοτρίων
- 8 Lavil Jerizalèm rete pou kont li sou do mòn Siyon an, tankou yon ti joupa, tankou yon ti tonèl nan mitan jaden. Lènmi sènen l' toupatou. And the daughter of Zion has become like a tent in a vine-garden, like a watchman's house in a field of fruit, like a town shut in by armies. ἐγκαταλειφθήσεται ἡ θυγάτηρ σιων ὡς σκηνὴ ἐν ἀμπελῶνι καὶ ὡς ὄπωροφυλάκιον ἐν σικυηράτῳ ὡς πόλις πολιορκουμένη
- 9 Si Seyè ki gen tout pouwva a pa t' kite kèk moun nan nou chape, lavil la t'ap disparèt nè tankou sa ki te rive lavil Sodòm ak lavil Gomò a. If the Lord of armies had not kept some at least of us safe, we would have been like Sodom, and the fate of Gomorrah would have been ours. καὶ εἰ μὴ κύριος σαβαωθ ἐγκατέλιπεν ἡμῖν σπέρμα ὡς σοδομα ἂν ἐγενήθημεν καὶ ὡς γομορρα ἂν ὁμοιώθημεν
- 10 ¶ Lavil Jerizalèm sa a! Chèf li yo tankou chèf lavil Sodòm. Moun li yo tankou moun lavil Gomò. Nou tout ki la a, koute sa Seyè a ap di chèf lavil yo. Pare zòrèy nou pou nou tande lòd Bondye nou an ap bay moun Jerizalèm yo. Give ear to the word of the Lord, you rulers of Sodom; let your hearts be turned to the law of our God, you people of Gomorrah. ἀκούσατε λόγον κυρίου ἄρχοντες σοδομων προσέχετε νόμον θεοῦ λαὸς γομορρας
- 11 Li di yo: Sa pou m' fè ak pakèt bèt n'ap plede ofri pou touye pou mwen yo? Mwen bouke ak belye mouton n'ap boule sou lotèl la, ak grès towò n'ap ofri ban mwen yo. Kanta pou san bèf, san mouton ak san kabrit yo menm, mwen pa bezwen sa. What use to me is the number of the offerings which you give me? says the Lord; your burned offerings of sheep, and the best parts of fat cattle, are a weariness to me; I take no pleasure in the blood of oxen, or of lambs, or of he-goats. τί μοι πλῆθος τῶν θυσιῶν ὑμῶν λέγει κύριος πλήρης εἰμί ὀλοκαυτωμάτων κριῶν καὶ στέαρ ἄρνων καὶ αἶμα ταύρων καὶ τράγων οὐ βούλομαι
- 12 Lè n'ap vin fè sèvis pou mwen, ki moun ki mande nou pou nou fè tout ale vini sa yo nan lakou tanp mwen an? At whose request do you come before me, making my house unclean with your feet? οὐδ' ἐὰν ἔρχησθε ὀφθῆναι μοι τίς γὰρ ἐξεζήτησεν ταῦτα ἐκ τῶν χειρῶν ὑμῶν πατεῖν τὴν αὐλήν μου
- 13 Nou mèt sispann fè bann ofrann sa yo ki p'ap sèvi nou anyen. Mwen pa ka sipòte lafimen lansan n'ap ofri m' lan. Mwen pa vle wè fèt lalin nouyèl nou yo, jou repo nou yo ak tout lòt reyinyon n'ap fè yo. M' pa ka sipòte fèt moun k'ap fè mechanste yo ap fè pou mwen. Give me no more false offerings; the smoke of burning flesh is disgusting to me, so are your new moons and Sabbaths and your holy meetings. οὐ προσθήσεσθε ἐὰν φέρητε σμιδαλιν μάταιον θυμίαμα βδέλυγμά μοι ἔστιν τὰς νοουμηνίας ὑμῶν καὶ τὰ σάββατα καὶ ἡμέραν μεγάλην οὐκ ἀνέχομαι νηστείαν καὶ ἀργίαν

- 14 Mwen rayi fèt lalin nouvèl nou yo ak tout bèl seremoni n'ap plede fè yo. Se yon chay yo tounen pou mwen. Mwen pa ka sipòte yo ankò.
Your new moons and your regular feasts are a grief to my soul: they are a weight in my spirit; I am crushed under them.
καὶ τὰς νομηνίας ὑμῶν καὶ τὰς ἐορτὰς ὑμῶν μισεῖ ἡ ψυχὴ μου ἐγενήθητέ μοι εἰς πλησμονὴν οὐκέτι ἀνήσω τὰς ἀμαρτίας ὑμῶν
- 15 Lè n'ap leve bra nou anlè pou nou lapriyè nan pye m', m'ap bouche je m' pou m' pa wè nou. Nou mèt fè lapriyè sou lapriyè, mwen p'ap tande nou! Men nou plen san!
And when your hands are stretched out to me, my eyes will be turned away from you: even though you go on making prayers, I will not give ear: your hands are full of blood.
ὅταν τὰς χεῖρας ἐκτείνητε πρὸς με ἀποστρέψω τοὺς ὀφθαλμούς μου ἀφ' ὑμῶν καὶ ἐὰν πληθύνητε τὴν δέησιν οὐκ εἰσακούσομαι ὑμῶν αἱ γὰρ χεῖρες ὑμῶν αἵματος πλήρεις
- 16 ¶ Manyè netwaye lavi nou non! Mete nou nan kondisyon pou fè sèvis pou mwen non! Sispann tout lenjistis mwen wè n'ap fè yo! Wi, sispann fè sa ki mal!
Be washed, make yourselves clean; put away the evil of your doings from before my eyes; let there be an end of sinning;
λοῦσασθε καθαροὶ γένεσθε ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν
- 17 Manyè aprann fè sa ki byen! Chache fè sa ki dwat devan mwen! Pran defans moun y'ap kraze yo! Defann kòz timoun ki san papa ak fanm ki pèdi mari yo.
Take pleasure in well-doing; let your ways be upright, keep down the cruel, give a right decision for the child who has no father, see to the cause of the widow.
μάθετε καλὸν ποιεῖν ἐκζητήσατε κρίσιν ῥύσασθε ἀδικούμενον κρίνατε ὀρφανῶ καὶ δικαιοῦσατε χήραν
- 18 Seyè a di konsa: -Nou mèt vini atò! Vini non! Ann regle koze a! Menm si peche nou yo ta tache wouj kou san sou tout kò nou, m'ap lave nou. M'ap fè nou vini blan kou koton. Nou te mèt tache wouj fonce, m'ap blanchi nou, m'ap fè nou blan kou lenn mouton.
Come now, and let us have an argument together, says the Lord: how may your sins which are red like blood be white as snow? how may their dark purple seem like wool?
καὶ δεῦτε καὶ διελεγχθῶμεν λέγει κύριος καὶ ἐὰν ὧσιν αἱ ἀμαρτίαι ὑμῶν ὡς φοινικοῦν ὡς χιόνα λευκανῶ ἐὰν δὲ ὧσιν ὡς κόκκινον ὡς ἔριον λευκανῶ
- 19 Si nou dakò pou nou fè sa mwen di nou fè, n'a manje bèl rekòt peyi a va bay.
If you will give ear to my word and do it, the good things of the land will be yours;
καὶ ἐὰν θέλητε καὶ εἰσακουσῆτέ μου τὰ ἀγαθὰ τῆς γῆς φάγεσθε
- 20 Men, si nou derefize koute m', si nou rete ap fè tèt di toujou, nou tout gen pou n' mouri nan lagè. Se mwen menm, Seyè a, ki di sa ak bouch mwen.
But if your hearts are turned against me, I will send destruction on you by the sword; so the Lord has said.
ἐὰν δὲ μὴ θέλητε μηδὲ εἰσακουσῆτέ μου μάχαιρα ὑμᾶς κατέδεται τὸ γὰρ στόμα κυρίου ἐλάλησεν ταῦτα
- 21 ¶ Yon lè, lavil Jerizalèm te renmen m' ak tout kè li. Koulye a, li tounen yon jennès! Yon lè, se moun ki mache dwat ase ki te rete ladan l', yo pa t' fè lenjistis. Koulye a se renk ansasen!
The upright town has become untrue; there was a time when her judges gave right decisions, when righteousness had a resting-place in her, but now she is full of those who take men's lives.
πῶς ἐγένετο πόρνη πόλις πιστῆ σιων πλήρης κρίσεως ἐν ἣ δικαιοσύνη ἐκοιμήθη ἐν αὐτῇ νῦν δὲ φονευταί
- 22 Lajan nou yo tounen labou, yo pa vo anyen! Bon diven nou yo tounen dlo!
Your silver is no longer true metal, your wine is mixed with water.
τὸ ἀργύριον ὑμῶν ἀδόκιμον οἱ κάπηλοι σου μίσγουσι τὸν οἶνον ὕδατι
- 23 Chèf nou yo leve vire do bay Bondye. Yo fè bann ak vòlò yo! Tout moun cho dèyè avantaj pa yo. Y'ap kouri dèyè moun k'ap bay lajan. Yo pa defann kòz moun ki san papa yo. Lè yon fanm san mari nan ka, yo pa gade l' menm.
Your chiefs have gone against the Lord, they have become friends of thieves; every one of them is looking for profit and going after rewards; they do not give right decisions for the child who has no father, and they do not let the cause of the widow come before them.
οἱ ἄρχοντές σου ἀπειθοῦσιν κοινωνοὶ κλεπτῶν ἀγαπῶντες δῶρα διώκοντες ἀνταπόδομα ὀφρανοῖς οὐ κρίνοντες καὶ κρίσιν χηρῶν οὐ προσέχοντες
- 24 Se poutèt sa, koulye a, koute sa Seyè a, Bondye ki gen tout pouvwa a, Bondye pèp Izrayèl la, Bondye ki gen fòs kouraj la ap di: Nou se lenmi m'. Nou pa vle wè m'. Mwen pral pran revanjan mwen.
Mwen p'ap kite nou ban m' traka ankò.
For this reason the Lord, the Lord of armies, the Strong One of Israel, has said, I will put an end to my haters, and send punishment on those who are against me;
διὰ τοῦτο τάδε λέγει ὁ δεσπότης κύριος σαβαωθ οὐαὶ οἱ ἰσχύοντες ἰσραηλ οὐ παύσεται γὰρ μου ὁ θυμὸς ἐν τοῖς ὑπεναντίοις καὶ κρίσιν ἐκ τῶν ἐχθρῶν μου ποιήσω
- 25 Mwen pral regle nou. Mwen pral netwaye nou nan dife, tankou lè y'ap netwaye fè. Mwen pral wete tout vye kras ki sou nou.
And my hand will again be on you, washing away what is unclean as with soap, and taking away all your false metal;
καὶ ἐπάξω τὴν χεῖρά μου ἐπὶ σὲ καὶ πυρώσω σε εἰς καθαρὸν τοὺς δὲ ἀπειθοῦντας ἀπολέσω καὶ ἀφελῶ πάντας ἀνόμους ἀπὸ σοῦ καὶ πάντας ὑπερηφάνους ταπεινώσω
- 26 Mwen pral ban nou chèf ak majistra tankou sa nou te konn genyen nan tan lontan yo. Lè sa a, y'a rele lavil Jerizalèm: lavil kote moun mache dwat la, lavil ki renmen m' ak tout kè li.
And I will give you judges again as at the first, and wise guides as in the past; then you will be named, The Town of Righteousness, the true town.
καὶ ἐπιστήσω τοὺς κριτὰς σου ὡς τὸ πρότερον καὶ τοὺς συμβούλους σου ὡς τὸ ἀπ' ἀρχῆς καὶ μετὰ ταῦτα κληθήσῃ πόλις δικαιοσύνης μητρόπολις πιστῆ σιων

- 27 Seyè a ap fè sa ki gen pou fèt. L'a sove lavil Jerizalèm. Seyè a ap rann jistis, l'a delivre moun Siyon ki va tounen vin jwenn li yo.
Upright acts will be the price of Zion's forgiveness, and by righteousness will men be living there.
μετὰ γὰρ κρίματος σωθήσεται ἡ αἰχμαλωσία αὐτῆς καὶ μετὰ ἐλεημοσύνης
- 28 Men, l'ap kraze sa k'ap fè sa ki mal yo ansanm ak sa k'ap viv nan peche yo. L'ap touye tou sa ki vire do bay Seyè a.
But a common destruction will overtake sinners and evil-doers together, and those who have gone away from the Lord will be cut off.
καὶ συντριβήσονται οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ ἅμα καὶ οἱ ἐγκαταλείποντες τὸν κύριον συντελεσθήσονται
- 29 N'a wont akòz gwo pye bwadchenn repozwa nou te konn sèvi yo, akòz bèl jaden nou te plante pou zidòl yo.
For you will be put to shame because of the trees of your desire, and because of the gardens of your pleasure.
διότι αἰσχυνθήσονται ἐπὶ τοῖς εἰδώλοις αὐτῶν ἃ αὐτοὶ ἠβούλοντο καὶ ἐπὶ τοῖς κήποις αὐτῶν ἃ ἐπεθύμησαν
- 30 N'ap tankou yon pye bwadchenn k'ap deperi, tankou yon jaden ki pa jwenn dlo.
For you will be like a tree whose leaves have become dry, and like a garden without water.
ἔσονται γὰρ ὡς τερέβινθος ἀποβεβληκυῖα τὰ φύλλα καὶ ὡς παράδεισος ὕδωρ μὴ ἔχων
- 31 Menm jan yon ti tensèl mete dife nan yon pil fachin bwa chèch, se konsa sa gwonèg yo ap fè a ap tounen yon tizon dife nan dèyè yo. Pesonn p'ap ka fè anyen pou sove yo.
And the strong will be as food for the fire, and his work as a flame; and they will be burned together, with no one to put out the fire.
καὶ ἔσται ἡ ἰσχύς αὐτῶν ὡς καλάμη στιππύου καὶ αἱ ἐργασίαι αὐτῶν ὡς σπινθήρες πυρός καὶ κατακαυθήσονται οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ ἅμα καὶ οὐκ ἔσται ὁ σβέσων
- 1 ¶ Men mesaj Bondye te bay Ezayi, pitit Amòz la, nan vizyon li te fè sou peyi Jida ak sou lavil Jerizalèm:
The word which Isaiah, the son of Amoz, saw about Judah and Jerusalem.
ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς ἠσαιαν υἱὸν ἀμὸς περὶ τῆς ἰουδαίας καὶ περὶ ἱερουσαλημ
- 2 Yon tan gen pou rive! Lè sa a, mòn kote Tanp lan ye a, va pi wo pase tout lòt mòn yo. L'ap kanpe byen wo nan mitan mòn yo. Moun va soti nan tout peyi an kantite vin sou li.
And it will come about in the last days, that the mountain of the Lord will be placed on the top of the mountains, and be lifted up over the hills; and all nations will come to it.
ὅτι ἔσται ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὄρος κυρίου καὶ ὁ οἶκος τοῦ θεοῦ ἐπ' ἄκρων τῶν ὀρέων καὶ ὑψωθήσεται ὑπεράνω τῶν βουνῶν καὶ ἤξουσιν ἐπ' αὐτὸ πάντα τὰ ἔθνη
- 3 Anpil moun lòt nasyon va mache vini. Y'a di: -Ann ale sou mòn Seyè a! Ann al nan Tanp Bondye pèp Izrayèl la! L'a moutre nou jan li vle nou viv la. Konsa n'a mache nan chemen l'ap mete devan nou an. Paske, Seyè a rete sou mòn Siyon an, l'ap bay lòd li. Li rete lavil Jerizalèm, l'ap pale ak pèp li a.
And the peoples will say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will give us knowledge of his ways, and we will be guided by his word; for out of Zion the law will go out, and the word of the Lord from Jerusalem.
καὶ πορεύσονται ἔθνη πολλὰ καὶ ἐροῦσιν δεῦτε καὶ ἀναβῶμεν εἰς τὸ ὄρος κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ ἰακωβ καὶ ἀναγγελεῖ ἡμῖν τὴν ὁδὸν αὐτοῦ καὶ πορευσόμεθα ἐν αὐτῇ ἐκ γὰρ σιων ἐξελεύσεται νόμος καὶ λόγος κυρίου ἐξ ἱερουσαλημ
- 4 L'ap regle tout kont nasyon yo gen yonn ak lòt. L'ap jije tout gwo peyi yo. Y'a pran mato, y'a fè zam yo tounen zouti pou travay tè. Y'a fè nepe yo tounen kouto digo. Nasyon yo p'ap fè lagè yonn ak lòt ankò. Yo p'ap janm aprann fè lagè ankò.
And he will be the judge between the nations, and the peoples will be ruled by his decisions: and their swords will be turned into plough-blades, and their spears into vine-knives: no longer will the nations be turning their swords against one another, and the knowledge of war will be gone for ever.
καὶ κρινεῖ ἀνὰ μέσον τῶν ἔθνων καὶ ἐλέγξει λαὸν πολὺν καὶ συγκόψουσιν τὰς μαχαίρας αὐτῶν εἰς ἄροτρα καὶ τὰς ζιβύνας αὐτῶν εἰς δρέπανα καὶ οὐ λήμψεται ἔτι ἔθνος ἐπ' ἔθνος μάχαιραν καὶ οὐ μὴ μᾶθωσιν ἔτι πολεμεῖν
- 5 Koulye a, nou menm moun fanmi Jakòb yo, annou mache nan limyè Seyè a ban nou an.
O family of Jacob, come, and let us go in the light of the Lord.
καὶ νῦν ὁ οἶκος τοῦ ἰακωβ δεῦτε πορευθῶμεν τῷ φωτὶ κυρίου
- 6 ¶ Bondye, ou te lage pèp ou a, moun fanmi Jakòb yo. Peyi yo a plen moun k'ap fè divinò, plen moun k'ap li nan zetwal. Peyi a tounen tankou peyi moun Filisti yo. Tout moun nan peyi a ap swiv vye mès moun lòt nasyon yo.
For you, O Lord, have given up your people, the family of Jacob, because they are full of the evil ways of the east, and make use of secret arts like the Philistines, and are friends with the children of strange countries.
ἀνῆκεν γὰρ τὸν λαὸν αὐτοῦ τὸν οἶκον τοῦ ἰσραηλ ὅτι ἐνεπλήσθη ὡς τὸ ἀπ' ἀρχῆς ἡ χώρα αὐτῶν κληδονισμῶν ὡς ἡ τῶν ἀλλοφύλων καὶ τέκνα πολλὰ ἀλλόφυλα ἐγενήθη αὐτοῖς
- 7 Peyi a plen ajan ak lò. Richès pèyi a pa gen limit. Peyi a plen chwal. Ou pa ka konte kantite cha pou fè lagè yo genyen.
And their land is full of silver and gold, and there is no end to their stores; their land is full of horses, and there is no end to their carriages.
ἐνεπλήσθη γὰρ ἡ χώρα αὐτῶν ἀργυρίου καὶ χρυσοῦ καὶ οὐκ ἦν ἀριθμὸς τῶν θησαυρῶν αὐτῶν καὶ ἐνεπλήσθη ἡ γῆ ἵππων καὶ οὐκ ἦν ἀριθμὸς τῶν ἀρμάτων αὐτῶν

- 8 Peyi a plen zidòl. Y'ap sèvi bagay yo fè ak men yo, bagay yo bay fòm ak dwèt yo.
Their land is full of images; they give worship to the work of their hands, even to that which their fingers have made.
καὶ ἐνεπλήσθη ἡ γῆ βδελυγμάτων τῶν ἔργων τῶν χειρῶν αὐτῶν καὶ προσεκύνησαν οἷς ἐποίησαν οἱ δάκτυλοι αὐτῶν
- 9 Tout moun pral bese je yo gade atè afòs yo pral wont. Pa padonnen yo, Seyè!
And the poor man's head is bent, and the great man goes down on his face: for this cause there will be no forgiveness for their sin.
καὶ ἔκυψεν ἄνθρωπος καὶ ἐταπεινώθη ἀνὴρ καὶ οὐ μὴ ἀνήσω αὐτούς
- 10 ¶ Yo pral kache kò yo nan twou wòch. Yo pral fouye twou anba tè pou yo chape anba kòlè Seyè a. Sezisman va pran yo lè y'a wè Seyè a. Y'a kouri al kache lè pouvwa li va parèt aklè.
Go into a hole in the rock, covering yourselves with dust, in fear of the Lord, before the glory of his power.
καὶ νῦν εἰσελθετε εἰς τὰς πέτρας καὶ κρύπτεσθε εἰς τὴν γῆν ἀπὸ προσώπου τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ ὅταν ἀναστῆ θραῦσαι τὴν γῆν
- 11 Yon jou gen pou vini! Lè sa a, p'ap gen moun k'ap gonfle lestonmak yo sou moun ankò! P'ap gen moun k'ap fè awogan ankò sou moun! Jou sa a, Seyè a va sèl chèf.
The high looks of man will be put to shame, and the pride of men will be made low, and only the Lord will be lifted up in that day.
οἱ γὰρ ὀφθαλμοὶ κυρίου ὑψηλοὶ ὁ δὲ ἄνθρωπος ταπεινός καὶ ταπεινωθήσεται τὸ ὕψος τῶν ἀνθρώπων καὶ ὑψωθήσεται κύριος ὁ μόνος ἐν τῇ ἡμέρᾳ ἐκείνῃ
- 12 Wi, jou sa a, se va jou Seyè a, Bondye ki gen tout pouvwa a! L'ap fè tout moun ki t'ap gonfle lestonmak yo bese je yo gade atè ansanm ak tout moun ki t'ap fè awogan yo ak tout grannèg yo.
For the day of the Lord of armies is coming on all the pride of men, and on all who are high and lifted up;
ἡμέρα γὰρ κυρίου σαβαωθ ἐπὶ πάντα ὕβριστὴν καὶ ὑπερήφανον καὶ ἐπὶ πάντα ὑψηλὸν καὶ μετέωρον καὶ ταπεινωθήσονται
- 13 L'ap detwi tout gwo pye sèd ki byen wo nan peyi Liban an, tout gwo pye bwadchenn ki byen wo nan peyi Bazan an.
And on all the high trees of Lebanon, and on all the strong trees of Bashan;
καὶ ἐπὶ πᾶσαν κέδρον τοῦ λιβάνου τῶν ὑψηλῶν καὶ μετέωρων καὶ ἐπὶ πᾶν δένδρον βαλάνου βασαν
- 14 L'ap kraze tèt gwo mòn kou ti mòn. L'ap fè yo tout vin menm wotè.
And on all the high mountains, and on all the hills which are lifted up;
καὶ ἐπὶ πᾶν ὄρος καὶ ἐπὶ πάντα βουνὸν ὑψηλὸν
- 15 L'ap kraze tout fò yo ak tout miray ranpa yo.
And on every high tower, and on every strong wall;
καὶ ἐπὶ πάντα πύργον ὑψηλὸν καὶ ἐπὶ πᾶν τεῖχος ὑψηλὸν
- 16 L'ap koule tout gwo batiman peyi Tasis yo, y'ap fè fon ak tout bèl bagay yo.
And on all the ships of Tarshish, and on all the fair boats.
καὶ ἐπὶ πᾶν πλοῖον θαλάσσης καὶ ἐπὶ πᾶσαν θῆαν πλοίων κάλλους
- 17 P'ap gen moun k'ap gonfle lestonmak yo sou moun ankò! P'ap gen moun k'ap fè awogan ankò sou moun! Lè jou sa a va rive, Seyè a va sèl chèf.
And the high looks of man will be put to shame, and the pride of men will be made low: and only the Lord will be lifted up in that day.
καὶ ταπεινωθήσεται πᾶς ἄνθρωπος καὶ πεσεῖται ὕψος ἀνθρώπων καὶ ὑψωθήσεται κύριος ὁ μόνος ἐν τῇ ἡμέρᾳ ἐκείνῃ
- 18 Tout zidòl pral disparèt nèt ale.
And the images will never be seen again.
καὶ τὰ χειροποίητα πάντα κατακρύψουσιν
- 19 Yo pral kache kò yo nan twou wòch. Yo pral fouye twou anba tè pou yo chape anba kòlè Bondye. Sezisman va pran yo lè y'a wè Seyè a. Y'a kouri al kache lè pouvwa li ap parèt aklè, lè Seyè a va leve pou l' fè tè a tranble.
And men will go into cracks of the rocks, and into holes of the earth, for fear of the Lord, and before the glory of his power, when he comes out of his place, shaking the earth with his strength.
εἰσενέγκαντες εἰς τὰ σπήλαια καὶ εἰς τὰς σχισμὰς τῶν πετρῶν καὶ εἰς τὰς τρώγλας τῆς γῆς ἀπὸ προσώπου τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ ὅταν ἀναστῆ θραῦσαι τὴν γῆν
- 20 Jou sa a, moun va pran tout zidòl yo te fè an ajan ak an lò pou fè sèvis pou yo, y'a voye yo jete bay rat ak chovsourit.
In that day men will put their images of silver and of gold, which they made for worship, in the keeping of the beasts of the dark places;
τῇ γὰρ ἡμέρᾳ ἐκείνῃ ἐκβαλεῖ ἄνθρωπος τὰ βδελύγματα αὐτοῦ τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ ἃ ἐποίησαν προσκυνεῖν τοῖς ματαίοις καὶ ταῖς νυκτερίσιν
- 21 Lè Seyè a va vini pou l' fè tè a tranble, yo pral kache kò yo nan twou wòch, yo pral fouye twou anba tè. Sezisman va pran yo lè y'a wè Seyè a. Y'a kouri al kache lè pouvwa li ap parèt aklè.
To take cover in the cracks of the rocks, and in the holes of the hills, for fear of the Lord, and before the glory of his power, when he comes out of his place, shaking the earth with his strength.
τοῦ εἰσελθεῖν εἰς τὰς τρώγλας τῆς στερεᾶς πέτρας καὶ εἰς τὰς σχισμὰς τῶν πετρῶν ἀπὸ προσώπου τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ ὅταν ἀναστῆ θραῦσαι τὴν γῆν

- 1 ¶ Wi. Seyè a, Bondye ki gen tout pouvwa a, pral koupe viv tout moun nan lavil Jerizalèm ak nan peyi Jida. P'ap gen pen, p'ap gen dlo.
For the Lord, the Lord of armies, is about to take away from Jerusalem and from Judah all their support; their store of bread and of water;
ἰδοὺ δὴ ὁ δεσπότης κύριος σαβαωθ ἀφελεῖ ἀπὸ τῆς ἰουδαίας καὶ ἀπὸ ἱερουσαλήμ ἰσχύοντα καὶ ἰσχύουσιν ἰσχύον ἄρτου καὶ ἰσχύον ὕδατος
- 2 P'ap gen vanyan gason ankò ni sòlda. P'ap gen jij ankò ni pwofèt. P'ap gen divinò ankò ni grandèt.
The strong man and the man of war; the judge and the prophet; the man who has knowledge of secret arts, and the man who is wise because of his years;
γίγαντα καὶ ἰσχύοντα καὶ ἄνθρωπον πολεμιστὴν καὶ δικαστὴν καὶ προφήτην καὶ στοχαστὴν καὶ πρεσβύτερον
- 3 P'ap gen kaptenn, p'ap gen majistra ni moun ki pou bay konsèy. P'ap gen moun ki konn fè maji, ni moun ki konn moute batri.
The captain of fifty, and the man of high position, and the wise guide, and the wonder-worker, and he who makes use of secret powers.
καὶ πεντηκόνταρχον καὶ θαυμαστὸν σύμβουλον καὶ σοφὸν ἀρχιτέκτονα καὶ συνετὸν ἀκροατὴν
- 4 M'ap pran jenn timoun san esperyans m'a mete chèf pou gouvènè yo.
And I will make children their chiefs, and foolish ones will have rule over them.
καὶ ἐπιστήσω νεανίσκους ἄρχοντας αὐτῶν καὶ ἐμπαίκτης κυριεύσουσιν αὐτῶν
- 5 Tout moun pral chache pwofite yonn sou lòt, zanmi sou zanmi, vwazen sou vwazen. Jenmoun p'ap respekte granmoun. Vakabon ap pase moun debyen nan betiz.
And the people will be crushed, every one by his neighbour; the young will be full of pride against the old, and those of low position will be lifted up against the noble.
καὶ συμπεσεται ὁ λαὸς ἄνθρωπος πρὸς ἄνθρωπον καὶ ἄνθρωπος πρὸς τὸν πλησίον αὐτοῦ προσκόψει τὸ παιδίον πρὸς τὸν πρεσβύτην ὁ ἄτιμος πρὸς τὸν ἐντιμον
- 6 Yon lè menm, tout yon branch fanmi va chwazi yonn nan mitan yo. Y'a di l' konsa: Ou menm ki gen rad pou ou mete sou ou, n'ap mete ou chèf pou ou ka dirije nou nan move pa n'ap pase koulye a.
When one man puts his hand on another in his father's house, and says, You have clothing, be our ruler and be responsible for us in our sad condition:
ὅτι ἐπιλήμμεται ἄνθρωπος τοῦ ἀδελφοῦ αὐτοῦ ἢ τοῦ οἰκείου τοῦ πατρὸς αὐτοῦ λέγων ἰμάτιον ἔχεις ἀρχηγὸς ἡμῶν γενεῶν καὶ τὸ βρῶμα τὸ ἐμὸν ὑπὸ σὲ ἔστω
- 7 Men, moun yo chwazi a va reponn: Non. Mwen pa dòktè, mwen pa ka fè anyen pou nou! Ni tou, mwen pa gen manje, m' pa gen rad lakay mwen. Pa mete m' chèf sou pèp la.
Then he will say with an oath, I will not be a helper, for in my house there is no bread or clothing: I will not let you make me a ruler of the people.
καὶ ἀποκριθεὶς ἐρεῖ ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐκ ἔσομαι σου ἀρχηγὸς οὐ γὰρ ἔστιν ἐν τῷ οἴκῳ μου ἄρτος οὐδὲ ἰμάτιον οὐκ ἔσομαι ἀρχηγὸς τοῦ λαοῦ τούτου
- 8 Wi, lavil Jerizalèm bannann! Peyi Jida a nan tou sa ki pa bon! Paske tou sa yo di, tou sa yo fè pa dakò ak sa Seyè a vle. Devan tout moun y'ap kenbe tèt ak Bondye ki gen tout pouvwa a.
For Jerusalem has become feeble, and destruction has come on Judah, because their words and their acts are against the Lord, moving the eyes of his glory to wrath.
ὅτι ἀνεῖται ἱερουσαλήμ καὶ ἡ ἰουδαία συμπτέπτωκεν καὶ αἱ γλώσσαι αὐτῶν μετὰ ἀνομίας τὰ πρὸς κύριον ἀπειθοῦντες διότι νῦν ἐταπεινώθη ἡ δόξα αὐτῶν
- 9 ¶ Depi ou gade yo, ou wè ki moun yo ye. Tankou moun lavil Sodòm yo, yo fè peche yo akèlè pou tout moun wè. Se poutèt sa malè ap tonbe sou yo. Se yo menm menm k'ap rale l' sou tèt yo.
Their respect for a man's position is a witness against them; and their sin is open to the view of all; like that of Sodom, it is not covered. A curse on their soul! for the measure of their sin is full.
καὶ ἡ αἰσχὺν τοῦ προσώπου αὐτῶν ἀντέστη αὐτοῖς τὴν δὲ ἁμαρτίαν αὐτῶν ὡς σοδομον ἀνήγγειλαν καὶ ἐνεφάνισαν οὐαὶ τῇ ψυχῇ αὐτῶν διότι βεβούλευνται βουλὴν πονηρὰν καθ' ἑαυτῶν
- 10 Se pou nou di: Ala bèl bagay pou moun ki mache dwat yo! Zafè yo mache byen tou. Y'a jwi pwofi travay yo.
Happy is the upright man! for he will have joy of the fruit of his ways.
εἰπόντες δὴσώμεν τὸν δίκαιον ὅτι δόσχητος ἡμῖν ἔστιν τοῖνον τὰ γενήματα τῶν ἔργων αὐτῶν φάγονται
- 11 Men, pòv mechan yo, malè ap tonbe sou yo. Y'a fè yo peye pou sa yo fè a.
Unhappy is the sinner! for the reward of his evil doings will come on him.
οὐαὶ τῷ ἀνόμῳ πονηρὰ κατὰ τὰ ἔργα τῶν χειρῶν αὐτοῦ συμβήσεται αὐτῷ
- 12 Sa fè m' lapenn pou pèp mwen an! Se yon timoun k'ap prije yo, se fanm k'ap kòmande yo. Sa fè m' lapenn anpil wi pou nou, pèp mwen an! Chèf yo fè nou pèdi chemen nou. Yo mele nou. Nou pa konn ki wout pou nou pran.
As for my people, their ruler is acting like a child, and those who have authority over them are women. O my people, your guides are the cause of your wandering, turning your footsteps out of the right way.
λαὸς μου οἱ πράκτορες ὑμῶν καλαμῶνται ὑμᾶς καὶ οἱ ἀπαιτοῦντες κυριεύουσιν ὑμῶν λαὸς μου οἱ μακαρίζοντες ὑμᾶς πλανώσιν ὑμᾶς καὶ τὸν τρίβον τῶν ποδῶν ὑμῶν ταραύσουσιν
- 13 Seyè a kanpe pou l' denonse sa yo fè a. Li pare pou l' jije pèp li a.
The Lord is ready to take up his cause against his people, and is about to come forward as their judge.
ἀλλὰ νῦν καταστήσεται εἰς κρίσιν κύριος καὶ στήσει εἰς κρίσιν τὸν λαὸν αὐτοῦ

- 14 Seyè a rele chèf fanmi yo ak lòt chèf pèp li a nan tribinal. L'ap denonse yo. Li di konsa: Se nou menm ki fin piye jaden rezen yo. N'ap vòlò pòn malere yo pou nou plen kay nou.
The Lord comes to be the judge of their responsible men and of their rulers: it is you who have made waste the vine-garden, and in your houses is the property of the poor which you have taken by force.
αὐτὸς κύριος εἰς κρίσιν ἔξει μετὰ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ μετὰ τῶν ἀρχόντων αὐτοῦ ὑμεῖς δὲ τί ἐνεπυρίσατε τὸν ἀμπελῶνά μου καὶ ἡ ἀρπαγὴ τοῦ πτωχοῦ ἐν τοῖς οἴκοις ὑμῶν
- 15 Nou pa gen dwa kraze pèp mwen an konsa. Nou pa gen dwa pwofite konsa sou pòn yo. Se mwen menm, Seyè ki gen tout pouvwa a, ki pale.
By what right are you crushing my people, and putting a bitter yoke on the necks of the poor? This is the word of the Lord, the Lord of armies.
τί ὑμεῖς ἀδικεῖτε τὸν λαόν μου καὶ τὸ πρόσωπον τῶν πτωχῶν κατασιχύνετε
- 16 ¶ Seyè a di: Gade jan medam lavil Jerizalèm yo ye non! Y'ap mache tankou yo pa kanmarad pesonn. Yo kage tèt yo deyè, y'ap fè mesye yo je dou. Y'ap mache banda pou braslè nan pye yo ka sonnen.
Again, the Lord has said, Because the daughters of Zion are full of pride, and go with outstretched necks and wandering eyes, with their foot-chains sounding when they go:
τάδε λέγει κύριος ἀνθ' ὧν ὑψώθησαν αἱ θυγατέρες σιων καὶ ἐπορεύθησαν ὑψηλῶ τραχήλῳ καὶ ἐν νεύμασιν ὀφθαλμῶν καὶ τῇ πορείᾳ τῶν ποδῶν ἅμα σύρουσαι τοὺς χιτῶνας καὶ τοῖς ποσὶν ἅμα παίζουσαι
- 17 Men, mwen menm Bondye, m'ap pini yo. M'ap kale tèt yo tou blanch, m'ap kite yo san cheve.
The Lord will send disease on the heads of the daughters of Zion, and the Lord will let their secret parts be seen.
καὶ ταπεινώσει ὁ θεὸς ἀρχούσας θυγατέρας σιων καὶ κύριος ἀποκαλύψει τὸ σῆμα αὐτῶν
- 18 Jou sa a, Bondye va wete tout bijou yo gen sou yo: braslè yo mete nan pye yo, bando yo mare nan tèt yo, meday yo mare sou fwon yo,
In that day the Lord will take away the glory of their foot-rings, and their sun-jewels, and their moon-ornaments,
ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἀφελεῖ κύριος τὴν δόξαν τοῦ ἱματισμοῦ αὐτῶν καὶ τοὺς κόσμους αὐτῶν καὶ τὰ ἐμπλόκια καὶ τοὺς κόσμύμβους καὶ τοὺς μηνίσκους
- 19 zanno, braslè yo mete nan bra yo, ak vwal yo mete sou tèt yo,
The ear-rings, and the chains, and the delicate clothing,
καὶ τὸ κάθεμα καὶ τὸν κόσμον τοῦ προσώπου αὐτῶν
- 20 mouchwa yo mare tèt yo, ti chenn yo mete nan pye yo, bèl senti yo, poban odè yo, bwòch yo,
The head-bands, and the arm-chains, and the worked bands, and the perfume-boxes, and the jewels with secret powers,
καὶ τὴν σύνθεσιν τοῦ κόσμου τῆς δόξης καὶ τοὺς χλιδῶνας καὶ τὰ ψέλια καὶ τὸ ἐμπλόκιον καὶ τὰ περιδέξια καὶ τοὺς δακτυλίους καὶ τὰ ἐνώτια
- 21 bag yo, zanno pou nen yo,
The rings, and the nose-jewels,
καὶ τὰ περιπόρφουρα καὶ τὰ μεσπόρφουρα
- 22 bèl rad swa yo, foula yo, chal yo, bous yo,
The feast-day dresses, and the robes, and the wide skirts, and the handbags,
καὶ τὰ ἐπιβλήματα τὰ κατὰ τὴν οἰκίαν καὶ τὰ διαφανῆ λακωνικὰ
- 23 glas yo, rad twal fin yo, madras yo ak vwal dantèl yo mete sou tèt yo.
The looking-glasses, and the fair linen, and the high head-dresses, and the veils.
καὶ τὰ βύσσινα καὶ τὰ ὑακίνθινα καὶ τὰ κόκκινα καὶ τὴν βύσσον σὺν χρυσίῳ καὶ ὑακίνθῳ συγκαθυσφασμένα καὶ θέριστρα κατάκλιτα
- 24 Yo p'ap sèvi ak odè ankò, y'ap santi move. Yo p'ap sèvi ak bèl senti ankò. Y'a mare ren yo ak kòd. Yo p'ap gen cheve pou yo fè bèl kwafi, tèt yo va kale tou blanch. Yo p'ap gen bèl rad pou mete sou yo, y'a vlope kò yo nan sak. Yo p'ap fè figi yo bèl ankò. Y'ap tanpe yo nan figi ak fè wouj tankou esklav.
And in the place of sweet spices will be an evil smell, and for a fair band a thick cord; for a well-dressed head there will be the cutting-off of the hair, and for a beautiful robe there will be the clothing of sorrow; the mark of the prisoner in place of the ornaments of the free.
καὶ ἔσται ἀντὶ ὀσμῆς ἡδέιας κونيωτός καὶ ἀντὶ ζώνης σχοινίῳ ζώσῃ καὶ ἀντὶ τοῦ κόσμου τῆς κεφαλῆς τοῦ χρυσοῦ φαλάκρωμα ἕξεις διὰ τὰ ἔργα σου καὶ ἀντὶ τοῦ χιτῶνος τοῦ μεσοπορφύρου περιζώσῃ σάκκον
- 25 Tout mesye yo pral mouri nan lagè. Tout sòlda yo pral mouri nan batay.
Your men will be put to the sword, and your men of war will come to destruction in the fight.
καὶ ὁ υἱός σου ὁ κάλλιτος ὃν ἀγαπᾷς μαχαίρᾳ πεσεῖται καὶ οἱ ἰσχύοντες ὑμῶν μαχαίρᾳ πεσοῦνται

- 26 Moun pral plenn nan pòtay lavil yo, y'ap nan lapenn. Lavil la ap tankou yon fanm ki chita atè, san rad sou li.
And in the public places of her towns will be sorrow and weeping; and she will be seated on the earth, waste and uncovered.
καὶ ταπεινωθήσονται καὶ πενθήσουσιν αἱ θῆκαι τοῦ κόσμου ὑμῶν καὶ καταλειφθήσῃ μὴν καὶ εἰς τὴν γῆν ἔδαφισθήσῃ
- 1 ¶ Jou sa a, sèt fanm pral kouri dèyè yon sèl gason, y'a di l': -Nou ka bay tèt nou manje. Nou ka biye tèt nou. Men, tanpri, kite nou di se mari nou ou ye pou nou pa wont devan moun!
And in that day seven women will put their hands on one man, saying, There will be no need for you to give us food or clothing, only let us go under your name, so that our shame may be taken away.
καὶ ἐπιλήμψονται ἑπτὰ γυναῖκες ἀνθρώπου ἐνὸς λέγουσαι τὸν ἄρτον ἡμῶν φαγόμεθα καὶ τὰ ἱμάτια ἡμῶν περιβαλούμεθα πλὴν τὸ ὄνομα τὸ σὸν κεκλήσθω ἐφ' ἡμᾶς ἵνα φέρε τὸν ὄνειδισμὸν ἡμῶν
- 2 ¶ Jou sa a, Seyè a va fè tout plant nan peyi a boujonnen ankò. Y'a grandi byen bèl, byen gwo. Tout moun nan pèp Izrayèl la ki pa t' mouri va kontan bèl rekòt tè a va bay. Sa va fè yo leve tèt yo.
In that day will the young growth of the Lord be beautiful in glory, and the fruit of the earth will be the pride of those who are still living in Israel.
τῇ δὲ ἡμέρᾳ ἐκείνῃ ἐπιλάμψει ὁ θεὸς ἐν βουλῇ μετὰ δόξης ἐπὶ τῆς γῆς τοῦ ὑψῶσαι καὶ δοξάσαι τὸ καταλειφθὲν τοῦ Ἰσραὴλ.
- 3 Lè sa a, moun ki rete nan sa ki te sou mòn Siyon an, moun ki va chape anba lanmò pami sa ki te lavil Jerizalèm lan, y'a rele yo: moun Bondye mete apa pou li. Bondye va kite yo viv lavil Jerizalèm.
And it will come about that the rest of the living in Zion, and of those who have been kept from destruction in Jerusalem, will be named holy, even everyone who has been recorded for life in Jerusalem:
καὶ ἔσται τὸ ὑπολειφθὲν ἐν σιων καὶ τὸ καταλειφθὲν ἐν ἱερουσαλημ ἅγιοι κληθήσονται πάντες οἱ γραφέντες εἰς ζωὴν ἐν ἱερουσαλημ
- 4 Lè Bondye va lave malpwòpte medam yo t'ap fè nan lavil la, lè l'a lave tout san ki te koule nan lavil Jerizalèm, Bondye pral rann jijman, li pral pini lavil la.
When Zion has been washed from her sin by the Lord, and Jerusalem made clean from her blood by a judging and a burning wind.
ὅτι ἐκπλυνεῖ κύριος τὸν ῥύπον τῶν υἱῶν καὶ τῶν θυγατέρων σιων καὶ τὸ αἷμα ἐκκαθαριεῖ ἐκ μέσου αὐτῶν ἐν πνεύματι κρίσεως καὶ πνεύματι καύσεως
- 5 Lajounen, Seyè a va voye yon gwo nwaj vin poze sou tout mòn Siyon an ak sou tout moun ki sanble la a. Lannwit, se va lafimen ak yon gwo flanm dife la voye. Pouvwa Bondye a pral kouvri yo, l'ap pwoteje tout lavil la.
And over every living-place on Mount Zion, all over all her meetings, the Lord will make a cloud and smoke by day, and the shining of a flaming fire by night, for over all, the glory of the Lord will be a cover and a tent;
καὶ ἦξει καὶ ἔσται πᾶς τόπος τοῦ ὄρους σιων καὶ πάντα τὰ περικύκλω αὐτῆς σκιάσει νεφέλη ἡμέρας καὶ ὡς καπνοῦ καὶ ὡς φωτὸς πυρὸς καιομένου νυκτὸς πάσῃ τῇ δόξῃ σκεπασθήσεται
- 6 Lajounen, l'ap kouvri lavil la pou chalè solèy pa bat li. L'ap pwoteje l' pou loray ak lapli pa fè l' anyen.
And a shade in the daytime from the heat, and a safe cover from storm and from rain.
καὶ ἔσται εἰς σκιάν ἀπὸ καύματος καὶ ἐν σκέπῃ καὶ ἐν ἀποκρύφῳ ἀπὸ σκληρότητος καὶ ὕετοῦ
- 1 ¶ Mwen pral chante yon chante pou nou, yon chante sou zanmi m' ak jaden rezen l' lan. Zanmi m' lan te gen yon jaden rezen, sou tèt yon ti mòn ki te gen yon bon venn tè.
Let me make a song about my loved one, a song of love for his vine-garden. My loved one had a vine-garden on a fertile hill:
ἦσω δὴ τῷ ἡγαπημένῳ ἄσμα τοῦ ἀγαπητοῦ τῷ ἀμπελώνι μου ἀμπελὸν ἐγενήθη τῷ ἡγαπημένῳ ἐν κέρατι ἐν τόπῳ πῖονι
- 2 Li bat tout tè a, li wete tout wòch ladan l'. Li plante pi bon kalite pye rezen ladan l'. Apre sa, li bati yon ti kay tout won nan mitan jaden an pou veye l'. Li fè yon basen pou kraze rezen yo. Li te kwè jaden an tapral ba li bon rezen. Men, se vye rezen si ase li bay.
And after working the earth of it with a spade, he took away its stones, and put in it a very special vine; and he put up a watchtower in the middle of it, hollowing out in the rock a place for the grape-crushing; and he was hoping that it would give the best grapes, but it gave common grapes.
καὶ φραγμὸν περιέθηκα καὶ ἐχαράκωσα καὶ ἐφύτευσα ἄμπελον σωρηχ καὶ ὄκοδόμησα πύργον ἐν μέσῳ αὐτοῦ καὶ προλήνιον ὄρυζα ἐν αὐτῷ καὶ ἔμεινα τοῦ ποιῆσαι σταφυλὴν ἐποίησεν δὲ ἀκάνθας
- 3 Lè sa a, zanmi mwen an di: -Nou menm moun lavil Jerizalèm ak moun peyi Jida yo, nou pral di m' kilès nan nou de a, jaden rezen an ak mwen menm, ki antò.
And now, you people of Jerusalem and you men of Judah, be the judges between me and my vine-garden.
καὶ νῦν ἄνθρωπος τοῦ ἰουδα καὶ οἱ ἐνοικοῦντες ἐν ἱερουσαλημ κρίνατε ἐν ἐμοὶ καὶ ἀνὰ μέσον τοῦ ἀμπελώνός μου
- 4 Kisa pou m' te fè pou jaden rezen an mwen pa t' fè? Mwen t'ap tann li ban m' bon jan rezen. Poukisa se bann vye rezen si sa yo li donnen?
Is there anything which might have been done for my vine-garden which I have not done? why then, when I was hoping for the best grapes did it give me common grapes?
τί ποιήσω ἐτι τῷ ἀμπελώνι μου καὶ οὐκ ἐποίησα αὐτῷ διότι ἔμεινα τοῦ ποιῆσαι σταφυλὴν ἐποίησεν δὲ ἀκάνθας
- 5 Enben! M'ap fè nou konnen sa mapral fè jaden rezen mwen an. Mwen pral kraze tout lantiray li a pou bèt antre vin manje l', pou yo kraze l' anba pye yo.
And now, this is what I will do to my vine-garden: I will take away the circle of thorns round it, and it will be burned up; its wall will be broken down and the beasts of the field will go through it;
νῦν δὲ ἀναγγελῶ ὑμῖν τί ποιήσω τῷ ἀμπελώνι μου ἀφελῶ τὸν φραγμὸν αὐτοῦ καὶ ἔσται εἰς διαρπαγὴν καὶ καθελῶ τὸν τοῖχον αὐτοῦ καὶ ἔσται εἰς καταπάτημα

- 6 M'ap fè l' tounen yon jaden yo piye. Yo p'ap netwaye branch li yo, yo p'ap sekle l' ankò. Zèb pikan ak raje ap fin anvayi l'. Mwen p'ap kite lapli tonbe sou li.
And I will make it waste; its branches will not be touched with the knife, or the earth worked with the spade; but blackberries and thorns will come up in it: and I will give orders to the clouds not to send rain on it.
καὶ ἀνήσω τὸν ἀμπελῶνά μου καὶ οὐ μὴ τμηθῆ οὐδὲ μὴ σκαφῆ καὶ ἀναβήσεται εἰς αὐτὸν ὡς εἰς χέρσον ἄκανθα καὶ ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν
- 7 Pèp Izrayèl la, se li ki jaden rezen Seyè a, Bondye ki gen tout pouvwa a. Moun peyi Jida yo, se yo ki bon plan li te plante a. Li t'ap tann yo mache dwat: Yo lage kò yo nan fè lenjistis. Li t'ap tann yo fè sa ki dwat devan je l', men, nan tout peyi a, se rèl malere ase ou tande.
For the vine-garden of the Lord of armies is the people of Israel, and the men of Judah are the plant of his delight: and he was looking for upright judging, and there was blood; for righteousness, and there was a cry for help.
ὁ γὰρ ἀμπελῶν κυρίου σαβαωθ οἶκος τοῦ ἰσραηλ ἐστὶν καὶ ἄνθρωπος τοῦ ἰουδα νεόφυτον ἠγαπημένον ἔμεινα τοῦ ποιῆσαι κρίσιν ἐποίησεν δὲ ἀνομίαν καὶ οὐ δικαιοσύνην ἀλλὰ κραυγὴν
- 8 ¶ Madichon pou moun k'ap bati kay sou kay, pou moun k'ap achte tè pou mete sou sa yo genyen deja! Talè konsa, p'ap gen plas pou lòt moun nan peyi a. Yo vle se yo menm ase ki pou rete nan peyi a.
Cursed are those who are joining house to house, and putting field to field, till there is no more living-space for any but themselves in all the land!
οὐαὶ οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες ἵνα τοῦ πλησίον ἀφέλονται τι μὴ οἰκίσετε μόνοι ἐπὶ τῆς γῆς
- 9 Men sèman mwen tande Seyè a, Bondye ki gen tout pouvwa a, fè: Tout kay sa yo gen pou yo tounen mazi. Yo te mèl bèl kou yo bèl, yo te mèl gwo kou yo gwo, p'ap gen moun pou rete ladan yo.
The Lord of armies has said to me secretly, Truly, numbers of great and fair houses will be waste, with no one living in them.
ἠκούσθη γὰρ εἰς τὰ ὄτα κυρίου σαβαωθ ταῦτα ἐὰν γὰρ γένωνται οἰκίαι πολλαὶ εἰς ἔρημον ἔσονται μεγάλαι καὶ καλαὶ καὶ οὐκ ἔσονται οἱ ἐνοικοῦντες ἐν αὐταῖς
- 10 Jaden rezen ki sou dis kawo tè ap bay yon sèl barik diven. Pou chak dis mamit grenn yo plante, y'a rekòlte yon sèl mamit.
For ten fields of vines will only give one measure of wine, and a great amount of seed will only give a small measure of grain.
οὗ γὰρ ἐργῶνται δέκα ζεύγη βοῶν ποιήσει κεράμιον ἓν καὶ ὁ σπείρων ἀρτάβας ἕξ ποιήσει μέτρα τρία
- 11 Madichon pou moun k'ap leve granmaten pou yo ale chache gwòg pou yo bwè, pou moun k'ap rete byen ta lannwit pou bwè diven jouk yo sou!
Cursed are those who get up early in the morning to give themselves up to strong drink; who keep on drinking far into the night till they are heated with wine!
οὐαὶ οἱ ἐγειρόμενοι τὸ πρωὶ καὶ τὸ σικερα διώκοντες οἱ μένοντες τὸ ὄψε ὁ γὰρ οἶνος αὐτοὺς συγκαούσει
- 12 Lè y'ap fè fèt, se pou gen gita ak bandjo, tanbou ak fif ak barik plen diven. Men, yo pa chache konprann sa Seyè a ap fè, yo pa wè travay l'ap fè a.
And corded instruments and wind-instruments and wine are in their feasts: but they give no thought to the work of the Lord, and they are not interested in what his hands are doing.
μετὰ γὰρ κιθάρας καὶ ψαλτηρίου καὶ τυμπάνων καὶ αὐλῶν τὸν οἶνον πίνουσιν τὰ δὲ ἔργα κυρίου οὐκ ἐμβλέπουσιν καὶ τὰ ἔργα τῶν χειρῶν αὐτοῦ οὐ κατανοοῦσιν
- 13 Pèp la pa konn anyen menm. Se poutèt sa y'ap fè yo prizonnye, y'ap depòte yo. Grannèg yo pral mouri grangou. Pèp la menm ap mouri swaf dlo.
For this cause my people are taken away as prisoners into strange countries for need of knowledge: and their rulers are wasted for need of food, and their loud-voiced feasters are dry for need of water.
τοῖνον αἰχμάλωτος ὁ λαός μου ἐγενήθη διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν κύριον καὶ πλήθος ἐγενήθη νεκρῶν διὰ λιμὸν καὶ δίψαν ὕδατος
- 14 Peyi kote mò yo ye a ap tann yo konsa. L'ap louvri pòtay li yo byen gran pou l' resewva yo. Se la tout grannèg yo pral desann ansanm ak pèp la k'ap fè bri ak kè kontan.
For this cause the underworld has made wide its throat, opening its mouth without limit: and her glory, and the noise of her masses, and her loud-voiced feasters, will go down into it.
καὶ ἐπλάτυνεν ὁ ἄδης τὴν ψυχὴν αὐτοῦ καὶ διήνοιξεν τὸ στόμα αὐτοῦ τοῦ μὴ διαλιπεῖν καὶ καταβήσονται οἱ ἔνδοξοι καὶ οἱ μεγάλοι καὶ οἱ πλούσιοι καὶ οἱ λοιμοὶ αὐτῆς
- 15 Yo pral trennen tout moun nan labou. Yo pral fè yo wont. Tout moun ki t'ap gonfle lestonmak yo pral bese je yo atè.
And the poor man's head is bent, and the great man goes down on his face, and the eyes of pride are put to shame:
καὶ ταπεινωθήσεται ἄνθρωπος καὶ ἀτιμασθήσεται ἀνήρ καὶ οἱ ὀφθαλμοὶ οἱ μετέωροι ταπεινωθήσονται
- 16 Men, Seyè a pral moutre jan li gen pouvwa lè l'a fè sa li gen pou l' fè a. Li pral fè wè jan li se Bondye tout bon ki apa a lè l'a jije pèp li a.
But the Lord of armies is lifted up as judge, and the Holy God is seen to be holy in righteousness.
καὶ ὑψωθήσεται κύριος σαβαωθ ἐν κρίματι καὶ ὁ θεὸς ὁ ἅγιος δοξασθήσεται ἐν δικαιοσύνη
- 17 Toupatou, nan lavil yo, mouton yo ap mache manje zèb tankou nan savann. P'ap gen pak ankò pou angrese bèt. Tout bèt ap lage. Y'ap mache manje toupatou nan lavil la.
Then the lambs will get food as in their grass-lands, and the fat cattle will be feasting in the waste places.
καὶ βοσκηθήσονται οἱ διηρπασμένοι ὡς ταῦροι καὶ τὰς ἐρήμους τῶν ἀπειλημένων ἄρνες φάγονται
- 18 ¶ Madichon pou nou! Nou sitèlman renmen mechanste n'ap fè a, n'ap trennen l' dèyè nou kote nou pase. Peche nou yo te mèl gwo, n'ap rale yo dèyè nou tankou bèt k'ap rale kabwèt!
Cursed are those who make use of ox-cords for pulling the evil thing, and the bands of a young ox for their sin!
οὐαὶ οἱ ἐπισπόμενοι τὰς ἀμαρτίας ὡς σχοινίῳ μακρῷ καὶ ὡς ζυγοῦ ἱμάντι δαμάλεως τὰς ἀνομίας

- 19 Y'ap plede di: Se pou Bondye fè vit! Se pou li prese fè sa l'ap fè a pou nou ka wè l'. Se pou Bondye pèp Izrayèl la ki yon Bondye apa prese fè travay li vle fè a, pou nou ka wè sa li gen nan tèt li.
Who say, Let him do his work quickly, let him make it sudden, so that we may see it: let the design of the Holy One of Israel come near, so that it may be clear to us.
οὐ λέγοντες τὸ τάχος ἐγγισάτω ἃ ποιήσει ἵνα ἴδωμεν καὶ ἐλθάτω ἡ βουλή τοῦ ἁγίου ἰσραηλ ἵνα γνῶμεν
- 20 Madichon pou moun ki vle fè byen pase pou mal, mal pase pou byen, pou moun k'ap di fènwa se limyè, limyè se fènwa, pou moun k'ap di bagay anmè dous, bagay dous anmè!
Cursed are those who give the name of good to evil, and of evil to what is good: who make light dark, and dark light: who make bitter sweet, and sweet bitter!
οὐαὶ οἱ λέγοντες τὸ πονηρὸν καλὸν καὶ τὸ καλὸν πονηρὸν οἱ τιθέντες τὸ σκότος φῶς καὶ τὸ φῶς σκότος οἱ τιθέντες τὸ πικρὸν γλυκὸ καὶ τὸ γλυκὸ πικρὸν
- 21 Madichon pou moun ki konprann yo gen konesans, pou moun ki mete nan tèt yo yo gen lespri!
Cursed are those who seem wise to themselves, and who take pride in their knowledge!
οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς καὶ ἐνώπιον ἑαυτῶν ἐπιστήμονες
- 22 Madichon pou nou! Lè se boutèy diven pou nou desann, nou pa manke kouraj! Lè se gwòg pike pou nou konpoze, nou pa manke vanyan gason!
Cursed are those who are strong to take wine, and great in making mixed drinks!
οὐαὶ οἱ ἰσχύοντες ὑμῶν οἱ τὸν οἶνον πίνοντες καὶ οἱ δυνάσται οἱ κεραυνῶντες τὸ σικερα
- 23 Men, nou lage moun ki koupab yo pou lajan. Nou pa kite moun k'ap mache dwat yo jwenn jistis.
Who for a reward give support to the cause of the sinner, and who take away the righteousness of the upright from him.
οἱ δικαιοῦντες τὸν ἀσεβῆ ἔνεκεν δώρων καὶ τὸ δίκαιον τοῦ δικαίου αἶροντες
- 24 Se sa ki fè y'ap disparèt nou sou tè a tankou pay ak zèb chèch ki boule nan dife. Rasin yo ap pouri anba tè. Van ap pran flè yo, l'ap bwote yo ale tankou pousyè, paske yo pa t' koute lòd Seyè a, Bondye ki gen tout pouwa a, te ba yo. Yo te meprize kòmandman Bondye pèp Izrayèl la te bay.
For this cause, as the waste of the grain is burned up by tongues of fire, and as the dry grass goes down before the flame, so their root will be like the dry stems of grain, and their flower will go up in dust: because they have gone against the law of the Lord of armies, and have given no honour to the word of the Holy One of Israel.
διὰ τοῦτο ὃν τρόπον καυθήσεται καλάμη ὑπὸ ἄνθρακος πυρὸς καὶ συγκαυθήσεται ὑπὸ φλογὸς ἀνεμιένης ἡ ῥίζα αὐτῶν ὡς χυοῦς ἔσται καὶ τὸ ἄνθος αὐτῶν ὡς κονιορτὸς ἀναθήσεται οὐ γὰρ ἠθέλησαν τὸ ὄν νόμον κυρίου σαβαωθ ἀλλὰ τὸ λόγιον τοῦ ἁγίου ἰσραηλ παρώξυναν
- 25 Se sa ki fè tou, Seyè a te fache anpil sou pèp li a. Li te leve men l' sou yo, li frape yo. Lè sa a, mòn yo tranble. Kadav moun mouri yo ap trennen nan mitan lari tankou fatra. Men, se poko sa toujou!
Se atò Seyè a move. Li poko fin ak yo.
For this reason the wrath of the Lord has been burning against his people, and his hand has been stretched out against them in punishment, and the hills were shaking, and their dead bodies were like waste in the open places of the town.
καὶ ἐθυμώθη ὀργῇ κύριος σαβαωθ ἐπὶ τὸν λαὸν αὐτοῦ καὶ ἐπέβαλεν τὴν χεῖρα αὐτοῦ ἐπ' αὐτούς καὶ ἐπάταξεν αὐτούς καὶ παρωξύνθη τὰ ὄρη καὶ ἐγενήθη τὰ θνησιμαῖα αὐτῶν ὡς κοπρία ἐν μέσῳ ὁδοῦ καὶ ἐν πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμὸς αὐτοῦ ἔτι ἡ χεῖρ ὑψηλή
- 26 Seyè a leve drapo l' pou l' bay siyal la. L'ap rele yon pèp ki byen lwen. L'ap souffle byen fò, l'ap rele moun soti jouk lòt bò nè, nan dènve bout latè. Gade! Y'ap vole konsa, y'ap kouri vini!
And he will let a flag be lifted up as a sign to a far-off nation, whistling to them from the ends of the earth: and they will come quickly and suddenly.
τοιγαροῦν ἀρεῖ σύσσημον ἐν τοῖς ἔθνεσιν τοῖς μακρὰν καὶ συριεῖ αὐτοῖς ἀπ' ἄκρου τῆς γῆς καὶ ἰδοὺ ταχὺ κούφος ἔρχονται
- 27 Pa gen yonn ladan yo ki bouke! Pa gen yonn ladan yo ki fè bitay! Yo pa konn sa ki rele kabicha, ale wè dòmi! Ren yo toujou mare. Sapat yo toujou mare byen sere nan pye yo.
There is no weariness among them, and no man is feeble-footed: they come without resting or sleeping, and the cord of their shoes is not broken.
οὐ πεινάσουσιν οὐδὲ κοπιήσουσιν οὐδὲ νυστάξουσιν οὐδὲ κοιμηθήσονται οὐδὲ λύσουσιν τὰς ζώνας αὐτῶν ἀπὸ τῆς ὀσφύος αὐτῶν οὐδὲ μὴ ῥαγῶσιν οἱ ἱμάντες τῶν ὑποδημάτων αὐτῶν
- 28 Pwent flèch yo taye byen fen. Banza yo tou pare pou tire. Pye chwal yo di kou wòch. Kabwèt yo woule vit tankou van siklòn.
Their arrows are sharp, and every bow is bent: the feet of their horses are like rock, and their wheels are like a rushing storm.
ὢν τὰ βέλη ὀξεία ἔστιν καὶ τὰ τόξα αὐτῶν ἐντεταμένα οἱ πόδες τῶν ἵππων αὐτῶν ὡς στερεὰ πέτρα ἐλογίσθησαν οἱ τροχοὶ τῶν ἀρμάτων αὐτῶν ὡς καταγίγς
- 29 Sòlda yo gwonde tankou femmèl lyon. Yo rele tankou yon bann ti lyon. Yo gwonde, yo tonbe sou bèt yo pran an, yo pote l' ale. Pa gen moun ki pou rache l' soti nan bouch yo!
The sound of their armies will be like the voice of a lion, and their war-cry like the noise of young lions: with loud cries they will come down on their food and will take it away safely, and there will be no one to take it out of their hands.
ὄρμωσιν ὡς λέοντες καὶ παρέστηκαν ὡς σκύμνος λέοντος καὶ ἐπιλήμψεται καὶ βοήσει ὡς θηρίου καὶ ἐκβαλεῖ καὶ οὐκ ἔσται ὁ ῥυόμενος αὐτούς
- 30 Jou sa a, y'ap gwonde sou pèp Izrayèl la. Y'ap fè bri tankou lanmè lè li move. Voye je, gade peyi a! Se renk fènwa ak tray pou tout moun. Nwaj nwa bouche toupatou nan syèl la!
And his voice will be loud over him in that day like the sounding of the sea: and if a man's eyes are turned to the earth, it is all dark and full of trouble; and the light is made dark by thick clouds.
καὶ βοήσει δι' αὐτούς ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς φωνὴ θαλάσσης κωμαιοῦσης καὶ ἐμβλέσονται εἰς τὴν γῆν καὶ ἰδοὺ σκότος σκληρὸν ἐν τῇ ἀπορίᾳ αὐτῶν

- 1 ¶ Lanne wa Ozyas mouri a, mwen wè Seyè a. Li te chita sou yon gwo fotèy byen wo. Ke rad li te plen tout tanp lan.
In the year of King Uzziah's death I saw the Lord seated in his place, high and lifted up, and the Temple was full of the wide skirts of his robe.
καὶ ἐγένετο τοῦ ἐνιαυτοῦ οὗ ἀπέθανεν οὐζίας ὁ βασιλεὺς εἶδον τὸν κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένον καὶ πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ
- 2 Yon bann bèt vivan te kanpe fè womm li. Yo te klere kou flanm dife. Yo chak te gen sis zèl, de zèl pou kouvri figi yo, de zèl pou kouvri pye yo, de zèl pou yo vole.
Over him were the winged ones: every one had six wings; two for covering his face, two for covering his feed, and two for flight.
καὶ σεραφιν εἰστήκεισαν κύκλω αὐτοῦ ἕξ πτέρυγες τῷ ἐνὶ καὶ ἕξ πτέρυγες τῷ ἐνὶ καὶ ταῖς μὲν δυσὶν κατεκάλυπτον τὸ πρόσωπον καὶ ταῖς δυσὶν κατεκάλυπτον τοὺς πόδας καὶ ταῖς δυσὶν ἐπέταντο
- 3 Yo t'ap pale yonn ak lòt byen fò. Yo t'ap di: -Seyè ki gen tout pouvwa a, li apa! Wi, li apa! Se yon Bondye ki apa vre! Pouvwa li kouvri tout latè.
And one said in a loud voice to another, Holy, holy, holy, is the Lord of armies: all the earth is full of his glory.
καὶ ἐκέκραγον ἕτερος πρὸς τὸν ἕτερον καὶ ἔλεγον ἅγιος ἅγιος ἅγιος κύριος σαβαωθ πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ
- 4 Tout potò kay Bondye a tranble lè bèt vivan yo t'ap rele konsa a. Lafimen te plen tout anndan tanp lan.
And the bases of the door-pillars were shaking at the sound of his cry, and the house was full of smoke.
καὶ ἐπήρθη τὸ ὑπέρθυρον ἀπὸ τῆς φωνῆς ἧς ἐκέκραγον καὶ ὁ οἶκος ἐπλήσθη καπνοῦ
- 5 ¶ Mwen di: -Nanpwen sove pou mwen! Jòdi a m'ap mouri vre! Paske tout pawòl ki soti nan bouch mwen se move pawòl. Epi m'ap viv nan mitan yon pèp ki pa janm gen bon pawòl nan bouch li. Lèfini, mwen wè Wa a, Seyè ki gen tout pouvwa a, avèk pwòp je m'.
Then I said, The curse is on me, and my fate is destruction; for I am a man of unclean lips, living among a people of unclean lips; for my eyes have seen the King, the Lord of armies.
καὶ εἶπα ὃ τάλας ἐγὼ ὅτι κατανένυμαι ὅτι ἄνθρωπος ὢν καὶ ἀκάθαρτα χεῖλη ἔχων ἐν μέσῳ λαοῦ ἀκάθαρτα χεῖλη ἔχοντος ἐγὼ οἰκῶ καὶ τὸν βασιλέα κύριον σαβαωθ εἶδον τοῖς ὀφθαλμοῖς μου
- 6 Yonn nan bèt vivan yo pran yon chabon dife tou limen ak yon pensèt sou lotèl la, li vole vin bò kote m' avèk chabon dife a nan men li.
Then a winged one came to me with a burning coal in his hand, which he had taken from off the altar with the fire-spoon.
καὶ ἀπεστάλη πρὸς με ἐν τῶν σεραφιν καὶ ἐν τῇ χειρὶ εἶχεν ἄνθρακα ὃν τῇ λαβίδι ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου
- 7 Li kole l' sou bouch mwen, epi li di m' konsa! -Sa a kole sou po bouch ou. Koulye a, ou pa gen peche ankò. Bondye padonnen tou sa ou fè ki mal.
And after touching my mouth with it, he said, See, your lips have been touched with this; and your evil is taken away, and you are made clean from sin.
καὶ ἤψατο τοῦ στόματός μου καὶ εἶπεν ἰδοὺ ἤψατο τοῦτο τῶν χειλέων σου καὶ ἀφελεῖ τὰς ἀνομίας σου καὶ τὰς ἁμαρτίας σου περικαθαριεῖ
- 8 Apre sa, mwen tande Seyè a ki t'ap di: -Kilès mwen ta voye la a? Kilès ki ta asepte ale pou nou? Mwen di: -Men mwen. Voye m'!
And the voice of the Lord came to my ears, saying, Whom am I to send, and who will go for us? Then I said, Here am I, send me.
καὶ ἤκουσα τῆς φωνῆς κυρίου λέγοντος τίνα ἀποστείλω καὶ τίς πορεύσεται πρὸς τὸν λαὸν τοῦτον καὶ εἶπα ἰδοὺ εἰμι ἐγὼ ἀπόστειλόν με
- 9 ¶ Epi lè sa a, li di m': -Ale non. Men sa pou ou di pèp la: Louvri zòrèy nou jan nou vle, men nou p'ap konprann anyen! Louvri je nou jan nou vle, men nou p'ap wè sa k'ap rive!
And he said, Go, and say to this people, You will go on hearing, but learning nothing; you will go on seeing, but without getting wiser.
καὶ εἶπεν πορεύθητι καὶ εἰπὸν τῷ λαῷ τούτῳ ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνήτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε
- 10 Fè lespri pèp la vin lou! Bouche zòrèy yo! Mare je yo! Konsa, yo p'ap ka tande, yo p'ap ka wè, yo p'ap ka konprann. Yo p'ap ka tounen vin jwenn mwen pou m' geri yo.
Make the hearts of this people fat, and let their ears be stopped, and their eyes shut; for fear that they may see with their eyes, and be hearing with their ears, and their heart may become wise, and they may be turned to me and made well.
ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου καὶ τοῖς ὠσίν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσίν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσονται αὐτούς
- 11 Lè sa a, mwen di: -Seyè! Kilè sa va sispann? Li reponn mwen: -Lè y'a fin kraze lavil yo. Lè p'ap gen moun ankò ki rete ladan yo. Lè tout kay yo va vid, lè jaden yo va tounen savann.
Then I said, Lord, how long? And he said in answer, Till the towns are waste and unpeopled, and the houses have no men, and the land becomes completely waste,
καὶ εἶπα ἕως πότε κύριε καὶ εἶπεν ἕως ἂν ἐρημωθῶσιν πόλεις παρὰ τὸ μὴ κατοικεῖσθαι καὶ οἴκοι παρὰ τὸ μὴ εἶναι ἀνθρώπους καὶ ἡ γῆ καταλειφθήσεται ἔρημος
- 12 Mwen menm, Seyè a, m'a mete tout moun deyò nan peyi a. Tout peyi a pral rete san moun ladan l'.
And the Lord has taken men far away, and there are wide waste places in the land.
καὶ μετὰ ταῦτα μακρυνεῖ ὁ θεὸς τοὺς ἀνθρώπους καὶ οἱ καταλειφθέντες πληθυνθήσονται ἐπὶ τῆς γῆς
- 13 Menm si rete yon sèl moun sou chak dis moun nan peyi a, y'ap toujou disparèt yo. Se va tankou lè yo koupe pye kajou ak pye bwadchenn. Chouk la ase ki va rete. Chouk sa a va pouse ankò, pèp Bondye a va kanpe ankò.
And even if there is still a tenth part in it, it will again be burned, like a tree of the woods whose broken end is still in the earth after the tree has been cut down (the holy seed is the broken end).
καὶ ἔτι ἐπ' αὐτῆς ἔστιν τὸ ἐπιδέκατον καὶ πάλιν ἔσται εἰς προνομῆν ὡς τερέβινθος καὶ ὡς βάλανος ὅταν ἐκπέσῃ ἀπὸ τῆς θήκης αὐτῆς

- 1 ¶ Lè sa a, se wa Akaz, pitit gason Jotam, pitit pitit gason Ozyas, ki t'ap gouvènen nan peyi Jida. Rezen, wa peyi Siri, ak Pekak, pitit Remalya, wa peyi Izrayèl, moute al atake lavil Jerizalèm. Men, yo pa t' ka pran l'.
- Now it came about in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin, the king of Aram, and Pekah, the son of Remaliah, the king of Israel, came up to Jerusalem to make war against it, but were not able to overcome it.
- καὶ ἐγένετο ἐν ταῖς ἡμέραις ἀχαζ τοῦ ἰσραθαμ τοῦ υἱοῦ οὔζιου βασιλέως ἰουδα ἀνέβη ραασσων βασιλεὺς ἀραμ καὶ φακεε υἱὸς ρομελιου βασιλεὺς ἰσραηλ ἐπὶ ἱερουσαλημ πολεμήσαι αὐτήν καὶ οὐκ ἠδυνήθησαν πολιορκῆσαι αὐτήν
- 2 Yo pote nouvèl la bay wa peyi Jida a ansanm ak tout fanmi l'. Yo di l': -Lame peyi Siri a gen tan anvayi peyi Efrayim. Wa Akaz ansanm ak tout pèp la te sitèlman pè yo t'ap tranble tankou fèy bwa lè van ap souffle.
- And word came to the family of David that Aram had put up its tents in Ephraim. And the king's heart, and the hearts of his people, were moved, like the trees of the wood shaking in the wind.
- καὶ ἀνηγγέλη εἰς τὸν οἶκον δαυιδ λέγοντες συνεφώνησεν ἀραμ πρὸς τὸν εφραιμ καὶ ἐξέστη ἡ ψυχὴ αὐτοῦ καὶ ἡ ψυχὴ τοῦ λαοῦ αὐτοῦ ὃν τρόπον ὅταν ἐν δρυμῶ ξύλων ὑπὸ πνεύματος σαλευθῆ
- 3 Seyè a di Ezayi konsa: -Pran Chea-Jachoub, pitit gason ou lan, avè ou. Al kontre wa Akaz. W'a jwenn li sou wout ap moute bò kote yo konn lave twal ki fèk tenn yo, nan direksyon kannal ki bay dlo nan rezènwà anwo lavil la.
- Then the Lord said to Isaiah, Go out now, you and Shear-jashub, your son, and you will come across Ahaz at the end of the stream flowing from the higher pool, in the highway of the washerman's field;
- καὶ εἶπεν κύριος πρὸς ἠσαιαν ἐξελθε εἰς συνάντησιν ἀχαζ σὺ καὶ ὁ καταλειφθεὶς ἰασουβ ὁ υἱὸς σου πρὸς τὴν κολυμβήθραν τῆς ἄνω ὁδοῦ τοῦ ἀγροῦ τοῦ γναφέως
- 4 W'a di l' pou l' fè atansyon pou l' pa pèdi tèt li. Li pa bezwen pè. Li pa bezwen gen kè sote pou de ti bout bwa dife k'ap fè lafimen, ki vle di pou wa Rezen, moun peyi Siri a, ak pou wa Pekaz, pitit Remalya a, k'ap fè kòlè.
- And say to him, Take care and be quiet; have no fear, and do not let your heart be feeble, because of these two ends of smoking fire-wood, because of the bitter wrath of Rezin and Aram, and of the son of Remaliah.
- καὶ ἐρεῖς αὐτῷ φύλαξαι τοῦ ἠσυχάσαι καὶ μὴ φοβοῦ μηδὲ ἡ ψυχὴ σου ἀσθενεῖτω ἀπὸ τῶν δύο ξύλων τῶν δαλῶν τῶν καπνιζομένων τούτων ὅταν γὰρ ὄργη τοῦ θυμοῦ μου γένηται πάλιν ἰάσομαι
- 5 Moun peyi Siri yo ansanm ak moun Efrayim yo ak pitit Remalya a ap fè konplo sou do ou.
- Because Aram has made evil designs against you, saying,
- καὶ ὁ υἱὸς τοῦ ἀραμ καὶ ὁ υἱὸς τοῦ ρομελιου ὅτι ἐβουλεύσαντο βουλὴν πονηρὰν περὶ σοῦ λέγοντες
- 6 Yo di y'ap moute atake peyi Jida a. Yo pral kraponnen moun yo, yo pral fè kèk moun nan peyi a pran pozisyon pou yo pou yo ka mete men sou peyi a. Apre sa, yo pral pran pitit gason Tableyèl la, y'ap nonnen l' wa pou gouvènen peyi a.
- Let us go up against Judah, troubling her, and forcing our way into her, and let us put up a king in her, even the son of Tabeel:
- ἀναβησόμεθα εἰς τὴν ἰουδαίαν καὶ συλλαλήσαντες αὐτοῖς ἀποστρέψομεν αὐτούς πρὸς ἡμᾶς καὶ βασιλεύσομεν αὐτῆς τὸν υἱὸν ταβεηλ
- 7 Enben! Men sa mwen menm, Seyè ki sèl mèl la, mwen di: Sa p'ap mache! Sa p'ap pase konsa!
- This is the word of the Lord God: This design will not come about or be effected.
- τάδε λέγει κύριος σαβαωθ οὐ μὴ ἐμμείνη ἡ βουλή αὕτη οὐδὲ ἔσται
- 8 Poukisa? Lavil Damas se kapital peyi Siri. Rezen se wa lavil Damas. Pou pèp peyi Izrayèl la menm, m' pa ba l' swasanssenkan ankò, peyi yo a ap fin kraze, yo p'ap yon nasyon ankò.
- For the head of Aram is Damascus, and the head of Damascus is Rezin (and in sixty-five years from now Ephraim will be broken, and will no longer be a people):
- ἀλλ' ἡ κεφαλὴ ἀραμ δαμασκός ἀλλ' ἔτι ἐξήκοντα καὶ πέντε ἐτῶν ἐκλείψει ἡ βασιλεία εφραιμ ἀπὸ λαοῦ
- 9 Lavil Samari se kapital peyi Izrayèl la. Pekak, pitit gason Remalya a, se wa lavil Samari. Si nou pa kenbe konfyans nou fèm nan Bondye, nou menm tou nou p'ap chape.
- And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you will not have faith, your kingdom will be broken.
- καὶ ἡ κεφαλὴ εφραιμ σομορων καὶ ἡ κεφαλὴ σομορων υἱὸς τοῦ ρομελιου καὶ ἐὰν μὴ πιστεύσητε οὐδὲ μὴ συνήτε
- 10 ¶ Seyè a voye yon lòt komisyon bay wa Akaz. Li di l' konsa:
- And Isaiah said again to Ahaz,
- καὶ προσέθετο κύριος λαλήσαι τῷ ἀχαζ λέγων
- 11 -Mande Seyè a, Bondye ou la, pou li ba ou yon siy. Se ka yon siy ki soti anba tè kote mò yo ye a, se ka yon siy ki soti anwo nan syèl la.
- Make a request to the Lord your God for a sign, a sign in the deep places of the underworld, or in the high heavens.
- αἰτήσαι σεαυτῷ σημεῖον παρὰ κυρίου θεοῦ σου εἰς βάθος ἢ εἰς ὕψος
- 12 Akaz reponn: -Mwen p'ap mande Seyè a anyen. Mwen p'ap sonde l'.
- But Ahaz said, I will not put the Lord to the test by making such a request.
- καὶ εἶπεν ἀχαζ οὐ μὴ αἰτήσω οὐδ' οὐ μὴ πειράσω κύριον

- 13 Lè sa a, Ezayi di konsa: -Koute non, moun fanmi David yo! Sa pa kont nou toujou? Jan nou fè moun bouke ak nou pou koulye a nou soti pou nou fè Bondye mwen an bouke ak nou tou?
And he said, Give ear now, O family of David: is it not enough that you are driving men to disgust? will you do the same to my God?
καὶ εἶπεν ἀκούσατε δὴ οἶκος δαυὶδ μὴ μικρὸν ὑμῖν ἀγῶνα παρέχειν ἀνθρώποις καὶ πῶς κυρίῳ παρέχετε ἀγῶνα
- 14 Enben! Se Seyè a menm ki pral ban nou yon siy. Men li: Jenn tifi ki ansent lan pral fè yon pitit gason, l'a rele l' Emannwèl (ki vle di: Bondye avèk nou).
For this cause the Lord himself will give you a sign; a young woman is now with child, and she will give birth to a son, and she will give him the name Immanuel.
διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν σημεῖον ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ εμμανουήλ.
- 15 Se lèt ak siwo myèl ase l'a manje jouk l'a rive laj pou l' konnen sa ki mal ak sa ki byen.
Butter and honey will be his food, when he is old enough to make a decision between evil and good.
βούτυρον καὶ μέλι φάγεται πρὶν ἢ γνῶναι αὐτὸν ἢ προελεῖσθαι πονηρὰ ἐκλέξεται τὸ ἀγαθόν
- 16 Men, anvan menm ti gason an rive konnen sa ki byen ak sa ki mal, peyi de wa sa yo k'ap fè ou pè a ap rete konsa san pyès moun ladan yo.
For before the child is old enough to make a decision between evil and good, the land whose two kings you are now fearing will have become waste.
διότι πρὶν ἢ γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακὸν ἀπειθεῖ πονηρία τοῦ ἐκλέξασθαι τὸ ἀγαθὸν καὶ καταλειφθήσεται ἡ γῆ ἣν σὺ φοβῆ ἀπὸ προσώπου τῶν δύο βασιλέων
- 17 ¶ Seyè a pral fè yon malè sou ou, sou pèp la ak sou tout fanmi David, granpapa ou la, yon malè ki pral pi mal pase lè moun Efrayim yo te separe ak moun Jida yo. L'ap fè wa peyi Lasiri a parèt sou nou.
The Lord is about to send on you, and on your people, and on your father's house, such a time of trouble as there has not been from the days of the separating of Ephraim from Judah; even the coming of the king of Assyria.
ἀλλὰ ἐπάξει ὁ θεὸς ἐπὶ σὲ καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὸν οἶκον τοῦ πατρὸς σου ἡμέρας αἰ οὐπω ἦκασιν ἀφ' ἧς ἡμέρας ἀφείλεν εφραιμ ἀπὸ ἰουδα τὸν βασιλεῦα τῶν ἀσσυρίων
- 18 Lè sa a, Seyè a pral soufle pou moun peyi Lejip yo soti tankou mouch byen lwen, bò dlo larivyè Nil la. L'ap rele moun peyi Lasiri yo pou yo soti tankou lesen myèl lakay yo.
And it will be in that day that the Lord will make a piping sound for the fly which is in the end of the rivers of Egypt, and for the bee which is in the land of Assyria.
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συρρεῖ κύριος μυῖαις ὁ κυριεύει μέρους ποταμοῦ αἰγύπτου καὶ τῇ μελίσση ἣ ἔστιν ἐν χώρᾳ ἀσσυρίων
- 19 Yo pral vin plen falèz yo ak tout twou wòch yo. Yo pral toupatou nan tout raje, nan tout jaden zèb.
And they will come, covering all the waste valleys, and the holes of the rocks, and the thorns, and all the watering-places.
καὶ ἐλεύσονται πάντες καὶ ἀναπαύσονται ἐν ταῖς φάραγξι τῆς χώρας καὶ ἐν ταῖς τρώγλαις τῶν πετρῶν καὶ εἰς τὰ σπήλαια καὶ εἰς πᾶσαν ῥαγάδα καὶ ἐν παντὶ ζύλῳ
- 20 Jou sa a, Seyè a ap fè wa peyi Lasiri a soti lòt bò larivyè Lefrat. Li va tankou yon razwa. L'ap vini, l'ap koupe tout bab ou, tout cheve nan tèt ou ak tout plim sou kò ou.
In that day will the Lord take away the hair of the head and of the feet, as well as the hair of the face, with a blade got for a price from the other side of the River; even with the king of Assyria.
ἐν τῇ ἡμέρᾳ ἐκείνῃ ξυρήσει κύριος τῷ ξυρῶ τῷ μεγάλῳ καὶ μεμεθυσμένῳ ὃ ἔστιν πέραν τοῦ ποταμοῦ βασιλέως ἀσσυρίων τὴν κεφαλὴν καὶ τὰς τρίχας τῶν ποδῶν καὶ τὸν πώγωνα ἀφελεῖ
- 21 Jou sa a, chak moun va gen yon gazèl bèf ak de mouton pou yo chak.
And it will be in that day that a man will give food to a young cow and two sheep;
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θρέψει ἄνθρωπος δάμαλιν βοῶν καὶ δύο πρόβατα
- 22 Lè sa a, bèt yo va bay lèt an kantite, tout moun va bwè lèt plen vant yo. Wi, moun ki va chape anba lanmò nan peyi a va bwè lèt ak siwo myèl ase.
And they will give so much milk that he will be able to have butter for his food: for butter and honey will be the food of all who are still living in the land.
καὶ ἔσται ἀπὸ τοῦ πλεῖστον ποιεῖν γάλα βούτυρον καὶ μέλι φάγεται πᾶς ὁ καταλειφθεὶς ἐπὶ τῆς γῆς
- 23 Jou sa a, kote ki te gen mil (1.000) pye rezen, epi ki te vo mil (1.000) pyès an ajan va plen pikan ak raje.
And it will be in that day that in every place where before there were a thousand vines valued at a thousand shekels of silver, there will be nothing but blackberries and thorns.
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ πᾶς τόπος οὗ ἔαν ὄσιν χίλια ἄμπελοι χιλίων σίκλων εἰς χέρσον ἔσονται καὶ εἰς ἄκανθα
- 24 Si yon moun pa gen zam nan men l', li p'ap ka pase la. Wi, pikan ak raje pral kouvri tout peyi a.
Men will come there with bows and arrows, because all the land will be full of blackberries and thorns.
μετὰ βέλους καὶ τοξεύματος εἰσελεύσονται ἐκεῖ ὅτι χέρσος καὶ ἄκανθα ἔσται πᾶσα ἡ γῆ
- 25 Nan tout mòn kote yo te konn travay ak wou pou plante, pesonn p'ap ka ale la ankò poutèt pikan ak raje. Se bèf y'a lage la, se la mouton yo pral manje.
And they will send out the oxen and the sheep on all the hills which before were worked with the spade, ... fear of blackberries and thorns.
καὶ πᾶν ὄρος ἀροτριώμενον ἀροτριάθησεται καὶ οὐ μὴ ἐπέλθῃ ἐκεῖ φόβος ἔσται γὰρ ἀπὸ τῆς χέρσου καὶ ἀκάνθης εἰς βόσκημα προβάτου καὶ εἰς καταπάτημα βοός

- 1 ¶ Seyè a pale avè m', li di m' konsa: -Pran yon gwo wòch plat ak yon sizo mason. Ekri pawòl sa yo sou li an gwo lèt: Prese piye, prese devalize.
And the Lord said to me, Take a great writing-board, and on it put down in common letters, Maher-shalal-hash-baz;
καὶ εἶπεν κύριος πρὸς με λαβὲ σεαυτῷ τόμον καινοῦ μεγάλου καὶ γράψον εἰς αὐτὸν γραφίδι ἀνθρώπου τοῦ ὀξέως προνομῆν ποιῆσαι σκύλων πάρεστιν γάρ
- 2 Lèfini, mwen pran de moun serye, Ouri, yon prèt, ak Zakari, pitit Jeberekiya a, pou yo sèvi m' temwen.
And take true witnesses to the writing, Uriah the priest, and Zechariah, the son of Jeberechiah.
καὶ μάρτυράς μοι ποιήσον πιστοὺς ἀνθρώπους τὸν ουριαν καὶ τὸν ζαχαριαν υἱὸν βαραχιου
- 3 Apre sa, m' al kouche ak madanm mwen. Li vin ansent, li fè yon pitit gason. Seyè a di m' konsa: -W'a rele l': Prese piye, prese devalize.
And I went in to my wife, and she became with child, and gave birth to a son. Then the Lord said to me, Give him the name Maher-shalal-hash-baz,
καὶ προσῆλθον πρὸς τὴν προφήτιν καὶ ἐν γαστρὶ ἔλαβεν καὶ ἔτεκεν υἱὸν καὶ εἶπεν κύριός μοι κάλεσον τὸ ὄνομα αὐτοῦ ταχέως σκύλευσον ὀξέως προνόμεισον
- 4 Paske, anvan pitit la ka pale pou l' di papa manman, moun peyi Lasiri yo va gen tan pran tout richès moun lavil Damas yo ak tou sa moun Samari yo pran nan piyay, y'a pote yo ale bay wa pa yo a.
For before the child is able to say, Father, or, Mother, the wealth of Damascus and the goods of Samaria will be taken away by the king of Assyria.
διότι πρὶν ἢ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα λήμψεται δύναμιν δαμασκοῦ καὶ τὰ σκύλα σαμαρείας ἔναντι βασιλέως ἀσσυρίων
- 5 Seyè a pale avè m' ankò, li di m' konsa:
And the Lord said again to me,
καὶ προσέθετο κύριος λαλήσαι μοι ἔτι
- 6 -Paske pèp la meprize dlo larivyè Siloe a k'ap koule tou dousman, paske yo tranble devan wa Rezen ak wa Pekkak, pitit Remalya a,
Because this people will have nothing to do with the softly-flowing waters of Shiloah, and have fear of Rezin and Remaliah's son;
διὰ τὸ μὴ βούλεσθαι τὸν λαὸν τοῦτον τὸ ὕδωρ τοῦ σιλωαμ τὸ πορευόμενον ἡσυχῇ ἀλλὰ βούλεσθαι ἔχειν τὸν ρασσων καὶ τὸν υἱὸν ρομελιου βασιλέα ἐφ' ὕμῶν
- 7 mwen menm, Seyè a, m'ap fè wa peyi Lasiri a vin atake yo ak tout fòs li. L'ap vini tankou dlo gwo larivyè Lefrat la lè l'ap desann. L'ap gonfle, l'ap debòde sou tout rivaj li yo.
For this cause the Lord is sending on them the waters of the River, deep and strong, even the king of Assyria and all his glory: and it will come up through all its streams, overflowing all its edges:
διὰ τοῦτο ἰδοὺ ἀνάγει κύριος ἐφ' ὑμᾶς τὸ ὕδωρ τοῦ ποταμοῦ τὸ ἰσχυρὸν καὶ τὸ πολὺ τὸν βασιλέα τῶν ἀσσυρίων καὶ τὴν δόξαν αὐτοῦ καὶ ἀναβήσεται ἐπὶ πᾶσαν φάραγγα ὕμῶν καὶ περιπατήσεται ἐπὶ πᾶν τεῖχος ὕμῶν
- 8 L'ap anvayi tout peyi Jida a, l'ap rive ra kou, l'ap kouvri tout peyi a. Bondye avèk nou! L'ap pwoteje peyi a anba zèl li!
And it will come on into Judah; rushing on and overflowing, till the waters are up to the neck; *** and his outstretched wings will be covering the land from side to side: for God is with us.
καὶ ἀφελεῖ ἀπὸ τῆς ιουδαίας ἄνθρωπον ὃς δυνήσεται κεφαλὴν ἄραι ἢ δυνατὸν συντελέσασθαι τι καὶ ἔσται ἡ παρεμβολὴ αὐτοῦ ὥστε πληρῶσαι τὸ πλάτος τῆς χώρας σου μεθ' ἡμῶν ὁ θεός
- 9 ¶ Nou menm, moun tout nasyon yo, manyè konn sa! Nou mèt tranble! Nou menm ki rete nan peyi byen lwen, louvri zòrèy nou! Pare pou nou goumen! Men, konnen nou anba kou! Wi, mwen di nou pare pou nou goumen. Men, konnen nou anba kou!
Have knowledge, O peoples, and be in fear; give ear, all you far-off parts of the earth:
γινῶτε ἔθνη καὶ ἠττάσθε ἐπακούσατε ἕως ἐσχάτου τῆς γῆς ἰσχυρότερες ἠττάσθε ἐὰν γὰρ πάλιν ἰσχύσητε πάλιν ἠττηθήσεσθε
- 10 Nou mèt fè plan nou. Men, sa p'ap mache! Nou mèt pale jan nou vle. Men, sa p'ap sèvi nou anyen, paske nou menm patizan Bondye yo, se Bondye ki avèk nou!
Let your designs be formed, and they will come to nothing; give your orders, and they will not be effected: for God is with us.
καὶ ἦν ἂν βουλευθήσεσθε βουλὴν διασκεδάσει κύριος καὶ λόγον ὃν ἐὰν λαλήσητε οὐ μὴ ἐμμείνη ὑμῖν ὅτι μεθ' ἡμῶν κύριος ὁ θεός
- 11 Wi, Seyè a lonje men l', li pran m'. Li tou pale m' pou m' pa swiv chemen pèp la t'ap swiv la. Li di m' konsa:
For the Lord, controlling me with a strong hand, gave me orders not to go in the way of this people, saying,
οὕτως λέγει κύριος τῇ ἰσχυρᾷ χειρὶ ἀπειθοῦσιν τῇ πορείᾳ τῆς ὁδοῦ τοῦ λαοῦ τοῦτου λέγοντες
- 12 Pa rele konplo sa pèp la rele konplo. Ou pa bezwen pè sa pèp la pè a. Wi, ou pa bezwen gen kè sote.
Do not say, It is holy, about everything of which this people says, It is holy; and do not be in fear of what they go in fear of.
μήποτε εἶπητε σκληρόν πᾶν γάρ ὃ ἐὰν εἶπῃ ὁ λαὸς οὗτος σκληρόν ἐστὶν τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε οὐδὲ μὴ παραχθῆτε
- 13 Chonje, se mwen menm, Seyè ki gen tout pouvwa a, pou nou konsidere tankou Bondye apa a! Se mwen menm pou nou pè. Se pou mwen nou dwe gen krentif.
But let the Lord of armies be holy to you, and go in fear of him, giving honour to him.
κύριον αὐτὸν ἀγιάσατε καὶ αὐτὸς ἔσται σου φόβος

- 14 Paske se mwen menm ki yon Bondye apa. M'ap tounen yon wòch k'ap fè nou bite, yon wòch k'ap fè moun peyi Izrayèl yo ak moun peyi Jida yo tonbe! M'ap tounen yon move pa, yon pèlen pou moun lavil Jerizalèm yo.
And he will be for a holy place: but for a stone of falling and a rock of trouble to the two houses of Israel, and to the men of Jerusalem, for a net in which they may be taken.
 και ἐὰν ἐπ' αὐτῷ πεποιθὸς ἦς ἔσται σοι εἰς ἀγίασμα καὶ οὐχ ὡς λίθου προσκόματι συναντήσεσθε αὐτῷ οὐδὲ ὡς πέτρας πτώματι ὃ δὲ οἶκος ἰακωβ ἐν παγίδι καὶ ἐν κουλιάσματι ἐγκαθήμενοι ἐν ἱερουσαλημ
- 15 Anpil moun pral bite, y'ap tonbe, y'ap kase ren yo. Y'ap tonbe nan pèlen an, y'ap pran ladan l'.
And numbers of them, falling on the stone, will be broken, and will be taken in the net.
 διὰ τοῦτο ἀδυνατήσουσιν ἐν αὐτοῖς πολλοὶ καὶ πεσοῦνται καὶ συντριβήσονται καὶ ἐγγιῶσιν καὶ ἀλώσονται ἄνθρωποι ἐν ἀσφαλείᾳ ὄντες
- 16 ¶ Se pou patizan m' yo kenbe pawòl Bondye di m' lan. Se pou yo kenbe lòd Bondye yo nan kè yo!
Let my teaching be kept secret: and my words be given to my disciples only.
 τότε φανεροὶ ἔσονται οἱ σφραγιζόμενοι τὸν νόμον τοῦ μὴ μαθεῖν
- 17 Seyè a vire do l' bay moun fanmi Jakòb yo. Men, mwen menm m'ap konte sou li, m'ap mete tout espwa m' nan li.
And I will be waiting for the Lord, whose face is veiled from the house of Jacob, and I will be looking for him.
 καὶ ἐρεῖ μενῶ τὸν θεὸν τὸν ἀποστρέψαντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου ἰακωβ καὶ πεποιθὸς ἔσομαι ἐπ' αὐτῷ
- 18 Men mwen ansanm ak tout pitit Seyè a ban mwen yo! Seyè ki gen tout pouvwa a, li menm ki rete sou mòn Siyon an, li fè nou tounen yon siy nan mitan pèp la pou nou moutre sa ki pral rive.
See, I and the children whom the Lord has given me, are for signs and for wonders in Israel from the Lord of armies, whose resting-place is in Mount Zion.
 ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοῦ ἔδωκεν ὁ θεός καὶ ἔσται εἰς σημεῖα καὶ τέρατα ἐν τῷ οἴκῳ ἰσραηλ παρὰ κυρίου σαβαοθ ὃς κατοικεῖ ἐν τῷ ὄρει σιών
- 19 Si pèp la mande nou pou n' al kay divinò ak moun k'ap rele mò, yon bann moun k'ap pale chwichwi pou moun pa ka konprann, si yo di nou: Eske moun pa gen dwa mande bondye yo sa pou yo fè? Eske yo pa gen dwa al rele mò yo pou vivan yo?
And when they say to you, Make request for us to those who have control of spirits, and to those wise in secret arts, who make hollow bird-like sounds; is it not right for a people to make request to their gods, to make request for the living to the dead?
 και ἐὰν εἴπωσιν πρὸς ὑμᾶς ζητήσατε τοὺς ἀπὸ τῆς γῆς φωνοῦντας καὶ τοὺς ἐγγαστριμύθους τοὺς κενολογοῦντας οἱ ἐκ τῆς κουλίας φωνοῦσιν οὐκ ἔθνος πρὸς θεὸν αὐτοῦ τί ἐκζητοῦσιν περὶ τῶν ζώντων τοὺς νεκρούς
- 20 W'a reponn yo: Koute pawòl Seyè a, koute sa li te moutre nou an! Si nou koute moun k'ap di nou fè lòt bagay, n'ap toujou rete nan fènwa.
Then say to them, Put your faith in the teaching and the witness. ... If they do not say such things. ... For him there is no dawn. ...
 νόμον γὰρ εἰς βοήθειαν ἔδωκεν ἵνα εἴπωσιν οὐχ ὡς τὸ ῥῆμα τοῦτο περὶ οὗ οὐκ ἔστιν δῶρα δοῦναι περὶ αὐτοῦ
- 21 Moun pral pwonmennen mache nan tout peyi a, y'ap dekouraje, y'ap grangou. Grangou pral fè yo move, y'a rive rele madichon pou wa yo a ansanm ak Bondye yo a. Y'a leve je yo gade nan syèl,
And he will go through the land in bitter trouble and in need of food; and when he is unable to get food, he will become angry, cursing his king and his God, and his eyes will be turned to heaven on high;
 καὶ ἦξει ἐφ' ὑμᾶς σκληρὰ λιμός καὶ ἔσται ὡς ἂν πεινάσητε λυπηθήσεσθε καὶ κακῶς ἐρεῖτε τὸν ἄρχοντα καὶ τὰ παταχρα καὶ ἀναβλέψονται εἰς τὸν οὐρανὸν ἄνω
- 22 y'a bese je yo gade atè. Toupatou se va renk kè sere ak fènwa, yon fènwa k'ap fè kè tout moun kase. Y'ap pèdi nan gwo fènwa. Tout moun nan peyi a te mèt gen kè kase, rive yon lè sa gen pou chanje, fènwa a p'ap toujou rete la.
And he will be looking down on the earth, and there will be trouble and dark clouds, black night where there is no seeing.
 καὶ εἰς τὴν γῆν κάτω ἐμβλέψονται καὶ ἰδοὺ θλίψις καὶ στενοχωρία καὶ σκότος ἀπορία στενὴ καὶ σκότος ὥστε μὴ βλέπειν
- 1 ¶ Te gen yon lè, peyi fanmi Zablon yo ak peyi fanmi Neftali yo t'ap drive nan labou. Men pita, va rive yon lè tout rejyon an, pran depi lanmè Meditèrane rive bò larivyè Jouden, moute peyi Galile kote moun lòt nasyon yo rete a, tout rejyon an va kanpe ankò.
In earlier times he made the land of Zebulun and the land of Naphtali of small value, but after that he gave it glory, by the way of the sea, on the other side of Jordan, Galilee of the nations.
 ὃ λαὸς ὁ πορευόμενος ἐν σκότει ἴδετε φῶς μέγα οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς λάμπει ἐφ' ὑμᾶς
- 2 Pèp ki t'ap mache nan fènwa a wè yon gwo limyè. Yo te rete nan yon peyi kouvri ak fènwa. Men, koulye a yon limyè vin klere yo!
The people who went in the dark have seen a great light, and for those who were living in the land of the deepest night, the light is shining.
 τὸ πλεῖστον τοῦ λαοῦ ὃ κατήγαγες ἐν εὐφροσύνῃ σου καὶ εὐφρανθήσονται ἐνώπιόν σου ὡς οἱ εὐφραϊνόμενοι ἐν ἀμῆτῳ καὶ ὃν τρόπον οἱ διαιρούμενοι σκῦλα
- 3 Ou fè yo vin anpil, Seyè! Ou ba yo gwo kè kontan. Yo te kontan wè sa ou fè pou yo, tankou moun k'ap fè fèt lè sezon rekòt, tankou moun k'ap fè gwo fèt lè y'ap separe sa yo pran nan lagè.
You have made them very glad, increasing their joy. They are glad before you as men are glad in the time of getting in the grain, or when they make division of the goods taken in war.
 διότι ἀφῆρηται ὁ ζυγὸς ὃ ἐπ' αὐτῶν κείμενος καὶ ἡ ῥάβδος ἣ ἐπὶ τοῦ τραχήλου αὐτῶν τὴν γὰρ ῥάβδον τῶν ἀπαιτούντων διεσκεδάσεν κύριος ὡς τῇ ἡμέρᾳ τῇ ἐπὶ μαδιαμ

- 4 Paske ou kraze bout bwa ki te mare dèyè kou yo a, baton ki t'ap peze zepòl yo a! Wi, Seyè! Ou kraze bout fè nan men moun ki t'ap fè yo pase tray la, tankou jou lè ou te kraze moun Madyan yo!
For by your hand the yoke on his neck and the rod on his back, even the rod of his cruel master, have been broken, as in the day of Midian.
 ὅτι πᾶσαν στολὴν ἐπισυνηγμένην δόλω καὶ ἱμάτιον μετὰ καταλλαγῆς ἀποτείσουσιν καὶ θελήσουσιν εἰ ἐγενήθησαν πυρκαϊστοὶ
- 5 Tout soulye sòlda ki t'ap plede fè bri yo, tout rad sòlda ki te plen san yo, yo pral boule sa nan dife.
For every boot of the man of war with his sounding step, and the clothing rolled in blood, will be for burning, food for the fire.
 ὅτι παιδίον ἐγεννήθη ἡμῖν υἱὸς καὶ ἐδόθη ἡμῖν οὗ ἡ ἀρχὴ ἐγενήθη ἐπὶ τοῦ ὤμου αὐτοῦ καὶ καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς ἄρχοντας εἰρήνην καὶ ὕγαιαν αὐτῷ
- 6 Nou gen yon ti pitit ki fenk fèt. Bondye ban nou yon gason. Se li menm ki pral chèf nou. Y'a rele l': Bon konseye k'ap fè bèl bagay la, Bondye ki gen tout pouvwa a, Papa ki la pou tout tan an, Wa k'ap bay kè poze a!
For to us a child has come, to us a son is given; and the government has been placed in his hands; and he has been named Wise Guide, Strong God, Father for ever, Prince of Peace.
 μεγάλη ἡ ἀρχὴ αὐτοῦ καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὄριον ἐπὶ τὸν θρόνον δαυὶδ καὶ τὴν βασιλείαν αὐτοῦ κατορθῶσαι αὐτὴν καὶ ἀντιλαβέσθαι αὐτῆς ἐν δικαιοσύνῃ καὶ ἐν κρίματι ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα χρόνον ὁ ζήλος κυρίου σαβαωθ ποιήσει ταῦτα
- 7 Gouvènman li p'ap gen finisman. Nan peyi l'ap gouvènè an se va kè poze san rete. L'ap chita sou fotèy wa David la. L'ap gouvènè peyi wa David la. L'ap fè gouvènman an byen chita, l'ap ba li bon pye paske l'ap fè sa ki dwat. Li p'ap nan patipri, depi koulye a jouk sa kaba. Se Seyè ki gen tout pouvwa a ki sot pou fè tou sa rive vre!
Of the increase of his rule and of peace there will be no end, on the seat of David, and in his kingdom; to make it strong, supporting it with wise decision and righteousness, now and for ever. By the fixed purpose of the Lord of armies this will be done.
 θάνατον ἀπέστειλεν κύριος ἐπὶ ἰακώβ καὶ ἦλθεν ἐπὶ ἰσραὴλ.
- 8 ¶ Seyè a fè konnen desizyon l' sou peyi Izrayèl la ak sou moun fanmi Jakòb yo.
The Lord has sent a word to Jacob, and it has come on Israel;
 καὶ γίνονται πᾶς ὁ λαὸς τοῦ εφραϊμ καὶ οἱ ἐγκαθήμενοι ἐν σαμαρείᾳ ἐφ' ὄβρει καὶ ὑψηλῇ καρδίᾳ λέγοντες
- 9 Tout pèp Izrayèl la, tout moun ki rete lavil Samari yo va konn sa l' te di a. Men, yo sitèlman gen lògèy, yo sitèlman awogan, y'ap di:
And all the people will have experience of it, even Ephraim and the men of Samaria, who say in the pride of their uplifted hearts,
 πλίνθοι πεπτώκασιν ἀλλὰ δεῦτε λαξεύσωμεν λίθους καὶ ἐκκόψωμεν συκαμίνους καὶ κέδρους καὶ οἰκοδομήσωμεν ἑαυτοῖς πύργον
- 10 Kay brik yo kraze, n'a bati lòt ak wòch taye. Yo koupe poto sikomò yo jete, n'a fè lòt ak bwa sèd mete nan plas yo.
The bricks have come down, but we will put up buildings of cut stone in their place: the sycamores are cut down, but they will be changed to cedars.
 καὶ ῥάξει ὁ θεὸς τοὺς ἐπανιστανομένους ἐπ' ὄρος σιων ἐπ' αὐτοὺς καὶ τοὺς ἐχθροὺς αὐτῶν διασκεδάσει
- 11 Seyè a fè lènmi pèp Izrayèl la leve dèyè l'. L'ap fè chèf lame wa Rezen lan atake l'.
For this cause the Lord has made strong the haters of Israel, driving them on to make war against him;
 συρίαν ἀφ' ἡλίου ἀνατολῶν καὶ τοὺς ἔλληνας ἀφ' ἡλίου δυσμῶν τοὺς κατεσθίοντας τὸν ἰσραὴλ ὅλω τῷ στόματι ἐπὶ τούτοις πᾶσιν οὐκ ἀπεστράφη ὁ θυμὸς ἀλλ' ἔτι ἡ χεὶρ ὑψηλῇ
- 12 Peyi Lasiri sou bò solèy leve, peyi Filisti sou bò solèy kouche, y'ap devore pèp Izrayèl la ak gwo koutdan. Men, se poko sa toujou! Se atò Seyè a move. Li poko fin regle ak yo.
Aram on the east, and the Philistines on the west, who have come against Israel with open mouths. For all this his wrath is not turned away, but his hand is stretched out still.
 καὶ ὁ λαὸς οὐκ ἀπεστράφη ἕως ἐπλήγῃ καὶ τὸν κύριον οὐκ ἐξεζήτησαν
- 13 Pèp Izrayèl la pa chanje. Yo pa tounen vin jwenn moun ki t'ap pini yo a, Seyè ki gen tout pouvwa a.
But the heart of the people was not turned to him who sent punishment on them, and they made no prayer to the Lord of armies.
 καὶ ἀφεῖλεν κύριος ἀπὸ ἰσραὴλ κεφαλὴν καὶ οὐράν μέγαν καὶ μικρὸν ἐν μιᾷ ἡμέρᾳ
- 14 Yon sèl jou a, Seyè a ap koupe ni tèt pèp Izrayèl la ni ke l'. L'ap pini tout chèf pèp la, gwo kou piti.
For this cause the Lord took away from Israel head and tail, high and low, in one day.
 πρεσβύτην καὶ τοὺς τὰ πρόσωπα θαυμάζοντας αὐτὴ ἡ ἀρχὴ καὶ προφήτην διδάσκοντα ἄνομα οὗτος ἡ οὐρά
- 15 Chèf fanmi yo ak notab yo, se yo ki tèt pèp la. Ke a menm, se pwofèt yo, papa mantò!
The man who is honoured and responsible is the head, and the prophet who gives false teaching is the tail.
 καὶ ἔσονται οἱ μακαρίζοντες τὸν λαὸν τοῦτον πλανῶντες καὶ πλανῶσιν ὅπως καταπίωσιν αὐτούς

- 16 Moun k'ap dirije pèp la fè l' pèdi chemen l'. Pèp la lage kò l' nan bwa.
For the guides of this people are the cause of their wandering from the right way, and those who are guided by them come to destruction.
 διὰ τοῦτο ἐπὶ τοὺς νεανίσκους αὐτῶν οὐκ εὐφρανθήσεται ὁ θεὸς καὶ τοὺς ὀρφανοὺς αὐτῶν καὶ τὰς χήρας αὐτῶν οὐκ ἐλεήσει ὅτι πάντες ἄνομοι καὶ πονηροὶ καὶ πᾶν στόμα λαλεῖ ἄδικα ἐπὶ πᾶσιν τοῦτο
 ις οὐκ ἀπεστράφη ὁ θυμὸς ἀλλ' ἔτι ἡ χεὶρ ὑψηλὴ
- 17 Se poutèt sa, Seyè a p'ap pran priyè nan men jenn gason yo. L'ap san pitye pou timoun ki san papa yo ak fanm ki pèdi mari yo, paske se tout pèp la nèt ki pa gen respè pou Bondye, yo tout ap fè
 mechanste. Se renk move pawòl ase ki nan bouch yo. Men se poko sa toujou! Se atò Seyè a move. Li poko fin regle ak yo.
**For this cause the Lord will have no pleasure in their young men, and no pity on their widows and the children without fathers: for they are all haters of God and evil-doers, and foolish words come
 from every mouth. For all this his wrath is not turned away, but his hand is stretched out still.**
 καὶ καυθήσεται ὡς πῦρ ἡ ἀνομία καὶ ὡς ἄγρωστις ξηρὰ βρωθήσεται ὑπὸ πυρός καὶ καυθήσεται ἐν τοῖς δάσσει τοῦ δρυμοῦ καὶ συγκαταφάγεται τὰ κύκλω τῶν βουνῶν πάντα
- 18 Mechanste kaye nan mitan pèp la, tankou dife nan pikan ak nan raje. Dife a pran nan rakbwa yo, yo tounen lafimen k'ap mouste nan syèl la.
For evil was burning like a fire; the blackberries and thorns were burned up; the thick woods took fire, rolling up in dark clouds of smoke.
 διὰ θυμὸν ὀργῆς κυρίου συγκέκαυται ἡ γῆ ὅλη καὶ ἔσται ὁ λαὸς ὡς ὑπὸ πυρός κατακεκαυμένος ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ οὐκ ἐλεήσει
- 19 Seyè ki gen tout pouw a te sitèlman move, li fini ak peyi a. Se tankou yon dife k'ap boule tout moun nan peyi a. Pesonn pa ka sove pesonn.
The land was dark with the wrath of the Lord of armies: the people were like those who take men's flesh for food.
 ἀλλὰ ἐκκλινεῖ εἰς τὰ δεξιὰ ὅτι πεινάσει καὶ φάγεται ἐκ τῶν ἀριστερῶν καὶ οὐ μὴ ἐμπλησθῆ ἄνθρωπος ἐσθὼν τὰς σάρκας τοῦ βραχίονος αὐτοῦ
- 20 Yo vire adwat, yo pran sa yo jwenn, yo grangou toujou. Yo vire agoch, yo devore sa yo jwenn, se atò yo grangou. Yo menm rive manje pwòp pitit yo!
**On the right a man was cutting off bits and was still in need; on the left a man took a meal but had not enough; no man had pity on his brother; every man was making a meal of the flesh of his
 neighbour.**
 φάγεται γὰρ μανασση τοῦ εφραιμ καὶ εφραιμ τοῦ μανασση ὅτι ἅμα πολιορκήσουσιν τὸν ἰουδαν ἐπὶ τούτοις πᾶσιν οὐκ ἀπεστράφη ὁ θυμὸς ἀλλ' ἔτι ἡ χεὶρ ὑψηλὴ
- 1 ¶ Madichon pou chèf k'ap bay move lòd pou kache lenjistis y'ap fè, k'ap ekri move lwa pou peze pèp la!
Cursed are those who make evil decisions, and the writers who make the records of their cruel acts:
 οὐαὶ τοῖς γράφουσιν πονηρίαν γράφοντες γὰρ πονηρίαν γράφουσιν
- 2 Se konsa, yo enpoze pòn malere yo defann dwa yo. Yo fè jijman ki pou ta nan avantaj pèp la tounen nan avantaj pa yo. Y'ap piye fanm ki pèdi mari yo, y'ap vòlò byen timoun ki san papa yo!
**Who do wrong to the poor in their cause, and take away the right of the crushed among my people, so that they may have the property of widows, and get under their power those who have no
 father.**
 ἐκκλίνοντες κρίσιν πτωχῶν ἀρπάζοντες κρίμα πενήτων τοῦ λαοῦ μου ὥστε εἶναι αὐτοῖς χήραν εἰς ἀρπαγὴν καὶ ὀρφανὸν εἰς προνομήν
- 3 Kisa n'a fè lè Bondye va fè malè soti byen lwen vin tonbe sou nou? Kay ki moun n'a kouri al chache sekou ak pwoteksyon? Ki kote n' aval kache tout richès nou yo?
And what will you do in the day of punishment, and in the destruction which is coming from far? to whom will you go for help, and what will become of your glory?
 καὶ τί ποιήσουσιν ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς ἡ γὰρ θλίψις ὑμῖν πόρρωθεν ἦξει καὶ πρὸς τίνα καταφεύξεσθε τοῦ βοηθηθῆναι καὶ ποῦ καταλείψετε τὴν δόξαν ὑμῶν
- 4 Adye! Y'ap fè nou prizonnye. Y'ap depòte nou, si nou pa gen tan mouri nan lagè. Men, se poko sa toujou. Se atò Seyè a move. Li poko fin regle ak yo!
... For all this his wrath is not turned away, but his hand is stretched out still.
 τοῦ μὴ ἐμπροσθεῖν εἰς ἐπαγωγὴν ἐπὶ πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμὸς ἀλλ' ἔτι ἡ χεὶρ ὑψηλὴ
- 5 ¶ Seyè a di: -Madichon pou peyi Lasiri a! Paske, l'ap tankou yon baton nan men m' pou m' pini pèp la. M'ap sèvi avèk pouw a ki nan men l' lan pou m' fè pèp la wè jan m' ankòlè.
Ho! Assyrian, the rod of my wrath, the instrument of my punishment!
 οὐαὶ ἀσσυρίοις ἡ ῥάβδος τοῦ θυμοῦ μου καὶ ὀργῆς ἐστὶν ἐν ταῖς χερσὶν αὐτῶν
- 6 Mwen te voye l' kouri al atake yon nasyon ki derespekte m'. Mwen te ba li manda pou l' regle yon pèp ki te fè m' fache anpil, pou l' pase men pran tou sa yo genyen, pou l' piye yo, pou l' pilonnen yo
 anba pye l' tankou pousyè nan lari.
I will send him against a nation of wrongdoers, and against the people of my wrath I will give him orders, to take their wealth in war, crushing them down like the dust in the streets.
 τὴν ὀργὴν μου εἰς ἔθνος ἄνομον ἀποστελῶ καὶ τῷ ἐμῷ λαῷ συντάξω ποιήσαι σκῦλα καὶ προνομήν καὶ καταπατεῖν τὰς πόλεις καὶ θείναι αὐτὰς εἰς κονιορτόν
- 7 Men, wa peyi Lasiri a pa t' wè bagay la konsa. Se pa konsa li te konprann li. Paske lide li te met nan tèt li se kraze brize, se disparèt anpil anpil nasyon.
But this is not what is in his mind, and this is not his design; but his purpose is destruction, and the cutting off of more and more nations.
 αὐτὸς δὲ οὐχ οὕτως ἐνεθυμήθη καὶ τῇ ψυχῇ οὐχ οὕτως λελόγισται ἀλλὰ ἀπαλλάξει ὁ νοῦς αὐτοῦ καὶ τοῦ ἔθνη ἐξολεθρεῦσαι οὐκ ὀλίγα

- 8 Li t'ap plede di: Tout chèf lame mwen yo se wa yo ye nan lòt peyi!
For he says, Are not all my captains kings?
καὶ ἐὰν εἴπωσιν αὐτῷ σὺ μόνος εἶ ἄρχων
- 9 Mwen pran lavil Kalno menm jan mwen te pran lavil Kakemich. Mwen pran lavil Amat menm jan mwen te pran lavil Apad. Mwen pran lavil Samari menm jan mwen te pran lavil Damas.
Will not the fate of Calno be like that of Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?
καὶ ἐρεῖ οὐκ ἔλαβον τὴν χώραν τὴν ἐπάνω βαβυλῶνος καὶ χαλαννὴ οὐ ὁ πύργος φκοδομήθη καὶ ἔλαβον ἀραβίαν καὶ δαμασκὸν καὶ σαμάρειαν
- 10 Menm jan mwen te leve men m' pou m' te pini peyi k'ap sèvi zidòl yo, peyi ki te gen plis estati zidòl pase lavil Jerizalèm ak lavil Samari,
As my hand has come on the kingdoms of the images, whose pictured images were more in number than those of Jerusalem and Samaria;
ὄν τρόπον ταύτας ἔλαβον ἐν τῇ χειρὶ μου καὶ πάσας τὰς ἀρχὰς λήψομαι ὁλολύξατε τὰ γλυπτὰ ἐν ἱερουσαλημ καὶ ἐν σαμάρειᾳ
- 11 menm jan nou wè mwen te aji ak Samari ak zidòl li yo, se konsa m'ap aji ak lavil Jerizalèm ak pòtre l'ap adore yo.
So, as I have done to Samaria and her images, I will do to Jerusalem and her images.
ὄν τρόπον γὰρ ἐποίησα σαμάρειᾳ καὶ τοῖς χειροποιήτοις αὐτῆς οὕτως ποιήσω καὶ ἱερουσαλημ καὶ τοῖς εἰδώλοις αὐτῆς
- 12 Men sa Seyè a di: Lè m'a fin fè sa m'ap fè a sou mòn Siyon ak nan lavil Jerizalèm, m'ap pini wa peyi Lasiri a pou pretansyon li mete nan tèt li, pou awogans li genyen lè l'ap gade moun.
For this cause it will be that, when the purpose of the Lord against Mount Zion and Jerusalem is complete, I will send punishment on the pride of the heart of the king of Assyria, and on the glory of his uplifted eyes.
καὶ ἔσται ὅταν συντελέσῃ κύριος πάντα ποιῶν ἐν τῷ ὄρει σιων καὶ ἐν ἱερουσαλημ ἐπάξει ἐπὶ τὸν νοῦν τὸν μέγαν τὸν ἄρχοντα τῶν ἀσσυρίων καὶ ἐπὶ τὸ ὕψος τῆς δόξης τῶν ὀφθαλμῶν αὐτοῦ
- 13 Paske l'ap mache di: Se ak fòs ponyèt mwen mwen fè tou sa! Mwen gen bon konprann, mwen gen anpil lespri. Mwen wete bòn ki te make fwontyè pèp yo. Mwen devalize tou sa yo te sere. Tankou gwo towò bèf, mwen kraze tout moun ki l'ap viv la yo anba pye m'.
For he has said, By the strength of my hand I have done it, and by my knowledge, for I am wise: and I have taken away the limits of the peoples' lands, and the stores of their wealth have become mine; and I have made towns low in the dust, sending destruction on those living in them;
εἶπεν γάρ τῇ ἰσχυί ποιήσω καὶ τῇ σοφίᾳ τῆς συνέσεως ἀφελῶ ὄρια ἐθνῶν καὶ τὴν ἰσχύον αὐτῶν προνομεύσω καὶ σείσω πόλεις κατοικουμένας
- 14 Nasyon latè yo te tankou nich zwezo pou mwen: mwen annik lonje men m', mwen pran tout richès yo. Mwen mache toupatou sou latè ap ranmase, tankou moun ranmase ze k'ap drive nan nich san gadò. Pa t' gen yonn ki bat zèl li pou fè m' pè. Pa t' gen yon bouch ki louvri pou di m' anyen, ni pou plenyen.
And I have put my hands on the wealth of the peoples, as on the place where a bird has put her eggs; and as a man may take the eggs from which a bird has gone, so I have taken all the earth for myself: and not a wing was moved, and not a mouth gave out a sound.
καὶ τὴν οἰκουμένην ὅλην καταλήψομαι τῇ χειρὶ ὡς νοσσιᾶν καὶ ὡς καταλελειμμένα φῶ ἀρῶ καὶ οὐκ ἔστιν ὅς διαφεύξεται με ἢ ἀντεῖπῃ μοι
- 15 Men sa Seyè a di ankò: Eske yon rach ka pretann travay li fè a se li ki fè l'? Se pa moun k'ap sèvi avè l' la ki fè l'? Eske yon goyin ka mache di sa l' fè a se li ki fè l'? Moun k'ap sèvi avè l' la pou anyen nan sa l'ap fè a? Se tankou si se fwèt la k'ap kòmande moun ki kenbe l' nan men l' lan, tankou si se baton an k'ap sèvi ak moun ki genyen l' nan men l' lan.
Will the axe say high-sounding words against him who is using it, or the blade be full of pride against him who is cutting with it? As if a rod had the power of shaking him who is using it, or as if a stick might take up him who is not wood.
μὴ δοξασθήσεται ἀξίνη ἄνευ τοῦ κόπτοντος ἐν αὐτῇ ἢ ὑψωθήσεται πρίων ἄνευ τοῦ ἔλκοντος αὐτόν ὡσαύτως ἐὰν τις ἄρη ῥάβδον ἢ ξύλον
- 16 Se poutèt sa, Seyè ki gen tout pouwva a pral voye yon sèl maladi deperi sou bann moun gra sa yo, yon sèl chalè ki pral leve nan tout kò yo, tankou yon gwo dife ki pran sou yo.
For this cause the Lord, the Lord of armies, will make his fat become wasted; and in his inner parts a fire will be lighted like a burning flame.
καὶ οὐχ οὕτως ἀλλὰ ἀποστελεῖ κύριος σαβωθ εἰς τὴν σὴν τιμὴν ἀτιμίαν καὶ εἰς τὴν σὴν δόξαν πῦρ καιόμενον καθήσεται
- 17 Bondye ki limyè pèp Izrayèl la pral tounen yon dife. Bondye pèp Izrayèl la ki yon Bondye apa pral tounen yon flamm dife. Nan yon sèl jou l'ap boule tout pikan ak tout raje, fè yo tounen sann.
And the light of Israel will be for a fire, and his Holy One for a flame: wasting and burning up his thorns in one day.
καὶ ἔσται τὸ φῶς τοῦ ἱσραηλ εἰς πῦρ καὶ ἀγιάσει αὐτόν ἐν πυρὶ καιόμενῳ καὶ φάγεται ὡσεὶ χόρτον τὴν ὕλην τῇ ἡμέρᾳ ἐκείνῃ
- 18 Li pral detwi gwo rakbwa yo ak bèl jaden yo nèt. Depi nan rasin yo jouk nan fèy yo, pyebwa yo ap cheche, menm jan yon move maladi souse yon moun jouk li touye l'.
And he will put an end to the glory of his woods and of his planted fields, soul and body together; and it will be as when a man is wasted by disease.
ἀποσβεσθήσεται τὰ ὄρη καὶ οἱ βουνοὶ καὶ οἱ δρυμοὶ καὶ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν καὶ ἔσται ὁ φεύγων ὡς ὁ φεύγων ἀπὸ φλογὸς καιομένης
- 19 P'ap rete anpil pyebwa nan rak li yo ankò. Nenpòt timoun piti ka konte ti rès la.
And the rest of the trees of his wood will be small in number, so that a child may put them down in writing.
καὶ οἱ καταλειφθέντες ἀπ' αὐτῶν ἔσονται ἀριθμὸς καὶ παιδίον γράψει αὐτούς

- 20 ¶ Yon jou gen pou vini. Lè sa a, ti rès moun pèp Izrayèl la, sa ki te chape anba lanmò nan fanmi Jakòb la, p'ap konte ankò sou pèp ki te twaka fini ak yo a. Y'a mete konfyans yo tout bon nan Seyè a, Bondye pèp Izrayèl la ki yon Bondye apa.
And it will be in that day that the rest of Israel, and those of Jacob who have come safely through these troubles, will no longer go for help to him whose rod was on their back, but their faith will be in the Lord, the Holy One of Israel.
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐκ ἔτι προστεθήσεται τὸ καταλειφθὲν Ἰσραὴλ καὶ οἱ σωθέντες τοῦ Ἰακώβ οὐκέτι μὴ πεποιθότες ὧσιν ἐπὶ τοὺς ἀδικήσαντας αὐτούς ἀλλὰ ἔσονται πεποιθότες ἐπὶ τὸν θεὸν τὸν ἅγιον τοῦ Ἰσραὴλ τῇ ἀληθείᾳ
- 21 Se yon ti ponyen moun ase, yon ti rès nan fanmi Jakòb la k'ap tounen vin jwenn Bondye yo a ki gen pouvwa.
The rest, even the rest of Jacob, will come back to the Strong God.
καὶ ἔσται τὸ καταλειφθὲν τοῦ Ἰακώβ ἐπὶ θεὸν ἰσχύοντα
- 22 Menm si moun pèp Izrayèl yo te anpil tankou grenn sab bò lanmè, se yon ti ponyen ase k'ap tounen. Wè pa wè, y'ap detwi pèp la. Se sa menm li merite.
For though your people, O Israel, are as the sand of the sea, only a small number will come back: for the destruction is fixed, overflowing in righteousness.
καὶ ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης τὸ κατάλειμμα αὐτῶν σωθήσεται λόγον γὰρ συντελῶν καὶ συντέμων ἐν δικαιοσύνῃ
- 23 Wi, Seyè ki gen tout pouvwa a pral fè lènmi mache nan tout peyi a pou yo devalize l' jan li te di l'ap fè l' la.
For the Lord, the Lord of armies, is about to make destruction complete in all the land.
ὅτι λόγον συντετημένον ποιήσει ὁ θεὸς ἐν τῇ οἰκουμένῃ ὅλη
- 24 ¶ Se poutèt sa, Seyè sèl Mèt ki gen tout pouvwa a di konsa: -Nou menm, pèp mwen ki rete sou mòn Siyon an, nou pa bezwen pè moun peyi Lasiri yo k'ap woule nou anba baton, k'ap leve men yo pou yo frape nou menm jan moun peyi Lejip yo te fè nou an.
For this cause the Lord, the Lord of armies, says, O my people living in Zion, have no fear of the Assyrian, even if his rod comes on your back, and his stick is lifted up as in Egypt.
διὰ τοῦτο τάδε λέγει κύριος σαβαωθ μὴ φοβοῦ ὁ λαός μου οἱ κατοικοῦντες ἐν σιων ἀπὸ Ἀσσυρίων ὅτι ἐν ῥάβδῳ πατάξει σε πληγὴν γὰρ ἐγὼ ἐπάγω ἐπὶ σέ τοῦ ἰδεῖν ὁδὸν Αἰγύπτου
- 25 Talè konsa, m'ap fin regle ak nou. Apre sa, m'ap vire sou yo, m'ap disparèt yo.
For in a very short time my passion will be over, and my wrath will be turned to their destruction.
ἔτι γὰρ μικρὸν καὶ παύσεται ἡ ὀργή ὁ δὲ θυμὸς μου ἐπὶ τὴν βουλήν αὐτῶν
- 26 Mwen menm, Seyè ki gen tout pouvwa a, m'ap pran fwèt pou m' bat yo, menm jan mwen te bat moun peyi Madyan yo bò gwo wòch Orèb la. M'ap fè peyi Lasiri soufri menm jan mwen te fè peyi Lejip soufri a.
And the Lord of armies will be shaking a whip against him, as when he overcame Midian at the rock of Oreb: and his rod will be lifted up against them as it was against the Egyptians.
καὶ ἐπεγερεῖ ὁ θεὸς ἐπ' αὐτούς κατὰ τὴν πληγὴν τὴν μαδιαμ ἐν τόπῳ θλίψεως καὶ ὁ θυμὸς αὐτοῦ τῇ ὁδῷ τῇ κατὰ θάλασσαν εἰς τὴν ὁδὸν τὴν κατ' Αἴγυπτον
- 27 Lè jou sa a va rive, m'a wete chay sa a sou zepòl nou; m'a delivre nou anba moun peyi Lasiri yo. Nou p'ap nan mizè ankò, n'ap gen tou sa n'a bezwen.
And in that day the weight which he put on your back will be taken away, and his yoke broken from off your neck.
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀφαιρεθήσεται ὁ φόβος αὐτοῦ ἀπὸ σοῦ καὶ ὁ ζυγὸς αὐτοῦ ἀπὸ τοῦ ὄμου σου καὶ καταφθαρήσεται ὁ ζυγὸς ἀπὸ τῶν ὤμων ὑμῶν
- 28 Lènmi gen tan rive nan peyi Ajat! Men y'ap travèse peyi Migwon! Yo kite tout zafè yo lavil Mikmas.
He has gone up from Pene-Rimmon, he has come to Aiath; he has gone past Migron, at Michmash he puts his forces in order.
ἦξει γὰρ εἰς τὴν πόλιν ἀγγαὶ καὶ παρελεύσεται εἰς μαγεδω καὶ ἐν μαχμας θήσει τὰ σκευὴ αὐτοῦ
- 29 Yo travèse pas la! Yo pase nwit lan lavil Geba! Moun lavil Rama yo ap tranble. Moun lavil Gibeya yo, peyi wa Sayil la, kouri mete deyò.
They have gone across the mountain; Geba will be our resting-place tonight, they say: Ramah is shaking with fear; Gibeah of Saul has gone in flight.
καὶ παρελεύσεται φάραγμα καὶ ἦξει εἰς ἀγγαὶ φόβος λήμνεται ραμα πόλιν σαουλ φεύξεται
- 30 Nou menm moun lavil Gatim, pete rele! Nou menm moun lavil Layich, mache sou piga nou! Nou menm moun lavil Anatòt, nou nan ka!
Give a loud cry, daughter of Gallim; let Laishah give ear; let Anathoth give answer to her.
ἡ θυγάτηρ γαλλίμ ἐπακούσεται λαῖσα ἐπακούσεται ἀναθωθ
- 31 Moun lavil Madmena yo chape kò yo. Moun lavil Gebim yo al kache.
Madmenah has gone; the men of Gebim are putting their goods in a safe place.
ἐξέστη μαδεβηνα καὶ οἱ κατοικοῦντες γιββίμ παρακαλεῖτε
- 32 Jòdi a, lènmi an fè yon rete lavil Nòb. L'ap giyonnen moun ki rete sou mòn Siyon yo. L'ap lonje dwèt sou lavil Jerizalèm.
This very day he is stopping at Nob; he is shaking his hand against the mountain of the daughter of Zion, the hill of Jerusalem.
σήμερον ἐν ὁδῷ τοῦ μείναι τῇ χειρὶ παρακαλεῖτε τὸ ὄρος τὴν θυγατέρα σιων καὶ οἱ βουνοὶ οἱ ἐν ἱερουσαλήμ

- 33 Seyè sèl Mèt ki gen tout pouwva a pral desann yo tankou branch bwa y'ap koupe mete atè. L'ap koupe tèt tou sa ki wo yo. Tou sa ki byen kanpe yo, l'ap lage yo atè.
See, the Lord, the Lord of armies, is cutting off his branches with a great noise, and his strong ones are falling and his high ones are coming down.
ἰδοὺ γὰρ ὁ δεσπότης κύριος σαβαωθ συνταράσσει τοὺς ἐνδόξους μετὰ ἰσχύος καὶ οἱ ὕψηλοι τῆ ὕβρει συντριβήσονται καὶ οἱ ὕψηλοι ταπεινωθήσονται
- 34 L'ap koupe yo tankou lè y'ap mete rach nan gwo pyebwa nan rak. Bèl pyebwa ki sou mòn Liban yo pral kouche plat atè!
And he is cutting down the thick places of the wood with an axe, and Lebanon with its tall trees is coming down.
καὶ πεσοῦνται οἱ ὕψηλοι μαχαίρα ὁ δὲ λίβανος σὺν τοῖς ὕψηλοις πεσεῖται
- 1 ¶ Menm jan yon ti plan pouse soti nan rasin yon pyebwa yo koupe, yon ti kreyòl soti nan chouk li, se konsa tou yon wa pral soti nan ras David la.
And there will come a rod out of the broken tree of Jesse, and a branch out of his roots will give fruit.
καὶ ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης ἰεσσαὶ καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται
- 2 Lespri Bondye a pral desann sou li. L'ap ba li bon konprann ak lespri. L'ap ba li konesans ak ladrès pou l' dirije. L'ap fè l' konn Seyè a, l'ap fè l' gen krentif pou li.
And the spirit of the Lord will be resting on him, the spirit of wisdom and good sense, the spirit of wise guiding and strength, the spirit of knowledge and of the fear of the Lord;
καὶ ἀναπαύσεται ἐπ' αὐτὸν πνεῦμα τοῦ θεοῦ πνεῦμα σοφίας καὶ συνέσεως πνεῦμα βουλῆς καὶ ἰσχύος πνεῦμα γνώσεως καὶ εὐσεβείας
- 3 L'a pran plezi l' pou l' obeyi Seyè a nan tout bagay. Li p'ap gade sou figi moun pou l' jije yo. Li p'ap rete sou sa yo vin di l' pou l' rann jijman.
And he will not be guided in his judging by what he sees, or give decisions by the hearing of his ears:
ἐμπλήσει αὐτὸν πνεῦμα φόβου θεοῦ οὐ κατὰ τὴν δόξαν κρινεῖ οὐδὲ κατὰ τὴν λαλιὰν ἐλέγξει
- 4 L'ap rann jijman pou pòn yo san patipri. L'ap defann dwa pòn malere nan peyi a san paspouki. L'ap denonse sa moun ap fè nan peyi a, l'ap pini yo. L'ap soufle ak bouch li sou mechan yo, l'ap disparèt yo.
But he will do right in the cause of the poor, and give wise decisions for those in the land who are in need; and the rod of his mouth will come down on the cruel, and with the breath of his lips he will put an end to the evil-doer.
ἀλλὰ κρινεῖ ταπεινῶ κρίσιν καὶ ἐλέγξει τοὺς ταπεινοὺς τῆς γῆς καὶ πατάξει γῆν τῶ λόγῳ τοῦ στόματος αὐτοῦ καὶ ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβῆ
- 5 L'a gouvènen pèp la san patipri, l'a dirije pèp la jan sa dwe fèt!
And righteousness will be the cord of his robe, and good faith the band round his breast.
καὶ ἔσται δικαιοσύνη ἔξωσμένος τὴν ὄσφον αὐτοῦ καὶ ἀληθεία εἰλημένος τὰς πλευράς
- 6 Bèt nan bwa ak mouton va viv ansanm. Tig pral kouche menm kote ak jenn kabrit. Jenn ti bèf ak jenn ti lyon pral manje ansanm. Lèfini, se yon timoun ki pral okipe yo.
And the wolf will be living with the lamb, and the leopard will take his rest with the young goat; and the lion will take grass for food like the ox; and the young lion will go with the young ones of the herd; and a little child will be their guide.
καὶ συμβοσκηθήσεται λύκος μετὰ ἀρνός καὶ πάρδαλις συναναπαύσεται ἐρίφῳ καὶ μοσχάριον καὶ ταῦρος καὶ λέων ἅμα βοσκηθήσονται καὶ παιδίον μικρὸν ἄξει αὐτούς
- 7 Manman bèf ak manman lous va manje ansanm nan menm savann. Ti bèf ak ti lous va jwe ansanm. Lyon va manje zèb tankou bèf.
And the cow and the bear will be friends while their young ones are sleeping together.
καὶ βοῦς καὶ ἄρκος ἅμα βοσκηθήσονται καὶ ἅμα τὰ παιδιά αὐτῶν ἔσονται καὶ λέων καὶ βοῦς ἅμα φάγονται ἄχυρα
- 8 Ti bebe nan tete va jwe devan twou koulè. Timoun fèk sevre va lonje men yo nan bouch twou sèpan san anyen p'ap rive yo.
And the child at the breast will be playing by the hole of the snake, and the older child will put his hand on the bright eye of the poison-snake.
καὶ παιδίον νήπιον ἐπὶ τρώγλην ἀσπίδων καὶ ἐπὶ κοίτην ἐκγόνων ἀσπίδων τὴν χεῖρα ἐπιβαλεῖ
- 9 Pesonn p'ap fè mechanste. Pesonn p'ap fè sa ki mal sou mòn ki apa pou Bondye a, sou mòn Siyon an! Paske kè tout moun nan peyi a pral plen konesans Bondye, menm jan fon lanmè a plen dlo.
There will be no cause of pain or destruction in all my holy mountain: for the earth will be full of the knowledge of the Lord as the sea is covered by the waters.
καὶ οὐ μὴ κακοποιήσωσιν οὐδὲ μὴ δύνωνται ἀπολέσαι οὐδένα ἐπὶ τὸ ὄρος τὸ ἅγιόν μου ὅτι ἐνεπλήσθη ἡ σύμπασα τοῦ γνῶναι τὸν κύριον ὡς ὕδωρ πολὺ κατακαλύψει θαλάσσας
- 10 ¶ Yon jou gen pou vini. Lè sa a, ti kreyòl ki va soti nan chouk fanmi Izayi a va kanpe tankou yon siy pou tout nasyon yo. Moun va soti toupatou pou yo vin bò kote l'. Y'a fè lwanj li nan lavil kote l' rete a.
And in that day, the eyes of the nations will be turned to the root of Jesse which will be lifted up as the flag of the peoples; and his resting-place will be glory.
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα τοῦ ἰεσσαὶ καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν ἐπ' αὐτῷ ἔθνη ἐλπιούσιν καὶ ἔσται ἡ ἀνάπαυσις αὐτοῦ τιμὴ

- 11 Jou sa a, Seyè a va fè wè fòs ponyèt li yon dezyèm fwa ankò. L'a delivre ti rès pèp li a, ponyen moun ki rete nan sa yo te depòte nan peyi Lasiri, nan peyi Lejip, ak nan tout peyi sa yo: Patwòs, Letiopi, Elam, Babilòn ak Amat, nan tout peyi lakòt yo ak nan tout zile yo.
And in that day the hand of the Lord will be stretched out the second time to get back the rest of his people, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the sea-lands.
καὶ ἔσται τῆ ἡμέρα ἐκεῖνη προσθήσει κύριος τοῦ δεῖξαι τὴν χεῖρα αὐτοῦ τοῦ ζηλώσαι τὸ καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ ὃ ἂν καταλειφθῆ ἀπὸ τῶν ἀσσυρίων καὶ ἀπὸ αἰγύπτου καὶ βαβυλωνίας καὶ αἰθιοπίας καὶ ἀπὸ αἰλαμιτῶν καὶ ἀπὸ ἡλίου ἀνατολῶν καὶ ἐξ ἀραβίας
- 12 Seyè a pral leve yon drapo pou l' fè moun lòt nasyon yo wè li pral sanble tout moun pèp Izrayèl yo te depòte yo. L'ap ranmase tout moun pèp Jida ki te gaye toupatou sou latè yo. L'ap mennen yo tounen nan peyi yo.
And he will put up a flag as a sign to the nations, and he will get together those of Israel who had been sent away, and the wandering ones of Judah, from the four ends of the earth.
καὶ ἀρεῖ σημεῖον εἰς τὰ ἔθνη καὶ συνάξει τοὺς ἀπολομένους ἰσραὴλ καὶ τοὺς διεσπαρμένους τοῦ ἰουδα συνάξει ἐκ τῶν τεσσάρων πτερόγων τῆς γῆς
- 13 Moun peyi Efrayim yo p'ap fè jalouzi ankò. Peyi Jida a p'ap kenbe moun nan kè ankò. Moun peyi Efrayim yo p'ap anvye sò moun Jida yo. Moun Jida yo p'ap lènmi ankò ak moun Izrayèl yo.
And the envy of Ephraim will be gone, and those who make trouble for Judah will come to an end: Ephraim will have no more envy of Judah, and there will be an end of Judah's hate for Ephraim.
καὶ ἀφαιρεθήσεται ὁ ζήλος εφραιμ καὶ οἱ ἐχθροὶ ἰουδα ἀπολοῦνται εφραιμ οὐ ζηλώσει ἰουδαν καὶ ἰουδας οὐ θλίψει εφραιμ
- 14 Y'ap mete ansanm, yo pral atake moun Filisti yo ki bò solèy kouche, yo pral piye moun k'ap viv bò solèy leve yo. Yo pral donminen sou peyi Edon ak sou peyi Moab. Moun peyi Amon pral soumèt devan yo.
And they will be united in attacking the Philistines on the west, and together they will take the goods of the children of the east: their hand will be on Edom and Moab; and the children of Ammon will be under their rule.
καὶ πετασθήσονται ἐν πλοίοις ἀλλοφύλων θάλασσαν ἅμα προνομεύσουσιν καὶ τοὺς ἀφ' ἡλίου ἀνατολῶν καὶ ἰδουμαίαν καὶ ἐπὶ μοαβ πρῶτον τὰς χεῖρας ἐπιβαλοῦσιν οἱ δὲ υἱοὶ ἀμμων πρῶτοι ὑπακούουσιν οὐκ ἔσονται
- 15 Seyè a pral voye yon van cho ki pral cheche tout dlo gwo larivyè Lejip la. Li pral cheche dlo larivyè Lefrat la. L'ap fè l' tounen sèt ti kannal dlo, konsa tout moun ka janbe l' ak tout sapat nan pye yo.
And the Lord will make the tongue of the Egyptian sea completely dry; and with his burning wind his hand will be stretched out over the River, and it will be parted into seven streams, so that men may go over it with dry feet.
καὶ ἐρημώσει κύριος τὴν θάλασσαν αἰγύπτου καὶ ἐπιβαλεῖ τὴν χεῖρα αὐτοῦ ἐπὶ τὸν ποταμὸν πνεύματι βιαίῳ καὶ πατάξει ἐπὶ τὰ φάραγγας ὥστε διαπορεύεσθαι αὐτὸν ἐν ὑποδήμασιν
- 16 L'ap louvri yon gran chemen sot peyi Lasiri pou rès pèp li a k'ap viv laba a, menm jan li te fè l' pou pèp Izrayèl la jou yo t'ap sot kite Lejip la.
And there will be a highway for the rest of his people from Assyria; as there was for Israel in the day when he came up out of the land of Egypt.
καὶ ἔσται δίοδος τῷ καταλειφθέντι μου λαῷ ἐν αἰγύπτῳ καὶ ἔσται τῷ ἰσραὴλ ὡς ἡ ἡμέρα ὅτε ἐξῆλθεν ἐκ γῆς αἰγύπτου
- 1 ¶ Jou sa a, w'a pran chante: -M'ap fè lwanj ou, Seyè! Ou te move sou mwen. Men koulye a, ou pa fache ankò. W'ap ban m' kouraj.
And in that day you will say I will give praise to you, O Lord; for though you were angry with me, your wrath is turned away, and I am comforted.
καὶ ἔρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ εὐλογήσω σε κύριε διότι ὀργισθῆς μοι καὶ ἀπέστρεψας τὸν θυμὸν σου καὶ ἠλέησάς με
- 2 Se Bondye ki delivre m'! Mwen gen konfyans nan li. Kè m' pa kase ankò! Se Seyè a ki tout fòs mwen. Se pou li m'ap chante. Se li menm ki delivre m'!
See, God is my salvation; I will have faith in the Lord, without fear: for the Lord Jah is my strength and song; and he has become my salvation.
ἰδοὺ ὁ θεὸς μου σωτήρ μου κύριος πεποιθὼς ἔσομαι ἐπ' αὐτῷ καὶ σωθήσομαι ἐν αὐτῷ καὶ οὐ φοβηθήσομαι διότι ἡ δόξα μου καὶ ἡ αἴνεσίς μου κύριος καὶ ἐγένετό μοι εἰς σωτηρίαν
- 3 Menm jan kè pèp la kontan lè y' apral pran dlo nan sous, se konsa y'a kontan lè Bondye ap delivre yo.
So with joy will you get water out of the springs of salvation.
καὶ ἀντλήσετε ὕδωρ μετ' εὐφροσύνης ἐκ τῶν πηγῶν τοῦ σωτηρίου
- 4 ¶ Jou sa a, n'a pran chante: Ann di Bondye mèsi! Ann lapriyè nan pye l'! Fè tout nasyon yo konnen sa li fè.
And in that day you will say, Give praise to the Lord, let his name be honoured, give word of his doings among the peoples, say that his name is lifted up.
καὶ ἔρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ ὑμνεῖτε κύριον βοᾶτε τὸ ὄνομα αὐτοῦ ἀναγγεiliate ἐν τοῖς ἔθνεσιν τὰ ἔθνη αὐτοῦ μιμήσκεσθε ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ
- 5 Chante pou Seyè a, paske li fè gwo mèvèy. Fè tout moun sou latè konn sa!
Make a song to the Lord; for he has done noble things: give news of them through all the earth.
ὑμνήσατε τὸ ὄνομα κυρίου ὅτι ὑψηλὰ ἐποίησεν ἀναγγεiliate ταῦτα ἐν πάσῃ τῇ γῇ
- 6 Nou menm ki rete sou mòn Siyon an, rele, fè fèt! Bondye pèp Izrayèl la se yon Bondye apa, li gen anpil pouvwa. Se nan mitan nou li rete.
Let your voice be sounding in a cry of joy, O daughter of Zion, for great is the Holy One of Israel among you.
ἀγαλλιᾶσθε καὶ εὐφραίνεσθε οἱ κατοικοῦντες σιών ὅτι ὑψώθη ὁ ἅγιος τοῦ ἰσραὴλ ἐν μέσῳ αὐτῆς

- 1 ¶ Men mesaj Bondye te bay Ezayi, pitit Amòz la, sou lavil Babilòn:
The word of the Lord about Babylon which Isaiah, the son of Amoz, saw.
ὄρασις ἦν εἶδεν ἡσaiας υἱὸς αμωv κατὰ βαβυλῶνος
- 2 -Mete yon drapo kanpe sou tèt yon mòn kote pa gen pyebwa menm! Rele byen fò pou sòlda yo pare yo! Leve men ou anlè. Ba yo siyal pou y' al atake pòtay lavil grannèg yo!
Put up a flag on a clear mountain-top, make a loud outcry to them, give directions with the hand, so that they may go into the doors of the great ones.
ἐπ' ὄρους πεδινῶ ἄρατε σημεῖον ὑψώσατε τὴν φωνὴν αὐτοῖς μὴ φοβεῖσθε παρακαλεῖτε τῆ χειρὶ ἀνοίξατε οἱ ἄρχοντες
- 3 Se mwen menm, Seyè a, k'ap bay sevètè m' yo lòd! M'ap rele tout vanyan sòlda mwen yo, tout moun pa m' yo ki gen kè kontan, k'ap mache tèt anlè, pou yo pini moun k'ap fè m' fè kòlè yo.
I have given orders to my holy ones, I have sent out my men of war, those of mine who take pride in their power, to give effect to my wrath.
ἐγὼ συντάσσω καὶ ἐγὼ ἄγω αὐτοῦς ἡγιασμένοι εἰσὶν καὶ ἐγὼ ἄγω αὐτοῦς γίγαντες ἔρχονται πληρώσαι τὸν θυμὸν μου χαίροντες ἅμα καὶ ὑβρίζοντες
- 4 Koute yon gwo bri sou mòn yo! Se tankou bri yon gwo foul moun, yon kantite nasyon ak moun tout peyi k'ap sanble. Se Seyè ki gen tout pouvwa a k'ap fè enspeksyon lame li a anvan y' al goumen.
The noise of great numbers in the mountains, like the noise of a strong people! The noise of the kingdoms of the nations meeting together! The Lord of armies is numbering his forces for war.
φωνὴ ἔθνῶν πολλῶν ἐπὶ τῶν ὀρέων ὁμοία ἔθνῶν πολλῶν φωνὴ βασιλείων καὶ ἔθνῶν συνηγμένων κύριος σαβαωθ ἐντέταλται ἔθνει ὀπλομάχῳ
- 5 Seyè a move, l'ap vini ansanm ak sòlda ki pral fè sa li ba yo lòd fè a. Y'ap soti byen lwen nan lòt peyi ki nan dènye bout latè pou yo vin ravaje tout peyi a.
They come from a far country, from the farthest part of heaven, even the Lord and the instruments of his wrath, with destruction for all the land.
ἔρχεσθαι ἐκ γῆς πόρρωθεν ἀπ' ἄκρου θεμελίου τοῦ οὐρανοῦ κύριος καὶ οἱ ὀπλομάχοι αὐτοῦ τοῦ καταφθεῖραι τὴν οἰκουμένην ὅλην
- 6 ¶ Nou mèt plenyen kont kò nou, paske jou Seyè a pre rive! Bondye ki gen tout pouvwa a pral vini pou l' devaste tè a.
Send out a cry of grief; for the day of the Lord is near; it comes as destruction from the Most High.
ὀλολύζετε ἐγγὺς γὰρ ἡ ἡμέρα κυρίου καὶ συντριβὴ παρὰ τοῦ θεοῦ ἦξει
- 7 Se poutèt sa, tout moun sou latè pèdi kouraj, kè yo kase!
For this cause all hands will be feeble, and every heart of man be turned to water;
διὰ τοῦτο πᾶσα χεὶρ ἐκλυθήσεται καὶ πᾶσα ψυχὴ ἀνθρώπου δειλιάσει
- 8 Y'ap rete konsa, yo pral gen doule ak lakranp nan tout kò yo. Yo pral tòde tankou fanm ansent ki gen tranche. Yonn ap gade lòt san di krik, y'ap rete ak je yo louvri byen gran tèlman y'a wont.
Their hearts will be full of fear; pains and sorrows will overcome them; they will be in pain like a woman in childbirth; they will be shocked at one another; their faces will be like flames.
καὶ παραθήσονται οἱ πρέσβεις καὶ ὠδίνες αὐτοῦς ἔξουσιν ὡς γυναῖκες τικτούσης καὶ συμφοράσουσιν ἕτερος πρὸς τὸν ἕτερον καὶ ἐκστήσονται καὶ τὸ πρόσωπον αὐτῶν ὡς φλόξ μεταβαλοῦσιν
- 9 Jou Seyè a ap rive. Seyè a ap san pitye, l'ap fè gwo kòlè, l'ap move anpil. L'ap fè tè a tounen yon dezè, l'ap disparèt dènye moun k'ap fè sa ki mal!
See, the day of the Lord is coming, cruel, with wrath and burning passion: to make the land a waste, driving the sinners in it to destruction.
ἰδοὺ γὰρ ἡμέρα κυρίου ἀνάταος ἔρχεται θυμὸς καὶ ὀργῆς θεῖναι τὴν οἰκουμένην ὅλην ἔρημον καὶ τοὺς ἁμαρτωλοὺς ἀπολέσαι ἐξ αὐτῆς
- 10 Tout grenn zetwal nan syèl la, tout zetwal Oryon yo p'ap klere ankò. Solèy la ap tou nwa lè li leve, lalin lan menm p'ap klere ankò.
For the stars of heaven and its bright armies will not give their light: the sun will be made dark in his journey through the heaven, and the moon will keep back her light.
οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ καὶ ὁ ὥριων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ τὸ φῶς οὐ δώσουσιν καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς
- 11 Seyè a di ankò: -Mwen pral fè dezolasyon tonbe sou tout latè poutèt mechanste moun yo ap fè. Mwen pral pini tout mechan yo poutèt fòfè y'ap fè yo. Mwen pral kraze lògèy tout moun k'ap gonfle lestonmak yo. Mwen pral kraze awogans tout mechan k'ap peze moun anba pye yo.
And I will send punishment on the world for its evil, and on the sinners for their wrongdoing; and I will put an end to all pride, and will make low the power of the cruel.
καὶ ἐντελοῦμαι τῇ οἰκουμένῃ ὅλη κακὰ καὶ τοῖς ἀσεβέσιν τὰς ἁμαρτίας αὐτῶν καὶ ἀπολῶ ὕβριν ἀνόμων καὶ ὕβριν ὑπερηφάνων ταπεινώσω
- 12 Moun k'ap chape yo ap pi ra pase bon lò, pase bon lò ki soti nan peyi Ofi.
I will make men so small in number, that a man will be harder to get than gold, even the best gold of Ophir.
καὶ ἔσονται οἱ καταλειμμένοι ἔντιμοι μᾶλλον ἢ τὸ χρυσίον τὸ ἄπυρον καὶ ὁ ἄνθρωπος μᾶλλον ἔντιμος ἔσται ἢ ὁ λίθος ὁ ἐκ σουφίρ
- 13 Se poutèt sa, jou mwen menm, Seyè ki gen tout pouvwa a, m'a fè move san an, jou m'a fè gwo kòlè mwen an, m'ap fè syèl la tranble, m'ap fè tè a kite plas kote li ye a.
For this cause the heavens will be shaking, and the earth will be moved out of its place, in the wrath of the Lord of armies, and in the day of his burning passion.
ὁ γὰρ οὐρανὸς θυμωθήσεται καὶ ἡ γῆ σεισθήσεται ἐκ τῶν θεμελίων αὐτῆς διὰ θυμὸν ὀργῆς κυρίου σαβαωθ τῆ ἡμέρα ἣ ἂν ἐπέλθῃ ὁ θυμὸς αὐτοῦ

- 14 Lè sa a, moun lòt nasyon k'ap viv nan peyi Babilòn lan va kouri al lakay yo nan peyi yo, tankou gazèl bèf mawon k'ap kouri pou chasè, tankou mouton san gadò ki gaye nan savann.
And it will be that, like a roe in flight, and like wandering sheep, they will go every man to his people and to his land.
 και ἔσονται οἱ καταλειμμένοι ὡς δορκάδιον φεύγον και ὡς πρόβατον πλανώμενον και οὐκ ἔσται ὁ συνάγων ὥστε ἄνθρωπον εἰς τὸν λαὸν αὐτοῦ ἀποστραφῆναι και ἄνθρωπον εἰς τὴν χώραν αὐτοῦ δι
 ὄξαι
- 15 Y'ap touye tout moun peyi a y'a kontre sou wout yo, y'ap kraze tout moun peyi a y'a bare sou chemen yo.
Everyone who is overtaken will have a spear put through him, and everyone who goes in flight will be put to the sword.
 ὃς γὰρ ἂν ἀλφῆ ἡττηθῆσεται και οἵτινες συνηγμένοι εἰσὶν μαχαίρα πεσοῦνται
- 16 Y'ap krabinen ti pitit yo la devan je yo, y'ap piye kay yo, y'ap fè kadejak sou madanm yo.
Their young children will be broken up before their eyes; their goods will be taken away, and their wives made the property of others.
 και τὰ τέκνα αὐτῶν ἐνόπιον αὐτῶν ῥάξουσιν και τὰς οἰκίας αὐτῶν προνομεύσουσιν και τὰς γυναῖκας αὐτῶν ἔξουσιν
- 17 Seyè a di ankò: -Mwen pral voye moun peyi Medi yo vin atake yo. Se yon bann moun lajan pa di yo anyen, lò pa tante yo.
See, I am driving the Medes against them, who put no value on silver and have no pleasure in gold.
 ἰδοὺ ἐπεγείρω ὑμῖν τοὺς μῆδους οἱ οὐ λογίζονται ἀργύριον οὐδὲ χρυσοῦ χρεῖαν ἔχουσιν
- 18 Avèk banza yo, yo pral touye jenn gason. Y'ap san pitye pou timoun fenk fèt. Kè yo p'ap fè yo mal pou timoun piti.
In their hands are bows and spears; they are cruel, violently putting the young men to death, and crushing the young women; they have no pity for children, and no mercy for the fruit of the body.
 τοξόματα νεανίσκων συντριψουσιν και τὰ τέκνα ὑμῶν οὐ μὴ ἐλεήσωσιν οὐδὲ ἐπὶ τοῖς τέκνοις οὐ φείσονται οἱ ὀφθαλμοὶ αὐτῶν
- 19 ¶ Lavi Babilòn, se yon bijou. Se li ki pi bèl pase tout peyi. Moun peyi Kalde yo plen lògèy, y'ap fè grandizè poutèt li. Men, mwen menm Seyè a, m'ap kraze l' tankou mwen te kraze lavi Sodòm ak lavi Gomò.
And Babylon, the glory of kingdoms, the beautiful town which is the pride of the Chaldaeans, will be like God's destruction of Sodom and Gomorrah.
 και ἔσται βαβυλών ἡ καλεῖται ἔνδοξος ὑπὸ βασιλείῃς χaldaίων ὃν τρόπον κατέστρεψεν ὁ θεὸς σοδομα και γομορρα
- 20 Moun p'ap janm al rete la ankò. L'ap rete san moun pou tout tan. Moun peyi Arabi k'ap mache nan dezè yo p'ap janm moute tant yo bò la, ni ankenn gadò mouton p'ap janm mennen mouton yo vin manje bò la.
People will never be living in it again, and it will have no more men from generation to generation: the Arab will not put up his tent there; and those who keep sheep will not make it a resting-place for their flocks.
 οὐ κατοικήθησεται εἰς τὸν αἰῶνα χρόνον οὐδὲ μὴ εἰσέλθωσιν εἰς αὐτὴν διὰ πολλῶν γενεῶν οὐδὲ μὴ διέλθωσιν αὐτὴν ἄραβες οὐδὲ ποιμένες οὐ μὴ ἀναπαύσονται ἐν αὐτῇ
- 21 Se la tout bèt nan bwa pral rete. Koukou pral fè nich nan tout kay yo. Se la otrich pral fè kay yo. Se la kabrit mawon pral danse kalenda.
But the beasts of the waste land will have their holes there; and the houses will be full of crying jackals, and ostriches will have their place there, and evil spirits will be dancing there.
 και ἀναπαύσονται ἐκεῖ θηρία και ἐμπλησθήσονται οἱ οἰκίαι ἤχου και ἀναπαύσονται ἐκεῖ σειρήνες και δαιμόνια ἐκεῖ ὀρχήσονται
- 22 Chen mawon pral wouke nan gwo kay yo. Chat mawon pral pran plezi yo nan bèl palè yo. Lè a prèt pou sonnen pou lavi Babilòn, jou l' prèt pou bout.
And wolves will be answering one another in their towers, and jackals in their houses of pleasure: her time is near, and her days of power will quickly be ended.
 και ὄνοκένταυροι ἐκεῖ κατοικήσουσιν και νοσοποιήσουσιν ἐχῖνοι ἐν τοῖς οἴκοις αὐτῶν ταχὺ ἔρχεται και οὐ χρονεῖ
- 1 ¶ Wi, kè Seyè a pral fè l' mal pou fanmi Jakòb la. L'ap chwazi pèp Izrayèl la ankò pou pèp pa li. L'ap kite yo rete nan peyi ki pou yo a. Moun lòt nasyon va vin jwenn yo, y'a rete viv ansanm ak moun fanmi Jakòb yo.
For the Lord will have mercy on Jacob, and will again make Israel his special people, and will put them in their land; and the man from a strange country will take his place among them and be joined to the family of Jacob.
 και ἐλεήσει κύριος τὸν ἰακωβ και ἐκλέξεται ἔτι τὸν ἰσραηλ και ἀναπαύσονται ἐπὶ τῆς γῆς αὐτῶν και ὁ γιῶρας προστεθήσεται πρὸς αὐτοὺς και προστεθήσεται πρὸς τὸν οἶκον ἰακωβ
- 2 Anpil lòt nasyon va ede yo tounen nan peyi Bondye te ba yo a. Moun pèp Izrayèl yo menm va pran yo ak yo nan peyi Bondye te ba yo a. Y'a fè yo sèvi domestik ak sèvant. Moun ki te fè pèp la prizonye, se yo ki pral tounen prizonye pèp la. Pèp Izrayèl la pral donminen sou moun ki l'ap peze yo anba pye yo.
And the people will take them with them to their place: and the children of Israel will give them a heritage in the Lord's land as men-servants and women-servants, making them prisoners whose prisoners they were; and they will be rulers over their masters.
 και λήμψονται αὐτοὺς ἔθνη και εἰσάξουσιν εἰς τὸν τόπον αὐτῶν και κατακληρονομήσουσιν και πληθυνθήσονται ἐπὶ τῆς γῆς τοῦ θεοῦ εἰς δούλους και δούλας και ἔσονται αἰχμάλωτοι οἱ αἰχμαλωτεύσα
 ντες αὐτοὺς και κυριεύσαντες αὐτῶν
- 3 Seyè a va fè nou jwenn repo apre tout tray, tout tribilasyon ak tout mizè yo te fè nou pase.
And it will be, in the day when the Lord gives you rest from your sorrow, and from your trouble, and from the hard yoke which they had put on you,
 και ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναπαύσει σε ὁ θεὸς ἐκ τῆς ὀδύνης και τοῦ θυμοῦ σου και τῆς δουλείας σου τῆς σκληρᾶς ἧς ἐδούλευσας αὐτοῖς

- 4 ¶ Lè sa a, n'a chante pou nou pase wa lavil Babilòn lan nan betiz, n'a di: Gade ki jan moun ki t'ap maltrete nou an disparèt! Gade ki jan yo desann kòlèt li non!
That you will take up this bitter song against the king of Babylon, and say, How has the cruel overseer come to an end! He who was lifted up in pride is cut off;
καὶ λήμψη τὸν θρῆνον τοῦτον ἐπὶ τὸν βασιλέα βαβυλῶνος καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ πῶς ἀναπέπνυται ὁ ἀπαιτῶν καὶ ἀναπέπνυται ὁ ἐπισπουδαστής
- 5 Seyè a kase baton mechan yo. Li kase kokomakak chèf ki t'ap maltrete nou an!
The stick of the evil-doers, the rod of the rulers, is broken by the Lord;
συνέτριψεν ὁ θεὸς τὸν ζυγὸν τῶν ἀμαρτωλῶν τὸν ζυγὸν τῶν ἀρχόντων
- 6 Lè yo move, yo te konn woule pèp la anba kou. Lè yo ankòlè, yo te konn kraze pèp la anba pye yo, yo pa t' ba yo souf.
He whose rod was on the peoples with an unending wrath, ruling the nations in passion, with an uncontrolled rule.
πατάξας ἔθνος θυμῷ πληγῆ ἀνιάτῳ παῖον ἔθνος πληγῆν θυμοῦ ἢ οὐκ ἐφείσατο
- 7 Koulye a, tout moun sou latè ap pran souf. Y'ap viv ak kè poze. Toupatou se chante, se kè kontan.
All the earth is at rest and is quiet: they are bursting into song.
ἀνεπαύσατο πεποιθῶς πᾶσα ἡ γῆ βοᾷ μετ' εὐφροσύνης
- 8 Pye pichpen ak pye sèd peyi Liban yo kontan sa ki rive wa a. Y'ap di: Depi li tonbe a, pesonn pa moute vin mete rach nan dèyè nou ankò.
Even the trees of the wood are glad over you, the trees of Lebanon, saying, From the time of your fall no wood-cutter has come up against us with an axe.
καὶ τὰ ξύλα τοῦ λιβάνου εὐφράνθησαν ἐπὶ σοὶ καὶ ἡ κέδρος τοῦ λιβάνου ἀφ' οὗ σὺ κεκοίμησαι οὐκ ἀνέβη ὁ κόπτων ἡμᾶς
- 9 Peyi kote mò yo ye a tèt anba pou resewva ou. Nanm tout moun ki te gwo chèf sou latè ap souke kò yo pou ou. Nanm tout wa yo ap leve kanpe sot sou fotèy yo.
The underworld is moved at your coming: the shades of the dead are awake before you, even the strong ones of the earth; all the kings of the world have got up from their seats.
ὁ ᾄδης κάτωθεν ἐπικράνθη συναντήσας σοὶ συνηγέρθησάν σοι πάντες οἱ γίγαντες οἱ ἄρξαντες τῆς γῆς οἱ ἐγείραντες ἐκ τῶν θρόνων αὐτῶν πάντας βασιλεῖς ἔθνων
- 10 Yo tout pran pale, y'ap di: Gade! Yo desann ou jan ou te desann nou an. Ou tounen tankou nou.
They all make answer and say to you, Have you become feeble like us? have you been made even as we are?
πάντες ἀποκριθήσονται καὶ ἐροῦσίν σοι καὶ σὺ ἕάλως ὥσπερ καὶ ἡμεῖς ἐν ἡμῖν δὲ καταλογίσθης
- 11 Jan yo te konn fè lwanj ou ak bèl mizik dous sou gita! Koulye a, men ou nan peyi mò yo. Ou kouche sou yon kabann plen vèmen. Vè kouvri tout kò ou.
Your pride has gone down into the underworld, and the noise of your instruments of music; the worms are under you, and your body is covered with them.
κατέβη δὲ εἰς ᾄδου ἡ δόξα σου ἡ πολλή σου εὐφροσύνη ὑποκάτω σου στρώσουσιν σῆψιν καὶ τὸ κατακάλυμμά σου σκόληξ
- 12 Manyè di nou non, ou menm ki te klere tankou zetwal bajou a, ki jan ou fè tonbe sot nan syèl la? Ou menm ki te konn mache ap kraze nasyon yo anba pye ou, ki jan yo fè jete ou plat atè konsa?
How great is your fall from heaven, O shining one, son of the morning! How are you cut down to the earth, low among the dead bodies!
πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑσπερός ὁ πρωὶ ἀνατέλλον συνετρίβη εἰς τὴν γῆν ὁ ἀποστέλλον πρὸς πάντα τὰ ἔθνη
- 13 Ou t'ap di nan kè ou: M'ap moute rive jouk nan syèl la. Mwen pral mete fotèy mwen pi wo pase zetwal Bondye yo. Mwen pral chita tankou yon wa nan nò sou tèt mòn Randevou a.
For you said in your heart, I will go up to heaven, I will make my seat higher than the stars of God; I will take my place on the mountain of the meeting-place of the gods, in the inmost parts of the north.
σὺ δὲ εἶπας ἐν τῇ διανοίᾳ σου εἰς τὸν οὐρανὸν ἀναβήσομαι ἐπάνω τῶν ἄστρον τοῦ οὐρανοῦ θήσω τὸν θρόνον μου καθιῶ ἐν ὄρει ὑψηλῷ ἐπὶ τὰ ὄρη τὰ ὑψηλὰ τὰ πρὸς βορρᾶν
- 14 Mwen pral moute sou tèt nwaj yo. M'ap tankou Bondye ki gen tout pouvwa a.
I will go higher than the clouds; I will be like the Most High.
ἀναβήσομαι ἐπάνω τῶν νεφελῶν ἔσομαι ὅμοιος τῷ ὑψίστῳ
- 15 Men koulye a, yo desann ou nan peyi kote mò yo ye a, jouk anba nan twou san fon an!
But you will come down to the underworld, even to its inmost parts.
νῦν δὲ εἰς ᾄδου καταβίβησιν καὶ εἰς τὰ θεμέλια τῆς γῆς
- 16 Mò ki wè ou yo ap fikse je yo sou ou. Y'ap gade ou, y'ap di: Se pa moun ki te konn fè tè a tranble a sa? Se pa li ki te konn fè chèf yo tranble a sa?
Those who see you will be looking on you with care, they will be in deep thought, saying, Is this the troubler of the earth, the shaker of kingdoms?
οἱ ἰδόντες σε θαυμάσουσιν ἐπὶ σοὶ καὶ ἐροῦσιν οὗτος ὁ ἄνθρωπος ὁ παροξύνων τὴν γῆν σείων βασιλεῖς
- 17 Se pa li ki te kraze tout lavil yo, ki te fè latè tounen yon dezè a sa? Se pa li ki pa t' janm kite moun li fè prizonye tounen lakay yo a sa?
Who made the world a waste, overturning its towns; who did not let his prisoners loose from the prison-house.
ὁ θεὸς τὴν οἰκουμένην ὄλην ἔρημον καὶ τὰς πόλεις καθεῖλεν τοὺς ἐν ἐπαγωγῇ οὐκ ἔλυσεν

- 18 **Tout wa latè yo kouche nan bèl kavò yo, yon kavò pou yo chak.**
All the kings of the earth are at rest in glory, every man in his house,
πάντες οἱ βασιλεῖς τῶν ἐθνῶν ἐκοιμήθησαν ἐν τιμῇ ἀνθρώπου ἐν τῷ οἴκῳ αὐτοῦ
- 19 **Men, ou menm, ou pa menm gen yon tonm. Yo kite kadav ou ap trennen tankou kadav chen nan granchemen. L'ap pouri nan mitan kadav sòlda yo touye nan lagè, yo jete l' ansanm ak lòt kadav yo nan yon twou wòch, yo pilonnen l' anba pye yo.**
But you, like a birth before its time, are stretched out with no resting-place in the earth; clothed with the bodies of the dead who have been put to the sword, who go down to the lowest parts of the underworld; a dead body, crushed under foot.
σὺ δὲ ῥιφήσῃ ἐν τοῖς ὄρεσιν ὡς νεκρὸς ἐβδελυγμένος μετὰ πολλῶν τεθνηκότων ἐκκεκεντημένων μαχαίραις καταβαίνόντων εἰς ἕδου ὃν τρόπον ἱμάτιον ἐν αἵματι πεφυρμένον οὐκ ἔσται καθαρὸν
- 20 **Yo p'ap antere ou jan yo fè l' pou lòt wa yo, paske ou te fini ak peyi ou la, ou te touye pèp ou a. Yo p'ap janm chonje non fanmi lwijanboje sa yo!**
As for your fathers, you will not be united with them in their resting-place, because you have been the cause of destruction to your land, and of death to your people; the seed of the evil-doer will have no place in the memory of man.
οὕτως οὐδὲ σὺ ἔσῃ καθαρὸς διότι τὴν γῆν μου ἀπόλεσας καὶ τὸν λαόν μου ἀπέκτεινας οὐ μὴ μείνης εἰς τὸν αἰῶνα χρόνον σπέρμα πονηρὸν
- 21 **Pare pou nou masakre tout pitit wa yo poutèt mechanste papa yo te fè! Pa kite yonn ladan yo chape pou yo pa janm vin chèf, pou yo pa janm mache bati lavil toupatou sou latè ankò.**
Make ready a place of death for his children, because of the evil-doing of their father; so that they may not come up and take the earth for their heritage, covering the face of the world with waste places.
ἐτοίμασον τὰ τέκνα σου σφαγῆναι ταῖς ἁμαρτίαις τοῦ πατρὸς σου ἵνα μὴ ἀναστῶσιν καὶ τὴν γῆν κληρονομήσωσιν καὶ ἐμπλήσωσι τὴν γῆν πόλεων
- 22 **Bondye ki gen tout pouvwa a pale, li di konsa: -Mwen pral leve dèyè yo. Mwen pral disparèt lavil Babilòn. Mwen p'ap kite anyen, ni non l', ni moun li yo, tout ras yo, tout pitit yo. Se mwen menm Seyè a ki di sa.**
For I will come up against them, says the Lord of armies, cutting off from Babylon name and offspring, son and son's son, says the Lord.
καὶ ἐπαναστήσομαι αὐτοῖς λέγει κύριος σαβαωθ καὶ ἀπολωῶ αὐτῶν ὄνομα καὶ κατάλειμμα καὶ σπέρμα τάδε λέγει κύριος
- 23 **M'ap fè lavil Babilòn tounen yon marekay. Se zagoudi ase k'ap rete la. Mwen pral bale sa byen bale. M' p'ap kite anyen. Se mwen menm, Seyè ki gen tout pouvwa a, ki pale.**
And I will make you a heritage for the hedgehog, and pools of water: and I will go through it with the brush of destruction, says the Lord of armies.
καὶ θήσω τὴν βαβυλωνίαν ἐρημον ὥστε κατοικεῖν ἐχίνους καὶ ἔσται εἰς οὐδέν καὶ θήσω αὐτὴν πηλοῦ βάραθρον εἰς ἀπώλειαν
- 24 **¶ Seyè ki gen tout pouvwa a fè sèman, li di konsa: -Sa se sèten. Sa m' te fè lide fè a, m'ap fè l'. Sa m' te deside fè a ap rive vre.**
The Lord has taken an oath, saying, My design will certainly come about, and my purpose will be effected:
τάδε λέγει κύριος σαβαωθ ὃν τρόπον εἶρηκα οὕτως ἔσται καὶ ὃν τρόπον βεβούλευμαι οὕτως μενεῖ
- 25 **M'ap kraze lame wa Lasiri a nan peyi mwen an. M'ap pilonnen l' anba pye m' sou mòn mwen yo. M'ap wete pye l' sou kou pèp mwen an, m'ap wete chay li te mete sou zepòl yo a.**
To let the Assyrian be broken in my land, and crushed under foot on my mountains: there will his yoke be taken away from them, and his rule over them come to an end.
τοῦ ἀπολέσει τοὺς ἀσσυρίους ἀπὸ τῆς γῆς τῆς ἐμῆς καὶ ἀπὸ τῶν ὀρέων μου καὶ ἔσονται εἰς καταπάτημα καὶ ἀφαιρεθήσεται ἀπ' αὐτῶν ὁ ζυγὸς αὐτῶν καὶ τὸ κῆδος αὐτῶν ἀπὸ τῶν ὄμων ἀφαιρεθήσεται
- 26 **Men sa mwen fè lide fè pou latè. Mwen pral leve men m' pou m' pini tout nasyon yo.**
This is the purpose for all the earth: and this is the hand stretched out over all nations.
αὕτη ἡ βουλή ἦν βεβούλευται κύριος ἐπὶ τὴν οἰκουμένην ὅλην καὶ αὕτη ἡ χεὶρ ἡ ὑψηλὴ ἐπὶ πάντα τὰ ἔθνη τῆς οἰκουμένης
- 27 **Depi Seyè ki gen tout pouvwa a fin pran yon desizyon, pa gen moun ki ka enpoze l' fè sa li vle fè a. Li fin lonje men l' pou l' pini, pa gen moun ki ka rete l'.**
For it is the purpose of the Lord of armies, and who will make it of no effect? when his hand is stretched out, by whom may it be turned back?
ἂ γὰρ ὁ θεὸς ὁ ἅγιος βεβούλευται τίς διασκεδάσει καὶ τὴν χεῖρα τὴν ὑψηλὴν τίς ἀποστρέψει
- 28 **Lanne wa Akaz te mouri a, men mesaj Bondye te bay lè sa a:**
In the year of the death of King Ahaz this word came to the prophet:
τοῦ ἔτους οὗ ἀπέθανεν αχαζ ὁ βασιλεὺς ἐγενήθη τὸ ῥῆμα τοῦτο
- 29 **-Nou menm, moun peyi Filisti yo, baton ki t'ap bat nou an kase. Men, nou pa bezwen kontan pou sa. Paske, lè yon sèpan mouri gen yon lòt ki pi mekan pase l' k'ap pran plas li. L'ap kale yon dragon ki gen zèl.**
Be not glad, O Philistia, all of you, because the rod which was on you is broken: for out of the snake's root will come a poison-snake, and its fruit will be a winged poison-snake.
μὴ εὐφρανθήητε πάντες οἱ ἀλλόφυλοι συνετριβὴ γὰρ ὁ ζυγὸς τοῦ παίοντος ὑμᾶς ἐκ γὰρ σπέρματος ὄφρων ἐξελεύσεται ἔκγονα ἀσπίδων καὶ τὰ ἔκγονα αὐτῶν ἐξελεύσονται ὄφεις πετόμενοι

- 30 Seyè a va tounen yon gadò pou pòv malere ki nan peyi a. L'a fè yo manje, l'a ba yo kote pou yo rete san yo pa bezwen pè ankenn danje. Men, m'ap voye yon sèl grangou sou ras moun Filisti yo, yo yonn p'ap chape.
And the poorest of the land will have food, and those in need will be given a safe resting-place: but your seed will come to an end for need of food, and the rest of you will be put to the sword.
καὶ βοσκηθήσονται πτωχοὶ δι' αὐτοῦ πτωχοὶ δὲ ἄνδρες ἐπ' εἰρήνης ἀναπαύσονται ἀνελεῖ δὲ λιμῶ τὸ σπέρμα σου καὶ τὸ κατάλειμμά σου ἀνελεῖ
- 31 Nou menm k'ap veye pòtay lavil moun Filisti yo, nou mèt plenn kont kò nou! Nou menm ki rete anndan lavil yo, nou mèt pouse kont rèl nou. Nou tout moun peyi Filisti yo, nou mèt tranble nan tout kò nou. Yon nwaj nwa ap vini sot nan nò. Se yon gwo lame. Pa gen yonn nan sòlda li yo k'ap fè kazwèl!
Send out a cry, O door! Make sounds of sorrow, O town! All your land has come to nothing, O Philistia; for there comes a smoke out of the north, and everyone keeps his place in the line.
ὀλοῦζετε πύλαι πόλεων κεκραγέτωσαν πόλεις τεταραγμέναι οἱ ἀλλόφυλοι πάντες ὅτι καπνὸς ἀπὸ βορρᾶ ἔρχεται καὶ οὐκ ἔστιν τοῦ εἶναι
- 32 Kisa n'a reponn mesaj moun peyi Filisti yo va voye kote nou an? N'a di yo se Seyè a menm ki mete peyi Siyon an kanpe ankò pou tout bon. Se la tout pèp li a, pèp ki t'ap soufri a, va vin jwenn pwoteksyon.
What answer, then, will my people give to the representatives of the nation? That the Lord is the builder of Zion, and she will be a safe place for the poor of his people.
καὶ τί ἀποκριθήσονται βασιλεῖς ἐθνῶν ὅτι κύριος ἐθεμελίωσεν σιὼν καὶ δι' αὐτοῦ σωθήσονται οἱ ταπεινοὶ τοῦ λαοῦ
- 1 ¶ Men sa Bondye di k'ap rive peyi Moab: -Y'ap detwi lavil A Moab nan yon grenn nwit. Tout peyi Moab la frèt! Y'ap pran yon sèl nwit pou yo detwi lavil Ki Moab la! Apre sa, tout peyi a frèt!
The word about Moab. For in a night Ar of Moab has become waste, and is seen no longer; for in a night Kir of Moab has become waste, and is seen no longer.
τὸ ῥῆμα τὸ κατὰ τῆς μοαβίτιδος νυκτὸς ἀπολεῖται ἢ μοαβίτις νυκτὸς γὰρ ἀπολεῖται τὸ τεῖχος τῆς μοαβίτιδος
- 2 Moun peyi Moab yo ap kouri moute lavil Dibon, sou tèt mòn yo pou y' al kriye. Moun peyi Moab yo pral plenn tèlman y'ap nan lapenn pou lavil Nebo ak lavil Medeba. Yo taye tout cheve nan tèt yo, yo koupe tout bab nan figi yo.
The daughter of Dibon has gone up to the high places, weeping: Moab is sounding her cry of sorrow over Nebo, and over Medeba: everywhere the hair of the head and of the face is cut off.
λυπεῖσθε ἐφ' ἑαυτοῖς ἀπολεῖται γὰρ καὶ δηβὼν οὐ ὅ βωμὸς ὑμῶν ἐκεῖ ἀναβήσεσθε κλαίειν ἐπὶ ναβὼν τῆς μοαβίτιδος ὀλοῦζετε ἐπὶ πάσης κεφαλῆς φαλάκρωμα πάντες βραχίονες κατατετημένοι
- 3 Nan tout lari, moun ap mache ak rad sak sou yo. Sou tout plas piblik, sou teras anwo tout kay, moun ap plenn. Dlo ap koule nan je yo tout.
In their streets they are covering themselves with haircloth: on the tops of their houses, and in their public places, there is crying and bitter weeping.
ἐν ταῖς πλατείαις αὐτῆς περιζώσασθε σάκκους καὶ κόπτεσθε ἐπὶ τῶν δωμάτων αὐτῆς καὶ ἐν ταῖς ρύμαις αὐτῆς πάντες ὀλοῦζετε μετὰ κλαυθμοῦ
- 4 Moun lavil Esbon ak moun lavil Eleale ap pouse rèl. Moun tande yo jouk lavil Jakaz. Ata sòlda lame Moab yo ap tranble. Yo pèdi tout kouraj yo.
Heshbon is crying out, and Elealeh; their voice is sounding even to Jahaz: for this cause the heart of Moab is shaking; his soul is shaking with fear.
ὅτι κέκραγεν εσεβων καὶ ελεαλη ἕως ιασσα ἠκούσθη ἢ φωνὴ αὐτῶν διὰ τοῦτο ἢ ὄσφὺς τῆς μοαβίτιδος βοᾷ ἢ ψυχή αὐτῆς γνῶσεται
- 5 Kè m' ap fann pou peyi Moab! Moun li yo ap kouri al kache jouk lavil Zoa ak lavil Eglath-Chelichiya. Moun ap kriye antan y'ap rale moute ti pant pou rive lavil Loukit la. Moun ap rele antan y'ap kouri met deyò sou wout ki mennen lavil Owonayim lan.
My heart is crying out for Moab; her people go in flight to Zoar, and to Eglath-shelishiyah: for they go up with weeping by the slope of Luhith; on the way to Horonaim they send up a cry of destruction.
ἡ καρδία τῆς μοαβίτιδος βοᾷ ἐν αὐτῇ ἕως σηγὼρ δάμαλις γὰρ ἔστιν τριετῆς ἐπὶ δὲ τῆς ἀναβάσεως τῆς λουιθ πρὸς σὲ κλαίοντες ἀναβήσονται τῇ ὁδῷ αρωνιμ βοᾷ σύντριμμα καὶ σεισμός
- 6 ¶ Larivyè Nimrim chèch. Tout zèb fin cheche. Fèy pyebwa yo fennen. Tout pyebwa mourì.
The waters of Nimrim will become dry: for the grass is burned up, the young grass is coming to an end, every green thing is dead.
τὸ ὕδωρ τῆς νεμμὶ ἐρημον ἔσται καὶ ὁ χόρτος αὐτῆς ἐκλείψει χόρτος γὰρ χλωρὸς οὐκ ἔσται
- 7 Tout moun ap janbe lòt bò ravin Banbou avèk tou sa yo genyen ak tout pwovizyon yo.
For this cause they will take away their wealth, and the stores they have got together, over the stream of the water-plants.
μὴ καὶ οὕτως μέλλει σωθῆναι ἐπάξω γὰρ ἐπὶ τὴν φάραγγα ἄραβας καὶ λήμψονται αὐτήν
- 8 Toupatou, sou fwontyè peyi Moab la, se rèl. Rèl yo rive jouk nan zòrèy moun lavil Eglayim ak moun lavil Berelim.
For the cry has gone round the limits of Moab; as far as to Eglaim and Beer-elim.
συνῆψεν γὰρ ἢ βοῆ τὸ ὄριον τῆς μοαβίτιδος τῆς ἀγαλλμὶ καὶ ὀλολυγμὸς αὐτῆς ἕως τοῦ φρέατος τοῦ αἰλιμ
- 9 Lavil Dimon, dlo larivyè a wouj ak san! Men Bondye pare yon pi gwo malè pou lavil Dimon. Se la yon lyon pral touye dènye moun peyi Moab ki te resi chape kò yo. Se la tout rèl moun peyi Moab yo pral mourì.
For the waters of Dimon are full of blood: and I'm sending even more on Moab, a lion on those of Moab who go in flight, and on the rest of the land.
τὸ δὲ ὕδωρ τὸ ρεμμὼν πλησθήσεται αἵματος ἐπάξω γὰρ ἐπὶ ρεμμὼν ἄραβας καὶ ἄρῶ τὸ σπέρμα μοαβ καὶ ἀριηλ καὶ τὸ κατάλοιπον ἀδαμα

- 1 ¶ Moun peyi Moab yo ap rete lavil Sila nan dezè a, y'ap voye yon mouton fè chèf lavil Jerizalèm lan kado sou tèt mòn Siyon an.
And they will send ... to the mountain of the daughter of Zion.
ἀποστελῶ ὡς ἐρπετὰ ἐπὶ τὴν γῆν μὴ πέτρα ἔρημός ἐστιν τὸ ὄρος σιων
- 2 Y'ap rete tann bò larivyè Anon an. Yo san pozisyon, yo tankou ti zwazo yo mete deyò nan nich yo.
For the daughters of Moab will be like wandering birds, like a place from which the young birds have gone in flight, at the ways across the Arnon.
ἔση γὰρ ὡς πετεινοῦ ἀνιπταμένου νεοσσός ἀφηρημένος θύγατερ μωαβ ἔπειτα δέ αρνων
- 3 Y'ap di moun peyi Jida yo: -Ban nou ti konsèy non! Di nou sa pou nou fè! Pwoteje nou anba zèl ou, tankou yon pyebwa k'ap bay bon lonbray fre gwo midi. Se chape n'ap chache chape kò nou.
Tanpri, kache nou. Pa lage nou nan men lènmi nou yo.
Give wise directions, make a decision; let your shade be as night in full day: keep safe those who are in flight; do not give up the wandering ones.
πλεῖονα βουλεύου ποιεῖτε σκέπην πένθους αὐτῆ διὰ παντός ἐν μεσημβρινῇ σκοτίᾳ φεύγουσιν ἐξέστησαν μὴ ἀπαχθῆς
- 4 Kite nou rete nan peyi nou an. Pwoteje nou anba moun ki sot pou fini ak nou yo. Moun ki t'ap kraze nou an p'ap la ankò. Piyay la ap fini. Moun ki t'ap pilonnen peyi a anba pye yo a ap disparèt.
Let those who have been forced out of Moab have a resting-place with you; be a cover to them from him who is making waste their land: till the cruel ones are cut off, and wasting has come to an end, and those who take pleasure in crushing the poor are gone from the land.
παρρηκίησουσίν σοι οἱ φυγάδες μωαβ ἔσονται σκέπη ὑμῖν ἀπὸ προσώπου διώκοντος ὅτι ἦρθη ἡ συμμαχία σου καὶ ὁ ἄρχων ἀπόλετο ὁ καταπατῶν ἐπὶ τῆς γῆς
- 5 Gouvènman peyi Jida a pral kanpe byen kanpe. Yon chèf pral soti nan ras fanmi wa David la. Li pral moute chita sou fotèy la pou l' dirije pèp la avèk bon kè, san patipri. L'ap soti pou l' fè sa ki dwat devan Bondye. L'ap prese fè tout moun jistis.
Then a king's seat will be based on mercy, and one will be seated on it in the tent of David for ever; judging uprightly, and quick to do righteousness.
καὶ διορθωθήσεται μετ' ἐλέους θρόνος καὶ καθίεται ἐπ' αὐτοῦ μετὰ ἀληθείας ἐν σκηνῇ δαυὶδ κρίνων καὶ ἐκζητῶν κρίμα καὶ σπεύδων δικαιοσύνην
- 6 ¶ Moun peyi Jida yo di: -Nou tandè jan moun Moab yo se moun ki gen lògèy. Wa pa kouzen yo. Nou konnen jan yo estomake, jan yo gen gwo tanta, jan yo awogan. Men, tou sa se van. Anyen menm!
We have had word of the pride of Moab, how great it is; how he is lifted up in pride and passion: his high words about himself are false.
ἠκούσαμεν τὴν ὕβριν μωαβ ὕβριστῆς σφόδρα τὴν ὑπερηφανίαν ἐξῆρας οὐχ οὕτως ἡ μαντεία σου
- 7 Men moun Moab yo pral plenyen sò peyi Moab la. Yo tout pral kriye lè y'a chonje bon pen rezen yo konn jwenn lavil Kyerès. Yo pral plenn, y'ap pèdi tout kouraj yo.
For this cause everyone in Moab will give cries of grief for Moab: crushed to the earth, they will be weeping for the men of Kir-hareseth.
οὐχ οὕτως ὀλολύξει μωαβ ἐν γὰρ τῇ μωαβίτιδι πάντες ὀλολύξουσιν τοῖς κατοικοῦσιν δεσεθ μελετήσεις καὶ οὐκ ἐντραπήση
- 8 Gwo jaden peyi Esbon yo pral deperi. Pye rezen lavil Sibma yo ki te konn bay bon diven chèf nasyon yo te konn bwè a pral cheche. Te gen yon lè jaden rezen sa yo te rive jouk bò lavil Jazè. Yo te pouse kouvri tout dezè a. Yo te gaye kò yo toupatou rive lòt bò lanmè Mouri a.
For the fields of Heshbon are waste, the vine of Sibmah is dead; the lords of nations were overcome by the produce of her vines; her vine-plants went as far as Jazer, and came even to the waste land; her branches were stretched out to the sea.
τὰ πεδία εσεβων πενήσει ἄμπελος σεβαμα καταπίνοντες τὰ ἔθνη καταπατήσατε τὰς ἀμπέλους αὐτῆς ἕως ιαζηρ οὐ μὴ συνάψητε πλανήθητε τὴν ἔρημον οἱ ἀπεσταλμένοι ἐγκατελείφθησαν διέβησαν γὰρ ῥ τὴν ἔρημον
- 9 Se poutèt sa, m'ap kriye pou pye rezen Sibma yo, jan mwen te kriye pou jaden rezen Jazè yo. Dlo ap kouri nan je m' pou Esbon ak Eleale, paske moun ap rele pou bèl rezen yo te konn rekòlte la a.
For this cause my sorrow for the vine of Sibmah will be like the weeping for Jazer: my eyes are dropping water on you, O Heshbon and Elealeh! For they are sounding the war-cry over your summer fruits and the getting in of your grain;
διὰ τοῦτο κλαύσομαι ὡς τὸν κλαυθμὸν ιαζηρ ἄμπελον σεβαμα τὰ δένδρα σου κατέβαλεν εσεβων καὶ ελεαλη ὅτι ἐπὶ τῷ θερισμῷ καὶ ἐπὶ τῷ τρυγῆτῳ σου καταπατήσω καὶ πάντα πεσοῦνται
- 10 Nanpwen kè kontan ak fèt nan jaden nou yo! Nan jaden rezen nou yo, nanpwen chante, nanpwen koudjay ankò! Pa gen rezen pou kraze nan basen kote yo fè ji. Tout fèt kaba!
And all joy is gone; no longer are they glad for the fertile field; and in the vine-gardens there are no songs or sounds of joy: the crushing of grapes has come to an end, and its glad cry has been stopped.
καὶ ἀρθήσεται εὐφροσύνη καὶ ἀγαλλίαμα ἐκ τῶν ἀμπελώνων σου καὶ ἐν τοῖς ἀμπελώσιν σου οὐ μὴ εὐφρανθήσονται καὶ οὐ μὴ πατήσουσιν οἶνον εἰς τὰ ὑπολήνια πέπνται γὰρ
- 11 Se poutèt sa, m'a plenn, kè m' fè m' mal pou peyi Moab, mwen nan gwo lapenn pou lavil Kyerès.
For this cause the cords of my heart are sounding for Moab, and I am full of sorrow for Kir-heres.
διὰ τοῦτο ἡ κοιλία μου ἐπὶ μωαβ ὡς κιθάρα ἠγήσει καὶ τὰ ἐντός μου ὡσεὶ τεῖχος ὃ ἐνεκαίνισας
- 12 Moun peyi Moab yo ap touye tèt yo moute nan mòn. Yo pral nan tanp pou yo lapriyè. Men, sa p'ap sèvi yo anyen.
And when Moab goes up to the high place, and makes prayer in the house of his god, it will have no effect.
καὶ ἔσται εἰς τὸ ἐντραπήναί σε ὅτι ἐκοπίασεν μωαβ ἐπὶ τοῖς βομοῖς καὶ εἰσελεύσεται εἰς τὰ χειροποίητα αὐτῆς ὥστε προσεύξασθαι καὶ οὐ μὴ δύνηται ἐξελεῖσθαι αὐτόν

- 13 Anvan sa, men sa Seyè a te di k'ap rive lavil Moab la.
This is the word which the Lord said about Moab in the past.
 τοῦτο τὸ ῥῆμα ὃ ἐλάλησεν κύριος ἐπὶ μοαβ ὅποτε καὶ ἐλάλησεν
- 14 Koulye a, Seyè a pale ankò. Li di konsa: Nan twazan, jou pou jou, tankou moun k'ap travay pou lajan kalkile lè travay yo, yo pral pase sa ki fè pouvwa peyi Moab la nan tenten. Atout li gen anpil moun koulye a, se de twa ase ki pral rete, yon ti ponyen tou fèb ki p'ap vo anyen!
But now the Lord has said, In three years, the years of a servant working for payment, the glory of Moab, all that great people, will be turned to shame, and the rest of Moab will be very small and without honour.
 καὶ νῦν λέγω ἐν τρισὶν ἔτεσιν ἐτῶν μισθοτοῦ ἀτιμασθήσεται ἡ δόξα μοαβ ἐν παντὶ τῷ πλούτῳ τῷ πολλῷ καὶ καταλειφθήσεται ὀλιγοστός καὶ οὐκ ἐντιμος
- 1 ¶ Men sa Bondye di k'ap rive lavil Damas: -Lavil Damas p'ap yon lavil ankò. L'ap tounen yon pil demoli.
The word about Damascus. See, they have made Damascus a town no longer; it has become a waste place.
 τὸ ῥῆμα τὸ κατὰ δαμασκοῦ ἰδοὺ δαμασκὸς ἀρθήσεται ἀπὸ πόλεων καὶ ἔσται εἰς πτώσιν
- 2 Moun p'ap janm rete nan lavil peyi Siri yo ankò. Se la bèf, mouton ak kabrit pral jwenn zèb pou yo manje. Se la y'a rete san pesonn pa chase yo met deyò.
Her towns are unpeopled for ever; there the flocks take their rest in peace, without fear.
 καταλειμμένη εἰς τὸν αἰῶνα εἰς κοίτην ποιμνίων καὶ ἀνάπαυσιν καὶ οὐκ ἔσται ὁ δῖόκων
- 3 Peyi Efrayim lan pral rete san anyen pou pwoteje l'. Lavil Damas pral pèdi libète granmoun li. Ti rès moun peyi Siri a pral gen menm sò ak ti rès moun pèp Izrayèl yo. Yo pral pèdi bèl pouvwa yo. Se mwen menm, Seyè ki gen tout pouvwa a, ki di sa.
The strong tower has gone from Ephraim, and the kingdom from Damascus: the rest of Aram will come to destruction, and be made like the glory of the children of Israel, says the Lord of armies.
 καὶ οὐκέτι ἔσται ὄχυρὰ τοῦ καταφυγεῖν εφραϊμ καὶ οὐκέτι ἔσται βασιλεία ἐν δαμασκῷ καὶ τὸ λοιπὸν τῶν σύρων ἀπολείται οὐ γάρ σὺ βελτίων εἶ τῶν υἱῶν ἰσραὴλ. καὶ τῆς δόξης αὐτῶν τάδε λέγει κύριος ὁ σαβαωθ
- 4 Seyè a di ankò: -Yon jou gen pou rive. Lè sa a, tout bèl pouvwa peyi Jakòb la pral disparèt. L'ap pèdi tout richès li, l'ap vin pòv.
And it will be in that day that the glory of Jacob will be made small, and the strength of his body will become feeble.
 ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔκλειψις τῆς δόξης ἰακωβ καὶ τὰ πύονα τῆς δόξης αὐτοῦ σεισθήσεται
- 5 Peyi Izrayèl la ap tankou yon jaden diri mi yo fin koupe, yo ranmase pote ale. L'ap tankou jaden pitimi nan plenn Refayim lè yo fin ranmase grap ki tonbe atè apre rekòt la.
And it will be like a man cutting the growth of his grain, pulling together the heads of the grain with his arm; even as when they get in the grain in the valley of Rephaim.
 καὶ ἔσται ὡν τρόπον ἐάν τις συναγάγῃ ἀμητῶν ἐστηκότα καὶ σπέρμα σταχῶν ἐν τῷ βραχίονι αὐτοῦ ἀμήσῃ καὶ ἔσται ὡν τρόπον ἐάν τις συναγάγῃ στάχυν ἐν φάραγγι στερεῶ
- 6 ¶ Se sèlman de twa moun k'ap rete vivan. Peyi Izrayèl la ap tankou yon pye oliv apre yo fin keyi tout donn li: se de twa grenn ki rete nan tèt la ak kat ou senk sou branch yo. Se mwen menm, Seyè ki gen tout pouvwa a, ki di sa.
But it will be like a man shaking an olive-tree, something will still be there, two or three berries on the top of the highest branch, four or five on the outside branches of a fertile tree, says the Lord, the God of Israel.
 καὶ καταλειφθῆ ἐν αὐτῇ καλάμη ἡ ὡς ῥῶγες ἐλαιᾶς δύο ἢ τρεῖς ἐπ' ἄκρου μετεώρου ἡ τέσσαρες ἢ πέντε ἐπὶ τῶν κλάδων αὐτῶν καταλειφθῆ τάδε λέγει κύριος ὁ θεὸς ἰσραὴλ.
- 7 Jou sa a, moun va vire tèt yo bò Bondye ki te kreye yo a, y'a leve je yo gade Bondye pèp Izrayèl la.
In that day a man's heart will be turned to his Maker, and his eyes to the Holy One of Israel.
 τῇ ἡμέρᾳ ἐκείνῃ πεποιθὼς ἔσται ἄνθρωπος ἐπὶ τῷ ποιήσαντι αὐτόν οἱ δὲ ὀφθαλμοὶ αὐτοῦ εἰς τὸν ἅγιον τοῦ ἰσραὴλ ἐμβλέψονται
- 8 Yo p'ap vire tèt yo bò lotèl zidòl yo te fè ak men yo. Yo p'ap leve je yo gade potò yo te mete kanpe pou Achera, zidòl fanm lan, ak lotèl kote y'ap boule lansan an.
He will not be looking to the altars, the work of his hands, or to the wood pillars or to the sun-images which his fingers have made.
 καὶ οὐ μὴ πεποιθότες ὦσιν ἐπὶ τοῖς βωμοῖς οὐδὲ ἐπὶ τοῖς ἐργοῖς τῶν χειρῶν αὐτῶν ἃ ἐποίησαν οἱ δάκτυλοι αὐτῶν καὶ οὐκ ὄψονται τὰ δένδρα αὐτῶν οὐδὲ τὰ βδελύγματα αὐτῶν
- 9 ¶ Lè jou sa a va rive, moun pral kouri kite tout lavil kote yo te konn al chache pwoteksyon yo. Se va tankou lè moun Ivi yo ak moun Amon yo te kouri kite tout lavil yo devan pèp Izrayèl la. Lavil yo pral tounen savann.
In that day your towns will be like the waste places of the Hivites and the Amorites which the children of Israel took for a heritage, and they will come to destruction.
 τῇ ἡμέρᾳ ἐκείνῃ ἔσονται αἱ πόλεις σου ἐγκαταλειμμένα ὡν τρόπον ἐγκατέλιπον οἱ ἀμορραῖοι καὶ οἱ εὐαῖοι ἀπὸ προσώπου τῶν υἱῶν ἰσραὴλ καὶ ἔσονται ἔρημοι
- 10 Nou menm pèp Izrayèl, nou te bliye Bondye ki te delivre nou an. Nou pa t' chonje Bondye ki te pwoteje nou an. Se poutèt sa n'ap plante bèl ti jaden sou kote pou fè sèvis pou zidòl moun lòt nasyon yo.
For you have not given honour to the God of your salvation, and have not kept in mind the Rock of your strength; for this cause you made a garden of Adonis, and put in it the vine-cuttings of a strange god;
 διότι κατέλιπες τὸν θεὸν τὸν σωτήρά σου καὶ κυρίου τοῦ βοηθοῦ σου οὐκ ἐμνήσθης διὰ τοῦτο φυτεύσεις φύτευμα ἄπιστον καὶ σπέρμα ἄπιστον

- 11 Menm si yo ta rive pouse menm jou nou plante yo a, pou menm jou a nan maten yo pran fleri, nou p'ap rekòlte. Paske menm jou a tou, y'ap deperi. Se va yon gwo lapenn ki p'ap janm fini.
In the day of your planting you were watching its growth, and in the morning your seed was flowering: but its fruit is wasted away in the day of grief and bitter sorrow.
τῆ δὲ ἡμέρᾳ ἣ ἂν φυτεύσης πλανηθήσῃ τὸ δὲ πρωὶ ἐὰν σπείρῃς ἀνήσῃ εἰς ἀμητὸν ἣ ἂν ἡμέρᾳ κληρώσῃ καὶ ὡς πατὴρ ἀνθρώπου κληρώσῃ τοῖς υἱοῖς σου
- 12 ¶ Ki malè sa a? Yon foul moun k'ap toumante kò yo tankou lè lanmè a move. Y'ap bat kò yo fè gwo bri tankou lanm lanmè k'ap frape ak fòs sou rivaj la.
Ah! the voice of peoples, like the loud sounding of the seas, and the thundering of great nations rushing on like the bursting out of waters!
οὐαὶ πλῆθος ἐθνῶν πολλῶν ὡς θάλασσα κυμαίνουσα οὕτως παραχθήσεται καὶ νῶτος ἐθνῶν πολλῶν ὡς ὕδωρ ἠχῆσει
- 13 Nasyon yo ap bat kò yo tankou lanmè lè li move. Men, Bondye rele dèyè yo, li fè yo kouri al byen lwen. Li bwote yo ale tankou van k'ap leve pousyè sou mòn yo, tankou van siklòn k'ap pote pay ale.
But he will put a stop to them, and make them go in flight far away, driving them like the waste of the grain on the tops of the mountains before the wind, and like the circling dust before the storm.
ὡς ὕδωρ πολὺ ἔθνη πολλὰ ὡς ὕδατος πολλοῦ βία καταφερομένου καὶ ἀποσκορακειῖ αὐτὸν καὶ πόρρω αὐτὸν διώξεται ὡς γροῦν ἀχόρου λυκμώντων ἀπέναντι ἀνέμου καὶ ὡς κονιορτὸν τροχοῦ καταγιγῆς φέρουσα
- 14 Nan aswè, y'ap bay moun kè sote. Anvan solèy leve, w'ap chache yo, ou p'ap jwenn yo. Men sa k'ap tann tout moun k'ap piye nou yo, moun k'ap pwofite sou nou yo.
In the evening there is fear, and in the morning they are gone. This is the fate of those who take our goods, and the reward of those who violently take our property for themselves.
πρὸς ἑσπέραν ἔσται πένθος πρὶν ἢ πρωὶ καὶ οὐκ ἔσται αὕτη ἡ μερὶς τῶν ὑμᾶς προνομευσάντων καὶ κληρονομία τοῖς ὑμᾶς κληρονομήσασιν
- 1 ¶ Lèt bò larivyè peyi Letiopi yo, gen yon peyi kote yo tande yon bri tankou bri zèl yon bann krikèt.
Ho! land of the sounding of wings, on the other side of the rivers of Ethiopia:
οὐαὶ γῆς πλοίων πτέρυγες ἐπέκεινα ποταμῶν αἰθιοπίας
- 2 Mesaje ap sot nan peyi sa a, y'ap desann larivyè Nil lan nan pipirit fèt ak wozo. Nou menm mesaje yo, mete zèl nan pye nou. Tounen lakay nou. Pote nouvèl la bay moun peyi nou an. Se yon gwo peyi ki fò anpil, ki gen anpil larivyè k'ap koule ladan l'. Al pote nouvèl la bay moun bèl wotè yo, ki gen po yo boule nan solèy. Se yon pèp tout moun pè.
Which sends its representatives by the sea, even in ships of papyrus on the waters. Go back quickly, O representatives, to a nation tall and smooth, to a people causing fear through all their history; a strong nation, crushing down its haters, whose land is cut through by rivers.
ὁ ἀποστέλλων ἐν θαλάσῃ ὄμηρα καὶ ἐπιστολάς βυβλίνας ἐπάνω τοῦ ὕδατος πορεύσονται γὰρ ἄγγελοι κοῦφοι πρὸς ἔθνος μετέωρον καὶ ξένον λαὸν καὶ χαλεπὸν τίς αὐτοῦ ἐπέκεινα ἔθνος ἀνέλπιστον καὶ ἰ καταπεπατημένον νῦν οἱ ποταμοὶ τῆς γῆς
- 3 Nou tout ki rete sou latè, leve je nou gade. Yo pral bay siyal la ak drapo kanpe sou tèt mòn yo. Louvri zòrèy nou, tande. Yo pral sonnen klewon an.
All you peoples of the world, and you who are living on the earth, when a flag is lifted up on the mountains, give attention; and when the horn is sounded, give ear.
πάντες ὡς χώρα κατοικουμένη κατοικηθήσεται ἡ χώρα αὐτῶν ὡσεὶ σημεῖον ἀπὸ ὄρους ἀρθῆ ὡς σάλπιγγος φωνῆ ἀκουστὸν ἔσται
- 4 Seyè a di m' konsa: M'ap rete rete m' kote m' ye nan syèl la, m'ap gade anba san m' pa fè ankenn bri, tankou solèy la lè l'ap klere gwo midi, tankou lawouze k'ap tonbe nan mitan chalè lannwit nan sezon rekòt.
For this is what the Lord has said to me: I will be quiet, watching from my place; like the clear heat when the sun is shining, like a mist of dew in the heat of summer.
ὅτι οὕτως εἶπέν μοι κύριος ἀσφάλεια ἔσται ἐν τῇ ἐμῇ πόλει ὡς φῶς καύματος μεσημβρίας καὶ ὡς νεφέλη δρόσου ἡμέρας ἀμήτου ἔσται
- 5 Paske, menm jan anvan rekòt rezen yo, lè yo fin fleri, lè rezen yo pral mi, yo debranche yo ak kouto, yo wete tout ti branch yo, yo ba yo lè, se konsa lènmi yo pral detwi moun peyi Letiopi yo.
For before the time of getting in the grapes, after the opening of the bud, when the flower has become a grape ready for crushing, he will take away the small branches with knives, cutting down and taking away the wide-stretching branches.
πρὸ τοῦ θερισμοῦ ὅταν συντελεσθῆ ἄνθος καὶ ὄμφαξ ἀνήσῃ ἄνθος ὄμφακίζουσα καὶ ἀφελεῖ τὰ βοτρώδια τὰ μικρὰ τοῖς δρεπάνοις καὶ τὰς κληματίδας ἀφελεῖ καὶ κατακόψει
- 6 Yo pral kite kadav sòlda yo konsa pou zwezo ki manje vyann epi ki rete nan mòn ak pou bèt nan bwa. Nan sezon chalè, zwezo va vin manje yo. Nan sezon fredyè, se bèt nan bwa ki va vin manje yo.
They will be for the birds of the mountains, and for the beasts of the earth: the birds will come down on them in the summer, and the beasts of the earth in the winter.
καὶ καταλείψει ἅμα τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς καὶ συναχθήσεται ἐπ' αὐτοὺς τὰ πετεινὰ τοῦ οὐρανοῦ καὶ πάντα τὰ θηρία τῆς γῆς ἐπ' αὐτὸν ἤξει
- 7 Lè sa a, bann moun bèl wotè ki gen po yo boule nan solèy, pèp tout moun pè a, moun ki rete nan gwo peyi ki gen fò anpil la, yo menm ki rete nan peyi ki nan tèt dlo larivyè Nil lan, y'a pote kado bay Seyè ki gen tout pouwva a. Y'a vin jouk sou mòn Siyon an kote moun fè sèvis pou Seyè ki gen tout pouwva a.
In that time an offering will be made to the Lord of armies from a people tall and smooth, causing fear through all their history; a strong nation, crushing down its haters, whose land is cut through by rivers, an offering taken to the place of the name of the Lord of armies, even Mount Zion.
ἐν τῷ καιρῷ ἐκεῖνο ἀνερχθήσεται δῶρα κυρίῳ σαβαωθ ἐκ λαοῦ τεθλιμμένου καὶ τετιμμένου καὶ ἀπὸ λαοῦ μεγάλου ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα χρόνον ἔθνος ἐλπίζον καὶ καταπεπατημένον ὃ ἔστιν ἐν μέρει ποταμοῦ τῆς χώρας αὐτοῦ εἰς τὸν τόπον οὗ τὸ ὄνομα κυρίου σαβαωθ ἐπεκλήθη ὄρος σίων

- 1 ¶ Men mesaj Bondye bay sou peyi Lejip la: -Seyè a chita sou yon nwaj k'ap kouri desann bò peyi Lejip la. Zidòl Lejip yo tranble devan l'. Moun peyi Lejip yo gen kè kase.
The word about Egypt. See, the Lord is seated on a quick-moving cloud, and is coming to Egypt: and the false gods of Egypt will be troubled at his coming, and the heart of Egypt will be turned to water.
ὄρασις αἰγύπτου ἰδοὺ κύριος κάθηται ἐπὶ νεφέλης κούφης καὶ ἕξει εἰς αἴγυπτον καὶ σεισθήσεται τὰ χειροποίητα αἰγύπτου ἀπὸ προσώπου αὐτοῦ καὶ ἡ καρδία αὐτῶν ἠττηθήσεται ἐν αὐτοῖς
- 2 Seyè a di: M'ap fè moun peyi Lejip yo leve yonn dèyè lòt. Yo pral goumen yonn ak lòt, vwazinaj ak vwazinaj, vil ak vil, chèf ak chèf.
And I will send the Egyptians against the Egyptians: and they will be fighting every one against his brother, and every one against his neighbour; town against town, and kingdom against kingdom.
καὶ ἐπεγερθήσονται αἰγύπτιοι ἐπ' αἰγυπτίους καὶ πολεμῆσει ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ καὶ ἄνθρωπος τὸν πλησίον αὐτοῦ πόλις ἐπὶ πόλιν καὶ νομὸς ἐπὶ νομὸν
- 3 Nou pral fè yo pèdi tèt yo, yo p'ap konn sa pou yo fè. Yo pral rele nan pye zidòl yo, yo pral kay majisyen, kay divinò ak kay moun k'ap rele mò.
And the spirit of Egypt will be troubled in her, and I will make her decisions without effect: and they will be turning to the false gods, and to those who make hollow sounds, and to those who have control of spirits, and to those who are wise in secret arts.
καὶ παραθήσεται τὸ πνεῦμα τῶν αἰγυπτίων ἐν αὐτοῖς καὶ τὴν βουλὴν αὐτῶν διασκεδάσω καὶ ἐπερωτήσουσιν τοὺς θεοὺς αὐτῶν καὶ τὰ ἀγάλματα αὐτῶν καὶ τοὺς ἐκ τῆς γῆς φωνοῦντας καὶ τοὺς ἐγγασ τριμύθους
- 4 Mwen pral lage moun Lejip yo nan men yon chèf ki rèd anpil, nan men yon wa mekan ki pral gouvènè yo. Se mwen menm, Seyè ki gen tout pouvwa a, ki di sa!
And I will give the Egyptians into the hand of a cruel lord; and a hard king will be their ruler, says the Lord, the Lord of armies.
καὶ παραδώσω αἴγυπτον εἰς χεῖρας ἀνθρώπων κυρίων σκληρῶν καὶ βασιλεῖς σκληροὶ κυριεύσουσιν αὐτῶν τάδε λέγει κύριος σαβαωθ
- 5 Dlo larivyè Nil lan pral bese jouk l'a rive chèch nèt.
And the waters of the sea will be cut off, and the river will become dry and waste:
καὶ πίνονται οἱ αἰγύπτιοι ὕδωρ τὸ παρὰ θάλασσαν ὁ δὲ ποταμὸς ἐκλείψει καὶ ξηρανθήσεται
- 6 Kannal yo pral santi, dlo kannal yo pral bese jouk yo chèch. Pye wozo ak pye jon yo pral fennen.
And the rivers will have an evil smell; the stream of Egypt will become small and dry: all the water-plants will come to nothing.
καὶ ἐκλείψουσιν οἱ ποταμοὶ καὶ αἱ διώρυγες τοῦ ποταμοῦ καὶ ξηρανθήσεται πᾶσα συναγωγὴ ὕδατος καὶ ἐν παντὶ ἔλει καλάμου καὶ παπύρου
- 7 Tout pyebwa ki pouse, tout jaden yo te plante bò larivyè Nil, depi anwo jouk nan lanbouchi, pral cheche. Van pral bwote yo ale, li p'ap kite anyen.
The grass-lands by the Nile, and everything planted by the Nile, will become dry, or taken away by the wind, and will come to an end.
καὶ τὸ ἄχι τὸ χλωρὸν πᾶν τὸ κύκλω τοῦ ποταμοῦ καὶ πᾶν τὸ σπειρόμενον διὰ τοῦ ποταμοῦ ξηρανθήσεται ἀνεμόφθορον
- 8 Pechè yo pral plenn, moun ki te konn peche pwason ak zen nan larivyè a pral pran lapenn. Moun ki te konn voye privye nan larivyè a pral nan gwo chagren.
The fishermen will be sad, and all those who put fishing-lines into the Nile will be full of grief, and those whose nets are stretched out on the waters will have sorrow in their hearts.
καὶ στενάξουσιν οἱ ἀλλεῖς καὶ στενάξουσιν πάντες οἱ βάλλοντες ἄγκιστρον εἰς τὸν ποταμὸν καὶ οἱ βάλλοντες σαγήνας καὶ οἱ ἀμφιβολεῖς πενήσουσιν
- 9 Moun ki te konn fè bèl twal swa yo pral dekouraje. Sa ki te konn tise lenn yo, sa ki te konn tise bèl twal blan yo pral nan lafliksyon.
And all the workers in linen thread, and those who make cotton cloth, will be put to shame.
καὶ αἰσχύνη λήμψεται τοὺς ἐργαζομένους τὸ λίνον τὸ σιστὸν καὶ τοὺς ἐργαζομένους τὴν βύσσον
- 10 Bòs k'ap fè twal yo pral nan gwo tèt chaje. Moun k'ap travay yo menm pral nan gwo lapenn.
And the makers of twisted thread will be crushed, and those who ... will be sad in heart.
καὶ ἔσονται οἱ διαζόμενοι αὐτὰ ἐν ὀδῶν καὶ πάντες οἱ τὸν ζῆθον ποιοῦντες λυπηθήσονται καὶ τὰς ψυχὰς πονέσουσιν
- 11 Chèf lavil Zoan yo, se yon bann moun sòt! Sa ki pi fò nan moun k'ap bay farawon an konsèy yo, se ranse y'ap ranse. Ki jan yo ka fè di wa a se pitit ansyen moun lespri ak pitit ansyen wa yo li ye?
The chiefs of Zoan are completely foolish; the wisest guides of Pharaoh have become like beasts: how do you say to Pharaoh, I am the son of the wise, the offspring of early kings?
καὶ μοροὶ ἔσονται οἱ ἄρχοντες τάνεως οἱ σοφοὶ σύμβουλοι τοῦ βασιλέως ἢ βουλή αὐτῶν μορανθήσεται πῶς ἐρεῖτε τῷ βασιλεῖ υἱοὶ συνετῶν ἡμεῖς υἱοὶ βασιλέων τῶν ἐξ ἀρχῆς
- 12 Farawon, kote moun lespri ou yo? Se pou yo ka di ou sa Seyè ki gen tout pouvwa a gen lide fè peyi Lejip pase! Se pou yo ka fè ou konn sa!
Where, then, are your wise men? let them make clear to you, let them give you knowledge of the purpose of the Lord of armies for Egypt.
ποῦ εἰσιν νῦν οἱ σοφοὶ σου καὶ ἀναγγελάτωσάν σοι καὶ εἰπάτωσαν τί βεβούλευται κύριος σαβαωθ ἐπ' αἴγυπτον
- 13 Chèf lavil Zoan ak chèf lavil Menmfis yo, se yon bann moun sòt! Yo kite moun ap twonpe yo! Yo te la pou mennen peyi Lejip sou bon chemen. Yo lage l' nan bwa.
The chiefs of Zoan have become foolish, the chiefs of Noph are tricked, the heads of her tribes are the cause of Egypt's wandering out of the way.
ἐξέλιπον οἱ ἄρχοντες τάνεως καὶ ὑψώθησαν οἱ ἄρχοντες μέμφεως καὶ πλανήσουσιν αἴγυπτον κατὰ φυλάς

- 14 Seyè a fè tout moun nan peyi a pèdi tèt yo nè! Sa ki rive? Peyi Lejip pèdi chemen l' nan tou sa l'ap fè, li tankou yon nonm sou k'ap glise tonbe nan sa l'ap vonmi an!
The Lord has sent among them a spirit of error: and by them Egypt is turned out of the right way in all her doings, as a man overcome by wine is uncertain in his steps.
κύριος γὰρ ἐκέρασεν αὐτοῖς πνεῦμα πλανήσεως καὶ ἐπλάνησαν αἴγυπτον ἐν πᾶσι τοῖς ἔργοις αὐτῶν ὡς πλανᾶται ὁ μεθύων καὶ ὁ ἐμῶν ἅμα
- 15 Nan peyi Lejip, pesonn, rich kou pòn, gwo kou piti, pa ka fè anyen pou peyi a ankò.
And in Egypt there will be no work for any man, head or tail, high or low, to do.
καὶ οὐκ ἔσται τοῖς αἰγυπτίοις ἔργον ὃ ποιήσει κεφαλὴν καὶ οὐράν ἀρχὴν καὶ τέλος
- 16 Jou sa a, gason peyi Lejip yo ap tankou fanm: yo pral tranble, kè yo pral kase lè y'a wè Seyè ki gen tout pouvwa a ap leve men l' pou pini yo.
In that day the Egyptians will be like women: and the land will be shaking with fear because of the waving of the Lord's hand stretched out over it.
τῇ δὲ ἡμέρᾳ ἐκείνῃ ἔσονται οἱ αἰγύπτιοι ὡς γυναῖκες ἐν φόβῳ καὶ ἐν τρόμῳ ἀπὸ προσώπου τῆς χειρὸς κυρίου σαβαωθ ἣν αὐτὸς ἐπιβαλεῖ αὐτοῖς
- 17 Peyi Jida a ap fè kè moun peyi Lejip yo sote. Chak fwa y'a nonmen non peyi Jida nan zòrè yo, y'a pè, paske y'a chonje sa Seyè ki gen tout pouvwa a te gen lide fè yo pase.
And the land of Judah will become a cause of great fear to Egypt; whenever its name comes to mind, Egypt will be in fear before the Lord of armies because of his purpose against it.
καὶ ἔσται ἡ χώρα τῶν ἰουδαίων τοῖς αἰγυπτίοις εἰς φόβητρον πᾶς ὃς ἐὰν ὀνομάσῃ αὐτὴν αὐτοῖς φοβηθήσονται διὰ τὴν βουλὴν ἣν βεβούλευται κύριος ἐπ' αὐτήν
- 18 ¶ Lè sa a, y'a gen senk lavil nan peyi Lejip kote moun va pale ebre. Moun la va pran non Seyè ki gen tout pouvwa a pou fè sèman. Yonn nan lavil sa yo va rele Lavil Solèy.
In that day there will be five towns in the land of Egypt using the language of Canaan, and making oaths to the Lord of armies; and one of them will be named, The Town of the Sun.
τῇ ἡμέρᾳ ἐκείνῃ ἔσονται πέντε πόλεις ἐν αἰγύπτῳ λαλοῦσαι τῇ γλώσσῃ τῇ χανανίτιδι καὶ ὀμνύουσαι τῷ ὀνόματι κυρίου πόλις-ασεδεκ κληθήσεται ἡ μία πόλις
- 19 Lè sa a va gen yon lotèl pou Seyè ki gen tout pouvwa a nan peyi Lejip. Sou fwontyè peyi a, y'ap kanpe yon gwo wòch y'ap mete apa pou Seyè a.
In that day there will be an altar to the Lord in the middle of the land of Egypt, and a pillar to the Lord at the edge of the land.
τῇ ἡμέρᾳ ἐκείνῃ ἔσται θυσιαστήριον τῷ κυρίῳ ἐν χώρᾳ αἰγυπτίων καὶ στήλη πρὸς τὸ ὄριον αὐτῆς τῷ κυρίῳ
- 20 Sa va sèvi yon mak pou fè konnen Seyè ki gen tout pouvwa a kanpe la nan peyi Lejip la. Lè moun va konprann pou fè yo pase tray, y'a lapriyè Seyè a mande l' sekou. Seyè a va voye yon moun pou vin delivre yo. L'a pran defans yo, l'a sove yo.
And it will be a sign and a witness to the Lord of armies in the land of Egypt: when they are crying out to the Lord because of their cruel masters, then he will send them a saviour and a strong one to make them free.
καὶ ἔσται εἰς σημεῖον εἰς τὸν αἰῶνα κυρίῳ ἐν χώρᾳ αἰγύπτου ὅτι κεκράζονται πρὸς κύριον διὰ τοὺς θλίβοντας αὐτούς καὶ ἀποστελεῖ αὐτοῖς κύριος ἄνθρωπον ὃς σώσει αὐτούς κρίνων σώσει αὐτούς
- 21 Jou sa a, Seyè a va fè moun Lejip yo konnen ki moun li ye. Yo menm y'a rekonèt sa, y'a ofri bèt pou touye pou li, y'a ofri rekòt nan jaden yo ba li. Y'a fè Seyè a gwo pwomès. Lèfini, y'a kenbe pwomès yo.
And the Lord will give the knowledge of himself to Egypt, and the Egyptians will give honour to the Lord in that day; they will give him worship with offerings and meal offerings, and will take an oath to the Lord and give effect to it.
καὶ γνωστὸς ἔσται κύριος τοῖς αἰγυπτίοις καὶ γνώσονται οἱ αἰγύπτιοι τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ποιήσουσιν θυσίας καὶ εὐξονται εὐχὰς τῷ κυρίῳ καὶ ἀποδώσουσιν
- 22 Seyè a gen pou l' pini moun Lejip yo. Men, l'a geri yo. Y'a tounen vin jwenn li. Seyè a va koute lè y'ap lapriyè nan pye l', l'a geri yo.
And the Lord will send punishment on Egypt, and will make them well again; and when they come back to the Lord he will give ear to their prayer and take away their disease.
καὶ πατάξει κύριος τοὺς αἰγυπτίους πληγῇ μεγάλῃ καὶ ἰάσεται αὐτούς ἰάσει καὶ ἐπιστραφήσονται πρὸς κύριον καὶ εἰσακουσεται αὐτῶν καὶ ἰάσεται αὐτούς
- 23 Jou sa a, ap gen yon gwo wout k'ap soti peyi Lejip rive jouk nan peyi Lasiri. Moun peyi Lasiri va vwayaje al nan peyi Lejip, moun peyi Lejip va vwayaje al nan peyi Lasiri. Tou de peyi yo pral sèvi Seyè a.
In that day there will be a highway out of Egypt to Assyria, and Assyria will come into Egypt, and Egypt will come into Assyria; and the Egyptians will give worship to the Lord together with the Assyrians.
τῇ ἡμέρᾳ ἐκείνῃ ἔσται ὁδὸς αἰγύπτου πρὸς ἄσσυρίους καὶ εἰσελεύσονται ἄσσυριοὶ εἰς αἴγυπτον καὶ αἰγύπτιοι πορεύσονται πρὸς ἄσσυρίους καὶ δουλεύουσιν οἱ αἰγύπτιοι τοῖς ἄσσυρίοις
- 24 Lè sa a, peyi Izrayèl la va sou menm pye ak peyi Lejip ansanm ak peyi Lasiri: twa nasyon sa yo va yon benediksyon pou tout moun sou latè.
In that day Israel will be the third together with Egypt and Assyria, a blessing in the earth:
τῇ ἡμέρᾳ ἐκείνῃ ἔσται ἰσραηλ τρίτος ἐν τοῖς ἄσσυρίοις καὶ ἐν τοῖς αἰγυπτίοις εὐλογημένος ἐν τῇ γῆ
- 25 Seyè a va beni yo, l'a di konsa: -benediksyon pou Lejip, pèp mwen an, pou Lasiri mwen te fè ak men mwen an, ak pou Izrayèl ki rele m' pa m' lan.
Because of the blessing of the Lord of armies which he has given them, saying, A blessing on Egypt my people, and on Assyria the work of my hands, and on Israel my heritage.
ἣν εὐλόγησεν κύριος σαβαωθ λέγων εὐλογημένος ὁ λαὸς μου ὃ ἐν αἰγύπτῳ καὶ ὃ ἐν ἄσσυρίοις καὶ ἡ κληρονομία μου ἰσραηλ

- 1 ¶ Sa te pase nan lanne Sagon, wa peyi Lasiri, te bay kòmandan chèf lame li a lòd pou l' te al atake lavil Asdòd nan peyi moun Filisti yo. Epi li pran l'.
In the year when the Tartan came to Ashdod, sent by Sargon, king of Assyria, and made war against it and took it;
τοῦ ἔτους οὗ εἰσηλθεν ταναθαν εἰς ἄζωτον ἠνίκα ἀπεστάλη ὑπὸ αρνα βασιλέως ἄσσυρίων καὶ ἐπολέμησεν τὴν ἄζωτον καὶ κατελάβετο αὐτήν
- 2 Men anvan sa, Seyè a te pale ak Ezayi, pitit Amòz la. Li te di l': Wete rad sak kòlèt ki sou ou a ak sapat ki nan pye ou la. Se sa menm Ezayi te fè. Se konsa li t'ap mache toutouni pye atè nan lari.
At that time the word of the Lord came to Isaiah, the son of Amoz, saying, Go, and take off your robe, and your shoes from your feet; and he did so, walking unclothed and without shoes on his feet.
τότε ἐλάλησεν κύριος πρὸς Ἡσαϊαν λέγων πορεύου καὶ ἄφελε τὸν σάκκον ἀπὸ τῆς ὀσφύος σου καὶ τὰ σανδάλιά σου ὑπόλυσαι ἀπὸ τῶν ποδῶν σου καὶ ἐποίησεν οὕτως πορευόμενος γυμνὸς καὶ ἀνυπόδετος
- 3 Lanne yo te pran lavil Asdòd la, Seyè a di konsa: -Ezayi, sèvitè m' lan, te rete toutouni pye atè pandan twazan. Sa se yon siy ak yon avètisman pou sa ki pral rive peyi Lejip ak peyi Letiopi.
And the Lord said, As my servant Isaiah has gone unclothed and without shoes for three years as a sign and a wonder to Egypt and Ethiopia,
καὶ εἶπεν κύριος ὃν τρόπον πεπόρευται Ἡσαϊας ὁ παῖς μου γυμνὸς καὶ ἀνυπόδετος τρία ἔτη ἔσται σημεῖα καὶ τέρατα τοῖς αἰγυπτίοις καὶ αἰθίοιων
- 4 Wa peyi Lasiri a pral depòte tout prizonnye li pral fè nan peyi Lejip ak nan peyi Letiopi. Granmoun kou timoun pral mache toutouni, pye atè ak tout dèyè yo deyò. Sa pral yon wont pou peyi Lejip.
So will the king of Assyria take away the prisoners of Egypt and those forced out of Ethiopia, young and old, unclothed and without shoes, and with backs uncovered, to the shame of Egypt.
ὅτι οὕτως ἄξει βασιλεὺς ἄσσυρίων τὴν αἰχμαλωσίαν αἰγύπτου καὶ αἰθιόπων νεανίσκους καὶ πρεσβύτας γυμνοὺς καὶ ἀνυπόδετους ἀνακεκαλυμμένους τὴν αἰσχρὴν αἰγύπτου
- 5 Moun ki te konte sou peyi Letiopi ak moun ki t'ap fè lwanj peyi Lejip yo pral wont, yo pral dekouraje.
And they will be full of fear, and will no longer have faith in Ethiopia which was their hope, or in Egypt which was their glory.
καὶ αἰσχυνθήσονται ἡττηθέντες οἱ αἰγύπτιοι ἐπὶ τοῖς αἰθίοιων ἐφ' οἷς ἦσαν πεποιθότες οἱ αἰγύπτιοι ἦσαν γὰρ αὐτοῖς δόξα
- 6 Lè jou sa a va rive, moun ki rete sou rivaj peyi Filisti a va di: Gade sa ki rive moun sa yo! Epi se sou yo nou te konte, se lakay yo nou te fè lide al chache pwoteksyon pou yo te ka sove nou anba men wa peyi Lasiri a! Koulye a, kote n'ap bay tèt pou n' chape kò nou?
And those living by the sea will say in that day, See the fate of our hope to whom we went for help and salvation from the king of Assyria: what hope have we then of salvation?
καὶ ἐροῦσιν οἱ κατοικοῦντες ἐν τῇ νήσῳ ταύτῃ ἰδοὺ ἡμεῖς ἦμεν πεποιθότες τοῦ φυγεῖν εἰς αὐτοὺς εἰς βοήθειαν οἱ οὐκ ἐδύναντο σωθῆναι ἀπὸ βασιλέως ἄσσυρίων καὶ πῶς ἡμεῖς σωθησόμεθα
- 1 ¶ Men mesaj Bondye bay sou plenn bò lanmè a, nan peyi Babilòn: -Tankou yon van siklòn k'ap bale dezè Negèv la, yon gwo malè pral soti nan peyi san manman yo.
The word about the waste land. As storm-winds in the South go rushing through, it comes from the waste land, from the land greatly to be feared.
τὸ ὄραμα τῆς ἐρήμου ὡς καταγίς δι' ἐρήμου διέλθοι ἐξ ἐρήμου ἐρχομένη ἐκ γῆς φοβερὸν
- 2 Mwen fè yon vizyon, mwen wè bagay ki pou bay gwo lapenn lan. Mwen wè moun k'ap trayi, moun k'ap kraze brize! Nou menm lame peyi Elam lan, moute al atake! Nou menm sòlda peyi Medi yo, al sènen lavil li yo! Bondye pral fè moun k'ap soufri anba peyi Babilòn lan sispann plenn.
A vision of fear comes before my eyes; the worker of deceit goes on in his false way, and the waster goes on making waste. Up! Elam; to the attack! Media; I have put an end to her sorrow.
τὸ ὄραμα καὶ σκληρὸν ἀνηγγέλι μοι ὁ ἀθετῶν ἀθετεῖ ὁ ἀνομῶν ἀνομεῖ ἐπ' ἐμοὶ οἱ αἰλαμίται καὶ οἱ πρέσβεις τῶν περσῶν ἐπ' ἐμὲ ἐρχονται νῦν στενάξω καὶ παρακαλέσω ἐμαυτὸν
- 3 Se poutèt sa, tout zantray mwen ap bouyi! Mwen gen yon sèl doulè anba vant tankou yon fanm ki prèt pou akouche. M'ap tòde. Mwen rete vant ba: mwen pa wè anyen, mwen pa tande anyen.
For this cause I am full of bitter grief; pains like the pains of a woman in childbirth have come on me: I am bent down with sorrow at what comes to my ears; I am shocked by what I see.
διὰ τοῦτο ἐνεπλήσθη ἡ ὀσφύς μου ἐκλύσεως καὶ ὠδίνες ἐλάβόν με ὡς τὴν τίκτουσαν ἠδίκησα τὸ μὴ ἀκοῦσαι ἐσπούδασα τὸ μὴ βλέπειν
- 4 Tèt mwen ap vire. M'ap tranble tèlman mwen pè. Mwen t'ap tann solèy la kouche. Men, lè aswè rive, se te pi mal.
My mind is wandering, fear has overcome me: the evening of my desire has been turned into shaking for me.
ἡ καρδία μου πλανᾶται καὶ ἡ ἀνομία με βαπτίζει ἡ ψυχὴ μου ἐφέστηκεν εἰς φόβον
- 5 Nan vizyon an, mwen wè yon tab byen ranje, yo louvri tapi atè pou envite yo chita. Y'ap manje, y'ap bwè. Yon moman, yo bay yon lòd: Kanpe, chèf lame yo! Pare zam nou pou defann nou!
They make ready the table, they put down the covers, they take food and drink. Up! you captains; put oil on your breastplates.
ἐτοίμασον τὴν τράπεζαν πίετε φάγετε ἀναστάντες οἱ ἄρχοντες ἐτοιμάσατε θυρεοὺς
- 6 Apre sa, Seyè a di m' konsa: -Ale non! Mete yon gad veye! W'a di l' pou l' fè ou konnen tou sa la wè.
For so has the Lord said to me, Go, let a watchman be placed; let him give word of what he sees:
ὅτι οὕτως εἶπεν κύριος πρὸς με βαδίσας σεαυτῷ στήσον σκοπὸν καὶ ὃ ἂν ἴδῃς ἀνάγγειλον
- 7 Si l' wè kavalye k'ap vini sou chwal yo, de pa de ak yon pati moun sou bourik, yon lòt pati sou chamo, se pou l' louvri je l' gade byen.
And when he sees war-carriages, horsemen by twos, war-carriages with asses, war-carriages with camels, let him give special attention.
καὶ εἶδον ἀναβάτας ἰππεῖς δύο ἀναβάτην ὄνου καὶ ἀναβάτην καμήλου ἀκρόασαι ἀκρόασιν πολλήν

- 8 Gad la rele byen fò: -Mèt, m'ap rete kanpe la nan pòs mwen tout lajounen. Mwen p'ap deplase kote m' ye a. M'ap veye tout lannwit.
And the watchman gave a loud cry, O my lord, I am on the watchtower all day, and am placed in my watch every night:
 και κάλεσον ουριαν εις την σκοπιαν κυρίου και ειπεν εστην δια παντός ημέρας και επι της παρεμβολής εστην όλην την νύκτα
- 9 Lè sa a, yon lame kavalye parèt. Y'ap mache vini de pa de. Gad la bay nouvèl la. Li di: Lavil Babilòn tonbe! Wi, li tonbe! Tout estati zidòl yo tonbe plat atè, yo kraze!
See, here come war-carriages with men, horsemen by twos: and in answer he said, Babylon is made low, is made low, and all her images are broken on the earth.
 και ιδού αυτός έρχεται άναβάτης συνωρίδος και άποκριθεις ειπεν πέπτωκεν βαβυλών και πάντα τα άγάλματα αυτής και τα χειροποίητα αυτής συνετριβησαν εις την γην
- 10 Nou menm, pèp mwen an, mwen te fwote nou anba pye m' tankou moun fwote diri sou glasi. Men, koulye a m'ap fè nou konnen bon nouvèl mwen te tande a. Se Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, ki te fè m' konn sa.
O my crushed ones, the grain of my floor! I have given you the word which came to me from the Lord of armies, the God of Israel.
 άκούσατε οι καταλειμμένοι και οι όδυνόμενοι άκούσατε ά ηκουσα παρά κυρίου σαβαωθ ό θεός του ισραηλ. άνήγγειλεν ήμίν
- 11 ¶ Men mesaj Bondye bay pou moun peyi Edon yo: -Yon moun rete peyi Seyi, l'ap rele m'. Li di m': Ey, gad! Kilè li ye? Konbe tan ankò pou nwit lan bout? Konbe tan ankò anvan solèy leve?
The word about Edom. A voice comes to me from Seir, Watchman, how far gone is the night? how far gone is the night?
 τó δραμα της ιδουμαίας προς έμέ καλει παρά του σιηρ φυλάσατε επάλξεις
- 12 Mwen reponn: -Bajou prèt pou kase. Men apre sa, se va lannwit ankò. Si nou vle mande sa ankò, tounen vin mande.
The watchman says, The morning has come, but night is still to come: if you have questions to put, put them, and come back again.
 φυλάσσω τó πρωι και την νύκτα εάν ζητής ζητει και παρ' έμοι οικει
- 13 ¶ Men mesaj Bondye bay pou moun peyi Arabi yo: -Nou menm moun peyi Dedan, se nan mitan raje ki nan savann Arabi a nou pral moute kan nou pase nwit!
The word about Arabia. In the thick woods of Arabia will be your night's resting-place, O travelling bands of Dedanites!
 εν τφ δρυμφ έσπέρας κοιμηθήση εν τη όδφ δαιδαν
- 14 Al kontre moun ki swaf dlo yo pou ba yo bwè. Moun peyi Tema yo al kontre moun k'ap kouri sove yo, yo pote manje ba yo.
Give water to him who is in need of water; give bread, O men of the land of Tema, to those in flight.
 εις συνάντησιν διψώντι ύδωρ φέρετε οι ένοικοῦντες εν χώρα θαιμαν άρτοις συναντάτε τοις φεύγουσιν
- 15 Moun yo pran kouri pou yo chape anba nepe sòlda ki te soti pou touye yo, anba flèch ki te tou pare pou pèse yo, anba gwo danje ki te gen nan batay la.
For they are in flight from the sharp sword, and the bent bow, and from the trouble of war.
 δια τó πλήθος τών φευγόντων και δια τó πλήθος τών πλανωμένων και δια τó πλήθος της μαχαίρας και δια τó πλήθος τών τοξευμάτων τών διατεταμένων και δια τó πλήθος τών πεπτωκότων εν τφ πο λέμφ
- 16 Lè sa a, Seyè a di m' konsa: -Nan yon lanne, jou pou jou, tankou moun k'ap travay pou lajan kalkile lè travay yo, p'ap rete anyen nan tout bèl pouvwa peyi Keda a!
For so has the Lord said to me, In a year, by the years of a servant working for payment, all the glory of Kedar will come to an end:
 ότι ούτως ειπέν μοι κύριος έτι ένιαυτός ως ένιαυτός μισθοτου εκλείψει ή δόξα τών υιών κηδαρ
- 17 Ou tande jan nan peyi sa a gen anpil vanyan sòlda ki konn tire banza byen? Enben! Se de twa ase ki va rete. Se mwen menm, Seyè a, Bondye pèp Izrayèl la, ki di sa.
And the rest of the bowmen, the men of war of the children of Kedar, will be small in number: for the Lord, the God of Israel, has said it.
 και τó κατάλοιπον τών τοξευμάτων τών ισχυρών υιών κηδαρ εσται όλιγον διότι κύριος έλάλησεν ό θεός ισραηλ.
- 1 ¶ Men yon mesaj pou Fon Vizyon an: -Sa k'ap pase konsa? Poukisa tout moun nan lavil la ap moute sou teras anwo kay yo pou fè fèt konsa?
The word about the valley of vision. Why have all your people gone up to the house-tops?
 τó ρήμα της φάραγγος σιων τί έγένετό σοι νυν ότι άνέβητε πάντες εις δώματα
- 2 Tout lavil la tèt anba. Toupatou se bri, se banbòch. Moun ki mouri nan mitan nou yo, se pa nan goumen ni nan lagè yo mouri.
You, who are full of loud voices, a town of outcries, given up to joy; your dead men have not been put to the sword, or come to their death in war.
 μάταια ένεπλήσθη ή πόλις βοώντων οι τραυματια σου ου τραυματια μαχαίρας ουδέ οι νεκροί σου νεκροί πολέμου
- 3 Tout chèf lame nou yo vole gadjè. Anvan menm yo te voye yon flèch, yo te gen tan fè yo tout prizonye. Tout moun ki t'ap kouri met deyò yo, yo fè yo tout prizonye tou.
All your rulers ... have gone in flight; all your strong ones have gone far away.
 πάντες οι άρχοντές σου πεφεύγασιν και οι άλλόντες σκληρώς δεδεμένοι εισίν και οι ισχύοντες εν σοι πόρρω πεφεύγασιν

- 4 Se poutèt sa mwen di: Kite m' pou kont mwen pou m' ka kriye kont kriye mwen! Pa chache konsòl m' pou gwo malè sèk sa a ki tonbe sou pèp mwen an!
For this cause I have said, Let your eyes be turned away from me in my bitter weeping; I will not be comforted for the wasting of the daughter of my people.
διὰ τοῦτο εἶπα ἄφετέ με πικρῶς κλαύσομαι μὴ κατισχύσητε παρακαλεῖν με ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ γένους μου
- 5 Jounen jòdi a, se you jou debandad, se jou yo pèdi batay la, se jou pesonn pa konn sa pou yo fè. Se Seyè ki gen tout pouvwa a menm ki fè sa rive nou. Nan Fon Vizyon an, y'ap kraze miray lavil yo met atè. Nan tout mòn yo, y'ap rele mande sekou.
For it is a day of trouble and of crushing down and of destruction from the Lord, the Lord of armies, in the valley of vision; ...
ὅτι ἡμέρα ταραχῆς καὶ ἀπολείας καὶ καταπατήματος καὶ πλάνησις παρὰ κυρίου σαβαωθ ἐν φάραγγι σίων πλανῶνται ἀπὸ μικροῦ ἕως μεγάλου πλανῶνται ἐπὶ τὰ ὄρη
- 6 Sòlda peyi Elam yo moute sou cha yo ak sou chwal yo. Banza yo ak flèch yo tou pare, y'ap vini. Lame peyi Ki a pran zam pou pare kou yo.
And Elam was armed with arrows, and Aram came on horseback; and the breastplate of Kir was uncovered.
οἱ δὲ αἰλαμίται ἔλαβον φαρέτρας ἀναβάται ἄνθρωποι ἐφ' ἵπποις καὶ συναγωγή παρατάξεως
- 7 Cha lagè anvayi tout plenn kote nou gen pi bon venn tè jaden. Sòlda yo kanpe sou chwal yo devan pòtay lavil Jerizalèm.
And your most fertile valleys were full of war-carriages, and the horsemen took up their positions in front of the town.
καὶ ἔσονται αἱ ἐκλεκταὶ φάραγγές σου πλησθήσονται ἀρμάτων οἱ δὲ ἵπποις ἐμφράζουσι τὰς πόλεις σου
- 8 ¶ Pa gen anyen ankò pou defann moun peyi Jida yo. Lè sa a, nou kouri al chache zam nan depo zam palè wa a.
He took away the cover of Judah; and in that day you were looking with care at the store of arms in the house of the woods.
καὶ ἀνακαλύψουσιν τὰς πόλεις ἰουδα καὶ ἐμβλέψονται τῇ ἡμέρᾳ ἐκείνῃ εἰς τοὺς ἐκλεκτοὺς οἴκους τῆς πόλεως
- 9 Nou te wè te gen anpil kote ki fann nan miray lavil David la. Nou ranmase dlo k'ap soti nan rezènwà anba a.
And you saw all the broken places in the wall of the town of David: and you got together the waters of the lower pool.
καὶ ἀνακαλύψουσιν τὰ κρηπῆτὰ τῶν οἰκῶν τῆς ἁκρας δαυὶδ καὶ εἶδον ὅτι πλείους εἰσὶν καὶ ὅτι ἀπέστρεψαν τὸ ὕδωρ τῆς ἀρχαίας κολυμβήθρας εἰς τὴν πόλιν
- 10 Nou mache konte tout kay ki nan lavil Jerizalèm. Nou kraze de twa ladan yo pou nou fè miray lavil la pi solid.
And you had the houses of Jerusalem numbered, pulling down the houses to make the wall stronger.
καὶ ὅτι καθείλωσαν τοὺς οἴκους ἱερουσαλημ εἰς ὄχρῶμα τοῦ τείχους τῆ πόλει
- 11 Nou bati you rezènwà nan mitan de miray pou ranmase dlo k'ap soti nan Vye Basen. Men, nou pa janm dòmi reve Bondye, li menm ki te fè lide sa a depi lontan, li menm ki lakòz tout bagay sa yo rive konsa.
And you made a place between the two walls for storing the waters of the old pool: but you gave no thought to him who had done this, and were not looking to him by whom it had been purposed long before.
καὶ ἐποιήσατε ἑαυτοῖς ὕδωρ ἀνὰ μέσον τῶν δύο τειχέων ἐσώτερον τῆς κολυμβήθρας τῆς ἀρχαίας καὶ οὐκ ἐνεβλέψατε εἰς τὸν ἀπ' ἀρχῆς ποιήσαντα αὐτὴν καὶ τὸν κτίσαντα αὐτὴν οὐκ εἶδετε
- 12 Jou sa a, Seyè ki gen tout pouvwa a te rele nou, li te mande nou pou nou kriye, pou nou plenn, pou nou koupe tout cheve nan tèt nou, pou nou mete rad sak sou nou.
And in that day the Lord, the Lord of armies, was looking for weeping, and cries of sorrow, cutting off of the hair, and putting on the clothing of grief:
καὶ ἐκάλεσεν κύριος σαβαωθ ἐν τῇ ἡμέρᾳ ἐκείνῃ κλαυθμὸν καὶ κοπετὸν καὶ ξύρησιν καὶ ζῶσιν σάκκων
- 13 Men, gade! Nou pito rete ap ri, n'ap fè fèt, n'ap touye bèf, n'ap touye kabrit ak mouton pou n' manje, n'ap bwè diven. N'ap plede di: Annou manje, annou bwè, paske denmen nou pral mouri.
But in place of these there was joy and delight, oxen and sheep were being made ready for food, there was feasting and drinking: men said, Now is the time for food and wine, for tomorrow death comes.
αὐτοὶ δὲ ἐποιήσαντο εὐφροσύνην καὶ ἀγαλλίαμα σφάζοντες μόσχους καὶ θύοντες πρόβατα ὥστε φαγεῖν κρέα καὶ πιεῖν οἶνον λέγοντες φάγομεν καὶ πίωμεν αὐριον γὰρ ἀποθήσκομεν
- 14 Seyè ki gen tout pouvwa a pale nan zòrèy mwen, li di m': Yo p'ap janm padonnen moun sa yo fèt yo fè la a jouk jou yo mouri. Se mwen menm, Seyè ki gen tout pouvwa a, ki di sa.
And the Lord of armies said to me secretly, Truly, this sin will not be taken from you till your death, says the Lord, the Lord of armies.
καὶ ἀνακακαλυμμένα ταῦτά ἐστιν ἐν τοῖς ὠσίν κυρίου σαβαωθ ὅτι οὐκ ἀφεθήσεται ὑμῖν αὕτη ἡ ἁμαρτία ἕως ἂν ἀποθάνητε
- 15 ¶ Men sa Seyè ki gen tout pouvwa a di m' ankò: -Ale kay Chebna, chèf ki reskonsab kay wa a. Msye te fè fouye youn kavò sou ti mòn lan pou lè li mouri. W'a di l' pou mwen:
The Lord, the Lord of armies, says, Go to this person in authority, this Shebna, who is over the house; who has made himself a resting-place on high, cutting out a place for himself in the rock, and say,
τάδε λέγει κύριος σαβαωθ πορεύου εἰς τὸ παστοφόριον πρὸς σομναν τὸν ταμίαν καὶ εἰπὸν αὐτῷ
- 16 Kisa ou genyen ki pou ou isit la? Ki fanmi ou gen isit la pou ou fè fouye youn kavò pou ou nan flan ti mòn lan?
Who are you, and by what right have you made for yourself a resting-place here?
τί σὺ ὧδε καὶ τί σοὶ ἐστὶν ὧδε ὅτι ἐλατόμησας σεαυτῷ ὧδε μνημεῖον καὶ ἐποίησας σεαυτῷ ἐν ὑψηλῷ μνημεῖον καὶ ἔγραψας σεαυτῷ ἐν πέτρᾳ σκινηήν

- 17 Ou mèt grannèg kont kò ou, Seyè a pral pase men l' pran ou, l'ap voye ou jete byen lwen.
See, O strong man, the Lord will send you violently away, gripping you with force,
ἰδοὺ δὴ κύριος σαβαωθ ἐκβαλεῖ καὶ ἐκτρίψει ἄνδρα καὶ ἀφελεῖ τὴν στολὴν σου
- 18 L'ap plòtonnen ou, l'ap fè ou tounen yon boul, l'ap voye ou al teri nan yon pi gwo peyi. Se la l'ap voye ou al mouri nan mitan tout cha ki t'ap fè ou fè tout granpanpan sa a. Ou se yon wont pou kay mèt ou a.
Twisting you round and round like a ball he will send you out into a wide country: there you will come to your end, and there will be the carriages of your pride, O shame of your lord's house!
καὶ τὸν στέφανόν σου τὸν ἔνδοξον καὶ ρίψει σε εἰς χώραν μεγάλην καὶ ἀμέτρητον καὶ ἐκεῖ ἀποθανῆ καὶ θήσει τὸ ἄρμα σου τὸ καλὸν εἰς ἀτιμίαν καὶ τὸν οἶκον τοῦ ἄρχοντός σου εἰς καταπάτημα
- 19 M'ap kase ou nan plas kote ou ye a, m'ap fè ou desann soti kote ou chita a.
And I will have you forced out of your place of authority, and pulled down from your position.
καὶ ἀφαιρεθήσῃ ἐκ τῆς οἰκονομίας σου καὶ ἐκ τῆς στάσεώς σου
- 20 Lè sa a, m'a voye chache sèvitè m' lan, Elyakim, pitit gason Ilkija a.
And in that day I will send for my servant, Eliakim, the son of Hilkiah:
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ καλέσω τὸν παῖδά μου ελιακίμ τὸν τοῦ γελκιου
- 21 M'a pran palto ki sou do ou la, m'a ba li l'. M'a pran senti ki pase nan ren ou lan, m'a mare ren pa l' avè l'. Pouvwa ou te genyen an, m'ap ba li l': l'ap tankou yon papa pou tout moun nan lavil Jerizalèm ak nan peyi Jida.
And I will put your robe on him, and put your band about him, and I will give your authority into his hand: and he will be a father to the men of Jerusalem, and to the family of Judah.
καὶ ἐνδύσω αὐτὸν τὴν στολὴν σου καὶ τὸν στέφανόν σου δώσω αὐτῷ καὶ τὸ κράτος καὶ τὴν οἰκονομίαν σου δώσω εἰς τὰς χεῖρας αὐτοῦ καὶ ἔσται ὡς πατὴρ τοῖς ἐνοικοῦσιν ἐν ἱερουσαλημ καὶ τοῖς ἐνοικοῦσιν ἐν ἰουδα
- 22 Apre wa a, pitit pitit ki soti nan fanmi David la, se li menm k'ap sèl chèf. M'ap ba li kle pou l' reskonsab kay David la: Lè li louvri, pesonn p'ap ka fèmen. Lè li fèmen, pesonn p'ap ka louvri.
And I will give the key of the family of David into his care; and what he keeps open will be shut by no one, and what he keeps shut no one will make open.
καὶ δώσω τὴν δόξαν δαυὶδ αὐτῷ καὶ ἄρξει καὶ οὐκ ἔσται ὁ ἀντιλέγων
- 23 M'ap mete l' chita, l'ap tankou yon zegwi bwa yo fè antre byen fon nan yon poto. Li pral sèvi yon lwanj pou fanmi papa l'.
And I will put him like a nail in a safe place; and he will be for a seat of glory to his father's family.
καὶ στήσω αὐτὸν ἄρχοντα ἐν τόπῳ πιστῷ καὶ ἔσται εἰς θρόνον δόξης τοῦ οἴκου τοῦ πατρὸς αὐτοῦ
- 24 Men, tout fanmi l', tout ti fanmi l' yo pral tounen yon chay twò lou pou li. Yo pral pandye nan kou l' tankou gode ak bòl ki pandye nan yon zegwi bwa.
And all the glory of his father's family will be hanging on him, all their offspring, every small vessel, even the cups and the basins.
καὶ ἔσται πεποιθὼς ἐπ' αὐτὸν πᾶς ἔνδοξος ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ ἀπὸ μικροῦ ἕως μεγάλου καὶ ἔσονται ἐπικρεμάμενοι αὐτῷ
- 25 Lè sa a, men sa Seyè a, Bondye ki gen tout pouvwa a di: Zegwi yo te fè antre byen fon nan poto a pral rache. L'ap soti, l'ap tonbe atè, epi tout chay ki sou li a pral tonbe tou. Se Seyè a ki di sa.
In that day, says the Lord of armies, will the nail fixed in a safe place give way; and it will be cut down, and in its fall the weight hanging on it will be cut off, for the Lord has said it.
ἐν τῇ ἡμέρᾳ ἐκείνῃ τάδε λέγει κύριος σαβαωθ κινηθήσεται ὁ ἄνθρωπος ὁ ἐστηριγμένος ἐν τόπῳ πιστῷ καὶ πεσεῖται καὶ ἀφαιρεθήσεται ἡ δόξα ἣ ἐπ' αὐτόν ὅτι κύριος ἐλάλησεν
- 1 ¶ Men yon mesaj pou lavil Tir: -Nou menm maren ki sou batiman Tasis yo, nou mèt plenn sò nou! Lavil Tasis fini. Pa gen kay ankò, pa gen pò! Yo t'ap tounen soti peyi Kitim lè yo pran nouvèl la.
The word about Tyre. Let a cry of sorrow go up, O ships of Tarshish, because your strong place is made waste; on the way back from the land of Kittim the news is given to them.
τὸ ὄραμα τύρου ὀλολύζετε πλοῖα καρχηδόνας ὅτι ἀπόλετο καὶ οὐκέτι ἔρχονται ἐκ γῆς κιτιαίων ἦκται αἰχμάλωτος
- 2 Nou menm kòmèsan Sidon yo, moun lakòt, nou pral rete men nan bouch. Nou te voye moun lòt bò lanmè
Send out a cry of grief, you men of the sea-land, traders of Zidon, who go over the sea, whose representatives are on great waters;
τῖνι ὅμοιοι γεγονάσιν οἱ ἐνοικοῦντες ἐν τῇ νήσῳ μεταβόλοι φοινίκης διαπερῶντες τὴν θάλασσαν
- 3 achte ble yo rekòlte bò larivyè Nil nan peyi Lejip la, apre sa pou nou mache vann li avèk gwo benefis. Nou t'ap fè kòmès ak tout peyi.
Who get in the seed of Shihor, whose wealth is the trade of the nations.
ἐν ὕδατι πολλῷ σπέρμα μεταβόλων ὡς ἀμητοῦ εἰσφερομένου οἱ μεταβόλοι τῶν ἐθνῶν
- 4 Lavil Sidon, ou menm ki te yon si bon pò, yo pral fè ou wont! Lanmè a pale, li di konsa: Mwen pa janm gen pitit, mwen pa janm fè pitit. Mwen pa janm gen pitit gason pou m' elve, ni pitit fi pou m' bay levasyon.
Be shamed, O Zidon: for the sea, the strong place of the sea has said, I have not been with child, or given birth; I have not taken care of young men, or kept watch over the growth of virgins.
αἰσχύνθητι σιδῶν εἶπεν ἡ θάλασσα ἣ δὲ ἰσχύς τῆς θαλάσσης εἶπεν οὐκ ὤδινον οὐδὲ ἔτεκον οὐδὲ ἐξέθρεψα νεανίσκους οὐδὲ ὕψωσα παρθένους

- 5 Lè moun Lejip yo va pran nouvèl sa ki te rive lavil Tir, yo pral tranble nan kanson yo!
When the news comes to Egypt they will be bitterly pained at the fate of Tyre.
 όταν δὲ ἀκουστὸν γένηται αἰγύπτῳ λήμψεται αὐτοὺς ὁδὸν περὶ τύρου
- 6 Nou menm moun peyi Finisi, moun lakòt, travèse lòt bò lanmè. Al nan peyi Tasis. Nou mèt plenn sò nou!
Go over to Tarshish; give cries of sorrow, O men of the sea-land.
 ἀπέλαθε εἰς καρχηδόνα ὀλολύξατε οἱ ἐνοικοῦντες ἐν τῇ νήσῳ ταύτῃ
- 7 Lavil sa a, se pa lavil kote moun te toujou ap fè fèt la? Se pa yon lavil ki la depi nan tan lontan? Se pa lavil ki te konn voye yon koloni moun pa l' yo al tabli nan peyi lòt bò lanmè pou chita pouvwa li plis?
Is this the town which was full of joy, whose start goes back to times long past, whose wanderings took her into far-off countries?
 οὐχ αὕτη ἦν ὕμῶν ἢ ὕβρις ἢ ἀπ' ἀρχῆς πρὶν ἢ παραδοθῆναι αὐτήν
- 8 Se lavil Tir wa a te chita ap nonmen chèf. Tout kòmèsan li yo, se gwo chèf yo te ye. Negosyan l' yo menm, se moun yo te respekte toupatou sou latè. Kilès ki te pran desizyon fè lavil Tir la sa?
By whom was this purposed against Tyre, the crowning town, whose traders are chiefs, whose business men are honoured in the land?
 τίς ταῦτα ἐβούλευσεν ἐπὶ τύρον μὴ ἦσσαν ἔστιν ἢ οὐκ ἰσχύει οἱ ἔμποροι αὐτῆς ἐνδοξοὶ ἄρχοντες τῆς γῆς
- 9 Se Seyè ki gen tout pouvwa a ki te pran desizyon sa a. Li fè sa pou kraze lògèy yo te genyen pou tout bèl bagay yo te fè, pou l' te ka trennen tout grannèg peyi a nan labou.
It was the purpose of the Lord of armies to put pride to shame, to make sport of the glory of those who are honoured in the earth.
 κύριος σαβαωθ ἐβουλεύσατο παραλῦσαι πᾶσαν τὴν ὕβριν τῶν ἐνδόξων καὶ ἀτιμάσαι πᾶν ἐνδοξὸν ἐπὶ τῆς γῆς
- 10 Nou menm moun li yo ki nan peyi Tasis, pito nou travay tè nou tankou moun bò larivyè Nil yo. Pa gen moun pou pwoteje nou ankò.
Let your land be worked with the plough, O daughter of Tarshish; there is no longer any harbour.
 ἐργάζου τὴν γῆν σου καὶ γὰρ πλοῖα οὐκέτι ἔρχεται ἐκ καρχηδόνας
- 11 Seyè a te lonje men l' anwo lanmè a. Li te jete wa ki t'ap gouvènen yo a. Li te bay lòd pou yo detwi tout pò moun Finisi yo te gen nan peyi Kanaran.
His hand is stretched out over the sea, the kingdoms are shaking: the Lord has given orders about Canaan, to make waste its strong places.
 ἢ δὲ χεὶρ σου οὐκέτι ἰσχύει κατὰ θάλασσαν ἢ παροξύνουσα βασιλεῖς κύριος σαβαωθ ἐνετείλατο περὶ χανααν ἀπολέσαι αὐτῆς τὴν ἰσχύν
- 12 Li di: -Nou menm, moun lavil Siyon, nou pa nan fè fèt ankò! Nou tankou yon jenn fi yo ta fè kadejak sou li. Nou mèt leve, travèse lòt bò lanmè. Al nan peyi Kitim. Menm la, yo p'ap kite nou an repo.
And he said, There is no more joy for you, O crushed virgin daughter of Zidon: up! go over to Kittim; even there you will have no rest.
 καὶ ἐροῦσιν οὐκέτι μὴ προσθῆτε τοῦ ὕβριζειν καὶ ἀδικεῖν τὴν θυγατέρα σιδῶνος καὶ ἐὰν ἀπέλθῃς εἰς κιτιεῖς οὐδὲ ἐκεῖ σοι ἀνάπαυσις ἔσται
- 13 Gade peyi Tir la! Se pa moun Lasiri yo ki te lage l' nan men bèt nan bwa yo. Se moun Babilòn yo ki te fè sa. Se yo ki te bati fò won byen wo pou sènen peyi a. Yo kraze tout fò lavil Tir yo. Yo fè yo tounen mazi.
 ...
 καὶ εἰς γῆν χαλδαίων καὶ αὕτη ἠρήμωται ἀπὸ τῶν ἀσσυρίων οὐδὲ ἐκεῖ σοι ἀνάπαυσις ἔσται ὅτι ὁ τοῖχος αὐτῆς πέπτωκεν
- 14 Nou menm maren ki sou batiman Tasis yo, nou mèt plenn sò nou, paske yo detwi gwo pò nou an!
Let a cry of sorrow go up, O ships of Tarshish: because your strong place is made waste.
 ὀλολύξατε πλοῖα καρχηδόνας ὅτι ἀπόλετο τὸ ὄχυρῶμα ὑμῶν
- 15 ¶ Yon lè ap rive, yo pral bliye lavil Tir pandan swasanndizan, laj yon wa rive genyen anvan li mouri. Men, apre swasanndizan sa yo, lavil Tir pral tankou jennès yo pale nan chante a:
And it will be in that day that Tyre will go out of mind for seventy years, that is, the days of one king: after the end of seventy years it will be for Tyre as in the song of the loose woman.
 καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ καταλειφθήσεται τύρος ἑτη ἑβδομήκοντα ὡς χρόνος βασιλείως ὡς χρόνος ἀνθρώπου καὶ ἔσται μετὰ ἑβδομήκοντα ἑτη ἔσται τύρος ὡς ἄσμα πόρνης
- 16 Pran gita ou! Mache nan tout lavil la! Ou menm, jennès yo te bliye a! Jwe bèl mizik, chante bèl chante ou yo ankò pou yo ka chonje ou!
Take an instrument of music, go about the town, O loose woman who has gone out from the memory of man; make sweet melody with songs, so that you may come back to men's minds.
 λαβὲ κιθάραν ῥέμβευσον πόλεις πόρνη ἐπιλελησμένη καλῶς κιθάρισον πολλὰ ἄσπον ἵνα σου μνεῖα γένηται
- 17 Wi, apre swasanndizan, Seyè a va kite lavil Tir reprann menm vye kòmès li a. Lavil Tir pral lage kò l' nan fè bagay derespektan ankò, li pral nan fè dezòd ak tout chèf k'ap gouvènen toupatou sou latè.
And it will be after the end of seventy years, that the Lord will have mercy on Tyre, and she will go back to her trade, acting as a loose woman with all the kingdoms of the world on the face of the earth.
 καὶ ἔσται μετὰ ἑβδομήκοντα ἑτη ἐπισκοπὴν ποιήσει ὁ θεὸς τύρου καὶ πάλιν ἀποκατασταθήσεται εἰς τὸ ἀρχαῖον καὶ ἔσται ἐμπόριον πάσαις ταῖς βασιλείαις τῆς οἰκουμένης

- 18 Men, y'ap pran lajan y'ap ba li a ansanm ak benefis l'ap fè nan kòmès sal li a, y'ap mete yo apa pou Seyè a. Li p'ap ka ranmase yo pou l' sere. Se moun k'ap sèvi Seyè a ki pral sèvi ak lajan sa a pou achte manje plen vant yo ak bèl rad pou mete sou yo.
And her goods and her trade will be holy to the Lord: they will not be kept back or stored up; for her produce will be for those living in the Lord's land, to give them food for their needs, and fair clothing.
 και ἔσται αὐτῆς ἡ ἐμπορία καὶ ὁ μισθὸς ἅγιον τῷ κυρίῳ οὐκ αὐτοῖς συναχθήσεται ἀλλὰ τοῖς κατοικοῦσιν ἐναντί κυρίου πᾶσα ἡ ἐμπορία αὐτῆς φαγεῖν καὶ πιεῖν καὶ ἐμπλησθῆναι εἰς συμβολὴν μνημόσου νον ἐναντί κυρίου
- 1 ¶ Seyè a pral souke tè a, li pral ravaje l'. Li pral boulvèse l'. Tout moun ki rete sou tè a pral kouri gaye toupatou.
See, the Lord is making the earth waste and unpeopled, he is turning it upside down, and sending the people in all directions.
 ἰδοὺ κύριος καταφθεῖρει τὴν οἰκουμένην καὶ ἐρημώσει αὐτὴν καὶ ἀνακαλύψει τὸ πρόσωπον αὐτῆς καὶ διασπερεῖ τοὺς ἐνοικοῦντας ἐν αὐτῇ
- 2 Tout moun pral pase, prèt yo kou moun nan pèp la, esklav yo kou mèt yo, sèvant yo kou metrès yo, sa k'ap vann kou sa k'ap achte, sa k'ap bay ponya kou sa k'ap pran ponya, sa k'ap bay kredi kou sa k'ap pran kredi.
And it will be the same for the people as for the priest; for the servant as for his master; and for the woman-servant as for her owner; the same for the one offering goods for a price as for him who takes them; the same for him who gives money at interest and for him who takes it; the same for him who lets others have the use of his property as for those who make use of it.
 και ἔσται ὁ λαὸς ὡς ὁ ἱερεὺς καὶ ὁ παῖς ὡς ὁ κύριος καὶ ἡ θεράπινα ὡς ἡ κυρία ἔσται ὁ ἀγοράζων ὡς ὁ πωλὼν καὶ ὁ δανεῖζων ὡς ὁ δανειζόμενος καὶ ὁ ὀφείλων ὡς ὁ ὀφείλει
- 3 Yo pral ravaje tout tè a, yo pral piye tout bagay. Seyè a fin pale, se sa ki pou rive.
The earth will be completely waste and without men; for this is the word of the Lord.
 φθορᾷ φθαρήσεται ἡ γῆ καὶ προνομή προνομευθήσεται ἡ γῆ τὸ γὰρ στόμα κυρίου ἐλάλησεν ταῦτα
- 4 Tout moun sou latè nan lapenn. Yo pa kapab ankò. Pèp la ap plenn, y'ap deperi. Chèf yo ap plenn ansanm ak rès pèp la.
The earth is sorrowing and wasting away, the world is full of grief and wasting away, the high ones of the earth come to nothing.
 ἐπένθησεν ἡ γῆ καὶ ἐφθάρη ἡ οἰκουμένη ἐπένθησαν οἱ ὑψηλοὶ τῆς γῆς
- 5 Moun yo pa respekte peyi Bondye a. Yo pa koute lòd Bondye ba yo. Yo derefize fè sa l' te mande yo fè a, yo derefize obeyi kòmandman Bondye yo. Yo pa kenbe kontra li te fè ak yo pou tout tan an.
The earth has been made unclean by those living in it; because the laws have not been kept by them, the orders have been changed, and the eternal agreement has been broken.
 ἡ δὲ γῆ ἠνόμησεν διὰ τοὺς κατοικοῦντας αὐτήν διότι παρέβησαν τὸν νόμον καὶ ἥλλαξαν τὰ προστάγματα διαθήκην αἰώνιον
- 6 Se poutèt sa madichon ap fini ak latè: moun ki rete sou latè ap peye pou sa yo te fè ki mal. Y'ap deperi grenn pa grenn. Se yon ti ponyen ki rete.
For this cause the earth is given up to the curse, and those in it are judged as sinners: for this cause those living on the earth are burned up, and the rest are small in number.
 διὰ τοῦτο ἀρὰ ἔδεται τὴν γῆν ὅτι ἡμάρτοσαν οἱ κατοικοῦντες αὐτήν διὰ τοῦτο πτωχοὶ ἔσονται οἱ ἐνοικοῦντες ἐν τῇ γῇ καὶ καταλειφθήσονται ἄνθρωποι ὀλίγοι
- 7 Pye rezen yo ap fennen. Ou pa ka jwenn diven. Tout moun ki te konn fè fèt yo ap plenn.
The new wine is thin, the vine is feeble, and all the glad-hearted make sounds of grief.
 πενήσει οἶνος πενήσει ἄμπελος στενάζουσιν πάντες οἱ εὐφραινόμενοι τὴν ψυχὴν
- 8 Yo pa bat tanbou ankò. Pa gen gwo fèt ankò. Yo pa jwe gita ankò.
The pleasing sound of all instruments of music has come to an end, and the voices of those who are glad.
 πέπνυται εὐφροσύνη τυμπάνων πέπνυται αὐθάδεια καὶ πλοῦτος ἀσεβῶν πέπνυται φωνὴ κιθάρας
- 9 Nanpwen chante ankò lè y'ap bwè diven. Gwòg vin anmè nan bouch gwògmann yo.
There is no more drinking of wine with a song; strong drink will be bitter to those who take it.
 ἡσχύνθησαν οὐκ ἔπιον οἶνον πικρὸν ἐγένετο τὸ σικερα τοῖς πίνουσιν
- 10 Pa gen moun nan lavil la. Yo kite kay yo ap tonbe. Tout pòt kay fèmen, moun pa antre la ankò.
The town is waste and broken down: every house is shut up, so that no man may come in.
 ἡρημώθη πᾶσα πόλις κλείσει οἰκίαν τοῦ μὴ εἰσελθεῖν
- 11 Nan tout lari moun ap rele paske nanpwen diven ankò. Pa gen fèt rejwisans ankò. Nanpwen kè kontan nan peyi a.
There is a crying in the streets because of the wine; there is an end of all delight, the joy of the land is gone.
 ὀλολύζετε περὶ τοῦ οἴνου πανταχῇ πέπνυται πᾶσα εὐφροσύνη τῆς γῆς
- 12 Lavil la ap fini, ata pòtay yo fin kraze.
In the town all is waste, and in the public place is destruction.
 και καταλειφθήσονται πόλεις ἔρημοι καὶ οἴκοι ἐγκαταλειμμένοι ἀπολοῦνται

- 13 ¶ Se konsa sa pral ye nan tout peyi sou latè. Se va tankou apre rekòt lè y'ap gole dènye oliv ki rete nan pye oliv yo, lè y'ap fè grapyay apre rekòt rezen an.
For it will be in the heart of the earth among the peoples, like the shaking of an olive-tree, as the last of the grapes after the getting-in is done.
ταῦτα πάντα ἔσται ἐν τῇ γῆ ἐν μέσῳ τῶν ἔθνῶν ὃν τρόπον ἐάν τις καταλήσῃται ἐλαίαν οὕτως καταλήσονται αὐτούς καὶ ἐὰν παύσῃται ὁ τρύγητος
- 14 Sa ki chape yo pral rele, yo pral chante byen fò ak kè kontan. Y'ap rete bò solèy kouche a, yo pral di jan Seyè a gen pouvwa.
But those will be making sounds of joy; they will be crying loudly from the sea for the glory of the Lord.
οὗτοι φωνῆ βοήσονται οἱ δὲ καταλειφθέντες ἐπὶ τῆς γῆς εὐφρανθήσονται ἅμα τῇ δόξῃ κυρίου ταραχθήσεται τὸ ὕδωρ τῆς θαλάσσης
- 15 Konsa tou, moun ki rete bò solèy leve pral fè lwanj Seyè a. Moun ki rete sou zile nan lanmè a pral fè chante pou Seyè a, Bondye pèp Izrayèl la.
Give praise to the Lord in the east, to the name of the Lord, the God of Israel, in the sea-lands.
διὰ τοῦτο ἡ δόξα κυρίου ἐν ταῖς νήσοις ἔσται τῆς θαλάσσης τὸ ὄνομα κυρίου ἐνδοξὸν ἔσται κύριε ὁ θεὸς ἰσραηλ
- 16 ¶ Byen lwen nan dènye bout latè, nou tande y'ap chante, y'ap fè lwanj pou moun ki mache dwat yo. Men mwen menm, mwen di: Pa gen rechap pou mwen! Pa gen chape pou mwen! Gade nan kisa m' ye! Trèt yo ap trayi moun toujou! Chak jou y'ap trayi moun pi rèd!
From the farthest part of the earth comes the sound of songs, glory to the upright. But I said, I am wasting away, wasting away, the curse is on me! The false ones go on in their false way, yes, they go on acting falsely.
ἀπὸ τῶν πετερύγων τῆς γῆς τέρατα ἠκούσαμεν ἐλπίς τῷ εὐσεβεῖ καὶ ἐροῦσιν οὐαὶ τοῖς ἀθετοῦσιν οἱ ἀθετοῦντες τὸν νόμον
- 17 Nou menm ki rete sou latè, se kè sere, se gwo twou, se pèlen ki pare pou nou!
Fear, and death, and the net, are come on you, O people of the earth.
φόβος καὶ βόθυνος καὶ παγὶς ἐφ' ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς
- 18 Moun k'ap kouri lè y'a tande rèl moun ki pè yo pral tonbe nan twou. Moun k'ap moute soti nan twou pral pran nan pèlen. Paske gwo lapli a pral tonbe sot nan syèl la. Fondasyon latè pral pran tranble.
And it will be that he who goes in flight from the sound of fear will be overtaken by death; and he who gets free from death will be taken in the net: for the windows on high are open, and the bases of the earth are shaking.
καὶ ἔσται ὁ φεύγων τὸν φόβον ἐμπεσεῖται εἰς τὸν βόθυνον ὁ δὲ ἐκβαίνων ἐκ τοῦ βοθύνου ἀλώσεται ὑπὸ τῆς παγίδος ὅτι θυρίδες ἐκ τοῦ οὐρανοῦ ἠνεφύθησαν καὶ σεισθήσεται τὰ θεμέλια τῆς γῆς
- 19 Latè pral fann, l'ap pete fè miyèt moso. L'ap tranble, l'ap souke tout kò l'.
The earth is completely broken, it is parted in two, it is violently moved.
ταραχῆ ταραχθήσεται ἡ γῆ καὶ ἀπορία ἀπορηθήσεται ἡ γῆ
- 20 Latè pral balanse tankou moun sou. Li pral souke tankou yon ti joup la van ap souffle fò. Peche lèzòm yo peze lou sou li: l'ap tonbe, li p'ap janm ka leve ankò.
The earth will be moving uncertainly, like a man overcome by drink; it will be shaking like a tent; and the weight of its sin will be on it, crushing it down so that it will not get up again.
ἐκλινεν καὶ σεισθήσεται ὡς ὀπωροφυλάκιον ἡ γῆ ὡς ὁ μεθύων καὶ κραπαλῶν καὶ πεσεῖται καὶ οὐ μὴ δύνῃται ἀναστῆναι κατίσχυσεν γὰρ ἐπ' αὐτῆς ἡ ἀνομία
- 21 Jou sa a, Seyè a pral pini zanj yo ki anwo nan syèl la, l'ap pini tout chèf k'ap gouvènen sou latè.
And in that day the Lord will send punishment on the army of the high ones on high, and on the kings of the earth on the earth.
καὶ ἐπάξει ὁ θεὸς ἐπὶ τὸν κόσμον τοῦ οὐρανοῦ τὴν χεῖρα καὶ ἐπὶ τοὺς βασιλεῖς τῆς γῆς
- 22 L'ap mete yo ansanm nan prizon nan yon tonm. L'ap fèmen yo nan kacho. Apre yon bon tan, l'ap pini yo.
And they will be got together, like prisoners in the prison-house; and after a long time they will have their punishment.
καὶ συνάξουσιν καὶ ἀποκλείουσιν εἰς ὄχυρῶμα καὶ εἰς δεσμοτήριον διὰ πολλῶν γενεῶν ἐπισκοπῆ ἔσται αὐτῶν
- 23 lalin lan pral vin tou nwa. Solèy la p'ap klere ankò, paske Seyè ki gen tout pouvwa a pral sèl wa. Li pral gouvènen nan lavil Jerizalèm sou tèt mòn Siyon an. Tout chèf fanmi pèp li a pral wè gwo pouvwa li.
Then the moon will be veiled, and the sun put to shame; for the Lord of armies will be ruling in Mount Zion and in Jerusalem, and before his judges he will let his glory be seen.
καὶ τακῆσεται ἡ πλίνθος καὶ πεσεῖται τὸ τεῖχος ὅτι βασιλεύσει κύριος ἐν σιων καὶ ἐν ἱερουσαλημ καὶ ἐνόπιον τῶν πρεσβυτέρων δοξαστήσεται
- 1 ¶ Seyè, se ou ki Bondye mwen! M'a di jan ou gen gwo pouvwa, m'a fè lwanj ou! Ou fè anpil bèl bagay. Plan travay ou te fè nan tèt ou depi lontan an, ou reyalize l' nèt, jan ou te vle l' la.
O Lord, you are my God; I will give praise to you, I will give honour to your name; for you have done great acts of power; your purposes in the past have been made true and certain in effect.
κύριε ὁ θεός μου δοξάσω σε ἡμνήσω τὸ ὄνομά σου ὅτι ἐποίησας θαυμαστά πράγματα βουλὴν ἀρχαίαν ἀληθινὴν γένοιτο κύριε
- 2 Ou fè tout lavil tounen pil wòch, lavil ki te gen gwo ranpa tounen vye kay kraze. Sitadèl lènmi yo te bati a disparèt. Yo p'ap janm ka rebati l' ankò.
For you have made a town a waste place: a strong town a mass of broken walls; the tower of the men of pride has come to an end; it will never be put up again.
ὅτι ἔθηκας πόλεις εἰς χῶμα πόλεις ὄχυράς τοῦ πεσεῖν αὐτῶν τὰ θεμέλια τῶν ἀσεβῶν πόλις εἰς τὸν αἰῶνα οὐ μὴ οἰκοδομηθῇ

- 3 Se poutèt sa, moun gwo nasyon yo ap fè lwanj ou. Lwijanboje ki rete nan lavil gwo peyi yo va gen krentif pou ou.
For this cause will the strong people give glory to you, the town of the cruel ones will be in fear of you.
διὰ τοῦτο εὐλογήσει σε ὁ λαὸς ὁ πτωχός καὶ πόλεις ἀνθρώπων ἀδικουμένων εὐλογήσουσίν σε
- 4 Paske ou te sèvi pwoteksyon pou moun ki fèb, yon pwoteksyon pou malere lè yo te nan tray. Se bò kote ou yo pare lapli. Se anba lonbraj ou yo pare solèy. Lè mechan yo move, yo tankou gwo lapli loraj k'ap tonbe nan tan fredri.
For you have been a strong place for the poor and the crushed in their trouble, a safe place from the storm, a shade from the heat, when the wrath of the cruel ones is like a winter storm.
ἐγένου γὰρ πάση πόλει ταπεινῆ βοηθὸς καὶ τοῖς ἀθυμήσασιν διὰ ἔνδειαν σκέπη ἀπὸ ἀνθρώπων πονηρῶν ῥύσει αὐτοὺς σκέπη διψόντων καὶ πνεῦμα ἀνθρώπων ἀδικουμένων
- 5 Yo tankou gwo solèy k'ap boule yon tè sèk. Men, Seyè, ou kase fe lènmi nou yo. Ou fè tout mechan yo fèmen bouch yo. Ou fè yo frèt tankou lè gwo nwaj bare solèy la nan sezon chalè.
As heat by the shade of a cloud, the noise of the men of pride has been made quiet by you; as heat by the shade of a cloud, the song of the cruel ones has been stopped.
εὐλογήσουσίν σε ὡς ἄνθρωποι ὀλιγόψυχοι διψῶντες ἐν σιῶν ἀπὸ ἀνθρώπων ἀσεβῶν οἷς ἡμεῖς παρέδωκα
- 6 ¶ Seyè ki gen tout pouw a pral fè yon gwo fèt sou mòn Siyon an pou tout nasyon ki sou latè, avèk bèl plat manje byen pare ak bonjan vyann gra. L'ap sèvi bon kalite diven ki la depi lontan.
And in this mountain will the Lord of armies make for all peoples a feast of good things, a feast of wines long stored, of good things sweet to the taste, of wines long kept and tested.
καὶ ποιήσει κύριος σαβαωθ πᾶσι τοῖς ἔθνεσιν ἐπὶ τὸ ὄρος τοῦτο πίνονται εὐφροσύνην πίνονται οἶνον χρίσονται μύρον
- 7 Se sou mòn sa a li pral wete gwo vwal ki te sou tèt tout nasyon yo, vwal ki te ba yo kè sere a.
And in this mountain he will put an end to the shade covering the face of all peoples, and the veil which is stretched over all nations.
ἐν τῷ ὄρει τοῦτῃ παράδος ταῦτα πάντα τοῖς ἔθνεσιν ἢ γὰρ βουλή αὐτῆ ἐπὶ πάντα τὰ ἔθνη
- 8 Seyè a pral fè pa janm gen lanmò ankò. Li pral siye dlo nan je tout moun. Li pral wete lawont sa a ki te sou pèp li a toupatou sou latè. Se Seyè a menm ki di sa!
He has put an end to death for ever; and the Lord God will take away all weeping; and he will put an end to the shame of his people in all the earth: for the Lord has said it.
κατέπιεν ὁ θάνατος ἰσχύσας καὶ πάλιν ἀφείλεν ὁ θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου τὸ δνειδος τοῦ λαοῦ ἀφείλεν ἀπὸ πάσης τῆς γῆς τὸ γὰρ στόμα κυρίου ἐλάλησεν
- 9 ¶ Jou sa a, tout moun va di: Se li menm ki Bondye nou. Nou te mete tout espwa nou nan li. Li delivre nou! Se li menm ki Seyè a! Nou te mete konfyans nou nan li. Ann fè kè nou kontan. Ann fè fèt, paske li delivre nou.
And in that day it will be said, See, this is our God; we have been waiting for him, and he will be our saviour: this is the Lord in whom is our hope; we will be glad and have delight in his salvation.
καὶ ἐροῦσιν τῇ ἡμέρᾳ ἐκείνῃ ἰδοὺ ὁ θεὸς ἡμῶν ἐφ' ᾧ ἠλπίζομεν καὶ ἠγαλλιώμεθα καὶ εὐφρανθησόμεθα ἐπὶ τῇ σωτηρίᾳ ἡμῶν
- 10 Seyè a ap pwoteje mòn Siyon an. Men, l'ap pilonnen moun peyi Moab yo anba pye l', menm jan yo pilonnen pay nan labou pak bèt.
For in this mountain will the hand of the Lord come to rest, and Moab will be crushed down in his place, even as the dry stems of the grain are crushed under foot in the waste place.
ὅτι ἀνάπαυσιν δώσει ὁ θεὸς ἐπὶ τὸ ὄρος τοῦτο καὶ καταπατηθήσεται ἡ μοαβίτις ὃν τρόπον πατοῦσιν ἄλωνα ἐν ἀμάξαις
- 11 Nan mitan labou a, y'a lonje bra yo tankou si yo ta vle naje soti. Men Seyè a pral kraze lògèy yo, l'ap defèt tou sa yo te fè ak men yo.
And if he puts out his hands, like a man stretching out his hands in swimming, the Lord will make low his pride, however expert his designs.
καὶ ἀνήσει τὸς χεῖρας αὐτοῦ ὃν τρόπον καὶ αὐτὸς ἐταπεινώσεν τοῦ ἀπολέσαι καὶ ταπεινώσει τὴν ὕβριν αὐτοῦ ἐφ' ἧ τὸς χεῖρας ἐπέβαλεν
- 12 L'ap kraze gwo ranpa byen wo yo te bati sou miray yo, l'ap jete yo plat atè, l'ap fè yo tounen pousyè.
And the strong tower of your walls has been broken by him, made low, and crushed even to the dust.
καὶ τὸ ὕψος τῆς καταφυγῆς τοῦ τοίχου σου ταπεινώσει καὶ καταβήσεται ἕως τοῦ ἐδάφους
- 1 ¶ Jou sa a, pèp la va chante kantik sa a nan peyi Jida: -Koulye a, nou gen yon lavil ki byen pwoteje! Bondye bati gwo miray ak ranpa pou l' delivre nou.
In that day will this song be made in the land of Judah: We have a strong town; he will make salvation our walls and towers.
τῇ ἡμέρᾳ ἐκείνῃ ἔσονται τὸ ῥῆμα τοῦτο ἐπὶ γῆς ἰουδα λέγοντες ἰδοὺ πόλις ὀχυρά καὶ σωτήριον ἡμῶν θήσει τεῖχος καὶ περίτειχος
- 2 Louvri pòtay lavil yo! Kite nasyon ki toujou kenbe pawòl li ak Bondye a, nasyon ki fè sa ki dwat devan Bondye a antre.
Let the doors be open, so that the upright nation which keeps faith may come in.
ἀνοίξατε πύλας εἰσελθᾶτω λαὸς φυλάσσω δικαιοσύνην καὶ φυλάσσω ἀλήθειαν
- 3 Ou menm, Bondye, w'ap ba yo kè poze! Moun ki toujou kenbe pwomès yo, wi, w'ap ba yo kè poze, paske yo mete konfyans yo nan ou!
The man whose heart is unmoved you will keep in peace, because his hope is in you.
ἀντιλαμβανόμενος ἀληθείας καὶ φυλάσσω εἰρήνην ὅτι ἐπὶ σοὶ

- 4 Mete konfyans nou nan Bondye pou tout tan paske Seyè a ap toujou la pou pwoteje nou.
Let your hope be in the Lord for ever: for the Lord Jah is an unchanging Rock.
 ἤλπισαν κύριε ἕως τοῦ αἰῶνος ὁ θεὸς ὁ μέγας ὁ αἰώνιος
- 5 ¶ Li fè moun ki te gen gwo lide nan kè yo bese tèt yo byen ba. L'a kraze gwo lavil yo te bati pou pwoteje yo a, li demoli l' nèt ratè.
For he has made low those who are lifted up, all the people of the town of pride: he makes it low, crushing it down to the earth; he makes it low in the dust.
 ὅς ταπεινώσας κατήγαγες τοὺς ἐνοικοῦντας ἐν ὑψηλοῖς πόλεις ὄχυράς καταβαλεῖς καὶ κατάρξεις ἕως ἐδάφους
- 6 Pòn yo ak malere yo ap foule l' anba pye yo!
It will be crushed under the feet of the poor and the steps of those who are in need.
 καὶ πατήσουσιν αὐτοὺς πόδες πραέων καὶ ταπεινῶν
- 7 Seyè, ou fè chemen an dous pou moun k'ap mache dwat, ou louvri yon bèl chemen plat pou yo.
The way of the good man is straight; the road of the upright is made smooth by you.
 ὁδὸς εὐσεβῶν εὐθεῖα ἐγένετο καὶ παρεσκευασμένη ἡ ὁδὸς τῶν εὐσεβῶν
- 8 Nou vle fè volonte ou, nou konte sou ou. Se ou menm nou anvè wè! Se ou menm n'ap chonje tout tan!
We have been waiting for you, O Lord; the desire of our soul is for the memory of your name.
 ἡ γὰρ ὁδὸς κυρίου κρίσις ἠλπίσαμεν ἐπὶ τῷ ὀνόματί σου καὶ ἐπὶ τῇ μνηίᾳ
- 9 Lannwit, se ou menm m'ap chonje. Lide m' ap travay sou ou. Paske lè w'ap jije sa k'ap pase sou latè moun ki sou latè resi konnen sa ki rele jistis.
In the night the desire of my soul has been for you; early will my spirit be searching for you; for when your punishments come on the earth, the people of the world will get the knowledge of righteousness.
 ἢ ἐπιθυμεῖ ἡ ψυχὴ ἡμῶν ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου πρὸς σέ ὁ θεός διότι φῶς τὰ προστάγματά σου ἐπὶ τῆς γῆς δικαιοσύνην μάθετε οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς
- 10 Si yo fè mechan yo gras se pa sa k'ap fè yo konnen sa ki rele jistis. Menm nan peyi kote moun ap mache dwat, y'ap fè sa ki mal. Yo derefize rekonèt pouwa Bondye!
Even if you are kind to the evil-doer, he will not go after righteousness; even in the land of the upright he will still go on in his wrongdoing, and will not see the glory of the Lord.
 πέπαιται γὰρ ὁ ἀσεβῆς οὐ μὴ μάθῃ δικαιοσύνην ἐπὶ τῆς γῆς ἀλήθειαν οὐ μὴ ποιήσῃ ἀρθήτω ὁ ἀσεβῆς ἵνα μὴ ἴδῃ τὴν δόξαν κυρίου
- 11 Seyè, ou leve men ou pou pini lènmi ou yo, yo pa wè sa. Fè yo wè jan ou renmen pèp ou a, epi y'a wont. Fè dife ou pare pou lènmi ou yo devore yo.
Lord, your hand is lifted up, but they do not see: let them see ... yes, your haters will be burned up in the fire.
 κύριε ὑψηλός σου ὁ βραχίον καὶ οὐκ ᾔδεισαν γνόντες δὲ αἰσχυνθήσονται ζῆλος λήμψεται λαὸν ἀπαιδέυτον καὶ νῦν πῦρ τοὺς ὑπεναντίους ἕδεται
- 12 ¶ Seyè, ou fè nou viv ak kè poze. Paske tou sa nou rive fè, se ou ki fè l' pou nou!
Lord, you will give us peace: for all our works are the outcome of your purpose.
 κύριε ὁ θεὸς ἡμῶν εἰρήνην δὸς ἡμῖν πάντα γὰρ ἀπέδωκας ἡμῖν
- 13 Seyè, Bondye nou an, gen lòt chèf ki t'ap dirije nou. Men, se ou menm sèl ki mèt nou, se ou menm sèl n'ap sèvi!
O Lord, our God, other lords than you have had rule over us; but in you only is our salvation, and no other name will we take on our lips.
 κύριε ὁ θεὸς ἡμῶν κτῆσαι ἡμᾶς κύριε ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν τὸ ὄνομά σου ὀνομάζομεν
- 14 Sa ki mouri yo mouri nèt, lespri yo p'ap leve ankò. Paske, ou pini yo, ou disparèt yo. Ou fè pa gen moun k'ap chonje yo ankò.
The dead will not come back to life: their spirits will not come back to earth; for this cause you have sent destruction on them, so that the memory of them is dead.
 οἱ δὲ νεκροὶ ζῶν οὐ μὴ ἴδωσιν οὐδὲ ἰατροὶ οὐ μὴ ἀναστήσωσιν διὰ τοῦτο ἐπίγαγες καὶ ἀπόλεσας καὶ ἤρας πᾶν ἄρσεν αὐτῶν
- 15 Seyè, ou fè nasyon nou an vin pi plis. Ou fè l' vin pi plis, ou laji fwontyè peyi a. Sa fè moun wè jan ou gen pouwa.
You have made the nation great, O Lord, you have made it great; glory is yours: you have made wide the limits of the land.
 πρόσθεσ ἀυτοῖς κακὰ κύριε πρόσθεσ κακὰ πᾶσιν τοῖς ἐνδόξοις τῆς γῆς
- 16 Seyè, lè pèp la te nan tray, se ou menm yo te vin jwenn. Lè ou t'ap pini yo, yo te gen kè sere, se nan pye ou yo t'ap lapriyè.
Lord, in trouble our eyes have been turned to you, we sent up a prayer when your punishment was on us.
 κύριε ἐν θλίψει ἐμνήσθη σου ἐν θλίψει μικρᾷ ἡ παιδεία σου ἡμῖν
- 17 Seyè, nou t'ap rele nan pye ou, tankou yon fanm ansent ki prèt pou akouche, k'ap tòde, k'ap rele lè tranche a pran l'.
As a woman with child, whose time is near, is troubled, crying out in her pain; so have we been before you, O Lord.
 καὶ ὡς ἡ ὀδίνουσα ἐγγίζει τοῦ τεκεῖν καὶ ἐπὶ τῇ ὀδίνι αὐτῆς ἐκέκραξεν οὕτως ἐγενήθημεν τῷ ἀγαπητῷ σου διὰ τὸν φόβον σου κύριε

- 18 Li nan lapenn, l'ap tòde anba doulè. Men, lè pou l' akouche, li pa fè anyen. Konsa tou, nou te nan lapenn, men, peyi a pa rive sove. Moun ki pou rete nan peyi a pa rive fèt.
We have been with child, we have been in pain, we have given birth to wind; no salvation has come to the earth through us, and no children have come into the world.
 ἐν γαστρὶ ἐλάβομεν καὶ ὠδινήσαμεν καὶ ἐτέκομεν πνεῦμα σωτηρίας σου ἐποίησαμεν ἐπὶ τῆς γῆς ἀλλὰ πεσοῦνται οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς
- 19 Moun pa ou yo ki te mouri pral leve vivan ankò. Kadav yo pral leve mache. Nou menm ki te anba tè, leve non! Chante ak kè kontan. Menm jan lawouze rafrechè latè, se konsa Seyè a pral fè sa ki te mouri depi lontan yo leve vivan ankò.
Your dead will come back; their dead bodies will come to life again. Those in the dust, awaking from their sleep, will send out a song; for your dew is a dew of light, and the earth will give birth to the shades.
 ἀναστήσονται οἱ νεκροὶ καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις καὶ εὐφρανθήσονται οἱ ἐν τῇ γῇ ἢ γὰρ δρόσος ἢ παρὰ σοῦ ἴαμα αὐτοῖς ἐστὶν ἢ δὲ γῆ τῶν ἀσεβῶν πεσεῖται
- 20 ¶ Ale non, pèp mwen an! Antre lakay nou. Fèmen pòt deyè nou. Kache kò nou pou yon ti tan, jouk kòlè Bondye a va fin pase.
Come, my people, into your secret places, and let your doors be shut: keep yourself safe for a short time, till his wrath is over.
 βάδιζε λαός μου εἰσελθε εἰς τὰ ταμεία σου ἀπόκλεισον τὴν θύραν σου ἀποκρύβηθι μικρὸν ὅσον ὅσον ἕως ἂν παρέλθῃ ἡ ὀργὴ κυρίου
- 21 Seyè a ap met deyò, li pral pini mezi moun sou latè ki fè krim. Yo pral devwale tout krim yo te fè an kachèt. Yo pral dekouvri kadav tout moun yo te touye.
For the Lord is coming out of his place to send punishment on the people of the earth for their evil-doing: the earth will let the blood drained out on her be seen, and will keep her dead covered no longer.
 ἰδοὺ γὰρ κύριος ἀπὸ τοῦ ἁγίου ἐπάγει τὴν ὀργὴν ἐπὶ τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς καὶ ἀνακαλύψει ἡ γῆ τὸ αἷμα αὐτῆς καὶ οὐ κατακαλύψει τοὺς ἀνηρημένους
- 1 ¶ Jou sa a, Seyè a pral pran gwo nepe li a ki byen file, byen solid, li pral sèvi avè l' pou l' pini levyan an, gwo koulèn ki konn kouri kache a, gwo koulèn ki konn tòde kò l' la. L'ap touye dragon k'ap viv nan lanmè a.
In that day the Lord, with his great and strong and cruel sword, will send punishment on Leviathan, the quick-moving snake, and on Leviathan, the twisted snake; and he will put to death the dragon which is in the sea.
 τῇ ἡμέρᾳ ἐκεῖνη ἐπάξει ὁ θεὸς τὴν μάχαιραν τὴν ἁγίαν καὶ τὴν μεγάλην καὶ τὴν ἰσχυρὰν ἐπὶ τὸν δράκοντα ὄφιν φεύγοντα ἐπὶ τὸν δράκοντα ὄφιν σκολιὸν καὶ ἀνελεῖ τὸν δράκοντα
- 2 Jou sa a, y'a chante yon chante sou jaden rezen k'ap bay bon diven an.
In that day it will be said, A vine-garden of delight, make a song about it.
 τῇ ἡμέρᾳ ἐκεῖνη ἀμπελῶν καλὸς ἐπιθύμημα ἐξάρχειν κατ' αὐτῆς
- 3 Se mwen menm, Seyè a, k'ap okipe jaden an. Se chak lè m'ap wouze l'. Lajounen kou lannwit m'ap veye l', pou pesonn pa fè l' anyen.
I, the Lord, am watching it; I will give it water at all times: I will keep it night and day, for fear that any damage comes to it.
 ἐγὼ πόλις ἰσχυρὰ πόλις πολιορκουμένη μάτην ποτιῶ αὐτὴν ἀλώσεται γὰρ νυκτὸς ἡμέρας δὲ πεσεῖται τὸ τεῖχος
- 4 Mwen pa fache avè l' ankò. Si mwen jwenn pikan ak move raje ladan l', m'a rache yo. M'a sanble yo, m'a boule yo nan dife.
My passion is over: if the thorns were fighting against me, I would make an attack on them, and they would be burned up together.
 οὐκ ἐστὶν ἢ οὐκ ἐπελάβετο αὐτῆς τίς με θήσει φυλάσσειν καλὰμην ἐν ἀγρῷ διὰ τὴν πολεμίαν ταύτην ἠθέτηκα αὐτὴν τοῖνον διὰ τοῦτο ἐποίησεν κύριος ὁ θεὸς πάντα ὅσα συνέταξεν κατακέκαυμαι
- 5 Men, si lènmi pèp mwen an vle pou m' pwoteje yo, se pou yo vin fè lapè ak mwen. Wi, se pou yo vin fè lapè ak mwen.
Or let him put himself under my power, and make peace with me.
 βοήσονται οἱ ἐνοικοῦντες ἐν αὐτῇ ποιήσωμεν εἰρήνην αὐτῷ ποιήσωμεν εἰρήνην
- 6 Nan jou k'ap vini yo, fanmi Jakòb la pral pouse rasin ankò, pèp Izrayèl la pral boujonnen, li pral fè flè. Li pral kouvri latè ak donn l'ap bay.
In days to come Jacob will take root: Israel will put out buds and flowers; and the face of the world will be full of fruit.
 οἱ ἐρχόμενοι τέκνα ἰακωβ βλαστήσει καὶ ἐξανθήσει ἰσραηλ καὶ ἐμπλησθήσεται ἡ οἰκουμένη τοῦ καρποῦ αὐτοῦ
- 7 ¶ Seyè a pa t' pini l' menm jan li te pini lènmi l' yo. Li pa t' touye moun li yo menm jan li te touye moun ki t'ap ansasinen l' yo.
Is his punishment like the punishment of those who overcame him? or are his dead as great in number as those he put to the sword?
 μὴ ὡς αὐτὸς ἐπάταξεν καὶ αὐτὸς οὕτως πληγήσεται καὶ ὡς αὐτὸς ἀνεῖλεν οὕτως ἀναιρεθήσεται
- 8 Pou l' te pini pèp la, li mete yo deyò nan peyi a, li fè depòte yo, li voye yon move van soti nan lès pote yo ale.
Your anger against her has been made clear by driving her away; he has taken her away with his storm-wind in the day of his east wind.
 μαχόμενος καὶ ὄνειδίζων ἐξαποστελεῖ αὐτοὺς οὐ σὺ ἦσθα ὁ μελετῶν τῷ πνεύματι τῷ σκληρῷ ἀνελεῖν αὐτοὺς πνεύματι θυμοῦ

- 9 Men, pou l' padonnen peche pèp Izrayèl la, se pou tout wòch lotèl zidòl yo tounen pousyè lacho, se pou yo kraze tout estati zidòl yo ansanm ak lotèl kote yo boule lansan pou yo. Se konsa li p'ap fè yo peye pou sa yo fè a.
So by this will the sin of Jacob be covered, and this is all the fruit of taking away his punishment; when all the stones of the altar are crushed together, so that the wood pillars and the sun-images will not be put up again.
διὰ τοῦτο ἀφαιρεθήσεται ἡ ἀνομία ἰακωβ καὶ τοῦτό ἐστὶν ἡ εὐλογία αὐτοῦ ὅταν ἀφέλωμα αὐτοῦ τὴν ἀμαρτίαν ὅταν θῶσιν πάντας τοὺς λίθους τῶν βωμῶν κατακεκομμένους ὡς κόνιαν λεπτὴν καὶ οὐ μὴ μείνη τὰ δένδρα αὐτῶν καὶ τὰ εἰδῶλα αὐτῶν ἐκκεκομμένα ὡσπερ δρυμὸς μακρὰν
- 10 Laval ki te gen gwo ranpa ap fin kraze. Pa gen moun ki rete la ankò. Laval la tounen yon savann. Se la jenn bèf vin rete, se la yo manje, se la yo kouche. Y'ap manje dènye ti pous raje.
For the strong town is without men, an unpeopled living-place; and she has become a waste land: there the young ox will take his rest, and its branches will be food for him.
τὸ κατοικοῦμενον ποιμνιον ἀνεμιμένον ἔσται ὡς ποιμνιον καταλειμμένον καὶ ἔσται πολὺν χρόνον εἰς βόσκημα καὶ ἐκεῖ ἀναπαύσονται
- 11 Branch bwa yo cheche, yo kase. Medam yo ranmase yo pou fè dife. Paske pèp la pa t' konprann anyen, Bondye ki te kreye l' la p'ap gen pitye pou li. Bondye ki te fè l' la p'ap fè l' gras.
When its branches are dry they will be broken off; the women will come and put fire to them: for it is a foolish people; for this cause he who made them will have no mercy on them, and he whose work they are will not have pity on them.
καὶ μετὰ χρόνον οὐκ ἔσται ἐν αὐτῇ πᾶν χλωρὸν διὰ τὸ ξηρανθῆναι γυναῖκες ἐρχόμεναι ἀπὸ θέας δεῦτε οὐ γὰρ λαός ἐστιν ἔχων σύνεσιν διὰ τοῦτο οὐ μὴ οἰκτιρήσῃ ὁ ποιήσας αὐτούς οὐδὲ ὁ πλάσας αὐτοὺς οὐ μὴ ἐλεήσει
- 12 Jou sa a, tankou lè y'ap bat pwa sou glasi, se Seyè a menm ki pral jije tout moun nan peyi a, depi bò larivyè Lefrat la jouk ravin ki sou fwontyè ak peyi Lejip la. Apre sa, nou menm pitit Izrayèl yo, l'ap ranmase nou grenn pa grenn, tankou lè y'ap ranmase grenn pwa sou glasi.
And it will be in that day that the Lord will get together his grain, from the River to the stream of Egypt, and you will be got together with care, O children of Israel.
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συμφράξει κύριος ἀπὸ τῆς διώρυγος τοῦ ποταμοῦ ἕως ῥίνοκοροῦρων ἡμεῖς δὲ συναγάγετε τοὺς υἱοὺς ἰσραὴλ κατὰ ἓνα ἓνα
- 13 Wi, jou sa a, y'a kònen gwo twonpèt la. Tout moun ki t'ap deperi nan peyi Lasiri, tout moun yo te depòte nan peyi Lejip yo pral tounen lakay yo. Y'ap vin adore Seyè a sou mòn ki apa pou li a, nan laval Jerizalèm.
And it will be in that day that a great horn will be sounded; and those who were wandering in the land of Assyria, and those who had been sent away into the land of Egypt, will come; and they will give worship to the Lord in the holy mountain at Jerusalem.
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ σαλπιοῦσιν τῇ σάλπιγγι τῇ μεγάλῃ καὶ ἤξουσιν οἱ ἀπολόμενοι ἐν τῇ χώρᾳ τῶν ἀσσυρίων καὶ οἱ ἀπολόμενοι ἐν αἰγύπτῳ καὶ προσκυνήσουσιν τῷ κυρίῳ ἐπὶ τὸ ὄρος τὸ ἅγιον ἐν ἱερουσαλήμ
- 1 ¶ Madichon pou gwògmann ki alatèt peyi Efrayim lan! Pouwva yo ap fini tankou bèl flè ki te nan kouwòn yo te mete sou tèt yo a. Madichon pou bèl kapital k'ap deperi sou tèt mòn kote li dominen bon venn tè ki nan plenn lan! Madichon pou nou tout ki anba gwòg nou!
Ho! crown of pride of those who are given up to wine in Ephraim, and the dead flower of his glory which is on the head of those who are overcome by strong drink!
οὐαὶ τῷ στεφάνῳ τῆς ὕβρεως οἱ μισθῶτοί εφραὶμ τὸ ἄνθος τὸ ἐκπεσὸν ἐκ τῆς δόξης ἐπὶ τῆς κορυφῆς τοῦ ὄρους τοῦ παχέως οἱ μεθύοντες ἀνευ οἴνου
- 2 Seyè a gen yon moun ki gen fòs, yon moun ki gen pouwva pou fè travay la pou li. L'ap vini tankou yon gwo lapli k'ap tonbe fòs avès, k'ap fè dlo moute anvayi toupatou. L'ap pran tout bagay nan men l', l'ap leve yo. L'ap fese yo atè.
See, the Lord has a strong and cruel one; like a rain of ice, a storm of destruction, like the overflowing of a strong river, he will violently overcome them.
ἰδοὺ ἰσχυρὸν καὶ σκληρὸν ὁ θυμὸς κυρίου ὡς χάλαζα καταφερομένη οὐκ ἔχουσα σκέπην βία καταφερομένη ὡς ὕδατος πολὺ πληθὸς σῦρον χώραν τῇ γῆ ποιήσει ἀνάπαισιν ταῖς χερσίν
- 3 Li pral pilonnen anba pye li sa ki te fè lògèy gwògmann yo, chèf peyi Efrayim yo.
The crown of pride of those who are given up to wine in Ephraim will be crushed under foot;
καὶ τοῖς ποσὶν καταπατηθήσεται ὁ στέφανος τῆς ὕβρεως οἱ μισθῶτοί τοῦ εφραὶμ
- 4 Bèl kapital chèf sa yo pral fini kraze sou tèt mòn kote l'ap donninen sou bon venn tè ki nan fon an. Enben, yo pral disparèt tankou premye fig frans mi ki parèt nan sezon an. Wè yon moun wè l', l'ap pran l', l'ap manje l'.
And the dead flower of his glory, which is on the head of the fertile valley, will be like the first early fruit before the summer; which a man takes and puts in his mouth the minute he sees it.
καὶ ἔσται τὸ ἄνθος τὸ ἐκπεσὸν τῆς ἐλπίδος τῆς δόξης ἐπ' ἄκρου τοῦ ὄρους τοῦ ὑψηλοῦ ὡς πρόδρομος σύκου ὁ ἰδὼν αὐτὸ πρὶν ἢ εἰς τὴν χεῖρα αὐτοῦ λαβεῖν θελήσει αὐτὸ καταπιεῖν
- 5 Jou sa a, Seyè ki gen tout pouwva a pral tankou yon bèl kouwòn flè pou rèz moun ki pa mouri yo, yon bèl kouwòn dyaman pou sa ki chape yo.
In that day will the Lord of armies be a crown of glory, and a fair ornament, to the rest of his people;
τῇ ἡμέρᾳ ἐκείνῃ ἔσται κύριος σαβαωθ ὁ στέφανος τῆς ἐλπίδος ὁ πλακεὶς τῆς δόξης τῷ καταλειφθέντι μου λαῷ
- 6 L'a fè moun ki chita nan tribinal yo gen bon konprann pou yo pa fè lenjistis. L'ap bay sòlda yo fòs pou yo ka kilbite lènmi yo lòt bò pòtay laval la.
And a spirit of wisdom to the judge, and strength to those who keep back the attackers at the door of the town.
καταλειφθήσονται ἐπὶ πνεύματι κρίσεως ἐπὶ κρίσιν καὶ ἰσχὺν κολύων ἀνελεῖν

- 7 Ata pwofèt yo ak prèt yo, yo sitèlman sou, y'ap titibe. Yo sitèlman bwè diven ak gwo gwòg fò, y'ap di betiz, y'ap depale. Pwofèt yo twò sou pou yo konprann anyen nan vizyon Bondye ap fè yo wè. Prèt yo ap depale, yo pa konn sa pou yo di lè moun vin mete yon ka devan yo.
 And further, these are uncertain through wine, and have gone out of the right way through strong drink: the priest and the prophet are uncertain through strong drink, they are overcome by wine, they have gone out of the way through strong drink; their vision is false, they go wrong in their decisions.
 οὔτοι γὰρ οἶνον πεπλανημένοι εἰσὶν ἐπλανήθησαν διὰ τὸ σικερα ἱερεὺς καὶ προφήτης ἐξέστησαν διὰ τὸν οἶνον ἐσεισθησαν ἀπὸ τῆς μέθης τοῦ σικερα ἐπλανήθησαν τοῦτ' ἔστι φάσμα
- 8 Yo vonmi sal tout tab kote yo chita a. Pa gen yon ti kote ki pa sal.
 For all the tables are covered with coughed-up food, so that there is not a clean place.
 ἀρὰ ἔδεται ταύτην τὴν βουλὴν αὐτῆ γὰρ ἡ βουλή ἔνεκεν πλεονεξίας
- 9 ¶ Y'ap pale sou mwen, y'ap di: Ki moun l'ap moutre tout bagay sa yo? Ki moun l'ap fè konprann sa Bondye fè l' konnen an? Gen lè se pou timoun ki fèk sevre, timoun ki fèk kite tete?
 To whom will he give knowledge? and to whom will he make clear the word? Will it be to those who have newly given up milk, and who have only now been taken from the breast?
 τίνοι ἀνηγγεῖλαμεν κακὰ καὶ τίνοι ἀνηγγεῖλαμεν ἀγγελίαν οἱ ἀπογεγαλακτισμένοι ἀπὸ γάλακτος οἱ ἀπεσπασμένοι ἀπὸ μαστοῦ
- 10 Tankou pwofesè lekòl, l'ap repete lèt apre lèt, liy apre liy, leson apre leson.
 For it is one rule after another; one line after another; here a little, there a little.
 θλίψιν ἐπὶ θλίψιν προσδέχου ἐλπίδα ἐπ' ἐλπίδι ἔτι μικρὸν ἔτι μικρὸν
- 11 Si yo pa koute m', Bondye pral voye yon bann moun k'ap pale yon lòt lang yo p'ap konprann menm pou pale ak yo.
 No, but with broken talk, and with a strange tongue, he will give his word to this people:
 διὰ φαυλισμὸν χειλέων διὰ γλώσσης ἐτέρας ὅτι λαλήσουσιν τῷ λαῷ τοῦτω
- 12 Se li menm ki te ban nou yon kote pou n' poze kò nou, yon peyi kote tout moun ki bouke ka jwenn kanpo, yon peyi kote moun ka viv ak kè poze, men nou derefize koute.
 To whom he said, This is the rest, give rest to him who is tired; and by this you may get new strength; but they would not give ear.
 λέγοντες αὐτῷ τοῦτο τὸ ἀνάπαυμα τῷ πεινῶντι καὶ τοῦτο τὸ σύντριμμα καὶ οὐκ ἠθέλησαν ἀκούειν
- 13 Se poutèt sa, Seyè a pral pale ak nou, l'ap repete lèt apre lèt, liy apre liy, leson apre leson. Lè sa a, n'a pral bite, nou pral tonbe sou deyè, nou pral kase pye nou, nou pral pran nan pèlen, y'ap fè nou prizonye.
 For this cause the word of the Lord will be to them rule after rule, line after line, here a little, there a little; so that they may go on their way, and falling back may be broken, and taken in the net.
 καὶ ἔσται αὐτοῖς τὸ λόγιον κυρίου τοῦ θεοῦ θλίψις ἐπὶ θλίψιν ἐλπίς ἐπ' ἐλπίδι ἔτι μικρὸν ἔτι μικρὸν ἵνα πορευθῶσιν καὶ πέσωσιν εἰς τὰ ὀπίσω καὶ κινδυνεύουσιν καὶ συντριβήσονται καὶ ἀλώσονται
- 14 ¶ Se poutèt sa, nou menm bann awogan ki chita lavil Jerizalèm pou gouvènè pèp sa a, koute sa Seyè a di nou:
 Give ear then to the word of the Lord, you men of pride, the rulers of this people in Jerusalem:
 διὰ τοῦτο ἀκούσατε λόγον κυρίου ἄνδρες τεθλιμμένοι καὶ ἄρχοντες τοῦ λαοῦ τοῦτου τοῦ ἐν ἱερουσαλήμ
- 15 -N'ap fè grandizè deske nou te pase kontra avèk lanmò, nou te siyen papye ak chèf peyi kote mò yo ye a. N'ap plede di lè malè a va rive li p'ap tonbe sou nou, paske avèk fòs manti nou jwenn kote pou n' kache, avèk fòs plan nou maske kò nou.
 Because you have said, We have made death our friend, and with the underworld we have made an agreement; when the overflowing waters come through they will not come near us; for we are looking to false words for help, taking cover in what is untrue:
 ὅτι εἶπατε ἐποιήσαμεν διαθήκην μετὰ τοῦ ᾄδου καὶ μετὰ τοῦ θανάτου συνθήκας καταγίς φερομένη ἐὰν παρέλθῃ οὐ μὴ ἔλθῃ ἐφ' ἡμᾶς ἐθήκαμεν ψεῦδος τὴν ἐλπίδα ἡμῶν καὶ τῷ ψεύδει σκεπασθησόμεθα
- 16 Se poutèt sa, koulye a, men sa Seyè a di: Gade! Se mwen menm menm k'ap mete yon fondasyon byen fèm, byen solid nan lavil Siyon an. Nan kwen fondasyon an, m'ap mete yon gwo wòch pyè byen chita. Sou li m'ap make: moun ki gen konfyans nan Bondye p'ap janm gen kè sote.
 For this cause says the Lord God, See, I am placing in Zion as a base, a stone, a tested stone, an angle-stone which is certain and of great value: and he who has faith will not give way.
 διὰ τοῦτο οὕτως λέγει κύριος ἰδού ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια σίων λίθον πολυτελεῖ ἐκλεκτὸν ἀκρογωνιαίον ἔντιμον εἰς τὰ θεμέλια αὐτῆς καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθῆ
- 17 Jistis, se va mèt k'ap sèvi pou mezire fondasyon an. Seriozite, se va nivo k'ap sèvi pou mete l' nivo. Men, gwo van lagrèl la pral kraze kachèt mantò yo. Dlo inondasyon an pral bwote kachkach nou yo pote ale.
 And I will make right decision the measuring-line, and righteousness the weight: and the ice-storm will take away the safe place of false words, and the secret place will be covered by the flowing waters.
 καὶ θήσω κρίσιν εἰς ἐλπίδα ἢ δὲ ἐλεημοσύνη μου εἰς σταθμούς καὶ οἱ πεποιθότες μάτην ψεύδει ὅτι οὐ μὴ παρέλθῃ ὑμᾶς καταγίς

- 18 Li pral kraze kontra nou te pase avèk lanmò a. Li pral chire papye nou te siyen avèk chèf peyi kote mò yo ye a. Lè malè a vini, l'a kraze nou.
And the help you were looking for from death will come to nothing, and your agreement with the underworld will be broken; when the overflowing waters come through, then you will be overcome by them.
μή και ἀφέλη ὑμῶν τὴν διαθήκην τοῦ θανάτου και ἡ ἐλπίς ὑμῶν ἢ πρὸς τὸν ἄδην οὐ μὴ ἐμμείνη καταγιγς φερομένη ἐὰν ἐπέλθῃ ἔσεσθε αὐτῇ εἰς καταπάτημα
- 19 Malè a ap pase sou nou chak maten. N'a gen pou n' sipòte l' lajounen kou lannwit. Chak mesaj Bondye va fè yo konnen va ba yo sezisman.
Whenever they come through they will overtake you; for they will come through morning after morning, by day and by night: and the news will be nothing but fear.
ὅταν παρέλθῃ λήμψεται ὑμᾶς προὶ προὶ παρελεύσεται ἡμέρας και ἐν νυκτὶ ἔσται ἐλπίς πονηρὰ μάθετε ἀκούειν
- 20 Jan pawòl la di a, n'ap tankou moun k'ap chache kouche sou yon kabann twò kout pou yo, anba yon lenn ki manke lajè.
For the bed is not long enough for a man to be stretched out on: and the cover is not wide enough for him to be covered with.
στενοχωρούμενοι οὐ δυνάμεθα μάχεσθαι αὐτοὶ δὲ ἀσθενοῦμεν τοῦ ἡμᾶς συναχθῆναι
- 21 Paske Seyè a pral leve kanpe jan l' te fè l' sou mòn Perazim lan, li pral souke kò l' jan l' te fè l' nan plenn Gabawon an, pou l' fè sa li vle fè a, bagay nou pa ta janm kwè, pou l' fin fè travay li, travay nou pa ka konprann.
For the Lord will come up as on Mount Perazim, he will be moved to wrath as in the valley of Gibeon; so that he may do his work--strange is his work; and give effect to his act--unnatural is his act.
ὥσπερ ὄρος ἀσεβῶν ἀναστήσεται και ἔσται ἐν τῇ φάραγγι γαβῶν μετὰ θυμοῦ ποιήσει τὰ ἔργα αὐτοῦ πικρίας ἔργον ὃ δὲ θυμὸς αὐτοῦ ἀλλοτριῶς χρήσεται και ἡ πικρία αὐτοῦ ἀλλοτρία
- 22 Koulye a, piga nou pase pawòl mwen yo nan betiz pou yo pa mare nou nan kòd pi rèd toujou. Paske, Seyè ki gen tout pouwva a fè m' konnen li fin pran desizyon l' pou l' detwi tout peyi a. Li p'ap chanje lide.
And now, take care that you do not make sport of him, or your bands will be made strong; for I have had word from the Lord, the Lord of armies, of an end, of a complete end, which is to come on all the land.
και ὑμεῖς μὴ εὐφρανθεῖτε μηδὲ ἰσχυράτωσαν ὑμῶν οἱ δεσμοὶ διότι συντετελεσμένα και συντετημένα πράγματα ἤκουσα παρὰ κυρίου σαβαωθ ἃ ποιήσει ἐπὶ πᾶσαν τὴν γῆν
- 23 ¶ Pare zòrèy nou! Tande sa m'ap di nou! Koute byen pawòl k'ap sot nan bouch mwen!
Let your ears be open to my voice; give attention to what I say.
ἐνωτίζεσθε και ἀκούετε τῆς φωνῆς μου προσέχετε και ἀκούετε τοὺς λόγους μου
- 24 Yon moun k'ap travay tè p'ap janm pase tout tan l' ap raboure, ap kraze bit, ap pare tè pou plante.
Is the ploughman for ever ploughing? does he not get the earth ready and broken up for the seed?
μὴ ὄλην τὴν ἡμέραν μέλλει ὁ ἄροτριῶν ἄροτριάν ἢ σπόρον προετοιμάσει πρὶν ἐργάσασθαι τὴν γῆν
- 25 Rive yon lè, lè li fin bat tè a, l'ap simen grenn tankou lanni ak kannèl. Apre sa, l'ap plante ble, pitimi ak lòj. Lèfini, sou lizyè jaden an li gen dwa simen lòt grenn tankou pwa chouk.
When the face of the earth has been levelled, does he not put in the different sorts of seed, and the grain in lines, and the barley in its place, and the spelt at the edge?
οὐχ ὅταν ὁμολίση αὐτῆς τὸ πρόσωπον τότε σπεῖρει μικρὸν μελάνθιον και κύμινον και πάλιν σπεῖρει τυρὸν και κριθὴν και ζέαν ἐν τοῖς ὀρίοις σου
- 26 Li konn sa pou l' fè, paske se Bondye menm ki moutre l' sa pou l' fè.
For his God is his teacher, giving him the knowledge of these things.
και παιδευθήσῃ κρίματι θεοῦ σου και εὐφρανθήσῃ
- 27 Yo pa janm sèvi ak woulo pou degrennen lanni oninon kannèl. Men, se avèk yon bout bwa yo bat pitimi ak pwa.
For the fitches are not crushed with a sharp instrument, and a cart-wheel is not rolled over the cummin; but the grain of the fitches is hammered out with a stick, and of the cummin with a rod.
οὐ γὰρ μετὰ σκληρότητος καθαιρέται τὸ μελάνθιον οὐδὲ τροχὸς ἀμάξης περιάζει ἐπὶ τὸ κύμινον ἀλλὰ ῥάβδῳ ἐκτινάσσεται τὸ μελάνθιον τὸ δὲ κύμινον
- 28 Lè y'ap bat ble a pou degrennen l', yo pa bat li san rete. Yo konnen jan pou yo fè woulo a pase sou ble a san yo pa kraze grenn yo.
Is the grain for bread crushed? He does not go on crushing it for ever, but he lets his cart-wheels and his horses go over it without crushing it.
μετὰ ἄρτου βρωθήσεται οὐ γὰρ εἰς τὸν αἰῶνα ἐγὼ ὑμῖν ὀργισθήσομαι οὐδὲ φωνὴ τῆς πικρίας μου καταπατήσῃ ὑμᾶς
- 29 Tout konesans sa a se nan Bondye ki gen tout pouwva a li sot. Plan travay li se bèl bagay. Li bay bon konsèy, li gen anpil bon konprann.
This comes from the Lord of armies, purposing wonders, and wise in all his acts.
και ταῦτα παρὰ κυρίου σαβαωθ ἐξῆλθεν τὰ τέρατα βουλεύσαθε ὑψώσατε ματαίαν παράκλησιν
- 1 ¶ Mwen wè malè pou lotèl Bondye a, lavil Jerizalèm! Mwen wè malè pou lavil kote David te moute kan li an. Kite ennan, dezan konsa pase, kite tout fèt yo fin pase,
Ho! Ariel, Ariel, the town against which David made war; put year to year, let the feasts come round:
οὐαὶ πόλις ἀριηλ ἦν δαυιδ ἐπολέμησεν συναγάγετε γενήματα ἐνιαυτὸν ἐπ' ἐνιαυτὸν φάγεσθε γὰρ σὺν μοαβ

- 2 Seyè a pral voye yon sèl lafliksyon sou lotèl Bondye a. Moun pral rele, yo pral plenn. Lavi la pral tounen yon lotèl Bondye tout bon kote y'ap ofri bèt yo touye pou li.
And I will send trouble on Ariel, and there will be weeping and cries of grief; and she will be to me as Ariel.
ἐκθλίψω γὰρ αριηλ καὶ ἔσται αὐτῆς ἡ ἰσχὺς καὶ τὸ πλοῦτος ἐμοί
- 3 Bondye pral atake lavil la tankou David te fè l' la. Li pral sènen l' ak sòlda. L'ap fèmen l' toupatou.
And I will make war on you like David, and you will be shut in by earthworks, and I will make towers round you.
καὶ κυκλώσω ὡς δαυιδ ἐπὶ σὲ καὶ βαλῶ περὶ σὲ χάρακα καὶ θήσω περὶ σὲ πύργους
- 4 Lavi Jerizalèm pral tankou yon moun anba tè k'ap pale. Pousyè tè ap toufe pawòl nan bouch li. Antan li anba tè a, l'ap pale tankou yon zonbi ak yon vwa nan nen tou fèb!
And you will be made low, and your voice will come out of the earth, and your words will be low out of the dust; and your voice will come out of the earth like that of a spirit, making bird-like noises out of the dust.
καὶ ταπεινωθήσονται οἱ λόγοι σου εἰς τὴν γῆν καὶ εἰς τὴν γῆν οἱ λόγοι σου δύσονται καὶ ἔσται ὡς οἱ φωνοῦντες ἐκ τῆς γῆς ἢ φωνὴ σου καὶ πρὸς τὸ ἔδαφος ἢ φωνὴ σου ἀσθενήσει
- 5 Men, tout lènmi ou yo pral gaye tankou pousyè nan van. Tout kantite moun ki t'ap fè ou pase tray yo pral disparèt tankou pay van ap bwote. W'ap rete konsa,
And the army of your attackers will be like small dust, and all the cruel ones like dry stems gone before the wind; suddenly it will come about.
καὶ ἔσται ὡς κονιορτὸς ἀπὸ τροχοῦ ὁ πλοῦτος τῶν ἀσεβῶν καὶ ὡς χλοῦς φερόμενος καὶ ἔσται ὡς στιγμὴ παραχρήμα
- 6 Seyè ki gen tout pouwa a ap parèt sou ou, avèk gwo van loraj, tranblemanntè, ak yon pakèt gwo bri, avèk siklòn, van tanpèt ak gwo flanm dife k'ap boule.
The Lord of armies will come in with thunder and earth-shaking and great noise, with rushing wind and storm, and the flame of burning fire.
παρὰ κυρίου σαβαωθ ἐπισκοπὴ γὰρ ἔσται μετὰ βροντῆς καὶ σεισμοῦ καὶ φωνῆς μεγάλης καταγίγς φερομένη καὶ φλόξ πυρὸς κατεσθίουσα
- 7 Lè sa a, tout bann moun lòt nasyon yo ki t'ap fè lagè avèk lotèl Bondye a, tout gwo lame ki te anvayi peyi a, ki te sènen lavil la, ki t'ap toufounen l' kote l' te ye a, yo tout yo pral disparèt tankou yon move rèv ou t'ap fè, tankou yon vizyon w'ap fè nan mitan lannwit.
And all the nations making war on Ariel, and all those who are fighting against her and shutting her in with their towers, will be like a dream, like a vision of the night.
καὶ ἔσται ὡς ὁ ἐνυπνιαζόμενος ἐν ὕπνῳ ὁ πλοῦτος τῶν ἔθνῶν πάντων ὅσοι ἐπεστράτευσαν ἐπὶ αριηλ καὶ πάντες οἱ στρατευσάμενοι ἐπὶ ἱερουσαλημ καὶ πάντες οἱ συνηγμένοι ἐπ' αὐτὴν καὶ θλίβοντες αὐτήν
- 8 Wi, tout bann moun lòt nasyon yo ki t'ap fè lagè ak lavil Jerizalèm sou mòn Siyon an, y'ap tankou yon moun k'ap mouri grangou epi ki reve l'ap manje. Men, lè li leve, li grangou pi rèd. Osinon, tankou yon moun k'ap mouri swaf dlo, li reve l'ap bwè dlo. Men, lè li leve, li tou fèb, li swaf dlo pi rèd.
And it will be like a man desiring food, and dreaming that he is feasting; but when he is awake there is nothing in his mouth: or like a man in need of water, dreaming that he is drinking; but when he is awake he is feeble and his soul is full of desire: so will all the nations be which make war on Mount Zion.
καὶ ἔσονται ὡς οἱ ἐν ὕπνῳ πίνοντες καὶ ἔσθοντες καὶ ἐξαναστάντων μάταιον αὐτῶν τὸ ἐνύπνιον καὶ ὄν τρόπον ἐνυπνιάζεται ὁ διψῶν ὡς πίνων καὶ ἐξαναστὰς ἔτι διψᾷ ἢ δὲ ψυχὴ αὐτοῦ εἰς κενὸν ἤλπισεν οὕτως ἔσται ὁ πλοῦτος πάντων τῶν ἔθνῶν ὅσοι ἐπεστράτευσαν ἐπὶ τὸ ὄρος σιών
- 9 ¶ Nou pral sezi, nou pral rete bèbè! Fèmen je nou pou nou pa wè! Nou pral sou, san nou pa menm bwè. N'ap titibe san nou pa pran yon gout gwòg!
Be surprised and full of wonder; let your eyes be covered and be blind: be overcome, but not with wine; go with uncertain steps, but not because of strong drink.
ἐκλήθητε καὶ ἔκστητε καὶ κραιπαλήσατε οὐκ ἀπὸ σικερα οὐδὲ ἀπὸ οἴνου
- 10 Paske Seyè a fè nou anvi dòmi. Li fè je nou vin lou. Pwofèt yo, se je pèp la yo ye! Li kouvri tèt nou. Divinò yo, se tèt pèp la yo ye.
For the Lord has sent on you a spirit of deep sleep; and by him your eyes, the prophets, are shut, and your heads, the seers, are covered.
ὅτι πεπότικεν ὑμᾶς κύριος πνεύματι κατανύξεως καὶ καμύσει τοὺς ὀφθαλμοὺς αὐτῶν καὶ τῶν προφητῶν αὐτῶν καὶ τῶν ἀρχόντων αὐτῶν οἱ ὄρωντες τὰ κρυπτά
- 11 Nou pa ka konprann tou sa Bondye fè nou konnen la a. Y'ap tankou yon liv yo sele. Si nou pote l' bay yon moun ki konn li pou nou mande l' li l' pou nou, l'ap reponn nou li pa kapab, paske liv la sele.
And the vision of all this has become to you like the words of a book which is shut, which men give to one who has knowledge of writing, saying, Make clear to us what is in the book: and he says, I am not able to, for the book is shut:
καὶ ἔσονται ὑμῖν πάντα τὰ ῥήματα ταῦτα ὡς οἱ λόγοι τοῦ βιβλίου τοῦ ἐσφραγισμένου τούτου ὃ ἐὰν δῶσιν αὐτὸ ἀνθρώπῳ ἐπισταμένῳ γράμματα λέγοντες ἀνάγνωθι ταῦτα καὶ ἐρεῖ οὐ δύναμαι ἀναγνῶν καὶ ἐσφράγισται γάρ
- 12 Lè ou pote l' bay yon moun ki pa konn li pou ou mande l' li l' pou ou, l'ap reponn ou li pa konn li.
And they give it to one without learning, saying, Make clear to us what is in the book: and he says, I have no knowledge of writing.
καὶ δοθήσεται τὸ βιβλίον τούτου εἰς χεῖρας ἀνθρώπου μὴ ἐπισταμένου γράμματα καὶ ἐρεῖ αὐτῷ ἀνάγνωθι τούτο καὶ ἐρεῖ οὐκ ἐπίσταμαι γράμματα

- 13 Seyè a di: -Lè moun sa yo ap fè sèvis pou mwen, se pawòl nan bouch! Y'ap louvri bouch yo pou fè lwanj mwen, men lespri yo byen lwen. Si y'ap mache di yo gen krentif pou mwen, se pawòl granmoun lontan moutre yo y'ap repete lè konsa.
And the Lord said, because this people come near to me with their mouths, and give honour to me with their lips, but their heart is far from me, and their fear of me is false, a rule given them by the teaching of men;
καὶ εἶπεν κύριος ἐγγίξει μοι ὁ λαὸς οὗτος τοῖς χεῖλεσιν αὐτῶν τιμῶσίν με ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ μάτην δὲ σέβονται με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας
- 14 Se poutèt sa, mwen pral fè yon lòt seri mènèy ak mirak devan je yo. Mwen pral detounen bon konprann moun save yo. Moun lespri yo ak tout konesans yo p'ap konprann anyen.
For this cause I will again do a strange thing among this people, a thing to be wondered at: and the wisdom of their wise men will come to nothing, and the sense of their guides will no longer be seen.
διὰ τοῦτο ἰδοὺ ἐγὼ προσθήσω τοῦ μεταθεῖναι τὸν λαὸν τοῦτον καὶ μεταθήσω αὐτοὺς καὶ ἀπολωθὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω
- 15 Madichon pou moun k'ap kache Seyè a sa yo gen lide fè! Y'ap fè plan yo an kachèt. Y'ap di pa gen moun ki wè yo. Pa gen moun k'ap konnen sa y'ap fè.
Cursed are those who go deep to keep their designs secret from the Lord, and whose works are in the dark, and who say, Who sees us? and who has knowledge of our acts?
οὐαὶ οἱ βαθέως βουλήν ποιοῦντες καὶ οὐ διὰ κυρίου οὐαὶ οἱ ἐν κρυφῇ βουλήν ποιοῦντες καὶ ἔσται ἐν σκότει τὰ ἔργα αὐτῶν καὶ ἐροῦσιν τίς ἡμᾶς ἑώρακεν καὶ τίς ἡμᾶς γνώσεται ἢ ἡμεῖς ποιοῦμεν
- 16 Nou vire tout bagay lanvè! Kilès ki pi konsekans, moun k'ap fè krich yo osinon tè wouj la? Eske bagay yon nonm fè ka di moun ki fè l' la se pa ou ki fè m'? Eske yon krich ka di moun ki fè l' la se moun sòt ou ye?
You are turning things upside down! Is the wet earth the same to you as the one who is forming it? will the thing made say of him who made it, He made me not: or the thing formed say of him who gave it form, He has no knowledge?
οὐχ ὡς ὁ πηλὸς τοῦ κεραμῆως λογισθήσεσθε μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι οὐ σύ με ἐπλασας ἡ τὸ ποίημα τῷ ποιήσαντι οὐ συνετῶς με ἐποίησας
- 17 ¶ Anvan nou bat je nou, rakbwa peyi Liban tounen jaden, jaden tounen rakbwa.
In a very short time Lebanon will become a fertile field, and the fertile field will seem like a wood.
οὐκέτι μικρὸν καὶ μετατεθήσεται ὁ λίβανος ὡς τὸ ὄρος τὸ χερμελ καὶ τὸ ὄρος τὸ χερμελ εἰς ὄρυμὸν λογισθήσεται
- 18 Jou sa a, moun soudè yo va tande pawòl y'ap li nan liv. Avèg yo ki t'ap viv nan fènwa va louvri je yo, y'a wè.
And in that day those whose ears are stopped will be hearing the words of the book; and the eyes of the blind will see through the mist and the dark.
καὶ ἀκούσονται ἐν τῇ ἡμέρᾳ ἐκείνῃ κωφοὶ λόγους βιβλίου καὶ οἱ ἐν τῷ σκότει καὶ οἱ ἐν τῇ ὁμίγλῃ ὀφθαλμοὶ τυφλῶν βλέπονται
- 19 Seyè a va fè tipitit yo gen kè kontan ankò. Bondye pèp Izrayèl la, li menm ki yon Bondye apa, va fè malere yo danse tèlman y'a kontan.
And the poor will have their joy in the Lord increased, and those in need will be glad in the Holy One of Israel.
καὶ ἀγαλλιάσονται πτωχοὶ διὰ κύριον ἐν εὐφροσύνῃ καὶ οἱ ἀπληπισμένοι τῶν ἀνθρώπων ἐμπλησθήσονται εὐφροσύνης
- 20 Paske lwijanboje a pral jwenn ak bout li. Moun ki t'ap pase Bondye nan betiz la pral disparèt. Yo pral fini ak tout moun ki t'ap chache okazyon pou fè sa ki mal,
For the cruel one has come to nothing; and those who make sport of the Lord are gone; and those who are watching to do evil are cut off:
ἐξέλιπεν ἄνομος καὶ ἀπώλετο ὑπερήφανος καὶ ἐξωλεθρευθήσαν οἱ ἀνομοῦντες ἐπὶ κακίᾳ
- 21 moun k'ap fè inonsan peye pou koupab, moun k'ap antrave travay jij yo nan tribinal, moun k'ap bay manti pou moun serye pa jwenn jistis.
Who give help to a man in a wrong cause, and who put a net for the feet of him who gives decisions in the public place, taking away a man's right without cause.
καὶ οἱ ποιοῦντες ἀμαρτεῖν ἀνθρώπους ἐν λόγῳ πάντας δὲ τοὺς ἐλέγχοντας ἐν πύλαις πρόσκομμα θήσουσιν καὶ ἐπλαγίασαν ἐν ἀδίκοις δίκαιον
- 22 Se poutèt sa, koulye a, men sa Bondye pèp Izrayèl la, Bondye ki te delivre Abraram lan, di: Moun Jakòb yo p'ap janm wont ankò. Figi yo p'ap dekonpoze ankò.
For this reason the Lord, the saviour of Abraham, says about the family of Jacob, Jacob will not now be put to shame, or his face be clouded with fear.
διὰ τοῦτο τάδε λέγει κύριος ἐπὶ τὸν οἶκον ἰακωβ ὃν ἀφώρισεν ἐξ αβρααμ οὐ νῦν αἰσχυνθήσεται ἰακωβ οὐδὲ νῦν τὸ πρόσωπον μεταβαλεῖ ἰσραηλ
- 23 Lè y'a wè pitit mwen menm m'ap ba yo nan kò kay yo, y'a rekonèt se yon Bondye apa mwen ye. Y'a rekonèt Bondye fanmi Jakòb la se yon Bondye apa. Y'a respekte m', y'a genyen m' krentif.
But when they, the children of Jacob, see the work of my hands among them, they will give honour to my name; yes, they will give honour to the Holy One of Jacob, and go in fear of the God of Israel.
ἀλλ' ὅταν ἴδωσιν τὰ τέκνα αὐτῶν τὰ ἔργα μου δι' ἐμὲ ἀγιάσουσιν τὸ ὄνομά μου καὶ ἀγιάσουσιν τὸν ἅγιον ἰακωβ καὶ τὸν θεὸν τοῦ ἰσραηλ φοβηθήσονται
- 24 Moun ki te pèdi tèt yo va rive gen bon konprann. Moun ki te toujou ap bougonnen yo va kontan aprann nan men mwen.
Those whose hearts were turned away from him will get knowledge, and those who made an outcry against him will give attention to his teaching.
καὶ γνώσονται οἱ τῷ πνεύματι πλανώμενοι σύνεσιν οἱ δὲ γογγύζοντες μαθήσονται ὑπακούειν καὶ αἱ γλώσσαι αἱ ψελλίζουσαι μαθήσονται λαλεῖν εἰρήνην

- 1 ¶ Men sa Seyè a di: -Madichon pou pitit mwen yo k'ap fè tèt di ak mwen! Nan tou sa y'ap fè, se pwòp lide yo y'ap swiv, se pa lide pa m'. Y'ap siyen lòt kontra, atout mwen di yo non. Y'ap fè peche sou peche.
Ho! uncontrolled children, says the Lord, who give effect to a purpose which is not mine, and who make an agreement, but not by my spirit, increasing their sin:
οὐαὶ τέκνα ἀποστάται τάδε λέγει κύριος ἐποιήσατε βουλὴν οὐ δι' ἐμοῦ καὶ συνθήκας οὐ διὰ τοῦ πνεύματός μου προσθεῖναι ἀμαρτίας ἐφ' ἀμαρτίας
- 2 Yo desann al nan peyi Lejip san yo pa mande m' konsèy. Y' al mande farawon an pou l' pwoteje yo, y' al mete kò yo anba zèl peyi Lejip.
Who make a move to go down into Egypt, without authority from me; who are looking to the strength of Pharaoh for help, and whose hope is in the shade of Egypt.
οἱ πορευόμενοι καταβῆναι εἰς αἴγυπτον ἐμὲ δὲ οὐκ ἐπηρώτησαν τοῦ βοηθηθῆναι ὑπὸ φαραῶ καὶ σκεπασθῆναι ὑπὸ αἰγυπτίων
- 3 Men, farawon an p'ap ka fè anyen pou nou. Pwoteksyon peyi Lejip la ap tounen yon wont pou nou.
And the strength of Pharaoh will be your shame, and your hope in the shade of Egypt will come to nothing.
ἔσται γὰρ ὑμῖν ἡ σκέπη φαραῶ εἰς αἰσχύνην καὶ τοῖς πεποιθόσιν ἐπ' αἴγυπτον ὄνειδος
- 4 Malgre delege yo gen tan rive lavil Zoan ak lavil Anès,
For his chiefs are at Zoan, and his representatives have come to Hanes.
ὅτι εἰσὶν ἐν τάνει ἀρχηγοὶ ἄγγελοι πονηροὶ μάτην κοπιᾶσουσιν
- 5 pèp Jida a pral règrèt yo te janm mete konfyans yo nan yon pèp ki pa ka fè anyen pou yo, yon nasyon ki pa ka ni ede yo ni pote yo sekou, yon nasyon k'ap fè yo wont, yon nasyon k'ap ba yo desepsyon.
For they have all come with offerings to a people of no use to them, in whom is no help or profit, but only shame and a bad name.
πρὸς λαὸν ὃς οὐκ ὠφελήσει αὐτοὺς οὔτε εἰς βοήθειαν οὔτε εἰς ὠφέλειαν ἀλλὰ εἰς αἰσχύνην καὶ ὄνειδος
- 6 Men yon mesaj Bondye bay sou bèt nan dezè Negè yo: -Delege yo ap vwayaje nan yon peyi ki gen anpil danje, kote lyon ak manman lyon rete, kote gen move sèpan ak dragon azèl. Yo chaje bourik yo ak chamo yo avèk kado pou yon nasyon ki pa ka fè anyen pou yo.
The word about the Beasts of the South. Through the land of trouble and grief, the land of the she-lion and the voice of the lion, of the snake and the burning winged snake, they take their wealth on the backs of young asses, and their stores on camels, to a people in whom is no profit.
ἡ ὄρασις τῶν τετραπόδων τῶν ἐν τῇ ἐρήμῳ ἐν τῇ θλίψει καὶ τῇ στενοχωρίᾳ λέων καὶ σκύμνος λέοντος ἐκεῖθεν καὶ ἀσπίδες καὶ ἔκγονα ἀσπίδων πετομένων οἱ ἔφερον ἐπ' ὄνων καὶ καμηλῶν τὸν πλοῦτον αὐτῶν πρὸς ἔθνος ὃ οὐκ ὠφελήσει αὐτοὺς εἰς βοήθειαν ἀλλὰ εἰς αἰσχύνην καὶ ὄνειδος
- 7 Paske konkou Lejip ap ba yo a p'ap sèvi yo anyen, paske li pa vo anyen, se poutèt sa mwen bay peyi a yon ti non. Mwen rele l': Dragon dan kase a.
For there is no use or purpose in the help of Egypt: so I have said about her, She is Rahab, who has come to an end.
αἰγύπτιοι μάταια καὶ κενὰ ὠφελήσουσιν ὑμᾶς ἀπάγγελον αὐτοῖς ὅτι ματαῖα ἡ παράκλησις ὑμῶν αὕτη
- 8 ¶ Seyè a di m': -Koulye a al ekri sa moun sa yo ye a sou yon adwaz. Ekri l' nan yon woulo liv, pou sa ka toujou sèvi m' temwen kont yo pou tout tan tout tan.
Now go, put it in writing before them on a board, and make a record of it in a book, so that it may be for the future, a witness for all time to come.
νῦν οὖν καθίσας γράψον ἐπὶ πύξϊον ταῦτα καὶ εἰς βιβλίον ὅτι ἔσται εἰς ἡμέρας καιρῶν ταῦτα καὶ ἕως εἰς τὸν αἰῶνα
- 9 Yo toujou ap fè tèt di ak Bondye. Se yon bann pitit ki toujou ap bay manti, ki pa vle koute lòd Bondye, Seyè a.
For they are an uncontrolled people, false-hearted, who will not give ear to the teaching of the Lord:
ὅτι λαὸς ἀπειθής ἐστὶν υἱοὶ ψευδεῖς οἱ οὐκ ἠβούλοντο ἀκοῦειν τὸν νόμον τοῦ θεοῦ
- 10 Y'ap di divinò yo: Pa di nou vizyon nou fè yo. Y'ap di pwofèt yo: Pa fè nou konnen sa nou dwe fè. Di nou bèl pawòl dous k'ap fè nou plezi. Kite nou ak sa nou kwè a.
Who say to the seers, See not; and to the prophets, Do not give us word of what is true, but say false things to give us pleasure:
οἱ λέγοντες τοῖς προφήταις μὴ ἀναγγέλλετε ἡμῖν καὶ τοῖς τὰ ὄραματα ὀρώσιν μὴ λαλεῖτε ἡμῖν ἀλλὰ ἡμῖν λαλεῖτε καὶ ἀναγγέλλετε ἡμῖν ἑτέραν πλάνησιν
- 11 Wete kò nou sou bon wout la! Fè sou kote! Pa vin pale nou sou Bondye pèp Izrayèl la ki yon Bondye apa.
Get out of the good way, turning from the right road; do not keep the Holy One of Israel before our minds.
καὶ ἀποστρέψατε ἡμᾶς ἀπὸ τῆς ὁδοῦ ταύτης ἀφέλετε ἀφ' ἡμῶν τὸν τρίβον τοῦτον καὶ ἀφέλετε ἀφ' ἡμῶν τὸν ἅγιον τοῦ ἰσραηλ
- 12 Se poutèt sa, men sa Bondye pèp Izrayèl la, Bondye apa a, ap di: Nou pa vle koute avètisman m'ap ban nou an. Nou pito met konfyans nou nan moun k'ap fè mehanste, nan moun k'ap fè bagay sou kote. Se sou yo nou apriye.
For this cause the Holy One of Israel says, Because you will not give ear to this word, and are looking for help in ways of deceit and evil, and are putting your hope in them:
διὰ τοῦτο οὕτως λέγει κύριος ὁ ἅγιος τοῦ ἰσραηλ ὅτι ἠπειθήσατε τοῖς λόγοις τούτοις καὶ ἠλπίσατε ἐπὶ ψεύδει καὶ ὅτι ἐγόγγυσας καὶ πεποιθώς ἐγένου ἐπὶ τῷ λόγῳ τούτῳ

- 13 Enben, se nou ki va pote chay la. Nou tankou yon miray ki make fann, tankou yon gwo miray byen wo ki gen yon pati ladan l' k'ap souke, ki gonfle prèt pou tonbe. N'ap rete konsa, n'ap tonbe anvan nou bat je nou.
This sin will be to you like a crack in a high wall, causing its fall suddenly and in a minute.
διὰ τοῦτο ἔσται ἡμῖν ἡ ἁμαρτία αὕτη ὡς τεῖχος πῖπτον παραρρήμα πόλεως ὄχυρᾶς ἐαλωκυίας ἧς παραρρήμα πάρεστιν τὸ πτώμα
- 14 N'ap tonbe an miyèt moso tankou kannari kraze. P'ap menm gen yon moso ki ka sèvi pou ranmase chabon dife osinon pou al chache dlo nan sous.
And he will let it be broken as a potter's vessel is broken: it will be smashed to bits without mercy; so that there will not be a bit in which one may take fire from the fireplace, or water from the spring.
καὶ τὸ πτώμα αὐτῆς ἔσται ὡς σύντριμμα ἀγγείου ὄστρακίνου ἐκ κεραμίου λεπτὰ ὥστε μὴ εὑρεῖν ἐν αὐτοῖς ὄστρακον ἐν ᾧ πῦρ ἀρεῖς καὶ ἐν ᾧ ἀποσυριεῖς ὕδωρ μικρὸν
- 15 Men, Seyè a, Bondye pèp Izrayèl la, ki yon Bondye apa, te di pèp la: Tounen vin jwenn mwen, lèfini ret trankil, n'a delivre. Ret dousman, met konfyans nou nan mwen. Se sa ki tout fòs nou. Men, nou pa t' vle.
For the Lord, the Holy One of Israel, said, In quiet and rest is your salvation: peace and hope are your strength: but you would not have it so.
οὕτω λέγει κύριος ὁ ἅγιος τοῦ Ἰσραηλ ὅταν ἀποστραφεῖς στενάξεις τότε σωθήσῃ καὶ γνώσῃ τοῦ ἦσθα ὅτε ἐπεποιθεῖς ἐπὶ τοῖς ματαίοις ματαία ἢ ἰσχύς ὡμῶν ἐγενήθη καὶ οὐκ ἠβούλεσθε ἀκοῦειν
- 16 Men nou te pito di: Ann moute chwal nou kouri ale. Enben, ale! Ale non! Sove kò nou! Nou te pito di: n'a moute sou chwal ki konn kouri. Men tou, sa k'ap kouri dèyè nou yo pral kouri pi vit pase nou!
Saying, No, for we will go in flight on horses; so you will certainly go in flight: and, We will go on the backs of quick-running beasts; so those who go after you will be quick-footed.
ἀλλ' εἶπατε ἐφ' ἵππων φευξόμεθα διὰ τοῦτο φευξέσθε καὶ εἶπατε ἐπὶ κούφοις ἀναβάται ἐσόμεθα διὰ τοῦτο κούφοι ἔσονται οἱ διώκοντες ἡμᾶς
- 17 Lè n'a wè yon sèl moun nan lènmi yo, mil nan nou pral kraze rak. Lè n'a wè senk menm, se nou tout k'ap kouri met deyò. Sèl bagay k'ap rete nan lame nou an, se va drapo n'a kite kanpe sou tèt ti mòn lan.
A thousand will go in fear before one; even before five you will go in flight: till you are like a pillar by itself on the top of a mountain, and like a flag on a hill.
διὰ φωνὴν ἑνὸς φεύζονται χίλιοι καὶ διὰ φωνὴν πέντε φεύζονται πολλοὶ ἕως ἂν καταλειφθῆτε ὡς ἰστός ἐπ' ὄρους καὶ ὡς σημαίαν φέρον ἐπὶ βουνοῦ
- 18 ¶ Men, Seyè a ap tann lè pou l' fè nou gras. Li tou pare pou l' gen pitye pou nou, paske Seyè a, se yon Bondye k'ap toujou fè sa ki byen! benediksyon pou moun ki mete konfyans yo nan li.
For this cause the Lord will be waiting, so that he may be kind to you; and he will be lifted up, so that he may have mercy on you; for the Lord is a God of righteousness: there is a blessing on all whose hope is in him.
καὶ πάλιν μενεῖ ὁ θεὸς τοῦ οἰκτιρῆσαι ἡμᾶς καὶ διὰ τοῦτο ὑψωθήσεται τοῦ ἐλεῆσαι ἡμᾶς διότι κριτῆς κύριος ὁ θεὸς ἡμῶν ἔστιν καὶ τοῦ καταλείπετε τὴν δόξαν ὡμῶν μακάριοι οἱ ἐμμένοντες ἐν αὐτῷ
- 19 Nou menm ki rete lavil Jerizalèm sou mòn Siyon an, nou p'ap kriye ankò. Rele n'a rele l', l'a fè nou gras. Tande l'a tande nou, l'ap reponn nou.
O people, living in Zion, at Jerusalem, your weeping will be ended; he will certainly have mercy on you at the sound of your cry; when it comes to his ear, he will give you an answer.
διότι λαὸς ἅγιος ἐν σιων οἰκήσει καὶ ἱερουσαλὴμ κλαυθμῷ ἔκλαυσεν ἐλέησόν με ἐλεήσει σε τὴν φωνὴν τῆς κραυγῆς σου ἠνίκα εἶδεν ἐπήκουσέν σου
- 20 Bondye va fè nou manje kont mizè nou, l'a fè nou pase kont tray nou, men l'ap la pou l' moutre nou sa pou l' moutre nou an. N'ap wè l' ak de grenn je nou, nou p'ap bezwen al chache l' ankò.
And though the Lord will give you the bread of trouble and the water of grief, you will no longer put your teacher on one side, but you will see your teacher:
καὶ δώσει κύριος ἡμῖν ἄρτον θλίψεως καὶ ὕδωρ στενῶν καὶ οὐκέτι μὴ ἐγγίσοσίν σοι οἱ πλανώντές σε ὅτι οἱ ὀφθαλμοὶ σου ὄψονται τοὺς πλανώντάς σε
- 21 Si nou chankre sou bò dwat osinon sou bò gòch, n'a tande yon vwa nan do nou k'ap di nou: Men bon chemen an bò isit. Se la a pou ou pase!
And at your back, when you are turning to the right hand or to the left, a voice will be sounding in your ears, saying, This is the way in which you are to go.
καὶ τὰ ὠτά σου ἀκούσονται τοὺς λόγους τῶν ὀπίσω σε πλανησάντων οἱ λέγοντες αὕτη ἡ ὁδὸς πορευθῶμεν ἐν αὐτῇ εἴτε δεξιὰ εἴτε ἀριστερά
- 22 N'a pran estati zidòl nou yo ki kouvri ak ajan ansanm ak lò sou tout kò yo pou bagay k'ap mete nou nan kondisyon pou nou pa ka sèvi Bondye, n'ap voye yo jete tankou vye bagay sal, n'a di yo: Soti devan je nou!
And you will make unclean what is covering your pictured images of silver, and the plating of your images of gold: you will send them away as an unclean thing, saying, Be gone!
καὶ ἐξαρεῖς τὰ εἰδῶλα τὰ περιηργυρωμένα καὶ τὰ περιεχρυσωμένα λεπτὰ ποιήσεις καὶ λικημῆσεις ὡς ὕδωρ ἀποκαθημένης καὶ ὡς κόπρον ὥσεις αὐτά
- 23 Lè n'a plante grenn nan jaden nou, Bondye va voye lapli pou l' fè yo pouse. L'a fè tè a bay manje k'ap bon nan bouch nou, manje k'ap ban nou fòs. N'a gen kont kote pou nou mennen bèt nou yo al manje.
And he will give rain for your seed, so that you may put it in the earth; and you will have bread from the produce of the earth, good and more than enough for your needs: in that day the cattle will get their food in wide grass-lands.
τότε ἔσται ὁ ἕτερος τῷ σπέρματι τῆς γῆς σου καὶ ὁ ἄρτος τοῦ γενήματος τῆς γῆς σου ἔσται πλησμονὴ καὶ λιπαρός καὶ βοσκηθήσεται σου τὰ κτήνη τῆ ἡμέρα ἐκείνη τόπον πίονα καὶ εὐρύχωρον
- 24 Towo bèf ak bourik k'ap sèvi pou travay tè nou va jwenn bon manje pou yo manje, bon zèb sale y'a vannan epi y'a ranmase ak fouch mete nan depo.
And the oxen and the young asses which are used for ploughing, will have salted grain which has been made free from the waste with fork and basket.
οἱ ταῦροι ὡμῶν καὶ οἱ βόες οἱ ἐργαζόμενοι τὴν γῆν φάγονται ἄχυρα ἀναπεποιημένα ἐν κριθῇ λελικμημένα

- 25 Jou y'a kraze fò lènmi nou yo, jou y'a masakre tout lènmi nou yo, sous dlo pral pete nan tout gwo mòn, nan tout ti mòn koule desann.
And there will be rivers and streams of water on every tall mountain and on every high hill, in the day when great numbers are put to the sword, when the towers come down.
καὶ ἔσται ἐπὶ παντὸς ὄρους ὑψηλοῦ καὶ ἐπὶ παντὸς βουνοῦ μετεώρου ὕδωρ διαπορευόμενον ἐν τῇ ἡμέρᾳ ἐκεῖνῃ ὅταν ἀπόλωνται πολλοὶ καὶ ὅταν πέσωσιν πύργοι
- 26 Jou Seyè a pral mete renmèd sou kote ki te blese nan pèp la, jou l'ap geri tout kote pèp la te blese a, lalin pral klere tankou solèy, limyè solèy la menm pral sèt fwa pi klere, ou ta di limyè sèt jou mete ansanm. Wi, tou sa pral rive jou Seyè a.
And the light of the moon will be as the light of the sun, and the light of the sun will be seven times greater, as the light of seven days, in the day when the Lord puts oil on the wounds of his people, and makes them well from the blows they have undergone.
καὶ ἔσται τὸ φῶς τῆς σελήνης ὡς τὸ φῶς τοῦ ἡλίου καὶ τὸ φῶς τοῦ ἡλίου ἔσται ἑπταπλάσιον ἐν τῇ ἡμέρᾳ ὅταν ἰάσῃται κύριος τὸ σύντριμμα τοῦ λαοῦ αὐτοῦ καὶ τὴν ὀδύνην τῆς πληγῆς σου ἰάσεται
- 27 ¶ Pouvwa Bondye a pral vin soti byen lwen. Dife ak lafimen ap fè wè jan li move. L'ap fè kòlè, pawòl li yo tankou boukan dife nan raje.
See, the name of the Lord is coming from far, burning with his wrath, with thick smoke going up: his lips are full of passion, and his tongue is like a burning fire:
ἰδοὺ τὸ ὄνομα κυρίου διὰ χρόνον ἔρχεται πολλοῦ καιόμενος ὁ θυμὸς μετὰ δόξης τὸ λόγιον τῶν χειλέων αὐτοῦ τὸ λόγιον ὀργῆς πλήρες καὶ ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται
- 28 Li fè van souffle, ou ta di yon ravin k'ap desann, dlo li rive rabo. L'ap boulvèse nasyon yo jouk li detwi yo, l'ap detounen tout move lide yo te gen nan tèt yo.
And his breath is as an overflowing stream, coming up even to the neck, shaking the nations for their destruction, like the shaking of grain in a basket: and he will put a cord in the mouths of the people, turning them out of their way.
καὶ τὸ πνεῦμα αὐτοῦ ὡς ὕδωρ ἐν φάραγγι σῦρον ἦξει ἕως τοῦ τραχήλου καὶ διαιρεθήσεται τοῦ ἔθνη τὰράξει ἐπὶ πλανήσει ματαία καὶ διώζεται αὐτοὺς πλάνησις καὶ λήμψεται αὐτοὺς κατὰ πρόσωπον αὐτῶν
- 29 Men, nou menm pèp Bondye a, nou pral chante, nou pral fè fèt tankou nou fè l' lavèy jou fèt nou. Nou pral kontan tankou moun k'ap jwe fif lè yo sou wout pou ale sou mòn Seyè a, Bondye k'ap defann pèp Izrayèl la.
You will have a song, as in the night when a holy feast is kept; and you will be glad in heart, as when they go with music of the pipe to the mountain of the Lord, the Rock of Israel.
μὴ διὰ παντὸς δεῖ ὑμᾶς εὐφραίνεσθαι καὶ εἰσπορεύεσθαι εἰς τὰ ἁγία μου διὰ παντὸς ὥσει ἐορτάζοντας καὶ ὥσει εὐφρανόμενους εἰσελθεῖν μετὰ αὐλοῦ εἰς τὸ ὄρος τοῦ κυρίου πρὸς τὸν θεὸν τοῦ Ἰσραὴλ
- 30 Seyè a pral fè tout moun tande fòs vwa li, li pral fè yo santi fòs ponnyèt li lè li move. Lè sa a, va gen flann dife, van siklòn, gwo tanpèt, lapli ak tanpèt lagrèl.
And the Lord will send out the sound of his great voice, and they will see his arm stretched out, with the heat of his wrath, and the flame of a burning fire; with a cloud-burst, and storm, and a rain of ice.
καὶ ἀκουστήν ποιήσει ὁ θεὸς τὴν δόξαν τῆς φωνῆς αὐτοῦ καὶ τὸν θυμὸν τοῦ βραχίονος αὐτοῦ δεῖξει μετὰ θυμοῦ καὶ ὀργῆς καὶ φλογὸς κατεσθιούσης κεραυνώσει βιαίως καὶ ὡς ὕδωρ καὶ χάλαζα συγκυ αταφερομένη βίᾳ
- 31 Moun peyi Lasiri yo pral tranble lè y'a tande vwa Seyè a k'ap ba yo baton.
For through the voice of the Lord the Assyrian will be broken, and the Lord's rod will be lifted up against him.
διὰ γὰρ φωνῆν κυρίου ἠττηθήσονται ἀσσύριοι τῇ πληγῇ ἣ ἂν πατάξῃ αὐτούς
- 32 Chak fwa Seyè a va ba yo yon kout baton pou l' pini yo, y'a tande son tanbou ak son gita k'ap jwe nan peyi Izrayèl. Se Seyè a menm ki pral goumen ak moun Lasiri yo.
And every blow of the rod of his punishment, which the Lord will send on him, will be with the sound of music: and with the waving of his sword the Lord will make war against him.
καὶ ἔσται αὐτῷ κυκλόθεν ὄθεν ἦν αὐτῷ ἡ ἐλπίς τῆς βοήθειας ἐφ' ἣ αὐτὸς ἐπεποιθεῖ αὐτοὶ μετὰ αὐλῶν καὶ κιθάρας πολεμήσουσιν αὐτὸν ἐκ μεταβολῆς
- 33 Depi lontan yo te pare yon gwo twou pou dife boukan an. Se ladan l' yo pral boule wa a. Yo fè twou a byen fon, byen laj. Yo plen l' bwa. Seyè a pral souffle yon flann dife melanje ak souf sou li pou boule l'.
For a place of fire has long been ready; yes, it has been made ready for the king; he has made it deep and wide: it is massed with fire and much wood; the breath of the Lord, like a stream of fire, puts a light to it.
σὺ γὰρ πρὸ ἡμερῶν ἀπαιτηθήσῃ μὴ καὶ σοὶ ἡτοιμάσθῃ βασιλεύειν φάραγγα βαθειαν ζύλα κείμενα πῦρ καὶ ζύλα πολλὰ ὁ θυμὸς κυρίου ὡς φάραγξ ὑπὸ θεοῦ καιομένη
- 1 ¶ Madichon pou moun k'ap desann peyi Lejip al chache sekou! Yo mete konfyans yo nan chwal, nan kantite cha lagè, nan fòs sòlda kavalye. Yo pa dòmi reve Bondye pèp Izrayèl la ki yon Bondye apa. Yo pa chache pwoteksyon bò Seyè a.
Cursed are those who go down to Egypt for help, and who put their faith in horses; looking to war-carriages for salvation, because of their numbers; and to horsemen, because they are very strong; but they are not looking to the Holy One of Israel, or turning their hearts to the Lord;
οὐαὶ οἱ καταβαίνοντες εἰς αἴγυπτον ἐπὶ βοήθειαν οἱ ἐφ' ἵπποις πεποιθότες καὶ ἐφ' ἄρμασιν ἔστιν γὰρ πολλὰ καὶ ἐφ' ἵπποις πλῆθος σφόδρα καὶ οὐκ ἦσαν πεποιθότες ἐπὶ τὸν ἅγιον τοῦ Ἰσραὴλ καὶ τὸν θεὸν ὃν οὐκ ἐξεζήτησαν
- 2 Men tou, Seyè a konn sa l'ap fè. L'ap voye malè sou mechan yo, li p'ap chanje pawòl. L'ap pini mechan yo ansanm ak moun k'ap pwoteje mechan yo.
Though he is wise, and able to send evil, and his purpose will not be changed; but he will go against the house of the evil-doers, and against those to whom they are looking for help.
καὶ αὐτὸς σοφὸς ἦγεν ἐπ' αὐτοὺς κακά καὶ ὁ λόγος αὐτοῦ οὐ μὴ ἀθετηθῆ καὶ ἐπαναστήσεται ἐπ' οἴκους ἀνθρώπων πονηρῶν καὶ ἐπὶ τὴν ἐλπίδα αὐτῶν τὴν ματαίαν

- 3 Moun Lejip yo, se moun yo ye, yo pa bondye. Chwal yo tankou tout chwal. Se pa chwal Bondye voye! Seyè a pral lonje men l', moun k'ap bay pwoteksyon an ap bite, moun k'ap chache pwoteksyon an ap tonbe. Y'ap mouri ansanm!
For the Egyptians are men, and not God; and their horses are flesh, and not spirit: and when the Lord's hand is stretched out, the helper and he who is helped will come down together.
αιγυπτιον ανθρωπον και ου θεον ιππων σαρκα και ουκ εστιν βοηθεια ο δε κυριος επαξει την χειρα αυτου επ' αυτους και κοπιαουσιν οι βοηθουντες και αμα παντες απολουνται
- 4 Men sa Seyè a di m' ankò: -Menm jan yon gwo lyon osinon yon ti lyon ap gwonde lè li fin pran yon bèt, tout gadò yo te mèt mete ansanm pou goumen ak li, yo te mèt rele, sa p'ap fè l' pè, yo te mèt anpil, sa p'ap kraponnen l', konsa tou, Seyè ki gen tout pouvwa a pral desann pou l' pran defans mòn Siyon an ak ti mòn ki pou li a.
For the Lord has said to me, As a lion, or a young lion, makes an angry noise over his food, and if a band of herdsmen come out against him, he will not be in fear of their voices, or give up his food for their noise: so the Lord of armies will come down to make war against Mount Zion and its hill.
οτι ουτως ειπεν μοι κυριος ον τροπον εν βοηση ο λεων η ο σκυμνος επι τη θηρα η ελαβεν και κεκραζει επ' αυτη εως αν εμπλησθη τα ορη της φωνης αυτου και ηττηθησαν και το πληθος του θυμου επ τοηθησαν ουτως καταβησεται κυριος σαβαωθ επιστρατευσαι επι το ορος το σιων επι τα ορη αυτης
- 5 Menm jan zwezo louvri zèl li anwo nich li pou pwoteje pitit li, konsa tou Seyè ki gen tout pouvwa a pral louvri zèl li pwoteje lavil Jerizalèm. L'ap pwoteje l', l'ap delivre l', l'ap pran defans li, l'ap sove l'.
Like birds with outstretched wings, so will the Lord of armies be a cover to Jerusalem; he will be a cover and salvation for it, going over it he will keep it from danger.
ως ορνεα πετόμενα ουτως υπερασπιει κυριος υπερ ιερουσαλημ και εξελειται και περιποιησεται και σωσει
- 6 ¶ Nou menm pèp Izrayèl, nou te vire do ban mwen, nou te kenbe tèt ak mwen anpil. Koulye a, tounen vin jwenn mwen!
Come back to him who has been so deeply sinned against by the children of Israel.
επιστραφητε οι την βαθειαν βουλην βουλευόμενοι και ανομον
- 7 Jou sa a, n'a voye jete tout bann vye zidòl nou te fè an ajan ak an lò ak men plen san nou yo.
For in that day they will all give up their images of silver and of gold, the sin which they made for themselves.
οτι τη ημερα εκεινη απαρησονται οι ανθρωποι τα χειροποίητα αυτων τα αργυρα και τα χρυσα η εποίησαν αι χειρες αυτων
- 8 Lagè pral fini ak peyi Lasiri, men se pa moun ki pral fè lagè avè l'. Lè batay la, li pral kouri met deyò, men y'ap pran tout jenn gason l' yo fè yo tounen esklav.
Then the Assyrian will come down by the sword, but not of man; the sword, not of men, will be the cause of his destruction: and he will go in flight from the sword, and his young men will be put to forced work.
και πεσειται ασσυρ ου μαχαιρα ανδρος ουδε μαχαιρα ανθρωπου καταφάγεται αυτον και φευζεται ουκ απο προσώπου μαχαιρας οι δε νεανίσκοι εσονται εις ηττημα
- 9 Wa a menm pral kouri met deyò sitèlman l'ap pè. Yon sèl latranblad pral pran chèf lagè li yo, y'ap lage drapo yo atè kouri ale. Seyè a pale, se pou li dife k'ap boule sou mòn Siyon an, se pou li gwo boukan ki nan lavil Jerizalèm lan.
And his rock will come to nothing because of fear, and his chiefs will go in flight from the flag, says the Lord, whose fire is in Zion, and his altar in Jerusalem.
πέτρα γαρ περιλημφθήσονται ως χάρακι και ηττηθήσονται ο δε φεύγων αλώσεται τάδε λέγει κυριος μακάριος ος εχει εν σιων σπέρμα και οικειους εν ιερουσαλημ
- 1 ¶ Yon jou, va gen yon wa k'ap gouvènen peyi a san patipri. Chèf yo va dirije peyi a jan sa dwe fèt.
See, a king will be ruling in righteousness, and chiefs will give right decisions.
ιδου γαρ βασιλευς δικαιος βασιλεύσει και αρχοντες μετα κρίσεως αρξουσιν
- 2 Yo chak pral tankou kote moun al kache pou move van, tankou kote moun al kache pou van tanpèt. Y'ap tankou yon sous dlo k'ap koule nan dezè, tankou yon kokenn wòch k'ap bay lonbray kote ki pa gen dlo.
And a man will be as a safe place from the wind, and a cover from the storm; as rivers of water in a dry place, as the shade of a great rock in a waste land.
και εσται ο ανθρωπος κρύπτων τους λόγους αυτου και κρυβησεται ως αφ' υδατος φερομένου και φανησεται εν σιων ως ποταμος φερόμενος ενδοξος εν γη διψωση
- 3 Je tout moun va louvri pou yo wè sa k'ap pase. Zòrèy tout moun va louvri pou yo konnen sa k'ap fèt nan peyi a.
And the eyes of those who see will not be shut, and those who have hearing will give ear to the word.
και ουκέτι εσονται πεποιθότες επ' ανθρωποις αλλα τα οτα δώσουσιν ακουειν
- 4 Moun kè cho yo va pran san yo pou yo konprann anvan yo aji. Moun bege yo pral pale byen klè pou tout moun konprann.
The man of sudden impulses will become wise in heart, and he whose tongue is slow will get the power of talking clearly.
και η καρδια των ασθενούντων προσέξει του ακουειν και αι γλωσσαι αι ψελλίζουσαι ταχυ μαθήσονται λαλειν ειρήνην
- 5 P'ap gen moun k'ap asepte pran moun sòt pou moun debyen, ni bakoulou pou bon moun.
The foolish man will no longer be named noble, and they will not say of the false man that he is a man of honour.
και ουκέτι μη ειπωσιν τω μορφω αρχειν και ουκέτι μη ειπωσιν οι υπηρέται σου σιγα

- 6 Moun sòt yo ap plede di yon bann vye koze san sans. Y'ap fè move lide nan tèt yo. Konsa, y'ap fè bagay Bondye pa vle moun fè, y'ap bay manti sou Bondye. Yo p'ap janm bay moun ki grangou yon ti manje, yo p'ap janm bay moun ki swaf dlo yon ti gout dlo pou yo bwè.
For the foolish man will say foolish things, having evil thoughts in his heart, working what is unclean, and talking falsely about the Lord, to keep food from him who is in need of it, and water from him whose soul is desiring it.
ὁ γὰρ μωρὸς μωρὰ λαλήσει καὶ ἡ καρδία αὐτοῦ μάταια νοήσει τοῦ συντελεῖν ἄνομα καὶ λαλεῖν πρὸς κύριον πλάνησιν τοῦ διασπεῖραι ψυχῆς πεινώσας καὶ τὰς ψυχὰς τὰς διψώσας κενὰς ποιῆσαι
- 7 Bakoulou, se koken k'ap fè mehanste. L'ap fè move plan nan tèt li pou l' woule pòn malere yo anba manti, pou l' enpoze endijan yo jwenn jistis.
The designs of the false are evil, purposing the destruction of the poor man by false words, even when he is in the right.
ἡ γὰρ βουλὴ τῶν πονηρῶν ἄνομα βουλεύεται καταφθεῖραι ταπεινούς ἐν λόγοις ἀδίκους καὶ διασκεδάσαι λόγους ταπεινῶν ἐν κρίσει
- 8 Men, bon moun, se toujou sa ki byen l'ap chache fè, li p'ap janm fè anyen ki pa sa.
But the noble-hearted man has noble purposes, and by these he will be guided.
οἱ δὲ εὐσεβεῖς συνετὰ ἐβουλεύσαντο καὶ αὕτη ἡ βουλὴ μενεῖ
- 9 ¶ Nou menm medam k'ap viv alèz yo, leve non. Koute sa m'ap di! Nou menm medam ki san pwoblèm yo, louvri zòrèy nou tandè sa m'ap di:
Give ear to my voice, you women who are living in comfort; give attention to my words, you daughters who have no fear of danger.
γυναῖκες πλούσιαι ἀνάστητε καὶ ἀκούσατε τῆς φωνῆς μου θυγατέρες ἐν ἐλπίδι ἀκούσατε τοὺς λόγους μου
- 10 Bann paresèz, nan ennan ankò, nou pral nan kont traka nou, paske p'ap gen rezen pou nou keyi, p'ap gen rekòt rezen k'ap fèt.
In not much more than a year, you, who are not looking for evil, will be troubled: for the produce of the vine-gardens will be cut off, and there will be no getting in of the grapes.
ἡμέρας ἐνιαυτοῦ μνεῖαν ποιήσασθε ἐν ὀδύνῃ μετ' ἐλπίδος ἀνήλωται ὁ τρύγητος πέπαιται ὁ σπόρος καὶ οὐκέτι μὴ ἔλθῃ
- 11 Bann byennerèz, nou pral nan ka! Bann paresèz, nou pral tranble! Wete rad sou nou, rete toutouni, mare ren nou ak ranyon.
Be shaking with fear, you women who are living in comfort; be troubled, you who have no fear of danger: take off your robes and put on clothing of grief.
ἔκστητε λυπήθητε αἱ πεποιθυῖαι ἐκδύσασθε γυμναὶ γένεσθε περιζώσασθε σάκκους τὰς ὀσφύας
- 12 paske nou pral nan lapenn lè n'a chonje bèl jaden ak bèl grap rezen nou yo, lè n'a wè se pikan ak raje k'ap pouse nan tout jaden pèp mwen an.
Have sorrow for the fields, the pleasing fields, the fertile vine;
καὶ ἐπὶ τῶν μαστῶν κόπτεσθε ἀπὸ ἀγροῦ ἐπιθυμήματος καὶ ἀμπέλου γενήματος
- 13 Nou pral kriye lè n'a chonje tout kay kote moun yo te konn gen kè kontan nan lavil ki te gen anpil aktivite a.
And for the land of my people, where thorns will come up; even for all the houses of joy in the glad town.
ἡ γῆ τοῦ λαοῦ μου ἄκανθα καὶ χόρτος ἀναβήσεται καὶ ἐκ πάσης οἰκίας εὐφροσύνη ἀρθήσεται πόλις πλουσία
- 14 Kay wa a ap rete san pesonn ladan l'. Tout moun pral kouri kite kapital la. Bit mòn Ofèl la ak fò ki t'ap pwoteje l' la pral tounen savann pou tout tan. Se la bourik mawon pral pran plezi yo, se la kabrit ak mouton pral chache manje.
For the fair houses will have no man living in them; the town which was full of noise will become a waste; the hill and the watchtower will be unpeopled for ever, a joy for the asses of the woods, a place of food for the flocks;
οἴκοι ἐγκαταλειμμένοι πλοῦτον πόλεως καὶ οἴκους ἐπιθυμητοὺς ἀφήσουσιν καὶ ἔσονται αἱ κῶμαι σπήλαια ἕως τοῦ αἰῶνος εὐφροσύνη ὄνων ἀγρίων βοσκήματα ποιμένον
- 15 Men, Bondye gen pou l' voye lespri li desann sou nou ankò. Dezè a va tounen yon bon venn tè. Jaden nou yo va bay bèl rekòt.
Till the spirit comes on us from on high, and the waste land becomes a fertile field, and the fertile field is changed into a wood.
ἕως ἂν ἐπέλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὕψηλοῦ καὶ ἔσται ἔρημος ὁ χερμελ καὶ ὁ χερμελ εἰς δρυμὸν λογισθήσεται
- 16 Toupatou nan peyi a, nan dezè a kou nan jaden yo, p'ap gen lenjistis, ni patipri.
Then in the waste land there will be an upright rule, and righteousness will have its place in the fertile field.
καὶ ἀναπαύσεται ἐν τῇ ἐρήμῳ κρίμα καὶ δικαιοσύνη ἐν τῷ καρμῆλῳ κατοικήσει
- 17 Paske tout moun ap fè sa ki dwat, y'a viv ak kè poze, san danje ni malè pou tout tan.
And the work of righteousness will be peace; and the effect of an upright rule will be to take away fear for ever.
καὶ ἔσται τὰ ἔργα τῆς δικαιοσύνης εἰρήνη καὶ κρατήσῃ ἡ δικαιοσύνη ἀνάπαισιν καὶ πεποιθότες ἕως τοῦ αἰῶνος
- 18 Pèp Bondye a va rete lakay yo ak kè poze, san danje. Yo p'ap gen pwoblèm.
And my people will be living in peace, in houses where there is no fear, and in quiet resting-places.
καὶ κατοικήσει ὁ λαὸς αὐτοῦ ἐν πόλει εἰρήνης καὶ ἐνοικήσει πεποιθὼς καὶ ἀναπαύσονται μετὰ πλοῦτου

- 19 Men lagrèl pral tonbe sou gwo rakbwa a. Yo pral kraze lavil la.
But the tall trees will come down with a great fall, and the town will be low in a low place.
ἡ δὲ χάλαζα ἐὰν καταβῆ οὐκ ἐφ' ὑμᾶς ἦξει καὶ ἔσονται οἱ ἐνοικοῦντες ἐν τοῖς ὄρυσσι πεποιθότες ὡς οἱ ἐν τῇ πεδινῇ
- 20 Ala kontan n'a kontan jwenn kont dlo nou pou fè jaden! Lè sa a, nou p'ap bezwen mete bèf ak bourik nou yo nan kòd ankò!
Happy are you who are planting seed by all the waters, and sending out the ox and the ass.
μακάριοι οἱ σπείροντες ἐπὶ πάντων ὕδωρ οὐ βοῦς καὶ ὄνος πατεῖ
- 1 ¶ Madichon pou lènmi nou yo! Y'ap devalize nou, pesonn pa devalize yo. Y'ap trayi nou, pesonn pa trayi yo. Men tou, lè y'a fin devalize nou, moun va devalize yo tou! Lè y'a fin trayi nou, moun va trayi yo tou!
Ho! you who make waste those who did not make you waste; acting falsely to those who were not false to you. When you have come to an end of wasting, you will be made waste, and after your false acts, they will do the same to you.
οὐαὶ τοῖς ταλαιπωροῦσιν ὑμᾶς ὑμᾶς δὲ οὐδεὶς ποιεῖ ταλαιπώρους καὶ ὁ ἀθετῶν ὑμᾶς οὐκ ἀθετεῖ ἀλώσονται οἱ ἀθετοῦντες καὶ παραδοθήσονται καὶ ὡς σῆς ἐπὶ ἱματίου οὕτως ἡττηθήσονται
- 2 Seyè, pitye pou nou! Se nan ou nou mete tout espwa nou! Pwoteje nou jou apre jou! Delivre nou lè nou anba tray!
O Lord, have mercy on us; for we have been waiting for your help: be our strength every morning, our salvation in time of trouble.
κύριε ἐλέησον ἡμᾶς ἐπὶ σοὶ γὰρ πεποιθήμεν ἐγενήθη τὸ σπέρμα τῶν ἀπειθοῦντων εἰς ἀπώλειαν ἢ δὲ σωτηρία ἡμῶν ἐν καιρῷ θλίψεως
- 3 Lè w'ap goumen pou nou, tande lòt nasyon yo tande bri lagè a, yo kouri met deyò, yo gaye.
At the loud noise the peoples have gone in flight; at your coming up the nations have gone in all directions.
διὰ φωνῆν τοῦ φόβου σου ἐξέστησαν λαοὶ ἀπὸ τοῦ φόβου σου καὶ διεσπάρησαν τὰ ἔθνη
- 4 Tankou krikèt nan jaden, nou kouri lage kò nou sou tou sa yo genyen, nou ranmase tout bagay pote ale.
And the goods taken in war will be got together like the massing of young locusts; men will be rushing on them like the rushing of locusts.
νῦν δὲ συναχθήσεται τὰ σκῦλα ὑμῶν μικροῦ καὶ μεγάλου ὄν τρόπον ἐὰν τις συναγάγῃ ἀκρίδας οὕτως ἐμπαΐξουσιν ὑμῖν
- 5 Ala pouwva Seyè a genyen! Li donminen sou tout bagay! L'ap fè tout moun mache dwat nan lavil Jerizalèm. Pesonn p'ap fè lenjistis sou mòn Siyon an.
The Lord is lifted up; his place is on high: he has made Zion full of righteousness and true religion.
ἄγιος ὁ θεὸς ὁ κατοικῶν ἐν ὑψηλοῖς ἐνεπλήσθη σιων κρίσεως καὶ δικαιοσύνης
- 6 Li p'ap kite anyen rive pèp la ankò. Sa k'ap toujou sove yo, se va bon konprann ak konesans Bondye ap ba yo a. Pi gwo richès yo, se krentif y'a gen pou Seyè a.
And she will have no more fear of change, being full of salvation, wisdom, and knowledge: the fear of the Lord is her wealth.
ἐν νόμῳ παραδοθήσονται ἐν θησαυροῖς ἢ σωτηρία ἡμῶν ἐκεῖ σοφία καὶ ἐπιστήμη καὶ εὐσέβεια πρὸς τὸν κύριον οὗτοί εἰσιν θησαυροὶ δικαιοσύνης
- 7 Vanyan gason ap rele anmwe. Moun yo te voye pou siyen lapè yo ap kriye ak gwo lapenn nan kè yo.
See, the men of war are sorrowing outside the town: those who came looking for peace are weeping bitterly.
ἰδοὺ δὴ ἐν τῷ φόβῳ ὑμῶν αὐτοὶ φοβηθήσονται οὗς ἐφοβείσθε φοβηθήσονται ἀφ' ὑμῶν ἄγγελοι γὰρ ἀποσταλήσονται ἀξιούντες εἰρήνην πικρῶς κλαίοντες παρακαλοῦντες εἰρήνην
- 8 Nanpwen pesonn sou granchemen yo. Moun pa vwayaje ankò. Lènmi yo pa respekte kontra yo te siyen an, yo pa kenbe dizon yo. Y'a manke tout moun dega.
The highways are waste, no man is journeying there: the agreement is broken, he has made sport of the towns, he has no thought for man.
ἐρημωθήσονται γὰρ αἱ τούτων ὁδοὶ πέπυται ὁ φόβος τῶν ἐθνῶν καὶ ἡ πρὸς τοὺτους διαθήκη αἴρεται καὶ οὐ μὴ λογισθεῖ αὐτοὺς ἄνθρωπος
- 9 Peyi a nan lapenn, l'ap deperi. Nan peyi Liban, moun pa konn sa pou yo fè. Gwo rakbwa yo ap cheche. Bèl plenn peyi Sawon an tounen savann. Nan tout peyi Bazan ak peyi Kamèl, tout pyebwa ap pèdi fèy.
The earth is sorrowing and wasting away; Lebanon is put to shame and has become waste; Sharon is like the Arabah; and in Bashan and Carmel the leaves are falling.
ἐπένθησεν ἡ γῆ ἡσχύνθη ὁ λίβανος ἔλη ἐγένετο ὁ σαρων φανερά ἔσται ἡ γαλιλαία καὶ ὁ κάρμηλος
- 10 Seyè a pale ak lòt nasyon yo, li di yo: -Koulye a, m'ap leve kanpe, m'ap fè nou wè jan m' gen pouwva, jan m' gen fòs kouraj.
Now will I come forward, says the Lord; now will I be lifted up; now will my power be seen.
νῦν ἀναστήσομαι λέγει κύριος νῦν δοξασθήσομαι νῦν ὑψωθήσομαι
- 11 N'ap fè yon bann lide nan tèt nou ki pa vo anyen. Se nou menm ankò k'ap touye tèt nou.
Your designs will be without profit, and their effect will be nothing: you will be burned up by the fire of my breath.
νῦν ὄψεσθε νῦν αἰσθηθήσεσθε ματαία ἔσται ἡ ἰσχὺς τοῦ πνεύματος ὑμῶν πῦρ ὑμᾶς κατέδεεται

- 12 M'ap boule nou tankou yo boule wòch pou fè lacho, tankou pikan chèch yo jete nan dife.
And the peoples will be like the burning of chalk: as thorns cut down, which are burned in the fire.
καὶ ἔσονται ἔθνη κατακεκαυμένα ὡς ἄκανθα ἐν ἀγρῷ ἐρριμμένη καὶ κατακεκαυμένη
- 13 ¶ Se pou tout moun, ni sa ki pre ni sa ki lwen, tandè sa mwen te fè. Se pou tout moun konnen jan m' gen pouvwa.
Give ear, you who are far off, to what I have done: see my power, you who are near.
ἀκούσονται οἱ πόρρωθεν ἃ ἐποίησα γνώσονται οἱ ἐγγίζοντες τὴν ἰσχύον μου
- 14 Nan lavil Siyon, moun k'ap fè sa ki mal yo pral gen kè sere. Moun ki refize fè sa Bondye mande a pral tranble. Y'ap di: Jijman Bondye se tankou yon gwo dife k'ap boule san rete. Kilès nan nou ki ka chape anba yon dife konsa?
The sinners in Zion are full of fear; the haters of God are shaking with wonder. Who among us may keep his place before the burning fire? who among us may see the eternal burnings?
ἀπέστησαν οἱ ἐν σιων ἄνομοι λήμψεται τρόμος τοὺς ἀσεβεῖς τίς ἀναγγελεῖ ὑμῖν ὅτι πῦρ καίεται τίς ἀναγγελεῖ ὑμῖν τὸν τόπον τὸν αἰώνιον
- 15 Moun k'ap chape, se moun k'ap mache dwat yo, moun ki pa nan bay manti, moun ki pa sèvi ak pouvwa yo pou pwofite sou lòt moun, moun ki pa asepte lajan sou kote, moun ki pa dakò ak moun k'ap fè plan pou fè mechanste, moun ki pa mele ak moun k'ap fè sa ki mal.
He whose ways are true, and whose words are upright; he who gives no thought to the profits of false acts, whose hands have not taken rewards, who will have no part in putting men to death, and whose eyes are shut against evil;
πορευόμενος ἐν δικαιοσύνῃ λαλῶν εὐθεῖαν ὁδὸν μισῶν ἀνομίαν καὶ ἀδικίαν καὶ τὰς χεῖρας ἀποσειόμενος ἀπὸ δώρων βαρύνων τὰ ὄτα ἵνα μὴ ἀκούσῃ κρίσιν αἵματος καμμύων τοὺς ὀφθαλμοὺς ἵνα μὴ ἴδῃ ἀδικίαν
- 16 Se moun konsa ki pral rive nan lavi. Tankou yon moun ki nan yon gwo fò byen wo, anyen p'ap rive l': l'ap toujou jwenn manje pou l' manje ak dlo pou l' bwè.
He will have a place on high: he will be safely shut in by the high rocks: his bread will be given to him; his waters will be certain.
οὗτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς ἄρτος αὐτῷ δοθήσεται καὶ τὸ ὕδωρ αὐτοῦ πιστόν
- 17 Yon jou, n'a wè yon wa k'ap gouvènen nan mitan yon bann bèl bagay, nan yon gwo gwo peyi.
Your eyes will see the king in his glory: they will be looking on a far-stretching land.
βασιλέα μετὰ δόξης ὄψεσθε καὶ οἱ ὀφθαλμοὶ ὑμῶν ὄψονται γῆν πόρρωθεν
- 18 Lè sa a, n'a chonje sa ki te konn fè nou pè a. Nan kè nou, n'a mande: Kote prepoze kontribisyon yo? Kote kontwòlè mache yo? Kote moun ki t'ap mache enspekte fò yo?
Your heart will give thought to the cause of your fear: where is the scribe, where is he who made a record of the payments, where is he by whom the towers were numbered?
ἡ ψυχὴ ὑμῶν μελετήσει φόβον ποῦ εἰσιν οἱ γραμματικοὶ ποῦ εἰσιν οἱ συμβουλευόντες ποῦ ἔστιν ὁ ἀριθμῶν τοὺς τρεφομένους
- 19 Nou p'ap wè bann moun awogan sa yo ankò, bann moun ki soti lòt peyi, ki pale lòt lang ou pa ka menm konprann, yon lang k'ap kòche zòrèy ou.
Never again will you see the cruel people, a people whose tongue has no sense for you; whose language is strange to you.
μικρὸν καὶ μέγαν λαόν ᾧ οὐ συνεβουλεύσαντο οὐδὲ ἤδει βαθύφωνον ὥστε μὴ ἀκοῦσαι λαὸς πεφανλισμένος καὶ οὐκ ἔστιν τῷ ἀκούοντι σύνεσις
- 20 Voye je ou gade lavil Siyon, kote nou fè gwo fèt nou yo! Gade lavil Jerizalèm! Yon bon kote pou moun rete san kè sote. L'ap tankou yon tant yo p'ap janm demoute, pikèt li yo p'ap janm rache, kòd li yo p'ap janm kase.
Let your eyes be resting on Zion, the town of our holy feasts: you will see Jerusalem, a quiet resting-place, a tent which will not be moved, whose tent-pins will never be pulled up, and whose cords will never be broken.
ἰδοὺ σιων ἡ πόλις τὸ σωτήριον ἡμῶν οἱ ὀφθαλμοὶ σου ὄψονται ἱερουσαλὴμ πόλις πλουσία σκηναὶ αἱ οὐ μὴ σεισθῶσιν οὐδὲ μὴ κινηθῶσιν οἱ πάσσαλοι τῆς σκηνῆς αὐτῆς εἰς τὸν αἰῶνα χρόνον οὐδὲ τὰ σχοινία αὐτῆς οὐ μὴ διαρραγῶσιν
- 21 Se la Seyè a pral fè nou wè pouvwa li. M'ap rete bèl gwo larivyè a ak gwo kannal dlo yo, men ankenn kannòt, ankenn batiman lènmi p'ap ka pase ladan yo.
But there the Lord will be with us in his glory, ... wide rivers and streams; where no boat will go with blades, and no fair ship will be sailing.
ὅτι τὸ ὄνομα κυρίου μέγα ὑμῖν τόπος ἡμῖν ἔσται ποταμοὶ καὶ διώρυγες πλατεῖς καὶ εὐρύχωροι οὐ πορεύσῃ ταύτην τὴν ὁδὸν οὐδὲ πορεύεται πλοῖον ἐλαῦνον
- 22 Paske, se Seyè a menm k'ap chèf nou, se li menm k'ap gouvènen nou, se li ki wa nou, se li k'ap delivre nou.
For the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will be our saviour.
ὁ γὰρ θεὸς μου μέγας ἔστιν οὐ παρελεύσεται με κύριος κριτὴς ἡμῶν κύριος ἄρχων ἡμῶν κύριος βασιλεὺς ἡμῶν κύριος οὗτος ἡμᾶς σώσει
- 23 Tout kòd batiman yo p'ap sèvi yo anyen. Ma yo pèdi fòs, vwal yo pa ka louvri. Y'ap piye tou sa lènmi yo te pote sou batiman yo. Ata moun enfem pral nan piyay la tou.
Your cords have become loose; they were not able to make strong the support of their sails, the sail was not stretched out: then the blind will take much property, the feeble-footed will make division of the goods of war.
ἐρράγησαν τὰ σχοινία σου ὅτι οὐκ ἐνίσχυσεν ὁ ἰστός σου ἔκλινεν οὐ χαλάσει τὰ ἰστία οὐκ ἄρει σημεῖον ἕως οὔ παραδοθῆ εἰς προνομήν τοῖνον πολλοὶ χωλοὶ προνομήν ποιήσουσιν

- 24 **Pesonn nan peyi a p'ap plenyen di li malad ankò. Bondye pral padonnen peche tout moun ki rete lavil Jerizalèm.**
And the men of Zion will not say, I am ill: for its people will have forgiveness for their sin.
καὶ οὐ μὴ εἴπῃ κοπιῶ ὁ λαὸς ὁ ἐνοικῶν ἐν αὐτοῖς ἀφέθη γὰρ αὐτοῖς ἡ ἁμαρτία
- 1 ¶ **Nou menm moun tout nasyon yo, pwoche pou n' koute! Tout pèp sou latè, louvri zòrèy nou! Se pou tout moun ansanm ak tout bagay ki sou latè yo koute!**
Come near, you nations, and give ear; take note, you peoples: let the earth and everything in it give ear; the world and all those living in it.
προσαγάγετε ἔθνη καὶ ἀκούσατε ἄρχοντες ἀκουσάτω ἡ γῆ καὶ οἱ ἐν αὐτῇ ἡ οἰκουμένη καὶ ὁ λαὸς ὁ ἐν αὐτῇ
- 2 **Seyè a fache sou tout nasyon yo nèt, ansanm ak lame sòlda yo. Li kondannen yo tout pou yo mouri, pou yo touye yo tankou bèt y'ap ofri pou touye pou li.**
For the Lord is angry with all the nations, and his wrath is burning against all their armies: he has put them to the curse, he has given them to destruction.
διότι θυμὸς κυρίου ἐπὶ πάντα τὰ ἔθνη καὶ ὀργὴ ἐπὶ τὸν ἀριθμὸν αὐτῶν τοῦ ἀπολέσαι αὐτοὺς καὶ παραδοῦναι αὐτοὺς εἰς σφαγὴν
- 3 **Yo p'ap antere kadav moun mouri yo. Y'ap kite yo pouri santi. Tout mòn yo pral wouj ak san.**
Their dead bodies will be thick on the face of the earth, and their smell will come up, and the mountains will be flowing with their blood, and all the hills will come to nothing.
οἱ δὲ τραυματῖαι αὐτῶν ῥιφήσονται καὶ οἱ νεκροὶ καὶ ἀναβήσεται αὐτῶν ἡ ὀσμὴ καὶ βραχίσειται τὰ ὄρη ἀπὸ τοῦ αἵματος αὐτῶν
- 4 **Tou sa ki nan syèl la, solèy, lalin ak zetwal yo, pral disparèt. Yo pral woule syèl la tankou yon woulo papye pote ale. Tou sa ki nan syèl la pral tonbe tankou fèy pye rezen ak fèy pye fig Frans lè y'ap jete fèy.**
And the heavens will be rolled together like the roll of a book; and all their army will be gone, like a dead leaf from the vine, or a dry fruit from the fig-tree.
καὶ ἐλιγίσειται ὁ οὐρανὸς ὡς βιβλίον καὶ πάντα τὰ ἄστρα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου καὶ ὡς πίπτει φύλλα ἀπὸ συκῆς
- 5 **Nan syèl la, nepe Seyè a mande san. Men l'ap desann sou peyi Edon an pou l' pini moun mwen menm, Seyè a, mwen te kondannen pou mouri.**
For my sword in heaven is full of wrath: see, it is coming down on Edom, in punishment on the people of my curse.
ἐμεθύσθη ἡ μάχαιρά μου ἐν τῷ οὐρανῷ ἰδοὺ ἐπὶ τὴν ἰδουμαίαν καταβήσεται καὶ ἐπὶ τὸν λαὸν τῆς ἀπολείας μετὰ κρίσεως
- 6 **Nepe Seyè a pral benyen ak san yo tankou san mouton ak san bouk yo touye pou li. Li pral kouvri ak grès tankou grès wonyon belye yo touye pou li. Yo pral fè yon ofrann bèt pou Seyè a lavil Bozra. Yo pral fè yon gwo masak nan peyi Edon.**
The sword of the Lord is full of blood, it is fat with the best of the meat, with the blood of lambs and goats, with the best parts of the sheep: for the Lord has a feast in Bozrah, and much cattle will be put to death in the land of Edom.
ἡ μάχαιρα κυρίου ἐνεπλήσθη αἵματος ἐπαχύνθη ἀπὸ στέατος ἀρνῶν καὶ ἀπὸ στέατος τράγων καὶ κριῶν ὅτι θυσία κυρίῳ ἐν βοσορ καὶ σφαγὴ μεγάλη ἐν τῇ ἰδουμαίᾳ
- 7 **Moun pral mouri tankou gwo towò bèf mawon ak jenn ti towò. Tè a pral plen san, li pral kouvri ak grès.**
And the strong oxen will go down to death together with the smaller cattle.
καὶ συμπεσοῦνται οἱ ἄδρωι μετ' αὐτῶν καὶ οἱ κριοὶ καὶ οἱ ταῦροι καὶ μεθυσθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος καὶ ἀπὸ τοῦ στέατος αὐτῶν ἐμπλησθήσεται
- 8 **Paske, se jou Seyè a pral pran revanj li sou lènmi peyi Siyon yo. Se jou li pral fè yo peye sa yo te fè a, pou l' ka delivre moun Siyon yo.**
For it is the day of the Lord's punishment, when he gives payment for the wrongs done to Zion.
ἡμέρα γὰρ κρίσεως κυρίου καὶ ἐνιαυτὸς ἀνταποδόσεως κρίσεως σίων
- 9 ¶ **Tout dlo larivyè nan peyi Edon pral tounen goudwon. Pousyè tè a ap tounen souf. Tout peyi a pral boule tankou goudwon.**
And its streams will be turned into boiling oil, and its dust into burning stone, and all the land will be on fire.
καὶ στραφήσονται αὐτῆς αἱ φάραγγες εἰς πίσσαν καὶ ἡ γῆ αὐτῆς εἰς θεῖον καὶ ἔσται αὐτῆς ἡ γῆ καιομένη ὡς πίσσα
- 10 **L'ap boule lajounen kou lannwit. Lafimen pral soti ladan l' tout tan san rete. Tè a ap tounen savann pou tout tan tout tan. Moun p'ap janm pase la ankò.**
It will not be put out day or night; its smoke will go up for ever: it will be waste from generation to generation; no one will go through it for ever.
νυκτὸς καὶ ἡμέρας καὶ οὐ σβεσθήσεται εἰς τὸν αἰῶνα χρόνον καὶ ἀναβήσεται ὁ καπνὸς αὐτῆς ἄνω εἰς γενεὰς ἐρημωθήσεται καὶ εἰς χρόνον πολὺν
- 11 **Se la koukou ak frize pral fè nich yo. Se la kaou ak malfini pral rete. Seyè a pral fè l' tounen yon dezè san anyen ladan li.**
But the birds of the waste land will have their place there; it will be a heritage for the bittern and the raven: and it will be measured out with line and weight as a waste land.
καὶ κατοικήσουσιν ἐν αὐτῇ ὄρνεα καὶ ἐχίνοι καὶ ἴβεις καὶ κόρακες καὶ ἐπιβλήσεται ἐπ' αὐτὴν σπαρτίον γεωμετρίας ἐρήμου καὶ ὀνοκένταυροι οἰκίσουσιν ἐν αὐτῇ
- 12 **P'ap gen grannèg pou chwazi wa ankò pou gouvènè peyi a, tout chèf yo ap disparèt.**
The jackals will be there, and her great ones will be gone; they will say, There is no longer a kingdom there, and all her chiefs will have come to an end.
οἱ ἄρχοντες αὐτῆς οὐκ ἔσονται οἱ γὰρ βασιλεῖς αὐτῆς καὶ οἱ ἄρχοντες αὐτῆς καὶ οἱ μεγιστάνες αὐτῆς ἔσονται εἰς ἀπώλειαν

- 13 Pikan pral pouse nan tout palè l' yo, kwòkachen ak chadwon pral pouse nan tout fò yo. Se la chen mawon pral rete. Se la otrich pral fè nich yo.
And thorns will come up in her fair houses, and waste plants in her strong towers: and foxes will make their holes there, and it will be a meeting-place for ostriches.
καὶ ἀναφύσει εἰς τὰς πόλεις αὐτῶν ἀκάνθινα ξύλα καὶ εἰς τὰ ὄχυράματα αὐτῆς καὶ ἔσται ἔπαυλις σειρήνων καὶ αὐλὴ στρουθῶν
- 14 Bèt k'ap viv nan dezè yo pral kontre ak chen mawon. Mal yo, yonn pral rele lòt. Se la lagrandyab la pral rete. Se la l'a jwenn yon kote pou l' poze kò l'.
And the beasts of the waste places will come together with the jackals, and the evil spirits will be crying to one another, even the night-spirit will come and make her resting-place there.
καὶ συναντήσουσιν δαιμόνια ὀνοκενταύροις καὶ βοήσουσιν ἕτερος πρὸς τὸν ἕτερον ἐκεῖ ἀναπαύσονται ὀνοκένταυροι εὖρον γὰρ αὐτοῖς ἀνάπαυσιν
- 15 Se la koulèn pral fè nich yo, se la y'ap ponn. Se la y'ap kouve ze yo, se la y'ap okipe pitit yo. Se la malfini karanklou yo pral sanble.
The arrowsnake will make her hole and put her eggs there, and get her young together under her shade: there the hawks will come together by twos.
ἐκεῖ ἐνόσσευσεν ἐχίνος καὶ ἔσωσεν ἡ γῆ τὰ παιδία αὐτῆς μετὰ ἀσφαλείας ἐκεῖ ἔλαφοι συνήντησαν καὶ εἶδον τὰ πρόσωπα ἀλλήλων
- 16 Ale gade nan liv Bondye a. Li sa ki ladan l'. Pa manke yon sèl nan tout bèt li kreye yo. Yo yonn pa pèdi parèy yo. Se Seyè a menm ki bay lòd sa a. Se lespri li k'ap mete yo ansanm yonn ak lòt.
See what is recorded in the book of the Lord: all these will be there, not one without the other: the mouth of the Lord has given the order, and his spirit has made them come together.
ἀριθμῶ παρήλθον καὶ μία αὐτῶν οὐκ ἀπόλετο ἑτέρα τὴν ἑτέραν οὐκ ἐξήτησαν ὅτι κύριος ἐνετείλατο αὐτοῖς καὶ τὸ πνεῦμα αὐτοῦ συνήγαγεν αὐτάς
- 17 Se li menm menm ki pral separe tè a ba yo chak pòsyon pa yo. Y'ap rete nan peyi a pou tout tan. Peyi a va rele yo pa yo jouk sa kaba.
And he has given them their heritage, and by his hand it has been measured out to them: it will be theirs for ever, their resting-place from generation to generation.
καὶ αὐτὸς ἐπιβαλεῖ αὐτοῖς κλήρους καὶ ἡ χεὶρ αὐτοῦ διεμέριεν βόσκεισθαι εἰς τὸν αἰῶνα χρόνον κληρονομήσετε εἰς γενεὰς γενεῶν ἀναπαύσονται ἐπ' αὐτῆς
- 1 ¶ Dezè ak tè sèk pral kontan yon sèl kontan. Savann yo pral kontan tou, yo pral fleri.
The waste land and the dry places will be glad; the lowland will have joy and be full of flowers.
εὐφράνθητι ἔρημος διψῶσα ἀγαλλιάσθω ἔρημος καὶ ἀνθείτω ὡς κρίνον
- 2 Dezè pral kouvri ak flè, yo pral fè fèt. Yo pral chante. Yo pral gen gwo pyebwa tankou mòn Liban. Yo pral plen bèl pyebwa tankou mòn Kamèl ak mòn Sawon. Tout moun va wè gwo pouvwa Seyè a. Y'a wè bèl bagay Bondye nou an fè.
It will be flowering like the rose; it will be full of delight and songs; the glory of Lebanon will be given to it; the pride of Carmel and Sharon: they will see the glory of the Lord, the power of our God.
καὶ ἐξανθήσει καὶ ἀγαλλιάσεται τὰ ἔρημα τοῦ ἰορδάνου καὶ ἡ δόξα τοῦ λιβάνου ἐδόθη αὐτῇ καὶ ἡ τιμὴ τοῦ καρμύλου καὶ ὁ λαός μου ὄψεται τὴν δόξαν κυρίου καὶ τὸ ὕψος τοῦ θεοῦ
- 3 Ankouraje moun ki febli yo! Soutni moun ki gen jenou yo ap tranble!
Make strong the feeble hands, give support to the shaking knees.
ισχύσατε χεῖρες ἀνεμῆναι καὶ γόνατα παραλελυμένα
- 4 Pale ak moun ki dekouraje yo. Di yo konsa: Pran kouraj! Pa pè! Men Bondye nou an ap vini! Li pral tire revanj sou lènmi nou yo, li pral fè yo peye sa yo fè. Se limenm menm ki pral fè sa pou l' ka delivre nou.
Say to those who are full of fear, Be strong and take heart: see, your God will give punishment; the reward of God will come; he himself will come to be your saviour.
παρακαλέσατε οἱ ὀλιγόψυχοι τῇ διανοίᾳ ισχύσατε μὴ φοβεῖσθε ἰδοὺ ὁ θεὸς ἡμῶν κρίσιν ἀνταποδίδωσιν καὶ ἀνταποδώσει αὐτὸς ἡξίει καὶ σώσει ἡμᾶς
- 5 ¶ Je avèg yo pral louvri. Zòrèy moun soudè yo pral debouche.
Then the eyes of the blind will see, and the ears which are stopped will be open.
τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν καὶ ὄτια κωφῶν ἀκούσονται
- 6 Moun enfim nan pye yo pral sote ponpe tankou kabrit. Lang bèbè yo pral lage. Yo pral chante. Sous dlo pral pete toupatou nan tout dezè. Dlo pral koule nan tout savann.
Then will the feeble-footed be jumping like a roe, and the voice which was stopped will be loud in song: for in the waste land streams will be bursting out, and waters in the dry places.
τότε ἀλείται ὡς ἔλαφος ὁ χλωὸς καὶ τρανὴ ἔσται γλῶσσα μογιάλων ὅτι ἐρράγη ἐν τῇ ἐρήμῳ ὕδωρ καὶ φάραγξ ἐν γῆ διψώση
- 7 Kote sab la te cho a pral tounen yon letan. Tè sèk yo pral plen sous dlo. Kote chen mawon te konn rete a se la wozo ak jon pral pouse an kantite.
And the burning sand will become a pool, and the dry earth springs of waters: the fields where the sheep take their food will become wet land, and water-plants will take the place of grass.
καὶ ἡ ἄνυδρος ἔσται εἰς ἕλη καὶ εἰς τὴν διψῶσαν γῆν πηγὴ ὕδατος ἔσται ἐκεῖ εὐφροσύνη ὀρνέων ἔπαυλις καλάμου καὶ ἕλη
- 8 Pral gen yon bèl wout pase la. Y'ap rele l': Wout Bondye a! Moun k'ap fè sa ki mal p'ap pase nan wout sa a. Se va sèlman pou moun ki mache dwat yo. Wi, pou yo ase. Ankenn bakoulou p'ap ka detounen moun k'ap swiv chemen sa a.
And a highway will be there; its name will be, The Holy Way; the unclean and the sinner may not go over it, and those who go on it will not be turned out of the way by the foolish.
ἐκεῖ ἔσται ὁδὸς καθαρὰ καὶ ὁδὸς ἀγία κληθήσεται καὶ οὐ μὴ παρέλθῃ ἐκεῖ ἀκάθαρτος οὐδὲ ἔσται ἐκεῖ ὁδὸς ἀκάθαρτος οἱ δὲ διεσπαρμένοι πορεύσονται ἐπ' αὐτῆς καὶ οὐ μὴ πλανηθῶσιν

- 9 P'ap gen lyon sou wout sa a. P'ap gen bèt bwa k'ap pase la. Se moun Seyè a delivre ase ki pral vwayaje sou li. P'ap gen lòt moun ankò!
No lion will be there, or any cruel beast; they will not be seen there; but those for whom the Lord has given a price,
 και οὐκ ἔσται ἐκεῖ λέων οὐδὲ τῶν θηρίων τῶν πονηρῶν οὐ μὴ ἀναβῆ ἔπ' αὐτὴν οὐδὲ μὴ εὐρεθῆ ἐκεῖ ἀλλὰ πορεύονται ἐν αὐτῇ λελυτρωμένοι
- 10 Moun Seyè a te delivre yo pral tounen. Y'ap rive lavil Siyon ak chante nan bouch yo, ak kè kontan make sou figi yo. Tout moun pral kontan, yo pral fè fèt. Moun p'ap nan lapenn. Ou p'ap tande plenyen ankò!
Even those whom he has made free, will come back again; they will come with songs to Zion; on their heads will be eternal joy; delight and joy will be theirs, and sorrow and sounds of grief will be gone for ever.
 και συνηγμένοι διὰ κύριον ἀποστραφήσονται και ἤξουσιν εἰς σιων μετ' εὐφροσύνης και εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν ἐπὶ γὰρ κεφαλῆς αὐτῶν αἴνεσις και ἀγαλλίαμα και εὐφροσύνη καταλήμψεται αὐτοῦς ἀπέδρα ὁδὸν και λύπη και στεναγμός
- 1 ¶ Ezeqyas te gen katòzan depi li t'ap gouvènen peyi Jida lè Senakerib, wa peyi Lasiri, vin atake tout lavil nan peyi Jida ki te gen gwo ranpa pou pwoteje yo. Li pran yo.
And it came about in the fourteenth year of King Hezekiah that Sennacherib, king of Assyria, came up against all the walled towns of Judah and took them.
 και ἐγένετο τοῦ τεσσαρεσκαίδεκάτου ἔτους βασιλευόντος εζεκιου ἀνέβη σενναχηριμ βασιλεὺς ἀσσυρίων ἐπὶ τὰς πόλεις τῆς ἰουδαίας τὰς ὄχρῶς και ἔλαβεν αὐτάς
- 2 Apre sa, li bay chèf gad palè li a lòd pou li kite lavil lakis ak yon gwo lame pou li moute lavil Jerizalèm ale bò kote wa Ezeqyas. Chèf gad palè a rive sou wout ki mennen nan jaden kote yo rense twal ki fenk tenn yo, li moute kan li toupre gwo kannal ki bay dlo nan sitèn anwo lavil la.
And the king of Assyria sent the Rab-shakeh from Lachish to Jerusalem to King Hezekiah with a strong force, and he took up his position by the stream of the higher pool, by the highway of the washerman's
 και ἀπέστειλεν βασιλεὺς ἀσσυρίων ραφακιη ἐκ λαχίς εἰς ἱερουσαλημ πρὸς τὸν βασιλέα εζεκιαν μετὰ δυνάμεως πολλῆς και ἔστη ἐν τῷ ὑδραγωγῷ τῆς κολυμβήθρας τῆς ἄνω ἐν τῇ ὁδῷ τοῦ ἀγροῦ τοῦ γναφέως
- 3 Twa moun Jida soti vin jwenn li. Se te Elyakim, pitit Ilkija a, ki te chèf moun k'ap travay nan palè a, Chebna, sekretè a, ak Joak, pitit Asaf la, ki te reskonsab achiv leta a.
And there came out to him Eliakim, the son of Hilkiah, who was over the house, and Shebna the scribe, and Joah, the son of Asaph, the recorder.
 και ἐξῆλθεν πρὸς αὐτὸν ελιακιμ ὁ τοῦ χελκιου ὁ οἰκονόμος και σομνας ὁ γραμματεὺς και ιωαχ ὁ τοῦ ασαφ ὁ ὑπομνηματογράφος
- 4 Chèf gad palè wa Lasiri a di yo konsa: -Ale di wa Ezeqyas men mesaj gran wa a, wa peyi Lasiri a, voye ba li: Poukisa ou gen tout konfyans sa a?
And the Rab-shakeh said to them, Say now to Hezekiah, These are the words of the great king, the king of Assyria: In what are you placing your hope?
 και εἶπεν αὐτοῖς ραφακιης εἶπατε εζεκια τάδε λέγει ὁ βασιλεὺς ὁ μέγας βασιλεὺς ἀσσυρίων τί πεποιθὼς εἶ
- 5 Ou konprann ou ka fè lagè ak bèl pawòl ase san ou pa bezwen entelijans ak bon sòlda? Sou ki moun ou apiye kò ou pou ou kenbe tèt ak mwen konsa?
You say you have a design and strength for war, but these are only words: now to whom are you looking for support, that you have gone against my authority?
 μὴ ἐν βουλῇ ἢ λόγοις χειλέων παράταξις γίνεται και νῦν ἐπὶ τίνι πέποιθας ὅτι ἀπειθεῖς μοι
- 6 Ou al mete konfyans ou nan peyi Lejip! Yon baton wozo tou kase! Anvan ou apiye sou li, l'ap antre nan men ou, l'ap blese ou. Farawon an, wa peyi Lejip ou wè a, se konsa li ye pou tout moun ki fè l' konfyans.
See, you are basing your hope on that broken rod of Egypt, which will go into a man's hand if he makes use of it for a support; for so is Pharaoh, king of Egypt, to all who put their faith in him.
 ἰδοὺ πεποιθὼς εἶ ἐπὶ τὴν ῥάβδον τὴν καλαμίνην τὴν τεθλασμένην ταύτην ἐπ' αἴγυπτον ὅς ἂν ἐπ' αὐτὴν ἐπιστηρισθῆ εἰσελεύσεται εἰς τὴν χεῖρα αὐτοῦ οὕτως ἐστὶν φαραω βασιλεὺς αἰγύπτου και πάντες οἱ πεποιθότες ἐπ' αὐτῷ
- 7 Nou pral di m' koulye a se nan Seyè a, Bondye nou an, nou mete konfyans nou! Atò, se pa kote nou te mete apa pou li yo ansanm ak tout lotèl li yo wa Ezeqyas te fè disparèt nan peyi a, lèfini li mande pou tout moun peyi Jida ak moun lavil Jerizalèm vin adore devan yon sèl lotèl la?
And if you say to me, Our hope is in the Lord our God; is it not he whose high places and altars Hezekiah has taken away, saying to Judah and Jerusalem that worship may only be given before this altar?
 εἰ δὲ λέγετε ἐπὶ κύριον τὸν θεὸν ἡμῶν πεποιθήμεν
- 8 Antann nou avèk mèt mwen an, wa peyi Lasiri a. Lèfini, m'ap ban nou demil chwal si nou ka jwenn demil sòlda pou moute yo.
And now, take a chance with my master, the king of Assyria, and I will give you two thousand horses, if you are able to put horsemen on them.
 νῦν μείχθητε τῷ κυρίῳ μου τῷ βασιλεῖ ἀσσυρίων και δώσω ὑμῖν δισχιλίαν ἵππον εἰ δυνήσεσθε δοῦναι ἀναβάτας ἐπ' αὐτοῦς
- 9 Ou pa menm gen moun ase pou bat yonn nan pi piti chèf ki sou lòd wa mwen an! Epi, se sou peyi Lejip w'ap konte jwenn cha lagè ak kavalye pou fè lagè!
How then may you put to shame the least of my master's servants? and you have put your hope in Egypt for war-carriages and horsemen:
 και πῶς δύνασθε ἀποστρέψαι εἰς πρόσωπον τοπάρχου ἐνός οἰκέται εἰσὶν οἱ πεποιθότες ἐπ' αἰγυπτίους εἰς ἵππον και ἀναβάτην

- 10 Epitou, pa konprann se san konsantman Seyè a mwen vin atake peyi a pou m' detwi l'. Se Seyè a menm ki di m' vin atake peyi ou la pou m' detwi l'.
And have I now come to send destruction on this land without the Lord's authority? It was the Lord himself who said to me, Go up against this land and make it waste.
 και νῦν μὴ ἄνευ κυρίου ἀνέβημεν ἐπὶ τὴν χώραν ταύτην πολεμῆσαι αὐτήν
- 11 ¶ Lè sa a, Elyakim, Chebna ansanm ak Joak di chèf gad palè a: -Tanpri, mèt. Pale lang arameyen ak nou. Nou konprann lang sa a. Men pa pale ebre. Tout moun ki sou miray la ap koute.
Then Eliakim and Shebna and Joah said to the Rab-shakeh, Please make use of the Aramaean language in talking to your servants, for we are used to it, and do not make use of the Jews' language in the hearing of the people on the wall.
 και εἶπεν πρὸς αὐτὸν ελιακιμ και σομνας και ιωαχ λάλησον πρὸς τοὺς παιδάς σου συριστί ἀκούομεν γὰρ ἡμεῖς και μὴ λάλει πρὸς ἡμᾶς ιουδαῖστί και ἵνα τί λαλεῖς εἰς τὰ ὄτα τῶν ἀνθρώπων τῶν ἐπὶ τῷ τείχει
- 12 Men chèf gad palè a di yo an ebre: -An! Nou konprann se avè wa nou an ansanm ak nou twa la a ase wa mwen an voye m' vin pale pawòl sa yo? Non. Se ak tout moun ki chita sou miray la menm m'ap pale. Yo menm tou pral manje pou pou yo, yo pral bwè pipi yo ansanm ak nou!
But the Rab-shakeh said, Is it to your master or to you that my master has sent me to say these words? has he not sent me to the men seated on the wall? for they are the people who will be short of food with you when the town is shut in.
 και εἶπεν ραψακης πρὸς αὐτοὺς μὴ πρὸς τὸν κύριον ὑμῶν ἢ πρὸς ὑμᾶς ἀπέσταλκέν με ὁ κύριός μου λαλήσαι τοὺς λόγους τούτους οὐχὶ πρὸς τοὺς ἀνθρώπους τοὺς καθημένους ἐπὶ τῷ τείχει ἵνα φάγωσι τὸ κῶπρον και πίωσιν οὔρον μεθ' ὑμῶν ἅμα
- 13 Lè sa a, chèf gad palè a kanpe, li pran pale byen fò an ebre, li di: -Koute sa gran wa a, wa peyi Lasiri a, voye di nou:
Then the Rab-shakeh got up and said with a loud voice in the Jews' language, Give ear to the words of the great king, the king of Assyria:
 και ἔστη ραψακης και ἐβόησεν φωνῇ μεγάλῃ ιουδαῖστί και εἶπεν ἀκούσατε τοὺς λόγους τοῦ βασιλέως τοῦ μεγάλου βασιλέως ἀσσυρίων
- 14 Li voye di nou pa kite Ezekyas twonpe nou. Li pa ka sove nou tande!
This is what the king says: Do not be tricked by Hezekiah, for there is no salvation for you in him.
 τάδε λέγει ὁ βασιλεὺς μὴ ἀπατάτω ὑμᾶς εζεκιας λόγους οἱ οὐ δυνήσονται ῥύσασθαι ὑμᾶς
- 15 Pa kite l' pran tèt nou lè l'ap di nou nou mèt sèten Seyè a pral sove nou, li p'ap lage lavil la nan men wa peyi Lasiri a.
And do not let Hezekiah make you put your faith in the Lord, saying, The Lord will certainly keep us safe, and this town will not be given into the hands of the king of Assyria.
 και μὴ λεγέτω ὑμῖν εζεκιας ὅτι ῥύσεται ὑμᾶς ὁ θεός και οὐ μὴ παραδοθῆ ἡ πόλις αὕτη ἐν χειρὶ βασιλέως ἀσσυρίων
- 16 Pa koute wa Ezekyas! Wa peyi Lasiri a mande pou nou fè lapè avè l', pou nou rann tèt nou ba li. Konsa, nou tout n'a manje rezen nan jaden rezen nou, n'a manje fig frans nan pye fig frans nou, n'a bwè dlo nan pi nou.
Do not give ear to Hezekiah, for this is what the king of Assyria says, Make peace with me, and come out to me; and everyone will be free to take the fruit of his vine and of his fig-tree, and the water of his spring;
 μὴ ἀκούετε εζεκιου τάδε λέγει ὁ βασιλεὺς ἀσσυρίων εἰ βούλεσθε εὐλογηθῆναι ἐκπορεύεσθε πρὸς με και φάγεσθε ἕκαστος τὴν ἄμπελον αὐτοῦ και τὰς συκᾶς και πίεσθε ὕδωρ τοῦ λάκκου ὑμῶν
- 17 Lè wa a va vin isit la, l'a pran nou, l'a mennen nou nan yon lòt peyi ki tankou peyi pa nou an, yon peyi kote ki gen anpil ble pou fè farin ak anpil rezen pou fè diven.
Till I come and take you away to a land like yours, a land of grain and wine, a land of bread and vine-gardens.
 ἕως ἂν ἔλθω και λάβω ὑμᾶς εἰς γῆν ὡς ἡ γῆ ὑμῶν γῆ σίτου και οἴνου και ἄρτων και ἀμπελώνων
- 18 Pa kite Ezekyas pran tèt nou pou nou kwè Seyè a va delivre nou. Eske bondye lòt nasyon yo te delivre yo anba men wa peyi Lasiri a?
Give no attention to Hezekiah when he says to you, The Lord will keep us safe. Has any one of the gods of the nations kept his land from falling into the hands of the king of Assyria?
 μὴ ὑμᾶς ἀπατάτω εζεκιας λέγων ὁ θεὸς ὑμῶν ῥύσεται ὑμᾶς μὴ ἐρρύσαντο οἱ θεοὶ τῶν ἔθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς βασιλέως ἀσσυρίων
- 19 Kote bondye moun Amat yo ak bondye moun Apad yo? Kote bondye moun Sefavayim yo? Eske yo te sove peyi Samari anba men l'?'
Where are the gods of Hamath and of Arpad? where are the gods of Sepharvaim? where are the gods of Samaria? and have they kept Samaria out of my hand?
 ποῦ ἐστὶν ὁ θεὸς αιμαθ και αρφαθ και ποῦ ὁ θεὸς τῆς πόλεως σεφαριμ μὴ ἐδύναντο ῥύσασθαι σαμάρειαν ἐκ χειρὸς μου
- 20 Nan tout bondye sa yo, kilès ki te rive sove yonn nan peyi sa yo anba men l'?' Atò, se Seyè a ki ta ka sove lavil Jerizalèm anba men l'?'
Who among all the gods of these countries have kept their country from falling into my hand, to give cause for the thought that the Lord will keep Jerusalem from falling into my hand?
 τίς τῶν θεῶν πάντων τῶν ἔθνῶν τούτων ἐρρύσατο τὴν γῆν αὐτοῦ ἐκ τῆς χειρὸς μου ὅτι ῥύσεται ὁ θεὸς ιερουσαλημ ἐκ χειρὸς μου
- 21 Men pèp la pa louvri bouch li reponn. Yo pa di yon mo paske wa a te bay lòd pou pesonn pa reponn.
But they kept quiet and gave him no answer: for the king's order was, Give him no answer.
 και ἐσιώπησαν και οὐδεὶς ἀπεκρίθη αὐτῷ λόγον διὰ τὸ προστάζει τὸν βασιλέα μηδένα ἀποκριθῆναι

- 22 Apre sa, Elyakim, pitit Ilkiya a, ki te chèf moun k'ap travay nan palè a, Chebna, sekretè a, ak Joak, pitit Asaf la, ki te reskonsab achiv leta a, chire rad sou yo sitèlman sa te fè yo lapenn. Yo tounen al jwenn Ezekyas, yo rapòte l' tou sa chèf gad palè wa Lasiri a te di.
Then Eliakim, the son of Hilkiyah, who was over the house, and Shebna the scribe, and Joah, the son of Asaph, the recorder, came to Hezekiah with their clothing parted as a sign of grief, and gave him an account of what the Rab-shakeh had said.
καὶ εἰσήλθεν ελιακιμ ὁ τοῦ χελκιου ὁ οἰκονόμος καὶ σομνας ὁ γραμματεὺς τῆς δυνάμεως καὶ ιωαχ ὁ τοῦ ασαφ ὁ ὑπομηματογράφος πρὸς εζεκιαν ἐσχισμένοι τοὺς χιτῶνας καὶ ἀπήγγειλαν αὐτῷ τοὺς λόγους ραφακου
- 1 ¶ Lè wa Ezekyas tande pawòl sa yo, li chire rad sou li sitèlman sa te fè l' lapenn, li mete yon rad sak sou li, epi li al nan tanp Seyè a.
And on hearing it Hezekiah took off his robe and put on haircloth and went into the house of the Lord.
καὶ ἐγένετο ἐν τῷ ἀκοῦσαι τὸν βασιλέα εζεκιαν ἐσχισεν τὰ ἱμάτια καὶ σάκκον περιβάλετο καὶ ἀνέβη εἰς τὸν οἶκον κυρίου
- 2 Li voye Elyakim, chèf moun k'ap travay nan palè a, ak Chebna, sekretè a, ansanm ak chèf prèt yo bò kote pwofèt Ezayi, pitit Amòz la. Yo tout te gen rad sak sou yo.
And he sent Eliakim, who was over the house, and Shebna the scribe, and the chief priests, dressed in haircloth, to Isaiah the prophet, the son of Amoz.
καὶ ἀπέστειλεν ελιακιμ τὸν οἰκονόμον καὶ σομναν τὸν γραμματέα καὶ τοὺς πρεσβυτέρους τῶν ἱερέων περιβεβλημένους σάκκους πρὸς ἠσαιαν υἱὸν αμωσ τὸν προφήτην
- 3 Men mesaj Ezekyas te ba yo pou Ezayi: -Jòdi a se yon jou malè pou nou! Bondye ap pini nou. Se yon wont pou nou. Nou tankou yon fanm ansent ki deja kase lezo men ki pa gen fòs pou li pouse pitit la sotí.
And they said to him, Hezekiah says, This day is a day of trouble and punishment and shame: for the children are ready to come to birth, but there is no strength to give birth to them.
καὶ εἶπαν αὐτῷ τάδε λέγει εζεκιαις ἡμέρα θλίψεως καὶ ὀνειδισμοῦ καὶ ἐλεγμοῦ καὶ ὀργῆς ἢ σήμερον ἡμέρα ὅτι ἦκει ἡ ὥδιν τῇ τικτοῦσῃ ἰσχνὴν δὲ οὐκ ἔχει τοῦ τεκεῖν
- 4 Wa peyi Lasiri a te voye chèf gad palè li a manke Bondye vivan an dega. Se pou Seyè a, Bondye ou la, tande tout jouman sa yo. Se pou l' pini moun ki di pawòl sa yo. Ou menm, se pou ou lapriyè pou rès moun pèp nou an ki vivan toujou.
It may be that the Lord your God will give ear to the words of the Rab-shakeh, whom the king of Assyria, his master, has sent to say evil things against the living God, and will make his words come to nothing: so make your prayer for the rest of the people.
εἰσακούσαι κύριος ὁ θεός σου τοὺς λόγους ραφακου οὓς ἀπέστειλεν βασιλεὺς ἀσσυρίων ὀνειδίζειν θεὸν ζῶντα καὶ ὀνειδίζειν λόγους οὓς ἤκουσεν κύριος ὁ θεός σου καὶ δεηθήσῃ πρὸς κύριον τὸν θεὸν σου περὶ τῶν καταλελειμμένων τούτων
- 5 Moun wa Ezekyas yo al jwenn Ezayi.
So the servants of King Hezekiah came to Isaiah.
καὶ ἦλθον οἱ παῖδες τοῦ βασιλέως πρὸς ἠσαιαν
- 6 Men repons Ezayi ba yo pou wa Ezekyas: -Men sa Seyè a voye di ou: Ou pa bezwen pè tout pawòl ou tande yo, tout jouman moun wa Lasiri yo di sou mwen.
And Isaiah said to them, This is what you are to say to your master: The Lord says, Be not troubled by the words which the servants of the king of Assyria have said against me in your hearing.
καὶ εἶπεν αὐτοῖς ἠσαιας οὕτως ἐρεῖτε πρὸς τὸν κύριον ὑμῶν τάδε λέγει κύριος μὴ φοβηθῆς ἀπὸ τῶν λόγων ὧν ἤκουσας οὓς ὀνειδίσαν με οἱ πρέσβεις βασιλέως ἀσσυρίων
- 7 Mwen pral fè wa Lasiri a tande yon sèl nouvèl, li pral kouri tounen nan peyi l'. Rive li rive, m'ap fè touye l'.
See, I will put a spirit into him, and bad news will come to his ears, and he will go back to his land; and there I will have him put to death.
ἰδοὺ ἐγὼ ἐμβαλῶ εἰς αὐτὸν πνεῦμα καὶ ἀκούσας ἀγγελίαν ἀποστραφήσεται εἰς τὴν χώραν αὐτοῦ καὶ πεσεῖται μαχαίρᾳ ἐν τῇ γῇ αὐτοῦ
- 8 ¶ Chèf gad palè a te vin konnen wa Lasiri a te pati kite Lakis pou l' te al atake lavil Libna. Se la li al jwenn wa a.
So the Rab-shakeh went back, and when he got there the king of Assyria was making war against Libnah: for it had come to his ears that the king of Assyria had gone away from Lachish.
καὶ ἀπέστρεψεν ραφακης καὶ κατέλαβεν πολιορκοῦντα τὸν βασιλέα λομναν καὶ ἤκουσεν βασιλεὺς ἀσσυρίων ὅτι
- 9 Paske wa a te pran nouvèl Tiraka, wa peyi Letiopi a, t'ap moute vin atake l'. Wa a voye lòt mesaje ankò bò kote Ezekyas.
And when news came to him that Tirhakah, king of Ethiopia, had made an attack on him, ... And he sent representatives to Hezekiah, king of Judah, saying,
ἐξῆλθεν θαρακα βασιλεὺς αἰθιοπῶν πολιορκῆσαι αὐτόν καὶ ἀκούσας ἀπέστρεψεν καὶ ἀπέστειλεν ἀγγέλους πρὸς εζεκιαν λέγων
- 10 Li di yo: -Men mesaj n'a bay Ezekyas, wa Jida a, pou mwen. Ou mèt tande Bondye ou la, Bondye ou fè konfyans lan, di ou Jerizalèm p'ap tonbe nan men wa Lasiri a, pa kite l' wonpe ou.
This is what you are to say to Hezekiah, king of Judah: Let not your God, in whom is your faith, give you a false hope, saying, Jerusalem will not be given into the hands of the king of Assyria.
οὕτως ἐρεῖτε εζεκια βασιλεῖ τῆς ἰουδαίας μὴ σε ἀπατάτω ὁ θεός σου ἐφ' ᾧ πεποιθὸς εἶ ἐπ' αὐτῷ λέγων οὐ μὴ παραδοθῆ ἱερουσαλημ εἰς χεῖρας βασιλέως ἀσσυρίων
- 11 Ou te pran nouvèl sa wa Lasiri yo te fè tout lòt peyi yo. Yo te sot pou detwi yo nèt. Atò, se ou menm ki pou ta chape anba men m'!
No doubt the story has come to your ears of what the kings of Assyria have done to all lands, putting them to the curse: and will you be kept safe from their fate?
ἢ οὐκ ἤκουσας ἃ ἐποίησαν βασιλεῖς ἀσσυρίων πᾶσαν τὴν γῆν ὡς ἀπόλεσαν

- 12 Lè zansèt mwen yo te touye dènye moun nan lavil Gozan, lavil Aran, lavil Rezèf ak moun Betedenn yo ki rete lavil Tèlasa, èske bondye nasyon sa yo te delivre yo?
Did the gods of the nations keep safe those on whom my fathers sent destruction, Gozan and Haran and Rezech, and the children of Eden who were in Telassar?
μη ἔρρῶσαντο αὐτοὺς οἱ θεοὶ τῶν ἐθνῶν οὐδὲ οἱ πατέρες μου ἀπόλεσαν τὴν τε γοζαν καὶ харран καὶ ραφες αἱ εἰσιν ἐν χώρᾳ θεμαδ
- 13 Kote wa lavil Amat la, wa lavil Apad la, wa lavil Sefarayim lan, wa lavil Ena ak wa lavil Iva?
Where is the king of Hamath, and the king of Arpad, and the king of the town of Sepharvaim, of Hena, and Ivva?
ποῦ εἰσιν οἱ βασιλεῖς αιμαθ καὶ αρφαθ καὶ πόλεως σεφαριμ αναγ ουγαυα
- 14 Ezekyas pran lèt la nan men mesaje yo, li li l'. Apre sa, li pati al nan tanp lan, li mete lèt la devan lotèl Seyè a.
And Hezekiah took the letter from the hands of those who had come with it; and after reading it, Hezekiah went up to the house of the Lord, opening the letter there before the Lord,
καὶ ἔλαβεν εζεκιας τὸ βιβλίον παρὰ τῶν ἀγγέλων καὶ ἤνοιξεν αὐτὸ ἐναντίον κυρίου
- 15 Epi li vire bò Seyè a, li lapriyè, li di l':
And he made prayer to the Lord, saying,
καὶ προσεῦξάτο εζεκιας πρὸς κύριον λέγων
- 16 -Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, ou menm ki chita sou fotèy zanj cheriben yo ap pote sou zepòl yo a, se ou menm sèl Bondye k'ap gouvènen tout peyi sou latè. Se ou menm ki fè syèl la ak latè a.
O Lord of armies, the God of Israel, seated between the winged ones, you only are the God of all the kingdoms of the earth; you have made heaven and earth.
κύριε σαβαωθ ὁ θεὸς ἰσραηλ ὁ καθηήμενος ἐπὶ τῶν χειρῶν σὺ θεὸς μόνος εἶ πάσης βασιλείας τῆς οἰκουμένης σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν
- 17 Panche zòrèy ou, Seyè, pou ou tande. Louvri je ou pou ou wè. Kouste tou sa Senakerib voye di pou manke Bondye vivan an dega.
Let your ear be turned to us, O Lord; let your eyes be open, O Lord, and see: take note of all the words of Sennacherib who has sent men to say evil against the living God.
εἰσάκουσον κύριε εἰσβλεπον κύριε καὶ ἰδὲ τοὺς λόγους οὐδὲ ἀπέστειλεν σενναχηριμ ὄνειδιζεν θεὸν ζῶντα
- 18 Nou konnen, Seyè, wa peyi Lasiri yo te fini ak anpil nasyon, yo te detwi peyi yo.
Truly, O Lord, the kings of Assyria have made waste all the nations and their lands,
ἐπ' ἀληθείας γὰρ ἠρήμωσαν βασιλεῖς ἀσσυρίων τὴν οἰκουμένην ὅλην καὶ τὴν χώραν αὐτῶν
- 19 Yo te boule tout bondye yo paske se pa t' bondye yo te ye. Se estati fèt an bwa ak wòch moun te fè ak men yo. Se poutèt sa yo te rive detwi yo.
And have given their gods to the fire: for they were no gods, but wood and stone, the work of men's hands; so they have given them to destruction.
καὶ ἐνέβαλον τὰ εἰδῶλα αὐτῶν εἰς τὸ πῦρ οὐ γὰρ θεοὶ ἦσαν ἀλλὰ ἔργα χειρῶν ἀνθρώπων ξύλα καὶ λίθοι καὶ ἀπόλεσαν αὐτούς
- 20 Koulye a, Seyè, Bondye nou an, tanpri, delivre nou anba men Senakerib, pou tout nasyon ki sou latè ka konnen se ou menm sèl, Seyè, ki Bondye.
But now, O Lord our God, give us salvation from his hand, so that it may be clear to all the kingdoms of the earth that you, and you only, are the Lord.
σὺ δὲ κύριε ὁ θεὸς ἡμῶν σώσον ἡμᾶς ἐκ χειρὸς αὐτῶν ἵνα γινῶ πᾶσα βασιλεία τῆς γῆς ὅτι σὺ εἶ ὁ θεὸς μόνος
- 21 ¶ Lè sa a, Ezayi, pitit Amòz la, voye mesaj sa a bay Ezekyas. -Ou te lapriyè Seyè a, Bondye pèp Izrayèl la, pou Senakerib, wa peyi Lasiri a. Men repons li voye ba ou.
Then Isaiah, the son of Amoz, sent to Hezekiah, saying, The Lord, the God of Israel, says, The prayer you have made to me against Sennacherib, king of Assyria, has come to my ears.
καὶ ἀπεστάλη ἠσαιας υἱὸς αμωσ πρὸς εζεκιαν καὶ εἶπεν αὐτῷ τάδε λέγει κύριος ὁ θεὸς ἰσραηλ ἤκουσα ἡ προσηύξω πρὸς με περὶ σενναχηριμ βασιλέως ἀσσυρίων
- 22 Men pawòl Seyè a di sou li: Senakerib, lavil Jerizalèm ki sou mòn Siyon an ap ri ou, l'ap pase ou nan rizib. Moun lavil Jerizalèm yo ap rele chalbari dèyè ou.
This is the word which the Lord has said about him: In the eyes of the virgin daughter of Zion you are shamed and laughed at; the daughter of Jerusalem has made sport of you.
οὗτος ὁ λόγος ὃν ἐλάλησεν περὶ αὐτοῦ ὁ θεὸς ἐφ' αὐτίσιν σε καὶ ἐμυκτήρισέν σε παρθένος θυγάτηρ σιων ἐπὶ σοὶ κεφαλὴν ἐκίνησεν θυγάτηρ ἱερουσαλημ
- 23 Ki moun ou konprann ou derespekte, ou joure konsa? Sou ki moun ou pale fò konsa? Se sou Bondye pèp Izrayèl la ki yon Bondye apa.
Against whom have you said evil and bitter things? and against whom has your voice been loud and your eyes lifted up? even against the Holy One of Israel.
τίνα ὀνειδίσας καὶ παρῶζυνας ἢ πρὸς τίνα ὕψωσας τὴν φωνήν σου καὶ οὐκ ἦρας εἰς ὕψος τοῦ ὀφθαλμοῦ σου εἰς τὸν ἅγιον τοῦ ἰσραηλ
- 24 Ou voye moun ou yo vin manke Bondye dega. Ou deklare: O wi, avèk tout kantite cha lagè m' yo, mwen moute sou tèt tout mòn ata sou mòn Liban an. Mwen koupe pi gwo pye sèd li yo, pi bèl pye sikren li yo, mwen rive jouk anwo nèt sou tèt li, nan mitan rakbwa li yo ki tankou bèl jaden.
You have sent your servants with evil words against the Lord, and have said, With all my war-carriages I have come up to the top of the mountains, to the inmost parts of Lebanon; and its tall cedars will be cut down, and the best trees of its woods: I will come up into his highest places, into his thick woods.
ὅτι δι' ἀγγέλων ὀνειδίσας κύριον σὺ γὰρ εἶπας τῷ πλήθει τῶν ἀρμάτων ἐγὼ ἀνέβην εἰς ὕψος ὀρέων καὶ εἰς τὰ ἔσχατα τοῦ λιβάνου καὶ ἔκοψα τὸ ὕψος τῆς κέδρου αὐτοῦ καὶ τὸ κάλλος τῆς κυπαρίσσου καὶ εἰσήλθον εἰς ὕψος μέρους τοῦ ὄρους

- 25 Mwen fouye pi nan peyi moun lòt nasyon yo, mwen bwè dlo. Mwen cheche dlo nan tout larivyè Lejip yo pou sòlda mwen yo pase san pye yo pa mouye.
I have made water-holes and taken their waters, and with my foot I have made all the rivers of Egypt dry.
καὶ ἔθηκα γέφυραν καὶ ἠρήμωσα ὕδατα καὶ πᾶσαν συναγωγὴν ὕδατος
- 26 Ou pa t' konnen gen lontan depi mwen te fè lide pou tou sa te rive? Gen lontan depi sa te nan tèt mwen? Koulye a, mwen kite sa rive, pou ou te ka kraze tout lavil ak ranpa yo pou fè yo tounen yon pil demoli.
Has it not come to your ears how I did it long before, purposing it in times long past? Now I have given effect to my design, so that by you strong towns might be turned into masses of broken walls.
οὐ ταῦτα ἤκουσας πάλαι ἢ ἐγὼ ἐποίησα ἐξ ἀρχαίων ἡμερῶν συνέταξα νῦν δὲ ἐπέδειξα ἐξερημῶσαι ἔθνη ἐν ὄχυροῖς καὶ ἐνοικοῦντας ἐν πόλεσιν ὄχυραῖς
- 27 Moun ki te rete la yo te san fòs. Yo te pè, yo pa t' konn sa pou yo fè. Yo te tankou rajè nan jaden, tankou zèb gazon, tankou rajè k'ap pouse sou do kay, tankou pye mayi ki cheche anvan li mete zepi.
This is why their townsmen had no power, they were broken and put to shame; they were like the grass of the field, or a green plant; like the grass on the house-tops, which a cold wind makes waste.
ἀνῆκα τὰς χεῖρας καὶ ἐξηράνθησαν καὶ ἐγένοντο ὡς χόρτος ξηρὸς ἐπὶ δωμάτων καὶ ὡς ἄγρωστις
- 28 Mwen konnen lè ou leve, mwen konnen lè ou chita. Mwen konnen lè ou sot, mwen konnen lè ou antre. Mwen konnen lè ou fin anraje sou mwen.
But I have knowledge of your getting up and your resting, of your going out and your coming in.
νῦν δὲ τὴν ἀνάπαυσίν σου καὶ τὴν ἐξοδὸν σου καὶ τὴν εἰσοδὸν σου ἐγὼ ἐπίσταμαι
- 29 Koulye a, mwen vin konnen jan ou move sou mwen, jan ou vin awogan. Se poutèt sa, mwen mete yon fè won nan bwa nen ou, ak yon mò nan bouch ou. Mwen pral fè ou pran menm chemen ou te pran pou vini an pou ou tounen.
Because your wrath against me and your pride have come to my ears, I will put my hook in your nose and my cord in your lips, and I will make you go back by the way you came.
ὁ δὲ θυμὸς σου ὃν ἐθυμώθης καὶ ἡ πικρία σου ἀνέβη πρὸς με καὶ ἐμβάλῳ φιδὸν εἰς τὴν ῥινά σου καὶ χαλινὸν εἰς τὰ χεῖλιά σου καὶ ἀποστρέψω σε τῇ ὁδῷ ἣ ἦλθες ἐν αὐτῇ
- 30 Apre sa, Ezayi di wa Ezekyas konsa: -Men sa ki pral sèvi yon siy pou ou. Lanne sa a, n'a manje rès grenn ki te tonbe atè. Lanne k'ap vini apre sa a, n'a manje grenn nou pa t' plante. Men, apre sa ankò, n'a ka plante, n'a ka fè rekòt. N'a plante pye rezen, n'a manje rezen.
And this will be the sign to you: you will get your food this year from what comes up of itself, and in the second year from the produce of the same; and in the third year you will put in your seed, and get in the grain, and make vine-gardens, and take of their fruit.
τοῦτο δέ σοι τὸ σημεῖον φάγε τοῦτον τὸν ἐνιαυτὸν ἃ ἔσπαρκας τῷ δὲ ἐνιαυτῷ τῷ δευτέρῳ τὸ κατάλειμμα τῷ δὲ τρίτῳ σπείραντες ἀμήσατε καὶ φυτεύσατε ἀμπελώνας καὶ φάγεσθε τὸν καρπὸν αὐτῶν
- 31 Rès moun peyi Jida ki va chape yo va pran pye ankò. Y'a kanpe ankò.
And those of Judah who are still living will again take root in the earth, and give fruit.
καὶ ἔσονται οἱ καταλειμμένοι ἐν τῇ ἰουδαίᾳ φυήσουσιν ῥίζαν κάτω καὶ ποιήσουσιν σπέρμα ἄνω
- 32 Va gen yon ti rès moun nan lavil Jerizalèm ak sou mòn Siyon an ki va chape. Se Seyè ki gen tout pouvwa a ki sot pou fè sa, paske li renmen ou anpil.
For from Jerusalem those who have been kept safe will go out, and those who are still living will go out of Mount Zion: by the fixed purpose of the Lord of armies this will be done.
ὅτι ἐξ ἱερουσαλὴμ ἐξελεύσονται οἱ καταλειμμένοι καὶ οἱ σωζόμενοι ἐξ ὄρους σιών ὁ ζῆλος κυρίου σαβαωθ ποιήσει ταῦτα
- 33 Men sa Seyè a di sou wa peyi Lasiri a: Li p'ap mete pye l' nan lavil sa a. Li p'ap gen tan voye yon sèl grenn flèch sou li. P'ap gen yon sèl sòlda ak plak pwotèj k'ap pwoche bò kote l'. Ni yo p'ap fouye twou pou sènen l'.
For this cause the Lord says about the king of Assyria, He will not come into this town, or send an arrow against it; he will not come before it with arms, or put up an earthwork against it.
διὰ τοῦτο οὕτως λέγει κύριος ἐπὶ βασιλείᾳ ἀσσυρίων οὐ μὴ εἰσέλθῃ εἰς τὴν πόλιν ταύτην οὐδὲ μὴ βάλλῃ ἐπ' αὐτὴν βέλος οὐδὲ μὴ ἐπιβάλλῃ ἐπ' αὐτὴν θυρεὸν οὐδὲ μὴ κυκλώσῃ ἐπ' αὐτὴν χάρακα
- 34 Chemen li te pran pou l' vini an, se li menm l'ap pran pou l' tounen. Li p'ap mete pye l' nan lavil sa a. Se mwen menm, Seyè a menm, ki di sa.
By the way he came he will go back, and he will not get into this town.
ἀλλὰ τῇ ὁδῷ ἣ ἦλθεν ἐν αὐτῇ ἀποστραφήσεται τάδε λέγει κύριος
- 35 M'ap pwoteje lavil sa a, m'ap delivre l' pou m' fè respè tèt mwen, pou m' kenbe pwomès mwen te fè David, sèvitè m' lan.
For I will keep this town safe, for my honour, and for the honour of my servant David.
ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης τοῦ σῶσαι αὐτὴν δι' ἐμέ καὶ διὰ δαυὶδ τὸν παῖδά μου
- 36 Zanj Seyè a al nan kan moun Lasiri yo, li touye sankatrevensenk mil sòlda. Nan maten, lè moun leve, se kadav yo ase yo jwenn. Yo tout te mouri.
And the angel of the Lord went out and put to death in the army of the Assyrians a hundred and eighty-five thousand men: and when the people got up early in the morning, there was nothing to be seen but dead bodies.
καὶ ἐξῆλθεν ἄγγελος κυρίου καὶ ἀνεῖλεν ἐκ τῆς παρεμβολῆς τῶν ἀσσυρίων ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας καὶ ἑξαναστάντες τὸ πρωὶ εὔρον πάντα τὰ σώματα νεκρά

- 37 Senakerib, wa peyi Lasiri a, leve, li pati. Li tounen lavil Niniv.
Sennacherib, king of Assyria, went back to his place at Nineveh.
καὶ ἀποστραφεὶς ἀπῆλθεν βασιλεὺς ἀσσυρίων καὶ ᾤκησεν ἐν νινευῆ
- 38 Yon jou, antan wa a t'ap fè sèvis nan tanp Niswòk, bondye li a, de nan pitit gason l' yo touye l' ak nepe yo, epi yo kouri al kache nan peyi Arara. Yo te rele Adramelèk ak Sarezè. Se yon lòt nan pitit gason l' yo ki te rele Asaradon, ki te vin moute wa nan plas li.
And it came about, when he was worshipping in the house of Nisroch his god, that his sons Adrammelech and Sharezer put him to death with the sword, and they went in flight into the land of Ararat. And Esar-haddon, his son, became king in his place.
καὶ ἐν τῷ αὐτῷ προσκυνοῦν ἐν τῷ οἴκῳ νασαραχ τὸν παταχρον αὐτοῦ ἀδραμελεχ καὶ σαρασαρ οἱ υἱοὶ αὐτοῦ ἐπάταξαν αὐτὸν μαχαίραις αὐτοὶ δὲ διεσώθησαν εἰς ἄρμενίαν καὶ ἐβασίλευσεν ασορδαν ὁ υἱὸς αὐτοῦ ἀντ' αὐτοῦ
- 1 ¶ Vè menm epòk sa a, Ezekyas tonbe malad, li te prèt pou l' mourì. Pwofèt Ezayi, pitit Amòz la, vin wè li, li di l' konsa: -Men sa Seyè a voye di ou: Ou mèt mete lòd nan zafè ou paske ou pral mourì. Pa gen rechap pou ou.
In those days Hezekiah was ill and near death. And Isaiah the prophet, the son of Amoz, came to him, and said to him, The Lord says, Put your house in order; for your death is near.
ἐγένετο δὲ ἐν τῷ καιρῷ ἐκεῖνῳ ἐμαλακίσθη ἐζεκιας ἕως θανάτου καὶ ἦλθεν πρὸς αὐτὸν ἠσαιας υἱὸς αμωσ ὁ προφήτης καὶ εἶπεν πρὸς αὐτόν τάδε λέγει κύριος τᾶξαι περὶ τοῦ οἴκου σου ἀποθνήσκεις γὰρ ρ σὺ καὶ οὐ ζήσῃ
- 2 Ezekyas vire figi li bay panno a fas, li lapriyè Seyè a.
And Hezekiah, turning his face to the wall, made his prayer to the Lord, saying,
καὶ ἀπέστρεψεν ἐζεκιας τὸ πρόσωπον αὐτοῦ πρὸς τὸν τοίχον καὶ προσήυξατο πρὸς κύριον
- 3 Li di: -Tanpri, Seyè! Chonje jan mwen te sèvi ou ak tout kè mwen san m' pa janm vire do ba ou! Mwen te toujou fè sa ou te vle m' fè. Epi li pran kriye kont kriye l'.
O Lord, keep in mind how I have been true to you with all my heart, and have done what is good in your eyes. And Hezekiah gave way to bitter weeping.
λέγων μνήσθητι κύριε ὡς ἐπορεύθην ἐνώπιόν σου μετὰ ἀληθείας ἐν καρδίᾳ ἀληθινῇ καὶ τὰ ἀρεστὰ ἐνώπιόν σου ἐποίησα καὶ ἐκλαυσεν ἐζεκιας κλαυθμῷ μεγάλῳ
- 4 Lè sa a, Seyè a pale ak Ezayi, li di l' konsa:
Then the word of the Lord came to Isaiah, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς ἠσαιαν λέγων
- 5 -Tounen al jwenn Ezekyas. W'a di l' pou mwen, men sa Seyè a, Bondye David, zansèt ou a, voye di ou: Mwen tande lapriyè ou. Mwen wè jan sa fè ou mal. M'ap kite ou viv kenan ankò.
Go to Hezekiah, and say, The Lord, the God of David, your father, says, Your prayer has come to my ears, and I have seen your weeping: see, I will give you fifteen more years of life.
πορεύθητι καὶ εἰπὸν ἐζεκια τάδε λέγει κύριος ὁ θεὸς δαυὶδ τοῦ πατρὸς σου ἤκουσα τῆς φωνῆς τῆς προσευχῆς σου καὶ εἶδον τὰ δάκρυά σου ἰδοὺ προστίθημι πρὸς τὸν χρόνον σου ἔτη δέκα πέντε
- 6 M'ap delivre ou ansanm ak lavil Jerizalèm anba men wa Lasiri a. M'a pran defans lavil la.
And I will keep you and this town safe from the hands of the king of Assyria: and I will keep watch over this town.
καὶ ἐκ χειρὸς βασιλέως ἀσσυρίων σώσω σε καὶ ὑπὲρ τῆς πόλεως ταύτης ὑπερασπιῶ
- 7 Ezayi reponn li: -Men siy Seyè a pral fè ou wè pou ou ka konnen l' ap kenbe pawòl li.
And Isaiah said, This is the sign the Lord will give you, that he will do what he has said:
τοῦτο δέ σοι τὸ σημεῖον παρὰ κυρίου ὅτι ὁ θεὸς ποιήσει τὸ ῥῆμα τοῦτο
- 8 Gade kadran solèy wa Akaz te fè a. Seyè a pral fè lonbraj la fè bak sou dis ti mak. Epi vre, lonbraj la mache fè bak sou dènye dis ti mak li te fin depase.
See, I will make the shade which has gone down on the steps of Ahaz with the sun, go back ten steps. So the shade went back the ten steps by which it had gone down.
τὴν σκιὰν τῶν ἀναβαθμῶν οὓς κατέβη ὁ ἥλιος τοὺς δέκα ἀναβαθμοὺς τοῦ οἴκου τοῦ πατρὸς σου ἀποστρέψω τὸν ἥλιον τοὺς δέκα ἀναβαθμοὺς καὶ ἀνέβη ὁ ἥλιος τοὺς δέκα ἀναβαθμοὺς οὓς κατέβη ἡ σκιά
- 9 ¶ Men kantik Ezekyas, wa a, te chante lè li refè apre maladi li a:
The writing of Hezekiah, king of Judah, after he had been ill, and had got better from his disease.
προσευχὴ ἐζεκιου βασιλέως τῆς ἰουδαίας ἠνίκα ἐμαλακίσθη καὶ ἀνέστη ἐκ τῆς μαλακίας αὐτοῦ
- 10 Mwen t'ap di nan kè m' se mwaye nan lavi m' ase mwen viv. Gade mwen gen tan pral mourì. Mwen rive nan pòt pou m' antre kote mò yo ye a. M'ap mourì anvan lè m'.
I said, In the quiet of my days I am going down into the underworld: the rest of my years are being taken away from me.
ἐγὼ εἶπα ἐν τῷ ὕψει τῶν ἡμερῶν μου ἐν πύλαις ᾄδου καταλείψω τὰ ἔτη τὰ ἐπίλοιπα

- 11 Mwen te kwè mwen pa t'ap janm gen chans ankò pou m' te wè Seyè a sou latè kote moun vivan yo ye a, ni pou m' te wè pesonn ankò nan moun k'ap viv sou latè.
I said, I will not see the Lord, even the Lord in the land of the living; I will not see man again or those living in the world.
εἶπα οὐκέτι μὴ ἴδω τὸ σωτήριον τοῦ θεοῦ ἐπὶ τῆς γῆς οὐκέτι μὴ ἴδω ἄνθρωπον
- 12 Tankou yon ti kay jaden, yo rache m', yo demoli m' pote m' ale. Yo koupe lavi m' tankou yo koupe fil nan metye moun k'ap tise twal yo. Soti nan maten rive aswè, m'ap deperi.
My resting-place is pulled up and taken away from me like a herdsman's tent: my life is rolled up like a linen-worker's thread; I am cut off from the cloth on the frame: from day even to night you give me up to pain.
ἐκ τῆς συγγενείας μου κατέλιπον τὸ λοιπὸν τῆς ζωῆς μου ἐξῆλθεν καὶ ἀπῆλθεν ἀπ' ἐμοῦ ὥσπερ ὁ καταλύων σκηνὴν πήξας τὸ πνεῦμά μου παρ' ἐμοὶ ἐγένετο ὡς ἰστός ἐρίθου ἐγγιζούσης ἔκταμειν ἐν τῇ ἡμέρᾳ ἐκείνῃ παρεδόθην
- 13 Tout lannwit m'ap rele anba doulè. Tankou yon lyon, Bondye t'ap kraze tout zo nan kò m'. Soti nan maten rive nan aswè, m'ap deperi.
I am crying out with pain till the morning; it is as if a lion was crushing all my bones.
ἕως πρωῒ ὡς λέοντι οὕτως τὰ ὀστά μου συνέτριψεν ἀπὸ γὰρ τῆς ἡμέρας ἕως τῆς νυκτὸς παρεδόθην
- 14 M'ap plenn tou piti tankou ranmye. M'ap plenyen tankou yon toutrèl. Je m' bouke tank m'ap gade syèl la. Seyè, mwen pa kapab ankò! Vin fè kichòy pou mwen non!
I make cries like a bird; I give out sounds of grief like a dove: my eyes are looking up with desire; O Lord, I am crushed, take up my cause.
ὡς χελιδὼν οὕτως φωνήσω καὶ ὡς περιστέρα οὕτως μελετήσω ἐξέλιπον γὰρ μου οἱ ὀφθαλμοὶ τοῦ βλέπειν εἰς τὸ ὕψος τοῦ οὐρανοῦ πρὸς τὸν κύριον ὃς ἐξείλατό με
- 15 Kijan pou m' pale avè l'? Sa pou m' di l'? Se Seyè a k'ap fè travay li. Malgre tout lapenn sa a ki nan kè m' lan, m'a debat ak lavi a jouk mwen mouri.
What am I to say? seeing that it is he who has done it: all my time of sleeping I am turning from side to side without rest.
καὶ ἀφείλατό μου τὴν ὀδύνην τῆς ψυχῆς
- 16 Seyè! nan bon kè ou, ou fè m' jwi lavi. Souf lavi a nan mwen toujou. W'ap geri m', w'ap ban m' lavi.
O Lord, for this cause I am waiting for you, give rest to my spirit: make me well again, and let me come back to life.
κύριε περὶ αὐτῆς γὰρ ἀνηγγέλη σοι καὶ ἐξήγειράς μου τὴν πνοήν καὶ παρακληθεὶς ἔζησα
- 17 Ou wete m' nan kè sere m' te ye a. Se ou menm ki wete m' nan bouch twou a. Ou voye tout peche m' yo jete deyè do ou.
See, in place of peace my soul had bitter sorrow. but you have kept back my soul from the underworld; for you have put all my sins out of your memory.
εἴλου γὰρ μου τὴν ψυχὴν ἵνα μὴ ἀπόληται καὶ ἀπέρριψας ὀπίσω μου πάσας τὰς ἁμαρτίας μου
- 18 Yo pa fè lwanj ou kote mò yo ye a. Non. Moun mouri pa ka fè fèt pou ou! Moun ki deja desann kote mò yo ye a pa ka konte sou ou pou ou kenbe pawòl ou.
For the underworld is not able to give you praise, death gives you no honour: for those who go down into the underworld there is no hope in your mercy.
οὐ γὰρ οἱ ἐν ᾧδου αἰνέσουσιν σε οὐδὲ οἱ ἀποθανόντες εὐλογήσουσιν σε οὐδὲ ἐλπιούσιν οἱ ἐν ᾧδου τὴν ἐλεημοσύνην σου
- 19 Se moun ki vivan ase ki ka fè lwanj ou tankou mwen menm jòdi a. Granmoun va fè pitit yo konnen jan ou toujou kenbe pawòl!
The living, the living man, he will give you praise, as I do this day: the father will give the story of your mercy to his children.
οἱ ζώντες εὐλογήσουσιν σε ὃν τρόπον καγὼ ἀπὸ γὰρ τῆς σήμερον παιδιά ποιήσω ἃ ἀναγγελοῦσιν τὴν δικαιοσύνην σου
- 20 Seyè a delivre m'! N'a fè mizik sou tout enstriman mizik nou yo n'a chante nan kay Seyè a pandan tout lavi nou.
O Lord, quickly be my saviour; so we will make my songs to corded instruments all the days of our lives in the house of the Lord.
κύριε τῆς σωτηρίας μου καὶ οὐ παύσομαι εὐλογῶν σε μετὰ ψαλτηρίου πάσας τὰς ἡμέρας τῆς ζωῆς μου κατέναντι τοῦ οἴκου τοῦ θεοῦ
- 21 Ezayi mande pou yo fè yon kataplas ak fig frans mete sou kote wa a malad la, pou li ka geri.
And Isaiah said, Let them take a cake of figs, and put it on the diseased place, and he will get well.
καὶ εἶπεν ἠσαιας πρὸς ἐζεκιαν λαβὲ παλάθην ἐκ σύκων καὶ τρίψων καὶ κατάπλασαι καὶ ὑγιῆς ἔσῃ
- 22 Lè sa a, wa Ezekyas mande: -Kisa k'ap fè m' konnen m'a ka al nan tanp lan ankò?
And Hezekiah said, What is the sign that I will go up to the house of the Lord?
καὶ εἶπεν ἐζεκιας τοῦτο τὸ σημεῖον ὅτι ἀναβήσομαι εἰς τὸν οἶκον κυρίου τοῦ θεοῦ
- 1 ¶ Nan menm epòk sa a, wa peyi Babilòn lan, Mewodak-Baladan, pitit gason Baladan, vin konnen wa Ezekyas te malad epi li refè. Li voye yon lèt ba li ansanm ak yon kado.
At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters with an offering to Hezekiah, because he had news that Hezekiah had been ill, and was well again.
ἐν τῷ καιρῷ ἐκείνῳ ἀπέστειλεν μαρωδαχ υἱὸς τοῦ λααδαν ὁ βασιλεὺς τῆς βαβυλωνίας ἐπιστολὰς καὶ πρέσβεις καὶ δῶρα ἐζεκια ἤκουσεν γὰρ ὅτι ἐμαλακίσθη ἕως θανάτου καὶ ἀνέστη

- 2 Ezekyas te kontan jès la. Li moutre mesaje wa Babilòn te voye yo tout richès li yo: pyès an ajan, lò, epis, boutèy odè, zam ansanm ak tout lòt bagay li te gen nan depo l' yo. Li fè yo wè dènye bagay li te gen lakay li ak nan tout peyi a.
And Hezekiah was glad at their coming, and let them see all his store of wealth, the silver and the gold and the spices and the oil, and all the house of his arms, and everything there was in his stores: there was nothing in all his house or his kingdom which he did not let them see.
καὶ ἐχάρη ἐπ' αὐτοῖς ἐζεκιᾶς χαρῶν μεγάλων καὶ ἔδειξεν αὐτοῖς τὸν οἶκον τοῦ νεχῶθα καὶ τῆς στακτῆς καὶ τῶν θυμιαμάτων καὶ τοῦ μύρου καὶ τοῦ ἀργυρίου καὶ τοῦ χρυσοῦ καὶ πάντας τοὺς οἴκους τῶν σκευῶν τῆς γάζης καὶ πάντα ὅσα ἦν ἐν τοῖς θησαυροῖς αὐτοῦ καὶ οὐκ ἦν οὐθέν ὃ οὐκ ἔδειξεν ἐζεκιᾶς ἐν τῷ οἴκῳ αὐτοῦ
- 3 Lè sa a, pwofèt Ezayi al jwenn wa Ezekyas, li mande l': -Kote mesye sa yo sotif? Kisa yo di ou? Ezekyas reponn: -Yo sotif nan yon peyi byen lwen, yo sotif nan peyi Babilòn.
Then Isaiah the prophet came to King Hezekiah, and said to him, What did these men say, and where did they come from? And Hezekiah said, They came from a far country, even from Babylon.
καὶ ἦλθεν ἡσαιᾶς ὁ προφήτης πρὸς τὸν βασιλέα ἐζεκιᾶν καὶ εἶπεν πρὸς αὐτόν τί λέγουσιν οἱ ἄνθρωποι οὗτοι καὶ πόθεν ἦκασιν πρὸς σέ καὶ εἶπεν ἐζεκιᾶς ἐκ γῆς πόρρωθεν ἦκασιν πρὸς με ἐκ βαβυλῶνος
- 4 Ezayi di l' konsa: -Kisa yo wè nan palè a? Ezekyas reponn li: -Yo wè tou sa ki nan palè a. Mwen fè yo wè dènye bagay mwen gen nan depo m' yo.
And he said, What have they seen in your house? And Hezekiah said in answer, They saw everything in my house: there is nothing among my stores which I did not let them see.
καὶ εἶπεν ἡσαιᾶς τί εἶδον ἐν τῷ οἴκῳ σου καὶ εἶπεν ἐζεκιᾶς πάντα τὰ ἐν τῷ οἴκῳ μου εἶδον καὶ οὐκ ἔστιν ἐν τῷ οἴκῳ μου ὃ οὐκ εἶδον ἀλλὰ καὶ τὰ ἐν τοῖς θησαυροῖς μου
- 5 ¶ Ezayi di wa Ezekyas konsa: -Koute mesaj Seyè ki gen tout pouvwa a voye ba ou:
Then said Isaiah to Hezekiah, Give ear to the word of the Lord of armies:
καὶ εἶπεν αὐτῷ ἡσαιᾶς ἀκουσον τὸν λόγον κυρίου σαβαωθ
- 6 Yon lè gen pou rive. Lè sa a, y'ap pran dènye bagay ki nan palè ou la, tou sa zansèt ou yo te anpile jouk jounen jòdi a, y'ap pote yo ale nan peyi Babilòn. Yo p'ap kite anyen. Se Seyè a menm ki di sa.
Truly, the days are coming when everything in your house, and whatever your fathers have put in store till this day, will be taken away to Babylon: all will be gone.
ἰδοὺ ἡμέραι ἔρχονται λέγει κύριος καὶ λήμψονται πάντα τὰ ἐν τῷ οἴκῳ σου καὶ ὅσα συνήγαγον οἱ πατέρες σου ἕως τῆς ἡμέρας ταύτης εἰς βαβυλῶνα ἧξει καὶ οὐδὲν οὐ μὴ καταλίπωσιν εἶπεν δὲ ὁ θεός
- 7 Y'ap pran kèk nan pwòp pitif pitif ou yo, y'ap depòte yo, y'ap chatre yo pou yo ka sèvi nèg konfyans nan palè wa Babilòn lan.
And your sons, even your offspring, will they take away to be unsexed servants in the house of the king of Babylon.
ὅτι καὶ ἀπὸ τῶν τέκνων σου ὧν ἐγέννησας λήμψονται καὶ ποιήσουσιν σπάδοντας ἐν τῷ οἴκῳ τοῦ βασιλέως τῶν βαβυλωνίων
- 8 Ezekyas reponn Ezayi, li di l' konsa: -Mesaj Bondye ba ou pou di m' lan gen tan bon. Men li t'ap di nan kè l': Depi pa gen boulvès, depi pa gen lagè nan peyi a tout tan m'ap viv la!
Then said Hezekiah to Isaiah, Good is the word of the Lord which you have said. And he said in his heart, There will be peace and quiet in my days.
καὶ εἶπεν ἐζεκιᾶς πρὸς ἡσαιᾶν ἀγαθὸς ὁ λόγος κυρίου ὃν ἐλάλησεν γενέσθω δὴ εἰρήνη καὶ δικαιοσύνη ἐν ταῖς ἡμέραις μου .
- 1 ¶ Ankouraje pèp mwen an, ankouraje l'! Se Bondye nou an ki di sa!
Give comfort, give comfort, to my people, says your God.
παρακαλεῖτε παρακαλεῖτε τὸν λαόν μου λέγει ὁ θεός
- 2 Souke kouraj moun lavil Jerizalèm yo! Fè yo konnen yo soufri kont yo atò. Yo fin peye pou sa yo te fè. Seyè a pini yo kont yo pou tout peche yo te fè yo.
Say kind words to the heart of Jerusalem, crying out to her that her time of trouble is ended, that her punishment is complete; that she has been rewarded by the Lord's hand twice over for all her sins.
ἱερεῖς λαλήσατε εἰς τὴν καρδίαν ἱερουσαλὴμ παρακαλέσατε αὐτὴν ὅτι ἐπλήσθη ἡ ταπεινώσις αὐτῆς λέλυνται αὐτῆς ἡ ἁμαρτία ὅτι ἐδέξατο ἐκ χειρὸς κυρίου διπλᾶ τὰ ἁμαρτήματα αὐτῆς
- 3 ¶ Tande vwa yon moun k'ap rele byen fò: -Pare chemen Seyè a nan dezè a. Louvri yon wout nan savann lan pou Bondye nou an!
A voice of one crying, Make ready in the waste land the way of the Lord, make level in the lowland a highway for our God.
φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν
- 4 Se pou yo konble tout fon yo! Se pou yo kase tèt mòn yo ak tèt bit yo! Se pou ti mòn yo tounen platon, se pou tout mòn yo vin tè pla!
Let every valley be lifted up, and every mountain and hill be made low, and let the rough places become level, and the hilltops become a valley,
πᾶσα φάραγξ πληροθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν καὶ ἡ τραχεῖα εἰς πεδιά
- 5 Seyè a pral fè wè pouvwa li a! Tout moun pral wè l' menm lè a. Se Seyè a menm ki di sa ak bouch li.
And the glory of the Lord will be made clear, and all flesh will see it together, for the mouth of the Lord has said it.
καὶ ὀφθήσεται ἡ δόξα κυρίου καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ ὅτι κύριος ἐλάλησεν
- 6 Yon vwa rete li di: Pale non! Yon lòt mande: Sa pou m' di? Di yo moun se tankou zèb yo ye. Tout bèlte yo, se tankou bèlte flè nan savann.
A voice of one saying, Give a cry! And I said, What is my cry to be? All flesh is grass, and all its strength like the flower of the field.
φωνὴ λέγοντος βόησον καὶ εἶπα τί βοήσω πᾶσα σὰρξ χόρτος καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου

- 7 Zèb la cheche, flè a fennen, lè Seyè a voye van li soufle sou yo. Se vre wi! Se tankou zèb pèp la ye!
The grass becomes dry, the flower is dead; because the breath of the Lord goes over it: truly the people is grass.
ξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν
- 8 Wi, zèb la cheche, flè a fennen, Men, pawòl Bondye nou an la pou tout tan!
The grass is dry, the flower is dead; but the word of our God is eternal.
τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα
- 9 ¶ Nou menm moun lavil Jerizalèm, moute sou yon mòn byen wo, gaye bon nouvèl la! Nou menm moun mòn Siyon yo, pale byen fò, gaye bon nouvèl la! Nou mèt pale fò. Nou pa bezwen pè! Di moun lavil peyi Jida yo men Bondye nou an ap vini!
You who give good news to Zion, get up into the high mountain; you who give good news to Jerusalem, let your voice be strong; let it be sounding without fear; say to the towns of Judah, See, your God!
ἐπ' ὄρος ὑψηλὸν ἀνάβηθι ὁ εὐαγγελιζόμενος σιων ὑψώσον τῇ ἰσχύϊ τὴν φωνήν σου ὁ εὐαγγελιζόμενος ἱερουσαλημ ὑψώσατε μὴ φοβεῖσθε εἰπὸν ταῖς πόλεσιν ἰουδα ἰδοὺ ὁ θεὸς ὑμῶν
- 10 Men Seyè ki gen tout pouvwa a! L'ap vini avèk tout fòs kouraj li. Li pral pran pouvwa a nan men l'. L'ap mennen moun li te delivre yo avè l'. Y'ap mache devan l'! Se rekonpans li. Se rezilta travay li.
See, the Lord God will come as a strong one, ruling in power: see, those made free by him are with him, and those whom he has made safe go before him.
ἰδοὺ κύριος μετὰ ἰσχύος ἔρχεται καὶ ὁ βραχίων μετὰ κυριείας ἰδοὺ ὁ μισθὸς αὐτοῦ μετ' αὐτοῦ καὶ τὸ ἔργον ἐναντίον αὐτοῦ
- 11 Tankou yon gaddò, l'ap okipe mouton l' yo. Se li menm k'ap sanble yo. L'ap pote ti mouton yo sou bra l'. Tou dousman l'ap mennen manman mouton ki gen pitit dèyè yo.
He will give food to his flock like a keeper of sheep; with his arm he will get it together, and will take up the lambs on his breast, gently guiding those which are with young.
ὡς ποιμὴν ποιμανεῖ τὸ ποιμνιον αὐτοῦ καὶ τῷ βραχίονι αὐτοῦ συναῖξει ἄρνας καὶ ἐν γαστρὶ ἐχούσας παρακαλέσει
- 12 ¶ Kilès ki ka mezire valè dlo ki nan lanmè a ak men l'? Kilès ki ka pran lajè syèl la ak dwèt li? Kilès ki ka mete tout tè a nan yon ti mezi? Kilès ki ka pran pèz mòn yo ak pèz ti bit yo nan balans?
In the hollow of whose hand have the waters been measured? and who is able to take the heavens in his stretched-out fingers? who has got together the dust of the earth in a measure? who has taken the weight of the mountains, or put the hills into the scales?
τίς ἐμέτρησεν τῇ χειρὶ τὸ ὕδωρ καὶ τὸν οὐρανὸν σπιθαμῇ καὶ πᾶσαν τὴν γῆν δρακί τίς ἔστησεν τὰ ὄρη σταθμῶ καὶ τὰς νάπας ζυγῶ
- 13 Ki moun ki ka di Seyè a sa pou li fè? Ki moun ki te ba li konsèy?
By whom has the spirit of the Lord been guided, or who has been his teacher?
τίς ἔγνω νοῦν κυρίου καὶ τίς αὐτοῦ σύμβουλος ἐγένετο ὅς συμβιβᾷ αὐτόν
- 14 Ki moun Seyè a te al jwenn pou l' te ka gen bon konprann? Ki moun ki te moutre l' jan pou l' mache dwat? Ki moun ki te ba li konesans? Ki moun ki te fè l' konnen jan tout bagay fèt?
Who gave him suggestions, and made clear to him the right way? who gave him knowledge, guiding him in the way of wisdom?
ἢ πρὸς τίνα συνεβουλεύσατο καὶ συνεβίβασεν αὐτόν ἢ τίς ἔδειξεν αὐτῷ κρίσιν ἢ ὁδὸν συνέσεως τίς ἔδειξεν αὐτῷ
- 15 Gade! Devan Seyè a, nasyon yo tankou yon gout dlo nan yon bokit. Yo pa peze plis pase ti pousyè nan yon balans. Moun zile yo menm, yo tankou pousyè van ap pote ale!
See, the nations are to him like a drop hanging from a bucket, and like the small dust in the scales: he takes up the islands like small dust.
εἰ πάντα τὰ ἔθνη ὡς σταγὼν ἀπὸ κάδου καὶ ὡς ῥοπὴ ζυγοῦ ἐλογίσθησαν καὶ ὡς σιελος λογισθήσονται
- 16 Tout rakkwa peyi Liban yo pa kont pou boule sou lotèl li. Tout bèt ki nan rakkwa peyi Liban yo pa kont ase pou yo fè ofrann bèt pou yo boule pou li yo!
And Lebanon is not enough to make a fire with, or all its cattle enough for a burned offering.
ὁ δὲ λίβανος οὐχ ἱκανὸς εἰς καθῆσιν καὶ πάντα τὰ τετράποδα οὐχ ἱκανὰ εἰς ὀλοκάρπωσιν
- 17 Tout nasyon yo mete ansanm, yo pa anyen devan Seyè a. Li pa pran yo pou anyen. Yo pa vo anyen nan je l'.
All the nations are as nothing before him; even less than nothing, a thing of no value.
καὶ πάντα τὰ ἔθνη ὡς οὐδὲν εἰσι καὶ εἰς οὐθὲν ἐλογίσθησαν
- 18 ¶ Ki moun nou ka di ki tankou Bondye? Ki pòtre nou ta fè ki pou ta sanble avè l'?
Whom then is God like, in your opinion? or what will you put forward as a comparison with him?
τίνι ὁμοιώσατε κύριον καὶ τίνι ὁμοιώματι ὁμοιώσατε αὐτόν
- 19 Bòs atizan an pran yon moule pou fè yon estati. Efèv la kouvri estati a nèt ak lò. Li fonn ajan pou soude l' nan plas li.
The workman makes an image, and the gold-worker puts gold plates over it, and makes silver bands for it.
μὴ εἰκόνα ἐποίησεν τέκτων ἢ χρυσοκόος χωνεύσας χρυσίον περιεχρύσωσεν αὐτόν ὁμοίωμα κατεσκεύασεν αὐτόν

- 20 Sa ki pa gen gwo mwayen fè yon estati an bwa. Li chwazi yon bon bwa ki p'ap pouri. Li chache yon bon bòs atizan pou travay li pou li, pou fè yon estati ki p'ap tonbe kraze.
The wise workman makes selection of the mulberry-tree of the offering, a wood which will not become soft; so that the image may be fixed to it and not be moved.
ξύλον γὰρ ἄσηπτον ἐκλέγεται τέκτων καὶ σοφῶς ζητεῖ πῶς στήσει αὐτοῦ εἰκόνα καὶ ἵνα μὴ σαλευῖται
- 21 Se konnen nou pa konnen sa? Ki jan fè yo pa t' janm di nou sa? Pesonn pa t' fè nou konn sa depi lontan? Nou pa janm chache konprann ki moun ki fè latè?
Have you no knowledge of it? has it not come to your ears? has not news of it been given to you from the first? has it not been clear to you from the time when the earth was placed on its base?
οὐ γνώσεσθε οὐκ ἀκούσεσθε οὐκ ἀνηγγέλη ἐξ ἀρχῆς ὑμῖν οὐκ ἔγνωτε τὰ θεμέλια τῆς γῆς
- 22 Moun ki fè l' la chita anwo nèt, anlè tè a, depase syèl la. Moun ki sou latè, se tankou founi yo ye devan l'. Li depoye syèl la tankou yon rido. Li louvri syèl la tankou yon tant kote pou moun rete.
It is he who is seated over the arch of the earth, and the people in it are as small as locusts; by him the heavens are stretched out like an arch, and made ready like a tent for a living-place.
ὁ κατέχων τὸν γῦρον τῆς γῆς καὶ οἱ ἐνοικοῦντες ἐν αὐτῇ ὡς ἀκρίδες ὁ στήσας ὡς καμάραν τὸν οὐρανὸν καὶ διατείνας ὡς σκηνὴν κατοικεῖν
- 23 Li wete tout pouwva wa yo te genyen. Li fè chèf k'ap dirije lèzòm sou latè yo pase pou anyen.
He makes rulers come to nothing; the judges of the earth are of no value.
ὁ διδοὺς ἄρχοντας εἰς οὐδὲν ἄρχειν τὴν δὲ γῆν ὡς οὐδὲν ἐποίησεν
- 24 Yo tankou yon jenn ti plan ki fèrenk ap pouse fèy, ki fenk ap fè rasin anba tè. Seyè a fè van li souffle sou yo, yo cheche. Yon toubouyon van an pote yo ale tankou pay.
They have only now been planted, and their seed put into the earth, and they have only now taken root, when he sends out his breath over them and they become dry, and the storm-wind takes them away like dry grass.
οὐ γὰρ μὴ σπεύρωσιν οὐδὲ μὴ φυτεύσωσιν οὐδὲ μὴ ῥιζωθῆ εἰς τὴν γῆν ἢ ῥίζα αὐτῶν ἔπνευσεν ἐπ' αὐτοὺς καὶ ἐξηράνθησαν καὶ καταγιγίς ὡς φρύγανα ἀναλήμψεται αὐτούς
- 25 Ki moun nou ka di ki tankou m'? Ki moun ki pou ta sanble avè m'? Se Bondye apa a ki di sa.
Who then seems to you to be my equal? says the Holy One.
νῦν οὖν τίني με ὁμοιώσατε καὶ ὑψωθήσομαι εἶπεν ὁ ἅγιος
- 26 Leve tèt nou gade syèl la. Ki moun ki kreye tout zetwal sa yo? Tankou nan yon lame, li bay yo chak plas yo. Li bay yo tout non, li konn non yo chak. Yonn pa janm manke nan syèl la! Li gen gwo pouwva, li gen anpil fòs.
Let your eyes be lifted up on high, and see: who has made these? He who sends out their numbered army: who has knowledge of all their names: by whose great strength, because he is strong in power, all of them are in their places.
ἀναβλέψατε εἰς ὕψος τοῦ οὐρανοῦ ὑμῶν καὶ ἴδετε τίς κατέδειξεν πάντα ταῦτα ὁ ἐκφέρων κατὰ ἀριθμὸν τὸν κόσμον αὐτοῦ πάντας ἐπ' ὀνόματι καλέσει ἀπὸ πολλῆς δόξης καὶ ἐν κράτει ἰσχύος οὐδὲ ν σε ἔλαθεν
- 27 ¶ Nou menm, moun fanmi Jakòb yo, poukisa n'ap plenyen konsa? Nou menm, pèp Izrayèl la, poukisa n'ap plede di: Seyè a pa konn sa n'ap pase! Bondye nou an p'ap fè anyen pou defann kòz nou!
Why do you say, O Jacob, such words as these, O Israel, The Lord's eyes are not on my way, and my God gives no attention to my cause?
μὴ γὰρ εἶπης ἰακωβ καὶ τί ἐλάλησας ἰσραηλ ἀπεκρῦβη ἡ ὁδός μου ἀπὸ τοῦ θεοῦ καὶ ὁ θεός μου τὴν κρίσιν ἀφείλεν καὶ ἀπέστη
- 28 Se konnen nou pa konnen? Kouman? Se di yo pa janm di nou sa? Seyè a se Bondye ki la pou tout tan an! Se li menm ki kreye tout latè. Li pa janm bouke, li pa konn pèdi souf. Pesonn pa ka konprann lide li gen nan tèt li.
Have you no knowledge of it? has it not come to your ears? The eternal God, the Lord, the Maker of the ends of the earth, is never feeble or tired; there is no searching out of his wisdom.
καὶ νῦν οὐκ ἔγνωσ εἰ μὴ ἤκουσας θεὸς αἰώνιος ὁ θεὸς ὁ κατασκευάσας τὰ ἄκρα τῆς γῆς οὐ πεινάσει οὐδὲ κοπιάσει οὐδὲ ἔστιν ἐξέυρεσις τῆς φρονήσεως αὐτοῦ
- 29 Lè yon moun pèdi souf, li ba li fòs. Lè yon moun febli, li ba l' kouraj ankò!
He gives power to the feeble, increasing the strength of him who has no force.
διδούς τοῖς πεινώσιν ἰσχύον καὶ τοῖς μὴ ὀδυνωμένοις λύπην
- 30 Jenn gason konn pèdi souf, yo konn bouke. Lè konsa, yo bite, yo tonbe.
Even the young men will become feeble and tired, and the best of them will come to the end of his strength;
πεινάσουσιν γὰρ νεότεροι καὶ κοπιάσουσιν νεανίσκοι καὶ ἐκλεκτοὶ ἀνίσχυρες ἔσονται
- 31 Men, Seyè a ap bay moun ki mete konfyans yo nan li fòs ankò. Tankou malfini, y'ap pran zèl pou yo leve ale. Y'ap kouri san yo p'ap janm bouke. Y'ap mache, yo p'ap janm febli.
But those who are waiting for the Lord will have new strength; they will get wings like eagles: running, they will not be tired, and walking, they will have no weariness.
οἱ δὲ ὑπομένοντες τὸν θεὸν ἀλλάξουσιν ἰσχύον περοφυήσουσιν ὡς ἀετοὶ δραμοῦνται καὶ οὐ κοπιάσουσιν βαδιοῦνται καὶ οὐ πεινάσουσιν
- 1 ¶ Nou menm moun zile yo, pe bouch nou! Koute sa m'ap di nou! Mete gason sou nou! Pwoche vin defann kòz nou! Annu plede pou n' wè kilès ki gen rezon!
Come quietly before me, O sea-lands, and let the peoples get together their strength: let them come near; then let them say what they have to say: let us put forward our cause against one another.
ἐγκαινίσεσθε πρὸς με νῆσοι οἱ γὰρ ἄρχοντες ἀλλάξουσιν ἰσχύον ἐγγισάτωσαν καὶ λαλησάτωσαν ἅμα τότε κρίσιν ἀναγγελάτωσαν

- 2 Kilès ki te fè chèf la soti bò solèy leve, ki te fè l' genyen nan tout batay kote l' pase? Kilès ki te lage tout nasyon yo nan men l', ki soumèt tout wa yo devan l'? Avèk nepe li, li kraze yo fè yo tounen pousyè. Avèk flèch li yo, li fè yo kouri tankou pay van ap gaye.
Who sent out from the east one who is right wherever he goes? he gives the nations into his hands, and makes him ruler over kings; he gives them as the dust to his sword, as dry stems before the wind to his bow.
τίς ἐξήγειρεν ἀπὸ ἀνατολῶν δικαιοσύνην ἐκάλεσεν αὐτὴν κατὰ πόδας αὐτοῦ καὶ πορεύσεται δώσει ἐναντίον ἐθνῶν καὶ βασιλεῖς ἐκστήσει καὶ δώσει εἰς γῆν τὰς μαχαίρας αὐτῶν καὶ ὡς φρύγανα ἐξώσωμ ἓνα τὰ τόξα αὐτῶν
- 3 L'ap fann nan siyay yo, l'ap kouri san li pa pè anyen. Pye l' pa menm touche tè.
He goes after them safely, not touching the road with his feet.
καὶ διώζεται αὐτοὺς καὶ διελεύσεται ἐν εἰρήνῃ ἡ ὁδὸς τῶν ποδῶν αὐτοῦ
- 4 Se travay ki moun sa? Kilès ki lakòz tout bagay sa yo rive? Ki moun ki depi nan kòmansman ap rele lèzòm, pitit an pitit, pou yo fè travay li sou latè? Se mwen menm, Seyè a, ki la anvan yo tout. Se mwen menm k'ap toujou la apre yo tout.
Whose purpose and work was it? His who sent out the generations from the start. I the Lord, the first, and with the last, I am he.
τίς ἐνήργησεν καὶ ἐποίησεν ταῦτα ἐκάλεσεν αὐτὴν ὁ καλῶν αὐτὴν ἀπὸ γενεῶν ἀρχῆς ἐγὼ θεὸς πρῶτος καὶ εἰς τὰ ἐπερχόμενα ἐγὼ εἰμι
- 5 Moun zile yo wè sa, yo pè. Moun nan dènye bout latè pran tranble, yo pwoche, yo vini.
The sea-lands saw it, and were in fear; the ends of the earth were shaking: they came near.
εἶδοσαν ἔθνη καὶ ἐφοβήθησαν τὰ ἄκρα τῆς γῆς ἤγγισαν καὶ ἤλθοσαν ἅμα
- 6 Yonn ap ede lòt. Yonn ap di lòt: Pran kouraj!
They gave help everyone to his neighbour; and everyone said to his brother, Take heart!
κρίνων ἕκαστος τῷ πλησίον καὶ τῷ ἀδελφῷ βοηθήσαι καὶ ἐρεῖ
- 7 Bòs atizan k'ap fè estati a ap ankouraje òfèv la. Moun k'ap fin bay estati a fòm ak ti kout mato l' yo ap ankouraje bòs fòjon an. Yon lòt di: Soudi a bon! Yo kloure zidòl la nan plas li pou li pa tonbe.
So the metal-worker put heart into the gold-worker, and he who was hammering the metal smooth said kind words to the iron-worker, saying of the plate, It is ready: and he put it together with nails, so that there might be no slipping.
ἴσχυσεν ἀνὴρ τέκτων καὶ χαλκεὺς τύπτων σφόδρῃ ἅμα ἐλαύνων ποτὲ μὲν ἐρεῖ σύμβλημα καλὸν ἐστὶν ἰσχύρωσαν αὐτὰ ἐν ἡλοῖς θήσουσιν αὐτὰ καὶ οὐ κινήσονται
- 8 Men, nou menm pèp Izrayèl, sèvitè m' yo! nou se pitit pitit Jakòb, moun mwen te chwazi a! Nou se moun ras Abraram, zanmi mwen an!
But as for you, Israel, my servant, and you, Jacob, whom I have taken for myself, the seed of Abraham my friend:
σὺ δὲ Ἰσραηλ παῖς μου ἰακωβ ὃν ἐξελεξάμην σπέρμα αβρααμ ὃν ἠγάπησα
- 9 Mwen pran nou nan dènye bout latè, mwen rele nou soti byen lwen. Mwen di nou: Se sèvitè m' nou ye! Se chwazi mwen te chwazi nou, mwen pa voye nou jete.
You whom I have taken from the ends of the earth, and sent for from its farthest parts, saying to you, You are my servant, whom I have taken for myself, and whom I have not given up:
οὐ ἀντελαβόμεν ἀπ' ἄκρων τῆς γῆς καὶ ἐκ τῶν σκοπιῶν αὐτῆς ἐκάλεσά σε καὶ εἶπά σοι παῖς μου εἰ ἐξελεξάμην σε καὶ οὐκ ἐγκατέλιπόν σε
- 10 ¶ Nou pa bezwen pè. Mwen la avèk nou! Nou pa bezwen kite anyen ban nou kè sote. Se mwen menm ki Bondye nou. M'ap ban nou fòs, m'ap ede nou. M'ap soutni nou ak fòs ponyèt mwen ki pa janm pèdi batay.
Have no fear, for I am with you; do not be looking about in trouble, for I am your God; I will give you strength, yes, I will be your helper; yes, my true right hand will be your support.
μὴ φοβοῦ μετὰ σοῦ γὰρ εἰμι μὴ πλανῶ ἐγὼ γὰρ εἰμι ὁ θεὸς σου ὁ ἐνισχύσας σε καὶ ἐβοήθησά σοι καὶ ἠσφαλισάμην σε τῇ δεξιᾷ τῇ δικαίᾳ μου
- 11 Tout moun ki te fache sou nou yo pral wont, yo pral bese tèt yo. Moun ki t'ap chache nou kont yo pral disparèt, yo pral mouri.
Truly, all those who are angry with you will be made low and put to shame: those desiring to do you wrong will come to nothing and never again be seen.
ἰδοὺ αἰσχνυθήσονται καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοί σοι ἔσονται γὰρ ὡς οὐκ ὄντες καὶ ἀπολοῦνται πάντες οἱ ἀντιδικοί σου
- 12 Moun ki t'ap fè nou lagè yo, n'a chache yo, nou p'ap wè yo. Moun ki t'ap goumen ak nou yo pral disparèt, yo p'ap la ankò!
You will make search for your haters but they will not be there; those who make war against you will be as nothing and will come to destruction.
ζητήσεις αὐτοὺς καὶ οὐ μὴ εὑρῆς τοὺς ἀνθρώπους οἱ παροινήσουσιν εἰς ἔσονται γὰρ ὡς οὐκ ὄντες καὶ οὐκ ἔσονται οἱ ἀντιπολεμοῦντές σε
- 13 Se mwen menm, Seyè a, ki Bondye nou! M'ap pran men nou, m'ap di nou: Nou pa bezwen pè. M'ap ede nou!
For I, the Lord your God, have taken your right hand in mine, saying to you, Have no fear; I will be your helper.
ὅτι ἐγὼ ὁ θεὸς σου ὁ κρατῶν τῆς δεξιᾶς σου ὁ λέγων σοι μὴ φοβοῦ

- 14 Nou menm fanmi Jakòb yo, moun Izrayèl yo, nou te mèt piti tankou yon vètè, fèb tankou yon cheni, nou pa bezwen pè. Se mwen menm k'ap ede nou, mwen menm, Bondye pèp Izrayèl la, ki yon Bondye apa. Se mwen menm k'ap delivre nou. Se Seyè a menm ki di sa!
 Have no fear, you worm Jacob, and you men of Israel; I will be your helper, says the Lord, even he who takes up your cause, the Holy One of Israel.
 ιακωβ ὀλιγοστός ἰσραηλ ἐγὼ ἐβοήθησά σοι λέγει ὁ θεὸς ὁ λυτρούμενός σε ἰσραηλ
- 15 M'ap fè nou tounen yon machin pou raboure tè, yon machin tou nèf avèk dan byen file. Nou pral raboure mòn yo, nou pral kraze yo. Nou pral fè ti bit mòn yo tounen pousyè.
 See, I will make you like a new grain-crushing instrument with teeth, crushing the mountains small, and making the hills like dry stems.
 ἰδοὺ ἐποίησά σε ὡς τροχὸς ἀμάξης ἀλοῶντας καινοὺς πριστηροειδεῖς καὶ ἀλοήσεις ὄρη καὶ λεπτονεῖς βουνοὺς καὶ ὡς χνοῦν θήσεις
- 16 Nou pral vannen yo, van ap bwote yo ale. Van tanpèt ap gaye yo toupatou. Men, nou pral fè fèt pou Seyè a. Nou pral kontan Bondye pèp Izrayèl la ki yon Bondye apa.
 You will send the wind over them, and it will take them away; they will go in all directions before the storm-wind: you will have joy in the Lord, and be glad in the Holy One of Israel.
 καὶ λικμήσεις καὶ ἄνεμος λήμψεται αὐτούς καὶ καταγίγς διασπερεί αὐτούς σὺ δὲ εὐφρανθήσῃ ἐν τοῖς ἁγίοις ἰσραηλ καὶ ἀγαλλιάσονται
- 17 Lè malere yo ak pòn yo ap chache dlo pou yo bwè epi yo pa ka jwenn, lè gòj yo va chèch nèf sitèlman y'a swaf dlo, mwen menm, Seyè a, m'a ba yo sa yo lapriyè mande m' lan. Mwen menm, Bondye pèp Izrayèl la, mwen p'ap lage yo.
 The poor and crushed are looking for water where no water is, and their tongue is dry for need of it: I the Lord will give ear to their prayer, I the God of Israel will not give them up.
 οἱ πτωχοὶ καὶ οἱ ἔνδεοις ζητήσουσιν γὰρ ὕδωρ καὶ οὐκ ἔσται ἡ γλῶσσα αὐτῶν ἀπὸ τῆς δίψης ἐξηράνθη ἐγὼ κύριος ὁ θεὸς ἐγὼ ἐπακούσομαι ὁ θεὸς ἰσραηλ καὶ οὐκ ἐγκαταλείψω αὐτούς
- 18 M'a fè gwo dlo larivyè koule sou tout tè sèk kote ki pa t' gen menm yon ti pyebwa. M'a fè sous dlo pete nan fon yo. M'ap fè dezè a tounen lagon dlo. Sous dlo pral pete nan tout tè sèk yo.
 I will make rivers on the dry mountain-tops, and fountains in the valleys: I will make the waste land a pool of water, and the dry land springs of water.
 ἀλλὰ ἀνοίξω ἐπὶ τῶν ὄρεων ποταμοὺς καὶ ἐν μέσῳ πεδίων πηγὰς ποιήσω τὴν ἔρημον εἰς ἔλη καὶ τὴν διψῶσαν γῆν ἐν ὑδραγωγοῖς
- 19 M'ap fè pye zakasya ak pye sèd pou nan tout dezè a, ansanm ak pye jasmen ak pye oliv mawon. Nan tè savann lan, m'ap mete pye pichpen, pye bwadòm ak pye sèd.
 I will put in the waste land the cedar, the acacia, the myrtle, and the olive-tree; and in the lowland will be planted the fir-tree, the plane, and the cypress together:
 θήσω εἰς τὴν ἄνυδρον γῆν κέδρον καὶ πύξον καὶ μυρσίνην καὶ κυπάρισσον καὶ λεύκην
- 20 Lè moun va wè sa, y'a konnen pou yo pran tèt yo, pou yo manyè konprann se Seyè a ki fè bagay sa yo ak men l', se travay Bondye pèp Izrayèl la, Bondye ki apa a.
 So that they may see and be wise and give their mind to it, and that it may be clear to them all that the hand of the Lord has done this, and that the Holy One of Israel has made it.
 ἵνα ἴδωσιν καὶ γινῶσιν καὶ ἐννοηθῶσιν καὶ ἐπιστῶνται ἅμα ὅτι χεῖρ κυρίου ἐποίησεν ταῦτα πάντα καὶ ὁ ἅγιος τοῦ ἰσραηλ κατέδειξεν
- 21 ¶ Seyè a, wa pèp Izrayèl la, di: -Nou menm, bondye lèt nasyon yo, vin plede kòz nou! Vin di sa nou gen pou n' di pou defans nou!
 Put forward your cause, says the Lord; let your strong argument come out, says the King of Jacob.
 ἐγγίξει ἡ κρίσις ὑμῶν λέγει κύριος ὁ θεὸς ἡγγισαν αἱ βουλαὶ ὑμῶν λέγει ὁ βασιλεὺς ἰακωβ
- 22 Pwoche non! Vin di sa ki gen pou rive! Kisa nou te di k'ap rive ki rive vre? Di nou ki jan sa pral pase pou n' ka pran prekosyon nou! Fè nou konnen sa ki gen pou rive pou n' ka rekonèt sa lè l'a rive vre!
 Let the future be made clear to us: give us news of the past things, so that we may give thought to them; or of the things to come, so that we may see if they are true.
 ἐγγισάτωσαν καὶ ἀναγγελάτωσαν ὑμῖν ἃ συμβήσεται ἢ τὰ πρότερα τίνα ἦν εἶπατε καὶ ἐπιστήσομεν τὸν νοῦν καὶ γνωσόμεθα τί τὰ ἔσχατα καὶ τὰ ἐπερχόμενα εἶπατε ἡμῖν
- 23 Di nou kisa ki gen pou rive pita. Lè sa a, n'a konnen se bondye nou ye vre! Fè kichòy non, li te mèt bon, li te mèt pa bon, pou n' ka wè l', pou nou ka egzaminen l' ansanm!
 Give us word of what will be after this, so that we may be certain that you are gods: yes, do good or do evil, so that we may all see it and be surprised.
 ἀναγγείλατε ἡμῖν τὰ ἐπερχόμενα ἐπ' ἑσάτου καὶ γνωσόμεθα ὅτι θεοὶ ἐστε εὖ ποιήσατε καὶ κακώσατε καὶ θαυμασόμεθα καὶ ὀψόμεθα ἅμα
- 24 Men, gade! Se pa anyen nou ye! Tou sa n'ap fè yo pa vo anyen menm! Se yon avilisman pou moun ki pran nou pou bondye yo!
 But you are nothing, and your work is of no value: foolish is he who takes you for his gods.
 ὅτι πόθεν ἐστέ ὑμεῖς καὶ πόθεν ἡ ἐργασία ὑμῶν ἐκ γῆς βδέλυγμα ἐξελέξαντο ὑμᾶς
- 25 Se mwen menm ki chwazi yon nonm soti bò solèy leve. Se mwen menm ki fè l' desann soti nan nò vin atake. Li kraze tout chèf yo tankou labou anba pye l', menm jan moun k'ap fè krich kraze tè pou l' travay.
 I have sent for one from the north, and from the dawn he has come; in my name he will get rulers together and go against them; they will be like dust, even as the wet earth is stamped on by the feet of the potter.
 ἐγὼ δὲ ἡγείρα τὸν ἀπὸ βορρᾶ καὶ τὸν ἀπ' ἡλίου ἀνατολῶν κληθήσονται τῷ ὀνόματί μου ἐρχέσθωσαν ἄρχοντες καὶ ὡς πηλὸς κεραμέως καὶ ὡς κεραμεὺς καταπατῶν τὸν πηλὸν οὕτως καταπατηθήσεσθε

- 26 Anvan sa te rive, kilès nan nou ki te di sa pou n' te ka konnen? Ki moun ki te di davans sa tapral rive konsa, pou n' te ka di se vre? Non. Pesonn pa t' di anyen sou sa. Pyès moun pa janm tande nou di yon mo sou sa.
Who has given knowledge of it from the first, so that we may be certain of it? and from the start, so that we may say, His word is true? There is no one who gives news, or says anything, or who gives ear to your words.
τίς γὰρ ἀναγγελεῖ τὰ ἐξ ἀρχῆς ἵνα γινώμεν καὶ τὰ ἔμπροσθεν καὶ ἐροῦμεν ὅτι ἀληθὴ ἔστιν οὐκ ἔστιν ὁ προλέγων οὐδὲ ὁ ἀκούων ὑμῶν τοὺς λόγους
- 27 Se mwen menm premye moun ki bay moun Siyon yo nouvèl men l'ap vini! Se mwen menm ki voye yon moun al pote bon nouvèl la bay lavil Jerizalèm.
I was the first to give word of it to Zion, and I gave the good news to Jerusalem.
ἀρχὴν σιων δώσω καὶ ἱερουσαλημ παρακαλέσω εἰς ὀδόν
- 28 Lè mwen gade nan tout bondye nou yo, mwen pa wè yonn ki te gen anyen pou l' te di. Pa t' gen yonn ki ta kapab reponn mwen si m' ta mande l' anyen.
And I saw that there was no man, even no wise man among them, who might give an answer to my questions.
ἀπὸ γὰρ τῶν ἐθνῶν ἰδοὺ οὐδεὶς καὶ ἀπὸ τῶν εἰδώλων αὐτῶν οὐκ ἦν ὁ ἀναγγέλλων καὶ ἐὰν ἐρωτήσω αὐτοὺς πόθεν ἔστε οὐ μὴ ἀποκριθῶσιν μοι
- 29 Tout bondye sa yo pa vo anyen. Yo pa kapab fè anyen menm. Estati zidòl yo, se van. Yo pa vo anyen.
Truly they are all nothing, their works are nothing and of no value: their metal images are of no more use than wind.
εἰσὶν γὰρ οἱ ποιοῦντες ὑμᾶς καὶ μάτην οἱ πλανῶντες ὑμᾶς
- 1 ¶ Seyè a di: -Men sèvitè m'ap soutni an! Men moun mwen chwazi a, moun ki fè m' plezi anpil la! Mwen mete lespri m' sou li. Li pral fè tout nasyon yo konnen sa ki rele jistis.
See my servant, whom I am supporting, my loved one, in whom I take delight: I have put my spirit on him; he will give the knowledge of the true God to the nations.
ιακοβ ὁ παῖς μου ἀντιλήμφομαι αὐτοῦ ἰσραηλ ὁ ἐκλεκτός μου προσεδέξατο αὐτόν ἡ ψυχὴ μου ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν κρίσιν τοῖς ἔθνεσιν ἐξοίσει
- 2 Li pa nan rele, li pa nan pale fò. Li pa nan mache fè diskou nan tout lari.
He will make no cry, his voice will not be loud: his words will not come to men's ears in the streets.
οὐ κεκράζεται οὐδὲ ἀνήσει οὐδὲ ἀκουσθήσεται ἔξω ἢ φωνῆ αὐτοῦ
- 3 Li p'ap kraze sa ki fèb yo. Li p'ap lage sa ki san sekou yo. Men, l'ap rann jistis jan sa dwe fèt.
He will not let a crushed stem be quite broken, and he will not let a feebly burning light be put out: he will go on sending out the true word to the peoples.
κάλαμον τεθλασμένον οὐ συντρίψει καὶ λίνον καπνιζόμενον οὐ σβέσει ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν
- 4 Li p'ap pèdi espwa, li p'ap pèdi kouraj, jouk l'a fin mete jistis toupatou sou latè, jouk moun ki nan zile yo va rete ap tann lòd l'ap bay yo.
His light will not be put out, and he will not be crushed, till he has given the knowledge of the true God to the earth, and the sea-lands will be waiting for his teaching.
ἀναλάμψει καὶ οὐ θραυσθήσεται ἕως ἂν θῆ ἐπὶ τῆς γῆς κρίσιν καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν
- 5 ¶ Bondye sèl Mèt ki kreye syèl la epi ki louvri l' anwo tèt nou, li menm ki fòme tè a avèk tou sa k'ap viv sou li, li menm ki bay tout moun k'ap mache sou latè souf lavi, li pale, li di konsa:
God the Lord, even he who made the heavens, measuring them out on high; stretching out the earth, and giving its produce; he who gives breath to the people on it, and life to those who go about on it, says:
οὕτως λέγει κύριος ὁ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ πηξάσας αὐτόν ὁ στερεώσας τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ διδοὺς πνοὴν τῷ λαῷ τῷ ἐπ' αὐτῆς καὶ πνεῦμα τοῖς πατοῦσιν αὐτήν
- 6 Se mwen menm, Seyè a, ki rele ou. Mwen ba ou pouvwa pou mete jistis kanpe sou latè. Mwen pran men ou. Mwen fòme ou, mwen mete ou pou pase yon kontra ak pèp la, pou m' bay tout nasyon yo limyè.
I the Lord have made you the vessel of my purpose, I have taken you by the hand, and kept you safe, and I have given you to be an agreement to the people, and a light to the nations:
ἐγὼ κύριος ὁ θεὸς ἐκάλεσά σε ἐν δικαιοσύνῃ καὶ κρατήσω τῆς χειρὸς σου καὶ ἐνισχύσω σε καὶ ἔδωκά σε εἰς διαθήκην γένους εἰς φῶς ἐθνῶν
- 7 W'a louvri je avèg yo. W'a fè prizonnye yo soti nan prizon. W'a libere sa ki nan kacho kote ki fè nwa a.
To give eyes to the blind, to make free the prisoners from the prison, to let out those who are shut up in the dark.
ἀνοίξει ὀφθαλμοὺς τυφλῶν ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους καὶ ἐξ οἴκου φυλακῆς καθημένους ἐν σκότει
- 8 Se mwen menm ki Seyè a, se konsa yo rele m'. Mwen p'ap bay yon lòt bondye pouvwa mwen an. Mwen p'ap kite yo bay zidòl yo lwanj ki pou mwen an.
I am the Lord; that is my name: I will not give my glory to another, or my praise to pictured images.
ἐγὼ κύριος ὁ θεός τοῦτό μοῦ ἔστιν τὸ ὄνομα τὴν δόξαν μου ἐτέρῳ οὐ δώσω οὐδὲ τὰς ἀρετάς μου τοῖς γλυπτοῖς
- 9 Gade! Tou sa mwen te di k'ap rive rive vre. Mwen pral di nou lòt bagay ki gen pou rive. Mwen pral fè nou konnen sa anvan menm sa rive.
See, the things said before have come about, and now I give word of new things: before they come I give you news of them.
τὰ ἀπ' ἀρχῆς ἰδοὺ ἤκασιν καὶ καινὰ ἃ ἐγὼ ἀναγγελῶ καὶ πρὸ τοῦ ἀνατεῖλαι ἔδηλώθη ὑμῖν

- 10 Chante yon chante tou nèf pou Seyè a! Se pou tout moun toupatou sou latè fè lwanj li! Depi moun k'ap vwayaje sou lanmè ak tout bèt ki nan lanmè yo, jouk moun ki rete nan zile byen lwen yo.
Make a new song to the Lord, and let his praise be sounded from the end of the earth; you who go down to the sea, and everything in it, the sea-lands and their people.
 ὑμνήσατε τῷ κυρίῳ ὕμνον καινόν ἢ ἀρχὴ αὐτοῦ δοξάζετε τὸ ὄνομα αὐτοῦ ἀπ' ἄκρου τῆς γῆς οἱ καταβαίνοντες εἰς τὴν θάλασσαν καὶ πλέοντες αὐτὴν αἱ νῆσοι καὶ οἱ κατοικοῦντες αὐτάς
- 11 Se pou dezè a ak tout lavil yo chante pou Seyè a! Se pou tout kote moun Keda yo rete a fè lwanj li! Se pou moun ki rete lavil Sela a rele byen fò sou tèt mòn yo tètman yo kontan!
Let the waste land and its flocks be glad, the tent-circles of Kedar; let the people of the rock give a glad cry, from the top of the mountains let them make a sound of joy.
 εὐφράνθητι ἔρημος καὶ αἱ κῶμαι αὐτῆς ἐπαύλις καὶ οἱ κατοικοῦντες κηδὰρ εὐφρανθήσονται οἱ κατοικοῦντες πέτραν ἀπ' ἄκρων τῶν ὀρέων βοήσουσιν
- 12 Se pou tout moun ki rete nan zile yo chante pou Seyè a, se pou yo fè lwanj li.
Let them give glory to the Lord, sounding his praise in the sea-lands.
 δώσουσιν τῷ θεῷ δόξαν τὰς ἀρετὰς αὐτοῦ ἐν ταῖς νήσοις ἀναγγελοῦσιν
- 13 ¶ Seyè a soti tankou yon vanyan gason! Li ranmase tout fòs li tankou yon nonm ki pral nan lagè. Li rele byen fò, li bay siyal pou lagè a! Tankou yon vanyan gason, l'ap kraze lènmi l' yo.
The Lord will go out as a man of war, he will be moved to wrath like a fighting-man: his voice will be strong, he will give a loud cry; he will go against his attackers like a man of war.
 κύριος ὁ θεὸς τῶν δυνάμεων ἐξελεύσεται καὶ συντρίψει πόλεμον ἐπεγερεῖ ζῆλον καὶ βοήσεται ἐπὶ τοὺς ἐχθροὺς αὐτοῦ μετὰ ἰσχύος
- 14 Bondye di: -Gen lontan depi m' fèmen bouch mwen! Mwen pa di anyen, mwen kenbe pou m' pa pale. Men koulye a, mwen tankou yon fanm ki gen tranche. M'ap rele, m'ap plenn, souf mwen ap koupe, mwen pa kapab ankò.
I have long been quiet, I have kept myself in and done nothing: now I will make sounds of pain like a woman in childbirth, breathing hard and quickly.
 ἐσιώπησα μὴ καὶ ἀεὶ σιωπήσομαι καὶ ἀνέξομαι ἐκαρτέρησα ὡς ἡ τίκτουσα ἐκστήσω καὶ ξηρανῶ ἄμα
- 15 Mwen pral ravaje tout mòn yo, gwo kou piti. Mwen pral fè tout plant yo ak tout pyebwa yo cheche. Mwen pral fè tèt nan fon yo tounen sab lanmè pou bwè tout dlo larivyè yo. M'ap cheche lagon dlo yo.
I will make waste mountains and hills, drying up all their plants; and I will make rivers dry, and pools dry land.
 καὶ θήσω ποταμοὺς εἰς νήσους καὶ ἔλη ξηρανῶ
- 16 M'ap fè avèg yo mache sou yon wout yo pa t' janm konnen anvan. M'ap pran men yo, m'ap mennen yo sou chemen yo pa t' janm konn fè anvan. M'ap fè kote ki fè nwa yo vin fè klè, kote ki gen anpil bit ak twou yo vin plat. Se tout bagay sa yo mwen pral fè rive. Wi, m'ap fè yo rive vre.
And I will take the blind by a way of which they had no knowledge, guiding them by roads strange to them: I will make the dark places light before them, and the rough places level. These things will I do and will not give them up.
 καὶ ἄξω τυφλοὺς ἐν ὁδῷ ἣ οὐκ ἔγνωσαν καὶ τρίβους οὓς οὐκ ἤδεισαν πατήσω ποιήσω αὐτοὺς ποιήσω αὐτοῖς τὸ σκότος εἰς φῶς καὶ τὰ σκολιὰ εἰς εὐθεῖαν ταῦτα τὰ ῥήματα ποιήσω καὶ οὐκ ἐγκαταλείψω αὐτούς
- 17 Tout moun ki mete konfyans yo nan zidòl, tout moun k'ap rele estati yo bondye, yo pral bese tèt yo atè, yo pral wont.
They will be turned back and be greatly shamed who put their hope in pictured images, who say to metal images, You are our gods.
 αὐτοὶ δὲ ἀπεστράφησαν εἰς τὰ ὀπίσω αἰσχύνθητε αἰσχύνῃ οἱ πεποιθότες ἐπὶ τοῖς γλυπτοῖς οἱ λέγοντες τοῖς χωνευτοῖς ὁμεῖς ἐστε θεοὶ ἡμῶν
- 18 ¶ Seyè a di: -Nou menm moun soudè yo, koute! Nou menm moun avèg yo, gade byen!
Give ear, you whose ears are shut; and let your eyes be open, you blind, so that you may see.
 οἱ κωφοὶ ἀκούσατε καὶ οἱ τυφλοὶ ἀναβλέψατε ἰδεῖν
- 19 Ki moun ki pi avèg, ki moun ki pi soudè pase sèvite m' lan, moun mwen delivre a? Ki moun ki pi soudè, ki moun ki pi avèg pase mesaje m'ap voye a, sèvite Bondye a?
Who is blind, but my servant? who has his ears stopped, but he whom I send? who is blind as my true one, or who has his ears shut like the Lord's servant?
 καὶ τίς τυφλὸς ἀλλ' ἢ οἱ παῖδες μου καὶ κωφοὶ ἀλλ' ἢ οἱ κυριεύοντες αὐτῶν καὶ ἐτυφλώθησαν οἱ δοῦλοι τοῦ θεοῦ
- 20 Nou menm moun Izrayèl, nou te wè anpil bagay. Men, sa pa t' di nou anyen! Nou gen zòrèy pou nou tande, men nou pa t' tande anyen
Seeing much, but keeping nothing in mind; his ears are open, but there is no hearing.
 εἶδετε πλεονάκις καὶ οὐκ ἐφυλάξασθε ἠνοιγμένα τὰ ὄτια καὶ οὐκ ἠκούσατε
- 21 Seyè a se yon Bondye ki soti pou sove pèp Izrayèl la. Li ta vle pou tout pèp la respekte lòd li yo, pou yo tout fè lwanj li.
It was the Lord's pleasure, because of his righteousness, to make the teaching great and give it honour.
 κύριος ὁ θεὸς ἐβούλετο ἵνα δικαιωθῇ καὶ μεγαλύνῃ αἴνεσιν καὶ εἶδον

- 22 Men koulye a, yo fin piye pèp li a, yo pran tou sa yo te genyen. Yo fèmen yo tout nan kacho. Yo mete yo tout nan prizon. Yo vòlò tou sa yo te genyen san pesonn pa delivre yo. Yo piye yo nèt ale san pesonn pa di: Renmèt yo zafè yo!
 But this is a people whose property has been taken away from them by force; they are all taken in holes, and shut up in prisons: they are made prisoners, and no one makes them free; they are taken by force and no one says, Give them back.
 και ἐγένετο ὁ λαὸς πεπρονουμένους καὶ διηρασμένους ἢ γὰρ παγίς ἐν τοῖς ταμείοις πανταχοῦ καὶ ἐν οἴκοις ἅμα ὅπου ἔκρυψαν αὐτούς ἐγένοντο εἰς προνομίην καὶ οὐκ ἦν ὁ ἐξαιρούμενος ἄρπαγμα καὶ οὐκ ἦν ὁ λέγων ἀπόδος
- 23 Kí moun nan nou k'ap pare zòrèy li pou l' tande sa m'ap di la a? Kí moun nan nou k'ap fè atansyon pou l' toujou kouste depi koulye a?
 Who is there among you who will give ear to this? who will give attention to it for the time to come?
 τίς ἐν ὑμῖν ὃς ἐνωτιεῖται ταῦτα εἰσακούσεται εἰς τὰ ἐπερχόμενα
- 24 Kí moun ki te lage moun Jakòb yo nan men vòlò yo? Kí moun ki te lage moun Izrayèl yo nan men piyajè yo? Se te Seyè a menm ki te fè sa. Nou te fè peche kont li. Nou pa t' vle viv jan l' te mande nou viv la. Nou pa t' vle swiv lòd li.
 Who gave up Jacob to those who took away his goods, and Israel to his attackers? Did not the Lord? he against whom they did wrong, and in whose ways they would not go, turning away from his teaching.
 τίς ἔδωκεν εἰς διαρπαγὴν ἰακωβ καὶ ἰσραὴλ τοῖς προνομούουσιν αὐτόν οὐχὶ ὁ θεὸς ᾧ ἡμάρτοσαν αὐτῷ καὶ οὐκ ἐβούλοντο ἐν ταῖς ὁδοῖς αὐτοῦ πορεύεσθαι οὐδὲ ἀκούειν τοῦ νόμου αὐτοῦ
- 25 Se konsa, li fè pèp la santi jan l' te move, li fè yo konnen soufrans lagè. Tankou dife, kòlè Bondye tonbe sou tout peyi a. Men yo yonn pa t' vle rekonèt sa. Kòlè Bondye boule peyi a nèt. Men, yo yonn pa t' pran sa pou anyen!
 For this reason he let loose on him the heat of his wrath, and his strength was like a flame; and it put fire round about him, but he did not see it; he was burned, but did not take it to heart.
 καὶ ἐπήγαγεν ἐπ' αὐτούς ὄργην θυμοῦ αὐτοῦ καὶ κατίσχυσεν αὐτούς πόλεμος καὶ οἱ συμφλέγοντες αὐτούς κύκλω καὶ οὐκ ἔγνωσαν ἕκαστος αὐτῶν οὐδὲ ἔθεντο ἐπὶ ψυχὴν
- 1 ¶ Nou menm, moun fanmi Jakòb yo, men sa Seyè a ap di nou koulye a, li menm ki te kreye nou an. Nou menm moun Izrayèl yo, men sa l'ap di nou, li menm ki te fè nou ak men l': -Nou pa bezwen pè anyen! M'ap toujou pwoteje nou. Se mwen menm ki te ban nou non nou pote a. Se pou mwen nou ye.
 But now, says the Lord your Maker, O Jacob, and your life-giver, O Israel: have no fear, for I have taken up your cause; naming you by your name, I have made you mine.
 καὶ νῦν οὕτως λέγει κύριος ὁ θεὸς ὁ ποιήσας σε ἰακωβ ὁ πλάσας σε ἰσραὴλ μὴ φοβοῦ ὅτι ἐλυτρώσάμην σε ἐκάλεσά σε τὸ ὄνομά σου ἐμὸς εἶ σύ
- 2 Lè n'ap pase sou lanmè, m'ap kanpe la avèk nou. Lè n'ap janbe gwo dlo, dlo a p'ap bwote nou ale. Lè n'ap mache nan mitan dife, dife p'ap boule nou. Flanm dife a p'ap fè nou anyen.
 When you go through the waters, I will be with you; and through the rivers, they will not go over you: when you go through the fire, you will not be burned; and the flame will have no power over you.
 καὶ ἐὰν διαβαίνης δι' ὕδατος μετὰ σοῦ εἰμι καὶ ποταμοὶ οὐ συγκλύσουσίν σε καὶ ἐὰν διέλθῃς διὰ πυρός οὐ μὴ κατακαυθῆς φλόξ οὐ κατακαύσει σε
- 3 Paske mwen menm, mwen se Seyè a, Bondye nou an. Se Bondye pèp Izrayèl la ki yon Bondye apa. Se mwen menm k'ap delivre nou! Pou m' te ka delivre nou mwen te bay peyi Lejip, peyi Letiopi ansanm ak peyi Seba a nan plas nou.
 For I am the Lord your God, the Holy One of Israel, your saviour; I have given Egypt as a price for you, Ethiopia and Seba for you.
 ὅτι ἐγὼ κύριος ὁ θεὸς σου ὁ ἅγιος ἰσραὴλ ὁ σφύζων σε ἐποίησά σου ἄλλαγμα αἴγυπτον καὶ αἰθιοπίαν καὶ σοήνην ὑπὲρ σοῦ
- 4 M'ap bay tout moun lòt nasyon yo pou m' ka sove lavi nou, paske mwen konsidere nou anpil. Nou gen anpil valè pou mwen, mwen renmen nou anpil.
 Because of your value in my eyes, you have been honoured, and loved by me; so I will give men for you, and peoples for your life.
 ἀφ' οὗ ἐντιμὸς ἐγένεο ἐναντίον μου ἔδοξάσθης κἀγὼ σε ἠγάπησα καὶ δώσω ἀνθρώπους πολλοὺς ὑπὲρ σοῦ καὶ ἄρχοντας ὑπὲρ τῆς κεφαλῆς σου
- 5 Nou pa bezwen pè anyen. Mwen la avèk nou. M'ap fè tout moun nou yo tounen lakay yo. M'ap sanble nou soti nan peyi sou bò solèy leve ak nan peyi sou bò solèy kouche.
 Have no fear, for I am with you: I will take your seed from the east, and get you together from the west;
 μὴ φοβοῦ ὅτι μετὰ σοῦ εἰμι ἀπὸ ἀνατολῶν ἄξω τὸ σπέρμα σου καὶ ἀπὸ δυσμῶν συνάξω σε
- 6 M'ap di moun ki rete sou bò nan nò yo: Kite yo ale! M'ap di moun ki rete sou bò nan sid yo: Kite yo tounen! Kite pitit gason m' yo tounen sofi byen lwen. Kite pitit fi m' yo tounen sofi toupatou sou latè.
 I will say to the north, Give them up; and to the south, Do not keep them back; send back my sons from far, and my daughters from the end of the earth;
 ἐρῶ τῷ βορρᾷ ἄγε καὶ τῷ λιβί μὴ κώλυε ἄγε τοὺς υἱοὺς μου ἀπὸ γῆς πόρρωθεν καὶ τὰς θυγατέρας μου ἀπ' ἄκρων τῆς γῆς
- 7 Se pèp mwen yo ye. Se mwen menm ki kreye yo pou yo ka sèvi yon lwanj pou mwen. Se mwen menm menm ki te fè yo. Se nan men mwen yo soti.
 Every one who is named by my name, and whom I have made for my glory, who has been formed and designed by me.
 πάντας ὅσοι ἐπικέκληνται τῷ ὀνόματί μου ἐν γὰρ τῇ δόξῃ μου κατεσκεύασα αὐτόν καὶ ἔπλασα καὶ ἐποίησα αὐτόν

- 8 ¶ Seyè a di ankò: -Fè pèp la konparèt devan m'. Se you bann moun ki gen je men ki pa wè. Yo gen zòrèy men yo pa tande.
Send out the blind people who have eyes, and those who have ears, but they are shut.
καὶ ἐξήγαγον λαὸν τυφλὸν καὶ ὀφθαλμοὶ εἰσὶν ὡσαύτως τυφλοὶ καὶ κωφοὶ τὰ ὅτα ἔχοντες
- 9 Rele tout nasyon yo, fè yo tout reyini ansanm. Fè yo sanble nan tribinal la. Kilès nan bondye moun sa yo ki te di davans sa ki gen pou rive a? Kilès ki te fè nou konnen bagay k'ap rive koulye a? Fè bondye sa yo vini ak temwen ki pou kanpe pale pou yo. Lè y'a tande yo, y'a ba yo rezon!
Let all the nations come together, and let the peoples be present: who among them is able to make this clear, and give us word of earlier things? let their witnesses come forward, so that they may be seen to be true, and that they may give ear, and say, It is true.
πάντα τὰ ἔθνη συνήχθησαν ἅμα καὶ συναχθήσονται ἄρχοντες ἐξ αὐτῶν τίς ἀναγγελεῖ ταῦτα ἢ τὰ ἐξ ἀρχῆς τίς ἀναγγελεῖ ὑμῖν ἀγαγέτωσαν τοὺς μάρτυρας αὐτῶν καὶ δικαιοθήτωσαν καὶ εἰπάτωσαν ἅληθῆ
- 10 Men pawòl Seyè a di: -Se nou menm menm ki pou sèvi m' temwen. Se nou menm mwen te chwazi pou sèvi m', pou nou konnen m', pou nou kapab mete konfyans nou nan mwen, pou nou ka konprann se mwen menm sèl ki Bondye tout bon an. Anvan mwen, pa t' gen lòt bondye. Apre mwen, p'ap gen lòt bondye.
You are my witnesses, says the Lord, and my servant whom I have taken for myself: so that you may see and have faith in me, and that it may be clear to you that I am he; before me there was no God formed, and there will not be after me.
γένεσθέ μοι μάρτυρες κἀγὼ μάρτυς λέγει κύριος ὁ θεὸς καὶ ὁ παῖς ὃν ἐξελεξάμην ἵνα γνῶτε καὶ πιστεύσητε καὶ συνῆτε ὅτι ἐγὼ εἰμι ἔμπροσθέν μου οὐκ ἐγένετο ἄλλος θεὸς καὶ μετ' ἐμὲ οὐκ ἔσται
- 11 Se mwen menm sèl ki Granmèt la, Seyè a. Pa gen lòt ki ka delivre nou pase mwen menm!
I, even I, am the Lord; and there is no saviour but me.
ἐγὼ ὁ θεὸς καὶ οὐκ ἔστιν ἄρα ἐξ ἐμοῦ σῳζῶν
- 12 Se mwen menm ki te di nou davans sa ki gen pou rive. Se mwen menm ki delivre nou. Pa gen ankenn lòt bondye lòt nasyon yo ki janm fè sa pou nou. Nou menm, se temwen mwen nou ye. Se mwen ki Bondye. Se Seyè a menm ki di sa.
I gave the word, and made it clear, and there was no strange god among you: for this reason you are my witnesses, says the Lord.
ἀνήγγεila καὶ ἔσωσα ὠνειδίσα καὶ οὐκ ἦν ἐν ὑμῖν ἀλλότριος ὑμεῖς ἐμοὶ μάρτυρες κἀγὼ μάρτυς λέγει κύριος ὁ θεός
- 13 M' pa janm chanje. Pesonn pa ka chape anba men mwen. Ki moun ki ka defèt sa mwen fè?
From time long past I am God, and from this day I am he: there is no one who is able to take you out of my hand: when I undertake a thing, by whom will my purpose be changed?
ἔτι ἀπ' ἀρχῆς καὶ οὐκ ἔστιν ὁ ἐκ τῶν χειρῶν μου ἐξαιρούμενος ποιήσω καὶ τίς ἀποστρέψει αὐτό
- 14 ¶ Men sa Seyè k'ap delivre nou an di: Men sa Bondye pèp Izrayèl la ki you Bondye apa a di: -Pou m' ka sove nou, m'ap voye you lame mache sou lavil Babilòn. M'ap fè yo tout kouri met deyò. Wi, moun Kalde yo pral desann sotì sou batiman ki te tout lògèy yo a.
The Lord, who has taken up your cause, the Holy One of Israel, says, Because of you I have sent to Babylon, and made all their seers come south, and the Chaldaeans whose cry is in the ships.
οὕτως λέγει κύριος ὁ θεὸς ὁ λυτρούμενος ὑμᾶς ὁ ἅγιος ἰσραὴλ ἕνεκεν ὑμῶν ἀποστελῶ εἰς βαβυλῶνα καὶ ἐπεγερῶ πάντας φεύγοντας καὶ χαλδαῖοι ἐν πλοίοις δεθήσονται
- 15 Se mwen menm Seyè a, Bondye pa nou an, ki you Bondye apa. Se mwen menm ki te kreye pèp Izrayèl la. Se mwen menm ki wa nou!
I am the Lord, your Holy One, the Maker of Israel, your King.
ἐγὼ κύριος ὁ θεὸς ὁ ἅγιος ὑμῶν ὁ καταδείξας ἰσραὴλ βασιλεῖα ὑμῶν
- 16 Nan tan lontan, se li menm, Seyè a, ki te louvri you chemen nan mitan lanmè a pou nou. Li te fè you wout nan mitan gwo dlo ki te fin debòde yo.
This is the word of the Lord, who makes a way in the sea, and a road through the deep waters;
οὕτως λέγει κύριος ὁ διδοὺς ὁδὸν ἐν θαλάσῃ καὶ ἐν ὕδατι ἰσχυρῶ τρίβον
- 17 Li te fè moun yo sanble you gwo lame ak anpil zam, anpil cha lagè ak tout chwal yo. Li fè yo tonbe atè, yo pa janm ka leve ankò. Yo mouri tankou you bouji lè ou souffle sou li.
Who sends out the war-carriages and the horses, the army with all its force; they have come down, they will not get up again; like a feebly burning light they are put out.
ὁ ἐξαγαγὼν ἄρματα καὶ ἵππον καὶ ὄχλον ἰσχυρόν ἀλλὰ ἐκοιμήθησαν καὶ οὐκ ἀναστήσονται ἐσβέσθησαν ὡς λίνον ἐσβεσμένον
- 18 Men sa Seyè a di: Pa chita ap chonje tan lontan. Pa rete ap kalkile sa ki fin pase!
Give no thought to the things which are past; let the early times go out of your minds.
μὴ μνημονεύετε τὰ πρότα καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε
- 19 Men m'ap fè you lòt bagay pou nou. Li konmanse rive deja. Nou pa wè li? Mwen pral fè you wout nan mitan dezè a. Mwen pral fè you gwo dlo koule nan savann lan.
See, I am doing a new thing; now it is starting; will you not take note of it? I will even make a way in the waste land, and rivers in the dry country.
ἰδοὺ ποιῶ καινὰ ἃ νῦν ἀνατελεῖ καὶ γνῶσεσθε αὐτὰ καὶ ποιήσω ἐν τῇ ἐρήμῳ ὁδὸν καὶ ἐν τῇ ἀνύδρῳ ποταμούς

- 20 Bèt nan bwa pral fè lwanj mwen. Chen mawon ak otrich pral fè fèt pou mwen. Paske m'ap mete dlo nan dezè a. M'ap fè gwo dlo koule nan savann lan pou pèp mwen chwazi pou rele m' pa m' lan ka jwenn dlo pou yo bwè.
The beasts of the field will give me honour, the jackals and the ostriches: because I send out waters in the waste land, and rivers in the dry country, to give drink to the people whom I have taken for myself:
εὐλογήσει με τὰ θηρία τοῦ ἀγροῦ σειρήνες καὶ θυγατέρες στρουθῶν ὅτι ἔδωκα ἐν τῇ ἐρήμῳ ὕδωρ καὶ ποταμούς ἐν τῇ ἀνύδρῳ ποτίσαι τὸ γένος μου τὸ ἐκλεκτόν
- 21 Pèp mwen te fè pou mwen an va chante, l'a fè lwanj mwen.
Even the people whom I made to be the witnesses of my praise.
λαόν μου ὃν περιποιησάμην τὰς ἀρετὰς μου διηγείσθαι
- 22 ¶ Seyè a di: -Men se pa mwen menm nou te sèvi, nou menm fanmi Jakòb yo! Nou menm pèp Izrayèl la, nou te bouke avè m'.
But you have made no prayer to me, O Jacob: and you have given no thought to me, O Israel.
οὐ νῦν ἐκάλεσά σε ἰακωβ οὐδὲ κοπιᾶσαι σε ἐποίησα ἰσραηλ
- 23 Nou pa t' ofri mouton nou yo pou yo te boule pou mwen. Se pa t' pou fè lwanj mwen nou te touye bèt nou yo. Mwen pa t' fòse nou fè ofrann grenn jaden nou yo pou mwen. Mwen pa t' fatigue nou pou lansan nou pa boule pou mwen.
You have not made me burned offerings of sheep, or given me honour with your offerings of beasts; I did not make you servants to give me an offering, and I did not make you tired with requests for perfumes.
οὐκ ἐμοὶ πρόβατα τῆς ὀλοκαρπώσεώς σου οὐδὲ ἐν ταῖς θυσίαις σου ἐδόξασάς με οὐδὲ ἔγκοπον ἐποίησά σε ἐν λιβάνῳ
- 24 Nou pa t' depanse lajan nou achte lansan pou mwen. Ni nou pa t' ofri m' grès bèt nou touye yo pou sa te fè m' plezi. Men, se nou menm ki kraze m' ak peche nou yo. Se nou menm ki fatigue m' ak mechanste n'ap fè yo.
You have not got me sweet-smelling plants with your money, or given me pleasure with the fat of your offerings: but you have made me a servant to your sins, and you have made me tired with your evil doings.
οὐδὲ ἐκτήσω μοι ἀργυρίου θυμίαμα οὐδὲ τὸ στέαρ τῶν θυσιῶν σου ἐπεθύμησα ἀλλὰ ἐν ταῖς ἀμαρτίαις σου καὶ ἐν ταῖς ἀδικίαις σου προέστην σου
- 25 Se mwen menm ankò k'ap efase tou sa nou fè ki mal. Se paske se mwen kifè m'ap fè l'. Mwen p'ap kenbe nou nan kè poutèt peche nou yo.
I, even I, am he who takes away your sins; and I will no longer keep your evil doings in mind.
ἐγὼ εἰμι ἐγὼ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου καὶ οὐ μὴ μνησθήσομαι
- 26 Ede m' chonje sa ki te pase. Ann konparèt ansanm nan tribinal la. Ou pral pale pou defann tèt ou, pou fè wè se ou ki gen rezon.
Put me in mind of this; let us take up the cause between us: put forward your cause, so that you may be seen to be in the right.
σὺ δὲ μνησθητι καὶ κριθώμεν λέγει σὺ τὰς ἀνομίας σου πρῶτος ἵνα δικαιωθῆς
- 27 Premye zansèt nou an te fè sa li pa t' dwe fè. Mesaje nou yo te vire do ban mwen.
Your first father was a sinner, and your guides have gone against my word.
οἱ πατέρες ὑμῶν πρῶτοι καὶ οἱ ἄρχοντες αὐτῶν ἠνόμησαν εἰς ἐμέ
- 28 Se poutèt sa mwen avili moun ki reskonsab kay yo mete apa pou mwen an. Se poutèt sa mwen lage fanmi Jakòb la pou yo detwi yo nèt. Mwen kite yo pase moun pèp Izrayèl yo nan betiz.
Your chiefs have made my holy place unclean, so I have made Jacob a curse, and Israel a thing of shame.
καὶ ἐμίαναν οἱ ἄρχοντες τὰ ἁγία μου καὶ ἔδωκα ἀπολέσαι ἰακωβ καὶ ἰσραηλ εἰς ὄνειδισμόν
- 1 ¶ Seyè a di ankò: -Koute m' byen koulye a, nou menm fanmi Jakòb, sèvitè m' yo, nou menm pèp Izrayèl mwen te chwazi pou mwen an.
And now, give ear, O Jacob my servant, and Israel whom I have taken for myself:
νῦν δὲ ἄκουσον παῖς μου ἰακωβ καὶ ἰσραηλ ὃν ἐξελεξάμην
- 2 Men sa Seyè ki te kreye nou an, Seyè k'ap ede nou depi nan vant manman nou an, di: -Nou pa bezwen pè anyen, nou menm fanmi Jakòb, sèvitè m' yo, nou menm pèp Jechouwoun mwen te chwazi pou mwen an.
The Lord who made you, forming you in your mother's body, the Lord, your helper, says, Have no fear, O Jacob my servant, and you, Jeshurun, whom I have taken for myself.
οὕτως λέγει κύριος ὁ θεὸς ὁ ποιήσας σε καὶ ὁ πλάσας σε ἐκ κοιλίας ἔτι βοηθηθήσῃ μὴ φοβοῦ παῖς μου ἰακωβ καὶ ὁ ἡγαπημένος ἰσραηλ ὃν ἐξελεξάμην
- 3 M'ap vide dlo sou tè sèk la. M'ap fè sous dlo koule nan dezè a. M'ap bay pitit nou yo pouwva lespri mwen. M'ap voye benediksyon m' sou pitit pitit nou yo.
For I will send water on the land needing it, and streams on the dry earth: I will let my spirit come down on your seed, and my blessing on your offspring.
ὅτι ἐγὼ δώσω ὕδωρ ἐν δίψει τοῖς πορευομένοις ἐν ἀνύδρῳ ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου καὶ τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου

- 4 Yo pral pouse tankou zèb ki jwenn lapli, tankou banbou bò larivyè.
And they will come up like grass in a well-watered field, like water-plants by the streams.
καὶ ἀνατελοῦσιν ὡσεὶ χόρτος ἀνὰ μέσον ὕδατος καὶ ὡς ἰτέα ἐπὶ παραρρέον ὕδωρ
- 5 Yonn apre lòt, moun yo pral di: -Se pou Seyè a mwen ye! Y'a vin mete tèt yo ansanm ak fanmi Jakòb yo. Yo tout pral make non Seyè a nan pla men yo. Y'a di se moun pèp Izrayèl la yo ye tou.
One will say, I am the Lord's; and another will give himself the name, Jacob; another will put a mark on his hand, I am the Lord's, and another will take the name of Israel for himself.
οὗτος ἐρεῖ τοῦ θεοῦ εἰμι καὶ οὗτος βοήσεται ἐπὶ τῷ ὀνόματι ἰακωβ καὶ ἕτερος ἐπιγράψει τοῦ θεοῦ εἰμι ἐπὶ τῷ ὀνόματι ἰσραηλ
- 6 Seyè ki wa pèp Izrayèl la, Seyè ki gen tout pouvwa a, li menm k'ap delivre pèp la, men sa li di: -Se mwen menm ki te la anvan tout bagay, Se mwen menm k'ap la apre tout bagay. Pa gen lòt bondye pase mwen menm sèl.
The Lord, the King of Israel, even the Lord of armies who has taken up his cause, says, I am the first and the last, and there is no God but me.
οὕτως λέγει ὁ θεὸς ὁ βασιλεὺς τοῦ ἰσραηλ ὁ ῥυσάμενος αὐτὸν θεὸς σαβαωθ ἐγὼ πρῶτος καὶ ἐγὼ μετὰ ταῦτα πλὴν ἐμοῦ οὐκ ἔστιν θεός
- 7 Kilès ki tankou m'? Se pou l' kanpe di sa! Se pou l' fè nou konn sa, se pou l' ban m' prèy la! Se pou l' di tou sa ki pase depi nan konmansman! Se pou l' fè konnen davans sa ki gen pou rive.
If there is one like me, let him come forward and say it, let him make it clear and put it in order before me: who has made clear in the past the things to come? let him make clear the future to me.
τίς ὅσπερ ἐγὼ στήτω καλεσάτω καὶ ἐτοιμασάτω μοι ἄφ' οὗ ἐποίησα ἄνθρωπον εἰς τὸν αἶωνα καὶ τὰ ἐπερχόμενα πρὸ τοῦ ἔλθειν ἀναγγελάτωσαν ὑμῖν
- 8 Nou pa bezwen pè, nou pa bezwen tranble. Depi lontan mwen te fè nou konn sa, mwen te di nou sa. Nou pral kanpe pale pou mwen. Eske gen lòt bondye pase mwen menm? Eske gen lòt bondye ki ka pwoteje moun? Mwen menm, mwen pa konnen l'.
Have no fear, be strong in heart; have I not made it clear to you in the past, and let you see it? and you are my witnesses. Is there any God but me, or a Rock of whom I have no knowledge?
μὴ παρακαλύπτεσθε οὐκ ἂπ' ἀρχῆς ἠγνωσίασθε καὶ ἀπίγγελα ὑμῖν μάρτυρες ὑμεῖς ἔστε εἰ ἔστιν θεὸς πλὴν ἐμοῦ καὶ οὐκ ἦσαν τότε
- 9 ¶ Tout moun k'ap fè estati zidòl yo, se moun ki pa vo anyen. Bondye yo renmen anpil yo pa ka fè anyen pou yo. Moun k'ap pran pou yo se moun ki pa wè, moun ki pa konn anyen. Se pou sa yo pral wont pita.
Those who make a pictured image are all of them as nothing, and the things of their desire will be of no profit to them: and their servants see not, and have no knowledge; so they will be put to shame.
οἱ πλάσσοντες καὶ γλύφοντες πάντες μάταιοι οἱ ποιοῦντες τὰ κατὰ θέμια αὐτῶν ἃ οὐκ ὠφελήσει αὐτούς ἀλλὰ αἰσχυνθήσονται
- 10 Ki moun k'ap fè pòtre yon bondye, k'ap fonn metal pou fè yon estati san li pa wè avantaj li ladan l'?
Whoever makes a god, makes nothing but a metal image in which there is no profit.
πάντες οἱ πλάσσοντες θεὸν καὶ γλύφοντες ἀνοφελῆ
- 11 Moun k'ap sèvi estati zidòl yo pral wont. Moun k'ap fè estati yo, se moun yo ye. Se pou yo vini pou yo konparèt devan tribinal la. Se pou yo pè, se pou yo wont!
Truly, all those who make use of secret arts will be put to shame, and their words of power are only words of men: let them all come forward together; they will all be in fear and be put to shame.
καὶ πάντες ὅθεν ἐγένοντο ἐξηράνθησαν καὶ κωφοὶ ἀπὸ ἀνθρώπων συναχθήτωσαν πάντες καὶ στήτωσαν ἅμα ἐντραπήτωσαν καὶ αἰσχυνθήτωσαν ἅμα
- 12 Bòs fòjon an pran yon moso fè, li mete l' nan dife, li travay li ak mato. Li ba l' fòm li vle ak fòs ponyèt li. Li pa manje, li vin fèb. Li pa bwè dlo, li pa kapab ankò.
The iron-worker is heating the metal in the fire, giving it form with his hammers, and working on it with his strong arm: then for need of food his strength gives way, and for need of water he becomes feeble.
ὅτι ὥζυνεν τέκτων σίδηρον σκεπάρων εἰργάσατο αὐτὸ καὶ ἐν τερέτρῳ ἔτρησεν αὐτὸ εἰργάσατο αὐτὸ ἐν τῷ βραχίονι τῆς ἰσχύος αὐτοῦ καὶ πεινάσει καὶ ἀσθενήσει καὶ οὐ μὴ πῖνῃ ὕδωρ ἐκλεξάμενος
- 13 Moun k'ap travay bwa a menm pran mezi yon moso bwa, li trase pòtre zidòl la sou li ak moso lakre, li travay li ak sizo. Li ba li fòm yon moun, fòm yon bèl moun, pou l' mete l' nan yon tanp.
The woodworker is measuring out the wood with his line, marking it out with his pencil: after smoothing it with his plane, and making circles on it with his instrument, he gives it the form and glory of a man, so that it may be placed in the house.
τέκτων ξύλον ἔστησεν αὐτὸ ἐν μέτρῳ καὶ ἐν κόλλῃ ἐρρόθμισεν αὐτὸ ἐποίησεν αὐτὸ ὡς μορφὴν ἀνδρὸς καὶ ὡς ὠραιότητα ἀνθρώπου στήσαι αὐτὸ ἐν οἴκῳ
- 14 Li ka koupe yon pye sèd. Li ka chwazi yon pye chenn, osinon yon pye kajou nan rakkwa a. Li ka plante yon pye pichpen epi li tann pou lapli fè l' grandi.
He has cedars cut down for himself, he takes an oak and lets it get strong among the trees of the wood; he has an ash-tree planted, and the rain gives it growth.
ὁ ἔκοψεν ξύλον ἐκ τοῦ ὄρυμοῦ ὃ ἐφύτευσεν κύριος καὶ ὑετὸς ἐμήκυνεν
- 15 Moun sèvi ak moso nan rès bwa a pou boule. Yo fè dife pou yo chofe kò yo, pou yo kwit manje. Avèk rès bwa a yo fè yon bondye pou yo sèvi, yon estati pou yo mete ajenou devan l'.
Then it will be used to make a fire, so that a man may get warm; he has the oven heated with it and makes bread: he makes a god with it, to which he gives worship: he makes a pictured image out of it, and goes down on his face before it.
ἴνα ἡ ἀνθρώποις εἰς καθῆσιν καὶ λαβῶν ἂπ' αὐτοῦ θερμάνη καὶ καύσαντες ἔψωσαν ἄρτους ἐπ' αὐτῶν τὸ δὲ λοιπὸν εἰργάσαντο εἰς θεοῦς καὶ προσκυνοῦσιν αὐτούς

- 16 Avèk mwatye nan bwa a, yo fè dife, yo griye vyann, yo manje plen vant yo. Yo chofe kò yo tou, epi yo di: Dife a bon! Li cho! Ala bèl dife!
With part of it he makes a fire, and on the fire he gets meat cooked and takes a full meal: he makes himself warm, and says, Aha! I am warm, I have seen the fire:
 οὐ τὸ ἥμισυ αὐτοῦ κατέκαυσαν ἐν πυρὶ καὶ καύσαντες ἔπεψαν ἄρτους ἐπ' αὐτῶν καὶ ἐπ' αὐτοῦ κρέας ὀπτήσας ἔφαγεν καὶ ἐνεπλήσθη καὶ θερμανθεὶς εἶπεν ἡδύ μοι ὅτι ἔθερμάνθην καὶ εἶδον πῦρ
- 17 Avèk rès bwa a, yo fè estati yon bondye pou yo sèvi. Yo mete ajenou devan l', yo lapriyè devan l', y'ap di: Ou se bondye mwen. Delivre m' non!
And the rest of it he makes into a god, even his pictured image: he goes down on his face before it, giving worship to it, and making prayer to it, saying, Be my saviour; for you are my god.
 τὸ δὲ λοιπὸν ἐποίησεν εἰς θεὸν γλυπτὸν καὶ προσκυνεῖ αὐτῷ καὶ προσεύχεται λέγων ἐξελοῦ με ὅτι θεός μου εἶ σύ
- 18 Moun sa yo pa konn anyen, yo pa konprann anyen, paske je yo bouche, yo pa ka wè. Lespri yo bouche, yo pa konprann anyen.
They have no knowledge or wisdom; for he has put a veil over their eyes, so that they may not see; and on their hearts, so that they may not give attention.
 οὐκ ἔγνωσαν φρονῆσαι ὅτι ἀπημαυρώθησαν τοῦ βλέπειν τοῖς ὀφθαλμοῖς αὐτῶν καὶ τοῦ νοῆσαι τῆ καρδιά αὐτῶν
- 19 Moun k'ap fè zidòl yo pa kalkile nan tèt yo, yo pa konn anyen, yo pa gen konprann pou yo ta di: Mwen boule mwatye bwa a nan dife. Mwen kwit manje sou chabon dife a. Mwen griye vyann pou m' manje. Avèk rès bwa a mwen fè yon bagay k'ap avili m', yon zidòl. M'ap adore yon bout bwa!
And no one takes note, no one has enough knowledge or wisdom to say, I have put part of it in the fire, and made bread on it; I have had a meal of the flesh cooked with it: and am I now to make the rest of it into a false god? am I to go down on my face before a bit of wood?
 καὶ οὐκ ἐλογίσατο τῆ καρδιά αὐτοῦ οὐδὲ ἀνελογίσατο ἐν τῇ ψυχῇ αὐτοῦ οὐδὲ ἔγνω τῆ φρονήσει ὅτι τὸ ἥμισυ αὐτοῦ κατέκαυσεν ἐν πυρὶ καὶ ἔπεψεν ἐπὶ τῶν ἀνθρώκων αὐτοῦ ἄρτους καὶ ὀπτήσας κρέας ἔφαγεν καὶ τὸ λοιπὸν αὐτοῦ εἰς βδέλυγμα ἐποίησεν καὶ προσκυνούσιν αὐτῷ
- 20 Se tankou si yo te mete konfyans yo nan sann dife. Se tèt yo y'ap twonpe. Yo pèdi wout yo. Yo p'ap ka sove lavi yo, yo pa konprann zidòl yo gen nan men yo a se pa bondye li ye.
As for him whose food is the dust of a dead fire, he has been turned from the way by a twisted mind, so that he is unable to keep himself safe by saying, What I have here in my hand is false.
 γινώτε ὅτι σποδὸς ἡ καρδιά αὐτῶν καὶ πλανῶνται καὶ οὐδεὶς δύναται ἐξελεῖσθαι τὴν ψυχὴν αὐτοῦ ἴδετε οὐκ ἐρεῖτε ὅτι ψευδὸς ἐν τῇ δεξιᾷ μου
- 21 ¶ Seyè a di: -Nou menm fanmi Jakòb yo, chonje bagay sa yo byen! Nou menm pèp Izrayèl, chonje se sèvitè m' nou ye. Se mwen menm ki te fè nou pou nou te ka sèvi m'. Mwen p'ap janm bliye nou!
Keep these things in mind, O Jacob; and you Israel, for you are my servant: I have made you; you are my servant; O Israel, I will not let you go out of my memory.
 μνήσθητι ταῦτα ἰακωβ καὶ ἰσραὴλ ὅτι παῖς μου εἶ σύ ἐπλάσα σε παῖδά μου καὶ σύ ἰσραὴλ μὴ ἐπιλανθάνου μου
- 22 Mwen te fè peche nou yo disparèt devan je m' tankou yon nwaj nan syèl la. Tounen vin jwenn mwen non, paske se mwen menm ki te delivre nou.
I have put your evil doings out of my mind like a thick cloud, and your sins like a mist: come back to me; for I have taken up your cause.
 ἰδοὺ γὰρ ἀπήλειψα ὡς νεφέλην τὰς ἀνομίας σου καὶ ὡς γνόφον τὰς ἁμαρτίας σου ἐπιστράφητι πρὸς με καὶ λυτρώσομαί σε
- 23 Ou menm syèl la, chante byen fò! Se pou tout kote ki byen fon anba tè a fè fèt! Se pou mòn yo rele tank yo kontan! Se pou rakbwa yo ansanm ak tout pyebwa ki ladan yo danse fè fèt. Paske Seyè a delivre fanmi Jakòb la, li fè moun Izrayèl yo wè pouwnv li.
Make a song, O heavens, for the Lord has done it: give a loud cry, you deep parts of the earth: let your voices be loud in song, you mountains, and you woods with all your trees: for the Lord has taken up the cause of Jacob, and will let his glory be seen in Israel.
 εὐφράνητε οὐρανοὶ ὅτι ἠλέησεν ὁ θεὸς τὸν ἰσραὴλ σαλπίζατε θεμέλια τῆς γῆς βοήσατε ὄρη εὐφροσύνην οἱ βουνοὶ καὶ πάντα τὰ ξύλα τὰ ἐν αὐτοῖς ὅτι ἐλυτρώσατο ὁ θεὸς τὸν ἰακωβ καὶ ἰσραὴλ δοξασ θήσεται
- 24 Men sa Seyè a di, li menm ki delivre nou, li menm ki te fè nou depi nan vant manman nou: -Se mwen menm, Seyè a, ki fè tout bagay. Se pou kont mwen mwen te louvri syèl la anwo tèt nou. Lè m' t'ap fè latè, kilès ki te ede m'?
The Lord, who has taken up your cause, and who gave you life in your mother's body, says, I am the Lord who makes all things; stretching out the heavens by myself, and giving the earth its limits; who was with me?
 οὕτως λέγει κύριος ὁ λυτρούμενός σε καὶ ὁ πλάσσων σε ἐκ κοιλίας ἐγὼ κύριος ὁ συντελὼν πάντα ἐξέτεινα τὸν οὐρανὸν μόνος καὶ ἐστερέωσα τὴν γῆν τίς ἕτερος
- 25 Se mwen menm ki fè siy yo te predi yo pèdi sans yo. Se mwen menm ki fè divinò yo depale. Mwen demanti pawòl moun save yo. Mwen fè yo wè tout konesans yo se bagay moun fou.
Who makes the signs of those who give word of the future come to nothing, so that those who have knowledge of secret arts go off their heads; turning the wise men back, and making their knowledge foolish:
 διασκεδάσει σημεῖα ἔγαστριμύθων καὶ μαντείας ἀπὸ καρδίας ἀποστρέφων φρονίμους εἰς τὰ ὀπίσω καὶ τὴν βουλὴν αὐτῶν μορεύων
- 26 Men lè sèvitè m' pale, mwen ba l' rezon. Lè mesaje m' yo bay yon pawòl, mwen fè l' rive vre. Mwen di moun va rete lavil Jerizalèm ankò. Yo pral rebati lavil peyi Jida yo. Lavil li yo ki te bandonnen pral kanpe ankò.
Who makes the word of his servants certain, and gives effect to the purposes of his representatives; who says of Jerusalem, Her people will come back to her; and of the towns of Judah, I will give orders for their building, and will make her waste places fertile again:
 καὶ ἰσθῶν ῥήματα παιδὸς αὐτοῦ καὶ τὴν βουλὴν τῶν ἀγγέλων αὐτοῦ ἀληθεύων ὁ λέγων ἱερουσαλὴμ κατοικηθήσῃ καὶ ταῖς πόλειςιν τῆς ἰουδαίας οἰκοδομηθήσεσθε καὶ τὰ ἔρημα αὐτῆς ἀνατελεῖ

- 27 Mwen menm ki te bay lanmè a lòd pou li cheche, m'ap cheche tout rivyè nou yo.
Who says to the deep, Be dry, and I will make your rivers dry:
 ὁ λέγων τῇ ἀβύσσῳ ἐρημωθήσῃ καὶ τοὺς ποταμούς σου ξηρανῶ
- 28 Mwen di wa Siris se li ki pral gouvènen pou mwen! Li pral fè tou sa m'a mande l' fè. Li pral bay lòd pou yo rebati lavil Jerizalèm, pou yo refè fondasyon tanp Bondye a.
Who says of Cyrus, He will take care of my sheep, and will do all my pleasure: who says of Jerusalem, I will give the word for your building; and of the Temple, Your bases will be put in place.
 ὁ λέγων κύρῳ φρονεῖν καὶ πάντα τὰ θελήματά μου ποιήσει ὁ λέγων ἱερουσαλὴμ οἰκοδομηθήσῃ καὶ τὸν οἶκον τὸν ἁγίων μου θεμελιώσω
- 1 ¶ Seyè a te chwazi wa Siris pou fè travay li. Li ba li men pou tout nasyon soumèt devan li. Li voye l' pou l' wete pouvwa wa yo, l'ap louvri de batan pòtay lavil yo devan li. P'ap gen pòtay k'ap rete fèmen pou li. Men sa Seyè a di wa Siris:
The Lord says to the man of his selection, to Cyrus, whom I have taken by the right hand, putting down nations before him, and taking away the arms of kings; making the doors open before him, so that the ways into the towns may not be shut;
 οὗτως λέγει κύριος ὁ θεὸς τῷ χριστῷ μου κύρῳ ὃ ἐκράτησα τῆς δεξιᾶς ἐπακοῦσαι ἔμπροσθεν αὐτοῦ ἔθνη καὶ ἰσχνὸν βασιλείων διαρρήξω ἀνοίξω ἔμπροσθεν αὐτοῦ θύρας καὶ πόλεις οὐ συγκλεισθήσονται
- 2 -Se mwen menm k'ap louvri chemen pou ou. M'ap fè mòn yo vin plat. M'ap kraze gwo pòtay an kwiv yo. M'ap kase ba fè yo de bout.
I will go before you, and make the rough places level: the doors of brass will be broken, and the iron rods cut in two:
 ἐγὼ ἔμπροσθέν σου πορεύσομαι καὶ ὄρη ὄμαλιῶ θύρας χαλκᾶς συντρίψω καὶ μοχλοὺς σιδηροῦς συγκλάσω
- 3 M'a ba ou tout richès ki sere kote ki fènwa a, richès ki kache nan depo kote moun pa konnen. Lè sa a, w'a konnen se mwen menm ki Seyè a. Se Bondye pèp Izrayèl la ki te rele ou fè travay sa a.
And I will give you the stores of the dark, and the wealth of secret places, so that you may be certain that I am the Lord, who gave you your name, even the God of Israel.
 καὶ δώσω σοι θησαυροὺς σκοτεινοῦς ἀποκρύφους ἀοράτους ἀνοίξω σοὶ ἵνα γινῶς ὅτι ἐγὼ κύριος ὁ θεὸς ὁ καλῶν τὸ ὄνομά σου θεὸς Ἰσραὴλ.
- 4 Mwen te rele ou pou ou te ka delivre fanmi Jakòb yo, sèvitè m' yo, moun pèp Izrayèl mwen te chwazi a. Mwen ba ou grad atout ou pa t' konnen m' lan.
Because of Jacob my servant, and Israel whom I have taken for myself, I have sent for you by name, giving you a name of honour, though you had no knowledge of me.
 ἔνεκεν ἰακώβ τοῦ παιδὸς μου καὶ Ἰσραὴλ τοῦ ἐκλεκτοῦ μου ἐγὼ καλέσω σε τῷ ὀνόματί σου καὶ προσδέξομαι σε σὺ δὲ οὐκ ἔγνωσ με
- 5 ¶ Se mwen menm ki Seyè a. Pa gen lòt! Se mwen menm sèl ki Bondye. Se mwen ki ba ou tout fòs ou atout ou pa t' konnen m' lan.
I am the Lord, and there is no other; there is no God but me: I will make you ready for war, though you had no knowledge of me:
 ὅτι ἐγὼ κύριος ὁ θεὸς καὶ οὐκ ἔστιν ἕτι πλὴν ἐμοῦ θεὸς καὶ οὐκ ἔστιν ἕτι
- 6 Mwen fè sa pou tout moun sou latè, depi kote solèy leve jouk kote solèy kouche, ka konnen pa gen lòt bondye pase mwen menm! Se mwen menm ki Seyè a. Pa gen lòt!
So that they may see from the east and from the west that there is no God but me: I am the Lord, and there is no other.
 ἵνα γινῶσιν οἱ ἀπὸ ἀνατολῶν ἡλίου καὶ οἱ ἀπὸ δυσμῶν ὅτι οὐκ ἔστιν πλὴν ἐμοῦ ἐγὼ κύριος ὁ θεὸς καὶ οὐκ ἔστιν ἕτι
- 7 Mwen mete limyè, mwen mete fènwa! Mwen bay kè poze, mwen bay kè sote. Se mwen menm Seyè a ki fè tou sa.
I am the giver of light and the maker of the dark; causing blessing, and sending troubles; I am the Lord, who does all these things.
 ἐγὼ ὁ κατασκευάσας φῶς καὶ ποιήσας σκότος ὁ ποιῶν εἰρήνην καὶ κτίζων κακὰ ἐγὼ κύριος ὁ θεὸς ὁ ποιῶν ταῦτα πάντα
- 8 M'ap rete nan syèl la, m'ap voye fòs pounwa sou nou tankou lapli, pou nou ka gen batay la. Latè pral louvri de bra l' pou resevwa l'. Delivrans pral fleri sou latè, lajistis pral boujonnen toupatou. Se mwen menm Seyè a k'ap fè tou sa rive.
Let righteousness come down, O heavens, from on high, and let the sky send it down like rain: let the earth be open to give the fruit of salvation, causing righteousness to come up with it; I the Lord have made it come about.
 εὐφρανθήτω ὁ οὐρανὸς ἄνωθεν καὶ αἱ νεφέλαι ῥανάτωσαν δικαιοσύνην ἀνατειλάτω ἡ γῆ ἔλεος καὶ δικαιοσύνη ἀνατειλάτω ἅμα ἐγὼ εἰμι κύριος ὁ κτίσας σε
- 9 Madichon pou moun k'ap diskite ak Bondye ki fè l' la! Li tankou yon krich nan mitan yon bann krich. Yon krich pa ka di moun k'ap ba li fòm lan: Sa w'ap fè la a? Travay ou fè a pa bon.
Cursed is he who has an argument with his Maker, the pot which has an argument with the Potter! Will the wet earth say to him who is working with it, What are you doing, that your work has nothing by which it may be gripped?
 ποῖον βέλτιον κατεσκεύασα ὡς πηλὸν κεραμέως μὴ ὁ ἀροτριῶν ἀροτριάσει τὴν γῆν ὅλην τὴν ἡμέραν μὴ ἐρεῖ ὁ πηλὸς τῷ κεραμεῖ τί ποιεῖς ὅτι οὐκ ἐργάζῃ οὐδὲ ἔχεις χεῖρας
- 10 Madichon pou pitit k'ap di papa l' ki kalite pitit ou fè la a. Madichon pou pitit k'ap di manman l' ki kalite pitit ou met sou latè a la a!
Cursed is he who says to a father, To what are you giving life? or to a woman, What are you in birth-pains with?
 ὁ λέγων τῷ πατρί τί γεννήσεις καὶ τῇ μητρὶ τί ὠδινήσεις

- 11 ¶ Seyè a, Bondye pèp Izrayèl la ki yon Bondye apa, li menm ki te fòme l' la, men sa li di: -N'ap mande m' sa m' pral fè pou pitit mwen yo? N'ap di m' sa pou m' fè?
The Lord, the Holy One of Israel, and his Maker, says, Will you put a question to me about the things which are to come, or will you give me orders about my sons, and the work of my hands?
 ὅτι οὕτως λέγει κύριος ὁ θεὸς ὁ ἅγιος ἰσραὴλ ὁ ποιήσας τὰ ἐπερχόμενα ἐρωτήσατέ με περὶ τῶν υἱῶν μου καὶ περὶ τῶν θυγατέρων μου καὶ περὶ τῶν ἔργων τῶν χειρῶν μου ἐντεῖλασθέ μοι
- 12 Se mwen menm ki te fè latè. Mwen kreye moun pou yo viv sou latè. Se mwen menm ki te louvri syèl la ak men mwen. Mwen kontwole tou sa ki nan syèl la: solèy, lalin ak tout bann zetwal yo.
I have made the earth, forming man on it: by my hands the heavens have been stretched out, and all the stars put in their ordered places.
 ἐγὼ ἐποίησα γῆν καὶ ἄνθρωπον ἐπ' αὐτῆς ἐγὼ τῆ χειρὶ μου ἐστερέωσα τὸν οὐρανὸν ἐγὼ πᾶσι τοῖς ἄστροις ἐνετειλάμην
- 13 Se mwen menm ki fè wa Siris kanpe pou li mete jistis sou latè. M'ap louvri tout wout devan li. Se li menm ki pral rebati lavil mwen an. L'ap fè moun pa m' yo te depòte yo tounen lakay yo san yo pa bezwen peye anyen, ni yo p'ap bezwen fè kado anyen pou sa. Se Seyè ki gen tout pouvwa a ki di sa!
I have sent him out to overcome the nations, and I will make all his ways straight: I will give him the work of building my town, and he will let my prisoners go free, without price or reward, says the Lord of armies.
 ἐγὼ ἤγειρα αὐτὸν μετὰ δικαιοσύνης βασιλεία καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ εὐθεῖαι οὗτος οἰκοδομήσει τὴν πόλιν μου καὶ τὴν αἰχμαλωσίαν τοῦ λαοῦ μου ἐπιστρέψει οὐ μετὰ λύτρων οὐδὲ μετὰ δώρων εἶπεν κύριος σαβαωθ
- 14 Men sa Seyè a di ankò: -Tout pwofi travay moun Lejip yo ak pwofi kòmès moun Letiopi yo pral vin pou nou. Moun bèl wotè ki rete nan peyi Seba yo va pase nan peyi nou an, y'a vin esklav nou. Y'a mache dèyè nou tankou prizonnye nan chenn. Y'a mete ajenou devan nou, y'a lapriyè nan pye nou, y'a di: Se lakay nou ase Bondye rete. Nanpwen lòt bondye tankou li. Nanpwen lòt bondye pase l'.
The Lord says, The workmen of Egypt, and the traders of Ethiopia, and the tall Sabaeans, will come over the sea to you, and they will be yours; they will go after you; in chains they will come over: and they will go down on their faces before you, and will make prayer to you, saying, Truly, God is among you; and there is no other God.
 οὕτως λέγει κύριος σαβαωθ ἑκοπίασεν αἴγυπτος καὶ ἐμπορία αἰθιοπῶν καὶ οἱ σεβων ἄνδρες ὑψηλοὶ ἐπὶ σὲ διαβήσονται καὶ σοὶ ἔσονται δοῦλοι καὶ ὀπίσω σου ἀκολουθήσουσιν δεδεμένοι χειροπέδαις καὶ προσκυνήσουσιν σοὶ καὶ ἐν σοὶ προσεύξονται ὅτι ἐν σοὶ ὁ θεός ἐστιν καὶ ἐροῦσιν οὐκ ἔστιν θεὸς πλὴν σοῦ
- 15 Tansèlman se yon Bondye moun pa ka wè. Bondye pèp Izrayèl la, se li ki konn delivre moun!
Truly, you have a secret God, the God of Israel is a Saviour!
 σὺ γὰρ εἶ θεός καὶ οὐκ ᾔδειμεν ὁ θεὸς τοῦ ἰσραὴλ σωτήρ
- 16 Moun k'ap fè estati yo pral wont, yo tout pral tèt bese. Moun pral pase yo nan betiz.
All those who have gone against him will be put to shame; the makers of images will be made low.
 αἰσχυρῆσονται καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πορεύσονται ἐν αἰσχύνη ἐγκαινίζεσθε πρὸς με νῆσοι
- 17 Men, Seyè a ap delivre pèp Izrayèl la pou tout tan. Nou p'ap janm wont ankò, nou p'ap janm bese tèt nou ankò devan pesonn jouk sa kaba.
But the Lord will make Israel free with an eternal salvation: you will not be put to shame or made low for ever and ever.
 ἰσραὴλ σφύζεται ὑπὸ κυρίου σωτηρίαν αἰώνιον οὐκ αἰσχυρῆσονται οὐδὲ μὴ ἐντραπῶσιν ἕως τοῦ αἰῶνος
- 18 Se Seyè a ki kreye syèl la. Se li menm sèlman ki Bondye. Se li menm ki fè latè, ki ba li fòm li. Se li menm ki fè l' chita fèm. Li pa t' fè l' pou l' te tounen yon dezè, men pou l' te yon kote pou moun rete.
Men sa li di: Se mwen menm ki Seyè a. Nanpwen lòt.
For this is the word of the Lord who made the heavens; he is God; the maker and designer of the earth; who made it not to be a waste, but as a living-place for man: I am the Lord, and there is no other.
 οὕτως λέγει κύριος ὁ ποιήσας τὸν οὐρανὸν οὗτος ὁ θεὸς ὁ καταδείξας τὴν γῆν καὶ ποιήσας αὐτὴν αὐτὸς διώρισεν αὐτὴν οὐκ εἰς κενὸν ἐποίησεν αὐτὴν ἀλλὰ κατοικεῖσθαι ἐγὼ εἰμι καὶ οὐκ ἔστιν ἕτι
- 19 Se pa an kachèt mwen te pale, ni nan yon kote ki fè nwa. Mwen pa t' di moun ras Jakòb yo pou yo chache m' kote ki pa gen anyen. Mwen menm, se Seyè a mwen ye. Mwen pale laverite, mwen fè konnen sa ki dwe fèt.
I have not given my word in secret, in a place in the underworld; I did not say to the seed of Jacob, Go into a waste land to make request of me: I the Lord say what is true, my word is righteousness.
 οὐκ ἐν κρυφῇ λελάληκα οὐδὲ ἐν τόπῳ γῆς σκοτεινῷ οὐκ εἶπα τῷ σπέρματι ἰακωβ μάταιον ζητήσατε ἐγὼ εἰμι ἐγὼ εἰμι κύριος λαλῶν δικαιοσύνην καὶ ἀναγγέλλων ἀλήθειαν
- 20 ¶ Seyè a di ankò: -Sanble non! Sanble, moun lòt nasyon yo: Pwoche non! Pwoche devan tribinal la non, nou menm ki rive chape yo! Bann moun k'ap plede fè posesyon ak zidòl an bwa yo, k'ap lapriyè bondye ki pa ka delivre yo, yo pa konn anyen!
Come together, even come near, you nations who are still living: they have no knowledge who take up their image of wood, and make prayer to a god in whom is no salvation.
 συνάχθητε καὶ ἦκετε βουλευσασθε ἅμα οἱ σωζόμενοι ἀπὸ τῶν ἔθνῶν οὐκ ἔγνωσαν οἱ αἰρόντες τὸ ξύλον γλύμμα αὐτῶν καὶ προσευχόμενοι ὡς πρὸς θεοῦς οἳ οὐ σφύζουσιν
- 21 Vin plede kòz nou! Mete tèt nou ansanm pou nou konnen sa nou pral di! Kilès moun ki te di davans sa ki gen pou rive a? Kilès ki te fè konnen sa depi lontan? Se pa t' mwen menm, Seyè a? Nanpwen lòt bondye pase mwen menm. Mwen se Bondye ki pa nan patipri. Se mwen ki ka delivre moun.
Give the word, put forward your cause, let us have a discussion together: who has given news of this in the past? who made it clear in early times? did not I, the Lord? and there is no God but me; a true God and a saviour; there is no other.
 εἰ ἀναγγελοῦσιν ἐγγισάτωσαν ἵνα γνῶσιν ἅμα τίς ἀκουστὰ ἐποίησεν ταῦτα ἀπ' ἀρχῆς τότε ἀνηγγέλι ὑμῖν ἐγὼ ὁ θεός καὶ οὐκ ἔστιν ἄλλος πλὴν ἐμοῦ δίκαιος καὶ σωτήρ οὐκ ἔστιν πάρεξ ἐμοῦ

- 22 Tounen vin jwenn mwen pou nou ka delivre, nou tout ki rete sou latè! Paske se mwen ki Bondye. Pa gen lòt!
Let your hearts be turned to me, so that you may have salvation, all the ends of the earth: for I am God, and there is no other.
 επιστράφητε πρὸς με καὶ σωθήσεσθε οἱ ἀπ' ἐσχάτου τῆς γῆς ἐγὼ εἰμι ὁ θεὸς καὶ οὐκ ἔστιν ἄλλος
- 23 Mwen fè sèman sou tèt mwen, sa m'ap di la a se laverite klè. Pesonn p'ap ka demanti pawòl mwen yo. Tout moun pral vin ajenou devan mwen. Nan tout lang, y'ap pran non mwen pou yo fè sèman.
By myself have I taken an oath, a true word has gone from my mouth, and will not be changed, that to me every knee will be bent, and every tongue will give honour.
 κατ' ἑμαυτοῦ ὀμνύω ἢ μὴν ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη οἱ λόγοι μου οὐκ ἀποστραφήσονται ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ ἐξομολογήσεται πᾶσα γλῶσσα τῷ θεῷ
- 24 Y'a di: Se nan Seyè a sèl nou jwenn jistis ak fòs kouraj! Tout moun ki t'ap kenbe tèt avè l' yo pral wont, y'ap vin nan pye l'.
Only in the Lord will Jacob overcome and be strong: together all those who were angry with him will be put to shame and come to destruction.
 λέγων δικαιοσύνη καὶ δόξα πρὸς αὐτὸν ἤξουσιν καὶ αἰσχυνθήσονται πάντες οἱ ἀφορίζοντες ἑαυτοῦς
- 25 Men, gremesi Seyè a, moun ras Izrayèl yo pral kanpe ankò. Yo pral fè lwanj mwen.
In the Lord will all the seed of Israel get their rights, and they will give glory to him.
 ἀπὸ κυρίου δικαιοθήσονται καὶ ἐν τῷ θεῷ ἐνδοξασθήσονται πᾶν τὸ σπέρμα τῶν υἱῶν ἰσραηλ
- 1 ¶ Bèl ak Nebo, zidòl moun Babilòn yo, fini. Y'ap mete estati yo sou do bèt. Zidòl nou te konn ap leve anlè nan posesyon yo tounen yon chay lou sou do bèt yo ki tou bouke.
Bel is bent down, Nebo is falling; their images are on the beasts and on the cattle: the things which you took about have become a weight to the tired beast.
 ἔπεσε βηλ συνετρίβη δαγῶν ἐγένετο τὰ γλυπτὰ αὐτῶν εἰς θηρία καὶ κτήνη αἴρετε αὐτὰ καταδεδεμένα ὡς φορτίον κοπιῶντι
- 2 Ni bèt yo, ni zidòl yo tonbe ansanm atè a. Zidòl yo pa ka delivre ata bèt k'ap pote yo a. Lènmè ap depòte yo tankou moun yo fè prizonye.
They are bent down, they are falling together: they were not able to keep their images safe, but they themselves have been taken prisoner.
 καὶ πεινῶντι καὶ ἐκλελυμένῳ οὐκ ἰσχύοντι ἅμα οἱ οὐ δυνήσονται σωθῆναι ἀπὸ πολέμου αὐτοὶ δὲ αἰχμάλωτοι ἦχθησαν
- 3 Nou menm fanmi Jakòb yo, ti rèz ki rete nan fanmi Izrayèl la, nou menm mwen te pote nan men depi jou nou te fèt la, nou menm mwen te soutni depi nan vant manman nou an, koute sa m'ap di nou byen:
Give ear to me, O family of Jacob, and all the rest of the people of Israel, who have been supported by me from their birth, and have been my care from their earliest days:
 ἀκούσατέ μου οἶκος τοῦ ἰακωβ καὶ πᾶν τὸ κατάλοιπον τοῦ ἰσραηλ οἱ αἰρόμενοι ἐκ κοιλίας καὶ παιδευόμενοι ἐκ παιδίου
- 4 M'ap toujou aji konsa ak nou jouk n'a vye granmoun. M'ap toujou soutni nou jouk n'a gen cheve blan. M'a pote nou nan men m' jan m' te toujou fè l' la. M'a pran nou sou kont mwen, m'a delivre nou.
Even when you are old I will be the same, and when you are grey-haired I will take care of you: I will still be responsible for what I made; yes, I will take you and keep you safe.
 ἕως γῆρους ἐγὼ εἰμι καὶ ἕως ἂν καταγῆράσῃτε ἐγὼ εἰμι ἐγὼ ἀνέχομαι ὑμῶν ἐγὼ ἐποίησα καὶ ἐγὼ ἀνήσω ἐγὼ ἀναλήμψομαι καὶ σώσω ὑμᾶς
- 5 ¶ Ak ki moun nou ta konpare m'? Ki moun nou ka di ki sanble m'? Ki moun nou ka mete bò kote m' ki tankou m'?
Who in your eyes is my equal? or what comparison will you make with me?
 τίμι με ὁμοιώσατε ἴδετε τεχνάσασθε οἱ πλανώμενοι
- 6 Gen moun ki pran lò nan pòch yo, yo peze ajan nan balans, yo peye yon òfèn pou yo fè yon bondye pou yo. Lèfini, yo mete ajenou devan l', yo adore l'.
As for those who take gold out of a bag, and put silver in the scales, they give payment to a gold-worker, to make it into a god; they go down on their faces and give it worship.
 οἱ συμβαλλόμενοι χρυσίον ἐκ μαρσιπίου καὶ ἀργύριον ἐν ζυγῷ στηθουσιν ἐν σταθμῷ καὶ μισθωσάμενοι χρυσοχόον ἐποίησαν χειροποίητα καὶ κῶψαντες προσκυνοῦσιν αὐτοῖς
- 7 Yo leve l' mete sou zepòl yo, yo pote l' ale. Yo mete l' kanpe yon kote, epi li rete la. Kote yo mete l' la, li pa ka deplase. Yo mèt lapriyè nan pye l' kont kò yo, li pa ka reponn! Li pa ka delivre yo lè yo nan tray.
They put him on their backs, and take him up, and put him in his fixed place, from which he may not be moved; if a man gives a cry for help to him, he is unable to give an answer, or get him out of his trouble.
 αἴρουσιν αὐτὸ ἐπὶ τῶν ὤμων καὶ πορεύονται ἐὰν δὲ θῶσιν αὐτό ἐπὶ τοῦ τόπου αὐτοῦ μένει οὐ μὴ κινήθῃ καὶ ὅς ἂν βοήσῃ πρὸς αὐτόν οὐ μὴ εἰσακούσῃ ἀπὸ κακῶν οὐ μὴ σώσῃ αὐτόν
- 8 Pa janm bliye sa! Mete gason sou nou! Nou menm k'ap fè peche, kalkile tou sa nou fè!
Keep this in mind and be shamed; let it come back to your memory, you sinners.
 μνήσθητε ταῦτα καὶ στενάξατε μετανοήσατε οἱ πεπλανημένοι ἐπιστρέψατε τῇ καρδίᾳ
- 9 Chonje tou sa ki te rive nan tan lontan. Rekonèt se mwen menm sèl ki Bondye. Pa gen lòt! Se mwen sèl ki Bondye. Nanpwen tankou m'!
Let the things which are past come to your memory: for I am God, and there is no other; I am God, and there is no one like me;
 καὶ μνήσθητε τὰ πρότερα ἀπὸ τοῦ αἰῶνος ὅτι ἐγὼ εἰμι ὁ θεὸς καὶ οὐκ ἔστιν ἐτι πλὴν ἐμοῦ

- 10 Depi nan konmansman, mwen te di jan sa pral ye. Depi davans mwen te fè nou konnen sa ki tapral rive. Mwen te di plan travay mwen gen pou rive fèt vre. M'ap fè tou sa mwen te vle fè a.
Making clear from the first what is to come, and from past times the things which have not so far come about; saying, My purpose is fixed, and I will do all my pleasure;
ἀναγγέλλων πρότερον τὰ ἔσχατα πρὶν αὐτὰ γενέσθαι καὶ ἅμα συνετελέσθη καὶ εἶπα πᾶσά μου ἢ βουλή στήσεται καὶ πάντα ὅσα βεβούλευμαι ποιήσω
- 11 Mwen rele yon nonm mwen te chwazi soti nan yon peyi byen lwen bò solèy leve. Tankou yon malfini, li pral vini, li pral fè travay mwen ba l' fè a. Depi mwen di yon bagay, se pou l' fèt. Depi mwen fè lide fè yon bagay, fòk li fèt.
Sending for a bird of strong flight from the east, the man of my purpose from a far country; I have said it, and I will give effect to it; the thing designed by me will certainly be done.
καλῶν ἀπ' ἀνατολῶν πετεινὸν καὶ ἀπὸ γῆς πόρρωθεν περὶ ὧν βεβούλευμαι ἐλάλησα καὶ ἤγαγον ἔκτισα καὶ ἐποίησα ἤγαγον αὐτὸν καὶ εὐδόωσα τὴν ὁδὸν αὐτοῦ
- 12 Koute sa m'ap di nou, bann tèt di, nou menm ki pa soti pou fè sa ki dwat:
Give ear to me, you feeble-hearted, who have no faith in my righteousness:
ἀκούσατέ μου οἱ ἀπολωλέκοτες τὴν καρδίαν οἱ μακρὰν ἀπὸ τῆς δικαιοσύνης
- 13 M'ap fè jou delivrans nou an pwoche. Li pa lwen rive. Mwen p'ap mize vin delivre nou. Mwen pral delivre mòn Siyon. Mwen pral fè pèp Izrayèl la wè pouvwa mwen.
My righteousness is near, it is not far off; salvation will come quickly; and I will make Zion free, and give Israel my glory.
ἤγγισα τὴν δικαιοσύνην μου καὶ τὴν σωτηρίαν τὴν παρ' ἐμοῦ οὐ βραδυνῶ δέδωκα ἐν σιων σωτηρίαν τῷ Ἰσραὴλ εἰς δόξασμα
- 1 ¶ Ou menm, lavil Babilòn, desann sou fotèy ou a! Al chita atè nan pousyè! Yon lè, ou te tankou yon jenn tifi. Wi, kapital moun peyi Kalde yo pral chita atè plat, yo p'ap janm konsidere ou ankò tankou yon bèl tifi ki renmen plezi, ki pa nan leve ni lou ni lejè.
Come and take your seat in the dust, O virgin daughter of Babylon; come down from your seat of power, and take your place on the earth, O daughter of the Chaldaeans: for you will never again seem soft and delicate.
κατάβηθι κάθισον ἐπὶ τὴν γῆν παρθένος θυγάτηρ βαβυλῶνος εἰσελθε εἰς τὸ σκότος θυγάτηρ χαλδαίων ὅτι οὐκέτι προστεθήσῃ κληθῆναι ἀπαλὴ καὶ τρυφερὰ
- 2 Pran wòl moulen yo, al moulen farin! Wete vwal ki sou tèt ou a! Moute ke rad ou wotè jenou ou. Dekouvri janm ou pou ou janbe dlo.
Take the crushing-stones and get the meal crushed: take off your veil, put away your robe, let your legs be uncovered, go through the rivers.
λαβὲ μύλον ἄλεσον ἄλευρον ἀποκάλυψαι τὸ κατακάλυμμά σου ἀνακάλυψαι τὰς πολιάς ἀνάσυραι τὰς κνήμας διάβηθι ποταμούς
- 3 Rete toutouni pou moun ka wè jan ou tonbe ba! Mwen pral tire revanj. Pesonn p'ap ka rete m'.
The shame of your unclothed condition will be seen by all: I will give punishment without mercy,
ἀνακαλυφθήσεται ἡ αἰσχὺνὴ σου φανήσονται οἱ ὄνειδισμοὶ σου τὸ δίκαιον ἐκ σοῦ λήψομαι οὐκέτι μὴ παραδῶ ἀνθρώποις
- 4 Moun k'ap delivre nou an rele Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la ki yon Bondye apa.
Says the Lord who takes up our cause; the Lord of armies is his name, the Holy One of Israel.
εἶπεν ὁ ῥυσάμενός σε κύριος σαβαωθ ὄνομα αὐτῷ ἅγιος Ἰσραὴλ
- 5 Men sa li di lavil Babilòn: Chita la! Pa di yon mo! Rete nan fènwa a! Yo p'ap janm rele ou ankò larenn tout peyi yo.
Be seated in the dark without a word, O daughter of the Chaldaeans: for you will no longer be named, The Queen of Kingdoms.
κάθισον κατανενυγμένη εἰσελθε εἰς τὸ σκότος θυγάτηρ χαλδαίων οὐκέτι μὴ κληθῆς ἰσχυρὴ βασιλείας
- 6 Wi, mwen te move sou pèp mwen an. Mwen pa t' aji ak yo tankou moun pa m'. Mwen te lage yo nan men ou. Men, ou te san pitye pou yo. Ou te aji mal anpil, ata ak vye granmoun yo.
I was angry with my people, I put shame on my heritage, and gave them into your hands: you had no mercy on them; you put a cruel yoke on those who were old;
παρωξύνθην ἐπὶ τῷ λαῷ μου ἐμίανας τὴν κληρονομίαν μου ἐγὼ ἔδωκα εἰς τὴν χεῖρά σου σὺ δὲ οὐκ ἔδωκας αὐτοῖς ἔλεος τοῦ πρεσβυτέρου ἐβάρυνας τὸν ζυγὸν σφόδρα
- 7 ¶ Ou te mete nan tèt ou ou t'ap toujou larenn. Ou pa t' rete kalkile bagay sa yo byen nan tèt ou. Ou pa t' kalkile ki jan sa tapral fini.
And you said, I will be a queen for ever: you did not give attention to these things, and did not keep in mind what would come after.
καὶ εἶπας εἰς τὸν αἰῶνα ἔσομαι ἄρχουσα οὐκ ἐνόησας ταῦτα ἐν τῇ καρδίᾳ σου οὐδὲ ἐμνήσθης τὰ ἔσχατα
- 8 Koulye a, louvri zòrèy ou, ou menm ki renmen pran plezi ou, ou menm ki chita kè pòpòz epi k'ap di nan kè ou: Se mwen menm ki sèl chèf. Nanpwen lòt! Mwen p'ap janm pèdi mari m'. Mwen p'ap janm konnen sa ki rele pèdi pitit!
So now take note of this, you who are given up to pleasure, living without fear of evil, saying in your heart, I am, and there is no one like me; I will never be a widow, or have my children taken from me.
νῦν δὲ ἄκουσον ταῦτα ἡ τρυφερὰ ἡ καθημένη πεποιθὺα ἡ λέγουσα ἐν τῇ καρδίᾳ αὐτῆς ἐγὼ εἰμι καὶ οὐκ ἔστιν ἕτέρα οὐ καθιῶ χήρα οὐδὲ γνώσομαι ὀρφανεῖαν

- 9 Enben! De malè sa yo pral tonbe sou ou anmenmtan, yon sèl jou. Ou pral pèdi pitit ou yo ansanm ak mari ou! Wi, malè sa yo pral tonbe ansanm sou ou, malgre tout maji ou pral fè yo, malgre pakèt wanga ou genyen yo!
 But these two things will come on you suddenly in one day, the loss of children and of husband: in full measure they will come on you, for all your secret arts, and all your wonders.
 νὺν δὲ ἤξει ἐξαίφνης ἐπὶ σὲ τὰ δύο ταῦτα ἐν μιᾷ ἡμέρᾳ χρεῖα καὶ ἀτεκνία ἤξει ἐξαίφνης ἐπὶ σὲ ἐν τῇ φαρμακείᾳ σου ἐν τῇ ἰσχύϊ τῶν ἐπαιδῶν σου σφόδρα
- 10 Ou te konte sou mehanste ou t'ap fè yo. Ou t'ap di nan kè ou pesonn pa wè ou. Bon konprann ak konesans vire tèt ou. Ou t'ap di nan kè ou se ou menm ki sèl chèf. Nanpwen lòt.
 For you had faith in your evil-doing; you said, No one sees me; by your wisdom and knowledge you have been turned out of the way: and you have said in your heart, I am, and there is no other.
 τῇ ἐλπίδι τῆς πονηρίας σου σὺ γὰρ εἶπας ἐγὼ εἰμι καὶ οὐκ ἔστιν ἕτερά γινώθι ὅτι ἡ σύνεσις τούτων καὶ ἡ πορνεία σου ἔσται σοι αἰσχύνῃ καὶ εἶπας τῇ καρδίᾳ σου ἐγὼ εἰμι καὶ οὐκ ἔστιν ἕτερά
- 11 Yon malè pral tonbe sou ou, ou p'ap ka detounen l' ak maji ou yo. Yon sèl malè pral tonbe sou ou, ou p'ap ka fè anyen pou ou anpeche l' rive ou. W'a rete konsa, yon boulvès pral tonbe sou ou, yon boulvès ou pa t' janm mete nan tèt ou te ka rive ou.
 Because of this evil will come on you, which may not be turned away for any price: and trouble will overtake you, from which no money will give salvation: destruction will come on you suddenly, without your knowledge.
 καὶ ἤξει ἐπὶ σὲ ἀπόλεια καὶ οὐ μὴ γνῶς βόθουος καὶ ἐμπειή εἰς αὐτόν καὶ ἤξει ἐπὶ σὲ τάλαιπωρία καὶ οὐ μὴ δυνήσῃ καθαρά γενέσθαι καὶ ἤξει ἐπὶ σὲ ἐξαπίνης ἀπόλεια καὶ οὐ μὴ γνῶς
- 12 Ou mèt rete ak maji ou yo, ak tout wanga ou yo! Depi ou jenn w'ap fatigue kò ou sèvi ak yo. Ou pa janm konnen, yo ka fè kichòy pou ou! Ou ka fè moun pè ou ak yo!
 Go on now with your secret arts, and all your wonder-working, to which you have given yourself up from your earliest days; it may be that they will be of profit to you, or by them you may put fear into your attackers.
 στηθὶ νὺν ἐν ταῖς ἐπαιδαῖς σου καὶ τῇ πολλῇ φαρμακείᾳ σου ἂ ἐμάνθανες ἐκ νεότητός σου εἰ δυνήσῃ ὠφεληθῆναι
- 13 Ou chaje ak moun k'ap ba ou konsèy jouk ou pa konn sa pou ou fè. Se pou moun ki te ba ou tout konsèy sa yo vini koulye a, se pou yo sove ou, yo menm k'ap etidye zetwal, yo menm k'ap separe syèl la an divès zòn, yo menm k'ap di ou chak lalin nouvèl tou sa ki gen pou rive.
 But your mind is troubled by the number of your guides: let them now come forward for your salvation: the measurers of the heavens, the watchers of the stars, and those who are able to say from month to month what things are coming on you.
 κερκοπίακας ἐν ταῖς βουλαῖς σου στητήσαν καὶ σωσάτωσάν σε οἱ ἀστρολόγοι τοῦ οὐρανοῦ οἱ ὀρῶντες τοὺς ἀστέρας ἀναγγελάτωσάν σοι τί μέλλει ἐπὶ σὲ ἔρχεσθαι
- 14 Yo tankou ti moso pay. Yon sèl dife pral boule yo. Yo p'ap menm ka sove pwòp tèt pa yo. Se p'ap yon ti dife tankou dife yo fè pou kwit manje ni tankou boukan yo limen pou moun chofe dife.
 Truly, they have become like dry stems, they have been burned in the fire; they are not able to keep themselves safe from the power of the flame: it is not a coal for warming them, or a fire by which a man may be seated.
 ἰδοὺ πάντες ὡς φρύγανα ἐπὶ πυρὶ κατακαίονται καὶ οὐ μὴ ἐξέλονται τὴν ψυχὴν αὐτῶν ἐκ φλογός ὅτι ἔχεις ἄνθρακας πυρός κάθισαι ἐπ' αὐτούς
- 15 Men kote konsèy moun sa yo ap mennen ou. Ou te touye tèt ou ap sèvi yo depi ou te jenn tifi. Y'ap kouri kite ou, yo chak bò pa yo. Yo yonn p'ap rete pou delivre ou!
 Small profit have you had from those who, from your earliest days, got great profit out of you; they have gone in flight, every one straight before him, and you have no saviour.
 οὗτοι ἔσονται σοι βοήθεια ἐκοπίσας ἐν τῇ μεταβολῇ σου ἐκ νεότητος ἄνθρωπος καθ' ἑαυτὸν ἐπλανήθη σοὶ δὲ οὐκ ἔσται σωτηρία
- 1 ¶ Koute pawòl sa yo byen, nou menm fanmi Jakòb yo. Nou menm ki pote non Izrayèl, zansèt nou an, nou menm ki soti nan ras Jida a, nou pran non Seyè a pou fè sèman. N'ap fè sèvis pou Bondye pèp Izrayèl la. Men, se pawòl nan bouch. Nou pa viv jan Bondye vle l' la.
 Give ear to this, O family of Jacob, you who are named by the name of Israel, and have come out of the body of Judah; who take oaths by the name of the Lord, and make use of the name of the God of Israel, but not truly and not in good faith.
 ἀκούσατε ταῦτα οἶκος ἰακωβ οἱ κεικλημένοι τῷ ὀνόματι ἰσραηλ καὶ οἱ ἐξ ἰουδα ἐξεληθόντες οἱ ὀμνούντες τῷ ὀνόματι κυρίου θεοῦ ἰσραηλ μιμησκόμενοι οὐ μετὰ ἀληθείας οὐδὲ μετὰ δικαιοσύνης
- 2 Nou cho konsa pou nou di se moun lavil Jerizalèm, lavil Bondye a, nou ye. Se sou Bondye pèp Izrayèl la n'ap mete tout espwa nou, li menm yo rele Seyè ki gen tout pouvwa a.
 For they say that they are of the holy town, and put their faith in the God of Israel: the Lord of armies is his name.
 καὶ ἀντεγόμενοι τῷ ὀνόματι τῆς πόλεως τῆς ἁγίας καὶ ἐπὶ τῷ θεῷ τοῦ ἰσραηλ ἀντιστηριζόμενοι κύριος σαβαωθ ὄνομα αὐτῷ
- 3 Depi lontan mwen te fè nou konnen davans sa ki tapral rive. Mwen te pale pou tout moun tande. Mwen rete konsa, mwen fè sa m' gen pou m' fè a, epi yo rive vre.
 I gave word in the past of the things which came about; they came from my mouth, and I made them clear: suddenly I did them, and they came about.
 τὰ πρότερα ἔτι ἀνήγγειλα καὶ ἐκ τοῦ στόματός μου ἐξῆλθεν καὶ ἀκουστὸν ἐγένετο ἐξάπινα ἐποίησα καὶ ἐπῆλθεν
- 4 Mwen te konnen jan nou wòklò. Tèt nou di pase fè, di pase wòch
 Because I saw that your heart was hard, and that your neck was an iron cord, and your brow brass;
 γινώσκω ἐγὼ ὅτι σκληρὸς εἶ καὶ νεῦρον σιδηροῦν ὁ τράχηλός σου καὶ τὸ μέτωπόν σου χαλκοῦν

- 5 Se poutèt sa mwen te fè nou konnen davans sa ki tapral rive nou. Wi, mwen te avèti nou anvan yo te rive, pou nou pa t' di se zidòl nou yo ki te fè sa pou nou, se estati an fè nou yo ak pòtre zidòl nou yo ki te fè sa pase konsa.
For this reason I made it clear to you in the past, before it came I gave you word of it: for fear that you might say, My god did these things, and my pictured and metal images made them come about.
καὶ ἀνήγγειλά σοι πάλαι πρὶν ἔλθειν ἐπὶ σὲ ἀκουστόν σοι ἐποίησα μὴ εἶπης ὅτι τὰ εἰδωλά μου ἐποίησαν καὶ μὴ εἶπης ὅτι τὰ γλυπτὰ καὶ τὰ χωνευτὰ ἐνετείλατό μοι
- 6 Se pou nou rekonèt tou sa mwen te di nou yo rive vre. Enben, mwen pral fè ou konnen lòt bagay ankò ki gen pou rive, bagay mwen te kenbe pou mwen, bagay ou pa ka konnen menm.
All this has come to your ears and you have seen it; will you not give witness to it? I am now making clear new things, even secret things, of which you had no knowledge.
ἠκούσατε πάντα καὶ ὑμεῖς οὐκ ἔγνωτε ἀλλὰ καὶ ἀκουστά σοι ἐποίησα τὰ καινὰ ἀπὸ τοῦ νῦν ἃ μέλλει γίνεσθαι καὶ οὐκ εἶπας
- 7 Se bagay m'ap fè koulye a menm. Mwen pa janm ko fè sa. Se bagay nou pa t' janm konnen jouk jounen jòdi a. Konsa nou pa ka di nou te konn sa deja!
They have only now been effected, and not in the past: and before this day they had not come to your ears; for fear that you might say, I had knowledge of them.
νῦν γίνεται καὶ οὐ πάλαι καὶ οὐ προτέραις ἡμέραις ἤκουσας αὐτὰ μὴ εἶπης ὅτι ναὶ γινώσκω αὐτὰ
- 8 Nou pa t' janm konn bagay konsa, nou pa t' janm tande sa. Mwen pa t' kase bwa nan zòrèy nou sou sa, paske mwen konnen jan nou trèt. Yo pa ka fè nou konfyans. Depi nou fèt yo konnen nou pou moun tèt di.
Truly you had no word of them, no knowledge of them; no news of them in the past had come to your ears; because I saw how false was your behaviour, and that your heart was turned against me from your earliest days.
οὐτε ἔγνωσ οὐτε ἠπίστω οὐτε ἀπ' ἀρχῆς ἠνοιξά σου τὰ ὅσα ἔγνων γὰρ ὅτι ἀθετῶν ἀθετήσεις καὶ ἄνομος ἔτι ἐκ κοιλίας κληθήσῃ
- 9 ¶ Se poutèt non mwen pote a kifè mwen kenbe kòlè m'. Se paske mwen vle pou moun fè lwanj mwen kifè mwen pa koute kòlè m' pou m' kraze nou!
Because of my name I will put away my wrath, and for my praise I will keep myself from cutting you off.
ἐνεκεν τοῦ ἔμοῦ ὀνόματος δεῖξω σοι τὸν θυμόν μου καὶ τὰ ἔνδοξά μου ἐπάξω ἐπὶ σοὶ ἵνα μὴ ἐξολεθρεύσω σε
- 10 Tankou lajan yo fonn nan fòj pou wè si li bon, mwen te fè nou pase tray pou m' wè kote nou ye.
See, I have been testing you for myself like silver; I have put you through the fire of trouble.
ἰδοὺ πέπρακά σε οὐχ ἔνεκεν ἀργυρίου ἐξελάμην δέ σε ἐκ καμίνου πτωχείας
- 11 Se poutèt mwen, poutèt mwen menm ase, mwen fè sa m' fè a. Eske m' ka kite yo derespekte non mwen? Mwen p'ap kite yon lòt resevwa lwanj ki pou mwen an!
For myself, even because of my name, I will do it; for I will not let my name be shamed; and my glory I will not give to another.
ἐνεκεν ἐμοῦ ποιήσω σοι ὅτι τὸ ἐμὸν ὄνομα βεβηλοῦται καὶ τὴν δόξαν μου ἑτέρῳ οὐ δώσω
- 12 Nou menm fanmi Jakòb yo, Nou menm pèp Izrayèl mwen te chwazi a, koute m' byen. Se mwen menm ki te la anvan tout bagay, Se mwen menm k'ap la apre tout bagay kaba. Mwen p'ap janm chanje.
Give ear to me, Jacob, and Israel, my loved one; I am he, I am the first and I am the last.
ἀκούε μου ἰακωβ καὶ ἰσραηλ ὃν ἐγὼ καλῶ ἐγὼ εἰμι πρῶτος καὶ ἐγὼ εἰμι εἰς τὸν αἰῶνα
- 13 Se mwen menm ak men mwen ki fè latè. Se ak fòs ponyèt mwen mwen louvri syèl la. Lè m' rele yo, yo tout kouri vin nan pye m'.
Yes, by my hand was the earth placed on its base, and by my right hand the heavens were stretched out; at my word they take up their places.
καὶ ἡ χεὶρ μου ἐθεμελίωσεν τὴν γῆν καὶ ἡ δεξιὰ μου ἐστερέωσεν τὸν οὐρανόν καλέσω αὐτούς καὶ στήσονται ἅμα
- 14 Nou tout, sanble non pou nou koute m'! Kilès nan zidòl nou yo ki te fè konnen depi davans tout bagay sa yo? Moun mwen renmen an pral fè travay mwen vle l' fè a kont lavil Babilòn, kont ras moun Kalde yo.
Come together, all of you, and give ear; who among you has given news of these things? the Lord's loved one will do his pleasure with Babylon, and with the seed of the Chaldaean.
καὶ συναχθήσονται πάντες καὶ ἀκούσονται τίς αὐτοῖς ἀνήγγειλεν ταῦτα ἀγαπῶν σε ἐποίησα τὸ θέλημά σου ἐπὶ βαβυλώνα τοῦ ἄραι σπέρμα χaldaίων
- 15 Se mwen menm ki te pale, se mwen menm ki te rele l'. Se mwen menm ki fè l' vini. M'ap fè l' reyisi nan travay l'ap fè a.
I, even I, have given the word; I have sent for him: I have made him come, and have given effect to his undertakings.
ἐγὼ ἐλάλησα ἐγὼ ἐκάλεσα ἤγαγον αὐτὸν καὶ εὐδόωσα τὴν ὁδὸν αὐτοῦ
- 16 ¶ Pwoche kote m' non, koute sa m'ap di: Depi nan konmansman mwen pa kache nou anyen. Depi lè bagay la t'ap rive, mwen te la. Koulye a, Seyè a ban mwen lespri l', li voye m'!
Come near to me, and give ear to this; from the start I did not keep it secret; from the time of its coming into existence I was there: and now the Lord God has sent me, and given me his spirit.
προσαγάγετε πρὸς με καὶ ἀκούσατε ταῦτα οὐκ ἀπ' ἀρχῆς ἐν κρυφῇ ἐλάλησα οὐδὲ ἐν τόπῳ γῆς σκοτεινῷ ἠνίκα ἐγένετο ἐκεῖ ἡμῖν καὶ νῦν κύριος ἀπέσταλκέν με καὶ τὸ πνεῦμα αὐτοῦ

- 17 Bondye pèp Izrayèl la ki yon Bondye apa, Seyè k'ap delivre yo a, men sa li di: -Se mwen menm ki Seyè a, Bondye nou an. Se mwen menm k'ap moutre nou sa ki pou byen nou. Se mwen menm k'ap mennen nou nan chemen pou nou swiv la.
The Lord who takes up your cause, the Holy One of Israel, says, I am the Lord your God, who is teaching you for your profit, guiding you by the way in which you are to go.
οὕτως λέγει κύριος ὁ ῥυσάμενός σε ὁ ἄγιος ἰσραὴλ ἐγὼ εἰμι ὁ θεός σου δέδειχά σοι τοῦ εὐρεῖν σε τὴν ὁδὸν ἐν ἣ πορεύῃ ἐν αὐτῇ
- 18 Si sèlman nou te swiv lòd mwen te ban nou yo, benediksyon ta vide sou nou tankou lapli k'ap tonbe. Tankou lanmè ki pa janm sispann voye lanm, m' pa ta janm sispann kanpe pou nou!
If only you had given ear to my orders, then your peace would have been like a river, and your righteousness as the waves of the sea:
καὶ εἰ ἤκουσας τῶν ἐντολῶν μου ἐγένετο ἄν ὡσεὶ ποταμὸς ἡ εἰρήνη σου καὶ ἡ δικαιοσύνη σου ὡς κῦμα θαλάσσης
- 19 Moun ras nou yo ta menm kantite ak grenn sab. Pitit pitit nou yo ta tankou grenn sab bò lanmè. Anyen pa ta ka detwi nou devan mwen. Non! Nou pa ta janm disparèt devan mwen.
Your seed would have been like the sand, and your offspring like the dust: your name would not be cut off or come to an end before me.
καὶ ἐγένετο ἄν ὡς ἡ ἄμμος τὸ σπέρμα σου καὶ τὰ ἔκγονα τῆς κοιλίας σου ὡς ὁ χοῦς τῆς γῆς οὐδὲ νῦν οὐ μὴ ἐξολεθρευθῆς οὐδὲ ἀπολεῖται τὸ ὄνομά σου ἐνώπιόν μου
- 20 Soti kite lavil Babilòn! Sove kò nou lakay moun Kalde yo! Gaye nouvèl la ak kè kontan. Mache fè konnen l' toupatou. Seyè a delivre Izrayèl, sèvitè li a.
Go out of Babylon, go in flight from the Chaldaeans; with the sound of song make it clear, give the news, let the word go out even to the end of the earth: say, The Lord has taken up the cause of his servant Jacob.
ἔξελθε ἐκ βαβυλῶνος φεύγων ἀπὸ τῶν χαλδαίων φωνὴν εὐφροσύνης ἀναγγεῖλατε καὶ ἀκουστὸν γενέσθω τοῦτο ἀπαγγεῖλατε ἕως ἐσχάτου τῆς γῆς λέγετε ἐρρύσατο κύριος τὸν δοῦλον αὐτοῦ ἰακωβ
- 21 Lè li t'ap mennen yo nan dezè a, yo pa t' swaf dlo. Li fè sous dlo pete nan wòch pou yo. Li fann wòch la, dlo koule soti.
They had no need of water when he was guiding them through the waste lands: he made water come out of the rock for them: the rock was parted and the waters came flowing out.
καὶ ἂν διψήσωσιν δι' ἐρήμου ἄξει αὐτοὺς ὕδωρ ἐκ πέτρας ἐξάξει αὐτοῖς σχισθήσεται πέτρα καὶ ῥυήσεται ὕδωρ καὶ πίεται ὁ λαός μου
- 22 Men Seyè a di: Pa gen kè poze pou mechan yo!
There is no peace, says the Lord, for the evil-doers.
οὐκ ἔστιν χαίρειν τοῖς ἀσεβέσιν λέγει κύριος
- 1 ¶ Nou menm ki rete nan zile yo, koute sa m'ap di nou! Nou menm ki rete byen lwen yo, pare zòrèy nou! Depi m' fèt, Seyè a chwazi m'! Depi nan vant manman m', li rele m' pou m' sèvi l'.
Give ear, O sea-lands, to me; and take note, you peoples from far: I have been marked out by the Lord from the first; when I was still in my mother's body, he had my name in mind:
ἀκούσατέ μου νῆσοι καὶ προσέχετε ἔθνη διὰ χρόνου πολλοῦ στήσεται λέγει κύριος ἐκ κοιλίας μητρὸς μου ἐκάλεσεν τὸ ὄνομά μου
- 2 Li mete nan bouch mwen pawòl ki tankou kouto byen file. Li pwoteje m' avèk fòs li. Li pare m' tankou yon flèch byen pweniti, li sere m' nan sakit li.
And he has made my mouth like a sharp sword, in the shade of his hand he has kept me; and he has made me like a polished arrow, keeping me in his secret place;
καὶ ἔθηκεν τὸ στόμα μου ὡσεὶ μάχαιραν ὀξεῖαν καὶ ὑπὸ τὴν σκέπην τῆς χειρὸς αὐτοῦ ἔκρυπέν με ἔθηκεν με ὡς βέλος ἐκλεκτὸν καὶ ἐν τῇ φαρέτρᾳ αὐτοῦ ἐσκέπασέν με
- 3 Li di m': Izrayèl, se sèvitè m' ou ye! W'ap sèvi yon lwanj pou mwen!
And he said to me, You are my servant, Israel, in whom my glory will be seen;
καὶ εἶπέν μοι δοῦλός μου εἰ σύ ἰσραὴλ καὶ ἐν σοὶ δοξασθήσομαι
- 4 Mwen menm, mwen t'ap di nan kè m': Se pou dan ri m'ap fatigue kò m'. Se pou gremesi mwen travay jouk mwen fèb. Men, m'ap toujou gen konfyans: Seyè a va ban m' rezon. Rekonpans mwen la byen sere nan men Seyè a.
And I said, I have undergone weariness for nothing, I have given my strength for no purpose or profit: but still the Lord will take up my cause, and my God will give me my reward.
καὶ ἐγὼ εἶπα κενῶς ἐκοπίασα καὶ εἰς μάταιον καὶ εἰς οὐδὲν ἔδωκα τὴν ἰσχύን μου διὰ τοῦτο ἡ κρίσις μου παρὰ κυρίῳ καὶ ὁ πόνος μου ἐναντίον τοῦ θεοῦ μου
- 5 Se Seyè a menm ki chwazi m' depi m' fèt pou m' sèvi l', pou m' fè fanmi Jakòb la tounen vin jwenn li, pou m' sanble pèp Izrayèl la mennen ba li. Seyè a ban m' bèl pozisyon sa a. Se li ki tout fòs mwen.
And now, says the Lord, who made me his servant when I was still in my mother's body, so that I might make Jacob come back to him, and so that Israel might come together to him: and I was honoured in the eyes of the Lord, and my God became my strength.
καὶ νῦν οὕτως λέγει κύριος ὁ πλάσας με ἐκ κοιλίας δοῦλον ἐαυτῷ τοῦ συναγαγεῖν τὸν ἰακωβ καὶ ἰσραὴλ πρὸς αὐτόν συναχθήσομαι καὶ δοξασθήσομαι ἐναντίον κυρίου καὶ ὁ θεός μου ἔσται μου ἰσχύς
- 6 Seyè a di m' konsa: Wi, sèvitè m' lan va fè fanmi Jakòb la kanpe ankò. L'a fè ti rèz pèp Izrayèl yo te depòte a tounen lakay yo. Men, se poko sa toujou. M'ap fè li sèvi tankou yon limyè pou lòt nasyon yo, pou dènye moun sou latè ka konnen ki jan mwen menm mwen delivre!
It is not enough for one who is my servant to put the tribes of Jacob again in their place, and to get back those of Israel who have been sent away: my purpose is to give you as a light to the nations, so that you may be my salvation to the end of the earth.
καὶ εἶπέν μοι μέγα σοὶ ἔστιν τοῦ κληθῆναί σε παῖδά μου τοῦ στήσαι τὰς φυλάς ἰακωβ καὶ τὴν διασπορὰν τοῦ ἰσραὴλ ἐπιστρέψαι ἰδοὺ τέθεικά σε εἰς διαθήκην γένους εἰς φῶς ἐθνῶν τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς

- 7 ¶ Bondye pèp Izrayèl la ki yon Bondye apa, Seyè k'ap delivre yo a, l'ap pale ak pèp tout moun ap meprize a, pèp nasyon yo pa vle wè a, pèp ki esklav chèf k'ap gouvènè yo a. Li di yo: Wa va leve kanpe lè y'a wè ou. Chèf va ajenu devan ou. Y'a fè sa poutèt Seyè a k'ap toujou kenbe pawòl li, poutèt Bondye pèp Izrayèl la ki te chwazi ou.
The Lord who takes up Israel's cause, even his Holy One, says to him whom men make sport of, who is hated by the nations, a servant of rulers: Kings will see and get up from their places, and chiefs will give worship: because of the Lord who keeps faith; even the Holy One of Israel who has taken you for himself.
οὕτως λέγει κύριος ὁ ῥυσάμενός σε ὁ θεὸς ἰσραηλ ἀγιάσατε τὸν φαυλίζοντα τὴν ψυχὴν αὐτοῦ τὸν βδελυσσόμενον ὑπὸ τῶν ἐθνῶν τῶν δούλων τῶν ἀρχόντων βασιλεῖς ὄψονται αὐτὸν καὶ ἀναστήσονται ἀρχόντες καὶ προσκυνήσουσιν αὐτῷ ἔνεκεν κυρίου ὅτι πιστός ἐστιν ὁ ἅγιος ἰσραηλ καὶ ἐξελεξάμην σε
- 8 Men sa Seyè a di pèp li a: -Lè lè a va rive pou m' fè ou gras, m'a reponn ou. Lè jou a va rive pou m' delivre ou, m'a pote ou sekou. Se mwen ki te fè ou, se mwen ki te chwazi ou pou ou siyen yon kontra ak tout pèp yo. M'a fè peyi a kanpe ankò. N'a tounen viv nan peyi yo te ban nou an, peyi yo te devasté a.
This is the word of the Lord: I have given ear to you at a good time, and I have been your helper in a day of salvation: and I will keep you safe, and will make you a glory for the people, putting the land in order, and giving them the heritages which now are waste;
οὕτως λέγει κύριος καιρῷ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι καὶ ἔδοκά σε εἰς διαθήκην ἐθνῶν τοῦ καταστῆσαι τὴν γῆν καὶ κληρονομήσαι κληρονομίαν ἐρήμου
- 9 M'a di prizonye yo al lakay nou! M'a di moun ki te chita nan fènwa yo: Soti vin nan limyè a. Sou tout wout yo, y'a jwenn manje pou yo manje. Tankou mouton, y'a jwenn manje sou tout ti mòn.
Saying to those who are in chains, Go free; to those who are in the dark, Come out into the light. They will get food by the way wherever they go, and have grass-lands on all the dry mountain-tops.
λέγοντα τοῖς ἐν δεσμοῖς ἐξέλθατε καὶ τοῖς ἐν τῷ σκότει ἀνακαλυφθῆναι καὶ ἐν πάσαις ταῖς ὁδοῖς αὐτῶν βοσκηθήσονται καὶ ἐν πάσαις ταῖς τριβίαις ἡ νομὴ αὐτῶν
- 10 Yo p'ap janm grangou, yo p'ap janm swaf dlo. Chalè solèy ak van dezè p'ap fè yo anyen. Paske se moun ki renmen yo a k'ap kondi yo. L'a mennen yo kote ki gen sous dlo.
They will not be in need of food or drink, or be troubled by the heat or the sun: for he who has mercy on them will be their guide, taking them by the springs of water.
οὐ πεινάσουσιν οὐδὲ διψήσουσιν οὐδὲ πατάξει αὐτοὺς καύσων οὐδὲ ὁ ἥλιος ἀλλὰ ὁ ἐλεῶν αὐτοὺς παρακαλέσει καὶ διὰ πηγῶν ὑδάτων ἄξει αὐτοὺς
- 11 M'a louvri yon bèl chemen nan mòn yo. M'a pare wout sou tout mòn yo pou pèp la.
And I will make all my mountains a way, and my highways will be lifted up.
καὶ θήσω πᾶν ὄρος εἰς ὁδὸν καὶ πᾶσαν τρίβον εἰς βόσκημα αὐτοῖς
- 12 Gen ladan yo k'ap soti byen lwen. Gen sa k'ap soti nan nò. Gen sa k'ap soti bò solèy kouche. Gen lòt k'ap soti lavil Sinim nan sid.
See, these are coming from far; and these from the north and the west; and these from the land of Sinim.
ἰδοὺ οὗτοι πόρρωθεν ἔρχονται οὗτοι ἀπὸ βορρᾶ καὶ οὗτοι ἀπὸ θαλάσσης ἄλλοι δὲ ἐκ γῆς περσῶν
- 13 ¶ Se pou syèl la kontan! Se pou tè a fè fèt! Se pou mòn yo rele tèlman yo kontan! Paske Seyè a pral bay pèp li a kouraj, l'ap gen pitye pou pèp li a ki nan lapenn.
Let your voice be loud in song, O heavens; and be glad, O earth; make sounds of joy, O mountains, for the Lord has given comfort to his people, and will have mercy on his crushed ones.
εὐφραίνεσθε οὐρανοὶ καὶ ἀγαλλιᾶσθε ἡ γῆ ῥηξάτωσαν τὰ ὄρη εὐφροσύνην καὶ οἱ βουνοὶ δικαιοσύνην ὅτι ἠλέησεν ὁ θεὸς τὸν λαὸν αὐτοῦ καὶ τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ παρεκάλεσεν
- 14 Men, pèp lavil Jerizalèm lan t'ap di: -Seyè a lage nou. Mèt la bliye nou.
But Zion said, The Lord has given me up, I have gone from his memory.
εἶπεν δὲ σιὼν ἐγκατέλιπέν με κύριος καὶ ὁ κύριος ἐπελάθετό μου
- 15 Seyè a reponn: -Eske yon manman ka bliye pitit l'ap bay tete a? Eske li ka pa sansib pou pitit li pote nan vant li a? Menm si yon manman ta rive bliye pitit li, mwen menm, mwen p'ap janm bliye nou!
Will a woman give up the child at her breast, will she be without pity for the fruit of her body? yes, these may, but I will not let you go out of my memory.
μὴ ἐπιλήσεται γυνὴ τοῦ παιδίου αὐτῆς τοῦ μὴ ἐλεῆσαι τὰ ἐκγονα τῆς κοιλίας αὐτῆς εἰ δὲ καὶ ἐπιλάθοιτο ταῦτα γυνή ἀλλ' ἐγὼ οὐκ ἐπιλήσομαι σου εἶπεν κύριος
- 16 Mwen ekri non nou nan pla men m'. Mwen toujou wè miray nou yo devan je m'.
See, your name is marked on my hands; your walls are ever before me.
ἰδοὺ ἐπὶ τῶν χειρῶν μου ἐξογράφησά σου τὰ τείχη καὶ ἐνώπιόν μου εἶ διὰ παντός
- 17 Moun ki pral rebati lavil la ap vin talè konsa. Moun ki t'ap kraze nou yo, ki t'ap piye nou yo, pral kouri met deyò.
Your builders are coming quickly; your haters and those who made you waste will go out of you.
καὶ ταχὺ οἰκοδομηθήσῃ ὑφ' ὧν καθηρέθης καὶ οἱ ἐρημώσαντές σε ἐκ σοῦ ἐξελεύσονται
- 18 ¶ Voye je nou toupatou. Gade sa k'ap pase. Tout moun nou yo ap sanble, y'ap vin jwenn nou. Jan nou konnen mwen vivan an, mwen fè sèman: Nou pral kontan wè yo lakay nou, tankou lè lamarye kontan wè bèl rad nòs li sou li. Se Seyè a menm ki di sa.
Let your eyes be lifted up round about, and see: they are all coming together to you. By my life, says the Lord, truly you will put them all on you as an ornament, and be clothed with them like a bride.
ἄρον κύκλῳ τοὺς ὀφθαλμούς σου καὶ ἰδὲ πάντας ἰδοὺ συνήχθησαν καὶ ἤλθοσαν πρὸς σέ ζῶ ἐγὼ λέγει κύριος ὅτι πάντας αὐτοὺς ἐνδύσει καὶ περιθήσει αὐτοὺς ὡς κόσμον νέμφης

- 19 Peyi nou an te fin kraze. Peyi a te fin ravaje. Men, koulye a li pral twò piti pou kantite moun k'ap rete ladan l'. Paske moun ki t'ap fini ak peyi a, yo pral voye yo jete byen lwen nou.
For though the waste places of your land have been given to destruction, now you will not be wide enough for your people, and those who made you waste will be far away.
ὅτι τὰ ἔρημά σου καὶ τὰ διεφθαρμένα καὶ τὰ πεπτωκότα νῦν στενοχωρήσει ἀπὸ τῶν κατοικοῦντων καὶ μακρυνθήσονται ἀπὸ σοῦ οἱ καταπίνοντές σε
- 20 Yon lè, pitit nou te kwè ki te pèdi nèt yo, n'a tande yo ap pale nan zòrèy nou, y'a di nou: Peyi a twò piti pou nou. Ban nou kote pou nou rete.
The children to whom you gave birth in other lands will say in your ears, The place is not wide enough for me: make room for me to have a resting-place.
ἐροῦσιν γὰρ εἰς τὰ ὠτά σου οἱ υἱοὶ σου οὓς ἀπολώλεκας στενός μοι ὁ τόπος ποιήσόν μοι τόπον ἵνα κατοικήσω
- 21 Lè sa a, n'a di nan kè nou! -Kilès ki te fè tout pitit sa yo pou nou? Nou te pèdi tout pitit nou yo. Nou pa t' kapab fè pitit ankò. Yo te depòte nou, yo te vire do ban nou. Ki moun ki te elve tout pitit sa yo pou nou? Nou te pou kò nou. Kote yo sot menm?
Then you will say in your heart, Who has given me all these children? when my children had been taken from me, and I was no longer able to have others, who took care of these? when I was by myself, where then were these?
καὶ ἐρεῖς ἐν τῇ καρδίᾳ σου τίς ἐγέννησέν μοι τούτους ἐγὼ δὲ ἄτεκνος καὶ χήρα τούτους δὲ τίς ἐξέθρεψέν μοι ἐγὼ δὲ κατελείφθην μόνη οὗτοι δέ μοι ποῦ ἦσαν
- 22 Men sa Seyè a, Bondye a, di ankò: M'ap fè nasyon yo siyon ak men m'. M'ap leve drapo m' pou m' avèti pèp yo. Se yo menm ankò ki pral pran pitit gason nou yo sou do yo, k'ap mete pitit fi nou yo sou zepòl yo pou mennen yo tounen lakay nou.
This is the word of the Lord God: See, I will make a sign with my hand to the nations, and put up my flag for the peoples; and they will take up your sons on their beasts, and your daughters on their backs.
οὕτως λέγει κύριος ἰδοὺ αἶρω εἰς τὰ ἔθνη τὴν χειρά μου καὶ εἰς τὰς νῆσους ἄρω σύσσημόν μου καὶ ἄξουσιν τοὺς υἱούς σου ἐν κόλπῳ τὰς δὲ θυγατέρας σου ἐπ' ὤμων ἀροῦσιν
- 23 Wa yo pral tankou papa pou nou. Pitit fi wa yo pral sèvi nou nouris. Y'ap ajenou devan nou, y'ap bese tèt yo jouk atè, Y'a niche pousyè ki nan pye nou. Lè sa a, n'a konnen se mwen menm ki Seyè a. Moun ki mete tout espwa yo nan mwen p'ap janm wont.
And kings will take care of you, and queens will give you their milk: they will go down on their faces before you, kissing the dust of your feet; and you will be certain that I am the Lord, and that those who put their hope in me will not be shamed.
καὶ ἔσονται βασιλεῖς τιθηνοὶ σου αἱ δὲ ἄρχουσαι τροφοὶ σου ἐπὶ πρόσωπον τῆς γῆς προσκυνήσουσίν σοι καὶ τὸν χοῦν τῶν ποδῶν σου λειξουσιν καὶ γνώσῃ ὅτι ἐγὼ κύριος καὶ οὐκ αἰσχυνθήσῃ
- 24 ¶ Eske ou ka wete nan men yon vanyan gason bagay li pran nan lagè? Eske ou ka lage prizonnye ki anba men gwo chèf?
Will the goods of war be taken from the strong man, or the prisoners of the cruel one be let go?
μὴ λήμψεται τις παρὰ γίγαντος σκῦλα καὶ ἐὰν αἰχμαλωτεύσῃ τις ἀδίκως σωθήσεται
- 25 Men sa Seyè a reponn: Wi! Yo ka wete nan men yon vanyan sòlda sa li pran nan lagè. Yo ka lage prizonnye ki anba men yon gwo chèf. M'ap goumen pou nou ak tout moun k'ap fè nou lagè. M'a delivre pitit nou yo.
But the Lord says, Even the prisoners of the strong will be taken from him, and the cruel made to let go his goods: for I will take up your cause against your haters, and I will keep your children safe.
οὕτως λέγει κύριος ἐὰν τις αἰχμαλωτεύσῃ γίγαντα λήμψεται σκῦλα λαμβάνων δὲ παρὰ ἰσχύοντος σωθήσεται ἐγὼ δὲ τὴν κρίσιν σου κρινῶ καὶ ἐγὼ τοὺς υἱούς σου ῥύσομαι
- 26 Moun k'ap fè nou pase tray yo, m'ap fè yo yonn manje lòt. Y'ap bwè pwòp san yo jouk y'a sou tankou moun ki bwè diven. Lè sa a, tout moun va konnen se mwen menm, Seyè a, k'ap sove nou. Se mwen menm, Bondye fanmi Jakòb la, Bondye ki gen pouwa a, k'ap delivre nou.
And the flesh of your attackers will be taken by themselves for food; and they will take their blood for drink, as if it was sweet wine: and all men will see that I the Lord am your saviour, even he who takes up your cause, the Strong One of Jacob.
καὶ φάγονται οἱ θλίψαντές σε τὰς σάρκας αὐτῶν καὶ πίνουνται ὡς οἶνον νέον τὸ αἷμα αὐτῶν καὶ μεθυσθήσονται καὶ αἰσθανθήσεται πᾶσα σὰρξ ὅτι ἐγὼ κύριος ὁ ῥυσάμενός σε καὶ ἀντιλαμβανόμενος ἰσχύος ἰακωβ
- 1 ¶ Men sa Seyè a di ankò: -Si m' te voye manman nou tounen lakay li, kote papye divòs mwen te ba li? Ki moun mwen te dwe lajan pou m' ta vann nou ba li tankou esklav? Se poutèt mehanste nou yo mwen te vann nou. Se poutèt peche nou yo mwen te voye manman nou tounen lakay li.
This is the word of the Lord: Where is the statement which I gave your mother when I put her away? or to which of my creditors have I given you for money? It was for your sins that you were given into the hands of others, and for your evil-doing was your mother put away.
οὕτως λέγει κύριος ποῖον τὸ βιβλίον τοῦ ἀποστασίου τῆς μητρὸς ὑμῶν ᾧ ἐξαπέστευλα αὐτήν ἢ τίνι ὑπόχρεω πέπρακα ὑμᾶς ἰδοὺ ταῖς ἀμαρτίαις ὑμῶν ἐπράθητε καὶ ταῖς ἀνομίαις ὑμῶν ἐξαπέστευλα τὴν μητέρα ὑμῶν
- 2 Poukisa, atò, lè mwen vin delivre nou an, pa gen pesonn ki vini jwenn mwen? Poukisa, lè m' rele nou, pesonn pa reponn? Eske se fòs mwen pa gen fòs ase pou m' delivre nou? Eske ponyèt mwen twò fèb pou m' sove nou? Se konnen nou pa konnen mwen annik louvri bouch mwen epi tout dlo lanmè cheche, tout laryivè tounen ravin chèch, tout pwason mouri paske yo pa jwenn dlo. Y'ap pouri.
Why, then, when I came, was there no man? and no one to give answer to my voice? has my hand become feeble, so that it is unable to take up your cause? or have I no power to make you free? See, at my word the sea becomes dry, I make the rivers a waste land: their fish are dead for need of water, and make an evil smell.
τί ὅτι ἦλθον καὶ οὐκ ἦν ἄνθρωπος ἐκάλεσα καὶ οὐκ ἦν ὁ ὑπακούων μὴ οὐκ ἰσχύει ἡ χεὶρ μου τοῦ ῥύσασθαι ἢ οὐκ ἰσχύω τοῦ ἐξελεῖσθαι ἰδοὺ τῇ ἀπειλῇ μου ἐξερημώσω τὴν θάλασσαν καὶ θήσω ποταμοὺς ὡς ἐρήμους καὶ ξηρανθήσονται οἱ ἰχθύες αὐτῶν ἀπὸ τοῦ μὴ εἶναι ὕδωρ καὶ ἀποθάνουσι ἐν δίψει

- 3 Mwen kouvri syèl la ak nwaj nwa. Li tankou yon moun ki nan lapenn pou ka lanmò!
By me the heavens are clothed with black, and I make haircloth their robe.
καὶ ἐνδύσω τὸν οὐρανὸν σκότος καὶ θήσω ὡς σάκκον τὸ περιβόλαιον αὐτοῦ
- 4 ¶ Seyè a moutre m' sa pou m' di, pou m' ka ankouraje moun ki pa kapab ankò. Chak maten li louvri zòrèy mwen, pou m' ka tande sa li pral moutre m', jan yon bon patizan fèt pou fè.
The Lord God has given me the tongue of those who are experienced, so that I may be able to give the word a special sense for the feeble: every morning my ear is open to his teaching, like those who are experienced:
κύριος δίδωσίν μοι γλῶσσαν παιδείας τοῦ γνῶναι ἐν καιρῷ ἡνίκα δεῖ εἰπεῖν λόγον ἔθικέν μοι προῖ προσέθηκέν μοι ὥτιον ἀκοῦειν
- 5 Seyè a, Bondye a, louvri lespri mwen, mwen pa kenbe tèt ak li. Mwen pa renka devan li.
And I have not put myself against him, or let my heart be turned back from him.
καὶ ἡ παιδεία κυρίου ἀνοίγει μου τὰ ὄτα ἐγὼ δὲ οὐκ ἀπειθῶ οὐδὲ ἀντιλέγω
- 6 Mwen pare do m' bay moun k'ap bat mwen yo. Mwen lonje figi m' bay moun k'ap rache bab mwen yo. Mwen pa kache figi m' lè y'ap joure m', lè y'ap krache sou mwen.
I was offering my back to those who gave me blows, and my face to those who were pulling out my hair: I did not keep my face covered from marks of shame.
τὸν νότον μου δέδωκα εἰς μάστιγας τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνῃς ἐμπυσιμάτων
- 7 Seyè a, Bondye a, ap pote m' sekou. Se poutèt sa, jouman yo pa ka fè m' anyen. Mwen sere dan m', mwen mare kè m' pou m' soufri. Mwen sèten, Bondye p'ap fè m' wont.
For the Lord God is my helper; I will not be put to shame: so I have made my face like a rock, and I am certain that he will give me my right.
καὶ κύριος βοηθός μου ἐγενήθη διὰ τοῦτο οὐκ ἐνετράπην ἀλλὰ ἔθικα τὸ πρόσωπόν μου ὡς στερεὰν πέτραν καὶ ἔγνω ὅτι οὐ μὴ αἰσχυνθῶ
- 8 Moun ki pral rann mwen jistis la pa lwen rive. Ki moun ki vle plede ak mwen? Ann konparèt ansanm devan tribinal la? Kilès ki vle rele m' lajistis? Se pou l' vin kanpe la devan m'!
He who takes up my cause is near; who will go to law with me? let us come together before the judge: who is against me? let him come near to me.
ὅτι ἐγγίξει ὁ δικαίωσας με τίς ὁ κρινόμενός μοι ἀντιστήτω μοι ἅμα καὶ τίς ὁ κρινόμενός μοι ἐγγισάτω μοι
- 9 Se Seyè a menm, Bondye a, k'ap pote m' sekou. Ki moun ki ka fè yo kondannen m'? Tout moun k'ap akize m' yo pral disparèt. Y'ap tankou yon rad vèmen ap devore.
See, the Lord God is my helper; who will give a decision against me? truly, all of them will become old like a robe; they will be food for the worm.
ἰδοὺ κύριος βοηθεῖ μοι τίς κακώσει με ἰδοὺ πάντες ὑμεῖς ὡς ἱμάτιον παλαιωθήσεσθε καὶ ὡς σῆς καταφάγεται ὑμᾶς
- 10 ¶ Nou tout ki gen krentif pou Seyè a, nou tout k'ap koute pawòl sèvitè li a, nou wè jan chemen m'ap swiv la fè nwa san yon ti limyè ladan l'. Se pou nou met konfyans nou nan Seyè a. Apiye sou Bondye nou an!
Who among you has the fear of the Lord, giving ear to the voice of his servant who has been walking in the dark and has no light? Let him put his faith in the name of the Lord, looking to his God for support.
τίς ἐν ὑμῖν ὁ φοβούμενος τὸν κύριον ἀκουσάτω τῆς φωνῆς τοῦ παιδὸς αὐτοῦ οἱ πορευόμενοι ἐν σκότει οὐκ ἔστιν αὐτοῖς φῶς πεποιθατε ἐπὶ τῷ ὀνόματι κυρίου καὶ ἀντιστηρίσασθε ἐπὶ τῷ θεῷ
- 11 Men nou tout k'ap pouse dife, k'ap fè plan pou detwi lòt moun, se nou menm ki pral boule nan dife nou limen an, se nou menm ki pral pran nan plan n'ap fè yo. Se Seyè a menm ki pral fè sa rive nou: Nou pral tòde ak doule nan kabann nou.
See, all you who make a fire, arming yourselves with burning branches: go in the flame of your fire, and among the branches you have put a light to. This will you have from my hand, you will make your bed in sorrow.
ἰδοὺ πάντες ὑμεῖς πῦρ καίετε καὶ κατισχύετε φλόγα πορεύεσθε τῷ φωτὶ τοῦ πυρὸς ὑμῶν καὶ τῇ φλογί ἧ ἔξεκαύσατε δι' ἐμὲ ἐγένετο ταῦτα ὑμῖν ἐν λύπῃ κοιμηθήσεσθε
- 1 ¶ Men sa Seyè a di: -Nou tout ki dèyè delivrans, nou tout k'ap chache Seyè a, chonje wòch kote nou soti a, chonje min kote yo wete nou an!
Give ear to me, you who are searching for righteousness, who are looking for the Lord: see the rock from which you were cut out, and the hole out of which you were taken.
ἀκούσατέ μου οἱ διώκοντες τὸ δίκαιον καὶ ζητοῦντες τὸν κύριον ἐμβλέψατε εἰς τὴν στερεὰν πέτραν ἣν ἐλατομήσατε καὶ εἰς τὸν βόθυνον τοῦ λάκκου ὃν ὠρύξατε
- 2 Chonje Abraram, zansèt nou an, ak Sara, manman ki fè nou an! Lè m' te rele Abraram, li pa t' gen pitit. Mwen beni l', mwen ba li anpil pitit.
Let your thoughts be turned to Abraham, your father, and to Sarah, who gave you birth: for when he was but one, my voice came to him, and I gave him my blessing, and made him a great people.
ἐμβλέψατε εἰς ἀβραὰμ τὸν πατέρα ὑμῶν καὶ εἰς σαρραν τὴν ὠδίνουσαν ὑμᾶς ὅτι εἷς ἦν καὶ ἐκάλεσα αὐτὸν καὶ εὐλόγησα αὐτὸν καὶ ἠγάπησα αὐτὸν καὶ ἐπλήθυνα αὐτόν
- 3 Mwen menm Seyè a, mwen pral gen pitye pou peyi Siyon an, pou tout moun k'ap viv nan kay kraze l' yo. M'ap fè tout dezè li yo tounen bèl jaden, tout savann li yo tounen tankou premye jaden mwen te plante Edenn lan. Se kè kontan, se fèt ase ki va gen la. Y'a chante, y'a fè mizik pou di m' mèsi.
For the Lord has given comfort to Zion: he has made glad all her broken walls; making her waste places like Eden, and changing her dry land into the garden of the Lord; joy and delight will be there, praise and the sound of melody.
καὶ σὲ νῦν παρακαλέσω σιών καὶ παρεκάλεσα πάντα τὰ ἔρημα αὐτῆς καὶ θήσω τὰ ἔρημα αὐτῆς ὡς παράδεισον κυρίου εὐφροσύνην καὶ ἀγαλλίαμα εὐρήσουσιν ἐν αὐτῇ ἔξομολόγησιν καὶ φωνὴν αἰνέσεως

- 4 ¶ Nou menm pèp mwen, koute sa m'ap di nou: Nou menm nasyon yo, pare zòrèy nou: Se mwen menm ki bay lalwa ki la pou rann jistis, pou sa sèvi yon limyè pou tout nasyon yo.
Give attention to me, O my people; and give ear to me, O my nation; for teaching will go out from me, and the knowledge of the true God will be a light to the peoples.
ἀκούσατέ μου ἀκούσατε λαός μου καὶ οἱ βασιλεῖς πρὸς με ἐνωτίσασθε ὅτι νόμος παρ' ἐμοῦ ἐξελεύσεται καὶ ἡ κρίσις μου εἰς φῶς ἐθνῶν
- 5 Mwen p'ap mize vin sove nou. Talè konsa m'ap delivre nou. Se mwen menm ki pral gouvènen nasyon yo. Moun ki sou zile yo ap tann mwen vini, y'ap tann mwen vin delivre yo.
Suddenly will my righteousness come near, and my salvation will be shining out like the light; the sea-lands will be waiting for me, and they will put their hope in my strong arm.
ἐγγίξει ταχὺ ἡ δικαιοσύνη μου καὶ ἐξελεύσεται ὡς φῶς τὸ σωτήριόν μου καὶ εἰς τὸν βραχίονά μου ἔθνη ἐλπιοῦσιν ἐμὲ νῆσοι ὑπομενοῦσιν καὶ εἰς τὸν βραχίονά μου ἐλπιοῦσιν
- 6 Leve je nou gade syèl la! Voye je gade latè! Syèl la pral disparèt tankou laffimen. Latè pral fini tankou yon vye rad. Moun ki rete sou latè pral mouri tankou mouch. Men, delivrans m'ap ba yo a ap la pou tout tan. Mwen p'ap janm bezwen delivre yo ankò apre sa.
Let your eyes be lifted up to the heavens, and turned to the earth which is under them: for the heavens will go in flight like smoke, and the earth will become old like a coat, and its people will come to destruction like insects: but my salvation will be for ever, and my righteousness will not come to an end.
ἄρατε εἰς τὸν οὐρανὸν τοὺς ὀφθαλμοὺς ὑμῶν καὶ ἐμβλέψατε εἰς τὴν γῆν κάτω ὅτι ὁ οὐρανὸς ὡς καπνὸς ἐστερεώθη ἡ δὲ γῆ ὡς ἱμάτιον παλαιωθήσεται οἱ δὲ κατοικοῦντες τὴν γῆν ὡσπερ ταῦτα ἀποθανοῦνται τὸ δὲ σωτήριόν μου εἰς τὸν αἰῶνα ἔσται ἡ δὲ δικαιοσύνη μου οὐ μὴ ἐκλείπῃ
- 7 Nou menm ki konnen sa ki dwat, koute sa m'ap di nou. Nou menm ki kenbe lòd mwen yo nan kè nou, nou pa bezwen pè lè moun ap trennen nou nan labou, nou pa bezwen tranble lè moun ap joure nou.
Give ear to me, you who have knowledge of righteousness, in whose heart is my law; have no fear of the evil words of men, and give no thought to their curses.
ἀκούσατέ μου οἱ εἰδότες κρίσιν λαός μου οὐ ὁ νόμος μου ἐν τῇ καρδίᾳ ὑμῶν μὴ φοβείσθε ὀνειδισμὸν ἀνθρώπων καὶ τῷ φαυλισμῷ αὐτῶν μὴ ἠτᾶσθε
- 8 Moun sa yo pral disparèt tankou rad sizo ap devore. Yo pral fini tankou twal ki kanni. Men delivrans m'ap ban nou an ap la pou tout tan. Pitit pitit nou yo p'ap janm nan ka pou m' delivre yo ankò.
For like a coat they will be food for the insect, the worm will make a meal of them like wool: but my righteousness will be for ever, and my salvation to all generations.
ὡσπερ γὰρ ἱμάτιον βρωθήσεται ὑπὸ χρόνου καὶ ὡς ἔριμ βρωθήσεται ὑπὸ σιτῆος ἡ δὲ δικαιοσύνη μου εἰς τὸν αἰῶνα ἔσται τὸ δὲ σωτήριόν μου εἰς γενεὰς γενεῶν
- 9 ¶ Leve non, Seyè! Leve non! Mete kouraj ou sou ou, Seyè! Leve non, tankou nan tan lontan, jan ou te fè l' sou tan zansèt nou yo! Apa ou menm ki te fann Raab pak an pak? Apa ou menm ki te pèsè gwo dragon lanmè a?
Awake! awake! put on strength, O arm of the Lord, awake! as in the old days, in the generations long past. Was it not by you that Rahab was cut in two, and the dragon Wounded?
ἐξεγείρου ἐξεγείρου ἱερουσαλὴμ καὶ ἔνδουσαι τὴν ἰσχνὴν τοῦ βραχίονός σου ἐξεγείρου ὡς ἐν ἀρχῇ ἡμέρας ὡς γενεὰ αἰῶνος οὐ σὺ εἶ
- 10 Se ou menm ki te cheche dlo lanmè a. Se ou menm ki te louvri yon chemen nan mitan lanmè a pou moun ou t'ap delivre yo te ka pase.
Did you not make the sea dry, the waters of the great deep? did you not make the deep waters of the sea a way for the Lord's people to go through?
ἢ ἐρημοῦσα θάλασσαν ὕδωρ ἀβύσσου πληθὸς ἡ θείσα τὰ βάθη τῆς θαλάσσης ὁδὸν διαβάσεως ῥυομένους
- 11 Moun Seyè a delivre yo ap tounen lakay yo. Y'ap rive sou mòn Siyon an avèk chante nan bouch yo, ak yon kontantman nan tout figi yo, yon sèl kè kontan ki p'ap janm fini. P'ap gen lapenn, p'ap gen plenyen ankò. Se va kè kontan ak fèt pou tout tan.
Those whom the Lord has made free will come back with songs to Zion; and on their heads will be eternal joy: delight and joy will be theirs, and sorrow and sounds of grief will be gone for ever.
καὶ λευκωμένοι ὑπὸ γὰρ κυρίου ἀποστραφήσονται καὶ ἤξουσιν εἰς σιὼν μετ' εὐφροσύνης καὶ ἀγαλλιάματος αἰωνίου ἐπὶ γὰρ τῆς κεφαλῆς αὐτῶν ἀγαλλίσις καὶ αἴνεσις καὶ εὐφροσύνη καταλήμψεται αὐτούς ἀπέδρα ὁδὸν καὶ λύπη καὶ στεναγμός
- 12 Seyè a di: -Se mwen menm k'ap ban nou kouraj. Poukisa pou nou ta pè moun ki la pou mouri, moun ki gen pou pase tankou zèb nan savann?
I, even I, am your comforter: are you so poor in heart as to be in fear of man who will come to an end, and of the son of man who will be like grass?
ἐγὼ εἰμι ἐγὼ εἰμι ὁ παρακαλῶν σε γνόθι τίνα εὐλαβήθεισα ἐφοβήθης ἀπὸ ἀνθρώπου θνητοῦ καὶ ἀπὸ υἱοῦ ἀνθρώπου οἱ ὅσει χόρτος ἐξηράνθησαν
- 13 Gen lè ou bliye Seyè ki te fè ou la, li menm ki te louvri syèl la epi ki te poze fondasyon latè a? Poukisa tout lajounen w'ap tranble konsa devan kòlè moun k'ap peze ou yo, moun k'ap chache detwi ou yo? Kisa kòlè moun sa yo ka fè ou?
And you have given no thought to the Lord your Maker, by whom the heavens were stretched out, and the earth placed on its base; and you went all day in fear of the wrath of the cruel one, when he was making ready for your destruction. And where is the wrath of the cruel one?
καὶ ἐπελάθου θεὸν τὸν ποιήσαντά σε τὸν ποιήσαντα τὸν οὐρανὸν καὶ θεμελιώσαντα τὴν γῆν καὶ ἐφόβου αἰὲ πάσας τὰς ἡμέρας τὸ πρόσωπον τοῦ θυμοῦ τοῦ θλίβοντός σε ὃν τρόπον γὰρ ἐβουλεύσατο τὸ ὄφραί σε καὶ νῦν ποῦ ὁ θυμὸς τοῦ θλίβοντός σε
- 14 Talè konsa, yo pral lage moun ki nan prizon yo. Yo p'ap mouri nan kacho. Y'a jwenn kont manje pou yo manje.
The prisoner, bent under his chain, will quickly be made free, and will not go down into the underworld, and his bread will not come to an end.
ἐν γὰρ τῷ σώζεσθαί σε οὐ στήσεται οὐδὲ χρονεῖ

- 15 Se mwen menm, Seyè a, ki Bondye ou la. Mwen souke dlo lanmè a, mwen fè lanm lanmè yo gwonde. Seyè ki gen tout pouvwa a, se konsa yo rele m'!
For I am the Lord your God, who makes the sea calm when its waves are thundering: the Lord of armies is his name.
ὅτι ἐγὼ ὁ θεὸς σου ὁ ταράσσω τὴν θάλασσαν καὶ ἠχῶν τὰ κύματα αὐτῆς κύριος σαβαωθ ὄνομά μου
- 16 Lè m' t'ap louvri syèl la, lè m' t'ap mete fondasyon latè a, mwen te di moun Siyon yo: se pèp mwen nou ye. Mwen te mete pawòl mwen nan bouch nou. Mwen te pwoteje nou ak fòs ponyèt mwen.
And I have put my words in your mouth, covering you with the shade of my hand, stretching out the heavens, and placing the earth on its base, and saying to Zion, You are my people.
θήσω τοὺς λόγους μου εἰς τὸ στόμα σου καὶ ὑπὸ τὴν σκιὰν τῆς χειρὸς μου σκεπάσω σε ἐν ᾗ ἔστησα τὸν οὐρανὸν καὶ ἐθεμελίωσα τὴν γῆν καὶ ἐρεῖ σιων λαός μου εἶ σύ
- 17 ¶ Leve non, lavil Jerizalèm! Leve non! Souke kò ou. Leve non! Ou fin bwè gode chatiman Bondye te ba ou bwè nan kòlè li a. Ou bwè dènye degout ki te nan gode a jouk li fè tèt ou vire!
Awake! awake! up! O Jerusalem, you who have taken from the Lord's hand the cup of his wrath; tasting in full measure the wine which overcomes.
ἐξεγείρου ἐξεγείρου ἀνάστηθι ἱερουσαλημ ἢ πιούσα τὸ ποτήριον τοῦ θυμοῦ ἐκ χειρὸς κυρίου τὸ ποτήριον γὰρ τῆς πτώσεως τὸ κόνδου τοῦ θυμοῦ ἐξέπιες καὶ ἐξεκένωσας
- 18 Nanpwen yonn nan tout pitit li fè yo ki la pou moutre l' chemen pou l' pran. Pa gen yonn nan tout pitit li elve yo ki la pou ba l' men.
She has no one among all her children to be her guide; not one of the sons she has taken care of takes her by the hand.
καὶ οὐκ ἦν ὁ παρακαλῶν σε ἀπὸ πάντων τῶν τέκνων σου ὃν ἔτεκες καὶ οὐκ ἦν ὁ ἀντιλαμβάνομενος τῆς χειρὸς σου οὐδὲ ἀπὸ πάντων τῶν υἱῶν σου ὃν ὕψωσας
- 19 De malè tonbe sou ou yonn apre lòt. Ki moun ki ka plenn sò ou? Yo ravaje peyi a, yo fini avè l'. Grangou ak lagè fin touye moun ou yo. Pa gen moun ankò ki pou ba ou kouraj.
These two things have come on you; who will be weeping for you? wasting and destruction; death from need of food, and from the sword; how may you be comforted?
δύο ταῦτα ἀντικείμενά σοι τίς σοι συλλυπηθήσεται πτόμα καὶ σύντριμμα λιμὸς καὶ μάχαιρα τίς σε παρακαλέσει
- 20 Nan tout kwen lari, moun ou yo kouche atè san konesans. Tankou bèt nan bwa, yo pran nan pèlen. Kòlè Seyè a fè yo sou. Bondye pa nan pale mete la.
Your sons are overcome, like a roe in a net; they are full of the wrath of the Lord, the punishment of your God.
οἱ υἱοὶ σου οἱ ἀπορούμενοι οἱ καθεύδοντες ἐπ' ἄκρου πάσης ἐξόδου ὡς σευτλίον ἠμίεφθον οἱ πλήρεις θυμοῦ κυρίου ἐκκελυμένοι διὰ κυρίου τοῦ θεοῦ
- 21 Se poutèt sa, nou menm moun lavil Jerizalèm ki nan soufrans, koute pawòl sa yo byen, nou menm ki sou tankou si nou te bwè diven.
So now give ear to this, you who are troubled and overcome, but not with wine:
διὰ τοῦτο ἄκουε τεταπεινωμένη καὶ μεθύουσα οὐκ ἀπὸ οἴνου
- 22 Seyè a, Bondye nou an, pale. Men sa Bondye k'ap pran defans pèp li a di: -Mwen pral wete nan men nou gode mwen te ban nou bwè nan kòlè mwen an. Nou p'ap gen pou nou bwè ankò nan gode k'ap fè nou sou a.
This is the word of the Lord your master, even your God who takes up the cause of his people: See, I have taken out of your hand the cup which overcomes, even the cup of my wrath; it will not again be given to you:
οὕτως λέγει κύριος ὁ θεὸς ὁ κρίνων τὸν λαὸν αὐτοῦ ἰδοὺ εἴληφα ἐκ τῆς χειρὸς σου τὸ ποτήριον τῆς πτώσεως τὸ κόνδου τοῦ θυμοῦ καὶ οὐ προσθήσῃ ἔτι πιεῖν αὐτό
- 23 Se moun ki t'ap maltrete nou yo mwen pral bay li, moun ki t'ap fè nou pase tray yo epi ki t'ap di nou: Kouche kò nou atè pou nou ka pase sou nou. Lè konsa, nou pare do nou ba yo vre atè a, yo mache sou nou, tankou sou granchemen kote moun ap pase!
And I will put it into the hand of your cruel masters, and of those whose yoke has been hard on you; who have said to your soul, Down on your face! so that we may go over you: and you have given your backs like the earth, even like the street, for them to go over.
καὶ ἐμβαλῶ αὐτὸ εἰς τὰς χεῖρας τῶν ἀδικησάντων σε καὶ τῶν ταπεινοσάντων σε οἱ εἶπαν τῇ ψυχῇ σου κύψον ἵνα παρέλθωμεν καὶ ἐθηκας ἴσα τῇ γῇ τὰ μετὰφρενά σου ἔξω τοῖς παραπορευομένοις
- 1 ¶ Leve non, mòn Siyon! Leve non! Mete kouraj ou sou ou! Mete pi bèl rad ou sou ou, ou menm Jerizalèm, lavil Bondye a! Paske moun lòt nasyon yo, ki pa pote mak kontra Bondye a, ki pa nan kondisyon pou sèvi Bondye, p'ap janm mete pye lakay ou ankò.
Awake! awake! put on your strength, O Zion; put on your beautiful robes, O Jerusalem, the holy town: for from now there will never again come into you the unclean and those without circumcision.
ἐξεγείρου ἐξεγείρου σιων ἐνδύσαι τὴν ἰσχύν σου σιων καὶ ἐνδύσαι τὴν δόξαν σου ἱερουσαλημ πόλις ἡ ἁγία οὐκέτι προστεθήσεται διελθεῖν διὰ σοῦ ἀπερίμητος καὶ ἀκάθαρτος
- 2 Ou menm lavil Jerizalèm ki nan prizon, souke pousyè ki sou ou, leve atè a, chita sou fòtèy ou! Wete chemn yo te pase nan kou ou yo, ou menm mòn Siyon ki te nan prizon!
Make yourself clean from the dust; up! and take the seat of your power, O Jerusalem: the bands of your neck are loose, O prisoned daughter of Zion.
ἐκτίναξαι τὸν χοῦν καὶ ἀνάστηθι κάθισον ἱερουσαλημ ἐκδύσαι τὸν δεσμὸν τοῦ τραχήλου σου ἡ αἰχμάλωτος θυγάτηρ σιων
- 3 Men sa Seyè a di pèp li a. -Yo pa t' bay lajan pou achte nou lè nou te tounen esklav. Yo p'ap bay lajan non plis pou delivre nou lè y'a lage nou.
For the Lord says, You were given for nothing, and you will be made free without price.
ὅτι τάδε λέγει κύριος δωρεὰν ἐπράθητε καὶ οὐ μετὰ ἀργυρίου λυτρωθήσεσθε

- 4 Men sa Seyè a, Bondye a, di: -Nan tan lontan, pèp mwen an te desann al rete nan peyi Lejip. Apre sa, Lasiri fè yo pase kont mizè yo pou anyen.
For the Lord God says, My people went down at first into Egypt, to get a place for themselves there: and the Assyrian put a cruel yoke on them without cause.
οὕτως λέγει κύριος εἰς αἴγυπτον κατέβη ὁ λαός μου τὸ πρότερον παρourkeῖσαι ἐκεῖ καὶ εἰς ἀσσυρίους βία ἤχθησαν
- 5 Koulye a, sa pou m' fè la a? Se Seyè a menm k'ap di sa. Yo pran pèp mwen an, yo depòte yo pou anyen. Moun k'ap kraze yo a ap pale fò, y'ap fè grandizè. Se Seyè a menm ki di sa. Epi tout lajounen, san rete y'ap trennen non m' nan labou.
Now then, what have I here? says the Lord, for my people are taken away without cause; they are made waste and give cries of sorrow, says the Lord, and all the day the nations put shame on my name.
καὶ νῦν τί ὧδέ ἐστε τάδε λέγει κύριος ὅτι ἐλήμφθη ὁ λαός μου δωρεάν θαυμάζετε καὶ ὀλολύζετε τάδε λέγει κύριος δι' ὑμᾶς διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν
- 6 Men jou sa a, pèp mwen an va rekonèt se mwen menm Bondye, ki pale ak nou! Men mwen!
For this cause I will make my name clear to my people; in that day they will be certain that it is my word which comes to them; see, here am I.
διὰ τοῦτο γινώσεται ὁ λαός μου τὸ ὄνομά μου ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι ἐγὼ εἰμι αὐτὸς ὁ λαλῶν πάρειμι
- 7 ¶ Ala bèl sa bèl lè ou wè sou mòn yo mesaje a k'ap kouri pote bon nouvèl k'ap bay kè poze a! L'ap fè konnen delivrans Bondye a. L'ap di moun Siyon yo: Se Bondye ou la k'ap gouvènen!
How beautiful on the mountains are the feet of him who comes with good news, who gives word of peace, saying that salvation is near; who says to Zion, Your God is ruling!
ὡς ὄρα ἐπὶ τῶν ὀρέων ὡς πόδες εὐαγγελιζομένου ἀκοῆν εἰρήνης ὡς εὐαγγελιζόμενος ἀγαθὰ ὅτι ἀκουστὴν ποιήσω τὴν σωτηρίαν σου λέγων σίων βασιλεύσει σου ὁ θεός
- 8 Faksyonnè ou yo ap rele. Y'ap rele ansanm tèlman yo kontan. Y'ap wè, se ak pwòp je yo y'a wè Seyè a k'ap tounen sou mòn Siyon an!
The voice of your watchmen! their voices are loud in song together; for they will see him, eye to eye, when the Lord comes back to Zion.
ὅτι φωνὴ τῶν φυλασσόντων σε ὑψώθη καὶ τῇ φωνῇ ἅμα εὐφρανθήσονται ὅτι ὀφθαλμοὶ πρὸς ὀφθαλμοὺς ὄψονται ἡνίκα ἂν ἐλεήσει κύριος τὴν σίων
- 9 Pete rele, fè fèt ansanm, nou menm vye miray mazi lavil Jerizalèm yo! Paske Seyè a bay pèp li a kouraj ankò, li delivre lavil Jerizalèm.
Give sounds of joy, make melody together, waste places of Jerusalem: for the Lord has given comfort to his people, he has taken up the cause of Jerusalem.
ῥηξάτω εὐφροσύνην ἅμα τὰ ἔρημα ἱερουσαλήμ ὅτι ἠλέησεν κύριος αὐτὴν καὶ ἐρρύσατο ἱερουσαλήμ
- 10 Seyè a fè tout nasyon yo wè fòs kouraj li ki apa nèt la. Toupatou sou latè yo wè jan Bondye nou an ap delivre pèp li a.
The Lord has let his holy arm be seen by the eyes of all nations; and all the ends of the earth will see the salvation of our God.
καὶ ἀποκαλύψει κύριος τὸν βραχίονα αὐτοῦ τὸν ἅγιον ἐνώπιον πάντων τῶν ἔθνων καὶ ὄψονται πάντα τὰ ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ
- 11 Wete kò nou nan lavil Babilòn! Wete kò nou! Pati ale! Pa manyen anyen nou pa dwe manyen! Wete kò nou nan mitan lavil la. Mete nou nan kondisyon pou nou fè sèvis pou Bondye, nou menm k'ap pote veso ki apa pou sèvis Seyè a.
Away! away! go out from there, touching no unclean thing; go out from among her; be clean, you who take up the vessels of the Lord.
ἀπόστητε ἀπόστητε ἐξέλθατε ἐκεῖθεν καὶ ἀκαθάρτου μὴ ἄπτεσθε ἐξέλθατε ἐκ μέσου αὐτῆς ἀφορίσθητε οἱ φέροντες τὰ σκεῦη κυρίου
- 12 Fwa sa a, nou pa bezwen prese kouri ale. Nou p'ap fè tankou moun k'ap kouri chape poul yo. Paske Seyè a, Bondye nou an, ap pran devan nou. Se li menm tou, Bondye pèp Izrayèl la, k'ap mache dèyè pou pwoteje nou.
For you will not go out suddenly, and you will not go in flight: for the Lord will go before you, and the God of Israel will come after you to keep you.
ὅτι οὐ μετὰ ταραχῆς ἐξελεύσεσθε οὐδὲ φυγῇ πορεύσεσθε πορεύσεται γὰρ πρότερος ὑμῶν κύριος καὶ ὁ ἐπισυνάγων ὑμᾶς κύριος ὁ θεὸς ἰσραὴλ
- 13 ¶ Seyè a di: -Men li, sèvitè m' lan va wè tout travay li ap mache byen! L'a vin grannèg. Moun va konsidere l' anpil. Y'a pote l' anlè!
See, my servant will do well in his undertakings, he will be honoured, and lifted up, and be very high.
ἰδοὺ συνήσει ὁ παῖς μου καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα
- 14 Menm jan anpil moun te pran sezisman lè yo te wè l', sitèlman li te defigire, sitèlman figi l' pa t' sanble menm ak figi moun,
As peoples were surprised at him, And his face was not beautiful, so as to be desired: his face was so changed by disease as to be unlike that of a man, and his form was no longer that of the sons of men.
ὄν τρόπον ἐκστήσονται ἐπὶ σὲ πολλοὶ οὕτως ἀδοξήσει ἀπὸ ἀνθρώπων τὸ εἶδός σου καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων
- 15 konsa tou, anpil nasyon va kontan lè y'a wè l' fwa sa a. Wa yo va rete bouch be devan li sitèlman y'a sezi. Paske y'a wè bagay moun pa t' janm rakonte yo anvan sa, y'a konprann bagay yo pa t' janm tande anvan.
So will nations give him honour; kings will keep quiet because of him: for what had not been made clear to them they will see; and they will give their minds to what had not come to their ears.
οὕτως θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν

- 1 ¶ Pèp la va reponn: -Ki moun ki te kwè sa n'ap tande la a? Ki moun ki rekonèt travay Bondye a nan sa ki rive la a?
Who would have had faith in the word which has come to our ears, and to whom had the arm of the Lord been unveiled?
κύριε τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη
- 2 Li te grandi devan Bondye tankou yon ti plant ki tou fèb, tankou yon ti kreyòl ki pouse nan tè sèk. Li pa t' bèl gason, li pa t' gen anyen nan li ki pou ta fè nou vire gade l'. Li pa t' sanble anyen ki ta ka fè nou kontan ret gade l'.
For his growth was like that of a delicate plant before him, and like a root out of a dry place: he had no grace of form, to give us pleasure;
ἀνηγγελάμεν ἐναντίον αὐτοῦ ὡς παιδίον ὡς ρίζα ἐν γῆ διψώσῃ οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα καὶ εἶδομεν αὐτόν καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος
- 3 Nou pa t' gade l' menm, tout moun te vire do ba li. Li te soufri anpil, li te tout tan nan gwo lapenn. Tout moun te vire tèt yo pou yo pa wè l'. Nou pa t' okipe l', nou pa t' pran ka l' menm.
Men made sport of him, turning away from him; he was a man of sorrows, marked by disease; and like one from whom men's faces are turned away, he was looked down on, and we put no value on him.
ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον ἐκλείπον παρὰ πάντας ἀνθρώπους ἄνθρωπος ἐν πληγῇ ὧν καὶ εἰδὼς φέρειν μαλακίαν ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ ἠτιμάσθη καὶ οὐκ ἐλογίσθη
- 4 ¶ Men, se soufrans nou ta gen pou nou soufri a li t'ap soufri pou nou. Se doule nou ta gen pou santi nan kò pa nou li te pran sou do l'. Nou menm menm, nou te konprann se pini Bondye t'ap pini l'.
Nou te konprann se frape Bondye t'ap frape l', se kraze Bondye t'ap kraze l' anba men l'.
But it was our pain he took, and our diseases were put on him: while to us he seemed as one diseased, on whom God's punishment had come.
οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει
- 5 Men, se pou peche nou kifè yo te mete san l' deyò konsa. Se akòz mechanste nou kifè yo te kraze l' anba kou konsa. Chatiman ki te pou nou an se sou li li tonbe. Se konsa li ban nou kè poze. Avèk tout kou li te resewva yo, li ban nou gerizon.
But it was for our sins he was wounded, and for our evil doings he was crushed: he took the punishment by which we have peace, and by his wounds we are made well.
αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀνομίας ἡμῶν καὶ μεμαλάκισται διὰ τὰς ἀμαρτίας ἡμῶν παιδεία εἰρήνης ἡμῶν ἐπ' αὐτόν τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν
- 6 Nou te tankou mouton ki te pèdi bann, chak moun bò pa yo. Men, chatiman ki pou te tonbe sou nou an, Seyè a fè l' tonbe sou li.
We all went wandering like sheep; going every one of us after his desire; and the Lord put on him the punishment of us all.
πάντες ὡς πρόβατα ἐπλανήθημεν ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν
- 7 Yo te maltrete l', men li menm se bese li bese tèt li ase. Tankou yon ti mouton y'ap mennen labatwa, li pa t' janm louvri bouch li di krik. Wi, tankou yon manman mouton ki pa di krik pandan y'ap taye lenn sou do l', li pa t' janm louvri bouch li di anyen.
Men were cruel to him, but he was gentle and quiet; as a lamb taken to its death, and as a sheep before those who take her wool makes no sound, so he said not a word.
καὶ αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα ὡς πρόβατον ἐπὶ σφαγῆν ἤχθη καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ
- 8 Yo pran l', yo mete l' nan prizon, yo trennen l' tribinal. Pa t' gen pesonn pou te pran ka l', lè yo wete l' nan mitan moun k'ap viv sou tè a. Se pou peche pèp mwen an yo te touye l'.
They took away from him help and right, and who gave a thought to his fate? for he was cut off from the land of the living; he came to his death for the sin of my people.
ἐν τῇ ταπεινώσει ἢ κρίσις αὐτοῦ ἤρθη τὴν γενεὰν αὐτοῦ τίς διηγῆσεται ὅτι αἶρεται ἀπὸ τῆς γῆς ἢ ζωὴ αὐτοῦ ἀπὸ τῶν ἀνομῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον
- 9 Atout li pa t' janm fè ankenn krim, yo antere l' menm kote ak mechan yo. Atout li pa t' janm kite manti soti nan bouch li, yo mete l' nan yon kavon nan mitan tonm moun rich yo.
And they put his body into the earth with sinners, and his last resting-place was with the evil-doers, though he had done no wrong, and no deceit was in his mouth.
καὶ δόσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ ὅτι ἀνομίαν οὐκ ἐποίησεν οὐδὲ εὗρέθη δόλος ἐν τῷ στόματι αὐτοῦ
- 10 ¶ Men, se te volonte Bondye pou yo te kraze l' anba soufrans konsa, pou l' te bay lavi li pou Bondye te ka padonnen peche nou yo. L'a wè pitit pitit li yo. L'a viv pi lontan toujou. Se konsa travay Seyè a va mache byen nan men l'.
And the Lord was pleased ... see a seed, long life, ... will do well in his hand. ...
καὶ κύριος βούλεται καθαρῶσαι αὐτὸν τῆς πληγῆς ἐὰν δῶτε περὶ ἀμαρτίας ἢ ψυχῇ ἡμῶν ὄψεται σπέρμα μακρόβιον καὶ βούλεται κύριος ἀφελεῖν
- 11 Apre tout soufrans sa yo, l'a jwenn kè kontan ankò. L'a konnen li pa t' soufri pou gremesi. Li te sèvi Bondye yon jan ki kòrèk nèt. Li te pran chatiman anpil moun sou do l'. L'a fè Bondye fè yo gras.
... made clear his righteousness before men ... had taken their sins on himself.
ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ δεῖξαι αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει δικαιοῦσαι δίκαιον εἰς δουλεύοντα πολλοῖς καὶ τὰς ἀμαρτίας αὐτῶν αὐτὸς ἀνοίσει
- 12 Se poutèt sa, m'ap pran l' mete l' chèf. M'ap ba li plas nan mitan grannèg yo. L'ap gen menm pouwva ak gwo chèf yo. Paske se limenm menm ki te bay tèt li pou l' mouri konsa. Li te kite yo mete l' ansanm ak krimenèl yo. Li pran plas anpil moun ki t'ap fè sa ki mal. Li mande padon pou moun ki te fè mal yo.
For this cause he will have a heritage with the great, and he will have a part in the goods of war with the strong, because he gave up his life, and was numbered with the evil-doers; taking on himself the sins of the people, and making prayer for the wrongdoers.
διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα ἀνθ' ὧν παρεδόθη εἰς θάνατον ἢ ψυχῇ αὐτοῦ καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη καὶ αὐτὸς ἀμαρτίας πολλῶν ἀνήνεγκεν καὶ διὰ τὰς ἀμαρτίας αὐτῶν παρεδόθη

- 1 ¶ Jerizalèm, ou menm ki pa t' kapab fè pitit, rele, fè fèt! Ou menm ki pa t' janm konnen doulè tranche, chante, danse, fè kè ou kontan! Paske fanm gason pa t' okipe a ap gen plis pitit pase fanm mari l' pa t' janm kite l' la. Se Seyè a menm ki di sa.
Let your voice be loud in song, O woman without children; make melody and sounds of joy, you who did not give birth: for the children of her who had no husband are more than those of the married wife, says the Lord.
 εὐφράνθητι στεῖρα ἢ οὐ τίκτουσα ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα εἶπεν γὰρ κύριος
- 2 Laji kote w'ap moute tant ou pou ou viv la! Louvri twal tant ou yo. Ou pa bezwen jennen. Lonje kòd ou yo, ranfòse pikèt ou yo!
Make wide the place of your tent, and let the curtains of your house be stretched out without limit: make your cords long, and your tent-pins strong.
 πλάτυνον τὸν τόπον τῆς σκηνῆς σου καὶ τῶν αὐλαίων σου πῆξον μὴ φείσῃ μακρύνον τὰ σχοινίσματά σου καὶ τοὺς πασσάλους σου κατίσχυσον
- 3 Ou pral louvri lakou ou sou bò dwat ak sou bò gòch pou fè plas. Moun ou yo pral tounen nan peyi moun lòt nasyon yo te pran nan men yo. Yo pral plen tout lavil ki te rete san moun yo.
For I will make wide your limits on the right hand and on the left; and your seed will take the nations for a heritage, and make the waste towns full of people.
 ἔτι εἰς τὰ δεξιὰ καὶ εἰς τὰ ἀριστερὰ ἐκπέτασον καὶ τὸ σπέρμα σου ἔθνη κληρονομήσει καὶ πόλεις ἠρημωμένας κατοικιεῖς
- 4 Ou pa bezwen pè! Yo p'ap derespekte ou ankò! Ou pa bezwen bese tèt ou, yo p'ap fè ou wont ankò! Ou pral bliye bagay lèd ou te fè lè ou te jenn marye a. Ou p'ap chonje lè ou te rete pou kont ou tankou yon fanm ki pèdi mari l'.
Have no fear; for you will not be shamed or without hope: you will not be put to shame, for the shame of your earlier days will go out of your memory, and you will no longer keep in mind the sorrows of your widowed years.
 μὴ φοβοῦ ὅτι κατησχύνθης μηδὲ ἐντραπής ὅτι ὠνειδίσθης ὅτι αἰσχύνῃ αἰώνιον ἐπιλήσῃ καὶ ὄνειδος τῆς χηρείας σου οὐ μὴ μνησθήσῃ
- 5 Bondye ki te kreye ou la pral tankou yon mari pou ou. Seyè ki gen tout pouvwa a, se konsa yo rele l'. Se Bondye pèp Izrayèl la, Bondye ki apa a, ki pral delivre ou. Se Bondye tout latè a yo rele l'.
For your Maker is your husband; the Lord of armies is his name: and the Holy One of Israel is he who takes up your cause; he will be named the God of all the earth.
 ὅτι κύριος ὁ ποιῶν σε κύριος σαβαωθ ὄνομα αὐτῷ καὶ ὁ ῥυσάμενός σε αὐτὸς θεὸς ἰσραὴλ πάση τῇ γῆ κληθήσεται
- 6 ¶ Ou tankou yon madanm mari l' kite l', epi ki nan gwo lapenn. Ou tankou yon madanm mari l' te renmen depi lè l' te jenn gason, men li vire do kite l'. Seyè a rele ou tounen vin jwenn li.
For the Lord has made you come back to him, like a wife who has been sent away in grief of spirit; for one may not give up the wife of one's early days.
 οὐχ ὡς γυναῖκα καταλειμμένην καὶ ὀλιγόψυχον κέκληκέν σε κύριος οὐδ' ὡς γυναῖκα ἐκ νεότητος μεμισμημένην εἶπεν ὁ θεός σου
- 7 Men sa Bondye ou la di ou: -Mwen te kite ou pou yon ti tan. Men, m'ap tounen avè ou ankò paske mwen renmen ou anpil.
For a short time I gave you up; but with great mercies I will take you back again.
 χρόνον μικρὸν κατέλιπόν σε καὶ μετὰ ἐλέους μεγάλου ἐλεήσω σε
- 8 Kòlè te fè m' pèdi tèt mwen. Mwen te vire do ba ou. Men, kè m' fè m' mal pou ou. M'ap moutre ou jan m' toujou renmen ou. Se Seyè k'ap delivre ou la ki di ou sa.
In overflowing wrath my face was veiled from you for a minute, but I will have pity on you for ever, says the Lord who takes up your cause.
 ἐν θυμῷ μικρῷ ἀπέστρεψα τὸ πρόσωπόν μου ἀπὸ σοῦ καὶ ἐν ἐλέει αἰωνίῳ ἐλεήσω σε εἶπεν ὁ ῥυσάμενός σε κύριος
- 9 Menm jan nan tan Noe, mwen te pwomèt mwen p'ap janm kite gwo inondasyon rive ankò sou latè. Konsa tou, mwen pwomèt koulye a m' p'ap janm fache sou nou ankò. Mwen p'ap rele dèyè nou, mwen p'ap pini nou ankò.
For this is like the days of Noah to me: for as I took an oath that the waters of Noah would never again go over the earth, so have I taken an oath that I will not again be angry with you, or say bitter words to you.
 ἀπὸ τοῦ ὕδατος τοῦ ἐπὶ νῶε τοῦτό μοι ἔστιν καθότι ὤμοσα αὐτῷ ἐν τῷ χρόνῳ ἐκεῖνῳ τῇ γῆ μὴ θυμωθήσεσθαι ἐπὶ σοὶ ἔτι μηδὲ ἐν ἀπειλῇ σου
- 10 Ou te mèt wè mòn yo ap souke, ti mòn yo ap tranble, mwen p'ap janm sispann renmen ou. M'ap toujou kenbe kontra mwen te pase pou m' te toujou byen avè ou la. Se Seyè ki renmen ou lan ki di ou sa.
For the mountains may be taken away, and the hills be moved out of their places, but my love will not be taken from you, or my agreement of peace broken, says the Lord, who has had mercy on you.
 τὰ ὄρη μεταστήσεσθαι οὐδὲ οἱ βουνοὶ σου μετακινήσονται οὕτως οὐδὲ τὸ παρ' ἐμοῦ σοὶ ἔλεος ἐκλείψει οὐδὲ ἡ διαθήκη τῆς εἰρήνης σου οὐ μὴ μεταστή εἶπεν γὰρ κύριος Ἰεεὺς σου
- 11 ¶ Seyè a di ankò: -Ou menm lavil Jerizalèm ki nan gwo lapenn, ki san sekou, ki san pesonn pou konsòle ou, mwen pral poze bèl wòch pyè ak yon mòtye koule pou fondasyon ou. Mwen pral rebati ou sou pyè safi.
O troubled one, storm-crushed, uncomforted! see, your stones will be framed in fair colours, and your bases will be sapphires.
 ταπεινὴ καὶ ἀκατάστατος οὐ παρεκλήθης ἰδοὺ ἐγὼ ἐτοιμάζω σοὶ ἄνθρακα τὸν λίθον σου καὶ τὰ θεμέλιά σου σάπφειρον
- 12 M'ap bati fò ou yo ak pyè ribi, pòtay ou yo ak pyè malachi, miray ranpa ou yo ak bèl wòch pyè ki koute chè.
I will make your towers of rubies, and your doors of carbuncles, and the wall round you will be of all sorts of beautiful stones.
 καὶ θήσω τὰς ἐπάλξεις σου ἴασπιν καὶ τὰς πόλεις σου λίθους κρυστάλλου καὶ τὸν περιβολὸν σου λίθους ἐκλεκτοῦς

- 13 Se Seyè a menm ki pral moutre pitit ou yo tout bagay. Yo pral viv alèz ak kè poze.
And all your builders will be made wise by the Lord; and great will be the peace of your children.
καὶ πάντας τοὺς υἱοὺς σου διδακτοὺς θεοῦ καὶ ἐν πολλῇ εἰρήνῃ τὰ τέκνα σου
- 14 Ou pral kanpe fèm paske tout moun ap mache dwat lakay ou. Pa fè mechanste. Ou pa bezwen pè pesonn. Ou pa bezwen gen kè sote. Anyen p'ap rive ou.
All your rights will be made certain to you: have no fear of evil, and destruction will not come near you.
καὶ ἐν δικαιοσύνῃ οικοδομηθήσῃ ἀπέχου ἀπὸ ἀδίκου καὶ οὐ φοβηθήσῃ καὶ τρόμος οὐκ ἐγγιεῖ σοι
- 15 Si yo atake ou, sa p'ap soti nan mwen. Nenpòt moun ki va fè ou lagè pral tonbe devan ou.
See, they may be moved to war, but not by my authority: all those who come together to make an attack on you, will be broken against you.
ἰδοὺ προσήλυτοι προσελεύσονται σοι δι' ἐμοῦ καὶ ἐπὶ σὲ καταφεύξονται
- 16 Se mwen menm ki kreye bòs fòjon k'ap chofe dife chabon pou fè tout kalite zam. Se mwen menm tou ki fè lwijanboje yo pou kraze brize.
See, I have made the iron-worker, blowing on the burning coals, and making the instrument of war by his work; and I have made the waster for destruction.
ἰδοὺ ἐγὼ κτίζω σε οὐχ ὡς χαλκεὺς φουσῶν ἀνθρακας καὶ ἐκφέρων σκευὸς εἰς ἔργον ἐγὼ δὲ ἔκτισά σε οὐκ εἰς ἀπώλειαν φθεῖραι
- 17 Men, tout zam y'a fè pou sèvi kont ou yo p'ap fè ou anyen. W'a gen repons nan bouch ou pou tout moun ki va akize ou nan tribinal. Se sa m'ap fè pou tout sèvitè m' yo. Se mwen k'ap defann kòz yo.
Se Seyè a menm ki di sa!
No instrument of war which is formed against you will be of any use; and every tongue which says evil against you will be judged false. This is the heritage of the servants of the Lord, and their righteousness comes from me, says the Lord.
πάν σκευὸς φθαρτὸν ἐπὶ σὲ οὐκ εὐδοῶσω καὶ πᾶσα φωνὴ ἀναστήσεται ἐπὶ σὲ εἰς κρίσιν πάντας αὐτοὺς ἠττήσεις οἱ δὲ ἔνοχοί σου ἔσονται ἐν αὐτῇ ἔστιν κληρονομία τοῖς θεραπεύουσιν κύριον καὶ ὑμεῖς ἔσεσθέ μοι δίκαιοι λέγει κύριος
- 1 ¶ Vini non, nou tout ki swaf dlo. Men dlo! Vini non, nou tout ki pa gen lajan, nou mèt vini. Achte manje pou nou manje. Nou pa bezwen lajan! Achte diven ak lèt pou nou bwè. Nou pa bezwen peye!
Ho! everyone in need, come to the waters, and he who has no strength, let him get food: come, get bread without money; wine and milk without price.
οἱ διψῶντες πορεύεσθε ἐφ' ὕδωρ καὶ ὅσοι μὴ ἔχετε ἀργύριον βαδίσαντες ἀγοράσατε καὶ πίετε ἄνευ ἀργυρίου καὶ τιμῆς οἴνου καὶ στέαρ
- 2 Poukisa n'ap depanse lajan achte manje ki pa ka fè anyen pou nou? Poukisa n'ap depanse lajan travay nou pou bagay ki pa ka plen vant nou? Si nou koute byen sa m'ap di nou la a, n'a manje sa ki bon. N'a pran plezi nou nan manje bon kalite manje.
Why do you give your money for what is not bread, and the fruit of your work for what will not give you pleasure? Give ear to me, so that your food may be good, and you may have the best in full measure.
ἴνα τί τιμᾶσθε ἀργυρίου καὶ τὸν μόχθον ὑμῶν οὐκ εἰς πλημονὴν ἀκούσατέ μου καὶ φάγεσθε ἀγαθὰ καὶ ἐντροφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν
- 3 Louvri zòrèy nou. Vin jwenn mwen. Koute byen sa m'ap di nou, n'a jwenn lavi. M'ap siyen yon kontra ak nou pou tout tan. M'a ban nou benediksyon mwen te pwomèt David yo.
Give ear, and come to me, take note with care, so that your souls may have life: and I will make an eternal agreement with you, even the certain mercies of David.
προσέχετε τοῖς ὁτίοις ὑμῶν καὶ ἐπακολουθήσατε ταῖς ὁδοῖς μου ἐπακούσατέ μου καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον τὰ ὅσια δαυὶδ τὰ πιστά
- 4 Gade. Mwen te fè l' chèf pou l' te kòmande nasyon yo. Mwen te fè l' sèvi m' temwen nan mitan yo.
See, I have given him as a witness to the peoples, a ruler and a guide to the nations.
ἰδοὺ μαρτύριον ἐν ἔθνεσιν δέδωκα αὐτόν ἄρχοντα καὶ προστάσσοντα ἔθνεσιν
- 5 Gade, ou pral rele nasyon ou pa t' konnen. Nasyon ki pa t' konnen ou pral kouri vin jwenn ou. Se mwen menm, Seyè a, Bondye ou la, Bondye apa pèp Izrayèl la, k'ap fè sa rive konsa, paske m'ap leve ou anlè.
See, you will send for a nation of which you had no knowledge, and those who had no knowledge of you will come running to you, because of the Lord your God, and because of the Holy One of Israel, for he has given you glory.
ἔθνη ἃ οὐκ ᾔδεισάν σε ἐπικαλέσονται σε καὶ λαοὶ οἱ οὐκ ἐπίστανταί σε ἐπὶ σὲ καταφεύξονται ἕνεκεν τοῦ θεοῦ σου τοῦ ἁγίου ἰσραὴλ ὅτι ἐδόξασέν σε
- 6 ¶ Tounen vin jwenn Seyè a, pandan nou ka jwenn li an. Lapriye nan pye l' pandan li toupre nou an.
Make search for the Lord while he is there, make prayer to him while he is near:
ζητήσατε τὸν θεὸν καὶ ἐν τῷ εὐρίσκειν αὐτὸν ἐπικαλέσασθε ἡνῖκα δ' ἂν ἐγγίξῃ ὑμῖν
- 7 Se pou mechan yo kite move chemen y'ap swiv la. Se pou malveyan yo wete move lide k'ap travay nan tèt yo. Se pou yo tounen vin jwenn Seyè a ki va gen pitye pou yo. Se pou yo tounen vin jwenn Bondye nou an, paske l'ap padonnen tou sa yo fè.
Let the sinner give up his way, and the evil-doer his purpose: and let him come back to the Lord, and he will have mercy on him; and to our God, for there is full forgiveness with him.
ἀπολιπέτω ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ καὶ ἀνὴρ ἄνομος τὰς βουλὰς αὐτοῦ καὶ ἐπιστραφήτω ἐπὶ κύριον καὶ ἐλεηθήσεται ὅτι ἐπὶ πολὺ ἀφήσει τὰς ἁμαρτίας ὑμῶν

- 8 Lide pa m' pa menm ak lide pa nou. Chemen pa nou pa menm ak chemen pa m'. Se Seyè a menm ki di sa.
For my thoughts are not your thoughts, or your ways my ways, says the Lord.
 οὐ γάρ εἰσιν αἱ βουλαί μου ὡσπερ αἱ βουλαὶ ὑμῶν οὐδὲ ὡσπερ αἱ ὁδοὶ ὑμῶν αἱ ὁδοὶ μου λέγει κύριος
- 9 Menm jan syèl la byen lwen anwo latè, se konsa lide pa m' byen lwen anwo lide pa nou, chemen pa m' byen lwen chemen pa nou.
For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
 ἀλλ' ὡς ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς οὕτως ἀπέχει ἡ ὁδός μου ἀπὸ τῶν ὁδῶν ὑμῶν καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου
- 10 Gade! Lapli ak lawouze soti nan syèl la, yo pa tounen kote yo soti a san yo pa wouze latè, san yo pa fè l' donner, san yo pa fè plant yo pouse pou bay kiltivatè yo grenn pou yo simen ak manje pou yo manje.
For as the rain comes down, and the snow from heaven, and does not go back again, but gives water to the earth, and makes it fertile, giving seed to the planter, and bread for food;
 ὡς γὰρ ἔαν καταβῆ ὑετὸς ἢ χιών ἐκ τοῦ οὐρανοῦ καὶ οὐ μὴ ἀποστραφῆ ἕως ἂν μεθύσῃ τὴν γῆν καὶ ἐκτέκῃ καὶ ἐκβλαστήσῃ καὶ δῶ σπέρμα τῷ σπειροντῇ καὶ ἄρτον εἰς βρώσιν
- 11 Konsa tou pou pawòl ki soti nan bouch mwen: li p'ap tounen vin jwenn mwen san li pa fè sa m' te vle l' fè a, san li pa fè tou sa mwen te voye l' fè a.
So will my word be which goes out of my mouth: it will not come back to me with nothing done, but it will give effect to my purpose, and do that for which I have sent it.
 οὕτως ἔσται τὸ ῥῆμά μου ὃ ἔαν ἐξέλθῃ ἐκ τοῦ στόματός μου οὐ μὴ ἀποστραφῆ ἕως ἂν συντελεσθῇ ὅσα ἠθέλησα καὶ εὐδοῶσω τὰς ὁδοὺς σου καὶ τὰ ἐντάλματά μου
- 12 N'a kite lavil Babilòn ak kè kontan. Y'a mennen nou tounen lakay nou ak kè poze. Gwo mòn yo ak ti mòn yo va pran chante pou nou sitèlman y'a kontan. Tout pyebwa nan plenn yo va bat bravo pou nou!
For you will go out with joy, and be guided in peace: the mountains and the hills will make melody before you, and all the trees of the fields will make sounds of joy.
 ἐν γὰρ εὐφροσύνῃ ἐξελεύσεσθε καὶ ἐν χαρᾷ διασχθήσεσθε τὰ γὰρ ὄρη καὶ οἱ βουνοὶ ἐξαοῦνται προσδεχόμενοι ὑμᾶς ἐν χαρᾷ καὶ πάντα τὰ ξύλα τοῦ ἀγροῦ ἐπικροτήσῃ τοῖς κλάδοις
- 13 Pye pichpen va pouse kote ki te plen pikan. Pye ilan-ilan va pouse kote ki te plen chadwon. Sa va sèvi yon lwanj pou Seyè a, yon remak k'ap la pou tout tan, yon siy pesonn p'ap ka detwi.
In place of the thorn will come up the fir-tree, and in place of the blackberry the myrtle: and it will be to the Lord for a name, for an eternal sign which will not be cut off.
 καὶ ἀντὶ τῆς στοιβῆς ἀναβήσεται κυπάρισσος ἀντὶ δὲ τῆς κονύζης ἀναβήσεται μυρσίνη καὶ ἔσται κύριος εἰς ὄνομα καὶ εἰς σημεῖον αἰώνιον καὶ οὐκ ἐκλείψει
- 1 ¶ Men sa Seyè a di pèp li a: -Se pou nou fè sa ki dwat. Pa fè lenjistis. Paske mwen pa lwen vin delivre nou, mwen pa lwen fè nou konnen jan m'ap pran defans nou.
The Lord says, Let your way of life be upright, and let your behaviour be rightly ordered: for my salvation is near, and my righteousness will quickly be seen.
 τάδε λέγει κύριος φυλάσσεσθε κρίσιν ποιήσατε δικαιοσύνην ἤγγισεν γὰρ τὸ σωτήριόν μου παραγίνεσθαι καὶ τὸ ἔλεός μου ἀποκαλυφθῆναι
- 2 benediksyon pou moun ki fè sa m' di yo fè a epi ki toujou kenbe pawòl mwen yo fèm. benediksyon pou moun ki respekte jou repo a, pou moun ki pa mete men l' nan ankenn movezak.
Happy is the man who does this, and the son of man whose behaviour is so ordered; who keeps the Sabbath holy, and his hand from doing any evil.
 μακάριος ἀνὴρ ὁ ποιῶν ταῦτα καὶ ἄνθρωπος ὁ ἀντεχόμενος αὐτῶν καὶ φυλάσσων τὰ σάββατα μὴ βεβηλοῦν καὶ διατηρῶν τὰς χεῖρας αὐτοῦ μὴ ποιεῖν ἀδίκημα
- 3 ¶ Yon moun lòt nasyon ki va kole kò l' ak pèp Seyè a pa fèt pou di: Seyè a p'ap kite m' fè sèvis pou li ansanm ak pèp li a. Yon moun ki chatre pa dwe janm di: Se yon vye pyebwa chèch mwen ye, mwen pa ka fè pati pèp Bondye a.
And let not the man from a strange country, who has been joined to the Lord, say, The Lord will certainly put a division between me and his people: and let not the unsexed man say, See, I am a dry tree.
 μὴ λεγέτω ὁ ἀλλογενὴς ὁ προσκειμένος πρὸς κύριον ἀφοριεῖ με ἄρα κύριος ἀπὸ τοῦ λαοῦ αὐτοῦ καὶ μὴ λεγέτω ὁ εὐνοῦχος ὅτι ἐγὼ εἰμι ξύλον ξηρόν
- 4 Men sa Seyè a di: Lè yon moun ki chatre mete jou repo a apa pou mwen, lè li chwazi pou l' fè volonte mwen, lè li kenbe kontra mwen an fèm,
For the Lord says, As for the unsexed who keep my Sabbaths, and give their hearts to pleasing me, and keep their agreement with me:
 τάδε λέγει κύριος τοῖς εὐνοῦχοις ὅσοι ἂν φυλάζωνται τὰ σάββατά μου καὶ ἐκλέξωνται ἃ ἐγὼ θέλω καὶ ἀντέχωνται τῆς διαθήκης μου
- 5 m'ap fè yo chonje l' nan tanp mwen an ak nan mitan pèp mwen an pi lontan pase si li te gen pitit gason ak pitit fi. M'ap fè yo pa janm bliye l'.
I will give to them in my house, and inside my walls, a place and a name better than that of sons and daughters; I will give them an eternal name which will not be cut off.
 δώσω αὐτοῖς ἐν τῷ οἴκῳ μου καὶ ἐν τῷ τείχει μου τόπον ὀνομαστῶν κρείττω υἱῶν καὶ θυγατέρων ὄνομα αἰώνιον δώσω αὐτοῖς καὶ οὐκ ἐκλείψει
- 6 Tout moun lòt nasyon ki va vin kole kò yo ansanm ak pèp Seyè a pou yo sèvi l', pou yo renmen l' tankou yon sèvitè, tout moun ki mete jou repo a apa san yo pa derespekte l' epi ki kenbe kontra m' lan fèm,
And as for those from a strange country, who are joined to the Lord, to give worship to him and honour to his name, to be his servants, even everyone who keeps the Sabbath holy, and keeps his agreement with me:
 καὶ τοῖς ἀλλογενέσι τοῖς προσκειμένοις κυρίῳ δουλεύειν αὐτῷ καὶ ἀγαπᾶν τὸ ὄνομα κυρίου τοῦ εἶναι αὐτῷ εἰς δούλους καὶ δούλας καὶ πάντας τοὺς φυλασσομένους τὰ σάββατά μου μὴ βεβηλοῦν καὶ ἀντεχομένους τῆς διαθήκης μου

- 7 m'ap mennen yo sou mòn ki apa pou mwen an, m'a ba yo kè kontan nan kay kote yo fè lapriyè pou mwen an. M'a asepte tout bèt y'a ofri pou boule sou lotèl mwen ak tout lòt ofrann y'a fè pou mwen. Y'a rele kay mwen an kay kote tout pèp va vin fè lapriyè nan pye m'.
I will make them come to my holy mountain, and will give them joy in my house of prayer; I will take pleasure in the burned offerings which they make on my altar: for my house will be named a house of prayer for all peoples.
εισάξω αὐτοὺς εἰς τὸ ὄρος τὸ ἅγιόν μου καὶ εὐφρανῶ αὐτοὺς ἐν τῷ οἴκῳ τῆς προσευχῆς μου τὰ ὀλοκαυτώματα αὐτῶν καὶ αἱ θυσίαι αὐτῶν ἔσονται δεκταὶ ἐπὶ τοῦ θυσιαστηρίου μου ὃ γὰρ οἶκός μου οἷ κοσ προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν
- 8 Men sa Seyè a, Bondye a, di, li menm ki te fè moun pèp Izrayèl yo te depòte yo sanble nan peyi yo a ankò: Anplis moun pèp mwen an, mwen va sanble yon bann lòt moun ankò ansanm ak yo.
The Lord God, who gets together the wandering ones of Israel, says, I will get together others in addition to those of Israel who have come back.
εἶπεν κύριος ὁ συνάγων τοὺς διεσπαρμένους ἰσραηλ ὅτι συνάξω ἐπ' αὐτὸν συναγωγὴν
- 9 ¶ Seyè a rele moun lòt nasyon yo pou yo vin devore, pou yo vin manje tankou bèt mawon ki nan savann ak bèt ki nan rakbwa.
All you beasts of the field, come together for your meat, even all you beasts of the wood.
πάντα τὰ θηρία τὰ ἄγρια δεῦτε φάγετε πάντα τὰ θηρία τοῦ δρυμοῦ
- 10 Li di: -Tout chèf ki la pou avèti pèp mwen an, je yo pete. Yo pa konprann anyen. Yo tankou chen ki pa janm jape. Lespri yo byen lwen. Yo kouche tout lajounen, y'ap kabicha.
His watchmen are blind, they are all without knowledge; they are all dogs without tongues, unable to make a sound; stretched out dreaming, loving sleep.
ἴδετε ὅτι πάντες ἐκτετύφλωνται οὐκ ἔγνωσαν φρονῆσαι πάντες κύνες ἔνεοί οὐ δυνήσονται ὑλακτεῖν ἐνυπνιαζόμενοι κοίτην φιλοῦντες νυστάζαι
- 11 Yo tankou chen aloufa, anyen pa janm kont yo. Se yon bann chèf san konprann. Yo tout fè sa yo pito. Se avantaj yo ase y'ap defann.
Yes, the dogs are for ever looking for food; while these, the keepers of the sheep, are without wisdom: they have all gone after their pleasure, every one looking for profit; they are all the same.
καὶ οἱ κύνες ἀναιδεῖς τῇ ψυχῇ οὐκ εἰδότες πλησμονήν καὶ εἰσιν πονηροὶ οὐκ εἰδότες σύνεσιν πάντες ἐν ταῖς ὁδοῖς αὐτῶν ἐξηκολούθησαν ἕκαστος κατὰ τὸ ἑαυτοῦ
- 1 ¶ Moun k'ap mache dwat yo ap fin mouri nan peyi a, sa pa fè pesonn anyen. Moun k'ap sèvi Bondye ak tout kè yo ap fin disparèt, pesonn pa wè sa. Mechanste fè moun k'ap mache dwat yo disparèt.
The upright man goes to his death, and no one gives a thought to it; and god-fearing men are taken away, and no one is troubled by it; for the upright man is taken away because of evil-doing, and goes into peace.
ἴδετε ὡς ὁ δίκαιος ἀπόλετο καὶ οὐδεὶς ἐκδέχεται τῇ καρδίᾳ καὶ ἄνδρες δίκαιοι αἴρονται καὶ οὐδεὶς κατανοεῖ ἀπὸ γὰρ προσώπου ἀδικίας ἦρται ὁ δίκαιος
- 2 Moun ki t'ap mache dwat yo ale kote yo jwenn kè poze, yo kouche nan tonm yo.
They are at rest in their last resting-places, every one going straight before him.
ἔσται ἐν εἰρήνῃ ἡ ταφὴ αὐτοῦ ἦρται ἐκ τοῦ μέσου
- 3 ¶ Nou menm ki p'ap fè anyen san konsilte zetwal, pwoche vini! Se yon bann moun ki vire do bay Bondye nou ye. N'ap sèvi zidòl, nou tankou moun k'ap fè adiltè, k'ap viv nan dezòd.
But come near, you sons of her who is wise in secret arts, the seed of her who is false to her husband, and of the loose woman.
ὁμεις δὲ προσάγαγετε ὧδε υἱοὶ ἄνομοι σπέρμα μοιχῶν καὶ πόρνης
- 4 Ki moun n'ap pase nan betiz la a? Ki moun n'ap pale mal konsa? Sou ki moun n'ap fè grimas konsa? Se yon bann moun ki pa janm kenbe pawòl yo, yon bann moun k'ap bay manti nou ye.
Of whom do you make sport? against whom is your mouth open wide and your tongue put out? are you not uncontrolled children, a false seed,
ἐν τίνι ἐνετροφήσατε καὶ ἐπὶ τίνα ἠνοίξατε τὸ στόμα ὑμῶν καὶ ἐπὶ τίνα ἐχαλάσατε τὴν γλῶσσαν ὑμῶν οὐχ ὁμεις ἐστε τέκνα ἀπολείας σπέρμα ἄνομον
- 5 N'ap fè sèvis pou zidòl nan jaden nou. Nou kouche ak fanm anba pye bwadchenn, anba tout raje. Nou bay timoun nou pou yo touye pou zidòl yo nan twou wòch nan bafon yo.
You who are burning with evil desire among the oaks, under every green tree; putting children to death in the valleys, under the cracks of the rocks?
οἱ παρακαλοῦντες ἐπὶ τὰ εἰδωλα ὑπὸ δένδρα δασέα σφάζοντες τὰ τέκνα αὐτῶν ἐν ταῖς φάραγξιν ἀνὰ μέσον τῶν πετρῶν
- 6 Nou pran kèk gwo wòch galèt nan ravin yo sèvi nou Bondye. Se yo ki tout nou. Nou fè ofrann grenn jaden ak ofrann diven pou yo vide sou yo. Nou konprann bagay konsa ka fè m' plezi!
Among the smooth stones of the valley is your heritage; they, even they, are your part: even to them have you made a drink offering and a meal offering. Is it possible for such things to be overlooked by me?
ἐκεῖνη σου ἡ μερίς οὗτός σου ὃ κληρος κάκεινους ἐξέχεας σπονδὰς κάκεινους ἀνήνεγκας θυσίας ἐπὶ τούτοις οὐκ ὀργισθήσομαι
- 7 Nou moute sou yon gwo mòn byen wo pou n' al kouche ak fanm, pou n' al touye bèt nou ofri bay zidòl yo.
You have put your bed on a high mountain: there you went up to make your offering.
ἐπ' ὄρος ὑψηλὸν καὶ μετέωρον ἐκεῖ σου ἡ κοίτη κάκει ἀνεβίβασας θυσίας

- 8 Nou mete wòch zidòl nou yo dèyè pòtay nou, nan papòt lakay nou. Nou vire do ban mwen, nou mete nou toutouni, nou moute sou gwo kabann byen laj nou, nou kouche ak medam, chwal zidòl yo, nou peye pou sa. Nou pran kont plezi nou ak je nou kole sou wòch zidòl yo.
And on the back of the doors and on the pillars you have put your sign: for you have been false to me with another; you have made your bed wide, and made an agreement with them; you had a desire for their bed where you saw it
καὶ ὀπίσω τῶν σταθμῶν τῆς θύρας σου ἔθηκας μνημόσυνά σου ὧς ὅτι ἐὰν ἀπ' ἐμοῦ ἀποστῆς πλεῖόν τι ἔξεις ἡγάπησας τοὺς κοιμωμένους μετὰ σοῦ
- 9 Nou mete odè sou nou, nou pati al fè sèvis pou Molòk. Nou mete tout kalite odè sou nou. Nou voye mesaje byen lwen al chache zidòl pou nou. Nou voye yo jouk nan peyi kote mò yo ye a.
And you went to Melech with oil and much perfume, and you sent your representatives far off, and went as low as the underworld.
καὶ ἐπλήθυνας τὴν πορνείαν σου μετ' αὐτῶν καὶ πολλοὺς ἐποίησας τοὺς μακρὰν ἀπὸ σοῦ καὶ ἀπέστειλας πρέσβεις ὑπὲρ τὰ ὄρια σου καὶ ἀπέστρεψας καὶ ἐταπεινώθης ἕως ᾄδου
- 10 Nou fatigue kò nou ap vwayaje, men nou pa janm kite! Nou mete nan tèt nou zidòl yo ap ban nou fòs pou nou pa janm bouke.
You were tired with your long journeys; but you did not say, There is no hope: you got new strength, and so you were not feeble.
ταῖς πολυοδίαις σου ἐκοπίσασας καὶ οὐκ εἶπας παύσομαι ἐνισχύουσα ὅτι ἔπραξας ταῦτα διὰ τοῦτο οὐ κατεδείθης μου
- 11 Seyè a di: Kilès bondye sa yo ki t'ap ban nou kè sote, ki t'ap fè nou pè konsa, kifè ou bay tout manti sa yo? Kilès sa a ki fè nou bliye m' konsa? Nou pa chonje reve m'. Eske se paske mwen rete mwen pa di anyen kifè nou sispann gen krentif pou mwen?
And of whom were you in fear, so that you were false, and did not keep me in mind, or give thought to it? Have I not been quiet, keeping myself secret, and so you were not in fear of me?
σύ τίνα εὐλαβηθεῖσα ἐφοβήθης καὶ ἐψεύσω με καὶ οὐκ ἐμνήσθης μου οὐδὲ ἔλαβές με εἰς τὴν διάνοιαν οὐδὲ εἰς τὴν καρδίαν σου κἀγὼ σε ἰδὼν παρορῶ καὶ ἐμὲ οὐκ ἐφοβήθης
- 12 M'ap denonse tou sa n'ap plede fè pou sove tèt nou. Nou kwè l'ap bon pou nou, men sa p'ap sèvi nou anyen.
I will make clear what your righteousness is like and your works; you will have no profit in them.
κἀγὼ ἀπαγγελῶ τὴν δικαιοσύνην μου καὶ τὰ κακά σου ἃ οὐκ ὠφελήσουσιν σε
- 13 ¶ Lè n'a rele mande sekou, se pou tout zidòl nou yo vin sove nou si yo kapab! Yon senp ti van ap pote yo ale, yon ti briz van ap pati ak yo. Men, moun ki mete konfyans yo nan mwen va rete nan peyi a, y'a rete sou mòn ki apa pou mwen an.
Your false gods will not keep you safe in answer to your cry; but the wind will take them, they will be gone like a breath: but he who puts his hope in me will take the land, and will have my holy mountain as his heritage.
ὅταν ἀναβοήσης ἐξελεύσθωσάν σε ἐν τῇ θλίψει σου τούτους γὰρ πάντας ἄνεμος λήμψεται καὶ ἀποίσει καταγίς οἱ δὲ ἀντεχόμενοί μου κτήσονται γῆν καὶ κληρονομήσουσιν τὸ ὄρος τὸ ἅγιόν μου
- 14 Lè sa a, Seyè a di: -Pare wout la pou pèp la tounen vin jwenn mwen. Mete ranblè. Wete tout bagay k'ap bare wout la devan pèp mwen an.
And I will say, Make it high, make it high, get ready the way, take the stones out of the way of my people.
καὶ ἐροῦσιν καθαρίσατε ἀπὸ προσώπου αὐτοῦ ὁδοὺς καὶ ἄρατε σκῶλα ἀπὸ τῆς ὁδοῦ τοῦ λαοῦ μου
- 15 Se mwen menm Bondye ki anwo nèt nan syèl la, Bondye ki la pou tout tan an, Bondye ki apa nèt la. Men sa mwen di: mwen rete yon kote ki anwo nèt, yon kote ki apa pou mwen nèt. Men mwen kanpe la avèk moun ki soumèt yo devan m', avèk moun ki gen lapenn tout bon pou sa yo fè ki mal, pou m' ka remoute kouraj yo, pou m' ba yo konfyans ankò.
For this is the word of him who is high and lifted up, whose resting-place is eternal, whose name is Holy: my resting-place is in the high and holy place, and with him who is crushed and poor in spirit, to give life to the spirit of the poor, and to make strong the heart of the crushed.
τάδε λέγει κύριος ὁ ὕψιστος ὁ ἐν ὑψηλοῖς κατοικῶν τὸν αἰῶνα ἅγιος ἐν ἀγίοις ὄνομα αὐτῷ κύριος ὕψιστος ἐν ἀγίοις ἀναπαύομενος καὶ ὀλιγοψύχοις διδοὺς μακροθυμίαν καὶ διδοὺς ζῶην τοῖς συντετριμμένοις τὴν καρδίαν
- 16 Mwen pa vle nan diskrit tout tan ak yo, mwen pa vle rete ankòlè tout tan pou moun mwen bay lavi yo pa pèdi kouraj.
For I will not give punishment for ever, or be angry without end: for from me breath goes out; and I it was who made the souls.
οὐκ εἰς τὸν αἰῶνα ἐκδικήσω ὑμᾶς οὐδὲ διὰ παντὸς ὀργισθήσομαι ὑμῖν πνεῦμα γὰρ παρ' ἐμοῦ ἐξελεύσεται καὶ πνοὴν πᾶσαν ἐγὼ ἐποίησα
- 17 ¶ Wi, mwen te fache anpil sou yo paske yo te gen move lanvi nan kè yo. Mwen te fè kolè, mwen te pini yo, mwen te lage yo, paske yo t'ap fè tèt di, yo t'ap fè sa yo pi pito.
I was quickly angry with his evil ways, and sent punishment on him, veiling my face in wrath: and he went on, turning his heart from me.
δι' ἁμαρτίαν βραχύ τι ἐλόπησα αὐτὸν καὶ ἐπάταξα αὐτὸν καὶ ἀπέστρεψα τὸ πρόσωπόν μου ἀπ' αὐτοῦ καὶ ἐλυπήθη καὶ ἐπορεύθη στρυγνὸς ἐν ταῖς ὁδοῖς αὐτοῦ
- 18 Mwen te wè tou sa yo t'ap fè, men m'ap geri yo. Mwen pral pran men yo pou m' mennen yo sou bon chemen an. M'a remoute kouraj sa ki nan lapenn yo.
I have seen his ways, and I will make him well: I will give him rest, comforting him and his people who are sad.
τὰς ὁδοὺς αὐτοῦ ἐώρακα καὶ ἰασάμην αὐτὸν καὶ παρεκάλεσα αὐτὸν καὶ ἔδωκα αὐτῷ παράκλησιν ἀληθινήν
- 19 M'a di yo: Kè poze pou nou tout ki lwen, kè poze pou nou tout ki pre. M'a mete lwanj nan bouch yo, m'ap ba yo tout kè poze, m'ap geri yo.
I will give the fruit of the lips: Peace, peace, to him who is near and to him who is far off, says the Lord; and I will make him well.
εἰρήνην ἐπ' εἰρήνην τοῖς μακρὰν καὶ τοῖς ἐγγύς οὖσιν καὶ εἶπεν κύριος ἰάσομαι αὐτούς

- 20 Men, mechan yo tankou lanmè ki boulvèse. Lanm lanmè yo ap bat san rete, y'ap jete kras ak labou sou rivaj la.
But the evil-doers are like the troubled sea, for which there is no rest, and its waters send up earth and waste.
οἱ δὲ ἄδικοι οὕτως κλυδωνισθήσονται καὶ ἀναπαύσασθαι οὐ δυνήσονται
- 21 Bondye mwen an di: Pa gen kè poze pou mechan yo.
There is no peace, says my God, for the evil-doers.
οὐκ ἔστιν χαίρειν τοῖς ἀσεβέσιν εἶπεν κύριος ὁ θεός
- 1 ¶ Seyè a di m' konsa: -Rele ak tout fòs ou, rele mezi ou kapab! Fè vwa ou sonnen tankou klewon! Fè pèp mwen an konnen tout mechanste li fè yo! Fè moun fanmi Jakòb yo konnen tout peche yo te fè!
Make a loud cry, do not be quiet, let your voice be sounding like a horn, and make clear to my people their evil doings, and to the family of Jacob their sins.
ἀναβόησον ἐν ἰσχύι καὶ μὴ φείσῃ ὡς σάλπιγγα ὑψώσον τὴν φωνὴν σου καὶ ἀνάγγειλον τῷ λαῷ μου τὰ ἁμαρτήματα αὐτῶν καὶ τῷ οἴκῳ ἰακωβ τὰς ἀνομίας αὐτῶν
- 2 Chak jou, y'ap fè sèvis pou mwen. Yo pretann yo konnen chemen m' yo, tankou si se yon nasyon ki fè sa ki dwat devan m', epi ki pa t' janm lage lòd mwen te ba yo. Y'ap mande m' pou m' defann kòz yo. Yo ta vle pou Bondye kanpe la ak yo.
Though they make prayer to me every day, and take pleasure in the knowledge of my ways: like a nation which has done righteousness, and has not given up the rules of their God, they make requests to me for the right orders, it is their delight to come near to God.
ἐμὲ ἡμέραν ἐξ ἡμέρας ζητοῦσιν καὶ γινώσκει μου τὰς ὁδοὺς ἐπιθυμοῦσιν ὡς λαὸς δικαιοσύνης πεποιηκὼς καὶ κρίσιν θεοῦ αὐτοῦ μὴ ἐγκαταλειπὼς αἰτοῦσίν με νῦν κρίσιν δικαίαν καὶ ἐγγίξιν θεῷ ἐπιθυμοῦσιν
- 3 ¶ Pèp la ap di: -Sa nou bezwen fè jèn fè si Bondye p'ap wè sa? Sa nou bezwen pran lapenn pou sa nou fè ki mal si ou p'ap gade sou sa? Seyè a reponn yo: -M'ap di nou laverite. Jou n'ap fè jèn lan, se jou sa a tou n'ap chache fè sa ki nan enterè nou ase. Se lè sa a n'ap plede peze moun k'ap travay pou nou yo.
They say, Why have we kept ourselves from food, and you do not see it? why have we kept ourselves from pleasure, and you take no note of it? If, in the days when you keep from food, you take the chance to do your business, and get in your debts;
λέγοντες τί ὅτι ἐνηστεύσαμεν καὶ οὐκ εἶδες ἐταπεινώσαμεν τὰς ψυχὰς ἡμῶν καὶ οὐκ ἔγνωσ ἐν γὰρ ταῖς ἡμέραις τῶν νηστειῶν ὑμῶν εὐρίσκετε τὰ θελήματα ὑμῶν καὶ πάντας τοὺς ὑποχειρίους ὑμῶν ὑπόσσετε
- 4 Konsa tou, jou n'ap fè jèn lan, se lè sa a tou n'ap joure, n'ap fè kont, n'ap goumen, n'ap bay move kou. Jan mwen wè n'ap fè jèn lan jòdi a se pa konsa pou nou fè l' si nou vle lapriyè nou yo rive nan zòrèy mwen.
If keeping from food makes you quickly angry, ready for fighting and giving blows with evil hands; your holy days are not such as to make your voice come to my ears on high.
εἰ εἰς κρίσεις καὶ μάχης νηστεύετε καὶ τύπτετε πυγμαῖς ταπεινόν ἵνα τί μοι νηστεύετε ὡς σήμερον ἀκουσθῆναι ἐν κραυγῇ τὴν φωνὴν ὑμῶν
- 5 Eske mwen ka pran plezi nan kalite jèn sa a? Se sa nou rele yon jou n'ap pran lapenn pou sa nou fè ki mal? Fè jèn pou nou, se bese tèt nou jouk atè tankou wozo van ap pliye, se kouche plat atè sou sak nan mitan sann dife. Atò se sa nou rele fè jèn? Se sa ki pou fè Bondye plezi a?
Have I given orders for such a day as this? a day for keeping yourselves from pleasure? is it only a question of the bent head, of putting on haircloth, and being seated in the dust? is this what seems to you a holy day, well-pleasing to the Lord?
οὐ ταύτην τὴν νηστείαν ἐξελεξάμην καὶ ἡμέραν ταπεινοῦν ἄνθρωπον τὴν ψυχὴν αὐτοῦ οὐδ' ἂν κάμψης ὡς κρίκον τὸν τράχηλόν σου καὶ σάκκον καὶ σποδὸν ὑποστρώσῃ οὐδ' οὕτως καλέσετε νηστείαν δεκτὴν
- 6 Non! Men kalite jèn ki pou fè kè m' kontan an: Sispann fè mechanste. Sispann fè lenjistis. Bay esklav nou yo libète! Mete chay k'ap foule moun yo atè.
Is not this the holy day for which I have given orders: to let loose those who have wrongly been made prisoners, to undo the bands of the yoke, and to let the crushed go free, and every yoke be broken?
οὐχὶ τοιαύτην νηστείαν ἐγὼ ἐξελεξάμην λέγει κύριος ἀλλὰ λύε πάντα σύνδεσμον ἀδικίας διάλυε στραγγαλιὰς βιαίων συναλλαγμάτων ἀπόστειλε τεθραυσμένους ἐν ἀφέσει καὶ πᾶσαν συγγραφὴν ἄδικον διάσπα
- 7 Separe sa nou genyen ak moun ki grangou. Louvri pòt kay nou pou nou resewva malere ki pa gen kote pou yo dòmi. Si nou wè yon frè nou toutouni, ba li rad pou li mete sou li. Pa refize lonje men bay frè parèy ou.
Is it not to give your bread to those in need, and to let the poor who have no resting-place come into your house? to put a robe on the unclothed one when you see him, and not to keep your eyes shut for fear of seeing his flesh?
διάθροπτε πεινῶντι τὸν ἄρτον σου καὶ πτωχοὺς ἀστέγους εἰσαγε εἰς τὸν οἶκόν σου ἐὰν ἴδῃς γυμνὸν περιβάλε καὶ ἀπὸ τῶν οἰκειῶν τοῦ σπέρματός σου οὐχ ὑπερόψη
- 8 ¶ Lè sa a, tankou solèy k'ap leve, m'ap klere nou, m'a fè nou wè jan mwen renmen nou. Lapoula m'a geri nou, m'a toujou mache ak nou pou m' delivre nou. Pouwa Bondye a va mache dèyè nou pou pwoteje nou.
Then will light be shining on you like the morning, and your wounds will quickly be well: and your righteousness will go before you, and the glory of the Lord will come after you.
τότε ῥαγήσεται πρόμιον τὸ φῶς σου καὶ τὰ ἰάματά σου ταχὺ ἀνατελεῖ καὶ προπορεύσεται ἔμπροσθέν σου ἡ δικαιοσύνη σου καὶ ἡ δόξα τοῦ θεοῦ περιστελεῖ σε

- 9 Lè sa a, si nou lapriyè nan pye m', m'a reponn nou. Si nou rele m', m'a di men mwen! Si nou rache tout mehanste nan kè nou voye jete, si nou sispann kraponnen moun, si nou sispann pale moun mal,
Then at the sound of your voice, the Lord will give an answer; at your cry he will say, Here am I. If you take away from among you the yoke, the putting out of the finger of shame, and the evil word;
τότε βοήση καὶ ὁ θεὸς εἰσακούσεται σου ἔτι λαλοῦντός σου ἐρεῖ ἰδοὺ πάρειμι ἐὰν ἀφέλῃς ἀπὸ σοῦ σύνδεσμον καὶ χειροτονίαν καὶ ῥῆμα γογγυσμοῦ
- 10 si nou manje ak moun ki grangou, si nou plen vant moun ki nan nesosite, limyè va klere pou nou nan mitan fènwa. Lannwit va fè klè pou nou tankou gwo midi.
And if you give your bread to those in need of it, so that the troubled one may have his desire; then you will have light in the dark, and your night will be as the full light of the sun:
καὶ ὄψς πεινῶντι τὸν ἄρτον ἐκ ψυχῆς σου καὶ ψυχὴν τεταπεινωμένην ἐμπλήσῃς τότε ἀνατελεῖ ἐν τῷ σκότει τὸ φῶς σου καὶ τὸ σκότος σου ὡς μεσημβρία
- 11 Se tout tan Seyè a va moutre nou chemen pou nou pran, l'a rafrech nanm nou nan tan chechrès. L'a ban nou fòs ak kouraj. N'a tankou yon jaden ki byen wouze, tankou yon sous dlo ki pa janm chèch.
And the Lord will be your guide at all times; in dry places he will give you water in full measure, and will make strong your bones; and you will be like a watered garden, and like an ever-flowing spring.
καὶ ἔσται ὁ θεὸς σου μετὰ σοῦ διὰ παντός καὶ ἐμπλησθήσῃ καθάπερ ἐπιθυμεῖ ἡ ψυχὴ σου καὶ τὰ ὀστᾶ σου πιανθήσεται καὶ ἔση ὡς κήπος μεθύων καὶ ὡς πηγὴ ἣν μὴ ἐξέλιπεν ὕδωρ καὶ τὰ ὀστᾶ σου ὡς βοτάνη ἀνατελεῖ καὶ πιανθήσεται καὶ κληρονομήσουσι γενεὰς γενεῶν
- 12 N'a rebati vye kay nou yo ki te fin tonbe. N'a moute lòt kay sou ansyen miray fondasyon tan lontan yo. Y'a rele nou moun ki konn repare miray fann yo, moun ki konn balize granchemen yo, moun k'ap refè kay ki kraze yo pou moun ka vin rete nan peyi a ankò.
And your sons will be building again the old waste places: you will make strong the bases of old generations: and you will be named, He who puts up the broken walls, and, He who makes ready the ways for use.
καὶ οἰκοδομηθήσονται σου αἱ ἔρημοι αἰώνιοι καὶ ἔσται σου τὰ θεμέλια αἰώνια γενεῶν γενεαῖς καὶ κληθήσῃ οἰκοδόμος φραγμῶν καὶ τοὺς τρίβους τοὺς ἀνά μέσον παύσεις
- 13 ¶ Si nou veye kò nou pou nou respekte jou repo a, pou nou pa regle pwòp zafè nou jou ki apa pou mwen an, si se yon plezi pou nou lè jou repo a rive, si nou respekte jou ki apa pou mwen menm, Seyè a, pou jou sa a nou pa nan fè sa ki nan lide nou, nou pa nan vwayaje, nou pa nan fè travay, ni nou pa nan pale vye koze,
If you keep the Sabbath with care, not doing your business on my holy day; and if the Sabbath seems to you a delight, and the new moon of the Lord a thing to be honoured; and if you give respect to him by not doing your business, or going after your pleasure, or saying unholy words;
ἐὰν ἀποστρέψῃς τὸν πόδα σου ἀπὸ τῶν σαββάτων τοῦ μὴ ποιεῖν τὰ θελήματά σου ἐν τῇ ἡμέρᾳ τῇ ἀγίᾳ καὶ καλέσεις τὰ σάββατα τρυφερά ἅγια τῷ θεῷ σου οὐκ ἀρείς τὸν πόδα σου ἐπ' ἔργῳ οὐδὲ λαλήσεις λόγον ἐν ὀργῇ ἐκ τοῦ στόματός σου
- 14 lè sa a, n'a jwenn plezi nou nan fè sèvis pou mwen. M'a fè tout moun sou latè pote nou anlè, n'a jwi lavi nan peyi mwen te bay Jakòb, zansèt nou an. Se mwen menm, Seyè a, ki di sa!
Then the Lord will be your delight; and I will put you on the high places of the earth; and I will give you the heritage of Jacob your father: for the mouth of the Lord has said it.
καὶ ἔση πεποιθὸς ἐπὶ κύριον καὶ ἀναβιβάσει σε ἐπὶ τὰ ἄγαθὰ τῆς γῆς καὶ ψομεῖ σε τὴν κληρονομίαν ἰακωβ τοῦ πατρός σου τὸ γὰρ στόμα κυρίου ἐλάλησεν ταῦτα
- 1 ¶ Non! Se pa paske Seyè a manke fòs kifè li pa vin delivre nou. Se pa paske li soudè kifè li pa tande lè n'ap lapriyè nan pye l'.
Truly, the Lord's hand has not become short, so that he is unable to give salvation; and his ear is not shut from hearing:
μὴ οὐκ ἰσχύει ἡ χεὶρ κυρίου τοῦ σῶσαι ἢ ἐβάρυνεν τὸ οὖς αὐτοῦ τοῦ μὴ εἰσακοῦσαι
- 2 Men se mehanste nou yo ki mete yon bayè ant nou ak Bondye nou an. Se peche nou yo ki fè l' vire figi l' pou l' pa tande nou.
But your sins have come between you and your God, and by your evil doings his face has been veiled from you, so that he will give you no answer.
ἀλλὰ τὰ ἁμαρτήματα ὑμῶν διωστῶσιν ἀνά μέσον ὑμῶν καὶ τοῦ θεοῦ καὶ διὰ τὰς ἁμαρτίας ὑμῶν ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ ἀφ' ὑμῶν τοῦ μὴ ἐλεῆσαι
- 3 San ap koule sou tout dwèt nou. Nou foute men nou nan tout kalite mehanste. Bonjou nou pa laverite. Depi nou louvri bouch nou se kout lang n'ap bay.
For your hands are unclean with blood, and your fingers with sin; your lips have said false things, and your tongue gives out deceit.
αἱ γὰρ χεῖρες ὑμῶν μεμολυμμέναι αἱματι καὶ οἱ δάκτυλοι ὑμῶν ἐν ἁμαρτίας τὰ δὲ χεῖλη ὑμῶν ἐλάλησεν ἀνομίαν καὶ ἡ γλῶσσα ὑμῶν ἀδικίαν μελετᾷ
- 4 Lè n' al nan tribinal se pou defann move kòz. Lè n'ap plede, nou bay manti. N'ap di yon bann bagay ki pa laverite. Se move lide ase ki nan tèt nou. Se mehanste ase n'ap fè.
No one puts forward an upright cause, or gives a true decision: their hope is in deceit, and their words are false; they are with child with sin, and give birth to evil.
οὐδεὶς λαλεῖ δίκαια οὐδὲ ἔστιν κρίσις ἀληθινὴ πεποιθασιν ἐπὶ ματαιοῖς καὶ λαλοῦσιν κενὰ ὅτι κούουσιν πόνον καὶ τίκτουςιν ἀνομίαν
- 5 Move plan y'ap fè yo tankou pwazon. Si ou pran ladan yo nanpwen rechap. Si ou rive kraze yon move plan y'ap fè, y'ap pare yonn ki pi rèd pou ou.
They give birth to snake's eggs, and make spider's threads: whoever takes their eggs for food comes to his death, and the egg which is crushed becomes a poison-snake.
φᾶ ἀσπίδων ἔρρηξαν καὶ ἰστὸν ἀράχνης ὑφαίνουσιν καὶ ὁ μέλλων τῶν φῶν αὐτῶν φαγεῖν συντρίψας οὖριον εὔρεν καὶ ἐν αὐτῷ βασιλίσκος

- 6 Menm jan ou pa ka fè rad ak fil zariyen, konsa tou sa y'ap fè a p'ap rapòte yo anyen ki bon. Se mechanste ase yo soti pou yo fè. Se nan san ase yo mete men yo.
Their twisted threads will not make clothing, and their works will give them nothing for covering themselves: their works are works of sin, and violent acts are in their hands.
ὁ ἰστός αὐτῶν οὐκ ἔσται εἰς ἱμάτιον οὐδὲ μὴ περιβάλλονται ἀπὸ τῶν ἔργων αὐτῶν τὰ γὰρ ἔργα αὐτῶν ἔργα ἀνομίας
- 7 Y'ap kouri konsa pou fè sa ki mal, yo cho pou yo touye moun inonsan. Lide yo toujou sou sa ki mal, kote yo pase se dega toupatou. Se malè yo kite dèyè yo.
Their feet go quickly to evil, and they take delight in the death of the upright; their thoughts are thoughts of sin; wasting and destruction are in their ways.
οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσιν ταχίνοι ἐκγέαι αἷμα καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀφρόνων σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν
- 8 Yo pa konn jan pou yo viv byen ak moun. Tout sa y'ap fè kwochi. Tout kò yo se plan. Moun k'ap swiv yo toujou nan tèt chaje.
They have no knowledge of the way of peace, and there is no sense of what is right in their behaviour: they have made for themselves ways which are not straight; whoever goes in them has no knowledge of peace.
καὶ ὁδὸν εἰρήνης οὐκ οἶδασιν καὶ οὐκ ἔστιν κρίσις ἐν ταῖς ὁδοῖς αὐτῶν αἱ γὰρ τρίβοι αὐτῶν διεστραμμένοι ἕς διοδεύουσιν καὶ οὐκ οἶδασιν εἰρήνην
- 9 ¶ Pèp la di: -Koulye a nou konnen poukisa Bondye ki pou ta defann kòz nou an rete lwen nou konsa, poukisa li pa vin delivre nou. Nou t'ap tann limyè pou klere kote n'ap mete pye nou, men kote nou pase se nan fènwa nou ye.
For this cause our right is far from us, and righteousness does not overtake us: we are looking for light, but there is only the dark; for the shining of the sun, but our way is in the night.
διὰ τοῦτο ἀπέστη ἡ κρίσις ἀπ' αὐτῶν καὶ οὐ μὴ καταλάβῃ αὐτοὺς δικαιοσύνη ὑπομεινάντων αὐτῶν φῶς ἐγένετο αὐτοῖς σκότος μείναντες αὐγὴν ἐν ἁωρία περιεπάτησαν
- 10 N'ap tatonnen tankou avèg k'ap chache wout, tankou moun je pete. N'ap bite gwo midi tankou si nou t'ap mache solèy kouche. San nou pa malad, nou tankou moun ki deja nan peyi san chapo.
We go on our way, like blind men feeling for the wall, even like those who have no eyes: we are running against things in daylight as if it was evening; our place is in the dark like dead men.
ψηλαφήσουσιν ὡς τυφλοὶ τοῖχον καὶ ὡς οὐχ ὑπαρχόντων ὀφθαλμῶν ψηλαφήσουσιν καὶ πεσοῦνται ἐν μεσημβρίᾳ ὡς ἐν μεσονυκτίῳ ὡς ἀποθνήσκοντες στενάξουσιν
- 11 N'ap wouke tankou chen, n'ap plenn tankou bourik anba chay. N'ap tann Bondye pou l' pran defans nou. Bichi! N'ap tann li vin delivre nou. Anyen menm!
We make noises of grief, like bears, and sad sounds like doves: we are looking for our right, but it is not there; for salvation, but it is far from us.
ὡς ἄρκος καὶ ὡς περιστέρα ἅμα πορεύσονται ἀνεμεινάμεν κρίσιν καὶ οὐκ ἔστιν σωτηρία μακρὰν ἀφέστηκεν ἀπ' ἡμῶν
- 12 Seyè, se vre wi, nou te fè anpil peche kont ou! Koulye a, se peche nou yo k'ap kale nou. Yo la devan je nou. Nou rekonèt nou te fè yo vre.
For our evil doings are increased before you, and our sins give witness against us: for our evil doings are with us, and we have knowledge of our sins:
πολλὴ γὰρ ἡμῶν ἡ ἀνομία ἐναντίον σου καὶ αἱ ἁμαρτίαι ἡμῶν ἀντέστησαν ἡμῖν αἱ γὰρ ἀνομίαι ἡμῶν ἐν ἡμῖν καὶ τὰ ἀδικήματα ἡμῶν ἔγνωμεν
- 13 Nou te vire do bay Seyè a, nou voye l' jete. Nou derefize koute l'. Nou tòde men frè parèy nou, nou revòlte kont Bondye. Se move lide ase nou te gen nan kè nou. Se manti ase nou t'ap kalkile nan tèt nou.
We have gone against the Lord, and been false to him, turning away from our God, our words have been uncontrolled, and in our hearts are thoughts of deceit.
ἠσεβήσαμεν καὶ ἐψευδάμεθα καὶ ἀπέστημεν ἀπὸ ὀπισθεν τοῦ θεοῦ ἡμῶν ἐλαλήσαμεν ἄδικα καὶ ἠπειθήσαμεν ἐκκόμεν καὶ ἐμελετήσαμεν ἀπὸ καρδίας ἡμῶν λόγους ἀδίκους
- 14 Se poutèt sa, nou pa t' bay chans pou yo defann nou. Pesonn pa ka pwochè vin delivre nou. Nan tout lavil la ou pa konn kote ou gad ak pesonn. Pesonn pa mache dwat.
And the right is turned back, and righteousness is far away: for good faith is not to be seen in the public places, and upright behaviour may not come into the town.
καὶ ἀπεστήσαμεν ὀπίσω τὴν κρίσιν καὶ ἡ δικαιοσύνη μακρὰν ἀφέστηκεν ὅτι καταναλώθη ἐν ταῖς ὁδοῖς αὐτῶν ἡ ἀλήθεια καὶ δι' εὐθείας οὐκ ἠδύναντο διελθεῖν
- 15 Pa gen moun serye ankò! Si ou pa fè tankou tout moun, se ou k'ap anba. Seyè a wè sa. Sa te fè l' mal paske pa t' gen jistis nan peyi a.
Yes, faith is gone; and he whose heart is turned from evil comes into the power of the cruel: and the Lord saw it, and he was angry that there was no one to take up their cause.
καὶ ἡ ἀλήθεια ἤρται καὶ μετέστησαν τὴν διάνοιαν τοῦ συνιέναι καὶ εἶδεν κύριος καὶ οὐκ ἤρεσεν αὐτῷ ὅτι οὐκ ἦν κρίσις
- 16 ¶ Li sezi wè pesonn pa leve kanpe pou defann inonsan yo. Se konsa, li vin delivre pèp la ak pwòp fòs kouraj li. Li ba l' men, li pran defans li.
And he saw that there was no man, and was surprised that there was no one to take up their cause: so his arm gave salvation, and he made righteousness his support.
καὶ εἶδεν καὶ οὐκ ἦν ἀνὴρ καὶ κατενόησεν καὶ οὐκ ἦν ὁ ἀντιληψόμενος καὶ ἡμίνατο αὐτοὺς τῷ βραχίονι αὐτοῦ καὶ τῇ ἐλεημοσύνῃ ἐστηρίσατο
- 17 Li mete jistis anwo li tankou yon plak pwotèj pou lestonmak li. Li mete pouwva pou sove a tankou yon kas nan tèt li. Li mete pouwva revanj li sou li tankou yon palto, li vlope kò l' ak fòs pou l' pran defans moun li renmen yo.
Yes, he put on righteousness as a breastplate, and salvation as a head-dress; and he put on punishment as clothing, and wrath as a robe.
καὶ ἐνεδύσατο δικαιοσύνην ὡς θώρακα καὶ περιέθετο περικεφαλαίαν σωτηρίου ἐπὶ τῆς κεφαλῆς καὶ περιεβάλετο ἱμάτιον ἐκδικήσεως καὶ τὸ περιβόλαιον
- 18 L'ap pini chak moun dapre sa yo fè: li pral move sou moun ki pa vle wè l' yo, li pral tire revanj sou lènmi l' yo, menm sou moun ki rete nan zile byen lwen yo.
He will give them the right reward of their doings, wrath to his attackers, punishment to his haters, and even on the sea-lands he will send punishment.
ὡς ἀνταποδώσων ἀνταπόδοσιν ὄνειδος τοῖς ὑπεναντίοις

- 19 Depi kote solèy la leve a jouk kote solèy la kouche a, tout moun va pè Seyè a, y'a respekte pouwva li. L'ap vin tankou lavalas k'ap desann nan fon ravin, tankou gwo van tanpèt.
So they will see the name of the Lord from the west, and his glory from the east: for he will come like a rushing stream, forced on by a wind of the Lord.
καὶ φοβηθήσονται οἱ ἀπὸ δυσμῶν τὸ ὄνομα κυρίου καὶ οἱ ἀπ' ἀνατολῶν ἡλίου τὸ ὄνομα τὸ ἔνδοξον ἦξει γὰρ ὡς ποταμὸς βίαιος ἢ ὄργῃ παρὰ κυρίου ἦξει μετὰ θυμοῦ
- 20 M'ap vin sou mòn Siyon an pou m' delivre tout moun fanmi Jakòb yo ki va vire do bay peche yo. Se Seyè a menm ki di sa.
And as a saviour he will come to Zion, turning away sin from Jacob, says the Lord.
καὶ ἦξει ἔνεκεν σιων ὁ ρυόμενος καὶ ἀποστρέψει ἀσεβείας ἀπὸ ἰακωβ
- 21 Seyè a di ankò: Men kontra mwen pral pase ak yo a: M'ap mete lespri m' sou yo. M'ap ba yo lòd mwen yo pou lòd mwen yo ka nan bouch yo, nan bouch pitit yo ak nan bouch pitit pitit yo, pou tout tan tout tan. Se mwen menm Seyè a ki di sa.
And as for me, this is my agreement with them, says the Lord: my spirit which is on you, and my words which I have put in your mouth, will not go away from your mouth, or from the mouth of your seed, or from the mouth of your seed's seed, says the Lord, from now and for ever.
καὶ αὕτη αὐτοῖς ἢ παρ' ἐμοῦ διαθήκη εἶπεν κύριος τὸ πνεῦμα τὸ ἐμὸν ὃ ἐστὶν ἐπὶ σοὶ καὶ τὰ ῥήματα ἃ ἔδωκα εἰς τὸ στόμα σου οὐ μὴ ἐκλίπῃ ἐκ τοῦ στόματός σου καὶ ἐκ τοῦ στόματος τοῦ σπέρματός σου εἶπεν γὰρ κύριος ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα
- 1 ¶ Leve kanpe! Ou pral klere tankou solèy. Pouwva Seyè a pral klere sou ou.
Up! let your face be bright, for your light has come, and the glory of the Lord is shining on you.
φωτίζου φωτίζου ἱερουσαλημ ἦκει γάρ σου τὸ φῶς καὶ ἡ δόξα κυρίου ἐπὶ σὲ ἀνατέταλκεν
- 2 Lèt nasyon yo nan fènwa, yon nwaj kouvri lòt pèp yo. Men limyè Seyè a pral leve sou nou! Pouwva li pral parèt sou nou!
For truly, the earth will be dark, and the peoples veiled in blackest night; but the Lord will be shining on you, and his glory will be seen among you.
ἰδοὺ σκότος καὶ γνόφος καλύψει γῆν ἐπ' ἔθνη ἐπὶ δὲ σὲ φανήσεται κύριος καὶ ἡ δόξα αὐτοῦ ἐπὶ σὲ ὀφθήσεται
- 3 Nasyon yo pral kouri vin nan limyè nou an. Tout wa yo pral kouri vin nan klète jou k'ap leve pou nou an.
And nations will come to your light, and kings to your bright dawn.
καὶ πορεύσονται βασιεῖς τῷ φωτί σου καὶ ἔθνη τῇ λαμπρότητί σου
- 4 Voye je nou toupatou bò kote nou, gade sa k'ap rive! Tout moun pa nou yo ap sanble, y'ap tounen lakay yo. Pitit gason nou yo ap soti byen lwen. Moun ap pote pitit fi nou yo tankou timoun chita sou ren yo.
Let your eyes be lifted up, and see: they are all coming together to you: your sons will come from far, and your daughters taken with loving care.
ἄρον κύκλω τοὺς ὀφθαλμούς σου καὶ ἰδὲ συνηγμένα τὰ τέκνα σου ἰδοὺ ἦκασιν πάντες οἱ υἱοὶ σου μακρόθεν καὶ αἱ θυγατέρες σου ἐπ' ὧμων ἀρθήσονται
- 5 Lè n'a wè sa, n'a kontan nèt ale! Kè nou pral bat, nou p'ap konn kote pou n' mete kò nou! Y'ap pote richès nasyon yo ban nou. Y'ap soti lòt bò lanmè, y'ap vin jwenn nou.
Then you will see, and be bright with joy, and your heart will be shaking with increase of delight: for the produce of the sea will be turned to you, the wealth of the nations will come to you.
τότε ὄψη καὶ φοβηθήσῃ καὶ ἐκστήσῃ τῇ καρδίᾳ ὅτι μεταβαλεῖ εἰς σὲ πλοῦτος θαλάσσης καὶ ἔθνων καὶ λαῶν καὶ ἦξουσὶν σοι
- 6 Y'ap ban nou kantite chamo ki soti peyi Madyan ak peyi Efa. Nou p'ap konnen kote pou n' mete yo. Moun ap soti peyi Saba, chaje lò ak lansan. Y'ap pwonmennen fè lwanj Seyè a toupatou.
You will be full of camel-trains, even the young camels of Midian and Ephah; all from Sheba will come, with gold and spices, giving word of the great acts of the Lord.
ἀγέλαι καμήλων καὶ καλύψουσὶν σε κάμηλοι μαδιαμ καὶ γαιφα πάντες ἐκ σαβα ἦξουσιν φέροντες χρυσίον καὶ λίβανον οἴσουσιν καὶ τὸ σωτήριον κυρίου εὐαγγελιοῦνται
- 7 Tout mouton ak kabrit peyi Keda yo ap sanble lakay nou. N'a gen belye mouton peyi Nebayòt yo pou fè sèvis. N'a ofri yo pou boule sou lotèl mwen an. Sa va fè m' plezi. Seyè a va fè kay kote fòtèy li ye a vin byen bèl ankò.
All the flocks of Kedar will come together to you, the sheep of Nebaioth will be ready for your need; they will be pleasing offerings on my altar, and my house of prayer will be beautiful.
καὶ πάντα τὰ πρόβατα κηδαρ συναχθήσονται σοι καὶ κριοὶ ναβαιοθ ἦξουσὶν σοι καὶ ἀνερχθήσεται δεκτὰ ἐπὶ τὸ θυσιαστήριόν μου καὶ ὁ οἶκος τῆς προσευχῆς μου δοξαστήσεται
- 8 Ki tout moun sa yo? Y'ap plane tankou yon nwaj nan syèl la, tankou yon bann pijon k'ap tounen vin nan kalòj yo?
Who are these coming like a cloud, like a flight of doves to their windows?
τίνες οἶδε ὡς νεφέλαι πέτανται καὶ ὡς περιστεραὶ σὺν νεοσσοῖς
- 9 ¶ Se yon bann bato k'ap soti byen lwen, bato peyi Tasis yo devan. Y'ap mennen moun pèp Bondye a tounen lakay yo. Y'ap pote ajan ak lò ak yo an kantite, pou sa sèvi yon lwanj pou Seyè a, Bondye nou an. Paske Bondye pèp Izrayèl la, ki yon Bondye apa, te fè bèl bagay pou pèp li a.
Vessels of the sea-lands are waiting for me, and the ships of Tarshish first, so that your sons may come from far, and their silver and gold with them, to the place of the name of the Lord your God, and to the Holy One of Israel, because he has made you beautiful.
ἐμὲ νῆσοι ὑπέμειναν καὶ πλοῖα θαρσις ἐν πρώτοις ἀγαγεῖν τὰ τέκνα σου μακρόθεν καὶ τὸν ἄργυρον καὶ τὸν χρυσὸν μετ' αὐτῶν διὰ τὸ ὄνομα κυρίου τὸ ἅγιον καὶ διὰ τὸν ἅγιον τοῦ ἰσραηλ ἔνδοξον εἶναι

- 10 Seyè a pale ak lavil Jerizalèm, li di l' konsa: -Se moun lòt nasyon ki pral rebati miray nou yo! Se wa yo ki pral sèvi nou domestik. Nan kòlè mwen, mwen te pini nou. Men, mwen gen pitye pou nou paske mwen gen bon kè.
And men from strange countries will be building up your walls, and their kings will be your servants: for in my wrath I sent punishment on you, but in my grace I have had mercy on you.
καὶ οἰκοδομήσουσιν ἀλλογενεῖς τὰ τείχη σου καὶ οἱ βασιλεῖς αὐτῶν παραστήσονται σοὶ διὰ γὰρ ὀργὴν μου ἐπάταξά σε καὶ διὰ ἔλεον ἠγάπησά σε
- 11 Pòtay nou yo ap rete louvri lajounen kou lannwit. Yo p'ap janm fèmen, pou wa lòt nasyon yo ka pote tout richès peyi yo lakay nou.
Your doors will be open at all times; they will not be shut day or night; so that men may come into you with the wealth of the nations, with their kings at their head.
καὶ ἀνοιχθήσονται αἱ πύλαι σου διὰ παντός ἡμέρας καὶ νυκτὸς οὐ κλεισθήσονται εἰσαγαγεῖν πρὸς σὲ δύναμιν ἔθνων καὶ βασιλεῖς ἀγομένους
- 12 Paske y'ap detwi tout nasyon ak tout wa ki pa vle sèvi nou yo. Y'ap kraze peyi sa yo nèt ale.
For the nation or kingdom which will not be your servant will come to destruction; such nations will be completely waste.
τὰ γὰρ ἔθνη καὶ οἱ βασιλεῖς οἵτινες οὐ δουλεύσουσιν σοὶ ἀπολοῦνται καὶ τὰ ἔθνη ἐρημία ἐρημωθήσονται
- 13 Y'a pote pi bèl pyebwa nan peyi Liban an, pichpen, pye sèd ak bwadòm, lakay nou pou dekore tanp ki apa pou mwen an, pou anbeli kote m' rete a.
The glory of Lebanon will come to you, the cypress, the plane, and the sherrin-tree together, to make my holy place beautiful; and the resting-place of my feet will be full of glory.
καὶ ἡ δόξα τοῦ λιβάνου πρὸς σὲ ἥξει ἐν κυπαρίσσῳ καὶ πεύκῃ καὶ κέδρω ἅμα δοξάσαι τὸν τόπον τὸν ἁγίόν μου
- 14 Pitit moun ki t'ap maltrete nou yo va vin jwenn nou tèt bese. Tout moun ki t'ap pase nou nan betiz pral ajenou nan pye nou. Y'a rele nou lavil Seyè a, Mòn Siyon ki pou Bondye pèp Izrayèl la ki yon Bondye apa.
And the sons of those who were cruel to you will come before you with bent heads; and those who made sport of you will go down on their faces at your feet; and you will be named, The Town of the Lord, The Zion of the Holy One of Israel.
καὶ πορεύσονται πρὸς σὲ δεδουλωμένοι υἱοὶ ταπεινώσαντων σε καὶ παροξυνάντων σε καὶ κληθήσῃ πόλις κυρίου σιων ἁγίου ἰσραὴλ
- 15 ¶ Mwen p'ap vire do ban nou ankò. Yo p'ap rayi nou. Nou p'ap rete san pesonn pou vizite nou. M'ap fè moun nou yo toujou kontan wè nou. Y'a fè fèt de tit an tit.
And though you were turned away from, and hated, and had no helper, I will make you a pride for ever, a joy from generation to generation.
διὰ τὸ γεγενῆσθαι σε ἐγκαταλειμμένην καὶ μεμιστημένην καὶ οὐκ ἦν ὁ βοηθὸν καὶ θήσω σε ἀγαλλίαμα αἰώνιον εὐφροσύνην γενεῶν γενεαῖς
- 16 Lòt nasyon yo ansanm ak wa yo va pran swen nou tankou yon nouris k'ap bay pitit li tete. Lè sa a n'a konnen se mwen menm, Seyè a, ki sove nou. Se Bondye pèp Izrayèl la, Bondye ki gen tout pouwva a, ki delivre nou.
And you will take the milk of the nations, flowing from the breast of kings; and you will see that I, the Lord, am your saviour, and he who takes up your cause, the Strong One of Jacob.
καὶ θηλάσεις γάλα ἔθνων καὶ πλοῦτον βασιλέων φάγεσαι καὶ γνώσῃ ὅτι ἐγὼ κύριος ὁ σφύζων σε καὶ ἐξαιρούμενός σε θεὸς ἰσραὴλ
- 17 M'a fè yo pote lò pou nou nan plas kwiv. M'a fè yo pote ajan pou nou nan plas fè. N'a gen kwiv nan plas bwa, n'a gen fè nan plas wòch. Nan plas chèf ki t'ap peze nou yo, m'a mete chèf k'ap fè nou viv ak kè poze. Nan plas chèf ki t'ap souse nou yo, m'a mete chèf k'ap fè sa ki dwat.
In place of brass, I will give gold, and for iron silver, and for wood brass, and for stones iron: and I will make Peace your judge, and Righteousness your overseer.
καὶ ἀντὶ χαλκοῦ οἶσω σοὶ χρυσίον ἀντὶ δὲ σιδήρου οἶσω σοὶ ἀργύριον ἀντὶ δὲ ξύλων οἶσω σοὶ χαλκὸν ἀντὶ δὲ λίθων σίδηρον καὶ δώσω τοὺς ἄρχοντας σου ἐν εἰρήνῃ καὶ τοὺς ἐπισκόπους σου ἐν δικαίῳ σὺνῃ
- 18 Yo p'ap tande moun fè mechnaste nan peyi a ankò. Moun p'ap devalize peyi a ankò, ni moun p'ap kraze l'. M'ap sèvi nou ranpa, se mwen menm k'ap pwoteje nou. M'ap sèvi nou pòtay, n'a fè lwanj mwen.
Violent acts will no longer be seen in your land, wasting or destruction in your limits; but your walls will be named, Salvation, and your doors Praise.
καὶ οὐκ ἀκουσθήσεται ἔτι ἀδικία ἐν τῇ γῆ σου οὐδὲ σύντριμμα οὐδὲ ταλαιπωρία ἐν τοῖς ὀρίοις σου ἀλλὰ κληθήσεται σωτήριον τὰ τείχη σου καὶ αἱ πύλαι σου γλύμμα
- 19 Se pa solèy la ki pral klere nou lajounen. Ni nou p'ap bezwen klète lalin lan pou klere nou lannwit. Se mwen menm, Seyè a, ki pral sèvi nou limyè pou tout tan. Se Bondye nou an ki pral leve tèt nou.
The sun will not be your light by day, and the moon will no longer be bright for you by night: but the Lord will be to you an eternal light, and your God your glory.
καὶ οὐκ ἔσται σοὶ ὁ ἥλιος εἰς φῶς ἡμέρας οὐδὲ ἀνατολὴ σελήνης φωτιεῖ σοὶ τὴν νύκτα ἀλλ' ἔσται σοὶ κύριος φῶς αἰώνιον καὶ ὁ θεὸς δόξα σου
- 20 Solèy nou an p'ap janm kouche ankò. Lalin nou an p'ap janm disparèt. Se Seyè a menm ki pral sèvi nou limyè pou tout tan. Jou lafiksyon nou yo fini.
Your sun will never again go down, or your moon keep back her light: for the Lord will be your eternal light, and the days of your sorrow will be ended.
οὐ γὰρ δύσεται ὁ ἥλιός σοι καὶ ἡ σελήνη σοὶ οὐκ ἐκλείψει ἔσται γὰρ κύριός σοι φῶς αἰώνιον καὶ ἀναπληρωθήσονται αἱ ἡμέραι τοῦ πένθους σου
- 21 Tout moun nan pèp nou an va fè sa ki dwat. Y'a rete nan peyi a pou tout tan. Tankou kreyòl jaden mwen, se mwen ki plante yo, se mwen ki fè yo ak men mwen, pou m' ka fè tout moun wè pouwva mwen.
Your people will all be upright, the land will be their heritage for ever; the branch of my planting, the work of my hands, to be for my glory.
καὶ ὁ λαός σου πᾶς δίκαιος καὶ δι' αἰῶνος κληρονομήσουσιν τὴν γῆν φυλάσσω τὸ φύτευμα ἔργα χειρῶν αὐτοῦ εἰς δόξαν

- 22 Fanmi ki pi piti nan mitan nou an pral gen mil (1.000) moun. Fanmi ki pa vo anyen an pral tounen yon gwo nasyon. Se mwen menm Seyè a ki p'ap mize fè sa, lè lè a va rive.
The smallest of their families will become a thousand, and a small one a strong nation: I, the Lord, will make it come quickly in its time.
ὁ ὀλιγοστὸς ἔσται εἰς χιλιάδας καὶ ὁ ἐλάχιστος εἰς ἔθνος μέγα ἐγὼ κύριος κατὰ καιρὸν συνάξω αὐτούς
- 1 ¶ Lespri Bondye, Seyè a, desann sou mwen. Paske Seyè a chwazi m', li voye m' pou m' anonse bon nouvèl la bay moun ki nan lapenn yo, pou m' geri tout moun k'ap souffri yo, pou m' fè tout moun yo te depòte yo konnen yo delivre, pou m' fè tout prizonnye yo konnen pòt prizon louvri pou yo.
The spirit of the Lord is on me, because I am marked out by him to give good news to the poor; he has sent me to make the broken-hearted well, to say that the prisoners will be made free, and that those in chains will see the light again;
πνεῦμα κυρίου ἐπ' ἐμέ οὐ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τῆ καρδίᾳ κηρύξαι αἰχμαλώτοις ἄφεις καὶ τυφλοῖς ἀνάβλεψιν
- 2 Li voye m' anonse lè a rive pou Seyè a vin delivre pèp li a, jou a rive pou Bondye nou an vin tire revanj pou nou. Li voye m' ankouraje tout moun ki nan lafliksyon,
To give knowledge that the year of the Lord's good pleasure has come, and the day of punishment from our God; to give comfort to all who are sad;
καλέσαι ἐνιαυτὸν κυρίου δεκτὸν καὶ ἡμέραν ἀναποδόσεως παρακαλέσαι πάντας τοὺς πενθοῦντας
- 3 pou m' bay moun mòn Siyon ki nan lafliksyon yo kè kontan nan plas lapenn yo, kontantman nan plas kè sere yo a. M'ap mete nan bouch yo chante remèsiman nan plas chante plenyen. Yo pral grandi tankou gwo pyebwa nan jaden Seyè a te plante ak men l'. Yo tout pral fè sa ki dwat devan Bondye, pou tout moun ka fè lwanj bèl pouwa li.
To give them a fair head-dress in place of dust, the oil of joy in place of the clothing of grief, praise in place of sorrow; so that they may be named trees of righteousness, the planting of the Lord, and so that he may have glory.
δοθῆναι τοῖς πενθοῦσιν σίων δόξαν ἀντὶ σποδοῦ ἄλειμμα εὐφροσύνης τοῖς πενθοῦσιν καταστολῆν δόξης ἀντὶ πνεύματος ἀκηδίας καὶ κληθήσονται γενεαὶ δικαιοσύνης φύτευμα κυρίου εἰς δόξαν
- 4 ¶ Yo gen pou yo rebati sou anplasman vye lavil yo. Y'a repare kay moun yo te bandonnen depi lontan. Y'a rebati lavil ki te fin kraze yo, kay ki te fin tounen mazi depi lontan yo.
And they will be building again the old broken walls, and will make new the old waste places, and will put up again the towns which have been waste for long generations.
καὶ οἰκοδομήσουσιν ἐρήμους αἰωνίας ἐξηρηωμένας πρότερον ἐξαναστήσουσιν καὶ καινιοῦσιν πόλεις ἐρήμους ἐξηρηωμένας εἰς γενεάς
- 5 Se moun lòt nasyon ki va pran swen mouton nou yo. Se moun vini ki va travay jaden nou yo, ki va okipe jaden rezen nou yo.
And men from strange countries will be your herdsmen, and those who are not Israelites will be your ploughmen and vine-keepers.
καὶ ἤξουσιν ἀλλογενεῖς ποιμαίνοντες τὰ πρόβατά σου καὶ ἀλλόφυλοι ἀροτῆρες καὶ ἀμπελοργοὶ
- 6 Men nou menm, y'a rele nou prèt Seyè a. Wi, y'a rele nou Sèvitè Bondye nou an! N'a jwi richès lòt nasyon yo. Tout bèl bagay lakay yo, se pou nou y'a ye.
But you will be named the priests of the Lord, the servants of our God: you will have the wealth of the nations for your food, and you will be clothed with their glory.
ὁμοίως δὲ ἱερεῖς κυρίου κληθήσεσθε λειτουργοὶ θεοῦ ἰσχυρὸν ἔθνος κατέδεσθε καὶ ἐν τῷ πλούτῳ αὐτῶν θαυμασθήσεσθε
- 7 Kote yo te konn fè nou wont, se sou tèt y'a pote nou. Kote yo te konn pase nou nan rizib, y'a fè gwo fèt pou nou. N'a rete nan peyi nou, richès nou va double. N'a toujou gen kè kontan san rete.
As they had twice as much grief, and marks of shame were their heritage, so in their land they will be rewarded twice over, and will have eternal joy.
οὕτως ἐκ δευτέρως κληρονομήσουσιν τὴν γῆν καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν
- 8 Seyè a di: -Mwen menm, Seyè a, mwen renmen sa ki dwat, mwen pa vle wè lè moun ap vòlò, lè moun ap fè lenjistis. M'a kenbe pawòl mwen, m'a bay pèp mwen an rekonpans yo, m'a pase ak yo yon kontra k'ap la pou tout tan.
For I, the Lord, take pleasure in upright judging; I will not put up with the violent taking away of right; and I will certainly give them their reward, and I will make an eternal agreement with them.
ἐγὼ γὰρ εἰμι κύριος ὁ ἀγαπῶν δικαιοσύνην καὶ μισῶν ἀρπάγματα ἐξ ἀδικίας καὶ δώσω τὸν μόχθον αὐτῶν δικαίως καὶ διαθήκην αἰώνιον διαθήσομαι αὐτοῖς
- 9 Nan tout peyi, y'a nonmen non yo. Pitit pitit yo va gen bon non nan mitan lòt pèp yo. Tout moun ki va wè yo va konnen se yon ras moun mwenmenm menm, Seyè a, mwen beni.
And their seed will be noted among the nations, and their offspring among the peoples: it will be clear to all who see them that they are the seed to which the Lord has given his blessing.
καὶ γνωσθήσεται ἐν τοῖς ἔθνεσιν τὸ σπέρμα αὐτῶν καὶ τὰ ἔκγονα αὐτῶν πᾶς ὁ ὀρών αὐτούς ἐπιγνώσεται αὐτούς ὅτι οὗτοί εἰσιν σπέρμα ἠὺλογημένον ὑπὸ θεοῦ
- 10 ¶ Se pa ti kontan kè m' kontan pou sa Seyè a fè. M'ap fè fèt pou Bondye mwen an. Paske mwen tankou yon nèg k'ap marye ki fin abiye pou nòs la, tankou yon lamarye k'ap ranje bijou l' yo sou li. Li kouvri m' ak pouwa li pou l' sove m'. Li vlope m' nan bra li pou l' delivre m'.
I will be full of joy in the Lord, my soul will be glad in my God; for he has put on me the clothing of salvation, covering me with the robe of righteousness, as the husband puts on a fair head-dress, and the bride makes herself beautiful with jewels.
καὶ εὐφροσύνη εὐφρανθήσονται ἐπὶ κύριον ἀγαλλιάσθω ἡ ψυχὴ μου ἐπὶ τῷ κυρίῳ ἐνέδυσεν γὰρ με ἱμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης ὡς νυμφίῳ περιέθηκέν μοι μίτραν καὶ ὡς νύμφην κατεκόσμησέν με κόσμῳ
- 11 Menm jan tè a fè ti plant yo pouse, menm jan grenn yo leve nan jaden, konsa tou, Seyè ki la pou tout tan an va delivre pèp li a. Tout nasyon va fè lwanj li toupatou.
For as the earth puts out buds, and as the garden gives growth to the seeds which are planted in it, so the Lord will make righteousness and praise to be flowering before all the nations.
καὶ ὡς γῆν αὐξοῦσαν τὸ ἄνθος αὐτῆς καὶ ὡς κήπος τὰ σπέρματα αὐτοῦ οὕτως ἀνατελεῖ κύριος δικαιοσύνην καὶ ἀγαλλίαμα ἐναντίον πάντων τῶν ἔθνῶν

- 1 ¶ Jan m' renmen mòn Siyon sa a! Se pou m' pale. Jan m' renmen lavil Jerizalèm sa a, mwen p'ap pran kanpo, jouk delivrans li va parèt tankou limyè solèy k'ap leve, tankou flanbo k'ap klere nan fènwa.
Because of Zion I will not keep quiet, and because of Jerusalem I will take no rest, till her righteousness goes out like the shining of the sun, and her salvation like a burning light.
διὰ σίων οὐ σιωπήσομαι καὶ διὰ ἱερουσαλημ οὐκ ἀνήσω ἕως ἂν ἐξέλθῃ ὡς φῶς ἡ δικαιοσύνη μου τὸ δὲ σωτήριόν μου ὡς λαμπὴς καθήσεται
- 2 Jerizalèm, tout nasyon yo va wè delivrans ou. Tout wa yo pral wè pouwva ou. Y'a ba ou yon lòt non, non Seyè a menm va chwazi pou ou a.
And the nations will see your righteousness, and all kings your glory: and you will have a new name, given by the mouth of the Lord.
καὶ ὄψονται ἔθνη τὴν δικαιοσύνην σου καὶ βασιλεῖς τὴν δόξαν σου καὶ καλέσει σε τὸ ὄνομά σου τὸ καινὸν ὃ ὁ κύριος ὀνομάσει αὐτό
- 3 W'a tankou yon bèl kouwòn nan men Seyè a, tankou yon bèl foula nan men Bondye ou la.
And you will be a fair crown in the hand of the Lord, and a king's head-dress in the hand of your God.
καὶ ἔση στέφανος κάλλους ἐν χειρὶ κυρίου καὶ διάδημα βασιλείας ἐν χειρὶ θεοῦ σου
- 4 Yo p'ap rele ou ti mepriz ankò. Yo p'ap konsidere peyi ou la tankou yon madanm mari l' kite l'. Y'a rele ou Kè kontan pou Bondye. Y'a rele peyi ou la Bèl madan marye. Paske ou fè Seyè a plezi, l'ap tankou yon mari pou peyi ou la.
You will not now be named, She who is given up; and your land will no longer be named, The waste land: but you will have the name, My pleasure is in her, and your land will be named, Married: for the Lord has pleasure in you, and your land will be married.
καὶ οὐκέτι κληθήσῃ καταλελειμμένη καὶ ἡ γῆ σου οὐ κληθήσεται ἔρημος σοὶ γὰρ κληθήσεται θέλημα ἐμόν καὶ τῆ γῆ σου οἰκουμένη
- 5 Menm jan yon jenn gason marye ak yon jenn fi, Seyè a pral marye avè ou. Menm jan yon nonm marye kontan madanm li, Bondye ou la pral kontan ou.
For as a young man takes a virgin for his wife, so will your maker be married to you: and as a husband has joy in his bride, so will the Lord your God be glad over you.
καὶ ὡς συνοικῶν νεανίσκος παρθένῳ οὕτως κατοικήσουσιν οἱ υἱοὶ σου μετὰ σοῦ καὶ ἔσται ὄν τρόπον εὐφρανθήσεται νυμφίος ἐπὶ νύμφῃ οὕτως εὐφρανθήσεται κύριος ἐπὶ σοί
- 6 ¶ Jerizalèm, mwen mete gad ap fè pòs sou miray ou yo. Lajounen kou lannwit, se pou yo pale. Se pou yo fè Seyè a chonje pwomès li te fè ou yo, pou li pa janm bliye ou.
I have put watchmen on your walls, O Jerusalem; they will not keep quiet day or night: you who are the Lord's recorders, take no rest,
καὶ ἐπὶ τῶν τειχέων σου ἱερουσαλημ κατέστησα φύλακας ὄλην τὴν ἡμέραν καὶ ὄλην τὴν νύκτα οἱ διὰ τέλους οὐ σιωπήσονται μμνησκόμενοι κυρίου
- 7 Se pou yo kenbe l' kout jouk l'a fè lavil Jerizalèm kanpe ankò, pou toupatou sou latè y'a fè lwanj pou li.
And give him no rest, till he puts Jerusalem in her place to be praised in the earth.
οὐκ ἔστιν γὰρ ὑμῖν ὁμοιος ἐὰν διορθώσῃ καὶ ποιήσῃ ἱερουσαλημ ἀγαυρίαμα ἐπὶ τῆς γῆς
- 8 Seyè a fè sèman, l'ap kenbe l' avèk fòs ponyèt li. -Mwen p'ap lage farin ble nou an nan men lènmi nou yo pou yo manje l'. Mwen p'ap kite moun lòt nasyon yo bwè diven nou te fatigue kò nou fè ak kouraj nou.
The Lord has taken an oath by his right hand, and by the arm of his strength, Truly, I will no longer give your grain to be food for your haters; and men of strange countries will not take the wine for which your work has been done:
ὅμοσεν κύριος κατὰ τῆς δεξιᾶς αὐτοῦ καὶ κατὰ τῆς ἰσχύος τοῦ βραχίονος αὐτοῦ εἰ ἔτι δώσω τὸν σῖτόν σου καὶ τὰ βρώματά σου τοῖς ἐχθροῖς σου καὶ εἰ ἔτι πίνονται υἱοὶ ἀλλότριοι τὸν οἶνόν σου ἐφ' ᾧ ἔ μοχθήσας
- 9 Men, nou menm ki te ranmase rekòt grenn yo, se nou ki va manje yo, lèfini n'a fè lwanj Seyè a. Se nou menm ki va bwè diven nan lakou kay ki apa pou Bondye a.
But those who have got in the grain will have it for their food, and will give praise to the Lord; and those who have got in the grapes will take the wine of them in the open places of my holy house.
ἀλλ' ἢ οἱ συνάγοντες φάγονται αὐτὰ καὶ αἰνέσουσιν κύριον καὶ οἱ συνάγοντες πίνονται αὐτὰ ἐν ταῖς ἐπαύλεσιν ταῖς ἀγίαις μου
- 10 ¶ Nou menm moun lavil Jerizalèm, pase nan pòtay la, soti nan lavil la. Al pare wout la pou pèp la tounen. Ranbleye! Wete wòch sou tout wout la! Leve drapo a, fè tout nasyon yo siyon!
Go through, go through the doors; make ready the way of the people; let the highway be lifted up; let the stones be taken away; let a flag be lifted up over the peoples.
πορεύεσθε διὰ τῶν πυλῶν μου καὶ ὁδοποιήσατε τῷ λαῷ μου καὶ τοὺς λίθους τοὺς ἐκ τῆς ὁδοῦ διαρρίψατε ἐξάρατε σύσσημον εἰς τὰ ἔθνη
- 11 Seyè a pral fè tout latè a konnen nouvèl la: -Di moun lavil ki sou mòn Siyon an: Men moun ki delivre nou an ap vini. L'ap mennen moun li sove yo avè l'. Y'ap mache devan l'. Se rekonpans li, se rezilta travay li.
The Lord has sent out word to the end of the earth, Say to the daughter of Zion, See, your saviour comes; those whom he has made free are with him, and those to whom he has given salvation go before him.
ἰδοὺ γὰρ κύριος ἐποίησεν ἀκουστὸν ἕως ἐσχάτου τῆς γῆς εἶπατε τῇ θυγατρὶ σίων ἰδοὺ σοὶ ὁ σωτὴρ παραγίνεται ἔχων τὸν ἑαυτοῦ μισθὸν καὶ τὸ ἔργον πρὸ προσώπου αὐτοῦ
- 12 Y'a rele nou pèp ki apa pou Bondye a, pèp Bondye delivre a. Y'a rele lavil Jerizalèm lavil Bondye renmen an, lavil Bondye p'ap janm lage a.
And they will be named, The holy people, Those whose cause has been taken up by the Lord: and you will be named, Desired, A town not given up.
καὶ καλέσει αὐτὸν λαὸν ἅγιον λελυτρωμένον ὑπὸ κυρίου σὺ δὲ κληθήσῃ ἐπιζητούμενη πόλις καὶ οὐκ ἐγκαταλελειμμένη

- 1 ¶ Kilès sa a k'ap vini sot lavil Bozra nan peyi Edon an, ak yon rad tou wouj sou li a? L'ap mache byen bwòdè ak bèl rad li sou li. L'ap mache tèt li byen wo, l'ap pile tè a byen fò. Se mwen menm, Seyè a, ki gen pouvwa pou delivre moun lan, k'ap pale sou koze delivrans lan.
Who is this who comes from Edom, with blood-red robes from Bozrah? he whose clothing is fair, stepping with pride in his great strength? I whose glory is in the right, strong for salvation.
τις οὗτος ὁ παραγινόμενος ἐξ ἐδωμ ἐρυθρὰ ἱματίων ἐκ βοσορ οὕτως ὠραῖος ἐν στολῇ βίᾳ μετὰ ἰσχύος ἐγὼ διαλέγομαι δικαιοσύνην καὶ κρίσιν σωτηρίου
- 2 Poulkisa rad sou ou yo wouj konsa, tankou rad moun k'ap kraze rezen anba pye yo pou fè diven nan basen?
Why is your clothing red, and why are your robes like those of one who is crushing the grapes?
διὰ τί σου ἐρυθρὰ τὰ ἱμάτια καὶ τὰ ἐνδύματά σου ὡς ἀπὸ πατητοῦ ληνοῦ
- 3 Seyè a reponn: -Mwen te pou kont mwen ap kraze nasyon yo anba pye m', tankou rezen nan basen. Pa t' gen yon moun nan pèp mwen an ki te la avè m'. Mwen fè kòlè, mwen mache sou yo, m' pilonnen yo anba pye m' sitèlman mwen te fache. San yo benyen tout rad mwen, li tache yo byen tache.
I have been crushing the grapes by myself, and of the peoples there was no man with me: in my wrath and in my passion, they were crushed under my feet; and my robes are marked with their life-blood, and all my clothing is red.
πλήρης καταπεπτημένης καὶ τῶν ἔθνῶν οὐκ ἔστιν ἀνὴρ μετ' ἐμοῦ καὶ κατεπάτησα αὐτοὺς ἐν θυμῷ καὶ κατέθλασα αὐτοὺς ὡς γῆν καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν
- 4 Mwen te chwazi nan kè m' jou pou m' te tire revanj pou pèp mwen an. Lè pou m' te pini lènmi l' yo te rive.
For the day of punishment is in my heart, and the year for the payment of the price for my people has come.
ἡμέρα γὰρ ἀνταποδόσεως ἐπῆλθεν αὐτοῖς καὶ ἐνιαυτὸς λυτρώσεως παρέσθιν
- 5 Lè m' gade, mwen te sezi. Pa t' gen yon moun pou ban m' yon koutmen. Pa t' gen pesonn pou ban m' konkou. Men, mwen te sitèlman an kòlè, mwen jwenn kont fòs nan ponyèt mwen, mwen kenbe jouk mwen fin delivre yo.
And I saw that there was no helper, and I was wondering that no one gave them support: so my arm did the work of salvation, and my wrath was my support.
καὶ ἐπέβλεψα καὶ οὐδεὶς βοηθός καὶ προσένησα καὶ οὐθεὶς ἀντελαμβάνετο καὶ ἐρρύσατο αὐτοὺς ὁ βραχίον μου καὶ ὁ θυμὸς μου ἐπέστη
- 6 Mwen fè yon sèl kòlè, mwen kraze yon bann pèp. Mwen dechèpiye yo sitèlman mwen te fache. Mwen fè dlo kò yo benyen kò yo.
And in my passion the peoples were crushed under my feet, and broken in my wrath, and I put down their strength to the earth.
καὶ κατεπάτησα αὐτοὺς τῇ ὀργῇ μου καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν
- 7 ¶ M'a chante pou m' fè konnen tout bèl bagay Seyè a fè pou nou. M'a fè lwanj li pou tou sa li fè pou nou, pou jan li bon pou moun fanmi Izrayèl yo. Li moutre nou jan li gen kè sansib pou nou, jan li renmen nou anpil.
I will give news of the mercies of the Lord, and his great acts, even all the things the Lord has done for us, in his great grace to the house of Israel; even all he has done for us in his unnumbered mercies.
τὸν ἔλεον κυρίου ἐμνήσθην τὰς ἀρετὰς κυρίου ἐν πᾶσιν οἷς ὁ κύριος ἡμῖν ἀνταποδίδωσιν κύριος κριτὴς ἀγαθὸς τῷ οἴκῳ ἰσραὴλ ἐπάγει ἡμῖν κατὰ τὸ ἔλεος αὐτοῦ καὶ κατὰ τὸ πλῆθος τῆς δικαιοσύνης αὐτοῦ
- 8 Seyè a te di se pèp mwen yo ye, m' sèten yo p'ap fè m' wont. Se konsa, li delivre yo
For he said, Truly they are my people, children who will not be false: so he was their saviour out of all their trouble.
καὶ εἶπεν οὐχ ὁ λαός μου τέκνα οὐ μὴ ἀθετήσωσιν καὶ ἐγένετο αὐτοῖς εἰς σωτηρίαν
- 9 nan tout tèt chaje yo. Se pa t' yon moun ni yon zanj li te voye fè travay la pou li. Se limenn menm ki te vin delivre yo. Li sitèlman renmen yo, kè l' sitèlman fè l' mal pou yo, se limenn menm ki te vin delivre yo. Nan tan lontan, li te toujou pran swen yo.
It was no sent one or angel, but he himself who was their saviour: in his love and in his pity he took up their cause, and he took them in his arms, caring for them all through the years.
ἐκ πάσης θλίψεως οὐ πρέσβυς οὐδὲ ἄγγελος ἀλλ' αὐτὸς κύριος ἔσωσεν αὐτοὺς διὰ τὸ ἀγαπᾶν αὐτοὺς καὶ φεῖδεσθαι αὐτῶν αὐτὸς ἐλυτρώσατο αὐτοὺς καὶ ἀνέλαβεν αὐτοὺς καὶ ὑψωσεν αὐτοὺς πάσας τὰς ἡμέρας τοῦ αἰῶνος
- 10 Men, yo te fè wòklò avè l', yo te fè l' lapenn anpil. Se konsa Seyè a te tounen yon lènmi pou yo, li fè yo lagè.
But they went against him, causing grief to his holy spirit: so he was turned against them, and made war on them.
αὐτοὶ δὲ ἠπειθήσαν καὶ παρώξυναν τὸ πνεῦμα τὸ ἅγιον αὐτοῦ καὶ ἐστράφη αὐτοῖς εἰς ἔχθραν καὶ αὐτὸς ἐπολέμησεν αὐτούς
- 11 Men, yo chonje tan lontan, yo vin chonje Moyiz. Yo mande koulye a: Kote Bondye ki te rale yo sot nan lanmè a, Bondye ki te mete Moyiz mache devan yo tankou yon gadò pou bann mouton l' yo?
Kote Bondye ki te bay Moyiz pouvw lespri li a?
Then the early days came to their minds, the days of Moses his servant: and they said, Where is he who made the keeper of his flock come up from the sea? where is he who put his holy spirit among them,
καὶ ἐμνήσθη ἡμερῶν αἰώνιων ὁ ἀναβιάσας ἐκ τῆς γῆς τὸν ποιμένα τῶν προβάτων ποῦ ἔστιν ὁ θεὸς ἐν αὐτοῖς τὸ πνεῦμα τὸ ἅγιον

- 12 Kote Bondye ki te kanpe sou bò dwat Moyiz la pou fè gwo mènèy ak fòs ponyèt li, lè li te fann dlo a devan yo pou tout moun te ka toujou chonje sa l' te fè a?
He who made the arm of his glory go at the right hand of Moses, by whom the waters were parted before them, to make himself an eternal name;
ὁ ἀγαθὸν τῆ δεξιᾷ μουσῆν ὁ βραχίον τῆς δόξης αὐτοῦ κατίσχυσεν ὕδωρ ἀπὸ προσώπου αὐτοῦ ποιῆσαι αὐτῷ ὄνομα αἰώνιον
- 13 Lè Bondye te fè yo mache nan fon lannè a tankou chwal nan sab dezè, san yo pa janm bite,
He who made them go through the deep waters, like a horse in the waste land?
ἤγαγεν αὐτοὺς διὰ τῆς ἀβύσσου ὡς ἵππον δι' ἐρήμου καὶ οὐκ ἐκοπίασαν
- 14 tankou bèf k'ap desann nan plenn pou y' al manje, lespri Seyè a te mennen yo kote pou yo poze. Wi, se konsa Seyè a te mache devan pèp li a, pou tout moun te ka toujou nonmen non l' pou jan li gen pouwva.
Like the cattle which go down into the valley, they went without falling, the spirit of the Lord guiding them: so you went before your people, to make yourself a great name.
καὶ ὡς κτήνη διὰ πεδίου κατέβη πνεῦμα παρὰ κυρίου καὶ ὠδήγησεν αὐτοὺς οὕτως ἤγαγες τὸν λαόν σου ποιῆσαι σεαυτῷ ὄνομα δόξης
- 15 ¶ Seyè, antan ou nan syèl la, nan bèl kay ki apa pou ou a, tanpri, voye je ou gade nou non! Jan ou te fè jalouzi pou nou sa a! Jan ou te kanpe pou nou ak kouraj ou sa a! Jan ou te renmen nou sa a!
Jan ou te konn gen pitye pou nou sa a! Kote ou kite tou sa? Gen lè ou fèmen kè ou!
Let your eyes be looking down from heaven, from your holy and beautiful house: where is your deep feeling, the working of your power? do not keep back the moving of your pity and your mercies:
ἐπίστρεψον ἐκ τοῦ οὐρανοῦ καὶ ἰδὲ ἐκ τοῦ οἴκου τοῦ ἁγίου σου καὶ δόξης ποῦ ἐστὶν ὁ ζῆλός σου καὶ ἡ ἰσχύς σου ποῦ ἐστὶν τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου ὅτι ἀνέσχου ἡμῶν
- 16 Se ou menm ki papa nou. Abraram pa konnen nou. Izrayèl pa rekonèt nou! Se ou menm, Seyè, ki papa nou. Se ou menm ki toujou delivre nou!
For you are our father, though Abraham has no knowledge of us, and Israel gives no thought to us: you, O Lord, are our father; from the earliest days you have taken up our cause.
σὺ γὰρ ἡμῶν εἶ πατήρ ὅτι ἀβρααμ οὐκ ἔγνω ἡμᾶς καὶ ἰσραηλ οὐκ ἐπέγνω ἡμᾶς ἀλλὰ σὺ κύριε πατήρ ἡμῶν ῥύσαι ἡμᾶς ἀπ' ἀρχῆς τὸ ὄνομά σου ἐφ' ἡμᾶς ἐστὶν
- 17 Poukisa atò ou kite nou pèdi chemen ou te mete devan nou an, ou kite nou lage kò nou nan raje? Poukisa ou kite nou fè tèt di, ou kite nou pèdi krentif nou te gen pou ou a? Tanpri, tounen vin jwenn nou non, poutèt moun k'ap sèvi ou yo, poutèt pèp ki toujou moun pa ou la!
O Lord, why do you send us wandering from your ways, making our hearts hard, so that we have no fear of you? Come back, because of your servants, the tribes of your heritage.
τί ἐπλάνησας ἡμᾶς κύριε ἀπὸ τῆς ὁδοῦ σου ἐσκλήρυνας ἡμῶν τὰς καρδίας τοῦ μὴ φοβεῖσθαι σε ἐπίστρεψον διὰ τοὺς δούλους σου διὰ τὰς φυλὰς τῆς κληρονομίας σου
- 18 Nou poko chita, lènmi nou yo te gen tan pran peyi a nan men nou, yo derespekte tanp ou a.
Why have evil men gone over your holy place, so that it has been crushed under the feet of our haters?
ἴνα μικρὸν κληρονομήσωμεν τοῦ ὄρους τοῦ ἁγίου σου οἱ ὑπεναντίοι ἡμῶν κατεπάτησαν τὸ ἁγίασμά σου
- 19 Depi kèk tan ou sèvi ak nou tankou si se pa ou ki chèf nou ankò, tankou si nou pa pèp ou a ankò.
We have become as those who were never ruled by you, on whom your name was not named.
ἐγενόμεθα ὡς τὸ ἀπ' ἀρχῆς ὅτε οὐκ ἤρξας ἡμῶν οὐδὲ ἐπεκλήθη τὸ ὄνομά σου ἐφ' ἡμᾶς ἐὰν ἀνοίξῃς τὸν οὐρανόν τρόμος λήμψεται ἀπὸ σοῦ ὄρη καὶ τακίησονται
- 1 ¶ Si ou te ka chire syèl la desann! Mòn yo ta annik wè ou, yo ta pran tranble.
\64:2\As when fire puts the brushwood in flames, or as when water is boiling from the heat of the fire: to make your name feared by your haters, so that the nations may be shaking before you;
ὡς κηρὸς ἀπὸ πυρὸς τήκεται καὶ κατακαύσει πῦρ τοὺς ὑπεναντίους καὶ φανερόν ἐσται τὸ ὄνομα κυρίου ἐν τοῖς ὑπεναντίους ἀπὸ προσώπου σου ἔθνη ταραχθήσονται
- 1 ¶ Si ou te ka chire syèl la desann! Mòn yo ta annik wè ou, yo ta pran tranble.
O let the heavens be broken open and come down, so that the mountains may be shaking before you,
ὡς κηρὸς ἀπὸ πυρὸς τήκεται καὶ κατακαύσει πῦρ τοὺς ὑπεναντίους καὶ φανερόν ἐσται τὸ ὄνομα κυρίου ἐν τοῖς ὑπεναντίους ἀπὸ προσώπου σου ἔθνη ταραχθήσονται
- 2 Yo ta moute desann tankou dlo k'ap bouyi sou gwo dife bwa. Desann non pou fè lènmi ou yo konnen ki moun ou ye, pou fè tout nasyon yo tranble devan ou!
\64:3\While you do acts of power for which we are not looking, and which have not come to the ears of men in the past.
ὅταν ποιῆς τὰ ἐνδοξα τρόμος λήμψεται ἀπὸ σοῦ ὄρη
- 3 Yon lè, ou te desann, ou te fè yon bann bagay nou pa t'ap tann, bagay ki fè moun pè: mòn yo te wè sa, yo te pran tranble.
\64:4\The ear has not had news of, or the eye seen, ... any God but you, working for the man who is waiting for him.
ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον θεὸν πλὴν σοῦ καὶ τὰ ἔργα σου ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον
- 4 Pesonn pa janm wè ni yo pa janm tande yon Bondye tankou ou ki ka fè tou sa pou moun ki met espwa yo nan li.
\64:5\Will you not have mercy on him who takes pleasure in doing righteousness, even on those who keep in mind your ways? Truly you were angry, and we went on doing evil, and sinning against you in the past.
συναντήσεται γὰρ τοῖς ποιοῦσιν τὸ δίκαιον καὶ τῶν ὁδῶν σου μνησθήσονται ἰδοὺ σὺ ὠργίσθης καὶ ἡμεῖς ἡμάρτομεν διὰ τοῦτο ἐπλανήθημεν

- 5 Men, ou louvri bra ou pou ou resevwa moun ki te kontan mache dwat devan ou yo, moun ki te mache nan chemen ou mete devan yo epi ki pa janm bliye ou yo. Men, ou te move dèske nou pa t' sispann fè sa ki mal. Sa lakòz n'ap soufri jouk jòu w'a vin delivre nou.
 \64:6\For we have all become like an unclean person, and all our good acts are like a dirty robe: and we have all become old like a dead leaf, and our sins, like the wind, take us away.
 και ἐγενήθημεν ὡς ἀκάθαρτοι πάντες ἡμεῖς ὡς ῥάκος ἀποκαθημένης πᾶσα ἡ δικαιοσύνη ἡμῶν και ἐξερρήθημεν ὡς φύλλα διὰ τὰς ἀνομίας ἡμῶν οὕτως ἄνεμος οἶσει ἡμᾶς
- 6 ¶ Nou tout nou te tankou moun ki pa nan kondisyon pou sèvi ou. Tou sa nou t'ap fè ki byen te tankou rad sou moun ki pa nan kondisyon pou sèvi ou. Akòz peche nou yo, nou te tankou fèy chèch van ap bwote.
 \64:7\And there is no one who makes prayer to your name, or who is moved to keep true to you: for your face is veiled from us, and you have given us into the power of our sins.
 και οὐκ ἔστιν ὁ ἐπικαλούμενος τὸ ὄνομά σου και ὁ μνησθεὶς ἀντιλαβέσθαι σου ὅτι ἀπέστρεψας τὸ πρόσωπόν σου ἀφ' ἡμῶν και παρέδωκας ἡμᾶς διὰ τὰς ἀμαρτίας ἡμῶν
- 7 Pesonn pa lapriyè ou ankò! Pesonn pa chonje reve vin mande ou sekou. Ou vire do ban nou. Ou lage nou, ou kite peche nou yo fini ak nou.
 \64:8\But now, O Lord, you are our father; we are the earth, and you are our maker; and we are all the work of your hand.
 και νῦν κύριε πατήρ ἡμῶν σύ ἡμεῖς δὲ πηλὸς ἔργον τῶν χειρῶν σου πάντες
- 8 Men, Seyè, se ou ki papa nou! Se tè krich nou ye. Se ou menm k'ap ban nou fòm. Se ou menm ki te fè nou ak men ou.
 \64:9\Be not very angry, O Lord, and do not keep our sins in mind for ever: give ear to our prayer, for we are all your people.
 μη ὀργίζου ἡμῖν σφόδρα και μη ἐν καιρῷ μνησθῆς ἀμαρτιῶν ἡμῶν και νῦν ἐπιβλεψον ὅτι λαός σου πάντες ἡμεῖς
- 9 Tanpri, Seyè, pa fache tout fache sa a ak nou ankò! Pa kenbe nou nan kè ou poutèt peche nou yo! Se pèp pa ou la menm nou te ye! Tanpri, pitye pou nou!
 \64:10\Your holy towns have become a waste, Zion has become a waste, Jerusalem is a mass of broken walls.
 πόλις τοῦ ἁγίου σου ἐγενήθη ἔρημος σιων ὡς ἔρημος ἐγενήθη ἱερουσαλημ εἰς κατάραν
- 10 Laval yo mete apa pou ou yo rete san moun ladan yo. Mòn Siyon an tankou yon dezè. Laval Jerizalèm tounen yon savann.
 \64:11\Our holy and beautiful house, where our fathers gave praise to you, is burned with fire; and all the things of our desire have come to destruction.
 ὁ οἶκος τὸ ἅγιον ἡμῶν και ἡ δόξα ἣν ὑλόγησαν οἱ πατέρες ἡμῶν ἐγενήθη πυρίκαυστος και πάντα τὰ ἐνδοξα συνέπεσεν
- 11 Tanp nou an, bèl kay yo te mete apa pou ou a, kay kote tout zansèt nou yo t'ap fè lwanj ou a, dife fin boule sa. Tout bèl kote nou te renmen yo fin kraze.
 \64:12\In view of all this, will you still do nothing, O Lord? will you keep quiet, and go on increasing our punishment?
 και ἐπὶ πᾶσι τούτοις ἀνέσχω κύριε και ἐσιώπησας και ἐταπείνωσας ἡμᾶς σφόδρα
- 1 ¶ Seyè a te di: -Mwen te tou pare pou m' te reponn lapriyè pèp mwen an, menm lè yo pa t' lapriyè m'. Mwen te toupre yo, menm lè yo pa t' chache m'. Pèp la pa lapriyè nan pye m', atout mwen te toujou pare pou m' di yo: Men mwen! Men mwen!
 I have been ready to give an answer to those who did not make prayer to me; I have been offering myself to those who were not searching for me; I said, Here am I, here am I, to a nation which gave no respect to my name.
 ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μη ζητοῦσιν εὐρέθην τοῖς ἐμὲ μη ἐπερωτῶσιν εἶπα ἰδοὺ εἰμι τῷ ἔθνει οἱ οὐκ ἐκάλεσάν μου τὸ ὄνομα
- 2 Chak jou mwen t'ap lonje men m' bay yon pèp ki t'ap kenbe tèt ak mwen, ki t'ap fè sa ki mal, ki t'ap fè sa yo pito.
 All day my hands have been stretched out to an uncontrolled people, who go in an evil way, after the purposes of their hearts;
 ἐξέπετασα τὰς χεῖράς μου ὄλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα και ἀντιλέγοντα οἱ οὐκ ἐπορεύθησαν ὁδῷ ἀληθινῇ ἀλλ' ὀπίσω τῶν ἀμαρτιῶν αὐτῶν
- 3 Nan figi m' konsa, yo t'ap plede fè bagay pou fè m' fache. Yo ofri bèt pou touye pou zidòl nan jaden yo, yo boule lansan sou lotèl zidòl yo.
 A people who make me angry every day, making offerings in gardens, and burning perfumes on bricks.
 ὁ λαός οὗτος ὁ παροξύνων με ἐναντίον ἐμοῦ διὰ παντός αὐτοὶ θυσιάζουσιν ἐν τοῖς κήποις και θυμῶσιν ἐπὶ ταῖς πλίνθοις τοῖς δαιμονίοις ἃ οὐκ ἔστιν
- 4 Lannwit, y' al nan simityè ak nan twou wòch pou fè sèvis pou mò ka di yo sa pou yo fè. Yo manje vyann kochon, yo bwè bouyon fèt ak vyann ki pa bon pou moun k'ap sèvi Bondye manje.
 Who are seated in the resting-places of the dead, and by night are in the secret places; who take pig's flesh for food, and have the liquid of disgusting things in their vessels.
 και ἐν τοῖς μνήμασιν και ἐν τοῖς σπηλαιοῖς κοιμῶνται δι' ἐνόπνια οἱ ἔσθοντες κρέα βεία και ζωμὸν θυσιῶν μεμολυμμένα πάντα τὰ σκευῆ αὐτῶν
- 5 Apre sa, yonn di lòt: Pa pwoche m'. Pa manyen m', paske yo mete m' apa pou Bondye! Non, mwen pa ka sipòte sa y'ap fè a. Sa fè m' move, kòlè mwen tankou yon dife ki p'ap janm mouri.
 Who say, Keep away, do not come near me, for fear that I make you holy: these are a smoke in my nose, a fire burning all day.
 οἱ λέγοντες πόρρω ἀπ' ἐμοῦ μη ἐγγίσης μου ὅτι καθαρὸς εἰμι οὗτος καπνός τοῦ θυμοῦ μου πῦρ καιεῖται ἐν αὐτῷ πάσας τὰς ἡμέρας
- 6 Seyè a te di: Men desizyon mwen fin pran nan kè m': Mwen p'ap bay kò m' kanpo toutotan mwen pa pini yo, toutan mwen pa regle yo
 See, it is recorded before me, says the Lord: I will not keep back my hand, till I have sent punishment,
 ἰδοὺ γέγραπται ἐνώπιόν μου οὐ σιωπήσω ἕως ἂν ἀποδῶ εἰς τὸν κόλπον αὐτῶν

- 7 pou peche yo ak pou peche zansèt yo. Yo te boule lansan pou zidòl sou mòn yo, yo t'ap derespekte m' sou ti bit mòn yo. Se poutèt sa m'ap regle ak yo jan yo merite l' la.
For their sins and the sins of their fathers, who were burning perfumes on the mountains, and saying evil things against me on the hills: so I will take the measure of their sins, and will send the punishment for them into their breast.
τὰς ἁμαρτίας αὐτῶν καὶ τῶν πατέρων αὐτῶν λέγει κύριος οἱ ἐθυμίασαν ἐπὶ τῶν ὄρεων καὶ ἐπὶ τῶν βουνῶν ὠνεϊδίσαζ με ἀποδώσω τὰ ἔργα αὐτῶν εἰς τὸν κόλπον αὐτῶν
- 8 ¶ Men sa Seyè a te di ankò: -Pesonn pa janm voye yon bon grap rezen jete. Okontrè, li sere l' pou fè diven ak li. Konsa tou, mwen p'ap detwi tout pèp la, m'ap sove moun k'ap sèvi m' yo.
This is the word of the Lord: As the new wine is seen in the grapes, and they say, Do not send destruction on it, for a blessing is in it: so will I do for my servants, in order that I may not put an end to them all.
οὕτως λέγει κύριος ὃν τρόπον εὐρεθήσεται ὁ ῥῶξ ἐν τῷ βότρυι καὶ ἐροῦσιν μὴ λυμήνη αὐτὸν ὅτι εὐλογία κυρίου ἐστὶν ἐν αὐτῷ οὕτως ποιήσω ἕνεκεν τοῦ δουλεύοντός μοι τούτου ἕνεκεν οὐ μὴ ἀπολέσῃ ὦ πάντας
- 9 Nan tout fanmi Jakòb la, m'ap fè moun branch fanmi Jida yo pran mòn mwen yo pou yo. Se la moun mwen chwazi yo ak moun k'ap sèvi m' yo va rete.
And I will take a seed out of Jacob, and out of Judah one who will have my mountains for a heritage: and the people I have taken to be mine will have it for themselves, and my servants will have their resting-place there.
καὶ ἐξ ἄζω τὸ ἐξ ἰακωβ σπέρμα καὶ τὸ ἐξ ἰουδα καὶ κληρονομήσει τὸ ὄρος τὸ ἅγιόν μου καὶ κληρονομήσουσιν οἱ ἐκλεκτοὶ μου καὶ οἱ δοῦλοί μου καὶ κατοικήσουσιν ἐκεῖ
- 10 Plenn Sawon an pral tounen yon jaden zèb pou mouton m' yo, pou moun k'ap sèvi m' yo. Mwen pral lonje bèf mwen yo, moun ki toujou ap chache fè volonte m' yo, nan fon Akò pou yo ka manje.
And Sharon will be a grass-land for the flocks, and the valley of Achor a resting-place for the herds: for my people whose hearts have been turned back to me.
καὶ ἔσονται ἐν τῷ δρυμῷ ἐπαύλεις ποιμνίων καὶ φάραγξ χωρ εἰς ἀνάπαυσιν βουκολίων τῷ λαῷ μου οἱ ἐξήτησάν με
- 11 ¶ Men pou nou menm ki vire do bay Seyè a, nou menm ki bliye mòn ki apa pou mwen an, epi ki al fè sèvis manje pou Gad, ki al fè ofran bwason pou Mini,
But as for you who have given up the Lord, who have no care for my holy mountain, who get ready a table for Chance, and make offerings of mixed wine to Fate;
ὕμεις δὲ οἱ ἐγκαταλιπόντες με καὶ ἐπιλανθάνομενοι τὸ ὄρος τὸ ἅγιόν μου καὶ ἐτοιμάζοντες τῷ δαίμονι τράπεζαν καὶ πληροῦντες τῇ τύχῃ κέρασμα
- 12 m'ap fè nou mouri nan lagè. Nou tout nou pral bese do nou pou yo koupe kou nou, paske mwen te rele nou, nou pa t' reponn. Mwen pale nou, nou pa t' koute m'. Nou fè sa ki mal devan je m', nou pito fè sa ki p'ap fè m' plezi.
Your fate will be the sword, and you will all go down to death: because when my voice came to you, you made no answer; you did not give ear to my word; but you did what was evil in my eyes, desiring what was not pleasing to me.
ἐγὼ παραδώσω ὑμᾶς εἰς μάχαιραν πάντες ἐν σφαγῇ πεσεῖσθε ὅτι ἐκάλεσα ὑμᾶς καὶ οὐχ ὑπήκούσατε ἐλάλησα καὶ παρηκούσατε καὶ ἐποιήσατε τὸ πονηρὸν ἐναντίον ἐμοῦ καὶ ἃ οὐκ ἐβουλόμην ἐξελεῖσθε
- 13 Se poutèt sa, men sa Seyè a di: -Moun k'ap sèvi m' yo va jwenn kont manje pou yo manje. Men nou menm n'a ret grangou. Sèvitè m' yo va jwenn kont pou yo bwè, nou menm n'ap ret swaf dlo.
Sèvitè m' yo va gen kè kontan; men nou menm n'a wont.
For this cause says the Lord God, My servants will have food, but you will be in need of food: my servants will have drink, but you will be dry: my servants will have joy, but you will be shamed:
διὰ τοῦτο τάδε λέγει κύριος ἰδοὺ οἱ δουλεύοντές μοι φάγονται ὑμεῖς δὲ πεινᾶσατε ἰδοὺ οἱ δουλεύοντές μοι πίνονται ὑμεῖς δὲ διψήσατε ἰδοὺ οἱ δουλεύοντές μοι εὐφρανθήσονται ὑμεῖς δὲ αἰσχυνθήσεσθε
- 14 Sèvitè m' yo va fè fèt tèlman y'a kontan, men nou menm n'a plenn, n'a gen kè sere, n'a rele, kè nou va kase.
My servants will make songs in the joy of their hearts, but you will be crying for sorrow, and making sounds of grief from a broken spirit.
ἰδοὺ οἱ δουλεύοντές μοι ἀγαλλιάσονται ἐν εὐφροσύνῃ ὑμεῖς δὲ κερράξεσθε διὰ τὸν πόνον τῆς καρδίας ὑμῶν καὶ ἀπὸ συντριβῆς πνεύματος ὀλοῦξετε
- 15 Moun mwen chwazi yo va sèvi ak non nou pou joure moun. Mwen menm Seyè a, m'a fè nou mouri. Y'a di: Se pou Seyè a touye ou tankou l' touye moun sa yo! Men, m'a bay sèvitè m' yo yon bon repitasyon.
And your name will become a curse to my people, and the Lord God will put you to death, and give his servants another name:
καταλείψετε γὰρ τὸ ὄνομα ὑμῶν εἰς πλησμονὴν τοῖς ἐκλεκτοῖς μου ὑμᾶς δὲ ἀνελεῖ κύριος τοῖς δὲ δουλεύουσιν αὐτῷ κληθήσεται ὄνομα καινόν
- 16 Tout moun nan peyi a ki bezwen benediksyon va jwenn benediksyon nan men Bondye ki toujou kenbe pawòl li a. Tout moun nan peyi a k'ap fè sèman va fè l' nan non Bondye k'ap toujou kenbe pawòl li a, paske moun yo p'ap chonje tray yo te konn pase nan tan lontan yo, m'ap bliye sa.
So that he who is requesting a blessing will make use of the name of the true God, and he who takes an oath will do so by the true God; because the past troubles are gone out of mind, and because they are covered from my eyes.
ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς εὐλογήσουσιν γὰρ τὸν θεὸν τὸν ἀληθινὸν καὶ οἱ ὀμνύοντες ἐπὶ τῆς γῆς ὀμνύονται τὸν θεὸν τὸν ἀληθινὸν ἐπιλήσονται γὰρ τὴν θλίψιν αὐτῶν τὴν πρώτην καὶ οὐκ ἀναβήσεται αὐτῶν ἐπὶ τὴν καρδίαν
- 17 ¶ Mwen pral fè yon lòt syèl ak yon lòt tè. Pesonn p'ap chonje sa ki te pase nan tan lontan. Sa p'ap janm vin nan tèt yo ankò.
For see, I am making a new heaven and a new earth: and the past things will be gone completely out of mind.
ἔσται γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ καὶ οὐ μὴ μνησθῶσιν τῶν προτέρων οὐδ' οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν

- 18 Sa m' pral fè a ap bay kè kontan, moun ap fè fèt san rete. Mwen pral fè yon lòt lavil Jerizalèm kote tout moun pral fè fèt. Moun li yo pral kontan.
But men will be glad and have joy for ever in what I am making; for I am making Jerusalem a delight, and her people a joy.
ἀλλ' εὐφροσύνην καὶ ἀγαλλίαμα εὐρήσουσιν ἐν αὐτῇ ὅτι ἰδοὺ ἐγὼ ποιῶ ἱερουσαλημ ἀγαλλίαμα καὶ τὸν λαόν μου εὐφροσύνην
- 19 Mwen menm m'ap fè fèt pou Jerizalèm, m'ap kontan pou pèp mwen an. P'ap gen kriye ankò nan lavil la! P'ap gen rele mande sekou ankò!
And I will be glad over Jerusalem, and have joy in my people: and the voice of weeping will no longer be sounding in her, or the voice of grief.
καὶ ἀγαλλιάσομαι ἐπὶ ἱερουσαλημ καὶ εὐφρανθήσομαι ἐπὶ τῷ λαῷ μου καὶ οὐκέτι μὴ ἀκουσθῆ ἔν αὐτῇ φωνὴ κλαυθμοῦ οὐδὲ φωνὴ κραυγῆς
- 20 Timoun p'ap mouri tou piti ankò! Granmoun ap fè tout tan yo! Pi bonnè pou yo mouri se va sou santan. Moun ki va rive gen santan anvan yo mouri, y'a mouri jenn! Moun ki va mouri anvan yo rive gen santan, se moun ki va gen madichon!
No longer will there be there a child whose days are cut short, or an old man whose days have not come to their full measure: for the young man at his death will be a hundred years old, and he whose life is shorter than a hundred years will seem as one cursed.
καὶ οὐ μὴ γένηται ἐκεῖ ἄωρος καὶ πρεσβύτης ὃς οὐκ ἐμπλήσει τὸν χρόνον αὐτοῦ ἔσται γὰρ ὁ νέος ἑκατὸν ἐτῶν ὁ δὲ ἀποθνήσκων ἁμαρτωλὸς ἑκατὸν ἐτῶν καὶ ἐπικατάρατος ἔσται
- 21 Moun va bati kay pou yo rete. Y'a plante jaden rezen pou yo manje rezen.
And they will be building houses and living in them; planting vine-gardens and getting the fruit of them.
καὶ οἰκοδομήσουσιν οἰκίας καὶ αὐτοὶ ἐνοικήσουσιν καὶ καταφυτεύσουσιν ἀμπελῶνας καὶ αὐτοὶ φάγονται τὰ γενήματα αὐτῶν
- 22 Yo p'ap bati kay ankò pou se lòt moun ki pou rete ladan yo. Yo p'ap plante jaden ankò pou se lòt moun ki pou manje l'. Pèp mwen an ap viv rive gen menm laj ak pyebwa. Pèp mwen chwazi a va jwi travay yo fè ak men yo kont kò yo.
They will no longer be building for the use of others, or planting for others to have the fruit: for the days of my people will be like the days of a tree, and my loved ones will have joy in full measure in the work of their hands.
καὶ οὐ μὴ οἰκοδομήσουσιν καὶ ἄλλοι ἐνοικήσουσιν καὶ οὐ μὴ φυτεύσουσιν καὶ ἄλλοι φάγονται κατὰ γὰρ τὰς ἡμέρας τοῦ ξύλου τῆς ζωῆς ἔσονται αἱ ἡμέραι τοῦ λαοῦ μου τὰ ἔργα τῶν πόνων αὐτῶν παλαίωσουσιν
- 23 Yo p'ap kraze kò yo travay pou bontan ankò! Travay yo va rapòte yo! Pitit yo p'ap konn sa ki rele malè ankò! M'ap beni yo ansanm ak pitit yo jouk sa kaba.
Their work will not be for nothing, and they will not give birth to children for destruction; for they are a seed to whom the Lord has given his blessing, and their offspring will be with them.
οἱ δὲ ἐκλεκτοὶ μου οὐ κοπιήσουσιν εἰς κενὸν οὐδὲ τεκνοποιήσουσιν εἰς κατάραν ὅτι σπέρμα ἠὲλογημένον ὑπὸ θεοῦ ἐστὶν καὶ τὰ ἔκγονα αὐτῶν μετ' αὐτῶν ἔσονται
- 24 Anvan menm yo fin lapriyè, m'ap gen tan reponn yo. Anvan menm yo fèmen bouch yo, m'ap gen tan ba yo sa yo mande a.
And before they make their request I will give an answer, and while they are still making prayer to me, I will give ear.
καὶ ἔσται πρὶν κεκράξαι αὐτοὺς ἐγὼ ἐπακούσομαι αὐτῶν ἔτι λαλούντων αὐτῶν ἔρω τί ἐστὶν
- 25 Chen mawon ak mouton pral manje ansanm. Lyon pral manje zèb menm jan ak bèf. Sèpan p'ap yon danje ankò pou pesonn. Sou tout mòn ki apa pou mwen an, p'ap gen mechanste, p'ap gen rayisab ankò. Se Seyè a menm ki di sa!
The wolf and the lamb will take their food together, and the lion will make a meal of grass like the ox: but dust will be the snake's food. There will be no cause of pain or destruction in all my holy mountain, says the Lord.
τότε λύκοι καὶ ἄρνες βοσκηθήσονται ἅμα καὶ λέων ὡς βοῦς φάγεται ἄχυρα ὄφεις δὲ γῆν ὡς ἄρτον οὐκ ἀδικήσουσιν οὐδὲ μὴ λυμανοῦνται ἐπὶ τῷ ὄρει τῷ ἁγίῳ μου λέγει κύριος
- 1 ¶ Men sa Seyè a di ankò: -Syèl la, se fòtèy kote mwen chita a. Tè a, se ti ban pou m' lonje pye m'. Ki kalite kay nou ta ka bati pou mwen? Ki kote nou ta ka ban mwen pou m' poze kò m'?
The Lord says, Heaven is the seat of my power, and earth is the resting-place for my feet: what sort of house will you make for me, and what place will be my resting-place?
οὕτως λέγει κύριος ὁ οὐρανὸς μοι θρόνος ἢ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου ποῖον οἶκον οἰκοδομήσετέ μοι ἢ ποῖος τόπος τῆς καταπαύσεώς μου
- 2 Se mwen menm ki fè tout bagay sa yo ak men mwen. Se pou mwen yo tout ye! Se Seyè a menm ki di sa. Moun ki fè m' plezi se moun ki pa gen lògèy nan kè yo, se moun ki règrèt sa yo fè ki mal, se moun ki gen krentif pou mwen lè m' pale.
For all these things my hand has made, and they are mine, says the Lord; but to this man only will I give attention, to him who is poor and broken in spirit, fearing my word.
πάντα γὰρ ταῦτα ἐποίησεν ἡ χεὶρ μου καὶ ἐστὶν ἐμὰ πάντα ταῦτα λέγει κύριος καὶ ἐπὶ τίνα ἐπιβλέψω ἀλλ' ἢ ἐπὶ τὸν ταπεινὸν καὶ ἠσυχίον καὶ τρέμοντα τοῦς λόγους μου
- 3 Pèp la fè sa yo pito. Yo touye bèf pou mwen jòdi, denmen yo touye moun pou zidòl yo. Yo ofri ti mouton pou yo touye pou mwen jòdi, denmen yo kase kou chen pou zidòl. Yo fè ofrann grenn jaden yo jòdi pou mwen, denmen yo fè ofrann san kochon pou zidòl. Yo boule lansan sou lotèl mwen an pou m' pa janm bliye moun ki fè ofrann lan jòdi, denmen y'ap fè sèvis pou di Satan mèsi. Yo pran plezi nan fè zafè pa yo jan yo vle. Yo kontan fè vye bagay lèd y'ap fè yo.
He who puts an ox to death puts a man to death; he who makes an offering of a lamb puts a dog to death; he who makes a meal offering makes an offering of pig's blood; he who makes an offering of perfumes for a sign gives worship to an image: as they have gone after their desires, and their soul takes pleasure in their disgusting things;
ὁ δὲ ἄνομος ὁ θύων μοι μόσχον ὡς ὁ ἀποκτένων κύναν ὁ δὲ ἀναφέρων σερμίδαλιν ὡς αἷμα ὑεῖον ὁ διδοὺς λίβανον εἰς μνημόσυνον ὡς βλάσφημος καὶ οὗτοι ἐξελέξαντο τὰς ὁδοὺς αὐτῶν καὶ τὰ βδελύγματα τα αὐτῶν ἢ ἡ ψυχὴ αὐτῶν ἠθέλησεν

- 4 Mwen menm tou m'ap pran plezi m' aji ak yo menm jan yo aji a. M'ap fè malè yo pè rive yo a tonbe sou yo, paske mwen rele yo, pesonn pa reponn. Mwen pale yo, yo pa koute m'. Y'ap fè sa ki mal devan je m', yo pito fè sa ki p'ap fè m' plezi.
So I will go after trouble for them, and will send on them what they are fearing: because no one made answer to my voice, or gave ear to my word; but they did what was evil in my eyes, going after that in which I took no pleasure.
κάγω ἐκλέξομαι τὰ ἐμπαίγματα αὐτῶν καὶ τὰς ἀμαρτίας ἀνταποδώσω αὐτοῖς ὅτι ἐκάλεσα αὐτοὺς καὶ οὐχ ὑπήκουσάν μου ἐλάλησα καὶ οὐκ ἤκουσαν καὶ ἐποίησαν τὸ πονηρὸν ἐναντίον μου καὶ ἄ οὐκ ἐβουλόμην ἐξελέξαντο
- 5 ¶ Koute sa Seyè a di, nou menm ki gen krentif pou li lè li pale ak nou: Paske nou pa vire do ban mwen, gen moun menm ras ak nou ki pa vle wè nou, ki derefize mele ak nou. Y'ap di konsa: Se pou Seyè a fè wè pouwva li, paske yo ta renmen wè jan nou kontan. Men se yo menm k'ap soti wont.
Give ear to the word of the Lord, you who are in fear at his word: your countrymen, hating you, and driving you out because of my name, have said, Let the Lord's glory be made clear, so that we may see your joy; but they will be put to shame.
ἀκούσατε τὸ ῥῆμα κυρίου οἱ τρέμοντες τὸν λόγον αὐτοῦ εἶπατε ἀδελφοὶ ἡμῶν τοῖς μισοῦσιν ἡμᾶς καὶ βδελυσομένοις ἵνα τὸ ὄνομα κυρίου δοξασθῇ καὶ ὀφθῇ ἐν τῇ εὐφροσύνῃ αὐτῶν κάκεινοι αἰσχυνθῆσονται
- 6 Koute! Gwo bri nou tande k'ap fèt nan lavil la, gwo vwa nou tande k'ap pale nan tanp lan, se bri Seyè a k'ap tire revanj li sou lènmi l' yo.
There is a noise of war from the town, a sound from the Temple, the voice of the Lord giving punishment to his haters.
φωνὴ κραυγῆς ἐκ πόλεως φωνὴ ἐκ ναοῦ φωνὴ κυρίου ἀνταποδίδοντας ἀνταπόδοσιν τοῖς ἀντικειμένοις
- 7 Lavil Bondye a tankou yon fanm ki akouche anvan menm li gen tranche. Li gen tan fè yon ti gason anvan menm li santi doulè.
Before her pains came, she gave birth; before her pains, she gave birth to a man-child.
πρὶν ἢ τὴν ὀδίνουσαν τεκεῖν πρὶν ἐλθεῖν τὸν πόνον τῶν ὀδίνων ἐξέφυγεν καὶ ἔτεκεν ἄρσεν
- 8 Ki moun ki janm tande koze konsa? Ki moun ki janm wè bagay konsa? Eske yon sèl jou kont pou fè tout yon nasyon? Eske lapoula yo ka fè tout yon nasyon? Mòn Siyon an p'ap soufri anpil anvan nasyon an fèt.
When has such a story come to men's ears? who has seen such things? will a land come to birth in one day? will a nation be given birth in a minute? For when Zion's pains came on her, she gave birth to her children straight away.
τίς ἤκουσεν τοιοῦτο καὶ τίς ἐώρακεν οὕτως ἢ ὄδινεν γῆ ἐν μιᾷ ἡμέρᾳ ἢ καὶ ἐτέχθη ἔθνος εἰς ἅπαξ ὅτι ὄδινεν καὶ ἔτεκεν σίων τὰ παιδιά αὐτῆς
- 9 Eske mwen ka fè yon fanm kase lèzo, lèfini pou m' pa kite l' akouche? Eske mwen ka fè pitit la rive sou jou l' lèfini pou m' pa kite l' fèt? Se Bondye ou la menm ki di sa!
Will I by whom the birth was started, not make it complete? says the Lord. Will I who make children come to birth, let them be kept back? says your God.
ἐγὼ δὲ ἔδωκα τὴν προσδοκίαν ταύτην καὶ οὐκ ἐμνήθησέν μου εἶπεν κύριος οὐκ ἰδοὺ ἐγὼ γεννώσαν καὶ στεῖραν ἐποίησα εἶπεν ὁ θεός
- 10 Fè kè nou kontan ansanm ak lavil Jerizalèm. Fè fèt pou li, nou tout ki renmen l'! Se pou nou kontan ansanm avè l' koulye a, nou menm ki te nan lapenn pou li!
Have joy with Jerusalem, and be glad with her, all you her lovers: take part in her joy, all you who are sorrowing for her:
εὐφράνθητι ἱερουσαλημ καὶ πανηγυρίσατε ἐν αὐτῇ πάντες οἱ ἀγαπῶντες αὐτήν χάρητε χαρᾷ πάντες ὅσοι πενθεῖτε ἐπ' αὐτῆς
- 11 Tankou yon ti bebe k'ap tete manman l' jouk vant li plen, tankou yon ti bebe k'ap kontan souse lèt manman l', nou pral jwenn pa nou nan bèl bagay m'ap fè pou lavil Jerizalèm.
So that you may take of the comfort flowing from her breasts, and be delighted with the full measure of her glory.
ἵνα θηλάσητε καὶ ἐμπλησθῆτε ἀπὸ μαστοῦ παρακλήσεως αὐτῆς ἵνα ἐκθηλάσαντες τρωφήσητε ἀπὸ εισόδου δόξης αὐτῆς
- 12 Paske, men sa Seyè a di: -Mwen pral ba li kè poze san rete. Richès nasyon yo pral kouvri l' tankou lè inondasyon dlo kouvri latè. Nou pral tankou ti bebe pou li: l'ap ban nou tete, l'a pote nou nan bra li, l'a mete nou sou jenou l' pou li jwe ak nou.
For the Lord says, See, I will make her peace like a river, and the glory of the nations like an overflowing stream, and she will take her children in her arms, gently caring for them on her knees.
ὅτι τότε λέγει κύριος ἰδοὺ ἐγὼ ἐκκλίνω εἰς αὐτοὺς ὡς ποταμὸς εἰρήνης καὶ ὡς χειμάρρους ἐπικλύζων δόξαν ἔθνων τὰ παιδιά αὐτῶν ἐπ' ὤμων ἄρθήσονται καὶ ἐπὶ γονάτων παρακληθήσονται
- 13 Menm jan yon manman konsole pitit li, se konsa m'ap konsole nou nan lavil Jerizalèm.
As to one who is comforted by his mother, so will I give you comfort: and you will be comforted in Jerusalem.
ὡς εἴ τινα μήτηρ παρακαλεῖται οὕτως καὶ ἐγὼ παρακαλέσω ὑμᾶς καὶ ἐν ἱερουσαλημ παρακληθήσεσθε
- 14 Lè n'a wè sa, kè nou va kontan: sa va ban nou fòs ak kouraj ankò. Lè sa a, n'a konnen mwen menm, Seyè a, m'ap pwoteje sèvitè m' yo, men lènmi m' yo va konnen jan m' konn fache.
And you will see it and your heart will be glad, and your bones will get new strength, like young grass: and the hand of the Lord will be seen at work for his servants, and his wrath against his haters.
καὶ ὄψεσθε καὶ χαρήσεται ὑμῶν ἡ καρδία καὶ τὰ ὀστά ὑμῶν ὡς βοτάνη ἀνατελεῖ καὶ γνώσθησεται ἡ χεὶρ κυρίου τοῖς σεβομένοις αὐτόν καὶ ἀπειλήσει τοῖς ἀπειθοῦσιν

- 15 ¶ Seyè a ap vin nan yon gwo dife. Li moute sou nwaj yon gwo tanpèt pou l' vin pini moun ki te fè l' fache yo, pou l' regle yo jan li te di l'ap regle yo a nan yon gwo boukan dife.
For the Lord is coming with fire, and his war-carriages will be like the storm-wind; to give punishment in the heat of his wrath, and his passion is like flames of fire.
ἰδοὺ γὰρ κύριος ὡς πῦρ ἤξει καὶ ὡς καταίγῃς τὰ ἄρματα αὐτοῦ ἀποδοῦναι ἐν θυμῷ ἐκδίκησιν καὶ ἀποσκορακισμὸν ἐν φλογὶ πυρός
- 16 Se avèk dife Seyè a pral jije, avèk nepe l' li pral regle tout moun ki koupab yo. Anpil moun pral mouri anba men l'.
For with fire and sword will the Lord come, judging all the earth, and his sword will be on all flesh: and great numbers will be put to death by him.
ἐν γὰρ τῷ πυρὶ κυρίου κριθήσεται πᾶσα ἡ γῆ καὶ ἐν τῇ ῥομφαίᾳ αὐτοῦ πᾶσα σὰρξ πολλοὶ τραυματῖαι ἔσονται ὑπὸ κυρίου
- 17 Seyè a di ankò: -Talè konsa sa pral fini pou moun k'ap fè sèvis pou mete kò yo nan bon kondisyon anvan y'a l' fè pwosesyon pou zidòl nan jaden yo, pou moun k'ap manje vyann kochon, vyann sourit ak lòt kalite manje ki pa bon pou moun k'ap sèvi Bondye.
As for those who keep themselves separate, and make themselves clean in the gardens, going after one in the middle, taking pig's flesh for food, and other disgusting things, such as the mouse: their works and their thoughts will come to an end together, says the Lord.
οἱ ἀγνιζόμενοι καὶ καθαριζόμενοι εἰς τοὺς κήπους καὶ ἐν τοῖς προθύροις ἔσθοντες κρέας ὕειον καὶ τὰ βδελύγματα καὶ τὸν νῦν ἐπὶ τὸ αὐτὸ ἀναλωθήσονται εἶπεν κύριος
- 18 Mwen konnen sa y'ap fè, mwen konnen sa ki nan lide yo. Mwen menm, m'ap vin sanble pèp tout nasyon yo, pèp ki pale tout kalite lang sou latè. Y'a vini, y'a wè bèl pouvwa mwen.
And I am coming to get together all nations and tongues: and they will come and will see my glory.
κἀγὼ τὰ ἔργα αὐτῶν καὶ τὸν λογισμὸν αὐτῶν ἐπίσταμαι ἔρχομαι συναγαγεῖν πάντα τὰ ἔθνη καὶ τὰς γλώσσας καὶ ἤξουσιν καὶ ὄψονται τὴν δόξαν μου
- 19 M'a fè yo konnen se mwen menm k'ap pini yo. Men, m'ap sove kèk moun ladan yo, pou m' voye yo nan tout nasyon, nan tout peyi byen lwen ki poko janm tande non m' nan zòrèy yo, ki pa janm wè pouvwa mwen, nan peyi Lespay, nan peyi Libi, nan peyi Lidi, kote ki gen moun ki konn sèvi ak banza ak anpil ladrès, nan peyi Toubal ak nan peyi Lagrès. Yo pral fè moun tout nasyon yo konnen jan mwen gen pouvwa.
And I will put a sign among them, and I will send those who are still living to the nations, to Tarshish, Put, and Lud, Meshech and Rosh, Tubal and Javan, to the sea-lands far away, who have not had word of me, or seen my glory; and they will give the knowledge of my glory to the nations.
καὶ καταλείψω ἐπ' αὐτῶν σημεῖα καὶ ἐξαποστελώ ἕξ αὐτῶν σεσωσμένους εἰς τὰ ἔθνη εἰς θαρσίς καὶ φουδ καὶ λουδ καὶ μοσοχ καὶ θοβελ καὶ εἰς τὴν ἐλλάδα καὶ εἰς τὰς νήσους τὰς πόρρω οἱ οὐκ ἀκηκόασιν μου τὸ ὄνομα οὐδὲ ἐώρακασιν τὴν δόξαν μου καὶ ἀναγγελοῦσίν μου τὴν δόξαν ἐν τοῖς ἔθνεσιν
- 20 Y'a pran tout frè parèy nou yo, y'a mennen yo tounen soti nan peyi sa yo, tankou yon ofrann pou mwen. Y'ap mennen yo tounen sou mòn ki apa pou mwen an, lavil Jerizalèm, sou chwal, sou milèt, sou chamo, nan kabwèt kouvri, nan cha, menm jan moun pèp Izrayèl yo konn pote grenn jaden pou ofri nan tanp lan nan veso yo mete nan bon kondisyon espri pou sa.
And they will take your countrymen out of all the nations for an offering to the Lord, on horses, and in carriages, and in carts, and on asses, and on camels, to my holy mountain Jerusalem, says the Lord, as the children of Israel take their offering in a clean vessel into the house of the Lord.
καὶ ἄξουσιν τοὺς ἀδελφοὺς ὑμῶν ἐκ πάντων τῶν ἔθνῶν δῶρον κυρίῳ μεθ' ἵππων καὶ ἀρμάτων ἐν λαμπήναις ἡμιόνων μετὰ σκιαδίων εἰς τὴν ἁγίαν πόλιν ἱερουσαλὴμ εἶπεν κύριος ὡς ἂν ἐνέγκαισιν οἱ υἱοὶ ἰσραὴλ ἐμοὶ τὰς θυσίας αὐτῶν μετὰ ψαλμῶν εἰς τὸν οἶκον κυρίου
- 21 M'a pran kèk moun nan moun sa yo pou fè travay prèt ak travay moun Levi yo. Se Seyè a ki di sa.
And some of them will I take for priests and Levites, says the Lord.
καὶ ἀπ' αὐτῶν λήψομαι ἐμοὶ ἱερεῖς καὶ λευίτας εἶπεν κύριος
- 22 Menm jan lòt syèl ak lòt latè m'ap fè yo ap la pou lontan devan m', konsa tou pitit nou ak non nou ap la pou lontan. Se Seyè a menm ki di sa.
For as the new heaven and the new earth which I will make will be for ever before me, says the Lord, so will your seed and your name be for ever.
ὄν τρόπον γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ ἂ ἐγὼ ποιῶ μένει ἐνώπιόν μου λέγει κύριος οὕτως στήσεται τὸ σπέρμα ὑμῶν καὶ τὸ ὄνομα ὑμῶν
- 23 Pou chak fèt lalin nouvèl, pou chak jou repo, moun tout peyi va vin fè sèvis pou mwen isit lavil Jerizalèm. Se Seyè a menm ki di sa.
And it will be, that from new moon to new moon, and from Sabbath to Sabbath, all flesh will come to give worship before me, says the Lord.
καὶ ἔσται μῆνα ἐκ μηνός καὶ σάββατον ἐκ σαββάτου ἤξει πᾶσα σὰρξ ἐνώπιόν μου προσκυνήσει ἐν ἱερουσαλὴμ εἶπεν κύριος
- 24 Lè y'ap kite lavil la, y'a wè kadav moun ki te vire do ban mwen yo. Vè k'ap manje yo p'ap janm mouri, dife k'ap boule yo a p'ap janm tenyen. Tout moun sou latè pral gen kè plen lè y'a wè sa!
And they will go out to see the dead bodies of the men who have done evil against me: for their worm will ever be living, and their fire will never be put out, and they will be a thing of fear to all flesh.
καὶ ἐξελεύσονται καὶ ὄψονται τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοὶ ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται καὶ ἔσονται εἰς ὄρασιν πάση σαρκί .
- 1 ¶ Nan liv sa a, nou jwenn sa Jeremi, pitit gason Ilkija a, te di ak sa l' te fè. Li te yonn nan prèt ki te rete lavil Anatoth, nan pòsyon tè branch fanmi Benjamen an.
The words of Jeremiah, the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin:
τὸ ῥῆμα τοῦ θεοῦ ὃ ἐγένετο ἐπὶ ἱερεμῖαν τὸν τοῦ χελκίου ἐκ τῶν ἱερέων ὃς κατῴκει ἐν ἀναθὼθ ἐν γῆ βενιαμιν

- 2 Lè Seyè a te pale ak Jeremi an, Jozyas, pitit gason Amon an, t'ap mache sou trèzan depi li te wa peyi Jida.
To whom the word of the Lord came in the days of Josiah, the son of Amon, king of Judah, in the thirteenth year of his rule.
 ὁς ἐγενήθη λόγος τοῦ θεοῦ πρὸς αὐτὸν ἐν ταῖς ἡμέραις ἰωακίμ υἱοῦ αμὸν βασιλέως ἰουδα ἔτους τρισκαίδεκάτου ἐν τῇ βασιλείᾳ αὐτοῦ
- 3 Apre sa, Seyè a pale avè l' ankò. Lè sa a, se Jojakim, pitit gason Jozyas la, ki te wa nan peyi Jida. Anpil fwa menm apre sa, Seyè a pale avè Jeremi, rive sou onzyèm lanne rèy wa Sedesyas, pitit gason Jozyas la, jouk senkyèm mwa nan lanne sa a, lè yo depòte moun lavil Jerizalèm yo.
And it came again in the days of Jehoiakim, the son of Josiah, king of Judah, up to the eleventh year of Zedekiah, the son of Josiah, king of Judah; till Jerusalem was taken away in the fifth month.
 καὶ ἐγένετο ἐν ταῖς ἡμέραις ἰωακίμ υἱοῦ ἰωακίμ βασιλέως ἰουδα ἕως ἑνδεκάτου ἔτους σεδεκία υἱοῦ ἰωακίμ βασιλέως ἰουδα ἕως τῆς αἰχμαλωσίας ἱερουσαλήμ ἐν τῷ πέμπτῳ μηνί
- 4 ¶ Seyè a pale avè m', li di m' konsa:
Now the word of the Lord came to me, saying,
 καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 5 -Mwen te konnen ou anvan menm mwen te ba ou lavi nan vant manman ou. Mwen te mete ou apa pou mwen anvan menm ou te fèt. Mwen te chwazi ou pou ou te yon pwofèt pou nasyon yo.
Before you were formed in the body of your mother I had knowledge of you, and before your birth I made you holy; I have given you the work of being a prophet to the nations.
 πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ ἐπίσταμαί σε καὶ πρὸ τοῦ σε ἐξελεῖν ἐκ μήτρας ἡγιακά σε προφήτην εἰς ἔθνη τέθεικά σε
- 6 Mwen reponn li: -Aa! Seyè Bondye sèl mèt! Se timoun mwen ye. Mwen pa konn pale.
Then said I, O Lord God! see, I have no power of words, for I am a child.
 καὶ εἶπα ὃ δέσποτα κύριε ἰδοὺ οὐκ ἐπίσταμαι λαλεῖν ὅτι νεώτερος ἐγὼ εἰμι
- 7 Men, Seyè a di mwen: -Pa di se timoun ou ye. Ou gen pou ou ale bò kot tout moun m'ap voye ou. W'a di yo tou sa m'a ba ou lòd di yo.
But the Lord said to me, Do not say, I am a child: for wherever I send you, you are to go, and whatever I give you orders to say, you are to say.
 καὶ εἶπεν κύριος πρὸς με μὴ λέγε ὅτι νεώτερος ἐγὼ εἰμι ὅτι πρὸς πάντας οὓς ἐὰν ἐξαποστείλω σε πορεύῃ καὶ κατὰ πάντα ὅσα ἐὰν ἐντείλωμαί σοι λαλήσεις
- 8 Ou pa bezwen pè pesonn. Paske m'ap kanpe la avè ou pou m' pwoteje ou. Se mwen menm Seyè a ki di ou sa.
Have no fear because of them: for I am with you, to keep you safe, says the Lord.
 μὴ φοβηθῆς ἀπὸ προσώπου αὐτῶν ὅτι μετὰ σοῦ ἐγὼ εἰμι τοῦ ἐξαιρεῖσθαί σε λέγει κύριος
- 9 Apre sa, Seyè a lonje men l', li manyen bouch mwen. Epi li di m': -Men mwen mete pawòl mwen nan bouch ou.
Then the Lord put out his hand, touching my mouth; and the Lord said to me, See, I have put my words in your mouth:
 καὶ ἐξέτεινεν κύριος τὴν χεῖρα αὐτοῦ πρὸς με καὶ ἤψατο τοῦ στόματός μου καὶ εἶπεν κύριος πρὸς με ἰδοὺ δέδωκα τοὺς λόγους μου εἰς τὸ στόμα σου
- 10 Jòdi a, m'ap ba ou otorite sou pèp yo ak sou gouvènman yo, pou ou derasinen, pou ou koupe, pou ou kraze, pou ou demoli, pou ou bati, pou ou plante.
See, this day I have put you over the nations and over the kingdoms, for uprooting and smashing down, for destruction and overturning, for building up and planting.
 ἰδοὺ κατέστακά σε σήμερον ἐπὶ ἔθνη καὶ βασιλείας ἐκριζοῦν καὶ κατασκάπτειν καὶ ἀπολλύειν καὶ ἀνοικοδομεῖν καὶ καταφυτεύειν
- 11 ¶ Seyè a pale avè m', li di m' ankò: -Kisa ou wè la a, Jeremi? Mwen reponn li: -Mwen wè yon branch zanmann.
Again the word of the Lord came to me, saying, Jeremiah, what do you see? And I said, I see a branch of an almond-tree.
 καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων τί σὺ ὄρας ἱερεμία καὶ εἶπα βακτηρίαν καρυίνην
- 12 Lè sa a, Seyè a di: -Se sa menm! Mwen menm, m'ap veye pou sa m' di a rive vre.
Then the Lord said to me, You have seen well: for I keep watch over my word to give effect to it.
 καὶ εἶπεν κύριος πρὸς με καλῶς ἑώρακας διότι ἐγρήγορα ἐγὼ ἐπὶ τοὺς λόγους μου τοῦ ποιῆσαι αὐτούς
- 13 Apre sa, Seyè a pale avè m' yon lòt fwa ankò, li di m': -Kisa ou wè la a? Mwen reponn li: -Mwen wè yon chodyè dlo k'ap bouyi sou yon dife. Vapè dlo cho a ap desann sot nan nò.
And the word of the Lord came to me a second time, saying, What do you see? And I said, I see a boiling pot, and its face is from the north.
 καὶ ἐγένετο λόγος κυρίου πρὸς με ἐκ δευτέρου λέγων τί σὺ ὄρας καὶ εἶπα λέβητα ὑποκαϊόμενον καὶ τὸ πρόσωπον αὐτοῦ ἀπὸ προσώπου βορρᾶ
- 14 Lè sa a Seyè a fè m' konnen: -Yon gwo malè pral sot nan nò, l'ap tonbe sou tout moun ki rete nan peyi a.
Then the Lord said to me, Out of the north evil will come, bursting out on all the people of the land.
 καὶ εἶπεν κύριος πρὸς με ἀπὸ προσώπου βορρᾶ ἐκκαυθήσεται τὰ κακὰ ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν

- 15 Paske m'ap rele tout ras moun ki rete nan peyi sou bò nò yo pou yo vini. Se mwen menm Seyè a ki di sa. Y'a vini, y'a mete fotèy wa yo devan pòtay lavil Jerizalèm. Y'ap fè wonn miray ranpa l' yo, y'ap atake tout lavil nan peyi Jida yo.
For see, I will send for all the families of the kingdoms of the north, says the Lord; and they will come, everyone placing his high seat at the way into Jerusalem, and against its walls on every side, and against all the towns of Judah.
διότι ἰδοὺ ἐγὼ σὺγκάλω πάσας τὰς βασιλείας ἀπὸ βορρᾶ τῆς γῆς λέγει κύριος καὶ ἤξουσιν καὶ θήσουσιν ἕκαστος τὸν θρόνον αὐτοῦ ἐπὶ τὰ πρόθυρα τῶν πυλῶν ἱερουσαλὴμ καὶ ἐπὶ πάντα τὰ τεῖχη τὰ κύκλῳ αὐτῆς καὶ ἐπὶ πάσας τὰς πόλεις ἰουδα
- 16 M'a pini moun nan peyi a jan m' te di l' la, paske yo te fè sa ki mal. Yo vire do ban mwen, y' al boule lansan pou lòt bondye. Yo fè zidòl, lèfini yo fè sèvis pou yo.
And I will give my decision against them on account of all their evil-doing; because they have given me up, burning perfumes to other gods and worshipping the works of their hands.
καὶ λαλήσω πρὸς αὐτοὺς μετὰ κρίσεως περὶ πάσης τῆς κακίας αὐτῶν ὡς ἐγκατέλιπόν με καὶ ἔθυσαν θεοὺς ἄλλοτρίοις καὶ προσεκύνησαν τοῖς ἔργοις τῶν χειρῶν αὐτῶν
- 17 Men ou menm, Jeremi, mete gason sou ou! Leve non! Di yo tou sa mwen ba ou lòd di. Ou pa bezwen pè yo. Si ou pè yo, m'ap fè ou pi pè yo lè w'a devan yo.
So make yourself ready, and go and say to them everything I give you orders to say: do not be overcome by fear of them, or I will send fear on you before them.
καὶ σὺ περιζώσαι τὴν ὀσφύν σου καὶ ἀνάστηθι καὶ εἰπὸν πρὸς αὐτοὺς πάντα ὅσα ἂν ἐντείλωμαί σοι μὴ φοβηθῆς ἀπὸ προσώπου αὐτῶν μηδὲ πτοηθῆς ἐναντίον αὐτῶν ὅτι μετὰ σοῦ ἐγὼ εἰμι τοῦ ἐξαιρεῖσθαί σε λέγει κύριος
- 18 Jòdi a m'ap ba ou fòs pou kenbe tèt ak tout moun nan peyi Jida a, ak wa l' yo, ak chèf li yo, ak prèt li yo, ak tout rès pèp la. W'ap tankou yon lavil ak gwo miray ranpa, tankou yon potò fè, tankou yon miray fèt an kwiv.
For see, this day have I made you a walled town, and an iron pillar, and walls of brass, against all the land, against the kings of Judah, against its captains, against its priests, and against the people of the land.
ἰδοὺ τέθεικά σε ἐν τῇ σήμερον ἡμέρᾳ ὡς πόλιν ὄχυρὰν καὶ ὡς τεῖχος χαλκοῦν ὄχυρὸν ἄπασιν τοῖς βασιλεῦσιν ἰουδα καὶ τοῖς ἄρχουσιν αὐτοῦ καὶ τῷ λαῷ τῆς γῆς
- 19 Yo tout pral leve dèyè ou. Men, yo p'ap ka fè ou anyen. Paske m'ap kanpe la avè ou pou m' delivre ou. Se mwen menm, Seyè sèl Mèt la, ki di sa.
They will be fighting against you, but they will not overcome you: for I am with you, says the Lord, to give you salvation.
καὶ πολεμήσουσιν σε καὶ οὐ μὴ δύνωνται πρὸς σέ διότι μετὰ σοῦ ἐγὼ εἰμι τοῦ ἐξαιρεῖσθαί σε εἶπεν κύριος
- 2 -Ale non. Men mesaj ou pral bay nan zòrèy tout moun lavil Jerizalèm. Men sa Seyè a di: Mwen chonje jan ou te ye nan tan lontan, jan ou t'ap mouri pou mwen lè ou te jenn, jan ou te renmen m' lè nou te fèk marye. Ou te swiv mwen nan dezè a, kote anyen pa pou.
Go and say in the ears of Jerusalem, The Lord says, I still keep the memory of your kind heart when you were young, and your love when you became my bride; how you went after me in the waste of sand, in an unplanted land.
καὶ εἶπεν τότε λέγει κύριος ἐμνήσθην ἐλέους νεότητός σου καὶ ἀγάπης τελειώσεώς σου τοῦ ἐξακολουθήσαι σε τῷ ἁγίῳ ἰσραὴλ λέγει κύριος
- 3 Lè sa a, moun Izrayèl yo te yon pèp ki t'ap viv apa pou mwen ase, tankou premye rekòt jaden yo mete apa pou mwen. Malè te tonbe sou tout moun ki te manyen yo paske se avè m' yo te annafè. Se mwen menm, Seyè a, ki di sa.
Israel was holy to the Lord, the first-fruits of his increase: all who made attacks on him were judged as wrongdoers, evil came on them, says the Lord.
ἅγιος ἰσραὴλ τῷ κυρίῳ ἀρχὴ γεννημάτων αὐτοῦ πάντες οἱ ἔσθοντες αὐτὸν πλημμελήσουσιν κακὰ ἤξει ἐπ' αὐτούς φησὶν κύριος
- 4 Nou menm, moun fanmi Jakòb yo, nou menm tout moun branch fanmi pèp Izrayèl la, koute mesaj Seyè a!
Give ear to the words of the Lord, O sons of Jacob and all the families of Israel:
ἀκούσατε λόγον κυρίου οἶκος ἰακώβ καὶ πᾶσα πατριὰ οἴκου ἰσραὴλ
- 5 Men sa Seyè a voye di nou: -Kisa mwen te fè zansèt nou yo ki mal kifè yo te vire do ban mwen? Yo pran mache dèyè yon bann zidòl ki pa vo anyen. Yo menm tou, yo vin pa vo anyen.
These are the words of the Lord: What evil have your fathers seen in me that they have gone far from me, and, walking after what is false, have become false?
τάδε λέγει κύριος τί εὔροσαν οἱ πατέρες ὑμῶν ἐν ἐμοὶ πλημμέλημα ὅτι ἀπέστησαν μακρὰν ἀπ' ἐμοῦ καὶ ἐπορεύθησαν ὀπίσω τῶν ματαίων καὶ ἐματαιώθησαν
- 6 Yo pa chonje reve mande kote Seyè a, li menm ki te fè nou moute soti nan peyi Lejip la, li menm ki te louvri chemen pou nou nan dezè a, nan yon peyi tè sèk, plen twou, yon peyi san dlo, plen danje, kote moun pa rete, kote moun pa menm pase.
And they never said, Where is the Lord, who took us up out of the land of Egypt; who was our guide through the waste of sand, through an unplanted land full of deep holes, through a dry land of deep shade, which no one went through and where no man was living?
καὶ οὐκ εἶπαν ποῦ ἐστὶν κύριος ὁ ἀναγαγὼν ἡμᾶς ἐκ γῆς αἰγύπτου ὁ καθοδηγήσας ἡμᾶς ἐν τῇ ἐρήμῳ ἐν γῆ ἀπέιρω καὶ ἀβάτω ἐν γῆ ἀνόδρω καὶ ἀκάρπω ἐν γῆ ἐν ἣ οὐ διώδευσεν ἐν αὐτῇ οὐθὲν καὶ οὐκ ἀτῶκησεν ἐκεῖ υἱὸς ἀνθρώπου
- 7 Mwen fè nou antre nan yon peyi kote ki gen bèl jaden pou nou te ka manje tout bon rekòt ak tout lòt bon bagay li yo. Men, lè nou rive ladan l', nou pa respekte peyi a. Nou fè peyi mwen te ban nou an tounen yon peyi ki ban m' degoutans.
And I took you into a fertile land, where you were living on its fruit and its wealth; but when you came in, you made my land unclean, and made my heritage a disgusting thing.
καὶ εἰσήγαγον ὑμᾶς εἰς τὸν κάμμηλον τοῦ φαγεῖν ὑμᾶς τοὺς καρποὺς αὐτοῦ καὶ τὰ ἀγαθὰ αὐτοῦ καὶ εἰσήλθατε καὶ ἐμίανατε τὴν γῆν μου καὶ τὴν κληρονομίαν μου ἔθεσθε εἰς βδέλυγμα

- 8 Prèt yo pa janm mande kote Seyè a? Yo menm mwen te fè konnen lòd mwen yo, yo pa konnen m' ankò. Chèf yo trayi m'. Pwofèt yo pale nan non Baal. Y'ap kouri dèyè zidòl ki pa ka fè anyen pou yo. **The priests did not say, Where is the Lord? and those who were expert in the law had no knowledge of me: and the rulers did evil against me, and the prophets became prophets of the Baal, going after things without value.**
οἱ ἱερεῖς οὐκ εἶπαν ποῦ ἐστὶν κύριος καὶ οἱ ἀντεχόμενοι τοῦ νόμου οὐκ ἠπίσταντό με καὶ οἱ ποιμένες ἠσέβουν εἰς ἐμέ καὶ οἱ προφῆται ἐπροφήτευσαν τῇ βααλ καὶ ὀπίσω ἀνωφελοῦς ἐπορεύθησαν
- 9 ¶ Se konsa, mwen menm Seyè a, mwen pral plede ak nou ankò. Se mwen menm, Seyè a, ki di sa. Mwen pral plede ak pitit pitit nou yo. **For this reason, I will again put forward my cause against you, says the Lord, even against you and against your children's children.**
διὰ τοῦτο ἐτι κριθήσομαι πρὸς ὑμᾶς λέγει κύριος καὶ πρὸς τοὺς υἱοὺς τῶν υἰῶν ὑμῶν κριθήσομαι
- 10 Ale bò solèy kouché, rive jouk sou zile Chip. Voye moun nan peyi Keda, bò solèy leve. N'a wè sa k'ap pase isit la pa janm rive lòt kote anvan sa. **For go over to the sea-lands of Kittim and see; send to Kedar and give deep thought to it; and see if there has ever been such a thing.**
διότι διέλθετε εἰς νήσους χεττιμ καὶ ἴδετε καὶ εἰς κηδαρ ἀποστείλατε καὶ νοήσατε σφόδρα καὶ ἴδετε εἰ γέγονεν τοιαῦτα
- 11 Lòt nasyon yo pa janm chanje bondye yo, malgre se pa t' bondye tout bon yo te ye. Men, pèp mwen an te pito zidòl ki pa ka fè anyen pou yo pase mwen menm, Bondye ki te fè bèl bagay pou yo a. **Has any nation ever made a change in their gods, though they are no gods? but my people have given up their glory in exchange for what is of no profit.**
εἰ ἀλλάσσονται ἔθνη θεοὺς αὐτῶν καὶ οὗτοι οὐκ εἰσὶν θεοὶ ὁ δὲ λαός μου ἠλλάξατο τὴν δόξαν αὐτοῦ ἐξ ἧς οὐκ ὠφελήθησαν
- 12 Se pou syèl la pantan lè li tande sa! Se pou l' tranble. Se pou l' rete sezi! Se mwen menm Seyè a ki di sa. **Be full of wonder, O heavens, at this; be overcome with fear, be completely waste, says the Lord.**
ἐξέστη ὁ οὐρανὸς ἐπὶ τούτῳ καὶ ἐφριξεν ἐπὶ πλεῖον σφόδρα λέγει κύριος
- 13 Paske pèp mwen an fè de kalite peche: Yo vire do ban mwen, mwen menm sous dlo fre a. Y' ale fè rezènwa pou dlo. Rezènwa yo tou fann, yo pa ka kenbe dlo. **For my people have done two evils; they have given up me, the fountain of living waters, and have made for themselves water-holes, cut out from the rock, broken water-holes, of no use for storing water.**
ὅτι δύο πονηρὰ ἐποίησεν ὁ λαός μου ἐμὲ ἐγκατέλιπον πηγὴν ὕδατος ζῶης καὶ ὤρυξαν ἑαυτοῖς λάκκους συντετριμμένους οἱ οὐ δυνήσονται ὕδωρ συνέχειν
- 14 ¶ Se pa esklav moun pèp Izrayèl yo ye. Ni yo pa fèt nan esklavaj. Poukisa atò lènmi ap bwote yo ale konsa? **Is Israel a servant? has he been a house-servant from birth? why has he been made waste?**
μὴ δοῦλός ἐστιν ἰσραηλ ἢ οἰκογενής ἐστιν διὰ τί εἰς προνομὴν ἐγένετο
- 15 Y'ap gwonde sou li tankou lyon, y'ap rele byen fò. Yo fè peyi a tounen yon savann. Yo mete dife nan tout lavil li yo. Pa rete yon moun ladan yo. **The young lions have made an outcry against him with a loud voice: they have made his land waste; his towns are burned up, with no one living in them.**
ἐπ' αὐτὸν ὤρυοντο λέοντες καὶ ἔδωκαν τὴν φωνὴν αὐτῶν οἱ ἔταξαν τὴν γῆν αὐτοῦ εἰς ἔρημον καὶ αἱ πόλεις αὐτοῦ κατεσκάφησαν παρὰ τὸ μὴ κατοικεῖσθαι
- 16 Ata moun Menmfis yo ak moun Tapanès yo ap kale tèt yo. **Even the children of Noph and Tahpanhes have put shame on you.**
καὶ υἱοὶ μέμφωσ καὶ ταφνας ἔγνωσάν σε καὶ κατέπειζόν σου
- 17 Se nou menm ki chache sa, paske nou vire do bay Seyè a, Bondye nou an, antan li t'ap moutre nou chemen pou nou pran an. **Has not this come on you because you have given up the Lord your God, who was your guide by the way?**
οὐχὶ ταῦτα ἐποίησέν σοι τὸ καταλιπεῖν σε ἐμὲ λέγει κύριος ὁ θεός σου
- 18 Koulye a, kisa nou kwè n'a jwenn lè nou pran chemen Lejip pou n al bwè dlo nan larivyè Nil? Kisa ou kwè n'a jwenn lè nou pran chemen Lasiri pou n al bwè dlo nan larivyè Lefrat? **And now, what have you to do on the way to Egypt, to get your drink from the waters of the Nile? or what have you to do on the way to Assyria, to get your drink from the waters of the River?**
καὶ νῦν τί σοι καὶ τῇ ὁδῷ αἰγύπτου τοῦ πιεῖν ὕδωρ γῆων καὶ τί σοι καὶ τῇ ὁδῷ ἄσσυρίων τοῦ πιεῖν ὕδωρ ποταμῶν
- 19 Se mal nou fè a k'ap tounen yon fwèt pou nou! Se vire nou vire do ban mwen an k'ap kondannan nou! Se pou nou konnen jan sa pa dous, jan sa pa bon pou nou vire do ban mwen, Seyè a, Bondye nou an, pou nou sispann gen krentif pou mwen. Se mwen menm, Seyè ki gen tout pouvwa a, ki di sa. **The evil you yourselves have done will be your punishment, your errors will be your judge: be certain then, and see that it is an evil and a bitter thing to give up the Lord your God, and no longer to be moved by fear of me, says the Lord, the Lord of armies.**
παιδεύσει σε ἡ ἀποστασία σου καὶ ἡ κακία σου ἐλέγξει σε καὶ γνώθι καὶ ἴδε ὅτι πικρὸν σοι τὸ καταλιπεῖν σε ἐμὲ λέγει κύριος ὁ θεός σου καὶ οὐκ εὐδόκησα ἐπὶ σοὶ λέγει κύριος ὁ θεός σου

- 20 ¶ Izrayèl, gen lontan depi ou pa rekonèt otorite m' ankò! W'ap manje kòd, w'ap di: Mwen p'ap sèvi Seyè a. Lèfini, sou tout ti mòn anba tout gwo pyebwa ou nan dezòd, w'ap fè sèvis pou lòt bondye. **For in the past, your yoke was broken by your hands and your cords parted; and you said, I will not be your servant; for on every high hill and under every branching tree, your behaviour was like that of a loose woman**
 ὅτι ἀπ' αἰῶνος συνέτριψας τὸν ζυγὸν σου διέσπασας τοὺς δεσμοὺς σου καὶ εἶπας οὐ δουλεύσω ἀλλὰ πορεύσομαι ἐπὶ πᾶν βουνὸν ὑψηλὸν καὶ ὑποκάτω παντὸς ξύλου κατασκίου ἐκεῖ διαχυθήσομαι ἐν τῇ πορνείᾳ μου
- 21 Mwen te plante ou tankou yon pye rezen kalite, ki soti nan bon semans. Men koulye a, gade jan ou chanje: Ou tounen yon vye pye rezen mawon. M' pa konnen kote ou soti. **But when you were planted by me, you were a noble vine, in every way a true seed: how then have you been changed into the branching plant of a strange vine?**
 ἐγὼ δὲ ἐφύτευσά σε ἄμπελον καρποφόρον πᾶσαν ἀληθινὴν πῶς ἐστράφης εἰς πικρίαν ἢ ἄμπελος ἢ ἄλλοτρία
- 22 Ou te mèl lave kò ou ak gwo savon, ou te mèl fwote kò ou ak potas, m'ap toujou wè kras malpwòpte ou yo sou ou. Se mwen menm Seyè a, Bondye a, ki di sa. **For even if you are washed with soda and take much soap, still your evil-doing is marked before me, says the Lord God.**
 ἐὰν ἀποπλύνῃ ἐν νίτρῳ καὶ πληθύνῃς σεαυτῇ πῶς κεκηλίδωσαι ἐν ταῖς ἀδικίαις σου ἐναντίον ἐμοῦ λέγει κύριος
- 23 Ki jan ou fè ka di ou nan kondisyon pou fè sèvis pou mwen, ou pa janm kouri dèyè Baal yo? Gade tout vye makakri w'ap fè nan fon an! Rekonèt sa ou fè a non! Ou tankou yon jenn fennèl chamo ki lage nan bwa, w'ap kouri adwat agoch. **How are you able to say, I am not unclean, I have not gone after the Baals? see your way in the valley, be clear about what you have done: you are a quick-footed camel twisting her way in and out;**
 πῶς ἐρεῖς οὐκ ἐμάνθην καὶ ὀπίσω τῆς βααλ οὐκ ἐπορεύθην ἰδὲ τὰς ὁδοὺς σου ἐν τῷ πολυανδρίῳ καὶ γνῶθι τί ἐποίησας ὧσέ φωνῆ αὐτῆς ὠλόλυξεν τὰς ὁδοὺς αὐτῆς
- 24 Ou tankou yon fennèl bourik mawon nan savann. Lè li an chalè, l'ap pran sant van an. Lè li bezwen kwaze, ki moun ki ka kenbe l'? Mal yo pa bezwen bat kò yo pou yo jwenn li. Depi se mwa li, y'ap jwenn li. **An untrained ass, used to the waste land, breathing up the wind in her desire; at her time, who is able to send her away? all those who are looking for her will have no need to make themselves tired; in her month they will get her.**
 ἐπλάτυνεν ἐφ' ὕδατα ἐρήμου ἐν ἐπιθυμίαις ψυχῆς αὐτῆς ἐπνευματοφορεῖτο παρεδόθη τίς ἐπιστρέψει αὐτήν πάντες οἱ ζητοῦντες αὐτήν οὐ κοπιᾶσουσιν ἐν τῇ ταπεινώσει αὐτῆς εὐρήσουσιν αὐτήν
- 25 Izrayèl, manyè sispann! W'ap plede fatigue janm ou yo! Gòj ou ap fin chèch! Men w'ap di: Non! M' pa kab fè anyen pou sa! Mwen renmen bondye lòt nasyon yo. Fòk m' al dèyè yo. **Do not let your foot be without shoes, or your throat dry from need of water: but you said, There is no hope: no, for I have been a lover of strange gods, and after them I will go.**
 ἀπόστρεψον τὸν πόδα σου ἀπὸ ὁδοῦ τραχείας καὶ τὸν φάρυγγά σου ἀπὸ δίψους ἢ δὲ εἶπεν ἀνδριοῦμαι ὅτι ἡγαπήκει ἄλλοτρίους καὶ ὀπίσω αὐτὸν ἐπορεύετο
- 26 Menm jan yon vòlè wont lè yo bare l', se konsa moun pèp Izrayèl yo pral wont, ni wa yo, ni chèf yo, ni prèt yo, ni pwofèt yo! **As the thief is shamed when he is taken, so is Israel shamed; they, their kings and their rulers, their priests and their prophets;**
 ὡς αἰσχύνῃ κλέπτου ὅταν ἀλφ οὕτως αἰσχυνθήσονται οἱ υἱοὶ ἰσραὴλ αὐτοὶ καὶ οἱ βασιλεῖς αὐτῶν καὶ οἱ ἄρχοντες αὐτῶν καὶ οἱ ἱερεῖς αὐτῶν καὶ οἱ προφῆται αὐτῶν
- 27 Yo rele pyebwa yo papa! Yo rele wòch yo manman m' ki fè m'! Wi, yo pito vire ban m' do, pase pou yo tounen vin jwenn mwen. Men, depi yo nan traka, y'ap rele: -Seyè, leve non! Vin delivre nou! **Who say to a tree, You are my father; and to a stone, You have given me life: for their backs have been turned to me, not their faces: but in the time of their trouble they will say, Up! and be our saviour.**
 τῷ ξύλῳ εἶπαν ὅτι πατήρ μου εἶ σύ καὶ τῷ λίθῳ σὺ ἐγέννησάς με καὶ ἔστρεψαν ἐπ' ἐμέ νῶτα καὶ οὐ πρόσωπα αὐτῶν καὶ ἐν τῷ καιρῷ τῶν κακῶν αὐτῶν ἐροῦσιν ἀνάστα καὶ σώσον ἡμᾶς
- 28 Men, nou menm moun Jida yo, kote bondye nou te fè pou nou yo? Lè nou nan traka, se yo ki pou leve vin delivre nou, si yo kapab! Moun Jida, nou gen yon bondye nan chak lavil nou yo! **But where are the gods you have made for yourselves? let them come, if they are able to give you salvation in the time of your trouble: for the number of your gods is as the number of your towns, O Judah.**
 καὶ ποῦ εἰσιν οἱ θεοὶ σου οὓς ἐποίησας σεαυτῷ εἰ ἀναστήσονται καὶ σώσουσίν σε ἐν καιρῷ τῆς κακώσεώς σου ὅτι κατ' ἀριθμὸν τῶν πόλεόν σου ἦσαν θεοὶ σου ἰουδα καὶ κατ' ἀριθμὸν διόδων τῆς ἱεροῦσαλημ ἔθουον τῇ βααλ
- 29 ¶ Poukisa n'ap plede avè m' konsa? Nou tout nou kenbe tèt avè m'. Se mwen menm, Seyè a, ki di sa! **Why will you put forward your cause against me? You have all done evil against me, says the Lord.**
 ἵνα τί λαλεῖτε πρὸς με πάντες ὑμεῖς ἡσεβήσατε καὶ πάντες ὑμεῖς ἠνομήσατε εἰς ἐμέ λέγει κύριος
- 30 Mwen te pini pitit nou yo, men sa pa t' sèvi anyen. Nou pa t' dakò pou m' te koriye nou! Tankou Lyon ki fin wè mò, nou rale nepe nou yo, nou touye pwofèt nou yo. **I gave your children blows to no purpose; they got no good from training: your sword has been the destruction of your prophets, like a death-giving lion.**
 μάτην ἐπάταξα τὰ τέκνα ὑμῶν παιδείαν οὐκ ἐδέξασθε μάχαιρα κατέφαγεν τοὺς προφῆτας ὑμῶν ὡς λέων ὄλεθρεύων καὶ οὐκ ἐφοβήθητε
- 31 (Nou menm k'ap viv koulye a, koute byen sa Seyè a ap di a.) Pèp Izrayèl, èske mwen te tankou yon dezè pou nou, tankou yon kote ki fènwa anpil? Poukisa atò pou nou di: -Nou granmoun tèt nou, nou p'ap janm tounen vin jwenn ou ankò!32 Eske yon jenn fi ka bliye bijou li yo? Eske yon lamarye ka bliye rad nòs li? Men, pèp mwen an bliye m', m' pa ka konte depi kilè. **O generation, see the word of the Lord. Have I been a waste land to Israel? or a land of dark night? why do my people say, We have got loose, we will not come to you again?**
 ἀκούσατε λόγον κυρίου τάδε λέγει κύριος μὴ ἔρημος ἐγενόμην τῷ ἰσραὴλ ἢ γῆ κεχρησομένη διὰ τί εἶπεν ὁ λαός μου οὐ κυρευθησόμεθα καὶ οὐχ ἤξομεν πρὸς σέ ἐτι

- 33 Ou konnen byen sa pou ou fè lè w'ap kouri dèyè gason. Lè konsa, nanpwen krim ou p'ap fè.
With what care are your ways ordered when you are looking for love! so ... your ways.
τί ἐτι καλὸν ἐπιτηδεύσεις ἐν ταῖς ὁδοῖς σου τοῦ ζητήσαι ἀγάπην οὐχ οὕτως ἀλλὰ καὶ σὺ ἐπονηρεύσω τοῦ μᾶναι τὰς ὁδοὺς σου
- 34 Rad ou yo tache ak san pòv ansanm ak san inonsan, moun ou pa t' bare ap fè anyen ki mal. Malgre tou sa,
And in the skirts of your robe may be seen the life-blood of those who have done no wrong: ...
καὶ ἐν ταῖς χερσίν σου εὐρέθησαν αἵματα ψυχῶν ἀθῶων οὐκ ἐν διορύγμασιν εἶρον αὐτοῦ ἀλλ' ἐπὶ πάσῃ δρυὶ
- 35 w'ap plede di ou pa antò. Seyè a pa fache avè ou ankò. Men, mwen menm Seyè a, mwen pral pini ou paske ou refize rekonèt ou te fè sa ou pa t' dwe fè.
And still you said, I have done no wrong; truly, his wrath is turned away from me. See, I will take up the cause against you, because you say, I have done no wrong.
καὶ εἶπας ἀθῶός εἰμι ἀλλὰ ἀποστραφήτω ὁ θυμὸς αὐτοῦ ἀπ' ἐμοῦ ἰδοὺ ἐγὼ κρίνομαι πρὸς σὲ ἐν τῷ λέγειν σε οὐχ ἡμαρτον
- 36 Gade jan w'ap avili tèt ou, lè w'ap kouri dèyè bondye lòt nasyon yo! W'ap pran wont nan men peyi Lejip menm jan sa te rive ou avèk peyi Lasiri.
Why do you go about so much for the purpose of changing your way? you will be shamed on account of Egypt, as you were shamed on account of Assyria.
τί κατεφρόνησας σφόδρα τοῦ δευτερώσαι τὰς ὁδοὺς σου καὶ ἀπὸ αἰγύπτου καταισχυθήσῃ καθὼς κατησχύνθη ἀπὸ ασσοῦρ
- 37 W'a vire do ou kite peyi Lejip. Avèk men ou, w'a bouche figi ou tèlman w'a wont. Mwen menm, Seyè a, mwen voye moun ou fè konfyans yo jete. Yo p'ap ka fè anyen pou ou.
Truly, you will go out from him with your hands on your head: for the Lord has given up those in whom you have put your faith, and they will be of no help to you.
ὅτι καὶ ἐντεθῆεν ἐξελεύσῃ καὶ αἱ χεῖρές σου ἐπὶ τῆς κεφαλῆς σου ὅτι ἀπόσατο κύριος τὴν ἐλπίδα σου καὶ οὐκ εὐδοθήσῃ ἐν αὐτῇ
- 1 ¶ Seyè a di ankò: -Lè yon nonm divòse ak madanm li, si apre madanm lan fin kite avè l', li al fè afè ak yon lòt gason, èske premye nonm lan ap tounen ak madanm lan ankò? Eske si sa ta rive fèt se p'ap yon gwo bagay derespèktan ki t'ap rive nan peyi a? Konsa tou, nou menm pèp Izrayèl, nou te tankou yon fanm ki te gen anpil nonm pou jan nou te kouri fè sèvis pou yon bann lòt bondye. Epi koulye a nou ta renmen tounen vin jwenn mwen? Se mwen menm Seyè a ki di sa.
They say, If a man puts away his wife and she goes from him and becomes another man's, will he go back to her again? will not that land have been made unclean? but though you have been acting like a loose woman with a number of lovers, will you now come back to me? says the Lord.
ἐὰν ἐξαποστεύῃ ἀνὴρ τὴν γυναῖκα αὐτοῦ καὶ ἀπέλθῃ ἀπ' αὐτοῦ καὶ γένηται ἀνδρὶ ἑτέρῳ μὴ ἀνακάμπτουσα ἀνακάμψῃ πρὸς αὐτὸν ἐτι οὐ μαινομένη μιανθήσεται ἢ γυνὴ ἑκείνη καὶ σὺ ἐξεπόρνευσας ἐν ποιμένσιν πολλοῖς καὶ ἀνέκαμπτες πρὸς με λέγει κύριος
- 2 Leve je nou, gade tèt mòn yo! Eske gen yonn ladan yo kote nou pa t' aji tankou yon fanm k'ap fè jennès? Nou rete chita sou tout bò chemen ap veye gason, tankou arab k'ap veye moun nan dezè a pou piye yo. Nou avili tout peyi a ak lenkondite nou ansanm ak mechnaste nou yo.
Let your eyes be lifted up to the open hilltops, and see; where have you not been taken by your lovers? You have been seated waiting for them by the wayside like an Arabian in the waste land; you have made the land unclean with your loose ways and your evil-doing.
ἄρον εἰς εὐθειαν τοὺς ὀφθαλμούς σου καὶ ἰδέ ποῦ οὐχὶ ἐξεφύρθη ἐπὶ ταῖς ὁδοῖς ἐκάθισας αὐτοῖς ὡσεὶ κορώνῃ ἐρημουμένη καὶ ἐμίαιας τὴν γῆν ἐν ταῖς πορνείαις σου καὶ ἐν ταῖς κακίαις σου
- 3 Se poutèt sa pa t' gen lapli. Lapli prentan yo pa vini. Men, je nou chèch tankou jennès, nou pa janm wont.
So the showers have been kept back, and there has been no spring rain; still your brow is the brow of a loose woman, you will not let yourself be shamed.
καὶ ἔσχες ποιμένας πολλοὺς εἰς πρόσκομμα σεαυτῇ ὅπως πόρνης ἐγένετό σοι ἀπηναισχύντησας πρὸς πάντας
- 4 Koulye a menm, n'ap vin di m': O wi, se mwen ki papa nou, nou te toujou renmen m' depi lè nou te piti.
Will you not, from this time, make your prayer to me, crying, My father, you are the friend of my early years?
οὐχ ὡς οἶκόν με ἐκάλεσας καὶ πατέρα καὶ ἀρχηγὸν τῆς παρθενίας σου
- 5 Nou konnen mwen p'ap ret fache pou tout tan, mwen p'ap kenbe nou nan kè m'. Pèp Izrayèl, se sa nou te toujou di. Epi apre sa, nou lage kò nou pi rèd nan fè sa ki mal.
Will he be angry for ever? will he keep his wrath to the end? These things you have said, and have done evil and have had your way.
μὴ διαμενεῖ εἰς τὸν αἰῶνα ἢ διαφυλαχθήσεται εἰς νεῖκος ἰδοὺ ἐλάλησας καὶ ἐποίησας τὰ πονηρὰ ταῦτα καὶ ἠδυνάσθης
- 6 ¶ Yon lòt fwa Seyè a pale avè m' ankò. Lè sa a, se Jozyas ki te wa nan peyi Izrayèl. Seyè a di m' konsa: -Ou wè sa peyi Izrayèl la fè? L'ap twonpe m'. li ale sou tout mòn yo, anba tout kalite gwo pyebwa, tankou yon jennès ak nonm li yo, l'ap fè sèvis pou lòt bondye.
And the Lord said to me in the days of Josiah the king, Have you seen what Israel, turning away from me, has done? She has gone up on every high mountain and under every branching tree, acting like a loose woman there.
καὶ εἶπεν κύριος πρὸς με ἐν ταῖς ἡμέραις ἰωσῖα τοῦ βασιλέως εἶδες ἂ ἐποίησέν μοι ἡ κατοικία τοῦ ἰσραὴλ ἐπορεύθησαν ἐπὶ πᾶν ὄρος ὑψηλὸν καὶ ὑποκάτω παντὸς ξύλου ἀλώδους καὶ ἐπόρνευσαν ἐκεῖ
- 7 Mwen t'ap di nan kè m': lè l'a fin fè tout bagay sa yo, l'a tounen vin jwenn mwen. Men, li pa tounen. Jida, sè l' la ki pa t' kenbe pawòl li avè m', wè sa.
And I said, After she has done all these things she will come back to me; but she did not. And her false sister Judah saw it.
καὶ εἶπα μετὰ τὸ πορνεύσαι αὐτὴν ταῦτα πάντα πρὸς με ἀνάστρεψον καὶ οὐκ ἀνέστρεψεν καὶ εἶδεν τὴν ἀσυνθεσίαν αὐτῆς ἢ ἀσύνθετος ἰουδα

- 8 Li wè mwen te divòse ak Izrayèl, mwen te voye l' al lakay li paske li te vire do ban mwen, paske li te lage kò l' nan fè jennès sou mwen. Men, Jida, sè Izrayèl la ki pa t' kenbe pawòl li avè m', pa t' pè. Li menm tou, li al lage kò l' nan jennès.
 And though she saw that, because Israel, turning away from me, had been untrue to me, I had put her away and given her a statement in writing ending the relation between us, still Judah, her false sister, had no fear, but went and did the same.
 και ειδον διότι περι πάντων ὧν κατελήμφθη ἐν οἷς ἐμοιχάτο ἡ κατοικία τοῦ ἰσραηλ και ἐξαπέστειλα αὐτήν και ἔδωκα αὐτῇ βιβλίον ἀποστασίου εἰς τὰς χεῖρας αὐτῆς και οὐκ ἐφοβήθη ἡ ἀσύνθετος ἰουδα και ἐπορεύθη και ἐπόρνευσεν και αὐτή
- 9 Li pa t' wont. Li avili tout peyi a avèk lenkondite li. Li al fè sèvis pou wòch ak pyebwa.
 So that through all her loose behaviour the land became unclean, and she was untrue, giving herself to stones and trees.
 και ἐγένετο εἰς οὐθὲν ἡ πορνεία αὐτῆς και ἐμοίχευσεν τὸ ξύλον και τὸν λίθον
- 10 Lè li fin fè tou sa, Jida, sè Izrayèl la ki pa t' kenbe pawòl li avè m', li tounen vin jwenn mwen. Men, se te pawòl nan bouch. Se mwen menm, Seyè a, ki di sa.
 But for all this, her false sister Judah has not come back to me with all her heart, but with deceit, says the Lord.
 και ἐν πᾶσιν τούτοις οὐκ ἐπεστράφη πρὸς με ἡ ἀσύνθετος ἰουδα ἐξ ὅλης τῆς καρδίας αὐτῆς ἀλλ' ἐπὶ ψεύδει
- 11 Apre sa, Seyè a di konsa: -Izrayèl te vire do ban mwen, men li te pi bon pase Jida ki te chita la ap twonpe m'.
 And the Lord said to me, Israel in her turning away is seen to be more upright than false Judah.
 και εἶπεν κύριος πρὸς με ἐδικαίωσεν τὴν ψυχὴν αὐτοῦ ἰσραηλ ἀπὸ τῆς ἀσυνθέτου ἰουδα
- 12 ¶ Ale nan nò, w'a di moun peyi Izrayèl yo pou mwen: Nou menm moun peyi Izrayèl ki te vire do ban mwen, tounen vin jwenn mwen. Mwen gen kè sansib, mwen p'ap fache sou nou. Mwen p'ap fache sou nou pou tout tan. Se mwen menm, Seyè a, ki di sa.
 Go, and give out these words to the north, and say, Come back, O Israel, though you have been turned away from me, says the Lord; my face will not be against you in wrath: for I am full of mercy, says the Lord, I will not be angry for ever.
 πορεύου και ἀνάγνωθι τοὺς λόγους τούτους πρὸς βορρᾶν και ἐρεῖς ἐπιστράφητι πρὸς με ἡ κατοικία τοῦ ἰσραηλ λέγει κύριος και οὐ στηριῶ τὸ πρόσωπόν μου ἐφ' ὑμᾶς ὅτι ἐλεήμων ἐγώ εἰμι λέγει κύριος οὐ και οὐ μνησθῶ ὑμῖν εἰς τὸν αἰῶνα
- 13 Sèlman, se pou nou rekonèt sa nou fè a pa bon. Nou pa t' kenbe pawòl nou avè m', Seyè a, Bondye nou an! Nou t' al toupatou, anba tout kalite pyebwa, pou fè sèvis pou bondye lòt nasyon yo. Nou pa t' koute m' lè mwen t'ap pale nou. Se mwen menm Seyè a ki di sa.
 Only be conscious of your sin, the evil you have done against the Lord your God; you have gone with strange men under every branching tree, giving no attention to my voice, says the Lord.
 πλὴν γνῶθι τὴν ἀδικίαν σου ὅτι εἰς κύριον τὸν θεόν σου ἠσέβησας και διέχεας τὰς ὁδοὺς σου εἰς ἄλλοτριους ὑποκάτω παντὸς ξύλου ἁλλοθῶδους τῆς δὲ φωνῆς μου οὐχ ὑπήκουσας λέγει κύριος
- 14 Nou menm ki vire do ban mwen, tounen vin jwenn mwen. Se mwen menm Seyè a ki di sa. Paske, se mwen menm ki mèt nou. Mwen pral pran yon moun nan chak lavil nou yo, de moun nan chak branch fanmi, m'ap mennen nou tounen sou mòn Siyon an.
 Come back, O children who are turned away, says the Lord; for I am a husband to you, and I will take you, one from a town and two from a family, and will make you come to Zion;
 ἐπιστράφητε υἱοὶ ἀφροσθηκότες λέγει κύριος διότι ἐγὼ κατακυριεύσω ὑμῶν και λήψομαι ὑμᾶς ἕνα ἐκ πόλεως και δύο ἐκ πατριᾶς και εἰσάξω ὑμᾶς εἰς σιων
- 15 M'ap ban nou chèf k'ap fè tou sa m' vle yo fè. Y'a gen konesans ak bon konprann pou gouvènè nou.
 And I will give you keepers, pleasing to my heart, who will give you your food with knowledge and wisdom.
 και δώσω ὑμῖν ποιμένας κατὰ τὴν καρδίαν μου και ποιμανοῦσιν ὑμᾶς ποιμαίνοντες μετ' ἐπιστήμης
- 16 Apre sa, lè m'a fè n' peple nan peyi a, moun p'ap pale sou Bwat Kontra Seyè a ankò. Lide yo p'ap sou li, y'ap bliye l' nèt. Yo p'ap menm wè si li pa la. Yo p'ap fè yon lòt.
 And it will come about, when your numbers are increased in the land, in those days, says the Lord, that they will no longer say, The ark of the agreement of the Lord: it will not come into their minds, they will not have any memory of it, or be conscious of the loss of it, and it will not be made again.
 και ἔσται ἐὰν πληθυνθῆτε και αὐξήθητε ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις λέγει κύριος οὐκ ἐροῦσιν ἔτι κιβωτὸς διαθήκης ἁγίου ἰσραηλ οὐκ ἀναβήσεται ἐπὶ καρδίαν οὐκ ὀνομασθήσεται οὐδὲ ἐπισκεφθήσεται και οὐ ποιηθήσεται ἔτι
- 17 Lè sa a, y'a rele Jerizalèm Fotèy Seyè a. Lèfini tout nasyon yo va vin sanble la pou fè sèvis pou Seyè a. Y'a sispann swiv move lide ki t'ap fè yo kenbe tèt ak mwen an.
 At that time Jerusalem will be named the seat of the Lord's kingdom; and all the nations will come together to it, to the name of the Lord, to Jerusalem: and no longer will their steps be guided by the purposes of their evil hearts.
 ἐν ταῖς ἡμέραις ἐκείναις και ἐν τῷ καιρῷ ἐκείνῳ καλέσουσιν τὴν ἱερουσαλημ θρόνος κυρίου και συναχθήσονται εἰς αὐτὴν πάντα τὰ ἔθνη και οὐ πορεύσονται ἔτι ὀπίσω τῶν ἐνθυμημάτων τῆς καρδίας αὐτῶν τῆς πονηρᾶς
- 18 Lè sa a, moun peyi Jida yo va mete tèt ansanm ak moun peyi Izrayèl yo ankò. Ansanm y'a soti kite peyi nan nò a pou yo vin nan peyi mwen te bay zansèt yo pou rele yo pa yo a.
 In those days the family of Judah will go with the family of Israel, and they will come together out of the land of the north into the land which I gave for a heritage to your fathers.
 ἐν ταῖς ἡμέραις ἐκείναις συνλεύσονται οἶκος ἰουδα ἐπὶ τὸν οἶκον τοῦ ἰσραηλ και ἤξουσιν ἐπὶ τὸ αὐτὸ ἀπὸ γῆς βορρᾶ και ἀπὸ πασῶν τῶν χωρῶν ἐπὶ τὴν γῆν ἣν κατεκληρονόμησα τοὺς πατέρας αὐτῶν

- 19 Seyè a te di ankò: -Jan m' ta renmen asepte ou pou pitit mwen! Mwen ta ba ou yon peyi ki plen bèl bagay, peyi ki pi bèl pase tout lòt peyi sou latè, peyi ki t'ap rele ou pa ou. Mwen t'ap di nan kè m' yo pral rele m' papa. Yo p'ap janm vire do ban mwen ankò.
But I said, How am I to put you among the children, and give you a desired land, a heritage of glory among the armies of the nations? and I said, You are to say to me, My father; and not be turned away from me.
καὶ ἐγὼ εἶπα γένοιτο κύριε ὅτι τάξω σε εἰς τέκνα καὶ δώσω σοι γῆν ἐκλεκτὴν κληρονομίαν θεοῦ παντοκράτορος ἐθνῶν καὶ εἶπα πατέρα καλέσετέ με καὶ ἀπ' ἐμοῦ οὐκ ἀποστραφήσεθε
- 20 ¶ Men, tankou yon fanm k'ap twonpe mari l', nou menm, moun peyi Izrayèl yo, nou twonpe m'. Se mwen menm Seyè a ki di sa.
Truly, as a wife is false to her husband, so have you been false to me, O Israel, says the Lord.
πλὴν ὡς ἀθετεῖ γυνὴ εἰς τὸν συνόντα αὐτῆ οὕτως ἠθέτησεν εἰς ἐμὲ οἶκος ἰσραηλ λέγει κύριος
- 21 Yo tande yon sèl rèl sou tèt mòn yo: Se pèp Izrayèl la k'ap kriye, k'ap rele. Paske yo fin pèdi tèt yo, yo bliye Seyè a, Bondye yo a.
A voice is sounding on the open hilltops, the weeping and the prayers of the children of Israel; because their way is twisted, they have not kept the Lord their God in mind.
φωνὴ ἐκ χειλέων ἠκούσθη κλαυθμοῦ καὶ δεήσεως υἱῶν ἰσραηλ ὅτι ἠδίκησαν ἐν ταῖς ὁδοῖς αὐτῶν ἐπελάθοντο θεοῦ ἁγίου αὐτῶν
- 22 Tounen vin jwenn mwen non, nou tout ki te vire do bay Bondye. M'a geri nou, m'a fè nou kenbe pawòl nou yo. Nou di: Men nou! Nou tounen vin jwenn ou. Wi, se ou menm Seyè a ki Bondye nou!
Come back, you children who have been turned away, and I will take away your desire for wandering. See, we have come to you, for you are the Lord our God.
ἐπιστρέφητε υἱοὶ ἐπιστρέφοντες καὶ ἰάσομαι τὰ συντρίμματα ὑμῶν ἰδοὺ δοῦλοι ἡμεῖς ἐσόμεθα σοι ὅτι σὺ κύριος ὁ θεὸς ἡμῶν εἶ
- 23 Se pou gremesi nou t'ap fè tout bri sa yo sou tèt mòn yo. Yo pa ka fè anyen pou nou. Wi, se Seyè a, Bondye nou an, sèl ki ka sove pèp Izrayèl la.
Truly, the hills, and the noise of an army on the mountains, are a false hope: truly, in the Lord our God is the salvation of Israel.
ὄντως εἰς ψεῦδος ἦσαν οἱ βουνοὶ καὶ ἡ δύναμις τῶν ὀρέων πλὴν διὰ κυρίου θεοῦ ἡμῶν ἡ σωτηρία τοῦ ἰσραηλ
- 24 Men, depi nou te tou piti, zidòl k'ap fè nou wont la fin manje dènye sa zansèt nou yo te kite pou nou: bèf, kabrit ak mouton, pitit gason ak pitit fi.
But the Baal has taken all the work of our fathers from our earliest days; their flocks and their herds, their sons and their daughters.
ἡ δὲ αἰσχρὴ κατανώλεωσεν τοὺς μόσχους τῶν πατέρων ἡμῶν ἀπὸ νεότητος ἡμῶν τὰ πρόβατα αὐτῶν καὶ τοὺς μόσχους αὐτῶν καὶ τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν
- 25 Se pou nou bese tèt nou jouk atè tèlman nou wont. Wont la twòp pou nou! Li kouvri nou nèt! Wi, ni nou ni zansèt nou yo, depi nou tou piti rive jouk jòdi a, n'ap fè sa ki mal devan Seyè a, Bondye nou an. Nou pa koute Seyè a, Bondye nou an, pou nou fè sa l' mande nou fè.
Let us be stretched on the earth in our downfall, covering ourselves with our shame: for we have been sinners against the Lord our God, we and our fathers, from our earliest years even till this day: and we have not given ear to the voice of the Lord our God.
ἐκοιμήθημεν ἐν τῇ αἰσχρῇ ἡμῶν καὶ ἐπεκάλυψεν ἡμᾶς ἡ ἀτιμία ἡμῶν διότι ἔναντι τοῦ θεοῦ ἡμῶν ἡμάρτομεν ἡμεῖς καὶ οἱ πατέρες ἡμῶν ἀπὸ νεότητος ἡμῶν ἕως τῆς ἡμέρας ταύτης καὶ οὐχ ὑπήκουσα μεν τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν
- 1 ¶ Men sa Seyè a di ankò: -Nou menm pèp Izrayèl, si nou vle chanje vre, se tounen pou nou tounen vin jwenn mwen. Si nou wete vye zidòl nou yo devan je m', si nou sispann lage kò nou nan rajè,
If you will come back, O Israel, says the Lord, you will come back to me: and if you will put away your disgusting ways, you will not be sent away from before me.
ἐὰν ἐπιστραφῆ ἰσραηλ λέγει κύριος πρὸς με ἐπιστραφήσεται ἐὰν περιέλη τὰ βδελύγματα αὐτοῦ ἐκ στόματος αὐτοῦ καὶ ἀπὸ τοῦ προσώπου μου εὐλαβηθῆ
- 2 si nou pran non mwen, non mwen menm Bondye vivan an, pou fè sèman, si nou pa bay manti, si nou pa fè lenjistis, si nou fè sa ki dwat, lè sa a, tout nasyon yo va mande m' pou beni yo, y'a fè lwanj mwen.
And you will take your oath, By the living Lord, in good faith and wisdom and righteousness; and the nations will make use of you as a blessing, and in you will they take a pride.
καὶ ὁμολογήσῃ κύριος μετὰ ἀληθείας καὶ ἐν κρίσει καὶ ἐν δικαιοσύνῃ καὶ εὐλογήσουσιν ἐν αὐτῇ ἔθνη καὶ ἐν αὐτῷ αἰνέσουσιν τῷ θεῷ ἐν ἱερουσαλημ
- 3 ¶ Men sa Seyè a di moun peyi Jida yo ak moun lavil Jerizalèm yo: Fè bwa nèf. Pa plante nan pikan.
For this is what the Lord says to the men of Judah and to Jerusalem: Get your unworked land ploughed up, do not put in your seeds among thorns.
ὅτι τάδε λέγει κύριος τοῖς ἀνδράσι ιουδα καὶ τοῖς κατοικοῦσιν ἱερουσαλημ νεώσατε ἑαυτοῖς νεώματα καὶ μὴ σπεύριτε ἐπ' ἀκάνθαις
- 4 Nou menm ki pote mak kontra m' lan nan kò nou, kenbe kontra nou fè avè m' lan. Louvri kè nou ban mwen, nou menm moun peyi Jida ak moun Jerizalèm. Si nou pa fè sa, m'ap fè kolè. Tankou yon dife, m'ap boule nou, poutèt tout move bagay nou fè yo. Lè sa a, pesonn p'ap ka sove nou anba men m'.
Undergo a circumcision of the heart, you men of Judah and people of Jerusalem: or my wrath may come out like fire, burning so that no one is able to put it out, because of the evil of your doings.
περιτιμήθητε τῷ θεῷ ὑμῶν καὶ περιτέμεσθε τὴν σκληροκαρδίαν ὑμῶν ἄνδρες ιουδα καὶ οἱ κατοικοῦντες ἱερουσαλημ μὴ ἐξέλθη ὡς πῦρ ὁ θυμὸς μου καὶ ἐκκαυθήσεται καὶ οὐκ ἔσται ὁ σβέσων ἀπὸ προσώπου πονηρίας ἐπιτηδευμάτων ὑμῶν
- 5 ¶ Mache pale tout moun nan peyi Jida a. Fè moun Jerizalèm yo konn sa. Avèti yo! Kònen twonpèt nan tout peyi a. Rele byen fò. Di yo pou yo sanble, pou yo kouri ale nan lavil ki gen ranpa yo.
Say openly in Judah, give it out in Jerusalem, and say, Let the horn be sounded in the land: crying out in a loud voice, Come together, and let us go into the walled towns.
ἀναγγεῖλατε ἐν τῷ ιουδα καὶ ἀκουσθήτω ἐν ἱερουσαλημ εἶπατε σημάνατε ἐπὶ τῆς γῆς σάλπιγγι καὶ κεκράξατε μέγα εἶπατε συνάχθητε καὶ εἰσέλθωμεν εἰς τὰς πόλεις τὰς τευχίρεις

- 6 Ba yo direksyon mòn Siyon an! Kouri al kache! Pa mize sou wout! Mwen menm, Seyè a, m' ap fè yon malè soti nan nò. Li pral fè gwo dega.
Put up a flag for a sign to Zion: go in flight so that you may be safe, waiting no longer: for I will send evil from the north, and a great destruction.
ἀναλαμβάνετε φεύγετε εἰς σιων σπεύσατε μὴ στῆτε ὅτι κακὰ ἐγὼ ἐπάγω ἀπὸ βορρᾶ καὶ συντριβὴν μεγάλην
- 7 Tankou yon lyon ki soti nan kachèt li anba raje, moun ki pral detwi nasyon yo derape. Li kite lakay li, l'ap vin devaste peyi Jida a. L'ap boule lavil peyi Jida yo, li p'ap kite yon moun ladan yo.
A lion has gone up from his secret place in the woods, and one who makes waste the nations is on his way; he has gone out from his place, to make your land unpeopled, so that your towns will be made waste, with no man living in them.
ἀνέβη λέων ἐκ τῆς μάνδρας αὐτοῦ ἐξολεθρεύων ἔθνη ἐξῆρεν καὶ ἐξῆλθεν ἐκ τοῦ τόπου αὐτοῦ τοῦ θείναι τὴν γῆν εἰς ἐρήμωσιν καὶ πόλεις καθαιρεθήσονται παρὰ τὸ μὴ κατοικεῖσθαι αὐτάς
- 8 Se poutèt sa, mete rad sak sou nou! Kriye! Plenn sò nou! Paske se pa ti move Seyè a move, li p'ap fè pa nou!
For this put on haircloth, with weeping and loud crying: for the burning wrath of the Lord is not turned back from us.
ἐπὶ τούτοις περιζώσασθε σάκκους καὶ κόπτεσθε καὶ ἀλαλάζετε διότι οὐκ ἀπεστράφη ὁ θυμὸς κυρίου ἀφ' ὑμῶν
- 9 Seyè a di konsa: -Jou sa a, wa a ansanm ak chèf li yo ap pèdi kouraj. Prèt yo pral sezi, pwofèt yo p'ap konn sa pou yo di.
And it will come about in that day, says the Lord, that the heart of the king will be dead in him, and the hearts of the rulers; and the priests will be overcome with fear, and the prophets with wonder.
καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγει κύριος ἀπολείπει ἡ καρδιά τοῦ βασιλέως καὶ ἡ καρδιά τῶν ἀρχόντων καὶ οἱ ἱερεῖς ἐκστήσονται καὶ οἱ προφῆται θαυμάσονται
- 10 Lè sa a, mwen di: Aaa! Seyè, Bondye! Ou twonpe moun lavil Jerizalèm yo nèt. Ou te di yo yo pa t'ap gen pwoblèm menm, epi se yon nepe ou voye pou touye yo.
Then said I, Ah, Lord God! your words were not true when you said to this people and to Jerusalem, You will have peace; when the sword has come even to the soul.
καὶ εἶπα ὃ δέσποτα κύριε ἄρα γε ἀπατῶν ἠπάτησας τὸν λαὸν τοῦτον καὶ τὴν ἱερουσαλημ λέγων εἰρήνη ἔσται ὑμῖν καὶ ἰδοὺ ἤψατο ἡ μάχαιρα ἕως τῆς ψυχῆς αὐτῶν
- 11 Yon jou ap vini. Lè sa a, y'a di pèp lavil Jerizalèm lan: Men yon van byen cho k'ap soufle soti nan dezè a. L'ap desann sou moun pèp Jida yo. Se pa yon ti van pou vannen, ni pou netwaye grenn.
At that time it will be said to this people and to Jerusalem, A burning wind from the open hilltops in the waste land is blowing on the daughter of my people, not for separating or cleaning the grain;
ἐν τῷ καιρῷ ἐκείνῳ ἐρουσὶν τῷ λαῷ τούτῳ καὶ τῇ ἱερουσαλημ πνεῦμα πλανήσεως ἐν τῇ ἐρήμῳ ὁδὸς τῆς θυγατρὸς τοῦ λαοῦ μου οὐκ εἰς καθαρὸν οὐδ' εἰς ἄγιον
- 12 Men se yon gwo van m'ap fè soti laba a. Koulye a se mwen menm, Seyè a, ki pral ba yo santans yo.
A full wind will come for me: and now I will give my decision against them.
πνεῦμα πληρώσεως ἦξει μοι νῦν δὲ ἐγὼ λαλῶ κρίματα πρὸς αὐτούς
- 13 Gade! Men lènmi yo ap vini tankou nwaj nan syèl la. Cha lagè yo tankou yon van siklòn. Chwal yo pi rapid pase malfini. Zafè nou pa bon! Y'ap fini ak nou!
See, he will come up like the clouds, and his war-carrriages like the storm-wind: his horses are quicker than eagles. Sorrow is ours, for destruction has come on us.
ἰδοὺ ὡς νεφέλη ἀναβήσεται καὶ ὡς καταίγλις τὰ ἄρματα αὐτοῦ κουφότεροι ἀετῶν οἱ ἵπποι αὐτοῦ οὐαὶ ἡμῖν ὅτι ταλαιπωροῦμεν
- 14 Moun Jerizalèm, lave mechanste ki nan kè nou pou nou ka sove. Kilè n'a sispann fè move lide nan tèt nou?
O Jerusalem, make your heart clean from evil, so that you may have salvation. How long are evil purposes to have a resting-place in you?
ἀπόπλυνε ἀπὸ κακίας τὴν καρδίαν σου ἱερουσαλημ ἵνα σωθῆς ἕως πότε ὑπάρξουσιν ἐν σοὶ διαλογισμοὶ πόνου σου
- 15 Depi lavil Dann y'ap bay nouvèl la. Depi sou mòn Efrayim lan y'ap anonse malè a.
For a voice is sounding from Dan, giving out evil from the hills of Ephraim:
διότι φωνὴ ἀναγγέλλοντος ἐκ δαν ἦξει καὶ ἀκουσθήσεται πόνος ἐξ ὄρους εφραιμ
- 16 Y'ap avèti tout nasyon yo. Y'ap fè lavil Jerizalèm konnen sa k'ap rive l'. Lènmi ap soti nan yon peyi byen lwen. Y'ap rele byen fò, y'ap kouri sou lavil Jida yo.
Make this come to the minds of the nations, make a statement openly against Jerusalem, that attackers are coming from a far country and their voices will be loud against the towns of Judah.
ἀναμνήσατε ἔθνη ἰδοὺ ἦκασιν ἀναγγέλιτε ἐν ἱερουσαλημ συστροφαὶ ἔρχονται ἐκ γῆς μακρόθεν καὶ ἔδωκαν ἐπὶ τὰς πόλεις ἰουδα φωνὴν αὐτῶν
- 17 Yo pral sènen lavil Jerizalèm tankou moun k'ap veye jaden, paske moun li yo te refize obeyi Seyè a. Se Seyè a menm ki di sa.
Like keepers of a field they are against her on every side; because she has been fighting against me, says the Lord.
ὡς φυλάσσοντες ἀγρὸν ἐγένοντο ἐπ' αὐτὴν κύκλῳ ὅτι ἐμοῦ ἠμέλησας λέγει κύριος
- 18 Jida, se lenkondite ou ak move lajisman ou ki lakòz tou sa. Se mechanste ou ki fè sa rive ou. Sa pa dous menm! Li frape ou nan kè.
Your ways and your doings have made these things come on you; this is your sin; truly it is bitter, going deep into your heart.
αἱ ὁδοὶ σου καὶ τὰ ἐπιτηδεύματά σου ἐποίησαν ταῦτά σοι αὕτη ἡ κακία σου ὅτι πικρά ὅτι ἤψατο ἕως τῆς καρδίας σου

- 19 ¶ Ay! Vant mwen! Vant mwen! Tout anndan m' ap fè m' mal! Kè mwen ap bat byen fò. M' pa ka pa pale. Mwen tande twonpèt lagè a ansanm ak rèl moun k'ap atake yo.
My soul, my soul! I am pained to my inmost heart; my heart is troubled in me; I am not able to be quiet, because the sound of the horn, the note of war, has come to my ears.
τὴν κοιλίαν μου τὴν κοιλίαν μου ἀλγῶ καὶ τὰ αἰσθητήρια τῆς καρδίας μου μαμάσσει ἡ ψυχὴ μου σπαράσσεται ἢ καρδία μου οὐ σιωπήσομαι ὅτι φωνὴν σάλπιγγος ἤκουσεν ἡ ψυχὴ μου κραυγὴν πολέμου
- 20 Y'ap anonse malè sou malè! Y'ap fini ak tout peyi a. Nou rete konsa, nou wè yo kraze tout tant nou yo. Yo demoli tout kay andeyò nou yo.
News is given of destruction on destruction; all the land is made waste: suddenly my tents, straight away my curtains, are made waste.
καὶ ταλαιπωρίαν συντριμμὸν ἐπικαλεῖται ὅτι τεταλαιπώρηκεν πᾶσα ἡ γῆ ἄφνω τεταλαιπώρηκεν ἡ σκηνὴ διεσπάρθησαν αἱ δέρρεις μου
- 21 Kilè m'a wè bout batay la? Kilè m'a sispann tande twonpèt lagè a?
How long will I go on seeing the flag and hearing the sound of the war-horn?
ἕως πότε ὄψομαι φεύγοντας ἀκούων φωνὴν σαλπύγγων
- 22 Seyè a di konsa: Pèp mwen an sòt! Yo pa konnen m'! Se yon bann timoun, lespri yo bouche! Yo pa konprann anyen! Yo fò nan fè sa ki mal ase. Yo pa konn fè sa ki byen.
For my people are foolish, they have no knowledge of me; they are evil-minded children, without sense, all of them: they are wise in evil-doing, but have no knowledge of doing good.
διότι οἱ ἡγούμενοι τοῦ λαοῦ μου ἐμὲ οὐκ ᾔδεισαν υἱοὶ ἄφρονές εἰσιν καὶ οὐ συνετοὶ σοφοὶ εἰσιν τοῦ κακοποιῆσαι τὸ δὲ καλῶς ποιῆσαι οὐκ ἐπέγνωσαν
- 23 Mwen gade tè a: Pa yon pyebwa! Anyen menm! Mwen gade syèl la: Pa yon ti limyè!
Looking at the earth, I saw that it was waste and without form; and to the heavens, that they had no light.
ἐπέβλεψα ἐπὶ τὴν γῆν καὶ ἰδοὺ οὐθέν καὶ εἰς τὸν οὐρανὸν καὶ οὐκ ἦν τὰ φῶτα αὐτοῦ
- 24 Mwen gade mòn yo, yo t'ap tranble! Mwen gade ti bit yo, yo t'ap balanse adwat agoch!
Looking at the mountains, I saw them shaking, and all the hills were moved about.
εἶδον τὰ ὄρη καὶ ἦν τρέμοντα καὶ πάντας τοὺς βουνοὺς ταρασσομένους
- 25 Mwen gade, m' pa wè yon moun. Tout zwazo yo met deyò.
Looking, I saw that there was no man, and all the birds of heaven had gone in flight.
ἐπέβλεψα καὶ ἰδοὺ οὐκ ἦν ἄνθρωπος καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ ἐπτοεῖτο
- 26 Bèl jaden yo tounen dezè. Tout lavil yo boule ratè. Se travay Seyè a, paske Seyè a move anpil.
Looking, I saw that the fertile field was a waste, and all its towns were broken down before the Lord and before his burning wrath.
εἶδον καὶ ἰδοὺ ὁ κάρμηλος ἔρημος καὶ πᾶσαι αἱ πόλεις ἐμπεπυρισμέναι πυρὶ ἀπὸ προσώπου κυρίου καὶ ἀπὸ προσώπου ὀργῆς θυμοῦ αὐτοῦ ἠφανίσθησαν
- 27 Men sa Seyè a di: Se pou tout tè a tounen dezè. Men, mwen p'ap fin detwi l' nèt.
For this is what the Lord has said: All the land will become a waste; I will make destruction complete.
τάδε λέγει κύριος ἔρημος ἔσται πᾶσα ἡ γῆ συντέλειαν δὲ οὐ μὴ ποιήσω
- 28 Tè a nan lapenn. Syèl la tou nwa. Seyè a pale, li p'ap tounen sou sa li di. Li fin pran desizyon l', li p'ap chanje lide.
The earth will be weeping for this, and the heavens on high will be black: because I have said it, and I will not go back from it; it is my purpose, and it will not be changed.
ἐπὶ τούτοις πενθεῖτω ἡ γῆ καὶ συσκοτασάτω ὁ οὐρανὸς ἄνωθεν διότι ἐλάλησα καὶ οὐ μετανοήσω ὄρμησα καὶ οὐκ ἀποστρέψω ἀπ' αὐτῆς
- 29 Lè yo tande bri kavalye yo ak mesye k'ap tire flèch yo, tout moun nan lavil la pran kouri. Gen ki kouri al kache nan bwa. Gen ki kouri moute nan wòch yo. Tout lavil yo san moun ladan yo. Pa gen yon moun ki rete la ankò.
All the land is in flight because of the noise of the horsemen and the bowmen; they have taken cover in the woodland and up on the rocks: every town has been given up, not a man is living in them.
ἀπὸ φωνῆς ἱππέως καὶ ἐντεταμένου τόξου ἀνεχώρησεν πᾶσα χώρα εἰσέδυσαν εἰς τὰ σπήλαια καὶ εἰς τὰ ἄλση ἐκρύβησαν καὶ ἐπὶ τὰς πέτρας ἀνέβησαν πᾶσα πόλις ἐγκατελείφθη οὐ κατοικεῖ ἐν αὐταῖς ἄνθρωπος
- 30 Ou menm, lavil Jerizalèm, ou fini! Kisa ou ka fè? W'ap mete bèl rad wouj sou ou? W'ap mete tout bijou ou yo? W'ap pentire po je ou? Ou mèt fè ou bèl, sa p'ap sèvi ou anyen. Se meprize moun ki te renmen ou yo ap meprize ou! Yo soti pou yo touye ou.
And you, when you are made waste, what will you do? Though you are clothed in red, though you make yourself beautiful with ornaments of gold, though you make your eyes wide with paint, it is for nothing that you make yourself fair; your lovers have no more desire for you, they have designs on your life.
καὶ σὺ τί ποιήσεις ἐὰν περιβάλλῃ κόκκινον καὶ κοσμήσῃ κόσμῳ χρυσοῦ καὶ ἐὰν ἐγγρίσῃ στίβι τοὺς ὀφθαλμοὺς σου εἰς μάτην ὁ ὀραϊσμός σου ἀπώσαντό σε οἱ ἔρασταί σου τὴν ψυχὴν σου ζητοῦσιν

- 31 Mwen tande yon rèl, tankou rèl fanm ki gen tranche, rèl fanm k'ap fè premye pitit li. Se rèl moun lavil Jerizalèm yo k'ap chache pran souf. Y'ap lonje men yo. Y'ap rele: -Anmwe! Nou pa kapab ankò! Men y'ap fin touye nou.
A voice has come to my ears like the voice of a woman in birth-pains, the pain of one giving birth to her first child, the voice of the daughter of Zion, fighting for breath, stretching out her hands, saying, Now sorrow is mine! for my strength is gone from me before the takers of life.
ὅτι φωνὴν ὡς ὠδινοῦσας ἤκουσα τοῦ στεναγμοῦ σου ὡς πρωτοτοκοῦσης φωνὴ θυγατρὸς σιων ἐκλωθήσεται καὶ παρήσει τὰς χεῖρας αὐτῆς οἴμμοι ἐγὼ ὅτι ἐκλείπει ἡ ψυχὴ μου ἐπὶ τοῖς ἀνηρημένοις
- 1 ¶ Mache toupatou nan lavil Jerizalèm. Louvri je nou! Gade sa k'ap fèt! Chache sou tout plas piblik yo! Eske nou jwenn yon nonm, yon sèl k'ap fè sa ki dwat, ki p'ap chache twonpe Bondye? Si nou jwenn yonn, m'ap padonnen tout lavil la.
Go quickly through the streets of Jerusalem, and see now, and get knowledge, and make a search in her wide places if there is a man, if there is one in her who is upright, who keeps faith; and she will have my forgiveness.
περιδράμετε ἐν ταῖς ὁδοῖς ἱερουσαλημ καὶ ἴδετε καὶ γνῶτε καὶ ζητήσατε ἐν ταῖς πλατειαῖς αὐτῆς ἐὰν εὕρητε ἄνδρα εἰ ἐστὶν ποιῶν κρίμα καὶ ζητῶν πίστιν καὶ ἕλωσ ἔσομαι αὐτοῖς λέγει κύριος
- 2 Yo te mèt pran non m' pou fè sèman, se pou twonpe moun.
And though they say, By the living Lord; truly their oaths are false.
ζῆ κύριος λέγουσιν διὰ τοῦτο οὐκ ἐπὶ ψεύδεσιν ὀμνύουσιν
- 3 Seyè, mwen konnen se moun ki p'ap twonpe ou w'ap chache! Ou frape yo, sa pa fè yo anyen. Ou kraze yo, yo derefize aprann. Tèt yo di kou wòch. Yo derefize tounen vin jwenn ou!
O Lord, do not your eyes see good faith? you have given them punishment, but they were not troubled; you have sent destruction on them, but they did not take your teaching to heart: they have made their faces harder than a rock; they would not come back.
κύριε οἱ ὀφθαλμοί σου εἰς πίστιν ἐμαστίγωσας αὐτούς καὶ οὐκ ἐπόνεσαν συντέλεσας αὐτούς καὶ οὐκ ἠθέλησαν δέξασθαι παιδείαν ἐστερέωσαν τὰ πρόσωπα αὐτῶν ὑπὲρ πέτραν καὶ οὐκ ἠθέλησαν ἐπιστραφήναι
- 4 Mwen di nan kè m': Se yon bann tèt mare ki pa konprann anyen, yo fin fou! Yo pa konnen ni sa Seyè a mande yo fè, ni sa Bondye yo a vle yo fè.
Then I said, But these are the poor: they are foolish, for they have no knowledge of the way of the Lord or of the behaviour desired by their God.
καὶ ἐγὼ εἶπα ἴσως πτωχοὶ εἰσιν διότι οὐκ ἐδυνάσθησαν ὅτι οὐκ ἔγνωσαν ὁδὸν κυρίου καὶ κρίσιν θεοῦ
- 5 Mwen pral jwenn grannèg yo, m'a pale ak yo. Sèten, yo menm yo konnen ni sa Seyè a mande yo fè, ni sa Bondye yo a vle yo fè. Men, pa gen yonn ladan yo ki rekonèt otorite Bondye ankò. Yo tout ap fè sa yo pito.
I will go to the great men and have talk with them; for they have knowledge of the way of the Lord and of the behaviour desired by their God. But as for these, their one purpose is a broken yoke and burst bands.
πορεύσομαι πρὸς τοὺς ἀδρούς καὶ λαλήσω αὐτοῖς ὅτι αὐτοὶ ἐπέγνωσαν ὁδὸν κυρίου καὶ κρίσιν θεοῦ καὶ ἰδοὺ ὀμοθυμαδὸν συνέτριψαν ζυγὸν διέρρηξαν δεσμοὺς
- 6 Se poutèt sa lyon ki nan rakbwa ap devore yo. Chen mawon ki nan savann ap dechèpiye yo. Leyopa ap anvayi lavil yo. Si yon moun mete tèt deyò, y'ap depatcha li. Paske yo fè anpil peche. Se tout tan y'ap twonpe Bondye!
And so a lion from the woods will put them to death, a wolf of the waste land will make them waste, a leopard will keep watch on their towns, and everyone who goes out from them will be food for the beasts; because of the great number of their sins and the increase of their wrongdoing.
διὰ τοῦτο ἐπαισεν αὐτούς λέων ἐκ τοῦ δρυμοῦ καὶ λύκος ἕως τῶν οἰκιῶν ὠλέθρευσεν αὐτούς καὶ πάρδαλις ἐγηρηγόρησεν ἐπὶ τὰς πόλεις αὐτῶν πάντες οἱ ἐκπορευόμενοι ἀπ' αὐτῶν θηρευθήσονται ὅτι ἐπλήθυναν ἀσεβείας αὐτῶν ἴσχυσαν ἐν ταῖς ἀποστροφαῖς αὐτῶν
- 7 Nan kondisyon sa a, ki jan pou m' ta padonnen moun lavil Jerizalèm yo? Yo vire do ban mwen. Y'ap pran non yon bondye ki pa Bondye tout bon pou fè sèman. Mwen te ba yo tou sa yo bezwen.
Men, yo lage kò yo nan fè adiltè. Y'ap goumen konsa pou yo antre kay jennès.
How is it possible for you to have my forgiveness for this? your children have given me up, taking their oaths by those who are no gods: when I had given them food in full measure, they were false to their wives, taking their pleasure in the houses of loose women.
ποιὰ τούτων ἕλωσ γένομαί σοι οἱ υἱοί σου ἐγκατέλιπόν με καὶ ὦμνον ἐν τοῖς οὐκ οὖσιν θεοῖς καὶ ἐχόρτασα αὐτούς καὶ ἐμοιχῶντο καὶ ἐν οἴκοις πορνῶν κατέλυον
- 8 Yo tankou poulen chwal byen gra ki cho deyè jiman. Y'ap plede kouri deyè madanm frè parèy yo.
They were full of desire, like horses after a meal of grain: everyone went after his neighbour's wife.
ἵπποι θηλυμανεῖς ἐγενήθησαν ἕκαστος ἐπὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἐχρεμέτιζον
- 9 Atò, pou m' pa ta pini yo pou sa? Pou m' pa ta pran revanj mwen sou yon nasyon konsa? Se mwen menm Seyè a ki di sa
Am I not to give punishment for these things? says the Lord: will not my soul take payment from such a nation as this?
μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι λέγει κύριος ἢ ἐν ἔθναι τοιούτῳ οὐκ ἐκδικήσει ἡ ψυχὴ μου
- 10 ¶ Se pou moun eskalade miray yo. Se pou moun devaste jaden yo. Men, yo pa bezwen fini nèt ak yo. Se pou yo rache branch yo met atè, paske se pa pou mwen yo ye.
Go up against her vines and make waste; let the destruction be complete: take away her branches, for they are not the Lord's.
ἀνάβητε ἐπὶ τοὺς προμαχῶνας αὐτῆς καὶ κατασκάψατε συντέλειαν δὲ μὴ ποιήσητε ὑπολίπεσθε τὰ ὑποστηρίγματα αὐτῆς ὅτι τοῦ κυρίου εἰσίν

- 11 Ni moun Izrayèl yo, ni moun Jida yo trayi m' nèt. Se mwen menm Seyè a ki di sa.
For the people of Israel and the people of Judah have been very false to me, says the Lord.
ὅτι ἄθετῶν ἠθέτησεν εἰς ἐμέ λέγει κύριος οἴκος ἰσραηλ καὶ οἴκος ἰουδα
- 12 Wi, yo nye Seyè a. Y'ap plede di: Seyè a pa egziste! Pa gen malè ki pou rive nou. P'ap gen lagè. P'ap kras gen grangou!
They would have nothing to do with the Lord, saying, He will do nothing, and no evil will come to us; we will not see the sword or be short of food:
ἐμεύσαντο τῷ κυρίῳ ἑαυτῶν καὶ εἶπαν οὐκ ἔστιν ταῦτα οὐχ ἤξει ἐφ' ἡμᾶς κακὰ καὶ μάχαιραν καὶ λιμὸν οὐκ ὀψόμεθα
- 13 Pwofèt yo p'ap di anyen la a. Se pa Bondye k'ap pale nan bouch yo. Malè yo wè a, se sou yo pou l' tonbe.
And the prophets will become wind, and the word is not in them; so it will be done to them.
οἱ προφῆται ἡμῶν ἦσαν εἰς ἀνεμον καὶ λόγος κυρίου οὐχ ὑπῆρχεν ἐν αὐτοῖς οὕτως ἔσται αὐτοῖς
- 14 Se poutèt sa, men sa Seyè a, Bondye ki gen tout pouvwa a, di m': -Jeremi, poutèt sa yo di a, m'ap fè pawòl mwen mete nan bouch ou tounen yon dife. Yo menm, y'ap tankou fachin. Dife a pral boule yo nèt.
For this reason the Lord, the God of armies, has said: Because you have said this, I will make my words in your mouth a fire, and this people wood, and they will be burned up by it.
διὰ τοῦτο τάδε λέγει κύριος παντοκράτωρ ἄνθ' ὧν ἐλαλήσατε τὸ ῥῆμα τοῦτο ἰδοὺ ἐγὼ δέδωκα τοὺς λόγους μου εἰς τὸ στόμα σου πῦρ καὶ τὸν λαὸν τοῦτον ξύλα καὶ καταφάγεται αὐτούς
- 15 Men sa Seyè a di ankò: -Nou menm, pèp Izrayèl, Seyè a pral fè yon nasyon soti byen lwen vin atake nou, yon nasyon ki fò, yon nasyon ki la depi lontan, yon nasyon ki pale yon lang nou pa konnen, yon nasyon nou p'ap konprann sa y'ap di.
See, I will send you a nation from far away, O people of Israel, says the Lord; a strong nation and an old nation, a nation whose language is strange to you, so that you may not get the sense of their words.
ἰδοὺ ἐγὼ ἐπάγω ἐφ' ὑμᾶς ἔθνος πόρρωθεν οἴκος ἰσραηλ. λέγει κύριος ἔθνος οὗ οὐκ ἀκούση τῆς φωνῆς τῆς γλώσσης αὐτοῦ
- 16 Sòlda k'ap tire flèch yo se vanyan gason yo ye, y'ap touye moun san gad dèyè.
Their arrows give certain death, they are all men of war.
πάντες ἰσχυροὶ
- 17 Y'ap devore tout rekòt ak tout manje nou yo. Y'ap touye ni pitit gason, ni pitit fi nou yo. Y'ap koupe tèt bèf, tèt kabrit ak tèt mouton nou yo. Y'ap koupe dènye pye rezen ak dènye pye fig frans nou yo met atè. Y'ap kraze dènye lavil ak ranpa nou te kwè ki ta ka pwoteje nou yo. Y'ap vini atake nou ak nepe.
They will take all the produce of your fields, which would have been food for your sons and your daughters: they will take your flocks and your herds: they will take all your vines and your fig-trees: and with the sword they will make waste your walled towns in which you put your faith.
καὶ κατέδονται τὸν θερισμὸν ὑμῶν καὶ τοὺς ἄρτους ὑμῶν καὶ κατέδονται τοὺς υἱοὺς ὑμῶν καὶ τὰς θυγατέρας ὑμῶν καὶ κατέδονται τὰ πρόβατα ὑμῶν καὶ τοὺς μόσχους ὑμῶν καὶ κατέδονται τοὺς ἀμπελῶνας ὑμῶν καὶ τοὺς σκῶνας ὑμῶν καὶ τοὺς ἐλαιῶνας ὑμῶν καὶ ἀλοήσουσιν τὰς πόλεις τὰς ὀχυρὰς ὑμῶν ἐφ' αἷς ὑμεῖς πεποιθήατε ἐπ' αὐταῖς ἐν ῥομφαίᾳ
- 18 Men sa Seyè a di ankò: -Men, menm lè sa a, mwen p'ap detwi pèp mwen an nèt.
But even in those days, says the Lord, I will not let your destruction be complete.
καὶ ἔσται ἐν ταῖς ἡμέραις ἐκείναις λέγει κύριος ὁ θεὸς σου οὐ μὴ ποιήσω ὑμᾶς εἰς συντέλειαν
- 19 Lè y'a mande poukisa Seyè a, Bondye yo a, ap fè yo sibi tou sa, w'a di yo: Menm jan yo te vire do ban mwen pou y' al sèvi bondye moun lòt nasyon yo isit nan pwòp peyi yo a, konsa tou, nou pral sèvi moun lòt nasyon yo nan yon peyi ki pa pou nou.
And it will come about, when you say, Why has the Lord our God done all these things to us? that you will say to them, As you gave me up, making yourselves servants to strange gods in your land, so will you be servants to strange men in a land which is not yours.
καὶ ἔσται ὅταν εἴπητε τίνας ἔνεκεν ἐποίησεν κύριος ὁ θεὸς ἡμῶν ἡμῖν ἅπαντα ταῦτα καὶ ἐρεῖς αὐτοῖς ἄνθ' ὧν ἐδουλεύσατε θεοῖς ἄλλοτριῶν ἐν τῇ γῆ ὑμῶν οὕτως δουλεύετε ἄλλοτριῶν ἐν γῆ οὐχ ὑμῶν
- 20 ¶ Seyè a di ankò: -Men sa pou ou di moun fanmi Jakòb yo. Men sa pou ou fè moun Jida yo konnen. Di yo konsa:
Say this openly in Jacob and give it out in Judah, saying,
ἀναγγεῖλατε ταῦτα εἰς τὸν οἶκον ἰακωβ καὶ ἀκουσθήτω ἐν τῷ ἰουδα
- 21 Louvri zòrèy nou byen pou nou tande, bann egare san konprann! Nou gen je, men nou pa ka wè. Nou gen zòrèy, men nou pa ka tande.
Give ear now to this, O foolish people without sense; who have eyes but see nothing, and ears without the power of hearing:
ἀκούσατε δὴ ταῦτα λαὸς μωρὸς καὶ ἀκάρδιος ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν ὅσα αὐτοῖς καὶ οὐκ ἀκούουσιν

- 22 Se Seyè a k'ap pale ak nou: Poukisa nou pa gen krentif pou mwen? Se mwen menm ki mete sab pou sèvi limit pou lanmè a, yon limit k'ap la pou tout tan, yon limit li p'ap ka janm depase. Lanm lanmè yo mèl move, yo p'ap ka fè anyen. Lanmè a te mèl gwonde, li p'ap ka janm depase l'.
- Have you no fear of me? says the Lord; will you not be shaking with fear before me, who have put the sand as a limit for the sea, by an eternal order, so that it may not go past it? and though it is ever in motion, it is not able to have its way; though the sound of its waves is loud, they are not able to go past it.**
- μη ἐμὲ οὐ φοβηθήσεσθε λέγει κύριος ἢ ἀπὸ προσώπου μου οὐκ εὐλαβηθήσεσθε τὸν ἀζάντα ἄμιον ὄριον τῆ θαλάσσης πρόσταγμα αἰώνιον καὶ οὐχ ὑπερβήσεται αὐτὸ καὶ ταραχθήσεται καὶ οὐ δυνήσεται καὶ ἠχῆσουσιν τὰ κύματα αὐτῆς καὶ οὐχ ὑπερβήσεται αὐτὸ
- 23 Men pèp la gen tèt di, yo pa vle koute. Yo vire do ban mwen, y' al kite m'.
- But the heart of this people is uncontrolled and turned away from me; they are broken loose and gone.**
- τῷ δὲ λαῷ τοῦτῳ ἐγενήθη καρδία ἀνήκοος καὶ ἀπειθής καὶ ἐξέκλιναν καὶ ἀπήλθοσαν
- 24 Sa pa janm vin nan lide yo pou yo di: Annou gen krentif pou Seyè a, Bondye nou an, li menm ki voye lapli lè pou n' gen lapli, ki ban nou sezon rekòt nou chak lanne.
- And they do not say in their hearts, Now let us give worship to our God, who gives the rain, the winter and the spring rain, at the right time; who keeps for us the ordered weeks of the grain-cutting.**
- καὶ οὐκ εἶπον ἐν τῇ καρδίᾳ αὐτῶν φοβηθῶμεν διὸ κύριον τὸν θεὸν ἡμῶν τὸν διδόντα ἡμῖν ὑετὸν πρόμιον καὶ ὄψιμον κατὰ καιρὸν πληρώσεως προστάγματος θερισμοῦ καὶ ἐφύλαξεν ἡμῖν
- 25 ¶ Se mechanste nou ki boulvèse tout bagay sa yo. Se peche nou yo ki fè nou pa jwenn tout bon bagay sa yo.
- Through your evil-doing these things have been turned away, and your sins have kept back good from you.**
- αἱ ἀνομίαι ὑμῶν ἐξέκλιναν ταῦτα καὶ αἱ ἁμαρτίαι ὑμῶν ἀπέστησαν τὰ ἀγαθὰ ἀφ' ὑμῶν
- 26 Gen yon bann mechan k'ap viv nan mitan pèp mwen an. Y'ap veye konsa tankou moun k'ap tann kabann pou zwezo. Yo mete pèlen pou pran moun.
- For there are sinners among my people: they keep watch, like men watching for birds; they put a net and take men in it.**
- ὅτι εὐρέθησαν ἐν τῷ λαῷ μου ἄσεβεῖς καὶ παγίδας ἔστησαν διαφθεῖραι ἄνδρας καὶ συναμβάνοσαν
- 27 Menm jan chasè yo plen kalòj yo ak zwezo, konsa tou, yo plen kay yo ak sa yo vòlò. Se sa ki fè yo grannèg, yo rich konsa.
- As the fowl-house is full of birds, so are their houses full of deceit: for this reason they have become great and have got wealth.**
- ὡς παγὶς ἐφρυσταμένη πλήρης πετεινῶν οὕτως οἱ οἴκοι αὐτῶν πλήρεις δόλου διὰ τοῦτο ἐμεγαλύνθησαν καὶ ἐπλούτησαν
- 28 Yo gra, po figi yo klere ak grès. Yo pa gen limit nan fè sa ki mal. Pou yo ka rive, yo kraze tout moun anba pye yo, ata timoun san papa. Yo pa defann kòz malere.
- They have become fat and strong; they have gone far in works of evil: they give no support to the cause of the child without a father, so that they may do well; they do not see that the poor man gets his rights.**
- καὶ παρέβησαν κρίσιν οὐκ ἔκριναν κρίσιν ὄρφανοῦ καὶ κρίσιν χήρας οὐκ ἐκρίνοσαν
- 29 Atò, pou m' pa ta pini yo pou sa? Pou m' pa ta pran revanj mwen sou yon nasyon konsa? Se mwen menm, Seyè a, ki di sa.
- Am I not to give punishment for these things? says the Lord: will not my soul take payment from such a nation as this?**
- μη ἐπὶ τοῦτοις οὐκ ἐπισκέψομαι λέγει κύριος ἢ ἐν ἔθνει τῷ τοιοῦτῳ οὐκ ἐκδικήσεται ἡ ψυχὴ μου
- 30 Sa k'ap pase nan peyi a, se bagay pou moun mete men nan tèt, bagay pou fè moun pè.
- A thing of wonder and fear has come about in the land;**
- ἐκστασις καὶ φορικτὰ ἐγενήθη ἐπὶ τῆς γῆς
- 31 Annik manti ase pwofèt yo ap bay. Prèt yo menm, se pòch yo ase yo konnen. Pèp la menm renmen l' konsa. Men, kisa y'a fè lè tou sa va fini?
- The prophets give false words and the priests give decisions by their direction; and my people are glad to have it so: and what will you do in the end?**
- οἱ προφῆται προφητεύουσιν ἄδικα καὶ οἱ ἱερεῖς ἐπεκρότησαν ταῖς χερσὶν αὐτῶν καὶ ὁ λαὸς μου ἠγάπησεν οὕτως καὶ τί ποιήσετε εἰς τὰ μετὰ ταῦτα
- 1 ¶ Nou menm moun branch fanmi Benjamen yo, kouri al cache! Chape kò nou soti lavil Jerizalèm. Kònen twonpèt lavil Tekoa. Limen yon dife lavil Bèt Achirèm pou bay siyal la. Yon gwo malè, yon malè sèk k'ap soti nan nò pandye sou tèt nou.
- Go in flight out of Jerusalem, so that you may be safe, you children of Benjamin, and let the horn be sounded in Tekoa, and the flag be lifted up on Beth-haccherem: for evil is looking out from the north, and a great destruction.**
- ἐνισχύσατε υἱοὶ βενιαμὴν ἐκ μέσου τῆς ἱερουσαλὴμ καὶ ἐν θεκουε σημάνατε σάλπιγγι καὶ ὑπὲρ βαιθαχαρμα ἄρατε σημεῖον ὅτι κακὰ ἐκκέκυφεν ἀπὸ βορρᾶ καὶ συντριβὴ μεγάλη γίνεται
- 2 Ou menm lavil Jerizalèm, atout ou bèl la, atout tout moun renmen ou lan, yo pral detwi ou.
- The fair and delicate one, the daughter of Zion, will be cut off by my hand.**
- καὶ ἀφαιρεθήσεται τὸ ὄψος σου θυγατερ σιών

- 3 Wa yo ap moute vin sènen lavil la ak lame yo. Yo pral moute tant yo fè wonn li, chak moun bò pa yo.
Keepers of sheep with their flocks will come to her; they will put up their tents round her; everyone will get food in his place.
εις αὐτὴν ἤξουσιν ποιμένες καὶ τὰ ποίμνια αὐτῶν καὶ πῆξουσιν ἐπ' αὐτὴν σκηνὰς κύκλω καὶ ποιμανοῦσιν ἕκαστος τῇ χειρὶ αὐτοῦ
- 4 Yo di tout moun Bondye bay lòd atake lavil Jerizalèm: Leve non! Ann al atake l' gwo midi. Men, apre sa yo di: Gade malè ki rive nou non! Solèy gen tan ap kouche. Konmanse fènwa.
Make war ready against her; up! let us go up when the sun is high. Sorrow is ours! for the day is turned and the shades of evening are stretched out.
παρασκευάσαθε ἐπ' αὐτὴν εἰς πόλεμον ἀνάστητε καὶ ἀναβῶμεν ἐπ' αὐτὴν μεσημβρίας οὐαὶ ἡμῖν ὅτι κέκλικεν ἡ ἡμέρα ὅτι ἐκλείπουσιν αἱ σκiai τῆς ἑσπέρας
- 5 Leve non! Ann al atake l' gwo lannwit. Nou pral detwi tout gwo bèl kay li yo.
Up! let us go up by night, and send destruction on her great houses.
ἀνάστητε καὶ ἀναβῶμεν ἐν τῇ νυκτὶ καὶ διαφθείρωμεν τὰ θεμέλια αὐτῆς
- 6 Men sa Seyè ki gen tout pouwva a di wa yo: -Koupe bwa, bwote tè, fè gwo bit nan pye miray lavil Jerizalèm. M'ap regle lavil la, paske nan tout lavil la se gwo k'ap peze piti.
For this is what the Lord of armies has said: Let trees be cut down and an earthwork be placed against Jerusalem: sorrow on the false town! inside her there is nothing but cruel ways.
ὅτι τάδε λέγει κύριος ἔκκοψον τὰ ξύλα αὐτῆς ἔκχεον ἐπὶ ἱερουσαλημ δύναμιν ᾧ πόλις ψευδῆς ὅλη καταδυναστεία ἐν αὐτῇ
- 7 Menm jan dlo dous toujou ap souse nan yon pi, se konsa nan lavil la mehanste ap souse toupatou: Se britalite ak piyay mwen tande y'ap fè. Se moun k'ap souffri, moun ki anba kou ase mwen wè devan je m'.
As the spring keeps its waters cold, so she keeps her evil in her: the sound of cruel and violent behaviour is in her; before me at all times are disease and wounds.
ὡς ψύχει λάκκος ὕδωρ οὕτως ψύχει κακία αὐτῆς ἀσέβεια καὶ ταλαπωρία ἀκουσθήσεται ἐν αὐτῇ ἐπὶ πρόσωπον αὐτῆς διὰ παντός πόνος καὶ μάστιγι
- 8 Aa! Jerizalèm, se pou sa sèvi ou leson, si ou pa vle m' lage ou, si ou pa vle mwen fè ou tounen yon dezè, yon kote pesonn pa rete.
Undergo teaching, O Jerusalem, or my soul will be turned away from you, and I will make you a waste, an unpeopled land.
παιδευθήσῃ ἱερουσαλημ μὴ ἀποστῆ ἡ ψυχὴ μου ἀπὸ σοῦ μὴ ποιήσω σε ἄβατον γῆν ἣτις οὐ κατοικηθήσεται
- 9 ¶ Men sa Seyè ki gen tout pouwva a di m' ankò: -Yo pral ranmase dènnye moun ki rete nan peyi Izrayèl la, menm jan yo ranmase dènnye grap rezen lè rekòt fini. Y'ap pase men pran yo tout, tankou moun k'ap pase men nan branch rezen pou rekòlte rezen.
This is what the Lord of armies has said: Everything will be taken from the rest of Israel as the last grapes are taken from the vine; let your hand be turned to the small branches, like one pulling off grapes.
ὅτι τάδε λέγει κύριος καλαμᾶσθε καλαμᾶσθε ὡς ἄμπελον τὰ κατάλοιπα τοῦ ἱσραηλ ἐπιστρέψατε ὡς ὁ τρυγῶν ἐπὶ τὸν κάρταλλον αὐτοῦ
- 10 Mwen di: -Ki moun ki pral koute m' lè m'a pale, lè m'a bay avètisman sa yo? Zòrèy yo bouche. Yo refize tande sa m'ap di. Yo pran pawòl Bondye a pou yon jouman. Yo pa vle tande.
To whom am I to give word, witnessing so that they may take note? see, their ears are stopped, and they are not able to give attention: see, the word of the Lord has been a cause of shame to them, they have no delight in it.
πρὸς τίνα λαλήσω καὶ διαμαρτύρωμαι καὶ ἀκούσεται ἰδοὺ ἀπερίτμητα τὰ ὄτα αὐτῶν καὶ οὐ δύνανται ἀκοῦειν ἰδοὺ τὸ ῥῆμα κυρίου ἐγένετο αὐτοῖς εἰς ὄνειδισμόν οὐ μὴ βουληθῶσιν αὐτὸ ἀκοῦσαι
- 11 Kòlè Seyè a ap bouyi nan kè m' tou, m' pa ka kenbe ankò. Lè sa a, Seyè a di m': -Al pase kòlè m' sou timoun ki nan lari yo, sou gwoup jenn gason ki reyini yo. Y'ap pase men pran tout moun, fanm kou gason. Ata vye granmoun ki fin viv yo p'ap chape.
For this reason I am full of the wrath of the Lord, I am tired of keeping it in: may it be let loose on the children in the street, and on the band of the young men together: for even the husband with his wife will be taken, the old man with him who is full of days.
καὶ τὸν θυμὸν μου ἐπλησα καὶ ἐπέσχον καὶ οὐ συνετέλεσα αὐτούς ἔκχεῶ ἐπὶ νήπια ἔξωθεν καὶ ἐπὶ συναγωγῆν νεανίσκων ἅμα ὅτι ἀνὴρ καὶ γυνὴ συλλημφθήσονται πρεσβύτερος μετὰ πλήρους ἡμερῶν
- 12 Y'ap pran kay yo ansanm ak jaden yo ak madanm yo bay lòt moun. Mwen pral pini moun ki rete nan peyi a. Se mwen menm Seyè a ki di sa.
And their houses will be handed over to others, their fields and their wives together: for my hand will be stretched out against the people of the land, says the Lord.
καὶ μεταστραφήσονται αἱ οἰκίαι αὐτῶν εἰς ἑτέρους ἄγροι καὶ αἱ γυναῖκες αὐτῶν ἐπὶ τὸ αὐτὸ ὅτι ἐκτενώ τὴν χεῖρά μου ἐπὶ τοὺς κατοικοῦντας τὴν γῆν ταύτην λέγει κύριος
- 13 Yo tout, gran kou piti, ap fè akchèk dèyè lajan. Ni prèt yo ni pwofèt yo, yo tout ap twonpe pèp la pou fè lajan.
For from the least of them even to the greatest, everyone is given up to getting money; from the prophet even to the priest, everyone is working deceit.
ὅτι ἀπὸ μικροῦ αὐτῶν καὶ ἕως μεγάλου πάντες συνετέλεσαντο ἄνομα ἀπὸ ἱερέως καὶ ἕως ψευδοπροφήτου πάντες ἐποίησαν ψευδῆ
- 14 Yo pa pran malè ki rive pèp mwen an pou anyen. Y'ap plede di: Tout bagay ap mache byen, pa gen danje. Epi manti! Anyen p'ap mache.
And they have made little of the wounds of my people, saying, Peace, peace; when there is no peace.
καὶ ἰδόντο τὸ σύντριμμα τοῦ λαοῦ μου ἔξουθενοῦντες καὶ λέγοντες εἰρήνη εἰρήνη καὶ ποῦ ἔστιν εἰρήνη

- 15 Ou kwè yo ta wont pou bagay lèd yo fè yo! Non, yo pa wont menm. Yo pa konn sa ki rele wont. Se poutèt sa, y'ap tonbe menm jan tout lòt yo te tonbe a. Lè m'a regle ak yo, se va bout yo. Se mwen menm Seyè a ki di sa.
 Let them be put to shame because they have done disgusting things. They had no shame, they were not able to become red with shame: so they will come down with those who are falling: when my punishment comes on them, they will be made low, says the Lord.
 κατησχύνθησαν ὅτι ἐξελίπισαν καὶ οὐδ' ὥς καταισχυρόμενοι κατησχύνθησαν καὶ τὴν ἀτιμίαν αὐτῶν οὐκ ἔγνωσαν διὰ τοῦτο πεσοῦνται ἐν τῇ πτώσει αὐτῶν καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται εἶπεν κύριος
- 16 Men sa Seyè a di ankò: -Rete non sou kous nou! Gade byen! Mande kote ansyen chemen yo te pase. Mande kote bon wout la ye. Pran l'. Lè sa a n'a viv ak kè poze. Men yo di: Non, nou p'ap fè sa!
 This is what the Lord has said: Take your place looking out on the ways; make search for the old roads, saying, Where is the good way? and go in it that you may have rest for your souls. But they said, We will not go in it.
 τάδε λέγει κύριος στήτε ἐπὶ ταῖς ὁδοῖς καὶ ἴδετε καὶ ἐρωτήσατε τρίβους κυρίου αἰωνίους καὶ ἴδετε ποία ἐστὶν ἡ ὁδὸς ἡ ἀγαθὴ καὶ βαδίζετε ἐν αὐτῇ καὶ εὐρήσατε ἀγνισμὸν ταῖς ψυχαῖς ὑμῶν καὶ εἴπαν οὐ πορευσόμεθα
- 17 Apre sa, Seyè a chwazi faksyonnè pou veye pou yo, pou di yo: Atansyon, tande jan y'ap kònen twonpèt la pou avèti nou. Men, yo di: Non, nou p'ap tande.
 And I put watchmen over you, saying, Give attention to the sound of the horn; but they said, We will not give attention.
 κατέστακα ἐφ' ὑμᾶς σκοποὺς ἀκούσατε τῆς φωνῆς τῆς σάλπιγγος καὶ εἶπαν οὐκ ἀκουσόμεθα
- 18 ¶ Se poutèt sa, Seyè a di ankò: -Nou menm, moun lòt nasyon yo, koute! Nou menm ki sanble la a, vin tande sa ki pral rive pèp mwen an.
 So then, give ear, you nations, and ...
 διὰ τοῦτο ἤκουσαν τὰ ἔθνη καὶ οἱ ποιμαίνοντες τὰ ποίμνια αὐτῶν
- 19 Ou menm latè, koute. Mwen pral fè malè tonbe sou pèp sa a. Se yo ki chache l' ak vye lide yo gen nan tèt yo. Yo pa vle koute sa m'ap di yo, yo pa okipe lalwa mwen ba yo a.
 Give ear, O earth: see, I will make evil come on this people, even the fruit of their thoughts, because they have not given attention to my words, and they would have nothing to do with my law.
 ἄκουε γῆ ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὸν λαὸν τοῦτον κακὰ τὸν καρπὸν ἀποστροφῆς αὐτῶν ὅτι τῶν λόγων μου οὐ προσέσχον καὶ τὸν νόμον μου ἀπόσταντο
- 20 Ki mele m' ak lansan y' al chache nan peyi Saba, ak plant santi bon ki soti nan peyi byen lwen! Zannimo n'ap ofri pou boule pou mwen yo pa fè m' plezi menm. Bèt n'ap touye pou mwen yo pa di m' anyen.
 To what purpose does sweet perfume come to me from Sheba, and spices from a far country? your burned offerings give me no pleasure, your offerings of beasts are not pleasing to me.
 ἵνα τί μοι λίβανον ἐκ σαβα φέρετε καὶ κιννάμωμον ἐκ γῆς μακρόθεν τὰ ὀλοκαυτώματα ὑμῶν οὐκ εἰσὶν δεκτά καὶ αἱ θυσίαι ὑμῶν οὐχ ἤδυνάν μοι
- 21 Se poutèt sa, men sa m'ap di nou: M'ap mete antrav sou chemen nou. N'ap bite. Papa pral mouri ansanm ak pitit gason yo. Tout zanmi yo, tout vwazinaj yo pral mouri tou.
 For this reason the Lord has said, See, I will put stones in the way of this people: and the fathers and the sons together will go falling over them; the neighbour and his friend will come to destruction.
 διὰ τοῦτο τάδε λέγει κύριος ἰδοὺ ἐγὼ δίδωμι ἐπὶ τὸν λαὸν τοῦτον ἀσθένειαν καὶ ἀσθενήσουσιν ἐν αὐτῇ πατέρες καὶ υἱοὶ ἅμα γείτων καὶ ὁ πλησίον αὐτοῦ ἀπολοῦνται
- 22 Men sa Seyè a di ankò: -Moun ap soti nan yon peyi bò nan nò. Yon gwo pèp byen lwen ap pare pou fè lagè.
 The Lord has said, See, a people is coming from the north country, a great nation will be put in motion from the inmost parts of the earth.
 τάδε λέγει κύριος ἰδοὺ λαὸς ἔρχεται ἀπὸ βορρᾶ καὶ ἔθνη ἐξεγερθήσεται ἀπ' ἐσχάτου τῆς γῆς
- 23 Yo pran banza yo ak frenn yo. Yo mechan anpil. Se yon bann san manman. Lè yo sou chwal yo, y'ap fè bri tankou lanmè lè l' move. Yo pare lame yo pou yo vin fè lagè kont lavil Jerizalèm, sou mòn Siyon an.
 Bows and spears are in their hands; they are cruel and have no mercy; their voice is like the thunder of the sea, and they go on horses; everyone in his place like men going to the fight, against you, O daughter of Zion.
 τόξον καὶ ζιβύνην κρατήσουσιν ἰταμός ἐστὶν καὶ οὐκ ἐλεήσει φωνὴ αὐτοῦ ὥς θάλασσα κυμαίνουσα ἐφ' ἵπποις καὶ ἄρμασιν παρατάσσεται ὥς πῦρ εἰς πόλεμον πρὸς σέ θύγατερ σιων
- 24 Moun lavil Jerizalèm yo ap di: -Nou pran nouvèl la. De bra nou kase, kè nou sere. N'ap soufri tankou yon fanm ki gen tranche.
 The news of it has come to our ears; our hands have become feeble: trouble has come on us and pain, like the pain of a woman in childbirth.
 ἠκούσαμεν τὴν ἀκοιὴν αὐτῶν παρελύθησαν αἱ χεῖρες ἡμῶν θλίψις κατέσχευ ἡμᾶς ὥδινες ὥς τικτούσης
- 25 Piga pesonn soti al nan jaden. Piga pesonn al mache sou granchemen yo, paske lènmi nou yo gen zam nan men yo. Kote moun pase yo pè.
 Go not out into the field or by the way; for there is the sword of the attacker, and fear on every side.
 μὴ ἐκπορεύεσθε εἰς ἀγρὸν καὶ ἐν ταῖς ὁδοῖς μὴ βαδίζετε ὅτι ῥομφαία τῶν ἐχθρῶν παρῶκεϊ κυκλόθεν

- 26 Seyè a pale ak pèp li a, li di l': -Metè rad sak sou nou. Woule kò nou nan sann dife. Se pou nou gen lapenn tankou si nou te pèdi sèl pitit gason nou te genyen. Se pou nou plenn ak de ran dlo nan je nou. Paske moun k'ap vin detwi nou an ap atake nou san avèti.
O daughter of my people, put on haircloth, rolling yourself in the dust: give yourself to sorrow, as for an only son, with most bitter cries of grief; for he who makes waste will come on us suddenly.
θύγατερ λαοῦ μου περὶζώσαι σάκκον κατάπασαι ἐν σποδῷ πένθος ἀγαπητοῦ ποιήσαι σεαυτῇ κοπετὸν οἰκτρὸν ὅτι ἐξαίφνης ἦξει ταλαιπωρία ἐφ' ὑμᾶς
- 27 Ou menm Jeremi, mwen mete ou la pou sonde pèp mwen an, pou veye sa pèp la ap fè, pou ou wè sa li vo.
I have made you a tester among my people, so that you may have knowledge of their way and put it to the test.
δοκιμαστὴν δέδοκά σε ἐν λαοῖς δεδοκιμασμένοις καὶ γνώση με ἐν τῷ δοκιμάσαι με τὴν ὁδὸν αὐτῶν
- 28 Se yon bann move moun ki pa soti pou yo chanje. Y'ap mache pale moun mal. Tèt yo di tankou wòch ak fè. Se yon bann lwijanboje.
All of them are turned away, going about with false stories; they are brass and iron: they are all workers of deceit.
πάντες ἀνήκοοι πορευόμενοι σκολιῶς χαλκὸς καὶ σίδηρος πάντες διεφθαρμένοι εἰσίν
- 29 Y'ap vante dife a byen fò nan fòj la. Dife a fè tout plon yo disparèt. Men, pou pèp mwen an, ou te mèt fonn yo sou fonn, kras yo p'ap soti, move grenn yo p'ap disparèt.
The blower is blowing strongly, the lead is burned away in the fire: they go on heating the metal to no purpose, for the evil-doers are not taken away.
ἐξέλιπεν φυσητὴρ ἀπὸ πυρός ἐξέλιπεν μόλιβος εἰς κενὸν ἀργυροκόπος ἀργυροκοπεῖ πονηρία αὐτῶν οὐκ ἐτάκη
- 30 Yo rele yo vye lajan san valè, paske mwen menm Seyè a, mwen voye yo jete.
They will be named waste silver, because the Lord has given them up.
ἀργύριον ἀποδεδοκιμασμένον καλέσατε αὐτοὺς ὅτι ἀπεδοκίμασεν αὐτοὺς κύριος
- 2 -Al kanpe devan gwo pòtay kay Bondye a. Pale byen fò, epi di: Nou tout moun peyi Jida k'ap vini pase nan pòtay sa a pou n' al fè sèvis pou Seyè a, koute sa Seyè a voye di nou.
Take your place in the doorway of the Lord's house, and give out this word there, and say, Give ear to the word of the Lord, all you of Judah who come inside these doors to give worship to the Lord.
ἀκούσατε λόγον κυρίου πᾶσα ἡ ἰουδαία
- 3 Men sa Seyè ki gen tout pouwva a, Bondye pèp Izrayèl la, di: Se pou nou chanje jan n'ap viv la! Manyè sispann fè sa n'ap fè a pou m' ka kite nou viv isit la.
The Lord of armies, the God of Israel, says, Let your ways and your doings be changed for the better and I will let you go on living in this place.
τάδε λέγει κύριος ὁ θεὸς ἰσραηλ διορθώσατε τὰς ὁδοὺς ὑμῶν καὶ τὰ ἐπιτηδεύματα ὑμῶν καὶ κατοικιῶ ὑμᾶς ἐν τῷ τόπῳ τούτῳ
- 4 Nou pa bezwen kwè pawòl manti y'ap plede repete yo: Sa se gwo kay Seyè a! Sa se gwo kay Seyè a! Sa se gwo kay Seyè a! Anyen p'ap rive nou la.
Put no faith in false words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are these.
μὴ πεποιθατε ἐφ' ἑαυτοῖς ἐπὶ λόγοις ψευδέσιν ὅτι τὸ παράπαν οὐκ ὠφελήσουσιν ὑμᾶς λέγοντες ναὸς κυρίου ναὸς κυρίου ἐστίν
- 5 Se pou nou chanje jan n'ap viv la. Sispann fè sa n'ap fè a! Rann tout moun jistis san patipri.
For if your ways and your doings are truly changed for the better; if you truly give right decisions between a man and his neighbour;
ὅτι ἐὰν διορθοῦντες διορθώσητε τὰς ὁδοὺς ὑμῶν καὶ τὰ ἐπιτηδεύματα ὑμῶν καὶ ποιοῦντες ποιήσητε κρίσιν ἀνὰ μέσον ἀνδρῶς καὶ ἀνὰ μέσον τοῦ πλησίον αὐτοῦ
- 6 Pa pwofite sou moun lòt nasyon yo, sou timoun ki san papa yo, sou fanm ki pèdi mari yo. Sispann fè san moun inonsan koule nan peyi a. Pa kouri deyè lòt bondye yo. Se va pou malè nou.
If you are not cruel to the man from a strange country, and to the child without a father, and to the widow, and do not put the upright to death in this place, or go after other gods, causing damage to yourselves:
καὶ προσήλυτον καὶ ὄρφανὸν καὶ χήραν μὴ καταδυναστεύσητε καὶ αἷμα ἄθῳν μὴ ἐκχέητε ἐν τῷ τόπῳ τούτῳ καὶ ὀπίσω θεῶν ἄλλοτριῶν μὴ πορευῆσθε εἰς κακὸν ὑμῖν
- 7 Lè sa a, m'a kite nou viv isit la, nan peyi mwen te bay zansèt nou yo pou tout tan tout tan.
Then I will let you go on living in this place, in the land which I gave to your fathers in the past and for ever.
καὶ κατοικιῶ ὑμᾶς ἐν τῷ τόπῳ τούτῳ ἐν γῆ ἣ ἔδωκα τοῖς πατράσιν ὑμῶν ἐξ αἰῶνος καὶ ἔως αἰῶνος
- 8 Men, nou chita ap kwè yon bann pawòl manti ki p'ap sèvi nou anyen.
See, you put your faith in false words which are of no profit.
εἰ δὲ ὑμεῖς πεποιθατε ἐπὶ λόγοις ψευδέσιν ὅθεν οὐκ ὠφελήθησθε
- 9 Kouman nou ta vle sa? N'ap vòlò, n'ap touye moun, n'ap fè adiltè, n'ap fè sèman pou bay manti, n'ap fè ofrann pou yo boule pou Baal, n'ap kouri fè sèvis pou yon bann lòt bondye nou pa t' janm konnen anvan.
Will you take the goods of others, put men to death, and be untrue to your wives, and take false oaths, and have perfumes burned to the Baal, and go after other gods which are strange to you;
καὶ φονεύετε καὶ μοιχᾶσθε καὶ κλέπτετε καὶ ὀμνύετε ἐπ' ἀδίκῳ καὶ ἐθυμῶτε τῇ βααλ καὶ ἐπορεύεσθε ὀπίσω θεῶν ἄλλοτριῶν ὧν οὐκ οἴδατε τοῦ κακῶς εἶναι ὑμῖν

- 10 Lèfini, n'ap vin kanpe devan m' nan kay yo mete apa pou mwen an, n'ap plede di: Nou sove! Epi nou donnou pi rèd nan fè bagay mwen pa vle wè?
And come and take your place before me in this house, which is named by my name, and say, We have been made safe; so that you may do all these disgusting things?
 και ἤλθετε καὶ ἔστητε ἐνώπιον ἐμοῦ ἐν τῷ οἴκῳ οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῶ καὶ εἶπατε ἀπεσχήμεθα τοῦ μὴ ποιεῖν πάντα τὰ βδελύγματα ταῦτα
- 11 Sanble nou pran kay yo mete apa pou mwen an fè yon kachèt pou vòlò? Se sa mwen wè n'ap fè. Se mwen menm Seyè a ki di sa.
Has this house, which is named by my name, become a hole of thieves to you? Truly I, even I, have seen it, says the Lord.
 μὴ σπήλαιον ληστῶν ὁ οἶκός μου οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῶ ἐκεῖ ἐνώπιον ὑμῶν καὶ ἐγὼ ἰδοὺ ἐώρακα λέγει κύριος
- 12 Moute Silo, ale wè kote yo te mete apa pou mwen an, premye kote mwen te chwazi pou m' te rete nan mitan nou an. Ale wè sa m' te fè l' poutèt mechanste pèp Izrayèl mwen sa a.
But go now to my place which was in Shiloh, where I put my name at first, and see what I did to it because of the evil-doing of my people Israel.
 ὅτι πορεύθητε εἰς τὸν τόπον μου τὸν ἐν σιλωμ οὗ κατεσκίνωσα τὸ ὄνομά μου ἐκεῖ ἐμπροσθεν καὶ ἴδετε ἃ ἐποίησα αὐτῶ ἀπὸ προσώπου κακίας λαοῦ μου ἰσραηλ
- 13 Koulye a menm, gade tou sa nou fè. Se Seyè a menm ki di sa. Se pa ti kras pale mwen pale nou, nou derefize koute m'. Se pa ti kras rele mwen rele nou, nou pa reponn.
And now, because you have done all these works, says the Lord, and I sent my word to you, getting up early and sending, but you did not give ear; and my voice came to you, but you gave no answer:
 και νῦν ἀνθ' ὧν ἐποιήσατε πάντα τὰ ἔργα ταῦτα καὶ ἐλάλησα πρὸς ὑμᾶς καὶ οὐκ ἠκούσατέ μου καὶ ἐκάλεσα ὑμᾶς καὶ οὐκ ἀπεκρίθητε
- 14 Enben! Sa m' te fè Silo a, se sa mwen pral fè kay yo mete apa pou mwen an, kay nou kwè ki ka sove nou an, ak peyi mwen te bay zansèt nou yo ansanm ak nou an.
For this reason I will do to the house which is named by my name, and in which you have put your faith, and to the place which I gave to you and to your fathers, as I have done to Shiloh.
 και ποιήσω τῷ οἴκῳ τούτῳ ὃ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῶ ἐφ' ὃ ὑμεῖς πεποιθατε ἐπ' αὐτῶ καὶ τῷ τόπῳ ὃ ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν καθὼς ἐποίησα τῇ σιλωμ
- 15 M'ap wete nou devan je m', menm jan mwen te voye tout frè nou yo, tout moun branch fanmi Efrayim yo, jete byen lwen.
And I will send you away from before my face, as I have sent away all your brothers, even all the seed of Ephraim.
 και ἀπορρίψω ὑμᾶς ἀπὸ προσώπου μου καθὼς ἀπέρριψα τοὺς ἀδελφοὺς ὑμῶν πᾶν τὸ σπέρμα εφραιμ
- 16 ¶ Seyè a di ankò: -Jeremi monchè, ou pa bezwen lapriyè nan pye m' pou pèp sa a. Ou pa bezwen rele, ni ou pa bezwen lapriyè pou yo. Pa vin plede kòz yo bò kote m'. Paske mwen p'ap koute ou.
And as for you (Jeremiah), make no prayers for this people, send up no cry or prayer for them, make no request for them to me: for I will not give ear.
 και σὺ μὴ προσεύχου περὶ τοῦ λαοῦ τούτου καὶ μὴ ἀξίω τοῦ ἐλεθθῆναι αὐτοὺς καὶ μὴ εὐχου καὶ μὴ προσέλης μοι περὶ αὐτῶν ὅτι οὐκ εἰσακούσομαι
- 17 Ou pa wè sa y'ap fè nan lavil peyi Jida yo, ak nan lari lavil Jerizalèm?
Do you not see what they are doing in the towns of Judah and in the streets of Jerusalem?
 ἢ οὐχ ὀρᾷς τί αὐτοὶ ποιοῦσιν ἐν ταῖς πόλεσιν ἰουδα καὶ ἐν ταῖς ὁδοῖς ἱερουσαλημ
- 18 Timoun yo ap ranmase bwa. Mesye yo ap limen dife. Medam yo ap bat farin pou fè gato pou Larenn syèl la. Y'ap ofri diven vide atè pou lòt bondye. Y'ap fè tou sa pou yo fè m' lapenn.
The children go for wood, the fathers get the fire burning, the women are working the paste to make cakes for the queen of heaven, and drink offerings are drained out to other gods, moving me to wrath.
 οἱ υἱοὶ αὐτῶν συλλέγουσιν ξύλα καὶ οἱ πατέρες αὐτῶν καίουσι πῦρ καὶ αἱ γυναῖκες αὐτῶν τρίβουσιν σταῖς τοῦ ποιῆσαι χανῶνας τῇ στρατιᾷ τοῦ οὐρανοῦ καὶ ἔσπεισαν σπονδὰς θεοῖς ἄλλοτρίοις ἵνα παροργίσωσιν με
- 19 Men, se pa mwen y'ap fè mal. Se Seyè a menm ki di sa. Se pwòp tèt yo menm y'ap fè mal, se tèt yo y'ap fè wont.
Are they moving me to wrath? says the Lord; are they not moving themselves to their shame?
 μὴ ἐμὲ αὐτοὶ παροργίζουσιν λέγει κύριος οὐχὶ ἑαυτοὺς ὅπως κατασχυνθῇ τὰ πρόσωπα αὐτῶν
- 20 Se poutèt sa, men sa mwen menm, Seyè ki gen tout pouvwa a, mwen di: Mwen pral pase gwo kòlè m' ni sou Tanp lan, ni sou moun, ni sou bèt, ni sou pyebwa, ni sou rekòt yo. Kòlè mwen pral tankou yon dife pesonn p'ap ka tenyen.
So this is what the Lord God has said: See, my wrath and my passion will be let loose on this place, on man and beast, and on the trees of the field, and on the produce of the earth; it will be burning and will not be put out.
 διὰ τοῦτο τάδε λέγει κύριος ἰδοὺ ὀργὴ καὶ θυμὸς μου χεῖται ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ κτήνη καὶ ἐπὶ πᾶν ξύλον τοῦ ἀγροῦ αὐτῶν καὶ ἐπὶ πάντα τὰ γενήματα τῆς γῆς καὶ καυθήσεται καὶ οὐ σβεσθήσεται
- 21 ¶ Men sa Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, di ankò: -Pran tout vyann nou te konn ofri pou boule nan dife, mete yo sou vyann bèt nou touye yo. Lèfini, manje tout.
These are the words of the Lord of armies, the God of Israel: Put your burned offerings with your offerings of beasts, and take flesh for your food.
 τάδε λέγει κύριος τὰ ὀλοκαυτώματα ὑμῶν συναγάγετε μετὰ τῶν θυσιῶν ὑμῶν καὶ φάγετε κρέα
- 22 Lè mwen t'ap fè zansèt nou yo soti peyi Lejip, mwen pa t' ba yo ankenn lòd sou bèt pou yo te boule nan dife pou mwen, ni sou bèt pou yo te touye pou mwen.
For I said nothing to your fathers, and gave them no orders, on the day when I took them out of Egypt, about burned offerings or offerings of beasts:
 ὅτι οὐκ ἐλάλησα πρὸς τοὺς πατέρας ὑμῶν καὶ οὐκ ἐνετείλαμην αὐτοῖς ἐν ἡμέρᾳ ἣ ἀνήγαγον αὐτοὺς ἐκ γῆς αἰγύπτου περὶ ὀλοκαυτωμάτων καὶ θυσίας

- 23 Sèl bagay mwen te mande yo, se pou yo te koute m' lè m'ap pale ak yo. Konsa m'a toujou Bondye yo. Yo menm y'a pèp mwen. Mwen te di pou yo te swiv chemen mwen t'ap mete devan yo, pou tout bagay te ka mache byen pou yo.
But this was the order I gave them, saying, Give ear to my voice, and I will be your God, and you will be my people: go in all the way ordered by me, so that all may be well for you.
ἀλλ' ἢ τὸ ῥῆμα τοῦτο ἐνετείλαμην αὐτοῖς λέγων ἀκούσατε τῆς φωνῆς μου καὶ ἔσομαι ὑμῖν εἰς θεὸν καὶ ὑμεῖς ἔσεσθε μοι εἰς λαόν καὶ πορεύεσθε ἐν πάσαις ταῖς ὁδοῖς μου αἷς ἂν ἐντείλωμαι ὑμῖν ὅπως ἂν εὖ ᾖ ὑμῖν
- 24 Men, yo pa t' vle koute m', yo te bouche zòrèy yo. Yo fè sa ki nan lide yo, yo fè tèt di. Pase yo vin pi bon, yo vin pi mal.
But they took no note and did not give ear, but were guided by the thoughts and the pride of their evil hearts, going back and not forward.
καὶ οὐκ ἤκουσάν μου καὶ οὐ προσέσχεν τὸ οὖς αὐτῶν ἀλλ' ἐπορεύθησαν ἐν τοῖς ἐνθυμήμασιν τῆς καρδίας αὐτῶν τῆς κακῆς καὶ ἐγενήθησαν εἰς τὰ ὀπισθεν καὶ οὐκ εἰς τὰ ἔμπροσθεν
- 25 Depi jou zansèt nou yo te soti kite peyi Lejip rive jòdi a, mwen toujou voye sèvitè m' yo, pwofèt yo, pou pale ak nou.
From the day when your fathers came out of Egypt till this day, I have sent my servants the prophets to you, getting up early every day and sending them:
ἀφ' ἧς ἡμέρας ἐξήλθοσαν οἱ πατέρες αὐτῶν ἐκ γῆς αἰγύπτου καὶ ἕως τῆς ἡμέρας ταύτης καὶ ἐξαπέστειλα πρὸς ὑμᾶς πάντας τοὺς δούλους μου τοὺς προφῆτας ἡμέρας καὶ ὄρθρου καὶ ἀπέστειλα
- 26 Men, pesonn pa koute yo, tout moun bouche zòrèy yo. Nou fè tèt di, nou fè pi mal pase zansèt nou yo.
But still they took no note and would not give ear, but they made their necks stiff, doing worse than their fathers.
καὶ οὐκ ἤκουσάν μου καὶ οὐ προσέσχεν τὸ οὖς αὐτῶν καὶ ἐσκλήρυναν τὸν τράχηλον αὐτῶν ὑπὲρ τοὺς πατέρας αὐτῶν
- 27 Se poutèt sa, Jeremi, ou pral di yo tou sa, men yo p'ap koute ou. W'ap rele yo, men yo p'ap reponn.
And you are to say all these words to them, but they will not give ear to you: you will send out your voice to them, but they will give no answer.
27-28 καὶ ἐρεῖς αὐτοῖς τὸν λόγον τοῦτον τοῦτο τὸ ἔθνος ὃ οὐκ ἤκουσεν τῆς φωνῆς κυρίου οὐδὲ ἐδέξατο παιδεῖαν ἐξέλιπεν ἡ πίστις ἐκ στόματος αὐτῶν
- 28 W'a di yo: se yon nasyon ki pa koute sa Seyè a ap di yo yo ye. Malgre Bondye pini yo, yo pa chanje. Pesonn pa kenbe pawòl yo ak li. Yo pa pale sou sa menm ankò.
And you are to say to them, This is the nation which has not given ear to the voice of their God, or taken his teaching to heart: good faith is dead and is cut off from their mouths.
27-28
- 29 ¶ Nou menm moun lavil Jerizalèm, koupe tout cheve nan tèt nou voye jete. Moute sou tèt mòn yo, pou nou chante plenn sò nou, paske Seyè a pa vle wè moun ki fè l' fache. Li vire do ba yo, li voye yo jete.
Let your hair be cut off, O Jerusalem, and let it go, and let a song of grief go up on the open hilltops; for the Lord is turned away from the generation of his wrath and has given them up.
κεῖραι τὴν κεφαλὴν σου καὶ ἀπόρριπτε καὶ ἀνάλαβε ἐπὶ χειλέων θρήνον ὅτι ἀπεδοκίμασεν κύριος καὶ ἀπόσωτο τὴν γενεὰν τὴν ποιοῦσαν ταῦτα
- 30 Moun peyi Jida yo fè sa ki mal devan je m'. Se Seyè a menm ki di sa: Yo pran ziddòl yo, yo enstale yo nan kay yo te mete apa pou mwen an. Konsa, li pa nan kondisyon pou sèvi m' ankò.
For the children of Judah have done what is evil in my eyes, says the Lord: they have put their disgusting images in the house which is named by my name, making it unclean.
ὅτι ἐποίησαν οἱ υἱοὶ ἰουδα τὸ πονηρὸν ἐναντίον ἐμοῦ λέγει κύριος ἔταξαν τὰ βδελύγματα αὐτῶν ἐν τῷ οἴκῳ οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτόν τοῦ μᾶναι αὐτόν
- 31 Nan Fon Benninon an, yo bati yon lotèl yo rele Tofèt pou yo ka boule pitit gason ak pitit fi yo nan dife sou li. Sa se bagay mwen p'ap mande yo fè, bagay ki pa janm vin nan lide m' pou m' mande yo fè.
And they have put up the high place of Topheth in the valley of the son of Hinnom, burning their sons and their daughters there in the fire; a thing which was not ordered by me and never came into my mind.
καὶ ὠκοδόμησαν τὸν βωμὸν τοῦ ταφεθ ὃς ἐστὶν ἐν φάραγγι υἱοῦ εννομ τοῦ κατακαίειν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν ἐν πυρὶ ὃ οὐκ ἐνετείλαμην αὐτοῖς καὶ οὐ διενοήθην ἐν τῇ καρδίᾳ μου
- 32 Se poutèt sa, men sa mwen menm Seyè a, mwen di: Yon lè yo p'ap rele kote sa a Tofèt, osinon Fon Benninon, men Fon Masak: Se la y'a antere moun, paske p'ap gen plas lòt kote ankò pou antere yo.
For this cause, the days are coming, says the Lord, when it will no longer be named Topheth, or, The valley of the son of Hinnom, but, The valley of Death: for they will put the dead into the earth in Topheth till there is no more room.
διὰ τοῦτο ἰδοὺ ἡμέραι ἐρχονται λέγει κύριος καὶ οὐκ ἐροῦσιν ἐτι βωμὸς τοῦ ταφεθ καὶ φάραγξ υἱοῦ εννομ ἀλλ' ἢ φάραγξ τῶν ἀνηρημένων καὶ θάψουσιν ἐν τῷ ταφεθ διὰ τὸ μὴ ὑπάρχειν τόπον
- 33 Kadav moun yo va sèvi manje pou zwazo nan syèl ak bèt nan bwa. P'ap gen pesonn pou pouse bèt yo ale.
And the bodies of this people will be food for the birds of heaven and for the beasts of the earth; and there will be no one to send them away.
καὶ ἔσονται οἱ νεκροὶ τοῦ λαοῦ τούτου εἰς βρῶσιν τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς καὶ οὐκ ἔσται ὁ ἀποσοβὼν
- 34 Peyi a pral tounen yon dezè. Nan lavil peyi Jida yo ak nan lari lavil Jerizalèm, ou p'ap tande yon moun ap pran plezi l', ou p'ap tande yon moun ap ri. p'ap menm gen fèt pou moun marye yo. Se mwen menm k'ap fè tou sa rive.
And in the towns of Judah and in the streets of Jerusalem, I will put an end to the laughing voices, the voice of joy and the voice of the newly-married man and the voice of the bride: for the land will become a waste.
καὶ καταλύσω ἐκ πόλεων ἰουδα καὶ ἐκ διόδων ἱερουσαλημ φωνὴν εὐφραινομένων καὶ φωνὴν χαϊρόντων φωνὴν νυμφίου καὶ φωνὴν νόμφης ὅτι εἰς ἐρήμωσιν ἔσται πᾶσα ἡ γῆ

- 1 ¶ Men sa Seyè a di ankò: -Lè sa a, yo pral detere zosman wa Jida yo, zosman chèf li yo, zosman prèt yo, zosman pwofèt yo, zosman tout moun ki te rete lavil Jerizalèm yo.
At that time, says the Lord, they will take the bones of the kings of Judah, and the bones of his rulers, and the bones of the priests, and the bones of the prophets, and the bones of the people of Jerusalem out of their resting-places:
ἐν τῷ καιρῷ ἐκεῖνο λέγει κύριος ἐξοίσουσιν τὰ ὀστά τῶν βασιλέων ἰουδα καὶ τὰ ὀστά τῶν ἀρχόντων αὐτοῦ καὶ τὰ ὀστά τῶν ἱερέων καὶ τὰ ὀστά τῶν προφητῶν καὶ τὰ ὀστά τῶν κατοικούντων ἱερουσαλημ ἐκ τῶν τάφων αὐτῶν
- 2 Yo pral kite yo atè a konsa devan solèy la, devan lalin lan, devan zetwal yo ki nan syèl la, paske se bagay sa yo moun sa yo te renmen, se sa yo t'ap sèvi, se sa yo t'ap swiv. Se sa yo t' al mande sa pou yo fè. Se pou yo yo t'ap fè sèvis. Pesonn p'ap ranmase zosman yo pou antere yo. Y'a tounen fimye atè a.
And they will put them out before the sun and the moon and all the stars of heaven, whose lovers and servants they have been, after whom they have gone, to whom they have made prayers, and to whom they have given worship: they will not be put together or placed in the earth; they will be waste on the face of the earth.
καὶ ψύξουσιν αὐτὰ πρὸς τὸν ἥλιον καὶ τὴν σελήνην καὶ πρὸς πάντας τοὺς ἀστέρας καὶ πρὸς πᾶσαν τὴν στρατιὰν τοῦ οὐρανοῦ ἃ ἠγάπησαν καὶ οἷς ἐδοῦλευσαν καὶ ὃν ἐπορεύθησαν ὀπίσω αὐτῶν καὶ ὃν ἀντείχοντο καὶ οἷς προσεκύνησαν αὐτοῖς οὐ κοπήσονται καὶ οὐ ταφήσονται καὶ ἔσονται εἰς παράδειγμα ἐπὶ προσώπου τῆς γῆς
- 3 Nan move ras sa a, gen yon ti rèss moun ki va chape. Mwen pral gaye yo yon bann kote sou latè pou yo rete. Lè sa a, y'a règrèt yo pa t' mouri pito. Se Seyè a ki gen tout pouvwa a menm ki di sa.
And death will be desired more than life by the rest of this evil family who are still living in all the places where I have sent them away, says the Lord of armies.
ὅτι εἶλοντο τὸν θάνατον ἢ τὴν ζωὴν καὶ πᾶσιν τοῖς καταλοιποῖς τοῖς καταλειφθεῖσιν ἀπὸ τῆς γενεᾶς ἐκείνης ἐν παντὶ τόπῳ οὐ ἂν ἐξώσω αὐτοὺς ἐκεῖ
- 4 ¶ W'a di yo pou mwen men pawòl ki sot nan bouch Seyè a: Lè yon moun tonbe, èske li pa leve ankò? Lè yon moun pèdi chemen l', èske li pa tounen kote l' sot a?
Further, you are to say to them, This is what the Lord has said: Will those who are falling not be lifted up again? will he who has gone away not come back?
ὅτι τάδε λέγει κύριος μὴ ὁ πίπτων οὐκ ἀνίσταται ἢ ὁ ἀποστρέφων οὐκ ἐπιστρέφει
- 5 Poukisa atò, nou menm pèp lavil Jerizalèm, nou vire do ban mwen, epi nou pa vle chanje? Nou kenbe pye zidòl nou yo la tèt. Nou derefize tounen vin jwenn mwen.
Why do these people of Jerusalem go back, for ever turning away? they will not give up their deceit, they will not come back.
διὰ τί ἀπέστρεψεν ὁ λαός μου οὗτος ἀποστροφὴν ἀναιδῆ καὶ κατεκρατήθησαν ἐν τῇ προαιρέσει αὐτῶν καὶ οὐκ ἠθέλησαν τοῦ ἐπιστρέψαι
- 6 M' pare zòrèy mwen pou m' tande tout sa n'ap di: Men, pawòl ki sot nan bouch nou pa laverite. Pa gen yonn nan nou ki gen lapenn pou mechanste n'ap fè yo. Pa gen yonn ki di: Kisa m'ap fè la a konsa? Tankou yon chwal k'ap kouri pou al nan lagè, yo pa tande yo pa wè, yo lage kò yo pi fon nan mechanste yo.
I took note and gave ear, but no one said what is right: no man had regret for his evil-doing, saying, What have I done? everyone goes off on his way like a horse rushing to the fight.
ἐνωτίσασθε δὴ καὶ ἀκούσατε οὐχ οὕτως λαλήσουσιν οὐκ ἔστιν ἄνθρωπος μετανοῶν ἀπὸ τῆς κακίας αὐτοῦ λέγων τί ἐποίησα διέλιπεν ὁ τρέχων ἀπὸ τοῦ δρόμου αὐτοῦ ὡς ἵππος κάθιδρος ἐν χρεμετισμῷ αὐτοῦ
- 7 Ata zwezo yo rele sigòy yo konnen lè pou yo tounen lakay yo. Menm toutrèl, ziwondèl ak valèt, yo konnen lè pou yo vwayaje tounen. Men, nou menm pèp mwen an, nou pa konnen regleman mwen ban nou pou nou swiv yo.
Truly, the stork in the heavens is conscious of her fixed times; the dove and the swallow and the crane keep to the times of their coming; but my people have no knowledge of the law of the Lord.
καὶ ἡ ασιδα ἐν τῷ οὐρανῷ ἔγνω τὸν καιρὸν αὐτῆς τρυγῶν καὶ χελιδὼν ἀγροῦ στρουθία ἐφύλαξαν καιροὺς εισόδων αὐτῶν ὁ δὲ λαός μου οὐκ ἔγνω τὰ κρίματα κυρίου
- 8 Ki jan nou ka fè di nou gen bon konprann, lalwa Seyè a avèk nou? Men dirèktè lalwa yo, se yon bann malonèt. Avèk bèl pawòl yo, yo fè l' di sa li pa di.
How is it that you say, We are wise and the law of the Lord is with us? But see, the false pen of the scribes has made it false.
πῶς ἐρεῖτε ὅτι σοφοὶ ἔσμεν ἡμεῖς καὶ νόμος κυρίου ἔστιν μεθ' ἡμῶν εἰς μάτην ἐγενήθη σχοῖνος ψευδοῦς γραμματεῦσιν
- 9 Nou fè moun ki gen bon konprann yo wont. Yo kraponnen, yo kite moun pran tèt yo. Yo voye pawòl Seyè a jete. Kote bon konprann yo koulye a?
The wise men are shamed, they are overcome with fear and taken: see, they have given up the word of the Lord; and what use is their wisdom to them?
ἡσχύνθησαν σοφοὶ καὶ ἐπτοήθησαν καὶ ἔάλωσαν ὅτι τὸν λόγον κυρίου ἀπεδοκίμασαν σοφία τίς ἔστιν ἐν αὐτοῖς
- 10 Se poutèt sa m'ap pran madanm yo bay lòt moun. M'ap pran jaden yo bay moun k'ap anvayi peyi yo a. Paske yo tout, gran kou piti, ap fè akrekè dèyè lajan. Ni pwofèt yo, ni prèt yo, yo tout ap twonpe pèp la pou fè lajan.
So I will give their wives to others, and their fields to those who will take them for themselves: for everyone, from the least to the greatest, is given up to getting money; from the priest even to the prophet, everyone is false.
διὰ τοῦτο δώσω τὰς γυναῖκας αὐτῶν ἑτέροις καὶ τοὺς ἀγροὺς αὐτῶν τοῖς κληρονόμοις
- 13 ¶ Mwen te sot pou m' te ranmase pèp mwen an tankou moun k'ap ranmase rekòt li. Men, yo te tankou pye rezen san yon rezen ladan l', tankou pye fig frans san yon fig frans ladan l'. Se poutèt sa m' kite etranje pran peyi a nan men yo.
I will put an end to them completely, says the Lord: there are no grapes on the vine and no figs on the fig-tree, and the leaf is dry.
καὶ συνάξουσιν τὰ γενήματα αὐτῶν λέγει κύριος οὐκ ἔστιν σταφυλὴ ἐν ταῖς ἀμπέλοις καὶ οὐκ ἔστιν σῦκα ἐν ταῖς συκαῖς καὶ τὰ φύλλα καταρρήκεν

- 14 Pèp la menm ap di: -Poukisa nou rete bra kwaze konsa? Annou sanble! Ann kouri ale nan lavil ki gen ranpa yo! Se la pou nou mouri. Paske Seyè a, Bondye nou an, kondannen nou pou n' mouri. Li ban nou pwazon pou n' bwè, paske nou antò devan li.
Why are we seated doing nothing? come together, and let us go to the walled towns, and let destruction overtake us there, for the Lord our God has sent destruction on us, and given us bitter water for our drink, because we have done evil against the Lord.
ἐπὶ τί ἡμεῖς καθήμεθα συνάχθητε καὶ εισέλθωμεν εἰς τὰς πόλεις τὰς ὄχυράς καὶ ἀπορριφώμεν ὅτι ὁ θεὸς ἀπέρριψεν ἡμᾶς καὶ ἐπότισεν ἡμᾶς ὕδωρ χολῆς ὅτι ἡμάρτομεν ἐναντίον αὐτοῦ
- 15 Nou t'ap tann li ban nou kè poze ak lasante. Men anyen pa mache. Nou t'ap tann li vin geri nou, men se pè l'ap fè nou pè.
We were looking for peace, but no good came; and for a time of well-being, but there is only a great fear.
συνήχθημεν εἰς εἰρήνην καὶ οὐκ ἦν ἀγαθὰ εἰς καιρὸν ἰάσεως καὶ ἰδοὺ σπουδὴ
- 16 Lènmi deja rive nan zòn lavil Dann lan. Nou tande souf chwal yo. Tout tè a ap tranble lè chwal yo ap ranni. Lènmi an ap vini, l'ap detwi peyi a ansanm ak tou sa ki ladan l'. L'ap kraze lavil yo ansanm ak tout moun ki ladan yo.
The loud breathing of the horses comes to our ears from Dan: at the sound of the outcry of his war-horses, all the land is shaking with fear; for they have come, and have made a meal of the land and everything in it; the town and the people living in it.
ἐκ δαν ἀκουσόμεθα φωνὴν ὀξύτητος ἵππων αὐτοῦ ἀπὸ φωνῆς χρεμετισμοῦ ἵππασίας ἵππων αὐτοῦ ἐσεισθή πᾶσα ἡ γῆ καὶ ἤξει καὶ καταφάγεται τὴν γῆν καὶ τὸ πλήρωμα αὐτῆς πόλιν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ
- 17 Seyè a di ankò: -Men m'ap lage sèpan dèyè nou, move sèpan nou p'ap ka chame. Y'ap mòde nou.
See, I will send snakes and poison-snakes among you, against which the wonder-worker has no power; and they will give you wounds which may not be made well, says the Lord.
διότι ἰδοὺ ἐγὼ ἐξαποστέλλω εἰς ὑμᾶς ὄφεις θανατοῦντας οἷς οὐκ ἔστιν ἐπᾶσαι καὶ δῆξονται ὑμᾶς
- 18 Anyen pa ka soulaje lapenn mwen! Kè m' ap fann!
Sorrow has come on me! my heart in me is feeble.
ἀνίατα μετ' ὀδύνης καρδίας ὑμῶν ἀπορουμένης
- 19 Kouste jan pèp mwen an ap rele mande sekou toupatou nan peyi a. Gen lè Seyè a pa sou mòn Siyon an ankò? Gen lè wa Siyon an pa la ankò? Seyè a reponn: -Poukisa nou fè m' fache konsa? N'ap sèvi zidòl, n'ap fè sèvis pou bondye lòt nasyon yo ki pa vo anyen.
The voice of the cry of the daughter of my people comes from a far land: Is the Lord not in Zion? is not her King in her? Why have they made me angry with their images and their strange gods which are no gods?
ἰδοὺ φωνὴ κραυγῆς θυγατρὸς λαοῦ μου ἀπὸ γῆς μακρόθεν μὴ κύριος οὐκ ἔστιν ἐν σιων ἢ βασιλεὺς οὐκ ἔστιν ἐκεῖ διὰ τί παρώργισάν με ἐν τοῖς γλυπτοῖς αὐτῶν καὶ ἐν ματαίοις ἀλλοτριόις
- 20 Pèp la ap rele: -Sezon chalè a fini. Sezon rekòt la pase. Nou pa sove jouk koulye a!
The grain-cutting is past, the summer is ended, and no salvation has come to us.
διήλθεν θέρος παρήλθεν ἄμητος καὶ ἡμεῖς οὐ διεσώθημεν
- 21 Kè m' ap fann lè m' wè jan y'ap kraze pèp mwen an. M' pa wè sa pou m' fè ankò! M' dekouraje nèt.
For the destruction of the daughter of my people I am broken: I am dressed in the clothing of grief; fear has taken me in its grip.
ἐπὶ συντρίμματι θυγατρὸς λαοῦ μου ἐσκοτώθην ἀπορία κατίσχυσάν με ὠδίνες ὡς τικτούσης
- 22 Pa gen renmèd pou yo nan peyi Galarad? Pa gen dòktè ankò laba a? Poukisa atò pèp mwen an pa ka jwenn lasante?
Is there no life-giving oil in Gilead? is there no expert in medical arts? why then have my people not been made well?
μὴ ῥητήν οὐκ ἔστιν ἐν γαλααδ ἢ ἱατρὸς οὐκ ἔστιν ἐκεῖ διὰ τί οὐκ ἀνέβη ἴασις θυγατρὸς λαοῦ μου
- 1 ¶ Jan mwen ta renmen wè tèt mwen tounen yon sous dlo, de je m' yo tounen de fontenn k'ap bay dlo, pou m' kriye lajounen kou lannwit, pou moun yo touye nan pèp mwen an!
If only my head was a stream of waters and my eyes fountains of weeping, so that I might go on weeping day and night for the dead of the daughter of my people!
τίς δόμη μοι ἐν τῇ ἐρήμῳ σταθμὸν ἔστατον καὶ καταλείψω τὸν λαόν μου καὶ ἀπελεύσομαι ἀπ' αὐτῶν ὅτι πάντες μοιχῶνται σύνδοδος ἀθετούντων
- 2 Jan mwen ta renmen jwenn yon ti kote pou m' rete nan mitan dezè a, pou m' manyè kite pèp mwen an, pou m' al byen lwen yo. Yo yonn pa kenbe pawòl yo ak Bondye. Se yon bann trèt yo ye.
If only I had in the waste land a night's resting-place for travellers, so that I might go away, far from my people! for they are all untrue, a band of false men.
καὶ ἐνέτειναν τὴν γλῶσσαν αὐτῶν ὡς τόξον ψευδὸς καὶ οὐ πίστις ἐνίσχυσεν ἐπὶ τῆς γῆς ὅτι ἐκ κακῶν εἰς κακὰ ἐξήλθοσαν καὶ ἐμὲ οὐκ ἔγνωσαν
- 3 Yo toujou pare pou bay manti. Se metye yo sa. Se sa ki penmèt yo rive vin chèf nan peyi a. Y'ap fè dezaksyon sou dezaksyon. Yo pa konnen m' ankò. Se Seyè a menm ki di sa.
Their tongues are bent like a bow to send out false words: they have become strong in the land, but not for good faith: they go on from evil to evil, and they have no knowledge of me, says the Lord.
ἐκαστος ἀπὸ τοῦ πλησίον αὐτοῦ φυλάξασθε καὶ ἐπ' ἀδελφοῖς αὐτῶν μὴ πεποιθατε ὅτι πᾶς ἀδελφὸς πτέρνῃ πτερνιεῖ καὶ πᾶς φίλος δολίως πορεύσεται

- 4 Se pou tout moun veye kò yo ak zanmi yo. Pesonn pa ka fè frè yo konfyans. Paske tout frè vle pase devan pwòp frè yo. Tout moun ap bay zanmi yo kout lang.
Let everyone keep watch on his neighbour, and put no faith in any brother: for every brother will certainly be tricking his brother, and every neighbour will go about saying evil.
ἕκαστος κατὰ τοῦ φίλου αὐτοῦ καταπαίξεται ἀλήθειαν οὐ μὴ λαλήσωσιν μεμάθηκεν ἢ γλώσσα αὐτῶν λαλεῖν ψευδῆ ἠδίκησαν καὶ οὐ διέλιπον τοῦ ἐπιστρέψαι
- 5 Yo tout ap woule zanmi yo. Pesonn pa di laverite. Y'ap file lang yo pou bay manti. Y'ap touye tèt yo nan fè mechanste.
Everyone will make sport of his neighbour with deceit, not saying what is true: their tongues have been trained to say false words; they are twisted, hating to come back.
τόκος ἐπὶ τόκῳ δόλος ἐπὶ δόλῳ οὐκ ἤθελον εἰδέναί με
- 6 Y'ap fè britalite sou britalite. Y'ap twonpe moun yonn deyè lòt. Yo derefize rekonèt mwen. Se Seyè a menm ki di sa.
There is wrong on wrong, deceit on deceit; they have given up the knowledge of me, says the Lord.
διὰ τοῦτο τάδε λέγει κύριος ἰδοὺ ἐγὼ πυρώσω αὐτοὺς καὶ δοκιμῶ αὐτούς ὅτι ποιήσω ἀπὸ προσώπου πονηρίας θυγατρὸς λαοῦ μου
- 7 Se poutèt sa, men sa Seyè ki gen tout pouvwa a di: -Mwen pral pase yo nan dife pou m' netwaye yo tankou yo fè l' pou lò. Mwen pral sonde yo. Pèp mwen an fè twòp mechanste. Pou jan yo fè mechanste, se sa m' bliye m' p'ap fè yo.
So the Lord of armies has said, See, I will make them soft in the fire and put them to the test; this I will do because of their evil-doing.
βολὴς τιτρώσκουσα ἢ γλώσσα αὐτῶν δόλια τὰ ῥήματα τοῦ στόματος αὐτῶν τῷ πλησίον αὐτοῦ λαλεῖ εἰρηνικὰ καὶ ἐν ἑαυτῷ ἔχει τὴν ἐχθραν
- 8 Lang yo tankou ponya wouye. Se manti ase ki nan bouch yo. Lè y'ap pale ak zanmi yo, se bèl pawòl ase ki nan bouch yo. Men nan kè yo, se pèlen y'ap pare pou yo.
His tongue is an arrow causing death; the words of his mouth are deceit: he says words of peace to his neighbour, but in his heart he is waiting secretly for him.
μὴ ἐπὶ τοῦτοις οὐκ ἐπισκέψομαι λέγει κύριος ἢ ἐν λαῷ τῷ τοιοῦτῳ οὐκ ἐκδικήσει ἢ ψυχὴ μου
- 9 Atò pou m' pa ta pini yo pou tout bagay sa yo? Atò pou m' pa ta pran revanj mwen sou yon nasyon konsa? Se Seyè a menm ki di sa.
Am I not to send punishment for these things? says the Lord: will not my soul take payment from such a nation as this?
ἐπὶ τὰ ὄρη λάβετε κοπετὸν καὶ ἐπὶ τὰς τρίβους τῆς ἐρήμου θρήνον ὅτι ἐξέλιπον παρὰ τὸ μὴ εἶναι ἀνθρώπους οὐκ ἤκουσαν φωνὴν ὑπάρξεως ἀπὸ πετεινῶν τοῦ οὐρανοῦ καὶ ἕως κτηνῶν ἐξέστησαν ὄχο ντο
- 10 Mwen di: -Mwen pral kriye, mwen pral plenn pou mòn yo, mwen pral plenn sò patiraj bèt yo. Paske yo fin boule. Pesonn pa pase la ankò. Ou pa tande bri yon bèt ladan yo. Depi zwezo k'ap vole nan syèl la jouk bèt nan bwa, tout met deyò, y' ale.
Give yourselves to weeping, crying out in sorrow for the mountains; and for the fields of the waste land send up a song of grief, because they are burned up, so that no one goes through; there is no sound of cattle; the bird of the heavens and the beast are in flight and are gone.
καὶ δώσω τὴν ἱερουσαλήμ εἰς μετοικίαν καὶ εἰς κατοικητήριον δρακόντων καὶ τὰς πόλεις ἰουδα εἰς ἀφανισμόν θήσομαι παρὰ τὸ μὴ κατοικεῖσθαι
- 11 M'ap fè lavil Jerizalèm tounen yon pil mazi kote chat mawon rete. M'ap fè tout lavil peyi Jida yo tounen dezè san pesonn ladan yo.
And I will make Jerusalem a mass of broken stones, the living-place of jackals; and I will make the towns of Judah a waste, with no man living there.
τίς ὁ ἄνθρωπος ὁ συνετός καὶ συνέτω τοῦτο καὶ ὃ λόγος στόματος κυρίου πρὸς αὐτόν ἀναγγελάτω ὑμῖν ἕνεκεν τίνος ἀπόλετο ἡ γῆ ἀνήφθη ὡς ἔρημος παρὰ τὸ μὴ διδοεῦσθαι αὐτὴν
- 12 ¶ Mwen mande ki moun gen lespri ase pou konprann sa k'ap rive la a? Ki moun Seyè a te esplike bagay sa yo? Se pou l' fè moun konnen poukisa peyi a fini konsa, poukisa li boule tankou dezè a, poukisa pa gen pesonn ladan l' ankò.
Who is the wise man able to see this? who is he to whom the word of the Lord has come, so that he may make it clear? why is the land given to destruction and burned up like a waste place, so that no one goes through?
καὶ εἶπεν κύριος πρὸς με διὰ τὸ ἐγκαταλιπεῖν αὐτοὺς τὸν νόμον μου ὃν ἔδωκα πρὸ προσώπου αὐτῶν καὶ οὐκ ἤκουσαν τῆς φωνῆς μου
- 13 Seyè a reponn mwen: -Sa rive konsa paske pèp mwen an pa kenbe tou sa mwen te moutre yo. Yo pa koute m'. Yo pa fè sa m' te di yo fè.
And the Lord said, Because they have given up my law which I put before them, giving no attention to my voice and not being guided by it;
ἀλλ' ἐπορεύθησαν ὀπίσω τῶν ἀρεστῶν τῆς καρδίας αὐτῶν τῆς κακῆς καὶ ὀπίσω τῶν εἰδώλων ἃ ἐδίδασξαν αὐτοὺς οἱ πατέρες αὐτῶν
- 14 Yo fè tèt di pi rèd, yo rete ap sèvi zidòl Baal zansèt yo te fè yo konnen an.
But they have been walking in the pride of their hearts, going after the Baals, as their fathers gave them teaching.
διὰ τοῦτο τάδε λέγει κύριος ὁ θεὸς ἰσραὴλ ἰδοὺ ἐγὼ ψωμιῶ αὐτοὺς ἀνάγκας καὶ ποτιῶ αὐτοὺς ὕδωρ χολῆς
- 15 Se poutèt sa, men sa mwen menm, Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, m' di: Mwen pral ba yo zèb anmè pou yo manje, mwen pral ba yo dlo anpwazonnen pou yo bwè.
So the Lord of armies, the God of Israel, has said, I will give them, even this people, bitter plants for food and bitter water for drink.
καὶ διασκορπιῶ αὐτοὺς ἐν τοῖς ἔθνεσιν εἰς οὓς οὐκ ἐγίνωσκον αὐτοὶ καὶ οἱ πατέρες αὐτῶν καὶ ἐπαποστελῶ ἐπ' αὐτοὺς τὴν μάχαιραν ἕως τοῦ ἐξαναλώσαι αὐτοὺς ἐν αὐτῇ

- 16 Mwen pral gaye yo nan mitan yon bann nasyon ni yo menm ni zansèt yo pa t' janm konnen. Mwen pral voye lènmi fè yo lagè jouk mwen fin touye yo nèt.
And I will send them wandering among the nations, among people strange to them and to their fathers: and I will send the sword after them till I have put an end to them.
τάδε λέγει κύριος καλέσατε τὰς θρηνοῦσας καὶ ἐλθέτωσαν καὶ πρὸς τὰς σοφὰς ἀποστείλατε καὶ φθεγγάσθωσαν
- 17 Men sa Seyè a di ankò: -Kalkile sou sa ki gen pou rive a! Rele medam yo pou yo vin kenbe rèl la pou nou! Voye chache sa ki konn rele yo! Fè yo vini!
This is what the Lord of armies has said: Take thought and send for the weeping women, so that they may come; and send for the wise women, so that they may come:
καὶ λαβέτωσαν ἐφ' ὑμᾶς θρῆνον καὶ καταγαγέτωσαν οἱ ὀφθαλμοὶ ὑμῶν δάκρυα καὶ τὰ βλέφαρα ὑμῶν ρεῖτω ὕδωρ
- 18 Pèp la di: Di yo fè vit vin plenn sò nou! Annou kriye, annou fè je nou kouri dlo!
Let them quickly make cries of sorrow for us, so that drops may be flowing from our eyes till they are streaming with water.
ὅτι φωνὴ οἴκτου ἠκούσθη ἐν σιων πῶς ἐταλαιπωρήσαμεν κατησχύνθημεν σφόδρα ὅτι ἐγκατελίπομεν τὴν γῆν καὶ ἀπερρίψαμεν τὰ σκηνώματα ἡμῶν
- 19 Tande rèl moun yo sou mòn Siyon an. -Woy! Woy! Gade jan nou fini! Ala wont nou wont! Se pou nou kite peyi nou an! Yo kraze tout kay nou yo.
For a sound of weeping goes up from Zion, a cry, How has destruction come on us? we are overcome with shame because we have gone away from our land; he has sent us out from our house.
ἀκούσατε δὴ γυναῖκες λόγον θεοῦ καὶ δεξάσθω τὰ ὅτα ὑμῶν λόγους στόματος αὐτοῦ καὶ διδάξατε τὰς θυγατέρας ὑμῶν οἴκτον καὶ γυνὴ τὴν πλησίον αὐτῆς θρῆνον
- 20 Mwen di: -Nou menm medam, koute sa Seyè a ap di. Louvri zòrèy nou pou nou tande pawòl k'ap soti nan bouch li. Moutre pitit fi nou yo jan pou yo plenn. Y'a moutre zanmi fi yo jan pou yo rele.
But even now, give ear to the word of the Lord, O you women; let your ears be open to the word of his mouth, training your daughters to give cries of sorrow, everyone teaching her neighbour a song of grief.
ὅτι ἀνέβη θάνατος διὰ τῶν θυρίδων ὑμῶν εἰσῆλθεν εἰς τὴν γῆν ὑμῶν τοῦ ἐκτρίψαι νήπια ἔξωθεν καὶ νεανίσκους ἀπὸ τῶν πλατειῶν
- 21 Lanmò ap pase nan fennèt yo. L'ap antre nan gwo bèl kay nou yo. Li pase men l' pran timoun nan lari, ak jenn gason sou plas mache yo.
For death has come up into our windows, forcing its way into our great houses; cutting off the children in the streets and the young men in the wide places.
καὶ ἔσονται οἱ νεκροὶ τῶν ἀνθρώπων εἰς παράδειγμα ἐπὶ προσώπου τοῦ πεδίου τῆς γῆς ὑμῶν καὶ ὡς χόρτος ὀπίσω θερίζοντος καὶ οὐκ ἔσται ὁ συνάγων
- 22 Seyè a di: -Kadav yo gaye toupatou, tankou fimye yo simen nan jaden, tankou grap diri moun k'ap ranmase rekòt yo kite atè. Pa gen pesonn pou ranmase yo.
The bodies of men will be falling like waste on the open fields, and like grain dropped by the grain-cutter, and no one will take them up.
τάδε λέγει κύριος μὴ καυχᾶσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ καὶ μὴ καυχᾶσθω ὁ ἰσχυρὸς ἐν τῇ ἰσχύι αὐτοῦ καὶ μὴ καυχᾶσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ
- 23 ¶ Piga moun ki gen lespri yo fè grandizè dèske yo gen bon konprann, ni moun ki vanyan yo dèske yo vanyan, ni moun rich yo dèske yo rich.
This is the word of the Lord: Let not the wise man take pride in his wisdom, or the strong man in his strength, or the man of wealth in his wealth:
ἀλλ' ἢ ἐν τούτῳ καυχᾶσθω ὁ καυχώμενος συνίειν καὶ γινώσκειν ὅτι ἐγὼ εἰμι κύριος ποιῶν ἔλεος καὶ κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς ὅτι ἐν τούτοις τὸ θέλημά μου λέγει κύριος
- 24 Men si yon moun vle fè grandizè, l'a fè grandizè dèske li konnen m', dèske li konprann mwen. Paske mwen gen bon kè, Mwen fè sa ki dwat ak sa ki kòrèk sou latè. Se bagay sa yo ki fè m' plezi. Se mwen Seyè a ki di sa.
But if any man has pride, let it be in this, that he has the wisdom to have knowledge of me, that I am the Lord, working mercy, giving true decisions, and doing righteousness in the earth: for in these things I have delight, says the Lord.
ἰδοὺ ἡμέραι ἔρχονται λέγει κύριος καὶ ἐπισκέψομαι ἐπὶ πάντας περιτετημένους ἀκροβυστίας αὐτῶν
- 25 Seyè a di ankò: -Yon jou pral rive kote mwen pral regle moun ki pote mak kontra m' lan sou kò yo, men ki pa konnen m' nan kè yo:
See, the day is coming, says the Lord, when I will send punishment on all those who have circumcision in the flesh;
ἐπ' αἴγυπτον καὶ ἐπὶ τὴν ἰουδαίαν καὶ ἐπὶ ἐδωμ καὶ ἐπὶ υἱοὺς αμμων καὶ ἐπὶ υἱοὺς μοαβ καὶ ἐπὶ πάντα περικειρόμενον τὰ κατὰ πρόσωπον αὐτοῦ τοὺς κατοικοῦντας ἐν τῇ ἐρήμῳ ὅτι πάντα τὰ ἔθνη ἀπερίτμητα σαρκὶ καὶ πᾶς οἶκος ἰσραὴλ ἀπερίτμητοι καρδίας αὐτῶν
- 1 ¶ Men, koute sa Seyè a di sou nou, nou menm moun pèp Izrayèl yo.
Give ear to the word which the Lord says to you, O people of Israel:
ἀκούσατε τὸν λόγον κυρίου ὃν ἐλάλησεν ἐφ' ὑμᾶς οἶκος ἰσραὴλ.
- 2 Li di konsa: -Piga nou swiv lòt nasyon yo. Nou pa bezwen pèdi tèt nou lè nou wè siy nan syèl la. Se moun lòt nasyon yo ki pou pè lè konsa.
This is what the Lord has said: Do not go in the way of the nations; have no fear of the signs of heaven, for the nations go in fear of them.
τάδε λέγει κύριος κατὰ τὰς ὁδοὺς τῶν ἐθνῶν μὴ μανθάνετε καὶ ἀπὸ τῶν σημείων τοῦ οὐρανοῦ μὴ φοβείσθε ὅτι φοβοῦνται αὐτὰ τοῖς προσώποις αὐτῶν
- 3 Relijyon moun sa yo pa vo anyen. Yo koupe yon pyebwa nan rakbwa, yo fè yon bòs atizan travay li ak sizo.
For that which is feared by the people is foolish: it is the work of the hands of the workman; for a tree is cut down by him out of the woods with his axe.
ὅτι τὰ νόμιμα τῶν ἐθνῶν μάταια ξύλον ἐστὶν ἐκ τοῦ δρυμοῦ ἐκκεκομμένον ἔργον τέκτονος καὶ χώνευμα

- 4 Yo dekore l' ak ajan, ak lò. Yo pran mato ak klou yo kloure l' pou fè l' kanpe pou l' pa tonbe.
They make it beautiful with silver and gold; they make it strong with nails and hammers, so that it may not be moved.
ἀργυρίῳ καὶ χρυσίῳ κεκαλλωπισμένα ἐστὶν ἐν σφύραις καὶ ἤλοις ἐστερέωσαν αὐτὰ καὶ οὐ κινήσονται
- 5 Bondye sa yo kanpe tankou pikèt nan jaden konkonm. Yo pa ka pale. Se pote pou yo pote yo, paske yo pa ka mache. Nou pa bezwen pè yo, yo pa ka fè anyen ni an byen ni an mal.
It is like a pillar in a garden of plants, and has no voice: it has to be lifted, for it has no power of walking. Have no fear of it; for it has no power of doing evil and it is not able to do any good.
αἰρόμενα ἀρθήσονται ὅτι οὐκ ἐπιβήσονται μὴ φοβηθῆτε αὐτὰ ὅτι οὐ μὴ κακοποιήσωσιν καὶ ἀγαθὸν οὐκ ἔστιν ἐν αὐτοῖς
- 9 Ajan an, se nan peyi Tasis li soti an fèy plat. Lò a soti nan peyi Oufaz. Tou sa se travay bòs atizan ak bòs fòjon. Yo pran twal violèt ak twal wouj pou fè rad mete sou zidòl yo. Sa tou, se atizan ki fè yo ak men.
Silver hammered into plates is sent from Tarshish, and gold from Uphaz, the work of the expert workman and of the hands of the gold-worker; blue and purple is their clothing, all the work of expert men.
ἀργύριον τορευτὸν ἐστὶν οὐ πορεύσονται ἀργύριον προσβλητὸν ἀπὸ θαρσις ἤξει χρυσίον μοφαῶ καὶ χεῖρ χρυσογῶν ἔργα τεχνιτῶν πάντα ὑάκινθον καὶ πορφύραν ἐνδύσουσιν αὐτὰ
- 11 Nou menm, moun pèp Izrayèl yo, n'a di moun lòt nasyon yo konsa: Tout bondye sa yo ki pa t' fè syèl la ak latè a pral disparèt sou latè, yo yonn p'ap rete anba syèl la.
This is what you are to say to them: The gods who have not made the heavens and the earth will be cut off from the earth and from under the heavens.
οὕτως ἐρεῖτε αὐτοῖς θεοὶ οἱ τὸν οὐρανὸν καὶ τὴν γῆν οὐκ ἐποίησαν ἀπολέσθωσαν ἀπὸ τῆς γῆς καὶ ὑποκάτωθεν τοῦ οὐρανοῦ τοῦτου
- 12 Seyè a te fè latè ak fòs pouwva li. Li kreye dènye bagay ak bon konprann li. Avèk entèlijans li, li louvri syèl la anwo latè.
He has made the earth by his power, he has made the world strong in its place by his wisdom, and by his wise design the heavens have been stretched out.
κύριος ὁ ποιήσας τὴν γῆν ἐν τῇ ἰσχύϊ αὐτοῦ ὁ ἀνορθώσας τὴν οἰκουμένην ἐν τῇ σοφίᾳ αὐτοῦ καὶ τῇ φρονήσει αὐτοῦ ἐξέτεινεν τὸν οὐρανὸν
- 13 Li pase lòd, epi dlo ki anwo syèl la pran gwonde. Li fè gwo nwaj yo moute soti toupatou. Li fè zèklè yo klere pou fè lapli vini. Li fè van yo soti kote li te sere yo.
At the sound of his voice there is a massing of waters in the heavens, and he makes the mists go up from the ends of the earth; he makes the thunder-flames for the rain, and sends out the wind from his store-houses.
καὶ πλῆθος ὕδατος ἐν οὐρανῷ καὶ ἀνήγαγεν νεφέλας ἐξ ἐσχάτου τῆς γῆς ἀστραπὰς εἰς ὑετὸν ἐποίησεν καὶ ἐξήγαγεν φῶς ἐκ θησαυρῶν αὐτοῦ
- 14 Lè konsa tout moun rete egare, yo pa konprann anyen. Moun k'ap fè zidòl yo wont sa yo fè a, paske bondye yo fè yo se fo bondye yo ye, yo pa gen lavi nan yo.
Then every man becomes like a beast without knowledge; every gold-worker is put to shame by the image he has made: for his metal image is deceit, and there is no breath in them.
ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως κατησχύνθη πᾶς χρυσοχόος ἐπὶ τοῖς γλυπτοῖς αὐτοῦ ὅτι ψευδῆ ἐχώνευσαν οὐκ ἔστιν πνεῦμα ἐν αὐτοῖς
- 15 Yo pa vo anyen. Yo bon pou pase nan betiz. Y'ap disparèt lè Seyè a ap vin regle ak yo.
They are nothing, a work of error: in the time of their punishment, destruction will overtake them.
μάταιά ἐστιν ἔργα ἐμπεπαιγμένα ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται
- 16 Men, Bondye Jakòb la pa tankou yo. Se li menm ki fè tout bagay. Li chwazi pèp Izrayèl la pou rele l' pa l'. Seyè ki gen tout pouvwa a, se konsa yo rele l'.
The heritage of Jacob is not like these; for the maker of all things is his heritage: the Lord of armies is his name.
οὐκ ἔστιν τοιαύτη μερίς τῷ ἰακωβ ὅτι ὁ πλάσας τὰ πάντα αὐτὸς κληρονομία αὐτοῦ κύριος ὄνομα αὐτῷ
- 17 ¶ Nou menm moun lavi Jerizalèm, lènmi sènen nou toupatou. Ranmase pakèt nou!
Get your goods together and go out of the land, O you who are shut up in the walled town.
συνήγαγεν ἕξωθεν τὴν ὑπόστασίν σου κατοικοῦσα ἐν ἐκλεκτοῖς
- 18 Men sa Seyè a di nou: Fwa sa a mwen pral mete nou deyò nan peyi a. M'ap bare chemen nou pou nou yonn pa chape.
For the Lord has said, I will send the people in flight like a stone from the land at this time, troubling them so that they will be conscious of it.
ὅτι τάδε λέγει κύριος ἰδοὺ ἐγὼ σκελίζω τοὺς κατοικοῦντας τὴν γῆν ταύτην ἐν θλίψει ὅπως εὐρεθῆ ἢ πληγῇ σου
- 19 Moun Jerizalèm yo rele: -Ki malè sa a pou nou! Nou pran! Pa gen anyen ki ka sove nou! Nou te kwè se yon malè nou ta ka sipòte.
Sorrow is mine for I am wounded! my wound may not be made well; and I said, Cruel is my disease, I may not be free from it.
οὐαὶ ἐπὶ συντρίμματί σου ἀλγυρὰ ἢ πληγῇ σου καγὼ εἶπα ὄντως τοῦτο τὸ τραῦμά μου καὶ κατέλαβέν με
- 20 Yo ravaje tout tant nou yo. Yo koupe tout kòd ki te kenbe yo. Nou pèdi tout pitit nou yo, yo pote yo ale. Pa gen pesonn pou mete tant nou yo kanpe ankò, pesonn pou moute rido nou yo.
My tent is pulled down and all my cords are broken: my children have gone from me, and they are not: no longer is there anyone to give help in stretching out my tent and hanging up my curtains.
ἡ σκηνή μου ἐταλαιπώρησεν ὤλετο καὶ πᾶσαι αἰ δέρρεις μου διεσπάσθησαν οἱ υἱοί μου καὶ τὰ πρόβατά μου οὐκ εἰσιν οὐκ ἔστιν ἔτι τόπος τῆς σκηνῆς μου τόπος τῶν δέρρεων μου

- 21 Mwen reponn: -Chèf nou yo fin pèdi tèt yo. Yo pa mande Bondye konsèy. Se poutèt sa yo pa t' kapab fè anyen. Yo kite pèp la andebandad.
For the keepers of the sheep have become like beasts, not looking to the Lord for directions: so they have not done wisely and all their flocks have been put to flight.
ὅτι οἱ ποιμένες ἠφρονεύσαντο καὶ τὸν κύριον οὐκ ἐξεζήτησαν διὰ τοῦτο οὐκ ἐνόησεν πᾶσα ἡ νομὴ καὶ διεσκορπίσθησαν
- 22 Koute non! Nouvèl la ap kouri vini! Gen yon gwo mouvman nan peyi bò nò a. Lame l' yo pral fè lavil peyi Jida yo tounen mazi, kote bèt nan bwa rete.
News is going about, see, it is coming, a great shaking is coming from the north country, so that the towns of Judah may be made waste and become the living-place of jackals.
φωνὴ ἀκοῆς ἰδοὺ ἔρχεται καὶ σεισμός μέγας ἐκ γῆς βορρᾶ τοῦ τάξει τὰς πόλεις ἰουδα εἰς ἀφανισμόν καὶ κοίτην στρουθῶν
- 23 Seyè, mwen konnen pesonn pa mèt tèt yo, pesonn pa ka kontwole kote yo prale.
O Lord, I am conscious that a man's way is not in himself: man has no power of guiding his steps.
οἶδα κύριε ὅτι οὐχὶ τοῦ ἀνθρώπου ἡ ὁδὸς αὐτοῦ οὐδὲ ἀνὴρ πορεύσεται καὶ κατορθώσει πορείαν αὐτοῦ
- 24 Koriye pèp ou a, Seyè. Men, pa peze l' twòp! Pa fè kòlè sou li, paske w'a fini avè l'.
O Lord, put me right, but with wise purpose; not in your wrath, or you will make me small.
παίδευσον ἡμᾶς κύριε πλὴν ἐν κρίσει καὶ μὴ ἐν θυμῷ ἵνα μὴ ὀλίγους ἡμᾶς ποιήσης
- 25 Mete ou ankòlè sou nasyon ki pa konnen ou yo, sou pèp ki p'ap sèvi ou yo. Paske se yo menm k'ap fin touye pitit Jakòb yo. Y'ap touye yo nèt. Yo fin ravaje peyi kote nou rete a.
Let your wrath be let loose on the nations which have no knowledge of you, and on the families who give no worship to your name: for they have made a meal of Jacob, truly they have made a meal of him and put an end to him and made his fields a waste.
ἔκχεον τὸν θυμόν σου ἐπὶ ἔθνη τὰ μὴ εἰδότα σε καὶ ἐπὶ γενεὰς αἱ τὸ ὄνομά σου οὐκ ἐπεκαλέσαντο ὅτι κατέφαγον τὸν ἰακωβ καὶ ἐξανήλωσαν αὐτὸν καὶ τὴν νομὴν αὐτοῦ ἠρήμωσαν
- 1 ¶ Seyè a pale ak Jeremi, li di l' konsa:
The word which came to Jeremiah from the Lord, saying,
ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς ἰερεμῖαν λέγων
- 2 -Koute kondisyon nou te pase nan kontra a. W'a pale ak moun peyi Jida yo ansanm ak moun ki rete lavil Jerizalèm yo.
Give ear to the words of this agreement, and say to the men of Judah and to the people of Jerusalem,
ἀκούσατε τοὺς λόγους τῆς διαθήκης ταύτης καὶ λαλήσεις πρὸς ἀνδρας ἰουδα καὶ πρὸς τοὺς κατοικοῦντας ἱερουσαλημ
- 3 W'a di yo men sa Seyè a, Bondye pèp Izrayèl la, di: Madichon pou tout moun ki pa kenbe kondisyon ki nan kontra a.
The Lord, the God of Israel, has said, Let that man be cursed who does not give ear to the words of this agreement,
καὶ ἐρεῖς πρὸς αὐτούς τάδε λέγει κύριος ὁ θεὸς ἰσραηλ ἐπικατάρατος ὁ ἄνθρωπος ὃς οὐκ ἀκούσεται τῶν λόγων τῆς διαθήκης ταύτης
- 4 Se kontra sa a mwen te pase ak zansèt nou yo lè mwen t'ap fè yo soti kite peyi Lejip, peyi ki te tankou yon gwo dife nan dèyè yo. Mwen te di yo: Se pou nou koute m', se pou nou fè tou sa mwen ban nou lòd fè. Se konsa, n'a yon pèp ki rele m' pa m'. Mwen menm, m'a sèl Bondye nou.
To the order which I gave your fathers on the day when I took them out of the land of Egypt, out of the oven of iron, saying, Give ear to my voice, and do all the orders I have given you: so you will be my people, and I will be your God:
ἦς ἐνετείλαμην τοῖς πατράσιν ὑμῶν ἐν ἡμέρᾳ ἣ ἀνήγαγον αὐτούς ἐκ γῆς αἰγύπτου ἐκ καμίνου τῆς σιδηρᾶς λέγων ἀκούσατε τῆς φωνῆς μου καὶ ποιήσατε πάντα ὅσα ἐὰν ἐντείλωμαι ὑμῖν καὶ ἔσεσθέ μοι εἰς λαόν καὶ ἐγὼ ἔσομαι ὑμῖν εἰς θεόν
- 5 Lè sa a m'a kenbe pwomès ak gwo sèman mwen te fè bay zansèt nou yo, pou m' te ba yo yon bon peyi kote lèt ak siwo myèl ap koule tankou dlo. Se peyi sa a ki pa nou jòdi a! Mwen reponn: -Se vre, Seyè!
So that I may give effect to the oath which I made to your fathers, to give them a land flowing with milk and honey as at this day. And I said in answer, So be it, O Lord.
ὅπως στήσω τὸν ὄρκον μου ὃν ἔωσα τοῖς πατράσιν ὑμῶν τοῦ δοῦναι αὐτοῖς γῆν ῥέουσαν γάλα καὶ μέλι καθὼς ἡ ἡμέρα αὕτη καὶ ἀπεκρίθην καὶ εἶπα γένοιτο κύριε
- 6 Apre sa, Seyè a di m' ankò: -Al repete tout pawòl sa yo byen fò nan zòrèy moun lavil peyi Jida yo, ak nan zòrèy moun nan tout lari lavil Jerizalèm. Di yo: Koute kondisyon ki nan kontra a. Fè tou sa ki ladan l'.
And the Lord said to me, Give out these words in the towns of Judah and in the streets of Jerusalem, saying, Give ear to the words of this agreement and do them.
καὶ εἶπεν κύριος πρὸς με ἀνάγνωθι τοὺς λόγους τούτους ἐν πόλεσιν ἰουδα καὶ ἔξωθεν ἱερουσαλημ λέγων ἀκούσατε τοὺς λόγους τῆς διαθήκης ταύτης καὶ ποιήσατε αὐτούς
- 8 Men yo pa tande, zòrèy yo bouche. Mwen te mande yo pou yo te fè tou sa mwen te ba yo lòd fè nan kontra a, men yo derefize. Se konsa mwen pini yo jan m' te di yo sa nan kontra a.
But they gave no attention and did not give ear, but they went on, every man in the pride of his evil heart: so I sent on them all the curses in this agreement, which I gave them orders to keep, but they did not.
καὶ οὐκ ἐποίησαν

- 9 Apre sa, Seyè a di m' konsa: -Moun Jida ak moun lavil Jerizalèm moute konplo sou do mwen.
And the Lord said to me, There is an evil design at work among the men of Judah and the people of Jerusalem.
 και ειπεν κυριος προς με ευρεθη συνδεσμος εν ανδρασιν ιουδα και εν τοις κατοικοισιν ιερουσαλημ
- 10 Yo tonbe ankò nan menm peche ak zansèt yo ki te refize koute sa m' t'ap di yo. Yo menm tou, yo kouri dèyè lòt bondye pou fè sèvis pou yo. Ni moun peyi Izrayèl yo, ni moun peyi Jida yo pa kenbe kontra mwen te pase ak zansèt yo a.
They are turned back to the sins of their fathers, who would not give ear to my words; they have gone after other gods and become their servants: the people of Israel and the people of Judah have not kept the agreement which I made with their fathers.
 επεστράφησαν επί τας άδικίας των πατέρων αυτών των πρότερον οι ούκ ήθελον εισακοῦσαι των λόγων μου και ιδου αυτοι βαδιζουσιν όπισω θεων άλλοτριων του δουλεύειν αυτοις και διεσκέδασαν ο ίκος ισραηλ και οικος ιουδα την διαθήκη μου ήν διεθέμην προς τους πατέρας αυτών
- 11 ¶ Enben! Se mwen menm Seyè a k'ap pale: Mwen pral voye yon malè sou yo. Yo p'ap ka chape anba l'. Y'a kriye nan pye m', mwen p'ap koute yo.
So the Lord has said, I will send evil on them, which they will not be able to get away from; and they will send up a cry for help to me, but I will not give ear to them.
 δια τουτο τάδε λέγει κυριος ιδου εγω επάγω επί τον λαόν τουτον κακά εξ ὧν ου δυνήσονται εξελθειν εξ αυτών και κεκράζονται προς με και ούκ εισακούσομαι αυτών
- 12 Lè sa a, se pou moun peyi Jida yo ak moun ki rete lavil Jerizalèm yo al kriye nan pye bondye y'ap sèvi yo. Se pa pou yo yo te konn boule ofrann yo! Tansèlman, bondye sa yo p'ap ka sove yo lè malè a va rive sou yo.
Then the towns of Judah and the people of Jerusalem will go crying for help to the gods to whom they have been burning perfumes: but they will give them no salvation in the time of their trouble.
 και πορεύονται πόλεις ιουδα και οι κατοικούντες ιερουσαλημ και κεκράζονται προς τους θεούς οις αυτοι θυμιῶσιν αυτοις μη σώσουσιν αυτοους εν καιρω των κακων αυτών
- 13 Nou menm moun peyi Jida, nou gen yon bondye pou chak lavil nan peyi a! Nou menm moun lavil Jerizalèm, mezi lari nou genyen se mezi lotèl nou bati pou boule ofrann pou Baal, zidòl k'ap fè nou wont la!
For the number of your gods is as the number of your towns, O Judah; and for every street in Jerusalem you have put up altars to the Baal for burning perfumes to the Baal.
 ὅτι κατ' αριθμὸν των πόλεων σου ήσαν θεοί σου ιουδα και κατ' αριθμὸν εξόδων της ιερουσαλημ ετάξατε βομους θυμιαν τη βααλ
- 14 Ou menm, Jeremi, ou pa bezwen vin plede pou moun sa yo. Ou pa bezwen plenyen pou yo, ni ou pa bezwen lapriyé pou yo. Paske y'a rele nan pye m' lè malè a va rive sou yo, mwen p'ap tande yo.
And as for you, make no prayers for this people, send up no cry or prayer for them: for I will not give ear to their cry in the time of their trouble.
 και συ μη προσεύχου περι του λαου τουτου και μη αξίου περι αυτών εν δεήσει και προσευχη ὅτι ούκ εισακούσομαι εν τῷ καιρω εν ᾧ επικαλῶνται με εν καιρω κακώσεως αυτών
- 15 Seyè a di ankò: -Pèp mwen renmen anpil la gen move lide dèyè tèt yo. Ki dwa yo genyen pou yo vin nan Tanp mwen an? Yo gen lè konprann yo ka egzante malè k'ap vin sou yo a avèk bèl pwomès y'ap fè m' yo, yo ka chape anba l' avèk vyann anpil bèt y'ap ofri pou mwen yo, apre sa pou y' al pran plezi yo?
About Judah. What have you to do in my house? is it your thought that oaths and holy flesh will get you out of your trouble? will you make yourself safe in this way?
 τι ή ήγαπημένη εν τῷ οικῳ μου εποίησεν βδελγμα μη ευχαι και κρέα άγια άφελοῦσιν από σου τας κακίας σου ή τουτοις διαφεύξη
- 16 Yon lè, mwen te rele yo: Bèl pye oliv mwen an, plen fèy, chaje donn. Men, koulye a, m'ap vini ak yon bri loraj, m'ap mete dife nan fèy li yo, m'ap kase tout branch li yo.
You had been named by the Lord, A branching olive-tree, fair with beautiful fruit: with the noise of a great rushing he has put it on fire and its branches are broken.
 ελαιαν ωραιαν ευσκιον τῷ ειδει εκάλεσεν κυριος το ὄνομά σου εις φωνήν περιτομής αυτής ανήφθη πυρ επ' αυτήν μεγάλη ή θλίψις επί σε ήχρεώθησαν οι κλάδοι αυτής
- 17 Se mwen menm Seyè ki gen tout pouwva a ki te plante pèp Izrayèl la ansanm ak pèp Jida a. Men koulye a, mwen pran desizyon pou m' voye malè sou yo. Se yo menm ki chache l' avèk tou sa yo fè ki mal: Se yo ki fè m' fache paske y' al boule ofrann pou Baal!
For the Lord of armies, by whom you were planted, has given his decision for evil against you, because of the evil which the people of Israel and the people of Judah have done, In moving me to wrath by offering perfumes to the Baal.
 και κυριος ὁ καταφντεύσας σε ελάλησεν επί σε κακά άντι της κακίας οικου ισραηλ και οικου ιουδα ὅτι εποίησαν έναντοις του παροργίσει με εν τῷ θυμιαν αυτοους τη βααλ
- 18 ¶ Seyè a fè m' konnen yo t'ap moute yon konplo sou do mwen. Li fè m' wè jan yo t'ap manniganse sou do m' pou yo pran m'.
And the Lord gave me knowledge of it and I saw it: then you made clear to me their doings.
 κυριε γνώρισόν μοι και γνώσομαι τότε ειδον τα επιτηδεύματα αυτών
- 19 Mwen menm, mwen te tankou yon ti mouton tou dou yo t'ap mennen labatwa, mwen pa t' konnen se sou do m' yo t'ap konplote konsa lè yo t'ap di: Annou koupe pyebwa ki byen kanpe a. Ann disparèt li sou latè pou pesonn pa chonje l' ankò.
But I was like a gentle lamb taken to be put to death; I had no thought that they were designing evil against me, saying, Come and let us make trouble his food, cutting him off from the land of the living, so that there may be no more memory of his name.
 εγω δε ως αρνιον άκακον άγόμενον του θύεσθαι ούκ εγνων επ' εμε ελογίσαντο λογισμὸν πονηρόν λέγοντες δεῦτε και εμβάλωμεν ξύλον εις τον άρτον αυτού και εκτρίψωμεν αυτόν από γής ζώντων και το ὄνομα αυτού ου μη μνησθή έτι

- 20 Lè sa a, mwen lapriyè, mwen di: -Seyè ki gen tout pouvwa a, ou se yon jij ki pa nan patipri. Ou sonde tou sa ki nan kè ak nan lide moun. Mwen lage kòz mwen nan men ou. Fè m' wè jan w'ap tire revanj ou sou yo.
But, O Lord of armies, judging in righteousness, testing the thoughts and the heart, let me see your punishment come on them: for I have put my cause before you.
κύριε κρίνων δίκαια δοκιμάζων νεφρούς και καρδίας ἴδοιμι τὴν παρὰ σοῦ ἐκδίκησιν ἐξ αὐτῶν ὅτι πρὸς σέ ἀπεκάλυψα τὸ δικαίωμα μου
- 21 Mesye lavil Anatòt yo te soti pou yo touye m'. Yo di m' konsa: O wi, si ou louvri bouch ou pou pale nan non Seyè a ankò, n'ap touye ou.
So this is what the Lord of armies has said about the men of Anathoth who have made designs against your life, saying, You are not to be a prophet in the name of the Lord, or death will overtake you by our hands:
διὰ τοῦτο τάδε λέγει κύριος ἐπὶ τοὺς ἀνδρας αναθωθ τοὺς ζητοῦντας τὴν ψυχὴν μου τοὺς λέγοντας οὐ μὴ προφητεύσης ἐπὶ τῷ ὀνόματι κυρίου εἰ δὲ μὴ ἀποθανῆ ἔν ταῖς χερσίν ἡμῶν
- 22 Enben, men sa Seyè ki gen tout pouvwa a di: M' pral regle ak yo! Jenn gason yo pral mouri nan lagè. Pitit gason ak pitit fi yo pral mouri grangou.
So the Lord of armies has said, See, I will send punishment on them: the young men will be put to the sword; their sons and their daughters will come to death through need of food:
ἰδοὺ ἐγὼ ἐπισκέψομαι ἐπ' αὐτούς οἱ νεανίσκοι αὐτῶν ἐν μαχαίρᾳ ἀποθανοῦνται και οἱ υἱοὶ αὐτῶν και αἱ θυγατέρες αὐτῶν τελευτήσουσιν ἐν λιμῷ
- 23 Lè lè a va rive pou yo peye pou sa yo fè a, m'ap voye yon sèl malè sou moun lavil Anatòt yo. Yo yonn p'ap chape.
Not one of them will keep his life, for I will send evil on the men of Anathoth in the year of their punishment.
και ἐγκατάλειμμα οὐκ ἔσται αὐτῶν ὅτι ἐπάξω κακὰ ἐπὶ τοὺς κατοικοῦντας ἐν αναθωθ ἐν ἐνιαυτῷ ἐπισκέψεως αὐτῶν
- 1 ¶ Ou menm Seyè, ou pa nan patipri. Mwen pa ka nan plede avè ou. Men, mwen ta renmen mande ou yon bagay sou sa w'ap fè a. Poukisa zafè mechan yo mache byen konsa? Poukisa tout moun malonèt yo alèz konsa?
You are in the right, O Lord, when I put my cause before you: still let me take up with you the question of your decisions: why does the evil-doer do well? why are the workers of deceit living in comfort?
δικαιος εἶ κύριε ὅτι ἀπολογίσομαι πρὸς σέ πλὴν κρίματα λαλήσω πρὸς σέ τί ὅτι ὁδὸς ἀσεβῶν εὐοδοῦται εὐθνήθησαν πάντες οἱ ἀθετοῦντες ἀθετήματα
- 2 Ou plante yo, yo pran rasin. Yo grandi, yo donnen. Non ou toujou nan bouch yo! Men, nan kè yo, yo pa sou bò ou.
They have been planted by you, they have taken root; they go on and give fruit: you are near in their mouths but far from their thoughts.
ἐφύττευσας αὐτούς και ἐρριζώθησαν ἐτεκνοποίησαν και ἐποίησαν καρπὸν ἐγγὺς εἶ σὺ τοῦ στόματος αὐτῶν και πόρρω ἀπὸ τῶν νεφρῶν αὐτῶν
- 3 Men, ou menm Seyè, ou konn ki moun mwen ye, ou wè sa m'ap fè, ou wè jan m' renmen ou. Pote mechan yo ale tankou mouton y'ap mennen labatwa! Kenbe yo la jouk lè a va rive pou yo touye yo!
But you, O Lord, have knowledge of me; you see me, searching and testing how my heart is with you: let them be pulled out like sheep to be put to death, make them ready for the day of death.
και σὺ κύριε γινώσκεις με δεδοκίμακας τὴν καρδίαν μου ἐναντίον σου ἄγνισον αὐτούς εἰς ἡμέραν σφαγῆς αὐτῶν
- 4 Kilè n'a sispann wè tè a sèk? Kilè n'a sispann wè zèb nan jaden yo ap fennen? Zannimo yo ap mouri, zwezo yo ap depafini. Tou sa, akòz mechanste pèp la k'ap plede di Bondye pa wè sa n'ap fè.
How long will the land have grief, and the plants of all the land be dry? because of the sins of the people living in it, destruction has overtaken the beasts and the birds; because they said, God does not see our ways.
ἕως πότε πενήσει ἡ γῆ και πᾶς ὁ χόρτος τοῦ ἀγροῦ ξηρανθήσεται ἀπὸ κακίας τῶν κατοικοῦντων ἐν αὐτῇ ἠφανίσθησαν κτήνη και πετεινά ὅτι εἶπαν οὐκ ὄψεται ὁ θεὸς ὁδοὺς ἡμῶν
- 5 Seyè a di: -Jeremi, si ou pèdi souf lè w'ap kouri ak moun, ki jan ou ka fè kouri ak chwal? Si kè ou pa poze lè tout bagay ap mache byen, si se lè peyi a pa an danje, ou gen kè poze, kisa w'a fè lè larivyè Jouden ap desann?
If running with the fighting-men has made you tired, how will you be able to keep up with horses? and if in a land of peace you go in flight, what will become of you in the thick growth of Jordan?
σοῦ οἱ πόδες τρέχουσιν και ἐκλύουσίν σε πῶς παρασκευάσει ἐφ' ἵππους και ἐν γῆ εἰρήνης σὺ πέποιθας πῶς ποιήσεις ἐν φρυάγματι τοῦ ἰορδάνου
- 6 Ata frè ou yo, pwòp fanmi ou yo, ap trayi ou. Yo mete tèt yo ansanm ak lòt moun sou do ou. Pa fè yo konfyans, menm lè ou wè yo ap pale byen avè ou.
For even your brothers, your father's family, even they have been untrue to you, crying loudly after you: have no faith in them, though they say fair words to you.
ὅτι και οἱ ἀδελφοὶ σου και ὁ οἶκος τοῦ πατρὸς σου και οὗτοι ἠθέτησάν σε και αὐτοὶ ἐβόησαν ἐκ τῶν ὀπίσω σου ἐπισυνήχθησαν μὴ πιστεύσεις ἐν αὐτοῖς ὅτι λαλήσουσιν πρὸς σέ καλά
- 7 ¶ Seyè a di ankò: -Mwen lage pèp Izrayèl la, mwen voye pèp mwen te chwazi a jete, mwen lage pèp mwen te renmen anpil la nan men lènmi yo.
I have given up my house, I have let my heritage go; I have given the loved one of my soul into the hands of her haters.
ἐγκαταέλιπα τὸν οἶκόν μου ἀφῆκα τὴν κληρονομίαν μου ἔδωκα τὴν ἠγαπημένην ψυχὴν μου εἰς χεῖρας ἐχθρῶν αὐτῆς
- 8 Pèp ki te rele m' pa m' lan vire do ban mwen. Tankou yon lyon nan gwo rakkwa, y'ap gwonde sou mwen. Se poutèt sa mwen pa vle wè yo ankò!
My heritage has become like a lion in the woodland to me; her voice has been loud against me; so I have hate for her.
ἐγενήθη ἡ κληρονομία μου ἐμοὶ ὡς λέων ἐν δρυμῷ ἔδωκεν ἐπ' ἐμέ τὴν φωνὴν αὐτῆς διὰ τοῦτο ἐμίσησα αὐτήν

- 9 Pèp ki te rele m' pa m' lan tankou yon zwazo tout koulè, malfini sènen l' toupatou. Ale non! Sanble tout bèt nan bwa. Fè yo vini pran pa yo nan manje a!
My heritage is like a brightly coloured bird to me; the cruel birds are attacking her on every side: go, get together all the beasts of the field, make them come for destruction.
μη σπῆλαιον ὑαίνης ἢ κληρονομία μου ἐμοὶ ἢ σπῆλαιον κύκλω αὐτῆς βαδίσατε συναγάγετε πάντα τὰ θηρία τοῦ ἀγροῦ καὶ ἐλθέτωσαν τοῦ φαγεῖν αὐτήν
- 10 Yon bann chèf lòt nasyon ap sakaje jaden rezen mwen an. Yo kraze jaden m' lan anba pye yo. Yo fè bèl peyi mwen an tounen yon dezè kote moun pa rete.
The keepers of sheep have been the destruction of my vine-garden, crushing my heritage under their feet; they have made my fair heritage an unplanted waste;
ποιμένες πολλοὶ διέφθειραν τὸν ἀμπελώνά μου ἐμόλυναν τὴν μερίδα μου ἔδωκαν μερίδα ἐπιθυμητὴν μου εἰς ἔρημον ἄβατον
- 11 Yo fè l' tounen yon savann. Men, li la devan je m'. Li fini, san anyen ladan l'. Tout peyi a tounen yon dezè, san pesonn pa di anyen.
They have made it waste; it is weeping to me, being wasted; all the land is made waste, because no man takes it to heart.
ἐτέθη εἰς ἀφανισμόν ἀπωλείας δι' ἐμὲ ἀφανισμῷ ἠφανίσθη πᾶσα ἡ γῆ ὅτι οὐκ ἔστιν ἀνὴρ τιθέμενος ἐν καρδίᾳ
- 12 Moun soti lòt bò mòn ki nan dezè a vin piye. Paske Seyè a voye lagè pou detwi tout peyi a nèt. Pesonn pa ka viv ak kè poze.
Those who make waste have come on all the open hilltops in the waste land; for the sword of the Lord sends destruction from one end of the land to the other end of the land: no flesh has peace.
ἐπὶ πᾶσαν διεκβόλην ἐν τῇ ἐρήμῳ ἦλθον ταλαιπωροῦντες ὅτι μάχαιρα τοῦ κυρίου καταφάγεται ἀπ' ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς οὐκ ἔστιν εἰρήνη πάση σαρκί
- 13 Yo plante ble, yo rekòlte pikan. Yo travay di, sa pa rapòte yo anyen. Yo wont, rekòt la pa bay anyen paske Seyè a move anpil.
Though good grain was planted, they have got in thorns: they have given themselves pain without profit: they will be shamed on account of their produce, because of the burning wrath of the Lord.
σπεύρατε πυροὺς καὶ ἀκάνθας θερίσατε οἱ κληροὶ αὐτῶν οὐκ ὠφελήσουσιν αὐτοὺς αἰσχύνθητε ἀπὸ καυχῆσεως ὑμῶν ἀπὸ ὀνειδισμοῦ ἔναντι κυρίου
- 14 ¶ Seyè a di ankò: -Men sa Seyè a di sou move vwazen pèp li a ki leve men yo sou peyi li te bay pèp Izrayèl la pou rele l' pa l' la: Mwen pral rache yo soti nan peyi yo a, tankou pyebwa y'ap derasinen. M'a wete moun peyi Jida yo nan mitan yo.
This is what the Lord has said against all my evil neighbours, who put their hands on the heritage which I gave my people Israel: See, I will have them uprooted from their land, uprooting the people of Judah from among them.
ὅτι τάδε λέγει κύριος περὶ πάντων τῶν γειτόνων τῶν πονηρῶν τῶν ἀπτομένων τῆς κληρονομίας μου ἧς ἐμέρισα τῷ λαῷ μου ἰσραηλ ἰδοὺ ἐγὼ ἀποσπῶ αὐτοὺς ἀπὸ τῆς γῆς αὐτῶν καὶ τὸν ἰουδαν ἐκβαλῶ ἐκ μέσου αὐτῶν
- 15 Men, lè m'a fin rache yo, m'a gen pitye pou yo. M'a fè yo tounen lakay yo, nan peyi yo.
And it will come about that, after they have been uprooted, I will again have pity on them; and I will take them back, every man to his heritage and every man to his land.
καὶ ἔσται μετὰ τὸ ἐκβαλεῖν με αὐτοὺς ἐπιστρέψω καὶ ἐλεήσω αὐτοὺς καὶ κατοικιῶ αὐτοὺς ἕκαστον εἰς τὴν κληρονομίαν αὐτοῦ καὶ ἕκαστον εἰς τὴν γῆν αὐτοῦ
- 16 Si lè sa a yo aprann viv byen tankou pèp mwen, si yo pran non m' pou fè sèman sa a: Nan non Seyè ki vivan an!, menm jan yo te moutre pèp mwen an pou li fè sèman nan non Baal, enben, lè sa a yo menm tou, y'a fè pati pèp mwen an, epi zafè yo va mache byen.
And it will be that, if they give their minds to learning the ways of my people, using my name in their oaths, By the living Lord; as they have been teaching my people to take oaths by the Baal; then their place will be made certain among my people.
καὶ ἔσται ἐὰν μαθόντες μάθωσιν τὴν ὁδὸν τοῦ λαοῦ μου τοῦ ὀμνύειν τῷ ὀνόματί μου ζῆ κύριος καθὼς ἐδίδαξαν τὸν λαόν μου ὀμνύειν τῇ βααλ καὶ οἰκοδομηθήσονται ἐν μέσῳ τοῦ λαοῦ μου
- 17 Men, si yon nasyon pa koute m', m'ap rache l', m'ap derasinen l', m'ap detwi li nèt. Se mwen menm Seyè a ki di sa.
But if they will not give ear, then I will have that nation uprooted, and given to destruction, says the Lord.
ἐὰν δὲ μὴ ἐπιστρέψωσιν καὶ ἐξαρῶ τὸ ἔθνος ἐκεῖνο ἐξάρσει καὶ ἀπωλεία
- 1 ¶ Seyè a pale avè m', li di m' konsa: -Al achte yon sentiwon lenn, mare l' nan ren ou. Men, piga ou tranpe l' nan dlo.
This is what the Lord said to me: Go and get yourself a linen band and put it round you and do not put it in water.
τάδε λέγει κύριος βάδισον καὶ κτήσαι σεαυτῷ περιζώμα λινοῦν καὶ περιθου περὶ τὴν ὀσφύν σου καὶ ἐν ὕδατι οὐ διελεύεται
- 2 Se konsa m' achte yon sentiwon jan Seyè a te di m' lan. Mwen mare l' nan ren mwen.
So, as the Lord said, I got a band for a price and put it round my body.
καὶ ἐκτησάμην τὸ περιζώμα κατὰ τὸν λόγον κυρίου καὶ περιέθηκα περὶ τὴν ὀσφύν μου
- 3 Apre sa, Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me a second time, saying,
καὶ ἐγενήθη λόγος κυρίου πρὸς με λέγων
- 4 -Pran sentiwon lenn ou te achte a, sa ki mare nan ren ou lan, ale bò larivyè Lefrat la. W'a kache l' nan yon fant wòch.
Take the band which you got for a price, which is round your body, and go to Parah and put it in a secret place there in a hole of the rock.
λαβὲ τὸ περιζώμα τὸ περὶ τὴν ὀσφύν σου καὶ ἀνάστηθι καὶ βάδισον ἐπὶ τὸν εὐφράτιν καὶ κατάκρυπον αὐτὸ ἐκεῖ ἐν τῇ τρυμαλιᾷ τῆς πέτρας

- 5 Mwen leve vre, m' ale bò larivyè Lefrat la, mwen kache l' jan Seyè a te ban m' lòd la.
So I went and put it in a secret place by Parah, as the Lord had said to me.
καὶ ἐπορεύθη καὶ ἔκρυψε αὐτὸ ἐν τῷ εὐφράτῃ καθὼς ἐνετείλατό μοι κύριος
- 6 Apre youn bon ti tan, Seyè a di m' konsa: -Leve non! Tounen bò larivyè Lefrat la, al pran sentiwon mwen te ba ou lòd kache a.
Then after a long time, the Lord said to me, Up! go to Parah and get the band which I gave you orders to put there.
καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ εἶπεν κύριος πρὸς με ἀνάστηθι βιάσθαι ἐπὶ τὸν εὐφράτην καὶ λαβὲ ἐκεῖθεν τὸ περίζωμα ὃ ἐνετείλαμην σοὶ τοῦ κατακρῶσαι ἐκεῖ
- 7 Se konsa, m' ale bò larivyè Lefrat la, mwen chache, mwen pran sentiwon an kote m' te kache l' la. Men, li te gate, li pa t' vo anyen ankò.
So I went to Parah and, uncovering the hole, took the band from the place where I had put it away: and the band was damaged and of no use for anything.
καὶ ἐπορεύθη ἐπὶ τὸν εὐφράτην ποταμὸν καὶ ὤρυξε καὶ ἔλαβον τὸ περίζωμα ἐκ τοῦ τόπου οὗ κατώρυξε αὐτὸ ἐκεῖ καὶ ἰδοὺ διεφθαρμένον ἦν ὃ οὐ μὴ χρησθῆ εἰς οὐθέν
- 8 Lè sa a, Seyè a pale avè m' ankò, li di m' konsa:
Then the word of the Lord came to me, saying,
καὶ ἐγενήθη λόγος κυρίου πρὸς με λέγων
- 9 -Men ki jan mwen pral kraze lògèy moun granpanpan peyi Jida yo, ak gwo lògèy moun lavil Jerizalèm yo.
The Lord has said, In this way I will do damage to the pride of Judah and to the great pride of Jerusalem.
τάδε λέγει κύριος οὕτω φθερῶ τὴν ὕβριν ἰουδα καὶ τὴν ὕβριν ἱερουσαλημ
- 10 Moun sa yo se move moun yo ye. Yo refize koute m' lè m' pale yo. Yo fè tèt di, yo fè tout vye lide ki vin nan tèt yo. Y' al dèyè lòt bondye, yo fè sèvis pou yo, yo adore yo. Se konsa y'ap tounen tankou sentiwon lenn lan ki pa bon pou anyen ankò.
These evil people who say they will not give ear to my words, who go on in the pride of their hearts and have become servants and worshippers of other gods, will become like this band which is of no use for anything.
τὴν πολλὴν ταύτην ὕβριν τοὺς μὴ βουλομένους ὑπακούειν τῶν λόγων μου καὶ πορευθέντας ὀπίσω θεῶν ἀλλοτριῶν τοῦ δουλεῦν αὐτοῖς καὶ τοῦ προσκυνεῖν αὐτοῖς καὶ ἔσονται ὡσπερ τὸ περίζωμα τοῦτο ὃ οὐ χρησθήσεται εἰς οὐθέν
- 11 Menm jan moun mare sentiwon nan ren yo, se konsa mwen te vle pou moun peyi Jida yo ansanm ak moun lavil Jerizalèm yo te mare avè m', pou yo te ka yon pèp apa pou mwen, yon non, yon lwanj, yon bèl bagay pou mwen. Men yo pa koute m'. Se Seyè a menm ki di sa.
For as a band goes tightly round a man's body, so I made all the people of Israel and all the people of Judah tightly united to me; so that they might be a people for me and a name and a praise and a glory: but they would not give ear.
ὅτι καθάπερ κολλᾶται τὸ περίζωμα περὶ τὴν ὄσφιν τοῦ ἀνθρώπου οὕτως ἐκόλλησα πρὸς ἑμαυτὸν τὸν οἶκον τοῦ ἰσραηλ καὶ πᾶν οἶκον ἰουδα τοῦ γενέσθαι μοι εἰς λαὸν ὀνομαστὸν καὶ εἰς καύχημα καὶ εἰς δόξαν καὶ οὐκ εἰσηκούσαν μου
- 12 ¶ W'a di yo pawoli sa a: Men sa Seyè a, Bondye pèp Izrayèl la, di: Potich diven fèt pou mete diven ladan l'. Y'a reponn ou: Men wi, tout potich diven fèt pou mete diven ladan l'. Se bagay nou konnen.
So you are to say this word to them: This is the word of the Lord, the God of Israel: Every skin bottle will be full of wine; and they will say to you, Is it not quite clear to us that every skin bottle will be full of wine?
καὶ ἐρεῖς πρὸς τὸν λαὸν τοῦτον πᾶς ἀσκὸς πληρωθήσεται οἴνου καὶ ἔσται ἐὰν εἴπωσιν πρὸς σέ μὴ γνόντες οὐ γνωσόμεθα ὅτι πᾶς ἀσκὸς πληρωθήσεται οἴνου
- 13 Lè sa a w'a di yo: Men sa mwen menm Seyè a, mwen di: Mwen pral plen vant tout moun nan peyi a ak diven jouk yo sou, depi wa a ki chita sou fotèy David la, prèt yo, pwofèt yo, jouk dènye moun ki rete lavil Jerizalèm.
Then you are to say to them, The Lord has said, I will make all the people of this land, even the kings seated on David's seat, and the priests and the prophets and all the people of Jerusalem, overcome with strong drink.
καὶ ἐρεῖς πρὸς αὐτούς τάδε λέγει κύριος ἰδοὺ ἐγὼ πληρῶ τοὺς κατοικοῦντας τὴν γῆν ταύτην καὶ τοὺς βασιλεῖς αὐτῶν τοὺς καθημένους υἱοὺς δαυὶδ ἐπὶ θρόνου αὐτοῦ καὶ τοὺς ἱερεῖς καὶ τοὺς προφῆτας καὶ τὸν ἰουδαν καὶ πάντας τοὺς κατοικοῦντας ἱερουσαλημ μεθύσονται
- 14 Apre sa, m'ap frape yo yonn ak lòt pou yo kraze, granmoun kou timoun, tout ansanm. M'ap san pitye, mwen p'ap kite yonn chape. Mwen p'ap pran priyè, m'ap touye yo tout.
I will have them smashed against one another, fathers and sons together, says the Lord: I will have no pity or mercy, I will have no feeling for them to keep me from giving them to destruction.
καὶ διασκορπιῶ αὐτούς ἀνδρα καὶ τὸν ἀδελφὸν αὐτοῦ καὶ τοὺς πατέρας αὐτῶν καὶ τοὺς υἱοὺς αὐτῶν ἐν τῷ αὐτῷ οὐκ ἐπιποθήσω λέγει κύριος καὶ οὐ φείσομαι καὶ οὐκ οἰκτιρήσω ἀπὸ διαφθορᾶς αὐτῶν
- 15 Nou menm pèp Izrayèl, Seyè a ap pale, louvri zòrèy nou pou nou tande! Pa fè gwo kòlèt!
Give ear and let your ears be open; be not lifted up: for these are the words of the Lord.
ἀκούσατε καὶ ἐνωτίσασθε καὶ μὴ ἐπαίρεσθε ὅτι κύριος ἐλάλησεν

- 16 Fè lwanj Seyè a, Bondye nou an, anvan fènwa bare nou, pou pye nou pa al bite sou mòn yo lannwit la, anvan li fè limyè nou t'ap tann lan tounen yon gwo fènwa, yon dekou ki fènwa kou lank.
Give glory to the Lord your God, before he makes it dark, and before your feet are slipping on the dark mountains, and, while you are looking for a light, he makes it into deep dark, into black night.
δότε τῷ κυρίῳ θεῷ ὑμῶν δόξαν πρὸ τοῦ συσκοτάσαι καὶ πρὸς τοῦ προσκόψαι πόδας ὑμῶν ἐπ' ὄρη σκοτεινὰ καὶ ἀναμενεῖτε εἰς φῶς καὶ ἐκεῖ σκιὰ θανάτου καὶ τεθήσονται εἰς σκότος
- 17 Si nou pa koute l', mwen pral kache kò m' yon kote pou m' kriye, paske nou gen twòp lògèy. Je m' pral koule dlo, yo pral ponpe dlo, paske yo pral fè pèp Seyè a prizonye, yo pral depòte yo.
But if you do not give ear to it, my soul will be weeping in secret for your pride; my eye will be weeping bitterly, streaming with water, because the Lord's flock has been taken away as prisoners.
ἐὰν δὲ μὴ ἀκούσητε κεκρυμμένως κλαύσεται ἡ ψυχὴ ὑμῶν ἀπὸ προσώπου ὕβρεως καὶ κατὰξουσιν οἱ ὀφθαλμοὶ ὑμῶν δάκρυα ὅτι συνετρίβη τὸ ποίμνιον κυρίου
- 18 Seyè a di m' konsa: -Pale ak wa a ansanm ak manman l'. Di yo desann soti sou fotèy yo, paske bèl kouwòn ki te sou tèt yo a tonbe atè.
Say to the king and to the queen-mother, Make yourselves low, be seated on the earth: for the crown of your glory has come down from your heads.
εἶπατε τῷ βασιλεῖ καὶ τοῖς δυναστεύουσιν ταπεινώθητε καὶ καθίσατε ὅτι καθηρέθη ἀπὸ κεφαλῆς ὑμῶν στέφανος δόξης ὑμῶν
- 19 Yo sènen tout lavil ki nan sid peyi Jida a. Pesonn pa ka pase. Yo depòte dènye moun peyi Jida yo. Yo pa kite yonn deyò.
The towns of the south are shut up, and there is no one to make them open: Judah is taken away as prisoners; all Judah is taken away as prisoners.
πόλεις αἱ πρὸς νότον συνεκλείσθησαν καὶ οὐκ ἦν ὁ ἀνοίγων ἀπώκισθη ἰουδας συνετέλεσεν ἀποικίαν τελείαν
- 20 Jerizalèm, leve je ou gade. Gade lènmi ou yo k'ap desann soti nan nò! Kote moun ki te sou kont ou yo, moun ki t'ap fè ou mache tèt byen wo a?
Let your eyes be lifted up (O Jerusalem), and see those who are coming from the north. Where is the flock which was given to you, your beautiful flock?
ἀνάλαβε ὀφθαλμούς σου ἱερουσαλημ καὶ ἰδὲ τοὺς ἐρχομένους ἀπὸ βορρᾶ ποῦ ἐστὶν τὸ ποίμνιον ὃ ἐδόθη σοὶ πρόβατα δόξης σου
- 21 Kisa w'a di lè w'a wè moun ou te kwè ki te zanmi ou yo leve dèyè ou pou yo vin chèf sou ou nan peyi ou? Ou pral nan lapenn tankou yon fanm ansent ki gen tranche.
What will you say when he puts over you those whom you yourself have made your friends? will not pains take you like a woman in childbirth?
τί ἐρεῖς ὅταν ἐπισκέπτονται σε καὶ σὺ ἐδίδαξας αὐτοὺς ἐπὶ σὲ μαθήματα εἰς ἀρχὴν οὐκ ὠδίνεις καθέξουσίν σε καθὼς γυναῖκα τίκτουςαν
- 22 ¶ W'a mande tèt ou: Poukisa tout bagay sa yo ap rive ou? Se paske sa ou te fè a te grav anpil kifè yo mete ou toutouni, yo fè kadejak sou ou.
And if you say in your heart, Why have these things come on me? because of the number of your sins, your skirts have been uncovered and violent punishment overtakes you.
καὶ ἐὰν εἴπῃς ἐν τῇ καρδίᾳ σου διὰ τί ἀπήνησέν μοι ταῦτα διὰ τὸ πλῆθος τῆς ἀδικίας σου ἀνεκαλύφθη τὰ ὀπίσθιά σου παραδειγματισθῆναι τὰς πτέρνας σου
- 23 Moun po nwa pa ka chanje koulè po yo. Leyopa pa ka wete takte nwa ki sou kò li yo. Konsa tou, nou menm ki fin gen labitid fè sa ki mal nou pa ka fè sa byen.
Is it possible for the skin of the Ethiopian to be changed, or the markings on the leopard? Then it might be possible for you to do good, who have been trained to do evil.
εἰ ἀλλάσσεται αἰθίοψ τὸ δέρμα αὐτοῦ καὶ πάρδαλις τὰ ποικίλματα αὐτῆς καὶ ὑμεῖς δυνήσεσθε εὖ ποιῆσαι μεμαθηκότες τὰ κακά
- 24 Mwen menm, Seyè a, mwen pral gaye yo tankou pay van ap gaye nan savann.
So I will send them in all directions, as dry grass is taken away by the wind of the waste land.
καὶ διέσπειρα αὐτοὺς ὡς φρύγανα φερόμενα ὑπὸ ἀνέμου εἰς ἔρημον
- 25 Seyè a di: Men sa k'ap tann nou. Men sa mwen deside fè nou paske nou te bliye m', nou t' al mete konfyans nou nan fo bondye.
This is your fate, the part measured out to you by me, says the Lord, because you have put me out of your memory and put your faith in what is false.
οὗτος ὁ κλήρὸς σου καὶ μερὶς τοῦ ἀπειθεῖν ὑμᾶς ἐμοὶ λέγει κύριος ὡς ἐπελάθου μου καὶ ἤλπισας ἐπὶ ψεῦδεσιν
- 26 Se mwen menm menm ki pral leve rad nou jouk sou tèt nou, pou yo wè nou toutouni.
So I will have your skirts uncovered before your face, in order that your shame may be seen.
κἀγὼ ἀποκαλύψω τὰ ὀπίσω σου ἐπὶ τὸ πρόσωπόν σου καὶ ὀφθήσεται ἡ ἄτιμία σου
- 27 Mwen te wè n'ap fè bagay mwen rayi. Tankou yon nonm marye k'ap kouri dèyè madanm lòt moun, tankou poulen k'ap ranni dèyè jiman, nou kouri dèyè lòt bondye, n'ap rele nan pye yo. San ankenn wont, n'ap fè sèvis pou yo sou tèt ti mòn yo ak nan laplenn. Aa! moun lavil Jerizalèm, nou fini vre! Kilè n'a sispann? Kilè n'a manyè netwaye kè nou?
I have seen your disgusting acts, even your false behaviour and your cries of desire and your loose ways on the hills in the field. Unhappy are you, O Jerusalem, you have no desire to be made clean; how long will you be in turning back to me?
καὶ ἡ μοιχεία σου καὶ ὁ χρεμετισμός σου καὶ ἡ ἀπαλλοτριώσις τῆς πορνείας σου ἐπὶ τῶν βουνῶν καὶ ἐν τοῖς ἀγροῖς ἐώρακα τὰ βδελύγματά σου οὐαὶ σοὶ ἱερουσαλημ ὅτι οὐκ ἐκαθαρίσθης ὀπίσω μου ἔως τίνος ἔτι
- 1 ¶ Seyè a pale ak Jeremi sou zafè chechrès la, li di l':
The word of the Lord came to Jeremiah when there was no water.
καὶ ἐγένετο λόγος κυρίου πρὸς ἱερεμῖαν περὶ τῆς ἀβροχίας

- 2 -Peyi Jida nan gwo lapenn, lavil li yo ap depafini. Tout moun kouche atè ap plenn. Nan lavil Jerizalèm moun ap rele anmwe!
Judah is weeping and its doors are dark with sorrow, and people are seated on the earth clothed in black; and the cry of Jerusalem has gone up.
ἐπένησεν ἡ ἰουδαία καὶ αἱ πύλαι αὐτῆς ἐκενώθησαν καὶ ἐσκοτώθησαν ἐπὶ τῆς γῆς καὶ ἡ κραυγὴ τῆς ἱερουσαλὴμ ἀνέβη
- 3 Grannèg yo voye domestik yo al chache dlo. Lè yo rive nan sitèn yo, yo pa jwenn yon gout dlo. Yo tounen ak veso yo vid. Yo wont, yo pa konn sa pou yo di. Yo bouche figi yo.
Their great men have sent their servants for water: they come to the holes and there is no water to be seen; they come back with nothing in their vessels; they are overcome with shame and fear, covering their heads.
καὶ οἱ μεγιστάνες αὐτῆς ἀπέστειλαν τοὺς νεωτέρους αὐτῶν ἐφ' ὕδωρ ἠλθοσαν ἐπὶ τὰ φρέατα καὶ οὐχ εὔροσαν ὕδωρ καὶ ἀπέστρεψαν τὰ ἀγγεῖα αὐτῶν κενά
- 4 Tè a fann fann. Pa gen yon gout lapli. Abitan pa konn sa pou yo fè. Se men nan tèt.
Those who do work on the land are in fear, for there has been no rain on the land, and the farmers are shamed, covering their heads.
καὶ τὰ ἔργα τῆς γῆς ἐξέλειπεν ὅτι οὐκ ἦν ἐτεὸς ἡσχύνθησαν γεωργοὶ ἐπεκάλυψαν τὴν κεφαλὴν αὐτῶν
- 5 Nan jaden, kabrit yo met ba, lèfini, yo sove kite ti kabrit yo, paske pa gen zèb pou yo manje.
And the roe, giving birth in the field, lets her young one be uncared for, because there is no grass.
καὶ ἔλαφοι ἐν ἀγρῷ ἔτεκον καὶ ἐγκατέλειπον ὅτι οὐκ ἦν βοτάνη
- 6 Bourik mawon yo rete kanpe sou tèt ti mòn yo, y'ap pran fre tankou chen mawon. Je yo bouke, yo pa wè ladan yo, paske pa gen zèb pou yo manje.
And the asses of the field on the open hilltops are opening their mouths wide like jackals to get air; their eyes are hollow because there is no grass.
ὄνοι ἄγριοι ἔστησαν ἐπὶ νάπας εἰλκυσαν ἄνεμον ἐξέλειπον οἱ ὀφθαλμοὶ αὐτῶν ὅτι οὐκ ἦν χόρτος ἀπὸ λαοῦ ἀδικίας
- 7 Pèp la ap rele nan pye Bondye, y'ap di: -Menm si sa nou fè a kont pou kondannen nou, ou menm, Seyè, fè kichòy pou sa ka sèvi yon lwanj pou ou non! Paske se pa ni de ni twa fwa nou vire do ba ou nan fè peche kont ou.
Though our sins give witness against us, do something, O Lord, for the honour of your name: for again and again we have been turned away from you, we have done evil against you.
εἰ αἱ ἁμαρτίαι ἡμῶν ἀντέστησαν ἡμῖν κύριε ποίησον ἡμῖν ἕνεκεν σοῦ ὅτι πολλὰ αἱ ἁμαρτίαι ἡμῶν ἐναντίον σοῦ ὅτι σοὶ ἡμάρτομεν
- 8 Ou se tout espwa pèp Izrayèl la! Se ou ki delivre nou lè malè te pandye sou tèt nou. Poukisa ou ajì tankou yon etranje, tankou yon vwayajè k'ap pase yon nwit ase nan peyi nou an?
O you hope of Israel, its saviour in time of trouble, why are you like one who is strange in the land, and like a traveller putting up his tent for a night?
ὕπομονή ἰσραὴλ κύριε καὶ σφύξεις ἐν καιρῷ κακῶν ἵνα τί ἐγενήθης ὥσει πάροικος ἐπὶ τῆς γῆς καὶ ὡς αὐτόχθων ἐκκλίνων εἰς κατάλυμα
- 9 Poukisa w'ap fè tankou yon moun ki dekontwole, tankou yon sòlda ki pa gen kouraj pou fè anyen pou pesonn? Seyè, nou sèten ou la nan mitan nou. Se pèp ou nou ye. Tanpri, pa lage nou!
Why are you like a man surprised, like a man of war who is not able to give help? but you, O Lord, are with us, and we are named by your name; do not go away from us.
μὴ ἔση ὥσπερ ἄνθρωπος ὑπῶν ἢ ὡς ἀνὴρ οὐ δυνάμενος σφύξει καὶ σὺ ἐν ἡμῖν εἶ κύριε καὶ τὸ ὄνομά σου ἐπικέκληται ἐφ' ἡμᾶς μὴ ἐπύλαθη ἡμῶν
- 10 ¶ Men sa Seyè a di pèp la: -Wi! Yo renmen al fè vakabon, yo pa ka ret an plas. M' pa kontan ak yo. M'ap chonje tout mal yo fè, m'ap pini yo pou tout peche yo fè.
This is what the Lord has said about this people: Even so they have been glad to go from the right way; they have not kept their feet from wandering, so the Lord has no pleasure in them; now he will keep their wrongdoing in mind and send punishment for their sins.
οὕτως λέγει κύριος τῷ λαῷ τούτῳ ἠγάπησαν κινεῖν πόδας αὐτῶν καὶ οὐκ ἐφείσαντο καὶ ὁ θεὸς οὐκ εὐδόκησεν ἐν αὐτοῖς νῦν μνησθήσεται τῶν ἀδικιῶν αὐτῶν
- 11 Apre sa, Seyè a di m' konsa: -Pa vin mande m' pou m' fè anyen pou pèp sa a.
And the Lord said to me, Make no prayer for this people for their good.
καὶ εἶπεν κύριος πρὸς με μὴ προσεύχου περὶ τοῦ λαοῦ τούτου εἰς ἀγαθά
- 12 Yo te mèt fè jèn, mwen p'ap tande rèl yo. Yo te mèt ofri bèt pou boule pou mwen ansanm ak grenn jaden, se pa sa k'ap fè m' kontan ak yo. Okontrè, mwen pral fè yo mouri nan lagè, nan grangou ak anba maladi.
When they go without food, I will not give ear to their cry; when they give burned offerings and meal offerings, I will not take pleasure in them: but I will put an end to them by the sword and by need of food and by disease.
ὅτι ἐὰν νηστεύσωσιν οὐκ εἰσακούσομαι τῆς δεήσεως αὐτῶν καὶ ἐὰν προσενέγκωσιν ὀλοκαυτώματα καὶ θυσίας οὐκ εὐδοκίσω ἐν αὐτοῖς ὅτι ἐν μαχαίρᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ ἐγὼ συντελέσω αὐτοὺς
- 13 Lè sa a mwen di: -Bondye ki gen tout pouvwa a, ou konnen jan pwofèt yo ap plede di pèp la yo pa bezwen pè, p'ap gen lagè, grangou p'ap tonbe sou yo, paske ou te pwomèt y'ap toujou viv ak kè poze nan peyi a.
Then I said, Ah, Lord God! see, the prophets say to them, You will not see the sword or be short of food; but I will give you certain peace in this place.
καὶ εἶπα ὃ κύριε ἰδοὺ οἱ προφῆται αὐτῶν προφητεύουσιν καὶ λέγουσιν οὐκ ὕψεσθε μάχαιραν οὐδὲ λιμὸς ἔσται ἐν ἡμῖν ὅτι ἀλήθειαν καὶ εἰρήνην δώσω ἐπὶ τῆς γῆς καὶ ἐν τῷ τόπῳ τούτῳ

- 14 Men, Seyè a reponn, li di m' konsa: -Se pa vre sa pwofèt yo ap di a. Yo pran non m' pou bay manti! Se pa kras mwen menm ki voye yo. Mwen pa ba yo ankenn lòd, mwen pa janm pale ak yo. Si yo fè vizyon, se pa mwen ki ba yo l'. Si yo di yo konnen sa ki pral rive, se manti. Se lide yo fè nan tèt yo konsa pou twonpe pèp la, se sa ase yo ka louvri bouch yo di.
Then the Lord said to me, The prophets say false words in my name, and I gave them no orders, and I said nothing to them: what they say to you is a false vision and wonder-working words without substance, the deceit of their hearts.
καὶ εἶπεν κύριος πρὸς με ψευδῆ οἱ προφήται προφητεύουσιν ἐπὶ τῷ ὀνόματί μου οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετείλαμην αὐτοῖς καὶ οὐκ ἐλάλησα πρὸς αὐτούς ὅτι ὀράσεις ψευδεῖς καὶ μαντείας καὶ οἰωνίσματα καὶ προαιρέσεις καρδίας αὐτῶν αὐτοὶ προφητεύουσιν ἡμῖν
- 15 Se poutèt sa, men sa Seyè a di li pral fè pwofèt li pa t' janm voye yo men ki pran non l' pou di pèp la p'ap gen lagè ni grangou nan peyi a: Se nan lagè ak nan grangou tout pwofèt sa yo pral mouri!
So this is what the Lord has said about the prophets who make use of my name, though I sent them not, and say, The sword and need of food will not be in this land: the sword and need of food will put an end to those prophets.
διὰ τοῦτο τάδε λέγει κύριος περὶ τῶν προφητῶν τῶν προφητευόντων ἐπὶ τῷ ὀνόματί μου ψευδῆ καὶ ἐγὼ οὐκ ἀπέστειλα αὐτούς οἱ λέγουσιν μάχαιρα καὶ λιμὸς οὐκ ἔσται ἐπὶ τῆς γῆς ταύτης ἐν θανάτῳ νοσηρῶ ἄποθανοῦνται καὶ ἐν λιμῶ συντελεσθήσονται οἱ προφῆται
- 16 Moun yo t'ap bay mesaj sa yo pral fini menm jan an tou. Yo pral mouri nan lagè ak nan grangou, yo menm, madanm yo, pitit gason ak pitit fi yo. Yo pral jete kadav yo nan tout lari lavil Jerizalèm.
P'ap gen pesonn pou antere yo. Se konsa m'ap fè yo peye mechanste yo.
And the people to whom they are prophets will be pushed out dead into the streets of Jerusalem, because there is no food, and because of the sword; and they will have no one to put their bodies into the earth, them or their wives or their sons or their daughters: for I will let loose their evil-doing on them.
καὶ ὁ λαὸς οἷς αὐτοὶ προφητεύουσιν αὐτοῖς καὶ ἔσονται ἐρριμμένοι ἐν ταῖς διόδοις ἱερουσαλημ ἀπὸ προσώπου μαχαίρας καὶ τοῦ λιμοῦ καὶ οὐκ ἔσται ὁ θάπτων αὐτούς καὶ αἱ γυναῖκες αὐτῶν καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ θυγατέρες αὐτῶν καὶ ἐκχεῶ ἐπ' αὐτούς τὰ κακά αὐτῶν
- 17 ¶ Men sa w'a di yo ankò: -Se pou je m' koule dlo san rete lajounen kou lannwit, paske pèp mwen an tankou yon tifi ki pran gwo frakti, l'ap souffri rèd souffri.
And you are to say this word to them, Let my eyes be streaming with water night and day, and let it not be stopped; for the virgin daughter of my people is wounded with a great wound, with a very bitter blow.
καὶ ἐρεῖς πρὸς αὐτούς τὸν λόγον τοῦτον καταγάγετε ἐπ' ὀφθαλμοὺς ὑμῶν δάκρυα ἡμέρας καὶ νυκτός καὶ μὴ διαλιπέτωσαν ὅτι συντρίμματι συντριβῆ θυγάτηρ λαοῦ μου καὶ πληγῇ ὀδυνηρᾷ σφόδρα
- 18 Lè m' soti al nan jaden, mwen wè kadav moun yo touye nan lagè. Lè m' antre nan lavil la, mwen wè moun ap mouri grangou! Pwofèt yo menm ansanm ak prèt yo ap mache nan tout peyi a, yo pa konn sa y'ap fè.
If I go out into the open country, there are those put to death by the sword! and if I go into the town, there are those who are diseased from need of food! for the prophet and the priest go about in the land and have no knowledge.
ἐὰν ἐξέλθω εἰς τὸ πεδῖον καὶ ἰδοὺ τραυματῖαι μαχαίρας καὶ ἐὰν εἰσέλθω εἰς τὴν πόλιν καὶ ἰδοὺ πόνος λιμοῦ ὅτι ἱερεὺς καὶ προφήτης ἐπορεύθησαν εἰς γῆν ἣν οὐκ ᾔδεισαν
- 19 Seyè, gen lè ou voye pèp Jida a jete nèt? Eske ou rayi moun mòn Siyon yo? Poukisa ou frape nou konsa jouk nou pa ka geri a? Nou t'ap tann ou vin delivre nou, anyen pa rive. Nou t'ap tann ou vin geri nou, ou fè nou pè pi rèd.
Have you completely given up Judah? is your soul turned in disgust from Zion? why have you given us blows from which there is no one to make us well? we were looking for peace, but no good came; and for a time of well-being, but there was only a great fear.
μὴ ἀποδοκιμάζων ἀπεδοκίμασας τὸν ἰουδα καὶ ἀπὸ σιων ἀπέστη ἡ ψυχὴ σου ἵνα τί ἐπαισας ἡμᾶς καὶ οὐκ ἔστιν ἡμῖν ἴσας ὑπεμείναμεν εἰς εἰρήνην καὶ οὐκ ἦν ἀγαθὰ εἰς καιρὸν ἰάσεως καὶ ἰδοὺ ταραχὴ ἢ
- 20 Seyè, nou rekonèt nou antò. Nou rekonèt zansèt nou yo te fè sa ki mal. Wi, nou tout nou antò devan ou.
We are conscious, O Lord, of our sin and of the wrongdoing of our fathers: we have done evil against you.
ἐγνωμεν κύριε ἀμαρτήματα ἡμῶν ἀδικίας πατέρων ἡμῶν ὅτι ἡμάρτομεν ἐναντίον σου
- 21 Chonje ki moun ou ye, pa meprize nou! Jerizalèm, se la fotèy pouvwa ou la chita. Pa avili l'. Pa bliye pwomès ou yo. Pa kase kontra ou te fè ak nou an.
Do not be turned from us in disgust, because of your name; do not put shame on the seat of your glory: keep us in mind, let not your agreement with us be broken.
κόπασον διὰ τὸ ὄνομά σου μὴ ἀπολέσης θρόνον δόξης σου μνήσθητι μὴ διασκεδάσης τὴν διαθήκην σου τὴν μεθ' ἡμῶν
- 22 Zidòl moun lòt nasyon yo pa vo anyen. Pa gen yonn ladan yo ki ka voye lapli. Syèl la pou kont pa l' pa ka bay lapli. Se ou menm ki Seyè a, Bondye nou an! Se ou menm ki tout espwa nou, paske se ou menm ki fè tout bagay sa yo.
Are any of the false gods of the nations able to make rain come? are the heavens able to give showers? are you not he, O Lord our God? so we will go on waiting for you, for you have done all these things.
μὴ ἔστιν ἐν εἰδώλοις τῶν ἔθνων ὑετίζων καὶ εἰ ὁ οὐρανὸς δώσει πλησμονὴν αὐτοῦ οὐχὶ σὺ εἶ αὐτός καὶ ὑπομενοῦμέν σε ὅτι σὺ ἐποίησας πάντα ταῦτα
- 1 ¶ Lè sa a, Seyè a di m' konsa: -Menm si Moyès ak Samyèl ta kanpe la pou plede avè m' pou yo, mwen pa t'ap gen pitye pou pèp sa a. Wete yo devan je m'. Fè yo ale.
Then the Lord said to me, Even if Moses and Samuel came before me, I would have no desire for this people: send them away from before me, and let them go.
καὶ εἶπεν κύριος πρὸς με ἐὰν στή μουσῆς καὶ σαμουηλ πρὸ προσώπου μου οὐκ ἔστιν ἡ ψυχὴ μου πρὸς αὐτούς ἐξαπόστειλον τὸν λαὸν τοῦτον καὶ ἐξελεθῶσαν

- 2 Lè y'a mande ou kote pou yo ale, w'a di yo: Men sa Seyè a di: Sa ki la pou mouri anba maladi pral mouri anba maladi! Sa ki la pou mouri nan lagè pral mouri nan lagè! Sa ki la pou mouri grangou pral mouri grangou! Sa ki la pou depòte, yo pral depòte yo!
 And it will be, when they say to you, Where are we to go? then you are to say to them, The Lord has said, Such as are for death, to death; and such as are for the sword, to the sword; and such as are to be in need of food, to need of food; and such as are to be taken away prisoners, to be taken away.
 και ἔσται ἐὰν εἴπωσιν πρὸς σέ ποῦ ἐξελευσόμεθα και ἔρεῖς πρὸς αὐτούς τάδε λέγει κύριος ὅσοι εἰς θάνατον εἰς θάνατον και ὅσοι εἰς μάχαιραν εἰς μάχαιραν και ὅσοι εἰς λιμὸν εἰς λιμὸν και ὅσοι εἰς αἶχμαλωσίαν αλωσίαν εἰς αἶχμαλωσίαν
- 3 Mwen pral voye kat kalite malè sou yo. Se mwen menm Seyè a ki di sa: Nepe pou touye yo, chen pou trennen yo pote ale, zwezo nan syèl pou devore yo, bèt nan bwa pou fini ak yo.
 And I will put over them four divisions, says the Lord: the sword causing death, dogs pulling the dead bodies about, and the birds of heaven, and the beasts of the earth to take their bodies for food and put an end to them.
 και ἐκδικήσω ἐπ' αὐτούς τέσσαρα εἶδη λέγει κύριος τὴν μάχαιραν εἰς σφαγὴν και τοὺς κύνας εἰς διασπασμὸν και τὰ θηρία τῆς γῆς και τὰ πετεινὰ τοῦ οὐρανοῦ εἰς βρώσιν και εἰς διαφθοράν
- 4 M'ap fè tout nasyon sou latè sezi lè y'a wè sa ki rive yo poutèt sa Manase, pitit gason Ezeekyas la, te fè nan lavil Jerizalèm lè li te wa nan peyi Jida a.
 And I will make them a cause of fear to all the kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, and what he did in Jerusalem.
 και παραδώσω αὐτούς εἰς ἀνάγκας πάσαις ταῖς βασιλείαις τῆς γῆς διὰ μανασση υἱὸν ἐζεκιου βασιλέα ἰουδα περὶ πάντων ὧν ἐποίησεν ἐν ἱερουσαλημ
- 5 Seyè a di: -Ki moun ki va gen pitye pou nou, nou menm moun lavil Jerizalèm? Ki moun ki va pran lapenn pou nou? Ki moun ki va kite sa y'ap fè pou vin pran nouvèl nou?
 For who will have pity on you, O Jerusalem? and who will have sorrow for you? or who will go out of his way to see how you are?
 τίς φείσεται ἐπὶ σοὶ ἱερουσαλημ και τίς δειλιάσει ἐπὶ σοὶ ἢ τίς ἀνακάμψει εἰς εἰρήνην σοι
- 6 Se nou menm ki voye m' jete. Se Seyè a menm ki di sa. Se nou menm ki vire do ban mwen. Se konsa, mwen leve men m' sou nou pou m' detwi nou, paske mwen bouke pran pasyans ak nou.
 You have given me up, says the Lord, you have gone back: so my hand is stretched out against you for your destruction; I am tired of changing my purpose.
 σὺ ἀπεστράφης με λέγει κύριος ὀπίσω πορεύση και ἔκτενώ τὴν χειρὰ μου και διαφθερῶ σε και οὐκέτι ἀνήσω αὐτούς
- 7 Nan tout ti bouk nan peyi a, mwen mete nou nan laye pou vannen nou tankou pay. Mwen detwi pèp mwen an, mwen kite yo san pitit. Men, yo pa kite move chemen yo t'ap swiv la.
 And I have sent a cleaning wind on them in the public places of the land; I have taken their children from them; I have given my people to destruction; they have not been turned from their ways.
 και διασπερῶ αὐτούς ἐν διασπορᾷ ἐν πόλαις λαοῦ μου ἠτεκνώθησαν ἀπόλεσαν τὸν λαόν μου διὰ τὰς κακίας αὐτῶν
- 8 Mwen fè gen plis madanm ki pèdi mari yo nan peyi a pase gen grenn sab bò lanmè. Mwen touye jenn gason nou yo ki te fèk parèt nan lavi a. Mwen mete manman yo nan lapenn. M' rete konsa m' ba yo kè sere ak kè sote.
 I have let their widows be increased in number more than the sand of the seas: I have sent against them, against the mother and the young men, one who makes waste in the heat of the day, causing pain and fears to come on her suddenly.
 ἐπληθύνθησαν χήραι αὐτῶν ὑπὲρ τὴν ἄμμον τῆς θαλάσσης ἐπίγαγον ἐπὶ μητέρα νεανίσκου ταλαιπωρίαν ἐν μεσημβρία ἐπέριψα ἐπ' αὐτὴν ἐξαίφνης τρόμον και σπουδὴν
- 9 Manman ki pèdi sèt pitit la tonbe san konesans. Souf li kout. Gwo midi, solèy kouche pou li. Li wont, li pa konn sa pou l' fè ankò. M'ap lage sa ki vivan toujou nan nou yo nan men lènmi k'ap touye yo. Se mwen menm Seyè a ki di sa.
 The mother of seven is without strength; her spirit is gone from her, her sun has gone down while it is still day: she has been shamed and overcome: and the rest of them I will give up to the sword before their haters, says the Lord.
 ἐκενώθη ἡ τίκτουσα ἐπτά ἀπεκάκησεν ἡ ψυχὴ αὐτῆς ἐπέδω ὁ ἥλιος αὐτῇ ἔτι μεσοῦσης τῆς ἡμέρας κατησχύνθη και ὄνειδίσθη τοὺς καταλοίπους αὐτῶν εἰς μάχαιραν δώσω ἐναντίον τῶν ἐχθρῶν αὐτῶν
- 10 ¶ Ala yon malè pou mwen! O manman mwen, poukisa ou te fè m'? Mwen nan kont, mwen nan pale anpil ak tout moun nan peyi a. Mwen pa prete moun lajan, mwen pa prete lajan nan men moun.
 Malgre sa, tout moun ap ban m' madichon.
 Sorrow is mine, my mother, because you have given birth to me, a cause of fighting and argument in all the earth! I have not made men my creditors and I am not in debt to any, but every one of them is cursing me.
 οἴμμοι ἐγὼ μήτηρ ὡς τίνα με ἔτεκες ἄνδρα δικαζόμενον και διακρινόμενον πάση τῇ γῇ οὔτε ὠφέλησα οὔτε ὠφέλησέν με οὐδεὶς ἢ ἰσχὺς μου ἐξέλιπεν ἐν τοῖς καταρωμένοις με
- 11 Seyè, se pou tout madichon yo rive m' vre si mwen pa sèvi ou byen, si mwen pa t' plede avè ou pou tout lènmi m' yo, lè yo te nan malè, lè yo te nan tou sak pa bon.
 ...
 γένοιτο δέσποτα κατευθυνόντων αὐτῶν εἰ μὴ παρέστην σοι ἐν καιρῷ τῶν κακῶν αὐτῶν και ἐν καιρῷ θλίψεως αὐτῶν εἰς ἀγαθὰ πρὸς τὸν ἐχθρόν
- 12 Pesonn pa ka kraze bout fè k'ap soté nan nò a, fè ki melanje ak kwiv la.
 Is it possible for iron to be broken; even iron from the north, and brass?
 εἰ γνωσθήσεται σίδηρος και περιβόλαιον χαλκοῦν

- 13 Seyè a di m' ankò: -M'ap pran tout richès ak tout trezò pèp mwen an, m'ap lage yo nan piyay. Se konsa yo pral peye pou tout peche yo te fè toupatou nan peyi a.
I will give your wealth and your stores to your attackers, without a price, because of all your sins, even in every part of your land.
ἡ ἰσχὺς σου καὶ τοὺς θησαυροὺς σου εἰς προνομήν δώσω ἀντάλλαγμα διὰ πάσας τὰς ἁμαρτίας σου καὶ ἐν πᾶσι τοῖς ὀρίοις σου
- 14 M'ap fè nou tounen domestik lènmi nou yo nan yon peyi nou pa konnen, paske nou fè m' fè kolè. Tankou yon dife m'ap boule nou.
They will go away with your haters into a land which is strange to you: for my wrath is on fire with a flame which will be burning on you.
καὶ καταδουλώσω σε κύκλω τοῖς ἐχθροῖς σου ἐν τῇ γῆ ἣ οὐκ ἤδεις ὅτι πῦρ ἐκκέκασται ἐκ τοῦ θυμοῦ μου ἐφ' ὑμᾶς καθήσεται
- 15 ¶ Lè sa a mwen di: -Ou menm, Seyè, ou konn tout bagay. Pa bliye m' non! Vin pote m' sekou! Tire revanj pou mwen sou moun k'ap pèsèkite m' yo! Pa al twò dousman ak yo pou yo pa gen tan touye m'. Chonje se pou tè ou y'ap joure m' konsa!
O Lord, you have knowledge: keep me in mind and come to my help, and give their right reward to those who are attacking me; take me not away, for you are slow to be angry: see how I have undergone shame because of you from all those who make little of your word;
κύριε μνήσθητί μου καὶ ἐπίσκεψαί με καὶ ἀθώωσόν με ἀπὸ τῶν καταδικόντων με μὴ εἰς μακροθυμίαν γνῶθι ὡς ἔλαβον περὶ σοῦ ὄνειδισμόν
- 16 Lè ou pale avè m', mwen koute tou sa ou di m'. Pawòl ou yo, se tout plezi m'. Yo fè kè m' kontan, paske yo mete m' apa pou ou, Seyè, Bondye ki gen tout pouvwa a.
But to me your word is a joy, making my heart glad; for I am named by your name, O Lord God of armies.
ὑπὸ τῶν ἀθετούντων τοὺς λόγους σου συντέλεσον αὐτοὺς καὶ ἔσται ὁ λόγος σου ἐμοὶ εἰς εὐφροσύνην καὶ χαρὰν καρδίας μου ὅτι ἐπικέκληται τὸ ὄνομά σου ἐπ' ἐμοὶ κύριε παντοκράτωρ
- 17 Mwen pa pèdi tan m' chita ak moun k'ap bay blag pou m' pran plezi m' ak yo. Ou te pran m' anba ponyèt ou. M' mete kò m' sou kote, paske ou te fè m' fache menm jan avè ou!
I did not take my seat among the band of those who are glad, and I had no joy; I kept by myself because of your hand; for you have made me full of wrath.
οὐκ ἐκάθισα ἐν συνεδρίῳ αὐτῶν παιζόντων ἀλλὰ εὐλαβοῦμην ἀπὸ προσώπου χειρὸς σου κατὰ μόνας ἐκαθήμην ὅτι πικρίας ἐνεπλήσθην
- 18 Poukisa m'ap soufri san rete konsa? Poukisa kote m' blese a pa ka geri? M' pa ka jwenn renmèd pou li. Gen lè ou sot pou ou woule m'? Ou tankou yon sous ki bay dlo lè l' vle.
Why is my pain unending and my wound without hope of being made well? Sorrow is mine, for you are to me as a stream offering false hope and as waters which are not certain.
ἵνα τί οἱ λυποῦντές με κατισχύουσίν μου ἢ πληγὴ μου στερεὰ πόθεν ἰαθήσομαι γινομένη ἐγενήθη μοι ὡς ὕδωρ ψευδὲς οὐκ ἔχον πίστιν
- 19 Men sa Seyè a reponn mwen: -Si ou tounen vin jwenn mwen, m'ap resevwa ou, w'a kanpe devan m' ankò pou ou sèvi m'. Si ou sispann pale anlè pou se bon pawòl k'ap sot nan bouch ou ase, m'a fè ou pale pou mwen ankò. Lè sa a, se pèp la ki va tounen vin jwenn ou. Ou p'ap bezwen al dèyè yo.
For this cause the Lord has said, If you will come back, then I will again let you take your place before me; and if you give out what is of value and not that which has no value, you will be as my mouth: let them come back to you, but do not go back to them.
διὰ τοῦτο τάδε λέγει κύριος ἐὰν ἐπιστρέψῃς καὶ ἀποκαταστήσω σε καὶ πρὸ προσώπου μου στήσῃ καὶ ἐὰν ἐξαγάγῃς τίμιον ἀπὸ ἀναξίου ὡς στόμα μου ἔσῃ καὶ ἀναστρέψουσιν αὐτοὶ πρὸς σέ καὶ σὺ οὐκ ἀναστρέψεις πρὸς αὐτούς
- 20 M'ap fè ou kanpe devan moun sa yo tankou yon miray fèt an kwiv byen solid. Y'a goumen avè ou, men yo p'ap ka fè ou anyen. M'ap kanpe la avè ou pou m' pwoteje ou, pou m' delivre ou. Se mwen menm Seyè a ki di sa.
And I will make you a strong wall of brass to this people; they will be fighting against you, but they will not overcome you: for I am with you to keep you safe, says the Lord.
καὶ δώσω σε τῷ λαῷ τούτῳ ὡς τεῖχος ὄχρωρὸν χαλκοῦν καὶ πολεμήσουσιν πρὸς σέ καὶ οὐ μὴ δύνονται πρὸς σέ διότι μετὰ σοῦ εἰμι τοῦ σφῆξιν σε
- 21 M'ap delivre ou anba men mekan yo, m'ap fè ou sot anba ponyèt lwijanboje yo.
I will keep you safe from the hands of the evil-doers, and I will give you salvation from the hands of the cruel ones.
καὶ ἐξαιρεῖσθαί σε ἐκ χειρὸς πονηρῶν καὶ λυτρώσομαί σε ἐκ χειρὸς λοιμῶν
- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
Then again the word of the Lord came to me, saying,
καὶ σὺ μὴ λάβῃς γυναῖκα λέγει κύριος ὁ θεὸς ἰσραηλ.
- 2 -Pinga ou marye pou ou pa gen ni pitit gason ni pitit fi yon kote konsa.
You are not to take a wife for yourself or have sons or daughters in this place.
καὶ οὐ γεννηθήσεται σοι υἱὸς οὐδὲ θυγάτηρ ἐν τῷ τόπῳ τούτῳ
- 3 Paske se mwen menm Seyè a k'ap di ou sa ki pral rive pitit gason ak pitit fi ki fèt isit la, sa ki pral rive manman ak papa k'ap fè pitit nan peyi a.
For this is what the Lord has said about the sons and daughters who come to birth in this place, and about their mothers who have given them birth, and about their fathers who have given life to them in this land:
ὅτι τάδε λέγει κύριος περὶ τῶν υἱῶν καὶ περὶ τῶν θυγατέρων τῶν γεννωμένων ἐν τῷ τόπῳ τούτῳ καὶ περὶ τῶν μητέρων αὐτῶν τῶν τετοκυῶν αὐτοὺς καὶ περὶ τῶν πατέρων αὐτῶν τῶν γεγεννηκότων αὐτοὺς ἐν τῇ γῆ ταύτῃ

- 4 Move maladi pral touye yo. P'ap gen moun ni pou kriye pou yo ni pou antere yo. Kadav yo va tounen fimye atè a. Y'ap mouri nan lagè, y'ap mouri grangou. Kadav yo ap sèvi manje pou zwezo nan syèl ak bèt nan bwa.
Death from evil diseases will overtake them; there will be no weeping for them and their bodies will not be put to rest; they will be like waste on the face of the earth: the sword and need of food will put an end to them; their dead bodies will be meat for the birds of heaven and for the beasts of the earth.
 ἐν θανάτῳ νοσερῶ ἀποθανοῦνται οὐ κοπήσονται καὶ οὐ ταφήσονται εἰς παράδειγμα ἐπὶ προσώπου τῆς γῆς ἔσονται καὶ τοῖς θηρίοις τῆς γῆς καὶ τοῖς πετεινοῖς τοῦ οὐρανοῦ ἐν μαχαίρᾳ πεσοῦνται καὶ ἐν λιμῷ συντελεσθήσονται
- 5 Wi, men sa Seyè a di ankò: -Pa antre nan kay kote ki gen lanmò. Pa kriye pou pesonn! Pa moutre moun sa yo ou nan lapenn pou yo, paske mwen p'ap kite yo ak kè poze ankò. Se mwen Seyè a ki di sa. Mwen p'ap gen pitye pou yo ankò. Mwen p'ap fè byen pou yo ankò.
For this is what the Lord has said: Do not go into the house of sorrow, do not go to make weeping or songs of grief for them: for I have taken away my peace from this people, says the Lord, even mercy and pity.
 τὰδε λέγει κύριος μὴ εἰσέλθῃς εἰς θίασον αὐτῶν καὶ μὴ πορευθῆς τοῦ κόψασθαι καὶ μὴ πενήθησῃς αὐτούς ὅτι ἀφέστακα τὴν εἰρήνην μου ἀπὸ τοῦ λαοῦ τούτου
- 6 Tout moun nan peyi a pral mouri, rich kou pòn. Yo p'ap antere yo. Pesonn p'ap kriye pou yo. Pesonn p'ap ni make kò yo ak kouto, ni koupe cheve nan tèt yo, pou moutre yo nan lapenn pou yo.
Death will overtake great as well as small in the land: their bodies will not be put in a resting-place, and no one will be weeping for them or wounding themselves or cutting off their hair for them: οὐ μὴ κόψονται αὐτούς οὐδὲ ἐντομίδας οὐ μὴ ποιήσωσιν καὶ οὐ ξυρήσονται
- 7 Pesonn p'ap manje pen ak diven avèk moun ki nan lapenn, avèk moun ki gen lanmò nan fanmi yo. Pesonn p'ap moutre yo nan lapenn ak moun ki pèdi papa yo osinon manman yo.
No one will make a feast for them in sorrow, to give them comfort for the dead, or put to their lips the cup of comfort on account of their father or their mother.
 καὶ οὐ μὴ κλασθῆ ἄρτος ἐν πένθει αὐτῶν εἰς παράκλησιν ἐπὶ τεθνηκότι οὐ ποτιοῦσιν αὐτὸν ποτήριον εἰς παράκλησιν ἐπὶ πατρὶ καὶ μητρὶ αὐτοῦ
- 8 Pa antre nan kay kote y'ap fè fèt non plis. Pa chita sou tab pou manje bwè ak yo.
And you are not to go into the house of feasting, or be seated with them to take food or drink.
 εἰς οἰκίαν πότου οὐκ εἰσελεύσῃ συγκαθίσαι μετ' αὐτῶν τοῦ φαγεῖν καὶ πιεῖν
- 9 Paske men sa mwen menm, Seyè a ki gen tout pouvwa a, Bondye pèp Izrayèl la, mwen di: Nou tout k'ap viv isit la, m'ap fè nou wè m'ap fè tout moun sispann fè kè yo kontan, sispann fè fèt lè y'ap marye.
For the Lord of armies, the God of Israel, has said, See, before your eyes and in your days I will put an end in this place to the laughing voices and the voice of joy; to the voice of the newly-married man and the voice of the bride.
 διότι τὰδε λέγει κύριος ὁ θεὸς ἰσραηλ ἰδοὺ ἐγὼ καταλύω ἐκ τοῦ τόπου τούτου ἐνώπιον τῶν ὀφθαλμῶν ὑμῶν καὶ ἐν ταῖς ἡμέραις ὑμῶν φωνὴν χαρᾶς καὶ φωνὴν εὐφροσύνης φωνὴν νυμφίου καὶ φωνὴν νόμφης
- 10 ¶ Lè w'a di yo tou sa, y'a mande ou: Men, poukisa Seyè a pran desizyon pou li voye gwo malè sa a sou nou? Kisa nou fè ki mal? Ki krim nou fè ki pa fè Seyè a, Bondye nou an, plezi?
And it will be, that when you say all these words to the people, then they will say to you, Why has the Lord done all this evil against us? what is our wrongdoing and what is our sin which we have done against the Lord our God?
 καὶ ἔσται ὅταν ἀναγγείλῃς τῷ λαῷ τούτῳ ἅπαντα τὰ ῥήματα ταῦτα καὶ εἴπωσιν πρὸς σέ διὰ τί ἐλάλησεν κύριος ἐφ' ἡμᾶς πάντα τὰ κακὰ ταῦτα τίς ἡ ἀδικία ἡμῶν καὶ τίς ἡ ἁμαρτία ἡμῶν ἣν ἡμάρτομεν ἐναντι κυρίου τοῦ θεοῦ ἡμῶν
- 11 Lè sa a, w'a reponn yo: -Men sa Seyè a di: Se paske zansèt nou yo te vire do ban mwen, y' al dèyè lòt Bondye. Yo fè sèvis pou yo, yo adore yo, yo vire do ban mwen. Yo pa kenbe lòd mwen te ba yo.
Then you will say to them, Because your fathers have given me up, says the Lord, and have gone after other gods and become their servants and their worshippers, and have given me up and have not kept my law;
 καὶ ἐρεῖς αὐτοῖς ἀνθ' ὧν ἐγκατέλιπόν με οἱ πατέρες ὑμῶν λέγει κύριος καὶ ὄχοντο ὀπίσω θεῶν ἄλλοτριῶν καὶ ἐδοῦλευσαν αὐτοῖς καὶ προσεκύνησαν αὐτοῖς καὶ ἐμε ἐγκατέλιπον καὶ τὸν νόμον μου οὐκ ἐφυλάξαντο
- 12 Lèfini, nou menm nou fè pi mal pase yo. Nou tout ap fè tèt di, n'ap swiv tout vye lide ki pase nan tèt nou, nou pa vle koute m'.
And you have done worse evil than your fathers; for see, every one of you is guided by the pride of his evil heart, so as not to give ear to me:
 καὶ ὑμεῖς ἐπονηρεύσασθε ὑπὲρ τοῦ πατέρας ὑμῶν καὶ ἰδοὺ ὑμεῖς πορεύεσθε ἕκαστος ὀπίσω τῶν ἄρεστων τῆς καρδίας ὑμῶν τῆς πονηρίας τοῦ μὴ ὑπακούειν μου
- 13 Se konsa, m'ap mete nou deyò nan peyi sa a, m'ap voye nou nan yon peyi ni nou menm ni zansèt nou yo pa t' janm konnen. Se la nou pral sèvi lòt bondye lajounen kou lannwit. Mwen p'ap fè pa nou ankò.
For this reason I will send you away out of this land into a land which is strange to you, to you and to your fathers; there you will be the servants of other gods day and night, and you will have no mercy from me.
 καὶ ἀπορρίψω ὑμᾶς ἀπὸ τῆς γῆς ταύτης εἰς τὴν γῆν ἣν οὐκ ἤδατε ὑμεῖς καὶ οἱ πατέρες ὑμῶν καὶ δουλεύετε ἐκεῖ θεοῖς ἑτέροις οἱ οὐ δώσουσιν ὑμῖν ἔλεος

- 14 ¶ Se konsa, men sa Seyè a di: -Yon jou va rive lè moun pèp Izrayèl yo p'ap di lè y'ap fè sèman: Se nan non Seyè a ki vivan, li menm ki te fè nou soti kite peyi Lejip.
For this cause, see, the days are coming, says the Lord, when it will no longer be said, By the living Lord, who took the children of Israel up out of the land of Egypt.
διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται λέγει κύριος καὶ οὐκ ἐροῦσιν ἔτι ζῆ κύριος ὁ ἀναγαγὼν τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς αἰγύπτου
- 15 Lè sa a, y'a di pito: Se nan non Seyè a ki vivan, li menm ki fè pèp Izrayèl la soti kite peyi nan nò a ak tout lòt peyi kote li te gaye yo. Wi, m'ap mennen yo tounen nan peyi mwen te bay zansèt yo a.
But, By the living Lord, who took the children of Israel up out of the land of the north, and from all the countries where he had sent them: and I will take them back again to their land which I gave to their fathers.
ἀλλὰ ζῆ κύριος ὁ ἀνήγαγεν τὸν οἶκον Ἰσραὴλ ἀπὸ γῆς βορρᾶ καὶ ἀπὸ πασῶν τῶν χωρῶν οὗ ἐξώσθησαν ἐκεῖ καὶ ἀποκαταστήσω αὐτοὺς εἰς τὴν γῆν αὐτῶν ἣν ἔδωκα τοῖς πατράσιν αὐτῶν
- 16 Seyè a di ankò: -Mwen voye chache anpil moun ki konn fè lapèch pou vin pran yo. Apre sa, m'ap voye chache kantite moun ki konn fè lachas pou kouri dèyè yo sou tout mòn, sou tout ti mòn, jouk nan twou wòch.
See, I will send for great numbers of fishermen, says the Lord, and they will take them like fish in a net; and after that, I will send for numbers of bowmen, and they will go after them, driving them from every mountain and from every hill, and out of the holes of the rocks.
ἰδοὺ ἐγὼ ἀποστέλλω τοὺς ἀλειῖς τοὺς πολλοὺς λέγει κύριος καὶ ἀλιεύσουσιν αὐτοὺς καὶ μετὰ ταῦτα ἀποστελῶ τοὺς πολλοὺς θηρευτάς καὶ θηρεύσουσιν αὐτοὺς ἐπάνω παντὸς ὄρους καὶ ἐπάνω παντὸς βουνοῦ καὶ ἐκ τῶν τρυμαλιῶν τῶν πετρῶν
- 17 Je m' louvri sou tou sa y'ap fè. Anyen pa kache pou mwen. Yo mèt kache kò yo jan yo vle, mwen wè tou sa yo fè ki mal.
For my eyes are on all their ways: there is no cover for them from my face, and their evil-doing is not kept secret from my eyes.
ὅτι οἱ ὀφθαλμοί μου ἐπὶ πάσας τὰς ὁδοὺς αὐτῶν καὶ οὐκ ἐκρύβη τὰ ἀδικήματα αὐτῶν ἀπέναντι τῶν ὀφθαλμῶν μου
- 18 Pou konmanse, m'ap fè yo peye doub pou tout peche yo, pou tou sa yo fè ki mal, paske yo derespekte tout peyi m' lan ak vye zidòl yo ki tankou kadav santi. Yo plen peyi a ak fo bondye.
And I will give them the reward of their evil-doing and their sin twice over; because they have made my land unclean, and have made my heritage full of the bodies of their unholy and disgusting things.
καὶ ἀνταποδώσω διπλᾶς τὰς ἀδικίας αὐτῶν καὶ τὰς ἀμαρτίας αὐτῶν ἐφ' αἷς ἐβεβήλωσαν τὴν γῆν μου ἐν τοῖς θνησιμαίοις τῶν βδελυγμάτων αὐτῶν καὶ ἐν ταῖς ἀνομίαις αὐτῶν ἐν αἷς ἐπλημμέλησαν τὴν κληρονομίαν μου
- 19 Seyè, ou menm ki tout pwoteksyon mwen, ou menm ki ban m' tout fòs mwen, se bò kote ou mwen kouri lè mwen nan pwoblèm. Moun lòt nasyon yo va soti byen lwen, nan dènve bout latè pou yo vin nan pye ou. Y'a di: -Sa zansèt nou yo te mouri kite pou nou yo pa bondye tout bon. Se yon bann zidòl ki pa yo anyen.
O Lord, my strength and my strong tower, my safe place in the day of trouble, the nations will come to you from the ends of the earth, and say, The heritage of our fathers is nothing but deceit, even false things in which there is no profit.
κύριε ἰσχύς μου καὶ βοήθειά μου καὶ καταφυγή μου ἐν ἡμέρᾳ κακῶν πρὸς σὲ ἔθνη ἤξουσιν ἀπ' ἐσχάτου τῆς γῆς καὶ ἐροῦσιν ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἰδῶλα καὶ οὐκ ἔστιν ἐν αὐτοῖς ὄφέλημα
- 20 Eske moun ka fè bondye pa yo? Zidòl sa yo pa bondye tout bon.
Will a man make for himself gods which are no gods?
εἰ ποιήσει ἑαυτῷ ἄνθρωπος θεοὺς καὶ οὗτοι οὐκ εἰσιν θεοί
- 21 Se konsa, fwa sa a, mwen pral fè yo konprann. Fwa sa a, mwen pral fè yo konnen fòs ponyèt mwen. Lè sa a, y'a konnen se mwen menm ki Bondye sèl Mèt la.
For this reason, truly, I will make them see, this once I will give them knowledge of my hand and my power; and they will be certain that my name is the Lord.
διὰ τοῦτο ἰδοὺ ἐγὼ δηλώσω αὐτοῖς ἐν τῷ καιρῷ τούτῳ τὴν χειρά μου καὶ γνωριῶ αὐτοῖς τὴν δύναμίν μου καὶ γνώσονται ὅτι ὄνομά μοι κύριος
- 5 ¶ Men sa Seyè a di ankò: -Madichon pou moun ki vire do ban mwen pou mete konfyans yo nan moun parèy yo, pou konte sou sa moun ap fè pou yo.
This is what the Lord has said: Cursed is the man who puts his faith in man, and makes flesh his arm, and whose heart is turned away from the Lord.
ἐπικατάρατος ὁ ἄνθρωπος ὁς τὴν ἐλπίδα ἔχει ἐπ' ἄνθρωπον καὶ στηρισεῖ σάρκα βραχίονος αὐτοῦ ἐπ' αὐτόν καὶ ἀπὸ κυρίου ἀποστή ἡ καρδία αὐτοῦ
- 6 Y'ap tankou yon ti pyebwa nan dezè k'ap pouse nan yon tè sèk, san dlo, nan yon tè sale kote pèsonn pa rete. Yo p'ap janm wè zafè yo mache byen.
For he will be like the brushwood in the upland, and will not see when good comes; but his living-place will be in the dry places in the waste land, in a salt and unpeopled land.
καὶ ἔσται ὡς ἡ ἀγριομυρική ἢ ἐν τῇ ἐρήμῳ οὐκ ὄνεται ὅταν ἔλθῃ τὰ ἀγαθὰ καὶ κατασκηνώσει ἐν ἀλίμοις καὶ ἐν ἐρήμῳ ἐν γῇ ἀμυρᾷ ἣτις οὐ κατοικεῖται
- 7 benediksyon pou moun ki mete konfyans yo nan Seyè a, wi, pou moun ki mete tout espwa yo nan li.
A blessing is on the man who puts his faith in the Lord, and whose hope the Lord is.
καὶ εὐλογημένος ὁ ἄνθρωπος ὁς πέποιθεν ἐπὶ τῷ κυρίῳ καὶ ἔσται κύριος ἐλπίς αὐτοῦ

- 8 L'ap tankou pyebwa yo plante bò larivyè, k'ap plonje rasin li nan dlo. Li pa pè anyen lè sezon chalè rive, paske fèy li yo ap toujou vèt. Te mèt gen yon lanne chechrès, sa pa fè l' anyen, l'ap toujou donner.
For he will be like a tree planted by the waters, pushing out its roots by the stream; he will have no fear when the heat comes, but his leaf will be green; in a dry year he will have no care, and will go on giving fruit.
καὶ ἔσται ὡς ξύλον εὐθηνούν παρ' ὕδατα καὶ ἐπὶ ἰκμάδα βαλεῖ ρίζας αὐτοῦ καὶ οὐ φοβηθήσεται ὅταν ἔλθῃ καύμα καὶ ἔσται ἐπ' αὐτῷ στελέχη ἀλώδη ἐν ἐνιαυτῷ ἀβροχίας οὐ φοβηθήσεται καὶ οὐ διαλείψει ποιῶν καρπὸν
- 9 Pa gen anyen ki ka twonpe moun pase sa ki nan kè lòt moun. Pa gen renmèd pou sa. Ki moun ki ka rive konprann sa k'ap pase nan kè lèzòm?
The heart is a twisted thing, not to be searched out by man: who is able to have knowledge of it?
βαθεῖα ἡ καρδία παρὰ πάντα καὶ ἀνθρωπός ἐστιν καὶ τίς γινώσεται αὐτόν
- 10 Mwen menm Seyè a, mwen konnen tout lide ki nan tèt yo, mwen sonde santiman ki nan kè yo. M'ap bay chak moun sa yo merite dapre jan yo mennen bak yo.
I the Lord am the searcher of the heart, the tester of the thoughts, so that I may give to every man the reward of his ways, in keeping with the fruit of his doings.
ἐγὼ κύριος ἐτάζων καρδίας καὶ δοκιμάζων νεφροῦς τοῦ δοῦναι ἑκάστῳ κατὰ τὰς ὁδοὺς αὐτοῦ καὶ κατὰ τοὺς καρποὺς τῶν ἐπιτηδευμάτων αὐτοῦ
- 11 Moun k'ap fè mal pou yo ka rive rich, yo tankou zwezo k'ap kouve ze yo pa t' ponn. Yo poko parèt, y'ap pèdi tou sa yo te genyen. Anvan yo mouri, yo gen tan pèdi tèt yo.
Like the partridge, getting eggs together but not producing young, is a man who gets wealth but not by right; before half his days are ended, it will go from him, and at his end he will be foolish.
ἐφώνησεν πέρδιξ συνήγαγεν ἃ οὐκ ἔτεκεν ποιῶν πλοῦτον αὐτοῦ οὐ μετὰ κρίσεως ἐν ἡμίσει ἡμερῶν αὐτοῦ ἐγκαταλείψουσιν αὐτόν καὶ ἐπ' ἐσχάτων αὐτοῦ ἔσται ἄφρων
- 12 ¶ Tanp nou an tankou yon bèl fotèy ki kanpe sou tèt mòn lan depi nan konmansman.
A seat of glory, placed on high from the first, is our holy place.
θρόνος δόξης ὑψωμένος ἀγίασμα ἡμῶν
- 13 Seyè! Se ou ki tout espwa pèp Izrayèl la. Tout moun ki lage ou pral wont. Moun ki vire do ba ou ap disparèt tankou non ki ekri sou sab, paske yo lage ou, Seyè, ou menm ki sous dlo fre a.
O Lord, the hope of Israel, all who give you up will be put to shame; those who go away from you will be cut off from the earth, because they have given up the Lord, the fountain of living waters.
ὑπομονὴ ἰσραὴλ κύριε πάντες οἱ καταλιπόντες σε κατασχυνθήτωσαν ἀφεστηκότες ἐπὶ τῆς γῆς γραφήτωσαν ὅτι ἐγκατέλιπον πηγὴν ζωῆς τὸν κύριον
- 14 Seyè, geri m' non, m'a gaya! Delivre m' non, m'a sove! Se pou ou m'a fè lwanj.
Make me well, O Lord, and I will be well; be my saviour, and I will be safe: for you are my hope.
ἴασαί με κύριε καὶ ἰαθήσομαι σώσόν με καὶ σωθήσομαι ὅτι καύχημά μου σὺ εἶ
- 15 Moun yo ap di mwen: Kote sa Seyè a te di a? Se pou l' rive vre!
See, they say to me, Where is the word of the Lord? let it come now.
ἰδοὺ αὐτοὶ λέγουσι πρὸς με ποῦ ἔστιν ὁ λόγος κυρίου ἐλθάτω
- 16 Men, Seyè, mwen pa t' janm kole deyè ou pou ou te voye malè sou yo! Mwen pa t' janm mande pou move tan tonbe sou yo! Seyè, ou konn sa! Se devan ou mwen te di tou sa m' te di.
As for me, I have not said; Let the day of trouble come to them quickly; and I have not been hoping for the death-giving day; you have knowledge of what came from my lips; it was open before you.
ἐγὼ δὲ οὐκ ἔκοπιασα κατακολουθῶν ὀπίσω σου καὶ ἡμέραν ἀνθρώπου οὐκ ἐπεθύμησα σὺ ἐπίστη τὰ ἐκπορευόμενα διὰ τῶν χειλέων μου πρὸ προσώπου σου ἔστιν
- 17 Tanpri, pa kite sa vire mal pou mwen! Jou malè se ou ki tout pwoteksyon m'!
Be not a cause of fear to me: you are my safe place in the day of evil.
μὴ γενηθῆς μοι εἰς ἀλλοτρίωσιν φειδόμενός μου ἐν ἡμέρᾳ πονηρᾶ
- 18 Se moun k'ap chache touye m' yo ki pou wont. Pa mwen. Se yo ki pou gen kè kase. Pa mwen. Fè malè tonbe sou yo. Kraze yo an miyèt moso!
Let them be put to shame who are attacking me, but let me not be shamed; let them be overcome with fear, but let me not be overcome: send on them the day of evil, and put them to destruction twice over.
κατασχυνθήτωσαν οἱ διώκοντές με καὶ μὴ κατασχυνθεῖν ἐγὼ πτοηθεῖσαν αὐτοὶ καὶ μὴ πτοηθεῖν ἐγὼ ἐπάγαγε ἐπ' αὐτοὺς ἡμέραν πονηρὰν δισδὸν σύντριμμα σύντριψον αὐτούς
- 19 ¶ Men sa Seyè a di ankò: -Al kanpe bò Pòtay Pèp la, kote wa Jida yo pase pou antre soti nan lavil la. W'a bay mesaj sa a. Lèfini, al kanpe bò tout lòt pòtay lavil yo, w'a di menm bagay la.
This is what the Lord has said to me: Go and take your place in the doorway of Benjamin, where the kings of Judah come in and by which they go out, and in all the doorways of Jerusalem;
τάδε λέγει κύριος βάδισον καὶ στήθι ἐν πύλαις υἰῶν λαοῦ σου ἐν αἷς εἰσπορεύονται ἐν αὐταῖς βασιλεῖς ἰουδα καὶ ἐν αἷς ἐκπορεύονται ἐν αὐταῖς καὶ ἐν πάσαις ταῖς πύλαις ἱερουσαλημ
- 20 W'a di yo: Nou menm, wa peyi Jida ak tout moun nan peyi a, nou tout moun lavil Jerizalèm ki pase nan pòtay sa yo, koute sa Seyè a di:
And say to them, Give ear to the word of the Lord, you kings of Judah, and all the people of Jerusalem who come in by these doors:
καὶ ἔρεῖς πρὸς αὐτούς ἀκούσατε λόγον κυρίου βασιλεῖς ἰουδα καὶ πᾶσα ἰουδαία καὶ πᾶσα ἱερουσαλημ οἱ εἰσπορευόμενοι ἐν ταῖς πύλαις ταύταις

- 21 Li te di si nou renmen lavi nou, pa pote ankenn chay jou repo a. Pa kite yo pote chay antre nan pòtay lavil Jerizalèm yo.
This is what the Lord has said: See to yourselves, that you take up no weight on the Sabbath day, or take it in through the doors of Jerusalem;
τάδε λέγει κύριος φυλάσσετε τὴν ψυχὴν ὑμῶν καὶ μὴ αἰρετε βαστάγματα ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ μὴ ἐκπορεύεσθε ταῖς πύλαις ἱερουσαλημ
- 22 Pa pote chay soti lakay nou jou repo a. Piga nou fè ankenn travay jou sa a. Se pou nou mete jou repo a apa pou Seyè a, jan mwen te bay zansèt nou yo lòd la.
And take no weight out of your houses on the Sabbath day, or do any work, but keep the Sabbath day holy, as I gave orders to your fathers;
καὶ μὴ ἐκφέρετε βαστάγματα ἐξ οἰκιῶν ὑμῶν ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ πᾶν ἔργον οὐ ποιήσετε ἀγιάσατε τὴν ἡμέραν τῶν σαββάτων καθὼς ἐνετειλάμην τοῖς πατράσιν ὑμῶν καὶ οὐκ ἤκουσαν καὶ οὐκ ἐκλιναν τὸ οὖς αὐτῶν
- 23 Men zansèt nou yo pa t' koute m', yo pa okipe sa m' te di yo a. Yo fè tèt di. Yo pa obeyi m'. Yo derefize fè sa m' te di yo fè.
But they gave no attention and would not give ear, but they made their necks stiff so that they might not give ear and might not get teaching.
καὶ ἐσκήρυναν τὸν τράχηλον αὐτῶν ὑπὲρ τοὺς πατέρας αὐτῶν τοῦ μὴ ἀκοῦσαί μου καὶ τοῦ μὴ δέξασθαι παιδείαν
- 24 Men sa mwen menm, Seyè a, mwen di: Si nou menm nou koute lòd mwen ban nou, si nou pa kite pesonn pote chay antre nan pòtay lavil la jou repo a, si nou kenbe jou repo a tankou yon jou nou mete apa pou mwen, si nou pa fè ankenn travay jou sa a,
And it will be, that if with all care you give ear to me, says the Lord, and take no weight through the doorways of this town on the Sabbath day, but keep the Sabbath day holy and do no work in it;
καὶ ἔσται ἐὰν ἀκοῇ ἀκούσῃτέ μου λέγει κύριος τοῦ μὴ εἰσφέρειν βαστάγματα διὰ τῶν πυλῶν τῆς πόλεως ταύτης ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ ἀγιάζειν τὴν ἡμέραν τῶν σαββάτων τοῦ μὴ ποιεῖν πᾶν ἔργον
- 25 Iè sa a, wa nou yo va antre nan pòtay lavil Jerizalèm yo ansanm ak chèf nou yo. Y'a chita sou fotèy wa David la. Yo menm ansanm ak tout pèp Jida a ak moun lavil Jerizalèm yo, y'a moute cha lagè yo ak chwal yo. Ap toujou plen moun nan lavil Jerizalèm.
Then through the doors of this town there will come kings and princes, seated on the seat of David, going in carriages and on horseback, they and their princes, and the men of Judah and the people of Jerusalem: and this town will keep its place for ever.
καὶ εἰσελεύσονται διὰ τῶν πυλῶν τῆς πόλεως ταύτης βασιλεῖς καὶ ἄρχοντες καθήμενοι ἐπὶ θρόνου δαυὶδ καὶ ἐπιβεβηκότες ἐφ' ἄρμασιν καὶ ἵπποις αὐτῶν αὐτοὶ καὶ οἱ ἄρχοντες αὐτῶν ἄνδρες ἰουδα καὶ οἱ κατοικοῦντες ἱερουσαλημ καὶ κατοικισθήσεται ἡ πόλις αὕτη εἰς τὸν αἰῶνα
- 26 Moun va soti nan tout lavil peyi Jida yo, nan tout vwazinaj lavil Jerizalèm lan, y'a soti nan peyi moun Benjamen yo, nan zòn ki nan pye mòn yo, nan mòn yo ak nan sid peyi Jida a, y'a pote bèt pou boule nèt pou Seyè a, bèt pou yo touye sou lotèl li a, ofrann grenn jaden yo ak lansan, ansanm ak ofrann pou di Bondye mèsè nan kay Seyè a.
And they will come from the towns of Judah, and from the places round about Jerusalem, and from the land of Benjamin, and from the lowlands, and from the mountains, and from the South, with burned offerings and offerings of beasts and meal offerings and perfume and offerings of praise, to the house of the Lord.
καὶ ἦξουσιν ἐκ τῶν πόλεων ἰουδα καὶ κυκλόθεν ἱερουσαλημ καὶ ἐκ γῆς βενιαμὴν καὶ ἐκ τῆς πεδινῆς καὶ ἐκ τοῦ ὄρους καὶ ἐκ τῆς πρὸς νότον φέροντες ὀλοκαυτώματα καὶ θυσίαν καὶ θυμιάματα καὶ μαννα καὶ λίβανον φέροντες αἶνεσιν εἰς οἶκον κυρίου
- 27 Tansèlman, si nou pa koute m', si nou pa mete jou repo a apa pou Bondye, si jou sa a nou pote chay, si nou kite moun antre nan pòtay lavil Jerizalèm yo ak chay, m'ap mete dife nan pòtay li yo. Dife a va boule tout gwo kay lavil Jerizalèm yo. Pesonn p'ap ka touye dife sa a.
But if you do not give ear to me, to keep the Sabbath day holy, and to let no weight be lifted and taken through the doors of Jerusalem on the Sabbath day: then I will put a fire in its doorways, burning up the great houses of Jerusalem, and it will never be put out.
καὶ ἔσται ἐὰν μὴ εἰσακούσῃτέ μου τοῦ ἀγιάζειν τὴν ἡμέραν τῶν σαββάτων τοῦ μὴ αἰρεῖν βαστάγματα καὶ μὴ εἰσπορεύεσθαι ταῖς πύλαις ἱερουσαλημ ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ ἀνάψω πῦρ ἐν ταῖς πύλαις αὐτῆς καὶ καταφάγεται ἄμφοδα ἱερουσαλημ καὶ οὐ σβεσθήσεται
- 1 ¶ Seyè a pale ak Jeremi ankò, li di l' konsa:
The word which came to Jeremiah from the Lord, saying,
ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς ιερεμὴν λέγων
- 2 -Leve non! Desann kay bòs k'ap fè krich yo. Rive la, m'a ba ou yon mesaj.
Up! go down to the potter's house, and there I will let my words come to your ears.
ἀνάστηθι καὶ κατέβηθι εἰς οἶκον τοῦ κεραμέως καὶ ἐκεῖ ἀκούσῃ τοὺς λόγους μου
- 3 Mwen desann vre kay bòs k'ap fè krich yo. Mwen wè msye t'ap bay yon krich fòm nan tou a.
Then I went down to the potter's house, and he was doing his work on the stones.
καὶ κατέβην εἰς τὸν οἶκον τοῦ κεραμέως καὶ ἰδοὺ αὐτὸς ἐποίει ἔργον ἐπὶ τῶν λίθων
- 4 Depi krich li t'ap fè a pa t' soti byen, li kraze l', li pran tè a, li fè yon lòt krich avè l' jan li te vle fè l' la.
And when the vessel, which he was forming out of earth, got damaged in the hand of the potter, he made it again into another vessel, as it seemed good to the potter to make it.
καὶ διέπεσεν τὸ ἀγγεῖον ὃ αὐτὸς ἐποίει ἐν ταῖς χερσὶν αὐτοῦ καὶ πάλιν αὐτὸς ἐποίησεν αὐτὸ ἀγγεῖον ἕτερον καθὼς ἤρρεσεν ἐνώπιον αὐτοῦ τοῦ ποιῆσαι

- 5 Lè sa a, Seyè a di m' konsa:
Then the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 6 -Nou menm pèp Izrayèl, èske mwen pa gen dwa fè ak nou sa bòs la fè ak tè a? Nou nan men mwen menm jan tè a nan men bòs k'ap fè krich la, tande!
O Israel, am I not able to do with you as this potter does? says the Lord. See, like earth in the potter's hand are you in my hands, O Israel.
εἰ καθὼς ὁ κεραμεὺς οὗτος οὐ δυνήσομαι τοῦ ποιῆσαι ὑμᾶς οἶκος ἰσραηλ ἰδοὺ ὡς ὁ πηλὸς τοῦ κεραμέως ὑμεῖς ἐστε ἐν ταῖς χερσίν μου
- 7 Yon lè mwen pran desizyon pou m' derasinen yon nasyon osinon yon peyi ki gen wa, pou m' kraze l', pou m' detwi l'.
Whenever I say anything about uprooting a nation or a kingdom, and smashing it and sending destruction on it;
πέρας λαλήσω ἐπὶ ἔθνος ἢ ἐπὶ βασιλείαν τοῦ ἐξῆραι αὐτοὺς καὶ τοῦ ἀπολλύειν
- 8 Men, si nasyon an chanje, si li sispann fè mechanste ki lakòz mwen te move a, m'ap chanje lide, m' p'ap fè l' sa m' te fè lide fè l' la.
If, in that very minute, that nation of which I was talking is turned away from its evil, my purpose of doing evil to them will be changed.
καὶ ἐπιστραφή τὸ ἔθνος ἐκεῖνο ἀπὸ πάντων τῶν κακῶν αὐτῶν καὶ μετανοήσω περὶ τῶν κακῶν ὧν ἐλογισάμην τοῦ ποιῆσαι αὐτοῖς
- 9 Yon lòt lè, mwen pran desizyon pou m' leve yon nasyon osinon pou m' fè gouvènman yon wa kanpe.
And whenever I say anything about building up a nation or a kingdom, and planting it;
καὶ πέρας λαλήσω ἐπὶ ἔθνος καὶ ἐπὶ βασιλείαν τοῦ ἀνοικοδομεῖσθαι καὶ τοῦ καταφυτεῦσθαι
- 10 Men, si nasyon an fè sa ki pa fè m' plezi, si li pa koute m', mwen p'ap fè tout byen mwen te fè lide fè pou li a.
If, in that very minute, it does evil in my eyes, going against my orders, then my good purpose, which I said I would do for them, will be changed.
καὶ ποιήσωσιν τὰ πονηρὰ ἐναντίον μου τοῦ μὴ ἀκούειν τῆς φωνῆς μου καὶ μετανοήσω περὶ τῶν ἀγαθῶν ὧν ἐλάλησα τοῦ ποιῆσαι αὐτοῖς
- 11 ¶ Bon! Koulye a, ou pral pale ak moun peyi Jida yo ansanm ak moun lavil Jerizalèm yo. Men sa Seyè a voye di yo: M'ap pare yon malè pou nou. Mwen fè lide pini nou. Se pou nou chanje, se pou nou kite move pant n'ap swiv la. Chache viv pi byen, manyè sispann fè sa ki mal.
Now, then, say to the men of Judah and to the people of Jerusalem, This is what the Lord has said: See, I am forming an evil thing against you, and designing a design against you: let every man come back now from his evil way, and let your ways and your doings be changed for the better.
καὶ νῦν εἰπὸν πρὸς ἄνδρας ἰουδα καὶ πρὸς τοὺς κατοικοῦντας ἱερουσαλημ ἰδοὺ ἐγὼ πλάσσω ἐφ' ὑμᾶς κακὰ καὶ λογίζομαι ἐφ' ὑμᾶς λογισμόν ἀποστραφήτω δὴ ἕκαστος ἀπὸ ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ ἰ καλλίονα ποιήσετε τὰ ἐπιτηδεύματα ὑμῶν
- 12 Y'ap reponn ou: Se tan ou w'ap pèdi! N'ap toujou kenbe tèt ak Bondye. N'ap toujou fè tout vye lide ki nan tèt nou.
But they will say, There is no hope: we will go on in our designs, and every one of us will do what he is moved by the pride of his evil heart to do.
καὶ εἶπαν ἀνδριούμεθα ὅτι ὀπίσω τῶν ἀποστροφῶν ἡμῶν πορευόμεθα καὶ ἕκαστος τὰ ἀρεστὰ τῆς καρδίας αὐτοῦ τῆς πονηρᾶς ποιήσομεν
- 13 Lè sa a, Seyè a di ankò: -Al mande moun lòt nasyon yo si yo te janm tande yon bagay konsa rive anvan sa? Moun pèp Izrayèl yo fè yon bann bagay moun pa ka gade!
So this is what the Lord has said: Make search among the nations and see who has had word of such things; the virgin of Israel has done a very shocking thing.
διὰ τοῦτο τάδε λέγει κύριος ἐρωτήσατε δὴ ἐν ἔθνεσιν τίς ἤκουσεν τοιαῦτα φρικτὰ ἃ ἐποίησεν σφόδρα παρθένος ἰσραηλ
- 14 Eske ou janm wè pa gen lanèj sou wòch nan tèt mòn peyi Liban yo? Eske ou janm wè ti sous dlo fre k'ap desann soti nan mòn yo cheche?
Will the white snow go away from the top of Sirion? will the cold waters flowing from the mountains become dry?
μὴ ἐκλείψουσιν ἀπὸ πέτρας μαστοὶ ἢ χιών ἀπὸ τοῦ λιβάνου μὴ ἐκκλινεῖ ὕδωρ βιαίως ἀνέμῳ φερόμενον
- 15 Men, pèp mwen an bliye m'. Y'ap boule lansan pou zidòl ki pa vo anyen. Kifè yo kite chemen pou yo te swiv la, chemen yo t'ap swiv depi nan tan lontan an, yo pran mache nan rajè, kote ki pa gen chemen trase.
For my people have put me out of their memory, burning perfumes to that which is nothing; and because of this, I will put a cause of falling in their ways, even in the old roads, and will make them go on side-roads, in a way not lifted up;
ὅτι ἐπελάθοντό μου ὁ λαός μου εἰς κενὸν ἐθυμίασαν καὶ ἀσθενήσουσιν ἐν ταῖς ὁδοῖς αὐτῶν σχοίνοὺς αἰώνιους τοῦ ἐπιβῆναι τρίβους οὐκ ἔχοντας ὁδὸν εἰς πορείαν
- 16 Yo fè peyi a tounen yon savann dezole, tout moun se mete men nan tèt! Tout moun k'ap pase bò la pral sezi wè sa. Yo pral souke tèt yo.
Making their land a thing of wonder, causing sounds of surprise for ever; everyone who goes by will be overcome with wonder, shaking his head.
τοῦ τάξαι τὴν γῆν αὐτῶν εἰς ἀφανισμόν καὶ σύριγμα αἰώνιον πάντες οἱ διαπορευόμενοι δι' αὐτῆς ἐκστήσονται καὶ κινήσουσιν τὴν κεφαλὴν αὐτῶν
- 17 Se konsa mwen pral gaye yo devan lènmi yo, menm jan van lès gaye pousyè. M'ap vire do ba yo lè malè va tonbe sou yo. M' p'ap okipe yo menm.
I will send them in flight, as from an east wind, before the attacker; I will let them see my back and not my face on the day of their downfall.
ὡς ἄνεμον καύσωνα διασπερῶ αὐτοὺς κατὰ πρόσωπον ἐχθρῶν αὐτῶν δεῖξω αὐτοῖς ἡμέραν ἀπωλείας αὐτῶν

- 18 ¶ Lè sa a, pèp la va di: -Annou moute yon konplo sou do Jeremi. N'a toujou jwenn prèt pou di nou sa Bondye vle. Va toujou gen moun ki gen bon konprann pou ban nou konsèy. Va toujou gen pwofèt pou fè nou konnen mesaj Bondye yo. Annou wè! Ann touye l' anba kout lang. Nou pa bezwen tande sa l'ap di nou la a.
Then they said, Come, let us make a design against Jeremiah; for teaching will never be cut off from the priest, or wisdom from the wise, or the word from the prophet. Come, let us make use of his words for an attack on him, and let us give attention with care to what he says.
καὶ εἶπαν δεῦτε λογισώμεθα ἐπὶ ἱερεμῖαν λογισμών ὅτι οὐκ ἀπολείται νόμος ἀπὸ ἱερέως καὶ βουλὴ ἀπὸ συνετοῦ καὶ λόγος ἀπὸ προφήτου δεῦτε καὶ πατάξωμεν αὐτὸν ἐν γλώσσει καὶ ἀκουσώμεθα πάντα τὰς λόγους αὐτοῦ
- 19 Lè sa a, mwen lapriyè, mwen di: -O Seyè! Tande sa m'ap di ou. Koute sa moun ki pa vle wè m' yo ap di sou mwen.
Give thought to me, O Lord, and give ear to the voice of those who put forward a cause against me.
εἰσάκουσόν μου κύριε καὶ εἰσάκουσον τῆς φωνῆς τοῦ δικαιομάτους μου
- 20 Lè yon moun fè ou byen, èske se mal pou ou fè li? Yo fouye yon twou pou fè m' tonbe ladan l'. Chonje jan m' te kanpe devan ou pou m' te pale pou yo, pou m' te mande ou pa fè kòlè sou yo.
Is evil to be the reward of good? for they have made a deep hole for my soul. Keep in mind how I took my place before you, to say a good word for them so that your wrath might be turned away from them.
εἰ ἀνταποδίδεται ἀντὶ ἀγαθῶν κακὰ ὅτι συνελάλησαν ῥήματα κατὰ τῆς ψυχῆς μου καὶ τὴν κόλασιν αὐτῶν ἔκρυσάν μοι μνήσθητι ἐστηκότος μου κατὰ πρόσωπόν σου τοῦ λαλήσαι ὑπὲρ αὐτῶν ἀγαθὰ τὰ οὗ ἀποστρέψαι τὸν θυμόν σου ἀπ' αὐτῶν
- 21 Koulye a, Seyè, se pou ou fè pitit yo mouri grangou. Se pou ou kite yo mouri anba kout nepe. Se pou madanm yo pèdi pitit yo ansanm ak mari yo. Se pou maladi lapès touye mesye yo. Se pou jenn gason yo mouri nan lagè.
For this cause, let their children be without food, and give them over to the power of the sword; and let their wives be without children and become widows; let their men be overtaken by death, and their young men be put to the sword in the fight.
διὰ τοῦτο δὸς τοὺς υἱοὺς αὐτῶν εἰς λιμὸν καὶ ἄθροισον αὐτοὺς εἰς χεῖρας μαχαίρας γενέσθωσαν αἱ γυναῖκες αὐτῶν ἄτεκνοι καὶ χήραι καὶ οἱ ἄνδρες αὐτῶν γενέσθωσαν ἀνηρημένοι θανάτῳ καὶ οἱ νεανίσκοι αὐτῶν πεπτοκότες μαχαίρα ἐν πολέμῳ
- 22 Y'ap rete konsa, w'ap voye yon bann piyajè sou yo. Lè sa a se va rèl nan tout kay yo. Tou sa, paske yo te fouye yon twou pou fè m' tonbe ladan l'. Yo te mete pèlen pou mwen sou wout mwen.
Let a cry for help go up from their houses, when you send an armed band on them suddenly: for they have made a hole in which to take me, and have put nets for my feet secretly.
γενηθήτω κραυγὴ ἐν ταῖς οἰκίαις αὐτῶν ἐπάξις ἐπ' αὐτοὺς ληστὰς ἄφνω ὅτι ἐνεχείρησαν λόγον εἰς σύλλημψίν μου καὶ παγίδας ἔκρυσαν ἐπ' ἐμέ
- 23 Men ou menm, Seyè, ou konnen tout konplo y'ap fè pou touye m'. Pa padonnen mechanste yo. Pa janm padonnen peche yo. Se pou yo tonbe atè la devan je ou. Lè ou an kòlè, regle yo.
But you, Lord, have knowledge of all the designs which they have made against my life; let not their evil-doing be covered or their sin be washed away from before your eyes: but let it be a cause of falling before you: so do to them in the time of your wrath.
καὶ σύ κύριε ἔγνωσ ἅσασαν τὴν βουλήν αὐτῶν ἐπ' ἐμέ εἰς θάνατον μὴ ἀθώωσης τὰς ἀδικίας αὐτῶν καὶ τὰς ἀμαρτίας αὐτῶν ἀπὸ προσώπου σου μὴ ἐξαλείψης γενέσθω ἡ ἀσθένεια αὐτῶν ἐναντίον σου ἐν καιρῷ θυμοῦ σου ποίησον ἐν αὐτοῖς
- 1 ¶ Seyè a di m' konsa: -Leve al achte yon kannari. Lèfini, pran kèk chèf fanmi ak kèk chèf prèt avè ou.
This is what the Lord has said: Go and get for money a potter's bottle made of earth, and take with you some of the responsible men of the people and of the priests;
τότε εἶπεν κύριος πρὸς με βάδισον καὶ κτήσαι βίβλον πεπλασμένον ὀστράκινον καὶ ἄξεις ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ ἀπὸ τῶν πρεσβυτέρων τῶν ἱερέων
- 2 W'a soti lavil la, w'a pase nan pòtay Kannari Kraze, bò Fon Benn Inon an. Lè w'a rive la, w'a pale byen fò pou di yo mesaj m'a ba ou a.
And go out to the valley of the son of Hinnom, by the way into the door of broken pots, and there say in a loud voice the words which I will give you;
καὶ ἐξελεύσῃ εἰς τὸ πολυάνδριον υἱῶν τῶν τέκνων αὐτῶν ὃ ἐστὶν ἐπὶ τῶν προθύρων πύλης τῆς χαρσιθ καὶ ἀνάγνωθι ἐκεῖ πάντας τοὺς λόγους οὓς ἂν λαλήσω πρὸς σέ
- 3 Men sa w'a di yo: -Nou menm wa peyi Jida yo, ansanm ak tout moun ki rete lavil Jerizalèm yo, koute mesaj Seyè a. Men sa Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, di: Mwen pral mennen yon sèl malè isit la. Lè moun va pran nouvel la, yo p'ap vle kwè zòrèy yo.
Say, Give ear to the word of the Lord, O kings of Judah and people of Jerusalem; the Lord of armies, the God of Israel, has said, See, I will send evil on this place which will be bitter to the ears of anyone hearing of it.
καὶ ἔρεῖς αὐτοῖς ἀκούσατε τὸν λόγον κυρίου βασιλεῖς ἰουδα καὶ ἄνδρες ἰουδα καὶ οἱ κατοικοῦντες ἱερουσαλημ καὶ οἱ εἰσπορευόμενοι ἐν ταῖς πύλαις ταύταις τάδε λέγει κύριος ὁ θεὸς ἰσραηλ ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὸν τόπον τοῦτον κακὰ ὥστε παντὸς ἀκούοντος αὐτὰ ἡγήσει ἀμφότερα τὰ ὅτα αὐτοῦ
- 4 M'ap fè sa paske yo vire do ban mwen. Yo pran peyi a pou fè bagay yo pa t' dwe fè, yo boule lansan pou bondye moun lòt nasyon yo, bondye ni yo menm, ni zansèt yo, ni wa peyi Jida yo pa t' janm konnen. Epi yo touye yon pakèt ti inonsan.
Because they have given me up, and made this place a strange place, burning perfumes in it to other gods, of whom they and their fathers and the kings of Judah had no knowledge; and they have made this place full of the blood of those who have done no wrong;
ἀνθ' ὧν ἐγκατέλιπόν με καὶ ἀπηλλοτριώσαν τὸν τόπον τοῦτον καὶ ἐθυμίασαν ἐν αὐτῷ θεοῖς ἄλλοτριῶν οἷς οὐκ ᾔδεισαν αὐτοὶ καὶ οἱ πατέρες αὐτῶν καὶ οἱ βασιλεῖς ἰουδα ἐπλησαν τὸν τόπον τοῦτον αἱμάτων ἀθώων

- 5 Yo moute lòt lotèl pou Baal. Yo pran pitit yo, yo touye yo, yo boule yo nèt nan dife pou Baal, bagay mwen pa janm mande yo fè, bagay mwen pa janm louvri bouch mwen di, bagay ki pa janm vin nan lide m'.
- And they have put up the high places of the Baal, burning their sons in the fire; a thing which was not ordered by me, and it was never in my mind:**
καὶ ᾠκοδόμησαν ὑψηλά τῆ βααλ τοῦ κατακαίειν τοὺς υἱοὺς αὐτῶν ἐν πυρὶ ἃ οὐκ ἐνετείλαμην οὐδὲ ἐλάλησα οὐδὲ διενοήθην ἐν τῆ καρδίᾳ μου
- 6 Enben! Se konsa yon jou ap vini. Se mwen menm Seyè a k'ap pale. Yo p'ap janm rele isit la Tofèt, ni Fon Benn Inon. Y'a rele l' Fon Masak la.
- For this cause, see, a time is coming, says the Lord, when this place will no longer be named Topheth, or, The valley of the son of Hinnom, but, The valley of Death.**
διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται λέγει κύριος καὶ οὐ κληθήσεται τῷ τόπῳ τούτῳ ἔτι διάπτωσις καὶ πολυάνδριον υἱοῦ ἐνομῶ ἀλλ' ἡ πολυάνδριον τῆς σφαγῆς
- 7 Se isit la mwen pral kraze tout plan moun peyi Jida ak moun lavil Jerizalèm yo t'ap fè yo. M'ap fè lènmi yo touye yo nan lagè. M'ap fè yo mouri anba men moun ki sot pou touye yo. Lèfini, m'ap kite kadav yo sèvi manje pou zwazo nan syèl la ak bèt nan bwa.
- I will make the purpose of Judah and Jerusalem come to nothing in this place; I will have them put to the sword by their haters, and by the hands of those who have designs on their life; and their dead bodies I will give to be food for the birds of heaven and the beasts of the earth.**
καὶ σφάξω τὴν βουλὴν ἰουδα καὶ τὴν βουλὴν ἱερουσαλημ ἐν τῷ τόπῳ τούτῳ καὶ καταβαλῶ αὐτοὺς ἐν μαχαίρᾳ ἐναντίον τῶν ἐχθρῶν αὐτῶν καὶ ἐν χερσίν τῶν ζητούντων τὰς ψυχὰς αὐτῶν καὶ δώσω τοὺς νεκροὺς αὐτῶν εἰς βρῶσιν τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς
- 8 M'ap fè lavil Jerizalèm tounen dezè. Moun va sezi wè sa. Tout moun k'ap pase bò la pral sezi, y'ap mete men nan tèt lè y'a wè dega ki fèt ladan l'.
- And I will make this town a thing of wonder and a cause of surprise; everyone who goes by will be overcome with wonder and make sounds of surprise, because of all its troubles.**
καὶ τάξω τὴν πόλιν ταύτην εἰς ἀφανισμόν καὶ εἰς συριγμόν πᾶς ὁ παραπορευόμενος ἐπ' αὐτῆς σκυθρωπάσει καὶ συριεῖ ὑπὲρ πάσης τῆς πληγῆς αὐτῆς
- 9 Lè lènmi yo, moun ki sot pou touye yo, va sènen lavil la, sa va ba yo yon sèl kè sere, sa va lage yo nan yon sèl mizè, y'a manje pwòp pitit gason ak pwòp pitit fi yo. Yonn pral manje lòt.
- I will make them take the flesh of their sons and the flesh of their daughters for food, they will be making a meal of one another, because of their bitter need and the cruel grip of their haters and those who have made designs against their life.**
καὶ ἔδονται τὰς σάρκας τῶν υἱῶν αὐτῶν καὶ τὰς σάρκας τῶν θυγατέρων αὐτῶν καὶ ἕκαστος τὰς σάρκας τοῦ πλησίον αὐτοῦ ἔδονται ἐν τῇ περιοχῇ καὶ ἐν τῇ πολιορκίᾳ ἣ πολιορκήσουσιν αὐτοὺς οἱ ἐχθροὶ αὐτῶν
- 10 ¶ Lè sa a, Seyè a di m': -W'a kraze kannari a devan je mesye ki t' al avè ou yo.
- Then let the potter's bottle be broken before the eyes of the men who have gone with you,**
καὶ συντρίψεις τὸν βῆλον κατ' ὀφθαλμοὺς τῶν ἀνδρῶν τῶν ἐκπορευομένων μετὰ σοῦ
- 11 W'a di yo: Men pawòl Seyè ki gen tout pouvwa a: Mwen pral kraze pèp sa a ak tout lavil sa a. Yo pral tankou yon kannari kraze ki pa ka ranje ankò. Yo pral antere moun ata nan Tofèt, paske p'ap gen plas ankò lòt kote pou antere yo.
- And say to them, This is what the Lord of armies has said: Even so will this people and this town be broken by me, as a potter's bottle is broken and may not be put together again: and the bodies of the dead will be put in the earth in Topheth, till there is no more room.**
καὶ εἰπὲς τάδε λέγει κύριος οὕτως συντρίψω τὸν λαὸν τοῦτον καὶ τὴν πόλιν ταύτην καθὼς συντρίβεται ἄγγος ὀστράκινον ὃ οὐ δύνησεται ἰαθῆναι ἔτι
- 12 Se sa mwen pwomèt pou m' fè lavil sa a ansanm ak tout moun ki rete ladan l' yo. M'ap fè lavil la tounen tankou Tofèt.
- This is what I will do to this place, says the Lord, and to its people, making this town like Topheth:**
οὕτως ποιήσω λέγει κύριος τῷ τόπῳ τούτῳ καὶ τοῖς κατοικοῦσιν ἐν αὐτῷ τοῦ δοθῆναι τὴν πόλιν ταύτην ὡς τὴν διαπίπτουσαν
- 13 Wi, kay lavil Jerizalèm yo ansanm ak kay wa peyi Jida yo ap tankou Tofèt. Yo p'ap ka sèvi pou moun k'ap sèvi Bondye. Wi, tout kay sa yo se kote yo te moute anwo sou teras pou boule lansan pou zetwal, pou ofri diven bay lòt bondye.
- And the houses of Jerusalem, and the houses of the kings of Judah, which they have made unclean, will be like the place of Topheth, even all the houses on whose roofs perfumes have been burned to all the army of heaven, and drink offerings drained out to other gods.**
καὶ οἱ οἰκοὶ ἱερουσαλημ καὶ οἱ οἰκοὶ βασιλέων ἰουδα ἔσονται καθὼς ὁ διαπίπτων τῶν ἀκαθαρσιῶν ἐν πάσαις ταῖς οἰκίαις ἐν αἷς ἐθυμίασαν ἐπὶ τῶν δομάτων αὐτῶν πάση τῇ στρατιᾷ τοῦ οὐρανοῦ καὶ ἔσπεισαν σπονδάς θεοῖς ἄλλοτριῶν
- 14 Lèfini, Jeremi kite Tofèt kote Seyè a te voye l' al bay mesaj li a, li al kanpe nan gwo lakou Tanp lan. Li di pèp la konsa:
- Then Jeremiah came from Topheth, where the Lord had sent him to give the prophet's word; and he took his place in the open square of the Lord's house, and said to all the people,**
καὶ ἦλθεν ἱερεμίας ἀπὸ τῆς διαπτώσεως οὗ ἀπέστειλεν αὐτὸν κύριος ἐκεῖ τοῦ προφητεῦσαι καὶ ἔστη ἐν τῇ ἀλλῇ οἴκου κυρίου καὶ εἶπε πρὸς πάντα τὸν λαὸν

- 15 -Men pawòl Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la: Mwen pral voye sou lavil sa a ansanm ak tout ti bouk ki sou kont li yo, tout chatiman mwen te di m'ap voye yo, paske yo fè tèt di, yo pa vle koute sa m' di yo.
The Lord of armies, the God of Israel, has said: See, I will send on this town and on all her towns all the evil which I have said; because they made their necks stiff, so that they might not give ear to my words.
τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὴν πόλιν ταύτην καὶ ἐπὶ πάσας τὰς πόλεις αὐτῆς καὶ ἐπὶ τὰς κόμας αὐτῆς ἅπαντα τὰ κακὰ ἃ ἐλάλησα ἐπ' αὐτήν ὅτι ἐσκήρουναν τὸν τράχηλον αὐτῶν τοῦ μὴ εἰς ἀκοῦειν τῶν λόγων μου
- 1 ¶ Pachou, pitit gason Imè a, te tande Jeremi t'ap di tout bagay sa yo. Pachou te yon prèt ki te chèf reskonsab Tanp Seyè a.
Now it came to the ears of Pashhur, the son of Immer the priest, who was chief in authority in the house of the Lord, that Jeremiah was saying these things;
καὶ ἤκουσεν πασχωρ υἱὸς ἐμμηρ ὁ ἱερεὺς καὶ οὗτος ἦν καθεσταμένος ἡγούμενος οἴκου κυρίου τοῦ ἱερεῖου προφητεύοντος τοὺς λόγους τούτους
- 2 Li fè yo bat Jeremi, lèfini li mete l' nan sèp ki te bò gwo Pòtay Benjamen an nan Tanp Seyè a.
And Pashhur gave blows to Jeremiah and had his feet chained in a framework of wood in the higher doorway of Benjamin, which was in the house of the Lord.
καὶ ἐπάταξεν αὐτὸν καὶ ἐνέβαλεν αὐτὸν εἰς τὸν καταρράκτην ὃς ἦν ἐν πύλῃ οἴκου ἀποτεταγμένου τοῦ ὑπερῶου ὃς ἦν ἐν οἴκῳ κυρίου
- 3 Nan denmen maten, Pachou fè yo wete Jeremi nan sèp la. Lè sa a, Jeremi di l' konsa: -Seyè a chanje non ou. Li pa rele ou Pachou ankò. Li menm li rele ou: Malè toupatou.
Then on the day after, Pashhur let Jeremiah loose. Then Jeremiah said to him, The Lord has given you the name of Magor-missabib (Cause-of-fear-on-every-side), not Pashhur.
καὶ ἐξήγαγεν πασχωρ τὸν ἱερεῖαν ἐκ τοῦ καταρράκτου καὶ εἶπεν αὐτῷ ἱερεμίας οὐχὶ πασχωρ ἐκάλεσεν κύριος τὸ ὄνομά σου ἀλλ' ἢ μέτοικον
- 4 Se Seyè a menm ki di sa: Mwen pral fè ou tounen yon malè pou ou menm ak pou tout zanmi ou yo. Ou pral wè yo mouri anba nepe lènmi yo. Mwen pral lage tout moun peyi Jida yo nan men wa lavil Babilòn lan. L'ap pran yon pati ladan yo, l'ap fè yo prizonye, l'ap depòte yo lavil Babilòn, l'ap touye lòt yo.
For the Lord has said, See, I will make you a cause of fear to yourself and to all your friends: they will come to their death by the sword of their haters, and your eyes will see it: and I will give all Judah into the hands of the king of Babylon, and he will take them away prisoners into Babylon and put them to the sword.
διότι τάδε λέγει κύριος ἰδοὺ ἐγὼ δίδωμί σε εἰς μετοικίαν σὺν πᾶσι τοῖς φίλοις σου καὶ πεσοῦνται ἐν μαχαίρᾳ ἐχθρῶν αὐτῶν καὶ οἱ ὀφθαλμοί σου ὄψονται καὶ σὲ καὶ πάντα ἰουδᾶν δώσω εἰς χεῖρας βασιλέως βαβυλῶνος καὶ μετοικιοῦσιν αὐτοὺς καὶ κατακόψουσιν αὐτοὺς ἐν μαχαίρᾳ
- 5 M'ap fè lènmi yo piye tout richès ki nan lavil la, tou sa moun yo travay fè, tout bèl bagay koute chè yo sere, ata trezò wa Jida yo. M'ap lage tou sa nan men lènmi yo. Yo pral piye yo, y'ap pran tou sa yo genyen pote ale lavil Babilòn.
And more than this, I will give all the wealth of this town and all its profits and all its things of value, even all the stores of the kings of Judah will I give into the hands of their haters, who will put violent hands on them and take them away to Babylon.
καὶ δώσω τὴν πᾶσαν ἰσχὴν τῆς πόλεως ταύτης καὶ πάντα τοὺς πόνους αὐτῆς καὶ πάντα τοὺς θησαυροὺς τοῦ βασιλέως ἰουδα εἰς χεῖρας ἐχθρῶν αὐτοῦ καὶ ἄξουσιν αὐτοὺς εἰς βαβυλῶνα
- 6 Ou menm menm, Pachou, y'ap fè ou prizonye ansanm ak tout moun lakay ou yo, y'ap depòte nou lavil Babilòn. Se la w'a mouri, se la y'a antere ou ansanm ak tout zanmi ou yo ki t'ap koute mesaj manti ou t'ap bay yo.
And you, Pashhur, and all who are in your house, will go away prisoners: you will come to Babylon, and there your body will be put to rest, you and all your friends, to whom you said false words.
καὶ σὺ καὶ πάντες οἱ κατοικοῦντες ἐν τῷ οἴκῳ σου πορεύσεσθε ἐν αἰχμαλωσίᾳ καὶ ἐν βαβυλῶνι ἀποθάνῃ καὶ ἐκεῖ ταφήσῃ σὺ καὶ πάντες οἱ φίλοι σου οἷς ἐπροφήτευσας αὐτοῖς ψευδῆ
- 7 ¶ Seyè, ou pran tèt mwen, wi, mwen kite ou pran tèt mwen. Ou pi fò pase m'. Se ou ki genyen. Tout lajounen moun ap ri m'. Yo tout ap pase m' nan rizib.
O Lord, you have been false to me, and I was tricked; you are stronger than I, and have overcome me: I have become a thing to be laughed at all the day, everyone makes sport of me.
ἠπάτησάς με κύριε καὶ ἠπατήθην ἐκράτησάς καὶ ἠδυνάσθης ἐγενόμην εἰς γέλωτα πᾶσαν ἡμέραν διετέλεσα μκκτηριζόμενος
- 8 Chak fwa pou m' pale se rele pou m' rele. M'ap di byen fò: Men y'ap kraze brize! Men y'ap piye! Paske lè m'ap fè konnen mesaj ou, y'ap fè m' wont, y'ap pase m' nan betiz.
For every word I say is a cry for help; I say with a loud voice, Violent behaviour and wasting; because the word of the Lord is made a shame to me and a cause of laughing all the day.
ὅτι πικρῷ λόγῳ μου γελᾶσομαι ἄθεσίαν καὶ ταλαιπωρίαν ἐπικαλέσομαι ὅτι ἐγενήθη λόγος κυρίου εἰς ὄνειδισμόν ἐμοὶ καὶ εἰς γλευσισμόν πᾶσαν ἡμέραν μου
- 9 Men, lè m' di: Mwen p'ap nonmen non Seyè a, mwen p'ap pale nan non l' ankò, mesaj ou yo te tankou yon dife nan zo m' k'ap boule tout anndan m'. Mwen fè sa m' kapab pou enpoze l' soti. Malgre sa, li soti soti l'.
And if I say, I will not keep him in mind, I will not say another word in his name; then it is in my heart like a burning fire shut up in my bones, and I am tired of keeping myself in, I am not able to do it.
καὶ εἶπα οὐ μὴ ὀνομάσω τὸ ὄνομα κυρίου καὶ οὐ μὴ λαλήσω ἔτι ἐπὶ τῷ ὀνόματι αὐτοῦ καὶ ἐγένετο ὡς πῦρ καιόμενον φλέγον ἐν τοῖς ὀστέοις μου καὶ παρεῖμαι πάντοθεν καὶ οὐ δύναμαι φέρειν

- 10 Mwen tande tout moun ap di: -Any! Kote moun pase yo pè! Annou denonse l' bay otorite yo. Ata pi bon zanmi m' yo ap tann konsa mwen fè yon fo pa. Y'ap di: Nou ka pran pawòl nan bouch li pou antrave l'. Lè sa a, n'a met men sou li, n'a tire revanjan nou.
For numbers of them say evil secretly in my hearing (there is fear on every side): they say, Come, let us give witness against him; all my nearest friends, who are watching for my fall, say, It may be that he will be taken by deceit, and we will get the better of him and give him punishment.
ὅτι ἤκουσα ψόγον πολλῶν συναθροισζομένων κυκλόθεν ἐπισύστητε καὶ ἐπισυστώμεν αὐτῷ πάντες ἄνδρες φίλοι αὐτοῦ τηρήσατε τὴν ἐπίνοιαν αὐτοῦ εἰ ἀπατηθήσεται καὶ δυνησόμεθα αὐτῷ καὶ λημψόμεθα τὴν ἐκδίκησιν ἡμῶν ἐξ αὐτοῦ
- 11 Men, Seyè a kanpe la avè mwen. Se yon vanyan gason li ye, li gen pouwva. Se poutèt sa se moun k'ap pèsekite m' yo ki pral bite. Se yo ki pral anba. Yo pral wont anpil paske sa p'ap mache pou yo. Se va yon wont pesonn p'ap janm bliye.
But the Lord is with me as a great one, greatly to be feared: so my attackers will have a fall, and they will not overcome me: they will be greatly shamed, because they have not done wisely, even with an unending shame, kept in memory for ever.
καὶ κύριος μετ' ἐμοῦ καθὼς μαχητὴς ἰσχύων διὰ τοῦτο ἐδίωξαν καὶ νοῆσαι οὐκ ἠδύναντο ἡσχύνθησαν σφόδρα ὅτι οὐκ ἐνόησαν ἀτιμίας αὐτῶν αἱ δι' αἰῶνος οὐκ ἐπίλησθήσονται
- 12 Seyè ki gen tout pouwva a sonde tout moun san patipri. Li konnen sa ki nan kè yo ak sa ki nan tèt yo. Se pou m' wè ou tire revanjan ou sou yo, paske se nan men ou menm mwen renmèt kòz mwen.
But, O Lord of armies, testing the upright and seeing the thoughts and the heart, let me see your punishment come on them; for I have put my cause before you.
κύριε δοκιμάζων δίκαια συνίων νεφροῦς καὶ καρδίας ἴδοιμι τὴν παρὰ σοῦ ἐκδίκησιν ἐν αὐτοῖς ὅτι πρὸς σέ ἀπεκάλυψα τὰ ἀπολογήματά μου
- 13 Chante pou Seyè a. Fè lwanj li! Li rache pòn malere yo anba men mechan yo.
Make melody to the Lord, give praise to the Lord: for he has made the soul of the poor man free from the hands of the evil-doers.
ᾄσατε τῷ κυρίῳ αἰνέσατε αὐτῷ ὅτι ἐξείλατο ψυχὴν πένητος ἐκ χειρὸς πονηρευομένων
- 14 ¶ Madichon pou jou mwen te fèt la! Ankenn benediksyon pou jou manman m' te fè m' lan!
A curse on the day of my birth: let there be no blessing on the day when my mother had me.
ἐπικατάρατος ἡ ἡμέρα ἐν ἣ ἐτέχθην ἐν αὐτῇ ἡ ἡμέρα ἐν ἣ ἔτεκέν με ἡ μήτηρ μου μὴ ἔστω ἐπευκτική
- 15 Madichon pou moun ki t' al fè papa m' konnen li gen yon pitit gason epi ki te fè kè l' kontan lè sa a!
A curse on the man who gave the news to my father, saying, You have a male child; making him very glad.
ἐπικατάρατος ὁ ἄνθρωπος ὁ εὐαγγελισάμενος τῷ πατρί μου λέγων ἐτέχθη σοι ἄρσεν εὐφραινόμενος
- 16 Se pou nonm sa a tankou moun lavil Seyè a detwi pou tout tan an yo. Nan maten, se pou l' tande rèl moun ki nan lapenn. Vè midi, l'a tande siyal lagè,
May that man be like the towns overturned by the Lord without mercy: let a cry for help come to his ears in the morning, and the sound of war in the middle of the day;
ἔστω ὁ ἄνθρωπος ἐκεῖνος ὡς αἱ πόλεις ἃς κατέστρεψεν κύριος ἐν θυμῷ καὶ οὐ μετεμελήθη ἀκουσάτω κραυγῆς τὸ πρωὶ καὶ ἀλαλαγμοῦ μεσημβρίας
- 17 Paske li pa t' touye m' anvan m' te fèt la, pou vant manman m' te tou sèvi m' kavo: li ta rete ansent mwen pou tout tan.
Because he did not put me to death before my birth took place: so my mother's body would have been my last resting-place, and she would have been with child for ever.
ὅτι οὐκ ἀπέκτεινέν με ἐν μήτρᾳ μητρὸς καὶ ἐγένετό μοι ἡ μήτηρ μου τάφος μου καὶ ἡ μήτρα συλλήμμεως αἰωνίας
- 18 Poukisa m' te fèt atò? Pou m' te ka nan lapenn, nan lafliksyon, pou m' te ka mouri nan lawont?
Why did I come from my mother's body to see pain and sorrow, so that my days might be wasted with shame?
ἵνα τί τοῦτο ἐξῆλθον ἐκ μήτρας τοῦ βλέπειν κόπους καὶ πόνους καὶ διετέλεσαν ἐν αἰσχύνῃ αἱ ἡμέραι μου
- 1 ¶ Wa Sedesyas te voye Pachou, pitit gason Malkija a, ak Sefanya, pitit gason Mesaja a, prèt la, bò kote Jeremi pou mande l' yon sèvis.
The word which came to Jeremiah from the Lord, when King Zedekiah sent to him Pashhur, the son of Malchiah, and Zephaniah, the son of Maaseiah the priest, saying,
ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς ἱερεμῖαν ὅτε ἀπέστειλεν πρὸς αὐτὸν ὁ βασιλεὺς σεδεκίας τὸν πασχωρ υἱὸν μελχιου καὶ σοφονιαν υἱὸν μασσαίου τὸν ἱερέα λέγων
- 2 Yo di l': -Tanpri, pale ak Seyè a pou nou, paske Nèbikadneza, wa Babilòn lan, ap fè nou lagè. Ou pa janm konnen! Seyè a ka fè ankò pou nou yonn nan mirak li yo pou fòse Nèbikadneza vire do l' al fè wout li.
Will you get directions from the Lord for us; for Nebuchadrezzar, king of Babylon, is making war against us; it may be that the Lord will do something for us like all the wonders he has done, and make him go away from us.
ἐπερώτησον περὶ ἡμῶν τὸν κύριον ὅτι βασιλεὺς βαβυλωνῶνος ἐφέστηκεν ἐφ' ἡμᾶς εἰ ποιήσει κύριος κατὰ πάντα τὰ θαυμάσια αὐτοῦ καὶ ἀπελεύσεται ἀφ' ἡμῶν
- 3 Lè sa a, Seyè a pale ak Jeremi. Lèfini, Jeremi di mesye yo: -Men sa n' aval di wa Sedesyas pou mwen:
Then Jeremiah said to them, This is what you are to say to Zedekiah:
καὶ εἶπεν πρὸς αὐτοὺς ἱερεμίας οὕτως ἔρειτε πρὸς σεδεκιαν βασιλέα ἰουδα

- 4 Seyè a, Bondye pèp Izrayèl la, pale. Li di konsa: Mwen pral pran tout zam ou genyen pou goumen kont wa Nèbikadneza ak lame moun Kalde ki sènen nou yo, mwen pral detounen yo, m'ap anpile yo nan mitan lavil la.
The Lord God of Israel has said, See, I am turning back the instruments of war in your hands, with which you are fighting against the king of Babylon and the Chaldaeans, who are outside the walls and shutting you in; and I will get them together inside this town.
τάδε λέγει κύριος ἰδοὺ ἐγὼ μεταστρέφω τὰ ὄπλα τὰ πολεμικά ἐν οἷς ὑμεῖς πολεμεῖτε ἐν αὐτοῖς πρὸς τοὺς χαλδαίους τοὺς συγκεκρικλικότας ὑμᾶς ἔξωθεν τοῦ τείχους εἰς τὸ μέσον τῆς πόλεως ταύτης
- 5 Se mwen menm menm ki pral goumen ak nou avèk tout fòs mwen, avèk tout kouraj mwen, avèk kòlè, avèk raj, avèk yon gwo kòlè.
And I myself will be fighting against you with an outstretched hand and with a strong arm, even with angry feeling and passion and in great wrath.
καὶ πολεμήσω ἐγὼ ὑμᾶς ἐν χειρὶ ἐκτεταμένη καὶ ἐν βραχίονι κραταιῷ μετὰ θυμοῦ καὶ ὀργῆς καὶ παροργισμοῦ μεγάλου
- 6 Mwen pral touye tout moun ki rete nan lavil sa a. Mwen pral voye yon gwo maladi sou tout moun ak sou tout bèt pou yo mouri.
And I will send a great disease on the people living in this town, on man and on beast, causing their death.
καὶ πατάξω πάντας τοὺς κατοικοῦντας ἐν τῇ πόλει ταύτῃ τοὺς ἀνθρώπους καὶ τὰ κτήνη ἐν θανάτῳ μεγάλῳ καὶ ἀποθανοῦνται
- 7 Apre sa, -se mwen menm Seyè a ki di sa-m'ap pran nou tout, ni Sedesyas, wa peyi Jida a, ni chèf li yo, ni rès moun ki pa mouri nan lagè, nan grangou ak anba maladi yo, m'ap lage nou nan men Nèbikadneza, wa Babilòn lan, nan men lènmi ki sot pou touye nou yo. Y'ap touye nou anba kout nepe. Yo p'ap kite yonn nan nou chape. Yo p'ap gen pitye pou pesonn, yo p'ap pran priyè.
And after that, says the Lord, I will give up Zedekiah, king of Judah, and his servants and his people, even those in the town who have not come to their end from the disease and the sword and from need of food, into the hands of Nebuchadrezzar, king of Babylon, and into the hands of their haters, and into the hands of those desiring their death: he will put them to the sword; he will not let anyone get away, he will have no pity or mercy.
καὶ μετὰ ταῦτα οὕτως λέγει κύριος δώσω τὸν σεδεκιαν βασιλέα ἰουδα καὶ τοὺς παῖδας αὐτοῦ καὶ τὸν λαὸν τὸν καταλειφθέντα ἐν τῇ πόλει ταύτῃ ἀπὸ τοῦ θανάτου καὶ ἀπὸ τοῦ λιμοῦ καὶ ἀπὸ τῆς μαχαίρας εἰς χεῖρας ἐχθρῶν αὐτῶν τῶν ζητούντων τὰς ψυχὰς αὐτῶν καὶ κατακόψουσιν αὐτοὺς ἐν στόματι μαχαίρας οὐ φείσομαι ἐπ' αὐτοῖς καὶ οὐ μὴ οἰκτιρήσω αὐτούς
- 8 ¶ Lèfini, w'a di pèp la men sa mwen menm, Seyè a, mwen di: Mwen pral mande nou pou nou chwazi ant lavi ak lanmò.
And to this people you are to say, The Lord has said, See, I put before you the way of life and the way of death.
καὶ πρὸς τὸν λαὸν τοῦτον ἐρεῖς τάδε λέγει κύριος ἰδοὺ ἐγὼ δέδωκα πρὸ προσώπου ὑμῶν τὴν ὁδὸν τῆς ζωῆς καὶ τὴν ὁδὸν τοῦ θανάτου
- 9 Tout moun ki va rete nan lavil la pral mouri nan lagè, osinon anba grangou, ou ankò maladi pral fini ak yo. Men, tout moun ki va sot al pote tèt yo bay moun Kalde k'ap sènen nou yo p'ap mouri. Y'a sove lavi yo nan batay la.
He who keeps in this town will come to his death by the sword and through need of food and through disease; but he who goes out and gives himself up to the Chaldaeans who are shutting you in, will go on living, and will keep his life safe.
ὁ καθήμενος ἐν τῇ πόλει ταύτῃ ἀποθάνειται ἐν μαχαίρᾳ καὶ ἐν λιμῷ καὶ ὁ ἐκπορευόμενος προσχωρήσει πρὸς τοὺς χαλδαίους τοὺς συγκεκρικλικότας ὑμᾶς ζήσεται καὶ ἔσται ἡ ψυχὴ αὐτοῦ εἰς σκῦλα καὶ ζήσεται
- 10 Wi, mwen pral fè kichòy pou lavil sa a, men se va pou malè yo, pa pou byen yo. Se mwen menm Seyè a k'ap pale. Mwen pral lage l' nan men wa Babilòn lan. Li pral boule l' ratè.
For my face is turned to this town for evil and not for good, says the Lord: it will be given into the hands of the king of Babylon, and he will have it burned with fire.
διότι ἐστὶρκα τὸ πρόσωπόν μου ἐπὶ τὴν πόλιν ταύτην εἰς κακὰ καὶ οὐκ εἰς ἀγαθὰ εἰς χεῖρας βασιλέως βαβυλῶνος παραδοθήσεται καὶ κατακαύσει αὐτὴν ἐν πυρὶ
- 11 Men sa w'a di moun ki lakay wa peyi Jida a: -Koute pawòl Seyè a.
About the family of the king of Judah. Give ear to the word of the Lord;
ὁ οἶκος βασιλέως ἰουδα ἀκούσατε λόγον κυρίου
- 12 Nou menm ki sot nan branch fanmi wa David la, men sa Seyè a voye di nou. Rann tout moun jistis chak jou. Pwoteje moun y'ap peze yo, wete yo anba ponyèt moun k'ap peze yo a. Si nou pa fè sa, mwen pral fè kòlè sou nou. M'ap boule nou tankou dife moun pa ka touye, paske nou fè anpil mechanste.
O family of David, this is what the Lord has said: Do what is right in the morning, and make free from the hands of the cruel one him whose goods have been violently taken away, or my wrath will go out like fire, burning so that no one may put it out, because of the evil of your doings.
οἶκος δαυὶδ τάδε λέγει κύριος κρίνατε τὸ πρωὶ κρίμα καὶ κατευθύνετε καὶ ἐξέλεσθε διηρπασμένον ἐκ χειρὸς ἀδικοῦντος αὐτόν ὅπως μὴ ἀναφθῆ ὡς πῦρ ἡ ὀργή μου καὶ καθήσεται καὶ οὐκ ἔσται ὁ σβέσεων
- 13 Nou menm moun Jerizalèm ki chita nan fon an, tankou gwo wòch nan mitan yon plenn, mwen menm Seyè a, mwen pral regle nou. N'ap plede di: Pa gen moun ki ka atake nou, pa gen moun ki ka antre kote n' kache a.
See, I am against you, you who are living on the rock of the valley, says the Lord; you who say, Who will come down against us? or who will get into our houses?
ἰδοὺ ἐγὼ πρὸς σὲ τὸν κατοικοῦντα τὴν κοιλάδα σορ τὴν πεδινήν τοὺς λέγοντας τίς πτοήσει ἡμᾶς ἢ τίς εἰσελεύσεται πρὸς τὸ κατοικητήριον ἡμῶν
- 14 Men m'ap pini nou pou sa nou fè. M'ap mete dife nan gwo bèl kay bwa nou yo. Dife a pral boule tou sa ki bò kote yo. Se mwen menm Seyè a ki di sa.
I will send punishment on you in keeping with the fruit of your doings, says the Lord: and I will put a fire in her woodlands, burning up everything round about her.
καὶ ἀνάψω πῦρ ἐν τῷ ὄρυμῳ αὐτῆς καὶ ἔδεται πάντα τὰ κύκλῳ αὐτῆς

- 1 ¶ Seyè a pale ak Jeremi, li di l': -Desann ale kay wa peyi Jida a,
This is what the Lord has said: Go down to the house of the king of Judah and there give him this word,
τάδε λέγει κύριος πορεύου και κατάρθῃ εἰς τὸν οἶκον τοῦ βασιλέως ἰουδα και λαλήσεις ἐκεῖ τὸν λόγον τούτου
- 2 pou ba l' mesaj sa a: Ou menm wa peyi Jida, ki chita sou fotèy David la, nou menm chèf yo ansanm ak tout pèp k'ap antre soti nan pòtay lavil la, koute sa Seyè a di nou:
And say, Give ear to the word of the Lord, O king of Judah, seated on the seat of David, you and your servants and your people who come in by these doors.
και ἐρεῖς ἄκουε λόγον κυρίου βασιλεῦ ἰουδα ὁ καθήμενος ἐπὶ θρόνου δαυιδ σὺ και ὁ οἶκός σου και ὁ λαός σου και οἱ εἰσπορευόμενοι ταῖς πύλαις ταύταις
- 3 Mwen menm Seyè a, m'ap mande nou pou nou fè sa ki dwat, pou nou rann jistis san patipri. Se pou nou wete moun y'ap peze yo anba men moun k'ap peze yo a. Pa malmennen moun lòt nasyon ki lakay nou yo, timoun ki san papa yo ak vèy yo. Pa pwofite sou yo. Pa touye moun inonsan isit la.
This is what the Lord has said: Do what is right, judging uprightly, and make free from the hands of the cruel one him whose goods have been violently taken away: do no wrong and be not violent to the man from a strange country and the child without a father and the widow, and let not those who have done no wrong be put to death in this place.
τάδε λέγει κύριος ποιεῖτε κρίσιν και δικαιοσύνην και ἐξαιρεῖσθε δηρπασμένον ἐκ χειρὸς ἀδικούντος αὐτὸν και προσήλυτον και ὄρφανὸν και χήραν μὴ καταδυναστεύετε και μὴ ἀσεβεῖτε και αἷμα ἀθῶον μὴ ἐκχέητε ἐν τῷ τόπῳ τούτῳ
- 4 Si tout bon vre nou fè jan m' mande nou fè la a, n'a toujou gen yonn nan moun fanmi David yo pou wa. Li menm ansanm ak chèf li yo ak tout pèp la va toujou antre soti nan pòtay palè a sou cha ak sou chwal yo.
For if you truly do this, then there will come in through the doors of this house kings seated on the seat of David, going in carriages and on horseback, he and his servants and his people
διότι ἐὰν ποιούντες ποιήσητε τὸν λόγον τούτου και εἰσελεύσονται ἐν ταῖς πύλαις τοῦ οἴκου τούτου βασιλεῖς καθήμενοι ἐπὶ θρόνου δαυιδ και ἐπιβεβηκότες ἐφ' ἁρμάτων και ἵππων αὐτοὶ και οἱ παῖδες αὐτῶν και ὁ λαὸς αὐτῶν
- 5 Men, si nou pa koute m', m'ap fè nou sèman: palè sa a gen pou kraze. Se mwen menm Seyè a ki di sa.
But if you do not give ear to these words, I give you my oath by myself, says the Lord, that this house will become a waste.
ἐὰν δὲ μὴ ποιήσητε τοὺς λόγους τούτους κατ' ἐμαυτοῦ ὡμοσα λέγει κύριος ὅτι εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος
- 6 Men sa Seyè a di sou kay wa peyi Jida a: -Pou mwen, palè a bèl tankou peyi Galarad, tankou tèt mòn peyi Liban yo. Men, mwen p'ap pè fè l' tounen yon dezè, yon lavil kote moun pa rete.
For this is what the Lord has said about the family of the king of Judah: You are Gilead to me, and the top of Lebanon: but, truly, I will make you waste, with towns unpeopled.
ὅτι τάδε λέγει κύριος κατὰ τοῦ οἴκου βασιλέως ἰουδα γαλααδ σὺ μοι ἀρχὴ τοῦ λιβάνου ἐὰν μὴ θῶ σε εἰς ἔρημον πόλεις μὴ κατοικηθσομένας
- 7 M'ap chwazi moun ak rach pou m' voye detwi nou. Yo pral koupe tout bèl bwa sèd nou yo, y'ap voye yo jete nan dife.
And I will make ready those who will send destruction on you, everyone armed for war: by them your best cedar-trees will be cut down and put in the fire.
και ἐπάξω ἐπὶ σὲ ἄνδρα ὀλεθρευόντα και τὸν πέλεκυν αὐτοῦ και ἐκκόψουσιν τὰς ἐκλεκτὰς κέδρους σου και ἐμβαλοῦσιν εἰς τὸ πῦρ
- 8 Apre sa, anpil moun lòt nasyon va pase bò lavil la. Yonn va mande lòt: Poukisa Seyè a fè gwo lavil sa a sa?
And nations from all sides will go past this town, and every man will say to his neighbour, Why has the Lord done such things to this great town?
και διελεύσονται ἔθνη διὰ τῆς πόλεως ταύτης και ἐροῦσιν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ διὰ τί ἐποίησεν κύριος οὕτως τῇ πόλει τῇ μεγάλῃ ταύτῃ
- 9 Lèfini y'a reponn: Se paske yo pa t' kenbe kontra Seyè Bondye yo a te siyen ak yo a. Y' al adore lòt bondye yo, yo fè sèvis pou yo.
And they will say, Because they gave up the agreement of the Lord their God, and became worshippers and servants of other gods.
και ἐροῦσιν ἀνθ' ὧν ἐγκατέλιπον τὴν διαθήκην κυρίου θεοῦ αὐτῶν και προσεκύνησαν θεοῖς ἄλλοτρίοις και ἐδούλευσαν αὐτοῖς
- 10 ¶ Nou menm moun Jida, nou pa bezwen kriye pou wa Jozyas ki mouri a. Nou pa bezwen pran lapenn pou li. Kriye pito pou Chaloum, sa yo depòte a. Li menm, li p'ap janm tounen lakay li, li p'ap janm wè peyi kote l' te fèt la ankò.
Let there be no weeping for the dead, and make no songs of grief for him: but make bitter weeping for him who has gone away, for he will never come back or see again the country of his birth.
μὴ κλαίετε τὸν τεθνηκότα μηδὲ θρηνεῖτε αὐτὸν κλαύσατε κλαυθμῶ τὸν ἐκπορευόμενον ὅτι οὐκ ἐπιστρέψει ἐτι και οὐ μὴ ἴδῃ τὴν γῆν πατρίδος αὐτοῦ
- 11 Paske men mesaj Seyè a bay sou Chaloum, pitit Jozyas, ki te vin wa peyi Jida nan plas papa l': Li pati kite isit la, li p'ap janm tounen.
For this is what the Lord has said about Shallum, the son of Josiah, king of Judah, who became king in place of Josiah his father, who went out from this place: He will never come back there again:
διότι τάδε λέγει κύριος ἐπὶ σελλημ υἱὸν ἰωσια τὸν βασιλεύοντα ἀντὶ ἰωσια τοῦ πατρὸς αὐτοῦ ὃς ἐξῆλθεν ἐκ τοῦ τόπου τούτου οὐκ ἀναστρέψει ἐκεῖ οὐκέτι
- 12 Paske kote yo depòte l' la, se la li pral mouri. Li p'ap janm wè peyi a ankò.
But death will come to him in the place where they have taken him away prisoner, and he will never see this land again.
ἀλλ' ἢ ἐν τῷ τόπῳ οὗ μετόπισθα αὐτὸν ἐκεῖ ἀποθανεῖται και τὴν γῆν ταύτην οὐκ ὄψεται ἐτι

- 13 Madichon pou moun k'ap bati gwo kay avèk lajan lenjistis, k'ap mete chammòt sou kay yo ak lajan yo fè nan move kondisyon. Y'ap fè jwif parèy yo travay gratis pou yo, yo pa peye yo lajan yo.
A curse is on him who is building his house by wrongdoing, and his rooms by doing what is not right; who makes use of his neighbour without payment, and gives him nothing for his work;
ὁ ὁ οἰκοδομῶν οἰκίαν αὐτοῦ οὐ μετὰ δικαιοσύνης καὶ τὰ ὑπερῶα αὐτοῦ οὐκ ἐν κρίματι παρὰ τῷ πλησίον αὐτοῦ ἐργᾶται δωρεὰν καὶ τὸν μισθὸν αὐτοῦ οὐ μὴ ἀποδώσει αὐτῷ
- 14 Madichon pou moun k'ap plede di: mwen pral bati yon gwo kay ak chanm byen laj nan chammòt yo. Yo mete fennèt nan kay yo, yo palisade yo ak bwa sèd, yo pentire yo tou wouj.
Who says, I will make a wide house for myself, and rooms of great size, and has windows cut out, and has it roofed with cedar and painted with bright red.
ὀκοδόμησας σεαυτῷ οἶκον σύμμετρον ὑπερῶα ῥιψιστὰ διεσταλμένα θυρίσιν καὶ ἐξυλωμένα ἐν κέδρω καὶ κεχρισμένα ἐν μίλτῳ
- 15 Eske w'ap yon pi bon wa paske ou bati kay ou ak bwa sèd pou li pi bèl pase pa lòt moun? Papa ou te manje, li te bwè tankou tout moun. Men, li te fè sa ki dwat, li pa t' fè lenjistis. Tout zafè l' te mache byen.
Are you to be a king because you make more use of cedar than your father? did not your father take food and drink and do right, judging in righteousness, and then it was well for him?
μὴ βασιλεύσεις ὅτι σὺ παροξύνῃ ἐν ἀχαζ τῷ πατρὶ σου οὐ φάγονται καὶ οὐ πίνονται βέλτιον ἢν σε ποιεῖν κρίμα καὶ δικαιοσύνην καλήν
- 16 Li te defann kòz pòv malere yo. Tout bagay te mache byen pou li. Se sa ki rele konnen Seyè a.
He was judge in the cause of the poor and those in need; then it was well. Was not this to have knowledge of me? says the Lord.
οὐκ ἔγνωσαν οὐκ ἔκριναν κρίσιν ταπεινῶ οὐδὲ κρίσιν πένητος οὐ τοῦτό ἐστιν τὸ μὴ γνῶναι σε ἐμὲ λέγει κύριος
- 17 Men ou menm, yon sèl bagay ou wè, yon sèl bagay ou konnen, se enterè pa ou ase. Se konsa w'ap touye inonsan. W'ap maltrete pèp la, w'ap maspinen l'. Se Seyè a menm ki di sa.
But your eyes and your heart are fixed only on profit for yourself, on causing the death of him who has done no wrong, and on violent and cruel acts.
ἰδοὺ οὐκ εἰσιν οἱ ὀφθαλμοὶ σου οὐδὲ ἡ καρδία σου καλὴ ἄλλ' εἰς τὴν πλεονεξίαν σου καὶ εἰς τὸ αἶμα τὸ ἄθῳον τοῦ ἐκχέειν αὐτὸ καὶ εἰς ἀδίκημα καὶ εἰς φόνον τοῦ ποιεῖν
- 18 Se konsa, men mesaj Seyè ki gen tout pouvwa a bay sou Jojakim, pitit Jozyas, wa peyi Jida a: -Lè l'a mouri, p'ap gen pesonn pou kenbe rèl la ak moun pa l' yo. P'ap gen pesonn pou kriye pou mèt yo, wa yo.
So this is what the Lord has said about Jehoiakim, the son of Josiah, king of Judah: They will make no weeping for him, saying, Ah my brother! or, Ah sister! they will make no weeping for him, saying, Ah lord! or, Ah his glory!
διὰ τοῦτο τάδε λέγει κύριος ἐπὶ ἰωακὶμ υἱὸν ἰωσὶα βασιλέα ἰουδα οὐαὶ ἐπὶ τὸν ἄνδρα τοῦτον οὐ μὴ κήψονται αὐτόν ὃ ἀδελφεὸ οὐδὲ μὴ κλαύσονται αὐτόν οἴμμοι κύριε
- 19 Y'ap antere l' tankou chen. Y'ap trennen kadav li, y'ap voye l' jete byen lwen lòt bò pòtay lavil Jerizalèm.
They will do to him what they do to the dead body of an ass; his body will be pulled out and placed on the earth outside the doors of Jerusalem.
ταφήν ὄνου ταφήσεται συμψησθεὶς ῥιφήσεται ἐπέκεινα τῆς πύλης ἱερουσαλημ
- 20 ¶ Nou menm moun lavil Jerizalèm, ale nan peyi Liban, rele byen fò! Ale nan peyi Bazan, rele! Rete sou mòn Moab yo, rele! Paske yo kraze tout asosye nou yo.
Go up to Lebanon and give a cry; let your voice be loud in Bashan, crying out from Abarim; for all your lovers have come to destruction
ἀνάβηθι εἰς τὸν λίβανον καὶ κέκραξον καὶ εἰς τὴν βασαν δὸς τὴν φωνήν σου καὶ βόησον εἰς τὸ πέραν τῆς θαλάσσης ὅτι συνετρίβησαν πάντες οἱ ἐρασταὶ σου
- 21 Mwen menm, Seyè a, mwen te pale nou lè zafè nou l'ap mache byen. Men, nou te derefize koute m'. Se sa n'ap fè depi tout tan. Nou pa janm vle koute sa m'ap di nou.
My word came to you in the time of your well-being; but you said, I will not give ear. This has been your way from your earliest years, you did not give attention to my voice.
ἐλάλησα πρὸς σὲ ἐν τῇ παραπτώσει σου καὶ εἶπας οὐκ ἀκούσομαι αὐτῆ ἡ ὁδός σου ἐκ νεότητός σου οὐκ ἤκουσας τῆς φωνῆς μου
- 22 Van pral bwote tout chèf nou yo ale. Y'ap depòte tout moun lòt nasyon ki asosye nou yo. Lè sa a, nou pral bese tèt nou, nou pral wont pou tout mechnste nou te konn fè yo.
All the keepers of your sheep will be food for the wind, and your lovers will be taken away prisoners: truly, then you will be shamed and unhonoured because of all your evil-doing.
πάντας τοὺς ποιμένας σου ποιμανεῖ ἄνεμος καὶ οἱ ἐρασταὶ σου ἐν αἰχμαλωσίᾳ ἐξελεύσονται ὅτι τότε αἰσχυθήσῃ καὶ ἀτιμωθήσῃ ἀπὸ πάντων τῶν φιλοῦντων σε
- 23 Nou menm ki rete nan gwo kay nou bati ak sèd ki soti peyi Liban, ala plenn nou pral plenn lè malè va tonbe sou nou! Nou pral plenn tankou fanm ki gen tranche.
O you who are living in Lebanon, making your living-place in the cedars, how greatly to be pitied will you be when pains come on you, as on a woman in childbirth!
κατοικοῦσα ἐν τῷ λιβάνῳ ἐννοσεύουσα ἐν ταῖς κέδροις καταστενάξεις ἐν τῷ ἐλθεῖν σοι ὠδίνων ὡς τικτούσης
- 24 Men sa Seyè a voye di Jekonya, pitit Jojakim, wa peyi Jida a: -Mwen fè sèman sou vi mwen, menm si ou te bag letanp ki nan men dwat mwen an, m'ap rache ou nan dwèt mwen.
By my life, says the Lord, even if Coniah, the son of Jehoiakim, king of Judah, was the ring on my right hand, even from there I would have you pulled off;
ζῶ ἐγὼ λέγει κύριος ἐὰν γενόμενος γένηται ἰεχονίας υἱὸς ἰωακὶμ βασιλεὺς ἰουδα ἀποσφράγισμα ἐπὶ τῆς χειρὸς τῆς δεξιᾶς μου ἐκείθεν ἐκσπάσω σε
- 25 M'ap lage ou nan men moun ki soti pou touye ou yo, nan men moun ou pè yo. M'ap lage ou nan men Nèbikadneza, wa Babilòn lan, nan men moun Kalde yo.
And I will give you into the hands of those desiring your death, and into the hands of those whom you are fearing, even into the hands of Nebuchadrezzar, king of Babylon, and into the hands of the Chaldeans.
καὶ παραδώσω σε εἰς χεῖρας τῶν ζητούντων τὴν ψυχὴν σου ὧν σὺ εὐλαβῆ ἀπὸ προσώπου αὐτῶν εἰς χεῖρας τῶν χαλδαίων

- 26 Mwen pral voye ni ou menm, ni manman ou ki fè ou la, nan peyi etranje. Nou pral nan yon peyi kote nou pa t' fèt. Se la ni ou menm ni li menm pral mouri.
I will send you out, and your mother who gave you birth, into another country not the land of your birth; and there death will come to you.
καὶ ἀπορρίψω σὲ καὶ τὴν μητέρα σου τὴν τεκοῦσάν σε εἰς γῆν οὐ οὐκ ἐτέχθης ἐκεῖ καὶ ἐκεῖ ἀποθανεῖσθε
- 27 N'ap anv tounen vin wè peyi sa a. Men, nou p'ap janm ka tounen.
But to the land on which their soul's desire is fixed, they will never come back.
εἰς δὲ τὴν γῆν ἣν αὐτοὶ εὐχονται ταῖς ψυχαῖς αὐτῶν οὐ μὴ ἀποστρέψωσιν
- 28 Moun yo rele Jekonya a, èske li tounen yon kannari kraze y'ap voye jete, yon kannari pesonn pa bezwen? Poukisa yo depòte ni li ni pitit li yo nan peyi yo pa t' janm konnen?
Is this man Coniah a broken vessel of no value? is he a vessel in which there is no pleasure? why are they violently sent out, he and his seed, into a land which is strange to them?
ἠτιμώθη ἰεχονίας ὡς σκεῦος οὐ οὐκ ἔστιν χρεία αὐτοῦ ὅτι ἐξερρίφη καὶ ἐξεβλήθη εἰς γῆν ἣν οὐκ ᾔδει
- 29 O latè, latè, latè! Koute sa Seyè a di:
O earth, earth, earth, give ear to the word of the Lord!
γῆ γῆ ἄκουε λόγον κυρίου
- 30 Nonm sa a kondannen pou l' pèdi tout pitit li yo, pou l' pa janm wè zafè l' mache. P'ap janm gen yonn nan pitit li yo ki pou rive chita sou fotèy wa David la, ki pou rive chèf nan peyi Jida a ankò.
The Lord has said, Let this man be recorded as having no children, a man who will not do well in all his life: for no man of his seed will do well, seated on the seat of the kingdom of David and ruling again in Judah.
γράφον τὸν ἄνδρα τοῦτον ἐκκήρυκτον ἄνθρωπον ὅτι οὐ μὴ αὐξηθῆ ἕκ τοῦ σπέρματος αὐτοῦ ἀνὴρ καθήμενος ἐπὶ θρόνου δαυὶδ ἄρχων ἔτι ἐν τῷ ἰουδα
- 1 ¶ Madichon pou chèf sa yo ki tankou move gadò k'ap touye, k'ap gaye bann mouton m' mete sou kont yo a. Se Seyè a menm ki di sa.
A curse is on the keepers who are causing the destruction and loss of the sheep of my field, says the Lord.
ὦ οἱ ποιμένες οἱ διασκορπίζοντες καὶ ἀπολλύοντες τὰ πρόβατα τῆς νομῆς μου
- 2 Se poutèt sa, men sa Seyè a, Bondye pèp Izrayèl la, di sou chèf li mete reskonsab pèp li a: Nou gaye tout mouton m' yo. Nou lage yo nan bwa, nou pa okipe yo. Mwen pral regle nou pou tout mehanste nou yo. Se mwen menm, Seyè a, ki di sa.
So this is what the Lord, the God of Israel, has said against the keepers who have the care of my people: You have let my flock be broken up, driving them away and not caring for them; see, I will send on you the punishment for the evil of your doings, says the Lord.
διὰ τοῦτο τάδε λέγει κύριος ἐπὶ τοὺς ποιμαίνοντας τὸν λαόν μου ὑμεῖς διασκορπίσατε τὰ πρόβατά μου καὶ ἐξώσατε αὐτὰ καὶ οὐκ ἐπισκέψασθε αὐτὰ ἰδοὺ ἐγὼ ἐκδικῶ ἐφ' ὑμᾶς κατὰ τὰ πονηρὰ ἐπιτηδῆ εὔματα ὑμῶν
- 3 M'ap sanble sa ki rete nan pèp mwen an, m' pral pran yo nan tout peyi kote mwen te gaye yo a, m'ap fè yo tounen lakay yo. Y'a fè anpil pitit, y'a peple.
And I will get the rest of my flock together from all the countries where I have sent them, and will make them come back again to their resting-place; and they will have offspring and be increased.
καὶ ἐγὼ εἰσδέξομαι τοὺς καταλοίπους τοῦ λαοῦ μου ἀπὸ πάσης τῆς γῆς οὗ ἐξῶσα αὐτούς ἐκεῖ καὶ καταστήσω αὐτούς εἰς τὴν νομὴν αὐτῶν καὶ αὐξηθήσονται καὶ πληθυνθήσονται
- 4 M'a mete lòt chèf ki va okipe yo. Pèp mwen an p'ap pè anyen ankò, yo p'ap viv ak kè sote ankò. Yonn ladan yo p'ap pèdi. Se mwen menm Seyè a ki di sa.
And I will put over them keepers who will take care of them: never again will they be overcome with fear or be troubled, and there will not be the loss of one of them, says the Lord.
καὶ ἀναστήσω αὐτοῖς ποιμένας οἱ ποιμανοῦσιν αὐτούς καὶ οὐ φοβηθήσονται ἔτι οὐδὲ πτοηθήσονται λέγει κύριος
- 5 Seyè a di ankò: -Yon jou ap vini. Lè sa a, m'a chwazi yon moun ki dwat nan fanmi David la pou wa. L'a gouvènè yo ak bon konprann. L'a fè sa ki dwat, l'a mete jistis nan tout peyi a.
See, the days are coming, says the Lord, when I will give to David a true Branch, and he will be ruling as king, acting wisely, doing what is right, and judging uprightly in the land.
ἰδοὺ ἡμέραι ἐρχονται λέγει κύριος καὶ ἀναστήσω τῷ δαυὶδ ἀνατολήν δικαίαν καὶ βασιλεύσει βασιλεὺς καὶ συνήσει καὶ ποιήσει κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς
- 6 Sou rèy wa sa a, pèp Jida a va sove, pèp Izrayèl la va viv ak kè poze nan peyi l'. Y'a rele wa a: Seyè a, Delivrans nou.
In his days Judah will have salvation and Israel will be living without fear: and this is the name by which he will be named, The Lord is our righteousness.
ἐν ταῖς ἡμέραις αὐτοῦ σωθήσεται ἰουδας καὶ ἰσραὴλ κατασκηνώσει πεποιθώς καὶ τοῦτο τὸ ὄνομα αὐτοῦ ὃ καλέσει αὐτὸν κύριος ἰωσηδεκ
- 7 Seyè a di ankò: Se poutèt sa yon jou va rive lè moun pèp Izrayèl yo p'ap di lè y'ap fè sèman: Se nan non Seyè ki vivan an, li menm ki te fè nou soti kite peyi Lejip.
And so, truly, the days are coming when they will say no longer, By the living Lord, who took the children of Israel up out of the land of Egypt;
διὰ τοῦτο ἰδοὺ ἡμέραι ἐρχονται λέγει κύριος καὶ οὐκ ἐροῦσιν ἔτι ζῆ κύριος ὃς ἀνήγαγεν τὸν οἶκον ἰσραὴλ ἐκ γῆς αἰγύπτου
- 8 Lè sa a y'a di: Se nan non Seyè ki vivan an, li menm ki te fè pitit pitit moun pèp Izrayèl yo soti kite peyi nan nò a ak nan tout lòt peyi kote li te gaye yo pou yo vin rete nan peyi ki rele yo pa yo a.
But, By the living Lord, who took up the seed of Israel, and made them come out of the north country, and from all the countries where I had sent them; and they will be living in the land which is theirs.
ἀλλὰ ζῆ κύριος ὃς συνήγαγεν ἅπαν τὸ σπέρμα ἰσραὴλ ἀπὸ γῆς βορρᾶ καὶ ἀπὸ πασῶν τῶν χωρῶν οὗ ἐξῶσεν αὐτούς ἐκεῖ καὶ ἀπεκατέστησεν αὐτούς εἰς τὴν γῆν αὐτῶν

- 9 ¶ Mesaj sou pwofèt yo: -Kè m' ap fann! M'ap tranble nan tout kò m'. Mwen tankou yon moun ki sou, yon moun ki bwè twòp. Se Seyè a ki lakòz sa avèk pawòl li yo ki pawòl Bondye tout bon.
About the prophets. My heart is broken in me, all my bones are shaking; I am like a man full of strong drink, like a man overcome by wine; because of the Lord, and because of his holy words.
ἐν τοῖς προφήταις συνετριβή ἡ καρδία μου ἐν ἐμοὶ ἐσαλεύθη πάντα τὰ ὀστᾶ μου ἐγενήθη ὡς ἀνὴρ συντετριμμένος καὶ ὡς ἄνθρωπος συνεχόμενος ἀπὸ οἴνου ἀπὸ προσώπου κυρίου καὶ ἀπὸ προσώπου εὐπρεπείας δόξης αὐτοῦ
- 10 Peyi a plen moun ki vire do bay Bondye. Madichon Bondye fè tout peyi a nan lapenn. Jaden zèb yo fin cheche. Tout moun deyò pou fè sa ki mal. Yo pran fòs kouraj yo pou fè sa ki pa dwat.
For the land is full of men who are untrue to their wives; because of the curse the land is full of grief; the green fields of the waste land have become dry; and they are quick to do evil, their strength is for what is not right.
ὅτι ἀπὸ προσώπου τούτων ἐπένησεν ἡ γῆ ἐξηράνησαν αἱ νομαὶ τῆς ἐρήμου καὶ ἐγένετο ὁ δρόμος αὐτῶν πονηρὸς καὶ ἡ ἰσχὺς αὐτῶν οὐχ οὕτως
- 11 Seyè a di ankò: -Pwofèt yo ansanm ak prèt yo, se yon bann moun ki pa konn Bondye. Mwen bare yo ap fè sa ki mal nan Tanp lan menm.
For the prophet as well as the priest is unclean; even in my house I have seen their evil-doing, says the Lord.
ὅτι ἱερεὺς καὶ προφήτης ἐμολύθησαν καὶ ἐν τῷ οἴκῳ μου εἶδον πονηρίας αὐτῶν
- 12 Enben, chemen yo pran an pral tankou yon tè glise nan fènwa pou yo. Yo pral pèdi wout yo, yo pral tonbe. Mwen pral voye yon sèl malè sou yo lè lè a va rive pou m' pini yo. Se mwen menm, Seyè a, ki di sa.
For this cause their steps will be slipping on their way: they will be forced on into the dark and have a fall there: for I will send evil on them in the year of their punishment, says the Lord.
διὰ τοῦτο γενέσθω ἡ ὁδὸς αὐτῶν αὐτοῖς εἰς ὀλίσιμα ἐν γνόφῳ καὶ ὑποσκελισθήσονται καὶ πεσοῦνται ἐν αὐτῇ διότι ἐπάξω ἐπ' αὐτοὺς κακὰ ἐν ἐνιαυτῷ ἐπισκέψεως αὐτῶν φησὶν κύριος
- 13 Mwen wè pwofèt lavil Samari yo ap fè bagay ki pa fè m' plezi. Y'ap bay mesaj nan non Baal. Yo fè pèp mwen an, pèp Izrayèl la, pèdi chemen l'.
And I have seen ways without sense in the prophets of Samaria; they became prophets of the Baal, causing my people Israel to go wrong.
καὶ ἐν τοῖς προφήταις σαμαρείας εἶδον ἀνομήματα ἐπροφήτευσαν διὰ τῆς βααλ καὶ ἐπλάνησαν τὸν λαόν μου Ἰσραηλ.
- 14 Men, sa m' wè pwofèt lavil Jerizalèm yo ap fè a ban m' degoutans. Y'ap sèvi lòt bondye sou mwen. Y'ap plede bay manti. Y'ap ede moun yo fè mechnste. Konsa, pesonn pa sispann fè sa ki mal. Pou mwen, yo tankou moun lavil Sodòm ak lavil Gomò yo.
And in the prophets of Jerusalem I have seen a shocking thing; they are untrue to their wives, walking in deceit, and they make strong the hands of evil-doers, so that a man may not be turned back from his evil-doing: they have all become like Sodom to me, and its people like Gomorrah.
καὶ ἐν τοῖς προφήταις ἱερουσαλημ ἐώρακα φρικτὰ μοιχομένους καὶ πορευομένους ἐν ψεύδει καὶ ἀντιλαμβανομένους χειρῶν πονηρῶν τοῦ μὴ ἀποστραφῆναι ἕκαστον ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς ἐγενήθησάν μοι πάντες ὡς σοδομα καὶ οἱ κατοικοῦντες αὐτὴν ὥσπερ γομορρα
- 15 Se poutèt sa, men sa Seyè ki gen tout pouvwa a di sou pwofèt yo: -Mwen pral ba yo zèb anmè pou yo manje. Mwen pral ba yo dlo pwazonnen pou yo bwè, paske pwofèt Jerizalèm yo lakòz tout moun nan peyi a lage kò yo nan fè sa ki mal.
So this is what the Lord of armies has said about the prophets: See, I will give them a bitter plant for their food, and bitter water for their drink: for from the prophets of Jerusalem unclean behaviour has gone out into all the land.
διὰ τοῦτο τάδε λέγει κύριος ἰδοὺ ἐγὼ ψομιῶ αὐτοὺς ὀδύνην καὶ ποτιῶ αὐτοὺς ὕδωρ πικρὸν ὅτι ἀπὸ τῶν προφητῶν ἱερουσαλημ ἐξῆλθεν μολυσμὸς πάση τῇ γῇ
- 16 Men sa Seyè a di moun Jerizalèm yo: -Pa koute sa pwofèt sa yo ap di nou lè y'ap ban nou mesaj. Se manti y'ap ban nou pou yo ka pran tèt nou. Se sa ki vin nan tèt yo y'ap di pèl la. Sa yo di a pa soti nan mwen.
This is what the Lord of armies has said: Do not give ear to the words which the prophets say to you: they give you teaching of no value: it is from themselves that their vision comes, and not out of the mouth of the Lord.
οὕτως λέγει κύριος παντοκράτωρ μὴ ἀκούετε τοὺς λόγους τῶν προφητῶν ὅτι ματαιοῦσιν ἑαυτοῖς ὄρασιν ἀπὸ καρδίας αὐτῶν λαλοῦσιν καὶ οὐκ ἀπὸ στόματος κυρίου
- 17 Yo pale ak moun ki derefize koute m' yo, y'ap di yo: Tout bagay ap mache byen pou nou. Yo pale ak tout moun ki soti pou kenbe tèt avè m', y'ap di yo: Anyen p'ap rive nou!
They keep on saying to those who have no respect for the word of the Lord, You will have peace; and to everyone who goes on his way in the pride of his heart, they say, No evil will come to you.
λέγουσιν τοῖς ἀποθουμένοις τὸν λόγον κυρίου εἰρήνη ἔσται ὑμῖν καὶ πᾶσιν τοῖς πορευομένοις τοῖς θελήμασιν αὐτῶν παντὶ τῷ πορευομένῳ πλάνη καρδίας αὐτοῦ εἶπαν οὐχ ἦξει ἐπὶ σὲ κακὰ
- 18 Mwen di: Pa gen yonn ladan yo ki te la lè Seyè a t'ap fè plan travay li. Yo yonn pa t' wè, yo yonn pa t' tande sa Seyè a te di. Yo yonn pa t' louvri zòrèy yo pou yo te koute sa li t'ap di.
For which of them has knowledge of the secret of the Lord, and has seen him, and given ear to his word? which of them has taken note of his word and given attention to it?
ὅτι τίς ἔστη ἐν ὑποστήματι κυρίου καὶ εἶδεν τὸν λόγον αὐτοῦ τίς ἐνωτίσατο καὶ ἤκουσεν
- 19 Lè Bondye ankòlè se tankou yon van tanpèt, yon siklòn k'ap tonbe sou tèt mechn yo.
See, the storm-wind of the Lord, even the heat of his wrath, has gone out, a rolling storm, bursting on the heads of the evil-doers.
ἰδοὺ σεισμὸς παρὰ κυρίου καὶ ὄρηγῃ ἐκπορεύεται εἰς συσσεισμόν συστρεφομένη ἐπὶ τοὺς ἀσεβεῖς ἦξει

- 20 Li p'ap sispann toutotan li pa fin fè tou sa li sot pou li fè a. Nan jou k'ap vini yo, pèp la va konprann sa pi byen.
The wrath of the Lord will not be turned back till he has done, till he has put into effect, the purposes of his heart: in days to come you will have full knowledge of this.
καὶ οὐκέτι ἀποστρέψει ὁ θυμὸς κυρίου ἕως ἂν ποιήσῃ αὐτὸ καὶ ἕως ἂν ἀναστήσῃ αὐτὸ ἀπὸ ἐγγειρήματος καρδίας αὐτοῦ ἐπ' ἐσχάτου τῶν ἡμερῶν νοήσουσιν αὐτά
- 21 Seyè a di ankò: Se pa mwen ki voye pwofèt sa yo. Men, y'ap kouri ale toupatou. Mwen pa menm pale ak yo. Men, y'ap mache pale nan non mwen.
I did not send these prophets, but they went running: I said nothing to them, but they gave out the prophet's word.
οὐκ ἀπέστειλλον τοὺς προφήτας καὶ αὐτοὶ ἔτρεχον οὐκ ἐλάλησα πρὸς αὐτούς καὶ αὐτοὶ ἐπροφήτευσαν
- 22 Si yo te la lè m' t'ap fè plan travay mwen an, yo ta fè pèp la konnen mesaj mwen voye ba yo a, yo ta fè pèp la kite vye chemen y'ap swiv la, yo ta fè l' sispann fè sa ki mal.
But if they had been in my secret, then they would have made my people give ear to my words, turning them from their evil way, and from the evil of their doings.
καὶ εἰ ἔστησαν ἐν τῇ ὑποστάσει μου καὶ εἰσήκουσαν τῶν λόγων μου καὶ τὸν λαόν μου ἂν ἀπέστρεφον αὐτούς ἀπὸ τῶν πονηρῶν ἐπιτηδευμάτων αὐτῶν
- 23 Seyè a di: Mwen se yon Bondye ki toupatou. Mwen pa rete yon sèl kote ase.
Am I only a God who is near, says the Lord, and not a God at a distance?
θεὸς ἐγγίζων ἐγὼ εἰμι λέγει κύριος καὶ οὐχὶ θεὸς πόρρωθεν
- 24 Pa gen kote yon moun ka al kache pou m' pa wè l'. Nou pa konnen mwen toupatou nan syèl la ak sou latè a? Se Seyè a menm ki di sa.
In what secret place may a man take cover without my seeing him? says the Lord. Is there any place in heaven or earth where I am not? says the Lord.
εἰ κρυβήσεται ἄνθρωπος ἐν κρυφαίσις καὶ ἐγὼ οὐκ ὄψομαι αὐτόν μὴ οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ λέγει κύριος
- 25 Mwen tande tou sa pwofèt yo di lè yo pran non m' pou bay manti, lè yo pretann yo te fè vizyon nan rèv.
My ears have been open to what the prophets have said, who say false words in my name, saying, I have had a dream, I have had a dream, I have had a dream, ἤκουσα ἃ λαλοῦσιν οἱ προφῆται ἃ προφητεύουσιν ἐπὶ τῷ ὀνόματί μου ψευδῆ λέγοντες ἠνυπνιασάμην ἐνύπνιον
- 26 Kilè y'a sispann, pwofèt sa yo k'ap bay manti, k'ap bay mesaj ki pa vre, k'ap twonpe pèp la ak pawòl manti ki nan bouch yo?
Is (my word) in the hearts of the prophets who give out false words, even the prophets of the deceit of their hearts?
ἕως πότε ἔσται ἐν καρδίᾳ τῶν προφητῶν τῶν προφητευόντων ψευδῆ καὶ ἐν τῷ προφητεύειν αὐτούς τὰ θελήματα καρδίας αὐτῶν
- 27 Yo konprann yo ka fè pèp la bliye m' ak bann rèv y'ap plede rakonte yo, menm jan zansèt yo te bliye m' pou y' al dèyè Baal?
Whose purpose is to take away the memory of my name from my people by their dreams, of which every man is talking to his neighbour, as their fathers gave up the memory of my name for the Baal.
τῶν λογιζομένων τοῦ ἐπιλαθέσθαι τοῦ νόμου μου ἐν τοῖς ἐνυπνίοις αὐτῶν ἃ διηγούντο ἕκαστος τῷ πλησίον αὐτοῦ καθάπερ ἐπελάθοντο οἱ πατέρες αὐτῶν τοῦ ὀνόματός μου ἐν τῇ βααλ
- 28 Lè yon pwofèt fè yon rèv, se pou l' di se yon rèv li fè. Men, pwofèt ki resevwa mesaj mwen, li fèt pou l' bay mesaj la jan l' ye a. Piga nou pran pay la pou grenn lan. Se Seyè a menm ki di sa.
If a prophet has a dream, let him give out his dream; and he who has my word, let him give out my word in good faith. What has the dry stem to do with the grain? says the Lord.
ὁ προφήτης ἐν ᾧ τὸ ἐνύπνιον ἔστιν διηγησάσθω τὸ ἐνύπνιον αὐτοῦ καὶ ἐν ᾧ ὁ λόγος μου πρὸς αὐτόν διηγησάσθω τὸν λόγον μου ἐπ' ἀληθείας τί τὸ ἄχυρον πρὸς τὸν σίτον οὕτως οἱ λόγοι μου λέγει κύριος
- 29 Mesaj mwen tankou dife, tankou mato k'ap kraze wòch an miyèt moso. Se mwen menm menm, Seyè a, ki di sa.
Is not my word like fire? says the Lord; and like a hammer, smashing the rock to bits?
οὐχὶ οἱ λόγοι μου ὥσπερ πῦρ φλέγον λέγει κύριος καὶ ὡς πέλυξ κόπτων πέτραν
- 30 Se poutèt sa mwen pral regle ak pwofèt yo k'ap pran pawòl yonn nan bouch lòt, pou fè l' pase pou mesaj mwen.
For this cause I am against the prophets, says the Lord, who take my words, every one from his neighbour.
διὰ τοῦτο ἰδοὺ ἐγὼ πρὸς τοὺς προφήτας λέγει κύριος ὁ θεὸς τοὺς κλέπτοντας τοὺς λόγους μου ἕκαστος παρὰ τοῦ πλησίον αὐτοῦ
- 31 Mwen pral regle ak pwofèt sa yo k'ap bay pawòl pa yo pou mesaj y'ap bay nan non mwen.
See, I am against the prophets, says the Lord, who let their tongues say, He has said.
ἰδοὺ ἐγὼ πρὸς τοὺς προφήτας τοὺς ἐκβάλλοντας προφητείας γλώσσης καὶ νυστάζοντας νυσταγμὸν ἑαυτῶν
- 32 Tande byen sa m'ap di: Mwen pral regle ak pwofèt sa yo k'ap rakonte rèv ki plen manti. Lè konsa, yo fè pèp mwen an pèdi tèt li ak manti y'ap ba li, ak bèl pawòl y'ap di pou tèt pa yo. Se pa mwen ki te voye yo. Se pa mwen ki te ba yo lòd ale. Yo pa ka fè anyen menm pou pèp la. Se mwen menm Seyè a ki pale.
See, I am against the prophets of false dreams, says the Lord, who give them out and make my people go out of the way by their deceit and their uncontrolled words: but I did not send them or give them orders; and they will be of no profit to this people, says the Lord.
ἰδοὺ ἐγὼ πρὸς τοὺς προφήτας τοὺς προφητεύοντας ἐνύπνια ψευδῆ καὶ διηγούντο αὐτὰ καὶ ἐπλάνησαν τὸν λαόν μου ἐν τοῖς ψεύδεσιν αὐτῶν καὶ ἐν τοῖς πλάνοις αὐτῶν καὶ ἐγὼ οὐκ ἀπέστειλα αὐτούς καὶ οὐκ ἐνετείλαμην αὐτοῖς καὶ ὠφέλειαν οὐκ ὠφελήσουσιν τὸν λαόν τοῦτον

- 33 ¶ Seyè a di m': -Jeremi, lè you moun nan pèp la, osinon you pwofèt, ou ankò you prèt mande ou ki chay Seyè a ban nou pote, w'a reponn yo: Se nou menm ki you chay pou Seyè a. Li pral lage nou atè. Se Seyè a menm ki di sa.
And if this people, or the prophet, or a priest, questioning you, says, What word of weight is there from the Lord? then you are to say to them, You are the word, for I will not be troubled with you any more, says the Lord.
καὶ ἐὰν ἐρωτήσωσί σε ὁ λαὸς οὗτος ἢ ἱερεὺς ἢ προφήτης λέγων τί τὸ λῆμμα κυρίου καὶ ἐρεῖς αὐτοῖς ὑμεῖς ἐστε τὸ λῆμμα καὶ ῥάξω ὑμᾶς λέγει κύριος
- 34 Lè you moun nan pèp la, osinon you pwofèt, ou ankò you prèt va pale mal sou chay Seyè a bay pote a, m'ap pini l' ansanm ak tout fanmi li.
And as for the prophet and the priest and the people who say, A word of weight from the Lord! I will send punishment on that man and on his house.
καὶ ὁ προφήτης καὶ ὁ ἱερεὺς καὶ ὁ λαὸς οἱ ἂν εἴπωσιν λῆμμα κυρίου καὶ ἐκδικήσω τὸν ἄνθρωπον ἐκεῖνον καὶ τὸν οἶκον αὐτοῦ
- 35 Okontrè, chak moun gen pou mande zanmi yo ak fanmi yo kisa Seyè a reponn, kisa li di ki pral rive.
But this is what you are to say, every man to his neighbour and every man to his brother, What answer has the Lord given? and, What has the Lord said?
ὅτι οὕτως ἐρεῖτε ἕκαστος πρὸς τὸν πλησίον αὐτοῦ καὶ ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ τί ἀπεκρίθη κύριος καὶ τί ἐλάλησεν κύριος
- 36 Konsa, piga nou pale sou chay Seyè a bay ankò paske m'ap fè mesaj mwen an tounen you chay tout bon pou nou. Nou pran pawòl Bondye vivan an, pawòl Seyè ki gen tout pouwva a, pawòl Bondye nou an, nou vire l' lanvè.
And you will no longer put people in mind of the word of weight of the Lord: for every man's word will be a weight on himself; for the words of the living God, of the Lord of armies, our God, have been twisted by you.
καὶ λῆμμα κυρίου μὴ ὀνομάζετε ἔτι ὅτι τὸ λῆμμα τῷ ἀνθρώπῳ ἔσται ὁ λόγος αὐτοῦ
- 37 Jeremi, mande pwofèt yo ki repons Seyè a bay? Kisa Seyè a di ki pral rive?
This is what you are to say to the prophet, What answer has the Lord given to you? and, What has the Lord said?
καὶ διὰ τί ἐλάλησεν κύριος ὁ θεὸς ἡμῶν
- 38 Si yo reponn: Men chay Seyè a bay, lè sa a w'a di yo, men sa Seyè a di: Paske nou di: Men chay Seyè a bay, atout mwen te ban nou lòd pa di sa,
But if you say, The word of weight of the Lord; this is what the Lord has said: Because you say, The weight of the Lord, and I have sent to you, saying, You are not to say, The weight of the Lord;
διὰ τοῦτο τάδε λέγει κύριος ὁ θεὸς ἀνθ' ὧν εἶπατε τὸν λόγον τοῦτον λῆμμα κυρίου καὶ ἀπέστειλα πρὸς ὑμᾶς λέγων οὐκ ἐρεῖτε λῆμμα κυρίου
- 39 m'ap pran nou leve anlè, m'ap voye nou jete byen lwen mwen, ni nou, ni lavil mwen te bay pou nou ansanm ak pou zansèt nou yo.
For this reason, truly, I will put you completely out of my memory, and I will put you, and the town which I gave to you and to your fathers, away from before my face:
διὰ τοῦτο ἰδοὺ ἐγὼ λαμβάνω καὶ ῥάσσω ὑμᾶς καὶ τὴν πόλιν ἣν ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν
- 40 M'ap fè nou wont you wont ki p'ap janm fini, you wont moun p'ap janm bliye.
And I will give you a name without honour for ever, and unending shame which will never go from the memory of men.
καὶ δώσω ἐφ' ὑμᾶς ὀνειδισμόν αἰώνιον καὶ ἀτιμίαν αἰώνιον ἣτις οὐκ ἐπιλησθήσεται
- 1 ¶ Seyè a fè m' wè de panyen plen fig Frans kòtakòt devan gwo kay Seyè a. Lè sa a, Nèbikadnezza, wa peyi Babilòn lan, te gen tan depòte Jekonya, pitit Jojakim, wa peyi Jida a, ansanm ak tout gwo chèf peyi Jida yo, bòs atizan yo ak tout moun ki gen metye yo. Li te mennen yo tout ale lavil Babilòn.
The Lord gave me a vision, and I saw two baskets full of figs put in front of the Temple of the Lord, after Nebuchadrezzar, king of Babylon, had taken prisoner Jeconiah, the son of Jehoiakim, king of Judah, and the chiefs of Judah, and the expert workmen and metal-workers from Jerusalem, and had taken them to Babylon.
ἔδειξέν μοι κύριος δύο καλάθους σύκων καιμένους κατὰ πρόσωπον ναοῦ κυρίου μετὰ τὸ ἀποικίσεια ναβουχοδονοσορ βασιλέα βαβυλῶνος τὸν ιεχονιαν υἱὸν ιωακὶμ βασιλέα ἰουδα καὶ τοὺς ἄρχοντας καὶ τοὺς τεχνίτας καὶ τοὺς δεσμώτας καὶ τοὺς πλουσίους ἐξ ἱερουσαλημ καὶ ἤγαγεν αὐτοὺς εἰς βαβυλῶνα
- 2 Premye panyen an te plen bèl fig Frans tankou premye fig ki mi nan sezon an. Lòt panyen an te plen vye fig Frans moun pa ka manje tank yo pa bon.
One basket had very good figs, like the figs which first come to growth: and the other basket had very bad figs, so bad that they were of no use for food.
ὁ κάλαθος ὁ εἶς σύκων χρηστῶν σφόδρα ὡς τὰ σῦκα τὰ πρόμα καὶ ὁ κάλαθος ὁ ἕτερος σύκων πονηρῶν σφόδρα ἃ οὐ βρωθήσεται ἀπὸ πονηρίας αὐτῶν
- 3 Lèfini, Seyè a di m' konsa: -Jeremi, kisa ou wè la a? Mwen reponn, mwen di l': -Fig Frans. Bon fig yo bon anpil. Vye fig yo pa bon menm. Moun pa ka manje yo tank yo pa bon.
Then the Lord said to me, What do you see, Jeremiah? And I said, Figs; the good figs are very good, and the bad very bad, and of no use for food, they are so bad.
καὶ εἶπεν κύριος πρὸς με τί σὺ ὁρᾷς ιερεμια καὶ εἶπα σῦκα τὰ χρηστὰ χρηστὰ λίαν καὶ τὰ πονηρὰ πονηρὰ λίαν ἃ οὐ βρωθήσεται ἀπὸ πονηρίας αὐτῶν
- 4 Lè sa a, Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων

- 5 -Se mwen menm, Seyè a, Bondye pèp Izrayèl la k'ap pale. Mwen konsidere moun peyi Jida yo depòte yo, moun mwen voye nan peyi Babilòn yo, tankou yon panyen bèl fig frans. Mwen pral aji byen ak yo.
This is what the Lord, the God of Israel, has said: Like these good figs, so in my eyes will be the prisoners of Judah, whom I have sent from this place into the land of the Chaldeans for their good.
τάδε λέγει κύριος ὁ θεὸς ἰσραὴλ ὡς τὰ σῦκα τὰ χρηστὰ ταῦτα οὕτως ἐπιγνώσονται τοὺς ἀποικισθέντας ἰουδα οὓς ἐξαπέσταλκα ἐκ τοῦ τόπου τούτου εἰς γῆν χαλδαίων εἰς ἀγαθὰ
- 6 M'ap toujou voye je sou yo, m'ap mennen yo tounen nan peyi sa a. M'ap fè yo grandi, mwen p'ap kraze yo. M'ap plante yo, mwen p'ap derasinen yo ankò.
For I will keep my eyes on them for good, and I will take them back again to this land, building them up and not pulling them down, planting them and not uprooting them.
καὶ στηριῶ τοὺς ὀφθαλμούς μου ἐπ' αὐτοὺς εἰς ἀγαθὰ καὶ ἀποκαταστήσω αὐτοὺς εἰς τὴν γῆν ταύτην εἰς ἀγαθὰ καὶ ἀνοικοδομήσω αὐτοὺς καὶ οὐ μὴ καθελῶ καὶ καταφυτεύσω αὐτοὺς καὶ οὐ μὴ ἐκτίλω
- 7 M'ap ba yo konprann pou yo sa konnen se mwen menm ki Seyè a. Lè sa a, y'a yon pèp pou mwen, mwen menm m'a Bondye yo, paske y'ap tounen vin jwenn mwen ak tout kè yo.
And I will give them a heart to have knowledge of me, that I am the Lord: and they will be my people, and I will be their God: for they will come back to me with all their heart.
καὶ δώσω αὐτοῖς καρδίαν τοῦ εἰδέναί αὐτοὺς ἐμὲ ὅτι ἐγὼ εἰμι κύριος καὶ ἔσονται μοι εἰς λαόν καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεόν ὅτι ἐπιστραφήσονται ἐπ' ἐμὲ ἐξ ὅλης τῆς καρδίας αὐτῶν
- 8 Menm sa yo fè ak vye fig ki pa bon yo, fig moun pa ka manje tèlman yo pa bon yo, se sa mwen pral fè ak Sedesyas, wa peyi Jida a, ansanm ak tout gwo chèf li yo, ak tout rès pèp lavil Jerizalèm yo ki te rete nan peyi a osinon ki te desann peyi Lejip.
And like the bad figs which are so bad that they are of no use for food, so I will give up Zedekiah, king of Judah, and his chiefs and the rest of Jerusalem who are still in this land, and those who are in the land of Egypt:
καὶ ὡς τὰ σῦκα τὰ πονηρά ἃ οὐ βρωθήσεται ἀπὸ πονηρίας αὐτῶν τάδε λέγει κύριος οὕτως παραδώσω τὸν σεδεκιαν βασιλέα ἰουδα καὶ τοὺς μεγιστᾶνας αὐτοῦ καὶ τὸ κατάλοιπον ἱερουσαλημ τοὺς ὑπολελειμμένους ἐν τῇ γῇ ταύτῃ καὶ τοὺς κατοικοῦντας ἐν αἰγύπτῳ
- 9 Mwen pral mennen yon sèl malè sou yo. Tout lòt nasyon ki sou latè a pral tranble lè y'a wè sa. Moun pral pase yo nan betiz, yo pral rakonte istwa sou yo. Yo pral mete yo nan chante. Y'ap pran non yo pou sèvi jouman, pou bay madichon nan tout peyi kote mwen pral gaye yo.
I will give them up to be a cause of fear and of trouble among all the kingdoms of the earth; to be a name of shame and common talk and a cutting word and a curse in all the places wherever I will send them wandering.
καὶ δώσω αὐτοὺς εἰς διασκορπισμὸν εἰς πάσας τὰς βασιλείας τῆς γῆς καὶ ἔσονται εἰς ὄνειδισμὸν καὶ εἰς παραβολὴν καὶ εἰς μῖσος καὶ εἰς κατάραν ἐν παντὶ τόπῳ οὗ ἔξῳσα αὐτοὺς ἐκεῖ
- 10 Mwen pral voye lagè, grangou ak move maladi sou yo jouk p'ap gen yonn k'ap rete nan peyi mwen te ba yo a, peyi mwen te bay zansèt yo a.
And I will send the sword, and need of food, and disease, among them till they are all cut off from the land which I gave to them and to their fathers.
καὶ ἀποστελῶ εἰς αὐτοὺς τὸν λιμὸν καὶ τὸν θάνατον καὶ τὴν μάχαιραν ἕως ἄν ἐκλίπωσιν ἀπὸ τῆς γῆς ἧς ἔδωκα αὐτοῖς
- 1 ¶ Seyè a te bay Jeremi yon mesaj sou pèp peyi Jida a, nan katriyèm lanne rèy wa Jojakim, pitit Jozyas, nan peyi Jida. Lè sa a, Nèbikadneza te nan premye lanne li depi li te wa peyi Babilòn.
The word which came to Jeremiah about all the people of Judah in the fourth year of Jehoiakim, the son of Josiah king of Judah; this was the first year of Nebuchadrezzar, king of Babylon.
ὁ λόγος ὁ γενόμενος πρὸς ἱερεμίαν ἐπὶ πάντα τὸν λαὸν ἰουδα ἐν τῷ ἔτει τῷ τετάρτῳ τοῦ ἰωακὶμ υἱοῦ ἰωσῖα βασιλέως ἰουδα
- 2 Men mesaj pwofèt Jeremi te bay tout pèp peyi Jida a ak tout moun lavil Jerizalèm yo:
This word Jeremiah gave out to all the people of Judah and to those living in Jerusalem, saying,
ὃν ἐλάλησεν πρὸς πάντα τὸν λαὸν ἰουδα καὶ πρὸς τοὺς κατοικοῦντας ἱερουσαλημ λέγων
- 3 -Depi trèzyèm lanne rèy wa Jozyas, pitit Amon, nan peyi Jida rive jòdi a, sa fè venntwazan depi Seyè a ap pale avè m', venntwazan depi m'ap pale ak nou san rete, nou pa vle koute m'.
From the thirteenth year of Josiah, the son of Amon, king of Judah, even till this day, for twenty-three years, the word of the Lord has been coming to me, and I have given it to you, getting up early and talking to you; but you have not given ear.
ἐν τρισκαιδεκάτῳ ἔτει ἰωσῖα υἱοῦ ἀμὼς βασιλέως ἰουδα καὶ ἕως τῆς ἡμέρας ταύτης εἴκοσι καὶ τρία ἔτη καὶ ἐλάλησα πρὸς ὑμᾶς ὀρθρίζων καὶ λέγων
- 4 Seyè a pa janm sispann voye pwofèt li yo, sèvitè l' yo, ban nou. Men nou pa vle koute yo, nou derefize louvri zòrèy nou pou nou tande yo.
And the Lord has sent to you all his servants the prophets, getting up early and sending them; but you have not given attention and your ear has not been open to give hearing;
καὶ ἀπέστειλλον πρὸς ὑμᾶς τοὺς δούλους μου τοὺς προφῆτας ὀρθρῶν ἀποστέλλων καὶ οὐκ εἰσηκούσατε καὶ οὐ προσέεχετε τοῖς ὠσίν ὑμῶν
- 5 Yo te di nou pou nou manyè kite vye chemen nou t'ap swiv yo, pou nou manyè sispann fè sa ki mal. Konsa, nou ta ka viv toujou nan peyi Seyè a te ban nou an, peyi li te bay zansèt nou yo pou tout tan tout tan an.
Saying, Come back now, everyone from his evil way and from the evil of your doings, and keep your place in the land which the Lord has given to you and to your fathers, from times long past even for ever:
λέγων ἀποστράφητε ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ ἀπὸ τῶν πονηρῶν ἐπιτηδευμάτων ὑμῶν καὶ κατοικήσετε ἐπὶ τῆς γῆς ἧς ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν ἀπ' αἰῶνος καὶ ἕως αἰῶνος

- 6 Pwofèt yo di nou: Pa kouri dèyè lòt bondye, pa fè sèvis pou yo, pa mete ajenou devan yo. Pa sèvi zidòl nou fè ak men nou pou Seyè a pa fache. Konsa, si nou obeyi Seyè a li p'ap pini nou.
Do not go after other gods to be their servants and to give them worship, and do not make me angry with the work of your hands, causing evil to yourselves.
μη πορεύεσθε ὀπίσω θεῶν ἀλλοτρίων τοῦ δουλεύειν αὐτοῖς καὶ τοῦ προσκυνεῖν αὐτοῖς ὅπως μὴ παροργίζητέ με ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν τοῦ κακῶσαι ὑμᾶς
- 7 Men, se Seyè a menm ki di sa, nou derefize koute l'. Nou fè l' fache ak zidòl nou fè ak men nou. Se konsa nou rale malè sou tèt nou.
But you have not given ear to me, says the Lord; so that you have made me angry with the work of your hands, causing evil to yourselves.
καὶ οὐκ ἠκούσατέ μου
- 8 ¶ Se poutèt sa, men sa Seyè ki gen tout pouvwa a di: Paske nou pa koute m' lè m' pale nou,
So this is what the Lord of armies has said: Because you have not given ear to my words,
διὰ τοῦτο τάδε λέγει κύριος ἐπειδὴ οὐκ ἐπιστεύσατε τοῖς λόγοις μου
- 9 mwen pral voye chache tout moun ki bò nò yo ansanm ak sèvitè m' lan, Nèbikadneza, wa Babilòn lan. Se mwen menm Seyè a ki di sa. Mwen pral fè yo vin kraze peyi Jida a ak tout moun ki rete ladan l' yo ansanm ak tout peyi nan vwazinaj yo. Mwen pral detwi yo tout. M'ap fè yo tounen yon dezè ki va fè moun sezi, yon pil mazi pou tout tan.
See, I will send and take all the families of the north, says the Lord, and Nebuchadrezzar, king of Babylon, my servant, and make them come against this land, and against its people, and against all these nations on every side; and I will give them up to complete destruction, and make them a cause of fear and surprise and a waste place for ever.
ἰδοὺ ἐγὼ ἀποστέλλω καὶ λήψομαι τὴν πατριὰν ἀπὸ βορρᾶ καὶ ἄξω αὐτοὺς ἐπὶ τὴν γῆν ταύτην καὶ ἐπὶ τοὺς κατοικοῦντας αὐτὴν καὶ ἐπὶ πάντα τὰ ἔθνη τὰ κύκλῳ αὐτῆς καὶ ἐξερημώσω αὐτοὺς καὶ δώσω αὐτοὺς εἰς ἀφανισμόν καὶ εἰς συριγμὸν καὶ εἰς ὄνειδισμόν αἰώνιον
- 10 M'ap fè yo p'ap tande moun ap pran plezi yo la. Yo p'ap tande vwa moun ki gen kè kontan. Yo p'ap tande yo fè fèt pou moun k'ap marye. M'ap fè p'ap gen grenn pou moulen, p'ap gen lwil pou mete nan lanp.
And more than this, I will take from them the sound of laughing voices, the voice of joy, the voice of the newly-married man, and the voice of the bride, the sound of the stones crushing the grain, and the shining of lights.
καὶ ἀπολωῶ ἀπ' αὐτῶν φωνὴν χαρᾶς καὶ φωνὴν εὐφροσύνης φωνὴν νυμφίου καὶ φωνὴν νέμφης ὁσμὴν μύρου καὶ φῶς λύχνου
- 11 Tout peyi a pral kraze tounen mazi, yon dezè. Nasyon ki nan vwazinaj yo pral sèvi wa Babilòn lan pandan swasanndizan.
All this land will be a waste and a cause of wonder; and these nations will be the servants of the king of Babylon for seventy years.
καὶ ἔσται πᾶσα ἡ γῆ εἰς ἀφανισμόν καὶ δουλεύουσιν ἐν τοῖς ἔθνεσιν ἑβδομήκοντα ἔτη
- 12 Apre swasanndizan sa yo, m'a pini wa Babilòn lan ansanm ak pèp li a pou peche yo fè. Se mwen menm Seyè a ki di sa. M'ap detwi peyi moun Kalde yo, m'ap fè l' tounen mazi pou tout tan.
And it will come about, after seventy years are ended, that I will send punishment on the king of Babylon, and on that nation, says the Lord, for their evil-doing, and on the land of the Chaldaeans; and I will make it a waste for ever.
καὶ ἐν τῷ πληρωθῆναι τὰ ἑβδομήκοντα ἔτη ἐκδικήσω τὸ ἔθνος ἐκεῖνο φησὶν κύριος καὶ θήσομαι αὐτοὺς εἰς ἀφανισμόν αἰώνιον
- 13 M'ap voye sou peyi Babilòn lan tout malè mwen te di m'ap voye yo, tou sa pwofèt Jeremi te fè konnen nan non mwen sou nasyon yo, jan sa ekri nan liv sa a.
And I will make that land undergo everything I have said against it, even everything recorded in this book, which Jeremiah the prophet has said against all the nations.
καὶ ἐπάξω ἐπὶ τὴν γῆν ἐκείνην πάντα τοὺς λόγους μου οὓς ἐλάλησα κατ' αὐτῆς πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ
- 14 Yo menm tou moun Babilòn yo, anpil lòt nasyon ak gran wa va fè yo tounen esklav. M'ap fè yo peye pou tou sa yo fè.
For a number of nations and great kings will make servants of them, even of them: and I will give them the reward of their acts, even the reward of the work of their hands.
ἢ ἐπροφήτευσεν ἱερεμίας ἐπὶ τὰ ἔθνη τὰ αἰλαμ
- 15 ¶ Men sa Seyè a, Bondye pèp Izrayèl la, di m': -Men yon gode plen diven kòlè Bondye nan men m'. Pran li, pote l' bay tout moun nan peyi kote m'ap voye ou yo pou yo bwè.
For this is what the Lord, the God of Israel, has said to me: Take the cup of the wine of this wrath from my hand, and make all the nations to whom I send you take of it.
τάδε λέγει κύριος συντριβήτω τὸ τόξον αἰλαμ ἀρχὴ δυναστείας αὐτῶν
- 16 Y'a bwè, pye yo ap trese, y'a pèdi tèt yo lè y'a wè lagè m'ap voye nan mitan yo.
And after drinking it, they will go rolling from side to side, and be off their heads, because of the sword which I will send among them.
καὶ ἐπάξω ἐπὶ αἰλαμ τέσσαρας ἀνέμους ἐκ τῶν τεσσάρων ἄκρων τοῦ οὐρανοῦ καὶ διασπερῶ αὐτοὺς ἐν πᾶσιν τοῖς ἀνέμοις τούτοις καὶ οὐκ ἔσται ἔθνος ὃ οὐχ ἦξει ἐκεῖ οἱ ἐξωσμένοι αἰλαμ
- 17 Se konsa, mwen pran gode a nan men Seyè a, mwen pote l' bay tout moun nan tout peyi kote Seyè a te voye m' lan, mwen fè yo bwè ladan l'.
Then I took the cup from the Lord's hand, and gave a drink from it to all the nations to whom the Lord sent me;
καὶ πτοήσω αὐτοὺς ἐναντίον τῶν ἐχθρῶν αὐτῶν τῶν ζητούντων τὴν ψυχὴν αὐτῶν καὶ ἐπάξω ἐπ' αὐτοὺς κακὰ κατὰ τὴν ὀργὴν τοῦ θυμοῦ μου καὶ ἐπαποστελῶ ὀπίσω αὐτῶν τὴν μάχαιράν μου ἕως τοῦ ἐξαναλῶσαι αὐτούς

- 18 Mwen fè moun lavil Jerizalèm ak moun lavil Jida yo bwè ladan l' ansanm ak wa yo, chèf yo, pou lavil yo ka tounen mazi, yon dezè pou moun mete men nan tèt lè yo wè sa, pou moun sèvi ak non yo pou bay madichon, jan y'ap fè l' jouk koulye a.
Jerusalem and the towns of Judah and their kings and their princes, to make them a waste place, a cause of fear and surprise and a curse, as it is this day;
καὶ θήσω τὸν θρόνον μου ἐν αἰλαμ καὶ ἐξαποστελῶ ἐκεῖθεν βασιλέα καὶ μεγιστάνας
- 19 Men moun mwen fè bwè nan gode a tou: Farawon an, wa peyi Lejip la, ansanm ak sòlda li yo, chèf li yo ak tout pèp li a,
Pharaoh, king of Egypt, and his servants and his princes and all his people;
καὶ ἔσται ἐπ' ἐσχάτου τῶν ἡμερῶν ἀποστρέψω τὴν αἰχμαλωσίαν αἰλαμ λέγει κύριος
- 20 tout ras moun ki rete bò solèy kouche yo ansanm ak tout wa peyi Ouz yo, tout wa nan peyi Filisti yo: wa lavil Askalon, wa lavil Gaza, wa lavil Ekwon, wa ki rete nan lavil Asdòd,
And all the mixed people and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon and Gaza and Ekron and the rest of Ashdod;
ἐν ἀρχῇ βασιλεύοντος σεδεκιου τοῦ βασιλέως ἐγένετο ὁ λόγος οὗτος περὶ αἰλαμ
- 2 Men sa Seyè a di l': -Ale kanpe nan lakou tanp lan. Ou pral di tou sa mwen te ba ou lòd di sou moun ki sot nan tout lavil peyi Jida yo pou vin adore nan Kay Seyè a. Pa wete anyen.
This is what the Lord has said: Take your place in the open square of the Lord's house and say to all the towns of Judah, who come into the Lord's house for worship, everything I give you orders to say to them: keep back not a word;
τῇ αἰγύπτῳ ἐπὶ δύναμιν φαραω νεχω βασιλέως αἰγύπτου ὃς ἦν ἐπὶ τῷ ποταμῷ εὐφράτῃ ἐν χαρχαμὶς ὃν ἐπάταξε ναβουχοδοноσορ βασιλεὺς βαβυλῶνος ἐν τῷ ἔτει τῷ τετάρτῳ ἰωακὶμ βασιλέως ἰουδα
- 3 Ou pa janm konnen, yo ka koute ou, yo ka pran desizyon yonn apre lòt pou yo kite move jan y'ap viv la. Mwen fè lide voye malè sou yo pou tou sa yo te fè ki mal. Men, si yo koute ou, m'a chanje lide.
It may be that they will give ear, and that every man will be turned from his evil way, so that my purpose of sending evil on them because of the evil of their doings may be changed.
ἀναλάβετε ὄπλα καὶ ἀσπίδας καὶ προσαγάγετε εἰς πόλεμον
- 4 Konsa, w'a di yo: Men mesaj Seyè a bay: Koute m', swiv lòd mwen mete devan nou.
And you are to say to them, This is what the Lord has said: If you do not give ear to me and go in the way of my law which I have put before you,
ἐπισάζατε τοὺς ἵππους ἐπίβητε οἱ ἱππεῖς καὶ κατὰσθητε ἐν ταῖς περικεφαλαίαις ὑμῶν προβάλετε τὰ δόρατα καὶ ἐνδύσασθε τοὺς θώρακας ὑμῶν
- 5 Louvri zòrèy nou tande mesaj pwofèt yo, sèvitè m' yo. Se mwen menm ki pa janm sispann voye yo ban nou, men nou pa vle koute yo.
And give ear to the words of my servants the prophets whom I send to you, getting up early and sending them, though you gave no attention;
τί ὅτι αὐτοὶ πτοοῦνται καὶ ἀποχωροῦσιν ὀπίσω διότι οἱ ἰσχυροὶ αὐτῶν κοπήσονται φυγῇ ἔφυγον καὶ οὐκ ἀνέστρεψαν περιεχόμενοι κυκλόθεν λέγει κύριος
- 6 Si nou pa koute yo, m'ap kraze tanp sa a menm jan mwen te detwi kote yo te mete apa pou mwen lavil Silo a. Nan tout lòt nasyon ki sou latè, y'a pran non lavil sa a pou bay madichon.
Then I will make this house like Shiloh, and will make this town a curse to all the nations of the earth.
μὴ φευνγέτω ὁ κούφος καὶ μὴ ἀνασφρῆσθῶ ὁ ἰσχυρὸς ἐπὶ βορρᾶν τὰ παρὰ τὸν εὐφράτην ἡσθῆνησαν πεπτώκασιν
- 7 ¶ Prèt yo, pwofèt yo ansanm ak tout moun ki te la yo tande Jeremi ap bay mesaj sa a nan lakou Tanp lan.
And in the hearing of the priests and the prophets and all the people, Jeremiah said these words in the house of the Lord.
τίς οὗτος ὡς ποταμὸς ἀναβήσεται καὶ ὡς ποταμοὶ κυμαίνουσιν ὕδωρ
- 8 Fini Jeremi fin bay mesaj Seyè a te ba li lòd bay pèp la, prèt yo, pwofèt yo ansanm ak tout moun ki te la yo mete men sou li. Yo pran rele: -Se pou yo touye ou pou sa ou sot di la a!
Now, when Jeremiah had come to the end of saying everything the Lord had given him orders to say to all the people, the priests and the prophets and all the people took him by force, saying, Death will certainly be your fate.
ὔδατα αἰγύπτου ὡσεὶ ποταμὸς ἀναβήσεται καὶ εἶπεν ἀναβήσομαι καὶ κατακαλύψω γῆν καὶ ἀπολωῶ κατοικοῦντας ἐν αὐτῇ
- 9 Poukisa ou pran non Seyè a pou ou di li pral kraze tanp sa a menm jan li te detwi kote yo te mete apa pou li lavil Silo a, li pral fè lavil la tounen mazi, san pesonn ladan l'? Tout pèp la sanble bò kot Jeremi nan Tanp Seyè a.
Why have you said in the name of the Lord, This house will be like Shiloh, and this land a waste with no one living in it? And all the people had come together to Jeremiah in the house of the Lord.
ἐπίβητε ἐπὶ τοὺς ἵππους παρασκευάσατε τὰ ἄρματα ἐξέλθατε οἱ μαχηταὶ αἰθίοπων καὶ λίβυες καθοπλισμένοι ὅπλοις καὶ λυδοὶ ἀνάβητε ἐντείνετε τόξον
- 10 Lè chèf Jida yo vin konnen sa ki t'ap pase, yo kite palè wa a, yo kouri al nan tanp lan, y' al chita nan plas yo bò Pòtay Nèf la.
And the rulers of Judah, hearing of these things, came up from the king's house to the house of the Lord, and took their seats by the new door of the Lord's house.
καὶ ἡ ἡμέρα ἐκεῖνη κυρίῳ τῷ θεῷ ἡμῶν ἡμέρα ἐκδικήσεως τοῦ ἐκδικῆσαι τοὺς ἐχθροὺς αὐτοῦ καὶ καταφάγεται ἡ μάχαира κυρίου καὶ ἐμπλησθήσεται καὶ μεθυσθήσεται ἀπὸ τοῦ αἵματος αὐτῶν ὅτι θυσία τῷ κυρίῳ σαβαωθ ἀπὸ γῆς βορρᾶ ἐπὶ ποταμῷ εὐφράτῃ
- 11 Prèt yo ak pwofèt yo pale ak chèf yo ansanm ak pèp la, yo di: -Nonm sa a merite pou yo touye l' paske li pale lavil Jerizalèm lan mal. Nou tout la a, nou tande l' ak pwòp zòrèy nou.
Then the priests and the prophets said to the rulers and to all the people, The right fate for this man is death; for he has said words against this town in your hearing.
ἀνάβηθι γαλααδ καὶ λαβὲ ρητινὴν τῇ παρθένῳ θυγατρὶ αἰγύπτου εἰς κενὸν ἐπλήθυνας ἰάματά σου ὠφέλεια οὐκ ἔστιν σοὶ

- 12 Lè sa a, Jeremi pale ak tout gwo chèf yo ansanm ak pèp la. Li di: -Se Seyè a ki voye m' pou m' fè nou konnen tou sa nou sot tande m' di la a sou Tanp lan ak sou lavil la.
Then Jeremiah said to all the rulers and to all the people, The Lord has sent me as his prophet to say against this house and against this town all the words which have come to your ears.
ἤκουσαν ἔθνη φωνὴν σου καὶ τῆς κραυγῆς σου ἐπλήσθη ἡ γῆ ὅτι μαχητὴς πρὸς μαχητὴν ἠσθένησεν ἐπὶ τὸ αὐτὸ ἔπεσαν ἀμφοτέρω
- 13 Koulye a, se pou nou chanje jan n'ap viv la, sispann fè sa ki mal. Koute sa Seyè a, Bondye nou an, ap di nou. Lè sa a, l'a chanje lide, li p'ap voye malè li te di l'ap voye sou nou an.
So now, make a change for the better in your ways and your doings, and give ear to the voice of the Lord your God; then the Lord will let himself be turned from the decision he has made against you for evil.
ὃ ἐλάλησεν κύριος ἐν χειρὶ ἱερεμίου τοῦ ἔλθειν ναβουχοδονοσορ τὸν βασιλέα βαβυλώνης τοῦ κόψαι τὴν γῆν αἰγύπτου
- 14 Mwen menm, mwen nan men nou. Fè sa nou vle avè m', sa nou kwè nou dwe fè a.
As for me, here I am in your hands: do with me whatever seems good and right in your opinion.
ἀναγγεῖλατε εἰς μάγδωλον καὶ παραγγεῖλατε εἰς μέμφιν εἶπατε ἐπίστηθι καὶ ἐτοιμάσον ὅτι κατέφαγεν μάχαιρα τὴν σμιλάκα σου
- 15 Tansèlman, si nou touye m', konnen se lanmò yon inonsan n'ap gen ni sou konsyans nou, ni sou konsyans moun ki rete nan lavil la. Paske, sa m'ap di nou la a, se vre wi, se Seyè a menm ki voye m' pou m' fè nou tande tout pawòl sa yo.
Only be certain that, if you put me to death, you will make yourselves and your town and its people responsible for the blood of one who has done no wrong: for truly, the Lord has sent me to you to say all these words in your ears.
διὰ τί ἔφυγεν ὁ ἄπισ ὁ μύσχος ὁ ἐκλεκτός σου οὐκ ἔμεινεν ὅτι κύριος παρέλυσεν αὐτόν
- 16 ¶ Lè sa a, gwo chèf yo ak tout pèp la pale ak prèt yo ansanm ak pwofèt yo. Yo di yo: -Pa gen anyen la a pou n' touye nonm sa a. Paske se nan non Seyè a, Bondye nou an, li pale ak nou.
Then the rulers and all the people said to the priests and the prophets, It is not right for this man to be put to death: for he has said words to us in the name of the Lord our God.
καὶ τὸ πλῆθος σου ἠσθένησεν καὶ ἔπεσεν καὶ ἕκαστος πρὸς τὸν πλησίον αὐτοῦ ἐλάλει ἀναστῶμεν καὶ ἀναστρέψωμεν πρὸς τὸν λαὸν ἡμῶν εἰς τὴν πατρίδα ἡμῶν ἀπὸ προσώπου μαχαίρας ἑλληνικῆς
- 17 Apre sa, kèk chèf fanmi kanpe epi yo di moun ki te sanble yo:
Then some of the responsible men of the land got up and said to all the meeting of the people,
καλέσατε τὸ ὄνομα φαραω νεχαιω βασιλέως αἰγύπτου σαων-εσβι-εμοηδ
- 18 -Sou rèy Ezekyas, wa peyi Jida a, pwofèt Miche, moun lavil Morechèt la, te bay tout pèp peyi Jida a mesaj sa a: Men sa Seyè ki gen tout pouvwa a di: N'ap lakòz peyi Siyon an pral tankou yon jaden y'ap raboure. Jerizalèm ap tounen yon mazi. Gwo rakbwa pral kouvri tout mòn kote tanp lan ye a.
Micah the Morashfite, who was a prophet in the days of Hezekiah, king of Judah, said to all the people of Judah, This is what the Lord of armies has said: Zion will become like a ploughed field, and Jerusalem will become a mass of broken walls, and the mountain of the house like the high places of the woodland.
ζῶ ἐγὼ λέγει κύριος ὁ θεός ὅτι ὡς τὸ ἰταβύριον ἐν τοῖς ὄρεσιν καὶ ὡς ὁ κάρμηλος ἐν τῇ θαλάσῃ ἦξει
- 19 Lè sa a, èske wa Ezekyas ak pèp peyi Jida a te fè touye pwofèt Miche? Non, yo fè wè jan yo te gen krentif Seyè a, yo mande l' pou l' gen pitye pou yo. Se konsa Seyè a chanje lide, li pa voye malè li te di l'ap voye sou yo a. Koulye a, nou soti pou nou rale yon gwo malè sou nou si nou fè nonm sa a anyen.
Did Hezekiah and all Judah put him to death? did he not in the fear of the Lord make prayer for the grace of the Lord, and the Lord let himself be turned from the decision he had made against them for evil? By this act we might do great evil against ourselves.
σκεύη ἀποικισμοῦ ποιήσον σεαυτῇ κατοικοῦσα θύγατερ αἰγύπτου ὅτι μέμφεις εἰς ἀφανισμόν ἔσται καὶ κληθήσεται οὐαὶ διὰ τὸ μὴ ὑπάρχειν κατοικοῦντας ἐν αὐτῇ
- 20 Te gen yon lòt nonm yo te rele Ouri ki t'ap pale nan non Bondye. Se te pitit Chemaya, moun lavil Kiriya Jearim. Li menm tou, tankou Jeremi, li t'ap pale nan non Bondye sou lavil Jerizalèm ak sou peyi Jida.
And there was another man who was a prophet of the Lord, Uriah, the son of Shemaiah of Kiriath-jearim; he said against this town and against this land all the words which Jeremiah had said:
δάμαλις κεκαλλωπισμένη αἴγυπτος ἀπόσπασμα ἀπὸ βορρᾶ ἦλθεν ἐπ' αὐτήν
- 21 Lè wa Jojakim, gad li yo ansanm ak tout chèf li yo tande sa li t'ap di, wa a t'ap chache yon jan pou touye li. Ouri vin konn sa, li pè, li kouri al cache nan peyi Lejip.
And when his words came to the ears of Jehoiakim the king and all his men of war and his captains, the king would have put him to death; but Uriah, hearing of it, was full of fear and went in flight into Egypt:
καὶ οἱ μισθωτοὶ αὐτῆς ἐν αὐτῇ ὥσπερ μύσχοι σιτευτοὶ τρεφόμενοι ἐν αὐτῇ διότι καὶ αὐτοὶ ἀπεστράφησαν καὶ ἔφυγον ὁμοθυμαδὸν οὐκ ἔστησαν ὅτι ἡμέρα ἀπολείας ἦλθεν ἐπ' αὐτοὺς καὶ καιρὸς ἐκδικήσεως αὐτῶν
- 22 Se konsa, wa Jojakim voye Elnatan, pitit Akbò, ansanm ak kèk lòt gason nan peyi Lejip al chache msye.
And Jehoiakim the king sent Elnathan, the son of Achbor, and certain men with him, into Egypt.
φωνῆ ὡς ὄφεως συρίζοντος ὅτι ἐν ἄμμω πορεύσονται ἐν ἄξιναις ἦξουσιν ἐπ' αὐτήν ὡς κόπτοντες ξόλα

- 23 Yo pran Ouri nan peyi Lejip, yo mennen l' bay wa a. Wa a fè yo touye l'. Lèfini, yo jete kadav li nan gwo fòs endijan yo.
 And they took Uriah out of Egypt and came back with him to Jehoiakim the king; who put him to death with the sword, and had his dead body put into the resting-place of the bodies of the common people.
 ἐκκόψουσιν τὸν δρυμὸν αὐτῆς λέγει κύριος ὁ θεός ὅτι οὐ μὴ εἰκασθῆ ὅτι πληθύνει ὑπὲρ ἀκρίδα καὶ οὐκ ἔστιν αὐτοῖς ἀριθμὸς
- 24 Men, Akikam, pitit Chafan an, t'ap pwoteje Jeremi. Se konsa li pa t' kite yo lage Jeremi nan men pèp la pou yo te touye l'.
 But Ahikam, the son of Shaphan, gave Jeremiah his help, so that he was not given into the hands of the people to be put to death.
 κατησχύνθη θυγάτηρ αἰγύπτου παρεδόθη εἰς χεῖρας λαοῦ ἀπὸ βορρᾶ
- 1 ¶ Sedesyas, pitit Jozyas la, te gen katran depi li fèk moute wa nan peyi Jida, lè Seyè a pale ak Jeremi ankò.
 When Zedekiah, the son of Josiah, king of Judah, first became king this word came to Jeremiah from the Lord, saying,
 λόγος κυρίου ὃν ἐλάλησεν ἐπὶ βαβυλῶνα
- 2 Seyè a di l' konsa: -Pran kòd ak bwa yo sèvi pou fè jouk bèf. Mete yo sou zepòl ou.
 This is what the Lord has said to me: Make for yourself bands and yokes and put them on your neck;
 ἀναγγεῖλατε ἐν τοῖς ἔθνεσιν καὶ ἀκουσά ποιήσατε καὶ μὴ κρύψητε εἶπατε ἐλώκεν βαβυλῶν κατησχύνθη βῆλος ἡ ἀπτότης ἡ τρυφερά παρεδόθη μαρδοαχ
- 3 Lèfini, w'a voye yo bay wa peyi Edon, wa peyi Moab, wa peyi Amon, wa peyi Tir ak wa peyi Sidon. W'a renmèt yo nan men delege wa sa yo ki te vin wè wa Sedesyas lavil Jerizalèm.
 And send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Zidon, by their servants who come to Jerusalem, to Zedekiah, king of Judah;
 ὅτι ἀνέβη ἐπ' αὐτήν ἔθνος ἀπὸ βορρᾶ οὗτος θήσει τὴν γῆν αὐτῆς εἰς ἀφανισμόν καὶ οὐκ ἔσται ὁ κατοικῶν ἐν αὐτῇ ἀπὸ ἀνθρώπου καὶ ἕως κτήνους
- 4 W'a ba yo chak yon misyon pou mèt yo. W'a di yo men mesaj Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, ba yo pou mèt yo:
 And give them orders to say to their masters, This is what the Lord of armies, the God of Israel, has said: Say to your masters,
 ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ ἤξουσιν οἱ υἱοὶ ἰσραὴλ αὐτοὶ καὶ οἱ υἱοὶ ἰουδα ἐπὶ τὸ αὐτὸ βαδίζοντες καὶ κλαίοντες πορεύσονται τὸν κύριον θεὸν αὐτῶν ζητοῦντες
- 5 -Se mwen menm avèk gwo kouraj mwen epè ak fòs ponyèt mwen ki fè latè ansanm ak tout moun ak tout bèt k'ap viv sou latè. Mwen pran yo bay moun mwen vle.
 I have made the earth, and man and beast on the face of the earth, by my great power and by my outstretched arm; and I will give it to anyone at my pleasure.
 ἕως σιων ἐρωτήσουσιν τὴν ὁδὸν ὧδε γὰρ τὸ πρόσωπον αὐτῶν δώσουσιν καὶ ἤξουσιν καὶ καταφεύξονται πρὸς κύριον τὸν θεόν διαθήκη γὰρ αἰώνιος οὐκ ἐπιλησθήσεται
- 6 Se konsa, mwen lage tout peyi nou yo nan men Nèbikadneza, wa Babilòn, sèvitè m' lan. Mwen ba li ata bèt nan bwa yo pou yo soumèt devan l'.
 And now I have given all these lands into the hands of Nebuchadnezzar, the king of Babylon, my servant; and I have given the beasts of the field to him for his use.
 πρόβατα ἀπολωλότα ἐγενήθη ὁ λαός μου οἱ ποιμένες αὐτῶν ἐξώσαν αὐτούς ἐπὶ τὰ ὄρη ἀπεπλήνησαν αὐτούς ἐξ ὄρου ἐπὶ βουνὸν ὄχοντο ἐπελάθοντο κοίτης αὐτῶν
- 7 Tout nasyon yo va sèvi l'. Y'a sèvi pitit li ak pitit pitit li jouk lè a va rive pou lòt nasyon ki pi fò pase l' yo, lòt wa ki pi gran pase l' yo va fè peyi pa l' la sèvi yo tou.
 And all the nations will be servants to him and to his son and to his son's son, till the time comes for his land to be overcome: and then a number of nations and great kings will take it for their use.
 πάντες οἱ εὐρίσκοντες αὐτούς κατανάλισκον αὐτούς οἱ ἔχθροὶ αὐτῶν εἶπαν μὴ ἀνῶμεν αὐτούς ἀνθ' ὧν ἡμαρτον τῷ κυρίῳ νομῆ δικαιοσύνης τῷ συναγαγόντι τοὺς πατέρας αὐτῶν
- 8 Men si yon nasyon osinon yon wa ak tout pèp li derefize soumèt devan Nèbikadneza, wa Babilòn lan, si yonn ladan yo refize bese tèt devan otorite li pou obeyi l', m'ap voye lagè, grangou, move maladi sou nasyon sa a pou pini l' jouk m'a fè Nèbikadneza fini nèt ak li.
 And it will come about, that if any nation does not become a servant to this same Nebuchadnezzar, king of Babylon, and does not put its neck under the yoke of the king of Babylon, then I will send punishment on that nation, says the Lord, by the sword and need of food and by disease, till I have given them into his hands.
 ἀπαλλοτριώθητε ἐκ μέσου βαβυλῶνος καὶ ἀπὸ γῆς χαλδαίων καὶ ἐξέλθατε καὶ γένεσθε ὡς περ ὀράκοντες κατὰ πρόσωπον προβάτων
- 9 Pa koute pwofèt nou yo, ni divinò nou yo, ni ankenn lòt moun ki pretann yo konnen sa ki pral rive nou, paske yo fè rèv pou nou, osinon paske yo ka li sa k'ap pase nan syèl la ou ankò paske yo konn fè maji. Yo tout ap plede di nou p'ap janm sèvi wa Babilòn lan.
 And you are not to give attention to your prophets or your readers of signs or your dreamers or those who see into the future or those who make use of secret arts, who say to you, You will not become servants of the king of Babylon:
 ὅτι ἰδοὺ ἐγὼ ἐγειρω ἐπὶ βαβυλῶνα συναγωγὰς ἔθνων ἐκ γῆς βορρᾶ καὶ παρατάξονται αὐτῇ ἐκεῖθεν ἀλώσεται ὡς βολὴς μαχητοῦ συνετοῦ οὐκ ἐπιστρέψει κενή
- 10 Se manti y'ap ban nou. Si nou koute yo, y'ap depòte nou byen lwen peyi nou an. Se mwen menm k'ap mete nou deyò. Lèfini, nou tout pral mourì.
 For they say false words to you, so that you may be sent away far from your land, and so that you may be forced out by me and come to destruction.
 καὶ ἔσται ἡ χαλδαία εἰς προνομὴν πάντες οἱ προνομεύοντες αὐτήν ἐμπλησθήσονται

- 11 Men, si yon nasyon asepte bese tèt li devan otorite wa Babilòn lan pou sèvi l', m'a kite l' nan peyi l', l'a travay latè, l'a rete lakay li. Se mwen menm Seyè a ki di sa.
But as for that nation which puts its neck under the yoke of the king of Babylon and becomes his servant, I will let that nation keep on in its land, farming it and living in it, says the Lord.
ὅτι ἠθροαίνεσθε καὶ κατεκαυχᾶσθε διαρπάζοντες τὴν κληρονομίαν μου διότι ἐσκιρτᾶτε ὡς βοῖδια ἐν βοτάνῃ καὶ ἐκερατίζετε ὡς ταῦροι
- 12 ¶ Mwen pale ak Sedesyas, wa Jida a, mwen di l' menm bagay la tou: -Ou menm ansanm ak pèp la, se pou nou bese tèt devan otorite wa Babilòn lan. Se pou nou sèvi ni li ni pèp li a, konsa n'a viv.
And I said all this to Zedekiah, king of Judah, saying, Put your necks under the yoke of the king of Babylon and become his servants and his people, so that you may keep your lives.
ἦσχύνη ἢ μήτηρ ὑμῶν σφόδρα μήτηρ ἐπ' ἀγαθὰ ἐσχάτη ἐθνῶν ἔρημος
- 13 Pa gen rezon pou nou mouri, ou menm ak tout pèp ou a, nan lagè, nan grangou, anba move maladi. Paske se sa Seyè a te di ki gen pou rive tout nasyon ki va derefize soumèt devan wa Babilòn lan.
Why are you desiring death, you and your people, by the sword, and because food is gone, and by disease, as the Lord has said of the nation which does not become the servant of the king of Babylon?
ἀπὸ ὀργῆς κυρίου οὐ κατοικηθήσεται καὶ ἔσται εἰς ἀφανισμόν πᾶσα καὶ πᾶς ὁ διοδεύων διὰ βαβυλῶνος σκυθρωπάσει καὶ συριοῦσιν ἐπὶ πᾶσαν τὴν πληγὴν αὐτῆς
- 14 Gen yon bann pwofèt k'ap plede di nou p'ap janm sèvi wa Babilòn lan. Pa koute yo. Se manti y'ap bay.
And you are not to give ear to the prophets who say to you, You will not become servants of the king of Babylon: for what they say is not true.
παρατάξασθε ἐπὶ βαβυλῶνα κύκλω πάντες τείνοντες τόξον τοξεύσατε ἐπ' αὐτήν μὴ φείσησθε ἐπὶ τοῖς τοξεύμασιν ὑμῶν
- 15 Se Seyè a menm ki di se pa li menm ki voye yo. Yo pran non l' pou ban nou manti. Si nou koute yo, m'ap mete nou deyò, m'ap fè nou mouri, ni nou ni pwofèt k'ap ban nou manti yo.
For I have not sent them, says the Lord, but they are saying what is false in my name, so that I might send you out by force, causing destruction to come on you and on your prophets.
κατακροτήσατε ἐπ' αὐτήν παρελύθησαν αἱ χεῖρες αὐτῆς ἔπεσαν αἱ ἐπάλξεις αὐτῆς καὶ κατεσκάφη τὸ τεῖχος αὐτῆς ὅτι ἐκδίκησις παρὰ θεοῦ ἐστὶν ἐκδικεῖτε ἐπ' αὐτήν καθὼς ἐποίησεν ποιήσατε αὐτῇ
- 16 Apre sa, mwen pale ak prèt yo ansanm ak pèp la, mwen di yo: -Men mesaj Seyè a bay. Pa koute pwofèt yo k'ap plede di nou yo pral pote tounen soti lavil Babilòn tout bagay yo te pran nan tanp lan. Se manti y'ap bay.
And I said to the priests and to all the people, This is what the Lord has said: Give no attention to the words of your prophets who say to you, See, in a very little time now the vessels of the Lord's house will come back again from Babylon: for what they say to you is false.
ἐξολεθρεύσατε σπέρμα ἐκ βαβυλῶνος κατέχοντα ὄρεπνον ἐν καιρῷ θερισμοῦ ἀπὸ προσώπου μαχαίρας ἑλληνικῆς ἕκαστος εἰς τὸν λαὸν αὐτοῦ ἀποστρέψουσιν καὶ ἕκαστος εἰς τὴν γῆν αὐτοῦ φεύξεται
- 17 Pa koute yo. Soumèt devan wa Babilòn lan, konsa n'a viv. Pa gen rezon pou nou fè lavil Jerizalèm lan tounen mazi.
Give no attention to them; become servants of the king of Babylon and keep yourselves from death: why let this town become a waste?
πρόβατον πλανώμενον ἰσραὴλ λέοντες ἐξῶσαν αὐτόν ὁ πρῶτος ἔφαγεν αὐτόν βασιλεὺς ἀσσοῦρ καὶ οὗτος ὕστερον τὰ ὅσα αὐτοῦ βασιλεὺς βαβυλῶνος
- 18 Si yo se pwofèt tout bon, si yo resewva yon mesaj nan men Seyè a tout bon vre, enben, se pou y' al mande Seyè ki gen tout pouvwa a pou li pa kite yo pran rès bon bagay ki nan Tanp lan, ak rès bon bagay ki lakay wa peyi Jida a ak nan lavil Jerizalèm lan pou pote yo ale lavil Babilòn.
But if they are prophets, and if the word of the Lord is with them, let them now make request to the Lord of armies that the vessels which are still in the house of the Lord and in the house of the king of Judah and at Jerusalem, may not go to Babylon.
διὰ τοῦτο τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐκδικῶ ἐπὶ τὸν βασιλεῖα βαβυλῶνος καὶ ἐπὶ τὴν γῆν αὐτοῦ καθὼς ἐξεδίκησα ἐπὶ τὸν βασιλεῖα ἀσσοῦρ
- 19 Seyè a t'ap pale sou gwo poto kwiv yo, sou gwo basen lan ansanm ak pye l' yo, sou tout lòt richès ki te nan lavil la toujou.
For this is what the Lord has said about the rest of the vessels which are still in this town,
καὶ ἀποκαταστήσω τὸν ἰσραὴλ εἰς τὴν νομὴν αὐτοῦ καὶ νεμήσεται ἐν τῷ καρμῖλῳ καὶ ἐν ὄρει εφραιμ καὶ ἐν τῷ γαλααδ καὶ πλησθήσεται ἡ ψυχὴ αὐτοῦ
- 20 Se bagay sa yo Nèbikadneza, wa Babilòn lan, te kite lavil Jerizalèm lè li t'ap depòte Jekonya, pitit Jojakim, wa peyi Jida a, lavil Babilòn, ansanm ak grannèg peyi Jida yo ak grannèg lavil Jerizalèm yo.
Which Nebuchadnezzar, king of Babylon, did not take away, when he took Jeconiah, the son of Jehoiakim, king of Judah, a prisoner from Jerusalem to Babylon, with all the great men of Judah and Jerusalem;
ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ ζητήσουσιν τὴν ἀδικίαν ἰσραὴλ καὶ οὐχ ὑπάρξει καὶ τὰς ἁμαρτίας ἰουδα καὶ οὐ μὴ εὑρεθῶσιν ὅτι ἵλεως ἔσομαι τοῖς ὑπολελειμμένοις ἐπὶ τῆς γῆς λέγει κύριος
- 21 Wi, men sa Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, te di sou rès bon bagay ki te nan kay Seyè a, nan kay wa Jida a ak nan lavil Jerizalèm:
For this is what the Lord of armies, the God of Israel, has said about the rest of the vessels in the house of the Lord and in the house of the king of Judah and at Jerusalem:
πικρῶς ἐπίβηθι ἐπ' αὐτήν καὶ ἐπὶ τοὺς κατοικοῦντας ἐπ' αὐτήν ἐκδίκησον μάχιρα καὶ ἀφάνισον λέγει κύριος καὶ ποίει κατὰ πάντα ὅσα ἐντέλλομαι σοι
- 22 Y'ap pote yo ale lavil Babilòn. Y'ap rete la jouk lè m'a vin pran yo pou m' fè yo tounen nan plas yo. Se mwen menm Seyè a ki di sa.
They will be taken away to Babylon, and there they will be till the day when I send their punishment on them, says the Lord. Then I will take them up and put them back in their place.
φωνὴ πολέμου καὶ συντριβὴ μεγάλῃ ἐν γῇ χαλδαίων

- 1 ¶ Nan menm lanne a, nan katriyèm lanne rèy Sedesyas, wa peyi Jida a, nan senkyèm mwa a, pwofèt Ananya, pitit Azou, moun lavil Gabawon, vin pale avè m' nan tanp Seyè a. Devan tout prèt yo ansanm ak pèp la, li di mwen:
And it came about in that year, when Zedekiah first became king of Judah, in the fourth year, in the fifth month, that Hananiah, the son of Azzur the prophet, who came from Gibeon, said to Jeremiah in the house of the Lord, before the priests and all the people,
τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐξεγείρω ἐπὶ βαβυλῶνα καὶ ἐπὶ τοὺς κατοικοῦντας χαλδαίους ἄνεμον καύσωνα διαφθείροντα
- 2 -Men mesaj Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, bay: Mwen kraze pouvwa wa Babilòn lan.
These are the words of the Lord of armies, the God of Israel: By me the yoke of the king of Babylon has been broken.
καὶ ἐξαποστελῶ εἰς βαβυλῶνα ὑβριστάς καὶ καθυβρίσουσιν αὐτήν καὶ λυμανοῦνται τὴν γῆν αὐτῆς οὐαὶ ἐπὶ βαβυλῶνα κυκλόθεν ἐν ἡμέρᾳ κακώσεως αὐτῆς
- 3 Nan dezan, jou pou jou, m'ap pote tout bagay ki te nan tanp Seyè a tounen nan plas yo. Wi, tou sa wa Nèbikadneza te pran nan tanp lan pou l' te pote ale lavil Babilòn, m'ap fè yo tounen nan plas yo.
In the space of two years I will send back into this place all the vessels of the Lord's house which Nebuchadnezzar, king of Babylon, took away from this place to Babylon:
ἐπ' αὐτήν ταινέτω ὁ τείνων τὸ τόξον αὐτοῦ καὶ περιθέσθω ὃ ἔστιν ὄπλα αὐτῷ καὶ μὴ φείσηθε ἐπὶ νεανίσκους αὐτῆς καὶ ἀφανίσατε πᾶσαν τὴν δύναμιν αὐτῆς
- 4 M'ap fè Jekonya, pitit Jojakim, wa peyi Jida a, ansanm ak tout moun peyi Jida yo te depòte lavil Babilòn yo tounen isit. Se mwen menm Seyè a ki di sa. Wi, mwen pral kraze pouvwa wa Babilòn ki t'ap peze nou an.
And I will let Jeconiah, the son of Jehoiakim, king of Judah, come back to this place, with all the prisoners of Judah who went to Babylon, says the Lord: for I will have the yoke of the king of Babylon broken.
καὶ πεσοῦνται τραυματαῖα ἐν γῆ χαλδαίων καὶ κατακεκενημένοι ἔξωθεν αὐτῆς
- 5 Lè sa a, devan tout prèt yo ansanm ak fowl moun ki te nan kay Seyè a, pwofèt Jeremi reponn pwofèt Ananya.
Then the prophet Jeremiah said to the prophet Hananiah, before the priests and all the people who had come into the house of the Lord,
διότι οὐκ ἐχίρεισεν ἰσραηλ καὶ ἰουδας ἀπὸ θεοῦ αὐτῶν ἀπὸ κυρίου παντοκράτορος ὅτι ἡ γῆ αὐτῶν ἐπλήσθη ἀδικίας ἀπὸ τῶν ἁγίων ἰσραηλ.
- 6 Li di konsa: -Dakò! Se pou Seyè a fè sa vre! Se pou li fè sa ou di a rive vre, pou l' fè tout bagay ki te nan Tanp Seyè a ansanm ak moun yo te depòte yo tounen soti lavil Babilòn.
The prophet Jeremiah said, So be it: may the Lord do so: may the Lord give effect to the words which you have said, and let the vessels of the Lord's house, and all the people who have been taken away, come back from Babylon to this place.
φεύγετε ἐκ μέσου βαβυλῶνος καὶ ἀνασφύζετε ἕκαστος τὴν ψυχὴν αὐτοῦ καὶ μὴ ἀπορριφῆτε ἐν τῇ ἀδικίᾳ αὐτῆς ὅτι καιρὸς ἐκδικήσεως αὐτῆς ἐστὶν παρὰ κυρίου ἀνταπόδομα αὐτὸς ἀνταποδίδωσιν αὐτῇ
- 7 Tansèlman, koute byen sa m'ap di ou, ou menm ansanm ak pèp la:
But still, give ear to this word which I am saying to you and to all the people:
ποτήριον χρυσοῦν βαβυλῶν ἐν χειρὶ κυρίου μεθύσκον πᾶσαν τὴν γῆν ἀπὸ τοῦ οἴνου αὐτῆς ἐπίοσαν ἔθνη διὰ τοῦτο ἐσαλεύθησαν
- 8 Pwofèt ki te vini anvan m' yo ak anvan ou tou te fè konnen lagè, grangou ak move maladi pral tonbe sou anpil gwo peyi, sou anpil gran wa ak tout pèp yo.
The prophets, who were before me and before you, from early times gave word to a number of countries and great kingdoms about war and destruction and disease.
καὶ ἄφνω ἔπεσαν βαβυλῶν καὶ συνετρίβη θρηνεῖτε αὐτὴν λάβετε ῥήτινιν τῇ διαφθορᾷ αὐτῆς εἴ πως ἰαθήσεται
- 9 Men, lè yon pwofèt di tout bagay pral mache byen, se lè sa li di ki gen pou rive a rive vre y'a rekonèt se Seyè a ki te voye l'.
The prophet whose words are of peace, when his words come true, will be seen to be a prophet whom the Lord has sent.
ἰατρεύσαμεν τὴν βαβυλῶνα καὶ οὐκ ἰάθη ἐγκαταλίπομεν αὐτήν καὶ ἀπέλωμεν ἕκαστος εἰς τὴν γῆν αὐτοῦ ὅτι ἤγγισεν εἰς οὐρανὸν τὸ κρίμα αὐτῆς ἐξῆρεν ἕως τῶν ἄστρον
- 10 ¶ Lè sa a, pwofèt Ananya pran jouk bèf ki te sou zepòl Jeremi an, li kraze l' an miyèt moso.
Then Hananiah the prophet took the yoke from the neck of the prophet Jeremiah and it was broken by his hands.
ἐξήνεγκεν κύριος τὸ κρίμα αὐτοῦ δεῦτε καὶ ἀναγγεῖλωμεν εἰς σίων τὰ ἔργα κυρίου θεοῦ ἡμῶν
- 11 Apre sa, li pran pale ankò devan tout pèp la. Li di konsa: -Men mesaj Seyè a: Nan dezan, jou pou jou, se konsa mwen pral kraze pouvwa Nèbikadneza, wa Babilòn lan. Mwen pral kraze jouk bèf li te mete sou zepòl tout nasyon yo. Apre sa, pwofèt Jeremi al fè wout li.
And before all the people Hananiah said, The Lord has said, Even so will I let the yoke of the king of Babylon be broken off the necks of all the nations in the space of two years. Then the prophet Jeremiah went away.
παρασκευάζετε τὰ τοξέματα πληροῦτε τὰς φαρέτρας ἡγγειρεν κύριος τὸ πνεῦμα βασιλέως μῆδων ὅτι εἰς βαβυλῶνα ἡ ὄργη αὐτοῦ τοῦ ἐξολεθρεῦσαι αὐτήν ὅτι ἐκδίκησις κυρίου ἐστὶν ἐκδίκησις λαοῦ αὐτοῦ ἐστὶν

- 12 Kèk tan apre pwofèt Ananya te kraze jouk bèf ki te sou zepòl pwofèt Jeremi an, Seyè a pale ak Jeremi, li di l' konsa:
Then after the yoke had been broken off the neck of the prophet Jeremiah by Hananiah the prophet, the word of the Lord came to Jeremiah, saying,
ἐπὶ τειχέων βαβυλῶνος ἄρατε σημεῖον ἐπιστήσατε φαρέτρας ἐγείρατε φυλακάς ἐτοιμάσατε ὄπλα ὅτι ἐνεγείρησεν καὶ ποιήσει κύριος ἃ ἐλάλησεν ἐπὶ τοὺς κατοικοῦντας βαβυλῶνα
- 13 -Ale pale ak Ananya. W'a di l' men sa Seyè a voye di ou: Ou te kraze yon jouk bèf fèt an bwa. Ou pral ranplase l' ak yon jouk bèf fèt an fè.
Go and say to Hananiah, This is what the Lord has said: Yokes of wood have been broken by you, but in their place I will make yokes of iron.
κατασκευοῦντας ἐφ' ὕδασι πολλοῖς καὶ ἐπὶ πλήθει θησαυρῶν αὐτῆς ἦκει τὸ πέρασ σου ἀληθῶς εἰς τὰ σπλάγγα σου
- 14 Paske men sa Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la di: M'ap mete yon jouk fè sou zepòl tout nasyon sa yo pou yo sèvi Nèbikadnezza, wa Babilòn lan. Ata bèt nan bwa va soumèt devan l'.
For the Lord of armies, the God of Israel, has said: I have put a yoke of iron on the necks of all these nations, making them servants to Nebuchadnezzar, king of Babylon; and they are to be his servants: and in addition I have given him the beasts of the field.
ὅτι ὤμοσεν κύριος κατὰ τοῦ βραχίονος αὐτοῦ διότι πληρώσω σε ἀνθρώπων ὡσεὶ ἀκρίδων καὶ φθέγγονται ἐπὶ σὲ οἱ καταβαίνοντες
- 15 Apre sa, pwofèt Jeremi di pwofèt Ananya konsa: -Koute byen, Ananya! Se pa Seyè a ki te voye ou di sa, tandè. Ou twonpe konfyans pèp la.
Then the prophet Jeremiah said to Hananiah the prophet, Give ear, now, Hananiah; the Lord has not sent you; but you are making this people put their faith in what is false.
ποιῶν γῆν ἐν τῇ ἰσχύι αὐτοῦ ἐτοιμάζων οἰκουμένην ἐν τῇ σοφίᾳ αὐτοῦ ἐν τῇ συνέσει αὐτοῦ ἐξέτεινεν τὸν οὐρανόν
- 16 Se sa ki fè men sa Seyè a di: Li pral disparèt ou sou latè. Anvan lanne an bout, w'ap mouri, paske ou pouse pèp la pou l' te kenbe tèt ak Seyè a!
For this reason the Lord has said, See, I will send you away from off the face of the earth: this year death will overtake you, because you have said words against the Lord.
εἰς φωνὴν ἔθετο ἦχος ὕδατος ἐν τῷ οὐρανῷ καὶ ἀνήγαγεν νεφέλας ἀπ' ἐσχάτου τῆς γῆς ἀστραπὴς εἰς ὑετὸν ἐποίησεν καὶ ἐξήγαγεν φῶς ἐκ θησαυρῶν αὐτοῦ
- 17 Menm lanne an vre, nan setyèm mwa a, pwofèt Ananya mouri.
So death came to Hananiah the prophet the same year, in the seventh month.
ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως κατησχύνθη πᾶς χρυσοχόος ἀπὸ τῶν γλυπτῶν αὐτοῦ ὅτι ψευδῆ ἐχώνευσαν οὐκ ἔστιν πνεῦμα ἐν αὐτοῖς
- 1 ¶ Pwofèt Jeremi rete lavil Jerizalèm li voye yon lèt bay tout moun Nèbikadnezza te depòte soti lavil Jerizalèm ale lavil Babilòn, ki vle di bay chèf fanmi, prèt, pwofèt ak tout rès pèp lavil Jerizalèm wa te fè depòte.
Now these are the words of the letter which Jeremiah the prophet sent from Jerusalem to the responsible men among those who had been taken away, and to the priests and the prophets and to all the rest of the people whom Nebuchadnezzar had taken away prisoners from Jerusalem to Babylon;
ἐπὶ τοὺς ἀλλοφύλους
- 2 Se te apre yo te fin pran wa Jekonya, manman li, gwo zotobre nan palè a, chèf peyi Jida ak chèf lavil Jerizalèm yo, atizan yo, bès fòjon yo pou depòte yo.
(After Jeconiah the king and the queen-mother and the unsexed servants and the rulers of Judah and Jerusalem and the expert workmen and the metal-workers had gone away from Jerusalem;)
τάδε λέγει κύριος ἰδοὺ ὕδατα ἀναβαίνει ἀπὸ βορρᾶ καὶ ἔσται εἰς χεიმάρρον κατακλύζοντα καὶ κατακλύσει γῆν καὶ τὸ πλήρωμα αὐτῆς πόλιν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ καὶ κεκράζονται οἱ ἄνθρωποι καὶ ἀλαλάξουσιν ἅπαντες οἱ κατοικοῦντες τὴν γῆν
- 3 Jeremi renmèt lèt la nan men de moun Sedesyas, wa peyi Jida a, t'ap voye bò kote Nèbikadnezza, wa Babilòn lan. Se te Elasa, pitit Chafan ak Gemarya, pitit Ilkija. Jeremi voye di yo nan lèt la:
By the hand of Elasa, the son of Shaphan, and Gemariah, the son of Hilkiah, (whom Zedekiah, king of Judah, sent to Babylon, to Nebuchadnezzar, king of Babylon,) saying,
ἀπὸ φωνῆς ὀρμῆς αὐτοῦ ἀπὸ τῶν ὀπλῶν τῶν ποδῶν αὐτοῦ καὶ ἀπὸ σεισμοῦ τῶν ἀρμάτων αὐτοῦ ἦχον τροχῶν αὐτοῦ οὐκ ἐπέστρεψαν πατέρες ἐφ' υἱοὺς αὐτῶν ἀπὸ ἐκλύσεως χειρῶν αὐτῶν
- 4 -Men mesaj Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, voye pou tout moun li te fè yo pran lavil Jerizalèm pou depòte jouk lavil Babilòn.
This is what the Lord of armies, the God of Israel, has said to all those whom I have taken away prisoners from Jerusalem to Babylon:
ἐν τῇ ἡμέρᾳ τῇ ἐρχομένῃ τοῦ ἀπολέσει πάντας τοὺς ἀλλοφύλους καὶ ἀφανῶ τὴν τύρον καὶ τὴν σιδῶνα καὶ πάντας τοὺς καταλοίπους τῆς βοηθείας αὐτῶν ὅτι ἐξολεθρεύσει κύριος τοὺς καταλοίπους τῶν νήσων
- 5 Nou mèt bati kay pou nou rete, nou mèt plante jaden pou nou manje.
Go on building houses and living in them, and planting gardens and using the fruit of them;
ἦκει φάλακρον ἐπὶ γάζαν ἀπερρίφη ἀσκαλῶν καὶ οἱ κατάλοιποι ἐνακιμ ἕως τίνος κόψεις
- 6 Marye, fè pitit. Marye pitit gason nou yo, marye pitit fi nou yo pou yo ka fè pitit. Kote nou ye laba a, peple. Pa kite nou fin mouri.
Take wives and have sons and daughters, and take wives for your sons, and give your daughters to husbands, so that they may have sons and daughters; and be increased in number there and do not become less.
ἡ μάκαιρα τοῦ κυρίου ἕως τίνος οὐχ ἡσυχάσεις ἀποκατάστηθι εἰς τὸν κολεόν σου ἀνάπαυσαι καὶ ἐπάρθηθι

- 7 Travay pou fè peyi kote Seyè a fè yo depòte nou an wè zafè l' mache byen. Lapriyè Seyè a pou yo. Paske, si sa bon pou yo la bon pou nou tou.
And be working for the peace of the land to which I have had you taken away prisoners, and make prayer to the Lord for it: for in its peace you will have peace.
πὼς ἡσυχάσει καὶ κύριος ἐνετείλατο αὐτῇ ἐπὶ τὴν ἀσκαλῶνα καὶ ἐπὶ τὰς παραθαλασσίους ἐπὶ τὰς καταλοιπὸς ἐπεγεροθῆναι
- 1 ¶ Men mesaj Seyè a te bay pwofèt Jeremi:
The word which came to Jeremiah from the Lord, saying,
τῇ ἰδουμαίᾳ τάδε λέγει κύριος οὐκ ἔστιν ἐτι σοφία ἐν θαιμαν ἀπόλετο βουλή ἐκ συνετῶν ὄχετο σοφία αὐτῶν
- 2 -Se mwen menm Seyè a, Bondye pèp Izrayèl la, k'ap pale avè ou. Ekri nan yon liv tou sa mwen te di ou.
The Lord, the God of Israel, has said, Put down in a book all the words which I have said to you.
ἠπατήθη ὁ τόπος αὐτῶν βαθύνατε εἰς κάθισιν οἱ κατοικοῦντες ἐν δαιδαν ὅτι δύσκολα ἐποίησεν ἡγαγον ἐπ' αὐτὸν ἐν χρόνῳ ᾧ ἐπεσκεψάμην ἐπ' αὐτόν
- 3 Paske, talè konsa mwen pral fè pèp mwen an, moun Izrayèl yo ansanm ak moun Jida yo kanpe ankò. M'ap mennen yo tounen nan peyi mwen te bay zansèt yo, y'a reprann peyi a pou yo ankò.
For see, the days are coming, says the Lord, when I will let the fate of my people Israel and Judah be changed, says the Lord: and I will make them come back to the land which I gave to their fathers, so that they may take it for their heritage.
ὅτι τρυγηταὶ ἦλθόν σοι οὐ καταλείψουσιν σοι καταλείμματα ὡς κλέπται ἐν νυκτὶ ἐπιθήσουσιν χεῖρα αὐτῶν
- 4 Men mesaj Seyè a voye bay moun Izrayèl yo ansanm ak moun Jida yo.
And these are the words which the Lord said about Israel and about Judah.
ὅτι ἐγὼ κατέσुरα τὸν ἦσαν ἀνεκάλυψα τὰ κρυπτά αὐτῶν κρυβῆναι οὐ μὴ δύνονται ὄλοντο διὰ χεῖρα ἀδελφοῦ αὐτοῦ καὶ γείτονος αὐτοῦ καὶ οὐκ ἔστιν
- 5 Mwen tandè moun ap rele anmwe. Tout moun tèt anba, yo pa konn sa pou yo fè.
This is what the Lord has said: A voice of shaking fear has come to our ears, of fear and not of peace.
ὑπολείπεσθαι ὄρφανόν σου ἵνα ζήσῃται καὶ ἐγὼ ζήσομαι καὶ χῆραι ἐπ' ἐμὲ πεποιθασιν
- 6 Mande sa ki genyen! Al gade non! Eske gason konn pouse pitit? Poukisa mwen wè tout gason men anba tivant tankou fanm ki gen tranche? Y'ap dekonpoze, figi yo rale.
Put the question and see if it is possible for a man to have birth-pains: why do I see every man with his hands gripping his sides, as a woman does when the pains of birth are on her, and all faces are turned green?
ὅτι τάδε εἶπεν κύριος οἷς οὐκ ἦν νόμος πειν τὸ ποτήριον ἔπιον καὶ σὺ ἀθρομένη οὐ μὴ ἀθροθῆς ὅτι πίνων πίεσαι
- 7 Ala malè, mezanmi! Se yon gwo jou malè k'ap vini. Pa gen jou ki ka parèt devan li. Se va yon tan lafliksyon pou fanmi Jakòb la! Men, y'a chape anba l'.
Ha! for that day is so great that there is no day like it: it is the time of Jacob's trouble: but he will get salvation from it.
ὅτι κατ' ἔμαντοῦ ὄμοσα λέγει κύριος ὅτι εἰς ἄβατον καὶ εἰς ὄνειδισμόν καὶ εἰς κατάρασιν ἔση ἐν μέσῳ αὐτῆς καὶ πᾶσαι αἱ πόλεις αὐτῆς ἔσσονται ἔρημοι εἰς αἰῶνα
- 8 Seyè ki gen tout pouwa a di ankò: Lè jou sa a va vini, m'a kraze jouk bèf ki dèyè kou yo a, m'a kase chenn ki nan ren yo a. Yo p'ap janm esklav moun lòt nasyon ankò.
For it will come about on that day, says the Lord of armies, that his yoke will be broken off his neck, and his bands will be burst; and men of strange lands will no longer make use of him as their servant:
ἀκοὴν ἤκουσα παρὰ κυρίου καὶ ἀγγέλους εἰς ἔθνη ἀπέστειλεν συνάχθητε καὶ παραγένεσθε εἰς αὐτὴν ἀνάστητε εἰς πόλεμον
- 9 Se mwen menm, Seyè a, Bondye yo a, y'a sèvi ansanm ak yon pitit David m'a mete wa sou yo.
But they will be servants to the Lord their God and to David their king, whom I will give back to them.
μικρὸν ἔδωκά σε ἐν ἔθνεσιν εὐκαταφρόνητον ἐν ἀνθρώποις
- 10 ¶ Nou pa bezwen pè, nou menm pitit Jakòb, sèvitè mwen an. Nou pa bezwen tranble, nou menm moun pèp Izrayèl. M'ap vin delivre nou nan peyi lwen sa yo. M'ap vin sove pitit nou yo nan peyi kote yo te depòte nou an. N'ap tounen lakay nou pou nou viv ak kè poze, san pesonn pa chache nou kont ankò.
So have no fear, O Jacob, my servant, says the Lord; and do not be troubled, O Israel: for see, I will make you come back from far away, and your seed from the land where they are prisoners; and Jacob will come back, and will be quiet and at peace, and no one will give him cause for fear.
ἡ παιγνία σου ἐνεχείρησέν σοι ἰταμία καρδίας σου κατέλυσεν τρυμαλιὰς πετρῶν συνέλαβεν ἰσχὴν βουνοῦ ὑψηλοῦ ὅτι ὕψωσεν ὥσπερ ἀετὸς νοσσιὰν αὐτοῦ ἐκείθεν καθελῶ σε
- 11 M'ap vin jwenn nou, m'ap sove nou. Se Seyè a menm ki di sa. M'ap disparèt tout nasyon kote mwen te gaye nou yo. Nou menm, mwen p'ap detwi nou. Men, pou pini se pou m' pini nou, jan sa dwe fèt. Mwen p'ap kite anyen pou nou.
For I am with you, says the Lord, to be your saviour: for I will put an end to all the nations where I have sent you wandering, but I will not put an end to you completely: though with wise purpose I will put right your errors, and will not let you go quite without punishment.
καὶ ἔσται ἡ ἰδουμαία εἰς ἄβατον πᾶς ὁ παραπορευόμενος ἐπ' αὐτὴν συριεῖ

- 12 Men sa Seyè a di pèp li a ankò: Pou jan ou donmaje a, pa gen renmèd pou ou. Malennng ou an p'ap janm geri.
For the Lord has said, Your disease may not be made well and your wound is bitter.
ὡσπερ κατεστράφη σοδομα καὶ γομορρα καὶ αἱ πάροικοι αὐτῆς εἶπεν κύριος παντοκράτωρ οὐ μὴ καθίσῃ ἐκεῖ ἄνθρωπος καὶ οὐ μὴ ἐνοικήσῃ ἐκεῖ υἱὸς ἀνθρώπου
- 13 Pa gen pesonn pou defann kòz ou. Se vre, yo konn geri malennng. Men, pou malennng pa ou la, pa gen renmèd.
There is no help for your wound, there is nothing to make you well.
ἰδοὺ ὡσπερ λέων ἀναβήσεται ἐκ μέσου τοῦ ἰορδάνου εἰς τόπον αἰθαμ ὅτι ταχὺ ἐκδιώξω αὐτοὺς ἀπ' αὐτῆς καὶ τοὺς νεανίσκους ἐπ' αὐτὴν ἐπιστήσατε ὅτι τίς ὡσπερ ἐγὼ καὶ τίς ἀντιστήσεται μοι καὶ τίς οὕτως ποιμὴν ὅς στησεται κατὰ πρόσωπόν μου
- 14 Tout moun ki t'ap fè lamou avè ou yo bliye ou. Yo yonn pa okipe ou ankò. Mwen frape ou, tankou si m' te lènmi ou. Pinisyon an te rèd pou ou, paske peche ou la te grav anpil. Ou te fè anpil gwo mehanste.
Your lovers have no more thought for you, they go after you no longer; for I have given you the wound of a hater, even cruel punishment;
διὰ τοῦτο ἀκούσατε βουλὴν κυρίου ἢν ἐβουλεύσατο ἐπὶ τὴν ἰδουμαίαν καὶ λογισμὸν αὐτοῦ ὃν ἐλογίσατο ἐπὶ τοὺς κατοικοῦντας θαυμαν ἐὰν μὴ συμψησῶσιν τὰ ἐλάχιστα τῶν προβάτων ἐὰν μὴ ἄβατω θῆ ἐπ' αὐτὴν κατὰ λυσὶς αὐτῶν
- 15 Poukisa w'ap plenyen pou jan ou donmaje a, pou soufrans ou ki pa ka fini an? Se paske peche ou la te grav anpil, ou te fè anpil gwo mehanste kifè mwen pini ou konsa.
Why are you crying for help because of your wound? for your pain may never be taken away: because your evil-doing was so great and because your sins were increased, I have done these things to you.
ὅτι ἀπὸ φωνῆς πτώσεως αὐτῶν ἐσεισθη ἡ γῆ καὶ κραυγὴ σου ἐν θαλάσῃ ἠκούσθη
- 16 Men, yon lè yo gen pou yo devore moun k'ap devore ou koulye a. Y'ap fè tout moun ki pa vle wè ou yo prizonnye, y'ap depòte yo. Y'ap piye moun k'ap piye ou yo. Y'ap fini ak moun k'ap fini avè ou yo.
For this cause, all those who take you for their food will themselves become your food; and all your attackers, every one of them, will be taken prisoners; and those who send destruction on you will come to destruction; and all those who take away your goods by force will undergo the same themselves.
ἰδοὺ ὡσπερ ἀετὸς ὄψεται καὶ ἐκτενεῖ τὰς πτέρυγας ἐπ' ὄχρωμάτα αὐτῆς καὶ ἔσται ἡ καρδία τῶν ἰσχυρῶν τῆς ἰδουμαίας ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς καρδία γυναικὸς ὠδινούσης
- 17 Nou menm moun Siyon, yo te rele nou: moun yo mete deyò. Yo t'ap di: pa gen moun pou okipe nou. Men, se mwen menm k'ap ban nou renmèd, k'ap geri tout malennng nou yo. Se Seyè a menm ki di sa.
For I will make you healthy again and I will make you well from your wounds, says the Lord; because they have given you the name of an outlaw, saying, It is Zion cared for by no man.
τοῖς υἱοῖς ἀμμων οὕτως εἶπεν κύριος μὴ υἱοὶ οὐκ εἰσὶν ἐν ἰσραὴλ ἢ παραληψόμενος οὐκ ἔστιν αὐτοῖς διὰ τί παρέλαβεν μελχομ τὸν γὰρ καὶ ὁ λαὸς αὐτῶν ἐν πόλεσιν αὐτῶν ἐνοικήσει
- 18 ¶ Seyè a di ankò: -Mwen pral fè moun fanmi Jakòb yo te depòte yo tounen lakay yo. Mwen pral gen pitye pou chak fanmi. Yo pral rebati lavil yo sou anplasman vye mazi yo. Yo pral rebati gwo bèl kay yo kote yo te ye anvan an.
The Lord has said, See, I am changing the fate of the tents of Jacob, and I will have pity on his houses; the town will be put up on its hill, and the great houses will be living-places again.
διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται φησὶν κύριος καὶ ἀκουτιῶ ἐπὶ ραββαθ θόρυβον πολέμων καὶ ἔσονται εἰς ἄβατον καὶ εἰς ἀπόλειαν καὶ βομοὶ αὐτῆς ἐν πυρὶ κατακαυθήσονται καὶ παραλήμψεται ἰσραὴλ τὴν ἀρχὴν αὐτοῦ
- 19 Y'a tande moun ap chante lakay yo, y'a tande moun ap rele tèlman yo kontan. M'ap fè yo peple, yo p'ap fin disparèt. M'ap fè moun fè lwanj yo. Moun p'ap meprize yo ankò.
And from them will go out praise and the sound of laughing; and I will make them great in number, and they will not become less; and I will give them glory, and they will not be small.
ἀλάλαξον εσεβον ὅτι ὄλετο γὰρ κεκράξατε θυγατέρες ραββαθ περιζώσασθε σάκκους καὶ ἐπιλημπτέυσασθε καὶ κόψασθε ἐπὶ μελχομ ὅτι ἐν ἀπουκία βαδιεῖται οἱ ἱερεῖς αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ ἅμα
- 20 Pitit gason yo va tankou nan tan lontan. M'ap fè peyi a kanpe byen fèm ankò devan mwen. M'a pini tout moun k'ap peze yo.
And their children will be as they were in the old days, and the meeting of the people will have its place before me, and I will send punishment on all who are cruel to them.
τί ἀγαλλιάσῃ ἐν τοῖς πεδίοις ενακιμ θυγάτερ ἰταμίας ἢ πεποιθυῖα ἐπὶ θησαυροῖς αὐτῆς ἢ λέγουσα τίς εἰσελεύσεται ἐπ' ἐμέ
- 21 Se yonn nan nou ki va chèf nan peyi a. Wi, se nan mitan nou yon chèf va soti pou gouvènè nou. L'a vin jwenn mwen lè m'a rele l'. Paske pesonn p'ap pran chans vin jwenn mwen si mwen pa rele l'.
Se Seyè a ki di sa.
And their chief will be of their number; their ruler will come from among themselves; and I will let him be present before me, so that he may come near to me: for who may have strength of heart to come near me? says the Lord.
ἰδοὺ ἐγὼ φέρω φόβον ἐπὶ σέ εἶπεν κύριος ἀπὸ πάσης τῆς περιοίκου σου καὶ διασπαρήσεσθε ἕκαστος εἰς πρόσωπον αὐτοῦ καὶ οὐκ ἔσται ὁ συνάγων
- 23 Lè Bondye ankòlè se tankou yon van tanpèt, yon siklòn k'ap tonbe sou tèt mehan yo.
See, the storm-wind of the Lord, even the heat of his wrath, has gone out, a rolling storm, bursting on the heads of the evil-doers.
τῇ κηδορ βασιλίση τῆς αὐλῆς ἢν ἐπάταξεν ναβουχοδοносор βασιλεὺς βαβυλωνος οὕτως εἶπεν κύριος ἀνάστητε καὶ ἀνάβητε ἐπὶ κηδορ καὶ πλήσατε τοὺς υἱοὺς κεδεμ

- 24 Li p'ap sispann toutotan li pa fin fè tou sa li sot pou li fè a. Nan jou k'ap vini yo, pèp la va konprann sa pi byen.
The wrath of the Lord will not be turned back till he has done, till he has put into effect, the purposes of his heart: in days to come you will have full knowledge of this.
σκηνὰς αὐτῶν καὶ πρόβατα αὐτῶν λήμψονται ἱμάτια αὐτῶν καὶ πάντα τὰ σκευὴ αὐτῶν καὶ καμήλους αὐτῶν λήμψονται ἑαυτοῖς καὶ καλέσατε ἐπ' αὐτοὺς ἀπόλειαν κυκλόθεν
- 1 ¶ Seyè a di ankò: -Lè sa a, m'ap Bondye tout branch fanmi pèp Izrayèl la. Yo tout y'ap vin pèp pa mwen.
At that time, says the Lord, I will be the God of all the families of Israel, and they will be my people.
τῇ μοῦσβ οὕτως εἶπεν κύριος οὐαὶ ἐπὶ ναβαν ὅτι ὄλετο ἐλήμφθη καριαθαμ ἡσχύνθη αμαθ καὶ ἡττήθη
- 2 Nan dezè a mwen te aji ak bon kè ak moun ki te chape anba lanmò nan lagè. Moun Izrayèl yo pral resi viv ak kè poze.
The Lord has said, Grace came in the waste land to a people kept safe from the sword, even to Israel on the way to his resting-place.
οὐκ ἔστιν ἔτι ἰατρεία μοῦσβ ἀγαυρίαμα ἐν εσεβων ἐλογίσαντο ἐπ' αὐτὴν κακὰ ἐκόψαμεν αὐτὴν ἀπὸ ἔθνους καὶ παῦσιν παύσεται ὀπισθὲν σου βαδιεῖται μάχαιρα
- 3 Byen lwen, Seyè a te fè m' wè li. Li t'ap di: Nou menm moun pèp Izrayèl, mwen p'ap janm sispann renmen nou. Se poutèt sa m'ap toujou aji byen ak nou.
From far away he saw the Lord: my love for you is an eternal love: so with mercy I have made you come with me.
ὅτι φωνὴ κεκραγῶτων ἐξ ὠρωναιμ ὄλεθρος καὶ σύντριμμα μέγα
- 4 Bèl pèp Izrayèl mwen sa a, m'ap rebati peyi nou an. Peyi nou an va kanpe ankò. Nou pral dekwoke tanbouren nou yo ankò. Nou pral danse ak kè kontan.
I will again make new your buildings, O virgin of Israel, and you will take up your place: again you will take up your instruments of music, and go out in the dances of those who are glad.
συνετρίβη μοῦσβ ἀναγγεῖλατε εἰς ζογορα
- 5 Nou pral plante rezen sou tout mòn Samari yo. Moun ki va plante se yo ki va rekòlte.
Again will your vine-gardens be planted on the hill of Samaria: the planters will be planting and using the fruit.
ὅτι ἐπλήσθη ἀλαωθ ἐν κλαυθμῶ ἀναβήσεται κλαίων ἐν ὁδῶ ὠρωναιμ κραυγὴν συντρίμματος ἠκούσατε
- 6 Wi, lè sa a moun k'ap veye yo va rete sou mòn Efrayim yo, y'a rele byen fò: Annou wè! Ann moute mòn Siyon, bò kot Seyè a, Bondye nou an.
For there will be a day when those who get in the grapes on the hills of Ephraim will be crying, Up! let us go up to Zion to the Lord our God.
φεύγετε καὶ σώσατε τὰς ψυχὰς ὑμῶν καὶ ἔσεσθε ὥσπερ ὄνος ἄγριος ἐν ἐρήμῳ
- 7 Seyè a di ankò: -Chante ak kè kontan pou pèp Izrayèl la! Pi gwo nasyon pase l' nanpwen. Fè yo tande jan n'ap chante pou Bondye. Seyè a delivre pèp li a. Li delivre sa ki te rete nan pèp Izrayèl la.
For the Lord has said, Make a glad song for Jacob and give a cry on the top of the mountains: give the news, give praise, and say, The Lord has given salvation to his people, even to the rest of Israel.
ἐπειδὴ ἐπεποιθεὶς ἐν ὀχυρώμασιν σου καὶ σὺ συλλημφθήσῃ καὶ ἐξελεύσεται χαμῶς ἐν ἀποικία οἱ ἱερεῖς αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ ἅμα
- 8 Wi, se mwen menm, Seyè a, k'ap mennen yo sot nan nò. M'ap ranmase yo nan dènye bout latè. Sa ki avèg, sa k'ap bwete, fanm ki ansent, fanm ki gen tranche, yo tout ap vin ansanm. Se yon foul moun k'ap tounen.
See, I will take them from the north country, and get them from the inmost parts of the earth, and with them the blind and the feeble-footed, the woman with child and her who is in birth-pains together: a very great army, they will come back here.
καὶ ἦξει ὄλεθρος ἐπὶ πᾶσαν πόλιν καὶ πόλις οὐ μὴ σωθῆ καὶ ἀπολείται ὁ αὐλὼν καὶ ἐξολεθρευθήσεται ἡ πεδινὴ καθὼς εἶπεν κύριος
- 9 Sou tout wout la y'ap lapriyè, y'ap kriye de ran dlo, antan m'ap mennen yo tounen. M'ap fè yo pran yon wout plat kote yo p'ap bite, jouk yo rive bò sous dlo yo. Mwen tankou yon papa pou pèp Izrayèl la. Efrayim se premye pitit gason m'.
They will come with weeping, and going before them I will be their guide: guiding them by streams of water in a straight way where there is no falling: for I am a father to Israel, and Ephraim is the first of my sons.
δοτε σημεῖα τῇ μοῦσβ ὅτι ἀφῆ ἀναφθήσεται καὶ πᾶσαι αἱ πόλεις αὐτῆς εἰς ἄβατον ἔσονται πόθεν ἔνοικος αὐτῆ
- 10 ¶ Seyè a di ankò: -Nou menm lòt nasyon yo, koute sa m'ap di: Mache fè konnen l' nan tout zile ki byen lwen yo. Di yo: Seyè a te gaye tout pèp Izrayèl la. Se li menm ki pral sanble yo ankò. Mwen pral okipe yo, tankou gadò k'ap okipe mouton l'.
Give ear to the word of the Lord, O you nations, and give news of it in the sea-lands far away, and say, He who has sent Israel wandering will get him together and will keep him as a keeper does his flock.
ἐπικατάρματος ὁ ποιῶν τὰ ἔργα κυρίου ἀμελῶς ἐξαίρων μάχαιραν αὐτοῦ ἀφ' αἵματος
- 11 Mwen libere moun fanmi Jakòb yo. Mwen delivre yo anba men yon nasyon ki te pi fò pase yo.
For the Lord has given a price for Jacob, and made him free from the hands of him who was stronger than he.
ἀνεπαύσατο μοῦσβ ἐκ παιδαρίου καὶ πεποιθὼς ἦν ἐπὶ τῇ δόξῃ αὐτοῦ οὐκ ἐνέχεεν ἐξ ἀγγείου εἰς ἀγγεῖον καὶ εἰς ἀποικισμὸν οὐκ ὄχετο διὰ τοῦτο ἔστη γεῦμα αὐτοῦ ἐν αὐτῶ καὶ ὁσμή αὐτοῦ οὐκ ἐξέλιπε

- 12 Y'ap vini sou mòn Siyon an, y'ap chante tèlman y'ap kontan. Y'a kontan anpil pou tou sa Seyè a pral ba yo. L'ap ba yo ble, diven, lwil fre, mouton, kabrit, bèf. Y'ap tankou yon jaden byen wouze. Y'ap gen tou sa yo bezwen.
 So they will come with songs on the high places, flowing together to the good things of the Lord, to the grain and the wine and the oil, to the young ones of the flock and of the herd: their souls will be like a watered garden, and they will have no more sorrow.
 διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται φησὶν κύριος καὶ ἀποστελῶ αὐτῶ κλίνοντας καὶ κλινούσιν αὐτὸν καὶ τὰ σκεύη αὐτοῦ λεπτυνοῦσιν καὶ τὰ κέρατα αὐτοῦ συγκόψουσιν
- 13 Jennfi yo va danse tèlman y'a kontan. Jennjan ansanm ak granmoun gason yo va kontan tou. M'ap wete lapenn nan kè yo, m'ap fè yo kontan. M'ap fè yo pran kouraj. Nan mitan chagren yo, m'ap fè yo kontan.
 Then the virgin will have joy in the dance, and the young men and the old will be glad: for I will have their weeping turned into joy, I will give them comfort and make them glad after their sorrow.
 καὶ κατασχυνθήσεται μοῦσθ ἀπὸ χαμῶς ὥσπερ κατησχύνθη οἶκος ἰσραηλ ἀπὸ βαιθηλ. ἐλπίδος αὐτῶν πεποιθότες ἐπ' αὐτοῖς
- 14 M'ap fè prèt yo manje vyann gra kont kò yo. Pèp mwen an va jwenn tou sa yo bezwen nan tout bon bagay m'a ba yo. Se mwen menm Seyè a ki di sa.
 I will give the priests their desired fat things, and my people will have a full measure of my good things, says the Lord.
 πῶς ἐρεῖτε ἰσχυροὶ ἐσμεν καὶ ἄνθρωπος ἰσχύων εἰς τὰ πολεμικά
- 15 Men sa Seyè a di ankò: -Yo tande yon sèl rèl nan Rama. Yo tande kriye ak gwo anmwe. Se Rachèl k'ap kriye pou pitit li yo. Li pa vle kite pesonn konsole l' paske pitit li yo mouri.
 So has the Lord said: In Ramah there is a sound of crying, weeping and bitter sorrow; Rachel weeping for her children; she will not be comforted for their loss.
 ὄλετο μοῦσθ πόλις αὐτοῦ καὶ ἐκλεκτοὶ νεανίσκοι αὐτοῦ κατέβησαν εἰς σφαγὴν
- 16 Men sa Seyè a di ankò: -Sispann rèl ou yo, Rachèl. Siye dlo nan je ou. Sa ou te fè pou pitit ou yo p'ap pèdi. Y'ap tounen soti nan peyi lènmi yo.
 The Lord has said this: Keep your voice from sorrow and your eyes from weeping: for your work will be rewarded, says the Lord; and they will come back from the land of their hater.
 ἐγγὺς ἡμέρα μοῦσθ ἔλθειν καὶ πονηρία αὐτοῦ ταχεῖα σφόδρα
- 17 Gen bèl espwa pou ou denmen. Pitit ou yo pral tounen nan peyi yo. Se mwen menm Seyè a ki di sa.
 And there is hope for the future, says the Lord; and your children will come back to the land which is theirs.
 κινήσατε αὐτῶ πάντες κυκλόθεν αὐτοῦ πάντες εἰδότες ὄνομα αὐτοῦ εἶπατε πῶς συνετρίβη βακτηρία εὐκλεῆς ῥάβδος μεγαλώματος
- 18 ¶ Mwen tande moun Izrayèl yo ap plenn. Y'ap di konsa: -Seyè, nou te tankou yon ti towon mawon. Men, ou donte nou, ou moutre nou jan pou nou obeyi ou. Fè nou tounen vin jwenn ou, paske ou se Seyè a, Bondye nou an.
 Certainly Ephraim's words of grief have come to my ears, You have given me training and I have undergone it like a young cow unused to the yoke: let me be turned and come back, for you are the Lord my God.
 κατάβηθι ἀπὸ δόξης καὶ κάθισον ἐν ὑγρασίᾳ καθημένη δαιβων ἐκτρίβητε ὅτι ὄλετο μοῦσθ ἀνέβη εἰς σὲ λυμαινόμενος ὄχυρῶμά σου
- 19 Nou te vire do ba ou, men, koulye a nou vle tounen vin jwenn ou. Sa te fè nou lapenn, nou rekonèt sa nou te fè a mal. Nou te wont, nou te bese tèt nou atè, paske nou te peche nan tan jennès nou.
 Truly, after I had been turned, I had regret for my ways; and after I had got knowledge, I made signs of sorrow: I was put to shame, truly, I was covered with shame, because I had to undergo the shame of my early years.
 ἐφ' ὁδοῦ στήθι καὶ ἐπίδε καθημένη ἐν ἀροισι καὶ ἐρώτησον φεύγοντα καὶ σφῶζόμενον καὶ εἰπὸν τί ἐγένετο
- 20 Izrayèl, nou se pitit gason mwen pi renmen an, pitit mwen pi pito a. Chak fwa non nou vin nan bouch mwen pou m' pini nou, mwen chonje jan mwen renmen nou. Se poutèt sa mwen fèb pou nou, m'a gen pitye pou nou. Se mwen menm Seyè a ki di sa.
 Is Ephraim my dear son? is he the child of my delight? for whenever I say things against him, I still keep him in my memory: so my heart is troubled for him; I will certainly have mercy on him, says the Lord.
 κατησχύνθη μοῦσθ ὅτι συνετρίβη ὀλόλιξον καὶ κέκραζον ἀνάγγελον ἐν ἀρνῶν ὅτι ὄλετο μοῦσθ
- 21 Mete mak sou tout wout la, plante jalon sou tout chemen an. Jwenn chemen ou te pran lè ou taprale a. Tounen non, nou menm moun pèp Izrayèl yo, tounen lakay nou nan lavil ki pou nou yo.
 Put up guiding pillars, make road signs for yourself: give attention to the highway, even the way in which you went: be turned again, O virgin of Israel, be turned to these your towns.
 καὶ κρίσις ἔρχεται εἰς γῆν τοῦ μισῶρ ἐπὶ χαλῶν καὶ ἐπὶ ἰασσα καὶ ἐπὶ μοῦσθ
- 22 Kilè n'a sispann drive deyò, bann wòklò! Mwen fè yon bagay tou nèf nan peyi a: Koulye a se fanm k'ap liyen gason.
 How long will you go on turning this way and that, O wandering daughter? for the Lord has made a new thing on the earth, a woman changed into a man.
 καὶ ἐπὶ δαιβων καὶ ἐπὶ ναβαυ καὶ ἐπ' οἶκον δεβλαθαιμ

- 23 Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, di ankò: -Lè m'a fè pèp mwen an tounen lakay li, men sa yo pral mache di ankò nan tout peyi Jida ak nan tout lavil li yo: Se pou Seyè a beni mòn ki apa pou li a, mòn kote Bondye k'ap delivre a rete a.
 So the Lord of armies, the God of Israel, has said, Again will these words be used in the land of Judah and in its towns, when I have let their fate be changed: May the blessing of the Lord be on you, O resting-place of righteousness, O holy mountain.
 και ἐπὶ καριαθαμ και ἐπ' οἶκον γαμιωλ και ἐπ' οἶκον μαων
- 24 Se sou mòn sa a moun peyi Jida yo ansanm ak moun tout lavil yo pral rete. Se la moun k'ap travay latè yo ansanm ak moun k'ap gade mouton yo pral rete tou.
 And Judah and all its towns will be living there together; the farmers and those who go about with flocks.
 και ἐπὶ καριωθ και ἐπὶ βοσορ και ἐπὶ πάσας τὰς πόλεις μωαβ τὰς πόρρω και τὰς ἐγγύς
- 25 Mwen pral bay tout moun ki bouke yo kouraj. Mwen pral plen vant tout moun k'ap mouri grangou yo.
 For I have given new strength to the tired soul and to every sorrowing soul in full measure.
 κατεάχθη κέρασ μωαβ και τὸ ἐπίχειρον αὐτοῦ συνετριβη
- 26 Lè sa a, pèp la va di: M' al dòmi. Lè m' leve, mwen wè dòmi an te bon pou mwen.
 At this, awaking from my sleep, I saw; and my sleep was sweet to me.
 μεθύσατε αὐτόν ὅτι ἐπὶ κύριον ἐμεγαλύνθη και ἐπικρούσει μωαβ ἐν χειρὶ αὐτοῦ και ἔσται εἰς γέλωτα και αὐτός
- 27 ¶ Talè konsa mwen pral simen moun ak bèt nan tout peyi Izrayèl la ak nan tout peyi Jida a. Se mwen menm Seyè a ki di sa.
 See, the days are coming, says the Lord, when I will have Israel and Judah planted with the seed of man and with the seed of beast.
 και εἰ μὴ εἰς γελοιασμόν ἦν σοι ἰσραηλ εἰ ἐν κλοπαῖς σου εὐρέθη ὅτι ἐπολέμεις αὐτόν
- 28 Menm jan mwen te pran san m' pou m' te derasinen yo, lage yo atè, demoli yo, detwi yo, fè malè sou yo, se konsa tou mwen pral pran san m' pou m' rebati yo, pou m' replante yo. Se Seyè a menm ki di sa.
 And it will come about that, as I have been watching over them for the purpose of uprooting and smashing down and overturning and sending destruction and causing trouble; so I will be watching over them for the purpose of building up and planting, says the Lord.
 κατέλιπον τὰς πόλεις και ῥηκαν ἐν πέτραις οἱ κατοικοῦντες μωαβ ἐγενήθησαν ὡς περιστεραι νοσσεύουσαι ἐν πέτραις στόματι βοθόου
- 29 Lè sa a, pesonn p'ap di ankò: Papa ak manman te manje rezen vèt, se dan timoun yo ki gasi.
 In those days they will no longer say, The fathers have been tasting bitter grapes and the children's teeth are put on edge.
 ἦκουσα ὕβριν μωαβ ὕβρισεν λιαν ὕβριν αὐτοῦ και ὑπερφηανίαν αὐτοῦ και ὑψώθη ἡ καρδία αὐτοῦ
- 30 Moun ki manje rezen vèt la, se li menm ki va gen dan gasi. Chak moun va mouri pou sa li fè ki mal.
 But everyone will be put to death for the evil which he himself has done: whoever has taken bitter grapes will himself have his teeth put on edge.
 ἐγὼ δὲ ἔγνω ἔργα αὐτοῦ οὐχὶ τὸ ἱκανὸν αὐτοῦ οὐχ οὕτως ἐποίησεν
- 31 Seyè a di ankò: Lè a pral rive, mwen pral pase yon lòt kontra avèk moun peyi Izrayèl yo ansanm ak moun peyi Jida yo.
 See, the days are coming, says the Lord, when I will make a new agreement with the people of Israel and with the people of Judah:
 διὰ τοῦτο ἐπὶ μωαβ ὀλολύζετε πάντοθεν βοήσατε ἐπ' ἄνδρας κираδας αὐμοῦ
- 32 Se p'ap tankou kontra mwen te pase avèk zansèt yo a lè m' te pran men yo pou m' te fè yo soti kite peyi Lejip. Atout se mwen ki te mèt yo, yo pa t' kenbe kontra mwen an. Se mwen menm Seyè a ki di sa!
 Not like the agreement which I made with their fathers, on the day when I took them by the hand to be their guide out of the land of Egypt; which agreement was broken by them, and I gave them up, says the Lord.
 ὡς κλαυθμόν ιαζηρ ἀποκλαύσομαι σοι ἄμπελος σεβημα κλήματά σου διήλθεν θάλασσαν ιαζηρ ἦσαντο ἐπὶ ὀπώραν σου ἐπὶ τρυγηταῖς σου ὄλεθρος ἐπέπεσεν
- 33 Men kontra mwen pral pase ak pèp Izrayèl la. Se Seyè a menm ki di sa. Lè sa a, m'ap mete prensip mwen yo anndan kè yo, m'ap make lòd mwen yo nan lespri yo. M'a tounen Bondye pou yo, y'a tounen yon pèp pou mwen.
 But this is the agreement which I will make with the people of Israel after those days, says the Lord; I will put my law in their inner parts, writing it in their hearts; and I will be their God, and they will be my people.
 συνεψήσθη χαρμοσύνη και εὐφροσύνη ἐκ τῆς μωαβίτιδος και οἶνος ἦν ἐπὶ ληνοῖς σου πρῶι οὐκ ἐπάτησαν οὐδὲ δεῖλης οὐκ ἐποίησαν αἰδαδ

- 34 **Pesonn p'ap bezwen moutre lòt moun nan peyi a kouman pou yo chache konnen Seyè a, paske yo tout ap konnen m', depi sa ki pi piti a jouk sa ki pi gran an. Se mwen menm Seyè a ki di sa. M'a padonnen sa yo fè ki mal, mwen p'ap chonje peche yo ankò. Se mwen menm Seyè a ki di sa.**
And no longer will they be teaching every man his neighbour and every man his brother, saying, Get knowledge of the Lord: for they will all have knowledge of me, from the least of them to the greatest of them, says the Lord: for they will have my forgiveness for their evil-doing, and their sin will go from my memory for ever.
ἀπὸ κραυγῆς εσεβον ἕως ελεαλι αἱ πόλεις αὐτῶν ἔδωκαν φωνὴν αὐτῶν ἀπὸ ζογορ ἕως ὠρωναμι καὶ ἀγλαθ-σαλισια ὅτι καὶ τὸ ὕδωρ νεβριμ εἰς κατάκαυμα ἔσται
- 35 **¶ Seyè a mete solèy la pou l' klere lajounen. Li bay lalin ak zetwal yo lòd pou yo klere lannwit. Li eksite lanmè a, li fè l' move. Se li menm ki Seyè ki gen tout pouvwa a: Se konsa yo rele l'. These are the words of the Lord, who has given the sun for a light by day, ordering the moon and stars for a light by night, who puts the sea in motion, causing the thunder of its waves; the Lord of armies is his name.**
καὶ ἀπολῶ τὸν μοαβ φησὶν κύριος ἀναβαίνοντα ἐπὶ βωμὸν καὶ θυμῶντα θεοῖς αὐτοῦ
- 36 **Toutotan prensip sa yo va kenbe, se toutotan pèp Izrayèl la va yon nasyon devan mwen. Se mwen menm Seyè a ki di sa.**
If the order of these things before me is ever broken, says the Lord, then will the seed of Israel come to an end as a nation before me for ever.
διὰ τοῦτο καρδία μου μοαβ ὥσπερ αὐλοὶ βομβήσουσιν καρδία μου ἐπ' ἀνθρώπους κираδας ὥσπερ αὐλὸς βομβήσει διὰ τοῦτο ἃ περιποιήσατο ἀπόλετο ἀπὸ ἀνθρώπου
- 37 **Si yon jou yo ka rive mezure wotè syèl la, si yo ka rive konnen fondasyon latè a, konsa tou, yon jou mwen ka rive voye tout pèp Izrayèl la jete poutèt tou sa yo fè ki mal. Se Seyè a menm ki di sa. This is what the Lord has said: If the heavens on high may be measured, and the bases of the earth searched out, then I will give up the seed of Israel, because of all they have done, says the Lord.**
πᾶσαν κεφαλὴν ἐν παντὶ τόπῳ ζυρήσονται καὶ πᾶς πύγων ζυρηθήσεται καὶ πᾶσαι χεῖρες κόψονται καὶ ἐπὶ πάσης ὀσφύος σάκκος
- 38 **Men sa Seyè a di ankò: -Pa rete lontan ankò, yo pral rebati tout lavil Jerizalèm pou Seyè a, depi gwo fò Ananyèl la jouk Pòtay Kwen an. See, the days are coming, says the Lord, for the building of the Lord's town, from the tower of Hananel to the doorway of the angle.**
καὶ ἐπὶ πάντων τῶν δομάτων μοαβ καὶ ἐπὶ πλατείαις αὐτῆς ὅτι συνέτριψα τὸν μοαβ φησὶν κύριος ὡς ἀγγεῖον οὐ οὐκ ἔστιν χρεία αὐτοῦ
- 39 **Limit lavil la va konmanse la, l'a pran direksyon ti mòn Garèb la sou bò lwès, l'a vire bò Goa. And the measuring-line will go out in front of it as far as the hill Gareb, going round to Goah.**
πῶς κατήλλαξεν πῶς ἔστρεψεν νότον μοαβ ἠσχύνθη καὶ ἐγένετο μοαβ εἰς γέλωτα καὶ ἐγκόπημα πᾶσιν τοῖς κύκλῳ αὐτῆς
- 40 **Y'a pran tout fon ki sèvi pou antere kadav ak pou boule fatra a, tout tè ki sotè depi bò ravin Sedwon an rive nan kwen Pòtay Chwal yo sou bò lès, y'a mete yo apa pou mwen. Yo p'ap janm kraze, ni yo p'ap janm demoli yo ankò. And all the valley of the dead bodies, and all the field of death as far as the stream Kidron, up to the angle of the horses' doorway to the east, will be holy to the Lord; it will not again be uprooted or overturned for ever.**
ὅτι οὕτως εἶπεν κύριος
- 13 **Devan yo tout, mwen di Bawouk konsa: And I gave orders to Baruch in front of them, saying,**
ὅσα ἐπροφήτευσεν ιερεμίας ἐπὶ πάντα τὰ ἔθνη
- 15 **Paske yon lè yo va achte kay, jaden ak pye rezen nan peyi a ankò. Se Seyè a menm ki di sa. For the Lord of armies, the God of Israel, has said, There will again be trading in houses and fields and vine-gardens in this land.**
οὕτως εἶπεν κύριος ὁ θεὸς ἰσραηλ λαβὲ τὸ ποτήριον τοῦ οἴνου τοῦ ἀκράτου τούτου ἐκ χειρὸς μου καὶ ποτιεῖς πάντα τὰ ἔθνη πρὸς ἃ ἐγὼ ἀποστέλλω σε πρὸς αὐτούς
- 16 **¶ Apre mwen te fin bay Bawouk, pitit gason Nerija a, papye tè yo, mwen lapriye Seyè a, mwen di l': Now after I had given the paper to Baruch, the son of Neriah, I made my prayer to the Lord, saying,**
καὶ πίνονται καὶ ἐξεμούνται καὶ μανήσονται ἀπὸ προσώπου τῆς μαχαίρας ἧς ἐγὼ ἀποστέλλω ἀνὰ μέσον αὐτῶν
- 17 **-Aa, Seyè, Bondye! Se avèk fòs kouraj ou, se avèk gwo pouvwa ou ou te fè syèl la ak latè a. Anyen pa twò difisil pou ou. Ah Lord God! see, you have made the heaven and the earth by your great power and by your outstretched arm, and there is nothing you are not able to do:**
καὶ ἔλαβον τὸ ποτήριον ἐκ χειρὸς κυρίου καὶ ἐπότισα τὰ ἔθνη πρὸς ἃ ἀπέστειλέν με κύριος ἐπ' αὐτά
- 18 **Ou fè mil jenerasyon nan yon fanmi wè jan ou gen bon kè. Men tou, ou fè pitit peye pou peche papa ak manman yo te fè. Ou se yon Bondye ki gen pouvwa, ki gen fòs. Yo rele ou: Seyè ki gen tout pouvwa a. You have mercy on thousands, and send punishment for the evil-doing of the fathers on their children after them: the great, the strong God, the Lord of armies is his name:**
τὴν ἱερουσαλημ καὶ τὰς πόλεις ἰουδα καὶ βασιλεῖς ἰουδα καὶ ἄρχοντας αὐτοῦ τοῦ θείναι αὐτὰς εἰς ἐρήμωσιν καὶ εἰς ἄβατον καὶ εἰς συριγμὸν

- 19 Plan travay ou, se gwo zafè. Yo pa ka konte bèl bagay ou fè yo. Je ou louvri sou tou sa moun ap fè, pou bay chak moun sa yo merite dapre sa yo fè, dapre jan yo mennen bak yo.
Great in wisdom and strong in act: whose eyes are open on all the ways of the sons of men, giving to everyone the reward of his ways and the fruit of his doings:
καὶ τὸν φαραὼν βασιλέα αἰγύπτου καὶ τοὺς παῖδας αὐτοῦ καὶ τοὺς μεγιστάνας αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ
- 20 Depi nan tan lontan rive jouk jounen jòdi a, ou te fè mirak ak mènèy nan peyi Lejip, nan peyi Izrayèl ak nan tout lòt nasyon yo. Konsa, koulye a yo konnen ou toupatou.
You have done signs and wonders in the land of Egypt, and even to this day, in Israel and among other men; and have made a name for yourself as at this day;
καὶ πάντας τοὺς συμμίκτους αὐτοῦ καὶ πάντας τοὺς βασιλεῖς ἀλλοφύλων τὴν ἀσκαλὼνα καὶ τὴν γάζαν καὶ τὴν ἀκκαρων καὶ τὸ ἐπίλοιπον ἀζώτου
- 21 Ou fè nou soti kite peyi Lejip ak fòs ponyèt ou ak gwo kouraj ou. Ou te fè anpil mirak ak anpil mènèy, anpil bagay ki te fè moun pè.
And have taken your people Israel out of the land of Egypt with signs and with wonders and with a strong hand and an outstretched arm, causing great fear;
καὶ τὴν ἰδουμαίαν καὶ τὴν μοαβίτιν καὶ τοὺς υἱοὺς ἀμμων
- 22 Ou te ba yo peyi ou te pwomèt ou t'ap bay zansèt yo a, peyi kote lèt ak siwo myèl koule tankou dlo.
And have given them this land, which you gave your word to their fathers to give them, a land flowing with milk and honey;
καὶ πάντας βασιλεῖς τύρου καὶ βασιλεῖς σιδῶνος καὶ βασιλεῖς τοὺς ἐν τῷ πέραν τῆς θαλάσσης
- 23 Yo rive nan peyi a, yo pran l' pou yo, men yo derefize koute ou. Yo pa viv jan ou te mande yo viv la. Yo pa fè tou sa ou te ba yo lòd fè a. Se konsa, ou voye tout gwo malè sa a sou yo jòdi a.
And they came in and took it for their heritage, but they did not give ear to your voice, and were not ruled by your law; they have done nothing of all you gave them orders to do: so you have made all this evil come on them:
καὶ τὴν δαϊδαν καὶ τὴν θαιμαν καὶ τὴν ρως καὶ πᾶν περικεκαρμένον κατὰ πρόσωπον αὐτοῦ
- 24 Moun Babilòn yo sènen lavil la, y'ap anpile tè nan pye miray yo, y'ap pwoche pou yo pran lavil la. Nou ta mèt di lavil la nan men yo deja. Lagè, grangou ak move maladi fin kraze kouraj moun yo. Ou wè sa ou te di a rive vre.
See, they have made earthworks against the town to take it; and the town is given into the hands of the Chaldaeans who are fighting against it, because of the sword and need of food and disease: and what you have said has taken place, and truly you see it.
καὶ πάντας τοὺς συμμίκτους τοὺς καταλδόντας ἐν τῇ ἐρήμῳ
- 25 Wi, sa ki rete pou lavil la tonbe nan men moun Babilòn yo pa anyen. Poukisa atò, Seyè Bondye, ou ban m' lòd achte jaden sa a pou lajan kach devan temwen?
And you have said to me, Give the money to get yourself a property, and have the business witnessed; though the town is given into the hands of the Chaldaeans.
καὶ πάντας βασιλεῖς αἰλαμ καὶ πάντας βασιλεῖς περσῶν
- 26 ¶ Seyè a pale ak Jeremi ankò, li di l' konsa:
And the word of the Lord came to Jeremiah, saying,
καὶ πάντας βασιλεῖς ἀπὸ ἀπηλιώτου τοὺς πόρρω καὶ τοὺς ἐγγύς ἕκαστον πρὸς τὸν ἀδελφὸν αὐτοῦ καὶ πάσας τὰς βασιλείας τὰς ἐπὶ προσώπου τῆς γῆς
- 27 -Mwen menm Seyè a, mwen se Bondye tout moun sou latè. Pa gen anyen ki twò difisil pou m' fè.
See, I am the Lord, the God of all flesh: is there anything so hard that I am unable to do it?
καὶ ἐρεῖς αὐτοῖς οὕτως εἶπεν κύριος παντοκράτωρ πῖετε καὶ μεθύσθητε καὶ ἐξεμέσατε καὶ πεσεῖσθε καὶ οὐ μὴ ἀναστήτε ἀπὸ προσώπου τῆς μαχαίρας ἧς ἐγὼ ἀποστέλλω ἀνὰ μέσον ὑμῶν
- 28 Se poutèt sa, mwen menm mwen di ou: m'ap lage lavil sa a nan men moun Babilòn yo, nan men Nèbikadnez, wa yo a! Y'ap pran lavil la.
So this is what the Lord has said: See, I am giving this town into the hands of the Chaldaeans and into the hands of Nebuchadrezzar, the king of Babylon, and he will take it:
καὶ ἔσται ὅταν μὴ βούλωνται δέξασθαι τὸ ποτήριον ἐκ τῆς χειρὸς σου ὥστε πιεῖν καὶ ἐρεῖς οὕτως εἶπεν κύριος πίνοντες πῖεσθε
- 29 Moun Babilòn k'ap atake lavil la pral antre ladan l'. Y'ap mete dife, y'ap boule l'. Y'ap mete dife nan kay kote moun yo te fè m' fache anpil la, lè yo te moute anwo twati a pou boule lansan pou Baal, pou fè ofrann diven pou lòt bondye.
And the Chaldaeans, who are fighting against this town, will come and put the town on fire, burning it together with the houses, on the roofs of which perfumes have been burned to the Baal, and drink offerings have been drained out to other gods, moving me to wrath.
ὅτι ἐν πόλει ἐν ἧ ὀνομάσθη τὸ ὄνομά μου ἐπ' αὐτήν ἐγὼ ἄρχομαι κακῶσαι καὶ ὑμεῖς καθάρσει οὐ μὴ καθαρισθῆτε ὅτι μάχαιραν ἐγὼ καλῶ ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς
- 30 Paske, moun Izrayèl yo ak moun Jida yo, se sa ki mal ase y'ap fè depi nan konmansman. Wi, moun Izrayèl yo, se fache y'ap fè m' fache ase ak tou sa y'ap fè a. Se Seyè a menm ki di sa.
For the children of Israel and the children of Judah have done nothing but evil in my eyes from their earliest years: the children of Israel have only made me angry with the work of their hands, says the Lord.
καὶ σὺ προφητεύσεις ἐπ' αὐτοὺς τοὺς λόγους τούτους καὶ ἐρεῖς κύριος ἄφ' ὑψηλοῦ χρηματιεῖ ἀπὸ τοῦ ἁγίου αὐτοῦ δώσει φωνὴν αὐτοῦ λόγον χρηματιεῖ ἐπὶ τοῦ τόπου αὐτοῦ καὶ αἰδᾷ ὥσπερ τρυγῶντες ἐς ἀποκριθήσονται καὶ ἐπὶ τοὺς καθημένους ἐπὶ τὴν γῆν

- 31 Laval Jerizalèm sa a, depi jou yo te bati l' la rive jouk jòdi a, se kòlè l'ap fè m' fè, se move san l'ap fè m' fè. Kifè koulye a, mwen pa ka wè l' devan je m' ankò.
For this town has been to me a cause of wrath and of burning passion from the day of its building till this day, so that I put it away from before my face:
ἦκει ὀλεθρος ἐπὶ μέρος τῆς γῆς ὅτι κρίσις τῷ κυρίῳ ἐν τοῖς ἔθνεσιν κρίνεται αὐτὸς πρὸς πᾶσαν σάρκα οἱ δὲ ἀσεβεῖς ἐδόθησαν εἰς μάχαιραν λέγει κύριος
- 32 Akòz tou sa moun peyi Izrayèl yo ak moun peyi Jida yo te fè ki mal, m' about ak yo tout, ni wa yo, ni chéf yo, ni prèt yo, ni pwofèt yo, ni moun peyi Jida yo, ni moun laval Jerizalèm yo.
Because of all the evil of the children of Israel and of the children of Judah, which they have done to make me angry, they and their kings, their princes, their priests, and their prophets, and the men of Judah and the people of Jerusalem.
οὕτως εἶπεν κύριος ἰδοὺ κακὰ ἔρχεται ἀπὸ ἔθνους ἐπὶ ἔθνος καὶ λαίλαψ μεγάλη ἐκπορεύεται ἀπ' ἐσχάτου τῆς γῆς
- 33 Yo vire do ban mwen. Malgre mwen pa t' janm sispann montre yo sa pou yo fè, yo pa t' vle koute m', yo pa vle aprann.
And they have been turning their backs and not their faces to me: and though I was their teacher, getting up early and teaching them, their ears were not open to teaching.
καὶ ἔσονται τραυματία ὑπὸ κυρίου ἐν ἡμέρᾳ κυρίου ἐκ μέρους τῆς γῆς καὶ ἔως εἰς μέρος τῆς γῆς οὐ μὴ κατορυγῶσιν εἰς κόπρια ἐπὶ προσώπου τῆς γῆς ἔσονται
- 34 Yo mete vye zidòl yo nan tanp yo te mete apa pou mwen an, yo fè tanp lan pa nan kondisyon pou sèvi m' ankò.
But they put their disgusting images into the house which is named by my name, making it unclean.
ἀλαλάξατε ποιμένες καὶ κεκράξατε καὶ κόπτεσθε οἱ κριοὶ τῶν προβάτων ὅτι ἐπληρώθησαν αἱ ἡμέραι ὑμῶν εἰς σφαγὴν καὶ πεσεῖσθε ὡς περὶ οἱ κριοὶ οἱ ἐκλεκτοὶ
- 35 Yo bati lotèl pou Baal nan Fon Beninin an, yo ofri pitit gason yo ak pitit fi yo pou yo touye pou Molòk, bagay mwen pa t' janm ba yo lòd fè, bagay ki pa t' janm vin nan lide m'. Lè yo fè bagay degoutan sa a, yo fè pèp Jida a tonbe nan peche.
And they put up the high places of the Baal in the valley of the son of Hinnom, making their sons and their daughters go through the fire to Molech; which I did not give them orders to do, and it never came into my mind that they would do this disgusting thing, causing Judah to be turned out of the way.
καὶ ἀπολεῖται φυγὴ ἀπὸ τῶν ποιμένων καὶ σωτηρία ἀπὸ τῶν κριῶν τῶν προβάτων
- 36 Seyè a, Bondye pèp Izrayèl la, pale ak Jeremi, li di l' konsa: -Koulye a mwen ta renmen di yon lòt bagay sou laval Jerizalèm. Ou te di ansanm ak lòt yo: Lagè, grangou ak move maladi ap fini ak laval la, l'ap tonbe nan men wa Babilòn lan.
And now the Lord, the God of Israel, has said of this town, about which you say, It is given into the hands of the king of Babylon by the sword and by need of food and by disease:
φωνὴ κραυγῆς τῶν ποιμένων καὶ ἀλαλαγμὸς τῶν προβάτων καὶ τῶν κριῶν ὅτι ὠλέθρευσεν κύριος τὰ βοσκήματα αὐτῶν
- 37 Enben, wi! Mwen te fache sou yo, mwen te move anpil, mwen te fè gwo kòlè. Lè sa a, mwen gaye yo nan yon bann peyi. Men, mwen pral sanble yo, m'ap mennen yo tounen isit la ankò pou yo ka viv san kè sote.
See, I will get them together from all the countries where I have sent them in my wrath and in the heat of my passion and in my bitter feeling; and I will let them come back into this place where they may take their rest safely.
καὶ παύσεται τὰ κατάλοιπα τῆς εἰρήνης ἀπὸ προσώπου ὀργῆς θυμοῦ μου
- 38 Lè sa a, yo menm y'a tounen pèp ki apa pou mwen an ankò, mwen menm m'a tounen Bondye yo ankò.
And they will be my people, and I will be their God:
ἐγκατέλειπεν ὡς περὶ λέων κατάλοιπα αὐτοῦ ὅτι ἐγενήθη ἡ γῆ αὐτῶν εἰς ἄβατον ἀπὸ προσώπου τῆς μαχαίρας τῆς μεγάλης
- 1 ¶ Jeremi te nan prizon toujou nan lakou palè kote gad yo ye a lè Seyè a pale avè l' ankò. Li di l':
Then the word of the Lord came to Jeremiah the second time, while he was still shut up in the place of the armed watchmen, saying,
ἐν ἀρχῇ βασιλέως ἰσακὶμ υἱοῦ ἰωσία ἐγενήθη ὁ λόγος οὗτος παρὰ κυρίου
- 2 -Se mwen menm ki fè latè a, ki ba li fòm, ki kenbe l' nan plas li. Se mwen menm yo rele Seyè a. Men sa mwen di:
These are the words of the Lord, who is doing it, the Lord who is forming it, to make it certain; the Lord is his name;
οὕτως εἶπεν κύριος στήθι ἐν ἀλλῇ οἴκου κυρίου καὶ χρηματιεῖς ἅπασιν τοῖς ἰουδαίοις καὶ πᾶσιν τοῖς ἐρχομένοις προσκυνεῖν ἐν οἴκῳ κυρίου ἅπαντας τοὺς λόγους οὗς συνέταξά σοι αὐτοῖς χρηματίσαι μὴ ἀφέλης ῥῆμα
- 3 Rele m', m'a reponn ou. M'a fè ou konnen yon bann gwo bagay, yon bann mènèy ou pa t' janm konnen.
Let your cry come to me, and I will give you an answer, and let you see great things and secret things of which you had no knowledge.
ἴσως ἀκούσονται καὶ ἀποστραφήσονται ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ παύσομαι ἀπὸ τῶν κακῶν ὧν ἐγὼ λογίζομαι τοῦ ποιῆσαι αὐτοῖς ἕνεκεν τῶν πονηρῶν ἐπιτηδευμάτων αὐτῶν
- 4 Wi, men sa mwen menm, Seyè a, Bondye pèp Izrayèl la, mwen di sou kay laval Jerizalèm yo, sou kay wa peyi Jida yo, ki fin kraze paske moun Babilòn yo sènen laval la, y'ap atake l'.
For this is what the Lord, the God of Israel, has said about the houses of this town and the houses of the kings of Judah, which have been broken down to make earthworks and ...;
καὶ ἐρεῖς οὕτως εἶπεν κύριος ἐὰν μὴ ἀκούσῃτέ μου τοῦ πορεύεσθαι ἐν τοῖς νομίμοις μου οἷς ἔδωκα κατὰ πρόσωπον ὑμῶν

- 5 Gen moun ki soti pou kenbe tèt ak moun Babilòn yo. Moun sa yo lakòz kay yo pral plen kadav moun mwen pral touye tèlman mwen fache, tèlman mwen move. Mwen p'ap okipe lavil Jerizalèm ankò paske moun li yo fè twòp mechanste.
... and to make them full of the dead bodies of men whom I have put to death in my wrath and in my passion, and because of whose evil-doing I have kept my face covered from this town.
εἰσακούειν τῶν λόγων τῶν παιδῶν μου τῶν προφητῶν οὐς ἐγὼ ἀποστέλλω πρὸς ὑμᾶς ὄρθρου καὶ ἀπέστειλα καὶ οὐκ εἰσηκούσατέ μου
- 6 Men, mwen pral ba yo renmèd pou yo sa gaya. M'ap geri yo. M'ap fè yo konnen jan sa bon lè moun viv ak kè poze san ankenn danje.
See, I will make it healthy and well again, I will even make them well; I will let them see peace and good faith in full measure.
καὶ δώσω τὸν οἶκον τοῦτον ὥσπερ σιλωμ καὶ τὴν πόλιν δώσω εἰς κατάραν πᾶσιν τοῖς ἔθνεσιν πάσης τῆς γῆς
- 7 M'ap fè peyi Izrayèl ak peyi Jida kanpe ankò. Zafè yo pral mache tankou nan tan lontan.
And I will let the fate of Judah and of Israel be changed, building them up as at first.
καὶ ἤκουσαν οἱ ἱερεῖς καὶ οἱ ψευδοπροφήται καὶ πᾶς ὁ λαὸς τοῦ ἱερεμίου λαλοῦντος τοὺς λόγους τούτους ἐν οἴκῳ κυρίου
- 8 M'ap mete yo nan kondisyon pou yo sèvi m', m'ap wete tout peche yo te fè kont mwen yo. M'ap padonnen tou sa yo te fè ki mal lè yo t'ap fè wòklò avè m' lan.
And I will make them clean from all their sin, with which they have been sinning against me; I will have forgiveness for all their sins, with which they have been sinning against me, and with which they have done evil against me.
καὶ ἐγένετο ἱερεμίου παυσάμενου λαλοῦντος πάντα ἃ συνέταξεν αὐτῷ κύριος λαλῆσαι παντὶ τῷ λαῷ καὶ συνελάβοσαν αὐτὸν οἱ ἱερεῖς καὶ οἱ ψευδοπροφήται καὶ πᾶς ὁ λαὸς λέγων θανάτῳ ἀποθανῆ
- 9 Lè sa a, lavil Jerizalèm pral fè kè m' kontan. Li pral sèvi yon lwanj pou mwen, yon bèl bagay devan tout lòt nasyon ki sou latè. Lè y'a konnen tout byen mwen pral fè pou moun Jerizalèm yo, lè y'a wè tout bèl bagay m'a fè pou yo, y'a tranble tèlman y'a pè, y'a sezi.
And this town will be to me for a name of joy, for a praise and a glory before all the nations of the earth, who, hearing of all the good which I am doing for them, will be shaking with fear because of all the good and the peace which I am doing for it.
ὅτι ἐπροφήτευσας τῷ ὀνόματι κυρίου λέγων ὥσπερ σιλωμ ἔσται ὁ οἶκος οὗτος καὶ ἡ πόλις αὕτη ἐρημοθήσεται ἀπὸ κατοικοῦντων καὶ ἐξεκκλησιάσθη πᾶς ὁ λαὸς ἐπὶ ἱερεμίου ἐν οἴκῳ κυρίου
- 10 ¶ Seyè a di ankò: Y'ap di peyi a tounen yon dezè, pa gen moun, pa gen bèt ladan l'. Se vre wi. Lavil peyi Jida yo, tout lari lavil Jerizalèm blanch: ou pa jwenn ni moun, ni bèt ladan yo. Men nan peyi a y'a tande ankò
This is what the Lord has said: There will again be sounding in this place, of which you say, It is a waste, without man and without beast; even in the towns of Judah and in the streets of Jerusalem which are waste and unpeopled, without man and without beast,
καὶ ἤκουσαν οἱ ἄρχοντες ἰουδα τὸν λόγον τοῦτον καὶ ἀνέβησαν ἐξ οἴκου τοῦ βασιλέως εἰς οἶκον κυρίου καὶ ἐκάθισαν ἐν προθύροις πόλης κυρίου τῆς καινῆς
- 11 vwa moun k'ap pran plezi yo, moun ki gen kè kontan. Y'a tande mizik pou moun k'ap marye yo. Y'a tande moun k'ap chante lè y'ap pote ofrann pou di Bondye mèsi nan tanp Seyè a. Y'a di: Lwanj pou Seyè ki gen tout pouwva a paske li bon! Li p'ap janm sispann renmen nou! Wi, m'ap fè peyi a kanpe ankò jan l' te ye anvan an. Se Seyè a ki di sa.
Happy sounds, the voice of joy, the voice of the newly-married man and the voice of the bride, the voices of those who say, Give praise to the Lord of armies, for the Lord is good, for his mercy is unchanging for ever: the voices of those who go with praise into the house of the Lord. For I will let the land come back to its first condition, says the Lord.
καὶ εἶπαν οἱ ἱερεῖς καὶ οἱ ψευδοπροφήται πρὸς τοὺς ἄρχοντας καὶ παντὶ τῷ λαῷ κρίσις θανάτου τῷ ἀνθρώπῳ τούτῳ ὅτι ἐπροφήτευσεν κατὰ τῆς πόλεως ταύτης καθὼς ἠκούσατε ἐν τοῖς ὡσὶν ὑμῶν
- 12 Men sa Seyè ki gen tout pouwva a di ankò: -Nan peyi sa a ki fini, peyi kote ou pa jwenn ni moun ni bèt la nan tout lavil yo, va gen kote pou gadò mouton yo mennen mouton yo al manje.
This is what the Lord of armies has said: Again there will be in this place, which is a waste, without man and without beast, and in all its towns, a resting-place where the keepers of sheep will make their flocks take rest.
καὶ εἶπεν ἱερεμίας πρὸς τοὺς ἄρχοντας καὶ παντὶ τῷ λαῷ λέγων κύριος ἀπέστειλέν με προφητεῦσαι ἐπὶ τὸν οἶκον τοῦτον καὶ ἐπὶ τὴν πόλιν ταύτην πάντας τοὺς λόγους τούτους οὐς ἠκούσατε
- 13 Nan lavil ki nan mòn yo, nan lavil ki nan plenn yo bò lanmè a ak nan sid peyi a, nan tout peyi Benjamen an, nan tout ti bouk nan vwazinaj Jerizalèm yo, nan tout lavil Jida yo, gadò mouton yo va fè mouton pase devan yo yonn apre lòt pou konte yo. Se Seyè a menm ki di sa.
In the towns of the hill-country, in the towns of the lowland, and in the towns of the South and in the land of Benjamin and in the country round Jerusalem and in the towns of Judah, the flocks will again go under the hand of him who is numbering them, says the Lord.
καὶ νῦν βελτίους ποιήσατε τὰς ὁδοὺς ὑμῶν καὶ τὰ ἔργα ὑμῶν καὶ ἀκούσατε τῆς φωνῆς κυρίου καὶ παύσεται κύριος ἀπὸ τῶν κακῶν ὧν ἐλάλησεν ἐφ' ὑμᾶς
- 14 Seyè a di ankò: Yon jou pral vini, mwen pral kenbe pwomès mwen te fè moun Izrayèl yo ansanm ak moun Jida yo.
See, the days are coming, says the Lord, when I will give effect to the good word which I have said about the people of Israel and the people of Judah.
καὶ ἰδοὺ ἐγὼ ἐν χερσίν ὑμῶν ποιήσατέ μοι ὡς συμφέρει καὶ ὡς βέλτιον ὑμῖν
- 15 Jou sa a, lè sa a, m'a fè yon nonm soti nan fanmi David la pou gouvènè yo. Se va yon wa ki va fè sa ki dwat, ki p'ap nan patipri.
In those days and at that time, I will let a Branch of righteousness come up for David; and he will be a judge in righteousness in the land.
ἀλλ' ἢ γνόντες γνώσεσθε ὅτι εἰ ἀναιρεῖτέ με αἴμα ἄθῳον δίδοτε ἐφ' ὑμᾶς καὶ ἐπὶ τὴν πόλιν ταύτην καὶ ἐπὶ τοὺς κατοικοῦντας ἐν αὐτῇ ὅτι ἐν ἀληθείᾳ ἀπέσταλκέν με κύριος πρὸς ὑμᾶς λαλῆσαι εἰς τὰ ὅσα ὑμῶν πάντας τοὺς λόγους τούτους

- 16 Lè sa a, moun peyi Jida yo ak moun lavil Jerizalèm yo va sove, y'a viv san kè sote. Y'a rele lavil Jerizalèm Seyè a, Delivrans nou an.
In those days, Judah will have salvation and Jerusalem will be safe: and this is the name which will be given to her: The Lord is our righteousness.
καὶ εἶπαν οἱ ἄρχοντες καὶ πᾶς ὁ λαὸς πρὸς τοὺς ἱερεῖς καὶ πρὸς τοὺς ψευδοπροφήτας οὐκ ἔστιν τῷ ἀνθρώπῳ τούτῳ κρίσις θανάτου ὅτι ἐπὶ τῷ ὀνόματι κυρίου τοῦ θεοῦ ἡμῶν ἐλάλησεν πρὸς ἡμᾶς
- 17 ¶ Seyè a di ankò: Va toujou gen yon wa ki sot nan fanmi David la pou gouvènè peyi Izrayèl la.
For the Lord has said, David will never be without a man to take his place on the seat of the kingdom of Israel;
καὶ ἀνέστησαν ἄνδρες τῶν πρεσβυτέρων τῆς γῆς καὶ εἶπαν πάση τῇ συναγωγῇ τοῦ λαοῦ
- 18 Va toujou gen prèt nan fanmi Levi a pou sèvi m' nan tanp lan, pou boule ofrann nan dife pou mwen, pou fè ofrann grenn jaden ak lòt ofrann bèt pou mwen chak jou.
And the priests and the Levites will never be without a man to come before me, offering burned offerings and perfumes and meal offerings and offerings of beasts at all times.
μιχαιας ὁ μοραθίτης ἦν ἐν ταῖς ἡμέραις ἐζεκιου βασιλέως ἰουδα καὶ εἶπεν παντὶ τῷ λαῷ ἰουδα οὕτως εἶπεν κύριος σιωπῶν ὡς ἀγρὸς ἀροτριάθησεται καὶ ἱερουσαλημ εἰς ἄβατον ἔσται καὶ τὸ ὄρος τοῦ οἴκου εἰς ἄλσος δρυμοῦ
- 19 Seyè a pale ak Jeremi ankò, li di l':
And the word of the Lord came to Jeremiah, saying,
μὴ ἀνελθὼν ἀνεῖλεν αὐτὸν ἐζεκιας καὶ πᾶς ἰουδα οὐχὶ ὅτι ἐφοβήθησαν τὸν κύριον καὶ ὅτι ἐδεήθησαν τοῦ προσώπου κυρίου καὶ ἐπαύσατο κύριος ἀπὸ τῶν κακῶν ὧν ἐλάλησεν ἐπ' αὐτούς καὶ ἡμεῖς ἐποιήσαμεν κακὰ μεγάλα ἐπὶ ψυχᾷς ἡμῶν
- 20 -Mwen pase yon kontra ak lajounen, yon kontra ak lannwit pou yo toujou rive lè pou yo rive a. Eske nou ka kraze kontra sa yo? Non.
The Lord has said: If it is possible for my agreement of the day and the night to be broken, so that day and night no longer come at their fixed times,
καὶ ἄνθρωπος ἦν προφητεύων τῷ ὀνόματι κυρίου ουριας υἱὸς σαμαιοῦ ἐκ καριαθιαριμ καὶ ἐπροφήτευσεν περὶ τῆς γῆς ταύτης κατὰ πάντας τοὺς λόγους ἱερεμιου
- 21 Enben, konsa tou, mwen siyen yon kontra ak David, sèvitè m' lan, pou toujou gen yonn nan pitit li yo chita sou fotèy wa a nan peyi a. Mwen siyen yon kontra ak moun Levi yo ansanm ak prèt k'ap sèvi m' yo. Kontra sa yo p'ap janm kase.
Then my agreement with my servant David may be broken, so that he no longer has a son to take his place on the seat of the kingdom; and my agreement with the Levites, the priests, my servants.
καὶ ἤκουσεν ὁ βασιλεὺς ἰωακὴμ καὶ πάντες οἱ ἄρχοντες πάντας τοὺς λόγους αὐτοῦ καὶ ἐζήτησαν ἀποκτεῖναι αὐτόν καὶ ἤκουσεν ουριας καὶ εἰσῆλθεν εἰς αἴγυπτον
- 22 Mwen pral fè fanmi David, sèvitè m' lan, peple. Mwen pral fè moun Levi k'ap sèvi m' yo peple sitèlman yo p'ap ka konte kantite ki genyen. Y'ap tankou zetwal nan syèl la, tankou grenn sab bò lanmè.
As it is not possible for the army of heaven to be numbered, or the sand of the sea measured, so will I make the seed of my servant David, and the Levites my servants.
καὶ ἐξαπέστειλεν ὁ βασιλεὺς ἄνδρας εἰς αἴγυπτον
- 23 Seyè a pale ak Jeremi ankò, li di l':
And the word of the Lord came to Jeremiah, saying,
καὶ ἐξηγάγασαν αὐτὸν ἐκεῖθεν καὶ εἰσηγάγασαν αὐτὸν πρὸς τὸν βασιλέα καὶ ἐπάταξεν αὐτὸν ἐν μαχαίρᾳ καὶ ἔρριψεν αὐτὸν εἰς τὸ μνήμα υἱῶν λαοῦ αὐτοῦ
- 24 -Ou tande jan moun yo ap di mwen voye moun Izrayèl yo ak moun Jida yo jete, de fanmi mwen menm mwen te chwazi pou mwen yo! Se konsa y'ap meprize pèp mwen an. Yo pa konsidere l' tankou yon nasyon ankò.
Have you taken note of what these people have said, The two families, which the Lord took for himself, he has given up? This they say, looking down on my people as being, in their eyes, no longer a nation.
πλὴν χεῖρ σχικαμ υἱοῦ σαφαν ἦν μετὰ ἱερεμιου τοῦ μὴ παραδοῦναι αὐτὸν εἰς χεῖρας τοῦ λαοῦ τοῦ μὴ ἀνελεῖν αὐτόν
- 2 Men sa Seyè a, Bondye pèp Izrayèl la, di Jeremi: -Ale pale ak Sedesyas, wa peyi Jida a, w'a di li konsa: Seyè a pral lage lavil Jerizalèm nan men wa Babilòn lan ki pral mete dife ladan l'.
The Lord, the God of Israel, has said, Go and say to Zedekiah, king of Judah, This is what the Lord has said: See, I will give this town into the hands of the king of Babylon, and he will have it burned with fire:
οὕτως εἶπεν κύριος ποιήσον δεσμοὺς καὶ κλοιοὺς καὶ περίθου περὶ τὸν τράχηλόν σου
- 3 Ou menm, ou p'ap chape. Y'ap arete ou, y'ap lage ou nan men l' tou. W'a kontre avè l' bab pou bab. W'a pale avè l'. Lèfini, w'ap pati pou Babilòn.
And you will not get away from him, but will certainly be taken and given up into his hands; and you will see the king of Babylon, eye to eye, and he will have talk with you, mouth to mouth, and you will go to Babylon.
καὶ ἀποστελεῖς αὐτοὺς πρὸς βασιλέα ἰδουμαίας καὶ πρὸς βασιλέα μοαβ καὶ πρὸς βασιλέα υἱῶν αμμων καὶ πρὸς βασιλέα τύρου καὶ πρὸς βασιλέα σιδῶνος ἐν χερσὶν ἀγγέλων αὐτῶν τῶν ἐρχομένων εἰς ἀπάντησιν αὐτῶν εἰς ἱερουσαλημ πρὸς σεδεκιαν βασιλέα ἰουδα
- 4 Tansèlman, Sedesyas, wa Jida, koute mesaj Seyè a bay pou ou. Ou p'ap mouri nan lagè.
But give ear to the word of the Lord, O Zedekiah, king of Judah; this is what the Lord has said about you: Death will not come to you by the sword:
καὶ συντάξεις αὐτοῖς πρὸς τοὺς κυρίους αὐτῶν εἰπεῖν οὕτως εἶπεν κύριος ὁ θεὸς ἰσραηλ οὕτως ἐρεῖτε πρὸς τοὺς κυρίους ὑμῶν

- 5 W'ap mouri mouri ou nan kabann ou. Lè sa a, y'a boule lansan pou ou menm jan yo te konn boule lansan pou zansèt ou yo ki te wa anvan ou. Y'a rele pou ou, y'a di: Ki lapenn sa a? Wa a mouri! Se mwen menm Seyè a ki di sa. Se mwen ki bay mesaj sa a.
 You will come to your end in peace; and such burnings as they made for your fathers, the earlier kings before you, will be made for you; and they will be weeping for you and saying, Ah lord! for I have said the word, says the Lord.
 ὅτι ἐγὼ ἐποίησα τὴν γῆν ἐν τῇ ἰσχύϊ μου τῇ μεγάλῃ καὶ ἐν τῷ ἐπιχείρῳ μου τῷ ὑψηλῷ καὶ δώσω αὐτὴν ᾧ ἐὰν δόξῃ ἐν ὀφθαλμοῖς μου
- 6 Pwofèt Jeremi bay Sedesyas, wa peyi Jida a, mesaj sa a lavil Jerizalèm.
 Then Jeremiah the prophet said all these things to Zedekiah, king of Judah, in Jerusalem,
 ἔδωκα τὴν γῆν τῷ ναβουχοδοσορ βασιλεῖ βαβυλῶνος δουλεύειν αὐτῷ καὶ τὰ θηρία τοῦ ἀγροῦ ἐργάζεσθαι αὐτῷ
- 8 ¶ Men nan ki sikonstans Seyè a te pale ak Jeremi ankò. Wa Sedesyas te siyen yon kontra ansanm ak tout pèp lavil Jerizalèm pou yo te bay
 The word which came to Jeremiah from the Lord, after King Zedekiah had made an agreement with all the people in Jerusalem, to give news in public that servants were to be made free;
 καὶ τὸ ἔθνος καὶ ἡ βασιλεία ὅσοι ἐὰν μὴ ἐμβάλωσιν τὸν τράχηλον αὐτῶν ὑπὸ τὸν ζυγὸν βασιλέως βαβυλῶνος ἐν μαχαίρᾳ καὶ ἐν λιμῷ ἐπισκέψομαι αὐτούς εἶπεν κύριος ἕως ἐκλίπωσιν ἐν χειρὶ αὐτοῦ
- 9 tout moun menm ras ak yo, fanm kou gason, ki te esklav lakay yo libète yo. Konsa, pesonn nan moun Jida yo pa t'ap gen yon frè parèy yo k'ap sèvi yo esklav.
 That every man was to let his Hebrew man-servant and his Hebrew servant-girl go free; so that no one might make use of a Jew, his countryman, as a servant:
 καὶ ὑμεῖς μὴ ἀκούετε τῶν ψευδοπροφητῶν ὑμῶν καὶ τῶν μαντευομένων ὑμῖν καὶ τῶν ἐνυπνιαζομένων ὑμῖν καὶ τῶν οἰωνισμάτων ὑμῶν καὶ τῶν φαρμακῶν ὑμῶν τῶν λεγόντων οὐ μὴ ἐργάσηθε τῷ β
 ασιλεῖ βαβυλῶνος
- 10 Se konsa, tout chèf yo ansanm ak tout pèp la te tonbe dakò pou yo te bay tout esklav, fanm kou gason, yo te gen lakay yo libète yo, lèfini pou yo pa janm pran yo sèvi esklav ankò. Epi yo bay tout esklav yo libète yo vre.
 And this was done by all the rulers and the people who had taken part in the agreement, and every one let his man-servant and his servant-girl go free, not to be used as servants any longer; they did so, and let them go.
 ὅτι ψευδῆ αὐτοὶ προφητεύουσιν ὑμῖν πρὸς τὸ μακρῶναι ὑμᾶς ἀπὸ τῆς γῆς ὑμῶν
- 11 Men apre sa, yo chanje lide, yo pran moun yo te bay libète yo, fanm kou gason, yo fòse yo tounen sèvi yo esklav ankò.
 But later, they took back again the servants and the servant-girls whom they had let go free, and put them again under the yoke as servants and servant-girls.
 καὶ τὸ ἔθνος ὃ ἐὰν εἰσαγάγῃ τὸν τράχηλον αὐτοῦ ὑπὸ τὸν ζυγὸν βασιλέως βαβυλῶνος καὶ ἐργάσῃται αὐτῷ καὶ καταλείψῃ αὐτὸν ἐπὶ τῆς γῆς αὐτοῦ καὶ ἐργάται αὐτῷ καὶ ἐνοικήσει ἐν αὐτῇ
- 12 Lè sa a, Seyè a pale ak Jeremi, li di l' konsa:
 For this reason the word of the Lord came to Jeremiah from the Lord, saying,
 καὶ πρὸς σεδεκιαν βασιλέα ἰουδα ἐλάλησα κατὰ πάντας τοὺς λόγους τούτους λέγων εἰσαγάγετε τὸν τράχηλον ὑμῶν
- 14 Lè yon ebre parèy nou vann tèt li ban nou pou l' sèvi nou esklav, apre sizan li pase ap sèvi nou, sou setyèm lanne a se pou nou ba li libète l'. Se pou nou kite l' ale. Men, zansèt nou yo pa t' koute m', yo pa t' okipe sa m' te di yo.
 At the end of seven years every man is to let go his countryman who is a Hebrew, who has become yours for a price and has been your servant for six years; you are to let him go free: but your fathers gave no attention and did not give ear.
 καὶ ἐργάσασθε τῷ βασιλεῖ βαβυλῶνος ὅτι ἄδικα αὐτοὶ προφητεύουσιν ὑμῖν
- 15 Men nou menm nan jou ki sot pase yo, nou pa t' fè menm jan ak yo, nou te fè sa ki dwat devan mwen. Tout moun te dakò pou yo te bay ebre parèy yo libète yo. Lèfini, nou te pran angajman sa a piblik devan mwen nan kay yo mete apa pou mwen an.
 And now, turning away from evil, you had done what is right in my eyes, giving a public undertaking for every man to make his neighbour free; and you had made an agreement before me in the house which is named by my name:
 ὅτι οὐκ ἀπέστειλα αὐτούς φησὶν κύριος καὶ προφητεύουσιν τῷ ὀνόματί μου ἐπ' ἀδίκῳ πρὸς τὸ ἀπολέσαι ὑμᾶς καὶ ἀπολεισθε ὑμεῖς καὶ οἱ προφῆται ὑμῶν οἱ προφητεύοντες ὑμῖν ἐπ' ἀδίκῳ ψευδῆ
- 16 Apre sa, nou chanje lide, nou pa respekte m'. Nou tout nou fè esklav nou te bay libète yo tounen lakay nou, fanm kou gason, nou fòse yo vin sèvi nou esklav ankò.
 But again you have put shame on my name, and you have taken back, every one his man-servant and his servant-girl, whom you had sent away free, and you have put them under the yoke again to be your servants and servant-girls.
 ὑμῖν καὶ παντὶ τῷ λαῷ τούτῳ καὶ τοῖς ἱερεῦσιν ἐλάλησα λέγων οὕτως εἶπεν κύριος μὴ ἀκούετε τῶν λόγων τῶν προφητῶν τῶν προφητευόντων ὑμῖν λεγόντων ἰδοὺ σκευὴ οἴκου κυρίου ἐπιστρέψει ἐκ β
 αβυλῶνος ὅτι ἄδικα αὐτοὶ προφητεύουσιν ὑμῖν οὐκ ἀπέστειλα αὐτούς
- 18 M'ap mete tout lòt nasyon sou latè yo vant ba lè y'a wè sa ki rive nou.
 And I will give the men who have gone against my agreement and have not given effect to the words of the agreement which they made before me, when the ox was cut in two and they went between the parts of it,
 εἰ προφήται εἰσιν καὶ εἰ ἔστιν λόγος κυρίου ἐν αὐτοῖς ἀπαντησάτωσάν μοι

- 19 Nou menm chèf peyi Jida yo ak grannèg lavil Jerizalèm yo ak lòt gwo zotobre yo, prèt yo ansanm ak tout moun lavil Jerizalèm yo, nou te pran yon angajman avè m' lè nou te pase nan mitan de mwaye towo bèf nou te ofri ban mwen an. Men nou pa kenbe angajman nou te pran an, nou pa fè sa nou te pwomèt mwen n'ap fè a. Se poutèt sa, sa nou te fè towo bèf nou te ofri ban mwen an, se sa mwen pral fè rive nou.
The rulers of Judah and the rulers of Jerusalem, the unsexed servants and the priests and all the people of the land who went between the parts of the ox, òτι οὕτως εἶπεν κύριος καὶ τῶν ἐπιλοίπων σκευῶν
- 20 M'ap lage nou nan men lènmi nou yo, nan men moun ki soti pou touye nou yo. Kadav nou va sèvi manje pou zwezo nan syèl ak bèt nan bwa.
Even these I will give up into the hands of their haters and into the hands of those who have designs against their lives: and their dead bodies will become food for the birds of heaven and the beasts of the earth.
ὃν οὐκ ἔλαβεν βασιλεὺς βαβυλῶνος ὅτε ἀπόκισεν τὸν ιεχονιαν ἐξ ιερουσαλημ
- 22 M'ap pase yo lòd, y'ap tounen vin atake lavil la. Y'ap pran l', y'ap mete dife ladan l'. M'ap fè lavil peyi Jida yo tounen yon dezè san pyès moun ladan yo. Se mwen menm Seyè a ki di sa.
See, I will give orders, says the Lord, and make them come back to this town; and they will make war on it and take it and have it burned with fire: and I will make the towns of Judah waste and unpeopled.
εἰς βαβυλῶνα εἰσελεύσεται λέγει κύριος
- 1 ¶ Seyè a pale ak Jeremi ankò, lè sa a se Jojakim, pitit Jozyas, ki te wa peyi Jida. Li di l' konsa:
The word which came to Jeremiah from the Lord, in the days of Jehoiakim, the son of Josiah, king of Judah, saying,
καὶ ἐγένετο ἐν τῷ τετάρτῳ ἔτει σεδεκια βασιλέως ιουδα ἐν μηνὶ τῷ πέμπτῳ εἶπέν μοι ανανιας υἱὸς αζωρ ὁ ψευδοπροφήτης ὁ ἀπὸ γαβαων ἐν οἴκῳ κυρίου κατ' ὀφθαλμοὺς τῶν ἱερέων καὶ παντὸς τοῦ λαοῦ λέγων
- 2 -Al jwenn moun branch fanmi Rekab yo. Pale ak yo. Fè yo vini ak ou nan yonn nan pyès chanm Tanp lan. Lè y'a rive la, w'a ba yo diven bwè.
Go into the house of the Rechabites, and have talk with them, and take them into the house of the Lord, into one of the rooms, and give them wine.
οὕτως εἶπεν κύριος συνέτριψα τὸν ζυγὸν τοῦ βασιλέως βαβυλῶνος
- 3 Se konsa Jeremi al chache tout branch fanmi Rekab yo, depi Jazanya, pitit gason Imeja, ki te pitit Abasinya, ansanm ak tout frè l' yo ak tout pitit gason yo.
Then I took Jaazaniah, the son of Jeremiah, the son of Habazziniah, and his brothers and all his sons and all the Rechabites;
ἔτι δύο ἔτη ἡμερῶν ἐγὼ ἀποστρέψω εἰς τὸν τόπον τοῦτον τὰ σκεῦη οἴκου κυρίου
- 4 Li mennen yo nan tanp lan. Li fè yo antre nan pyès chanm yo te bay patizan pwofèt Anan, pitit Igdalya a. Pyès chanm sa a te kole kole ak chanm chèf tanp yo, li te anwo pyès chanm ki pou Maseya, pitit gason Chaloum lan, prèt ki te rekonsab veye pòtay tanp lan.
And I took them into the house of the Lord, into the room of the sons of Hanan, the son of Igdaliah, the man of God, which was near the rulers' room, which was over the room of Maaseiah, the son of Shallum, the keeper of the door;
καὶ ιεχονιαν καὶ τὴν ἀποικίαν ιουδα ὅτι συντρίψω τὸν ζυγὸν βασιλέως βαβυλῶνος
- 5 Apre sa, Jeremi mete gwo ja plen diven ak gode devan moun Rekab yo. Li di yo: -Bwè diven non!
And I put before the sons of the Rechabites basins full of wine and cups, and I said to them, Take some wine.
καὶ εἶπεν ιερεμιας πρὸς ανανιαν κατ' ὀφθαλμοὺς παντὸς τοῦ λαοῦ καὶ κατ' ὀφθαλμοὺς τῶν ἱερέων τῶν ἐστηκότων ἐν οἴκῳ κυρίου
- 6 Men yo reponn li: -Nou pa bwè diven non. Paske zansèt nou, Jonadab, pitit Rekab la, te ban nou lòd sa yo: Pa janm bwè diven, ni nou, ni pitit nou yo.
But they said, We will take no wine: for Jonadab, the son of Rechab our father, gave us orders, saying, You are to take no wine, you or your sons, for ever:
καὶ εἶπεν ιερεμιας ἀληθῶς οὕτω ποιῆσαι κύριος στήσαι τὸν λόγον σου ὃν σὺ προφητεύεις τοῦ ἐπιστρέψαι τὰ σκεῦη οἴκου κυρίου καὶ πᾶσαν τὴν ἀποικίαν ἐκ βαβυλῶνος εἰς τὸν τόπον τοῦτον
- 7 Pa janm bati kay, pa janm travay latè, pa janm plante rezen, pa janm achte bagay konsa non plis. N'a pase tout lavi nou anba tant. Konsa, n'a rete lontan nan peyi ki pa pou nou an.
And you are to make no houses, or put in seed, or get vine-gardens planted, or have any: but all your days you are to go on living in tents, so that you may have a long life in the land where you are living as in a strange country.
πλὴν ἀκούσατε τὸν λόγον κυρίου ὃν ἐγὼ λέγω εἰς τὰ ὄρα ὑμῶν καὶ εἰς τὰ ὄρα παντὸς τοῦ λαοῦ
- 8 Nou toujou obeyi lòd zansèt nou, Jonadab, pitit Rekab, te ban nou. Nou pa janm bwè diven nan vi nou, ni nou menm, ni madanm nou, ni pitit gason ak pitit fi nou yo.
And we have kept the rules of Jonadab, the son of Rechab our father, in everything which he gave us orders to do, drinking no wine all our days, we and our wives and our sons and our daughters;
οἱ προφῆται οἱ γεγονότες πρότεροί μου καὶ πρότεροι ὑμῶν ἀπὸ τοῦ αἵονος καὶ ἐπροφήτευσαν ἐπὶ γῆς πολλῆς καὶ ἐπὶ βασιλείας μεγάλας εἰς πόλεμον
- 9 Nou pa bati kay pou nou rete. Nou pa gen pye rezen. Nou pa gen jaden pou n' plante.
Building no houses for ourselves, having no vine-gardens or fields or seed:
ὁ προφήτης ὁ προφητεύσας εἰς εἰρήνην ἐλθόντος τοῦ λόγου γινώσκονται τὸν προφήτην ὃν ἀπέστειλεν αὐτοῖς κύριος ἐν πίστει

- 10 Se anba tant nou rete. Konsa, nou toujou fè tou sa Jonadab, zansèt nou, te ban nou lòd fè a.
But we have been living in tents, and have done everything which Jonadab our father gave us orders to do.
 και ἔλαβεν ανανιας ἐν ὀφθαλμοῖς παντὸς τοῦ λαοῦ τοὺς κλοιοὺς ἀπὸ τοῦ τραχήλου ιερεμίου καὶ συνέτριψεν αὐτούς
- 11 Men, lè Nèbikadnezar, wa peyi Babilòn lan, anvayi peyi a, nou yonn di lòt: Ann antre lavil Jerizalèm pou nou chape anba lame moun Babilòn yo ak lame moun peyi Siri yo. Se konsa nou vin rete lavil Jerizalèm.
But when Nebuchadrezzar, king of Babylon, came up into the land, we said, Come, let us go to Jerusalem, away from the army of the Chaldeans and from the army of the Aramaeans: and so we are living in Jerusalem.
 και εἶπεν ανανιας κατ' ὀφθαλμοῦς παντὸς τοῦ λαοῦ λέγων οὕτως εἶπεν κύριος οὕτως συντρίψω τὸν ζυγὸν βασιλείως βαβυλωνῶνος ἀπὸ τραχήλων πάντων τῶν ἐθνῶν καὶ ὄχητο ιερεμίας εἰς τὴν ὁδὸν αὐτοῦ
- 12 ¶ Lè sa a Seyè a pale ak Jeremi.
Then the word of the Lord came to Jeremiah, saying,
 και ἐγένετο λόγος κυρίου πρὸς ιερεμίαν μετὰ τὸ συντρίψαι ανανιαν τοὺς κλοιοὺς ἀπὸ τοῦ τραχήλου αὐτοῦ λέγων
- 13 Men sa Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, di l': -Ale jwenn moun peyi Jida yo ansanm ak moun ki rete lavil Jerizalèm yo, w'a di yo: Poukisa yo pa pran leson sou moun Rekab yo, pou yo fè sa mwen di yo fè. Se mwen menm Seyè a k'ap mande yo sa.
This is what the Lord of armies, the God of Israel, has said: Go and say to the men of Judah and the people of Jerusalem, Is there no hope of teaching you to give ear to my words? says the Lord.
 βάδιζε και εἰπὸν πρὸς ανανιαν λέγων οὕτως εἶπεν κύριος κλοιοὺς ζυλίνους συνέτριψας και ποιήσω ἀντ' αὐτῶν κλοιοὺς σιδηροῦς
- 14 Jonadab, pitit Rekab la, te bay lòd pou pitit li yo pa janm bwè diven. Jouk jounen jòdi a yo pa janm bwè diven. Yo swiv lòd zansèt yo te ba yo a. Men nou menm, mwen pa janm sispann avèti nou. Nou pa janm koute m'.
The orders which Jonadab, the son of Rechab, gave to his sons to take no wine, are done, and to this day they take no wine, for they do the orders of their father: but I have sent my words to you, getting up early and sending them, and you have not given ear to me.
 ὅτι οὕτως εἶπεν κύριος ζυγὸν σιδηροῦν ἔθηκα ἐπὶ τὸν τράχηλον πάντων τῶν ἐθνῶν ἐργάζεσθαι τῷ βασιλεῖ βαβυλωνῶνος
- 15 Mwen pa janm sispann voye sèvitè m' yo, pwofèt yo, vin di nou: Manyè kite move pant n'ap swiv yo. Manyè fè sa ki dwa! Pa kouri deyè lòt bondye pou nou sèvi yo. Konsa, n'a rete nan peyi mwen te bay pou zansèt nou yo ansanm ak nou an. Men, nou pa koute m'.
And I have sent you all my servants the prophets, getting up early and sending them, saying, Come back, now, every man from his evil way, and do better, and go not after other gods to become their servants, and you will go on living in the land which I have given to you and to your fathers: but your ears have not been open, and you have not given attention to me.
 και εἶπεν ιερεμίας τῷ ανανια οὐκ ἀπέσταλκέν σε κύριος και πεποιθέναι ἐποίησας τὸν λαὸν τοῦτον ἐπ' ἀδίκῳ
- 16 Pitit Jonadab yo te fè tou sa zansèt yo te mande yo fè, men nou menm moun Jida yo, nou pa vle koute m'.
Though the sons of Jonadab the son of Rechab have done the orders of their father which he gave them, this people has not given ear to me:
 διὰ τοῦτο οὕτως εἶπεν κύριος ἰδοὺ ἐγὼ ἐξαποστέλλω σε ἀπὸ προσώπου τῆς γῆς τούτῳ τῷ ἐνιαυτῷ ἀποθανῆ
- 17 Se poutèt sa, men sa mwen menm, Seyè a, Bondye ki gen tout pouvwa a, Bondye pèp Izrayèl la, mwen di nou: Mwen pral voye sou moun peyi Jida ak moun lavil Jerizalèm yo malè mwen te di m'ap voye a. Paskè mwen te pale nou, nou pa koute m'. Mwen rele nou, nou pa reponn mwen.
For this reason the Lord, the God of armies, the God of Israel, has said, See, I will send on Judah and on all the people of Jerusalem all the evil which I said I would do to them: because I sent my words to them, but they did not give ear; crying out to them, but they gave no answer.
 και ἀπέθανεν ἐν τῷ μηνὶ τῷ ἑβδόμῳ
- 1 ¶ Seyè a pale ak Jeremi ankò. Lè sa a, Jojakim, pitit Jozyas la, t'ap mache sou katran depi li te wa peyi Jida. Men sa Seyè a te di Jeremi:
Now it came about in the fourth year of Jehoiakim, the son of Josiah, king of Judah, that this word came to Jeremiah from the Lord, saying,
 και οὗτοι οἱ λόγοι τῆς βίβλου οὗς ἀπέστειλεν ιερεμίας ἐξ ιερουσαλημ πρὸς τοὺς πρεσβυτέρους τῆς ἀποικίας και πρὸς τοὺς ἱερεῖς και πρὸς τοὺς ψευδοπροφήτας ἐπιστολὴν εἰς βαβυλώνα τῇ ἀποικίᾳ και ἰ πρὸς ἅπαντα τὸν λαὸν
- 2 -Pran yon woulo papye. W'a kouche sou li tou sa mwen te di ou sou peyi Izrayèl la, sou peyi Jida a ak sou tout lòt nasyon yo. W'a ekri tout mesaj mwen te ba ou, depi sou rèy wa Jozyas rive jouk jòdi a.
Take a book and put down in it all the words I have said to you against Israel and against Judah and against all the nations, from the day when my word came to you in the days of Josiah till this day.
 ὕστερον ἐξεληθόντος ιερχονίου τοῦ βασιλέως και τῆς βασιλείσης και τῶν ἐνούχων και παντὸς ἐλευθέρου και δεσμώτου και τεχνίτου ἐξ ιερουσαλημ

- 3 Ou pa janm konnen, lè moun peyi Jida yo va tande tout malè mwen fè lide voye sou yo, y'a konprann, y'a manyè kite move pant y'ap swiv la. Lè sa a, m'a padonnen tout mechanste ak peche yo te fè yo.
It may be that the people of Judah, hearing of all the evil which it is my purpose to do to them, will be turned, every man from his evil ways; so that they may have my forgiveness for their evil-doing and their sin.
ἐν χειρὶ ἐλεῶσα υἱὸς σαφαν καὶ γαμαριου υἱὸς χελκιου ὃν ἀπέστειλεν σεδεκίας βασιλεὺς ἰουδα πρὸς βασιλέα βαβυλῶνος εἰς βαβυλῶνα λέγων
- 4 Se konsa, Jeremi rele Bawouk, pitit gason Nerija a, li dikte l' tout mesaj Seyè a te ba li epi Bawouk ekri yo nan woulo liv la.
Then Jeremiah sent for Baruch, the son of Neriah; and Baruch took down from the mouth of Jeremiah all the words of the Lord which he had said to him, writing them in a book.
οὕτως εἶπεν κύριος ὁ θεὸς ἰσραὴλ ἐπὶ τὴν ἀποικίαν ἣν ἀπέκισα ἀπὸ ἱερουσαλημ
- 5 Apre sa, Jeremi bay Bawouk lòd sa yo: -Yo defann mwen antre nan tanp Seyè a. Mwen pa ka mete pye m' la.
And Jeremiah gave orders to Baruch, saying, I am shut up, and am not able to go into the house of the Lord:
οἰκοδομήσατε οἴκους καὶ κατοικήσατε καὶ φυτεύσατε παραδείσους καὶ φάγετε τοὺς καρποὺς αὐτῶν
- 6 Men ou menm, ou prale nan tanp lan jou pou pèp la fè jèn lan. Ou pral li nan woulo liv ou te ekri a tou sa mwen te dikte ou la, tout mesaj Seyè a te bay yo. Ou pral li l' byen fò pou tout moun ki nan tanp lan ka tande, pou moun ki sot nan lavil peyi Jida yo ka tande tou.
So you are to go, reading there from the book, which you have taken down from my mouth, the words of the Lord, in the hearing of the people in the Lord's house, on a day when they go without food, and in the hearing of all the men of Judah who have come out from their towns.
καὶ λάβετε γυναῖκας καὶ τεκνοποιήσατε υἱοὺς καὶ θυγατέρας καὶ λάβετε τοῖς υἱοῖς ὑμῶν γυναῖκας καὶ τὰς θυγατέρας ὑμῶν ἀνδράσιν δότε καὶ πληθύνεσθε καὶ μὴ σμικρυνθῆτε
- 7 Ou pa janm konnen, yo ka pran lapriyè nan pye Bondye, y'a manyè kite move pant yo t'ap swiv la. Paskè Seyè a fè yo konnen li move anpil, li fache anpil sou pèp la.
It may be that their prayer for grace will go up to the Lord, and that every man will be turned from his evil ways: for great is the wrath and the passion made clear by the Lord against this people.
καὶ ζητήσατε εἰς εἰρήνην τῆς γῆς εἰς ἣν ἀπέκισα ὑμᾶς ἐκεῖ καὶ προσεύξασθε περὶ αὐτῶν πρὸς κύριον ὅτι ἐν εἰρήνῃ αὐτῆς ἔσται εἰρήνη ὑμῖν
- 8 Bawouk, pitit Nerija a, fè tou sa Jeremi te ba li lòd fè a. Li kanpe nan mitan Tanp lan, li li mesaj Seyè yo ki te nan liv la.
And Baruch, the son of Neriah, did as Jeremiah the prophet gave him orders to do, reading from the book the words of the Lord in the Lord's house.
ὅτι οὕτως εἶπεν κύριος μὴ ἀναπειθέτωσαν ὑμᾶς οἱ ψευδοπροφῆται οἱ ἐν ἡμῖν καὶ μὴ ἀναπειθέτωσαν ὑμᾶς οἱ μάντις ὑμῶν καὶ μὴ ἀκούετε εἰς τὰ ἐνόπνια ὑμῶν ἃ ὑμεῖς ἐνυπνιάζεσθε
- 9 ¶ Se te nan nevyèm mwa senkyèm lanne rèy Jojakim, pitit Jozyas la, yo te bay lòd pou tout moun lavil Jerizalèm yo ansanm ak tout moun ki te sot nan lavil peyi Jida yo epi ki te nan lavil Jerizalèm lan pou yo fè yon sèvis jèn pou mande Seyè a gras.
Now it came about in the fifth year of Jehoiakim, the son of Josiah, king of Judah, in the ninth month, that it was given out publicly that all the people in Jerusalem, and all the people who came from the towns of Judah to Jerusalem, were to keep from food before the Lord.
ὅτι ἄδικα αὐτοὶ προφητεύουσιν ὑμῖν ἐπὶ τῷ ὀνόματί μου καὶ οὐκ ἀπέστειλα αὐτούς
- 10 Lè sa a, Bawouk pran liv mesaj Jeremi yo, li li l' nan tanp lan pou tout moun ka tande. Li te kanpe devan pyès chanm Gemarya, pitit gason Chafan an, ki te sekretè tanp lan. Chanm lan te bay sou gwo lakou anwo a, toupre kote yo pase pou antre nan Pötay Nèf Tanp Seyè a.
Then Baruch gave a public reading of the words of Jeremiah from the book, in the house of the Lord, in the room of Gemariah, the son of Shaphan the scribe, in the higher square, as one goes in by the new doorway of the Lord's house, in the hearing of all the people.
ὅτι οὕτως εἶπεν κύριος ὅταν μέλλῃ πληροῦσθαι βαβυλῶνι ἐβδομήκοντα ἔτη ἐπισκέψομαι ὑμᾶς καὶ ἐπιστήσω τοὺς λόγους μου ἐφ' ὑμᾶς τοῦ τὸν λαὸν ὑμῶν ἀποστρέψαι εἰς τὸν τόπον τοῦτον
- 11 Miche, pitit Gemarya a, pitit pitit Chafan an, te tande tout mesaj Seyè yo ki te ekri nan liv la.
And Micaiah, the son of Gemariah, the son of Shaphan, after hearing all the words of the Lord from the book,
καὶ λογιῶμαι ἐφ' ὑμᾶς λογισμὸν εἰρήνης καὶ οὐ κακὰ τοῦ δοῦναι ὑμῖν ταῦτα
- 12 Apre sa, li ale lakay wa a, nan biwo sekretè wa a, kote li jwenn tout gwo chèf yo reyini ap travay. Te gen Elichama, sekretè palè a, Delaya, pitit gason Chemaya, Elnatan, pitit Achbò, Gemarya, pitit Chafan, Zedekya, pitit Ananya, ak tout lòt gwo chèf yo.
Went down to the king's house, to the scribe's room: and all the rulers were seated there, Elishama the scribe and Delaiah, the son of Shemaiah, and Elnathan, the son of Achbor, and Gemariah, the son of Shaphan, and Zedekiah, the son of Hananiah, and all the rulers.
καὶ προσεύξασθε πρὸς με καὶ εἰσακούσομαι ὑμῶν
- 13 Miche di yo tou sa li te sot tande Bawouk ap li nan zòrèy pèp la.
Then Micaiah gave them an account of all the words which had come to his ears when Baruch was reading the book to the people.
καὶ ἐκζητήσατέ με καὶ εὐρήσατέ με ὅτι ζητήσατέ με ἐν ὅλῃ καρδίᾳ ὑμῶν

- 14 Lè sa a, gwo chèf yo voye Jeoudi bò kot Bawouk. Jeoudi sa a, se te pitit Netanya, pitit pitit Chelemya, pitit pitit pitit Kouchi. li al di Bawouk pou li pote woulo liv li te li nan zòrèy pèp la bay chèf yo. Bawouk pote woulo liv la ba yo.
 So all the rulers sent Jehudi, the son of Nethaniah, the son of Shelemiah, the son of Cush, to Baruch, saying, Take in your hand the book from which you have been reading to the people and come. So Baruch, the son of Neriah, took the book in his hand and came down to them.
 και ἐπιφανοῦμαι ὑμῖν
- 15 Yo di l' konsa: -Chita la, li l' pou nou tande. Bawouk li liv la pou yo.
 Then they said to him, Be seated now, and give us a reading from it. So Baruch did so, reading it to them.
 ὅτι εἶπατε κατέστησεν ἡμῖν κύριος προφήτας ἐν βαβυλῶνι
- 21 Lè sa a atò, wa a voye Jeoudi al chache woulo liv la lakay Elichama, sekretè a. Jeoudi pote liv la vini. Li tanmen li li byen fò pou wa a ansanm ak lòt chèf ki te kanpe bò wa a.
 So the king sent Jehudi to get the book, and he took it from the room of Elishama the scribe. And Jehudi gave a reading of it in the hearing of the king and all the rulers who were by the king's side.
 οὕτως εἶπεν κύριος ἐπὶ αχιαβ και ἐπὶ σεδεκιαν ἰδοὺ ἐγὼ δίδωμι αὐτοὺς εἰς χεῖρας βασιλέως βαβυλῶνος και πατάξει αὐτοὺς κατ' ὀφθαλμοὺς ὑμῶν
- 22 Se te nan sezon fredy, nan nevyèm mwa a, wa a te nan kay kote li konn pase tan fredy a, li te chita devan yon gwo recho dife tou limen.
 Now the king was seated in the winter house, and a fire was burning in the fireplace in front of him.
 και λήμψονται ἀπ' αὐτῶν κατάραν ἐν πάσῃ τῇ ἀποικίᾳ ἰουδα ἐν βαβυλῶνι λέγοντες ποιήσαι σε κύριος ὡς σεδεκιαν ἐποίησεν και ὡς αχιαβ οὗς ἀπετηγάνισεν βασιλεὺς βαβυλῶνος ἐν πυρὶ
- 23 Chak fwa Jeoudi te fin li twa ou kat kolonn nan liv la, wa a koupe yo ak yon ti kouto epi li jete yo nan dife a. Konsa konsa, jouk li boule tout woulo liv la.
 And it came about that whenever Jehudi, in his reading, had got through three or four divisions, the king, cutting them with his penknife, put them into the fire, till all the book was burned up in the fire which was burning in the fireplace.
 δι' ἣν ἐποίησαν ἀνομίαν ἐν ἰσραὴλ και ἐμοιχῶντο τὰς γυναῖκας τῶν πολιτῶν αὐτῶν και λόγον ἐχρημάτισαν ἐν τῷ ὀνόματί μου ὃν οὐ συνέταξα αὐτοῖς και ἐγὼ μάρτυς φησὶν κύριος
- 24 Men, ni wa a ni chèf li yo pa t' gen kè kase, ni yo pa t' fè anyen pou moutre yo te nan lapenn lè yo tande tou sa ki te nan woulo liv la.
 But they had no fear and gave no signs of grief, not the king or any of his servants, after hearing all these words.
 και πρὸς σαμιαν τὸν νελαμίτην ἐρεῖς
- 25 Elnatan, pitit Delaja, ak Gemarya te lapriyè nan pye wa a pou li pa t' boule woulo liv la. Men, wa a pa koute yo.
 And Elnathan and Delaiah and Gemariah had made a strong request to the king not to let the book be burned, but he would not give ear to them.
 οὐκ ἀπέστειλά σε τῷ ὀνόματί μου και πρὸς σοφονιαν υἱὸν μαασαιου τὸν ἱερέα εἰπέ
- 26 Okontrè, li pale ak Jerakmeyèl, pitit li a, ansanm ak Seraja, pitit Azryèl la, ak Chelemya, pitit Abdeyèl la. Li ba yo lòd pou yo arete pwofèt Jeremi ansanm ak Bawouk, sekretè l' la. Men Seyè a pa kite yo jwenn yo.
 And the king gave orders to Jerahmeel, the king's son, and Seraiah, the son of Azriel, and Shelemiah, the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord kept them safe.
 κύριος ἔδωκέν σε εἰς ἱερέα ἀντὶ ἰωδαε τοῦ ἱερέως γενέσθαι ἐπιστάτην ἐν τῷ οἴκῳ κυρίου παντὶ ἀνθρώπῳ προφητεῦντι και παντὶ ἀνθρώπῳ μαινομένῳ και δώσεις αὐτὸν εἰς τὸ ἀπόκλεισμα και εἰς τὸν καταρράκτην
- 27 Apre wa a te fin boule woulo liv ki te gen tout mesaj Jeremi te dikte Bawouk la, Seyè a pale ak Jeremi ankò. Li di l' konsa:
 Then after the book, in which Baruch had put down the words of Jeremiah, had been burned by the king, the word of the Lord came to Jeremiah, saying,
 και νῦν διὰ τί συνελθοῦρησατε ἱερεμιαν τὸν ἐξ ἀναθωθ τὸν προφητεῦσαντα ὑμῖν
- 28 -Al chache yon lòt woulo papye. Ekri tou sa ki te nan premye woulo Jojakim, wa peyi Jida a, te boule a.
 Take another book and put down in it all the words which were in the first book, which Jehoiakim, king of Judah, put into the fire.
 οὐ διὰ τοῦτο ἀπέστειλεν πρὸς ὑμᾶς εἰς βαβυλῶνα λέγων μακρὰν ἐστὶν οἰκοδομήσατε οἰκίας και κατοικήσατε και φυτεύσατε κήπους και φάγεσθε τὸν καρπὸν αὐτῶν
- 29 Lèfini, men sa w'a di sou Jojakim, wa Jida a. Seyè a pale, li di konsa: Ou boule woulo liv la, pa vre? Epi ou mande Jeremi poukisa li te ekri wa Babilòn lan gen pou l' vini pou l' kraze peyi a, pou l' touye dènye moun ak dènye bèt ki ladan l'.
 And about Jehoiakim, king of Judah, you are to say, This is what the Lord has said: You have put this book into the fire, saying, Why have you put in it that the king of Babylon will certainly come, causing the destruction of this land and putting an end to every man and beast in it?
 και ἀνέγνω σοφονιας τὸ βιβλίον εἰς τὰ ὄτα ἱερεμιου

- 30 Se poutèt sa, koulye a, men mesaj mwen menm Seyè a m'ap bay sou Jojakim, wa peyi Jida a: p'ap janm gen yonn nan pitit li yo ki pou chita sou fotèy David la pou gouvènènan nan plas li. Kadav li pral rete atè konsa, pou chalè solèy bat li lajounen, pou fredy bat li lannwit.
For this reason the Lord has said of Jehoiakim, king of Judah, He will have no son to take his place on the seat of David: his dead body will be put out to undergo the heat of the day and the cold of the night.
καὶ ἐγένετο λόγος κυρίου πρὸς ιερεμίαν λέγων
- 31 M'ap pini yo, ni li menm ni pitit li yo, ni chèf li yo pou tou sa yo fè ki mal. Ni yo, ni moun lavil Jerizalèm yo, ni moun peyi Jida yo pa t' koute m' lè mwen t'ap avèti yo. M'ap voye sou yo malè mwen te di m'ap voye a.
And I will send punishment on him and on his seed and on his servants for their evil-doing; I will send on them and on the people of Jerusalem and the men of Judah, all the evil which I said against them, but they did not give ear.
ἀπόστειλον πρὸς τὴν ἀποικίαν λέγων οὕτως εἶπεν κύριος ἐπὶ σαμαϊαν τὸν νελαμίτην ἐπειδὴ ἐπροφήτευσεν ὑμῖν σαμιαῖς καὶ ἐγὼ οὐκ ἀπέστειλα αὐτόν καὶ πεποιθέναι ἐποίησεν ὑμᾶς ἐπ' ἀδίκους
- 32 Se konsa Jeremi pran yon lòt woulo liv. Li bay Bawouk, sekretè li a, pitit Nerija a. Bawouk menm ekri tou sa Jeremi te di l'. Li ekri tout mesaj ki te nan premye woulo liv wa Jojakim te boule a, ansanm ak anpil lòt mesaj menm jan ak premye yo.
Then Jeremiah took another book, and gave it to Baruch the scribe, the son of Neriah, who put down in it, from the mouth of Jeremiah, all the words of the book which had been burned in the fire by Jehoiakim, king of Judah: and in addition a number of other words of the same sort.
διὰ τοῦτο οὕτως εἶπεν κύριος ἰδοὺ ἐγὼ ἐπισκέψομαι ἐπὶ σαμαϊαν καὶ ἐπὶ τὸ γένος αὐτοῦ καὶ οὐκ ἔσται αὐτῶν ἄνθρωπος ἐν μέσῳ ὑμῶν τοῦ ἰδεῖν τὰ ἀγαθὰ ἃ ἐγὼ ποιήσω ὑμῖν οὐκ ὄνουνται
- 1 ¶ Nèbikadnez, wa Babilòn, te mete Sedesyas, yonn nan pitit Jozyas yo, wa nan peyi Jida nan plas Jekonya, pitit Jojakim.
And Zedekiah, the son of Josiah, became king in place of Coniah, the son of Jehoiakim, whom Nebuchadrezzar, king of Babylon, made king in the land of Judah.
ὁ λόγος ὁ γενόμενος πρὸς ιερεμίαν παρὰ κυρίου εἰπεῖν
- 2 Men, ni Sedesyas, ni chèf li yo, ni ankenn lòt moun nan peyi a pa te vle tande mesaj Seyè a te bay pwofèt Jeremi pou yo.
But he and his servants and the people of the land did not give ear to the words of the Lord which he said by Jeremiah the prophet.
οὕτως εἶπεν κύριος ὁ θεὸς ἰσραὴλ λέγων γράψον πάντας τοὺς λόγους οὓς ἔχημάτισα πρὸς σέ ἐπὶ βιβλίου
- 3 Men, wa Sedesyas te voye Jewoukal, pitit Chelemya, ak Sefanya, prèt la, pitit Maseja, bò kot pwofèt Jeremi pou mande l' lapriyè Seyè a, Bondye yo a, pou yo tout.
And Zedekiah the king sent Jehucal, the son of Shelemiah, and Zephaniah, the son of Maaseiah the priest, to the prophet Jeremiah, saying, Make prayer now to the Lord our God for us.
ὅτι ἰδοὺ ἡμέραι ἔρχονται φησὶν κύριος καὶ ἀποστρέψω τὴν ἀποικίαν λαοῦ μου ἰσραὴλ καὶ ἰουδα εἶπεν κύριος καὶ ἀποστρέψω αὐτοὺς εἰς τὴν γῆν ἣν ἔδωκα τοῖς πατράσιν αὐτῶν καὶ κυριεύσουσιν αὐτῆς
- 4 Lè sa a, yo pa t' ankò mete Jeremi nan prizon. Li t'ap ale vini jan l' te vle nan mitan pèp la.
(Now Jeremiah was going about among the people, for they had not put him in prison.
καὶ οὗτοι οἱ λόγοι οὓς ἐλάλησεν κύριος ἐπὶ ἰσραὴλ καὶ ἰουδα
- 5 Lame moun Babilòn yo te sènen lavil Jerizalèm. Lè yo pran nouvèl lame farawon an te travèse fwontyè peyi Lejip la, yo wete kò yo devan lavil Jerizalèm.
And Pharaoh's army had come out from Egypt: and the Chaldaeans, who were attacking Jerusalem, hearing news of them, went away from Jerusalem.)
οὕτως εἶπεν κύριος φωνὴν φόβου ἀκούσεσθε φόβος καὶ οὐκ ἔστιν εἰρήνη
- 6 Lè sa a, Seyè a pale ak pwofèt Jeremi. Li di l': -Men repons w'a voye bay Sedesyas:
Then the word of the Lord came to the prophet Jeremiah, saying,
ἐρωτήσατε καὶ ἴδετε εἰ ἔτεκεν ἄρσεν καὶ περὶ φόβου ἐν ᾧ καθέξουσιν ὄσφον καὶ σωτηρίαν διότι ἐώρακα πάντα ἄνθρωπον καὶ αἱ χεῖρες αὐτοῦ ἐπὶ τῆς ὀσφύος αὐτοῦ ἐστράφησαν πρόσωπα εἰς ἵκτερον
- 7 Seyè a, Bondye pèp Izrayèl la pale. Men sa n'a di wa Jida ki te voye nou bò kote m' lan. Lame farawon an t'ap vin ede nou. Men l'ap tounen lakay li nan peyi Lejip.
The Lord, the God of Israel, has said: This is what you are to say to the king of Judah who sent you to get directions from me: See, Pharaoh's army, which has come out to your help, will go back to Egypt, to their land.
ἐγενήθη ὅτι μεγάλη ἡ ἡμέρα ἐκείνη καὶ οὐκ ἔστιν τοιαύτη καὶ χρόνος στενός ἐστιν τῷ ἰακωβ καὶ ἀπὸ τούτου σωθήσεται
- 8 Lè sa a, moun Babilòn yo ap tounen dèyè nou ankò, y'ap atake lavil la, y'ap pran l', y'ap boule l'.
And the Chaldaeans will come back again and make war against this town and they will take it and put it on fire.
ἐν τῇ ἡμέρᾳ ἐκείνῃ εἶπεν κύριος συντρίψω τὸν ζυγὸν ἀπὸ τοῦ τραχήλου αὐτῶν καὶ τοὺς δεσμοὺς αὐτῶν διαρρήξω καὶ οὐκ ἐργῶνται αὐτοὶ ἐτι ἀλλοτρίοις
- 9 Se mwen menm Seyè a ki di sa: Pa twonpe tèt nou. Pa konprann moun Babilòn yo pati ale nèt, yo gen pou yo tounen.
The Lord has said, Have no false hopes, saying to yourselves, The Chaldaeans will go away from us: for they will not go away.
καὶ ἐργῶνται τῷ κυρίῳ θεῷ αὐτῶν καὶ τὸν δαυὶδ βασιλέα αὐτῶν ἀναστήσω αὐτοῖς

- 12 Jeremi te vle fè yon ti soti andeyò lavil la pou li ale nan peyi moun Benjamen yo. Li tapral resevwa pòsyon pa l' nan yon tè fanmi li ansanm ak tout rès moun yo t'ap separe.
Jeremiah went out of Jerusalem to go into the land of Benjamin, with the purpose of taking up his heritage there among the people.
οὕτως εἶπεν κύριος ἀνέστησα σύντριμμα ἀλγηρὰ ἢ πληγὴ σου
- 13 Lè li rive Pòtay Benjamen, li kontre ak kòmandman pòs la ki te rele Jirija. Se te pitit Chelemya, pitit pitit Ananya. Jirija rete Jeremi, li di l' konsa: -Anhan! Ou pral rann tèt ou bay moun Babilòn yo!
But when he was at the Benjamin door, a captain of the watch named Irijah, the son of Shelemiah, the son of Hananiah, who was stationed there, put his hand on Jeremiah the prophet, saying, You are going to give yourself up to the Chaldaeans.
οὐκ ἔστιν κρίνων κρίσιν σου εἰς ἀλγηρὸν ἰατροῦθης ὀφέλεια οὐκ ἔστιν σοι
- 14 Jeremi reponn li: -Non, monchè! Mwen pa pral rann tèt mwen kras bay moun Babilòn yo. Men Jirija pa koute l' menm. Li boukle Jeremi, li mennen l' bay chèf yo.
Then Jeremiah said, That is not true; I am not going to the Chaldaeans. But he would not give ear to him: so Irijah made him prisoner and took him to the rulers.
πάντες οἱ φίλοι σου ἐπελάθοντό σου οὐ μὴ ἐπερωτήσουσιν ὅτι πληγὴν ἐχθροῦ ἔπαισά σε παιδεῖαν στερεάν ἐπὶ πᾶσαν ἀδικίαν σου ἐπλήθυναν αἱ ἁμαρτίαι σου
- 16 Yo mete Jeremi nan yon kacho anba tanp lan. Yo kite l' pase kèk tan la.
So Jeremiah came into the hole of the prison, under the arches, and was there for a long time.
διὰ τοῦτο πάντες οἱ ἔσθοντές σε βρωθήσονται καὶ πάντες οἱ ἐχθροὶ σου κρέας αὐτῶν πᾶν ἔδονται ἐπὶ πληθὸς ἀδικιῶν σου ἐπλήθυνθησαν αἱ ἁμαρτίαι σου ἐποίησαν ταῦτά σοι καὶ ἔσονται οἱ διαφοροῦν τέσ σε εἰς διαφόρημα καὶ πάντας τοὺς προνομεύοντάς σε δώσω εἰς προνομίην
- 17 Apre sa, wa Sedesyas voye chache l'. Lè Jeremi rive nan palè a, wa a pran l' sou kote, li mande l': -Eske Seyè a ba ou yon mesaj pou mwen? Jeremi reponn: -Wi, monwa. Men li: Yo pral lage ou nan men wa lavil Babilòn lan.
Then King Zedekiah sent and got him out: and the king, questioning him secretly in his house, said, Is there any word from the Lord? And Jeremiah said, There is. Then he said, You will be given up into the hands of the king of Babylon.
ὅτι ἀνάξω τὸ ἱμά σου ἀπὸ πληγῆς ὀδυνηρᾶς ἰατροῦσώ σε φησὶν κύριος ὅτι ἐσαρμαμένη ἐκλήθης θήρευμα ὑμῶν ἔστιν ὅτι ζητῶν οὐκ ἔστιν αὐτήν
- 18 Apre sa Jeremi mande wa a: -Sa mwen fè ou, sa m' fè chèf ou yo, sa m' fè pèp la pou ou mete m' nan prizon?
Then Jeremiah said to King Zedekiah, What has been my sin against you or against your servants or against this people, that you have put me in prison?
οὕτως εἶπεν κύριος ἰδοὺ ἐγὼ ἀποστρέψω τὴν ἀποικίαν ἰακωβ καὶ αἰχμαλωσίαν αὐτοῦ ἐλεήσω καὶ οἰκοδομηθήσεται πόλις ἐπὶ τὸ ὕψος αὐτῆς καὶ ὁ ναὸς κατὰ τὸ κρίμα αὐτοῦ καθεδεῖται
- 19 Kisa ki rive pwofèt ou yo ki te di ou wa lavil Babilòn lan pa t'ap vin atake ni ou menm ni peyi a?
Where now are your prophets who said to you, The king of Babylon will not come against you and against this land?
καὶ ἐξελεύσονται ἀπ' αὐτῶν ἄδοντες καὶ φωνὴ παιζόντων καὶ πλεονάσω αὐτούς καὶ οὐ μὴ ἐλαττωθῶσιν
- 20 Koulye a, monwa, mèt mwen, tanpri, koute sa m'ap mande ou. Tanpri souple, pa voye m' tounen nan prizon kay Jonatan, sekretè a. Si ou fè sa, nanpwen rechap pou mwen.
And now be pleased to give ear, O my lord the king; let my prayer for help come before you, and do not make me go back to the house of Jonathan the scribe, for fear that I may come to my death there.
καὶ εἰσελεύσονται οἱ υἱοὶ αὐτῶν ὡς τὸ πρότερον καὶ τὰ μαρτύρια αὐτῶν κατὰ πρόσωπόν μου ὀρθωθήσεται καὶ ἐπισκέψομαι τοὺς θλίβοντας αὐτούς
- 21 Se konsa, wa Sedesyas bay lòd pou yo fèmen Jeremi nan lakou gad palè yo. Chak jou se pou yo ba li yon pen y'a pran nan Riyèl Boulanje yo jouk jou p'ap gen pen ankò nan lavil la. Se konsa Jeremi rete nan lakou gad palè yo.
Then by the order of Zedekiah the king, Jeremiah was put into the place of the armed watchmen, and they gave him every day a cake of bread from the street of the bread-makers, till all the bread in the town was used up. So Jeremiah was kept in the place of the armed watchmen.
καὶ ἔσονται ἰσχυρότεροι αὐτοῦ ἐπ' αὐτούς καὶ ὁ ἄρχων αὐτοῦ ἔξ αὐτοῦ ἐξελεύσεται καὶ συνάξω αὐτούς καὶ ἀποστρέψουσιν πρὸς με ὅτι τίς ἔστιν οὗτος ὃς ἔδωκεν τὴν καρδίαν αὐτοῦ ἀποστρέψαι πρὸς με φησὶν κύριος
- 1 ¶ Chefatya, pitit Matan, Gedalya, pitit Pachou, Jeoukal, pitit Chelemya, ak Pachou, pitit Malkya, te vin konnen Jeremi t'ap pale ak pèp la. Li t'ap di yo konsa:
Now it came to the ears of Shephatiah, the son of Mattan, and Gedaliah, the son of Pashhur, and Jucal, the son of Shelemiah, and Pashhur, the son of Malchiah, that Jeremiah had said to all the people,
ἐν τῷ χρόνῳ ἐκεῖνῳ εἶπεν κύριος ἔσομαι εἰς θεὸν τῷ γένει ἰσραηλ καὶ αὐτοὶ ἔσονται μοι εἰς λαόν
- 2 -Men mesaj Seyè a bay: tout moun ki va rete nan lavil la pral mouri. Sa ki pa mouri nan lagè pral mouri grangou, osinon move maladi ap pote yo ale. Men, tout moun ki va soti al rann tèt ou bay moun Babilòn yo p'ap mouri. Y'a sove lavi yo.
These are the words of the Lord: Whoever goes on living in this town will come to his death by the sword or through need of food or by disease: but whoever goes out to the Chaldaeans will keep his life out of the power of the attackers and be safe.
οὕτως εἶπεν κύριος εὖρον θερμὸν ἐν ἐρήμῳ μετὰ ὀλωλότων ἐν μαχαίρᾳ βαδίσατε καὶ μὴ ὀλέσητε τὸν ἰσραηλ

- 3 Wi, men sa Seyè a di: Mwen pral lage lavil la nan men lame moun Babilòn yo. Y'ap pran lavil la pou yo.
The Lord has said, This town will certainly be given into the hands of the army of the king of Babylon, and he will take it.
κύριος πόρρωθεν ὤφθη αὐτῷ ἀγάπησιν αἰωνίαν ἡγάπησά σε διὰ τοῦτο εἴλκυσά σε εἰς οἰκτίρημα
- 4 Chèf yo al di wa a: -Se pou yo touye nonm sa a. Paske lè l'ap pale konsa, li fè sòlda yo ansanm ak tout lòt moun ki rete nan lavil la pèdi kouraj. Nonm sa a pa soti pou l' ede pèp la. Se mal ase li vle pou li.
Then the rulers said to the king, Let this man be put to death, because he is putting fear into the hearts of the men of war who are still in the town, and into the hearts of the people, by saying such things to them: this man is not working for the well-being of the people, but for their damage.
ἔτι οἰκοδομήσω σε καὶ οἰκοδομηθήσῃ παρθένος ἰσραὴλ ἔτι λήμψη τύμπανόν σου καὶ ἐξελεύσῃ μετὰ συναγωγῆς παιζόντων
- 5 Wa Sedesyas reponn: -Bon! Fè sa nou vle avè l'. Mwen pa ka di nou anyen.
Then Zedekiah the king said, See, he is in your hands: for the king was not able to do anything against them.
ἔτι φυτεῦσατε ἀμπελώνας ἐν ὄρεσιν σαμαρείας φυτεῦσατε καὶ αἰνέσατε
- 6 Se konsa, te gen yon gwo pi nan lakou palè a ki te pou Malkija, pitit gason wa a. Yo pran Jeremi, yo desann li nan fon sitèn lan avèk kòd. Pa t' gen dlo ladan l', men te gen anpil labou. Jeremi antre nan labou a.
So they took Jeremiah and put him into the water-hole of Malchiah, the king's son, in the place of the armed watchmen: and they let Jeremiah down with cords. And in the hole there was no water, but wet earth: and Jeremiah went down into the wet earth.
ὅτι ἔστιν ἡμέρα κλήσεως ἀπολογουμένων ἐν ὄρεσιν εφραιμ ἀνάστητε καὶ ἀνάβητε εἰς σιων πρὸς κύριον τὸν θεὸν ἡμῶν
- 7 Lè sa a, te gen yon moun peyi Letiopi ki te rele Ebèdmelèk. Se te yon nèg konfyans ki t'ap travay lakay wa a. Li vin konnen yo te mete Jeremi nan sitèn lan. Jou sa a, wa a te chita ap rann jijman bò Pòtay Benjamen an.
Now it came to the ears of Ebed-melech the Ethiopian, an unsexed servant in the king's house, that they had put Jeremiah into the water-hole; the king at that time being seated in the doorway of Benjamin:
ὅτι οὕτως εἶπεν κύριος τῷ ἰακωβ εὐφράνητε καὶ χρεμετίσατε ἐπὶ κεφαλῆν ἔθνων ἀκουστὰ ποιήσατε καὶ αἰνέσατε εἶπατε ἔσωσεν κύριος τὸν λαὸν αὐτοῦ τὸ κατάλοιπον τοῦ ἰσραὴλ
- 8 Ebèdmelèk soti nan palè a, li ale bò pòtay la, li di wa a konsa:
And Ebed-melech went out from the king's house and said to the king,
ἰδοὺ ἐγὼ ἄγω αὐτοὺς ἀπὸ βορρᾶ καὶ συνάξω αὐτοὺς ἐπ' ἐσχάτου τῆς γῆς ἐν ἑορτῇ φασεκ καὶ τεκνοποιήσῃ ὄχλον πολὺν καὶ ἀποστρέψουσιν ὧδε
- 9 -Monwa, mèt mwen, sa mesye yo fè pwofèt Jeremi an pa bon non. Yo desann li nan fon sitèn lan kote, wè pa wè, l'ap mouri grangou, paske pa gen pen lavil la ankò.
My lord the king, these men have done evil in all they have done to Jeremiah the prophet, whom they have put into the water-hole; and he will come to his death in the place where he is through need of food: for there is no more bread in the town.
ἐν κλαυθμῷ ἐξῆλθον καὶ ἐν παρακλήσει ἀνάξω αὐτοὺς αὐλίζων ἐπὶ διώρυγας ὑδάτων ἐν ὁδῷ ὀρθῇ καὶ οὐ μὴ πλανηθῶσιν ἐν αὐτῇ ὅτι ἐγενόμην τῷ ἰσραὴλ εἰς πατέρα καὶ εφραιμ πρωτότοκός μου ἔστι ν
- 10 Lè sa a, wa a bay Ebèdmelèk lòd pou li pran trant lòt moun avè l' pou li wete Jeremi nan sitèn lan anvan l' mouri.
Then the king gave orders to Ebed-melech the Ethiopian, saying, Take with you three men from here and get Jeremiah out of the water-hole before death overtakes him.
ἀκούσατε λόγον κυρίου ἔθνη καὶ ἀναγγεῖλατε εἰς νήσους τὰς μακρότερον εἶπατε ὁ λυκμήσας τὸν ἰσραὴλ συνάξει αὐτὸν καὶ φυλάξει αὐτὸν ὡς ὁ βόσκων τὸ ποίμνιον αὐτοῦ
- 11 Se konsa Ebèdmelèk pran moun yo avè l', li antre nan palè a, li ale yon kote ki anba pyès depo richès wa a, li pran yon bann moso twal chire ak vye rad, li mare yo nan kòd, li file yo desann bay Jeremi nan sitèn lan.
So Ebed-melech took the men with him and went into the house of the king, to the place where the clothing was kept, and got from there old clothing and bits of old cloth, and let them down by cords into the water-hole where Jeremiah was.
ὅτι ἐλυτρώσατο κύριος τὸν ἰακωβ ἐξείλατο αὐτὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ
- 12 Epi li di Jeremi konsa: -Mete moso twal yo ak vye rad yo anba zesèl ou pou kòd yo pa kòche ou. Jeremi fè sa vre.
And Ebed-melech the Ethiopian said to Jeremiah, Put these bits of old cloth under your arms under the cords. And Jeremiah did so.
καὶ ἤξουσιν καὶ εὐφρανθήσονται ἐν τῷ ὄρει σιων καὶ ἤξουσιν ἐπ' ἀγαθὰ κυρίου ἐπὶ γῆν σίτου καὶ οἴνου καὶ καρπῶν καὶ κτηνῶν καὶ προβάτων καὶ ἔσται ἡ ψυχὴ αὐτῶν ὥσπερ ξύλον ἐγκαρπον καὶ οὐ πεινάσουσιν ἔτι
- 13 Epi yo rale l' moute soti nan sitèn lan avèk kòd yo. Apre sa, Jeremi rete nan lakou gad palè yo.
So pulling Jeremiah up with the cords they got him out of the water-hole: and Jeremiah was kept in the place of the armed watchmen.
τότε χαρήσονται παρθένοι ἐν συναγωγῇ νεανίσκων καὶ πρεσβῦται χαρήσονται καὶ στρέψω τὸ πένθος αὐτῶν εἰς χαρμονὴν καὶ ποιήσω αὐτοὺς εὐφραينوμένους

- 14 ¶ Yon lòt fwa ankò, wa Sedesyas voye chache pwofèt Jeremi, li fè yo mennen l' ba li bò twazyèm pòt pou antre nan kay Seyè a. Wa a di l' konsa: -Mwen gen yon bagay m' bezwen mande ou. Reponn mwen kare, pa kache m' anyen.
Then King Zedekiah sent for Jeremiah the prophet and took him into the rulers' doorway in the house of the Lord: and the king said to Jeremiah, I have a question to put to you; keep nothing back from me.
μεγαλυνῶ καὶ μεθύσω τὴν ψυχὴν τῶν ἱερέων υἱῶν λευὶ καὶ ὁ λαὸς μου τῶν ἀγαθῶν μου ἐμπλησθήσεται
- 15 Jeremi reponn li: -Ala, si mwen pale ou kare, w'ap fè yo touye m'. Si m' ba ou yon konsèy, ou p'ap koute m'.
Then Jeremiah said to Zedekiah, If I give you the answer to your question, will you not certainly put me to death? and if I make a suggestion to you, you will not give it a hearing.
οὕτως εἶπεν κύριος φωνὴ ἐν ῥαμα ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὄδυρμου ραχλὴ ἀποκλειομένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς ὅτι οὐκ εἰσὶν
- 16 Wa Sedesyas rele Jeremi sou kote, li fè l' sèman. Li di l' konsa: -Mwen pran Bondye vivan an, Bondye ki ban nou lavi a, pou temwen, mwen p'ap fè touye ou, ni mwen p'ap lage ou nan men moun ki vle touye ou yo.
So King Zedekiah gave his oath to Jeremiah secretly, saying, By the living Lord, who gave us our life, I will not put you to death, or give you up to these men who are desiring to take your life.
οὕτως εἶπεν κύριος διαλαπέτω ἡ φωνὴ σου ἀπὸ κλαυθμοῦ καὶ οἱ ὀφθαλμοί σου ἀπὸ δακρῶν σου ὅτι ἔστιν μισθὸς τοῖς σοῖς ἔργοις καὶ ἐπιστρέψουσιν ἐκ γῆς ἐχθρῶν
- 17 Lè sa a, Jeremi di Sedesyas konsa: -Men sa Seyè a, Bondye ki gen tout pouvwa a, Bondye pèp Izrayèl la, di: Si ou al rann tèt ou bay chèf wa Babilòn lan, yo p'ap touye ou. Yo p'ap boule lavil la. Yo p'ap touye ni ou menm, ni fanmi ou.
Then Jeremiah said to Zedekiah, These are the words of the Lord, the God of armies, the God of Israel: If you go out to the king of Babylon's captains, then you will have life, and the town will not be burned with fire, and you and your family will be kept from death:
μόνιμον τοῖς σοῖς τέκνοις
- 18 Men, si ou pa al rann tèt ou bay chèf yo, lavil la pral tonbe nan men moun Babilòn yo, y'ap boule l'. Lèfini, ou p'ap ka chape anba men yo.
But if you do not go out to the king of Babylon's captains, then this town will be given into the hands of the Chaldeans and they will put it on fire, and you will not get away from them.
ἀκοὴν ἤκουσα εφραϊμ ὄδυρομένου ἐπαίδευσάς με καὶ ἐπαιδεύθην ἐγὼ ὥσπερ μόσχος οὐκ ἐδιδάχθην ἐπίστρεψόν με καὶ ἐπιστρέψω ὅτι σὺ κύριος ὁ θεός μου
- 19 Wa Sedesyas reponn: -Ou konnen sa m' pè? Se moun peyi Jida yo ki deja al rann tèt yo bay moun Babilòn yo. Mwen pè pou moun Babilòn yo pa lage m' nan men yo pou yo maltrete m'.
And King Zedekiah said to Jeremiah, I am troubled on account of the Jews who have gone over to the Chaldeans, for fear that they may give me up to them and they will put me to shame.
ὅτι ὕστερον αἰχμαλωσίας μου μετενόησα καὶ ὕστερον τοῦ γυνῶναι με ἐστέναξα ἐφ' ἡμέρας αἰσχύνης καὶ ὑπέδειξά σοι ὅτι ἔλαβον ὀνειδισμόν ἐκ νεότητός μου
- 20 Jeremi di l' konsa: -Moun Babilòn yo p'ap fè ou sa. Koute mesaj Seyè a ba ou nan sa mwen di ou la a, pou tout bagay pase byen pou ou. Konsa ou p'ap mourir.
But Jeremiah said, They will not give you up: be guided now by the word of the Lord as I have given it to you, and it will be well for you, and you will keep your life.
υἱὸς ἀγαπητὸς εφραϊμ ἐμοὶ παιδίον ἐντροφῶν ὅτι ἀνθ' ὧν οἱ λόγοι μου ἐν αὐτῷ μνησθήσομαι αὐτοῦ διὰ τοῦτο ἔσπευσα ἐπ' αὐτῷ ἐλεῶν ἐλεήσω αὐτόν φησὶν κύριος
- 21 Si ou derefize al rann tèt ou, men sa ki pral rive ou, dapre sa Seyè a fè m' wè:
But if you do not go out, this is what the Lord has made clear to me:
στήσον σεαυτὴν σίων ποιήσον τιμωρίαν δὸς καρδίαν σου εἰς τοὺς ὄμους ὁδὸν ἣν ἐπορεύθης ἀποστράφητι παρθένος ἰσραὴλ ἀποστράφητι εἰς τὰς πόλεις σου πενθοῦσα
- 22 Yo pral pran tout fanm ki rete nan palè wa Jida a, y'ap mennen yo bay chèf wa Babilòn lan. Medam yo pral di: Moun ki te pi bon zanmi wa a pran tèt li, yo fè l' fè sa yo vle. Koulye a, bra msysy pran n'a pèlen. Yo kouri kite l' pou kont li.
See, all the rest of the women in the house of the king of Judah will be taken out to the king of Babylon's captains, and these women will say, Your nearest friends have been false to you and have got the better of you: they have made your feet go deep into the wet earth, and they are turned away back from you.
ἕως πότε ἀποστρέψεις θυγάτηρ ἠτιμωμένη ὅτι ἔκτισεν κύριος σωτηρίαν εἰς καταφύτευσιν καινὴν ἐν σωτηρίᾳ περιελεύσονται ἄνθρωποι
- 23 Yo pral pran tout madanm ou yo, tout pitit ou yo, y'ap mennen yo bay moun Babilòn yo. Ou menm, ou p'ap chape anba men yo. Wa Babilòn lan ap fè ou prizonnye, lèfini l'ap fè mete dife nan lavil sa a.
And they will take all your wives and your children out to the Chaldeans: and you will not get away out of their hands, but will be taken by the hands of the king of Babylon: and this town will be burned with fire.
οὕτως εἶπεν κύριος ἔτι ἐροῦσιν τὸν λόγον τοῦτον ἐν γῆ ἰουδα καὶ ἐν πόλεσιν αὐτοῦ ὅταν ἀποστρέψω τὴν αἰχμαλωσίαν αὐτοῦ εὐλογημένος κύριος ἐπὶ δίκαιον ὅρος τὸ ἅγιον αὐτοῦ
- 24 Sedesyas di Jeremi konsa: -Pa kite pesonn konnen tout pawòl sa yo. Konsa ou p'ap mourir.
Then Zedekiah said to Jeremiah, Let no man have knowledge of these words, and you will not be put to death.
καὶ ἐνοικούντες ἐν ταῖς πόλεσιν ἰουδα καὶ ἐν πάσῃ τῇ γῆ αὐτοῦ ἅμα γεωργῶ καὶ ἀρθήσεται ἐν ποιμνίῳ

- 25 Si chèf yo rive konnen mwen te pale avè ou, y'ap vin jwenn ou, y'ap mande ou sa ou te di m' ak sa m' te reponn ou. Y'ap pwomèt yo p'ap touye ou si ou pa kache yo anyen.
But if it comes to the ears of the rulers that I have been talking with you, and they come and say to you, Give us word now of what you have said to the king and what the king said to you, keeping nothing back and we will not put you to death;
ὅτι ἐμέθυσσα πᾶσαν ψυχὴν διψῶσαν καὶ πᾶσαν ψυχὴν πεινώσαν ἐνέπλησα
- 26 Lè sa a, w'a reponn yo: Se mande mwen t'ap mande wa a, tanpri souple, pou l' pa voye m' tounen nan prizon lakay Jonatan pou m' pa mouri la.
Then you are to say to them, I made my request to the king, that he would not send me back to my death in Jonathan's house.
διὰ τοῦτο ἐξηγέρθη καὶ εἶδον καὶ ὁ ὕπνος μου ἠδύς μοι ἐγενήθη
- 27 Tout chèf yo vini jwenn Jeremi vre. Yo mande l' yon bann pawòl. Jeremi reponn yo jan wa a te di l' la. Pa t' gen anyen chèf yo te ka fè paske pesonn pa t' tandè koze Jeremi te gen ak wa a.
Then all the rulers came to Jeremiah, questioning him: and he gave them an answer in the words the king had given him orders to say. So they said nothing more to him; for the thing was not made public.
διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται φησὶν κύριος καὶ σπερῶ τὸν Ἰσραὴλ καὶ τὸν Ἰουδαὶν σπέρμα ἀνθρώπου καὶ σπέρμα κτήνους
- 28 Jeremi rete nan lakou gad palè yo jouk jou yo pran lavil Jerizalèm.
So Jeremiah was kept in the place of the armed watchmen till the day when Jerusalem was taken.
καὶ ἔσται ὡσπερ ἐργηρόρου ἐπ' αὐτοὺς καθαρεῖν καὶ κακοῦν οὕτως γρηγορήσω ἐπ' αὐτοὺς τοῦ οἰκοδομεῖν καὶ καταφυτεύειν φησὶν κύριος
- 1 ¶ Nan dizyèm mwa, nevyèm lanne rèy Sedesyas, wa peyi Jida a, Nèbikadneza, wa Babilòn lan, vini ak tout lame li a, li atake lavil Jerizalèm. Li sènen li toupatou.
And it came about, that when Jerusalem was taken, (in the ninth year of Zedekiah, king of Judah, in the tenth month, Nebuchadrezzar, king of Babylon, with all his army, came against Jerusalem, shutting it in on every side;
ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς ἱερεμῖαν ἐν τῷ ἐνιαυτῷ τῷ δεκάτῳ τῷ βασιλεῖ σεδεκία οὗτος ἐνιαυτὸς ὀκτωκαίδεκατος τῷ βασιλεῖ ναβουχοδονοσορ βασιλεῖ βαβυλῶνος
- 2 Sou nevyèm jou nan katyèm mwa, onzyèm lanne rèy Sedesyas la, lènmi yo fè yon twou nan miray ranpa a.
In the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, the town was broken into:)
καὶ δύναμις βασιλέως βαβυλῶνος ἐγαράκωσεν ἐπὶ ἱερουσαλὴμ καὶ ἱερεμίας ἐφυλάσσετο ἐν αὐλῇ τῆς φυλακῆς ἣ ἔστιν ἐν οἴκῳ τοῦ βασιλέως
- 3 Lè sa a, tout gwo chèf wa Babilòn yo antre nan lavil la, yo pran pozisyon nan Pòtay Mitan an: Te gen Negal Sarezè, Samga-Nebo, Sasekim, ki te chèf nèg konfyans wa yo, yon lòt Negal-Sarezè ki te chèf konseye yo ansanm ak tout lòt gwo chèf wa Babilòn yo.
All the captains of the king of Babylon came in and took their places in the middle doorway of the town, Nergal-shar-ezer, ruler of Sin-magir, the Rabmag, and Nebushazban, the Rab-saris, and all the captains of the king of Babylon.
ἐν ἣ κατέκλεισεν αὐτὸν ὁ βασιλεὺς σεδεκίας λέγων διὰ τί σὺ προφητεύεις λέγων οὕτως εἶπεν κύριος ἰδοὺ ἐγὼ δίδωμι τὴν πόλιν ταύτην ἐν χερσὶν βασιλέως βαβυλῶνος καὶ λήμψεται αὐτήν
- 4 Lè wa Sedesyas ak tout sòlda li yo wè sa, yo tann lannwit rive, yo mete deyò. Yo pase nan jaden wa a, yo soti nan pòtay kote de miray yo kontre a, yo kite lavil la. Yo pran chemen ki mennen nan Fon Jouden an.
And when Zedekiah, king of Judah, and all the men of war saw it, they went in flight from the town by night, by the way of the king's garden, through the doorway between the two walls: and they went out by the Arabah.
καὶ σεδεκίας οὐ μὴ σωθῆ ἔκ χειρὸς τῶν χαλδαίων ὅτι παραδόσει παραδοθήσεται εἰς χεῖρας βασιλέως βαβυλῶνος καὶ λαλήσει στόμα αὐτοῦ πρὸς στόμα αὐτοῦ καὶ οἱ ὀφθαλμοὶ αὐτοῦ τοὺς ὀφθαλμοὺς αὐτοῦ ὄψονται
- 5 Men, sòlda lame Babilòn yo rapouswiv yo. Yo mete men sou Sedesyas nan plenn toupre lavil Jeriko a. Yo pran l', yo mennen l' bay Nèbikadneza, wa Babilòn lan, ki te lavil Ribla, nan peyi Amat. Rive la, wa Babilòn lan bay lòd sa pou yo fè Sedesyas.
But the Chaldaean army went after them and overtook Zedekiah in the lowlands of Jericho: and they made him a prisoner and took him up to Nebuchadrezzar, king of Babylon, to Riblah in the land of Hamath, to be judged by him.
καὶ εἰσελεύσεται σεδεκίας εἰς βαβυλῶνα καὶ ἐκεῖ καθιεῖται
- 6 Li fè yo touye pitit gason Sedesyas yo la devan je msye. Li fè touye tout chèf peyi Jida yo tou.
Then the king of Babylon put the sons of Zedekiah to death before his eyes in Riblah: and the king of Babylon put to death all the great men of Judah.
καὶ λόγος κυρίου ἐγενήθη πρὸς ἱερεμῖαν λέγων
- 7 Apre sa, li fe yo pete de je Sedesyas. Lèfini, li fè yo mare l' ak de chenn kwiv pou yo mennen l' Babilòn.
And more than this, he put out Zedekiah's eyes, and had him put in chains to take him away to Babylon.
ἰδοὺ ἀναμειλ υἱὸς σαλωμ ἀδελφοῦ πατρὸς σου ἔρχεται πρὸς σέ λέγων κτήσαι σεαυτῷ τὸν ἀγρόν μου τὸν ἐν ἀναθῶθ ὅτι σοὶ κρίμα παραλαβεῖν εἰς κτήσιν

- 8 Moun Babilòn yo menm, bò pa yo, mete dife nan kay wa a, nan kay tout grannèg yo epi yo kraze miray ranpa lavil Jerizalèm.
And the Chaldeans put the king's house on fire, as well as the houses of the people, and had the walls of Jerusalem broken down.
 και ἦλθεν πρὸς με αναμηλ υἱὸς σαλωμ ἀδελφοῦ πατρὸς μου εἰς τὴν αὐλὴν τῆς φυλακῆς και εἶπέν μοι κτήσαι τὸν ἀγρόν μου τὸν ἐν γῆ βενιαμιν τὸν ἐν αναθωθ ὅτι σοὶ κρίμα κτήσασθαι και σὺ πρεσβύτ ερος και ἔγνων ὅτι λόγος κυρίου ἐστίν
- 9 Lèfini, Nebouzaradan, chèf gad yo, pran tout rès moun ki te rete nan lavil la ansanm ak sa ki te kouri kite lavil la, li depòte yo lavil Babilòn.
Then Nebuzaradan, the captain of the armed men, took away to Babylon as prisoners, all the rest of the workmen who were still in the town, as well as those who had given themselves up to him, and all the rest of the people.
 και ἐκτησάμην τὸν ἀγρόν αναμηλ υἱοῦ ἀδελφοῦ πατρὸς μου και ἔστησα αὐτῷ ἐπτά σίκλους και δέκα ἀργυρίου
- 10 Men, li kite tout moun ki pòn yo, tout moun ki pa gen anyen yo rete nan peyi Jida a. Li ba yo jaden rezen ak lòt jaden pou yo travay.
But Nebuzaradan, the captain of the armed men, let the poorest of the people, who had nothing whatever, go on living in the land of Judah, and gave them vine-gardens and fields at the same time.
 και ἔγραψα εἰς βιβλίον και ἐσφραγισάμην και διεμαρτυράμην μάρτυρας και ἔστησα τὸ ἀργόριον ἐν ζυγῷ
- 11 ¶ Men Nèbikadneza, wa lavil Babilòn, bay Neboucharadan, chèf lagad la lòd sa a pou Jeremi:
Now Nebuchadrezzar, king of Babylon, gave orders about Jeremiah to Nebuzaradan, the captain of the armed men, saying,
 και ἔλαβον τὸ βιβλίον τῆς κτήσεως τὸ ἐσφραγισμένον και τὸ ἀνεγνωσμένον
- 12 -Chache kote Jeremi ye. Pran swen li byen. Pa fè l' anyen. Okontrè, tout sa l'a mande, w'a ba li l'.
Take him and keep an eye on him and see that no evil comes to him; but do with him whatever he says to you.
 και ἔδωκα αὐτὸ τῷ βαρουχ υἱῷ νηριου υἱοῦ μασαιου κατ' ὀφθαλμοῦς αναμηλ υἱοῦ ἀδελφοῦ πατρὸς μου και κατ' ὀφθαλμοῦς τῶν ἐστηκότων και γραφόντων ἐν τῷ βιβλίῳ τῆς κτήσεως και κατ' ὀφθ αλμοῦς τῶν ιουδαίων τῶν ἐν τῇ αὐλῇ τῆς φυλακῆς
- 13 Se konsa Neboucharadan, chèf lagad la, Neboucharadan, chèf nèg konfyans yo, Negal-Sarezè, chèf konseye yo, ansanm ak tout lòt chèf wa Babilòn yo
So Nebuzaradan, the captain of the armed men, sent Nebushazban, the Rab-saris, and Nergal-shar-ezer, the Rabmag, and all the chief captains of the king of Babylon,
 και συνέταξα τῷ βαρουχ κατ' ὀφθαλμοῦς αὐτῶν λέγων
- 14 voye chache Jeremi nan lakou gad palè yo. Yo renmèt li nan men Gedalya, pitit Akikam, pitit pitit Chafan, ki te pou fè l' rive lakay li san danje. Se konsa Jeremi te rete nan mitan pèp la.
And they sent and took Jeremiah out of the place of the watchmen, and gave him into the care of Gedaliah, the son of Ahikam, the son of Shaphan, to take him to his house: so he was living among the people.
 οὕτως εἶπεν κύριος παντοκράτωρ λαβὲ τὸ βιβλίον τῆς κτήσεως τοῦτο και τὸ βιβλίον τὸ ἀνεγνωσμένον και θήσεις αὐτὸ εἰς ἀγγεῖον ὀστράκινον ἵνα διαμείνῃ ἡμέρας πλείους
- 15 Antan Jeremi te nan prizon nan lakou gad palè yo, Seyè a te pale avè l' pou di l' konsa:
Now the word of the Lord came to Jeremiah while he was shut up in the place of the armed watchmen, saying,
 ὅτι οὕτως εἶπεν κύριος ἔτι κτηθήσονται ἀγροὶ και οἰκίαι και ἀμπελώνες ἐν τῇ γῆ ταύτη
- 16 -Al pale ak Ebedmelèk, moun peyi Letiopi a. W'a di li men mesaj Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, bay: Mwen pral fè tou sa mwen te di ki gen pou rive a rive vre. Se va pou malè lavil la, se p'ap pou byen li. Lè sa a, w'a la pou wè tout bagay.
Go and say to Ebed-melech the Ethiopian, This is what the Lord of armies, the God of Israel, has said: See, my words will come true for this town, for evil and not for good: they will come about before your eyes on that day.
 και προσεξάμην πρὸς κύριον μετὰ τὸ δοῦναί με τὸ βιβλίον τῆς κτήσεως πρὸς βαρουχ υἱὸν νηριου λέγων
- 17 Men jou sa a m'ap sove ou. Se mwen menm Seyè a ki di sa. Ou p'ap tonbe nan men moun k'ap fè ou pè yo.
But I will keep you safe on that day, says the Lord: you will not be given into the hands of the men you are fearing.
 ὁ κύριε σὺ ἐποίησας τὸν οὐρανὸν και τὴν γῆν τῇ ἰσχύϊ σου τῇ μεγάλῃ και τῷ βραχίονί σου τῷ ὑψηλῷ και τῷ μετεώρῳ οὐ μὴ ἀποκρυβῆ ἀπὸ σοῦ οὐθέν
- 18 Se vre wi, m'ap sove ou, yo p'ap touye ou. W'ap sove, w'ap vivan paske ou te gen konfyans nan mwen. Wi, se mwen menm Seyè a ki di sa.
For I will certainly let you go free, and you will not be put to the sword, but your life will be given to you out of the hands of your attackers: because you have put your faith in me, says the Lord.
 ποιῶν ἔλεος εἰς χιλιάδας και ἀποδίδους ἀμαρτίας πατέρων εἰς κόλπους τέκνων αὐτῶν μετ' αὐτούς ὁ θεὸς ὁ μέγας και ἰσχυρός
- 1 ¶ ¶ Seyè a pale ak Jeremi ankò apre Neboucharadan, chèf lagad la, te lage l' lavil Rama. Yo te fè Jeremi prizonnye ansanm ak tout moun lavil Jerizalèm ak moun peyi Jida yo. Yo te mete l' nan chenn ansanm ak tout moun yo t'ap depòte lavil Babilòn.
The word which came to Jeremiah from the Lord, after Nebuzaradan, the captain of the armed men, had let him go from Ramah, when he had taken him; for he had been put in chains, among all the prisoners of Jerusalem and Judah who were taken away prisoners to Babylon.
 και ἐγένετο λόγος κυρίου πρὸς ιερεμیان δεύτερον και αὐτὸς ἦν ἔτι δεδεμένος ἐν τῇ αὐλῇ τῆς φυλακῆς λέγων

- 2 Chèf lagad la pran Jeremi sou kote, li di l' konsa: -Seyè a, Bondye ou la, te di li t'ap fè malè sa a tonbe sou peyi a.
And the captain of the armed men took Jeremiah and said to him, The Lord your God gave word of the evil which was to come on this place:
οὕτως εἶπεν κύριος ποιῶν γῆν καὶ πλάσων αὐτὴν τοῦ ἀνορθῶσαι αὐτὴν κύριος ὄνομα αὐτῷ
- 3 Koulye a sa li te di li t'ap fè a, li fè l'. Sa ki lakòz? Se paske pèp ou a te antò devan Seyè a, yo pa t' vle koute l'.
*** and the Lord has made it come, and has done as he said; because of your sin against the Lord in not giving ear to his voice; and that is why this thing has come on you.
κέκραζον πρὸς με καὶ ἀποκριθήσομαι σοὶ καὶ ἀπαγγελῶ σοὶ μεγάλα καὶ ἰσχυρά ἃ οὐκ ἔγνωσ αὐτά
- 4 Atòkile, m'ap wete chenn ki nan ponyèt ou yo, m'ap lage ou. Si ou vle vini ak mwen lavil Babilòn, ou mèt vini, m'a pran swen ou. Men, si ou pa vle tou, ou pa blije vini. Tout peyi a devan ou, ou mèt ale kote ou vle.
Now see, this day I am freeing you from the chains which are on your hands. If it seems good to you to come with me to Babylon, then come, and I will keep an eye on you; but if it does not seem good to you to come with me to Babylon, then do not come: see, all the land is before you; if it seems good and right to you to go on living in the land,
ὅτι οὕτως εἶπεν κύριος ὁ θεὸς ἰσραὴλ περὶ οἰκῶν τῆς πόλεως ταύτης καὶ περὶ οἰκῶν βασιλείως ἰουδα τῶν καθηρημένων εἰς χάρακας καὶ προμαχῶνας
- 5 Lè Neboucharadan wè Jeremi pa reponn, li di l' ankò: -Tounen al jwenn Gedalya, pitit Akikam, pitit pitit Chafan, lavil Mispa. Se li menm wa Babilòn lan mete pou gouvènè tout lavil nan peyi Jida yo. W'a rete avè l' nan mitan pèp la. Ou gen dwa tou ale kote ou vle nan peyi a. Lèfini, li bay Jeremi yon kado ansanm ak kèk pwovizyon pou l' manje, epi li voye l' ale.
Then go back to Gedaliah, the son of Ahikam, the son of Shaphan, whom the king of Babylon has made ruler over the towns of Judah, and make your living-place with him among the people; or go wherever it seems right to you to go. So the captain of the armed men gave him food and some money and let him go.
τοῦ μάχεσθαι πρὸς τοὺς χαλδαίους καὶ πληρῶσαι αὐτὴν τῶν νεκρῶν τῶν ἀνθρώπων οὓς ἐπάταξα ἐν ὄργῃ μου καὶ ἐν θυμῷ μου καὶ ἀπέστρεψα τὸ πρόσωπόν μου ἀπ' αὐτῶν περὶ πασῶν τῶν πονηριῶν αὐτῶν
- 6 Jeremi al jwenn Gedalya, pitit Akikam lan, lavil Mispa. Li rete la avè l' ansanm ak moun yo te kite nan peyi a.
So Jeremiah went to Gedaliah, the son of Ahikam, in Mizpah, and was living with him among the people who were still in the land.
ἰδοὺ ἐγὼ ἀνάγω αὐτῇ συνούλωσιν καὶ ἴαμα καὶ φανερώσω αὐτοῖς εἰσακούειν καὶ ἰατρεύσω αὐτὴν καὶ ποιήσω αὐτοῖς εἰρήνην καὶ πίστιν
- 7 ¶ Te gen yon rès lame peyi Jida a ki te andeyò lavil Jerizalèm. Chèf yo ansanm ak sòlda yo vin konnen wa Babilòn lan te mete Gedalya, pitit Akikam lan, chèf sou tout peyi a. Wa a te kite tout moun yo pa t' depòte yo sou kont li, tout moun pòv yo, fanm kou gason, granmoun kou timoun.
Now when it came to the ears of all the captains of the forces who were in the field, and their men, that the king of Babylon had made Gedaliah, the son of Ahikam, ruler in the land, and had put under his care the men and women and children, all the poorest of the land, those who had not been taken away to Babylon;
καὶ ἐπιστρέψω τὴν ἀποικίαν ἰουδα καὶ τὴν ἀποικίαν ἰσραὴλ καὶ οἰκοδομήσω αὐτοὺς καθὼς τὸ πρότερον
- 8 Se konsa, Izmayèl, pitit Netanya, Jokanan ak Jonatan, pitit Karejak, Seraya, pitit Tannoumèt, pitit Efayi yo, moun lavil Netofa, ansanm ak Jezanya, pitit Makat, yo moute lavil Mispa, y' al jwenn Gedalya ansanm ak tout sòlda yo.
Then they came to Gedaliah in Mizpah, even Ishmael, the son of Nethaniah, and Johanan, the son of Kareah, and Seraiah, the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah, the son of the Maacathite, they and their men.
καὶ καθαριῶ αὐτοὺς ἀπὸ πασῶν τῶν ἁδικιῶν αὐτῶν ὧν ἡμάρτοσάν μοι καὶ οὐ μὴ μνησθήσομαι ἁμαρτιῶν αὐτῶν ὧν ἡμαρτόν μοι καὶ ἀπέστησαν ἀπ' ἐμοῦ
- 9 Gedalya di yo konsa: -Mwen ban nou pawòl mwen, nou pa bezwen pè soumèt nou devan moun Babilòn yo. Rete nan peyi a. Sèvi wa Babilòn lan. Tout bagay va mache byen pou nou.
And Gedaliah, the son of Ahikam, the son of Shaphan, took an oath to them and their men, saying, Have no fear of the servants of the Chaldaeans: go on living in the land, and become the servants of the king of Babylon, and all will be well.
καὶ ἔσται εἰς εὐφροσύνην καὶ εἰς αἴνεσιν καὶ εἰς μεγαλειότητα παντὶ τῷ λαῷ τῆς γῆς οἵτινες ἀκούσονται πάντα τὰ ἀγαθὰ ἃ ἐγὼ ποιήσω καὶ φοβηθήσονται καὶ πικρανθήσονται περὶ πάντων τῶν ἀγαθῶν καὶ περὶ πάσης τῆς εἰρήνης ἧς ἐγὼ ποιήσω αὐτοῖς
- 10 Mwen menm, m'ap rete isit lavil Mispa. Konsa, m'a pale pou nou ak moun Babilòn yo lè y'a vini. Nou menm, nou mèt al fè rekòt rezen, lòt fwi ak lwil. Mete yo nan depo. Nou mèt rete nan lavil kote n'a ye yo.
As for me, I will be living in Mizpah as your representative before the Chaldaeans who come to us: but you are to get in your wine and summer fruits and oil and put them in your vessels, and make living-places for yourselves in the towns which you have taken.
οὕτως εἶπεν κύριος ἔτι ἀκουσθήσεται ἐν τῷ τόπῳ τούτῳ ᾧ ὑμεῖς λέγετε ἔρημὸς ἔστιν ἀπὸ ἀνθρώπων καὶ κτηνῶν ἐν πόλεσιν ἰουδα καὶ ἔξωθεν ἱερουσαλὴμ ταῖς ἡρημωμέναις παρὰ τὸ μὴ εἶναι ἄνθρωπον οὐ καὶ κτήνη
- 11 Konsa tou, tout jwif ki te nan peyi Moab, nan peyi Amon, nan peyi Edon ak nan tout lòt peyi vin konnen wa Babilòn lan te penmèt kèk jwif rete nan peyi Jida, li te mete Gedalya, pitit Akikam, pitit pitit Chafan, chèf sou yo tout.
In the same way, when all the Jews who were in Moab and among the children of Ammon and in Edom and in all the countries, had news that the king of Babylon had let Judah keep some of its people and that he had put over them Gedaliah, the son of Ahikam, the son of Shaphan;
φωνὴ εὐφροσύνης καὶ φωνὴ χαρμωσύνης φωνὴ νυμφίου καὶ φωνὴ νόμφης φωνὴ λεγόντων ἔξομολογεῖσθε κυρίῳ παντοκράτορι ὅτι χρηστὸς κύριος ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ καὶ εἰσοίσουσιν δῶρα εἰς οἶκον κυρίου ὅτι ἀποστρέψω πάσαν τὴν ἀποικίαν τῆς γῆς ἐκείνης κατὰ τὸ πρότερον εἶπεν κύριος

- 12 Yo kite peyi kote yo te gaye yo, yo tounen nan peyi Jida, yo vin jwenn Gedalya lavil Mispa. Yo fè yon bèl rekòt rezen ak lòt fwi an kantite.
Then all the Jews came back from all the places to which they had gone in flight, and came to the land of Judah, to Gedaliah, to Mizpah, and got in a great store of wine and summer fruit.
οὕτως εἶπεν κύριος τῶν δυνάμεων ἔτι ἔσται ἐν τῷ τόπῳ τούτῳ τῷ ἐρήμῳ παρὰ τὸ μὴ εἶναι ἄνθρωπον καὶ κτήνος καὶ ἐν πάσαις ταῖς πόλεσιν αὐτοῦ καταλύματα ποιμένων κοιταζόντων πρόβατα
- 13 Yon jou, Jokanan, pitit Karejak, ansanm ak tout lòt chèf lame ki te andeyò yo vin jwenn Gedalya lavil Mispa.
Now Johanan, the son of Kareah, and all the captains of the forces which were in the field, came to Gedaliah in Mizpah,
ἐν πόλεσιν τῆς ὀρεινῆς καὶ ἐν πόλεσιν τῆς σεφίλα καὶ ἐν πόλεσιν τῆς ναγεβ καὶ ἐν γῆ βενιαμιν καὶ ἐν ταῖς κύκλῳ ἱερουσαλημ καὶ ἐν πόλεσιν ἰουδα ἔτι παρελεύσεται πρόβατα ἐπὶ χεῖρά ἀριθμοῦντος εἶπεν κύριος
- 1 ¶ Nan setyèm mwa a, Izmayèl, pitit Netanya, pitit pitit Elichama, rive Mispa ansanm ak dis lòt moun pou li vin wè Gedalya, pitit Akikam. Izmayèl te yon ti fanmi wa a. Se te yon gwo chèf nan gouvènman wa a. Pandan yo chita konsa sou tab ap manje lakay Gedalya,
Now it came about in the seventh month that Ishmael, the son of Nethaniah, the son of Elishama, of the king's seed, having with him ten men, came to Gedaliah, the son of Ahikam, in Mizpah; and they had a meal together in Mizpah.
ὁ λόγος ὁ γενόμενος πρὸς ἱερεμیان παρὰ κυρίου καὶ ναβουχοδονοσορ βασιλεὺς βαβυλῶνος καὶ πᾶν τὸ στρατόπεδον αὐτοῦ καὶ πᾶσα ἡ γῆ ἀρχῆς αὐτοῦ ἐπολέμουν ἐπὶ ἱερουσαλημ καὶ ἐπὶ πάσας τὰς πόλεις ἰουδα λέγων
- 2 Izmayèl leve ansanm ak dis moun li yo, yo rale nepe yo, yo touye Gedalya, nonm wa Babilòn lan te mete pou gouvènènan peyi a.
Then Ishmael, the son of Nethaniah, and the ten men who were with him, got up, and attacking Gedaliah, the son of Ahikam, the son of Shaphan, with the sword, put to death him whom the king of Babylon had made ruler over the land.
οὕτως εἶπεν κύριος βάδισον πρὸς σεδεκιαν βασιλέα ἰουδα καὶ ἐρεῖς αὐτῷ οὕτως εἶπεν κύριος παραδόσει παραδοθήσεται ἡ πόλις αὕτη εἰς χεῖρας βασιλέως βαβυλῶνος καὶ συλλήμψεται αὐτὴν καὶ καύσει αὐτήν ἐν πυρὶ
- 3 Apre sa, yo touye tout gason jwif ki te lavil Mispa avèk Gedalya. Yo touye tout sòlda moun Babilòn ki te la tou.
And Ishmael put to death all the Jews who were with him, even with Gedaliah, at Mizpah, and the Chaldaean men of war.
καὶ σὺ οὐ μὴ σωθῆς ἐκ χειρὸς αὐτοῦ καὶ συλλήμψαι συλλημφθήσῃ καὶ εἰς χεῖρας αὐτοῦ δοθήσῃ καὶ οἱ ὀφθαλμοὶ σου τοὺς ὀφθαλμοὺς αὐτοῦ ὄψονται καὶ τὸ στόμα αὐτοῦ μετὰ τοῦ στόματός σου λαλήσει καὶ εἰς βαβυλῶνα εἰσελεύσῃ
- 4 Yo te fin ansanmen Gedalya a depi de jou, nouvèl la pa t' ankò gaye.
Now on the second day after he had put Gedaliah to death, when no one had knowledge of it,
ἀλλὰ ἄκουσον τὸν λόγον κυρίου σεδεκία βασιλεὺ ἰουδα οὕτως λέγει κύριος
- 5 Se konsa katreven gason ki te soti lavil Sichèm, lavil Silo ak lavil Samari vin rive. Yo te koupe tout bab nan figi yo, yo te gen rad chire sou yo, tout kò yo te plen mak kouto. Yo te pote grenn jaden ak lansan pou ofri nan tanp Jerizalèm lan.
Some people came from Shechem, from Shiloh and Samaria, eighty men, with the hair of their faces cut off and their clothing out of order, and with cuts on their bodies, and in their hands meal offerings and perfumes which they were taking to the house of the Lord.
ἐν εἰρήνῃ ἀποθανῆ καὶ ὡς ἐκλαυσαν τοὺς πατέρας σου τοὺς βασιλεύσαντας πρότερόν σου κλαύσονται καὶ σὲ καὶ ὃ ἄδων κόψονται σε ὅτι λόγον ἐγὼ ἐλάλησα εἶπεν κύριος
- 6 Izmayèl kite Mispa, li soti al kontre yo, de ran dlo nan je l'. Lè li rive sou yo li di konsa: -Vini non, ann al kay Gedalya!
And Ishmael, the son of Nethaniah, went out from Mizpah with the purpose of meeting them, weeping on his way: and it came about that when he was face to face with them he said, Come to Gedaliah, the son of Ahikam.
καὶ ἐλάλησεν ἱερεμίας πρὸς τὸν βασιλέα σεδεκιαν πάντας τοὺς λόγους τούτους ἐν ἱερουσαλημ
- 7 Men rive yo rive nan mitan lavil Mispa, Izmayèl ansanm ak mesye l' yo touye yo, lèfini yo lage kadav yo nan yon sitèn.
And when they came inside the town, Ishmael, the son of Nethaniah, and the men who were with him, put them to death and put their bodies into a deep hole.
καὶ ἡ δύναμις βασιλέως βαβυλῶνος ἐπολέμει ἐπὶ ἱερουσαλημ καὶ ἐπὶ τὰς πόλεις ἰουδα ἐπὶ λαχis καὶ ἐπὶ ἀζηκα ὅτι αὐτὰ κατελείφθησαν ἐν πόλεσιν ἰουδα πόλεις ὄχουραὶ
- 8 Men gen dis nan moun sa yo ki te di Izmayèl konsa: -Pa touye nou paske nou gen pwovizyon kache nan jaden nou yo, ble, lòj, lwil ak siwo myèl. Se konsa Izmayèl pa t' touye sa yo ansanm ak lòt yo.
But there were ten men among them who said to Ishmael, Do not put us to death, for we have secret stores, in the country, of grain and oil and honey. So he did not put them to death with their countrymen.
ὁ λόγος ὁ γενόμενος πρὸς ἱερεμیان παρὰ κυρίου μετὰ τὸ συντελέσαι τὸν βασιλέα σεδεκιαν διαθήκην πρὸς τὸν λαὸν τοῦ καλέσαι ἄφεισιν
- 9 Sitèn kote Izmayèl te jete kadav moun li te touye yo, se gwo sitèn wa Asa te fè fouye lè Basa, wa peyi Izrayèl la, te vin atake l' la. Se sitèn sa a Izmayèl te plen ak kadav yo.
Now the hole into which Ishmael had put the dead bodies of the men whom he had put to death, was the great hole which Asa the king had made for fear of Baasha, king of Israel: and Ishmael, the son of Nethaniah, made it full of the bodies of those who had been put to death.
τοῦ ἐξαποστειλῆαι ἕκαστον τὸν παῖδα αὐτοῦ καὶ ἕκαστον τὴν παιδίσκην αὐτοῦ τὸν εβραῖον καὶ τὴν εβραϊαν ἐλευθέρους πρὸς τὸ μὴ δουλεύειν ἄνδρα ἐξ ἰουδα

- 10 Apre sa, Izmayèl mache pran tout pitit fi wa a ansanm ak tout rèss moun ki te lavil Mispa, moun Neboucharadan, chèf lagad la, te kite sou kont Gedalya. Li fè yo prizonnye. Li pati ak yo, li pran direksyon peyi moun Amon yo.
Then Ishmael took away as prisoners all the rest of the people who were in Mizpah, the king's daughters and all the people still in Mizpah, whom Nebuzaradan, the captain of the armed men, had put under the care of Gedaliah, the son of Ahikam: Ishmael, the son of Nethaniah, took them away prisoners with the purpose of going over to the children of Ammon.
καὶ ἐπεστράφησαν πάντες οἱ μεριστᾶνες καὶ πᾶς ὁ λαὸς οἱ εἰσελθόντες ἐν τῇ διαθήκῃ τοῦ ἀποστελεῖν ἕκαστον τὸν παῖδα αὐτοῦ καὶ ἕκαστον τὴν παιδίσκην αὐτοῦ
- 11 ¶ Jokanan, pitit Karejak la, ansanm ak lòt chèf lame ki te avè l' yo vin konnen tout mechanste Izmayèl, pitit Netanya a, te fè.
But when Johanan, the son of Kareah, and all the captains of the armed forces who were with him, had news of all the evil which Ishmael, the son of Nethaniah, had done, καὶ ἔωσαν αὐτοὺς εἰς παῖδας καὶ παιδίσκας
- 12 Yo pran tout sòlda yo, yo pati dèyè l'. Yo jwenn li bò gwo letan Gabawon an.
They took their men and went out to make war on Ishmael, the son of Nethaniah, and they came face to face with him by the great waters in Gibeon.
καὶ ἐγενήθη λόγος κυρίου πρὸς ιερεμیان λέγων
- 13 Lè moun Izmayèl te fè prizonnye yo wè Jokanan avèk chèf lame ki avè l' yo, yo te kontan.
Now when all the people who were with Ishmael saw Johanan, the son of Kareah, and all the captains of the forces with him, then they were glad.
οὕτως εἶπεν κύριος ὁ θεὸς ἰσραηλ ἐγὼ ἐθέμην διαθήκην πρὸς τοὺς πατέρας ὑμῶν ἐν τῇ ἡμέρᾳ ἣ ἐξελάμην αὐτοὺς ἐκ γῆς αἰγύπτου ἐξ οἴκου δουλείας λέγων
- 14 Lè sa a, tout moun Izmayèl te fè prizonnye lavil Mispa yo kase tèt tounen, yo kouri vin jwenn Jokanan.
And all the people whom Ishmael had taken away prisoners from Mizpah, turning round, came back and went to Johanan, the son of Kareah.
ὅταν πληρωθῆ ἕξ ἔτη ἀποστελεῖς τὸν ἀδελφόν σου τὸν εβραῖον ὡς πραθήσεται σοὶ καὶ ἐργᾶταί σοι ἕξ ἔτη καὶ ἐξαποστελεῖς αὐτὸν ἐλευθέρου καὶ οὐκ ἤκουσάν μου καὶ οὐκ ἐκλιναν τὸ οὖς αὐτῶν
- 15 Izmayèl menm ansanm ak wit nan moun pa l' yo kouri pou Jokanan, yo chape kò yo nan peyi Amon an.
But Ishmael, the son of Nethaniah, got away from Johanan, with eight men, and went to the children of Ammon.
καὶ ἐπέστρεψαν σήμερον ποιῆσαι τὸ εὐθὺς πρὸ ὀφθαλμῶν μου τοῦ καλέσαι ἄφεςιν ἕκαστον τοῦ πλησίον αὐτοῦ καὶ συνετέλεσαν διαθήκην κατὰ πρόσωπόν μου ἐν τῷ οἴκῳ οὗ ἐπεκλήθη τὸ ὄνομά μου ἐ π' αὐτῷ
- 16 Apre sa, Jokanan ak chèf lame ki te avè l' yo pran sou kont yo tout moun Izmayèl te fè prizonnye lavil Mispa apre li menm Izmayèl te fin touye Gedalya a. Jokanan pran avè l' gason yo, ki vle di sòlda yo, fanm yo, timoun yo, moun konfyans yo, tout moun li te jwenn lavil Gabawon.
Then Johanan, the son of Kareah, and all the captains of the forces who were with him, took all the rest of the people whom Ishmael, the son of Nethaniah, had made prisoners, after he had put to death Gedaliah, the son of Ahikam, the people from Mizpah, that is, the men of war and the women and the children and the unsexed servants, whom he had taken back with him from Gibeon: καὶ ἐπεστρέψατε καὶ ἐβεβηλώσατε τὸ ὄνομά μου τοῦ ἐπιστρέψαι ἕκαστον τὸν παῖδα αὐτοῦ καὶ ἕκαστον τὴν παιδίσκην αὐτοῦ οὓς ἐξαπεστείλατε ἐλευθέρους τῇ ψυχῇ αὐτῶν ὑμῖν εἰς παῖδας καὶ παιδίσ κας
- 17 Yo fè yon ti rete nan lotèl Kimean an, toupre lavil Betleyèm. Yo te fè lide desann peyi Lejip
And they went and were living in the resting-place of Chimham, which is near Beth-lehem on the way into Egypt,
διὰ τοῦτο οὕτως εἶπεν κύριος ὑμεῖς οὐκ ἠκούσατέ μου τοῦ καλέσαι ἄφεςιν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ ἰδοὺ ἐγὼ καλῶ ἄφεςιν ὑμῖν εἰς μάχαιραν καὶ εἰς τὸν θάνατον καὶ εἰς τὸν λιμὸν καὶ δόσω ὁ μᾶς εἰς διασπορὰν πάσαις ταῖς βασιλείαις τῆς γῆς
- 18 paske yo te pè moun Babilòn yo, depi Izmayèl te fin touye Gedalya, moun wa Babilòn lan te mete pou gouvènè peyi a.
Because of the Chaldaeans: for they were in fear of them because Ishmael, the son of Nethaniah, had put to death Gedaliah, the son of Ahikam, whom the king of Babylon had made ruler over the land.
καὶ δόσω τοὺς ἄνδρας τοὺς παρεληλυθότας τὴν διαθήκην μου τοὺς μὴ στήσαντας τὴν διαθήκην μου ἣν ἐποίησαν κατὰ πρόσωπόν μου τὸν μόσχον ὃν ἐποίησαν ἐργάζεσθαι αὐτῷ
- 1 ¶ Lè sa a, tout chèf lame yo ansanm ak Jokanan, pitit Kareja a, ak Jezanya, pitit Ochaya a ak tout moun yo, gran kou piti, y' al bò kot pwofèt Jeremi,
Then all the captains of the forces, and Johanan, the son of Kareah, and Jezaniah, the son of Hoshaiah, and all the people from the least to the greatest, came near,
ὁ λόγος ὁ γενόμενος πρὸς ιερεμیان παρὰ κυρίου ἐν ἡμέραις ἰωακίμ βασιλέως ἰουδα λέγων
- 2 yo di l' konsa: -Tanpri, fè sa n'ap mande ou la a. Lapriyè Seyè a, Bondye ou la, pou nou. Lapriyè pou ti rèss moun ki chape yo. Paske, jan ou ka wè l' la, nou te anpil, koulye a se yon ti ponyen moun nou ye.
And said to Jeremiah the prophet, Let our request come before you, and make prayer for us to the Lord your God, even for this small band of us; for we are only a small band out of what was a great number, as your eyes may see:
βάδιον εἰς οἶκον ἀρχαβν καὶ ἄξεις αὐτοὺς εἰς οἶκον κυρίου εἰς μίαν τῶν αὐλῶν καὶ ποτιεῖς αὐτοὺς οἶνον

- 3 Mande Seyè a, Bondye ou la, pou l' fè nou konnen ki chimen pou n' pran, kisa pou n' fè.
That the Lord your God may make clear to us the way in which we are to go and what we are to do.
καὶ ἐξήγαγον τὸν ἱεζονιαν υἱὸν ἱερεμιν υἱοῦ χαβασιν καὶ τοὺς ἀδελφοὺς αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ πᾶσαν τὴν οἰκίαν ἀρχαβιν
- 4 Jeremi reponn yo: -Dakò. Mwen pral lapriyè Seyè a, Bondye nou an, jan nou mande m' lan. Apre sa, m'a fè nou konnen repons Seyè a ban nou. Mwen p'ap kache nou anyen.
Then Jeremiah the prophet said to them, I have given ear to you; see, I will make prayer to the Lord your God, as you have said; and it will be that, whatever the Lord may say in answer to you, I will give you word of it, keeping nothing back.
καὶ εἰσήγαγον αὐτοὺς εἰς οἶκον κυρίου εἰς τὸ παστοφόριον υἱὸν ἀνανιου υἱοῦ γοδολιου ἀνθρώπου τοῦ θεοῦ ὃ ἐστὶν ἐγγυὸς τοῦ οἴκου τῶν ἀρχόντων τῶν ἐπάνω τοῦ οἴκου μασσαίου υἱοῦ σελωμ τοῦ φυλᾶ σσοντος τὴν αὐλήν
- 5 Yo di Jeremi konsa: -Si nou pa fè tou sa Seyè a, Bondye ou la, va di ou pou nou fè, se pou Seyè a kanpe pou l' akize nou. Lè sa a, l'a gen rezon l' nan pla men l'.
Then they said to Jeremiah, May the Lord be a true witness against us in good faith, if we do not do everything which the Lord your God sends you to say to us.
καὶ ἔδωκα κατὰ πρόσωπον αὐτῶν κεράμιον οἴνου καὶ ποτήρια καὶ εἶπα πῖτε οἶνον
- 6 Se nou menm ki mande ou pou lapriyè Seyè a pou nou. Kit sa fè nou plezi, kit sa pa fè nou plezi, se pou nou koute sa Seyè a, Bondye nou an, va di nou. Konsa, tout bagay va mache byen pou nou, si nou koute l'.
If it is good or if it is evil, we will be guided by the voice of the Lord our God, to whom we are sending you; so that it may be well for us when we give ear to the voice of the Lord our God.
καὶ εἶπαν οὐ μὴ πῖωμεν οἶνον ὅτι ἰωναδαβ υἱὸς ρηχαβ ὁ πατὴρ ἡμῶν ἐνετείλατο ἡμῖν λέγων οὐ μὴ πῖτε οἶνον ὑμεῖς καὶ οἱ υἱοὶ ὑμῶν ἕως αἰῶνος
- 7 ¶ Dis jou apre, Seyè a bay Jeremi repons lan.
And it came about that after ten days of the Lord came to Jeremiah.
καὶ οἰκίαν οὐ μὴ οἰκοδομήσητε καὶ σπέρμα οὐ μὴ σπείρητε καὶ ἀμπελῶν οὐκ ἔσται ὑμῖν ὅτι ἐν σκηναῖς οἰκήσετε πάσας τὰς ἡμέρας ὑμῶν ὅπως ἂν ζήσητε ἡμέρας πολλὰς ἐπὶ τῆς γῆς ἐφ' ἧς διατρίβετε ὑμεῖς ἐπ' αὐτῆς
- 8 Jeremi rele Jokanan, pitit Karejak la, ak tout lòt chèf lame ki te avè l' yo ansanm ak tout pèp la, gran kou piti.
And he sent for Johanan, the son of Kareah, and all the captains of the forces who were still with him, and all the people, from the least to the greatest,
καὶ ἠκούσαμεν τῆς φωνῆς ἰωναδαβ τοῦ πατρὸς ἡμῶν πρὸς τὸ μὴ πιεῖν οἶνον πάσας τὰς ἡμέρας ἡμῶν ἡμεῖς καὶ αἱ γυναῖκες ἡμῶν καὶ οἱ υἱοὶ ἡμῶν καὶ αἱ θυγατέρες ἡμῶν
- 9 Li di yo: -Nou te voye m' al lapriyè Seyè a, Bondye pèp Izrayèl la, pou m' te mande l' kichòy pou nou. Men repons li bay:
And said to them, These are the words of the Lord, the God of Israel, to whom you sent me to put your request before him:
καὶ πρὸς τὸ μὴ οἰκοδομεῖν οἰκίας τοῦ κατοικεῖν ἐκεῖ καὶ ἀμπελῶν καὶ ἀγρὸς καὶ σπέρμα οὐκ ἐγένετο ἡμῖν
- 10 Si nou vle rete nan peyi sa a, m'ap mete nou kanpe ankò. Mwen p'ap kraze nou. M'ap fè nou pran rasin ankò, mwen p'ap dechouke nou. Paske malè mwen te voye sou nou an ban m' gwo lapenn.
If you still go on living in the land, then I will go on building you up and not pulling you down, planting you and not uprooting you: for my purpose of doing evil to you has been changed.
καὶ ὤκισαμεν ἐν σκηναῖς καὶ ἠκούσαμεν καὶ ἐποιήσαμεν κατὰ πάντα ἃ ἐνετείλατο ἡμῖν ἰωναδαβ ὁ πατὴρ ἡμῶν
- 11 Koulye a, nou pa bezwen tranble devan wa Babilòn lan. Nou pa bezwen pè l'. Se mwen menm, Seyè a, k'ap pale ak nou. Mwen la avèk nou pou sove nou, pou delivre nou anba men l'.
Have no fear of the king of Babylon, of whom you are now in fear; have no fear of him, says the Lord: for I am with you to keep you safe and to give you salvation from his hands.
καὶ ἐγενήθη ὅτε ἀνέβη ναβουχοδοносор ἐπὶ τὴν γῆν καὶ εἶπamen εἰσέλθατε καὶ εἰσέλθωμεν εἰς ἱερουσαλημ ἀπὸ προσώπου τῆς δυνάμεως τῶν χαλδαίων καὶ ἀπὸ προσώπου τῆς δυνάμεως τῶν ἀσσυρίων καὶ ὤκοῦμεν ἐκεῖ
- 12 Paske mwen gen bon kè, m'a fè l' gen pitye pou nou, l'a kite nou tounen lakay nou. Se mwen menm Seyè a ki di sa.
And I will have mercy on you, so that he may have mercy on you and let you go back to your land.
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 13 Jeremi di yo ankò: -Si nou pa koute sa Seyè a, Bondye nou an, fè nou konnen, si nou di: Non, nou p'ap rete nan peyi a!
But if you say, We have no desire to go on living in this land; and do not give ear to the voice of the Lord your God,
οὕτως λέγει κύριος πορεύου καὶ εἰπὸν ἀνθρώπῳ ἰουδα καὶ τοῖς κατοικοῦσιν ἱερουσαλημ οὐ μὴ λάβητε παιδείαν τοῦ ἀκοῦειν τοὺς λόγους μου
- 14 Non! Se nan peyi Lejip nou pral viv, kote nou p'ap wè lagè, kote nou p'ap tande twonpèt k'ap bay siyal lagè a, kote nou p'ap soufri grangou. Se la pou n' al viv.
Saying, No, but we will go into the land of Egypt, where we will not see war, or be hearing the sound of the horn, or be in need of food; there we will make our living-place;
ἔστησαν ῥῆμα υἱοὶ ἰωναδαβ υἱοῦ ρηχαβ ὃ ἐνετείλατο τοῖς τέκνοις αὐτοῦ πρὸς τὸ μὴ πιεῖν οἶνον καὶ οὐκ ἐπίοσαν καὶ ἐγὼ ἐλάλησα πρὸς ὑμᾶς ὄρθρον καὶ ἐλάλησα καὶ οὐκ ἠκούσατε

- 15 Enben, nou menm ti ponyen moun ki rete nan moun Jida yo, koute byen sa Seyè a di nou: Men mesaj Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la bay: Si nou soti vre pou nou ale nan peyi Lejip, si nou desann nan peyi sa a pou nou rete,
Then give ear now to the word of the Lord, O you last of Judah: the Lord of armies, the God of Israel, has said, If your minds are fixed on going into Egypt and stopping there;
καὶ ἀπέστειλα πρὸς ὑμᾶς τοὺς παῖδάς μου τοὺς προφῆτας λέγων ἀποστράφητε ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ βελτίω ποιήσατε τὰ ἐπιτηδεύματα ὑμῶν καὶ οὐ πορεύσεσθε ὀπίσω θεῶν ἐτέρων τοῦ δουλεύειν αὐτοῖς καὶ οἰκῆσετε ἐπὶ τῆς γῆς ἧς ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν καὶ οὐκ ἐκλίνετε τὰ ὄτα ὑμῶν καὶ οὐκ ἠκούσατε
- 16 enben, lagè k'ap fè nou pè a ap rive jwenn nou jouk laba nan peyi Lejip la. Grangou k'ap ban nou tout tèt chaje sa yo pral swiv nou jouk laba a. N'ap mouri nan peyi Lejip.
Then it will come about that the sword, which is the cause of your fear, will overtake you there in the land of Egypt, and need of food, which you are fearing, will go after you there in Egypt; and there death will come to you.
καὶ ἔστησαν υἱοὶ ἰωνάδαβ υἱοῦ ρηχαβ τὴν ἐντολὴν τοῦ πατρὸς αὐτῶν ὃ δὲ λαὸς οὗτος οὐκ ἠκουσάν μου
- 17 Tout moun ki soti vre pou y' ale nan peyi Lejip pou yo ka rete viv la pral mouri nan lagè, grangou pral touye yo, move maladi ap fini ak yo nèt. Lè sa a, nou yonn p'ap chape anba malè m'ap voye sou nou an.
Such will be the fate of all the men whose minds are fixed on going into Egypt and stopping there; they will come to their end by the sword, by being short of food, and by disease: not one of them will keep his life or get away from the evil which I will send on them.
διὰ τοῦτο οὕτως εἶπεν κύριος ἰδοὺ ἐγὼ φέρω ἐπὶ ἰουδαὶν καὶ ἐπὶ τοὺς κατοικοῦντας ἱερουσαλημ πάντα τὰ κακὰ ἃ ἐλάλησα ἐπ' αὐτούς
- 18 Wi! Men mesaj Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, bay ankò: Menm jan mwen te move anpil sou moun lavil Jerizalèm yo, se menm jan an tou m'ap move anpil sou nou si nou desann peyi Lejip. Konsa, moun va sezi wè nou, y'a vire tèt yo pou yo pa gade nou. Y'a pase nou nan betiz, y'a sèvi ak non nou pou bay madichon. Nou p'ap janm wè peyi sa a ankò.
For this is what the Lord of armies, the God of Israel, has said: As my wrath and passion have been let loose on the people of Jerusalem, so will my passion be let loose on you when you go into Egypt: and you will become an oath and a cause of wonder and a curse and a name of shame; and you will never see this place again.
διὰ τοῦτο οὕτως εἶπεν κύριος ἐπειδὴ ἠκουσαν υἱοὶ ἰωνάδαβ υἱοῦ ρηχαβ τὴν ἐντολὴν τοῦ πατρὸς αὐτῶν ποιεῖν καθότι ἐνετείλατο αὐτοῖς ὁ πατὴρ αὐτῶν
- 19 Wi, men sa Seyè a voye fè nou konnen, nou menm ti ponyen ki rete nan peyi Jida a. Piga nou desann nan peyi Lejip. Mwen tou pale nou jòdi a.
The Lord has said about you, O last of Judah, Go not into Egypt: be certain that I have given witness to you this day.
οὐ μὴ ἐκλίπη ἀνὴρ τῶν υἱῶν ἰωνάδαβ υἱοῦ ρηχαβ παρεστηκώς κατὰ πρόσωπόν μου πάσας τὰς ἡμέρας τῆς γῆς
- 1 ¶ Lè Jeremi fin di pèp la tou sa Seyè a, Bondye yo a, te voye l' di yo, ki vle di tout pawòl ki ekri pi wo a,
And it came about that when Jeremiah had come to the end of giving all the people the words of the Lord their God, which the Lord their God had sent him to say to them, even all these words,
καὶ ἐν τῷ ἐνιαυτῷ τῷ τετάρτῳ ἰωακὴμ υἱοῦ ἰωσία βασιλέως ἰουδα ἐγενήθη λόγος κυρίου πρὸς με λέγων
- 2 Azarya, pitit Ochaya a, Jokanan, pitit Kareyak la, ansanm ak tout lòt mesye awogan yo di Jeremi konsa: -Manti! Seyè a, Bondye nou an, pa kras voye ou di nou pa desann al rete nan peyi Lejip.
Then Azariah, the son of Hoshaiiah, and Johanan, the son of Kareah, and all the men of pride, said to Jeremiah, You have said what is false: the Lord our God has not sent you to say, You are not to go into the land of Egypt and make your living-place there:
λαβὲ σεαυτῷ χαρτίον βιβλίου καὶ γράψον ἐπ' αὐτοῦ πάντας τοὺς λόγους οὓς ἐχηρήματισα πρὸς σέ ἐπὶ ἱερουσαλημ καὶ ἐπὶ ἰουδαὶν καὶ ἐπὶ πάντα τὰ ἔθνη ἀφ' ἧς ἡμέρας λαλήσαντός μου πρὸς σε ἀφ' ἡμερῶν ἰωσία βασιλέως ἰουδα καὶ ἕως τῆς ἡμέρας ταύτης
- 3 Se Bawouk, pitit Nerija a, k'ap moute tèt ou sou nou. Li ta renmen lage nou nan men moun Babilòn yo pou yo touye nou, pou yo depòte nou lavil Babilòn.
But Baruch, the son of Neriah, is moving you against us, to give us up into the hands of the Chaldeans so that they may put us to death, and take us away prisoners into Babylon.
ἴσως ἀκούσεται ὁ οἶκος ἰουδα πάντα τὰ κακὰ ἃ ἐγὼ λογιζομαι ποιῆσαι αὐτοῖς ἵνα ἀποστρέψωσιν ἀπὸ ὁδοῦ αὐτῶν τῆς πονηρᾶς καὶ ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ ταῖς ἀμαρτίαις αὐτῶν
- 4 Se konsa, Jokanan, pitit Kareyak la, lòt chèf lame yo ansanm ak tout rèz pèp la derefize koute pawòl Seyè a ki te di yo pou yo rete nan peyi Jida a.
So Johanan, the son of Kareah, and all the captains of the forces, and all the people, did not give ear to the order of the Lord that they were to go on living in the land of Judah.
καὶ ἐκάλεσεν ἱερεμίας τὸν βαρουχ υἱὸν νηριου καὶ ἔγραψεν ἀπὸ στόματος ἱερεμίου πάντας τοὺς λόγους κυρίου οὓς ἐχηρήματισεν πρὸς αὐτόν εἰς χαρτίον βιβλίου
- 5 Lè sa a, Jokanan ak tout lòt chèf lame yo pran dènye moun ki te rete nan peyi Jida a, yo pati. Yo mennen tout moun ki te kite lòt peyi kote yo te gaye yo pou tounen vin viv nan peyi Jida a,
But Johanan, the son of Kareah, and all the captains of the forces took all the rest of Judah who had come back into the land of Judah from all the nations where they had been forced to go;
καὶ ἐνετείλατο ἱερεμίας τῷ βαρουχ λέγων ἐγὼ φυλάσσομαι οὐ μὴ δύνωμαι εἰσελθεῖν εἰς οἶκον κυρίου
- 6 fanm kou gason, tout timoun yo, tout pitit fi wa a. Yo mennen tout moun Neboucharadan, chèf lagad la, te kite avèk Gedalya, pitit Akikam, pitit pitit Chafan. Yo pran pwofèt Jeremi ansanm ak Bawouk, pitit Nerija a, avèk yo tou.
The men and the women and the children and the king's daughters, and every person whom Nebuzaradan, the captain of the armed men, had put under the care of Gedaliah, the son of Ahikam, the son of Shaphan, and Jeremiah the prophet and Baruch, the son of Neriah;
καὶ ἀναγνώσῃ ἐν τῷ χαρτίῳ τούτῳ εἰς τὰ ὄτα τοῦ λαοῦ ἐν οἴκῳ κυρίου ἐν ἡμέρᾳ νηστείας καὶ ἐν ὧσι παντὸς ἰουδα τῶν ἐρχομένων ἐκ πόλεως αὐτῶν ἀναγνώσῃ αὐτοῖς

- 7 Yo pa koute lòd Seyè a, yo rive jouk lavil Tapanès.
And they came into the land of Egypt; for they did not give ear to the voice of the Lord: and they came to Tahpanhes.
 ἴσως πεσεῖται ἔλεος αὐτῶν κατὰ πρόσωπον κυρίου καὶ ἀποστρέψουσιν ἐκ τῆς ὁδοῦ αὐτῶν τῆς πονηρᾶς ὅτι μέγας ὁ θυμὸς καὶ ἡ ὀργὴ κυρίου ἦν ἐλάλησεν ἐπὶ τὸν λαὸν τοῦτον
- 8 ¶ Antan yo te lavil Tapanès, Seyè a pale ak Jeremi, li di l' konsa:
Then the word of the Lord came to Jeremiah in Tahpanhes, saying,
 καὶ ἐποίησεν βαρουχ κατὰ πάντα ἃ ἐνετείλατο αὐτῷ ἱερεμίας τοῦ ἀναγνῶναι ἐν τῷ βιβλίῳ λόγους κυρίου ἐν οἴκῳ κυρίου
- 9 -Pran kèk gwo wòch, antere yo nan mòtpe pave ki devan pòt pou antre kay farawon an, lavil Tapanès. W'a fè l' pou moun peyi Jida yo wè ou ap fè l'.
Take in your hand some great stones, and put them in a safe place in the paste in the brickwork which is at the way into Pharaoh's house in Tahpanhes, before the eyes of the men of Judah;
 καὶ ἐγενήθη ἐν τῷ ἔτει τῷ ὀγδόῳ βασιλεῖ ἰωακὶμ τῷ μηνὶ τῷ ἐνάτῳ ἐξεκκλησίασαν νηστείαν κατὰ πρόσωπον κυρίου πᾶς ὁ λαὸς ἐν ἱερουσαλὴμ καὶ οἴκος ἰουδα
- 10 Lèfini, w'a di yo: men mesaj Seyè ki gen pouvwa a, Bondye pèp Izrayèl la, bay: Mwen pral voye chache sèvitè m' lan, Nèbikadneza, wa Babilòn lan, mwen pral enstale fotèy li a nan anplasman kote wòch yo antere isit la. Se la l'a moute tant li a anwo yo.
And say to them, This is what the Lord of armies, the God of Israel, has said: See, I will send and take Nebuchadrezzar, the king of Babylon, my servant, and he will put the seat of his kingdom on these stones which have been put in a safe place here by you; and his tent will be stretched over them.
 καὶ ἀνεγίνωσκε βαρουχ ἐν τῷ βιβλίῳ τοὺς λόγους ἱερεμίου ἐν οἴκῳ κυρίου ἐν οἴκῳ γαμαρίου υἱοῦ σαφαν τοῦ γραμματέως ἐν τῇ αὐλῇ τῇ ἐπάνω ἐν προθύροις πύλης τοῦ οἴκου κυρίου τῆς καινῆς ἐν ὧσι παντὸς τοῦ λαοῦ
- 11 Lè l'a rive, l'ap kraze peyi Lejip. Moun ki pou mouri anba move maladi va mouri, moun yo gen pou depòte yo, y'a depòte yo, moun pou l' fè touye yo, l'a fè touye yo.
And he will come and overcome the land of Egypt; those who are for death will be put to death, those who are to be prisoners will be made prisoners, and those who are for the sword will be given to the sword.
 καὶ ἤκουσεν μυχιας υἱὸς γαμαρίου υἱοῦ σαφαν ἅπαντας τοὺς λόγους κυρίου ἐκ τοῦ βιβλίου
- 12 L'a mete dife nan kay tout bondye moun peyi Lejip yo. L'ap boule bondye moun Lejip yo osinon l'a pran yo, l'a pote yo ale avè l'. Menm jan yon gadò mouton netwaye dènye vèmen ki nan rad li, konsa tou wa a pral piye peyi Lejip la kite l' blanch. Lèfini, l'ap vire do l' san pesonn pa di l' anyen.
And he will put a fire in the houses of the gods of Egypt; and they will be burned by him: and he will make Egypt clean as a keeper of sheep makes clean his clothing; and he will go out from there in peace.
 καὶ κατέβη εἰς οἶκον τοῦ βασιλέως εἰς τὸν οἶκον τοῦ γραμματέως καὶ ἰδοὺ ἐκεῖ πάντες οἱ ἄρχοντες ἐκάθηντο ελίσμα ὁ γραμματεὺς καὶ δαλαίας υἱὸς σελεμίου καὶ ελναθαν υἱὸς ακχοβορ καὶ γαμαρίας υἱὸς σαφαν καὶ σεδεκίας υἱὸς ανανίου καὶ πάντες οἱ ἄρχοντες
- 13 L'ap kraze tout gwo moniman wòch lavil Eliopolis nan peyi Lejip, l'ap boule tout kay zidòl peyi Lejip yo.
And the stone pillars of Beth-shemesh in the land of Egypt will be broken by him, and the houses of the gods of Egypt burned with fire.
 καὶ ἀνήγγειλεν αὐτοῖς μυχιας ἅπαντας τοὺς λόγους οὗς ἤκουσεν ἀναγινώσκοντας τοῦ βαρουχ εἰς τὰ ὄτια τοῦ λαοῦ
- 1 ¶ Seyè a pale ak Jeremi, li ba li yon mesaj pou tout moun Jida yo ki te rete nan peyi Lejip, lavil Migdòl, lavil Tapanes, lavil Menmfis ak nan zòn lavil Patwòs.
The word which came to Jeremiah about all the Jews who were living in the land of Egypt, in Migdol and at Tahpanhes and at Noph and in the country of Pathros, saying,
 καὶ ἐβασίλευσεν σεδεκίας υἱὸς ἰωσῖα ἀντὶ ἰωακὶμ ὃν ἐβασίλευσεν ναβουχοδοноσορ βασιλεύειν τοῦ ἰουδα
- 2 -Men sa Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, voye di nou: Nou te wè tout malè mwen te fè tonbe sou lavil Jerizalèm ak sou tout lòt lavil peyi Jida yo. Jouk koulye a, se yon miray kraze yo ye. Pa gen yon grenn moun ki te rete ladan yo.
The Lord of armies, the God of Israel, has said: You have seen all the evil which I have sent on Jerusalem and on all the towns of Judah; and now, this day they are waste and unpeopled;
 καὶ οὐκ ἤκουσεν αὐτὸς καὶ οἱ παῖδες αὐτοῦ καὶ ὁ λαὸς τῆς γῆς τοὺς λόγους κυρίου οὗς ἐλάλησεν ἐν χειρὶ ἱερεμίου
- 3 Se paske moun ki te rete la yo te fè sa ki mal, yo te fè m' fache anpil sou yo. Yo t' al ofri lansan bay lòt bondye, yo t' al sèvi bondye ni yo menm, ni papa yo, ni granpapa yo pa t' janm konnen.
Because of the evil which they have done, moving me to wrath by burning perfumes in worship to other gods, who were not their gods or yours or the gods of their fathers.
 καὶ ἀπέστειλεν ὁ βασιλεὺς σεδεκίας τὸν ἰωαχαλ υἱὸν σελεμίου καὶ τὸν σοφονιαν υἱὸν μασασιου τὸν ἱερέα πρὸς ἱερεμίαν λέγων πρόσευξαι δὴ περὶ ἡμῶν πρὸς κύριον
- 4 Mwen pa t' janm sispann voye sèvitè m' yo, pwofèt yo, pou di yo manyè sispann fè vye bagay derespektan yo t'ap plede fè a, bagay mwen pa ka wè devan je m'.
And I sent all my servants the prophets to you, getting up early and sending them, saying, Do not do this disgusting thing which is hated by me.
 καὶ ἱερεμίας ἦλθεν καὶ διηλθεν διὰ μέσου τῆς πόλεως καὶ οὐκ ἔδωκαν αὐτὸν εἰς οἶκον τῆς φυλακῆς
- 5 Men yo pa t' koute m'. Pawòl la antre nan yon zòrèy li soti nan yon lòt. Yo derefize chanje. Yo donnèn pi mal nan fè mechanste yo, nan ofri lansan bay bondye lòt nasyon yo.
But they gave no attention, and their ears were not open so that they might be turned from their evil-doing and from burning perfume to other gods.
 καὶ δύναμις φαραὼ ἐξῆλθεν ἐξ αἰγύπτου καὶ ἤκουσαν οἱ χαλδαῖοι τὴν ἀκοὴν αὐτῶν καὶ ἀνέβησαν ἀπὸ ἱερουσαλὴμ

- 6 Lè sa a, mwen move, mwen fè kòlè. Mwen lage yon dife sou lavil Jida yo ak nan tout lari lavil Jerizalèm. Se vye kay kraze san pesonn ladan yo ki rete, jan nou ka wè sa jòdi a.
Because of this, my passion and my wrath were let loose, burning in the towns of Judah and in the streets of Jerusalem; and they are waste and unpeopled as at this day.
καὶ ἐγένετο λόγος κυρίου πρὸς ιερεμیان λέγων
- 7 Enben, koulye a, mwen menm Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, m'ap mande nou: Poukisa n'ap fè tèt nou mal konsa? Se vle nou pa vle kite pesonn, ni fanm ni gason, ni timoun, ni ti bebe, nan pèp Jida a ankò? Nou pa vle pesonn chape?
So now, the Lord, the God of armies, the God of Israel, has said, Why are you doing this great evil against yourselves, causing every man and woman, little child and baby at the breast among you in Judah to be cut off till not one is still living;
οὕτως εἶπεν κύριος οὕτως ἐρεῖς πρὸς βασιλέα ἰουδα τὸν ἀποστειλάντα πρὸς σὲ τοῦ ἐκζητῆσαί με ἰδοὺ δύναμις φαραῶ ἡ ἐξεληθοῦσα ὑμῖν εἰς βοήθειαν ἀποστρέψουσιν εἰς γῆν αἰγύπτου
- 8 Nou deyò pou nou fè m' fache ak sa n'ap fè a, lè n'ap ofri lansan bay bondye lòt nasyon yo, isit la nan peyi Lejip kote nou vin viv la? Nou vle fini ak tèt nou pou tout nasyon sou latè ka pase nou nan betiz, pou yo pran non nou pou bay moun madichon?
Moving me to wrath with the work of your hands, burning perfumes to other gods in the land of Egypt, where you have gone to make a place for yourselves, so that you may become a curse and a name of shame among all the nations of the earth?
καὶ ἀναστρέψουσιν αὐτοὶ οἱ χалδαῖοι καὶ πολεμήσουσιν ἐπὶ τὴν πόλιν ταύτην καὶ συλλήμψονται αὐτὴν καὶ καύσουσιν αὐτὴν ἐν πυρὶ
- 9 Gen lè nou bliye tout move zak nou tout, depi zansèt nou yo, pran wa peyi Jida yo ak madanm yo rive sou nou menm ansanm ak madanm pa nou yo, nou fè nan peyi Jida ak nan lari Jerizalèm?
Have you no memory of the evil-doing of your fathers, and the evil-doing of the kings of Judah, and the evil-doing of their wives, and the evil which you yourselves have done, and the evil which your wives have done, in the land of Judah and in the streets of Jerusalem?
ὅτι οὕτως εἶπεν κύριος μὴ ὑπολάβητε ταῖς ψυχαῖς ὑμῶν λέγοντες ἀποτρέχοντες ἀπελεύσονται ἀφ' ἡμῶν οἱ χалδαῖοι ὅτι οὐ μὴ ἀπέλθωσιν
- 10 Jouk jòdi a nou yonn pa règrèt sa nou te fè. Pesonn pa gen krentif pou mwen, pesonn pa soti pou yo viv dapre lwa ak lòd mwen te mete devan nou ak devan zansèt nou yo.
Even to this day their hearts are not broken, and they have no fear, and have not gone in the way of my law or of my rules which I gave to you and to your fathers.
καὶ ἐὰν πατάξητε πᾶσαν δύναμιν τῶν χалδαίων τοὺς πολεμοῦντας ὑμᾶς καὶ καταλειφθῶσιν τινες ἐκκεκρημένοι ἕκαστος ἐν τῷ τόπῳ αὐτοῦ οὗτοι ἀναστήσονται καὶ καύσουσιν τὴν πόλιν ταύτην ἐν πυρὶ
- 11 Se poutèt sa, men sa mwen menm Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la mwen di: M'ap vire do ban nou, m'ap voye malè sou nou, m'ap detwi tout peyi Jida a.
So this is what the Lord of armies, the God of Israel, has said: See, my face will be turned against you for evil, for the cutting off of all Judah;
καὶ ἐγένετο ὅτε ἀνέβη ἡ δύναμις τῶν χалδαίων ἀπὸ ἱερουσαλήμ ἀπὸ προσώπου τῆς δυνάμεως φαραῶ
- 12 M'ap pran rès moun Jida yo, sa ki te pran desizyon desann al viv nan peyi Lejip la, yo tout pral mouri. Yo tout, gran kou piti, y'ap mouri nan peyi Lejip. Genyen k'ap mouri nan lagè, genyen k'ap mouri grangou. Moun va sezi wè yo, y'a vire tèt yo pou yo pa gade yo, y'a sèvi ak non yo pou bay madichon, y'a pase yo nan betiz.
And I will take the last of Judah, whose minds are fixed on going into the land of Egypt and stopping there, and they will all come to their end, falling in the land of Egypt by the sword and by being short of food and by disease; death will overtake them, from the least to the greatest, death by the sword and by need of food: they will become an oath and a cause of wonder and a curse and a name of shame.
ἐξῆλθεν ἱερεμίας ἀπὸ ἱερουσαλήμ τοῦ πορευθῆναι εἰς γῆν βενιαμὶν τοῦ ἀγοράσαι ἐκεῖθεν ἐν μέσῳ τοῦ λαοῦ
- 13 M'ap pini tout moun Jida k'ap viv nan peyi Lejip la ak lagè, grangou ak move maladi, menm jan mwen te pini moun lavil Jerizalèm yo.
For I will send punishment on those who are living in the land of Egypt, as I have sent punishment on Jerusalem, by the sword and by need of food and by disease;
καὶ ἐγένετο αὐτὸς ἐν πύλῃ βενιαμὶν καὶ ἐκεῖ ἄνθρωπος παρ' ᾧ κατέλυν σαρουίας υἱὸς σελεμιου υἱοῦ ανανιου καὶ συνέλαβεν τὸν ιερεμیان λέγων πρὸς τοὺς χалδαίους σὺ φεύγεις
- 14 Nan ti rès moun Jida ki rete yo, sa ki te desann al viv nan peyi Lejip la, yo yonn p'ap kouri chape, yo yonn p'ap sove. Kanta pou tounen al viv nan peyi Jida a ankò, jan yo ta vle l' la, yo pa ladan l'. Yo yonn pa t' tounen, an wetan de twa ki va kouri chape kò yo.
So that not one of the rest of Judah, who have gone into the land of Egypt and are living there, will get away or keep his life, to come back to the land of Judah where they are hoping to come back and be living again: for not one will come back, but only those who are able to get away.
καὶ εἶπεν ψευδὸς οὐκ εἰς τοὺς χалδαίους ἐγὼ φεύγω καὶ οὐκ ἤκουσεν αὐτοῦ καὶ συνέλαβεν σαρουίας τὸν ιερεμیان καὶ εἰσήγαγεν αὐτὸν πρὸς τοὺς ἄρχοντας
- 15 ¶ Lè sa a, tout mesye ki te konnen madanm yo te nan ofri lansan bay lòt bondye yo, tout medam ki te reyini la yo, ansanm ak tout lòt moun pèp Izrayèl la ki t'ap viv depi lontan nan peyi Lejip nan zòn Patwòs la, yo tout yo repoune Jeremi:
Then all the men who had knowledge that their wives were burning perfumes to other gods, and all the women who were present, a great meeting, answering Jeremiah, said,
καὶ ἐπικράνησαν οἱ ἄρχοντες ἐπὶ ἱερεμیان καὶ ἐπάταξαν αὐτὸν καὶ ἀπέστειλαν αὐτὸν εἰς τὴν οἰκίαν ἰωνathan τοῦ γραμματέως ὅτι ταύτην ἐποίησαν εἰς οἰκίαν φυλακῆς
- 16 -Nou p'ap koute pawòl w'ap di nou la a, atout ou pale nan non Seyè a.
As for the word which you have said to us in the name of the Lord, we will not give ear to you.
καὶ ἦλθεν ἱερεμίας εἰς οἰκίαν τοῦ λάκκου καὶ εἰς τὴν χερεθ καὶ ἐκάθισεν ἐκεῖ ἡμέρας πολλάς

- 17 N'ap toujou fè sa nou te pwomèt fè a. N'ap ofri lansan ak diven bay Astate, larenn syèl la, jan nou te toujou fè l' jouk jòdi a, menm jan zansèt nou yo, wa nou yo ak chèf nou yo te konn fè l' nan lavil peyi Jida yo ak nan tout lari Jerizalèm. Lè sa a, nou te gen kont manje pou n' manje, tout zafè nou te mache byen. Nou pa t' gen pwoblèm.
But we will certainly do every word which has gone out of our mouths, burning perfumes to the queen of heaven and draining out drink offerings to her as we did, we and our fathers and our kings and our rulers, in the towns of Judah and in the streets of Jerusalem: for then we had food enough and did well and saw no evil.
καὶ ἀπέστειλεν σεδεκίας καὶ ἐκάλεσεν αὐτὸν καὶ ἠρώτα αὐτὸν ὁ βασιλεὺς κρυφαίως εἰπεῖν εἰ ἔστιν λόγος παρὰ κυρίου καὶ εἶπεν ἔστιν εἰς χεῖρας βασιλέως βαβυλῶνος παραδοθήσῃ
- 18 Men, depi nou sispann ofri lansan ak diven bay larenn syèl la, nou pa gen anyen. Lagè ak grangou ap fini ak nou.
But from the time when we gave up burning perfumes to the queen of heaven and draining out drink offerings to her, we have been in need of all things, and have been wasted by the sword and by need of food.
καὶ εἶπεν ἱερεμίας τῷ βασιλεῖ τί ἠδίκησά σε καὶ τοὺς παῖδάς σου καὶ τὸν λαὸν τοῦτον ὅτι σὺ δίδως με εἰς οἰκίαν φυλακῆς
- 19 Medam yo menm poutèt pa yo di: -Lè n'ap fè gato ki gen fòm larenn syèl la, lè n'ap ofri lansan ak diven pou li, mari nou toujou dakò ak sa n'ap fè.
And the women said, When we were burning perfumes to the queen of heaven and draining out drink offerings to her, did we make cakes in her image and give her our drink offerings without the knowledge of our husbands?
καὶ ποῦ εἰσιν οἱ προφῆται ὑμῶν οἱ προφητεύσαντες ὑμῖν λέγοντες ὅτι οὐ μὴ ἔλθῃ βασιλεὺς βαβυλῶνος ἐπὶ τὴν γῆν ταύτην
- 20 ¶ Lè sa a, Jeremi pale ak tout moun sa yo, fanm kou gason, ki te fè l' repons sa yo, li di yo konsa:
Then Jeremiah said to all the people, to the men and women and all the people who had given him that answer,
καὶ νῦν κύριε βασιλεῦ πεσέτω τὸ ἔλεός μου κατὰ πρόσωπόν σου καὶ τί ἀποστρέφεις με εἰς οἰκίαν ἰωνathan τοῦ γραμματέως καὶ οὐ μὴ ἀποθάνω ἐκεῖ
- 21 -Wi, nou menm, zansèt nou yo, wa nou yo, chèf nou yo ak tout lòt moun pèp Izrayèl yo te boule lansan nan tout lavil peyi Jida ak nan tout lari Jerizalèm. Men, pa konprann Seyè a pa t' konn sa, osinon li bliye sa.
The perfumes which you have been burning in the towns of Judah and in the streets of Jerusalem, you and your fathers and your kings and your rulers and the people of the land, had the Lord no memory of them, and did he not keep them in mind?
καὶ συνέταξεν ὁ βασιλεὺς καὶ ἐνεβάλοσαν αὐτὸν εἰς οἰκίαν τῆς φυλακῆς καὶ ἐδίδουσαν αὐτῷ ἄρτον ἓνα τῆς ἡμέρας ἔξωθεν οὗ πέσσουσιν ἕως ἐξέλπουν οἱ ἄρτοι ἐκ τῆς πόλεως καὶ ἐκάθισεν ἱερεμίας ἐν τῇ αὐλῇ τῆς φυλακῆς
- 1 ¶ Yon lè, antan Bawouk, pitit Nerija a, t'ap kouche sou papye mesaj pwofèt Jeremi t'ap repete pou li yo, Jeremi ba li yon mesaj pou li menm menm. Lè sa a, Jojakim, pitit Jozyas, te sou katriyèm lanne depi li te wa nan peyi Jida. Jeremi di Bawouk konsa:
The words which Jeremiah the prophet said to Baruch, the son of Neriah, when he put these words down in a book from the mouth of Jeremiah, in the fourth year of Jehoiakim, the son of Josiah, king of Judah; he said,
καὶ ἤκουσεν σαφατίας υἱὸς μαθαν καὶ γοδοκίας υἱὸς πασχωρ καὶ ἰωχαλ υἱὸς σελεμιου τοὺς λόγους οὓς ἐλάλει ἱερεμίας ἐπὶ τὸν λαὸν λέγων
- 2 -Seyè a, Bondye pèp Izrayèl la, bay yon mesaj sou ou, Bawouk.
This is what the Lord, the God of Israel, has said of you, O Baruch:
οὕτως εἶπεν κύριος ὁ κατοικῶν ἐν τῇ πόλει ταύτῃ ἀποθάνεται ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ὁ ἐκπορευόμενος πρὸς τοὺς χαλδαίους ζήσεται καὶ ἔσται ἡ ψυχὴ αὐτοῦ εἰς εὕρεμα καὶ ζήσεται
- 3 Ou te di: Ala de venn pou mwen! Seyè a mete lafliksyon sou traka m' te genyen deja. Mwen bouke plenn, mwen pa jwenn yon ti soulajman menm!
You said, Sorrow is mine! for the Lord has given me sorrow in addition to my pain; I am tired with the sound of my sorrow, and I get no rest.
ὅτι οὕτως εἶπεν κύριος παραδομένη παραδοθήσεται ἡ πόλις αὕτη εἰς χεῖρας δυνάμεως βασιλέως βαβυλῶνος καὶ συλλήμψεται αὐτήν
- 4 Enben, men mesaj Seyè a ban mwen pou ou: Se mwen menm Seyè k'ap demoli tou sa mwen te bati. m'ap derasinen tou sa mwen te plante. M'ap fè sa toupatou sou latè!
This is what you are to say to him: The Lord has said, Truly, the building which I put up will be broken down, and that which was planted by me will be uprooted, and this through all the land;
καὶ εἶπαν τῷ βασιλεῖ ἀναιρεθῆτω δὴ ὁ ἄνθρωπος ἐκεῖνος ὅτι αὐτὸς ἐκλύει τὰς χεῖρας τῶν ἀνθρώπων τῶν πολεμούντων τῶν καταλειπομένων ἐν τῇ πόλει καὶ τὰς χεῖρας παντὸς τοῦ λαοῦ λαλῶν πρὸς αὐτὸς κατὰ τοὺς λόγους τούτους ὅτι ὁ ἄνθρωπος οὗτος οὐ χρησιμολογεῖ εἰρήνην τῷ λαῷ τούτῳ ἀλλ' ἡ πονηρὰ
- 5 Epi ou menm, w'ap mande pou yo fè pa ou, w'ap mande yon soulajman pou tèt ou ase? Pa mande anyen. M'ap voye malè a sou tout moun sou latè. Se mwen menm Seyè a ki di sa. Men ou menm, ou mèt ale kote ou vle, ou p'ap mouri, w'ap sove lavi ou!
And as for you, are you looking for great things for yourself? Have no desire for them: for truly I will send evil on all flesh, says the Lord: but your life I will keep safe from attack wherever you go.
καὶ εἶπεν ὁ βασιλεὺς ἰδοὺ αὐτὸς ἐν χερσίν ὑμῶν ὅτι οὐκ ἠδύνατο ὁ βασιλεὺς πρὸς αὐτούς
- 1 ¶ Men mesaj Seyè a bay pwofèt Jeremi sou lòt nasyon yo:
The word of the Lord which came to Jeremiah the prophet about the nations.
καὶ ἐγένετο ἐν τῷ ἔτει τῷ ἐνάτῳ τοῦ σεδεκία βασιλέως ἰουδα ἐν τῷ μηνὶ τῷ δεκάτῳ παρεγένετο ναβουχοδοноσορ βασιλεὺς βαβυλῶνος καὶ πᾶσα ἡ δύναμις αὐτοῦ ἐπὶ ἱερουσαλημ καὶ ἐπολιόρκουν αὐτὴν

- 2 Mesaj sou peyi Lejip. Men sa li di sou lame farawon Neko, wa peyi Lejip ki te lavil Kakemich, bò larivyè Lefrat. Se lame sa a Nèbikadneza, wa Babilòn lan, te bat byen bat. Lè sa a, Jojakim, pitit Ozyas la, te gen katran depi li te wa nan peyi Jida.
Of Egypt: about the army of Pharaoh-neco, king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar, king of Babylon, overcame in the fourth year of Jehoiakim, the son of Josiah, king of Judah.
 και ἐν τῷ ἐνδεκάτῳ ἔτει τοῦ σεδεκια ἐν τῷ μηνὶ τῷ τετάρτῳ ἐνάτῃ τοῦ μηνὸς ἐρράγη ἡ πόλις
- 3 Ofisye lame Lejip la ap bay lòd: -Pare plak pwotèj yo, gwo kou piti, pou pare kou! Annavan pou batay la!
Get out the breastplate and body-cover, and come together to the fight.
 και εισήλθον πάντες οἱ ἡγεμόνες βασιλείως βαβυλῶνος και ἐκάθισαν ἐν πύλῃ τῇ μέσῃ ναργαλασαρ και σαμαθωθ και ναβουσαχαρ και ναβουσαρις και ναγαργασασερ ραβαμαγ και οἱ κατάλοιποι ἡγεμόνες βασιλείως βαβυλῶνος
- 14 -Fè biblikasyon nan tout peyi Lejip la. Fè tout moun lavil Migdòl, lavil Memfis ak lavil Tapanès konnen. Di yo: Leve non, pare pou defann nou. Lagè fin detwi tou sa ki bò kote nou.
Give the news in Migdol, make it public in Noph: say, Take up your positions and make yourselves ready; for on every side of you the sword has made destruction.
 και ἀπέστειλαν και ἔλαβον τὸν ιερεμian ἐξ αὐλῆς τῆς φυλακῆς και ἔδωκαν αὐτὸν πρὸς τὸν γοδολian υἱὸν αχικαιμ υἱοῦ σαφαν και ἐξήγαγον αὐτὸν και ἐκάθισεν ἐν μέσῳ τοῦ λαοῦ
- 15 Poukisa Apis, towò bèf ki bondye nou an, kouri met deyò? Poukisa towò bèf nou an pa kenbe tèt? Se Seyè a ki lage l' atè!
Why has Apis, your strong one, gone in flight? he was not able to keep his place, because the Lord was forcing him down with strength.
 και πρὸς ιερεμian ἐγένετο λόγος κυρίου ἐν τῇ αὐλῇ τῆς φυλακῆς λέγων
- 16 Li fè sòlda yo bite, yo tonbe yonn sou lòt. Yonn ap di lòt: Leve non! Ann tounen lakay nou, nan peyi nou! Ann chape anba nepe lènmi yo!
... are stopped in their going, they are falling; and they say one to another, Let us get up and go back to our people, to the land of our birth, away from the cruel sword.
 πορεύου και εἶπὸν πρὸς ἀβδεμελεχ τὸν αἰθιοπα οὗτος εἶπεν κύριος ὁ θεὸς ἰσραηλ ἰδοὺ ἐγὼ φέρω τοὺς λόγους μου ἐπὶ τὴν πόλιν ταύτην εἰς κακὰ και οὐκ εἰς ἀγαθὰ
- 17 Yo bay farawon an, wa Lejip la, yon lòt non. Yo rele l': Paladò. Li kite lè a pase!
Give a name to Pharaoh, king of Egypt: A noise who has let the time go by.
 και σώσω σε ἐν τῇ ἡμέρᾳ ἐκείνῃ και οὐ μὴ δώσω σε εἰς χεῖρας τῶν ἀνθρώπων ὧν σὺ φοβῆ ἀπὸ προσώπου αὐτῶν
- 18 Mwen menm Seyè ki gen tout pouvwa a, se mwen ki wa. Men sa m' di: Se mwen ki Bondye vivan an. Moun k'ap vini pou atake nou an ap tankou mòn Tabò ki nan mitan lòt mòn yo, tankou mòn Kamèl ki kanpe byen wo nan lanmè a.
By my life, says the King, whose name is the Lord of armies, truly, like Tabor among the mountains and like Carmel by the sea, so will he come.
 ὅτι σῶζων σώσω σε και ἐν ῥομφαίᾳ οὐ μὴ πέσης και ἔσται ἡ ψυχὴ σου εἰς εὖρεμα ὅτι ἐπεποίηθαις ἐπ' ἐμοὶ φησὶν κύριος
- 1 ¶ Men mesaj Seyè a te bay pwofèt Jeremi sou peyi Filisti a, anvan farawon an t' al atake Gaza.
The word of the Lord which came to Jeremiah the prophet about the Philistines, before Pharaoh's attack on Gaza.
 ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς ιερεμian ὕστερον μετὰ τὸ ἀποστελεῖν αὐτὸν ναβουζαρδαν τὸν ἀρχιμάγειρον τὸν ἐκ δαμαν ἐν τῷ λαβεῖν αὐτὸν ἐν χειροπέδαις ἐν μέσῳ ἀποικίας ἰουδα τῶν ἡγγέων εἰς βαβυλῶνα
- 2 Seyè a di konsa: -Gade! Bò nan nò, dlo yo ap gonfle, y'ap fè yon gwo lavalas k'ap desann, y'ap anvayi peyi a, y'ap kouvri tou sa ki ladan l'. Y'ap anvayi lavil yo ak tout moun ladan yo. Moun ap rele, y'ap plenn. Tout moun nan peyi a nan gwo lapenn.
This is what the Lord has said: See, waters are coming up out of the north, and will become an overflowing stream, overflowing the land and everything in it, the town and those who are living in it; and men will give a cry, and all the people of the land will be crying out in pain.
 και ἔλαβεν αὐτὸν ὁ ἀρχιμάγειρος και εἶπεν αὐτῷ κύριος ὁ θεὸς σου ἐλάλησεν τὰ κακὰ ταῦτα ἐπὶ τὸν τόπον τοῦτον
- 3 Lè y'a tande bri zago chwal yo ap frape tè a, bri cha lagè yo k'ap kouri vini ak bri wou yo k'ap woule atè a, papa p'ap ka fè anyen pou pitit yo, tèlman y'a dekouraje.
At the noise of the stamping of the feet of his war-horses, at the rushing of his carriages and the thunder of his wheels, fathers will give no thought to their children, because their hands are feeble;
 και ἐποίησεν κύριος ὅτι ἡμάρτετε αὐτῷ και οὐκ ἠκούσατε αὐτοῦ τῆς φωνῆς
- 4 Lè a rive pou yo ravaje tout peyi Filisti a nèt, pou yo disparèt tout rèz moun ki t'ap bay lavil Tir ak lavil Sidon konkou. Se mwen menm Seyè a k'ap detwi tout moun Filisti yo, tout moun ki soti nan lil Krèt la.
Because of the day which is coming with destruction on all the Philistines, cutting off from Tyre and Zidon the last of their helpers: for the Lord will send destruction on the Philistines, the rest of the sea-land of Caphtor.
 ἰδοὺ ἔλυσά σε ἀπὸ τῶν χειροπέδων τῶν ἐπὶ τὰς χεῖράς σου εἰ καλὸν ἐναντίον σου ἔλθειν μετ' ἐμοῦ εἰς βαβυλῶνα ἦκε και θήσω τοὺς ὀφθαλμούς μου ἐπὶ σέ

- 5 Moun Gaza yo nan gwo lapenn, yo kale tèt yo. Moun Askalon yo pa ka pale. Kilè rès moun nan fon Filisti a va sispann kòche kò yo ak kouto pou plenn sò mò yo?
The hair is cut off from the head of Gaza; Ashkelon has come to nothing; the last of the Anakim are deeply wounding themselves.
 εἰ δὲ μὴ ἀπώτρειχε καὶ ἀνάστρεψον πρὸς γοδολιαν υἱὸν ἀχικαμ υἱοῦ σαφαν ὃν κατέστησεν βασιλεὺς βαβυλῶνος ἐν γῆ ἰουδα καὶ οἴκησον μετ' αὐτοῦ ἐν μέσῳ τοῦ λαοῦ ἐν γῆ ἰουδα εἰς ἅπαντα τὰ ἀγαθὰ ἐν ὀφθαλμοῖς σου τοῦ πορευθῆναι πορευοῦ καὶ ἔδωκεν αὐτῷ ὁ ἀρχιμάγειρος δῶρα καὶ ἀπέστειλεν αὐτόν
- 6 Adye! Kilè nepe Seyè a va sispann touye moun? Tounen nan djenn ou! Rete tou dousman, poze kò ou la!
O sword of the Lord, how long will you have no rest? put yourself back into your cover; be at peace, be quiet.
 καὶ ἦλθεν πρὸς γοδολιαν εἰς μασσηφα καὶ ἐκάθισεν ἐν μέσῳ τοῦ λαοῦ τοῦ καταλειφθέντος ἐν τῇ γῆ
- 7 Men, ki jan pou li fè poze lè Seyè a ba li lòd travay? Li gen pou l' ale jouk lavil Askalon deyè moun ki rete bò lanmè a. Se la mwen voye l' ale.
How is it possible for it to be quiet, seeing that the Lord has given it orders? against Ashkelon and against the sea-land he has given it directions.
 καὶ ἤκουσαν πάντες οἱ ἡγεμόνες τῆς δυνάμεως τῆς ἐν ἀργῷ αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν ὅτι κατέστησεν βασιλεὺς βαβυλῶνος τὸν γοδολιαν ἐν τῇ γῆ καὶ παρεκατέθετο αὐτῷ ἄνδρας καὶ γυναῖκας αὐτῶν οὓς οὐκ ἀπόκισεν εἰς βαβυλῶνα
- 1 ¶ Men mesaj Seyè ki gen tout pouwva a, Bondye pèp Izrayèl la, bay sou peyi Moab la: -Ala malè pou moun lavil Nebo yo! Yo ravaje lavil la nèt ale. Moun lavil Kiryatayim yo wont! Lènmi anvayi lavil la, yo pran gwo fò a, yo kraze l' ratè!
Of Moab. The Lord of armies, the God of Israel, has said: Sorrow on Nebo, for it has been made waste; Kiriathaim has been put to shame and is taken: the strong place is put to shame and broken down.
 καὶ ἐγένετο τῷ μηνὶ τῷ ἑβδόμῳ ἦλθεν ἰσραηλ υἱὸς ναθανιου υἱοῦ ελασα ἀπὸ γένους τοῦ βασιλέως καὶ δέκα ἄνδρες μετ' αὐτοῦ πρὸς γοδολιαν εἰς μασσηφα καὶ ἔφαγον ἐκεῖ ἄρτον ἅμα
- 2 Peyi Moab la pèdi pouwva li. Nan lavil Esbon yo fè plan pou yo detwi Moab. Yo di: Ann ale, ann disparèt peyi a sou latè! Yo fè lavil Madmèn pe bouch li. Yon gwo lame ap mache pran l'!
The praise of Moab has come to an end; as for Heshbon, evil has been designed against her; come, let us put an end to her as a nation. But your mouth will be shut, O Madmen; the sword will go after you.
 καὶ ἀνέστη ἰσραηλ καὶ οἱ δέκα ἄνδρες οἱ ἦσαν μετ' αὐτοῦ καὶ ἐπάταξαν τὸν γοδολιαν ὃν κατέστησεν βασιλεὺς βαβυλῶνος ἐπὶ τῆς γῆς
- 3 Moun lavil Owonayim yo ap rele: Men y'ap ravaje nou! Y'ap fè malè sou nou!
There is the sound of crying from Horonaim, wasting and great destruction;
 καὶ πάντας τοὺς ἰουδαίους τοὺς ὄντας μετ' αὐτοῦ ἐν μασσηφα καὶ πάντας τοὺς χαλδαίους τοὺς εὐρεθέντας ἐκεῖ
- 4 Yo kraze peyi Moab. Tout pitit li yo ap rele!
Moab is broken; her cry has gone out to Zoar.
 καὶ ἐγένετο τῇ ἡμέρᾳ τῇ δευτέρᾳ πατάξαντος αὐτοῦ τὸν γοδολιαν καὶ ἄνθρωπος οὐκ ἔγνω
- 5 Se dlo nan je y'ap moute lavil Loukit. Sou tout wout pou desann Owonayim, se gwo rèl pou malè ki rive yo!
For by the slope of Luhith they will go up, weeping all the way; for on the way down to Horonaim the cry of destruction has come to their ears.
 καὶ ἦλθοσαν ἄνδρες ἀπὸ συχεμ καὶ ἀπὸ σαλημ καὶ ἀπὸ σαμαρείας ὀγδοήκοντα ἄνδρες ἐξυρημένοι πώγωνας καὶ διερρηγμένοι τὰ ἱμάτια καὶ κοπτόμενοι καὶ μανασα καὶ λίβανος ἐν χερσίν αὐτῶν τοῦ εἰσενεγκεῖν εἰς οἶκον κυρίου
- 6 Y'ap rele: Kouri non, sove lavi nou! Al kache tankou bourik mawon nan dezè a.
Go in flight, get away with your lives, and let your faces be turned to Aroer in the Arabah.
 καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτοῖς ἰσραηλ αὐτοὶ ἐπορεύοντο καὶ ἐκλαιον καὶ εἶπεν αὐτοῖς εἰσελθετε πρὸς γοδολιαν
- 7 Ou te mete konfyans ou nan fòs ou ak nan richès ou yo! Ou menm tou, lènmi ap anvayi ou! Y'ap depòte Kemòch, bondye ou la, ansanm ak tout pè li yo ak tout chèf li yo.
For because you have put your faith in your strong places, you, even you, will be taken: and Chemosh will go out as a prisoner, his priests and his rulers together.
 καὶ ἐγένετο εἰσελθόντων αὐτῶν εἰς τὸ μέσον τῆς πόλεως ἔσφαξεν αὐτοὺς εἰς τὸ φρέαρ
- 8 Malè pral tonbe sou tout lavil nou yo. Yo yonn p'ap chape anba l'. L'ap fini ak sa ki nan fon yo. L'ap ravaje sa ki sou platon yo. Se Seyè a menm ki di sa.
And the attacker will come against every town, not one will be safe; and the valley will be made waste, and destruction will come to the lowland, as the Lord has said.
 καὶ δέκα ἄνδρες εὐρέθησαν ἐκεῖ καὶ εἶπαν τῷ ἰσραηλ μὴ ἀνέλγης ἡμᾶς ὅτι εἰσὶν ἡμῖν θησαυροὶ ἐν ἀργῷ πυροὶ καὶ κριθαὶ μέλι καὶ ἔλαιον καὶ παρήλθεν καὶ οὐκ ἀνεῖλεν αὐτοὺς ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν
- 9 Pare yon mab pou mete sou tonm Moab. Talè konsa yo pral detwi l' nèt. Tout lavil peyi Moab yo fin kraze. P'ap gen yon moun rete la ankò.
Put up a pillar for Moab, for she will come to a complete end: and her towns will become a waste, without anyone living in them.
 καὶ τὸ φρέαρ εἰς ὃ ἔρριψεν ἐκεῖ ἰσραηλ πάντας οὓς ἐπάταξεν φρέαρ μέγα τοῦτο ἐστὶν ὃ ἐποίησεν ὁ βασιλεὺς ἀσα ἀπὸ προσώπου βασσα βασιλέως ἰσραηλ τοῦτο ἐνέπλησεν ἰσραηλ τραυματιῶν

- 10 Madichon pou moun ki pote neglians nan fè travay Seyè a! Madichon pou moun ki derefize touye nan lagè a!
Let him be cursed who does the Lord's work half-heartedly; let him be cursed who keeps back his sword from blood.
καὶ ἀπέστρεψεν ἰσραηλ πάντα τὸν λαὸν τὸν καταλειφθέντα εἰς μασσηφα καὶ τὰς θυγατέρας τοῦ βασιλέως ἃς παρακατέθετο ὁ ἀρχιμάγειρος τῷ γοδολια υἱῷ αχικαμ καὶ ὄχρετο εἰς τὸ πέραν υἰῶν αμμων
- 11 Peyi Moab te toujou viv san ankenn danje depi tout tan. Yo pa janm depòte moun li yo. Li te tankou diven yo kite poze nan barik, san yo pa janm vide l' sot nan yon veso mete l' nan yon lòt. Se konsa li pa janm pèdi gou l'. Li pa janm vante.
From his earliest days, Moab has been living in comfort; like wine long stored he has not been drained from vessel to vessel, he has never gone away as a prisoner: so his taste is still in him, his smell is unchanged.
καὶ ἤκουσεν ἰωαναν υἱὸς καρφη καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως οἱ μετ' αὐτοῦ πάντα τὰ κακὰ ἃ ἐποίησεν ἰσραηλ
- 12 Men lè a rive koulye a, se Seyè a menm ki di sa. Mwen pral voye moun pou yo vide peyi Moab la tankou diven. Yo pral devide veso yo. Yo pral kraze barik yo an miyèt moso.
So truly, the days are coming, says the Lord, when I will send to him men who will have him turned over till there is no more wine in his vessels, and his wine-skins will be completely broken.
καὶ ἤγαγον ἅπαν τὸ στρατόπεδον αὐτῶν καὶ ὄχοντο πολεμεῖν αὐτὸν καὶ εὔρον αὐτὸν ἐπὶ ὕδατος πολλοῦ ἐν γαβαιον
- 13 Moun peyi Moab yo pral wont Kemòch, bondye yo a, menm jan moun fanmi Izrayèl yo te wont bondye lavil Betèl ki te tout konfyans yo a.
And Moab will be shamed on account of Chemosh, as the children of Israel were shamed on account of Beth-el their hope.
καὶ ἐγένετο ὅτε εἶδον πᾶς ὁ λαὸς ὁ μετὰ ἰσραηλ τὸν ἰωαναν καὶ τοὺς ἡγεμόνας τῆς δυνάμεως τῆς μετ' αὐτοῦ
- 14 ¶ Ki jan nou ka fè di: Nou se vanyan gason, sòlda brave danje ki konn fè lagè?
How say you, We are men of war and strong fighters?
καὶ ἀνέστρεψαν πρὸς ἰωαναν
- 15 Yo fini ak peyi Moab. Yo anvayi tout lavil li yo. Yo ansasinen tout jenn gason ki pi bon lakay li yo. Se mwen menm Wa a, mwen menm yo rele Seyè ki gen tout pouvwa a, ki di sa.
He who makes Moab waste has gone up against her; and the best of her young men have gone down to their death, says the King, whose name is the Lord of armies.
καὶ ἰσραηλ ἐσώθη σὺν ὀκτῶ ἀνθρώποις καὶ ὄχρετο πρὸς τοὺς υἱοὺς αμμων
- 16 Jou pou yo fini ak Moab la ap pwoche. Malè ki pral tonbe sou Moab la pa lwen rive.
The fate of Moab is near, and trouble is coming on him very quickly.
καὶ ἔλαβεν ἰωαναν καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως οἱ μετ' αὐτοῦ πάντας τοὺς καταλοιπούς τοῦ λαοῦ οὓς ἀπέστρεψεν ἀπὸ ἰσραηλ δυνατοὺς ἄνδρας ἐν πολέμῳ καὶ τὰς γυναῖκας καὶ τὰ λοιπὰ καὶ τοὺς εὐνούχους οὓς ἀπέστρεψεν ἀπὸ γαβαιον
- 17 Nou menm, vwazen l' yo, plenn sò li! Nou tout ki te konnen jan l' te ye a, nou mèt di: Gade jan yo kraze gwo pouvwa li a! Bèl baton kòmandman ki te nan men l' lan disparèt.
All you who are round about him, give signs of grief for him, and all you who have knowledge of his name, say, How is the strong rod broken, even the beautiful branch!
καὶ ὄχοντο καὶ ἐκάθισαν ἐν γαβηρωθ-χαμααμ τὴν πρὸς βηθλεεμ τοῦ πορευθῆναι εἰσελθεῖν εἰς αἶγυπτον
- 18 Nou menm k'ap viv lavil Dibon, desann sou bèl fotèy premye klas nou an. Mete deyè nou atè nan pouyè a. Paske moun ki te fini ak Moab la ap vin pou nou. L'ap kraze tout gwo fò nou yo.
Come down from your glory, O people of Dibon, and take your seat in the place of the waste; for the attacker of Moab has gone up against you, sending destruction on your strong places.
ἀπὸ προσώπου τῶν χαλδαίων ὅτι ἐφοβήθησαν ἀπὸ προσώπου αὐτῶν ὅτι ἐπάταξεν ἰσραηλ τὸν γοδολιαν ὃν κατέστησεν βασιλεὺς βαβυλῶνος ἐν τῇ γῆ
- 1 ¶ Men sa Seyè a di sou moun peyi Amon yo: -Gen lè pa gen gason ankò nan peyi Izrayèl la? Pa gen moun pou defann tè zansèt yo a? Poukisa yo kite se moun k'ap sèvi Milkòm yo ki pran pòsyon tè fanmi Gad la pou yo? Poukisa se moun Amon yo ki rete nan lavil yo?
About the children of Ammon. These are the words of the Lord: Has Israel no sons? has he no one to take the heritage? why then has Milcom taken Gad for himself, putting his people in its towns?
καὶ προσῆλθον πάντες οἱ ἡγεμόνες τῆς δυνάμεως καὶ ἰωαναν καὶ αζαριας υἱὸς μαασαίου καὶ πᾶς ὁ λαὸς ἀπὸ μικροῦ ἕως μεγάλου
- 2 Se sa ki fè men jou a ap rive. Se mwen menm Seyè a k'ap pale la a. Mwen pral fè moun ki rete Raba, kapital peyi Amon an, tandè bri lagè. Lavil la pral tounen yon pil wòch. Yo pral boule ti bouk li yo ratè. Lè sa a, moun pèp Izrayèl yo va reprann tè ki te pou yo a.
Because of this, see, the days are coming when I will have a cry of war sounded against Rabbah, the town of the children of Ammon; it will become a waste of broken walls, and her daughter-towns will be burned with fire: then Israel will take the heritage of those who took his heritage, says the Lord.
πρὸς ἱερεμϊαν τὸν προφήτην καὶ εἶπαν αὐτῷ πεσέτω δὴ τὸ ἔλεος ἡμῶν κατὰ πρόσωπόν σου καὶ πρόσσευξαι πρὸς κύριον τὸν θεόν σου περὶ τῶν καταλοιπῶν τούτων ὅτι κατελείφθημεν ὀλίγοι ἀπὸ πολλῶν καθὼς οἱ ὀφθαλμοί σου βλέπουσιν
- 3 Nou menm moun lavil Esbon, plenn sò nou! Lavil Ayi fini! Medam lavil Raba yo, mare ren nou! Mete rad sak sou nou! Rele! Pran lari pou nou! Y'ap depòte Milkòm, bondye nou an, ansanm ak tout pè li yo ak tout chèf li yo!
Make sounds of grief, O Heshbon, for Ai is wasted; give loud cries, O daughters of Rabbah, and put haircloth round you: give yourselves to weeping, running here and there and wounding yourselves; for Milcom will be taken prisoner together with his rulers and his priests.
καὶ ἀναγγεῖλάτω ἡμῖν κύριος ὁ θεός σου τὴν ὁδὸν ἣ πορευσόμεθα ἐν αὐτῇ καὶ λόγον ὃν ποιήσομεν

- 4 Poukisa n'ap fè grandizè konsa? Jan nou te kontan fon nou yo! Men fon yo tonbe. Bann moun tèt di, nou te mete konfyans nou nan richès nou. Nou t'ap di: Pa gen moun ki ka penmèt yo atake nou!
Why are you lifted up in pride on account of your valleys, your flowing valley, O daughter ever turning away? who puts her faith in her wealth, saying, Who will come against me?
 και ειπεν αυτοις ιερειας ηκουσα ιδου εγω προσευξομαι προς κυριον τον θεον ημων κατα τους λογους υμων και εσται ο λογος ον αν αποκριθησεται κυριος αναγγελω υμιν ου μη κρυψω αφ' υμων ρημα
- 5 Mwen pral fè yon sèl laperèz pran nou. Se mwen menm sèl mèt la, Seyè ki gen tout pouvwa a, ki di sa. Mwen pral fè tout vwazen nou yo fè nou tranble. Yo pral gaye nou. Chak moun pral kouri ale sou bò pa yo. P'ap gen pesonn pou fè yo sanble ankò.
See, I will send fear on you, says the Lord, the Lord of armies, from those who are round you on every side; you will be forced out, every man straight before him, and there will be no one to get together the wanderers.
 και αυτοι ειπαν τω ιερεια εστω κυριος εν ημιν εις μαρτυρα δικαιον και πιστον ει μη κατα παντα τον λογον ον αν αποστειλη σε κυριος προς ημας ουτως ποιησομεν
- 6 Men apre sa, m'ap mete peyi Amon an kanpe ankò. Se mwen menm Seyè a ki di sa.
But after these things, I will let the fate of the children of Ammon be changed, says the Lord.
 και εαν αγαθον και εαν κακον την φωνην κυριου του θεου ημων ου ημεις αποστελλομεν σε προς αυτον ακουσομεθα ινα βελτιον ημιν γενηται οτι ακουσομεθα της φωνης κυριου του θεου ημων
- 7 ¶ Men sa Seyè ki gen tout pouvwa a di sou peyi Edon: -Pa gen moun ki gen bon konprann ankò lavil Teman an? Moun lespri yo pa konn sa pou yo di. Yo pèdi tout konprann yo!
About Edom. This is what the Lord of armies has said. Is there no more wisdom in Teman? have wise suggestions come to an end among men of good sense? has their wisdom completely gone?
 και εγενηθη μετα δεκα ημερας εγενηθη λογος κυριου προς ιερειαν
- 8 Nou menm moun lavil Dedan, vire do nou, kouri ale! Fè twou pou kache kò nou! Mwen pral fini ak moun Ezaou yo, paske lè pou m' regle ak yo a rive.
Go in flight, go back, take cover in deep places, you who are living in Dedan; for I will send the fate of Edom on him, even the time of his punishment.
 και εκαλεσεν τον ιωαναν και τους ηγεμονας της δυναμειως και παντα τον λαον απο μικρου εως μεγάλου
- 9 Lè moun ap ranmase rekòt rezen, yo toujou kite dèyè pou moun k'ap vin grapiye yo. Lè vòlò antre lakay moun lannwit, yo annik pran sa yo bezwen.
If men came to get your grapes, would they not let some be uncut on the vines? if thieves came by night, would they not make waste till they had enough?
 και ειπεν αυτοις ουτως ειπεν κυριος
- 10 Men mwen menm, mwen pral kite moun Ezaou yo toutouni. Mwen pral fè moun konnen tout kachèt li yo. Konsa, nanpwen kache pou yo ankò. Tout ras moun Edon yo, tout fanmi yo ak tout moun nan vwazinaj yo pral disparèt.
I have had Esau searched out, uncovering his secret places, so that he may not keep himself covered: his seed is wasted and has come to an end, and there is no help from his neighbours.
 εαν καθισαντες καθισητε εν τη γη ταυτη οικοδομησω υμας και ου μη καθελω και φυτευσω υμας και ου μη εκτιλω οτι αναπεπαιμαι επι τοις κακοις οις εποιησα υμιν
- 11 Pa gen pesonn k'ap rete pou di: Kite timoun ki san papa yo avè m'. M'a okipe yo. Vèn nou yo mèt konte sou mwen.
Put in my care your children who have no father, and I will keep them safe; and let your widows put their faith in me.
 μη φοβηθητε απο προσωπου βασιλευς βαβυλωνος ου υμεις φοβεισθε απο προσωπου αυτου μη φοβηθητε φησιν κυριος οτι μεθ' υμων εγω ειμι του εξαιρεσθαι υμας και σφζειν υμας εκ χειρος αυτου
- 12 Men sa Seyè a di ankò: -Ata moun ki pa merite pou m' pini yo pral gen pou yo bwè gode chatiman an nèt ale. Se nou menm atò pou yo pa ta pini! Non. Yo p'ap pini nou? Se pou nou bwè nan gode chatiman an tou.
For the Lord has said, Those for whom the cup was not made ready will certainly be forced to take of it; and are you to go without punishment? you will not be without punishment, but will certainly be forced to take from the cup.
 και δωσω υμιν ελεος και ελεησω υμας και επιστρεψω υμας εις την γην υμων
- 13 Se mwen menm, Seyè a, k'ap pale: Mwen fè sèman sou tèt mwen, m'ap fè lavil Bozra tounen yon dezè, yon pil vye mazi. Moun ap pase l' nan betiz, y'ap sèvi ak non l' pou bay madichon. Tout ti bouk nan vwazinaj li yo pral tounen yon pil vye mazi pou tout tan.
For I have taken an oath by myself, says the Lord, that Bozrah will become a cause of wonder, a name of shame, a waste and a curse; and all its towns will be waste places for ever.
 και ει λεγετε υμεις ου μη καθισωμεν εν τη γη ταυτη προς το μη ακουσαι φωνης κυριου
- 14 Jeremi di ankò: -Mwen te tandè mesaj Seyè a bay la. Li te voye mesaj nan tout nasyon yo pou di yo sanble tout lame yo pou yo mache pran Edon, pou y' al goumen avè l'.
Word has come to me from the Lord, and a representative has been sent to the nations, to say, Come together and go up against her, and take your places for the fight.
 οτι εις γην αιγυπτου εισελευσομεθα και ου μη ιδωμεν πολεμον και φωνην σάλπιγγος ου μη ακουσωμεν και εν αρτοις ου μη πεινασωμεν και εκει οικησωμεν
- 15 Seyè a pral fè peyi a vin tou fèb nan mitan nasyon yo. Pesonn p'ap respekte nou.
For see, I have made you small among the nations, looked down on by men.
 δια τουτο ακουσατε λογον κυριου ουτως ειπεν κυριος εαν υμεις δωτε το προσωπον υμων εις αιγυπτον και εισελθητε εκει κατοικειν

- 16 Se awogans ou ki fè ou pèdi tèt ou. Pa gen moun ki pè ou jan ou kwè l' la. Ou rete sou tèt gwo wòch yo, byen wo nan mòn yo. Ou te mèt bati kay ou byen wo tankou nich malfini, m'ap fè ou desann. Se Seyè a menm ki di sa.
... the pride of your heart has been a false hope, O you who are living in the cracks of the rock, keeping your place on the top of the hill: even if you made your living-place as high as the eagle, I would make you come down, says the Lord.
καὶ ἔσται ἡ ῥομφαία ἣν ὑμεῖς φοβείσθε ἀπὸ προσώπου αὐτῆς εὐρήσει ὑμᾶς ἐν γῆ αἰγύπτου καὶ ὁ λιμός οὗ ὑμεῖς λόγον ἔχετε ἀπὸ προσώπου αὐτοῦ καταλήμψεται ὑμᾶς ὀπίσω ὑμῶν ἐν αἰγύπτῳ καὶ ἐκεῖ ἀποθανεῖσθε
- 17 Seyè a di ankò: Se konsa peyi Edon an pral tounen yon dezè k'ap bay gwo lapenn. Tout moun k'ap pase bò la pral pran sezisman, y'ap pè.
And Edom will become a cause of wonder: everyone who goes by will be overcome with wonder, and make sounds of fear at all her punishments.
καὶ ἔσονται πάντες οἱ ἄνθρωποι καὶ πάντες οἱ ἄλλογενεῖς οἱ θέντες τὸ πρόσωπον αὐτῶν εἰς γῆν αἰγύπτου ἐνοικεῖν ἐκεῖ ἐκλείψουσιν ἐν τῇ ῥομφαίᾳ καὶ ἐν τῷ λιμῷ καὶ οὐκ ἔσται αὐτῶν οὐθεὶς σωζόμενος ἀπὸ τῶν κακῶν ὧν ἐγὼ ἐπάγω ἐπ' αὐτούς
- 18 Gwo malè sa ki te rive lavil Sodòm ak Gomò ansanm ak tout ti bouk nan vwazinaj yo, se malè sa a k'ap rive Edon tou. P'ap gen yon moun nan peyi a ankò. Pesonn p'ap rete la. Se mwen menm Seyè a ki di sa.
As at the downfall of Sodom and Gomorrah and their neighbouring towns, says the Lord, no man will be living in it, no son of man will have a resting-place there.
ὅτι οὕτως εἶπεν κύριος καθὼς ἔσταξεν ὁ θυμός μου ἐπὶ τοὺς κατοικοῦντας ἱερουσαλὴμ οὕτως στάξει ὁ θυμός μου ἐφ' ὑμᾶς εἰσελθόντων ὑμῶν εἰς αἴγυπτον καὶ ἔσεσθε εἰς ἄβυτον καὶ ὑποχείριοι καὶ εἰς ἄρᾶν καὶ εἰς ὀνειδισμόν καὶ οὐ μὴ ἴδητε οὐκέτι τὸν τόπον τούτου
- 19 Tankou yon lyon k'ap soté nan rakkwa bò larivyè Jouden an pou l' ale kote bèt yo ye nan savann yo, mwen menm Seyè a, m'ap vini, m'ap fè moun yo kouri kite peyi a anvan yo bat je yo. Lè sa a, se moun m'a chwazi a m'a mete pou gouvènè peyi a. Ki moun ki tankou m'? Ki moun ki ka koresponn avè m'? Ki chèf ki ka kenbe tèt avè m'?
See, he will come up like a lion from the thick growth of Jordan against the resting-place of Teman: but I will suddenly make him go in flight from her; and I will put over her the man of my selection: for who is like me? and who will put forward his cause against me? and what keeper of sheep will be able to keep his place before me?
ἃ ἐλάλησεν κύριος ἐφ' ὑμᾶς τοὺς καταλοιπούς ἰουδα μὴ εἰσέλθητε εἰς αἴγυπτον καὶ νῦν γνόντες γνώσεσθε
- 20 Konsa, koute sa mwen soté pou m' fè moun Edon yo, sa mwen fè lide fè moun lavil Teman yo. Sèten, ata timoun yo, yo pral trennen pot ale. Yo pral devaste tout peyi a devan je yo.
For this cause give ear to the decision of the Lord which he has made against Edom, and to his purposes designed against the people of Teman: Truly, they will be pulled away by the smallest of the flock; truly, he will make waste their fields with them.
ὅτι ἐπονηρέσασθε ἐν ψυχαῖς ὑμῶν ἀποστειλαντές με λέγοντες πρόσευξα περὶ ἡμῶν πρὸς κύριον καὶ κατὰ πάντα ἃ ἐὰν λαλήσῃ σοι κύριος ποιήσομεν
- 21 Lè peyi Edon an tonbe, l'ap fè yon kokennchenn bri, latè ap tranble. Y'ap tande rèl moun yo jouk bò lannè Wozo yo.
The earth is shaking with the noise of their fall; their cry is sounding in the Red Sea.
καὶ οὐκ ἠκούσατε τῆς φωνῆς κυρίου ἧς ἀπέστειλén με πρὸς ὑμᾶς
- 22 Tankou malfini k'ap plonje ak zèl li yo gran louvri, lènmi pral atake Bozra. Jou sa yo, vanyan sòlda peyi Edon yo pral pè tankou fanm ki gen tranche.
See, he will come up like an eagle in flight, stretching out his wings against Bozrah: and the hearts of Edom's men of war on that day will be like the heart of a woman in birth-pains.
καὶ νῦν ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἐκλείψετε ἐν τῷ τόπῳ οὗ ὑμεῖς βούλεσθε εἰσελθεῖν κατοικεῖν ἐκεῖ
- 1 ¶ Men mesaj Seyè a te mete nan bouch pwofèt Jeremi sou lavil Babilòn ak sou tout moun peyi a:
The word which the Lord said about Babylon, about the land of the Chaldaeans, by Jeremiah the prophet.
καὶ ἐγενήθη ὡς ἐπαύσατο ἱερεμίας λέγων πρὸς τὸν λαὸν πάντας τοὺς λόγους κυρίου οὓς ἀπέστειλεν αὐτὸν κύριος πρὸς αὐτούς πάντας τοὺς λόγους τούτους
- 2 -Bay tout nasyon yo nouvèl la. Fè yo konnen l'. Bay siyal la, fè nouvèl la mache. Pa kenbe nouvèl la kache. Di yo: Yo pran lavil Babilòn, yo fè bondye Babilòn lan wont. Yo fini ak Madouk. Tout zidòl li yo wont. Yo kraze tout vye bagay sa yo.
Give it out among the nations, make it public, and let the flag be lifted up; give the word and keep nothing back; say, Babylon is taken, Bel is put to shame, Merodach is broken, her images are put to shame, her gods are broken.
καὶ εἶπεν αζαριας υἱὸς μαασαιου καὶ ἰωαναν υἱὸς καρηε καὶ πάντες οἱ ἄνδρες οἱ εἰπαντες τῷ ἱερεμια λέγοντες ψεῦδη οὐκ ἀπέστειλén σε κύριος πρὸς ἡμᾶς λέγων μὴ εἰσέλθητε εἰς αἴγυπτον οἰκεῖν ἐκεῖ
- 3 Paske yon nasyon ap soté nan nò, l'ap mache pran peyi a, l'ap fè l' tounen yon dezè. p'ap gen pesonn ladan l'. Bèt kou moun ap kouri met deyò.
For out of the north a nation is coming up against her, which will make her land waste and unpeopled: they are in flight, man and beast are gone.
ἀλλ' ἡ βαρουχ υἱὸς νηριου συμβάλλει σε πρὸς ἡμᾶς ἵνα δῶς ἡμᾶς εἰς χεῖρας τῶν χαλδαίων τοῦ θανατώσαι ἡμᾶς καὶ ἀποκισθῆναι ἡμᾶς εἰς βαβυλῶνα
- 4 Men sa Seyè a di ankò: -Jou sa yo, lè sa a, moun peyi Izrayèl yo ak moun peyi Jida yo ap vini ansanm. Y'ap mache, y'ap kriye, y'ap chache Seyè a, Bondye yo a.
In those days and in that time, says the Lord, the children of Israel will come, they and the children of Judah together; they will go on their way weeping and making prayer to the Lord their God.
καὶ οὐκ ἠκούσεν ἰωαναν καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως καὶ πᾶς ὁ λαὸς τῆς φωνῆς κυρίου κατοικήσαι ἐν γῆ ἰουδα

- 5 Y'ap mande chemen pou y' al mòn Siyon, y'ap pran chemen an ale. Yo pral siyen yon kontra ak Seyè a, yon kontra k'ap la pou tout tan, yon kontra yo p'ap janm bliye.
They will be questioning about the way to Zion, with their faces turned in its direction, saying, Come, and be united to the Lord in an eternal agreement which will be kept in mind for ever.
καὶ ἔλαβεν ἰωαναν καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως πάντας τοὺς καταλοιποὺς ἰουδα τοὺς ἀποστρέψαντας κατοικεῖν ἐν τῇ γῆ
- 6 Pèp mwen an te tankou mouton ki pèdi bann yo. Se gadò yo ki te lage yo, kifè yo gaye nan mòn yo. Y'ap mache pwonmennen nan tout mòn yo. Yo pèdi chemen kay yo.
My people have been wandering sheep; their keepers have made them go out of the right way, turning them loose on the mountains: they have gone from mountain to hill, having no memory of their resting-place.
τοὺς δυνατοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ νήπια καὶ τὰς θυγατέρας τοῦ βασιλείως καὶ τὰς ψυχὰς ἃς κατέλειπεν ναβουζαρδαν μετὰ γοδολιου υἱοῦ αζικαμ καὶ ἱερεμῖαν τὸν προφήτην καὶ βαρουχ υἱὸν νηριου
- 7 Tout moun ki jwenn yo sou wout yo tonbe sou yo. Lè konsa lènmi yo di: Se pa fòt nou! Se yo menm ki fè peche kont Seyè a ki te ka rann yo jistis, kont Seyè a ki te tout espwa zansèt yo.
They have been attacked by all those who came across them: and their attackers said, We are doing no wrong, because they have done evil against the Lord in whom is righteousness, against the Lord, the hope of their fathers.
καὶ εἰσῆλθον εἰς αἴγυπτον ὅτι οὐκ ἤκουσαν τῆς φωνῆς κυρίου καὶ εἰσῆλθον εἰς ταφνας
- 8 Nou menm pèp Izrayèl la, kouri kite lavil Babilòn! Mete deyò nan peyi moun Kalde yo! Se nou menm ki pou pati an premye kite peyi a.
Go in flight out of Babylon, go out of the land of the Chaldaeans, and be like he-goats before the flocks.
καὶ ἐγένετο λόγος κυρίου πρὸς ἱερεμῖαν ἐν ταφνας λέγων
- 9 ¶ Mwen pral leve yon bann gwo nasyon bò nan nò, mwen pral fè yo mache pran lavil Babilòn. Yo pral pran pozisyon pou yo goumen avè l', yo pral kraze l'. Sòlda yo, se moun ki gen anpil ladrès nan sèvi ak banza, yo pa janm manke sa y'ap vize a.
For see, I am moving and sending up against Babylon a band of great nations from the north country: and they will put their armies in position against her; and from there she will be taken: their arrows will be like those of an expert man of war; not one will come back without getting its mark.
λαβὲ σεαυτῷ λίθους μεγάλους καὶ κατάκρυψον αὐτοὺς ἐν προθύροις ἐν πύλῃ τῆς οἰκίας φαραω ἐν ταφνας κατ' ὀφθαλμοὺς ἀνδρῶν ἰουδα
- 10 Y'ap piye lavil Babilòn. Wi, tout moun k'ap piye l' yo ap pran pot ale jouk yo pa konn kote pou yo mete ankò. Se mwen menm Seyè a ki di sa.
And the wealth of Chaldaea will come into the hands of her attackers: all those who take her wealth will have enough, says the Lord.
καὶ ἐρεῖς οὕτως εἶπεν κύριος ἰδοὺ ἐγὼ ἀποστέλλω καὶ ἄξω ναβουχοδονοσορ βασιλέα βαβυλῶνος καὶ θήσει αὐτοῦ τὸν θρόνον ἐπάνω τῶν λίθων τούτων ὧν κατέκρυψας καὶ ἄρει τὰ ὄπλα αὐτοῦ ἐπ' αὐτὸς
- 11 Seyè a di ankò: -Nou menm moun lavil Babilòn ki t' al piye pèp ki rele m' pa m' lan, nou te kontan, nou t'ap fè fèt, nou t'ap sote ponpe tankou ti gazèl lage nan savann, nou t'ap ranni tankou jenn poulen.
Because you are glad, because you are lifted up with pride, you wasters of my heritage, because you are playing like a young cow put out to grass, and you make a noise like strong horses;
καὶ εἰσελεύσεται καὶ πατάξει γῆν αἰγύπτου οὗς εἰς θάνατον εἰς θάνατον καὶ οὗς εἰς ἀποικισμόν εἰς ἀποικισμόν καὶ οὗς εἰς ῥομφαίαν εἰς ῥομφαίαν
- 12 Men, peyi nou an, lavil kote nou moun lan, pral wont. Yo pral trennen yo nan labour. Nan tout nasyon yo, Babilòn pral deyè nèl. L'ap tounen yon dezè, san dlo, san yon pyebwa.
Your mother will be put to shame; she who gave you birth will be looked down on: see, she will be the last of the nations, a waste place, a dry and unwatered land.
καὶ καύσει πῦρ ἐν οἰκίαις θεῶν αὐτῶν καὶ ἐμπυριεῖ αὐτὰς καὶ ἀποικιεῖ αὐτοὺς καὶ φθειριεῖ γῆν αἰγύπτου ὡς περ φθειρίζει ποιμὴν τὸ ἰμάτιον αὐτοῦ καὶ ἐξελεύσεται ἐν εἰρήνῃ
- 13 Paske Seyè a pral move sou li. p'ap gen pesonn rete nan lavil Babilòn lan. Tout kay li yo ap tounen mazi. Tout moun k'ap pase bò la pral sezi, y'a mete men nan tèt lè y'a wè tout sa ki rive l'.
Because of the wrath of the Lord no one will be living in it, and it will be quite unpeopled: everyone who goes by Babylon will be overcome with wonder, and make sounds of fear at all her punishments.
καὶ συντρίψει τοὺς στύλους ἡλίου πόλεως τοὺς ἐν ὧν καὶ τὰς οἰκίας αὐτῶν κατακαύσει ἐν πυρὶ
- 1 ¶ Seyè a di konsa: -Mwen pral fè yon gwo van soufle sou lavil Babilòn pou detwi l' ansanm ak tout moun li yo.
The Lord has said: See, I will make a wind of destruction come up against Babylon and against those who are living in Chaldaea;
ὁ λόγος ὁ γενόμενος πρὸς ἱερεμῖαν ἅπασιν τοῖς ἰουδαίοις τοῖς κατοικοῦσιν ἐν γῆ αἰγύπτῳ καὶ τοῖς καθήμενοις ἐν μαγδῶλῳ καὶ ἐν ταφνας καὶ ἐν γῆ παθουρης λέγων
- 2 Wi, m'ap voye etranje nan peyi a. Y'ap gaye l' tankou van k'ap bwote pay chèch, y'ap ravaje peyi a. Lè jou malè sa a va rive, y'ap soté toutpatou vin tonbe sou li.
And I will send men to Babylon to make her clean and get her land cleared: for in the day of trouble they will put up their tents against her on every side.
οὕτως εἶπεν κύριος ὁ θεὸς ἰσραὴλ ὑμεῖς ἐωράκατε πάντα τὰ κακὰ ἃ ἐπήγαγον ἐπὶ ἱερουσαλημ καὶ ἐπὶ τὰς πόλεις ἰουδα καὶ ἰδοὺ εἰσὶν ἔρημοι ἀπὸ ἐνοίκων
- 3 Pa bay sòlda yo chans pou yo tire banza yo, ni pou yo mete rad batay yo sou yo. Pa kite jenn gason yo chape. Touye tout lame a pou Bondye.
Against her the bow of the archer is bent, and he puts on his coat of metal: have no mercy on her young men, give all her army up to the curse.
ἀπὸ προσώπου πονηρίας αὐτῶν ἧς ἐποίησαν παραπικρῶναι με πορευθέντες θυμῶν θεοῖς ἑτέροις οἷς οὐκ ἔγνωτε

- 4 Nan tout peyi Babilòn lan moun ap tonbe mouri. Nan tout lari flèch ap pèse yo pak an pak.
And the dead will be stretched out in the land of the Chaldaeans, and the wounded in her streets.
καὶ ἀπέστειλα πρὸς ὑμᾶς τοὺς παῖδάς μου τοὺς προφῆτας ὄρθρου καὶ ἀπέστειλα λέγων μὴ ποιήσητε τὸ πρᾶγμα τῆς μολόνσεως ταύτης ἧς ἐμίσησα
- 5 Paske mwen menm, Seyè ki gen tout pouwva a, Bondye moun peyi Izrayèl ak moun peyi Jida yo, mwen pa lage yo, atout yo koupab devan Bondye pèp Izrayèl la ki yon Bondye apa.
For Israel has not been given up, or Judah, by his God, by the Lord of armies; for their land is full of sin against the Holy One of Israel.
καὶ οὐκ ἤκουσάν μου καὶ οὐκ ἐκλιναν τὸ οὖς αὐτῶν ἀποστρέψαι ἀπὸ τῶν κακῶν αὐτῶν πρὸς τὸ μὴ θυμιάν θεοῖς ἑτέροις
- 6 Kouri kite lavil Babilòn! Kouri chape kò nou. Pa kite yo touye nou pou mechanste moun pa li yo. Lè a rive pou m' tire revanj mwen. M'ap pini l' pou sa li fè m' lan.
Go in flight out of Babylon, so that every man may keep his life; do not be cut off in her evil-doing; for it is the time of the Lord's punishment; he will give her her reward.
καὶ ἔσταξεν ἡ ὀργή μου καὶ ὁ θυμὸς μου καὶ ἐξεκαύθη ἐν πόλεσιν ἰουδα καὶ ἔξωθεν ἱερουσαλημ καὶ ἐγενήθησαν εἰς ἐρήμωσιν καὶ εἰς ἄβατον ὡς ἡ ἡμέρα αὕτη
- 7 Babilòn te tankou yon gode fèt an lò nan men mwen. Li t'ap fè tout nasyon sou latè sou. Yo bwè nan diven l' lan, y'ap depale.
Babylon has been a gold cup in the hand of the Lord, which has made all the earth overcome with wine: the nations have taken of her wine, and for this cause the nations have gone off their heads.
καὶ νῦν οὕτως εἶπεν κύριος παντοκράτωρ ἵνα τί ὑμεῖς ποιεῖτε κακὰ μεγάλα ἐπὶ ψυχαῖς ὑμῶν ἐκκόψαι ὑμῶν ἄνθρωπον καὶ γυναῖκα νήπιον καὶ θηλάζοντα ἐκ μέσου ἰουδα πρὸς τὸ μὴ καταλειφθῆναι ὑμῶν μηδένα
- 8 Men Babilòn rete konsa li tonbe, li kraze. Plenn sò li! Chache renmèd pou doulè l' yo. Nou pa janm konnen, li ka geri.
Sudden is the downfall of Babylon and her destruction: make cries of grief for her; take sweet oil for her pain, if it is possible for her to be made well.
παρὰ κερᾶναι με ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν θυμιάν θεοῖς ἑτέροις ἐν γῆ αἰγύπτῳ εἰς ἣν εἰσήλαθε ἐνοικεῖν ἐκεῖ ἵνα ἐκκοπήτε καὶ ἵνα γένησθε εἰς κατάραν καὶ εἰς ὀνειδισμόν ἐν πᾶσιν τοῖς ἔθνεσιν τῆς γῆς
- 9 Etranje k'ap viv nan peyi a di konsa: Nou fè sa nou kapab pou n' geri Babilòn. Pa gen gerizon pou li. Annou kite peyi a. Ann ale, chak moun nan peyi pa yo, paske peche l' yo fè pil rive jouk nan syèl, yo pi wo pase nwaj yo.
We would have made Babylon well, but she is not made well: give her up, and let us go everyone to his country: for her punishment is stretching up to heaven, and lifted up even to the skies.
μὴ ἐπιλέλησθε ὑμεῖς τῶν κακῶν τῶν πατέρων ὑμῶν καὶ τῶν κακῶν τῶν βασιλέων ἰουδα καὶ τῶν κακῶν τῶν ἀρχόντων ὑμῶν καὶ τῶν κακῶν τῶν γυναικῶν ὑμῶν ὧν ἐποίησαν ἐν γῆ ἰουδα καὶ ἔξωθεν ἱερουσαλημ
- 10 Pèp Izrayèl la di: Seyè a fè wè kòz nou an bon, li ban nou jistis. Ann al rakonte moun lavil Jerizalèm yo sa Seyè a, Bondye nou an, fè.
The Lord has made clear our righteousness: come, and let us give an account in Zion of the work of the Lord our God.
καὶ οὐκ ἐπαύσαντο ἕως τῆς ἡμέρας ταύτης καὶ οὐκ ἀντείχοντο τῶν προσταγμάτων μου ὧν ἔδωκα κατὰ πρόσωπον τῶν πατέρων αὐτῶν
- 11 Bondye moute tèt tout wa peyi Medi yo, li fè yon plan pou l' detwi Babilòn. Se konsa l'ap tire revanj li pou detwi jan yo te detwi tanp li an. Fè pwent flèch yo byen pwenti! Plen sak yo flèch!
Make bright the arrows; take up the body-covers: the Lord has been moving the spirit of the king of the Medes; because his design against Babylon is its destruction: for it is the punishment from the Lord, the payment for his Temple.
διὰ τοῦτο οὕτως εἶπεν κύριος ἰδοὺ ἐγὼ ἐφίστημι τὸ πρόσωπόν μου
- 12 Leve drapo a! Bay siyal pou yo atake miray Babilòn yo! Double faksyonmè yo! Mete sòlda ap veye. Pare anbiskad pou yo. Seyè a fè plan li, li fè sa li te di l'ap fè moun Babilòn yo.
Let the flag be lifted up against the walls of Babylon, make the watch strong, put the watchmen in their places, make ready a surprise attack: for it is the Lord's purpose, and he has done what he said about the people of Babylon.
τοῦ ἀπολέσαι πάντας τοὺς καταλοίπους τοὺς ἐν αἰγύπτῳ καὶ πεσοῦνται ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἐκλείψουσιν ἀπὸ μικροῦ ἕως μεγάλου καὶ ἔσονται εἰς ὀνειδισμόν καὶ εἰς ἀπόλειαν καὶ εἰς κατάραν
- 13 Nou menm ki rete nan peyi ki gen anpil rivyè a, nou menm ki gen anpil richès, men nou rive mezi bout nou! Nou fè kont nou koulye a.
O you whose living-place is by the wide waters, whose stores are great, your end is come, your evil profit is ended.
καὶ ἐπισκέψομαι ἐπὶ τοὺς καθημένους ἐν γῆ αἰγύπτῳ ὡς ἐπεσπεψάμην ἐπὶ ἱερουσαλημ ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ
- 14 Seyè ki gen tout pouwva a fè sèman sou tèt li: li pral mennen anpil moun vin atake Babilòn, y'ap tankou yon bann krikèt. Yo pral rele, yo pral chante dèske yo kraze ou.
The Lord of armies has taken an oath by himself, saying, Truly, I will make you full with men as with locusts, and their voices will be loud against you.
καὶ οὐκ ἔσται σεφωσμένος οὐθεὶς τῶν ἐπιλοιπῶν ἰουδα τῶν παροικούντων ἐν γῆ αἰγύπτῳ τοῦ ἐπιστρέψαι εἰς γῆν ἰουδα ἐφ' ἣν αὐτοὶ ἐλπίζουσιν ταῖς ψυχαῖς αὐτῶν τοῦ ἐπιστρέψαι ἐκεῖ οὐ μὴ ἐπιστρέψωσιν ἀλλ' ἡ ἀνασεφωσμένοι
- 15 Seyè a te fè latè ak fòs pouwva li. Li kreye dènye bagay ak bon konprann li. Avèk entèlijans li, li louvri syèl la anwo latè.
He has made the earth by his power, he has made the world strong in its place by his wisdom, and by his wise design the heavens have been stretched out:
καὶ ἀπεκρίθησαν τῷ ἱερεμῖα πάντες οἱ ἄνδρες οἱ γνόντες ὅτι θυμῶσιν αἱ γυναῖκες αὐτῶν θεοῖς ἑτέροις καὶ πᾶσαι αἱ γυναῖκες συναγωγή μεγάλη καὶ πᾶς ὁ λαὸς οἱ καθημένοι ἐν γῆ αἰγύπτῳ ἐν παθοῦρῃ λέγοντες

- 16 Li pase lòd, epi dlo ki anwo syèl la pran gwonde. Li fè gwo nwaj yo moute soti toupatou. Li fè zèklè yo klere pou fè lapli vini. Li fè van yo soti kote li te sere yo.
At the sound of his voice there is a massing of the waters in the heavens, and he makes the mists go up from the ends of the earth; he makes the thunder-flames for the rain and sends out the wind from his store-houses.
ὁ λόγος ὃν ἐλάλησας πρὸς ἡμᾶς τῷ ὀνόματι κυρίου οὐκ ἀκούσομέν σου
- 17 Lè konsa tout moun rete egare, yo pa konprann anyen. Moun k'ap fè zidòl yo wont sa yo fè a, paske bondye yo fè yo se fo bondye, yo pa gen lavi nan yo.
Then every man becomes like a beast without knowledge; every gold-worker is put to shame by the image he has made: for his metal image is deceit, and there is no breath in them.
ὅτι ποιοῦντες ποιήσομεν πάντα τὸν λόγον ὃς ἐξελεύσεται ἐκ τοῦ στόματος ἡμῶν θυμιᾷ τῇ βασιλείᾳ τοῦ οὐρανοῦ καὶ σπένδειν αὐτῇ σπονδὰς καθὰ ἐποιήσαμεν ἡμεῖς καὶ οἱ πατέρες ἡμῶν καὶ οἱ βασιλεῖς ἡμῶν καὶ οἱ ἄρχοντες ἡμῶν ἐν πόλεσιν ἰουδα καὶ ἔξωθεν ἱερουσαλὴμ καὶ ἐπλήσθημεν ἄρτων καὶ ἐγενόμεθα χρηστοὶ καὶ κακὰ οὐκ εἶδομεν
- 18 Yo pa vo anyen. Yo bon pou pase nan betiz. Y'ap disparèt lè Seyè a ap vin regle ak yo.
They are nothing, a work of error: in the time of their punishment, destruction will overtake them.
καὶ ὡς διελίπομεν θυμιῶντες τῇ βασιλείᾳ τοῦ οὐρανοῦ ἠλαττώθημεν πάντες καὶ ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἐξελίπομεν
- 19 Men, Bondye Jakòb la pa tankou yo. Se li menm ki fè tout bagay. Li chwazi pèp Izrayèl la pou rele l' pa l'. Seyè ki gen tout pouvwa a, se konsa yo rele l'.
The heritage of Jacob is not like these; for the maker of all things is his heritage: the Lord of armies is his name.
καὶ ὅτι ἡμεῖς θυμιῶμεν τῇ βασιλείᾳ τοῦ οὐρανοῦ καὶ ἐσπεύσαμεν αὐτῇ σπονδὰς μὴ ἄνευ τῶν ἀνδρῶν ἡμῶν ἐποιήσαμεν αὐτῇ χαυῶνας καὶ ἐσπεύσαμεν σπονδὰς αὐτῇ
- 20 Seyè a di ankò: -Babilòn, ou te yon gwo mato nan men mwen, yon zam pou m' fè lagè. Se avè ou mwen te kraze nasyon yo. Se avè ou mwen te kraze peyi wa yo.
You are my fighting axe and my instrument of war: with you the nations will be broken; with you kingdoms will be broken;
καὶ εἶπεν ἱερεμίας παντὶ τῷ λαῷ τοῖς δυνατοῖς καὶ ταῖς γυναιξίν καὶ παντὶ τῷ λαῷ τοῖς ἀποκριθεῖσιν αὐτῷ λόγους λέγων
- 21 Se avè ou mwen te kraze chwal yo ak tout kavalye yo. Se avè ou mwen te kraze cha lagè yo ak tout moun ki t'ap mennen yo.
With you the horse and the horseman will be broken; with you the war-carriage and he who goes in it will be broken;
οὐχὶ τοῦ θυμιάματος οὐ ἔθυμιάσατε ἐν ταῖς πόλεσιν ἰουδα καὶ ἔξωθεν ἱερουσαλὴμ ἡμεῖς καὶ οἱ πατέρες ὑμῶν καὶ οἱ βασιλεῖς ὑμῶν καὶ οἱ ἄρχοντες ὑμῶν καὶ ὁ λαὸς τῆς γῆς ἐμνήσθη κύριος καὶ ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ
- 22 Se avè ou mwen te kraze fanm kou gason, granmoun kou timoun, jenn gason kou jenn fi.
With you man and woman will be broken; with you the old man and the boy will be broken; with you the young man and the virgin will be broken;
καὶ οὐκ ἠδύνατο κύριος ἔτι φέρειν ἀπὸ προσώπου πονηρίας πραγμάτων ὑμῶν ἀπὸ τῶν βδελυγμάτων ὧν ἐποιήσατε καὶ ἐγενήθη ἡ γῆ ὑμῶν εἰς ἐρήμιον καὶ εἰς ἄβατον καὶ εἰς ἄραν ὡς ἐν τῇ ἡμέρᾳ ταύτῃ
- 23 Se avè ou mwen te touye bann mouton yo ak tout gadò yo. Se avè ou mwen te kraze kiltivatè yo ansanm ak tout chwal pou raboure latè. Se avè ou mwen te kraze tout chèf yo ak tout majistra yo.
With you the keeper of sheep with his flock will be broken, and with you the farmer and his oxen will be broken, and with you captains and rulers will be broken.
ἀπὸ προσώπου ὧν ἔθυμιάτε καὶ ὧν ἠμάρτετε τῷ κυρίῳ καὶ οὐκ ἠκούσατε τῆς φωνῆς κυρίου καὶ ἐν τοῖς προστάγμασιν αὐτοῦ καὶ ἐν τῷ νόμῳ αὐτοῦ καὶ ἐν τοῖς μαρτυροῖς αὐτοῦ οὐκ ἐπορεύθητε καὶ ἐπελάβετε ὑμῶν τὰ κακὰ ταῦτα
- 24 Seyè a di ankò: -Devan je nou tout, m'ap fè lavil Babilòn ansanm ak tout pèp li a peye tout mehanste li te fè lavil Jerizalèm yo.
And I will give to Babylon, and to all the people of Chaldaeae, their reward for all the evil they have done in Zion before your eyes, says the Lord.
καὶ εἶπεν ἱερεμίας τῷ λαῷ καὶ ταῖς γυναιξίν ἀκούσατε τὸν λόγον κυρίου
- 25 Babilòn, ou tankou yon gwo mòn kote moun k'ap ravaje tout latè a soti. Koulye a, mwen pral regle avè ou. Mwen pral mete men sou ou. M'ap fè ou degrengole desann soti nan tèt wòch yo. M'ap fè mòn lan tounen yon gwo boukan dife.
See, I am against you, says the Lord, O mountain of destruction, causing the destruction of all the earth: and my hand will be stretched out on you, rolling you down from the rocks, and making you a burned mountain.
οὕτως εἶπεν κύριος ὁ θεὸς ἰσραὴλ ἡμεῖς γυναῖκες τῷ στόματι ὑμῶν ἐλαλήσατε καὶ ταῖς χερσίν ὑμῶν ἐπληρώσατε λέγουσαι ποιοῦσαι ποιήσομεν τὰς ὁμολογίας ἡμῶν ἃς ὁμολογήσαμεν θυμιᾷ τῇ βασιλείᾳ τοῦ οὐρανοῦ καὶ σπένδειν αὐτῇ σπονδὰς ἐμμεΐνασαι ἐνεμείνατε ταῖς ὁμολογίας ὑμῶν καὶ ποιοῦσαι ἐποιήσατε
- 26 Yo p'ap pran yon wòch nan ou ni pou fè fondasyon, ni pou fè kwen kay. Ou pral tounen yon dezè pou tout tan. Se mwen menm Seyè a ki di sa.
And they will not take from you a stone for the angle of a wall or the base of a building; but you will be a waste place for ever, says the Lord.
διὰ τοῦτο ἀκούσατε λόγον κυρίου πᾶς ἰουδα οἱ καθήμενοι ἐν γῆ αἰγύπτῳ ἰδοὺ ὧμοσα τῷ ὀνόματί μου τῷ μεγάλῳ εἶπεν κύριος ἐὰν γένηται ἔτι ὄνομά μου ἐν τῷ στόματι παντὸς ἰουδα εἰπεῖν ζῆ κύριος κύριος ἐπὶ πάσῃ γῆ αἰγύπτῳ

- 27 Bay siyal nan tout peyi a pou yo atake. Kònen twonpèt nan tout nasyon yo. Pare tout nasyon yo pou y' al fè lagè ak Babilòn. Voye rele wa peyi Arara a, wa peyi Mini an, wa peyi Achkenaz la pou y' al atake l'. Chwazi chèf pou mennen batay la. Fè yo mennen anpil chwal ban nou pou yo menm kantite ak yon bann krikèt.
Let a flag be lifted up in the land, let the horn be sounded among the nations, make the nations ready against her; get the kingdoms of Ararat, Minni, and Ashkenaz together against her, make ready a scribe against her; let the horses come up against her like massed locusts.
ὅτι ἰδοὺ ἐγὼ ἐγγήγορα ἐπ' αὐτοὺς τοῦ κακῶσαι αὐτοὺς καὶ οὐκ ἀγαθῶσαι καὶ ἐκλείψουσιν πᾶς ἰουδα οἱ κατοικοῦντες ἐν γῆ αἰγύπτῳ ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἕως ἂν ἐκλείψωσιν
- 28 Pare tout nasyon yo pou y' al fè lagè ak Babilòn. Voye chache wa yo k'ap gouvènen nan peyi Medi a, ansanm ak tout prefè yo, tout majistra yo, tout lame nan peyi ki sou kontwol yo. Make the nations ready for war against her, the king of the Medes and his rulers and all his captains, and all the land under his rule.
καὶ οἱ σεσφωμένοι ἀπὸ ῥομφαίας ἐπιστρέψουσιν εἰς γῆν ἰουδα ὀλίγοι ἀριθμῷ καὶ γνώσονται οἱ κατάλοιποι ἰουδα οἱ καταστάντες ἐν γῆ αἰγύπτῳ κατοικῆσαι ἐκεῖ λόγος τίνος ἐμμενεῖ
- 29 Tout latè ap tranble, l'ap souke, paske lè plan travay Seyè a rive pou l' fèt. Li pral fè Babilòn tounen yon dezè kote p'ap gen pesonn ankò. And the land is shaking and in pain: for the purposes of the Lord are fixed, to make the land of Babylon an unpeopled waste.
καὶ τοῦτο ὅμιν τὸ σημεῖον ὅτι ἐπισκέψομαι ἐγὼ ἐφ' ὑμᾶς εἰς πονηρά
- 30 Sòlda lavil Babilòn yo derefize gouden. Yo rete kache nan fò yo. Yo pèdi tout kouraj yo, yo tankou fanm. Lènmi defonse pòtay lavil yo, yo mete dife nan kay yo. Babylon's men of war have kept back from the fight, waiting in their strong places; their strength has given way, they have become like women: her houses have been put on fire, her locks are broken.
οὗτος εἶπεν κύριος ἰδοὺ ἐγὼ δίδωμι τὸν οὐαφρη βασιλέα αἰγύπτου εἰς χεῖρας ἐχθροῦ αὐτοῦ καὶ εἰς χεῖρας ζητούντων τὴν ψυχὴν αὐτοῦ καθὰ ἔδωκα τὸν σεδεκιαν βασιλέα ἰουδα εἰς χεῖρας ναβουχοδον οσορ βασιλέως βαβυλῶνος ἐχθροῦ αὐτοῦ καὶ ζητούντος τὴν ψυχὴν αὐτοῦ
- 31 Mesaje sou mesaje ap kouri brid sou kou al di wa Babilòn lan lènmi anvayi lavil li a nè. One man, running, will give word to another, and one who goes with news will be handing it on to another, to give word to the king of Babylon that his town has been taken from every quarter:
ὁ λόγος ὃν ἐλάλησεν ἱερεμίας ὁ προφήτης πρὸς βαρουχ υἱὸν νηριου ὅτε ἔγραφεν τοὺς λόγους τούτους ἐν τῷ βιβλίῳ ἀπὸ στόματος ἱερεμίου ἐν τῷ ἐνιαυτῷ τῷ τετάρτῳ τῷ ἰωακίμ υἱῷ ἰωσία βασιλέως ἰουδα
- 32 Yo bloke tout chemen yo, yo mete dife nan tout avanpòs yo, sòlda yo gaye. And the ways across the river have been taken, and the water-holes ... burned with fire, and the men of war are in the grip of fear.
οὕτως εἶπεν κύριος ἐπὶ σοὶ βαρουχ
- 33 Wi, men mesaj Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, bay: Lavil Babilòn tankou yon glasi y'ap pare. Talè konsa yo pral kouche sòlda yo tankou grenn danre sou glasi. For these are the words of the Lord of armies, the God of Israel: The daughter of Babylon is like a grain-floor when it is stamped down; before long, the time of her grain-cutting will come.
ὅτι εἶπας οἴμμοι οἴμμοι ὅτι προσέθηκεν κύριος κόπον ἐπὶ πόνον μοι ἐκοιμήθην ἐν στεναγμοῖς ἀνάπαυσιν οὐχ εἶδρον
- 34 Nèbikadneza, wa peyi Babilòn lan, te devore lavil Jerizalèm, li manje l' nèt ale. Li kite peyi a vid tankou yon plat yo niche. Tankou yon gwo bèt lanmè, li vale m'. Li souse tout mwèl mwen. Lèfini, li voye rès la jete. Nebuchadrezzar, king of Babylon, has made a meal of me, violently crushing me, he has made me a vessel with nothing in it, he has taken me in his mouth like a dragon, he has made his stomach full with my delicate flesh, crushing me with his teeth.
εἰπὸν αὐτῷ οὕτως εἶπεν κύριος ἰδοὺ οὗς ἐγὼ ὀκδομήσα ἐγὼ καθαιρῶ καὶ οὗς ἐγὼ ἐφύτευσα ἐγὼ ἐκτίλλω
- 35 Moun ki rete sou mòn Siyon yo di: Se pou lavil Babilòn peye tout lapenn ak mechnaste li fè nou. Moun lavil Jerizalèm yo te mèt di: Se pou moun peyi Kalde yo peye pou tout san nou yo fè koule a. May the violent things done to me, and my downfall, come on Babylon, the daughter of Zion will say; and, May my blood be on the people of Chaldea, Jerusalem will say.
καὶ σὺ ζητεῖς σεαυτῷ μέγαρα μὴ ζητήσης ὅτι ἰδοὺ ἐγὼ ἐπάγω κακὰ ἐπὶ πᾶσαν σάρκα λέγει κύριος καὶ δώσω τὴν ψυχὴν σου εἰς εὕρεμα ἐν παντὶ τόπῳ οὗ ἂν βαδίσης ἐκεῖ
- 1 ¶ Sedesyas te gen venteyennan lè li vin wa peyi Jida. Li pase onzan lavil Jerizalèm ap gouvènen peyi a. Manman l' te rele Amoutal. Se te pitit fi Jeremi, moun lavil Libna. Zedekiah was twenty-one years old when he became king; he was king for eleven years in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.
ὄντος εἰκοστοῦ καὶ ἐνὸς ἔτους σεδεκιου ἐν τῷ βασιλεύειν αὐτὸν καὶ ἑνδεκα ἔτη ἐβασίλευσεν ἐν ἱερουσαλημ καὶ ὄνομα τῆ μητρὶ αὐτοῦ αμιτααλ θυγάτηρ ἱερεμίου ἐκ λοβενα
- 4 Se konsa, sou dezèm jou dizyèm mwa nevyèm lanne depi Sedesyas te wa a, Nèbikadneza, wa Babilòn lan, vin atake lavil Jerizalèm ak tout lame li a. Yo moute kan yo devan miray lavil la, yo mete ranblè nan pye miray yo. Yo sènen l' nèt. And in the ninth year of his rule, on the tenth day of the tenth month, Nebuchadrezzar, king of Babylon, came against Jerusalem with all his army and took up his position before it, building earthworks all round it.
καὶ ἐγένετο ἐν τῷ ἔτει τῷ ἐνάτῳ τῆς βασιλείας αὐτοῦ ἐν μηνὶ τῷ δεκάτῳ δεκάτῃ τοῦ μηνὸς ἦλθεν ναβουχοδονοσορ βασιλεὺς βαβυλῶνος καὶ πᾶσα ἡ δύναμις αὐτοῦ ἐπὶ ἱερουσαλημ καὶ περιεχαράκωσα ν αὐτήν καὶ περιφοκδομήσαν αὐτήν τετραπέδοις λίθοις κύκλῳ

- 5 Yo fèmen lavil la depi lè sa a rive sou onzyèm lanne rèy wa Sedeisas la.
So the town was shut in by their forces till the eleventh year of King Zedekiah.
καὶ ἦλθεν ἡ πόλις εἰς συνοχὴν ἕως ἐνδεκάτου ἔτους τῷ βασιλεῖ σεδεκία
- 6 Sou nevyèm jou katriyèm mwa menm lanne sa a, te gen yon sèl grangou nan lavil la, moun yo pa t' gen anyen pou yo manje ankò.
In the fourth month, on the ninth day of the month, the store of food in the town was almost gone, so that there was no food for the people of the land.
ἐν τῇ ἐνάτῃ τοῦ μηνὸς καὶ ἑσπερώθῃ ὁ λιμὸς ἐν τῇ πόλει καὶ οὐκ ἦσαν ἄρτοι τῷ λαῷ τῆς γῆς
- 7 Yo fè yon twou nan miray yo. Atout lame moun Babilòn yo te sènen lavil la nè, tout sòlda jwif yo met deyò, yo kite lavil la nan mitan lannwit, yo pase nan mitan jaden wa a, yo desann nan wout pòtay la nan mitan de miray yo, yo pran chemen Fon Jouden an pou yo.
Then an opening was made in the wall of the town, and all the men of war went in flight out of the town by night through the doorway between the two walls which was by the king's garden; (now the Chaldeans were stationed round the town:) and they went by the way of the Arabah.
καὶ διεκόπη ἡ πόλις καὶ πάντες οἱ ἄνδρες οἱ πολεμισταὶ ἐξῆλθον νυκτὸς κατὰ τὴν ὁδὸν τῆς πύλης ἀνά μέσον τοῦ τείχους καὶ τοῦ προτειχίσματος ὃ ἦν κατὰ τὸν κήπον τοῦ βασιλέως καὶ οἱ χαλδαῖοι ἐπὶ τῆς πόλεως κύκλῳ καὶ ἐπορεύθησαν ὁδὸν τὴν εἰς ἀραβὰ
- 8 Men, lame moun Babilòn yo rapouswiv wa Sedesyas. Lè yo rive nan plenn bò lavil Jeriko yo, yo mete men sou li. Lè sa a, tout sòlda li yo gaye, yo kouri kite l'.
And the Chaldaean army went after King Zedekiah and overtook him on the other side of Jericho, and all his army went in flight from him in every direction.
καὶ κατεδίωξεν ἡ δύναμις τῶν χαλδαίων ὀπίσω τοῦ βασιλέως καὶ κατέλαβον αὐτὸν ἐν τῷ πέραν ἱεριχω καὶ πάντες οἱ παῖδες αὐτοῦ διεσπάρησαν ἀπ' αὐτοῦ
- 9 Lènmi yo pran wa a, yo mennen l' bay wa Babilòn lan, ki te lavil Ribla nan peyi Amat la. Se la Nèbikadneza jije li.
Then they made the king a prisoner and took him up to the king of Babylon to Riblah in the land of Hamath to be judged.
καὶ συνέλαβον τὸν βασιλέα καὶ ἤγαγον αὐτὸν πρὸς τὸν βασιλέα βαβυλῶνος εἰς δεβλαθα καὶ ἐλάλησεν αὐτῷ μετὰ κρίσεως
- 10 Antan yo lavil Ribla, li fè yo koupe kou tout pitit wa Sedesyas yo devan wa a. Li fè koupe kou tout chèf peyi Jida yo tou.
And the king of Babylon put the sons of Zedekiah to death before his eyes: and he put to death all the rulers of Judah in Riblah.
καὶ ἐσφαξεν βασιλεὺς βαβυλῶνος τοὺς υἱοὺς σεδεκίου κατ' ὀφθαλμοὺς αὐτοῦ καὶ πάντας τοὺς ἄρχοντας ἰουδα ἐσφαξεν ἐν δεβλαθα
- 11 Lèfini, li fè yo pete tou de je wa Sedesyas, epi yo mare l' ak de gwo chenn fèt an kwiv. Yo mennen l' lavil Babilòn. Yo mete Sedesyas nan prizon, li rete la jouk li mourì.
And he put out Zedekiah's eyes; and the king of Babylon, chaining him in iron bands, took him to Babylon, and put him in prison till the day of his death.
καὶ τοὺς ὀφθαλμοὺς σεδεκίου ἐξετύφλωσεν καὶ ἔδησεν αὐτὸν ἐν πέδαις καὶ ἤγαγεν αὐτὸν βασιλεὺς βαβυλῶνος εἰς βαβυλῶνα καὶ ἔδοκεν αὐτὸν εἰς οἰκίαν μύλωνος ἕως ἡμέρας ἧς ἀπέθανεν
- 12 ¶ Sou dizyèm jou senkyèm mwa nan disnevyèm lanne rèy Nèbikadneza, wa Babilòn lan, Neboucharadan, chèf lagad la, yonn nan konseye li yo, antre lavil Jerizalèm.
Now in the fifth month, on the tenth day of the month, in the nineteenth year of King Nebuchadrezzar, king of Babylon, Nebuzaradan, the captain of the armed men, a servant of the king of Babylon, came into Jerusalem.
καὶ ἐν μηνὶ πέμπτῳ δεκάτῃ τοῦ μηνὸς ἦλθεν ναβουζαρδαν ὁ ἀρχιμάγειρος ὁ ἐστηκὸς κατὰ πρόσωπον τοῦ βασιλέως βαβυλῶνος εἰς ἱερουσαλημ
- 13 Li met dife nan kay Bondye a ak nan palè wa a. Li boule dènye kay ki te lavil Jerizalèm, ata kay grannèg yo.
And he had the house of the Lord and the king's house and all the houses of Jerusalem, even every great house, burned with fire:
καὶ ἐνέπρησεν τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ πάσας τὰς οἰκίας τῆς πόλεως καὶ πᾶσαν οἰκίαν μεγάλην ἐνέπρησεν ἐν πυρὶ
- 14 Li bay sòlda ki te avè l' yo lòd demoli tout gwo miray ranpa lavil Jerizalèm yo met atè.
And the walls round Jerusalem were broken down by the Chaldaean army which was with the captain.
καὶ πᾶν τεῖχος ἱερουσαλημ κύκλῳ καθεῖλεν ἡ δύναμις τῶν χαλδαίων ἡ μετὰ τοῦ ἀρχιμαγείρου
- 16 Men, li kite kèk moun nan mas pèp la ki pa t' gen anyen. Li ba yo jaden rezen ak lòt jaden pou yo okipe.
But Nebuzaradan, the captain of the armed men, let the poorest of the land go on living there, to take care of the vines and the fields.
καὶ τοὺς καταλοιποὺς τοῦ λαοῦ κατέλιπεν ὁ ἀρχιμάγειρος εἰς ἀμπελοφυτοὺς καὶ εἰς γεωργοὺς
- 17 Moun Babilòn yo pran gwo pote kwiv yo ki te nan tanp Seyè a, ansanm ak sipò yo, gwo basen kwiv yo, yo kraze yo fè ti moso, yo pote kwiv la ale lavil Babilòn.
And the brass pillars which were in the house of the Lord, and the wheeled bases and the great brass water-vessel in the house of the Lord, were broken up by the Chaldeans, who took all the brass away to Babylon.
καὶ τοὺς στύλους τοὺς χαλκοὺς τοὺς ἐν οἴκῳ κυρίου καὶ τὰς βάσεις καὶ τὴν θάλασσαν τὴν χαλκίην τὴν ἐν οἴκῳ κυρίου συνέτριψαν οἱ χαλδαῖοι καὶ ἔλαβον τὸν χαλκὸν αὐτῶν καὶ ἀπήνεγκαν εἰς βαβυλῶνα

- 18 Yo pran plat pou resevwa sann yo, pèl yo, kouto yo, gode yo, tas yo ak tout lòt bagay an kwiv yo te konn sèvi nan tanp lan.
And the pots and the spades and the scissors for the lights and the spoons, and all the brass vessels used in the Lord's house, they took away.
καὶ τὴν στεφάνην καὶ τὰς φιάλας καὶ τὰς κρεάγρας καὶ πάντα τὰ σκεῦη τὰ χαλκᾶ ἐν οἷς ἐλειτούργουν ἐν αὐτοῖς
- 19 Chèf lagad la pran dènye bagay ki te fèt an lò ak an ajan: kivèt yo, recho yo, gode yo, plat pou resevwa sann yo, lanp sèt branch yo, bòl yo ak tas yo,
And the cups and the fire-trays and the basins and the pots and the supports for the lights and the spoons and the wide basins; the gold of the gold vessels, and the silver of the silver vessels, the captain of the armed men took away.
καὶ τὰ σαφφῶθ καὶ τὰ μασμαρῶθ καὶ τοὺς ὑποχυτήρας καὶ τὰς λυχνίας καὶ τὰς θυίσκας καὶ τοὺς κυάθους ἃ ἦν χρυσᾶ χρυσᾶ καὶ ἃ ἦν ἀργυρᾶ ἀργυρᾶ ἔλαβεν ὁ ἀρχιμάγειρος
- 20 de gwo poto yo, gwo basen lan ak douz estati towo ki te sèvi l' sipò yo, ak kabwèt wa Salomon te fè fè an kwiv pou mete nan tanp lan. Tout bagay sa yo te lou anpil, pesonn pa t' konn pèz yo.
The two pillars, the great water-vessel, and the twelve brass oxen which were under it, and the ten wheeled bases, which King Solomon had made for the house of the Lord: the brass of all these vessels was without weight.
καὶ οἱ στῦλοι δύο καὶ ἡ θάλασσα μία καὶ οἱ μόσχοι δώδεκα χαλκοῖ ὑποκάτω τῆς θαλάσσης ἃ ἐποίησεν ὁ βασιλεὺς σαλωμων εἰς οἶκον κυρίου οὐκ ἦν σταθμὸς τοῦ χαλκοῦ αὐτῶν
- 21 De poto yo te parèy yonn ak lòt: yo chak te gen vennsèt pye wotè, se yon kòd dizwit pye longè ki pou ta fè wonn yo chak. Poto yo te vid nan mitan. Rebò yo te gen twa pous epesè.
And as for the pillars, one pillar was eighteen cubits high, and twelve cubits measured all round, and it was as thick as a man's hand: it was hollow.
καὶ οἱ στῦλοι τριάκοντα πέντε πηχῶν ὕψος τοῦ στύλου τοῦ ἑνός καὶ σπαρτίον δώδεκα πήχεων περιεκύκλου αὐτόν καὶ τὸ πάχος αὐτοῦ δακτύλων τεσσάρων κύκλω
- 22 Sou tèt chak poto te gen yon blòk an kwiv sèt pye edmi wotè. Sou tout wonn tèt poto yo, te gen desen ti chenn makònen yonn ak lòt, ak anpil pòtre grenad plake sou yo. Tout te fèt an kwiv. De poto yo te parèy.
And there was a crown of brass on it: the crown was five cubits high, circled with a network and apples all of brass; and the second pillar had the same.
καὶ γείσος ἐπ' αὐτοῖς χαλκοῦν καὶ πέντε πήχεων τὸ μήκος ὑπεροχῆ τοῦ γείσους τοῦ ἑνός καὶ δίκτυον καὶ ῥόαι ἐπὶ τοῦ γείσους κύκλω τὰ πάντα χαλκᾶ καὶ κατὰ ταῦτα τῷ στύλῳ τῷ δευτέρῳ ὁκτώ ῥόαι τῷ πήχει τοῖς δώδεκα πήχεσιν
- 23 Sou wonn tèt poto yo te gen san grenad antou, men antan ou anba ou te ka wè katrevensèz grenad sèlman.
There were ninety-six apples on the outside; the number of apples all round the network was a hundred.
καὶ ἦσαν αἱ ῥόαι ἐνενήκοντα ἕξ τὸ ἐν μέρος καὶ ἦσαν αἱ πᾶσαι ῥόαι ἐπὶ τοῦ δικτύου κύκλω ἑκατόν
- 24 ¶ Lèfini, Neboucharadan, chèf lagad la, pran Seraya, granprèt la, Sefanya, adjwen li an ansanm ak twa lòt chèf ki la pou veye pòtay tanp lan, li fè yo prizonnye.
And the captain of the armed men took Seraiah, the chief priest, and Zephaniah, the second priest, and the three door-keepers;
καὶ ἔλαβεν ὁ ἀρχιμάγειρος τὸν ἱερέα τὸν πρῶτον καὶ τὸν ἱερέα τὸν δευτερεύοντα καὶ τοὺς τρεῖς τοὺς φυλάττοντας τὴν ὁδὸν
- 25 Nan lavil la, li pran chèf ki te alatèt lame a ansanm ak sèt lòt otorite ki te toujou avèk wa a, ak sekretè kòmandan lame a ki te reskonsab pou pran moun nan lame a, ak swasant lòt grannèg. Tout moun sa yo te nan lavil la toujou.
And from the town he took the unsexed servant who was over the men of war, and seven of the king's near friends who were in the town, and the scribe of the captain of the army, who was responsible for getting the people of the land together in military order, and sixty men of the people of the land who were in the town.
καὶ εὐνοῦχον ἕνα ὃς ἦν ἐπιστάτης τῶν ἀνδρῶν τῶν πολεμιστῶν καὶ ἑπτὰ ἀνδρας ὀνομαστοὺς τοὺς ἐν προσώπῳ τοῦ βασιλέως τοὺς εὐρεθέντας ἐν τῇ πόλει καὶ τὸν γραμματέα τῶν δυνάμεων τὸν γραμμᾶ ατεύοντα τῷ λαῷ τῆς γῆς καὶ ἑξήκοντα ἀνθρώπους ἐκ τοῦ λαοῦ τῆς γῆς τοὺς εὐρεθέντας ἐν μέσῳ τῆς πόλεως
- 26 Neboucharadan pran yo, li mennen yo bay wa Babilòn lan lavil Ribla.
These Nebuzaradan, the captain of the armed men, took with him to the king of Babylon at Riblah.
καὶ ἔλαβεν αὐτοὺς ναβουζαρδαν ὁ ἀρχιμάγειρος καὶ ἤγαγεν αὐτοὺς πρὸς βασιλέα βαβυλῶνος εἰς δεβλαθα
- 27 Wa a fè bat yo, lèfini li fè touye yo lavil Ribla nan peyi Amat. Se konsa yo te depòte moun peyi Jida yo byen lwen peyi yo.
And the king of Babylon put them to death at Riblah in the land of Hamath. So Judah was taken prisoner away from his land.
καὶ ἐπάταξεν αὐτοὺς βασιλεὺς βαβυλῶνος ἐν δεβλαθα ἐν γῆ αμμαθ
- 31 ¶ Premye lanne wa Evilmerodach pran pouwa a lavil Babilòn, li fè pa Jojakim, wa peyi Jida a, li fè l' soti nan prizon. Lè sa a, Jojakim te gen transsizan onz mwa, vennsenk jou, jou pou jou, depi yo te depòte l'.
And in the thirty-seventh year after Jehoiachin, king of Judah, had been taken prisoner, in the twelfth month, on the twenty-fifth day of the month, Evil-merodach, king of Babylon, in the first year after he became king, took Jehoiachin, king of Judah, out of prison.
καὶ ἐγένετο ἐν τῷ τριακοστῷ καὶ ἑβδόμῳ ἔτει ἀποικισθέντος τοῦ ἰωακίμ βασιλέως ἰουδα ἐν τῷ δωδεκάτῳ μηνὶ ἐν τῇ τετράδι καὶ εἰκάδι τοῦ μηνὸς ἔλαβεν οὐλαιμαραδαχ βασιλεὺς βαβυλῶνος ἐν τῷ ἐν ἰαντῷ ᾧ ἐβασίλευσεν τὴν κεφαλὴν ἰωακίμ βασιλέως ἰουδα καὶ ἐξήγαγεν αὐτὸν ἐξ οἰκίας ἧς ἐφυλάττετο

- 32 Evilmewodak te sèvi byen avè l', li ba l' premye plas nan mitan tout lòt wa yo te depòte lavil Babilòn tankou l' yo.
And he said kind words to him and put his seat higher than the seats of the other kings who were with him in Babylon.
 και ἐλάλησεν αὐτῷ χρηστὰ καὶ ἔδωκεν τὸν θρόνον αὐτοῦ ἐπάνω τῶν θρόνων τῶν βασιλέων τῶν μετ' αὐτοῦ ἐν βαβυλῶνι
- 33 Li wete rad prizonye ki te sou Jojakim lan, li fè l' vin manje sou menm tab avè l' jouk Jojakim mouri.
And his prison clothing was changed, and he was a guest at the king's table every day for the rest of his life.
 και ἤλλαξεν τὴν στολὴν τῆς φυλακῆς αὐτοῦ καὶ ἦσθιεν ἄρτον διὰ παντὸς κατὰ πρόσωπον αὐτοῦ πάσας τὰς ἡμέρας ἕς ἔζησεν
- 34 Chak jou, wa a ba li sa li te bezwen pou l' viv, konsa, konsa, jouk li mouri.
And for his food, the king gave him a regular amount every day till the day of his death, for the rest of his life.
 και ἡ σύνταξις αὐτῷ ἐδίδοτο διὰ παντὸς παρὰ τοῦ βασιλέως βαβυλῶνος ἕξ ἡμέρας εἰς ἡμέραν ἕως ἡμέρας ἧς ἀπέθανεν .
- 1 ¶ Jan lavil Jerizalèm te plen moun yon lè! Gade, jounen jòdi a li chita pou kont li! Li tankou yon fanm ki pèdi mari l'. Tout nasyon sou latè te respekte pouwva li. Li te devan tout lòt lavil yo. Koulye a, men li tounen esklav!
See her seated by herself, the town which was full of people! She who was great among the nations has become like a widow! She who was a princess among the countries has come under the yoke of forced work!
 πῶς ἐκάθισεν μόνῃ ἡ πόλις ἡ πεπληθυμμένη λαῶν ἐγενήθη ὡς χήρα πεπληθυμμένη ἐν ἔθνεσιν ἄρχουσα ἐν χώραις ἐγενήθη εἰς φόρον
- 2 Tout lannwit l'ap plede kriye, dlo ap koule nan je l' san rete. Nan tout moun ki te renmen l' yo, li pa jwenn yonn menm pou konsole l'. Tout zanmi l' yo trayi l', yo tout fè l' lènmi koulye a.
She is sorrowing bitterly in the night, and her face is wet with weeping; among all her lovers she has no comforter: all her friends have been false to her, they have become her haters.
 κλαίουσα ἔκλαυσεν ἐν νυκτὶ καὶ τὰ δάκρυα αὐτῆς ἐπὶ τῶν σιαγόνων αὐτῆς καὶ οὐχ ὑπάρχει ὁ παρακαλῶν αὐτὴν ἀπὸ πάντων τῶν ἀγαπῶντων αὐτὴν πάντες οἱ φιλοῦντες αὐτὴν ἠθέτησαν ἐν αὐτῇ ἐγένετο αὐτῇ εἰς ἐχθρούς
- 3 Yo depòte moun peyi Jida yo, y'ap peze yo. Y'ap kraze yo anba travay di. Moun peyi Jida yo ap viv nan lòt peyi. Yo pa gen kote pou yo poze kò yo. Tout moun ki pa vle wè yo sènen yo toupatou! Pa gen chape pou yo.
Judah has been taken away as a prisoner because of trouble and hard work; her living-place is among the nations, there is no rest for her: all her attackers have overtaken her in a narrow place.
 μετῴκησθη ἡ ἰουδαία ἀπὸ ταπεινώσεως αὐτῆς καὶ ἀπὸ πλήθους δουλείας αὐτῆς ἐκάθισεν ἐν ἔθνεσιν οὐχ εὔρεν ἀνάπαυσιν πάντες οἱ καταδιώκοντες αὐτὴν κατέλαβον αὐτὴν ἀνά μέσον τῶν θλιβόντων
- 4 Chemen ki mennen sou mòn Siyon yo blanch! Pesonn pa moute al fè sèvis jou fèt yo. Pòtay li yo vid. Prèt yo ap plenn. Tout medam ki konn chante yo nan lafliksyon. Mòn Siyon an nan gwo chagren.
The ways of Zion are sad, because no one comes to the holy meeting; all her doorways are made waste, her priests are breathing out sorrow: her virgins are troubled, and it is bitter for her.
 ὁδοὶ σιων πενθοῦσιν παρὰ τὸ μὴ εἶναι ἐρχομένους ἐν ἑορτῇ πᾶσαι αἱ πύλαι αὐτῆς ἠφανισμένοι οἱ ἱερεῖς αὐτῆς ἀναστενάζουσιν αἱ παρθένοι αὐτῆς ἀγόμεναι καὶ αὐτὴ πικραινομένη ἐν ἑαυτῇ
- 5 Lènmi l' yo pran pye sou li. Moun ki pa vle wè l' yo gen lapè avè l'. Seyè a ap fè l' soufri pou tout kantite peche li fè yo. Ata timoun piti yo depòte. Lènmi pouse yo mache devan yo!
Those who are against her have become the head, everything goes well for her haters; for the Lord has sent sorrow on her because of the great number of her sins: her young children have gone away as prisoners before the attacker.
 ἐγένοντο οἱ θλιβόντες αὐτὴν εἰς κεφαλὴν καὶ οἱ ἐχθροὶ αὐτῆς εὐθουόσαν ὅτι κύριος ἐταπεινώσεν αὐτὴν ἐπὶ τὸ πλῆθος τῶν ἀσεβειῶν αὐτῆς τὰ νήπια αὐτῆς ἐπορεύθησαν ἐν αἰχμαλωσίᾳ κατὰ πρόσωπον ὁ θλιβόντος
- 6 Lavil Jerizalèm pèdi tout prestij li. Chèf li yo tankou kabrit mawon ki pa jwenn zèb pou yo manje. Yo pa gen fòs pou yo kouri chape devan moun ki dèyè yo.
And all her glory has gone from the daughter of Zion: her rulers have become like harts with no place for food, and they have gone in flight without strength before the attacker.
 και ἐξῆλθεν ἐκ θυγατρὸς σιων πᾶσα ἡ εὐπρέπεια αὐτῆς ἐγένοντο οἱ ἄρχοντες αὐτῆς ὡς κριοὶ οὐχ εὕρισκοντες νομὴν καὶ ἐπορεύοντο ἐν οὐκ ἰσχύϊ κατὰ πρόσωπον διώκοντος
- 7 Nan mizè kote yo ye a, nan pwonmennen toupatou sa a, moun lavil Jerizalèm yo chonje tout bèl bagay yo te gen nan tan lontan. Lè moun li yo tonbe anba men lènmi pesonn pa vin pote yo sekou.
Jerusalem keeps in mind, in the days of her sorrow and of her wanderings, all the desired things which were hers in days gone by; when her people came into the power of her hater and she had no helper, her attackers saw their desire effected on her and made sport of her destruction.
 ἐμνήσθη ἱερουσαλημ ἡμερῶν ταπεινώσεως αὐτῆς καὶ ἀποσμιῶν αὐτῆς πάντα τὰ ἐπιθυμήματα αὐτῆς ὅσα ἦν ἐξ ἡμερῶν ἀρχαίων ἐν τῷ πεσεῖν τὸν λαὸν αὐτῆς εἰς χεῖρας θλιβόντος καὶ οὐκ ἦν ὁ βοηθῶν αὐτῇ ἰδόντες οἱ ἐχθροὶ αὐτῆς ἐγάλασαν ἐπὶ μετοικεσία αὐτῆς
- 8 Lavil Jerizalèm te fè anpil peche! Li bay moun degoutans. Moun ki te konn gen respè pou li yo, koulye a yo pa gade l' menm. Li kanpe tankou yon fanm toutouni devan yo. Li menm, l'ap plenn, l'ap kache figi l' tèlman li wont.
Great is the sin of Jerusalem; for this cause she has become an unclean thing: all those who gave her honour are looking down on her, because they have seen her shame: now truly, breathing out grief, she is turned back.
 ἁμαρτίαν ἤμαρτεν ἱερουσαλημ διὰ τοῦτο εἰς σάλον ἐγένετο πάντες οἱ δοξάζοντες αὐτὴν ἐταπεινώσαν αὐτὴν εἶδον γὰρ τὴν ἀσχημοσύνην αὐτῆς καὶ γε αὐτὴ στενάζουσα καὶ ἀπεστράφη ὀπίσω

- 9 Malpwòpte te sou tout rad li, men li pa t' fè lide kote sa t'ap mennen l'. Li tonbe plat atè. Pesonn pa vin konsole li. Bondye papa m', gade nan ki mizè mwen ye non! Lènmi m' yo mete pye sou kou mwen.
In her skirts were her unclean ways; she gave no thought to her end; and her fall has been a wonder; she has no comforter: see her sorrow, O Lord; for the attacker is lifted up.
ἀκαθαρσία αὐτῆς πρὸς ποδῶν αὐτῆς οὐκ ἐμνήσθη ἔσχατα αὐτῆς καὶ κατεβίβασεν ὑπέρογκα οὐκ ἔστιν ὁ παρακαλῶν αὐτὴν ἰδέ κύριε τὴν ταπεινώσιν μου ὅτι ἐμεγαλύνθη ἐχθρός
- 10 Lènmi l' yo vòlò tout bèl bagay li te genyen. Moun Bondye te defann mete pye nan tanp lan, li wè yo antre ata kote yo mete apa pou Bondye a.
The hand of her hater is stretched out over all her desired things; for she has seen that the nations have come into her holy place, about whom you gave orders that they were not to come into the meeting of your people.
χεῖρα αὐτοῦ ἐξεπέτασεν θλίβων ἐπὶ πάντα τὰ ἐπιθυμήματα αὐτῆς εἶδεν γὰρ ἔθνη εἰσελθόντα εἰς τὸ ἅγιασμα αὐτῆς ἃ ἐνετείλω μὴ εἰσελεῖν αὐτὰ εἰς ἐκκλησίαν σου
- 11 Tout moun ap plenn, y'ap chache manje pou yo manje! Yo bay tout byen yo pou yo sa jwenn manje, pou yo pa fin mourì. -Grammèt o, voye je ou gade m' non! Wè jan y'ap pase m' nan betiz!
Breathing out grief all her people are looking for bread; they have given their desired things for food to give them life: see, O Lord, and take note; for she has become a thing of shame.
πᾶς ὁ λαὸς αὐτῆς καταστενάζοντες ζητοῦντες ἄρτον ἔδωκαν τὰ ἐπιθυμήματα αὐτῆς ἐν βρώσει τοῦ ἐπιστρέψαι ψυχὴν ἰδέ κύριε καὶ ἐπίβλεψον ὅτι ἐγενήθη ἡτιμωμένη
- 12 ¶ Nou tout k'ap pase la a, gade non! Sa pa di nou anyen? Pesonn pa janm pase sa m'ap pase la a. Se Bondye, Seyè a, ki ankòlè k'ap manyen avè m'.
Come to me, all you who go by! Keep your eyes on me, and see if there is any pain like the pain of my wound, which the Lord has sent on me in the day of his burning wrath.
οὐ πρὸς ὑμᾶς πάντες οἱ παραπορευόμενοι ὁδὸν ἐπιστρέψατε καὶ ἴδετε εἰ ἔστιν ἄλγος κατὰ τὸ ἄλγος μου ὃ ἐγενήθη φθεγγόμενος ἐν ἐμοὶ ἐταπεινώσεν με κύριος ἐν ἡμέρᾳ ὀργῆς θυμοῦ αὐτοῦ
- 13 Li rete anwo, li voye dife sou mwen, yon dife ki boule tout anndan mwen. Li tann pèlen pou mwen, li fè m' tonbe atè, Li kite m' pou kont mwen. San rete m'ap kòde anba soufrans.
From on high he has sent fire into my bones, and it has overcome them: his net is stretched out for my feet, I am turned back by him; he has made me waste and feeble all the day.
ἐξ ὕψους αὐτοῦ ἀπέστειλεν πῦρ ἐν τοῖς ὀστέοις μου κατήγαγεν αὐτὸ διεπέτασεν δίκτυον τοῖς ποσίν μου ἀπέστρεψέν με εἰς τὰ ὀπίσω ἔδωκέν με ἠφανισμένην ὄλην τὴν ἡμέραν ὀδυνωμένην
- 14 Li make tout peche m' yo. Li fè yon pakèt ak yo. Li pandye yo nan kou m'. Yo sitèlman lou, m' pa kapab ankò! Bondye sèl Mèt la lage m' nan men lènmi m' yo. M' pa ka kenbe tèt ak yo.
A watch is kept on my sins; they are joined together by his hand, they have come on to my neck; he has made my strength give way: the Lord has given me up into the hands of those against whom I have no power.
ἐγγηγορήθη ἐπὶ τὰ ἀσεβήματά μου ἐν χερσίν μου συνεπλάκησαν ἀνέβησαν ἐπὶ τὸν τράχηλόν μου ἠσθένησεν ἡ ἰσχὺς μου ὅτι ἔδωκεν κύριος ἐν χερσίν μου ὀδύνας οὐ δυνήσομαι στήναι
- 15 Bondye sèl Mèt la kraze tout vanyan gason m' te genyen yo anba pye l'. Li sanble yon foul moun pou yo atake m', pou yo touye tout jenn gason m' yo. Li kraze moun peyi Jida yo tankou kann nan moulen.
The Lord has made sport of all my men of war in me, he has got men together against me to send destruction on my young men: the virgin daughter of Judah has been crushed like grapes under the feet of the Lord.
ἐξῆρην πάντας τοὺς ἰσχυροὺς μου ὁ κύριος ἐκ μέσου μου ἐκάλεσεν ἐπ' ἐμὲ καιρὸν τοῦ συντρίψαι ἐκλεκτούς μου ληγὸν ἐπάτησεν κύριος παρθένω θυγατρὶ ἰουδα ἐπὶ τούτοις ἐγὼ κλαίω
- 16 Se poutèt sa m'ap kriye konsa! Dlo ap ponpe nan je m' san rete. Pa gen pesonn pou konsole m', pesonn pou ban m' kouraj. Lènmi m' yo gen pye yo sou kou mwen. Moun mwen yo pa gen anyen ankò.
For these things I am weeping; my eye is streaming with water; because the comforter who might give me new life is far from me: my children are made waste, because the hater is strong.
ὁ ὀφθαλμός μου κατήγαγεν ὕδωρ ὅτι ἐμακρύνθη ἀπ' ἐμοῦ ὁ παρακαλῶν με ὁ ἐπιστρέφων ψυχὴν μου ἐγένοντο οἱ υἱοὶ μου ἠφανισμένοι ὅτι ἐκραταιώθη ὁ ἐχθρός
- 17 Mòn Siyon an lonje men l', men, pa gen pesonn pou ba l' kouraj. Seyè a rele tout moun ki pa vle wè peyi Jakòb la, pou yo sènen l' toupatou. Lavil Jerizalèm tounen malpwòpte nan mitan yo.
Zion's hands are outstretched; she has no comforter; the Lord has given orders to the attackers of Jacob round about him: Jerusalem has become like an unclean thing among them.
διεπέτασεν σιων χεῖρας αὐτῆς οὐκ ἔστιν ὁ παρακαλῶν αὐτὴν ἐνετείλατο κύριος τῷ ἰακωβ κύκλω αὐτοῦ οἱ θλίβοντες αὐτόν ἐγενήθη ἱερουσαλημ εἰς ἀποκαθιμένην ἀνὰ μέσον αὐτῶν
- 18 Men, Seyè a gen rezon l' nan pla men l' paske mwen te refize koute l' lè li t'ap pale m'! Nou tout moun ki toupatou, koute m'! Gade jan m'ap soufri! Yo depòte jenn gason ak jenn fi m' yo.
The Lord is upright; for I have gone against his orders: give ear, now, all you peoples, and see my pain, my virgins and my young men have gone away as prisoners.
δίκαιός ἐστιν κύριος ὅτι τὸ στόμα αὐτοῦ παρεπίκρανα ἀκούσατε δὴ πάντες οἱ λαοὶ καὶ ἴδετε τὸ ἄλγος μου παρθένοι μου καὶ νεανίσκοι μου ἐπορεύθησαν ἐν αἰχμαλωσίᾳ
- 19 Mwen rele zanmi m' yo. Men, yo pa okipe m' menm! Prèt yo ak chèf fanmi yo mourì nan lavil la pandan y'ap chache manje pou yo reprann fòs.
I sent for my lovers, but they were false to me: my priests and my responsible men were breathing their last breath in the town, while they were looking for food to give them new life.
ἐκάλεσα τοὺς ἐραστάς μου αὐτοὶ δὲ παρελογίσαντό με οἱ ἱερεῖς μου καὶ οἱ πρεσβύτεροί μου ἐν τῇ πόλει ἐξέλιπον ὅτι ἐζήτησαν βρώσιν αὐτοῖς ἵνα ἐπιστρέψωσιν ψυχὰς αὐτῶν καὶ οὐχ εὗρον
- 20 Seyè, gade jan kè m' sere non! Mwen boulvèse. Kè m' ap fè m' mal paske mwen te fè wòklò. Nan lari y'ap ansasinen mwen. Anndan kay menm, se pa pale!
See, O Lord, for I am in trouble; the inmost parts of my body are deeply moved; my heart is turned in me; for I have been uncontrolled: outside the children are put to the sword, and in the house there is death.
ἰδέ κύριε ὅτι θλίβομαι ἡ κοιλία μου ἐταράχθη καὶ ἡ καρδία μου ἐστράφη ἐν ἐμοὶ ὅτι παραπικραίνουσα παρεπίκρανα ἔξωθεν ἠτέκνωσέν με μάχαιρα ὥσπερ θάνατος ἐν οἴκῳ

- 21 Koute jan m'ap plenn. Pa gen pesonn pou ban m' kouraj. Lènmi m' yo vin konnen nan ki malè mwen ye. Yo kontan wè se ou menm ki fè m' sa. Tanpri, fè jou ou te pwomèt la rive non, pou lènmi m' yo ka vin jan mwen ye a.
Give ear to the voice of my grief; I have no comforter; all my haters have news of my troubles, they are glad because you have done it: let the day of fate come when they will be like me.
ἀκούσατε δὴ ὅτι στενάζω ἐγὼ οὐκ ἔστιν ὁ παρακαλῶν με πάντες οἱ ἐχθροὶ μου ἤκουσαν τὰ κακά μου καὶ ἐχάρησαν ὅτι σὺ ἐποίησας ἐπήγαρας ἡμέραν ἐκάλεσας καιρὸν καὶ ἐγένοντο ὅμοιοι ἐμοί
- 22 Jije yo pou mehanste yo. Pini yo menm jan ou pini m' pou peche m' yo. M'ap plenn anpil. Kè m' ap fann.
Let all their evil-doing come before you; do to them as you have done to me for all my sins: for loud is the sound of my grief, and the strength of my heart is gone.
εἰσελθοὶ πᾶσα ἡ κακία αὐτῶν κατὰ πρόσωπόν σου καὶ ἐπιφύλλισον αὐτοῖς ὃν τρόπον ἐποίησαν ἐπιφυλλίδα περὶ πάντων τῶν ἁμαρτημάτων μου ὅτι πολλοὶ οἱ στεναγμοὶ μου καὶ ἡ καρδία μου λυπεῖται
- 1 ¶ Bondye sèl Mèt la fè kòlè, li voye yon gwo nwaj nwa kouvri lavil Jerizalèm. Tou sa ki te fè respè pèp Izrayèl la, li kraze l' anba pye l'. Jou li fè kòlè a, ata tanp kote li poze pye l' la, li pa chonje l'.
How has the daughter of Zion been covered with a cloud by the Lord in his wrath! he has sent down from heaven to earth the glory of Israel, and has not kept in memory the resting-place of his feet in the day of his wrath.
πῶς ἐγνόφωσεν ἐν ὄργῃ αὐτοῦ κύριος τὴν θυγατέρα σιων κατέρριψεν ἐξ οὐρανοῦ εἰς γῆν δόξασμα ἰσραηλ καὶ οὐκ ἐμνήσθη ὑποποδίου ποδῶν αὐτοῦ ἐν ἡμέρᾳ ὄργῆς αὐτοῦ
- 2 Bondye sèl Mèt la te san pitye, li devaste dènye jaden moun fanmi Jakòb yo. Li fè yon sèl kòlè, li kraze tout fò ki te pwoteje peyi Jida a. Li trennen gouvènman an ansanm ak tout chèf yo nan labou. Li fè yo wont.
The Lord has given up to destruction all the living-places of Jacob without pity; pulling down in his wrath the strong places of the daughter of Judah, stretching out on the earth the wounded, even her king and her rulers.
κατεπόντισεν κύριος οὐ φεισάμενος πάντα τὰ ὠραῖα ἰακωβ καθεῖλεν ἐν θυμῷ αὐτοῦ τὰ ὄχυράματα τῆς θυγατρὸς ἰουδα ἐκόλλησεν εἰς τὴν γῆν ἐβεβήλωσεν βασιλέα αὐτῆς καὶ ἄρχοντας αὐτῆς
- 3 Nan gwo kòlè li, li kraze tout fòs kouraj pèp Izrayèl la. Li derefize ede nou lè lènmi atake nou. Li move sou nou, li te tankou yon dife k'ap boule dènye bagay alawonn.
In his burning wrath every horn of Israel has been cut off; his right hand has been turned back before the attacker: he has put a fire in Jacob, causing destruction round about.
συνέκλεισεν ἐν ὄργῃ θυμοῦ αὐτοῦ πᾶν κέρασ ἰσραηλ ἀπέστρεψεν ὀπίσω δεξιὰν αὐτοῦ ἀπὸ προσώπου ἐχθροῦ καὶ ἀνήψεν ἐν ἰακωβ ὡς πῦρ φλόγα καὶ κατέφαγεν πάντα τὰ κύκλω
- 4 Li atake nou, li tonbe sou nou tankou yon lènmi. Li touye tou sa ki te fè plezi ak kontantman nou. Jouk anndan lakay nou, li fè nou santi jan li move sou nou.
His bow has been bent for the attack, he has taken his place with his hand ready, in his hate he has put to death all who were pleasing to the eye: on the tent of the daughter of Zion he has let loose his passion like fire.
ἐνέτεινεν τόξον αὐτοῦ ὡς ἐχθρὸς ἐστερέωσεν δεξιὰν αὐτοῦ ὡς ὑπεναντίος καὶ ἀπέκτεινεν πάντα τὰ ἐπιθυμήματα ὀφθαλμῶν μου ἐν σκιῇ θυγατρὸς σιων ἐξέχεεν ὡς πῦρ τὸν θυμὸν αὐτοῦ
- 5 Tankou yon lènmi, Bondye sèl Mèt la fini ak pèp Izrayèl la. Li kraze dènye gwo kay li yo, li detwi tout fò li yo. Li fè moun peyi Jida yo rete ap plenn sou plenn.
The Lord has become like one fighting against her, sending destruction on Israel; he has sent destruction on all her great houses, making waste his strong places: increasing the grief and the sorrow of the daughter of Judah.
ἐγενήθη κύριος ὡς ἐχθρὸς κατεπόντισεν ἰσραηλ κατεπόντισεν πάσας τὰς βάρεις αὐτῆς διέφθειρεν τὰ ὄχυράματα αὐτοῦ καὶ ἐπλήθυνεν τῇ θυγατρὶ ἰουδα ταπεινουμένην καὶ τεταπεινωμένην
- 6 Li fè tanp lan tounen tankou yon jaden vòlò devaste. Li kraze kote li konn gen randevou ak pèp la. Li fè sispann tout jou fèt, tout jou repo sou mòn Siyon an. Li move ata sou wa ak prèt yo. Yo tout pase anba men l'.
And he has violently taken away his tent, as from a garden; he has made waste his meeting-place: the Lord has taken away the memory of feast and Sabbath in Zion, and in the passion of his wrath he is against king and priest.
καὶ διεπέτασεν ὡς ἄμπελον τὸ σκῆνωμα αὐτοῦ διέφθειρεν ἑορτὴν αὐτοῦ ἐπελάθετο κύριος ὃ ἐποίησεν ἐν σιων ἑορτῆς καὶ σαββάτου καὶ παρώξυνεν ἐμβριμῆματι ὄργῆς αὐτοῦ βασιλέα καὶ ἱερέα καὶ ἄρχοντα
- 7 Bondye sèl Mèt la voye lotèl li a jete. Li pa vle wè kay yo te mete apa pou li a. Li kite lènmi yo kraze miray gwo kay yo. Lènmi yo fè fèt, yo rele byen fò nan kay Seyè a tankou lè n'ap fè seremoni pou li.
The Lord has given up his altar and has been turned in hate from his holy place; he has given up into the hands of the attacker the walls of her great houses: their voices have been loud in the house of the Lord as in the day of a holy meeting.
ἀπόσαστο κύριος θυσιαστήριον αὐτοῦ ἀπετίναξεν ἁγίασμα αὐτοῦ συνέτριψεν ἐν χειρὶ ἐχθροῦ τείχος βάρειων αὐτῆς φωνὴν ἔδωκαν ἐν οἴκῳ κυρίου ὡς ἐν ἡμέρᾳ ἑορτῆς
- 8 Seyè a, Bondye sèl Mèt la, te sotì pou l' kraze miray lavil Siyon an. Li fè plan pou lè l' kraze l', li kraze l' nèl. Miray fò yo ak miray ranpa yo tonbe, yo kraze ansanm.
It is the Lord's purpose to make waste the wall of the daughter of Zion; his line has been stretched out, he has not kept back his hand from destruction: he has sent sorrow on tower and wall, they have become feeble together.
καὶ ἐπέστρεψεν κύριος τοῦ διαφθεῖραι τείχος θυγατρὸς σιων ἐξέτεινεν μέτρον οὐκ ἀπέστρεψεν χεῖρα αὐτοῦ ἀπὸ καταπατήματος καὶ ἐπένθησεν τὸ προτείχισμα καὶ τείχος ὁμοθυμαδὸν ἠσθένησεν

- 9 Pòtay yo atè kouvri anba fatra. Ba pòtay yo kase, yo pa ka sèvi ankò. Yo depòte wa a ak chèf yo nan peyi etranje. Pa gen pesonn pou moutre sa ki nan lalwa. Menm pwofèt yo, Bondye pa pale ak yo nan vizyon ankò.
Her doors have gone down into the earth; he has sent destruction on her locks: her king and her princes are among the nations where the law is not; even her prophets have had no vision from the Lord.
ἐνεπάγησαν εἰς γῆν πύλαι αὐτῆς ἀπόλεσεν καὶ συνέτριψεν μοχλοὺς αὐτῆς βασιλέα αὐτῆς καὶ ἄρχοντας αὐτῆς ἐν τοῖς ἔθνεσιν οὐκ ἔστιν νόμος καὶ γε προφήται αὐτῆς οὐκ εἶδον ὄρασιν παρὰ κυρίου
- 10 ¶ Chèf fanmi lavil Jerizalèm yo chita atè, men nan machwè! Yo nan gwo lapenn, yo voye pousyè sou tèt yo, yo mete rad sak sou yo. Jenn fi yo menm rete tèt bese.
The responsible men of the daughter of Zion are seated on the earth without a word; they have put dust on their heads, they are clothed in haircloth: the heads of the virgins of Jerusalem are bent down to the earth.
ἐκάθισαν εἰς τὴν γῆν ἐσιώπησαν πρεσβύτεροι θυγατρὸς σιων ἀνεβίβασαν χοῦν ἐπὶ τὴν κεφαλὴν αὐτῶν περιεζώσαντο σάκκους κατήγαγον εἰς γῆν ἀρχηγούς παρθένους ἐν ἱερουσαλημ
- 11 Je m' wouj afòs mwen kriye. Kè m' sere. M' pèdi kouraj lè m' wè jan pèp mwen an ap fini, jan timoun yo ak ti bebe yo ap tonbe endispoze nan mitan lari kapital la.
My eyes are wasted with weeping, the inmost parts of my body are deeply moved, my inner parts are drained out on the earth, for the destruction of the daughter of my people; because of the young children and babies at the breast who are falling without strength in the open squares of the town.
ἐξέλιπον ἐν δάκρυσιν οἱ ὀφθαλμοὶ μου ἐταράχθη ἡ καρδία μου ἐξεχύθη εἰς γῆν ἡ δόξα μου ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ λαοῦ μου ἐν τῷ ἐκλιπεῖν νήπιον καὶ θηλάζοντα ἐν πλατείαις πόλεως
- 12 Y'ap rele manman yo, Y'ap kriye pou pen ak dlo sikre. Yo tonbe san konesans nan lari a tankou moun ki blese, yo mouri nan bra manman yo.
They say to their mothers, Where is grain and wine? when they are falling like the wounded in the open squares of the town, when their life is drained out on their mother's breast.
ταῖς μητέραςιν αὐτῶν εἶπαν ποῦ σίτος καὶ οἶνος ἐν τῷ ἐκλύεσθαι αὐτοὺς ὡς τραυματίας ἐν πλατείαις πόλεως ἐν τῷ ἐκχεῖσθαι ψυχὰς αὐτῶν εἰς κόλπον μητέρων αὐτῶν
- 13 Aa! Jerizalèm, kisa pou m' di ou la a! Ak ki moun pou m' ta konpare sò ou? Ki jan pou m' ankouraje ou? Pesonn pa janm soufri konsa. Malè ki tonbe sou ou a pa gen limit, li gwosè lannè a! Pesonn pa ka fè anyen pou ou ankò!
What example am I to give you? what comparison am I to make for you, O daughter of Jerusalem? what am I to make equal to you, so that I may give you comfort, O virgin daughter of Zion? for your destruction is great like the sea: who is able to make you well?
τί μαρτυρήσω σοι ἢ τί ὁμοιώσω σοι θύγατερ ἱερουσαλημ τίς σώσει σε καὶ παρακαλέσει σε παρθένος θύγατερ σιων ὅτι ἐμεγαλύνθη ποτήριον συντριβῆς σου τίς ἰάσεται σε
- 14 Pwofèt yo pa wè anyen pou yo di ou pase manti ak radòt. Yo kase fèy kouvri peche ou yo pou ou. Yo fè ou pèdi chans ou te gen pou ou te kanpe ankò a. Yo pa wè anyen pou yo di ou. Y'ap ba ou manti, y'ap pete ou.
The visions which your prophets have seen for you are false and foolish; they have not made clear to you your sin so that your fate might be changed: but they have seen for you false words, driving you away.
προφήται σου εἶδοσάν σοι μάταια καὶ ἀφροσύνην καὶ οὐκ ἀπεκάλυψαν ἐπὶ τὴν ἀδικίαν σου τοῦ ἐπιστρέψαι αἰχμαλωσίαν σου καὶ εἶδοσάν σοι λήμματα μάταια καὶ ἐξώσματα
- 15 Tout moun sou granchemen an ap rele chalbari dèyè ou. Y'ap lonje dwèt sou ou, y'ap pase lavil Jerizalèm nan rizib. Y'ap ri, y'ap di: -Men lavil yo t'ap di pa gen pi bèl pase l' la wi! Se lavil sa a wi ki te fè kè tout moun bat pou li a!
All who go by make a noise with their hands at you; they make hisses, shaking their heads at the daughter of Jerusalem, and saying, Is this the town which was the crown of everything beautiful, the joy of all the earth?
ἐκρότησαν ἐπὶ σὲ χεῖρας πάντες οἱ παραπορευόμενοι ὁδὸν ἐσύρισαν καὶ ἐκίνησαν τὴν κεφαλὴν αὐτῶν ἐπὶ τὴν θυγατέρα ἱερουσαλημ ἢ αὕτη ἡ πόλις ἣν ἐροῦσιν στέφανος δόξης εὐφροσύνη πάσης τῆς γῆς
- 16 Tout lènmi ou yo ap pale ou mal byen fò. Y'ap rele chalbari dèyè ou. Y'ap lonje bouch yo sou ou. Y'ap di: -Nou fini avè l'! Men jou nou t'ap tann lan! Nou jwenn li jòdi a!
All your haters are opening their mouths wide against you; making hisses and whistling through their teeth, they say, We have made a meal of her: certainly this is the day we have been looking for; it has come, we have seen it.
διήνοιξαν ἐπὶ σὲ στόμα αὐτῶν πάντες οἱ ἐχθροὶ σου ἐσύρισαν καὶ ἐβρῦξαν ὀδόντας εἶπαν κατεπίομεν αὐτήν πλὴν αὕτη ἡ ἡμέρα ἣν προσεδοκῶμεν εὕρομεν αὐτήν εἶδομεν
- 17 Seyè a fè sa li te di li t'ap fè a. Li kenbe pawòl li te di depi nan tan lontan an. Li kraze san gade dèyè. Li fè lènmi nou yo genyen batay la sou nou. Li fè yo kontan wè jan nou fini.
The Lord has done that which was his purpose; he has put into force the orders which he gave in the days which are past; pulling down without pity, he has made your hater glad over you, lifting up the horn of those who were against you.
ἐποίησεν κύριος ἃ ἐνεθυμήθη συντέλεσεν ῥήματα αὐτοῦ ἃ ἐνετείλατο ἐξ ἡμερῶν ἀρχαίων καθεῖλεν καὶ οὐκ ἐφείσατο καὶ ἠψφρανεν ἐπὶ σὲ ἐχθρόν ὕψωσεν κέρασ θλιβόντός σε
- 18 Jerizalèm, ou mèt kite miray ou yo rele nan pye Seyè a. Kite dlo koule nan je ou tankou larivyè, lajounen kou lannwit! Pa pran kanpo menm! Pa kite dlo nan je ou cheche!
Let your cry go up to the Lord: O wall of the daughter of Zion, let your weeping be flowing down like a stream day and night; give yourself no rest, let not your eyes keep back the drops of sorrow.
ἐβόησεν καρδία αὐτῶν πρὸς κύριον τείχη σιων καταγάγετε ὡς χεϊμάρρους δάκρυα ἡμέρας καὶ νυκτός μὴ δῶς ἔκνηψιν σεαυτῇ μὴ σιωπήσαιο θύγατερ ὁ ὀφθαλμὸς σου

- 19 Leve nan mitan lannwit, chak fwa kòk chante, rele nan pye Bondye! Louvri kè ou bay Bondye sèl Mèt la. Mande l' gras mizèrikòd pou ti pitit ou yo, k'ap mouri grangou nan chak kalfou!
 Up! give cries in the night, at the starting of the night-watches; let your heart be flowing out like water before the face of the Lord, lifting up your hands to him for the life of your young children who are falling down, feeble for need of food, at the top of every street.
 ανάστα ἀγαλλίασαι ἐν νυκτὶ εἰς ἄρχας φυλακῆς σου ἔκχεον ὡς ὕδωρ καρδίαν σου ἀπέναντι προσώπου κυρίου ἄρον πρὸς αὐτὸν χεῖράς σου περὶ ψυχῆς νηπίων σου τῶν ἐκλυομένων λιμῶ ἐπ' ἀρχῆς πασῶν ἐξόδων
- 20 Gade non, Seyè! Manyè wè ki moun w'ap matirize konsa! Manman ap manje pitit ki sot nan vant yo, pitit yo renmen anpil yo. Y'ap touye prèt yo ak pwofèt yo nan kote ki apa pou Bondye sèl Mèt la, nan tanp lan.
 Look! O Lord, see to whom you have done this! Are the women to take as their food the fruit of their bodies, the children who are folded in their arms? are the priest and the prophet to be put to death in the holy place of the Lord?
 ἰδέ κόριε καὶ ἐπίβλεψον τίνι ἐπεφύλλισας οὕτως εἰ φάγονται γυναῖκες καρπὸν κοιλίας αὐτῶν ἐπιφυλλίδα ἐποίησεν μάγειρος φονευθήσονται νήπια θηλάζοντα μαστούς ἀποκτενεῖς ἐν ἀγιάσματι κυρίου ἱερέα καὶ προφήτην
- 21 Jenn gason kou granmoun mouri atè nan mitan lari. Jenn tifi yo ak jenn tigason yo mouri nan lagè! Jou ou fè kòlè a, ou touye moun, ou kraze moun san gad dèyè.
 The young men and the old are stretched on the earth in the streets; my virgins and my young men have been put to the sword: you have sent death on them in the day of your wrath, causing death without pity.
 ἐκοιμήθησαν εἰς τὴν ἐξοδὸν παιδᾶριον καὶ πρεσβύτης παρθένοι μου καὶ νεανίσκοι μου ἐπορεύθησαν ἐν αἰχμαλωσίᾳ ἐν ῥομφαίᾳ καὶ ἐν λιμῶ ἀπέκτεινας ἐν ἡμέρᾳ ὀργῆς σου ἐμαγείρευσας οὐκ ἐφείσω
- 22 Ou fè moun k'ap fè m' pè yo sot toupatou pou yo vin danse, fè fèt sou do m'. Lè Seyè a move, pesonn pa ka chape, tout moun gen pou mouri. Lènmi m' yo touye ata timoun mwen te renmen yo, timoun mwen te elve yo.
 As in the day of a holy meeting you have made fears come round me on every side, and no one got away or was kept safe in the day of the Lord's wrath: those who were folded in my arms, whom I took care of, have been sent to their destruction by my hater.
 ἐκάλεσεν ἡμέραν ἑορτῆς παρουκίας μου κυκλόθεν καὶ οὐκ ἐγένοντο ἐν ἡμέρᾳ ὀργῆς κυρίου ἀνασφζόμενος καὶ καταλελειμμένος ὡς ἐπεκράτησα καὶ ἐπλήθυνα ἐχθροὺς μου πάντας
- 1 ¶ Mwen se yon nonm ki konnen mizè moun gen pou pase lè Bondye ankòlè sou yo, lè Bondye ap pini yo.
 I am the man who has seen trouble by the rod of his wrath.
 ἐγὼ ἀνὴρ ὁ βλέπων πτωχείαν ἐν ῥάβδῳ θυμοῦ αὐτοῦ ἐπ' ἐμέ
- 2 Li trennen m', li fè m' mache nan fènwa san yon ti limyè pou klere m'.
 By him I have been made to go in the dark where there is no light.
 παρέλαβέν με καὶ ἀπήγαγεν εἰς σκότος καὶ οὐ φῶς
- 3 Tout lajounen, l'ap plede bat mwen san rete.
 Truly against me his hand has been turned again and again all the day.
 πλὴν ἐν ἐμοὶ ἐπέστρεψεν χεῖρα αὐτοῦ ὅλην τὴν ἡμέραν
- 4 Po kò m' fin chire, vyann mwen parèt deyò konsa. Li kraze tout zo nan kò m'.
 My flesh and my skin have been used up by him and my bones broken.
 ἐπαλαίωσεν σάρκας μου καὶ δέρμα μου ὅστέα μου συνέτριψεν
- 5 Li fèmen m' nan yon koridò mizè ak lafliksyon.
 He has put up a wall against me, shutting me in with bitter sorrow.
 ἀνφοκώδησεν κατ' ἐμοῦ καὶ ἐκύκλωσεν κεφαλὴν μου καὶ ἐμόχθησεν
- 6 Li fè m' rete kote ki fènwa a tankou moun mouri yo.
 He has kept me in dark places, like those who have been long dead.
 ἐν σκοτεινοῖς ἐκάθισέν με ὡς νεκροὺς αἰῶνος
- 7 Li moute yon miray, li fèmen kote m' ye a, m' pa ka chape. Li mare m' ak gwo chenn.
 He has put a wall round me, so that I am not able to go out; he has made great the weight of my chain.
 ἀνφοκώδησεν κατ' ἐμοῦ καὶ οὐκ ἐξελεύσομαι ἐβάρυνεν χαλκὸν μου
- 8 Tout rele mwen rele byen fò, pesonn p'ap tande m'.
 Even when I send up a cry for help, he keeps my prayer shut out.
 καὶ γε κεκράζομαι καὶ βοήσω ἀπέφραξεν προσευχὴν μου

- 9 Li simen gwo wòch toupatou sou wout mwen. Kote m' vire, chak pa mwen fè, m' bite.
He has put up a wall of cut stones about my ways, he has made my roads twisted.
ἀνφοκοδόμησεν ὁδοῦς μου ἐνέφραξεν τρίβους μου ἐτάραξεν
- 10 Tankou yon lous, li biske kò l', l'ap veye m'. Tankou yon lyon, li kache, l'ap tann mwen.
He is like a bear waiting for me, like a lion in secret places.
ἄρκος ἐνεδρεύουσα αὐτός μοι λέων ἐν κρυφαίοις
- 11 Li fè m' tonbe nan bwa. Li filange tout kò m'. Lèfini, li lage m'.
By him my ways have been turned on one side and I have been pulled in bits; he has made me waste.
κατεδίωξεν ἀφεστηκότα καὶ κατέπαυσέν με ἔθετό με ἠφανισμένην
- 12 Li mete flèch nan banza li, li vize. Se sou mwen l'ap voye yo.
With his bow bent, he has made me the mark for his arrows.
ἐνέτεινεν τόξον αὐτοῦ καὶ ἐστήλωσέν με ὡς σκοπὸν εἰς βέλος
- 13 Li fè flèch li yo antre fon nan kò m'.
He has let loose his arrows into the inmost parts of my body.
εἰσήγαγεν τοῖς νεφροῖς μου ἰοῦς φαρέτρας αὐτοῦ
- 14 Tout moun nan peyi a ap pase m' nan betiz. Se toutan y'ap fè chante sou mwen.
I have become the sport of all the peoples; I am their song all the day.
ἐγενήθην γέλωσ παντὶ λαῶ μου ψαλμὸς αὐτῶν ὅλην τὴν ἡμέραν
- 15 Li plen vant mwen ak manje anmè kou fyèl. Li fè m' bwè labsent jouk mwen sou.
He has made my life nothing but pain, he has given me the bitter root in full measure.
ἐχόρτασέν με πικρίας ἐμέθυσέν με χολῆς
- 16 Li fwote tout figi m' atè, li fè m' kase dan m' nan wòch.
By him my teeth have been broken with crushed stones, and I am bent low in the dust.
καὶ ἐξέβαλεν ψήφω ὀδόντας μου ἐψώμισέν με σποδόν
- 17 Mwen pa konnen sa yo rele kè poze. Mwen bliye sa yo rele kè kontan.
My soul is sent far away from peace, I have no more memory of good.
καὶ ἀπόσατο ἐξ εἰρήνης ψυχῆν μου ἐπελαθόμην ἀγαθὰ
- 18 Mwen di: M' pa gen lontan pou m' viv ankò. M' pèdi tout espwa mwen te gen nan Bondye.
And I said, My strength is cut off, and my hope from the Lord.
καὶ εἶπα ἀπόλωτο νεϊκός μου καὶ ἡ ἐλπίς μου ἀπὸ κυρίου
- 19 Lè m' chonje nan ki mizè mwen ye, jan m'ap mache pwonmennen san rete, se tankou yon labsent, yon fyèl m'ap vale.
Keep in mind my trouble and my wandering, the bitter root and the poison.
ἐμνήσθην ἀπὸ πτωχείας μου καὶ ἐκ διωγμοῦ μου πικρίας καὶ χολῆς μου
- 20 Wi, lè m' chonje sa, kè m' sere, m' santi kè m' ap rache
My soul still keeps the memory of them; and is bent down in me.
μνησθήσεται καὶ καταδολεσχήσει ἐπ' ἐμέ ἡ ψυχὴ μου
- 21 ¶ Men, mwen reprann kouraj lè m' chonje yon sèl bagay.
This I keep in mind, and because of this I have hope.
ταύτην τάξω εἰς τὴν καρδίαν μου διὰ τοῦτο ὑπομενῶ
- 25 Seyè a bon pou tout moun ki mete konfyans yo nan li, pou moun k'ap konte sou li.
The Lord is good to those who are waiting for him, to the soul which is looking for him.
ἀγαθὸς κύριος τοῖς ὑπομένουσιν αὐτὸν ψυχῇ ἣ ζητήσκει αὐτὸν ἀγαθὸν

- 26 Sa bon pou nou rete dousman ap tann li vin delivre nou.
It is good to go on hoping and quietly waiting for the salvation of the Lord.
καὶ ὑπομενεῖ καὶ ἡσυχάζει εἰς τὸ σωτήριον κυρίου
- 27 Sa bon pou nou aprann sipòte depi nou tou jenn.
It is good for a man to undergo the yoke when he is young.
ἀγαθὸν ἀνδρὶ ὅταν ἄρῃ ζυγὸν ἐν νεότητι αὐτοῦ
- 28 Lè Bondye ap manyen ak nou, ann chita pou kont nou san di anyen.
Let him be seated by himself, saying nothing, because he has put it on him.
καθήσεται κατὰ μόνας καὶ σιωπήσεται ὅτι ἤρην ἐφ' ἑαυτῷ
- 30 Se pou n' pare figi n' pou n' pran soufflèt. Se pou n' asepte tou sa yo fè nou.
Let his face be turned to him who gives him blows; let him be full of shame.
δώσει τῷ παίοντι αὐτὸν σιαγόνα χορτασθήσεται ὄνειδισμῶν
- 31 Bondye sèl Mèt la p'ap janm lage nou nèt.
For the Lord does not give a man up for ever.
ὅτι οὐκ εἰς τὸν αἰῶνα ἀπόσεται κύριος
- 32 Li ka fè nou lapenn, men l'ap gen pitye pou nou paske li renmen nou anpil.
For though he sends grief, still he will have pity in the full measure of his love.
ὅτι ὁ ταπεινώσας οἰκτιρήσει κατὰ τὸ πλήθος τοῦ ἐλέους αὐτοῦ
- 33 Li pa pran plezi nan fè nou soufri, ni nan ban nou lapenn.
For he has no pleasure in troubling and causing grief to the children of men.
ὅτι οὐκ ἀπεκρίθη ἀπὸ καρδίας αὐτοῦ καὶ ἐταπεινώσεν υἱοὺς ἀνδρῶς
- 34 Atò, se konnen Seyè a, Bondye sèl Mèt la, pa konnen lè y'ap kraze prizonye anba baton,
In a man's crushing under his feet all the prisoners of the earth,
τοῦ ταπεινώσαι ὑπὸ τοῦς πόδας αὐτοῦ πάντας δεσμίους γῆς
- 35 lè yo derefize rekonèt dwa Bondye ban nou,
In his turning away the right of a man before the face of the Most High.
τοῦ ἐκκλίνειν κρίσιν ἀνδρῶς κατέναντι προσώπου ὑψίστου
- 36 lè y'ap bay move jijman nan tribinal! Atò, se konnen li pa konnen!
In his doing wrong to a man in his cause, the Lord has no pleasure.
καταδικάσαι ἄνθρωπον ἐν τῷ κρίνεσθαι αὐτὸν κύριος οὐκ εἶπεν
- 37 ¶ Depi Bondye Sèl Mèt la pale, se fini! Sa l' di se sak fèt.
Who is able to say a thing, and give effect to it, if it has not been ordered by the Lord?
τίς οὕτως εἶπεν καὶ ἐγενήθη κύριος οὐκ ἐνετείλατο
- 38 Tou sa ki rive an byen osinon an mal, se li menm ki penmèt sa.
Do not evil and good come from the mouth of the Most High?
ἐκ στόματος ὑψίστου οὐκ ἐξελεύσεται τὰ κακὰ καὶ τὸ ἀγαθόν
- 39 Lè nou anba bwa pou peche nou yo sa nou bezwen plenyen fè!
What protest may a living man make, even a man about the punishment of his sin?
τί γογγύσει ἄνθρωπος ζῶν ἀνὴρ περὶ τῆς ἁμαρτίας αὐτοῦ
- 40 Annou gade jan n'ap mennen bak nou! Ann egzaminen byen jan n'ap viv la! Lèfini, ann tounen vin jwenn Bondye!
Let us make search and put our ways to the test, turning again to the Lord;
ἐξηρευνήθη ἡ ὁδὸς ἡμῶν καὶ ἠτάσθη καὶ ἐπιστρέψωμεν ἕως κυρίου

- 41 Ann leve bra nou nan syèl la, ann lapriyè nan pye l'!
Lifting up our hearts with our hands to God in the heavens.
ἀναλάβωμεν καρδίας ἡμῶν ἐπὶ χειρῶν πρὸς ὑψηλὸν ἐν οὐρανῷ
- 42 ¶ Nou peche, nou kenbe tèt avè ou! Men, ou menm ou pa padonnen nou.
We have done wrong and gone against your law; we have not had your forgiveness.
ἡμαρτήσαμεν ἠσεβήσαμεν καὶ οὐχ ἰλάσθης
- 43 Ou move pi rèd, ou fann nan kò nou! Ou te san pitye. Ou touye nou.
Covering yourself with wrath you have gone after us, cutting us off without pity;
ἐπεσκέπασας ἐν θυμῷ καὶ ἀπεδίωξας ἡμᾶς ἀπέκτεινας οὐκ ἐφείσω
- 44 Ou vlope kò ou nan yon gwo nwaj nwa pou lapriyè nou pa rive nan zòrèy ou.
Covering yourself with a cloud, so that prayer may not get through.
ἐπεσκέπασας νεφέλην σεαυτῷ εἵνεκεν προσευχῆς
- 45 Ou fè nou tounen yon depotwa, yon pil fatra nan mitan lòt nasyon sou latè yo.
You have made us like waste and that for which there is no use, among the peoples.
καμμύσαι με καὶ ἀπωσθῆναι ἔθηκας ἡμᾶς ἐν μέσῳ τῶν λαῶν
- 46 Tout lènmi nou yo ap lave bouch yo sou nou.
The mouths of all our haters are open wide against us.
διήνοιξαν ἐφ' ἡμᾶς τὸ στόμα αὐτῶν πάντες οἱ ἐχθροὶ ἡμῶν
- 47 N'ap viv ak kè sote, si se pa lanmò, se gwo danje, se gwo malè!
Fear and deep waters have come on us, wasting and destruction.
φόβος καὶ θυμὸς ἐγενήθη ἡμῖν ἔπαρσις καὶ συντριβή
- 48 De je m' yo ap ponpe dlo tankou larivyè, lè m' wè malè ki tonbe sou pèp mwen an!
Rivers of water are running down from my eyes, for the destruction of the daughter of my people.
ἀφέσεις ὑδάτων καταξεί ο ὀφθαλμός μου ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ λαοῦ μου
- 49 Dlo ap koule nan je m' san rete. Li p'ap janm sispann,
My eyes are streaming without stopping, they have no rest,
ὁ ὀφθαλμός μου κατεπόθη καὶ οὐ σιγήσομαι τοῦ μὴ εἶναι ἔκνηψιν
- 50 jouk jou Seyè a va rete nan syèl la, l'a voye je l' gade, l'a wè!
Till the Lord's eye is turned on me, till he sees my trouble from heaven.
ἕως οὗ διακύβη καὶ ἴδη κύριος ἐξ οὐρανοῦ
- 51 Wi, kè m' fè m' mal pou m' wè sa ki rive moun lavil mwen yo!
The Lord is unkind to my soul, more than all the daughters of my town.
ὁ ὀφθαλμός μου ἐπιφυλλεῖ ἐπὶ τὴν ψυχὴν μου παρὰ πάσας θυγατέρας πόλεως
- 52 Yon bann moun ki pa vle wè m' san m' pa fè yo anyen pran kouri dèyè m' tankou yon zwazo y'ap chache pran.
They who are against me without cause have gone hard after me as if I was a bird;
θηρεύοντες ἐθήρευσάν με ὡς στρουθίον οἱ ἐχθροὶ μου δωρεάν
- 53 Yo lage m' tou vivan nan yon twou. Yo fèmen bouch twou a ak wòch.
They have put an end to my life in the prison, stoning me with stones.
ἐθανάτωσαν ἐν λάκκῳ ζωὴν μου καὶ ἐπέθηκαν λίθον ἐπ' ἐμοί
- 54 Dlo te prèt pou kouvri tèt mwen. Mwen di: Fwa sa a m' pran!
Waters were flowing over my head; I said, I am cut off.
ὑπερεχύθη ὕδωρ ἐπὶ κεφαλὴν μου εἶπα ἀπόσμαι

- 55 ¶ Nan twou kote m' te ye a, Seyè, mwen rele ou!
I was making prayer to your name, O Lord, out of the lowest prison.
ἐπεκαλεσάμην τὸ ὄνομά σου κύριε ἐκ λάκκου κατωτάτου
- 56 Ou tande vwa m'. Tanpri, pa bouche zòrèy ou lè m'ap lapriyè nan pye ou.
My voice came to you; let not your ear be shut to my breathing, to my cry.
φωνήν μου ἤκουσας μὴ κρύψῃς τὰ ὠτά σου εἰς τὴν δέησίν μου
- 57 Wi, lè m' rele ou, ou pwoche. Ou di m' mwen pa bezwen pè!
You came near in the day when I made my prayer to you: you said, Have no fear.
εἰς τὴν βοήθειάν μου ἤγγισας ἐν ἧ̄ σε ἡμέρα ἐπεκαλεσάμην εἰπάς μοι μὴ φοβοῦ
- 58 Bondye Sèl Mèt, ou pran ka m' an konsiderasyon. Ou sove lavi m'.
O Lord, you have taken up the cause of my soul, you have made my life safe.
ἐδίκασας κύριε τὰς δίκας τῆς ψυχῆς μου ἐλυτρώσω τὴν ζωὴν μου
- 59 Seyè, ou wè tout lenjistis y'ap fè m'. Tanpri, defann kòz mwen.
O Lord, you have seen my wrong; be judge in my cause.
εἶδες κύριε τὰς ταραχάς μου ἔκρινας τὴν κρίσιν μου
- 60 Ou wè jan yo soti pou pwofite sou mwen, jan y'ap fè konplo pou touye m'.
You have seen all the evil rewards they have sent on me, and all their designs against me.
εἶδες πᾶσαν τὴν ἐκδίκησιν αὐτῶν εἰς πάντας διαλογισμοὺς αὐτῶν ἐν ἐμοί
- 61 Seyè, ou tande jan y'ap joure m'. Ou konnen konplo y'ap fè sou do m'.
Their bitter words have come to your ears, O Lord, and all their designs against me;
ἤκουσας τὸν ὀνειδισμόν αὐτῶν πάντας τοὺς διαλογισμοὺς αὐτῶν κατ' ἐμοῦ
- 62 Tout lajounen, y'ap pale sou mwen, y'ap fè plan.
The lips of those who came up against me, and their thoughts against me all the day.
χεῖλη ἐπανιστανομένων μοι καὶ μελέτας αὐτῶν κατ' ἐμοῦ ὅλην τὴν ἡμέραν
- 63 Gade yo non! Depi maten jouk aswè yo chita ap fè chante sou do m'!
Take note of them when they are seated, and when they get up; I am their song.
καθέδραν αὐτῶν καὶ ἀνάστασιν αὐτῶν ἐπίβλεψον ἐπὶ τοὺς ὀφθαλμοὺς αὐτῶν
- 64 Seyè, se pou ou pini yo pou tou sa yo fè.
You will give them their reward, O Lord, answering to the work of their hands.
ἀποδώσεις αὐτοῖς ἀνταπόδομα κύριε κατὰ τὰ ἔργα τῶν χειρῶν αὐτῶν
- 65 Madichonnen yo! Fè yo pèdi tèt yo!
You will let their hearts be covered over with your curse on them.
ἀποδώσεις αὐτοῖς ὑπερασπισμόν καρδίας μόχθον σου αὐτοῖς
- 66 Move sou yo, Seyè! Pati dèyè yo! Disparèt yo sou latè!
You will go after them in wrath, and put an end to them from under the heavens of the Lord.
καταδιώξεις ἐν ὀργῇ καὶ ἐξαναλώσεις αὐτοὺς ὑποκάτω τοῦ οὐρανοῦ κύριε
- 1 ¶ Gade jan bon lò pa klere ankò! Li chanje, li pèdi kalite li! Gade jan wòch Tanp yo gaye nan tout lari!
How dark has the gold become! how changed the best gold! the stones of the holy place are dropping out at the top of every street.
πῶς ἀμαυρωθήσεται χρυσίον ἀλλοιωθήσεται τὸ ἀργύριον τὸ ἀγαθὸν ἐξεχύθησαν λίθοι ἅγιοι ἐπ' ἀρχῆς πασῶν ἐξόδων
- 2 Nan tan lontan nou pa ta bay moun peyi Siyon yo pou pi bon lò ki genyen. Gade! Koulye a, yo pa vo pase krich tè moun fè ak men.
The valued sons of Zion, whose price was the best gold, are looked on as vessels of earth, the work of the hands of the potter!
υἱοὶ σιων οἱ τίμιοι οἱ ἐπηρμένοι ἐν χρυσίῳ πῶς ἐλογίσθησαν εἰς ἀγγεῖα ὀστράκινα ἔργα χειρῶν κεραμέως

- 3 Ata manman chat mawon bay pitit yo tete. Men, pèp mwen an mechan tankou otrich k'ap viv nan dezè. Yo pa pran swen pitit yo.
Even the beasts of the waste land have full breasts, they give milk to their young ones: the daughter of my people has become cruel like the ostriches in the waste land.
καί γε δράκοντες ἐξέδυσαν μαστούς ἐθήλασαν σκύμοι αὐτῶν θυγατέρες λαοῦ μου εἰς ἀνάτατον ὡς στρουθίων ἐν ἐρήμῳ
- 4 Lang ti bebe yo kole nan fon bouch yo sitèlman yo swaf dlo. Timoun yo ap rele mande manje. Pa gen pesonn pou ba yo anyen!
The tongue of the child at the breast is fixed to the roof of his mouth for need of drink: the young children are crying out for bread, and no man gives it to them.
ἐκολληθή η ἡ γλῶσσα θηλάζοντος πρὸς τὸν φάρυγγα αὐτοῦ ἐν δίψει νήπια ἤτησαν ἄρτον ὁ διακλῶν οὐκ ἔστιν αὐτοῖς
- 5 Moun ki te konn manje bon manje gou ap tonbe faya nan lari. Moun ki te elve nan gran kay ap chache manje nan fatra.
Those who were used to feasting on delicate food are wasted in the streets: those who as children were dressed in purple are stretched out on the dust.
οἱ ἔσθοντες τὰς τρυφὰς ἠφανίσθησαν ἐν ταῖς ἐξόδοις οἱ τιθηνοῦμενοι ἐπὶ κόκκων περιεβάλλοντο κοπρίας
- 6 Peche lavil Jerizalèm pi gwo pase peche lavil Sodòm, ki te rete konsa Bondye disparèt li.
For the punishment of the daughter of my people is greater than the punishment of Sodom, which was overturned suddenly without any hand falling on her.
καὶ ἐμεγαλύνθη ἀνομία θυγατρὸς λαοῦ μου ὑπὲρ ἀνομίας σοδομων τῆς κατεστραμμένης ὥσπερ σπουδῆ καὶ οὐκ ἐπόνεσαν ἐν αὐτῇ χεῖρας
- 7 Nazirit nou yo te san repwòch. Pi bon pase yo pa t' genyen. Yo te anfòm, yo te gwonèg. Yon bèl san wouj t'ap koule nan venn yo!
Her holy ones were cleaner than snow, they were whiter than milk, their bodies were redder than corals, their form was as the sapphire:
ἐκαθαριώθησαν ναζιραῖοι αὐτῆς ὑπὲρ χιόνα ἔλαμψαν ὑπὲρ γάλα ἐπυρρώθησαν ὑπὲρ λίθους σαπφείρου τὸ ἀπόσπασμα αὐτῶν
- 8 Koulye a, se lonbraj yo ase ki la. Yo fini. Pesonn pa rekonèt yo nan lari. Po yo chèch tankou kòs bwa, yo tounen zo ak po.
Their face is blacker than night; in the streets no one has knowledge of them: their skin is hanging on their bones, they are dry, they have become like wood.
ἐσκότασεν ὑπὲρ ἀσβόλην τὸ εἶδος αὐτῶν οὐκ ἐπεγνώσθησαν ἐν ταῖς ἐξόδοις ἐπάγη δέρμα αὐτῶν ἐπὶ τὰ ὀστέα αὐτῶν ἐξηράνθησαν ἐγενήθησαν ὥσπερ ξύλον
- 9 Moun ki mouri nan lagè pi bon pase moun ki mouri grangou. Y'ap depafini jouk yo mouri. Yo pa jwenn anyen pou yo manje.
Those who have been put to the sword are better off than those whose death is caused by need of food; for these come to death slowly, burned up like the fruit of the field.
καλοὶ ἦσαν οἱ τραυματῖαι ῥομφαίας ἢ οἱ τραυματῖαι λιμοῦ ἐπορευθήσαν ἐκκεκενημένοι ἀπὸ γεννημάτων ἀγρῶν
- 10 Manman ki te renmen pitit yo anpil, koulye a, yo kwit yo pou yo manje. Lè malè a tonbe sou pèp mwen an, se sa yo fè pou yo pa mouri grangou.
The hands of kind-hearted women have been boiling their children; they were their food in the destruction of the daughter of my people.
χεῖρες γυναικῶν οἰκτιρμόνων ἤψησαν τὰ παιδιά αὐτῶν ἐγενήθησαν εἰς βρῶσιν αὐταῖς ἐν τῷ συντρίμματι τῆς θυγατρὸς λαοῦ μου
- 11 Seyè a fache nèl. Li limen yon sèl kalite dife nan lavil Siyon. Li boule l' ratè.
The Lord has given full effect to his passion, he has let loose his burning wrath; he has made a fire in Zion, causing the destruction of its bases.
συντέλεσεν κύριος θυμὸν αὐτοῦ ἐξέχεεν θυμὸν ὀργῆς αὐτοῦ καὶ ἀνήψεν πῦρ ἐν σιων καὶ κατέφαγεν τὰ θεμέλια αὐτῆς
- 12 Pesonn sou latè, pa menm wa peyi sou latè yo, pa t' vle kwè yon jou, moun ki pa vle wè pèp Bondye a ta antre nan pòtay lavil Jerizalèm!
To the kings of the earth and to all the people of the world it did not seem possible that the attackers and the haters would go into the doors of Jerusalem.
οὐκ ἐπίστευσαν βασιλεῖς γῆς πάντες οἱ κατοικοῦντες τὴν οἰκουμένην ὅτι εἰσελεύσεται ἐχθρὸς καὶ ἐκθλίβων διὰ τῶν πυλῶν ἱερουσαλημ
- 13 ¶ Men, tou sa rive paske pwofèt li yo ak prèt li yo te peche. Yo te lakòz anpil moun ki mache dwat pèdi lavi yo mal.
It is because of the sins of her prophets and the evil-doing of her priests, by whom the blood of the upright has been drained out in her.
ἐξ ἁμαρτιῶν προφητῶν αὐτῆς ἀδικιῶν ἱερέων αὐτῆς τῶν ἐκχεόντων αἷμα δίκαιων ἐν μέσῳ αὐτῆς
- 14 Y'ap mache nan lari tankou moun avèg. Yo bade ak san. Pesonn pa gen dwa manyen rad yo.
They are wandering like blind men in the streets, they are made unclean with blood, so that their robes may not be touched by men.
ἐσαλεύθησαν ἐργήγοροι αὐτῆς ἐν ταῖς ἐξόδοις ἐμολύνθησαν ἐν αἵματι ἐν τῷ μὴ δύνασθαι αὐτοὺς ἤψαντο ἐνδυμάτων αὐτῶν
- 15 Kote yo pase moun ap rele: Wete kò nou la! Nou pa pwòp! Pa pwoche! Pa manyen m'! Se konsa y'ap plede kouri sot nan yon peyi al nan yon lòt. Pesonn pa vle resevwa yo.
Away! unclean! they were crying out to them, Away! away! let there be no touching: when they went away in flight and wandering, men said among the nations, There is no further resting-place for them.
ἀπόστητε ἀκαθάρτων καλέσατε αὐτούς ἀπόστητε ἀπόστητε μὴ ἅπτεσθε ὅτι ἀνήφθησαν καὶ γε ἐσαλεύθησαν εἶπατε ἐν τοῖς ἔθνεσιν οὐ μὴ προσθῶσιν τοῦ παροικεῖν
- 16 Seyè a pa vle wè yo ankò, se li menm ki gaye yo konsa. Li pa gen konsiderasyon ni pou pè yo ni pou chèf yo.
The face of the Lord has sent them in all directions; he will no longer take care of them: they had no respect for the priests, they gave no honour to the old men.
πρόσωπον κυρίου μερὶς αὐτῶν οὐ προσθήσει ἐπιβλέψαι αὐτοῖς πρόσωπον ἱερέων οὐκ ἔλαβον πρεσβύτας οὐκ ἠλέησαν

- 17 Je nou wouj afòs nou kriye. N'ap tann yon sekou ki pa janm vini. M'ap veye tann yon nasyon ki pa ka fè anyen pou delivre nou.
Our eyes are still wasting away in looking for our false help: we have been watching for a nation unable to give salvation.
ἐτι ὄντων ἡμῶν ἐξέλιπον οἱ ὀφθαλμοὶ ἡμῶν εἰς τὴν βοήθειαν ἡμῶν μάταια ἀποσκοπεύοντων ἡμῶν ἀπεσκοπεύσαμεν εἰς ἔθνος οὐ σῶζον
- 18 Lènmi ap veye kote nou prale. Nou pa menm gen dwa soti nan lari. Jou lanmò nou rive. Sa ki rete pou nou mouri a pa anyen.
They go after our steps so that we may not go in our streets: our end is near, our days are numbered; for our end has come.
ἐθηρεύσαμεν μικροὺς ἡμῶν τοῦ μὴ πορευέσθαι ἐν ταῖς πλατείαις ἡμῶν ἤγγικεν ὁ καιρὸς ἡμῶν ἐπληρώθησαν αἱ ἡμέραι ἡμῶν πάρεστιν ὁ καιρὸς ἡμῶν
- 19 Moun ki t'ap kouri dèyè nou yo te pi rapid pase malfini k'ap plonje dèyè pou. Y'ap kouri dèyè nou nan tout mòn yo. Yo tann pèlen pou nou nan tout dezè a.
Those who went after us were quicker than the eagles of the heaven, driving us before them on the mountains, waiting secretly for us in the waste land.
κοῦφοι ἐγένοντο οἱ διώκοντες ἡμᾶς ὑπὲρ ἀετοῦς οὐρανοῦ ἐπὶ τῶν ὀρέων ἐξήφθησαν ἐν ἐρήμῳ ἐνήδρευσαν ἡμᾶς
- 20 Moun Seyè a te chwazi a, li menm ki tout souf lavi nou, li menm nou te konprann ki ta ka toujou pwoteje nou pou lòt nasyon pa anvayi nou, yo pran l', yo mete l' nan prizon!
Our breath of life, he on whom the holy oil was put, was taken in their holes; of whom we said, Under his shade we will be living among the nations.
πνεῦμα προσώπου ἡμῶν χριστὸς κυρίου συνελήμφθη ἐν ταῖς διαφθοραῖς αὐτῶν οὐ εἶπαμεν ἐν τῇ σκιᾷ αὐτοῦ ζησόμεθα ἐν τοῖς ἔθνεσιν
- 21 ¶ Nou menm, moun peyi Edon ki rete lavil Ouz, nou mèt fè kè nou kontan, nou mèt fè fèt! Tou pa nou dèyè, tande! Jou sa a, nou pral titibe toutouni nan tout lari.
Have joy and be glad, O daughter of Edom, living in the land of Uz: the cup will be given to you in your turn, and you will be overcome with wine and your shame will be seen.
χαῖρε καὶ εὐφραίνου θύγατερ ἰδουμαίας ἡ κατοικοῦσα ἐπὶ γῆς καὶ γε ἐπὶ σὲ διελεύσεται τὸ ποτήριον κυρίου καὶ μεθυσθήσῃ καὶ ἀποχεεῖς
- 22 Nou menm, moun lavil Siyon, nou fin peye pou peche nou yo. Bondye ap sispann pini nou! Men, nou menm moun Edon, Seyè a pral pini nou pou peche nou yo. L'ap denonse tou sa nou fè ki mal.
The punishment of your evil-doing is complete, O daughter of Zion; never again will he take you away as a prisoner: he will give you the reward of your evil-doing, O daughter of Edom; he will let your sin be uncovered.
ἐξέλιπεν ἡ ἀνομία σου θύγατερ σιων οὐ προσθήσει ἔτι ἀποικίσαι σε ἐπεσκέψατο ἀνομίας σου θύγατερ εδομ ἀπεκάλυψεν ἐπὶ τὰ ἀσεβήματά σου
- 1 ¶ Seyè, gade sa ki te rive nou non! Voye je gade nou. Wè nan ki mizè nou ye!
Keep in mind, O Lord, what has come to us: take note and see our shame.
μνήσθητι κύριε ὃ τι ἐγενήθη ἡμῖν ἐπίβλεψον καὶ ἰδὲ τὸν ὄνειδισμόν ἡμῶν
- 2 Peyi nou an nan men moun lòt nasyon! Yo pran kay nou pou yo.
Our heritage is given up to men of strange lands, our houses to those who are not our countrymen.
κληρονομία ἡμῶν μετεστράφη ἀλλοτρίοις οἱ οἴκοι ἡμῶν ξένοις
- 3 Nou se timoun san papa. Manman nou tankou fanm ki pèdi mari yo.
We are children without fathers, our mothers are like widows.
ὄρφανοὶ ἐγενήθημεν οὐχ ὑπάρχει πατήρ μητέρες ἡμῶν ὡς αἱ χῆραι
- 4 Se achte pou n' achte dlo pou nou bwè. Si nou pa gen lajan, nou pa jwenn bwa pou nou boule.
We give money for a drink of water, we get our wood for a price.
ἐξ ἡμερῶν ἡμῶν ξύλα ἡμῶν ἐν ἀλλάγματι ἤλθεν
- 5 N'ap travay di tankou bourik, tankou bèf kabwa. Nou bouke, nou pa ka pran kanpo.
Our attackers are on our necks: overcome with weariness, we have no rest.
ἐπὶ τὸν τράχηλον ἡμῶν ἐδιώχθημεν ἐκοπιάσαμεν οὐκ ἀνεπαύθημεν
- 6 Pou nou ka jwenn manje pou nou manje nou blije ap lonje men bay peyi Lejip ak peyi Lasiri.
We have given our hands to the Egyptians and to the Assyrians so that we might have enough bread.
αἴγυπτος ἔδωκεν χεῖρα ἀσσυρ εἰς πλησμονὴν αὐτῶν
- 7 Zansèt nou yo fè peche. Yo pa la ankò! Se nou menm k'ap peye pou sa yo te fè.
Our fathers were sinners and are dead; and the weight of their evil-doing is on us.
οἱ πατέρες ἡμῶν ἡμαρτον οὐχ ὑπάρχουσιν ἡμεῖς τὰ ἀνομήματα αὐτῶν ὑπέσχομεν
- 8 Moun k'ap gouvènen nou yo se esklav yo ye. Pesonn pa ka delivre nou anba men yo.
Servants are ruling over us, and there is no one to make us free from their hands.
δοῦλοι ἐκυρίευσαν ἡμῶν λυτρούμενος οὐκ ἔστιν ἐκ τῆς χειρὸς αὐτῶν

- 9 Se gwo danje lè nou soti al dèyè manje. Ansasen toupatou nan peyi a.
We put our lives in danger to get our bread, because of the sword of the waste land.
ἐν ταῖς ψυχαῖς ἡμῶν εἰσοίσομεν ἄρτον ἡμῶν ἀπὸ προσώπου ῥομφαίας τῆς ἐρήμου
- 10 Grangou ban nou lafyèb. Kò nou cho kou dife.
Our skin is heated like an oven because of our burning heat from need of food.
τὸ δέρμα ἡμῶν ὡς κλιβανὸς ἐπελειώθη συνεσπάσθησαν ἀπὸ προσώπου καταγιγίδων λιμοῦ
- 11 Yo fè kadejak sou madanm nou sou mòn Siyon an. Nan tout ti bouk peyi Jida yo yo kenbe pitit fi nou yo.
They took by force the women in Zion, the virgins in the towns of Judah.
γυναῖκας ἐν σιων ἐταπείνωσαν παρθένους ἐν πόλεσιν ἰουδα
- 12 Yo pran chèf nou yo, yo pann yo. Yo derespekte granmoun nou yo.
Their hands put princes to death by hanging; the faces of old men were not honoured.
ἄρχοντες ἐν χερσὶν αὐτῶν ἐκρεμάσθησαν πρεσβύτεροι οὐκ ἐδοξάσθησαν
- 13 Yo fòse jenn gason nou yo rale moulen. Ti gason nou yo ap titibe anba gwo chay bwa.
The young men were crushing the grain, and the boys were falling under the wood.
ἐκλεκτοὶ κλαυθμὸν ἀνέλαβον καὶ νεανίσκοι ἐν ξύλῳ ἠσθένησαν
- 14 Granmoun yo pa chita nan pòtay lavil la ankò. Jennmoun nou yo pa chante ankò.
The old men are no longer seated in the doorway, and the music of the young men has come to an end.
καὶ πρεσβῦται ἀπὸ πύλης κατέπαυσαν ἐκλεκτοὶ ἐκ ψαλμῶν αὐτῶν κατέπαυσαν
- 15 Pa gen kè kontan lakay nou. Nou pa danse ankò! Lapenn plen kè nou!
The joy of our hearts is ended; our dancing is changed into sorrow.
κατέλυσεν χαρὰ καρδίας ἡμῶν ἐστράφη εἰς πένθος ὁ χορὸς ἡμῶν
- 16 Tou sa ki te konn ban nou kè kontan disparèt. Nou te peche, malè tonbe sou nou.
The crown has been taken from our head: sorrow is ours, for we are sinners.
ἔπεσεν ὁ στέφανος τῆς κεφαλῆς ἡμῶν οὐαὶ δὴ ἡμῖν ὅτι ἡμάρτομεν
- 17 ¶ Nou malad nan fon kè nou, nou pa ka wè tèlman n'ap kriye,
Because of this our hearts are feeble; for these things our eyes are dark;
περὶ τούτου ἐγενήθη ὀδυνηρὰ ἡ καρδία ἡμῶν περὶ τούτου ἐσκότασαν οἱ ὀφθαλμοὶ ἡμῶν
- 18 paske mòn Siyon an tounen savann. Se bèt nan bwa ase ki rete la.
Because of the mountain of Zion which is a waste; jackals go over it.
ἐπ' ὄρος σιων ὅτι ἠφανίσθη ἀλώπεκες διήλθον ἐν αὐτῇ
- 19 Men ou menm, Seyè, ou wa pou tou tan. W'ap gouvènen jouk sa kaba.
You, O Lord, are seated as King for ever; the seat of your power is eternal.
σὺ δὲ κύριε εἰς τὸν αἰῶνα κατοικήσεις ὁ θρόνος σου εἰς γενεάν καὶ γενεάν
- 20 Poukisa ou lage nou pou tout tan sa a? Gen lè ou p'ap janm chonje nou ankò!
Why have we gone from your memory for ever? why have you been turned away from us for so long?
ἵνα τί εἰς νεῖκος ἐπιλήση ἡμῶν καταλείψεις ἡμᾶς εἰς μακρότητα ἡμερῶν
- 21 Seyè, fè nou tounen vin jwenn ou non! Fè nou tounen vin jwenn ou! Fè nou viv jan nou te konn viv nan tan lontan an non!
Make us come back to you, O Lord, and let us be turned; make our days new again as in the past.
ἐπίστρεψον ἡμᾶς κύριε πρὸς σέ καὶ ἐπιστραφυσόμεθα καὶ ἀνακαίνισον ἡμέρας ἡμῶν καθὼς ἔμπροσθεν
- 22 Eske ou voye nou jete pou tout bon? Pou di ou p'ap janm sispann fache sou nou?
But you have quite given us up; you are full of wrath against us.
ὅτι ἀπωθοῦμενος ἀπόσω ἡμᾶς ὀργίσθης ἐφ' ἡμᾶς ἕως σφόδρα .

- 1 ¶ Nan senkyèm jou, katriyèm mwa nan trantiyèm lanne an, mwen menm Ezeqyèl, mwen t'ap viv ansanm ak moun yo te depòte yo, bò larivyè Keba nan peyi Babilòn. Jou sa a, syèl la louvri devan je m', mwen wè Bondye nan yon vizyon.
Now it came about in the thirtieth year, in the fourth month, on the fifth day of the month, while I was by the river Chebar among those who had been made prisoners, that the heavens were made open and I saw visions of God.
καὶ ἐγένετο ἐν τῷ τριακοστῷ ἔτει ἐν τῷ τετάρτῳ μηνὶ πέμπτῃ τοῦ μηνὸς καὶ ἐγὼ ἤμην ἐν μέσῳ τῆς αἰχμαλωσίας ἐπὶ τοῦ ποταμοῦ τοῦ χοβάρ καὶ ἠνοίχθησαν οἱ οὐρανοὶ καὶ εἶδον ὀράσεις θεοῦ
- 2 Wa Jojakin te gen senkan depi yo te depòte l'.
On the fifth day of the month, in the fifth year after King Jehoiachin had been made a prisoner, πέμπτῃ τοῦ μηνὸς τοῦτο τὸ ἔτος τὸ πέμπτον τῆς αἰχμαλωσίας τοῦ βασιλέως ἰωακὶμ
- 3 Antan Ezeqyèl, pitit Bouzi, yon prèt Bondye, te la bò larivyè Keba nan peyi Babilòn, li tandè Seyè a pale avè l'. Li santi pouvwa Seyè a sou li.
The word of the Lord came to me, Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was on me there.
καὶ ἐγένετο λόγος κυρίου πρὸς ἐζεκιηλ υἱὸν βουζὶ τὸν ἱερέα ἐν γῆ χαλδαίων ἐπὶ τοῦ ποταμοῦ τοῦ χοβάρ καὶ ἐγένετο ἐπ' ἐμὲ χεὶρ κυρίου
- 4 ¶ Mwen leve je m' gade, mwen wè yon gwo van tanpèt k'ap vini soti nan nò. Zèklè t'ap fè yanyan nan yon gwo nwaj. Syèl la te klere tout arebò nwaj la. Nan mitan nwaj la menm kote zèklè yo t'ap fèt la, te gen yon limyè ki te klere tankou kristal.
And, looking, I saw a storm-wind coming out of the north, a great cloud with flames of fire coming after one another, and a bright light shining round about it and in the heart of it was something coloured like electrum.
καὶ εἶδον καὶ ἰδοὺ πνεῦμα ἐξαίρον ἤρχετο ἀπὸ βορρᾶ καὶ νεφέλη μεγάλη ἐν αὐτῷ καὶ φέγγος κύκλῳ αὐτοῦ καὶ πῦρ ἐξαστράπτων καὶ ἐν τῷ μέσῳ αὐτοῦ ὡς ὄρασις ἠλέκτρον ἐν μέσῳ τοῦ πυρὸς καὶ φέγγος ἐν αὐτῷ
- 5 Nan mitan van an, mwen wè kat bèt, ou ta di kat moun.
And in the heart of it were the forms of four living beings. And this was what they were like; they had the form of a man.
καὶ ἐν τῷ μέσῳ ὡς ὁμοίωμα τεσσάρων ζώων καὶ αὐτὴ ἡ ὄρασις αὐτῶν ὁμοίωμα ἀνθρώπου ἐπ' αὐτοῖς
- 6 Yo chak te gen kat figi ak kat zèl.
And every one had four faces, and every one of them had four wings.
καὶ τέσσαρα πρόσωπα τῷ ἐνὶ καὶ τέσσαρες πτέρυγες τῷ ἐνὶ
- 7 Janm yo te byen dwat, men pye yo te tankou zago bèf. Yo te klere tankou kwiv poli.
And their feet were straight feet; and the under sides of their feet were like the feet of oxen; and they were shining like polished brass.
καὶ τὰ σκέλη αὐτῶν ὀρθὰ καὶ περσῶτοι οἱ πόδες αὐτῶν καὶ σπινθῆρες ὡς ἐξαστράπτων χαλκός καὶ ἐλαφραὶ αἱ πτέρυγες αὐτῶν
- 8 Anba chak zèl te gen yon men moun. Konsa, yo chak te gen kat zèl, kat figi, kat men, yonn nan chak direksyon.
And they had the hands of a man under their wings; the four of them had faces on their four sides.
καὶ χεὶρ ἀνθρώπου ὑποκάτωθεν τῶν περσῶτων αὐτῶν ἐπὶ τὰ τέσσαρα μέρη αὐτῶν καὶ τὰ πρόσωπα αὐτῶν τῶν τεσσάρων
- 9 De nan zèl yo te louvri nèt. Bèt yo menm te fè yon kare, pwent zèl yo kontre yonn ak lòt. Lè y'ap mache, yo deplase ansanm nan menm direksyon, san vire kò yo.
They went without turning, every one went straight forward.
οὐκ ἐπεστρέφοντο ἐν τῷ βαδίζειν αὐτὰ ἕκαστον κατέναντι τοῦ προσώπου αὐτῶν ἐπορεύοντο
- 10 Chak bèt te gen kat figi: yon figi moun sou devan, yon figi lyon sou bò dwat, yon figi bèf sou bò gòch ak yon figi malfini sou dèyè.
As for the form of their faces, they had the face of a man, and the four of them had the face of a lion on the right side, and the four of them had the face of an ox on the left side, and the four of them had the face of an eagle.
καὶ ὁμοίωσις τῶν προσώπων αὐτῶν πρόσωπον ἀνθρώπου καὶ πρόσωπον λέοντος ἐκ δεξιῶν τοῖς τέσσαρσιν καὶ πρόσωπον μόσχου ἐξ ἀριστερῶν τοῖς τέσσαρσιν καὶ πρόσωπον ἀετοῦ τοῖς τέσσαρσιν
- 11 Chak bèt te louvri de nan zèl yo, yo leve yo jouk pwent zèl yo kontre ak pwent zèl bèt ki te bò kote yo a. Yo te kouvri kò yo ak de lòt zèl yo.
And their wings were separate at the top; two of the wings of every one were joined one to another, and two were covering their bodies.
καὶ αἱ πτέρυγες αὐτῶν ἐκτεταμέναι ἄνωθεν τοῖς τέσσαρσιν ἑκατέρῳ δύο συνεζευγμέναι πρὸς ἀλλήλας καὶ δύο ἐπεκάλυπτον ἐπάνω τοῦ σώματος αὐτῶν
- 12 Chak bèt t'ap gade nan tout kat direksyon yo. Konsa, yo te kapab mache ansanm pou y' ale kote Lespri Bondye a poue yo ale a, san yo pa t' bezwen vire kò yo.
Every one of them went straight forward; wherever the spirit was to go they went; they went on without turning.
καὶ ἑκάτερον κατὰ πρόσωπον αὐτοῦ ἐπορεύετο οὐ ἂν ἦν τὸ πνεῦμα πορευόμενον ἐπορεύοντο καὶ οὐκ ἐπέστρεφον

- 13 Nan mitan bèt yo ou ta di yon gwo boukan dife ak gwo flann tankou flann bwa chandèl tou limen ki t'ap ale vini. Dife a te klere anpil, te gen zèklè ki t'ap soti ladan l'.
And between the living beings it was like burning coals of fire, as if flames were going one after the other between the living beings; and the fire was bright, and out of the fire went thunder-flames.
καὶ ἐν μέσῳ τῶν ζῳῶν ὄρασις ὡς ἀνθράκων πυρὸς καιομένων ὡς ὄφεις λαμπάδων συστρεφόμενων ἀνά μέσον τῶν ζῳῶν καὶ φέγγος τοῦ πυρὸς καὶ ἐκ τοῦ πυρὸς ἐξεπορεύετο ἀστραπή
- 15 ¶ Mwen t'ap gade bèt yo, mwen wè kat wou k'ap woule atè, yonn bò yo chak.
Now while I was looking at the four living beings, I saw one wheel on the earth, by the side of the living beings, for the four of them.
καὶ εἶδον καὶ ἰδοὺ τροχὸς εἷς ἐπὶ τῆς γῆς ἐχόμενος τῶν ζῳῶν τοῖς τέσσαρσιν
- 16 Tout wou yo te parèy, yo te klere tankou wòch krizolit. Ou ta di yo chak gen yon lòt wou menm gwose pase an travè ladan yo,
The form of the wheels and their work was like a beryl; the four of them had the same form and design, and they were like a wheel inside a wheel.
καὶ τὸ εἶδος τῶν τροχῶν ὡς εἶδος θαρσις καὶ ὁμοίωμα ἐν τοῖς τέσσαρσιν καὶ τὸ ἔργον αὐτῶν ἦν καθὼς ἂν εἶη τροχὸς ἐν τροχῷ
- 17 paske wou yo te ka woule nan direksyon kat pwen konpa yo san yo pa t' bezwen vire.
The four of them went straight forward without turning to one side.
ἐπὶ τὰ τέσσαρα μέρη αὐτῶν ἐπορεύοντο οὐκ ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτὰ
- 18 Jant wou yo te byen gwo. Yo te kouvri ak je sou tout kò yo.
And I saw that they had edges, and their edges, even of the four, were full of eyes round about.
οὐδ' οἱ νῶτοι αὐτῶν καὶ ὕψος ἦν αὐτοῖς καὶ εἶδον αὐτὰ καὶ οἱ νῶτοι αὐτῶν πλήρεις ὀφθαλμῶν κυκλόθεν τοῖς τέσσαρσιν
- 19 Chak fwa bèt yo deplase, wou yo deplase tou ansanm ak yo. Si yo leve anlè, wou yo leve anlè tou.
And when the living beings went on, the wheels went by their side; and when the living beings were lifted up from the earth, the wheels were lifted up.
καὶ ἐν τῷ πορεύεσθαι τὰ ζῳα ἐπορεύοντο οἱ τροχοὶ ἐχόμενοι αὐτῶν καὶ ἐν τῷ ἐξαιρεῖν τὰ ζῳα ἀπὸ τῆς γῆς ἐξήρνοντο οἱ τροχοὶ
- 20 Bèt yo ale kote pou yo ale a. Wou yo fè tou sa bèt yo fè, paske se bèt yo ki t'ap kontwole wou yo.
Wherever the spirit was to go they went; and the wheels were lifted up by their side: for the spirit of the living beings was in the wheels.
οὐ ἂν ἦν ἡ νεφέλη ἐκεῖ τὸ πνεῦμα τοῦ πορεύεσθαι ἐπορεύοντο τὰ ζῳα καὶ οἱ τροχοὶ καὶ ἐξήρνοντο σὺν αὐτοῖς διότι πνεῦμα ζωῆς ἦν ἐν τοῖς τροχοῖς
- 21 Bèt yo vanse, wou yo vanse tou. Bèt yo rete, wou yo rete tou. Bèt yo leve anlè, wou yo leve anlè tou, paske se bèt yo ki t'ap kontwole wou yo.
When these went on, the others went; and when these came to rest, the others came to rest; and when these were lifted up from the earth, the wheels were lifted up by their side: for the spirit of the living beings was in the wheels.
ἐν τῷ πορεύεσθαι αὐτὰ ἐπορεύοντο καὶ ἐν τῷ ἐστάναι αὐτὰ εἰστήκεισαν καὶ ἐν τῷ ἐξαιρεῖν αὐτὰ ἀπὸ τῆς γῆς ἐξήρνοντο σὺν αὐτοῖς ὅτι πνεῦμα ζωῆς ἦν ἐν τοῖς τροχοῖς
- 22 Anwo tèt bèt yo, te gen yon bagay won an fòm yon gwo bòl bouch anba, ki te klere tankou kristal.
And over the heads of the living beings there was the form of an arch, looking like ice, stretched out over their heads on high.
καὶ ὁμοίωμα ὑπὲρ κεφαλῆς αὐτοῖς τῶν ζῳῶν ὡσεὶ στερεώμα ὡς ὄρασις κρυστάλλου ἐκτεταμένον ἐπὶ τῶν πτερύγων αὐτῶν ἐπάνωθεν
- 23 Se anba gwo bòl la bèt yo te kanpe ak de zèl louvri ak pwent yo kontre ak pwent zèl bèt ki bò kote yo a. De lòt zèl yo te fèmen kouvri kò yo.
Under the arch their wings were straight, one stretched out to another: every one had two wings covering their bodies on this side and two covering their bodies on that side.
καὶ ὑποκάτω τοῦ στερεώματος αἱ πτέρυγες αὐτῶν ἐκτεταμέναι πτερουσόμεναι ἑτέρα τῇ ἑτέρα ἐκάστω δύο συνεζευγμένα ἐπικαλύπτουσαι τὰ σώματα αὐτῶν
- 24 Lè bèt yo t'ap vole, mwen tande zèl yo t'ap fè yon bri. Ou ta di bri lanmè a lè li move, osinon bri vwa Seyè a lè l'ap pale, oswa bri yon gwo lame. Lè yo sispann vole, yo kite zèl yo pandye.
And when they went, the sound of their wings was like the sound of great waters to my ears, like the voice of the Ruler of all, a sound like the rushing of an army: when they came to rest they let down their wings.
καὶ ἤκουον τὴν φωνὴν τῶν πτερύγων αὐτῶν ἐν τῷ πορεύεσθαι αὐτὰ ὡς φωνὴν ὕδατος πολλοῦ καὶ ἐν τῷ ἐστάναι αὐτὰ κατέπαυον αἱ πτέρυγες αὐτῶν
- 25 Men ou te ka tande yon ti bri ki t'ap fèt anwo bòl kristal ki te anlè tèt yo a.
And there was a voice from the top of the arch which was over their heads: when they came to rest they let down their wings.
καὶ ἰδοὺ φωνὴ ὑπεράνωθεν τοῦ στερεώματος τοῦ ὄντος ὑπὲρ κεφαλῆς αὐτῶν
- 26 ¶ Anwo bòl kristal ki te anlè tèt yo a, te gen yon bagay, ou ta di yon gwo fotèy fèt an wòch safi. Sou fotèy la, yon fòm te chita ou ta di yon moun.
And on the top of the arch which was over their heads was the form of a king's seat, like a sapphire stone; and on the form of the seat was the form of a man seated on it on high.
ὡς ὄρασις λίθου σαπφείρου ὁμοίωμα θρόνου ἐπ' αὐτοῦ καὶ ἐπὶ τοῦ ὁμοιώματος τοῦ θρόνου ὁμοίωμα ὡς εἶδος ἀνθρώπου ἀνωθεν

- 27 Depi nan ren l' moute, li te klere nan je m' tankou kwiv yo poli. Depi nan ren l' desann, ou ta di li te nan mitan yon gwo dife ki te klere tout kote l' te ye a.
And I saw it coloured like electrum, with the look of fire in it and round it, going up from what seemed to be the middle of his body; and going down from what seemed to be the middle of his body I saw what was like fire, and there was a bright light shining round him.
καὶ εἶδον ὡς ὄψιν ἠλέκτρον ἀπὸ ὀράσεως ὀσφύος καὶ ἐπάνω καὶ ἀπὸ ὀράσεως ὀσφύος καὶ ἔως κάτω εἶδον ὡς ὄρασιν πυρὸς καὶ τὸ φέγγος αὐτοῦ κύκλω
- 28 Li te nan mitan yon limyè tout koulè tankou lakansyèl yon jou lapli. Gwo bèl limyè sa a te fè m' konprann se Seyè a ki te parèt devan m'. Lè mwen wè sa, mwen tonbe sou de jenou m', tèt mwen bese jouk atè. Lèfini mwen tande yon vwa moun k'ap pale.
Like the bow in the cloud on a day of rain, so was the light shining round him. And this is what the glory of the Lord was like. And when I saw it I went down on my face, and the voice of one talking came to my ears.
ὡς ὄρασις τόξου ὅταν ᾗ ἐν τῇ νεφέλῃ ἐν ἡμέρᾳ ὑετοῦ οὕτως ἡ στάσις τοῦ φέγγους κυκλόθεν αὐτῆ ἢ ὄρασις ὁμοιώματος δόξης κυρίου καὶ εἶδον καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ ἤκουσα φωνὴν λαλοῦντος
- 1 ¶ Li di m' konsa: -Nonm o! Kanpe non! Mwen pral pale avè ou.
And he said to me, Son of man, get up on your feet, so that I may say words to you.
καὶ εἶπεν πρὸς με υἱὲ ἀνθρώπου στήθι ἐπὶ τοὺς πόδας σου καὶ λαλήσω πρὸς σέ
- 2 Antan l'ap pale konsa a, lespri Bondye antre sou mwen, li mete m' kanpe sou de pye m'. Epi m' tande vwa a ki pran pale ankò.
And at his words the spirit came into me and put me on my feet; and his voice came to my ears.
καὶ ἦλθεν ἐπ' ἐμὲ πνεῦμα καὶ ἀνέλαβέν με καὶ ἐξῆρέν με καὶ ἔστησέν με ἐπὶ τοὺς πόδας μου καὶ ἤκουον αὐτοῦ λαλοῦντος πρὸς με
- 3 Li di m' konsa: -Nonm o! M'ap voye ou bò kote moun pèp Izrayèl yo. Se yon bann moun ki pa t' vle koute m', yo te vire do ban mwen. Jouk koulye a y' ap kenbe tèt avè m' tankou zansèt yo te fè l' nan tan lontan.
And he said to me, Son of man, I am sending you to the children of Israel, to an uncontrolled nation which has gone against me: they and their fathers have been sinners against me even to this very day.
καὶ εἶπεν πρὸς με υἱὲ ἀνθρώπου ἐξαποστέλλω ἐγὼ σε πρὸς τὸν οἶκον τοῦ Ἰσραὴλ τοὺς παραπικραίνοντάς με οἵτινες παρεπικρανάν με αὐτοὶ καὶ οἱ πατέρες αὐτῶν ἕως τῆς σήμερον ἡμέρας
- 4 Yo gen tèt di, yo gen move santiman konsa nan kè yo. Men se bò kote moun sa yo m'ap voye ou pou di yo men sa mwen menm, Seyè ki gen tout pouwva a, m' voye di yo.
And the children are hard and stiff-hearted; I am sending you to them: and you are to say to them, These are the words of the Lord.
καὶ ἐρεῖς πρὸς αὐτούς τάδε λέγει κύριος
- 5 Mwen konnen se yon move ras moun yo ye, tèt yo di. Kit yo koute ou, kit yo pa koute ou, zafè yo! Men y'a konnen te gen yon pwofèt nan mitan yo.
And they, if they give ear to you or if they do not give ear (for they are an uncontrolled people), will see that there has been a prophet among them.
ἐὰν ἄρα ἀκούσωσιν ἢ πτοηθῶσιν διότι οἶκος παραπικραίνων ἐστίν καὶ γινώσκονται ὅτι προφήτης εἶ σὺ ἐν μέσῳ αὐτῶν
- 6 ¶ Men ou menm, nonm o! ou pa bezwen pè yo, ni ou pa bezwen pè sa y'ap di. Y'ap tizonnen ou, y'ap pase ou nan betiz. W'ap tankou yon moun k'ap mache nan yon jaden pikan, tankou yon moun ki chita sou yon nich flanman. Men, ou pa bezwen kite yo kraponnen ou ak sa y'ap di, ou pa bezwen pè yo. Se yon move ras moun yo ye, tèt yo di.
And you, son of man, have no fear of them or of their words, even if sharp thorns are round you and you are living among scorpions: have no fear of their words and do not be overcome by their looks, for they are an uncontrolled people.
καὶ σὺ υἱὲ ἀνθρώπου μὴ φοβηθῆς αὐτούς μηδὲ ἐκστῆς ἀπὸ προσώπου αὐτῶν διότι παροιστρήσουσι καὶ ἐπισυστήσονται ἐπὶ σέ κύκλω καὶ ἐν μέσῳ σκορπίων σὺ κατοικεῖς τοὺς λόγους αὐτῶν μὴ φοβηθῆς καὶ ἀπὸ προσώπου αὐτῶν μὴ ἐκστῆς διότι οἶκος παραπικραίνων ἐστίν
- 7 Se pou ou di yo tou sa m'a di ou di yo, yo te mèt koute ou, yo te mèt pa koute ou. Chonje se yon move ras moun ki gen tèt di yo ye.
And you are to give them my words, if they give ear to you or if they do not: for they are uncontrolled.
καὶ λαλήσεις τοὺς λόγους μου πρὸς αὐτούς ἐὰν ἄρα ἀκούσωσιν ἢ πτοηθῶσιν διότι οἶκος παραπικραίνων ἐστίν
- 8 Nonm o! Koute sa m' pral di ou la a. Pa fè tèt di tankou move ras moun sa yo. Louvri bouch ou, manje sa m' pral ba ou la a.
But you, son of man, give ear to what I say to you, and do not be uncontrolled like that uncontrolled people: let your mouth be open and take what I give you.
καὶ σὺ υἱὲ ἀνθρώπου ἄκουε τοῦ λαλοῦντος πρὸς σέ μὴ γίνου παραπικραίνων καθὼς ὁ οἶκος ὁ παραπικραίνων χάνει τὸ στόμα σου καὶ φάγε ἃ ἐγὼ δίδωμί σοι
- 9 M' gade, mwen wè yon men lonje sou mwen. Li te kenbe yon woulo liv tou fèmen.
And looking, I saw a hand stretched out to me, and I saw the roll of a book in it;
καὶ εἶδον καὶ ἰδοῦ χεῖρ ἐκτεταμένη πρὸς με καὶ ἐν αὐτῇ κεφαλὴς βιβλίου
- 10 Li louvri liv la devan je m', mwen wè li te ekri sou tou de bò l' yo. Li te plen pawòl moun di lè y'ap plenn sò yo, lè yo nan gwo lapenn, lè y'ap soufri anpil.
And he put it open before me, and it had writing on the front and on the back; words of grief and sorrow and trouble were recorded in it.
καὶ ἀνεῖλεν αὐτὴν ἐνώπιον ἐμοῦ καὶ ἐν αὐτῇ γεγραμμένα ἦν τὰ ὀπίσθεν καὶ τὰ ἐμπροσθεν καὶ ἐγγράπτο εἰς αὐτὴν θρήνος καὶ μέλος καὶ οὔαι

- 1 ¶ Bondye di m' konsa: -Nonm o! Manje sa m' ba ou la a. Manje woulo liv la. Apre sa, al pale ak moun pèp Izrayèl yo.
And he said to me, Son of man, take this roll for your food, and go and say my words to the children of Israel.
καὶ εἶπεν πρὸς με υἱὲ ἀνθρώπου κατάφαγε τὴν κεφαλίδα ταύτην καὶ πορεύθητι καὶ λάλησον τοῖς υἱοῖς Ἰσραὴλ
- 2 Se konsa, mwen louvri bouch mwen, li fè m' manje woulo liv la.
And, on my opening my mouth, he made me take the roll as food.
καὶ διήνοιξα τὸ στόμα μου καὶ ἐψώμισέν με τὴν κεφαλίδα
- 3 Li di m' ankò. -Nonm o! Manje non, plen vant ou ak liv mwen ba ou a. Mwen manje l', li te dous nan bouch mwen kou siwo myèl.
And he said to me, Son of man, let your stomach make a meal of it and let your inside be full of this roll which I am giving you. Then I took it, and it was sweet as honey in my mouth.
καὶ εἶπεν πρὸς με υἱὲ ἀνθρώπου τὸ στόμα σου φάγεται καὶ ἡ κοιλία σου πλησθήσεται τῆς κεφαλίδος ταύτης τῆς δεδομένης εἰς σέ καὶ ἔφαγον αὐτὴν καὶ ἐγένετο ἐν τῷ στόματί μου ὡς μέλι γλυκάζον
- 4 Lèfini, Bondye di m' ankò: -Nonm o! Ale bò kote moun pèp Izrayèl yo. Di yo tout pawòl mwen te di ou di yo.
And he said to me, Son of man, go now to the children of Israel, and say my words to them.
καὶ εἶπεν πρὸς με υἱὲ ἀνθρώπου βάδιζε εἰσελθε πρὸς τὸν οἶκον τοῦ Ἰσραὴλ καὶ λάλησον τοὺς λόγους μου πρὸς αὐτούς
- 5 Se pa bò kote yon nasyon ki pale yon lòt lang ki difisil pou ou konprann mwen voye ou. Se bò kote moun pèp Izrayèl yo menm mwen voye ou.
For you are not sent to a people whose talk is strange and whose language is hard, but to the children of Israel;
διότι οὐ πρὸς λαὸν βαθύχειλον καὶ βαρύγλωσσον σὺ ἐξαποστέλλη πρὸς τὸν οἶκον τοῦ Ἰσραὴλ
- 6 Se pa bò kote bann moun lòt nasyon yo ki pale lòt lang ki difisil pou ou konprann mwen voye ou. Si se te bò kote moun sa yo m' te voye ou, yo ta koute ou.
Not to a number of peoples whose talk is strange and whose language is hard and whose words are not clear to you. Truly, if I sent you to them they would give ear to you.
οὐδὲ πρὸς λαοὺς πολλοὺς ἀλλοφώνους ἢ ἀλλογλώσσους οὐδὲ στιβαροὺς τῇ γλώσσῃ ὄντας ὧν οὐκ ἀκούση τοὺς λόγους αὐτῶν καὶ εἰ πρὸς τοιοῦτους ἐξαπέστειλά σε οὗτοι ἂν εἰσῆκουσάν σου
- 7 Men, pa gen pyès moun nan pèp Izrayèl la k'ap vle koute ou, paske yo pa vle koute m'. Tout moun pèp Izrayèl yo gen tèt di ak move santiman nan kè yo.
But the children of Israel will not give ear to you; for they have no mind to give ear to me: for all the children of Israel have a hard brow and a stiff heart.
ὁ δὲ οἶκος τοῦ Ἰσραὴλ οὐ μὴ θελήσωσιν εἰσακοῦσαί σου διότι οὐ βούλονται εἰσακοῦειν μου ὅτι πᾶς ὁ οἶκος Ἰσραὴλ φιλόνοικοί εἰσιν καὶ σκληροκάρδιοι
- 8 Koulye a, m'ap fè ou kenbe tèt ak yo tankou yo kenbe tèt ak mwen an, pou ou ka koresponn ak yo.
See, I have made your face hard against their faces, and your brow hard against their brows.
καὶ ἰδοὺ δέδωκα τὸ πρόσωπόν σου δυνατὸν κατέναντι τῶν προσώπων αὐτῶν καὶ τὸ νεῖκός σου κατισχύσω κατέναντι τοῦ νεῖκου αὐτῶν
- 9 M'ap fè tèt ou di pase wòch, l'ap di tankou wòch dyaman. Pa pè yo, pa tranble devan yo. Se yon move ras moun ki gen tèt di yo ye.
Like a diamond harder than rock I have made your brow: have no fear of them and do not be overcome by their looks, for they are an uncontrolled people.
καὶ ἔσται διὰ παντὸς κραταιότερον πέτρας μὴ φοβηθῆς ἀπ' αὐτῶν μηδὲ πτοηθῆς ἀπὸ προσώπου αὐτῶν διότι οἶκος παραπικραίνων ἐστίν
- 10 Bondye di ankò: -Nonm o! Louvri zòrèy ou, tandè sa mapral di ou. Kenbe pawòl mwen yo nan kè ou.
Then he said to me, Son of man, take into your heart all my words which I am about to say to you, and let your ears be open to them.
καὶ εἶπεν πρὸς με υἱὲ ἀνθρώπου πάντα τοὺς λόγους οὓς λέλάληκα μετὰ σοῦ λαβὲ εἰς τὴν καρδίαν σου καὶ τοῖς ὤσιν σου ἄκουε
- 11 Apre sa, ale bò kote moun yo te depòte yo, moun menm peyi avè ou yo. W'a pale ak yo, w'a di yo men sa mwen menm, Seyè a, m' voye di yo. Yo te mèt koute ou, yo te mèt pa koute ou, zafè yo!
And go now to those who have been taken away as prisoners, to the children of your people, and say to them, This is what the Lord has said; if they give ear or if they do not.
καὶ βάδιζε εἰσελθε εἰς τὴν αἰχμαλωσίαν πρὸς τοὺς υἱοὺς τοῦ λαοῦ σου καὶ λαλήσεις πρὸς αὐτούς καὶ ἔρεις πρὸς αὐτούς τάδε λέγει κύριος ἐν ἅρα ἀκούσωσιν ἐν ἅρα ἐνδῶσιν
- 12 Apre sa, Lespri Bondye a pran m', li leve m' anlè. Mwen tandè yon bann vwa dèyè do m' ki t'ap di: Lwanj pou Seyè a ki fè wè gwo pouwva li nan syèl kote l' rete a.
Then I was lifted up by the wind, and at my back the sound of a great rushing came to my ears when the glory of the Lord was lifted up from his place.
καὶ ἀνέλαβέν με πνεῦμα καὶ ἤκουσα κατόπισθέν μου φωνὴν σεισμοῦ μεγάλου εὐλογημένη ἢ δόξα κυρίου ἐκ τοῦ τόπου αὐτοῦ
- 13 Mwen tandè bri zèl bèt yo ki t'ap bat ansanm ak bri wou yo, ou ta di bri yon foul moun k'ap rele.
And there was the sound of the wings of the living beings touching one another, and the sound of the wheels at their side, the sound of a great rushing.
καὶ εἶδον φωνὴν πτερύγων τῶν ζώων πτερουσομένων ἑτέρα πρὸς τὴν ἑτέραν καὶ φωνὴ τῶν τροχῶν ἐχομένη αὐτῶν καὶ φωνὴ τοῦ σεισμοῦ
- 14 Lespri a te leve m' anlè, li pote m' ale. Pouwva Seyè a te vin chita sou mwen avèk fòs. Men, mwen te boulvèse, kè m' te sere.
And the wind, lifting me up, took me away: and I went in the heat of my spirit, and the hand of the Lord was strong on me.
καὶ τὸ πνεῦμα ἐξῆρén με καὶ ἀνέλαβέν με καὶ ἐπορεύθη ἐν ὀρμῇ τοῦ πνεύματός μου καὶ χεῖρ κυρίου ἐγένετο ἐπ' ἐμὲ κραταιά

- 15 Se konsa mwen rive lavil Tèl Abid toupri laryivè Keba kote moun yo te depòte yo te rete a. Pandan sèt jou, mwen rete la nan mitan yo, tou dekontwole apre tou sa m' te wè ak tou sa m' te tande.
Then I came to those who had been taken away as prisoners, who were at Telabib by the river Chebar, and I was seated among them full of wonder for seven days.
καὶ εἰσῆλθον εἰς τὴν αἰχμαλωσίαν μετέωρος καὶ περιῆλθον τοὺς κατοικοῦντας ἐπὶ τοῦ ποταμοῦ τοῦ χοβάρ τοὺς ὄντας ἐκεῖ καὶ ἐκάθισα ἐκεῖ ἑπτὰ ἡμέρας ἀναστρεφόμενος ἐν μέσῳ αὐτῶν
- 16 ¶ Apre sèt jou sa yo, Seyè a pale avè m', li di m' konsa:
And at the end of seven days, the word of the Lord came to me, saying,
καὶ ἐγένετο μετὰ τὰς ἑπτὰ ἡμέρας λόγος κυρίου πρὸς με λέγων
- 17 -Nonm o! Mwen mete ou faksyonnè pou nasyon Izrayèl la. W'a tande mesaj m'a ba ou, w'a avèti yo pou mwen.
Son of man, I have made you a watchman for the children of Israel: so give ear to the word of my mouth, and give them word from me of their danger.
οὐκ ἀνθρώπου σκοπὸν δέδοκά σε τῷ οἴκῳ Ἰσραὴλ καὶ ἀκούσῃ ἐκ στόματός μου λόγον καὶ διαπειλήσῃ αὐτοῖς παρ' ἐμοῦ
- 18 Lè mwen fè ou konnen yon mechan gen pou l' mouri, si ou pa avèti l' pou l' chanje, pou l' kite move pant l'ap swiv la pou l' ka sove lavi l', l'ap toujou mouri poutèt peche li fè yo, men se ou menm m'ap rann reskonsab lanmò li.
When I say to the evil-doer, Death will certainly be your fate; and you give him no word of it and say nothing to make clear to the evil-doer the danger of his evil way, so that he may be safe; that same evil man will come to death in his evil-doing; but I will make you responsible for his blood.
ἐν τῷ λέγειν με τῷ ἀνόμῳ θανάτῳ θανατωθήσῃ καὶ οὐ διεστειλώ αὐτῷ οὐδὲ ἐλάλησας τοῦ διαστειλάσθαι τῷ ἀνόμῳ ἀποστρέψαι ἀπὸ τῶν ὁδῶν αὐτοῦ τοῦ ζῆσαι αὐτόν ὁ ἄνομος ἐκεῖνος τῇ ἀδικίᾳ αὐτῷ οὐ ἀποθάνεται καὶ τὸ αἷμα αὐτοῦ ἐκ χειρὸς σου ἐκζητήσω
- 19 Men, si ou avèti mechan an, lèfini mechan an pa chanje, li pa kite move pant l'ap swiv la, l'ap mouri poutèt peche li fè yo. Men ou menm, w'ap sove lavi pa ou.
But if you give the evil-doer word of his danger, and he is not turned from his sin or from his evil way, death will overtake him in his evil-doing; but your life will be safe.
καὶ σὺ ἐὰν διαστειλῇ τῷ ἀνόμῳ καὶ μὴ ἀποστρέψῃ ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ τῆς ὁδοῦ αὐτοῦ ὁ ἄνομος ἐκεῖνος ἐν τῇ ἀδικίᾳ αὐτοῦ ἀποθάνεται καὶ σὺ τὴν ψυχὴν σου ῥύσῃ
- 20 Si yon moun ki t'ap mache dwat tanmen fè sa ki mal, m'ap mete yon malè sou wout li pou l' mouri. Si ou pa avèti l', l'ap mouri poutèt peche li fè yo, mwen p'ap chonje jan l' te konn mache dwat anvan sa a. Men, se ou menm m'ap rann reskonsab lanmò li.
Again, when an upright man, turning away from his righteousness, does evil, and I put a cause of falling in his way, death will overtake him: because you have given him no word of his danger, death will overtake him in his evil-doing, and there will be no memory of the upright acts which he has done; but I will make you responsible for his blood.
καὶ ἐν τῷ ἀποστρέφειν δίκαιον ἀπὸ τῶν δικαιοσυνῶν αὐτοῦ καὶ ποιῆσῃ παράπτωμα καὶ δώσω τὴν βάσανον εἰς πρόσωπον αὐτοῦ αὐτὸς ἀποθάνεται ὅτι οὐ διεστειλώ αὐτῷ καὶ ἐν ταῖς ἀμαρτίαις αὐτοῦ ἀποθάνεται διότι οὐ μὴ μνησθῶσιν αἱ δικαιοσύναι αὐτοῦ ὅς ἐποίησεν καὶ τὸ αἷμα αὐτοῦ ἐκ τῆς χειρὸς σου ἐκζητήσω
- 21 Si okontrè, ou avèti yon moun k'ap mache dwat pou l' pa fè sa ki mal, si li koute ou, si li pa fè sa ki mal, li p'ap mouri. Ou menm tou, w'a sove lavi ou.
But if you say to the upright man that he is not to do evil, he will certainly keep his life because he took note of your word; and your life will be safe.
σὺ δὲ ἐὰν διαστειλῇ τῷ δίκαιῳ τοῦ μὴ ἀμαρτεῖν καὶ αὐτὸς μὴ ἀμάρτη ὁ δίκαιος ζωῆ ζήσεται ὅτι διεστειλώ αὐτῷ καὶ σὺ τὴν σεαυτοῦ ψυχὴν ῥύσῃ
- 22 ¶ Mwen santi pouwva Seyè a sou mwen ankò. Li di m' konsa: -Leve non. Soti al nan fon an. M'a pale la avè ou.
And the hand of the Lord was on me there; and he said, Get up and go out into the valley and there I will have talk with you.
καὶ ἐγένετο ἐπ' ἐμὲ χεὶρ κυρίου καὶ εἶπεν πρὸς με ἀνάστηθι καὶ ἔξελε εἰς τὸ πεδῖον καὶ ἐκεῖ λαληθήσεται πρὸς σέ
- 23 Mwen leve, mwen desann al nan fon an. Lè m' rive la, mwen wè gwo bèl limyè ki te fè m' konprann Seyè a te kanpe la, tankou mwen te wè l' bò laryivè Keba a. Mwen tonbe sou de jenou m', tèt mwen bese jouk atè.
Then I got up and went out into the valley; and I saw the glory of the Lord resting there as I had seen it by the river Chebar; and I went down on my face.
καὶ ἀνέστην καὶ ἐξῆλθον εἰς τὸ πεδῖον καὶ ἰδοὺ ἐκεῖ δόξα κυρίου εἰσθήκει καθὼς ἡ ὄρασις καὶ καθὼς ἡ δόξα ἣν εἶδον ἐπὶ τοῦ ποταμοῦ τοῦ χοβάρ καὶ πίπτω ἐπὶ πρόσωπόν μου
- 24 Men, Lespri Bondye a antre sou mwen, li fè m' kanpe sou de pye m'. Li pale avè m', li di m' konsa: -Al fèmen kò ou lakay ou.
Then the spirit came into me and put me on my feet; and he had talk with me and said to me, Go and keep yourself shut up inside your house.
καὶ ἦλθεν ἐπ' ἐμὲ πνεῦμα καὶ ἔστησέν με ἐπὶ πόδας μου καὶ ἐλάλησεν πρὸς με καὶ εἶπέν μοι εἴσελε καὶ ἐγκλείσθητι ἐν μέσῳ τοῦ οἴκου σου
- 25 Nonm o! Yo pral mete ou anba kòd. Y'ap mare ou byen mare, ou p'ap ka mete pwent pye ou deyò.
But see, O son of man, I will put bands on you, prisoning you in them, and you will not go out among them:
καὶ σὺ οὐκ ἀνθρώπου ἰδοὺ δέδονται ἐπὶ σέ δεσμοὶ καὶ δήσουσίν σε ἐν αὐτοῖς καὶ οὐ μὴ ἐξέλθῃς ἐκ μέσου αὐτῶν
- 26 Mwen pral fè lang ou lou nan bouch ou. W'ap bèbè, ou p'ap ka avèti move ras moun tèt di sa yo.
And I will make your tongue fixed to the roof of your mouth, so that you have no voice and may not make protests to them: for they are an uncontrolled people.
καὶ τὴν γλῶσσάν σου συνδήσω καὶ ἀποκοφωθήσῃ καὶ οὐκ ἔσῃ αὐτοῖς εἰς ἄνδρα ἐλέγχοντα διότι οἴκος παρακράϊνων ἐστίν

- 27 Apre sa, lè m'a pale avè ou ankò, m'a ba ou lapawòl, epi w'a ba yo mesaj mwen menm, Seyè a, Bondye ki gen tout pouvwa a, m'a ba ou. Sa ki vle koute va koute, sa ki pa vle koute, zafè yo! Se youn move ras moun tèt di yo ye.
But when I have talk with you I will make your mouth open, and you are to say to them, This is what the Lord has said: Let the hearer give ear; and as for him who will not, let him keep his ears shut: for they are an uncontrolled people.
 και ἐν τῷ λαλεῖν με πρὸς σὲ ἀνοίξω τὸ στόμα σου καὶ ἐρεῖς πρὸς αὐτούς τάδε λέγει κύριος ὁ ἀκούων ἀκούετω καὶ ὁ ἀπειθῶν ἀπειθείτω διότι οἶκος παραπικραίνων ἐστίν
- 1 ¶ Bondye di m' konsa: -Nonm o! Pran youn briq, mete l' devan ou. Trase desen lavil Jerizalèm sou li.
And you, son of man, take a back and put it before you and on it make a picture of a town, even Jerusalem.
 και σὺ υἱὲ ἀνθρώπου λαβὲ σεαυτῷ πλίνθον καὶ θήσεις αὐτὴν πρὸ προσώπου σου καὶ διαγράψεις ἐπ' αὐτὴν πόλιν τὴν ἱερουσαλημ
- 2 Apre sa, w'a moutre jan lènmi pral sènen lavil la: W'a fouye youn kannal pou sòlda yo kache, w'a mete ranblè nan pye miray li yo, w'a mete anplasman kan sòlda yo, w'a mete gwo poto pou defonse pòtay yo sou tout bò lavil la.
And make an attack on it, shutting it in, building strong places against it, and making high an earthwork against it; and put up tents against it, placing engines all round it for smashing down its walls.
 και δόσεις ἐπ' αὐτὴν περιοχὴν καὶ οἰκοδομήσεις ἐπ' αὐτὴν προμαχῶνας καὶ περιβαλεῖς ἐπ' αὐτὴν χάρακα καὶ δώσεις ἐπ' αὐτὴν παρεμβολὰς καὶ τάξεις τὰς βελοστάσεις κύκλῳ
- 3 Pran youn pwelon fè, mete l' kanpe tankou youn miray ant ou menm ak lavil la. Bay lavil la fas. Lavil la sènen toupatou. Se ou menm ki sènen l'. Se va youn siy pou moun pèp Izrayèl yo.
And take a flat iron plate, and put it for a wall of iron between you and the town: and let your face be turned to it, and it will be shut in and you will make an attack on it. This will be a sign to the children of Israel.
 και σὺ λαβὲ σεαυτῷ τήγανον σιδηροῦν καὶ θήσεις αὐτὸ τοῖχον σιδηροῦν ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τῆς πόλεως καὶ ἐτοιμάσεις τὸ πρόσωπόν σου ἐπ' αὐτὴν καὶ ἔσται ἐν συγκλεισμῷ καὶ συγκλείσεις αὐτὴν σημεῖόν ἐστιν τοῦτο τοῖς υἱοῖς Ἰσραηλ
- 4 Lèfini, kouche sou bò gòch ou. W'a pran tout peche moun pèp Izrayèl yo sou ou. Ou rete kouche konsa pandan tout tan w'ap pote chay peche yo a.
Then, stretching yourself out on your left side, take the sin of the children of Israel on yourself: for as long as you are stretched out, so long will the sin of the children of Israel be on you.
 και σὺ κοιμηθήσῃ ἐπὶ τὸ πλευρόν σου τὸ ἀριστερόν καὶ θήσεις τὰς ἀδικίας τοῦ οἴκου Ἰσραηλ ἐπ' αὐτοῦ κατὰ ἀριθμὸν τῶν ἡμερῶν πενήκοντα καὶ ἑκατὸν ὡς κοιμηθήσῃ ἐπ' αὐτοῦ καὶ λήμψῃ τὰς ἀδικίας αὐτῶν
- 5 Mwen deside pou yo pase twasankadrevendizan (390) ap peye pou peche yo. Konsa, m'ap fè ou pase twasankatrevendi (390) jou ap pote chay peche moun peyi Izrayèl yo, youn jou pou chak lanne.
For I have had the years of their sin measured for you by a number of days, even three hundred and ninety days: and you will take on yourself the sin of the children of Israel.
 και ἐγὼ δέδωκά σοι τὰς δύο ἀδικίας αὐτῶν εἰς ἀριθμὸν ἡμερῶν ἐνενήκοντα καὶ ἑκατὸν ἡμέρας καὶ λήμψῃ τὰς ἀδικίας τοῦ οἴκου Ἰσραηλ
- 6 Apre sa, w'a vire kouche sou bò dwat ou. W'a pote chay peche moun peyi Jida yo pandan karant jou, youn jou pou chak lanne chatiman yo.
And when these days are ended, turning on your right side, you are to take on yourself the sin of the children of Judah: forty days, a day for a year, I have had it fixed for you.
 και συντελέσεις ταῦτα πάντα καὶ κοιμηθήσῃ ἐπὶ τὸ πλευρόν σου τὸ δεξιὸν καὶ λήμψῃ τὰς ἀδικίας τοῦ οἴκου Ἰουδα τεσσαράκοντα ἡμέρας ἡμέραν εἰς ἑνιαυτὸν τέθεικά σοι
- 7 Vire tèt ou, gade lavil Jerizalèm yo sènen an. Lonje dwèt ou sou li. Di sa ki pral rive l'.
And let your face be turned to where Jerusalem is shut in, with your arm uncovered, and be a prophet against it.
 και εἰς τὸν συγκλεισμὸν ἱερουσαλημ ἐτοιμάσεις τὸ πρόσωπόν σου καὶ τὸν βραχίονά σου στερεώσεις καὶ προφητεύσεις ἐπ' αὐτὴν
- 8 M'ap mare ou byen mare, konsa ou p'ap ka vire chanje bò toutotan tout jou pou yo sènen lavil la poko fin pase.
And see, I will put bands on you; and you will be stretched out without turning from one side to the other till the days of your attack are ended.
 και ἐγὼ ἰδοὺ δέδωκα ἐπὶ σὲ δεσμούς καὶ μὴ στραφῆς ἀπὸ τοῦ πλευροῦ σου ἐπὶ τὸ πλευρόν σου ἕως οὗ συντελεσθῶσιν αἱ ἡμέραι τοῦ συγκλεισμοῦ σου
- 9 ¶ Bon, koulye a ou pral pran ble, lòj, gwo pwa, ti pwa, pitimi ak ble mòn, w'a mete yo ansanm nan youn sèl veso. W'a fè pen ak yo. Pandan tout twasankatrevendi (390) jou w'ap pase kouche sou bò gòch ou a, se sa ase w'a manje.
And take for yourself wheat and barley and different sorts of grain, and put them in one vessel and make bread for yourself from them; all the days when you are stretched on your side it will be your food.
 και σὺ λαβὲ σεαυτῷ πυροῦς καὶ κριθᾶς καὶ κύαμον καὶ φακὸν καὶ κέγγρον καὶ ὄλυραν καὶ ἐμβαλεῖς αὐτὰ εἰς ἄγγος ἐν ὄστράκινον καὶ ποιήσεις αὐτὰ σαυτῷ εἰς ἄρτους καὶ κατ' ἀριθμὸν τῶν ἡμερῶν ὡς σὺ καθεύδεις ἐπὶ τοῦ πλευροῦ σου ἐνενήκοντα καὶ ἑκατὸν ἡμέρας φάγεσαι αὐτὰ
- 10 W'a pran youn moso pen ki peze youn demi (1/2) liv pou ou manje chak jou. Se sa ase pou ou manje chak jou.
And you are to take your food by weight, twenty shekels a day: you are to take it at regular times.
 και τὸ βρῶμά σου ὃ φάγεσαι ἐν σταθμῷ εἴκοσι σίκλους τὴν ἡμέραν ἀπὸ καιροῦ ἕως καιροῦ φάγεσαι αὐτὰ

- 11 Ou p'ap gen anpil dlo pou ou bwè. W'a pran yon lit dlo konsa chak jou.
And you are to take water by measure, the sixth part of a hin: you are to take it at regular times.
καὶ ὕδωρ ἐν μέτρῳ πίεσαι τὸ ἕκτον τοῦ ἰν ἀπὸ καιροῦ ἕως καιροῦ πίεσαι
- 12 W'a pran okabennen moun, w'a fè dife pou kwit pen pou ou manje a devan tout moun.
And let your food be barley cakes, cooking it before their eyes with the waste which comes out of a man.
καὶ ἐγκρυφίαν κριθινὸν φάγεσαι αὐτὰ ἐν βολβίτοις κόπρου ἀνθρωπίνης ἐγκρύψεις αὐτὰ κατ' ὀφθαλμοὺς αὐτῶν
- 13 Seyè a te di ankò: -Se konsa moun pèp Izrayèl yo pral manje manje lalwa defann yo manje, lè m'a gaye yo nan mitan lòt nasyon yo.
And the Lord said, Even so the children of Israel will have unclean bread for their food among the nations where I am driving them.
καὶ ἐρεῖς τότε λέγει κύριος ὁ θεὸς τοῦ ἰσραὴλ οὕτως φάγονται οἱ υἱοὶ ἰσραὴλ ἀκάθαρτα ἐν τοῖς ἔθνεσιν
- 14 Lè sa a, mwen di: -O non! Seyè, Bondye ki gen tout pouwva a, mwen pa janm manje manje ou defann moun manje. Depi m' piti, mwen pa janm manje vyann bèt ki mouri toufe, ni vyann bèt lòt bèt touye. Non, mwen pa janm mete nan bouch mwen vyann ou defann moun manje!
Then I said, Ah, Lord! see, my soul has never been unclean, and I have never taken as my food anything which has come to a natural death or has been broken by beasts, from the time when I was young even till now; no disgusting flesh has ever come into my mouth.
καὶ εἶπα μηδαμῶς κύριε θεὸς τοῦ ἰσραὴλ ἰδοὺ ἡ ψυχὴ μου οὐ μεμιάνται ἐν ἀκαθαρσίᾳ καὶ θνησιμαῖον καὶ θηριάλωτον οὐ βέβρωκα ἀπὸ γενέσεώς μου ἕως τοῦ νῦν οὐδὲ εἰσελήλυθεν εἰς τὸ στόμα μου πᾶν κρέας ἔωλον
- 15 Lè sa a, Bondye di m' konsa: -Dakò. M'ap kite ou pran kaka bèf pito pase okabennen moun. Ou mèt fè dife avè l' pou kwit pen ou lan.
Then he said to me, See, I have given you cow's waste in place of man's waste, and you will make your bread ready on it.
καὶ εἶπεν πρὸς με ἰδοὺ δέδωκά σοι βόλβιτα βοῶν ἀντὶ τῶν βολβίτων τῶν ἀνθρωπίνων καὶ ποιήσεις τοὺς ἄρτους σου ἐπ' αὐτῶν
- 16 Epi li di ankò: -Nonm o! Mwen pral koupe viv moun lavil Jerizalèm yo. Moun yo pral gen kè sere, yo pral gen kè sote lè yo pral kontwole kantite pen pou yo manje ak kantite dlo pou yo bwè.
And he said to me, Son of man, see, I will take away from Jerusalem her necessary bread: they will take their bread by weight and with care, measuring out their drinking-water with fear and wonder:
καὶ εἶπεν πρὸς με υἱὲ ἀνθρώπου ἰδοὺ ἐγὼ συντριβὼ στήριγμα ἄρτου ἐν ἱερουσαλημ καὶ φάγονται ἄρτον ἐν σταθμῷ καὶ ἐν ἐνδείᾳ καὶ ὕδωρ ἐν μέτρῳ καὶ ἐν ἀφανισμῷ πίνονται
- 17 Yo p'ap jwenn kantite pen ak dlo yo bezwen: yo tout y'ap depafini ansanm, y'ap deperi poutèt peche yo fè yo.
So that they may be in need of bread and water and be wondering at one another, wasting away in their sin.
ὅπως ἐνδεεῖς γένωνται ἄρτου καὶ ὕδατος καὶ ἀφανισθήσεται ἄνθρωπος καὶ ἀδελφὸς αὐτοῦ καὶ τακήσονται ἐν ταῖς ἀδικίαις αὐτῶν
- 1 ¶ Seyè a di mwen: -Nonm o! Pran yon kouto byen file, tankou razwa kwafè, wete tout bab nan figi ou ak tout cheve nan tèt ou. Lèfini, pran yon balans pou peze cheve ou koupe yo, w'a fè yo fè twa pil menm fòs.
And you, son of man, take a sharp sword, using it like a haircutter's blade, and making it go over your head and the hair of your chin: and take scales for separating the hair by weight.
καὶ σύ υἱὲ ἀνθρώπου λαβὲ σεαυτῷ ῥομφαίαν ὀξεῖαν ὑπὲρ ξυρὸν κουρέως κτήση αὐτήν σεαυτῷ καὶ ἐπάξεις αὐτήν ἐπὶ τὴν κεφαλὴν σου καὶ ἐπὶ τὸν πώγονά σου καὶ λήμψη ζυγὸν σταθμίων καὶ διαστήσῃς εἰς αὐτούς
- 2 Lè y'a sispann sènen lavil la, w'a boule yon premye pil nan mitan lavil la. W'a pran yon dezyèm pil, w'a koupe l' ti moso ti moso avèk nepe a pandan w'ap fè tou lavil la pa deyò. Dènye pil cheve a menm, w'a voye l' anlè pou van pote yo ale. Mwen menm, m'a kouri deyò yo ak nepe mwen.
You are to have a third part burned with fire inside the town, when the days of the attack are ended; and a third part you are to take and give blows with the sword round about it; and give a third part for the wind to take away, and let loose a sword after them.
τὸ τέταρτον ἐν πυρὶ ἀνακαύσεις ἐν μέσῃ τῇ πόλει κατὰ τὴν πλήρωσιν τῶν ἡμερῶν τοῦ συγκυλισμοῦ καὶ λήμψη τὸ τέταρτον καὶ κατακαύσεις αὐτὸ ἐν μέσῳ αὐτῆς καὶ τὸ τέταρτον κατακόψεις ἐν ῥομφαίᾳ κύκλῳ αὐτῆς καὶ τὸ τέταρτον διασκορπίσεις τῷ πνεύματι καὶ μάχαιραν ἐκκενώσω ὀπίσω αὐτῶν
- 3 W'a sere yon ponyen cheve, w'a koud li nan woulèt rad ou.
And take from them a small number of hairs, folding them in your skirts.
καὶ λήμψη ἐκεῖθεν ὀλίγους ἐν ἀριθμῷ καὶ συμπεριλήμψη αὐτούς τῇ ἀναβολῇ σου
- 4 Lèfini, w'a pran de twa branch cheve nan sa ou te sere yo, w'a voye yo jete nan dife pou yo boule. Dife a ap gaye nan tout peyi Izrayèl la.
And again take some of these and put them in the fire, burning them up in the fire; and say to all the children of Israel,
καὶ ἐκ τούτων λήμψη ἔτι καὶ ῥίψεις αὐτούς εἰς μέσον τοῦ πυρὸς καὶ κατακαύσεις αὐτούς ἐν πυρὶ ἐξ αὐτῆς ἐξελεύσεται πῦρ καὶ ἐρεῖς παντὶ οἴκῳ ἰσραὴλ
- 5 ¶ Men sa Seyè a, Bondye ki gen tout pouwva, di ankò: -Gade lavil Jerizalèm! Mwen te mete l' kanpe nan mitan latè ak tout lòt nasyon yo bò kote l'.
This is what the Lord has said: This is Jerusalem: I have put her among the nations, and countries are round her on every side;
τάδε λέγει κύριος αὐτῇ ἡ ἱερουσαλημ ἐν μέσῳ τῶν ἔθνων τέθεικα αὐτήν καὶ τὰς κύκλῳ αὐτῆς χώρας

- 6 Men, Jerizalèm revòlte kont kòmandman ak lòd mwen yo. Li fè pi mal pase lòt nasyon ki bò kote l' yo. Moun li yo derefiz swiv prensip mwen te ba yo. Yo pa fè sa m' te ba yo lòd fè a.
And she has gone against my orders by doing evil more than the nations, and against my rules more than the countries round her: for they have given up my orders, and as for my rules, they have not gone in the way of them.
καὶ ἐρεῖς τὰ δικαιοῦματά μου τῇ ἀνόμῳ ἐκ τῶν ἐθνῶν καὶ τὰ νόμιμά μου ἐκ τῶν χωρῶν τῶν κύκλῳ αὐτῆς διότι τὰ δικαιοῦματά μου ἀπόσαντο καὶ ἐν τοῖς νομίμοις μου οὐκ ἐπορεύθησαν ἐν αὐτοῖς
- 7 Se poutèt sa, nou menm moun lavil Jerizalèm, men sa Seyè ki gen tout pouvwa a, di nou: Nou pa swiv lòd mwen yo, nou pa fè sa m' te mande nou fè. Konsa, nou fè pi mal pase moun lòt nasyon ki bò kote nou yo. Nou pa menm swiv lòd moun lòt nasyon yo gen lakay yo.
For this cause the Lord has said: Because you have been more uncontrolled than the nations round about you, and have not been guided by my rules or kept my orders, but have kept the orders of the nations round about you;
διὰ τοῦτο τάδε λέγει κύριος ἀνθ' ὧν ἡ ἀφορμὴ ὑμῶν ἐκ τῶν ἐθνῶν τῶν κύκλῳ ὑμῶν καὶ ἐν τοῖς νομίμοις μου οὐκ ἐπορεύθητε καὶ τὰ δικαιοῦματά μου οὐκ ἐποιήσατε ἀλλ' οὐδὲ κατὰ τὰ δικαιώματα τῶν ἐθνῶν τῶν κύκλῳ ὑμῶν οὐ πεποιήκατε
- 8 Se poutèt sa, men sa Seyè a, Bondye nan syèl la, di ou: M'ap leve dèyè ou tou, mwen pral pini ou devan tout lòt nasyon yo.
For this cause the Lord has said: See, I, even I, am against you; and I will be judging among you before the eyes of the nations.
διὰ τοῦτο τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐπὶ σὲ καὶ ποιήσω ἐν μέσῳ σου κρίμα ἐνώπιον τῶν ἐθνῶν
- 9 N'ap fè yon bann bagay mwen pa vle wè menm. Se poutèt sa m'ap pini lavil Jerizalèm jan mwen poko janm pini l', jan mwen p'ap janm pini l' ankò.
And I will do in you what I have not done and will not do again, because of all your disgusting ways.
καὶ ποιήσω ἐν σοὶ ἃ οὐ πεποιήκα καὶ ἃ οὐ ποιήσω ὅμοια αὐτοῖς ἔτι κατὰ πάντα τὰ βδελύγματά σου
- 10 Se poutèt sa, nan lavil Jerizalèm papa ak manman va manje pwòp pitit yo, pitit va manje papa ak manman yo. M'ap pini nou, m'ap gaye rès moun ki va rete yo toupatou.
For this cause fathers will take their sons for food among you, and sons will make a meal of their fathers; and I will be judge among you, and all the rest of you I will send away to every wind.
διὰ τοῦτο πατέρες φάγονται τέκνα ἐν μέσῳ σου καὶ τέκνα φάγονται πατέρας καὶ ποιήσω ἐν σοὶ κρίματα καὶ διασκορπιῶ πάντας τοὺς καταλοίπους σου εἰς πάντα ἄνεμον
- 11 Se poutèt sa, jan nou konnen mwen vivan vre a, se mwen menm Seyè, Sèl Mèt la, k'ap pale: Paske nou derespekte tanp mwen an ak tout vye bagay degoutan ansanm ak bann bagay mwen pa vle wè menm nou te fè ladan l' yo, mwen fè sèman, mwen menm tou m'ap san pitye pou nou. M'ap voye nou jete, mwen p'ap kite nou yonn chape.
For this cause, by my life, says the Lord, because you have made my holy place unclean with all your hated things and all your disgusting ways, you will become disgusting to me; my eye will have no mercy and I will have no pity.
διὰ τοῦτο ζῶ ἐγὼ λέγει κύριος εἰ μὴ ἀνθ' ὧν τὰ ἁγία μου ἐμίανας ἐν πᾶσιν τοῖς βδελύγμασιν σου κἀγὼ ἀπόσομαι σε οὐ φείσεται μου ὁ ὀφθαλμὸς κἀγὼ οὐκ ἐλεήσω
- 12 Pèp la ap fè twa pòsyon, yon pòsyon pral mouri anba maladi ak grangou nan lavil la, yon lòt pòsyon pral mouri nan lagè lòt bò miray ranpa lavil la. M'ap gaye rès la nan tout direksyon. Lèfini, m'ap kouri dèyè yo ak nepe.
A third of you will come to death from disease, wasting away among you through need of food; a third will be put to the sword round about you; and a third I will send away to every wind, letting loose a sword after them.
τὸ τέταρτόν σου ἐν θανάτῳ ἀναλωθήσεται καὶ τὸ τέταρτόν σου ἐν λιμῷ συντελεσθήσεται ἐν μέσῳ σου καὶ τὸ τέταρτόν σου εἰς πάντα ἄνεμον σκορπιῶ αὐτούς καὶ τὸ τέταρτόν σου ἐν ῥομφαίᾳ πεσοῦνται οὐκ ἐλεήσω αὐτούς καὶ τὸ τέταρτόν σου εἰς πάντα ἄνεμον σκορπιῶ αὐτούς καὶ τὸ τέταρτόν σου ἐν ῥομφαίᾳ πεσοῦνται αὐτοὶ καὶ τὸ τέταρτόν σου εἰς πάντα ἄνεμον σκορπιῶ αὐτούς καὶ τὸ τέταρτόν σου ἐν ῥομφαίᾳ πεσοῦνται αὐτοὶ
- 13 M'a tire revanj mwen, m'ap krase yo dèske yo fè m' fè kòlè, m'ap move sou yo jouk mwen pa kapab ankò. Lè sa a, y'a rekonèt se mwen menm Seyè a ki te pale konsa ak yo, paske yo te pouse m' fè jalouzi, mwen te fache sou yo jouk mwen pa kapab ankò.
So my wrath will be complete and my passion will come to rest on them; and they will be certain that I the Lord have given the word of decision, when my wrath against them is complete.
καὶ συντελεσθήσεται ὁ θυμὸς μου καὶ ἡ ὀργή μου ἐπ' αὐτούς καὶ ἐπιγνώσῃ διότι ἐγὼ κύριος λελάληκα ἐν ζήλῳ μου ἐν τῷ συντελέσει με τὴν ὀργὴν μου ἐπ' αὐτούς
- 14 M'ap fè nou tounen yon dezè nan mitan tout lòt peyi yo, yon wont pou moun k'ap pase bò kote nou ye a.
And I will make you a waste and a name of shame among the nations round about you, in the eyes of everyone who goes by.
καὶ θήσομαι σε εἰς ἔρημον καὶ τὴν θυγατέρα σου κύκλῳ σου ἐνώπιον παντὸς διοδεύοντος
- 15 Lè m'a fè kòlè a, lè m'a move anpil sou nou an, lè m'a pini nou rèd mare jan mwen te vle l' la, m'ap avili nou, m'ap fè nou tounen yon wont. N'a sèvi yon avètisman pou tout nasyon ki bò kote nou yo, y'a sotè pè lè y'a wè sa ki rive nou. Se mwen menm Seyè a ki di sa.
And you will be a name of shame and a cause of bitter words, an example and a wonder to the nations round about you, when I give effect to my judging among you in wrath and in passion and in burning protests: I the Lord have said it:
καὶ ἔσῃ στενακτὴ καὶ δηλαῖστὴ ἐν τοῖς ἔθνεσιν τοῖς κύκλῳ σου ἐν τῷ ποιῆσαί με ἐν σοὶ κρίματα ἐν ἐκδικήσει θυμοῦ μου ἐγὼ κύριος λελάληκα
- 16 M'ap koupe viv nou, m'ap kite nou mouri grangou. Nou pral santi doulè grangou a tankou si se flèch yo voye sou nou pou touye nou.
When I send on you the evil arrows of disease, causing destruction, which I will send to put an end to you; and, further, I will take away your necessary food.
ἐν τῷ ἐξαποστεῖλαί με τὰς βολίδας μου τοῦ λιμοῦ ἐπ' αὐτούς καὶ ἔσονται εἰς ἔκλειψιν καὶ συντρίψω στήριγμα ἄρτου σου

- 17 M'ap voye grangou ak bèt nan bwa k'ap touye tout pitit nou yo. Move maladi pral tonbe sou nou, y'ap mete san nou deyò. M'ap voye lènmi vin fè nou lagè. Se mwen menm Seyè a ki pale.
And I will send on you need of food and evil beasts, and they will be a cause of loss to you; and disease and violent death will go through you; and I will send the sword on you: I the Lord have said it.
καὶ ἐξαποστελῶ ἐπὶ σὲ λιμὸν καὶ θηρία πονηρὰ καὶ τιμωρήσομαί σε καὶ θάνατος καὶ αἷμα διελεύσονται ἐπὶ σὲ καὶ ῥομφαίαν ἐπάξω ἐπὶ σὲ κυκλόθεν ἐγὼ κύριος λελάληκα
- 1 ¶ Seyè a pale avè m', li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Vire tèt ou gade nan direksyon mòn peyi Izrayèl yo. Bay moun yo mesaj mwen ba ou pou yo a.
Son of man, let your face be turned to the mountains of Israel, and be a prophet to them, and say,
υἱὲ ἀνθρώπου στῆρισον τὸ πρόσωπόν σου ἐπὶ τὰ ὄρη Ἰσραὴλ καὶ προφήτευσον ἐπ' αὐτὰ
- 3 W'a di moun nan mòn peyi Izrayèl yo: Koute mesaj Seyè a, Bondye Sèl Mèt la. Men sa li di moun nan mòn yo, nan ti mòn yo, nan ravin yo ak nan fon yo. Mwen pral voye lènmi atake nou ak nepe pou detwi tout kote nou konn fè sèvis pou zidòl yo.
You mountains of Israel, give ear to the words of the Lord: this is what the Lord has said to the mountains and the hills, to the waterways and the valleys: See, I, even I, am sending on you a sword for the destruction of your high places.
καὶ ἐρεῖς τὰ ὄρη Ἰσραὴλ ἀκούσατε λόγον κυρίου τάδε λέγει κύριος τοῖς ὄρεσιν καὶ τοῖς βουνοῖς καὶ ταῖς φάραγξιν καὶ ταῖς νάπαις ἰδοὺ ἐγὼ ἐπάγω ἐφ' ὑμᾶς ῥομφαίαν καὶ ἐξολεθρευθήσεται τὰ ὑψηλὰ ὑμῶν
- 4 Y'ap kraze tout lotèl nou yo, y'ap fè lotèl lansan nou yo tounen miyèt moso. M'ap fè yo touye moun nou yo devan vye zidòl yo a.
And your altars will be made waste, and your sun-images will be broken: and I will have your dead men placed before your images.
καὶ συντριβήσονται τὰ θυσιαστήρια ὑμῶν καὶ τὰ τεμένη ὑμῶν καὶ καταβαλῶ τραυματίας ὑμῶν ἐνώπιον τῶν εἰδώλων ὑμῶν
- 5 M'ap gaye kadav moun pèp Izrayèl yo devan tout vye zidòl yo, m'ap mache gaye zosman yo tout bò lotèl yo.
And I will put the dead bodies of the children of Israel in front of their images, sending your bones in all directions about your altars.
καὶ διασκορπιῶ τὰ ὀστά ὑμῶν κύκλῳ τῶν θυσιαστηρίων ὑμῶν
- 6 Y'ap detwi tout lavil ki nan peyi yo a. Y'ap kraze met atè tout kote yo fè sèvis pou zidòl yo ansanm ak tout lotèl yo. Y'ap kraze zidòl nou yo, y'ap disparèt yo. Y'ap kraze lotèl lansan nou yo an miyèt moso. Tou sa nou te fè ak men nou yo pral disparèt.
In all your living-places the towns will become broken walls, and the high places made waste; so that your altars may be broken down and made waste, and your images broken and ended, and so that your sun-images may be cut down and your works rubbed out.
ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν αἱ πόλεις ἐξερημωθήσονται καὶ τὰ ὑψηλὰ ἀφανισθήσεται ὅπως ἐξολεθρευθῆ τὰ θυσιαστήρια ὑμῶν καὶ συντριβήσονται τὰ εἶδωλα ὑμῶν καὶ ἐξαρθήσεται τὰ τεμένη ὑμῶν
- 7 Anpil moun ap tonbe mouri nan mitan nou. Lè sa a, n'a konnen se mwen menm ki Seyè a.
And the dead will be falling down among you, and you will be certain that I am the Lord.
καὶ πεσοῦνται τραυματῖαι ἐν μέσῳ ὑμῶν καὶ ἐπιγνώσεσθε ὅτι ἐγὼ κύριος
- 8 ¶ Men, m'ap kite de twa nan nou chape nan lagè a. Lèfini m'ap gaye yo nan mitan lòt nasyon yo.
But still, I will keep a small band safe from the sword among the nations, when you are sent wandering among the countries.
ἐν τῷ γενέσθαι ἐξ ὑμῶν ἀνασφζομένους ἐκ ῥομφαίας ἐν τοῖς ἔθνεσιν καὶ ἐν τῷ διασκορπισμῷ ὑμῶν ἐν ταῖς χώραις
- 9 Moun ki va chape yo va chonje m' nan peyi kote y'ap depòte yo a. Y'a chonje mwen te pini yo paske, nan fon kè yo, yo te vire do ban mwen, mwen te fè yo wont paske yo te kole je yo sou yon vye zidòl. Y'ap gen pwòp tèt yo degoutans akòz bagay mal yo te fè pandan toutan yo te lage kò yo nan sèvi zidòl.
And those of you who are kept safe will have me in mind among the nations where they have been taken away as prisoners, how I sent punishment on their hearts which were untrue to me, and on their eyes which were turned to their false gods: and they will be full of hate for themselves because of the evil things which they have done in all their disgusting ways.
καὶ μνησθήσονται μοι οἱ ἀνασφζόμενοι ἐξ ὑμῶν ἐν τοῖς ἔθνεσιν οὗ ἠγματοεῦθησαν ἐκεῖ ὁμώμοκα τῇ καρδίᾳ αὐτῶν τῇ ἐκπορευούσῃ ἀπ' ἐμοῦ καὶ τοῖς ὀφθαλμοῖς αὐτῶν τῶν πορνεύουσιν ὀπίσω τῷ ν ἐπιτηδεύματων αὐτῶν καὶ κόψονται πρόσωπα αὐτῶν ἐν πάσι τοῖς βδελύγμασιν αὐτῶν
- 10 Y'a konnen se mwen menm ki Seyè a. Lè m' te di yo mwen t'ap voye tout malè sa yo sou yo, se pa t' pale mete la m' t'ap fè.
And they will be certain that I am the Lord: not for nothing did I say that I would do this evil to them.
καὶ ἐπιγνώσονται διότι ἐγὼ κύριος λελάληκα

- 11 ¶ Men sa Seyè a, Bondye Sèl Mèt la, di ankò: -Mare ren ou, leve de bra ou anlè! Rele gras lamizerikòd! Akòz tout bagay mal, bagay mwen pa vle wè menm, moun pèp Izrayèl yo ap fè a, yo pral mouri nan lagè, nan grangou, anba gwo maladi.
This is what the Lord has said: Give blows with your hand, stamping with your foot, and say, O sorrow! because of all the evil and disgusting ways of the children of Israel: for death will overtake them by the sword and through need of food and by disease.
τάδε λέγει κύριος κρότησον τῇ χειρὶ καὶ ψόφησον τῷ ποδὶ καὶ εἰπὸν εὗγε εὗγε ἐπὶ πᾶσιν τοῖς βδελύγμασιν οἴκου ἰσραηλ ἐν ῥομφαίᾳ καὶ ἐν θανάτῳ καὶ ἐν λιμῷ πεσοῦνται
- 12 Moun ki lwen yo pral tonbe malad, y'ap mouri. Moun pre yo pral mouri nan lagè. Sa ki va rete yo pral mouri grangou. M'ap move sou yo jouk mwen p'ap kapab ankò.
He who is far away will come to his death by disease; he who is near will be put to the sword; he who is shut up will come to his death through need of food; and I will give full effect to my passion against them.
ὁ ἐγγὺς ἐν ῥομφαίᾳ πεσεῖται ὁ δὲ μακρὰν ἐν θανάτῳ τελευτήσει καὶ ὁ περιεχόμενος ἐν λιμῷ συντελεσθήσεται καὶ συντελέσω τὴν ὀργὴν μου ἐπ' αὐτούς
- 13 Kadav yo pral gaye nan mitan zidòl bò lotèl yo, sou tèt tout ti mòn yo, sou tèt tout gwo mòn yo, anba pyebwa plen fèy vèt yo, anba gwo bwadchenn yo, kote yo te konn boule bèt yo ofri pou fè zidòl yo plezi ak bon sant yo. Lè sa a, y'a konnen se mwen menm ki Seyè a.
And you will be certain that I am the Lord, when their dead men are stretched among their images round about their altars on every high hill, on all the tops of the mountains, and under every branching tree, and under every thick oak-tree, the places where they made sweet smells to all their images.
καὶ γνώσεσθε διότι ἐγὼ κύριος ἐν τῷ εἶναι τοὺς τραυματίας ὑμῶν ἐν μέσῳ τῶν εἰδώλων ὑμῶν κύκλῳ τῶν θυσιαστηρίων ὑμῶν ἐπὶ πάντα βουνὸν ὑψηλὸν καὶ ὑποκάτω δένδρου συσκίου οὐ ἔδωκαν ἕκε ἰὸσμὴν εὐωδίας πᾶσι τοῖς εἰδώλοις αὐτῶν
- 14 Wi, m'ap lonje men m' sou yo pou m' touye yo tout. M'ap fè dènve kote yo te rete nan pèyi a tounen yon savann san moun ladan l', depi dezè ki sou bò sid la rive lavil Ribla sou bò nò. Lè sa a, y'a konnen se mwen menm ki Seyè a.
And my hand will be stretched out against them, making the land waste and unpeopled, from the waste land to Riblah, through all their living-places: and they will be certain that I am the Lord.
καὶ ἐκτενῶ τὴν χειρᾶ μου ἐπ' αὐτούς καὶ θήσομαι τὴν γῆν εἰς ἀφανισμόν καὶ εἰς ὄλεθρον ἀπὸ τῆς ἐρήμου δεβλαθα ἐκ πάσης τῆς κατοικίας καὶ ἐπιγνώσεσθε ὅτι ἐγὼ κύριος
- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Men mesaj mwen menm Seyè a, Bondye sèl Mèt la, mwen bay pou peyi Izrayèl la: Fini! Se fini tout peyi a nèt pral fini.
And you, son of man, say, This is what the Lord has said to the land of Israel: An end has come, the end has come on the four quarters of the land.
καὶ σύ υἱὲ ἀνθρώπου εἰπὸν τάδε λέγει κύριος τῇ γῇ τοῦ ἰσραηλ πέρας ἦκει τὸ πέρας ἦκει ἐπὶ τὰς τέσσαρας πτέρυγας τῆς γῆς
- 3 Koulye a, sa fini nèt pou nou! Mwen pral move sou nou, paske mwen pral pini nou pou tou sa nou fè. Mwen pral fè nou peye pou tout vye bagay derespektan n'ap plede fè devan je mwen.
Now the end has come on you, and I will send my wrath on you, judging you for your ways, I will send punishment on you for all your disgusting acts.
ἦκει τὸ πέρας
- 4 Mwen p'ap gen pitye pou nou. Mwen p'ap fè pa nou. Mwen pral fè nou peye pou tou sa nou fè. Mwen pral regle nou pou tout vye bagay derespektan n'ap plede fè devan je m' yo. Konsa n'a konnen se mwen menm ki Seyè a.
My eye will not have mercy on you, and I will have no pity: but I will send the punishment of your ways on you, and your disgusting works will be among you: and you will be certain that I am the Lord.
ἐπὶ σὲ τὸν κατοικοῦντα τὴν γῆν ἦκει ὁ καιρὸς ἠγγικεν ἡ ἡμέρα οὐ μετὰ θορύβων οὐδὲ μετὰ ὠδίνων
- 5 Men sa Seyè a, Bondye sèl Mèt la, di ankò: -Malè sou malè pral tonbe sou nou.
This is what the Lord has said: An evil, even one evil; see, it is coming.
νῦν ἐγγύθεν ἐκχεῶ τὴν ὀργὴν μου ἐπὶ σὲ καὶ συντελέσω τὸν θυμὸν μου ἐν σοὶ καὶ κρινῶ σε ἐν ταῖς ὁδοῖς σου καὶ δώσω ἐπὶ σὲ πάντα τὰ βδελύγματά σου
- 6 Lè a fin rive! Nou pa lwen fini nèt! Dènve jou nou yo pa lwen rive.
An end has come, the end has come; see, it is coming on you.
οὐ φείσεται ὁ ὀφθαλμὸς μου οὐδὲ μὴ ἐλεήσω διότι τὰς ὁδοὺς σου ἐπὶ σὲ δώσω καὶ τὰ βδελύγματά σου ἐν μέσῳ σου ἔσονται καὶ ἐπιγνώση διότι ἐγὼ εἰμι κύριος ὁ τύπτων
- 7 Sa pral fini nèt pou nou tout ki rete nan peyi a. Lè a ap pwoche, jou a pa lwen ankò lè p'ap gen kè kontan sou mòn yo. Se pral yon gwo kouri.
The crowning time has come on you, O people of the land: the time has come, the day is near; the day will not be slow in coming, it will not keep back.
νῦν τὸ πέρας πρὸς σὲ καὶ ἀποστελῶ ἐγὼ ἐπὶ σὲ καὶ ἐκδικήσω σε ἐν ταῖς ὁδοῖς σου καὶ δώσω ἐπὶ σὲ πάντα τὰ βδελύγματά σου

- 8 Koulve a, talè konsa, mwen pral fè nou santi jan m' ka move. Mwen pral move sou nou jouk mwen p'ap kapab ankò. Mwen pral pini nou pou tou sa nou fè. M'ap fè nou peye pou tout vye bagay derespèktan n'ap plede fè devan je m' yo.
Now, in a little time, I will let loose my passion on you, and give full effect to my wrath against you, judging you for your ways, and sending punishment on you for all your disgusting works.
οὐ φείσεται ὁ ὀφθαλμὸς μου ἐπὶ σέ οὐδὲ μὴ ἐλεήσω διότι τὴν ὁδὸν σου ἐπὶ σέ δώσω καὶ τὰ βδελύγματά σου ἐν μέσῳ σου ἔσται καὶ ἐπιγνώση διότι ἐγὼ κύριος
- 9 Mwen p'ap gen pitye pou nou, mwen p'ap fè pa nou. Mwen pral fè nou peye pou tou sa nou fè. Mwen pral regle nou pou tout vye bagay derespèktan n'ap plede fè devan je m' yo. Lè sa a, n'a konnen se mwen menm Seyè a k'ap pini nou.
My eye will not have mercy, and I will have no pity: I will send on you the punishment of your ways, and your disgusting works will be among you; and you will see that I am the Lord who gives punishment.
διότι τάδε λέγει κύριος
- 10 Men jou malè a rive sou nou. Nou pral fini nèt! Baton nan dèyè nou! Lwijanboje yo toupatou!
See, the day; see, it is coming: the crowning time has gone out; the twisted way is flowering, pride has put out buds.
ἰδοὺ τὸ πέρασ ἤκει ἰδοὺ ἡμέρα κυρίου εἰ καὶ ἡ ῥάβδος ἤνηκεν ἡ ὕβρις ἐξανέστηκεν
- 11 Mechan yo ap pran baton pou kraze brize. Anyen p'ap rete nan richès nou yo, nan bèl bagay nou yo ak nan gwo pouvwa nou yo.
Violent behaviour has been lifted up into a rod of evil; it will not be slow in coming, it will not keep back.
καὶ συντρίψει στήριγμα ἀνόμου καὶ οὐ μετὰ θορόβου οὐδὲ μετὰ σπουδῆς
- 12 Wi, lè a rive, jou a ap pwoche. Moun k'ap achte yo pa bezwen fè kè yo kontan. Moun k'ap vann yo pa bezwen règrèt anyen paske chatiman Bondye pral tonbe sou tout richès ki nan peyi a.
The time has come, the day is near: let not him who gives a price for goods be glad, or him who gets the price have sorrow:
ἤκει ὁ καιρὸς ἰδοὺ ἡ ἡμέρα ὁ κτώμενος μὴ χαίρειτω καὶ ὁ πωλῶν μὴ θρηνεῖτω
- 13 Machann yo ap gen tan mouri anvan yo touche lajan pou sa yo te vann lan, paske wè pa wè, vizyon an gen pou rive vre, tout moun gen pou pase. Tout moun te lage kò yo nan fè mechanste san sa pa rapòte yo anyen.
For the trader will not go back to the things for which he had his price, even while he is still living:
διότι ὁ κτώμενος πρὸς τὸν πωλοῦντα οὐκέτι μὴ ἐπιστρέψει καὶ ἄνθρωπος ἐν ὀφθαλμῷ ζωῆς αὐτοῦ οὐ κρατήσεται
- 14 Twonpèt la kònen. Tout bagay fin pare! Men, pesonn p'ap leve al goumen paske chatiman Bondye a pral tonbe sou tout moun ki nan peyi a.
And he who has given a price for goods will not get them, for my wrath is on all of them.
σαλπίζατε ἐν σάλπιγγι καὶ κρίνατε τὰ σύμπαντα
- 15 Batay nan tout lari! Maladi ak grangou nan tout kay! Moun ki andeyò nan jaden yo pral mouri nan lagè. Moun ki anndan lavil la, grangou ak maladi pral fini ak yo.
Outside is the sword, and inside disease and need of food: he who is in the open country will be put to the sword; he who is in the town will come to his end through need of food and disease.
ὁ πόλεμος ἐν ῥομφαίᾳ ἔξωθεν καὶ ὁ λιμὸς καὶ ὁ θάνατος ἔσωθεν ὁ ἐν τῷ πεδίῳ ἐν ῥομφαίᾳ τελευτήσει τοὺς δὲ ἐν τῇ πόλει λιμὸς καὶ θάνατος συντελέσει
- 16 ¶ Genyen ki va chape kò yo al nan mòn, tankou ranmye k'ap vole kite fon yo. Yo pral plenn sò yo pou tou sa yo fè ki mal.
And those of them who get away safely will go and be in the secret places like the doves of the valleys, all of them will come to death, every one in his sin.
καὶ ἀνασωθήσονται οἱ ἀνασφωζόμενοι ἐξ αὐτῶν καὶ ἔσονται ἐπὶ τῶν ὀρέων πάντα ἀποκτενῶ ἕκαστον ἐν ταῖς ἀδικίαις αὐτοῦ
- 17 Bra tout moun pral san fòs, yo p'ap ka kanpe sou janm yo tèlman y'ap pè.
All hands will be feeble and all knees without strength, like water.
πᾶσαι χεῖρες ἐκλυθήσονται καὶ πάντες μηροὶ μολυνθήσονται ὕγρασία
- 18 Yo pral mete rad sak sou yo. Yo pral tranble nan tout kò yo. Yo pral wont, y'ap kale tèt yo nèt.
And they will put haircloth round them, and deep fear will be covering them; and shame will be on all faces, and the hair gone from all their heads.
καὶ περιζώσονται σάκκους καὶ καλύψει αὐτοὺς θάμβος καὶ ἐπὶ πᾶν πρόσωπον αἰσχὺνη ἐπ' αὐτούς καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα
- 19 Y'ap voye tou sa yo genyen ki fèt an ajan jete nan lari. Yo p'ap ka santi sa yo genyen ki fèt an lò. Paske jou sa a, ni lò, ni ajan p'ap ka sove yo anba kòlè Bondye. Yo p'ap ka fè bouch yo plezi, ni yo p'ap ka manje plen vant yo. Paske se pou bagay sa yo yo te fè tout mechanste sa yo.
They will put out their silver into the streets, and their gold will be as an unclean thing; their silver and their gold will not be able to keep them safe in the day of the wrath of the Lord; they will not get their desire or have food for their need: because it has been the cause of their falling into sin.
τὸ ἀργύριον αὐτῶν ῥιφήσεται ἐν ταῖς πλατείαις καὶ τὸ χρυσίον αὐτῶν ὑπεροφθήσεται αἱ ψυχὰι αὐτῶν οὐ μὴ ἐμπλησθῶσιν καὶ αἱ κοιλίαι αὐτῶν οὐ μὴ πληρωθῶσιν διότι βάσανος τῶν ἀδικιῶν αὐτῶν ἐγένετο

- 20 Bèl bijou yo te genyen yo vire lòlòj yo. Yo sèvi ak yo pou fè estati zidòl, bagay ki derespektan, bagay mwen pa vle wè menm. Se poutèt sa, m'ap fè yo p'ap ka santi richès yo.
As for their beautiful ornament, they had put it on high, and had made the images of their disgusting and hated things in it: for this cause I have made it an unclean thing to them.
ἐκλεκτὰ κόσμου εἰς ὑπερηφανίαν ἔθεντο αὐτὰ καὶ εἰκόνας τῶν βδελυγμάτων αὐτῶν ἐποίησαν ἐξ αὐτῶν ἔνεκεν τούτου δέδωκα αὐτὰ αὐτοῖς εἰς ἀκαθαρσίαν
- 21 M'ap lage tout richès yo nan men moun lòt nasyon k'ap piye yo. Yon bann sanzave ap vòlò tout richès yo, y'ap trennen yo nan labou.
And I will give it into the hands of men from strange lands who will take it by force, and to the evil-doers of the earth to have for themselves; and they will make it unholy.
καὶ παραδώσω αὐτὰ εἰς χεῖρας ἄλλοτρίων τοῦ διαρπάσαι αὐτὰ καὶ τοῖς λοιμοῖς τῆς γῆς εἰς σκῦλα καὶ βεβηλώσουσιν αὐτὰ
- 22 M'ap fèmen je m' pou m' pa wè lè y'ap trennen trezò tanp lan nan labou, lè vòlò va antre nan tanp lan pou yo derespekte l'.
And my face will be turned away from them, and they will make my secret place unholy: violent men will go into it and make it unholy.
καὶ ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν καὶ μιανοῦσιν τὴν ἐπισκοπὴν μου καὶ εἰσελεύσονται εἰς αὐτὰ ἀφυλάκτως καὶ βεβηλώσουσιν αὐτὰ
- 23 ¶ Tout bagay pral tèt anba. Peyi a plen ansasen k'ap touye moun. Nan lavil la, moun ap kraze brize.
Make the chain: for the land is full of crimes of blood, and the town is full of violent acts.
καὶ ποιήσουσι φυρμόν διότι ἡ γῆ πλήρης λαῶν καὶ ἡ πόλις πλήρης ἀνομίας
- 24 M'ap fè pèp ki pi mechan sou latè a mache sou yo, y'ap pran tout kay yo pou yo. M'ap kraze lògèy lwijanboje yo, lè moun sa yo va derespekte tout kote yo te konn fè sèvis pou zidòl yo.
For this reason I will send the worst of the nations and they will take their houses for themselves: I will make the pride of their strength come to an end; and their holy places will be made unclean.
καὶ ἀποστρέψω τὸ φρύαγμα τῆς ἰσχύος αὐτῶν καὶ μιανθήσεται τὰ ἅγια αὐτῶν
- 25 Tout moun pral gen kè sere. Yo ta renmen gen kè poze, men yo p'ap kapab.
Shaking fear is coming; and they will be looking for peace, and there will be no peace.
ἐξίλασμός ἦξει καὶ ζητήσει εἰρήνην καὶ οὐκ ἔσται
- 26 Malè ap tonbe sou yo yonn apre lòt. Yon seri move nouvèl ap vini yonn dèyè lòt. Yo pral mande pwofèt la ki vizyon li fè pou yo. Prèt yo p'ap gen anyen pou moutre pèp la. Granmoun yo p'ap gen konsèy pou ba yo.
Destruction will come on destruction, and one story after another; and the vision of the prophet will be shamed, and knowledge of the law will come to an end among the priests, and wisdom among the old.
οὐαὶ ἐπὶ οὐαὶ ἔσται καὶ ἀγγελία ἐπ' ἀγγελίαν ἔσται καὶ ζητηθήσεται ὄρασις ἐκ προφήτου καὶ νόμος ἀπολείται ἐξ ἱερέως καὶ βουλή ἐκ πρεσβυτέρων
- 27 Wa a pral nan gwo lapenn. Pitit wa a pral rete sezi, tout pèp la pral tranble. M'ap pini yo pou sa yo fè, m'ap fè yo menm sa yo te fè lòt moun. Lè sa a, y'a konnen se mwen menm ki Seyè a.
The king will give himself up to sorrow, and the ruler will be clothed with wonder, and the hands of the people of the land will be troubled: I will give them punishment for their ways, judging them as it is right for them to be judged; and they will be certain that I am the Lord.
ἄρχων ἐνδύσεται ἀφανισμόν καὶ αἱ χεῖρες τοῦ λαοῦ τῆς γῆς παραλυθήσονται κατὰ τὰς ὁδοὺς αὐτῶν ποιήσω αὐτοῖς καὶ ἐν τοῖς κρίμασιν αὐτῶν ἐκδικήσω αὐτούς καὶ γνώσονται ὅτι ἐγὼ κύριος
- 1 ¶ Nan senkyèm jou sizyèm mwa nan sizyèm lanne depi yo te depòte pèp la, mwen te chita lakay mwen ansanm ak chèf pèp Jida yo ki te reyini lakay mwen. Mwen rete konsa mwen santi pouwva Seyè a, Bondye Sèl Mèt la, desann sou mwen.
Now in the sixth year, in the sixth month, on the fifth day of the month, when I was in my house and the responsible men of Judah were seated before me, the hand of the Lord came on me there.
καὶ ἐγένετο ἐν τῷ ἕκτῳ ἔτει ἐν τῷ πέμπτῳ μηνὶ πέμπτη τοῦ μηνὸς ἐγὼ ἐκάθημην ἐν τῷ οἴκῳ καὶ οἱ πρεσβύτεροι Ἰουδα ἐκάθηντο ἐνώπιόν μου καὶ ἐγένετο ἐπ' ἐμὲ χεὶρ κυρίου
- 2 Mwen leve je m' gade, mwen wè yon fòm ki te sanble ak yon moun. Depi nan ren l' desann, kò l' te tankou yon flanm dife. Depi nan ren l' moute, li te klere tankou kwiv byen poli.
And looking, I saw a form like fire; from the middle of his body and down there was fire: and up from the middle of his body a sort of shining, like electrum.
καὶ εἶδον καὶ ἰδοὺ ὁμοίωμα ἀνδρός ἀπὸ τῆς ὀσφύος αὐτοῦ καὶ ἕως κάτω πῦρ καὶ ἀπὸ τῆς ὀσφύος αὐτοῦ ὑπεράνω ὡς ὄρασις ἠλέκτρον
- 3 Mwen wè l' lonje men l' tankou men yon moun, li pran m' nan cheve. Nan vizyon an, li leve m' byen wo nan syèl la, li mennen m' lavil Jerizalèm, devan pòtay anndan ki bay sou bò nò a, kote yo te mete yon estati zidòl ki te lakòz Bondye ankòlè.
And he put out the form of a hand and took me by the hair of my head; and the wind, lifting me up between the earth and the heaven, took me in the visions of God to Jerusalem, to the way into the inner door facing to the north; where was the seat of the image of envy.
καὶ ἐξέτεινεν ὁμοίωμα χειρὸς καὶ ἀνέλαβέν με τῆς κορυφῆς μου καὶ ἀνέλαβέν με πνεῦμα ἀνὰ μέσον τῆς γῆς καὶ ἀνὰ μέσον τοῦ οὐρανοῦ καὶ ἤγαγέν με εἰς ἱερουσαλήμ ἐν ὁράσει θεοῦ ἐπὶ τὰ πρόθυρα τῆς πύλης τῆς ἐσωτέρας τῆς βλεπούσης πρὸς βορρᾶν οὗ ἦν ἡ στήλη τοῦ κτωμένου
- 4 La, mwen wè yon gwo bèl limyè ki te fè m' konprann se Bondye pèp Izrayèl la ki te la, menm jan mwen te wè l' nan fon an.
And I saw the glory of the Lord there, as in the vision which I saw in the valley.
καὶ ἰδοὺ ἐκεῖ ἦν δόξα κυρίου θεοῦ Ἰσραὴλ κατὰ τὴν ὄρασιν ἣν εἶδον ἐν τῷ πεδίῳ

- 5 Bondye di m' konsa: -Nonm o! Vire je ou gade bò nan nò! Mwen vire je m' gade bò nan nò. Mwen wè toupre lotèl ki bò pòtay kote moun pase pou antre a, estati zidòl ki te lakòz Bondye ankòlè a. Then he said to me, Son of man, now let your eyes be lifted up in the direction of the north; and on looking in the direction of the north, to the north of the doorway of the altar, I saw this image of envy by the way in.
καὶ εἶπεν πρὸς με νιὲ ἀνθρώπου ἀνάβλεψον τοῖς ὀφθαλμοῖς σου πρὸς βορρᾶν καὶ ἀνέβλεψα τοῖς ὀφθαλμοῖς μου πρὸς βορρᾶν καὶ ἰδοὺ ἀπὸ βορρᾶ ἐπὶ τὴν πύλιν τὴν πρὸς ἀνατολάς
- 6 Bondye di m' ankò: -Nonm o! Eske ou wè sa y'ap fè? Gade tout bagay derespektan moun pèp Izrayèl yo ap plede fè pou yo fè m' kite tanp mwen an. Ou gen pou wè bagay ki pi mal pase sa toujou. And he said to me, Son of man, do you see what they are doing? even the very disgusting things which the children of Israel are doing here, causing me to go far away from my holy place? but you will see other most disgusting things.
καὶ εἶπεν πρὸς με νιὲ ἀνθρώπου ἐώρακας τί οὗτοι ποιοῦσιν ἀνομίας μεγάλας ποιοῦσιν ὧδε τοῦ ἀπέχεσθαι ἀπὸ τῶν ἁγίων μου καὶ ἔτι ὄψει ἀνομίας μείζονας
- 7 ¶ Li pran m', li mennen m' nan pòtay ki bay sou lakou anndan an, li moutre m' yon twou nan miray la. And he took me to the door of the open place; and looking, I saw a hole in the wall.
καὶ εἰσήγαγέν με ἐπὶ τὰ πρόθυρα τῆς αὐλῆς
- 8 Li di m' konsa: -Nonm o! Fè yon gwo twou nan miray la. Mwen fè gwo twou a. Lèfini, mwen jwenn yon pòt. And he said to me, Son of man, make a hole in the wall: and after making a hole in the wall I saw a door.
καὶ εἶπεν πρὸς με νιὲ ἀνθρώπου ὄρυξον καὶ ὄρυξα καὶ ἰδοὺ θύρα μία
- 9 Li di m' konsa: -Louvri pòt la antre! Gade tout kalite vye bagay derespektan moun sa yo ap fè la a! And he said to me, Go in and see the evil and disgusting things which they are doing here.
καὶ εἶπεν πρὸς με εἴσελθε καὶ ἰδὲ τὰς ἀνομίας ἃς οὗτοι ποιοῦσιν ὧδε
- 10 Mwen antre, mwen gade. Tout miray la nèt te kouvri ak pòtre koulè, pòtre tout kalite bèt yo pa gen dwa manje ak pòtre lòt vye zidòl moun pèp Izrayèl yo ap sèvi. So I went in and saw; and there every sort of living thing which goes flat on the earth, and unclean beasts, and all the images of the children of Israel, were pictured round about on the wall.
καὶ εἰσῆλθον καὶ εἶδον καὶ ἰδοὺ μάταια βδελύγματα καὶ πάντα τὰ εἰδῶλα οἴκου ἰσραὴλ διαγεγραμμένα ἐπ' αὐτοῦ κύκλῳ
- 11 Swasanndis nan chèf fanmi pèp Izrayèl yo te kanpe la devan zidòl yo. Yonn ladan yo te Jazanya, pitit Chafan an. Yo chak te kenbe yon lansanswa nan men yo. Gwo lafimen lansan t'ap moute. And before them seventy of the responsible men of the children of Israel had taken their places, every man with a vessel for burning perfumes in his hand, and in the middle of them was Jaazaniah, the son of Shaphan; and a cloud of smoke went up from the burning perfume.
καὶ ἑβδομήκοντα ἄνδρες ἐκ τῶν πρεσβυτέρων οἴκου ἰσραὴλ καὶ ἰεζονίας ὁ τοῦ σαφαν ἐν μέσῳ αὐτῶν εἰστήκει πρὸ προσώπου αὐτῶν καὶ ἕκαστος θυμιατήριον αὐτοῦ εἶχεν ἐν τῇ χειρὶ καὶ ἡ ἀτμίς τοῦ θ υ μιάματος ἀνέβαινε
- 12 Bondye di m' konsa: -Nonm o! Eske ou wè sa chèf fanmi pèp Izrayèl yo ap plede fè an kachèt? Yo rete ap fè sèvis nan yon chanm kay plen zidòl. Men eskiz yo bay: O wi! Bondye pa wè nou! Bondye vire do l' bay peyi a! And he said to me, Son of man, have you seen what the responsible men of the children of Israel do in the dark, every man in his room of pictured images? for they say, The Lord does not see us; the Lord has gone away from the land.
καὶ εἶπεν πρὸς με νιὲ ἀνθρώπου ἐώρακας ἃ οἱ πρεσβύτεροι τοῦ οἴκου ἰσραὴλ ποιοῦσιν ἕκαστος αὐτῶν ἐν τῷ κοιτῶνι τῷ κρυπτῷ αὐτῶν διότι εἶπαν οὐχ ὄρᾳ ὁ κύριος ἐγκαταλείπειν κύριος τὴν γῆν
- 13 ¶ Apre sa, Seyè a di m' ankò: -Ou gen pou wè yo ap fè bagay ki pi derespektan toujou. Then he said to me, You will see even more disgusting things which they do.
καὶ εἶπεν πρὸς με ἔτι ὄψει ἀνομίας μείζονας ἃς οὗτοι ποιοῦσιν
- 14 Lè sa a, li mennen m' bò pòtay nò tanp lan, li moutre m' yon bann fanm ki chita ap kenbe yon rèl lanmò pou zidòl yo rele Tamouz la. Then he took me to the door of the way into the Lord's house looking to the north; and there women were seated weeping for Tammuz.
καὶ εἰσήγαγέν με ἐπὶ τὰ πρόθυρα τῆς πύλης οἴκου κυρίου τῆς βλεπούσης πρὸς βορρᾶν καὶ ἰδοὺ ἐκεῖ γυναῖκες καθήμεναι θρηνοῦσαι τὸν θαμμουζ
- 15 Li di m' konsa: -Nonm o! Ou wè sa, pa vre? Ou gen pou ou wè gwo bagay pi derespektan ankò y'ap fè. Then he said to me, Have you seen this, O son of man? you will see even more disgusting things than these.
καὶ εἶπεν πρὸς με νιὲ ἀνθρώπου ἐώρακας καὶ ἔτι ὄψει ἐπιτηδεύματα μείζονα τούτων
- 16 Li mennen m' nan lakou anndan tanp lan. Mwen wè vennsenk nèg konsa kanpe bò pòt pou antre nan kote ki apa nèt pou Seyè a, nan mitan lotèl la ak galeri a. Yo te bay tanp lan do. Fas yo vire bò solèy leve. Yo bese tèt yo byen ba, y'ap fè sèvis pou solèy la k'ap leve. And he took me into the inner square of the Lord's house, and at the door of the Temple of the Lord, between the covered way and the altar, there were about twenty-five men with their backs turned to the Temple of the Lord and their faces turned to the east; and they were worshipping the sun, turning to the east.
καὶ εἰσήγαγέν με εἰς τὴν αὐλὴν οἴκου κυρίου τὴν ἐσωτέραν καὶ ἰδοὺ ἐπὶ τῶν προθύρων τοῦ ναοῦ κυρίου ἀνά μέσον τῶν αἰλαμ καὶ ἀνά μέσον τοῦ θυσιαστηρίου ὡς εἴκοσι ἄνδρες τὰ ὀπίσθια αὐτῶν πρὸς τὸν ναὸν τοῦ κυρίου καὶ τὰ πρόσωπα αὐτῶν ἀπέναντι καὶ οὗτοι προσκυνοῦσιν τῷ ἡλίῳ

- 17 Seyè a di m' konsa: -Nonm o! Eske ou wè sa? Moun peyi Jida sa yo ap fè tout vye bagay derespektan y'ap plede fè yo. Y'ap mache fè mechanste nan tout peyi a. Men sa pa kont yo toujou, se pou yo vini jouk isit la nan tanp lan pou fè yo, pou yo fè m' pi move toujou. Men y'ap fè move jès pou derespekte m', yo mete yon ti branch bwa anba nen yo.
Then he said to me, Have you seen this, O son of man? is it a small thing to the children of Judah that they do the disgusting things which they are doing here? for they have made the land full of violent behaviour, making me angry again and again: and see, they put the branch to my nose.
καὶ εἶπεν πρὸς με ἑώρακας υἱὲ ἀνθρώπου μὴ μικρὰ τῷ οἴκῳ ἰουδα τοῦ ποιεῖν τὰς ἀνομίας ὡς πεποιήκασιν ὧδε διότι ἐπλησαν τὴν γῆν ἀνομίας καὶ ἰδοὺ αὐτοὶ ὡς μυκτηρίζοντες
- 18 Mwen menm tou mwen pral fè yo santi jan mwen move sou yo. Yo mèt rele byen fò nan zòrèy mwen. Mwen p'ap tande yo. Mwen p'ap gen pitye pou yo. Yo mèt rele jan yo vle nan zòrèy mwen, mwen p'ap pran priyè.
For this reason I will let loose my wrath: my eye will not have mercy, and I will have no pity.
καὶ ἐγὼ ποιήσω αὐτοῖς μετὰ θυμοῦ οὐ φείσεται ὁ ὀφθαλμὸς μου οὐδὲ μὴ ἐλεήσω
- 1 ¶ Apre sa, mwen tande Bondye pale byen fò nan zòrèy mwen. Li di konsa: -Pwoche non, nou tout ki pral pini lavil la. Pwoche ak zam nou nan men nou!
Then crying out in my hearing in a loud voice, he said, Let the overseers of the town come near, every man armed.
καὶ ἀνέκραγεν εἰς τὰ ὄψα μου φωνὴ μεγάλη λέγων ἤγγικεν ἡ ἐκδίκησις τῆς πόλεως καὶ ἕκαστος εἶχεν τὰ σκευὴ τῆς ἐξολοθρευσεως ἐν χειρὶ αὐτοῦ
- 2 Lamenm, sis gason parèt nan pòtay ki bay sou nò nan lakou tanp lan. Yo chak te gen yon zam nan men yo. Nan mitan yo te gen yon nonm ak yon rad twal fin tou blan sou li. Li te gen yon poban lank mare nan ren l'. Yo antre, yo kanpe bò lotèl an kwiv la.
And six men came from the way of the higher doorway looking to the north, every man with his axe in his hand: and one man among them was clothed in linen, with a writer's inkpot at his side. And they went in and took their places by the brass altar.
καὶ ἰδοὺ ἕξ ἄνδρες ἤρχοντο ἀπὸ τῆς ὁδοῦ τῆς πύλης τῆς ὑψηλῆς τῆς βλεπούσης πρὸς βορρᾶν καὶ ἐκάστου πέλυξ ἐν τῇ χειρὶ αὐτοῦ καὶ εἷς ἀνὴρ ἐν μέσῳ αὐτῶν ἐνδεδικώς ποδήρη καὶ ζώνη σαπφείρου ἐπὶ τῆς ὀσφύος αὐτοῦ καὶ εἰσήλθοσαν καὶ ἔστησαν ἐχόμενοι τοῦ θυσιαστηρίου τοῦ χαλκοῦ
- 3 Lè sa a, gwo bèl limyè ki make prezans Bondye pèp Izrayèl la soti anwo tèt bèt vivan yo kote l' te ye a, li deplase, li al rete nan papòt pou antre nan tanp lan. Seyè a rele nonm ak rad twal fin blan an ki te gen poban lank mare nan ren l' lan.
And the glory of the God of Israel had gone up from the winged ones on which it was resting, to the doorstep of the house. And crying out to the man clothed in linen who had the writer's inkpot at his side,
καὶ δόξα θεοῦ τοῦ ἰσραηλ ἀνέβη ἀπὸ τῶν χερουβὶν ἡ οὐσα ἐπ' αὐτῶν εἰς τὸ αἶθριον τοῦ οἴκου καὶ ἐκάλεσεν τὸν ἄνδρα τὸν ἐνδεδικότα τὸν ποδήρη ὃς εἶχεν ἐπὶ τῆς ὀσφύος αὐτοῦ τὴν ζώνην
- 4 Li di l' konsa: -Ale nan tout lavil Jerizalèm. Mete yon mak sou fwon tout moun w'a wè k'ap plenn, ki nan gwo lapenn pou tout vye bagay derespektan k'ap fèt nan lavil la.
The Lord said to him, Go through the town, through the middle of Jerusalem, and put a mark on the brows of the men who are sorrowing and crying for all the disgusting things which are done in it.
καὶ εἶπεν πρὸς αὐτόν διέλθε μέσῃ τὴν ἱερουσαλημ καὶ δὸς τὸ σημεῖον ἐπὶ τὰ μέτωπα τῶν ἀνδρῶν τῶν καταστεναζόντων καὶ τῶν κατοδυνομένων ἐπὶ πάσαις ταῖς ἀνομίαις ταῖς γινομέναις ἐν μέσῳ αὐτῆς
- 5 ¶ Mwen tande li di lòt mesye yo: -Mache dèyè l' nan tout lavil la. Epi touye! Pa gen pitye pou pesonn. Pa kite pesonn chape!
And to these he said in my hearing, Go through the town after him using your axes: do not let your eyes have mercy, and have no pity:
καὶ τούτοις εἶπεν ἀκούοντός μου πορεύεσθε ὀπίσω αὐτοῦ εἰς τὴν πόλιν καὶ κόπτετε καὶ μὴ φείδεσθε τοῖς ὀφθαλμοῖς ὑμῶν καὶ μὴ ἐλεήσητε
- 6 Touye ni granmoun, ni jenn gason, ni jenn fi, ni fanm, ni timoun. Men, pa manyen moun ki gen mak sou fwon yo. Konmanse depi nan tanp mwen an. Yo konmanse ak chèf fanmi ki te kanpe nan Tanp lan.
Give up to destruction old men and young men and virgins, little children and women: but do not come near any man who has the mark on him: and make a start at my holy place. So they made a start with the old men who were before the house.
πρεσβύτερον καὶ νεανίσκον καὶ παρθένον καὶ νήπια καὶ γυναῖκας ἀποκτείνετε εἰς ἐξάλειψιν ἐπὶ δὲ πάντας ἐφ' οὓς ἐστὶν τὸ σημεῖον μὴ ἐγγίσητε καὶ ἀπὸ τῶν ἁγίων μου ἄρξασθε καὶ ἤρξαντο ἀπὸ τῶν ἀνδρῶν τῶν πρεσβυτέρων οἳ ἦσαν ἔσω ἐν τῷ οἴκῳ
- 7 Bondye di yo: -Derespekte Tanp lan! Plen lakou a kadav. Ale non! Se konsa yo konmanse touye moun nan lavil la.
And he said to them, Make the house unclean, make the open places full of dead: go forward and send destruction on the town.
καὶ εἶπεν πρὸς αὐτούς μιάνατε τὸν οἶκον καὶ πλήσατε τὰς ὁδοὺς νεκρῶν ἐκπορευόμενοι καὶ κόπτετε
- 8 Pandan yo t'ap touye moun yo, mwen te rete pou kont mwen. Mwen tonbe ajenou, mwen bese tèt mwen atè, mwen rele byen fò: -Wouy! Seyè Bondye sèl Mèt la, èske ou pral touye tout rès pèp Izrayèl la, paske nan kòlè ou ou soti pou pini lavil Jerizalèm?
Now while they were doing so, and I was untouched, I went down on my face, and crying out, I said, Ah, Lord! will you give all the rest of Israel to destruction in letting loose your wrath on Jerusalem?
καὶ ἐγένετο ἐν τῷ κόπτειν αὐτοὺς καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ ἀνεβόησα καὶ εἶπα οἴμμοι κύριε ἐξαλείφεις σὺ τοὺς καταλοιπούς τοῦ ἰσραηλ ἐν τῷ ἐκχέαι σε τὸν θυμόν σου ἐπὶ ἱερουσαλημ

- 9 Li reponn mwen: -Moun peyi Izrayèl yo ansanm ak moun peyi Jida yo fè anpil wi! Se san k'ap koule toupatou nan peyi a. Lavil Jerizalèm plen moun k'ap fè lenjistis. Y'ap plede di mwen menm, Seyè a, mwen vire do bay peyi a, mwen pa wè yo.
Then he said to me, The sin of the children of Israel and Judah is very, very great, and the land is full of blood and the town full of evil ways: for they say, The Lord has gone away from the land, and the Lord does not see.
καὶ εἶπεν πρὸς με ἀδικία τοῦ οἴκου ἰσραὴλ καὶ ἰουδα μεμεγάλυνται σφόδρα σφόδρα ὅτι ἐπλήσθη ἡ γῆ λαῶν πολλῶν καὶ ἡ πόλις ἐπλήσθη ἀδικίας καὶ ἀκαθαρσίας ὅτι εἶπαν ἐγκαταλείουεν κύριος τὴν γῆν οὐκ ἐφορᾷ ὁ κύριος
- 10 Enben, mwen p'ap gen pitye pou yo, mwen p'ap fè pa yo. M'ap fè yo peye pou sa yo fè.
And as for me, my eye will not have mercy, and I will have no pity, but I will send the punishment of their ways on their heads.
καὶ οὐ φείσεται μου ὁ ὀφθαλμός οὐδὲ μὴ ἐλειήσω τὰς ὁδοὺς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα
- 11 Apre sa, nonm ki te gen rad twal fin tou blan sou li a ak poban lank mare nan ren l' lan tounen. Li fè rapò l' bay Seyè a, li di l' konsa: -Mwen fè tou sa ou te ban m' lòd fè a.
Then the man clothed in linen, who had the inkpot at his side, came back and said, I have done what you gave me orders to do.
καὶ ἰδοὺ ὁ ἀνὴρ ὁ ἐνδευκότος τὸν ποδήρη καὶ ἐξωσμένος τῆ ζώνῃ τὴν ὄσφιν αὐτοῦ καὶ ἀπεκρίνατο λέγων πεποιήκα καθὼς ἐνετείλω μοι
- 1 ¶ Mwen gade gwo bòl kristal ki te sou tèt kat bèt vivan yo. Anwo yo, mwen wè yon bagay ou ta di yon gwo fotèy fèt an pyè safi.
Then looking, I saw that on the arch which was over the head of the winged ones there was seen even what seemed like a sapphire stone, having the form of a king's seat.
καὶ εἶδον καὶ ἰδοὺ ἐπάνω τοῦ στερεώματος τοῦ ὑπὲρ κεφαλῆς τῶν χερουβιν ὡς λίθος σαφείρου ὁμοίωμα θρόνου ἐπ' αὐτῶν
- 2 Bondye pale ak nonm ki te gen rad twal fin tou blan an. Li di l' konsa: -Antre nan fant ki nan mitan wou yo, anba bèt vivan yo. Pran yon ponyen chabon dife tou limen. Lèfini, gaye yo sou tout lavil la. Mwen wè l' ale vre.
And he said to the man clothed in linen, Go in between the wheels, under the winged ones, and get your two hands full of burning coals from between the winged ones and send them in a shower over the town. And he went in before my eyes.
καὶ εἶπεν πρὸς τὸν ἄνδρα τὸν ἐνδευκότα τὴν στολὴν εἰσελθε εἰς τὸ μέσον τῶν τροχῶν τῶν ὑποκάτω τῶν χερουβιν καὶ πλήσον τὰς δράκας σου ἀνθράκων πυρὸς ἐκ μέσου τῶν χερουβιν καὶ διασκόρπισον ἐπὶ τὴν πόλιν καὶ εἰσήλθεν ἐνώπιόν μου
- 3 Gwo bèt vivan yo te kanpe sou bò sid tanp lan lè li antre a. Yon gwo nwaj anvayi tout lakou anndan tanp lan.
Now the winged ones were stationed on the right side of the house when the man went in; and the inner square was full of the cloud.
καὶ τὰ χερουβιν εἰστήκει ἐκ δεξιῶν τοῦ οἴκου ἐν τῷ εἰσπορεύεσθαι τὸν ἄνδρα καὶ ἡ νεφέλη ἐπλησεν τὴν αὐλὴν τὴν ἐσωτέραν
- 4 Bèl limyè prezans Seyè a leve anwo tèt bèt vivan yo, li al kanpe nan papòt tanp lan. Nwaj la anvayi tout tanp lan. Lakou a menm te klere ak gwo limyè prezans Seyè a.
And the glory of the Lord went up from the winged ones and came to rest over the doorstep of the house; and the house was full of the cloud and the open square was full of the shining of the Lord's glory.
καὶ ἀπῆρεν ἡ δόξα κυρίου ἀπὸ τῶν χερουβιν εἰς τὸ αἶθριον τοῦ οἴκου καὶ ἐπλησεν τὸν οἶκον ἡ νεφέλη καὶ ἡ αὐλὴ ἐπλήσθη τοῦ φέγγους τῆς δόξης κυρίου
- 5 Yo te ka tandè bri zèl bèt vivan yo jouk nan lakou deyò a. Se te tankou vwa Bondye ki gen tout pouvwa a lè l'ap pale.
And the sound of the wings of the winged ones was clear even in the outer square, like the voice of the Ruler of all.
καὶ φωνὴ τῶν περὶ τῶν χερουβιν ἠκούετο ἕως τῆς αὐλῆς τῆς ἐξωτέρας ὡς φωνὴ θεοῦ σαδδαι λαλοῦντος
- 6 Lè Seyè a te bay nonm ak rad twal fin blan an lòd pou l' te al pran chabon dife nan mitan wou yo, nonm lan ale, li kanpe toupre yonn nan wou yo.
And when he gave orders to the man clothed in linen, saying, Take fire from between the wheels, from between the winged ones, then he went in and took his place at the side of a wheel.
καὶ ἐγένετο ἐν τῷ ἐντέλλεσθαι αὐτὸν τῷ ἀνδρὶ τῷ ἐνδευκότῃ τὴν στολὴν τὴν ἁγίαν λέγων λαβὲ πῦρ ἐκ μέσου τῶν τροχῶν ἐκ μέσου τῶν χερουβιν καὶ εἰσήλθεν καὶ ἔστη ἐχόμενος τῶν τροχῶν
- 7 Yonn nan bèt vivan yo lonje men l' nan dife ki te nan mitan yo a, li pran kèk chabon dife, li mete yo nan men nonm ak rad twal fin blan an. Nonm lan pran chabon dife yo, li sot.
And stretching out his hand to the fire which was between the winged ones, he took some of it and went out.
καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ εἰς μέσον τοῦ πυρὸς τοῦ ὄντος ἐν μέσῳ τῶν χερουβιν καὶ ἔλαβεν καὶ ἔδωκεν εἰς τὰς χεῖρας τοῦ ἐνδευκότος τὴν στολὴν τὴν ἁγίαν καὶ ἔλαβεν καὶ ἐξήλθεν
- 8 ¶ Lè sa a, mwen wè bèt vivan yo te gen yon bagay ki te sanble ak men moun anba zèl yo.
And I saw the form of a man's hands among the winged ones under their wings.
καὶ εἶδον τὰ χερουβιν ὁμοίωμα χειρῶν ἀνθρώπων ὑποκάτωθεν τῶν περὶ τῶν αὐτῶν
- 9 Mwen gade, mwen wè te gen kat wou, yonn bò kote chak bèt vivan yo. Wou yo te klere tankou pyè krizolit.
And looking, I saw four wheels by the side of the winged ones, one wheel by the side of a winged one and another wheel by the side of another: and the wheels were like the colour of a beryl stone to the eye.
καὶ εἶδον καὶ ἰδοὺ τροχοὶ τέσσαρες εἰστήκεισαν ἐχόμενοι τῶν χερουβιν τροχὸς εἷς ἐχόμενος χερουβ ἑνός καὶ ἡ ὄψις τῶν τροχῶν ὡς ὄψις λίθου ἀνθράκος

- 10 Chak wou te gen yon lòt wou antravè nan mitan yo. Kat wou yo te gen menm fòm.
In form the four of them were all the same, they seemed like a wheel inside a wheel.
καὶ ἡ ὄψις αὐτῶν ὁμοίωμα ἐν τοῖς τέσσαρσιν ὃν τρόπον ὅταν ἡ τροχὸς ἐν μέσῳ τροχοῦ
- 11 Lè bèt vivan yo ap mache, yo te gen dwa pran nenpòt ki direksyon san yo pa bezwen vire. Yo te mache ansanm nan direksyon yo te vle ale, san yo pa t' bezwen vire.
When they were moving, they went on their four sides without turning; they went after the head in the direction in which it was looking; they went without turning.
ἐν τῷ πορεύεσθαι αὐτὰ εἰς τὰ τέσσαρα μέρη αὐτῶν ἐπορεύοντο οὐκ ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτὰ ὅτι εἰς ὃν ἂν τόπον ἐπέβλεψεν ἡ ἀρχὴ ἢ μία ἐπορεύοντο καὶ οὐκ ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτὰ
- 12 Yo te gen je sou tout kò yo, nan do yo, sou tout men yo, nan zèl yo. Te gen je sou tout kat wou yo tou.
And the edges of the four wheels were full of eyes round about.
καὶ οἱ νῶτοι αὐτῶν καὶ αἱ χεῖρες αὐτῶν καὶ αἱ πτέρυγες αὐτῶν καὶ οἱ τροχοὶ πλήρεις ὀφθαλμῶν κυκλόθεν τοῖς τέσσαρσιν τροχοῖς αὐτῶν
- 13 Wou yo te tankou wou mwen te wè nan premye vizyon mwen an. Mwen tande yo te rele wou yo Toubouyon.
As for the wheels, they were named in my hearing, the circling wheels.
τοῖς δὲ τροχοῖς τούτοις ἐπεκλήθη γελγελ ἀκούοντός μου
- 15 Se te menm bèt mwen te wè bò larivyè Keba a. Lè yo vole anlè,
And the winged ones went up on high: this is the living being which I saw by the river Chebar.
καὶ ἦραν τὰ χερουβιν τοῦτο τὸ ζῷον ὃ εἶδον ἐπὶ τοῦ ποταμοῦ τοῦ χοβαρ
- 16 y'ap deplase, wou yo deplase ansanm avèk yo tou. Lè yo louvri zèl yo pou yo vole, wou yo vole ansanm ak yo tou.
And when the winged ones went, the wheels went by their side: and when their wings were lifted to take them up from the earth, the wheels were not turned from their side.
καὶ ἐν τῷ πορεύεσθαι τὰ χερουβιν ἐπορεύοντο οἱ τροχοὶ καὶ οὗτοι ἐχόμενοι αὐτῶν καὶ ἐν τῷ ἐξείρειν τὰ χερουβιν τὰς πτέρυγας αὐτῶν τοῦ μετεωρίζεσθαι ἀπὸ τῆς γῆς οὐκ ἐπέστρεφον οἱ τροχοὶ αὐτῶν
- 17 Lè bèt vivan yo rete an plas, wou yo rete an plas tou. Lè bèt vivan yo vole, wou yo vole ak yo tou, paske se gwo bèt vivan yo ki t'ap kontwole wou yo.
When they were at rest in their place, these were at rest; when they were lifted up, these went up with them: for the spirit of life was in them.
ἐν τῷ ἐστάναι αὐτὰ εἰστήκεισαν καὶ ἐν τῷ μετεωρίζεσθαι αὐτὰ ἐμετεωρίζοντο μετ' αὐτῶν διότι πνεῦμα ζωῆς ἐν αὐτοῖς ἦν
- 18 Lè sa a, bèl limyè prezans Seyè a soti bò papòt tanp lan, li al kanpe anwo bèt vivan yo.
Then the glory of the Lord went out from the doorstep of the house, and came to rest over the winged ones.
καὶ ἐξῆλθεν δόξα κυρίου ἀπὸ τοῦ οἴκου καὶ ἐπέβη ἐπὶ τὰ χερουβιν
- 19 Bèt vivan yo louvri zèl yo. Yo vole soti sou tè a devan je m'. Epi wou yo vole ale ak yo tou. Y' al poze sou papòt pòtay tanp Seyè a ki bay sou bò solèy leve. Bèl limyè prezans Bondye pèp Izrayèl la te anlè yo.
And the winged ones, lifting up their wings, went up from the earth before my eyes, with the wheels by their side: and they came to rest at the east doorway of the Lord's house; and the glory of the God of Israel was over them on high.
καὶ ἀνέλαβον τὰ χερουβιν τὰς πτέρυγας αὐτῶν καὶ ἐμετεωρίσθησαν ἀπὸ τῆς γῆς ἐνώπιον ἐμοῦ ἐν τῷ ἐξελεῖν αὐτὰ καὶ οἱ τροχοὶ ἐχόμενοι αὐτῶν καὶ ἔστησαν ἐπὶ τὰ πρόθυρα τῆς πύλης οἴκου κυρίου τῆς ἀπέναντι καὶ δόξα θεοῦ ἰσραηλ ἦν ἐπ' αὐτῶν ὑπεράνω
- 20 Mwen rekonèt se te menm bèt vivan mwen te wè anba Bondye pèp Izrayèl la bò larivyè Keba.
This is the living being which I saw under the God of Israel by the river Chebar; and it was clear to me that they were the winged ones.
τοῦτο τὸ ζῷόν ἐστιν ὃ εἶδον ὑποκάτω θεοῦ ἰσραηλ ἐπὶ τοῦ ποταμοῦ τοῦ χοβαρ καὶ ἔγνων ὅτι χερουβιν ἐστίν
- 21 Yo chak te gen kat figi, kat zèl ak yon fòm men moun anba chak zèl.
Every one had four faces and every one had four wings; and hands like a man's hands were under their wings.
τέσσαρα πρόσωπα τῷ ἐνὶ καὶ ὀκτὼ πτέρυγες τῷ ἐνὶ καὶ ὁμοίωμα χειρῶν ἀνθρώπου ὑποκάτωθεν τῶν πτερύγων αὐτῶν
- 22 Figi yo se te menm figi mwen te wè bò larivyè Keba a. Chak bèt vivan t'ap mache dwat devan yo.
As for the form of their faces, they were the faces whose form I saw by the river Chebar; when they went, every one of them went straight forward.
καὶ ὁμοίωσις τῶν προσώπων αὐτῶν ταῦτα τὰ πρόσωπά ἐστιν ἃ εἶδον ὑποκάτω τῆς δόξης θεοῦ ἰσραηλ ἐπὶ τοῦ ποταμοῦ τοῦ χοβαρ καὶ αὐτὰ ἕκαστον κατὰ πρόσωπον αὐτῶν ἐπορεύοντο

- 1 ¶ Apre sa, Lespri Bondye a pran m', li leve m' anlè, li mennen m' bò gwo pòtay tanp lan ki bay sou solèy leve. Toupre pòtay la, mwen wè vennsenk gason. Pami yo te gen de chèf peyi a, Jazanya, pitit gason Azou a, ak Pelatya, pitit gason Benaja a.
 And the wind, lifting me up, took me to the east doorway of the Lord's house, looking to the east; and at the door I saw twenty-five men; and among them I saw Jaazaniah, the son of Azzur, and Pelatiah, the son of Benaiah, rulers of the people.
 και ἀνέλαβέν με πνεῦμα και ἤγαγέν με ἐπὶ τὴν πύλην τοῦ οἴκου κυρίου τὴν κατέναντι τὴν βλέπουσαν κατὰ ἀνατολάς και ἰδοὺ ἐπὶ τῶν προθύρων τῆς πύλης ὡς εἴκοσι και πέντε ἄνδρες και εἶδον ἐν μέσῳ αὐτῶν τὸν ιεζονιαν τὸν τοῦ ἐξερ και φαλτιαν τὸν τοῦ βαβαιου τοὺς ἀφιγνομένους τοῦ λαοῦ
- 2 Bondye di m' konsa: -Nonm o! Mesye sa yo gen move lide ap travay deyè tèt yo. Y'ap bay move konsèy nan lavil la.
 Then he said to me, Son of man, these are the men who are designing evil, who are teaching evil ways in this town:
 και εἶπεν κύριος πρὸς με υἱὲ ἀνθρώπου οὗτοι οἱ ἄνδρες οἱ λογιζόμενοι μάταια και βουλευόμενοι βουλὴν πονηρὰν ἐν τῇ πόλει ταύτῃ
- 3 Y'ap plede di: Talè konsa nou p'ap ka bati kay ankò! Lavil la tankou yon chodyè sou dife, nou menm, nou tankou vyann ladan l'. Nou pa bezwen fè anyen kote nou ye a.
 Who say, This is not the time for building houses: this town is the cooking-pot and we are the flesh.
 οἱ λέγοντες οὐχὶ προσφάτως ὀκοδοῦνται αἱ οἰκίαι αὕτη ἐστὶν ὁ λέβηθς ἡμεῖς δὲ τὰ κρέα
- 4 Se poutèt sa, nonm o! Men mesaj m'ap ba ou pou ou di sou yo.
 For this cause be a prophet against them, be a prophet, O son of man.
 διὰ τοῦτο προφήτευσον ἐπ' αὐτούς προφήτευσον υἱὲ ἀνθρώπου
- 5 Lespri Seyè a desann sou mwen ankò. Seyè a ban m' lòd pou m' bay pèp la mesaj sa a: -Nou menm fanmi Izrayèl la, mwen konnen sa n'ap di, mwen konnen lide nou gen deyè tèt nou.
 And the spirit of the Lord came on me, and he said to me, Say, These are the words of the Lord: This is what you have said, O children of Israel; what comes into your mind is clear to me.
 και ἔπεσεν ἐπ' ἐμὲ πνεῦμα κυρίου και εἶπεν πρὸς με λέγε τάδε λέγει κύριος οὕτως εἶπατε οἶκος ἰσραηλ και τὰ διαβούλια τοῦ πνεύματος ὑμῶν ἐγὼ ἐπίσταμαι
- 6 Nou sitèlman touye moun isit nan lavil la, lari yo plen kadav.
 You have made great the number of your dead in this town, you have made its streets full of dead men.
 ἐπληθύνετε νεκροὺς ὑμῶν ἐν τῇ πόλει ταύτῃ και ἐνεπλήσατε τὰς ὁδοὺς αὐτῆς τραυματιῶν
- 7 Konsa, men sa mwen menm, Seyè sèl Mèt la, m'ap di nou: Wi, lavil la tankou yon chodyè. Men kisa ki vyann lan? Se kadav moun nou touye yo! Nou menm menm m'ap fè yo mete nou deyò nan lavil la.
 For this reason the Lord has said: Your dead whom you have put down in its streets, they are the flesh, and this town is the cooking-pot: but I will make you come out from inside it.
 διὰ τοῦτο τάδε λέγει κύριος τοὺς νεκροὺς ὑμῶν οὓς ἐπατάξατε ἐν μέσῳ αὐτῆς οὗτοί εἰσιν τὰ κρέα αὕτη δὲ ὁ λέβηθς ἐστὶν και ὑμᾶς ἐξάξω ἐκ μέσου αὐτῆς
- 8 Nou pè lagè, pa vre? Enben, m'ap voye lagè sou nou! Se mwen menm menm, Seyè sèl Mèt la, ki di sa.
 You have been fearing the sword, and I will send the sword on you, says the Lord.
 ῥομφαίαν φοβεῖσθε και ῥομφαίαν ἐπάξω ἐφ' ὑμᾶς λέγει κύριος
- 9 M'ap fè yo mete nou deyò nan lavil la. M'ap lage nou nan men moun lòt nasyon yo. M'ap pini nou jan m' te pwomèt nou sa a.
 I will make you come out from inside the town and will give you up into the hands of men from other lands, and will be judge among you.
 και ἐξάξω ὑμᾶς ἐκ μέσου αὐτῆς και παραδώσω ὑμᾶς εἰς χεῖρας ἀλλοτρίων και ποιήσω ἐν ὑμῖν κρίματα
- 10 N'ap mourì nan lagè nan mitan peyi nou an. Se la m'ap pini nou. Lè sa a, n'a konnen se mwen menm ki Seyè a.
 You will come to your death by the sword; and I will be your judge in the land of Israel; and you will be certain that I am the Lord.
 ἐν ῥομφαίᾳ πεσεῖσθε ἐπὶ τῶν ὀρίων τοῦ ἰσραηλ κρινῶ ὑμᾶς και ἐπιγνώσεσθε ὅτι ἐγὼ κύριος
- 11 Lavil sa a p'ap pwoteje nou jan chodyè pwoteje vyann ki ladan l'. Se nan mitan peyi Izrayèl la menm m'ap pini nou.
 This town will not be your cooking-pot, and you will not be the flesh inside it; I will be your judge at the limit of the land of Israel;
 αὕτη ὑμῖν οὐκ ἔσται εἰς λέβηθα και ὑμεῖς οὐ μὴ γένησθε ἐν μέσῳ αὐτῆς εἰς κρέα ἐπὶ τῶν ὀρίων τοῦ ἰσραηλ κρινῶ ὑμᾶς
- 12 Wi, n'a konnen se mwen menm ki Seyè a. Pase pou nou te swiv lòd mwen yo, pase pou n' te fè sa m' mande nou fè, nou te pito swiv vye mès pèp k'ap viv nan peyi ki bò kote nou yo.
 And you will be certain that I am the Lord: for you have not been guided by my rules or given effect to my orders, but you have been living by the orders of the nations round about you.
 και ἐπιγνώσεσθε διότι ἐγὼ κύριος

- 13 Antan m'ap bay mesaj la, Pelatya, pitit gason Benaja a, tonbe li mouri frèt. Mwen lage kò m' ajenou, mwen bese tèt mwen jouk atè, mwen rele byen fò, mwen di: -O Seyè, Bondye sèl Mèt la! Eske ou pral touye ti rès moun ki rete nan pèp Izrayèl la?
Now while I was saying these things, death came to Pelatiah, the son of Benaiah. Then falling down on my face and crying out with a loud voice, I said, Ah, Lord! will you put an end to all the rest of Israel?
καὶ ἐγένετο ἐν τῷ προφητεύειν με καὶ φωνή οὗ τοῦ βαναιου ἀπέθανεν καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ ἀνεβόησα φωνὴ μεγάλη καὶ εἶπα οἴμοι οἴμοι κύριε εἰς συντέλειαν σὺ ποιεῖς τοὺς καταλοίπους τοῦ ἰσραηλ.
- 14 ¶ Seyè a pale avè m' ankò, li di:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 15 -Nonm o! Moun ki rete lavil Jerizalèm yo ap pale sou ou, sou frè ou, sou fanmi ou, sou tout moun pèp Izrayèl yo te depòte yo. Y'ap di: Moun yo depòte yo twò lwen pou yo ka fè sèvis pou Seyè a, se konsa Seyè a ban nou peyi a pou rele nou pa nou.
Son of man, your countrymen, your relations, and all the children of Israel, all of them, are those to whom the people of Jerusalem have said, Go far from the Lord; this land is given to us for a heritage:
οὐκ ἀνθρώπου οἱ ἀδελφοί σου καὶ οἱ ἄνδρες τῆς αἰχμαλωσίας σου καὶ πᾶς ὁ οἶκος τοῦ ἰσραηλ συντετέλεσται οἷς εἶπαν αὐτοῖς οἱ κατοικοῦντες ἱερουσαλημ μακρὰν ἀπέχετε ἀπὸ τοῦ κυρίου ἡμῖν δέδοται ἡ γῆ εἰς κληρονομίαν
- 16 Se poutèt sa, men mesaj Seyè a, Bondye sèl Mèt la, bay pou moun yo depòte yo. Wi, se mwen menm ki te voye yo al viv byen lwen nan mitan lòt nasyon yo, mwen gaye yo nan yon bann lòt peyi. Men, m'ap toujou la avèk yo nan peyi kote yo ale a tankou si m' te nan kay yo mete apa pou mwen an.
For this reason say, This is what the Lord has said: Though I have had them moved far off among the nations, and though I have sent them wandering among the countries, still I have been a safe place for them for a little time in the countries where they have come.
διὰ τοῦτο εἰπὸν τάδε λέγει κύριος ὅτι ἀπόσομαι αὐτοὺς εἰς τὰ ἔθνη καὶ διασκοπιῶ αὐτοὺς εἰς πᾶσαν τὴν γῆν καὶ ἔσομαι αὐτοῖς εἰς ἄγισμα μικρὸν ἐν ταῖς χώραις οὗ ἂν εἰσέλθωσιν ἐκεῖ
- 17 Se poutèt sa, men sa mwen menm, Seyè a, Bondye sèl Mèt la, m'ap di yo: M'ap pran yo nan mitan nasyon kote mwen te gaye yo a, m'ap sanble yo. M'ap fè yo soti kite peyi sa yo, m'ap ba yo peyi Izrayèl la ankò pou yo.
Then say, This is what the Lord has said: I will get you together from the peoples, and make you come out of the countries where you have been sent in flight, and I will give you the land of Israel.
διὰ τοῦτο εἰπὸν τάδε λέγει κύριος καὶ εἰσδέξομαι αὐτοὺς ἐκ τῶν ἐθνῶν καὶ συνάξω αὐτοὺς ἐκ τῶν χωρῶν οὗ διεσπείρα αὐτοὺς ἐν αὐταῖς καὶ δώσω αὐτοῖς τὴν γῆν τοῦ ἰσραηλ.
- 18 Lè y'a tounen, y'a wete tout vye zidòl y'a jwenn ansanm ak tout vye bagay derespektan ki t'ap fèt nan peyi a.
And they will come there, and take away all the hated and disgusting things from it.
καὶ εἰσελεύσονται ἐκεῖ καὶ ἐξαροῦσιν πάντα τὰ βδελύγματα αὐτῆς καὶ πάσας τὰς ἀνομίας αὐτῆς ἐξ αὐτῆς
- 19 M'ap ba yo yon lòt kè, yon lòt lespri. M'ap wete kè di kou wòch yo te genyen nan lestonmak yo a, m'ap ba yo yon kè ki gen bon santiman.
And I will give them a new heart, and I will put a new spirit in them; and I will take the heart of stone out of their flesh and give them a heart of flesh:
καὶ δώσω αὐτοῖς καρδίαν ἐτέραν καὶ πνεῦμα καινὸν δώσω ἐν αὐτοῖς καὶ ἐκπάσω τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς αὐτῶν καὶ δώσω αὐτοῖς καρδίαν σαρκίνη
- 20 Konsa, y'a mache dapre lòd m'a ba yo. Y'a fè tou sa m'a mande yo fè. Y'a koute m' lè m'a pale yo. Se pèp pa m' lan menm yo pral ye, mwen menm mwen pral Bondye yo.
So that they may be guided by my rules and keep my orders and do them: and they will be to me a people, and I will be to them a God.
ὅπως ἐν τοῖς προτάγμασίν μου πορεύονται καὶ τὰ δικαιώματά μου φυλάσωνται καὶ ποιῶσιν αὐτά καὶ ἔσονται μοι εἰς λαόν καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεόν
- 21 Men, m'ap pini moun ki pa vle lage vye zidòl yo, ki toujou soti pou yo fè vye bagay derespektan yo. M'ap pini yo pou sa yo fè. Se mwen menm, Seyè a, Bondye sèl Mèt la, ki pale.
But as for those whose heart goes after their hated and disgusting things, I will send on their heads the punishment of their ways, says the Lord.
καὶ εἰς τὴν καρδίαν τῶν βδελυγμάτων αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν ὡς ἡ καρδία αὐτῶν ἐπορεύετο τὰς ὁδοὺς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα λέγει κύριος
- 22 ¶ Bèt vivan yo pran vole, wou yo pati ansanm ak yo. Bèl limyè prezans Bondye pèp Izrayèl la te anwo yo.
Then the wings of the winged ones were lifted up, and the wheels were by their side; and the glory of the God of Israel was over them on high.
καὶ ἐξήρην τὰ χερουβὶν τὰς πτέρυγας αὐτῶν καὶ οἱ τροχοὶ ἐχώμενοι αὐτῶν καὶ ἡ δόξα θεοῦ ἰσραηλ ἐπ' αὐτὰ ὑπεράνω αὐτῶν
- 23 Bèl limyè prezans Seyè a soti kite lavil la, li ale poze sou mòn ki te sou bò solèy leve a.
And the glory of the Lord went up from inside the town, and came to rest on the mountain on the east side of the town.
καὶ ἀνέβη ἡ δόξα κυρίου ἐκ μέσης τῆς πόλεως καὶ ἔστη ἐπὶ τοῦ ὄρους ὃ ἦν ἀπέναντι τῆς πόλεως
- 24 Nan vizyon an toujou, mwen wè lespri Bondye a pran m', li mennen m' tounen lavil Babilòn nan mitan moun yo te depòte yo. Lèfini, vizyon an disparèt.
And the wind, lifting me up, took me in the visions of God into Chaldaea, to those who had been taken away as prisoners. So the vision which I had seen went away from me.
καὶ ἀνέλαβέν με πνεῦμα καὶ ἤγαγεν με εἰς γῆν χαλδαίων εἰς τὴν αἰχμαλωσίαν ἐν ὁράσει ἐν πνεύματι θεοῦ καὶ ἀνέβην ἀπὸ τῆς ὁράσεως ἧς εἶδον

- 25 Mwen rakonte moun yo te depòte yo tou sa Seyè a te fè m' wè.
Then I gave an account to those who had been taken prisoners of all the things which the Lord had made me see.
καὶ ἐλάλησα πρὸς τὴν αἰχμαλωσίαν πάντας τοὺς λόγους τοῦ κυρίου οὓς ἔδειξέν μοι
- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Se nan mitan yon move ras moun ki gen tèt di ou rete la a. Yo gen je, men yo pa wè anyen. Yo gen zòrèy, men yo pa tande anyen, paske se yon move ras moun wòklò ki gen tèt di yo ye.
Son of man, you are living among an uncontrolled people, who have eyes to see but see not, and ears for hearing but they do not give ear; for they are an uncontrolled people.
οὐκ ἄνθρωπου ἐν μέσῳ τῶν ἀδικιῶν αὐτῶν σὺ κατοικεῖς οἱ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν καὶ οὐ βλέπουσιν καὶ ὄτα ἔχουσιν τοῦ ἀκούειν καὶ οὐκ ἀκούουσιν διότι οἶκος παραπικραίνων ἐστίν
- 3 Koulye a, ou menm nonm o! Fè pakèt ou tankou yon moun k'ap kouri pou danje. Pati kite peyi a devan je yo gwo lajounen. W'a fè yo tout wè ou ap pati kite kote ou ye a pou ou ale yon lòt kote ou pa janm konnen! Sa ka fè yo rekonèt jan yo gen tèt di.
And you, O son of man, by day, before their eyes, get ready the vessels of one who is taken away, and go away from your place to another place before their eyes: it may be that they will see, though they are an uncontrolled people.
καὶ σὺ υἱὲ ἀνθρώπου ποίησον σεαυτῷ σκευὴ αἰχμαλωσίας ἡμέρας ἐνώπιον αὐτῶν καὶ αἰχμαλωτευθῆσθαι ἐκ τοῦ τόπου σου εἰς ἕτερον τόπον ἐνώπιον αὐτῶν ὅπως ἴδωσιν διότι οἶκος παραπικραίνων ἐστίν
- 4 Gwo lajounen w'a fè pakèt ou pati, pou yo ka wè ou. Lèfini, kite yo wè ou aswè ap sotri tankou moun y'ap depòte yo.
By day, before their eyes, take out your vessels like those of one who is taken away: and go out in the evening before their eyes, like those who are taken away as prisoners.
καὶ ἐξοίσεις τὰ σκευὴ σου ὡς σκευὴ αἰχμαλωσίας ἡμέρας κατ' ὀφθαλμοὺς αὐτῶν καὶ σὺ ἐξελεύσῃ ἐσπέρας ὡς ἐκπορεύεται αἰχμάλωτος
- 5 Antan y'ap gade ou, w'a fè yon twou nan miray la, w'a pase sotri ladan l' ansanm ak pakèt ou a.
Make a hole in the wall, before their eyes, and go out through it.
ἐνώπιον αὐτῶν διόρυξον σεαυτῷ εἰς τὸν τοῖχον καὶ διεξελεύσῃ δι' αὐτοῦ
- 6 La, devan je yo, w'a mete pakèt la sou zepòl ou, w'a met deyò nan fènwa a. W'a bouche je ou pou ou pa wè kote ou prale. Sa ou pral fè a va sèvi yon siy pou avèti moun pèp Izrayèl yo.
And before their eyes, take your goods on your back and go out in the dark; go with your face covered: for I have made you a sign to the children of Israel.
ἐνώπιον αὐτῶν ἐπ' ὤμων ἀναλημφθήσῃ καὶ κεκρυμμένος ἐξελεύσῃ τὸ πρόσωπόν σου συγκαλύψεις καὶ οὐ μὴ ἴδῃς τὴν γῆν διότι τέρας δέδωκά σε τῷ οἴκῳ Ἰσραηλ
- 7 Mwen fè tou sa Seyè a te ban mwen lòd fè a. Jou sa a, gwo lajounen, mwen fè pakèt mwen tankou yon moun y'ap depòte ta fè l'. Nan aswè, mwen fè yon twou ak men m' nan miray la, mwen sotri nan fènwa a. Antan tout moun la ap gade m', mwen chaje pakèt mwen sou zepòl mwen, m' ale.
And I did as I was ordered: I took out my vessels by day, like those of one who is taken away, and in the evening I made a hole through the wall with a tent-pin; and in the dark I went out, taking my things on my back before their eyes.
καὶ ἐποίησα οὕτως κατὰ πάντα ὅσα ἐνετείλατό μοι καὶ σκευὴ ἐξήνεγκα ὡς σκευὴ αἰχμαλωσίας ἡμέρας καὶ ἐσπέρας διόρυξα ἐμαυτῷ τὸν τοῖχον καὶ κεκρυμμένος ἐξῆλθον ἐπ' ὤμων ἀνελήμφθην ἐνώπιον αὐτῶν
- 8 Nan denmen maten, Seyè a pale avè m' ankò, li di m':
And in the morning the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με τὸ πρωὶ λέγων
- 9 -Nonm o! Lè moun pèp Izrayèl yo, move ras moun tèt di sa yo, va mande ou sa w'ap fè la a,
Son of man, has not Israel, the uncontrolled people, said to you, What are you doing?
οὐκ ἄνθρωπου οὐκ εἶπαν πρὸς σέ ὁ οἶκος τοῦ Ἰσραηλ οἶκος ὁ παραπικραίνων τί σὺ ποιεῖς
- 10 w'a di yo: Men mesaj Seyè Bondye sèl Mèt la voye ba yo. Mesaj sa a se va yon avètisman pou chèf lavil Jerizalèm lan ansanm ak pou tout moun pèp Izrayèl ki rete nan lavil la.
You are to say to them, This is what the Lord has said: This word has to do with the ruler in Jerusalem and all the children of Israel in it.
εἰπὸν πρὸς αὐτούς τάδε λέγει κύριος κύριος ὁ ἄρχων καὶ ὁ ἀφηγούμενος ἐν ἱερουσαλὴμ καὶ παντὶ οἴκῳ Ἰσραηλ οἱ εἰσιν ἐν μέσῳ αὐτῶν
- 11 W'a di yo tou sa ou te fè a, se tankou yon avètisman pou sa ki pral rive yo. Yo pral fè yo prizonnye, y'ap depòte yo.
Say, I am your sign: as I have done, so will it be done to them: they will go away as prisoners.
εἰπὸν ὅτι ἐγὼ τέρατα ποιῶ ἐν μέσῳ αὐτῆς ὃν τρόπον πεποίηκα οὕτως ἔσται αὐτοῖς ἐν μετοικεσίᾳ καὶ ἐν αἰχμαλωσίᾳ πορεύσονται

- 12 Chèf k'ap gouvènen yo a pral mete pakèt li sou zepòl li nan fènwa, l'ap chape kò l' nan yon twou y'a fè nan miray la pou li. L'ap bouche figi l' pou yo pa rekonèt li, li pa menm wè kote l'ap mete pye l'.
 And the ruler who is among them will take his goods on his back in the dark and go out: he will make a hole in the wall through which to go out: he will have his face covered so that he may not be seen.
 και ὁ ἄρχων ἐν μέσῳ αὐτῶν ἐπ' ὤμων ἀρθήσεται καὶ κεκρυμμένος ἐξελεύσεται διὰ τοῦ τοίχου καὶ διορύξει τοῦ ἐξελεῖν αὐτὸν δι' αὐτοῦ τὸ πρόσωπον αὐτοῦ συγκαλύψει ὅπως μὴ ὀραθῆ ὀφθαλμῷ καὶ αὐτὸς τὴν γῆν οὐκ ὄψεται
- 13 M'ap voye privee mwen deyè li, m'ap pran l' ladan l'. Lèfini, m'ap mennen l' lavil Babilòn nan peyi moun Kalde yo. Men, l'ap mouri nan peyi sa a san li p'ap janm wè l' ak je l'.
 And my net will be stretched out on him, and he will be taken in my cords: and I will take him to Babylon to the land of the Chaldeans; but he will not see it, and there death will come to him.
 καὶ ἐκπετάσω τὸ δίκτυόν μου ἐπ' αὐτόν καὶ συλλημφθήσεται ἐν τῇ περιοχῇ μου καὶ ἄξω αὐτὸν εἰς βαβυλῶνα εἰς γῆν χαλδαίων καὶ αὐτὴν οὐκ ὄψεται καὶ ἐκεῖ τελευτήσει
- 14 M'ap gaye tout moun ki te avè l' yo, gad pèsone l' yo ak tout sòlda li yo, y'ap pran kouri nan tout direksyon. Men, m'ap fè lènmi kouri deyè yo pou touye yo.
 And all his helpers round about him and all his armies I will send in flight to every wind; and I will let loose a sword after them.
 καὶ πάντα τοὺς κύκλῳ αὐτοῦ τοὺς βοηθοὺς αὐτοῦ καὶ πάντα τοὺς ἀντιλαμβανομένους αὐτοῦ διασπερῶ εἰς πάντα ἄνεμον καὶ ῥομφαίαν ἐκκενώσω ὀπίσω αὐτῶν
- 15 Lè m'a fin gaye yo tout nan mitan lòt nasyon yo, lè m'a fin simaye yo nan divès peyi etranje, lè sa a, y'a konnen se mwen menm ki Seyè a.
 And they will be certain that I am the Lord, when I send them in flight among the nations, driving them out through the countries.
 καὶ γνώσονται διότι ἐγὼ κύριος ἐν τῷ διασκορπίσει με αὐτοὺς ἐν τοῖς ἔθνεσιν καὶ διασπερῶ αὐτοὺς ἐν ταῖς χώραις
- 16 Men, m'ap kite de twa ladan yo chape, yo p'ap touye yo nan lagè, yo p'ap mouri nan grangou, ni anba move maladi. Konsa, lè y'a nan mitan lòt nasyon yo, y'a rakonte jan yo te fè bagay ki derespektan, y'a konnen se mwen menm ki Seyè a.
 But a small number of them I will keep from the sword, from the need of food, and from disease, so that they may make clear all their disgusting ways among the nations where they come; and they will be certain that I am the Lord.
 καὶ ὑπολείψομαι ἐξ αὐτῶν ἄνδρας ἀριθμῷ ἐκ ῥομφαίας καὶ ἐκ λιμοῦ καὶ ἐκ θανάτου ὅπως ἐκδιηγῶνται πάσας τὰς ἀνομίας αὐτῶν ἐν τοῖς ἔθνεσιν οὗ εἰσήλθοσαν ἐκεῖ καὶ γνώσονται ὅτι ἐγὼ κύριος
- 17 ¶ Seyè a pale avè m' ankò, li di m' konsa:
 Then the word of the Lord came to me, saying,
 καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 18 -Nonm o! Lè w'ap manje, tranble kou fèy bwa. Bwè dlo ou ak kè sote, ak kè sere.
 Son of man, take your food with shaking fear, and your water with trouble and care;
 υἱὲ ἀνθρώπου τὸν ἄρτον σου μετ' ὀδύνης φάγεσαι καὶ τὸ ὕδωρ σου μετὰ βασάνου καὶ θλίψεως πίεσαι
- 19 W'a di moun peyi a men mesaj Seyè Bondye sèl Mèt la voye bay moun lavil Jerizalèm yo k'ap viv toujou nan peyi a: Y'ap manje ak kè sere, y'ap bwè ak kè sote. Peyi a pral tounen yon savann, p'ap gen anyen ladan l' ankò. Tou sa, akòz mechanste moun k'ap viv ladan l' yo.
 And say to the people of the land, This is what the Lord has said about the people of Jerusalem and the land of Israel: They will take their food with care and their drink with wonder, so that all the wealth of their land may be taken from it because of the violent ways of the people living in it.
 καὶ ἐρεῖς πρὸς τὸν λαὸν τῆς γῆς τὰδε λέγει κύριος τοῖς κατοικοῦσιν ἱερουσαλημ ἐπὶ τῆς γῆς τοῦ ἰσραηλ τοὺς ἄρτους αὐτῶν μετ' ἐνδείας φάγονται καὶ τὸ ὕδωρ αὐτῶν μετὰ ἀφανισμοῦ πίνονται ὅπως ἀφ' ανισθῆ ἡ γῆ σὺν πληρώματι αὐτῆς ἐν ἀσεβείᾳ γὰρ πάντες οἱ κατοικοῦντες ἐν αὐτῇ
- 20 Yo pral detwi lavil ki plen moun yo. Peyi a ap tounen yon dezè. Lè sa a, y'a konnen se mwen menm ki Seyè a.
 And the peopled towns will be made waste, and the land will become a wonder; and you will be certain that I am the Lord.
 καὶ αἱ πόλεις αὐτῶν αἱ κατοικοῦμεναι ἐξερημωθήσονται καὶ ἡ γῆ εἰς ἀφανισμόν ἔσται καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος
- 21 ¶ Seyè a pale avè m' ankò, li di m' konsa:
 And the word of the Lord came to me, saying,
 καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 22 -Nonm o! Poukisa moun pèp Izrayèl yo ap plede repete pawòl sa a: Jou yo ap pase yonn apre lòt, sa yo te di k'ap rive a pa rive?
 Son of man, what is this saying which you have about the land of Israel, The time is long and every vision comes to nothing?
 υἱὲ ἀνθρώπου τίς ὑμῖν ἡ παραβολὴ αὕτη ἐπὶ τῆς γῆς τοῦ ἰσραηλ λέγοντες μακρὰν αἱ ἡμέραι ἀπόλωλεν ὄρασις

- 23 Koulve a, di yo men mesaj Seyè a, Bondye sèl Mèt la, voye ba yo: Mwen pral fè yo sispann repete pawòl sa a. Yo p'ap janm tande l' ankò nan bouch moun pèp Izrayèl yo. Di yo: Men jou a rive. Men sa yo te di ki pou rive a pral rive vre!
For this cause say to them, This is what the Lord has said: I have made this saying come to an end, and it will no longer be used as a common saying in Israel; but say to them, The days are near, and the effect of every vision.
 διὰ τοῦτο εἶπὸν πρὸς αὐτούς τάδε λέγει κύριος ἀποστρέψω τὴν παραβολὴν ταύτην καὶ οὐκέτι μὴ εἴπωσιν τὴν παραβολὴν ταύτην οἶκος τοῦ Ἰσραὴλ ὅτι λαλήσεις πρὸς αὐτούς ἡγγίκασιν αἱ ἡμέραι καὶ ὁ ὄρος πάσης ὀράσεως
- 24 Nan mitan pèp Izrayèl la, p'ap gen moun k'ap fè vizyon pou twonpe moun ankò, p'ap gen pwofèt pou bay manti.
For there will be no more false visions or smooth use of secret arts in Israel.
 ὅτι οὐκ ἔσται ἔτι πᾶσα ὄρασις ψευδῆς καὶ μαντευόμενος τὰ πρὸς χάριν ἐν μέσῳ τῶν υἱῶν Ἰσραὴλ
- 25 Se mwen menm Seyè a ki pral pale ak yo. Sa m'a di a gen pou l' rive, l'ap rive vre. Tande byen, bann moun wòklò, nou p'ap mouri anvan li rive. Non, se p'ap bagay k'ap pran twòp tan pou li rive. Sa mwen pral di a, m'ap fè l' rive vre. Se mwen menm Seyè ki sèl Mèt la ki di sa.
For I am the Lord; I will say the word and what I say I will do; it will not be put off: for in your days, O uncontrolled people, I will say the word and do it, says the Lord.
 διότι ἐγὼ κύριος λαλήσω τοὺς λόγους μου λαλήσω καὶ ποιήσω καὶ οὐ μὴ μηκύνω ἔτι ὅτι ἐν ταῖς ἡμέραις ὑμῶν οἶκος ὁ παραπικραίνων λαλήσω λόγον καὶ ποιήσω λέγει κύριος
- 26 Seyè a pale avè m' ankò, li di m' konsa:
Again the word of the Lord came to me, saying,
 καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 27 -Nonm o! Moun pèp Izrayèl yo ap di vizyon w'ap fè a poko prèt pou l' rive. Mesaj w'ap bay yo, se pa pou yo, y'a gen tan mouri anvan sa ou di a rive.
Son of man, see, the children of Israel say, The vision which he sees is for the days which are a long way off, and his words are of times still far away.
 υἱὲ ἀνθρώπου ἰδοὺ οἶκος Ἰσραὴλ ὁ παραπικραίνων λέγοντες λέγουσιν ἢ ὄρασις ἦν οὗτος ὄρᾳ εἰς ἡμέρας πολλάς καὶ εἰς καιροὺς μακροὺς οὗτος προφητεύει
- 28 Se poutèt sa, w'a di yo: Men sa Seyè a, Bondye sèl mèt la, voye di yo: Mesaj m'ap bay la p'ap pran tan pou l' rive vre. Pawòl m'ap di a pral rive. Se mwen menm Seyè a, Bondye sèl Mèt la, ki di sa.
Say to them then, This is what the Lord has said: Not one of my words will be put off any longer, but what I say I will do, says the Lord.
 διὰ τοῦτο εἶπὸν πρὸς αὐτούς τάδε λέγει κύριος οὐ μὴ μηκύνωσιν οὐκέτι πάντες οἱ λόγοι μου οὐδ' ἂν λαλήσω λαλήσω καὶ ποιήσω λέγει κύριος
- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
 καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Denonse pwofèt pèp Izrayèl yo. Denonse moun sa yo k'ap bay mesaj yo menm yo fè. Di yo: Manyè koute pawòl Seyè a.
Son of man, be a prophet against the prophets of Israel, and say to those prophets whose words are the invention of their hearts, Give ear to the word of the Lord;
 υἱὲ ἀνθρώπου προφήτευσον ἐπὶ τοὺς προφήτας τοῦ Ἰσραὴλ καὶ προφητεύσεις καὶ ἐρεῖς πρὸς αὐτούς ἀκούσατε λόγον κυρίου
- 3 Men mesaj Seyè a, Bondye sèl Mèt la, di: Madichon pou bann pwofèt egare sa yo! Se yo menm ki fè mesaj y'ap bay la. Yo pa janm fè ankenn vizyon vre.
This is what the Lord has said: A curse on the foolish prophets who go after the spirit which is in them and have seen nothing!
 τάδε λέγει κύριος οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν καὶ τὸ καθόλου μὴ βλέπουσιν
- 4 Moun Izrayèl yo, koute: Pwofèt nou yo p'ap sèvi nou anyen, se tankou chat mawon k'ap viv nan vye kay kraze.
O Israel, your prophets have been like jackals in the waste places.
 οἱ προφήται σου Ἰσραὴλ ὡς ἀλώπεκες ἐν ταῖς ἐρήμοις
- 5 Yo pa t' moute lagad kote miray la te make kraze a, ni yo pa t' rebati miray yo. Konsa, moun Izrayèl yo pa gen defans lè lagè va pete jou jijman Seyè a.
You have not gone up into the broken places or made up the wall for the children of Israel to take your place in the fight in the day of the Lord.
 οὐκ ἔστησαν ἐν στερεώματι καὶ συνήγαγον ποιμνία ἐπὶ τὸν οἶκον τοῦ Ἰσραὴλ οὐκ ἀνέστησαν οἱ λέγοντες ἐν ἡμέρᾳ κυρίου
- 6 Vizyon y'ap fè yo se pou twonpe moun, mesaj y'ap bay yo se manti. Yo pretann di se mesaj Bondye y'ap bay. Men, se pa mwen menm ki janm pale ak yo. Lèfini, yo konprann pou m' fè sa yo di k'ap rive a rive vre.
They have seen visions without substance and made use of secret arts, who say, The Lord has said; and the Lord has not sent them: hoping that the word would have effect.
 βλέποντες ψευδῆ μαντευόμενοι μάταια οἱ λέγοντες λέγει κύριος καὶ κύριος οὐκ ἀπέσταλκεν αὐτούς καὶ ἤρξαντο τοῦ ἀναστήσαι λόγον
- 7 Mwen tou di yo: Vizyon y'ap fè yo se tèt yo y'ap twonpe. Mesaj y'ap bay yo se manti. Y'ap plede di men mesaj Bondye bay. Men, mwen pa t' janm pale ake yo.
Have you not seen a vision without substance and have you not falsely made use of secret arts, when you say, The Lord has said; though I have said nothing?
 οὐχ ὄρασιν ψευδῆ ἐώρακατε καὶ μαντείας ματαίας εἰρήκατε

- 8 Se poutèt sa, men sa Seyè a, Bondye sèl Mèt la, di yo: Se twonpe n'ap twonpe moun ak pawòl nou yo. Tout vizyon nou yo se manti. Se poutèt sa m'ap leve dèyè nou tou! Se mwen menm Seyè a, Bondye sèl Mèt la, ki di sa.
So this is what the Lord has said: Because your words are without substance and your visions are false, see, I am against you, says the Lord.
διὰ τοῦτο εἰπὼν τὰδε λέγει κύριος ἄνθ' ὧν οἱ λόγοι ὑμῶν ψευδεῖς καὶ αἱ μαντεῖαι ὑμῶν μάταια διὰ τοῦτο ἰδοὺ ἐγὼ ἐφ' ὑμᾶς λέγει κύριος
- 9 Mwen pral pini pwofèt k'ap fè vizyon pou twonpe moun, k'ap bay mesaj ki pa laverite. p'ap gen plas pou yo lè pèp la va reyini. Yo p'ap gen non yo sou lis fanmi pèp Izrayèl yo. Yo p'ap janm tounen nan peyi a ankò. Lè sa a, y'a konnen se mwen menm ki Seyè a, Bondye sèl Mèt la.
And my hand will be against the prophets who see visions without substance and who make false use of secret arts: they will not be in the secret of my people, and they will not be recorded in the list of the children of Israel, and they will not come into the land of Israel; and it will be clear to you that I am the Lord.
καὶ ἐκτενώ τὴν χεῖρά μου ἐπὶ τοὺς προφήτας τοὺς ὀρώντας ψευδῆ καὶ τοὺς ἀποθηγεγμένους μάταια ἐν παιδείᾳ τοῦ λαοῦ μου οὐκ ἔσονται οὐδὲ ἐν γραφῇ οἴκου ἰσραὴλ οὐ γραφήσονται καὶ εἰς τὴν γῆν τοῦ ἰσραὴλ οὐκ εἰσελεύσονται καὶ γνώσονται διότι ἐγὼ κύριος
- 10 ¶ Pwofèt yo ap woule pèp mwen an. Anyen p'ap mache nan peyi a. Yo menm menm, y'ap plede di tout bagay ap mache byen. Pèp la ap moute yon miray wòch san mòtye, pwofèt yo menm vini, yo blanchi l' ak dlo lacho.
Because, even because they have been guiding my people into error, saying, Peace; when there is no peace; and in the building of a division wall they put whitewash on it:
ἀνθ' ὧν τὸν λαόν μου ἐπλάνησαν λέγοντες εἰρήνην εἰρήνην καὶ οὐκ ἦν εἰρήνη καὶ οὗτος οἰκοδομεῖ τοῖχον καὶ αὐτοὶ ἀλείφουσιν αὐτόν εἰ πεσεῖται
- 11 Di moun k'ap pase dlo lacho sou miray la: Miray la pral tonbe. Mwen pral voye yon gwo lapli. Lagrèl pral tonbe, yon gwo van tanpèt pral soufle.
Say to those who put whitewash on it, There will be an overflowing shower; and you, O ice-drops, will come raining down; and it will be broken in two by the storm-wind.
εἰπὼν πρὸς τοὺς ἀλείφοντας πεσεῖται καὶ ἔσται ὑετὸς κατακλύζων καὶ δόσω λίθους πετροβόλους εἰς τοὺς ἐνδέσμιους αὐτῶν καὶ πεσοῦνται καὶ πνεῦμα ἐξαῖρον καὶ ῥαγήσεται
- 12 Lè miray la fin tonbe, y'a mande yo kisa dlo lacho a te fè pou miray la.
And when the wall has come down, will they not say to you, Where is the whitewash which you put on it?
καὶ ἰδοὺ πέπτωκεν ὁ τοῖχος καὶ οὐκ ἐροῦσιν πρὸς ὑμᾶς ποῦ ἐστὶν ἡ ἀλοιφή ὑμῶν ἣν ἠλείψατε
- 13 Enben, men sa Seyè ki gen tout pouvwa a di: Mwen pral fè yon sèl kòlè, m'ap voye yon gwo van tanpèt, yon gwo lapli ak lagrèl ki pral tonbe pou kraze miray la.
For this reason, the Lord has said: I will have it broken in two by a storm-wind in my passion; and there will be an overflowing shower in my wrath, and you, O ice-drops, will come raining angrily down.
διὰ τοῦτο τὰδε λέγει κύριος καὶ ῥήξω πνοὴν ἐξαίρουσαν μετὰ θυμοῦ καὶ ὑετὸς κατακλύζων ἐν ὀργῇ μου ἔσται καὶ τοὺς λίθους τοὺς πετροβόλους ἐν θυμῷ ἐπάξω εἰς συντέλειαν
- 14 M'ap lage miray nou te blanchi ak lacho a atè, m'ap kraze l' ratè, wòch fondasyon yo pral parèt deyò. Miray la ap tonbe sou nou, l'ap kraze nou. Lè sa a, nou tout va konnen se mwen menm ki Seyè a.
So I will let the wall, which you were covering with whitewash, be broken down; I will have it levelled to the earth so that its base is uncovered: it will come down, and destruction will come on you with it; and it will be clear to you that I am the Lord.
καὶ κατασκάψω τὸν τοῖχον ὃν ἠλείψατε καὶ πεσεῖται καὶ θήσω αὐτόν ἐπὶ τὴν γῆν καὶ ἀποκαλυφθήσεται τὰ θεμέλια αὐτοῦ καὶ πεσεῖται καὶ συντελεσθήσεσθε μετ' ἐλέγχων καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος
- 15 Mwen pral move sou miray la ansanm ak tout moun ki te blanchi l' ak lacho a. Lè m'a fin fè yo sa m' gen pou m' fè yo a, m'a di nou: Miray la pa la ankò, ni bann moun ki te blanchi l' ak lacho a,
So I will let loose my passion on the wall in full measure, and on those who put whitewash on it; and I will say to you, Where is the wall, and where are those who put whitewash on it?
καὶ συντελέσω τὸν θυμόν μου ἐπὶ τὸν τοῖχον καὶ ἐπὶ τοὺς ἀλείφοντας αὐτόν καὶ πεσεῖται καὶ εἶπα πρὸς ὑμᾶς οὐκ ἔστιν ὁ τοῖχος οὐδὲ οἱ ἀλείφοντες αὐτόν
- 16 bann pwofèt pèp Izrayèl yo k'ap bay bèl mesaj pou lavil Jerizalèm lan. Anyen p'ap mache nan peyi a, epi yo menm y'ap plede di yo fè vizyon tout bagay ap mache byen. Se mwen menm Seyè a, Bondye sèl Mèt la, ki di sa.
Even the prophets of Israel who say words to Jerusalem, who see visions of peace for her when there is no peace, says the Lord.
προφήται τοῦ ἰσραὴλ οἱ προφητεύοντες ἐπὶ ἱερουσαλὴμ καὶ οἱ ὀρώντες αὐτῇ εἰρήνην καὶ εἰρήνην οὐκ ἔστιν λέγει κύριος
- 17 ¶ Seyè a di ankò: -Nonm o! Koulye a, vire tèt ou gade nan direksyon medam k'ap fè mesaj yo yo menm! Yo pran pòz pwofèt yo nan mitan pèp Izrayèl la! Denonse yo!
And you, son of man, let your face be turned against the daughters of your people, who are acting the part of prophets at their pleasure; be a prophet against them, and say,
καὶ σύ υἱὲ ἀνθρώπου στήρισον τὸ πρόσωπόν σου ἐπὶ τὰς θυγατέρας τοῦ λαοῦ σου τὰς προφητεύουσας ἀπὸ καρδίας αὐτῶν καὶ προφήτευσον ἐπ' αὐτάς
- 18 Lèfini, di yo men sa Seyè a, Bondye sèl Mèt la, voye di yo: Madichon pou nou, medam! N'ap mare kòd wanga nan ponyèt tout moun. N'ap moute mouchwa tèt pou tout kalite moun pou yo ka gen pouvwa pran nanm moun. Nou dèyè pou nou gen pouvwa fè sa nou vle ak nanm lòt moun san anyen pa rive nou.
This is what the Lord has said: A curse is on the women who are stitching bands on all arms and putting veils on the heads of those of every size, so that they may go after souls! Will you go after the souls of my people and keep yourselves safe from death?
καὶ ἐρεῖς τὰδε λέγει κύριος οὐαὶ ταῖς συρραπτούσαις προσκεφάλαια ἐπὶ πάντα ἀγκῶνα χειρὸς καὶ ποιούσαις ἐπιβόλαια ἐπὶ πᾶσαν κεφαλὴν πάσης ἡλικίας τοῦ διαστρέφειν ψυχὰς αἱ ψυχὰι διεστράφησαν ἀν τοῦ λαοῦ μου καὶ ψυχὰς περιποιούντο

- 19 N'ap derespekte mwen devan pèp mwen an. Pou kèk ponyen grenn lòj ak kèk moso pen n'ap touye moun ki pa merite mouri, n'ap sove moun ki pa merite viv ankò. N'ap bay pèp mwen an yon bann manti. Yo menm, yo byen kontan kwè nou.
 And you have put me to shame among my people for a little barley and some bits of bread, sending death on souls for whom there is no cause of death, and keeping those souls living who have no right to life, by the false words you say to my people who give ear to what is false.
 και ἐβεβήλουν με πρὸς τὸν λαόν μου ἔνεκεν ὄρακός κριθῶν και ἔνεκεν κλασμάτων ἄρτου τοῦ ἀποκτεῖναι ψυχάς ἃς οὐκ ἔδει ἀποθανεῖν και τοῦ περιποιήσασθαι ψυχάς ἃς οὐκ ἔδει ζῆσαι ἐν τῷ ἀποφθέγγεσθαι ὑμᾶς λαφ̄ εἰσακούοντι μάταια ἀποφθέγματα
- 20 Enben! Men sa Seyè a, Bondye sèl Mèt la, di: Mwen pa vle wè kòd wanga nan ponyèt nou yo. Se ak yo nou sèvi pou nou pran nanm lòt moun tankou zwezo nan pèlen. M'ap rache yo nan ponyèt nou. M'ap delivre moun nou te pran nan pèlen yo pou y' al fè wout yo.
 For this cause the Lord has said: See, I am against your bands with which you go after souls, and I will violently take them off their arms; and I will let loose the souls, even the souls whom you go after freely.
 διὰ τοῦτο τάδε λέγει κύριος κύριος ἰδοὺ ἐγὼ ἐπὶ τὰ προσκεφάλαια ὑμῶν ἐφ' ἃ ὑμεῖς συστρέφετε ἐκεῖ ψυχάς και διαρρήξω αὐτὰ ἀπὸ τῶν βραχιόνων ὑμῶν και ἐξαποστελω τὰς ψυχάς ἃς ὑμεῖς ἐκστρέφετε τὰς ψυχάς αὐτῶν εἰς διασκορπισμόν
- 21 M'ap rache mouchwa tèt nou yo, m'ap sove pèp mwen an anba men nou. Nou p'ap ka fè sa nou vle ak yo ankò. Lè sa a, n'a konnen se mwen menm ki Seyè a.
 And I will have your veils violently parted in two, and will make my people free from your hands, and they will no longer be in your power for you to go after them; and you will be certain that I am the Lord.
 και διαρρήξω τὰ ἐπιβόλαια ὑμῶν και ῥύσομαι τὸν λαόν μου ἐκ χειρὸς ὑμῶν και οὐκέτι ἔσονται ἐν χερσίν ὑμῶν εἰς συστροφὴν και ἐπιγνώσεσθε διότι ἐγὼ κύριος
- 22 Mwen pa ta renmen anyen rive bon moun yo. Men nou menm, avèk manti n'ap bay yo, n'ap dekouraje yo. N'ap ankouraje mechan yo pou yo pa chanje. Nou pa ba yo chans sove lavi yo.
 Because with your false words you have given pain to the heart of the upright man when I had not made him sad; in order to make strong the hands of the evil-doer so that he may not be turned from his evil way and get life:
 ἀνθ' ὧν διεστρέφετε καρδίαν δικαίου ἀδίκως και ἐγὼ οὐ διέστρεφον αὐτόν και τοῦ κατισχύσαι χεῖρας ἀνόμου τὸ καθόλου μὴ ἀποστρέψαι ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς και ζῆσαι αὐτόν
- 23 Enben! Se poutèt sa koulye a, nou p'ap fè vizyon pou twonpe moun ankò, ni nou p'ap ba yo manti sou sa ki pral rive yo. Mwen pral sove pèp mwen an anba men nou. Konsa, n'a konnen se mwen menm ki Seyè a.
 For this cause you will see no more foolish visions or make false use of secret arts: and I will make my people free from your power; and you will be certain that I am the Lord.
 διὰ τοῦτο ψευδῆ οὐ μὴ ἴδητε και μαντείας οὐ μὴ μαντεύσησθε ἔτι και ῥύσομαι τὸν λαόν μου ἐκ χειρὸς ὑμῶν και γνώσεσθε ὅτι ἐγὼ κύριος
- 1 ¶ Lè sa a, gen kèk chèf fanmi Izrayèl yo ki te vin kote m' pou m' te fè yo konnen volonte Bondye.
 Then certain of the responsible men of Israel came to me and took their seats before me.
 και ἦλθον πρὸς με ἄνδρες ἐκ τῶν πρεσβυτέρων τοῦ ἰσραηλ και ἐκάθισαν πρὸ προσώπου μου
- 2 Se konsa, Seyè a pale avè m', li di m' konsa:
 And the word of the Lord came to me, saying,
 και ἐγένετο λόγος κυρίου πρὸς με λέγων
- 3 -Nonm o! Moun sa yo lage kò yo bay zidòl nèt. Yo kite zidòl pran nanm yo pou fè sa ki mal. Yo met nan tèt yo mwen pral kite yo vin mande m' konsèy?
 Son of man, these men have taken their false gods into their hearts and put before their faces the sin which is the cause of their fall: am I to give ear when they come to me for directions?
 υἱὲ ἀνθρώπου οἱ ἄνδρες οὗτοι ἔθεντο τὰ διανοήματα αὐτῶν ἐπὶ τὰς καρδίας αὐτῶν και τὴν κόλασιν τῶν ἀδικιῶν αὐτῶν ἔθηκαν πρὸ προσώπου αὐτῶν εἰ ἀποκρινόμενος ἀποκριθῶ αὐτοῖς
- 4 Enben, pale ak yo, di yo konsa: Men mesaj Seyè sèl Mèt la voye ba yo: Tout moun nan pèp Izrayèl la ap lage kò yo bay zidòl yo nèt, yo kite zidòl pran nanm yo pou fè sa ki mal. Lèfini, y'ap vin jwenn pwofèt Bondye a! Se mwen menm menm, Seyè a, k'ap ba yo repons yo merite poutèt kantite zidòl y'ap sèvi yo.
 For this cause say to them, These are the words of the Lord: Every man of Israel who has taken his false god into his heart, and put before his face the sin which is the cause of his fall, and comes to the prophet; I the Lord will give him an answer by myself in agreement with the number of his false gods;
 διὰ τοῦτο λάλησον αὐτοῖς και ἔρεις πρὸς αὐτούς τάδε λέγει κύριος ἄνθρωπος ἄνθρωπος ἐκ τοῦ οἴκου ἰσραηλ ὃς ἂν θῆ τὰ διανοήματα αὐτοῦ ἐπὶ τὴν καρδίαν αὐτοῦ και τὴν κόλασιν τῆς ἀδικίας αὐτοῦ τάξῃ πρὸ προσώπου αὐτοῦ και ἔλθῃ πρὸς τὸν προφήτην ἐγὼ κύριος ἀποκριθίσομαι αὐτῷ ἐν οἷς ἐνέχεται ἡ διάνοια αὐτοῦ
- 5 Zidòl yo te fè moun pèp Izrayèl yo vire do ban mwen. Men, m'ap reponn yo pou yo ka tounen vin jwenn mwen ankò.
 So as to take the children of Israel in the thoughts of their hearts, because they have become strange to me through their false gods.
 ὅπως πλαγιάσῃ τὸν οἶκον τοῦ ἰσραηλ κατὰ τὰς καρδίας αὐτῶν τὰς ἀπηλλοτριωμένας ἀπ' ἐμοῦ ἐν τοῖς ἐνθυμήμασιν αὐτῶν
- 6 Koulye a, men sa pou ou di moun pèp Izrayèl yo, men mesaj Seyè sèl Mèt la voye ba yo: Tounen vin jwenn mwen. Vire do bay zidòl nou yo, sispann fè vye bagay derespektan sa yo.
 For this cause say to the children of Israel, These are the words of the Lord: Come back and give up your false gods and let your faces be turned from your disgusting things.
 διὰ τοῦτο εἰπὸν πρὸς τὸν οἶκον τοῦ ἰσραηλ τάδε λέγει κύριος κύριος ἐπιστράφητε και ἀποστρέψατε ἀπὸ τῶν ἐπιτηδευμάτων ὑμῶν και ἀπὸ πασῶν τῶν ἀσεβειῶν ὑμῶν και ἐπιστρέψατε τὰ πρόσωπα ὑμῶν

- 7 Chak fwa yonn nan moun pèp Izrayèl yo osinon yonn nan moun lòt nasyon k'ap viv nan mitan pèp mwen an va vire do ban mwen pou li al sèvi zidòl, si li kite zidòl pran nanm li pou li fè sa ki mal, lèfini pou li konprann pou li al jwenn pwofèt Bondye a pou mande l' mande m' anyen, se mwen menm menm, Seyè a, ki pral ba li repons la.
When any one of the men of Israel, or of those from other lands who are living in Israel, who has become strange to me, and takes his false gods into his heart, and puts before his face the sin which is the cause of his fall, comes to the prophet to get directions from me; I the Lord will give him an answer by myself:
διότι άνθρωπος ἄνθρωπος ἐκ τοῦ οἴκου ἰσραὴλ καὶ ἐκ τῶν προσηλύτων τῶν προσηλυτευόντων ἐν τῷ ἰσραὴλ ὅς ἂν ἀπαλλοτριωθῆ ἅπ' ἐμοῦ καὶ θῆται τὰ ἐνθυμήματα αὐτοῦ ἐπὶ τὴν καρδίαν αὐτοῦ καὶ τὴν κόλασιν τῆς ἀδικίας αὐτοῦ τάξῃ πρὸ προσώπου αὐτοῦ καὶ ἔλθῃ πρὸς τὸν προφήτην τοῦ ἐπερωτήσαι αὐτὸν ἐν ἐμοὶ ἐγὼ κύριος ἀποκριθήσομαι αὐτῷ ἐν ᾧ ἐνέχεται ἐν αὐτῷ
- 8 M'ap kenbe tèt ak li. M'ap fè l' tounen yon egzanp pou yo mete non l' nan chante. M'ap wete l' nan mitan pèp mwen an. Lè sa a, n'a konnen se mwen menm ki Seyè a.
And my face will be turned against that man, and I will make him a sign and a common saying, cutting him off from among my people; and you will be certain that I am the Lord.
καὶ στηριῶ τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ θήσομαι αὐτὸν εἰς ἔρημον καὶ εἰς ἀφανισμόν καὶ ἐξαρθῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου καὶ ἐπιγνώσεσθε ὅτι ἐγὼ κύριος
- 9 Si yon pwofèt kite yo pran tèt li pou li pa pale verite, se mwen menm k'ap kite yo pran tèt li. M'ap lonje men m' sou li pou m' pini l', m'ap wete l' nan mitan pèp mwen an, pèp Izrayèl la.
And if the prophet, tricked by deceit, says anything, it is I the Lord by whom he has been tricked, and I will put out my hand against him, and he will be cut off from among my people Israel.
καὶ ὁ προφήτης ἐὰν πλανηθῆ καὶ λαλήσῃ ἐγὼ κύριος πεπλάνηκα τὸν προφήτην ἐκεῖνον καὶ ἐκτενῶ τὴν χεῖρά μου ἐπ' αὐτὸν καὶ ἀφανιῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου ἰσραὴλ
- 10 Ni pwofèt la, ni moun ki te vin jwenn li an ap peye pou sa yo fè. Y'ap resevwa menm chatiman an.
And the punishment of their sin will be on them: the sin of the prophet will be the same as the sin of him who goes to him for directions;
καὶ λήψονται τὴν ἀδικίαν αὐτῶν κατὰ τὸ ἀδικημα τοῦ ἐπερωτῶντος καὶ κατὰ τὸ ἀδικημα ὁμοίως τῷ προφήτῃ ἔσται
- 11 Konsa, moun pèp Izrayèl yo p'ap vire do ban mwen ankò. Yo pa pral avili tèt yo nan fè sa ki mal. Lè sa a, se pèp mwen y'ap ye, se mwen menm k'ap Bondye yo. Se mwen menm, Seyè sèl Mèt la, ki di sa.
So that the children of Israel may no longer go wandering away from me, or make themselves unclean with all their wrongdoing; but they will be my people, and I will be their God, says the Lord.
ὅπως μὴ πλανᾶται ἔτι ὁ οἶκος τοῦ ἰσραὴλ ἅπ' ἐμοῦ καὶ ἵνα μὴ μαιώνονται ἔτι ἐν πᾶσιν τοῖς παραπτώμασιν αὐτῶν καὶ ἔσονται μοι εἰς λαόν καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεόν λέγει κύριος
- 12 ¶ Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 13 -Nonm o! Si moun k'ap viv nan yon peyi peche kont mwen, si yo pa kenbe pawòl yo ak mwen, m'ap lonje men m' sou yo pou m' pini yo. M'ap koupe viv yo. M'ap fè yon sèl grangou tonbe sou yo, m'ap touye ni moun, ni bèt nan peyi a.
Son of man, when a land, sinning against me, does wrong, and my hand is stretched out against it, and the support of its bread is broken, and I make it short of food, cutting off man and beast from it:
ὕιε ἀνθρώπου γῆ ἐὰν ἀμάρτη μοι τοῦ παραπεσεῖν παράπτωμα καὶ ἐκτενῶ τὴν χεῖρά μου ἐπ' αὐτὴν καὶ συντρίψω αὐτῆς στήριγμα ἄρτου καὶ ἐξαποστελῶ ἐπ' αὐτὴν λιμὸν καὶ ἐξαρθῶ ἐξ αὐτῆς ἄνθρωπον καὶ κτήνη
- 14 Si twa moun dwat sa yo, Noe, Danèl ak Jòb, ta nan mitan yo, se yo menm ase ki t'ap sove lavi yo, paske se yo ki te mache dwat. Se mwen menm, Seyè sèl Mèt la, ki di sa.
Even if these three men, Noah, Daniel, and Job, were in it, only themselves would they keep safe by their righteousness, says the Lord.
καὶ ἐὰν ὦσιν οἱ τρεῖς ἄνδρες οὗτοι ἐν μέσῳ αὐτῆς νῶε καὶ δανιὴλ καὶ ἰωβ αὐτοὶ ἐν τῇ δικαιοσύνῃ αὐτῶν σωθήσονται λέγει κύριος
- 15 Ou ankò, mwen ta ka voye bèt sovaj touye tout moun nan peyi a, pou fè peyi a tounen yon dezè moun pè travèse poutèt bèt sovaj sa yo.
Or if I send evil beasts through the land causing destruction and making it waste, so that no man may go through because of the beasts:
ἐὰν καὶ θηρία πονηρὰ ἐπάγω ἐπὶ τὴν γῆν καὶ τιμωρήσομαι αὐτὴν καὶ ἔσται εἰς ἀφανισμόν καὶ οὐκ ἔσται ὁ διοδεύων ἀπὸ προσώπου τῶν θηρίων
- 16 Si twa moun sa yo ta nan mitan yo, jan nou konnen mwen vivan vre a, -se mwen menm, Seyè sèl Mèt la, k'ap pale, -yo pa ta ka sove ata pwòp pitit gason ak pitit fi yo. Se yo ase ki t'ap sove. Tout peyi a t'ap tounen yon dezè.
Even if these three men were in it, by my life, says the Lord, they would not keep safe their sons or daughters, but only themselves, and the land would be made waste.
καὶ οἱ τρεῖς ἄνδρες οὗτοι ἐν μέσῳ αὐτῆς ὡς ἐγὼ λέγει κύριος εἰ υἱοὶ ἢ θυγατέρες σωθήσονται ἀλλ' ἢ αὐτοὶ μόνοι σωθήσονται ἢ δὲ γῆ ἔσται εἰς ὄλεθρον
- 17 Ou ankò, mwen ta ka voye lagè sou peyi a. Mwen ta ka bay lòd pou nan lagè a yo touye dènne moun ak dènne bèt.
Or if I send a sword against that land, and say, Sword, go through the land, cutting off from it man and beast:
ἢ καὶ ῥομφαίαν ἐὰν ἐπάγω ἐπὶ τὴν γῆν ἐκείνην καὶ εἶπω ῥομφαία διελθάτω διὰ τῆς γῆς καὶ ἐξαρθῶ ἐξ αὐτῆς ἄνθρωπον καὶ κτήνος
- 18 Si twa mesye sa yo ta nan peyi a, jan nou konnen mwen vivan vre a, -se mwen menm, Seyè sèl Mèt la, k'ap pale, -yo pa ta ka sove ata pwòp pitit gason ak pitit fi yo. Yo ase ki ta sove.
Even if these three men were in it, by my life, says the Lord, they would not keep safe their sons or daughters, but only themselves.
καὶ οἱ τρεῖς ἄνδρες οὗτοι ἐν μέσῳ αὐτῆς ζῶ ἐγὼ λέγει κύριος οὐ μὴ ῥύσονται υἱοὺς οὐδὲ θυγατέρας αὐτοὶ μόνοι σωθήσονται

- 19 Si mwen ta voye yon move maladi sou peyi a, si mwen ta move sou li jouk pou m' ta voye yon maladi san renmèd pou m' touye ni moun ni bèt,
Or if I send disease into that land, letting loose my wrath on it in blood, cutting off from it man and beast:
ἢ καὶ θάνατον ἐπαποστείλω ἐπὶ τὴν γῆν ἐκείνην καὶ ἐκγεῶ τὸν θυμὸν μου ἐπ' αὐτήν ἐν αἵματι τοῦ ἐξολεθρεῦσαι ἐξ αὐτῆς ἄνθρωπον καὶ κτήνος
- 20 epi si Noe, Danèl ak Jòb te la nan peyi a, jan nou konnen mwen vivan vre a, -se mwen menm, Seyè sèl Mèt la, k'ap pale, -yo pa ta sove ata pwòp pitit gason ak pitit fi yo. Se yo ase ki ta sove lavi yo, paske se yo ki te mache dwat.
Even if Noah, Daniel, and Job were in it, by my life, says the Lord, they would not keep son or daughter safe; only themselves would they keep safe through their righteousness.
καὶ νοε καὶ δανιηλ καὶ ιωβ ἐν μέσῳ αὐτῆς ζῶ ἐγὼ λέγει κύριος ἂν υἱοὶ ἢ θυγατέρες ὑπολειφθῶσιν αὐτοὶ ἐν τῇ δικαιοσύνῃ αὐτῶν ῥύσσονται τὰς ψυχὰς αὐτῶν
- 21 Men sa Seyè, Bondye sèl Mèt la, di ankò: M'ap voye kat pi gwo chatiman m' yo sou lavil Jerizalèm: lagè, grangou, bèt sovaj ak move maladi, pou yo touye dènye moun ak dènye bèt.
For this is what the Lord has said: How much more when I send my four bitter punishments on Jerusalem, the sword and need of food and evil beasts and disease, cutting off from it man and beast?
τάδε λέγει κύριος ἂν δὲ καὶ τὰς τέσσαρας ἐκδικήσεις μου τὰς πονηρὰς ῥομφαίαν καὶ λιμὸν καὶ θηρία πονηρὰ καὶ θάνατον ἐξαποστείλω ἐπὶ ἱερουσαλὴμ τοῦ ἐξολεθρεῦσαι ἐξ αὐτῆς ἄνθρωπον καὶ κτῆνος
- 22 Men, si nou wè gen kèk moun ki chape, epi ki sove pitit gason yo ak pitit fi yo, gade yo byen lè y'a vin jwenn nou. Gade jan yo viv, gade sa yo fè. Lè sa a, n'a wè si m' pa t' gen rezon voye tout malè sa yo sou lavil Jerizalèm.
But truly, there will still be a small band who will be safe, even sons and daughters: and they will come out to you, and you will see their ways and their doings: and you will be comforted about the evil which I have sent on Jerusalem, even about everything I have sent on it.
καὶ ἰδοὺ ὑπολειμμένοι ἐν αὐτῇ οἱ ἀνασσεφωσμένοι αὐτῆς οἱ ἐξάγουσιν ἐξ αὐτῆς υἱοὺς καὶ θυγατέρας ἰδοὺ αὐτοὶ ἐκπορεύονται πρὸς ὑμᾶς καὶ ὄψεσθε τὰς ὁδοὺς αὐτῶν καὶ τὰ ἐνθυμήματα αὐτῶν καὶ μὲταμεληθήσεσθε ἐπὶ τὰ κακὰ ἃ ἐπήγαγον ἐπὶ ἱερουσαλὴμ πάντα τὰ κακὰ ἃ ἐπήγαγον ἐπ' αὐτήν
- 23 Wi, lè n'a wè jan moun sa yo t'ap viv ak sa yo t'ap fè, n'a konnen mwen te gen rezon fè lavil Jerizalèm sa m' te fè l' la. Se mwen menm, Seyè sèl Mèt la, ki di sa.
They will give you comfort when you see their ways and their doings: and you will be certain that not for nothing have I done all the things I have done in it, says the Lord.
καὶ παρακαλέσουσιν ὑμᾶς διότι ὄψεσθε τὰς ὁδοὺς αὐτῶν καὶ τὰ ἐνθυμήματα αὐτῶν καὶ ἐπιγνώσεσθε διότι οὐ μάτην πεποίηκα πάντα ὅσα ἐποίησα ἐν αὐτῇ λέγει κύριος
- 1 ¶ Seyè a pale avè m' ankò: Li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Kisa bwa pye rezen an genyen ki fè l' pi bon pase bwa tout lòt pyebwa ou ka jwenn nan rak?
Son of man, what is the vine-tree more than any branching tree which is among the trees of the woods?
καὶ σύ υἱὲ ἀνθρώπου τί ἂν γένοιτο τὸ ξύλον τῆς ἀμπέλου ἐκ πάντων τῶν ξύλων τῶν κλημάτων τῶν ὄντων ἐν τοῖς ξύλοις τοῦ δρυμοῦ
- 3 Eske li ka ba ou bwa pou fè anyen? Eske yo ka fè pikèt kwòk avè l' pou pandye bagay?
Will its wood be used for any work? do men make of it a pin for hanging any vessel on?
εἰ λήμψονται ἐξ αὐτῆς ξύλον τοῦ ποιῆσαι εἰς ἐργασίαν εἰ λήμψονται ἐξ αὐτῆς πάσσαλον τοῦ κρεμάσαι ἐπ' αὐτὸν πᾶν σκευὸς
- 4 Li ka sèvi pou limen dife ase. Dife a boule de bout li yo ansanm ak mitan an. Apre sa, ou pa ka fè anyen avè l' ankò.
See, it is put into the fire for burning: the fire has made a meal of its two ends and the middle part of it is burned; is it good for any work?
πάρεξ πυρὶ δέδοται εἰς ἀνάλωσιν τὴν κατ' ἐνιαυτὸν κάθαρσιν ἀπ' αὐτῆς ἀναλίσκει τὸ πῦρ καὶ ἐκλείπει εἰς τέλος μὴ χρησίμων ἔσται εἰς ἐργασίαν
- 5 Li pa t' ankò boule a, yo te tou pa ka fè anyen avè l'. Koulye a dife a fin boule l', se pi rèd ankò.
Truly, before it was cut down, it was not used for any purpose: how much less, when the fire has made a meal of it and it is burned, will it be made into anything?
οὐδὲ ἔτι αὐτοῦ ὄντος ὀλοκλήρου οὐκ ἔσται εἰς ἐργασίαν μὴ ὅτι ἂν καὶ πῦρ αὐτὸ ἀναλώσῃ εἰς τέλος εἰ ἔσται ἔτι εἰς ἐργασίαν
- 6 Se poutèt sa, men sa Seyè sèl Mèt la di: Menm jan yo pran yon bwa pye rezen nan mitan yon rakbwa, yo jete l' nan dife pou boule l', se sa menm mwen pral fè ak moun lavil Jerizalèm yo.
For this cause the Lord has said: Like the vine-tree among the trees of the woods which I have given to the fire for burning, so will I give the people of Jerusalem.
διὰ τοῦτο εἰπόν τάδε λέγει κύριος ὃν τρόπον τὸ ξύλον τῆς ἀμπέλου ἐν τοῖς ξύλοις τοῦ δρυμοῦ ὃ δέδωκα αὐτὸ τῷ πυρὶ εἰς ἀνάλωσιν οὕτως δέδωκα τοὺς κατοικοῦντας ἱερουσαλὴμ
- 7 M'ap kenbe tèt ak yo. Yo te chape anba dife a yon fwa, men se dife k'ap boule yo. Lè m'a kenbe tèt ak yo, n'a konnen se mwen menm ki Seyè a.
And my face will be turned against them; and though they have come out of the fire they will be burned up by it; and it will be clear to you that I am the Lord when my face is turned against them.
καὶ δώσω τὸ πρόσωπόν μου ἐπ' αὐτούς ἐκ τοῦ πυρὸς ἐξελεύσονται καὶ πῦρ αὐτοὺς καταφάγεται καὶ ἐπιγνώσονται ὅτι ἐγὼ κύριος ἐν τῷ στηρίσαι με τὸ πρόσωπόν μου ἐπ' αὐτούς
- 8 Yo twonpe m' tankou yon fanm k'ap twonpe mari l'. Se poutèt sa m'ap fè peyi a tounen yon dezè. Se mwen menm, Seyè sèl Mèt la, ki di sa.
And I will make the land a waste because they have done evil, says the Lord.
καὶ δώσω τὴν γῆν εἰς ἀφανισμόν ἀνθ' ὧν παρέπεσον παραπτώματι λέγει κύριος

- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Fè moun lavil Jerizalèm yo rekonèt tout vye bagay derespektan yo te fè yo.
Son of man, make clear to Jerusalem her disgusting ways,
οὐκ ἀνθρώπου διαμάρτυραι τῆ ἱερουσαλημ τὰς ἀνομίας αὐτῆς
- 3 W'a di moun lavil Jerizalèm yo men mesaj Seyè sèl Mèt la voye ba yo: Nou se moun peyi Kanaran, se la nou fèt. Papa nou te yon moun peyi Amori, manman nou yon moun peyi Et.
And say, This is what the Lord has said to Jerusalem: Your start and your birth was from the land of the Canaanite; an Amorite was your father and your mother was a Hittite.
καὶ ἐρεῖς τάδε λέγει κύριος τῆ ἱερουσαλημ ἡ ρίζα σου καὶ ἡ γένεσίς σου ἐκ γῆς χανααν ὁ πατήρ σου αμορραῖος καὶ ἡ μήτηρ σου χετταία
- 4 Jou ou sotif nan vant manman ou lan, yo pa t' koupe kòd lonbrit ou, yo pa t' lave ou nan dlo pou yo te pwòpte ou, yo pa t' fwote ou ak gwo sèl, yo pa t' menm vlope ou nan moso kòt.
As for your birth, on the day of your birth your cord was not cut and you were not washed in water to make you clean; you were not salted or folded in linen bands.
καὶ ἡ γένεσίς σου ἐν ἡ ἡμέρα ἐτέχθης οὐκ ἔδησαν τοὺς μαστοὺς σου καὶ ἐν ὕδατι οὐκ ἐλούσθης οὐδὲ ἀλί ἠλίσθης καὶ σπαργάνοις οὐκ ἐσπαργανώθης
- 5 Pesonn pa t' gen pitye pou ou pou yo te rann ou yonn nan ti sèvis sa yo. Lè ou te fèt la, pesonn pa t' vle wè ou, yo voye ou jete nan jaden.
No eye had pity on you to do any of these things to you or to be kind to you; but you were put out into the open country, because your life was hated at the time of your birth.
οὐδὲ ἐφείσατο ὁ ὀφθαλμὸς μου ἐπὶ σοὶ τοῦ ποιῆσαι σοὶ ἐν ἐκ πάντων τούτων τοῦ παθεῖν τι ἐπὶ σοὶ καὶ ἀπερρίφθης ἐπὶ πρόσωπον τοῦ πεδίου τῆ σκολιότητι τῆς ψυχῆς σου ἐν ἡ ἡμέρα ἐτέχθης
- 6 ¶ Mwen vin ap pase bò la, mwen wè ou t'ap benyen nan san ou. Atout ou t'ap benyen nan san ou, mwen di mwen p'ap kite ou mouri, se pou ou viv.
And when I went past you and saw you stretched out in your blood, I said to you, Though you are stretched out in your blood, have life;
καὶ διήλθον ἐπὶ σὲ καὶ εἶδόν σε πεφυρμένην ἐν τῷ αἱματί σου καὶ εἶπά σοι ἐκ τοῦ αἱματός σου ζώη
- 7 Se pou ou grandi tankou yon plant nan jaden. Ou grandi, ou fòm, ou vin yon bèl jenn fi. Tete ou yo te byen kanpe, pwal te pouse sou kò ou. Men, ou te toutouni.
And be increased in number like the buds of the field; and you were increased and became great, and you came to the time of love: your breasts were formed and your hair was long; but you were uncovered and without clothing.
πληθύνου καθὼς ἡ ἀνατολή τοῦ ἀγροῦ δέδωκά σε καὶ ἐπληθύνθης καὶ ἐμεγαλύνθης καὶ εἰσηλθες εἰς πόλεις πόλεων οἱ μαστοὶ σου ἀνωρθώθησαν καὶ ἡ θρίξ σου ἀνέτειλεν σὺ δὲ ἦσθα γυμνὴ καὶ ἀσχημνοῦσα
- 8 Mwen vin ap pase bò la ankò, mwen wè ou. Ou te rive laj pou ou te renmen. Mwen louvri gwo varèz mwen an sou ou, mwen kouvri kò ou ki te toutouni an. Mwen fè sèman m'ap toujou renmen ou.
Wi, mwen pase kontra maryaj avè ou. Se konsa ou vin madanm mwen. Se Seyè ki sèl mèt la ki di sa.
Now when I went past you, looking at you, I saw that your time was the time of love; and I put my skirts over you, covering your unclothed body: and I gave you my oath and made an agreement with you, says the Lord, and you became mine.
καὶ διήλθον διὰ σοῦ καὶ εἶδόν σε καὶ ἰδοὺ καιρὸς σου καιρὸς καταλυόντων καὶ διεπέτασα τὰς πτέρυγάς μου ἐπὶ σὲ καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου καὶ ὅμοσά σοι καὶ εἰσηλθον ἐν διαθήκη μετὰ σοῦ λέγει κύριος καὶ ἐγένου μοι
- 9 Apre sa, mwen pran dlo, mwen lave ou, mwen wete tout san ki te sou kò ou. Mwen basinen ou ak lwil santi bon.
Then I had you washed with water, washing away all your blood and rubbing you with oil.
καὶ ἔλουσά σε ἐν ὕδατι καὶ ἀπέπλυνα τὸ αἷμά σου ἀπὸ σοῦ καὶ ἔχρισά σε ἐν ἐλαίῳ
- 10 Mwen mete bèl rad bwode sou ou, yon pè soulye fèt ak po bazann nan pye ou, yon bèl moso twal fin blan mare nan ren ou, ak yon chal swa.
And I had you clothed with needlework, and put leather shoes on your feet, folding fair linen about you and covering you with silk.
καὶ ἐνέδυσά σε ποικίλα καὶ ὑπέδησά σε ὑάκινθον καὶ ἔξωσά σε βύσσω καὶ περιέβαλόν σε τριχάπτω
- 11 Mwen kouvri ou ak bijou, mwen mete braslè nan ponyèt ou, m' pase bèl chenn nan kou ou.
And I made you fair with ornaments and put jewels on your hands and a chain on your neck.
καὶ ἐκόσμησά σε κόσμω καὶ περιέθηκα ψέλια περὶ τὰς χεῖράς σου καὶ κάθεμα περὶ τὸν τράχηλόν σου
- 12 Mwen mete yon grenn zanno nan nen ou, yon pè zanno nan zòrèy ou ak yon bèl kouwòn sou tèt ou.
And I put a ring in your nose and ear-rings in your ears and a beautiful crown on your head.
καὶ ἔδωκα ἐνώτιον περὶ τὸν μυκτιῆρά σου καὶ τροχίσκους ἐπὶ τὰ ὄτιά σου καὶ στέφανον καυχίσεως ἐπὶ τὴν κεφαλὴν σου

- 13 Ou te plen bijou lò ak bijou ajan. Ou te toujou mete bèl rad twal fin ak rad swa byen bwode sou ou. Ou manje pen ki fèt ak pi bon kalite farin ansanm ak siwo myèl ak lwil. Chak jou ou vin pi bèl, jouk ou rive larenn.
So you were made beautiful with gold and silver; and your clothing was of the best linen and silk and needlework; your food was the best meal and honey and oil: and you were very beautiful.
 και έκοσμήθης χρυσίω και άργυρίω και τὰ περιβόλαιά σου βύσσινα και τρίγαπτα και ποικίλα σεμίδαλιν και έλαιον και μέλι έφαγες και έγένου καλή σφόδρα
- 14 Nan tout lòt nasyon yo, yo t'ap nonmen non ou pou jan ou te bèl. Pou bèl ou pa t' ka pi bèl pase sa paske se mwen menm ki te fè ou bèl konsa. Se mwen menm, Seyè sèl Mèt la, ki di sa.
You were so beautiful that the story of you went out into all nations; you were completely beautiful because of my glory which I had put on you, says the Lord.
 και έξήλθεν σου όνομα έν τοίς έθνεσιν έν τῷ κάλλει σου διότι συντετελεσμένον ήν έν ευπρεπεία έν τῇ ώραίότητι ή έταζα έπι σε λέγει κύριος
- 15 ¶ Men, ou kite bèlte ou la fè ou pèdi tèt ou. Ou pwofite dèske tout moun ap nonmen non ou lan pou ou lage kò ou nan dezòd, ou kouche ak dènye moun k'ap pase. Ou lage kò ou ba yo.
But you put your faith in the fact that you were beautiful, acting like a loose woman because you were widely talked of, and offering your cheap love to everyone who went by, whoever it might be.
 και έπεποιθεις έν τῷ κάλλει σου και έπόρνευσας έπι τῷ όνόματί σου και έξέχεας τήν πορνείαν σου έπι πάντα πάροδον ό ούκ έσται
- 16 Ou pran bèl rad koulè ou yo, ou dekore kote w'ap fè sèvis pou lòt bondye sou tèt mòn yo. Tankou yon fanm k'ap fè jennès, ou kouche la ak dènye moun ki vini.
And you took your robes and made high places for yourself ornamented with every colour, acting like a loose woman on them, without shame or fear.
 και έλαβες έκ τῶν ίματιών σου και έποίησας σεαυτή είδωλα ράπτὰ και έξεπόρνευσας έπ' αυτά και ού μη εισέλθης ούδè μη γένηται
- 17 Ou pran bijou lò ak bijou ajan mwen te ba ou yo, ou bay yo pou yo fè estati gason. Epi ou kouche ak estati yo.
And you took the fair jewels, my silver and gold which I had given to you, and made for yourself male images, acting like a loose woman with them;
 και έλαβες τὰ σκευή τῆς καυχήσεώς σου έκ τοῦ χρυσίου μου και έκ τοῦ άργυρίου μου έξ ώς έδωκά σοι και έποίησας σεαυτή είκόνας άρσενικάς και έξεπόρνευσας έν αύταις
- 18 Ou biye estati ou yo ak bèl rad bwode mwen te ba ou yo. Ou pran lwil ak lansan ki te pou mwen yo, ou ofri yo bay estati ou yo.
And you took your robes of needlework for their clothing, and put my oil and my perfume before them.
 και έλαβες τόν ίματισμόν τόν ποικίλον σου και περιέβαλες αυτά και τὸ έλαιόν μου και τὸ θυμίαμά μου έθηκας πρό προσώπου αυτών
- 19 Mwen te ba ou pi bon kalite farin pou fè pen pou ou manje ansanm ak siwo myèl ak lwil. Ou pran yo, ou ofri yo bay zidòl ou yo, ou boule yo nan dife pou yo te ka ba ou chans. Se mwen menm, Seyè sèl Mèt la, ki di wi, se sa ou fè.
And my bread which I gave you, the best meal and oil and honey which I gave you for your food, you put it before them for a sweet smell, says the Lord.
 και τούς άρτους μου ούς έδωκά σοι σεμίδαλιν και έλαιον και μέλι έψώμισά σε και έθηκας αυτά πρό προσώπου αυτών εις όσμήν ευωδίας και έγένετο λέγει κύριος
- 20 Apre sa, ou pran pitit gason ak pitit fi ou te fè pou mwen yo, ou al ofri yo bay zidòl yo pou zidòl yo te manje yo. Sa pa t' ase pou ou te lage kò ou nan tout dezòd sa yo
And you took your sons and your daughters whom I had by you, offering even these to them to be their food. Was your loose behaviour so small a thing,
 και έλαβες τούς υιούς σου και τύς θυγατέρας σου άς έγέννησας και έθυσας αυτά αυτοίς εις άνάλωσιν ώς μικρά έξεπόρνευσας
- 21 kifè ou te bezwen koupe kou pitit mwen yo, lèfini pou ou te boule yo nan dife pou zidòl ou yo?
That you put my children to death and gave them up to go through the fire to them?
 και έσφαζας τὰ τέκνα σου και έδοκας αυτά έν τῷ άποτροπιάζεσθαί σε έν αυτοίς
- 22 Pandan tout tan ou t'ap viv nan dezòd sa a, ou pa janm chonje lè ou te piti, lè ou te toutouni ap benyen nan san ou lan?
And in all your disgusting and false behaviour you had no memory of your early days, when you were uncovered and without clothing, stretched out in your blood.
 τούτο παρὰ πᾶσαν τήν πορνείαν σου και ούκ έμνήσθης τύς ήμέρας τῆς νηπιότητός σου ότε ήσθα γυμνή και άσχημονούσα και πεφυρμένη έν τῷ αίματί σου ζήσας
- 23 Seyè sèl Mèt la di ankò: -Madichon, madichon pou ou! Lè ou fin fè tout mechanste sa yo,
And it came about, after all your evil-doing, says the Lord,
 και έγένετο μετά πάσας τύς κακίας σου λέγει κύριος
- 24 sou tout rebò granchemen yo, ou bati tanp pou sèvi zidòl ou yo, pou fè metye jennès ou a.
That you made for yourself an arched room in every open place.
 και όκοδόμησας σεαυτή οικίημα πορνικόν και έποίησας σεαυτή έκθεμα έν πάση πλατειά
- 25 Nan chak kalfou granchemen, ou bati yon tanp kote ou trennen bèlte ou la nan labou. W'ap ofri tèt ou bay dènye moun k'ap pase. Chak jou ou te vin pi mal.
You put up your high places at the top of every street, and made the grace of your form a disgusting thing, opening your feet to everyone who went by, increasing your loose ways.
 και έπ' άρχῆς πάσης όδοῦ όκοδόμησας τὰ πορνείά σου και έλυμήνω τὸ κάλλος σου και διήγαγες τὰ σκέλη σου παντι παρόδῳ και έπλήθυνας τήν πορνείαν σου

- 26 W' al kouche ak moun peyi Lejip yo, vwazen ou yo ki gwonèg anpil. Ou fè, ou fè jouk ou fè m' fache.
 And you went with the Egyptians, your neighbours, great of flesh; increasing your loose ways, moving me to wrath.
 και ἐξεπόρνευσας ἐπὶ τοὺς υἱοὺς αἰγύπτου τοὺς ὁμοροῦντάς σοι τοὺς μεγαλοσάρκους καὶ πολλαχῶς ἐξεπόρνευσας τοῦ παροργίσει με
- 27 Se konsa, mwen lonje men m' sou ou pou m' pini ou, mwen koupe moso nan sa ki te vin pou ou a. Mwen lage ou nan men lènmi ou yo, moun peyi Filisti yo, ki pa t' ka santi tout vye bagay sal ou t'ap fè yo.
 Now, then, my hand is stretched out against you, cutting down your fixed amount, and I have given you up to the desire of your haters, the daughters of the Philistines who are shamed by your loose ways.
 ἐὰν δὲ ἐκτείνω τὴν χεῖρά μου ἐπὶ σέ καὶ ἔξαρῶ τὰ νόμιμά σου καὶ παραδώσω σε εἰς ψυχὰς μισούντων σε θυγατέρας ἄλλοφύλων τὰς ἐκκλινούσας σε ἐκ τῆς ὁδοῦ σου ἧς ἠσέβησας
- 28 Men moun sa yo pa t' ba ou kont plezi ou, ou kouri al jwenn moun peyi Lasiri yo. Ou kouche ak yo. Men yo menm tou, yo pa t' ba ou kont plezi ou.
 And you went with the Assyrians, because of your desire which was without measure; you were acting like a loose woman with them, and still you had not enough.
 και ἐξεπόρνευσας ἐπὶ τὰς θυγατέρας ασσυρ καὶ οὐδ' οὐτως ἐνεπλήσθης καὶ ἐξεπόρνευσας καὶ οὐκ ἐνεπίλω
- 29 W' al fè jennès ak moun Babilòn yo, gwo kòmèsan sa yo. Men yo menm tou, yo pa t' ba ou kont plezi ou!
 And you went on in your loose ways, even as far as the land of Chaldaea, and still you had not enough.
 και ἐπλήθυνας τὰς διαθήκας σου πρὸς γῆν χαλδαίων καὶ οὐδὲ ἐν τούτοις ἐνεπλήσθης
- 30 Men sa Seyè sèl Mèt la di ankò: Se pa ti move mwen pa t' move sou ou! Ou fè tou sa tankou yon jennès je kale.
 How feeble is your heart, says the Lord, seeing that you do all these things, the work of a loose and overruling woman;
 τί διαθῶ τὴν θυγατέρα σου λέγει κύριος ἐν τῷ ποιησαί σε ταῦτα πάντα ἔργα γυναικὸς πόρνης καὶ ἐξεπόρνευσας τρισσῶς
- 31 Ou bati yon lotèl repozwa nan chak kalfou granchemen. Ou bati tanp sou tout rebò granchemen yo. Men, se pa t' dèyè lajan ou te ye tankou lòt fanm k'ap fè jennès yo.
 For you have made your arched room at the top of every street, and your high place in every open place; though you were not like a loose woman in getting together your payment.
 ἐν ταῖς θυγατράσιν σου τὸ πορνεῖόν σου ὀκοδόμησας ἐπὶ πάσης ἀρχῆς ὁδοῦ καὶ τὴν βᾶσιν σου ἐποίησας ἐν πάσῃ πλατεῖᾳ καὶ ἐγένου ὡς πόρνη συνάγουσα μισθώματα
- 32 Ou te tankou yon madan marye ki nan dezòd, ki pito fè bèl ak lòt gason pase pou li renmen mari l'.
 The untrue wife who takes strange lovers in place of her husband!
 ἡ γυνὴ ἢ μοιχωμένη ὁμοία σοι παρὰ τοῦ ἀνδρὸς αὐτῆς λαμβάνουσα μισθώματα
- 33 Yon jennès se peye yo peye sa. Men ou menm, se ou menm ki bay nonm ou yo kado, se ou menm k'ap ofri yo lajan pou yo soti toupatou vin kouche avè ou.
 They give payment to all loose women: but you give rewards to your lovers, offering them payment so that they may come to you on every side for your cheap love.
 πᾶσι τοῖς ἐκπορνεύσασιν αὐτὴν προσεδίδου μισθώματα καὶ σὺ δέδωκας μισθώματα πᾶσι τοῖς ἐρασταῖς σου καὶ ἐφόρτιζες αὐτοὺς τοῦ ἔρχεσθαι πρὸς σέ κυκλόθεν ἐν τῇ πορνείᾳ σου
- 34 Ou pa t' tankou lòt fanm k'ap fè jennès yo. Pesonn pa t' fòse ou fè sa. Yo pa t' peye ou pou sa. Se ou ki t'ap peye moun vin kouche avè ou! Non! Ou pa t' tankou lòt jennès yo!
 And in your loose behaviour you are different from other women, for no one goes after you to make love to you: and because you give payment and no payment is given to you, in this you are different from them.
 και ἐγένετο ἐν σοὶ διεστραμμένον παρὰ τὰς γυναῖκας ἐν τῇ πορνείᾳ σου καὶ μετὰ σοῦ πεπορνεύκασιν ἐν τῷ προσδιδόναι σε μισθώματα καὶ σοὶ μισθώματα οὐκ ἐδόθη καὶ ἐγένετο ἐν σοὶ διεστραμμένα
- 35 ¶ Koulye a, Jerizalèm, gwo jennès, kouste sa Seyè a ap di:
 For this cause, O loose woman, give ear to the voice of the Lord:
 διὰ τοῦτο πόρνη ἄκουε λόγον κυρίου
- 36 Men mesaj Seyè sèl Mèt la voye ba ou: Ou wete tout rad sou ou. Ou rete toutouni nèt pou ou te kouche ak nonm ou yo, ansanm ak tout vye zidòl mwen pa vle wè yo. Lèfini, ou touye pitit ou yo, ou ofri yo bay zidòl.
 This is what the Lord has said: Because your unclean behaviour was let loose and your body uncovered in your loose ways with your lovers and with your disgusting images, and for the blood of your children which you gave to them;
 τάδε λέγει κύριος ἀνθ' ὧν ἐξέχεας τὸν χαλκὸν σου καὶ ἀποκαλυφθήσεται ἡ αἰσχὴν σου ἐν τῇ πορνείᾳ σου πρὸς τοὺς ἐραστάς σου καὶ εἰς πάντα τὰ ἐνθυμήματα τῶν ἀνομιῶν σου καὶ ἐν τοῖς αἵμασιν τῶν τέκνων σου ὧν ἔδωκας αὐτοῖς
- 37 Poutèt tou sa, mwen pral reyini tout ansyen nonm ou yo ki te konn pran plezi yo avè ou, ni sa ou te renmen yo, ni sa ou te rayi yo. M'ap fè yo vin fè wonn bò kote ou. Mwen pral wete dènve rad ki sou ou. Mwen pral kite ou toutouni devan je yo.
 For this cause I will get together all your lovers with whom you have taken your pleasure, and all those to whom you have given your love, with all those who were hated by you; I will even make them come together against you on every side, and I will have you uncovered before them so that they may see your shame.
 διὰ τοῦτο ἰδοὺ ἐγὼ ἐπὶ σέ συνάγω πάντας τοὺς ἐραστάς σου ἐν οἷς ἐπεμίγης ἐν αὐτοῖς καὶ πάντας οὓς ἠγάπησας σὺν πᾶσιν οἷς ἐμίσεις καὶ συνάξω αὐτοὺς ἐπὶ σέ κυκλόθεν καὶ ἀποκαλύψω τὰς κακίας σου πρὸς αὐτοὺς καὶ ὄψονται πᾶσαν τὴν αἰσχὴν σου

- 38 M'ap pini ou menm jan yo pini fanm k'ap fè adiltè, ak fanm ki touye moun. M'ap fache, m'ap move, m'ap bay lòd pou yo touye ou.
And you will be judged by me as women are judged who have been untrue to their husbands and have taken life; and I will let loose against you passion and bitter feeling.
 και ἐκδικήσω σε ἐκδικήσει μοιχαλίδος και ἐκχεούσης αἷμα και θήσω σε ἐν αἵματι θυμοῦ και ζήλου
- 39 M'ap lage ou nan men yo, yo pral demoli dènve lotèl repozwa ou fè pou zidòl ou yo, kote w'ap fè jennès la. Y'ap wete tout rad sou ou, y'ap pran tout bijou ou yo, y'ap kite ou toutouni.
I will give you into their hands, and your arched room will be overturned and your high places broken down; they will take your clothing off you and take away your fair jewels: and when they have done, you will be uncovered and shamed.
 και παραδώσω σε εις χεῖρας αὐτῶν και κατασκάψουσιν τὸ πορνειόν σου και καθελούσιν τὴν βάσιν σου και ἐκδύσουσιν σε τὸν ἱματισμόν σου και λήψονται τὰ σκευὴ τῆς καυχίσεώς σου και ἀφήσουσιν σε γυμνὴν και ἀσχημονούσαν
- 40 Yo pral moute tèt yon foul moun pou yo touye ou ak kout wòch, y'ap filange ou ak nepe yo.
And they will get together a meeting against you, stoning you with stones and wounding you with their swords.
 και ἄξουσιν ἐπὶ σέ ὄχλους και λιθοβολήσουσιν σε ἐν λίθοις και κατασφάξουσιν σε ἐν τοῖς ξίφεσιν αὐτῶν
- 41 Y'ap boule tout kay ou yo, y'ap pini ou devan yon foul medam. M'ap fè ou sispann fè jennès, m'ap fè ou sispann bay nonm ou yo kado.
And they will have you burned with fire, sending punishments on you before the eyes of great numbers of women; and I will put an end to your loose ways, and you will no longer give payment.
 και ἐμπρήσουσιν τοὺς οἴκους σου πυρὶ και ποιήσουσιν ἐν σοὶ ἐκδικήσεις ἐνόπιον γυναικῶν πολλῶν και ἀποστρέψω σε ἐκ τῆς πορνείας σου και μισθώματα οὐ μὴ δῶς οὐκέτι
- 42 Apre sa, mwen p'ap move sou ou ankò. M'a sispann fè jalouzi. Mwen p'ap fache ankò.
And the heat of my wrath against you will have an end, and my bitter feeling will be turned away from you, and I will be quiet and will be angry no longer.
 και ἐπαφήσω τὸν θυμόν μου ἐπὶ σέ και ἐξαρθήσεται ὁ ζήλός μου ἐκ σοῦ και ἀναπαύσομαι και οὐ μὴ μεριμνήσω οὐκέτι
- 43 Ou pa t' chonje jan m' te ajì avè ou lè ou te jenn lan. Ou te fè m' move anpil pou tou sa ou te fè yo. Se poutèt sa mwen te fè ou peye pou tout. Se mwen menm Seyè a, Bondye sèl Mèt la, ki di sa.
Poukisa ou fè tout dezòd vakabonday sa yo mete sou tout lòt bagay derespektan ou fè yo?
Because you have not kept in mind the days when you were young, but have been troubling me with all these things; for this reason I will make the punishment of your ways come on your head, says the Lord, because you have done this evil thing in addition to all your disgusting acts.
 ἀνθ' ὧν οὐκ ἐμνήσθης τὴν ἡμέραν τῆς νηπιότητός σου και ἐλύπεις με ἐν πᾶσι τούτοις και ἐγὼ ἰδοὺ τὰς ὁδοὺς σου εις κεφαλὴν σου δέδωκα λέγει κύριος και οὕτως ἐποίησας τὴν ἀσέβειαν ἐπὶ πάσαις τ αἷς ἀνομίας σου
- 44 ¶ Seyè a di ankò: Koulye a moun ki renmen fè pwovèb yo pral bay yonn sou do lavil Jerizalèm. Yo pral di: Joumou pa donne kalbas. Pitit fi a ap soti tankou manman l'.
See, in every common saying about you it will be said, As the mother is, so is her daughter.
 ταῦτά ἐστιν πάντα ὅσα εἶπαν κατὰ σοῦ ἐν παραβολῇ λέγοντες καθὼς ἡ μήτηρ και ἡ θυγάτηρ
- 45 Wi, ou se pitit manman ou vre. Li pa t' vle wè ni mari l' ni pitit li yo. Ou menm moun ak sè ou yo. Yo menm tou, yo pa t' vle wè ni mari yo, ni pitit yo. Se yon fanm peyi Et ki te manman nou tout. Se yon moun peyi Amori ki te papa nou.
You are the daughter of your mother whose soul is turned in disgust from her husband and her children; and you are the sister of your sisters who were turned in disgust from their husbands and their children: your mother was a Hittite and your father an Amorite.
 θυγάτηρ τῆς μητρὸς σου σὺ εἶ ἡ ἀπωσαμένη τὸν ἄνδρα αὐτῆς και τὰ τέκνα αὐτῆς και ἀδελφὴ τῶν ἀδελφῶν σου τῶν ἀπωσαμένων τοὺς ἄνδρας αὐτῶν και τὰ τέκνα αὐτῶν ἡ μήτηρ ὑμῶν χετταία και ὁ πατήρ ὑμῶν αμορραῖος
- 46 Gran sè ou la rete nan nò. Se lavil Samari ansanm ak tout ti bouk ki sou kont li yo. Ti sè ou la rete nan sid. Se lavil Sodòm ansanm ak tout ti bouk ki sou kont li yo.
Your older sister is Samaria, living at your left hand, she and her daughters: and your younger sister, living at your right hand, is Sodom and her daughters.
 ἡ ἀδελφὴ ὑμῶν ἡ πρεσβυτέρα σαμάρεια αὐτὴ και αἱ θυγατέρες αὐτῆς ἡ κατοικοῦσα ἐξ εὐωνύμων σου και ἡ ἀδελφὴ σου ἡ νεωτέρα σου ἡ κατοικοῦσα ἐκ δεξιῶν σου σοδομα και αἱ θυγατέρες αὐτῆς
- 47 Ou mache dèyè yo pye pou pye, ou fè tout vye bagay derespektan yo fè. Men, nan tou sa ou fè yo, ou fè pi mal pase yo.
Still you have not gone in their ways or done the disgusting things which they have done; but, as if that was only a little thing, you have gone deeper in evil than they in all your ways.
 και οὐδ' ὡς ἐν ταῖς ὁδοῖς αὐτῶν ἐπορεύθης οὐδὲ κατὰ τὰς ἀνομίας αὐτῶν ἐποίησας παρὰ μικρὸν και ὑπέρκεισαι αὐτὰς ἐν πάσαις ταῖς ὁδοῖς σου
- 48 Se poutèt sa, jan nou konnen mwen vivan vre a, men sa mwen menm, Seyè sèl Mèt la, m'ap di ou: Sè ou la, lavil Sodòm ansanm ak tout ti bouk ki sou kont li yo, yo pa t' janm rive fè tou sa ou menm lavil Jerizalèm, ou te fè ansanm ak tout ti bouk ki sou kont ou yo.
By my life, says the Lord, Sodom your sister never did, she or her daughters, what you and your daughters have done.
 ζῶ ἐγὼ λέγει κύριος εἰ πεποίηκεν σοδομα ἡ ἀδελφὴ σου αὐτὴ και αἱ θυγατέρες αὐτῆς ὄν τρόπον ἐποίησας σὺ και αἱ θυγατέρες σου

- 49 Kisa lavil Sodòm te fè konsa? Li t'ap gonfle lestonmak li sou moun, paske li te gen kont manje pou l' manje. Yo t'ap viv kè pòpòz san pwoblèm. Men, yo pa janm lonje men bay pòn malere ak moun ki nan neseseite.
Truly, this was the sin of your sister Sodom: pride, a full measure of food, and the comforts of wealth in peace, were seen in her and her daughters, and she gave no help to the poor or to those in need.
πλὴν τοῦτο τὸ ἀνόμημα σοδομων τῆς ἀδελφῆς σου ὑπερηφανία ἐν πλησμονῇ ἄρτων καὶ ἐν εὐθηνία οἴνου ἐσπατάλων αὐτὴ καὶ αἱ θυγατέρες αὐτῆς τοῦτο ὑπῆρχεν αὐτῇ καὶ ταῖς θυγατράσιν αὐτῆς καὶ χ εἶρα πτωχοῦ καὶ πένητος οὐκ ἀντελαμβάνοντο
- 50 Yo kite lògèy vire lòlòj yo, yo fè tèt di, yo fè bagay yo konnen mwen pa vle wè moun fè. Se poutèt sa mwen disparèt yo, jan ou konnen l' lan.
They were full of pride and did what was disgusting to me: and so I took them away as you have seen.
καὶ ἐμεγαλᾶχουν καὶ ἐποίησαν ἀνομήματα ἐνώπιόν μου καὶ ἐξῆρα αὐτάς καθὼς εἶδον
- 51 Lavil Samari menm pa t' fè mwatye nan sa ou fè. Ou fè plis bagay derespektan pase l'. Ou fè sè ou yo pase pou inonsan bò kote ou.
And Samaria has not done half your sins; but you have made the number of your disgusting acts greater than theirs, making your sisters seem more upright than you by all the disgusting things which you have done.
καὶ σαμάρεια κατὰ τὰς ἡμίσεις τῶν ἀμαρτιῶν σου οὐχ ἤμαρτεν καὶ ἐπλήθυνας τὰς ἀνομίας σου ὑπὲρ αὐτάς καὶ ἐδικαίωσας τὰς ἀδελφάς σου ἐν πάσαις ταῖς ἀνομίαις σου αἷς ἐποίησας
- 52 Ou pral wont tèt ou pou sa ou fè. Ou sitèlman fè peche ki pi lèd pase sa sè ou yo fè a, ou ba yo rezon, yo parèt inonsan bò kote ou. Wi, se pou ou wont. Se pou ou kache figi ou, paske ou fè sè ou yo pase pou inonsan bò kote ou.
And you yourself will be put to shame, in that you have given the decision for your sisters; through your sins, which are more disgusting than theirs, they are more upright than you: truly, you will be shamed and made low, for you have made your sisters seem upright.
καὶ σὺ κόμισαι βάσανόν σου ἐν ᾗ ἔφθειρας τὰς ἀδελφάς σου ἐν ταῖς ἀμαρτίαις σου αἷς ἠνόμησας ὑπὲρ αὐτάς καὶ ἐδικαίωσας αὐτάς ὑπὲρ σεαυτὴν καὶ σὺ αἰσχρόνητι καὶ λαβὲ τὴν ἀτιμίαν σου ἐν τῷ δικ αἰῶσαί σε τὰς ἀδελφάς σου
- 53 Seyè a pale ak lavil Jerizalèm, li di l' konsa: -M'ap mete yo kanpe ankò, lavil Sodòm ak lavil Samari ansanm ak tout ti bouk ki sou kont yo. Bout pou bout, ou menm tou m'ap mete ou kanpe ankò.
And I will let their fate be changed, the fate of Sodom and her daughters, and the fate of Samaria and her daughters, and your fate with theirs.
καὶ ἀποστρέψω τὰς ἀποστροφὰς αὐτῶν τὴν ἀποστροφήν σοδομων καὶ τῶν θυγατέρων αὐτῆς καὶ ἀποστρέψω τὴν ἀποστροφήν σαμαρείας καὶ τῶν θυγατέρων αὐτῆς καὶ ἀποστρέψω τὴν ἀποστροφήν σου ἐν μέσῳ αὐτῶν
- 54 Ou pral wont tèt ou pou tou sa ou te fè. Yo pral pale ou mal. Sè ou yo pral wè yo pa pi mal pase sa. Sa pral yon konsolasyon pou yo.
So that you will be shamed and made low because of all you have done, when I have mercy on you.
ὅπως κομίσει τὴν βάσανόν σου καὶ ἀτιμώθησιν ἐκ πάντων ὧν ἐποίησας ἐν τῷ σε παροργίσει με
- 55 Lavil Sodòm ak tout ti bouk li yo pral kanpe ankò jan yo te ye anvan an. Lavil Samari ak tout ti bouk li yo pral kanpe ankò jan yo te ye anvan an. Ou menm tou, lavil Jerizalèm ak tout ti bouk ou yo, nou pral kanpe ankò jan nou te ye anvan an.
And your sisters, Sodom and her daughters, will go back to their first condition, and Samaria and her daughters will go back to their first condition, and you and your daughters will go back to your first condition.
καὶ ἡ ἀδελφὴ σου σοδομα καὶ αἱ θυγατέρες αὐτῆς ἀποκατασταθήσονται καθὼς ἦσαν ἀπ' ἀρχῆς καὶ σαμάρεια καὶ αἱ θυγατέρες αὐτῆς ἀποκατασταθήσονται καθὼς ἦσαν ἀπ' ἀρχῆς καὶ σὺ καὶ αἱ θυγατέρες σου ἀποκατασταθήσεσθε καθὼς ἀπ' ἀρχῆς ἦτε
- 56 Lè ou te an penpan an, èske ou pa t' konn pase Sodòm nan betiz,
Was not your sister Sodom an oath in your mouth in the day of your pride,
καὶ εἰ μὴ ἦν σοδομα ἡ ἀδελφὴ σου εἰς ἀκοὴν ἐν τῷ στόματί σου ἐν ταῖς ἡμέραις ὑπερηφανίας σου
- 57 anvan yo te denonse tout mehanste ou yo? Koulye a, se ou menm moun Aram yo, moun Filisti yo ansanm ak lòt moun nan vwazinaj ki pa vle wè ou yo pral pase nan betiz.
Before your shame was uncovered? Now you have become like her a word of shame to the daughters of Edom and all who are round about you, the daughters of the Philistines who put shame on you round about.
πρὸ τοῦ ἀποκαλυφθῆναι τὰς κακίας σου ὧν τρόπον νῦν ὄνειδος εἶ θυγατέρων συρίας καὶ πάντων τῶν κύκλῳ αὐτῆς θυγατέρων ἀλλοφύλων τῶν περιεχουσῶν σε κύκλῳ
- 58 Ou pral peye pou tout bagay derespektan ak bagay mwen pa vle wè ou te fè yo. Se mwen menm, Seyè a, ki di sa.
The reward of your evil designs and your disgusting ways has come on you, says the Lord.
τὰς ἀσεβείας σου καὶ τὰς ἀνομίας σου σὺ κεκόμισαι αὐτάς λέγει κύριος
- 59 Seyè a pale ak lavil Jerizalèm, li di l' konsa: -Mwen pral boule avè ou jan ou merite l' la, paske ou pa ka kenbe pawòl ou, ou kase kontra a.
For this is what the Lord has said: I will do to you as you have done, you who, putting the oath on one side, have let the agreement be broken.
τάδε λέγει κύριος καὶ ποιήσω ἐν σοὶ καθὼς ἐποίησας ὡς ἠτίμωσας ταῦτα τοῦ παραβῆναι τὴν διαθήκην μου

- 60 ¶ Men, m'ap chonje kontra mwen te pase avè ou lè ou te jenn lan. M'ap siyen yon lòt kontra avè ou, yon kontra k'ap la pou tout tan.
But still I will keep in mind the agreement made with you in the days when you were young, and I will make with you an eternal agreement.
καὶ μνησθήσομαι ἐγὼ τῆς διαθήκης μου τῆς μετὰ σοῦ ἐν ἡμέραις νηπιότητός σου καὶ ἀναστήσω σοὶ διαθήκην αἰώνιον
- 61 Ou menm, w'a chonje sa ou te fè, w'a wont lè w'a resevwa gran sè ak ti sè ou yo. M'ap ba ou yo pou pitit fi pa ou malgre sa pa t' nan kontra a.
Then at the memory of your ways you will be overcome with shame, when I take your sisters, the older and the younger, and give them to you for daughters, but not by your agreement.
καὶ μνησθήσῃ τὴν ὁδὸν σου καὶ ἐξατιμωθήσῃ ἐν τῷ ἀναλαβεῖν σε τὰς ἀδελφάς σου τὰς πρεσβυτέρας σου σὺν ταῖς νεωτέραις σου καὶ δώσω αὐτάς σοι εἰς οἰκοδομὴν καὶ οὐκ ἐκ διαθήκης σου
- 62 Wi, se mwen menm k'ap siyen kontra mwen an avè ou ankò. Lè sa a, w'a konnen se mwen menm ki Seyè a.
And I will make my agreement with you; and you will be certain that I am the Lord:
καὶ ἀναστήσω ἐγὼ τὴν διαθήκην μου μετὰ σοῦ καὶ ἐπιγνώσῃ ὅτι ἐγὼ κύριος
- 63 M'ap padonnen ou tou sa ou te fè. Men ou menm, w'ap chonje sa ou te fè yo, w'a wont, ou p'ap ka louvri bouch ou ankò tèlman w'a wont. Se mwen menm, Seyè a, ki di sa.
So that, at the memory of these things, you may be at a loss, never opening your mouth because of your shame; when you have my forgiveness for all you have done, says the Lord.
ὅπως μνησθῆς καὶ αἰσχυνθῆς καὶ μὴ ἦ σοι ἐτι ἀνοῖξαι τὸ στόμα σου ἀπὸ προσώπου τῆς ἀτιμίας σου ἐν τῷ ἐξιλάσκεσθαι μέ σοι κατὰ πάντα ὅσα ἐποίησας λέγει κύριος
- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Bay moun pèp Izrayèl yo yon pawoli. Rakonte yo yon parabòl.
Son of man, give out a dark saying, and make a comparison for the children of Israel,
οὐκ ἀνθρώπου διήγησαι διήγημα καὶ εἰπὸν παραβολὴν πρὸς τὸν οἶκον τοῦ Ἰσραηλ
- 3 Di yo men mesaj Seyè sèl Mèt la voye ba yo: Vwala, se te yon gwo gwo malfini ak zèl li yo byen laj. Plim li yo te long epi yo te tout kalite koulè. Li vole li ale nan peyi Liban, li kase tèt yon pye sèd.
And say, This is what the Lord has said: A great eagle with great wings, full of long feathers of different colours, came to Lebanon, and took the top of the cedar:
καὶ ἐρεῖς τάδε λέγει κύριος ὁ ἀετὸς ὁ μέγας ὁ μεγαλοπτερυγὸς ὁ μακρὸς τῆ ἑκτάσει πλήρης ὄνυχων ὃς ἔχει τὸ ἦγημα εἰσελθεῖν εἰς τὸν λίβανον καὶ ἔλαβε τὰ ἐπιλεκτὰ τῆς κέδρου
- 4 Li pran l', li pote l' ale nan yon peyi kote moun se trafik ase y'ap fè la. Li mete l' nan yon lavil kote se kòmèsan ase ki rete la.
Biting off the highest of its young branches, he took it to the land of Canaan, and put it in a town of traders.
τὰ ἄκρα τῆς ἀπαλότῃτος ἀπέκνισεν καὶ ἤνεγκεν αὐτὰ εἰς γῆν χανααν εἰς πόλιν τεταχισμένην ἔθετο αὐτά
- 5 Lèfini, li pran yon ti plan nan peyi Izrayèl la, li plante l' nan yon bon venn tè, toupre yon larivyè ki toujou plen dlo, pou l' ka grandi tankou yon pye sikren.
And he took some of the seed of the land, planting it in fertile earth, placing it by great waters; he put it in like a willow-tree.
καὶ ἔλαβεν ἀπὸ τοῦ σπέρματος τῆς γῆς καὶ ἔδωκεν αὐτὸ εἰς τὸ πεδῖον φυτὸν ἐφ' ὕδατι πολλῷ ἐπιβλεπόμενον ἔταξεν αὐτό
- 6 Ti plan an pran, li fè yon bèl pye rezen ki pa twò wo. Branch li yo grandi, yo moute nan direksyon malfini an, men rasin li yo menm desann fon anba tè. Li bay yon bèl pye rezen ak anpil branch plen fèy.
And its growth went on and it became a vine, low and widely stretching, whose branches were turned to him and its roots were under him: so it became a vine, putting out branches and young leaves.
καὶ ἀνέτειλεν καὶ ἐγένετο εἰς ἄμπελον ἀσθενοῦσαν καὶ μικρὰν τῷ μεγέθει τοῦ ἐπιφαινεσθαι αὐτὴν τὰ κλήματα αὐτῆς ἐπ' αὐτὴν καὶ αἱ ρίζαι αὐτῆς ὑποκάτω αὐτῆς ἦσαν καὶ ἐγένετο εἰς ἄμπελον καὶ ἐπ οἴησεν ἀπόφυγας καὶ ἐξέτεινεν τὴν ἀναδενδράδα αὐτῆς
- 7 Te vin gen yon lòt gwo malfini ak gwo zèl byen laj ak anpil plim sou li. Lè sa a, pye rezen an poue rasin nan direksyon malfini sa a. Li vire tout branch li yo nan direksyon l' tou. Li te konprann malfini sa a tapral wouze l' pi byen pase jaden kote l' te plante a.
And there was another eagle with great wings and thick feathers: and now this vine, pushing out its roots to him, sent out its branches in his direction from the bed where it was planted, so that he might give it water.
καὶ ἐγένετο ἀετὸς ἕτερος μέγας μεγαλοπτερυγὸς πολλὰς ὄνυξιν καὶ ἰδοὺ ἡ ἄμπελος αὐτὴ περιπεπλεγμένη πρὸς αὐτόν καὶ αἱ ρίζαι αὐτῆς πρὸς αὐτόν καὶ τὰ κλήματα αὐτῆς ἐξαπέστειλεν αὐτῷ τοῦ ποτίσαι αὐτὴν σὺν τῷ βῶλῳ τῆς φυτείας αὐτῆς
- 8 Men, pye rezen an te deja plante nan yon bon venn tè, kote yon kannal ki toujou gen dlo, pou l' te ka fè fèy, pou l' te ka donnen, pou li te ka rive fè yon bèl pye rezen.
He had it planted in a good field by great waters so that it might put out branches and have fruit and be a strong vine.
εἰς πεδῖον καλὸν ἐφ' ὕδατι πολλῷ αὐτὴ πιαίνεται τοῦ ποιεῖν βλαστοὺς καὶ φέρειν καρπὸν τοῦ εἶναι εἰς ἄμπελον μεγάλην

- 9 Di yo men mesaj Seyè sèl Mèt la voye ba yo: Eske pye rezen an ap grandi vre? Eske premye malfini an p'ap dechouke l', rache tout grap rezen l' yo, kase tout branch li yo pou yo mouri? Li p'ap bezwen anpil fòs ni yon lame moun pou l' dechouke l'.
Say, This is what the Lord has said: Will it do well? will he not have its roots pulled up and its branches cut off, so that all its young leaves may become dry and it may be pulled up by its roots?
διὰ τοῦτο εἰπὸν τάδε λέγει κύριος εἰ κατεθυνεῖ οὐχὶ αἱ ῥίζαι τῆς ἀπαλότῃτος αὐτῆς καὶ ὁ καρπὸς σαπῆσεται καὶ ξηρανθήσεται πάντα τὰ προανατέλλοντα αὐτῆς καὶ οὐκ ἐν βραχίονι μεγάλῳ οὐδ' ἐν λ αῶ πολλῶ τοῦ ἐκπάσαι αὐτὴν ἐκ ῥιζῶν αὐτῆς
- 10 Wi, yo te plante l'. Men, eske l'ap grandi? Eske li p'ap mouri lè van lès la va souffle sou li? Eske li p'ap mouri lamenn kote li t'ap pouse a?
And if it is planted will it do well? will it not become quite dry at the touch of the east wind, drying up in the bed where it was planted?
καὶ ἰδοὺ πιαίνεται μὴ κατεθυνεῖ οὐχ ἅμα τῷ ἄψασθαι αὐτῆς ἄνεμον τὸν καύσωνα ξηρανθήσεται ξηρασία σὺν τῷ βῶλῳ ἀνατολῆς αὐτῆς ξηρανθήσεται
- 11 Seyè a pale avè m', li di m' konsa:
Then the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 12 -Pale ak bann moun tèt di sa yo. Mande yo si yo konprann sans parabòl la. Di yo konsa: Wa lavil Babilòn lan te vini lavil Jerizalèm, li pran wa a ansanm ak tout chèf li yo, li mennen yo ansanm avè l' lavil Babilòn.
Say now to this uncontrolled people, Are these things not clear to you? Say to them, See, the king of Babylon came to Jerusalem and took its king and its rulers away with him to Babylon;
οὐδὲ ἀνθρώπου εἰπὸν δὴ πρὸς τὸν οἶκον τὸν παραπικραίνοντα οὐκ ἐπίστασθε τί ἦν ταῦτα εἰπὸν ὅταν ἔλθῃ βασιλεὺς βαβυλῶνος ἐπὶ ἱερουσαλὴμ καὶ λήμψεται τὸν βασιλέα αὐτῆς καὶ τοὺς ἄρχοντας αὐτῆς καὶ ἄξει αὐτοὺς πρὸς ἑαυτὸν εἰς βαβυλῶνα
- 13 Li pran yon moun nan fanmi wa a, li pase kontra avè l', li fè l' sèman pou l' toujou soumèt devan li. Li pran tout grannèg ki nan peyi a, li fè yo prizonnye, li depòte yo.
And he took one of the sons of the king and made an agreement with him; and he put him under an oath, and took away the great men of the land:
καὶ λήμψεται ἐκ τοῦ σπέρματος τῆς βασιλείας καὶ διαθήσεται πρὸς αὐτὸν διαθήκην καὶ εἰσάξει αὐτὸν ἐν ἄρᾳ καὶ τοὺς ἡγουμένους τῆς γῆς λήμψεται
- 14 Konsa, li sèten peyi a va rete tou piti anba men l', yo p'ap ka leve tèt devan li, y'a toujou kenbe kontra li te pase ak yo a.
So that the kingdom might be made low with no power of lifting itself up, but might keep his agreement to be his servants.
τοῦ γενέσθαι εἰς βασιλείαν ἄσθενῆ τὸ καθόλου μὴ ἐπαίρεσθαι τοῦ φυλάσσειν τὴν διαθήκην αὐτοῦ καὶ ἰστάνειν αὐτήν
- 15 Men, wa peyi Jida a revòlte. Li voye mesaje nan peyi Lejip al chache chwal ak anpil sòlda. Eske l'ap rive fè sa li vle fè a? Eske li ka soti nan sitiyaasyon kote l' ye a? Depi li kase kontra a, fòk li peye l'.
But he went against his authority in sending representatives to Egypt to get from them horses and a great army. Will he do well? will he be safe who does such things? if the agreement is broken will he be safe?
καὶ ἀποστήσεται ἀπ' αὐτοῦ τοῦ ἐξαποστέλλειν ἀγγέλους ἑαυτοῦ εἰς αἴγυπτον τοῦ δοῦναι αὐτῷ ἵππους καὶ λαὸν πολὺν εἰ κατεθυνεῖ εἰ διασωθήσεται ὁ ποιὼν ἐναντία καὶ παραβαίνων διαθήκην εἰ σωθῆσεται
- 16 Se mwen menm, Seyè sèl Mèt la, k'ap pale: Jan nou konnen mwen vivan vre a, wa a pral lavil Babilòn, paske li te kase kontra a, li pa t' respekte kondisyon li te pase ak wa lavil Babilòn lan ki te mete l' la pou gouvènè peyi a.
By my life, says the Lord, truly in the place of the king who made him king, whose oath he put on one side and let his agreement with him be broken, even in Babylon he will come to his death.
ζῶ ἐγὼ λέγει κύριος ἐὰν μὴ ἐν ᾧ τόπῳ ὁ βασιλεὺς ὁ βασιλεύσας αὐτόν ὃς ἠτίμωσεν τὴν ἄράν μου καὶ ὃς παρέβη τὴν διαθήκην μου μετ' αὐτοῦ ἐν μέσῳ βαβυλῶνος τελευτήσῃ
- 17 Farawon an te mèt vini ak yon gwo lame ansanm ak anpil sòlda, li p'ap ka ede l' goumen nan lagè a, lè moun Babilòn yo va vin moute ranblè ak fouye gwo kannal pou yo touye moun san gad dèyè.
And Pharaoh with his strong army and great forces will be no help to him in the war, when they put up earthworks and make strong walls for the cutting off of lives:
καὶ οὐκ ἐν δυνάμει μεγάλῃ οὐδ' ἐν ὄχλῳ πολλῶ ποιήσει πρὸς αὐτὸν φαραὼ πόλεμον ἐν χαρακοβολία καὶ ἐν οἰκοδομῇ βελοστάσεων τοῦ ἐξῆραι ψυχὰς
- 18 Wa peyi Izrayèl la pa respekte pawòl li, li kase kontra a. Malgre angajman li te pran yo, li fè tout bagay sa yo. Sa p'ap pase konsa pou li.
For he put his oath on one side in letting the agreement be broken; and though he had given his hand to it, he did all these things; he will not get away safe.
καὶ ἠτίμωσεν ὀρκωμοσίαν τοῦ παραβῆναι διαθήκην καὶ ἰδοὺ δέδωκεν τὴν χεῖρα αὐτοῦ καὶ πάντα ταῦτα ἐποίησεν αὐτῷ μὴ σωθήσεται
- 19 Se poutèt sa, men sa Seyè Sèl Mèt la di: Jan nou konnen mwen vivan vre a, ou pa respekte pawòl ou avè m'. Ou pa kenbe kontra mwen te pase avè ou la. Mwen gen pou m' pini ou pou sa.
And so the Lord has said, By my life, truly, for my oath which he put on one side, and my agreement which has been broken, I will send punishment on his head.
διὰ τοῦτο εἰπὸν τάδε λέγει κύριος ζῶ ἐγὼ ἐὰν μὴ τὴν διαθήκην μου ἣν παρέβη καὶ τὴν ὀρκωμοσίαν μου ἣν ἠτίμωσεν καὶ δόσω αὐτὰ εἰς κεφαλὴν αὐτοῦ
- 20 M'ap voye prive m' sou ou, w'ap pran nan may yo, m'ap trennen ou lavil Babilòn. Se la m'ap pini ou pou kenbe ou pa te kenbe pawòl ou avè m'.
My net will be stretched out over him, and he will be taken in my cords, and I will send him to Babylon, and there I will be his judge for the wrong which he has done against me.
καὶ ἐκπετάσω ἐπ' αὐτὸν τὸ δίκτυόν μου καὶ ἀλώσεται ἐν τῇ περιοχῇ αὐτοῦ

- 21 Tout pi bon sòlda li yo pral mouri nan lagè. Sa ki chape yo, yo pral gaye yo toupatou sou latè. Lè sa a, n'a konnen se mwen menm, Seyè a, ki pale.
All his best fighting-men will be put to the sword, and the rest will be sent away to every wind: and you will be certain that I the Lord have said it.
ἐν πάσῃ παρατάξει αὐτοῦ ἐν ῥομφαίᾳ πεσοῦνται καὶ τοὺς καταλοιποὺς εἰς πάντα ἀνεμὸν διασπερῶ καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος λελάληκα
- 22 ¶ Men sa Seyè sèl Mèt la di: -M'ap koupe boujon tèt youn pye sèd ki byen wo. M'ap kase youn jenn ti boujon nan branch ki pi wo yo. M'ap plante l' sou tèt youn mòn byen wo,
This is what the Lord has said: Further, I will take the highest top of the cedar and put it in the earth; cutting off from the highest of his young branches a soft one, I will have it planted on a high and great mountain;
διότι τάδε λέγει κύριος καὶ λήμψομαι ἐγὼ ἐκ τῶν ἐπιλέκτων τῆς κέδρου ἐκ κορυφῆς καρδίας αὐτῶν ἀποκνῶ καὶ καταφυτεύσω ἐγὼ ἐπ' ὄρος ὑψηλὸν καὶ κρεμάσω αὐτὸν
- 23 sou tèt mòn ki pi wo nan peyi Izrayèl la. L'ap fè branch, l'ap donnen. L'ap vin fè youn bèl bèl pye sèd. Tout kalite zwezo pral rete ladan l'. Y'ap pare solèy nan lonbraj branch li yo.
It will be planted on the high mountain of Israel: it will put out branches and have fruit and be a fair cedar: under it all birds of every sort will make their living-place, resting in the shade of its branches.
ἐν ὄρει μετεώρῳ τοῦ ἰσραὴλ καὶ καταφυτεύσω καὶ ἐξοίσει βλαστὸν καὶ ποιήσει καρπὸν καὶ ἔσται εἰς κέδρον μεγάλην καὶ ἀναπαύσεται ὑποκάτω αὐτοῦ πᾶν θηρίον καὶ πᾶν πετεινὸν ὑπὸ τὴν σκιὰν αὐτοῦ ἀναπαύσεται τὰ κλήματα αὐτοῦ ἀποκατασταθήσεται
- 24 Tout pyebwa nan peyi a va konnen se mwen menm ki Seyè a. Mwen koupe gwo pyebwa yo mete atè. Ti pyebwa piti yo, m'ap fè yo grandi. Mwen cheche pyebwa ki vèt yo. Pyebwa ki fin mouri yo, mwen fè yo boujonnen ankò. Se mwen menm Seyè a ki pale. Sa mwen di m'ap fè a, m'ap fè l'.
And it will be clear to all the trees of the field that I the Lord have made low the high tree and made high the low tree, drying up the green tree and making the dry tree full of growth; I the Lord have said it and have done it.
καὶ γινώσκονται πάντα τὰ ξύλα τοῦ πεδίου διότι ἐγὼ κύριος ὁ ταπεινῶν ξύλον ὑψηλὸν καὶ ὑψῶν ξύλον ταπεινὸν καὶ ξηραίνων ξύλον χλωρὸν καὶ ἀναθάλλων ξύλον ξηρὸν ἐγὼ κύριος λελάληκα καὶ ποιῆσω
- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
The word of the Lord came to me again, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Poukisa y'ap plede repete pwovèb sa a nan peyi Izrayèl la? Y'ap di: Papa ak manman manje rezen vèt, men se dan pitit yo ki gasi.
Why do you make use of this saying about the land of Israel. The fathers have been tasting bitter grapes and the children's teeth are on edge?
οὐ ἐκ ἀνθρώπου τί ὑμῖν ἢ παραβολὴ αὐτῆ ἐν τοῖς υἱοῖς ἰσραὴλ λέγοντες οἱ πατέρες ἔφαγον ὄμοφακα καὶ οἱ ὀδόντες τῶν τέκνων ἐγομφίασαν
- 3 Se poutèt sa, jan nou konnen mwen vivan vre a, se mwen menm Seyè a, Bondye sèl Mèt la, ki di sa: Nou p'ap janm repete pwovèb sa a ankò nan peyi Izrayèl la.
By my life, says the Lord, you will no longer have this saying in Israel.
ὅτι ἐγὼ λέγει κύριος ἐὰν γένηται ἔτι λεγομένη ἢ παραβολὴ αὐτῆ ἐν τῷ ἰσραὴλ
- 4 Lavi tout moun, papa, manman kou pitit, se pou mwen yo ye. Moun ki fè peche a, se li menm k'ap mouri.
See, all souls are mine; as the soul of the father, so the soul of the son is mine: death will be the fate of the sinner's soul.
ὅτι πᾶσαι αἱ ψυχαὶ ἐμαὶ εἰσιν ὃν τρόπον ἡ ψυχὴ τοῦ πατρὸς οὕτως καὶ ἡ ψυχὴ τοῦ υἱοῦ ἐμαὶ εἰσιν ἢ ψυχὴ ἢ ἀμαρτάνουσα αὐτῆ ἀποθανεῖται
- 5 Ann pran ka youn moun k'ap mache dwat devan Bondye, ki fè sa li dwe fè, ki pa nan patipri.
But if a man is upright, living rightly and doing righteousness,
ὁ δὲ ἄνθρωπος ὃς ἔσται δίκαιος ὁ ποιῶν κρίμα καὶ δικαιοσύνην
- 6 Li pa moute nan mòn pou l' al bay zidòl manje, ni li pa fè sèvis pou vye zidòl moun pèp Izrayèl yo ap sèvi. Li pa al dèyè madanm lòt moun pèp Izrayèl parèy li, li pa kouche ak fanm ki gen lalin li.
And has not taken flesh with the blood for food, or given worship to the images of the children of Israel; if he has not had connection with his neighbour's wife, or come near to a woman at the time when she is unclean;
ἐπὶ τῶν ὀρέων οὐ φάγεται καὶ τοὺς ὀφθαλμοὺς αὐτοῦ οὐ μὴ ἐπάρη πρὸς τὰ ἐνθυμήματα οἴκου ἰσραὴλ καὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ οὐ μὴ μιάνη καὶ πρὸς γυναῖκα ἐν ἀφ᾽ ἑδρῶ οὕσαν οὐ προσεγγίσει
- 7 Li pa pwofite sou pesonn, li pa bay pesonn koutba, li renmèt garanti moun te ba li pou lajan li prete yo. Li bay moun ki grangou yo manje, li bay moun ki toutouni yo rad pou mete sou yo.
And has done no wrong to any, but has given back to the debtor what is his, and has taken no one's goods by force, and has given food to him who was in need of it, and clothing to him who was without it;
καὶ ἄνθρωπον οὐ μὴ καταδυναστεύσῃ ἐνεχυρασμὸν ὀφειλόντος ἀποδώσει καὶ ἄρπαγμα οὐχ ἄρπᾶται τὸν ἄρτον αὐτοῦ τῷ πεινῶντι δώσει καὶ γυμνὸν περιβαλεῖ
- 8 Li pa bay ponya, li pa pran enterè sou lajan li prete. Li refize mete men l' nan sa ki mal. Lè de moun gen kont, li mete verite a kote li ye.
And has not given his money out at interest or taken great profits, and, turning his hand from evil-doing, has kept faith between man and man,
καὶ τὸ ἀργύριον αὐτοῦ ἐπὶ τόκῳ οὐ δώσει καὶ πλεονασμὸν οὐ λήμψεται καὶ ἐξ ἀδικίας ἀποστρέψει τὴν χεῖρα αὐτοῦ κρίμα δίκαιον ποιήσει ἀνὰ μέσον ἀνδρῶν καὶ ἀνὰ μέσον τοῦ πλησίον αὐτοῦ

- 9 Yon moun konsa mache sou lòd mwen bay, li fè tou sa mwen mande pou moun fè. Li pa janm chache twonpe m'. Se yon moun ki dwat. Se sèten l'ap viv. Se mwen menm, Seyè sèl Mèt la, ki di sa.
And has been guided by my rules and has kept my laws and done them: he is upright, life will certainly be his, says the Lord.
 και τοῖς προστάγμασίν μου πεπόρευται καὶ τὰ δικαιώματά μου πεφύλακται τοῦ ποιῆσαι αὐτὰ δίκαιος οὗτός ἐστιν ζωὴ ζήσεται λέγει κύριος
- 10 ¶ Si nonm sa a ta rive fè yon pitit ki soti yon lwijanboje, ki renmen mete san moun deyò, epi k'ap mache fè tou sa
If he has a son who is a thief, a taker of life, who does any of these things,
 και ἐὰν γεννήσῃ υἱὸν λοιμὸν ἐκχέοντα αἷμα καὶ ποιοῦντα ἀμαρτήματα
- 11 papa l' pa janm fè: l'ap manje nan manje yo ofri bay zidòl sou tèt mòn yo, l'ap kouri deyè madanm lòt moun pèp Izrayèl parèy li,
Who has taken flesh with the blood as food, and has had connection with his neighbour's wife,
 ἐν τῇ ὁδῷ τοῦ πατρὸς αὐτοῦ τοῦ δικαίου οὐκ ἐπορεύθη ἀλλὰ καὶ ἐπὶ τῶν ὀρέων ἔφαγεν καὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἐμίανεν
- 12 l'ap toupizi pòn malere yo ak moun ki nan malsite, l'ap vòlò, li p'ap renmèt garanti moun te ba li pou lajan li te prete yo, l'ap fè sèvis pou zidòl, l'ap fè vye bagay derespektan,
Has done wrong to the poor and to him who is in need, and taken property by force, and has not given back to one in his debt what is his, and has given worship to images and has done disgusting things,
 και πτωχὸν καὶ πένητα κατεδυνάστευσεν καὶ ἄρπαγμα ἤρπασεν καὶ ἐνεχυρασμὸν οὐκ ἀπέδοκεν καὶ εἰς τὰ εἶδωλα ἔθετο τοὺς ὀφθαλμοὺς αὐτοῦ ἀνομίαν πεποιήκεν
- 13 l'ap bay ponya, li pran enterè pou lajan li prete, yon nonm konsa pa fèt pou viv. Non, li pa gen dwa viv lè li fin fè tout vye bagay derespektan sa yo. Se sèten l'ap mouri. Se li menm k'ap pote chay tou sa li fè.
And has given out his money at interest and taken great profits: he will certainly not go on living: he has done all these disgusting things: death will certainly be his fate; his blood will be on him.
 μετὰ τόκου ἔδωκε καὶ πλεονασμὸν ἔλαβεν οὗτος ζωὴ οὐ ζήσεται πάσας τὰς ἀνομίας ταύτας ἐποίησεν θανάτῳ θανατωθήσεται τὸ αἷμα αὐτοῦ ἐπ' αὐτὸν ἔσται
- 14 Annou konsidere koulye a ka dezyèm moun sa a ki ta rive fè yon pitit gason. Pitit la wè tout peche papa l' te fè yo. Li wè yo, men li pa fè tankou l'.
Now if he has a son who sees all his father's sins which he has done, and in fear does not do the same:
 ἐὰν δὲ γεννήσῃ υἱὸν καὶ ἴδῃ πάσας τὰς ἀμαρτίας τοῦ πατρὸς αὐτοῦ ἃς ἐποίησεν καὶ φοβηθῆ καὶ μὴ ποιήσῃ κατὰ ταύτας
- 15 Li pa al sou tèt mòn yo ofri manje bay zidòl, li derefize fè sèvis pou vye zidòl moun peyi Izrayèl yo. Li respekte madanm lòt moun pèp Izrayèl parèy li,
Who has not taken the flesh with the blood for food, or given worship to the images of the children of Israel, and has not had connection with his neighbour's wife,
 ἐπὶ τῶν ὀρέων οὐ βέβρωκεν καὶ τοὺς ὀφθαλμοὺς αὐτοῦ οὐκ ἔθετο εἰς τὰ ἐνθυμήματα οἴκου Ἰσραὴλ καὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ οὐκ ἐμίανεν
- 16 li pa pwofite sou pesonn, li pa kenbe garanti moun te ba li pou lajan li te prete yo. Li pa vòlò pesonn, li bay moun ki grangou manje, li bay moun ki toutouni rad pou yo mete sou yo.
Or done wrong to any, or taken anything from one in his debt, or taken goods by force, but has given food to him who was in need of it, and clothing to him who was without it;
 και ἄνθρωπον οὐ κατεδυνάστευσεν καὶ ἐνεχυρασμὸν οὐκ ἐνεχύρασεν καὶ ἄρπαγμα οὐχ ἤρπασεν τὸν ἄρτον αὐτοῦ τῷ πεινῶντι ἔδωκεν καὶ γυμνὸν περιέβαλεν
- 17 Li refize fè moun mechanste, li pa bay ponya, li pa pran enterè sou lajan li prete moun. Yon moun konsa mache sou lòd mwen bay, li fè tou sa mwen mande pou moun fè. Li p'ap mouri poutèt peche papa l' te fè yo. Sèten l'ap viv.
Who has kept his hand from evil-doing and has not taken interest or great profits, who has done my orders and been guided by my rules: he will certainly not be put to death for the evil-doing of his father; life will certainly be his.
 και ἀπ' ἀδικίας ἀπέστρεψε τὴν χεῖρα αὐτοῦ τόκον οὐδὲ πλεονασμὸν οὐκ ἔλαβεν δικαιοσύνην ἐποίησεν καὶ ἐν τοῖς προστάγμασίν μου ἐπορεύθη οὐ τελευτήσῃ ἐν ἀδικίας πατρὸς αὐτοῦ ζωὴ ζήσεται
- 18 Papa l' pou bò pa l' te fè mechanste, li vòlò frè parèy li, li pa janm fè byen pou pesonn. Se li menm k'ap mouri poutèt tou sa li fè ki mal.
As for his father, because he was cruel, took goods by force, and did what is not good among his people, truly, death will overtake him in his evil-doing.
 ὁ δὲ πατὴρ αὐτοῦ ἐὰν θλίψει θλίψη καὶ ἄρπασῃ ἄρπαγμα ἐναντία ἐποίησεν ἐν μέσῳ τοῦ λαοῦ μου καὶ ἀποθάνειται ἐν τῇ ἀδικίᾳ αὐτοῦ
- 19 N'a mande nan kè nou: Poukisa yon pitit pa peye pou peche papa li te fè a? Men repons la. Se paske pitit la te mache dwat devan Bondye, li fè sa li te dwe fè. Li mache sou lòd mwen bay, li fè tou sa mwen mande pou moun fè, kifè l'ap viv.
But you say, Why does not the son undergo punishment for the evil-doing of the father? When the son has done what is ordered and right, and has kept my rules and done them, life will certainly be his.
 και ἐρεῖτε τί ὅτι οὐκ ἔλαβεν τὴν ἀδικίαν ὁ υἱὸς τοῦ πατρὸς αὐτοῦ ὅτι ὁ υἱὸς δικαιοσύνην καὶ ἔλεος ἐποίησεν πάντα τὰ νόμιά μου συνετήρησεν καὶ ἐποίησεν αὐτὰ ζωὴ ζήσεται
- 20 Moun ki fè peche, se yo k'ap mouri. Yon pitit p'ap peye pou peche papa l' te fè, ni yon papa p'ap peye pou peche pitit li fè. Moun ki mache dwat va jwenn rekonsan pou dwat yo te mache dwat la.
Mechan an va peye pou mechanste li fè a.
 The soul which does sin will be put to death: the son will not be made responsible for the evil-doing of the father, or the father for the evil-doing of the son; the righteousness of the upright will be on himself, and the evil-doing of the evil-doer on himself.
 ἡ δὲ ψυχὴ ἡ ἀμαρτάνουσα ἀποθάνειται ὁ δὲ υἱὸς οὐ λήμνεται τὴν ἀδικίαν τοῦ πατρὸς αὐτοῦ οὐδὲ ὁ πατὴρ λήμνεται τὴν ἀδικίαν τοῦ υἱοῦ αὐτοῦ δικαιοσύνη δικαίου ἐπ' αὐτὸν ἔσται καὶ ἀνομία ἀνόμου ἐπ' αὐτὸν ἔσται

- 21 ¶ Si mechan an sispann fè peche li te konn fè yo pou li mache dapre lòd mwen yo, si li fè sa ki dwat ak sa ki byen, li p'ap mouri. Sèten l'ap viv.
But if the evil-doer, turning away from all the sins which he has done, keeps my rules and does what is ordered and right, life will certainly be his; death will not be his fate.
καὶ ὁ ἄνομος ἐὰν ἀποστρέψῃ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ ὧν ἐποίησεν καὶ φυλάξῃται πάσας τὰς ἐντολάς μου καὶ ποιῆσῃ δικαιοσύνην καὶ ἔλεος ζωῆ ζήσεται οὐ μὴ ἀποθάνῃ
- 22 Yo p'ap chonje tout peche li te konn fè yo. L'ap viv paske li te fè sa ki dwat.
Not one of the sins which he has done will be kept in memory against him: in the righteousness which he has done he will have life.
πάντα τὰ παραπτώματα αὐτοῦ ὅσα ἐποίησεν οὐ μνησθήσεται ἐν τῇ δικαιοσύνῃ αὐτοῦ ἧ ἐποίησεν ζήσεται
- 23 Eske nou kwè mwen ta renmen wè mechan an mouri? Se Seyè sèl Mèt la ki mande sa. Non! Mwen ta pito wè l' sispann fè sa ki mal pou l' ka viv.
Have I any pleasure in the death of the evil-doer? says the Lord: am I not pleased if he is turned from his way so that he may have life?
μὴ θελήσει θελήσω τὸν θάνατον τοῦ ἀνόμου λέγει κύριος ὡς τὸ ἀποστρέψαι αὐτὸν ἐκ τῆς ὁδοῦ τῆς πονηρίας καὶ ζῆν αὐτόν
- 24 Men, si yon moun ki mache dwat sispann fè sa ki byen pou li lage kò l' nan fè sa ki mal ak tout lòt vye bagay derespektan mechan yo ap fè a, nan kondisyon sa a eske li ka viv toujou? Non. Yo p'ap chonje tout byen li te konn fè yo. L'ap mouri paske li pa t' kenbe pawòl li, paske li fè sa ki mal.
But when the upright man, turning away from his righteousness, does evil, like all the disgusting things which the evil man does, will he have life? Not one of his upright acts will be kept in memory: in the wrong which he has done and in his sin death will overtake him.
ἐν δὲ τῷ ἀποστρέψαι δίκαιον ἐκ τῆς δικαιοσύνης αὐτοῦ καὶ ποιῆσῃ ἀδικίαν κατὰ πάσας τὰς ἀνομίας ἃς ἐποίησεν ὁ ἄνομος πᾶσαι αἱ δικαιοσύναι αὐτοῦ ἃς ἐποίησεν οὐ μὴ μνησθῶσιν ἐν τῷ παραπτώματι αὐτοῦ ὃ παρέπεσεν καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ αἷς ἤμαρτεν ἐν αὐταῖς ἀποθανεῖται
- 25 Men, n'a di n'a kè nou: Jan Seyè a ap aji la a pa bon non. Enben, nou menm moun pèp Izrayèl yo, koute. Nou di jan m' aji a pa bon. Nou pa kwè se jan nou menm n'ap aji a ki pa bon pito?
But you say, The way of the Lord is not equal. Give ear, now, O children of Israel; is my way not equal? are not your ways unequal?
καὶ εἶπατε οὐ κατευθύνει ἡ ὁδὸς κυρίου ἀκούσατε δὴ πᾶς οἶκος ἰσραὴλ μὴ ἡ ὁδὸς μου οὐ κατευθύνει οὐχὶ ἡ ὁδὸς ὑμῶν οὐ κατευθύνει
- 26 Lè yon moun ki t'ap mache dwat sispann fè sa ki byen pou li lage kò l' nan fè sa ki mal, l'ap mouri. Se poutèt sa li fè ki mal la l'ap mouri.
When the upright man, turning away from his righteousness, does evil, death will overtake him; in the evil which he has done death will overtake him.
ἐν τῷ ἀποστρέψαι τὸν δίκαιον ἐκ τῆς δικαιοσύνης αὐτοῦ καὶ ποιῆσῃ παράπτωμα καὶ ἀποθάνῃ ἐν τῷ παραπτώματι ὃ ἐποίησεν ἐν αὐτῷ ἀποθανεῖται
- 27 Lè mechan an sispann fè peche li konn fè yo pou li fè sa ki dwat ak sa ki byen, l'ap sove lavi l'.
Again, when the evil-doer, turning away from the evil he has done, does what is ordered and right, he will have life for his soul.
καὶ ἐν τῷ ἀποστρέψαι ἄνομον ἀπὸ τῆς ἀνομίας αὐτοῦ ἧς ἐποίησεν καὶ ποιῆσῃ κρίμα καὶ δικαιοσύνην οὗτος τὴν ψυχὴν αὐτοῦ ἐφύλαξεν
- 28 Li rekonèt sa li t'ap fè a te mal, li sispann fè l'. Sèten li p'ap mouri. Se viv pou li viv.
Because he had fear and was turned away from all the wrong which he had done, life will certainly be his, death will not be his fate.
καὶ ἀπέστρεψεν ἐκ πασῶν τῶν ἀσεβειῶν αὐτοῦ ὧν ἐποίησεν ζωῆ ζήσεται οὐ μὴ ἀποθάνῃ
- 29 Men, moun peyi Izrayèl yo ap plede di: Jan Seyè a ap aji a pa bon. Nou kwè se jan m'ap aji a ki pa bon vre? Eske se pa jan nou menm n'ap aji a ki pa bon pito?
But still the children of Israel say, The way of the Lord is not equal. O children of Israel, are my ways not equal? are not your ways unequal?
καὶ λέγουσιν οὐ οἶκος τοῦ ἰσραὴλ οὐ κατορθοῖ ἡ ὁδὸς κυρίου μὴ ἡ ὁδὸς μου οὐ κατορθοῖ οἶκος ἰσραὴλ οὐχὶ ἡ ὁδὸς ὑμῶν οὐ κατορθοῖ
- 30 ¶ Se poutèt sa, men sa Seyè sèl Mèt la ap di moun peyi Izrayèl yo: M'ap jije chak moun dapre sa yo fè. Tounen vin jwenn mwen, sispann fè sa ki mal, pa kite peche nou yo lakòz nou mouri.
For this cause I will be your judge, O children of Israel, judging every man by his ways, says the Lord. Come back and be turned from all your sins; so that they may not be the cause of your falling into evil.
ἐκαστον κατὰ τὴν ὁδὸν αὐτοῦ κρινῶ ὑμᾶς οἶκος ἰσραὴλ λέγει κύριος ἐπιστρέφητε καὶ ἀποστρέψατε ἐκ πασῶν τῶν ἀσεβειῶν ὑμῶν καὶ οὐκ ἔσονται ὑμῖν εἰς κόλασιν ἀδικίας
- 31 Vire do bay tout vye peche nou te konn fè yo. Chanje kè nou, chanje lide nou. Poukisa atò, nou menm moun pèp Izrayèl yo, pou n'ap chache lanmò konsa?
Put away all your evil-doing in which you have done sin; and make for yourselves a new heart and a new spirit: why are you desiring death, O children of Israel?
ἀπορρίψατε ἀπὸ ἑαυτῶν πάσας τὰς ἀσεβείας ὑμῶν ἃς ἠσεβήσατε εἰς ἐμέ καὶ ποιήσατε ἑαυτοῖς καρδίαν καινὴν καὶ πνεῦμα καινόν καὶ ἵνα τί ἀποθνήσκετε οἶκος ἰσραὴλ
- 32 Mwen pa ta renmen wè pesonn mouri. Se mwen menm, Seyè sèl Mèt la, ki di sa. Tounen vin jwenn mwen epi n'a viv.
For I have no pleasure in the death of him on whom death comes, says the Lord: be turned back then, and have life.
διότι οὐ θέλω τὸν θάνατον τοῦ ἀποθνήσκοντος λέγει κύριος
- 1 ¶ Bondye pale avè m', li di m' konsa: -Koulye a, plenn sò chèf peyi Izrayèl yo.
Take up now a song of grief for the ruler of Israel, and say,
καὶ σὺ λαβὲ θρήνον ἐπὶ τὸν ἄρχοντα τοῦ ἰσραὴλ

- 2 Men sa ou pral di: Apa yon manman lyon manman ou tè ye! Li kouche nan mitan lyon yo, l'ap okipe pitit li yo.
What was your mother? Like a she-lion among lions, stretched out among the young lions she gave food to her little ones.
καὶ ἐρεῖς τί ἡ μήτηρ σου σκύμνος ἐν μέσῳ λεόντων ἐγενήθη ἐν μέσῳ λεόντων ἐπλήθυνεν σκύμνους αὐτῆς
- 3 Li pran yonn nan pitit li yo, li fè l' tounen yon jenn mal lyon. Jenn lyon an aprann jan pou l' kouri dèyè bèt pou l' manje. Li tanmen devore moun.
And one of her little ones came to growth under her care, and became a young lion, learning to go after beasts for his food; and he took men for his meat.
καὶ ἀπεπήδησεν εἰς τῶν σκύμων αὐτῆς λέων ἐγένετο καὶ ἔμαθεν τοῦ ἀρπάζειν ἀρπάγματα ἀνθρώπους ἔφαγεν
- 4 Men, lòt nasyon yo pran nouvlè la. Yo pran l' nan pèlen twou yo te pare pou li a. Yo mete yon zanno fè nan nen l', yo trennen l' ale nan peyi Lejip.
And the nations had news of him; he was taken in the hole they had made: and, pulling him with hooks, they took him into the land of Egypt.
καὶ ἤκουσαν κατ' αὐτοῦ ἔθνη ἐν τῇ διαφθορᾷ αὐτῶν συνελήμφθη καὶ ἤγαγον αὐτὸν ἐν κημῶ εἰς γῆν αἰγύπτου
- 5 Manman lyon an tann, li tann jouk li pèdi espwa wè l' ankò. Li pran yon lòt nan pitit li yo, li fè l' tounen yon jenn mal lyon.
Now when she saw that her hope was made foolish and gone, she took another of her little ones and made him into a young lion.
καὶ εἶδεν ὅτι ἀπόσται ἀπ' αὐτῆς καὶ ἀπόλετο ἡ ὑπόστασις αὐτῆς καὶ ἔλαβεν ἄλλον ἐκ τῶν σκύμων αὐτῆς λέοντα ἔταξεν αὐτόν
- 6 Li t'ap pwonmennen nan mitan lòt lyon yo, li tounen yon jenn mal lyon. Li aprann jan pou l' kouri dèyè bèt pou l' manje. Li tanmen devore moun.
And he went up and down among the lions and became a young lion, learning to go after beasts for his food; and he took men for his meat.
καὶ ἀνεστρέφετο ἐν μέσῳ λεόντων λέων ἐγένετο καὶ ἔμαθεν ἀρπάζειν ἀρπάγματα ἀνθρώπους ἔφαγεν
- 7 Li demoli fò yo. Li sakaje lavil yo. Chak fwa li gwonde, moun k'ap viv nan peyi a gen kè sote.
And he sent destruction on their widows and made waste their towns; and the land and everything in it became waste because of the loud sound of his voice.
καὶ ἐνέμετο τῷ θράσει αὐτοῦ καὶ τὰς πόλεις αὐτῶν ἐξηρήμωσεν καὶ ἠφάνισεν γῆν καὶ τὸ πλήρωμα αὐτῆς ἀπὸ φωνῆς ὄρυματος αὐτοῦ
- 8 Moun lòt nasyon yo leve dèyè l'. Moun soti toupatou nan pwovens bò kote l' yo, yo vin voye yon privye sou li. Yo pran l' nan pèlen twou yo te pare pou li a.
Then the nations came against him from the kingdoms round about: their net was stretched over him and he was taken in the hole they had made.
καὶ ἔδωκαν ἐπ' αὐτὸν ἔθνη ἐκ χωρῶν κυκλόθεν καὶ ἐξεπέτασαν ἐπ' αὐτὸν δίκτυα αὐτῶν ἐν διαφθορᾷ αὐτῶν συνελήμφθη
- 9 Yo mete yon zanno fè nan nen l', yo fèmen l' nan yon kaj. Yo mennen l' bay wa Babilòn lan. Yo mete sòlda veye l' pou moun pa janm tande vwa l' ankò nan mòn peyi Izrayèl yo.
They made him a prisoner with hooks, and took him to the king of Babylon; they put him in the strong place so that his voice might be sounding no longer on the mountains of Israel.
καὶ ἔθεντο αὐτὸν ἐν κημῶ καὶ ἐν γαλαάγρα ἦλθεν πρὸς βασιλεῖα βαβυλῶνος καὶ εἰσήγαγεν αὐτὸν εἰς φυλακὴν ὅπως μὴ ἀκουσθῆ ἡ φωνὴ αὐτοῦ ἐπὶ τὰ ὄρη τοῦ Ἰσραὴλ
- 10 ¶ Manman ou te tankou yon pye rezen plante bò kannal dlo. Pye rezen an te chaje ak fèy, li t'ap donner anpil paske li te jwenn kont dlo li.
Your mother was in comparison like a vine, planted by the waters: she was fertile and full of branches because of the great waters.
ἡ μήτηρ σου ὡς ἄμπελος ὡς ἄνθος ἐν ῥόῳ ἐν ὕδατι πεφουτευμένη ὁ καρπὸς αὐτῆς καὶ ὁ βλαστὸς αὐτῆς ἐγένετο ἐξ ὕδατος πολλοῦ
- 11 Li pouse gwo branch. Branch yo tounen baton kòmandman wa. Pye rezen an grandi, li rive depase tèt tout lòt bwa yo. Tout moun t'ap gade jan li te wo, jan li te gen anpil branch.
And she had a strong rod for a rod of authority for the rulers, and it became tall among the clouds and it was seen lifted up among the number of its branches.
καὶ ἐγένετο αὐτῇ ῥάβδος ἰσχύος ἐπὶ φυλὴν ἠγουμένων καὶ ὑψώθη τῷ μεγέθει αὐτῆς ἐν μέσῳ στελεχῶν καὶ εἶδεν τὸ μέγεθος αὐτῆς ἐν πλήθει κλημάτων αὐτῆς
- 12 Men, yo move sou li, yo derasinen l', yo jete l' atè. Van lès koule tout donn li yo, li kase tout gwo branch li yo. Branch yo cheche, yo boule nan dife.
But she was uprooted in burning wrath, and made low on the earth; the east wind came, drying her up, and her branches were broken off; her strong rod became dry, the fire made a meal of it.
καὶ κατεκλάσθη ἐν θυμῷ ἐπὶ γῆν ἐρρίφη καὶ ἄνεμος ὁ καύσον ἐξήρανε τὰ ἐκλεκτὰ αὐτῆς ἐξεδικίθη καὶ ἐξηράνθη ἡ ῥάβδος ἰσχύος αὐτῆς πῦρ ἀνήλωσεν αὐτήν
- 13 Koulye a, se nan yon dezè li kanpe, nan yon tè sèk san dlo.
And now she is planted in the waste land, in a dry and unwatered country.
καὶ νῦν πεφύτευκαν αὐτὴν ἐν τῇ ἐρήμῳ ἐν γῇ ἀνύδρω
- 14 Dife pran nan pye rezen an. Li boule ni branch li yo ni donn li yo. Li pa gen gwo branch ankò ki pou ta sèvi baton kòmandman pou wa. Sa a se yon chante pou yo chante anpil fwa pou plenn sò chèf peyi Izrayèl yo.
And fire has gone out from her rod, causing the destruction of her branches, so that there is no strong rod in her to be the ruler's rod of authority. This is a song of grief, and it was for a song of grief.
καὶ ἐξῆλθεν πῦρ ἐκ ῥάβδου ἐκλεκτῶν αὐτῆς καὶ κατέφαγεν αὐτήν καὶ οὐκ ἦν ἐν αὐτῇ ῥάβδος ἰσχύος φυλὴ εἰς παραβολὴν θρήνου ἐστὶν καὶ ἔσται εἰς θρήνον

- 1 ¶ Lè sa a, se te dizyèm jou nan senkyèm mwa setyèm lanne depi yo te depòte pèp la nan peyi Babilòn. De twa chèf fanmi nan pèp Izrayèl la vin jwenn mwen pou m' te ka pale ak Seyè a pou yo. Yo te chita devan m'.
- Now it came about in the seventh year, in the fifth month, on the tenth day of the month, that certain of the responsible men of Israel came to get directions from the Lord and were seated before me.
- καὶ ἐγένετο ἐν τῷ ἔτει τῷ ἑβδόμῳ ἐν τῷ πέμπτῳ μηνὶ δεκάτῃ τοῦ μηνὸς ἦλθον ἄνδρες ἐκ τῶν πρεσβυτέρων οἴκου ἰσραὴλ ἐπερωτήσασιν τὸν κύριον καὶ ἐκάθισαν πρὸ προσώπου μου
- 2 Lè sa a, Seyè a pale avè m', li di m' konsa:
- Then the word of the Lord came to me, saying,
- καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 3 -Nonm o! Pale ak chèf fanmi pèp Izrayèl yo. Di yo men mesaj Seyè sèl Mèt la voye di yo: Nou vin chache konnen volonte m', pa vre? Jan nou konnen mwen vivan vre a, mwen p'ap kite moun mande m' anyen. Se mwen menm, Seyè sèl Mèt la, ki di sa.
- Son of man, say to the responsible men of Israel, This is what the Lord has said: Have you come to get directions from me? By my life, says the Lord, you will get no directions from me.
- οὐκ ἔστιν ἀπάντησάν με ἄνθρωπος οὐδὲ ἀποκριθήσονται ὑμῖν λέγει κύριος
- 4 Nonm o! Eske ou pare pou ba yo santans yo? Eske ou pare? Fè yo chonje tout vye krim zansèt yo te konn fè.
- Will you be their judge, O son of man, will you be their judge? make clear to them the disgusting ways of their fathers,
- εἰ ἐκδικήσω αὐτούς ἐκδικήσεται οὐκ ἔστιν ἀποκριθήσονται ὑμῖν λέγει κύριος
- 5 ¶ W'a di yo: Men mesaj Seyè ki sèl Mèt la voye ba yo: Lè mwen te chwazi pèp Izrayèl la, moun fanmi Jakòb yo, mwen te fè sèman ba yo, mwen te fè yo konnen ki moun mwen ye lè yo te nan peyi Lejip la. Mwen te fè sèman ba yo, mwen te di yo se mwen menm Seyè a ki Bondye yo.
- And say to them, This is what the Lord has said: In the day when I took Israel for myself, when I made an oath to the seed of the family of Jacob, and I gave them knowledge of myself in the land of Egypt, saying to them with an oath, I am the Lord your God;
- καὶ ἐρεῖς πρὸς αὐτούς τὰς λέγει κύριος ὅτι ἐν τῇ ἡμέρᾳ ἣν ἔλαβον τὸν οἶκον ἰσραὴλ καὶ ἐγνωρίστην τῷ σπέρματι οἴκου ἰακώβ καὶ ἐγενώσθην αὐτοῖς ἐν γῆ αἰγύπτου καὶ ἀντελαβόμεν τῇ χειρὶ μου αὐτῶν λέγων ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 6 Lè sa a, mwen te fè sèman m' t'ap fè yo soti kite Lejip la, m' t'ap mennen yo nan yon peyi mwen te chwazi pou yo, yon peyi kote lèt ak siwo myèl koule kou dlo, yon peyi ki pi bèl pase tout lòt peyi.
- In that day I gave my oath to take them out of the land of Egypt into a land which I had been searching out for them, a land flowing with milk and honey, the glory of all lands:
- ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀντελαβόμεν τῇ χειρὶ μου αὐτῶν τοῦ ἐξαγαγεῖν αὐτούς ἐκ γῆς αἰγύπτου εἰς τὴν γῆν ἣν ἠτοίμασα αὐτοῖς γῆν ῥέουσαν γάλα καὶ μέλι κηρίον ἐστὶν παρὰ πᾶσαν τὴν γῆν
- 7 Mwen te di yo se pou yo te voye jete tout vye zidòl derespektan yo te renmen yo. Se pa pou yo avili tèt yo nan sèvi vye zidòl peyi Lejip yo. Paske se mwen menm Seyè a ki Bondye yo.
- And I said to them, Let every man among you put away the disgusting things to which his eyes are turned, and do not make yourselves unclean with the images of Egypt; I am the Lord your God.
- καὶ εἶπα πρὸς αὐτούς ἕκαστος τὰ βδελύγματα τῶν ὀφθαλμῶν αὐτοῦ ἀπορριψάτω καὶ ἐν τοῖς ἐπιτηδεύμασιν αἰγύπτου μὴ μιαινέσθε ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 8 Men, yo te kenbe tèt avè m', yo derefize koute m'. Yo yonn pa t' voye vye zidòl derespektan yo te renmen yo jete. Yo tout te derefize kite vye zidòl peyi Lejip yo. Lè sa a, la menm nan peyi Lejip la, m' te fè lide pou m' te fè yo wè jan m' te move, pou m' te fè yo santi sa m' ta ka fè yo lè m' fache.
- But they would not be controlled by me, and did not give ear to me; they did not put away the disgusting things to which their eyes were turned, or give up the images of Egypt: then I said I would let loose my passion on them to give full effect to my wrath against them in the land of Egypt.
- καὶ ἀπέστησαν ἀπ' ἐμοῦ καὶ οὐκ ἠθέλησαν εἰσακοῦσάί μου τὰ βδελύγματα τῶν ὀφθαλμῶν αὐτῶν οὐκ ἀπέρριψαν καὶ τὰ ἐπιτηδεύματα αἰγύπτου οὐκ ἐγκατέλιπον καὶ εἶπα τοῦ ἐκθέσαι τὸν θυμὸν μου ἐπ' αὐτούς τοῦ συντελέσαι τὴν ὀργήν μου ἐν αὐτοῖς ἐν μέσῳ γῆς αἰγύπτου
- 9 Men, mwen pa t' fè l' pou sa pa t' bay pèp peyi kote yo t'ap viv la okazyon pou yo trennen non mwen nan labou, paske se devan tout pèp sa yo mwen te fè moun Izrayèl yo konnen mwen t'ap fè yo soti kite peyi Lejip la.
- And I was acting for the honour of my name, so that it might not be made unclean before the eyes of the nations among whom they were, and before whose eyes I gave them knowledge of myself, by taking them out of the land of Egypt.
- καὶ ἐποίησα ὅπως τὸ ὄνομά μου τὸ παράπαν μὴ βεβηλωθῆ ἐνώπιον τῶν ἐθνῶν ὧν αὐτοὶ εἰσιν ἐν μέσῳ αὐτῶν ἐν οἷς ἐγνωσθῆν πρὸς αὐτούς ἐνώπιον αὐτῶν τοῦ ἐξαγαγεῖν αὐτούς ἐκ γῆς αἰγύπτου
- 10 ¶ Se konsa, mwen fè yo soti kite peyi Lejip. Mwen mennen yo nan dezè a.
- So I made them go out of the land of Egypt and took them into the waste land.
- καὶ ἐξήγαγον αὐτούς ἐκ γῆς αἰγύπτου καὶ ἤγαγον αὐτούς εἰς τὴν ἔρημον
- 11 Mwen ba yo lòd mwen, mwen fè yo konnen prensip mwen yo, prensip ki bay lavi depi yon moun swiv yo.
- And I gave them my rules and made clear to them my orders, which, if a man keeps them, will be life to him.
- καὶ ἔδωκα αὐτοῖς τὰ προστάγματά μου καὶ τὰ δικαιώματά μου ἐγνώρισά αὐτοῖς ὅσα ποιήσει αὐτὰ ἄνθρωπος καὶ ζήσεται ἐν αὐτοῖς

- 12 Lèfini, mwen ba yo jou repo m' yo pou sa fè yo chonje kontra mwen siyen ak yo, pou yo pa janm bliye se mwen menm, Seyè a, k'ap fè yo viv apa pou Bondye.
And further, I gave them my Sabbaths, to be a sign between me and them, so that it might be clear that I, who make them holy, am the Lord.
 και τὰ σάββατά μου ἔδωκα αὐτοῖς τοῦ εἶναι εἰς σημεῖον ἀνά μέσον ἐμοῦ καὶ ἀνά μέσον αὐτῶν τοῦ γνῶναι αὐτοὺς διότι ἐγὼ κύριος ὁ ἀγιάζων αὐτούς
- 13 Men, depi nan dezè a menm, moun Izrayèl yo t'ap kenbe tèt avè m'. Yo pa mache dapre lòd mwen ba yo, yo voye prensip mwen yo jete, prensip ki bay lavi depi yon moun swiv yo. Yo pa respekte jou repo m' yo menm. Lè sa a, mwen te fè lide pou m' te fè yo santi sa m' ta ka fè yo lè m' move: m' te ka disparèt yo tout la nan dezè a.
But the children of Israel would not be controlled by me in the waste land: they were not guided by my rules, and they were turned away from my orders, which, if a man does them, will be life to him; and they had no respect for my Sabbaths: then I said that I would let loose my passion on them in the waste land, and put an end to them.
 και εἶπα πρὸς τὸν οἶκον τοῦ Ἰσραὴλ ἐν τῇ ἐρήμῳ ἐν τοῖς προστάγμασίν μου πορεύεσθε καὶ οὐκ ἐπορεύθησαν καὶ τὰ δικαιώματά μου ἀπόσαντο ἃ ποιήσει αὐτὰ ἄνθρωπος καὶ ζήσεται ἐν αὐτοῖς καὶ τὰ σάββατά μου ἐβεβήλωσαν σφόδρα καὶ εἶπα τοῦ ἐκχεῖαι τὸν θυμόν μου ἐπ' αὐτοὺς ἐν τῇ ἐρήμῳ τοῦ ἐξαναλώσει αὐτούς
- 14 Men, mwen pa fè l' pou sa pa t' bay pèp ki te wè lè m' t'ap fè yo kite peyi Lejip la okazyon pou yo trennen non mwen nan labour.
And I was acting for the honour of my name, so that it might not be made unclean in the eyes of the nations, before whose eyes I had taken them out.
 και ἐποίησα ὅπως τὸ ὄνομά μου τὸ παράπαν μὴ βεβήλωθῇ ἐνώπιον τῶν ἐθνῶν ὧν ἐξήγαγον αὐτοὺς κατ' ὀφθαλμοὺς αὐτῶν
- 15 Se konsa, mwen fè sèman nan dezè a mwen pa t'ap mennen yo nan peyi mwen te ba yo a, peyi kote lèt ak siwo myèl ap koule tankou dlo, peyi ki pi bèl pase tout lòt peyi.
And further, I gave my oath to them in the waste land, that I would not take them into the land which I had given them, a land flowing with milk and honey, the glory of all lands;
 και ἐγὼ ἐξήρα τὴν χεῖρά μου ἐπ' αὐτοὺς ἐν τῇ ἐρήμῳ τὸ παράπαν τοῦ μὴ εἰσαγαγεῖν αὐτοὺς εἰς τὴν γῆν ἣν ἔδωκα αὐτοῖς γῆν βέουσαν γάλα καὶ μέλι κηρίον ἐστὶν παρὰ πᾶσαν τὴν γῆν
- 16 Mwen te fè sèman sa a paske yo te voye prensip mwen te moutre yo jete, yo pa t' mache dapre lòd mwen te ba yo. Yo pa t' respekte jou repo m' yo tèlman yo pa t' vle lage zidòl yo.
Because they were turned away from my orders, and were not guided by my rules, and had no respect for my Sabbaths: for their hearts went after their images.
 ἀνθ' ὧν τὰ δικαιώματά μου ἀπόσαντο καὶ ἐν τοῖς προστάγμασίν μου οὐκ ἐπορεύθησαν ἐν αὐτοῖς καὶ τὰ σάββατά μου ἐβεβήλουν καὶ ὀπίσω τῶν ἐνθυμημάτων τῶν καρδιῶν αὐτῶν ἐπορεύοντο
- 17 Men apre sa, kè m' te fè m' mal pou yo, mwen pran desizyon mwen p'ap touye yo. Se konsa, mwen pa t' disparèt yo tout nan dezè a.
But still my eye had pity on them and I kept them from destruction and did not put an end to them completely in the waste land.
 και ἐφείσατο ὁ ὀφθαλμός μου ἐπ' αὐτοὺς τοῦ ἐξάλειψαι αὐτοὺς καὶ οὐκ ἐποίησα αὐτοὺς εἰς συντέλειαν ἐν τῇ ἐρήμῳ
- 18 Lè sa a, mwen pale ak pitit yo nan dezè a, mwen di yo: Pa mache dapre lòd granmoun lontan nou yo. Pa swiv menm prensip ak yo. Pa al avili tèt nou nan sèvis zidòl yo.
And I said to their children in the waste land, Do not be guided by the rules of your fathers or keep their orders or make yourselves unclean with their images:
 και εἶπα πρὸς τὰ τέκνα αὐτῶν ἐν τῇ ἐρήμῳ ἐν τοῖς νομίμοις τῶν πατέρων ὑμῶν μὴ πορεύεσθε καὶ τὰ δικαιώματα αὐτῶν μὴ φυλάσσεσθε καὶ ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν μὴ συναναμίγεσθε καὶ μὴ μι αίνεσθε
- 19 Se mwen menm, Seyè a, ki Bondye nou. Swiv prensip pa wèn yo, mache dapre lòd mwen bay yo.
I am the Lord your God; be guided by my rules and keep my orders and do them:
 ἐγὼ κύριος ὁ θεὸς ὑμῶν ἐν τοῖς προστάγμασίν μου πορεύεσθε καὶ τὰ δικαιώματά μου φυλάσσεσθε καὶ ποιεῖτε αὐτὰ
- 20 Fè tou sa mwen di nou fè. Respekte jou repo m' yo pou fè wè nou kenbe kontra m' te siyen ak nou an. Konsa, moun va konnen se mwen menm Seyè a ki Bondye nou.
And keep my Sabbaths holy; and they will be a sign between me and you so that it may be clear to you that I am the Lord your God.
 και τὰ σάββατά μου ἀγιάζετε καὶ ἔστω εἰς σημεῖον ἀνά μέσον ἐμοῦ καὶ ὑμῶν τοῦ γινώσκειν διότι ἐγὼ κύριος ὁ θεὸς ὑμῶν
- 21 Men, pitit yo kenbe tèt avè m' tou, yo pa mache dapre lòd mwen ba yo. Yo voye prensip mwen yo jete, prensip ki bay lavi depi yon moun swiv yo. Yo pa respekte jou repo m' yo. Lè sa a, mwen te fè lide pou m' te fè yo wè jan m' te move, pou m' te fè yo santi nan dezè a sa m' ta ka fè yo lè m' fache.
But the children would not be controlled by me; they were not guided by my rules, and they did not keep and do my orders, which, if a man does them, will be life to him; and they had no respect for my Sabbaths: then I said I would let loose my passion on them to give full effect to my wrath against them in the waste land.
 και παρεπύκρναν με καὶ τὰ τέκνα αὐτῶν ἐν τοῖς προστάγμασίν μου οὐκ ἐπορεύθησαν καὶ τὰ δικαιώματά μου οὐκ ἐφυλάζαντο τοῦ ποιεῖν αὐτὰ ἃ ποιήσει ἄνθρωπος καὶ ζήσεται ἐν αὐτοῖς καὶ τὰ σάββατά μου ἐβεβήλουν καὶ εἶπα τοῦ ἐκχεῖαι τὸν θυμόν μου ἐπ' αὐτοὺς ἐν τῇ ἐρήμῳ τοῦ συντελέσαι τὴν ὀργὴν μου ἐπ' αὐτούς
- 22 Men, mwen kenbe men m' pou m' pa fè l' pou sa pa t' bay pèp ki te wè lè m' t'ap fè yo soti kite peyi Lejip la okazyon pou yo trennen non mwen nan labour.
And I was acting for the honour of my name, so that it might not be made unclean in the eyes of the nations, before whose eyes I had taken them out.
 και ἐποίησα ὅπως τὸ ὄνομά μου τὸ παράπαν μὴ βεβήλωθῇ ἐνώπιον τῶν ἐθνῶν ὧν ἐξήγαγον αὐτοὺς κατ' ὀφθαλμοὺς αὐτῶν
- 23 Men, fwa sa a ankò, mwen fè yon lòt sèman nan dezè a, mwen fè sèman m'ap gaye yo nan mitan lòt nasyon yo, m'ap simaye nou nan divès peyi etranje.
Further, I gave my oath to them in the waste land that I would send them wandering among the nations, driving them out among the countries;
 και ἐξήρα τὴν χεῖρά μου ἐπ' αὐτοὺς ἐν τῇ ἐρήμῳ τοῦ διασκορπίσαι αὐτοὺς ἐν τοῖς ἔθνεσιν καὶ διασπεῖραι αὐτοὺς ἐν ταῖς χώραις

- 24 Mwen fè sa paske yo te voye prensip mwen te moutre yo jete, yo pa t' mache dapre lòd mwen ba yo. Yo pa t' respekte jou repo m' yo tèlman yo pa t' vle lage zidòl papa yo te konn sèvi yo. **Because they had not done my orders, but had been turned away from my rules, and had not given respect to my Sabbaths, and their eyes were turned to the images of their fathers.**
ἀνθ' ὧν τὰ δικαιώματά μου οὐκ ἐποίησαν καὶ τὰ προστάγματά μου ἀπόσαντο καὶ τὰ σάββατά μου ἐβεβήλουν καὶ ὀπίσω τῶν ἐνθυμημάτων τῶν πατέρων αὐτῶν ἦσαν οἱ ὀφθαλμοὶ αὐτῶν
- 25 Se konsa, mwen menm bò pa m', mwen ba yo lòd ki pa t' twò bon ak prensip ki pa bay lavi. **And further, I gave them rules which were not good and orders in which there was no life for them;**
καὶ ἐγὼ ἔδωκα αὐτοῖς προστάγματα οὐ καλὰ καὶ δικαιώματα ἐν οἷς οὐ ζήσονται ἐν αὐτοῖς
- 26 Mwen kite yo avili tèt yo ak ofrann y'ap fè yo, mwen kite yo boule premye pitit gason yo pou zidòl yo. Se pou m' te ka fè yo pè, pou m' te ka fè yo konnen se mwen menm ki Seyè a. **I made them unclean in the offerings they gave, causing them to make every first child go through the fire, so that I might put an end to them.**
καὶ μιανῶ αὐτοὺς ἐν τοῖς δόμασιν αὐτῶν ἐν τῷ διαπορεύεσθαι με πᾶν διανοῖγον μήτρην ὅπως ἀφανίσω αὐτούς
- 27 ¶ Koulye a, nonm o, pale ak moun pèp Izrayèl yo! Di yo: Men mesaj Seyè ki sèl Mèt la voye ba yo. La ankò zansèt nou yo te manke m' dega, yo pa t' kenbe pawòl yo ak mwen. **For this cause, son of man, say to the children of Israel, This is what the Lord has said: In this your fathers have further put shame on my name by doing wrong against me.**
διὰ τοῦτο λάλησον πρὸς τὸν οἶκον τοῦ Ἰσραὴλ υἱὲ ἀνθρώπου καὶ ἐρεῖς πρὸς αὐτούς τάδε λέγει κύριος ἕως τούτου παρώργισάν με οἱ πατέρες ὑμῶν ἐν τοῖς παραπτώμασιν αὐτῶν ἐν οἷς παρέπεσον εἰς ἐμὲ
- 28 Mwen mennen yo nan peyi mwen te pwomèt m'ap ba yo a. Lè yo wè gwo mòn yo ak bèl pyebwa tou vèt yo, se la yo touye bèt yo ofri pou zidòl yo. Yo fè ofrann grenn jaden ki fè m' fache sou yo. Yo boule ofrann pou fè zidòl yo plezi ak bon sant yo, yo vide diven atè pou yo. **For when I had taken them into the land which I made an oath to give to them, then they saw every high hill and every branching tree and made their offerings there, moving me to wrath by their offerings; and there the sweet smell of their offerings went up and their drink offerings were drained out.**
καὶ εἰσήγαγον αὐτούς εἰς τὴν γῆν ἣν ἤρα τὴν χεῖρά μου τοῦ δοῦναι αὐτοῖς καὶ εἶδον πᾶν βουνὸν ὑψηλὸν καὶ πᾶν ξύλον κατάσκιον καὶ ἔθυσαν ἐκεῖ τοῖς θεοῖς αὐτῶν καὶ ἔταξαν ἐκεῖ ὀσμὴν εὐωδίας καὶ ἔσπεισαν ἐκεῖ σπονδάς αὐτῶν
- 29 Mwen mande yo poukisa tout kay zidòl sa yo kote yo prale a? Depi lè sa a, yo rele kote sa yo Kay Zidòl jouk jòdi a. **Then I said to them, What is this high place where you go to no purpose? And it is named Bamah to this day.**
καὶ εἶπον πρὸς αὐτούς τί ἐστὶν ἀβυμα ὅτι ὑμεῖς εἰσπορεύεσθε ἐκεῖ καὶ ἐπεκάλεσαν τὸ ὄνομα αὐτοῦ ἀβυμα ἕως τῆς σήμερον ἡμέρας
- 30 Koulye a, di moun pèp Izrayèl yo: Men mesaj Seyè ki sèl Mèt la voye ba yo: Poukisa pou n'ap avili tèt nou tankou zansèt nou yo te fè yo, pou n'ap kouri fè sèvis pou zidòl yo? **For this cause say to the children of Israel, This is what the Lord has said: Are you making yourselves unclean as your fathers did? are you being untrue to me by going after their disgusting works?**
διὰ τοῦτο εἰπὸν πρὸς τὸν οἶκον τοῦ Ἰσραὴλ τάδε λέγει κύριος εἰ ἐν ταῖς ἀνομίαις τῶν πατέρων ὑμῶν ὑμεῖς μιαινέσθε καὶ ὀπίσω τῶν βδελυγμάτων αὐτῶν ὑμεῖς ἐκπορνεύετε
- 31 Jouk jòdi a, n'ap fè ofrann bay yo, n'ap bay pitit nou pou yo boule pou zidòl yo. N'ap plede avili tèt nou ak tout vye zidòl sa yo. Lèfini, pou m' ta kite nou vin mande mwen kisa mwen vle nou fè ankò? Jan nou konnen mwen vivan vre a, mwen p'ap penmèt nou mande m' anyen! Se mwen menm, Seyè ki sèl Mèt la, ki di sa! **And when you give your offerings, causing your sons to go through the fire, you make yourselves unclean with all your images to this day; and will you come to me for directions, O children of Israel? By my life, says the Lord, you will get no direction from me.**
καὶ ἐν ταῖς ἀπαρχαῖς τῶν δομάτων ὑμῶν ἐν τοῖς ἀφορισμοῖς ὑμεῖς μιαινέσθε ἐν πᾶσιν τοῖς ἐνθυμήμασιν ὑμῶν ἕως τῆς σήμερον ἡμέρας καὶ ἐγὼ ἀποκριθῶ ὑμῖν οἶκος τοῦ Ἰσραὴλ ζῶ ἐγὼ λέγει κύριος εἰ ἀποκριθήσομαι ὑμῖν καὶ εἰ ἀναβήσεται ἐπὶ τὸ πνεῦμα ὑμῶν τοῦτο
- 32 Nou gen yon sèl lide nan tèt nou: N'ap plede di se pou nou tankou lòt nasyon yo, tankou moun k'ap viv nan lòt peyi yo, k'ap fè sèvis pou pyebwa ak wòch. Men, nou p'ap janm wè sa rive. **And that which comes into your minds will never take place; when you say, We will be like the nations, like the families of the countries, servants of wood and stone;**
καὶ οὐκ ἔσται ὃν τρόπον ὑμεῖς λέγετε ἐσόμεθα ὡς τὰ ἔθνη καὶ ὡς αἱ φυλαὶ τῆς γῆς τοῦ λατρεύειν ξύλοις καὶ λίθοις
- 33 ¶ Jan nou konnen mwen vivan vre a! Se mwen menm, Seyè Sèl Mèt la, k'ap pale! Se mwen menm k'ap gouvènè nou. M'ap kenbe nou anba ponyèt mwen ak tout fòs kouraj mwen, m'ap fè nou santi kòlè m'. **By my life, says the Lord, truly, with a strong hand and with an outstretched arm and with burning wrath let loose, I will be King over you:**
διὰ τοῦτο ζῶ ἐγὼ λέγει κύριος ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν θυμῷ κεχυμένῳ βασιλεύσω ἐφ' ὑμᾶς
- 34 Anba ponyèt mwen, ak tout fòs kouraj mwen, m'ap fè nou santi kòlè m', m'ap fè nou soti nan mitan lòt pèp yo. M'ap ranmase nou nan mitan tout peyi kote mwen te gaye nou yo. **And I will take you out from the peoples and get you together out of the countries where you are wandering, with a strong hand and with an outstretched arm and with burning wrath let loose:**
καὶ ἐξάξω ὑμᾶς ἐκ τῶν λαῶν καὶ εἰσδέξομαι ὑμᾶς ἐκ τῶν χωρῶν οὗ διεσκορπίσθητε ἐν αὐταῖς ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν θυμῷ κεχυμένῳ
- 35 M'ap mennen nou nan dezè nasyon yo. Se la m'ap jije nou san pesonn lòt p'ap wè. **And I will take you into the waste land of the peoples, and there I will take up the cause with you face to face.**
καὶ ἄξω ὑμᾶς εἰς τὴν ἔρημον τῶν λαῶν καὶ διακριθήσομαι πρὸς ὑμᾶς ἐκεῖ πρόσωπον κατὰ πρόσωπον

- 36 Lè sa a, m'ap kondannen nou menm jan mwen te kondannen zansèt nou yo nan dezè peyi Lejip la. Se mwen menm, Seyè sèl Mèt la, ki di sa.
As I took up the cause with your fathers in the waste land of the land of Egypt, so will I take up the cause with you says the Lord.
 ὄν τρόπον διεκρίθην πρὸς τοὺς πατέρας ὑμῶν ἐν τῇ ἐρήμῳ γῆς αἰγύπτου οὕτως κρινῶ ὑμᾶς λέγει κύριος
- 37 M'ap kontwole nou tankou yon gadò k'ap kontwole mouton l' yo, m'ap fè nou obeyi kontra m' siyen ak nou an.
And I will make you go under the rod and will make you small in number:
 καὶ διάξω ὑμᾶς ὑπὸ τὴν ῥάβδον μου καὶ εισάξω ὑμᾶς ἐν ἀριθμῷ
- 38 M'ap wete nan mitan nou tout moun k'ap fè wòklò, tout moun k'ap kenbe tèt avè m' pou fè peche. M'ap fè yo soti kite peyi kote y'ap viv koulye a, men yo p'ap mete pwent pye yo nan peyi Izrayèl la.
 Lè sa a n'a konnen se mwen menm ki Seyè a.
Clearing out from among you all those who are uncontrolled and who are sinning against me; I will take them out of the land where they are living, but they will not come into the land of Israel: and you will be certain that I am the Lord.
 καὶ ἐκλέξω ἐξ ὑμῶν τοὺς ἀσεβεῖς καὶ τοὺς ἀφροσύνας διότι ἐκ τῆς παροικεσίας αὐτῶν ἐξάξω αὐτούς καὶ εἰς τὴν γῆν τοῦ ἰσραὴλ οὐκ εἰσελεύσονται καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος
- 39 Seyè sèl Mèt la di ankò: Koulye a, nou menm moun pèp Izrayèl yo, nou mèl al sèvi zidòl nou yo. Men, m' tou pale nou. Apre sa, se pou n' koute m'. N'a sispann derespekte non mwen ki yon non apa.
 N'a sispann fè ofrann pou zidòl nou yo.
As for you, O children of Israel, the Lord has said: Let every man completely put away his images and give ear to me: and let my holy name no longer be shamed by your offerings and your images.
 καὶ ὑμεῖς οἶκος ἰσραὴλ τάδε λέγει κύριος κύριος ἕκαστος τὰ ἐπιτηδεύματα αὐτοῦ ἐξάρτατε καὶ μετὰ ταῦτα εἰ μὴ ὑμεῖς εἰσακουετέ μου καὶ τὸ ὄνομά μου τὸ ἅγιον οὐ βεβηλώσατε οὐκέτι ἐν τοῖς δόμοις ὑμῶν καὶ ἐν τοῖς ἐπιτηδεύμασιν ὑμῶν
- 40 Paske men sa mwen menm, Seyè a, m'ap di nou: Se sou mòn ki apa pou mwen an, gwo mòn wo peyi Izrayèl la, tout moun pèp Izrayèl la ki va tabl nan peyi a pral fè sèvis pou mwen. Se la m'a kontan resevwa ofrann nou yo. Se la mwen vle nou pote pi bon ofrann nou yo, pi bon kado n'ap ban mwen yo.
For in my holy mountain, in the high mountain of Israel, says the Lord, there all the children of Israel, all of them, will be my servants in the land; there I will take pleasure in them, and there I will be worshipped with your offerings and the first-fruits of the things you give, and with all your holy things.
 διότι ἐπὶ τοῦ ὄρους τοῦ ἁγίου μου ἐπ' ὄρους ὑψηλοῦ λέγει κύριος κύριος ἐκεῖ δουλεύουσιν μοι πᾶς οἶκος ἰσραὴλ εἰς τέλος καὶ ἐκεῖ προσδέξομαι καὶ ἐκεῖ ἐπισκέψομαι τὰς ἀπαρχὰς ὑμῶν καὶ τὰς ἀπαρχὰς τῶν ἀφορισμῶν ὑμῶν ἐν πᾶσιν τοῖς ἁγιάσμασιν ὑμῶν
- 41 Lè m'a fè nou soti nan mitan lòt pèp yo, lè m'a ranmase nou nan tout peyi kote mwen te gaye nou yo, m'a kontan resevwa nou ansanm ak ofrann bèt n'ap boule pou mwen pou fè m' plezi ak bon sant yo. N'a fè tout lòt nasyon yo konnen se yon Bondye apa mwen ye.
I will take pleasure in you as in a sweet smell, when I take you out from the peoples and get you together from the countries where you have been sent in flight; and I will make myself holy in you before the eyes of the nations.
 ἐν ὁσμῇ εὐωδίας προσδέξομαι ὑμᾶς ἐν τῷ ἐξαγαγεῖν με ὑμᾶς ἐκ τῶν λαῶν καὶ εἰσδέχεσθαι ὑμᾶς ἐκ τῶν χωρῶν ἐν αἷς διεσκορπίσθητε ἐν αὐταῖς καὶ ἁγιασθήσομαι ἐν ὑμῖν κατ' ὀφθαλμοὺς τῶν λαῶν
- 42 Lè m'a mennen nou tounen nan peyi Izrayèl, peyi mwen te fè sèman m'ap bay zansèt nou yo, n'a konnen se mwen menm ki Seyè a.
And you will be certain that I am the Lord, when I take you into the land of Israel, into the country which I made an oath to give to your fathers.
 καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος ἐν τῷ εἰσαγαγεῖν με ὑμᾶς εἰς τὴν γῆν τοῦ ἰσραὴλ εἰς τὴν γῆν εἰς ἣν ἤρα τὴν χεῖρά μου τοῦ δοῦναι αὐτὴν τοῖς πατράσιν ὑμῶν
- 43 Lè sa a, n'a chonje tou sa nou te konn fè, jan nou te konn avili tèt nou nan fè move bagay. Nou pral wont tèt nou paske se pa ti fè nou te fè.
And there, at the memory of your ways and of all the things you did to make yourselves unclean, you will have bitter hate for yourselves because of all the evil things you have done.
 καὶ μνησθήσεσθε ἐκεῖ τὰς ὁδοὺς ὑμῶν καὶ τὰ ἐπιτηδεύματα ὑμῶν ἐν οἷς ἐμαίνασθε ἐν αὐτοῖς καὶ κόψεσθε τὰ πρόσωπα ὑμῶν ἐν πάσαις ταῖς κακίαις ὑμῶν
- 44 Lè sa a, n'a konnen se mwen menm ki Seyè a, paske sa m'ap fè pou nou an se pou respè tèt mwen m'ap fè l'. Se pa sa lenkondite nou ak vye bagay derespektan nou fè yo merite. Se mwen menm, Seyè sèl Mèt la, ki di sa.
And you will be certain that I am the Lord, when I take you in hand for the honour of my name, and not for your evil ways or your unclean doings, O children of Israel, says the Lord.
 καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος ἐν τῷ ποιῆσαί με οὕτως ὑμῖν ὅπως τὸ ὄνομά μου μὴ βεβηλωθῇ κατὰ τὰς ὁδοὺς ὑμῶν τὰς κακὰς καὶ κατὰ τὰ ἐπιτηδεύματα ὑμῶν τὰ διεφθαρμένα λέγει κύριος
- 1 ¶ Seyè a pale avè m' ankò. Li di m' konsa:
And the word of the Lord came to me, saying,
 καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Vire figi ou gade nan direksyon lavil Jerizalèm. Denonse sa y'ap fè nan tanp yo. Avèti moun peyi Izrayèl yo!
Son of man, let your face be turned to Jerusalem, let your words be dropped in the direction of her holy place, and be a prophet against the land of Israel;
 υἱὲ ἀνθρώπου στῆρισον τὸ πρόσωπόν σου ἐπὶ θαιμαν καὶ ἐπίβλεψον ἐπὶ δαρωμ καὶ προφήτευσον ἐπὶ δρυμὸν ἡγούμενον ναγεβ

- 3 W'a di yo: Men mesaj Seyè a bay pou nou: Mwen leve dèyè nou koulye a. Mwen pral rale nepe m' nan djenn li, mwen pral touye nou tout, bon kou move.
And say to the land of Israel, These are the words of the Lord: See, I am against you, and I will take my sword out of its cover, cutting off from you the upright and the evil.
 και ἐρεῖς τῷ δρυμῷ ναγεβ ἄκουε λόγον κυρίου τάδε λέγει κύριος κύριος ἰδοὺ ἐγὼ ἀνάπτω ἐν σοὶ πῦρ καὶ καταφάγεται ἐν σοὶ πᾶν ξύλον γλωρὸν καὶ πᾶν ξύλον ξηρόν οὐ σβεσθήσεται ἡ φλόξ ἢ ἐξαφθεῖ σα καὶ κατακαυθήσεται ἐν αὐτῇ πᾶν πρόσωπον ἀπὸ ἀπηλιώτου ἕως βορρᾶ
- 4 Wi, mwen pral touye bon moun kou move moun nan peyi a. Se pouèt sa menm mwen pral rale nepe m' nan djenn li pou touye tout moun depi nan sid rive nan nò.
Because I am going to have the upright and the evil cut off from you, for this cause my sword will go out from its cover against all flesh from the south to the north:
 και ἐπιγνώσονται πᾶσα σὰρξ ὅτι ἐγὼ κύριος ἐξέκαυσα αὐτό καὶ οὐ σβεσθήσεται
- 5 Tout moun va konnen se mwen menm, Seyè a, ki rale nepe m' nan djenn li. Anyen p'ap ka fè m' mete l' nan plas li ankò.
And all flesh will see that I the Lord have taken my sword out of its cover: and it will never go back.
 και εἶπα μηδαμῶς κύριε κύριε αὐτοὶ λέγουσιν πρὸς με οὐχὶ παραβολὴ ἐστὶν λεγομένη αὕτη
- 6 Men ou menm, nonm o! Se pou ou plenn paske kè ou ap fann, ou dekouraje. Wi, se pou ou plenn pou tout moun ka wè ou.
Make sounds of grief, son of man; with body bent and a bitter heart make sounds of grief before their eyes.
 και ἐγένετο λόγος κυρίου πρὸς με λέγων
- 7 Lè y'a mande ou poukisa w'ap plenn konsa, w'a di yo: Se paske m' pran nouvèl malè ki pral rive a. Lè l'a rive vre, kè tout moun pral kase, ponyèt yo ap febli, y'ap pèdi tout fòs kouraj yo, yo p'ap ka kanpe sou janm yo. Lè a rive, li deja sou nou. Se Seyè sèl Mèt la ki di sa.
And when they say to you, Why are you making sounds of grief? then say, Because of the news, for it is coming: and every heart will become soft, and all hands will be feeble, and every spirit will be burning low, and all knees will be turned to water: see, it is coming and it will be done, says the Lord.
 διὰ τοῦτο προφήτευσον υἱὲ ἀνθρώπου καὶ στήρισον τὸ πρόσωπόν σου ἐπὶ ἱερουσαλημ καὶ ἐπίβλεπον ἐπὶ τὰ ἅγια αὐτῶν καὶ προφητεύσεις ἐπὶ τὴν γῆν τοῦ ἰσραηλ.
- 8 ¶ Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
 και ἐρεῖς πρὸς τὴν γῆν τοῦ ἰσραηλ ἰδοὺ ἐγὼ πρὸς σέ καὶ ἐκσπάσω τὸ ἐγχειρίδιόν μου ἐκ τοῦ κολεοῦ αὐτοῦ καὶ ἐξολεθρεύσω ἐκ σοῦ ἄδικον καὶ ἄνομον
- 9 -Nonm o! Bay mesaj sa a. Di pèp la men sa mwen menm Seyè a, mwen voye di yo: Nepe a, nepe a! Men y'ap file l'. Men y'ap netwaye li.
Son of man, say as a prophet, These are the words of the Lord: Say, A sword, a sword which has been made sharp and polished:
 ἀνθ' ὧν ἐξολεθρεύσω ἐκ σοῦ ἄδικον καὶ ἄνομον οὕτως ἐξελεύσεται τὸ ἐγχειρίδιόν μου ἐκ τοῦ κολεοῦ αὐτοῦ ἐπὶ πᾶσαν σάρκα ἀπὸ ἀπηλιώτου ἕως βορρᾶ
- 10 Y'ap file l' pou touye moun. Y'ap netwaye li pou fè l' fè zèklè. Pa gen fè fèt ankò, paske pèp mwen an pa okipe avètisman ak pinisyon mwen te ba li.
It has been made sharp to give death; it is polished so that it may be like a thunder-flame: ...
 και ἐπιγνώσεται πᾶσα σὰρξ διότι ἐγὼ κύριος ἐξέσπασα τὸ ἐγχειρίδιόν μου ἐκ τοῦ κολεοῦ αὐτοῦ καὶ οὐκ ἀποστρέψει οὐκέτι
- 11 Wi, y'ap netwaye nepe a. Y'ap pare l' pou moun ka sèvi avè l'. Y'ap file l', y'ap netwaye l' pou yo mete l' nan men bouwo a.
And I have given it to the polisher so that it may be taken in the hand: he has made the sword sharp, he has had it polished, to put it into the hand of him who gives death.
 και σύ υἱὲ ἀνθρώπου καταστέναξον ἐν συντριβῇ ὀσφύος σου καὶ ἐν ὀδύναϊς στενάξεις κατ' ὀφθαλμοὺς αὐτῶν
- 12 Ou menm, nonm o! Rele kont rele ou! Rele byen fò. Se pou pèp mwen an y'ap pare nepe a, pou tout chèf pèp Izrayèl yo. Yo pral touye yo ansanm ak tout pèp mwen an. Pran lapenn pou yo!
Give loud cries and make sounds of grief, O son of man: for it has come on my people, it has come on all the rulers of Israel: fear of the sword has come on my people: for this cause give signs of grief.
 και ἔσται ἐὰν εἰπωσιν πρὸς σέ ἕνεκα τίνος σὺ στενάξεις καὶ ἐρεῖς ἐπὶ τῇ ἀγγελίᾳ διότι ἔρχεται καὶ θραυσθήσεται πᾶσα καρδιά καὶ πᾶσαι χεῖρες παραλυθήσονται καὶ ἐκψύξει πᾶσα σὰρξ καὶ πᾶν πνεῦμα α καὶ πάντες μηροὶ μολυνθήσονται ὕγρασία ἰδοὺ ἔρχεται καὶ ἔσται λέγει κύριος κύριος
- 13 N'ap sonde pèp la. Si yo derefize chanje, tout bagay sa yo ap rive vre! Se Seyè sèl Mèt la ki di sa.
 ...
 και ἐγένετο λόγος κυρίου πρὸς με λέγων
- 14 Koulye a, nonm o! Bay mesaj sa a. Lèfini, bat men pou ankouraje. Nepe a ap pase de fwa. Nepe a ap pase twa fwa. Nepe a ap touye anpil moun. Nepe a ap sènen yo kote yo vire.
So then, son of man, be a prophet, and put your hands together with a loud sound, and give two blows with the sword, and even three; it is the sword of those who are wounded, even the sword of the wounded; the great sword which goes round about them.
 υἱὲ ἀνθρώπου προφήτευσον καὶ ἐρεῖς τάδε λέγει κύριος εἰπὸν ῥομφαία ῥομφαία ὀξύνου καὶ θυμώθητι

- 15 L'ap fè pèp mwen an pèdi tout kouraj li, y'ap tonbe yonn sou lòt. Mwen mete nepe nan tout pòtay yo, yon nepe k'ap bay zèklè, yon nepe ki pare pou touye anpil moun.
In order that hearts may become soft, and the number of those who are falling may be increased, I have sent death by the sword against all their doors: you are made like a flame, you are polished for death.
ὅπως σφάξης σφάγια ὀξύνου ὅπως γένη εἰς στίλβωσιν ἑτοίμη εἰς παράλυσιν σφάζε ἐξουδένει ἀποθοῦ πᾶν ζύλον
- 16 Ou menm, nepe file, koupe sou bò dwat, koupe sou bò gòch. Kote ou vire, koupe!
Be pointed to the right, to the left, wherever your edge is ordered.
καὶ ἔδωκεν αὐτὴν ἑτοίμην τοῦ κρατεῖν χεῖρα αὐτοῦ ἐξηκονθήη ῥομφαία ἔστιν ἑτοίμη τοῦ δοῦναι αὐτὴν εἰς χεῖρα ἀποκεντοῦντος
- 17 Mwen menm tou, m'ap bat men pou ankouraje. Se pou m' move sou yo jouk mwen p'ap kapab ankò. Se mwen menm, Seyè a, ki pale.
And I will put my hands together with a loud sound, and I will let my wrath have rest: I the Lord have said it.
ἀνάκραγε καὶ ὀλόλυξον υἱὲ ἀνθρώπου ὅτι αὐτὴ ἐγένετο ἐν τῷ λαῷ μου αὐτὴ ἐν πᾶσιν τοῖς ἀφηγουμένοις τοῦ ἰσραὴλ παροικήσουσιν ἐπὶ ῥομφαία ἐγένετο ἐν τῷ λαῷ μου διὰ τοῦτο κρότησον ἐπὶ τὴν χεῖρά σου
- 18 ¶ Seyè a pale avè m', li di m' konsa:
And the word of the Lord came to me again, saying,
ὅτι δεδικαίωται καὶ τί εἰ καὶ φυλὴ ἀπόσθη οὐκ ἔσται λέγει κύριος κύριος
- 19 -Nonm o! Trase de chemen kote pou wa Babilòn lan ka pase ak nepe l'. De chemen yo ap soti nan menm peyi a. Mete de mak nan kalfou kote yo separe a,
And you, son of man, have two ways marked out, so that the sword of the king of Babylon may come; let the two of them come out of one land: and let there be a pillar at the top of the road:
καὶ σύ υἱὲ ἀνθρώπου προφήτευσον καὶ κρότησον χεῖρα ἐπὶ χεῖρα καὶ διαπλάσιον ῥομφαίαν ἢ τρίτη ῥομφαία τραυματιῶν ἔστιν ῥομφαία τραυματιῶν ἢ μεγάλη καὶ ἐκστήσει αὐτούς
- 20 yonn pou moutre wa a chemen ki mennen lavil Raba nan peyi Amon, yonn pou moutre l' chemen ki ale peyi Jida rive lavil Jerizalèm ki byen pwoteje ak ranpa a.
Put a pillar at the top of the road for the sword to come to Rabbah in the land of the children of Ammon, and to Judah and to Jerusalem in the middle of her.
ὅπως θραυσθῆ ἡ καρδία καὶ πληθυνθῶσιν οἱ ἀσθενούντες ἐπὶ πᾶσαν πύλην αὐτῶν παραδέδονται εἰς σφάγια ῥομφαίας εὖ γέγονεν εἰς σφαγὴν εὖ γέγονεν εἰς στίλβωσιν
- 21 Wa Babilòn lan kanpe nan kalfou a bò mak yo, l'ap souke flèch yo voye atè pou li ka konnen ki wout pou li pran. L'ap mande zidòl yo sa pou l' fè, l'ap egzaminen fresi bèt yo touye pou bondye yo.
For the king of Babylon took his place at the parting of the ways, at the top of the two roads, to make use of secret arts: shaking the arrows this way and that, he put questions to the images of his gods, he took note of the inner parts of dead beasts.
διαπορεύου ὀξύνου ἐκ δεξιῶν καὶ ἐξ εὐωνύμων οὗ ἂν τὸ πρόσωπόν σου ἐξεγείρηται
- 22 Bon! Men li kenbe flèch ki bay direksyon lavil Jerizalèm lan! Sa vle di se pou l' atake lavil Jerizalèm ak machin lagè yo, bay lòd pou yo touye tout moun, bay siyal pou yo mache sou lavil la ak gwo poto bwa pou defonse pòtay li yo, pou yo anpile ranblè nan pye miray li yo, pou yo fouye gwo kannal sènen l' toupatou.
At his right hand was the fate of Jerusalem, to give orders for destruction, to send up the war-cry, to put engines of war against the doors, lifting up earthworks, building walls.
καὶ ἐγὼ δὲ κροτήσω χεῖρά μου πρὸς χεῖρά μου καὶ ἐναφήσω τὸν θυμόν μου ἐγὼ κύριος λελάληκα
- 23 Moun lavil Jerizalèm yo p'ap kwè sa w'ap di a se vre paske yo te pase kontra avè l'. Men, mesaj w'ap bay la se pou fè yo chonje tou sa yo fè ki mal, pou fè konnen y'ap fè yo prizonnye.
And this answer given by secret arts will seem false to those who have given their oaths and have let them be broken: but he will keep the memory of evil-doing so that they may be taken.
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 24 Se poutèt sa, men sa mwen menm Seyè sèl Mèt la, m'ap di yo: Tout moun konnen jan nou pa bon. Nou fè tout peche nou yo aklè. Nan tou sa n'ap fè nou moutre jan nou mechan. Se poutèt sa, y'ap kondannan nou. N'ap tonbe anba men lènmi nou yo.
For this cause the Lord has said: Because you have made your evil-doing come to mind by the uncovering of your wrongdoing, causing your sins to be seen in all your evil-doings; because you have come to mind, you will be taken in them.
καὶ σύ υἱὲ ἀνθρώπου διάταξον σεαυτῷ δύο ὁδοὺς τοῦ εἰσελθεῖν ῥομφαίαν βασιλέως βαβυλῶνος ἐκ χώρας μιᾶς ἐξελεύσονται αἱ δύο καὶ χεῖρ ἐν ἀρχῇ ὁδοῦ πόλεως ἐπ' ἀρχῆς
- 25 Kanta pou ou menm, chèf peyi Izrayèl la, krimenèl san respè pou Bondye, jou pa ou la, jou dènye chatiman ou lan ap rive.
And you, O evil one, wounded to death, O ruler of Israel, whose day has come in the time of the last punishment;
ὁδοῦ διατάξεις τοῦ εἰσελθεῖν ῥομφαίαν ἐπὶ ραββαθ υἱῶν αμμων καὶ ἐπὶ τὴν ἰουδαίαν καὶ ἐπὶ ἱερουσαλημ ἐν μέσῳ αὐτῆς
- 26 Se mwen menm, Seyè sèl Mèt la, ki pale. Wete kouwòn lan ak gwo bèl mouchwa madras la nan tèt ou. Tout bagay pral chanje. Sa ki anba yo pral moute chèf, sa ki te chèf yo pral tonbe.
This is what the Lord has said: Take away the holy head-dress, take off the crown: this will not be again: let that which is low be lifted up, and that which is high be made low.
διότι στήσεται βασιλεὺς βαβυλῶνος ἐπὶ τὴν ἀρχαίαν ὁδὸν ἐπ' ἀρχῆς τῶν δύο ὁδῶν τοῦ μαντεύσασθαι μαντεῖαν τοῦ ἀναβράσαι ῥάβδον καὶ ἐπερωτήσαι ἐν τοῖς γλυπτοῖς καὶ ἠπατοσκοπήσασθαι ἐκ δεξιῶν αὐτοῦ

- 27 Kraze, kraze, brize! Wi, m'ap fè lavil la tounen mazi. Men, pou sa rive, fòk moun mwen te chwazi pou pini lavil la vini anvan. Se nan men l' m'ap lage l'.
I will let it be overturned, overturned, overturned: this will not be again till he comes whose right it is; and I will give it to him.
ἐγένετο τὸ μαντεῖον ἐπὶ ἱερουσαλὴμ τοῦ βαλεῖν χάρακα τοῦ διανοίξει στόμα ἐν βοῇ ὑψώσαι φωνὴν μετὰ κραυγῆς τοῦ βαλεῖν χάρακα ἐπὶ τὰς πύλας αὐτῆς καὶ βαλεῖν χῶμα καὶ οἰκοδομησαὶ βελοστάσε
ις
- 28 ¶ -Nonm o! Bay mesaj la! Pale. Men sa Seyè sèl Mèt la voye di moun peyi Amon yo k'ap plede joure pèp Izrayèl la. Di yo konsa: Nepe a, nepe a pare pou touye! Li byen file pou depatcha. Li byen netwaye pou fè l' fè zèklè.
And you, son of man, say as a prophet, This is what the Lord has said about the children of Ammon and about their shame: Say, A sword, even a sword let loose, polished for death, to make it shining so that it may be like a flame:
καὶ αὐτὸς αὐτοῖς ὡς μαντευόμενος μαντεῖαν ἐνώπιον αὐτῶν καὶ αὐτὸς ἀναμνησκὼν ἀδικίας αὐτοῦ μνησθῆναι
- 29 Vizyon nou t'ap fè yo pa bon vizyon. Sa yo te di ki gen pou rive a p'ap rive. Nou menm mechan, nou menm malveyan, jou pa nou an, jou pou yo ban nou dènye chatiman nou an ap vini. Nepe a pral tonbe sou nou.
Your vision is to no purpose, your use of secret arts gives a false answer, to put it on the necks of evil-doers who are wounded to death, whose day has come, in the time of the last punishment.
διὰ τοῦτο τάδε λέγει κύριος ἄνθ' ὃν ἀνεμνήσατε τὰς ἀδικίας ὑμῶν ἐν τῷ ἀποκαλυφθῆναι τὰς ἀσεβείας ὑμῶν τοῦ ὀραθῆναι ἁμαρτίας ὑμῶν ἐν πάσαις ταῖς ἀσεβείαις ὑμῶν καὶ ἐν τοῖς ἐπιτηδεύμασιν ὑμῶν ὃν ἄνθ' ὃν ἀνεμνήσατε ἐν τούτοις ἀλώσεσθε
- 30 Remete nepe a nan djenn li. Mwen pral jije ou kote yo te kreye ou la, nan peyi kote ou te fèt la.
Go back into your cover. In the place where you were made, in the land from which you were taken, I will be your judge.
καὶ σὺ βέβηλε ἄνομε ἀφηγούμενε τοῦ ἰσραὴλ οὐ ἦκει ἡ ἡμέρα ἐν καιρῷ ἀδικίας πέρας
- 31 M'ap fè ou santi jan m' move. Tankou yon gwo dife k'ap boule, m'ap souffle sou ou, m'ap lage ou nan men lwijanboje yo ki pa konnen pase kraze moun.
And I will let loose my burning passion on you, breathing out on you the fire of my wrath: and I will give you up into the hands of men like beasts, trained to destruction.
τάδε λέγει κύριος ἀφείλου τὴν κίδαριν καὶ ἐπέθου τὸν στέφανον αὐτῆ οὐ τοιαύτη ἔσται ἐταπεινώσας τὸ ὑψηλὸν καὶ τὸ ταπεινὸν ὑψώσας
- 32 Dife pral boule tout kò ou. San ou pral koule nan tout peyi a. Pesonn p'ap janm chonje ou ankò. Se mwen menm, Seyè a, ki pale.
You will be food for the fire; your blood will be drained out in the land; there will be no more memory of you: for I the Lord have said it.
ἀδικίαν ἀδικίαν θήσομαι αὐτὴν οὐδ' αὐτῆ τοιαύτη ἔσται ἕως οὗ ἔλθῃ ᾧ καθήκει καὶ παραδώσω αὐτῷ
- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Eske ou vle jije lavil ki renmen fè san koule a? W'a fè l' konnen tout vye bagay derespektan li te fè yo.
And you, son of man, will you be a judge, will you be a judge of the town of blood? then make clear to her all her disgusting ways.
καὶ σὺ υἱὲ ἀνθρώπου εἰ κρινεῖς τὴν πόλιν τῶν αἱμάτων καὶ παράδειξον αὐτῇ πάσας τὰς ἀνομίας αὐτῆς
- 3 W'a di li: Men mesaj Seyè sèl Mèt la voye ba li. Ou reskonsab lanmò anpil moun ki t'ap viv nan mitan ou. Ou fè vye zidòl pou ou avili tèt ou nan fè sèvis pou yo.
And you are to say, This is what the Lord has said: A town causing blood to be drained out in her streets so that her time may come, and making images in her to make her unclean!
καὶ ἐρεῖς τάδε λέγει κύριος κύριος ὁ πόλις ἐκχέουσα αἵματα ἐν μέσῳ αὐτῆς τοῦ ἐλθεῖν καιρὸν αὐτῆς καὶ ποιοῦσα ἐνθυμήματα καθ' αὐτῆς τοῦ μαινεῖν αὐτήν
- 4 Poutèt tout krim ou fè yo, ou antò. Avèk tout zidòl w'ap sèvi yo, ou pa nan kondisyon sèvi Bondye. Ou fè jou pa ou la pwoche, ou fè lè ou la rive! Se poutèt sa mwen kite nasyon yo pase ou nan betiz, tout moun ap lonje dwèt sou ou.
You are responsible for the blood drained out by you, and you are unclean through the images which you have made; and you have made your day come near, and the time of your judging has come; for this cause I have made you a name of shame to the nations and a cause of laughing to all countries.
ἐν τοῖς αἵμασιν αὐτῶν οἷς ἐξέχεας παραπέπτωκας καὶ ἐν τοῖς ἐνθυμήμασιν σου οἷς ἐποίησας ἐμαῖνον καὶ ἤγγισας τὰς ἡμέρας σου καὶ ἤγαγες καιρὸν ἑτῶν σου διὰ τοῦτο δέδοκά σε εἰς ὄνειδος τοῖς ἔθνεσιν καὶ εἰς ἐμπαιγμὸν πάσαις ταῖς χώραις
- 5 Nan peyi pre ak nan peyi lwen, y'ap pase ou nan rizib. Ou se yon lavil ki gen move non, yon lavil plen dezòd.
Those who are near and those who are far from you will make sport of you; your name is unclean, you are full of sounds of fear.
ταῖς ἐγγιζούσαις πρὸς σέ καὶ ταῖς μακρὰν ἀπεχούσαις ἀπὸ σοῦ καὶ ἐμπαιζονται ἐν σοὶ ἀκάθαρτος ἡ ὄνομαστή καὶ πολλὴ ἐν ταῖς ἀνομίαις
- 6 Tout chèf peyi Izrayèl yo gen konfyans nan pwòp fòs yo. Yon sèl bagay yo konnen, se touye moun.
See, the rulers of Israel, every one in his family, have been causing death in you.
ἰδοὺ οἱ ἀφηγούμενοι οἴκου ἰσραὴλ ἕκαστος πρὸς τοὺς συγγενεῖς αὐτοῦ συνανεφύροντο ἐν σοὶ ὅπως ἐκχέωσιν αἷμα

- 7 Nan lavil la, pesonn pa respekte papa ak manman yo ankò. Y'ap pwofite sou moun lòt nasyon k'ap viv nan mitan yo. Y'ap maltrete fanm ki pèdi mari yo ak timoun ki san papa.
In you they have had no respect for father and mother; in you they have been cruel to the man from a strange land; in you they have done wrong to the child without a father and to the widow.
πατέρα και μητέρα εκακολόγουν ἐν σοὶ καὶ πρὸς τὸν προσήλυτον ἀνεστρέφοντο ἐν ἀδικίας ἐν σοὶ ὄρφανὸν καὶ χήραν κατεδυνάστευον ἐν σοὶ
- 8 Nou pa respekte kay yo mete apa pou mwen yo, ni jou repo m' yo.
You have made little of my holy things, and have made my Sabbaths unclean.
καὶ τὰ ἅγια μου ἐξουδέουν καὶ τὰ σάββατά μου ἐβεβήλουν ἐν σοὶ
- 9 Plen moun nan mitan ou k'ap mache denonse moun, k'ap bay manti sou moun pou fè touye yo. Gen lòt k'ap manje nan manje yo ofri bay zidòl yo. Gen lòt menm, se pran plezi yo nèt ale nan tout kalite dezòd.
In you there are men who say evil of others, causing death; in you they have taken the flesh with the blood for food; in your streets they have put evil designs into effect.
ἄνδρες ληστὰὶ ἐν σοὶ ὅπως ἐκχέωσιν ἐν σοὶ αἷμα καὶ ἐπὶ τῶν ὁρέων ἤσθοσαν ἐν σοὶ ἀνόσια ἐποίουν ἐν μέσῳ σου
- 10 Genyen k'ap kouche ak madanm papa yo. Genyen k'ap fòse madanm yo kouche ak yo atout yo gen règ yo.
In you they have let the shame of their fathers be seen; in you they have done wrong to a woman at the time when she was unclean.
αἰσχύνην πατρὸς ἀπεκάλυψαν ἐν σοὶ καὶ ἐν ἀκαθαρταῖς ἀποκαθημένην ἐταπείνουν ἐν σοὶ
- 11 Genyen k'ap fè adiltè ak madanm moun Izrayèl parèy yo, k'ap kouche ak bèlfi yo san yo pa wont. Genyen k'ap fè kadejak sou pitit fi papa yo ki pa menm manman ak yo.
And in you one man has done what was disgusting with his neighbour's wife; and another has made his daughter-in-law unclean; and another has done wrong to his sister, his father's daughter.
ἐκαστος τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἠνομούσαν καὶ ἐκαστος τὴν νόμφην αὐτοῦ ἐμίαιναν ἐν ἀσεβείᾳ καὶ ἐκαστος τὴν ἀδελφὴν αὐτοῦ θυγατέρα τοῦ πατρὸς αὐτοῦ ἐταπείνουν ἐν σοὶ
- 12 Genyen k'ap touye moun pou lajan. Gen lòt ankò k'ap bay frè parèy yo ponya, y'ap mande yo enterè pou lajan yo prete yo. Y'ap pran tou sa frè parèy yo genyen pa fòs. Men mwen menm, yo bliye m'. Se mwen menm, Seyè sèl Mèt la, ki di sa.
In you they have taken rewards as the price of blood; you have taken interest and great profits, and you have taken away your neighbours' goods by force, and have not kept me in mind, says the Lord.
δῶρα ἐλαμβάνοσαν ἐν σοὶ ὅπως ἐκχέωσιν αἷμα τόκον καὶ πλεονασμὸν ἐλαμβάνοσαν ἐν σοὶ καὶ συνετελέσω συντέλειαν κακίας σου τὴν ἐν καταδυναστείᾳ ἐμοῦ δὲ ἐπελάθου λέγει κύριος
- 13 Mwen pral frape pye m' atè, paske nou vòlò twòp, nou touye moun twòp.
See, then, I have made my hands come together in wrath against your taking of goods by force and against the blood which has been flowing in you.
ἐὰν δὲ πατάξω χεῖρά μου πρὸς χεῖρά μου ἐφ' οἷς συντετέλεσαι οἷς ἐποίησας καὶ ἐπὶ τοῖς αἱμασίν σου τοῖς γεγενημένοις ἐν μέσῳ σου
- 14 Jou m'ap regle avè ou la, ou p'ap gen kouraj pou ou sipòte, ou p'ap menm ka leve bra ou! Se mwen menm Seyè a ki di sa. Sa mwen di m'ap fè a, m'ap fè l'.
Will your heart be high or your hands strong in the days when I take you in hand? I the Lord have said it and will do it.
εἰ ὑποστήσεται ἡ καρδία σου εἰ κρατήσουσιν αἱ χεῖρές σου ἐν ταῖς ἡμέραις αἷς ἐγὼ ποιῶ ἐν σοὶ ἐγὼ κύριος λελάληκα καὶ ποιήσω
- 15 M'ap gaye tout pèp ou a nan mitan lòt nasyon yo. M'ap mache simaye nou nan peyi etranje yo. M'ap fè nou sispann fè malpwòpte nou t'ap fè nan mitan nou an.
And I will send you in flight among the nations and wandering among the countries; and I will completely take away out of you everything which is unclean.
καὶ διασκορπιῶ σε ἐν τοῖς ἔθνεσιν καὶ διασπερῶ σε ἐν ταῖς χώραις καὶ ἐκλείψει ἡ ἀκαθαρσία σου ἐκ σοῦ
- 16 Akòz tou sa ou fè ki derespektan yo, lòt nasyon yo pral trennen ou nan labour. Men ou menm, w'a konnen se mwen menm ki Seyè a.
And you will be made low before the eyes of the nations; and it will be clear to you that I am the Lord.
καὶ κατακληρονομήσω ἐν σοὶ κατ' ὀφθαλμοῦς τῶν ἐθνῶν καὶ γνώσεσθε διότι ἐγὼ κύριος
- 17 ¶ Seyè a pale ave m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 18 -Nonm o! Pou mwen moun pèp Izrayèl yo pa vo anyen. Yo tankou kras ki rete nan fon chodyè lè y'ap fonn ajan, kwiv, asye, fè ak plon. Yo tankou kras nan fon chodyè, yo pa vo anyen.
Son of man, the children of Israel have become like the poorest sort of waste metal to me: they are all silver and brass and tin and iron and lead mixed with waste.
οὐκ ἄνθρωπου ἰδοὺ γεγόνασι μοι ὁ οἶκος ἰσραὴλ ἀναμειγμένοι πάντες χαλκῷ καὶ σιδήρῳ καὶ κασσιτέρῳ καὶ μολίβῳ ἐν μέσῳ ἀργυρίου ἀναμειγμένοι ἐστίν
- 19 Se poutèt sa, men mesaj Seyè sèl Mèt la voye di yo: Koulye a nou tounen kras nan fon chodyè fèblantye, mwen pral mete nou tout fè pil nan mitan lavil Jerizalèm.
For this cause the Lord has said: Because you have all become waste metal, see, I will get you together inside Jerusalem.
διὰ τοῦτο εἰπὸν τὰδε λέγει κύριος ἄνθ' ὧν ἐγένεσθε πάντες εἰς σύγκρασιν μίαν διὰ τοῦτο ἐγὼ εἰσδέχομαι ὑμᾶς εἰς μέσον ἱερουσαλημ

- 20 Menm jan yo mete vye moso ajan, kwiv, fè, plon ak eten nan yon chodyè sou gwo dife pou fonn yo wete kras, m'ap move sou nou, m'ap fè kòlè, m'ap tankou dife y'ap soufle anba chodyè fèblantye pou fonn metal yo, m'ap fè nou fonn.
As they put silver and brass and iron and lead and tin together inside the oven, heating up the fire on it to make it soft; so will I get you together in my wrath and in my passion, and, heating the fire with my breath, will make you soft.
καθώς εισδέχεται ἄργυρος καὶ χαλκὸς καὶ σίδηρος καὶ κασσίτερος καὶ μόλιβος εἰς μέσον καμίνου τοῦ ἐκφυσῆσαι εἰς αὐτὸ πῦρ τοῦ χωνευθῆναι οὕτως εισδέξομαι ὑμᾶς ἐν ὀργῇ μου καὶ συνάξω καὶ χων εὔσω ὑμᾶς
- 21 Wi, m'ap mete nou ansanm nan mitan lavil Jerizalèm, m'ap limen dife anba nou, m'ap fache sou nou, m'ap fonn nou.
Yes, I will take you, breathing on you the fire of my wrath, and you will become soft in it.
καὶ ἐκφυσήσω ἐφ' ὑμᾶς ἐν πυρὶ ὀργῆς μου καὶ χωνευθήσεσθε ἐν μέσῳ αὐτῆς
- 22 Nou pral fonn nan mitan lavil Jerizalèm tankou ajan k'ap fonn nan chodyè fèblantye. Lè sa a, n'a konnen se mwen menm, Seyè a, ki move sou nou konsa.
As silver becomes soft in the oven, so you will become soft in it; and you will be certain that I the Lord have let loose my passion on you.
ὄν τρόπον χωνεύεται ἄργύριον ἐν μέσῳ καμίνου οὕτως χωνευθήσεσθε ἐν μέσῳ αὐτῆς καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος ἐξέχεα τὸν θυμόν μου ἐφ' ὑμᾶς
- 23 ¶ Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 24 -Nonm o! W'a di moun pèp Izrayèl yo yo rete nan yon peyi ki gen madichon. Wi, lè m'a move sou yo, yo p'ap jwenn yon degout lapli.
Son of man, say to her, You are a land on which no rain or thunderstorm has come in the day of wrath.
οὐδὲ ἀνθρώπου εἰπὸν αὐτῇ σὺ εἶ γῆ ἢ οὐ βρεχομένη οὐδὲ ὑετὸς ἐγένετο ἐπὶ σὲ ἐν ἡμέρᾳ ὀργῆς
- 25 Chèf ki rete nan peyi a tankou lyon k'ap gwonde bò yon bèt yo fin touye. Yo devore moun, yo pran tout richès ak tout byen yo jwenn. Se pa de fanm yo kite san mari.
Her rulers in her are like a loud-voiced lion violently taking his food; they have made a meal of souls; they have taken wealth and valued property; they have made great the number of widows in her.
ἦς οἱ ἀφηγούμενοι ἐν μέσῳ αὐτῆς ὡς λέοντες ὠρυόμενοι ἀρπάζοντες ἀρπάγματα ψυχᾶς κατεσθίοντες ἐν δυναστείᾳ τιμὰς λαμβάνοντες ἐν ἀδικίᾳ καὶ αἱ χηραὶ σου ἐπληθύνθησαν ἐν μέσῳ σου
- 26 Prèt yo menm pa kenbe lwa mwen an, yo pa gen respè pou kay ki apa pou mwen an. Yo pa fè diferans ant bagay ki apa pou mwen ak bagay ki pa apa pou mwen. Yo pa moutre moun sa ki bon ak sa ki pa bon pou sèvis mwen. Yo pa konn sa ki rele jou repo mwen yo. Se konsa pèp Izrayèl la pa respekte m' menm.
Her priests have been acting violently against my law; they have made my holy things unclean: they have made no division between what is holy and what is common, and they have not made it clear that the unclean is different from the clean, and their eyes have been shut to my Sabbaths, and I am not honoured among them.
καὶ οἱ ἱερεῖς αὐτῆς ἠθέτησαν νόμον μου καὶ ἐβεβήλουν τὰ ἅγια μου ἀνὰ μέσον ἁγίου καὶ βεβήλου οὐ διέστελλον καὶ ἀνὰ μέσον ἀκαθάρτου καὶ τοῦ καθαροῦ οὐ διέστελλον καὶ ἀπὸ τῶν σαββάτων μου παρεκάλυπτον τοὺς ὀφθαλμοὺς αὐτῶν καὶ ἐβεβηλούμην ἐν μέσῳ αὐτῶν
- 27 Zotobre yo menm nan lavil la, yo tankou chen mawon k'ap dechèpiye bèt yo touye. Y'ap touye moun pou yo vòlò byen yo.
Her rulers in her are like wolves violently taking their food; putting men to death and causing the destruction of souls, so that they may get their profit.
οἱ ἄρχοντες αὐτῆς ἐν μέσῳ αὐτῆς ὡς λύκοι ἀρπάζοντες ἀρπάγματα τοῦ ἐκχέαι αἷμα ὅπως πλεονεξία πλεονεκτῶσιν
- 28 Pwofèt yo kache peche pou chèf yo tankou moun k'ap kouvri yon vye miray ak krepisay. Y'ap fè vizyon ki pa vre. Y'ap bay manti sou sa ki pou rive. Yo pretann se mesaj mwen menm, Seyè a, mwen ba yo, men, mwen pa janm pale ak yo.
And her prophets have been using whitewash, seeing foolish visions and making false use of secret arts, saying, This is what the Lord has said, when the Lord has said nothing.
καὶ οἱ προφῆται αὐτῆς ἀλειφόντες αὐτοὺς πεσοῦνται ὀρώντες μάταια μαντευόμενοι ψευδῆ λέγοντες τάδε λέγει κύριος καὶ κύριος οὐ λελάληκεν
- 29 Nan tout peyi a moun yo lage kò yo nan fè mehanste, nan vòlò zafè moun. Y'ap toupizi pòn malere yo ak moun ki nan malsite yo, y'ap pwofite sou moun lòt nasyon yo san rezon.
The people of the land have been acting cruelly, taking men's goods by force; they have been hard on the poor and those in need, and have done wrong to the man from a strange land.
λαὸν τῆς γῆς ἐκπιεζούσιντες ἀδικία καὶ διαρπάζοντες ἀρπάγματα πτωχὸν καὶ πένητα καταδυναστεύοντες καὶ πρὸς τὸν προσήλυτον οὐκ ἀναστρεφόμενοι μετὰ κρίματος
- 30 Mwen chache nan mitan yo yon moun ki ta ka bati yon miray, ki ta ka kanpe kote miray yo ap kraze a, pou pran defans peyi a lè m'a fè kòlè pou m' detwi l', men mwen pa jwenn pesonn.
And I was looking for a man among them who would make up the wall and take his station in the broken place before me for the land, so that I might not send destruction on it: but there was no one.
καὶ ἐζήτησεν ἐξ αὐτῶν ἄνδρα ἀναστρεφόμενον ὀρθῶς καὶ ἐστῶτα πρὸ προσώπου μου ὀλοσχερῶς ἐν καιρῷ τῆς γῆς τοῦ μὴ εἰς τέλος ἐξαλεῖψαι αὐτήν καὶ οὐχ εὔρον
- 31 Se konsa, mwen pral move sou yo. Tankou yon dife, mwen pral disparèt yo. Mwen pral fè yo peye pou sa yo fè. Se mwen menm Seyè sèl Mèt la ki pale.
And I let loose my passion on them, and have put an end to them in the fire of my wrath: I have made the punishment of their ways come on their heads, says the Lord.
καὶ ἐξέχεα ἐπ' αὐτὴν θυμόν μου ἐν πυρὶ ὀργῆς μου τοῦ συντελέσαι τὰς ὁδοὺς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα λέγει κύριος κύριος

- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
The word of the Lord came to me again, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Vwala te gen de fi, pitit menm manman.
Son of man, there were two women, daughters of one mother:
οὐδὲ ἀνθρώπου δύο γυναῖκες ἦσαν θυγατέρες μητρὸς μιᾶς
- 3 Depi lè yo te jenn ti nègès y' al fè jennès nan peyi Lejip. Se la yo lage kò yo nan lavi gason. Se la yo kite gason woule tete yo pou premye fwa.
They were acting like loose women in Egypt; when they were young their behaviour was loose: there their breasts were crushed, even the points of their young breasts were crushed.
καὶ ἐξεπόρνευσαν ἐν αἰγύπτῳ ἐν τῇ νεότητι αὐτῶν ἐκεῖ ἔπεσον οἱ μαστοὶ αὐτῶν ἐκεῖ διεπαρθελεύθησαν
- 4 Pi gran an te rele Ola, pi piti a Oliba. Ola se peyi Samari, Oliba se peyi Jerizalèm. Mwen marye ak tou de, yo fè pitit gason ak pitit fi pou mwen.
Their names were Oholah, the older, and Oholibah, her sister: and they became mine, and gave birth to sons and daughters. As for their names, Samaria is Oholah, and Jerusalem, Oholibah.
καὶ τὰ ὀνόματα αὐτῶν ἦν οολα ἡ πρεσβυτέρα καὶ οολιβα ἡ ἀδελφὴ αὐτῆς καὶ ἐγένοντό μοι καὶ ἔτεκεν υἱοὺς καὶ θυγατέρας καὶ τὰ ὀνόματα αὐτῶν σαμάρεια ἡ οολα καὶ ιερουσαλημ ἡ οολιβα
- 5 Men, atout Ola te madanm mwen, li lage kò l' nan dezòd. Li t'ap mouri pou moun peyi Lasiri, vwazen l' yo. Li fè zafè ak yo.
And Oholah was untrue to me when she was mine; she was full of desire for her lovers, even for the Assyrians, her neighbours,
καὶ ἐξεπόρνευσεν ἡ οολα ἀπ' ἐμοῦ καὶ ἐπέθετο ἐπὶ τοὺς ἑραστὰς αὐτῆς ἐπὶ τοὺς ἀσσυρίους τοὺς ἐγγίζοντας αὐτῇ
- 6 Mesye sa yo te sòlda avèk bèl inifòm violèt, gwo zotobre, ak grannèg. Yo tout te bèl jenn gason, bon kavalye moute sou chwal yo.
Who were clothed in blue, captains and rulers, all of them young men to be desired, horsemen seated on horses.
ἐνδεδικότας ὑακίνθινα ἡγουμένους καὶ στρατηγούς νεανίσκοι ἐπίλεκτοι πάντες ἰππεῖς ἰππαζόμενοι ἐφ' ἵππων
- 7 Li te kouche ak tout gwo chèf peyi Lasiri yo. Sitèlman li te cho dèyè mesye sa yo, li avili tèt li, li tonbe fè sèvis pou vye zidòl moun peyi Lasiri yo.
And she gave her unclean love to them, all of them the noblest men of Assyria: and she made herself unclean with the images of all who were desired by her.
καὶ ἔδωκεν τὴν πορνείαν αὐτῆς ἐπ' αὐτούς ἐπίλεκτοι υἱοὶ ἀσσυρίων πάντες καὶ ἐπὶ πάντας οὓς ἐπέθετο ἐν πᾶσι τοῖς ἐνθυμήμασιν αὐτῆς ἐμυαίνετο
- 8 Li pa t' sispann fè metye jennès li te aprann nan peyi Lejip la. Depi lè li te jenn ti nègès, gason ap kouche l', y'ap woule tete l', y'ap sèvi avè l' tankou yon jennès.
And she has not given up her loose ways from the time when she was in Egypt; for when she was young they were her lovers, and by them her young breasts were crushed, and they let loose on her their unclean desire.
καὶ τὴν πορνείαν αὐτῆς ἐξ αἰγύπτου οὐκ ἐγκατέλιπεν ὅτι μετ' αὐτῆς ἐκοιμῶντο ἐν νεότητι αὐτῆς καὶ αὐτοὶ διεπαρθένευσαν αὐτὴν καὶ ἐξέχεαν τὴν πορνείαν αὐτῶν ἐπ' αὐτήν
- 9 Se poutèt sa mwen lage l' nan men nonm li yo, moun peyi Lasiri yo. Se dèyè yo li te cho konsa!
For this cause I gave her up into the hands of her lovers, into the hands of the Assyrians on whom her desire was fixed.
διὰ τοῦτο παρέδωκα αὐτὴν εἰς χεῖρας τῶν ἑραστῶν αὐτῆς εἰς χεῖρας υἱῶν ἀσσυρίων ἐφ' οὓς ἐπετίθετο
- 10 Yo mete l' toutouni, yo pran pitit gason ak pitit fi li yo. Lèfini, yo touye l' anba kout nepe. Se te yon egzanp pou tout fanm. Yo te fè l' peye pou sa l' te fè a dapre lalwa.
By these her shame was uncovered: they took her sons and daughters and put her to death with the sword: and she became a cause of wonder to women; for they gave her the punishment which was right.
αὐτοὶ ἀπεκάλυψαν τὴν αἰσχύνην αὐτῆς υἱοὺς καὶ θυγατέρας αὐτῆς ἔλαβον καὶ αὐτὴν ἐν ῥομφαίᾳ ἀπέκτειναν καὶ ἐγένετο λάλημα εἰς γυναῖκας καὶ ἐποίησαν ἐκδικήσεις ἐν αὐτῇ εἰς τὰς θυγατέρας
- 11 ¶ Atout Oliba, sè l' la, te wè sa, li lage kò l' nan pi gwo dezòd toujou. Li tounen yon pi gwo jennès pase Ola.
And her sister Oholibah saw this, but her desire was even more unmeasured, and her loose behaviour was worse than that of her sister.
καὶ εἶδεν ἡ ἀδελφὴ αὐτῆς οολιβα καὶ διέφθειρε τὴν ἐπίθεσιν αὐτῆς ὑπὲρ αὐτὴν καὶ τὴν πορνείαν αὐτῆς ὑπὲρ τὴν πορνείαν τῆς ἀδελφῆς αὐτῆς
- 12 Li menm tou li te cho dèyè mesye peyi Lasiri yo, grannèg, gwo zotobre, sòlda ak bèl inifòm, bon kavalye ki moute sou chwal, yon bann bèl jenn gason.
She was full of desire for the Assyrians, captains and rulers, her neighbours, clothed in blue, horsemen going on horses, all of them young men to be desired.
ἐπὶ τοὺς υἱοὺς τῶν ἀσσυρίων ἐπέθετο ἡγουμένους καὶ στρατηγούς τοὺς ἐγγύς αὐτῆς ἐνδεδικότας εὐπάρουφα ἰππεῖς ἰππαζομένους ἐφ' ἵππων νεανίσκοι ἐπίλεκτοι πάντες
- 13 Mwen wè li te fin avili tèt li nèt: dezyèm sè a pa t' pi bon pase premye a.
And I saw that she had become unclean; the two of them went the same way.
καὶ εἶδον ὅτι μεμιάνται ὁδὸς μία τῶν δύο

- 14 Men, Oliba al pi lwen toujou nan metye jennès la. Li wè pòtre gason yo te fè sou yon miray ak bèl penti wouj. Se te pòtre chèf peyi Babilòn yo.
 And her loose behaviour became worse; for she saw men pictured on a wall, pictures of the Chaldaeans painted in bright red,
 και προσέθετο πρὸς τὴν πορνείαν αὐτῆς και εἶδεν ἄνδρας ἐξωγραφημένους ἐπὶ τοῦ τοίχου εἰκόνας χαλδαίων ἐξωγραφημένους ἐν γραφίδι
- 15 Avèk bèl sentiwon pase nan ren yo, tèt yo mare ak bèl mouchwa madras, mesye yo te abiye tankou gwo chèf. Se te pòtre moun peyi Babilòn. Se la yo te fèt.
 With bands round their bodies and with head-dresses hanging round their heads, all of them looking like rulers, like the Babylonians, the land of whose birth is Chaldea.
 ἐξωσμένους ποικίματα ἐπὶ τὰς ὀσφύας αὐτῶν και τιάραι βαπτὰ ἐπὶ τῶν κεφαλῶν αὐτῶν ὄψις τρισσῆ πάντων ὁμοίωμα υἱῶν χαλδαίων γῆς πατρίδος αὐτῶν
- 16 Wè li wè pòtre mesye yo, li anvè yo. Li voye mesaje bò kote yo nan peyi Babilòn.
 And when she saw them she was full of desire for them, and sent servants to them in Chaldea.
 και ἐπέθετο ἐπ' αὐτοὺς τῇ ὀράσει ὀφθαλμῶν αὐτῆς και ἐξἀπέστειλεν ἀγγέλους πρὸς αὐτοὺς εἰς γῆν χαλδαίων
- 17 Mesye yo vini, yo fè lamou, yo kouche avè l'. Yo pran kont plezi yo avè l', yo fin avili li nè. Bout pou bout, li vin rayi yo.
 And the Babylonians came to her, into the bed of love, and made her unclean with their loose desire, and she became unclean with them, and her soul was turned from them.
 και ἤλθοσαν πρὸς αὐτὴν υἱοὶ βαβυλῶνος εἰς κοίτην καταλόντων και ἐμίαινον αὐτὴν ἐν τῇ πορνείᾳ αὐτῆς και ἐμίανθη ἐν αὐτοῖς και ἀπέστη ἡ ψυχὴ αὐτῆς ἀπ' αὐτῶν
- 18 Se li menm ankò ki mete tout zafè l' deyò. Li fè tout moun konnen se jennès li ye. Li mete l' toutouni, li fè m' degoute l' tankou lòt sè a.
 So her loose behaviour was clearly seen and her shame uncovered: then my soul was turned from her as it had been turned from her sister.
 και ἀπεκάλυψε τὴν πορνείαν αὐτῆς και ἀπεκάλυψε τὴν αἰσχύνην αὐτῆς και ἀπέστη ἡ ψυχὴ μου ἀπ' αὐτῆς ὄν τρόπον ἀπέστη ἡ ψυχὴ μου ἀπὸ τῆς ἀδελφῆς αὐτῆς
- 19 Se atò li lage kò l' nan fè jennès. Li vin chonje lè l' te jenn ti nègès ap fè jennès nan peyi Lejip.
 But still she went on the more with her loose behaviour, keeping in mind the early days when she had been a loose woman in the land of Egypt.
 και ἐπλήθυνε τὴν πορνείαν σου τοῦ ἀναμνησαί ἡμέρας νεότητός σου ἐν αἷς ἐπόρνευσας ἐν αἰγύπτῳ
- 20 Li t'ap kouri deyè gason ki cho tankou ou ta di mal bourik ak poulen chwal ki pran sant fennèl.
 And she was full of desire for her lovers, whose flesh is like the flesh of asses and whose seed is like the seed of horses.
 και ἐπέθου ἐπὶ τοὺς χαλδαίους ὧν ἦσαν ὡς ὄνων αἰ σάρκες αὐτῶν και αἰδοῖα ἵππων τὰ αἰδοῖα αὐτῶν
- 21 Oliba, ou te deyè pou ou te fè tout dezòd ou te konn fè yo lè ou te jenn ti nègès nan peyi Lejip kote pou premye fwa mesye yo te woule tete ou, kote yo te mete ou nan lavi gason.
 And she made the memory of the loose ways of her early years come back to mind, when her young breasts were crushed by the Egyptians.
 και ἐπεσκέψω τὴν ἀνομίαν νεότητός σου ἃ ἐποίεις ἐν αἰγύπτῳ ἐν τῷ καταλύματι σου οὗ οἱ μαστοὶ νεότητός σου
- 22 ¶ Se poutèt sa, Oliba, men mesaj mwen menm Seyè a voye ba ou: Ou te vin rayi nonm ou yo! Enben, mwen pral moute tèt yo sou ou, mwen pral fè yo soti toupatou pou yo vin sènen ou.
 For this cause, O Oholibah, this is what the Lord has said: See, I will make your lovers come up against you, even those from whom your soul is turned away in disgust; and I will make them come up against you on every side;
 διὰ τοῦτο οὐλιβα τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐξεγείρω τοὺς ἐραστάς σου ἐπὶ σέ ἀφ' ὧν ἀπέστη ἡ ψυχὴ σου ἀπ' αὐτῶν και ἐπάξω αὐτοὺς ἐπὶ σέ κυκλόθεν
- 23 Tout moun Babilòn yo ak moun peyi Kalde yo, moun lavil Pekòd, moun lavil Choa, moun lavil Koa, ansanm ak tout moun peyi Lasiri yo, mwen pral sanble tout bèl jenn gason yo, grannèg, gwo zotobre, tout chèf, tou sa ki gen gwo grad, bon kavalye ki moute sou chwal yo. Mwen pral sanble yo tout.
 The Babylonians and all the Chaldaeans, Pekod and Shoa and Koa, and all the Assyrians with them: young men to be desired, captains and rulers all of them, and chiefs, her neighbours, all of them on horseback.
 υἱοὺς βαβυλῶνος και πάντας τοὺς χαλδαίους φακοὺδ και σουε και κουε και πάντας υἱοὺς ἀσσυρίων μετ' αὐτῶν νεανίσκους ἐπιλέκτους ἡγεμόνας και στρατηγούς πάντας τρισσοὺς και ὀνομαστοὺς ἵππε ὄντας ἐφ' ἵππων
- 24 Y'ap soti nan nò, y'ap mache sou ou avèk yon gwo lame, anpil cha lagè ak anpil kabwa pwovizyon. Avèk gwo plak fè pou pwoteje yo, kas yo nan tèt yo, yo pral sènen ou toupatou. M' pral lage ou nan men yo pou yo jije ou dapre lwa pa yo.
 And they will come against you from the north on horseback, with war-carriages and a great band of peoples; they will put themselves in order against you with breastplate and body-cover and metal head-dress round about you: and I will make them your judges, and they will give their decision against you as seems right to them.
 και πάντες ἤξουσιν ἐπὶ σέ ἀπὸ βορρᾶ ἄρματα και τροχοὶ μετ' ὄχλου λαῶν θυρεοὶ και πέλται και βαλοῦσιν φυλακὴν ἐπὶ σέ κύκλω και δώσω πρὸ προσώπου αὐτῶν κρίμα και ἐκδικήσουσιν σε ἐν τοῖς κ ῥίμασιν αὐτῶν

- 25 **Ou te pouse m' fè jalouzi, yo pral move sou ou jouk yo p'ap kapab ankò. Yo pral koupe bwa nen ou ak fèy zòrèy ou yo. Yo pral touye pitit ou yo. Wi, yo pral pran pitit gason ak pitit fi ou yo nan men ou, y'ap boule yo tou vivan.**
And my bitter feeling will be working against you, and they will take you in hand with passion; they will take away your nose and your ears, and the rest of you will be put to the sword: they will take your sons and daughters, and the rest of you will be burned up in the fire.
καὶ δώσω τὸν ζῆλόν μου ἐν σοὶ καὶ ποιήσουσιν μετὰ σοῦ ἐν ὀργῇ θυμοῦ μωκτῆρὰ σου καὶ ὧτά σου ἀφελοῦσιν καὶ τοὺς καταλοιπούς σου ἐν ῥομφαίᾳ καταβαλοῦσιν αὐτοὶ υἱούς σου καὶ θυγατέρας σου λήμψονται καὶ τοὺς καταλοιπούς σου πῦρ καταφάγεται
- 26 **Y'ap wete tout rad sou ou, y'ap pran tout bijou ou te konn mete sou ou.**
And they will take all your clothing off you and take away your ornaments.
καὶ ἐκδύσουσιν σε τὸν ἱματισμόν σου καὶ λήμψονται τὰ σκεύη τῆς καυχῆσεώς σου
- 27 **M'ap mete yon fren nan dezòd ak metye jennès ou t'ap fè depi nan peyi Lejip la. Ou p'ap wè yo ankò devan je ou. Ou p'ap chonje peyi Lejip ankò.**
So I will put an end to your evil ways and your loose behaviour which came from the land of Egypt: and your eyes will never be lifted up to them again, and you will have no more memory of Egypt.
καὶ ἀποστρέψω τὰς ἀσεβείας σου ἐκ σοῦ καὶ τὴν πορνείαν σου ἐκ γῆς αἰγύπτου καὶ οὐ μὴ ἄρῃς τοὺς ὀφθαλμούς σου ἐπ' αὐτούς καὶ αἰγύπτου οὐ μὴ μνησθῆς οὐκέτι
- 28 **Men sa Seyè sèl Mèt la di ankò: -Mwen pral lage ou nan men moun ou pa vle wè yo, moun ki te ba ou degoutans yo.**
For this is what the Lord has said: See, I will give you up into the hands of those who are hated by you, into the hands of those from whom your soul is turned away in disgust:
διότι τάδε λέγει κύριος κύριος ἰδοὺ ἐγὼ παραδίδομί σε εἰς χεῖρας ὧν μισεῖς ἀφ' ὧν ἀπέστη ἡ ψυχὴ σου ἀπ' αὐτῶν
- 29 **Yo pral maltrete ou tankou moun yo rayi. Yo pral pran tou sa ou te travay fè, y'ap kite ou toutouni, san rad sou ou tankou yon jennès. Se move lanvi ou yo ak lenkondite ou yo**
And they will take you in hand with hate, and take away all the fruit of your work, and let you be unveiled and without clothing: and the shame of your loose behaviour will be uncovered, your evil designs and your loose ways.
καὶ ποιήσουσιν ἐν σοὶ ἐν μίσει καὶ λήμψονται πάντας τοὺς πόνους σου καὶ τοὺς μόχθους σου καὶ ἔση γυμνὴ καὶ ἀσημονοῦσα καὶ ἀποκαλυφθήσεται αἰσχύνη πορνείας σου καὶ ἀσεβεία σου καὶ ἡ πορνεία σου
- 30 **ki pral lakòz tout malè sa yo tonbe sou ou. Ou te tounen yon jennès pou mesye lòt nasyon yo, ou avili tèt ou, ou tonbe fè sèvis pou vye zidòl yo.**
They will do these things to you because you have been untrue to me, and have gone after the nations, and have become unclean with their images.
ἐποίησεν ταῦτά σοι ἐν τῷ ἐκπορνεῦσαί σε ὀπίσω ἔθνῶν καὶ ἐμαίινου ἐν τοῖς ἐνθυμήμασιν αὐτῶν
- 31 **Ou mache pye pou pye dèyè sè ou la. Se poutèt sa m'ap pini ou menm jan mwen te pini l' la.**
You have gone in the way of your sister; and I will give her cup into your hand.
ἐν τῇ ὁδῷ τῆς ἀδελφῆς σου ἐπορεύθης καὶ δώσω τὸ ποτήριον αὐτῆς εἰς χεῖράς σου
- 32 **Men sa Seyè sèl Mèt la di ankò: -Ou pral bwè nan gode sè ou la, yon gode byen fon. Tout moun pral pase ou nan betiz, nan rizib. Gode a plen ra bò.**
This is what the Lord has said: You will take a drink from your sister's cup, which is deep and wide: you will be laughed at and looked down on, more than you are able to undergo.
τάδε λέγει κύριος τὸ ποτήριον τῆς ἀδελφῆς σου πίεσαι τὸ βαθὺ καὶ τὸ πλατὺ τὸ πλεονάζον τοῦ συντελέσαι
- 33 **Li pral fè ou sou. W'ap an mal makak. Se yon gode k'ap fè moun pè, yon gode k'ap fini avè ou, gode Samari, sè ou la.**
You will be broken and full of sorrow, with the cup of wonder and destruction, with the cup of your sister Samaria.
μέθην καὶ ἐκλύσεως πλησθήσῃ καὶ τὸ ποτήριον ἀφανισμοῦ ποτήριον ἀδελφῆς σου σαμαρείας
- 34 **W'ap bwè tout, w'ap kite l' vid. Lèfini, w'ap kraze l' anba dan ou! Moso yo pral filange tete ou. Se mwen menm, Seyè sèl Mèt la, ki di sa.**
And after drinking it and draining it out, you will take the last drops of it to the end, pulling off your breasts: for I have said it, says the Lord.
καὶ πίεσαι αὐτὸ καὶ τὰς ἑορτὰς καὶ τὰς νεομηνίας αὐτῆς ἀποστρέψω διότι ἐγὼ λελάληκα λέγει κύριος
- 35 **Se poutèt sa, men sa Seyè sèl Mèt la di ankò: -Paske ou te bliye m', ou te vire do ou ban mwen, ou pral soufri pou tout lenkondite ak dezòd ou te fè yo.**
So this is what the Lord has said: Because you have not kept me in your memory, and because your back has been turned to me, you will even undergo the punishment of your evil designs and your loose ways.
διὰ τοῦτο τάδε λέγει κύριος ἀνθ' ὧν ἐπελάθου μου καὶ ἀπέρριψάς με ὀπίσω τοῦ σώματός σου καὶ σὺ λαβὲ τὴν ἀσεβειάν σου καὶ τὴν πορνείαν σου
- 36 **¶ Seyè a pale avè m' ankò, li di m' konsa: -Nonm o! Eske ou pare pou jije Ola ansanm ak Oliba? Ou pral mete devan yo tout vye bagay derespektan yo t'ap fè yo.**
Then the Lord said to me: Son of man, will you be the judge of Oholibah? then make clear to her the disgusting things she has done.
καὶ εἶπεν κύριος πρὸς με υἱὲ ἀνθρώπου οὐ κρινεῖς τὴν σοῦλαν καὶ τὴν σοῦλιβαν καὶ ἀπαγγελεῖς αὐταῖς τὰς ἀνομίας αὐτῶν

- 37 Yo fè adiltè, yo touye moun, yo fè adiltè ak zidòl, yo touye pitit yo te fè pou mwen. Yo ofri yo pou yo boule yo bay zidòl.
For she has been false to me, and blood is on her hands, and with her images she has been untrue; and more than this, she made her sons, whom she had by me, go through the fire to them to be burned up.
ὅτι ἐμοιχῶντο καὶ αἷμα ἐν χερσίν αὐτῶν τὰ ἐνθυμήματα αὐτῶν ἐμοιχῶντο καὶ τὰ τέκνα αὐτῶν ἃ ἐγέννησάν μοι διήγαγον αὐτοῖς δι' ἐμπύρων
- 38 Se pa sa ase yo fè m'. Menm lè sa a, yo derespekte tanp mwen an. Yo pa respekte regleman jou repo m' yo.
Further, this is what she has done to me: she has made my holy place unclean and has made my Sabbaths unclean.
ἔως καὶ ταῦτα ἐποίησάν μοι τὰ ἅγια μου ἐμίαινον καὶ τὰ σάββατά μου ἐβεβήλουν
- 39 Menm jou yo touye pitit yo pou zidòl yo, yo vin nan tanp mwen an pou yo derespekte l'. Men sa yo fè anndan kò kay mwen an.
For when she had made an offering of her children to her images, she came into my holy place to make it unclean; see, this is what she has done inside my house.
καὶ ἐν τῷ σφάζειν αὐτοὺς τὰ τέκνα αὐτῶν τοῖς εἰδώλοις αὐτῶν καὶ εἰσπορεύοντο εἰς τὰ ἅγια μου τοῦ βεβηλοῦν αὐτά καὶ ὅτι οὕτως ἐποίουν ἐν μέσῳ τοῦ οἴκου μου
- 40 Sa ki pi rèd ankò, yo voye mesaje al envite gason soti byen lwen vin jwenn yo. Mesye yo vini. De sè yo benyen byen pwòp, yo pentire je yo. Yo mete bijou yo sou yo pou resewva.
And she even sent for men to come from far away, to whom a servant was sent, and they came: for whom she was washing her body and painting her eyes and making herself fair with ornaments.
καὶ ὅτι τοῖς ἀνδράσιν τοῖς ἐρχομένοις μακρόθεν οἷς ἀγγέλους ἐξαπεστέλλουσιν πρὸς αὐτούς καὶ ἅμα τῷ ἔρχεσθαι αὐτοὺς εὐθὺς ἐλοῦσιν καὶ ἐστιβίζου τοὺς ὀφθαλμούς σου καὶ ἐκόσμου κόσμῳ
- 41 Yo chita sou bèl gwo kabann, yo pare yon ti tab devan kabann lan. Lèfini, yo pran lansan ak lwil mwen te ba yo, yo mete sou li.
And she took her seat on a great bed, with a table put ready before it on which she put my perfume and my oil.
καὶ ἐκάθου ἐπὶ κλίνης ἐστρωμένης καὶ τράπεζα κεκοσμημένη πρὸ προσώπου αὐτῆς καὶ τὸ θυμίαμά μου καὶ τὸ ἔλαιόν μου εὐφραίνοντο ἐν αὐτοῖς
- 42 Apre sa, moun tande vwa yon pakèt gason manfouben k'ap pran plezi avèk yo. Se te yon bann malandren yo mennen soti nan dezè a. Mesye yo mete bèl braslè nan ponyèt medam yo ak bèl kouwòn sou tèt yo chak.
... and they put jewels on her hands and beautiful crowns on her head.
καὶ φωνὴν ἁρμονίας ἀνεκροῦντο καὶ πρὸς ἄνδρας ἐκ πλήθους ἀνθρώπων ἦκοντας ἐκ τῆς ἐρήμου καὶ ἐδίδουσιν ψέλια ἐπὶ τὰς χεῖρας αὐτῶν καὶ στέφανον καυχήσεως ἐπὶ τὰς κεφαλὰς αὐτῶν
- 43 Mwen di nan kè m': Fanm lan fini afòs li fè adiltè. Atousa l'ap fè jennès toujou.
Then I said ... now she will go on with her loose ways.
καὶ εἶπα οὐκ ἐν τούτοις μοιχεύουσιν καὶ ἔργα πόρνῆς καὶ αὕτη ἐξεπόρνευσεν
- 44 Men, mesye yo tounen anpil fwa lakay li tankou kay yon jennès. Yo tounen lakay Ola ak Oliba, fanm devègonde sa yo.
And they went in to her, as men go to a loose woman: so they went in to Oholibah, the loose woman.
καὶ εἰσπορεύοντο πρὸς αὐτήν ὃν τρόπον εἰσπορεύονται πρὸς γυναῖκα πόρνην οὕτως εἰσπορεύοντο πρὸς οολαν καὶ πρὸς οολιβαν τοῦ ποιῆσαι ἀνομίαν
- 45 Men, gason ki mache dwat yo pral jije yo tankou yo jije fanm k'ap fè adiltè epi k'ap touye moun, paske yo fè adiltè, yo touye moun.
And upright men will be her judges, judging her as false wives and women who take lives are judged; because she has been untrue to me and blood is on her hands.
καὶ ἄνδρες δίκαιοι αὐτοὶ ἐκδικήσουσιν αὐτὰς ἐκδικήσει μοιχαλίδος καὶ ἐκδικήσει αἱματος ὅτι μοιχαλίδες εἰσὶν καὶ αἷμα ἐν χερσίν αὐτῶν
- 46 Men sa Seyè sèl Mèt la di ankò: Sanble yon foul moun pou mache sou yo, pou fè yo pè, pou piye tou sa yo genyen!
For this is what the Lord has said: I will make a great meeting of the people come together against her, and will send on her shaking fear and take everything from her.
τάδε λέγει κύριος κύριος ἀνάγαγε ἐπ' αὐτὰς ὄχλον καὶ δὸς ἐν αὐταῖς ταραχὴν καὶ διαρπαγὴν
- 47 Se pou foul moun yo kalonnen yo wòch jouk yo touye yo. Se pou yo depatcha yo ak nepe, touye pitit gason ak pitit fi yo, lèfini pou yo mete dife nan kay yo.
And the meeting, after stoning her with stones, will put an end to her with their swords; they will put her sons and daughters to death and have her house burned up with fire.
καὶ λιθοβόλησον ἐπ' αὐτὰς λίθοις ὄχλων καὶ κατακένται αὐτὰς ἐν τοῖς ξίφεσιν αὐτῶν υἱοὺς αὐτῶν καὶ θυγατέρας αὐτῶν ἀποκτενοῦσι καὶ τοὺς οἴκους αὐτῶν ἐμπρήσουσιν
- 48 Nan tout peyi a, m'ap fè moun sispann fè libètinaj. Sa va sèvi yon avètisman pou tout medam yo, pou yo pa fè tankou nou.
And I will put an end to evil in all the land, teaching all women not to do as you have done.
καὶ ἀποστρέψω ἀσέβειαν ἐκ τῆς γῆς καὶ παιδευθήσονται πᾶσαι αἱ γυναῖκες καὶ οὐ μὴ ποιήσουσιν κατὰ τὰς ἀσεβείας αὐτῶν
- 49 Pou nou menm, de sè sa yo, mwen pral pini nou pou libètinaj nou. M'ap fè nou peye peche nou fè lè nou t'ap sèvi zidòl yo. Lè sa a, n'a konnen se mwen menm Seyè a ki sèl Mèt.
And I will send on you the punishment of your evil ways, and you will be rewarded for your sins with your images: and you will be certain that I am the Lord.
καὶ δοθήσεται ἡ ἀσέβεια ὑμῶν ἐφ' ὑμᾶς καὶ τὰς ἁμαρτίας τῶν ἐνθυμημάτων ὑμῶν λήμψεσθε καὶ γνώσεσθε διότι ἐγὼ κύριος

- 1 ¶ Nan dizyèm jou dizyèm mwa nevyèm lanne depi yo te depòte pèp Izrayèl la, Seyè a pale avè m', li di m' konsa:
And the word of the Lord came to me in the ninth year, in the tenth month, on the tenth day of the month, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με ἐν τῷ ἔτει τῷ ἐνάτῳ ἐν τῷ μηνὶ τῷ δεκάτῳ δεκάτῃ τοῦ μηνὸς λέγων
- 2 -Nonm o! Ekri dat jòdi a, paske se jòdi a wa peyi Babilòn lan pral sènen lavil Jerizalèm.
Son of man, put down in writing this very day: The king of Babylon let loose the weight of his attack against Jerusalem on this very day.
οὐ ἐνθρώπου γράψον σεαυτῷ εἰς ἡμέραν ἀπὸ τῆς ἡμέρας ταύτης ἀφ' ἧς ἀπηρεύσατο βασιλεὺς βαβυλωνῶνος ἐπὶ ἱερουσαλὴμ ἀπὸ τῆς ἡμέρας τῆς σήμερον
- 3 Ou pral bay yon pawoli sou move ras moun sa yo ki gen tèt di. W'a di yo: Men mesaj Seyè sèl Mèt la voye ba yo: Mete yon chodyè sou dife, plen l' dlo.
And make a comparison for this uncontrolled people, and say to them, This is what the Lord has said: Put on the cooking-pot, put it on the fire and put water in it:
καὶ εἰπὸν ἐπὶ τὸν οἶκον τὸν παραπικραίνοντα παραβολὴν καὶ ἐρεῖς πρὸς αὐτούς τάδε λέγει κύριος ἐπίστησον τὸν λέβητα καὶ ἔκχεον εἰς αὐτὸν ὕδωρ
- 4 Mete vyann ladan l', pi bon moso vyann ou konnen: jigo ak zepòl. Mete bon moso zo ladan l' tou.
And get the bits together, the fat tail, every good part, the leg and the top part of it: make it full of the best bones.
καὶ ἔμβαλε εἰς αὐτὸν τὰ διχοτομήματα πᾶν διχοτόμημα καλὸν σκέλος καὶ ὄμιον ἐκσεσαρκισμένα ἀπὸ τῶν ὀστέων
- 5 W'a pran yo nan mouton ki pi gra yo. Mete bon bwa anba chodyè a. Kite dlo a bouyi byen bouyi jouk vyann lan ak zo yo byen kwit.
Take the best of the flock, put much wood under it: see that its bits are boiling well; let the bones be cooked inside it.
ἐξ ἐπιλέκτων κτηνῶν εἰλημμένων καὶ ὑπόκαιε τὰ ὀστά ὑποκάτω αὐτῶν ἔζεσεν ἔζεσεν καὶ ἤψηται τὰ ὀστά αὐτῆς ἐν μέσῳ αὐτῆς
- 6 Men sa Seyè sèl Mèt la di apre sa: -Madichon pou lavil ki renmen fè san koule a! Li tankou yon chodyè wouye yo pa janm foubi. Wete tout moso vyann yo yonn apre lòt. Pa chwazi pou kite anyen ladan l'.
For this is what the Lord has said: A curse is on the town of blood, the cooking-pot which is unclean inside, which has never been made clean! take out its bits; its fate is still to come on it.
διὰ τοῦτο τάδε λέγει κύριος ὁ πόλις αἱμάτων λέβηθ ἐν ᾧ ἔστιν ἰὸς ἐν αὐτῷ καὶ ὁ ἰὸς οὐκ ἐξῆλθεν ἐξ αὐτῆς κατὰ μέρος αὐτῆς ἐξήνεγκεν οὐκ ἔπεσεν ἐπ' αὐτὴν κλῆρος
- 7 Li fè anpil san koule nan mitan li. Men, san an pa koule atè pou pousyè te kouvri l'. San an koule sou wòch.
For her blood is in her; she has put it on the open rock not draining it on to the earth so that it might be covered with dust;
ὅτι αἷμα αὐτῆς ἐν μέσῳ αὐτῆς ἔστιν ἐπὶ λεωπετρίαν τέταχα αὐτὸ οὐκ ἐκκέχυκα αὐτὸ ἐπὶ τὴν γῆν τοῦ καλύψαι ἐπ' αὐτὸ γῆν
- 8 Mwen kite san an la sou wòch yo, kote yo pa ka kouvri l', pou l' ka mande revanj paske sa fè m' fache anpil.
In order that it might make wrath come up to give punishment, she has put her blood on the open rock, so that it may not be covered.
τοῦ ἀναβῆναι θυμὸν εἰς ἐκδίκησιν ἐκδικηθῆναι δέδωκα τὸ αἷμα αὐτῆς ἐπὶ λεωπετρίαν τοῦ μὴ καλύψαι αὐτὸ
- 9 Men sa Seyè sèl Mèt la di: -Madichon pou lavil ki renmen fè san koule a. Se mwen menm ki pral fè yon gwo pil bwa.
For this cause the Lord has said: A curse is on the town of blood! and I will make great the burning mass.
διὰ τοῦτο τάδε λέγει κύριος κἀγὼ μεγαλυνῶ τὸν δαλὸν
- 10 Pote bwa an kantite toujou! Limen dife a! Kwit vyann yo byen kwit! Mete zepis ladan l'! Boule zo yo!
Put on much wood, heating up the fire, boiling the flesh well, and making the soup thick, and let the bones be burned.
καὶ πληθυνῶ τὰ ξύλα καὶ ἀνακαύσω τὸ πῦρ ὅπως τακῆ τὰ κρέα καὶ ἐλαττωθῆ ὁ ζωμὸς
- 11 Mete chodyè fè a tou vid sou chabon dife yo. Kite l' vin tou wouj. Konsa lawouj la va tonbe, l'a dekale. Chodyè a va vin pwòp ankò pou l' ka sèvi.
And I will put her on the coals so that she may be heated and her brass burned, so that what is unclean in her may become soft and her waste be completely taken away.
καὶ στη ἐπὶ τοὺς ἄνθρακας ὅπως προσκαυθῆ καὶ θερμοανθῆ ὁ χαλκὸς αὐτῆς καὶ τακῆ ἐν μέσῳ ἀκαθαρσίας αὐτῆς καὶ ἐκλίθη ὁ ἰὸς αὐτῆς
- 12 Ala traka pou wete lawouj la! Atousa, lawouj la p'ap fin soti nèt nan dife a.
I have made myself tired to no purpose: still all the waste which is in her has not come out, it has an evil smell.
καὶ οὐ μὴ ἐξέλθῃ ἐξ αὐτῆς πολὺς ὁ ἰὸς αὐτῆς καταισχυθήσεται ὁ ἰὸς αὐτῆς
- 13 Jerizalèm, lawouj la se vye malpwòpte ou t'ap fè nan libètinaj ou yo. Mwen te soti pou m' te mete ou nan bon kondisyon, men ou pa rive fin nan bon kondisyon an nèt. Se poutèt sa, ou p'ap janm nan bon kondisyon ankò toutotan mwen pa fè ou santi tou sa mwen ka fè ou nan kòlè mwen.
As for your unclean purpose: because I have been attempting to make you clean, but you have not been made clean from it, you will not be made clean till I have let loose my passion on you in full measure.
ἀνθ' ὧν ἐμαίνου σύ καὶ τί ἐὰν μὴ καθαρῶθῆς ἔτι ἕως οὗ ἐμπλήσω τὸν θυμὸν μου

- 14 Se mwen menm, Seyè a, ki pale. Lè a rive pou m' fè sa m' te di m'ap fè a. Mwen p'ap chanje lide. M'ap san pitye, mwen p'ap pran priyè. Yo pral pini ou pou sa ou te fè, pou jan ou te mennen bak ou. Se Seyè sèl Mèt la ki di sa.
I the Lord have said the word and I will do it; I will not go back or have mercy, and my purpose will not be changed; in the measure of your ways and of your evil doings you will be judged, says the Lord.
ἐγὼ κύριος λελάληκα καὶ ἤξει καὶ ποιήσω οὐ διαστελῶ οὐδὲ μὴ ἐλεήσω κατὰ τὰς ὁδοὺς σου καὶ κατὰ τὰ ἐνθυμήματά σου κρινῶ σε λέγει κύριος διὰ τοῦτο ἐγὼ κρινῶ σε κατὰ τὰ αἱματά σου καὶ κατὰ τὰ ἐνθυμήματά σου κρινῶ σε ἢ ἀκάθαρτος ἢ ὀνομαστή καὶ πολλῆ τοῦ παραπικραίνειν
- 15 ¶ Seyè a pale avè m', li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 16 -Nonm o! Mwen pral rete konsa, mwen pral pran moun ou renmen tankou de grenn je nan tèt ou a. Men, pa plenyen, pa rele, pa kite dlo sot nan je ou! Son of man, see, I am taking away the desire of your eyes by disease: but let there be no sorrow or weeping or drops running from your eyes.
οὐ ἐνθροῦπον ἰδοῦ ἐγὼ λαμβάνω ἐκ σοῦ τὰ ἐπιθυμήματα τῶν ὀφθαλμῶν σου ἐν παρατάξει οὐ μὴ κοπήσῃ οὐδὲ μὴ κλαυσθῆσῃ
- 17 Plenn sò ou. Men, pa kite moun tande ou! Pa fè anyen ki pou moutre ou nan lapenn tankou yon moun ki gen lanmò. Mare bèl foula ou nan tèt ou. Mete sapat nan pye ou. Pa kouvri figi ou. Pa manje manje moun voye ba ou.
Let there be no sound of sorrow; make no weeping for your dead, put on your head-dress and your shoes on your feet, let not your lips be covered, and do not take the food of those in grief.
στεναγμὸς αἵματος ὀσφύος πένθους ἐστὶν οὐκ ἔσται τὸ τρίχωμά σου συμπλεγμένον ἐπὶ σὲ καὶ τὰ ὑποδήματά σου ἐν τοῖς ποσίν σου οὐ μὴ παρακληθῆς ἐν χεῖρεσιν αὐτῶν καὶ ἄρτον ἀνδρῶν οὐ μὴ φάγῃς
- 18 Jou sa a nan maten, mwen t'ap pale ak pèp la. Nan aswè, madanm mwen rete konsa, li mouri. Nan denmen maten, mwen fè jan Seyè a te di m' fè a.
So in the morning I was teaching the people and in the evening death took my wife; and in the morning I did what I had been ordered to do.
καὶ ἐλάλησα πρὸς τὸν λαὸν τὸ πρωὶ ὄν τρόπον ἐνετείλατό μοι καὶ ἀπέθανεν ἡ γυνὴ μου ἐσπέρας καὶ ἐποίησα τὸ πρωὶ ὄν τρόπον ἐπετάγη μοι
- 19 Pèp la mande m': -Eske ou ka di nou poukisa ou fè sa w'ap fè la a?
And the people said to me, Will you not make clear to us the sense of these things; is it for us you do them?
καὶ εἶπεν πρὸς με ὁ λαὸς οὐκ ἀναγγελεῖς ἡμῖν τί ἐστὶν ταῦτα ἃ σὺ ποιεῖς
- 20 Mwen reponn yo: -Seyè a te pale avè m', li te di m',
Then I said to them, The word of the Lord came to me, saying,
καὶ εἶπα πρὸς αὐτούς λόγος κυρίου πρὸς με ἐγένετο λέγων
- 21 pou m' di moun pèp Izrayèl yo men mesaj Seyè sèl Mèt la voye pou yo: Nou kontan gwo kay solid nou mete apa pou mwen an. Nou renmen l' tankou de grenn je nan tèt nou, nou fèb anpil pou li. Enben, mwen pral fè yo derespekte kay mwen an. Piti gason ak piti fi nou te kite lavil Jerizalèm yo pral mouri nan lagè.
Say to the people of Israel, The Lord has said, See, I will make my holy place unclean, the pride of your strength, the pleasure of your eyes, and the desire of your soul; and your sons and daughters, who did not come with you here, will be put to the sword.
εἰπὸν πρὸς τὸν οἶκον τοῦ Ἰσραὴλ τάδε λέγει κύριος ἰδοῦ ἐγὼ βεβηλῶ τὰ ἅγια μου φρύαγμα ἰσχύος ὑμῶν ἐπιθυμήματα ὀφθαλμῶν ὑμῶν καὶ ὑπερ ὧν φεῖδονται αἱ ψυχαὶ ὑμῶν καὶ οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν οὐδὲ ἐγκατελίπετε ἐν ῥομφαίᾳ πεσοῦνται
- 22 Lè sa a, n'a fè jan nou wè m' fè a. Nou p'ap kouvri figi nou, nou p'ap manje pen nan men moun.
And you will do as I have done, not covering your lips or taking the food of those in grief.
καὶ ποιήσετε ὄν τρόπον πεποίηκα ἀπὸ στόματος αὐτῶν οὐ παρακληθήσεσθε καὶ ἄρτον ἀνδρῶν οὐ φάγεσθε
- 23 N'ap toujou mare bèl foula nan tèt nou. N'ap toujou mete sapat nan pye nou, nou p'ap rele, nou p'ap kriye jan moun yo fè lè yo gen lanmò. Men, nou pral deperi akòz mechanste nou yo. Nou pral plenn sò nou yonn bay lòt.
And your head-dresses will be on your heads and your shoes on your feet: there will be no sorrow or weeping; but you will be wasting away in the punishment of your evil-doing, and you will be looking at one another in wonder.
καὶ αἱ κόμαι ὑμῶν ἐπὶ τῆς κεφαλῆς ὑμῶν καὶ τὰ ὑποδήματα ὑμῶν ἐν τοῖς ποσίν ὑμῶν οὐτε μὴ κόψησθε οὐτε μὴ κλαύσητε καὶ ἐντακίσεσθε ἐν ταῖς ἀδικίαις ὑμῶν καὶ παρακαλέσετε ἕκαστος τὸν ἀδελφόν αὐτοῦ
- 24 Ezekeyèl menm pral yon siy pou nou. N'a fè menm jan li te fè a. Lè bagay sa a va rive, n'a konnen se mwen menm ki Seyè sèl Mèt la.
And Ezekiel will be a sign to you; everything he has done you will do: when this takes place, you will be certain that I am the Lord.
καὶ ἔσται ἰσχυρὸς ὑμῖν εἰς τέρας κατὰ πάντα ὅσα ἐποίησεν ποιήσετε ὅταν ἔλθῃ ταῦτα καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος

- 25 Seyè a di m' konsa: -Nonm o! M'ap wete nan men yo kay byen solid ki te tout pwoteksyon yo a, bèl kay ki te fè kè yo kontan an, kay yo te renmen tankou de grenn je nan tèt yo a, kay yo te fèb anpil pou li a. M'ap wete l' ansanm ak pitit gason ak pitit fi yo.
 And as for you, son of man, your mouth will be shut in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that on which their hearts are fixed, and their sons and daughters.
 και σὺ νιὲ ἀνθρώπου οὐχὶ ἐν τῇ ἡμέρᾳ ὅταν λαμβάνω τὴν ἰσχὴν παρ' αὐτῶν τὴν ἔπαρσιν τῆς καυχῆσεως αὐτῶν τὰ ἐπιθυμήματα ὀφθαλμῶν αὐτῶν καὶ τὴν ἔπαρσιν ψυχῆς αὐτῶν υἱοὺς αὐτῶν καὶ θυγατέρας αὐτῶν
- 26 Jou sa a, yon moun va chape kò l', l'a kouri vin pote nouvèl la ba ou.
 In that day, one who has got away safe will come to you to give you news of it.
 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἦξει ὁ ἀνασφoζόμενος πρὸς σὲ τοῦ ἀναγγεῖλαι σοι εἰς τὰ ὅσα
- 27 Menm jou sa a, w'a ka louvri bouch ou pale ak moun ki chape a. Wi, w'a ka pale, ou p'ap bèbè ankò. Se konsa ou va yon siy pou pèp la. Lè sa a, y'a konnen se mwen menm ki Seyè a.
 In that day your mouth will be open to him who has got away safe, and you will say words to him and your lips will no longer be shut: so you will be a sign to them and they will be certain that I am the Lord.
 ἐν ἐκείνῃ τῇ ἡμέρᾳ διανοιχθήσεται τὸ στόμα σου πρὸς τὸν ἀνασφoζόμενον καὶ λαλήσεις καὶ οὐ μὴ ἀποκοφῶθῃς οὐκέτι καὶ ἔσῃ αὐτοῖς εἰς τέρας καὶ ἐπιγνώσονται διότι ἐγὼ κύριος .
- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
 And the word of the Lord came to me, saying,
 καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Vire tèt ou gade nan direksyon peyi Amon an. Denonse sa moun sa yo ap fè.
 Son of man, let your face be turned to the children of Ammon, and be a prophet against them:
 νιὲ ἀνθρώπου στήρισον τὸ πρόσωπόν σου ἐπὶ τοὺς υἱοὺς αμμων καὶ προφήτευσον ἐπ' αὐτοὺς
- 3 W'a di moun peyi Amon yo: Koute mesaj Seyè a. Men sa Seyè sèl Mèt la voye di yo: Nou te twò kontan lè yo te derespekte kay ki apa pou mwen an. Nou te twò kontan lè yo t'ap devalize peyi Izrayèl la, lè yo t'ap depòte moun Jida yo.
 And say to the children of Ammon, Give ear to the word of the Lord; this is what the Lord has said: Because you said, Aha! against my holy place when it was made unclean, and against the land of Israel when it was made waste, and against the people of Judah when they were taken away as prisoners;
 καὶ ἐρεῖς τοῖς υἱοῖς αμμων ἀκούσατε λόγον κυρίου τάδε λέγει κύριος ἀνθ' ὧν ἐπεχάρητε ἐπὶ τὰ ἁγία μου ὅτι ἐβεβηλώθη καὶ ἐπὶ τὴν γῆν τοῦ ἰσραηλ ὅτι ἠφανίσθη καὶ ἐπὶ τὸν οἶκον τοῦ ἰουδα ὅτι ἔπορευ ὄθησαν ἐν αἰχμαλωσίᾳ
- 4 Se poutèt sa m'ap lage nou nan men moun ki soti nan dezè bò solèy leve a. Yo pral moute kan yo nan mitan peyi nou an, se la y'ap rete. Yo pral manje tout rekòt nou yo, y'ap bwè tout lèt bèt nou yo.
 For this cause I will give you up to the children of the east for their heritage, and they will put their tent-circles in you and make their houses in you; they will take your fruit for their food and your milk for their drink.
 διὰ τοῦτο ἰδοὺ ἐγὼ παραδίδωμι ὑμᾶς τοῖς υἱοῖς κεδεμ εἰς κληρονομίαν καὶ κατασκηνώσουσιν ἐν τῇ ἀπαρτίᾳ αὐτῶν ἐν σοὶ καὶ δώσουσιν ἐν σοὶ τὰ σκηνώματα αὐτῶν αὐτοὶ φάγονται τοὺς καρπούς σου καὶ αὐτοὶ πίνονται τὴν γάλακτά σου
- 5 M'ap fè lavil Raba tounen savann pou chamo. M'ap fè tout peyi Amon an tounen yon gwo pak mouton. Lè sa a, n'a konnen se mwen menm ki Seyè a.
 And I will make Rabbah a place for housing camels, and the children of Ammon a resting-place for flocks: and you will be certain that I am the Lord.
 καὶ δώσω τὴν πόλιν τοῦ αμμων εἰς νομὰς καμήλων καὶ τοὺς υἱοὺς αμμων εἰς νομὴν προβάτων καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος
- 6 Men sa Seyè sèl Mèt la di: Nou te bat men, nou te danse tèlman nou te kontan, paske, nan kè nou, nou pa vle wè peyi Izrayèl la.
 For the Lord has said, Because you have made sounds of joy with your hands, stamping your feet, and have been glad, putting shame with all your soul on the land of Israel;
 διότι τάδε λέγει κύριος ἀνθ' ὧν ἐκρότησας τὴν χεῖρά σου καὶ ἐπεσόφησας τῷ ποδί σου καὶ ἐπέχαρας ἐκ ψυχῆς σου ἐπὶ τὴν γῆν τοῦ ἰσραηλ
- 7 Se poutèt sa m'ap lonje men m' sou nou pou m' pini nou, m'ap lage nou nan men moun lòt nasyon k'ap piye nou. Ras nou an ap fini nèt sou latè, peyi nou an ap disparèt. Lè sa a, n'a konnen se mwen menm ki Seyè a.
 For this cause my hand has been stretched out against you, and I will give up your goods to be taken by the nations; I will have you cut off from the peoples and will put an end to you among the countries: I will give you up to destruction; and you will be certain that I am the Lord.
 διὰ τοῦτο ἔκτενῶ τὴν χεῖρά μου ἐπὶ σὲ καὶ δώσω σε εἰς διαρπαγὴν ἐν τοῖς ἔθνεσιν καὶ ἐξολεθρεύσω σε ἐκ τῶν λαῶν καὶ ἀπολωῶ σε ἐκ τῶν χωρῶν ἀπωλεία καὶ ἐπιγνώση διότι ἐγὼ κύριος
- 8 ¶ Seyè sèl Mèt la pale ankò, li di konsa: -Moun peyi Moab yo ak moun lavil Seyi yo te di peyi Jida a tankou tout lòt nasyon yo.
 This is what the Lord has said: Because Moab and Seir are saying, See, the people of Judah are like all the nations;
 τάδε λέγει κύριος ἀνθ' ὧν εἶπεν μοαβ ἰδοὺ ὃν τρόπον πάντα τὰ ἔθνη οἶκος ἰσραηλ καὶ ἰουδα

- 9 Enben, mwen pral fè yo atake lavil k'ap defann fwontyè peyi Moab la. Yo pral kraze yo tout, ata pi bèl vil yo tankou Bèt-Jechimòt, Baal Meon ak Kiriya-Tayim.
For this cause, I will let the side of Moab be uncovered, and his towns on every side, the glory of the land, Beth-jeshimoth, Baal-meon and as far as Kiriathaim.
διὰ τοῦτο ἰδοὺ ἐγὼ παραλύω τὸν ὄμον μοαβ ἀπὸ πόλεων ἀκρωτηρίων αὐτοῦ ἐκλεκτὴν γῆν οἴκον ασιμουθ ἐπάνω πηγῆς πόλεως παραθαλασσίας
- 10 M'ap lage peyi Moab ansanm ak peyi Amon nan men moun ki soti nan dezè bò solèy leve a. Y'ap pran yo pou yo. Konsa, yo p'ap janm chonje te gen yon peyi yo te rele Moab ankò sou latè.
To the children of the east I have given her for a heritage, as well as the children of Ammon, so that there may be no memory of her among the nations:
τοῖς υἱοῖς κεδεμ ἐπὶ τοὺς υἱοὺς αμμων δέδωκα αὐτοὺς εἰς κληρονομίαν ὅπως μὴ μνεία γένηται τῶν υἱῶν αμμων
- 11 Se konsa m'ap pini peyi Moab la. Lè sa a, y'a konnen se mwen menm ki Seyè a.
And I will be the judge of Moab; and they will see that I am the Lord.
καὶ εἰς μοαβ ποιήσω ἐκδίκησιν καὶ ἐπιγνώσονται διότι ἐγὼ κύριος
- 12 Seyè sèl Mèt la pale, li di konsa: -Moun peyi Edon yo te tire revanj yo sou peyi Jida a. Se sa ki fè yo antò anpil lè yo t'ap tire revanj yo sou peyi Jida a.
This is what the Lord has said: Because Edom has taken his payment from the people of Judah, and has done great wrong in taking payment from them;
τάδε λέγει κύριος ἀνθ' ὧν ἐποίησεν ἡ ἰδουμαία ἐν τῷ ἐκδικῆσαι αὐτοὺς ἐκδίκησιν εἰς τὸν οἶκον ἰουδα καὶ ἐμνησικακήσεν καὶ ἐξεδίκησεν δίκην
- 13 Se poutèt sa, men sa mwen menm Seyè sèl Mèt la ap di: Mwen pral lonje men m' sou Edon pou m' pini l', mwen pral touye dènye moun ak dènye bèt nan peyi a. M'ap fè l' tounen yon dezè, pran depi lavil Teman rive jouk lavil Dedan. Yo pral touye tout moun nan lagè.
The Lord has said, My hand will be stretched out against Edom, cutting off from it man and beast: and I will make it waste, from Teman even as far as Dedan they will be put to the sword.
διὰ τοῦτο τάδε λέγει κύριος καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ τὴν ἰδουμαίαν καὶ ἐξολεθρεύσω ἐξ αὐτῆς ἄνθρωπον καὶ κτήνος καὶ θήσομαι αὐτὴν ἔρημον καὶ ἐκ θαμν διωκόμενοι ἐν ῥομφαίᾳ πεσοῦνται
- 14 Se pèp mwen an, pèp Izrayèl la, ki pral tire revanj pou mwen sou peyi Edon an. Li pral fè moun Edon yo santi jan mwen konn ankòlè, jan m' konn move. Lè sa a, Edon va konnen jan m' konn tire revanj mwen sou moun. Se mwen menm Seyè sèl Mèt la ki pale.
I will take payment from Edom because of my people Israel; and I will take Edom in hand in my wrath and in my passion: and they will have experience of my reward, says the Lord.
καὶ δώσω ἐκδίκησίν μου ἐπὶ τὴν ἰδουμαίαν ἐν χειρὶ λαοῦ μου ἰσραηλ καὶ ποιήσουσιν ἐν τῇ ἰδουμαίᾳ κατὰ τὴν ὀργὴν μου καὶ κατὰ τὸν θυμὸν μου καὶ ἐπιγνώσονται τὴν ἐκδίκησίν μου λέγει κύριος
- 15 Seyè sèl Mèt la di konsa: -Moun Filisti yo pran revanj yo, yo tire revanj sou moun yo pa vle wè depi lontan yo, yo detwi yo avèk raj.
This is what the Lord has said: Because the Philistines have taken payment, with the purpose of causing shame and destruction with unending hate;
διὰ τοῦτο τάδε λέγει κύριος ἀνθ' ὧν ἐποίησαν οἱ ἀλλόφουλοι ἐν ἐκδικήσει καὶ ἐξανέστησαν ἐκδίκησιν ἐπιχαίροντες ἐκ ψυχῆς τοῦ ἐξελεῖναι ἕως αἰῶνος
- 16 Enben, men sa Seyè sèl Mèt la di: M'ap lonje men m' sou moun Filisti yo pou m' pini yo, m'ap disparèt yo, m'ap detwi ti rès moun ki rete nan plenn Filisti ki bò lanmè a.
The Lord has said, See, my hand will be stretched out against the Philistines, cutting off the Cherethites and sending destruction on the rest of the sea-land.
διὰ τοῦτο τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐκτενῶ τὴν χεῖρά μου ἐπὶ τοὺς ἀλλοφύλους καὶ ἐξολεθρεύσω κρητᾶς καὶ ἀπολώ τοὺς καταλοίπους τοὺς κατοικοῦντας τὴν παραλίαν
- 17 Se pa ti pini m' pral pini yo, m'ap tire revanj mwen sou yo. M' pral move anpil sou yo. Lè m'a tire revanj mwen sou yo, y'a konnen se mwen menm ki Seyè a.
And I will take great payment from them with acts of wrath; and they will be certain that I am the Lord when I send my punishment on them.
καὶ ποιήσω ἐν αὐτοῖς ἐκδικήσεις μεγάλας καὶ ἐπιγνώσονται διότι ἐγὼ κύριος ἐν τῷ δοῦναι τὴν ἐκδίκησίν μου ἐπ' αὐτούς
- 1 ¶ Nan premye jou mwa a nan onzyèm lanne depi yo te depòte nou an, Seyè a pale avè m', li di m' konsa:
Now in the eleventh year, on the first day of the month, the word of the Lord came to me, saying,
καὶ ἐγενήθη ἐν τῷ ἑνδεκάτῳ ἔτει μῆ τῷ μηνὸς ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Lavil Tir pa t' manke kontan. Men sa li t'ap di sou lavil Jerizalèm: Li fini! Li pa ka fè gwo kòmès li te konn fè anvan an. Koulye a, wout kòmès la louvri gran louvri pou mwen. Pa gen anyen lavil Jerizalèm ankò.
Son of man, because Tyre has said against Jerusalem, Aha, she who was the doorway of the peoples is broken; she is turned over to them; she who was full is made waste;
υἱὲ ἀνθρώπου ἀνθ' ὧν εἶπεν σορ ἐπὶ ἱερουσαλημ εὐγε συνετριβη ἀπόλωλεν τὰ ἔθνη ἐπεστράφη πρὸς με ἡ πλήρης ἡρήμωται
- 3 Enben, men sa Seyè sèl Mèt la di: -M'ap leve dèyè nou tou, nou menm moun lavil Tir. Mwen pral mennen anpil nasyon vin atake nou. Yo pral vin sou nou yonn apre lòt tankou lanm lanmè.
For this cause the Lord has said, See, I am against you, O Tyre, and will send up a number of nations against you as the sea sends up its waves.
διὰ τοῦτο τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐπὶ σέ σορ καὶ ἀνάξω ἐπὶ σέ ἔθνη πολλὰ ὡς ἀναβαίνει ἡ θάλασσα τοῖς κύμασιν αὐτῆς
- 4 Yo pral kraze miray ranpa lavil yo. Y'ap demoli gwo fò won yo. Lèfini, m'ap pote tout pousyè a ale. M'ap kite wòch yo griyen konsa.
And they will give the walls of Tyre to destruction and have its towers broken: and I will take even her dust away from her, and make her an uncovered rock
καὶ καταβαλοῦσιν τὰ τεῖχη σορ καὶ καταβαλοῦσι τοὺς πύργους σου καὶ λικηίσω τὸν χοῦν αὐτῆς ἀπ' αὐτῆς καὶ δώσω αὐτὴν εἰς λεωπερίαν

- 5 Pechè yo pral mete senn cheche sou yo, la kote lavil la te kanpe nan mitan lanmè. Se mwen menm Seyè sèl Mèt la ki di sa. Nasyon yo pral piye lavil la.
She will be a place for the stretching out of nets in the middle of the sea; for I have said it, says the Lord: and her goods will be given over to the nations.
ψυγμός σαγηνῶν ἔσται ἐν μέσῳ θαλάσσης ὅτι ἐγὼ λελάληκα λέγει κύριος καὶ ἔσται εἰς προνομήν τοῖς ἔθνεσιν
- 6 Yo pral touye tout moun k'ap viv nan lòt lavil ki nan rès peyi a ak nepe. Lè sa a, lavil Tir va konnen se mwen menm ki Seyè a.
And her daughters in the open country will be put to the sword: and they will be certain that I am the Lord.
καὶ αἱ θυγατέρες αὐτῆς αἱ ἐν τῷ πεδίῳ μαχαίρα ἀναιρεθήσονται καὶ γνώσονται ὅτι ἐγὼ κύριος
- 7 Men sa Seyè sèl Mèt la di: -Mwen pral voye Nèbikadnezza, wa Babilòn lan, pi gran wa pase tout wa yo, vin atake Tir. L'ap soti nan nò avèk chwal, cha lagè, kavalye ak yon gwo lame sòlda.
For this is what the Lord has said: See, I will send up from the north Nebuchadrezzar, king of Babylon, king of kings, against Tyre, with horses and war-carriages and with an army and great numbers of people.
ὅτι τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σέ σορ τὸν ναβουχοδονσορ βασιλέα βαβυλῶνος ἀπὸ τοῦ βορρᾶ βασιλεὺς βασιλέων ἐστὶν μεθ' ἵππων καὶ ἀρμάτων καὶ ἰππέων καὶ συναγωγῆς ἔθνων πολλῶν σφόδρα
- 8 Li pral touye tout moun k'ap viv nan lòt lavil ki nan rès peyi a. Li pral foye gwo kannal, li pral anpile ranblè tout arebò ou. Li pral moute yon miray ak plak fè pou pare kou.
He will put to the sword your daughters in the open country: he will make strong walls against you and put up an earthwork against you, arming himself for war against you.
οὗτος τὰς θυγατέρας σου τὰς ἐν τῷ πεδίῳ μαχαίρα ἀνελεῖ καὶ δώσει ἐπὶ σέ προφυλακὴν καὶ περιουκοδομήσει καὶ ποιήσει ἐπὶ σέ κόκλῳ χάρακα καὶ περίσταςιν ὄπλων καὶ τὰς λόγχας αὐτοῦ ἀπέναντί σου δώσει
- 9 Li pral frape sou miray yo avèk gwo potò. Li pral demoli gwo fò won yo ak gwo pens fè.
He will put up his engines of war against your walls, and your towers will be broken down by his axes.
τὰ τεῖχη σου καὶ τοὺς πύργους σου καταβαλεῖ ἐν ταῖς μαχαίραις αὐτοῦ
- 10 Tèlman pral gen chwal, chwal yo pral leve yon gwo nwaj pousyè deyè yo ki pral kouvri lavil la. Lè kavalye l' yo ap pase sou chwal yo, lè cha lagè yo ak kabwa pwovizyon yo ap pase antre nan pòtay ou yo, miray yo pral tranble. Yo pral antre nan lavil la tankou si miray yo te tonbe.
Because of the number of his horses you will be covered with their dust: your walls will be shaking at the noise of the horsemen and of the wheels and of the war-carriages, when he comes through your doorways, as into a town which has been broken open.
ἀπὸ τοῦ πλήθους τῶν ἵππων αὐτοῦ κατακαλύψει σε ὁ κονιορτὸς αὐτῶν καὶ ἀπὸ τῆς φωνῆς τῶν ἰππέων αὐτοῦ καὶ τῶν τροχῶν τῶν ἀρμάτων αὐτοῦ σεισθήσεται τὰ τεῖχη σου εἰσπορευομένου αὐτοῦ τὰς πύλας σου ὡς εἰσπορευόμενος εἰς πόλιν ἐκ πεδίου
- 11 Nou pral tande bri zago chwal li yo nan tout lari yo. L'ap fè yo touye tout moun ak nepe. Bèl gwo potò solid ou yo pral tonbe atè.
Your streets will be stamped down by the feet of his horses: he will put your people to the sword, and will send down the pillars of your strength to the earth.
ἐν ταῖς ὁπλαῖς τῶν ἵππων αὐτοῦ καταπατήσουσιν σου πάσας τὰς πλατείας τὸν λαόν σου μαχαίρα ἀνελεῖ καὶ τὴν ὑπόστασίν σου τῆς ἰσχύος ἐπὶ τὴν γῆν κατάρξει
- 12 Yo pral pran tout richès ou yo, yo pral piye tout machandiz ou yo. Y'ap kraze tout miray ou yo, y'ap demoli tout bèl kay ou yo. Y'ap pran wòch yo, bwa yo ak tout rès demoli yo, y'ap jete yo nan lanmè.
They will take by force all your wealth and go off with the goods with which you do trade: they will have your walls broken down and all the houses of your desire given up to destruction: they will put your stones and your wood and your dust deep in the water.
καὶ προνομεύσει τὴν δυνάμιν σου καὶ σκυλεύσει τὰ ὑπάρχοντά σου καὶ καταβαλεῖ σου τὰ τεῖχη καὶ τοὺς οἴκους σου τοὺς ἐπιθυμητοὺς καθελεῖ καὶ τοὺς λίθους σου καὶ τὰ ξύλα σου καὶ τὸν χοῦν σου εἰς μέσον τῆς θαλάσσης ἐμβαλεῖ
- 13 M'ap fè nou sispann chante. Yo p'ap tande mizik gita nou yo ankò.
I will put an end to the noise of your songs, and the sound of your instruments of music will be gone for ever.
καὶ καταλύσει τὸ πλήθος τῶν μουσικῶν σου καὶ ἡ φωνὴ τῶν ψαλτηρίων σου οὐ μὴ ἀκουσθῆ ἔτι
- 14 Lavil la pral tounen yon gwo pil wòch, se la pechè yo pral cheche senn yo. Yo p'ap janm rebati lavil la ankò. Se mwen menm, Seyè a, ki pale. Se mwen menm, Seyè sèl Mèt la, ki di sa.
I will make you an uncovered rock: you will be a place for the stretching out of nets; there will be no building you up again: for I the Lord have said it, says the Lord.
καὶ δώσω σε εἰς λεωπετρίαν ψυγμός σαγηνῶν ἔσται οὐ μὴ οἰκοδομηθῆς ἔτι ὅτι ἐγὼ ἐλάλησα λέγει κύριος
- 15 ¶ Men sa Seyè sèl Mèt la voye di moun lavil Tir yo: Lè lavil la va tonbe nan men lènmi l' yo, lè y'a pran masakre moun ladan l', lè moun y'ap touye yo ap rele, moun ki rete tout bò gwo lanmè a va tranble.
This is what the Lord has said to Tyre: Will not the sea-lands be shaking at the sound of your fall, when the wounded give cries of pain, when men are put to the sword in you?
διότι τάδε λέγει κύριος κύριος τῆ σορ οὐκ ἀπὸ φωνῆς τῆς πτώσεώς σου ἐν τῷ στενάζει τραυματίας ἐν τῷ σπάσαι μάχαιραν ἐν μέσῳ σου σεισθήσονται αἱ νῆσοι

- 16 Tout wa peyi k'ap fè kòmès sou lanmè a ap desann soti sou fotèy yo, y'ap wete gwo manto ak bèl rad bwode ki te sou yo. Yo pral chita atè sitèlman y'ap pè. Yo pral sitèlman sezi wè sa ki rive nou, y'ap tranble san rete.
Then all the rulers of the sea will come down from their high seats, and put away their robes and take off their clothing of needlework: they will put on the clothing of grief, they will take their seats on the earth, shaking with fear every minute and overcome with wonder at you.
καὶ καταβήσονται ἀπὸ τῶν θρόνων αὐτῶν πάντες οἱ ἄρχοντες ἐκ τῶν ἐθνῶν τῆς θαλάσσης καὶ ἀφελούνται τὰς μίτρας ἀπὸ τῶν κεφαλῶν αὐτῶν καὶ τὸν ἱματισμὸν τὸν ποικίλον αὐτῶν ἐκδύσονται ἕκαστος ἕκαστος ἐκστήσονται ἐπὶ γῆν καθεδούνται καὶ φοβηθήσονται τὴν ἀπώλειαν αὐτῶν καὶ στενάξουσιν ἐπὶ σέ
- 17 Yo pral plenn sò ou. Yo pral di: -Gade yon malè! Gwo lavil la disparèt! Tout batiman l' yo koule! Jan moun lavil sa yo te mèl lanmè a! Yo te fè tout moun ki rete bò gwo lanmè a pè yo.
And they will send up a song of grief for you, and say to you, What destruction has come on you, how are you cut off from the sea, the noted town, which was strong in the sea, she and her people, causing the fear of them to come on all the dry land!
καὶ λήμψονται ἐπὶ σέ θρήνον καὶ ἔροῦσίν σοι πῶς κατελύθη ἐκ θαλάσσης ἡ πόλις ἡ ἐπαινεστὴ ἡ δοῦσα τὸν φόβον αὐτῆς πᾶσι τοῖς κατοικοῦσιν αὐτήν
- 18 Koulye a, tout moun bò gwo lanmè yo ap tranble lè y'a wè ou tonbe nan men lènmi ou yo. Wi, moun ki rete bò gwo lanmè a p'ap konn sa pou yo fè lè y'a wè jan ou fini an!
Now the sea-lands will be shaking in the day of your fall; and all the ships on the sea will be overcome with fear at your going.
καὶ φοβηθήσονται αἱ νῆσοι ἀφ' ἡμέρας πτώσεώς σου
- 19 Paske, men sa Seyè sèl Mèt la di: -M'ap fè ou tounen yon dezè, tankou lavil kote pa gen moun rete. M'ap fè dlo lanmè a leve dèyè ou, l'ap kouvri ou nèt ale.
For this is what the Lord has said: I will make you a waste town, like the towns which are unpeopled; when I make the deep come upon you, covering you with great waters.
ὅτι τάδε λέγει κύριος κύριος ὅταν δῶ σε πόλιν ἡρημωμένην ὡς τὰς πόλεις τὰς μὴ κατοικηθησόμενας ἐν τῷ ἀναγαγεῖν με ἐπὶ σέ τὴν ἄβυσσον καὶ κατακαλύψῃ σε ὕδωρ πολὺ
- 20 M'ap fè nou desann nan peyi kote mò yo ye a, m'ap voye nou al jwenn moun ki mouri depi lontan yo. M'ap fè nou al rete nan peyi ki anba tè a, kote nou pral rete pou kont nou, pou tout tan ansanm ak moun ki mouri deja yo. Konsa, nou p'ap gen plas nou ankò sou latè pami vivan yo.
Then I will make you go down with those who go down into the underworld, to the people of the past, causing your living-place to be in the deepest parts of the earth, in places long unpeopled, with those who go down into the deep, so that there will be no one living in you; and you will have no glory in the land of the living.
καὶ καταβιβάσω σε πρὸς τοὺς καταβαίνοντας εἰς βόθρον πρὸς λαὸν αἰῶνος καὶ κατοικεῖ σε εἰς βάθη τῆς γῆς ὡς ἔρημον αἰῶνιον μετὰ καταβαινόντων εἰς βόθρον ὅπως μὴ κατοικηθῆς μηδὲ ἀνασταθῆς ἐπὶ γῆς ζωῆς
- 21 Mwen pral fè tout moun pè lè yo wè sa ki rive nou. Se konsa n'a fini. Moun va chache nou, men yo p'ap janm jwenn nou. Se Seyè sèl Mèt la ki di sa.
I will make you a thing of fear, and you will come to an end: even if you are looked for, you will not be seen again for ever, says the Lord.
ἀπώλειάν σε δώσω καὶ οὐχ ὑπάρξεις ἔτι εἰς τὸν αἰῶνα λέγει κύριος κύριος
- 1 ¶ Seyè a pale avè m', li di m' konsa:
The word of the Lord came to me again, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Chante pou plenn sò lavil Tir!
And you, son of man, make a song of grief for Tyre;
οὐὲ ἀνθρώπου λαβὲ ἐπὶ σορ θρήνον
- 3 W'a pale ak moun lavil Tir yo, lavil ki kanpe bò lanmè a, lavil k'ap fè kòmès ak dènye moun ki rete bò lanmè, w'a di yo men mesaj Seyè sèl Mèt la voye ba yo: -Nou menm, moun lavil Tir, k'ap mache di: Pa gen pi bèl peyi pase peyi nou an!
And say to Tyre, O you who are seated at the doorway of the sea, trading for the peoples with the great sea-lands, these are the words of the Lord: You, O Tyre, have said, I am a ship completely beautiful.
καὶ ἔρεις τῇ σορ τῇ κατοικοῦσῃ ἐπὶ τῆς εἰσόδου τῆς θαλάσσης τῷ ἐμπορίῳ τῶν λαῶν ἀπὸ νήσων πολλῶν τάδε λέγει κύριος τῇ σορ σὺ εἶπας ἐγὼ περιέθηκα ἐμαυτῇ κάλλος μου
- 4 Fwontyè nou rive jouk nan mitan lanmè. Moun ki bati lavil la te bati l' tankou yon bèl batiman.
Your builders have made your outlines in the heart of the seas, they have made you completely beautiful.
ἐν καρδίᾳ θαλάσσης τῷ βεελιμ υἱοῖ σου περιέθηκάν σοι κάλλος
- 5 Yo te pran bwapen sou mòn Seni fè planch pou sèvi bòday nou yo. Yo pran yon bwa sèd peyi Liban pou fè ma pou nou.
They have made all your boards of fir-trees from Senir: they have taken cedars from Lebanon to make the supports for your sails.
κέδρος ἐκ σανιρ ὠκοδομήθη σοι ταινία σανίδων κυπαρίσσου ἐκ τοῦ λιβάνου ἐλήμφθησαν τοῦ ποιῆσαι σοι ἱστῶδες ἐλατίνους
- 6 Yo pran bwadchenn peyi Bazan pou fè zaviwon. Yo voye chache bwa sèd nan lil Chip pou fè pon an. Lèfini, yo plake moso iwwa sou tout pon an.
Of oak-trees from Bashan they have made your driving blades; they have made your floors of ivory and boxwood from the sea-lands of Kittim.
ἐκ τῆς βασανίτιδος ἐποίησαν τὰς κόπας σου τὰ ἱερά σου ἐποίησαν ἐξ ἐλέφαντος οἴκους ἀλσώδεις ἀπὸ νήσων τῶν χεττιν

- 7 Vwal batiman an te fèt ak bèl twal fin blan bwode ki soti peyi Lejip. Se te drapo pa nou sa! Kabin sou pon an te kouvri ak bèl twal violèt, bèl twal wouj ki soti nan lil Elisha.
The best linen with needlework from Egypt was your sail, stretched out to be a flag for you; blue and purple from the sea-lands of Elishah gave you shade.
βύσσος μετὰ ποικιλίας ἐξ αἰγύπτου ἐγένετό σοι στρωμνὴ τοῦ περιθειναί σοι δόξαν καὶ περιβαλεῖν σε ὑάκινθον καὶ πορφύραν ἐκ τῶν νήσων εἰσαι καὶ ἐγένετο περιβόλαιά σου
- 8 Se gason ki soti lavil Sidon ak lavil Avad k'ap naje zaviwon pou ou. Men, se moun lavil la menm ki te fò anpil nan lamarin ki te maren sou batiman an.
The people of Zidon and Arvad were your boatmen; the wise men of Zemer were in you; they were guiding your ships;
καὶ οἱ ἄρχοντές σου οἱ κατοικοῦντες σιδῶνα καὶ ἀραδίοι ἐγένοντο κωπηλάται σου οἱ σοφοὶ σου σορ οἱ ἦσαν ἐν σοὶ οὗτοι κυβερνήται σου
- 9 Se ansyen gwo bòs chapant lavil Gebal ak bon ouvriye yo ki te abò batiman an pou fè reparasyon. Maren tout batiman ki sou lanmè a vin fè trafik lakay ou.
The responsible men of Gebal and its wise men were in you, making your boards watertight: all the ships of the sea with their seamen were in you trading in your goods.
οἱ πρεσβύτεροι βυβλίων καὶ οἱ σοφοὶ αὐτῶν ἦσαν ἐν σοὶ οὗτοι ἐνίσχυον τὴν βουλὴν σου καὶ πάντα τὰ πλοῖα τῆς θαλάσσης καὶ οἱ κωπηλάται αὐτῶν ἐγένοντό σοι ἐπὶ δυσμᾶς δυσμῶν
- 10 Nan lame ou la se renk moun peyi Pès, moun peyi Loud ak moun peyi Pout ki t'ap sèvi. Yo konn fè lagè. Se nan kazèn ou yo yo te konn mete gwo plak fè pwotèj yo ak kas an fè yo. Se moun sa yo ki te fè ou rive nan tout bèl pozisyon sa a.
Cush and Lud and Put were in your army, your men of war, hanging up their body-covers and head-dresses of war in you: they gave you your glory.
πέρσαι καὶ λυδοὶ καὶ λίβυες ἦσαν ἐν τῇ δυνάμει σου ἄνδρες πολεμισταὶ σου πέλτας καὶ περικεφαλαιᾶς ἐκρέμασαν ἐν σοὶ οὗτοι ἔδωκαν τὴν δόξαν σου
- 11 Sòlda ki soti lavil Avad ap veye sou tout miray ranpa ou yo. Sòlda ki soti lavil Gamad t'ap fè faksyonnè sou tout gwo fò won ou yo. Yo pandye plak fè pwotèj yo sou tout miray yo. Se moun sa yo ki te fè ou bèl kont bèl ou.
The men of Arvad in your army were on your walls, and were watchmen in your towers, hanging up their arms on your walls round about; they made you completely beautiful.
υἱοὶ ἀραδίων καὶ ἡ δυνάμις σου ἐπὶ τῶν τειχεῶν σου φύλακες ἐν τοῖς πύργους σου ἦσαν τὰς φαρέτρας αὐτῶν ἐκρέμασαν ἐπὶ τῶν ὕρμων σου κύκλῳ οὗτοι ἐτελείωσάν σου τὸ κάλλος
- 12 Moun lavil Tasis nan peyi Lespay vin fè kòmès ak ou, paske ou te gen tout kalite bèl bagay an kantite. Yo vann ou ajan, fè, fèblan ak plon pou yo te ka achte machandiz ou yo.
Tarshish did business with you because of the great amount of your wealth; they gave silver, iron, tin, and lead for your goods.
καρχηδόνιοι ἔμποροὶ σου ἀπὸ πλήθους πάσης ἰσχύος σου ἀργύριον καὶ χρυσίον καὶ σίδηρον καὶ κασσίτερον καὶ μόλυβον ἔδωκαν τὴν ἀγοράν σου
- 13 Ou fè kòmès ak peyi Lagrès, ak lavil Toubal, ak lavi Mechèk. Yo vann ou esklav ak tout kalite bagay fèt an kwiv pou machandiz pa ou yo.
Javan, Tubal, and Meshech were your traders; they gave living men and brass vessels for your goods.
ἡ ἑλλάς καὶ ἡ σύμπασα καὶ τὰ παρατείνοντα οὗτοι ἐνεπορεύοντό σοι ἐν ψυχαῖς ἀνθρώπων καὶ σκεύη χαλκᾶ ἔδωκαν τὴν ἐμπορίαν σου
- 14 Ou fè trafik ak moun Togama. Ou vann yo machandiz pa ou. Pou peye ou, yo ba ou chwal pou travay, chwal pou fè lagè ak milèt.
The people of Togarmah gave horses and war-horses and transport beasts for your goods.
ἐξ οἴκου θεργαμα ἵππους καὶ ἵππεις ἔδωκαν ἀγοράν σου
- 15 Moun lavil Wòd yo fè kòmès avèk ou tou. Moun anpil lòt peyi ki bò gwo lanmè a te fè pratik ak ou. Ou ba yo machandiz ou yo, yo peye ak gwo kòn iwwa ak bwa nwa.
The men of Rodan were your traders: a great number of sea-lands did business with you: they gave you horns of ivory and ebony as an offering.
υἱοὶ ῥοδίων ἔμποροὶ σου ἀπὸ νήσων ἐπλήθυναν τὴν ἐμπορίαν σου ὁδόντας ἔλεφαντίνους καὶ τοὺς εἰσαγομένους ἀντεδίδους τοὺς μισθοὺς σου
- 16 Moun peyi Siri yo fè kòmès avèk ou paske ou te gen anpil machandiz. Yo vann ou bèl pyè ki koute chè, bèl twal wouj, twal bwode, grenn koray, twal fin blan, ak pyè woubi. Ou menm, ou vann yo machandiz pa ou.
Edom did business with you because of the great number of things which you made; they gave emeralds, purple, and needlework, and the best linen and coral and rubies for your goods.
ἀνθρώπους ἐμπορίαν σου ἀπὸ πλήθους τοῦ συμμίκτου σου στακτὴν καὶ ποικίλματα ἐκ θαρσις καὶ ραμῶθ καὶ χορχορ ἔδωκαν τὴν ἀγοράν σου
- 17 Moun peyi Jida ak moun peyi Izrayèl yo te fè kòmès avèk ou tou. Pou peye ou, yo ba ou ble, pitimi, siwo myèl, lwil oliv ak zepis.
Judah and the land of Israel were your traders; they gave grain of Minnith and sweet cakes and honey and oil and perfume for your goods.
ιουδας καὶ οἱ υἱοὶ τοῦ ἰσραὴλ οὗτοι ἔμποροὶ σου ἐν σίτου πράσει καὶ μύρων καὶ κασίας καὶ πρῶτων μέλι καὶ ἔλαιον καὶ ῥητήνην ἔδωκαν εἰς τὸν σύμμικτόν σου
- 18 Moun Damas yo achte machandiz ou yo ak tout kalite bèl bagay ou te gen an kantite. Yo te vann ou diven ki soti Elbon ak lenn ki soti Saar.
Damascus did business with you because of the great amount of your wealth, with wine of Helbon and white wool.
δαμασκὸς ἔμπορός σου ἐκ πλήθους πάσης δυνάμεώς σου οἶνος ἐκ χελβων καὶ ἔρια ἐκ μιλήτου
- 19 Moun soti depi lavil Wazal, yo ba ou diven, fè fòje, kannèl ak zepis pou machandiz ou yo.
... for your goods: they gave polished iron and spices for your goods.
καὶ οἶνον εἰς τὴν ἀγοράν σου ἔδωκαν ἐξ ἀσηλ σίδηρος εἰργασμένος καὶ τροχὸς ἐν τῷ συμμίκτῳ σου ἔστιν

- 20 Moun lavil Dadan yo ba ou sèl ak chabrak pou machandiz ou yo.
Dedan did trade with you in cloths for the backs of horses.
δαϊδαν ἔμποροὶ σου μετὰ κτηνῶν ἐκλεκτῶν εἰς ἄρματα
- 21 Moun peyi Arabi yo ak chèf peyi Keda yo te pratik ou tou. Yo te vann ou ti mouton, belye mouton ak bouk kabrit.
Arabia and all the rulers of Kedar did business with you; in lambs and sheep and goats, in these they did business with you.
ἡ ἀραβία καὶ πάντες οἱ ἄρχοντες κηδαρ οὗτοι ἔμποροὶ σου διὰ χειρὸς σου καμήλους καὶ κριοῦς καὶ ἀμνοῦς ἐν οἷς ἐμπορεύονται σε
- 22 Machann ki soti Seba ak Rema vin vann ou bon kalite zepis, bèl pyè ki koute chè ak lò.
The traders of Sheba and Raamah did trade with you; they gave the best of all sorts of spices and all sorts of stones of great price and gold for your goods.
ἔμποροι σαβα καὶ ραγμα οὗτοι ἔμποροὶ σου μετὰ πρώτων ἡδυσμάτων καὶ λίθων χρηστῶν καὶ χρυσίου ἔδωκαν τὴν ἀγοράν σου
- 23 Moun lavil Aran, moun lavil Kane, moun lavil Edenn, machann ki soti lavil Seba, lavil Asou ak lavil Chilman, yo tout t'ap fè kòmès avè ou.
Haran and Canneh and Eden, the traders of Asshur and all the Medes:
χαρραν καὶ χαννα οὗτοι ἔμποροὶ σου ασσουρ καὶ χαρμαν ἔμποροὶ σου
- 24 Yo vann ou bèl twal ki koute chè, twal wouj, twal bwode, bèl tapi tout koulè, bon kòd trese byen solid.
These were your traders in beautiful robes, in rolls of blue and needlework, and in chests of coloured cloth, corded with cords and made of cedar-wood, in them they did trade with you.
φέροντες ἐμπορίαν ὑάκινθον καὶ θησαυροὺς ἐκλεκτοὺς δεδεμένους σχοινίοις καὶ κυπαρίσσινα
- 25 Gwo batiman Tasis yo t'ap vwayaje toupatou al vann machandiz ou yo. Ou te tankou yon batiman chaje kouleba, nan mitan lanmè.
Tarshish ships did business for you in your goods: and you were made full, and great was your glory in the heart of the seas.
πλοῖα ἐν αὐτοῖς καρχηδόνιοι ἔμποροὶ σου ἐν τῷ πλήθει ἐν τῷ συμμίκτῳ σου καὶ ἐνεπλήσθης καὶ ἐβαρύνθης σφόδρα ἐν καρδίᾳ θαλάσσης
- 26 ¶ Moun ki t'ap naje zaviwon yo te mennen ou byen lwen nan fon lanmè. Yon sèl van lès te fè ou koule byen lwen nan mitan lanmè.
Your boatmen have taken you into great waters: you have been broken by the east wind in the heart of the seas.
ἐν ὕδατι πολλῷ ἦγγόν σε οἱ κωπηλάται σου τὸ πνεῦμα τοῦ νότου συνέτριψέν σε ἐν καρδίᾳ θαλάσσης
- 27 Tout richès ou yo, tout machandiz ou yo, ak tout pwovizyon ou yo ansanm ak tout maren ak tout moun k'ap travay pou ou yo, bès chapant ki pou fè reparasyon pou ou yo, machann ou yo, tout sòlda ki te abò ou yo ansanm ak tout foul moun ki te nan batiman an, yo tout, wi, yo tout pèdi nan lanmè lè batiman ou lan koule.
Your wealth and your goods, the things in which you do trade, your seamen and those guiding your ships, those who make your boards watertight, and those who do business with your goods, and all your men of war who are in you, with all who have come together in you, will go down into the heart of the seas in the day of your downfall.
ἦσαν δυνάμεις σου καὶ ὁ μισθός σου καὶ τῶν συμμίκτων σου καὶ οἱ κωπηλάται σου καὶ οἱ κυβερνήται σου καὶ οἱ σύμβουλοι σου καὶ οἱ σύμμικτοὶ σου ἐκ τῶν συμμίκτων σου καὶ πάντες οἱ ἄνδρες οἱ π ολεμισταὶ σου οἱ ἐν σοὶ καὶ πᾶσα ἡ συναγωγή σου ἐν μέσῳ σου πεσοῦνται ἐν καρδίᾳ θαλάσσης ἐν τῇ ἡμέρᾳ τῆς πτώσεώς σου
- 28 Rèl maren k'ap neye yo fè moun ki rete sou rivaj yo pran tranble.
At the sound of the cry of your ships' guides, the boards of the ship will be shaking.
πρὸς τὴν φωνὴν τῆς κραυγῆς σου οἱ κυβερνήται σου φόβῳ φοβηθήσονται
- 29 Tout moun ki t'ap naje zaviwon yo desann atè, yo kite batiman yo. Tout maren yo rete atè.
And all the boatmen, the seamen and those who are expert at guiding a ship through the sea, will come down from their ships and take their places on the land;
καὶ καταβήσονται ἀπὸ τῶν πλοίων πάντες οἱ κωπηλάται σου καὶ οἱ ἐπιβάται καὶ οἱ πρῶρεῖς τῆς θαλάσσης ἐπὶ τὴν γῆν στήσονται
- 30 Y'ap kriye pou ou, y'ap plenn sò ou. Y'ap voye pousyè tè sou tèt yo, y'ap woule kò yo nan sann dife, tèlman y'ap nan lapenn.
And their voices will be sounding over you, and crying bitterly they will put dust on their heads, rolling themselves in the dust:
καὶ ἀλαλάξουσιν ἐπὶ σὲ τῇ φωνῇ αὐτῶν καὶ κεκραῖζονται πικρὸν καὶ ἐπιθήσουσιν ἐπὶ τὴν κεφαλὴν αὐτῶν γῆν καὶ σποδὸν ὑποστρώσονται
- 32 Nan lapenn yo y'ap chante sou ou. Yo pral plenn sò ou ak dlo nan je. Y'ap di: Pa te gen tankou lavil Tir ki koulye a koule nan fon lanmè!
And in their weeping they will make a song of grief for you, sorrowing over you and saying, Who is like Tyre, who has come to an end in the deep sea?
καὶ λήμψονται οἱ υἱοὶ αὐτῶν ἐπὶ σὲ θρήνον καὶ θρήνημά σοι
- 33 Lè ou voye machandiz ou yo vann lòt bò dlo, tout nasyon yo jwenn sa yo bezwen. Avèk kantite machandiz ak danre ou yo, ou te fè anpil wa vin rich.
When your goods went out over the seas, you made numbers of peoples full; the wealth of the kings of the earth was increased with your great wealth and all your goods.
πόσον τινὰ εὗρες μισθὸν ἀπὸ τῆς θαλάσσης ἐνέπλησας ἔθνη ἀπὸ τοῦ πλήθους σου καὶ ἀπὸ τοῦ συμμίκτου σου ἐπλούτισας πάντας βασιλεῖς τῆς γῆς

- 34 Koulve a, ou koule nan fon lanmè. Tout machandiz ou yo, tout moun ki t'ap travay pou ou yo disparèt ansanm avè ou nan lanmè.
Now that you are broken by the seas in the deep waters, your goods and all your people will go down with you.
νῦν συνετριβῆς ἐν θαλάσῃ ἐν βάθει ὕδατος ὁ σύμμικτός σου καὶ πᾶσα ἡ συναγωγή σου ἐν μέσῳ σου ἔπεσον πάντες οἱ κωπηλάται σου
- 35 Tout moun ki rete nan peyi bò gwo lanmè a sezi tande sa ki rive ou. Ata wa yo gen kè sote. Yo kagou sitèlman yo pè.
All the people of the sea-lands are overcome with wonder at you, and their kings are full of fear, their faces are troubled.
πάντες οἱ κατοικοῦντες τὰς νήσους ἐστύγνασαν ἐπὶ σέ καὶ οἱ βασιλεῖς αὐτῶν ἐκστάσει ἐξέστησαν καὶ ἐδάκρυσεν τὸ πρόσωπον αὐτῶν
- 36 Moun k'ap fè kòmès nan lòt peyi yo sezi, yo pè pou sa ki rive ou la pa rive yo tou. Wi, ou fini, ou fini nèt.
Those who do business among the peoples make sounds of surprise at you; you have become a thing of fear, you have come to an end for ever.
ἔμποροι ἀπὸ ἐθνῶν ἐσύρισάν σε ἀπώλεια ἐγένου καὶ οὐκέτι ἔση εἰς τὸν αἰῶνα
- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
The word of the Lord came to me again, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Pale ak chèf peyi Tir la, di li: Men mesaj Seyè sèl Mèt la voye ba li: Lògèy vire lòlòj ou! Ou pretann di se you bondye ou ye. Ou chita tankou Bondye sou fotèy ou, nan mitan lanmè. Ou mèt pran pòz bondye ou jan ou vle, se moun ou ye, ou pa Bondye.
Son of man, say to the ruler of Tyre, This is what the Lord has said: Because your heart has been lifted up, and you have said, I am a god, I am seated on the seat of God in the heart of the seas; but you are man and not God, though you have made your heart as the heart of God:
καὶ σὺ υἱὲ ἀνθρώπου εἶπὸν τῷ ἄρχοντι τύρου τάδε λέγει κύριος ἄνθ' ὧν ὑψώθη σου ἡ καρδία καὶ εἶπας θεὸς εἰμι ἐγὼ κατοικίαν θεοῦ κατέκηκα ἐν καρδίᾳ θαλάσσης σὺ δὲ εἶ ἄνθρωπος καὶ οὐ θεὸς καὶ ἰδῶκας τὴν καρδίαν σου ὡς καρδίαν θεοῦ
- 3 Ou met nan tèt ou ou gen plis konprann pase Danèl. Pa gen sekre ki kache pou ou.
See, you are wiser than Daniel; there is no secret which is deeper than your knowledge:
μὴ σοφώτερος εἶ σὺ τοῦ δαυηλ σοφοὶ οὐκ ἐπαίδευσάν σε τῇ ἐπιστήμῃ αὐτῶν
- 4 Se bon konprann ou ak lespri ou genyen ki fè ou rich konsa. Ou ranmase bonkou lò ak ajan mete lakay ou.
By your wisdom and deep knowledge you have got power for yourself, and put silver and gold in your store-houses:
μὴ ἐν τῇ ἐπιστήμῃ σου ἢ ἐν τῇ φρονήσει σου ἐποίησας σεαυτῷ δύναμιν καὶ χρυσίον καὶ ἀργύριον ἐν τοῖς θησαυροῖς σου
- 5 Ou gen anpil ladrès nan fè kòmès, ou fè anpil lajan. Ou kite richès ou yo vire tèt ou.
By your great wisdom and by your trade your power is increased, and your heart is lifted up because of your power:
ἐν τῇ πολλῇ ἐπιστήμῃ σου καὶ ἐμπορίᾳ σου ἐπλήθυνας δύναμίν σου ὑψώθη ἡ καρδία σου ἐν τῇ δυνάμει σου
- 6 Se poutèt sa, men sa Seyè sèl Mèt la voye di ou: Ou met nan tèt ou ou gen konprann tankou Bondye.
For this cause the Lord has said: Because you have made your heart as the heart of God,
διὰ τοῦτο τάδε λέγει κύριος ἐπειδὴ δέδωκας τὴν καρδίαν σου ὡς καρδίαν θεοῦ
- 7 Enben, mwen pral fè moun lòt nasyon vin atake ou. San manman pase yo pa genyen. Yo pral kraze dènve bèl bagay ou te ranmase ak bon konprann ou an. Yo p'ap gen respè pou gwo pozisyon ou lan.
See, I am sending against you strange men, feared among the nations: they will let loose their swords against your bright wisdom, they will make your glory a common thing.
ἀντι τοῦτου ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σέ ἄλλοτριους λοιμοὺς ἀπὸ ἐθνῶν καὶ ἐκκενώσουσιν τὰς μαχαίρας αὐτῶν ἐπὶ σέ καὶ ἐπὶ τὸ κάλλος τῆς ἐπιστήμης σου καὶ στρώσουσιν τὸ κάλλος σου εἰς ἀπώλειαν
- 8 Yo pral touye ou. Ou pral mouri neye nan mitan lanmè.
They will send you down to the underworld, and your death will be the death of those who are put to the sword in the heart of the seas.
καὶ καταβιβάσουσίν σε καὶ ἀποθανῆ θανάτῳ τραυματιῶν ἐν καρδίᾳ θαλάσσης
- 9 Lè y'a vini pou yo touye ou la, w'a pretann di se you bondye ou ye toujou? Pou moun k'ap touye ou yo, se moun w'ap ye. Ou p'ap you bondye kras.
Will you say, in the face of those who are taking your life, I am God? but you are man and not God in the hands of those who are wounding you.
μὴ λέγων ἐρεῖς θεὸς εἰμι ἐγὼ ἐνώπιον τῶν ἀναιρουμένων σε σὺ δὲ εἶ ἄνθρωπος καὶ οὐ θεὸς ἐν πλήθει
- 10 W'ap mouri tankou moun ki pa konn Bondye. Se moun lòt nasyon yo k'ap touye ou. Mwen fin pale. Se mwen menm, Seyè sèl Mèt la, ki di sa.
Your death will be the death of those who are without circumcision, by the hands of men from strange lands: for I have said it, says the Lord.
ἀπεριτομήτων ἀπολῆ ἐν χερσὶν ἄλλοτριῶν ὅτι ἐγὼ ἐλάλησα λέγει κύριος

- 11 ¶ Seyè a pale avè m' ankò, li di m' konsa:
Then the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 12 -Nonm o! Ou pral plenn sò k'ap tann wa peyi Tir la. Di li: Men mesaj Seyè sèl Mèt la voye ba ou: Te gen yon lè se ou ki te pi bon. Tout moun t'ap gade sou ou. Ou te gen bon konprann. Ou te yon bèl bagay nan je tout moun.
Son of man, make a song of grief for the king of Tyre, and say to him, This is what the Lord has said: You are all-wise and completely beautiful;
οὐκ ἀνθρώπου λαβὲ θρήνον ἐπὶ τὸν ἄρχοντα τύρου καὶ εἶπον αὐτῷ τάδε λέγει κύριος κύριος σὺ ἀποσφράγισμα ὁμοιώσεως καὶ στέφανος κάλλους
- 13 Ou t'ap viv nan jaden Edenn lan, jaden Bondye a. Ou te mete tout kalite bèl pyè koute chè sou ou: ribi, topaz, dyaman, krizolit, oniks, jasp, safi, malachi, emwòd. Tout bèl bijou ki te sou ou te fèt an lò. Se jou Bondye t'ap kreye ou la li te fè pare yo pou ou.
You were in Eden, the garden of God; every stone of great price was your clothing, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the emerald and the carbuncle: your store-houses were full of gold, and things of great price were in you; in the day when you were made they were got ready.
ἐν τῇ τρυφῇ τοῦ παραδείσου τοῦ θεοῦ ἐγενήθησαν πάντες λίθον χρηστὸν ἐνδέδεσαι σάρδιον καὶ τοπάζιον καὶ σμάραγδον καὶ ἄνθρακα καὶ σάπφειρον καὶ ἰάσπιν καὶ ἀργύριον καὶ χρυσίον καὶ λιγύριον καὶ ἄχάτην καὶ ἄμεθυστον καὶ χρυσόλιθον καὶ βηρόλλιον καὶ ὄνυχιον καὶ χρυσίου ἐνέπλησας τοὺς θησαυρούς σου καὶ τὰς ἀποθήκας σου ἐν σοὶ ἀφ' ἧς ἡμέρας ἐκτίσθης σὺ
- 14 Mwen mete yon zanj cheriben avè ou pou pwoteje ou. Se sou mòn ki apa pou mwen an ou te rete. Ou mache nan mitan gwo dife.
I gave you your place with the winged one; I put you on the mountain of God; you went up and down among the stones of fire.
μετὰ τοῦ χειροῦ ἐθηκά σε ἐν ὄρει ἁγίῳ θεοῦ ἐγενήθη ἐν μέσῳ λίθων πυρίνων
- 15 Depi jou Bondye kreye ou la, ou pa t' fè anyen pou yo te fè ou repwòch, jouk jou ou konmanse fè sa ki mal.
There has been no evil in your ways from the day when you were made, till sin was seen in you.
ἐγενήθη ἄμωμος σὺ ἐν ταῖς ἡμέραις σου ἀφ' ἧς ἡμέρας σὺ ἐκτίσθης ἕως εὐρέθη τὰ ἀδικήματα ἐν σοὶ
- 16 Pou fè kòmès ou mache, ou lage kò ou nan mehanste. Ou fè peche. Se konsa mwen mete ou deyò sou mòn ki apa pou mwen an. Ou pa t' bon pou sèvis mwen ankò. Zanj mwen te chwazi pou pwoteje ou la mete ou deyò nan mitan boul dife yo.
Through all your trading you have become full of violent ways, and have done evil: so I sent you out shamed from the mountain of God; the winged one put an end to you from among the stones of fire.
ἀπὸ πλῆθους τῆς ἐμπορίας σου ἐπλησας τὰ ταμιεῖά σου ἀνομίας καὶ ἡμαρτες καὶ ἐτραυματίσθης ἀπὸ ὄρους τοῦ θεοῦ καὶ ἤγαγέν σε τὸ χειροῦ ἐκ μέσου λίθων πυρίνων
- 17 Ou te wè jan ou te bèl, sa fè ou pèdi tèt ou. Paske ou te rive nan yon bèl pozisyon, ou tanmen ajì tankou moun fou. Se poutèt sa mwen voye ou jete atè. Mwen kite ou la devan lòt wa yo pou yo wè sa ki rive ou.
Your heart was lifted up because you were beautiful, you made your wisdom evil through your sin: I have sent you down, even to the earth; I have made you low before kings, so that they may see you.
ὕψωθη ἡ καρδία σου ἐπὶ τῷ κάλλει σου διεφθάρη ἡ ἐπιστήμη σου μετὰ τοῦ κάλλους σου διὰ πλῆθος ἁμαρτιῶν σου ἐπὶ τὴν γῆν ἔρριψά σε ἐναντίον βασιλέων ἕδωκά σε παραδειγματισθῆναι
- 18 Ou sitèlman fè mehanste ak vis nan kòmès ou yo, ou pa respekte ata tanp ou yo. Mwen mete dife nan lavil ou yo. Yo boule nèt. Tout moun ki t'ap gade ou yo wè ou tounen sann.
By all your sin, even by your evil trading, you have made your holy places unclean; so I will make a fire come out from you, it will make a meal of you, and I will make you as dust on the earth before the eyes of all who see you.
διὰ τὸ πλῆθος τῶν ἁμαρτιῶν σου καὶ τῶν ἀδικιῶν τῆς ἐμπορίας σου ἐβεβήλωσας τὰ ἱερά σου καὶ ἐξάξω πῦρ ἐκ μέσου σου τοῦτο καταφάγεται σε καὶ δώσω σε εἰς σποδὸν ἐπὶ τῆς γῆς σου ἐναντίον πάντων τῶν ὁρώντων σε
- 19 Tout moun ki te konnen ou nan lòt peyi yo sezi, yo pè pou sa ki rive ou la pa rive yo tou. Ou fini, ou fini nèt.
All who have knowledge of you among the peoples will be overcome with wonder at you: you have become a thing of fear, and you will never be seen again.
καὶ πάντες οἱ ἐπιστάμενοί σε ἐν τοῖς ἔθνεσιν στυγνάσουσιν ἐπὶ σέ ἀπώλεια ἐγένου καὶ οὐχ ὑπάρξεις ἔτι εἰς τὸν αἰῶνα
- 20 ¶ Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 21 -Nonm o! Vire tèt ou gade nan direksyon lavil Sidon an. Denonse sa moun sa yo ap fè.
Son of man, let your face be turned to Zidon, and be a prophet against it, and say,
οὐκ ἀνθρώπου στήρισον τὸ πρόσωπόν σου ἐπὶ σιδῶνα καὶ προφήτευσον ἐπ' αὐτήν

- 22 W'a di yo men mesaj Seyè sèl Mèt la voye ba yo: Nou menm, moun lavil Sidon, n'ap leve dèyè nou tou. Apre sa mwen pral fè nou an, moun pral fè lwanj mwen, y'a konnen se mwen menm ki Seyè a, paske mwen pral pini moun ki rete nan lavil la. Konsa, m'a fè moun wè se yon Bondye apa mwen ye.
These are the words of the Lord: See, I am against you, O Zidon; and I will get glory for myself in you: and they will be certain that I am the Lord, when I send my punishments on her, and I will be seen to be holy in her.
καὶ εἰπὼν τότε λέγει κύριος ἰδοὺ ἐγὼ ἐπὶ σέ σιδὼν καὶ ἐνδοξασθήσομαι ἐν σοὶ καὶ γνώσῃ ὅτι ἐγὼ εἰμι κύριος ἐν τῷ ποιῆσαί με ἐν σοὶ κρίματα καὶ ἀγιασθήσομαι ἐν σοὶ
- 23 Mwen pral voye maladi sou yo. San moun pral koule nan tout lari. Lènmi ap soti toupatou vin atake yo. Moun pral mouri nan lavil la. Lè sa a, y'a konnen se mwen menm ki Seyè a.
And I will send on her disease and blood in her streets; and the wounded will be falling in the middle of her, and the sword will be against her on every side; and they will be certain that I am the Lord.
αἷμα καὶ θάνατος ἐν ταῖς πλατείαις σου καὶ πεσοῦνται τετραυματισμένοι ἐν μαχαίραις ἐν σοὶ περικύκλω σου καὶ γνώσονται διότι ἐγὼ εἰμι κύριος
- 24 Seyè a di ankò: -Pèp Izrayèl la ap viv nan mitan yon bann nasyon ki pa vle wè l'. Yo tankou pikan raje k'ap grafiyen l', men yo pral sispann giyonnen l'. Lè sa a, tout moun va konnen se mwen menm ki Seyè a, sèl Mèt la.
And there will no longer be a plant with sharp points wounding the children of Israel, or a thorn troubling them among any who are round about them, who put shame on them; and they will be certain that I am the Lord.
καὶ οὐκ ἔσονται οὐκέτι τῷ οἴκῳ τοῦ Ἰσραὴλ σκόλοψ πικρίας καὶ ἄκανθα ὀδύνης ἀπὸ πάντων τῶν περικύκλω αὐτῶν τῶν ἀτιμασάντων αὐτούς καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος
- 25 Seyè sèl Mèt la di ankò: -Mwen pral ranmase moun pèp Izrayèl yo nan mitan tout nasyon kote m' te gaye yo a, m'ap mennen yo tounen. Konsa, mwen pral fè tout nasyon yo wè se yon Bondye apa mwen ye. Moun pèp Izrayèl yo va rete nan peyi mwen te bay Jakòb, sèvitè m' lan.
This is what the Lord has said: When I have got together the children of Israel from the peoples among whom they are wandering, and have been made holy among them before the eyes of the nations, then they will have rest in the land which is theirs, which I gave to my servant Jacob
τότε λέγει κύριος κύριος καὶ συνάξω τὸν Ἰσραὴλ ἐκ τῶν ἐθνῶν οὗ διεσκορπίσθησαν ἐκεῖ καὶ ἀγιασθήσομαι ἐν αὐτοῖς ἐνώπιον τῶν λαῶν καὶ τῶν ἐθνῶν καὶ κατοικήσουσιν ἐπὶ τῆς γῆς αὐτῶν ἣν δέδωκα αὐτοῖς ἐν τῷ δούλω μου Ἰακώβ
- 26 Yo pral viv nan peyi a san danje, san malè. Yo pral bati kay, y'ap plante jaden rezen. M'ap pini tout nasyon ki rete toupre yo epi ki pa vle wè yo. Pèp Izrayèl la menm ap viv san danje, san malè. Lè sa a, y'a konnen se mwen menm, Seyè a, ki Bondye yo a.
And they will be safe there, building houses and planting vine-gardens and living without fear; when I have sent my punishments on all those who put shame on them round about them; and they will be certain that I am the Lord their God.
καὶ κατοικήσουσιν ἐπ' αὐτῆς ἐν ἐλπίδι καὶ οἰκοδομήσουσιν οἰκίας καὶ φυτεύσουσιν ἀμπελώνας καὶ κατοικήσουσιν ἐν ἐλπίδι ὅταν ποιήσω κρίμα ἐν πᾶσιν τοῖς ἀτιμάσασιν αὐτούς ἐν τοῖς κύκλω αὐτῶν καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος ὁ θεὸς αὐτῶν καὶ ὁ θεὸς τῶν πατέρων αὐτῶν
- 1 ¶ Sou douzyèm jou nan dizyèm mwa, dizyèm lanne depi yo te depòte nou an, Seyè a pale avè m', li di m' konsa:
In the tenth year, in the tenth month, on the twelfth day of the month, the word of the Lord came to me, saying,
ἐν τῷ ἔτει τῷ δεκάτῳ ἐν τῷ δεκάτῳ μηνὶ μιᾷ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Vire tèt ou gade nan direksyon peyi Lejip. Bay mesaj sa a sou farawon an, wa peyi Lejip la, ak sou tout peyi Lejip.
Son of man, let your face be turned against Pharaoh, king of Egypt, and be a prophet against him and against all Egypt:
ὕψὲ ἀνθρώπου στήρισον τὸ πρόσωπόν σου ἐπὶ φαραῶ βασιλεῖα αἰγύπτου καὶ προφήτευσον ἐπ' αὐτὸν καὶ ἐπ' αἰγύπτου ὄλην
- 3 Pale avè l'. Di li men mesaj Seyè sèl Mèt la voye ba li. -Ou menm farawon an, wa peyi Lejip, mwen pral leve dèyè ou tou. Ou tankou yon gwo kayiman ki kouche nan larivyè Nil la. Ou di se pou ou larivyè Nil la ye, se ou ki fè l'.
Say to them, These are the words of the Lord: See, I am against you, Pharaoh, king of Egypt, the great river-beast stretched out among his Nile streams, who has said, The Nile is mine, and I have made it for myself.
καὶ εἰπὼν τότε λέγει κύριος ἰδοὺ ἐγὼ ἐπὶ φαραῶ τὸν δράκοντα τὸν μέγαν τὸν ἐγκαθήμενον ἐν μέσῳ ποταμῶν αὐτοῦ τὸν λέγοντα ἐμοὶ εἰσιν οἱ ποταμοὶ καὶ ἐγὼ ἐποίησα αὐτούς
- 4 Mwen pral kwoke yon zen antravè nan machwè ou. Tout pwason larivyè a pral kole sou ou. Lèfini, m'ap rale ou soti nan larivyè a ak tout pwason yo kole sou ou.
And I will put hooks in your mouth, and the fish of your streams will be hanging from your skin; and I will make you come up out of your streams, with all the fish of your streams hanging from your skin.
καὶ ἐγὼ δώσω παγίδας εἰς τὰς σιαγόνας σου καὶ προσκολλησὼ τοὺς ἰχθῦς τοῦ ποταμοῦ σου πρὸς τὰς πτέρυγὰς σου καὶ ἀνάξω σε ἐκ μέσου τοῦ ποταμοῦ σου καὶ πάντας τοὺς ἰχθῦς τοῦ ποταμοῦ σου
- 5 Mwen pral voye ou jete ansanm ak tout pwason yo nan dezè a. Ou pral tonbe atè a. Yo p'ap ranmase ou, ni yo p'ap antere ou. M'ap fè ou rete la pou zwezo nan syèl ak bèt nan bwa vin manje ou.
And I will let you be in the waste land, you and all the fish of your streams: you will go down on the face of the land; you will not be taken up or put to rest in the earth; I have given you for food to the beasts of the field and the birds of the heaven.
καὶ καταβάλῳ σε ἐν τέρει καὶ πάντας τοὺς ἰχθῦς τοῦ ποταμοῦ σου ἐπὶ πρόσωπον τοῦ πεδίου περὶ καὶ οὐ μὴ συναχθῆς καὶ οὐ μὴ περισταλῆς τοῖς θηρίοις τῆς γῆς καὶ τοῖς πετεινοῖς τοῦ οὐρανοῦ δέδωκά σε εἰς κατάρρωμα

- 6 Lè sa a, tout moun peyi Lejip yo va konnen se mwen menm ki Seyè a. Seyè a di ankò: -Moun pèp Izrayèl yo te konte sou ou, men ou pa t' pi solid pase yon baton wozo. **And it will be clear to all the people of Egypt that I am the Lord, because you have been a false support to the children of Israel.** και γνώσκονται πάντες οἱ κατοικοῦντες αἴγυπτον ὅτι ἐγὼ εἰμι κύριος ἀνθ' ὧν ἐγενήθης ῥάβδος καλαμίνη τῷ οἴκῳ ἰσραηλ.
- 7 Lè yo apiye sou ou, ou kase nan men yo, ou dechire tout po men yo. Wi, lè yo apiye sou ou, yo tonbe, ren yo kase. **When they took a grip of you in their hands, you were crushed so that their arms were broken: and when they put their weight on you for support, you were broken and all their muscles gave way.** ὅτε ἐπελάβοντό σου τῇ χειρὶ αὐτῶν ἐθλάσθης καὶ ὅτε ἐπεκράτησεν ἐπ' αὐτοὺς πᾶσα χεὶρ καὶ ὅτε ἐπανεπαύσαντο ἐπὶ σέ συνετρίβης καὶ συνέκλασας αὐτῶν πᾶσαν ὀσφύν
- 8 ¶ Se poutèt sa, koulye a, men sa Seyè sèl Mèt la di ou: Mwen pral voye moun atake ou avèk nepe. Yo pral touye dènve moun ak dènve bèt lakay ou. **For this cause the Lord has said: See, I am sending a sword on you, cutting off from you man and beast.** διὰ τοῦτο τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σέ ῥομφαίαν καὶ ἀπολώ ανθρώπους ἀπὸ σοῦ καὶ κτήνη
- 9 Peyi Lejip la pral tounen yon dezè kote moun pa rete, yon pil mazi. Lè sa a, y'a konnen se mwen menm ki Seyè a. Ou te di se pou ou Nil la ye, se ou ki fè l'. **And the land of Egypt will be an unpeopled waste; and they will be certain that I am the Lord: because he has said, The Nile is mine, and I made it.** καὶ ἔσται ἡ γῆ αἰγύπτου ἀπώλεια καὶ ἔρημος καὶ γνώσκονται ὅτι ἐγὼ εἰμι κύριος ἀντὶ τοῦ λέγειν σε οἱ ποταμοὶ ἐμοὶ εἰσιν καὶ ἐγὼ ἐποίησα αὐτούς
- 10 Enben, mwen pral leve dèyè ni ou, ni Nil ou a. Mwen pral fè peyi Lejip la tounen yon pil mazi, yon dezè kote moun pa rete depi lavil Migdòl nan nò jouk lavil Aswan nan sid, rive desann sou fwontyè peyi Letiopi. **See, then, I am against you and against your streams, and I will make the land of Egypt an unpeopled waste, from Migdol to Syene, even as far as the edge of Ethiopia.** διὰ τοῦτο ἰδοὺ ἐγὼ ἐπὶ σέ καὶ ἐπὶ πάντας τοὺς ποταμούς σου καὶ δώσω γῆν αἰγύπτου εἰς ἔρημον καὶ ῥομφαίαν καὶ ἀπώλειαν ἀπὸ μαγδώλου καὶ σήνης καὶ ἕως ὀρίων αἰθιόπων
- 11 p'ap rete yon moun ni yon bèt nan peyi a. Pandan karant lanne peyi a ap rete san yon moun ladan l'. **No foot of man will go through it and no foot of beast, and it will be unpeopled for forty years.** οὐ μὴ διέλθῃ ἐν αὐτῇ ποὺς ἀνθρώπου καὶ ποὺς κτήνους οὐ μὴ διέλθῃ αὐτὴν καὶ οὐ κατοικηθήσεται τεσσαράκοντα ἔτη
- 12 M'ap fè peyi Lejip la tounen peyi ki pi devaste sou tout latè. Pandan karant lanne tout lavil peyi Lejip yo pral tounen mazi. Y'ap kraze pi mal pase mazi nenpòt ki lòt lavil ki devaste. Mwen pral depòte moun peyi Lejip yo nan lòt nasyon. M'ap gaye yo nan divès lòt peyi. **I will make the land of Egypt a waste among the countries which are made waste, and her towns will be unpeopled among the towns which have been made waste, for forty years: and I will send the Egyptians in flight among the nations and wandering through the countries.** καὶ δώσω τὴν γῆν αὐτῆς ἀπώλειαν ἐν μέσῳ γῆς ἡρημομένης καὶ αἱ πόλεις αὐτῆς ἐν μέσῳ πόλεων ἡρημομένων ἔσονται τεσσαράκοντα ἔτη καὶ διασπερῶ αἴγυπτον ἐν τοῖς ἔθνεσιν καὶ λικμήσω αὐτούς εἰς τὰς χώρας
- 13 Men sa Seyè sèl Mèt la di ankò: Apre karantan, m'ap pase men pran moun peyi Lejip yo nan mitan lòt nasyon kote mwen te gaye yo a, **For this is what the Lord has said: At the end of forty years I will get the Egyptians together from the peoples where they have gone in flight:** τάδε λέγει κύριος μετὰ τεσσαράκοντα ἔτη συνάξω τοὺς αἰγυπτίους ἀπὸ τῶν ἐθνῶν οὓς διεσκορπίσθησαν ἐκεῖ
- 14 m'ap mennen yo tounen lakay yo. M'ap fè yo al rete nan zòn Patwòs la, kote zansèt yo te soti a. Y'ap fòme yon ti peyi tou fèb. **I will let the fate of Egypt be changed, and will make them come back into the land of Pathros, into the land from which they came; and there they will be an unimportant kingdom.** καὶ ἀποστρέψω τὴν αἰχμαλωσίαν τῶν αἰγυπτίων καὶ κατοικίσω αὐτούς ἐν γῆ παθοῦρης ἐν τῇ γῆ ὅθεν ἐλήμφθησαν καὶ ἔσται ἀρχὴ ταπεινὴ
- 15 Lè sa a, se va pi piti peyi nan tout peyi sou latè. Li p'ap janm rive donminen ankenn lòt nasyon. L'ap tèlman fèb, li p'ap janm ka fòse ankenn lòt nasyon fè volonte li. **It will be the lowest of the kingdoms, and never again will it be lifted up over the nations: I will make them small, so that they may not have rule over the nations.** παρὰ πᾶσας τὰς ἀρχάς οὐ μὴ ὑψωθῆ ἔτι ἐπὶ τὰ ἔθνη καὶ ὀλιγοστοὺς αὐτούς ποιήσω τοῦ μὴ εἶναι αὐτούς πλείονας ἐν τοῖς ἔθνεσιν
- 16 Pèp Izrayèl la p'ap janm bezwen konte sou li ankò. Sa va fè pèp Izrayèl la chonje jan li te gen tò pou l' te fye moun sa yo. Lè sa a, y'a konnen se mwen menm Seyè a ki sèl Mèt la. **And Egypt will no longer be the hope of the children of Israel, causing sin to come to mind when their eyes are turned to them: and they will be certain that I am the Lord.** καὶ οὐκέτι ἔσονται τῷ οἴκῳ ἰσραηλ εἰς ἐλπίδα ἀναμνησκουσαν ἀνομίαν ἐν τῷ αὐτοῦς ἀκολουθῆσαι ὅπισσω αὐτῶν καὶ γνώσκονται ὅτι ἐγὼ εἰμι κύριος
- 17 ¶ Nan premye jou nan premye mwa, vennsetyèm lanne depi yo te depòte nou an, Seyè a pale avè m', li di m' konsa: **Now in the twenty-seventh year, in the first month, on the first day of the month, the word of the Lord came to me, saying,** καὶ ἐγένετο ἐν τῷ ἑβδόμῳ καὶ εἰκοστῷ ἔτει μιᾶ τοῦ μηνὸς τοῦ πρώτου ἐγένετο λόγος κυρίου πρὸς με λέγων

- 18 -Nonm o! Nèbikadneza, wa Babilòn lan, fè lame l' la fè yon gwo jefò pou y' al atake lavil Tir. Li fè sòlda yo travay sitèlman nan pote chay lou, yo pèdi tout cheve nan mitan tèt yo, tout zepòl yo kòche. Men, ni wa a, ni lame l' la pa sotì ak anyen apre gwo atak sa a yo te fè sou lavil la.
Son of man, Nebuchadrezzar, king of Babylon, made his army do hard work against Tyre, and the hair came off every head and every arm was rubbed smooth: but he and his army got no payment out of Tyre for the hard work which he had done against it.
υιὲ ἀνθρώπου ναβουχοδονοσορ βασιλεὺς βαβυλωνῶνος κατεδουλώσατο αὐτοῦ τὴν δύναμιν δουλείᾳ μεγάλῃ ἐπὶ τύρου πᾶσα κεφαλὴ φαλακρὰ καὶ πᾶς ὄμος μαδῶν καὶ μισθὸς οὐκ ἐγενήθη αὐτῷ καὶ τῇ δυνάμει αὐτοῦ ἐπὶ τύρου καὶ τῆς δουλείας ἧς ἐδούλευσαν ἐπ' αὐτήν
- 19 Se poutèt sa, men sa Seyè sèl Mèt la di: Mwen pral bay Nèbikadneza, wa Babilòn lan, peyi Lejip la pou li. Li pral pran tout richès li yo, l'ap mete men sou tou sa li jwenn, l'ap piye peyi a nèt: Se konsa l'a peye sòlda li yo.
For this cause the Lord has said: See, I am giving the land of Egypt to Nebuchadrezzar, king of Babylon: he will take away her wealth, and take her goods by force and everything which is there; and this will be the payment for his army.
τάδε λέγει κύριος κύριος ἰδοὺ δίδωμι τῷ ναβουχοδονοσορ βασιλεῖ βαβυλωνῶνος γῆν αἰγύπτου καὶ προνομεύσει τὴν προνομὴν αὐτῆς καὶ σκυλεύσει τὰ σκῦλα αὐτῆς καὶ ἔσται μισθὸς τῇ δυνάμει αὐτοῦ
- 20 Wi, pou tout gwo sèvis li rann mwen yo, m'ap fè l' kado peyi Lejip la. Paske, se pou mwen yo t'ap travay. Se mwen menm Seyè sèl Mèt la ki di sa.
I have given him the land of Egypt as the reward for his hard work, because they were working for me, says the Lord.
ἀντὶ τῆς λειτουργίας αὐτοῦ ἧς ἐδούλευσεν ἐπὶ τύρον δέδωκα αὐτῷ γῆν αἰγύπτου τάδε λέγει κύριος κύριος
- 21 Lè sa a, m'ap fè pèp Izrayèl la pran fòs. Ou menm menm, Ezekyèl, m'ap ba ou lizay lapawòl ankò pou tout moun ka tande ou. Konsa, y'a konnen se mwen menm ki Seyè a.
In that day I will make a horn put out buds for the children of Israel, and I will let your words come freely among them, and they will be certain that I am the Lord.
ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνατελεῖ κέρασ παντὶ τῷ οἴκῳ ἰσραὴλ καὶ σοὶ δώσω στόμα ἀνεργημένον ἐν μέσῳ αὐτῶν καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος
- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
The word of the Lord came to me again, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Bay mesaj Bondye a! Fè konnen sa Seyè sèl Mèt la voye ou di: -Rele non! Ala yon move jou!
Son of man, be a prophet, and say, These are the words of the Lord: Give a cry, Aha, for the day!
υιὲ ἀνθρώπου προφήτευσον καὶ εἰπὸν τάδε λέγει κύριος ὁ ὃ ἡ ἡμέρα
- 3 Jou a ap pwoche. Wi, dat pou Seyè a aji a ap pwoche vre. Jou sa a, syèl la ap fèmen. Se va yon jou malè pou nasyon yo.
For the day is near, the day of the Lord is near, a day of cloud; it will be the time of the nations.
ὅτι ἐγγὺς ἡ ἡμέρα τοῦ κυρίου ἡμέρα πέρας ἐθνῶν ἔσται
- 4 Pral gen lagè nan tout peyi Lejip. Gwo lafliksyon pral tonbe sou peyi Letiopi. Anpil moun pral mouri nan peyi Lejip. Yo pral piye peyi a nèt ale. Y'a kraze ata fondasyon kay li yo.
And a sword will come on Egypt, and cruel pain will be in Ethiopia, when they are falling by the sword in Egypt; and they will take away her wealth and her bases will be broken down.
καὶ ἕξει μάχαιρα ἐπ' αἰγυπτίους καὶ ἔσται ταραχὴ ἐν τῇ αἰθιοπία καὶ πεσοῦνται τετραυματισμένοι ἐν αἰγύπτῳ καὶ συμπεσεῖται αὐτῆς τὰ θεμέλια
- 5 Nan lagè sa a, yo pral touye tout sòlda li yo, ki vle di tout moun peyi Letiopi, moun peyi Pout, moun peyi Loud, moun peyi Arabi, moun peyi Koube. Ata moun peyi pa m' lan, Izrayèl, ki t'ap sèvi nan lame Lejip la ap mouri ansanm ak yo tou.
Ethiopia and Put and Lud and all the mixed people and Libya and the children of the land of the Cherethites will all be put to death with them by the sword.
πέρσαι καὶ κρήτες καὶ λυδοὶ καὶ λίβυες καὶ πάντες οἱ ἐπίμικτοι καὶ τῶν υἰῶν τῆς διαθήκης μου μαχαίρα πεσοῦνται ἐν αὐτῇ
- 6 Men sa Seyè a di ankò: -Tout moun ki t'ap pran defans peyi Lejip la pral mouri. Gwo bèl lame Lejip la pral disparèt. Wi, depi lavil Migdòl nan nò desann lavil Aswan nan sid, yo tout ap mouri nan lagè. Se mwen menm, Seyè sèl Mèt la, ki di sa.
This is what the Lord has said: The supporters of Egypt will have a fall, and the pride of her power will come down: from Migdol to Syene they will be put to the sword in it, says the Lord.
καὶ πεσοῦνται τὰ ἀντιστήριγματα αἰγύπτου καὶ καταβήσεται ἡ ὕβρις τῆς ἰσχύος αὐτῆς ἀπὸ μαγδόλου ἕως συήνης μαχαίρα πεσοῦνται ἐν αὐτῇ λέγει κύριος
- 7 Se peyi sa a ki pral pi mal nan tout peyi yo devaste yo. Lavil li yo pral townen mazi nèt.
And she will be made waste among the countries which have been made waste, and her towns will be among the towns which are unpeopled.
καὶ ἐρημοθήσεται ἐν μέσῳ χωρῶν ἡρημομένων καὶ αἱ πόλεις αὐτῶν ἐν μέσῳ πόλεων ἡρημομένων ἔσονται
- 8 Lè m'a mete dife nan peyi Lejip, lè tout moun ki t'ap goumen pou li yo va tonbe mouri, lè sa a y'a konnen se mwen menm ki Seyè a.
And they will be certain that I am the Lord, when I have put a fire in Egypt and all her helpers are broken.
καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος ὅταν δῶ πῦρ ἐπ' αἰγυπτον καὶ συντριβῶσι πάντες οἱ βοηθοῦντες αὐτῇ

- 9 Lè jou sa a va vini, jou pou yo detwi peyi Lejip la, m'ap voye mesaj nan bato pou y' al pran tèt moun ki t'ap viv kè ròpòz nan peyi Letiopi yo. Moun sa yo pral kraponnen anpil. Wi, jou sa a pa lwen rive.
In that day men will go out quickly to take the news, causing fear in untroubled Ethiopia; and bitter pain will come on them as in the day of Egypt; for see, it is coming.
ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελεύσονται ἄγγελοι σπεύδοντες ἀφανίσει τὴν αἰθιοπίαν καὶ ἔσται ταραχὴ ἐν αὐτοῖς ἐν τῇ ἡμέρᾳ αἰγύπτου ὅτι ἰδοὺ ἦκει
- 10 Seyè sèl Mèt la di ankò: Mwen pral sèvi ak Nèbikadneza, wa Babilòn lan, pou m' fini ak richès peyi Lejip la.
This is what the Lord has said: I will put an end to great numbers of the people of Egypt by the hand of Nebuchadrezzar, king of Babylon.
τάδε λέγει κύριος κύριος καὶ ἀπολῶ πλῆθος αἰγυπτίων διὰ χειρὸς ναβουχοδονοσορ βασιλέως βαβυλῶνος
- 11 Wa a va vini ak lame sòlda li yo pou yo ravaje tout peyi a. Se moun Babilòn sa yo ki pi mechan pase tout lòt nasyon. Yo pral atake peyi Lejip avèk nepe yo nan men yo. Pral gen kadav nan tout peyi a.
He and the people with him, causing fear among the nations, will be sent for the destruction of the land; their swords will be let loose against Egypt and the land will be full of dead.
αὐτοῦ καὶ τοῦ λαοῦ αὐτοῦ λοιμοὶ ἀπὸ ἐθνῶν ἀπεσταλμένοι ἀπολέσει τὴν γῆν καὶ ἐκκενώσουσιν πάντες τὰς μαχαίρας αὐτῶν ἐπ' αἴγυπτον καὶ πλησθήσεται ἡ γῆ τραυματιῶν
- 12 Mwen pral cheche dlo larivyè Nil la, m'ap lage peyi a nan men ansasen. M'ap fè moun lòt nasyon yo ravaje peyi a nèt ansanm ak tou sa ki ladan l'. Se mwen menm Seyè a ki di sa.
And I will make the Nile streams dry, and will give the land into the hands of evil men, causing the land and everything in it to be wasted by the hands of men from a strange country: I the Lord have said it.
καὶ δώσω τοὺς ποταμοὺς αὐτῶν ἐρήμους καὶ ἀπολῶ τὴν γῆν καὶ τὸ πλήρωμα αὐτῆς ἐν χερσὶν ἀλλοτρίων ἐγὼ κύριος λελάληκα
- 13 Seyè sèl Mèt la di ankò: Mwen pral detwi tout zidòl yo, m'ap disparèt tout fo bondye ki lavil Memfis yo. p'ap gen pesonn pou gouvènènan peyi Lejip la. M'ap fè tout moun nan peyi a pran tranble tselman y'ap pè.
This is what the Lord has said: In addition to this, I will give up the images to destruction and put an end to the false gods in Noph; never again will there be a ruler in the land of Egypt: and I will put a fear in the land of Egypt.
ὅτι τάδε λέγει κύριος κύριος καὶ ἀπολῶ μεγιστάνας ἀπὸ μέμφεως καὶ ἄρχοντας ἐκ γῆς αἰγύπτου καὶ οὐκ ἔσονται ἔτι
- 14 M'ap devaste zòn Patwòs la nan sid peyi a. M'ap mete dife nan lavil Zoan nan nò. M'ap pini lavil Tèb, kapital peyi a.
And I will make Pathros a waste, and put a fire in Zoan, and send my punishments on No.
καὶ ἀπολῶ γῆν παθουρης καὶ δώσω πῦρ ἐπὶ τάνιν καὶ ποιήσω ἐκδίκησιν ἐν διοσπόλει
- 15 M'ap fè moun lavil Sin yo, lavil ki plen gwo ranpa pou defann peyi a, santi jan mwen konn fache. M'ap detwi tout richès lavil Tèb la.
I will let loose my wrath on Sin, the strong place of Egypt, cutting off the mass of the people of No.
καὶ ἐκχεῶ τὸν θυμὸν μου ἐπὶ σάν τὴν ἰσχὴν αἰγύπτου καὶ ἀπολῶ τὸ πλῆθος μέμφεως
- 16 M'ap mete dife nan peyi Lejip. Lavil Sin lan pral nan gwo lapenn. Gwo miray lavil Tèb yo pral fann, y'ap kraze. Dlo pral anvayi tout lavil la.
And I will put a fire in Egypt; Syene will be twisting in pain, and No will be broken into, as by the onrush of waters.
καὶ δώσω πῦρ ἐπ' αἴγυπτον καὶ ταραχὴν ταραχθήσεται σὺνῆ καὶ ἐν διοσπόλει ἔσται ἔκρηγμα καὶ διαχυθήσεται ὕδατα
- 17 Tout jenn gason lavil Eliopolis ak lavil Boubastis yo ap mouri nan lagè. Y'ap depòte tout rèz moun yo.
The young men of On and Pi-beseth will be put to the sword: and these towns will be taken away prisoners.
νεανίσκοι ἡλίου πόλεως καὶ βουβάστου ἐν μαχαίρᾳ πεσοῦνται καὶ αἱ γυναῖκες ἐν αἰχμαλωσίᾳ πορεύονται
- 18 Fènwa pral kouvri lavil Tapanès gwo jounen, lè m'a kraze otorite pouvwa peyi Lejip la. Lè m'a fini ak fòs kouraj ki t'ap fè l' gonfle lestonmak li a, yon gwo nwaj pral kouvri tout peyi Lejip. Yo pral depòte dènye moun li yo.
And at Tehaphnehes the day will become dark, when the yoke of Egypt is broken there, and the pride of her power comes to an end: as for her, she will be covered with a cloud, and her daughters will be taken away prisoners.
καὶ ἐν ταφνας συσκοτάσει ἡ ἡμέρα ἐν τῷ συντρίψαι με ἐκεῖ τὰ σκῆπτρα αἰγύπτου καὶ ἀπολείται ἐκεῖ ἡ ὕβρις τῆς ἰσχύος αὐτῆς καὶ αὐτὴν νεφέλη καλύψει καὶ αἱ θυγατέρες αὐτῆς αἰχμάλωτοι ἀχθήσονται
- 19 Se konsa mwen pral pini peyi Lejip. Lè sa a, y'a konnen se mwen menm ki Seyè a.
And I will send my punishments on Egypt: and they will be certain that I am the Lord.
καὶ ποιήσω κρίμα ἐν αἰγύπτῳ καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος
- 20 ¶ Nan setyèm jou premye mwa, onzyèm lanne depi yo te depòte nou an, Seyè a pale avè m', li di m' konsa:
Now in the eleventh year, in the first month, on the seventh day of the month, the word of the Lord came to me, saying,
καὶ ἐγένετο ἐν τῷ ἑνδεκάτῳ ἔτει ἐν τῷ πρώτῳ μηνὶ ἑβδόμῃ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρὸς με λέγων

- 21 -Nonm o! Mwen kase ponyèt farawon an, wa Lejip la. Pa gen pesonn ki mete renmèd sou li, pesonn ki mete l' nan fòm pou l' ka pran, pou l' ka gen fòs kenbe nepe nan men l' ankò.
 Son of man, the arm of Pharaoh, king of Egypt, has been broken by me, and no band has been put round it to make it well, no band has been twisted round it to make it strong for gripping the sword.
 υιὲ ἀνθρώπου τοὺς βραχίονας φαραῶ βασιλέως αἰγύπτου συνέτριψα καὶ ἰδοὺ οὐ καταδέθη τοῦ δοθῆναι ἴασιν τοῦ δοθῆναι ἐπ' αὐτὸν μάλαγμα τοῦ δοθῆναι ἰσχὺν ἐπιλαβέσθαι μαχαίρας
- 22 Se poutèt sa, koulye a men sa Seyè sèl Mèt la di: M'ap leve dèyè farawon an, wa peyi Lejip la. Mwen pral kase tou de ponyèt li yo, ni sa ki te engann lan ni sa ki te kase deja a. M'ap fè nepe a sot tonbe nan men l'.
 For this cause the Lord has said: See, I am against Pharaoh, king of Egypt, and by me his strong arm will be broken; and I will make the sword go out of his hand.
 διὰ τοῦτο τάδε λέγει κύριος κύριος ἰδοὺ ἐγὼ ἐπὶ φαραῶ βασιλέα αἰγύπτου καὶ συντρίψω τοὺς βραχίονας αὐτοῦ τοὺς ἰσχυροὺς καὶ τοὺς τεταμένους καὶ καταβαλῶ τὴν μάχαιραν αὐτοῦ ἐκ τῆς χειρὸς αὐτοῦ
- 23 Mwen pral gaye moun peyi Lejip yo nan lòt peyi, mwen pral simaye yo nan mitan divès lòt nasyon sou latè.
 And I will send the Egyptians in flight among the nations and wandering through the countries.
 καὶ διασπερῶ αἰγύπτον εἰς τὰ ἔθνη καὶ λικμήσω αὐτοὺς εἰς τὰς χώρας
- 24 Mwen pral bay ponyèt wa Babilòn lan fòs, m'ap mete nepe pa m' lan nan men l'. M'ap kase tou de ponyèt farawon yo. Li pral rakle, li pral souffri anpil, li pral mouri devan lènmi l' lan.
 And I will make the arms of the king of Babylon strong, and will put my sword in his hand: but Pharaoh's arms will be broken, and he will give cries of pain before him like the cries of a man wounded to death.
 καὶ κατισχύσω τοὺς βραχίονας βασιλέως βαβυλῶνος καὶ δώσω τὴν ῥομφαίαν μου εἰς τὴν χεῖρα αὐτοῦ καὶ ἐπάξει αὐτὴν ἐπ' αἰγύπτον καὶ προνομεύσει τὴν προνομὴν αὐτῆς καὶ σκυλεύσει τὰ σκῶλα αὐτῆς
- 25 Wi, m'ap bay ponyèt wa Babilòn lan fòs, men m'ap febli ponyèt farawon an. Lè m'a bay wa Babilòn lan nepe pa m' lan, lè l'a lonje l' sou peyi Lejip la, tout moun va konnen se mwen menm ki Seyè a.
 And I will make the arms of the king of Babylon strong, and the arms of Pharaoh will be hanging down; and they will be certain that I am the Lord, when I put my sword into the hand of the king of Babylon and it is stretched out against the land of Egypt.
 καὶ ἐνισχύσω τοὺς βραχίονας βασιλέως βαβυλῶνος οἱ δὲ βραχίονες φαραῶ πεσοῦνται καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος ἐν τῷ δοῦναι τὴν ῥομφαίαν μου εἰς χεῖρας βασιλέως βαβυλῶνος καὶ ἐκτενεῖ αὐτὴν ἐπὶ γῆν αἰγύπτου
- 26 M'ap gaye moun peyi Lejip yo nan lòt peyi, mwen pral simaye yo nan mitan divès lòt nasyon sou latè. Lè sa a, y'a konnen se mwen menm ki Seyè a.
 And I will send the Egyptians in flight among the nations and wandering through the countries; and they will be certain that I am the Lord.
 καὶ διασπερῶ αἰγύπτον εἰς τὰ ἔθνη καὶ λικμήσω αὐτοὺς εἰς τὰς χώρας καὶ γνώσονται πάντες ὅτι ἐγὼ εἰμι κύριος
- 1 ¶ Nan premye jou twazyèm mwa onzyèm lanne depi yo te depòte nou an, Seyè a pale avè m' ankò, li di m' konsa:
 Now in the eleventh year, in the third month, on the first day of the month, the word of the Lord came to me, saying,
 καὶ ἐγένετο ἐν τῷ ἑνδεκάτῳ ἔτει ἐν τῷ τρίτῳ μηνὶ μιᾷ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Pale ak farawon an, wa peyi Lejip la, ansanm ak tout pèp li a. Di yo. -Jan ou gen pouwva sa a, Kisa mwen ta di ou sanble la a!
 Son of man, say to Pharaoh, king of Egypt, and to his people; Whom are you like in your great power?
 υιὲ ἀνθρώπου εἰπὸν πρὸς φαραῶ βασιλέα αἰγύπτου καὶ τῷ πλήθει αὐτοῦ τίνοι ὁμοίωσας σεαυτὸν ἐν τῷ ὕψει σου
- 3 Bon. Ou tankou yon pye sèd nan peyi Liban avèk gwo bèl branch li yo plen fèy ki bay gwo lonbraj, yon pyebwa byen wo ak tèt li pèdi nan waj yo.
 See, a pine-tree with beautiful branches and thick growth, giving shade and very tall; and its top was among the clouds.
 ἰδοὺ ἄσσυρ κυπάρισσος ἐν τῷ λιβάνῳ καὶ καλὸς ταῖς παραφυάσιν καὶ ὑψηλὸς τῷ μεγέθει εἰς μέσον νεφελῶν ἐγένετο ἡ ἀρχὴ αὐτοῦ
- 4 Lapli tonbe fè l' pouse Rivyè anba tè fè l' grandi. Gwo dlo pete nan tout rasin li yo. Yo fè kannal wouze tout pyebwa nan zòn lan.
 It got strength from the waters and the deep made it tall: its streams went round about its planted land and it sent out its waterways to all the trees of the field.
 ὕδωρ ἐξέθρεψεν αὐτόν ἡ ἄβυσσος ὕψωσεν αὐτόν τοὺς ποταμοὺς αὐτῆς ἤγαγεν κύκλῳ τῶν φυτῶν αὐτοῦ καὶ τὰ συστήματα αὐτῆς ἐξάπεστειλεν εἰς πάντα τὰ ξύλα τοῦ πεδίου
- 5 Paske li te jwenn anpil dlo, li te grandi, li vin pi wo pase tout lòt pyebwa yo. Branch li pran fòs, yo vin byen long.
 In this way it became taller than all the trees of the field; and its branches were increased and its arms became long because of the great waters.
 ἔνεκεν τούτου ὑψώθη τὸ μέγεθος αὐτοῦ παρὰ πάντα τὰ ξύλα τοῦ πεδίου καὶ ἐπλατύνθησαν οἱ κλάδοι αὐτοῦ ἀφ' ὕδατος πολλοῦ
- 6 Tout kalite zwezo te vin fè nich nan branch li yo. Se anba branch li yo bèt nan bwa vin miba. Se nan lonbraj li anpil nasyon vin chita.
 In its branches all the birds of heaven came to rest, and under its arms all the beasts of the field gave birth to their young, and great nations were living in its shade.
 ἐν ταῖς παραφυάσιν αὐτοῦ ἐνόσσευσαν πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ὑποκάτω τῶν κλάδων αὐτοῦ ἐγεννώσαν πάντα τὰ θηρία τοῦ πεδίου ἐν τῇ σκιᾷ αὐτοῦ κατόκησεν πᾶν πλῆθος ἔθνων

- 7 Se te yon bèl pyebwa byen wo, ak branch li yo byen long. Rasin li yo te desann byen fon nan dlo anba tè a.
So it was beautiful, being so tall and its branches so long, for its root was by great waters.
 και ἐγένετο καλὸς ἐν τῷ ὕψει αὐτοῦ διὰ τὸ πλῆθος τῶν κλάδων αὐτοῦ ὅτι ἐγενήθησαν αἱ ῥίζαι αὐτοῦ εἰς ὕδωρ πολὺ
- 8 Nan jaden Bondye a, pa t' gen pye sèd tankou l'. Okenn pye pichpen pa t' gen branch tankou pa l' yo. Okenn pye sikren pa t' gen ti branch konsa. Nan jaden Bondye a, pa t' gen bèl pyebwa tankou l'.
No cedars were equal to it in the garden of God; the fir-trees were not like its branches, and plane-trees were as nothing in comparison with its arms; no tree in the garden of God was so beautiful.
 κυπάρισσοι τοιαῦται οὐκ ἐγενήθησαν ἐν τῷ παραδείσῳ τοῦ θεοῦ καὶ πίτυες οὐχ ὅμοιαι ταῖς παραφυάσιν αὐτοῦ καὶ ἐλάται οὐκ ἐγένοντο ὅμοιαι τοῖς κλάδοις αὐτοῦ πᾶν ξύλον ἐν τῷ παραδείσῳ τοῦ θεοῦ οὐχ ὡμοιώθη αὐτῷ ἐν τῷ κάλλει αὐτοῦ
- 9 Mwen te fè l' byen bèl ak anpil branch. Nan jaden Edenn lan, jaden Bondye a, tout pyebwa te anvye sò l'.
I made it beautiful with its mass of branches: so that all the trees in the garden of God were full of envy of it.
 διὰ τὸ πλῆθος τῶν κλάδων αὐτοῦ καὶ ἐζήλωσεν αὐτὸν τὰ ξύλα τοῦ παραδείσου τῆς τρυφῆς τοῦ θεοῦ
- 10 ¶ Koulye a, men sa Seyè sèl Mèt la di: Paske li te grandi byen wo a, paske tèt li te pèdi nan nwaj yo, li kite lògèy vire tèt li.
For this cause the Lord has said: Because he is tall, and has put his top among the clouds, and his heart is full of pride because he is so high,
 διὰ τοῦτο τάδε λέγει κύριος ἄνθ' ὃν ἐγένοντο μέγας τῷ μεγέθει καὶ ἔδωκας τὴν ἀρχὴν σου εἰς μέσον νεφελῶν καὶ εἶδον ἐν τῷ ὕψοθῆναι αὐτόν
- 11 Se poutèt sa, mwen voye l' jete, mwen lage l' nan men gwo chèf tout nasyon yo pou fè l' peye tout mechainste l' yo.
I have given him up into the hands of a strong one of the nations; he will certainly give him the reward of his sin, driving him out.
 και παρέδωκα αὐτὸν εἰς χεῖρας ἄρχοντος ἐθνῶν καὶ ἐποίησεν τὴν ἀπόλειαν αὐτοῦ
- 12 Yon bann moun lòt nasyon vini. Mechain pase yo pa genyen. Yo koupe pyebwa a, yo lage l' atè. Ti branch li yo gaye sou tout mòn yo ak nan fon yo. Gwo branch li yo kase, yo tonbe nan tout ravin nan peyi a. Moun lòt nasyon ki t'ap viv nan lonbraj li yo, tout met deyò, yo kite l' pou kont li.
And men from strange lands, who are to be feared among the nations, after cutting him off, have let him be: on the mountains and in all the valleys his branches have come down; his arms are broken by all the waterways of the land; all the peoples of the earth have gone from his shade, and have let him be.
 και ἐξωλέθρευσαν αὐτὸν ἀλλότριοι λοῖμοὶ ἀπὸ ἐθνῶν καὶ κατέβαλον αὐτὸν ἐπὶ τῶν ὀρέων ἐν πάσαις ταῖς φάραγξιν ἔπεσαν οἱ κλάδοι αὐτοῦ καὶ συνετρίβη τὰ στελέχη αὐτοῦ ἐν παντὶ πεδίῳ τῆς γῆς καὶ κατέβησαν ἀπὸ τῆς σκέπης αὐτῶν πάντες οἱ λαοὶ τῶν ἐθνῶν καὶ ἠθάφισαν αὐτόν
- 13 Zwezo vini poze sou rès pyebwa ki atè a. Bèt nan bwa ap mache sou tout branch li yo.
All the birds of heaven have come to rest on his broken stem where it is stretched on the earth, and all the beasts of the field will be on his branches:
 ἐπὶ τὴν πτώσιν αὐτοῦ ἀνεπαύσαντο πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ἐπὶ τὰ στελέχη αὐτοῦ ἐγένοντο πάντα τὰ θηρία τοῦ ἀγροῦ
- 14 Konsa, depi jòdi a, yon pyebwa te mèt wouze byen wouze, li p'ap janm rive wotè sa a ankò. Li p'ap janm grandi pou tèt li rive pèdi nan nwaj yo ankò. Yon pyebwa te mèt byen wouze li p'ap rive wotè sa a ankò pou l'ap gonfle lestonmak li sou mwen. Tout pyebwa yo gen pou mouri tankou moun, yo gen pou yo desann al jwenn moun ki deja anba tè yo.
In order that no trees by the waters may be lifted up in their growth, putting their tops among the clouds; and that no trees which are watered may take their place on high: for they are all given up to death, to the lowest parts of the earth among the children of men, with those who go down to the underworld.
 ὅπως μὴ ὑψοθῶσιν ἐν τῷ μεγέθει αὐτῶν πάντα τὰ ξύλα τὰ ἐν τῷ ὕδατι καὶ οὐκ ἔδωκαν τὴν ἀρχὴν αὐτῶν εἰς μέσον νεφελῶν καὶ οὐκ ἔστησαν ἐν τῷ ὕψει αὐτῶν πρὸς αὐτὰ πάντες οἱ πίνοντες ὕδωρ πάντες ἐδόθησαν εἰς θάνατον εἰς γῆς βάθος ἐν μέσῳ υἱῶν ἀνθρώπων πρὸς καταβαίνοντας εἰς βόθρον
- 15 Men sa Seyè sèl Mèt la di ankò: -Jou pyebwa a desann nan peyi kote mò yo ye a, m'ap fè dlo anba tè a kouvri l' nèt, pou tout moun ka nan lapenn. M'ap fè dlo larivyè yo sispann koule. M' p'ap kite ankenn dlo koule nan kannal. M'ap voye yon gwo fènwa sou mòn peyi Liban yo. Tout rakbwa nan zòn lan pral deperi poutèt li.
This is what the Lord has said: The day when he goes down to the underworld, I will make the deep full of grief for him; I will keep back her streams and the great waters will be stopped: I will make Lebanon dark for him, and all the trees of the field will be feeble because of him.
 τάδε λέγει κύριος κύριος ἐν ἡ ἡμέρᾳ κατέβη εἰς ἄδου ἐπένθησεν αὐτὸν ἡ ἄβυσσος καὶ ἐπέστησα τοὺς ποταμοὺς αὐτῆς καὶ ἐκόλυσα πλῆθος ὕδατος καὶ ἐσκότασεν ἐπ' αὐτὸν ὁ λίβανος πάντα τὰ ξύλα τοῦ πεδίου ἐπ' αὐτῷ ἐξελύθησαν
- 16 Lè mwen voye l' jete nan peyi kote mò yo ye a, bri li fè lè l'ap tonbe a fè tout nasyon yo tranble. Tout pyebwa nan jaden Edenn, tout pi bèl pyebwa nan peyi Liban, pyebwa ki te byen wouze yo men ki te desann ale deja nan peyi kote mò yo ye a pral kontan tonbe li tonbe a.
I will send shaking on the nations at the sound of his fall, when I send him down to the underworld with those who go down into the deep: and on earth they will be comforting themselves, all the trees of Eden, the best of Lebanon, even all the watered ones.
 ἀπὸ τῆς φωνῆς τῆς πτώσεως αὐτοῦ ἐσειέθησαν τὰ ἔθνη ὅτε κατεβίβαζον αὐτὸν εἰς ἄδου μετὰ τῶν καταβαίνόντων εἰς λάκκον καὶ παρεκάλουν αὐτὸν ἐν γῆ πάντα τὰ ξύλα τῆς τρυφῆς καὶ τὰ ἐκλεκτὰ τοῦ λίβανου πάντα τὰ πίνοντα ὕδωρ

- 17 Y'ap desann ansanm avè l' nan peyi kote mò yo ye a pou y' al jwenn sa ki te mouri nan lagè anvan yo. Lè sa a, tout moun ki t'ap viv nan lonbraj li yo pral gaye nan mitan tout lòt nasyon yo.
And they will go down with him to the underworld, to those who have been put to the sword; even those who were his helpers, living under his shade among the nations
καὶ γὰρ αὐτοὶ κατέβησαν μετ' αὐτοῦ εἰς ᾗδου ἐν τοῖς τραυματαῖς ἀπὸ μαχαίρας καὶ τὸ σπέρμα αὐτοῦ οἱ κατοικοῦντες ὑπὸ τὴν σκέπην αὐτοῦ ἐν μέσῳ τῆς ζωῆς αὐτῶν ἀπόλονται
- 18 Nan tout pyebwa jaden Edenn yo, kilès ki te bèl, kilès ki te wo tankou ou? Men koulye a, tankou tout lòt pyebwa jaden an, ou pral desann ale nan peyi ki anba tè a. Ou pral jwenn moun ki pa pote mak kontra Bondye a, moun ki mouri nan lagè yo. Se sa k'ap rive farawon an ansanm ak tout pèp li a. Se mwen menm Seyè sèl Mèt la ki pale.
Whom then are you like? for you will be sent down with the trees of Eden into the lowest parts of the earth: there you will be stretched out among those without circumcision, with those who were put to the sword. This is Pharaoh and all his people, says the Lord.
τίνι ὁμοιώθης κατάβηθι καὶ καταβιάσθητι μετὰ τῶν ξύλων τῆς τρυφῆς εἰς γῆς βάθος ἐν μέσῳ ἀπεριτμητῶν κοιμηθήσῃ μετὰ τραυματιῶν μαχαίρας οὕτως φαραῶ καὶ τὸ πλῆθος τῆς ἰσχύος αὐτοῦ λέγει κύριος κύριος
- 1 ¶ Nan premye jou nan douzyèm mwa douzyèm lanne depi yo te depòte nou an, Seyè a pale avè m', li di m' konsa:
And it came about in the twelfth year, in the twelfth month, on the first day of the month, that the word of the Lord came to me, saying,
καὶ ἐγένετο ἐν τῷ ἑνδεκάτῳ ἔτει ἐν τῷ δωδεκάτῳ μηνὶ μιᾶ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Chante you chante pou plenn sò farawon an, wa peyi Lejip la. Ba l' mesaj sa a pou mwen: Ou pran pòz Lyon ou nan mitan lòt nasyon yo. Men pou di vre, ou tankou yon gwo kayiman k'ap benyen nan larivyè a. Ou leve tout fon dlo a ak pat ou yo, ou sal tout dlo a.
Son of man, make a song of grief for Pharaoh, king of Egypt, and say to him, Young lion of the nations, destruction has come on you; and you were like a sea-beast in the seas, sending out bursts of water, troubling the waters with your feet, making their streams dirty.
οὐὲ ἀνθρώπου λαβὲ θρῆνον ἐπὶ φαραῶ βασιλέα αἰγύπτου καὶ ἐρεῖς αὐτῷ λέοντι ἐθνῶν ὁμοιώθης καὶ σὺ ὡς δράκων ὁ ἐν τῇ θαλάσῃ καὶ ἐκεράτιζες τοῖς ποταμοῖς σου καὶ ἐτάρασες ὕδωρ τοῖς ποσίν σου καὶ κατεπάταις τοὺς ποταμούς σου
- 3 Men sa Seyè sèl Mèt la voye di ou: Nan mitan anpil nasyon ki va sanble bò kote ou, m'ap voye privye mwen sou ou pou m' pran ou.
This is what the Lord has said: My net will be stretched out over you, and I will take you up in my fishing-net.
τάδε λέγει κύριος καὶ περιβαλῶ ἐπὶ σὲ δίκτυα λαῶν πολλῶν καὶ ἀνάξω σε ἐν τῷ ἀγκίστρῳ μου
- 4 M'ap voye ou jete atè, m'ap blayi ou nan mitan jaden yo. M'ap fè tout kalite zwezo ak bèt nan bwa vin manje plen vant yo ak kadav ou.
And I will let you be stretched on the land; I will send you out violently into the open field; I will let all the birds of heaven come to rest on you and will make the beasts of all the earth full of you.
καὶ ἐκτενω σε ἐπὶ τὴν γῆν πεδία πλησθήσεται σου καὶ ἐπικαθιῶ ἐπὶ σὲ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ἐμπλήσω ἐκ σοῦ πάντα τὰ θηρία πάσης τῆς γῆς
- 5 Mwen pral kouvri tout mòn ak tout fon yo ak kadav ou k'ap dekonpoze.
And I will put your flesh on the mountains, and make the valleys full of your blood.
καὶ δώσω τὰς σάρκας σου ἐπὶ τὰ ὄρη καὶ ἐμπλήσω ἀπὸ τοῦ αἵματός σου
- 6 M'ap wouze tout peyi a ak san ou. M'ap vide san ou sou mòn yo, jouk ravin yo pral plen dlo kò ou.
And the land will be watered with your blood, and the waterways will be full of you.
καὶ ποτισθήσεται ἡ γῆ ἀπὸ τῶν προχωρημάτων σου ἀπὸ τοῦ πλήθους σου ἐπὶ τῶν ὀρέων φάραγγας ἐμπλήσω ἀπὸ σοῦ
- 7 Lè m'ap disparèt ou a, m'ap kouvri syèl la, m'ap bouche zetwal yo. M'ap kache solèy la deyè nwaj yo, lalin lan p'ap klere ankò.
And when I put out your life, the heaven will be covered and its stars made dark; I will let the sun be covered with a cloud and the moon will not give her light.
καὶ κατακαλύψω ἐν τῷ σβεσθῆναι σε οὐρανὸν καὶ συσκοτάσω τὰ ἄστρα αὐτοῦ ἥλιον ἐν νεφέλῃ καλύψω καὶ σελήνη οὐ μὴ φάνη τὸ φῶς αὐτῆς
- 8 Poutèt ou, m'ap tenyen dènye limyè nan syèl la. Pral fènwa nèt sou tout latè. Se mwen menm Seyè sèl Mèt la ki di sa.
All the bright lights of heaven I will make dark over you, and put dark night on your land, says the Lord.
πάντα τὰ φαίνοντα φῶς ἐν τῷ οὐρανῷ συσκοτάσουσιν ἐπὶ σὲ καὶ δώσω σκότος ἐπὶ τὴν γῆν σου λέγει κύριος κύριος
- 9 Anpil moun pral gen lespri yo boulvèse lè m' fè nouvèl jan ou fini an gaye nan tout nasyon yo, ata nan peyi ou menm ou pa janm konnen.
And the hearts of numbers of peoples will be troubled, when I send your prisoners among the nations, into a country which is strange to you.
καὶ παροργιῶ καρδίας λαῶν πολλῶν ἠνίκα ἂν ἄγω αἰχμαλωσίαν σου εἰς τὰ ἔθνη εἰς γῆν ἣν οὐκ ἔγνωσ
- 10 M'ap fè anpil nasyon sezi wè sa k'ap rive ou la. Lè m'ap lonje nepe m' lan devan yo, wa yo pral tranble nan kanson yo. Jou w'ap tonbe a, yo tout pral tranble. Y'ap pè pou yo pa pèdi lavi yo tou.
And I will make a number of peoples overcome with wonder at you, and their kings will be full of fear because of you, when my sword is waved before them: they will be shaking every minute, every man fearing for his life, in the day of your fall.
καὶ στυγνάσουσιν ἐπὶ σὲ ἔθνη πολλὰ καὶ οἱ βασιλεῖς αὐτῶν ἐκστάσει ἐκστήσονται ἐν τῷ πέτασθαι τὴν ῥομφαίαν μου ἐπὶ πρόσωπα αὐτῶν προσδεχόμενοι τὴν πτώσιν αὐτῶν ἀφ' ἡμέρας πτώσεώς σου

- 11 Men sa Seyè sèl Mèt la voye di wa peyi Lejip la: -Nepe wa Babilòn lan pral tonbe sou ou.
For this is what the Lord has said: The sword of the king of Babylon will come on you.
ὅτι τάδε λέγει κύριος ῥομφαία βασιλέως βαβυλῶνος ἥξει σοι
- 12 Mwen pral fè sòlda peyi ki pi mechan an touye tout pèp ou a ak nepe yo. Yo pral ravaje tout bèl bagay ki te fè ou kontan nan peyi Lejip la. Yo pral touye dènne kras moun nan peyi a.
I will let the swords of the strong be the cause of the fall of your people; all of them men to be feared among the nations: and they will make waste the pride of Egypt, and all its people will come to destruction.
ἐν μαχαίραις γιγάντων καὶ καταβῶ τὴν ἰσχύν σου λοιμοὶ ἀπὸ ἐθνῶν πάντες καὶ ἀπολοῦσι τὴν ὕβριν αἰγύπτου καὶ συντριβήσεται πᾶσα ἡ ἰσχύς αὐτῆς
- 13 M'ap touye tout bèt nou yo bò dlo a. p'ap rete yon grenn moun ni yon sèl bèt pou sal dlo yo ankò.
And I will put an end to all her beasts which are by the great waters, and they will never again be troubled by the foot of man or by the feet of beasts.
καὶ ἀπολῶ πάντα τὰ κτήνη αὐτῆς ἀφ' ὕδατος πολλοῦ καὶ οὐ μὴ ταράξῃ αὐτὸ ἔτι ποὺς ἀνθρώπου καὶ ἴχνος κτηνῶν οὐ μὴ καταπατήσῃ αὐτό
- 14 M'ap kite dlo yo poze, m'ap fè larivyè yo koule tou dousman. Se mwen menm Seyè sèl Mèt la ki di sa.
Then I will make their waters clear and their rivers will be flowing like oil, says the Lord.
οὕτως τότε ἡσυχάσει τὰ ὕδατα αὐτῶν καὶ οἱ ποταμοὶ αὐτῶν ὡς ἔλαιον πορεύσονται λέγει κύριος
- 15 Lè m'a fè peyi Lejip la tounen yon dezè, lè m'a devaste tout bagay nan peyi a, lè m'a touye dènne moun ki rete nan peyi a, lè sa a y'a konnen se mwen menm ki Seyè a.
When I make Egypt an unpeopled waste, cutting off from the land all the things in it; when I send punishment on all those living in it, then it will be clear to them that I am the Lord.
ὅταν δῶ αἰγύπτου εἰς ἀπώλειαν καὶ ἐρημωθῇ ἡ γῆ σὺν τῇ πληρώσει αὐτῆς ὅταν διασπείρω πάντας τοὺς κατοικοῦντας ἐν αὐτῇ καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος
- 16 Men chante y'a chante pou plenn sò peyi Lejip la. Medam lèt nasyon yo va chante l' lè y'ap kriye pou peyi Lejip ansanm ak tout pèp li a. Wi, se chante sa a y'a chante lè y'ap kriye pou yo. Se mwen menm Seyè a ki di sa.
It is a song of grief, and people will give voice to it, the daughters of the nations will give voice to it, even for Egypt and all her people, says the Lord.
θρήνός ἐστιν καὶ θρηγήσεις αὐτόν καὶ αἱ θυγατέρες τῶν ἐθνῶν θρηγήσουσιν αὐτόν ἐπ' αἰγύπτου καὶ ἐπὶ πᾶσαν τὴν ἰσχύν αὐτῆς θρηγήσουσιν αὐτήν λέγει κύριος κύριος
- 17 ¶ Nan kenzyèm jou premye mwa douzyèm lanne depi yo te depòte nou an, Seyè a pale avè m' ankò. Li di m' konsa:
And in the twelfth year, on the fifteenth day of the month, the word of the Lord came to me, saying,
καὶ ἐγενήθη ἐν τῷ δωδεκάτῳ ἔτει τοῦ πρώτου μηνὸς πεντεκαδεκάτη τοῦ μηνὸς ἐγένετο λόγος κυρίου πρὸς με λέγων
- 18 -Nonm o! Plenn sò tout moun peyi Lejip yo. Voye yo desann ansanm ak tout lèt moun gwo nasyon yo nan peyi kote mò yo ye a, anba tè kote moun ki deja mouri yo ye.
Son of man, let your voice be loud in sorrow for the people of Egypt and send them down, even you and the daughters of the nations; I will send them down into the lowest parts of the earth, with those who go down into the underworld.
οὐκ ἀνθρώπου θρήνησον ἐπὶ τὴν ἰσχύν αἰγύπτου καὶ καταβιβάσουσιν αὐτῆς τὰς θυγατέρας τὰ ἔθνη νεκρὰς εἰς τὸ βάθος τῆς γῆς πρὸς τοὺς καταβαίνοντας εἰς βόθρον
- 20 Moun peyi Lejip yo pral tonbe ansanm ak moun ki mouri nan lagè yo. Gen yon nepe ki pare pou touye yo tout.
Among those who have been put to the sword: they will give a resting-place with them to all their people.
ἐν μέσῳ τραυματιῶν μαχαίρας πεσοῦνται μετ' αὐτοῦ καὶ κοιμηθήσεται πᾶσα ἡ ἰσχύς αὐτοῦ
- 21 Sòlda ki te pi vanyan yo ansanm ak tout moun ki te pran pozisyon ak moun peyi Lejip yo pral resewa yo nan peyi kote mò yo ye a. Yo pral di: Moun ki pa pote mak kontra Bondye a ap mouri nan lagè, yo desann isit la. Se la yo vin kouche!
The strong among the great ones will say to him from the underworld, Are you more beautiful than any? go down, you and your helpers, and take your rest among those without circumcision, and those who have been put to the sword.
καὶ ἐροῦσίν σοι οἱ γίγαντες ἐν βάθει βόθρου γίνου τίνος κρείττων εἶ κατάβηθι καὶ κοιμήθητι μετὰ ἀπεριτμητῶν ἐν μέσῳ τραυματιῶν μαχαίρας
- 22 Peyi Lasiri a la avèk tonm tout sòlda li yo bò kote l'. Yo tout mouri nan lagè.
There is Asshur and all her army, round about her last resting-place: all of them put to death by the sword:
ἐκεῖ ασσουρ καὶ πᾶσα ἡ συναγωγή αὐτοῦ πάντες τραυματῖα ἐκεῖ ἐδόθησαν καὶ ἡ ταφή αὐτῶν ἐν βάθει βόθρου καὶ ἐγενήθη ἡ συναγωγή αὐτοῦ περικύκλω τοῦ μνήματος αὐτοῦ πάντες οἱ τραυματῖα οἱ πεπτωκότες μαχαίρα
- 23 Yo mete tonm yo anba nèt nan peyi kote mò yo ye a. Tout sòlda li yo mouri nan lagè. Tout tonm yo bò kote l'. Se yo menm ki te mache fè moun pè yo toupatou sou latè.
Whose resting-places are in the inmost parts of the underworld, who were a cause of fear in the land of the living.
οἱ δόντες τὸν φόβον αὐτῶν ἐπὶ γῆς ζῶης

- 24 Peyi Elam lan la tou avèk tonm tout sòlda li yo bò kote l'. Yo tout mouri nan lagè. Yo pa pote mak kontra Bondye a, yo desann konsa nan peyi kote mò yo ye a, yo menm ki te mache fè moun pè yo toupatou sou latè. Koulye a yo wont, y'ap peye mehanste yo, yo mouri ansanm ak moun ki desann nan twou san fon an.
There is Elam and all her people, round about her last resting-place: all of them put to death by the sword, who have gone down without circumcision into the lowest parts of the earth, who were a cause of fear in the land of the living, and are put to shame with those who go down to the underworld:
 ἐκεῖ αἰλαμ καὶ πᾶσα ἡ δύναμις αὐτοῦ περικύκλω τοῦ μνήματος αὐτοῦ πάντες οἱ τραυματῖαι οἱ πεπρωκότες μαχαίρα καὶ οἱ καταβαίνοντες ἀπερίτμητοι εἰς γῆς βάθος οἱ δεδωκότες αὐτῶν φόβον ἐπὶ γῆς ζωῆς καὶ ἐλάβουσιν τὴν βῆσαν αὐτῶν μετὰ τῶν καταβαινόντων εἰς βόθρον
- 25 Wa peyi Elam lan kouche nan mitan moun pa l' yo ki mouri nan lagè. Tonm sòlda li yo bò kote l'. Yo pa pote mak kontra Bondye a, yo mouri konsa nan lagè. Sou latè, yo te mache fè tout moun pè yo. Koulye a yo wont, y'ap peye mehanste yo. Yo desann nan twou san fon an ansanm ak moun ki mouri nan lagè yo.
They have made a bed for her among the dead, and all her people are round about her resting-place: all of them without circumcision, put to death with the sword; for they were a cause of fear in the land of the living, and are put to shame with those who go down to the underworld: they have been given a place among those who have been put to the sword.
 ἐν μέσῳ τραυματιῶν
- 26 Wa peyi Mechèk la ak wa peyi Toubal la tou, ansanm avèk tonm sòlda yo bò kote yo. Yo pa pote mak kontra Bondye a, yo mouri konsa nan lagè. Yon lè yo t'ap mache fè tout moun pè sou latè.
There is Meshech, Tubal, and all her people, round about her last resting-place: all of them without circumcision, put to death by the sword; for they were a cause of fear in the land of the living.
 ἐκεῖ ἐδόθησαν μοσχ καὶ θοβελ καὶ πᾶσα ἡ ἰσχὺς αὐτῶν περικύκλω τοῦ μνήματος αὐτοῦ πάντες τραυματῖαι αὐτοῦ πάντες ἀπερίτμητοι τραυματῖαι ἀπὸ μαχαίρας οἱ δεδωκότες τὸν φόβον αὐτῶν ἐπὶ γῆς ζωῆς
- 27 Yo p'ap fè bèl lanteman pou yo tankou pou vanyan sòlda tan lontan yo, ki te desann nan peyi kote mò yo ye a ak tout zam yo sou yo, nepe yo anba tèt yo ak plak fè pwotèj yo anwo kadav yo. Paske yon lè yo t'ap mache fè tout moun pè yo sou latè.
And they have been put to rest with the fighting men who came to their end in days long past, who went down to the underworld with their instruments of war, placing their swords under their heads, and their body-covers are over their bones; for their strength was a cause of fear in the land of the living.
 καὶ ἐκοιμήθησαν μετὰ τῶν γιγάντων τῶν πεπρωκόντων ἀπὸ αἰῶνος οἱ κατέβησαν εἰς ᾗδου ἐν ὄπλοις πολεμικοῖς καὶ ἔθηκαν τὰς μαχαίρας αὐτῶν ὑπὸ τὰς κεφαλὰς αὐτῶν καὶ ἐγενήθησαν αἱ ἀνομίαὶ αὐτῶν ἐπὶ τῶν ὀστέων αὐτῶν ὅτι ἐξεφόβησαν γίγαντας ἐν γῆ ζωῆς
- 28 Se konsa moun peyi Lejip yo pral mouri tankou moun ki pa pote mak kontra Bondye a, y'ap antere yo ansanm ak moun ki te mouri nan lagè yo.
But you will have your bed among those without circumcision, and will be put to rest with those who have been put to death with the sword.
 καὶ σὺ ἐν μέσῳ ἀπεριτμητῶν κοιμηθήσῃ μετὰ τετραυματισμένων μαχαίρα
- 29 Peyi Edon an la tou ansanm ak tout wa li yo ak chèf li yo. Yon lè yo te vanyan sòlda, men koulye a yo kouche nan peyi kote mò yo ye a ansanm ak moun ki pa pote mak kontra Bondye a epi ki te mouri nan lagè.
There is Edom, her kings and all her princes, who have been given a resting-place with those who were put to the sword: they will be resting among those without circumcision, even with those who go down to the underworld.
 ἐκεῖ ἐδόθησαν οἱ ἄρχοντες ασσουρ οἱ δόντες τὴν ἰσχὺν αὐτοῦ εἰς τραῦμα μαχαίρας οὗτοι μετὰ τραυματιῶν ἐκοιμήθησαν μετὰ καταβαινόντων εἰς βόθρον
- 30 Tout chèf peyi nan nò yo la tou ansanm ak tout moun peyi Sidon yo. Yo te sitèlman gen fòs, yo te fè moun pè yo. Koulye a, yo desann nan twou san fon an. Yo pote wont mehanste yo anba tè a ak yo. Yo mete yo kouche ansanm ak moun ki pa pote mak kontra Bondye a, epi ki te mouri nan lagè yo.
There are the chiefs of the north, all of them, and all the Zidonians, who have gone down with those who have been put to the sword: they are shamed on account of all the fear caused by their strength; they are resting there without circumcision, among those who have been put to the sword, and are put to shame with those who go down to the underworld.
 ἐκεῖ οἱ ἄρχοντες τοῦ βορρᾶ πάντες στρατηγοὶ ασσουρ οἱ καταβαίνοντες τραυματῖαι σὺν τῷ φόβῳ αὐτῶν καὶ τῇ ἰσχύϊ αὐτῶν ἐκοιμήθησαν ἀπερίτμητοι μετὰ τραυματιῶν μαχαίρας καὶ ἀπήνεγκαν τὴν βῆσαν αὐτῶν μετὰ τῶν καταβαινόντων εἰς βόθρον
- 31 Se pral yon gwo konsolasyon pou wa peyi Lejip la ansanm ak sòlda li yo, lè y'a wè tout kantite moun ki te mouri nan lagè. Se Seyè sèl Mèt la menm ki di sa.
Pharaoh will see them and be comforted on account of all his people: even Pharaoh and all his army, put to death by the sword, says the Lord.
 ἐκείνους ὄψεται βασιλεὺς φαραω καὶ παρακληθήσεται ἐπὶ πᾶσαν τὴν ἰσχὺν αὐτῶν λέγει κύριος κύριος
- 32 Atout mwen te fè wa peyi Lejip la mache fè moun pè l' toupatou sou latè, y'ap touye l' ansanm ak tout sòlda li yo. Ni li ni sòlda li yo pral kouche ansanm ak moun ki pa pote mak kontra Bondye a epi ki mouri nan lagè yo. Se mwen menm, Seyè sèl Mèt la, ki di sa.
For he put his fear in the land of the living: and he will be put to rest among those without circumcision, with those who have been put to death with the sword, even Pharaoh and all his people, says the Lord.
 ὅτι δέδωκα τὸν φόβον αὐτοῦ ἐπὶ γῆς ζωῆς καὶ κοιμηθήσεται ἐν μέσῳ ἀπεριτμητῶν μετὰ τραυματιῶν μαχαίρας φαραω καὶ πᾶν τὸ πλῆθος αὐτοῦ λέγει κύριος κύριος
- 1 ¶ Seyè a pale avè m' ankò. Li di m' konsa:
And the word of the Lord came to me, saying,
 καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων

- 2 -Nonm o! Pale ak moun pèp Izrayèl yo. W'a di yo konsa: Lè m'ap voye lènmi atake yon peyi, moun peyi a va chwazi yonn nan yo, y'a mete l' faksyonnè pou veye peyi a.
 Son of man, give a word to the children of your people, and say to them, When I make the sword come on a land, if the people of the land take a man from among their number and make him their watchman:
 υιὲ ἀνθρώπου λάλησον τοῖς υἱοῖς τοῦ λαοῦ σου καὶ εἶπες πρὸς αὐτούς γῆ ἐφ' ἣν ἂν ἐπάγω ῥομφαίαν καὶ λάβῃ ὁ λαὸς τῆς γῆς ἄνθρωπον ἓνα ἐξ αὐτῶν καὶ δώσιν αὐτὸν ἑαυτοῖς εἰς σκοπὸν
- 3 Lè faksyonnè a va wè lènmi ap pwoche, l'a bay yon kout klewon pou avèti moun yo.
 If, when he sees the sword coming on the land, by sounding the horn he gives the people news of their danger;
 καὶ ἴδῃ τὴν ῥομφαίαν ἐρχομένην ἐπὶ τὴν γῆν καὶ σαλπίστη τῆ σάλπιγγι καὶ σημάνῃ τῷ λαῷ
- 4 Si yon moun tande klewon an, men li pa okipe l', kifè lènmi an rive, li touye l', se djòb pa moun sa a, l'ap pote reskonsablite lanmò li.
 Then anyone who, hearing the sound of the horn, does not take note of it, will himself be responsible for his death, if the sword comes and takes him away.
 καὶ ἀκούσῃ ὁ ἀκούσας τὴν φωνὴν τῆς σάλπιγγος καὶ μὴ φυλάσσεται καὶ ἐπέλθῃ ἡ ῥομφαία καὶ καταλάβῃ αὐτὸν τὸ αἷμα αὐτοῦ ἐπὶ τῆς κεφαλῆς αὐτοῦ ἔσται
- 5 Li tande kout klewon an pati, men li pa okipe sa, kifè sa lakòz li mouri. Paske si li te koute avètisman an, li ta ka pa mouri.
 On hearing the sound of the horn, he did not take note; his blood will be on him; for if he had taken note his life would have been safe.
 ὅτι τὴν φωνὴν τῆς σάλπιγγος ἀκούσας οὐκ ἐφυλάσματο τὸ αἷμα αὐτοῦ ἐπ' αὐτοῦ ἔσται καὶ οὗτος ὅτι ἐφυλάσματο τὴν ψυχὴν αὐτοῦ ἐξεύλωτο
- 6 Men, si faksyonnè a wè lènmi ap vini epi li pa bay kout klewon an pou avèti moun yo, lènmi an ap vini, l'ap touye moun. Moun yo ap mouri akòz peche yo fè, se vre. Men, se faksyonnè a k'ap pote reskonsablite lanmò yo.
 But if the watchman sees the sword coming, and does not give a note on the horn, and the people have no word of the danger, and the sword comes and takes any person from among them; he will be taken away in his sin, but I will make the watchman responsible for his blood.
 καὶ ὁ σκοπὸς ἔαν ἴδῃ τὴν ῥομφαίαν ἐρχομένην καὶ μὴ σημάνῃ τῆ σάλπιγγι καὶ ὁ λαὸς μὴ φυλάσσεται καὶ ἐλθοῦσα ἡ ῥομφαία λάβῃ ἐξ αὐτῶν ψυχὴν αὐτῆ διὰ τὴν αὐτῆς ἀνομίαν ἐλήμφθη καὶ τὸ αἷμα ἐκ τῆς χειρὸς τοῦ σκοποῦ ἐκζητήσω
- 7 Koulye a, nonm o! Mwen mete ou faksyonnè pou veye pou pèp Izrayèl la. Lè w'a tande mesaj m'a ba ou a, w'a avèti yo pou mwen.
 So you, son of man, I have made you a watchman for the children of Israel; and you are to give ear to the word of my mouth and give them news from me of their danger.
 καὶ σύ υιὲ ἀνθρώπου σκοποὺν δέδοκά σε τῷ οἴκῳ ἰσραηλ καὶ ἀκούσῃ ἐκ στόματός μου λόγον
- 8 Si mwen fè ou konnen yon mechan gen pou l' mouri, epi ou pa avèti l' pou l' chanje, pou l' kite move pant l'ap swiv la pou l' ka sove lavi l', l'ap toujou mouri poutèt peche l' yo, men se ou menm m'ap rann reskonsab lanmò li.
 When I say to the evil-doer, Death will certainly overtake you; and you say nothing to make clear to the evil-doer the danger of his way; death will overtake that evil man in his evil-doing, but I will make you responsible for his blood.
 ἐν τῷ εἶπαί με τῷ ἁμαρτωλῷ θανάτῳ θανατωθήσῃ καὶ μὴ λαλήσῃς τοῦ φυλάσσεσθαι τὸν ἄσεβῆ ἀπὸ τῆς ὁδοῦ αὐτοῦ αὐτὸς ὁ ἄνομος τῆ ἀνομία αὐτοῦ ἀποθανεῖται τὸ δὲ αἷμα αὐτοῦ ἐκ τῆς χειρὸς σου ἐκζητήσω
- 9 Men, si ou avèti mechan an, lèfini li pa chanje, li pa kite move pant l'ap swiv la, l'ap mouri poutèt peche l' yo, men ou menm w'ap sove lavi pa ou.
 But if you make clear to the evil-doer the danger of his way for the purpose of turning him from it, and he is not turned from his way, death will overtake him in his evil-doing, but your life will be safe.
 σὺ δὲ ἔαν προαπαγγελῆς τῷ ἄσεβεῖ τὴν ὁδὸν αὐτοῦ τοῦ ἀποστρέψαι ἀπ' αὐτῆς καὶ μὴ ἀποστρέψῃ ἀπὸ τῆς ὁδοῦ αὐτοῦ οὗτος τῆ ἀσεβεία αὐτοῦ ἀποθανεῖται καὶ σὺ τὴν ψυχὴν σουτοῦ ἐξήρησαι
- 10 ¶ Seyè a pale avè m', li di m' ankò: -Nonm o! W'a fè moun pèp Izrayèl yo chonje jan yo t'ap plede repete: Peche nou yo ak fòt nou yo ap peze lou sou nou. Se fini y'ap fini ak nou! Nou pa ka viv nan kondisyon sa a ankò!
 And you, son of man, say to the children of Israel, You say, Our wrongdoing and our sins are on us and we are wasting away in them; how then may we have life?
 καὶ σύ υιὲ ἀνθρώπου εἰπὸν τῷ οἴκῳ ἰσραηλ οὕτως ἐλαλήσατε λέγοντες αἱ πλάνας ἡμῶν καὶ αἱ ἀνομίαι ἡμῶν ἐφ' ἡμῖν εἰσιν καὶ ἐν αὐταῖς ἡμεῖς τηκόμεθα καὶ πῶς ζήσόμεθα
- 11 Enben, ou menm w'a di yo: Jan nou konnen mwen vivan vre a, se mwen menm Seyè a k'ap pale! Men sa mwen di: Mwen pa pran ankenn plezi nan wè mechan yo mouri. Mwen ta pito wè yo sispann fè sa ki mal pou yo ka viv. Nou menm moun pèp Izrayèl yo, sispann fè sa nou pa dwe fè. Tounen vin jwenn mwen. Poukisa se lanmò n'ap chache konsa?
 Say to them, By my life, says the Lord, I have no pleasure in the death of the evil-doer; it is more pleasing to me if he is turned from his way and has life: be turned, be turned from your evil ways; why are you looking for death, O children of Israel?
 εἰπὸν αὐτοῖς ζῶ ἐγὼ τάδε λέγει κύριος οὐ βούλομαι τὸν θάνατον τοῦ ἀσεβοῦς ὡς τὸ ἀποστρέψαι τὸν ἀσεβῆ ἀπὸ τῆς ὁδοῦ αὐτοῦ καὶ ζῆν αὐτὸν ἀποστροφή ἀποστρέψατε ἀπὸ τῆς ὁδοῦ ὑμῶν καὶ ἵνα τί ἂ ποθησκετε οἴκος ἰσραηλ

- 12 Ou menm, nonm o! Men sa w'a di moun ou yo: Yon moun te mèt bon kou l' bon, li te mèt mache dwat kou l' mache dwat, jou li fè sa ki mal, li gen pou l' peye sa. Jou mechan an va sispann fè sa ki mal, yo p'ap pini l' pou sa li te konn fè a. Konsa tou, lè yon moun ki t'ap mache dwat pran fè sa ki mal, yo p'ap gade sou jan l' te konn mache dwat la pou yo pa fè l' peye sa l' fè a.
And you, son of man, say to the children of your people, The righteousness of the upright man will not make him safe in the day when he does wrong; and the evil-doing of the evil man will not be the cause of his fall in the day when he is turned from his evil-doing; and the upright man will not have life because of his righteousness in the day when he does evil.
εἰπὼν πρὸς τοὺς υἱοὺς τοῦ λαοῦ σου δικαιοσύνη δικαίου οὐ μὴ ἐξέλθῃ αὐτὸν ἐν ἧ ἂν ἡμέρᾳ πλανηθῆ καὶ ἀνομία ἀσεβοῦς οὐ μὴ κακώσῃ αὐτὸν ἐν ἧ ἂν ἡμέρᾳ ἀποστρέψῃ ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ ὁ ἰκαίος οὐ μὴ δύνῃται σωθῆναι
- 13 Wi, mwen deklare tout moun k'ap mache dwat yo gen pou viv. Men, si yo tanmen mete nan tèt yo, paske yo te konn mache dwat la yo gen dwa fè sa ki mal, mwen p'ap chonje jan yo te konn mache dwat la menm. Y'ap mouri paske yo fè sa yo pa t' dwe fè.
When I say to the upright that life will certainly be his; if he puts his faith in his righteousness and does evil, not one of his upright acts will be kept in memory; but in the evil he has done, death will overtake him.
ἐν τῷ εἶπαί με τῷ δικαίῳ οὗτος πέποιθεν ἐπὶ τῇ δικαιοσύνῃ αὐτοῦ καὶ ποιήσῃ ἀνομίαν πᾶσαι αἱ δικαιοσύναι αὐτοῦ οὐ μὴ ἀναμνησθῶσιν ἐν τῇ ἀδικίᾳ αὐτοῦ ἣ ἐποίησεν ἐν αὐτῇ ἀποθάνειται
- 14 Konsa tou, m' avèti tout mechan yo yo gen pou mouri. Men, si yon mechan sispann fè sa ki mal, epi li tanmen mache dwat devan mwen, l'ap fè sa ki byen,
And when I say to the evil-doer, Death will certainly be your fate; if he is turned from his sin and does what is ordered and right;
καὶ ἐν τῷ εἶπαί με τῷ ἀσεβεῖ θανάτῳ θανατωθήσῃ καὶ ἀποστρέψῃ ἀπὸ τῆς ἁμαρτίας αὐτοῦ καὶ ποιήσῃ κρίμα καὶ δικαιοσύνην
- 15 si pa egzanp, li renmèt garanti yo te ba li pou lajan li te prete, si l' renmèt sa li te vòlò a, osinon si li sispann fè sa ki mal pou li mache dapre lòd mwen k'ap bay lavi a, li p'ap mouri, se viv pou li viv.
If the evil-doer lets one who is in his debt have back what is his, and gives back what he had taken by force, and is guided by the rules of life, doing no evil; life will certainly be his, death will not overtake him.
καὶ ἐνεχύρασμα ἀποδοῖ καὶ ἄρπαγμα ἀποτείσῃ ἐν προστάγμασιν ζωῆς διαπορεύεται τοῦ μὴ ποιῆσαι ἄδικον ζωὴ ζήσεται καὶ οὐ μὴ ἀποθάνη
- 16 M'ap padonnen tout peche li te fè yo. L'ap viv paske l'ap mache dwat devan mwen, l'ap fè sa ki byen.
Not one of the sins which he has done will be kept in mind against him: he has done what is ordered and right, life will certainly be his.
πᾶσαι αἱ ἁμαρτίαι αὐτοῦ ἃς ἤμαρτεν οὐ μὴ ἀναμνησθῶσιν ὅτι κρίμα καὶ δικαιοσύνην ἐποίησεν ἐν αὐτοῖς ζήσεται
- 17 Moun ou yo ap plede di: Sa Bondye ap fè a pa bon. Men, se sa yo menm y'ap fè a ki pa bon.
But the children of your people say, The way of the Lord is not equal: when it is they whose way is not equal.
καὶ ἐροῦσιν οἱ υἱοὶ τοῦ λαοῦ σου οὐκ εὐθεῖα ἡ ὁδὸς τοῦ κυρίου καὶ αὕτη ἡ ὁδὸς αὐτῶν οὐκ εὐθεῖα
- 18 Lè moun k'ap mache dwat la sispann fè sa ki byen pou l' lage kò l' nan fè sa ki mal, l'ap mouri poutèt sa.
When the upright man, turning away from his righteousness, does evil, death will overtake him in it.
ἐν τῷ ἀποστρέψῃ δίκαιον ἀπὸ τῆς δικαιοσύνης αὐτοῦ καὶ ποιήσῃ ἀνομίας καὶ ἀποθάνειται ἐν αὐταῖς
- 19 Konsa tou, lè mechan an sispann fè mechanste pou li mache dwat, pou li fè sa ki byen, l'ap sove lavi l' poutèt sa.
And when the evil man, turning away from his evil-doing, does what is ordered and right, he will get life by it.
καὶ ἐν τῷ ἀποστρέψῃ τὸν ἁμαρτωλὸν ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ ποιήσῃ κρίμα καὶ δικαιοσύνην ἐν αὐτοῖς αὐτὸς ζήσεται
- 20 Nou di sa Bondye sèl Mèt la ap fè a pa bon. Enben, m'ap jije chak moun dapre sa yo fè. Nou tande, moun pèp Izrayèl yo!
And still you say, The way of the Lord is not equal. O children of Israel, I will be your judge, giving to everyone the reward of his ways.
καὶ τοῦτό ἐστιν ὃ εἶπατε οὐκ εὐθεῖα ἡ ὁδὸς κυρίου ἕκαστον ἐν ταῖς ὁδοῖς αὐτοῦ κρινῶ ὑμᾶς οἶκος ἰσραηλ.
- 21 ¶ Nan senkyèm jou, dizyèm mwa, douzyèm lanne depi yo te depòte nou an, yon moun ki te resi chape kò l' soti lavil Jerizalèm vin pote nouvèl ban mwen, li di m' lavil la tonbe nan men lènmi.
Now in the twelfth year after we had been taken away prisoners, in the tenth month, on the fifth day of the month, one who had got away in flight from Jerusalem came to me, saying, The town has been taken.
καὶ ἐγενήθη ἐν τῷ δωδεκάτῳ ἔτει ἐν τῷ δωδεκάτῳ μηνὶ πέμπτῃ τοῦ μηνὸς τῆς αἰχμαλωσίας ἡμῶν ἦλθεν ὁ ἀνασωθεὶς πρὸς με ἀπὸ ἱερουσαλὴμ λέγων ἑάλω ἡ πόλις
- 22 Lavèy jou sa a, nan aswè, mwen te santi pouwva Seyè a chita sou mwen avèk fòs. Nan maten, lè moun lan rive, Seyè a demare lang mwen pou m' te ka pale. Mwen pa t' bèbè ankò.
Now the hand of the Lord had been on me in the evening, before the man who had got away came to me; and he made my mouth open, ready for his coming to me in the morning; and my mouth was open and I was no longer without voice.
καὶ ἐγενήθη ἐπ' ἐμέ χεὶρ κυρίου ἐσπέρας πρὶν ἔλθειν αὐτὸν καὶ ἠνοιξέν μου τὸ στόμα ἕως ἦλθεν πρὸς με τὸ πρωὶ καὶ ἀνοιχθέν μου τὸ στόμα οὐ συνεσχέθη ἔτι
- 23 Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγενήθη λόγος κυρίου πρὸς με λέγων

- 24 -Nonm o! Rès moun k'ap viv nan lavil yo fin kraze nan peyi Izrayèl la ap plede di: Abraram te pou kont li. Yo te ba li tout peyi a pou li. Nou menm nou anpil. Konsa, tout peyi a ap rete pou nou.
 Son of man, those who are living in these waste places in the land of Israel say, Abraham was but one, and he had land for his heritage: but we are a great number; the land is given to us for our heritage.
 υιὲ ἀνθρώπου οἱ κατοικοῦντες τὰς ἠρημωμένας ἐπὶ τῆς γῆς τοῦ Ἰσραὴλ λέγουσιν εἰς ἡν Ἀβραὰμ καὶ κατέσχεν τὴν γῆν καὶ ἡμεῖς πλείους ἐσμὲν ἡμῖν δέδοται ἡ γῆ εἰς κατάσχεσιν
- 25 Men sa pou ou di yo: Seyè sèl Mèt la pale, li voye di nou: N'ap manje vyann ak tout san li ladan l'. N'ap fè sèvis pou zidòl, n'ap mete san moun deyò, epi nou mete nan tèt nou tout peyi a pral rete pou nou?
 For this cause say to them, This is what the Lord has said: You take your meat with the blood, your eyes are lifted up to your images, and you are takers of life: are you to have the land for your heritage?
 διὰ τοῦτο εἶπὸν αὐτοῖς τάδε λέγει κύριος κύριος
- 27 W'a pale ak yo, w'a di yo men mesaj Seyè sèl Mèt la voye ba yo: Jan nou konnen mwen vivan vre a, se mwen menm Seyè a k'ap pale: Rès moun k'ap viv nan lavil kraze yo pral mouri nan lagè. Moun k'ap viv andeyò yo, se bèt nan bwa ki pral manje yo. Moun ki al kache kò yo nan mòn, nan twou wòch, se maladi ki pral fini ak yo.
 This is what you are to say to them: The Lord has said, By my life, truly, those who are in the waste places will be put to the sword, and him who is in the open field I will give to the beasts for their food, and those who are in the strong places and in holes in the rocks will come to their death by disease.
 ζῶ ἐγὼ εἰ μὴν οἱ ἐν ταῖς ἠρημωμέναις μαχαίρα πεσοῦνται καὶ οἱ ἐπὶ προσώπου τοῦ πεδίου τοῖς θηρίοις τοῦ ἀγροῦ δοθήσονται εἰς κατάβρωμα καὶ τοὺς ἐν ταῖς τετειχημέναις καὶ τοὺς ἐν τοῖς σπηλαίοις θανάτῳ ἀποκτενῶ
- 28 M'ap fè peyi a tounen yon dezè san pesonn ladan l'. Fòs pouwa ki te fè l' ap gonfle sou moun lan pral kraze. Mòn peyi Izrayèl yo pral tounen savann. Pesonn p'ap ka vwayaje pase ladan yo.
 And I will make the land a waste and a cause of wonder, and the pride of her strength will come to an end; and the mountains of Israel will be made waste so that no one will go through.
 καὶ δώσω τὴν γῆν ἔρημον καὶ ἀπολείται ἡ ὕβρις τῆς ἰσχύος αὐτῆς καὶ ἐρημωθήσεται τὰ ὄρη τοῦ Ἰσραὴλ διὰ τὸ μὴ εἶναι διαπορευόμενον
- 29 Lè m'a pini pèp la pou tout bagay derespektan yo fè yo, lè m'a fè peyi a tounen yon dezè san pesonn ladan l', lè sa a, y'a konnen se mwen menm ki Seyè a.
 Then they will be certain that I am the Lord, when I have made the land a waste and a cause of wonder, because of all the disgusting things which they have done,
 καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος καὶ ποιήσω τὴν γῆν αὐτῶν ἔρημον καὶ ἐρημωθήσεται διὰ πάντα τὰ βδελύγματα αὐτῶν ἃ ἐποίησαν
- 30 ¶ Seyè a di m' konsa: -Nonm o! Tout pèp la sou do ou lè yo kontre yonn ak lòt bò miray lavil la, nan papòt lakay yo. Yonn ap di lòt: Ann al tandè ki mesaj Seyè a voye ban nou fwa sa a!
 And as for you, son of man, the children of your people are talking together about you by the walls and in the doorways of the houses, saying to one another, Come now, give ear to the word which comes from the Lord.
 καὶ σὺ υιὲ ἀνθρώπου οἱ υἱοὶ τοῦ λαοῦ σου οἱ λαλοῦντες περὶ σοῦ παρὰ τὰ τεῖχη καὶ ἐν τοῖς πυλῶσι τῶν οἰκιῶν καὶ λαλοῦσιν ἄνθρωπος τῷ ἀδελφῷ αὐτοῦ λέγοντες συνέλθωμεν καὶ ἀκούσωμεν τὰ ἔκπορευόμενα παρὰ κυρίου
- 31 Se konsa, tankou si yo te gen dizon, tout pèp la ap sanble bò kote ou, y'ap vin chita devan ou pou yo ka koute sa w'ap di. Men, yo p'ap fè sa w'ap di yo fè. Yo pran pawòl ou pou yo fè bèl fraz. Se enterè yo ase yo konnen.
 And they come to you as my people come, and are seated before you as my people, hearing your words but doing them not: for deceit is in their mouth and their heart goes after profit for themselves.
 ἔρχονται πρὸς σέ ὡς συμπορεύεται λαός καὶ κάθηνται ἐναντίον σου καὶ ἀκούουσιν τὰ ῥήματά σου καὶ αὐτὰ οὐ μὴ ποιήσουσιν ὅτι ψεῦδος ἐν τῷ στόματι αὐτῶν καὶ ὀπίσω τῶν μασμάτων ἡ καρδία αὐτῶν
- 32 Pou yo, ou pa anyen pase yon mizisyen ki gen bèl vwa, k'ap chante bèl ti chante swa, ki konn jwe mizik byen. Y'ap koute tou sa w'ap di yo, men yo p'ap fè sa ou di yo fè.
 And truly you are to them like a love song by one who has a very pleasing voice and is an expert player on an instrument: for they give ear to your words but do them not.
 καὶ γίνη αὐτοῖς ὡς φωνὴ ψαλτηρίου ἡδυφώνου εὐαρμόστου καὶ ἀκούσονται σου τὰ ῥήματα καὶ οὐ μὴ ποιήσουσιν αὐτὰ
- 33 Men, lè sa ou di ki gen pou rive a rive vre, paske l'ap rive vre, se lè sa a y'a rekonèt te gen yon pwofèt nan mitan yo.
 And when this comes about (see, it is coming), then it will be clear to them that a prophet has been among them.
 καὶ ἠνίκα ἂν ἔλθῃ ἐροῦσιν ἰδοῦ ἦκει καὶ γνώσονται ὅτι προφήτης ἦν ἐν μέσῳ αὐτῶν
- 1 ¶ Seyè a pale avè m', li di m' konsa:
 And the word of the Lord came to me, saying,
 καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Bay mesaj sa a sou tout chèf ki reskonsab pèp Izrayèl la. Bay yo mesaj la, di yo: Men sa Seyè sèl Mèt la voye di yo: Madichon pou gadò pèp Izrayèl yo! Yo te mete yo la pou yo te swen pèp la, men se pwòp tèt yo ase yo konnen.
 Son of man, be a prophet against the keepers of the flock of Israel, and say to them, O keepers of the sheep! this is the word of the Lord: A curse is on the keepers of the flock of Israel who take the food for themselves! is it not right for the keepers to give the food to the sheep?
 υιὲ ἀνθρώπου προφήτευσον ἐπὶ τοὺς ποιμένας τοῦ Ἰσραὴλ προφήτευσον καὶ εἶπὸν τοῖς ποιμέσι τάδε λέγει κύριος κύριος ὃ ποιμένες Ἰσραὴλ μὴ βόσκουσιν ποιμένες ἑαυτοὺς οὐ τὰ πρόβατα βόσκουσιν οἱ ποιμένες

- 3 Nou bwè lèt mouton yo, nou pran lenn sou do yo pou fè rad mete sou nou, nou touye sa ki pi gra yo pou nou manje. Men, nou pa janm swen mouton yo.
 You take the milk and are clothed with the wool, you put the fat beasts to death, but you give the sheep no food.
 ἰδοὺ τὸ γάλα κατέσθετε καὶ τὰ ἔρια περιβάλλεσθε καὶ τὸ παχὺ σφάζετε καὶ τὰ πρόβατά μου οὐ βόσκειτε
- 4 Nou pa bay sa ki mèg yo manje pou yo pran fòs. Nou pa swen sa ki malad yo. Nou pa mete renmèd sou sa ki blese yo. Nou pa fè sa ki te sot nan bann yo tounen nan plas yo. Nou pa al chache sa ki te pèdi yo. Lekontrè, nou sèvi ak pozisyon chèf nou an pou n' kraze yo, pou n' maltrete yo.
 You have not made the diseased ones strong or made well that which was ill; you have not put hands on the broken or got back that which had been sent away or made search for the wandering ones; and the strong you have been ruling cruelly.
 τὸ ἥσθενηκὸς οὐκ ἐνισχύσατε καὶ τὸ κακῶς ἔχον οὐκ ἐσωματοποιήσατε καὶ τὸ συντετριμμένον οὐ κατεδήσατε καὶ τὸ πλανώμενον οὐκ ἐπεστρέψατε καὶ τὸ ἀπολωλὸς οὐκ ἐζητήσατε καὶ τὸ ἰσχυρὸν κατεργάσασθε μόχθῳ
- 5 Paske mouton yo te san gadò, yo gaye nan raje yo, bèt nan bwa touye yo.
 And they were wandering in every direction because there was no keeper: and they became food for all the beasts of the field.
 καὶ διεσπάρη τὰ πρόβατά μου διὰ τὸ μὴ εἶναι ποιμένας καὶ ἐγενήθη εἰς κατάβρωμα πᾶσι τοῖς θηρίοις τοῦ ἀγροῦ
- 6 Se konsa mouton yo gaye sou gwo mòn yo ak sou ti mòn yo. Mouton yo gaye toupatou sou latè. Pesonn pa okipe yo, pesonn pa chache kote yo ye.
 And my sheep went out of the way, wandering through all the mountains and on every high hill: my sheep went here and there over all the face of the earth; and no one was troubled about them or went in search of them.
 καὶ διεσπάρη μου τὰ πρόβατα ἐν παντὶ ὄρει καὶ ἐπὶ πᾶν βουνὸν ὑψηλὸν καὶ ἐπὶ προσώπου πάσης τῆς γῆς διεσπάρη καὶ οὐκ ἦν ὁ ἐκζητῶν οὐδὲ ὁ ἀποστρέφων
- 7 ¶ Se poutèt sa, nou menm gadò ki reskonsab pèp Izrayèl la, koute sa Seyè a voye di nou.
 For this cause, O keepers of the flock, give ear to the word of the Lord:
 διὰ τοῦτο ποιμένες ἀκούσατε λόγον κυρίου
- 8 Jan nou konnen mwen vivan vre a, se mwen menm, Seyè sèl Mèt la, k'ap pale. Bèt nan bwa atake mouton m' yo, yo devore yo, paske yo te san gadò. Gadò m' yo pa fè anyen pou mouton m' yo. Se tèt pa yo ase yo konnen. Yo pa swen mouton m' yo.
 By my life, says the Lord, truly, because my sheep have been taken away, and my sheep became food for all the beasts of the field, because there was no keeper, and my keepers did not go in search of the sheep, but the keepers took food for themselves and gave my sheep no food;
 ὣς ἐγὼ λέγει κύριος κύριος εἰ μὴν ἀντὶ τοῦ γενέσθαι τὰ πρόβατά μου εἰς προνομὴν καὶ γενέσθαι τὰ πρόβατά μου εἰς κατάβρωμα πᾶσι τοῖς θηρίοις τοῦ πεδίου παρὰ τὸ μὴ εἶναι ποιμένας καὶ οὐκ ἐξεζήτησαν οἱ ποιμένες τὰ πρόβατά μου καὶ ἐβόσκησαν οἱ ποιμένες ἑαυτοῦς τὰ δὲ πρόβατά μου οὐκ ἐβόσκησαν
- 9 Konsa, nou menm gadò pèp la, koute pawòl mwen menm, Seyè a, m'ap di nou.
 For this reason, O you keepers of the flock, give ear to the word of the Lord;
 ἀντὶ τούτου ποιμένες
- 10 Wi, men sa mwen menm, Seyè sèl Mèt la, voye di nou: M'ap leve dèyè nou! M'ap wete mouton yo nan men nou. Mwen p'ap kite nou reskonsab mouton m' yo ankò. Konsa nou p'ap rete chita ap angrese tèt nou ase sou do mouton m' yo. Wi, m'ap wete mouton m' yo anba dan nou. Nou p'ap ka pwofite sou yo ankò.
 This is what the Lord has said: See I am against the keepers of the flock, and I will make search and see what they have done with my sheep, and will let them be keepers of my sheep no longer; and the keepers will no longer get food for themselves; I will take my sheep out of their mouths so that they may not be food for them.
 τάδε λέγει κύριος κύριος ἰδοὺ ἐγὼ ἐπὶ τοὺς ποιμένας καὶ ἐκζητήσω τὰ πρόβατά μου ἐκ τῶν χειρῶν αὐτῶν καὶ ἀποστρέψω αὐτοὺς τοῦ μὴ ποιμαίνειν τὰ πρόβατά μου καὶ οὐ βοσκήσουσιν ἔτι οἱ ποιμένες αὐτά καὶ ἐξελοῦμαι τὰ πρόβατά μου ἐκ τοῦ στόματος αὐτῶν καὶ οὐκ ἔσονται αὐτοῖς ἔτι εἰς κατάβρωμα
- 11 Men sa Seyè sèl Mèt la di ankò: -Se mwen menm menm ki pral chache mouton m' yo pou m' swen yo.
 For this is what the Lord has said: Truly, I, even I, will go searching and looking for my sheep.
 διότι τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐκζητήσω τὰ πρόβατά μου καὶ ἐπισκέψομαι αὐτά
- 12 Menm jan yon gadò mache swen mouton l' yo ki te gaye, konsa m'ap mache sanble tout mouton m' yo, m'ap pran yo tout kote yo te gaye yo depi jou fènwa a, jou gwo malè a, m'ap fè yo tounen.
 As the keeper goes looking for his flock when he is among his wandering sheep, so I will go looking for my sheep, and will get them safely out of all the places where they have been sent wandering in the day of clouds and black night.
 ὥσπερ ζητεῖ ὁ ποιμὴν τὸ ποίμνιον αὐτοῦ ἐν ἡμέρᾳ ὅταν ἦ γνόφος καὶ νεφέλη ἐν μέσῳ προβάτων διακεχωρισμένων οὕτως ἐκζητήσω τὰ πρόβατά μου καὶ ἀπελάσω αὐτὰ ἀπὸ παντὸς τόπου οὗ διεσπάρησαν ἐκεῖ ἐν ἡμέρᾳ νεφέλης καὶ γνόφου

- 13 M'ap fè yo sotì nan mitan moun lòt nasyon yo, m'ap sanble yo, m'ap mennen yo tounen nan pwòp peyi pa yo. M'ap mennen yo vin manje sou tout mòn peyi Izrayèl yo, nan fon yo, tout kote moun ka rete nan peyi a.
And I will take them out from among the peoples, and get them together from the countries, and will take them into their land; and I will give them food on the mountains of Israel by the water-streams and wherever men are living in the country.
 και ἐξάξω αὐτοὺς ἐκ τῶν ἐθνῶν και συνάξω αὐτοὺς ἀπὸ τῶν χωρῶν και εἰσάξω αὐτοὺς εἰς τὴν γῆν αὐτῶν και βοσκήσω αὐτοὺς ἐπὶ τὰ ὄρη ἰσραηλ και ἐν ταῖς φάραγξιν και ἐν πάσῃ κατοικίᾳ τῆς γῆς
- 14 M'ap kite yo manje nan bon jaden zèb. Sou tout mòn byen wo nan peyi Izrayèl la, yo pral jwenn kote pou yo rete san danje. Se la yo pral poze kò yo, yo pral jwenn kont zèb vèt yo sou tout mòn peyi Izrayèl yo.
I will give them good grass-land for their food, and their safe place will be the mountains of the high place of Israel: there they will take their rest in a good place, and on fat grass-land they will take their food on the mountains of Israel.
 ἐν νομῇ ἀγαθῇ βοσκήσω αὐτοὺς και ἐν τῷ ὄρει τῷ ὕψηλῷ ἰσραηλ ἔσονται αἱ μάνδραι αὐτῶν ἐκεῖ κοιμηθήσονται και ἐκεῖ ἀναπαύσονται ἐν τρυφῇ ἀγαθῇ και ἐν νομῇ πῖονι βοσκηθήσονται ἐπὶ τῶν ὄρεων ἰσραηλ
- 15 Se mwen menm ki pral okipe mouton m' yo. Se mwen menm k'ap jwenn yon kote pou yo poze. Se mwen menm, Seyè sèl Mèt la, ki di sa.
I myself will give food to my flock, and I will give them rest, says the Lord.
 ἐγὼ βοσκήσω τὰ πρόβατά μου και ἐγὼ ἀναπαύσω αὐτὰ και γνώσονται ὅτι ἐγὼ εἰμι κύριος τάδε λέγει κύριος κύριος
- 16 Sa ki pèdi yo, m'ap chache yo. Sa ki te sotì nan bann yo, m'ap fè yo tounen nan plas yo. Sa ki blese yo, m'ap mete renmèd pou yo. Sa ki malad yo, m'ap geri yo. Men, sa ki gra yo, sa ki byen gwo yo, m'ap touye yo. M'ap swen mouton m' yo jan m' dwe fè l' la.
I will go in search of that which had gone wandering from the way, and will get back that which had been sent in flight, and will put bands on that which was broken, and give strength to that which was ill: but the fat and the strong I will give up to destruction; I will give them for their food the punishment which is theirs by right.
 τὸ ἀπολωλὸς ζητήσω και τὸ πλανώμενον ἐπιστρέψω και τὸ συντετριμμένον καταδήσω και τὸ ἐκλείπον ἐνισχύσω και τὸ ἰσχυρὸν φυλάξω και βοσκήσω αὐτὰ μετὰ κρίματος
- 17 ¶ Pou nou menm, mouton m' yo, men sa mwen menm, Seyè sèl Mèt la, mwen voye di nou. Mwen pral jije nou chak. M'ap mete bon yo yon bò, move yo yon bò, belye mouton yo yon bò, bouk kabrit yo yon bò.
And as for you, O my flock, says the Lord, truly, I will be judge between sheep and sheep, the he-sheep and the he-goats.
 και ἡμεῖς πρόβατα τάδε λέγει κύριος κύριος ἰδοὺ ἐγὼ διακρινῶ ἀνὰ μέσον προβάτου και προβάτου κριῶν και τράγων
- 18 Genyen nan mitan nou, se yo ase ki pou manje pi bon zèb yo. Men, sa pa kont yo toujou. Se pou yo pilonnen anba pye yo sa ki pa manje yo. Se yo ase ki pou bwè bèl dlo fre. Men sa pa kont yo toujou, fòk yo sal rès dlo a ak pye yo.
Does it seem a small thing to you to have taken your food on good grass-land while the rest of your grass-land is stamped down under your feet? and that after drinking from clear waters you make the rest of the waters dirty with your feet?
 και οὐχ ἱκανὸν ὑμῖν ὅτι τὴν καλὴν νομὴν ἐνέμεσθε και τὰ κατάλοιπα τῆς νομῆς ὑμῶν καταπατεῖτε τοῖς ποσίν ὑμῶν και τὸ καθεστηκὸς ὕδωρ ἐπίνετε και τὸ λοιπὸν τοῖς ποσίν ὑμῶν ἐταράσσετε
- 19 Konsa, rès mouton m' yo blije manje zèb lòt yo te pilonnen anba pye yo. Yo blije bwè rès dlo lòt yo te sal ak pye yo.
And as for my sheep, their food is the grass which has been stamped on by your feet, and their drink the water which has been made dirty by your feet.
 και τὰ πρόβατά μου τὰ πατήματα τῶν ποδῶν ὑμῶν ἐνέμοντο και τὸ τεταραγμένον ὕδωρ ὑπὸ τῶν ποδῶν ὑμῶν ἔπινον
- 20 Se konsa, koulye a, men sa mwen menm, Seyè sèl Mèt la, mwen voye di nou: Mwen pral jije mouton gra yo ak mouton mèg yo.
For this reason the Lord has said to them, Truly, I, even I, will be judge between the fat sheep and the thin sheep.
 διὰ τοῦτο τάδε λέγει κύριος κύριος ἰδοὺ ἐγὼ διακρινῶ ἀνὰ μέσον προβάτου ἰσχυροῦ και ἀνὰ μέσον προβάτου ἀσθενοῦς
- 21 Nou pouse mouton ki san fòs yo sou kote, nou ba yo kou ak dèyè nou, ak pòtray nou, ak kòn nou jouk nou mete yo deyò, nou fè yo kite bann lan.
Because you have been pushing with side and leg, pushing the diseased with your horns till they were sent away in every direction;
 ἐπὶ ταῖς πλευραῖς και τοῖς ὄμοις ὑμῶν διωθεῖσθε και τοῖς κέρασιν ὑμῶν ἐκερατίζετε και πάν τὸ ἐκλείπον ἐξεθλίβετε
- 22 Men, m'ap vin sove mouton m' yo, m' p'ap kite nou fè piyay sou do yo ankò. Se mwen menm k'ap jij nan mitan nou.
I will make my flock safe, and they will no longer be taken away, and I will be judge between sheep and sheep.
 και σώσω τὰ πρόβατά μου και οὐ μὴ ὄσιν ἐτι εἰς προνομὴν και κρινῶ ἀνὰ μέσον κριοῦ πρὸς κριόν
- 23 M'ap ba yo yon wa k'ap tankou David, sèvitè m' lan. Se li menm ki pral okipe yo, k'ap mennen yo manje. Se li menm k'ap gadò yo.
And I will put over them one keeper, and he will give them food, even my servant David; he will give them food and be their keeper.
 και ἀναστήσω ἐπ' αὐτοὺς ποιμένα ἓνα και ποιμανεῖ αὐτοὺς τὸν δοῦλόν μου δαυὶδ και ἔσται αὐτῶν ποιμὴν

- 24 Se mwen menm, Seyè a, k'ap Bondye yo. Se yon wa, tankou David sèvitè m' lan, ki va sèl chèf nan mitan yo. Se mwen menm, Seyè a, ki di sa.
And I the Lord will be their God and my servant David their ruler; I the Lord have said it.
 και ἐγὼ κύριος ἔσομαι αὐτοῖς εἰς θεὸν καὶ δαυὶδ ἐν μέσῳ αὐτῶν ἄρχων ἐγὼ κύριος ἐλάλησα
- 25 M'ap pase ak yo yon kontra k'ap garanti yo kè poze, m'ap fè tout bèt nan bwa disparèt nan peyi a. Konsa mouton m' yo va rete san pwoblèm nan savann yo, y'a dòmi nan rakbwa yo.
And I will make with them an agreement of peace, and will put an end to evil beasts through all the land: and they will be living safely in the waste land, sleeping in the woods.
 και διαθήσομαι τῷ δαυὶδ διαθήκην εἰρήνης καὶ ἀφανιῶ θηρία πονηρὰ ἀπὸ τῆς γῆς καὶ κατοικήσουσιν ἐν τῇ ἐρήμῳ καὶ ὑπνώσουσιν ἐν τοῖς δρυμοῖς
- 26 M'ap fè yo rete tout bò ti mòn ki apa pou mwen an. M'ap beni yo, m'ap ba yo bèl lapli lè pou lapli tonbe.
And I will give the rain at the right time, and I will make the shower come down at the right time; there will be showers of blessing.
 και δώσω αὐτοῖς περικύκλω τοῦ ὄρους μου καὶ δώσω τὸν ὑετὸν ὑμῖν ὑετὸν εὐλογίας
- 27 Pyebwa nan jaden yo va donnen, jaden yo va bay bèl rekòt, tout moun pral viv ak kè poze nan peyi yo a. Lè m'a wete chenn lan nan kou yo, lè m'a delivre yo anba men moun ki te fè yo tounen esklav, lè sa a y'a konnen se mwen menm ki Seyè a.
And the tree of the field will give its fruit and the earth will give its increase, and they will be safe in their land; and they will be certain that I am the Lord, when I have had their yoke broken and have given them salvation from the hands of those who made them servants.
 και τὰ ξύλα τὰ ἐν τῷ πεδίῳ δώσει τὸν καρπὸν αὐτῶν καὶ ἡ γῆ δώσει τὴν ἰσχύον αὐτῆς καὶ κατοικήσουσιν ἐπὶ τῆς γῆς αὐτῶν ἐν ἐλπίδι εἰρήνης καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος ἐν τῷ συντρίψαι με τὸν ζυγὸν αὐτῶν καὶ ἐξελοῦμαι αὐτοῖς ἐκ χειρὸς τῶν καταδουλωσαμένων αὐτούς
- 28 Moun lòt nasyon p'ap piye yo ankò. Bèt nan bwa p'ap devore yo ankò nan peyi a. Yo pral rete lakay yo san danje. Pesonn p'ap vin chache yo kont.
And their goods will no longer be taken by the nations, and they will not again be food for the beasts of the earth; but they will be living safely and no one will be a cause of fear to them.
 και οὐκ ἔσονται ἔτι ἐν προνομῇ τοῖς ἔθνεσιν καὶ τὰ θηρία τῆς γῆς οὐκέτι μὴ φάγωσιν αὐτούς καὶ κατοικήσουσιν ἐν ἐλπίδι καὶ οὐκ ἔσται ὁ ἐκφοβῶν αὐτούς
- 29 M'ap ba yo bon venn tè nan jaden yo. Moun p'ap mouri grangou nan peyi a ankò. Lòt nasyon yo p'ap pase yo nan betiz ankò.
And I will give them planting-places of peace, and they will no longer be wasted from need of food or put to shame by the nations.
 και ἀναστήσω αὐτοῖς φυτὸν εἰρήνης καὶ οὐκέτι ἔσονται ἀπολλύμενοι λιμῷ ἐπὶ τῆς γῆς καὶ οὐ μὴ ἐνέγκωσιν ἔτι ὄνειδισμὸν ἔθνων
- 30 Tout moun va konnen se mwen menm Seyè a, Bondye yo a, ki kanpe la avèk yo. Yo menm, moun fanmi Izrayèl yo, se pèp pa m' lan menm yo ye. Se mwen menm, Seyè sèl Mèt la, ki di sa.
And they will be certain that I the Lord their God am with them, and that they, the children of Israel, are my people, says the Lord.
 και γνώσονται ὅτι ἐγὼ εἰμι κύριος ὁ θεὸς αὐτῶν καὶ αὐτοὶ λαὸς μου οἶκος Ἰσραὴλ λέγει κύριος
- 31 Nou menm, moun, se mouton mwen nou ye, bann mouton m'ap okipe yo. Mwen menm, se Bondye nou mwen ye. Se Seyè sèl Mèt la ki di sa.
And you are my sheep, the sheep of my grass-lands, and I am your God, says the Lord.
 πρόβατά μου καὶ πρόβατα ποιμνίου μου ἔστε καὶ ἐγὼ κύριος ὁ θεὸς ὑμῶν λέγει κύριος κύριος
- 1 ¶ Seyè a pale avè m' ankò, li di m' konsa:
Then the word of the Lord came to me, saying,
 και ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Vire tèt ou gade nan direksyon mòn Seyi, bay moun Edon yo mesaj mwen ba ou pou yo a.
Son of man, let your face be turned to Mount Seir, and be a prophet against it,
 υἱὲ ἀνθρώπου ἐπίστρεψον τὸ πρόσωπόν σου ἐπ' ὄρος σηρ καὶ προφήτευσον ἐπ' αὐτὸ
- 3 W'a di yo men sa Seyè sèl Mèt la voye di nou: Nou menm moun peyi Seyi, m'ap leve dèyè nou tou! Mwen pral lonje men m' sou nou pou m' pini nou. M'ap fè peyi a tounen yon dezè san pesonn ladan l'.
And say to it, This is what the Lord has said: See, I am against you, O Mount Seir, and my hand will be stretched out against you, and I will make you a waste and a cause for wonder.
 και εἰπὼν τῷδε λέγει κύριος κύριος ἰδοὺ ἐγὼ ἐπὶ σὲ ὄρος σηρ καὶ ἐκτενώ τὴν χειρά μου ἐπὶ σὲ καὶ δώσω σε ἔρημον καὶ ἐρημωθήση
- 4 M'ap fè tout lavil nou yo tounen mazi. M'ap fè peyi a rete san pesonn ladan l'. Lè sa a, n'a konnen se mwen menm ki Seyè a.
I will make your towns unpeopled and you will be a waste; and you will be certain that I am the Lord.
 και ταῖς πόλεις σου ἐρημίαν ποιήσω καὶ σὺ ἔρημος ἔση καὶ γνώση ὅτι ἐγὼ εἰμι κύριος
- 5 Nou pa janm sispann rayi moun Izrayèl yo. Lè malè lagè tonbe sou yo, lè yo t'ap resevwa dènnye chatiman pou peche yo a, nou lage yo nan men lènmi yo.
Because yours has been a hate without end, and you have given up the children of Israel to the power of the sword in the time of their trouble, in the time of the punishment of the end:
 ἀντὶ τοῦ γενέσθαι σε ἐχθρὰν αἰώνιαν καὶ ἐνεκάθισας τῷ οἴκῳ Ἰσραὴλ δόλω ἐν χειρὶ ἐχθρῶν μαχαίρα ἐν καρφῷ ἀδικίας ἐπ' ἐσχάτῳ

- 6 Se poutèt sa, jan nou konnen mwen vivan vre a, se mwen menm, Seyè a, k'ap pale: m'ap fè nou benyen nan dlo kò nou, nou p'ap ka chape. Wi, nou te mete san yo deyò, san an gen pou pousib nou.
For this cause, by my life, says the Lord, because you have been sinning through blood, blood will come after you.
διὰ τοῦτο ζῶ ἐγὼ λέγει κύριος κύριος εἰ μὴν εἰς αἷμα ἡμαρτες καὶ αἷμά σε διώξεται
- 7 M'ap fè mòn Seyi yo, peyi Edon an, tounen yon dezè kote moun pa rete. M'ap touye dènye moun k'ap ale vini nan peyi nou an.
And I will make Mount Seir a cause for wonder and a waste, cutting off from it all comings and goings.
καὶ δώσω τὸ ὄρος σηρ εἰς ἔρημον καὶ ἠρημωμένον καὶ ἀπολῶ ἀπ' αὐτοῦ ἀνθρώπους καὶ κτήνη
- 8 Mwen pral kouvri mòn nou yo ak kadav. Ti mòn nou yo, fon nou yo ak ravin nou yo pral kouvri ak kadav moun yo touye nan lagè.
I will make his mountains full of those who have been put to death; in your valleys and in all your water-streams men will be falling by the sword.
καὶ ἐμπλήσω τῶν τραυματιῶν σου τοὺς βουνοὺς καὶ τὰς φάραγγάς σου καὶ ἐν πᾶσι τοῖς πεδίοις σου τετραυματισμένοι μαχαίρα πεσοῦνται ἐν σοί
- 9 M'ap fè peyi nou an tounen dezè pou toutan. p'ap gen yon moun nan lavil nou yo. Lè sa a, n'a konnen se mwen menm ki Seyè a.
I will make you waste for ever, and your towns will be unpeopled: and you will be certain that I am the Lord.
ἐρημίαν αἰώνιον θήσομαι σε καὶ αἱ πόλεις σου οὐ μὴ κατοικηθῶσιν ἔτι καὶ γνώση ὅτι ἐγὼ εἰμι κύριος
- 10 ¶ Nou te di konsa ni nasyon Izrayèl la, ni nasyon Jida a ansanm ak tout peyi yo a, se pou nou yo ye, nou pral pran yo pou nou, malgre se mwen menm ki te Bondye yo a.
Because you have said, The two nations and the two countries are to be mine, and we will take them for our heritage; though the Lord was there:
διὰ τὸ εἰπεῖν σε τὰ δύο ἔθνη καὶ αἱ δύο χῶραι ἐμαί ἔσονται καὶ κληρονομήσω αὐτάς καὶ κύριος ἐκεῖ ἔστιν
- 11 Enben! Jan nou konnen mwen vivan vre a, se mwen menm, Seyè a, k'ap pale: Jan nou te move sou yo! Jan nou te rayi sò yo! Jan nou pa t' vle wè yo! M'ap fè nou peye pou tou sa. Lè sa a, n'a konnen se mwen menm k'ap pini nou pou tou sa nou te fè yo.
For this cause, by my life, says the Lord, I will do to you as you have done in your wrath and in your envy, which you have made clear in your hate for them; and I will make clear to you who I am when you are judged by me.
διὰ τοῦτο ζῶ ἐγὼ λέγει κύριος καὶ ποιήσω σοι κατὰ τὴν ἔχθραν σου καὶ γνωσθήσομαί σοι ἡνίκα ἂν κρίνω σε
- 12 Wi, n'a konnen se mwen menm ki Seyè a, mwen te tande jan nou t'ap pase mòn peyi Izrayèl yo nan betiz, lè n'ap plede di: Yo tounen yon dezè, yo ban nou yo pou n' ka devore yo.
And you will see that I the Lord have had knowledge of all the bitter things which you have said against the mountains of Israel, saying, They have been made waste, they are given to us to take for our heritage.
καὶ γνώση ὅτι ἐγὼ εἰμι κύριος ἤκουσα τῆς φωνῆς τῶν βλασφημιῶν σου ὅτι εἶπας τὰ ὄρη ἰσραὴλ ἔρημα ἡμῖν δέδοται εἰς κατάβρωμα
- 13 Mwen te tande ak zòrèy mwen jan nou te derespekte m', jan nou pa t' manke pale m' mal.
And you have made yourselves great against me with your mouths, increasing your words against me; and it has come to my ears.
καὶ ἐμεγαλορημόνησας ἐπ' ἐμὲ τῷ στόματί σου ἐγὼ ἤκουσα
- 14 Men sa Seyè sèl Mèt la di ankò: -Tout moun sou latè pral kontan lè m'a fè peyi nou an tounen yon dezè
This is what the Lord has said: Because you were glad over my land when it was a waste, so will I do to you:
τάδε λέγει κύριος ἐν τῇ εὐφροσύνῃ πάσης τῆς γῆς ἔρημον ποιήσω σε
- 15 menm jan nou te kontan wè peyi moun Izrayèl yo, peyi moun ki rele m' pa m' yo, tounen yon dezè. Tout mòn Seyi yo, wi, tout peyi Edon an, pral tounen dezè. Lè sa a, tout moun va konnen se mwen menm ki Seyè a.
You will become a waste, O Mount Seir, and all Edom, even all of it: and you will be certain that I am the Lord.
ἔρημον ἔσῃ ὄρος σηρ καὶ πᾶσα ἡ ἰδουμαία ἐξαναλωθήσεται καὶ γνώση ὅτι ἐγὼ εἰμι κύριος ὁ θεὸς αὐτῶν
- 1 ¶ Seyè a di ankò: -Koulye a, nonm o! Men mesaj pou ou bay mòn Izrayèl yo, koute sa Seyè a voye di nou.
And you, son of man, be a prophet about the mountains of Israel, and say, You mountains of Israel, give ear to the word of the Lord:
καὶ σύ υἱὲ ἀνθρώπου προφήτευσον ἐπὶ τὰ ὄρη ἰσραὴλ καὶ εἰπὸν τοῖς ὄρεσιν τοῦ ἰσραὴλ ἀκούσατε λόγον κυρίου
- 2 Wi, men mesaj mwen menm, Seyè sèl Mèt la, voye ban nou: Lènmi moun Izrayèl yo ap pase nou nan betiz, y'ap di: Tout ansyen mòn sa yo pou nou koulye a!
This is what the Lord has said: Because your hater has said against you, Aha! and, The old waste places are our heritage, we have taken them:
τάδε λέγει κύριος κύριος ἀνθ' ὧν εἶπεν ὁ ἐχθρὸς ἐφ' ὑμᾶς εὔγε ἔρημα αἰώνια εἰς κατάσχεσιν ἡμῖν ἐγενήθη

- 3 Se poutèt sa, bay mesaj sa a. Fè yo konnen sa mwen menm, Seyè sèl Mèt la, voye di yo: Lè nasyon ki sou fwontyè nou yo te anvayi peyi Izrayèl la pou yo te piye l', pou yo pran l' pou yo, tout moun t'ap pale sou nou, yo t'ap pase nou nan betiz.
For this cause be a prophet, and say, This is what the Lord has said: Because, even because they have been glad over you and put you to shame on every side, because you have become a heritage for the rest of the nations, and you are taken up on the lips of talkers and in the evil talk of the people:
διὰ τοῦτο προφήτευσον καὶ εἰπὸν τάδε λέγει κύριος κύριος ἀντὶ τοῦ ἀτιμασθῆναι ὑμᾶς καὶ μισηθῆναι ὑμᾶς ὑπὸ τῶν κύκλῳ ὑμῶν τοῦ εἶναι ὑμᾶς εἰς κατάσχεσιν τοῖς καταλοιπίοις ἔθνεσιν καὶ ἀνέβητε λᾶλημα γλώσση καὶ εἰς ὀνειδίσμα ἔθνεσιν
- 4 Enben, koulye a, mòn peyi Izrayèl yo, koute sa Seyè sèl Mèt la voye di nou. Men mesaj Seyè a bay pou tout mòn ak tout ti mòn, pou tout ravin ak tout fon nan peyi a, pou tout kay kraze moun yo kouri kite ak pou tout lavil yo ki tounen mazi. Moun lòt nasyon ki sou fwontyè nou yo te piye nou, yo te pase nou nan betiz.
For this reason, you mountains of Israel, give ear to the word of the Lord; this is what the Lord has said to the mountains and to the hills, to the streams and to the valleys, to the unpeopled wastes and to the towns where no one is living, from which the goods have been taken and which have been put to shame by the rest of the nations who are round about:
διὰ τοῦτο ὄρη ἰσραὴλ ἀκούσατε λόγον κυρίου τάδε λέγει κύριος τοῖς ὄρεσιν καὶ τοῖς βουνοῖς καὶ ταῖς φάραγξιν καὶ τοῖς χειμάρροις καὶ τοῖς ἐξηρημομένοις καὶ ἠφανισμένοις καὶ ταῖς πόλεσιν ταῖς ἐγκυβητοῦσιν αἱ ἐγένοντο εἰς προνομήν καὶ εἰς καταπάτημα τοῖς καταλειφθεῖσιν ἔθνεσιν περικύκλῳ
- 5 Men sa mwen menm, Seyè sèl Mèt la, di ankò: M'ap move anpil, m'ap denonse lòt nasyon ki sou fwontyè nou yo. M'ap denonse tout moun nan peyi Edon an tou. Lè yo t'ap pran peyi mwen an pou yo te piye l' nèt ale a, yo pa t' manke kontan, yo pa t' manke pase nou nan rizib.
For this cause the Lord has said: Truly, in the heat of my bitter feeling I have said things against the rest of the nations and against all Edom, who have taken my land as a heritage for themselves with the joy of all their heart, and with bitter envy of soul have made attacks on it:
διὰ τοῦτο τάδε λέγει κύριος κύριος εἰ μὴν ἐν πυρὶ θυμοῦ μου ἐλάλησα ἐπὶ τὰ λοιπὰ ἔθνη καὶ ἐπὶ τὴν ἰδουμαϊαν πᾶσαν ὅτι ἔδωκαν τὴν γῆν μου ἑαυτοῖς εἰς κατάσχεσιν μετ' εὐφροσύνης ἀτιμάσαντες ψυχὰς τοῦ ἀφανίσαι ἐν προνομῇ
- 6 Se poutèt sa, men mesaj pou ou bay peyi Izrayèl la. Pale ak tout mòn yo, tout ti mòn yo, tout ravin yo ak tout fon yo. Di yo: Men sa Seyè a voye di: Koulye a mwen move, mwen fache, m'ap pale! Wi, nou te soufri lè lòt nasyon yo t'ap joure nou.
For this cause be a prophet about the land of Israel, and say to the mountains and to the hills, to the streams and to the valleys, This is what the Lord has said: Truly, in my bitter feeling and in my wrath I have said these things, because you have undergone the shame of the nations:
διὰ τοῦτο προφήτευσον ἐπὶ τὴν γῆν τοῦ ἰσραὴλ καὶ εἰπὸν τοῖς ὄρεσιν καὶ τοῖς βουνοῖς καὶ ταῖς φάραγξιν καὶ ταῖς νάπαις τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐν τῷ ζήλῳ μου καὶ ἐν τῷ θυμῷ μου ἐλάλησα ἀντὶ τοῦ ὀνειδισμοῦς ἔθνῶν ἐνέγκαι ὑμᾶς
- 7 enben wi, men sa mwen menm, Seyè sèl Mèt la, di: Mwen leve men m' pou m' fè sèman lòt nasyon ki sou fwontyè nou yo pral peye pou jan yo te pase nou nan betiz la.
For this cause the Lord has said, See, I have taken an oath that the nations which are round about you are themselves to undergo the shame which they have put on you.
διὰ τοῦτο ἐγὼ ἄρῳ τὴν χεῖρά μου ἐπὶ τὰ ἔθνη τὰ περικύκλῳ ὑμῶν οὗτοι τὴν ἀτιμίαν αὐτῶν λήψονται
- 8 Men, sou tout mòn peyi Izrayèl yo, pyebwa yo pral fè fèy ankò, y'ap donner pou nou menm, pèp mwen an, pèp Izrayèl la. Paske nou pa lwen tounen nan peyi nou.
But you, O mountains of Israel, will put out your branches and give your fruit to my people Israel; for they are ready to come.
ὑμῶν δὲ ὄρη ἰσραὴλ τὴν σταφυλὴν καὶ τὸν καρπὸν ὑμῶν καταφάγεται ὁ λαός μου ὅτι ἐγγιζοῦσιν τοῦ ἐλθεῖν
- 9 Paske mwen kanpe la avèk nou. Mwen pral swen nou. Tè jaden nou yo pral raboure, yo pral plante.
For truly I am for you, and I will be turned to you, and you will be ploughed and planted:
ὅτι ἰδοὺ ἐγὼ ἐφ' ὑμᾶς καὶ ἐπιβλέψω ἐφ' ὑμᾶς καὶ κατεργασθήσεσθε καὶ σπαρήσεσθε
- 10 Mwen pral fè tout moun fanmi pèp Izrayèl yo peple, yo pral vin anpil. Tout lavil yo pral plen moun. Yo pral rebati tout kay ki te kraze yo.
And I will let your numbers be increased, all the children of Israel, even all of them: and the towns will be peopled and the waste places will have buildings;
καὶ πληθυνθῶ ἐφ' ὑμᾶς ἀνθρώπους πᾶν οἶκον ἰσραὴλ εἰς τέλος καὶ κατοικηθήσονται αἱ πόλεις καὶ ἡ ἠρημομένη οἰκοδομηθήσεται
- 11 Mwen pral fè ni moun ni bèt peple nan peyi a. Yo pral vin anpil, y'ap fè anpil pitit, m'ap fè nou rete kote nou te konn rete anvan an. M'ap fè nou viv pi byen pase jan nou te konn viv la. Lè sa a, n'a konnen se mwen menm ki Seyè a.
Man and beast will be increased in you, and they will have offspring and be fertile: I will make you thickly peopled as you were before, and will do more for you than at the first: and you will be certain that I am the Lord.
καὶ πληθυνθῶ ἐφ' ὑμᾶς ἀνθρώπους καὶ κτήνη καὶ κατοικηθῶ ὑμᾶς ὡς τὸ ἐν ἀρχῇ ὑμῶν καὶ εὖ ποιήσω ὑμᾶς ὥσπερ τὰ ἔμπροσθεν ὑμῶν καὶ γνώσεσθε ὅτι ἐγὼ εἰμι κύριος
- 12 M'ap mennen nou tounen, nou menm moun pèp Izrayèl yo, pou nou ka viv nan peyi nou an. Nou pral pran peyi a pou nou. Peyi a pral rele nou pa nou. Li p'ap janm kite pitit li yo mouri ankò.
Yes, I will have you walked on by the feet of men, even my people Israel; they will have you for a heritage and you will be theirs, and never again will you take their children from them.
καὶ γεννήσω ἐφ' ὑμᾶς ἀνθρώπους τὸν λαόν μου ἰσραὴλ καὶ κληρονομήσουσιν ὑμᾶς καὶ ἔσεσθε αὐτοῖς εἰς κατάσχεσιν καὶ οὐ μὴ προστεθῆτε ἔτι ἀτεκνωθῆναι ἀπ' αὐτῶν

- 13 Men sa Seyè sèl Mèt la di ankò: -Yo te mache di: Peyi a ap manje moun li yo. L'ap touye tout pitit moun ki rete ladan l' yo. Se te vre.
This is what the Lord has said: Because they say to you, You, O land, are the destruction of men, causing loss of children to your nation;
τάδε λέγει κύριος κύριος ἀνθ' ὧν εἶπάν σοι κατέσθουσα ἀνθρώπους εἶ και ἠτεκνωμένη ὑπὸ τοῦ ἔθνους σου ἐγένου
- 14 Men, depi jòdi a, peyi a p'ap manje moun li yo ankò, li p'ap touye pitit moun ki rete ladan l' yo. Se mwen menm, Seyè sèl Mèt la, ki di sa.
For this reason you will no longer take the lives of men and will never again be the cause of loss of children to your nation, says the Lord.
διὰ τοῦτο ἀνθρώπους οὐκέτι φάγεσαι και τὸ ἔθνος σου οὐκ ἀτεκνωσεῖς ἔτι λέγει κύριος κύριος
- 15 M'ap fè lòt nasyon yo sispann pase nou nan betiz. Nou p'ap tande jouman yo nan zòrèy nou ankò. Yo p'ap lonje dwèt sou nou ankò pou fè nou wont. Peyi a p'ap touye pitit li yo ankò. Se mwen menm, Seyè sèl Mèt la, ki di sa.
And I will not let the shaming of the nations come to your ears, and no longer will you be looked down on by the peoples, says the Lord.
και οὐκ ἀκουσθήσεται οὐκέτι ἐφ' ὑμᾶς ἀτιμία ἔθνων και ὀνειδισμοὺς λαῶν οὐ μη ἀνεγκιχτε λέγει κύριος κύριος
- 16 ¶ Seyè a pale avè m' ankò, li di m' konsa:
Then the word of the Lord came to me, saying,
και ἐγένετο λόγος κυρίου πρὸς με λέγων
- 17 -Nonm o! Lè moun pèp Izrayèl yo te rete nan peyi yo a, yo mennen bak yo yon jan ki mete peyi a nan kondisyon li pa ka fè sèvis Bondye ankò. Lavi yo t'ap mennen an te mete yo nan kondisyon yo pa t' ka fè sèvis pou mwen. Nan je mwen yo pa t' pi bon pase yon fi ki gen lalin li.
Son of man, when the children of Israel were living in their land, they made it unclean by their way and their acts: their way before me was as when a woman is unclean at the time when she is kept separate.
οὐδὲ ἀνθρώπου οἶκος ἰσραηλ κατόκησεν ἐπὶ τῆς γῆς αὐτῶν και ἐμίαναν αὐτὴν ἐν τῇ ὁδῷ αὐτῶν και ἐν τοῖς εἰδώλοις αὐτῶν και ἐν ταῖς ἀκαθαρσίαις αὐτῶν κατὰ τὴν ἀκαθαρσίαν τῆς ἀποκαθιμένης ἐγε νήθη ἡ ὁδὸς αὐτῶν πρὸ προσώπου μου
- 18 Se poutèt sa mwen fè yo santi jan mwen ka move sou yo, paske yo te fè anpil san koule nan peyi a, yo te mete zidòl toupatou. Konsa yo te mete peyi a nan kondisyon pou l' pa t' ka fè sèvis pou mwen ankò.
So I let loose my wrath on them because of those whom they had violently put to death in the land, and because they had made it unclean with their images:
και ἐξέχεα τὸν θυμὸν μου ἐπ' αὐτοὺς
- 19 Mwen gaye yo nan mitan lòt nasyon yo. Mwen simaye yo nan tout peyi etranje yo. Mwen pini yo pou jan yo te mennen bak yo mal ak pou tou sa yo te fè.
And I sent them in flight among the nations and wandering through the countries: I was their judge, rewarding them for their way and their acts.
και διέσπειρα αὐτοὺς εἰς τὰ ἔθνη και ἐλίκησα αὐτοὺς εἰς τὰς χώρας κατὰ τὴν ὁδὸν αὐτῶν και κατὰ τὴν ἀμαρτίαν αὐτῶν ἔκρινα αὐτούς
- 20 Nan tout peyi kote yo rive, yo lakòz moun derespekte non mwen ki yon non apa. Yo fè moun ap di sou yo: Men pèp Seyè a wi! Yo blije soti kite peyi li te ba yo a!
And when they came among the nations, wherever they went, they made my holy name unclean, when it was said of them, These are the people of the Lord who have gone out from his land.
και εἰσήλθοσαν εἰς τὰ ἔθνη οὗ εἰσήλθοσαν ἐκεῖ και ἐβεβήλωσαν τὸ ὄνομά μου τὸ ἅγιον ἐν τῷ λέγεσθαι αὐτούς λαὸς κυρίου οὗτοι και ἐκ τῆς γῆς αὐτοῦ ἐξεληλύθασιν
- 21 Sa te ban m' tèt chaje pou m' te wè jan moun pèp Izrayèl yo te lakòz moun t'ap derespekte non m' nan tout peyi kote yo pase.
But I had pity for my holy name which the children of Israel had made unclean wherever they went.
και ἐφεισάμην αὐτῶν διὰ τὸ ὄνομά μου τὸ ἅγιον ὃ ἐβεβήλωσαν οἶκος ἰσραηλ ἐν τοῖς ἔθνεσιν οὗ εἰσήλθοσαν ἐκεῖ
- 22 Se poutèt sa, w'a di moun pèp Izrayèl yo: Men mesaj Seyè sèl Mèt la voye ba yo: Sa m' pral fè a, se pa pou tèt nou m'ap fè l', tande. Se poutèt non mwen ki yon non apa, non nou te trennen nan labou nan tout peyi kote nou pase yo.
For this cause say to the children of Israel, This is what the Lord has said: I am doing this, not because of you, O children of Israel, but because of my holy name, which you have made unclean among the nations wherever you went.
διὰ τοῦτο εἰπὸν τῷ οἴκῳ ἰσραηλ τάδε λέγει κύριος οὐχ ὑμῖν ἐγὼ ποιῶ οἶκος ἰσραηλ ἀλλ' ἢ διὰ τὸ ὄνομά μου τὸ ἅγιον ὃ ἐβεβηλώσατε ἐν τοῖς ἔθνεσιν οὗ εἰσήλθετε ἐκεῖ
- 23 Menm jan nou te trennen non m' nan labou nan mitan lòt nasyon yo, konsa m' pral sèvi ak nou pou fè lòt nasyon yo wè jan m' gen pouvwa, jan m' se yon Bondye ki apa. Lè sa a, nasyon yo va konnen se mwen menm ki Seyè a.
And I will make holy my great name which has been made unclean among the nations, which you have made unclean among them; and it will be clear to the nations that I am the Lord, says the Lord, when I make myself holy in you before their eyes.
και ἀγιάσω τὸ ὄνομά μου τὸ μέγα τὸ βεβηλωθὲν ἐν τοῖς ἔθνεσιν ὃ ἐβεβηλώσατε ἐν μέσῳ αὐτῶν και γνώσονται τὰ ἔθνη ὅτι ἐγὼ εἰμι κύριος ἐν τῷ ἀγιασθῆναι με ἐν ὑμῖν κατ' ὀφθαλμοὺς αὐτῶν
- 24 M'ap wete nou nan mitan nasyon yo, m'ap sanble nou soti nan tout peyi yo, m'ap mennen nou tounen nan peyi pa nou an.
For I will take you out from among the nations, and get you together from all the countries, and take you into your land.
και λήψομαι ὑμᾶς ἐκ τῶν ἔθνων και ἀθροίσω ὑμᾶς ἐκ πασῶν τῶν γαιῶν και εἰσάξω ὑμᾶς εἰς τὴν γῆν ὑμῶν

- 25 ¶ M'ap benyen nou nan bon dlo klè pou nou ka vin nan kondisyon pou fè sèvis pou mwen. M'ap mete nou nan kondisyon pou sèvi m', m'ap wete tout vye bagay derespektan nou t'ap fè yo ak tout zidòl nou yo.
And I will put clean water on you so that you may be clean: from all your unclean ways and from all your images I will make you clean.
καὶ ῥάνω ἐφ' ὑμᾶς ὕδωρ καθαρὸν καὶ καθαρισθήσεσθε ἀπὸ πασῶν τῶν ἀκαθαρσιῶν ὑμῶν καὶ ἀπὸ πάντων τῶν εἰδώλων ὑμῶν καὶ καθαριῶ ὑμᾶς
- 26 M'ap mete lòt santiman nan kè nou. M'ap mete lòt lide nan tèt nou. M'ap wete tèt di nou an, m'ap fè nou tandè lè m' pale nou.
And I will give you a new heart and put a new spirit in you: I will take away the heart of stone from your flesh, and give you a heart of flesh.
καὶ δώσω ὑμῖν καρδίαν καινὴν καὶ πνεῦμα καινὸν δώσω ἐν ὑμῖν καὶ ἀφελῶ τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς ὑμῶν καὶ δώσω ὑμῖν καρδίαν σαρκίνην
- 27 M'ap mete Lespri m' nan nou, konsa m'ap fè nou mache dwat dapre lòd mwen ban nou, pou nou fè tou sa mwen mande nou fè. N'a kenbe prensip mwen yo.
And I will put my spirit in you, causing you to be guided by my rules, and you will keep my orders and do them.
καὶ τὸ πνεῦμά μου δώσω ἐν ὑμῖν καὶ ποιήσω ἵνα ἐν τοῖς δικαιομασίῃ μου πορεύησθε καὶ τὰ κρίματά μου φυλάξησθε καὶ ποιήσητε
- 28 Lè sa a, n'a rete nan peyi mwen te bay zansèt nou yo. Se nou menm ki pral pèp ki rele m' pa mwen. Mwen menm se Bondye nou m'ap ye.
So that you may go on living in the land which I gave to your fathers; and you will be to me a people, and I will be to you a God.
καὶ κατοικήσετε ἐπὶ τῆς γῆς ἧς ἔδωκα τοῖς πατράσιν ὑμῶν καὶ ἔσεσθέ μοι εἰς λαόν κἀγὼ ἔσομαι ὑμῖν εἰς θεόν
- 29 M'ap delivre nou anba tout vye bagay mal nou t'ap fè yo. M'ap bay ble yo lòd pou yo donnen anpil. Konsa mwen p'ap janm voye grangou sou nou ankò.
And I will make you free from all your unclean ways: and at my voice the grain will come up and be increased, and I will not let you be short of food.
καὶ σώσω ὑμᾶς ἐκ πασῶν τῶν ἀκαθαρσιῶν ὑμῶν καὶ καλέσω τὸν σίτον καὶ πληθυνῶ αὐτὸν καὶ οὐ δώσω ἐφ' ὑμᾶς λιμὸν
- 30 M'ap fè pye fwi nou yo ak jaden nou yo donnen an kantite. Konsa, nou p'ap nan grangou, nou p'ap wont ankò devan lòt nasyon yo.
And I will make the tree give more fruit and the field fuller produce, and no longer will you be shamed among the nations for need of food.
καὶ πληθυνῶ τὸν καρπὸν τοῦ ξύλου καὶ τὰ γενήματα τοῦ ἀγροῦ ὅπως μὴ λάβητε ὄνειδισμὸν λιμοῦ ἐν τοῖς ἔθνεσιν
- 31 Lè sa a, n'a chonje jan nou te mennen bak nou mal, jan nou te fè sa ki pa t' bon menm. Nou pral gen degoutans pou tèt nou paske nou te fè mechanste ak anpil bagay lèd devan Bondye.
And at the memory of your evil ways and your wrongdoings, you will have bitter hate for yourselves because of your evil-doings and your disgusting ways, O children of Israel.
καὶ μνησθήσεσθε τὰς ὁδοὺς ὑμῶν τὰς πονηρὰς καὶ τὰ ἐπιτηδεύματα ὑμῶν τὰ μὴ ἀγαθὰ καὶ προσοχτιεῖτε κατὰ πρόσωπον αὐτῶν ἐν ταῖς ἀνομίαις ὑμῶν καὶ ἐπὶ τοῖς βδελύγμασιν ὑμῶν
- 32 Nou menm, moun Izrayèl yo, men sa Seyè sèl Mèt la di nou: Mwen vle fè nou konnen se pa poutèt nou m'ap fè sa m'ap fè a. Non! Okontrè, se wont pou nou ta wont, se bese pou nou ta bese je nou pou sa nou te fè.
Not because of you am I doing it, says the Lord; let it be clear to you, and be shamed and made low because of your ways, O children of Israel.
οὐ δι' ὑμᾶς ἐγὼ ποιῶ λέγει κύριος κύριος γνωστὸν ἔσται ὑμῖν αἰσχύνθητε καὶ ἐντρέπητε ἐκ τῶν ὁδῶν ὑμῶν οἴκος ἰσραὴλ
- 33 Men sa Seyè sèl Mèt la di: Jou m'a mete nou nan kondisyon pou sèvi m' lan, lè m'a wete nou anba tout peche nou yo, m'a kite nou al rete nan lavil nou yo, m'a kite nou rebati kay kraze nou yo.
This is what the Lord has said: In the day when I make you clean from all your evil-doings I will let the towns be peopled and there will be building on the waste places.
τάδε λέγει κύριος ἐν ἡμέρᾳ ἧ καθαριῶ ὑμᾶς ἐκ πασῶν τῶν ἀνομιῶν ὑμῶν καὶ κατοικιῶ τὰς πόλεις καὶ οἰκοδομηθήσονται αἱ ἔρημοι
- 34 Tout moun k'ap pase bò jaden nou yo te wè jan yo te ravaje, jan yo te tounen dezè. Men, mwen pral fè nou travay jaden nou yo ankò.
And the land which was waste will be farmed, in place of being a waste in the eyes of everyone who went by.
καὶ ἡ γῆ ἧ ἠφανισμένη ἐργασθήσεται ἀνθ' ὧν ὅτι ἠφανισμένη ἐγενήθη κατ' ὀφθαλμοὺς παντὸς παροδεύοντος
- 35 Konsa tout moun va di: Gade peyi ki te ravaje a non! Koulye a, li tounen yon bèl jaden tankou jaden Edenn lan. Gade jan lavil ki te fin kraze, piye, demoli yo tounen bèl lavil ak gwo ranpa plen moun non!
And they will say, This land which was waste has become like the garden of Eden; and the towns which were unpeopled and wasted and pulled down are walled and peopled.
καὶ ἐροῦσιν ἡ γῆ ἐκείνη ἧ ἠφανισμένη ἐγενήθη ὡς κῆπος τρυφῆς καὶ αἱ πόλεις αἱ ἔρημοι καὶ ἠφανισμένα καὶ κατεσκαμμένα ὄχουραι ἐκάθισαν
- 36 Lè sa a, rès moun lòt nasyon sou fwontyè nou yo ki chape anba lanmò va konnen se mwen menm, Seyè a, ki rebati tout lavil ki te kraze yo, se mwen menm ki replante jaden ki te ravaje yo. Se mwen menm, Seyè a, ki pale. Sa mwen di m'ap fè a, m'ap fè l'!
Then the rest of the nations round about you will be certain that I the Lord am the builder of the places which were pulled down and the planter of that which was waste: I the Lord have said it, and I will do it.
καὶ γνώσονται τὰ ἔθνη ὅσα ἂν καταλειφθῶσιν κύκλῳ ὑμῶν ὅτι ἐγὼ κύριος ὠκοδόμησα τὰς καθηρημένας καὶ κατεφύτευσα τὰς ἠφανισμένας ἐγὼ κύριος ἐλάλησα καὶ ποιήσω
- 37 Seyè sèl Mèt la pale, li di: M'ap kite moun pèp Izrayèl yo vin mande m' sekou. M'ap kite yo peple tankou yon bann mouton.
This is what the Lord has said: The children of Israel will again make prayer to me for this, that I may do it for them; I will make them increased with men like a flock.
τάδε λέγει κύριος ἔτι τοῦτο ζητηθήσομαι τῷ οἴκῳ ἰσραὴλ τοῦ ποιῆσαι αὐτοῖς πληθυνῶ αὐτούς ὡς πρόβατα ἀνθρώπους

- 38 Laval ki te fin kraze yo pral plen moun tankou laval Jerizalèm plen mouton yo mennen pou touye pou Bondye lè jou fèt yo. Lè sa a, tout moun va konnen se mwen menm ki Seyè a.
Like sheep for the offerings, like the sheep of Jerusalem at her fixed feasts, so the unpeopled towns will be made full of men: and they will be certain that I am the Lord.
ὡς πρόβατα ἄγρια ὡς πρόβατα ἱερουσαλημ ἐν ταῖς ἐορταῖς αὐτῆς οὕτως ἔσονται αἱ πόλεις αἱ ἔρημοι πλήρεις προβάτων ἀνθρώπων καὶ γνώσονται ὅτι ἐγὼ κύριος
- 1 ¶ Mwen santi pouwva Seyè a sou mwen ankò. Lespri Bondye a pran m', li mennen m' nan yon fon ki te plen zosman.
The hand of the Lord had been on me, and he took me out in the spirit of the Lord and put me down in the middle of the valley; and it was full of bones;
καὶ ἐγένετο ἐπ' ἐμὲ χεὶρ κυρίου καὶ ἐξήγαγέν με ἐν πνεύματι κύριος καὶ ἔθηκέν με ἐν μέσῳ τοῦ πεδίου καὶ τοῦτο ἦν μεστὸν ὀστέων ἀνθρωπίνων
- 2 Li fè m' pwonmennen nan tout fon an, nan mitan zosman yo. Mwen wè te gen anpil anpil zosman atè nan fon an. Zosman yo te fin chèch nèt.
And he made me go past them round about: and I saw that there was a very great number of them on the face of the wide valley, and they were very dry.
καὶ περιήγαγέν με ἐπ' αὐτὰ κυκλόθεν κύκλῳ καὶ ἰδοὺ πολλὰ σφόδρα ἐπὶ προσώπου τοῦ πεδίου ξηρὰ σφόδρα
- 3 Li di m' konsa: -Nonm o! Eske zosman sa yo ka tounen vivan ankò? Mwen reponn: -Seyè sèl Mèt la, se ou ki konnen!
And he said to me, Son of man, is it possible for these bones to come to life? And I made answer, and said, It is for you to say, O Lord.
καὶ εἶπεν πρὸς με υἱὲ ἀνθρώπου εἰ ζήσεται τὰ ὀστᾶ ταῦτα καὶ εἶπα κύριε σὺ ἐπίστη ταῦτα
- 4 Lè sa a, li di m' konsa: -Bay mesaj sa a pou zosman yo. W'a di zosman ki fin chèch yo pou yo koute pawòl Seyè a.
And again he said to me, Be a prophet to these bones, and say to them, O you dry bones, give ear to the word of the Lord.
καὶ εἶπεν πρὸς με προφήτευσον ἐπὶ τὰ ὀστᾶ ταῦτα καὶ ἐρεῖς αὐτοῖς τὰ ὀστᾶ τὰ ξηρὰ ἀκούσατε λόγον κυρίου
- 5 Wi, men sa Seyè sèl Mèt la voye di yo: Mwen pral fè yon van souffle sou nou pou nou ka tounen vivan ankò.
This is what the Lord has said to these bones: See, I will make breath come into you so that you may come to life;
τάδε λέγει κύριος τοῖς ὀστέοις τούτοις ἰδοὺ ἐγὼ φέρω εἰς ὑμᾶς πνεῦμα ζωῆς
- 6 M'ap mete venn sou nou, m'ap fè vyann pouse sou nou, m'ap kouvri nou ak po. M'ap mete souf nan nou, m'ap fè nou viv ankò. Lè sa a, n'a konnen se mwen menm ki Seyè a.
And I will put muscles on you and make flesh come on you, and put skin over you, and breath into you, so that you may have life; and you will be certain that I am the Lord.
καὶ δώσω ἐφ' ὑμᾶς νεῦρα καὶ ἀνάξω ἐφ' ὑμᾶς σάρκα καὶ ἐκτενῶ ἐφ' ὑμᾶς δέρμα καὶ δώσω πνευμά μου εἰς ὑμᾶς καὶ ζήσεσθε καὶ γνώσεσθε ὅτι ἐγὼ εἰμι κύριος
- 7 Mwen bay mesaj Bondye a jan li te ban m' lòd la. Antan m'ap pale konsa, mwen tandè yon gwo bri, zosman yo pran deplase jouk yo jwenn plas yo yonn bò kote lòt.
So I gave the word as I was ordered: and at my words there was a shaking of the earth, and the bones came together, bone to bone.
καὶ ἐπροφήτευσά καθὼς ἐνετείλατό μοι καὶ ἐγένετο ἐν τῷ ἐμῇ προφητεῦσαι καὶ ἰδοὺ σεισμός καὶ προσήγαγε τὰ ὀστᾶ ἑκάτερον πρὸς τὴν ἁρμονίαν αὐτοῦ
- 8 Mwen gade, mwen wè zosman yo te gen venn sou yo. Vyann t'ap pouse sou yo. Lèfini po kouvri yo tout. Men pa t' gen souf nan yo.
And looking I saw that there were muscles on them and flesh came up, and they were covered with skin: but there was no breath in them.
καὶ εἶδον καὶ ἰδοὺ ἐπ' αὐτὰ νεῦρα καὶ σάρκα ἐφύοντο καὶ ἀνέβαιναν ἐπ' αὐτὰ δέρμα ἐπάνω καὶ πνεῦμα οὐκ ἦν ἐν αὐτοῖς
- 9 Bondye di m' konsa: -Nonm o! Bay mesaj Bondye a, pale ak van an. W'a di li men mesaj Seyè sèl Mèt la voye ba li: Vini non! Soti nan kat bòn direksyon yo. Soufle sou tout mò sa yo, fè yo tounen vivan ankò.
And he said to me, Be a prophet to the wind, be a prophet, son of man, and say to the wind, The Lord has said: Come from the four winds, O wind, breathing on these dead so that they may come to life.
καὶ εἶπεν πρὸς με προφήτευσον υἱὲ ἀνθρώπου προφήτευσον ἐπὶ τὸ πνεῦμα καὶ εἰπὸν τῷ πνεύματι τάδε λέγει κύριος ἐκ τῶν τεσσάρων πνευμάτων ἔλθε καὶ ἐμφύσησον εἰς τοὺς νεκροὺς τούτους καὶ ζήσονται
- 10 Se konsa, mwen bay mesaj la, jan li te ban m' lòd la. Souf la antre nan kadav yo, yo vin vivan ankò, yo kanpe sou de pye yo. Te gen anpil anpil moun, kont pou fè yon gwo lame.
And I gave the word at his orders, and breath came into them, and they came to life and got up on their feet, a very great army.
καὶ ἐπροφήτευσά καθότι ἐνετείλατό μοι καὶ εἰσῆλθεν εἰς αὐτοὺς τὸ πνεῦμα καὶ ἔζησαν καὶ ἔστησαν ἐπὶ τῶν ποδῶν αὐτῶν συναγωγὴ πολλὴ σφόδρα
- 11 Bondye di mwen: -Nonm o! Moun pèp Izrayèl yo tankou zosman sa yo. Y'ap di: Nou fin deperi, nou pa gen espwa ankò. Nou fini nèt.
Then he said to me, Son of man, these bones are all the children of Israel: and see, they are saying, Our bones have become dry our hope is gone, we are cut off completely.
καὶ ἐλάλησεν κύριος πρὸς με λέγων υἱὲ ἀνθρώπου τὰ ὀστᾶ ταῦτα πᾶς οἶκος ἱσραηλ ἐστὶν καὶ αὐτοὶ λέγουσιν ξηρὰ γέγονεν τὰ ὀστᾶ ἡμῶν ἀπώλωλεν ἡ ἐλπίς ἡμῶν διαπεφονήκαμεν
- 12 Se poutèt sa, ba yo mesaj sa a. Di yo konsa: Men sa mwen menm Seyè sèl Mèt la voye di yo: Mwen pral louvri tonn yo. Mwen pral fè yo soti ladan yo, m'ap mennen yo tounen nan peyi Izrayèl la.
For this cause be a prophet to them, and say, This is what the Lord has said: See, I am opening the resting-places of your dead, and I will make you come up out of your resting-places, O my people; and I will take you into the land of Israel.
διὰ τοῦτο προφήτευσον καὶ εἰπὸν τάδε λέγει κύριος ἰδοὺ ἐγὼ ἀνοίγω ὑμῶν τὰ μνήματα καὶ ἀνάξω ὑμᾶς ἐκ τῶν μνημάτων ὑμῶν καὶ εἰσάξω ὑμᾶς εἰς τὴν γῆν τοῦ ἱσραηλ

- 13 Wi, m'a louvri tonm kote pèp mwen an te antere a, m'a fè yo soti nan tonm yo. Lè sa a, y'a konnen se mwen menm ki Seyè a.
And you will be certain that I am the Lord by my opening the resting-places of your dead and making you come up out of your resting-places, O my people.
 και γνώσεσθε ότι ἐγώ εἰμι κύριος ἐν τῷ ἀνοίξει με τοὺς τάφους ὑμῶν τοῦ ἀναγαγεῖν με ἐκ τῶν τάφων τὸν λαόν μου
- 14 M'ap mete souf mwen nan yo, m'ap fè yo tounen vivan ankò. M'ap fè yo tounen nan peyi pa yo a. Lè sa a, y'a konnen se mwen menm Seyè a ki pale. Sa m' te di m'ap fè a, m'ap fè l' vre. Se Seyè a menm ki di sa.
And I will put my spirit in you, so that you may come to life, and I will give you a rest in your land: and you will be certain that I the Lord have said it and have done it, says the Lord.
 και δώσω τὸ πνεῦμά μου εἰς ὑμᾶς και ζήσεσθε και θήσομαι ὑμᾶς ἐπὶ τὴν γῆν ὑμῶν και γνώσεσθε ότι ἐγὼ κύριος λελάληκα και ποιήσω λέγει κύριος
- 15 ¶ Seyè a pale avè m' ankò, li di m' konsa:
And the word of the Lord came to me, saying,
 και ἐγένετο λόγος κυρίου πρὸς με λέγων
- 16 -Nonm o! Pran yon moso bwa. Ekri sou li: Jida ak moun pèp Izrayèl k'ap mache avè l' yo. Lèfini, pran yon lòt moso bwa. Ekri sou li: Jozèf osinon Efrayim ak tout moun pèp Izrayèl k'ap mache avè l' yo.
And you, son of man, take one stick, writing on it, For Judah and for the children of Israel who are in his company: then take another stick, writing on it, For Joseph, the stick of Ephraim, and all the children of Israel who are in his company:
 υἱὲ ἀνθρώπου λαβὲ σεαυτῷ ῥάβδον και γράψον ἐπ' αὐτὴν τὸν ἰουδαῖν και τοὺς υἱοὺς ἰσραηλ τοὺς προσκειμένους ἐπ' αὐτόν και ῥάβδον δευτέραν λήμψη σεαυτῷ και γράψεις αὐτήν τῷ ἰωσηφ ῥάβδον εφραιμ και πάντας τοὺς υἱοὺς ἰσραηλ τοὺς προστεθέντας πρὸς αὐτόν
- 17 Pran de moso bwa yo, kole yo bout pou bout, kenbe yo yon jan pou yo parèt tankou si se yon sèl bout bwa ou gen nan men ou.
Then, joining them one to another, make them one stick, so that they may be one in your hand.
 και συνάψεις αὐτάς πρὸς ἀλλήλας σεαυτῷ εἰς ῥάβδον μίαν τοῦ δεῖσαι αὐτάς και ἔσονται ἐν τῇ χειρὶ σου
- 18 Lè moun pèp ou yo va mande ou: Manyè di nou sa sa vle di.
And when the children of your people say to you, Will you not make clear to us what these things have to do with us?
 και ἔσται ὅταν λέγωσιν πρὸς σὲ οἱ υἱοὶ τοῦ λαοῦ σου οὐκ ἀναγγελεῖς ἡμῖν τί ἐστὶν ταῦτά σοι
- 19 W'a di yo: Men sa Seyè sèl Mèt la voye di nou: Mwen pral pran bout bwa ki kanpe pou Jozèf osinon Efrayim ansanm ak branch fanmi Izrayèl k'ap mache ak li yo, m'ap mete l' ansanm ak bout bwa Jida a. M'ap fè yo fè yon sèl bout bwa. Epi, m'ap kenbe yo nan men mwen.
Then say to them, This is what the Lord has said: See, I am taking the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel who are in his company; and I will put it on the stick of Judah and make them one stick, and they will be one in my hand.
 και ἐρεῖς πρὸς αὐτούς τάδε λέγει κύριος ἰδοὺ ἐγὼ λήμψομαι τὴν φυλὴν ἰωσηφ τὴν διὰ χειρὸς εφραιμ και τὰς φυλάς ἰσραηλ τὰς προσκειμένας πρὸς αὐτόν και δώσω αὐτούς ἐπὶ τὴν φυλὴν ἰουδα και ἔσονται εἰς ῥάβδον μίαν ἐν τῇ χειρὶ ἰουδα
- 20 Kenbe de bout bwa yo nan men ou pou tout pèp la ka wè yo.
And the sticks with your writing on them will be in your hand before their eyes.
 και ἔσονται αἱ ῥάβδοι ἐφ' αἷς σὺ ἔγραψας ἐπ' αὐταῖς ἐν τῇ χειρὶ σου ἐνώπιον αὐτῶν
- 21 Lèfini, w'a di yo: Men sa Seyè sèl Mèt la voye di yo: Mwen pral mache chache dènye moun pèp mwen an nan mitan tout nasyon kote yo te ale a. M'ap sanble yo soti toupatou, m'ap mennen yo tounen nan peyi pa yo a.
And say to them, These are the words of the Lord: See, I am taking the children of Israel from among the nations where they have gone, and will get them together on every side, and take them into their land:
 και ἐρεῖς αὐτοῖς τάδε λέγει κύριος κύριος ἰδοὺ ἐγὼ λαμβάνω πάντα οἶκον ἰσραηλ ἐκ μέσου τῶν ἐθνῶν οὗ εἰσῆλθοσαν ἐκεῖ και συναξῶ αὐτούς ἀπὸ πάντων τῶν περικύκλω αὐτῶν και εἰσάξω αὐτούς εἰς τὴν γῆν τοῦ ἰσραηλ
- 22 M'ap fè yo tounen yon sèl pèp nan peyi a ankò, sou mòn Izrayèl yo. Yo pral gen yon sèl wa pou gouvènman yo. Yo p'ap fè de peyi ankò. Yo p'ap fè de gouvènman ankò.
And I will make them one nation in the land, on the mountains of Israel; and one king will be king over them all: and they will no longer be two nations, and will no longer be parted into two kingdoms:
 και δώσω αὐτούς εἰς ἕθνος ἐν ἐν τῇ γῆ μου και ἐν τοῖς ὄρεσιν ἰσραηλ και ἄρχον εἷς ἔσται αὐτῶν και οὐκ ἔσονται ἔτι εἰς δύο ἔθνη οὐδὲ μὴ διαιρεθῶσιν οὐκέτι εἰς δύο βασιλείας

- 23 Yo pa pral avili tèt yo ankò nan fè sèvis pou zidòl, nan fè bagay derespektan devan Bondye, nan fè sa yo pa t' gen dwa fè. M'ap delivre yo anba tout zidòl ki te fè yo vire do ban mwen an, ki te fè yo fè peche a. M'ap mete yo nan kondisyon pou yo ka sèvi m' ankò. Y'ap tounen yon pèp ki rele m' pa m'. Mwen menm, m'ap Bondye yo.
And they will no longer make themselves unclean with their images or with their hated things or with any of their sins: but I will give them salvation from all their turning away in which they have done evil, and will make them clean; and they will be to me a people, and I will be to them a God.
 ἵνα μὴ μιαινῶνται ἔτι ἐν τοῖς εἰδώλοις αὐτῶν καὶ ῥύσομαι αὐτούς ἀπὸ πασῶν τῶν ἀνομιῶν αὐτῶν ὧν ἡμάρτησαν ἐν αὐταῖς καὶ καθαριῶ αὐτούς καὶ ἔσονται μοι εἰς λαόν καὶ ἐγὼ κύριος ἔσομαι αὐτοῖς εἰς θεόν
- 24 Yon wa, tankou David, sèvitè m' lan, va chèf yo. Yo tout pral fè yonn anba yon sèl gadò. Y'a mache dapre lòd mwen ba yo, y'a fè tou sa mwen mande yo fè, y'a kenbe prensip mwen yo.
And my servant David will be king over them; and they will all have one keeper: and they will be guided by my orders and will keep my rules and do them.
 καὶ ὁ δοῦλός μου δαυὶδ ἄρχων ἐν μέσῳ αὐτῶν καὶ ποιμὴν εἷς ἔσται πάντων ὅτι ἐν τοῖς προστάγμασίν μου πορεύσονται καὶ τὰ κρίματά μου φυλάττονται καὶ ποιήσουσιν αὐτά
- 25 Y'ap rete nan peyi mwen te bay Jakòb, sèvitè m' lan, peyi kote zansèt yo te viv la. Yo pral viv la pou tout tan, yo menm, pitit yo ak pitit pitit yo pou tout tan. Se yon wa, tankou David, sèvitè m' lan, ki pral gouvènen yo pou tout tan gen tan.
And they will be living in the land which I gave to Jacob, my servant, in which your fathers were living; and they will go on living there, they and their children and their children's children, for ever: and David, my servant, will be their ruler for ever.
 καὶ κατοικήσουσιν ἐπὶ τῆς γῆς αὐτῶν ἣν ἐγὼ δέδωκα τῷ δούλῳ μου ἰακωβ οὗ κατέκησαν ἐκεῖ οἱ πατέρες αὐτῶν καὶ κατοικήσουσιν ἐπ' αὐτῆς αὐτοὶ καὶ δαυὶδ ὁ δοῦλός μου ἄρχων αὐτῶν ἔσται εἰς τὸν αἰῶνα
- 26 M'ap pase yon kontra ak yo k'ap garanti yo lavi ak kè poze pou tout tan. M'ap mete yo kanpe ankò, m'ap fè yo peple. M'ap fè kay ki apa pou mwen an toujou rete la nan mitan yo.
And I will make an agreement of peace with them: it will be an eternal agreement with them: and I will have mercy on them and make their numbers great, and will put my holy place among them for ever.
 καὶ διαθήσομαι αὐτοῖς διαθήκην εἰρήνης διαθήκη αἰωνία ἔσται μετ' αὐτῶν καὶ θήσω τὰ ἅγια μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα
- 27 Se la m'ap viv avèk yo. Se mwen menm k'ap Bondye yo. Yo menm, se pèp ki rele m' pa m' lan y'ap ye.
And my House will be over them; and I will be to them a God, and they will be to me a people.
 καὶ ἔσται ἡ κατασκήνωσός μου ἐν αὐτοῖς καὶ ἔσομαι αὐτοῖς θεός καὶ αὐτοὶ μου ἔσονται λαός
- 28 Wi, m'a fè kay ki apa pou mwen an toujou rete la nan mitan yo. Lè sa a, lòt nasyon yo va konnen se mwen menm, Seyè a, ki te chwazi pèp Izrayèl la pou l' te ka viv apa pou mwen.
And the nations will be certain that I who make Israel holy am the Lord, when my holy place is among them for ever.
 καὶ γνώσονται τὰ ἔθνη ὅτι ἐγὼ εἰμι κύριος ὁ ἀγιάζων αὐτούς ἐν τῷ εἶναι τὰ ἅγια μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα
- 1 ¶ Seyè a pale avè m' ankò. li di m' konsa:
And the word of the Lord came to me, saying,
 καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 2 -Nonm o! Vire tèt ou gade sa Gòg ap fè a. Se li ki pi gwo chèf moun Mechèk ak moun Toubal yo nan peyi Magòg. Bay mesaj mwen ba ou sou li a.
Son of man, let your face be turned against Gog, of the land of Magog, the ruler of Rosh, Meshech, and Tubal, and be a prophet against him,
 υἱὲ ἀνθρώπου στήρισον τὸ πρόσωπόν σου ἐπὶ γωγ καὶ τὴν γῆν τοῦ μαγωγ ἄρχοντα ῥως μοσοχ καὶ θοβελ καὶ προφήτευσον ἐπ' αὐτὸν
- 3 W'a di Gòg, pi gwo chèf moun Mechèk ak moun Toubal yo, men mesaj mwen menm, Seyè sèl Mèt la voye di li: Koulye a ou menm Gòg, m'ap leve dèyè ou.
And say, This is what the Lord has said: See, I am against you, O Gog, ruler of Rosh, Meshech, and Tubal:
 καὶ εἰπὸν αὐτῷ τάδε λέγει κύριος κύριος ἰδοὺ ἐγὼ ἐπὶ σὲ γωγ ἄρχοντα ῥως μοσοχ καὶ θοβελ
- 4 M'ap fè ou kase tèt tounen, m'ap mete bayonn nan machwè ou. M'ap trennen ou, ou menm ansanm ak tout lame sòlda ou yo, chwal ou yo ak kavalye ou yo, ak bèl inifòm yo sou yo. Yon gwo lame w'ap genyen lè sa a, chak sòlda ak nepe yo nan yon men ak yon gwo osinon yon ti plak fè pwotèj nan lòt men an.
And turning you round, I will put hooks in your mouth and make you come out with all your army, horses and horsemen, all of them in full war-dress, a great force with breastplate and body-cover, all of them armed with swords:
 καὶ συνάξω σε καὶ πᾶσαν τὴν δυνάμιν σου ἵππους καὶ ἵππους ἐνδεδυμένους θώρακας πάντας συναγωγὴ πολλή πέλται καὶ περικεφαλαῖαι καὶ μάχαιραι
- 5 Moun peyi Pès, moun peyi Letiopi ak moun peyi Pout ap mache avè ou. Yo tout gen gwo plak fè pwotèj sou ponyèt yo ak kas fè sou tèt yo.
Persia, Cush, and Put with them; all of them with body-cover and metal head-dress:
 πέρσαι καὶ αἰθίοπες καὶ λίβνες πάντες περικεφαλαῖαι καὶ πέλται
- 6 Tout sòlda peyi Gome yo, tout moun lavil Bèt-Togama ki nan nò nèt la, yo kanpe avè ou tou, ansanm ak kantite moun anpil lòt nasyon.
Gomer and all her forces; the people of Togarmah in the inmost parts of the north, with all his forces: a great number of peoples with you.
 γομερ καὶ πάντες οἱ περὶ αὐτὸν οἶκος τοῦ θεργαμα ἀπ' ἐσχάτου βορρᾶ καὶ πάντες οἱ περὶ αὐτὸν καὶ ἔθνη πολλὰ μετὰ σοῦ

- 7 Di l' konsa: Li mèt pare, li mèt pare tout sòlda l' yo ki sanble bò kote l' pou yo tann lòd mwen yo.
Be ready, make yourself ready, you and all the forces who are with you, and be ready for my orders.
 ετοιμάσθητι ετοιμάσον σεαυτὸν σὺ καὶ πᾶσα ἡ συναγωγὴ σου οἱ συνηγμένοι μετὰ σοῦ καὶ ἔση μοι εἰς προφυλακίην
- 8 Apre kèk tan m'ap ba li lòd pou l' al anvayi yon peyi kote moun ki te rive chape nan lagè yo te tounen soti nan peyi kote yo te depòte yo. Wi, li pral anvayi mòn peyi Izrayèl yo ki te rete pandan lontan tankou yon dezè. Men, moun peyi Izrayèl yo soti nan mitan moun lòt nasyon yo. Koulye a y'ap viv lakay yo ak kè poze, san ankenn danje.
After a long time you will get your orders: in the last years you will come into the land which has been given back from the sword, which has been got together out of a great number of peoples, on the mountains of Israel which have ever been a waste: but it has been taken out from the peoples and they will be living, all of them, without fear of danger.
 ἄφ' ἡμερῶν πλειόνων ετοιμασθήσεται καὶ ἐπ' ἐσχάτου ἐτῶν ἐλεύσεται καὶ ἦξει εἰς τὴν γῆν τὴν ἀπεστραμμένην ἀπὸ μαχαίρας συνηγμένων ἀπὸ ἐθνῶν πολλῶν ἐπὶ γῆν ἰσραηλ ἡ ἐγενήθη ἔρημος δι' ὄλου καὶ οὗτος ἐξ ἐθνῶν ἐξελέλυθεν καὶ κατοικήσουσιν ἐπ' εἰρήνης ἅπαντες
- 9 L'a moute vin atake yo ansanm ak tout lame li ak tout kantite moun lòt nasyon ki avè l' yo. L'ap tankou yon van tanpèt. L'ap kouvri tout peyi a tankou yon gwo nwaj.
And you will go up, you will come like a storm, you will be like a cloud covering the land, you and all your forces, and a great number of peoples with you.
 καὶ ἀναβήσῃ ὡς ὑετὸς καὶ ἦξεις ὡς νεφέλη κατακαλύψαι γῆν καὶ ἔση σὺ καὶ πάντες οἱ περὶ σὲ καὶ ἔθνη πολλὰ μετὰ σοῦ
- 10 Men sa Seyè sèl Mèt la voye di Gòg: Lè jou sa a va rive, lespri ou pral pran travay, ou pral fè move lide nan tèt ou.
This is what the Lord has said: In that day it will come about that things will come into your mind, and you will have thoughts of an evil design:
 τάδε λέγει κύριος κύριος καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναβήσεται ῥήματα ἐπὶ τὴν καρδίαν σου καὶ λογίη λογισμοὺς πονηροῦς
- 11 Ou pral decide pou ou anvayi yon peyi san defans, kote moun ap viv ak kè poze, san bri san kont, kote moun rete nan lavil san miray ranpa, san pòtay ni ba fè.
And you will say, I will go up to the land of small unwallèd towns; I will go to those who are quiet, living, all of them, without fear of danger, without walls or locks or doors:
 καὶ ἔρεῖς ἀναβήσομαι ἐπὶ γῆν ἀπερριμμένην ἦξω ἐπὶ ἡσυχάζοντας ἐν ἡσυχίᾳ καὶ οἰκοῦντας ἐπ' εἰρήνης πάντας κατοικοῦντας γῆν ἐν ἣ ὄχ ὑπάρχει τεῖχος οὐδὲ μογλοὶ καὶ θύραι οὐκ εἰσὶν αὐτοῖς
- 12 Ou pral piye, ou pral devalize, ou pral pran tou sa moun yo genyen nan lavil ki te fin kraze yon lè a. Moun sa yo tounen soti nan peyi kote yo te depòte yo. Koulye a, yo gen anpil bèt ak anpil byen, y'ap viv nan gran kalfou latè a.
To take their property by force and go off with their goods; turning your hand against the waste places which now are peopled, and against the people who have been got together out of the nations, who have got cattle and goods for themselves, who are living in the middle of the earth.
 προνομεῦσαι προνομήν καὶ σκυλεῦσαι σκύλα αὐτῶν τοῦ ἐπιστρέψαι χεῖρά σου εἰς τὴν ἡρημωμένην ἢ κατωκίσθη καὶ ἐπ' ἔθνος συνηγμένον ἀπὸ ἐθνῶν πολλῶν πεποιηκότας κτήσεις κατοικοῦντας ἐπὶ τὸν ὄμφαλὸν τῆς γῆς
- 13 Moun peyi Cheba ak moun peyi Dedan ansanm ak kòmèsan ki soti nan peyi Tasis yo ak lòt peyi nan vwazinaj yo pral mande ou: Eske se pou ou pran tou sa moun yo genyen kifè ou vin atake yo la a? Eske se pou piye ou sanble tout lame sa a? Eske ou soti pou devalize tou sa yo genyen ki fèt an lò ak an ajan, pou ou pran bèt yo ak byen yo, lèfini pou ou bwote tou sa ou pran al lakay ou?
Sheba, and Dedan and her traders, Tarshish with all her traders, will say to you, Have you come to take our goods? have you got your armies together to take away our property by force? to take away silver and gold, cattle and goods, to go off with great wealth?
 σαβα καὶ δαϊδαν καὶ ἔμποροι καρχηδόνοι καὶ πᾶσαι αἱ κῶμαι αὐτῶν ἐροῦσιν σοι εἰς προνομήν τοῦ προνομεῦσαι σὺ ἔρχῃ καὶ σκυλεῦσαι σκύλα συνήγαγες συναγωγὴν σου λαβεῖν ἀργύριον καὶ χρυσίον ἀπενέγκασθαι κτήσιν τοῦ σκυλεῦσαι σκύλα
- 14 ¶ Se poutèt sa, nonm o, bay mesaj mwen an! Ale di Gòg konsa men sa mwen menm Seyè sèl Mèt la voye di li: Koulye a pèp Izrayèl la, pèp mwen an, ap viv ak kè poze san ankenn danje, se lè sa a wava bay kò ou mouvman.
For this cause, son of man, be a prophet and say to Gog, These are the words of the Lord: In that day, when my people Israel are living without fear of danger, will you not be moved against them?
 διὰ τοῦτο προφήτευσον υἱὲ ἀνθρώπου καὶ εἰπὸν τῷ γωγ τάδε λέγει κύριος οὐκ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν τῷ κατοικισθῆναι τὸν λαόν μου ἰσραηλ ἐπ' εἰρήνης ἐγενεθήσῃ
- 15 W'ap kite kote ou ye a, nan pwent nò a, w'ap vini ak yon gwo lame sòlda ou ranmase nan mitan anpil nasyon, yo tout moute sou chwal yo.
And you will come from your place in the inmost parts of the north, you and a great number of peoples with you, all of them on horseback, a great force and a strong army:
 καὶ ἦξεις ἐκ τοῦ τόπου σου ἀπ' ἐσχάτου βορρᾶ καὶ ἔθνη πολλὰ μετὰ σοῦ ἀναβάται ἵππων πάντες συναγωγὴ μεγάλη καὶ δύναμις πολλή
- 16 Ou pral tonbe sou pèp Izrayèl mwen an tankou yon van tanpèt k'ap pase sou tout peyi a. Lè lè a va rive, m'ap voye ou anvayi peyi mwen an pou m' ka fè lòt nasyon yo konnen ki moun mwen ye, pou yo rekonèt se yon Bondye apa mwen ye lè y'a wè travay ou menm Gòg, ou pral fè pou mwen an.
And you will come up against my people Israel, like a cloud covering the land; and it will come about, in the last days, that I will make you come against my land, so that the nations may have knowledge of me when I make myself holy in you, O Gog, before their eyes.
 καὶ ἀναβήσῃ ἐπὶ τὸν λαόν μου ἰσραηλ ὡς νεφέλη καλύψαι γῆν ἐπ' ἐσχάτων τῶν ἡμερῶν ἔσται καὶ ἀνάξω σε ἐπὶ τὴν γῆν μου ἵνα γνώσιν πάντα τὰ ἔθνη ἐμὲ ἐν τῷ ἀγιασθῆναι με ἐν σοὶ ἐνώπιον αὐτῶν

- 17 Se sou ou mwen t'ap pale nan tan lontan lè mwen te sèvi ak pwofèt pèp Izrayèl yo, sèvitè m' yo, pou m' te fè yo konnen mwen gen pou m' te voye yon moun vin atake yo lè jou a va vini. Se Seyè sèl Mèt la ki di sa.
 This is what the Lord has said: You are he of whom I gave them word in earlier times by my servants, the prophets of Israel, who in those days went on saying, year after year, that I would make you come up against them.
 τότε λέγει κύριος κύριος τῷ γωγ σὺ εἶ περὶ οὗ ἐλάλησα πρὸ ἡμερῶν τῶν ἔμπροσθεν διὰ χειρὸς τῶν δούλων μου προφητῶν τοῦ Ἰσραὴλ ἐν ταῖς ἡμέραις ἐκείναις καὶ ἔτεσιν τοῦ ἀγαγεῖν σε ἐπ' αὐτούς
- 18 Seyè sèl Mèt la pale, li di konsa: -Jou Gòg pral anvayi peyi Izrayèl la, kòlè m' ap moute m'.
 And it will come about in that day, when Gog comes up against the land of Israel, says the Lord, that my wrath will come up, and my passion and my bitter feeling.
 καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν ἡμέρᾳ ἣ ἂν ἔλθῃ γωγ ἐπὶ τὴν γῆν τοῦ Ἰσραὴλ λέγει κύριος κύριος ἀναβήσεται ὁ θυμὸς μου
- 19 M'ap fè gwo kòlè, m'ap move. Mwen sèmannte jou sa a, pral gen yon sèl tranblemanntè nan peyi Izrayèl la.
 For in the fire of my wrath I have said, Truly, in that day there will be a great shaking in the land of Israel;
 καὶ ὁ ζῆλός μου ἐν πυρὶ τῆς ὀργῆς μου ἐλάλησα εἰ μὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται σεισμὸς μέγας ἐπὶ γῆς Ἰσραὴλ
- 20 Pwenson nan lanmè, zwezo nan syèl, bèt nan bwa, bèt k'ap trennen sou vant, tout moun ki rete sou latè pral tranble paske y'ap pè m'. Mòn yo pral anfale, falèz yo pral vide desann. Tout miray yo pral tonbe atè.
 So that the fish of the sea and the birds of heaven and the beasts of the field and everything moving on the earth, and all the men who are on the face of the earth, will be shaking before me, and the mountains will be overturned and the high places will come down, and every wall will come falling down to the earth.
 καὶ σεισθήσονται ἀπὸ προσώπου κυρίου οἱ ἰχθύες τῆς θαλάσσης καὶ τὰ πετεινὰ τοῦ οὐρανοῦ καὶ τὰ θηρία τοῦ πεδίου καὶ πάντα τὰ ἔρπετὰ τὰ ἔρποντα ἐπὶ τῆς γῆς καὶ πάντες οἱ ἄνθρωποι οἱ ἐπὶ προσώπου τῆς γῆς καὶ ῥαγήσεται τὰ ὄρη καὶ πεσοῦνται αἱ φάραγγες καὶ πᾶν τεῖχος ἐπὶ τὴν γῆν πεσεῖται
- 21 Mwen pral voye tout kalite malè sou Gòg pou fè li pè. Se mwen menm Seyè a ki pale. Sòlda li yo, yonn pral touye lòt ak nepe yo.
 And I will send to all my mountains for a sword against him, says the Lord: every man's sword will be against his brother.
 καὶ καλέσω ἐπ' αὐτὸν πᾶν φόβον λέγει κύριος μάχαира ἀνθρώπου ἐπὶ τὸν ἀδελφὸν αὐτοῦ ἔσται
- 22 M'ap pini l', m'ap voye maladi sou li, m'ap mete san l' deyò. Mwen pral voye gwo lapli avèk lagrèl, dife ak souf sou li, sou lame li a ak sou tout nasyon ki kanpe avè l' yo.
 And I will take up my cause against him with disease and with blood; and I will send down on him and on his forces and on the peoples who are with him, an overflowing shower and great icedrops, fire, and burning.
 καὶ κρινῶ αὐτὸν θανάτῳ καὶ αἵματι καὶ ὑετῷ κατακλύζοντι καὶ λίθοις χαλάζης καὶ πῦρ καὶ θεῖον βρέξω ἐπ' αὐτὸν καὶ ἐπὶ πάντας τοὺς μετ' αὐτοῦ καὶ ἐπ' ἔθνη πολλὰ μετ' αὐτοῦ
- 23 Se konsa m'ap fè tout nasyon yo konnen jan mwen gen pouwa, jan mwen se yon Bondye apa. Lè sa a, m'a fè tout nasyon yo konnen se mwen menm ki Seyè a.
 And I will make my name great and make myself holy, and I will make myself clear to a number of nations; and they will be certain that I am the Lord.
 καὶ μεγαλυνθήσομαι καὶ ἁγιασθήσομαι καὶ ἐνδοξασθήσομαι καὶ γνωσθήσομαι ἐναντίον ἔθνῶν πολλῶν καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος
- 1 ¶ Seyè sèl Mèt la di ankò: -Nonm o! Bay mesaj mwen ba ou sou Gòg la. Wi, di li men mesaj mwen menm, Seyè sèl Mèt la, m' voye ba li: Ou menm Gòg, pi gwo chèf moun Mechèk ak moun Toubal yo, m' pral leve deyè ou tou.
 And you, son of man, be a prophet against Gog, and say, These are the words of the Lord: See, I am against you, O Gog, ruler of Rosh, Meshech, and Tubal:
 καὶ σὺ υἱὲ ἀνθρώπου προφήτευσον ἐπὶ γωγ καὶ εἰπὸν τότε λέγει κύριος ἰδοὺ ἐγὼ ἐπὶ σὲ γωγ ἄρχοντα ῥως μοσοχ καὶ θοβελ
- 2 M'ap fè ou pran yon lòt direksyon, m'ap fè ou soti nan pwent nò a, m'ap mennen ou sou mòn Izrayèl yo.
 And turning you round, I will be your guide, and make you come up from the inmost parts of the north; I will make you come on to the mountains of Israel:
 καὶ συνάξω σε καὶ καθοδηγήσω σε καὶ ἀναβιβῶ σε ἀπ' ἐσχάτου τοῦ βορρᾶ καὶ ἀνάξω σε ἐπὶ τὰ ὄρη τοῦ Ἰσραὴλ
- 3 Lè sa a, m'ap kraze bwa banza ki nan men gòch ou a. M'ap fè flèch yo soti tonbe nan men dwat ou.
 And with a blow I will send your bow out of your left hand and your arrows falling from your right hand.
 καὶ ἀπολῶ τὸ τόξον σου ἀπὸ τῆς χειρὸς σου τῆς ἀριστερᾶς καὶ τὰ τοξεύματά σου ἀπὸ τῆς χειρὸς σου τῆς δεξιᾶς καὶ καταβαλῶ σε
- 4 Ou menm Gòg, ansanm ak tout lame ou la ak tout lòt pèp k'ap mache avè ou yo, nou pral mouri sou mòn peyi Izrayèl la. M'ap kite kadav nou sèvi manje pou malfini karanklou, pou tout kalite zwezo ak bèt nan bwa.
 On the mountains of Israel you will come down, you and all your forces and the peoples who are with you: I will give you to cruel birds of every sort and to the beasts of the field to be their food.
 ἐπὶ τὰ ὄρη Ἰσραὴλ καὶ πεσῆ σὺ καὶ πάντες οἱ περὶ σέ καὶ τὰ ἔθνη τὰ μετὰ σοῦ δοθήσονται εἰς πλήθη ὀρνέων παντὶ πετεινῷ καὶ πᾶσι τοῖς θηρίοις τοῦ πεδίου δέδωκά σε καταβρωθῆναι
- 5 Nou pral mouri nan plenn yo. Se mwen menm, Seyè sèl Mèt la, ki pale.
 You will come down in the open field: for I have said it, says the Lord.
 ἐπὶ προσώπου τοῦ πεδίου πεσῆ ὅτι ἐγὼ ἐλάλησα λέγει κύριος

- 6 M'ap voye yon sèl dife nan peyi Magòg ak nan tout peyi bò lanmè kote moun t'ap viv san bri san kont lan. Tout moun va konnen se mwen menm ki Seyè a.
And I will send a fire on Magog, and on those who are living in the sea-lands without fear: and they will be certain that I am the Lord.
καὶ ἀποστελῶ πῦρ ἐπὶ γῶγ καὶ κατοικηθήσονται αἱ νῆσοι ἐπ' εἰρήνης καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος
- 7 Mwen pral fè tout moun nan pèp Izrayèl la konnen mwen gen yon non apa. Mwen p'ap kite yo trennen non mwen nan labou ankò. Lè sa a nasyon yo va konnen mwen menm, Seyè a, ki Bondye pèp Izrayèl la, se yon Bondye apa mwen ye.
And I will make clear my holy name among my people Israel; I will no longer let my holy name be made unclean: and the nations will be certain that I am the Lord, the Holy One in Israel.
καὶ τὸ ὄνομά μου τὸ ἅγιον γνωσθήσεται ἐν μέσῳ λαοῦ μου Ἰσραὴλ καὶ οὐ βεβηλωθήσεται τὸ ὄνομά μου τὸ ἅγιον οὐδέτι καὶ γνώσονται τὰ ἔθνη ὅτι ἐγώ εἰμι κύριος ἅγιος ἐν Ἰσραὴλ
- 8 ¶ Seyè sèl Mèt la di ankò: -Wè pa wè, jou mwen t'ap pale a gen pou rive. Sa se sèten.
See, it is coming and it will be done, says the Lord; this is the day of which I have given word.
ἰδοὺ ἔρχεται καὶ γνώση ὅτι ἔσται λέγει κύριος κύριος αὕτη ἐστὶν ἡ ἡμέρα ἐν ἣ ἔλαλθα
- 9 Lè sa a, moun ki rete nan lavil peyi Izrayèl yo pral soti, yo pral ranmase dènye zam moun yo te kite, y'ap boule yo. Y'ap limen gwo boukan ak plak pwotèj yo, gwo kou piti, ak banza ak tout flèch yo, ak frenn yo, ak baton yo. Boukan an ap pran sètan pou l' boule.
And those who are living in the towns of Israel will go out and make fires of the instruments of war, burning the body-covers and the breastplates, the bows and the arrows and the sticks and the spears, and for seven years they will make fires of them:
καὶ ἐξελεύσονται οἱ κατοικοῦντες τὰς πόλεις Ἰσραὴλ καὶ καύσουσιν ἐν τοῖς ὅπλοις πέλταις καὶ κοντοῖς καὶ τόξοις καὶ τοξεύμασιν καὶ ῥάβδοις χειρῶν καὶ λόγχαις καὶ καύσουσιν ἐν αὐτοῖς πῦρ ἑπτὰ ἔτη
- 10 Yo p'ap bezwen al chache bwa nan jaden pou fè dife, ni yo p'ap bezwen al koupe pyebwa nan rak, paske yo pral gen tout zam sa yo pou yo boule fè dife. Yo pral piye moun ki t'ap piye yo. Yo pral devalize moun ki t'ap devalize yo. Se Seyè sèl Mèt la ki di sa.
And they will take no wood out of the field or have any cut down in the woods; for they will make their fires of the instruments of war: and they will take by force the property of those who took their property, and go off with the goods of those who took their goods, says the Lord.
καὶ οὐ μὴ λάβωσιν ξύλα ἐκ τοῦ πεδίου οὐδὲ μὴ κόψωσιν ἐκ τῶν δρυμῶν ἀλλ' ἢ τὰ ὅπλα κατακαύσουσιν πυρὶ καὶ προνομεύσουσιν τοὺς προνομεύσαντας αὐτοὺς καὶ σκυλεύσουσιν τοὺς σκυλεύσαντας αὐτοὺς λέγει κύριος
- 11 Seyè di ankò: -Lè sa a, m'a bay Gòg yon kote nan peyi Izrayèl la pou yo antere l'. Se va Fon Vwayajè yo, sou bò solèy leve lèt bò lanmè Mouri a. Se la yo pral antere Gòg ansanm ak tout lame li a. Y'a rele l' Fon lame Gòg la.
And it will come about in those days, that I will give to Gog a last resting-place there in Israel, in the valley of Abarim on the east of the sea: and those who go through will be stopped: and there Gog and all his people will be put to rest, and the place will be named, The valley of Hamon-gog.
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ δώσω τῷ γῶγ τόπον ὀνομαστόν μνημεῖον ἐν Ἰσραὴλ τὸ πολυάνδριον τῶν ἐπελθόντων πρὸς τῇ θαλάσῃ καὶ περιοικοδομήσουσιν τὸ περιστόμιον τῆς φάραγγος καὶ κατοροῦ ξουσιν ἐκεῖ τὸν γῶγ καὶ πᾶν τὸ πλῆθος αὐτοῦ καὶ κληθήσεται τὸ γαί τὸ πολυάνδριον τοῦ γῶγ
- 12 Moun Izrayèl yo pral pran sèt mwa pou yo antere tout kadav yo, anvan pou peyi a nan kondisyon pou fè sèvis pou Bondye ankò.
And the children of Israel will be seven months putting them in the earth, so as to make the land clean.
καὶ κατορύξουσιν αὐτοὺς οἶκος Ἰσραὴλ ἵνα καθαρισθῇ ἡ γῆ ἐν ἑπταμήνῳ
- 13 Tout moun nan peyi a pral mete men pou antere yo. Konsa tou, jou y'ap fè lwanj pou mwen an, y'a nonmen non yo tou. Se mwen menm, Seyè a, ki di sa.
And all the people of the land will put them in the earth; and it will be to their honour in the day when I let my glory be seen, says the Lord.
καὶ κατορύξουσιν αὐτοὺς πᾶς ὁ λαὸς τῆς γῆς καὶ ἔσται αὐτοῖς εἰς ὄνομαστόν ἡ ἡμέρα ἐδοξάσθη λέγει κύριος
- 14 Apre sèt mwa sa yo, y'a chwazi gason pou vwayaje nan tout peyi a al chache kadav ki rete atè a pou yo antere yo. Se travay sa a ase y'a gen pou yo fè. Konsa, y'a mete peyi a nan kondisyon pou fè sèvis Bondye ankò.
And they will put on one side men to do no other work but to go through the land and put in the earth the rest of those who are still on the face of the land, to make it clean: after seven months are ended they are to make a search.
καὶ ἄνδρας διὰ παντὸς διαστελοῦσιν ἐπιπορευομένους τὴν γῆν θάψαι τοὺς καταλειμμένους ἐπὶ προσώπου τῆς γῆς καθαρίσαι αὐτὴν μετὰ τὴν ἑπταμήνον καὶ ἐκζητήσουσιν
- 15 Nan vwayaj y'ap fè nan tout peyi a, chak fwa y'a jwenn yon zosman moun, y'a mete yon mak bò kote l' pou kwòkmò yo ka vin pran l' pou y' al antere l' nan Fon lame Gòg la.
And while they go through the land, if anyone sees a man's bone, he is to put up a sign by the place till those who are doing the work have put it in the earth in the valley of Hamon-gog.
καὶ πᾶς ὁ διαπορευόμενος τὴν γῆν καὶ ἰδὼν ὄστουν ἀνθρώπου οἰκοδομήσει παρ' αὐτὸ σημεῖον ἕως ὅτου θάψωσιν αὐτὸ οἱ θάπτοντες εἰς τὸ γαί τὸ πολυάνδριον τοῦ γῶγ
- 16 Va gen yon lavil toupre, y'a rele l': Amona Fon lame a. Se konsa peyi a va nan kondisyon pou fè sèvis pou mwen ankò.
And there they will put all the army of Gog in the earth. So they will make the land clean.
καὶ γὰρ τὸ ὄνομα τῆς πόλεως πολυάνδριον καὶ καθαρισθήσεται ἡ γῆ

- 17 Seyè sèl Mèt la di ankò: -Nonm o! Rele tout kalite zwezo ak tout kalite bèt nan bwa. Fè yo soti toupatou nan vwazinaj la pou yo sanble vin manje bèt mwen pare pou m' touye pou yo a. Pral gen yon gwo fèt sou mòn Izrayèl yo, kote yo pral manje vyann, kote yo pral bwè san.
 And you, son of man, this is what the Lord has said: Say to the birds of every sort and to all the beasts of the field, Get together and come; come together on every side to the offering which I am putting to death for you, a great offering on the mountains of Israel, so that you may have flesh for your food and blood for your drink.
 και σύ υἱὲ ἀνθρώπου εἰπὸν τὰδε λέγει κύριος εἰπὸν παντὶ ὄρνεφ πετεινῷ και πρὸς πάντα τὰ θηρία τοῦ πεδίου συνάχθητε και ἔρχεσθε συνάχθητε ἀπὸ πάντων τῶν περικύκλω ἐπὶ τὴν θυσίαν μου ἣν τέθηκα ὑμῖν θυσίαν μεγάλην ἐπὶ τὰ ὄρη ἰσραὴλ και φάγεσθε κρέα και πίεσθε αἷμα
- 18 Y'a manje vyann vanyan sòlda yo, y'a bwè san chèf latè yo. Moun sa yo, yo tankou belye mouton, ti mouton, bouk kabrit ak towo chatre byen gra peyi Bazan yo touye pou mwen.
 The flesh of the men of war will be your food, and your drink the blood of the princes of the earth, of sheep and lambs, of he-goats, of oxen, all of them fat beasts of Bashan.
 κρέα γιγάντων φάγεσθε και αἷμα ἀρχόντων τῆς γῆς πίεσθε κριούς και μόσχους και τράγους και οἱ μόσχοι ἐστεατωμένοι πάντες
- 19 Lè m'a fin touye tout moun sa yo tankou lè y'ap fè ofrann bèt pou mwen, zwezo yo ak bèt nan bwa yo va manje grès vyann mezi yo kapab. Y'a bwè san jouk yo sou.
 You will go on feasting on the fat till you are full, and drinking the blood till you are overcome with it, of my offering which I have put to death for you.
 και φάγεσθε στέαρ εἰς πληρομένην και πίεσθε αἷμα εἰς μέθην ἀπὸ τῆς θυσίας μου ἧς ἔθυσσα ὑμῖν
- 20 Sou tab mwen an, y'a manje chwal, kavalye, sòlda ak moun k'ap fè lagè mezi yo kapab. Se mwen menm, Seyè sèl Mèt la, ki di sa.
 At my table you will have food in full measure, horses and war-carriages, great men and all the men of war, says the Lord.
 και ἐμπλησθήσεσθε ἐπὶ τῆς τραπέζης μου ἵππον και ἀναβάτην γίγαντα και πάντα ἄνδρα πολέμιστήν λέγει κύριος
- 21 Seyè a di ankò: -M'ap fè nasyon yo wè gwo pounwa mwen. M'ap moutre yo jan mwen konn pini lè m'a pini yo, y'a santi fòs ponyèt mwen lè y'a tonbe anba men m'.
 And I will put my glory among the nations, and all the nations will see my punishments which I have put into effect, and my hand which I have put on them.
 και δώσω τὴν δόξαν μου ἐν ὑμῖν και δύνονται πάντα τὰ ἔθνη τὴν κρίσιν μου ἣν ἐποίησα και τὴν χεῖρά μου ἣν ἐπήγαγον ἐπ' αὐτούς
- 22 Depi lè sa a, jouk byen lontan apre sa, moun pèp Izrayèl yo va konnen se mwen menm Seyè a ki Bondye yo.
 So the children of Israel will be certain that I am the Lord their God, from that day and for the future.
 και γνώσονται οἶκος ἰσραὴλ ὅτι ἐγὼ εἰμι κύριος ὁ θεὸς αὐτῶν ἀπὸ τῆς ἡμέρας ταύτης και ἐπέκεινα
- 23 ¶ Tout lòt nasyon yo va konnen se paske moun pèp Izrayèl yo pa t' kenbe pawòl yo te gen avè m' lan kifè yo te depòte yo. Se poutèt sa, mwen te vire do ba yo, mwen te lage yo nan men lènmi yo pou touye yo nan lagè.
 And it will be clear to the nations that the children of Israel were taken away prisoners for their evil-doing; because they did wrong against me, and my face was covered from them: so I gave them up into the hands of their attackers, and they all came to their end by the sword.
 και γνώσονται πάντα τὰ ἔθνη ὅτι διὰ τὰς ἀμαρτίας αὐτῶν ἠχμαλωτεύθησαν οἶκος ἰσραὴλ ἀνθ' ὧν ἠθέτησαν εἰς ἐμέ και ἀπέστρεψα τὸ πρόσωπόν μου ἀπ' αὐτῶν και παρέδωκα αὐτούς εἰς χεῖρας τῶν ἐχθρῶν αὐτῶν και ἔπεσαν πάντες μαχαίρᾳ
- 24 Mwen te ba yo sa yo te merite pou mehanste yo ak tout vye bagay derespektan yo te fè yo. Mwen vire do ba yo.
 In the measure of their unclean ways and their sins, so I did to them; and I kept my face covered from them.
 κατὰ τὰς ἀκαθαρσίας αὐτῶν και κατὰ τὰ ἀνομήματα αὐτῶν ἐποίησα αὐτοῖς και ἀπέστρεψα τὸ πρόσωπόν μου ἀπ' αὐτῶν
- 25 Apre sa, Seyè sèl Mèt la di ankò: -Koulye a, mwen pral gen pitye pou pitit pitit Jakòb yo, pou pèp Izrayèl la. M'ap mete yo kanpe ankò. M'ap defann repitasyon non mwen an ki yon non apa.
 For this cause the Lord has said, Now I will let the fate of Jacob be changed, and I will have mercy on all the children of Israel, and will take care of the honour of my holy name.
 διὰ τοῦτο τὰδε λέγει κύριος κύριος νῦν ἀποστρέψω τὴν αἰχμαλωσίαν ἰακωβ και ἐλεήσω τὸν οἶκον ἰσραὴλ και ζηλώσω διὰ τὸ ὄνομα τὸ ἅγιόν μου
- 26 Lè y'a vin rete ankò nan peyi yo a san ankenn danje ni malè, san pesonn pou fè yo pè, y'a bliye jan moun te konn fè yo wont, jan yo pa t' kenbe pawòl yo avè m' pou y' al fè sa ki mal.
 And they will be conscious of their shame and of all the wrong which they have done against me, when they are living in their land with no sense of danger and with no one to be a cause of fear to them;
 και λήμψονται τὴν ἀτιμίαν ἑαυτῶν και τὴν ἀδικίαν ἣν ἠδίκησαν ἐν τῷ κατοικισθῆναι αὐτούς ἐπὶ τὴν γῆν αὐτῶν ἐπ' εἰρήνης και οὐκ ἔσται ὁ ἐκφοβῶν
- 27 M'ap fè pèp mwen an soti nan mitan lòt nasyon yo pou yo tounen lakay yo. M'ap mache ranmase yo nan tout peyi kote lènmi yo ap viv. Lè m'a fè sa pou yo anpil nasyon va wè se yon Bondye apa mwen ye.
 When I have taken them back from among the peoples and got them together out of the lands of their haters, and have made myself holy in them before the eyes of a great number of nations.
 ἐν τῷ ἀποστρέψαι με αὐτούς ἐκ τῶν ἔθνῶν και συναγαγεῖν με αὐτούς ἐκ τῶν χωρῶν τῶν ἔθνῶν και ἁγιασθῆσομαι ἐν αὐτοῖς ἐνώπιον τῶν ἔθνῶν

- 28 Lè sa a, pèp mwen an va konnen se mwen menm, Seyè a, ki Bondye yo. Wi, mwen te fè depòte yo nan mitan lòt nasyon. Koulye a, m'ap ranmase yo, m'ap mete yo ansanm ankò nan peyi pa yo a, san mwen pa kite yonn dèyè.
And they will be certain that I am the Lord their God, because I sent them away as prisoners among the nations, and have taken them together back to their land; and I have not let one of them be there any longer.
καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος ὁ θεὸς αὐτῶν ἐν τῷ ἐπιφανῆναί με αὐτοῖς ἐν τοῖς ἔθνεσιν
- 29 Mwen p'ap janm vire do ba yo ankò paske m'ap voye lespri m' sou pèp Izrayèl la. Se Seyè sèl Mèt la ki di sa.
And my face will no longer be covered from them: for I have sent the out-flowing of my spirit on the children of Israel, says the Lord.
καὶ οὐκ ἀποστρέψω οὐκέτι τὸ πρόσωπόν μου ἀπ' αὐτῶν ἀθ' ὃ ἔξεχεα τὸν θυμὸν μου ἐπὶ τὸν οἶκον ἰσραηλ λέγει κύριος κύριος
- 1 ¶ Nan dizyèm jou premye mwa vennsenkyèm lanne depi yo te depòte nou an, ki vle di katòzan, jou pou jou, depi yo te fin kraze lavil Jerizalèm lan, mwen santi pouvwa Seyè a sou mwen. Li pran m', li mennen m' ale.
In the twenty-fifth year after we had been taken away prisoners, in the first month of the year, on the tenth day of the month, in the fourteenth year after the town was taken, on the very same day, the hand of the Lord was on me, and he took me there.
καὶ ἐγένετο ἐν τῷ πέμπτῳ καὶ εἰκοστῷ ἔτει τῆς αἰχμαλωσίας ἡμῶν ἐν τῷ πρώτῳ μηνὶ δεκάτῃ τοῦ μηνὸς ἐν τῷ τεσσαρεσκαίδεκάτῳ ἔτει μετὰ τὸ ἀλῶναι τὴν πόλιν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐγένετο ἐπ' ἐμὲ χ εἰρ κυρίου καὶ ἦγαγέν με
- 2 Nan yon vizyon, mwen wè li mennen m' nan peyi Izrayèl la. Li mete m' kanpe sou yon mòn byen wo. Mwen wè devan m' sou bò sid la yon bann kay bati ou ta di yon lavil.
In the visions of God he took me into the land of Israel, and put me down on a very high mountain, on which there was, as it seemed, a building like a town opposite me.
ἐν ὁράσει θεοῦ εἰς τὴν γῆν τοῦ ἰσραηλ καὶ ἔθηκέν με ἐπ' ὄρους ὑψηλοῦ σφόδρα καὶ ἐπ' αὐτοῦ ὡσεὶ οἰκοδομὴ πόλεως ἀπέναντι
- 3 Li fè m' pwoche. Lè sa a, mwen wè yon nonm ki te klere tankou kwiv. Li te kenbe nan men l' yon kòdon tou blan ak yon règ pou mezire. Li te kanpe bò yon pòtay.
He took me there, and I saw a man, looking like brass, with a linen cord in his hand and a measuring rod: and he was stationed in the doorway.
καὶ εἰσήγαγέν με ἐκεῖ καὶ ἰδοὺ ἀνὴρ καὶ ἦ ὄρασις αὐτοῦ ἦν ὡσεὶ ὄρασις χαλκοῦ στύβοντος καὶ ἐν τῇ χειρὶ αὐτοῦ ἦν σπαρτίον οἰκοδόμων καὶ κάλαμος μέτρου καὶ αὐτὸς εἰστήκει ἐπὶ τῆς πύλης
- 4 Nonm lan di m' konsa: -Nonm o! Klere je ou gade. Louvri zòrèy ou gran pou ou koute. Mete tèt ou anplas pou ou wè tou sa mwen pral moutre ou la a. Se pou sa menm yo mennen ou isit la. Paske, ou gen pou ou fè moun pèp Izrayèl yo konnen tou sa ou pral wè.
And the man said to me, Son of man, see with your eyes and give hearing with your ears, and take to heart everything I am going to let you see; for in order that I might let you see them, you have come here: and give an account of all you see to the children of Israel.
καὶ εἶπεν πρὸς με ὁ ἀνὴρ ἐώρακας νῆ ἄνθρώπου ἐν τοῖς ὀφθαλμοῖς σου ἰδὲ καὶ ἐν τοῖς ὠσίν σου ἄκουε καὶ τάξον εἰς τὴν καρδίαν σου πάντα ὅσα ἐγὼ δεικνύω σοι διότι ἔνεκα τοῦ δεῖξαι σοι εἰσελήλυθ ας ὧδε καὶ δεῖξεις πάντα ὅσα σὺ ὄρῃς τῷ οἴκῳ τοῦ ἰσραηλ
- 5 ¶ Sa m' te wè a se te tanp lan. Te gen yon gwo miray ki te fè wonn li nèt. Nonm lan te gen nan men l' yon règ pou mezire ki te gen dis pye longè. Li mezire miray la. Miray la te gen dis pye wotè, dis pye lajè.
And there was a wall on the outside of the house all round, and in the man's hand there was a measuring rod six cubits long by a cubit and a hand's measure: so he took the measure of the building from side to side, one rod; and from base to top, one rod.
καὶ ἰδοὺ περίβολος ἔξωθεν τοῦ οἴκου κύκλῳ καὶ ἐν τῇ χειρὶ τοῦ ἀνδρὸς κάλαμος τὸ μέτρον πηχῶν ἕξ ἐν πήχει καὶ παλαιστῆς καὶ διεμέτρησεν τὸ προτεῖχισμα πλάτος ἴσον τῷ καλᾶμῳ καὶ τὸ ὕψος αὐτοῦ ὅ ἴσον τῷ καλᾶμῳ
- 6 Apre sa, li ale nan pòtay ki bay sou solèy leve a. Li moute mach eskalye yo. Lè li rive anwo, li mezire papòt pòtay la. Li jwenn dis pye fondè.
Then he came to the doorway looking to the east, and went up by its steps; and he took the measure of the doorstep, one rod wide.
καὶ εἰσῆλθεν εἰς τὴν πύλην τὴν βλέπουσαν κατὰ ἀνατολὰς ἐν ἑπτὰ ἀναβαθμοῖς καὶ διεμέτρησεν τὸ αἰλαμ τῆς πύλης ἴσον τῷ καλᾶμῳ
- 7 Apre pòtay la, te gen yon gwo koridò avèk sis chanm pou gad yo, twa chak bò. Chak chanm yo te kare kare, dis pye lajè, dis pye longè. Miray ki te separe chanm yo te gen wit pye lajè. Apre chanm yo, koridò a lonje sou dis pye ankò, li te mennen nan yon gwo pyès ki te bay sou Tanp lan.
And the watchmen's rooms were one rod long and one rod wide; and the space between the rooms was five cubits; the doorstep of the doorway, by the covered way of the doorway inside, was one rod.
καὶ τὸ θεε ἴσον τῷ καλᾶμῳ τὸ μήκος καὶ ἴσον τῷ καλᾶμῳ τὸ πλάτος καὶ τὸ αἰλαμ ἀνὰ μέσον τοῦ θαιηλαθα πηχῶν ἕξ καὶ τὸ θεε τὸ δεῦτερον ἴσον τῷ καλᾶμῳ τὸ πλάτος καὶ ἴσον τῷ καλᾶμῳ τὸ μήκος κ αὶ τὸ αἰλαμ πήχεων πέντε
- 8 Li mezire gwo pyès chanm sa a.
And he took the measure of the covered way of the doorway inside,
καὶ τὸ θεε τὸ τρίτον ἴσον τῷ καλᾶμῳ τὸ πλάτος καὶ ἴσον τῷ καλᾶμῳ τὸ μήκος

- 9 Li jwenn li te gen katòz pye longè. Chanm sa a te nan bout koridò a ki te pi pre Tanp lan. Miray la te gen kat pye lajè nan bout sa a.
Eight cubits; and its uprights, two cubits; the covered way of the doorway was inside.
καὶ τὸ αἶλαμ τοῦ πυλῶνος πλησίον τοῦ αἶλαμ τῆς πύλης πηχῶν ὀκτώ καὶ τὰ αἶλευ πηχῶν δύο καὶ τὸ αἶλαμ τῆς πύλης ἔσωθεν
- 10 Te gen twa chanm gad chak bò koridò ki bay sou solèy leve a. Tout chanm yo te menm fòs. Miray ki te separe pyès yo yo yonn ak lòt te gen menm lajè.
And the rooms of the doorway on the east were three on this side and three on that; all three were of the same size; and the uprights on this side and on that were of the same size.
καὶ τὰ θεε τῆς πύλης θεε κατέναντι τρεῖς ἔνθεν καὶ τρεῖς ἔνθεν καὶ μέτρον ἐν τοῖς τρισίν καὶ μέτρον ἐν τοῖς αἶλαμ ἔνθεν καὶ ἔνθεν
- 11 Apre sa, nonm lan mezire longè koridò a anba pòtay la. Li jwenn sèz pye. Li mezire lajè koridò a, li jwenn vennde pye.
And he took the measure of the opening of the doorway, ten cubits wide; and the way down the doorway was thirteen cubits;
καὶ διεμέτρησεν τὸ πλάτος τῆς θύρας τοῦ πυλῶνος πηχῶν δέκα καὶ τὸ εὖρος τοῦ πυλῶνος πηχῶν δέκα τριῶν
- 12 Devan chak chanm gad yo, te gen yon ti mi tou ba ki te gen vin pous wotè, vin pous lajè. Chanm yo menm te kare kare anndan, dis pye longè, dis pye lajè.
And the space in front of the rooms, a cubit on this side and a cubit on that side; and the rooms six cubits on this side and six cubits on that.
καὶ πήχυς ἐπισυναγόμενος ἐπὶ πρόσωπον τῶν θεῖμ ἔνθεν καὶ ἔνθεν καὶ τὸ θεε πηχῶν ἕξ ἔνθεν καὶ πηχῶν ἕξ ἔνθεν
- 13 Lèfini, li mezire distans ant miray dèyè yon chanm ale nan miray dèyè chanm ki anfas li lòt bò koridò a, li jwenn karannde pye. Pòt chanm yo te bay fas pou fas.
And he took the measure of the doorway from the back of one room to the back of the other, twenty-five cubits across, from door to door.
καὶ διεμέτρησεν τὴν πύλην ἀπὸ τοῦ τοίχου τοῦ θεε ἐπὶ τὸν τοῖχον τοῦ θεε πλάτος πήχεις εἴκοσι πέντε αὕτη πύλη ἐπὶ πύλην
- 14 Gwo chanm ki te nan bout koridò a te louvri sou yon lakou. Li mezire lajè chanm lan, li jwenn tranngat pye.
And he took the measure of the covered way, twenty cubits; and opening from the covered way of the doorway was the open square round about.
καὶ τὸ αἶθριον τοῦ αἶλαμ τῆς πύλης ἐξήκοντα πήχεις εἴκοσι θεῖμ τῆς πύλης κύκλω
- 15 Li mezire longè koridò a, depi miray pòtay la sou deyò rive nan bout dènye gwo chanm lan, li jwenn katrevenkat pye.
And from before the opening of the doorway to before the inner covered way of the doorway was fifty cubits.
καὶ τὸ αἶθριον τῆς πύλης ἔξωθεν εἰς τὸ αἶθριον αἶλαμ τῆς πύλης ἔσωθεν πηχῶν πενήκοντα
- 16 Te gen fennèt ak griyaj nan mi ki bay sou deyò chak chanm yo, ak nan mi ki separe chanm yo. Yo te fè pòtre pye palmis sou fasad miray separasyon yo ki bay sou koridò a.
And the rooms and their uprights had sloping windows inside the doorway all round, and in the same way the covered way had windows all round on the inside: and on every upright there were palm-trees.
καὶ θυρίδες κρυπταὶ ἐπὶ τὰ θεῖμ καὶ ἐπὶ τὰ αἶλαμ ἔσωθεν τῆς πύλης τῆς αὐλῆς κυκλόθεν καὶ ὡσαύτως τοῖς αἶλαμ θυρίδες κύκλω ἔσωθεν καὶ ἐπὶ τὸ αἶλαμ φοίνικες ἔνθεν καὶ ἔνθεν
- 17 Nonm lan fè m' pase nan gwo lakou deyò a. Te gen trant chanm yo te bati fè wonn lakou a. Do chanm yo te kole ak gwo miray ki te fèmen lakou a. Tout lakou a te pave nèt depi devan pòt chanm yo.
Then he took me into the outer square, and there were rooms and a stone floor made for the open square all round: there were thirty rooms on the stone floor.
καὶ εἰσήγαγέ με εἰς τὴν αὐλὴν τὴν ἐσωτέραν καὶ ἰδοὺ παστοφόρια καὶ περίστυλα κύκλω τῆς αὐλῆς τριάκοντα παστοφόρια ἐν τοῖς περιστύλοις
- 18 Gwo lakou a te pi ba pase ti lakou anndan an.
And the stone floor was by the side of the doorways, and was as wide as the doorways were long, even the lower floor.
καὶ αἰ στοαὶ κατὰ νότου τῶν πυλῶν κατὰ τὸ μήκος τῶν πυλῶν τὸ περίστυλον τὸ ὑποκάτω
- 19 Te gen yon pòtay yon ti jan pi wo ki bay sou lakou anndan an. Nonm lan mezire depi sou pòtay deyò a rive nan pòtay anndan an. Li jwenn sanswasantwit pye.
Then he took the measure of the square across, from before the lower doorway inside to before the inner doorway outside, one hundred cubits. And he took me in the direction of the north,
καὶ διεμέτρησεν τὸ πλάτος τῆς αὐλῆς ἀπὸ τοῦ αἰθρίου τῆς πύλης τῆς ἐξωτέρας ἔσωθεν ἐπὶ τὸ αἶθριον τῆς πύλης τῆς βλεπούσης ἔξω πήχεις ἑκατόν τῆς βλεπούσης κατ' ἀνατολὰς καὶ εἰσήγαγέ με ἐπὶ β ορράν
- 20 Lèfini, nonm lan al mezire pòtay kote ou pase antre nan gwo lakou a lè ou sot sou bò nò. Li pran longè l' ak lajè l'.
And there was a doorway to the outer square, looking to the north; and he took the measure of it to see how wide and how long it was.
καὶ ἰδοὺ πύλη βλέπουσα πρὸς βορράν τῇ αὐλῇ τῇ ἐξωτέρᾳ καὶ διεμέτρησεν αὐτὴν τό τε μήκος αὐτῆς καὶ τὸ πλάτος
- 21 Twa chanm gad yo ki sou chak bò koridò a, miray ki separe yo a, ak dènye gwo chanm ki bay sou anndan an, yo tout te gen menm mezi ak sa li te jwenn pou pòtay ki bay sou solèy leve a. Koridò mitan an te gen katrevenkat pye longè sou karannde pye lajè.
And it had three rooms on this side of it and three on that; its uprights and its covered ways were the same size as those of the first doorway: it was fifty cubits long and twenty-five cubits wide.
καὶ τὰ θεε τρεῖς ἔνθεν καὶ τρεῖς ἔνθεν καὶ τὰ αἶλευ καὶ τὰ αἶλαμμο καὶ τοὺς φοίνικας αὐτῆς καὶ ἐγένετο κατὰ τὰ μέτρα τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολὰς πηχῶν πενήκοντα τὸ μήκος αὐτῆς καὶ ἰ πηχῶν εἴκοσι πέντε τὸ εὖρος αὐτῆς

- 22 Dènye gwo chann lan, fennèt yo, ak pòtre pye palmis te tankou sa li jwenn pou pòtay bò solèy leve a. Te gen sèt macheskalye ki moute devan pòtay nò a. Gwo chann lan te nan bout koridò a ki bay sou gwo lakou a.
And its windows, and the windows of its covered ways, and its palm-trees, were the same as those of the doorway looking to the east; and there were seven steps up to it; and the covered way went inside.
καὶ αἱ θυρίδες αὐτῆς καὶ τὰ αἰλαμμοὶ καὶ οἱ φοίνικες αὐτῆς καθὼς ἡ πύλη ἢ βλέπουσα κατὰ ἀνατολὰς καὶ ἐν ἑπτὰ κλιμακτῆρσιν ἀνέβαινον ἐπ' αὐτήν καὶ τὰ αἰλαμμοὶ ἔσωθεν
- 23 Lòt bò gwo lakou a, devan koridò nò a, te gen yon lòt pòtay ki bay sou ti lakou anndan an, menm jan ak sou bò solèy leve a. Nonm lan mezire distans ant de pòtay yo, li jwenn sanswasantwit pye tou.
And there was a doorway to the inner square opposite the doorway on the north, like the doorway on the east; and he took the measure from doorway to doorway, a hundred cubits.
καὶ πύλη τῆ αὐλῆ τῆ ἐσωτέρᾳ βλέπουσα ἐπὶ πύλην τοῦ βορρᾶ ὃν τρόπον τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολὰς καὶ διεμέτρησεν τὴν αὐλὴν ἀπὸ πύλης ἐπὶ πύλην πῆχεις ἑκατόν
- 24 Apre sa, nonm lan mennen m' sou bò sid la. La tou, mwen wè yon lòt pòtay pou antre nan gwo lakou a. Li mezire l', li te tankou lòt pòtay yo.
And he took me to the south, and I saw a doorway looking to the south: and he took the measure of its rooms and its uprights and its covered ways by these measures.
καὶ ἤγαγόν με κατὰ νότον καὶ ἰδοὺ πύλη βλέπουσα πρὸς νότον καὶ διεμέτρησεν αὐτήν καὶ τὰ θεε καὶ τὰ αἰλευ καὶ τὰ αἰλαμμοὶ κατὰ τὰ μέτρα ταῦτα
- 25 Te gen fennèt nan chann gad yo, tankou lòt yo. Koridò pasaj la te gen katrevenkat pye longè sou karannde pye lajè.
And there were windows in it and in the covered way all round, like the other windows: it was fifty cubits long and twenty-five cubits wide.
καὶ αἱ θυρίδες αὐτῆς καὶ τὰ αἰλαμμοὶ κυκλόθεν καθὼς αἱ θυρίδες τοῦ αἰλαμοῦ πηχῶν πενήτηκοντα τὸ μήκος αὐτῆς καὶ πηχῶν εἴκοσι πέντε τὸ εὖρος αὐτῆς
- 26 Te gen sèt macheskalye ki moute devan pòtay la sou deyò. Dènye gwo chann lan te nan bout koridò a ki bay sou gwo lakou a. Te gen pòtre pye palmis sou fasad miray ki bay sou koridò a.
And there were seven steps up to it, and its covered way went inside: and it had palm-trees, one on this side and one on that, on its uprights.
καὶ ἑπτὰ κλιμακτῆρες αὐτῆ καὶ αἰλαμμοὶ ἔσωθεν καὶ φοίνικες αὐτῆ εἷς ἕνθεν καὶ εἷς ἕνθεν ἐπὶ τὰ αἰλευ
- 27 ¶ Sou bò sid la tou, te gen yon lòt pòtay ki mennen nan ti lakou anndan an. Nonm lan mezire distans ant de pòtay yo, li jwenn sanswasantwit pye tou.
And there was a doorway to the inner square looking to the south: he took the measure from doorway to doorway to the south, a hundred cubits.
καὶ πύλη κατέναντι πύλης τῆς αὐλῆς τῆς ἐσωτέρας πρὸς νότον καὶ διεμέτρησεν τὴν αὐλὴν ἀπὸ πύλης ἐπὶ πύλην πῆχεις ἑκατόν τὸ εὖρος πρὸς νότον
- 28 Nonm lan fè m' pase nan pòtay sid la pou m' antre nan ti lakou anndan an. Li mezire koridò a, li te menm fòs ak koridò gwo miray deyò yo.
Then he took me to the inner square by the south doorway: and he took the measure of the south doorway by these measures;
καὶ εἰσήγαγόν με εἰς τὴν αὐλὴν τὴν ἐσωτέραν τῆς πύλης τῆς πρὸς νότον καὶ διεμέτρησεν τὴν πύλην κατὰ τὰ μέτρα ταῦτα
- 29 -(we vèsè pwochen)
And the rooms in it and the uprights and the covered ways, by these measures:
καὶ τὰ θεε καὶ τὰ αἰλευ καὶ τὰ αἰλαμμοὶ κατὰ τὰ μέτρα ταῦτα καὶ θυρίδες αὐτῆ καὶ τῷ αἰλαμμοῦ κύκλῳ πῆχεις πενήτηκοντα τὸ μήκος αὐτῆς καὶ τὸ εὖρος πῆχεις εἴκοσι πέντε
- 31 Men, gwo chann lan te nan bout ki bay sou gwo lakou a. Pòtre pye palmis yo te sou tout fasad miray la sou anndan koridò a. Te gen wit macheskalye ki moute devan pòtay la.
The covered way was on the side nearest the outer square; and there were palm-trees on the uprights: and there were eight steps going up to it.
καὶ αἰλαμμοὶ εἰς τὴν αὐλὴν τὴν ἐξωτέραν καὶ φοίνικες τῷ αἰλευ καὶ ὀκτὼ κλιμακτῆρες
- 32 Apre sa, nonm lan fè m' pase nan pòtay bò solèy leve a pou antre nan ti lakou anndan an. Li mezire pòtay la, li jwenn li te menm fòs ak lòt pòtay yo.
And he took me into the inner square facing the east: and he took the measure of the doorway by these measures;
καὶ εἰσήγαγόν με εἰς τὴν πύλην τὴν βλέπουσαν κατὰ ἀνατολὰς καὶ διεμέτρησεν αὐτὴν κατὰ τὰ μέτρα ταῦτα
- 33 Chann gad yo, gwo chann lan, miray anndan li yo, yo tout te tankou pou lòt pòtay yo. Te gen fennèt toutotou koridò a ak nan gwo chann lan tou. Li te gen katrevenkat pye longè sou karannde pye lajè.
And of the rooms in it and its uprights and its covered ways, by these measures: and there were windows in it and in the covered way round about: it was fifty cubits long and twenty-five cubits wide.
καὶ τὰ θεε καὶ τὰ αἰλευ καὶ τὰ αἰλαμμοὶ κατὰ τὰ μέτρα ταῦτα καὶ θυρίδες αὐτῆ καὶ τῷ αἰλαμμοῦ κύκλῳ πῆχεις πενήτηκοντα μήκος αὐτῆς καὶ εὖρος πῆχεις εἴκοσι πέντε
- 34 Gwo chann lan te bay sou gwo lakou deyò a. Pòtre pye palmis te sou tout miray la anndan koridò a. Te gen wit macheskalye ki moute devan pòtay la.
And the covered way was on the side nearest the outer square; there were palm-trees on the uprights, on this side and on that: and there were eight steps going up to it.
καὶ αἰλαμμοὶ εἰς τὴν αὐλὴν τὴν ἐσωτέραν καὶ φοίνικες ἐπὶ τοῦ αἰλευ ἕνθεν καὶ ἕνθεν καὶ ὀκτὼ κλιμακτῆρες αὐτῆ
- 35 Lèfini, nonm lan mennen m' bò pòtay nò a. Li mezire l', li jwenn li te menm fòs ak lòt pòtay yo.
And he took me to the north doorway: and he took the measure of it by these measures;
καὶ εἰσήγαγόν με εἰς τὴν πύλην τὴν πρὸς βορρᾶν καὶ διεμέτρησεν κατὰ τὰ μέτρα ταῦτα

- 36 Tankou tout lòt yo, li te gen chanm pou gad yo, miray ak pòtre, yon gwo chanm ak fennèt toupatou. Li te gen katrevenkat pye longè sou karannde pye lajè.
Its rooms, its uprights, and its covered way had the same measures, and its covered way had windows all round: it was fifty cubits long and twenty-five cubits wide.
καὶ τὰ θεε καὶ τὰ αἰλευ καὶ τὰ αἰλαμμο καὶ θυρίδες αὐτῆ κύκλω καὶ τῷ αἰλαμμο αὐτῆς πῆχεις πενήτηκοντα μῆκος αὐτῆς καὶ εὖρος πῆχεις εἴκοσι πέντε
- 37 Gwo chanm lan te bay sou gwo lakou deyò a. Pòtre pye palmis te sou tout miray anndan koridò a. Te gen wit macheskalye ki moute devan pòtay la.
Its uprights were on the side nearest to the outer square; there were palm-trees on the uprights, on this side and on that: and there were eight steps going up to it.
καὶ τὰ αἰλαμμο εἰς τὴν αὐλὴν τὴν ἐξωτέραν καὶ φοινίκες τῷ αἰλευ ἔνθεν καὶ ἔνθεν καὶ ὀκτὼ κλιμακτῆρες αὐτῆ
- 38 Nan gwo lakou deyò a te gen yon chanm bò pòtay nò ki mennen nan ti lakou anndan an. Chanm sa a te louvri sou gwo chanm lan ki bay sou gwo lakou a. Se la yo te lave vyann bèt yo te fin touye anvan y' al boule yo nèt sou lotèl la.
And there was a room with a door in the covered way of the doorway, where the burned offering was washed.
τὰ παστοφόρια αὐτῆς καὶ τὰ θυρώματα αὐτῆς καὶ τὰ αἰλαμμο αὐτῆς ἐπὶ τῆς πύλης
- 39 ¶ Nan gwo chanm sa a, te gen kat tab, de sou chak bò pyès la. Se sou tab sa yo yo te touye bèt yo te ofri pou touye pou Bondye, kit pou yo boule l' nèt, kit pou wete peche yon moun fè, kit pou peye pou sa yon moun fè ki mal.
And in the covered way of the doorway there were two tables on this side and two tables on that side, on which the burned offering and the sin-offering and the offering for error were put to death: τῆς δευτέρας ἔκρυσις ὅπως σφάζουσιν ἐν αὐτῆ τὰ ὑπὲρ ἁμαρτίας καὶ ὑπὲρ ἀγνοίας
- 40 Sou deyò pyès la tou te gen lòt tab, de chak bò pòtay Nò a.
On the outer side, to the north, as one goes up to the opening of the doorway, were two tables.
καὶ κατὰ νότου τοῦ ῥόακος τῶν ὀλοκαυτωμάτων τῆς βλεπούσης πρὸς βορρᾶν δύο τράπεζαι πρὸς ἀνατολὰς καὶ κατὰ νότου τῆς δευτέρας καὶ τοῦ αἰλαμ τῆς πύλης δύο τράπεζαι κατὰ ἀνατολὰς
- 41 Antou sa te fè wit tab kote pou yo touye bèt yo ofri bay Bondye, kat anndan gwo chanm lan, kat nan gwo lakou deyò a.
There were four tables on one side and four tables on the other, by the side of the doorway; eight tables, on which they put to death the beasts for the offerings.
τέσσαρες ἔνθεν καὶ τέσσαρες ἔνθεν κατὰ νότου τῆς πύλης ἐπ' αὐτὰς σφάζουσιν τὰ θύματα κατέναντι τῶν ὀκτὼ τραπεζῶν τῶν θυμάτων
- 42 Kat tab ki nan chanm sou kote pòtay la, kote yo pare bèt yo ofri pou boule nèt yo, te fèt an gwo moso wòch taye. Yo te gen vin pous wotè. Anwo tab yo te kare kare, trant pous chak bò. Tout zouti ki sèvi pou touye bèt yo ofri bay Bondye kit pou boule nèt, kit pou lòt sèvis, se sou tab sa yo yo te mete yo.
And there were four tables for the burned offering, made of cut stone, one and a half cubits long, one and a half cubits wide and a cubit high, where the instruments were placed which were used for putting to death the burned offering and the beasts for the offerings.
καὶ τέσσαρες τράπεζαι τῶν ὀλοκαυτωμάτων λίθιναι λελαξευμένα πῆχεις καὶ ἡμίους τὸ πλάτος καὶ πῆχεις δύο καὶ ἡμίους τὸ μῆκος καὶ ἐπὶ πῆχυν τὸ ὕψος ἐπ' αὐτὰς ἐπιθήσουσιν τὰ σκεύη ἐν οἷς σφάζουσιν ἐκεῖ τὰ ὀλοκαυτώματα καὶ τὰ θύματα
- 43 Yo fouye yon ti kannal twa pous lajè kouri sou rebò anwo tab yo. Se anwo tab sa yo yo mete vyann pou yo ofri nan sèvis yo.
And they had edges all round as wide as a man's hand: and on the tables was the flesh of the offerings.
καὶ παλαιστὴν ἔξουσιν γεῖσος λελαξευμένον ἔσωθεν κύκλω καὶ ἐπὶ τὰς τραπέζας ἐπάνωθεν στέγας τοῦ καλύπτεσθαι ἀπὸ τοῦ ἕτεοῦ καὶ ἀπὸ τῆς ξηρασίας
- 44 Apre sa, li mennen m' antre nan ti lakou anndan an. Te gen de lòt chanm ki bay sou ti lakou anndan an, yonn bò pòtay nò a ak pòt li louvri sou sid, lòt la bò pòtay sid la ak pòt li louvri sou nò.
And he took me into the inner square, and there were two rooms in the inner square, one at the side of the north doorway, facing south; and one at the side of the south doorway, facing north.
καὶ εἰσήγαγόν με εἰς τὴν αὐλὴν τὴν ἐσωτέραν καὶ ἰδοὺ δύο ἐξέδρα ἐν τῇ αὐλῇ τῆ ἐσωτέρα μία κατὰ νότου τῆς πύλης τῆς βλεπούσης πρὸς βορρᾶν φέρουσα πρὸς νότον καὶ μία κατὰ νότου τῆς πύλης τῆς πρὸς νότον βλεπούσης δὲ πρὸς βορρᾶν
- 45 Nonm lan di m' konsa: -Ti chanm ki gen pòt li louvri sou sid la, se pou prèt k'ap sèvi nan tanp lan.
And he said to me, This room, facing south, is for the priests who have the care of the house.
καὶ εἶπεν πρὸς με ἡ ἐξέδρα αὐτῆ ἡ βλέπουσα πρὸς νότον τοῖς ἱερεῦσι τοῖς φυλάσσουσι τὴν φυλακὴν τοῦ οἴκου
- 46 Lòt chanm ki gen pòt li louvri sou nò a, se pou prèt k'ap sèvi sou lotèl la. Tout prèt yo se moun menm fanmi Zadòk la. Nan tout branch fanmi Levi a, se yo menm ase ki te gen dwa antre devan Seyè a pou sèvi l' nan Tanp lan.
And the room facing north is for the priests who have the care of the altar: these are the sons of Zadok, who, from among the sons of Levi, come near to the Lord to do the work of his house.
καὶ ἡ ἐξέδρα ἡ βλέπουσα πρὸς βορρᾶν τοῖς ἱερεῦσι τοῖς φυλάσσουσι τὴν φυλακὴν τοῦ θουσιαστηρίου ἐκεῖνοί εἰσιν οἱ υἱοὶ σαδδοκ οἱ ἐγγίζοντες ἐκ τοῦ λευι πρὸς κύριον λειτουργεῖν αὐτῷ
- 47 Nonm lan mezire ti lakou anndan an. Li te kare kare. Chak bò te mezire sanswasantwit (168) pye. Kay la menm te moute sou bò solèy kouche a ak lotèl la devan li.
And he took the measure of the open square, a hundred cubits long and a hundred cubits wide, being square; and the altar was in front of the house.
καὶ διεμέτρησεν τὴν αὐλὴν μῆκος πῆχεις ἑκατὸν καὶ εὖρος πῆχεις ἑκατὸν ἐπὶ τὰ τέσσαρα μέρη αὐτῆς καὶ τὸ θουσιαστήριον ἀπέναντι τοῦ οἴκου

- 48 Li fè m' antre nan premye pyès Tanp lan. Li mezire papòt chanm devan an, li jwenn li te gen nèf pye pwofondè ak vennkat pye lajè. Miray bò pòtay la te gen senk pye epesè.
Then he took me to the covered way before the house, and took the measure of its uprights, five cubits on one side and five cubits on the other: and the doorway was fourteen cubits wide; and the side-walls of the doorway were three cubits on one side and three cubits on the other.
καὶ εἰσήγαγέν με εἰς τὸ αἶλαμ τοῦ οἴκου καὶ διεμέτρησεν τὸ αἶλ τοῦ αἶλαμ πηχῶν πέντε τὸ πλάτος ἔνθεν καὶ πηχῶν πέντε ἔνθεν καὶ τὸ εὖρος τοῦ θυρώματος πηχῶν δέκα τεσσάρων καὶ ἐπομίδες τῆς θύρας τοῦ αἶλαμ πηχῶν τριῶν ἔνθεν καὶ πηχῶν τριῶν ἔνθεν
- 49 Te gen dis macheskalye pou moute devan pòt premye pyès Tanp lan. Pyès la te mezire vin pye lajè ak tranngkat pye fondè. Te gen de gwo poto won, yonn chak bò pòt la.
The covered way was twenty cubits long and twelve cubits wide, and they went up to it by ten steps; and there were pillars by the uprights, one on one side and one on the other.
καὶ τὸ μήκος τοῦ αἶλαμ πηχῶν εἴκοσι καὶ τὸ εὖρος πηχῶν δώδεκα καὶ ἐπὶ δέκα ἀναβαθμῶν ἀνέβαινον ἐπ' αὐτὸ καὶ στῦλοι ἦσαν ἐπὶ τὸ αἶλαμ εἷς ἔνθεν καὶ εἷς ἔνθεν
- 1 ¶ Apre sa, nonm lan fè m' antre nan tanp lan, nan gwo pyès mitan tanp lan, kote ki apa pou Bondye a. Li mezire koridò kote pou antre ladan l' lan. Li jwenn li te gen dis pye longè,
And he took me to the Temple, and took the measure of the uprights, six cubits wide on one side and six cubits wide on the other.
καὶ εἰσήγαγέν με εἰς τὸν ναόν ᾧ διεμέτρησεν τὸ αἶλαμ πηχῶν ἕξ τὸ πλάτος ἔνθεν καὶ πηχῶν ἕξ τὸ εὖρος τοῦ αἶλαμ ἔνθεν
- 2 dizwit pye lajè. Miray ki chak bò yo te gen wit pye epesè. Li mezire chanm lan anndan anndan, li jwenn swasantwit pye longè ak tranngkat pye lajè.
And the door-opening was ten cubits wide; and the side walls of the door-opening were five cubits on one side and five cubits on the other: and it was forty cubits long and twenty cubits wide.
καὶ τὸ εὖρος τοῦ πυλῶνος πηχῶν δέκα καὶ ἐπομίδες τοῦ πυλῶνος πηχῶν πέντε ἔνθεν καὶ πηχῶν πέντε ἔνθεν καὶ διεμέτρησεν τὸ μήκος αὐτοῦ πηχῶν τεσσαράκοντα καὶ τὸ εὖρος πηχῶν εἴκοσι
- 3 Apre sa, li antre nan dènve pyès dèyè nèt la, li mezire papòt ki bay sou li a. Li te gen twa pye pwofondè, dis pye lajè. Miray chak bò yo te gen douz pye epesè.
And he went inside and took the measure of the uprights of the door-opening, two cubits: and the door-opening, six cubits; and the side-walls of the door-opening were seven cubits on one side and seven cubits on the other.
καὶ εἰσήλθεν εἰς τὴν αὐλὴν τὴν ἐσωτέραν καὶ διεμέτρησεν τὸ αἶλ τοῦ θυρώματος πηχῶν δύο καὶ τὸ θύρωμα πηχῶν ἕξ καὶ τὰς ἐπομίδας τοῦ θυρώματος πηχῶν ἑπτὰ ἔνθεν καὶ πηχῶν ἑπτὰ ἔνθεν
- 4 Li mezire chanm lan. Li te kare kare, tranngkat pye chak bò. Chanm sa a te dèyè chanm mitan an. Apre sa, li di m': Isit la se kote yo met apa nèt pou Bondye a.
And by his measure it was twenty cubits long and twenty cubits wide in front of the Temple: and he said to me, This is the most holy place.
καὶ διεμέτρησεν τὸ μήκος τῶν θυρῶν πηχῶν τεσσαράκοντα καὶ εὖρος πηχῶν εἴκοσι κατὰ πρόσωπον τοῦ ναοῦ καὶ εἶπεν τοῦτο τὸ ἅγιον τῶν ἁγίων
- 5 Nonm lan mezire epesè miray anndan tanp lan, li jwenn dis pye. Sou kote Tanp lan, nan mitan miray anndan an ak miray deyò a, te gen yon seri ti pyès ki te fè wonn li. Chak pyès te kare kare, sèt pye chak bò.
Then he took the measure of the wall of the house, which was six cubits; and of the side-rooms round the house, which were four cubits wide.
καὶ διεμέτρησεν τὸν τοῖχον τοῦ οἴκου πηχῶν ἕξ καὶ τὸ εὖρος τῆς πλευρᾶς πηχῶν τεσσάρων κυκλόθεν
- 6 Te gen trant chanm anba. Chak chanm sa yo te gen de lòt anwo yo: trant chanm nan premye etaj la, trant lòt chanm nan dezyèm etaj la. Epesè miray deyò Tanp lan te pi piti nan premye etaj la pase anba. Li te pi piti toujou nan dezyèm etaj la pase nan premye a. Konsa, chanm yo te chita sou miray la san yo pa t' bezwen makònen avè l'.
And the side-rooms, room over room, were three times thirty; there were inlets in the wall of the house for the side-rooms round about, for supports in the wall of the house.
καὶ τὰ πλευρὰ πλευρὸν ἐπὶ πλευρὸν τριάκοντα καὶ τρεῖς δῖς καὶ διάστημα ἐν τῷ τοίχῳ τοῦ οἴκου ἐν τοῖς πλευροῖς κύκλῳ τοῦ εἶναι τοῖς ἐπιλαμβανομένοις ὀρᾶν ὅπως τὸ παράπαν μὴ ἄπτονται τῶν τοίχων τοῦ οἴκου
- 7 Lè ou rete deyò w'ap gade, ou wè de miray Tanp lan sanble yo te menm epesè depi anba jouk anwo. Apiye sou miray deyò Tanp lan, te gen de eskalye byen laj pou soti nan chanm anba yo pou moute nan premye etaj la jouk li rive nan dezyèm etaj lan.
The side-rooms became wider as they went higher up the house, by the amount of the space let into the wall up round about the house, because of the inlets in the house; and one went up from the lowest floor by steps to the middle, and from the middle to the upper floor.
καὶ τὸ εὖρος τῆς ἀνωτέρας τῶν πλευρῶν κατὰ τὸ πρόσθεμα ἐκ τοῦ τοίχου πρὸς τὴν ἀνωτέραν κύκλῳ τοῦ οἴκου ὅπως διαπλατύνηται ἄνωθεν καὶ ἐκ τῶν κάτωθεν ἀναβαίνοσιν ἐπὶ τὰ ὑπερῶα καὶ ἐκ τῶν μέσων ἐπὶ τὰ τριώροφα
- 8 Mwen wè te gen yon teras wit pye lajè ki te fè wonn Tanp lan. Li te menm wotè ak pòtay pyès ki sou kote de miray Tanp lan, ki vle di dis pye pi wo pase fondasyon Tanp lan.
And I saw that the house had a stone floor all round; the bases of the side-rooms were a full rod of six great cubits high.
καὶ τὸ θραεὺ τοῦ οἴκου ὕψος κύκλῳ διάστημα τῶν πλευρῶν ἴσον τῷ καλᾶμῳ πῆχεων ἕξ διάστημα
- 9 Miray deyò pyès sou kote yo te gen wit pye epesè. Se sou teras la yo pase pou antre nan pyès sou kote yo. Ant teras la
The wall supporting the side-rooms on the outside was five cubits thick: and there was a free space of five cubits between the side-rooms of the house.
καὶ εὖρος τοῦ τοίχου τῆς πλευρᾶς ἕξωθεν πηχῶν πέντε καὶ τὰ ἀπόλοιπα ἀνὰ μέσον τῶν πλευρῶν τοῦ οἴκου
- 10 ak rès batiman an, te gen yon koulwa tranngkat pye lajè, ki te fè wonn Tanp lan.
And between the rooms was a space twenty cubits wide all round the house.
καὶ ἀνὰ μέσον τῶν ἐξεδρῶν εὖρος πηχῶν εἴκοσι τὸ περιφερὲς τῷ οἴκῳ κύκλῳ

- 11 Te gen yon pòt ki louvri sou pyès sou kote yo bò nò a ak yon pòt ki louvri sou pyès sou kote yo bò sid la. Miray ki te fèmen koulwa a te gen wit pye epesè sou tout longè l'.
And the free space had doors opening from the side-rooms, one door on the north and one door on the south: and the free space was five cubits wide all round.
καὶ αἱ θύραι τῶν ἐξεδρῶν ἐπὶ τὸ ἀπόλοιπον τῆς θύρας τῆς μῆς τῆς πρὸς βορρᾶν καὶ ἡ θύρα ἢ μία πρὸς νότον καὶ τὸ εὖρος τοῦ φωτὸς τοῦ ἀπολοίπου πηγῶν πέντε πλάτος κυκλόθεν
- 12 ¶ Nan fon lakou deyè Tanp lan, bò solèy kouche, te gen yon gwo kay sansenkant pye lajè, sanswasannsèz pye longè. Miray li yo te nèf pye epesè toutotou.
And the building which was in front of the separate place at the side to the west was seventy cubits wide; the wall of the building was five cubits thick all round and ninety cubits long.
καὶ τὸ διορίζον κατὰ πρόσωπον τοῦ ἀπολοίπου ὡς πρὸς θάλασσαν πηγῶν εβδομήκοντα πλάτος τοῦ τοίχου τοῦ διορίζοντος πῆχεων πέντε εὖρος κυκλόθεν καὶ μῆκος αὐτοῦ πῆχεων ἐνεήκοντα
- 13 Nonm lan mezire Tanp lan sou deyò. Li te gen sanswasantwit pye longè. Soti depi deyè Tanp lan, travèse espas vid la, rive nan dènye bout kay ki bò solèy kouche a, li jwenn sanswasantwit pye tou.
And he took the measure of the house; it was a hundred cubits long; and the separate place and the building with its walls was a hundred cubits long;
καὶ διεμέτρησεν κατέναντι τοῦ οἴκου μῆκος πηγῶν ἑκατόν καὶ τὰ ἀπόλοιπα καὶ τὰ διορίζοντα καὶ οἱ τοῖχοι αὐτῶν μῆκος πηγῶν ἑκατόν
- 14 Li mezire tout fasad devan Tanp lan avèk de espas vid chak bò yo, sa ba li sanswasantwit pye tou.
And the east front of the house and of the separate place was a hundred cubits wide.
καὶ τὸ εὖρος κατὰ πρόσωπον τοῦ οἴκου καὶ τὰ ἀπόλοιπα κατέναντι πηγῶν ἑκατόν
- 15 Li mezire longè kay ki bò solèy kouche a, avèk de galeri yo, yonn chak bò. Sa ba li tou sanswasantwit pye.
And he took the measure of the building in front of the separate place which was at the back of it, and the pillared walks on one side and on the other side; they were a hundred cubits long; and the Temple and the inner part and its outer covered way were covered in;
καὶ διεμέτρησεν μῆκος τοῦ διορίζοντος κατὰ πρόσωπον τοῦ ἀπολοίπου τῶν κατόπισθεν τοῦ οἴκου ἐκείνου καὶ τὰ ἀπόλοιπα ἔνθεν καὶ ἔνθεν πῆχεων ἑκατόν τὸ μῆκος καὶ ὁ ναὸς καὶ αἱ γωνίαι καὶ τὸ αἶλαμ τὸ ἐξώτερον
- 16 Premye pyès devan an, pyès mitan an ak pyès deyè a ki apa nèt pou Bondye a te gen gwo moso planch plake sou tout palisad yo, depi planche a rive nan fennèt yo. Fennèt yo te fèmen ak yon griyay.
And the sloping windows and the covered ways round all three of them were of shakiph-wood all round from the level of the earth up to the windows;
πεφαινωμένα καὶ αἱ θυρίδες δικτυωταὶ ὑποφάσεις κύκλῳ τοῖς τρισὶν ὥστε διακύπτειν καὶ ὁ οἶκος καὶ τὰ πλησίον ἐξυλωμένα κύκλῳ καὶ τὸ ἔδαφος καὶ ἐκ τοῦ ἐδάφους ἕως τῶν θυρίδων καὶ αἱ θυρίδες ἀναπτυσσόμεναι τρισσῶς εἰς τὸ διακύπτειν
- 17 Sou tout miray anndan Tanp lan, depi anba rive depase wotè pòt yo, yo te travay planch yo
And there was a roof over the doorway and as far as the inner house, and to the outside and on the wall all round, inside and outside.
καὶ ἕως πλησίον τῆς ἐσωτέρας καὶ ἕως τῆς ἐξωτέρας καὶ ἐφ' ὄλον τὸν τοῖχον κύκλῳ ἐν τῷ ἔσωθεν καὶ ἐν τῷ ἔξωθεν
- 18 pou fè pòtre pye palmis ak pòtre zanj cheriben. Pòtre yo te fè wonn chann lan nèt, yon pye palmis, yon zanj cheriben, yonn deyè lòt. Pòtre zanj yo te gen de figi,
And it had pictured forms of winged beings and palm-trees; a palm-tree between two winged ones, and every winged one had two faces;
γεγλυμμένα χερουβιν καὶ φοῖνικες ἀνὰ μέσον χερουβ καὶ χερουβ δύο πρόσωπα τῷ χερουβ
- 19 yon figi moun k'ap gade pye palmis ki sou bò sa a, yon figi lyon k'ap gade pye palmis ki sou lòt bò a. Se konsa pòtre yo te ye sou tout miray la nèt.
So that there was the face of a man turned to the palm-tree on one side, and the face of a young lion on the other side: so it was made all round the house.
πρόσωπον ἀνθρώπου πρὸς τὸν φοῖνικα ἔνθεν καὶ ἔνθεν καὶ πρόσωπον λέοντος πρὸς τὸν φοῖνικα ἔνθεν καὶ ἔνθεν διαγεγλυμμένους ὄλους ὁ οἶκος κυκλόθεν
- 20 Depi planche a rive depase wotè pòt yo, sou tout miray la, te gen pòtre pye palmis ak pòtre zanj cheriben.
From earth level up to the windows there were winged ones and palm-trees pictured on the wall.
ἐκ τοῦ ἐδάφους ἕως τοῦ φαινώματος τὰ χερουβιν καὶ οἱ φοῖνικες διαγεγλυμμένοι
- 21 Gwo poto ki te devan Tanp lan te kare kare. Devan premye pyès Tanp lan te gen yon bagay ki te sanble
...
καὶ τὸ ἄγιον καὶ ὁ ναὸς ἀναπτυσσόμενος τετράγωνα κατὰ πρόσωπον τῶν ἁγίων ὄρασις ὡς ὄψις
- 22 yon lotèl an bwa. Li te gen senk pye wotè. Anwo lotèl la te kare kare, kat pye chak bò. Pye lotèl la ki te nan kat kwen yo, pyès anba a ak kat sou kote yo, tout te fèt an bwa. Nonm lan di m' konsa: Se tab sa a ki kanpe devan prezans Seyè a.
The altar was made of wood, and was three cubits high and two cubits long; it had angles, and its base and sides were of wood; and he said to me, This is the table which is before the Lord.
θυσιαστηρίου ξυλίνου πηγῶν τριῶν τὸ ὕψος αὐτοῦ καὶ τὸ μῆκος πηγῶν δύο καὶ τὸ εὖρος πηγῶν δύο καὶ κέρατα εἶχεν καὶ ἡ βᾶσις αὐτοῦ καὶ οἱ τοῖχοι αὐτοῦ ξύλινοι καὶ εἶπεν πρὸς με αὐτῆ ἡ τράπεζα ἢ πρὸ προσώπου κυρίου
- 23 Te gen yon pòt de batan nan bout koridò antre a ki louvri sou pyès mitan an ak yon lòt pòt pi devan ki louvri sou pyès deyè nèt la.
The Temple had two doors.
καὶ δύο θυρώματα τῷ ναῷ καὶ τῷ ἁγίῳ

- 24 Chak pòt te gen de batan ki te louvri nan mitan.
And the holy place had two doors, and the doors had two turning leaves, two for one and two for the other.
δύο θυρώματα τοῖς δυοῖς θυρώμασι τοῖς στροφωτοῖς δύο θυρώματα τῷ ἐνὶ καὶ δύο θυρώματα τῇ θύρᾳ τῇ δευτέρᾳ
- 25 Yo te travay bwa pòt yo tou. Yo te fè pòtre pye palmis ak pòtre zanj cheriben sou tout pòt yo tankou pou miray yo. Yo te mete yon ti twati an bwa ki soti sou deyò devan pòt premye pyès Tanp lan.
And on them were pictured winged ones and palm-trees, as on the walls; and a ... of wood was on the front of the covered way outside.
καὶ γλυφῆ ἐπ' αὐτῶν καὶ ἐπὶ τὰ θυρώματα τοῦ ναοῦ χερουβιν καὶ φοῖνικες κατὰ τὴν γλυφὴν τῶν ἁγίων καὶ σπουδαῖα ξύλα κατὰ πρόσωπον τοῦ αἰλαμ ἔξωθεν
- 26 Sou miray pyès devan an, te gen fennèt ak griyay. Tout mi yo te dekore ak pòtre pye palmis.
And there were sloping windows and palm-trees on one side and on the other, on the sides of the covered way: and the side-rooms of the house and the ...
καὶ θυρίδες κρυπταί καὶ διεμέτρησεν ἔνθεν καὶ ἔνθεν εἰς τὰ ὀροφώματα τοῦ αἰλαμ καὶ τὰ πλευρὰ τοῦ οἴκου ἐξυγωμένα
- 1 ¶ Apre sa, nonm lan mennen m' nan gwo lakou deyò a. Li fè m' antre nan yon gwo batisman ki sou bò nò tanp lan, pa twò lwen kay ki sou bò solèy kouche Tanp lan.
And he took me out into the inner square in the direction of the north: and he took me into the rooms which were opposite the separate place and opposite the building to the north.
καὶ ἐξήγαγέν με εἰς τὴν αὐλὴν τὴν ἐξωτέραν κατὰ ἀνατολὰς κατέναντι τῆς πύλης τῆς πρὸς βορρᾶν καὶ εἰσήγαγέν με καὶ ἰδοὺ ἐξέδρα πέντε ἐχόμενοι τοῦ ἀπολοίου καὶ ἐχόμενοι τοῦ διορίζοντος πρὸς βορρᾶν
- 2 Batisman sa a te gen sanswasantwit pye longè, katrevenkat pye lajè.
On the north side it was a hundred cubits long and fifty cubits wide,
ἐπὶ πῆχαις ἑκατὸν μῆκος πρὸς βορρᾶν καὶ τὸ πλάτος πενήκοντα πῆχεων
- 3 Sou yon bò te gen yon galeri tranukat pye lajè ki fè wonn Tanp lan. Sou lòt bò a, te gen pave gwo lakou deyò a. Kay la te yon chanmòt twa etaj, chak etaj te pi dèyè pase etaj anba l' la.
Opposite the space of twenty cubits which was part of the inner square, and opposite the stone floor of the outer square. There were covered ways facing one another on the third floor.
διαγεγραμμένοι ὄν τρόπον αἱ πύλαι τῆς αὐλῆς τῆς ἐσωτέρας καὶ ὄν τρόπον τὰ περίστυλα τῆς αὐλῆς τῆς ἐξωτέρας ἐστιχισμένοι ἀντιπρόσωποι στοαὶ τρισσαί
- 4 Pòt chanm yo te bay sou bò nò, yo te louvri sou yon koridò sèz pye lajè, sanswasantwit pye longè ki pase devan chanm yo.
And in front of the rooms was a walk, ten cubits wide and a hundred cubits long; and their doors were facing north.
καὶ κατέναντι τῶν ἐξεδρῶν περίπατος πηχῶν δέκα τὸ πλάτος ἐπὶ πῆχαις ἑκατὸν τὸ μῆκος καὶ τὰ θυρώματα αὐτῶν πρὸς βορρᾶν
- 5 Chanm ki te nan etaj anwo nèt la te pi fèmen pase chanm ki te nan etaj mitan an ak chanm ki te nan etaj anba nèt la, paske yo te bati plis sou dèyè.
And the higher rooms were shorter: for the covered ways took up more space from these than from the lower and middle rooms.
καὶ οἱ περίπατοι οἱ ὑπερῶοι ὡσαύτως ὅτι ἐξείχeto τὸ περίστυλον ἐξ αὐτοῦ ἐκ τοῦ ὑποκάτωθεν περιστύλου καὶ τὸ διάστημα οὕτως περίστυλον καὶ διάστημα καὶ οὕτως στοαί
- 6 Nan tout twa etaj yo, pyès ki te anwo nèt la te pi fèmen pase sa ki te nan mitan an ak sa ki te anba nèt la. Yo pa t' gen potò pilye pou sipòte yo tankou lòt kay yo nan lakou a.
For they were on three floors, and they had no pillars like the pillars of the outer square; so the highest was narrower than the lowest and middle floors from the earth level.
διότι τριπλαῖ ἦσαν καὶ στύλους οὐκ εἶχον καθὼς οἱ στῦλοι τῶν ἐξωτέρων διὰ τοῦτο ἐξείχοντο τῶν ὑποκάτωθεν καὶ τῶν μέσων ἀπὸ τῆς γῆς
- 7 Miray deyò Tanp lan, sou anba nèt, sou menm nivo ak premye etaj la, te gen katrevenkat pye epesè, ki vle di mwatye lajè gwo kay nò a.
And the wall which went outside by the side of the rooms, in the direction of the outer square in front of the rooms, was fifty cubits long.
καὶ φῶς ἔξωθεν ὄν τρόπον αἱ ἐξέδρα τῆς αὐλῆς τῆς ἐξωτέρας αἱ βλέπουσαι ἀπέναντι τῶν ἐξεδρῶν τῶν πρὸς βορρᾶν μῆκος πῆχεων πενήκοντα
- 8 Anwo nèt, pyès yo te pran tout lajè kay la. Paske fasad devan kay la te gen sanswasantwit pye.
For the rooms in the outer square were fifty cubits long: and in front of the Temple was a space of a hundred cubits.
ὅτι τὸ μῆκος τῶν ἐξεδρῶν τῶν βλέπουσῶν εἰς τὴν αὐλὴν τὴν ἐξωτέραν πηχῶν πενήκοντα καὶ αὐταὶ εἰσιν ἀντιπρόσωποι ταύταις τὸ πᾶν πηχῶν ἑκατόν
- 9 Anba chanm yo, sou bò solèy leve kay la, kote miray la konmanse a, te gen yon pòtay pou antre nan gwo lakou deyò a.
And under these rooms was the way in from the east side, as one goes into them from the outer square at the head of the outer wall.
καὶ αἱ θύραι τῶν ἐξεδρῶν τούτων τῆς εἰσόδου τῆς πρὸς ἀνατολὰς τοῦ εἰσπορεύεσθαι δι' αὐτῶν ἐκ τῆς αὐλῆς τῆς ἐξωτέρας
- 10 Sou bò sid Tanp lan, te gen yon lòt gwo batisman tankou premye a, toupre gwo pyès ki sou bò solèy kouche Tanp lan.
(And he took me) to the south, and in front of the separate place and in front of the building there were rooms.
κατὰ τὸ φῶς τοῦ ἐν ἀρχῇ περιπάτου καὶ τὰ πρὸς νότον κατὰ πρόσωπον τοῦ νότου κατὰ πρόσωπον τοῦ ἀπολοίου καὶ κατὰ πρόσωπον τοῦ διορίζοντος ἐξέδρα

- 11 Devan chanm yo, te gen yon koridò tankou pou kay ki sou bò nò a. Li te gen menm longè, menm lajè avè l', menm fòm, ak menm pozisyon pou pòt yo ak fennèt yo.
And there was a walk in front of them like that by the rooms on the north; they were equally long and wide; and the ways out of them were the same in design and had the same sort of doors.
 και ὁ περίπατος κατὰ πρόσωπον αὐτῶν κατὰ τὰ μέτρα τῶν ἐξεδρῶν τῶν πρὸς βορρᾶν καὶ κατὰ τὸ μήκος αὐτῶν καὶ κατὰ τὸ εὖρος αὐτῶν καὶ κατὰ πάσας τὰς ἐξόδους αὐτῶν καὶ κατὰ πάσας τὰς ἐπιστροφὰς αὐτῶν καὶ κατὰ τὰ φῶτα αὐτῶν καὶ κατὰ τὰ θυρώματα αὐτῶν
- 12 Te gen yon pòt nan chanm yo sou bò sid kay la ki louvri sou koridò nan pwent bò solèy leve a, kote miray la konmanse a.
And under the rooms on the south was a door at the head of the outer wall in the direction of the east as one goes in.
 τῶν ἐξεδρῶν τῶν πρὸς νότον καὶ κατὰ τὰ θυρώματα ἂπ' ἀρχῆς τοῦ περιπάτου ὡς ἐπὶ φῶς διαστήματος καλάμου καὶ κατ' ἀνατολὰς τοῦ εἰσπορεύεσθαι δι' αὐτῶν
- 13 Lè sa a, nonm lan di m': -De gwo kay sa yo, yonn sou bò nò, yonn bò sid, se chanm ki mache ak chanm yo met apa pou Seyè a. Se la prèt k'ap sèvi devan lotèl Seyè a manje ofrann yo mete apa pou Seyè a. Chanm sa yo fèt pou rete apa pou Seyè a tou. Se la prèt yo pral met ofrann yo met apa pou Seyè a, ofrann grenn jaden osinon bèt yo ofri bay Seyè a pou mande l' padon pou peche osinon pou peye pou sa yo te fè ki mal, paske kay sa a apa pou Seyè a.
And he said to me, The north rooms and the south rooms in front of the separate place are the holy rooms, where the priests who come near the Lord take the most holy things for their food: there the most holy things are placed, with the meal offering and the sin-offering and the offering for error; for the place is holy.
 και εἶπεν πρὸς με αἱ ἐξέδρααι πρὸς βορρᾶν καὶ αἱ ἐξέδρααι πρὸς νότον αἱ οὖσαι κατὰ πρόσωπον τῶν διαστημάτων αὐταῖαι εἰσιν αἱ ἐξέδρααι τοῦ ἁγίου ἐν αἷς φάγονται ἐκεῖ οἱ ἱερεῖς υἱοὶ σαδδουκ οἱ ἐγγίζοντες πρὸς κύριον τὰ ἅγια τῶν ἁγίων καὶ ἐκεῖ θήσουσιν τὰ ἅγια τῶν ἁγίων καὶ τὴν θυσίαν καὶ τὰ περι ἁμαρτίας καὶ τὰ περι ἀγνοίας διότι ὁ τόπος ἅγιος
- 14 Lè prèt yo fin sèvi nan Tanp lan, anvan yo sot nan gwo lakou deyò a, se pou yo ale nan kay sa a pou yo mete rad seremoni yo te gen sou yo pandan sèvis la, paske rad sa yo se rad ki apa pou Seyè a. Se pou yo mete lot rad sou yo anvan yo sot nan zòn kote pèp la rasanble a.
When the priests go in, they may not go out of the holy place into the outer square, and there they are to put the robes in which they do the work of the Lord's house, for they are holy: and they have to put on other clothing before they come near that which has to do with the people.
 οὐκ εἰσελεύσονται ἐκεῖ παρέξ τῶν ἱερῶν οὐκ ἐξελεύσονται ἐκ τοῦ ἁγίου εἰς τὴν αὐλὴν τὴν ἐξωτέραν ὅπως διὰ παντὸς ἅγιοι ὧσιν οἱ προσάγοντες καὶ μὴ ἄπτονται τοῦ στολισμοῦ αὐτῶν ἐν οἷς λειτουργοῦσιν ἐν αὐτοῖς διότι ἅγια ἐστὶν καὶ ἐνδύσονται ἱμάτια ἕτερα ὅταν ἄπτονται τοῦ λαοῦ
- 15 ¶ Lè nonm lan fin mezire tout anndan Tanp lan, li sot avè m' nan pòtay bò solèy leve a, epi li mezire gwo lakou ki fè wonn Tanp lan.
And when he had come to the end of measuring the inner house, he took me out to the doorway looking to the east, and took its measure all round.
 και συνετελέσθη ἡ διαμέτρησις τοῦ οἴκου ἔσωθεν καὶ ἐξήγαγέ με καθ' ὁδὸν τῆς πύλης τῆς βλεπούσης πρὸς ἀνατολὰς καὶ διεμέτρησεν τὸ ὑπόδειγμα τοῦ οἴκου κυκλόθεν ἐν διατάξει
- 16 Li pran baton pou mezire a, li pran mezi fasad ki bay sou solèy leve a. Li jwenn witsankarant (840) pye.
He went round and took the measure of it on the east side with the measuring rod, five hundred, measured with the rod all round.
 και ἔστη κατὰ νότον τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολὰς καὶ διεμέτρησεν πεντακοσίους ἐν τῷ καλάμῳ τοῦ μέτρου
- 17 Apre sa, li mezire bò ki bay sou nò a, li jwenn witsankarant (840) pye tou.
And he went round and took the measure of it on the north side with the measuring rod, five hundred, measured with the rod all round.
 και ἐπέστρεψεν πρὸς βορρᾶν καὶ διεμέτρησεν τὸ κατὰ πρόσωπον τοῦ βορρᾶ πηγῆσι πεντακοσίους ἐν τῷ καλάμῳ τοῦ μέτρου
- 18 Apre sa, li mezire bò ki bay sou sid la, li jwenn witsankarant (840) pye.
And he went round and took the measure of it on the south side with the measuring rod, five hundred, measured with the rod all round.
 και ἐπέστρεψεν πρὸς θάλασσαν καὶ διεμέτρησεν τὸ κατὰ πρόσωπον τῆς θαλάσσης πεντακοσίους ἐν τῷ καλάμῳ τοῦ μέτρου
- 19 Lèfini, li mezire bò ki bay sou solèy kouche a, li jwenn witsankarant (840) pye tou.
And he went round and took the measure of it on the west side with the measuring rod, five hundred, measured with the rod all round.
 και ἐπέστρεψεν πρὸς νότον καὶ διεμέτρησεν κατέναντι τοῦ νότου πεντακοσίους ἐν τῷ καλάμῳ τοῦ μέτρου
- 20 Konsa, li jwenn miray ki te fè wonn tanp lan ansanm ak gwo lakou a te kare kare, witsankarant (840) pye chak bò. Miray la te sèvi pou separe sa ki te apa pou Seyè a ak sa yo pa t' mete apa pou Seyè a.
He took its measure on the four sides: and it had a wall all round, five hundred long and five hundred wide, separating what was holy from what was common.
 τὰ τέσσαρα μέρη τοῦ αὐτοῦ καλάμου καὶ διέταξεν αὐτὸν καὶ περίβολον αὐτῶν κύκλῳ πεντακοσίον πρὸς ἀνατολὰς καὶ πεντακοσίον πηγῶν εὖρος τοῦ διαστελλεῖν ἀνὰ μέσον τῶν ἁγίων καὶ ἀνὰ μέσον τοῦ προτειγίσματος τοῦ ἐν διατάξει τοῦ οἴκου
- 1 ¶ Nonm lan mennen m' bò pòtay ki bay sou solèy leve a.
And he took me to the doorway looking to the east:
 και ἤγαγέ με ἐπὶ τὴν πύλην τὴν βλέπουσαν κατὰ ἀνατολὰς καὶ ἐξήγαγέ με

- 2 Rive la, mwen wè gwo limyè prezans Bondye pèp Izrayèl la k'ap soti bò solèy leve a, k'ap vini. Li fè yon gwo bri tankou bri lanmè ki move. Gwo limyè sa a te klere toupatou sou latè.
And there was the glory of the God of Israel coming from the way of the east: and his voice was like the sound of great waters, and the earth was shining with his glory.
 και ιδου δόξα θεου ισραηλ ηρχετο κατα την οδον της πύλης της βλεπούσης προς ανατολάς και φωνή της παρεμβολής ως φωνή διπλασιαζόντων πολλων και η γη εξέλαμπεν ως φέγγος από της δόξης κικλόμεν
- 3 Vizyon sa a te parèy ak vizyon mwen te wè lè Bondye t'ap vini pou kraze lavil Jerizalèm lan, li te parèy ak vizyon mwen te wè bò larivyè Keba a. Mwen lage kò m' fas atè.
And the vision which I saw was like the vision I had seen when he came for the destruction of the town: and like the vision which I saw by the river Chebar; and I went down on my face.
 και η ορασις ην ειδον κατα την ορασιν ην ειδον οτε εισεπορευομην του χρισαι την πόλιν και η ορασις του αρματος ου ειδον κατα την ορασιν ην ειδον επι του ποταμου του χοβαρ και πικτω επι προσωπόν μου
- 4 Gwo limyè a pase nan pòtay solèy leve a, li antre nan Tanp lan.
And the glory of the Lord came into the house by the way of the doorway looking to the east.
 και δόξα κυριου εισηλθεν εις τον οικον κατα την οδον της πύλης της βλεπούσης κατα ανατολάς
- 5 Lespri Seyè a leve m' anlè, li fè m' antre nan ti lakou anndan an, kote mwen wè gwo limyè Seyè a te plen tout Tanp lan nèt.
And the spirit, lifting me up, took me into the inner square; and I saw that the house was full of the glory of the Lord.
 και ανέλαβέν με πνευμα και εισήγαγέν με εις την αυλήν την εσωτέραν και ιδου πλήρης δόξης κυριου ο οικος
- 6 Nonm lan menm te kanpe bò kote m'. Mwen tande Seyè a pale avè m', antan li anndan tanp lan, li di m' konsa:
And the voice of one talking to me came to my ears from inside the house; and the man was by my side.
 και εστην και ιδου φωνή εκ του οικου λαλουντος προς με και ο ανηρ ειστήκει έχόμενός μου
- 7 ¶ -Nonm o! Men fotèy kote m' chita a! Men kote m'ap poze pye m' yo. Se la mwen pral rete nan mitan moun pèp Izrayèl yo pou tout tan. Ni pèp Izrayèl la ni wa yo p'ap janm fè sèvis pou lòt bondye osinon sou tonm wa yo ankò pou yo derespekte non m'.
And he said to me, Son of man, this is the place where the seat of my power is and the resting-place of my feet, where I will be among the children of Israel for ever: and no longer will the people of Israel make my holy name unclean, they or their kings, by their loose ways and by the dead bodies of their kings;
 και ειπεν προς με εώρακας υιέ ανθρωπου τον τόπον του θρόνου μου και τον τόπον του ιχνους των ποδών μου εν οίς κατασκηνώσει το όνομά μου εν μέσω οικου ισραηλ τον αιωνα και ου βεβηλώσουσι ν ουκέτι οικος ισραηλ το όνομα το αγιόν μου αυτοι και οι ηγουμένοι αυτών εν τη πορνεία αυτών και εν τοις φόνοις των ηγουμένων εν μέσω αυτών
- 8 Wa yo te konn moute poto kay yo toupre Tanp mwen an, yo te mete papòt yo toupre papòt Tanp mwen an. Konsa se yon senp ti miray ki te separe yo avè m'. Men, yo lage kò yo nan fè yon bann vye bagay derespektan. Yo trennen non m' nan labou. Se poutèt sa mwen te move sou yo, mwen fini ak yo.
By putting their doorstep by my doorstep, and the pillar of their door by the pillar of my door, with only a wall between me and them; and they have made my holy name unclean by the disgusting things which they have done: so in my wrath I sent destruction on them.
 εν τω τιθέναι αυτοους το προθυρόν μου εν τοις προθύροις αυτών και τας φλιάς μου έχόμενας των φλιών αυτών και εδωκαν τον τοίχόν μου ως συνεχόμενον έμου και αυτών και έβεβήλωσαν το όνομα το αγιόν μου εν ταις ανομίαις αυτών αις εποίουν και εξέτριψα αυτοους εν θυμω μου και εν φόνω
- 9 Koulye a, se pou yo sispann fè sèvis pou lòt bondye, se pou yo wete kadav wa yo devan je m'! Si yo fè sa, m'a rete nan mitan yo pou tout tan.
Now let them put their loose ways and the dead bodies of their kings far from me, and I will be among them for ever.
 και νυν απωσάσθωσαν την πορνείαν αυτών και τους φόνους των ηγουμένων αυτών απ' έμου και κατασκηνώσω εν μέσω αυτών τον αιωνα
- 10 Seyè a di m' ankò: -Nonm o! Fè moun pèp Izrayèl yo konnen ki jan Tanp lan pral ye. Fè yo kalkile plan Tanp lan byen. Fè yo wont tout vye bagay derespektan yo te konn fè yo.
You, son of man, give the children of Israel an account of this house, so that they may be shamed because of their evil-doing; and let them see the vision of it and its image.
 και σύ υιέ ανθρωπου δείξον τω οικω ισραηλ τον οικον και κοπάσουσιν από των άμαρτιών αυτών και την ορασιν αυτού και την διάταξιν αυτού
- 11 Si yo wont tou sa yo te konn fè yo, w'a esplike yo plan Tanp lan: jan tout bagay ranje ladan l', kote pou yo pase antre, kote pou yo pase soti, fòm l'ap genyen, ansanm ak tout regleman ak lòd ki bay jan pou yo sèvi ladan l'. Kouche tou sa sou papey devan je yo pou yo ka wè jan tout bagay ranje, pou yo ka konfòme yo. Men lòd mwen bay pou Tanp lan:
And they will be shamed by what they have done; so give them the knowledge of the form of the house and its structure, and the ways out of it and into it, and all its laws and its rules, writing it down for them: so that they may keep all its laws and do them.
 και αυτοι λήψονται την κόλασιν αυτών περι πάντων ών έποίησαν και διαγράψεις τον οικον και τας εξόδους αυτού και την ύπόστασιν αυτού και πάντα τα προστάγματα αυτού και πάντα τα νόμιμα α υτου γνωριεις αυτοις και διαγράψεις έναντίον αυτών και φυλάξονται πάντα τα δικαιώματά μου και πάντα τα προστάγματά μου και ποιήσουσιν αυτά
- 12 Tout zòn ki bò Tanp lan sou tèt mòn lan, se yon kote apa nèt pou mwen. Men lòd mwen bay sou Tanp lan.
This is the law of the house: On the top of the mountain all the space round it on every side will be most holy. See, this is the law of the house.
 και την διαγραφην του οικου επι της κορυφής του ορους πάντα τα όρια αυτού κυκλόθεν άγια άγιων

- 13 ¶ Men dimansyon lotèl la, dapre sistèm mezi nou sèvi pou mezire Tanp lan. Nan pye lotèl la, yon kannal vin pous pwofondè, vin pous lajè, ak yon rebò sou deyò dis pous wotè.
And these are the measures of the altar in cubits: (the cubit being a cubit and a hand's measure;) its hollow base is a cubit high and a cubit wide, and it has an overhanging edge as wide as a hand-stretch all round it:
 και ταῦτα τὰ μέτρα τοῦ θυσιαστηρίου ἐν πήχει τοῦ πήχειος καὶ παλαιστῆς κόλπομα βάθος ἐπὶ πήχυν καὶ πήχυν τὸ εὖρος καὶ γείσος ἐπὶ τὸ χεῖλος αὐτοῦ κυκλόθεν σπιθαμῆς καὶ τοῦτο τὸ ὕψος τοῦ θυσι-
 αστηρίου
- 14 Lotèl la ap fèt an twa pòsyon. Premye pòsyon an chita sou pye a. L'a gen kat pye wotè. Dezyèm pòsyon an va pi gwo, l'a gen sèt pye wotè sou premye pòsyon an, men longè l' ak lajè l' ap yon ti jan pi piti pou l' ka kite yon rebò vin pous chak bò sou tèt premye pòsyon an. Konsa tou, longè ak lajè dènye pòsyon an va yon ti jan pi piti pase dezyèm lan pou l' ka kite yon rebò vin pous chak bò sou tèt dezyèm pòsyon an.
And from the base on the earth level to the lower shelf, the altar is two cubits high and a cubit wide; and from the smaller shelf to the greater shelf it is four cubits high and a cubit wide.
 ἐκ βάθους τῆς ἀρχῆς τοῦ κοιλώματος αὐτοῦ πρὸς τὸ ἱλαστήριον τὸ μέγα τὸ ὑποκάτωθεν πηχῶν δύο καὶ τὸ εὖρος πήχειος καὶ ἀπὸ τοῦ ἱλαστηρίου τοῦ μικροῦ ἐπὶ τὸ ἱλαστήριον τὸ μέγα πήχεις τέσσαρες καὶ εὖρος πήχυν
- 15 Dènye pòsyon sa a va gen sèt pye wotè tou. Se sou li pou yo boule ofrann yo. Nan kat kwen yo te gen kat kòn, vin pous wotè.
And the fireplace is four cubits high: and coming up from the fireplace are the horns, a cubit high.
 και τὸ ἀριηλ. πηχῶν τεσσάρων καὶ ἀπὸ τοῦ ἀριηλ. καὶ ὑπεράνω τῶν κεράτων πήχυν
- 16 Anwo lotèl la te kare kare, vin pye chak bò.
And the fireplace is twelve cubits long and twelve cubits wide, square on its four sides.
 και τὸ ἀριηλ. πηχῶν δώδεκα μήκους ἐπὶ πήχεις δώδεκα πλάτους τετράγωνον ἐπὶ τὰ τέσσαρα μέρη αὐτοῦ
- 17 Pòsyon ki nan mitan an te kare kare tou, vennkat pye chak bò, ak yon ti rebò sou deyò, dis pous wotè. Ti kannal la te vin pous lajè. Macheskalye pou moute devan lotèl la te sou bò solèy leve.
And the shelf is fourteen cubits long and fourteen cubits wide, on its four sides; the edge round it is half a cubit; the base of it is a cubit all round, and its steps are facing the east.
 και τὸ ἱλαστήριον πηχῶν δέκα τεσσάρων τὸ μήκος ἐπὶ πήχεις δέκα τέσσαρας τὸ εὖρος ἐπὶ τέσσαρα μέρη αὐτοῦ καὶ τὸ γείσος αὐτῷ κυκλόθεν κυκλούμενον αὐτῷ ἡμισυ πήχειος καὶ τὸ κύκλωμα αὐτοῦ πήχυν κυκλόθεν καὶ οἱ κλιμακτῆρες αὐτοῦ βλέποντες κατ' ἀνατολάς
- 18 Seyè sèl Mèt la pale avè m', li di m' ankò: -Nonm o! Koute sa m'ap di, men sa mwen bay lòd pou yo fè: Lè n'a fin moute lotèl la, n'a mete l' apa pou mwen. N'a boule vyann bèt n'a ofri pou mwen yo sou li, n'a voye san bèt nou te touye yo sou tout lotèl la. Se konsa n'a mete lotèl la apa pou mwen.
And he said to me, Son of man, the Lord God has said, These are the rules for the altar, when they make it, for the offering of burned offerings on it and the draining out of the blood.
 και εἶπεν πρὸς με υἱὲ ἀνθρώπου τάδε λέγει κύριος ὁ θεὸς ἰσραηλ. ταῦτα τὰ προστάγματα τοῦ θυσιαστηρίου ἐν ἡμέρα ποιήσεως αὐτοῦ τοῦ ἀναφέρειν ἐπ' αὐτοῦ ὀλοκαυτώματα καὶ προσχέειν πρὸς αὐτὸ αἷμα
- 19 Nan moun Levi yo se prèt ki sot nan fanmi Zadòk la ase ki pou parèt devan m' pou sèvi m'. Men sa mwen menm, Seyè sèl Mèt la, m' mande: N'a bay prèt sa yo yon jenn towò bèf pou yo ofri ban mwen pou mande padon pou peche yo.
You are to give to the priests, the Levites of the seed of Zadok, who come near to me, says the Lord God, to do my work, a young ox for a sin-offering.
 και δόσεις τοῖς ἱερεῦσι τοῖς λευίταις τοῖς ἐκ τοῦ σπέρματος σαδδοκ τοῖς ἐγγίζουσι πρὸς με λέγει κύριος ὁ θεὸς τοῦ λειτουργεῖν μοι μόσχον ἐκ βοῶν περὶ ἁμαρτίας
- 20 N'a pran ti gout nan san an, n'a vide l' sou tèt kat kòn yo nan kat kwen lotèl la, sou kat kwen pòsyon mitan lotèl la ak sou tout rebò a. Se konsa n'a wete tout peche ki te antre nan fè lotèl la, n'a mete l' apa nèt pou sèvis mwen.
You are to take some of its blood and put it on the four horns and on the four angles of the shelf and on the edge all round: and you are to make it clean and free from sin.
 και λήψονται ἐκ τοῦ αἵματος αὐτοῦ καὶ ἐπιθήσουσιν ἐπὶ τὰ τέσσαρα κέρατα τοῦ θυσιαστηρίου καὶ ἐπὶ τὰς τέσσαρας γωνίας τοῦ ἱλαστηρίου καὶ ἐπὶ τὴν βᾶσιν κύκλῳ καὶ ἐξιλάσονται αὐτό
- 21 N'a pran towò bèf yo ofri ban mwen pou mande padon pou peche a, n'a boule l' yon lòt kote byen lwen andeyò lakou Tanp lan.
And you are to take the ox of the sin-offering, and have it burned in the special place ordered for it in the house, outside the holy place.
 και λήψονται τὸν μόσχον τὸν περὶ ἁμαρτίας καὶ κατακαυθήσεται ἐν τῷ ἀποκεχωρισμένῳ τοῦ οἴκου ἔξωθεν τῶν ἁγίων
- 22 Nan denmen, n'a pran yon bouk kabrit ki san ankenn enfimite, n'a ofri l' ban mwen pou mande m' padon pou peche nou yo. N'a mete lotèl la apa pou sèvis mwen ak san li, menm jan yo te fè l' lavè ak san towò a.
And on the second day you are to have a he-goat without any mark on it offered for a sin-offering; and they are to make the altar clean as they did with the young ox.
 και τῇ ἡμέρᾳ τῇ δευτέρᾳ λήψονται ἐρίφους δύο αἰγῶν ἀμόμους ὑπερ ἁμαρτίας καὶ ἐξιλάσονται τὸ θυσιαστήριον καθότι ἐξιλάσαντο ἐν τῷ μόσχῳ
- 23 Lè n'a fin fè sa, n'a pran nan bann bèt nou yo yon jenn towò ak yon jenn belye mouton, tou de san ankenn enfimite.
And after you have made it clean, let a young ox without a mark be offered, and a male sheep from the flock without a mark.
 και μετὰ τὸ συντελεῖσαι σε τὸν ἐξιλασμόν προσοίσουσι μόσχον ἐκ βοῶν ἄμωμον καὶ κριὸν ἐκ προβάτων ἄμωμον

- 24 N'a mennen yo devan m'. Prèt yo va voye sèl sou yo. Lèfini, y'a boule yo nèt tankou yon ofrann pou mwen.
And you are to take them before the Lord, and the priests will put salt on them, offering them up for a burned offering to the Lord.
καὶ προσοίσετε ἐναντίον κυρίου καὶ ἐπιρρίψουσιν οἱ ἱερεῖς ἐπ' αὐτὰ ἅλα καὶ ἀνοίσουσιν αὐτὰ ὀλοκαυτώματα τῷ κυρίῳ
- 25 Chak jou, pandan sèt jou, n'a ofri yon kabrit, yon towo ak yon belye mouton ban mwen pou mande padon pou peche nou yo. Se pou tout bèt sa yo san ankenn enfimite. N'a pran yo nan tout bann bèt nou yo.
Every day for seven days you are to give a goat for a sin-offering; and let them give in addition a young ox and a male sheep from the flock without any mark on them.
ἐπὶ ἡμέρας ποιήσεις ἔριφον ὑπὲρ ἁμαρτίας καθ' ἡμέραν καὶ μσχον ἐκ βοῶν καὶ κριὸν ἐκ προβάτων ἅμωμα ποιήσουςιν
- 26 Pandan sèt jou, prèt yo va fè seremoni pou mete lotèl la nan kondisyon pou fè sèvis pou mwen. Se konsa y'a pare l' pou li ka sèvi nan Tanp lan, y'a mete l' apa pou Bondye.
For seven days they are to make offerings to take away sin from the altar and to make it clean; so they are to make it holy.
ἐπὶ ἡμέρας καὶ ἐξιλιάσονται τὸ θυσιαστήριον καὶ καθαριοῦσιν αὐτὸ καὶ πλήσουςιν χεῖρας αὐτῶν
- 27 Apre sèt jou sa yo, prèt yo va konmanse ofri sou lotèl la lòt ofrann bèt pou yo boule nèt yo ansanm ak ofrann pèp la pou di Bondye mèsi. Se konsa m'a kontan ak nou. Se mwen menm Seyè sèl Mèt la ki di sa.
And when these days have come to an end, then on the eighth day and after, the priests will make your burned offerings on the altar and your peace-offerings; and I will take pleasure in you, says the Lord.
καὶ ἔσται ἀπὸ τῆς ἡμέρας τῆς ὀγδόης καὶ ἐπέκεινα ποιήσουςιν οἱ ἱερεῖς ἐπὶ τὸ θυσιαστήριον τὰ ὀλοκαυτώματα ὑμῶν καὶ τὰ τοῦ σωτηρίου ὑμῶν καὶ προσδέξομαι ὑμᾶς λέγει κύριος
- 1 ¶ Nonm lan mennen m' bò pòtay ki bay sou bò solèy leve a. Pòtay la te fèmen.
And he took me back to the outer doorway of the holy place, looking to the east; and it was shut.
καὶ ἐπέστρεψέν με κατὰ τὴν ὁδὸν τῆς πύλης τῶν ἁγίων τῆς ἐξωτέρας τῆς βλεπούσης κατ' ἀνατολάς καὶ αὕτη ἦν κεκλεισμένη
- 2 Seyè a di m' konsa: -Pòtay sa a fèt pou toujou ret fèmen. Piga yo janm louvri l'. Pa janm kite pesonn pase la. Paske se la mwen menm Seyè a, Bondye pèp Izrayèl la, mwen te pase. Se pou l' toujou ret fèmen.
And the Lord said to me, This doorway is to be shut, it is not to be open, and no man is to go in by it, because the Lord, the God of Israel, has gone in by it; and it is to be shut.
καὶ εἶπεν κύριος πρὸς με ἡ πύλη αὕτη κεκλεισμένη ἔσται οὐκ ἀνοιχθήσεται καὶ οὐδεὶς μὴ διέλθῃ δι' αὐτῆς ὅτι κύριος ὁ θεὸς τοῦ Ἰσραὴλ εἰσελεύσεται δι' αὐτῆς καὶ ἔσται κεκλεισμένη
- 3 Tansèlman, wa a gen dwa vin chita la pou li manje pòsyon pa l' nan manje ofrann lan devan m'. L'a pase nan pòt ki nan gwo pyès nan bout koridò a pou l' antre. Se la l'a soti tou.
But the ruler will be seated there to take his food before the Lord; he will go in by the covered way to the door, and will come out by the same way.
διότι ὁ ἡγούμενος οὗτος καθήσεται ἐν αὐτῇ τοῦ φαγεῖν ἄρτον ἐναντίον κυρίου κατὰ τὴν ὁδὸν αἰλῶν τῆς πύλης εἰσελεύσεται καὶ κατὰ τὴν ὁδὸν αὐτοῦ ἐξελεύσεται
- 4 ¶ Apre sa, nonm lan fè m' soti nan pòtay nò a. Rive devan Tanp lan, mwen leve je m' gade, mwen wè Tanp Seyè a te klere nèt ak gwo limyè prezans Seyè a. Mwen lage kò m' atè sou fas.
And he took me to the north doorway in front of the house; and, looking, I saw that the house of the Lord was full of the glory of the Lord; and I went down on my face.
καὶ εἰσήγαγέν με κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν κατέναντι τοῦ οἴκου καὶ εἶδον καὶ ἰδοὺ πλήρης δόξης ὁ οἶκος κυρίου καὶ πίπτω ἐπὶ πρόσωπόν μου
- 5 Epi Seyè a di m' konsa: -Nonm o! Pran tèt ou! Louvri je ou gade byen. Louvri zòrèy ou tandè. Mwen pral ba ou lòd ak regleman pou Tanp mwen an. Gade byen ki moun ki gen dwa antre soti nan Tanp lan, ki moun ki pa gen dwa mete pye yo nan Tanp lan.
And the Lord said to me, Son of man, take to heart, and let your eyes see and your ears be open to everything I say to you about all the rules of the house of the Lord and all its laws; and take note of the ways into the house and all the ways out of the holy place.
καὶ εἶπεν κύριος πρὸς με υἱὲ ἀνθρώπου τάξον εἰς τὴν καρδίαν σου καὶ ἰδὲ τοῖς ὀφθαλμοῖς σου καὶ τοῖς ὠσίν σου ἄκουε πάντα ὅσα ἐγὼ λαλῶ μετὰ σοῦ κατὰ πάντα τὰ προστάγματα οἴκου κυρίου καὶ κατὰ πάντα τὰ νόμιμα αὐτοῦ καὶ τάξεις τὴν καρδίαν σου εἰς τὴν εἴσοδον τοῦ οἴκου κατὰ πάσας τὰς ἐξόδους αὐτοῦ ἐν πᾶσι τοῖς ἁγίοις
- 6 Pale ak bann moun tèt di pèp Izrayèl yo. Di yo, men mesaj Seyè sèl Mèt la voye ba yo. Mwen p'ap tolere ankò tout vye bagay derespektan yo t'ap plede fè yo.
And say to the uncontrolled children of Israel, This is what the Lord has said: O you children of Israel, let it be enough for you, among the disgusting things which you have done,
καὶ ἐρεῖς πρὸς τὸν οἶκον τὸν παραπικραίνοντα πρὸς τὸν οἶκον τοῦ Ἰσραὴλ τάδε λέγει κύριος ὁ θεὸς ἰκανοῦσθω ὑμῖν ἀπὸ πασῶν τῶν ἀνομιῶν ὑμῶν οἴκος Ἰσραὴλ
- 7 Yo derespekte Tanp mwen an, yo kite moun lòt nasyon ki pa pote mak kontra mwen an nan kò yo, ni ki pa soti pou fè volonte m', antre nan Tanp lan lè y'ap ofri grès ak san bèt yo touye pou mwen yo. Se konsa yo kase kontra mwen te pase ak yo a. Yo fè yon bann vye bagay derespektan ki pa fè m' plezi.
To have let men from strange lands, without circumcision of heart or flesh, come into my holy place, making my house unclean; and to have made the offering of my food, even the fat and the blood; and in addition to all your disgusting ways, you have let my agreement be broken.
τοῦ εἰσαγαγεῖν ὑμᾶς υἱοὺς ἄλλογενεῖς ἀπεριτμήτους καρδία καὶ ἀπεριτμήτους σαρκὶ τοῦ γίνεσθαι ἐν τοῖς ἁγίοις μου καὶ ἐβεβήλουν αὐτὰ ἐν τῷ προσφέρειν ὑμᾶς ἄρτους στέαρ καὶ αἷμα καὶ παρεβαίνετ ε τὴν διαθήκην μου ἐν πάσαις ταῖς ἀνομίαις ὑμῶν

- 8 Yo derefize pran reskonsablite fè sèvis pou mwen nan Tanp lan. Yo mete moun lòt nasyon pou fè sèvis pou yo nan Tanp lan.
And you have not taken care of my holy things; but you have put them as keepers to take care of my work in my holy place.
καὶ διετάξατε τοῦ φυλάσσειν φυλακὰς ἐν τοῖς ἁγίοις μου
- 9 Men sa mwen menm, Seyè sèl Mèt la, mwen di: Ankenn moun lòt nasyon ki pa pote mak kontra a nan kò yo, ni ki pa soti pou fè volonte m', pa gen dwa mete pye yo nan Tanp lan, pa menm lòt nasyon k'ap viv nan mitan pèp Izrayèl la.
For this cause the Lord has said, No man from a strange land, without circumcision of heart and flesh, of all those who are living among the children of Israel, is to come into my holy place.
διὰ τοῦτο τάδε λέγει κύριος ὁ θεὸς πᾶς υἱὸς ἀλλογενεῖς ἀπερίτμητος καρδία καὶ ἀπερίτμητος σαρκί οὐκ εἰσελεύσεται εἰς τὰ ἅγια μου ἐν πᾶσιν υἱοῖς ἀλλογενῶν τῶν ὄντων ἐν μέσῳ οἴκου ἰσραηλ
- 10 ¶ Seyè a di m' ankò: Lè moun pèp Izrayèl yo te vire do ban mwen pou y' al sèvi zidòl yo, moun Levi yo te mete tèt yo ansanm ak pèp la. Se poutèt sa mwen pral pini yo pou sa yo fè a.
But as for the Levites, who went far from me, when Israel went out of the right way, turning away from me to go after their images; their punishment will come on them.
ἀλλ' ἢ οἱ λευῖται οἵτινες ἀφῆλαντο ἀπ' ἐμοῦ ἐν τῷ πλανᾶσθαι τὸν ἰσραηλ ἀπ' ἐμοῦ κατόπισθεν τῶν ἐνθυμημάτων αὐτῶν καὶ λήμψονται ἀδικίαν αὐτῶν
- 11 Y'ap toujou sèvi m' nan Tanp lan. Se yo menm ki pral reskonsab veye pòtay Tanp lan, se yo ki pral fè tout kalite ti travay ki pou fèt nan Tanp lan. Se yo ki pral touye bèt pèp la va vin ofri pou boule nèt nan dife ak pou lòt kalite ofrann. Se yo ki pral la pou sèvi pèp la.
But they may be caretakers in my holy place, and overseers at the doors of the house, doing the work of the house: they will put to death the burned offering and the beasts offered for the people, and they will take their place before them as their servants.
καὶ ἔσονται ἐν τοῖς ἁγίοις μου λειτουργοῦντες θυρωροὶ ἐπὶ τῶν πυλῶν τοῦ οἴκου καὶ λειτουργοῦντες τῷ οἴκῳ οὗτοι σφάζουσιν τὰ ὀλοκαυτώματα καὶ τὰς θυσίας τῷ λαῷ καὶ οὗτοι στήσονται ἐναντίον τοῦ λαοῦ τοῦ λειτουργεῖν αὐτοῖς
- 12 Tansèlman, paske yo te asepte fè sèvis pou pèp la devan zidòl yo, paske, lè yo fè sa, yo pòte pèp la tonbe pi rèd nan fè peche, mwen menm, Seyè sèl Mèt la, mwen fè sèman, m'ap pini yo pou sa yo fè a.
Because they did this work for them before their images, and became a cause of sin to the children of Israel; for this cause my hand has been lifted up against them, says the Lord, and their punishment will be on them.
ἀνθ' ὧν ἐλειτούργουν αὐτοῖς πρὸ προσώπου τῶν εἰδώλων αὐτῶν καὶ ἐγένετο τῷ οἴκῳ ἰσραηλ εἰς κόλασιν ἀδικίας ἕνεκα τούτου ἦρα τὴν χεῖρά μου ἐπ' αὐτούς λέγει κύριος ὁ θεός
- 13 Yo pa gen dwa pwoche kote m' pou sèvi m' prèt ankò, ni yo pa gen dwa pwoche bò nenpòt bagay yo mete apa pou mwen, ni antre nan kote yo mete apa nèt pou mwen an. Men pinisyon m'ap ba yo pou tout vye bagay derespektan yo te fè a.
And they will not come near me to do the work of priests to me, or come near any of my holy things, or the things which are most holy: but their shame will be on them, and the punishment for the disgusting things which they have done.
καὶ οὐκ ἐγγισθεὶς πρὸς με τοῦ ἱερατεύειν μοι οὐδὲ τοῦ προσάγειν πρὸς τὰ ἅγια υἱῶν τοῦ ἰσραηλ οὐδὲ πρὸς τὰ ἅγια τῶν ἁγίων μου καὶ λήμψονται ἀτιμίαν αὐτῶν ἐν τῇ πλανήσει ἢ ἐπλανήθησαν
- 14 M'ap ba yo lòt travay pou yo fè nan tanp lan. M'ap mete yo reskonsab tout kalite travay k'ap fèt nan Tanp lan.
But I will make them responsible for the care of the house and all its work and everything which is done in it.
καὶ κατατάξουσιν αὐτοὺς φυλάσσειν φυλακὰς τοῦ οἴκου εἰς πάντα τὰ ἔργα αὐτοῦ καὶ εἰς πάντα ὅσα ἂν ποιήσωσιν
- 15 Seyè sèl Mèt la di m' ankò: -Prèt ki fè pati branch fanmi Levi a men ki soti nan fanmi Zadòk la te toujou fè travay yo byen san melanj nan Tanp lan, lè tout rès pèp Izrayèl la menm te vire do ban mwen. Se poutèt sa, se yo menm ase ki ka pwoche vin fè sèvis pou mwen. Se yo menm ki gen dwa kanpe devan m' pou ofri m' grès ak san bèt yo touye pou mwen yo.
But as for the priests, the sons of Zadok, who took care of my holy place when the children of Israel were turned away from me, they are to come near me to do my work, they will take their places before me, offering to me the fat and the blood, says the Lord;
οἱ ἱερεῖς οἱ λευῖται οἱ υἱοὶ τοῦ σαδδουκ οἵτινες ἐφυλάξαντο τὰς φυλακὰς τῶν ἁγίων μου ἐν τῷ πλανᾶσθαι οἶκον ἰσραηλ ἀπ' ἐμοῦ οὗτοι προσάξουσιν πρὸς με τοῦ λειτουργεῖν μοι καὶ στήσονται πρὸ προσώπου μου τοῦ προσφέρειν μοι θυσίαν στέαρ καὶ αἷμα λέγει κύριος ὁ θεός
- 16 Se yo menm ase ki pou antre nan Tanp mwen an, ki pou sèvi devan lotèl mwen an, ki pou fè sèvis pou mwen nan Tanp lan.
They are to come into my holy place and they are to come near to my table, to do my work and have the care of my house.
οὗτοι εἰσελεύσονται εἰς τὰ ἅγια μου καὶ οὗτοι προσελεύσονται πρὸς τὴν τράπεζάν μου τοῦ λειτουργεῖν μοι καὶ φυλάξουσιν τὰς φυλακὰς μου
- 17 ¶ Lè y'a antre nan pòtay ti lakou anndan Tanp lan, y'a mete rad fèt ak twal fin blan. Lè y'ap sèvi nan ti lakou anndan an osinon nan Tanp lan, yo pa fèt pou yo gen anyen fèt ak lenn sou yo.
And when they come in by the doorways of the inner square, they are to be clothed in linen robes; there is to be no wool on them while they are doing my work in the doorway of the inner square and inside the house.
καὶ ἔσται ἐν τῷ εἰσπορεύεσθαι αὐτοὺς τὰς πύλας τῆς αὐλῆς τῆς ἐσωτέρας στολὰς λινᾶς ἐνδύσονται καὶ οὐκ ἐνδύσονται ἐρεᾶ ἐν τῷ λειτουργεῖν αὐτοὺς ἀπὸ τῆς πύλης τῆς ἐσωτέρας αὐλῆς
- 18 Konsa, yo p'ap janm swe. Y'ap mare tèt yo ak gwo mouchwa fèt ak twal fin blan. Y'ap mete pantalon fèt ak twal fin blan san sentiwon.
They are to have linen head-dresses on their heads and linen trousers on their legs, and they are to have nothing round them to make their skin wet with heat.
καὶ κιδάρεις λινᾶς ἔξουσιν ἐπὶ ταῖς κεφαλαῖς αὐτῶν καὶ περισκελίῃ λινᾶ ἔξουσιν ἐπὶ τὰς ὀσφύας αὐτῶν καὶ οὐ περιζώσονται βία

- 19 Anvan yo soti nan gwo lakou a, kote pèp la ye a, se pou yo wete rad ki te sou yo lè yo te desèvis nan tanp lan. Y'a kite yo nan pyès yo mete apa pou sa a. Y'a mete lòt rad òdinè sou yo pou rad seremoni yo pa fè malè tonbe sou pèp la.
 And when they go out into the outer square to the people, they are to take off the robes in which they do the work of priests, and put them away in the holy rooms, and put on other clothing, so that the people may not be made holy by their robes.
 και ἐν τῷ ἔκπορεύεσθαι αὐτοὺς εἰς τὴν αὐλὴν τὴν ἑξωτέραν πρὸς τὸν λαὸν ἐκδύσονται τὰς στολὰς αὐτῶν ἐν αἷς αὐτοὶ λειτουργοῦσιν ἐν αὐταῖς καὶ θήσουσιν αὐτὰς ἐν ταῖς ἐξέδραις τῶν ἁγίων καὶ ἐνδύσονται στολὰς ἑτέρας καὶ οὐ μὴ ἁγιάσωσιν τὸν λαὸν ἐν ταῖς στολαῖς αὐτῶν
- 20 Prèt yo pa gen dwa kale fèt yo, ni se pa pou yo kite cheve yo vin twò long. Se pou yo toujou taye cheve yo.
 They are not to have all the hair cut off their heads, and they are not to let their hair get long, but they are to have the ends of their hair cut.
 καὶ τὰς κεφαλὰς αὐτῶν οὐ ξυρήσονται καὶ τὰς κόμας αὐτῶν οὐ ψιλώσουσιν καλύπτοντες καλύψουσιν τὰς κεφαλὰς αὐτῶν
- 21 Prèt yo pa gen dwa bwè diven jou pou yo antre nan ti lakou anndan an.
 The priests are not to take wine when they go into the inner square.
 καὶ οἶνον οὐ μὴ πῖωσιν πᾶς ἱερεὺς ἐν τῷ εἰσπορεύεσθαι αὐτοὺς εἰς τὴν αὐλὴν τὴν ἐσωτέραν
- 22 Prèt yo pa gen dwa marye ak yon vèv osinon yon madanm divòse. Se pou yo marye ak yon jenn fi nan ras moun Izrayèl yo. Tansèlman, y'a gen dwa marye ak vèv yon prèt parèy yo.
 And they are not to take as wives any widow or woman whose husband has put her away; but they may take virgins of the seed of Israel, or a widow who is the widow of a priest.
 καὶ χήραν καὶ ἐκβεβλημένην οὐ λήμψονται ἑαυτοῖς εἰς γυναῖκα ἀλλ' ἢ παρθένον ἐκ τοῦ σπέρματος ἰσραὴλ καὶ χήρα ἐὰν γένηται ἐξ ἱερέως λήμψονται
- 23 Prèt yo va moutre pèp mwen an diferans ki genyen ant sa yo mete apa pou sèvis mwen ak sa yo pa mete apa pou sèvis mwen, ant sa ki nan kondisyon pou fè sèvis pou mwen ak sa ki pa nan kondisyon pou fè sèvis pou mwen.
 And they are to make clear to my people the division between what is holy and what is common, and to give them the knowledge of what is clean and what is unclean.
 καὶ τὸν λαόν μου διδάξουσιν ἀνὰ μέσον ἁγίου καὶ βεβήλου καὶ ἀνὰ μέσον ἀκαθάρτου καὶ καθαροῦ γνωριοῦσιν αὐτοῖς
- 24 Lè yon moun gen kont ak yon lòt, se prèt yo ki va jije yo dapre sa ki nan lalwa mwen an. Se yo ki pou òganize tout fèt mwen yo dapre lòd ak regleman mwen bay. Jou repo m' yo, yo pa gen dwa fè ankenn travay.
 In any cause, they are to be in the position of judges, judging in harmony with my decisions: they are to keep my laws and my rules in all my fixed feasts; and they are to keep my Sabbaths holy.
 καὶ ἐπὶ κρίσιν αἵματος οὗτοι ἐπιστήσονται τοῦ διακρίνειν τὰ δικαιώματά μου δικαιώσουσιν καὶ τὰ κρίματά μου κρινοῦσιν καὶ τὰ νόμμά μου καὶ τὰ προστάγματά μου ἐν πάσαις ταῖς ἑορταῖς μου φυλάξονται καὶ τὰ σάββατά μου ἁγιάσουσιν
- 25 Prèt yo pa fèt pou pwoche bò kadav moun mouri pou sa pa mete yo nan kondisyon yo pa ka fè sèvis pou mwen. Tansèlman, yo gen dwa pwoche bò kadav papa yo, manman yo, pitit fi yo, pitit gason yo, frè yo osinon yon sè yo depi sè a pa marye.
 They are not to come near any dead person so as to become unclean; but for a father or mother or son or daughter or brother or for a sister who has no husband, they may make themselves unclean.
 καὶ ἐπὶ ψυχὴν ἀνθρώπου οὐκ εἰσελεύσονται τοῦ μιανθῆναι ἀλλ' ἢ ἐπὶ πατρὶ καὶ ἐπὶ μητρὶ καὶ ἐπὶ υἱῷ καὶ ἐπὶ θυγατρὶ καὶ ἐπὶ ἀδελφῷ καὶ ἐπὶ ἀδελφῇ αὐτοῦ ἢ οὐ γέγονεν ἀνδρὶ μιανθήσεται
- 26 Apre l'a fin fè sèvis pou mete l' nan kondisyon ankò pou sèvi m', se pou l' tann sèt jou.
 And after he has been made clean, seven days are to be numbered for him.
 καὶ μετὰ τὸ καθαρισθῆναι αὐτὸν ἑπτὰ ἡμέρας ἐξαριθμήσει αὐτῷ
- 27 Apre sa, jou l'a gen pou l' pran sèvis nan Tanp lan, l'a antre nan ti lakou anndan an, l'a fè ofrann pou mande Bondye padon pou peche l' yo. Se mwen menm, Seyè sèl Mèt la, ki di sa.
 And on the day when he goes into the inner square, to do the work of the holy place, he is to make his sin-offering, says the Lord.
 καὶ ἢ ἂν ἡμέρᾳ εἰσπορεύωνται εἰς τὴν αὐλὴν τὴν ἐσωτέραν τοῦ λειτουργεῖν ἐν τῷ ἁγίῳ προσοίσουσιν ἰλασμόν λέγει κύριος ὁ θεός
- 28 Prèt yo pa gen ankenn pòsyon tè ki rele yo pa yo. Se mwen menm ki tout yo. Yo p'ap gen anyen nan peyi mwen bay pèp Izrayèl la k'ap rele yo pa yo. Se sèvis y'ap fè pou mwen an ki tout yo.
 And they are to have no heritage; I am their heritage: you are to give them no property in Israel; I am their property.
 καὶ ἔσται αὐτοῖς εἰς κληρονομίαν ἐγὼ κληρονομία αὐτοῖς καὶ κατάσχεσις αὐτοῖς οὐ δοθήσεται ἐν τοῖς υἱοῖς ἰσραὴλ ὅτι ἐγὼ κατάσχεσις αὐτῶν
- 29 Se yo ki va manje ofrann grenn jaden yo ak vyann bèt yo touye pou mande Bondye padon, ak vyann bèt yo touye pou repare sa pèp la fè ki mal. Tou sa y'a mete apa pou mwen, se pou yo la ye.
 Their food is to be the meal offering and the sin-offering and the offering for error; and everything given specially to the Lord in Israel will be theirs.
 καὶ τὰς θυσίας καὶ τὰ ὑπὲρ ἁμαρτίας καὶ τὰ ὑπὲρ ἀγνοίας οὗτοι φάγονται καὶ πᾶν ἀφόρισμα ἐν τῷ ἰσραὴλ αὐτοῖς ἔσται

- 30 Tou sa ki pi bon nan premye rekòt nou yo, tou sa n'a pran angajman pou ofri ban mwen, ak tout lòt ofrann n'a fè, se pou prèt yo y'a ye. Chak fwa n'ap kwit pen, se pou nou bay prèt yo premye pen an tankou ofrann, konsa benediksyon mwen va chita lakay nou.
And the best of all the first-fruits of everything, and every offering which is lifted up of all your offerings, will be for the priests: and you are to give the priest the first of your bread-making, so causing a blessing to come on your house.
ἀπαρχαὶ πάντων καὶ τὰ πρωτότοκα πάντων καὶ τὰ ἀφαιρέματα πάντα ἐκ πάντων τῶν ἀπαρχῶν ὑμῶν τοῖς ἱερεῦσιν ἔσται καὶ τὰ πρωτογενήματα ὑμῶν δώσετε τῷ ἱερεῖ τοῦ θείναι εὐλογίας ὑμῶν ἐπὶ τοῖς οἴκοις ὑμῶν
- 31 Prèt yo pa gen dwa manje ankenn bèt, kit se zwezo, kit se lòt bèt, ki mouri mò natirèl osinon bèt nan bwa devore.
The priests may not take for food any bird or beast which has come to a natural death or whose death has been caused by another animal.
καὶ πᾶν θνησιμαῖον καὶ θηριώλωτον ἐκ τῶν πετεινῶν καὶ ἐκ τῶν κτηνῶν οὐ φάγονται οἱ ἱερεῖς
- 1 ¶ Lè n'a separe peyi a pou nou bay chak branch fanmi pa yo, se pou nou kite yon pòsyon n'a mete apa nèt pou Seyè a. Pòsyon tè sa a va gen douz kilomèt edmi longè sou dis kilomèt lajè. Tout zòn lan va rete apa nèt pou Seyè a.
And when you are making a distribution of the land, by the decision of the Lord, for your heritage, you are to make an offering to the Lord of a part of the land as holy: it is to be twenty-five thousand long and twenty thousand wide: all the land inside these limits is to be holy.
καὶ ἐν τῷ καταμετρεῖσθαι ὑμᾶς τὴν γῆν ἐν κληρονομίᾳ ἀφοριεῖτε ἀπαρχὴν τῷ κυρίῳ ἅγιον ἀπὸ τῆς γῆς πέντε καὶ εἴκοσι χιλιάδας μῆκος καὶ εὔρος εἴκοσι χιλιάδας ἅγιον ἔσται ἐν πᾶσι τοῖς ὁρίοις αὐτοῦ ὃ κυκλόθεν
- 2 Sou pòsyon tè sa a va gen yon anplasman kare kare pou Tanp lan. L'a gen witsankarant (840) pye chak bò, ak yon espas katrevenkat pye lajè k'ap rete vid san anyen sou li toutotou anplasman an.
Of this, a square five hundred long and five hundred wide is to be for the holy place, with a space of fifty cubits all round it.
καὶ ἔσται ἐκ τούτου εἰς ἅγιασμα πεντακόσιοι ἐπὶ πεντακοσίους τετράγωνον κυκλόθεν καὶ πήχεις πεντήκοντα διάστημα αὐτῷ κυκλόθεν
- 3 N'a separe pòsyon tè Seyè a an de moso menm gwo, chak moso va gen douz kilomèt edmi longè sou senk kilomèt lajè. Se nan premye mwatye a n'a chwazi anplasman pou bati Tanp lan, kay yo mete apa nèt pou Seyè a.
And of this measure, let a space be measured, twenty-five thousand long and ten thousand wide: in it there will be the holy place, even the most holy.
καὶ ἐκ ταύτης τῆς διαμετρήσεως διαμετρήσεις μῆκος πέντε καὶ εἴκοσι χιλιάδας καὶ εὔρος δέκα χιλιάδας καὶ ἐν αὐτῇ ἔσται τὸ ἅγιασμα ἅγια τῶν ἁγίων
- 4 Se pòsyon sa a n'a kite apa nèt pou Seyè a. Se li ki va pou prèt yo k'ap sèvi kote ki apa pou Bondye a epi k'ap fè sèvis pou Seyè a nan Tanp lan. Se sou li y'a bati kay yo. Se la y'a chwazi anplasman pou Tanp lan.
This holy part of the land is to be for the priests, the servants of the holy place, who come near to the Lord to do his work; it is to be a place for their houses and for grass-land and for cattle.
ἀπὸ τῆς γῆς ἔσται τοῖς ἱερεῦσιν τοῖς λειτουργοῦσιν ἐν τῷ ἁγίῳ καὶ ἔσται τοῖς ἐγγίζουσι λειτουργεῖν τῷ κυρίῳ καὶ ἔσται αὐτοῖς τόπος εἰς οἶκους ἀφορισμένους τῷ ἁγιασμῷ αὐτῶν
- 5 Lòt mwatye a ki gen douz kilomèt edmi longè sou senk kilomèt lajè tou va rete pou moun Levi yo k'ap travay nan Tanp lan. Se la y'a bati kay pou yo rete.
A space of land twenty-five thousand long and ten thousand wide is to be for the Levites, the servants of the house, a property for themselves, for towns for their living-places.
εἴκοσι καὶ πέντε χιλιάδες μῆκος καὶ εὔρος δέκα χιλιάδες ἔσται τοῖς λευίταις τοῖς λειτουργοῦσιν τῷ οἴκῳ αὐτοῖς εἰς κατάσχεσιν πόλεις τοῦ κατοικεῖν
- 6 Tou kole ak pòsyon tè Bondye a, n'a wete yon lòt pòsyon ki va gen douz kilomèt edmi longè, de kilomèt edmi lajè. Se la n'a bay pou bati kay kote nenpòt moun nan pèp Izrayèl la ka rete.
And as the property for the town you are to have a part five thousand wide and twenty-five thousand long, by the side of the offering of the holy part of the land: this is to be for all the children of Israel.
καὶ τὴν κατάσχεσιν τῆς πόλεως δώσεις πέντε χιλιάδας εὔρος καὶ μῆκος πέντε καὶ εἴκοσι χιλιάδας ὃν τρόπον ἢ ἀπαρχὴ τῶν ἁγίων παντὶ οἴκῳ ἰσραηλ ἔσονται
- 7 Y'a wete yon pòsyon tè pou wa a tou. L'ap an de moso, yonn sou bò solèy kouche adwat pòsyon tè Seyè a ak pòsyon pou lavil la, ale nan direksyon lanmè ki sèvi fwontyè sou bò solèy kouche a, yon lòt sou bò solèy leve agoch pòsyon tè Seyè a ak pòsyon pou lavil la, ale nan direksyon fwontyè ki sou bò solèy leve a. Antou, l'ap menm gwo ak pòsyon tè yo bay chak branch fanmi pèp Izrayèl la.
And for the ruler there is to be a part on one side and on the other side of the holy offering and of the property of the town, in front of the holy offering and in front of the property of the town on the west of it and on the east: measured in the same line as one of the parts of the land, from its limit on the west to its limit on the east of the land.
καὶ τῷ ἡγουμένῳ ἐκ τούτου καὶ ἀπὸ τούτου εἰς τὰς ἀπαρχὰς τῶν ἁγίων εἰς κατάσχεσιν τῆς πόλεως κατὰ πρόσωπον τῶν ἀπαρχῶν τῶν ἁγίων καὶ κατὰ πρόσωπον τῆς κατασχέσεως τῆς πόλεως τὰ πρὸς θάλασσαν καὶ ἀπὸ τῶν πρὸς θάλασσαν πρὸς ἀνατολὰς καὶ τὸ μῆκος ὡς μία τῶν μερίδων ἀπὸ τῶν ὁρίων τῶν πρὸς θάλασσαν καὶ τὸ μῆκος ἐπὶ τὰ ὄρια τὰ πρὸς ἀνατολὰς τῆς γῆς
- 8 Se pòsyon tè sa a y'a bay wa a nan peyi Izrayèl la pou rele l' pa l'. Konsa, li p'ap bezwen peze pèp mwen an ankò. L'a kite rès peyi a pou branch fanmi pèp Izrayèl la.
And this will be his heritage in Israel: and my rulers will no longer be cruel masters to my people; but they will give the land as a heritage to the children of Israel by their tribes.
καὶ ἔσται αὐτῷ εἰς κατάσχεσιν ἐν τῷ ἰσραηλ καὶ οὐ καταδυναστεύσουσιν οὐκέτι οἱ ἀφηγούμενοι τοῦ ἰσραηλ τὸν λαόν μου καὶ τὴν γῆν κατακληρονομήσουσιν οἴκος ἰσραηλ κατὰ φυλὰς αὐτῶν

- 9 ¶ Seyè sèl Mèt la pale ankò, li di konsa: -Nou menm, chèf peyi Izrayèl la, nou fè kont peche nou. Sispann maltrete moun, sispann pran sa ki pa pou nou. Fè sa ki dwat, pa fè lenjistis. Pa mete pèp la deyò sou tè ki pou li a. Se mwen menm, Seyè sèl Mèt la, ki di nou sa.
This is what the Lord has said: Let this be enough for you, O rulers of Israel: let there be an end of violent behaviour and wasting; do what is right, judging uprightly; let there be no more driving out of my people, says the Lord.
τάδε λέγει κύριος θεός ικανούσθω ὑμῖν οἱ ἀφηγοῦμενοι τοῦ ἰσραηλ ἀδικίαν καὶ ταλαιπωρίαν ἀφέλεσθε καὶ κρίμα καὶ δικαιοσύνην ποιήσατε ἐξάρατε καταδυναστείαν ἀπὸ τοῦ λαοῦ μου λέγει κύριος θ εός
- 10 Se pou tout moun sèvi ak bon pwa, ak bon mezi san madou.
Have true scales and a true ephah and a true bath.
ζυγὸς δίκαιος καὶ μέτρον δίκαιον καὶ χοῖνιξ δικαία ἔστω ὑμῖν
- 11 Mezi efa ki sèvi pou grenn yo fèt pou gen menm valè ak mezi bat ki sèvi pou likid yo. Gwo mezi a se omè a. Sa ban nou yon omè egal dis efa, egal dis bat.
The ephah and the bath are to be of the same measure, so that the bath is equal to a tenth of a homer, and the ephah to a tenth of a homer: the unit of measure is to be a homer.
τὸ μέτρον καὶ ἡ χοῖνιξ ὁμοίως μία ἔσται τοῦ λαμβάνειν τὸ δέκατον τοῦ γομορ ἢ χοῖνιξ καὶ τὸ δέκατον τοῦ γομορ τὸ μέτρον πρὸς τὸ γομορ ἔσται ἴσον
- 12 Pou pwa yo, n'a gen vin gera egal yon chekèl, swasant chekèl egal yon mina.
And the shekel is to be twenty gerahs: five shekels are five, and ten shekels are ten, and your maneh is to be fifty shekels
καὶ τὸ στάθμιον εἴκοσι ὀβολοὶ οἱ πέντε σίκλοι πέντε καὶ οἱ δέκα σίκλοι δέκα καὶ πενήκοντα σίκλοι ἡ μνᾶ ἔσται ὑμῖν
- 13 ¶ Men ki jan n'a mezire ofrann nou yo. Pou ble a, n'a bay yon mezi pou chak swasant mezi nou rekòlte. Pou lòj la, n'a bay yon mezi pou chak swasant mezi nou rekòlte.
This is the offering you are to give: a sixth of an ephah out of a homer of wheat, and a sixth of an ephah out of a homer of barley;
καὶ αὕτη ἡ ἀπαρχὴ ἣν ἀφοριεῖτε ἕκτον τοῦ μέτρου ἀπὸ τοῦ γομορ τοῦ πυροῦ καὶ τὸ ἕκτον τοῦ οἴφι ἀπὸ τοῦ κόρου τῶν κριθῶν
- 14 Pou lwil oliv la, n'a bay yon mezi pou chak san mezi lwil pye oliv yo bay. N'a mezire lwil la ak mezi bat la: dis bat pou yon omè, osinon pou yon kò.
And the fixed measure of oil is to be a tenth of a bath from the cor, for ten baths make up the cor;
καὶ τὸ πρόσταγμα τοῦ ἐλαίου κοτύλην ἐλαίου ἀπὸ δέκα κοτυλῶν ὅτι αἱ δέκα κοτύλαι εἰσὶν γομορ
- 15 Pou mouton yo, n'a bay yonn pou chak desan (200) mouton yon fanmi genyen. Se pou nou fè ofrann grenn jaden yo, ofrann bèt pou yo boule nèt, ak ofrann bèt pou yo touye pou di mèsì, pou Bondye ka padonnen peche nou yo. Se mwen menm, Seyè sèl Mèt la, ki bay lòd sa a.
And one lamb from the flock out of every two hundred, from all the families of Israel, for a meal offering and for a burned offering and for peace-offerings, to take away their sin, says the Lord.
καὶ πρόβατον ἀπὸ τῶν δέκα προβάτων ἀφαίρεμα ἐκ πασῶν τῶν πατριῶν τοῦ ἰσραηλ εἰς θυσίας καὶ εἰς ὀλοκαυτώματα καὶ εἰς σωτηρίου τοῦ ἐξιλάσκεσθαι περὶ ὑμῶν λέγει κύριος θεός
- 16 Tout moun nan peyi a fèt pou pote ofrann sa yo bay wa k'ap gouvènè pèp Izrayèl la.
All the people are to give this offering to the ruler.
καὶ πᾶς ὁ λαὸς δώσει τὴν ἀπαρχὴν ταύτην τῷ ἀφηγουμένῳ τοῦ ἰσραηλ
- 17 Se devwa wa a pou li bay bèt pou yo boule nèt, grenn jaden, ak diven pou yo ofri pou tout pèp Izrayèl la pou fèt lalin nouvèl yo, pou jou repo m' yo ak pou tout lòt fèt yo. Se li ki pou bay ofrann pou mande Bondye padon, ofrann grenn jaden, ofrann pou yo boule nèt ak ofrann pou di mèsì, pou Bondye ka wete peche pèp Izrayèl la.
And the ruler will be responsible for the burned offering and the meal offering and the drink offering, at the feasts and the new moons and the Sabbaths, at all the fixed feasts of the children of Israel: he will give the sin-offering and meal offering and burned offering and the peace-offerings, to take away the sin of the children of Israel.
καὶ διὰ τοῦ ἀφηγουμένου ἔσται τὰ ὀλοκαυτώματα καὶ αἱ θυσίαι καὶ αἱ σπονδαὶ ἔσονται ἐν ταῖς ἑορταῖς καὶ ἐν ταῖς νομηνίαις καὶ ἐν τοῖς σαββάτοις καὶ ἐν πάσαις ταῖς ἑορταῖς οἴκου ἰσραηλ αὐτὸς ποι ἦσει τὰ ὑπὲρ ἁμαρτίας καὶ τὴν θυσίαν καὶ τὰ ὀλοκαυτώματα καὶ τὰ τοῦ σωτηρίου τοῦ ἐξιλάσκεσθαι ὑπὲρ τοῦ οἴκου ἰσραηλ
- 18 Seyè sèl Mèt la pale ankò, li di konsa: -Chak premye jou nan premye mwa lanne a, se pou nou touye yon towò bèf san ankenn enfimite bay Bondye, pou mete Tanp lan nan kondisyon pou fè sèvis Bondye a.
This is what the Lord has said: In the first month, on the first day of the month, you are to take a young ox without any mark on him, and you are to make the holy place clean.
τάδε λέγει κύριος θεός ἐν τῷ πρώτῳ μηνὶ μιᾶ τοῦ μηνὸς λήμψεσθε μόσχον ἐκ βοῶν ἄμωμον τοῦ ἐξιλάσασθαι τὸ ἅγιον
- 19 Prèt la va pran ti gout nan san bèt yo ofri pou mande Bondye padon an, l'a mete sou de pote ki bò pòtay Tanp lan, sou kat kwen lotèl la, sou tout pote pòtay ki mennen nan ti lakou anndan an.
And the priest is to take some of the blood of the sin-offering and put it on the uprights at the sides of the doors of the house, and on the four angles of the shelf of the altar, and on the sides of the doorway of the inner square.
καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ ἐξιλάσμου καὶ δώσει ἐπὶ τὰς φλιάς τοῦ οἴκου καὶ ἐπὶ τὰς τέσσαρας γωνίας τοῦ ἱεροῦ καὶ ἐπὶ τὸ θυσιαστήριον καὶ ἐπὶ τὰς φλιάς τῆς πύλης τῆς αὐλῆς τῆς ἐσ ωτέρας

- 20 Sou setyèm jou mwa a, se pou nou fè menm bagay la ankò pou tout moun ki fè peche san yo pa konnen, osinon san yo pa fè espere. Se konsa n'a kenbe Tanp lan nan kondisyon pou fè sèvis Bondye a.
And this you are to do on the seventh day of the month for everyone who is in error and for the feeble-minded: you are to make the house free from sin.
καὶ οὕτως ποιήσεις ἐν τῷ ἑβδόμῳ μηνὶ μιᾷ τοῦ μηνὸς λήμνη παρ' ἐκάστου ἀπόμοιραν καὶ ἐξιλάσασθε τὸν οἶκον
- 21 Sou katòzyèm jou premye mwa a, n'a konmanse ak seremoni pou fèt Delivrans lan. Pandan sèt jou, se pou tout moun manje pen san ledven.
In the first month, on the fourteenth day of the month, you are to have the Passover, a feast of seven days; unleavened bread is to be your food.
καὶ ἐν τῷ πρώτῳ μηνὶ τεσσαρεσκαίδεκάτῃ τοῦ μηνὸς ἔσται ὑμῖν τὸ πασχα ἑορτὴ ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε
- 22 Sou premye jou fèt la, wa a gen pou l' ofri yon towò bèf pou yo touye pou mande Bondye padon pou peche l' yo ak pou peche tout pèp la.
And on that day the ruler is to give for himself and for all the people of the land an ox for a sin-offering.
καὶ ποιήσει ὁ ἀφηγούμενος ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑπὲρ αὐτοῦ καὶ τοῦ οἴκου καὶ ὑπὲρ παντὸς τοῦ λαοῦ τῆς γῆς μόσχον ὑπὲρ ἁμαρτίας
- 23 Chak jou, pandan sèt jou fèt la, se pou l' ofri sèt towò bèf ak sèt belye mouton san ankenn enfimite pou yo boule nèt pou Seyè a. Chak jou, l'a bay yon bouk kabrit pou yo touye pou mande Bondye padon pou peche yo.
And on the seven days of the feast he is to give a burned offering to the Lord, seven oxen and seven sheep without any mark on them, every day for seven days; and a he-goat every day for a sin-offering.
καὶ τὰς ἑπτὰ ἡμέρας τῆς ἑορτῆς ποιήσει ὀλοκαυτώματα τῷ κυρίῳ ἑπτὰ μόσχους καὶ ἑπτὰ κριοὺς ἀμόμους καθ' ἡμέραν τὰς ἑπτὰ ἡμέρας καὶ ὑπὲρ ἁμαρτίας ἔριφον αἰγῶν καθ' ἡμέραν
- 24 Pou chak towò bèf ak pou chak belye mouton yo gen pou yo touye, se pou yo ofri yon demi mezi grenn jaden ak twaka yon mezi lwil oliv.
And he is to give a meal offering, an ephah for every ox and an ephah for every sheep and a hin of oil to every ephah.
καὶ θυσίαν πέμμα τῷ μόσχῳ καὶ πέμμα τῷ κριῷ ποιήσεις καὶ ἐλαίου τὸ ἰν τῷ πέμματι
- 25 Pou fèt Joupa yo, ki konmanse nan kenzyèm jou setyèm mwa a, wa a va fè menm bagay la tou chak jou, pandan sèt jou: ofrann pou mande Bondye padon, ofrann bèf pou boule nèt yo, ofrann grenn jaden yo ak ofrann lwil oliv yo.
In the seventh month, on the fifteenth day of the month, at the feast, he is to give the meal offering, the burned offering, the meal offering, and the oil as before.
καὶ ἐν τῷ ἑβδόμῳ μηνὶ πεντεκαίδεκάτῃ τοῦ μηνὸς ἐν τῇ ἑορτῇ ποιήσεις κατὰ τὰ αὐτὰ ἑπτὰ ἡμέρας καθὼς τὰ ὑπὲρ τῆς ἁμαρτίας καὶ καθὼς τὰ ὀλοκαυτώματα καὶ καθὼς τὸ μαννα καὶ καθὼς τὸ ἔλαιον
- 1 ¶ Seyè sèl Mèt la di ankò: -Se pou yo kenbe pòtay bò solèy leve nan ti lakou anndan an fèmèn pandan sis jou moun gen dwa travay la. Men, y'a louvri l' jou repo ak jou fèt lalin nouvèl lan.
This is what the Lord has said: The doorway of the inner square looking to the east is to be shut on the six working days; but on the Sabbath it is to be open, and at the time of the new moon it is to be open.
τάδε λέγει κύριος θεὸς πύλη ἡ ἐν τῇ αὐλῇ τῇ ἐσωτέρᾳ ἡ βλέπουσα πρὸς ἀνατολὰς ἔσται κεκλεισμένη ἕξ ἡμέρας τὰς ἐνεργούσας ἐν δὲ τῇ ἡμέρᾳ τῶν σαββάτων ἀνοιχθήσεται καὶ ἐν τῇ ἡμέρᾳ τῆς νομηνίας ἡ ἀνοιχθήσεται
- 2 Wa a va soté nan gwo lakou deyò a, l'a antre nan gwo chanm ki nan bout koridò a, l'a kanpe bò poto pòtay yo. Prèt yo menm va boule ofrann ki pou boule nèt yo. Y'a fè ofrann pou di Bondye mèsi yo. Se la, bò pòtay la, wa a va mete ajenou pou adore Bondye. Apre sa, l'a soté. Pòtay la va ret louvri jouk aswè.
And the ruler is to go in through the covered way of the outer doorway outside, and take his place by the pillar of the doorway, and the priests will make his burned offering and his peace-offerings and he will give worship at the doorstep of the doorway; then he will go out, and the door will not be shut till the evening.
καὶ εἰσελεύσεται ὁ ἀφηγούμενος κατὰ τὴν ὁδὸν τοῦ αἰλαμ τῆς πύλης τῆς ἕξωθεν καὶ στήσεται ἐπὶ τὰ πρόθυρα τῆς πύλης καὶ ποιήσουσιν οἱ ἱερεῖς τὰ ὀλοκαυτώματα αὐτοῦ καὶ τὰ τοῦ σωτηρίου αὐτοῦ καὶ προσκυνήσει ἐπὶ τοῦ προθύρου τῆς πύλης καὶ ἐξελεύσεται καὶ ἡ πύλη οὐ μὴ κλεισθῆ ἕως ἑσπέρας
- 3 Chak jou repo m' yo ak chak fèt lalin nouvèl yo, se pou tout pèp la mete ajenou pou yo adore Seyè a devan pòtay la.
And the people of the land are to give worship at the door of that doorway before the Lord on the Sabbaths and at the new moons.
καὶ προσκυνήσει ὁ λαὸς τῆς γῆς κατὰ τὰ πρόθυρα τῆς πύλης ἐκείνης ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νομηνίαις ἐναντίον κυρίου
- 4 Chak jou repo m' yo se pou wa a ofri sis ti mouton ak yon belye mouton san ankenn enfimite, pou yo boule nèt pou Seyè a.
And the burned offering offered to the Lord by the ruler on the Sabbath day is to be six lambs without a mark on them and a male sheep without a mark;
καὶ τὰ ὀλοκαυτώματα προσοίσει ὁ ἀφηγούμενος τῷ κυρίῳ ἐν τῇ ἡμέρᾳ τῶν σαββάτων ἕξ ἄμνοὺς ἀμόμους καὶ κριὸν ἄμωμον
- 5 Avèk chak belye mouton, l'a ofri yon demi mezi grenn jaden. Avèk chak ti mouton, l'a bay sa l'a vle. Pou chak demi mezi grenn, l'a bay twaka yon mezi lwil oliv.
And the meal offering is to be an ephah for the sheep, and for the lambs whatever he is able to give, and a hin of oil to an ephah.
καὶ μαννα πέμμα τῷ κριῷ καὶ τοῖς ἄμνοῖς θυσίαν δόμα χειρὸς αὐτοῦ καὶ ἐλαίου τὸ ἰν τῷ πέμματι
- 6 Pou fèt lalin nouvèl lan, l'a ofri yon jenn towò bèf, sis ti mouton ak yon belye mouton, yo tout san ankenn enfimite.
And at the time of the new moon it is to be a young ox of the herd without a mark on him, and six lambs and a male sheep, all without a mark:
καὶ ἐν τῇ ἡμέρᾳ τῆς νομηνίας μόσχον ἄμωμον καὶ ἕξ ἄμνοὺς καὶ κριὸς ἄμωμος ἔσται

- 7 Pou chak towo bèf ak pou chak belye mouton, l'a ofri yon demi mezi grenn jaden. Pou chak ti mouton, l'a ofri sa li vle. Se pou l' ofri twaka yon mezi lwil oliv pou chak demi mezi grenn li ofri.
And he is to give a meal offering, an ephah for the ox and an ephah for the sheep, and for the lambs whatever he is able to give, and a hin of oil to an ephah.
 και πέμμα τῷ κριῶ και πέμμα τῷ μόσχῳ ἔσται μαννα και τοῖς ἀμνοῖς καθὼς ἂν ἐκποιῇ ἢ χειρ αὐτοῦ και ἐλαίου τὸ ἰν τῷ πέμματι
- 8 Lè wa a ap antre, se pou l' pase nan gwo chanm ki nan bout koridò a. Lè l'ap soti, se la pou l' pase tou.
And when the ruler comes in, he is to go in through the covered way of the doorway, and he is to go out by the same way.
 και ἐν τῷ εἰσπορεύεσθαι τὸν ἀφηγούμενον κατὰ τὴν ὁδὸν τοῦ αἰλαμ τῆς πύλης εἰσελεύσεται και κατὰ τὴν ὁδὸν τῆς πύλης ἐξελεύσεται
- 9 Pou nenpòt fèt, lè pèp la ap vin adore Seyè a, moun ki pase nan pòtay nò a pou yo antre va pase nan pòtay sid la pou yo soti. Moun ki pase nan pòtay sid la pou yo antre va pase nan pòtay nò a pou yo soti. Pesonn p'ap gen dwa pase soti kote li te pase antre a. Se pou l' pase soti nan pòtay anfas la.
But when the people of the land come before the Lord at the fixed feasts, he who comes in by the north doorway to give worship is to go out by the south doorway; and he who comes in by the south doorway is to go out by the north doorway: he is not to come back by the doorway through which he went in, but is to go straight before him.
 και ὅταν εἰσπορεύηται ὁ λαὸς τῆς γῆς ἐναντίον κυρίου ἐν ταῖς ἑορταῖς ὁ εἰσπορευόμενος κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν προσκυνεῖν ἐξελεύσεται κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς νότον και αὐτὸς ὁ εἰσπορευόμενος κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς νότον ἐξελεύσεται κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν οὐκ ἀναστρέψει κατὰ τὴν πύλην ἣν εἰσελήλυθεν ἀλλ' ἢ κατ' εὐθὺ αὐτῆς ἐξελεύσεται
- 10 Wa a va kanpe avèk pèp la, l'a antre ansanm ak yo, l'a soti ansanm ak yo.
And the ruler, when they come in, is to come among them, and is to go out when they go out.
 και ὁ ἀφηγούμενος ἐν μέσῳ αὐτῶν ἐν τῷ εἰσπορεύεσθαι αὐτοὺς εἰσελεύσεται μετ' αὐτῶν και ἐν τῷ ἐκπορεύεσθαι αὐτοὺς ἐξελεύσεται
- 11 Pou jou fèt yo ak pou gwo seremoni yo, y'a ofri yon demi mezi grenn jaden pou chak towo bèf osinon pou chak belye mouton y'ap ofri. Pou chak ti mouton yon moun ap ofri, l'a bay sa l'a vle. Se pou yo bay twaka yon mezi lwil pou chak demi mezi grenn jaden.
At the feasts and the fixed meetings the meal offerings are to be an ephah for an ox, and an ephah for a male sheep, and for the lambs whatever he is able to give, and a hin of oil to an ephah.
 και ἐν ταῖς ἑορταῖς και ἐν ταῖς πανηγύρεσιν ἔσται τὸ μαννα πέμμα τῷ μόσχῳ και πέμμα τῷ κριῶ και τοῖς ἀμνοῖς καθὼς ἂν ἐκποιῇ ἢ χειρ αὐτοῦ και ἐλαίου τὸ ἰν τῷ πέμματι
- 12 Lè wa a ap fè yon ofrann paske li vle fè l' bay Seyè a, kit se yon ofrann pou yo boule nèt, kit se yon ofrann pou di Bondye mèsi, y'a louvri pòtay ki bay sou solèy leve nan ti lakou anndan an pou li. Se pou li fè ofrann li menm jan li fè l' pou jou repo yo. Men, soti li soti, y'a fèmen pòtay la.
And when the ruler makes a free offering, a burned offering or a peace-offering freely given to the Lord, the doorway looking to the east is to be made open for him, and he is to make his burned offering and his peace-offerings as he does on the Sabbath day: and he will go out; and the door will be shut after he has gone out.
 ἐὰν δὲ ποιῆσῃ ὁ ἀφηγούμενος ὁμολογίαν ὀλοκαύτωμα σωτηρίου τῷ κυρίῳ και ἀνοίξει ἐαυτῷ τὴν πύλην τὴν βλέπουσαν κατ' ἀνατολὰς και ποιήσει τὸ ὀλοκαύτωμα αὐτοῦ και τὰ τοῦ σωτηρίου αὐτοῦ ὁ ἑν τρόπον ποιεῖ ἐν τῇ ἡμέρᾳ τῶν σαββάτων και ἐξελεύσεται και κλείσει τὰς θύρας μετὰ τὸ ἐξελθεῖν αὐτόν
- 13 Seyè a di ankò: -Chak maten, se pou yo ofri yon ti mouton ennan san ankenn ofrimite pou yo boule nèt pou Seyè a. Se pou yo fè ofrann sa a chak jou.
And you are to give a lamb a year old without any mark on it for a burned offering to the Lord every day: morning by morning you are to give it.
 και ἄμνὸν ἐνιαύσιον ἄμωμον ποιήσει εἰς ὀλοκαύτωμα καθ' ἡμέραν τῷ κυρίῳ πρωὶ ποιήσει αὐτόν
- 14 Chak maten, y'a ofri tou senk liv farin frans ak yon boutèy ka lwil oliv y'a melanje ak farin lan. Se konsa pou yo fè ofrann sa yo bay Seyè a. Sa se yon lòd ki la pou toutan, ki p'ap janm chanje.
And you are to give, morning by morning, a meal offering with it, a sixth of an ephah and a third of a hin of oil dropped on the best meal; a meal offering offered to the Lord at all times by an eternal order.
 και μαννα ποιήσει ἐπ' αὐτῷ τὸ πρωὶ ἕκτον τοῦ μέτρου και ἐλαίου τὸ τρίτον τοῦ ἰν τοῦ ἀναμείξει τὴν σεμίδαλιν μαννα τῷ κυρίῳ πρόσταγμα διὰ παντός
- 15 Chak jou nan maten, san sote yon jou, se pou yo ofri ti mouton an, farin lan ak lwil la pou yo boule nèt pou Seyè a.
And they are to give the lamb and the meal offering and the oil, morning by morning, for a burned offering at all times.
 ποιήσετε τὸν ἄμνὸν και τὸ μαννα και τὸ ἐλαιον ποιήσετε τὸ πρωὶ ὀλοκαύτωμα διὰ παντός
- 16 ¶ Seyè sèl Mèt la bay lòd sa a: -Si wa a fè yonn nan pitit li yo kado yon moso nan tè li a, moso tè sa a ap toujou rete pou pitit la. Se va byen eritaj fanmi li.
This is what the Lord has said: If the ruler gives a property to any of his sons, it is his heritage and will be the property of his sons; it is theirs for their heritage.
 τάδε λέγει κύριος θεὸς ἂν δῶ ὁ ἀφηγούμενος δόμα ἐνὶ ἐκ τῶν υἱῶν αὐτοῦ ἐκ τῆς κληρονομίας αὐτοῦ τοῦτο τοῖς υἱοῖς αὐτοῦ ἔσται κατάσχεσις ἐν κληρονομίᾳ
- 17 Men, si wa a fè yon moun k'ap sèvi l' kado yon moso nan tè li a, tè a ap tounen pou wa a ankò lè lanne rejwisans lan va rive. Paske, tè a se pou li. Se sèlman li menm ak pitit li ki ka mèt tè a pou toutan.
And if he gives a part of his heritage to one of his servants, it will be his till the year of making free, and then it will go back to the ruler; for it is his sons' heritage, and is to be theirs.
 ἐὰν δὲ δῶ δόμα ἐνὶ τῶν παιδῶν αὐτοῦ και ἔσται αὐτῷ ἕως τοῦ ἔτους τῆς ἀφέσεως και ἀποδώσει τῷ ἀφηγουμένῳ πλὴν τῆς κληρονομίας τῶν υἱῶν αὐτοῦ αὐτοῖς ἔσται

- 18 Wa a pa gen dwa mete ankenn moun nan pèp la deyò sou tè yo pou li pran l' pou li. Se nan tè ki rele l' pa l' la pou l' pran pou l' bay pitit li. Konsa, li p'ap mete pesonn deyò sou tè yo pou l' pran tè a pou li.
And the ruler is not to take the heritage of any of the people, driving them out of their property; he is to give a heritage to his sons out of the property which is his: so that my people may not be sent away from their property.
 και οὐ μὴ λάβῃ ὁ ἀφηγούμενος ἐκ τῆς κληρονομίας τοῦ λαοῦ καταδυναστεύσαι αὐτούς ἐκ τῆς κατασχέσεως αὐτοῦ κατακληρονομήσει τοῖς υἱοῖς αὐτοῦ ὅπως μὴ διασκορπίζηται ὁ λαός μου ἕκαστος ἐκ τῆς κατασχέσεως αὐτοῦ
- 19 ¶ Apre sa, nonm lan mennen m' devan pòt ki toupre pòtay sid la, nan ti lakou anndan an. Pòt la te bay sou chanm yo mete apa pou prèt Bondye yo, sou bò nò a. Li moutre m' yon espas nan fon an, sou bò solèy kouche chanm yo.
And he took me through by the way in at the side of the doorway into the holy rooms which are the priests', looking to the north: and I saw a place at the side of them to the west.
 και εισήγαγέν με εἰς τὴν εἴσοδον τῆς κατὰ νότου τῆς πύλης εἰς τὴν ἐξέδραν τῶν ἁγίων τῶν ἱερέων τὴν βλέπουσαν πρὸς βορρᾶν και ἰδοὺ τόπος ἐκεῖ κεχωρισμένος
- 20 Epi li di m': -Men kote prèt yo va bouyi vyann bèt yo te touye pou mande Bondye padon osinon pou peye pou peche yo fè yo. Se la tou y'a kwit ofrann farin yo. Konsa, tou sa yo te mete apa pou Bondye p'ap janm soti nan gwo lakou a kote yo te ka fè malè rive pèp la.
And he said to me, This is the place where the offering for error and the sin-offering are to be cooked in water by the priests, and where the meal offering is to be cooked in the oven; so that they may not be taken out into the outer square to make the people holy.
 και εἶπεν πρὸς με οὗτος ὁ τόπος ἐστὶν οὗ ἀνήσουσιν ἐκεῖ οἱ ἱερεῖς τὰ ὑπὲρ ἀγνοίας και τὰ ὑπὲρ ἁμαρτίας και ἐκεῖ πένουσι τὸ μανα τὸ παράπαν τοῦ μὴ ἐκφέρειν εἰς τὴν αὐλὴν τὴν ἐξωτέραν τοῦ ἁγιάς εἰν τὸν λαόν
- 21 Apre sa, li mennen m' nan gwo lakou deyò a, li fè m' pase nan kat kwen lakou a. Te gen yon ti lakou nan chak kwen.
And he took me out into the outer square and made me go by the four angles of the square; and I saw that in every angle of the open square there was a space shut in.
 και ἐξήγαγέν με εἰς τὴν αὐλὴν τὴν ἐξωτέραν και περιήγαγέν με ἐπὶ τὰ τέσσαρα μέρη τῆς αὐλῆς και ἰδοὺ αὐλὴ κατὰ τὸ κλίτος τῆς αὐλῆς αὐλὴ κατὰ τὸ κλίτος τῆς αὐλῆς
- 22 Antou, sa te fè kat ti lakou. Chak ti lakou sa yo te gen swasantwit pye longè, karantwit pye lajè.
In the four angles there were spaces walled in, forty cubits long and thirty wide; the four were of the same size.
 ἐπὶ τὰ τέσσαρα κλίτη τῆς αὐλῆς αὐλὴ μικρὰ μήκος πηχῶν τεσσαράκοντα και εὗρος πηχῶν τριάκοντα μέτρον ἐν ταῖς τέσσαρσιν
- 23 Yo chak te gen yon miray wòch ki te fèmen yo. Nan pye miray yo, te gen yon seri fouye dife ki te fè wonn lakou a.
And there was a line of wall all round inside them, round all four, and boiling-places were made under it all round about.
 και ἐξέδραι κύκλω ἐν αὐταῖς κύκλω ταῖς τέσσαρσιν και μαγειρεία γεγνότα ὑποκάτω τῶν ἐξεδρῶν κύκλω
- 24 Nonm lan di m': -Sa se kizin kote moun k'ap sèvi nan Tanp lan va bouyi vyann bèt pèp la ofri bay Bondye.
And he said to me, These are the boiling-rooms, where the offering of the people is cooked by the servants of the house.
 και εἶπεν πρὸς με οὗτοι οἱ οἴκοι τῶν μαγειρείων οὗ ἀνήσουσιν ἐκεῖ οἱ λειτουργοῦντες τῷ οἴκῳ τὰ θύματα τοῦ λαοῦ
- 1 ¶ Apre sa, nonm lan mennen m' tounen devan pòtay pou antre nan Tanp lan. Mwen wè yon dlo k'ap soti anba papòt kay la, li t'ap koule nan direksyon solèy leve. Se nan direksyon sa a pòtay Tanp lan te bay tou. Dlo a t'ap koule desann soti anba fondasyon ki sou bò sid Tanp lan, li pase adwat sou bò sid lotèl la.
And he took me back to the door of the house; and I saw that waters were flowing out from under the doorstep of the house on the east, for the house was facing east: and the waters came down from under, from the right side of the house, on the south side of the altar.
 και εισήγαγέν με ἐπὶ τὰ πρόθυρα τοῦ οἴκου και ἰδοὺ ὕδωρ ἐξεπορεύετο ὑποκάτωθεν τοῦ αἰθρίου κατ' ἀνατολὰς ὅτι τὸ πρόσωπον τοῦ οἴκου ἔβλεπεν κατ' ἀνατολὰς και τὸ ὕδωρ κατέβαινεν ἀπὸ τοῦ κλίτους τοῦ δεξιοῦ ἀπὸ νότου ἐπὶ τὸ θυσιαστήριον
- 2 Nonm lan fè m' soti kite lakou Tanp lan. Mwen pase nan pòtay nò a, nou fè yon detou jouk nou rive bò pòtay ki bay sou solèy leve a. Yon ti dlo t'ap koule soti nan kwen sid pòtay la.
And he took me out by the north doorway, and made me go round to the outside of the doorway looking to the east; and I saw waters running slowly out on the south side.
 και ἐξήγαγέν με κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν και περιήγαγέν με τὴν ὁδὸν ἔξωθεν πρὸς τὴν πύλην τῆς αὐλῆς τῆς βλέπουσης κατ' ἀνατολὰς και ἰδοὺ τὸ ὕδωρ κατεφέρετο ἀπὸ τοῦ κλίτους τοῦ δεξιοῦ
- 3 Nonm lan swiv ti kouran dlo a desann nan direksyon solèy leve. Avèk baton mezi ki te nan men l' lan, li mezire senksan (500) mè. Rive la, li fè m' janbe dlo a. Dlo a ban m' nan je pye.
And the man went out to the east with the line in his hand, and after measuring a thousand cubits, he made me go through the waters, which came over my feet.
 καθὼς ἔξοδος ἀνδρὸς ἐξ ἐναντίας και μέτρον ἐν τῇ χειρὶ αὐτοῦ και διεμέτρησεν χιλίους ἐν τῷ μέτρῳ και διῆλθεν ἐν τῷ ὕδατι ὕδωρ ἀφέσεως
- 4 Li mezire yon lòt senksan (500) mè ankò, li fè m' janbe dlo a, dlo a ban mwen nan jenou. Li mezire yon lòt senksan (500) mè ankò, li fè m' janbe dlo a, dlo a ban mwen nan ren.
And again, measuring a thousand cubits, he made me go through the waters which came up to my knees. Again, measuring a thousand, he made me go through the waters up to the middle of my body.
 και διεμέτρησεν χιλίους και διῆλθεν ἐν τῷ ὕδατι ὕδωρ ἕως τῶν μηρῶν και διεμέτρησεν χιλίους και διῆλθεν ὕδωρ ἕως ὀσφύος

- 5 Li mezire yon lòt senksan (500) mè. Rive la, se te yon gwo larivyè. Mwen pa t' ka mache janbe l' ankò, dlo a te twò fon. Se naje pou m' ta naje travèse l'.
Again, after his measuring a thousand, it became a river which it was not possible to go through: for the waters had become deep enough for swimming, a river it was not possible to go through.
καὶ διεμέτρησεν χιλίους καὶ οὐκ ἠδύνατο διελθεῖν ὅτι ἐξῆρξεν τὸ ὕδωρ ὡς ῥοῖζος χειμάρρου ὃν οὐ διαβήσονται
- 6 Li di m' konsa: -Nonm o! Make tou sa ou wè la a! Apre sa, li fè m' tounen sou bò larivyè a.
And he said to me, Son of man, have you seen this? Then he took me to the river's edge.
καὶ εἶπεν πρὸς με εἰ εώρακας νιὲ ἀνθρώπου καὶ ἤγαγέν με ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ
- 7 Lè m' rive la, mwen wè te gen anpil pyebwa sou de bò larivyè a.
And he took me back, and I saw at the edge of the river a very great number of trees on this side and on that.
ἐν τῇ ἐπιστροφῇ μου καὶ ἰδοὺ ἐπὶ τοῦ χεῖλους τοῦ ποταμοῦ δένδρα πολλὰ σφόδρα ἔνθεν καὶ ἔνθεν
- 8 Li di m' konsa: -Dlo sa a ap koule desann, l'ap travèse pòsyon tè ki bay sou solèy leve a, jouk li rive nan Fon Jouden an pou l' tonbe nan Lanmè Mouri a. Lè l'a tonbe nan Lanmè mouri a, l'ap fè dlo sale a tounen dlo dous.
And he said to me, These waters are flowing out to the east part of the land and down into the Arabah; and they will go to the sea, and the waters will be made sweet.
καὶ εἶπεν πρὸς με τὸ ὕδωρ τοῦτο τὸ ἐκπορευόμενον εἰς τὴν γαλιλαίαν τὴν πρὸς ἀνατολὰς καὶ κατέβαιναν ἐπὶ τὴν ἀραβίαν καὶ ἤρχετο ἕως ἐπὶ τὴν θάλασσαν ἐπὶ τὸ ὕδωρ τῆς διεκβολῆς καὶ ὑγιάσει τὰ ὕδατα
- 9 Tout kote dlo a ap koule pral gen tout kalite bèt ak pwason. Dlo larivyè a pral fè dlo Lanmè Mouri a tounen dlo dous. Kote dlo a pase, l'ap bay lavi.
And it will come about that every living and moving thing, wherever their streams come, will have life; and there will be very much fish because these waters have come there and have been made sweet: and everything wherever the river comes will have life.
καὶ ἔσται πᾶσα ψυχὴ τῶν ζώων τῶν ἐκζέοντων ἐπὶ πάντα ἐφ' ἃ ἂν ἐπέλθῃ ἐκεῖ ὁ ποταμὸς ζήσεται καὶ ἔσται ἐκεῖ ἰχθὺς πολλὸς σφόδρα ὅτι ἦκει ἐκεῖ τὸ ὕδωρ τοῦτο καὶ ὑγιάσει καὶ ζήσεται πᾶν ἐφ' ὃ ἂν ἐπέλθῃ ὁ ποταμὸς ἐκεῖ ζήσεται
- 10 Depi sous Angedi yo, desann ale jouk sous Eneglayim yo, pral gen moun k'ap peche sou tout bò lanmè a. Yo pral blayi senn yo ak privye yo mete cheche. Pral gen tout kalite pwason an kantite tankou nan lanmè Mediterane a.
And fishermen will take up their places by it: from En-gedi as far as En-eglaim will be a place for the stretching out of nets; the fish will be of every sort, like the fish of the Great Sea, a very great number.
καὶ στήσονται ἐκεῖ ἄλεις ἀπὸ αινγαδίν ἕως αινγαλίμ ψυγμὸς σαγιῶν ἔσται καθ' αὐτὴν ἔσται καὶ οἱ ἰχθύες αὐτῆς ὡς οἱ ἰχθύες τῆς θαλάσσης τῆς μεγάλης πλῆθος πολὺ σφόδρα
- 11 Men, dlo ki nan lagon yo ak nan ma dlo ki sou rivaj la p'ap dous. Y'ap rete ak tout gwo sèl yo.
The wet places and the pools will not be made sweet; they will be given up to salt.
καὶ ἐν τῇ διεκβολῇ αὐτοῦ καὶ ἐν τῇ ἐπιστροφῇ αὐτοῦ καὶ ἐν τῇ ὑπεράρσει αὐτοῦ οὐ μὴ ὑγιάσωσιν εἰς ἅλας δέδονται
- 12 Sou de bò larivyè a, tout kalite pyebwa pral poue pou bay fwi pou moun manje. Fèy yo p'ap janm fennen, yo p'ap janm sispann donn. Y'ap bay yon donn chak mwa, paske dlo k'ap koule sot nan Tanp lan pral wouze yo. Pyebwa yo pral bay fwi pou moun manje. Fèy yo ap sèvi renmèd.
And by the edge of the river, on this side and on that, will come up every tree used for food, whose leaves will ever be green and its fruit will not come to an end: it will have new fruit every month, because its waters come out from the holy place: the fruit will be for food and the leaf will make well those who are ill.
καὶ ἐπὶ τοῦ ποταμοῦ ἀναβήσεται ἐπὶ τοῦ χεῖλους αὐτοῦ ἔνθεν καὶ ἔνθεν πᾶν ξύλον βρώσιμον οὐ μὴ παλαιωθῇ ἐπ' αὐτοῦ οὐδὲ μὴ ἐκλίπῃ ὁ καρπὸς αὐτοῦ τῆς καινότητος αὐτοῦ πρωτοβολήσῃ διότι τὰ ὕδατα αὐτῶν ἐκ τῶν ἁγίων ταῦτα ἐκπορεύεται καὶ ἔσται ὁ καρπὸς αὐτῶν εἰς βρώσιν καὶ ἀνάβασιν αὐτῶν εἰς ὑγίαιαν
- 13 ¶ Seyè sèl Mèt la di m' ankò: -Men fwontyè peyi nou pral separe pou nou bay douz branch fanmi pèp Izrayèl yo pòsyon pa yo chak. N'a bay branch fanmi Jozèf la de pòsyon.
This is what the Lord has said: These are the limits by which you will take up your heritage in the land among the twelve tribes of Israel: Joseph is to have two parts.
τάδε λέγει κύριος θεὸς ταῦτα τὰ ὅρια κατακληρονομήσετε τῆς γῆς ταῖς δώδεκα φυλαῖς τῶν υἱῶν ἰσραὴλ πρόσθεσις σχοινίσματος
- 14 Separe tè a pou chak moun jwenn pòsyon pa yo. Mwen te pwomèt zansèt nou yo m'ap ba yo peyi sa a pou rele yo pa yo.
And you are to make an equal division of it; as I gave my oath to your fathers to give it to you: for this land is to be your heritage.
καὶ κατακληρονομήσετε αὐτὴν ἕκαστος καθὼς ὁ ἀδελφὸς αὐτοῦ εἰς ἣν ἦρα τὴν χειρὰ μου τοῦ δοῦναι αὐτὴν τοῖς πατράσιν αὐτῶν καὶ πεσεῖται ἡ γῆ αὕτη ὑμῖν ἐν κληρονομίᾳ
- 15 Sou bò nò, fwontyè a va sot depi bò lanmè Mediterane a, l'a desann nan direksyon solèy leve, l'a pase lavil Etlon, l'a rive lavil Zeda nan Fon Amat la.
And this is to be the limit of the land: on the north side, from the Great Sea, in the direction of Hethlon, as far as the way into Hamath;
καὶ ταῦτα τὰ ὅρια τῆς γῆς πρὸς βορρᾶν ἀπὸ τῆς θαλάσσης τῆς μεγάλης τῆς καταβαινούσης καὶ περισχιζούσης τῆς εἰσόδου ἡμαθ σεδδαδα
- 16 L'a pase lavil Bewota ak lavil Sibrayim, nan mitan peyi Damas ak peyi Amat. L'a rive lavil Tikon ki sou fwontyè peyi Oran an.
To Zedad, Berothah, Sibraim, which is between the limit of Damascus and the limit of Hazar-hatticon, which is on the limit of Hauran.
βηρωθα σεβραιμ ἡλιαμ ἀνὰ μέσον ὀρίων δαμασκοῦ καὶ ἀνὰ μέσον ὀρίων ἡμαθ ἀλλὴ τοῦ σαναν αἶ εἰσιν ἐπάνω τῶν ὀρίων αυρανίτιδος

- 17 Konsa, fwontyè nò peyi a soti bò lanmè Mediterane, li desann jouk lavil Enon nan direksyon solèy leve. L'ap bòde ak fwontyè peyi Damas ak peyi Amat.
And this is the limit from the sea in the direction of Hazar-enon; and the limit of Damascus is to the north, and on the north is the limit of Hamath. This is the north side.
ταῦτα τὰ ὅρια ἀπὸ τῆς θαλάσσης ἀπὸ τῆς αὐλῆς τοῦ αἰναν ὅρια δαμασκοῦ καὶ τὰ πρὸς βορρᾶν
- 18 Sou bò solèy leve, fwontyè a ap pati nan yon bòn ki ant peyi Damas la ak peyi Oran an. L'ap desann nan direksyon sid jouk larivyè Jouden an k'ap sèvi fwontyè ant peyi Izrayèl la sou bò solèy kouche ak peyi Galarad sou bò solèy leve. L'a desann toujou jouk li rive lavil Tama, bò lanmè Mouri a.
And the east side will be from Hazar-enon, which is between Hauran and Damascus; and between Gilead and the land of Israel the Jordan will be the limit, to the east sea, to Tamar. This is the east side.
καὶ τὰ πρὸς ἀνατολὰς ἀνὰ μέσον τῆς αυρανίτιδος καὶ ἀνὰ μέσον δαμασκοῦ καὶ ἀνὰ μέσον τῆς γαλααδίτιδος καὶ ἀνὰ μέσον τῆς γῆς τοῦ ἰσραηλ ὁ ἰορδάνης διορίζει ἐπὶ τὴν θάλασσαν τὴν πρὸς ἀνατολὰς φοινικῶνος ταῦτα τὰ πρὸς ἀνατολὰς
- 19 Sou bò sid la, fwontyè ap pran direksyon sid yon ti kras plis sou solèy kouche, soti lavil Tama rive nan ti bwa bò sous dlo Meriba yo nan peyi Kadès. Rive la, l'ap vire sou nò yon ti jan sou solèy kouche, l'a pran ravin lan moute rive bò lanmè Mediterane a.
And the south side to the south will be from Tamar as far as the waters of Meribath-kadesh, to the stream of Egypt, to the Great Sea. This is the south side, on the south.
καὶ τὰ πρὸς νότον καὶ λίβα ἀπὸ θαμῖαν καὶ φοινικῶνος ἕως ὕδατος μαριμωθ καθὺς παρεκτεῖνον ἐπὶ τὴν θάλασσαν τὴν μεγάλην τοῦτο τὸ μέρος νότος καὶ λίβ
- 20 Sou bò solèy kouche a, se lanmè Mediterane a k'ap sèvi yo fwontyè moute rive sou yon bòn ki sou bò solèy kouche lavil Amat.
And the west side will be the Great Sea, from the limit on the south to a point opposite the way into Hamath. This is the west side.
τοῦτο τὸ μέρος τῆς θαλάσσης τῆς μεγάλης ὀρίζει ἕως κατέναντι τῆς εἰσόδου ἡμαθ ἕως εἰσόδου αὐτοῦ ταῦτά ἐστιν τὰ πρὸς θάλασσαν ἡμαθ
- 21 N'a separe tè a bay chak branch fanmi pèp Izrayèl la pòsyon pa yo.
You will make a division of the land among you, tribe by tribe.
καὶ διαμερίσετε τὴν γῆν ταύτην αὐτοῖς ταῖς φυλαῖς τοῦ ἰσραηλ
- 22 N'a separe peyi a bay chak moun sa ki vin pou yo. Moun lòt nasyon k'ap viv nan mitan nou epi ki gen pitit ki fèt la va resewva moso tè pa yo tou lè n'ap separe peyi a. Se pou nou konsidere yo tankou nenpòt moun pèp Izrayèl k'ap viv nan peyi a. Y'a tire osò pou pòsyon ki pou vin pou yo nan peyi a ansanm ak moun branch fanmi pèp Izrayèl yo.
And you are to make a distribution of it, by the decision of the Lord, for a heritage to you and to the men from other lands who are living among you and who have children in your land: they will be the same to you as if they were Israelites by birth, they will have their heritage with you among the tribes of Israel.
βαλεῖτε αὐτὴν ἐν κλήρῳ ὑμῖν καὶ τοῖς προσηλύτοις τοῖς παροικοῦσιν ἐν μέσῳ ὑμῶν οἵτινες ἐγέννησαν υἱοὺς ἐν μέσῳ ὑμῶν καὶ ἔσονται ὑμῖν ὡς αὐτόχθονες ἐν τοῖς υἱοῖς τοῦ ἰσραηλ μεθ' ὑμῶν φάγοντα ἰ ἐν κληρονομία ἐν μέσῳ τῶν φυλῶν τοῦ ἰσραηλ
- 23 Chak moun lòt nasyon ki rete nan peyi a va resewva moso tè pa yo nan pòsyon ki pou branch fanmi moun kote y'ap viv la. Se mwen menm, Seyè sèl Mèt la, ki di sa.
In whatever tribe the man from a strange land is living, there you are to give him his heritage, says the Lord.
καὶ ἔσονται ἐν φυλῇ προσηλύτων ἐν τοῖς προσηλύτοις τοῖς μετ' αὐτῶν ἐκεῖ δώσετε κληρονομίαν αὐτοῖς λέγει κύριος θεός
- 1 ¶ Sou bò nò, fwontyè peyi a ap soti bò lanmè Mediterane a, l'ap pran direksyon solèy leve jouk lavil Etlon, l'ap pase devan Amat, l'ap rive lavil Enon. L'ap kouri sou fwontyè ant peyi Damas ak peyi Amat. Chak branch fanmi pèp la pral resewva yon pòsyon tè k'ap soti depi bò lanmè Mediterane sou lizyè solèy kouche a rive sou lizyè solèy leve a. Lè ou konmanse sou lizyè nò a, ou jwenn pòsyon tè branch fanmi Dann lan.
Now these are the names of the tribes: from the north end, from the west on the way of Hethlon to the way into Hamath, in the direction of Hazar-enon, with the limit of Damascus to the north, by Hamath; and on the limit from the east side to the west side: Dan, one part.
καὶ ταῦτα τὰ ὀνόματα τῶν φυλῶν ἀπὸ τῆς ἀρχῆς τῆς πρὸς βορρᾶν κατὰ τὸ μέρος τῆς καταβάσεως τοῦ περισχίζοντος ἐπὶ τὴν εἰσόδον τῆς ἡμαθ αὐλῆς τοῦ αἰναν ὅριον δαμασκοῦ πρὸς βορρᾶν κατὰ μέρος ἡμαθ αὐλῆς καὶ ἔσται αὐτοῖς τὰ πρὸς ἀνατολὰς ἕως πρὸς θάλασσαν δαν μία
- 2 Apre li, se pòsyon tè branch fanmi Asè a.
And on the limit of Dan, from the east side to the west side: Asher, one part.
καὶ ἀπὸ τῶν ὀρίων τοῦ δαν τὰ πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν ασηρ μία
- 3 Apre li, se pòsyon tè branch fanmi Neftali a.
And on the limit of Asher, from the east side to the west side: Naphtali, one part.
καὶ ἀπὸ τῶν ὀρίων ασηρ ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν νεφθαλι μία
- 4 Apre li, se pòsyon tè branch fanmi Manase a.
And on the limit of Naphtali, from the east side to the west side: Manasseh, one part.
καὶ ἀπὸ τῶν ὀρίων νεφθαλι ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν μανασση μία

- 5 Apre li, se pòsyon tè branch fanmi Efrayim lan.
And on the limit of Manasseh, from the east side to the west side: Ephraim, one part.
 και ἀπὸ τῶν ὀρίων μανασση ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν εφραιμ μία
- 6 Apre li, se pòsyon tè branch fanmi Woubenn lan.
And on the limit of Ephraim, from the east side to the west side: Reuben, one part.
 και ἀπὸ τῶν ὀρίων εφραιμ ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν ρουβην μία
- 7 Apre li, se pòsyon tè branch fanmi Jida a.
And on the limit of Reuben, from the east side to the west side: Judah, one part.
 και ἀπὸ τῶν ὀρίων ρουβην ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν ιουδα μία
- 8 Apre pòsyon Jida a, se va pòsyon mitan y'a mete apa a. L'ap gen douz kilomèt edmi lajè soti nan nò desann nan sid. L'ap menm longè ak pòsyon yo bay branch fanmi yo. L'ap soti sou lizyè solèy leve rive sou lizyè solèy kouche. Se nan mitan pòsyon sa a y'a moute Tanp lan.
And on the limit of Judah, from the east side to the west side, will be the offering which you are to make, twenty-five thousand wide, and as long as one of the parts, from the east side to the west side: and the holy place will be in the middle of it.
 και ἀπὸ τῶν ὀρίων ιουδα ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν ἔσται ἡ ἀπαρχὴ τοῦ ἀφορισμοῦ πέντε και εἴκοσι χιλιάδες εὖρος και μήκος καθὼς μία τῶν μερίδων ἀπὸ τῶν πρὸς ἀνατολὰς κ αι ἕως τῶν πρὸς θάλασσαν και ἔσται τὸ ἅγιον ἐν μέσῳ αὐτῶν
- 9 Nan mitan pòsyon sa a, n'a wete yon moso tè douz kilomèt longè sou dizwit kilomèt lajè mete l' apa nèt pou Seyè a.
The offering you will give to the Lord is to be twenty-five thousand long and twenty-five thousand wide.
 ἀπαρχὴ ἦν ἀφοριοῦσι τῷ κυρίῳ μήκος πέντε και εἴκοσι χιλιάδες και εὖρος εἴκοσι και πέντε χιλιάδες
- 10 Y'a bay prèt yo yon moso nan tè yo mete apa pou Seyè a. Moso tè pa yo a va mezire douz kilomèt edmi longè soti solèy leve rive solèy kouche, senk kilomèt lajè soti nan nò rive nan sid. Se nan mitan moso tè sa a y'a moute Tanp Seyè a.
And for these, that is the priests, the holy offering is to be twenty-five thousand long to the north, ten thousand wide to the west, ten thousand wide to the east and twenty-five thousand long to the south; and the holy place of the Lord will be in the middle of it.
 τούτων ἔσται ἡ ἀπαρχὴ τῶν ἁγίων τοῖς ἱερεῦσιν πρὸς βορρᾶν πέντε και εἴκοσι χιλιάδες και πρὸς θάλασσαν πλάτος δέκα χιλιάδες και πρὸς ἀνατολὰς πλάτος δέκα χιλιάδες και πρὸς νότον μήκος εἴκοσι και πέντε χιλιάδες και τὸ ὄρος τῶν ἁγίων ἔσται ἐν μέσῳ αὐτοῦ
- 11 Moso tè sa a va rete pou prèt ki soti nan fanmi Zadòk, prèt yo te mete apa pou mwen an, paske se yo menm ki te kenbe fèm nan sèvis mwen, ki pa t' pèdi tèt yo lè rès pèp Izrayèl la te pèdi tèt yo ansanm ak lòt moun branch fanmi Levi yo.
For the priests who have been made holy, those of the sons of Zadok who kept the orders I gave them, who did not go out of the right way when the children of Israel went from the way, as the Levites did,
 τοῖς ἱερεῦσι τοῖς ἡγιασμένοις υἱοῖς σαδδουκ τοῖς φυλάσσουσι τὰς φυλακὰς τοῦ οἴκου οἵτινες οὐκ ἐπλανήθησαν ἐν τῇ πλανήσει υἱῶν ἰσραηλ ὄν τρόπον ἐπλανήθησαν οἱ λευῖται
- 12 Se konsa, y'a ba yo yon moso tè pou kont yo, kole kole ak moso tè yo bay moun Levi yo. Se moso tè sa a ki va rete apa nèt pou Seyè a.
Even for them will be the offering from the offering of the land, a thing most holy, on the limit of the land given to the Levites.
 και ἔσται αὐτοῖς ἡ ἀπαρχὴ δεδομένη ἐκ τῶν ἀπαρχῶν τῆς γῆς ἁγίων ἀπὸ τῶν ὀρίων τῶν λευιτῶν
- 13 Moun Levi yo tou va gen yon moso tè pou yo, sou bò sid pòsyon tè prèt yo. Moso tè sa a tou va mezire douz kilomèt edmi longè soti solèy leve al solèy kouche, sou senk kilomèt lajè soti nan nò rive nan sid.
And the Levites are to have a part of the land equal to the limit of the priests', twenty-five thousand long and ten thousand wide, all of it together to be twenty-five thousand long and twenty thousand wide.
 τοῖς δὲ λευῖταις τὰ ἐχόμενα τῶν ὀρίων τῶν ἱερέων μήκος πέντε και εἴκοσι χιλιάδες και εὖρος δέκα χιλιάδες πᾶν τὸ μήκος πέντε και εἴκοσι χιλιάδες και εὖρος εἴκοσι χιλιάδες
- 14 Yo p'ap gen dwa ni vann tè a, ni boukante l' ak lòt moun, ni bay lòt moun li. Se pi bon tè nan tout pèyi a. Yo mete l' apa pou Seyè a, se pou li li ye nèt.
And they are not to let any of it go for a price, or give it in exchange; and the part of the land given to the Lord is not to go into other hands: for it is holy to the Lord.
 οὐ πραθήσεται ἐξ αὐτοῦ οὐδὲ καταμετρηθήσεται οὐδὲ ἀφαιρεθήσεται τὰ πρωτογενήματα τῆς γῆς ὅτι ἅγιόν ἐστιν τῷ κυρίῳ
- 15 Rès tè ki rete nan pòsyon mitan an t'ap mezire douz kilomèt edmi longè, sou de kilomèt edmi lajè. Li menm, yo p'ap mete l' apa pou Seyè a, l'a rete pou sèvis moun lavil la, pou batì kay, pou fè lakou. Y'a bati lavil la dwat nan mitan l'.
And the other five thousand, measured from side to side, in front of the twenty-five thousand, is to be for common use, for the town, for living in and for a free space: and the town will be in the middle of it.
 τὰς δὲ πέντε χιλιάδας τὰς περισσὰς ἐπὶ τῷ πλάτει ἐπὶ ταῖς πέντε και εἴκοσι χιλιάσιν προτειχισμα ἔσται τῇ πόλει εἰς τὴν κατοικίαν και εἰς διάστημα αὐτοῦ και ἔσται ἡ πόλις ἐν μέσῳ αὐτοῦ

- 16 Laval la ap kare kare, ak demil senksanven (2520) mèt chak bò.
And these will be its measures: the north side, four thousand five hundred, and the south side, four thousand five hundred, and on the east side, four thousand five hundred, and on the west side, four thousand five hundred.
καὶ ταῦτα τὰ μέτρα αὐτῆς ἀπὸ τῶν πρὸς βορρᾶν πεντακόσιοι καὶ τετρακισχίλιοι καὶ ἀπὸ τῶν πρὸς νότον πεντακόσιοι καὶ τέσσαρες χιλιάδες καὶ ἀπὸ τῶν πρὸς ἀνατολὰς πεντακόσιοι καὶ τέσσαρες χιλιάδες καὶ ἀπὸ τῶν πρὸς θάλασσαν τετρακισχιλίου πεντακοσίου
- 17 Sou chak bò laval la va gen yon moso tè kote pou fè lakou. L'a gen sanven (120) mèt lajè.
And the town will have a free space on the north of two hundred and fifty, on the south of two hundred and fifty, on the east of two hundred and fifty, and on the west of two hundred and fifty.
καὶ ἔσται διάστημα τῆ πόλει πρὸς βορρᾶν διακόσιοι πενήκοντα καὶ πρὸς νότον διακόσιοι καὶ πενήκοντα καὶ πρὸς ἀνατολὰς διακόσιοι πενήκοντα καὶ πρὸς θάλασσαν διακόσιοι πενήκοντα
- 18 Lè y'a fin bati laval la nan ti pòsyon ki sou bò sid pòsyon tè yo mete apa pou Seyè a, va rete de gwo moso tè, yonn sou chak bò laval la. Yo chak ap mezire senk kilomèt longè sou de kilomèt edmi lajè.
And the rest, in measure as long as the holy offering, will be ten thousand to the east and ten thousand to the west: and its produce will be for food for the workers of the town.
καὶ τὸ περισσὸν τοῦ μήκους τὸ ἐχόμενον τῶν ἀπαρχῶν τῶν ἁγίων δέκα χιλιάδες πρὸς ἀνατολὰς καὶ δέκα χιλιάδες πρὸς θάλασσαν καὶ ἔσονται αἱ ἀπαρχαὶ τοῦ ἁγίου καὶ ἔσται τὰ γενήματα αὐτῆς εἰς ἄρτους τοῖς ἐργαζομένοις τὴν πόλιν
- 19 Depi yon moun ap viv nan laval la, yo pa bezwen konnen nan ki branch fanmi yo moun, yo gen dwa travay tè sa a.
It will be farmed by workers of the town from all the tribes of Israel.
οἱ δὲ ἐργαζόμενοι τὴν πόλιν ἐργῶνται αὐτὴν ἐκ πασῶν τῶν φυλῶν τοῦ Ἰσραὴλ.
- 20 Konsa, pòsyon mitan yo mete apa a va kare kare, douz kilomèt edmi chak bò. Anplasan laval la va ladan l' tou.
The size of the offering all together is to be twenty-five thousand by twenty-five thousand: you are to make the holy offering a square, together with the property of the town.
πᾶσα ἡ ἀπαρχὴ πέντε καὶ εἴκοσι χιλιάδες ἐπὶ πέντε καὶ εἴκοσι χιλιάδας τετράγωνον ἀφοριεῖτε αὐτοῦ τὴν ἀπαρχὴν τοῦ ἁγίου ἀπὸ τῆς κατασχέσεως τῆς πόλεως
- 21 Sou bò solèy leve ak sou bò solèy kouche pòsyon mitan sa a, kote nou jwenn anplasan Tanp lan, moso tè pou prèt yo ak moun Levi yo ansanm ak anplasan laval la, va rete de gwo pòsyon ki va pou wa a. Konsa, pòsyon wa a va menm valè ak pòsyon yo bay chak branch fanmi. Tansèlman, l'ap gen pòsyon tè pou Seyè a nan mitan l'.
And the rest is to be for the prince, on this side and on that side of the holy offering and of the property of the town, in front of the twenty-five thousand to the east, as far as the east limit, and to the west, in front of the twenty-five thousand, as far as the west limit, and of the same measure as those parts; it will be the property of the prince: and the holy offering and holy place of the house will be in the middle of it.
τὸ δὲ περισσὸν τῷ ἀφηγουμένῳ ἐκ τούτου καὶ ἐκ τούτου ἀπὸ τῶν ἀπαρχῶν τοῦ ἁγίου καὶ εἰς τὴν κατάσχεσιν τῆς πόλεως ἐπὶ πέντε καὶ εἴκοσι χιλιάδας μήκος ἕως τῶν ὁρίων τῶν πρὸς ἀνατολὰς καὶ πρὸς θάλασσαν ἐπὶ πέντε καὶ εἴκοσι χιλιάδας ἕως τῶν ὁρίων τῶν πρὸς θάλασσαν ἐχόμενα τῶν μερίδων τοῦ ἀφηγουμένου καὶ ἔσται ἡ ἀπαρχὴ τῶν ἁγίων καὶ τὸ ἅγιον τοῦ οἴκου ἐν μέσῳ αὐτῆς
- 22 Pòsyon sou bò solèy leve a va rive jouk sou lanmè Mediterane a. L'ap gen pòsyon tè pou branch fanmi Jida a sou bò nò, ak pòsyon tè pou branch fanmi Benjamen an sou bò sid pou lizyè.
And the property of the Levites and the property of the town will be in the middle of the prince's property; between the limit of Judah's part and the limit of Benjamin's part will be for the prince.
καὶ ἀπὸ τῆς κατασχέσεως τῶν λευιτῶν καὶ ἀπὸ τῆς κατασχέσεως τῆς πόλεως ἐν μέσῳ τῶν ἀφηγουμένων ἔσται ἀνὰ μέσον τῶν ὁρίων Ἰουδα καὶ ἀνὰ μέσον τῶν ὁρίων βενιαμὴν τῶν ἀφηγουμένων ἔσται
- 23 Sou bò sid pòsyon mitan sa a, lòt sis branch fanmi pèp la va resevwa pòsyon pa yo. L'a soti depi sou fwontyè bò solèy leve a rive sou fwontyè bò solèy kouche a, bò lanmè Mediterane a. Lè ou konmanse sou lizyè pòsyon mitan an, ou jwenn yon pòsyon tè pou branch fanmi Benjamen an.
And as for the rest of the tribes: from the east side to the west side: Benjamin, one part.
καὶ τὸ περισσὸν τῶν φυλῶν ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν βενιαμὴν μία
- 24 Apre li, se pòsyon tè pou branch fanmi Simeyon an.
And on the limit of Benjamin, from the east side to the west side: Simeon, one part.
καὶ ἀπὸ τῶν ὁρίων τῶν βενιαμὴν ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν συμειων μία
- 25 Apre li, se pòsyon tè pou branch fanmi Isaka a.
And on the limit of Simeon, from the east side to the west side: Issachar, one part.
καὶ ἀπὸ τῶν ὁρίων τῶν συμειων ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν ἰσσαχαρ μία
- 26 Apre li, se pòsyon tè pou branch fanmi Zabylon an.
And on the limit of Issachar, from the east side to the west side: Zebulun, one part.
καὶ ἀπὸ τῶν ὁρίων τῶν ἰσσαχαρ ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν ζαβουλων μία
- 27 Apre li, se pòsyon tè pou branch fanmi Gad la.
And on the limit of Zebulun, from the east side to the west side: Gad one part.
καὶ ἀπὸ τῶν ὁρίων τῶν ζαβουλων ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν γαδ μία

- 28 Sou bò sid pòsyon tè pou branch fanmi Gad la, fwontyè a ap kouri depi lavil Tama, desann nan touf bwa ki bò sous dlo Meriba nan peyi Kadès la, moute pase bò fwontyè peyi Lejip la rive lanmè Mediterane.
And on the limit of Gad, on the south side and to the south of it, the limit will be from Tamar to the waters of Meribath-kadesh, to the stream, to the Great Sea.
καὶ ἀπὸ τῶν ὀρίων τῶν γὰρ ἕως τῶν πρὸς λίβα καὶ ἔσται τὰ ὄρια αὐτοῦ ἀπὸ θαιμαν καὶ ὕδατος μαριμωθ καθὲς κληρονομίας ἕως τῆς θαλάσσης τῆς μεγάλης
- 29 Seyè sèl Mèt la di: -Men peyi nou pral separe an pòsyon pou nou bay chak branch fanmi pèp Izrayèl la pa yo.
This is the land of which distribution is to be made by the decision of the Lord, among the tribes of Israel for their heritage, and these are their heritages, says the Lord.
αὕτη ἡ γῆ ἦν βαλεῖτε ἐν κλήρῳ ταῖς φυλαῖς ἰσραηλ καὶ οὗτοι οἱ διαμερισμοὶ αὐτῶν λέγει κύριος θεὸς
- 30 Lavil Jerizalèm va fèmen nan mitan kat gwo miray. L'ap gen douz pòtay. Chak pòtay va pòte non yonn nan douz branch fanmi pèp Izrayèl la. Miray nò a va mezire demil senksanven (2520) mèl longè.
And these are the outskirts of the town: on the north side, four thousand five hundred by measure;
καὶ αὐταὶ αἱ διεκβολαὶ τῆς πόλεως αἱ πρὸς βορρᾶν τετρακισχίλιοι καὶ πεντακόσιοι μέτρον
- 31 ¶ L'a gen twa pòtay: pòtay Woubenn, pòtay Jida, pòtay Levi.
And the doors of the town are to be named by the names of the tribes of Israel; three doors on the north, one for Reuben, one for Judah, one for Levi;
καὶ αἱ πύλαι τῆς πόλεως ἐπ' ὀνόμασιν φυλῶν τοῦ ἰσραηλ πύλαι τρεῖς πρὸς βορρᾶν πύλη ρουβην μία καὶ πύλη ἰουδα μία καὶ πύλη λευι μία
- 32 Miray bò solèy leve a va mezire demil senksanven (2520) mèl longè. L'a gen twa pòtay: pòtay Jozèf, pòtay Benjamen, pòtay Dann.
And at the east side, four thousand five hundred by measure, and three doors, one for Joseph, one for Benjamin, one for Dan;
καὶ τὰ πρὸς ἀνατολῆς τετρακισχίλιοι καὶ πεντακόσιοι καὶ πύλαι τρεῖς πύλη ἰωσηφ μία καὶ πύλη βενιαμιν μία καὶ πύλη δαν μία
- 33 Miray sid la va mezire demil senksanven (2520) mèl longè. L'a gen twa pòtay: pòtay Simeyon, pòtay Isaka, pòtay Zabilon.
And at the south side, four thousand five hundred by measure, and three doors, one for Simeon, one for Issachar, one for Zebulun;
καὶ τὰ πρὸς νότον τετρακισχίλιοι καὶ πεντακόσιοι μέτρον καὶ πύλαι τρεῖς πύλη σιμεων μία καὶ πύλη ἰσσαχαρ μία καὶ πύλη ζαβουλων μία
- 34 Miray bò solèy kouche a va mezire demil senksanven (2520) mèl longè. L'a gen twa pòtay: pòtay Gad, pòtay Asè, pòtay Neftali.
At the west side, four thousand five hundred by measure, with their three doors, one for Gad, one for Asher, one for Naphtali.
καὶ τὰ πρὸς θάλασσαν τετρακισχίλιοι καὶ πεντακόσιοι μέτρον καὶ πύλαι τρεῖς πύλη γαδ μία καὶ πύλη ασηρ μία καὶ πύλη νεφθαλιμ μία
- 35 Tout miray la nèt va mezire dimil katreven (10.080) mèl longè antou. Depi jou sa a, y'a rele lavil la: Se la Seyè a ye!
It is to be eighteen thousand all round: and the name of the town from that day will be, The Lord is there.
κύκλωμα δέκα καὶ ὀκτὼ χιλιάδες καὶ τὸ ὄνομα τῆς πόλεως ἀφ' ἧς ἂν ἡμέρας γένηται ἔσται τὸ ὄνομα αὐτῆς .
- 1 ¶ Nan twazyèm lanne rèy Jojakim, wa peyi Jida a, Nèbikadnezza, wa lavil Babilòn, vin atake lavil Jerizalèm. Li sènen l' toupatou.
In the third year of the rule of Jehoiakim, king of Judah, Nebuchadnezzar, king of Babylon, came to Jerusalem, shutting it in with his forces.
ἐπὶ βασιλείῳς ἰωακὶμ τῆς ἰουδαίας ἔτους τρίτου παραγενόμενος ναβουχοδονσορ βασιλεὺς βαβυλῶνος εἰς ἰερουσαλήμ ἐπολιόρκει αὐτήν
- 2 Seyè a kite l' mete men sou wa Jojakim ak bonkou nan bagay yo te mete apa pou fè sèvis Bondye nan Tanp lan. Nèbikadnezza mennen kèk prizonye avè l' nan tanp bondye pa l' yo lavil Babilòn.
Lèfini li mete bagay li te pran yo nan depo tanp bondye pa l' yo.
And the Lord gave into his hands Jehoiakim, king of Judah, with some of the vessels of the house of God; and he took them away into the land of Shinar to the house of his god; and he put the vessels into the store-house of his god.
καὶ παρέδωκεν αὐτὴν κύριος εἰς χεῖρας αὐτοῦ καὶ ἰωακὶμ τὸν βασιλέα τῆς ἰουδαίας καὶ μέρος τι τῶν ἱερῶν σκευῶν τοῦ κυρίου καὶ ἀπήνεγκεν αὐτὰ εἰς βαβυλῶνα καὶ ἀπηρεύαστο αὐτὰ ἐν τῷ εἰδωλίῳ αὐτοῦ
- 3 Wa a te bay Achpenaz, kòmandan nèg konfyans li yo, lòd pou l' te chwazi nan moun pèp Izrayèl yo te depòte yo kèk jenn gason ki sot nan fanmi wa a, osinon nan fanmi grannèg yo.
And the king gave orders to Ashpenaz, the captain of his unsexed servants, to take in some of the children of Israel, certain of the king's family, and those of high birth;
καὶ εἶπεν ὁ βασιλεὺς ἀβιεσδρι τῷ ἑαυτοῦ ἀρχιευνούχῳ ἀγαγεῖν αὐτῷ ἐκ τῶν υἱῶν τῶν μεγιστάνων τοῦ ἰσραηλ καὶ ἐκ τοῦ βασιλικοῦ γένους καὶ ἐκ τῶν ἐπιλέκτων
- 4 Se pou jenn mesye sa yo bèl gason san okenn enfimite. Se pou yo gen bon konprann, bon levasyon ak anpil konesans pou yo ka sèvi nan palè wa a. Achpenaz te gen pou l' te moutre yo jan pou yo li, jan pou yo ekri lang moun Babilòn yo.
Young men who were strong and healthy, good-looking, and trained in all wisdom, having a good education and much knowledge, and able to take positions in the king's house; and to have them trained in the writing and language of the Chaldaeans.
νεανίσκους ἀμόμους καὶ εὐεῖδεις καὶ ἐπιστήμονας ἐν πάσῃ σοφίᾳ καὶ γραμματικοῦς καὶ συνετοῦς καὶ σοφοῦς καὶ ἰσχύοντας ὥστε εἶναι ἐν τῷ οἴκῳ τοῦ βασιλέως καὶ διδάξαι αὐτοὺς γράμματα καὶ διὰ λεκτὸν χaldaϊκῆν

- 5 Wa a te bay lòd pou chak jou yo te pran nan manje ak nan diven yo sèvi sou tab wa a pou ba yo. Se pou yo pase twazan konsa. Apre sa, y'a parèt devan wa a pou sèvis li.
And a regular amount of food and wine every day from the king's table was ordered for them by the king; and they were to be cared for for three years so that at the end of that time they might take their places before the king.
καὶ δίδοσθαι αὐτοῖς ἕκθεσιν ἐκ τοῦ οἴκου τοῦ βασιλέως καθ' ἑκάστην ἡμέραν καὶ ἀπὸ τῆς βασιλικῆς τραπέζης καὶ ἀπὸ τοῦ οἴνου οὐ πίνει ὁ βασιλεὺς καὶ ἐκπαιδεῦσαι αὐτοὺς ἔτη τρία καὶ ἐκ τούτων στήσαι ἔμπροσθεν τοῦ βασιλέως
- 6 Nan jenn gason yo te chwazi yo te gen kat ki te soti nan branch fanmi Jida: se te Danyèl, Ananya, Michayèl ak Azarya.
And among these there were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah.
καὶ ἦσαν ἐκ τοῦ γένους τῶν υἱῶν Ἰσραὴλ τῶν ἀπὸ τῆς ἰουδαίας δανιὴλ ἀνανίας μισαὴλ ἀζαρίας
- 7 Kòmandan nèg konfyans wa yo te chanje non ti mesye yo. Li te rele Danyèl Beltechaza, Ananya Chadrak, Michayèl Mechak, Azarya Abèdnego.
And the captain of the unsexed servants gave them names; to Daniel he gave the name of Belteshazzar, to Hananiah the name of Shadrach, to Mishael the name of Meshach, and to Azariah the name of Abed-nego.
καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνοῦχος ὀνόματα τῶ μὲν δανιὴλ βελτασαρ τῶ δὲ ἀνανία σεδραχ καὶ τῶ μισαὴλ μισαχ καὶ τῶ ἀζαρία ἀβδνεγαω
- 8 ¶ Danyèl te pran desizyon nan kè l' pou l' pa t' manyen ni manje ni diven yo sèvi nan palè wa a pou l' te ka toujou nan kondisyon pou l' sèvi Bondye l'. Se konsa, li al jwenn kòmandan nèg konfyans wa a, li mande l' pèmisyon pou l' pa blije manje manje sa yo.
And Daniel had come to the decision that he would not make himself unclean with the king's food or wine; so he made a request to the captain of the unsexed servants that he might not make himself unclean.
καὶ ἐνεθυμήθη δανιὴλ ἐν τῇ καρδίᾳ ὅπως μὴ ἀλισγηθῆ ἐν τῷ δεῖπνῳ τοῦ βασιλέως καὶ ἐν ᾧ πίνει οἶνον καὶ ἠξίωσε τὸν ἀρχιευνοῦχον ἵνα μὴ συμμολυνθῆ
- 9 Bondye fè Achpenaz, kòmandan nèg konfyans wa a, te renmen Danyèl, san l' te ale avè l'.
And God put into the heart of the captain of the unsexed servants kind feelings and pity for Daniel.
καὶ ἔδωκε κύριος τῷ δανιὴλ τιμὴν καὶ χάριν ἐναντίον τοῦ ἀρχιευνοῦχου
- 10 Men, Achpenaz di Danyèl konsa: -Mwen pè wa a, mèt mwen an. Se wa a menm ki deside sa pou n' manje ak sa pou n' bwè. Si nou pa anfòm tankou lòt jenn gason menm laj avè nou yo, nou ka lakòz wa a touye m'.
And the captain of the unsexed servants said to Daniel, I am in fear of my lord the king, who has given orders about your food and your drink; what if he sees you looking less happy than the other young men of your generation? then you would have put my head in danger from the king.
καὶ εἶπεν ὁ ἀρχιευνοῦχος τῷ δανιὴλ ἀγωνιῶ τὸν κύριόν μου τὸν βασιλέα τὸν ἐκτάξαντα τὴν βρώσιν ὑμῶν καὶ τὴν πόσιν ὑμῶν ἵνα μὴ ἴδῃ τὰ πρόσωπα ὑμῶν διατετραμμένα καὶ ἀσθενῆ παρὰ τοὺς συντη εφομένους ὑμῖν νεανίας τῶν ἀλλογενῶν καὶ κινδυνεύσω τῷ ἰδίῳ τραχήλῳ
- 11 Lè sa a, Danyèl al jwenn gad kòmandan an te mete reskonsab li ansanm ak Ananya, Michayèl ak Azarya. Li di l':
Then Daniel said to the keeper in whose care the captain of the unsexed servants had put Daniel, Hananiah, Mishael, and Azariah:
καὶ εἶπεν δανιὴλ ἀβιεσδρι τῷ ἀναδειχθέντι ἀρχιευνοῦχῳ ἐπὶ τὸν δανιὴλ ἀνανιαν μισαὴλ ἀζαριαν
- 12 -Pandan dis jou ban nou legim ase pou n' manje ak dlo pou nou bwè.
Put your servants to the test for ten days; let them give us grain for our food and water for our drink.
πείρασον δὴ τοὺς παῖδάς σου ἐφ' ἡμέρας δέκα καὶ δοθήτω ἡμῖν ἀπὸ τῶν ὀσπρίων τῆς γῆς ὥστε κάπτειν καὶ ὑδροποτεῖν
- 13 Apre sa, w'a wè ki jan nou ye devan lòt jenn gason yo k'ap manje manje wa a. Lè sa a, w'a fè sa ou vle avè nou, dapre sa w'a wè.
Then take a look at our faces and the faces of the young men who have food from the king's table; and, having seen them, do to your servants as it seems right to you.
καὶ ἐὰν φανῆ ἡ ὄψις ἡμῶν διατετραμμένη παρὰ τοὺς ἄλλους νεανίσκους τοὺς ἐσθιοντάς ἀπὸ τοῦ βασιλικοῦ δεῖπνου καθὼς ἐὰν θέλῃς οὕτω χρῆσαι τοῖς παισὶ σου
- 14 Gad la dakò pou l' ba yo yon chans pandan dis jou.
So he gave ear to them in this thing and put them to the test for ten days.
καὶ ἐχρήσατο αὐτοῖς τὸν τρόπον τούτον καὶ ἐπείρασεν αὐτοὺς ἡμέρας δέκα
- 15 Apre dis jou yo, figi ti mesye yo te pi fre, yo te pi anfòm pase jenn gason ki te manje manje wa a.
And at the end of ten days their faces seemed fairer and they were fatter in flesh than all the young men who had their food from the king's table.
μετὰ δὲ τὰς δέκα ἡμέρας ἐφάνη ἡ ὄψις αὐτῶν καλὴ καὶ ἡ ἕξις τοῦ σώματος κρείσσων τῶν ἄλλων νεανίσκων τῶν ἐσθιόντων τὸ βασιλικὸν δεῖπνον
- 16 Depi lè sa a, gad la pa t' ba yo manje ak diven wa a te bay pou yo a, li ba yo legim pito.
So the keeper regularly took away their meat and the wine which was to have been their drink, and gave them grain.
καὶ ἦν ἀβιεσδρι ἀναιρούμενος τὸ δεῖπνον αὐτῶν καὶ τὸν οἶνον αὐτῶν καὶ ἀντεδίδου αὐτοῖς ἀπὸ τῶν ὀσπρίων

- 17 ¶ Bondye bay kat jenn gason sa yo konesans, lespri ak bon konprann pou yo te ka li tout kalite liv. Lèfini, li bay Danyèl don pou l' te konprann sans tout kalite vizyon ak tout kalite rèv.
Now as for these four young men, God gave them knowledge and made them expert in all book-learning and wisdom: and Daniel was wise in all visions and dreams.
καὶ τοῖς νεανίσκοις ἔδωκεν ὁ κύριος ἐπιστήμην καὶ σύνεσιν καὶ φρόνησιν ἐν πάσῃ γραμματικῇ τέχνῃ καὶ τῷ δανιηλ ἔδωκε σύνεσιν ἐν παντὶ ῥήματι καὶ ὀράματι καὶ ἐνυπνίοις καὶ ἐν πάσῃ σοφίᾳ
- 18 Apre tan wa a te fikse a fin pase, Achpenaz mennen tout jenn gason yo bay wa Nèbikadneza.
Now at the end of the time fixed by the king for them to go in, the captain of the unsexed servants took them in to Nebuchadnezzar.
μετὰ δὲ τὰς ἡμέρας ταύτας ἐπέταξεν ὁ βασιλεὺς εἰσαγαγεῖν αὐτούς καὶ εἰσῆχθησαν ἀπὸ τοῦ ἀρχιευνοῦχου πρὸς τὸν βασιλεῖα ναβουχοδοноσορ
- 19 Wa a pale ak yo tout. Nan mitan tout jenn gason yo li pa t' jwenn tankou Danyèl, Ananya, Michayèl ak Azarya. Se konsa yo rete nan palè a pou sèvi wa a.
And the king had talk with them; and among them all there was no one like Daniel, Hananiah, Mishael, and Azariah; so they were given places before the king.
καὶ ὠμίλησεν αὐτοῖς ὁ βασιλεὺς καὶ οὐκ εὗρέθη ἐν τοῖς σοφοῖς ὁμοῖος τῷ δανιηλ καὶ ανανια καὶ μισαηλ καὶ αζαρια καὶ ἦσαν παρὰ τῷ βασιλεῖ
- 20 Lè wa a mande yo konsèy pou nenpòt pwoblèm ki mande konesans ak lespri, li wè jenn gason sa yo te konnen dis fwa plis pase tout lòt divinò ak moun ki li zetwal nan tout peyi a.
And in any business needing wisdom and good sense, about which the king put questions to them, he saw that they were ten times better than all the wonder-workers and users of secret arts in all his kingdom.
καὶ ἐν παντὶ λόγῳ καὶ συνέσει καὶ παιδείᾳ ὅσα ἐζήτησε παρ' αὐτῶν ὁ βασιλεὺς κατέλαβεν αὐτούς σοφωτέρους δεκαπλασίως ὑπὲρ τοὺς σοφιστὰς καὶ τοὺς φιλοσόφους τοὺς ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ καὶ ἐδόξασεν αὐτούς ὁ βασιλεὺς καὶ κατέστησεν αὐτούς ἀρχοντας καὶ ἀνέδειξεν αὐτούς σοφοὺς παρὰ πάντας τοὺς αὐτοῦ ἐν πράγμασιν ἐν πάσῃ τῇ γῇ αὐτοῦ καὶ ἐν τῇ βασιλείᾳ αὐτοῦ
- 21 Se konsa, Danyèl rete nan palè a jouk lè wa Siris antre lavil Babilòn.
And Daniel went on till the first year of King Cyrus.
καὶ ἦν δανιηλ ἕως τοῦ πρώτου ἔτους τῆς βασιλείας κύρου βασιλέως περσῶν
- 1 ¶ Wa Nèbikadneza t'ap mache sou dezan depi li t'ap gouvènen, lè li fè divès rèv. Sa te boulvèse lespri l' anpil. Li pa t' ka dòmi.
In the second year of the rule of Nebuchadnezzar, Nebuchadnezzar had dreams; and his spirit was troubled and his sleep went from him.
καὶ ἐν τῷ ἔτει τῷ δευτέρῳ τῆς βασιλείας ναβουχοδοноσορ συνέβη εἰς ὀράματα καὶ ἐνύπνια ἐμπεσεῖν τὸν βασιλεῖα καὶ παραχθῆναι ἐν τῷ ἐνυπνίῳ αὐτοῦ καὶ ὁ ὕπνος αὐτοῦ ἐγένετο ἀπ' αὐτοῦ
- 2 Li fè chache divinò, moun ki li zetwal, moun ki fè cham ak nèg save pou yo vin esplikè wa a rèv li fè yo. Lè yo rive, yo kanpe devan wa a.
Then the king gave orders that the wonder-workers, and the users of secret arts, and those who made use of evil powers, and the Chaldaeans, were to be sent for to make clear to the king his dreams. So they came and took their places before the king.
καὶ ἐπέταξεν ὁ βασιλεὺς εἰσενεχθῆναι τοὺς ἐπαιδοῦς καὶ τοὺς μάγους καὶ τοὺς φαρμακοὺς τῶν χαλδαίων ἀναγγεῖλαι τῷ βασιλεῖ τὰ ἐνύπνια αὐτοῦ καὶ παραγενόμενοι ἔστησαν παρὰ τῷ βασιλεῖ
- 3 Wa a di yo konsa: -Mwen fè yon rèv k'ap boulvèse m' anpil. Mwen ta renmen nou fè m' konnen sa li vle di.
And the king said to them, I have had a dream, and my spirit is troubled by the desire to have the dream made clear to me.
καὶ εἶπεν αὐτοῖς ὁ βασιλεὺς ἐνύπνιον ἑώρακα καὶ ἐκινήθη μου τὸ πνεῦμα ἐπιγνῶναι οὓν θέλω τὸ ἐνύπνιον
- 4 Mesye yo reponn wa a nan lang arameyen. Yo di l' konsa: -Se pou wa a viv pou tout tan! Se sevité ou nou ye. Rakonte nou rèv la, n'a esplikè ou sa l' vle di.
Then the Chaldaeans said to the king in the Aramaean language, O King, have life for ever: give your servants an account of your dream, and we will make clear to you the sense of it.
καὶ ἐλάλησαν οἱ χαλδαῖοι πρὸς τὸν βασιλεῖα συριστὶ κύριε βασιλεῦ τὸν αἰῶνα ζήθι ἀνάγγελον τὸ ἐνύπνιον σου τοῖς παισὶ σου καὶ ἡμεῖς σοι φράσομεν τὴν σύγκρισιν αὐτοῦ
- 5 Wa a reponn, li di mesye yo: -Mwen deside se nou ki pou rakonte m' rèv mwen te fè a, lèfini, pou nou fè m' konnen sa li vle di. Si nou pa kapab, m'ap fè yo depatcha nou, m'ap fè yo kraze kay nou ra pye tè.
The king made answer and said to the Chaldaeans, This is my decision: if you do not make clear to me the dream and the sense of it, you will be cut in bits and your houses made waste.
ἀποκριθεὶς δὲ ὁ βασιλεὺς εἶπε τοῖς χαλδαίοις ὅτι ἐὰν μὴ ἀπαγγεῖλητέ μοι ἐπ' ἀληθείας τὸ ἐνύπνιον καὶ τὴν τούτου σύγκρισιν δηλώσητέ μοι παραδειγματισθήσεσθε καὶ ἀναληφθήσεται ὑμῶν τὰ ὑπάρχοντα εἰς τὸ βασιλικόν
- 6 Men, si nou rakonte m' rèv mwen te fè a, si nou fè m' konnen sa li vle di, m'ap fè nou kado anpil bagay. M'ap fè bèl bagay pou nou. Annou wè. Rakonte m' rèv la. Di m' sa li vle di.
But if you make clear the dream and the sense of it, you will have from me offerings and rewards and great honour: so make clear to me the dream and the sense of it.
ἐὰν δὲ τὸ ἐνύπνιον διασαφήσητέ μοι καὶ τὴν τούτου σύγκρισιν ἀναγγεῖλητέ λήψεσθε δόματα παντοῖα καὶ δοξαστήσεσθε ὑπ' ἐμοῦ δηλώσατέ μοι τὸ ἐνύπνιον καὶ κρίνατε
- 7 Mesye yo reponn wa a yon dezyèm fwa: -Si monwa ta vle rakonte nou rèv la, n'a fè l' konnen sa li vle di.
A second time they said in answer, Let the king give his servants an account of his dream, and we will make clear the sense.
ἀπεκρίθησαν δὲ ἐκ δευτέρου λέγοντες βασιλεῦ τὸ ὄραμα εἰπὸν καὶ οἱ παῖδες σου κρινοῦσι πρὸς ταῦτα
- 8 Wa a di: -Mwen sèten nou sot pou n' fè lè, paske nou konnen mwen fin deside
The king made answer and said, I am certain that you are attempting to get more time, because you see that my decision is fixed;
καὶ εἶπεν αὐτοῖς ὁ βασιλεὺς ἐπ' ἀληθείας οἶδα ὅτι καρὸν ὑμεῖς ἐξαγοράζετε καθάπερ ἐωράκατε ὅτι ἀπέστη ἀπ' ἐμοῦ τὸ πρᾶγμα καθάπερ οὓν προστέταχα οὕτως ἔσται

- 9 si nou pa rakonte m' rèn la, m'ap fè nou tout pase menm jan an. Nou mete tèt ansanm pou nou ban m' manti, paske nou kwè youn lè sa va chanje. Se nou ki pou rakonte m' rèn mwen te fè a. Lè sa a, m'a konnen nou ka di m' sa rèn la vle di.
That if you do not make my dream clear to me there is only one fate for you: for you have made ready false and evil words to say before me till the times are changed: so give me an account of the dream, and I will be certain that you are able to make the sense of it clear.
 ἐὰν μὴ τὸ ἐνύπνιον ἀπαγγείλητέ μοι ἐπ' ἀληθείας καὶ τὴν τοῦτου σύγκρισιν δηλώσητε θανάτῳ περιπεσεῖσθε συνείπασθε γὰρ λόγους ψευδεῖς ποιήσασθαι ἐπ' ἐμοῦ ἕως ἂν ὁ καιρὸς ἀλλοιωθῇ νῦν οὖν ἐὰν τὸ ῥῆμα εἰπητέ μοι ὁ τὴν νύκτα ἐώρακα γνῶσομαι ὅτι καὶ τὴν τοῦτου κρίσιν δηλώσετε
- 10 Nèg save yo reponn wa a, yo di l' konsa: -Pa gen pesonn sou tout latè ki ka fè wa a konnen sa l'ap mande la a. Se poutèt sa, pa janm gen wa, li te mèt gran kou l' gran, li te mèt gen pouvwa pase sa n' pa konnen, ki ka mande youn majisyen, youn moun ki li zetwal osinon youn nèg save bagay konsa.
Then the Chaldeans said to the king in answer, There is not a man on earth able to make clear the king's business; for no king, however great his power, has ever made such a request to any wonder-worker or user of secret arts or Chaldaean.
 καὶ ἀπεκρίθησαν οἱ χαλδαῖοι ἐπὶ τοῦ βασιλέως ὅτι οὐδεὶς τῶν ἐπὶ τῆς γῆς δυνήσεται εἰπεῖν τῷ βασιλεῖ ὃ ἐώρακε καθάπερ σὺ ἐρωτᾷς καὶ πᾶς βασιλεὺς καὶ πᾶς δυνάστης τοιοῦτο πρᾶγμα οὐκ ἐπερωτᾷ πάντα σοφὸν καὶ μάγον καὶ χαλδαῖον
- 11 Sa monwa ap mande la a se youn bagay ki difisil anpil. Pa gen moun sou latè ki ka fè l' pou ou. Se bondye yo ase ki ka fè sa. Men, bondye yo pa rete nan mitan moun.
The king's request is a very hard one, and there is no other who is able to make it clear to the king, but the gods, whose living-place is not with flesh.
 καὶ ὁ λόγος ὃν ζητεῖς βασιλεῦ βαρὺς ἐστὶ καὶ ἐπίδοξος καὶ οὐδεὶς ἐστὶν ὃς δηλώσει ταῦτα τῷ βασιλεῖ εἰ μήτι ἄγγελος οὗ οὐκ ἐστὶ κατοικητήριον μετὰ πάσης σαρκός ὅθεν οὐκ ἐνδέχεται γενέσθαι καθὰ περ οἶει
- 12 Lè wa a tande sa, li move. Li fè youn sèl kòlè, li bay lòd touye dènye nèg save ki lavil Babilòn.
Because of this the king was angry and full of wrath, and gave orders for the destruction of all the wise men of Babylon.
 τότε ὁ βασιλεὺς στυγνὸς γενόμενος καὶ περίλυπος προσέταξεν ἐξαγαγεῖν πάντας τοὺς σοφοὺς τῆς βαβυλωνίας
- 13 Se konsa yo fè tout moun nan peyi a konnen yo tapral touye tout nèg save yo. Y' al chache Danyèl ak zanmi l' yo pou touye yo tou.
So the order went out that the wise men were to be put to death; and they were looking for Daniel and his friends to put them to death.
 καὶ ἐδογματίσθη πάντας ἀποκτεῖναι ἐζητήθη δὲ ὁ δανιηλ καὶ πάντες οἱ μετ' αὐτοῦ χάριν τοῦ συναπολέσθαι
- 14 ¶ Lè sa a, Danyèl al jwenn Ajòk, kòmandan gad palè wa a ki t'ap pase pou li al touye nèg save yo. Li pran san li pou l' pale byen avè l'.
Then Daniel gave an answer with wisdom and good sense to Arioch, the captain of the king's armed men, who had gone out to put to death the wise men of Babylon;
 τότε δανιηλ εἶπε βουλὴν καὶ γνώμην ἣν εἶχεν αριώχῃ τῷ ἀρχιμαγείρῳ τοῦ βασιλέως ᾧ προσέταξεν ἐξαγαγεῖν τοὺς σοφισταῖς τῆς βαβυλωνίας
- 15 Li di Ajòk, ofisyè wa a: -Poukisa wa a bay lòd sevè sa a? Ajòk rakonte Danyèl sa ki pase.
He made answer and said to Arioch, O captain of the king, why is the king's order so cruel? Then Arioch gave Daniel an account of the business.
 καὶ ἐπυθάνετο αὐτοῦ λέγων περὶ τίνος δογματίζεται πικρῶς παρὰ τοῦ βασιλέως τότε τὸ πρόσταγμα ἐσήμανεν ὁ αριώχης τῷ δανιηλ
- 16 Danyèl al mande wa a pou li ba li youn dèl pou l' ka fè wa a konnen sa rèn la vle di.
And Daniel went in and made a request to the king to give him time and he would make clear the sense of his dream to the king.
 ὁ δὲ δανιηλ εἰσηλθε ταχέως πρὸς τὸν βασιλέα καὶ ἠξίωσεν ἵνα δοθῇ αὐτῷ χρόνος παρὰ τοῦ βασιλέως καὶ δηλώσῃ πάντα ἐπὶ τοῦ βασιλέως
- 17 Apre sa, Danyèl al lakay li, epi li di Ananya, Michayèl ak Azarya, zanmi l' yo, sa ki genyen.
And Daniel went to his house and gave his friends Hananiah, Mishael, and Azariah the news:
 τότε ἀπελθὼν δανιηλ εἰς τὸν οἶκον αὐτοῦ τῷ ἀνανια καὶ μισαηλ καὶ ἀζαρια τοῖς συνεταίροις ὑπέδειξε πάντα
- 18 Li mande pou yo lapriyè Bondye ki nan syèl la pou li gen pitye pou yo, pou li fè yo konprann rèn la, konsa yo p'ap touye ni yo menm ni lòt nèg save lavil Babilòn yo.
So that they might make a request for the mercy of the God of heaven in the question of this secret; so that Daniel and his friends might not come to destruction with the rest of the wise men of Babylon.
 καὶ παρήγγειλε νηστεῖαν καὶ δέησιν καὶ τιμωρίαν ζητῆσαι παρὰ τοῦ κυρίου τοῦ ὑψίστου περὶ τοῦ μυστηρίου τοῦτου ὅπως μὴ ἐκδοθῶσι δανιηλ καὶ οἱ μετ' αὐτοῦ εἰς ἀπώλειαν ἅμα τοῖς σοφισταῖς βαβυλωνός
- 19 Menm jou lannwit sa a, Bondye fè Danyèl konprann rèn la nan youn vizyon. Lè sa a, Danyèl fè lwanj Bondye ki nan syèl la.
Then the secret was made clear to Daniel in a vision of the night. And Daniel gave blessing to the God of heaven.
 τότε τῷ δανιηλ ἐν ὁράματι ἐν αὐτῇ τῇ νυκτὶ τὸ μυστήριον τοῦ βασιλέως ἐξεφάνθη εὐσήμως τότε δανιηλ εὐλόγησε τὸν κύριον τὸν ὑψίστον
- 20 Li di: -benediksyon pou Bondye pou tout tan tout tan. Se li ki gen tout konesans, se li ki gen tout fòs.
And Daniel said in answer, May the name of God be praised for ever and ever: for wisdom and strength are his:
 καὶ ἐκφωνήσας εἶπεν ἔσται τὸ ὄνομα τοῦ κυρίου τοῦ μεγάλου εὐλογημένον εἰς τὸν αἰῶνα ὅτι ἡ σοφία καὶ ἡ μεγαλωσύνη αὐτοῦ ἐστὶ

- 21 Li kontwole sezon yo ak lè pou chak bagay rive. Se li ki desann wa yo, se li ki moute wa yo. Se li ki bay nèg save yo bon konprann ak nèg lespri yo konesans.
By him times and years are changed: by him kings are taken away and kings are lifted up: he gives wisdom to the wise, and knowledge to those whose minds are awake:
καὶ αὐτὸς ἀλλοιοῖ καιροὺς καὶ χρόνους μεθιστῶν βασιλεῖς καὶ καθιστῶν διδοὺς σοφοῖς σοφίαν καὶ σύνεσιν τοῖς ἐν ἐπιστήμῃ οὖσιν
- 22 Se li ki fè moun konnen tout sekrè ki kache. Li konnen tou sa ki nan fènwa. Limyè klere kote l' pase.
He is the unveiler of deep and secret things: he has knowledge of what is in the dark, and the light has its living-place with him.
ἀνακαλύπτων τὰ βαθέα καὶ σκοτεινὰ καὶ γινώσκων τὰ ἐν τῷ σκότει καὶ τὰ ἐν τῷ φωτὶ καὶ παρ' αὐτῷ κατάλυσις
- 23 Bondye zansèt mwen yo, m'ap fè lwanj ou, m'ap di ou mèsi paske ou ban m' fòs ak bon konprann. Ou fè m' konnen sa nou te mande ou la, ou fè nou konnen sa ki t'ap boulvèse wa a.
I give you praise and worship, O God of my fathers, who have given me wisdom and strength, and have now made clear to me what we were requesting from you: for you have given us knowledge of the king's business.
σοὶ κύριε τῶν πατέρων μου ἐξομολογοῦμαι καὶ αἰνῶ ὅτι σοφίαν καὶ φρόνησιν ἔδωκάς μοι καὶ νῦν ἐσημάνάς μοι ὅσα ἠξίωσα τοῦ δηλώσαι τῷ βασιλεῖ πρὸς ταῦτα
- 24 ¶ Lamenn, Danyèl al jwenn Ajòk, nonm wa a te bay lòd al touye tout nèg save lavil Babilòn yo. Li di l' konsa: -Pa touye nèg save lavil Babilòn yo. Mennen m' bò kote wa a, m'a di l' sa rèv li te fè a vle di.
For this reason Daniel went to Ariocho, to whom the king had given orders for the destruction of the wise men of Babylon, and said to him, Do not put to death the wise men of Babylon: take me in before the king and I will make clear to him the sense of the dream.
εἰσελθὼν δὲ δανιηλ πρὸς τὸν αριωχ τὸν κατασταθέντα ὑπὸ τοῦ βασιλέως ἀποκτεῖναι πάντας τοὺς σοφιστὰς τῆς βαβυλωνίας εἶπεν αὐτῷ τοὺς μὲν σοφιστὰς τῆς βαβυλωνίας μὴ ἀπολέσης εἰσάγαγε δὲ με πρὸς τὸν βασιλέα καὶ ἕκαστα τῷ βασιλεῖ δηλώσω
- 25 Ajòk prese mennen Danyèl bay wa a. Epi li di: -Monwa, mwen jwenn yon nonm nan jwif yo te depòte yo ki ka di ou sa rèv ou te fè a vle di.
Then Ariocho quickly took Daniel in before the king, and said to him, Here is a man from among the prisoners of Judah, who will make clear to the king the sense of the dream.
τότε αριωχ κατὰ σπουδὴν εἰσήγαγεν τὸν δανιηλ πρὸς τὸν βασιλέα καὶ εἶπεν αὐτῷ ὅτι εὔρηκα ἄνθρωπον σοφὸν ἐκ τῆς αἰχμαλωσίας τῶν υἱῶν τῆς ἰουδαίας ὃς τῷ βασιλεῖ δηλώσει ἕκαστα
- 26 Wa a di Danyèl yo te rele Beltechaza a: -Eske ou ka di m' rèv mwen te fè a? Eske ou ka fè m' konnen sa l' vle di?
The king made answer and said to Daniel, whose name was Belteshazzar, Are you able to make clear to me the dream which I saw and its sense?
ἀποκριθεὶς δὲ ὁ βασιλεὺς εἶπε τῷ δανιηλ ἐπικαλουμένῳ δὲ χαλδαῖστὶ βαλτασαρ δυνήση δηλώσαι μοι τὸ ὄραμα ὃ εἶδον καὶ τὴν τούτου σύγκρισιν
- 27 Danyèl reponn: -Monwa, pa gen nèg save, pa gen divinò, pa gen majisyen, ata moun ki konn li zetwal, ki ka fè ou konnen sa.
Then Daniel said in answer to the king, No wise men, or users of secret arts, or wonder-workers, or readers of signs, are able to make clear to the king the secret he is searching for;
ἐκφωνήσας δὲ ὁ δανιηλ ἐπὶ τοῦ βασιλέως εἶπεν τὸ μυστήριον ὃ ἐώρακεν ὁ βασιλεὺς οὐκ ἔστι σοφῶν καὶ φαρμακῶν καὶ ἐπαισιδῶν καὶ γαζαρηνῶν ἢ δῆλωσις
- 28 Men, gen yon Bondye nan syèl la ki devwale tout sekrè ki kache. Se li k'ap fè ou konnen sa ki gen pou rive pita. Men rèv ou te fè a, men vizyon ou te wè pandan ou t'ap dòmi an.
But there is a God in heaven, the unveiler of secrets, and he has given to King Nebuchadnezzar knowledge of what will take place in the last days. Your dreams and the visions of your head on your bed are these:
ἀλλ' ἔστι θεὸς ἐν οὐρανῷ ἀνακαλύπτων μυστήρια ὃς ἐδήλωσε τῷ βασιλεῖ ναβουχοδονοσορ ἃ δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν βασιλεὺς εἰς τὸν αἰῶνα ζῆθι τὸ ἐνύπνιον καὶ τὸ ὄραμα τῆς κεφαλῆς σου ἐπὶ τῆς κοίτης σου τοῦτό ἐστι
- 29 Lè sa a, monwa t'ap dòmi, tèt ou pran travay sou sa ki gen pou rive pita. Epi Bondye ki devwale tout sekrè fè ou konnen sa ki pral rive.
As for you, O King, the thoughts which came to you on your bed were of what will come about after this: and the unveiler of secrets has made clear to you what is to come.
σύ βασιλεὺς κατακλιθεὶς ἐπὶ τῆς κοίτης σου ἐώρακας πάντα ὅσα δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν καὶ ὁ ἀνακαλύπτων μυστήρια ἐδήλωσέ σοι ἃ δεῖ γενέσθαι
- 30 Konnen byen, monwa, se pa paske mwen gen plis konprann pase tout moun ki fè m' rive konnen sekrè sa a. Men, se pou wa a ka rive konnen sans rèv li te fè a, pou l' ka konprann tout lide sa yo ki t'ap travay nan tèt li a.
As for me, this secret is not made clear to me because of any wisdom which I have more than any living man, but in order that the sense of the dream may be made clear to the king, and that you may have knowledge of the thoughts of your heart.
κάμοι δὲ οὐ παρὰ τὴν σοφίαν τὴν οὖσαν ἐν ἐμοὶ ὑπὲρ πάντας τοὺς ἀνθρώπους τὸ μυστήριον τοῦτο ἐξεφάνθη ἀλλ' ἔνεκεν τοῦ δηλωθῆναι τῷ βασιλεῖ ἐσημάνθη μοι ἃ ὑπέλαβες τῇ καρδίᾳ σου ἐν γνώσει
- 31 ¶ Monwa, ou fè yon vizyon. Ou wè yon gwo estati byen wo kanpe devan ou. Li te klere kou sa m' pa konnen. Bagay pou fè moun pè anpil.
You, O King, were looking, and a great image was there. This image, which was very great, and whose glory was very bright, was placed before you: its form sent fear into the heart.
καὶ σύ βασιλεὺς ἐώρακας καὶ ἰδοὺ εἰκὼν μία καὶ ἦν ἡ εἰκὼν ἐκεῖνη μεγάλη σφόδρα καὶ ἡ πρόσοψις αὐτῆς ὑπερφερῆς ἐστήκει ἐναντίον σου καὶ ἡ πρόσοψις τῆς εἰκόνος φοβερά
- 32 Tèt li te fèt an lò, lestonmak li ak de bra l' yo te fèt an ajan, vant li ak de kwis li yo te fèt an kwiv,
As for this image, its head was made of the best gold, its breast and its arms were of silver, its middle and its sides were of brass,
καὶ ἦν ἡ κεφαλὴ αὐτῆς ἀπὸ χρυσοῦ χρηστοῦ τὸ στήθος καὶ οἱ βραχίονες ἀργυροῖ ἢ κοιλία καὶ οἱ μηροὶ χαλκοῖ

- 33 de janm li yo te fèt an fè, pye l' yo menm te mwaye an fè, mwaye an tè krich.
Its legs of iron, its feet were in part of iron and in part of potter's earth.
 τὰ δὲ σκέλη σιδηρᾶ οἱ πόδες μέρος μὲν τι σιδήρου μέρος δὲ τι ὀστράκινον
- 34 Antan ou t'ap gade l' konsa, yon wòch pran woule desann soti kote l' soti a, san se pa pesonn ki voye l', li vin frape estati a nan pye l' yo ki te fèt mwaye an fè mwaye an tè krich, li kraze yo an miyèt moso.
While you were looking at it, a stone was cut out, but not by hands, and it gave the image a blow on its feet, which were of iron and earth, and they were broken in bits.
 ἐώρακας ἕως οὗτο ἐτμήθη λίθος ἐξ ὄρους ἄνευ χειρῶν καὶ ἐπάταξε τὴν εἰκόνα ἐπὶ τοὺς πόδας τοὺς σιδηροῦς καὶ ὀστρακίνοὺς καὶ κατήλεσεν αὐτὰ
- 35 Lamenn, fè, tè krich, kwiv, ajan, lò tonbe atè, yo tounen pousyè tankou pousyè sou glasi nan sezon chalè. Yon van souffle, li pote yo ale, li pa kite yon ti remak. Men, wòch ki te frape estati a pran grandi, li grandi, li grandi jouk li tounen yon gwo mòn ki kouvri tout latè.
Then the iron and the earth, the brass and the silver and the gold, were smashed together, and became like the dust on the floors where grain is crushed in summer; and the wind took them away so that no sign of them was to be seen: and the stone which gave the image a blow became a great mountain, covering all the earth.
 τότε λεπτὰ ἐγένετο ἅμα ὁ σίδηρος καὶ τὸ ὀστρακὸν καὶ ὁ χαλκὸς καὶ ὁ ἄργυρος καὶ τὸ χρυσίον καὶ ἐγένετο ὡσεὶ λεπτότερον ἀχόρου ἐν ἄλῳ καὶ ἐρρίπισεν αὐτὰ ὁ ἄνεμος ὥστε μηδὲν καταλειφθῆναι ἐξ αὐτῶν καὶ ὁ λίθος ὁ πατάξας τὴν εἰκόνα ἐγένετο ὄρος μέγα καὶ ἐπάταξε πᾶσαν τὴν γῆν
- 36 Sa se rèn ou te fè a. Koulye a, monwa, mwen pral fè ou konnen sa li vle di.
This is the dream; and we will make clear to the king the sense of it.
 τοῦτο τὸ ὄραμα καὶ τὴν κρίσιν δὲ ἐροῦμεν ἐπὶ τοῦ βασιλείως
- 37 Monwa, se ou ki pi gran pase tout wa. Se Bondye nan syèl la ki mete ou wa, li ba ou pouwva, li ba ou fòs, li fè moun fè lwanj ou.
You, O King, king of kings, to whom the God of heaven has given the kingdom, the power, and the strength, and the glory,
 σὺ βασιλεὺ βασιλευς βασιλέων καὶ σοὶ ὁ κύριος τοῦ οὐρανοῦ τὴν ἀρχὴν καὶ τὴν βασιλείαν καὶ τὴν ἰσχύν καὶ τὴν τιμὴν καὶ τὴν δόξαν ἔδωκεν
- 38 Li mete ou chèf pou ou gouvènènan tout moun ki rete sou latè, pou ou gouvènènan ata zannimo ak zwazo. Se ou menm ki tèt an lò a.
Wherever the children of men are living; into whose hands he has given the beasts of the field and the birds of heaven, and has made you ruler over them all, you are the head of gold.
 ἐν πάσῃ τῇ οἰκουμένῃ ἀπὸ ἀνθρώπων καὶ θηρίων ἀγρίων καὶ πετεινῶν οὐρανοῦ καὶ τῶν ἰχθύων τῆς θαλάσσης παρέδωκεν ὑπὸ τὰς χεῖράς σου κυριεύειν πάντων σὺ εἶ ἡ κεφαλὴ ἡ χρυσοῦ
- 39 Apre ou, va gen yon lòt pèp k'ap pran gouvènman an. Men, gouvènman wa li a p'ap ka wè devan pa ou la. Konsa tou apre sa, va gen yon twazyèm pèp k'ap pran gouvènman an ankò. Se va tankou kwiv devan lò ou la. Li menm tou, l'ap donminen sou tout latè.
And after you another kingdom, lower than you, will come to power; and a third kingdom, of brass, ruling over all the earth.
 καὶ μετὰ σὲ ἀναστήσεται βασιλεία ἐλάττων σου καὶ τρίτη βασιλεία ἄλλη χαλκῆ ἢ κυριεύσει πάσης τῆς γῆς
- 40 Apre sa ankò, va gen yon katriyèm pèp k'ap pran gouvènman an. L'ap di kou fè. L'ap kraze brize. Menm jan fè kraze tout bagay, se konsa l'ap kraze lòt nasyon yo, l'ap fè yo tounen pousyè.
And the fourth kingdom will be strong as iron: because, as all things are broken and overcome by iron, so it will have the power of crushing and smashing down all the earth.
 καὶ βασιλεία τετάρτη ἰσχυρὰ ὥσπερ ὁ σίδηρος ὁ δαμάζων πάντα καὶ πᾶν δένδρον ἐκκόπτων καὶ σεισθήσεται πᾶσα ἡ γῆ
- 41 Ou te wè tou de pye yo ak tout zòtèy yo te mwaye an fè mwaye an tè krich. Sa vle di, ape gen divizyon nan dènve gouvènman an. L'ap yon ti jan solid tankou fè, menm jan ou te wè fè melanje ak tè krich la.
And as you saw the feet and toes, part of potter's work and part of iron, there will be a division in the kingdom; but there will be some of the strength of iron in it, because you saw the iron mixed with the potter's earth.
 καὶ ὡς ἐώρακας τοὺς πόδας αὐτῆς μέρος μὲν τι ὀστράκου κεραμικοῦ μέρος δὲ τι σιδήρου βασιλεία ἄλλη διμερῆς ἔσται ἐν αὐτῇ καθάπερ εἶδες τὸν σίδηρον ἀναμειγμένον ἅμα τῷ πηλίνῳ ὀστράκῳ
- 42 Zòtèy yo tou te mwaye fè, mwaye tè krich. Sa vle di, yon pòsyon nan gouvènman sa a pral gen fòs, yon lòt pòsyon pral fèb.
And as the toes of the feet were in part of iron and in part of earth, so part of the kingdom will be strong and part of it will readily be broken.
 καὶ οἱ δάκτυλοι τῶν ποδῶν μέρος μὲν τι σιδηροῦν μέρος δὲ τι ὀστράκινον μέρος τι τῆς βασιλείας ἔσται ἰσχυρὸν καὶ μέρος τι ἔσται συντετριμμένον
- 43 Ou te wè fè a te melanje ak tè krich la, men yo pa t' pran. Konsa tou, chèf gouvènman sa yo pral seye mete tèt yo ansanm. Y'ap fè de fanmi yo marye yonn ak lòt. Men, sa p'ap mache.
And as you saw the iron mixed with earth, they will give their daughters to one another as wives: but they will not be united one with another, even as iron is not mixed with earth.
 καὶ ὡς εἶδες τὸν σίδηρον ἀναμειγμένον ἅμα τῷ πηλίνῳ ὀστράκῳ συμμειγεῖς ἔσονται εἰς γένεσιν ἀνθρώπων οὐκ ἔσονται δὲ ὁμοιοῦντες οὔτε εὐνοοῦντες ἀλλήλοις ὥσπερ οὐδὲ ὁ σίδηρος δύναται συγκραθῆναι τῷ ὀστράκῳ

- 44 Nan rèy dènye chèf sa yo, Bondye nan syèl la pral fè yon lòt chèf parèt, l'ap pran gouvènman an nan men yo pou tout tan. Li p'ap janm pase yon lòt li. Men, l'ap kraze tout lòt pèp yo, l'ap detwi yo. Li menm l'ap kanpe la pou tout tan.
 And in the days of those kings, the God of heaven will put up a kingdom which will never come to destruction, and its power will never be given into the hands of another people, and all these kingdoms will be broken and overcome by it, but it will keep its place for ever.
 και ἐν τοῖς χρόνοις τῶν βασιλέων τούτων στήσει ὁ θεὸς τοῦ οὐρανοῦ βασιλείαν ἄλλην ἣτις ἔσται εἰς τοὺς αἰῶνας καὶ οὐ φθαρήσεται καὶ αὕτη ἡ βασιλεία ἄλλο ἔθνος οὐ μὴ ἐάσει πατάξει δὲ καὶ ἀφανίσει αὐτὴ τὰς βασιλείας ταύτας καὶ αὕτη στήσεται εἰς τὸν αἰῶνα
- 45 Ou te wè ki jan yon wòch te pran desann soti kote l' soti a, san se pa pesonn ki voye l', epi li kraze gwo estati ki te fèt an fè, kwiv, tè krich, ajan ak lò a, pa vre? Bondye ki gen anpil pouvwa a fè monwa konnen sa ki gen pou rive nan tan k'ap vini an. Rèv ou te fè a klè. Sans mwen fè ou konnen an sèten.
 Because you saw that a stone was cut out of the mountain without hands, and that by it the iron and the brass and the earth and the silver and the gold were broken to bits, a great God has given the king knowledge of what is to take place in the future: the dream is fixed, and its sense is certain.
 καθάπερ ἐώρακας ἐξ ὄρους τμηθῆναι λίθον ἄνευ χειρῶν καὶ συνήλθης τὸ ὄσπρακον τὸν σίδηρον καὶ τὸν χαλκὸν καὶ τὸν ἄργυρον καὶ τὸν χρυσόν ὁ θεὸς ὁ μέγας ἐσήμανε τῷ βασιλεῖ τὰ ἐσόμενα ἐπ' ἐσχάτων τῶν ἡμερῶν καὶ ἀκριβὲς τὸ ὄραμα καὶ πιστὴ ἡ τοῦτου κρίσις
- 46 ¶ Lè sa a, wa Nèbikadneza tonbe ajenou, li bese tèt li jouk atè devan Danyèl, epi li bay lòd pou yo fè ofrann bèt pou touye ak lòt ofrann ba li.
 Then King Nebuchadnezzar, falling down on his face, gave worship to Daniel, and gave orders for an offering and spices to be given to him;
 τότε ναβουχοδοносор ὁ βασιλεὺς πεσὼν ἐπὶ πρόσωπον χαμαὶ προσεκύνησε τῷ δανιηλ καὶ ἐπέταξε θυσίας καὶ σπονδὰς ποιῆσαι αὐτῷ
- 47 Wa a di Danyèl konsa: -Se vre wi! Bondye ou la gen plis pouvwa pase tout lòt bondye yo. Se li ki chèf tout wa, se li menm ki fè moun konnen sekre ki kache, depi ou te ka fè m' konprann sans rèv mwen te fè a.
 And the king made answer to Daniel and said, Truly, your God is a God of gods and a Lord of kings, and an unveiler of secrets, for you have been able to make this secret clear.
 και ἐκφωνήσας ὁ βασιλεὺς πρὸς τὸν δανιηλ εἶπεν ἐπ' ἀληθείας ἐστὶν ὁ θεὸς ὑμῶν θεὸς τῶν θεῶν καὶ κύριος τῶν βασιλέων ὁ ἐκφαίνων μυστήρια κρυπτὰ μόνος ὅτι ἐδυνάσθης δηλώσαι τὸ μυστήριον τοῦτο
- 48 Wa a mete Danyèl nan yon gwo pozisyon, li fè l' kado anpil bèl bagay, li nonmen l' gouvènè pwovens Babilòn lan, li mete l' sèl chèf sou tout nèg save lavil Babilòn yo.
 Then the king made Daniel great, and gave him offerings in great number, and made him ruler over all the land of Babylon, and chief over all the wise men of Babylon.
 τότε ὁ βασιλεὺς ναβουχοδοносор δανιηλ μεγαλύνας καὶ δὸς δωρεὰς μεγάλας καὶ πολλὰς κατέστησεν ἐπὶ τῶν πραγμάτων τῆς βαβυλωνίας καὶ ἀπέδειξεν αὐτὸν ἄρχοντα καὶ ἡγούμενον πάντων τῶν σοφιστῶν βαβυλωνίας
- 49 Danyèl mande wa a pou li mete Chadrak, Mechak ak Abèdnegò reskonsab òganize travay gouvènman an nan pwovens Babilòn lan. Danyèl menm te rete nan palè wa a.
 And at Daniel's request, the king gave Shadrach, Meshach, and Abed-nego authority over the business of the land of Babylon: but Daniel was kept near the king's person.
 και δανιηλ ἠξίωσε τὸν βασιλέα ἵνα κατασταθῶσιν ἐπὶ τῶν πραγμάτων τῆς βαβυλωνίας σεδραχ μισαχ αβδεναγω καὶ δανιηλ ἦν ἐν τῇ βασιλικῇ αὐλῇ
- 1 ¶ Wa Nèbikadneza te fè fè yon gwo estati lò. Estati a te gen katrevendis pye wotè ak nèf pye lajè. Li fè yo mete l' kanpe nan mitan plenn Doura a, nan pwovens Babilòn lan.
 Nebuchadnezzar the king made an image of gold, sixty cubits high and six cubits wide: he put it up in the valley of Dura, in the land of Babylon.
 ἔτους ὀκτωκαιδεκάτου ναβουχοδοносор βασιλεὺς διοικῶν πόλεις καὶ χώρας καὶ πάντας τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἀπὸ ἰνδικῆς ἕως αἰθιοπίας ἐποίησεν εἰκόνα χρυσῆν τὸ ὕψος αὐτῆς πηχῶν ἐξήκοντα καὶ τὸ πλάτος αὐτῆς πηχῶν ἕξ καὶ ἔστησεν αὐτὴν ἐν πεδίῳ τοῦ περιβόλου χώρας βαβυλωνίας
- 2 Lèfini, wa a bay lòd pou tout otorite yo: prefè, kòmandan, gouvènè, komisè, prepoze, jij, majistra ansanm ak tout lòt chèf pwovens yo, reyini pou y'a l' nan premye seremoni y'ap fè pou mete estati lò wa a te fè fè a an sèvis.
 And Nebuchadnezzar the king sent to get together all the captains, the chiefs, the rulers, the wise men, the keepers of public money, the judges, the overseers, and all the rulers of the divisions of the country, to come to see the unveiling of the image which Nebuchadnezzar the king had put up.
 και ναβουχοδοносор βασιλεὺς βασιλέων καὶ κυριέων τῆς οἰκουμένης ὅλης ἀπέστειλεν ἐπισυναγαγεῖν πάντα τὰ ἔθνη καὶ φυλάς καὶ γλώσσας σατράπας στρατηγούς τοπάρχας καὶ ὑπάτους διοικητὰς καὶ αὐτοὺς ἐπ' ἐξουσιῶν κατὰ χώραν καὶ πάντας τοὺς κατὰ τὴν οἰκουμένην ἐλθεῖν εἰς τὸν ἐγκαινισμὸν τῆς εἰκόνης τῆς χρυσεῆς ἣν ἔστησε ναβουχοδοносор ὁ βασιλεὺς
- 3 Se konsa, tout otorite yo te reyini pou gwo fèt premye seremoni an. Yo te kanpe devan estati wa a te fè fè a.
 Then the captains, the chiefs, the rulers, the wise men, the keepers of public money, the judges, the overseers, and all the rulers of the divisions of the country, came together to see the unveiling of the image which Nebuchadnezzar the king had put up; and they took their places before the image which Nebuchadnezzar had put up.
 και ἔστησαν οἱ προγεγραμμένοι κατέναντι τῆς εἰκόνης
- 4 Yonn nan moun ki te konn fè piblikasyon yo pran pale byen fò, li di: -Nou menm moun tout nasyon, moun tout ras ki pale tout kalite lang, men lòd yo ban nou.
 Then one of the king's criers said in a loud voice, To you the order is given, O peoples, nations, and languages,
 και ὁ κήρυξ ἐκήρυξε τοῖς ὄχλοις ὑμῖν παραγγέλλεται ἔθνη καὶ χώραι λαοὶ καὶ γλῶσσαι

- 5 Talè konsa nou pral tande yo kònen twonpèt. Apre sa, yo pral jwe fif, bandjo, gita. Lèfini, yo pral jwe tout lòt enstriman mizik yo ansanm. Lè mizik la konmanse, se pou nou mete ajenou devan estati lò wa Nèbikadnezha te fè fè a. Se pou nou adore l'.
- That when the sound of the horn, pipe, harp, trigon, psaltery, bagpipe, and all sorts of instruments, comes to your ears, you are to go down on your faces in worship before the image of gold which Nebuchadnezzar the king has put up:**
- ὅταν ἀκούσητε τῆς φωνῆς τῆς σάλπιγγος σύριγγος καὶ κithάρας σαμβύκης καὶ ψαλτηρίου συμφωνίας καὶ παντὸς γένους μουσικῶν πεσόντες προσκυνήσατε τῇ εἰκόνι τῇ χρυσῇ ἣν ἔστησε ναβουχοδονοσορ βασιλεὺς**
- 6 Tout moun ki refize mete ajenou devan estati a pou adore l', y'ap pran l' al lage tou vivan anndan yon gwo fou tou limen.
- And anyone not falling down and worshipping will that same hour be put into a burning and flaming fire.**
- καὶ πᾶς ὃς ἂν μὴ πεσὼν προσκυνήσῃ ἐμβολοῦσιν αὐτὸν εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην**
- 7 Se konsa, tande moun yo tande twonpèt la ak tout lòt enstriman yo, yo tonbe ajenou devan estati lò wa Nèbikadnezha te fè fè a, yo adore l'. Te gen moun tout nasyon ki sot nan tout ras, epi ki pale tout kalite lang.
- So at that time, all the people, when the sound of the horn, pipe, harp, trigon, psaltery, and all sorts of instruments, came to their ears, went down on their faces in worship before the image of gold which Nebuchadnezzar the king had put up.**
- καὶ ἐν τῷ καιρῷ ἐκείνῳ ὅτε ἤκουσαν πάντα τὰ ἔθνη τῆς φωνῆς τῆς σάλπιγγος καὶ παντὸς ἤχου μουσικῶν πίπτοντα πάντα τὰ ἔθνη φυλαὶ καὶ γλώσσαι προσεκύνησαν τῇ εἰκόνι τῇ χρυσῇ ἣν ἔστησε ναβουχοδονοσορ κατέναντι τούτου**
- 8 ¶ Lè sa a, gen kèk moun lavil Babilòn ki pwofite al denonse jwif yo.
- At that time certain Chaldaeans came near and made a statement against the Jews.**
- ἐν ἐκείνῳ τῷ καιρῷ προσελθόντες ἄνδρες χαλδαῖοι διέβαλον τοὺς ἰουδαίους**
- 9 Yo di wa Nèbikadnezha konsa: -Se pou wa a viv pou tout tan!
- They made answer and said to Nebuchadnezzar the king, O King, have life for ever.**
- καὶ ὑπολαβόντες εἶπον κύριε βασιλεῦ εἰς τὸν αἰῶνα ζῆθι**
- 10 Monwa, ou fè bibliye yon lòd ki mande pou tout moun mete ajenou, pou yo adore estati lò a, lè y'a tande twonpèt ak tout lòt enstriman mizik yo ap jwe.
- You, O King, have given an order that every man, when the sound of the horn, pipe, harp, trigon, psaltery, bagpipe, and all sorts of instruments, comes to his ears, is to go down on his face in worship before the image of gold:**
- σύ βασιλεῦ προσέταξας καὶ ἔκρινας ἵνα πᾶς ἄνθρωπος ὃς ἂν ἀκούσῃ τῆς φωνῆς τῆς σάλπιγγος καὶ παντὸς ἤχου μουσικῶν πεσὼν προσκυνήσῃ τῇ εἰκόνι τῇ χρυσῇ**
- 11 Si yon moun pa mete ajenou pou adore estati a, se pou yo lage l' tout vivan nan gwo fou tou limen an.
- And anyone not falling down and worshipping is to be put into a burning and flaming fire.**
- καὶ ὃς ἂν μὴ πεσὼν προσκυνήσῃ ἐμβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην**
- 12 Enben! Gen twa jwif ou te mete reskonsab pwovens Babilòn lan. Se Chadrak, Mechak ak Abèdnego. Mesye sa yo pa okipe lòd ou bay la, monwa. Yo pa adore bondye ou la. Yo pa mete ajenou devan estati lò ou te fè fè a.
- There are certain Jews whom you have put over the business of the land of Babylon, Shadrach, Meshach, and Abed-nego; these men have not given attention to you, O King: they are not servants of your gods or worshippers of the gold image which you have put up.**
- εἰσὶ δὲ τινες ἄνδρες ἰουδαῖοι οὓς κατέστησας ἐπὶ τῆς χώρας τῆς βαβυλωνίας σεδραχ μισαχ ἀβδεναγω οἱ ἄνθρωποι ἐκεῖνοι οὐκ ἐφοβήθησάν σου τὴν ἐντολὴν καὶ τῷ εἰδώλῳ σου οὐκ ἐλάτρευσαν καὶ τῇ εἰκόνι σου τῇ χρυσῇ ἣ ἔστησας οὐ προσεκύνησαν**
- 13 Lè Nèbikadnezha tande sa, li move anpil, li fè gwo kòlè, li bay lòd pou yo mennen Chadrak, Mechak ak Abèdnego ba li. Lamenn, yo mennen twa mesye yo devan wa a.
- Then Nebuchadnezzar in his wrath and passion gave orders for Shadrach, Meshach, and Abed-nego to be sent for. Then they made these men come in before the king.**
- τότε ναβουχοδονοσορ θυμωθεὶς ὀργῇ προσέταξεν ἀγαγεῖν τὸν σεδραχ μισαχ ἀβδεναγω τότε οἱ ἄνθρωποι ἤχθησαν πρὸς τὸν βασιλέα**
- 14 Wa a di yo konsa: -Chadrak, Mechak ak Abèdnego, èske se vre nou derefize adore bondye mwen yo, nou derefize mete ajenou devan estati lò mwen te fè fè a?
- Nebuchadnezzar made answer and said to them, Is it true, O Shadrach, Meshach, and Abed-nego, that you will not be servants of my god or give worship to the image of gold which I have put up?**
- οὓς καὶ συνιδὼν ναβουχοδονοσορ ὁ βασιλεὺς εἶπεν αὐτοῖς διὰ τί σεδραχ μισαχ ἀβδεναγω τοῖς θεοῖς μου οὐ λατρεύετε καὶ τῇ εἰκόνι τῇ χρυσῇ ἣν ἔστησα οὐ προσκυνεῖτε**
- 15 Bon, koulye a, tande n'a tande twonpèt yo ak lòt enstriman mizik yo ap jwe, se pou nou mete ajenou pou n' adore estati mwen fè fè a. Si nou pa fè sa, y'ap jete nou nan gwo fou tou limen an. Pa gen bondye ki pou delivre nou anba men m'.
- Now if you are ready, on hearing the sound of the horn, pipe, harp, trigon, psaltery, bagpipe, and all sorts of instruments, to go down on your faces in worship before the image which I have made, it is well: but if you will not give worship, that same hour you will be put into a burning and flaming fire; and what god is there who will be able to take you out of my hands?**
- καὶ νῦν εἰ μὲν ἔχετε ἐτόιμωσ ἅμα τῷ ἀκοῦσαι τῆς σάλπιγγος καὶ παντὸς ἤχου μουσικῶν πεσόντες προσκυνήσατε τῇ εἰκόνι τῇ χρυσῇ ἣ ἔστησα εἰ δὲ μὴ γε γινώσκετε ὅτι μὴ προσκυνησάντων ὑμῶν αὐθωρὶ ἐμβληθήσεσθε εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην καὶ ποῖος θεὸς ἐξελεῖται ὑμᾶς ἐκ τῶν χειρῶν μου**

- 16 Chadrak, Mechak ak Abèdnego reponn, yo di wa Nèbikadneza konsa: -Monwa, nou p'ap eseye defann tèt nou.
Shadrach, Meshach, and Abed-nego, answering Nebuchadnezzar the king, said, There is no need for us to give you an answer to this question.
ἀποκριθέντες δὲ σεδραχ μισαχ αβδεναγω εἶπαν τῷ βασιλεῖ ναβουχοδοноσορ βασιλεῦ οὐ χρεῖαν ἔχομεν ἡμεῖς ἐπὶ τῇ ἐπιταγῇ ταύτῃ ἀποκριθῆναι σοι
- 17 Si Bondye n'ap sèvi a ka wete nou nan gwo fou tou limen an, si li ka delivre nou tou anba men ou, l'ap fè l'.
If our God, whose servants we are, is able to keep us safe from the burning and flaming fire, and from your hands, O King, he will keep us safe.
ἔστι γὰρ θεὸς ἐν οὐρανοῖς εἷς κύριος ἡμῶν ὃν φοβοῦμεθα ὃς ἐστι δυνατὸς ἐξελεῖσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρός καὶ ἐκ τῶν χειρῶν σου βασιλεῦ ἐξελεῖται ἡμᾶς
- 18 Men, menm si li pa vin delivre nou, monwa, nou tou di ou nou p'ap adore bondye pa ou yo, ni nou p'ap mete ajenou devan estati lò ou te fè fè a.
But if not, be certain, O King, that we will not be the servants of your gods, or give worship to the image of gold which you have put up.
καὶ τότε φανερόν σοι ἔσται ὅτι οὔτε τῷ εἰδώλῳ σου λατρευόμεν οὔτε τῇ εἰκόνι σου τῇ χρυσῇ ἣν ἔστησας προσκυνούμεν
- 19 ¶ Lè wa Nèbikadneza tande pawòl sa yo, li fè yon sèl kolè, li move sou Chadrak, Mechak ak Abèdnego. Li bay lòd pou yo chofe fou a sèt fwa plis pase jan yo te konn fè l' la.
Then Nebuchadnezzar was full of wrath, and the form of his face was changed against Shadrach, Meshach, and Abed-nego: and he gave orders that the fire was to be heated up seven times more than it was generally heated.
τότε ναβουχοδοноσορ ἐπλήσθη θυμοῦ καὶ ἡ μορφή τοῦ προσώπου αὐτοῦ ἠλλοιώθη καὶ ἐπέταξε καῖναι τὴν κάμινον ἑπταπλασίως παρ' ὃ ἔδει αὐτὴν καῖναι
- 20 Lèfini, li mande pou kèk sòlda ki pi gwonèg nan lame li a vin mare Chadrak, Mechak ak Abèdnego byen mare, apre sa pou lage yo jete nan gwo fou tou limen an.
And he gave orders to certain strong men in his army to put cords on Shadrach, Meshach and Abed-nego and put them into the burning and flaming fire.
καὶ ἄνδρας ἰσχυροτάτους τῶν ἐν τῇ δυνάμει ἐπέταξε συμποδίσαντας τὸν σεδραχ μισαχ αβδεναγω ἐμβαλεῖν εἰς τὴν κάμινον τοῦ πυρός τὴν καιομένην
- 21 Se konsa yo pran mesye yo, yo mare yo byen mare, yo jete yo nan gwo fou tou limen an ak tout rad sou yo, soulye nan pye yo ak gwo mouchwa mare tèt yo.
Then these men had cords put round them as they were, in their coats, their trousers, their hats, and their clothing, and were dropped into the burning and flaming fire.
τότε οἱ ἄνδρες ἐκεῖνοι συνεποδίσθησαν ἔχοντες τὰ ὑποδήματα αὐτῶν καὶ τὰς τιάρας αὐτῶν ἐπὶ τῶν κεφαλῶν αὐτῶν σὺν τῷ ἱματισμῷ αὐτῶν καὶ ἐβλήθησαν εἰς τὴν κάμινον
- 22 Lòd wa a te bay la te sevè, kifè yo te chofe fou a anpil anpil. Se konsa flanm dife ki t'ap soti nan fwa a boule gad ki t'ap jete mesye yo nan dife a. Yo mouri.
And because the king's order was not to be put on one side, and the heat of the fire was so great, the men who took up Shadrach, Meshach, and Abed-nego were burned to death by the flame of the fire.
ἐπειδὴ τὸ πρόσταγμα τοῦ βασιλέως ἤπειγεν καὶ ἡ κάμινος ἐξεκαύθη ὑπὲρ τὸ πρότερον ἑπταπλασίως καὶ οἱ ἄνδρες οἱ προχειρισθέντες συμποδίσαντες αὐτοὺς καὶ προσαγόντες τῇ καμίνῳ ἐνεβάλοσαν εἰς αὐτήν
- 23 Twa mesye yo menm, Chadrak, Mechak ak Abèdnego, tonbe tou mare nan gwo fou tou limen an.
And these three men, Shadrach, Meshach, and Abed-nego, with the cords about them, went down into the burning and flaming fire.
τοὺς μὲν οὖν ἄνδρας τοὺς συμποδίσαντας τοὺς περὶ τὸν αζαριαν ἐξελοῦσα ἡ φλόξ ἐκ τῆς καμίνου ἐνεπύρισε καὶ ἀπέκτεινεν αὐτοὶ δὲ συνετηρήθησαν
- 24 Apre sa, wa Nèbikadneza rete konsa li leve voup, tankou yon moun ki sezi. Li mande moun ki te avè l' yo: -Eske se pa t' twa moun tou mare nou te lage nan gwo fou tou limen an? Yo reponn li: -Se sa wi, monwa!
Then King Nebuchadnezzar, full of fear and wonder, got up quickly, and said to his wise men, Did we not put three men in cords into the fire? and they made answer and said to the king, True, O King.
καὶ ἐγένετο ἐν τῷ ἀκοῦσαι τὸν βασιλέα ὑμνούντων αὐτῶν καὶ ἐστὼς ἐθεώρει αὐτοὺς ζῶντας τότε ναβουχοδοноσορ ὁ βασιλεὺς ἐθαύμασε καὶ ἀνέστη σπεύσας καὶ εἶπεν τοῖς φίλοις αὐτοῦ
- 25 Wa a di yo ankò: -Ki jan fè se kat moun mwen wè k'ap mache nan dife a? Yo yonn pa mare. Dife a pa fè yo anyen. Katryèm moun lan menm sanble yon pitit bondye yo.
He made answer and said, Look! I see four men loose, walking in the middle of the fire, and they are not damaged; and the form of the fourth is like a son of the gods.
ἰδοὺ ἐγὼ ὄρω ἄνδρας τέσσαρας λελυμένους περιπατούντας ἐν τῷ πυρὶ καὶ φθορὰ οὐδεμία ἐγενήθη ἐν αὐτοῖς καὶ ἡ ὄρασις τοῦ τετάρτου ὁμοίωμα ἀγγέλου θεοῦ
- 26 Wa Nèbikadneza pwoche bò pòt gwo fou a epi li rele: -Chadrak! Mechak! Abèdnego! Sèvitè Bondye ki nan syèl la! Soti vin jwenn mwen! Epi mesye yo mache soti nan dife a.
Then Nebuchadnezzar came near the door of the burning and flaming fire: he made answer and said, Shadrach, Meshach, and Abed-nego, you servants of the Most High God, come out and come here. Then Shadrach, Meshach, and Abed-nego came out of the fire.
καὶ προσελθὼν ὁ βασιλεὺς πρὸς τὴν θύραν τῆς καμίνου τῆς καιομένης τῷ πυρὶ ἐκάλεσεν αὐτοὺς ἐξ ὀνόματος σεδραχ μισαχ αβδεναγω οἱ παῖδες τοῦ θεοῦ τῶν θεῶν τοῦ ὑψίστου ἐξέλθετε ἐκ τοῦ πυρός οὕτως οὖν ἐξῆλθον οἱ ἄνδρες ἐκ μέσου τοῦ πυρός

- 27 Tout gwo zotobre yo: prefè, kòmandan, gouvènè ansanm ak tout lòt chèf yo sanble pou yo wè twa mesye yo. Dife a pa t' fè kò yo anyen. Yon branch cheve nan tèt yo pa t' boule, rad sou yo pa te menm flambe. Pa t' gen okenn lafimen sou yo.
 And the captains, the chiefs, and the rulers, and the king's wise men who had come together, saw these men, over whose bodies the fire had no power, and not a hair of their heads was burned, and their coats were not changed, and there was no smell of fire about them.
 και συνήχθησαν οἱ ὕπατοι τοπάρχαι καὶ ἀρχιπατριῶται καὶ οἱ φίλοι τοῦ βασιλέως καὶ θεώρουν τοὺς ἀνθρώπους ἐκείνους ὅτι οὐχ ἦψατο τὸ πῦρ τοῦ σώματος αὐτῶν καὶ αἱ τρίχες αὐτῶν οὐ κατεκάησαν καὶ τὰ σαράβαρα αὐτῶν οὐκ ἠλκιοῦθησαν οὐδὲ ὀσμὴ τοῦ πυρὸς ἦν ἐν αὐτοῖς
- 28 ¶ Wa a di konsa: -Lwanj pou Bondye Chadrak, Mechak ak Abèdnego a! Li voye zanj li delivre sèvitè l' yo ki te mete konfyans yo nan li. Yo te derefize obeyi lòd mwen. Yo te pito mouri pase pou yo ta mete ajenou pou adore yon bondye ki pa bondye pa yo a.
 Nebuchadnezzar made answer and said, Praise be to the God of Shadrach, Meshach, and Abed-nego, who has sent his angel and kept his servants safe who had faith in him, and who put the king's word on one side and gave up their bodies to the fire, so that they might not be servants or worshippers of any other god but their God.
 ὑπολαβὼν δὲ ναβουχοδοноσορ ὁ βασιλεὺς εἶπεν εὐλογητὸς κύριος ὁ θεὸς τοῦ σεδραχ μισαχ αβδεναγω ὃς ἀπέστειλε τὸν ἄγγελον αὐτοῦ καὶ ἔσωσε τοὺς παῖδας αὐτοῦ τοὺς ἐλπίσαντας ἐπ' αὐτόν τὴν γὰρ προσταγὴν τοῦ βασιλέως ἠθέτησαν καὶ παρέδωκαν τὰ σώματα αὐτῶν εἰς ἐμπυρισμὸν ἵνα μὴ λατρεύωσι μηδὲ προσκυνήσωσι θεῷ ἑτέρῳ ἢ τῷ θεῷ αὐτῶν
- 29 Koulye a, men lòd mwen bay pou tout pèp, moun tout peyi ak moun tout ras ki pale lòt lang yo: si yonn nan nou pale Bondye Chadrak, Mechak ak Abèdnego a mal, se pou yo depatcha l'. Lèfini, se pou yo kraze kay li nèt mete atè. Paskè pa gen lòt bondye ki ka delivre moun konsa.
 And it is my decision that any people, nation, or language saying evil against the God of Shadrach, Meshach, and Abed-nego, will be cut to bits and their houses made waste: because there is no other god who is able to give salvation such as this.
 καὶ νῦν ἐγὼ κρίνω ἵνα πᾶν ἔθνος καὶ πᾶσαι φυλαὶ καὶ πᾶσαι γλώσσαι ὃς ἂν βλασφημήσῃ εἰς τὸν κύριον τὸν θεὸν σεδραχ μισαχ αβδεναγω διαμελισθήσεται καὶ ἡ οἰκία αὐτοῦ δημευθήσεται διότι οὐκ ἔστιν θεὸς ἕτερος ὃς δυνήσεται ἐξελέσθαι οὕτως
- 30 Wa a moute Chadrak, Mechak ak Abèdnego grad nan pwovens Babilòn lan.
 Then the king gave Shadrach, Meshach, and Abed-nego even greater authority in the land of Babylon.
 οὕτως οὖν ὁ βασιλεὺς τῷ σεδραχ μισαχ αβδεναγω ἐξουσίαν δοὺς ἐφ' ὅλης τῆς χώρας κατέστησεν αὐτοὺς ἄρχοντας
- 1 ¶ Men mesaj wa Nèbikadneza voye bay tout pèp, moun tout ras nan tout peyi ki pale lòt lang toupatou sou latè: -Gwo bonjou ak anpil kè poze pou nou tout.
 Nebuchadnezzar the king, to all the peoples, nations, and languages living in all the earth: May your peace be increased.
- 2 Se yon plezi pou mwen pou m' fè nou konnen mirak ak bèl bagay Bondye ki anwo nan syèl la fè pou mwen.
 It has seemed good to me to make clear the signs and wonders which the Most High God has done with me.
- 3 Bèl bagay li fè yo pa piti! Mirak li fè yo se gwo zafè! Bondye ap gouvènè pou tout tan. Otorite l' la la jouk sa kaba nèt.
 How great are his signs! and how full of power are his wonders! his kingdom is an eternal kingdom and his rule goes on from generation to generation.
- 4 ¶ Mwen menm, Nèbikadneza, mwen t'ap viv alèz lakay mwen. Tout zafè m' t'ap mache byen nan palè a.
 I, Nebuchadnezzar, was at rest in my place, and all things were going well for me in my great house:
 ἔτους ὀκτωκαιδεκάτου τῆς βασιλείας ναβουχοδοноσορ εἶπεν εἰρηνεύων ἡμῖν ἐν τῷ οἴκῳ μου καὶ εὐθηνῶν ἐπὶ τοῦ θρόνου μου
- 5 Men, mwen fè yon rèv ki boulvèse m' anpil. Antan m' t'ap dòmi, yon bann vye lide t'ap travay nan tèt mwen, epi mwen te fè yon vizyon ki t'ap trakase tèt mwen.
 I saw a dream which was a cause of great fear to me; I was troubled by the images of my mind on my bed, and by the visions of my head.
 ἐνύπνιον εἶδον καὶ εὐλαβήθην καὶ φόβος μοι ἐπέπεσεν
- 6 Mwen bay lòd pou yo fè chache tout nèg save ki nan lavil Babilòn pou yo vin ban m' esplikasyon rèv la.
 And I gave orders for all the wise men of Babylon to come in before me so that they might make clear to me the sense of my dream.
- 7 Dènye majisyen, dènye moun ki li zetwal, dènye divinò ak dènye nèg save vini. Mwen rakonte yo rèv la, men yo pa t' ka esplikè m' sa li vle di.
 Then the wonder-workers, the users of secret arts, the Chaldeans, and the readers of signs came in to me: and I put the dream before them but they did not make clear the sense of it to me.
- 8 Apre sa, Danyèl vini devan mwen. Yo te ba li yon lòt non dapre non bondye mwen an: Yo te rele l' Beltechaza. Li gen lespri bondye yo nan li. Mwen rakonte l' rèv mwen te fè a.
 But at last Daniel came in before me, he whose name was Belteshazzar, after the name of my god, and in whom is the spirit of the holy gods: and I put the dream before him, saying,
- 9 Mwen di l': Beltechaza, ou menm ki chèf majisyen yo, mwen konnen ou gen lespri bondye yo nan ou, kifè pa gen mistè ou pa konprann. Men sa mwen te wè nan rèv mwen te fè a. Di m' kisa li vle di:
 O Belteshazzar, master of the wonder-workers, because I am certain that the spirit of the holy gods is in you, and you are troubled by no secret; this is the dream which I saw: make clear to me its sense.

- 10 Antan mwen t'ap dòmi, mwen fè yon vizyon: Mwen wè yon gwo pyebwa byen kanpe nan mitan latè.
On my bed I saw a vision: there was a tree in the middle of the earth, and it was very high.
ἐκάθεδον καὶ ἰδοὺ δένδρον ὑψηλὸν φούμενον ἐπὶ τῆς γῆς ἡ ὄρασις αὐτοῦ μεγάλη καὶ οὐκ ἦν ἄλλο ὁμοιον αὐτῷ
- 11 Pyebwa a grandi, li grandi jouk tèt li rive nan syèl. Toupatou sou latè moun te ka wè l'.
And the tree became tall and strong, stretching up to heaven, and to be seen from the ends of the earth:
καὶ ἡ ὄρασις αὐτοῦ μεγάλη ἡ κορυφή αὐτοῦ ἤγγιζεν ἕως τοῦ οὐρανοῦ καὶ τὸ κύτος αὐτοῦ ἕως τῶν νεφελῶν πληροῦν τὰ ὑποκάτω τοῦ οὐρανοῦ ὁ ἥλιος καὶ ἡ σελήνη ἐν αὐτῷ ὄφκουν καὶ ἐφώτιζον πᾶσα ν τὴν γῆν
- 12 Fèy li yo te bèl. Li te chaje ak donn. Te gen kont pou tout moun manje. Li te bay gwo lonbray pou bèt nan bwa yo pare solèy. Zwezo te fè nich nan tout branch li yo. Li te bay manje pou tout kalite bèt ak pou tout moun.
Its leaves were fair and it had much fruit, and in it was food enough for all: the beasts of the field had shade under it, and the birds of heaven were resting in its branches, and it gave food to all living things.
οἱ κλάδοι αὐτοῦ τῷ μήκει ὡς σταδίων τριάκοντα καὶ ὑποκάτω αὐτοῦ ἐσκίαζον πάντα τὰ θηρία τῆς γῆς καὶ ἐν αὐτῷ τὰ πετεινὰ τοῦ οὐρανοῦ ἐνόσσευον ὁ καρπὸς αὐτοῦ πολὺς καὶ ἀγαθὸς καὶ ἐχορήγει πᾶσι τοῖς ζώοις
- 13 Nan dòmi an, antan mwen t'ap kalkile sou rèv la, mwen wè yon zanj Bondye soti nan syèl la desann. Se te yonn nan zanj gadyen yo.
In the visions of my head on my bed I saw a watcher, a holy one, coming down from heaven,
ἐθεώρουν ἐν τῷ ὕπνῳ μου καὶ ἰδοὺ ἄγγελος ἀπεστάλη ἐν ἰσχύϊ ἐκ τοῦ οὐρανοῦ
- 14 Li pale byen fò, li di konsa: Koupe pyebwa a met atè. Debranche l' nèt. Rache tout fèy li yo. Gaye tout donn li yo. Fè tout bèt soti anba lonbraj li. Fè tout zwezo vole kite branch li yo.
Crying out with a loud voice; and this is what he said: Let the tree be cut down and its branches broken off; let its leaves be taken off and its fruit sent in every direction: let the beasts get away from under it and the birds from its branches:
καὶ ἐφώνησε καὶ εἶπεν αὐτῷ ἐκκόψατε αὐτὸ καὶ καταφθεῖρατε αὐτὸ προστέτακται γὰρ ἀπὸ τοῦ ὑψίστου ἐκριζῶσαι καὶ ἀχρειῶσαι αὐτό
- 15 Men, kite yon gwo chouk ak tout rasin li nan tè. Mare l' ak chenn fèt an fè ak kwiv. Kite l' la konsa nan mitan zèb yo. Se pou lawouze tonbe sou nonm sa a. Se pou l' manje zèb nan savann tankou bèt nan bwa.
But keep its broken end and its roots still in the earth, even with a band of iron and brass; let him have the young grass of the field for food, and let him be wet with the dew of heaven, and let his part be with the beasts.
καὶ οὕτως εἶπε ῥίζαν μίαν ἄφετε αὐτοῦ ἐν τῇ γῇ ὅπως μετὰ τῶν θηρίων τῆς γῆς ἐν τοῖς ὄρεσι χόρτον ὡς βοῦς νέμηται
- 16 Pandan sètan, li p'ap gen lespri tankou tout moun. L'ap san konprann tankou yon bèt.
Let his heart be changed from that of a man, and the heart of a beast be given to him; and let seven times go by him.
καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἀλλοιωθῆ καὶ ἐπτὰ ἔτη βοσκηθῆ σὺν αὐτοῖς
- 17 Se desizyon sa a zanj gadyen yo pran. Se jijman sa a zanj Bondye yo bay. Se pou tout moun sou latè konnen Bondye ki nan syèl la gen pouvwa sou tout chèf. Li bay moun li vle pouvwa pou yo gouvenen. Li pran moun ki pi ba a, li fè l' moute!
This order is fixed by the watchers, and the decision is by the word of the holy ones: so that the living may be certain that the Most High is ruler over the kingdom of men, and gives it to any man at his pleasure, lifting up over it the lowest of men.
ἕως ἄν γνῶ τὸν κύριον τοῦ οὐρανοῦ ἐξουσίαν ἔχειν πάντων τῶν ἐν τῷ οὐρανῷ καὶ τῶν ἐπὶ τῆς γῆς καὶ ὅσα ἄν θέλῃ ποιῆ ἐν αὐτοῖς [17a] ἐνώπιόν μου ἐξεκόπη ἐν ἡμέρᾳ μιᾷ καὶ ἡ καταφθορὰ αὐτοῦ ἐν ὥρᾳ μιᾷ τῆς ἡμέρας καὶ οἱ κλάδοι αὐτοῦ ἐδόθησαν εἰς πάντα ἄνεμον καὶ εἰλκυσθη καὶ ἐρρίφη καὶ τὸν χόρτον τῆς γῆς μετὰ τῶν θηρίων τῆς γῆς ἦσθι καὶ εἰς φυλακὴν παρεδόθη καὶ ἐν πέδαις καὶ ἐν χειρὸσὶ χαλκαῖς ἐδέθη ὑπ' αὐτῶν σφόδρα ἐθαύμασα ἐπὶ πᾶσι τούτοις καὶ ὁ ὕπνος μου ἀπέστη ἀπὸ τῶν ὀφθαλμῶν μου
- 18 Men rèv mwen menm, wa Nèbikadneza, mwen te fè a. Koulye a, ou menm Beltechaza, esplike m' sa li vle di. Pa gen yonn nan tout nèg save peyi m' lan ki te ka fè m' konnen sans rèv la. Men ou menm, ou kapab, paske lespri bondye yo nan ou.
This dream I, King Nebuchadnezzar, saw; and do you, O Belteshazzar, make clear the sense of it, for all the wise men of my kingdom are unable to make the sense of it clear to me; but you are able, for the spirit of the holy gods is in you.
καὶ ἀναστὰς τὸ πρωὶ ἐκ τῆς κοίτης μου ἐκάλεσα τὸν δανιὴλ τὸν ἄρχοντα τῶν σοφιστῶν καὶ τὸν ἠγοούμενον τῶν κρινόντων τὰ ἐνύπνια καὶ διηγησάμην αὐτῷ τὸ ἐνύπνιον καὶ ὑπέδειξέ μοι πᾶσαν τὴν σύγκρισιν αὐτοῦ
- 19 ¶ Lè sa a, Danyèl ki te rele Beltechaza tou, rete yon bon ti tan li pa di anyen, paske tèt li te boulvèse. Wa a di l' konsa: -Beltechaza monchè, pa kite rèv la ak esplikasyon l' lan boulvèse tèt ou! Beltechaza reponn: -Monwa, mwen ta swete rèv la ak tout esplikasyon l' lan pa pou ou, men pou lènmi ou yo, pou moun ki pa vle wè ou yo.
Then Daniel, whose name was Belteshazzar, was at a loss for a time, his thoughts troubling him. The king made answer and said, Belteshazzar, do not be troubled by the dream or by the sense of it. Belteshazzar, answering, said, My lord, may the dream be about your haters, and its sense about those who are against you.
μεγάλως δὲ ἐθαύμασεν ὁ δανιὴλ καὶ ὑπόνοια κατέσπευδεν αὐτόν καὶ φοβηθεὶς τρόμου λαβόντος αὐτόν καὶ ἀλλοιωθείσης τῆς ὀράσεως αὐτοῦ κινήσας τὴν κεφαλὴν ὄραν μίαν ἀποθαυμάσας ἀπεκρίθη μοι φωνῇ πρᾶξι βασιλεῦ τὸ ἐνύπνιον τοῦτο τοῖς μισοῦσί σε καὶ ἡ σύγκρισις αὐτοῦ τοῖς ἐχθροῖς σου ἐπέλθοι

- 20 Pyebwa ou te wè ki t'ap grandi, ki t'ap gwosi jouk tèt li rive nan syèl la kifè dènye moun sou latè te ka wè l' la,
The tree which you saw, which became tall and strong, stretching up to heaven and seen from the ends of the earth;
τὸ δένδρον τὸ ἐν τῇ γῇ πεφυτευμένον οὗ ἡ ὄρασις μεγάλη σὺ εἶ βασιλεῦ
- 21 pyebwa ki te gen fèy li yo bèl, ki te chaje domm kont pou tout moun sou latè te manje, ki te gen bèt nan bwa rete anba lonbray li ak zwezo ki te fè nich nan tout branch li yo,
Which had fair leaves and much fruit, and had in it food for all; under which the beasts of the field were living, and in the branches of which the birds of heaven had their resting-places:
καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ τὰ νοσσεύοντα ἐν αὐτῷ ἡ ἰσχύς τῆς γῆς καὶ τῶν ἔθνων καὶ τῶν γλωσσῶν πασῶν ἕως τῶν περάτων τῆς γῆς καὶ πᾶσαι αἱ χῶραι σοὶ δουλεύουσι
- 22 pyebwa sa a se ou menm, monwa, ki grandi, ki vin fò. Ou sitèlman grandi ou rive jouk nan syèl la. Ou chèf sou tout latè.
It is you, O King, who have become great and strong: for your power is increased and stretching up to heaven, and your rule to the end of the earth.
τὸ δὲ ἀνυψωθῆναι τὸ δένδρον ἐκεῖνο καὶ ἐγγίσει τῷ οὐρανῷ καὶ τὸ κύτος αὐτοῦ ἄψασθαι τῶν νεφελῶν σὺ βασιλεῦ ὑψώθης ὑπὲρ πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ προσώπου πάσης τῆς γῆς ὑψώθη σου ἡ καρδία ὑπερηφανία καὶ ἰσχύι τὴν πρὸς τὸν ἅγιον καὶ τοὺς ἀγγέλους αὐτοῦ τὰ ἔργα σου ὥφθη καθότι ἐξερήμωσας τὸν οἶκον τοῦ θεοῦ τοῦ ζῶντος ἐπὶ ταῖς ἁμαρτίαις τοῦ λαοῦ τοῦ ἡγιασμένου
- 23 Apre sa, antan wa a t'ap gade, li wè yon zanj Bondye sot nan syèl la desann, epi ki di: Koupe pyebwa a mete l' atè, detwi li. Men, kite chouk la nan tè ak tout rasin li yo. Mare l' ak chenn fèt an fè ak kwiv. Lèfini, kite l' nan mitan zèb yo. Kite lawouze tonbe sou nonm sa a, kite l' viv ak bèt nan bwa yo pandan sètan.
And as for the vision which the king saw of a watcher, a holy one, coming down from heaven, saying, Let the tree be cut down and given to destruction;
καὶ ἡ ὄρασις ἦν εἶδες ὅτι ἄγγελος ἐν ἰσχύι ἀπεστάλη παρὰ τοῦ κυρίου καὶ ὅτι εἶπεν ἐξῆραι τὸ δένδρον καὶ ἐκκόψαι ἡ κρίσις τοῦ θεοῦ τοῦ μεγάλου ἤξει ἐπὶ σέ
- 24 Bon, koulye a, men sa rèv la vle di monwa. Men sa Bondye ki anwo nan syèl la di ki pral rive ou.
This is the sense of it, O King, and it is the decision of the Most High which has come on my lord the king:
καὶ ὁ ὕψιστος καὶ οἱ ἄγγελοι αὐτοῦ ἐπὶ σέ κατατρέχουσιν
- 25 Yo pral voye ou byen lwen pou ou pa mache sou moun. Ou pral rete ak bèt nan bwa pandan sètan. Ou pral manje zèb tankou bèf, ou pral dòmi deyò pou lawouze bat ou. Apre sa, w'a rekonèt se Bondye nan syèl la ki kontwole tout chèf sou latè. Se li menm ki bay moun li vle dwa pou yo gouvènèn.
That they will send you out from among men, to be with the beasts of the field; they will give you grass for your food like the oxen, and you will be wet with the dew of heaven, and seven times will go by you, till you are certain that the Most High is ruler in the kingdom of men, and gives it to any man at his pleasure.
εἰς φυλακὴν ἀπάξουσί σε καὶ εἰς τόπον ἔρημον ἀποστελοῦσί σε
- 26 Zanj yo te di pou yo te kite chouk la ak tout rasin li yo nan tè. Sa vle di w'ap moute wa ankò lè w'a rekonèt se Bondye nan syèl la k'ap gouvènèn sou tout latè.
And as they gave orders to let the broken end and the roots of the tree be, so your kingdom will be safe for you after it is clear to you that the heavens are ruling.
καὶ ἡ ρίζα τοῦ δένδρου ἡ ἀφεθεῖσα ἐπεὶ οὐκ ἐξερριζώθη ὁ τόπος τοῦ θρόνου σου σοὶ συντηρηθήσεται εἰς καιρὸν καὶ ὄραν ἰδοὺ ἐπὶ σέ ἐτοιμάζονται καὶ μαστιγώσουσί σε καὶ ἐπάξουσι τὰ κεκρυμμένα ἐπὶ σέ
- 27 Se poutèt sa, monwa, koute konsèy m'ap ba ou. Fè sa ki dwat devan Bondye pou kouvri peche ou yo. Gen pitye pou pòn malere yo pou kouvri tout mechnaste ou yo! Konsa, monwa, w'a ka viv alèz ak kè poze pou lontan ankò.
For this cause, O King, let my suggestion be pleasing to you, and let your sins be covered by righteousness and your evil-doing by mercy to the poor, so that the time of your well-being may be longer.
κύριος ζῆ ἐν οὐρανῷ καὶ ἡ ἐξουσία αὐτοῦ ἐπὶ πάσῃ τῇ γῇ αὐτοῦ δεῖθητι περὶ τῶν ἁμαρτιῶν σου καὶ πάσας τὰς ἀδικίας σου ἐν ἐλεημοσύναις λύτρωσαι ἵνα ἐπιείκεια δοθῇ σοὶ καὶ πολυήμερος γένη ἐπὶ τοῦ θρόνου τῆς βασιλείας σου καὶ μὴ καταφθεῖρη σε τούτους τοὺς λόγους ἀγάπησον ἀκριβῆς γάρ μου ὁ λόγος καὶ πλήρης ὁ χρόνος σου
- 28 ¶ Tou sa Danyèl te di a rive wa Nèbikadnezar.
All this came to King Nebuchadnezzar.
καὶ ἐπὶ συντελείᾳ τῶν λόγων ναβουχοδονοσορ ὡς ἤκουσε τὴν κρίσιν τοῦ ὀράματος τοὺς λόγους ἐν τῇ καρδίᾳ συνετήρησε
- 29 Douz mwa apre sa, wa a t'ap pwonmennen sou teras palè li a lavil Babilòn,
At the end of twelve months he was walking on the roof of his great house in Babylon.
καὶ μετὰ μῆνας δώδεκα ὁ βασιλεὺς ἐπὶ τῶν τειχῶν τῆς πόλεως μετὰ πάσης τῆς δόξης αὐτοῦ περιεπάτει καὶ ἐπὶ τῶν πύργων αὐτῆς διεπορεύετο
- 30 li di konsa: -Gade jan lavil Babilòn lan vin gran non! Se mwen menm ki bati l' ak fòs kouraj mwen pou l' sèvi m' kapital peyi a, pou fè wè jan mwen gen pouwva, jan mwen grannèg.
The king made answer and said, Is this not great Babylon, which I have made for the living-place of kings, by the strength of my power and for the glory of my honour?
καὶ ἀποκριθεὶς εἶπεν αὕτη ἐστὶ βαβυλῶν ἡ μεγάλη ἦν ἐγὼ φοκοδόμησα καὶ οἶκος βασιλείας μου ἐν ἰσχύι κράτους μου κληθήσεται εἰς τιμὴν τῆς δόξης μου

- 31 Wa a pa t' ankò fèmen bouch li, lè yon vwa rete nan syèl la, li di: -Wa Nèbikadneza, koute sa m'ap di ou. Depi jòdi a, yo wete pouvwa a nan men ou. Ou pa wa ankò. **While the word was still in the king's mouth, a voice came down from heaven, saying, O King Nebuchadnezzar, to you it is said: The kingdom has gone from you:**
καὶ ἐπὶ συντελείας τοῦ λόγου αὐτοῦ φωνὴν ἔκ τοῦ οὐρανοῦ ἤκουσε σοὶ λέγεται ναβουχοδοноσορ βασιλεῦ ἡ βασιλεία βαβυλωνος ἀφήρηται σου καὶ ἑτέρω δίδοται ἐξουθενημένῳ ἀνθρώπῳ ἐν τῷ οἴκῳ σου ἰδοὺ ἐγὼ καθίστημι αὐτὸν ἐπὶ τῆς βασιλείας σου καὶ τὴν ἐξουσίαν σου καὶ τὴν δόξαν σου καὶ τὴν τρυφὴν σου παραλήφεται ὅπως ἐπιγνῶς ὅτι ἐξουσίαν ἔχει ὁ θεὸς τοῦ οὐρανοῦ ἐν τῇ βασιλείᾳ τῶν ἀνθρώπων καὶ ᾧ ἐὰν βούληται δώσει αὐτὴν ἕως δὲ ἡλίου ἀνατολῆς βασιλεὺς ἕτερος εὐφρανθήσεται ἐν τῷ οἴκῳ σου καὶ κρατήσῃ τῆς δόξης σου καὶ τῆς ἰσχύος σου καὶ τῆς ἐξουσίας σου
- 32 Yo p'ap kite ou mache sou moun. Ou pral rete ak bèt nan bwa. Ou pral manje zèb tankou bèf pandan sètan, jouk w'a rekonèt se Bondye nan syèl la ki kontwole tout chèf sou latè. Se li menm ki bay moun li vle dwa pou yo gouvènèn. **And they will send you out from among men, to be with the beasts of the field; they will give you grass for your food like the oxen, and seven times will go by you, till you are certain that the Most High is ruler in the kingdom of men, and gives it to any man at his pleasure.**
καὶ οἱ ἄγγελοι διώξονται σε ἐπὶ ἔτη ἑπτὰ καὶ οὐ μὴ ὀφθῆς οὐδ' οὐ μὴ λαλήσης μετὰ παντὸς ἀνθρώπου χόρτον ὡς βοῦν σε ψωμίσουσι καὶ ἀπὸ τῆς χλόης τῆς γῆς ἔσται ἡ νομὴ σου ἰδοὺ ἀντὶ τῆς δόξης σου οὐ δῆσουσι σε καὶ τὸν οἶκον τῆς τρυφῆς σου καὶ τὴν βασιλείαν σου ἕτερος ἔξει
- 33 Lamenm sa pawòl la te di a rive vre. Yo mete wa a deyò pou l' pa mache sou moun. Li t'ap manje zèb tankou bèf. Lawouze tonbe sou tout kò l'. Cheve nan tèt li pouse tankou plim malfini, zong li yo vin long tankou grif zwezo. **That very hour the order about Nebuchadnezzar was put into effect: and he was sent out from among men, and had grass for his food like the oxen, and his body was wet with the dew of heaven, till his hair became long as eagles' feathers and his nails like those of birds.**
ἕως δὲ προὐ πάντα τελεσθήσεται ἐπὶ σέ ναβουχοδοноσορ βασιλεῦ βαβυλωνος καὶ οὐχ ὑστερήσει ἀπὸ πάντων τούτων οὐθέν [33a] ἐγὼ ναβουχοδοноσορ βασιλεὺς βαβυλωνος ἐπὶ ἔτη ἐπεδήθη χόρτον ὡς βοῦν ἐψωμίσαί με καὶ ἀπὸ τῆς χλόης τῆς γῆς ἤσθιον καὶ μετὰ ἔτη ἑπτὰ ἔδωκα τὴν ψυχὴν μου εἰς δέσιν καὶ ἤξιωσα περὶ τῶν ἁμαρτιῶν μου κατὰ πρόσωπον κυρίου τοῦ θεοῦ τοῦ οὐρανοῦ καὶ περὶ τῶν ἀγνοιῶν μου τοῦ θεοῦ τῶν θεῶν τοῦ μεγάλου ἐδεήθη [33β] καὶ αἱ τρίχες μου ἐγένοντο ὡς πτέρυγες ἀετοῦ οἱ ὄνυχές μου ὡσεὶ λέοντος ἠλλοιώθη ἡ σὰρξ μου καὶ ἡ καρδία μου γυμνὸς περιεπάτου μετὰ τῶν θηρίων τῆς γῆς ἐνύπνιον εἶδον καὶ ὑπόνοιαί με εἰλήφισι καὶ διὰ χρόνου ὕπνου με ἔλαβε πολὺς καὶ νυσταγμὸς ἐπέτεσέ μοι
- 34 ¶ Wa a di ankò: -Aprè sètan sa yo, mwen menm Nèbikadneza, mwen leve je m' mwen gade syèl la. Bonnanj mwen vin sou mwen. Mwen di Bondye nan syèl la mèsì, mwen fè lwanj Bondye k'ap viv pou tout tan tout tan an, mwen rekonèt jan li gen pouvwa. L'ap donminen pou tout tan. Gouvènman li ap la jouk sa kaba. **And at the end of the days, I, Nebuchadnezzar, lifting up my eyes to heaven, got back my reason, and, blessing the Most High, I gave praise and honour to him who is living for ever, whose rule is an eternal rule and whose kingdom goes on from generation to generation.**
καὶ ἐπὶ συντελείᾳ τῶν ἑπτὰ ἐτῶν ὁ χρόνος μου τῆς ἀπολυτρόσεως ἦλθε καὶ αἱ ἁμαρτίαι μου καὶ αἱ ἀγνοιαί μου ἐπληρώθησαν ἐναντίον τοῦ θεοῦ τοῦ οὐρανοῦ καὶ ἐδεήθη περὶ τῶν ἀγνοιῶν μου τοῦ θεοῦ τῶν θεῶν τοῦ μεγάλου καὶ ἰδοὺ ἄγγελος εἶς ἐκάλεσέ με ἔκ τοῦ οὐρανοῦ λέγων ναβουχοδοноσορ δούλευσον τῷ θεῷ τοῦ οὐρανοῦ τῷ ἀγίῳ καὶ δὸς δόξαν τῷ ὑψίστῳ τῷ βασιλείῳ τοῦ ἔθνους σου σοὶ ἀποδίδοται
- 35 Li pa pran moun k'ap viv sou latè yo pou anyen. Li fè sa li vle ak lame zanj ki nan syèl la, ansann ak tout moun ki sou latè. Pesonn pa ka kenbe tèt avè l'. Pesonn pa ka mande l' kont! **And all the people of the earth are as nothing: he does his pleasure in the army of heaven and among the people of the earth: and no one is able to keep back his hand, or say to him, What are you doing?**
- 36 Lè bonnanj mwen tounen sou mwen, yo renmèt mwen pouvwa mwen, otorite mwen ak tout bèl bagay mwen te genyen. Konseye mwen yo ak chèf k'ap sèvi mwen yo voye chache m', yo mete m' wa ankò. Mwen vin gen plis pouvwa pase anvan. **At the same time my reason came back to me; and for the glory of my kingdom, my honour and my great name came back to me; and my wise men and my lords were turned to me again; and I was made safe in my kingdom and had more power than before.**
ἐν ἐκείνῳ τῷ καιρῷ ἀποκατεστάθη ἡ βασιλεία μου ἐμοὶ καὶ ἡ δόξα μου ἀπεδόθη μοι
- 37 Koulye a, mwen menm Nèbikadneza, m'ap fè fèt pou wa ki nan syèl la, m'ap fè lwanj pou li, m'ap di jan li gen pouvwa. Tou sa li fè bon. Li pa fè paspouki pou pesonn. Li konn jan pou l' fè ak moun ki kite lògèy vire tèt yo. L'ap desann kòlèt yo. **Now I, Nebuchadnezzar, give worship and praise and honour to the King of heaven; for all his works are true and his ways are right: and those who go in pride he is able to make low.**
τῷ ὑψίστῳ ἀνομοιολογοῦμαι καὶ αἰνῶ τῷ κτίσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰς θαλάσσας καὶ τοὺς ποταμοὺς καὶ πάντα τὰ ἐν αὐτοῖς ἐξομοιολογοῦμαι καὶ αἰνῶ ὅτι αὐτός ἐστι θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων καὶ βασιλεὺς τῶν βασιλέων ὅτι αὐτὸς ποιεῖ σημεῖα καὶ τέρατα καὶ ἀλλοιοῖ καιροὺς καὶ χρόνους ἀφαιρῶν βασιλείαν βασιλέων καὶ καθιστῶν ἑτέρους ἀντ' αὐτῶν [37a] ἀπὸ τοῦ νῦν αὐτῷ ἀπατρέψω καὶ ἀπὸ τοῦ φόβου αὐτοῦ τρόμος εἰληφέ με καὶ πάντας τοὺς ἁγίους αὐτοῦ αἰνῶ οἱ γὰρ θεοὶ τῶν ἔθνῶν οὐκ ἔχουσιν ἐν ἑαυτοῖς ἰσχὴν ἀποστρέψαι βασιλείαν βασιλέως εἰς ἕτερον βασιλέα καὶ ἀποκτεῖναι καὶ ζῆν ποιῆσαι καὶ ποιῆσαι σημεῖα καὶ θαυμάσια μεγάλα καὶ φοβερά καὶ ἀλλοιώσαι ὑπερμεγέθη πράγματα καθὼς ἐποίησεν ἐν ἐμοὶ ὁ θεὸς τοῦ οὐρανοῦ καὶ ἠλλοίωσεν ἐπ' ἐμοὶ μέγала πράγματα ἐγὼ πάσας τὰς ἡμέρας τῆς βασιλείας μου περὶ τῆς ψυχῆς μου τῷ ὑψίστῳ θυσίας προσείσω εἰς ὅσμην εὐωδίας τῷ κυρίῳ καὶ τὸ ἀρεστὸν ἐνώπιον αὐτοῦ ποιήσω ἐγὼ καὶ ὁ λαὸς μου τὸ ἔθνος μου καὶ αἱ χώραι μου αἱ ἐν τῇ ἐξουσίᾳ μου καὶ ὅσοι ἐλάλησαν εἰς τὸν θεὸν τοῦ οὐρανοῦ καὶ ὅσοι ἀν καταληφθῶσι λαλοῦντές τι τούτους κατακρινῶ θανάτῳ [37β] ἔγραψε δὲ ὁ βασιλεὺς ναβουχοδοноσορ ἐπιστολὴν ἐγκύκλιον πᾶσι τοῖς κατὰ τόπον ἔθνεσι καὶ χώραις καὶ γλώσσαις πάσαις ταῖς οἰκούσαις ἐν πάσαις ταῖς χώραις ἐν γενεαῖς καὶ γενεαῖς κυρίῳ τῷ θεῷ τοῦ οὐρανοῦ αἰνεῖτε καὶ θυσίαν καὶ προσφορὰν προσφέρετε αὐτῷ ἐνδόξως ἐγὼ βασιλεὺς βασιλέων ἀνομοιολογοῦμαι αὐτῷ ἐνδόξως ὅτι οὕτως ἐποίησε μετ' ἐμοῦ ἐν αὐτῇ τῇ ἡμέρᾳ ἐκάθισέ με ἐπὶ τοῦ θρόνου μου καὶ τῆς ἐξουσίας μου καὶ τῆς βασιλείας μου ἐν τῷ λαῷ μου ἐκράτησα καὶ ἡ μεγαλωσύνη μου ἀποκατεστάθη μοι [37ξ] ναβουχοδοноσορ βασιλεὺς πᾶσι τοῖς ἔθνεσι καὶ πάσαις ταῖς χώραις καὶ πᾶσι τοῖς οἰκούσιν ἐν αὐταῖς εἰρήνη ὅ μιν πληθυνθεῖ ἐν παντὶ καιρῷ καὶ νῦν ὑποδείξω ὑμῖν τὰς πράξεις ἃς ἐποίησε μετ' ἐμοῦ ὁ θεὸς ὁ μέγας ἔδοξε δὲ μοι ἀποδείξει ὑμῖν καὶ τοῖς σοφισταῖς ὑμῶν ὅτι ἐστι θεὸς καὶ τὰ θαυμάσια αὐτοῦ μεγάλα τὸ βασιλεῖον αὐτοῦ βασιλεῖον εἰς τὸν αἰῶνα ἡ ἐξουσία αὐτοῦ ἀπὸ γενεῶν εἰς γενεάς καὶ ἀπέστειλεν ἐπιστολὰς περὶ πάντων τῶν γενηθέντων αὐτῷ ἐν τῇ βασιλείᾳ αὐτοῦ πᾶσι τοῖς ἔθνεσι τοῖς οὖσιν ὅ πο τὴν βασιλείαν αὐτοῦ

- 1 ¶ Yon jou, wa Bèlchaza bay yon gwo resepsyon pou mil moun nan gwo zotobre peyi a. Yo t'ap bwè diven ansanm.
Belshazzar the king made a great feast for a thousand of his lords, drinking wine before the thousand.
- 1 ¶ Yon jou, wa Bèlchaza bay yon gwo resepsyon pou mil moun nan gwo zotobre peyi a. Yo t'ap bwè diven ansanm.
Belshazzar the king made a great feast for a thousand of his lords, drinking wine before the thousand.
βαλτασαρ ὁ βασιλεὺς ἐποίησεν ἐστιατορίαν μεγάλην τοῖς ἐταίροις αὐτοῦ καὶ ἔπινεν οἶνον
- 2 Antan yo t'ap bwè konsa, Bèlchaza bay lòd pou y' al pran gwo gode fèt an lò ak gode fèt an ajan papa l', Nèbikadneza, te pran nan tanp lavil Jerizalèm lan. Li te fè chache yo pou l' te bwè ladan yo ansanm ak chèf li yo, madanm li yo ak fanm kay li yo.
Belshazzar, while he was overcome with wine, gave orders for them to put before him the gold and silver vessels which Nebuchadnezzar, his father, had taken from the Temple in Jerusalem; so that the king and his lords, his wives and his other women, might take their drink from them.
καὶ ἀνυψώθη ἡ καρδία αὐτοῦ καὶ εἶπεν ἐνέγκαι τὰ σκευῆ τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ τοῦ οἴκου τοῦ θεοῦ ἃ ἤνεγκε ναβουχοδονοσορ ὁ πατήρ αὐτοῦ ἀπὸ ἱερουσαλημ καὶ οἰνοχοῆσαι ἐν αὐτοῖς τοῖς ἐταίροις αὐτοῦ
- 3 Lamenn, yo pote gode an lò ak gode an ajan yo, epi yo tout yo tanmen bwè ladan yo.
Then they took in the gold and silver vessels which had been in the Temple of the house of God at Jerusalem; and the king and his lords, his wives and his other women, took wine from them.
καὶ ἠνέχθη καὶ ἔπινον ἐν αὐτοῖς
- 4 Yo t'ap bwè diven, yo t'ap fè lwanj bondye pa yo ki fèt an lò, an ajan, an kwiv, an bwa, an fè ak an wòch.
They took their wine and gave praise to the gods of gold and silver, of brass and iron and wood and stone.
καὶ ἠλόγουν τὰ εἰδῶλα τὰ χειροποίητα αὐτῶν καὶ τὸν θεὸν τοῦ αἰῶνος οὐκ εὐλόγησαν τὸν ἔχοντα τὴν ἐξουσίαν τοῦ πνεύματος αὐτῶν
- 5 Yo rete konsa, yo wè yon men moun parèt. Li pran ekri sou miray palè a, kote limyè lanp lan te pi klere a. Wa a wè bout men ki t'ap ekri a.
In that very hour the fingers of a man's hand were seen, writing opposite the support for the light on the white wall of the king's house, and the king saw the part of the hand which was writing.
ἐν αὐτῇ τῇ ὥρᾳ ἐκείνῃ ἐξῆλθον δάκτυλοι ὡσεὶ χειρὸς ἀνθρώπου καὶ ἔγραψαν ἐπὶ τοῦ τοίχου τοῦ οἴκου αὐτοῦ ἐπὶ τοῦ κονιάματος κατέναντι τοῦ φωτὸς ἐναντι τοῦ βασιλέως βαλτασαρ καὶ εἶδε χεῖρα γράφουσαν
- 6 Li chanje koulè, li vin pè. Li santi tout kò l' aprale, jenou l' yo pran tranble.
Then the colour went from the king's face, and he was troubled by his thoughts; strength went from his body, and his knees were shaking.
καὶ ἡ ὄρασις αὐτοῦ ἠλλοιώθη καὶ φόβοι καὶ ὑπνοῖαι αὐτὸν κατέσπευδον ἔσπευσεν οὖν ὁ βασιλεὺς καὶ ἐξανέστη καὶ ἐώρα τὴν γραφὴν ἐκείνην καὶ οἱ συνεταῖροι κύκλω αὐτοῦ ἐκαυχῶντο
- 7 Li rele byen fò, li mande pou fè chache tout divinò, tout moun ki li zetwal ak tout nèg save ki rete lavil Babilòn yo. Lè yo vini, wa a di yo konsa: -Nenpòt moun ki ka li sa ki ekri la a, lèfini ki ka fè m' konnen sa li vle di, m'ap mete gwo manto wouj la sou li, m'ap pase yon chenn an lò nan kou l'. Apre sa, m'ap ba li twazyèm plas apre m' nan gouvènman m' lan.
The king, crying out with a loud voice, said that the users of secret arts, the Chaldeans, and the readers of signs, were to be sent for. The king made answer and said to the wise men of Babylon, Whoever is able to make out this writing, and make clear to me the sense of it, will be clothed in purple and have a chain of gold round his neck, and will be a ruler of high authority in the kingdom.
καὶ ὁ βασιλεὺς ἐφώνησε φωνῇ μεγάλῃ καλέσαι τοὺς ἐπαιδοὺς καὶ φαρμακοὺς καὶ χαλδαίους καὶ γαζαρηνοὺς ἀπαγγεῖλαι τὸ σύγκριμα τῆς γραφῆς καὶ εἰσεπορεύοντο ἐπὶ θεωρίαν ἰδεῖν τὴν γραφὴν καὶ τὸ σύγκριμα τῆς γραφῆς οὐκ ἐδύνατο συγκρίναι τῷ βασιλεῖ τότε ὁ βασιλεὺς ἐξέθηκε πρόσταγμα λέγων πᾶς ἀνὴρ ὃς ἂν ὑποδείξῃ τὸ σύγκριμα τῆς γραφῆς στολαεῖ αὐτὸν πορφύραν καὶ μαριάκην χρυσὸν περιθήσει αὐτῷ καὶ δοθήσεται αὐτῷ ἐξουσία τοῦ τρίτου μέρους τῆς βασιλείας
- 8 Tout nèg save wa yo valse. Men, pa t' gen yonn ladan yo ki te ka li sa ki ekri a, ale wè pou yo ta fè l' konnen sa li vle di.
Then all the king's wise men came in: but they were not able to make out the writing or give the sense of it to the king.
καὶ εἰσεπορεύοντο οἱ ἐπαιδοὶ καὶ φαρμακοὶ καὶ γαζαρηνοὶ καὶ οὐκ ἠδύνατο οὐδεὶς τὸ σύγκριμα τῆς γραφῆς ἀπαγγεῖλαι
- 9 Wa a vin pi pè toujou, figi l' pèdi koulè. Tout chèf yo menm pa t' konn sa pou yo fè.
Then King Belshazzar was greatly troubled and the colour went from his face, and his lords were at a loss.
τότε ὁ βασιλεὺς ἐκάλεσε τὴν βασίλισσαν περὶ τοῦ σημείου καὶ ὑπέδειξεν αὐτῇ ὡς μέγα ἐστὶ καὶ ὅτι πᾶς ἀνθρώπος οὐ δύναται ἀπαγγεῖλαι τῷ βασιλεῖ τὸ σύγκριμα τῆς γραφῆς
- 10 ¶ Larenn lan, manman wa a, tande tout pale fò wa a t'ap fè ansanm ak chèf li yo. Li antre nan sal resepsyon an. Li di konsa: -Monwa, mwen mande pou bondye yo ba ou lavi pou lontan ankò! Ou pa bezwen pèdi tèt ou, ou pa bezwen pè.
The queen, because of the words of the king and his lords, came into the house of the feast: the queen made answer and said, O King, have life for ever; do not be troubled by your thoughts or let the colour go from your face:
τότε ἡ βασίλισσα ἐμνήσθη πρὸς αὐτὸν περὶ τοῦ δανιηλ ὃς ἦν ἐκ τῆς αἰχμαλωσίας τῆς ἰουδαίας

- 11 Gen yon moun nan peyi ou la ki gen lespri bondye nan syèl yo nan li. Lè papa ou te la, nèg sa a te moutre jan li gen anpil lespri, anpil konesans ak anpil bon konprann sou li tankou bondye yo. Lè sa a, papa ou, wa Nèbikadneza, te nonmen l' chèf sou tout divinò, tout majisyen, tout moun ki li zetwal ak tout nèg save yo.
 There is a man in your kingdom in whom is the spirit of the holy gods; and in the days of your father, light and reason like the wisdom of the gods were seen in him: and King Nebuchadnezzar, your father, made him master of the wonder-workers, and the users of secret arts, and the Chaldaeans, and the readers of signs;
 και εἶπε τῷ βασιλεῖ ὁ ἄνθρωπος ἐπιστήμων ἦν και σοφὸς και ὑπερέχων πάντας τοὺς σοφοὺς βαβυλωνος
- 12 Danyèl sa a, papa ou te rele l' Beltechaza. Li te gen yon gwo lespri nan li, anpil konesans ak anpil konprann kifè li te konn esplike rèv ak tout bagay moun pa konprann. Li te jwenn solisyon pou tout pwoblèm. Fè chache Danyèl sa a, l'a fè ou konnen sa tout bagay sa yo vle di.
 Because a most special spirit, and knowledge and reason and the power of reading dreams and unfolding dark sayings and answering hard questions, were seen to be in him, even in Daniel (named Belteshazzar by the king): now let Daniel be sent for, and he will make clear the sense of the writing.
 και πνεῦμα ἅγιον ἐν αὐτῷ ἐστι και ἐν ταῖς ἡμέραις τοῦ πατρὸς σου τοῦ βασιλέως συγκρίματα ὑπέρογκα ὑπέδειξε ναβουχοδοноσορ τῷ πατρί σου
- 13 Yo mennen Danyèl devan wa a. Wa a di li: -Se ou menm Danyèl, yonn nan jwif wa Nèbikadneza, papa m', te depòte soti nan peyi Jida mennen isit la?
 Then they took Daniel in before the king; the king made answer and said to Daniel, So you are that Daniel, of the prisoners of Judah, whom my father took out of Judah.
 τότε δανιηλ εἰσήχθη πρὸς τὸν βασιλέα και ἀποκριθεὶς ὁ βασιλεὺς εἶπεν αὐτῷ
- 14 Mwen tande ou gen bondye yo avè ou. Ou se yon nonm ki gen anpil lespri, anpil konesans ak anpil bon konprann.
 And I have had news of you, that the spirit of the gods is in you, and that light and reason and special wisdom have been seen in you.
- 15 Yo mennen nèg save ak moun ki li zetwal pou yo li sa ki ekri la a, lèfini pou yo fè m' konnen sa li vle di. Men yo pa t' kapab.
 And now the wise men, the users of secret arts, have been sent in before me for the purpose of reading this writing and making clear to me the sense of it: but they are not able to make clear the sense of the thing:
- 16 Koulye a, mwen tande ou ka bay esplikasyon pou tout bagay moun pa konprann, ou jwenn solisyon pou tout pwoblèm. Si ou ka li sa ki ekri la a, si ou fè m' konnen sa li vle di, m'ap mete gwo manto wouj la sou ou, m'ap pase yon chenn an lò nan kou ou. Lèfini, m'ap ba ou twazyèm plas apre m' nan gouvènman m' lan.
 And I have had news of you, that you have the power of making things clear, and of answering hard questions: now if you are able to make out the writing and give me the sense of it, you will be clothed in purple and have a gold chain round your neck and be a ruler of high authority in the kingdom.
 ὃ δανιηλ δύνῃ μοι ὑποδείξει τὸ σύγκριμα τῆς γραφῆς και στολιῶ σε πορφύραν και μανιάκην χρυσοῦν περιθήσω σοι και ἔξεις ἐξουσίαν τοῦ τρίτου μέρους τῆς βασιλείας μου
- 17 Danyèl reponn wa a: -Ou mèt kenbe kado ou yo pou ou, osinon bay lòt moun yo. Men tout jan, monwa, m'ap li sa ki ekri a pou ou, lèfini m'ap fè ou konnen sa li vle di.
 Then Daniel made answer and said to the king, Keep your offerings for yourself, and give your rewards to another; but I, after reading the writing to the king, will give him the sense of it.
 τότε δανιηλ ἔστη κατέναντι τῆς γραφῆς και ἀνέγνω και οὕτως ἀπεκρίθη τῷ βασιλεῖ αὕτη ἡ γραφή ἠρίθμηται καταλογίσθη ἐξῆρται και ἔστη ἡ γράψασα χεὶρ και αὕτη ἡ σύγκρισις αὐτῶν
- 18 Monwa, Bondye ki anwo nan syèl la te fè papa ou, Nèbikadneza, wa. Li te ba li pouvwa, otorite ak anpil bèl bagay.
 As for you, O King, the Most High God gave to Nebuchadnezzar, your father, the kingdom and great power and glory and honour:
- 19 Bondye te sitèlman ba li pouvwa, tout pèp, moun tout ras, moun ki pale tout kalite lang te pè l'. Yo te tranble devan l'. Li te touye moun li vle, li te kite moun li vle viv. Li moute moun grad, li desann moun grad jan li vle.
 And because of the great power he gave him, all peoples and nations and languages were shaking in fear before him: some he put to death and others he kept living, at his pleasure, lifting up some and putting others down as it pleased him.
- 20 Men, li kite lògèy vire tèt li, li vin mechan anpil, li santi li pa kanmarad pesonn. Se konsa yo wete l' sou fotèy wa a, li pèdi bèl plas sa a.
 But when his heart was lifted up and his spirit became hard with pride, he was put down from his place as king, and they took his glory from him:
- 21 Yo mete l' deyò, yo voye l' byen lwen, yo pa kite l' mache sou moun. Lespri li tonnen tankou lespri yon bèt. Li rete menm kote avèk bourik mawon, li manje zèb tankou bèt, lawouze bat li kou bèt seren. Lèfini, li rekonèt se Bondye ki anwo nan syèl la ki kontwole tout chèf sou latè, se li menm ki bay moun li vle dwa pou yo gouvènèn.
 And he was sent out from among the sons of men; and his heart was made like the beasts', and he was living with the asses of the fields; he had grass for his food like the oxen, and his body was wet with the dew of heaven, till he was certain that the Most High is ruler in the kingdom of men, and gives power over it to anyone at his pleasure.
- 22 Men, ou menm Bèlchaza, pitit li, ou pa t' soumèt devan l', atout ou te konnen tout bagay sa yo.
 And you, his son, O Belshazzar, have not kept your heart free from pride, though you had knowledge of all this;

- 23 Ou menm tou, ou kenbe tèt ak Seyè ki nan syèl la, ou fè yo pote veso yo te pran nan tanp li a ba ou. Epi ou menm, chèf ou yo, madanm ou yo ak fanm kay ou yo, nou bwè diven ladan yo. Nou fè lwanj pou bondye fèt an lò, an ajan, an kwiv, an fè, an bwa, an wòch, bondye ki pa ka wè, ki pa ka tanpe, ki pa konn anyen. Men, monwa, Bondye ki kenbe lavi ou nan men l' lan, li menm ki kontwole tou sa w'ap fè yo, ou pa fè lwanj li.
But you have been lifting yourself up against the Lord of heaven, and they have put the vessels of his house before you, and you and your lords, your wives and your women, have taken wine in them; and you have given praise to gods of silver and gold, of brass and iron and wood and stone, who are without the power of seeing or hearing, and without knowledge: and to the God in whose hand your breath is, and whose are all your ways, you have not given glory;
βασιλεῦ σὺ ἐποιήσω ἐστιατορίαν τοῖς φίλοις σου καὶ ἐπινες οἶνον καὶ τὰ σκεῦη τοῦ οἴκου τοῦ θεοῦ τοῦ ζῶντος ἠνέχθη σοὶ καὶ ἐπίνετε ἐν αὐτοῖς σὺ καὶ οἱ μεγιστάνες σου καὶ ἠνέσατε πάντα τὰ εἶδωλα τὰ χειροποίητα τῶν ἀνθρώπων καὶ τῷ θεῷ τῷ ζῶντι οὐκ εὐλόγησατε καὶ τὸ πνεῦμά σου ἐν τῇ χειρὶ αὐτοῦ καὶ τὸ βασιλείῳ σου αὐτὸς ἔδωκε σοὶ καὶ οὐκ εὐλόγησας αὐτὸν οὐδὲ ἤνεσας αὐτῷ
- 24 Se poutèt sa Bondye voye bout men sa a ekri pawòl sa yo.
Then the part of the hand was sent out from before him, and this writing was recorded.
- 25 Men sa ki ekri: Konte. Konte. Peze. Separe.
And this is the writing which was recorded, Mene, tekkel, peres.
- 26 Men sa sa vle di: Konte: Bondye konte konbe jou depi ou wa, li pral mete yon bout nan sa.
This is the sense of the words: Mene; your kingdom has been numbered by God and ended.
26-28 τοῦτο τὸ σύγκριμα τῆς γραφῆς ἠρίθμηται ὁ χρόνος σου τῆς βασιλείας ἀπολήγει ἡ βασιλεία σου συντέμνηται καὶ συντετέλεσται ἡ βασιλεία σου τοῖς μήθοις καὶ τοῖς πέρσαις δίδοται
- 27 Peze: Li mete ou nan balans, li jwenn ou manke pèz.
Tekel; you have been put in the scales and seen to be under weight.
26-28
- 28 Separe: yo pral separe peyi ki sou lòd ou a bay moun Medi yo ak moun Pès yo.
Peres; your kingdom has been cut up and given to the Medes and Persians.
26-28
- 29 Lamenm, wa Bèlchaza bay lòd pou yo mete gwo manto wouj la sou Danyèl, pou yo pase yon chenn an lò nan kou li, lèfini pou yo fè tout moun konnen Danyèl se twazyèm chèf apre li nan gouvènman peyi kote l' wa a.
Then, by the order of Belshazzar, they put a purple robe on Daniel, and a gold chain round his neck, and a public statement was made that he was to be a ruler of high authority in the kingdom.
τότε βαλτασαρ ὁ βασιλεὺς ἐνέδυσε τὸν δανιηλ πορφύραν καὶ μαριάκην χρυσοῦν περιέθηκεν αὐτῷ καὶ ἔδωκεν ἐξουσίαν αὐτῷ τοῦ τρίτου μέρους τῆς βασιλείας αὐτοῦ
- 30 ¶ Menm jou lannwit sa a, yo touye Bèlchaza, wa lavil Babilòn lan.
That very night Belshazzar, the king of the Chaldaeans, was put to death.
καὶ τὸ σύγκριμα ἐπῆλθε βαλτασαρ τῷ βασιλεῖ καὶ τὸ βασιλείῳ ἐξήρται ἀπὸ τῶν χαλδαίων καὶ ἐδόθη τοῖς μήθοις καὶ τοῖς πέρσαις
- 1 ¶ Dariyis deside chwazi sanven (120) prefè li mete chèf nan tout peyi a.
¶5:31¶And Darius the Mede took the kingdom, being then about sixty-two years old.
καὶ ἀρταξέρξης ὁ τῶν μῆδων παρέλαβε τὴν βασιλείαν καὶ δαρεῖος πλήρης τῶν ἡμερῶν καὶ ἐνδοξος ἐν γῆρει
- 2 Lèfini, li chwazi Danyèl ak de lòt moun li mete alatèt prefè yo. Reskonsablite yo se te kontwole travay prefè yo pou yo te ka defann enterè wa a.
¶6:1¶Darius was pleased to put over the kingdom a hundred and twenty captains, who were to be all through the kingdom;
καὶ κατέστησε σατράπας ἑκατὸν εἴκοσι ἐπτά ἐπὶ πάσης τῆς βασιλείας αὐτοῦ
- 3 Danyèl sa a te fè travay li pi byen pase tout lòt gwo chèf ak prefè yo paske li te gen lespri pase yo. Se konsa wa a te fè lide mete l' reskonsab tout peyi a.
¶6:2¶And over them were three chief rulers, of whom Daniel was one; and the captains were to be responsible to the chief rulers, so that the king might undergo no loss.
καὶ ἐπ' αὐτῶν ἄνδρας τρεῖς ἡγουμένους αὐτῶν καὶ δανιηλ εἷς ἦν τῶν τριῶν ἀνδρῶν
- 4 Lè sa a, lòt gwo chèf yo ansanm ak prefè yo t'ap chache yon okazyon pou yo antrave Danyèl nan travay leta a. Men, yo pa t' ka jwenn anyen pou yo repwoche l' sitèlman Danyèl te yon nonm serye nan tou sa l'ap fè. Li pa t' pote ankenn neglijan ni pa t' gen ankenn mank nan travay li.
¶6:3¶Then this Daniel did his work better than the chief rulers and the captains, because there was a special spirit in him; and it was the king's purpose to put him over all the kingdom.
ὕπερ πάντας ἔχων ἐξουσίαν ἐν τῇ βασιλείᾳ καὶ δανιηλ ἦν ἐνδεδυμένος πορφύραν καὶ μέγας καὶ ἐνδοξος ἐναντὶ δαρείου τοῦ βασιλέως καθότι ἦν ἐνδοξος καὶ ἐπιστήμων καὶ συνετός καὶ πνεῦμα ἅγιον ἐν αὐτῷ καὶ εὐδοκίμος ἐν ταῖς πραγματείαις τοῦ βασιλέως αἷς ἔπρασσε τότε ὁ βασιλεὺς ἐβουλεύσατο καταστήσαι τὸν δανιηλ ἐπὶ πάσης τῆς βασιλείας αὐτοῦ καὶ τοὺς δύο ἄνδρας οὓς κατέστησε μετ' αὐτοῦ καὶ σατράπας ἑκατὸν εἴκοσι ἐπτά

- 5 Lè sa a yonn di lòt: -Nou pa ka jwenn anyen ki mal nan travay Danyèl ap fè a. Ann chache nan jan l'ap sèvi Bondye l' la.
 \6:4\Then the chief rulers and the captains were looking for some cause for putting Daniel in the wrong in connection with the kingdom, but they were unable to put forward any wrongdoing or error against him; because he was true, and no error or wrong was to be seen in him.
 ὅτε δὲ ἐβουλεύσατο ὁ βασιλεὺς καταστήσαι τὸν δαυηλ ἐπὶ πάσης τῆς βασιλείας αὐτοῦ τότε βουλήν καὶ γνώμην ἐβουλεύσαντο ἐν ἑαυτοῖς οἱ δύο νεανίσκοι πρὸς ἀλλήλους λέγοντες ἐπεὶ οὐδεμίαν ἄμαρτίαν οὐδὲ ἄγνοιαν ἠύρισκον κατὰ τοῦ δαυηλ περὶ ἧς κατηγορήσουσιν αὐτοῦ πρὸς τὸν βασιλέα
- 6 ¶ Se konsa yo kouri al jwenn wa a, yo di l' konsa: -Wa Dariyis, nou mande pou bondye yo ba ou lavi pou lontan ankò!
 \6:5\Then these men said, We will only get a reason for attacking Daniel in connection with the law of his God.
 καὶ εἶπαν δεῦτε στήσωμεν ὄρισμόν καθ' ἑαυτῶν ὅτι πᾶς ἄνθρωπος οὐκ ἀξιῶσει ἀξίωμα καὶ οὐ μὴ εὐξήται εὐχὴν ἀπὸ παντὸς θεοῦ ἕως ἡμερῶν τριάκοντα ἀλλ' ἢ παρὰ δαρείου τοῦ βασιλέως εἰ δὲ μὴ ἂ ποθανεῖται ἵνα ἠττήσῃ τὸν δαυηλ ἐναντίον τοῦ βασιλέως καὶ ῥιφή εἰς τὸν λάκκον τῶν λεόντων ἧδεισαν γὰρ ὅτι δαυηλ προσεύχεται καὶ δεῖται κυρίου τοῦ θεοῦ αὐτοῦ τρις τῆς ἡμέρας
- 7 Tout gwo chèf nan peyi a ansanm ak prefè yo, gouvènè yo, minis yo ak lòt chèf yo, nou tout, nou dakò pou wa a pase yon lòd sevè ki mande pou tout moun lapriyè nan pye wa a ase pandan trant jou. Nenpòt moun ki ta dezobeyi lòd sa a, epi ki ta lapriyè nan pye yon bondye osinon yon lòt moun pandan tan sa a, se pou yo jete l' nan gwo twou lyon yo.
 \6:6\Then these chief rulers and the captains came to the king and said to him, O King Darius, have life for ever.
 τότε προσήλθοσαν οἱ ἄνθρωποι ἐκεῖνοι καὶ εἶπαν ἐναντίον τοῦ βασιλέως
- 8 Monwa, nou mande ou pou fè ekri lòd sa a, lèfini pou ou siyen l'. Konsa, dapre lalwa peyi Medi ak peyi Pès la, yo pa t' ka chanje anyen ladan l', tout moun fèt pou koube devan l'.
 \6:7\All the chief rulers of the kingdom, the chiefs and the captains, the wise men and the rulers, have made a common decision to put in force a law having the king's authority, and to give a strong order, that whoever makes any request to any god or man but you, O King, for thirty days, is to be put into the lions' hole.
 ὄρισμόν καὶ στάσιν ἐστήσαμεν ὅτι πᾶς ἄνθρωπος ὃς ἂν εὐξήται εὐχὴν ἢ ἀξιώση ἀξίωμα ἃ παρὰ παντὸς θεοῦ ἕως ἡμερῶν τριάκοντα ἀλλ' ἢ παρὰ δαρείου τοῦ βασιλέως ῥιφήσεται εἰς τὸν λάκκον τῶν λεόντων
- 9 Se konsa, wa Dariyis siyen lòd la.
 \6:8\Now, O King, put the order in force, signing the writing so that it may not be changed, like the law of the Medes and Persians which may not come to an end.
 καὶ ἠξίωσαν τὸν βασιλέα ἵνα στήσῃ τὸν ὄρισμόν καὶ μὴ ἀλλοιώσῃ αὐτόν διότι ἧδεισαν ὅτι δαυηλ προσεύχεται καὶ δεῖται τρις τῆς ἡμέρας ἵνα ἠττηθῇ διὰ τοῦ βασιλέως καὶ ῥιφή εἰς τὸν λάκκον τῶν λεόντων
- 10 Lè Danyèl vin konnen wa a te siyen lòd sa a, li al lakay li. Te gen yon chanm anwo sou teras la ak yon fennèt ki bay nan direksyon lavil Jerizalèm. Li moute, li mete ajenou devan fennèt la ki te louvri, li lapriyè Bondye l' jan li te toujou fè, twa fwa pa jou a.
 \6:9\For this reason King Darius put his name on the writing and the order.
 καὶ οὕτως ὁ βασιλεὺς δαρείος ἔστησε καὶ ἐκύρωσεν
- 11 ¶ Mesye yo vini, yo wè Danyèl ki t'ap lapriyè nan pye Bondye l' la.
 \6:10\And Daniel, on hearing that the writing had been signed, went into his house; (now he had windows in his room on the roof opening in the direction of Jerusalem;) and three times a day he went down on his knees in prayer and praise before his God, as he had done before.
 ἐπιγνοὺς δὲ δαυηλ τὸν ὄρισμόν ὃν ἔστησε κατ' αὐτοῦ θυρίδας ἦνοιξεν ἐν τῷ ὑπερώῳ αὐτοῦ κατέναντι ἱερουσαλημ καὶ ἔπιπτεν ἐπὶ πρόσωπον αὐτοῦ τρις τῆς ἡμέρας καθὼς ἐποίει ἔμπροσθεν καὶ ἔδειξεν
- 12 Yo tout al jwenn wa a epi yo di l': -Monwa, èske ou pa t' siyen yon lwa ki te mande pou tout moun lapriyè nan pye ou ase pandan trant jou? Nenpòt moun yo ta jwenn ap lapriyè yon bondye osinon yon lòt moun pandan tan sa a, se pou yo jete l' nan gwo twou lyon an, pa vre? Wa a reponn: -Lòd la bay dapre lalwa peyi Medi ak peyi Pès la ki pa ka chanje.
 \6:11\Then these men were watching and saw Daniel making prayers and requesting grace before his God.
 καὶ αὐτοὶ ἐτήρησαν τὸν δαυηλ καὶ κατελάβοσαν αὐτὸν εὐχόμενον τρις τῆς ἡμέρας καθ' ἐκάστην ἡμέραν
- 13 Lè sa a, mesye yo di wa a: -Danyèl, yonn nan moun Jida yo te depòte isit yo, pa okipe ou menm, monwa. Li pa respekte lòd ou te bay la. Twa fwa pa jou, l'ap lapriyè lapriyè l'!
 \6:12\Then they came near before the king and said, O King, have you not put your name to an order that any man who makes a request to any god or man but you, O King, for thirty days, is to be put into the lions' hole? The king made answer and said, The thing is fixed by the law of the Medes and Persians which may not come to an end.
 τότε οὗτοι οἱ ἄνθρωποι ἐνέτυχον τῷ βασιλεῖ καὶ εἶπαν δαρεῖε βασιλεῦ οὐχ ὄρισμόν ὠρίσω ἵνα πᾶς ἄνθρωπος μὴ εὐξήται εὐχὴν μηδὲ ἀξιώση ἀξίωμα παρὰ παντὸς θεοῦ ἕως ἡμερῶν τριάκοντα ἀλλὰ παρὰ σοῦ βασιλεῦ εἰ δὲ μὴ ῥιφήσεται εἰς τὸν λάκκον τῶν λεόντων ἀποκριθεὶς δὲ ὁ βασιλεὺς εἶπεν αὐτοῖς ἀκριβῆς ὁ λόγος καὶ μενεὶ ὁ ὄρισμός [13a] καὶ εἶπον αὐτῷ ὀρκίζομεν σε τοῖς μῆδων καὶ περσῶν δόγμασιν ἵνα μὴ ἀλλοιώσῃς τὸ πρόσταγμα μηδὲ θανατάσῃς πρόσωπον καὶ ἵνα μὴ ἐλαττώσῃς τι τῶν εἰρημένων καὶ κολάσῃς τὸν ἄνθρωπον ὃς οὐκ ἐνέμεινε τῷ ὄρισμῷ τούτῳ καὶ εἶπεν οὕτως ποιήσω καθὼς λέγετε καὶ ἔστηκέ μοι τοῦτο
- 14 Lè wa a tande sa, sa te fè l' lapenn anpil, li di nan kè l' se pou l' sove Danyèl. Jouk solèy kouche li t'ap chache yon jan pou l' fè kichòy pou Danyèl.
 \6:13\Then they made answer and said before the king, Daniel, one of the prisoners of Judah, has no respect for you, O King, or for the order signed by you, but three times a day he makes his prayer to God.
 καὶ εἶπαν ἰδοὺ εὕρομεν δαυηλ τὸν φίλον σου εὐχόμενον καὶ δεόμενον τοῦ προσώπου τοῦ θεοῦ αὐτοῦ τρις τῆς ἡμέρας

- 15 Mesye yo tounen kay wa a ankò, epi yo di l': -Monwa, pa bliye. Dapre lalwa peyi Medi ak peyi Pès, depi wa a fin siyen yon lòd, se fini.
 \6:14\When this thing came to the king's ears, it was very evil to him, and his heart was fixed on keeping Daniel safe, and till the going down of the sun he was doing everything in his power to get him free.
 και λυπούμενος ὁ βασιλεὺς εἶπεν ῥιφήναι τὸν δαυηλ εἰς τὸν λάκκον τῶν λεόντων κατὰ τὸν ὀρισμὸν ὃν ἔστησε κατ' αὐτοῦ τότε ὁ βασιλεὺς σφόδρα ἐλυπήθη ἐπὶ τῷ δαυηλ και ἐβοήθει τοῦ ἐξελεῖσθαι αὐτὸν ἕως δυσμῶν ἡλίου ἀπὸ τῶν χειρῶν τῶν σατραπῶν
- 16 Se konsa, wa a bay lòd pou yo pran Danyèl, pou yo jete l' nan gwo twou kote lyon yo ye a. Li di Danyèl konsa: -Mwen mande pou Bondye w'ap sèvi san dezanpare a delivre ou!
 \6:15\Then these men said to the king, Be certain, O King, that by the law of the Medes and Persians no order or law which the king has put into force may be changed.
 και οὐκ ἠδύνατο ἐξελεῖσθαι αὐτὸν ἀπ' αὐτῶν
- 17 Yo pote yon gwo wòch. Yo mete l' anwo bouch twou a pou fèmen l'. Lèfini, yo mete sele sou li, wa a siyen l' ansanm ak lòt chèf yo. Konsa, pesonn pa ta ka vin sove Danyèl.
 \6:16\Then the king gave the order, and they took Daniel and put him into the lions' hole. The king made answer and said to Daniel, Your God, whose servant you are at all times, will keep you safe.
 ἀναβοήσας δὲ δαρεῖος ὁ βασιλεὺς εἶπε τῷ δαυηλ ὁ θεὸς σου ᾧ σὺ λατρεύεις ἐνδεδεχῶς τρίς τῆς ἡμέρας αὐτὸς ἐξελεῖται σε ἐκ χειρῶν τῶν λεόντων ἕως πρωὶ θάρρει
- 18 ¶ Apre sa, wa a tounen nan palè a. Jou swa sa a li pa manje, li pa fè chache ankenn nan fanm kay li yo. Li pase nwit lan san l' pa fèmen je l'.
 \6:17\Then they got a stone and put it over the mouth of the hole, and it was stamped with the king's stamp and with the stamp of the lords, so that the decision about Daniel might not be changed.
 τότε δαυηλ ἐρρίφη εἰς τὸν λάκκον τῶν λεόντων και ἠνέχθη λίθος και ἐτέθη εἰς τὸ στόμα τοῦ λάκκου και ἐσφραγίσατο ὁ βασιλεὺς ἐν τῷ δακτυλίῳ ἑαυτοῦ και ἐν τοῖς δακτυλίοις τῶν μεγιστάνων αὐτοῦ ὃ ὅπως μὴ ἀπ' αὐτῶν ἀρθῆ ὁ δαυηλ ἢ ὁ βασιλεὺς αὐτὸν ἀνασπάσῃ ἐκ τοῦ λάκκου
- 19 Nan maten, lè bajou kase, wa a leve, li kouri al bò twou lyon an.
 \6:18\Then the king went to his great house, and took no food that night, and no ... were placed before him, and his sleep went from him.
 τότε ὑπέστρεψεν ὁ βασιλεὺς εἰς τὰ βασιλεία αὐτοῦ και ἠγλίσθη νῆστις και ἦν λυπούμενος περὶ τοῦ δαυηλ τότε ὁ θεὸς τοῦ δαυηλ πρόνοιαν ποιούμενος αὐτοῦ ἀπέκλεισε τὰ στόματα τῶν λεόντων και οὐ ἔπαρηγόλησαν τῷ δαυηλ
- 20 Lè li rive, li pwoche bò bouch twou a. Kè l' te sere lè li rele Danyèl, li di: -Danyèl, sèvitè Bondye vivan an, èske Bondye w'ap sèvi san dezanpare a te rive delivre ou anba lyon yo?
 \6:19\Then very early in the morning the king got up and went quickly to the lions' hole.
 και ὁ βασιλεὺς δαρεῖος ὄρθρισε πρωὶ και παρέλαβε μεθ' ἑαυτοῦ τοὺς σατράπας και πορευθεὶς ἔστη ἐπὶ τοῦ στόματος τοῦ λάκκου τῶν λεόντων
- 21 Danyèl pale, li di wa a: -Se pou Bondye bay monwa lavi pou lontan ankò!
 \6:20\And when he came near the hole where Daniel was, he gave a loud cry of grief; the king made answer and said to Daniel, O Daniel, servant of the living God, is your God, whose servant you are at all times, able to keep you safe from the lions?
 τότε ὁ βασιλεὺς ἐκάλεσε τὸν δαυηλ φωνῇ μεγάλῃ μετὰ κλαυθμοῦ λέγων ᾧ δαυηλ εἰ ἄρα ζῆς και ὁ θεὸς σου ᾧ λατρεύεις ἐνδεδεχῶς σέσωκέ σε ἀπὸ τῶν λεόντων και οὐκ ἠχρειώκάν σε
- 22 Bondye mwen an voye zanj li, li fèmen bouch lyon yo pou yo pa fè m' anyen. Li fè sa paske li konnen mwen inonsan. Epi ou menm tou, monwa, ou konnen m' pa fè ou anyen ki mal, pa vre?
 \6:21\Then Daniel said to the king, O King, have life for ever.
 τότε δαυηλ ἐπήκουσε φωνῇ μεγάλῃ και εἶπεν βασιλεῦ ἔτι εἰμὶ ζῶν
- 23 Wa a te kontan anpil. Li bay lòd pou yo rale Danyèl soti nan twou a mete l' deyò. Lè yo rale msye soti, yo wè lyon yo pa t' grafiyen l' menm, paske li te mete konfyans li nan Bondye l'.
 \6:22\My God has sent his angel to keep the lions' mouths shut, and they have done me no damage: because I was seen to be without sin before him; and further, before you, O King, I have done no wrong.
 και σέσωκέ με ὁ θεὸς ἀπὸ τῶν λεόντων καθότι δικαιοσύνη ἐν ἐμοὶ εὐρέθη ἐναντίον αὐτοῦ και ἐναντίον δὲ σοῦ βασιλεῦ οὔτε ἄγνοια οὔτε ἁμαρτία εὐρέθη ἐν ἐμοὶ σὺ δὲ ἤκουσας ἀνθρώπων πλανόντων βασιλεῖς και ἐρριψάς με εἰς τὸν λάκκον τῶν λεόντων εἰς ἀπώλειαν
- 24 Lè sa a, wa a bay lòd pou y' al arete tout moun ki te vin akize Danyèl yo. Li fè jete yo tout nan gwo twou lyon an ansanm ak madanm yo ak pitit yo. Yo pa t' ankò rive atè nan twou a, lyon yo te gen tan vare sou yo, kraze tout zo nan kò yo.
 \6:23\Then the king was very glad, and gave orders for them to take Daniel up out of the hole. So Daniel was taken up out of the hole and he was seen to be untouched, because he had faith in his God.
 τότε συνήχθησαν πᾶσαι αἱ δυνάμεις και εἶδον τὸν δαυηλ ὡς οὐ παρηγόλησαν αὐτῷ οἱ λέοντες
- 25 ¶ Apre sa, wa Dariyis ekri yon lèt voye bay tout moun sou latè, moun tout peyi, moun tout ras ki pale tout kalite lang. Li di yo: -Mwen mande pou nou viv ak anpil kè poze!
 \6:24\And at the king's order, they took those men who had said evil against Daniel, and put them in the lions' hole, with their wives and their children; and they had not got to the floor of the hole before the lions overcame them and all their bones were broken.
 τότε οἱ δύο ἄνθρωποι ἐκεῖνοι οἱ καταμαρτυρήσαντες τοῦ δαυηλ αὐτοὶ και αἱ γυναῖκες αὐτῶν και τὰ τέκνα αὐτῶν ἐρρίφησαν τοῖς λέουσι και οἱ λέοντες ἀπέκτειναν αὐτοὺς και ἔθλασαν τὰ ὀστᾶ αὐτῶν

- 26 Men lòd mwen bay pou tout peyi ki sou zòd mwen: Se pou tout moun gen krentif pou Bondye Danyèl la. Se pou yo respekte l'. Se yon Bondye vivan li ye! Se li menm ki chèf pou tout tan!
Gouvènman li p'ap janm tonbe. Pouvwa li p'ap janm fini.
¶6:25¶Then King Darius sent a letter to all the peoples, nations, and languages, living in all the earth: May your peace be increased.
τότε δαρείος ἔγραψε πᾶσι τοῖς ἔθνεσι καὶ χώραις καὶ γλώσσαις τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῆ αὐτοῦ λέγων
- 27 Li sove, li delivre, li fè bèl bagay ak gwo mirak nan syèl la ak sou latè. Li sove Danyèl, li pa kite Lyon yo devore l'!
¶6:26¶It is my order that in all the kingdom of which I am ruler, men are to be shaking with fear before the God of Daniel: for he is the living God, unchanging for ever, and his kingdom is one which will never come to destruction, his rule will go on to the end.
πάντες οἱ ἄνθρωποι οἱ ὄντες ἐν τῇ βασιλείᾳ μου ἔστωσαν προσκυνοῦντες καὶ λατρεύοντες τῷ θεῷ τοῦ δανιηλ αὐτὸς γάρ ἐστι θεὸς μένων καὶ ζῶν εἰς γενεὰς γενεῶν ἕως τοῦ αἰῶνος
- 28 Zafè Danyèl te mache byen pandan tout rèy wa Dariyis ak wa Siris, moun peyi Pès la.
¶6:27¶He gives salvation and makes men free from danger, and does signs and wonders in heaven and earth, who has kept Daniel safe from the power of the lions.
ἐγὼ δαρείος ἔσομαι αὐτῷ προσκυνῶν καὶ δουλεύων πάσας τὰς ἡμέρας μου τὰ γὰρ εἶδωλα τὰ χειροποίητα οὐ δύνανται σῶσαι ὡς ἐλυτρώσατο ὁ θεὸς τοῦ δανιηλ τὸν δανιηλ
- 1 ¶ Nan menm lanne Bèlchaza te moute wa peyi Babilòn, Danyèl fè yon rèv, li wè yon vizyon antan li t'ap dòmi sou kabann li. Apre sa, li kouche tou sa li te wè nan rèv la sou papye. Men sa li te ekri a:
In the first year of Belshazzar, king of Babylon, Daniel saw a dream, and visions came into his head on his bed: then he put the dream in writing.
ἔτους πρώτου βασιλεύοντος βαλτασαρ χώρας βαβυλωνίας δανιηλ ὄραμα εἶδε παρὰ κεφαλῆν ἐπὶ τῆς κοίτης αὐτοῦ τότε δανιηλ τὸ ὄραμα ὃ εἶδεν ἔγραψεν εἰς κεφάλαια λόγων
- 2 -Jou lannwit sa a, mwen fè yon vizyon. Mwen wè kat gwo van yo t'ap soufle, yo t'ap boulvèse gwo lanmè a.
I had a vision by night, and saw the four winds of heaven violently moving the great sea.
ἐπὶ τῆς κοίτης μου ἐθεώρουν καθ' ὕπνου νυκτὸς καὶ ἰδοὺ τέσσαρες ἄνεμοι τοῦ οὐρανοῦ ἐνέπесον εἰς τὴν θάλασσαν τὴν μεγάλην
- 3 Kat gwo bèt moute soti nan lanmè a, yonn pa t' sanble lòt.
And four great beasts came up from the sea, different one from another.
καὶ τέσσαρα θηρία ἀνέβαινον ἐκ τῆς θαλάσσης διαφέροντα ἐν παρὰ τὸ ἐν
- 4 Premye bèt la te sanble ak yon lyon, men li te gen de gwo zèl tankou malfini. Antan m'ap gade l' konsa, yo rache zèl li yo. Yo leve l', yo fè l' kanpe tankou yon moun sou pa t' dèyè l' yo. Lèfini, yo fè li gen lespri tankou moun.
The first was like a lion and had eagle's wings; while I was watching its wings were pulled off, and it was lifted up from the earth and placed on two feet like a man, and a man's heart was given to it.
τὸ πρῶτον ὡσεὶ λέαινα ἔχουσα πτερὰ ὡσεὶ ἀετοῦ ἐθεώρουν ἕως ὅτου ἐτίλη τὰ πτερὰ αὐτῆς καὶ ἤρθη ἀπὸ τῆς γῆς καὶ ἐπὶ ποδῶν ἀνθρωπίνων ἐστάθη καὶ ἀνθρωπίνη καρδία ἐδόθη αὐτῇ
- 5 Dezyèm bèt la te sanble ak yon lous ki te kanpe panche sou yon bò. Li te gen twa zo kòt nan bouch li. Yon vwa pale avè l', li di l' konsa: -Annou wè! Manje vyann mezi ou kapab.
And I saw another beast, like a bear, and it was lifted up on one side, and three side-bones were in its mouth, between its teeth: and they said to it, Up! take much flesh.
καὶ ἰδοὺ μετ' αὐτὴν ἄλλο θηρίον ὁμοίωσιν ἔχον ἄρκου καὶ ἐπὶ τοῦ ἐνὸς πλευροῦ ἐστάθη καὶ τρία πλευρὰ ἦν ἐν τῷ στόματι αὐτῆς καὶ οὕτως εἶπεν ἀνάστα κατάφαγε σάρκας πολλὰς
- 6 Antan m'ap gade toujou, yon lòt bèt parèt. Li te sanble ak yon leyopa, men li te gen kat zèl sou do li, tankou zèl zwezo. Li te gen kat tèt tou. Yo te ba li pouvwa sou tout bagay.
After this I saw another beast, like a leopard, which had on its back four wings like those of a bird; and the beast had four heads, and the power of a ruler was given to it.
καὶ μετὰ ταῦτα ἐθεώρουν θηρίον ἄλλο ὡσεὶ πάρδαλιν καὶ πτερὰ τέσσαρα ἐπέτεινον ἐπάνω αὐτοῦ καὶ τέσσαρες κεφαλὰὶ τῷ θηρίῳ καὶ γλώσσα ἐδόθη αὐτῷ
- 7 Antan m'ap gade toujou nan vizyon mwen t'ap fè jou lannwit sa a, yon katriyèm bèt parèt. Li te sovaj anpil. Depi ou gade l' se pou ou pè. Li te gen anpil fòs avèk gwo dan an fè. Li t'ap manje tou sa ki tonbe anba bouch li, li kraze yo ak dan li, li pilonnen rèz la anba pye l'. Li pa t' sanble menm ak twa lòt bèt ki te parèt anvan l' yo. Li te gen dis kòn.
After this, in my vision of the night, I saw a fourth beast, a thing causing fear and very troubling, full of power and very strong; and it had great iron teeth: it took its food, crushing some of it to bits and stamping down the rest with its feet: it was different from all the beasts before it; and it had ten horns.
μετὰ δὲ ταῦτα ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς θηρίον τέταρτον φοβερόν καὶ ὁ φόβος αὐτοῦ ὑπερφέρων ἰσχύϊ ἔχον ὀδόντας σιδηροῦς μεγάλους ἐσθίων καὶ κοπανίζον κύκλω τοῖς ποσὶ καταπατοῦν δια φόρως χρώμενον παρὰ πάντα τὰ πρὸ αὐτοῦ θηρία εἶχε δὲ κέρατα δέκα
- 8 Antan m'ap gade kòn yo konsa, mwen wè yon lòt ti kòn tou piti k'ap pouse nan mitan yo. Li rache twa nan kòn ki te la deja yo. Ti kòn sa a te gen je tankou moun ak yon bouch ki t'ap di tout kalite pawòl awogan pou joure Bondye.
I was watching the horns with care, and I saw another coming up among them, a little one, before which three of the first horns were pulled up by the roots: and there were eyes like a man's eyes in this horn, and a mouth saying great things.
καὶ βουλαὶ πολλαὶ ἐν τοῖς κέρασιν αὐτοῦ καὶ ἰδοὺ ἄλλο ἐν κέρασιν ἀνεφύη ἀνὰ μέσον αὐτῶν μικρὸν ἐν τοῖς κέρασιν αὐτοῦ καὶ τρία τῶν κεράτων τῶν πρώτων ἐξηράνθησαν δι' αὐτοῦ καὶ ἰδοὺ ὀφθαλμοὶ ὥσπερ ὀφθαλμοὶ ἀνθρώπων ἐν τῷ κέρατι τούτῳ καὶ στόμα λαλοῦν μέγала καὶ ἐποίει πόλεμον πρὸς τοὺς ἁγίους

- 9 ¶ Mwen t'ap gade toujou, mwen wè yo ranje yon bann fotèy. Yon granmoun ki te la depi nan konmansman vin chita sou yonn nan fotèy yo. Rad ki te sou li a te blan kou koton. Cheve nan tèt li te tankou lenn mouton byen pwòp. Fotèy li a te tankou flanm dife, li te moute sou wou ki te tankou chabon dife tou limen.
I went on looking till the seats of kings were placed, and one like a very old man took his seat: his clothing was white as snow, and the hair of his head was like clean wool; his seat was flames of fire and its wheels burning fire.
ἐθεώρουν ἕως ὅτε θρόνοι ἐτέθησαν καὶ παλαιὸς ἡμερῶν ἐκάθητο ἔχων περιβολὴν ὡσεὶ χιόνα καὶ τὸ τρίχωμα τῆς κεφαλῆς αὐτοῦ ὡσεὶ ἔριον λευκὸν καθαρὸν ὁ θρόνος ὡσεὶ φλόξ πυρός
- 10 Dife t'ap koule soti nan fotèy la devan li tankou yon larivyè. Te gen mil milye moun la ki t'ap sèvi l'. Te gen dimil milyon moun kanpe la devan l'. Tribinal la te pare pou jijman an. Yo louvri liv yo. A stream of fire was flowing and coming out from before him: a thousand thousands were his servants, and ten thousand times ten thousand were in their places before him: the judge was seated and the books were open.
καὶ ἐξεπορεύετο κατὰ πρόσωπον αὐτοῦ ποταμὸς πυρός χίλια χιλιάδες ἐθεράπευον αὐτὸν καὶ μύρια μυριάδες παρεστήκεισαν αὐτῷ καὶ κριτήριον ἐκάθισε καὶ βιβλοὶ ἠνεόχθησαν
- 11 Antan mwen t'ap gade, mwen tande vwa ti kòn lan ki t'ap pale byen fò avèk awogans. Antan m'ap gade konsa, yo touye katriyèm bèt la, yo pran kadav li, yo voye l' nan dife a, li boule nèt. Then I saw--because of the voice of the great words which the horn said--I saw till the beast was put to death, and its body was given to destruction, and the beast was given to the burning of fire.
ἐθεώρουν τότε τὴν φωνὴν τῶν λόγων τῶν μεγάλων ὧν τὸ κέρας ἐλάλει καὶ ἀπετυμανίσθη τὸ θηρίον καὶ ἀπόλετο τὸ σῶμα αὐτοῦ καὶ ἐδόθη εἰς καυσὶν πυρός
- 12 Yo wete tout otorite nan men lòt bèt yo, men yo kite yo vivan pou yon ti tan ankò. As for the rest of the beasts, their authority was taken away: but they let them go on living for a measure of time.
καὶ τοὺς κύκλῳ αὐτοῦ ἀπέστησε τῆς ἐξουσίας αὐτῶν καὶ χρόνος ζωῆς ἐδόθη αὐτοῖς ἕως χρόνου καὶ καιροῦ
- 13 Nan menm vizyon mwen t'ap fè lannwit lan, mwen wè yon fòm ki te sanble ak yon moun. Li t'ap vini sou tèt nwaj yo nan syèl la. Li pwoche bò granmoun ki te la depi nan konmansman an. Yo prezante l' ba li. I saw in visions of the night, and there was coming with the clouds of heaven one like a man, and he came to the one who was very old, and they took him near before him.
ἐθεώρουν ἐν ὄραματι τῆς νυκτὸς καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο καὶ ὡς παλαιὸς ἡμερῶν παρῆν καὶ οἱ παρεστηκότες παρῆσαν αὐτῷ
- 14 Yo ba li baton kòmandan an, yo ba li pouvwa ak otorite pou tout pèp sou latè, pou tout peyi, pou moun tout ras ki pale tout lang sèvi li. L'ap kòmante pou tout tan. Gouvènman li p'ap janm fini. And to him was given authority and glory and a kingdom; and all peoples, nations, and languages were his servants: his authority is an eternal authority which will not come to an end, and his kingdom is one which will not come to destruction.
καὶ ἐδόθη αὐτῷ ἐξουσία καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πᾶσα δόξα αὐτῷ λατρεύουσα καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος ἣτις οὐ μὴ ἀρθῆ καὶ ἡ βασιλεία αὐτοῦ ἣτις οὐ μὴ φθαρῆ
- 15 ¶ Mwen menm Danyèl, lè m' wè tout bagay sa yo, tèt mwen te boulvèse. Vizyon yo te fè m' pè anpil. As for me, Daniel, my spirit was pained because of this, and the visions of my head were troubling me.
καὶ ἀκηδιάσας ἐγὼ δανιηλ ἐν τούτοις ἐν τῷ ὄραματι τῆς νυκτὸς
- 16 Mwen pwoche bò yonn nan moun ki te kanpe la yo, mwen mande l' pou l' fè m' konprann tout bagay sa yo. Se konsa li esplike m' yo. I came near to one of those who were waiting there, questioning him about what all this was. And he said to me that he would make clear to me the sense of these things.
προσῆλθον πρὸς ἓνα τῶν ἐστῶτων καὶ τὴν ἀκρίβειαν ἐζήτησα παρ' αὐτοῦ ὑπὲρ πάντων τούτων ἀποκριθεὶς δὲ λέγει μοι καὶ τὴν κρίσιν τῶν λόγων ἐδήλωσέ μοι
- 17 Li di m' konsa: -Kat gwo bèt sa yo, se kat wa ki gen pou parèt sou latè. These great beasts are four kings who will be cut off from the earth.
ταῦτα τὰ θηρία τὰ μεγάλα εἰσι τέσσαρες βασιλείαι αἱ ἀπολοῦνται ἀπὸ τῆς γῆς
- 18 Men, moun k'ap viv pou Bondye ki anwo nan syèl la pral resewa gouvènman an nan men yo. Y'ap kenbe l' pou tout tan tout tan. But the saints of the Most High will take the kingdom, and it will be theirs for ever, even for ever and ever.
καὶ παραλήφονται τὴν βασιλείαν ἄγιοι ὑψίστου καὶ καθέξουσι τὴν βασιλείαν ἕως τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος τῶν αἰῶνων
- 19 Apre sa, mwen te vle konnen plis sou katriyèm bèt la ki pa t' tankou twa premye yo, bèt ki te move anpil la, avèk dan an fè l' yo ak grif an kwiv li yo, bèt ki t'ap manje tou sa ki te tonbe anba bouch li, ki t'ap kraze yo ak dan l', ki t'ap pilonnen rèz yo anba pye l'. Then it was my desire to have certain knowledge about the fourth beast, which was different from all the others, a cause of great fear, whose teeth were of iron and his nails of brass; who took his food, crushing some of it to bits and stamping on the rest with his feet;
τότε ἤθελον ἐξακριβάσασθαι περὶ τοῦ θηρίου τοῦ τετάρτου τοῦ διαφθείροντος πάντα καὶ ὑπερφόβου καὶ ἰδοὺ οἱ ὀδόντες αὐτοῦ σιδηροὶ καὶ οἱ ὄνυχες αὐτοῦ χαλκοὶ κατεσθίοντες πάντας κυκλόθεν καὶ καταπατοῦντες τοῖς ποσὶ

- 20 Mwen te vle plis esplikasyon sou dis kòn ki te sou tèt li yo ak sou ti kòn ki te parèt apre a epi ki te fè twa nan lòt kòn yo tonbe. Ti kòn sa a te gen je tankou moun ak yon bouch ki t'ap di tout kalite pawòl awogan pou joure Bondye. Li te parèt pi gwo pase tout lòt yo.
And about the ten horns on his head and the other which came up, causing the fall of three; that horn which had eyes, and a mouth saying great things, which seemed to be greater than the other horns.
 και περι τῶν δέκα κεράτων αὐτοῦ τῶν ἐπὶ τῆς κεφαλῆς και τοῦ ἐνὸς τοῦ ἄλλου τοῦ προσφύεντος και ἐξέπεσαν δι' αὐτοῦ τρία και τὸ κέρας ἐκεῖνο εἶχεν ὀφθαλμοὺς και στόμα λαλοῦν μεγάλα και ἡ πρὸ σοφίς αὐτοῦ ὑπερέφερε τὰ ἄλλα
- 21 Antan m'ap gade konsa, mwen wè ti kòn lan pran fè lagè ak tout moun k'ap sèvi Bondye yo. Li fè yo soumèt devan li.
And I saw how that horn made war on the saints and overcame them,
 και κατενόουν τὸ κέρας ἐκεῖνο πόλεμον συνιστάμενον πρὸς τοὺς ἁγίους και τροπούμενον αὐτοὺς
- 22 Lè sa a, granmoun ki te la depi nan konmansman an parèt. Li rann jijman an favè moun k'ap sèvi Bondye ki anwo nan syèl la. Jou a te rive pou pèp Bondye a te resevwa pouwva a nan men yo.
Till he came, who was very old, and the decision was made and the authority was given to the saints of the Most High; and the time came when the saints took the kingdom.
 ἕως τοῦ ἔλθειν τὸν παλαιὸν ἡμερῶν και τὴν κρίσιν ἔδωκε τοῖς ἁγίοις τοῦ ὑψίστου και ὁ καιρὸς ἐδόθη και τὸ βασίλειον κατέσχον οἱ ἅγιοι
- 23 Men esplikasyon moun lan te ban mwen: -Katriyèm bèt la, se katriyèm gouvènman ki pral gen sou latè. Li p'ap tankou lòt yo. Li pral devore tout moun sou latè, l'ap pilonnen yo anba pye l', l'ap kraze yo.
This is what he said: The fourth beast is a fourth kingdom which will come on earth, different from all the kingdoms, and it will overcome all the earth, crushing it down and smashing it.
 και ἐρρέθη μοι περι τοῦ θηρίου τοῦ τετάρτου ὅτι βασιλεία τετάρτη ἔσται ἐπὶ τῆς γῆς ἣτις διοίσει παρὰ πᾶσαν τὴν γῆν και ἀναστατώσει αὐτήν και καταλευνεῖ αὐτήν
- 24 Dis kòn yo, se dis wa ki pral alatèt gouvènman sa a. Apre yo, ap gen yon lòt wa ki p'ap tankou lòt yo. L'ap jete twa nan wa yo.
And as for the ten horns, out of this kingdom ten kings will come to power; and after them another will come up: he will be different from the first ones and will put down three kings.
 και τὰ δέκα κέρατα τῆς βασιλείας δέκα βασιλεῖς στήσονται και ὁ ἄλλος βασιλεὺς μετὰ τούτους στήσεται και αὐτὸς διοίσει κακοῖς ὑπὲρ τοὺς πρώτους και τρεῖς βασιλεῖς ταπεινώσει
- 25 L'ap pale Bondye ki anwo nan syèl la mal, l'ap malmennen moun k'ap sèvi Bondye ki anwo nan syèl la. L'ap fè lide chanje tout fèt ak tout prensip lalwa Bondye a. Pandan twazan sis mwa, l'ap kenbe pèp Bondye a anba men l'.
And he will say words against the Most High, attempting to put an end to the saints of the Most High; and he will have the idea of changing times and law; and the saints will be given into his hands for a time and times and half a time.
 και ῥήματα εἰς τὸν ὑψίστον λαλήσει και τοὺς ἁγίους τοῦ ὑψίστου κατατρίψει και προσδέξεται ἀλλοιωῶσαι καιροὺς και νόμον και παραδοθήσεται πάντα εἰς τὰς χεῖρας αὐτοῦ ἕως καιροῦ και καιρῶν καὶ ἰ ἕως ἡμίσεος καιροῦ
- 26 Apre sa, tribinal la va reyini pou rann jijman an. L'a wete pouwva a nan men l', l'ap kraze l' nèt, li p'ap janm chèf ankò.
But the judge will be seated, and they will put an end to his authority, to overcome it and send complete destruction on it.
 και ἡ κρίσις καθίσεται και τὴν ἐξουσίαν ἀπολοῦσι και βουλεύσονται μᾶναι και ἀπολέσαι ἕως τέλους
- 27 Y'ap pran pouwva, otorite ak gouvènman tout gwo peyi ki sou latè yo, y'ap bay pèp k'ap sèvi Bondye ki anwo nan syèl la. Pèp sa a ap gouvènen tankou yon wa pou tout tan. Tout chèf sou latè pral sèvi li, y'ap obeyi li.
And the kingdom and the authority and the power of the kingdoms under all the heaven will be given to the people of the saints of the Most High: his kingdom is an eternal kingdom, and all powers will be his servants and do his pleasure.
 και τὴν βασιλείαν και τὴν ἐξουσίαν και τὴν μεγαλειότητα αὐτῶν και τὴν ἀρχὴν πασῶν τῶν ὑπὸ τὸν οὐρανὸν βασιλειῶν ἔδωκε λαφῶ ἁγίῳ ὑψίστου βασιλεῦσαι βασιλείαν αἰώνιον και πᾶσαι αἱ ἐξουσίαι αὐτῶ ὑποταγήσονται και πειθαρχήσουσιν αὐτῶ
- 28 Se tou sa li te rakonte m'. Mwen menm Danyèl, mwen te boulvèsè anpil, mwen chanje koulè. Mwen kenbe tout bagay sa yo nan kè m'.
Here is the end of the account. As for me, Daniel, I was greatly troubled by my thoughts, and the colour went from my face: but I kept the thing in my heart.
 ἕως καταστροφῆς τοῦ λόγου ἐγὼ δανιηλ σφόδρα ἐκστάσει περιειχόμεν και ἡ ἔξις μου διήνεγκεν ἐμοὶ και τὸ ῥῆμα ἐν καρδίᾳ μου ἐστήριξα
- 1 ¶ Mwen menm Danyèl, mwen fè yon lòt vizyon ankò apre premye vizyon sa a. Lè sa a, Bèlchaza t'ap mache sou twazan depi li te wa.
In the third year of the rule of Belshazzar the king, a vision was seen by me, Daniel, after the one I saw at first.
 ἔτους τρίτου βασιλεύοντος βαλτασαρ ὄρασις ἦν εἶδον ἐγὼ δανιηλ μετὰ τὸ ἰδεῖν με τὴν πρώτην
- 2 Nan vizyon an, mwen wè mwen te lavil Souz, kapital la ki nan pwovens Elam lan. Mwen te kanpe bò larivyè Oulayi.
And I saw in the vision; and when I saw it, I was in the strong town Shushan, which is in the country of Elam; and in the vision I was by the water-door of the Ulai.
 και εἶδον ἐν τῷ ὄραματι τοῦ ἐνυπνίου μου ἐμοῦ ὄντος ἐν σοῦσοις τῆ πόλει ἣτις ἐστὶν ἐν ἐλυμαΐδι χώρα ἐτι ὄντος μου πρὸς τῆ πόλῃ αἰλαμ

- 3 Mwen leve je m' gade, mwen wè yon belye mouton ki te kanpe bò larivyè a. Li te gen de kòn byen long ki pa t' pouse menm lè. Sa ki te pouse apre a te pi long pase premye a.
And lifting up my eyes, I saw, there before the stream, a male sheep with two horns: and the two horns were high, but one was higher than the other, the higher one coming up last.
ἀναβλέψας εἶδον κριὸν ἕνα μέγαν ἐστῶτα ἀπέναντι τῆς πύλης καὶ εἶχε κέρατα καὶ τὸ ἐν ὑψηλότερον τοῦ ἑτέρου καὶ τὸ ὑψηλότερον ἀνέβαινε
- 4 Mwen wè belye mouton an t'ap bay kout kòn nan direksyon solèy kouche, nan direksyon nò ak nan direksyon sid. Pat gen yon bèt ki te ka kenbe tèt avè l'. Ni pa t' gen pesonn pou wete yo anba pat li. Li t'ap fè sa l' pito. Chak lè, li t'ap vin pi awogan.
I saw the sheep pushing to the west and to the north and to the south; and no beasts were able to keep their place before him, and no one was able to get people out of his power; but he did whatever his pleasure was and made himself great.
μετὰ δὲ ταῦτα εἶδον τὸν κριὸν κερατίζοντα πρὸς ἀνατολὰς καὶ πρὸς βορρᾶν καὶ πρὸς δυσμὰς καὶ μεσημβρίαν καὶ πάντα τὰ θηρία οὐκ ἔστησαν ἐνώπιον αὐτοῦ καὶ οὐκ ἦν ὁ ρύόμενος ἐκ τῶν χειρῶν αὐτοῦ καὶ ἐποίει ὡς ἠθέλεε καὶ ὑψώθη
- 5 Antan mwen t'ap chache konprann sa sa te vle di, mwen wè yon bouk kabrit k'ap kouri vin soti bò solèy kouche. Li t'ap kouri sitèlman vit, pye l' pa t' touche tè. Li te gen yon sèl gwo kòn nan mitan de je l' yo.
And while I was giving thought to this, I saw a he-goat coming from the west over the face of all the earth without touching the earth: and the he-goat had a great horn between his eyes.
καὶ ἐγὼ διενουούμην καὶ ἰδοὺ τράγος αἰγῶν ἤρχετο ἀπὸ δυσμῶν ἐπὶ προσώπου τῆς γῆς καὶ οὐχ ἤπτετο τῆς γῆς καὶ ἦν τοῦ τράγου κέρας ἐν ἀνὰ μέσον τῶν ὀφθαλμῶν αὐτοῦ
- 6 Li mache sou belye mouton mwen te wè kanpe bò larivyè a ak de kòn lan. Li vare sou li ak tout fòs.
And he came to the two-horned sheep which I saw before the stream, rushing at him in the heat of his power.
καὶ ἦλθεν ἐπὶ τὸν κριὸν τὸν τὰ κέρατα ἔχοντα ὃν εἶδον ἐστῶτα πρὸς τῆ πύλη καὶ ἔδραμε πρὸς αὐτὸν ἐν θυμῷ ὀργῆς
- 7 Mwen wè l' atake belye mouton an. Li move sou li, li frappe l', li kase de kòn li yo. Belye mouton an pa t' gen fòs pou kenbe tèt ak li. Bouk kabrit la jete l' atè, li pilonnen l' anba pye l'. Pat gen pesonn pou wete belye a anba pat bouk kabrit la.
And I saw him come right up to the sheep, and he was moved with wrath against him, attacking the sheep so that his two horns were broken; and the sheep had not strength to keep his place before him, but was pushed down on the earth and crushed under his feet: and there was no one to get the sheep out of his power.
καὶ εἶδον αὐτὸν προσάγοντα πρὸς τὸν κριὸν καὶ ἐθυμώθη ἐπ' αὐτὸν καὶ ἐπάταξε καὶ συνέτριψε τὰ δύο κέρατα αὐτοῦ καὶ οὐκέτι ἦν ἰσχυρὸς ἐν τῷ κριῷ στήναι κατέναντι τοῦ τράγου καὶ ἐσπάραζεν αὐτὸν ἐπὶ τὴν γῆν καὶ συνέτριψεν αὐτὸν καὶ οὐκ ἦν ὁ ρύόμενος τὸν κριὸν ἀπὸ τοῦ τράγου
- 8 Bouk kabrit la konmanse grandi, li vin awogan anpil. Lè li fin chita pouvwa li byen chita, gwo kòn li an kase. Kat lòt gwo kòn pouse nan plas premye a, yo chak t'ap pwente nan direksyon kat gwo van yo.
And the he-goat became very great: and when he was strong, the great horn was broken, and in its place came up four other horns turned to the four winds of heaven.
καὶ ὁ τράγος τῶν αἰγῶν κατίσχυσε σφόδρα καὶ ὅτε κατίσχυσε συνετρίβη αὐτοῦ τὸ κέρας τὸ μέγα καὶ ἀνέβη ἕτερα τέσσαρα κέρατα κατόπισθεν αὐτοῦ εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ
- 9 Yon ti kòn pouse sou yonn nan kòn sa yo. Li grandi, li mache fè lagè ak moun peyi nan sid la, moun peyi bò solèy leve a ak moun peyi ki pi bèl pase tout lòt yo.
And out of one of them came another horn, a little one, which became very great, stretching to the south and to the east and to the beautiful land.
καὶ ἐξ ἑνὸς αὐτῶν ἀνεφύη κέρας ἰσχυρὸν ἕν καὶ κατίσχυσε καὶ ἐπάταξεν ἐπὶ μεσημβρίαν καὶ ἐπ' ἀνατολὰς καὶ ἐπὶ βορρᾶν
- 10 Li grandi toujou, jouk li rive atake lame ki nan syèl la, zetwal yo menm. Li jete kèk ladan yo sou latè, li pilonnen yo anba pye l'.
And it became great, even as high as the army of heaven, pulling down some of the army, even of the stars, to the earth and crushing them under its feet.
καὶ ὑψώθη ἕως τῶν ἀστέρων τοῦ οὐρανοῦ καὶ ἐρράχθη ἐπὶ τὴν γῆν ἀπὸ τῶν ἀστέρων καὶ ἀπὸ αὐτῶν κατεπατήθη
- 11 Li grandi, li menm rive atake chèf lame ki nan syèl la, li fè yo sispann ofri bèt pou touye pou li. Li fè kraze Tanp yo te mete apa pou li a.
It made itself great, even as great as the lord of the army; and by it the regular burned offering was taken away, and the place overturned and the holy place made waste.
ἕως ὃ ἀρχιστράτηγος ῥύσεται τὴν αἰχμαλωσίαν καὶ δι' αὐτὸν τὰ ὄρη τὰ ἀπ' αἰῶνος ἐρράχθη καὶ ἐξήρηθη ὁ τόπος αὐτῶν καὶ θυσία καὶ ἔθηκεν αὐτὴν ἕως χαμαὶ ἐπὶ τὴν γῆν καὶ εὐωδόθη καὶ ἐγενήθη καὶ ἰ τὸ ἅγιον ἐρημωθήσεται
- 12 Li fè sòlda lame li yo al moute kan yo kote yo te kann ofri bèt pou touye pou Bondye a. Ti kòn lan voye bon relijyon Bondye a jete atè, li te rive nan tou sa l'ap fè.
... against the regular burned offering; and ... crushed down to the earth, and it did its pleasure and things went well for it.
καὶ ἐγενήθησαν ἐπὶ τῆ θυσία αἱ ἁμαρτίαι καὶ ἐρρίφη χαμαὶ ἡ δικαιοσύνη καὶ ἐποίησε καὶ εὐωδόθη
- 13 Apre sa, mwen tande yon zanj pale ak yon lòt zanj, li di li: -Kilè sa yo bay nan vizyon an va rive? Kilè y'a sispann fè gwo peche sa a nan plas ofrann bèt ki pou fèt chak jou a? Kilè y'a sispann pilonnen lame ki nan syèl la ak tanp Bondye a anba pye yo?
Then there came to my ears the voice of a holy one talking; and another holy one said to that certain one who was talking, How long will the vision be while the regular burned offering is taken away, and the unclean thing causing fear is put up, and the holy place crushed under foot?
καὶ ἤκουον ἑτέρου ἁγίου λαλοῦντος καὶ εἶπεν ὁ ἕτερος τῷ φελοῦντι τῷ λαλοῦντι ἕως τίνος τὸ ὄραμα στήσεται καὶ ἡ θυσία ἡ ἄρθεῖσα καὶ ἡ ἁμαρτία ἐρημώσεως ἡ δοθεῖσα καὶ τὰ ἅγια ἐρημωθήσεται εἰς καταπάτημα

- 14 Lòt zanj lan reponn: -Se pou nou tann mil sansenkant (1150) jou ankò pase anvan yo rekonmanse ak ofrann bèt pou Bondye yo. Se lè sa a Bondye va rebati tanp li a ankò.
And he said to him, For two thousand, three hundred evenings and mornings; then the holy place will be made clean.
καὶ εἶπεν αὐτῷ ἕως ἑσπέρας καὶ πρωὶ ἡμέραι δισχιλία τριακόσσια καὶ καθαρισθήσεται τὸ ἅγιον
- 15 ¶ Mwen t'ap chache konprann sa vizyon an te vle di, lè mwen rete konsa mwen wè yon fòm ki te sanble ak yon moun kanpe devan m'.
And it came about that when I, Daniel, had seen this vision, I had a desire for the sense of it to be unfolded; and I saw one before me in the form of a man.
καὶ ἐγένετο ἐν τῷ θεωρεῖν με ἐγὼ δανιηλ τὸ ὄραμα ἐζήτησον διανοηθῆναι καὶ ἰδοῦ ἔστη κατεναντίον μου ὡς ὄρασις ἀνθρώπου
- 16 Mwen tande yon vwa moun ki soti lòt bò larivyè Oulayi a ki t'ap di: -Gabriyel! Esplike nonm sa a vizyon an non!
And the voice of a man came to my ears between the sides of the Ulai, crying out and saying, Gabriel, make the vision clear to this man.
καὶ ἤκουσα φωνὴν ἀνθρώπου ἀνὰ μέσον τοῦ ουλαὶ καὶ ἐκάλεσε καὶ εἶπεν γαβριηλ συνέτισον ἐκεῖνον τὴν ὄρασιν καὶ ἀναβοήσας εἶπεν ὁ ἄνθρωπος ἐπὶ τὸ πρόσταγμα ἐκεῖνο ἡ ὄρασις
- 17 Gabriyel pwoche bò kote m' te ye a. Mwen te sitèlman pè mwen tonbe fas atè. Li di m' konsa: -Nonm o! Konprann byen: Vizyon an fè ou konnen ki jan sa pral fini sou latè.
So he came and took his place near where I was; and when he came, I was full of fear and went down on my face: but he said to me, Let it be clear to you, O son of man; for the vision has to do with the time of the end.
καὶ ἦλθε καὶ ἔστη ἐχόμενός μου τῆς στάσεως καὶ ἐν τῷ ἔρχεσθαι αὐτὸν ἐθορυβήθην καὶ ἔπεσα ἐπὶ πρόσωπόν μου καὶ εἶπέν μοι διανοηθῆτι υἱὲ ἀνθρώπου ἔτι γὰρ εἰς ὄραν καιροῦ τοῦτο τὸ ὄραμα
- 18 Pandan li t'ap pale konsa, mwen pèdi konesans, mwen tonbe fas atè. Men, li ban m' men, li fè m' kanpe sou pye m' ankò.
Now while he was talking to me, I went into a deep sleep with my face to the earth: but touching me, he put me on my feet where I had been.
καὶ λαλοῦντος αὐτοῦ μετ' ἐμοῦ ἐκοιμήθην ἐπὶ πρόσωπον χαμαὶ καὶ ἀψάμενός μου ἤγειρέ με ἐπὶ τοῦ τόπου
- 19 Epi li di: -M'ap fè ou wè sa k'ap rive lè kòlè Bondye a va fin pase. Wi, lè pou tout bagay fini an pral rive.
And he said, See, I will make clear to you what is to come in the later time of the wrath: for it has to do with the fixed time of the end.
καὶ εἶπέ μοι ἰδοῦ ἐγὼ ἀπαγγέλλω σοὶ ἃ ἔσται ἐπ' ἐσχάτου τῆς ὀργῆς τοῖς υἱοῖς τοῦ λαοῦ σου ἔτι γὰρ εἰς ὄρας καιροῦ συντελείας μενεῖ
- 20 Belye mouton ou te wè ak de gwo kòn nan tèt li a, se de wa k'ap gouvènè de peyi, peyi Medi ak peyi Pès.
The sheep which you saw with two horns, they are the kings of Media and Persia.
τὸν κριὸν ὃν εἶδες τὸν ἔχοντα τὰ κέρατα βασιλεὺς μῆδων καὶ περσῶν ἔστι
- 21 Bouk kabrit la menm se wa peyi Lagrès la. Gwo kòn ou te wè nan mitan je l' yo se te premye wa a.
And the he-goat is the king of Greece: and the great horn between his eyes is the first king.
καὶ ὁ τράγος τῶν αἰγῶν βασιλεὺς τῶν ἐλλήνων ἔστί καὶ τὸ κέρας τὸ μέγα τὸ ἀνὰ μέσον τῶν ὀφθαλμῶν αὐτοῦ αὐτὸς ὁ βασιλεὺς ὁ πρῶτος
- 22 Kat kòn ou wè ki te pouse apre premye kòn lan te kase a, sa vle di gen kat moun ki pral separe peyi a. Yo chak pral gouvènè bò pa yo. Men, peyi a p'ap janm gen menm fòs la ankò.
And as for that which was broken, in place of which four came up, four kingdoms will come up from his nation, but not with his power.
καὶ τὰ συντριβέντα καὶ ἀναβάντα ὀπίσω αὐτοῦ τέσσαρα κέρατα τέσσαρες βασιλεῖς τοῦ ἔθνους αὐτοῦ ἀναστήσονται οὐ κατὰ τὴν ἰσχὺν αὐτοῦ
- 23 Lè ti wa sa yo va rive nan bout yo, lè y'a fin fè kont peche yo, gen yon wa k'ap parèt, l'ap san respè pou Bondye, l'ap woule tout moun.
And in the later years of their kingdom, when their evil doings have become complete, there will come up a king full of pride and expert in dark sayings.
καὶ ἐπ' ἐσχάτου τῆς βασιλείας αὐτῶν πληρουμένων τῶν ἁμαρτιῶν αὐτῶν ἀναστήσεται βασιλεὺς ἀναιδῆς προσώπῳ διανοούμενος αἰνίγματα
- 24 L'ap grandi, l'ap vin fò. Men se pa fòs pa l' menm k'ap sou li. L'ap fè anpil dega. L'a reyisi nan tou sa l'ap fè. L'a kraze anpil gwo chèf ansanm ak anpil moun nan pèp Bondye a.
And his power will be great, and he will be purposing strange things. And all will go well for him and he will do his pleasure; and he will send destruction on the strong ones.
καὶ στερεωθήσεται ἡ ἰσχὺς αὐτοῦ καὶ οὐκ ἐν τῇ ἰσχύϊ αὐτοῦ καὶ θαυμαστῶς φθηρεὶ καὶ εὐδοθήσεται καὶ ποιήσει καὶ φθηρεὶ δυνάστας καὶ δῆμον ἄγιον
- 25 L'ap rize anpil. L'a reyisi chak fwa l'ap twonpe moun. L'ap fè lwanj tèt li. San bay avètisman, l'ap detwi anpil moun ki t'ap viv ak kè poze. L'ap atake ata pi gwo chèf la, chèf tout chèf yo. Men li menm, rive yon lè l'ap disparèt, san se pa ankenn moun ki fè l' anyen.
And his designs will be turned against the holy people, causing deceit to do well in his hand; in his heart he will make himself great, and send destruction on numbers who are living unconscious of their danger; and he will put himself up against the prince of princes; but he will be broken, though not by men's hands.
καὶ ἐπὶ τοὺς ἄγιους τὸ διανόημα αὐτοῦ καὶ εὐδοθήσεται τὸ ψεῦδος ἐν ταῖς χερσίν αὐτοῦ καὶ ἡ καρδία αὐτοῦ ὑψωθήσεται καὶ δόλω ἀφανιεῖ πολλοὺς καὶ ἐπὶ ἀπωλείας ἀνδρῶν στήσεται καὶ ποιήσει σ υναγωγὴν χειρὸς καὶ ἀποδώσεται
- 26 Vizyon ou te fè pou maten ak aswè yo gen pou rive vre jan yo te esplike ou li a. Men, pa di anyen sou sa, paske l'ap pran yon bon ti tan anvan li rive vre.
And the vision of evenings and mornings which has been talked of is true: and keep the vision secret; for it has to do with the far-off future.
τὸ ὄραμα τὸ ἑσπέρας καὶ πρωὶ ἠρῆθη ἐπ' ἀληθείας καὶ νῦν πεφραγμένον τὸ ὄραμα ἔτι γὰρ εἰς ἡμέρας πολλὰς

- 27 Lè sa a, mwen santi mwen t'ap faya. Mwen pase kèk jou malad. Apre sa, mwen leve, m' al fè travay wa a te ban m' fè a. Men, vizyon an t'ap boulvèse lespri m' toujou, m' pa t' ka konprann li.
And I, Daniel, was ill for some days; then I got up and did the king's business: and I was full of wonder at the vision, but no one was able to give the sense of it.
 ἐγὼ δανιηλ ἄσθενήσας ἡμέρας πολλὰς καὶ ἀναστὰς ἐπραγματεύομην πάλιν βασιλικά καὶ ἐξελομένη ἐπὶ τῷ ὁράματι καὶ οὐδεὶς ἦν ὁ διανοούμενος
- 1 ¶ Lè sa a, wa Dariyis, moun peyi Medi, pitit wa Egzèsès la, t'ap mache sou ennan depi li t'ap gouvènen peyi Babilòn.
In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, who was made king over the kingdom of the Chaldeans;
 ἔτους πρώτου ἐπὶ δαρείου τοῦ ξέρξου ἀπὸ τῆς γενεᾶς τῆς μηδικῆς οἱ ἐβασίλευσαν ἐπὶ τὴν βασιλείαν τῶν χαλδαίων
- 2 Mwen menm Danyèl, mwen t'ap etidye liv Bondye yo. Mwen t'ap kalkile sou swasanndizan lavil Jerizalèm te gen pou l' rete kraze a, jan Seyè a te di l' nan bouch pwofèt Jeremi an.
In the first year of his rule, I, Daniel, saw clearly from the books the number of years given by the word of the Lord to the prophet Jeremiah, in which the making waste of Jerusalem was to be complete, that is, seventy years.
 τῷ πρώτῳ ἔτει τῆς βασιλείας αὐτοῦ ἐγὼ δανιηλ διενοήθην ἐν ταῖς βίβλοις τὸν ἀριθμὸν τῶν ἐτῶν ὅτε ἐγένετο πρόσταγμα τῇ γῆ ἐπὶ ἱερειαν τὸν προφήτην ἐγεῖραι εἰς ἀναπλήρωσιν ὀνειδισμοῦ ἱερουσα λημ ἑβδομήκοντα ἔτη
- 3 Mwen leve je m' nan syèl la pou m' lapriyè Seyè a, Bondye a, ak tout kè m'. Mwen t'ap kriye nan pye l', mwen te rete san manje, yon rad sak sou mwen. Mwen te chita sou sann dife.
And turning my face to the Lord God, I gave myself up to prayer, requesting his grace, going without food, in haircloth and dust.
 καὶ ἔδωκα τὸ πρόσωπόν μου ἐπὶ κύριον τὸν θεὸν εὐρεῖν προσευχῆν καὶ ἔλεος ἐν νηστείαις καὶ σάκκῳ καὶ σποδῷ
- 4 ¶ Mwen lapriyè nan pye Seyè a, Bondye mwen an. Mwen louvri kè m' ba li, mwen mande l' padon pou pèp mwen an. Mwen di: -Seyè, Bondye, ou gen gwo pouvwa, tout moun fèt pou gen krentif pou ou. Ou kenbe pwomès ou, ou pa janm sispann renmen moun ki renmen ou epi ki kenbe kòmandman ou yo.
And I made prayer to the Lord my God, putting our sins before him, and said, O Lord, the great God, greatly to be feared. keeping your agreement and mercy with those who have love for you and do your orders;
 καὶ προσηυξάμην πρὸς κύριον τὸν θεὸν καὶ ἐξωμολογησάμην καὶ εἶπα ἰδοὺ κύριε σὺ εἶ ὁ θεὸς ὁ μέγας καὶ ὁ ἰσχυρὸς καὶ ὁ φοβερὸς τῆρῶν τὴν διαθήκην καὶ τὸ ἔλεος τοῖς ἀγαπῶσι σε καὶ τοῖς φυλάσσο υσι τὰ προστάγματά σου
- 5 Nou peche, nou fè mechanste, nou fè sa ki mal, nou vire do ba ou, nou pa fè sa ou te mande nou fè, ni sa ou te ban nou lòd fè.
We are sinners, acting wrongly and doing evil; we have gone against you, turning away from your orders and from your laws:
 ἡμάρτομεν ἠδικήσαμεν ἠσεβήσαμεν καὶ ἀπέστημεν καὶ παρέβημεν τὰς ἐντολάς σου καὶ τὰ κρίματά σου
- 6 Nou pa t' koute pwofèt yo, sèvitè ou yo, ki te pale nan non ou ak wa nou yo, chèf nou yo, zansèt nou yo ak tout pèp nan peyi nou an.
We have not given ear to your servants the prophets, who said words in your name to our kings and our rulers and our fathers and all the people of the land.
 καὶ οὐκ ἠκούσαμεν τῶν παιδῶν σου τῶν προφητῶν ἃ ἐλάλησαν ἐπὶ τῷ ὀνόματί σου ἐπὶ τοῦς βασιλεῖς ἡμῶν καὶ δυνάστας ἡμῶν καὶ πατέρας ἡμῶν καὶ παντὶ ἔθνει ἐπὶ τῆς γῆς
- 7 Ou menm, Seyè, tou sa ou fè dwat. Men, nou tout moun peyi Jida, moun lavil Jerizalèm, tout moun nan pèp Izrayèl ou te gaye nan peyi pre ak peyi lwen yo, se wont nou toujou wont sa nou fè, tankou jòdi a, paske nou pa t' kenbe pawòl nou avè ou.
O Lord, righteousness is yours, but shame is on us, even to this day; and on the men of Judah and the people of Jerusalem, and on all Israel, those who are near and those who are far off, in all the countries where you have sent them because of the sin which they have done against you.
 σοὶ κύριε ἡ δικαιοσύνη καὶ ἡμῖν ἡ αἰσχὺν τοῦ προσώπου κατὰ τὴν ἡμέραν ταύτην ἀνθρώποις ἰουδα καὶ καθημένοις ἐν ἱερουσαλημ καὶ παντὶ τῷ λαῷ ἰσραηλ τῷ ἔγγιστα καὶ τῷ ἀποτέρῳ ἐν πάσαις τ αῖς χώραις εἰς ἃς διεσκόπισας αὐτοὺς ἐκεῖ ἐν τῇ πλημμυλείᾳ ἣ ἐπλημμύλησαν ἐναντίον σου
- 8 Wi, Seyè, se yon wont pou nou tout, wa nou yo, chèf nou yo, zansèt nou yo, paske nou te fè sa ki mal devan ou.
O Lord, shame is on us, on our kings and our rulers and our fathers, because of our sin against you.
 δέσποτα ἡμῖν ἡ αἰσχὺν τοῦ προσώπου καὶ τοῖς βασιλεῦσιν ἡμῶν καὶ δυνάσταις καὶ τοῖς πατράσιν ἡμῶν ὅτι ἡμάρτομέν σοι
- 9 Ou menm Seyè, Bondye nou, ou gen bon kè, ou konn padonnen paske nou menm nou te vire do ba ou.
With the Lord our God are mercies and forgiveness, for we have gone against him;
 τῷ κυρίῳ ἡ δικαιοσύνη καὶ τὸ ἔλεος ὅτι ἀπέστημεν ἀπὸ σοῦ
- 10 Nou pa t' koute ou, Seyè Bondye nou, pou nou te viv dapre lòd ou te ban nou nan bouch pwofèt yo, sèvitè ou yo.
And have not given ear to the voice of the Lord our God to go in the way of his laws which he put before us by the mouth of his servants the prophets.
 καὶ οὐκ ἠκούσαμεν τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν κατακολουθήσαι τῷ νόμῳ σου ᾧ ἔδωκας ἐνώπιον μοσῆ καὶ ἡμῶν διὰ τῶν παιδῶν σου τῶν προφητῶν

- 11 Tout pèp Izrayèl la nèt pa t' swiv lòd ou. Yo pran chemen kwochi, yo pa koute ou lè ou te pale yo. Se konsa tout madichon ak tout malè ki te ekri nan lalwa Moyiz, sèvitè ou la, tonbe sou nou, paske nou te fè sa ki mal devan ou.
And all Israel have been sinners against your law, turning away so as not to give ear to your voice: and the curse has been let loose on us, and the oath recorded in the law of Moses, the servant of God, for we have done evil against him.
καὶ πᾶς ἰσραὴλ ἐγκατέλιπε τὸν νόμον σου καὶ ἀπέστησαν τοῦ μὴ ἀκοῦσαι τῆς φωνῆς σου καὶ ἐπήλθεν ἐφ' ἡμᾶς ἡ κατάρα καὶ ὁ ὄρκος ὁ γεγραμμένος ἐν τῷ νόμῳ μωσῆ παιδὸς τοῦ θεοῦ ὅτι ἡμάρτομεν αὐτῷ
- 12 Ou te fè tou sa ou te di w'ap fè nou ansanm ak chèf ki t'ap gouvènen nou yo. Ou voye yon sèl malè sou lavil Jerizalèm, malè ki patko janm rive sou latè.
And he has given effect to his words which he said against us and against those who were our judges, by sending a great evil on us: for under all heaven there has not been done what has been done to Jerusalem.
καὶ ἔστησεν ἡμῖν τὰ προστάγματα αὐτοῦ ὅσα ἐλάλησεν ἐφ' ἡμᾶς καὶ ἐπὶ τοὺς κριτὰς ἡμῶν ὅσα ἐκρινας ἡμῖν ἐπαγαγεῖν ἐφ' ἡμᾶς κακὰ μέγала οἷα οὐκ ἐγενήθη ὑπὸ τὸν οὐρανὸν καθότι ἐγενήθη ἐν ἱερο ὑσάλημ
- 13 Jan sa te ekri nan liv lalwa Moyiz la, tout malè sa a tonbe sou nou. Men, menm apre sa, nou pa t' chache fè ou plezi, Seyè Bondye nou. Nou pa t' sispann fè sa ki mal pou nou te swiv verite ou la.
As it was recorded in the law of Moses, all this evil has come on us: but we have made no prayer for grace from the Lord our God that we might be turned from our evil doings and come to true wisdom.
κατὰ τὰ γεγραμμένα ἐν διαθήκῃ μωσῆ πάντα τὰ κακὰ ἐπήλθεν ἡμῖν καὶ οὐκ ἐξέζητήσαμεν τὸ πρόσωπον κυρίου θεοῦ ἡμῶν ἀποστήναι ἀπὸ τῶν ἀμαρτιῶν ἡμῶν καὶ διανοηθῆναι τὴν δικαιοσύνην σου κύριε
- 14 Wi, Seyè Bondye nou, ou te pare pou pini nou, ou pini nou vre, paske ou toujou fè sa ki dwat. Se nou ki pa koute lè ou te pale nou.
So the Lord has been watching over this evil and has made it come on us: for the Lord our God is upright in all his acts which he has done, and we have not given ear to his voice.
καὶ ἠγρύπνησε κύριος ὁ θεὸς ἐπὶ τὰ κακὰ καὶ ἐπήγαγεν ἐφ' ἡμᾶς ὅτι δίκαιος κύριος ὁ θεὸς ἡμῶν ἐπὶ πάντα ὅσα ἂν ποιῆσῃ καὶ οὐκ ἠκούσαμεν τῆς φωνῆς αὐτοῦ
- 15 Koulye a, Seyè Bondye nou, ou te fè pèp ou a soti kite peyi Lejip ak fòs ponyèt ou. Jouk jounen jòdi a y'ap nonmen non ou pou sa. Men, nou menm nou peche, nou fè sa ki mal.
And now, O Lord our God, who took your people out of the land of Egypt with a strong hand and made a great name for yourself even to this day; we are sinners, we have done evil.
καὶ νῦν δέσποτα κύριε ὁ θεὸς ἡμῶν ὁ ἐξαγαγὼν τὸν λαὸν σου ἐξ αἰγύπτου τῷ βραχίονί σου τῷ ὑψηλῷ καὶ ἐποίησας σεαυτῷ ὄνομα κατὰ τὴν ἡμέραν ταύτην ἡμάρτομεν ἠγνοίκαμεν
- 16 Seyè, ou te toujou pran defans nou nan tan lontan. Tanpri, pa fache, pa move sou lavil Jerizalèm ankò. Se mòn pa ou la, se mòn ki apa pou ou a li ye. Tout moun k'ap viv nan peyi tou kole ak nou yo ap pase ni lavil Jerizalèm ni pèp ou a nan betiz, poutèt peche nou yo ak mechanste zansèt nou yo te fè.
O Lord, because of your righteousness, let your wrath and your passion be turned away from your town Jerusalem, your holy mountain: because, through our sins and the evil-doing of our fathers, Jerusalem and your people have become a cause of shame to all who are round about us.
δέσποτα κατὰ τὴν δικαιοσύνην σου ἀποστραφήτω ὁ θυμὸς σου καὶ ἡ ὀργή σου ἀπὸ τῆς πόλεώς σου ἱερουσαλημ ὄρους τοῦ ἁγίου σου ὅτι ἐν ταῖς ἀμαρτίαις ἡμῶν καὶ ἐν ταῖς ἀγνοίαις τῶν πατέρων ἡμῶν ἱερουσαλημ καὶ ὁ δῆμὸς σου κύριε εἰς ὀνειδισμὸν ἐν πᾶσι τοῖς περικύκλῳ ἡμῶν
- 17 O Bondye papa nou! Tanpri, tande lapriyè sèvitè ou la ap fè nan pye ou. M'ap mande ou, tanpri souple, voye je ou sou tanp ou a ki fin kraze, pou tout moun ka konnen se Bondye ou ye.
And now, give ear, O our God, to the prayer of your servant and to his request for grace, and let your face be shining on your holy place which is made waste, because of your servants, O Lord.
καὶ νῦν ἐπάκουσον δέσποτα τῆς προσευχῆς τοῦ παιδὸς σου καὶ ἐπὶ τὰς δεήσεις μου καὶ ἐπιβλεψάτω τὸ πρόσωπόν σου ἐπὶ τὸ ὄρος τὸ ἅγιόν σου τὸ ἔρημον ἕνεκεν τῶν δούλων σου δέσποτα
- 18 O Bondye, pare zòrèy ou pou tande nou! Voye je ou wè jan nou fini! Gade nan ki eta lavil ki pote non ou lan ye! Se pa paske nou fè anyen ki dwat ki fè n'ap lapriyè nan pye ou konsa. Men, se paske ou gen bon kè anpil.
O my God, let your ear be turned and give hearing; let your eyes be open and see how we have been made waste and the town which is named by your name: for we are not offering our prayers before you because of our righteousness, but because of your great mercies.
πρόσχευε κύριε τὸ ὄψ σου καὶ ἐπάκουσόν μου ἀνοιξὼν τοὺς ὀφθαλμούς σου καὶ ἰδὲ τὴν ἐρήμωσιν ἡμῶν καὶ τῆς πόλεώς σου ἐφ' ἧς ἐπεκλήθη τὸ ὄνομά σου ἐπ' αὐτῆς οὐ γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν ἡμεῖς δεόμεθα ἐν ταῖς προσευχαῖς ἡμῶν ἐνώπιόν σου ἀλλὰ διὰ τὸ σὸν ἔλεος
- 19 Seyè, koute nou non! Seyè, padonnen nou! Seyè, louvri zòrèy ou! Fè kichò! Pa mize, pou tout moun ka konnen se Bondye ou ye! Lavil la ansanm ak pèp la se pou ou yo ye. Se pou yo m'ap lapriyè.
O Lord, give ear; O Lord, have forgiveness; O Lord, take note and do; let there be no more waiting; for the honour of your name, O my God, because your town and your people are named by your name.
κύριε σὺ ἰλάτευσον κύριε ἐπάκουσον καὶ ποίησον καὶ μὴ χρονίσῃς ἕνεκα σεαυτοῦ δέσποτα ὅτι τὸ ὄνομά σου ἐπεκλήθη ἐπὶ τὴν πόλιν σου σιων καὶ ἐπὶ τὸν λαὸν σου ἰσραὴλ
- 20 ¶ Mwen t'ap pale toujou nan lapriyè a, mwen t'ap rekonèt peche m' yo ak peche pèp Izrayèl la, pèp mwen an devan Bondye. Mwen t'ap mande Seyè a, Bondye mwen an, gras mizèrikòd pou mòn ki apa pou li a.
And while I was still saying these words in prayer, and putting my sins and the sins of my people Israel before the Lord, and requesting grace from the Lord my God for the holy mountain of my God;
καὶ ἕως ἐγὼ ἐλάλουν προσευχόμενος καὶ ἐξομολογούμενος τὰς ἀμαρτίας μου καὶ τὰς ἀμαρτίας τοῦ λαοῦ μου ἰσραὴλ καὶ δεόμενος ἐν ταῖς προσευχαῖς ἐναντίον κυρίου θεοῦ μου καὶ ὑπὲρ τοῦ ὄρους τοῦ ἁγίου τοῦ θεοῦ ἡμῶν

- 21 Wi, mwen t'ap pale toujou nan lapriyè a, lè Gabriyèl, zanj mwen te wè nan premye vizyon an, vole desann kote mwen te ye a. Se lè yo te konn fè ofrann bèt aswè a.
Even while I was still in prayer, the man Gabriel, whom I had seen in the vision at first when my weariness was great, put his hand on me about the time of the evening offering.
καὶ ἐτι λαλοῦντός μου ἐν τῇ προσευχῇ μου καὶ ἰδοὺ ὁ ἀνὴρ ὃν εἶδον ἐν τῷ ὕπνῳ μου τὴν ἀρχὴν γαβριὴλ τάχει φερόμενος προσήγγισέ μοι ἐν ὥρᾳ θυσίας ἑσπερινῆς
- 22 Li vini, li pale avè m'. Li di m' konsa: -Danyèl, koulye a mwen vin la a pou m' ede ou konprann mesaj la.
And teaching me and talking to me he said, O Daniel, I have come now to give you wisdom.
καὶ προσήλθε καὶ ἐλάλησε μετ' ἐμοῦ καὶ εἶπεν δανιὴλ ἄρτι ἐξῆλθον ὑποδείξαι σοὶ διάνοιαν
- 23 Depi lè ou te fèk konmanse ap lapriyè nan pye Bondye a, li te gen tan reponn ou. Se mesaj sa a mwen vin fè ou konnen. Ou se yon moun Bondye renmen anpil. Koulye a, louvri zòrèy ou pou ou ka konprann sans vizyon an byen.
At the first word of your prayer a word went out, and I have come to give you knowledge; for you are a man dearly loved: so give thought to the word and let the vision be clear to you.
ἐν ἀρχῇ τῆς δεήσεώς σου ἐξῆλθε πρόσταγμα παρὰ κυρίου καὶ ἐγὼ ἦλθον ὑποδείξαι σοὶ ὅτι ἔλεινός εἶ καὶ διανοήθητι τὸ πρόσταγμα
- 24 Sèt fwa swasannnizan an, se tan sa a Bondye fikse pou l' delivre pèp li a ansanm ak lavil ki apa pou li a anba peche ak mechanste. Lè lè sa a va rive, l'ap padonnen tout peche. Tout moun pral mache dwat pou tout tan. Konsa, tou sa yo te anonse nan vizyon an ak nan mesaj pwofèt la va rive. Yo pral mete lotèl la apa pou Bondye ankò.
Seventy weeks have been fixed for your people and your holy town, to let wrongdoing be complete and sin come to its full limit, and for the clearing away of evil-doing and the coming in of eternal righteousness: so that the vision and the word of the prophet may be stamped as true, and to put the holy oil on a most holy place.
ἑβδομήκοντα ἑβδομάδες ἐκρίθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν σίων συντελεσθῆναι τὴν ἁμαρτίαν καὶ τὰς ἀδικίας σπανίσαι καὶ ἀπαλείψαι τὰς ἀδικίας καὶ διανοηθῆναι τὸ ὄραμα καὶ δοθῆναι ὁ καιοσύνην αἰώνιον καὶ συντελεσθῆναι τὸ ὄραμα καὶ εὐφρᾶναι ἅγιον ἄγιον
- 25 Konprann sa byen, louvri zòrèy ou. Depi lè yo te bay lòd pou yo te rebati Jerizalèm lan jouk lè chèf Bondye chwazi a va vini an, sèt fwa sètan pral pase. Yo pral rebati Jerizalèm avèk wout li yo ak miray ranpa li yo. Lavil la pral kanpe pou sèt fwa swasannnizan, men pandan tout tan sa a, moun pral anba anpil tray.
Have then the certain knowledge that from the going out of the word for the building again of Jerusalem till the coming of a prince, on whom the holy oil has been put, will be seven weeks: in sixty-two weeks its building will be complete, with square and earthwork.
καὶ γνώση καὶ διανοηθῆση καὶ εὐφρανθῆση καὶ εὐρήσεις προσταγμάτων ἀποκριθῆναι καὶ οἰκοδομήσεις ἱερουσαλημ πόλιν κυρίῳ
- 26 Apre sèt fwa swasannnizan sa yo, yo pral touye chèf Bondye te chwazi a san rezon. Yon lòt chèf ap vini sot byen lwen, l'ap detwi lavil la ansanm ak Tanp lan. Tout bagay pral rete konsa, y'ap fini tankou lè gwo dlo desann. Lè sa a, pral gen lagè ak rava j an Bondye te pare l' la.
And at the end of the times, even after the sixty-two weeks, one on whom the holy oil has been put will be cut off and have no ...; and the town and the holy place will be made waste together with a prince; and the end will come with an overflowing of waters, and even to the end there will be war; the making waste which has been fixed.
καὶ μετὰ ἑπτὰ καὶ ἑβδομήκοντα καὶ ἐξήκοντα δύο ἀποσταθῆσεται χρίσμα καὶ οὐκ ἔσται καὶ βασιλεία ἐθνῶν φθερεῖ τὴν πόλιν καὶ τὸ ἅγιον μετὰ τοῦ χριστοῦ καὶ ἦξει ἡ συντέλεια αὐτοῦ μετ' ὀργῆς καὶ ἕως καιροῦ συντελείας ἀπὸ πολέμου πολεμηθήσεται
- 27 Chèf sa a pral siyen yon kontra solid avèk anpil lòt pèp pandan sètan. Men, sou twazan sis mwa l'ap fè yo sispann touye bèt ak fè ofrann pou Bondye. Yo pral mete bagay nou pa ta renmen wè a, bagay k'ap bay gwo lapenn lan chita byen wo nan Tanp lan. L'ap rete la jouk moun ki va mete l' la a va kontre ak bout li, jan Bondye pare sa pou li a.
And a strong order will be sent out against the great number for one week; and so for half of the week the offering and the meal offering will come to an end; and in its place will be an unclean thing causing fear; till the destruction which has been fixed is let loose on him who has made waste.
καὶ δυναστεύσει ἡ διαθήκη εἰς πολλούς καὶ πάλιν ἐπιστρέψει καὶ ἀνοικοδομηθήσεται εἰς πλάτος καὶ μήκος καὶ κατὰ συντέλειαν καιρῶν καὶ μετὰ ἑπτὰ καὶ ἑβδομήκοντα καιροῦ καὶ ἐξήκοντα δύο ἔτη ἕως καιροῦ συντελείας πολέμου καὶ ἀφαιρεθήσεται ἡ ἐρήμιωσις ἐν τῷ κατισχῶσαι τὴν διαθήκην ἐπὶ πολλὰς ἑβδομάδας καὶ ἐν τῷ τέλει τῆς ἑβδομάδος ἀρθῆσεται ἡ θυσία καὶ ἡ σπονδή καὶ ἐπὶ τὸ ἱερόν βδέλυγμα τῶν ἐρημώσεων ἔσται ἕως συντελείας καὶ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμιωσιν
- 1 ¶ Siris t'ap mache sou twazan depi l' te wa nan peyi Pès lè Bondye fè Danyèl, ki te rele Beltechaza tou, konnen yon mesaj. Se te bon koze sou gwo batay ki gen pou fèt la. Se nan yon vizyon yo te fè l' konprann mesaj la.
In the third year of Cyrus, king of Persia, a secret was unfolded to Daniel, whose name was Belteshazzar; and the thing was true, even a hard work: and he had knowledge of it, and the vision was clear to him.
ἐν τῷ ἐνιαυτῷ τῷ πρώτῳ κύρου τοῦ βασιλέως περσῶν πρόσταγμα ἐδείχθη τῷ δανιὴλ ὃς ἐπεκλήθη τὸ ὄνομα βαλτασαρ καὶ ἀληθὲς τὸ ὄραμα καὶ τὸ πρόσταγμα καὶ τὸ πλῆθος τὸ ἰσχυρὸν διανοηθήσεται ἰ τὸ πρόσταγμα καὶ διενοήθη αὐτὸ ἐν ὁράματι
- 2 Lè sa a, mwen menm Danyèl, mwen pase twa senmenn nan gwo lapenn.
In those days I, Daniel, gave myself up to grief for three full weeks.
ἐν ταῖς ἡμέραις ἐκείναις ἐγὼ δανιὴλ ἤμην πενθῶν τρεῖς ἑβδομάδας
- 3 Mwen pa t' manje ankenn bon ti manje, ni ankenn vyann. Mwen pa t' mete yon gout diven nan bouch moun. Mwen pa t' pase lwil santi bon sou mwen pandan twa senmenn sa yo.
I had no pleasing food, no meat or wine came into my mouth, and I put no oil on my body till three full weeks were ended.
ἄρτον ἐπιθυμῶν οὐκ ἔφαγον καὶ κρέας καὶ οἶνος οὐκ εἰσῆλθον εἰς τὸ στόμα μου ἔλαιον οὐκ ἠλειψάμην ἕως τοῦ συντελέσαι με τὰς τρεῖς ἑβδομάδας τῶν ἡμερῶν

- 4 Sou vennkatrivyèm jou premye mwa a nan lanne a, mwen te kanpe bò gwo laryivè Lefrat la.
And on the twenty-fourth day of the first month I was by the side of the great river;
 και ἐγένετο τῇ ἡμέρᾳ τῇ τετάρτῃ και εἰκάδι τοῦ μηνὸς τοῦ πρώτου και ἐγὼ ἤμην ἐπὶ τοῦ χειλὸς τοῦ ποταμοῦ τοῦ μεγάλου ὃς ἐστὶ τήρης
- 5 Mwen leve je m', mwen wè yon moun ki te gen rad swa sou li ak yon sentiwon fèt ak bon lò mare nan ren l'.
And lifting up my eyes I saw the form of a man clothed in a linen robe, and round him there was a band of gold, of the best gold:
 και ἦρα τοὺς ὀφθαλμούς μου και εἶδον και ἰδοὺ ἄνθρωπος εἰς ἐνδεδυμένος βύσσινα και τὴν ὀσφὺν περιεζωσμένος βυσσίνῳ και ἐκ μέσου αὐτοῦ φῶς
- 6 Kò l' te klere tankou yon wòch poli. Figi l' te tankou zèklè. Je l' yo te klere tankou de moso chabon dife. Bra l' ak janm li yo te tankou kwiv yo te poli. Lè l' pale menm, se tankou si se te yon foul moun ki t'ap pale ansanm.
And his body was like the beryl, and his face had the look of a thunder-flame, and his eyes were like burning lights, and his arms and feet like the colour of polished brass, and the sound of his voice was like the sound of an army.
 και τὸ σῶμα αὐτοῦ ὡσεὶ θαρσις και τὸ πρόσωπον αὐτοῦ ὡσεὶ ὄρασις ἀστραπῆς και οἱ ὀφθαλμοὶ αὐτοῦ ὡσεὶ λαμπάδες πυρός και οἱ βραχίονες αὐτοῦ και οἱ πόδες ὡσεὶ χαλκὸς ἐξαστράπτων και φωνὴ λαλιᾶς αὐτοῦ ὡσεὶ φωνὴ θορύβου
- 7 Se mwen menm sèlman ki te wè vizyon an. Lòt moun ki te avè m' yo pa t' wè anyen. Men yo te pè, yo te kouri al kache.
And I, Daniel, was the only one who saw the vision, for the men who were with me did not see it; but a great shaking came on them and they went in flight to take cover.
 και εἶδον ἐγὼ δανιηλ τὴν ὄρασιν τὴν μεγάλην ταύτην και οἱ ἄνθρωποι οἱ ὄντες μετ' ἐμοῦ οὐκ εἶδσαν τὴν ὄρασιν ταύτην και φόβος ἰσχυρὸς ἐπέπεσεν ἐπ' αὐτούς και ἀπέδρασαν ἐν σπουδῇ
- 8 Mwen menm, mwen te rete la pou kont mwen. Mwen t'ap gade gwo vizyon an. Mwen santi m' pa t' gen fòs menm, figi m' te dekonpoze. Pa gen moun ki ta ka rekonèt mwen.
So I was by myself, and I saw this great vision, and all my strength went from me; and the colour went from my face.
 και ἐγὼ κατελείφην μόνος και εἶδον τὴν ὄρασιν τὴν μεγάλην ταύτην και οὐκ ἐγκατελείφθη ἐν ἐμοὶ ἰσχύς και ἰδοὺ πνεῦμα ἐπεστράφη ἐπ' ἐμὲ εἰς φθοράν και οὐ κατίσχυσα
- 9 Lè m' tande vwa li menm, mwen tonbe fas atè, mwen pèdi konesans.
But the sound of his words came to my ears, and on hearing his voice I went into a deep sleep with my face to the earth.
 και οὐκ ἤκουσα τὴν φωνὴν λαλιᾶς αὐτοῦ ἐγὼ ἤμην πεπτωκῶς ἐπὶ πρόσωπόν μου ἐπὶ τὴν γῆν
- 10 ¶ Apre sa, mwen santi yon men manyen m', li fè m' leve sou pla men m' ak sou jenu m'. M' t'ap tranble toujou.
Then a hand gave me a touch, awaking me, and putting me on my knees and my hands.
 και ἰδοὺ χεῖρα προσήγαγέ μοι και ἤγειρέ με ἐπὶ τῶν γονάτων ἐπὶ τὰ ἴχνη τῶν ποδῶν μου
- 11 Zanj lan di m' konsa: -Danyèl, ou se yon moun Bondye renmen anpil. Kanpe non! Louvri zòrèy ou pou ou tande sa mwen pral di ou. Se Bondye ki voye m' kote ou. Lè li fin di m' sa, mwen leve kanpe, men m' t'ap tranble toujou.
And he said to me, O Daniel, you man dearly loved, take in the sense of the words I say to you and get up on to your feet: for to you I am now sent; and when he had said this to me I got on to my feet, shaking with fear.
 και εἶπέν μοι δανιηλ ἄνθρωπος ἐλεεινὸς εἶ διανοήθητι τοῖς προστάγμασιν οἷς ἐγὼ λαλῶ ἐπὶ σέ και στηθὶ ἐπὶ τοῦ τόπου σου ἄρτι γὰρ ἀπεστάλην ἐπὶ σέ και ἐν τῷ λαλήσει αὐτὸν μετ' ἐμοῦ τὸ πρόσταγμα αὐτοῦ ἔστιν τρέμων
- 12 Li di m' konsa: -Ou pa bezwen pè, Danyèl. Bondye te tande lapriyè ou la depi premye jou ou te pran desizyon soumèt ou devan Bondye ou pou ou te ka rive gen bon konprann. Se poutèt lapriyè ou la mwen vin ba ou repons Bondye a.
Then he said to me, Have no fear, Daniel; for from the first day when you gave your heart to getting wisdom and making yourself poor in spirit before your God, your words have come to his ears: and I have come because of your words.
 και εἶπεν πρὸς με μη φοβοῦ δανιηλ ὅτι ἀπὸ τῆς ἡμέρας τῆς πρώτης ἧς ἔδωκας τὸ πρόσωπόν σου διανοηθῆναι και ταπεινωθῆναι ἐναντίον κυρίου τοῦ θεοῦ σου εἰσηκούσθη τὸ ῥῆμά σου και ἐγὼ εἰσηλθὼν ἐν ἐν τῷ ῥήματί σου
- 13 Zanj chèf peyi Pès la te kenbe tèt avè m' pandan venteyen jou. Apre sa, Michèl, yonn nan chèf zanj Bondye yo, vin pote m' sekou paske mwen te pou kont mwen nan peyi Pès la.
But the angel of the kingdom of Persia put himself against me for twenty-one days; but Michael, one of the chief angels, came to my help; and when I came he was still there with the angel of the kings of Persia.
 και ὁ στρατηγὸς βασιλέως περσῶν ἀνθίστηται ἐναντίον μου εἴκοσι και μίαν ἡμέραν και ἰδοὺ μαχηλ εἷς τῶν ἀρχόντων τῶν πρώτων ἐπήλθε βοηθήσαι μοι και αὐτὸν ἐκεῖ κατέλιπον μετὰ τοῦ στρατηγοῦ τοῦ βασιλέως περσῶν
- 14 Mwen vin fè ou konprann sa ki pral rive pèp ou a nan jou k'ap vini yo. Vizyon an fè ou wè sa ki pral rive jou sa yo.
Now I have come to give you knowledge of the fate of your people in the later days; for there is still a vision for the days.
 και εἶπέν μοι ἦλθον ὑποδείξαι σοι τί ὑπαντήσεται τῷ λαῷ σου ἐπ' ἐσχάτου τῶν ἡμερῶν ἔτι γὰρ ὄρασις εἰς ἡμέρας

- 15 Lè li di m' sa, m' bese je m' gade atè san m' pa di anyen.
And after he had said these words to me, I kept my face turned to the earth and was unable to say anything.
καὶ ἐν τῷ αὐτὸν λαλήσαι μετ' ἐμοῦ τὰ προστάγματα ταῦτα ἔδωκα τὸ πρόσωπόν μου ἐπὶ τὴν γῆν καὶ ἐσιώπησα
- 16 Lè sa a, zanj ki te gen fòm yon moun lan lonje men l', li manyen po bouch mwen. Mwen louvri bouch mwen pale, mwen di zanj ki te kanpe devan m' lan: -Mèt, vizyon an fè m' pè, m' pèdi tout fòs mwen, kè m' sere!
Then one whose form was like the sons of men put his finger on my lips; and opening my mouth, I said to him who was before me, O my lord, because of the vision my pains have come on me, and I have no more strength.
καὶ ἰδοὺ ὡς ὁμοίωσις χειρὸς ἀνθρώπου ἤψατό μου τῶν χειλέων καὶ ἤνοιξα τὸ στόμα μου καὶ ἐλάλησα καὶ εἶπα τῷ ἔστηκότι ἀπέναντί μου κύριε καὶ ὡς ὄρασις ἀπεστράφη ἐπὶ τὸ πλευρόν μου ἐπ' ἐμέ κ αὶ οὐκ ἦν ἐν ἐμοὶ ἰσχύς
- 17 Se moun k'ap sèvi ou mwen ye, mèt. Ki jan mwen ka pale ak ou? M' pa gen fòs ankò, m' pèdi souf mwen.
For how may this servant of my lord have talk with my lord? for, as for me, straight away my strength went from me and there was no breath in my body.
καὶ πῶς δυνήσεται ὁ παῖς λαλήσαι μετὰ τοῦ κυρίου αὐτοῦ καὶ ἐγὼ ἠσθένησα καὶ οὐκ ἔστιν ἐν ἐμοὶ ἰσχύς καὶ πνεῦμα οὐ κατελείφθη ἐν ἐμοί
- 18 Zanj ki te gen fòm moun lan manyen m' ankò yo dezyèm fwa. Mwen santi m' refè.
10:19\And he said to me, O man greatly loved, have no fear: peace be with you, be strong and let your heart be lifted up. And at his words I became strong, and said, Let my lord say on, for you have given me strength.
καὶ προσέθηκε καὶ ἤψατό μου ὡς ὄρασις ἀνθρώπου καὶ κατίσχυσέ με
- 18 Zanj ki te gen fòm moun lan manyen m' ankò yo dezyèm fwa. Mwen santi m' refè.
Then again one having the form of a man put his hand on me and gave me strength.\
καὶ προσέθηκε καὶ ἤψατό μου ὡς ὄρασις ἀνθρώπου καὶ κατίσχυσέ με
- 19 Epi li di m': -Ou pa bezwen pè. Ou se yon moun Bondye renmen anpil. Pa kite anyen fatigue lespri ou, ni fè ou pèdi kouraj ou! Lè li di m' sa, mwen santi mwen vin gen plis fòs. Mwen di li: -Mèt, ou fè m' vin gen fòs. Di m' sa ou gen pou di m' lan non!
10:20\Then he said, It is clear to you why I have come to you. And now I will give you an account of what is recorded in the true writings:
καὶ εἶπέ μοι ἄνθρωπος ἑλλεινὸς εἰ μὴ φοβοῦ ὑγίαινε ἀνδρίζου καὶ ἴσχυε καὶ ἐν τῷ λαλήσαι αὐτὸν μετ' ἐμοῦ ἴσχυσα καὶ εἶπα λαλησάτω ὁ κύριός μου ὅτι ἐνίσχυσέ με
- 20 Lè sa a, li di m': -Ou konnen poukisa mwen vin bò kote ou la? Se pou m' te ka fè ou konnen sa ki te ekri nan liv verite a. Koulye a, mwen gen pou m' al goumen ak zanj chèf peyi Pès la. Apre sa, zanj chèf peyi Lagrès la va parèt.
10:21\But I am going back to make war with the angel of Persia, and when I am gone, the angel of Greece will come. And there is no one on my side against these, but Michael, your angel.
καὶ εἶπεν πρὸς με γινώσκεις τί ἦλθον πρὸς σέ καὶ νῦν ἐπιστρέψω διαμάχεσθαι μετὰ τοῦ στρατηγοῦ βασιλέως τῶν περσῶν καὶ ἐγὼ ἐξεπορευόμην καὶ ἰδοὺ στρατηγὸς ἑλλήνων εἰσπορεύετο
- 1 ¶ Mwen menm tou mwen te kanpe ak li pou ede l', pou soutni l' nan premye lanne rèy wa Dariyis la.
And as for me, in the first year of Darius the Mede I was on his side to make his position safe and make him strong.
καὶ ἐν τῷ ἐνιαυτῷ τῷ πρώτῳ κύρου τοῦ βασιλέως εἶπέν μοι ἐνίσχῶσαι καὶ ἀνδρίζεσθαι
- 2 Koulye a, mwen pral fè ou konnen verite a. Zanj lan di m' ankò: -Gen twa lòt wa ki gen pou gouvènè peyi Pès la ankò, yonn apre lòt. Apre sa, ap gen yon katrityèm wa k'ap pi rich pase tout lòt yo. Avèk richès li, l'ap chita pouwva li byen chita, epi li pral atake gouvènman peyi Lagrès la.
And now I will make clear to you what is true. There are still three kings to come in Persia, and the fourth will have much greater wealth than all of them: and when he has become strong through his wealth, he will put his forces in motion against all the kingdoms of Greece.
καὶ νῦν ἦλθον τὴν ἀλήθειαν ὑποδείξαι σοι ἰδοὺ τρεῖς βασιλεῖς ἀνθεστήκασιν ἐν τῇ περσίῳ καὶ ὁ τέταρτος πλουτήσει πλοῦτον μέγαν παρὰ πάντας καὶ ἐν τῷ κατισχῶσαι αὐτὸν ἐν τῷ πλούτῳ αὐτοῦ ἔπαν αστήσεται παντὶ βασιλεῖ ἑλλήνων
- 3 Lè sa a, yon wa vanyan gason va parèt. Li pral gouvènè yon gwo gwo peyi. Epi l'ap fè sa li vle.
And a strong king will come to power, ruling with great authority and doing whatever is his pleasure.
καὶ στήσεται βασιλεὺς δυνατὸς καὶ κυριεύσει κυριείας πολλῆς καὶ ποιήσει καθὼς ἂν βούληται
- 4 Men, lè l'a fin chita pouwva li byen chita, gwo peyi l'ap gouvènè an pral separe fè kat pòsyon. Men, se p'ap pitit li yo ki pral gouvènè nan plas li. Se va kat lòt moun. Men, yo p'ap gen pouwva li menm li te genyen an.
And when he has become strong, his kingdom will be broken and parted to the four winds of heaven; but not to his offspring, for it will be uprooted; and his kingdom will be for the others and not for these: but not with the same authority as his.
καὶ ἐν τῷ ἀναστήναι αὐτὸν συντριβήσεται ἡ βασιλεία αὐτοῦ καὶ μερισθήσεται εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ οὐ κατὰ τὴν ἀλκίην αὐτοῦ οὐδὲ κατὰ τὴν κυριείαν αὐτοῦ ἦν ἐδυνάστευσε ὅτι ἀπ οσταθήσεται ἡ βασιλεία αὐτοῦ καὶ ἐτέρους διδάξει ταῦτα

- 5 ¶ Wa peyi Lejip la pral vin fò anpil. Men, yonn nan jeneral lame li yo pral pi fò pase l'. Li pral gouvènen yon peyi ki pi gran pase pa l' la toujou.
And the king of the south will be strong, but one of his captains will be stronger than he and will be ruler; and his rule will be a great rule.
 και ἐνισχύσει βασιλείαν αἰγύπτου και εἷς ἐκ τῶν δυναστῶν κατισχύσει αὐτὸν και δυναστεύσει δυναστεία μεγάλη ἢ δυναστεία αὐτοῦ
- 6 Apre kèk lanne, wa peyi Lejip la pral siyen kontra ak wa peyi Siri a. Pitit fi wa peyi Lejip la pral marye ak wa peyi Siri a pou kontra a ka kenbe. Men, kontra a p'ap rete lontan, paske yo pral touye ni li, ni mari l', ni pitit li, ni moun li te mennen avè l' lè sa a.
And at the end of years they will be joined together; and the daughter of the king of the south will come to the king of the north to make an agreement: but she will not keep the strength of her arm; and his offspring will not keep their place; but she will be uprooted, with those who were the cause of her coming, and her son, and he who took her in those times.
 και εἰς συντέλειαν ἐνιαυτῶν ἄξει αὐτοῦς και εἰσελεύσεται βασιλεὺς αἰγύπτου εἰς τὴν βασιλείαν τὴν βορρᾶ ποιήσασθαι συνθήκας και οὐ μὴ κατισχύσῃ ὅτι ὁ βραχίον αὐτοῦ οὐ στήσει ἰσχύν και ὁ βραχίον αὐτοῦ ναρκήσει και τῶν συμπορευομένων μετ' αὐτοῦ και μενεῖ εἰς ὥρας
- 7 Kèk tan apre sa, yonn nan fanmi l' yo va moute wa. Li pral atake lame wa peyi Siri a. L'ap antre nan sitadèl wa a, l'ap goumen avè l'. L'ap soti pi fò pase l'.
But out of a branch from her roots one will come up to take his place, who will come against the army, forcing his way into the strong place of the king of the north, and he will take them in hand and overcome them:
 και ἀναστήσεται φυτὸν ἐκ τῆς ρίζης αὐτοῦ καθ' ἐαυτόν και ἦξει ἐπὶ τὴν δύναμιν αὐτοῦ ἐν ἰσχύι αὐτοῦ βασιλεὺς βορρᾶ και ποιήσει ταραχὴν και κατισχύσει
- 8 L'ap pran tout bondye moun yo ak estati an fè yo, ansanm ak tout veso fèt an ajan ak an lò yo te gen pou fè sèvis zidòl yo, l'ap pote yo desann nan peyi Lejip. Pandan kèk tan l'ap rete sou sa l' te fè a, li p'ap pwoche bò peyi Siri a.
And their gods and their metal images and their fair vessels of silver and gold he will take away into the south; and for some years he will keep away from the king of the north.
 και τοὺς θεοὺς αὐτῶν καταστρέψει μετὰ τῶν χωνευτῶν αὐτῶν και τοὺς ὄχλους αὐτῶν μετὰ τῶν σκευῶν τῶν ἐπιθυμημάτων αὐτῶν τὸ ἀργύριον και τὸ χρυσίον ἐν αἰχμαλωσίᾳ ἀποίσουσιν εἰς αἴγυπτον και ἔσται ἔτος βασιλεῖ βορρᾶ
- 9 Wa peyi Siri a pral atake peyi Lejip. Men, l'ap blije kase tèt tounen lakay li.
And he will come into the kingdom of the king of the south, but he will go back to his land.
 και εἰσελεύσεται εἰς βασιλείαν αἰγύπτου ἡμέρας και ἐπιστρέψει ἐπὶ τὴν γῆν αὐτοῦ
- 10 Pitit gason wa peyi Siri a pral pare pou y' al goumen. Y'ap sanble yon gwo lame ak anpil sòlda. Yonn ladan yo pral parèt tankou yon gwo larivyè k'ap desann. L'ap travèse fwontyè a, l'ap atake yon fò lènmi epi l'ap kouri tounen lakay yo.
And his son will make war, and will get together an army of great forces, and he will make an attack on him, overflowing and going past: and he will again take the war even to his strong place.
 και ὁ υἱὸς αὐτοῦ και ἐρεθισθήσεται και συνάξει συναγωγὴν ὄχλου πολλοῦ και εἰσελεύσεται κατ' αὐτὴν κατασύρον παρελεύσεται και ἐπιστρέψει και παροξυνθήσεται ἐπὶ πολὺ
- 11 Wa peyi Lejip la pral fache. Li pral leve yon gwo lame pou li al goumen ak wa peyi Siri a, l'ap fè tout sòlda lame wa peyi Siri a prizonye.
And the king of the south will be moved with wrath, and will come out and make war on him, on this same king of the north: and he will get together a great army, but the army will be given into his hand.
 και ὀργισθήσεται βασιλεὺς αἰγύπτου και πολεμήσει μετὰ βασιλέως βορρᾶ και παραδοθήσεται ἡ συναγωγὴ εἰς τὰς χεῖρας αὐτοῦ
- 12 L'ap kraze gwo lame wa Siri a. Li pral gonfle lestonmak li, l'ap fè touye anpil sòlda. Men, apre sa, l'ap pèdi fòs li.
And the army will be taken away, and his heart will be uplifted: he will be the cause of the downfall of tens of thousands, but he will not be strong.
 και λήψεται τὴν συναγωγὴν και ὑψωθήσεται ἡ καρδιά αὐτοῦ και ταραῖζει πολλοὺς και οὐ μὴ φοβηθῆ
- 13 Wa peyi Siri a ap tounen ankò, l'ap sanble yon lame pi gwo pase sa l' te gen anvan an. Apre kèk lanne, l'ap parèt ak yon gwo lame ak anpil zam.
And again the king of the north will get together an army greater than the first; and he will make an attack on him at the end of years, with a great army and much wealth.
 και ἐπιστρέψει βασιλεὺς βορρᾶ και συνάξει πόλεως συναγωγὴν μείζονα παρὰ τὴν πρώτην κατὰ συντέλειαν καιροῦ ἐνιαυτοῦ και εἰσελεύσεται εἰς αὐτὴν ἐπ' αὐτὸν ἐν ὄλῳ πολλῷ και ἐν χρήμασι πολλοῖς
- 14 Lè sa a, anpil pèp pral leve kont wa peyi Lejip la. Danyèl, jan ou te wè l' nan vizyon an, kèk lwijanboje nan moun peyi ou la pral leve kont wa a tou, men y'ap kraze yo.
In those times, a number will take up arms against the king of the south: and the children of the violent among your people will be lifting themselves up to make the vision come true; but it will be their downfall.
 και ἐν τοῖς καιροῖς ἐκεῖνοις διάνοιαι ἀναστήσονται ἐπὶ τὸν βασιλέα αἰγύπτου και ἀνοικοδομήσει τὰ πεπτωκότα τοῦ ἔθνους σου και ἀναστήσεται εἰς τὸ ἀναστήσαι τὴν προφητείαν και προσκόψουσι
- 15 Se konsa, wa peyi Siri a pral sènen yon lavil ki gen gwo ranpa. L'ap pran l'. Sòlda lame peyi Lejip yo p'ap ka kenbe tèt avè l'. Menm pi bon nan sòlda yo p'ap gen fòs ankò pou kenbe.
So the king of the north will come, and put up earthworks and take a well-armed town: and the forces of the king of the south will make an attempt to keep their position, even the best of his army, but they will not have strength to do so.
 και ἐπελεύσεται βασιλεὺς βορρᾶ και ἐπιστρέψει τὰ δόρατα αὐτοῦ και λήψεται τὴν πόλιν τὴν ὀχυράν και οἱ βραχίονες βασιλέως αἰγύπτου στήσονται μετὰ τῶν δυναστῶν αὐτοῦ και οὐκ ἔσται αὐτῷ ἰσχὺς εἰς τὸ ἀντιστήναι αὐτῷ

- 16 Lame peyi Siri a pral fè sa li vle ak peyi Lejip. Pesonn p'ap ka kenbe tèt avè l'. L'ap rete kèk tan nan pi bèl peyi ki sou latè a. L'ap detwi tou sa ki tonbe anba men l'.
And he who comes against him will do his pleasure, and no one will be able to keep his place before him: he will take up his position in the beautiful land and in his hand there will be destruction.
καὶ ποιήσει ὁ εἰσπορευόμενος ἐπ' αὐτὸν κατὰ τὸ θέλημα αὐτοῦ καὶ οὐκ ἔσται ὁ ἀνθεστηκὸς ἐναντίον αὐτοῦ καὶ στήσεται ἐν τῇ χώρᾳ καὶ ἐπιτελεσθήσεται πάντα ἐν ταῖς χερσὶν αὐτοῦ
- 17 Wa Siri a ap mete nan tèt li pou l' pran tout peyi lòt wa a pou li. L'ap siyen yon kontra avè l'. Pou l' ka pran l' pi byen, l'ap ba li pitit fi li a pou madanm. Men, plan an p'ap pran, sa p'ap mache.
And it will be his purpose to come with the strength of all his kingdom, but in place of this he will make an agreement with him; and he will give him the daughter of women to send destruction on it; but this will not take place or come about.
καὶ δώσει τὸ πρόσωπον αὐτοῦ ἐπελθεῖν βία πᾶν τὸ ἔργον αὐτοῦ καὶ συνθήκας μετ' αὐτοῦ ποιήσεται καὶ θυγατέρα ἀνθρώπου δώσει αὐτῷ εἰς τὸ φθεῖραι αὐτήν καὶ οὐ πείσεται καὶ οὐκ ἔσται
- 18 Lèfini, l'ap pase nan lanmè, l'ap atake lòt nasyon sou zile yo. L'ap pran anpil ladan yo. Men, yonn nan chèf lòt nasyon yo pral rete l' sou kous li. L'ap fè l' sispann fè awogan. L'ap fè awogans wa a tounen sou tèt wa a ankò.
After this, his face will be turned to the islands, and he will take a number of them: but a chief, by his destruction, will put an end to the shame offered by him; and more than this, he will make his shame come back on him.
καὶ δώσει τὸ πρόσωπον αὐτοῦ ἐπὶ τὴν θάλασσαν καὶ λήψεται πολλοὺς καὶ ἐπιστρέψει ὄργην ὀνειδισμοῦ αὐτῶν ἐν ὄρκῳ κατὰ τὸν ὀνειδισμὸν αὐτοῦ
- 19 Wa a ap tounen nan fò ki nan peyi pa l' yo. Men, wè pa wè, y'ap kraze l', y'ap fini nèt avè l', l'ap disparèt.
Then his face will be turned to the strong places of his land: but his way will be stopped, causing his downfall, and he will not be seen again.
ἐπιστρέψει τὸ πρόσωπον αὐτοῦ εἰς τὰ κατισχύσαι τὴν χώραν αὐτοῦ καὶ προσκόψει καὶ πεσεῖται καὶ οὐχ εὐρεθήσεται
- 20 Apre li, ap gen yon lòt wa k'ap voye yon chèf pou peze pèp la. L'ap egzije pèp la peye taks pou yo plen kès wa a. Anvan lontan y'ap touye wa a, men se p'ap bagay k'ap rive ni an piblik ni nan lagè.
Then his place will be taken by one who will send out a man with the glory of a king to get wealth together; but after a short time destruction will overtake him, but not in wrath or in the fight.
καὶ ἀναστήσεται ἐκ τῆς ῥίξης αὐτοῦ φυτὸν βασιλείας εἰς ἀνάστασιν ἀνὴρ τύπτων δόξαν βασιλέως καὶ ἐν ἡμέραις ἐσχάταις συντριβήσεται καὶ οὐκ ἐν ὄργῃ οὐδὲ ἐν πολέμῳ
- 21 ¶ Zanj lan t'ap pale toujou. Li di: -Wa k'ap parèt apre sa a pral yon vòryen ki pa t' gen dwa pou l' te nan plas la. Men, l'ap vini tou dousman, l'ap fè mannigèt, l'ap pran pouvwa a.
And his place will be taken by a low person, to whom the honour of the kingdom had not been given: but he will come in time of peace and will get the kingdom by fair words.
καὶ ἀναστήσεται ἐπὶ τὸν τόπον αὐτοῦ εὐκαταφρόνητος καὶ οὐ δοθήσεται ἐπ' αὐτὸν δόξα βασιλέως καὶ ἤξει ἐξάπινα κατισχύσει βασιλεὺς ἐν κληροδοσίᾳ αὐτοῦ
- 22 Tout moun ki konprann pou yo kenbe tèt ak li, l'ap kraze yo, l'ap disparèt yo. L'ap disparèt ata chèf kontra a.
And his forces will be completely taken away from before him and broken; and even the ruler of the agreement will have the same fate.
καὶ τοὺς βραχίονας τοὺς συντριβέντας συντρίψει ἀπὸ προσώπου αὐτοῦ
- 23 L'ap siyen kontra ak lòt nasyon yo, men se pou l' ka twonpe yo pi byen. Atout peyi l' la tou piti, chak jou l'ap vin pi fò.
And from the time when they make an agreement with him, he will be working falsely: for he will take up arms suddenly with a small force,
καὶ μετὰ τῆς διαθήκης καὶ δήμου συνταγέντος μετ' αὐτοῦ ποιήσει ψεῦδος καὶ ἐπὶ ἔθνος ἰσχυρὸν ἐν ὀλιγοσπῶ ἔθνεσιν
- 24 San bay ankenn avètisman, l'ap anvayi yon pwovens ki rich anpil, l'ap fè bagay ni papa l', ni pesonn nan zansèt li yo pa t' janm fè. Lèfini, l'ap pran tout byen, tout richès li te piye lakay moun yo, l'ap separe yo bay moun pa l' yo. L'ap fè plan pou l' atake gwo fò yo, men li p'ap gen tan fè sa.
Against fertile places, and will make waste a part of the country; and he will do what his fathers have not done, or his fathers' fathers; he will make distribution among them of goods taken in war and by force, and of property: he will even make designs against the strong places for a time.
ἐξάπινα ἐρημώσει πόλιν καὶ ποιήσει ὅσα οὐκ ἐποίησαν οἱ πατέρες αὐτοῦ οὐδὲ οἱ πατέρες τῶν πατέρων αὐτοῦ προνομήν καὶ σκυλα καὶ χρήματα αὐτοῖς δώσει καὶ ἐπὶ τὴν πόλιν τὴν ἰσχυρὰν διανοηθήσεται καὶ οἱ λογισμοὶ αὐτοῦ εἰς μάτην
- 25 L'ap leve, l'ap pare yon gwo lame pou l' atake peyi Lejip. Wa Lejip la menm ap pare yon gwo lame tou ak anpil zam pou koresponn ak li. Men, l'ap pèdi batay la paske y'ap fè move konplo sou do l'.
And he will put in motion his power and his strength against the king of the south with a great army; and the king of the south will go to war with a very great and strong army: but he will be forced to give way, because of their designs against him;
καὶ ἐγερθήσεται ἡ ἰσχύς αὐτοῦ καὶ ἡ καρδία αὐτοῦ ἐπὶ τὸν βασιλέα αἰγύπτου ἐν ὄλῳ πολλῷ καὶ ὁ βασιλεὺς αἰγύπτου ἐρεθισθήσεται εἰς πόλεμον ἐν ὄλῳ ἰσχυρῷ σφόδρα λίαν καὶ οὐ στήσεται ὅτι διανοηθήσεται ἐπ' αὐτὸν διανοίᾳ
- 26 Zanmi ki t'ap manje sou menm tab avè l' yo ap fè yo fini avè l'. Anpil nan sòlda li yo pral mouri. Y'ap kraze lame li a.
And his fears will overcome him and be the cause of his downfall, and his army will come to complete destruction, and a great number will be put to the sword.
καὶ καταναλώσουσιν αὐτὸν μέριμναι αὐτοῦ καὶ ἀποστρέψουσιν αὐτόν καὶ παρελεύσεται καὶ κατασυριεῖ καὶ πεσοῦνται τραυματῖαι πολλοί
- 27 Apre sa, de wa yo pral chita manje ansanm sou menm tab, men tou de pral gen move lide deyè tèt yo, yonn ap bay lòt manti. Yo yonn yo p'ap jwenn sa yo bezwen an, paske lè a p'ap ko rive.
And as for these two kings, their hearts will be fixed on doing evil and they will say false words at one table; but it will come to nothing: for the end will be at the time fixed.
καὶ δύο βασιλεῖς μόνοι δειπνήσουσιν ἐπὶ τὸ αὐτὸ καὶ ἐπὶ μιᾷ τραπέζῃ φάγονται καὶ ψευδολογήσουσι καὶ οὐκ εὐδοθήσονται ἐτι γὰρ συντέλεια εἰς καιρὸν

- 28 Wa peyi Siri a ap tounen nan peyi l' ak anpil richès l'ap piye nan peyi Lejip. Apre lagè a, l'ap soti pou l' kraze relijyon pèp Bondye a. L'ap fè sa li te gen lide fè a. Lèfini, l'ap tounen tounen l' nan peyi l'.
And he will go back to his land with great wealth; and his heart will be against the holy agreement; and he will do his pleasure and go back to his land.
καὶ ἐπιστρέφει εἰς τὴν χώραν αὐτοῦ ἐν χρήμασι πολλοῖς καὶ ἡ καρδία αὐτοῦ ἐπὶ τὴν διαθήκην τοῦ ἁγίου ποιήσει καὶ ἐπιστρέψει ἐπὶ τὴν χώραν αὐτοῦ
- 29 Kèk tan apre sa, l'ap tounen desann nan peyi Lejip ankò. Men, fwa sa a, sa p'ap pase tankou premye fwa a.
At the time fixed he will come back and come into the south; but in the later time it will not be as it was before.
εἰς καιρὸν καὶ εἰσελεύσεται εἰς αἴγυπτον καὶ οὐκ ἔσται ὡς ἡ πρώτη καὶ ἡ ἐσχάτη
- 30 Moun Kitim yo ap vin nan batiman yo, y'ap rete l' sou kous li, l'ap dekouraje. Lè l'ap tounen. l'ap fin debòde sou moun k'ap sèvi dapre kontra Bondye te siyen avèk yo a. Men, l'ap fè pa moun ki vire do bay kontra a.
For those who go out from the west will come against him, and he will be in fear and will go back, full of wrath against the holy agreement; and he will do his pleasure: and he will go back and be united with those who have given up the holy agreement.
καὶ ἦξουσι ῥωμαῖοι καὶ ἐξώσουσιν αὐτὸν καὶ ἐμβριμήσονται αὐτῷ καὶ ἐπιστρέψει καὶ ὀργισθήσεται ἐπὶ τὴν διαθήκην τοῦ ἁγίου καὶ ποιήσει καὶ ἐπιστρέψει καὶ διανοηθήσεται ἐπ' αὐτούς ἀνθ' ὧν ἔργα ἀτέλιπον τὴν διαθήκην τοῦ ἁγίου
- 31 L'ap voye sòlda nan lame li yo vin fè mete Tanp lan nan kondisyon pou moun pa ka sèvi Bondye ladan l' ankò. Y'ap aboli ofrann bèt yo te konn fè chak jou a, y'ap mete sa nou pa ta renmen wè a, bagay k'ap bay gwo lapenn lan chita byen wo nan Tanp lan.
And armies sent by him will take up their position and they will make unclean the holy place, even the strong place, and take away the regular burned offering and put in its place an unclean thing causing fear.
καὶ βραχίονες παρ' αὐτοῦ στήσονται καὶ μιανούσι τὸ ἅγιον τοῦ φόβου καὶ ἀποστήσουσι τὴν θυσίαν καὶ δώσουσι βδέλυγμα ἐρημώσεως
- 32 Wa a ap fè moun ki te deja vire do yo bay kontra Bondye a pran pozisyon pou li, l'ap pran tèt yo ak bèl pawòl. Men, moun k'ap sèvi Bondye yo ap kanpe fèm, y'ap kenbe tèt avè l'.
And those who do evil against the agreement will be turned to sin by his fair words: but the people who have knowledge of their God will be strong and do well.
καὶ ἐν ἀμαρτίαις διαθήκης μιανούσιν ἐν σκληρῷ λαῷ καὶ ὁ δῆμος ὁ γινώσκων ταῦτα καταχύσουσι καὶ ποιήσουσι
- 33 Chèf ki gen bon konprann yo va separe konesans yo ak pèp la. Men, pandan kèk tan yo pral pèsekite yo, y'ap touye yo nan batay. Yo pral boule yo nan dife jouk yo mouri. Y'ap depòte yo, y'ap piye tout zafè yo.
And those who are wise among the people will be the teachers of the mass of the people: but they will come to their downfall by the sword and by the flame, being made prisoners and undergoing loss for a long time.
καὶ ἐννοούμενοι τοῦ ἔθνους συνήσουσιν εἰς πολλοὺς καὶ προσκόψουσι ῥομφαία καὶ παλαιωθήσονται ἐν αὐτῇ καὶ ἐν αἰχμαλωσίᾳ καὶ ἐν προνομῇ ἡμερῶν κηλιωθήσονται
- 34 Pandan tout pèsekisyon sa a, pèp Bondye a va resewva yon ti konkou. Men, anpil moun ap vin mete tèt ansanm ak yo pou defann pwòp enterè pa yo.
Now at the time of their downfall they will have a little help, but numbers will be joined to them in the town, and in their separate heritages.
καὶ ὅταν συντρίβονται συνάζουσιν ἰσχύιν βραχειαν καὶ ἐπισυναχθήσονται ἐπ' αὐτούς πολλοὶ ἐπὶ πόλεως καὶ πολλοὶ ὡς ἐν κληροδοσίᾳ
- 35 Nan chèf ki gen konesans yo genyen k'ap mouri. Men, avèk lafliksyon sa a, pèp la va netwaye, l'a lave, l'a blanchi. Sa pral pase konsa jouk lè a va rive pou sa fini nan dat Bondye te fikse a.
And some of those who are wise will have wisdom in testing themselves and making themselves clean, till the time of the end: for it is still for the fixed time.
καὶ ἐκ τῶν συνιέντων διανοηθήσονται εἰς τὸ καθαρῖσαι ἑαυτούς καὶ εἰς τὸ ἐκλεγῆναι καὶ εἰς τὸ καθαρῖσθῆναι ἕως καιροῦ συντελείας ἔτι γὰρ καιρὸς εἰς ὥρας
- 36 Wa peyi Siri a va fè sa li vle. Li pral gonfle lestonmak li, li pral mache di jan li pi gran pase tout bondye. L'ap di yon bann vye koze sou Bondye ki anwo tout bondye yo. L'ap fè sa konsa jouk lè pou Bondye pini l' lan va rive. Paske, tou sa Bondye te di ki pou fèt la gen pou fèt.
And the king will do his pleasure; he will put himself on high, lifting himself over every god, and saying things to be wondered at against the God of gods; and all will be well for him till the wrath is complete; for what has been purposed will be done.
καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ ὁ βασιλεὺς καὶ παροργισθήσεται καὶ ὑψωθήσεται ἐπὶ πάντα θεὸν καὶ ἐπὶ τὸν θεὸν τῶν θεῶν ἕξαιλα λαλήσει καὶ εὐδοθήσεται ἕως ἂν συντελεσθῇ ἡ ὀργή εἰς αὐτὸν γὰρ συντέλεια γίνεται
- 37 Wa a p'ap konnen bondye zansèt li yo, li p'ap konnen bondye medam yo renmen sèvi a, li p'ap konn ankenn lòt bondye. Se tèt pa l' ase l'ap konnen. Pou li, li pi gran pase yo tout.
He will have no respect for the gods of his fathers or for the god desired by women; he will have no respect for any god: for he will put himself on high over all.
καὶ ἐπὶ τοὺς θεοὺς τῶν πατέρων αὐτοῦ οὐ μὴ προνοηθῇ καὶ ἐν ἐπιθυμίᾳ γυναικὸς οὐ μὴ προνοηθῇ ὅτι ἐν παντὶ ὑψωθήσεται καὶ ὑποταγήσεται αὐτῷ ἔθνη ἰσχυρά
- 38 Nan plas yo, l'ap pito sèvi bondye ki pwoteje fò yo, yon bondye zansèt li yo pa t' janm konnen. L'ap ofri lò, ajan, bèl pyè bijou ak lòt bagay ki kouste chè ba li.
But in place of this he will give honour to the god of armed places, and to a god of whom his fathers had no knowledge he will give honour with gold and silver and jewels and things to be desired.
ἐπὶ τὸν τόπον αὐτοῦ κινήσει καὶ θεὸν ὃν οὐκ ἔγνωσαν οἱ πατέρες αὐτοῦ τιμήσει ἐν χρυσίῳ καὶ ἀργυρίῳ καὶ λίθῳ πολυτελεῖ καὶ ἐν ἐπιθυμίᾳ

- 39 Pou defann fò li yo, l'ap pran moun ki sèvi lòt bondye pou sèvi sòlda. Depi yon moun rekonèt li pou wa, l'ap fè bèl bagay pou li, l'ap mete l' chèf sou anpil moun, l'ap ba li tè pou rekonpans. And he will make use of the people of a strange god to keep his strongest places; to those whom he takes note of he will give high honour: and he will make them rulers over the mass of the people, and will make division of the land for a price.
ποιήσει πόλεων και εις όχρωμα ισχυρόν ήξει μετά θεου άλλοτρίου ού έαν έπιγνῶ πληθυνεί δόξαν και κατακυριεύσει αυτού έπι πολὺ και χώραν άπομεριεί εις δωρεάν
- 40 Lè tan wa Siri a pral bout, wa Lejip la pral atake l'. Wa Siri a pral vare sou li tankou yon van siklòn, li pral mache sou li ak tout cha lagè li yo, tout kavalye l' yo ak anpil batiman. L'ap anvayi anpil peyi, l'ap tankou yon gwo larivyè k'ap desann. And at the time of the end, the king of the south will make an attack on him: and the king of the north will come against him like a storm-wind, with war-carriages and horsemen and numbers of ships; and he will go through many lands like overflowing waters.
και καθ' ὤραν συντελείας συγκερατισθήσεται αὐτῷ ὁ βασιλεὺς αἰγύπτου και έποργισθήσεται αὐτῷ βασιλεὺς βορρά εν ἄρμασι και εν ἵπποις πολλοῖς και εν πλοίοις πολλοῖς και εισελεύσεται εις χώραν αἰγύπτου
- 41 L'ap anvayi pi bèl peyi ki sou latè a, l'ap touye yon pakèt moun. Men, moun peyi Edon, moun peyi Moab ak rès moun peyi Amon yo va chape anba men l'. And he will come into the beautiful land, and tens of thousands will be overcome: but these will be kept from falling into his hands: Edom and Moab and the chief of the children of Ammon.
και έπελεύσεται εις την χώραν μου
- 42 Wi, l'ap anvayi tout peyi yo. Ata peyi Lejip p'ap chape. And his hand will be stretched out on the countries: and the land of the south will not be safe from him.
και εν χώρα αἰγύπτου οὐκ εἰσται εν αὐτῇ διασφζόμενος
- 43 L'ap pran tout richès peyi Lejip la pou li: lò, ajan ak tout bèl bagay ki koute chè yo. L'ap fè moun Libi yo ak moun Letiopi yo bat ba devan li. But he will have power over the stores of gold and silver, and over all the valued things of the south: and the Libyans and the Ethiopians will be at his steps.
και κρατήσει του τόπου του χρυσιου και του τόπου του άργυριου και πάσης της επιθυμίας αἰγύπτου και λίβυες και αιθίοπες εἰσονται εν τῷ ὄλῳ αυτού
- 44 Men, l'ap vin tande nouvèl k'ap kouri sot nan nò ak bò solèy leve. L'ap pè, l'ap kase tèt tounen. L'ap debòde, l'ap kraze brize, l'ap masakre anpil moun. But he will be troubled by news from the east and from the north; and he will go out in great wrath, to send destruction on, and put an end to, great numbers.
και άκοή ταράζει αὐτόν από άνατολῶν και βορρά και εξελεύσεται εν θυμῷ ισχυρῷ και ρομφαία άφανίσει και άποκτεῖναι πολλούς
- 45 L'ap moute gwo tant li a ant lanmè a ak mòn kote tanp Bondye a kanpe a. Men, l'ap mouri, p'ap gen pesonn pou pote l' sekou. He will put the tents of his great house between the sea and the beautiful holy mountain: but he will come to his end with no helper.
και στήσει αυτού την σκηνήν τότε ανά μέσον των θαλασσῶν και του ὄρους της θελήσεως του άγιου και ήξει ὠρα της συντελείας αυτού και οὐκ εἰσται ὁ βοηθῶν αὐτῷ
- 1 ¶ Zanj ki te gen rad swa sou li a, di ankò: -Lè sa a, Michèl, gwo zanj k'ap veye sou pèp ou a, ap parèt. Se pral yon tan kè sere moun poko janm wè depi yo sou latè. Lè lè a va rive, tout moun ki fè pati pèp ou a epi ki gen non yo ekri nan liv Bondye a, va sove. And at that time Michael will take up his place, the great angel, who is the supporter of the children of your people: and there will be a time of trouble, such as there never was from the time there was a nation even till that same time: and at that time your people will be kept safe, everyone who is recorded in the book.
και κατά την ὥραν εκείνην παρελεύσεται μιχαήλ ὁ άγγελος ὁ μέγας ὁ έστηκός έπι τους υἱούς του λαου σου εκείνη η ήμέρα θλίψεως οἷα οὐκ εγενήθη άφ' οὗ εγενήθησαν εως της ήμέρας εκείνης και εν εκείνη τη ήμέρα ύψοθήσεται πᾶς ὁ λαός ὃς αν εύρεθη έγγεγραμμένος εν τῷ βιβλίῳ
- 2 Anpil nan moun ki te mouri deja yo pral leve vivan ankò. Gen ladan yo ki pral jwi lavi ki p'ap janm fini an. Gen lòt ki pral wont, yo pral soufri avilisman ki p'ap janm fini an. And a number of those who are sleeping in the dust of the earth will come out of their sleep, some to eternal life and some to eternal shame.
και πολλοι των καθευδόντων εν τῷ πλάτει της γῆς άναστήσονται οι μεν εις ζῶην αιώνιον οι δε εις ὄνειδισμόν οι δε εις διασποράν και αίσχύνην αιώνιον
- 3 Moun ki gen lespri yo pral klere tankou limyè nan syèl la. Moun ki te moutre jan pou moun mache dwat yo va klere tankou zetwal pou tout tan tout tan. And those who are wise will be shining like the light of the outstretched sky; and those by whom numbers have been turned to righteousness will be like the stars for ever and ever.
και οι συνιέντες φανοῦσιν ὡς φωστήρες του ούρανου και οι κατισχύοντες τους λόγους μου ὡσει τὰ άστρα του ούρανου εις τον αιῶνα του αιῶνος
- 4 Li di m' ankò: -Bon. Koulye a, Danyèl, fèmen liv la. Sele l' byen sele jouk lè a va rive pou tout bagay fini. Anpil moun pral bat kò yo pou yo konprann sa k'ap pase. Lè sa a, plis konesans pral gaye toupatou sou latè. But as for you, O Daniel, let the words be kept secret and the book rolled up and kept shut till the time of the end: numbers will be going out of the way and troubles will be increased.
και σύ δανιήλ κάλυπον τὰ προστάγματα και σφράγισαι τὸ βιβλίον εως καιροῦ συντελείας εως αν άπομανῶσιν οι πολλοι και πλησθῆ η γῆ άδικίας
- 5 ¶ Mwen gade, mwen wè de lòt moun ki te kanpe bò larivyè a, yonn sou bò dwat, yonn sou bò gòch. Then I, Daniel, looking, saw two others, one at the edge of the river on this side and one at the edge of the river on that side.
και είδον εγὼ δανιήλ και ιδου δύο έτεροι ειστήκεισαν εις ένθεν του ποταμου και εις ένθεν

- 6 Yonn ladan yo pale ak zanj ki te pi wo a, nan direksyon tèt dlo a, zanj ki te gen rad swa sou li a, li mande l': -Konbe tan ankò anvan pou gwo bagay sa yo rive?
And I said to the man clothed in linen, who was over the waters of the river, How long will it be to the end of these wonders?
 και είπα τῷ ἐνὶ τῷ περιβεβλημένῳ τὰ βύσσινα τῷ ἐπάνω πότε οὖν συντέλεια ὧν εἰρηκᾶς μοι τῶν θαυμαστῶν και ὁ καθαρισμὸς τούτων
- 7 Zanj lan leve bra l' anlè nan syèl la, mwen tande li fè yon gwo sèman nan non Bondye vivan an, li di konsa: -Nan twazan si mwa, lè y'a fin kraze tout fòs pèp Bondye a, tout bagay sa yo va rive.
Then in my hearing the man clothed in linen, who was over the river, lifting up his right hand and his left hand to heaven, took an oath by him who is living for ever that it would be a time, times, and a half; and when the power of the crusher of the holy people comes to an end, all these things will be ended.
 και ἤκουσα τοῦ περιβεβλημένου τὰ βύσσινα ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ ἕως καιροῦ συντελείας και ὕψωσε τὴν δεξιὰν και τὴν ἀριστερὰν εἰς τὸν οὐρανὸν και ὤμοσε τὸν ζῶντα εἰς τὸν αἰῶνα θεὸν ὅτι εἰς καιρὸν και καιροῦς και ἡμῖς καιροῦ ἢ συντέλεια χειρῶν ἀφέσεως λαοῦ ἀγίου και συντελεσθήσεται πάντα ταῦτα
- 8 Mwen tande sa l' te di a, men mwen pa t' konprann. Konsa, mwen mande l': -Men, mèt, ki jan sa ap fini menm?
And the words came to my ears, but the sense of them was not clear to me: then I said, O my lord, what is the sense of these things?
 και ἐγὼ ἤκουσα και οὐ διενοήθην παρ' αὐτὸν τὸν καιρὸν και είπα κύριε τίς ἡ λόσις τοῦ λόγου τούτου και τίνοσ αἱ παραβολαὶ αὐται
- 9 Li reponn mwen: -Danyèl monchè, ou mèt al fè wout ou, paske koze sa a fèt pou rete kache epi byen sele, jouk lè a va rive pou sa fini.
And he said, Go on your way, Daniel: for the words are secret and shut up till the time of the end;
 και είπέν μοι ἀπότρεχε δανιηλ ὅτι κατακεκαλυμμένα και ἐσφραγισμένα τὰ προστάγματα ἕως ἂν
- 10 Lè sa a, anpil moun pral pase anba soufrans yo te anonse a. Y'ap soti netwaye, lave, blanchi. Moun k'ap fè mechanste yo menm p'ap konprann anyen, y'ap toujou rete ap fè mechanste yo. Men, moun ki gen lespri ap konprann.
Till a number are tested and make themselves clean; and the evil-doers will do evil; for not one of the evil-doers will have knowledge; but all will be made clear to those who are wise.
 πειρασθῶσι και ἀγιασθῶσι πολλοὶ και ἀμάρτωσιν οἱ ἀμαρτωλοὶ και οὐ μὴ διανοηθῶσι πάντες οἱ ἀμαρτωλοὶ και οἱ διανοοῦμενοι προσέξουσιν
- 11 Si ou konte depi lè yo va avoli ofrann bèt ki pou fèt chak jou a, pou yo mete bagay nou pa ta renmen wè a, bagay k'ap bay gwo lapenn lan, kanpe nan Tanp lan, w'ap jwenn mil desankatrevendis (1290) jou ki gen pou pase.
And from the time when the regular burned offering is taken away, and an unclean thing causing fear is put up, there will be a thousand, two hundred and ninety days.
 ἀφ' οὗ ἂν ἀποσταθῇ ἡ θυσία διὰ παντὸς και ἐτοιμασθῇ δοθῆναι τὸ βδέλυγμα τῆς ἐρημώσεως ἡμέρας χιλίας διακοσίας ἐνεήκοντα
- 12 Ala bon sa pral bon pou moun ki va kenbe fèm jouk mil twasantrannsenk (1.335) jou sa yo va fin pase!
A blessing will be on the man who goes on waiting, and comes to the thousand, three hundred and thirty-five days.
 μακάριος ὁ ἐμμένων και συνάζει εἰς ἡμέρας χιλίας τριακοσίας τριάκοντα πέντε
- 13 Ou menm, Danyèl, kenbe fèm jouk sa kaba. Apre sa, w'a mourir. Men, w'a leve vivan ankò pou resevwa rekonpans ou lè tout bagay va fini!
But you, go on your way and take your rest: for you will be in your place at the end of the days.
 και σὺ βάδισον ἀναπαύου ἔτι γάρ εἰσιν ἡμέραι και ὄραι εἰς ἀναπλήρωσιν συντελείας και ἀναπαύση και ἀναστήση ἐπὶ τὴν δόξαν σου εἰς συντέλειαν ἡμερῶν .
- 1 ¶ Men mesaj Seyè a te bay Oze, pitit Beerì, nan tan Ozyas, Jotam, Akaz ak Ezekyas te wa, yonn apre lòt, nan peyi Jida. Lè sa a, se Jewoboram, pitit Joas, ki te wa nan peyi Izrayèl.
The word of the Lord which came to Hosea, the son of Beerì, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel.
 λόγος κυρίου ὃς ἐγενήθη πρὸς ὠσηε τὸν τοῦ βεηρι ἐν ἡμέραις οἰζίου και ιωαθαμ και σχαζ και ἐζεκιου βασιλέων ιουδα και ἐν ἡμέραις ιεροβοαμ υἱοῦ ιωας βασιλέως ισραηλ
- 2 ¶ Premye fwa Seyè a t'ap bay Oze mesaj pou pèp Izrayèl la, li di l' konsa: -Leve non! Al marye ak yon fanm jennès nan san ki pral twonpe ou. Kanta pou pitit w'ap gen avè l' yo, y'ap gen menm san jennès la tou. Se konsa pèp la vire do ban mwen. Yo pa kenbe pawòl yo te gen avè m'.
The start of the word of the Lord by Hosea: And the Lord said to Hosea, Go, take for yourself a wife of loose ways, and children of the same, for the land has been untrue to the Lord.
 ἀρχὴ λόγου κυρίου πρὸς ὠσηε και είπεν κύριος πρὸς ὠσηε βάδιζε λαβὲ σεαυτῷ γυναῖκα πορνείας και τέκνα πορνείας διότι ἐκπορνεύουσα ἐκπορνεύσει ἡ γῆ ἀπὸ ὀπισθεν τοῦ κυρίου
- 3 Se konsa, Oze leve, li al marye ak Gomè, pitit fi Diblayim. Gomè vin ansent, li fè yon pitit gason.
So he took as his wife Gomer, the daughter of Diblaim, and she gave birth to a son.
 και ἐπορεύθη και ἔλαβεν τὴν γομερ θυγατέρα δεβηλαιμ και συνέλαβεν και ἔτεκεν αὐτῷ υἱόν
- 4 Seyè a di Oze konsa: -W'a rele l' Jizreyèl paske talè konsa, mwen pral pini wa Izrayèl la pou krim Jeou, zansèt li a, te fè lavil Jizreyèl. Mwen pral wete gouvènman an nan men moun ras Izrayèl yo.
And the Lord said to him, Give him the name of Jezreel, for after a little time I will send punishment for the blood of Jezreel on the line of Jehu, and put an end to the kingdom of Israel.
 και είπεν κύριος πρὸς αὐτὸν κάλεσον τὸ ὄνομα αὐτοῦ ιεζραελ διότι ἔτι μικρὸν και ἐκδικήσω τὸ αἷμα τοῦ ιεζραελ ἐπὶ τὸν οἶκον ιου και καταπαύσω βασιλείαν οἴκου ισραηλ
- 5 Jou sa a, m'ap kraze tout zam pèp Izrayèl yo nan Fon Jizreyèl la.
And in that day I will let the bow of Israel be broken in the valley of Jezreel.
 και ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συντριψῶ τὸ τόξον τοῦ ισραηλ ἐν τῇ κοιλάδι τοῦ ιεζραελ

- 6 Gomè vin ansent ankò. Li fè yon pitit fi. Lè sa a, Seyè a di Oze konsa: -W'a rele l' Lowouchama, paske m'ap san pitye pou moun Izrayèl yo ankò. p'ap gen padon pou yo.
And after that she gave birth to a daughter. And the Lord said, Give her the name Lo-ruhamah; for I will not again have mercy on Israel, to give them forgiveness.
καὶ συνέλαβεν ἔτι καὶ ἔτεκεν θυγατέρα καὶ εἶπεν αὐτῷ κάλεσον τὸ ὄνομα αὐτῆς οὐκ-ἠλεημένη διότι οὐ μὴ προσθήσω ἔτι ἐλεῆσαι τὸν οἶκον τοῦ Ἰσραὴλ ἀλλ' ἢ ἀντιτασσόμενος ἀντιτάξομαι αὐτοῖς
- 7 Men, m'ap gen pitye pou moun peyi Jida yo. Mwen menm, Seyè a, Bondye yo a, m'ap delivre yo. Men, mwen p'ap fè l' ni avèk flèch, ni avèk nepe, ni nan goumen, ni avèk chwal ak kavalye.
But I will have mercy on Judah and will give them salvation by the Lord their God, but not by the bow or the sword or by fighting or by horses or horsemen.
τοὺς δὲ υἱοὺς ἰουδα ἐλεήσω καὶ σώσω αὐτοὺς ἐν κυρίῳ θεῷ αὐτῶν καὶ οὐ σώσω αὐτοὺς ἐν τόξῳ οὐδὲ ἐν ῥομφαίᾳ οὐδὲ ἐν πολέμῳ οὐδὲ ἐν ἄρμασιν οὐδὲ ἐν ἵπποις οὐδὲ ἐν ἵππευσιν
- 8 ¶ Apre Gomè fin sevre Lowouchama, li vin ansent ankò. Li fè yon pitit gason.
Now when Lo-ruhamah had been taken from the breast, the woman gave birth to a son.
καὶ ἀπεγαλάκτισεν τὴν οὐκ-ἠλεημένην καὶ συνέλαβεν ἔτι καὶ ἔτεκεν υἱόν
- 9 Lè sa a, Seyè a di Oze: -W'ap rele l' Lorami, paske moun peyi Izrayèl yo pa moun pa m' ankò. Mwen menm, mwen pa Bondye yo ankò.
And the Lord said, Give him the name Lo-ammi; for you are not my people, and I will not be your God.
καὶ εἶπεν κάλεσον τὸ ὄνομα αὐτοῦ οὐ-λαός-μου διότι ὑμεῖς οὐ λαός μου καὶ ἐγὼ οὐκ εἰμι ὑμῶν
- 1 ¶ Se konsa n'a rele frè nou yo moun Bondye. N'a rele sè nou yo moun Bondye gen pitye pou yo.
Say to your brothers, Ammi; and to your sisters, Ruhamah.
καὶ ἦν ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης ἢ οὐκ ἐκμετρηθήσεται οὐδὲ ἐξαριθμηθήσεται καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς οὐ λαός μου ὑμεῖς ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος
- 2 Pitit mwen yo, pale ak manman nou. Paske li pa madanm mwen ankò. Mwen pa mari l' non plis. Pale avè l' pou l' sispann sèvi tankou jennès, pou l' wete nan kòsaj li bann zidòl li renmen anpil yo.
Take up the cause against your mother, take it up, for she is not my wife, and I am not her husband; let her put away her loose ways from her face, and her false ways from between her breasts;
καὶ συναχθήσονται οἱ υἱοὶ ἰουδα καὶ οἱ υἱοὶ Ἰσραὴλ ἐπὶ τὸ αὐτὸ καὶ θήσονται ἑαυτοῖς ἀρχὴν μίαν καὶ ἀναβήσονται ἐκ τῆς γῆς ὅτι μεγάλη ἡ ἡμέρα τοῦ Ἰσραὴλ
- 3 Si li pa fè sa, m'ap dezabiye l' nèt, pou l' rete toutouni jan manman l' te fè l'. M'ap fè l' tounen tankou tè sèk ki pa jwenn lapli. M'ap fè l' mouri swaf dlo.
For fear that I may take away her robe from her, making her uncovered as in the day of her birth; making her like a waste place and a dry land, causing her death through need of water.
εἶπατε τῷ ἀδελφῷ ὑμῶν λαός-μου καὶ τῇ ἀδελφῇ ὑμῶν ἠλεημένη
- 4 Mwen p'ap gen pitye pou pitit li yo non plis. Paske yo se pitit yon fanm ki nan jennès.
And I will have no mercy on her children, for they are the children of her loose ways.
κρίθητε πρὸς τὴν μητέρα ὑμῶν κρίθητε ὅτι αὐτὴ οὐ γυνὴ μου καὶ ἐγὼ οὐκ ἀνὴρ αὐτῆς καὶ ἐξαρθὴ τὴν πορνείαν αὐτῆς ἐκ προσώπου μου καὶ τὴν μοιχείαν αὐτῆς ἐκ μέσου μαστῶν αὐτῆς
- 5 Manman yo lage kò l' nan fè jennès. Wi, li menm ki te pote yo nan vant li, li avili tèt li, paske l'ap di: mwen pral jwenn nonm mwen yo. Yo ban m' tou sa m' bezwen. Yo ban m' manje, yo ban m' bwè. Yo ban m' twal lenn ak twal fen. Yo ban m' lwil oliv, yo ban m' diven pou m' bwè.
For their mother has been untrue; she who gave them birth has done things of shame, for she said, I will go after my lovers, who give me my bread and my water, my wool and my linen, my oil and my wine.
ὅπως ἂν ἐκδώσω αὐτὴν γυμνὴν καὶ ἀποκαταστήσω αὐτὴν καθὼς ἡμέρᾳ γενέσεως αὐτῆς καὶ θήσομαι αὐτὴν ὡς ἔρημον καὶ τάξω αὐτὴν ὡς γῆν ἀνυδρον καὶ ἀποκτενώ αὐτὴν ἐν δίψει
- 6 ¶ Se poutèt sa mwen pral fèmen l' nan mitan yon lantouraj pikan. Mwen pral moute yon gwo miray fè wonn li. Konsa li p'ap ka mete pye l' deyò.
For this cause I will put thorns in her road, building up a wall round her so that she may not go on her way.
καὶ τὰ τέκνα αὐτῆς οὐ μὴ ἐλεήσω ὅτι τέκνα πορνείας ἐστίν
- 7 L'a chache mwayen pou li al kouri deyè nonm li yo, men li p'ap ka rive jwenn yo. L'a chache yo toupatou, men li p'ap jwenn yo. Lè sa a, l'a di: M'ap tounen vin jwenn premye mari mwen an, paske avè l' zafè m' te pi bon pase koulye a.
And if she goes after her lovers she will not overtake them; if she makes search for them she will not see them; then will she say, I will go back to my first husband, for then it was better for me than now.
ὅτι ἐξεπύρνευσεν ἡ μήτηρ αὐτῶν κατήσχυνεν ἡ τεκοῦσα αὐτὰ εἶπεν γὰρ ἀκολουθήσω ὀπίσω τῶν ἐραστῶν μου τῶν διδόντων μοι τοὺς ἄρτους μου καὶ τὸ ὕδωρ μου καὶ τὰ ἱμάτιά μου καὶ τὰ ὀθονιά μου καὶ τὸ ἔλαιόν μου καὶ πάντα ὅσα μοι καθήκει
- 8 Pèp Izrayèl la pa t' rekonèt se mwen menm ki te ba li farin, diven ak lwil. Ata lò ak ajan, se mwen ki te ba li yo an kantite. Men, li pran yo pou fè sèvis Baal.
For she had no knowledge that it was I who gave her the grain and the wine and the oil, increasing her silver and gold which they gave to the Baal.
διὰ τοῦτο ἰδοὺ ἐγὼ φράσσω τὴν ὁδὸν αὐτῆς ἐν σκόλῳ καὶ ἀνοικοδομήσω τὰς ὁδοὺς αὐτῆς καὶ τὴν τρίβον αὐτῆς οὐ μὴ εὔρη

- 9 Se poutèt sa, lè sezon rekòt la rive, m'ap reprann farin ak diven mwen te ba li a. M'ap reprann twal lenn ak twal fin mwen te ba li pou fè rad met sou li.
So I will take away again my grain in its time and my wine, and I will take away my wool and my linen with which her body might have been covered.
καὶ καταδιώξεται τοὺς ἐραστὰς αὐτῆς καὶ οὐ μὴ καταλάβῃ αὐτούς καὶ ζητήσῃ αὐτούς καὶ οὐ μὴ εὕρῃ αὐτούς καὶ ἐρεῖ πορεύσομαι καὶ ἐπιστρέψω πρὸς τὸν ἄνδρα μου τὸν πρότερον ὅτι καλῶς μοι ἦν τότε ἢ νῦν
- 10 M'ap kite l' toutouni devan tout nonm li yo. Pesonn p'ap ka vin sove l' anba men mwen.
And now I will make her shame clear before the eyes of her lovers, and no one will take her out of my hand.
καὶ αὐτὴ οὐκ ἔγνω ὅτι ἐγὼ δέδωκα αὐτῇ τὸν σίτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον καὶ ἀργύριον ἐπλήθυνα αὐτῇ αὐτὴ δὲ ἀργυρᾶ καὶ χρυσᾶ ἐποίησεν τῇ βααλ
- 11 Mwen pral fè l' sispann gen kè kontan. Mwen pral sispann tout fèt li yo, fèt lalin nouvèl li yo, fèt repo l' yo ak gwo fèt li fete chak lanne yo.
And I will put an end to all her joy, her feasts, her new moons, and her Sabbaths, and all her regular meetings.
διὰ τοῦτο ἐπιστρέψω καὶ κοινοῦμαι τὸν σίτόν μου καθ' ὄραν αὐτοῦ καὶ τὸν οἶνόν μου ἐν καιρῷ αὐτοῦ καὶ ἀφελοῦμαι τὰ ἱμάτιά μου καὶ τὰ ὀθονία μου τοῦ μὴ καλύπτειν τὴν ἀσχημοσύνην αὐτῆς
- 12 Kanta jaden rezen ak pye fig frans li yo, li di se nonm li yo ki te ba li yo. Enben, m'ap ravaje sa. M'ap fè yo tounen rajè, bèt nan bwa va devore yo.
And I will make waste her vines and her fig-trees, of which she has said, These are the payments which my lovers have made to me; and I will make them a waste of trees, and the beasts of the field will take them for food.
καὶ νῦν ἀποκαλύψω τὴν ἀκαθαρσίαν αὐτῆς ἐνώπιον τῶν ἐραστῶν αὐτῆς καὶ οὐδεὶς οὐ μὴ ἐξέλῃται αὐτὴν ἐκ χειρὸς μου
- 13 Mwen pral pini l' pou tout tan li te bliye m' lan, lè li t'ap boule lansan devan Baal yo, lè li t'ap mete zanno ak kolye pou l' te ka kouri dèyè nonm li yo. Se Seyè a menm ki di sa.
And I will give her punishment for the days of the Baals, to whom she has been burning perfumes, when she made herself fair with her nose-rings and her jewels, and went after her lovers, giving no thought to me, says the Lord.
καὶ ἀποστρέψω πάσας τὰς εὐφροσύνας αὐτῆς ἐορτὰς αὐτῆς καὶ τὰς νομηνίας αὐτῆς καὶ τὰ σάββατα αὐτῆς καὶ πάσας τὰς πανηγύρεις αὐτῆς
- 14 ¶ Se poutèt sa, mwen pral mennen l' nan dezè a ankò. Mwen pral pale dous avè l', pou l' ka tounen vin jwenn mwen.
For this cause I will make her come into the waste land and will say words of comfort to her.
καὶ ἀφανιῶ ἄμπλον αὐτῆς καὶ τὰς συκάς αὐτῆς ὅσα εἶπεν μισθώματά μου ταῦτά ἐστιν ἃ ἔδωκάν μοι οἱ ἐρασταὶ μου καὶ θήσομαι αὐτὰ εἰς μαρτύριον καὶ καταφάγεται αὐτὰ τὰ θηρία τοῦ ἀγροῦ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ καὶ τὰ ἐρπετὰ τῆς γῆς
- 15 M'a ba li jaden rezen li te gen anvan yo. M'a fè sa ki te rive l' nan Fon Malè a tounen yon okazyon pou l' jwenn sa li t'ap tann lan. L'a reponn mwen menm jan li te fè l' lè li te jenn lan, lè l' te chape anba men moun peyi Lejip yo.
And I will give her vine-gardens from there, and the valley of Achor for a door of hope; and she will give her answer there as in the days when she was young, and as in the time when she came up out of the land of Egypt.
καὶ ἐκδικήσω ἐπ' αὐτὴν τὰς ἡμέρας τῶν βααλιμ ἐν αἷς ἐπέθυεν αὐτοῖς καὶ περιετίθετο τὰ ἐνώτια αὐτῆς καὶ τὰ καθόρμια αὐτῆς καὶ ἐπορεύετο ὀπίσω τῶν ἐραστῶν αὐτῆς ἐμοῦ δὲ ἐπελάθετο λέγει κύριος
- 16 Jou sa a, l'a rele m' mari l', li p'ap rele m' Baal li ankò. Se mwen menm, Seyè a, k'ap di sa.
And in that day, says the Lord, you will say to me, Ishi; and you will never again give me the name of Baali;
διὰ τοῦτο ἰδοὺ ἐγὼ πλανῶ αὐτὴν καὶ τάξω αὐτὴν εἰς ἔρημον καὶ λαλήσω ἐπὶ τὴν καρδίαν αὐτῆς
- 17 Mwen p'ap janm kite non Baal yo soti nan bouch li, li p'ap janm nonmen non yo ankò.
For I will take away the names of the Baals out of her mouth, and never again will she say their names.
καὶ δώσω αὐτῇ τὰ κτήματα αὐτῆς ἐκεῖθεν καὶ τὴν κοιλάδα ἀχωρ διανοῖξαι σύνεσιν αὐτῆς καὶ ταπεινωθήσεται ἐκεῖ κατὰ τὰς ἡμέρας νηπιότητος αὐτῆς καὶ κατὰ τὰς ἡμέρας ἀναβάσεως αὐτῆς ἐκ γῆς αἰγύπτου
- 18 Lè sa a, m'a pase yon kontra avèk tout zannimo nan savann ak tout zwazo k'ap vole nan syèl la ak tout bèt k'ap trennen sou vant pou yo pa fè pèp la anyen. M'ap kraze banza ak nepe pou yo pa fè lagè ankò nan peyi a, pou moun ka kouche dòmi ak kè poze san danje.
And in that day I will make an agreement for them with the beasts of the field and the birds of heaven and the things which go low on the earth; I will put an end to the bow and the sword and war in all the land, and will make them take their rest in peace.
καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγει κύριος καλέσει με ὁ ἀνὴρ μου καὶ οὐ καλέσει με ἔτι βααλιμ
- 19 Izrayèl, m'ap pran angajman pou m' viv avè ou pou tout tan, m'ap toujou respekte ou, m'ap toujou kenbe pawòl mwen avè ou. M'ap toujou renmen ou, m'ap toujou gen pitye pou ou.
And I will take you as my bride for ever; truly, I will take you as my bride in righteousness and in right judging, in love and in mercies.
καὶ ἐξαρῶ τὰ ὀνόματα τῶν βααλιμ ἐκ στόματος αὐτῆς καὶ οὐ μὴ μνησθῶσιν οὐκέτι τὰ ὀνόματα αὐτῶν

- 20 M'ap kenbe pwomès mwen, w'ap pou mwen nèt. Konsa, w'a konnen ki moun mwen menm, Seyè a, mwen ye.
I will take you as my bride in good faith, and you will have knowledge of the Lord.
καὶ διαθήσομαι αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ διαθήκην μετὰ τῶν θηρίων τοῦ ἀγροῦ καὶ μετὰ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ μετὰ τῶν ἔρπετῶν τῆς γῆς καὶ τόξον καὶ ῥομφαίαν καὶ πόλεμον συντρίψω ἀπὸ τῆς γῆς καὶ κατοικιῶ σε ἐπ' ἐλπίδι
- 21 Jou sa a, m'a reponn lapriyè tout moun. Se Seyè a menm ki di sa. M'ap fè lapli soti nan syèl tonbe sou latè.
And it will be, in that day, says the Lord, that I will give an answer to the heavens, and the heavens to the earth;
καὶ μνηστεύσομαι σε ἑμαυτῷ εἰς τὸν αἰῶνα καὶ μνηστεύσομαι σε ἑμαυτῷ ἐν δικαιοσύνῃ καὶ ἐν κρίματι καὶ ἐν ἐλέει καὶ ἐν οἰκτιρμοῖς
- 22 Tè a va bay manje, diven ak lwil. Se konsa m'a reponn lapriyè moun Jizreyèl yo.
And the earth will give its answer to the grain and the wine and the oil, and they will give an answer to Jezreel;
καὶ μνηστεύσομαι σε ἑμαυτῷ ἐν πίστει καὶ ἐπιγνώσῃ τὸν κύριον
- 23 M'ap fè yo peple nan peyi a. M'a gen pitye pou moun mwen te meprize yo. M'a pale ak moun ki pa moun pa m' yo, m'a di yo: Se pèp mwen nou ye. Yo menm, y'a reponn: Wi, se Bondye nou ou ye.
And I will put her as seed in the earth, and I will have mercy on her to whom no mercy was given; and I will say to those who were not my people, You are my people, and they will say, My God.
καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγει κύριος ἑπακούσομαι τῷ οὐρανῷ καὶ ὁ οὐρανὸς ἑπακούσεται τῇ γῇ
- 1 ¶ Seyè a pale ak mwen ankò, li di m' konsa: -Ale non, Oze! Al renmen yon fanm k'ap fè adiltè sou mari l' ak yon lòt gason. Se pou ou renmen l' menm jan mwen menm, Seyè a, mwen renmen pèp Izrayèl la, atout l'ap vire do ban mwen al jwenn lòt bondye, atout li renmen ofri gato rezen ba yo.
And the Lord said to me, Give your love again to a woman who has a lover and is false to her husband, even as the Lord has love for the children of Israel, though they are turned to other gods and are lovers of grape-cakes.
καὶ εἶπεν κύριος πρὸς με ἔτι πορευθήτι καὶ ἀγάπησον γυναῖκα ἀγαπῶσαν πονηρὰ καὶ μοιχαλὶν καθὼς ἀγαπᾷ ὁ θεὸς τοὺς υἱοὺς Ἰσραὴλ καὶ αὐτοὶ ἀποβλέπουσιν ἐπὶ θεοῦ ἀλλοτρίου καὶ φιλοῦσιν πέμματα μετὰ σταφίδων
- 2 Se konsa, m' al achte yon fanm k'ap fè adiltè, mwen peye kenz pyès ajan ak sèt barik lòj pou li.
So I got her for myself for fifteen shekels of silver and a homer and a half of barley;
καὶ ἔμισθωσάμην ἑμαυτῷ πεντεκαίδεκα ἀργυρίου καὶ γομορ κριθῶν καὶ νεβελ οἴνου
- 3 Mwen di l'. -Ou pral rete avè m' atò, machè! Ou pral sispann lage kò ou nan dezòd. Ou pa pral kouche ak ankenn gason. Mwen menm tou, mwen p'ap nan kouche avè ou.
And I said to her, You are to be mine for a long space of time; you are not to be false to me, and no other man is to have you for his wife; and so will I be to you.
καὶ εἶπα πρὸς αὐτὴν ἡμέρας πολλὰς καθήσῃ ἐπ' ἐμοὶ καὶ οὐ μὴ πορνεύσῃς οὐδὲ μὴ γένη ἀνδρὶ ἑτέρῳ καὶ ἐγὼ ἐπὶ σοὶ
- 4 Konsa tou, moun Izrayèl yo pral rete pase kèk tan san wa, san chèf, san fè ofrann bèt, san wòch lotèl, san plastwon pou prèt yo.
For the children of Israel will for a long time be without king and without ruler, without offerings and without pillars, and without ephod or images.
διότι ἡμέρας πολλὰς καθήσονται οἱ υἱοὶ Ἰσραὴλ οὐκ ὄντος βασιλέως οὐδὲ ὄντος ἄρχοντος οὐδὲ οὔσης θυσίας οὐδὲ ὄντος θυσιαστηρίου οὐδὲ ἱερατείας οὐδὲ δῆλων
- 5 Apre sa, moun Izrayèl yo va tounen sou sa yo te fè a. Seyè a, Bondye yo a, va fè yo chache l', y'a tounen vin jwenn David, wa yo a. Y'a gen krentif pou Seyè a. Apre sa, y'a toujou resewva favè l'.
And after that, the children of Israel will come back and go in search of the Lord their God and David their king; and they will come in fear to the Lord and to his mercies in the days to come.
καὶ μετὰ ταῦτα ἐπιστρέψουσιν οἱ υἱοὶ Ἰσραὴλ καὶ ἐπιζητήσουσιν κύριον τὸν θεὸν αὐτῶν καὶ δαυὶδ τὸν βασιλέα αὐτῶν καὶ ἐκστήσονται ἐπὶ τῷ κυρίῳ καὶ ἐπὶ τοῖς ἀγαθοῖς αὐτοῦ ἐπ' ἐσχάτων τῶν ἡμερῶν
- 1 ¶ Seyè a gen yon pwose l'ap mennen ak moun k'ap viv nan peyi a. Nou menm, pitit Izrayèl yo, koute sa Seyè a ap di: -Nan peyi a, bonjou moun pa laverite. Yo pa gen bon kè ankò. Pa gen moun ki konn Bondye ankò nan peyi a.
Give ear to the word of the Lord, O children of Israel; for the Lord has a cause against the people of this land, because there is no good faith in it, and no mercy and no knowledge of God in the land.
ἀκούσατε λόγον κυρίου υἱοὶ Ἰσραὴλ διότι κρίσις τῷ κυρίῳ πρὸς τοὺς κατοικοῦντας τὴν γῆν διότι οὐκ ἔστιν ἀλήθεια οὐδὲ ἔλεος οὐδὲ ἐπίγνωσις θεοῦ ἐπὶ τῆς γῆς
- 2 Se fè sèman pou gremesi, se bay manti. Se touye moun, se vòlò, se fè adiltè. Y'ap kraze gason, se krim sou krim.
There is cursing and broken faith, violent death and attacks on property, men are untrue in married life, houses are broken into, and there is blood touching blood.
ἀρὰ καὶ ψεῦδος καὶ φόνος καὶ κλοπὴ καὶ μοιχεία κέχυνται ἐπὶ τῆς γῆς καὶ αἵματα ἐφ' αἵμασιν μίσγουσιν
- 3 Se poutèt sa, peyi a pral nan lapenn. Tout moun nan peyi a pral deperi. Tout zannimo nan savann, tout zwazo k'ap vole nan syèl, tout pwason nan lanmè pral mouri.
Because of this the land will be dry, and everyone living in it will be wasted away, with the beasts of the field and the birds of heaven; even the fishes of the sea will be taken away.
διὰ τοῦτο πενήθει ἡ γῆ καὶ σμικρυνθήσεται σὺν πᾶσιν τοῖς κατοικοῦσιν αὐτὴν σὺν τοῖς θηρίοις τοῦ ἀγροῦ καὶ σὺν τοῖς ἔρπετοῖς τῆς γῆς καὶ σὺν τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ οἱ ἰχθύες τῆς θαλάσσης ἐκλείψουσιν

- 4 Seyè a di: Piga pesonn louvri bouch yo di yon mo! Piga pesonn kritike anyen! Se nou menm prèt yo, m'ap akize koulye a.
Let no man go to law or make protests, for your people are like those who go to law with a priest.
ὅπως μηδεὶς μήτε δικάζηται μήτε ἐλέγη μηδεὶς ὁ δὲ λαὸς μου ὡς ἀντιλεγόμενος ἱερεὺς
- 5 Gwo lajounen, n'ap fè sa nou pa t' dwe fè. Lannwit menm, ata pwofèt yo ap fè tankou nou. Se fini m'ap fini ak pèp la ki tankou yon manman sitirèz pou nou.
You will not be able to keep on your feet by day, and by night the prophet will be falling down with you, and I will give your mother to destruction.
καὶ ἀσθενήσεις ἡμέρας καὶ ἀσθενήσει καὶ προφήτης μετὰ σοῦ νυκτὶ ὁμοίωσα τὴν μητέρα σου
- 6 ¶ Pèp mwen an ap fini, paske li pa konnen mwen. Prèt yo voye tou sa mwen te moutre yo jete. Se konsa, mwen menm tou, mwen p'ap rekonèt yo pou prèt mwen ankò. Yo voye tou sa mwen menm, Bondye yo a, mwen te moutre yo a jete. Mwen menm tou, m'ap voye pitit yo jete.
Destruction has overtaken my people because they have no knowledge; because you have given up knowledge, I will give you up, so that you will be no priest to me, because you have not kept in mind the law of your God, I will not keep your children in my memory.
ὁμοιώθη ὁ λαὸς μου ὡς οὐκ ἔχων γνῶσιν ὅτι σὺ ἐπίγνωσιν ἀπόσω κάγω ἀπόσωμαι σὲ τοῦ μὴ ἱερατεῦειν μοι καὶ ἐπελάθου νόμον θεοῦ σου κάγω ἐπιήσομαι τέκνων σου
- 7 Plis nou gen prèt, se plis n'ap fè sa ki mal devan je m'. Se poutèt sa, kote pou yo ta respekte nou an, se la y'ap fè nou wont.
Even while they were increasing in number they were sinning against me; I will let their glory be changed into shame.
κατὰ τὸ πλήθος αὐτῶν οὕτως ἡμαρτὸν μοι τὴν δόξαν αὐτῶν εἰς ἀτιμίαν θήσομαι
- 8 Plis pèp la plonje nan fè peche, se plis n'ap vin pi rich. Se konsa nou ta renmen wè pèp la fè peche plis toujou.
The sin of my people is like food to them; and their desire is for their wrongdoing.
ἀμαρτίας λαοῦ μου φάγονται καὶ ἐν ταῖς ἀδικίαις αὐτῶν λήμψονται τὰς ψυχὰς αὐτῶν
- 9 Sa k'ap rive pèp la, se sa k'ap rive nou tou, nou menm prèt yo. M'ap regle nou pou tout move mès nou yo. M'ap fè nou peye tou sa nou fè ki mal.
And the priest will be like the people; I will give them punishment for their evil ways, and the reward of their acts.
καὶ ἔσται καθὼς ὁ λαὸς οὕτως καὶ ὁ ἱερεὺς καὶ ἐκδικήσω ἐπ' αὐτὸν τὰς ὁδοὺς αὐτοῦ καὶ τὰ διαβούλια αὐτοῦ ἀνταποδώσω αὐτῷ
- 10 N'a manje sa ki pou nou nan bèt nou ofri yo, men n'a rete grangou toujou. N'ap fè sèvis pou zidòl yo pretann di k'ap bay pitit, men n'a rete san fè pitit. Tou sa, paske nou vire do bay Seyè a pou nou kouri dèyè lòt bondye.
They will have food, but they will not be full; they will be false to me, but they will not be increased, because they no longer give thought to the Lord.
καὶ φάγονται καὶ οὐ μὴ ἐμπλησθῶσιν ἐπόρνευσαν καὶ οὐ μὴ κατευθύνωσιν διότι τὸν κύριον ἐγκατέλιπον τοῦ φυλάξαι
- 11 Seyè a di: -Nan sèvi lòt bondye, fanm, diven ak bweson fè pèp la pèdi tèt li.
Loose ways and new wine take away wisdom.
πορνείαν καὶ οἶνον καὶ μέθυσμα ἐδέξατο καρδία λαοῦ μου
- 12 ¶ Se yon moso bwa y' al mande sa pou yo fè! Se yon bout bwa ki pou di yo sa yo bezwen konnen! Yo tankou yon fanm marye ki lage kò l' nan fè jennès, yo pèdi tèt yo. Y'ap kouri dèyè lòt bondye, y'ap twonpe Seyè a!
My people get knowledge from their tree, and their rod gives them news; for a false spirit is the cause of their wandering, and they have been false to their God.
ἐν συμβόλοις ἐπιρῶτων καὶ ἐν ῥάβδοις αὐτοῦ ἀπήγγελλον αὐτῷ πνεύματι πορνείας ἐπλανήθησαν καὶ ἐξεπόρνευσαν ἀπὸ τοῦ θεοῦ αὐτῶν
- 13 Yo moute sou tèt mòn yo al ofri bèt pou touye. Y' al boule lansan sou ti mòn yo, anba pye bwadchenn, anba pye sikren ak pye mapou, kote ki gen bon lonbraj! Se poutèt sa, pitit fi yo ap lage kò yo nan jennès, bèlfi yo ap fè adiltè.
They make offerings on the tops of mountains, burning perfumes in high places, under trees of every sort, because their shade is good: and so your daughters are given up to loose ways and your brides are false to their husbands.
ἐπὶ τὰς κορυφὰς τῶν ὄρεων ἔθυσιαζον καὶ ἐπὶ τοὺς βουνοὺς ἔθουν ὑποκάτω ὄρυος καὶ λεύκης καὶ δένδρου συσκιάζοντος ὅτι καλὸν σκέπη διὰ τοῦτο ἔκπορνεύουσιν αἱ θυγατέρες ὑμῶν καὶ αἱ νύμφαι ὑμῶν μοιχεύουσιν
- 14 Non. Mwen p'ap pini ni pitit fi nou yo, ni bèlfi nou yo pou sa y'ap fè a, paske se nou menm gason k'ap fèmen kò nou apa ak medam k'ap fè jennès nan tanp yo. Nou mete tèt ansanm ak yo pou fè sèvis pou lòt bondye. Tankou pawòl la di: Yon pèp ki san konprann, se yon pèp ki fini.
I will not give punishment to your daughters or your brides for their evil behaviour; for they make themselves separate with loose women, and make offerings with those who are used for sex purposes in the worship of the gods: the people who have no wisdom will be sent away.
καὶ οὐ μὴ ἐπισκέψωμαι ἐπὶ τὰς θυγατέρας ὑμῶν ὅταν πορνεύωσιν καὶ ἐπὶ τὰς νύμφας ὑμῶν ὅταν μοιχεύωσιν διότι καὶ αὐτοὶ μετὰ τῶν πορνῶν συνεφύροντο καὶ μετὰ τῶν τετελεσμένων ἔθουν καὶ ὁ λαὸς ὁ συνίων συνεπλέκετο μετὰ πόρνης

- 15 Si moun Izrayèl yo vle vire do ban mwen, mwen ta swete moun Jida yo pa fè menm jan an tou! Pa ale lavil Gilgal! Pa moute Betavenn pou fè sèvis! Pa pran non Bondye vivan an pou fè sèman!
Do not you, O Israel, come into error; do not you, O Judah, come to Gilgal, or go up to Beth-aven, or take an oath, By the living Lord.
σύ δέ ισραηλ μὴ ἀγνόει καὶ ιουδα μὴ εἰσπορεύεσθε εἰς γαλγαλα καὶ μὴ ἀναβαίνετε εἰς τὸν οἶκον ὧν καὶ μὴ ὀμνύετε ζῶντα κύριον
- 16 Paske, moun Izrayèl yo gen tèt di pase milèt pòt. Ki jan pou Seyè a ka mennen yo al manje nan savann tankou ti mouton?
For Israel is uncontrolled, like a cow which may not be controlled; now will the Lord give them food like a lamb in a wide place.
ὅτι ὡς δάμαλις παροιστρῶσα παροίστησεν ισραηλ νῦν νεμήσει αὐτοὺς κύριος ὡς ἀμνὸν ἐν εὐρυχώρῳ
- 17 Moun Efrayim yo menm lage kò yo bay zidòl yo nèt. Kite yo pou kont yo!
Ephraim is joined to false gods; let him be.
μέτοχος εἰδώλων εφραιμ ἔθηκεν ἑαυτῷ σκάνδαλα
- 18 Yo mete tèt yo ansanm ak yon bann gwògè. Yo lage kò yo nan fanm. Yo pito sa ki pou fè yo wont la pase sa ki pou ta fè moun respekte yo.
Their drink has become bitter; they are completely false; her rulers take pleasure in shame.
ἠρέτισεν χαναναίους πορνεύοντες ἐξεπόρνευσαν ἠγάπησαν ἀτιμίαν ἐκ φρυγάματος αὐτῶν
- 19 Yo pran nan yon move kouran. Y'a wont ofrann bèt y'ap fè pou touye pou zidòl yo.
They are folded in the skirts of the wind; they will be shamed because of their offerings.
συστροφή πνεύματος σὺ εἶ ἐν ταῖς πτέρυξιν αὐτῆς καὶ καταισχυθήσονται ἐκ τῶν θυσιαστηρίων αὐτῶν
- 1 ¶ Koute sa byen, nou menm prèt yo! Pare zòrèy nou, nou menm pitit Izrayèl yo! Louvri zòrèy nou, nou menm ki fanmi wa a! Se nou menm y'ap jije koulye a. Nou tounen yon pyèj sou mòn Mispas.
nou tounen yon pèlen yo mete sou mòn Tabò.
Give ear to this, O priests; give attention, O Israel, and you, family of the king; for you are to be judged; you have been a deceit at Mizpah and a net stretched out on Tabor.
ἀκούσατε ταῦτα οἱ ἱερεῖς καὶ προσέχετε οἶκος ισραηλ καὶ ὁ οἶκος τοῦ βασιλέως ἐνωτιζέσθε διότι πρὸς ὑμᾶς ἔστιν τὸ κρίμα ὅτι παγὶς ἐγενήθητε τῇ σκοπιᾷ καὶ ὡς δίκτυον ἐκτεταμένον ἐπὶ τὸ ἰταβύριο
- 2 Moun k'ap fè mehanste yo al twò lwen. Se mwen menm k'ap pini yo tout.
They have gone deep in the evil ways of Shittim, but I am the judge of all.
ὁ οἱ ἀγρεύοντες τὴν θήραν κατέπηξαν ἐγὼ δὲ παιδευτὴς ὑμῶν
- 3 Depi lontan mwen konnen moun Efrayim yo. Pou moun Izrayèl yo menm, nanpwen anyen sou yo mwen pa konnen. Moun Efrayim yo lage kò yo nan fè tankou jennès, yo kite m' pou lòt bondye.
Moun Izrayèl yo menm mete tèt yo nan kondisyon yo pa ka fè sèvis pou mwen.
I have knowledge of Ephraim, and Israel is not secret from me; for now, O Ephraim, you have been false to me, Israel has become unclean.
ἐγὼ ἔγνων τὸν εφραιμ καὶ ισραηλ οὐκ ἄπεστιν ἀπ' ἐμοῦ διότι νῦν ἐξεπόρνευσεν εφραιμ ἐμίανθη ισραηλ
- 4 Avèk tou sa pèp la ap fè a, yo pa ka tounen vin jwenn Bondye yo a ankò. Yo pran nan sèvi zidòl. Yo pa konnen Seyè a ankò!
Their works will not let them come back to their God, for a false spirit is in them and they have no knowledge of the Lord.
οὐκ ἔδωκαν τὰ διαβούλια αὐτῶν τοῦ ἐπιστρέψαι πρὸς τὸν θεὸν αὐτῶν ὅτι πνεῦμα πορνείας ἐν αὐτοῖς ἔστιν τὸν δὲ κύριον οὐκ ἐπέγνωσαν
- 5 Sa pèp Izrayèl la ap fè nan awogans li, se sa k'ap lakòz yo kondannan l'. Avèk peche moun Izrayèl ak moun Efrayim yo ap plede fè yo, y'ap bite, y'ap tonbe. Menm moun peyi Jida yo ap bite ansanm ak yo tou.
And the pride of Israel gives an answer to his face; and Ephraim will have a fall through his sins, and the fall of Judah will be the same as theirs.
καὶ ταπεινωθήσεται ἡ ὕβρις τοῦ ισραηλ εἰς πρόσωπον αὐτοῦ καὶ ισραηλ καὶ εφραιμ ἀσθενήσουσιν ἐν ταῖς ἀδικίαις αὐτῶν καὶ ἀσθενήσει καὶ ιουδας μετ' αὐτῶν
- 6 Y'a pran mouton ak bèf pou fè ofrann pou Seyè a. Y'a chache l', men yo p'ap jwenn li, paske li wete kò l' sou yo.
They will go, with their flocks and their herds, in search of the Lord, but they will not see him; he has taken himself out of their view.
μετὰ προβάτων καὶ μόσχων πορεύσονται τοῦ ἐκζητήσαι τὸν κύριον καὶ οὐ μὴ εὕρωσιν αὐτόν ὅτι ἐξέκλινεν ἀπ' αὐτῶν
- 7 Yo pa t' kenbe pawòl yo ak Seyè a, yo twonpe l'. Yo fè yon bann timoun ki pa janm konnen Bondye. Nan yon sèl mwa, Bondye ap detwi yo nèt ansanm ak tout jaden yo.
They have been false to the Lord; they have given birth to strange children; now the new moon will make them waste with their fields.
ὅτι τὸν κύριον ἐγκατέλιπον ὅτι τέκνα ἀλλότρια ἐγεννήθησαν αὐτοῖς νῦν καταφάγεται αὐτοὺς ἡ ἐρυσίβη καὶ τοὺς κλήρους αὐτῶν
- 8 ¶ Kònen klewon an lavil Gibeya! Sonnen avètisman an lavil Rama! Bay rèl lavil Betavenn pou moun yo pare pou lagè! Leve pye nou, moun Benjamen! Lènmi dèyè nou.
Let the horn be sounded in Gibeah and in Ramah; give a loud cry in Beth-aven, They are after you, O Benjamin.
σαλπύσατε σάλπιγγι ἐπὶ τοὺς βουνοὺς ἠχήσατε ἐπὶ τῶν ὑψηλῶν κηρύξατε ἐν τῷ οἴκῳ ὧν ἐξέστη βενιαμιν

- 9 Jou pou yo pini moun Efrayim yo rive. Y'ap fini nèt avèk yo. M'ap kanpe nan mitan tout branch fanmi Izrayèl yo, m'ap fè yo konnen sa ki gen pou rive vre.
Ephraim will become a waste in the day of punishment; I have given knowledge among the tribes of Israel of what is certain.
εφραιμ εις αφανισμὸν ἐγένετο ἐν ἡμέραις ἐλέγχου ἐν ταῖς φυλαῖς τοῦ ἰσραηλ ἔδειξα πιστά
- 10 Seyè a di ankò: Chèf peyi Jida yo fè menm bagay ak moun k'ap deplase bòn pou antre sou tè moun. M'ap move sou yo, m'ap vare sou yo tankou lavalas k'ap desann!
The rulers of Judah are like those who take away a landmark; I will let loose my wrath on them like flowing water.
ἐγένοντο οἱ ἄρχοντες ἰουδα ὡς μετατιθέντες ὄρια ἐπ' αὐτοὺς ἐκχεῶ ὡς ὕδωρ τὸ ὄρημά μου
- 11 Moun Efrayim yo ap souffri anba moun k'ap peze yo a. Yo pèdi tè ki pou yo dapre lalwa, paske yo te sot pou yo te swiv moun ki pa gen anyen pou bay.
Ephraim is troubled; he is crushed by his judges, because he took pleasure in walking after deceit.
κατεδυνάστευσεν εφραιμ τὸν ἀντίδικον αὐτοῦ κατεπάτησεν κρίμα ὅτι ἤρξατο πορεύεσθαι ὀπίσω τῶν ματαίων
- 12 M'ap fini ak moun Efrayim yo, m'ap manje yo tankou poubwa manje bwa. M'ap disparèt moun peyi Jida yo, m'ap fè yo tounen pouriti.
And so to Ephraim I am like a wasting insect, and a destruction to the children of Judah.
καὶ ἐγὼ ὡς ταραχὴ τῷ εφραιμ καὶ ὡς κέντρον τῷ οἴκῳ ἰουδα
- 13 Moun Efrayim yo wè jan peyi a te malad, moun Jida yo te wè eta malennng peyi a. Lè sa a, moun Izrayèl yo kouri al mande sekou nan peyi Lasiri, yo voye moun al mande gran wa a sekou. Men, gran wa sa a pa ka ban nou gerizon, ni li p'ap ka geri malennng nou yo.
When Ephraim saw his disease and Judah his wound, then Ephraim went to Assyria and sent to the great king; but he is not able to make you well or give you help for your wound.
καὶ εἶδεν εφραιμ τὴν νόσον αὐτοῦ καὶ ἰουδας τὴν ὀδύνην αὐτοῦ καὶ ἐπορεύθη εφραιμ πρὸς ἀσσυρίους καὶ ἀπέστειλεν πρέσβεις πρὸς βασιλεῖα ἱαρὶμ καὶ αὐτὸς οὐκ ἠδυνάσθη ἰάσασθαι ὑμᾶς καὶ οὐ μὴ ὀιαπαύσῃ ἐξ ὑμῶν ὀδύνη
- 14 M'ap atake moun Efrayim yo tankou yon lyon. M'ap tonbe sou moun Jida yo tankou yon jenn ti lyon. Wi, se mwen k'ap dechire yo an miyèt moso. Apre sa, m'ap kite yo, m'ap depòte yo byen lwen peyi yo. Pesonn p'ap ka sove yo anba men m'.
For I will be to Ephraim as a lion, and as a young lion to the children of Judah; I, even I, will give him wounds and go away; I will take him away, and there will be no helper.
διότι ἐγὼ εἰμι ὡς πανθῆρ τῷ εφραιμ καὶ ὡς λέων τῷ οἴκῳ ἰουδα καὶ ἐγὼ ἀρπῶμαι καὶ πορεύσομαι καὶ λήμψομαι καὶ οὐκ ἔσται ὁ ἐξαιρούμενος
- 15 M'ap vire do m' tounen lakay mwen jouk y'a rekonèt fèt yo. Se lè sa a y'a chache m'. Wi, lè y'a wè jan y'ap souffri a, y'a mete chache m'.
I will go back to my place till they are made waste; in their trouble they will go after me early and will make search for me.
πορεύσομαι καὶ ἐπιστρέψω εἰς τὸν τόπον μου ἕως οὗ ἀφανισθῶσιν καὶ ἐπιζητήσουσιν τὸ πρόσωπόν μου ἐν θλίψει αὐτῶν ὀρθριοῦσι πρὸς με λέγοντες
- 1 ¶ Pèp la di: -Annou wè non! Ann tounen al jwenn Seyè a! Se li menm ki blese nou, se li menm ankò ki ka geri nou! Se li ki mete san nou deyò, se li ki ka mete renmèd sou malennng nou yo.
Come, let us go back to the Lord; for he has given us wounds and he will make us well; he has given blows and he will give help.
πορευθῶμεν καὶ ἐπιστρέψωμεν πρὸς κύριον τὸν θεὸν ἡμῶν ὅτι αὐτὸς ἤρπακεν καὶ ἰάσεται ἡμᾶς πατάξει καὶ μοτώσει ἡμᾶς
- 2 Apre de jou, l'a ban nou lavi ankò. Sou twazyèm jou a, l'a fè nou kanpe ankò, n'a viv ankò devan je l'.
After two days he will give us life, and on the third day he will make us get up, and we will be living before him.
ὕγιασει ἡμᾶς μετὰ δύο ἡμέρας ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσόμεθα καὶ ζησόμεθα ἐνώπιον αὐτοῦ
- 3 N'a konnen Seyè a, n'a toujou chache konnen Seyè a pi byen. Tankou nou sèten solèy la gen pou l' leve, konsa tou nou sèten n'ap jwenn li. Tankou nou sèten lapli gen pou l' wouze latè lè sezon l' rive, konsa tou nou sèten l'ap vin jwenn nou.
And let us have knowledge, let us go after the knowledge of the Lord; his going out is certain as the dawn, his decisions go out like the light; he will come to us like the rain, like the spring rain watering the earth.
καὶ γνωσόμεθα διώξομεν τοῦ γῶναι τὸν κύριον ὡς ὀρθρον ἔτοιμον εὔρησομεν αὐτόν καὶ ἤξει ὡς ὕετος ἡμῖν πρόμιος καὶ ὕψιμος τῇ γῆ
- 4 ¶ Seyè a di: -Nou menm moun Efrayim, kisa pou m' fè ak nou? Nou menm moun Jida, kisa pou m' fè ak nou? Nou renmen m', se vre. Men se pou yon ti tan. Ou ta di yon ti nwaj ki pase anvan solèy leve. Wi, tankou lawouze ki disparèt anvan solèy fin leve.
O Ephraim, what am I to do to you? O Judah, what am I to do to you? For your love is like a morning cloud, and like the dew which goes early away.
τί σοι ποιήσω εφραιμ τί σοι ποιήσω ἰουδα τὸ δὲ ἔλεος ὑμῶν ὡς νεφέλη πρωινῆ καὶ ὡς δρόσος ὀρθρινῆ πορευομένη
- 5 Se poutèt sa mwen voye pwofèt mwen yo pou manyè pini nou. Mwen mete pawòl nan bouch yo ki ta kont pou touye nou. Mwen fè nou konnen sa mwen vle nou fè, mwen mete l' akèl devan nou.
So I have had it cut in stones; I gave them teaching by the words of my mouth;
διὰ τοῦτο ἀπεθέρισα τοὺς προφῆτας ὑμῶν ἀπέκτεινα αὐτοὺς ἐν ῥήμασιν στόματός μου καὶ τὸ κρίμα μου ὡς φῶς ἐξελεύσεται

- 6 Mwen ta pito wè nou renmen m' tout bon pase pou n'ap fè tout ofrann bèt sa yo ban mwen. Mwen ta pito wè nou chache konnen m' vre, mwen menm Bondye nou an, pase pou n'ap boule tout bèt sa yo pou mwen.
Because my desire is for mercy and not offerings; for the knowledge of God more than for burned offerings.
διότι ἔλεος θέλω καὶ οὐ θυσίαν καὶ ἐπίγνωσιν θεοῦ ἢ ὀλοκαυτώματα
- 7 Men, yo menm, rive yo rive Adam, yo pa kenbe kontra mwen te pase ak yo a. Lamenm, yo vire do ban mwen, yo pa kenbe pawòl yo.
But like a man, they have gone against the agreement; there they were false to me.
αὐτοὶ δὲ εἰσιν ὡς ἄνθρωπος παραβαίνων διαθήκην ἐκεῖ κατεφρόνησέν μου
- 8 Galarad se yon lavil ki plen moun k'ap fè mechanste. Kote ou pase, se mak san moun yo touye.
Gilead is a town of evil-doers, marked with blood.
γαλααδ πόλις ἐργαζομένη μάταια τaráσσουσα ὕδωρ
- 9 Prèt yo menm, se tankou yon bann ansasen k'ap veye moun sou granchemen. Sou tout wout ki mennen lavil Sichèm, se touye y'ap touye moun. Yo konnen byen pwòp tou sa y'ap fè a mal. Atousa yo fè l'.
And like a band of thieves waiting for a man, so are the priests watching secretly the way of those going quickly to Shechem, for they are working with an evil design.
καὶ ἡ ἰσχὺς σου ἀνδρὸς πειρατοῦ ἔκρυψαν ἱερεῖς ὁδὸν κυρίου ἐφόνευσαν σικιμα ὅτι ἀνομίαν ἐποίησαν
- 10 Mwen wè yo fè nan peyi Izrayèl la yon bagay ki fè m' tranble: Moun Efrayim yo lage kò yo nan sèvi zidòl. Moun Izrayèl yo ap fè bagay ki mete yo nan kondisyon yo pa ka fè sèvis pou mwen.
In Israel I have seen a very evil thing; there false ways are seen in Ephraim, Israel is unclean;
ἐν τῷ οἴκῳ ἰσραηλ εἶδον φρικώδη ἐκεῖ πορνείαν τοῦ εφραιμ ἐμίανθη ἰσραηλ καὶ ἰουδα
- 11 Men, pou nou menm tou, moun peyi Jida, mwen fikse yon jou pou pini nou pou tou sa nou fè, lè m'a fè moun yo depòte yo tounen nan peyi yo.
And Judah has put up disgusting images for himself.
ἄρχου τρυγᾶν σεαυτῷ ἐν τῷ ἐπιστρέφειν με τὴν αἰχμαλωσίαν τοῦ λαοῦ μου
- 1 ¶ Chak fwa mwen fè lide geri moun Izrayèl yo, sa ki parèt devan je mwen se move ajisman pitit Efrayim yo, se mechanste moun Samari yo. Yonn ap bay lòt manti, se kase kay moun pou vòlò. Nan lari, yo fè bann pou yo piye moun.
When my desire was for the fate of my people to be changed and to make Israel well, then the sin of Ephraim was made clear, and the evil-doing of Samaria; for their ways are false, and the thief comes into the house, while the band of outlaws takes property by force in the streets.
ἐν τῷ ἰάσασθαί με τὸν ἰσραηλ καὶ ἀποκαλυφθήσεται ἡ ἀδικία εφραιμ καὶ ἡ κακία σαμαρείας ὅτι ἠργάσαντο ψευδοὶ καὶ κλέπτης πρὸς αὐτὸν εἰσελεύσεται ἐκδιδύσκων ληστής ἐν τῇ ὁδῷ αὐτοῦ
- 2 Men, yo pa janm mete nan tèt yo m'ap toujou chonje tou sa yo fè. Men, yo kanpe nan mitan tout mechanste yo la devan je mwen.
And they do not say to themselves that I keep in mind all their sin; now their evil acts come round them on every side; they are before my face.
ὅπως συνάδωσιν ὡς συνάδοντες τῇ καρδίᾳ αὐτῶν πάσας τὰς κακίας αὐτῶν ἐμνήσθην νῦν ἐκύκλωσεν αὐτοὺς τὰ διαβούλια αὐτῶν ἀπέναντι τοῦ προσώπου μου ἐγένοντο
- 3 Nan mechanste yo, y'ap fè fèt pou wa a. Y'ap woule chèf yo, antan y'ap fè konplo.
In their sin they make a king for themselves, and rulers in their deceit.
ἐν ταῖς κακίαις αὐτῶν εὐφραναν βασιλεῖς καὶ ἐν τοῖς ψεύδεσιν αὐτῶν ἄρχοντας
- 4 Se yon bann trèt yo ye. Yo pa kenbe pawòl yo. Yo tankou yon fou yo fin chofe byen chofe. Boulanje a fè yo sispann chofe fou a, l'ap tann pat li fin bat la leve anvan li anfonnen l'.
They are all untrue; they are like a burning oven; the bread-maker does not make up the fire from the time when the paste is mixed till it is leavened.
πάντες μοιχεύοντες ὡς κλίβανος καίόμενος εἰς πέψιν κατακάυματος ἀπὸ τῆς φλογός ἀπὸ φυράσεως στέατος ἕως τοῦ ζυμωθῆναι αὐτό
- 5 Konsa, jou y'ap fè fèt pou wa a, chèf yo malad anba diven, wa a menm bay lanmen ak ipokrit yo.
On the day of our king, the rulers made him ill with the heat of wine; his hand was stretched out with the men of pride.
αἱ ἡμέραι τῶν βασιλέων ὑμῶν ἤρξαντο οἱ ἄρχοντες θυμοῦσθαι ἐξ οἴνου ἐξέτεινεν τὴν χεῖρα αὐτοῦ μετὰ λοιμῶν
- 6 Wi, lè y'ap fè konplo se tankou yon fou k'ap chofe. Tout lannwit, chalè a ap moute. Sa yo gen sou kè yo a ap kouve. Nan maten, bagay la pete tankou flanm dife.
For they have made their hearts ready like an oven, while they are waiting secretly; their wrath is sleeping all night; in the morning it is burning like a flaming fire.
διότι ἀνεκαύθησαν ὡς κλίβανος αἱ καρδίαι αὐτῶν ἐν τῷ καταράσσειν αὐτοὺς ὅλην τὴν νύκτα ὕπνου εφραιμ ἐνεπλήσθη πρωὶ ἐγενήθη ἀνεκαύθη ὡς πυρὸς φέγγος
- 7 Yo gen yon chalè k'ap soti sou yo, cho tankou yon fou byen chofe. Yo devore moun k'ap gouvènen yo. Wa yo tonbe yonn apre lòt. Pa gen yon moun ki rele m' mande sekou.
They are all heated like an oven, and they put an end to their judges; all their kings have been made low; not one among them makes prayer to me.
πάντες ἐθερμάνθησαν ὡς κλίβανος καὶ κατέφαγον τοὺς κριτὰς αὐτῶν πάντες οἱ βασιλεῖς αὐτῶν ἔπεσαν οὐκ ἦν ὁ ἐπικαλούμενος ἐν αὐτοῖς πρὸς με

- 8 ¶ Moun Efrayim yo pa pi bon pase yon pen ki kwit yon sèl bò. Yo pèdi valè yo. Moun Efrayim yo melanje ak moun lòt nasyon ki toupatou bò kote yo.
Ephraim is mixed with the peoples; Ephraim is a cake not turned.
εφραιμ ἐν τοῖς λαοῖς αὐτοῦ συνανεμίγνυτο εφραιμ ἐγένετο ἐγκρυφίας οὐ μεταστρεφόμενος
- 9 Moun lòt nasyon yo fin souse tout fòs yo. Yo menm yo pa konn sa. Yo gen tan fini, yo prèt pou mouri tankou vye granmoun cheve blan, yo pa menm wè sa.
Men from other lands have made waste his strength, and he is not conscious of it; grey hairs have come on him here and there, and he has no knowledge of it.
κατέφαγον ἀλλότριοι τὴν ἰσχὺν αὐτοῦ αὐτὸς δὲ οὐκ ἐπέγνω καὶ πολιαὶ ἐξήνθησαν αὐτῷ καὶ αὐτὸς οὐκ ἔγνω
- 10 Se awogans moun Izrayèl yo k'ap fè yo kondannen yo. Men, malgre tou sa ki rive yo, yo pa tounen vin jwenn mwen, mwen menm Seyè a, Bondye yo a. Yo pa chache kote m' ye.
And the pride of Israel gives an answer to his face; but for all this, they have not gone back to the Lord their God, or made search for him.
καὶ ταπεινωθήσεται ἡ ὕβρις ἰσραηλ εἰς πρόσωπον αὐτοῦ καὶ οὐκ ἐπέστρεψαν πρὸς κύριον τὸν θεὸν αὐτῶν καὶ οὐκ ἐξεζήτησαν αὐτὸν ἐν πάσι τούτοις
- 11 Moun Efrayim yo fin egare, yo tankou pijon ki pèdi bann yo, yo pa konn sa y'ap fè. Yon lè, se Lejip yo rele vin ede yo. Yon lòt lè, yo kouri al jwenn moun peyi Lasiri yo.
And Ephraim is like a foolish dove, without wisdom; they send out their cry to Egypt, they go to Assyria.
καὶ ἦν εφραιμ ὡς περιστερὰ ἄνους οὐκ ἔχουσα καρδίαν αἴγυπτον ἐπεκαλεῖτο καὶ εἰς ἀσσυρίους ἐπορεύθησαν
- 12 Men, antan yo prale konsa, mwen pare yon pèlen pou yo, mwen pran yo tankou zwazo k'ap vole nan syèl. M'ap pini yo pou mechanste yo fè yo.
When they go, my net will be stretched out over them; I will take them like the birds of heaven, I will give them punishment, I will take them away in the net for their sin.
καθὼς ἂν πορεύωνται ἐπιβαλῶ ἐπ' αὐτοὺς τὸ δίκτυόν μου καθὼς τὰ πετεινὰ τοῦ οὐρανοῦ κατὰξω αὐτούς παιδεύσω αὐτοὺς ἐν τῇ ἀκοῇ τῆς θλίψεως αὐτῶν
- 13 Madichon pou yo! Yo kouri vire do ban mwen. Y'ap fini nèt. Yo pa kenbe pawòl yo ak mwen. Yo leve dèyè mwen. Mwen te vle sove yo, men y'ap fè manti sou mwen.
May trouble be theirs! for they have gone far away from me; and destruction, for they have been sinning against me; I was ready to be their saviour, but they said false words against me.
οὐαὶ αὐτοῖς ὅτι ἀπεπίδησαν ἀπ' ἐμοῦ δειλαιοὶ εἰσιν ὅτι ἠσέβησαν εἰς ἐμὲ ἐγὼ δὲ ἐλυσωσάμην αὐτούς αὐτοὶ δὲ κατελάλησαν κατ' ἐμοῦ ψεῦδη
- 14 Lè yo kouche sou kabann yo ap plenn, yo pa lapriyè m' ak tout kè yo. Lè yo bezwen farin ak diven, y'ap kòche kò yo ak kouto tankou moun lòt nasyon yo, yo trayi m'.
And they have not made prayer to me in their hearts, but they make loud cries on their beds; they are cutting themselves for food and wine, they are turned against me.
καὶ οὐκ ἐβόησαν πρὸς με αἱ καρδίαι αὐτῶν ἀλλ' ἢ ὠλόλυζον ἐν ταῖς κοίταις αὐτῶν ἐπὶ σίτῳ καὶ οἴνῳ κατατέμνοντο ἐπαιδεύθησαν ἐν ἐμοὶ
- 15 Atout se mwen menm ki te mennen yo, ki te ba yo fòs, yo fè konplo sou mwen.
Though I have given training and strength to their arms, they have evil designs against me.
κἀγὼ κατίσχυσα τοὺς βραχίονας αὐτῶν καὶ εἰς ἐμὲ ἐλογίσαντο πονηρά
- 16 Yo vire do ban mwen pou y' al dèyè lòt bondye. Yo tankou yon banza ki pa ka sèvi ankò. Chèf yo ap pale ak twòp awogans. Se poutèt sa, yo pral mouri nan lagè. Lè sa a, moun peyi Lejip yo pral pase yo nan kont rizib yo.
They have gone to what is of no value; they are like a false bow; their captains will come to destruction by the sword, and their ruler by my wrath; for this, the land of Egypt will make sport of them.
ἀπεστράφησαν εἰς οὐθὲν ἐγένοντο ὡς τόξον ἐντεταμένον πεσοῦνται ἐν ῥομφαίᾳ οἱ ἄρχοντες αὐτῶν δι' ἀπαιδευσίαν γλώσσης αὐτῶν οὗτος ὁ φαυλισμὸς αὐτῶν ἐν γῆ αἰγύπτῳ
- 1 ¶ Kònen klewon an! Malè ap fonn sou peyi Bondye a tankou malfini, paske moun yo pa kenbe kontra mwen te pase ak yo a. Yo vire kont sa mwen te moutre yo a.
Put the horn to your mouth. He comes like an eagle against the house of the Lord; because they have gone against my agreement, they have not kept my law.
εἰς κόλπον αὐτῶν ὡς γῆ ὡς ἀετὸς ἐπ' οἶκον κυρίου ἀνθ' ὧν παρέβησαν τὴν διαθήκην μου καὶ κατὰ τοῦ νόμου μου ἠσέβησαν
- 2 Ou mèt tande yo di m': Ou se Bondye nou. Nou menm, moun Izrayèl, nou konnen ki moun ou ye!
They will send up to me a cry for help: We, Israel, have knowledge of you, O God of Israel.
ἐμὲ κεκράζονται ὁ θεὸς ἐγνωκάμεν σε
- 3 yo pa vle wè sa ki bon. Se poutèt sa lènmi gen pou leve dèyè yo.
Israel has given up what is good; his haters will go after him.
ὅτι ἰσραηλ ἀπεστρέψατο ἀγαθὰ ἐχθρὸν κατεδίωξαν
- 4 Yo rete yo chwazi wa mete alatèt yo, san mande m' si mwen dakò. Yo mete moun chèf san m' pa janm konnen. Yo pran lò ak ajan yo genyen, yo fè zidòl. Se sa k'ap fini ak yo a.
They have put up kings, but not by me; they have made princes, but I had no knowledge of it; they have made images of silver and gold, so that they may be cut off.
ἑαυτοῖς ἐβασίλευσαν καὶ οὐ δι' ἐμοῦ ἦρξαν καὶ οὐκ ἐγνώρισάν μοι τὸ ἀργύριον αὐτῶν καὶ τὸ χρυσίον αὐτῶν ἐποίησαν ἑαυτοῖς εἰδῶλα ὅπως ἐξολεθρευθῶσιν
- 5 Mwen pa ka sipòte estati towò bèf moun Samari yo ap adore a. Se konsa mwen fè kòlè, mwen fache anpil sou yo. Kilè y'a sispann sèvi zidòl?
I will have nothing to do with your young ox, O Samaria; my wrath is burning against them; how long will it be before the children of Israel make themselves clean?
ἀπότριψαι τὸν μόσχον σου σαμάρεια παρωξύνθη ὁ θυμὸς μου ἐπ' αὐτούς ἕως τίνος οὐ μὴ δύνωνται καθαρισθῆναι

- 6 Se yon atizan peyi Izrayèl ki te fè zidòl la. Zidòl sa a, se pa ka yon bondye li ye. Estati towò bèf moun Samari yo, m'ap kraze l' an miyèt moso.
The workman made it, it is no god; the ox of Samaria will be broken into bits.
 ἐν τῷ ἰσραὴλ καὶ αὐτὸ τέκτων ἐποίησεν καὶ οὐ θεὸς ἐστὶν διότι πλανῶν ἦν ὁ μόσχος σου σαμάρεια
- 7 Depi pèp la simen van, se move tan pou yo rekòlte. Yo tankou yon jaden ble ki pa jete grap, ki p'ap bay farin. Menm si li bay farin, se moun lòt nasyon k'ap vin manje tout.
For they have been planting the wind, and their fruit will be the storm; his grain has no stem, it will give no meal, and if it does, a strange nation will take it.
 ὅτι ἀνεμόφθορα ἐσπειραν καὶ ἡ καταστροφή αὐτῶν ἐκδέξεται αὐτὰ δράγμα οὐκ ἔχον ἰσχύον τοῦ ποιῆσαι ἄλευρον ἐὰν δὲ καὶ ποιῆσῃ ἀλλότριαι καταφάγονται αὐτό
- 8 ¶ Pèp Izrayèl la fini nèt. Nan je lòt nasyon yo, li tankou yon vye kannari kraze ki pa vo anyen.
Israel has come to destruction; now they are among the nations like a cup in which there is no pleasure.
 κατεπόθη ἰσραὴλ νῦν ἐγένετο ἐν τοῖς ἔθνεσιν ὡς σκεῦος ἀχρηστον
- 9 Tankou yon bourik endont, moun Efrayim yo ap fè sa yo pito. Yo moute peyi Lasiri al mande konkou. Tankou fanm k'ap achte gason, yo bay lòt nasyon lajan pou pwoteje yo.
For they have gone up to Assyria like an ass going by himself; Ephraim has given money to get lovers.
 ὅτι αὐτοὶ ἀνέβησαν εἰς ἀσσυρίους ἀνέθαλεν καθ' ἑαυτὸν εφραιμ δῶρα ἡγάπησαν
- 10 Atout yo bay lòt nasyon yo kado, koulye a mwen pral mete yo tout nan menm sak pou m' pini yo. Talè konsa, yo pral nan lapenn lè wa Lasiri a va pran peze yo tout.
But though they give money to the nations for help, still I will send them in all directions; and in a short time they will be without a king and rulers.
 διὰ τοῦτο παραδοθήσονται ἐν τοῖς ἔθνεσιν νῦν εἰσδέξομαι αὐτούς καὶ κοπάσουσιν μικρὸν τοῦ χρόνου βασιλέα καὶ ἄρχοντας
- 11 Atout moun Efrayim yo bati lotèl toupatou pou wete peche, se menm lotèl sa yo ki fè yo tonbe pi rèd nan peche.
Because Ephraim has been increasing altars for sin, altars have become a cause of sin to him.
 ὅτι ἐπλήθυνεν εφραιμ θυσιαστήρια εἰς ἁμαρτίας ἐγένοντο αὐτῷ θυσιαστήρια ἡγαπημένα
- 12 Atout m' ekri pou yo anpil regleman sou lalwa mwen ba yo a, yo pran regleman yo pou bagay ki pa pou yo.
Though I put my law in writing for him in ten thousand rules, they are to him as a strange thing.
 καταγράψω αὐτῷ πλῆθος καὶ τὰ νόμιμα αὐτοῦ εἰς ἀλλότρια ἐλογίσθησαν θυσιαστήρια τὰ ἡγαπημένα
- 13 Yo renmen fè ofrann bèt. Yo touye bèt yo ofri yo epi yo manje vyann lan. Men, mwen menm, Seyè a, se pa sa ki fè m' plezi. Koulye a mwen chonje tout peche yo fè, m'ap pini yo pou sa. M'ap fè yo tounen nan peyi Lejip.
He gives the offerings of his lovers, and takes the flesh for food; but the Lord has no pleasure in them; now he will keep in mind their evil-doing and give them the punishment of their sins; they will go back to Egypt.
 διότι ἐὰν θύσωσιν θυσίαν καὶ φάγωσιν κρέα κύριος οὐ προσδέξεται αὐτὰ νῦν μνησθήσεται τὰς ἀδικίας αὐτῶν καὶ ἐκδικήσεται τὰς ἁμαρτίας αὐτῶν αὐτοὶ εἰς αἴγυπτον ἀπέστρεψαν καὶ ἐν ἀσσυρίοις ἀκάθαρτα φάγονται
- 14 Moun Izrayèl yo bliye moun ki te fè yo a. Y'ap bati gwo palè. Moun Jida yo menm ap bati gwo lavil ak miray ranpa pou pwoteje yo. Men mwen menm, m'ap voye dife nan lavil yo. Dife a ap boule tout palè yo ak tout gwo kay yo.
For Israel has no memory of his Maker, and has put up the houses of kings; and Judah has made great the number of his walled towns. But I will send a fire on his towns and put an end to his great houses.
 καὶ ἐπελάθετο ἰσραὴλ τοῦ ποιήσαντος αὐτὸν καὶ ᾠκοδόμησαν τεμένη καὶ ἰουδας ἐπλήθυνεν πόλεις τετειχισμένας καὶ ἐξασπαστὸν πύρ εἰς τὰς πόλεις αὐτοῦ καὶ καταφάγεται τὰ θεμέλια αὐτῶν
- 1 ¶ Nou menm pèp Izrayèl, pa fè kè nou kontan! Sispann fè fèt tankou moun lòt nasyon yo. Nou vire do bay Bondye nou an, nou pa kenbe pawòl nou te gen avè l' la. Tankou fanm ki nan dezòd, nou kouche kote nou jwenn glasi pou ti grenn yo fè nou kado.
Have no joy, O Israel, and do not be glad like the nations; for you have been untrue to your God; your desire has been for the loose woman's reward on every grain-floor.
 μὴ χαίρε ἰσραὴλ μηδὲ εὐφραίνου καθὼς οἱ λαοὶ διότι ἐπόρνευσας ἀπὸ τοῦ θεοῦ σου ἡγάπησας δόματα ἐπὶ πάντα ἄλωνα σίτου
- 2 Men, talè konsa, nou p'ap gen kont farin, ni kont lwil pou nou sèvi. Kanta pou diven, nou p'ap jwenn sa menm.
The grain-floor and the place where the grapes are crushed will not give them food; there will be no new wine for them.
 ἄλων καὶ ληνὸς οὐκ ἔγνω αὐτούς καὶ ὁ οἶνος ἐψεύσατο αὐτούς
- 3 Pèp Izrayèl la p'ap rete nan peyi Seyè a. Moun Efrayim yo ap tounen peyi Lejip ankò. Yo pral manje nan peyi Lasiri manje yo pa te gen dwa manje.
They will have no resting-place in the Lord's land, but Ephraim will go back to Egypt, and they will take unclean food in Assyria.
 οὐ κατόκησαν ἐν τῇ γῆ τοῦ κυρίου κατόκησεν εφραιμ εἰς αἴγυπτον καὶ ἐν ἀσσυρίοις ἀκάθαρτα φάγονται

- 4 Lè sa a, yo p'ap ka ofri diven bay Seyè a, ni yo p'ap ka fè okenn ofrann bèt ki pou ta fè l' plezi. Tout manje yo ap tankou manje yo bay nan veye. Tout moun ki manje manje sa yo p'ap nan kondisyon pou fè sèvis pou Bondye. Manje a va sèvi pou plen vant yo ase. Yo p'ap ka pran ladan l' pou ofri bay Seyè a nan tanp li a.
They will give no wine offering to the Lord, they will not make offerings ready for him; their bread will be like the bread of those in sorrow; all who take it will be unclean, because their bread will be only for their desire, it will not come into the house of the Lord.
οὐκ ἔσπεισαν τῷ κυρίῳ οἶνον καὶ οὐχ ἤδυναν αὐτῷ αἱ θυσίαὶ αὐτῶν ὡς ἄρτος πένθους αὐτοῖς πάντες οἱ ἔσθοντες αὐτὰ μιανθήσονται διότι οἱ ἄρτοι αὐτῶν ταῖς ψυχαῖς αὐτῶν οὐκ εἰσελεύσονται εἰς τὸν οἶκον κυρίου
- 5 Kisa y'a fè menm lè gwo jou a, lè jou pou yo fè fèt pou Seyè a va rive?
What will you do on the day of worship, and on the day of the feast of the Lord?
τί ποιήσετε ἐν ἡμέρᾳ πανηγύρεως καὶ ἐν ἡμέρᾳ ἑορτῆς τοῦ κυρίου
- 6 Men malè tonbe sou yo, yo leve, yo pati. Moun peyi Lejip yo ap ranmase yo, y'ap antere yo nan lavil Memmfis. Raje pral pouse tout kote yo te konn mete richès yo. Pikan pral anvayi tout kote yo te moute kay yo.
For see, they are going away into Assyria; Egypt will get them together, Memphis will be their last resting-place; their fair silver vessels will be covered over with field plants, and thorns will come up in their tents.
διὰ τοῦτο ἰδοὺ πορεύσονται ἐκ τάλαιπωρίας αἰγύπτου καὶ ἐκδέξεται αὐτοὺς μέμφις καὶ θάψει αὐτοὺς μαχμας τὸ ἀργύριον αὐτῶν ὄλεθρος κληρονομήσει ἄκανθα ἐν τοῖς σκηνώμασιν αὐτῶν
- 7 ¶ Jou pou yo pini nou an rive. Wi, lè pou yo ban nou sa nou merite a pral rive. Lè sa a, moun peyi Izrayèl yo va konprann sa k'ap rive yo a. Y'ap plede di: Pwofèt sa a pèdi tèt li. Nonm ki gen lespri Bondye moute l' la pa konn sa l'ap di. Men se paske yo fè gwo peche, se paske yo vire do bay Bondye kifè sa rive yo.
The days of punishment, the days of reward are come; Israel will be put to shame; the prophet is foolish, the man who has the spirit is off his head, because of your great sin.
ἦκασιν αἱ ἡμέραι τῆς ἐκδικήσεως ἦκασιν αἱ ἡμέραι τῆς ἀνταποδόσεώς σου καὶ κακωθήσεται ἰσραὴλ ὥσπερ ὁ προφήτης ὁ παρεξέστηκός ἄνθρωπος ὁ πνευματοφόρος ὑπὸ τοῦ πλήθους τῶν ἀδικῶν σου ἐπληθύνθη μανία σου
- 8 Bondye voye m' tankou yon pwofèt pou m' avèti moun Izrayèl yo, pèp li a. Men tout kote m' pase, yo pare pèlen pou yo pran m' tankou yon zwazo. Menm nan pwòp kay Bondye a, yo pa vle wè m'.
There is great hate against the watchman of Ephraim, the people of my God; as for the prophet, there is a net in all his ways, and hate in the house of his God.
σκοπὸς εφραιμ μετὰ θεοῦ προφήτης παγὶς σκολιὰ ἐπὶ πάσας τὰς ὁδοὺς αὐτοῦ μανίαν ἐν οἴκῳ κυρίου κατέτηξαν
- 9 Yo lage kò yo nèt nan fè sa ki mal, tankou yo te fè l' lavi Gibeya. Bondye va chonje jan yo mechan, l'a pini yo pou tout peche yo fè.
They have gone deep in evil as in the days of Gibeah; he will keep in mind their wrongdoing, he will give them punishment for their sins.
ἐφάρησαν κατὰ τὰς ἡμέρας τοῦ βουνοῦ μνησθήσεται ἀδικίας αὐτοῦ ἐκδικήσει ἀμαρτίας αὐτοῦ
- 10 Seyè a di: Lè m' te fèk jwenn pèp Izrayèl la, se te tankou si m' te jwenn yon grap rezen nan mitan yon dezè. Lè m' te fèk wè zansèt nou yo, se te tankou si m' te wè premye fig frans ki mi nan rekòt fig la. Men, lè yo rive Baal-Peyò yo lage kò yo nan sèvi Baal. Yo fè m' vin rayi yo, tankou mwen rayi zidòl yo te renmen yo.
I made discovery of Israel as of grapes in the waste land; I saw your fathers as the first-fruits of the fig-tree in her early fruit time; but they came to Baal-peor, and made themselves holy to the thing of shame, and became disgusting like that to which they gave their love.
ὡς σταφυλὴν ἐν ἐρήμῳ εὔρον τὸν ἰσραὴλ καὶ ὡς σκοπὸν ἐν συκῇ πρόμιον εἶδον πατέρας αὐτῶν αὐτοὶ εἰσῆλθον πρὸς τὸν βεελφεγῶρ καὶ ἀπηλλοτριώθησαν εἰς αἰσχύνην καὶ ἐγένοντο οἱ ἡγαπημένοι ὡς οἱ ἐβδελυγμένοι
- 11 ¶ Sa ki te yon lwanj pou pèp Efrayim lan ap vole ale tankou zwazo. Yo p'ap fè pitit, madanm yo p'ap gwovant, madanm yo p'ap menm ansent.
As for Ephraim, their glory will go in flight like a bird: there will be no birth and no one with child and no giving of life.
εφραιμ ὡς ὄρνειον ἐξεπετάσθη αἱ δόξαι αὐτῶν ἐκ τόκων καὶ ὠδίνων καὶ συλλήψεων
- 12 Menm si yo rive fè pitit, mwen p'ap kite yo fin grandi. Lè m' vire do ba yo, malè ap rive yo.
Even though their children have come to growth I will take them away, so that not a man will be there; for their evil-doing will be complete and they will be put to shame because of it.
διότι καὶ ἐὰν ἐκθρέψωσιν τὰ τέκνα αὐτῶν ἀτεκνωθήσονται ἐξ ἀνθρώπων διότι καὶ οὐαὶ αὐτοῖς ἐστὶν σάρξ μου ἐξ αὐτῶν
- 13 Mwen fè yon vizyon, mwen wè pitit gason moun Izrayèl yo nan yon bèl jaden, epi se moun Izrayèl yo menm ki t'ap mennen yo bay ansasen.
As I have seen a beast whose young have been taken from her, so Ephraim will give birth to children only for them to be put to death.
εφραιμ ὄν τρόπον εἶδον εἰς θήραν παρέστησαν τὰ τέκνα αὐτῶν καὶ εφραιμ τοῦ ἐξαγαγεῖν εἰς ἀποκέντησιν τὰ τέκνα αὐτοῦ
- 14 Seyè! Kisa m' ta mande ou fè pou yo? Fè madanm yo toujou an pèdisyon? Fè yo pa gen lèt pou bay pitit yo tete?
O Lord, what will you give them? Give them bodies which may not give birth and breasts without milk.
δοὺς αὐτοῖς κύριε τί δώσεις αὐτοῖς δὸς αὐτοῖς μήτραν ἀτεκνοῦσαν καὶ μαστοὺς ξηροὺς

- 15 Seyè a di konsa: Mehanste pèp la konmanse depi nan peyi Gilgal. Se la menm mwen konmanse rayi yo. Yo fè twòp move zak. Se poutèt sa, m'ap mete yo deyò nan peyi mwen an. Mwen p'ap renmen yo ankò, paske tout chèf yo se yon bann wòklò.
All their evil-doing is in Gilgal; there I had hate for them; because of their evil-doing I will send them out of my house; they will no longer be dear to me; all their rulers are uncontrolled.
πάσαι αὶ κακίαι αὐτῶν εἰς γαλγαλ ὅτι ἐκεῖ αὐτοὺς ἐμίσησα διὰ τὰς κακίας τῶν ἐπιθυμημάτων αὐτῶν ἐκ τοῦ οἴκου μου ἐκβαλῶ αὐτούς οὐ μὴ προσθήσω τοῦ ἀγαπήσαι αὐτούς πάντες οἱ ἄρχοντες αὐτῶν ἀπειθοῦντες
- 16 Peyi Efrayim lan tankou yon pyebwa ki pa ka donner ankò. Rasin li yo fin cheche. Yo p'ap fè pitit. Menm si yo rive fè pitit, m'ap touye pitit yo pi renmen yo.
The rod has come on Ephraim, their root is dry, let them have no fruit; even though they give birth, I will put to death the dearest fruit of their bodies.
ἐπόνεσεν εφραιμ τὰς ρίζας αὐτοῦ ἐξηράνθη καρπὸν οὐκέτι μὴ ἐνέγκη διότι καὶ ἐὰν γεννήσωσιν ἀποκτενῶ τὰ ἐπιθυμήματα κοιλίας αὐτῶν
- 17 Bondye m'ap sèvi a ap voye yo jete, paske yo pa t' koute li. Yo pral mache pwomennen san rete nan mitan nasyon yo.
My God will give them up because they did not give ear to him; they will be wandering among the nations.
ἀπόσεται αὐτοὺς ὁ θεός ὅτι οὐκ εἰσήκουσαν αὐτοῦ καὶ ἔσονται πλανῆται ἐν τοῖς ἔθνεσιν
- 1 ¶ Pèp Izrayèl la te tankou yon bèl pye rezen ki te konn donner anpil. Plis pye rezen an t'ap donner, se plis yo t'ap bati lotèl pou zidòl. Plis tè a t'ap bay, se plis yo t'ap fè pi bèl estati pou zidòl yo.
Israel is a branching vine, full of fruit; as his fruit is increased, so the number of his altars is increased; as the land is fair, so they have made fair pillars.
ἀμπελος ἐκκληματοῦσα ἰσραηλ ὁ καρπὸς αὐτῆς εὐθιγῶν κατὰ τὸ πλῆθος τῶν καρπῶν αὐτοῦ ἐπλήθυνεν τὰ θυσιαστήρια κατὰ τὰ ἀγαθὰ τῆς γῆς αὐτοῦ ὀκοδόμησεν στήλας
- 2 Yo pa t' sensè! Koulye a, yo pral peye pou sa yo fè: Bondye pral kraze ni lotèl yo, ni estati yo.
Their mind is taken away; now they will be made waste: he will have their altars broken down, he will give their pillars to destruction.
ἐμέρισαν καρδίας αὐτῶν νῦν ἀφανισθήσονται αὐτοὺς κατασκάψει τὰ θυσιαστήρια αὐτῶν ταλαιπωρήσουσιν αἱ στήλαι αὐτῶν
- 3 Talè konsa, y'a di: -Nou pa gen wa, paske nou pa pè Seyè a. Lèfini, yon wa, sa l' ka fè pou nou?
Now, truly, they will say, We have no king, we have no fear of the Lord; and the king, what is he able to do for us?
διότι νῦν ἐροῦσιν οὐκ ἔστιν βασιλεὺς ἡμῖν ὅτι οὐκ ἐφοβήθημεν τὸν κύριον ὁ δὲ βασιλεὺς τί ποιήσει ἡμῖν
- 4 Men, tou sa se pale mete la. Y'ap fè sèman yo p'ap kenbe. Y'ap siyen kontra ki p'ap sèvi yo anyen. Nan tribinal, y'ap rann move jijman. Se tankou move zèb k'ap pouse nan yon jaden ou fèk pare.
Their words are foolish; they make agreements with false oaths, so punishment will come up like a poison-plant in a ploughed field.
λαλῶν ῥήματα προφάσεις ψευδεῖς διαθήσεται διαθήκην ἀνατελεῖ ὡς ἄγρωσις κρίμα ἐπὶ χέρσον ἀγροῦ
- 5 Moun ki rete lavil Samari pral tranble tèlman y'ap pè pou ti bèf an lò Betavenn yo. Y'ap kriye paske yo pèdi l'. Prèt yo tou ap pouse rèl, paske sa ki te fè pouvwa yo a, yo wete l' nan mitan yo.
The people of Samaria will be full of fear because of the ox of Beth-aven; its people will have sorrow for it, and its priests will give cries of grief for its glory, for the glory has gone in flight.
τῷ μόσχῳ τοῦ οἴκου ὡν παροικήσουσιν οἱ κατοικοῦντες σαμάρειαν ὅτι ἐπένησεν ὁ λαὸς αὐτοῦ ἐπ' αὐτὸν καὶ καθὼς παρεπύκρναν αὐτὸν ἐπιχαροῦνται ἐπὶ τὴν δόξαν αὐτοῦ ὅτι μετωκίσθη ἀπ' αὐτοῦ
- 6 Yo pran zidòl la, yo mennen l' ale nan peyi Lasiri. Yo fè gwo wa a kado l'. Yo pral fè Efrayim wont. Wi, pèp Izrayèl la pral wont paske yo t'ap swiv move konsèy.
And they will take it to Assyria and give it to the great king; shame will come on Ephraim, and Israel will be shamed because of its image.
καὶ αὐτὸν εἰς ἄσσυριους δῆσαντες ἀπήνεγκαν ζένια τῷ βασιλεῖ ἱαριμ ἐν δόματι εφραιμ δέξεται καὶ αἰσχυνθήσεται ἰσραηλ ἐν τῇ βουλῇ αὐτοῦ
- 7 Y'ap fini ak lavil Samari a, wa li a ap disparèt tankou kim sou dlo.
As for Samaria, her king is cut off, like mist on the water.
ἀπέρριπεν σαμάρεια βασιλέα αὐτῆς ὡς φρύγανον ἐπὶ προσώπου ὕδατος
- 8 Yo gen pou yo fè disparèt tout kote pèp Izrayèl la te konn adore zidòl sou mòn Betavenn yo. Pikan ak raje ap pouse sou lotèl yo. Moun yo va rele, y'a mande mòn yo pou tonbe sou yo, y'a mande ti mòn yo pou kache yo.
And the high places of Aven, the sin of Israel, will come to destruction; thorns and waste plants will come up on their altars; they will say to the mountains, Be a cover over us; and to the hills, Come down on us.
καὶ ἐξαρθήσονται βωμοὶ ὡν ἁμαρτήματα τοῦ ἰσραηλ ἄκανθα καὶ τρίβωλοι ἀναβήσονται ἐπὶ τὰ θυσιαστήρια αὐτῶν καὶ ἐροῦσιν τοῖς ὄρεσιν καλύψατε ἡμᾶς καὶ τοῖς βουνοῖς πέσατε ἐφ' ἡμᾶς
- 9 ¶ Seyè a di: -Nou menm moun Izrayèl, depi nou te lavil Gibeya, n'ap fè peche. Depi lè sa a, nou pa janm sispann. Se konsa, lagè y'ap mennen kont mehan yo ap vire sou nou jouk lavil Gibeya.
O Israel, you have done evil from the days of Gibeah; there they took up their position, so that the fighting against the children of evil might not overtake them in Gibeah.
ἀφ' οὗ οἱ βουνοὶ ἤμαρτεν ἰσραηλ ἐκεῖ ἔστησαν οὐ μὴ καταλάβῃ αὐτοὺς ἐν τῷ βουνῷ πόλεμος ἐπὶ τὰ τέκνα ἀδικίας
- 10 Se poutèt sa, mwen sotì pou m' pini yo. Moun lòt nasyon ap mete tèt ansanm sou do yo. Wi, y'ap pini yo akòz peche yo fè.
I will come and give them punishment; and the peoples will come together against them when I give them the reward of their two sins.
ἦλθεν παιδεῦσαι αὐτούς καὶ συναχθήσονται ἐπ' αὐτούς λαοὶ ἐν τῷ παιδεύεσθαι αὐτούς ἐν ταῖς δυσὶν ἀδικίαις αὐτῶν

- 11 Te gen yon lè Efrayim te tankou yon jenn ti gazèl byen drese, li te renmen degrennen mayi sou glasi. Men, koulye a, m'ap mete yon jouk sou bèl ti kou l' la, m'ap sele l' pou fè l' travay pi di. M'ap fè moun Jida yo raboure tè. Moun Jakòb yo menm, m'ap fè yo kraze boul tè.
And Ephraim is a trained cow, taking pleasure in crushing the grain; but I have put a yoke on her fair neck; I will put a horseman on the back of Ephraim; Judah will be working the plough, Jacob will be turning up the earth.
εφραιμ δάμαλις δεδιδραγμένη ἀγαπᾶν νεῖκος ἐγὼ δὲ ἐπελεύσομαι ἐπὶ τὸ κάλλιστον τοῦ τραχήλου αὐτῆς ἐπιβιβῶ εφραιμ καὶ παρασιωπήσομαι ἰουδαν ἐνισχύσει αὐτῷ ἰακωβ
- 12 Mwen te di yo: Kenbe kè nou nan kondisyon pou nou sèvi Bondye. Fè sa ki dwat devan Bondye. Konsa n'a rekòlte benediksyon m'ap ban nou paske n'ap sèvi m' ak tout kè nou. Fè bwa nèf. Wi, li lè pou nou tounen vin jwenn mwen. M'a vini, m'a vide benediksyon sou nou tankou lapli.
Put in the seed of righteousness, get in your grain in mercy, let your unploughed earth be turned up: for it is time to make search for the Lord, till he comes and sends righteousness on you like rain.
σπεύρατε ἑαυτοῖς εἰς δικαιοσύνην τρυγήσατε εἰς καρπὸν ζωῆς φωτίσατε ἑαυτοῖς φῶς γνώσεως ἐκζητήσατε τὸν κύριον ἕως τοῦ ἔλθειν γενήματα δικαιοσύνης ὑμῖν
- 13 Men, nou te pito fè sa ki mal devan je m'. Se konsa, nou rekòlte sa ki mal tou. N'ap peye manti nou te bay yo. Nou fè sa ki nan lide nou. Nou te mete konfyans nou nan gwo kantite sòlda nou te genyen.
You have been ploughing sin, you have got in a store of evil, the fruit of deceit has been your food: for you put faith in your way, in the number of your men of war.
ἴνα τί παρεσιωπήσατε ἀσέβειαν καὶ τὰς ἀδικίας αὐτῆς ἐτρυγήσατε ἐφάγετε καρπὸν ψευδοῦ ὅτι ἤλπισας ἐν τοῖς ἄρμασίν σου ἐν πλήθει δυνάμεώς σου
- 14 Se konsa, lènmi pral tonbe sou moun nou yo. Y'a detwi tout fò nou yo. Se va tankou lè wa Chalman te sakaje lavil Betabel jou gwo batay la. Lè sa a, yo te kraze ata manman ak pitit.
So a great outcry will go up from among your people, and all your strong places will be broken, as Beth-arbel was broken by Shalman in the day of war, as the mother was broken on the rocks with her children.
καὶ ἐξαναστήσεται ἀπόλεια ἐν τῷ λαῷ σου καὶ πάντα τὰ περιτετειχισμένα σου οἰγήσεται ὡς ἄρχων σαλαμαν ἐκ τοῦ οἴκου ἰερβοαλ ἐν ἡμέραις πολέμου μητέρα ἐπὶ τέκνοις ἠδάφισαν
- 15 Men sa k'ap rive nou, nou menm moun lavil Betèl. Poutèt gwo mehanste nou te fè a, konmanse batay la va konmanse, wa Izrayèl la gen pou mouri.
So will Beth-el do to you because of your evil-doing; at dawn will the king of Israel be cut off completely.
οὕτως ποιήσω ὑμῖν οἶκος τοῦ ἰσραηλ ἀπὸ προσώπου κακιῶν ὑμῶν ὄρθρου ἀπερρίφθησαν ἀπερρίφη βασιλεὺς ἰσραηλ
- 1 ¶ Lè pèp Izrayèl la te timoun toujou, mwen te renmen l' tankou pitit gason mwen. Mwen te rele l', mwen fè l' soti kite peyi Lejip.
When Israel was a child he was dear to me; and I took my son out of Egypt.
διότι νήπιος ἰσραηλ καὶ ἐγὼ ἠγάπησα αὐτὸν καὶ ἐξ αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ
- 2 Men, plis mwen te konsidere l' tankou pitit mwen, se plis li t'ap vire do ban mwen. Yo t'ap plede fè ofrann bèt pou Baal, yo t'ap plede boule lansan pou zidòl.
When I sent for them, then they went away from me; they made offerings to the Baals, burning perfumes to images.
καθὼς μετεκάλεσα αὐτούς οὕτως ἀπόχοντο ἐκ προσώπου μου αὐτοὶ τοῖς βααλιμ ἔθνον καὶ τοῖς γλυπτοῖς ἐθυμίων
- 3 Se mwen menm ki te moutre moun Izrayèl yo jan pou yo mache. Mwen te konn pran yo nan bra mwen. Men, yo pa t' vle rekòtè se mwen menm ki te pran swen yo.
But I was guiding Ephraim's footsteps; I took them up in my arms, but they were not conscious that I was ready to make them well.
καὶ ἐγὼ συνεπόδισα τὸν εφραιμ ἀνέλαβον αὐτὸν ἐπὶ τὸν βραχίονά μου καὶ οὐκ ἔγνωσαν ὅτι ἴαμαι αὐτούς
- 4 Pou m' te ka rale yo sou mwen, mwen fè yo wè jan mwen renmen yo, jan mwen gen bon kè. Mwen defèt baboukèt ki te mare bouch yo a. Mwen bese atè pou m' ba yo manje.
I made them come after me with the cords of a man, with the bands of love; I was to them as one who took the yoke from off their mouths, putting meat before them.
ἐν διαθορᾷ ἀνθρώπων ἐξέταινα αὐτούς ἐν δεσμοῖς ἀγαπήσεώς μου καὶ ἔσομαι αὐτοῖς ὡς ραπίζων ἄνθρωπος ἐπὶ τὰς σιαγόνας αὐτοῦ καὶ ἐπιβλέψομαι πρὸς αὐτὸν δυνήσομαι αὐτῷ
- 5 Men yo refize tounen vin jwenn mwen. Se poutèt sa yo p'ap tounen nan peyi Lejip la ankò, se moun Lasiri ki va gouvènen yo.
He will go back to the land of Egypt and the Assyrian will be his king, because they would not come back to me.
κατέωκησεν εφραιμ ἐν αἰγύπτῳ καὶ ασσουρ αὐτὸς βασιλεὺς αὐτοῦ ὅτι οὐκ ἠθέλησεν ἐπιστρέψαι
- 6 Lènmi pral desann sou lavil yo ak nepe nan men yo. Y'ap kraze miray ranpa lavil yo, y'ap detwi pèp mwen an, paske yo fè sa yo pito.
And the sword will go through his towns, wasting his children and causing destruction because of their evil designs.
καὶ ἠσθένησεν ῥομφαία ἐν ταῖς πόλεσιν αὐτοῦ καὶ κατέπαυσεν ἐν ταῖς χερσίν αὐτοῦ καὶ φάγονται ἐκ τῶν διαβουλίῶν αὐτῶν
- 7 Yo vire do ban mwen, yo fin pran pli a nèf. Y'a rele anba chay ki sou zepòl yo a, men pesonn p'ap vin wete l' sou yo.
My people are given up to sinning against me; though their voice goes up on high, no one will be lifting them up.
καὶ ὁ λαὸς αὐτοῦ ἐπικρεμάμενος ἐκ τῆς κατοικίας αὐτοῦ καὶ ὁ θεὸς ἐπὶ τὰ τίμια αὐτοῦ θυμωθήσεται καὶ οὐ μὴ ὑψώσῃ αὐτόν

- 8 ¶ Nou menm moun Efrayim yo, kouman nou ta vle pou m' lage nou? Nou menm moun Izrayèl yo, kouman nou ta vle pou m' ta detwi nou tankou mwen te detwi lavi Adma? Kouman nou ta vle pou m' ta trete nou tankou mwen te trete lavi Zeboyim yo? Non! Mwen pa gen kè pou m' fè bagay konsa. Tout zantray mwen ap fè mwen mal pou nou.
How may I give you up, O Ephraim? how may I be your saviour, O Israel? how may I make you like Admah? how may I do to you as I did to Zeboim? My heart is turned in me, it is soft with pity.
τί σε διαθῶ εφραϊμ ὑπερασπιῶ σου ἰσραηλ τί σε διαθῶ ὡς ἀδαμα θήσομαι σε καὶ ὡς σεβωὶμ μετεστράφη ἡ καρδία μου ἐν τῷ αὐτῷ συνεταράχθη ἡ μεταμέλειά μου
- 9 Mwen p'ap fè sa m' te di mwen t'ap fè lè m' te ankòlè a. Mwen p'ap detwi moun Efrayim yo ankò. Paske se Bondye mwen ye, mwen pa tankou lèzòm. Se yon bondye apa mwen ye. Mwen la avèk nou. Mwen p'ap fè kòlè pou m' vin detwi nou.
I will not put into effect the heat of my wrath; I will not again send destruction on Ephraim; for I am God and not man, the Holy One among you; I will not put an end to you.
οὐ μὴ ποιήσω κατὰ τὴν ὀργὴν τοῦ θυμοῦ μου οὐ μὴ ἐγκαταλίπω τοῦ ἐξαλειφθῆναι τὸν εφραϊμ διότι θεὸς ἐγώ εἰμι καὶ οὐκ ἄνθρωπος ἐν σοὶ ἅγιος καὶ οὐκ εἰσελεύσομαι εἰς πόλιν
- 10 Y'a pran mache dèyè m' ankò. Lè m'a gwonde tankou yon lyon, y'a tranble kou fèy bwa, y'a kouri kite peyi bò kote solèy kouche a, y'a vin jwenn mwen.
They will go after the Lord; his cry will be like that of a lion; his cry will be loud, and the children will come from the west, shaking with fear;
ὀπίσω κυρίου πορεύσομαι ὡς λέων ἐρεύξεται ὅτι αὐτὸς ὠρύσσεται καὶ ἐκστήσονται τέκνα ὑδάτων
- 11 Y'a vole tankou zwazo, y'a kouri kite peyi Lejip. Y'a pran zèl tankou toutrèl, y'a kouri kite peyi Lasiri. M'a fè yo tounen vin rete nan peyi yo a. Se mwen menm, Seyè a, ki di sa.
Shaking with fear like a bird, they will come out of Egypt, like a dove out of the land of Assyria: and I will give them rest in their houses, says the Lord.
καὶ ἐκστήσονται ὡς ὄρνεις ἐξ αἰγύπτου καὶ ὡς περιστερὰ ἐκ γῆς ἀσσυρίων καὶ ἀποκαταστήσω αὐτοὺς εἰς τοὺς οἴκους αὐτῶν λέγει κύριος
- 1 ¶ Pèp Efrayim lan ap fè yon bann bagay ki p'ap rapòte yo anyen. Y'ap kouri siyen kontra ak moun k'ap fini ak yo. Tout lajounen y'ap plede bay manti sou manti. Se fè mechanste. Yo fè kontra avèk peyi Lasiri, y'ap fè kòmès lwil avèk peyi Lejip.
¶11:12¶The deceit of Ephraim and the false words of Israel are about me on every side. ...
ἐκύκλωσέν με ἐν ψεύδει εφραϊμ καὶ ἐν ἀσεβείαις οἶκος ἰσραηλ καὶ ἰουδα νῦν ἔγνω αὐτοὺς ὁ θεὸς καὶ λαὸς ἅγιος κεκλήσεται θεοῦ
- 2 Seyè a gen yon kont pou l' regle ak moun Jida yo tou. Li pral pini moun Jakòb yo dapre ajisman yo. Li pral fè yo peye sa yo fè a.
¶12:1¶Ephraim's food is the wind, and he goes after the east wind: deceit and destruction are increasing day by day; they make an agreement with Assyria, and take oil into Egypt.
ὁ δὲ εφραϊμ πονηρὸν πνεῦμα ἐδίωξεν καὶ ὠσαυταὶ ὅλην τὴν ἡμέραν κενὰ καὶ μάταια ἐπλήθυνεν καὶ διαθήκην μετὰ ἀσσυρίων διέθετο καὶ ἔλαιον εἰς αἴγυπτον ἐνεπορεύετο
- 3 Depi nan vant manman l', Jakòb, zansèt yo, t'ap goumen ak Ezaou, frè jimo li a. Lè li vin gran li goumen ak Bondye.
¶12:2¶The Lord has a cause against Judah, and will give punishment to Jacob for his ways; he will give him the reward of his acts.
καὶ κρίσις τῷ κυρίῳ πρὸς ἰουδαν τοῦ ἐκδικῆσαι τὸν ἰακωβ κατὰ τὰς ὁδοὺς αὐτοῦ καὶ κατὰ τὰ ἐπιτηδεύματα αὐτοῦ ἀνταποδώσει αὐτῷ
- 4 Li mare batay ak yon zanj Bondye, epi li genyen. Lè sa a, Jakòb kriye, li mande pou zanj lan beni l'. Li kontre ak Bondye Betèl, Bondye pale avè l'.
¶12:3¶In the body of his mother he took his brother by the foot, and in his strength he was fighting with God;
ἐν τῇ κοιλίᾳ ἐπτέρνισεν τὸν ἀδελφὸν αὐτοῦ καὶ ἐν κόποις αὐτοῦ ἐνίσχυσεν πρὸς θεὸν
- 5 Se te Seyè ki gen tout pouvwa a. Seyè, se konsa yo rele li.
¶12:4¶He had a fight with the angel and overcame him; he made request for grace to him with weeping; he came face to face with him in Beth-el and there his words came to him;
καὶ ἐνίσχυσεν μετὰ ἀγγέλου καὶ ἠδυνάσθη ἔκλαυσεν καὶ ἐδεήθησάν μου ἐν τῷ οἴκῳ ὧν εὔροσάν με καὶ ἐκεῖ ἐλάληθη πρὸς αὐτόν
- 6 Konsa, nou menm pitit pitit Jakòb yo, tounen vin jwenn Bondye nou. Pa janm sispann renmen l'. Fè sa ki dwat devan je li. Pran pasyans! Toujou konte sou Bondye.
¶12:5¶Even the Lord, the God of armies; the Lord is his name.
ὁ δὲ κύριος ὁ θεὸς ὁ παντοκράτωρ ἔσται μνημόσυνον αὐτοῦ
- 7 ¶ Seyè a di ankò: -Moun Izrayèl yo tankou moun Kanaran yo. Y'ap sèvi avèk fo mamit. Yo renmen fè mache nwa.
¶12:6¶So then, come back to your God; keep mercy and right, and be waiting at all times on your God.
καὶ σὺ ἐν θεῷ σου ἐπιστρέφεις ἔλεον καὶ κρίμα φυλάσσου καὶ ἔγγιζε πρὸς τὸν θεόν σου διὰ παντός
- 8 Y'ap plede di: Nou fin rich. Nou fè yon bèl kòb. Men, nou travay di tou. Pesonn pa ka di nou te fè ankenn bagay mal pou n' gen tout lajan sa a!
¶12:7¶As for Canaan, the scales of deceit are in his hands; he takes pleasure in twisted ways.
χανααν ἐν χειρὶ αὐτοῦ ζυγὸς ἀδικίας καταδυναστεύειν ἠγάπησε
- 9 Men, mwen menm, se Seyè a, Bondye nou an mwen ye. Se mwen ki te mennen nou depi lè nou te moute kite peyi Lejip la. M'a pral fè nou rete anba tant twal ankò, jan nou te konn fè l' lè mwen te vin jwenn nou nan dezè a.
¶12:8¶And Ephraim said, Now I have got wealth and much property; in all my works no sin may be seen in me.
καὶ εἶπεν εφραϊμ πλὴν πεπλούτηκα εὔρηκα ἀναψυχήν ἐμαντῷ πάντες οἱ πόνοι αὐτοῦ οὐχ εὑρεθήσονται αὐτῷ δι' ἀδικίας ἧς ἤμαρτεν

- 10 Mwen te pale ak pwofèt yo. Se mwen ki fè yo fè anpil vizyon. Mwen fè yo bay pèp la anpil avètisman pou mwen.
 \12:9\But I am the Lord your God from the land of Egypt; I will give you tents for your living-places again as in the days of the holy meeting.
 ἐγὼ δὲ κύριος ὁ θεός σου ἀνήγαγόν σε ἐκ γῆς αἰγύπτου ἔτι κατοικιῶ σε ἐν σκηναῖς καθὼς ἡμέρα ἑορτῆς
- 11 Pèp la ap adore zidòl lavil Galarad. Men, sa p'ap sèvi yo anyen. Y'ap ofri towò bèf lavil Gilgal. Men, lotèl yo ap tounen pil wòch nan jaden y'ap pare.
 \12:10\My word came to the ears of the prophets and I gave them visions in great number, and by the mouths of the prophets I made use of comparisons.
 καὶ λαλήσω πρὸς προφήτας καὶ ἐγὼ ὀράσεις ἐπλήθυνα καὶ ἐν χερσίν προφητῶν ὠμοιώθην
- 12 Jakòb, zansèt nou an, te blije al kache nan peyi Aram. Lè l' te la, li te travay pou moun pou l' te ka jwenn yon fanm pou l' marye. Wi, li te fè metye gadò mouton pou l' te ka jwenn yon fanm.
 \12:11\In Gilead there is evil. They are quite without value; in Gilgal they make offerings of oxen; truly their altars are like masses of stones in the hollows of a ploughed field.
 εἰ μὴ γαλααδ ἔστιν ἄρα ψευδεῖς ἦσαν ἐν γαλαγαλ ἄρχοντες θυσιάζοντες καὶ τὰ θυσιαστήρια αὐτῶν ὡς χελῶναι ἐπὶ χέρσον ἀγροῦ
- 13 Seyè a voye yon pwofèt pou fè pèp Izrayèl la soti kite peyi Lejip. Li fè menm pwofèt la pran swen yo.
 \12:12\And Jacob went in flight into the field of Aram, and Israel became a servant for a wife, and for a wife he kept sheep.
 καὶ ἀνεχώρησεν ἰακωβ εἰς πεδίον συρίας καὶ ἐδοῦλευσεν ἰσραηλ ἐν γυναικὶ καὶ ἐν γυναικὶ ἐφυλάζατο
- 14 Men, pèp Efrayim lan te fè bagay ki te fè Seyè a fache anpil. Se poutèt sa, l'ap fè yo peye krim yo fè a. L'ap fè yo peye wont yo te fè l' wont la.
 \12:13\And by a prophet the Lord made Israel come up out of Egypt, and by a prophet he was kept safe.
 καὶ ἐν προφήτῃ ἀνήγαγεν κύριος τὸν ἰσραηλ ἐξ αἰγύπτου καὶ ἐν προφήτῃ διεφυλάχθη
- 1 ¶ Nan tan lontan, lè moun Efrayim yo te pale, tout moun te pran tranble. Yo te rive chèf sou tout lòt branch fanmi Izrayèl la. Men, y' al fè sa ki mal. Y' al adore Baal. Se poutèt sa yo pèdi pye.
 When the words of my law came from Ephraim, he was lifted up in Israel; but when he did evil through the Baal, death overtook him.
 κατὰ τὸν λόγον εφραιμ δικαίωμα αὐτὸς ἔλαβεν ἐν τῷ ἰσραηλ καὶ ἔθετο αὐτὰ τῇ βααλ καὶ ἀπέθανεν
- 2 Jouk koulye a, y'ap fè peche toujou. Y'ap pran kwiv, y'ap fonn li pou fè estati zidòl. Y'ap fè bèl zidòl an ajan jan yo konnen. Tou sa se travay atizan fè ak men yo. Apre sa yo di: Ann ofri bèt pou touye ba yo! Koulye a nou wè se moun k'ap bo estati bèf!
 And now their sins are increased; they have made themselves a metal image, false gods from their silver, after their designs, all of them the work of the metal-workers; they say of them, Let them give offerings, let men give kisses to the oxen.
 καὶ προσέθετο τοῦ ἁμαρτάνειν ἔτι καὶ ἐποίησαν ἑαυτοῖς χόνευμα ἐκ τοῦ ἀργυρίου αὐτῶν κατ' εἰκόνα εἰδώλων ἔργα τεκτόνων συντελεσμένα αὐτοῖς αὐτοὶ λέγουσιν θύσατε ἀνθρώπους μύσχοι γὰρ ἐκ λελοΐασιν
- 3 Konsa, moun sa yo ap disparèt tankou yon vapè ki leve granmaten, tankou lawouze lè solèy fin leve. Y'ap tankou pay van an ap leve soti sou glasi. Y'ap tankou lafimen k'ap soti nan yon fetay kizin.
 So they will be like the morning cloud, like the dew which goes early away, like the dust of the grain which the wind is driving out of the crushing-floor, like smoke going up from the fireplace.
 διὰ τοῦτο ἔσονται ὡς νεφέλη πρωινή καὶ ὡς δρόσος ὀρθρινή πορευομένη ὥσπερ χνοῦς ἀποφυσώμενος ἀφ' ἄλωνος καὶ ὡς ἄμις ἀπὸ ἀκρίδων
- 4 Seyè a di ankò: Se mwen menm ki Seyè a, Bondye ou la. Se mwen menm ki te fè soti kite peyi Lejip. Ou pa konn lòt bondye pase mwen menm. Se mwen menm ase ki ka sove ou.
 But I am the Lord your God, from the land of Egypt; you have knowledge of no other God and there is no saviour but me.
 ἐγὼ δὲ κύριος ὁ θεός σου στερεῶν οὐρανὸν καὶ κτίζων γῆν οὗ αἱ χεῖρες ἔκτισαν πᾶσαν τὴν στρατιάν τοῦ οὐρανοῦ καὶ οὐ παρέδειξά σοι αὐτὰ τοῦ πορεύεσθαι ὀπίσω αὐτῶν καὶ ἐγὼ ἀνήγαγόν σε ἐκ γῆς αἰγύπτου καὶ θεὸν πλὴν ἐμοῦ οὐ γνώση καὶ σφῶζον οὐκ ἔστιν ἀρεξέ ἐμοῦ
- 5 ¶ Mwen te okipe ou lè ou te nan dezè a, nan peyi ki pa gen dlo menm lan.
 I had knowledge of you in the waste land where no water was.
 ἐγὼ ἐποΐμαινόν σε ἐν τῇ ἐρήμῳ ἐν γῆ ἀουκίτῳ
- 6 Men, lè yo rive nan peyi ki gen bon tè a, yo manje plen vant yo, lògèy vire tèt yo, se konsa yo bliye m'.
 When I gave them food they were full, and their hearts were full of pride, and they did not keep me in mind.
 κατὰ τὰς νομὰς αὐτῶν καὶ ἐνεπλήσθησαν εἰς πλησμονήν καὶ ὑψώθησαν αἱ καρδίαι αὐτῶν ἕνεκα τούτου ἐπελάθοντό μου
- 7 Se poutèt sa, m'ap tonbe sou yo tankou yon lyon. Tankou yon leyopa, mwen pral anbiske kò m' sou wout yo ap tann yo.
 So I will be like a lion to them; as a cruel beast I will keep watch by the road;
 καὶ ἔσομαι αὐτοῖς ὡς πανθῆρ καὶ ὡς πάρδαλις κατὰ τὴν ὁδὸν ἀσσυρίων
- 8 M'ap tonbe sou yo tankou yon manman lous yo pran pitit li. M'ap dechire yo. M'ap devore yo lamenn tankou yon femmèl lyon. M'ap dechire yo tankou yon bèt nan bwa.
 I will come face to face with them like a bear whose young ones have been taken from her, and their inmost hearts will be broken; there the dogs will make a meal of them; they will be wounded by the beasts of the field.
 ἀπαντήσομαι αὐτοῖς ὡς ἄρκος ἀπορουμένη καὶ διαρρήξω συγκλεισμένον καρδίας αὐτῶν καὶ καταφάγονται αὐτοὺς ἐκεῖ σκύμοι θηρία ἀγροῦ διασπάσει αὐτούς

- 9 ¶ M'ap detwi nou, nou menm pèp Izrayèl la, paske nou vire sou do mwen, mwen menm ki tout sekou nou.
I have sent destruction on you, O Israel; who will be your helper?
τῆ διαφθορᾷ σου ἰσραηλ τίς βοηθήσει
- 10 Nou te mande pou yo ban nou yon wa ansanm ak lòt chèf. Men, kote wa ki pou te sove nou an? Kote tout chèf ki pou te defann nou yo?
Where is your king, that he may be your saviour? and all your rulers, that they may take up your cause? of whom you said, Give me a king and rulers.
ποῦ ὁ βασιλεύς σου οὗτος καὶ διασωσάτω σε ἐν πάσαις ταῖς πόλεσίν σου κρινάτω σε ὃν εἶπας δός μοι βασιλέα καὶ ἄρχοντα
- 11 Mwen te fè kòlè, mwen te ban nou wa a. Men, apre sa, nou fè m' fache pi rèd, mwen wete l' nan mitan nou.
I have given you a king, because I was angry, and have taken him away in my wrath.
καὶ ἔδωκά σοι βασιλέα ἐν ὀργῇ μου καὶ ἔσχον ἐν τῷ θυμῷ μου
- 12 Mwen make tou sa Efrayim fè ki mal sou papye. Mwen sere l' byen lwen.
The wrongdoing of Ephraim is shut up; his sin is put away in secret.
συστροφὴν ἀδικίας εφραϊμ ἐγκεκρυμμένη ἢ ἀμαρτία αὐτοῦ
- 13 Nan tout malè sa a, Efrayim te gen yon chans ankò pou l' ta sove. Men, li twò sòt, l'ap pèdi chans lan. Se tankou yon ti bebe ki rive sou dat pou l' fèt men ki pa vle soti nan vant manman l'.
The pains of a woman in childbirth will come on him: he is an unwise son, for at this time it is not right for him to keep his place when children come to birth.
ὠδίνες ὡς τικτούσης ἤξουσιν αὐτῷ οὗτος ὁ υἱός σου οὐ φρόνιμος διότι οὐ μὴ ὑποστή ἐν συντριβῇ τέκνων
- 14 Mwen p'ap sove pèp la anba lanmò. Mwen p'ap anpeche yo desann nan peyi kote mò yo ye a. Annavan, lanmò! Vini ak tout malè ou yo! Nou menm ki chèf nan peyi kote mò yo ye a, vin detwi pèp la.
Mwen p'ap janm gen pitye pou pèp sa a ankò.
I will give the price to make them free from the power of the underworld, I will be their saviour from death: O death! where are your pains? O underworld! where is your destruction? my eyes will have no pity.
ἐκ χειρὸς ἄδου ῥύσομαι αὐτούς καὶ ἐκ θανάτου λυτρώσομαι αὐτούς ποῦ ἡ δίκη σου θάνατε ποῦ τὸ κέντρον σου ἤδη παράκλησις κέκρυπται ἀπὸ ὀφθαλμῶν μου
- 15 Menm si Izrayèl ta fleri tankou wozo bò dlo, m'ap fè yon van leve nan dezè kote solèy leve a, m'ap fè l' vante sou li, l'ap cheche tout sous dlo ak tout fontenn li yo. L'ap pran tout bagay ki gen valè nan byen l' yo, l'ap pote yo ale.
Though he gives fruit among his brothers, an east wind will come, the wind of the Lord coming up from the waste land, and his spring will become dry, his fountain will be without water: it will make waste the store of all the vessels of his desire.
διότι οὗτος ἀνὰ μέσον ἀδελφῶν διαστελεῖ ἐπάξει ἄνεμον καύσωνα κύριος ἐκ τῆς ἐρήμου ἐπ' αὐτόν καὶ ἀναξηρανεῖ τὰς φλέβας αὐτοῦ ἐξερημώσει τὰς πηγὰς αὐτοῦ αὐτὸς καταξηρανεῖ τὴν γῆν αὐτοῦ καὶ πάντα τὰ σκεύη τὰ ἐπιθυμητὰ αὐτοῦ
- 1 ¶ ¶ Tounen vin jwenn Bondye nou non, nou menm pitit Izrayèl yo! Se peche nou yo ki te fè nou tonbe.
¶13:16¶Samaria will be made waste, for she has gone against her God: they will be cut down by the sword, their little children will be broken on the rocks, their women who are with child will be cut open.
ἀφανισθήσεται σαμάρεια ὅτι ἀντέστη πρὸς τὸν θεὸν αὐτῆς ἐν ῥομφαίᾳ πεσοῦνται αὐτοὶ καὶ τὰ ὑποτίθια αὐτῶν ἐδαφισθήσονται καὶ αἱ ἐν γαστρὶ ἔχουσαι αὐτῶν διαρραγήσονται
- 2 Tounen vin jwenn Seyè a! Men sa pou nou di li: Padonnen tout peche nou yo. Asepte sa n'ap mande ou la a. Nou p'ap ofri ou towò bèf ankò, n'ap fè lwanj ou pito.
¶14:1¶O Israel, come back to the Lord your God; for your evil-doing has been the cause of your fall.
ἐπιστράφητι ἰσραηλ πρὸς κύριον τὸν θεόν σου διότι ἡσθένησας ἐν ταῖς ἀδικίαις σου
- 3 Moun Lasiri yo p'ap janm ka sove nou. Nou p'ap mete konfyans nou ankò nan chwal pou fè lagè. Nou p'ap janm gade zidòl nou fè ak men nou pou nou di yo se yo ki bondye nou. Nou rekonèt, Seyè, se ou menm ki gen pitye pou timoun ki san papa.
¶14:2¶Take with you words, and come back to the Lord; say to him, Let there be forgiveness for all wrongdoing, so that we may take what is good, and give in payment the fruit of our lips.
λάβετε μεθ' ἑαυτῶν λόγους καὶ ἐπιστράφητε πρὸς κύριον τὸν θεὸν ὑμῶν εἶπατε αὐτῷ ὅπως μὴ λάβητε ἀδικίαν καὶ λάβητε ἀγαθὰ καὶ ἀνταποδώσομεν καρπὸν χειλέων ἡμῶν
- 4 ¶ Seyè a di ankò: -M'ap rale pèp la tounen vin jwenn mwen ankò. M'ap renmen yo ak tout kè m'. Mwen p'ap ankòlè sou yo ankò.
¶14:3¶Assyria will not be our salvation; we will not go on horses; we will not again say to the work of our hands, You are our gods; for in you there is mercy for the child who has no father.
ασσουρ οὐ μὴ σῶση ἡμᾶς ἐφ' ἵππων οὐκ ἀναβησόμεθα οὐκέτι μὴ εἴπομεν θεοὶ ἡμῶν τοῖς ἔργοις τῶν χειρῶν ἡμῶν ὃ ἐν σοὶ ἐλεήσει ὀρφανόν
- 5 M'ap tankou lawouze pou moun Izrayèl yo. Yo pral fleri tankou flè nan jaden. Yo pral pouse rasin tankou pyebwa nan peyi Liban.
¶14:4¶I will put right their errors; freely will my love be given to them, for my wrath is turned away from him.
ἰάσομαι τὰς κατοικίας αὐτῶν ἀγαπήσω αὐτούς ὁμολόγως ὅτι ἀπέστρεψεν ἡ ὀργή μου ἀπ' αὐτῶν

- 6 Yo pral boujonnen sou tout kò yo. Y'ap bèl tankou pye oliv. Y'ap santi bon tankou pye sèd peyi Liban.
 \14:5\I will be as the dew to Israel; he will put out flowers like a lily, and send out his roots like Lebanon.
 ἔσομαι ὡς δρόσος τῷ ἰσραηλ ἀνθήσει ὡς κρίνον καὶ βαλεῖ τὰς ῥίζας αὐτοῦ ὡς ὁ λίβανος
- 7 Yo gen pou yo tounen vin rete anba zèl mwen pou m' pwoteje yo. Jaden ble yo pral donner ankò. Yo pral fleri tankou pye rezen. Non yo ap nan tout bouch tankou bon mak diven yo fè nan peyi Liban.
 \14:6\His branches will be stretched out, he will be beautiful as the olive-tree and sweet-smelling as Lebanon.
 πορεύονται οἱ κλάδοι αὐτοῦ καὶ ἔσται ὡς ἐλαία κατάκαρπος καὶ ἡ ὄσφρασια αὐτοῦ ὡς λιβάνου
- 8 ¶ Nou menm moun Izrayèl, konnen mwen pa gen anyen pou mwen wè ak zidòl. Mwen menm m'a reponn yo lè y'ap lapriyè. M'ap okipe yo tankou pye bwapen ki rete toujou vèt, m'ap ba yo lonbraj. Se mwen menm k'ap ba yo tout kalite benediksyon.
 \14:7\They will come back and have rest in his shade; their life will be made new like the grain, and they will put out flowers like the vine; his name will be like the wine of Lebanon.
 ἐπιστρέψουσιν καὶ καθιῶνται ὑπὸ τὴν σκέπην αὐτοῦ ζήσονται καὶ μεθυσθήσονται σίτῳ καὶ ἐξανθήσει ὡς ἄμπελος τὸ μνημόσυνον αὐτοῦ ὡς οἶνος λιβάνου
- 9 Se pou moun ki gen konprann chache konprann sa ki ekri la a. Se pou moun ki gen lespri chache konprann li. Paske chemen Bondye se chemen ki dwat. Moun k'ap viv dapre volonte Bondye ap mache ladan l' san anyen p'ap rive yo. Men, moun ki vire do yo bay Bondye ap bite sou wout la.
 \14:8\As for Ephraim, what has he to do with false gods any longer? I have given an answer and I will keep watch over him; I am like a branching fir-tree, from me comes your fruit.
 τῷ εφραϊμ τί αὐτῷ ἔτι καὶ εἰδώλοις ἐγὼ ἐταπεινώσα αὐτόν καὶ ἐγὼ κατισχύσω αὐτόν ἐγὼ ὡς ἄρκευθος πυκάζουσα ἐξ ἐμοῦ ὁ καρπὸς σου εὕρηται
- 1 ¶ Men mesaj Seyè a te bay Joèl, pitit gason Petwèl la.
 The word of the Lord which came to Joel, the son of Pethuel.
 λόγος κυρίου ὃς ἐγενήθη πρὸς ἰωηλ τὸν τοῦ βαθουηλ
- 2 Nou menm vye granmoun yo, koute byen! Nou menm ki rete nan peyi Jida a, louvri zòrèy nou! Eske nan tan pa nou, osinon nan tan zansèt nou yo bagay konsa te janm rive?
 Give ear to this, you old men, and take note, you people of the land. Has this ever been in your days, or in the days of your fathers?
 ἀκούσατε δὴ ταῦτα οἱ πρεσβύτεροι καὶ ἐνωτίσασθε πάντες οἱ κατοικοῦντες τὴν γῆν εἰ γέγονεν τοιαῦτα ἐν ταῖς ἡμέραις ὑμῶν ἢ ἐν ταῖς ἡμέραις τῶν πατέρων ὑμῶν
- 3 N'a rakonte pitit nou yo sa. Yo menm, y'a rakonte pitit pa yo sa. Lèfini, pitit yo menm va rakonte l' bay moun k'ap vin apre yo.
 Give the story of it to your children, and let them give it to their children, and their children to another generation.
 ὑπερ αὐτῶν τοῖς τέκνοις ὑμῶν διηγήσασθε καὶ τὰ τέκνα ὑμῶν τοῖς τέκνοις αὐτῶν καὶ τὰ τέκνα αὐτῶν εἰς γενεὰν ἐτέραν
- 4 Sa jenn ti krikèt yo kite, gwo krikèt devore sa. Sa gwo krikèt yo kite, ti chini devore sa. Sa ti chini yo kite, gwo chini devore sa.
 What the worm did not make a meal of, has been taken by the locust; and what the locust did not take, has been food for the plant-worm; and what the plant-worm did not take, has been food for the field-fly.
 τὰ κατάλοιπα τῆς κάμπης κατέφαγεν ἡ ἀκρίς καὶ τὰ κατάλοιπα τῆς ἀκρίδος κατέφαγεν ὁ βροῦχος καὶ τὰ κατάλοιπα τοῦ βροῦχου κατέφαγεν ἡ ἐρυσίβη
- 5 Leve non, bann gwògè! Kriye non! Nou menm ki renmen bweson, pete rele! Paske pa gen rezen pou fè diven nivo pou nou ankò.
 Come out of your sleep, you who are overcome with wine, and give yourselves to weeping; give cries of sorrow, all you drinkers of wine, because of the sweet wine; for it has been cut off from your mouths.
 ἐκνήψατε οἱ μεθύοντες ἐξ οἴνου αὐτῶν καὶ κλαύσατε θρηνήσατε πάντες οἱ πίνοντες οἶνον εἰς μέθην ὅτι ἐξήρται ἐκ στόματος ὑμῶν εὐφοροσύνη καὶ χαρά
- 6 Yon lame krikèt atake peyi nou an. Yo gwonèg, moun pa ka konte yo. Dan yo tankou dan lyon, kwòk dan yo tankou dan femèl lyon.
 For a nation has come up over my land, strong and without number; his teeth are the teeth of a lion, and he has the back teeth of a great lion.
 ὅτι ἔθνος ἀνέβη ἐπὶ τὴν γῆν μου ἰσχυρόν καὶ ἀναριθμητόν οἱ ὀδόντες αὐτοῦ ὀδόντες λέοντος καὶ αἱ μύλαι αὐτοῦ σκύμου
- 7 Yo fini ak jaden rezen nou yo. Yo manje tout pye fig Frans nou yo. Yo wete tout kòs pye fig Frans yo voye jete atè. Branch pye rezen yo rete kanpe tou blan.
 By him my vine is made waste and my fig-tree broken: he has taken all its fruit and sent it down to the earth; its branches are made white.
 ἔθετο τὴν ἄμπελόν μου εἰς ἀφανισμόν καὶ τὰς συκᾶς μου εἰς συγκλασμόν ἐρευνῶν ἐξηρεύησεν αὐτὴν καὶ ἔρριψεν ἐλεύκανεν κλήματα αὐτῆς
- 8 ¶ Nou menm pèp la, nou mèt plenn, tankou yon jenn fi, rad sak li sou li, k'ap plenn lanmò fyanse l'.
 Make sounds of grief like a virgin dressed in haircloth for the husband of her early years.
 θρήνησον πρὸς με ὑπερ νόμφην περιεζωσμένην σάκκον ἐπὶ τὸν ἄνδρα αὐτῆς τὸν παρθενικόν
- 9 Pa gen grenn jaden, ni diven pou fè ofrann nan tanp Seyè a. Prèt yo, sèvitè Seyè a, nan lapenn.
 The meal offering and the drink offering have been cut off from the house of the Lord; the priests, the Lord's servants, are sorrowing.
 ἐξήρται θυσία καὶ σπονδή ἐξ οἴκου κυρίου πενθεῖτε οἱ ἱερεῖς οἱ λειτουργοῦντες θυσιαστηρίῳ

- 10 Tout jaden yo blanch. Tè a nan lapenn. Tout pye ble yo fin mouri. Pye rezen yo cheche. Pye oliv yo rabougri.
The fields are wasted, the land has become dry; for the grain is wasted, the new wine is kept back, the oil is poor.
ὅτι τεταλαιπώρηκεν τὰ πεδία πενθεῖτω ἡ γῆ ὅτι τεταλαιπώρηκεν σίτος ἐξηράνθη οἶνος ὀλιγώθη ἔλαιον
- 11 Kiltivatè yo pa konn sa pou yo fè. Moun k'ap okipe jaden rezen yo ap plenn paske pa gen ble, pa gen lòj. Tout rekòt yo pèdi nèl.
The farmers are shamed, the workers in the vine-gardens give cries of grief, for the wheat and the barley; for the produce of the fields has come to destruction.
ἐξηράνθησαν οἱ γεωργοὶ θρηνεῖτε κτήματα ὑπὲρ πυροῦ καὶ κριθῆς ὅτι ἀπόλωλεν τρυγητὸς ἐξ ἀγροῦ
- 12 Pye rezen yo ap cheche, pye fig frans yo ap mouri. Pye grenad, pye palmis, pye ponm, tout pye fwi nan jaden fin fennen. Pa gen moun ki gen kè kontan ankò.
The vine has become dry and the fig-tree is feeble; the pomegranate and the palm-tree and the apple-tree, even all the trees of the field, are dry: because joy has gone from the sons of men.
ἡ ἄμπελος ἐξηράνθη καὶ αἱ συκαὶ ὀλιγώθησαν ῥόα καὶ φοῖνιξ καὶ μῆλον καὶ πάντα τὰ ξύλα τοῦ ἀγροῦ ἐξηράνθησαν ὅτι ἤσχυναν χαρὰν οἱ υἱοὶ τῶν ἀνθρώπων
- 13 Nou menm prèt yo, mete rad sak sou nou! Pete rele! Nou menm k'ap sèvi devan lotèl la, mare ren nou. Ale nan tanp lan, pase nwit lan ak rad sak sou nou. Nou menm k'ap fè sèvis pou Bondye m' lan, nou nan lapenn. Pa gen grenn jaden, pa gen diven pou fè ofrann nan kay Bondye nou an.
Put haircloth round you and give yourselves to sorrow, you priests; give cries of grief, you servants of the altar: come in, and, clothed in haircloth, let the night go past, you servants of my God: for the meal offering and the drink offering have been kept back from the house of your God.
περιζώσασθε καὶ κόπτεσθε οἱ ἱερεῖς θρηνεῖτε οἱ λειτουργοῦντες θυσιαστηρίῳ εἰσέλθατε ὑπνώσατε ἐν σάκκοις λειτουργοῦντες θεῷ ὅτι ἀπέσχηκεν ἐξ οἴκου θεοῦ ὑμῶν θυσία καὶ σπονδή
- 14 ¶ Bay lòd pou yo fè jèn! Rele tout moun vini! Sanble tout chèf yo ansanm ak tout moun ki rete nan peyi a, nan kay Seyè a, Bondye nou an. Rele nan pye Seyè a.
Let a time be fixed for going without food, have a holy meeting, let the old men, even all the people of the land, come together to the house of the Lord your God, crying out to the Lord.
ἀγιάσατε νηστεῖαν κηρύξατε θεραπείαν συναγάγετε πρεσβυτέρους πάντας κατοικοῦντας γῆν εἰς οἶκον θεοῦ ὑμῶν καὶ κεκραῖζατε πρὸς κύριον ἐκτενώως
- 15 Ala yon gwo jou papa! Jou Seyè a pa lwen rive. Se jou Bondye ki gen tout pouvwa a ap vini kraze brize. Jou sa a ap bay gwo lapenn.
Sorrow for the day! for the day of the Lord is near, and as destruction from the Ruler of all it will come.
οἴμμοι οἴμμοι οἴμμοι εἰς ἡμέραν ὅτι ἐγγὺς ἡμέρα κυρίου καὶ ὡς ταλαιπωρία ἐκ ταλαιπωρίας ἦξει
- 16 N'ap gade konsa, rekòt nou yo ap disparèt devan je nou san nou pa ka fè anyen! Pa gen kè kontan, pa gen fèt nan kay Bondye nou an!
Is not food cut off before our eyes? joy and delight from the house of our God?
κατέναντι τῶν ὀφθαλμῶν ὑμῶν βρώματα ἐξώλεθρεύθη ἐξ οἴκου θεοῦ ὑμῶν εὐφροσύνη καὶ χαρά
- 17 Grenn yo plante yo rete anba tè. Kay depo yo fin kraze. Galata yo vid. Pa gen rekòt pou mete ladan yo.
The grains have become small and dry under the spade; the store-houses are made waste, the grain-stores are broken down; for the grain is dry and dead.
ἐσκήρτησαν δαμάλις ἐπὶ ταῖς φάτναις αὐτῶν ἠφανίσθησαν θησαυροὶ κατεσκάφησαν ληνοὶ ὅτι ἐξηράνθη σίτος
- 18 Zannimo yo ap plenn, bann bèf yo pa konn kote pou yo ale. Yo pa jwenn anyen pou yo manje nan savann. Ata mouton yo ap soufri grangou.
What sounds of pain come from the beasts! the herds of cattle are at a loss because there is no grass for them; even the flocks of sheep are no longer to be seen.
τί ἀποθήσομεν ἑαυτοῖς ἐκλασαν βουκόλια βοῶν ὅτι οὐχ ὑπῆρχεν νομὴ αὐτοῖς καὶ τὰ ποιμνία τῶν προβάτων ἠφανίσθησαν
- 19 Seyè, m'ap rele nan pye ou! paske chechrès la fini ak jaden zèb yo. Ou ta di se dife ki boule tout pyebwa yo!
O Lord, my cry goes up to you: for fire has put an end to the grass-lands of the waste, and all the trees of the field are burned with its flame.
πρὸς σέ κύριε βοήσομαι ὅτι πῦρ ἀνήλωσεν τὰ ὄραια τῆς ἐρήμου καὶ φλόξ ἀνήψεν πάντα τὰ ξύλα τοῦ ἀγροῦ
- 20 Ata zannimo nan savann yo ap rele nan pye ou, paske tout larivyè yo chèch nèl. Dife boule tout zèb nan savann yo.
The beasts of the field are turning to you with desire: for the water-streams are dry and fire has put an end to the grass-lands of the waste.
καὶ τὰ κτήνη τοῦ πεδίου ἀνέβλεψαν πρὸς σέ ὅτι ἐξηράνθησαν ἀφ᾽ εἰσεῖς ὑδάτων καὶ πῦρ κατέφαγεν τὰ ὄραια τῆς ἐρήμου
- 1 ¶ ¶ Kònen twonpèt sou mòn Siyon an! Bay siyal la sou mòn ki apa pou Bondye a! Se pou tout moun nan peyi Jida a tranble, paske jou Seyè a pa lwen rive. L'ap pwoche.
Let the horn be sounded in Zion, and a war-cry in my holy mountain; let all the people of the land be troubled: for the day of the Lord is coming;
σαλπίατε σάλπιγγι ἐν σιων κηρύξατε ἐν ὄρει ἀγίῳ μου καὶ συγχυθήτωσαν πάντες οἱ κατοικοῦντες τὴν γῆν διότι ἄρεστιν ἡμέρα κυρίου ὅτι ἐγγύς
- 2 Se va yon jou ki pral fè nwa kou lank, ak syèl la plen nwaj nwa, yon jou kote nwaj nwa ak pousyè pral kouvri latè. Yon lame krikèt ap vanse. Yo gwonèg anpil! Tankou solèy la lè l'ap leve, y'ap kouvri mòn yo. Se bagay nou poko janm wè, bagay nou p'ap janm wè ankò, jouk sa kaba.
For a day of dark and deep shade is near, a day of cloud and black night: like a black cloud a great and strong people is covering the mountains; there has never been any like them and will not be after them again, from generation to generation.
ἡμέρα σκότους καὶ γνόφου ἡμέρα νεφέλης καὶ ὀμίγλης ὡς ὄρθρος χυθήσεται ἐπὶ τὰ ὄρη λαὸς πολὺς καὶ ἰσχυρὸς ὁμοῖος αὐτῷ οὐ γέγονεν ἀπὸ τοῦ αἰῶνος καὶ μετ' αὐτὸν οὐ προστεθήσεται ἕως ἑτῶν εἰς γενεὰς γενεῶν

- 3 Tankou dife, yo devore tou sa ki devan yo. Yo pa kite anyen kote yo pase. Anvan yo te vini, peyi a te tankou yon ti paradi. Lè yo fin pase, li tounen yon dezè san anyen ladan l'. Anyen pa chape anba dan yo.
Before them fire sends destruction, and after them flame is burning: the land is like the garden of Eden before them, and after them an unpeopled waste; truly, nothing has been kept safe from them.
τὰ ἔμπροσθεν αὐτοῦ πῦρ ἀναλίσκον καὶ τὰ ὀπίσω αὐτοῦ ἀναπτομένη φλόξ ὡς παράδεισος τρυφῆς ἢ γῆ πρὸ προσώπου αὐτοῦ καὶ τὰ ὀπίσθεν αὐτοῦ πεδίων ἀφανισμοῦ καὶ ἀνασφόμενος οὐκ ἔσται αὐτῷ
- 4 Yo tankou chwal, yo kouri tankou chwal sèl.
Their form is like the form of horses, and they are running like war-horses.
ὡς ὄρασις ἵππων ἢ ὄψις αὐτῶν καὶ ὡς ἱππεῖς οὕτως καταδιώξονται
- 5 Lè y'ap soti sou tèt mòn yo, yo fè yon bri tankou cha lagè k'ap pase, tankou dife nan pay chèch. Yo mache an ran tankou yon gwo lame tou pare pou goumen.
Like the sound of war-carriages they go jumping on the tops of the mountains; like the noise of a flame of fire burning up the grain-stems, like a strong people lined up for the fight.
ὡς φωνὴ ἀρμάτων ἐπὶ τὰς κορυφὰς τῶν ὀρέων ἐξαλοῦνται καὶ ὡς φωνὴ φλογὸς πυρὸς κατεσθιούσης καλὰμην καὶ ὡς λαὸς πολλὸς καὶ ἰσχυρὸς παρατασσόμενος εἰς πόλεμον
- 6 Lè y'ap pwoche, tout moun pran tranble. Figi tout moun dekonpoze.
At their coming the people are bent with pain: all faces become red together.
ἀπὸ προσώπου αὐτοῦ συντριβήσονται λαοὶ πάντες πρόσωπον ὡς πρόσκαυμα χύτρας
- 7 Yo atake tankou vanyan sòlda. Yo moute sou miray yo tankou sòlda k'ap fè lagè. Yo mache dwat devan yo, yo pa vire ni adwat ni agoch.
They are running like strong men, they go over the wall like men of war; every man goes straight on his way, their lines are not broken.
ὡς μαχηταὶ δραμοῦνται καὶ ὡς ἄνδρες πολεμισταὶ ἀναβήσονται ἐπὶ τὰ τεῖχη καὶ ἕκαστος ἐν τῇ ὁδῷ αὐτοῦ πορεύεται καὶ οὐ μὴ ἐκκλίνωσιν τὰς τρίβους αὐτῶν
- 8 Yonn pa antrave lòt nan mach yo. Yo chak ap swiv chemen pa yo. Yo janbe tou sa yo mete pou bare yo. Anyen pa rete yo.
No one is pushing against another; everyone goes straight on his way: bursting through the sword points, their order is not broken.
καὶ ἕκαστος ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ οὐκ ἀφέξεται καταβαρυνόμενοι ἐν τοῖς ὁπλοῖς αὐτῶν πορεύονται καὶ ἐν τοῖς βέλεσιν αὐτῶν πεσοῦνται καὶ οὐ μὴ συντελεσθῶσιν
- 9 Yo pran lavil la pou yo. Yo kouri moute sou miray yo. Yo moute anwo kay yo, yo pase antre nan fennèt yo tankou vòld.
They make a rush on the town, running on the wall; they go up into the houses and in through the windows like a thief.
τῆς πόλεως ἐπιλήμψονται καὶ ἐπὶ τῶν τειχῶν δραμοῦνται καὶ ἐπὶ τὰς οἰκίας ἀναβήσονται καὶ διὰ θυρίδων εἰσελεύσονται ὡς κλέπται
- 10 Tè a souke lè y'ap mache vini. Syèl la tranble. Solèy la ak lalin lan vin tou nwa, zetwal yo pa klere nan syèl la ankò.
The earth is troubled before them and the heavens are shaking; the sun and the moon have become dark, and the stars keep back their shining:
πρὸ προσώπου αὐτῶν συγχυθήσεται ἡ γῆ καὶ σεισθήσεται ὁ οὐρανὸς ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσιν καὶ τὰ ἄστρα δύσουσιν τὸ φέγγος αὐτῶν
- 11 Seyè a ap mache alatèt lame li a: l'ap pase yo lòd. Lame a anpil. Yo gwonèg: Y'ap fè sa li ba yo lòd fè a. Ala yon gwo jou se jou Seyè a! Se yon jou pou moun pè tout bon vre. Ki moun ki va rete kanpe apre jou sa a?
And the Lord is thundering before his forces; for very great is his army; for he is strong who gives effect to his word: for the day of the Lord is great and greatly to be feared, and who has strength against it?
καὶ κύριος δώσει φωνὴν αὐτοῦ πρὸ προσώπου δυνάμεως αὐτοῦ ὅτι πολλὴ ἐστὶν σφόδρα ἡ παρεμβολὴ αὐτοῦ ὅτι ἰσχυρὰ ἔργα λόγων αὐτοῦ διότι μεγάλη ἡ ἡμέρα τοῦ κυρίου μεγάλη καὶ ἐπιφανὴς σφόδρα καὶ τίς ἔσται ἰκανὸς αὐτῇ
- 12 ¶ Seyè a pale, li di: -Menm koulye a, tounen vin jwenn mwen ak tout kè nou! Fè jèn, kriye kont kò nou, plenn sò nou!
But even now, says the Lord, come back to me with all your heart, keeping from food, with weeping and with sorrow:
καὶ νῦν λέγει κύριος ὁ θεὸς ὑμῶν ἐπιστράφητε πρὸς με ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐν νηστεία καὶ ἐν κλαυθμῷ καὶ ἐν κοπετῷ
- 13 Se pa rad sou nou pou nou chire, se kè nou menm pou nou chire pou fè wè jan nou nan lapenn. Tounen vin jwenn Seyè a, Bondye nou an. Li gen bon kè anpil, li gen pitye pou moun. Li pa fache fasil, li p'ap janm sispann renmen nou. Li toujou pare pou padonnen nou.
Let your hearts be broken, and not your clothing, and come back to the Lord your God: for he is full of grace and pity, slow to be angry and great in mercy, ready to be turned from his purpose of punishment.
καὶ διαρρήξατε τὰς καρδίας ὑμῶν καὶ μὴ τὰ ἱμάτια ὑμῶν καὶ ἐπιστράφητε πρὸς κύριον τὸν θεὸν ὑμῶν ὅτι ἐλεήμων καὶ οἰκτίρμων ἐστὶν μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις
- 14 Sa ki konnen? Li ka chanje lide, li ka padonnen nou. Li ka ban nou benediksyon. N'a gen grenn jaden ak diven ankò pou nou fè ofrann bay Seyè a, Bondye nou an!
May it not be that he will again let his purpose be changed and let a blessing come after him, even a meal offering and a drink offering for the Lord your God?
τίς οἶδεν εἰ ἐπιστρέψει καὶ μετανοήσει καὶ ὑπολείπεται ὀπίσω αὐτοῦ εὐλογία ἑσθίαν καὶ σπονδὴν κυρίῳ τῷ θεῷ ὑμῶν

- 15 **Kònen twonpèt sou mòn Siyon an! Bay lòd pou tout moun fè jèn! Mande pou tout moun reyini!**
Let a horn be sounded in Zion, let a time be fixed for going without food, have a holy meeting:
σαλπίζατε σάλπιγγι ἐν σιων ἀγιάσατε νηστείαν κηρύξατε θεραπείαν
- 16 **Sanble pèp la. Pare tout moun pou fè sèvis. Sanble vye granmoun yo! Reyini tout timoun yo, menm timoun ki nan tete. Ata moun ki fenk marye yo, se pou yo kite kay yo vini tou.**
Get the people together, make the mass of the people holy, send for the old men, get together the children and babies at the breast: let the newly married man come out of his room and the bride from her tent.
 συναγάγετε λαόν ἀγιάσατε ἐκκλησίαν ἐκλέξασθε πρεσβυτέρους συναγάγετε νήπια θηλάζοντα μαστούς ἐξελάτω νυμφίος ἐκ τοῦ κοιτῶνος αὐτοῦ καὶ νύμφη ἐκ τοῦ παστοῦ αὐτῆς
- 17 **Nan lakou ki separe gwo pòtay tanp lan ak lotèl la, se pou prèt yo, sèvitè Seyè a, pran kriye. Se pou yo di: Pitye, Seyè, pitye pou pèp ou a. Pa kite moun lòt nasyon yo pase moun pa ou yo nan betiz pou fè yo wont, pou yo ta di: Kote Bondye yo a?**
Let the priests, the servants of the Lord, be weeping between the covered way and the altar, and let them say, Have mercy on your people, O Lord, do not give up your heritage to shame, so that the nations become their rulers: why let them say among the peoples, Where is their God?
 ἀνὰ μέσον τῆς κρηπίδος τοῦ θυσιαστηρίου κλαύσονται οἱ ἱερεῖς οἱ λειτουργοῦντες κυρίῳ καὶ ἐροῦσιν φέισα κύριε τοῦ λαοῦ σου καὶ μὴ δῶς τὴν κληρονομίαν σου εἰς ὄνειδος τοῦ κατάρξαι αὐτῶν ἔθνη ἃ οὐκ εἴπωσιν ἐν τοῖς ἔθνεσιν ποῦ ἐστὶν ὁ θεὸς αὐτῶν
- 18 **¶ Lè sa a, Seyè a fè wè jan li renmen peyi li a. Li fè pèp li a gras.**
Then the Lord had a care for the honour of his land and had pity on his people.
 καὶ ἐξήλωσεν κύριος τὴν γῆν αὐτοῦ καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ
- 19 **Li reponn, li di pèp la konsa: -Bon! Mwen pral ban nou ble, diven ak lwil fre. N'ap gen tou sa n'a bezwen. Mwen p'ap janm kite moun lòt nasyon yo pase nou nan betiz ankò.**
And the Lord made answer and said to his people, See, I will send you grain and wine and oil in full measure: and I will no longer let you be shamed among the nations:
 καὶ ἀπεκρίθη κύριος καὶ εἶπεν τῷ λαῷ αὐτοῦ ἰδοὺ ἐγὼ ἐξαποστέλλω ὑμῖν τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον καὶ ἐμπλησθήσεσθε αὐτῶν καὶ οὐ δώσω ὑμᾶς οὐκέτι εἰς ὄνειδισμόν ἐν τοῖς ἔθνεσι
- 20 **Mwen pral chase lame krikèt la byen lwen nou. Wi, lame krikèt ki te soti nan nò a. M'ap voye yo ale nan dezè a, kote ki pa gen dlo, kote ki pa gen pyebwa. Tèt lame krikèt yo va pran direksyon lanmè ki sou bò solèy leve a, lanmè Mouri a. Ke lame krikèt yo va pran direksyon lanmè ki sou bò solèy kouche a, lanmè Mediterane a. Kadav yo pral pouri, y'ap bay move sant. Seyè a fè anpil bagay pou nou.**
I will send the one from the north far away from you, driving him into a dry and waste land, with his front to the sea of the east and his back to the sea of the west, and the smell of him will go up, even his evil smell will go up.
 καὶ τὸν ἀπὸ βορρᾶ ἐκδιώξω ἀπ' ὑμῶν καὶ ἐξώσω αὐτὸν εἰς γῆν ἄνυδρον καὶ ἀφανιῶ τὸ πρόσωπον αὐτοῦ εἰς τὴν θάλασσαν τὴν πρότην καὶ τὰ ὀπίσω αὐτοῦ εἰς τὴν θάλασσαν τὴν ἐσχάτην καὶ ἀναβήσεται ἡ σαπρία αὐτοῦ καὶ ἀναβήσεται ὁ βρόμος αὐτοῦ ὅτι ἐμεγάλυνεν τὰ ἔργα αὐτοῦ
- 21 **Nou menm jaden yo, nou pa bezwen pè ankò. Fè fèt, fè kè nou kontan, paske Seyè a fè anpil pou nou!**
Have no fear, O land; be glad with great joy; for the Lord has done great things.
 θάρσει γῆ χαίρε καὶ εὐφραίνου ὅτι ἐμεγάλυνεν κύριος τοῦ ποιῆσαι
- 22 **Nou menm zannimo nan savann yo, nou pa bezwen pè ankò: jaden zèb yo pral pouse byen bèl, pyebwa yo pral donner, pye fig Frans yo ak pye rezen yo pral bay bèl rekòt.**
Have no fear, you beasts of the field, for the grass-lands of the waste are becoming green, for the trees are producing fruit, the fig-tree and the vine give out their strength.
 θαρσεῖτε κτήνη τοῦ πεδίου ὅτι βεβλάστηκεν πεδία τῆς ἐρήμου ὅτι ξύλον ἤνεγκεν τὸν καρπὸν αὐτοῦ ἄμπελος καὶ συκὴ ἔδωκαν τὴν ἰσχὺν αὐτῶν
- 23 **Nou menm, moun Siyon yo, fè fèt! Fè kè nou kontan poutèt sa Seyè a, Bondye nou an, fè pou nou. Li ban nou kantite lapli nou te bezwen nan sezon lotòn. Li ban nou gwo lapli loraj ak lapli nan sezon prentan, jan l' te konn fè l' anvan an.**
Be glad, then, you children of Zion, and have joy in the Lord your God: for he gives you food in full measure, making the rain come down for you, the early and the late rain as at the first.
 καὶ τὰ τέκνα σιων χαίρετε καὶ εὐφραίνεσθε ἐπὶ τῷ κυρίῳ θεῷ ὑμῶν διότι ἔδωκεν ὑμῖν τὰ βρώματα εἰς δικαιοσύνην καὶ βρέξει ὑμῖν ὑετὸν πρόμιον καὶ ὄψιμον καθὼς ἐμπροσθεν
- 24 **Glasi yo pral plen grenn. Barik yo pral plen diven ak lwil fre.**
And the floors will be full of grain, and the crushing-places overflowing with wine and oil.
 καὶ πλησθήσονται αἱ ἄλωνες σίτου καὶ ὑπερεκχυθήσονται αἱ ληνοὶ οἴνου καὶ ἐλαίου
- 25 **M'a ban nou ankò tou sa nou te pèdi pandan tout tan bann gwo krikèt yo, ti krikèt yo, ti chini yo ak gwo chini yo te devore rekòt nou yo. Se mwen menm ki te voye lame sa a sou nou.**
I will give back to you the years which were food for the locust, the plant-worm, the field-fly, and the worm, my great army which I sent among you.
 καὶ ἀνταποδώσω ὑμῖν ἀντὶ τῶν ἐτῶν ὧν κατέφαγεν ἡ ἀκρίς καὶ ὁ βροῦχος καὶ ἡ ἐρυσίβη καὶ ἡ κάμπη ἡ δύναμίς μου ἡ μεγάλη ἣν ἐξαπέστειλα εἰς ὑμᾶς
- 26 **Nou pral manje plen vant nou. N'a fè lwanj Seyè a, Bondye nou an, ki te fè tout bèl bagay sa yo pou nou. Yo p'ap janm pase pèp mwen an nan betiz ankò.**
You will have food in full measure, and give praise to the name of the Lord your God, who has done wonders for you:
 καὶ φάγεσθε ἐσθίοντες καὶ ἐμπλησθήσεσθε καὶ αἰνέσετε τὸ ὄνομα κυρίου τοῦ θεοῦ ὑμῶν ἃ ἐποίησεν μεθ' ὑμῶν εἰς θαυμάσια καὶ οὐ μὴ καταίχθη ὁ λαός μου εἰς τὸν αἰῶνα

- 27 Lè sa a, n'a konnen mwen kanpe la nan mitan pèp Izrayèl la. Se mwen menm Seyè a ki Bondye nou. Pa gen tankou m'. Yo p'ap janm pase pèp mwen an nan betiz ankò.
And you will be certain that I am in Israel, and that I am the Lord your God, and there is no other: and my people will never be shamed.
καὶ ἐπιγνώσεσθε ὅτι ἐν μέσῳ τοῦ Ἰσραὴλ ἐγὼ εἰμι καὶ ἐγὼ κύριος ὁ θεὸς ὑμῶν καὶ οὐκ ἔστιν ἕτι πλὴν ἐμοῦ καὶ οὐ μὴ κατασχυνθῶσιν οὐκέτι πᾶς ὁ λαὸς μου εἰς τὸν αἰῶνα
- 1 ¶ Seyè a di ankò: -Lè sa a, jou sa yo, m'a fè peyi Jida a ak lavil Jerizalèm kanpe ankò.
 \2:28\And after that, it will come about, says the Lord, that I will send my spirit on all flesh; and your sons and your daughters will be prophets, your old men will have dreams, your young men will see visions:
καὶ ἔσται μετὰ ταῦτα καὶ ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται
- 2 Apre sa, m'a sanble tout nasyon yo. M'a fè yo desann nan Fon Jijman Bondye a. Se la mwen pral jije yo pou tou sa yo fè Izrayèl, pèp mwen an, moun pa m' yo. Paske, se yo ki te gaye moun pèp Izrayèl yo nan mitan lòt nasyon yo. Lèfini, yo te separe peyi mwen an.
 \2:29\And on the servants and the servant-girls in those days I will send my spirit.
καὶ ἐπὶ τοὺς δούλους καὶ ἐπὶ τὰς δούλας ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου
- 3 Yo te tire osò pou konnen pou ki moun prizonne yo ap ye. Yo te vann ti gason yo pou yo te ka gen lajan pou al nan jennès. Yo te vann tifi yo pou yo te ka gen lajan pou achte bweson, Lèfini, yo bwè jouk yo sou.
 \2:30\And I will let wonders be seen in the heavens and on the earth, blood and fire and pillars of smoke.
καὶ δώσω τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς αἷμα καὶ πῦρ καὶ ἀτμίδια καπνοῦ
- 4 Nou menm moun lavil Tir ak moun lavil Sidon, sa n'ap chache fè m' konsa? Nou menm tou ki rete nan tout zòn peyi Filisti a, se chache n'ap chache fè m' peye pou sa m' te fè nou? Si nou vle tire revanj nou sou mwen, enben, anvan nou bat je nou, m'ap fè nou peye sa.
 \2:31\The sun will be made dark and the moon turned to blood, before the great day of the Lord comes, a day to be feared.
ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν ἔλθειν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ
- 5 Nou te pran tout ajan ak tout lò mwen yo, nou pote tout bèl gwo richès mwen yo ale nan tanp nou yo.
 \2:32\And it will be that whoever makes his prayer to the name of the Lord will be kept safe: for in Mount Zion and in Jerusalem some will be kept safe, as the Lord has said, and will be among the small band marked out by the Lord.
καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται ὅτι ἐν τῷ ὄρει σιων καὶ ἐν ἱερουσαλημ ἔσται ἀνασφζόμενος καθότι εἶπεν κύριος καὶ εὐαγγελιζόμενοι οὗς κύριος προσκέκληται
- 1 ¶ Men mesaj Amòs, yonn nan gadò mouton lavil Tekoa a, te bay. Se bagay Bondye te fè l' konnen sou pèp Izrayèl la, dezann anvan tranblemanntè a. Lè sa a, se Ozyas ki te wa nan peyi Jida, epi se Jewoboram, pitit Joas, ki te wa nan peyi Izrayèl.
The words of Amos, who was among the herdsmen of Tekoa; what he saw about Israel in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel, two years before the earth-shock.
λόγοι αμωσ οἱ ἐγένοντο ἐν νακκαριμ ἐκ θεκουε οὗς εἶδεν ὑπὲρ ἱερουσαλημ ἐν ἡμέραις οζιου βασιλέως ιουδα καὶ ἐν ἡμέραις ιεροβοαμ τοῦ ιωασ βασιλέως Ἰσραὴλ πρὸ δύο ἐτῶν τοῦ σεισμοῦ
- 2 Amòs di: -Seyè a rete sou mòn Siyon, l'ap gwonde. Li rete lavil Jerizalèm, li pale byen fò. Lamenn, savann mouton yo fennen. Zèb ki sou tèt mòn Kamèl la cheche.
And he said, The Lord will give a lion's cry from Zion, his voice will be sounding from Jerusalem; and the fields of the keepers of sheep will become dry, and the top of Carmel will be wasted away.
καὶ εἶπεν κύριος ἐκ σιων ἐφθέγγατο καὶ ἐξ ἱερουσαλημ ἔδοκεν φωνὴν αὐτοῦ καὶ ἐπένησαν αἱ νομαὶ τῶν ποιμένων καὶ ἐξηράνθη ἡ κορυφὴ τοῦ καρμήλου
- 3 ¶ Seyè a di konsa: Moun peyi Damas yo ap plede fè peche sou peche san rete. Mwen fin pran desizyon m', mwen p'ap chanje lide. Yo maltrete moun peyi Galarad yo. Yo krabinen yo anba kout baton fè.
These are the words of the Lord: For three crimes of Damascus, and for four, I will not let its fate be changed; because they have been crushing Gilead with iron grain-crushing instruments.
καὶ εἶπεν κύριος ἐπὶ ταῖς τρισὶν ἀσεβείαις δαμασκοῦ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν ἀνθ' ὧν ἐπρίζον πρίοισιν σιδηροῖς τὰς ἐν γαστρὶ ἔχουσας τῶν ἐν γαλααδ
- 4 M'ap voye dife sou kay kote wa Azayèl rete a. Dife a ap boule gwo kay wa Bennadad la ra tè.
And I will send a fire into the house of Hazael, burning up the great houses of Ben-hadad.
καὶ ἐξαποστελῶ πῦρ εἰς τὸν οἶκον αζαηλ καὶ καταφάγεται θεμέλια νιοῦ αδερ
- 5 M'ap kraze pòtay lavil Damas la miyèt moso. M'ap disparèt moun ki rete nan Fon Avenn ansanm ak chèf ki kòmande lavil Betedenn lan. Y'a fè moun peyi Siri yo prizonne, y'a depòte yo nan peyi Kir. Se Seyè a menm ki di sa.
And I will have the locks of the door of Damascus broken, and him who is seated in power cut off from the valley of Aven, and him in whose hand is the rod from the house of Eden; and the people of Aram will go away as prisoners into Kir, says the Lord.
καὶ συντρίψω μοχλοὺς δαμασκοῦ καὶ ἐξολεθρεύσω κατοικοῦντας ἐκ πεδίου ὦν καὶ κατακόψω φυλὴν ἐξ ἀνδρῶν χαρραν καὶ αἰχμαλωτευθήσεται λαὸς συρίας ἐπικλήτος λέγει κύριος

- 6 Seyè a di konsa: Moun lavil Gaza yo ap plede fè peche sou peche san rete. Mwen fin pran desizyon m', mwen p'ap chanje lide. Yo depòte tout yon nasyon. Yo vann yo tankou esklav bay moun Edon yo.
 These are the words of the Lord: For three crimes of Gaza, and for four, I will not let its fate be changed; because they took all the people away prisoners, to give them up to Edom.
 τάδε λέγει κύριος ἐπὶ ταῖς τρισὶν ἀσεβείαις γάζης καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς ἕνεκεν τοῦ αἰχμαλωτεῦσαι αὐτούς αἰχμαλωσίαν τοῦ σαλωμων τοῦ συγκλεῖσαι εἰς τὴν ἰδουμαίαν
- 7 M'ap voye dife sou miray lavil Gaza. L'ap boule gwo kay yo ra tè.
 And I will send a fire on the wall of Gaza, burning up its great houses:
 καὶ ἐξαποστελῶ πῦρ ἐπὶ τὰ τεῖχη γάζης καὶ καταφάγεται θεμέλια αὐτῆς
- 8 M'ap disparèt moun ki kòmande lavil Asdòd ansanm ak chèf ki rete nan lavil Askalon an. M'ap pini lavil Ekwon an. Tout rès moun Filisti yo pral mouri. Se Seyè a menm, Bondye a, ki di sa.
 Him who is seated in power I will have cut off from Ashdod, and him in whose hand is the rod from Ashkelon; and my hand will be turned against Ekron, and the rest of the Philistines will come to destruction, says the Lord God.
 καὶ ἐξολεθρεύσω κατοικοῦντας ἐξ ἄζώτου καὶ ἐξαρθήσεται φυλὴ ἐξ ἀσκαλῶνος καὶ ἐπάξω τὴν χεῖρά μου ἐπὶ ακκαρων καὶ ἀπολοῦνται οἱ κατάλοιποι τῶν ἀλλοφύλων λέγει κύριος
- 9 Seyè a di konsa: Moun peyi Tir yo ap plede fè peche sou peche san rete. Mwen fin pran desizyon m', mwen p'ap chanje lide. Yo depòte tout yon nasyon. Yo vann yo tankou esklav bay moun Edon yo. Yo pa respekte kondisyon yo te pase pou yo viv yonn ak lòt tankou frè ak frè.
 These are the words of the Lord: For three crimes of Tyre, and for four, I will not let its fate be changed; because they gave up all the people prisoners to Edom, without giving a thought to the brothers' agreement between them.
 τάδε λέγει κύριος ἐπὶ ταῖς τρισὶν ἀσεβείαις τύρου καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτὴν ἀνθ' ὧν συνέκλεισαν αἰχμαλωσίαν τοῦ σαλωμων εἰς τὴν ἰδουμαίαν καὶ οὐκ ἐμνήσθησαν διαθήκη ς ἀδελφῶν
- 10 Se poutèt sa, m'ap voye dife sou miray lavil Tir. L'ap boule gwo kay li yo ra tè.
 And I will send a fire on the wall of Tyre, burning up its great houses.
 καὶ ἐξαποστελῶ πῦρ ἐπὶ τὰ τεῖχη τύρου καὶ καταφάγεται θεμέλια αὐτῆς
- 11 Seyè a di konsa: Moun lavil Edon yo ap plede fè peche sou peche san rete. Mwen fin pran desizyon m', mwen p'ap chanje lide. Yo kouri dèyè frè yo ak nepe pou yo touye yo. Yo san pitye pou yo. Kòlè yo pa gen limit. Yo toujou kenbe yo nan kè yo.
 These are the words of the Lord: For three crimes of Edom, and for four, I will not let its fate be changed; because his sword was turned against his brother, without pity, and his wrath was burning at all times, and he was angry for ever.
 τάδε λέγει κύριος ἐπὶ ταῖς τρισὶν ἀσεβείαις τῆς ἰδουμαίας καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς ἕνεκα τοῦ διώξει αὐτούς ἐν ῥομφαίᾳ τὸν ἀδελφὸν αὐτοῦ καὶ ἐλυμήνατο μήτραν ἐπὶ γῆς καὶ ἤρπασεν εἰς μαρτύριον φρικτὴν αὐτοῦ καὶ τὸ ὄρημα αὐτοῦ ἐφύλαξεν εἰς νεῖκος
- 12 Se poutèt sa, m'ap voye dife nan lavil Teman. L'a boule gwo kay lavil Bozra yo ra tè.
 And I will send a fire on Teman, burning up the great houses of Bozrah.
 καὶ ἐξαποστελῶ πῦρ εἰς θαιμαν καὶ καταφάγεται θεμέλια τευχέων αὐτῆς
- 13 Seyè a di konsa: Moun lavil Amon yo ap plede fè peche sou peche san rete. Mwen fin pran desizyon m', mwen p'ap chanje lide. Nan fè lagè pou yo ka gen plis tè, yo rive devantr fanm ansent peyi Galarad yo.
 These are the words of the Lord: For three crimes of the children of Ammon, and for four, I will not let its fate be changed; because in Gilead they had women with child cut open, so that they might make wider the limits of their land.
 τάδε λέγει κύριος ἐπὶ ταῖς τρισὶν ἀσεβείαις υἰῶν αμμων καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν ἀνθ' ὧν ἀνέσχιζον τὰς ἐν γαστρὶ ἐχοῦσας τῶν γαλααδιτῶν ὅπως ἐμπλατύνωσιν τὰ ὄρια αὐτῶν
- 14 Se poutèt sa, m'ap limen yon dife sou miray lavil Raba. L'a boule gwo kay yo ra tè. Se lè sa a w'a tandè rèl moun k'ap goumen nan lagè yo, tankou bri van siklòn k'ap pase.
 And I will make a fire in the wall of Rabbah, burning up its great houses, with loud cries in the days of war, with a storm in the day of the great wind:
 καὶ ἀνάψω πῦρ ἐπὶ τὰ τεῖχη ραββα καὶ καταφάγεται θεμέλια αὐτῆς μετὰ κρηνγῆς ἐν ἡμέρᾳ πολέμου καὶ σεισθήσεται ἐν ἡμέρᾳ συντελείας αὐτῆς
- 15 Y'a fè wa yo ak tout chèf yo prizonye. Y'a depòte yo. Se Seyè a menm ki di sa.
 And their king will be made prisoner, he and his captains together, says the Lord.
 καὶ πορεύσονται οἱ βασιλεῖς αὐτῆς ἐν αἰχμαλωσίᾳ οἱ ἱερεῖς αὐτῶν καὶ οἱ ἄρχοντες αὐτῶν ἐπὶ τὸ αὐτὸ λέγει κύριος
- 1 ¶ Seyè a di konsa: Moun lavil Moab yo ap plede fè peche sou peche san rete. Mwen fin pran desizyon m', mwen p'ap chanje lide. Yo pa respekte zosman wa Edon an. Yo boule yo fè yo tounen sann.
 These are the words of the Lord: For three crimes of Moab, and for four, I will not let its fate be changed; because he had the bones of the king of Edom burned to dust.
 τάδε λέγει κύριος ἐπὶ ταῖς τρισὶν ἀσεβείαις μοαβ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν ἀνθ' ὧν κατέκαυσαν τὰ ὀσά βασιλέως τῆς ἰδουμαίας εἰς κονίαν

- 2 M'ap voye dife nan peyi Moab la. L'a boule gwo kay lavil Keriyòt yo ra tè. Moun Moab yo ap mouri nan mitan batay la, antan moun k'ap goumen yo ap rele byen fò, epi klewon ap kònen.
And I will send a fire on Moab, burning up the great houses of Kerioth: and death will come on Moab with noise and outcries and the sound of the horn:
 και εξαποστελω πυρ επί μοαβ και καταφάγεται θεμέλια τῶν πόλεων αὐτῆς και ἀποθάνεται ἐν ἀδυναμίᾳ μοαβ μετὰ κραυγῆς και μετὰ φωνῆς σάλπιγγος
- 3 M'ap touye chèf k'ap gouvènènan nan mitan yo ansanm ak tout lòt chèf ki nan peyi a. Se Seyè a menm ki di sa.
And I will have the judge cut off from among them, and all their captains I will put to death with him, says the Lord.
 και ἐξολεθρεύσω κριτὴν ἐξ αὐτῆς και πάντας τοὺς ἄρχοντας αὐτῆς ἀποκτενῶ μετ' αὐτοῦ λέγει κύριος
- 4 Seyè a di konsa: Moun peyi Jida yo ap plede fè peche sou peche san rete. Mwen fin pran desizyon m', mwen p'ap chanje lide. Yo voye sa mwen te moutre yo a jete. Yo p'ap fè sa m' te ba yo lòd fè a. Yo kite menm zidòl zansèt yo te sèvi a fè yo pèdi wout yo.
These are the words of the Lord: For three crimes of Judah, and for four, I will not let its fate be changed; because they have given up the law of the Lord, and have not kept his rules; and their false ways, in which their fathers went, have made them go out of the right way.
 τάδε λέγει κύριος ἐπὶ ταῖς τρισὶν ἀσεβείαις υἱῶν ἰουδα και ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτὸν ἕνεκα τοῦ ἀπόσασθαι αὐτοὺς τὸν νόμον κυρίου και τὰ προστάγματα αὐτοῦ οὐκ ἐφυλάξαντο και ἐπλάνησεν αὐτοὺς τὰ μάταια αὐτῶν ἃ ἐποίησαν οἱς ἐξηκολούθησαν οἱ πατέρες αὐτῶν ὅτις οὐκ ἐπείσαν αὐτῶν
- 5 Se poutèt sa, m'ap voye dife nan peyi Jida a. L'a boule gwo kay lavil Jerizalèm yo ra tè.
And I will send a fire on Judah, burning up the great houses of Jerusalem.
 και εξαποστελω πυρ ἐπὶ ἰουδαν και καταφάγεται θεμέλια ἱερουσαλημ
- 6 Seyè a di konsa: Moun pèp Izrayèl yo ap plede fè peche sou peche san rete. Mwen fin pran desizyon m', mwen p'ap chanje lide. Yo pran moun serye ki pa ka peye dèt yo, yo vann yo tankou esklav. Yo pran pòn malere ki pa gen senk pou peye dèt yo, yo vann yo pou gremesi.
These are the words of the Lord: For three crimes of Israel, and for four, I will not let its fate be changed; because they have given the upright man for silver, and the poor for the price of two shoes;
 τάδε λέγει κύριος ἐπὶ ταῖς τρισὶν ἀσεβείαις ἰσραηλ και ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτὸν ἀνθ' ὧν ἀπέδοντο ἀργυρίου δίκαιον και πένητα ἕνεκεν ὑποδημάτων
- 7 Y'ap pilonnen malere anba pye yo. Y'ap fè pòn yo vin pi pòn. Papa kou pitit al dèyè fi k'ap sèvi nan kay la. Konsa, yo trennen non Bondye nan labou.
Crushing the head of the poor, and turning the steps of the gentle out of the way: and a man and his father go in to the same young woman, putting shame on my holy name:
 τὰ πατοῦντα ἐπὶ τὸν χοῦν τῆς γῆς και ἐκονδύλιζον εἰς κεφαλὰς πτωχῶν και ὁδὸν ταπεινῶν ἐξέκλιναν και υἱὸς και πατὴρ αὐτοῦ εἰσεπορεύοντο πρὸς τὴν αὐτὴν παιδίσκην ὅπως βεβηλώσωσιν τὸ ὄνομα τοῦ θεοῦ αὐτῶν
- 8 Yo kouche bò lotèl yo sou rad moun te mete nan plan lakay yo. Nan tanp bondye yo a y'ap bwè bweson yo te fè moun bay pou amann.
By every altar they are stretched on clothing taken from those who are in their debt, drinking in the house of their god the wine of those who have made payment for wrongdoing.
 και τὰ ἱμάτια αὐτῶν δεσμεύοντες σχοινοῖς παραπετάσματα ἐποίουον ἐχόμενα τοῦ θυσιαστηρίου και οἶνον ἐκ συκοφαντιῶν ἔπινον ἐν τῷ οἴκῳ τοῦ θεοῦ αὐτῶν
- 9 ¶ Men, nou menm pèp mwen, se pou nou mwen te detwi moun Amori yo nèt, yon bann moun ki te wo tankou pye palmis, ki te gen kouraj tankou pye bwadchenn. Mwen koupe branch yo ra tè. Mwen dechouke rasin yo.
Though I sent destruction on the Amorite before them, who was tall as the cedar and strong as the oak-tree, cutting off his fruit from on high and his roots from under the earth.
 ἐγὼ δὲ ἐξῆρα τὸν αμορραῖον ἐκ προσώπου αὐτῶν οὗ ἦν καθὼς ὕψος κέδρου τὸ ὕψος αὐτοῦ και ἰσχυρὸς ἦν ὡς δρῦς και ἐξῆρα τὸν καρπὸν αὐτοῦ ἐπάνωθεν και τὺς ρίζας αὐτοῦ ὑποκάτωθεν
- 10 Mwen fè nou soti kite peyi Lejip. Mwen mennen nou pandan karantan nan dezè a. Mwen ban nou peyi moun Amori yo pou peyi pa nou.
And I took you up out of the land of Egypt, guiding you for forty years in the waste land, so that you might take for your heritage the land of the Amorite.
 και ἐγὼ ἀνήγαγον ὑμᾶς ἐκ γῆς αἰγύπτου και περιήγαγον ὑμᾶς ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη τοῦ κατακληρονομήσαι τὴν γῆν τῶν αμορραίων
- 11 Mwen te chwazi kèk nan pitit gason nou yo pou sèvi m' prèt, ak kèk nan jenn gason nou yo pou yo ka vin nazirit. Se pa konsa sa te fèt vre, moun Izrayèl? Se mwen menm, Seyè a, ki di sa.
And some of your sons I made prophets, and some of your young men I made separate for myself. Is it not even so, O children of Israel? says the Lord.
 και ἔλαβον ἐκ τῶν υἱῶν ὑμῶν εἰς προφήτας και ἐκ τῶν νεανίσκων ὑμῶν εἰς ἁγιασμόν μη οὐκ ἔστιν ταῦτα υἱοὶ ἰσραηλ λέγει κύριος
- 12 Men, nou fè nazirit yo bwè diven, nou bay pwofèt yo lòd pou yo pa bay mesaj mwen ba yo pou pèp la.
But to those who were separate you gave wine for drink; and to the prophets you said, Be prophets no longer.
 και ἐποτίζετε τοὺς ἁγιασμένους οἶνον και τοῖς προφήταις ἐνετέλλεσθε λέγοντες οὐ μη προφητεύσητε
- 13 Koulye a, mwen pral kraze nou anba pye m' menm jan yon kabwèt chaje ap foule tè.
See, I am crushing you down, as one is crushed under a cart full of grain.
 διὰ τοῦτο ἰδοὺ ἐγὼ κυλίω ὑποκάτω ὑμῶν ὃν τρόπον κυλιεται ἡ ἄμαξα ἡ γέμουσα καλάμης

- 14 Nou te mèt konn kouri, nou p'ap chape. Gwonèg kou nou gwonèg, sa p'ap sèvi nou anyen. Vanyan kou nou vanyan, nou p'ap ka sove pwòp tèt nou.
And flight will be impossible for the quick-footed, and the force of the strong will become feeble, and the man of war will not get away safely:
καὶ ἀπολείται φυγὴ ἐκ δρομέως καὶ ὁ κραταῖος οὐ μὴ κρατήσῃ τῆς ἰσχύος αὐτοῦ καὶ ὁ μαχητὴς οὐ μὴ σώσῃ τὴν ψυχὴν αὐτοῦ
- 15 Moun k'ap tire flèch yo p'ap ka rete kanpe. Moun k'ap kouri vit yo p'ap ka chape. Kavalye sou chwal p'ap ka sove lavi yo.
And the Bowman will not keep his place; he who is quick-footed will not get away safely; and the horseman will not keep his life.
καὶ ὁ τοξότης οὐ μὴ ὑποστῆ καὶ ὁ ὄξυς τοῖς ποσὶν αὐτοῦ οὐ μὴ διασωθῆ οὐδὲ ὁ ἵππεὺς οὐ μὴ σώσῃ τὴν ψυχὴν αὐτοῦ
- 16 Jou sa a, ata sòlda ki pi vanyan yo ap lage zam yo atè, y'ap kouri met deyò tankou manman yo te fè yo. Se Seyè a menm ki di sa.
And he who is without fear among the fighting men will go in flight without his clothing in that day, says the Lord.
καὶ εὐρήσει τὴν καρδίαν αὐτοῦ ἐν δυναστείαις ὁ γυμνὸς διώξεται ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγει κύριος
- 1 ¶ Nou menm pèp Izrayèl, tande mesaj Seyè a te bay sou nou, sou nasyon li te fè sotif kite peyi Lejip la.
Give ear to this word which the Lord has said against you, O children of Israel, against all the family which I took up out of the land of Egypt, saying,
ἀκούσατε τὸν λόγον τοῦτον ὃν ἐλάλησεν κύριος ἐφ' ὑμᾶς οἶκος ἰσραὴλ καὶ κατὰ πάσης φυλῆς ἧς ἀνήγαγον ἐκ γῆς αἰγύπτου λέγων
- 2 Nan tout pèp ki sou latè, se nou menm sèl mwen te chwazi, se nou menm ase mwen te okipe. Se poutèt sa, m'ap pini nou pou tout peche nou fè yo.
You only of all the families of the earth have I taken care of: for this reason I will send punishment on you for all your sins.
πλὴν ὑμᾶς ἔγνω ἔκ πασῶν φυλῶν τῆς γῆς διὰ τοῦτο ἐκδικήσω ἐφ' ὑμᾶς πάσας τὰς ἀμαρτίας ὑμῶν
- 3 Ou janm wè de moun pati ansanm al nan vwayaj san yo pa t' antann yo anvan?
Is it possible for two to go walking together, if not by agreement?
εἰ πορεύονται δύο ἐπὶ τὸ αὐτὸ καθόλου ἐὰν μὴ γνωρίσωσιν ἑαυτούς
- 4 Ou janm tande yon lyon gwonde nan rakbwa san li pa gen tan jwenn sa pou l' manje a anvan? Ou janm tande yon jenn ti lyon ap gwonde nan twou li san li pa gen anyen nan bouch li?
Will a lion give his loud cry in the woodland when no food is there? will the voice of the young lion be sounding from his hole if he has taken nothing?
εἰ ἐρεύξεται λέων ἐκ τοῦ δρυμοῦ αὐτοῦ θήραν οὐκ ἔχων εἰ δώσει σκύμος φωνὴν αὐτοῦ ἐκ τῆς μάνδρας αὐτοῦ καθόλου ἐὰν μὴ ἀρπάσῃ τι
- 5 Ou janm wè yon zwezo desann atè vin pran nan pèlen si yo pa mete manje nan pèlen anvan? Ou janm wè yon pèlen pati si pa gen bèt ki pran ladan l' ?
Is it possible for a bird to be taken in a net on the earth where no net has been put for him? will the net come up from the earth if it has taken nothing at all?
εἰ πεσεῖται ὄρνειον ἐπὶ τὴν γῆν ἄνευ ἰζευτοῦ εἰ σασθήσεται παρὶς ἐπὶ τῆς γῆς ἄνευ τοῦ συλλαβεῖν τι
- 6 Ou janm wè yo kònen klewon pou fè konnen lagè pral konmanse pou kè moun pa kase? Eske malè ka tonbe sou yon lavil si se pa Seyè a ki lakòz?
If the horn is sounded in the town will the people not be full of fear? will evil come on a town if the Lord has not done it?
εἰ φωνήσῃ σάλπιγξ ἐν πόλει καὶ λαὸς οὐ προσηθήσεται εἰ ἔσται κακία ἐν πόλει ἢν κύριος οὐκ ἐποίησεν
- 7 Konsa tou, ou mèt sèten, Seyè a p'ap janm fè anyen san li pa fè pwofèt yo, moun k'ap sèvi l' yo, konnen.
Certainly the Lord will do nothing without making clear his secret to his servants, the prophets.
διότι οὐ μὴ ποιήσῃ κύριος ὁ θεὸς πρᾶγμα ἐὰν μὴ ἀποκαλύψῃ παιδείαν αὐτοῦ πρὸς τοὺς δούλους αὐτοῦ τοὺς προφήτας
- 8 Lè lyon gwonde, ki moun ki p'ap gen kè kase? Lè Seyè a pale, ki moun ki ka enpoze pwofèt yo bay mesaj la?
The cry of the lion is sounding; who will not have fear? The Lord God has said the word; is it possible for the prophet to keep quiet?
λέων ἐρεύξεται καὶ τίς οὐ φοβηθήσεται κύριος ὁ θεὸς ἐλάλησεν καὶ τίς οὐ προφητεῦσει
- 9 ¶ Men sa pou ou fè moun ki rete nan gwo kay peyi Lejip ak nan peyi Asdòd yo konnen: Nou tout, sanble sou mòn Samari yo. Vin wè ki kalite dezòd ki gen la, ki kantite krim k'ap fèt la.
Give out the news in the great houses of Assyria and in the land of Egypt, and say, Come together on the mountains of Samaria, and see what great outcries are there, and what cruel acts are done in it.
ἀπαγγεῖλατε χώραις ἐν ἀσσυρίοις καὶ ἐπὶ τὰς χώρας τῆς αἰγύπτου καὶ εἶπατε συνάχθητε ἐπὶ τὸ ὄρος σαμαρείας καὶ ἴδετε θαυμαστὰ πολλὰ ἐν μέσῳ αὐτῆς καὶ τὴν καταδυναστείαν τὴν ἐν αὐτῇ
- 10 Yo pa konn jan pou yo fè sa ki dwat devan Bondye. Se mwen menm, Seyè a, ki di sa. Yo plen kay yo ak bagay yo pran nan vòlò ak nan sasinen moun.
For they have no knowledge of how to do what is right, says the Lord, who are storing up violent acts and destruction in their great houses.
καὶ οὐκ ἔγνω ἂ ἔσται ἐναντίον αὐτῆς λέγει κύριος οἱ θησαυρίζοντες ἀδικίαν καὶ ταλαιπωρίαν ἐν ταῖς χώραις αὐτῶν
- 11 Se sa ki fè, men sa Seyè a, Bondye a, di: Yon lènmi gen pou vin sènen peyi a, l'a kraze tout fò k'ap pwoteje ou yo, l'ap piye tout gwo kay ou yo.
For this reason, says the Lord, an attacker will come, shutting in the land on every side; and your strength will come down and your great houses will be made waste.
διὰ τοῦτο τάδε λέγει κύριος ὁ θεὸς τύρος κυκλόθεν ἡ γῆ σου ἐρημωθήσεται καὶ κατὰξει ἐκ σοῦ ἰσχύον σου καὶ διαρπαγήσονται αἱ χώραι σου

- 12 Seyè a di konsa: Lè yon lyon fin devore yon ti mouton, tou sa gadò a resi sove se renk de pye ak yon ti moso zòrèy. Konsa tou, se de twa nan moun pèp Izrayèl ki rete lavil Samari yo k'ap sove, yo menm ki rete nan yon ti kwen kay, sou yon moso kabann.
 These are the words of the Lord: As the keeper of sheep takes out of the mouth of the lion two legs or part of an ear; so will the children of Israel be made safe, who are resting in Samaria on seats of honour or on the silk cushions of a bed.
 τάδε λέγει κύριος ὃν τρόπον ὅταν ἐκπάσῃ ὁ ποιμὴν ἐκ στόματος τοῦ λέοντος δύο σκέλη ἢ λοβὸν ὠτίου οὕτως ἐκπασθήσονται οἱ υἱοὶ Ἰσραὴλ οἱ κατοικοῦντες ἐν σαμαρείᾳ κατέναντι φυλῆς καὶ ἐν δαμασκῶ ἱερεῖς
- 13 Koute byen. Avèti pitit pitit Jakòb yo. Men sa Seyè a, Bondye ki gen tout pouwva a, di:
 Give ear now, and give witness against the family of Jacob, says the Lord God, the God of armies;
 ἀκούσατε καὶ ἐπιμαρτύρασθε τῷ οἴκῳ Ἰακώβ λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ
- 14 Lè jou a rive pou m' pini pèp Izrayèl la pou peche l' yo, m'a detwi tout lotèl ki nan lavil Betèl la. Kòn lotèl yo ap kase, y'ap tonbe atè.
 For in the day when I give Israel punishment for his sins, I will send punishment on the altars of Beth-el, and the horns of the altar will be cut off and come down to the earth.
 διότι ἐν τῇ ἡμέρᾳ ὅταν ἐκδικῶ ἀσεβείας τοῦ Ἰσραὴλ ἐπ' αὐτόν καὶ ἐκδικήσω ἐπὶ τὰ θυσιαστήρια βαιθηλ καὶ κατασκαφήσεται τὰ κέρατα τοῦ θυσιαστηρίου καὶ πεσοῦνται ἐπὶ τὴν γῆν
- 15 M'ap detwi kay yo fè pou sezon fredri ak kay yo fè pou sezon chalè. M'ap demoli kay yo fè ak iwva yo ra tè. Tout gwo kay yo pral disparèt. Se Seyè a menm ki di sa.
 And I will send destruction on the winter house with the summer house; the ivory houses will be falling down and the great houses will come to an end, says the Lord.
 συγχέω καὶ πατάξω τὸν οἶκον τὸν περιπτερον ἐπὶ τὸν οἶκον τὸν θερινόν καὶ ἀπολοῦνται οἴκοι ἐλεφάντινοι καὶ προστεθήσονται οἴκοι ἕτεροι πολλοὶ λέγει κύριος
- 1 ¶ Nou menm, gwo fanm peyi Samari yo, nou gra tankou manman bèf Bazan. N'ap maltrete malere yo, n'ap peze pòn yo, epi n'ap di mari nou yo pote diven ban nou bwè.
 Give ear to this word, you cows of Bashan, who are in the hill of Samaria, by whom the poor are kept down, and those in need are crushed; who say to their lords, Get out the wine and give us drink.
 ἀκούσατε τὸν λόγον τοῦτον δαμάλις τῆς βασανίτιδος αἱ ἐν τῷ ὄρει τῆς σαμαρείας αἱ καταδυναστεύουσαι πτωχοὺς καὶ καταπατοῦσαι πένητας αἱ λέγουσαι τοῖς κυρίοις αὐτῶν ἐπίδοτε ἡμῖν ὄπιος πίωμα ἐν
- 2 Koute sa Seyè a di: Seyè a se yon moun apa. Se yon Bondye tout bon. Li fè sèman sou tèt li. Li di konsa: Yon jou gen pou rive, y'ap fwennen nou tankou pwason ki pran nan zen. Y'ap pote nou tout ale.
 The Lord God has taken an oath by his holy name, that the days are coming when they will take you away with hooks, and the rest of you with fish-hooks.
 ὁμνύει κύριος κατὰ τῶν ἁγίων αὐτοῦ διότι ἰδοὺ ἡμέραι ἔρχονται ἐφ' ἡμᾶς καὶ λήμψονται ἡμᾶς ἐν ὄπλοις καὶ τοὺς μεθ' ἡμῶν εἰς λέβητας ὑποκαιομένους ἐμβαλοῦσιν ἔμπυροι λοιμοὶ
- 3 Y'a fè nou pase nan twou ki nan miray la, de pye devan, yonn apre lòt. Y'ap voye nou jete deyò. Se Seyè a menm ki di sa.
 And you will go out through the broken places, every one going straight before her, and you will be sent into Harmon, says the Lord.
 καὶ ἐξενεχθήσεσθε γυμναὶ κατέναντι ἀλλήλων καὶ ἀπορροφήσεσθε εἰς τὸ ὄρος τὸ ρεμμα λέγει κύριος ὁ θεός
- 4 Seyè a di konsa: Nou menm, pèp Izrayèl, se sa! Moute nan tanp lavil Betèl yo, al fè peche! Ale lavil Gilgal, peche kont kò nou! Chak maten, mennen bèt pou yo touye tankou ofrann bay Bondye! Chak twa jou, pote ladim nou!
 Come to Beth-el and do evil; to Gilgal, increasing the number of your sins; come with your offerings every morning and your tenths every three days:
 εἰσέλθατε εἰς βαιθηλ καὶ ἠνομήσατε καὶ εἰς γαλγαλα ἐπληθύνετε τοῦ ἀσεβῆσαι καὶ ἠνέγκατε εἰς τὸ πρωὶ θυσίας ἡμῶν εἰς τὴν τριημερίαν τὰ ἐπιδέκατα ἡμῶν
- 5 Ale non! Ofri pen nou bay Bondye pou di l' mès! Mache di toupatou jan nou fè ofrann ak tout kè nou bay Bondye! Apa konsa nou renmen fè, pèp Izrayèl! Se Seyè a menm ki di sa.
 Let that which is leavened be burned as a praise-offering, let the news of your free offerings be given out publicly; for this is pleasing to you, O children of Israel, says the Lord.
 καὶ ἀνέγνωσαν ἔξω νόμον καὶ ἐπεκαλέσαντο ὁμολογίας ἀπαγγεῖλατε ὅτι ταῦτα ἠγάπησαν οἱ υἱοὶ Ἰσραὴλ λέγει κύριος ὁ θεός
- 6 ¶ Se mwen menm ki te fè grangou tonbe sou tout lavil nou yo, kifè nou pa t' ka jwenn manje lakay nou. Malgre sa, nou pa tounen vin jwenn mwen. Se Seyè a menm ki di sa.
 But in all your towns I have kept food from your teeth, and in all your places there has been need of bread: and still you have not come back to me, says the Lord.
 καὶ ἐγὼ δώσω ὑμῖν γομφιασμὸν ὀδόντων ἐν πάσαις ταῖς πόλεσιν ἡμῶν καὶ ἔνδειαν ἄρτων ἐν πάσῃ τοῖς τόποις ἡμῶν καὶ οὐκ ἐπεστρέψατε πρὸς με λέγει κύριος
- 7 Lè jaden nou tapral pote rekòt, mwen pa t' kite lapli tonbe. Mwen voye lapli sou yon lavil, mwen fè yon lòt rete san yon grenn lapli. Yon jaden jwenn lapli, yon lòt menm ap mouri.
 And I have kept back the rain from you, when it was still three months before the grain-cutting: I sent rain on one town and kept it back from another: one part was rained on, and the part where there was no rain became a waste.
 καὶ ἐγὼ ἀνέσχον ἐξ ἡμῶν τὸν ὑετὸν πρὸ τριῶν μηνῶν τοῦ τρυγήτου καὶ βρέξω ἐπὶ πόλιν μίαν ἐπὶ δὲ πόλιν μίαν οὐ βρέξω μερὶς μία βραχίσειται καὶ μερὶς ἐφ' ἣν οὐ βρέξω ἐπ' αὐτὴν ξηρανθήσεται
- 8 Moun sotri nan de twa lavil ale nan yon lavil nan vwazinaj al mande dlo, men pa t' gen ase pou yo tout bwè. Malgre sa, nou pa tounen vin jwenn mwen. Se Seyè a menm ki di sa.
 So two or three towns went wandering to one town looking for water, and did not get enough: and still you have not come back to me, says the Lord.
 καὶ συναθροισθήσονται δύο καὶ τρεῖς πόλεις εἰς πόλιν μίαν τοῦ πιεῖν ὕδωρ καὶ οὐ μὴ ἐμπλησθῶσιν καὶ οὐκ ἐπεστρέψατε πρὸς με λέγει κύριος

- 9 Mwen voye yon van cho kou dife boule tout rekòt yo. Krikèt vèt manje tout jaden nou yo ak tout pye rezen nou yo, tout pye fig frans nou yo ak tout pye oliv nou yo. Malgre sa, nou pa tounen vin jwenn mwen. Se Seyè a menm ki di sa.
I have sent destruction on your fields by burning and disease: the increase of your gardens and your vine-gardens, your fig-trees and your olive-trees, has been food for worms: and still you have not come back to me, says the Lord.
ἐπάταξα ὑμᾶς ἐν πυρώσει καὶ ἐν ἰκτέρω ἐπληθύνετε κήπους ὑμῶν ἀμπελώνας ὑμῶν καὶ συκῶνας ὑμῶν καὶ ἐλαιῶνας ὑμῶν κατέφαγεν ἡ κάμη καὶ οὐδ' ὧς ἐπεστρέψατε πρὸς με λέγει κύριος
- 10 Mwen voye malè sou nou tankou malè mwen te voye sou peyi Lejip la. Mwen touye jenn gason nou yo nan lagè. Mwen te pran tout chwal nou yo mennen ale. Sant kadav moute nan nen nou tout kote nou rete a. Malgre sa, nou pa tounen vin jwenn mwen. Se Seyè a menm ki di sa.
I have sent disease among you, as it was in Egypt: I have put your young men to the sword, and have taken away your horses; I have made the evil smell from your tents come up to your noses: and still you have not come back to me, says the Lord.
ἐξαπέστειλα εἰς ὑμᾶς θάνατον ἐν ὁδοῖ ἀιγύπτου καὶ ἀπέκτεινα ἐν ῥομφαίᾳ τοὺς νεανίσκους ὑμῶν μετὰ αἰχμαλωσίας ἵππων σου καὶ ἀνήγαγον ἐν πυρὶ τὰς παρεμβολὰς ὑμῶν ἐν τῇ ὀργῇ μου καὶ οὐδ' ὧς ἐπεστρέψατε πρὸς με λέγει κύριος
- 11 Mwen detwi kèk nan nou, menm jan mwen te detwi moun Sodòm ak moun Gomòd yo. Sa ki te sove nan nou yo, se tankou yon bout bwa ki pran dife, epi yo kouri wete l' nan dife a pou li pa fin boule. Malgre sa, nou pa tounen vin jwenn mwen. Se Seyè a menm ki di sa.
And I have sent destruction among you, as when God sent destruction on Sodom and Gomorrah, and you were like a burning stick pulled out of the fire: and still you have not come back to me, says the Lord.
κατέστρεψα ὑμᾶς καθὼς κατέστρεψεν ὁ θεὸς σοδομα καὶ γομορρα καὶ ἐγένεσθε ὡς δαλὸς ἐξεσπασμένος ἐκ πυρός καὶ οὐδ' ὧς ἐπεστρέψατε πρὸς με λέγει κύριος
- 12 Se poutèt sa, nou menm moun pèp Izrayèl, mwen pral pini nou. E paske mwen pral pini nou konsa a, nou mèt pare kò nou pou n'a l' kontre ak Bondye nou an.
So this is what I will do to you, O Israel: and because I will do this to you, be ready for a meeting with your God, O Israel.
διὰ τοῦτο οὕτως ποιήσω σοι ἰσραηλ πλὴν ὅτι οὕτως ποιήσω σοι ἐτοιμάζου τοῦ ἐπικαλεῖσθαι τὸν θεόν σου ἰσραηλ
- 13 Se Bondye ki te fè mòn yo. Se li menm ki te kreye van yo. Li fè lèzòm konnen lide li gen nan tèt li. Li fè lajounen soti nan lannwit. L'ap gouvènènan sou tout latè. Se poutèt sa, men jan yo rele l': Seyè a, Bondye ki gen tout pouvwa a.
For see, he who gave form to the mountains and made the wind, giving knowledge of his purpose to man, who makes the morning dark, and is walking on the high places of the earth: the Lord, the God of armies, is his name.
διότι ἰδοὺ ἐγὼ στερεῶν βροντὴν καὶ κτίζων πνεῦμα καὶ ἀπαγγέλλων εἰς ἀνθρώπους τὸν χριστὸν αὐτοῦ ποιῶν ὄρθρον καὶ ὀμίγλην καὶ ἐπιβαίνων ἐπὶ τὰ ὕψη τῆς γῆς κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτοῦ
- 1 ¶ Nou menm, moun pèp Izrayèl, koute chante m'ap chante nan lapenn mwen gen pou nou:
Give ear to this word, my song of sorrow over you, O children of Israel.
ἀκούσατε τὸν λόγον κυρίου τοῦτον ὃν ἐγὼ λαμβάνω ἐφ' ὑμᾶς θρήνον οἴκος ἰσραηλ
- 2 Pèp Izrayèl la tankou yon jenn fi. Li tonbe. Li p'ap janm leve ankò. Men li kouche atè a. Pa gen pesonn pou ba l' men.
The virgin of Israel has been made low, never again to be lifted up: she is stretched out by herself on her land; there is no one to put her on her feet again.
ἐπεσεν οὐκέτι μὴ προσθῆ τοῦ ἀναστήναι παρθένος τοῦ ἰσραηλ ἔσφαλεν ἐπὶ τῆς γῆς αὐτῆς οὐκ ἔστιν ὁ ἀναστήσων αὐτήν
- 3 Seyè a di konsa: Lè yon lavil nan peyi Izrayèl la voye mil (1000) sòlda nan lagè, se san (100) ase ki tounen. Lè yon lòt lavil voye san (100) se dis ase ki tounen.
For these are the words of the Lord God: The town which was able to send out a thousand, will have only a hundred; and that which sent out a hundred, will have only ten, in Israel.
διότι τάδε λέγει κύριος κύριος ἡ πόλις ἐξ ἧς ἐξεπορεύοντο χίλιοι ὑπολειφθήσονται ἑκατὸν καὶ ἐξ ἧς ἐξεπορεύοντο ἑκατὸν ὑπολειφθήσονται δέκα τῶ οἴκῳ ἰσραηλ
- 4 ¶ Seyè a pale ak pèp Izrayèl la, li di l' konsa: Tounen vin jwenn mwen, n'a gen lavi.
For these are the words of the Lord to the children of Israel: Let your hearts be turned to me, so that you may have life:
διότι τάδε λέγει κύριος πρὸς τὸν οἶκον ἰσραηλ ἐκζητήσατέ με καὶ ζήσεσθε
- 5 Pa al chache m' lavil Betèl. Pa ale lavil Gilgal. Pa moute ale bò Bècheba al fè sèvis. Betèl pa la pou lontan. Yo gen pou yo depòte moun Gilgal yo voye yo nan peyi etranje.
Do not be looking for help to Beth-el, and do not go to Gilgal, or make your way to Beer-sheba: for Gilgal will certainly be taken prisoner, and Beth-el will come to nothing.
καὶ μὴ ἐκζητεῖτε βαιθηλ καὶ εἰς γαλγαλα μὴ εἰσπορεύεσθε καὶ ἐπὶ τὸ φρέαρ τοῦ ὄρκου μὴ διαβαίνετε ὅτι γαλγαλα αἰχμαλωτευσμένη αἰχμαλωτευσθήσεται καὶ βαιθηλ ἔσται ὡς οὐχ ὑπάρχουσα
- 6 Chache vin jwenn Seyè a, n'a gen lavi. Si se pa sa, l'ap tonbe sou pèp Izrayèl la tankou dife. Dife a ap boule lavil Betèl. Pesonn p'ap ka tenyen l'.
Go to the Lord for help so that you may have life; for fear that he may come like fire bursting out in the family of Joseph, causing destruction, and there will be no one to put it out in Beth-el.
ἐκζητήσατε τὸν κύριον καὶ ζήσατε ὅπως μὴ ἀναλάμψη ὡς πῦρ ὁ οἴκος ἰωσηφ καὶ καταφάγεται αὐτόν καὶ οὐκ ἔσται ὁ σβέσων τῶ οἴκῳ ἰσραηλ

- 7 Adye! N'ap vire lajistis lanvè, n'ap pilonnen dwa pèp la anba pye nou!
You who make the work of judging a bitter thing, crushing down righteousness to the earth;
κύριος ὁ ποιῶν εἰς ὕψος κρίμα καὶ δικαιοσύνην εἰς γῆν ἔθηκεν
- 8 Se Seyè a ki te fè zetwal yo, Lapousiyè ak Oryon. Li fè lannwit tounen lajounen, li fè lajounen tounen lannwit. Li rele dlo lanmè a, li vide l' sou tout latè. Yo rele l' Seyè. Wi, se konsa yo rele l'.
Go for help to him who makes Orion and the Pleiades, by whom the deep dark is turned into morning, who makes the day black with night; whose voice goes out to the waters of the sea, sending them out over the face of the earth: the Lord is his name;
ποιῶν πάντα καὶ μετασκευάζων καὶ ἐκτρέπων εἰς τὸ πρωὶ σκιὰν θανάτου καὶ ἡμέραν εἰς νύκτα συσκοτάζων ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸ ἐπὶ προσώπου τῆς γῆς κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτοῦ
- 9 Li rale malè sou gwo chèf yo, li fè kraze sitadèl yo nèt.
Who sends sudden destruction on the strong, so that destruction comes on the walled town.
ὁ διαιρῶν συντριμμὸν ἐπ' ἰσχὴν καὶ ταλαιπωρίαν ἐπὶ ὀχύρωμα ἐπάγων
- 10 Nou pa vle wè moun k'ap denonse lenjistis. Nou pa vle wè moun k'ap di verite nan tribinal.
They have hate for him who makes protest against evil in the public place, and he whose words are upright is disgusting to them.
ἐμίσησαν ἐν πύλαις ἐλέγχοντα καὶ λόγον ὀσιον ἐβδελύξαντο
- 11 Nou fin peze pòn malere yo, nou fòse yo ban nou nan rekòt jaden yo. Se poutèt sa, nou p'ap rete nan bèl gwo kay an wòch nou bati yo, ni nou p'ap bwè diven ki fèt ak rezen ki soti nan bèl jaden nou te plante yo.
So because the poor man is crushed under your feet, and you take taxes from him of grain: you have made for yourselves houses of cut stone, but you will not take your rest in them; the fair vine-gardens planted by your hands will not give you wine.
διὰ τοῦτο ἀνθ' ὧν κατακονδύλιζετε πτωχοὺς καὶ δῶρα ἐκλεκτὰ ἐδέξασθε παρ' αὐτῶν οἴκους ξυστοῦς ὀκοδομήσατε καὶ οὐ μὴ κατοικήσητε ἐν αὐτοῖς ἀμπελῶνας ἐπιθυμητοῦς ἐφυτεύσατε καὶ οὐ μὴ πίητε τὸν οἶνον ἐξ αὐτῶν
- 12 Mwen konnen tou jan peche nou fè yo gwo anpil, jan se pa de ti krim nou pa fè. Nou pèsekite moun serye. Nou pran lajan nan men moun k'ap achte figi nou. Nou enpoze pòn malere yo jwenn jistis nan tribinal.
For I have seen how your evil-doing is increased and how strong are your sins, you troublers of the upright, who take rewards and do wrong to the cause of the poor in the public place.
ὅτι ἔγνων πολλὰς ἀσεβείας ὑμῶν καὶ ἰσχυραὶ αἱ ἁμαρτία ὑμῶν κατατατοῦντες δίκαιον λαμβάνοντες ἀλλάγματα καὶ πένητας ἐν πύλαις ἐκκλίνοντες
- 13 Se poutèt sa, yon moun ki gen konprann, se je wè bouch pe. Tan an twò move deyò a.
So the wise will say nothing in that time; for it is an evil time.
διὰ τοῦτο ὁ συνίων ἐν τῷ καιρῷ ἐκείνῳ σιωπήσεται ὅτι καιρὸς πονηρὸς ἐστίν
- 14 Chache fè sa ki byen pou nou ka viv. Pa fè sa ki mal. Lè sa a, Seyè a, Bondye ki gen tout pouvwa a, va kanpe avèk nou jan n'ap plede di l' la.
Go after good and not evil, so that life may be yours: and so the Lord, the God of armies, will be with you, as you say.
ἐκζητήσατε τὸ καλὸν καὶ μὴ τὸ πονηρὸν ὅπως ζήσητε καὶ ἔσται οὕτως μεθ' ὑμῶν κύριος ὁ θεὸς ὁ παντοκράτωρ ὃν τρόπον εἶπατε
- 15 Rayi sa ki mal, renmen sa ki byen. Pa kite yo fè lenjistis nan tribinal. Nou pa janm konnen, Seyè a ka gen pitye pou ti rèz ki rete nan pitit pitit Jozèf yo.
Be haters of evil and lovers of good, and let right be done in the public place: it may be that the Lord, the God of armies, will have mercy on the rest of Joseph.
μεμισήκαμεν τὰ πονηρὰ καὶ ἠγαπήκαμεν τὰ καλά καὶ ἀποκαταστήσατε ἐν πύλαις κρίμα ὅπως ἐλεήσῃ κύριος ὁ θεὸς ὁ παντοκράτωρ τοὺς περιλοιποὺς τοῦ Ἰωσηφ
- 16 ¶ Se poutèt sa, men sa Seyè a, Bondye ki gen tout pouvwa a, di: Moun pral mache nan tout lari, yo pral rele nan tout kalfou: Mezanmi, mezanmi, ki lapenn sa a! Yo pral rele tout moun vin nan lanmò a. Y'ap fè chache moun ki konn rele yo pou yo vin kenbe rèl la.
So these are the words of the Lord, the God of armies, the Lord: There will be weeping in all the open spaces; and in all the streets they will say, Sorrow! sorrow! and they will get in the farmer to the weeping, and the makers of sad songs to give cries of grief.
διὰ τοῦτο τάδε λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ ἐν πάσαις πλατείαις κοπετός καὶ ἐν πάσαις ὁδοῖς ῥηθήσεται οὐαὶ οὐαὶ κληθήσεται γεωργὸς εἰς πένθος καὶ κοπετὸν καὶ εἰς εἰδότας θρήνον
- 17 Nan tout jaden moun ap plenn. Tou sa, paske m'ap vin pini nou. Se Seyè a menm ki di sa.
In all the vine-gardens there will be cries of grief: for I will go through among you, says the Lord.
καὶ ἐν πάσαις ὁδοῖς κοπετός διότι διελεύσομαι διὰ μέσου σου εἶπεν κύριος
- 18 Sa pral rèd nèt pou moun ki anvi wè jou Seyè a rive! Kisa jou sa a ap fè pou yo? Se pral yon jou fènwa, se p'ap yon jou limyè.
Sorrow to you who are looking for the day of the Lord! what is the day of the Lord to you? it is dark and not light.
οὐαὶ οἱ ἐπιθυμοῦντες τὴν ἡμέραν κυρίου ἵνα τί αὕτη ἡμῖν ἢ ἡμέρα τοῦ κυρίου καὶ αὕτη ἐστὶν σκότος καὶ οὐ φῶς

- 19 Se va tankou yon nonm k'ap kouri pou lapli, epi li tonbe larivyè. Ou ankò, tankou yon moun ki rive lakay li, li mete men l' sou panno kay la, epi yon krab zarenyen mòde l'.
As if a man, running away from a lion, came face to face with a bear; or went into the house and put his hand on the wall and got a bite from a snake.
ὄν τρόπον ὅταν φύγη ἄνθρωπος ἐκ προσώπου τοῦ λέοντος καὶ ἐμπέσῃ αὐτῷ ἢ ἄρκος καὶ εἰσπηδήσῃ εἰς τὸν οἶκον αὐτοῦ καὶ ἀπερείσῃται τὰς χεῖρας αὐτοῦ ἐπὶ τὸν τοῖχον καὶ δάκῃ αὐτὸν ὁ ὄφις
- 20 Jou Seyè a ap vini an, va fè nwa kou lank, p'ap fè klate. Se va yon jou fènwa, san yon ti limyè.
Will not the day of the Lord be dark and not light? even very dark, with no light shining in it?
οὐχὶ σκότος ἡ ἡμέρα τοῦ κυρίου καὶ οὐ φῶς καὶ γνόφος οὐκ ἔχων φέγγος αὐτῆ
- 21 ¶ Seyè a di konsa: Mwen pa vle wè gwo fèt n'ap fè pou mwen yo. Mwen pa ka santi yo. Mwen pa ka sipòte lè nou reyini pou fè sèvis pou mwen.
Your feasts are disgusting to me, I will have nothing to do with them; I will take no delight in your holy meetings.
μεμίσηκα ἀπῶσμαι ἑορτὰς ὑμῶν καὶ οὐ μὴ ὀσφρανθῶ ἐν ταῖς πανηγύρεσιν ὑμῶν
- 22 Lè n'a pote bèt pou boule pou mwen, lè n'a fè m' ofrann gato, sa p'ap fè m' plezi. Ni mwen p'ap menm gade bèt gra nou pote vin ofri m' pou di m' mèsi.
Even if you give me your burned offerings and your meal offerings, I will not take pleasure in them: I will have nothing to do with the peace-offerings of your fat beasts.
διότι καὶ ἐὰν ἐνέγκητέ μοι ὀλοκαυτώματα καὶ θυσίας ὑμῶν οὐ προσδέξομαι αὐτά καὶ σωτηρίου ἐπιφανείας ὑμῶν οὐκ ἐπιβλέψομαι
- 23 Sispann chante kantik nou yo nan zòrèy mwen. Mwen pa vle tande mizik gita nou yo ankò.
Take away from me the noise of your songs; my ears are shut to the melody of your instruments.
μετάστησον ἀπ' ἐμοῦ ἤχον ψῶδῶν σου καὶ ψαλμῶν ὀργάνων σου οὐκ ἀκούσομαι
- 24 Tankou dlo k'ap kouri larivyè, se pou nou rann tout moun jistis nan peyi a. Tankou yon kouran dlo k'ap kouri san rete, se pou nou toujou fè sa ki dwat.
But let the right go rolling on like waters, and righteousness like an ever-flowing stream.
καὶ κυλισθήσεται ὡς ὕδωρ κρίμα καὶ δικαιοσύνη ὡς χειμάρρους ἄβατος
- 25 Nou menm, moun Izrayèl, pandan karantan nou pase nan dezè a, nou janm ofri bèt pou touye pou mwen? Nou janm ofri m' gato?
Did you come to me with offerings of beasts and meal offerings in the waste land for forty years, O Israel?
μὴ σφάγια καὶ θυσίας προσηνήκατέ μοι ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη οἶκος ἰσραηλ
- 26 Se konsa, koulye a nou gen pou nou pote lakay nou pòtre nou te fè pou nou yo: pòtre Sakit, wa nou an, ak pòtre zetwal Kevan an, bondye n'ap sèvi a.
Truly, you will take up Saccuth your king and Kaiwan your images, the star of your god, which you made for yourselves.
καὶ ἀνελάβετε τὴν σκηνὴν τοῦ μολοχ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν ραιφαν τοὺς τύπους αὐτῶν οὗς ἐποιήσατε ἑαυτοῖς
- 27 M'ap depòte nou nan yon peyi lòt bò Damas. Men sa Seyè a di, li menm yo rele Bondye ki gen tout pouvwa a.
And I will send you away as prisoners farther than Damascus, says the Lord, whose name is the God of armies.
καὶ μετοικιῶ ὑμᾶς ἐπέκεινα δαμασκοῦ λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ
- 1 ¶ Sa pral rès nèt pou moun k'ap mennen lavi dous nan peyi Siyon an, pou moun sou mòn Samari ki kwè pa gen danje pou yo! Yo pase pou lelit nan peyi Izrayèl, premye peyi sou latè. Se bò kote yo pèp la ap kouri vini. Yo di:
Sorrow to those who are resting in comfort in Zion, and to those who have no fear of danger in the mountain of Samaria, the noted men of the chief of the nations, to whom the people of Israel come!
οὐαὶ τοῖς ἐξουθενοῦσιν σιων καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὄρος σαμαρείας ἀπετρύγησαν ἀρχὰς ἐθνῶν καὶ εἰσῆλθον αὐτοῖ οἶκος τοῦ ἰσραηλ
- 2 Al gade sa k'ap pase lavil Kalne. Apre sa, ale pase bò gwo lavil Amat la. Lèfini, desann kay moun Filisti yo lavil Gat. Eske zafè yo pi bon pase zafè peyi Jida ak zafè peyi Izrayèl? Eske peyi yo a pi gran pase pa nou yo?
Go on to Calneh and see; and from there go to Hamath the great; then go down to Gath of the Philistines: are you better than these kingdoms? or is your land wider than theirs?
διάβητε πάντες καὶ ἴδετε καὶ διεύθετε ἐκεῖθεν εἰς ἑμαθ ραββα καὶ κατὰβητε ἐκεῖθεν εἰς γεθ ἄλλοφύλων τὰς κρατίστας ἐκ πᾶσῶν τῶν βασιλειῶν τούτων εἰ πλεονα τὰ ὄρια αὐτῶν ἐστὶν τῶν ὑμετέρων ὁ ρίω
- 3 N'ap twonpe tèt nou, nou refize admèt jou malè a fin rive sou nou. Men, se nou menm ankò k'ap rale malè sou peyi a.
You who put far away the evil day, causing the rule of the violent to come near;
οἱ ἐρχόμενοι εἰς ἡμέραν κακίην οἱ ἐγγίζοντες καὶ ἐφαπτόμενοι σαββάτων ψευδῶν
- 4 Sa pral rès nèt pou moun ki kouche sou bèl kabann, k'ap layite kò yo sou bon matla dous, k'ap manje jenn ti mouton ak jenn ti bèf!
Who are resting on beds of ivory, stretched out on soft seats, feasting on lambs from the flock and young oxen from the cattle-house;
οἱ καθεύδοντες ἐπὶ κλινῶν ἐλεφαντίνων καὶ κατασπαταλῶντες ἐπὶ ταῖς στρωματαῖς αὐτῶν καὶ ἔσθοντες ἐρίφους ἐκ ποιμνίων καὶ μοσχάρια ἐκ μέσου βουκολίων γαλαθηνά

- 5 Y'ap plede ranse pandan gita ap jwe. Yo kwè yo jwe mizik tankou David.
Making foolish songs to the sound of corded instruments, and designing for themselves instruments of music, like David;
οἱ ἐπικροτοῦντες πρὸς τὴν φωνὴν τῶν ὀργάνων ὡς ἐστὼτα ἐλογίσαντο καὶ οὐχ ὡς φεύγοντα
- 6 Y'ap bwè diven san gad dèyè, y'ap pase pi bon kalite odè ki genyen sou yo. Men, yo pa gen lapenn pou malè k'ap tonbe sou pitit pitit Jozèf yo.
Drinking wine in basins, rubbing themselves with the best oils; but they have no grief for the destruction of Joseph.
οἱ πίνοντες τὸν διυλισμένον οἶνον καὶ τὰ πρῶτα μύρα χριόμενοι καὶ οὐκ ἐπασχον οὐδὲν ἐπὶ τῇ συντριβῇ ἰωσηφ
- 7 Se poutèt sa, premye moun y'ap depòte se yo menm. Sosyete moun k'ap fè banbòch yo va disparèt.
So now they will go away prisoners with the first of those who are made prisoners, and the loud cry of those who were stretched out will come to an end.
διὰ τοῦτο νῦν αἰγμάλωτοι ἔσονται ἀπ' ἀρχῆς δυναστῶν καὶ ἐξαρθήσεται χρεμετισμὸς ἵππων ἐξ εφραιμ
- 8 ¶ Seyè a, Bondye sèl Mèt la, te fè sèman sou tèt li. Men avètisman Seyè a, Bondye ki gen tout pouvwa a, bay: Mwen pa ka sipòte lògèy pèp Izrayèl la gen nan kè li. Mwen pa ka wè gwo kay y'ap plede batì yo. M'ap lage kapital la nan men lènmi ak tout moun ladan l'.
The Lord God has taken an oath by himself, says the Lord, the God of armies: the pride of Jacob is disgusting to me, and I have hate for his great houses: so I will give up the town with everything in it.
ὅτι ὤμοσεν κύριος καθ' ἑαυτοῦ διότι βδελύσσομαι ἐγὼ πᾶσαν τὴν ὕβριν ἰακωβ καὶ τὰς χώρας αὐτοῦ μεμίσηκα καὶ ἐξαρῶ πόλιν σὺν πᾶσιν τοῖς κατοικοῦσιν αὐτῇ
- 9 Si gen dis gason nan yon kay ki rete, y'ap touye yo.
Then it will come about that if there are still ten men in a house, death will overtake them.
καὶ ἔσται ἐὰν ὑπολειφθῶσιν δέκα ἄνδρες ἐν οἰκίᾳ μιᾷ καὶ ἀποθаноῦνται καὶ ὑπολειφθήσονται οἱ κατάλοιποι
- 10 Lè yon fanmi moun mouri a va vin pran kadav la anndan kay la pou li al antere l', l'a pale ak moun ki nan fon kay la, l'a mande: Eske gen moun la ankò ak ou? Yon vwa va reponn: Non, pa genyen.
Lè sa a, l'a di: Pe bouch nou! Pa nonmen non Bondye nan bagay sa a!
And when a man's relation, even the one who is responsible for burning his body, lifting him up to take his bones out of the house, says to him who is in the inmost part of the house, Is there still anyone with you? and he says, No; then he will say, Keep quiet, for the name of the Lord may not be named.
καὶ λήμψονται οἱ οἰκεῖοι αὐτῶν καὶ παραβιῶνται τοῦ ἐξενέγκαι τὰ ὀστέα αὐτῶν ἐκ τοῦ οἴκου καὶ ἐρεῖ τοῖς προεστηκόσι τῆς οἰκίας εἰ ἔτι ὑπάρχει παρὰ σοὶ καὶ ἐρεῖ οὐκ ἔτι καὶ ἐρεῖ σίγα ἕνεκα τοῦ μὴ ὀνομάσαι τὸ ὄνομα κυρίου
- 11 Men lòd Seyè a bay: Y'ap kraze gwo kay yo an miyèt moso. Y'ap demoli ti kay yo.
For see, at the order of the Lord the great house will be full of cracks and the little house will be broken.
διότι ἰδοὺ κύριος ἐντέλλεται καὶ πατάξει τὸν οἶκον τὸν μέγαν θλάσασιν καὶ τὸν οἶκον τὸν μικρὸν ῥάγμωσιν
- 12 Eske chwal ka kouri sou glasi? Eske moun ka raboure lanmè avèk bèf? Men nou menm, nou fè lajistis tounen pwazon, nou fè inonsan pase pou koupab.
Is it possible for horses to go running on the rock? may the sea be ploughed with oxen? for the right to be turned by you into poison, and the fruit of righteousness into a bitter plant?
εἰ διώξονται ἐν πέτραις ἵπποι εἰ παρασιωπήσονται ἐν θηλείαις ὅτι ὑμεῖς ἐξεστρέψατε εἰς θυμὸν κρίμα καὶ καρπὸν δικαιοσύνης εἰς πικρίαν
- 13 Nou fè kè nou kontan paske nou pran lavil Lodeba. N'ap plede di: O wi, se avèk fòs kouraj nou nou pran kòn lan.
You whose joy is in a thing of no value, who say, Have we not taken for ourselves horns by the strength which is ours?
οἱ εὐφραϊνόμενοι ἐπ' οὐδενὶ λόγῳ οἱ λέγοντες οὐκ ἐν τῇ ἰσχύϊ ἡμῶν ἔσχομεν κέρατα
- 14 Men sa Seyè a, li menm ki Bondye ki gen tout pouvwa a, di: Nou menm, moun Izrayèl, m'ap fè yon nasyon leve dèyè nou. Wi, se mwen menm menm k'ap fè sa, yon nasyon k'ap pran peyi a nan men nou, yon nasyon ki pral peze nou depi nan pas Amat nan nò rive jouk ravin Araba nan sid.
For see, I will send against you a nation, O Israel, says the Lord, the God of armies, ruling you cruelly from the way into Hamath as far as the stream of the Arabah.
διότι ἰδοὺ ἐγὼ ἐπεγείρω ἐφ' ὑμᾶς οἶκος τοῦ Ἰσραηλ ἔθνος καὶ ἐκθλίψουσιν ὑμᾶς τοῦ μὴ εἰσελθεῖν εἰς εμαθ καὶ ἕως τοῦ χειμάρρου τῶν δυσμῶν
- 1 ¶ Se konsa Seyè a, Bondye a, fè m' fè yon vizyon. Nan vizyon an mwen wè Seyè a t'ap fè yon rafal krikèt vèt. Se te nan epòk yo te fin koupe pòsyon pa wa a nan jaden yo. Chak plant yo te fèk ap boujonnen ankò.
This is what the Lord God let me see: and I saw that, when the growth of the late grass was starting, he made locusts; it was the late growth after the king's cutting was done.
οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἐπιγονὴ ἀκριδῶν ἐρχομένη ἐωθινή καὶ ἰδοὺ βροῦχος εἰς γῶγ ὁ βασιλεὺς
- 2 Lè krikèt vèt yo te fin manje plant ki te nan peyi a, mwen di: -Tanpri, Seyè, Bondye, padonnen pèp ou a. Ki jan pou pitit pitit Jakòb yo fè kanpe ankò? Yo tou fèb.
And it came about that after they had taken all the grass of the land, I said, O Lord God, have mercy: how will Jacob be able to keep his place? for he is small.
καὶ ἔσται ἐὰν συντελέσῃ τοῦ καταφαγεῖν τὸν χόρτον τῆς γῆς καὶ εἶπα κύριε κύριε Ἰλωος γενοῦ τίς ἀναστήσει τὸν ἰακωβ ὅτι ὀλιγοστός ἐστιν

- 3 Seyè a chanje lide. Li di: -Sa ou te wè a p'ap rive ankò.
The Lord, changing his purpose about this, said, It will not be.
μετανόησον κύριε ἐπὶ τούτῳ καὶ τοῦτο οὐκ ἔσται λέγει κύριος
- 4 Se konsa, Seyè a, Bondye a, fè m' fè yon lòt vizyon. Nan vizyon an, mwen wè Seyè a t'ap voye yon dife pou l' devore pèp la pou pini l'. Dife a te fin boule gwo lanmè ki anba tè a, li t'ap devore tout jaden.
This is what the Lord let me see: and I saw that the Lord God sent for a great fire to be the instrument of his punishment; and, after burning up the great deep, it was about to put an end to the Lord's heritage.
οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἐκάλεσεν τὴν δίκην ἐν πυρὶ κύριος καὶ κατέφαγε τὴν ἄβυσσον τὴν πολλὴν καὶ κατέφαγεν τὴν μερίδα
- 5 Mwen di: -Tanpri, Seyè, Bondye, pa fè sa. Ki jan pou pitit pitit Jakòb yo fè kanpe ankò? Yo tou fèb.
Then said I, O Lord God, let there be an end: how will Jacob be able to keep his place? for he is small.
καὶ εἶπα κύριε κύριε κόπασσον δὴ τίς ἀναστήσει τὸν ἰακωβ ὅτι ὀλιγοστός ἐστιν
- 6 Seyè a chanje lide, li di: -Sa a tou p'ap rive.
The Lord, changing his purpose about this, said, And this will not be.
μετανόησον κύριε ἐπὶ τούτῳ καὶ τοῦτο οὐ μὴ γένηται λέγει κύριος
- 7 Se konsa, Seyè a fè m' fè yon lòt vizyon ankò. Nan vizyon an, mwen wè Seyè a te kanpe bò yon mi yo te moute tou dwat. Li te gen yon filaplou nan men l'.
This is what he let me see: and I saw the Lord stationed by a wall made straight by a weighted line, and he had a weighted line in his hand.
οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἀνὴρ ἐστηκὼς ἐπὶ τείχους ἀδαμαντίνου καὶ ἐν τῇ χειρὶ αὐτοῦ ἀδάμας
- 8 Lè sa a, Seyè a mande m': -Kisa ou wè la a, Amòs? Mwen reponn li: -Yon filaplou. Lè sa a, li di m': -M'ap sèvi ak filaplou sa a pou m' fè pèp la konnen li tankou yon miray ki panche prèt pou tonbe.
Mwen p'ap fè pa yo ankò.
And the Lord said to me, Amos, what do you see? And I said, A weighted line. Then the Lord said, See, I will let down a weighted line among my people Israel; never again will my eyes be shut to their sin:
καὶ εἶπεν κύριος πρὸς με τί σὺ ὄρας ἀμωσ καὶ εἶπα ἀδάμαντα καὶ εἶπεν κύριος πρὸς με ἰδοὺ ἐγὼ ἐντάσσω ἀδάμαντα ἐν μέσῳ λαοῦ μου ἰσραηλ οὐκέτι μὴ προσθῶ τοῦ παρελθῆναι αὐτόν
- 9 Mwen pral kraze tout kote pitit pitit Izarak yo te konn adore m' sou mòn yo. Mwen pral fè tout kay pitit pitit Izrayèl yo te mete apa pou mwen yo tounen mazi. M'ap fè lagè ak fanmi Jewoboram lan, m'ap wete gouvènman an nan men yo.
And the high places of Isaac will be unpeopled, and the holy places of Israel will be made waste; and I will come up against the family of Jeroboam with the sword.
καὶ ἀφανισθήσονται βωμοὶ τοῦ γέλωτος καὶ αἱ τελεταὶ τοῦ ἰσραηλ ἐξερημωθήσονται καὶ ἀναστήσομαι ἐπὶ τὸν οἶκον ἱεροβοαμ ἐν ῥομφαίᾳ
- 10 ¶ Amatsya, prèt nan lavil Betèl la, voye di Jewoboram, wa Izrayèl la: -Men Amòs ap moute konplo sou do ou nan mitan pèp Izrayèl la. Li soti pou l' fini ak peyi a ak pawòl l'ap di yo.
Then Amaziah, the priest of Beth-el, sent to Jeroboam, king of Israel, saying, Amos has made designs against you among the people of Israel: the land is troubled by his words.
καὶ ἐξαπέστειλεν αμασιας ὁ ἱερεὺς βαιθηλ πρὸς ἱεροβοαμ βασιλέα ἰσραηλ λέγων συστροφὰς ποιεῖται κατὰ σοῦ ἀμωσ ἐν μέσῳ οἴκου ἰσραηλ οὐ μὴ δύνηται ἡ γῆ ὑπενεγκεῖν ἅπαντας τοὺς λόγους αὐτοῦ
- 11 Men sa l'ap mache di: Jewoboram gen pou l' mouri nan lagè. Y'ap pran moun Izrayèl yo lakay yo, y'ap depòte yo byen lwen nan peyi etranje.
For Amos has said, Jeroboam will be put to the sword, and Israel will certainly be taken away as a prisoner out of his land.
διότι τάδε λέγει ἀμωσ ἐν ῥομφαίᾳ τελευτήσῃ ἱεροβοαμ ὁ δὲ ἰσραηλ αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς γῆς αὐτοῦ
- 12 Apre sa, Amatsya pale ak Amòs, li di l' konsa: -Divinò, al fè wout ou. Ale vit nan peyi Jida a! Al bay mesaj ou yo laba. Y'a peye ou pou sa!
And Amaziah said to Amos, O seer, go in flight into the land of Judah, and there get your living by working as a prophet:
καὶ εἶπεν αμασιας πρὸς ἀμωσ ὁ ὄρων βάδιζε ἐκχώρησον εἰς γῆν ἰουδα καὶ ἐκεῖ καταβίου καὶ ἐκεῖ προφητεύσεις
- 13 Men isit la, lavil Betèl, pito ou sispann bay mesaj ou yo si ou konn bout! Paske, se isit la wa a vin adore. Se yon tanp nasyonal pou tout peyi a.
But be a prophet no longer at Beth-el: for it is the holy place of the king, and the king's house.
εἰς δὲ βαιθηλ οὐκέτι μὴ προσθῆς τοῦ προφητεῦσαι ὅτι ἁγίασμα βασιλέως ἐστὶν καὶ οἶκος βασιλείας ἐστὶν
- 14 Amòs reponn Amatsya: -Monchè, pwofèt pa metye m'. Nitou, mwen pa fè pati sosyete moun k'ap fè metye pwofèt. Metye m' se gade bèt, se okipe pye sikomò.
Then Amos in answer said to Amaziah, I am no prophet, or one of the sons of the prophets; I am a herdman and one who takes care of sycamore-trees:
καὶ ἀπεκρίθη ἀμωσ καὶ εἶπεν πρὸς αμασιαν οὐκ ἤμην προφήτης ἐγὼ οὐδὲ υἱὸς προφήτου ἀλλ' ἦ αἰπόλος ἤμην καὶ κνίζων συκάμινα
- 15 Men, Seyè a pran m' nan pye travay mwen, deyè bèt mwen yo, li ban m' lòd pou m' al fè pèp Izrayèl la konnen mesaj li voye ba yo.
And the Lord took me from the flock, and the Lord said to me, Go, be a prophet to my people Israel.
καὶ ἀνέλαβέν με κύριος ἐκ τῶν προβάτων καὶ εἶπεν κύριος πρὸς με βάδιζε προφήτευσον ἐπὶ τὸν λαόν μου ἰσραηλ

- 16 Koulve a menm, koute pawòl Seyè a voye di ou: Ou menm w'ap mande m' pou m' pa bay ankenn mesaj sou pèp Izrayèl la, pou m' sispann pale sou pitit Izarak yo.
Now then, give ear to the word of the Lord: You say, Be no prophet to Israel, and say not a word against the people of Isaac.
καὶ ὧν ἄκουε λόγον κυρίου σὺ λέγεις μὴ προφήτευσ ἐπὶ τὸν Ἰσραὴλ καὶ οὐ μὴ ὀχλαγωγῆσῃς ἐπὶ τὸν οἶκον ἰακώβ
- 17 Poutèt sa, Amatsya, men sa Seyè a di: Madanm ou ap tounen jennès nan lavil la! Pitit gason ou yo ak pitit fi ou yo ap mouri nan lagè! Y'ap pran tè ou yo, y'ap separe yo moso pa moso. Ou menm, ou gen pou ou mouri nan yon peyi etranje kote yo pa sèvi Seyè a. Pèp Izrayèl la menm, y'ap pran l', y'ap depòte l' byen lwen peyi l'.
So this is what the Lord has said: Your wife will be a loose woman in the town, and your sons and your daughters will be put to the sword, and your land will be cut up into parts by a line; and you yourself will come to your end in an unclean land, and Israel will certainly be taken away a prisoner out of his land.
διὰ τοῦτο τάδε λέγει κύριος ἡ γυνὴ σου ἐν τῇ πόλει πορνεύσει καὶ οἱ υἱοὶ σου καὶ αἱ θυγατέρες σου ἐν ῥομφαίᾳ πεσοῦνται καὶ ἡ γῆ σου ἐν σχοινίῳ καταμετρηθήσεται καὶ σὺ ἐν γῆ ἀκαθάρτῳ τελευτήσῃς εἰς ὃ δὲ Ἰσραὴλ αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς γῆς αὐτοῦ
- 1 ¶ Se konsa, Seyè a, Bondye a, fè m' fè yon lòt vizyon. Nan vizyon an, mwen wè yon panyen plen fwi mi.
This is what the Lord God let me see: and I saw a basket of summer fruit.
οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἄγγος ἰξευτοῦ
- 2 Seyè a mande m': -Kisa ou wè la a, Amòs? Mwen reponn: -Yon panyen fwi mi. Lè sa a, Seyè a di m' konsa: -Izrayèl, pèp mwen an, mi tou. Li rive sou dènye jou l' yo. Mwen p'ap chanje lide pou m' fè pa l' ankò.
And he said, Amos, what do you see? And I said, A basket of summer fruit. Then the Lord said to me, The end has come to my people Israel; never again will my eyes be shut to their sin.
καὶ εἶπεν τί σὺ βλέπεις ἀμὸς καὶ εἶπα ἄγγος ἰξευτοῦ καὶ εἶπεν κύριος πρὸς με ἦκει τὸ πέρασ ἐπὶ τὸν λαόν μου Ἰσραὴλ οὐκέτι μὴ προσθῶ τοῦ παρελθεῖν αὐτόν
- 3 Jou sa a, se p'ap chante ki va gen nan palè a, se va rèl. Se Seyè a menm ki di sa. Va gen anpil kadav toupatou. Y'a voye yo jete san di krik.
And the songs of the king's house will be cries of pain in that day, says the Lord God: great will be the number of the dead bodies, and everywhere they will put them out without a word.
καὶ ὀλολύξει τὰ φατώματα τοῦ ναοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγει κύριος πολὺς ὁ πεπτωκὸς ἐν παντὶ τόπῳ ἐπιρρίψω σιωπῆν
- 4 ¶ Koute byen sa m'ap di nou la a, nou menm k'ap kraze pòn malere yo anba pye nou, nou menm k'ap fini ak malere yo nan peyi a.
Give ear to this, you who are crushing the poor, and whose purpose is to put an end to those who are in need in the land,
ἀκούσατε δὴ ταῦτα οἱ ἐκτριβόντες εἰς τὸ πρῶν πένητα καὶ καταδυναστεύοντες πτωχοὺς ἀπὸ τῆς γῆς
- 5 N'ap plede di: Kilè fèt lalin nouvèl lan va pase pou nou ka vann diri nou? Kilè jou repo a va pase pou nou ka louvri depo nou yo pou nou vann? Lè sa a, n'a moute pri tout bagay, n'a sèvi ak fo mezi, n'a ranje balans yo pou nou ka twonpe pratik yo.
Saying, When will the new moon be gone, so that we may do trade in grain? and the Sabbath, so that we may put out in the market the produce of our fields? making the measure small and the price great, and trading falsely with scales of deceit;
οἱ λέγοντες πότε διελεύσεται ὁ μῆν καὶ ἐμπολήσομεν καὶ τὰ σάββατα καὶ ἀνοίξομεν θησαυροὺς τοῦ ποιῆσαι μικρὸν μέτρον καὶ τοῦ μεγαλῶναι στάθμια καὶ ποιῆσαι ζυγὸν ἄδικον
- 6 N'a pran moun serye ki pa ka peye dèt yo, n'a achte yo pou sèvi esklav. N'a pran pòn malere ki pa gen senk, n'a achte yo pou pri yon pè sapat. N'a vann ata pay diri a pou gwo lajan.
Getting the poor for silver, and him who is in need for the price of two shoes, and taking a price for the waste parts of the grain.
τοῦ κτᾶσθαι ἐν ἀργυρίῳ πτωχοὺς καὶ ταπεινὸν ἀντὶ ὑποδημάτων καὶ ἀπὸ παντὸς γενήματος ἐμπορευσόμεθα
- 7 Seyè a fè sèman sou tèt li, li menm ki Bondye pèp Izrayèl la: Mwen p'ap janm bliye yonn nan move zak nou fè yo.
The Lord has taken an oath by the pride of Jacob, Truly I will ever keep in mind all their works.
ὁμνύει κύριος καθ' ὑπερηφανίας ἰακώβ εἰ ἐπιλήσθήσεται εἰς νεῖκος πάντα τὰ ἔργα ὑμῶν
- 8 Se konsa latè pral pran tranble. Tout moun nan peyi a pral pran rele. Tout peyi a pral souke. L'ap moute, l'ap gonfle, apre sa l'ap desann tankou dlo larivyè Nil nan peyi Lejip.
Will not the land be shaking with fear because of this, and everyone in it have sorrow? and all of it will be overflowing like the River; and it will be troubled and go down again like the River of Egypt.
καὶ ἐπὶ τούτοις οὐ ταραχθήσεται ἡ γῆ καὶ πενήσει πᾶς ὁ κατοικῶν ἐν αὐτῇ καὶ ἀναθήσεται ὡς ποταμὸς συντέλεια καὶ καταβήσεται ὡς ποταμὸς αἰγύπτου
- 9 Men pawòl Seyè a, Bondye a: Jou sa a, m'ap fè solèy la kouche gwo midi. Fènwa ap tonbe sou peyi a gwo lajounen.
And it will come about in that day, says the Lord God, that I will make the sun go down in the middle of the day, and I will make the earth dark in daylight:
καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγει κύριος ὁ θεὸς καὶ δύσεται ὁ ἥλιος μεσημβρίας καὶ συσκοτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς

- 10 M'ap fè nou sispann fè fèt. N'a nan gwo lapenn. M'ap fè nou sispann chante, n'a nan rele. M'ap fè nou mete rad sak kòlèt sou nou. N'a kale tèt nou. M'ap fè nou tonbe nan lapenn tankou moun k'ap kriye pou sèl pitit gason yo ki mouri. Se nan kè sere jounen sa a ap fini pou tout moun.
Your feasts will be turned into sorrow and all your melody into songs of grief; everyone will be clothed with haircloth, and the hair of every head will be cut; I will make the weeping like that for an only son, and the end of it like a bitter day.
καὶ μεταστρέψω τὰς ἑορτὰς ὑμῶν εἰς πένθος καὶ πάσας τὰς ψῆδὰς ὑμῶν εἰς θρήνον καὶ ἀναβιβῶ ἐπὶ πᾶσαν ὄσφιν σάκκων καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα καὶ θήσομαι αὐτὸν ὡς πένθος ἀγαπητοῦ κ αὶ τοῦς μετ' αὐτοῦ ὡς ἡμέραν ὀδύνης
- 11 ¶ Men yon jou gen pou rive. Jou sa a, mwen pral voye yon sèl grangou sou peyi a. Se p'ap dèyè pen pou yo manje, ni dèyè dlo pou yo bwè y'a kouri. Men, se mesaj ki soti nan bouch Seyè a y'a anvè tandè. Se Seyè a menm ki di sa.
See, the days are coming, says the Lord God, when I will send times of great need on the land, not need of food or desire for water, but for hearing the words of the Lord.
ἰδοὺ ἡμέραι ἔρχονται λέγει κύριος καὶ ἐξαποστελῶ λιμὸν ἐπὶ τὴν γῆν οὐ λιμὸν ἄρτου οὐδὲ δίψαν ὕδατος ἀλλὰ λιμὸν τοῦ ἀκοῦσαι λόγον κυρίου
- 12 Lè sa a, moun va pran kouri soti nan n o al nan sid, soti nan lès al nan lwès. Y'a mache toupatou ap chache yon pawòl nan bouch Seyè a. Men, yo p'ap jwenn.
And they will go wandering from sea to sea, and from the north even to the east, running here and there in search of the word of the Lord, and they will not get it.
καὶ σαλευθήσονται ὕδατα ἕως θαλάσσης καὶ ἀπὸ βορρᾶ ἕως ἀνατολῶν περιδραμοῦνται ζητοῦντες τὸν λόγον κυρίου καὶ οὐ μὴ εὔρωσιν
- 13 Nan tan sa a, bèl jenn fi yo ak jenn gason yo va tonbe feblès paske yo p'ap jwenn sa y'ap pwonmennen chache a.
In that day the fair virgins and the young men will be feeble from need of water.
ἐν τῇ ἡμέρᾳ ἐκεῖνη ἐκλείψουσιν αἱ παρθένοι αἱ καλαὶ καὶ οἱ νεανίσκοι ἐν δίψει
- 14 Kanta pou moun k'ap fè sèman sou Achima, zidòl peyi Samari a, moun sa yo k'ap plede di: Anverite bondye Dann lan! Anverite bondye Bècheba a! yo gen pou yo tonbe pou yo pa janm ka leve ankò.
Those who make their oaths by the sin of Samaria and say, By the life of your God, O Dan; and, By the living way of Beer-sheba; even they will go down, never again to be lifted up.
οἱ ὀμνύοντες κατὰ τοῦ ἱλασμοῦ σαμαρείας καὶ οἱ λέγοντες ζῆ ὁ θεός σου δαν καὶ ζῆ ὁ θεός σου βηρσαβεε καὶ πεσοῦνται καὶ οὐ μὴ ἀναστῶσιν ἔτι
- 1 ¶ Mwen fè yon vizyon, mwen wè Seyè a kanpe sou lotèl la. Li di konsa: -Frape tèt potò tanp lan jouk tout galeri a tranble. Kraze tèt potò yo pou yo tonbe an miyèt moso sou tèt moun yo. Rèl ki pa mouri a, m'ap touye yo nan lagè. Yo yonn p'ap chape, yo yonn p'ap sove.
I saw the Lord stationed by the side of the altar, giving blows to the tops of the pillars so that the doorsteps were shaking; and he said, I will let all of them be broken with earth-shocks; I will put the last of them to the sword: if any one of them goes in flight he will not get away, not one of them will be safe.
εἶδον τὸν κύριον ἐφεστῶτα ἐπὶ τοῦ θυσιαστηρίου καὶ εἶπεν πάταξον ἐπὶ τὸ ἱλαστήριον καὶ σεισθήσεται τὰ πρόπυλα καὶ διάκωπον εἰς κεφαλὰς πάντων καὶ τοὺς καταλοίπους αὐτῶν ἐν ῥομφαίᾳ ἀποκτενῶ οὐ μὴ διαφύγη ἐξ αὐτῶν φεύγων καὶ οὐ μὴ διασωθῆ ἐξ αὐτῶν ἀνασφζόμενος
- 2 Menm si yo fouye twou pou yo antre nan peyi kote mò yo ye a, m'ap rale yo met deyò. Menm si yo ta moute anwo nan syèl la, m'ap rale yo desann.
Even if they go deep into the underworld, my hand will take them up from there; if they go up to heaven, I will get them down:
ἐὰν κατορυγῶσιν εἰς ἕδου ἐκεῖθεν ἡ χεὶρ μου ἀνασπάσει αὐτούς καὶ ἐὰν ἀναβῶσιν εἰς τὸν οὐρανὸν ἐκεῖθεν κατὰξω αὐτούς
- 3 Si y' al kache sou tèt mòn Kamèl, m'ap chache yo, m'ap mete men sou yo. Si y' al kache pou mwen nan fon lanmè, m'ap bay gwo sèpan lanmè a lòd pou l' mòde yo.
Though they take cover on the top of Carmel, I will go in search of them and get them out; though they keep themselves from my eyes in the bed of the sea, I will give orders to the great snake there and he will give them a bite:
ἐὰν ἐγκρυβῶσιν εἰς τὴν κορυφὴν τοῦ καρμήλου ἐκεῖθεν ἐξερευνήσω καὶ λήψομαι αὐτούς καὶ ἐὰν καταδύσωσιν ἐξ ὀφθαλμῶν μου εἰς τὰ βάθη τῆς θαλάσσης ἐκεῖ ἐντελοῦμαι τῷ δράκοντι καὶ δήξεται αὐτούς
- 4 Si lènmi fè yo prizonye pou l' ta mennen yo ale kite peyi yo a, m'ap bay lòd touye yo. M'ap voye je m' sou yo. Men, fwa sa a, se p'ap pou byen yo, se va pou malè yo.
And though they are taken away as prisoners by their attackers, even there will I give orders to the sword to put them to death: my eyes will be fixed on them for evil and not for good.
καὶ ἐὰν πορευθῶσιν ἐν αἰχμαλωσίᾳ πρὸ προσώπου τῶν ἐχθρῶν αὐτῶν ἐκεῖ ἐντελοῦμαι τῇ ῥομφαίᾳ καὶ ἀποκτενεῖ αὐτούς καὶ στηριῶ τοὺς ὀφθαλμούς μου ἐπ' αὐτούς εἰς κακὰ καὶ οὐκ εἰς ἀγαθὰ
- 5 Seyè a, Bondye ki gen tout pouw a, ap annik manyen latè, latè ap pran tranble. Tout moun ki rete sou latè ap nan lapenn. Latè ap moute, l'ap gonfle, epi l'ap bese tankou dlo lariyè Nil.
For the Lord, the God of armies, is he at whose touch the land is turned to water, and everyone in it will be given up to sorrow; all of it will be overflowing like the River, and will go down again like the River of Egypt;
καὶ κύριος κύριος ὁ θεὸς ὁ παντοκράτωρ ὁ ἐφαπτόμενος τῆς γῆς καὶ σαλευῶν αὐτήν καὶ πενθήσουσιν πάντες οἱ κατοικοῦντες αὐτήν καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια αὐτῆς καὶ καταβήσεται ὡς ποταμὸς αἰγύπτου
- 6 Seyè a bati kay li anwo nan syèl la. Li mete vout syèl la anlè latè. Li rale dlo lanmè a, li vide l' sou tout latè. Yo rele li Seyè. Wi, se konsa yo rele l'.
It is he who makes his rooms in the heaven, basing his arch on the earth; whose voice goes out to the waters of the sea, and sends them flowing over the face of the earth; the Lord is his name.
ὁ οἰκοδομῶν εἰς τὸν οὐρανὸν ἀνάβασιν αὐτοῦ καὶ τὴν ἐπαγγελίαν αὐτοῦ ἐπὶ τῆς γῆς θεμελιῶν ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκγέων αὐτὸ ἐπὶ πρόσωπον τῆς γῆς κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτοῦ

- 7 Men sa Seyè a di ankò: Nou menm, moun Izrayèl yo, mwen konsidere nou koulye a menm jan ak moun Letiopi yo. Se mwen menm, pa vre, ki te fè pèp Izrayèl la soti kite peyi Lejip? Se pa mwen menm tou ki te fè moun Filisti yo soti kite lil Lakrèt, epi ki te fè moun Siri yo soti lavil Kir?
Are you not as the children of the Ethiopians to me, O children of Israel? says the Lord. Have I not taken Israel up out of the land of Egypt, and the Philistines from Caphtor, and the Aramaeans from Kir?
 οὐχ ὡς υἱοὶ αἰθίοπων ὑμεῖς ἐστε ἐμοὶ υἱοὶ ἰσραὴλ λέγει κύριος οὐ τὸν ἰσραὴλ ἀνήγαγον ἐκ γῆς αἰγύπτου καὶ τοὺς ἄλλοφύλους ἐκ καππαδοκίας καὶ τοὺς σύρους ἐκ βόθρου
- 8 Mwen voye je m' sou pèp Izrayèl la, mwen wè jan yo lage kò yo nan fè sa ki mal. Mwen pral disparèt yo sou latè. Men, mwen p'ap fin touye tout pitit Jakòb yo nèt. Non. Mwen pa ka fè sa. Se mwen menm, Seyè a, ki di sa.
See, the eyes of the Lord are on the evil kingdom, and I will put an end to it in all the earth; but I will not send complete destruction on Jacob, says the Lord.
 ἰδοὺ οἱ ὀφθαλμοὶ κυρίου τοῦ θεοῦ ἐπὶ τὴν βασιλείαν τῶν ἁμαρτωλῶν καὶ ἐξαρῶ αὐτὴν ἀπὸ προσώπου τῆς γῆς πλὴν ὅτι οὐκ εἰς τέλος ἐξαρῶ τὸν οἶκον ἰακωβ λέγει κύριος
- 9 Men, mwen pral pase yon lòd. Mwen pral vannen moun Izrayèl ki nan mitan lòt nasyon yo tankou yo vannen grenn nan laye. Pa menm yon bon grenn p'ap tonbe atè.
For see, I will give orders, and I will have Israel moved about among all the nations, as grain is moved about by the shaking of the tray, but not the smallest seed will be dropped on the earth.
 διότι ἰδοὺ ἐγὼ ἐντέλλομαι καὶ λικμῶ ἐν πᾶσι τοῖς ἔθνεσιν τὸν οἶκον τοῦ ἰσραὴλ ὃν τρόπον λικμᾶται ἐν τῷ λικμῷ καὶ οὐ μὴ πέση σύντριμμα ἐπὶ τὴν γῆν
- 10 Tout moun nan pèp la k'ap fè sa ki mal pral mouri nan lagè. Yo tout k'ap plede di: O wi, Bondye p'ap kite malè rive nou, ni li p'ap kite malè tonbe sou nou, yo tout pral mouri nan lagè.
All those sinners among my people will be put to the sword who say, Evil will not overtake us or come face to face with us.
 ἐν ῥομφαίᾳ τελεωθήσονται πάντες ἁμαρτωλοὶ λαοῦ μου οἱ λέγοντες οὐ μὴ ἐγγίση οὐδ' οὐ μὴ γένηται ἐφ' ἡμᾶς τὰ κακὰ
- 11 ¶ Seyè a di: Yon jou gen pou rive! Jou sa a, m'a mete peyi wa David la kanpe ankò sou de pye l'. Koulye a li tankou yon kay k'ap fin kraze. Lè sa a, m'a repare tout kote ki fann yo. M'a refè miray ki te fin kraze yo. M'ap rebati peyi a jan l' te ye nan tan lontan an.
In that day I will put up the tent of David which has come down, and make good its broken places; and I will put up again his damaged walls, building it up as in the past;
 ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν δαυὶδ τὴν πεπτωκυῖαν καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς καὶ τὰ κατεσκαμμένα αὐτῆς ἀναστήσω καὶ ἀνοικοδομήσω αὐτὴν καθὼς αἱ ἡμέραι τοῦ αἰῶνος
- 12 Konsa, pèp Izrayèl la va pran posesyon pòsyon ki rete nan peyi Edon an. Y'a donminen ankò sou lòt nasyon mwen te fè yo. Se Seyè a ki di sa, se li menm menm k'ap fè sa rive konsa!
So that the rest of Edom may be their heritage, and all the nations who have been named by my name, says the Lord, who is doing this.
 ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς λέγει κύριος ὁ θεὸς ὁ ποιῶν ταῦτα
- 13 Jou yo ap vini. Lè sa a, yo p'ap kò fin ranmase rekòt, y'ap gen tan ap pare tè pou plante ankò. Yo p'ap kò fin kraze rezen pou fè diven, y'ap gen tan ap pare pou mete pye rezen nan tè ankò. Diven byen dous ap koule sou tout mòn yo, l'ap koule desann sou tout ti mòn yo. Se Seyè a menm ki di sa.
See, the days will come, says the Lord, when the ploughman will overtake him who is cutting the grain, and the crusher of the grapes him who is planting seed; and sweet wine will be dropping from the mountains, and the hills will be turned into streams of wine.
 ἰδοὺ ἡμέραι ἔρχονται λέγει κύριος καὶ καταλήμψεται ὁ ἀλοητὸς τὸν τρύγητον καὶ περκάσει ἡ σταφυλὴ ἐν τῷ σπόρῳ καὶ ἀποσταλάξει τὰ ὄρη γλυκασμόν καὶ πάντες οἱ βουνοὶ σύμφυτοι ἔσονται
- 14 M'ap mennen pèp mwen an tounen nan peyi l' ankò. Y'a rebati lavil ki te fin kraze yo, y'a rete ladan yo. Y'a plante jaden rezen, y'a bwè diven. Y'a fè bèl jaden, y'a manje rekòt jaden yo.
And I will let the fate of my people Israel be changed, and they will be building up again the waste towns and living in them; they will again be planting vine-gardens and taking the wine for their drink; and they will make gardens and get the fruit of them.
 καὶ ἐπιστρέψω τὴν αἰχμαλωσίαν λαοῦ μου ἰσραὴλ καὶ οἰκοδομήσουσιν πόλεις τὰς ἠφανισμένας καὶ κατοικήσουσιν καὶ καταφυτεύσουσιν ἀμπελώνας καὶ πίνονται τὸν οἶνον αὐτῶν καὶ φυτεύσουσιν κήπους καὶ φάγονται τὸν καρπὸν αὐτῶν
- 15 M'a plante pèp mwen an nan peyi yo a, nan peyi mwen te ba yo a. Pesonn p'ap janm ka derasinen yo ankò. Se Seyè a, Bondye a, ki pale.
And I will have them planted in their land, and never again will they be uprooted from their land which I have given them, says the Lord your God.
 καὶ καταφυτεύσω αὐτούς ἐπὶ τῆς γῆς αὐτῶν καὶ οὐ μὴ ἐκσπασθῶσιν οὐκέτι ἀπὸ τῆς γῆς αὐτῶν ἧς ἔδωκα αὐτοῖς λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ .
- 1 ¶ Mesaj pwofèt Abdyas sou peyi Edon. Men mesaj Seyè a te ban mwen: Nou te tandè mesaj Seyè a te bay la. Li te voye mesaj li a nan tout nasyon yo pou di yo: Annavan! Leve non! Ann mache pran Edon! Ann al goumen avè l'!
The vision of Obadiah. This is what the Lord has said about Edom: We have had word from the Lord, and a representative has been sent among the nations, saying, Up! and let us make war against her.
 ὄρασις αβδιου τάδε λέγει κύριος ὁ θεὸς τῇ ἰδουμαίᾳ ἀκοίην ἤκουσα παρὰ κυρίου καὶ περιοχὴν εἰς τὰ ἔθνη ἐξαπέστειλεν ἀνάστητε καὶ ἐξαναστῶμεν ἐπ' αὐτὴν εἰς πόλεμον
- 2 Men sa Seyè a di moun peyi Edon yo: Mwen pral fè peyi nou an vin tou fèb nan mitan lòt nasyon yo. Tout moun pral meprize nou nèt!
See, I have made you small among the nations: you are much looked down on.
 ἰδοὺ ὀλιγοστὸν δέδωκά σε ἐν τοῖς ἔθνεσιν ἠτιμωμένος σὺ εἶ σφόδρα

- 3 Se awogans nou ki fè nou pèdi tèt nou. Nou bati kapital nou sou tèt gwo wòch yo. Nou moute kay nou byen wo nan mòn yo. Epi n'ap di nan kè nou: Ki moun ki ka fè nou desann la a!
You have been tricked by the pride of your heart, O you whose living-place is in the cracks of the rock, whose house is high up; who has said in his heart, Who will make me come down to earth?
ὕπερηφανία τῆς καρδίας σου ἐπήρην σε κατασκηνούντα ἐν ταῖς ὀπαῖς τῶν πετρῶν ὕψων κατοικίαν αὐτοῦ λέγων ἐν καρδίᾳ αὐτοῦ τίς με κατάρξει ἐπὶ τὴν γῆν
- 4 Nou te mèt bati kay nou byen wo tankou nich malfini, nou te mèt mete nich nou byen wo tankou si li te nan mitan zetwal yo, m'ap voye nou jete anba, m'ap fè nou desann. Se Seyè a menm ki di sa.
Though you go up on high like an eagle, though your house is placed among the stars, I will make you come down from there, says the Lord.
ἐὰν μετεωρισθῆς ὡς ἀετὸς καὶ ἐὰν ἀνὰ μέσον τῶν ἄστρων θῆς νοσσιάν σου ἐκεῖθεν κατάρξω σε λέγει κύριος
- 5 Lè vòlò antre lakay moun lannwit pou piye, yo annik pran sa yo bezwen. Lè moun ap ranmase rekòt rezen, yo toujou kite dèyè pou moun k'ap vin grapiye yo. Men, gade jan lènmi ravaje nou nèt ale non!
If thieves came, attacking you by night, (how are you cut off!) would they not go on taking till they had enough? if men came cutting your grapes would they take them all?
εἰ κλέπται εἰσῆλθον πρὸς σέ ἢ ληστὰὶ νυκτός ποῦ ἂν ἀπερρίφης οὐκ ἂν ἐκλεψαν τὰ ἱκανὰ ἑαυτοῖς καὶ εἰ τρυγηταὶ εἰσῆλθον πρὸς σέ οὐκ ἂν ὑπελίποντο ἐπιφυλλίδα
- 6 Yo fouye toupatou nan peyi Ezaou a. Yo pran tout trezò nou te kache yo.
How are the things of Esau searched out! how are his secret stores looked for!
πῶς ἐξηρευνήθη ἦσαν καὶ κατελήμφθη αὐτοῦ τὰ κεκρυμμένα
- 7 Tout moun ki te mete tèt ansanm avè nou yo woule nou byen woule. Yo mete nou deyò nan pwòp peyi nou an. Moun ki te pi bon zanmi nou yo twonpe nou byen twonpe. Moun ki te konn manje sou tab ansanm ak nou pare pèlen pou nou. Nou menm, nou pa menm wè sa!
All the men who were united with you have been false to you, driving you out to the edge of the land: the men who were at peace with you have overcome you; they have taken their heritage in your place.
ἕως τῶν ὀρίων σου ἐξαπέστειλάν σε πάντες οἱ ἄνδρες τῆς διαθήκης σου ἀντέστησάν σοι ἠδυνάσθησαν πρὸς σέ ἄνδρες εἰρηνικοὶ σου ἔθηκαν ἔνεδρα ὑποκάτω σου οὐκ ἔστιν σύνεσις αὐτοῖς
- 8 Seyè a di konsa: -Jou m'ap pini moun Edon yo, m'ap disparèt tout moun ki gen bon konprann nan peyi a, tout moun lespri ki rete sou mòn Ezaou a.
Will I not, in that day, says the Lord, take away the wise men out of Edom, and wisdom out of the mountain of Esau?
ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγει κύριος ἀπολωῶ σοφοὺς ἐκ τῆς ἰδουμαίας καὶ σύνεσιν ἐξ ὄρους ἦσαν
- 9 Sòlda lavil Teman yo pral tranble nan kanson yo. Yo pral masakre tout gason peyi Edon ki konn goumen.
And your men of war, O Teman, will be overcome with fear, so that every one of them may be cut off from the mountain of Esau.
καὶ πτοηθήσονται οἱ μαχηταὶ σου οἱ ἐκ θαυμαν ὅπως ἐξαρθῆ ἄνθρωπος ἐξ ὄρους ἦσαν
- 10 ¶ Paske nou te masakre pitit pitit Jakòb yo, kouzen nou yo, paske nou te fè yo anpil mechanste, yo pral fè nou wont, yo pral disparèt nou nèt.
Because you were the cause of violent death and because of your cruel behaviour to your brother Jacob, you will be covered with shame and will be cut off for ever.
διὰ τὴν σφαγὴν καὶ τὴν ἀσέβειαν τὴν εἰς τὸν ἀδελφόν σου ἰακώβ καὶ καλύψει σε αἰσχὺν καὶ ἐξαρθήσῃ εἰς τὸν αἰῶνα
- 11 Nou te rete kanpe la ap gade, lè moun lòt nasyon yo t'ap piye tout richès yo. Nou pa t' pi bon pase etranje yo ki te defonse pòtay yo lè sa a, ki te separe bay chak moun tout richès lavil Jerizalèm yo. Nou menm tou, nou te fè menm bagay la.
Because you were there watching when men from other lands took away his goods, and strange men came into his doors, and put the fate of Jerusalem to the decision of chance; you were like one of them.
ἀφ' ἧς ἡμέρας ἀντέστης ἐξ ἐναντίας ἐν ἡμέρᾳ αἰχμαλωτευόντων ἀλλογενῶν δύναμιν αὐτοῦ καὶ ἀλλότριοι εἰσῆλθον εἰς πύλας αὐτοῦ καὶ ἐπὶ ἱερουσαλήμ ἔβαλον κλήρους καὶ σὺ ἦς ὡς εἷς ἐξ αὐτῶν
- 12 Nou pa t' dwe kontan wè kouzen nou yo nan malè. Nou pa t' dwe kontan wè y'ap fini ak moun fanmi Jida yo. Nou pa t' dwe pase yo nan rizib, lè yo te nan tray.
Do not see with pleasure your brother's evil day, the day of his fate, and do not be glad over the children of Judah on the day of their destruction, or make wide your mouth on the day of trouble.
καὶ μὴ ἐπίδῃς ἡμέραν ἀδελφοῦ σου ἐν ἡμέρᾳ ἀλλοτριῶν καὶ μὴ ἐπιχαρῆς ἐπὶ τοῦς υἱοὺς ἰουδα ἐν ἡμέρᾳ ἀπολείας αὐτῶν καὶ μὴ μεγαλορρημονήσῃς ἐν ἡμέρᾳ θλίψεως
- 13 Nou pa t' dwe janbe pòtay lavil pèp mwen an pou nou te antre ladan l', jou malè te tonbe sou yo a. Nou pa t' dwe kontan wè jan y'ap soufri, jou malè te tonbe sou yo a. Nou pa t' dwe mete men nou sou byen yo, jou malè te tonbe sou yo a.
Do not go into the doors of my people on the day of their downfall; do not be looking on their trouble with pleasure on the day of their downfall, or put your hands on their goods on the day of their downfall.
μηδὲ εἰσέλθῃς εἰς πύλας λαῶν ἐν ἡμέρᾳ πόνων αὐτῶν μηδὲ ἐπίδῃς καὶ σὺ τὴν συναγωγὴν αὐτῶν ἐν ἡμέρᾳ ὀλέθρου αὐτῶν μηδὲ συνεπιθῆ ἐπὶ τὴν δύναμιν αὐτῶν ἐν ἡμέρᾳ ἀπολείας αὐτῶν
- 14 Nou pa t' dwe kanpe nan kalfou yo pou nou touye sa ki t'ap chache chape kò yo. Nou pa t' dwe lage sa ki pa t' mouri yo nan men lènmi yo, jou malè te tonbe sou yo a.
And do not take your place at the cross-roads, cutting off those of his people who get away; and do not give up to their haters those who are still there in the day of trouble.
μηδὲ ἐπιστῆς ἐπὶ τὰς διεκβολὰς αὐτῶν τοῦ ἐξολεθρευῆσαι τοὺς ἀνασφρομένους αὐτῶν μηδὲ συγκλείσῃς τοὺς φεύγοντας ἐξ αὐτῶν ἐν ἡμέρᾳ θλίψεως

- 15 Jou a pa lwen rive, kote mwen menm, Seyè a, mwen pral jije tout nasyon yo. Nou menm moun peyi Edon, sa nou te fè a, se sa yo pral fè nou tou. Yo pral fè nou sibi tou sa nou te fè lòt yo sibi.
For the day of the Lord is coming quickly on all nations: as you have done it will be done to you; the reward of your acts will come on your head.
διότι ἐγγὺς ἡμέρα κυρίου ἐπὶ πάντα τὰ ἔθνη ὃν τρόπον ἐποίησας οὕτως ἔσται σοὶ τὸ ἀνταπόδομά σου ἀνταποδοθήσεται εἰς κεφαλὴν σου
- 16 Pèp mwen an pase pa l' anba men mwen sou mòn ki apa pou mwen an. Konsa tou, tout nasyon yo pral pran pa yo san rete. Yo pral pran jouk yo p'ap kapab ankò. Yo pral disparèt tankou si yo pa t' janm la.
For as you have been drinking on my holy mountain, so will all the nations go on drinking without end; they will go on drinking and the wine will go down their throats, and they will be as if they had never been.
διότι ὃν τρόπον ἔπιες ἐπὶ τὸ ὄρος τὸ ἅγιόν μου πίνονται πάντα τὰ ἔθνη οἶνον πίνονται καὶ καταβήσονται καὶ ἔσονται καθὼς οὐχ ὑπάρχοντες
- 17 ¶ Men, sou mòn Siyon an, kèk moun pral sove. Se yon kote ki pral apa nèt pou mwen. Moun fanmi Jakòb yo pral reprann tout peyi lènmi te wetè nan men yo.
But in Mount Zion some will be kept safe, and it will be holy; and the children of Jacob will take their heritage.
ἐν δὲ τῷ ὄρει σιών ἔσται ἡ σωτηρία καὶ ἔσται ἅγιον καὶ κατακληρονομήσουσιν ὁ οἶκος ἰακωβ τοὺς κατακληρονομήσαντας αὐτοῦς
- 18 Moun fanmi Jakòb yo pral tankou dife. Pitit pitit Jozèf yo pral tankou yon flanm dife. Yo pral detwi pitit Ezaou yo nèt tankou dife nan zèb chèch. Pesonn nan fanmi Ezaou a p'ap chape. Se mwen menm, Seyè a, ki di sa.
And the children of Jacob will be a fire and those of Joseph a flame, and the children of Esau dry stems of grass, burned up by them till all is gone: and there will be no people living in Esau; for the Lord has said it.
καὶ ἔσται ὁ οἶκος ἰακωβ πῦρ ὁ δὲ οἶκος ἰωσηφ φλόξ ὁ δὲ οἶκος ἠσαυ εἰς καλὰμην καὶ ἐκκαυθήσονται εἰς αὐτοὺς καὶ καταφάγονται αὐτούς καὶ οὐκ ἔσται πυροφόρος ἐν τῷ οἴκῳ ἠσαυ διότι κύριος ἐλάλησεν
- 19 Moun pèp Izrayèl ki rete nan zòn Negèv la pral pran mòn Ezaou a pou yo. Moun pèp Izrayèl ki rete nan plenn ki nan pye mòn Jida yo pral pran peyi moun Filisti yo nan men yo. Moun pèp Izrayèl yo pral pran peyi Efrayim ak peyi Samari pou yo. Moun Benjamen yo pral pran peyi Galarad la pou yo.
And they will take the South, and the lowland, and the country of Ephraim, and Gilead, as their heritage.
καὶ κατακληρονομήσουσιν οἱ ἐν ναγεβ τὸ ὄρος τὸ ἠσαυ καὶ οἱ ἐν τῇ σεφραλα τοὺς ἀλλοφύλους καὶ κατακληρονομήσουσιν τὸ ὄρος εφραιμ καὶ τὸ πεδῖον σαμαρείας καὶ βενιαμιν καὶ τὴν γαλααδίτιν
- 20 Nan moun yo te depòte yo, sòlda ki moun nan nò peyi Izrayèl la va pran peyi Kanaran an pou yo, rive lavil Sarepta. Men, moun lavil Jerizalèm yo te depòte nan peyi Sefara a va pran tout lavil Negèv yo pou yo.
And those of the children of Israel who were the first to be taken away as prisoners, will have their heritage among the Canaanites as far as Zarephath; and those who were taken away from Jerusalem, who are in Sepharad, will have the towns of the South.
καὶ τῆς μετουκείας ἡ ἀρχὴ αὐτῆ τοῖς υἱοῖς ἰσραὴλ γῆ τῶν χαναναίων ἕως σαρεπτων καὶ ἡ μετουκεία ἱερουσαλημ ἕως εφραθα καὶ κληρονομήσουσιν τὰς πόλεις τοῦ ναγεβ
- 21 Yo tout, y'a moute sou mòn Siyon an pou delivre l'. Se yo ki va gouvènen tout mòn Ezaou a. Lè sa a, se Seyè a menm ki va sèl wa.
And those who have been kept safe will come up from Mount Zion to be judges of the mountain of Esau; and the kingdom will be the Lord's.
καὶ ἀναβήσονται ἄνδρες σεσοφμένοι ἐξ ὄρους σιών τοῦ ἐκδικῆσαι τὸ ὄρος ἠσαυ καὶ ἔσται τῷ κυρίῳ ἡ βασιλεία .
- 1 ¶ Yon jou, Seyè a pale ak Jonas, pitit gason Amitayi a,
And the word of the Lord came to Jonah, the son of Amittai, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς ἰωαν τὸν τοῦ αμαθι λέγων
- 2 li di l' konsa: -Leve non. Ale lavil Niniv, gwo kapital la. Al fè moun la konnen mechanste yo rive jouk nan zòrèy mwen.
Up! go to Nineveh, that great town, and let your voice come to it; for their evil-doing has come up before me.
ἀνάστηθι καὶ πορεύθητι εἰς νινευὴ τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ ὅτι ἀνέβη ἡ κραυγὴ τῆς κακίας αὐτῆς πρὸς με
- 3 Men lè sa a, Jonas leve, li pati nan direksyon Tasis, paske li t'ap kouri pou Seyè a. Li desann lavil Jope. Rive la, li jwenn yon batiman ki t'ap pare pou pati pou Tasis. Li peye pasaj li. Li moute abò batiman an avèk marin yo. Li pati pou Tasis, paske li t'ap kouri pou Seyè a.
And Jonah got up to go in flight to Tarshish, away from the Lord; and he went down to Joppa, and saw there a ship going to Tarshish: so he gave them the price of the journey and went down into it to go with them to Tarshish, away from the Lord.
καὶ ἀνέστη ἰωνας τοῦ φυγεῖν εἰς θαρσις ἐκ προσώπου κυρίου καὶ κατέβη εἰς ἰοπην καὶ εὔρεν πλοῖον βαδίζον εἰς θαρσις καὶ ἔδωκεν τὸ ναῦλον αὐτοῦ καὶ ἐνέβη εἰς αὐτὸ τοῦ πλεῦσαι μετ' αὐτῶν εἰς θαρσις ἐκ προσώπου κυρίου
- 4 ¶ Men, Seyè a voye yon gwo van sou lanmè a. Yon sèl gwo van tanpèt leve, batiman an te prèt pou koule.
And the Lord sent out a great wind on to the sea and there was a violent storm in the sea, so that the ship seemed in danger of being broken.
καὶ κύριος ἐξήγειρεν πνεῦμα εἰς τὴν θάλασσαν καὶ ἐγένετο κλύδων μέγας ἐν τῇ θαλάσῃ καὶ τὸ πλοῖον ἐκινδύνευσεν συντριβῆναι

- 5 Marin yo te pè anpil. Chak moun t'ap lapriyè bondye pa yo. Pou yo te ka soulaje batiman an, yo lage dènve chay nan lanmè. Jonas menm poutèt pa l' te desann nan lakal batiman an, li kouche kouche l'. Dòmi pote l' ale.
Then the sailors were full of fear, every man crying to his god; and the goods in the ship were dropped out into the sea to make the weight less. But Jonah had gone down into the inmost part of the ship where he was stretched out in a deep sleep.
καὶ ἐφοβήθησαν οἱ ναυτικοὶ καὶ ἀνεβόων ἕκαστος πρὸς τὸν θεὸν αὐτῶν καὶ ἐκβολὴν ἐποιήσαντο τῶν σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν τοῦ κουφισθῆναι ἀπ' αὐτῶν ἰωνας δὲ κατέβη εἰς τὴν κούβην τοῦ πλοίου καὶ ἐκάθευδεν καὶ ἔρρεγγεν
- 6 Kaptenn batiman an al jwenn li, li di l' konsa: -Ey! Apa se dòmi w'ap dòmi? Leve non, monchè. Lapriyè bondye ou la. Ou pa janm konnen, li ka gen pitye pou nou, li ka pa kite nou mourì.
And the ship's captain came to him and said to him, What are you doing sleeping? Up! say a prayer to your God, if by chance God will give a thought to us, so that we may not come to destruction.
καὶ προσῆλθεν πρὸς αὐτὸν ὁ πρῶτος καὶ εἶπεν αὐτῷ τί σὺ ῥέγγεις ἀνάστα καὶ ἐπικαλοῦ τὸν θεόν σου ὅπως διασώσῃ ὁ θεὸς ἡμᾶς καὶ μὴ ἀπολώμεθα
- 7 Apre sa, marin yo yon di lòt: -Ann tire osò pou n' konnen ki moun ki lakòz sa rive nou. Yo tire osò, epi se non Jonas ki soti.
And they said to one another, Come, let us put this to the decision of chance and see on whose account this evil has come on us. So they did so, and Jonah was seen to be the man.
καὶ εἶπεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ δεῦτε βάλομεν κλήρους καὶ ἐπιγνώμεν τίνας ἕνεκεν ἢ κακία αὕτη ἐστὶν ἐν ἡμῖν καὶ ἐβαλον κλήρους καὶ ἔπεσεν ὁ κλήρος ἐπὶ ἰωναν
- 8 Epi yo di l': -Di nou sa ki lakòz malè sa a rive nou. Sa w'ap fè isit la? Kote ou soti? Moun ki peyi ou ye? Ki nanchon ou?
Then they said to him, Now make clear to us what is your work, and where you come from? what is your country, and who are your people?
καὶ εἶπον πρὸς αὐτὸν ἀπάγγελον ἡμῖν τίνας ἕνεκεν ἢ κακία αὕτη ἐστὶν ἐν ἡμῖν τίς σου ἡ ἐργασία ἐστὶν καὶ πόθεν ἔρχῃ καὶ ἐκ ποίας χώρας καὶ ἐκ ποίου λαοῦ εἶ σὺ
- 9 Jonas reponn yo: -Mwen se ebre. Mwen gen krentif pou Seyè a, Bondye ki fè syèl la, lanmè a ak tè a.
And he said to them, I am a Hebrew, a worshipper of the Lord, the God of heaven, who made the sea and the dry land.
καὶ εἶπεν πρὸς αὐτοὺς δοῦλος κυρίου ἐγὼ εἰμι καὶ τὸν κύριον θεὸν τοῦ οὐρανοῦ ἐγὼ σέβομαι ὃς ἐποίησεν τὴν θάλασσαν καὶ τὴν ξηρὰν
- 10 Jonas pale ak yo, li di yo ki jan li t'ap kouri pou Seyè a. Marin yo te sezi yon sèl sezi. Yo di l' konsa: -Sa ou fè konsa, monchè?
And the men were in great fear, and they said to him, What is this you have done? For the men had knowledge of his flight from the Lord because he had not kept it from them.
καὶ ἐφοβήθησαν οἱ ἄνδρες φόβον μέγαν καὶ εἶπαν πρὸς αὐτὸν τί τοῦτο ἐποίησας διότι ἔγνωσαν οἱ ἄνδρες ὅτι ἐκ προσώπου κυρίου ἦν φεύγων ὅτι ἀπήγγειλεν αὐτοῖς
- 11 ¶ Lanmè a t'ap vin pi move chak lè. Yo di l': -Sa pou nou fè ak ou pou lanmè a vin kal?
And they said to him, What are we to do to you so that the sea may become calm for us? For the sea was getting rougher and rougher.
καὶ εἶπαν πρὸς αὐτὸν τί σοι ποιήσωμεν καὶ κοπάσει ἡ θάλασσα ἀφ' ἡμῶν ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξήγειρεν μᾶλλον κλύδωνα
- 12 Jonas reponn yo: -Pran m', lage m' nan lanmè. Lanmè a va kal nèt. Mwen konnen se mwen menm menm ki lakòz nou pran nan van tanpèt sa a.
And he said to them, Take me up and put me into the sea, and the sea will become calm for you: for I am certain that because of me this great storm has come on you.
καὶ εἶπεν ἰωνας πρὸς αὐτοὺς ἄρατέ με καὶ ἐμβάλετέ με εἰς τὴν θάλασσαν καὶ κοπάσει ἡ θάλασσα ἀφ' ὑμῶν διότι ἔγνωκα ἐγὼ ὅτι δι' ἐμὲ ὁ κλύδων ὁ μέγας οὗτος ἐφ' ὑμᾶς ἐστὶν
- 13 Marin yo menm t'ap naje zaviwon pou wè si yo ta mennan batiman an ale atè. Men, yo pa t' kapab, lanmè a t'ap vin pi move toujou.
And the men were working hard to get back to the land, but they were not able to do so: for the sea got rougher and rougher against them.
καὶ παρεβιάζοντο οἱ ἄνδρες τοῦ ἐπιστρέψαι πρὸς τὴν γῆν καὶ οὐκ ἠδύναντο ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξηγείρετο μᾶλλον ἐπ' αὐτοὺς
- 14 Lè yo wè sa, yo rele nan pye Seyè a, yo lapriyè l' konsa: -O Seyè! Tanpri, pa kite nou mourì poutèt nonm sa a. Pa rann nou reskonsab lanmò yon moun ki inonsan. Paske, se ou menm, Seyè, ki vle l' konsa.
So, crying to the Lord, they said, Give ear to our prayer, O Lord, give ear, and do not let destruction overtake us because of this man's life; do not put on us the sin of taking life without cause: for you, O Lord, have done what seemed good to you.
καὶ ἀνεβόησαν πρὸς κύριον καὶ εἶπαν μηδαμῶς κύριε μὴ ἀπολώμεθα ἕνεκεν τῆς ψυχῆς τοῦ ἀνθρώπου τούτου καὶ μὴ δῶς ἐφ' ἡμᾶς αἴμα δίκαιον ὅτι σὺ κύριε ὄν τρόπον ἐβούλου πεποιήκας
- 15 Epi yo pran Jonas, yo lage l' nan lanmè. Lamenn, kalmi fèt.
So they took Jonah up and put him into the sea; and the sea was no longer angry.
καὶ ἔλαβον τὸν ἰωναν καὶ ἐξέβαλον αὐτὸν εἰς τὴν θάλασσαν καὶ ἔστη ἡ θάλασσα ἐκ τοῦ σάλου αὐτῆς
- 16 Lè marin yo wè sa, yo te vin pè Seyè a anpil. Yo ofri bèt pou touye ba li. Yo pwomèt pou yo sèvi l'.
Then great was the men's fear of the Lord; and they made an offering to the Lord and took oaths to him.
καὶ ἐφοβήθησαν οἱ ἄνδρες φόβῳ μεγάλῳ τὸν κύριον καὶ ἔθυσαν θυσίαν τῷ κυρίῳ καὶ εὐξάντο εὐχὰς
- 1 ¶ Antan li te nan vant pwason an, Jonas lapriyè Seyè a, Bondye li a, li di:
¶1:17And the Lord made ready a great fish to take Jonah into its mouth; and Jonah was inside the fish for three days and three nights.
καὶ προσέταξεν κύριος κῆται μέγαλῳ καταπιεῖν τὸν ἰωναν καὶ ἦν ἰωνας ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας

- 2 Nan mizè mwen te ye a, Seyè, mwen te rele nan pye ou, ou te reponn mwen. Byen fon nan peyi kote mò yo ye a, mwen te mande ou sekou, ou te tande vwa mwen.
 \2:1\Then Jonah made prayer to the Lord his God from the inside of the fish, and said,
 και προσηύξατο ιωνας προς κύριον τὸν θεὸν αὐτοῦ ἐκ τῆς κοιλίας τοῦ κήτους
- 3 Ou te voye m' jete byen fon, nan fon lanmè. Dlo te sènen m' toupatou. Tout kouran dlo ak tout lanm lanmè yo te pase sou mwen.
 \2:2\In my trouble I was crying to the Lord, and he gave me an answer; out of the deepest underworld I sent up a cry, and you gave ear to my voice.
 και εἶπεν ἐβόησα ἐν θλίψει μου πρὸς κύριον τὸν θεὸν μου και εἰσήκουσέν μου ἐκ κοιλίας ᾗδου κραυγῆς μου ἤκουσας φωνῆς μου
- 4 Mwen t'ap di nan kè m': Gen lè ou voye m' jete byen lwen ou. Mwen p'ap janm wè kay ki apa pou ou a ankò!
 \2:3\For you have put me down into the deep, into the heart of the sea; and the river was round about me; all your waves and your rolling waters went over me.
 ἀπέρριψάς με εἰς βάθην καρδίας θαλάσσης και ποταμοί με ἐκύκλωσαν πάντες οἱ μετεωρισμοί σου και τὰ κύματά σου ἐπ' ἐμὲ διήλθον
- 5 Dlo yo kouvri m', yo te prèt pou neye m'. Lanmè a te fin vale m', zèb lanmè te mare nan tout tèt mwen.
 \2:4\And I said, I have been sent away from before your eyes; how may I ever again see your holy Temple?
 και ἐγὼ εἶπα ἀπόσμαι ἐξ ὀφθαλμῶν σου ἄρα προσθήσω τοῦ ἐπιβλέψαι πρὸς τὸν ναὸν τὸν ἁγίων σου
- 6 Mwen desann, mwen desann, mwen rive jouk nan rasin mòn yo, nan peyi kote sa ki antre pa soti. Men, Seyè, Bondye mwen, ou rale m' soti nan twou a. Ou ban m' lavi ankò.
 \2:5\The waters were circling round me, even to the neck; the deep was about me; the sea-grass was twisted round my head.
 περιεχύθη ὕδωρ μοι ἕως ψυχῆς ἄβυσσος ἐκύκλωσέν με ἐσχάτη ἔδω ἢ κεφαλή μου εἰς σχισμὰς ὀρέων
- 7 Lè m' santi mwen taprale vre, mwen vin chonje ou, Seyè! Mwen lapriyè nan pye ou. Kote ou chita nan tanp ki apa ou a, ou tande m'.
 \2:6\I went down to the bases of the mountains; as for the earth, her walls were about me for ever: but you have taken up my life from the underworld, O Lord my God.
 κατέβην εἰς γῆν ἧς οἱ μοχλοὶ αὐτῆς κάτοχοι αἰώνιοι και ἀναβήτω φθορὰ ζωῆς μου κύριε ὁ θεός μου
- 8 Moun k'ap sèvi zidòl ki pa vo anyen yo, se moun ki vire do bay Bondye ki bay favè a.
 \2:7\When my soul in me was overcome, I kept the memory of the Lord: and my prayer came in to you, into your holy Temple.
 ἐν τῷ ἐκλείπειν ἀπ' ἐμοῦ τὴν ψυχὴν μου τοῦ κυρίου ἐμνήσθην και ἔλθοι πρὸς σὲ ἢ προσευχή μου εἰς ναὸν ἁγίων σου
- 9 Men, m'ap chante pou m' fè lwanj ou, m'a ofri bèt pou yo touye pou ou. M'a kenbe angajman mwen te pran an. Se Seyè a ki delivrans nou.
 \2:8\The worshippers of false gods have given up their only hope.
 φυλασσόμενοι μάταια και ψευδῆ ἔλεος αὐτῶν ἐγκατέλιπον
- 10 ¶ Lè sa a, Seyè a bay pwason an lòd pou li vonmi Jonas sou rivaj lanmè a.
 \2:9\But I will make an offering to you with the voice of praise; I will give effect to my oaths. Salvation is the Lord's.
 ἐγὼ δὲ μετὰ φωνῆς αἰνέσεως και ἐξομολογήσεως θύσω σοι ὅσα ηὐξάμην ἀποδώσω σοι σωτηρίου τῷ κυρίῳ
- 1 ¶ Bondye pale yon dezyèm fwa ankò ak Jonas,
 And the word of the Lord came to Jonah a second time, saying,
 και ἐγένετο λόγος κυρίου πρὸς ιωναν ἐκ δευτέρου λέγων
- 2 li di l' konsa: -Leve non! Ale lavil Niniv, gwo kapital la. Fè yo konnen mesaj mwen te ba ou pou yo a.
 Up! go to Nineveh, that great town, and give it the word which I have given you.
 ἀνάστηθι και πορεύθητι εἰς νινευη τὴν πόλιν τὴν μεγάλην και κήρυξον ἐν αὐτῇ κατατὸ κήρυγμα τὸ ἐμπροσθεν ὃ ἐγὼ ἐλάλησα πρὸς σὲ
- 3 Se konsa, Jonas leve, li ale lavil Niniv jan Seyè a te di l' la. Niniv te yon gwo lavil ki mande twa jou pou mache soti nan yon bout ale nan lòt bout la.
 So Jonah got up and went to Nineveh as the Lord had said. Now Nineveh was a very great town, three days' journey from end to end.
 και ἀνέστη ιωνας και ἐπορεύθη εἰς νινευη καθὼς ἐλάλησεν κύριος ἡ δὲ νινευη ἦν πόλις μεγάλη τῷ θεῷ ὥσει πορείας ὁδοῦ ἡμερῶν τριῶν
- 4 Jonas antre nan lavil la. Li fè yon jounen ap mache. Epi li pran pale ak moun yo. Li di yo konsa: -Nan karant jou lavil Niniv pral disparèt.
 And Jonah first of all went a day's journey into the town, and crying out said, In forty days destruction will overtake Nineveh.
 και ἤρξατο ιωνας τοῦ εἰσελθεῖν εἰς τὴν πόλιν ὥσει πορείαν ἡμέρας μιᾶς και ἐκήρυξεν και εἶπεν ἔτι τρεῖς ἡμέραι και νινευη καταστραφήσεται
- 5 ¶ Moun lavil yo te kwè nan mesaj Bondye a. Yo bay lòd pou tout moun, malere kou grannèg, rete san manje, pou yo mete rad sak sou yo pou moutre jan yo nan lapenn pou tout mal yo te fè.
 And the people of Nineveh had belief in God; and a time was fixed for going without food, and they put on haircloth, from the greatest to the least.
 και ἐνεπίστευσαν οἱ ἄνδρες νινευη τῷ θεῷ και ἐκήρυξαν νηστείαν και ἐνεδύσαντο σάκκους ἀπὸ μεγάλου αὐτῶν ἕως μικροῦ αὐτῶν

- 6 **Nouvèl la rive nan zòrèy wa lavil Niniv la. Li leve sou fotèy li a, li wete bèl rad ki te sou li a, li mete rad sak sou li. Lèfini, li chita atè nan sann dife.**
And the word came to the king of Nineveh, and he got up from his seat of authority, and took off his robe, and covering himself with haircloth, took his seat in the dust.
καὶ ἤγγισεν ὁ λόγος πρὸς τὸν βασιλέα τῆς νινευῆ καὶ ἐξανέστη ἀπὸ τοῦ θρόνου αὐτοῦ καὶ περιελάτο τὴν στολὴν αὐτοῦ ἀφ' ἑαυτοῦ καὶ περιεβάλετο σάκκον καὶ ἐκάθισεν ἐπὶ σποδοῦ
- 7 **Li voye fè yon piblikasyon nan tout lavil la. Li di konsa: -Men lòd wa a ansanm ak lòt chèf li yo bay: Pesonn pa pou manje anyen. Ni moun, ni bèf, ni mouton, tout pou rete san manje san bwè.**
And he had it given out in Nineveh, By the order of the king and his great men, no man or beast, herd or flock, is to have a taste of anything; let them have no food or water:
καὶ ἐκηρύχθη καὶ ἐρρέθη ἐν τῇ νινευῆ παρὰ τοῦ βασιλέως καὶ παρὰ τῶν μεγιστάνων αὐτοῦ λέγων οἱ ἄνθρωποι καὶ τὰ κτήνη καὶ οἱ βόες καὶ τὰ πρόβατα μὴ γευσάσθωσαν μηδὲν μηδὲ νεμέσθωσαν μηδὲ ἕ ὕδωρ πιέτωσαν
- 8 **Tout moun va gen rad sak sou yo. Tout bèt va nan lapenn. Tout moun va lapriyè Bondye ak tout kè yo. Y'a kite tout move zak ak tout mechnaste yo te konn fè nan lavi yo.**
And let man and beast be covered with haircloth, and let them make strong prayers to God: and let everyone be turned from his evil way and the violent acts of their hands.
καὶ περιεβάλλοντο σάκκους οἱ ἄνθρωποι καὶ τὰ κτήνη καὶ ἀνεβόησαν πρὸς τὸν θεὸν ἐκτενῶς καὶ ἀπέστρεψαν ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ ἀπὸ τῆς ἀδικίας τῆς ἐν χερσίν αὐτῶν λέγοντες
- 9 **Nou pa janm konnen, Bondye ka chanje lide. L'a règrèt sa li tapral fè a, li p'ap fache sou nou ankò. Konsa, nou p'ap mouri.**
Who may say that God will not be turned, changing his purpose and turning away from his burning wrath, so that destruction may not overtake us?
τίς οἶδεν εἰ μετανοήσει ὁ θεὸς καὶ ἀποστρέψει ἐξ ὀργῆς θυμοῦ αὐτοῦ καὶ οὐ μὴ ἀπολώμεθα
- 10 **Bondye wè sa yo t'ap fè a. Li wè yo te soti pou yo chanje lavi yo vre. Se konsa li chanje lide. Li pa pini yo ankò jan li te di li tapral pini yo a.**
And God saw what they did, how they were turned from their evil way; and God's purpose was changed as to the evil which he said he would do to them, and he did it not.
καὶ εἶδεν ὁ θεὸς τὰ ἔργα αὐτῶν ὅτι ἀπέστρεψαν ἀπὸ τῶν ὁδῶν αὐτῶν τῶν πονηρῶν καὶ μετενόησεν ὁ θεὸς ἐπὶ τῇ κακίᾳ ἣ ἐλάλησεν τοῦ ποιῆσαι αὐτοῖς καὶ οὐκ ἐποίησεν
- 1 **¶ Jonas pa t' kontan menm lè li wè sa, sa te fè l' fache anpil.**
But this seemed very wrong to Jonah, and he was angry.
καὶ ἐλυπήθη ἰωνᾶς λύπην μεγάλην καὶ συνεχύθη
- 2 **Li lapriyè Seyè a, li di l' konsa: -Aa Seyè! Men sa m' t'ap di a wi, lè m' te nan peyi m' lan. Se sa menm wi, mwen pa t' vle rive a. Se poutèt sa mwen te vle al kache nan peyi Tasis. Mwen konnen ou: Ou se yon Bondye ki gen bon kè, ki gen pitye pou nou. Ou pa fè kòlè fasil, ou pa janm sispann renmen nou, se vre. Ou toujou pare pou padonnen moun, pou chanje lide pou ou pa pini yo.**
And he made prayer to the Lord and said, O Lord, is this not what I said when I was still in my country? This is why I took care to go in flight to Tarshish: for I was certain that you were a loving God, full of pity, slow to be angry and great in mercy, and ready to be turned from your purpose of evil.
καὶ προσεύξατο πρὸς κύριον καὶ εἶπεν ὁ κύριε οὐχ οὗτοι οἱ λόγοι μου ἔτι ὄντος μου ἐν τῇ γῆ μου διὰ τοῦτο προέφρασα τοῦ φυγεῖν εἰς θαρσις διότι ἔγνων ὅτι σὺ ἐλεήμων καὶ οἰκτιρμῶν μακρόθυμος καὶ αἰ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις
- 3 **Koulye a, Seyè, ou mèt tou touye m' fini ak sa. M' pito mouri pase pou m' viv pou m' wè bagay sa a devan je m'!**
So now, O Lord, give ear to my prayer and take my life from me; for death is better for me than life.
καὶ νῦν δέσποτα κύριε λαβὲ τὴν ψυχὴν μου ἀπ' ἐμοῦ ὅτι καλὸν τὸ ἀποθανεῖν με ἢ ζῆν με
- 4 **Seyè a reponn li: -Ki rezon ou genyen pou ou fache konsa?**
And the Lord said, Have you any right to be angry?
καὶ εἶπεν κύριος πρὸς ἰωνᾶν εἰ σφόδρα λελύπησαι σύ
- 5 **¶ Jonas kite lavil la, li ale sou bò solèy leve, li chita. Lèfini, li fè yon tonèl, li chita nan lonbraj anba tonèl la, l'ap tann pou l' wè sa ki pral rive nan lavil la.**
Then Jonah went out of the town, and took his seat on the east side of the town and made himself a roof of branches and took his seat under its shade till he saw what would become of the town.
καὶ ἐξῆλθεν ἰωνᾶς ἐκ τῆς πόλεως καὶ ἐκάθισεν ἀπέναντι τῆς πόλεως καὶ ἐποίησεν ἑαυτῷ ἐκεῖ σκηνὴν καὶ ἐκάθητο ὑποκάτω αὐτῆς ἐν σκιᾷ ἕως οὗ ἀπίδη τί ἔσται τῇ πόλει
- 6 **Lè sa a, Seyè a, Bondye a, fè yon ti pye masketi pou. Li fè l' rive yon ti wotè pi wo pase Jonas pou mete yon ti lonbraj sou tèt li, pou li ka santi l' pi alèz. Jonas te kontan anpil lè li wè pye masketi a.**
And the Lord God made a vine come up over Jonah to give him shade over his head. And Jonah was very glad because of the vine.
καὶ προσέταξεν κύριος ὁ θεὸς κολοκύνθη καὶ ἀνέβη ὑπὲρ κεφαλῆς τοῦ ἰωνα τοῦ εἶναι σκιὰν ὑπὲράνω τῆς κεφαλῆς αὐτοῦ τοῦ σκιαζεῖν αὐτῷ ἀπὸ τῶν κακῶν αὐτοῦ καὶ ἐχάρη ἰωνᾶς ἐπὶ τῇ κολοκύνθῃ χαρὰν μεγάλην
- 7 **Men, nan denmen maten, anvan bajou kase, Bondye fè yon mawoka pike pye masketi a. Pye masketi a mouri.**
But early on the morning after, God made ready a worm for the destruction of the vine, and it became dry and dead.
καὶ προσέταξεν ὁ θεὸς σκόκληκι ἐωθινή τῇ ἐπαύριον καὶ ἐπάταξεν τὴν κολοκύνθην καὶ ἀπεξηράνθη

- 8 Lèfini, lè solèy fin leve, Bondye fè you sèl van lès soufle byen cho. Jonas te prèt pou pèdi konseans avèk chalè solèy la ki t'ap bat li sou tèt. Msiye mande mouri, li di konsa: -Pito m' tou mouri m' fini ak sa!
Then when the sun came up, God sent a burning east wind: and so great was the heat of the sun on his head that Jonah was overcome, and, requesting death for himself, said, Death is better for me than life.
καὶ ἐγένετο ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον καὶ προσέταξεν ὁ θεὸς πνεύματι καύσωνος συγκραίνοντι καὶ ἐπάταξεν ὁ ἥλιος ἐπὶ τὴν κεφαλὴν ἰωνα καὶ ὀλιγοψύχησεν καὶ ἀπελέγετο τὴν ψυχὴν αὐτοῦ καὶ εἶπεν καλὸν μοι ἀποθανεῖν με ἢ ζῆν
- 9 Men, Bondye mande l' konsa: -Jonas, ou kwè ou gen rezon fache konsa pou you ti pye masketi? Jonas reponn li: -Wi. Mwen gen rezon fache. M' fache pou m' mouri.
And the Lord said to Jonah, Have you any right to be angry about the vine? And he said, I have a right to be truly angry.
καὶ εἶπεν ὁ θεὸς πρὸς ἰωαν εἰ σφόδρα λελύπησαι σὺ ἐπὶ τῇ κολοκύνθῃ καὶ εἶπεν σφόδρα λελύπημαι ἐγὼ ἕως θανάτου
- 10 Lè sa a, Seyè a reponn li: -An! Ou pran lapenn pou you ti pye masketi ki pa koute ou anyen. Se pa ou ki te fè l' grandi. Li pran you sèl nwit pou l' grandi. Apre you sèl jou, li mouri.
And the Lord said, You had pity on the vine, for which you did no work and for the growth of which you were not responsible; which came up in a night and came to an end in a night;
καὶ εἶπεν κύριος σὺ ἐφείσω ὑπὲρ τῆς κολοκύνθης ὑπὲρ ἧς οὐκ ἔκακοπάθησας ἐπ' αὐτὴν καὶ οὐκ ἐξέθρεψας αὐτήν ἢ ἐγενήθη ὑπὸ νύκτα καὶ ὑπὸ νύκτα ἀπόλετο
- 11 Epi ou pa ta vle m' pran lapenn pou lavil Niniv, gwo kapital sa a, kote ki gen depase sanven mil (120.000) timoun inonsan, moun ki pa konnen ni sa ki byen ni sa ki mal, ansanm ak you kantite bèt!
And am I not to have mercy on Nineveh, that great town, in which there are more than a hundred and twenty thousand persons without the power of judging between right and left, as well as much cattle?
ἐγὼ δὲ οὐ φείσομαι ὑπὲρ νινευῆ τῆς πόλεως τῆς μεγάλης ἐν ἣ κατοικοῦσιν πλείους ἢ δώδεκα μυριάδες ἀνθρώπων οἵτινες οὐκ ἔγνωσαν δεξιὰν αὐτῶν ἢ ἀριστερὰν αὐτῶν καὶ κτήνη πολλά .
- 1 ¶ Men mesaj Seyè a te bay Miche, moun lavil Morechèt, sou rèy Jotam, Akaz ak Ezeqyas ki te wa nan peyi jida. Men vizyon ki gen rapò ak Samari ak Jerizalèm Seyè a te fè Miche wè.
The word of the Lord which came to Micah the Morashtite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah: his vision about Samaria and Jerusalem.
καὶ ἐγένετο λόγος κυρίου πρὸς μιχαῖαν τὸν τοῦ μορασθι ἐν ἡμέραις ἰωαθαμ καὶ αχαζ καὶ ἐζεκιου βασιλέων ἰουδα ὑπὲρ ὧν εἶδεν περὶ σαμαρείας καὶ περὶ ἱερουσαλημ
- 2 Koute byen, nou menm tout nasyon yo. Pare zòrèy nou, nou tout k'ap viv sou latè. Seyè a, Bondye a, pral akize nou. Tande! Li rete nan tanp ki apa pou li a, l'ap pale.
Give ear, you peoples, all of you; give attention, O earth and everything in it: let the Lord God be witness against you, the Lord from his holy Temple.
ἀκούσατε λαοὶ λόγους καὶ προσεχέτω ἡ γῆ καὶ πάντες οἱ ἐν αὐτῇ καὶ ἔσται κύριος ἐν ὑμῖν εἰς μαρτύριον κύριος ἐξ οἴκου ἁγίου αὐτοῦ
- 3 Seyè a ap soti kote li rete a, l'ap desann, l'ap mache sou tèt mòn yo.
For see, the Lord is coming out from his place, and will come down, stepping on the high places of the earth.
διότι ἰδοὺ κύριος ἐκπορεύεται ἐκ τοῦ τόπου αὐτοῦ καὶ καταβήσεται καὶ ἐπιβήσεται ἐπὶ τὰ ὕψη τῆς γῆς
- 4 Mòn yo ap fonn anba pye l' tankou lasi nan dife. Y'ap koule desann nan fon yo tankou lavalas k'ap desann mòn.
And the mountains will be turned to water under him, and the deep valleys will be broken open, like wax before the fire, like waters flowing down a slope.
καὶ σαλευθήσεται τὰ ὄρη ὑποκάτωθεν αὐτοῦ καὶ αἱ κοιλάδες τακίσονται ὡς κηρὸς ἀπὸ προσώπου πυρὸς καὶ ὡς ὕδωρ καταφερόμενον ἐν καταβάσει
- 5 Tou sa ap rive paske pèp Izrayèl la fè bagay ki mal, paske pitit Jakòb yo fè sa yo pa t' dwe fè. Ki moun ki reskonsab sa pèp Izrayèl la fè a? Se pa moun Samari, kapital peyi a? Ki moun k'ap fè idolatri nan peyi Jida a? Se pa moun lavil Jerizalèm?
All this is because of the wrongdoing of Jacob and the sins of the children of Israel. What is the wrongdoing of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?
διὰ ἀσέβειαν ἰακωβ πάντα ταῦτα καὶ διὰ ἁμαρτίαν οἴκου ἰσραὴλ τίς ἢ ἀσέβεια τοῦ ἰακωβ οὐ σαμάρεια καὶ τίς ἢ ἁμαρτία οἴκου ἰουδα οὐχὶ ἱερουσαλημ
- 6 Se konsa Seyè a di: M'ap fè lavil Samari tounen you bann mazi nan plenn lan, you jaden pou plante rezen. M'ap voye tout miray li yo jete nan fon. Se fondasyon kay yo ase k'ap rete pou moun wè.
So I will make Samaria into a field and the plantings of a vine-garden: I will send its stones falling down into the valley, uncovering its bases.
καὶ θήσομαι σαμάρειαν εἰς ὄπωροφυλάκιον ἀγροῦ καὶ εἰς φυτείαν ἀμπελῶνος καὶ κατασπάσω εἰς χάος τοὺς λίθους αὐτῆς καὶ τὰ θεμέλια αὐτῆς ἀποκαλύψω
- 7 Y'ap kraze tout zidòl yo an miyèt moso. Y'ap boule tou sa yo te ofri bay zidòl yo nan dife. M'ap fè kay zidòl yo tounen pil wòch. Pèp la te vire do bay Bondye lè yo t'ap fè zidòl sa yo, ou ta di madan marye k'ap fè jennès. Koulye a, y'ap peye pou vire yo te vire do bay Bondye a.
And all her pictured images will be hammered into bits, and all the payments for her loose ways will be burned with fire, and all the images of her gods I will make waste: for with the price of a loose woman she got them together, and as the price of a loose woman will they be given back.
καὶ πάντα τὰ γλυπτὰ αὐτῆς κατακόψουσιν καὶ πάντα τὰ μισθώματα αὐτῆς ἐμπρήσουσιν ἐν πυρὶ καὶ πάντα τὰ εἰδῶλα αὐτῆς θήσομαι εἰς ἀφανισμόν διότι ἐκ μισθωμάτων πορνείας συνήγαγεν καὶ ἐκ μισθωμάτων πορνείας συνέστρεψεν
- 8 ¶ Lèfini, Miche di: Se poutèt sa m'ap plenn, m'ap kriye. M'ap pwonmennen mache pye atè, toutouni, pou m' fè wè lapenn mwen. M'ap rele tankou frize, m'ap wouke tankou chen.
For this I will be full of sorrow and give cries of grief; I will go uncovered and unclothed: I will give cries of grief like the jackals and will be in sorrow like the ostriches.
ἐνεκεν τούτου κόψεται καὶ θρηγήσει πορεύσεται ἀνυπόδητος καὶ γυμνὴ ποιήσεται κοπετὸν ὡς δρακόντων καὶ πένθος ὡς θυγατέρων σειρήνων

- 9 Pa gen renmèd pou maladi moun lavil Samari yo. Li kontaminen peyi Jida a. Li gen tan rive jouk nan pòtay kapital peyi pèp mwen an. Li gen tan rive lavil Jerizalèm.
For her wounds may not be made well: for it has come even to Judah, stretching up to the doorway of my people, even to Jerusalem.
ὅτι κατεκράτησεν ἡ πληγὴ αὐτῆς διότι ἦλθεν ἕως ἰουδα καὶ ἤψατο ἕως πόλης λαοῦ μου ἕως ἱερουσαλημ
- 10 Pa kite moun lavil Gat yo konnen sa ki rive nou! Pa kite moun Akò yo wè nou ap kriye! Woule kò nou atè nan pousyè, nou menm moun Betleafra.
Give no word of it in Gath, let there be no weeping at all: at Beth-le-aphrah be rolling in the dust.
οἱ ἐν γεθ μὴ μεγαλύνεσθε οἱ ἐν ακιμ μὴ ἀνοικοδομεῖτε ἐξ οἴκου κατὰ γέλωτα γῆν καταπάσασθε κατὰ γέλωτα ὑμῶν
- 11 Pase pase nou, toutouni, tèt bese, nou menm moun lavil Safi. Moun ki rete nan ti bouk Zaanan an pa ka mete tèt yo deyò. Lè w'a tandè jan moun Betaezèl yo ap plenn, w'a konnen ou p'ap jwenn pwoteksyon bò la ankò.
Be uncovered and go away, you who are living in Shaphir: the one living in Zaanan has not come out of her town; Beth-ezel is taken away from its base, even from its resting-place.
κατοικοῦσα καλῶς τὰς πόλεις αὐτῆς οὐκ ἐξῆλθεν κατοικοῦσα σεννααν κόψασθαι οἶκον ἐχόμενον αὐτῆς λήμψεται ἐξ ὑμῶν πληγὴν ὁδύνης
- 12 Moun Mawòt yo nan lapenn. Pa gen sekou pou yo ankò, paske Seyè a fè malè a rive nan papòt lavil Jerizalèm.
For the one living in Maroth is waiting for good: for evil has come down from the Lord to the doorways of Jerusalem.
τίς ἤρξατο εἰς ἀγαθὰ κατοικοῦση ὁδύνας ὅτι κατέβη κακὰ παρὰ κυρίου ἐπὶ πόλιν ἱερουσαλημ
- 13 Nou menm, moun lavil Lakis, nou mèt pare bon chwal pou cha nou yo. Se nou menm an premye nan peyi Izrayèl ki te konmanse ap fè sa ki mal. Se nou menm ki lakòz moun lavil Jerizalèm yo ap fè peche konsa.
Let the war-carriage be yoked to the quick-running horse, you who are living in Lachish: she was the first cause of sin to the daughter of Zion; for the wrongdoings of Israel were seen in you.
ψόφος ἀρμάτων καὶ ἰππευόντων κατοικοῦσα λαχίς ἀρχηγὸς ἀμαρτίας αὐτῆ ἐστὶν τῇ θυγατρὶ σιων ὅτι ἐν σοὶ εὐρέθησαν ἀσέβειαι τοῦ ἰσραηλ
- 14 Koulye a, nou menm moun peyi Jida, nou mèt di moun lavil Morechèt Gat yo orevwa, paske moun lavil Akzib yo bay manti, yo p'ap pote ankenn sekou bay wa Izrayèl yo.
For this cause give a parting offering to Moresheth-gath: the daughter of Achzib will be a deceit to the king of Israel.
διὰ τοῦτο δώσεις ἐξαποστελλομένους ἕως κληρονομίας γεθ οἴκους ματαίους εἰς κενὰ ἐγένετο τοῖς βασιλεῦσιν τοῦ ἰσραηλ
- 15 Kanta pou nou menm, moun lavil Marecha, mwen menm Seyè a, m'ap fè lènmi pran lavil la nan men nou. Grannèg nan peyi Izrayèl yo pral kache nan twou wòch Adoulam lan.
Even now will the taker of your heritage come to you, you who are living in Mareshah: the glory of Israel will come to destruction for ever.
ἕως τοῦς κληρονόμους ἀγάγω σοὶ κατοικοῦσα λαχίς κληρονομία ἕως οδολλαμ ἡξεί ἡ δόξα τῆς θυγατρὸς ἰσραηλ
- 16 Nou menm moun Jida, reziyen nou, paske sa fè kè nou fè nou mal pou nou wè sa timoun nou renmen anpil yo ap fè. Mare ren nou tankou moun ki nan lapenn, paske y'ap depòte timoun nou yo ale byen lwen nou.
Let your head be uncovered and your hair cut off in sorrow for the children of your delight: let the hair be pulled from your head like an eagle's; for they have been taken away from you as prisoners.
ξόρησαι καὶ κεῖραι ἐπὶ τὰ τέκνα τὰ τρυφερά σου ἐμπλάτυνον τὴν χριεῖαν σου ὡς ἀετός ὅτι ἡχμαλωτεύθησαν ἀπὸ σοῦ
- 1 ¶ Ala mal sa pral mal pou moun ki kouche nan kabann yo ap fè move plan, k'ap kalkile mechanste yo pral fè! Kou jou kase, premye okazyon yo jwenn, yo fè sa yo t'ap kalkile a, paske yo gen pounwa nan men yo.
A curse on the designers of evil, working on their beds! in the morning light they do it, because it is in their power.
ἐγένοντο λογιζόμενοι κόπους καὶ ἐργαζόμενοι κακὰ ἐν ταῖς κοίταις αὐτῶν καὶ ἅμα τῇ ἡμέρᾳ συνετέλουν αὐτὰ διότι οὐκ ἦσαν πρὸς τὸν θεὸν τὰς χεῖρας αὐτῶν
- 2 Yo anvì yon jaden, yo pran l'. Yo anvì yon kay, yo antre kareman, yo pran l'. Yo maltrete mèt kay la ak tout fanmi l'. Yo bat moun yo, yo pran tout byen yo.
They have a desire for fields and take them by force; and for houses and take them away: they are cruel to a man and his family, even to a man and his heritage.
καὶ ἐπεθύμουν ἀγροὺς καὶ διήρπαζον ὄρφανοὺς καὶ οἴκους κατεδυνάστευον καὶ διήρπαζον ἄνδρα καὶ τὸν οἶκον αὐτοῦ ἄνδρα καὶ τὴν κληρονομίαν αὐτοῦ
- 3 Se poutèt sa, men sa Seyè a di: M'ap pare yon malè pou nou. Nou yonn p'ap chape. Nou p'ap ka gonfle lestonmak nou sou moun ankò, paske sa pral rèd pou nou.
For this cause the Lord has said, See, against this family I am purposing an evil from which you will not be able to take your necks away, and you will be weighted down by it; for it is an evil time.
διὰ τοῦτο τάδε λέγει κύριος ἰδοὺ ἐγὼ λογίζομαι ἐπὶ τὴν φυλὴν ταύτην κακὰ ἐξ ὧν οὐ μὴ ἄρρητε τοὺς τραχήλους ὑμῶν καὶ οὐ μὴ πορευθῆτε ὀρθοὶ ἐξαίφνης ὅτι καιρὸς πονηρὸς ἐστὶν
- 4 Lè jou a va rive, yo pral fè chante sou nou. Y'a plenn sò nou, y'a di: Nou pèdi tou sa nou te genyen. Bondye kite moun lòt nasyon yo pran peyi a nan men nou. Wi, li pran jaden nou yo bay yon bann moun ki pa kwè nan li.
In that day this saying will be said about you, and this song of grief will be made: The heritage of my people is measured out, and there is no one to give it back; those who have made us prisoners have taken our fields from us, and complete destruction has come to us.
ἐν τῇ ἡμέρᾳ ἐκείνῃ λημφθήσεται ἐφ' ὑμᾶς παραβολὴ καὶ θρηνηθήσεται θρήνος ἐν μέλει λέγων τάλαιπωρία ἐταλαιπωρήσαμεν μερὶς λαοῦ μου κατεμετρήθη ἐν σχοινίῳ καὶ οὐκ ἦν ὁ κωλύσων αὐτὸν τοῦ ἀποστρέψαι οἱ ἄγροὶ ἡμῶν διεμερίσθησαν

- 5 Konsa, lè lè a va rive, tout moun va sanble pou yo renmèt tè a bay pèp Bondye a. Ou p'ap jwenn pèsonn kanpe pou reklame yon pòsyon pou ou.
For this cause you will have no one to make the decision by the measuring line in the meeting of the Lord.
διὰ τοῦτο οὐκ ἔσται σοι βάλλον σχοινίον ἐν κλήρῳ ἐν ἐκκλησίᾳ κυρίου
- 6 ¶ Moun yo ap plede di m': Sispann pale konsa! Ou pa fèt pou di bagay konsa. Sa w'ap di a p'ap janm rive.
Let not words like these be dropped, they say: Shame and the curse will not come to the family of Jacob!
μὴ κλαίετε δάκρυσιν μηδὲ δακρυέτωσαν ἐπὶ τούτοις οὐ γὰρ ἀπόσεται ὄνειδος
- 7 Nou menm, pitit Jakòb yo, Seyè a gen lè pèdi pasyans ak nou? Eske nou kwè l'a fè tout bagay sa yo vre? Eske pawòl li se pa bon pawòl pou moun k'ap mache dwat yo?
Is the Lord quickly made angry? are these his doings? do not his words do good to his people Israel?
ὁ λέγων οἶκος ἰακωβ παρώργισεν πνεῦμα κυρίου εἰ ταῦτα τὰ ἐπιτηδεύματα αὐτοῦ ἔστιν οὐχ οἱ λόγοι αὐτοῦ εἰσιν καλοὶ μετ' αὐτοῦ καὶ ὀρθοὶ πεπóρευνται
- 8 Seyè a reponn: Nou leve deyè pèp mwen an tankou si nou te lènmi yo. Moun ap mache kè pòpòz san okenn lide chache moun kont, men nou la, n'ap tann konsa pou nou vòlò ata rad ki sou yo.
As for you, you have become haters of those who were at peace with you: you take the clothing of those who go by without fear, and make them prisoners of war.
καὶ ἔμπροσθεν ὁ λαός μου εἰς ἔχθραν ἀντέστη κατέναντι τῆς εἰρήνης αὐτοῦ τὴν δορὰν αὐτοῦ ἐξέδειραν τοῦ ἀφελέσθαι ἐλπίδα συντριμμῶν πολέμου
- 9 Medam yo t'ap viv ak kè kontan lakay yo. Nou vini, nou mete yo deyò. Timoun yo t'ap jwi benediksyon mwen ba yo. Nou vini, nou wete tou sa nèt nan men yo.
The women of my people you have been driving away from their dearly loved children; from their young ones you are taking my glory for ever.
διὰ τοῦτο ἡγούμενοι λαοῦ μου ἀπορριφήσονται ἐκ τῶν οἰκιῶν τρυφῆς αὐτῶν διὰ τὰ πονηρὰ ἐπιτηδεύματα αὐτῶν ἐξώσθησαν ἐγγίσατε ὄρεσιν αἰωνίοις
- 10 Leve non! Al fè wout nou! Pa gen repo pou nou isit la ankò! Nou fè twòp bagay derespektan. Nou fè yo detwi peyi a. Y'ap fini avè l' nèt.
Up! and go; for this is not your rest: because it has been made unclean, the destruction ordered will come on you.
ἀνάστηθι καὶ πορεύου ὅτι οὐκ ἔστιν σοι αὕτη ἡ ἀνάπαυσις ἔνεκεν ἀκαθαρσίας διεφθάρητε φθορᾷ
- 11 Si yon moun ap plede pwonmennen bay manti pou twonpe moun, si li di: M'ap fè prediksyon pou nou: Men li, diven ak gwòg pral koule kou dlo, se moun konsa nou renmen pou pwofèt.
If a man came with a false spirit of deceit, saying, I will be a prophet to you of wine and strong drink: he would be the sort of prophet for this people.
κατεδιώχθητε οὐδενὸς διώκοντος πνεύμα ἔστησεν ψεῦδος ἐστάλαξεν σοι εἰς οἶνον καὶ μέθυσα καὶ ἔσται ἐκ τῆς σταγόνας τοῦ λαοῦ τούτου
- 12 ¶ Men, m'ap reyini tout pitit Jakòb yo ansanm. M'ap ranmase tout ti rès ki rete nan moun Izrayèl yo. M'ap mennen yo ansanm tankou bann mouton k'ap tounen nan pak yo. Peyi a pral tankou yon savann plen mouton. Li pral plen moun ankò.
I will certainly make all of you, O Jacob, come together; I will get together the rest of Israel; I will put them together like the sheep in their circle: like a flock in their green field; they will be full of the noise of men.
συναγόμενος συναχθήσεται ἰακωβ σὺν πᾶσιν ἐκδεχόμενος ἐκδέξομαι τοὺς καταλοιπούς τοῦ ἰσραὴλ ἐπὶ τὸ αὐτὸ θήσομαι τὴν ἀποστροφὴν αὐτῶν ὡς πρόβατα ἐν θλίψει ὡς ποιμνιον ἐν μέσῳ κοίτης αὐτῶν ἐξαλοῦνται ἐξ ἀνθρώπων
- 13 Bondye ap pran devan, l'ap louvri yon chemen pou yo. Yo menm, y'a kraze pòtay yo, y'a pase lib soti deyò. Wa yo a va mache devan yo. Wi, se Seyè a ki va mache alatèt yo.
The opener of the way will go up before them: forcing their way out they will go on to the doorway and out through it: their king will go on before them, and the Lord at their head.
διὰ τῆς διακοπῆς πρὸ προσώπου αὐτῶν διέκοψαν καὶ διήλθον πύλην καὶ ἐξήλθον δι' αὐτῆς καὶ ἐξήλθεν ὁ βασιλεὺς αὐτῶν πρὸ προσώπου αὐτῶν ὁ δὲ κύριος ἡγήσεται αὐτῶν
- 1 And I said, Give ear, now, you heads of Jacob and rulers of the people of Israel: is it not for you to have knowledge of what is right?
καὶ ἐρεῖ ἀκούσατε διὴ ταῦτα αἱ ἀρχαὶ οἴκου ἰακωβ καὶ οἱ κατάλοιποι οἴκου ἰσραὴλ οὐχ ὑμῖν ἔστιν τοῦ γνῶναι τὸ κρίμα
- 2 Men, se nou menm ankò ki rayi moun k'ap fè sa ki byen. Nou renmen moun k'ap fè sa ki mal. N'ap kòche pèp mwen an tou vivan, n'ap filange l' jouk nan zo.
You who are haters of good and lovers of evil, pulling off their skin from them and their flesh from their bones;
οἱ μισοῦντες τὰ καλὰ καὶ ζητοῦντες τὰ πονηρὰ ἀρπάζοντες τὰ δέρματα αὐτῶν ἀπ' αὐτῶν καὶ τὰς σάρκας αὐτῶν ἀπὸ τῶν ὀστέων αὐτῶν
- 3 N'ap manje pèp mwen an. Nou kòche yo, nou kase tout zo nan kò yo. Nou dekoupe yo tankou vyann yo pral kwit, tankou vyann nou mete nan chodyè.
Like meat they take the flesh of my people for their food, skinning them and crushing their bones, yes, cutting them up as if for the pot, like flesh inside the cooking-pot.
ὄν τρόπον κατέφαγον τὰς σάρκας τοῦ λαοῦ μου καὶ τὰ δέρματα αὐτῶν ἀπὸ τῶν ὀστέων αὐτῶν ἐξέδειραν καὶ τὰ ὀστέα αὐτῶν συνέθλασαν καὶ ἐμέλισαν ὡς σάρκας εἰς λέβητα καὶ ὡς κρέα εἰς χύτραν
- 4 Men, yon jou va rive, lè sa a n'a kriye nan pye Seyè a, men li p'ap reponn nou. Li p'ap tande sa n'ap di nan lapriyè nou yo, paske nou fè bagay ki mal.
Then they will be crying to the Lord for help, but he will not give them an answer: yes, he will keep his face veiled from them at that time, because their acts have been evil.
οὕτως κεκραῶνται πρὸς κύριον καὶ οὐκ εἰσακούσεται αὐτῶν καὶ ἀποστρέψει τὸ πρόσωπον αὐτοῦ ἀπ' αὐτῶν ἐν τῷ καιρῷ ἐκεῖνῳ ἂνθ' ὃν ἐπονηρέσαντο ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν ἐπ' αὐτούς

- 5 Men, gen yon bann pwofèt k'ap twonpe pèp mwen an. Depi yo gen yon zo y'ap souse, y'ap mache di jan gen lapè nan peyi a. Men, kite moun pa ba yo lajan, yo di pral gen lagè. Men sa Seyè a di sou pwofèt sa yo:
This is what the Lord has said about the prophets by whom my people have been turned from the right way; who, biting with their teeth, say, Peace; and if anyone puts nothing in their mouths they make ready for war against him.
τάδε λέγει κύριος ἐπὶ τοὺς προφῆτας τοὺς πλανῶντας τὸν λαόν μου τοὺς δάκνοντας ἐν τοῖς ὁδοῦσιν αὐτῶν καὶ κηρύσσοντας ἐπ' αὐτὸν εἰρήνην καὶ οὐκ ἐδόθη εἰς τὸ στόμα αὐτῶν ἡγειραν ἐπ' αὐτὸν πόλεμον
- 6 Pwofèt! Jou nou yo prèt pou fini. Solèy la ap kouche sou nou. Nou p'ap fè vizyon lannwit ankò. Nan fènwa, nou p'ap wè anyen ankò.
For this cause it will be night for you, without a vision; and it will be dark for you, without knowledge of the future; the sun will go down over the prophets, and the day will be black over them.
διὰ τοῦτο νύξ ὑμῖν ἔσται ἐξ ὀράσεως καὶ σκοτία ὑμῖν ἔσται ἐκ μαντείας καὶ δόσεται ὁ ἥλιος ἐπὶ τοὺς προφῆτας καὶ συσκοτάσει ἐπ' αὐτοὺς ἡ ἡμέρα
- 7 Moun k'ap fè prediksyon yo pral wont. Divinò yo p'ap konnen sa pou yo di. Yo pral rete men nan bouch, paske Bondye p'ap reponn yo.
And the seers will be shamed, and the readers of the future will be at a loss, all of them covering their lips; for there is no answer from God.
καὶ καταισχυθήσονται οἱ ὀρώντες τὰ ἐνύπνια καὶ καταγελασθήσονται οἱ μάντιες καὶ καταλαλήσουσιν κατ' αὐτῶν πάντες αὐτοὶ διότι οὐκ ἔσται ὁ εἰσακούων αὐτῶν
- 8 ¶ Men, pou mwen menm, Miche, Seyè a voye lespri l' sou mwen, li ban mwen fòs, li ban mwen pouvwa pou m' konnen sa ki dwat. Li ban mwen kouraj pou m' kanpe denonse fòfè pitit Jakòb yo, pou m' di pèp Izrayèl la nan figi l' sa l'ap fè ki mal la.
But I truly am full of the spirit of the Lord, with power of judging and with strength to make clear to Jacob his wrongdoing and to Israel his sin.
ἐὰν μὴ ἐγὼ ἐμπλήσω ἰσχύϊ ἐν πνεύματι κυρίου καὶ κρίματος καὶ δυναστείας τοῦ ἀπαγγέλλαι τῷ ἰακωβ ἀσεβείας αὐτοῦ καὶ τῷ ἰσραὴλ ἀμαρτίας αὐτοῦ
- 9 Wi, koute m' non, nou menm ki alatèt pitit Jakòb yo, nou menm chèf k'ap dirije peyi Izrayèl la. Nou pa renmen sa ki dwat. Nou vire lalwa a, nou fè l' di sa nou vle.
Then give ear to this, you heads of the children of Jacob, you rulers of the children of Israel, hating what is right, twisting what is straight.
ἀκούσατε δὴ ταῦτα οἱ ἡγούμενοι οἴκου ἰακωβ καὶ οἱ κατάλοιποι οἴκου ἰσραὴλ οἱ βδελυσσόμενοι κρίμα καὶ πάντα τὰ ὀρθὰ διαστρέφοντες
- 10 Se sou san moun n'ap bati lavil Siyon an. Se sou lenjistis n'ap bati lavil Jerizalèm.
They are building up Zion with blood, and Jerusalem with evil-doing.
οἱ οἰκοδομοῦντες σιων ἐν αἵμασιν καὶ ἱερουσαλημ ἐν ἀδικίας
- 11 Moun ap achte chèf yo ak lajan. Prèt yo menm ap esplike lalwa a pou lajan. Ata pwofèt yo ap fè prediksyon pou lajan tou. Yo tout yo pretann di Seyè a avèk yo. Y'ap di: O wi, anyen p'ap rive nou! Seyè a bò kote nou!
Its heads take rewards for judging, and the priests take payment for teaching, and the prophets get silver for reading the future: but still, supporting themselves on the Lord, they say, Is not the Lord among us? no evil will overtake us.
οἱ ἡγούμενοι αὐτῆς μετὰ δόρων ἔκρινον καὶ οἱ ἱερεῖς αὐτῆς μετὰ μισθοῦ ἀπεκρίνοντο καὶ οἱ προφῆται αὐτῆς μετὰ ἀργυρίου ἐμαντεύοντο καὶ ἐπὶ τὸν κύριον ἐπανεπαύοντο λέγοντες οὐχὶ κύριος ἐν ἡμῖν ἔστιν οὐ μὴ ἐπέλθῃ ἐφ' ἡμᾶς κακὰ
- 12 Se konsa, n'ap lakòz peyi Siyon an pral tankou yon jaden y'ap raboure. Jerizalèm ap tounen mazi. Gwo pyebwa pral kouvri tout mòn kote tanp lan ye a.
For this reason, Zion will be ploughed like a field because of you, and Jerusalem will become a mass of broken walls, and the mountain of the house like a high place in the woods.
διὰ τοῦτο δι' ὑμᾶς σιων ὡς ἀγρὸς ἀροτριάθησεται καὶ ἱερουσαλημ ὡς ὀπωροφυλάκιον ἔσται καὶ τὸ ὄρος τοῦ οἴκου ὡς ἄλσος ὄρυμοῦ
- 1 ¶ Yon tan gen pou rive! Lè sa a, mòn kote tanp lan ye a va pi wo pase tout lòt mòn yo. L'ap kanpe byen wo nan mitan mòn yo. Moun va soti an kantite toupatou vin sou li.
But in the last days it will come about that the mountain of the Lord's house will be placed on the top of the mountains, and be lifted up over the hills; and peoples will be flowing to it.
καὶ ἔσται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐμφανὲς τὸ ὄρος τοῦ κυρίου ἔτοιμον ἐπὶ τὰς κορυφὰς τῶν ὄρεων καὶ μετεωρισθήσεται ὑπεράνω τῶν βουνῶν καὶ σπεύσουσιν πρὸς αὐτὸ λαοὶ
- 2 Anpil moun lòt nasyon va vini, y'a di: Ann ale sou mòn Seyè a! Ann ale nan tanp Bondye pèp Izrayèl la! L'a moutre nou jan li vle nou viv la. Konsa, n'a mache nan chemen l'a mete devan nou an.
Paske, Seyè a rete sou mòn Siyon an, l'ap bay lòd li. Seyè a rete lavil Jerizalèm, l'ap pale ak pèp li a.
And a number of nations will go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will give us knowledge of his ways and we will be guided by his word: for from Zion the law will go out, and the word of the Lord from Jerusalem.
καὶ πορεύσονται ἔθνη πολλὰ καὶ ἐροῦσιν δεῦτε ἀναβῶμεν εἰς τὸ ὄρος κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ ἰακωβ καὶ δεῖξουσιν ἡμῖν τὴν ὁδὸν αὐτοῦ καὶ πορευσόμεθα ἐν ταῖς τρίβους αὐτοῦ ὅτι ἐκ σιων ἔξελεύσεται νόμος καὶ λόγος κυρίου ἐξ ἱερουσαλημ
- 3 L'ap regle kont nasyon yo gen yonn ak lòt, l'ap sèvi jij pou gwo peyi ki byen lwen. Y'ap pran mato, y'ap fè zam yo tounen zouti pou travay tè. Y'ap fè nepe yo tounen sèpèt. Nasyon yo p'ap fè lagè yonn ak lòt ankò. Yo p'ap janm aprann fè lagè ankò.
And he will be judge between great peoples, and strong nations far away will be ruled by his decisions; their swords will be hammered into plough-blades and their spears into vine-knives: nations will no longer be lifting up their swords against one another, and knowledge of war will have gone for ever.
καὶ κρινεῖ ἀνά μέσον λαῶν πολλῶν καὶ ἐξελέγξει ἔθνη ἰσχυρὰ ἕως εἰς γῆν μακρὰν καὶ κατακόψουσιν τὰς ῥομφαίας αὐτῶν εἰς ἄροτρα καὶ τὰ δόρατα αὐτῶν εἰς δρέπανα καὶ οὐκέτι μὴ ἀντάρη ἔθνος ἐπ' ἔθνος ῥομφαίαν καὶ οὐκέτι μὴ μάθωσιν πολεμεῖν

- 4 Tout moun va viv ak kè poze anba tonèl rezen yo, anba pye fig frans yo. Pesonn p'ap chache yo kont. Sa se pawòl ki soti nan bouch Seyè a!
But every man will be seated under his vine and under his fig-tree, and no one will be a cause of fear to them: for the mouth of the Lord of armies has said it.
καὶ ἀναπαύσεται ἕκαστος ὑποκάτω ἀμπέλου αὐτοῦ καὶ ἕκαστος ὑποκάτω συκῆς αὐτοῦ καὶ οὐκ ἔσται ὁ ἐκφοβῶν διότι τὸ στόμα κυρίου παντοκράτορος ἐλάλησεν ταῦτα
- 5 Chak nasyon ap viv dapre lòd bondye pa yo ba yo. Men nou menm, n'ap viv dapre lòd Seyè a, Bondye nou an, pou tout tan tout tan.
For all the peoples will be walking, every one in the name of his god, and we will be walking in the name of the Lord our God for ever and ever.
ὅτι πάντες οἱ λαοὶ πορεύονται ἕκαστος τὴν ὁδὸν αὐτοῦ ἡμεῖς δὲ πορευόμεθα ἐν ὀνόματι κυρίου θεοῦ ἡμῶν εἰς τὸν αἰῶνα καὶ ἐπέκεινα
- 6 Seyè a di: Yon tan ap vini. Lè sa a, m'a aji avèk pèp mwen an tankou yon gaddò. M'aval chache moun ki t'ap bwete yo. M'a ranmase moun yo te chase byen lwen yo, moun mwen te pini yo.
In that day, says the Lord, I will get together her who goes with uncertain steps, I will get together her who has been sent away, and her on whom I have sent evil;
ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγει κύριος συνάξω τὴν συντετριμμένην καὶ τὴν ἐξωσμένην εἰσδέξομαι καὶ οὗς ἀπωσάμην
- 7 Avèk sa ki t'ap bwete yo, m'a mete peyi a kanpe ankò. M'a fè moun yo te depòte yo tounen yon gwo nasyon. Mwen menm, Seyè a, m'a gouvènè yo sou tèt mòn Siyon an, depi jou sa a jouk sa kaba.
And I will make her whose steps were uncertain a small band, and her who was feeble a strong nation: and the Lord will be their King in Mount Zion from now and for ever.
καὶ θήσομαι τὴν συντετριμμένην εἰς ὑπόλειμμα καὶ τὴν ἀπωσμένην εἰς ἔθνος ἰσχυρόν καὶ βασιλεύσει κύριος ἐπ' αὐτοὺς ἐν ὄρει σιων ἀπὸ τοῦ νῦν καὶ ἕως εἰς τὸν αἰῶνα
- 8 ¶ Ou menm, lavil Jerizalèm kote Bondye rete pou l' veye bann mouton l' yo, ou menm, ti mòn Ofèl kote moun Siyon yo rete a, ou gen pou tounen kapital peyi a ankò kote wa moun Jerizalèm yo ye a, jan sa te ye nan tan lontan an.
And you, O tower of the flock, Ophel of the daughter of Zion, to you it will come, even the earlier authority, the kingdom of the daughter of Jerusalem.
καὶ σὺ πύργος ποιμνίου ἀγχιώδης θύγατερ σιων ἐπὶ σὲ ἦξει καὶ εἰσελεύσεται ἡ ἀρχὴ ἡ πρώτη βασιλεία ἐκ βαβυλῶνος τῇ θυγατρὶ ἱερουσαλημ
- 9 Koulye a, poukisa w'ap rele fò konsa? Se paske ou pèdi wa ou la? Poukisa w'ap plenn konsa tankou yon fanm ki gen tranche? Se paske moun ki te konn ba ou konsèy la mouri?
Now why are you crying so loudly? is there no king in you? has destruction come on your wise helper? so that pains have taken you like the pains of a woman in childbirth:
καὶ νῦν ἵνα τί ἔγνωσ κακά μὴ βασιλεὺς οὐκ ἦν σοὶ ἢ ἡ βουλή σου ἀπόλετο ὅτι κατεκράτησάν σου ὠδίνες ὡς τικτούσης
- 10 Tòde kò nou, nou menm moun lavil Jerizalèm! Plenn tankou fanm ki sou choukèt! Paske, koulye a nou pral soti kite lavil la, nou pral rete nan bwa. N'a rive jouk lavil Babilòn. Men, antan nou la, y'a vin delivre nou. Seyè a ap vin wete nou nan men lènmi nou yo.
Be in pain, make sounds of grief, O daughter of Zion, like a woman in childbirth: for now you will go out of the town, living in the open country, and will come even to Babylon; there you will have salvation; there the Lord will make you free from the hands of your haters.
ὠδίνε καὶ ἀνδρίζου καὶ ἔγγιζε θύγατερ σιων ὡς τίκτουσα διότι νῦν ἐξελεύσῃ ἐκ πόλεως καὶ κατασκηνώσεις ἐν πεδίῳ καὶ ἦξεις ἕως βαβυλῶνος ἐκεῖθεν ῥύσεται σε καὶ ἐκεῖθεν λυτρώσεται σε κύριος ὁ θεός σου ἐκ χειρὸς ἐχθρῶν σου
- 11 Anpil nasyon ap reyini pou atake nou. Y'ap di konsa: Se pou yo avili lavil Jerizalèm. Se pou nou wè lavil Siyon an kraze nèt.
And now a number of nations have come together against you, and they say, Let her be made unclean and let our eyes see the fate of Zion.
καὶ νῦν ἐπισυνήχθη ἐπὶ σὲ ἔθνη πολλὰ οἱ λέγοντες ἐπιχρούμεθα καὶ ἐπόσονται ἐπὶ σιων οἱ ὀφθαλμοὶ ἡμῶν
- 12 Men, moun sa yo pa konnen lide Bondye gen nan tèt li. Yo pa konprann plan travay li. Li te sanble yo pou l' ka pini yo tankou lè yo sanble pwa sou glasi anvan yo bat yo.
But they have no knowledge of the thoughts of the Lord, their minds are not able to see his purpose: for he has got them together like stems of grain to the crushing-floor.
αὐτοὶ δὲ οὐκ ἔγνωσαν τὸν λογισμὸν κυρίου καὶ οὐ συνήκαν τὴν βουλὴν αὐτοῦ ὅτι συνήγαγεν αὐτοὺς ὡς δράγματα ἄλωνος
- 13 Seyè a di: Nou menm moun lavil Siyon, leve non! Foule lènmi nou yo anba pye nou! M'ap ban nou fòs, n'ap tankou towò bèf ki gen kòn ak zago fè. N'ap kraze anpil nasyon an miyèt moso. N'a pran tou sa yo genyen ansanm ak tout richès yo, n'a ofri yo ban mwen, mwen menm Seyè a, ki mèt tout latè.
Up! and let the grain be crushed, O daughter of Zion, for I will make your horn iron and your feet brass, and a number of peoples will be broken by you, and you will give up their increase to the Lord and their wealth to the Lord of all the earth.
ἀνάστηθι καὶ ἄλῳα αὐτοὺς θύγατερ σιων ὅτι τὰ κέρατά σου θήσομαι σιδηρᾶ καὶ τὰς ὀπλάς σου θήσομαι χαλκῆς καὶ κατατήξεις ἐν αὐτοῖς ἔθνη καὶ λεπτυνεῖς λαοὺς πολλοὺς καὶ ἀναθήσεις τῷ κυρίῳ τὸ πλῆθος αὐτῶν καὶ τὴν ἰσχὺν αὐτῶν τῷ κυρίῳ πάσης τῆς γῆς
- 1 ¶ Nou menm, moun lavil Jerizalèm, sanble moun nou yo! Mete yon lame sou pye! Men yo sènen lavil la toupato. Y'ap leve men yo sou chèf pèp Izrayèl la. Y'ap ba li baton, y'ap souflete l'.
¶5:2¶And you, Beth-lehem Ephrathah, the least among the families of Judah, out of you one will come to me who is to be ruler in Israel; whose going out has been purposed from time past, from the eternal days.
καὶ σὺ βηθλεεμ οἴκος τοῦ εφραθα ὀλιγοστός εἶ τοῦ εἶναι ἐν χιλιάσιν ἰουδα ἐκ σοῦ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ ἰσραηλ καὶ αἱ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος
- 2 Seyè a di ankò: Men ou menm, lavil Betleyèm, Efrata, ou se yonn nan pi piti nan tout lavil peyi Jida yo, se vre! Men, se nan mitan ou m'ap fè soti pou mwen yon chèf pou pèp Izrayèl la, yon chèf k'ap soti nan yon fanmi ki la depi lontan lontan.
¶5:3¶For this cause he will give them up fill the time when she who is with child has given birth: then the rest of his brothers will come back to the children of Israel.
διὰ τοῦτο δώσει αὐτοὺς ἕως καιροῦ τικτούσης τέξεται καὶ οἱ ἐπίλοιποι τῶν ἀδελφῶν αὐτῶν ἐπιστρέψουσιν ἐπὶ τοὺς υἱοὺς ἰσραηλ

- 3 Se konsa, Seyè a ap lage pèp li a nan men lènmi li yo jouk lè fi ki pou fè pitit la va gen yon pitit gason. Lè sa a, rès pèp Izrayèl yo te depòte a va tounen pou mete tèt ansanm ak pèp la.
 \5:4\And he will take his place and give food to his flock in the strength of the Lord, in the glory of the name of the Lord his God; and their resting-place will be safe: for now he will be great to the ends of the earth.
 και στήσεται και ὄψεται και ποιμανεῖ τὸ ποῖμνιον αὐτοῦ ἐν ἰσχύι κυρίου και ἐν τῇ δόξῃ τοῦ ὀνόματος κυρίου τοῦ θεοῦ αὐτῶν ὑπάρξουσιν διότι νῦν μεγαλυνθήσεται ἕως ἄκρων τῆς γῆς
- 4 Lè chèf sa a va vini, l'a gouvènèn pèp li a avèk fòs Seyè a ap ba li a, avèk pouwva k'ap mande respè paske l'ap gouvènèn nan non Seyè a, Bondye li a. Pèp la va viv ak kè poze, paske moun toupatou sou latè va rekonèt jan li gen pouwva.
 \5:5\And this will be our peace: when the Assyrian comes into our country and his feet are in our land, then we will put up against him seven keepers of the flocks and eight chiefs among men.
 και ἔσται αὐτῆ εἰρήνη ὅταν ἀσσύριος ἐπέλθῃ ἐπὶ τὴν γῆν ὑμῶν και ὅταν ἐπιβῆ ἐπὶ τὴν χώραν ὑμῶν και ἐπεγερθήσονται ἐπ' αὐτὸν ἑπτὰ ποιμένες και ὀκτὼ δῆγματα ἀνθρώπων
- 5 L'a fè tout moun viv byen yonn ak lòt. Lè moun peyi Lasiri yo va anvayi peyi nou an, lè y'a pwonmennen mache nan tout peyi a, n'a voye sèt chèf, n'a voye wit menm al konbat yo.
 \5:6\And they will make waste the land of Assyria with the sword, and the land of Nimrod with the edge of the sword: he will give us salvation from the Assyrian when he comes into our country, when his feet come inside the limit of our land.
 και ποιμανοῦσιν τὸν ἀσσοῦρ ἐν ῥομφαίᾳ και τὴν γῆν τοῦ νεβρωδ ἐν τῇ τάφρῳ αὐτῆς και ῥύσεται ἐκ τοῦ ἀσσοῦρ ὅταν ἐπέλθῃ ἐπὶ τὴν γῆν ὑμῶν και ὅταν ἐπιβῆ ἐπὶ τὰ ὄρια ὑμῶν
- 6 Y'a goumen, y'a pran peyi moun Lasiri yo nan men yo. Avèk nepe yo, y'a pran peyi Nenmwòd la nan men li. Y'a delivre nou anba men moun Lasiri yo, lè y'a anvayi peyi a, lè y'a antre sou fwontyè nou yo.
 \5:7\And the rest of Jacob will be among the mass of peoples like dew from the Lord, like showers on the grass, which may not be kept back by man, or be waiting for the sons of men.
 και ἔσται τὸ ὑπόλειμμα τοῦ ἰακωβ ἐν τοῖς ἔθνεσιν ἐν μέσῳ λαῶν πολλῶν ὡς δρόσος παρὰ κυρίου πίπτουσα και ὡς ἄρνες ἐπὶ ἄγρωσιν ὅπως μὴ συναχθῆ μὴδὲ ὑποστῆ ἐν υἱοῖς ἀνθρώπων
- 7 ¶ Lè sa a, rès moun ki vivan toujou nan pèp la va tankou lawouze Bondye voye. Y'a viv nan mitan lòt nasyon yo. Y'a tankou lapli k'ap tonbe sou jaden k'ap pouse, paske yo pa mete espwa yo nan moun men nan Bondye.
 \5:8\And the rest of Jacob will be among the nations, in the middle of the mass of peoples, like a lion among the beasts of the woods, like a young lion among the flocks of sheep: if he goes through, they will be crushed under foot and pulled to bits, and there will be no saviour.
 και ἔσται τὸ ὑπόλειμμα τοῦ ἰακωβ ἐν τοῖς ἔθνεσιν ἐν μέσῳ λαῶν πολλῶν ὡς λέων ἐν κτήνεσιν ἐν τῷ δρυμῷ και ὡς σκύμνος ἐν ποιμνίοις προβάτων ὃν τρόπον ὅταν διέλθῃ και διαστειλάς ἀρπάσῃ και μὴ ἢ ὁ ἐξαιρούμενος
- 8 Rès moun pèp Izrayèl yo va viv nan mitan lòt nasyon yo, nan mitan anpil lòt nasyon. Y'a tankou yon lyon nan mitan bèt nan bwa, osinon yon jenn ti lyon nan mitan bann mouton. Y'ap pase nan mitan lòt nasyon yo. Y'ap kraze yo anba pye yo, y'ap dechikete yo. Pesonn p'ap ka delivre moun anba men yo.
 \5:9\Your hand is lifted up against those who are against you, and all your haters will be cut off.
 ὑψωθήσεται ἡ χεὶρ σου ἐπὶ τοὺς θλιβόντάς σε και πάντες οἱ ἐχθροὶ σου ἐξολεθρευθήσονται
- 9 Izrayèl va leve kont lènmi li yo, l'a disparèt yo nèt.
 \5:10\And it will come about in that day, says the Lord, that I will take away your horses from you, and will give your war-carriages to destruction:
 και ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγει κύριος ἐξολεθρεύσω τοὺς ἵππους σου ἐκ μέσου σου και ἀπολῶ τὰ ἄρματα σου
- 10 Seyè a di ankò: Jou sa a, m'ap touye tout chwal batay nou yo. M'a detwi tout cha nou yo.
 \5:11\I will have the towns of your land cut off and all your strong places pulled down:
 και ἐξολεθρεύσω τὰς πόλεις τῆς γῆς σου και ἐξαρῶ πάντα τὰ ὀχυρώματά σου
- 11 M'ap detwi tout lavil nou bati nan peyi a, m'ap kraze tout fò ak tout ranpa nou yo.
 \5:12\I will put an end to your use of secret arts, and you will have no more readers of signs:
 και ἐξαρῶ τὰ φάρμακά σου ἐκ τῶν χειρῶν σου και ἀποφθεγγόμενοι οὐκ ἔσονται ἐν σοὶ
- 12 M'a wete tout wanga nan peyi a. Nou p'ap jwenn moun ki pou bat kat pou nou ankò.
 \5:13\And I will have your images and your pillars cut off from you; and you will no longer give worship to the work of your hands.
 και ἐξολεθρεύσω τὰ γλυπτά σου και τὰς στήλας σου ἐκ μέσου σου και οὐκέτι μὴ προσκυνήσῃς τοῖς ἔργοις τῶν χειρῶν σου
- 13 M'ap detwi tout estati ak tout moniman nou te moute pou zidòl yo. Nou p'ap gen lide adore bagay nou fè ak men nou ankò.
 \5:14\I will have your Asherahs pulled up from among you: and I will send destruction on your images.
 και ἐκκόψω τὰ ἄλση σου ἐκ μέσου σου και ἀφανιῶ τὰς πόλεις σου
- 14 M'ap derasinen tout pyebwa repozwa nan peyi a. M'ap detwi tout lavil nou yo.
 \5:15\And my punishment will be effected on the nations with such burning wrath as they have not had word of.
 και ποιήσω ἐν ὀργῇ και ἐν θυμῷ ἐκδίκησιν ἐν τοῖς ἔθνεσιν ἀνθ' ὧν οὐκ εἰσήκουσαν

- 1 ¶ Koute sa Seyè a ap di: -Leve non! Vin plede kòz ou devan gwo mòn yo! Kite ti mòn yo tande sa ou gen pou di a!
Give ear now to the words of the Lord: Up! put forward your cause before the mountains, let your voice be sounding among the hills.
ἀκούσατε δὴ λόγον κυρίου κύριος εἶπεν ἀνάστηθι κρήθι πρὸς τὰ ὄρη καὶ ἀκουσάτωσαν οἱ βουνοὶ φωνὴν σου
- 2 Nou menm, mòn yo, nou menm ki fondasyon tè a pou tout tan, tande plent Seyè a ap vin pote pou pèp li a! Wi, li pral pote plent pou pèp Izrayèl la! Li gen yon kòz pou l' plede ak li!
Give ear, O you mountains, to the Lord's cause, and take note, you bases of the earth: for the Lord has a cause against his people, and he will take it up with Israel.
ἀκούσατε βουνοὶ τὴν κρίσιν τοῦ κυρίου καὶ αἱ φάραγγες θεμέλια τῆς γῆς ὅτι κρίσις τῷ κυρίῳ πρὸς τὸν λαὸν αὐτοῦ καὶ μετὰ τοῦ Ἰσραὴλ διελεγχθήσεται
- 3 Seyè a di: Ooo! Pèp mwen! Kisa mwen fè nou kifè nou bouke avè m' konsa? Reponn mwen non!
O my people, what have I done to you? how have I been a weariness to you? give answer against me.
λαὸς μου τί ἐποίησά σοι ἢ τί ἐλόπησά σε ἢ τί παρηνώχλησά σοι ἀποκρίθητί μοι
- 4 Mwen fè nou soti kite peyi Lejip la. Mwen wete nou nan esklavaj nou te ye nan peyi sa a! Mwen voye Moyiz, Arawon ak Miryam pou kondi nou ale.
For I took you up out of the land of Egypt and made you free from the prison-house; I sent before you Moses, Aaron, and Miriam.
διότι ἀνήγαγόν σε ἐκ γῆς αἰγύπτου καὶ ἐξ οἴκου δουλείας ἐλυτρώσαίμην σε καὶ ἐξάπεστειλα πρὸ προσώπου σου τὸν μωυσῆν καὶ ααρὼν καὶ μαριαμ
- 5 Ooo! Pèp mwen! Chonje sa Balak, wa peyi Moab la, te fè lide fè nou, ak ki jan Balaram, pitit Bèyò a, te reponn li! Chonje sa ki te rive nou nan vwayaj nou an, lè nou te fin kite Sitim, anvan nou te rive Gilgal! Chonje tout bagay sa yo pou nou ka konprann sa m' te fè pou delivre nou!
O my people, keep in mind now what was designed by Balak, king of Moab, and the answer which Balaam, son of Beor, gave him; the events, from Shittim to Gilgal, so that you may be certain of the upright acts of the Lord.
λαὸς μου μνήσθητι δὴ τί ἐβουλεύσατο κατὰ σοῦ βαλακ βασιλεὺς μοαβ καὶ τί ἀπεκρίθη αὐτῷ βαλααμ υἱὸς τοῦ βεωρ ἀπὸ τῶν σχοίνων ἕως τοῦ γαλγαλ ὅπως γνωσθῆ ἡ δικαιοσύνη τοῦ κυρίου
- 6 ¶ Lè sa a, pèp la di: Kisa m'a pote ofri bay Seyè a, Bondye ki nan syèl la, lè m'a vin adore l'? Eske m'a pote pou li jenn ti towò bèf ki fèk gen ennan pou yo ka boule pou li?
With what am I to come before the Lord and go with bent head before the high God? am I to come before him with burned offerings, with young oxen a year old?
ἐν τίνι καταλάβω τὸν κύριον ἀντιλήμφομαι θεοῦ μου ὑψίστου εἰ καταλήμφομαι αὐτὸν ἐν ὀλοκαυτώμασιν ἐν μόσχοις ἐνιαυσίοις
- 7 Eske Seyè a ap kontan si m' pote ba li mil belye mouton ak di mil barik lwil? Eske m'a ofri premye pitit gason m' lan pou m' peye pou sa m' fè ki mal? Eske mwen ka pran sa ki soti nan zantray mwen pou m' bay pou kouvri peche mwen?
Will the Lord be pleased with thousands of sheep or with ten thousand rivers of oil? am I to give my first child for my wrongdoing, the fruit of my body for the sin of my soul?
εἰ προσδέξεται κύριος ἐν χιλιάσιν κριῶν ἢ ἐν μυριάσιν χειμάρρων πίνων εἰ δῶ πρωτότοκά μου ἀσεβείας καρπὸν κοιλίας μου ὑπὲρ ἀμαρτίας ψυχῆς μου
- 8 Y'a reponn li: Non monchè. Seyè a te moutre ou sa ki byen. Tou sa li mande ou, se pou ou fè sa ki dwat, se pou ou gen kè sansib nan tout sa w'ap fè, se pou ou mache san lògèy devan li.
He has made clear to you, O man, what is good; and what is desired from you by the Lord; only doing what is right, and loving mercy, and walking without pride before your God.
εἰ ἀνηγγέλη σοι ἄνθρωπε τί καλόν ἢ τί κύριος ἐκζητεῖ παρὰ σοῦ ἀλλ' ἢ τοῦ ποιεῖν κρίμα καὶ ἀγαπᾶν ἔλεον καὶ ἔτοιμον εἶναι τοῦ πορεύεσθαι μετὰ κυρίου θεοῦ σου
- 9 ¶ Lè yon moun gen konprann, li gen krentif pou Seyè a. Seyè a ap rele moun lavil Jerizalèm yo: Koute m' byen, nou tout ki reyini nan lavil la!
The voice of the Lord is crying out to the town: Give ear, you tribes and the meeting of the town.
φωνὴ κυρίου τῇ πόλει ἐπικληθήσεται καὶ σώσει φοβουμένους τὸ ὄνομα αὐτοῦ ἄκουε φυλὴ καὶ τίς κοσμήσει πόλιν
- 10 Lakay moun mechan yo plen byen yo achte ak move lajan! Y'ap sèvi ak fo mamit, bagay mwen pa vle wè.
Am I to let the stores of the evil-doer go out of my memory, and the short measure, which is cursed?
μὴ πῦρ καὶ οἶκος ἀνόμου θησαυρίζων θησαυροὺς ἀνόμους καὶ μετὰ ὕβρεως ἀδικία
- 11 Ki jan ou vle pou m' padonnen bann moun sa yo k'ap sèvi ak move balans, ak fo mamit?
Is it possible for me to let wrong scales and the bag of false weights go without punishment?
εἰ δικαιοθήσεται ἐν ζυγῷ ἄνομος καὶ ἐν μαρσίππῳ στάθμια δόλου
- 12 Moun rich nan lavil la ap peze pòn malere yo. Yo tout se yon bann mantò: Bonjou yo pa laverite!
For its men of wealth are cruel, and its people have said what is not true, and their tongue is false in their mouth.
ἐξ ὧν τὸν πλοῦτον αὐτῶν ἀσεβείας ἐπλησαν καὶ οἱ κατοικοῦντες αὐτὴν ἐλάλουν ψευδῆ καὶ ἡ γλῶσσα αὐτῶν ὑψώθη ἐν τῷ στόματι αὐτῶν
- 13 Se poutèt sa m'ap manyen ak nou. Akòz peche nou yo, m'ap fini ak nou nèt.
So I have made a start with your punishment; I have made you waste because of your sins.
καὶ ἐγὼ ἄρξομαι τοῦ πατάξαι σε ἐπὶ ταῖς ἀμαρτίαις σου

- 14 N'ap manje, men vant nou p'ap janm plen, n'ap grangou toujou. Lè nou konprann se sere n'ap sere pou pita, sa p'ap sèvi nou anyen. Avèk lagè m'ap voye sou nou an, n'ap pèdi tou sa nou te sere a.
You will have food, but not enough; your shame will be ever with you: you will get your goods moved, but you will not take them away safely; and what you do take away I will give to the sword.
σὺ φάγεσαι καὶ οὐ μὴ ἐμπλησθῆς καὶ σκοτάσει ἐν σοὶ καὶ ἐκνεύσει καὶ οὐ μὴ διασωθῆς καὶ ὅσοι ἐὰν διασωθῶσιν εἰς ῥομφαίαν παραδοθήσονται
- 15 N'a plante, men se pa nou ki va rekòlte. N'a kraze grenn oliv pou fè lwil, men nou p'ap gen tan sèvi avè l'. N'a kraze rezen fè diven, men nou p'ap gen tan gouste ladan l'.
You will put in seed, but you will not get in the grain; you will be crushing olives, but your bodies will not be rubbed with the oil; and you will get in the grapes, but you will have no wine.
σὺ σπερεῖς καὶ οὐ μὴ ἀμήσης σὺ πιέσεις ἐλαίαν καὶ οὐ μὴ ἀλείψῃς ἐλαιον καὶ οἶνον καὶ οὐ μὴ πῖνῃς καὶ ἀφανισθήσεται νόμιμα λαοῦ μου
- 16 Nou pran swiv move mès wa Omri a ansanm ak move bagay wa Akab, pitit gason l' lan, t'ap fè a. N'ap fè menm bagay yo t'ap fè a toujou. Se poutèt sa, m'ap fè malè tonbe sou nou. Tout moun pral rele chalbari dèyè nou. Moun toupatou pral trete nou tankou fatra.
For you have kept the laws of Omri and all the works of the family of Ahab, and you have been guided by their designs: so that I might make you a cause of wonder and your people a cause of hisses; and the shame of my people will be on you.
καὶ ἐφύλαξας τὰ δικαιώματα ζαμβρι καὶ πάντα τὰ ἔργα οἴκου αχααβ καὶ ἐπορεύθητε ἐν ταῖς βουλαῖς αὐτῶν ὅπως παραδῶ σε εἰς ἀφανισμόν καὶ τοὺς κατοικοῦντας αὐτήν εἰς συρισμόν καὶ ὄνειδη λαῶν λήμψεσθε
- 1 ¶ Ala malè pou mwen, mezanmi! Mwen tankou yon moun ki grangou nan mitan sezon rekòt epi ki pa jwenn yon ti fwi sou pyebwa, ni yon ti grenn rezen pou m' mete nan bouch mwen. Tout rezen fin keyi. Tout bon fig Frans fin tonbe.
Sorrow is mine! for I am as when they have got in the summer fruits, like the last of the grapes: there is nothing for food, not even an early fig for my desire.
οἴμμοι ὅτι ἐγενόμην ὡς συνάγων καλὰμην ἐν ἀμήτῳ καὶ ὡς ἐπιφυλλίδα ἐν τρυγήτῳ οὐχ ὑπάρχοντος βότρυος τοῦ φαγεῖν τὰ πρωτόγονα οἴμμοι ψυχῇ
- 2 Pa rete moun serye nan peyi a ankò. Pa gen moun k'ap sèvi Bondye ak tout kè yo. Tout moun ap tann chans pa yo pou mete men yo nan san. Moun ap mache mete pèlen yonn pou lòt.
The good man is gone from the earth, there is no one upright among men: they are all waiting secretly for blood, every man is going after his brother with a net.
ὅτι ἀπόλωλεν εὐλαβῆς ἀπὸ τῆς γῆς καὶ κατορθῶν ἐν ἀνθρώποις οὐχ ὑπάρχει πάντες εἰς αἵματα δικάζονται ἕκαστος τὸν πλησίον αὐτοῦ ἐκθλιβουσιν ἐκθλιβῆ
- 3 Yo tout pase mèl nan fè sa ki mal ak de men yo. Chèf yo ap fè egzijans. Jij yo ap mande lajan anba pou regle zafè pou moun. Grannèg yo menm mande sa yo vle. Se konsa yo tout yo fè yon sèl bann ansanm.
Their hands are made ready to do evil; the ruler makes requests for money, and the judge is looking for a reward; and the great man gives decisions at his pleasure, and the right is twisted.
ἐπὶ τὸ κακὸν τὰς χεῖρας αὐτῶν ἐτοιμάζουσιν ὁ ἄρχων αἰτεῖ καὶ ὁ κριτῆς εἰρηνηκοῦς λόγους ἐλάλησεν καταθύμιον ψυχῆς αὐτοῦ ἐστὶν καὶ ἐξελοῦμαι
- 4 Moun ki ta pi bon nan mitan yo a, se ponya wouye. Sa ki ta yon ti jan pi serye a, li boule pase lèt kandelab, li koupe pase zèb razwa. Jou pou Bondye pini pèp li a pral rive, jan l' te voye yo avètè l' la. Lè sa a, pèp la p'ap konnen ni sa pou l' di ni sa pou l' fè.
The best of them is like a waste plant, and their upright ones are like a wall of thorns. Sorrow! the day of their fate has come; now will trouble come on them.
τὰ ἀγαθὰ αὐτῶν ὡς σῆς ἐκτρώγων καὶ βαδίζων ἐπὶ κανόνος ἐν ἡμέρᾳ σκοπιᾶς οὐαὶ οὐαὶ αἱ ἐκδικήσεις σου ἦκασιν νῦν ἔσονται κλαυθμοὶ αὐτῶν
- 5 Pa mete konfyans ou nan zanmi! Pa apiye sou ankenn bon zanmi! Veye bouch ou ata ak madanm ou!
Put no faith in a friend, do not let your hope be placed in a relation: keep watch on the doors of your mouth against her who is resting on your breast.
μὴ καταπιστεύετε ἐν φίλοις καὶ μὴ ἐλπίζετε ἐπὶ ἡγουμένοις ἀπὸ τῆς συγκοίτου σου φύλαξαι τοῦ ἀναθέσθαι τι αὐτῇ
- 6 Lè sa a, pitit gason p'ap gen respè pou papa yo. Pitit fi ap kenbe tèt ak manman yo. Bèlfi ap fè kont ak bèlmè yo. Pi gwo lènmi ou se va pwòp moun k'ap viv nan kò kay ou.
For the son puts shame on his father, the daughter goes against her mother and the daughter-in-law against her mother-in-law; and a man's haters are those of his family.
διότι υἱὸς ἀτιμάζει πατέρα θυγάτηρ ἐπαναστήσεται ἐπὶ τὴν μητέρα αὐτῆς νόμφη ἐπὶ τὴν πενθερὰν αὐτῆς ἐχθροὶ ἀνδρὸς πάντες οἱ ἄνδρες οἱ ἐν τῷ οἴκῳ αὐτοῦ
- 7 ¶ Men, se Seyè a ki tout mwen. Avèk konfyans, m'ap tann Bondye k'ap vin pou delivre m' lan. Wi, Bondye mwen an ap tande m'!
But as for me, I am looking to the Lord; I am waiting for the God of my salvation: the ears of my God will be open to me.
ἐγὼ δὲ ἐπὶ τὸν κύριον ἐπιβλέψομαι ὑπομενῶ ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου εἰσακούσεται μου ὁ θεός μου
- 8 Nou menm ki pa vle wè lavil Jerizalèm, nou pa bezwen kontan wè malè rive nou, nou menm moun lavil Jerizalèm. Nou tonbe, n'a leve ankò! Nou te mèl chita nan fènwa koulye a, Seyè a va yon limyè pou nou.
Do not be glad because of my sorrow, O my hater: after my fall I will be lifted up; when I am seated in the dark, the Lord will be a light to me.
μὴ ἐπίχαιρέ μοι ἢ ἐχθρὰ μου ὅτι πέπτωκα καὶ ἀναστήσομαι διότι ἐὰν καθίσω ἐν τῷ σκότειν ὁ κύριος φωτιεῖ μοι
- 9 Se pou nou sipòte kòlè Seyè a paske nou fè peche kont Seyè a. Men bout pou bout, l'a pran defans nou, l'a rann nou jistis. L'ap mennen nou deyò nan limyè a ankò, n'a viv pou nou wè jistis Bondye.
I will undergo the wrath of the Lord, because of my sin against him; till he takes up my cause and does what is right for me: when he makes me come out into the light, I will see his righteousness; ὀργὴν κυρίου ὑποίσω ὅτι ἤμαρτον αὐτῷ ἕως τοῦ δικαιοῦσαι αὐτὸν τὴν δίκην μου καὶ ποιήσει τὸ κρίμα μου καὶ ἐξάξει με εἰς τὸ φῶς ὄψομαι τὴν δικαιοσύνην αὐτοῦ

- 10 Lè sa a, lènmi nou yo va wè sa, y'a wont, yo menm ki te konn ap mande nou: O wi! Kote Seyè a, Bondye nou an! N'a wè ak je nou jan lènmi nou yo ap fini. Y'a foule yo anba pye, y'a meprize yo tankou labou nan lari.
And my hater will see it and be covered with shame; she who said to me, Where is the Lord your God? my eyes will see their desire effected on her, now she will be crushed under foot like the dust of the streets.
καὶ ὄψεται ἡ ἐχθρά μου καὶ περιβαλεῖται αἰσχύνῃ ἢ λέγουσα πρὸς με ποῦ κύριος ὁ θεός σου οἱ ὀφθαλμοί μου ἐπόψονται αὐτήν νῦν ἔσται εἰς καταπάτημα ὡς πηλὸς ἐν ταῖς ὁδοῖς
- 11 Nou menm, moun lavil Jerizalèm, jou pou nou rebati miray lavil la prèt pou rive. Lè sa a, y'a agrandi peyi a.
A day for building your walls! in that day will your limits be stretched far and wide.
ἡμέρας ἀλοιφῆς πλίνθου ἐξάλειψίς σου ἡ ἡμέρα ἐκείνη καὶ ἀποτρίψεται νόμιμά σου
- 12 Wi, lè sa a, moun nou yo va tounen soti toupatou vin jwenn nou. Y'a soti nan peyi Lasiri bò solèy leve, y'a soti Lejip nan sid, y'a soti lòt bò larivyè Lefrat, y'a soti byen lwen lòt bò lanmè ak lòt bò mòn yo.
In that day they will come to you from Assyria and the towns of Egypt, and from Egypt even to the River, and from sea to sea and from mountain to mountain.
ἡ ἡμέρα ἐκείνη καὶ αἱ πόλεις σου ἤξουσιν εἰς ὀμαλισμὸν καὶ εἰς διαμερισμὸν ἄσσυριὸν καὶ αἱ πόλεις σου αἱ ὄχουρᾶι εἰς διαμερισμὸν ἀπὸ τύρου ἕως τοῦ ποταμοῦ συρίας ἡμέρα ὕδατος καὶ θορύβου
- 13 Men, tè a ap tounen dezè akòz mechanste moun k'ap viv sou li yo.
But the land will become a waste because of its people, as the fruit of their works.
καὶ ἔσται ἡ γῆ εἰς ἀφανισμὸν σὺν τοῖς κατοικοῦσιν αὐτήν ἐκ καρπῶν ἐπιτηδευμάτων αὐτῶν
- 14 ¶ Seyè! Aji ak pèp ou te chwazi pou ou a tankou yon bon gadò k'ap pran swen mouton l' yo. Koulye a, pèp ou a rete pou kont li nan yon rakbwa ki antoure ak bon tè. Kite y' al manje nan bèl jaden peyi Bazan ak peyi Galarad jan yo te konn fè l' nan tan lontan an!
Keep your people safe with your rod, the flock of your heritage, living by themselves in the woods in the middle of Carmel: let them get their food in Bashan and Gilead as in the past.
ποιμαίνε λαὸν σου ἐν ῥάβδῳ σου πρόβατα κληρονομίας σου κατασκηνῶντας καθ' ἑαυτοῦς ὄρυμὸν ἐν μέσῳ τοῦ καρμήλου νεμήσονται τὴν βασαντίν καὶ τὴν γαλααδίτιν καθὼς αἱ ἡμέραι τοῦ αἰῶνος
- 15 Seyè! Fè mènèy pou nou jan ou te fè l' lè ou te fè nou soti kite peyi Lejip la!
As in the days when you came out from the land of Egypt, let us see things of wonder.
καὶ κατὰ τὰς ἡμέρας ἐξοδίας σου ἐξ αἰγύπτου ὄψεσθε θαυμαστά
- 16 Moun lòt nasyon yo va wè sa, y'a wont malgre tout fòs yo genyen. Y'a mete men nan bouch. Y'a sezi,
The nations will see and be shamed because of all their strength; they will put their hands on their mouths, their ears will be stopped.
ὄψονται ἔθνη καὶ καταισχυθήσονται ἐκ πάσης τῆς ἰσχύος αὐτῶν ἐπιθήσουσιν χεῖρας ἐπὶ τὸ στόμα αὐτῶν τὰ ὄτα αὐτῶν ἀποκοφωθήσονται
- 17 y'a trennen kò yo atè nan pousyè tankou koulèv. Y'a mache tankou bèt k'ap trennen sou vant! Y'a pè, y'a kouri soti nan fò yo. Y'a tranble devan Bondye, y'a tounen vin jwenn li. Y'a tranble tankou fèy bwa akòz Seyè a.
They will take dust as their food like a snake, like the things which go flat on the earth; they will come shaking with fear out of their secret places: they will come with fear to the Lord our God, full of fear because of you.
λείξουσιν χοῦν ὡς ὄφεις σύροντες γῆν συγχυθήσονται ἐν συγκλεισμῷ αὐτῶν ἐπὶ τῷ κυρίῳ θεῷ ἡμῶν ἐκστήσονται καὶ φοβηθήσονται ἀπὸ σοῦ
- 18 Pa gen bondye tankou ou, ou menm ki padonnen mechanste ti rès ki rete nan pèp ou a, ou menm ki pa gade sou sa yo fè ki mal. Ou pa fache pou tout tan. Ou pran tout plezi ou nan gen pitye pou moun.
Who is a God like you, offering forgiveness for evil-doing and overlooking the sins of the rest of his heritage? he does not keep his wrath for ever, because his delight is in mercy.
τίς θεὸς ὅσπερ σὺ ἐξαίρων ἀδικίας καὶ ὑπερβαίνων ἀσεβείας τοῖς καταλοιπίοις τῆς κληρονομίας αὐτοῦ καὶ οὐ συνέσχεν εἰς μαρτύριον ὀργὴν αὐτοῦ ὅτι θελητὴς ἐλέους ἐστίν
- 19 Wi, w'a gen pitye pou nou ankò. W'a pran peche nou yo mete anba pye ou. W'a voye yo jete nan fon lanmè!
He will again have pity on us; he will put our sins under his feet: and you will send all our sins down into the heart of the sea.
αὐτὸς ἐπιστρέψει καὶ οἰκτιρήσει ἡμᾶς καταδύσει τὰς ἀδικίας ἡμῶν καὶ ἀπορριφήσονται εἰς τὰ βάθη τῆς θαλάσσης πάσας τὰς ἁμαρτίας ἡμῶν
- 20 W'a moutre pitit Jakòb yo jan ou toujou kenbe pawòl ou. W'a moutre pitit Abraram yo jan ou p'ap janm sispann renmen yo, jan ou te sèman l' bay zansèt nou yo nan tan lontan!
You will make clear your good faith to Jacob and your mercy to Abraham, as you gave your oath to our fathers from times long past.
δόσεις ἀλήθειαν τῷ ἰακωβ ἔλεον τῷ ἀβρααμ καθότι ὤμοσας τοῖς πατράσιν ἡμῶν κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν .
- 1 ¶ Men mesaj Bondye te bay sou lavil Niniv. Men liv ki rapòte vizyon Nawoum, moun lavil Elkòch, te fè a.
The word about Nineveh. The book of the vision of Nahum the Elkoshite.
λῆμμα νινευη βιβλίον ὀράσεως ναουμ τοῦ ἐλκεσαίου

- 2 ¶ Seyè a, se yon Bondye ki fè jalouzi epi ki konn tire revanj. Li tire revanj li. Lè l' ankòlè, se pa ti move li move. Li tire revanj li sou tout moun ki kenbe tèt avè l'. Li kenbe moun ki pa vle wè l' yo nan kè.
The Lord is a God who takes care of his honour and gives punishment for wrong; the Lord gives punishment and is angry; the Lord sends punishment on those who are against him, being angry with his haters.
θεὸς ζηλωτῆς καὶ ἐκδικῶν κύριος ἐκδικῶν κύριος μετὰ θυμοῦ ἐκδικῶν κύριος τοὺς ὑπεναντίους αὐτοῦ καὶ ἐξαίρων αὐτοὺς τοὺς ἐχθροὺς αὐτοῦ
- 3 Seyè a pa fache fasil, men se pa ti kras pouwla li genyen. Li p'ap janm manke pa pini moun ki antò. Kote Seyè a pase, se van tanpèt, se van siklòn. Nwaj yo, se pousyè pye l' yo ap leve.
The Lord is slow to get angry and great in power, and will not let the sinner go without punishment: the way of the Lord is in the wind and the storm, and the clouds are the dust of his feet.
κύριος μακρόθυμος καὶ μεγάλη ἡ ἰσχύς αὐτοῦ καὶ ἀθῶν οὐκ ἀθώσσει κύριος ἐν συντελείᾳ καὶ ἐν συσσεισμῷ ἡ ὁδὸς αὐτοῦ καὶ νεφέλαι κονιορτὸς ποδῶν αὐτοῦ
- 4 Li pase lanmè a lòd: lanmè a cheche. Li cheche dlo larivyè yo. Tout pyebwa nan plenn Bazan ak sou mòn Kamèl ap deperi. Tout flè sou mòn Liban yo ap fennen.
He says sharp words to the sea and makes it dry, drying up all the rivers: Bashan is feeble, and Carmel, and the flower of Lebanon is without strength.
ἀπειλῶν θαλάσση καὶ ξηραίνων αὐτὴν καὶ πάντα τοὺς ποταμοὺς ἐξηρημῶν ὠλιγώθη ἡ βασανίτις καὶ ὁ κάρμηλος καὶ τὰ ἐξανθοῦντα τοῦ λιβάνου ἐξέλιπεν
- 5 Gwo mòn yo tranble lè yo wè l'. Ti mòn yo disparèt. Tè a tranble devan l' ansanm ak tout moun ki rete sou li.
The mountains are shaking because of him, and the hills flowing away; the earth is falling to bits before him, the world and all who are in it.
τὰ ὄρη ἐσεισίσθησαν ἀπ' αὐτοῦ καὶ οἱ βουνοὶ ἐσαλεύθησαν καὶ ἀνεστάλη ἡ γῆ ἀπὸ προσώπου αὐτοῦ ἡ σύμπασα καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ
- 6 Ki moun ki ka kanpe devan l' lè li ankòlè? Ki moun ki ka chape anba men l' lè li move? Kòlè Bondye tonbe sou latè tankou dife. Gwo wòch yo tounen pousyè devan li.
Who may keep his place before his wrath? and who may undergo the heat of his passion? his wrath is let loose like fire and the rocks are broken open by him.
ἀπὸ προσώπου ὀργῆς αὐτοῦ τίς ὑποστήσεται καὶ τίς ἀντιστήσεται ἐν ὀργῇ θυμοῦ αὐτοῦ ὁ θυμὸς αὐτοῦ τήκει ἀρχάς καὶ αἱ πέτραι διεθρήβησαν ἀπ' αὐτοῦ
- 7 Men, Seyè a gen bon kè tou: Jou malè, se li ki pwoteje pèp li. Li pran swen tout moun ki vin kache anba zèl li.
The Lord is good, a strong place in the day of trouble; and he has knowledge of those who take him for their safe cover.
χρηστὸς κύριος τοῖς ὑπομένουσιν αὐτὸν ἐν ἡμέρᾳ θλίψεως καὶ γινώσκων τοὺς ἐλλαβουμένους αὐτόν
- 8 Tankou yon gwo lavalas k'ap desann, l'ap kraze tout kote lavil la te bati a. L'ap pousib tout lènmi l' yo jouk li fini ak yo.
But like water overflowing he will take them away; he will put an end to those who come up against him, driving his haters into the dark.
καὶ ἐν κατακλυσμῷ πορείας συντέλειαν ποιήσεται τοὺς ἐπεγειρομένους καὶ τοὺς ἐχθροὺς αὐτοῦ διώξεται σκότος
- 9 ¶ Kisa n'ap konplote konsa sou do Seyè a? L'ap detwi nou tout. Nou p'ap ka kenbe tèt avè l' yon lòt fwa ankò.
What are you designing against the Lord? he will put an end to it: his haters will not come up again a second time.
τί λογίζεσθε ἐπὶ τὸν κύριον συντέλειαν αὐτοῦ ποιήσεται οὐκ ἐκδικήσει δις ἐπὶ τὸ αὐτὸ ἐν θλίψει
- 10 Yo tankou yon gwo raje pikan. Atout yo vèt la, yo pral boule nèt tankou yon pil zèb chèch.
For though they are like twisted thorns, and are overcome as with drink, they will come to destruction like stems of grass fully dry.
ὅτι ἕως θεμελίου αὐτῶν χερσωθήσεται καὶ ὡς σμίλαξ περιπλεκομένη βρωθήσεται καὶ ὡς καλάμη ξηρασίας μεστή
- 11 Yon nonm sofè lavil Niniv. Li gen yon bann move lide nan tèt li, l'ap fè konplo sou do Seyè a.
One has gone out from you who is designing evil against the Lord, whose purposes are of no value.
ἐκ σοῦ ἐξελεύσεται λογισμὸς κατὰ τοῦ κυρίου πονηρὰ λογίζομενος ἐναντία
- 12 Men sa Seyè a di pèp li a: -Moun peyi Lasiri yo te mèt anpil, yo te mèt gwonèg, y'ap mouri, y'ap disparèt. Mwen te fè nou soufri. Men, mwen p'ap fè nou sa ankò!
This is what the Lord has said: The days of my cause against you are ended; they are cut off and past. Though I have sent trouble on you, you will no longer be troubled.
τάδε λέγει κύριος κατὰρχων ὑδάτων πολλῶν καὶ οὕτως διασταλήσονται καὶ ἡ ἀκοή σου οὐκ ἐνακουσθήσεται ἔτι
- 13 Koulye a, mwen pral kraze pouwla peyi Lasiri k'ap peze nou an. M'ap kase tout chenn yo te pran pou mare nou yo.
And now I will let his yoke be broken off you, and your chains be parted.
καὶ νῦν συντρίψω τὴν ῥάβδον αὐτοῦ ἀπὸ σοῦ καὶ τοὺς δεσμούς σου διαρρήξω
- 14 Men lòd Seyè a bay sou moun peyi Lasiri yo: -Yo pral bliye non nou nèt. Mwen pral detwi tout ras nou. M'ap kraze tout estati zidòl nou gen nan tanp bondye nou yo, kit yo te an bwa, kit yo te an fè.
The Lord has given an order about you, that no more of your name are to be planted: from the house of your gods I will have the pictured and metal images cut off; I will make your last resting-place a place of shame; for you are completely evil.
καὶ ἐντελεῖται ὑπὲρ σοῦ κύριος οὐ σπαρήσεται ἐκ τοῦ ὀνόματός σου ἔτι ἐξ οἴκου θεοῦ σου ἐξολεθρεύσω τὰ γλυπτὰ καὶ χωνευτὰ θήσομαι ταφὴν σου ὅτι ταχεῖς

- 1 ¶ Nou menm moun lavil Niniv, men yon gwo lame ap moute vin atake nou. Mete gad nan fò nou. Mete moun veye gran chemen an! Mare ren nou! Mete tout kouraj nou sou nou!
 \1:15\See on the mountains the feet of him who comes with good news, giving word of peace! Keep your feasts, O Judah, give effect to your oaths: for the good-for-nothing man will never again go through you; he is completely cut off.
 ἰδοὺ ἐπὶ τὰ ὄρη οἱ πόδες εὐαγγελιζομένου καὶ ἀπαγγέλλοντος εἰρήνην ἐόρταζε ἰουδα τὰς ἐορτάς σου ἀπόδος τὰς εὐχάς σου διότι οὐ μὴ προσθήσωσιν ἔτι τοῦ διελθεῖν διὰ σοῦ εἰς παλαίωσιν συντετέλεσται ἐξήρται
- 2 Paske, Seyè a pral bay pèp Izrayèl la pouvwa li te gen anvan an, pouvwa fanmi Jakòb la te gen anvan piyajè yo te ravaje l' la, anvan yo te koupe tout branch rezen li yo.
 \2:1A crusher has come up before your face: keep a good look-out, let the way be watched, make yourself strong, let your power be greatly increased.
 ἀνέβη ἐμφυσῶν εἰς πρόσωπόν σου ἐξαιρούμενος ἐκ θλίψεως σκόπευσον ὁδὸν κράτησον ὄσφυός ἀνδρῖσαι τῇ ἰσχύϊ σφόδρα
- 3 Vanyan sòlda l' yo gen plak pwotèj pentire tou wouj sou bra yo. Yo abiye ak rad wouj violèt. Cha lagè yo klere kou dife! Y'ap vin pou atake nou! Y'ap souke zam yo nan men yo.
 \2:2For the Lord will make good the vine of Jacob, as well as the vine of Israel: for the wasters have made them waste and sent destruction on the branches of their vine.
 διότι ἀπέστρεψεν κύριος τὴν ὕβριν ἰακωβ καθὼς ὕβριν τοῦ ἰσραηλ διότι ἐκτινάσσοντες ἐξετίναξαν αὐτοὺς καὶ τὰ κλήματα αὐτῶν διέφθειραν
- 4 Cha lagè yo ap vini ak gwo vitès nan plenn yo. Yo kouri ale sou plas piblik yo. Yo klere tankou bwa chandèl tou limen. Y'ap pase kouri tankou zèklè.
 \2:3The body-covers of his fighting men have been made red, the men of war are clothed in bright red: the war-carriages are like flames of fire in the day when he gets ready, the horses are shaking.
 ὄπλα δυναστείας αὐτῶν ἐξ ἀνθρώπων ἀνδρας δυνατοὺς ἐμαΐζοντας ἐν πυρὶ αἱ ἡνία τῶν ἄρμάτων αὐτῶν ἐν ἡμέρᾳ ἐτοιμασίας αὐτοῦ καὶ οἱ ἵπποις θορυβηθήσονται
- 5 Yo chonje rele chèf lame yo. Nan prese vini yo, yonn ap frape ak lòt. Yo kouri ale bò miray ranpa yo. Yo pare plak pwotèj pou y' al defonse pòtay yo.
 \2:4The war-carriages are rushing through the streets, pushing against one another in the wide ways, looking like burning lights, running like thunder-flames.
 ἐν ταῖς ὁδοῖς καὶ συγχυθήσονται τὰ ἄρματα καὶ συμπλακίησονται ἐν ταῖς πλατείαις ἢ ὄρασις αὐτῶν ὡς λαμπάδες πυρὸς καὶ ὡς ἀστραπαὶ διατρέχουσαι
- 6 Pòtay ki bay sou larivyè a louvri granbatan. Tout moun nan palè a gen kè kase.
 \2:5He takes the record of his great men: they go falling on their way; they go quickly to the wall, the cover is made ready.
 καὶ μνησθήσονται οἱ μεγιστάνες αὐτῶν καὶ φεύξονται ἡμέρας καὶ ἀσθενήσουσιν ἐν τῇ πορείᾳ αὐτῶν καὶ σπεύσουσιν ἐπὶ τὰ τεῖχη καὶ ἐτοιμάσουσιν τὰς προφυλακὰς αὐτῶν
- 7 Yo fè larenn lan prizonye. Yo pati avè l'. Sèvant li yo ap plenn, y'ap kriye. Y'ap bat lestonmak yo sitèlman yo nan lapenn.
 \2:6The river doorways are forced open, and the king's house is flowing away.
 πύλαι τῶν ποταμῶν διηνοίχθησαν καὶ τὰ βασίλεια διέπεσεν
- 8 Tankou yon gwo basen plen dlo ki pete, moun yo ap kouri soti lavil Niniv. Y'ap di yo: Rete non! Rete non! Men, yonn pa vire tounen.
 \2:7And the queen is uncovered, she is taken away and her servant-girls are weeping like the sound of doves, hammering on their breasts.
 καὶ ἡ ὑπόστασις ἀπεκαλύφθη καὶ αὐτὴ ἀνέβαινεν καὶ αἱ δοῦλαι αὐτῆς ἤγοντο καθὼς περιστεραὶ φθεγγόμεναι ἐν καρδίαις αὐτῶν
- 9 Piye tout lajan an. Piye tout lò yo. Yo gen yon richès ki poko prèt pou fini, yon pakèt bèl bagay ki koute chè.
 \2:8But Nineveh is like a pool of water whose waters are flowing away; Keep your place, they say; but no one is turning back.
 καὶ νινευὴ ὡς κολυμβήθρα ὕδατος τὰ ὕδατα αὐτῆς καὶ αὐτοὶ φεύγοντες οὐκ ἔστησαν καὶ οὐκ ἦν ὁ ἐπιβλέπων
- 10 Yo piye lavil la. Yo touye tout moun ladan l'. Yo devaste l' nèt. Moun pèdi kouraj yo. Jenou yo ap tranble. Yo pa gen fòs pou rete kanpe. Figi yo dekonpoze.
 \2:9Take silver, take gold; for there is no end to the store; take for yourselves a weight of things to be desired.
 διήρπασον τὸ ἀργύριον διήρπασον τὸ χρυσίον καὶ οὐκ ἦν πέρας τοῦ κόσμου αὐτῆς βεβάρυνται ὑπὲρ πάντα τὰ σκεύη τὰ ἐπιθυμητὰ αὐτῆς
- 11 ¶ Koulye a, kote twou kachèt Lyon yo ye a, twou nich kote ti Lyon yo manje a, twou kote Lyon yo ansanm ak ti Lyon yo te konn ale pou pesonn pa ka fè yo anyen an?
 \2:10Everything has been taken from her, all is gone, she has nothing more: the heart is turned to water, the knees are shaking, all are twisted in pain, and colour has gone from all faces.
 ἐκτιναγμὸς καὶ ἀνατιναγμὸς καὶ ἐκβρασμὸς καὶ καρδίας θραυσμὸς καὶ ὑπόλοιπος γονάτων καὶ ὠδίνες ἐπὶ πᾶσαν ὄσφυν καὶ τὸ πρόσωπον πάντων ὡς πρόσκαυμα χύτρας
- 12 Lyon an te konn dechire vyann bèt yo pou pitit li yo, li te konn trangle bèt pou fennèl Lyon yo. Lè konsa yo plen twou yo ak bèt yo pran, yo plen nich yo ak moso vyann dechikete.
 \2:11Where is the lions' hole, the place where the young lions got their food, where the lion and the she-lion were walking with their young, without cause for fear?
 ποῦ ἔστιν τὸ κατοικητήριον τῶν λεόντων καὶ ἡ νομὴ ἢ οὖσα τοῖς σκύμοις οὐ ἐπορεύθη λέων τοῦ εἰσελθεῖν ἐκεῖ σκύμνος λέοντος καὶ οὐκ ἦν ὁ ἐκφοβῶν
- 13 Koulye a, se mwen menm k'ap regle ak nou! Se Seyè ki gen tout pouvwa a menm ki di sa. Moun pral boule tout cha lagè nou yo nan dife. Nan lagè a, m'ap fè yo touye tout jenn ti Lyon nou yo. M'ap rache nan men nou tou sa nou te pran lakay lòt yo. Yo p'ap janm tande vwa delege nou yo ankò nan okenn peyi sou latè.
 \2:12Food enough for his young and for his she-lions was pulled down by the lion; his hole was full of flesh and his resting-place stored with meat.
 λέων ἤρπασεν τὰ ἱκανὰ τοῖς σκύμοις αὐτοῦ καὶ ἀπέπνιξεν τοῖς λέουσι αὐτοῦ καὶ ἐπλησεν θήρας νοσσιὰν αὐτοῦ καὶ τὸ κατοικητήριον αὐτοῦ ἄρπαγῆς

- 1 ¶ Madichon pou lavil ki renmen fè san koule a! Se manti ase l'ap mache bay. Li plen richès li vòlò nan fè mètdam. Li chaje ak byen li piye kay lòt.
A curse is on the town of blood; it is full of deceit and violent acts; and there is no end to the taking of life.
ὦ πόλις αἱμάτων ὄλη ψευδῆς ἀδικίας πλήρης οὐ ψηλαφηθήσεται θήρα
- 2 Koute bri fwèt kach yo, bri wou cha yo k'ap woule vini. Koute bri chwal yo k'ap galope, bri cha lagè yo k'ap kouri vini.
The noise of the whip, and the noise of thundering wheels; horses rushing and war-carriages jumping,
φωνὴ μαστίγων καὶ φωνὴ σεισμοῦ τροχῶν καὶ ἵππου διώκοντος καὶ ἄρματος ἀναβράσσοντος
- 3 Kavalye yo ap zeponnen chwal yo. Nepe yo klere kou fèman nan solèy. Lans yo, ou ta di zèklè. Moun tonbe kou mouch. Kadav yo fè pil sou pil. Ou pa ka konte yo. Moun ap bite sou moun mouri.
Horsemen driving forward, and the shining sword and the bright spear: and a great number of wounded, and masses of dead bodies; they are falling over the bodies of the dead:
καὶ ἰππέως ἀναβαίνοντος καὶ στιλβούσης ῥομφαίας καὶ ἐξαστραπτόντων ὄπλων καὶ πλήθους τραυματιῶν καὶ βαρείας πτώσεως καὶ οὐκ ἦν πέρασ τοῖς ἔθνεσιν αὐτῆς καὶ ἀσθενήσουσιν ἐν τοῖς σώμασιν αὐτῶν
- 4 Y'ap pini lavil Niniv, manman jennès la. Y'ap pini l' pou tout dezòd li fè yo. Li te bèl, li te fò nan pawòl dous! Li fè yo pran plezi kont kò yo ak li. Li fè nasyon yo pèdi tèt yo. Lèfini, li pran yo, li fè trafik ak yo!
Because of all the false ways of the loose woman, expert in attraction and wise in secret arts, who takes nations in the net of her false ways, and families through her secret arts.
ἀπὸ πλήθους πορνείας πόρνης καλῆ καὶ ἐπιχαρῆς ἡγουμένη φαρμάκων ἢ πολιοῦσα ἔθνη ἐν τῇ πορνείᾳ αὐτῆς καὶ φυλὰς ἐν τοῖς φαρμάκοις αὐτῆς
- 5 Men sa Seyè ki gen tout pouwva a di: Se mwen menm k'ap regle ak ou! Mwen pral leve rad ou anlè jouk nan tèt. Mwen pral mete ou toutouni pou tout nasyon yo ka wè ou, pou tout peyi ka wè jan ou san wont.
See, I am against you, says the Lord of armies, and I will have your skirts pulled over your face, and let the nations see you unclothed, and the kingdoms your shame.
ἰδοῦ ἐγὼ ἐπὶ σέ λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ καὶ ἀποκαλύψω τὰ ὀπίσω σου ἐπὶ τὸ πρόσωπόν σου καὶ δεῖξω ἔθνεσιν τὴν αἰσχύνην σου καὶ βασιλείαις τὴν ἀτιμίαν σου
- 6 Mwen pral kouvri ou ak salte. Mwen pral avili ou, pou tout moun ka wè jan ou pa bon.
I will make you completely disgusting and full of shame, and will put you up to be looked at by all.
καὶ ἐπιρρίψω ἐπὶ σέ βδελυγμὸν κατὰ τὰς ἀκαθαρσίας σου καὶ θήσομαι σε εἰς παράδειγμα
- 7 Tout moun ki va wè ou va kouri byen lwen. Y'a di: Lavil Niniv fini! Ki moun ki va gen pitye pou li? Pa gen pesonn ka vle vin kenbe rèl la avè l'.
And it will come about that all who see you will go in flight from you and say, Nineveh is made waste: who will be weeping for her? where am I to get comforters for her?
καὶ ἔσται πᾶς ὁ ὄρων σε ἀποπηθήσεται ἀπὸ σοῦ καὶ ἐρεῖ δειλαία νινευὴ τίς στενάξει αὐτήν πόθεν ζητήσω παράκλησιν αὐτῇ
- 8 ¶ Ou menm lavil Niniv, ou pa pi bon pase lavil Tèb. Atout li chita nan mitan gwo larivyè Nil la, ak dlo toupatou tankou yon ranpa, tankou yon glasi pou pwoteje l',
Are you better than No-amon, seated on the Nile streams, with waters all round her; whose wall was the sea and her earthwork the waters?
ἐτοίμασαι μερίδα ἄρμους χορδὴν ἐτοίμασαι μερίδα ἀμῶν ἢ κατοικοῦσα ἐν ποταμοῖς ὕδωρ κύκλω αὐτῆς ἢ ἀρχὴ θάλασσα καὶ ὕδωρ τὰ τεῖχη αὐτῆς
- 9 atout li te anvayi peyi Letiopi ak peyi Lejip kifè pa t' gen limit pou pouwva li ankò, atout moun peyi Pout yo ak moun peyi Libi yo te mache ansanm avè l',
Ethiopia was her strength and Egyptians without number; Put and Lubim were her helpers.
καὶ αἰθιοπία ἢ ἰσχύς αὐτῆς καὶ αἴγυπτος καὶ οὐκ ἔστιν πέρασ τῆς φυγῆς καὶ λίβυες ἐγένοντο βοηθοὶ αὐτῆς
- 10 yo fè moun li yo prizonye, yo depòte yo nan lòt peyi. Nan tout kalfou, yo kraze pitit li yo jouk yo mouri. Yo mare grannèg li yo nan chenn kou esklav. Yo separe yo, yo tire osò pou bay chak moun pa yo.
But even she has been taken away, she has gone away as a prisoner: even her young children are smashed to bits at the top of all the streets: the fate of her honoured men is put to the decision of chance, and all her great men are put in chains.
καὶ αὐτὴ εἰς μετοικεσίαν πορεύσεται αἰχμάλωτος καὶ τὰ νήπια αὐτῆς ἐδαφιοῦσιν ἐπ' ἀρχὰς πασῶν τῶν ὁδῶν αὐτῆς καὶ ἐπὶ πάντα τὰ ἔνδοξα αὐτῆς βαλοῦσιν κλήρους καὶ πάντες οἱ μεγιστᾶνες αὐτῆς δ εθήσονται χειροπέδαις
- 11 Ou menm tou, lavil Niniv, ou pral sou. Tèt ou pral vire. Ou menm tou, ou pral chache kote pou ou kache pou lènmi ou yo.
And you will be overcome with wine, you will become feeble; you will be looking for a safe place from those who are fighting against you.
καὶ σὺ μεθυσθήσῃ καὶ ἔση ὑπερωραμένη καὶ σὺ ζητήσεις σεαυτῇ στάσιν ἐξ ἐχθρῶν
- 12 Fò ou yo tankou yon pye fig Frans chaje fig mi: ou annik souke l', epi fig yo tonbe nan bouch k'ap tann pou manje yo.
All your walled places will be like fig-trees and your people like the first figs, falling at a shake into the mouth which is open for them.
πάντα τὰ ὀχυρώματά σου συκαὶ σκοποῦς ἔχουσαι ἐὰν σαλευθῶσιν καὶ πεσοῦνται εἰς στόμα ἔσθοντος

- 13 Sòlda ou yo, ou ta di yon bann fanm! Peyi a ap san defans devan lènmi ou yo, dife boule ba ki fèmen pòtay ou yo. Yo rete gran louvri.
See, the people who are in you are women; the doorways of your land are wide open to your attackers: the locks of your doors have been burned away in the fire.
ἰδοὺ ὁ λαός σου ὡς γυναῖκες ἐν σοὶ τοῖς ἐχθροῖς σου ἀνοιγόμεναι ἀνοιχθήσονται πύλαι τῆς γῆς σου καὶ καταφάγεται πῦρ τοὺς μοχλοὺς σου
- 14 Al pran dlo mete la, paske yo pral sènen ou anndan lakay ou. Repare miray fò ou yo! Al bat tè ak pye ou pou fè brik! Pare fòm pou fè brik.
Get water for the time when you are shut in, make strong your towns: go into the potter's earth, stamping it down with your feet, make strong the brickworks.
ὕδωρ περιοχῆς ἐπίσπασαι σεαντῆ καὶ κατακράτησον τῶν ὀχυρωμάτων σου ἐμβῆθι εἰς πηλὸν καὶ συμπατήθῃτι ἐν ἀχύροις κατακράτησον ὑπὲρ πλίνθον
- 15 Ou te mèt peple tankou chini, ou te mèt peple tankou krikèt, dife pral boule ou nèt ale. Lagè pral fini avè ou.
There the fire will make you waste; you will be cut off by the sword: make yourself as great in number as the worms, as great in number as the locusts.
ἐκεῖ καταφάγεται σε πῦρ ἐξολοθρεύσει σε ῥομφαία καταφάγεται σε ὡς ἀκρίς καὶ βαρυνθήσῃ ὡς βροῦχος
- 16 Ou te gen plis moun k'ap fè kòmès pase gen zetwal nan syèl la. Koulye a, yo pati tankou krikèt ki louvri zèl yo vole ale.
Let your traders be increased more than the stars of heaven:
ἐπλήθυνας τὰς ἐμπορίας σου ὑπὲρ τὰ ἄστρα τοῦ οὐρανοῦ βροῦχος ὄρμησεν καὶ ἐξεπετάσθη
- 17 Sòlda ou yo ak moun k'ap travay pou ou yo pral tankou yon bann krikèt ki poze sou raje lè fredri. Leve solèy la leve, y' ale. Pesonn pa konnen kote yo fè.
Your crowned ones are like the locusts, and your scribes like the clouds of insects which take cover in the walls on a cold day, but when the sun comes up they go in flight, and are seen no longer in their place.
ἐξήλατο ὡς ἀττέλεβος ὁ σύμμικτός σου ὡς ἀκρίς ἐπιβεβηκυῖα ἐπὶ φραγμὸν ἐν ἡμέραις πάγου ὁ ἥλιος ἀνέτειλεν καὶ ἀφήλατο καὶ οὐκ ἔγνω τὸν τόπον αὐτῆς οὐαὶ αὐτοῖς
- 18 Ou menm wa peyi Lasiri a, faksyonnè ou yo ap dòmi. Chèf lame ou yo mouri. Moun ou yo gaye nan tout mòn. Pa gen pesonn pou fè yo tounen lakay yo ankò.
Sorrow! how are the keepers of your flock sleeping, O king of Assyria! your strong men are at rest; your people are wandering on the mountains, and there is no one to get them together.
ἐνύσταζαν οἱ ποιμένες σου βασιλεὺς ἀσσύριος ἐκοίμισεν τοὺς δυνάστας σου ἀπῆρεν ὁ λαός σου ἐπὶ τὰ ὄρη καὶ οὐκ ἦν ὁ ἐκδεχόμενος
- 19 Pa gen renmèd pou ou pou jan ou donmaje a. Pa gen gerizon pou malennng ou a. Tout moun ki va pran nouvèl la va kontan, y'a bat men. Paske, ak tout mechanste ou yo, pa gen moun ou pa t' fè pase mizè.
Your pain may not be made better; you are wounded to death: all those hearing the news about you will be waving their hands in joy over you: for who has not undergone the weight of your evil-doing again and again?
οὐκ ἔστιν ἴσως τῆ συντριβῆ σου ἐφλέγμανεν ἡ πληγὴ σου πάντες οἱ ἀκούοντες τὴν ἀγγελίαν σου κροτήσουσιν χεῖρας ἐπὶ σέ διότι ἐπὶ τίνα οὐκ ἐπῆλθεν ἡ κακία σου διὰ παντός .
- 1 ¶ Men mesaj Bondye te bay pwofèt Abakouk nan yon vizyon.
The word which Habakkuk the prophet saw.
τὸ λῆμμα ὃ εἶδεν ἀμβακουμ ὁ προφήτης
- 2 Seyè! Konbe tan ankò pou m' pase ap rele ou, ap mande ou sekou anvan pou ou tande m'? Konbe tan ankò pou m' pase ap rele nan zòrèy ou anvan pou ou vin delivre nou anba moun k'ap maltrete nou yo?
How long, O Lord, will your ears be shut to my voice? I make an outcry to you about violent behaviour, but you do not send salvation.
ἕως τίνος κύριε κεκράζομαι καὶ οὐ μὴ εἰσακούσης βοήσομαι πρὸς σέ ἀδικούμενος καὶ οὐ σώσεις
- 3 Poukisa w'ap fè m' wè tout mechanste sa yo? Ki jan ou ka rete kanpe konsa ap gade tout lenjistis sa yo? Se piyay ak mechanste ase ki devan je m'! Toupatou se goumen, se kont.
Why do you make me see evil-doing, and why are my eyes fixed on wrong? for wasting and violent acts are before me: and there is fighting and bitter argument.
ἵνα τί μοι ἔδειξας κόπους καὶ πόνους ἐπιβλέπειν ταλαιπωρίαν καὶ ἀσέβειαν ἐξ ἐναντίας μου γέγονεν κρίσις καὶ ὁ κριτὴς λαμβάνει
- 4 Lalwa a la, li pa sèvi anyen. Ou pa ka jwenn jistis. Mechan yo ap kraze moun k'ap mache dwat. Lajistis devan dèyè.
For this reason the law is feeble and decisions are not effected: for the upright man is circled round by evil-doers; because of which right is twisted.
διὰ τοῦτο διεσκέδασται νόμος καὶ οὐ διεξάγεται εἰς τέλος κρίμα ὅτι ὁ ἀσεβὴς καταδυναστεύει τὸν δίκαιον ἔνεκεν τούτου ἐξελεύσεται τὸ κρίμα διεστραμμένον
- 5 ¶ Seyè a pale ak pèp li a, li di: -Voye je nou gade nasyon ki bò kote nou yo. Nou pral sezi, nou pral tranble. Mwen pral fè yon travay devan je nou. Si se moun ki ta vin di nou sa, nou pa ta kwè.
See among the nations, and take note, and be full of wonder: for in your days I am doing a work in which you will have no belief, even if news of it is given to you.
ἴδετε οἱ καταφρονηταὶ καὶ ἐπιβλέψατε θαυμάσατε θαυμάσια καὶ ἀφανίσθητε διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν ὃ οὐ μὴ πιστεύσητε ἕάν τις ἐκδιηγῆται
- 6 M'ap fè moun peyi Kalde yo kanpe. Se yon pèp ki san pitye, ki san manman. Y'ap mache toupatou sou latè, y'ap pran peyi lòt pèp nan men yo.
For see, I am sending the Chaldaean, that bitter and quick-moving nation; who go through the wide spaces of the earth to get for themselves living-places which are not theirs.
διότι ἰδοὺ ἐγὼ ἐξεγείρω ἐφ' ὑμᾶς τοὺς χαλδαίους τοὺς μαχητὰς τὸ ἔθνος τὸ πικρὸν καὶ τὸ ταχινὸν τὸ πορευόμενον ἐπὶ τὰ πλάτη τῆς γῆς τοῦ κατακληρονομήσαι σκηνώματα οὐκ αὐτοῦ

- 7 Kote yo pase, yo fè moun pè yo. Yo pa nan jwèt ak pesonn. Yo pa pran lòd nan men pesonn. Yo fè sa yo pi pito.
They are greatly to be feared: their right comes from themselves.
φοβερὸς καὶ ἐπιφανὴς ἐστὶν ἐξ αὐτοῦ τὸ κρίμα αὐτοῦ ἔσται καὶ τὸ λῆμμα αὐτοῦ ἐξ αὐτοῦ ἐξελεύσεται
- 8 Chwal yo kouri pi rèd pase chat mawon. Yo pi move pase chen mawon ki grangou. Kavalve yo soti byen lwen, y'ap kouri vini. Yo tankou malfini k'ap plonje sou poul.
And their horses are quicker than leopards and their horsemen more cruel than evening wolves; they come from far away, like an eagle in flight rushing on its food.
καὶ ἐξαλοῦνται ὑπὲρ παρδάλεις οἱ ἵπποι αὐτοῦ καὶ ὀξύτεροι ὑπὲρ τοὺς λύκους τῆς ἀραβίας καὶ ἐξιπάζονται οἱ ἵπποι αὐτοῦ καὶ ὀρμήσουσιν μακρόθεν καὶ πετασθήσονται ὡς ἀετὸς πρόθυμος εἰς τὸ φεγγεῖν
- 9 Sòlda yo ap vini pou fè piyay. Tout moun pè lè yo wè yo ap pwoche, paske yo ranmase prizonnye an kantite, san gad dèyè.
They are coming all of them with force; the direction of their faces is forward, the number of their prisoners is like the sands of the sea.
συντέλεια εἰς ἀσεβεῖς ἦξει ἀνθεστηκότας προσώποις αὐτῶν ἐξ ἐναντίας καὶ συνάξει ὡς ἄμμον αἰχμαλωσίαν
- 10 Y'ap pase wa yo nan betiz. Y'ap pase chèf yo nan rizib. Pa gen fò ki ka rete yo. Yo annik anpile tè bò miray yo, lèfini yo moute pran yo.
He makes little of kings, rulers are a sport to him; all the strong places are to be laughed at; for he makes earthworks and takes them.
καὶ αὐτὸς ἐν βασιλείῳ ἐντροφήσει καὶ τύραννοι παίγνια αὐτοῦ καὶ αὐτὸς εἰς πᾶν ὄχυρῳμα ἐμπαίξεται καὶ βαλεῖ χῶμα καὶ κρατήσει αὐτοῦ
- 11 Yo pase tankou yon koutvan, yo kraze brize, epi y' al fè wout yo. Bondye yo se fòs yo gen nan ponyèt yo. Se nan sa yo kwè.
Then his purpose will be changed, over-stepping the limit; he will make his strength his god.
τότε μεταβαλεῖ τὸ πνεῦμα καὶ διελεύσεται καὶ ἐξυλάσεται αὐτὴ ἢ ἰσχύς τῷ θεῷ μου
- 12 ¶ Seyè! Depi tout tan se ou ki Bondye. Ou se Bondye m', Bondye tout bon ki la pou tout tan an. Seyè, Bondye mwen, ou menm k'ap pwoteje m'! Se pèp sa a ou chwazi pou fè travay ou? Se pèp sa a ou voye pou pini nou?
Are you not eternal, O Lord my God, my Holy One? for you there is no death. O Lord, he has been ordered by you for our punishment; and by you, O Rock, he has been marked out to put us right.
οὐχὶ σὺ ἀπ' ἀρχῆς κύριε ὁ θεὸς ὁ ἅγιός μου καὶ οὐ μὴ ἀποθάνωμεν κύριε εἰς κρίμα τέταχας αὐτόν καὶ ἔπρασέν με τοῦ ἐλέγχειν παιδείαν αὐτοῦ
- 13 Ou twò bon pou ou kite moun ap fè mehanste devan je ou konsa! Ou pa ka rete ap gade moun ap fè lenjistis devan ou konsa! Ki jan ou fè rete ap gade bann moun trèt sa yo? Poukisa ou pa di anyen lè mehan yo ap fini ak moun ki pi inonsan pase yo?
Before your holy eyes sin may not be seen, and you are unable to put up with wrong; why, then, are your eyes on the false? why do you say nothing when the evil-doer puts an end to one who is more upright than himself?
καθαρὸς ὀφθαλμὸς τοῦ μὴ ὄραν πονηρά καὶ ἐπιβλέπειν ἐπὶ πόνους οὐ δυνήση ἵνα τί ἐπιβλέπεις ἐπὶ καταφρονούντας παρασιώπησεν ἐν τῷ καταπίνειν ἀσεβῆ τὸν δίκαιον
- 14 Kouman ou ka aji ak moun tankou si yo te pwason nan lanmè, tankou koulèn nan raje ki pa gen mèt?
He has made men like the fishes of the sea, like the worms which have no ruler over them.
καὶ ποιήσεις τοὺς ἀνθρώπους ὡς τοὺς ἰχθύας τῆς θαλάσσης καὶ ὡς τὰ ἔρπετά τὰ οὐκ ἔχοντα ἡγούμενον
- 15 Moun Babilòn yo pran moun nan zen tankou pwason. Yo rale yo nan senn, yo ranmase yo nan nas. Lèfini, yo kontan, y'ap fè fèt.
He takes them all up with his hook, he takes them in his net, getting them together in his fishing-net: for which cause he is glad and full of joy.
συντέλειαν ἐν ἀγκίστρῳ ἀνέσπασεν καὶ εἴλκυσεν αὐτόν ἐν ἀμφιβλήστρῳ καὶ συνήγαγεν αὐτόν ἐν ταῖς σαγήναις αὐτοῦ ἔνεκεν τούτου εὐφρανθήσεται καὶ χαρήσεται ἡ καρδία αὐτοῦ
- 16 Se sak fè tou, yo fè ofrann bèt yo touye pou senn yo, yo boule lansan pou nas yo, paske se nan senn yo ak nan nas yo yo jwenn tout kalite bon pwason pou yo manje.
For this reason he makes an offering to his net, burning perfume to his fishing-net; because by them he gets much food and his meat is fat.
ἔνεκεν τούτου θύσει τῇ σαγήνῃ αὐτοῦ καὶ θυμιάσει τῷ ἀμφιβλήστρῳ αὐτοῦ ὅτι ἐν αὐτοῖς ἐλίπανεν μερίδα αὐτοῦ καὶ τὰ βρώματα αὐτοῦ ἐκλεκτά
- 17 Eske yo pral toujou sèvi ak nepe yo san rete, pou yo touye moun lòt nasyon san yo pa gen pitye pou yo?
For this cause his net is ever open, and there is no end to his destruction of the nations.
διὰ τοῦτο ἀμφιβαλεῖ τὸ ἀμφιβλήστρον αὐτοῦ καὶ διὰ παντὸς ἀποκτέννει ἔθνη οὐ φείσεται
- 1 ¶ Mwen moute sou fò a pou m' veye. Mwen kanpe sou tèt miray ranpa a, m'ap tann pou m' wè sa Seyè a pral di m', ki repons li pral ban mwen apre tout plenyen mwen plenyen ba li a.
I will take my position and be on watch, placing myself on my tower, looking out to see what he will say to me, and what answer he will give to my protest.
ἐπὶ τῆς φυλακῆς μου στήσομαι καὶ ἐπιβήσομαι ἐπὶ πέτραν καὶ ἀποσκοπεύσω τοῦ ἰδεῖν τί λαλήσει ἐν ἐμοὶ καὶ τί ἀποκριθῶ ἐπὶ τὸν ἐλεγχόν μου
- 2 Men repons Seyè a ban mwen. Li di m' konsa: -Ekri sa mwen pral fè ou wè a. Grave l' byen grave sou wòch plat pou moun ka li l' fasil.
And the Lord gave me an answer, and said, Put the vision in writing and make it clear on stones, so that the reader may go quickly.
καὶ ἀπεκρίθη πρὸς με κύριος καὶ εἶπεν γράψον ὄρασιν καὶ σαφῶς ἐπὶ πυξίον ὅπως διώκη ὁ ἀναγινώσκων αὐτά

- 3 Ekri l' paske se poko lè pou sa m' pral fè ou wè a rive. Men, li p'ap pran lontan ankò pou l' rive. Li gen pou l' rive vre. Si li pran reta pou l' rive, ou mèt tann. Paske, wè pa wè, li gen pou l' rive lè pou l' rive a.
For the vision is still for the fixed time, and it is moving quickly to the end, and it will not be false: even if it is slow in coming, go on waiting for it; because it will certainly come, it will not be kept back.
διότι ἔτι ὄρασις εἰς καιρὸν καὶ ἀνατελεῖ εἰς πέρας καὶ οὐκ εἰς κενόν ἐὰν ὑστερήσῃ ὑπόμεινον αὐτόν ὅτι ἐρχόμενος ἦξει καὶ οὐ μὴ χρονίση
- 4 Men mesaj la: Moun ki pa mache dwat devan Bondye p'ap chape. Men moun ki mache dwat yo va viv paske yo te kenbe konfyans fèm yo nan Bondye.
As for the man of pride, my soul has no pleasure in him; but the upright man will have life through his good faith.
ἐὰν ὑποστεύληται οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται
- 5 ¶ Richès fè moun pèdi tèt yo pi mal pase bweson. Moun ki gen lògèy pa ka rete trankil. Tankou simityè, yo pa janm gen ase. Tankou kote mò yo ye a, yo pa janm gen kont yo. Yo mache pran tout nasyon yo pou yo. Yo mete tout pèp yo anba ponyèt yo.
A curse on the cruel and false one! the man full of pride, who never has enough; who makes his desires wide as the underworld! he is like death; he is never full, but he makes all nations come to him, getting all peoples together to himself.
ὁ δὲ κατοικωμένος καὶ καταφρονητῆς ἀνὴρ ἀλαζών οὐδὲν μὴ περὰν ὅς ἐπλάτυνεν καθὼς ὁ ἄδης τὴν ψυχὴν αὐτοῦ καὶ οὗτος ὡς θάνατος οὐκ ἐμπιπλάμενος καὶ ἐπισυνάξει ἐπ' αὐτόν πάντα τὰ ἔθνη καὶ ἰεῖσθῆται πρὸς αὐτόν πάντας τοὺς λαοὺς
- 6 Men, tout pèp sa yo pral pase yo nan betiz, yo pral rele chalbari dèyè yo, yo pral bay istwa sou yo. Yo pral di: Madichon pou moun k'ap plede pran sa ki pa pou yo! Kilè y'a sispann fè sa?
Madichon pou moun k'ap bay ponya epi k'ap fè moun peye gwo enterè mete sou li!
Will not all these take up a word of shame against him and a bitter saying against him, and say, A curse on him who goes on taking what is not his and is weighted down with the property of debtors!
οὐχὶ ταῦτα πάντα παραβολὴν κατ' αὐτοῦ λήμψονται καὶ πρόβλημα εἰς διήγησιν αὐτοῦ καὶ ἐροῦσιν οὐαὶ ὁ πληθύνων ἑαυτῷ τὰ οὐκ ὄντα αὐτοῦ ἕως τίνος καὶ βαρύνων τὸν κλοιὸν αὐτοῦ στιβαρῶς
- 7 Talè konsa, se nou ki pral nan pran ponya. Moun nou dwe yo pral leve dèyè nou. Yo pral piye tou sa nou genyen.
Will not your creditors suddenly be moved against you, and your troublers get up from their sleep, and you will be to them like goods taken in war?
ὅτι ἐξαίφνης ἀναστήσονται δάκνοντες αὐτόν καὶ ἐκνήψουσιν οἱ ἐπίβουλοι σου καὶ ἔση εἰς διαρπαγὴν αὐτοῖς
- 8 Nou te piye anpil nasyon. Koulye a rès moun ki te chape yo pral piye tou sa nou genyen paske nou te touye anpil moun, nou te fè peyi yo, lavil yo ansanm ak moun ki te rete ladan yo pase anpil mati anba men nou.
Because you have taken their goods from great nations, all the rest of the peoples will take your goods from you; because of men's blood and violent acts against the land and the town and all who are living in it.
διότι σὺ ἐσκύλευσας ἔθνη πολλὰ σκυλεύουσίν σε πάντες οἱ ὑπολελειμμένοι λαοὶ δι' αἵματα ἀνθρώπων καὶ ἀσεβείας γῆς καὶ πόλεως καὶ πάντων τῶν κατοικούντων αὐτήν
- 9 Madichon pou moun k'ap vòlò pou fè fanmi yo rich, k'ap bati kay sou mòn pou malè pa rive yo!
A curse on him who gets evil profits for his family, so that he may put his resting-place on high and be safe from the hand of the wrongdoer!
ὃ ὁ πλεονεκτῶν πλεονεξίαν κακῆν τῷ οἴκῳ αὐτοῦ τοῦ τάξει εἰς ὕψος νοσησίων αὐτοῦ τοῦ ἐκπασθῆναι ἐκ χειρὸς κακῶν
- 10 Se wont nou fè fanmi nou yo wont. Lè nou detwi anpil nasyon konsa, se pwòp tèt nou nou fè mal.
You have been a cause of shame to your house by cutting off a number of peoples, and sinning against your soul.
ἐβουλεύσω αἰσχύνῃν τῷ οἴκῳ σου συνεπέραναι λαοὺς πολλοὺς καὶ ἐξήμαρτεν ἡ ψυχὴ σου
- 11 Ata wòch ki nan miray yo ap denonse nou. Poto travès kay yo ap fè menm bagay la tou.
For the stone will give a cry out of the wall, and it will be answered by the board out of the woodwork.
διότι λίθος ἐκ τοίχου βοήσεται καὶ κἀνθαρος ἐκ ξύλου φθέγγεται αὐτά
- 12 Madichon pou moun k'ap touye moun, k'ap fè lenjistis pou bati lavil yo!
A curse on him who is building a place with blood, and basing a town on evil-doing!
οὐαὶ ὁ οἰκοδομῶν πόλιν ἐν αἵμασιν καὶ ἐτοιμάζων πόλιν ἐν ἀδικίαις
- 13 Travay pèp yo ap fè a pral boule nan dife. Se pou gremesi nasyon yo ap fatigue kò yo travay di. Se Seyè a menm k'ap fè sa rive konsa.
See, is it not the pleasure of the Lord of armies that the peoples are working for the fire and using themselves up for nothing?
οὐ ταῦτά ἐστιν παρὰ κυρίου παντοκράτορος καὶ ἐξέλιπον λαοὶ ἱκανοὶ ἐν πυρὶ καὶ ἔθνη πολλὰ ὀλιγοψύχησαν
- 14 Menm jan lanmè a plen dlo, se konsa toupatou sou latè moun pral konnen pouvwa Bondye a.
For the earth will be full of the knowledge of the glory of the Lord as the sea is covered by the waters.
ὅτι πλησθήσεται ἡ γῆ τοῦ γνῶναι τὴν δόξαν κυρίου ὡς ὕδωρ κατακαλύψει αὐτούς

- 15 ¶ Madichon pou moun k'ap fè moun parèy yo bwè pou avili yo. Yo vide bweson ba yo jouk yo sou. Yo mete yo toutouni devan tout moun.
A curse on him who gives his neighbour the wine of his wrath, making him overcome with strong drink from the cup of his passion, so that you may be a witness of their shame!
ὁ ὁ ποτίζων τὸν πλησίον αὐτοῦ ἀνατροπῇ θολερᾶ καὶ μεθύσκων ὅπως ἐπιβλέπη ἐπὶ τὰ σπήλαια αὐτῶν
- 16 Moun p'ap fè lwanj pou yo. Okontrè, yo pral trennen yo nan labou. Se yo menm ki pral bwè pou yo sou jouk y'a mete yo toutouni devan tout moun tou. Seyè a nan kòlè li pral fè yo bwè gode chatiman li pare pou yo a. Yo t'ap chache lwanj? Se wont y'a wont pito.
You are full of shame in place of glory: take your part in the drinking, and let your shame be uncovered: the cup of the Lord's right hand will come round to you and your glory will be covered with shame.
πλησμονὴν ἀτιμίας ἐκ δόξης πίε καὶ σὺ καὶ διασαλεύθητι καὶ σείσθητι ἐκκύκλωσεν ἐπὶ σὲ ποτήριον δεξιᾶς κυρίου καὶ συνήχθη ἀτιμία ἐπὶ τὴν δόξαν σου
- 17 Yo te koupe tout gwo rakbwa peyi Liban an. Koulye a, se yo yo pral koupe voye jete. Yo te touye tout bèt li yo. Koulye a, bèt li yo pral fè yo kouri al kache. Tou sa pral rive yo paske yo te touye anpil moun, yo te fè peyi yo, lavil yo ansanm ak moun ladan yo pase anpil matè anba men yo.
For the violent acts against Lebanon will come on you, and the destruction of the cattle will be a cause of fear to you, because of men's blood and the violent acts against the land and the town and all who are living in it.
διότι ἀσέβεια τοῦ λιβάνου καλύψει σε καὶ τάλαιπωρία θηρίων πτοήσει σε διὰ αἵματα ἀνθρώπων καὶ ἀσεβείας γῆς καὶ πόλεως καὶ πάντων τῶν κατοικούντων αὐτήν
- 18 Kisa yon estati an bwa ka fè pou nou, pou nou fè moun travay fè li pou nou? Kisa yon estati fèt ak metal yo fonn ka fè pou nou? Se manti ase l'ap ban nou. Sa sa ap rapòte nou lè nou fè ziddòl ki pa ka pale pou nou mete konfyans nou nan yo?
What profit is the pictured image to its maker? and as for the metal image, the false teacher, why does its maker put his faith in it, making false gods without a voice?
τί ὠφελεῖ γλυπτὸν ὅτι ἐγλυψαν αὐτὸ ἐπλασαν αὐτὸ χώνευμα φαντασίαν ψευδοῦ ὅτι πέποιθεν ὁ πλάσας ἐπὶ τὸ πλάσμα αὐτοῦ τοῦ ποιῆσαι εἰδωλα κωφά
- 19 Madichon pou moun k'ap pale ak yon bout bwa, epi k'ap di l': Leve non! Madichon pou moun k'ap pale ak yon moso wòch ki pa gen lapawòl, epi k'ap di l': Kanpe non! Eske bout bwa ak moso ròch ka di ou anyen? Ou kouvri yo avèk plak lò ak plak ajan, se vre. Men yo pa gen lavi.
A curse on him who says to the wood, Awake! to the unbreathing stone, Up! let it be a teacher! See, it is plated with gold and silver, and there is no breath at all inside it.
οὐαὶ ὁ λέγων τῷ ξύλῳ ἔκνηψον ἐξεγέρθητι καὶ τῷ λίθῳ ὑψώθητι καὶ αὐτὸ ἐστὶν φαντασία τοῦτο δὲ ἐστὶν ἔλασμα χρυσοῦ καὶ ἀργυρίου καὶ πᾶν πνεῦμα οὐκ ἐστὶν ἐν αὐτῷ
- 20 Seyè a kanpe nan kay ki apa pou li a. Se pou tout moun sou latè pe bouch devan li.
But the Lord is in his holy Temple: let all the earth be quiet before him.
ὁ δὲ κύριος ἐν ναῷ ἁγίῳ αὐτοῦ εὐλαβεῖσθω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ
- 1 ¶ Men lapriyè pwofèt Abakouk te fè pou li plenyen sò li bay Bondye.
A prayer of Habakkuk the prophet, put to Shigionoth.
προσευχὴ ἀμβακουμ τοῦ προφήτου μετὰ ῥόδης
- 2 -Seyè! Mwen tande tou sa ou te di. M' sezi, m'ap tranble nan tout kò m'. Seyè, gwo mènèy ou te konn fè nan tan lontan yo, koulye a, fè nou wè yo nan lanne k'ap vini yo. Menm lè ou fache, pa bliye gen pitè pou nou!
O Lord, word of you has come to my ears; I have seen your work, O Lord; when the years come near make it clear; in wrath keep mercy in mind.
κύριε εἰσακήκοα τὴν ἀκοίην σου καὶ ἐφοβήθην κατενόησα τὰ ἔργα σου καὶ ἐξέστην ἐν μέσῳ δύο ζῶων γνωσθήσῃ ἐν τῷ ἐγγίσειν τὰ ἔτη ἐπιγνωσθήσῃ ἐν τῷ παρεῖναι τὸν καιρὸν ἀναδειχθήσῃ ἐν τῷ ταρ ἀχθῆναι τὴν ψυχὴν μου ἐν ὀργῇ ἐλλέους μνησθήσῃ
- 3 ¶ Bondye ap vini soti peyi Edon. Bondye tout bon an ap desann soti sou mòn Paran an. Pouvwa li kouvri tout syèl la. Lwanj li toupatou sou latè.
God came from Teman, and the Holy One from Mount Paran. Selah. The heavens were covered with his glory, and the earth was full of his praise.
ὁ θεὸς ἐκ θαυμαν ἦξει καὶ ὁ ἅγιος ἐξ ὄρους κατασκίου δασέος διάψαλμα ἐκάλυπεν οὐρανοῦς ἡ ἀρετὴ αὐτοῦ καὶ αἰνέσεως αὐτοῦ πλήρης ἡ γῆ
- 4 Li klere kou gwo solèy. Zèklè ap soti nan men l'. Se la li kache tout pouvwa li.
He was shining like the light; he had rays coming out from his hand: there his power was kept secret.
καὶ φέγγος αὐτοῦ ὡς φῶς ἐστὶ κέρατα ἐν χερσὶν αὐτοῦ καὶ ἔθετο ἀγάπησιν κραταιὰν ἰσχύος αὐτοῦ
- 5 Li voye vye maladi pran devan li. Li mete lanmò mache dèyè l'.
Before him went disease, and flames went out at his feet.
πρὸ προσώπου αὐτοῦ πορεύεται λόγος καὶ ἐξελεύσεται ἐν πεδίλοις οἱ πόδες αὐτοῦ
- 6 Lè l' kanpe, latè pran tranble. Li annik gade, moun tout nasyon gen kè kase. Mòn ki la depi lontan yo kraze an miyèt moso. Ti mòn tan lontan yo vin plat. Chemen kote li te konn pase tan lontan yo louvri devan l'.
From his high place he sent shaking on the earth; he saw and nations were suddenly moved: and the eternal mountains were broken, the unchanging hills were bent down; his ways are eternal.
ἐστη καὶ ἐσαλεύθη ἡ γῆ ἐπέβλεψεν καὶ διετάκη ἔθνη διεθρόβη τὰ ὄρη βία ἐτάκhsαν βουνοὶ αἰώνιοι

- 7 Mwen wè moun peyi Letiopi yo nan gwo lafliksyon. Moun peyi Madyan yo tou pè.
The curtains of Cushan were troubled, and the tents of Midian were shaking.
 πορείας αιωνίας αὐτοῦ ἀντὶ κόπων εἶδον σκηνώματα αἰθιόπων πτοηθήσονται καὶ αἱ σκηναὶ γῆς μαδιαμ
- 8 Eske se sou gwo rivyè yo ou move konsa, Seyè? Eske se sou lanmè a ou fache? Eske se sou lanmè a ou ankòlè konsa, kifè ou moute sou nwaj yo tankou sou chwal ou, tankou sou cha ou pou al delivre pèp ou a?
Was your wrath burning against the rivers? were you angry with the sea, that you went on your horses, on your war-carriages of salvation?
 μὴ ἐν ποταμοῖς ὀργίσθης κύριε ἢ ἐν ποταμοῖς ὁ θυμὸς σου ἢ ἐν θαλάσῃ τὸ ὄρημά σου ὅτι ἐπιβήσῃ ἐπὶ τοὺς ἵππους σου καὶ ἡ ἰππασία σου σωτηρία
- 9 Ou kenbe banza ou tou pare nan men ou. Pawòl ou se pakèt flèch anpwazonnen. Zèklè ou yo fann tè a louvri.
Your bow was quite uncovered. Selah. By you the earth was cut through with rivers.
 ἐντείων ἐντενεῖς τὸ τόξον σου ἐπὶ τὰ σκήπτρα λέγει κύριος διάψαλμα ποταμῶν ῥαγήσεται γῆ
- 10 Mòn yo wè ou, yo pran tranble. Gwo lapli ap tonbe sot nan syèl la. Dlo anba tè yo ap gwonde. Gwo lanm lanmè ap leve byen wo.
The mountains saw you and were moved with fear; the clouds were streaming with water: the voice of the deep was sounding; the sun did not come up, and the moon kept still in her place.
 ὄψονται σε καὶ ὀδινήσουσιν λαοὶ σκορπίζων ὕδατα πορείας αὐτοῦ ἔδωκεν ἡ ἄβυσσος φωνὴν αὐτῆς ὕψος φαντασίας αὐτῆς
- 11 Flèch ou yo pati tankou zèklè. Lans ou yo klere byen klere. Lalin ak solèy pa parèt tèt yo deyò.
At the light of your arrows they went away, at the shining of your polished spear.
 ἐπήρθη ὁ ἥλιος καὶ ἡ σελήνη ἔστη ἐν τῇ τάξει αὐτῆς εἰς φῶς βολίδες σου πορεύσονται εἰς φέγγος ἀστραπῆς ὀπλων σου
- 12 Ou move, w'ap mache toupatou sou latè. Nan kòlè ou, ou pilonnen nasyon yo anba pye ou.
You went stepping through the land in wrath, crushing the nations in your passion.
 ἐν ἀπειλῇ ὀλιγώσεις γῆν καὶ ἐν θυμῷ κατάρξεις ἔθνη
- 13 Ou sot pou delivre pèp ou a, pou sove wa ou chwazi a. Ou kraze chèf mechan yo. Ou detwi tout moun li yo nèt.
You went out for the salvation of your people, for the salvation of the one on whom your holy oil was put; wounding the head of the family of the evil-doer, uncovering the base even to the neck.
 Selah.
 ἐξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τοὺς χριστούς σου ἔβαλες εἰς κεφαλὰς ἀνόμων θάνατον ἐξήγειρας δεσμοὺς ἕως τραχήλου διάψαλμα
- 14 Avèk flèch ou yo, ou pèse kòmandan an chèf lame yo a, lè yo t'ap vare sou nou tankou yon van tanpèt pou gaye nou. Je yo gran louvri ak kontantman tankou moun ki pral devore pòn malere yo kote yo kache a.
You have put your spears through his head, his horsemen were sent in flight like dry stems; they had joy in driving away the poor, in making a meal of them secretly.
 διέκοψας ἐν ἐκστάσει κεφαλὰς δυναστῶν σεισθήσονται ἐν αὐτῇ διανοίξουσιν χαλινοὺς αὐτῶν ὡς ἔσθων πτωχὸς λάθρα
- 15 Ou foule lanmè a anba pye chwal ou yo. Ou fè dlo lanmè a kimen.
The feet of your horses were on the sea, on the mass of great waters.
 καὶ ἐπεβίβασας εἰς θάλασσαν τοὺς ἵππους σου ταρασσοντας ὕδωρ πολὺ
- 16 ¶ Mwen tande tou sa. Vant mwen bouyi! Lè m' tande tout bri sa yo, bouch mwen pran tranble. Tout zo nan kò m' ap fè m' mal. M' pa ka kanpe sou janm mwen ankò! Mwen rete byen frankil, m'ap tann jou malè a rive, jou Bondye pral mache pran moun k'ap chache nou kont yo.
Hearing it, my inner parts were moved, and my lips were shaking at the sound; my bones became feeble, and my steps were uncertain under me: I gave sounds of grief in the day of trouble, when his forces came up against the people in bands.
 ἐφυλαξάμην καὶ ἐπτοήθη ἡ κοιλία μου ἀπὸ φωνῆς προσευχῆς χειλέων μου καὶ εἰσῆλθεν τρόμος εἰς τὰ ὀστά μου καὶ ὑποκάτωθέν μου ἐταράχθη ἡ ἕξις μου ἀναπαύσομαι ἐν ἡμέρᾳ θλίψεως τοῦ ἀναβῆνα
 ι εἰς λαὸν παροικίας μου
- 17 Pye fig frans yo te mèt pa donner, pye rezen yo te mèt pa bay rezen, rekòt oliv yo te mèt pa bon, jaden yo te mèt pa bay manje, mouton yo te mèt mouri nan sèka yo, bèf yo te mèt mouri nan pak yo, For though the fig-tree has no flowers, and there is no fruit on the vine, and work on the olive comes to nothing, and the fields give no food; and the flock is cut off from its resting-place, and there is no herd in the cattle-house:
διότι συκὴ οὐ καρποφορήσει καὶ οὐκ ἔσται γενήματα ἐν ταῖς ἀμπέλοις ψεύσεται ἔργον ἐλαίας καὶ τὰ πεδία οὐ ποιήσει βρώσιν ἐξέλιπον ἀπὸ βρώσεως πρόβατα καὶ οὐχ ὑπάρχουσιν βόες ἐπὶ φάταις
- 18 mwen menm, m'ap toujou kontan poutèt Seyè a. M'ap fè fèt pou Bondye k'ap delivre m' lan.
Still, I will be glad in the Lord, my joy will be in the God of my salvation.
 ἐγὼ δὲ ἐν τῷ κυρίῳ ἀγαλλιάσομαι χαρήσομαι ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου

- 19 Se Seyè a ki tout fòs mwen. Li asire pye m' tankou pye kabrit. Li fè m' mache sou mòn yo, san m' pa tonbe. Pou chèf k'ap dirije moun k'ap chante yo.
The Lord God is my strength, and he makes my feet like roes' feet, guiding me on my high places. For the chief music-maker on corded instruments.
 κύριος ὁ θεὸς δύνάμις μου καὶ τάξει τοὺς πόδας μου εἰς συντέλειαν ἐπὶ τὰ ὑψηλὰ ἐπιβιβᾷ με τοῦ νικῆσαι ἐν τῇ ψῳδῇ αὐτοῦ .
- 1 ¶ Men mesaj Seyè a te bay Sofoni sou rèy Jozyas, pitit Amon an, ki te wa peyi Jida. Sofoni te pitit Kouchi. Kouchi te pitit Gedalya. Gedalya sa a te pitit Amarya ki li menm te pitit wa Ezekyas.
The word of the Lord which came to Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah, the son of Amon, king of Judah.
 λόγος κυρίου ὃς ἐγενήθη πρὸς σοφονίαν τὸν τοῦ χουσι υἱὸν γοδολιου τοῦ αμαριου τοῦ ἐζεκιου ἐν ἡμέραις ἰωσιου υἱοῦ αμων βασιλέως ἰουδα
- 2 Seyè a di konsa: -Mwen pral detwi dènye bagay sou latè.
I will take away everything from the face of the earth, says the Lord.
 ἐκλείψει ἐκλιπέτω πάντα ἀπὸ προσώπου τῆς γῆς λέγει κύριος
- 3 Mwen pral detwi tout moun, tout bèt, tout zwezo nan syèl la ak tout pwason nan lanmè, mechan yo ansanm ak tou sa k'ap fè yo tonbe nan peche. Mwen pral detwi tout moun, mwen p'ap kite yonn sou latè. Se mwen menm, Seyè a, ki di sa.
I will take away man and beast; I will take away the birds of the heaven and the fishes of the sea; causing the downfall of the evil-doers, and cutting man off from the face of the earth, says the Lord.
 ἐκλιπέτω ἄνθρωπος καὶ κτήνη ἐκλιπέτω τὰ πετεινὰ τοῦ οὐρανοῦ καὶ οἱ ἰχθῦες τῆς θαλάσσης καὶ ἐξαρῶ τοὺς ἀνθρώπους ἀπὸ προσώπου τῆς γῆς λέγει κύριος
- 4 Mwen pral kraze moun peyi Jida yo ansanm ak moun ki rete lavil Jerizalèm yo anba men m'. Mwen pral disparèt dènye kras zidòl Baal nan peyi a. Pesonn p'ap janm chonje prèt k'ap sèvi l' yo ankò.
And my hand will be stretched out on Judah and on all the people of Jerusalem, cutting off the name of the Baal from this place, and the name of the false priests,
 καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ ἰουδαν καὶ ἐπὶ πάντας τοὺς κατοικοῦντας ἱερουσαλημ καὶ ἐξαρῶ ἐκ τοῦ τόπου τούτου τὰ ὀνόματα τῆς βααλ καὶ τὰ ὀνόματα τῶν ἱερέων
- 5 Mwen pral disparèt dènye moun k'ap moute sou teras anwo kay pou adore solèy, lalin ak zetwal nan syèl la. M'ap detwi moun k'ap pran non mwen mete ansanm ak non zidòl Milkòm lan pou fè sèman.
And the worshippers of the army of heaven on the house-tops, and the Lord's worshippers who take oaths by Milcom,
 καὶ τοὺς προσκυνοῦντας ἐπὶ τὰ δώματα τῆ στρατιᾶ τοῦ οὐρανοῦ καὶ τοὺς ὀμνύοντας κατὰ τοῦ κυρίου καὶ τοὺς ὀμνύοντας κατὰ τοῦ βασιλέως αὐτῶν
- 6 M'ap detwi tout moun ki vire do ban mwen, ki pa koute pawòl mwen yo, ki pa vin mande m' konsèy ankò.
And those who are turned back from going after the Lord, and those who have not made prayer to the Lord or got directions from him.
 καὶ τοὺς ἐκκλίνοντας ἀπὸ τοῦ κυρίου καὶ τοὺς μὴ ζητήσαντας τὸν κύριον καὶ τοὺς μὴ ἀντεχομένους τοῦ κυρίου
- 7 ¶ Jou pou Seyè a vin jije a pa lwen rive! Se pou tout moun pe bouch yo devan Seyè a. Seyè a ap pare pou li fè gwo sèvis pou touye bèt. Li chwazi moun l'ap envite yo.
Let there be no sound before the Lord God: for the day of the Lord is near: for the Lord has made ready an offering, he has made his guests holy.
 εὐλαβεῖσθε ἀπὸ προσώπου κυρίου τοῦ θεοῦ διότι ἐγγὺς ἡ ἡμέρα τοῦ κυρίου ὅτι ἠτοίμακεν κύριος τὴν θυσίαν αὐτοῦ ἠγάκεν τοὺς κλητοὺς αὐτοῦ
- 8 Jou gwo sèvis ofrann bèt sa a, m'ap pini tout gwo chèf yo, tout pitit wa yo ansanm ak tout moun k'ap kopye sou moun lòt nasyon yo. Se Seyè a menm ki di sa.
And it will come about in the day of the Lord's offering, that I will send punishment on the rulers and the king's sons and all who are clothed in robes from strange lands.
 καὶ ἔσται ἐν ἡμέρᾳ θυσίας κυρίου καὶ ἐκδικήσω ἐπὶ τοὺς ἄρχοντας καὶ ἐπὶ τὸν οἶκον τοῦ βασιλέως καὶ ἐπὶ πάντας τοὺς ἐνδεδυμένους ἐνδύματα ἀλλότρια
- 9 M'ap pini tout moun k'ap fè sèvis tankou moun lòt nasyon yo. Wi, jou sa a, m'ap pini tout moun k'ap vòlò, k'ap touye moun pou yo ka plen tanp zidòl yo ak sa yo pran.
And in that day I will send punishment on all those who come jumping over the doorstep and make their master's house full of violent behaviour and deceit.
 καὶ ἐκδικήσω ἐπὶ πάντας ἐμφανῶς ἐπὶ τὰ πρόπλα ἐν ἐκείνῃ τῇ ἡμέρᾳ τοὺς πληροῦντας τὸν οἶκον κυρίου τοῦ θεοῦ αὐτῶν ἀσεβείας καὶ δόλου
- 10 Se mwen menm Seyè a k'ap pale toujou. Jou sa a n'a tande gwo rèl bò Pòtay Pwason nan lavil Jerizalèm. N'a tande moun ap plenn byen fò nan katye nèf lavil la. N'a tande yon gwo deblozay pete sou ti mòn yo.
And in that day, says the Lord, there will be the sound of a cry from the fish doorway, and an outcry from the new town, and a great thundering from the hills, and cries of grief from the people of the Hollow;
 καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγει κύριος φωνὴ κραυγῆς ἀπὸ πύλης ἀποκεντούτων καὶ ὀλολυγμὸς ἀπὸ τῆς δευτέρας καὶ συντριμμὸς μέγας ἀπὸ τῶν βουνῶν
- 11 Nou menm ki rete anba lavil, rele byen fò paske tout moun ki t'ap fè trafik yo pral mouri. Wi, yo pral disparèt tout moun ki t'ap fè lajan sou tèt moun nan kòmès.
Because of the downfall of all the people of Canaan: all those who were weighted down with silver have been cut off.
 θρηγήσατε οἱ κατοικοῦντες τὴν κατακεκομμένην ὅτι ὠμοιώθη πᾶς ὁ λαὸς χανααν ἐξωλεθρεύθησαν πάντες οἱ ἐπηρμένοι ἀργυρίῳ

- 12 Lè sa a, men sa k'ap rive. M'ap limen lanp pou m' fouye lavil Jerizalèm. M'ap pini tout moun ki chita chita yo tou dousman, epi k'ap di nan kè yo: Bondye p'ap fè anyen.
And it will come about at that time, that I will go searching through Jerusalem with lights; and I will send punishment on the men who have become like wine stored over-long, who say to themselves, The Lord will not do good and will not do evil.
καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐξερευνησῶ τὴν ἱερουσαλήμ μετὰ λύχνου καὶ ἐκδικήσω ἐπὶ τοὺς ἄνδρας τοὺς καταφρονοῦντας ἐπὶ τὰ φυλάγματα αὐτῶν οἱ λέγοντες ἐν ταῖς καρδίαις αὐτῶν οὐ μὴ ἀγαθὸ ποιήσῃ κύριος οὐδ' οὐ μὴ κακῶσῃ
- 13 Se sa yo kwè! Y'ap piye tout richès yo, y'ap kraze tout kay yo. Y'ap bati kay, men yo p'ap menm gen tan antre ladan yo. Y'ap plante pye rezen, men yo p'ap menm gen tan pran fre diven an.
And their wealth will be violently taken away, and their houses will be made waste: they will go on building houses and never living in them, and planting vine-gardens but not drinking the wine from them.
καὶ ἔσται ἡ δύναμις αὐτῶν εἰς διαρπαγὴν καὶ οἱ οἴκοι αὐτῶν εἰς ἀφανισμόν καὶ οἰκοδομήσουσιν οἰκίας καὶ οὐ μὴ κατοικήσουσιν ἐν αὐταῖς καὶ καταφυτεύουσιν ἀμπελῶνας καὶ οὐ μὴ πῖωσιν τὸν οἶνον αὐτῶν
- 14 ¶ Wi, gwo jou Seyè a pa lwen rive. Sa pral yon gwo jou vre. Li pa lwen rive. L'ap rive byen vit. Jou sa a, sa pral rèd nèt! Ata sòlda ki pi vanyan yo pral rele anmwe.
The great day of the Lord is near, it is near and coming very quickly; the bitter day of the Lord is near, coming on more quickly than a man of war.
ὅτι ἐγγὺς ἡ ἡμέρα κυρίου ἡ μεγάλη ἐγγὺς καὶ ταχεῖα σφόδρα φωνὴ ἡμέρας κυρίου πικρὰ καὶ σκληρὰ τέτακται δυνατὴ
- 15 Jou sa a pral yon jou dechennen, yon jou lafliksyon ak kè sere, yon jou kraze brize, yon jou k'ap fè nwè kou lank, yon jou van ak gwo nwaj nwa ap plen syèl la.
That day is a day of wrath, a day of trouble and sorrow, a day of wasting and destruction, a day of dark night and deep shade, a day of cloud and thick dark.
ἡμέρα ὀργῆς ἡ ἡμέρα ἐκείνη ἡμέρα θλίψεως καὶ ἀνάγκης ἡμέρα ἀωρίας καὶ ἀφανισμοῦ ἡμέρα σκότους καὶ γνόφου ἡμέρα νεφέλης καὶ ὀμίχλης
- 16 Yon jou twonpèt ap kònen, sòlda ap rele pou yo gen kouray pou y' al atake lavil ki gen gwo miray ranpa ak fò byen wo nan chak kwen pou pwoteje yo.
A day of sounding the horn and the war-cry against the walled towns and the high towers.
ἡμέρα σάλπιγγος καὶ κραυγῆς ἐπὶ τὰς πόλεις τὰς ὄχυρὰς καὶ ἐπὶ τὰς γωνίας τὰς ὑψηλάς
- 17 Seyè a te di ankò: -Mwen pral manyen ak lèzòm! Yo pral tatonnen tankou avèg, paske yo te peche kont Seyè a. San yo pral koule kou dlo, kadav yo pral pouri tankou fatra.
And I will send trouble on men so that they will go about like the blind, because they have done evil against the Lord: and their blood will be drained out like dust, and their strength like waste.
καὶ ἐκθλίψω τοὺς ἀνθρώπους καὶ πορεύονται ὡς τυφλοὶ ὅτι τῷ κυρίῳ ἐξήμαρτον καὶ ἐκχεεῖ τὸ αἷμα αὐτῶν ὡς χοῦν καὶ τὰς σάρκας αὐτῶν ὡς βόλβιτα
- 18 Jou Seyè a pral move sou yo a, ni lajan yo ni lò yo p'ap ka sove yo. Kòlè li tankou yon dife k'ap boule tout tè a, paske yon sèl kou a, l'ap disparèt tout moun ki rete sou latè. L'ap fini ak yo.
Even their silver and their gold will not be able to keep them safe in the day of the Lord's wrath; but all the land will be burned up in the fire of his bitter wrath: for he will put an end, even suddenly, to all who are living in the land.
καὶ τὸ ἀργύριον αὐτῶν καὶ τὸ χρυσίον αὐτῶν οὐ μὴ δύνηται ἐξελεῖσθαι αὐτοὺς ἐν ἡμέρᾳ ὀργῆς κυρίου καὶ ἐν πυρὶ ζήλους αὐτοῦ καταναλωθήσεται πᾶσα ἡ γῆ διότι συντέλειαν καὶ σπουδὴν ποιήσει ἐπὶ πάντα τοὺς κατοικοῦντας τὴν γῆν
- 1 ¶ Bann san wont! Pran tèt nou. Kalkile byen,
Come together, make everyone come together, O nation without shame;
συνάχθητε καὶ συνδέθητε τὸ ἔθνος τὸ ἀπαίδευτον
- 2 anvan nou pase tankou pay van pote ale yon sèl jou, anvan dife kòlè Seyè a tonbe sou nou, anvan jou kòlè Seyè a rive sou nou.
Before the Lord sends you violently away in flight like the waste from the grain; before the burning wrath of the Lord comes on you, before the day of the Lord's wrath comes on you.
πρὸ τοῦ γενέσθαι ὑμᾶς ὡς ἄνθος παραπορευόμενον πρὸ τοῦ ἐπελθεῖν ἐφ' ὑμᾶς ὀργὴν κυρίου πρὸ τοῦ ἐπελθεῖν ἐφ' ὑμᾶς ἡμέραν θυμοῦ κυρίου
- 3 Nou menm, pòn malere nan peyi a k'ap fè sa Seyè a bay lòd fè a, vin jwenn li. Fè sa ki dwat devan li. Pa kite lògèy vire tèt nou. Nou pa janm konnen, nou ka chape jou Seyè a va fè wè kòlè li.
Make search for the Lord, all you quiet ones of the earth, who have done what is right in his eyes; make search for righteousness and a quiet heart: it may be that you will be safely covered in the day of the Lord's wrath.
ζητήσατε τὸν κύριον πάντες ταπεινοὶ γῆς κρίμα ἐργάζεσθε καὶ δικαιοσύνην ζητήσατε καὶ ἀποκρίνεσθε αὐτὰ ὅπως σκεπασθῆτε ἐν ἡμέρᾳ ὀργῆς κυρίου
- 4 ¶ p'ap rete yon moun lavil Gaza. Lavil Askalon ap tounen yon dezè. Gwo midi, y'ap mete tout moun Asdòd yo deyò. Y'ap depòte tout moun Ekwon yo.
For Gaza will be given up and Ashkelon will become waste: they will send Ashdod out in the middle of the day, and Ekron will be uprooted.
διότι γὰρ ἀθηρασμένη ἔσται καὶ ἀσκαλὼν ἔσται εἰς ἀφανισμόν καὶ ἄζωτος μεσημβρίας ἐκριφήσεται καὶ ἀκκαρων ἐκριζωθήσεται
- 5 Madichon pou moun peyi Filisti yo ki rete tout bò lanmè a! Seyè a ban nou santans nou, nou menm moun Filisti ki rete nan peyi Kanaran an. L'ap detwi nou nèt, li p'ap kite yon moun nan peyi a.
Sorrow to the people living by the sea, the nation of the Cherethites! The word of the Lord is against you, O Canaan, the land of the Philistines; I will send destruction on you till there is no one living in you.
οὐαὶ οἱ κατοικοῦντες τὸ σχοίνισμα τῆς θαλάσσης πάροιχοι κρητῶν λόγος κυρίου ἐφ' ὑμᾶς χανααν γῆ ἀλλοφύλων καὶ ἀπολωῶ ὑμᾶς ἐκ κατοικίας

- 6 Tout bò lanmè a pral tounen savann kote gadò mouton va mennen bèt yo vin manje.
And the land by the sea will be grass-land, with houses for keepers of sheep and walled places for flocks.
καὶ ἔσται κρήνη νομὴ ποιμνίων καὶ μάνδρα προβάτων
- 7 Ti ponyen moun ki va rete nan fanmi Jida a va gen tout bò lanmè a pou yo. Se la y'a mennen mouton yo al manje. Nan aswè, y'av al dòmi nan kay lavil Askalon yo. Seyè a, Bondye yo a, va fè kichòy pou yo. L'a fè yo leve tèt yo ankò.
The land by the sea will be for the rest of the children of Judah; by the sea they will give their flocks food: in the houses of Ashkelon they will take their rest in the evening; for the Lord their God will take them in hand and their fate will be changed.
καὶ ἔσται τὸ σχοίνισμα τῆς θαλάσσης τοῖς καταλοίποις οἴκου ἰουδα ἐπ' αὐτοὺς νεμήσονται ἐν τοῖς οἴκοις ἀσκαλῶνος δείλης καταλύσουσιν ἀπὸ προσώπου υἱῶν ἰουδα ὅτι ἐπέσκειται αὐτοὺς κύριος ὁ ὁ εὐδὸς αὐτῶν καὶ ἀπέστρεψε τὴν αἰχμαλωσίαν αὐτῶν
- 8 ¶ Seyè a di ankò! -Mwen te tande jan moun peyi Moab yo ak moun Amon yo t'ap jouse pèp mwen an. Yo t'ap pale yo mal. Yo t'ap mache di yo pral pran peyi a nan men yo.
My ears have been open to the bitter words of Moab and the words of shame of the children of Ammon, which they have said against my people, lifting themselves up against the limit of their land.
ἤκουσα ὄνειδισμοὺς μοαβ καὶ κονδυλισμοὺς υἱῶν αμμων ἐν οἷς ὄνειδιζον τὸν λαόν μου καὶ ἐμεγαλύνοντο ἐπὶ τὰ ὄριά μου
- 9 Se poutèt sa, mwen menm Seyè ki gen tout pouwva a, Bondye vivan pèp Izrayèl la, mwen sèmante sou tèt mwen, sa ki te rive lavil Sodòm lan, se sa ki pral rive peyi Moab la. Sa ki te rive lavil Gomò a, se sa ki pral rive peyi moun Amon yo. Yo pral tounen yon kote se pikan chadwon ase ki pral leve, yon mi n' sèl, yon dezè pou tout tan. Ti ponyen ki va rete nan moun pèp mwen yo va piye yo, ti ponyen ki va rete nan moun k'ap sèvi m' yo va pran peyi a pou yo.
For this cause, by my life, says the Lord of armies, the God of Israel, truly Moab will become like Sodom and the children of Ammon like Gomorrah, given up to waste plants and salt pools and unpeopled for ever: the rest of my people will take their property, the overflow of my nation will take their heritage.
διὰ τοῦτο ζῶ ἐγὼ λέγει κύριος τῶν δυνάμεων ὁ θεὸς ἰσραὴλ διότι μοαβ ὡς σοδομα ἔσται καὶ οἱ υἱοὶ αμμων ὡς γομορρα καὶ δαμασκὸς ἐκλελειμμένη ὡς θιμωνιά ἄλωνος καὶ ἠφανισμένη εἰς τὸν αἰῶνα καὶ οἱ κατάλοιποι λαοῦ μου διαρπώνται αὐτοὺς καὶ οἱ κατάλοιποι ἔθνος μου κληρονομήσουσιν αὐτοὺς
- 10 Se sa ki pral rive moun Moab yo ak moun Amon yo, paske yo te gen lògèy, yo t'ap pale pèp Seyè ki gen tout pouwva a mal. Yo t'ap mache di yo pral pran peyi a nan men yo.
This will be their fate because of their pride, because they have said evil, lifting themselves up against the people of the Lord of armies.
αὕτη αὐτοῖς ἀντὶ τῆς ὕβρεως αὐτῶν διότι ὄνειδίσαν καὶ ἐμεγαλύνθησαν ἐπὶ τὸν κύριον τὸν παντοκράτορα
- 11 Seyè a pral fè yo pase pa yo. Li pral disparèt tout bondye moun sou latè yo ap sèvi. Lèfini, tout nasyon toupatou sou latè pral adore l', yo chak nan peyi pa yo.
The Lord will let himself be seen by them: for he will make all the gods of the earth feeble; and men will go down before him in worship, everyone from his place, even all the sea-lands of the nations.
ἐπιφανήσεται κύριος ἐπ' αὐτοὺς καὶ ἐξολεθρεύσει πάντας τοὺς θεοὺς τῶν ἐθνῶν τῆς γῆς καὶ προσκυνήσουσιν αὐτῷ ἕκαστος ἐκ τοῦ τόπου αὐτοῦ πᾶσαι αἱ νῆσοι τῶν ἐθνῶν
- 12 ¶ Nou menm tou, moun peyi Letiopi yo, Seyè a ap touye nou nan lagè!
And you Ethiopians will be put to death by my sword.
καὶ ὑμεῖς αἰθίοπες τραυματῖαι ῥομφαίας μου ἔστε
- 13 Seyè a va leve men l' bò nan nò, l'ap detwi peyi Lasiri. L'ap fè lavil Niniv tounen yon savann, yon tè sèk tankou dezè.
And his hand will be stretched out against the north, for the destruction of Assyria; and he will make Nineveh unpeopled and dry like the waste land.
καὶ ἐκτενεῖ τὴν χεῖρα αὐτοῦ ἐπὶ βορρᾶν καὶ ἀπολεῖ τὸν ἀσσύριον καὶ θήσει τὴν νινευη εἰς ἀφανισμόν ἄνυδρον ὡς ἔρημον
- 14 Se la tout kalite bèt savann pral chwazi fè kay yo. Koukou ak zagoudi pral fè nich yo nan mitan moso demoli kay wòch yo. Y'ap rele bò fennèt yo. Kaou va rele nan papòt kay yo. Y'ap rache tout bwa sèd nan chapant kay yo.
And herds will take their rest in the middle of her, all the beasts of the valley: the pelican and the porcupine will make their living-places on the tops of its pillars; the owl will be crying in the window; the raven will be seen on the doorstep.
καὶ νεμήσονται ἐν μέσῳ αὐτῆς ποίμνια καὶ πάντα τὰ θηρία τῆς γῆς καὶ χαμαιλέοντες καὶ ἐχῖνοι ἐν τοῖς φανώμασιν αὐτῆς κοιτασθήσονται καὶ θηρία φωνήσιν ἐν τοῖς διορύγμασιν αὐτῆς κόρακες ἐν τοῖς πυλῶσιν αὐτῆς διότι κέδροσ τὸ ἀνάστημα αὐτῆς
- 15 Men sa ki pral rive lavil kote moun t'ap pran plezi yo, lavil kote moun te mete nan tèt yo anyen pa ka rive yo, lavil kote moun yo t'ap di nan kè yo: Se mwen menm sèl chèf! Pa gen lòt! Tout moun k'ap pase bò la pral sezi, y'ap mete men nan tèt lè yo wè sa ki rive.
This is the town which was full of joy, living without fear of danger, saying in her heart, I am, and there is no other: how has she been made waste, a place for beasts to take their rest in! everyone who goes by her will make hisses, waving his hand.
αὕτη ἡ πόλις ἡ φαυλίστρια ἡ κατοικοῦσα ἐπ' ἐλπίδι ἡ λέγουσα ἐν καρδίᾳ αὐτῆς ἐγὼ εἰμι καὶ οὐκ ἔστιν μετ' ἐμὲ ἕτι πῶς ἐγενήθη εἰς ἀφανισμόν νομὴ θηρίων πᾶς ὁ διαπορευόμενος δι' αὐτῆς συριεῖ καὶ κινήσει τὰς χεῖρας αὐτοῦ
- 1 ¶ Madichon pou moun lavil Jerizalèm! Yo vire kont Bondye, yo lage kò yo nan dezòd, lèfini y'ap peze moun parèy yo.
Sorrow to her who is uncontrolled and unclean, the cruel town!
ὄ ἡ ἐπιφανὴς καὶ ἀπολελυτρωμένη ἡ πόλις ἡ περιστερὰ

- 2 Yo pa t' koute Seyè a. Yo pa t' pran pinisyon Bondye a pou anyen. Yo pa t' mete konfyans yo nan Seyè a ankò, yo pa t' vin mande Bondye yo a konsèy ankò.
She gave no attention to the voice, she had no use for teaching, she put no faith in the Lord, she did not come near to her God.
οὐκ εἰσήκουσεν φωνῆς οὐκ ἐδέξατο παιδείαν ἐπὶ τῷ κυρίῳ οὐκ ἐπεποιθεὶ καὶ πρὸς τὸν θεὸν αὐτῆς οὐκ ἤγγισεν
- 3 Nan lavil la, chèf yo tankou lyon ki grangou. Jij yo tankou chen mawon ki sotì apre solèy kouche. Yo tèlman akrèk, yo pa kite yon ti zo pou denmen maten.
Her rulers are like loud-voiced lions in her; her judges are wolves of the evening, crushing up the bones before the morning.
οἱ ἄρχοντες αὐτῆς ἐν αὐτῇ ὡς λέοντες ὠρουμένοι οἱ κριταὶ αὐτῆς ὡς λύκοι τῆς ἀραβίας οὐχ ὑπελίποντο εἰς τὸ πρωὶ
- 4 Pwofèt yo pa serye. Pesonn pa ka fye yo. Prèt yo menm pa respekte bagay ki apa pou Bondye. Yo fè lalwa Bondye a di sa yo vle.
Her prophets are good-for-nothing persons, full of deceit: her priests have made the holy place unclean and have gone violently against the law.
οἱ προφῆται αὐτῆς πνευματοφόροι ἄνδρες καταφρονηταὶ οἱ ἱερεῖς αὐτῆς βεβηλοῦσιν τὰ ἅγια καὶ ἀσεβοῦσιν νόμον
- 5 Men Seyè a la nan lavil la. Li pa nan patipri. Li p'ap fè lenjistis. Chak maten, li bay santans li. Depi bajou kase, li la l'ap rann jistis. Men, moun k'ap fè sa ki mal yo pa gen nen nan figi yo.
The Lord in her is upright; he will not do evil; every morning he lets his righteousness be seen, he is unchanging; but the evil-doer has no sense of shame.
ὁ δὲ κύριος δίκαιος ἐν μέσῳ αὐτῆς καὶ οὐ μὴ ποιῆσῃ ἄδικον πρωὶ πρωὶ δώσει κρίμα αὐτοῦ εἰς φῶς καὶ οὐκ ἀπεκρύβῃ καὶ οὐκ ἔγνω ἄδικίαν ἐν ἀπαιτήσει καὶ οὐκ εἰς νεῖκος ἀδικίαν
- 6 Seyè a di: -Mwen disparèt nasyon yo. Mwen kraze gwo fò nan kwen miray ranpa yo. Mwen pa kite yon moun ap mache nan lari. Yo piye lavil yo. Yo pa kite yon moun vivan ladan yo.
I have had the nations cut off, their towers are broken down; I have made their streets a waste so that no one goes through them: destruction has overtaken their towns, so that there is no man living in them.
ἐν διαφθορᾷ κατέσπασα ὑπερηφάνους ἠφανίσθησαν γωνίαι αὐτῶν ἐξερημώσω τὰς ὁδοὺς αὐτῶν τὸ παράπαν τοῦ μὴ διοδεύειν ἐξέλιπον αἱ πόλεις αὐτῶν παρὰ τὸ μηδένα ὑπάρχειν μηδὲ κατοικεῖν
- 7 Mwen te kwè pèp mwen an ta gen yon ti krentif pou mwen. Leson an ta sèvi yo. Yo pa ta janm bliye sa m' te fè yo pase. Men, se lè sa a yo lage kò yo pi rèd nan fè sa ki mal.
I said, Certainly you will go in fear of me, and come under my training, so that whatever I may send on her may not be cut off before her eyes: but they got up early and made all their works evil.
εἶπα πλὴν φοβείσθε με καὶ δέξασθε παιδείαν καὶ οὐ μὴ ἐξολεθρευθῆτε ἐξ ὀφθαλμῶν αὐτῆς πάντα ὅσα ἐξεδίκησα ἐπ' αὐτήν ἐτοιμάζου ὄρθρισον διέφθαρται πᾶσα ἡ ἐπιφυλλίς αὐτῶν
- 8 ¶ Seyè a di: -Nou mèt tann mwen! Nou mèt tann jou pou m' kanpe akize nasyon yo! Mwen fin pran desizyon mwen: m'ap sanble tout nasyon yo ak tout peyi yo pou m' fè yo santi jan m' fache, jan m' ankòlè sou yo. Paskè nan kòlè mwen, mwen pral boule tout latè.
For this reason, go on waiting for me, says the Lord, till the day when I come up as a witness: for my purpose is to send for the nations and to get the kingdoms together, so that I may let loose on them my passion, even all my burning wrath: for all the earth will be burned up in the fire of my bitter passion.
διὰ τοῦτο ὑπόμεινόν με λέγει κύριος εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον διότι τὸ κρίμα μου εἰς συναγωγὰς ἐθνῶν τοῦ εἰσδέξασθαι βασιλεῖς τοῦ ἐκχείαι ἐπ' αὐτοὺς πᾶσαν ὀργὴν θυμοῦ μου διότι ἐν πυρὶ ζήλου μου καταναλωθήσεται πᾶσα ἡ γῆ
- 9 Lè sa a, m'a chanje pawòl ki nan bouch nasyon yo. Se mwen menm yo tout yo pral lapriyè. Yo pral mete tèt yo ansanm pou yo sèvi m'.
For then I will give the people a clean language, so that they may all make prayer to the Lord and be his servants with one mind.
ὅτι τότε μεταστρέψω ἐπὶ λαοὺς γλῶσσαν εἰς γενεάν αὐτῆς τοῦ ἐπικαλεῖσθαι πάντας τὸ ὄνομα κυρίου τοῦ δουλεύειν αὐτῷ ὑπὸ ζυγὸν ἓνα
- 10 Moun ap sotì byen lwen lèt bò larivyè peyi Letiopi yo, y'ap vin ansanm ak moun pèp mwen an ki te gaye toupatou, y'ap pote ofrann yo ban mwen.
From over the rivers of Ethiopia, and from the sides of the north, they will come to me with an offering.
ἐκ περάτων ποταμῶν αἰθιοπίας οἴσουσιν θυσίας μοι
- 11 Jou sa a, nou menm pèp mwen an, nou p'ap bezwen wont tou sa nou te fè lè nou te vire do ban mwen an. Mwen wete tout moun ki gen lògèy nan mitan nou, tout moun k'ap gonfle lestonmak yo sou moun. Nou va sispann kenbe tèt avè m' sou mòn ki apa pou mwen an.
In that day you will have no shame on account of all the things in which you did evil against me: for then I will take away from among you those who were lifted up in pride, and you will no longer be lifted up with pride in my holy mountain.
ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐ μὴ κατασχυνθῆς ἐκ πάντων τῶν ἐπιτηδευμάτων σου ὧν ἠσέβησας εἰς ἐμέ ὅτι τότε περιελῶ ἀπὸ σοῦ τὰ φαυλίσματα τῆς ὕβρεώς σου καὶ οὐκέτι μὴ προσθῆς τοῦ μεγαλαυχῆσαι ἐπὶ τὸ ὄρος τὸ ἅγιόν μου
- 12 Men, moun m'a kite nan lavil la se pòn malere yo ki pa kite lògèy vire tèt yo. Se anba zèl mwen y'a vin chache pwoteksyon.
But I will still have among you a quiet and poor people, and they will put their faith in the name of the Lord.
καὶ ὑπολείψομαι ἐν σοὶ λαὸν πραῖν καὶ ταπεινόν καὶ εὐλαβηθήσονται ἀπὸ τοῦ ὀνόματος κυρίου
- 13 Ti ponyen moun ki va rete nan pèp Izrayèl la p'ap nan fè moun mal, yo p'ap nan bay manti, yo p'ap nan twonpe moun. Y'a manje, y'a dòmi, anyen p'ap fè yo pè.
The rest of Israel will do no evil and say no false words; the tongue of deceit will not be seen in their mouth: for they will take their food and their rest, and no one will be a cause of fear to them.
οἱ κατάλοιποι τοῦ ἰσραηλ καὶ οὐ ποιήσουσιν ἀδικίαν καὶ οὐ λαλήσουσιν μάταια καὶ οὐ μὴ εὐρεθῆν ἐν τῷ στόματι αὐτῶν γλῶσσα δολία διότι αὐτοὶ νεμήσονται καὶ κοιτασθήσονται καὶ οὐκ ἔσται ὁ ἕκφ οβῶν αὐτούς

- 14 ¶ Nou menm, pèp Izrayèl, rele chante pou di jan nou kontan! Nou menm ki rete sou mòn Siyon an, rele byen fò, fè fèt! Nou menm moun lavil Jerizalèm, fè kè nou kontan, danse ak tout nanm nou!
Make melody, O daughter of Zion; give a loud cry, O Israel; be glad and let your heart be full of joy, O daughter of Jerusalem.
χαῖρε σφόδρα θύγατερ σιων κήρυσσε θύγατερ ιερουσαλημ εὐφραίνου καὶ κατατέρπου ἐξ ὄλης τῆς καρδίας σου θύγατερ ιερουσαλημ
- 15 Seyè a wete tout moun ki t'ap fini avèk nou yo. Li bale tout lènmi nou yo ale. Seyè a, wa pèp Izrayèl la, l'a nan mitan nou. Pa gen malè ki pou rive nou ankò!
The Lord has taken away those who were judging you, he has sent your haters far away: the King of Israel, even the Lord, is among you: you will have no more fear of evil.
περιεῖλεν κύριος τὰ ἀδικήματά σου λελύτρωταί σε ἐκ χειρὸς ἐχθρῶν σου βασιλεὺς ἰσραηλ κύριος ἐν μέσῳ σου οὐκ ὄψη κακὰ οὐκέτι
- 16 Jou sa a, y'a di moun lavil Jerizalèm yo: Nou menm ki rete sou mòn Siyon an, nou pa bezwen pè. Pa dekouraje!
In that day it will be said to Jerusalem, Have no fear: O Zion, let not your hands be feeble.
ἐν τῷ καιρῷ ἐκεῖνῳ ἐρεῖ κύριος τῇ ιερουσαλημ θάρσει σιων μὴ παρείσθωσαν αἱ χεῖρές σου
- 17 Seyè a, Bondye nou an, l'a nan mitan nou! Se you vanyan gason. Se li menm k'ap delivre nou. Li kontan wè sa n'ap fè. L'ap mete ou kanpe ankò paske li renmen ou. W'ap fè kè l' kontan. li ap chante
The Lord your God is among you, as a strong saviour: he will be glad over you with joy, he will make his love new again, he will make a song of joy over you as in the time of a holy feast.
κύριος ὁ θεός σου ἐν σοὶ δυνατὸς σώσει σε ἐπάξει ἐπὶ σέ εὐφροσύνην καὶ καινιεῖ σε ἐν τῇ ἀγαπήσει αὐτοῦ καὶ εὐφρανθήσεται ἐπὶ σέ ἐν τέρψει ὡς ἐν ἡμέρᾳ ἑορτῆς
- 18 tankou lè gen fèt: Seyè a di: -Mwen wete sa ki t'ap fè nou pè a. Mwen wete wont ki te sou nou an.
I will take away your troubles, lifting up your shame from off you.
καὶ συνάξω τοὺς συντετριμμένους οὐαί τίς ἔλαβεν ἐπ' αὐτὴν ὄνειδισμόν
- 19 Jou sa a, m'a pini tout moun ki t'ap peze nou yo. M'a sove moun k'ap bwete yo, m'a fè moun yo te depòte yo tounen lakay yo. Nan tout peyi kote moun t'ap fè yo wont mwen pral fè yo fè lwanj pou yo, tout moun pral nonmen non yo.
See, at that time I will put an end to all who have been troubling you: I will give salvation to her whose steps are uncertain, and get together her who has been sent in flight; and I will make them a cause of praise and an honoured name in all the earth, when I let their fate be changed.
ἰδοὺ ἐγὼ ποιῶ ἐν σοὶ ἕνεκεν σοῦ ἐν τῷ καιρῷ ἐκεῖνῳ λέγει κύριος καὶ σώσω τὴν ἐκπεπαισμένην καὶ τὴν ἀποσπασμένην εἰσδέξομαι καὶ θήσομαι αὐτοὺς εἰς καύχημα καὶ ὄνομαστοὺς ἐν πάσῃ τῇ γῆ
- 20 Lè sa a, m'a fè nou tounen lakay nou. Wi, m'a fè nou sanble ankò nan peyi nou an. M'a fè moun toupatou sou latè fè lwanj nou, y'a nonmen non nou. N'a wè m'a fè peyi nou an kanpe ankò. Se Seyè a menm ki di sa.
At that time I will make you come in, at that time I will get you together: for I will make you a name and a praise among all the peoples of the earth when I let your fate be changed before your eyes, says the Lord.
καὶ καταισχυνθήσονται ἐν τῷ καιρῷ ἐκεῖνῳ ὅταν καλῶς ὑμῖν ποιήσω καὶ ἐν τῷ καιρῷ ὅταν εἰσδέξομαι ὑμᾶς διότι δώσω ὑμᾶς ὄνομαστοὺς καὶ εἰς καύχημα ἐν πᾶσιν τοῖς λαοῖς τῆς γῆς ἐν τῷ ἐπιστρέφειν με τὴν αἰχμαλωσίαν ὑμῶν ἐνώπιον ὑμῶν λέγει κύριος .
- 1 ¶ Nan dezyèm lanne rèy wa Dariyis nan peyi Pès la, premye jou nan sizyèm mwa a, Seyè a te bay pwofèt Aje you mesaj pou Zowobabèl, pitit gason Chealtyèl la, ki te gouvènè peyi Jida ansanm ak pou Jozye, pitit gason Jozadak la, ki te granprèt lè sa a. Men mesaj la:
In the second year of Darius the king, in the sixth month, on the first day of the month, came the word of the Lord by Haggai the prophet to Zerubbabel, the son of Shealtiel, ruler of Judah, and to Joshua, the son of Jehozadak, the high priest, saying,
ἐν τῷ δευτέρῳ ἔτει ἐπὶ θαρσειου τοῦ βασιλέως ἐν τῷ μηνὶ τῷ ἕκτῳ μιᾷ τοῦ μηνὸς ἐγένετο λόγος κυρίου ἐν χειρὶ ἀγγαίου τοῦ προφήτου λέγων εἰπὸν δὴ πρὸς ζοροβαβελ τὸν τοῦ σαλαθιηλ ἐκ φυλῆς ιουδα καὶ πρὸς ἰησοῦν τὸν τοῦ ιωσεδεκ τὸν ἱερέα τὸν μέγαν λέγων
- 2 -Seyè ki gen tout pouwva a pale. Men sa li di: Moun yo ap plede di se pòko lè pou yo bati kay Seyè a!
These are the words of the Lord of armies: These people say, The time has not come for building the Lord's house.
τάδε λέγει κύριος παντοκράτωρ λέγων ὁ λαὸς οὗτος λέγουσιν οὐχ ἦκει ὁ καιρὸς τοῦ οἰκοδομηῆσαι τὸν οἶκον κυρίου
- 3 Se poutèt sa, men mesaj Seyè a te bay pwofèt Aje pou pèp la.
Then the word of the Lord came by Haggai the prophet, saying,
καὶ ἐγένετο λόγος κυρίου ἐν χειρὶ ἀγγαίου τοῦ προφήτου λέγων
- 4 Ki jan nou fè pa wont rete nan gwo kay nou byen alèz, epi nou kite kay Bondye a tou kraze?
Is it a time for you to be living in roofed houses while this house is a waste?
εἰ καιρὸς ὑμῖν μὲν ἔστιν τοῦ οἰκεῖν ἐν οἴκοις ὑμῶν κοιλοστάθμοις ὁ δὲ οἶκος οὗτος ἐξηρήμωται
- 5 Bon. Koulye a, men sa Seyè ki gen tout pouwva a di: Kalkile byen sou sa k'ap rive nou la a.
For this cause the Lord of armies has said, Give thought to your ways.
καὶ νῦν τάδε λέγει κύριος παντοκράτωρ τάξτε δὴ τὰς καρδίας ὑμῶν εἰς τὰς ὁδοὺς ὑμῶν

- 6 Nou simen anpil grenn nan jaden nou, men nou rekòlte ti kras. Nou manje, men vant nou pa plen. Nou bwè diven, men kè nou pa kontan. Nou gen rad pou mete sou nou, men fredri ap kale nou toujou. Travayè yo touche lajan, men sa pa ka bouche yon twou dan.
Much has been planted, but little got in; you take food, but have not enough; you take drink, but are not full; you are clothed, but no one is warm; and he who gets payment for his work, gets it to put it into a bag full of holes.
ἐσπεύρατε πολλὰ καὶ εἰσηνέγκατε ὀλίγα ἐφάγετε καὶ οὐκ εἰς πλησμονὴν ἐπίετε καὶ οὐκ εἰς μέθην περιβάλεσθε καὶ οὐκ ἐθερμάνθητε ἐν αὐτοῖς καὶ ὁ τοῦς μισθοῦς συνάγων συνήγαγεν εἰς δεσμὸν τετροῦ πημένον
- 7 Wi! Men sa Seyè ki gen tout pouvwa a di nou: Kalkile byen sou sa k'ap rive nou la a!
This is what the Lord of armies has said: Give thought to your ways.
τάδε λέγει κύριος παντοκράτωρ θέσθε τὰς καρδίας ὑμῶν εἰς τὰς ὁδοὺς ὑμῶν
- 8 Lèfini, ale nan mòn yo. Koupe bwa pote vini. Rebati kay mwen an. Sa va fè m' plezi, se va yon lwanj pou mwen. Se Seyè a ki di sa.
Go up to the hills and get wood and put up the house; and I will take pleasure in it and be honoured, says the Lord.
ἀνάβητε ἐπὶ τὸ ὄρος καὶ κόψατε ξύλα καὶ οἰκοδομήσατε τὸν οἶκον καὶ εὐδοκίσω ἐν αὐτῷ καὶ ἐνδοξασθήσομαι εἶπεν κύριος
- 9 Nou te kwè nou t'ap fè bèl rekòt. Men, rekòt la mèg. Nou ranmase l' mete nan depo, mwen fè l' gate. Poukisa mwen fè sa? Se Seyè ki gen tout pouvwa k'ap pale wi. Se paske nou kite tanp mwen an ap kraze epi tout moun ap prese batè kay pa yo.
You were looking for much, and it came to little; and when you got it into your house, I took it away with a breath. Why? says the Lord of armies. Because of my house which is a waste, while every man takes care of the house which is his.
ἐπεβλέψατε εἰς πολλὰ καὶ ἐγένετο ὀλίγα καὶ εἰσηνέχθη εἰς τὸν οἶκον καὶ ἐξεφύσησα αὐτὰ διὰ τοῦτο τάδε λέγει κύριος παντοκράτωρ ἄνθ' ὃν ὁ οἶκός μου ἐστὶν ἔρημος ὑμεῖς δὲ διώκετε ἕκαστος εἰς τὸν οἶκον αὐτοῦ
- 10 Se poutèt sa, lapli pa tonbe, anyen pa pouse.
For this cause the heaven over you is kept from giving dew, and the earth from giving her fruit.
διὰ τοῦτο ἀνέξει ὁ οὐρανὸς ἀπὸ δρόσου καὶ ἡ γῆ ὑποστελεῖται τὰ ἐκφόρια αὐτῆς
- 11 Mwen lage yon sèl chechrès nan peyi a, sou mòn yo, sou jaden ble yo, sou jaden rezen yo ak jaden oliv yo, sou tou sa k'ap pouse sou latè, sou moun, sou bèt, sou tout sa nou plante.
And by my order no rain came on the land or on the mountains or the grain or the wine or the oil or the produce of the earth or on men or cattle or on any work of man's hands.
καὶ ἐπάξω ῥομφαίαν ἐπὶ τὴν γῆν καὶ ἐπὶ τὰ ὄρη καὶ ἐπὶ τὸν σῖτον καὶ ἐπὶ τὸν οἶνον καὶ ἐπὶ τὸ ἔλαιον καὶ ὅσα ἐκφέρει ἡ γῆ καὶ ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ κτήνη καὶ ἐπὶ πάντας τοὺς πόνους τῶν χειρῶν αὐτῶν
- 12 ¶ Lè sa a, Zowobabèl, pitit Chealtyèl la, Jozye, granprèt la, pitit Jozadak la, ansanm ak tout moun ki te tounen soti nan peyi kote yo te depòte yo a, yo koute sa Seyè a, Bondye yo a, te di yo, dapre mesaj Seyè a te bay pwofèt Aje pou yo a. Yo te vin gen krentif pou Seyè a.
Then Zerubbabel, the son of Shealtiel, and Joshua, the son of Jehozadak, the high priest, and all the rest of the people, gave ear to the voice of the Lord their God and to the words of Haggai the prophet, because the Lord their God had sent him, and the people were in fear before the Lord.
καὶ ἤκουσεν ζοροβαβελ ὁ τοῦ σαλαθιηλ ἐκ φυλῆς ἰουδα καὶ ἰησοῦς ὁ τοῦ ἰωσεδεκ ὁ ἱερεὺς ὁ μέγας καὶ πάντες οἱ κατάλοιποι τοῦ λαοῦ τῆς φωνῆς κυρίου τοῦ θεοῦ αὐτῶν καὶ τῶν λόγων ἀγγαίου τοῦ προφήτου καθότι ἐξαπέστειλεν αὐτὸν κύριος ὁ θεὸς αὐτῶν πρὸς αὐτούς καὶ ἐφοβήθη ὁ λαὸς ἀπὸ προσώπου κυρίου
- 13 Epi, Aje, mesaj Seyè a, bay pèp la yon lòt mesaj Seyè a te ba li. Li di yo: -Seyè a fè nou konnen li la avèk nou.
Then Haggai, whom the Lord had sent to give his words to the people, said, I am with you, says the Lord.
καὶ εἶπεν ἀγγαῖος ὁ ἄγγελος κυρίου τῷ λαῷ ἐγὼ εἰμι μεθ' ὑμῶν λέγει κύριος
- 14 Seyè a mete nan tèt tout moun lanvi pou yo travay nan tanp Bondye yo a, depi Zowobabèl, pitit gason Chealtyèl la, gouvènè peyi Jida a, Jozye, granprèt la, pitit gason Jozadak la, jouk dènye moun ki te tounen soti nan peyi kote yo te depòte yo a. Yo konmansè travay nan tanp Seyè ki gen tout pouvwa a, Bondye yo a,
And the spirit of Zerubbabel, the son of Shealtiel, ruler of Judah, was moved by the Lord, as was the spirit of Joshua, the son of Jehozadak, the high priest, and the spirit of all the rest of the people; and they came and did work in the house of the Lord of armies, their God.
καὶ ἐξήγειρεν κύριος τὸ πνεῦμα ζοροβαβελ τοῦ σαλαθιηλ ἐκ φυλῆς ἰουδα καὶ τὸ πνεῦμα ἰησοῦ τοῦ ἰωσεδεκ τοῦ ἱερέως τοῦ μεγάλου καὶ τὸ πνεῦμα τῶν καταλοίπων παντὸς τοῦ λαοῦ καὶ εἰσῆλθον καὶ ἐποίησαν ἔργα ἐν τῷ οἴκῳ κυρίου παντοκράτορος θεοῦ αὐτῶν
- 15 jou ki te make vennkatriyèm jou nan sizyèm mwa nan dezyèm lanne rèy wa Dariyis la.
On the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.
τῇ τετράδι καὶ εἰκάδι τοῦ μηνὸς τοῦ ἔκτου τῷ δευτέρῳ ἔτει ἐπὶ δαρείου τοῦ βασιλέως
- 1 ¶ Jou ki make venteyenyèm jou nan setyèm mwa nan menm lanne a, Seyè a bay pwofèt Aje yon lòt mesaj ankò.
In the seventh month, on the twenty-first day of the month, the word of the Lord came by Haggai the prophet, saying,
τῷ ἑβδόμῳ μηνὶ μιᾷ καὶ εἰκάδι τοῦ μηνὸς ἐλάλησεν κύριος ἐν χειρὶ ἀγγαίου τοῦ προφήτου λέγων

- 2 Li di li konsa: -Pale ak Zowobabèl, pitit gason Chealtyèl la, gouvènè peyi Jida a, ak Jozye, granprèt la, pitit gason Jozadak la, ansanm ak pèp ki te tounen soti nan peyi kote yo te depòte yo a. W'a di yo:
Say now to Zerubbabel, the son of Shealtiel, ruler of Judah, and to Joshua, the son of Jehozadak, the high priest, and to the rest of the people,
εἰπὸν δὴ πρὸς ζοροβαβελ τὸν τοῦ σαλαθιηλ ἐκ φυλῆς ἰουδα καὶ πρὸς ἰησοῦν τὸν τοῦ ἰωσαδεκ τὸν ἱερέα τὸν μέγαν καὶ πρὸς πάντας τοὺς καταλοίπους τοῦ λαοῦ λέγων
- 3 Eske gen yonn nan nou ki chonje jan tanp lan te bèl nan tan lontan? Ki jan nou wè l' koulye a? Nou pa wè li pa vo anyen?
Who is there still among you who saw this house in its first glory? and how do you see it now? is it not in your eyes as nothing?
τίς ἐξ ὑμῶν ὅς εἶδεν τὸν οἶκον τοῦτον ἐν τῇ δόξῃ αὐτοῦ τῇ ἐμπροσθεν καὶ πῶς ὑμεῖς βλέπετε αὐτὸν νῦν καθὼς οὐχ ὑπάρχοντα ἐνόπιον ὑμῶν
- 4 Men koulye a, kouraj, Zowobabèl! Se Seyè a menm k'ap pale avè ou. Kouraj, Jozye, granprèt la, pitit Jozadak la! Kouraj, nou tout ki rete nan peyi a! Se Seyè a menm k'ap pale ak nou! Mete men nan travay la, paske mwen la avèk nou! Se mwen menm, Seyè ki gen tout pouvwa a, ki di sa!
But now be strong, O Zerubbabel, says the Lord; and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all you people of the land, says the Lord, and get to work: for I am with you, says the Lord of armies:
καὶ νῦν κατίσχυε ζοροβαβελ λέγει κύριος καὶ κατίσχυε ἰησοῦ ὁ τοῦ ἰωσαδεκ ὁ ἱερεὺς ὁ μέγας καὶ κατισχυέτω πᾶς ὁ λαὸς τῆς γῆς λέγει κύριος καὶ ποιεῖτε διότι μεθ' ὑμῶν ἐγώ εἰμι λέγει κύριος παντοκράτωρ
- 5 Lè nou t'ap soti kite peyi Lejip la, mwen te pwomèt mwen t'ap toujou la avèk nou. Enben! M' la nan mitan nou. Nou pa bezwen pè.
The agreement which I made with you when you came out of Egypt, and my spirit, are with you still; have no fear.
καὶ τὸ πνεῦμά μου ἐφέστηκεν ἐν μέσῳ ὑμῶν θαρσεῖτε
- 6 Paske men sa Seyè ki gen tout pouvwa a di: Anvan lontan, mwen pral souke syèl la ak latè a, lanmè a ak tè yo.
For this is what the Lord of armies has said: In a short time I will make a shaking of the heavens and the earth and the sea and the dry land;
διότι τάδε λέγει κύριος παντοκράτωρ ἔτι ἅπαξ ἐγὼ σείσω τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ τὴν ξηράν
- 7 Mwen pral souke tout nasyon yo. Yo pral pote tout richès yo isit la, yo pral plen kay sa a ak bèl bagay. Se Seyè ki gen tout pouvwa a menm ki di sa.
And I will make a shaking of all the nations, and the desired things of all nations will come: and I will make this house full of my glory, says the Lord of armies.
καὶ συσσειώσω πάντα τὰ ἔθνη καὶ ἤξει τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν καὶ πλησώ τὸν οἶκον τοῦτον δόξης λέγει κύριος παντοκράτωρ
- 8 Se pou mwen tout lò ak tout ajan sou latè ye. Se Seyè ki gen tout pouvwa a menm ki di sa.
The silver is mine and the gold is mine, says the Lord of armies.
ἐμὸν τὸ ἀργύριον καὶ ἐμὸν τὸ χρυσίον λέγει κύριος παντοκράτωρ
- 9 Kay sa a ap pi bèl lontan pase premye a. Se isit la menm m'ap bay tout moun kè poze. Se mwen menm, Seyè ki gen tout pouvwa a, ki di sa!
The second glory of this house will be greater than the first, says the Lord of armies: and in this place I will give peace, says the Lord of armies.
διότι μεγάλη ἔσται ἡ δόξα τοῦ οἴκου τούτου ἢ ἐσχάτη ὑπὲρ τὴν πρώτην λέγει κύριος παντοκράτωρ καὶ ἐν τῷ τόπῳ τούτῳ δώσω εἰρήνην λέγει κύριος παντοκράτωρ καὶ εἰρήνην ψυχῆς εἰς περιποίησιν παντὶ τῷ κτίζοντι τοῦ ἀναστῆσαι τὸν ναὸν τοῦτον
- 10 ¶ Jou ki te make vennkatriyèm jou nan nevyèm mwa nan dezyèm lanne rèy wa Dariyis la, Seyè ki gen tout pouvwa a bay pwofèt Aje yon lòt mesaj ankò. Li di l' konsa:
On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the Lord came by Haggai the prophet, saying,
τετράδι καὶ εἰκάδι τοῦ ἐνάτου μηνὸς ἔτους δευτέρου ἐπὶ δαρείου ἐγένετο λόγος κυρίου πρὸς ἀγγαίων τὸν προφήτην λέγων
- 11 -Al mande prèt yo sa lalwa di sou sa.
These are the words of the Lord of armies: Put now a point of law to the priests, saying,
τάδε λέγει κύριος παντοκράτωρ ἐπερώτησον τοὺς ἱερεῖς νόμον λέγων
- 12 Si yon moun pran yon moso vyann yo mete apa pou Bondye, li vlope l' nan ke rad li. Lèfini, li kite rad la touche yon pen, osinon yon manje kwit, osinon yon veso ki gen diven osinon ki gen lwil, ou nenpòt ki kalite manje, èske sa ap mete manje a apa pou Bondye tou pou sa? Lè Aje mande prèt yo sa, yo reponn li: -Non!
If anyone has some holy flesh folded in the skirt of his robe, will bread or soup or wine or oil or any other food be made holy if touched by his skirt? And the priests answering said, No.
ἐὰν λάβῃ ἄνθρωπος κρέας ἅγιον ἐν τῷ ἄκρῳ τοῦ ἱματίου αὐτοῦ καὶ ἄψῃται τὸ ἄκρον τοῦ ἱματίου αὐτοῦ ἄρτου ἢ ἐψέματος ἢ οἴνου ἢ ἐλαίου ἢ παντὸς βρώματος εἰ ἁγιασθήσεται καὶ ἀπεκρίθησαν οἱ ἱερεῖς καὶ εἶπαν οὐ
- 13 Lèfini, Aje mande yo: -Lè yon moun pa nan kondisyon pou l' sèvi Bondye paske li te manyen yon kadav, lèfini si li manyen yonn nan kalite manje sa yo, èske sa ap fè manje yo pa bon pou sa pou moun ki nan kondisyon pou sèvi Bondye? Prèt yo reponn li: -Non!
Then Haggai said, Will any of these be made unclean by the touch of one who is unclean through touching a dead body? And the priests answering said, It will be made unclean.
καὶ εἶπεν ἀγγαῖος ἐὰν ἄψῃται μεμιαμμένος ἐπὶ ψυχῇ ἀπὸ παντὸς τούτων εἰ μιανθήσεται καὶ ἀπεκρίθησαν οἱ ἱερεῖς καὶ εἶπαν μιανθήσεται

- 14 Lè sa a, Aje di yo konsa: -Men sa Seyè a di. Se menm bagay la tou pou pèp nasyon sa a ansanm ak tou sa y'ap fè a. Sa yo ofri ban mwen an pa bon, paske yo pa nan kondisyon pou yo sèvi Bondye. **Then Haggai said, So is this people and so is this nation before me, says the Lord; and so is every work of their hands; and the offering they give there is unclean.**
καὶ ἀπεκρίθη ἁγγίαιος καὶ εἶπεν οὕτως ὁ λαὸς οὕτως καὶ οὕτως τὸ ἔθνος τοῦτο ἐνόπιον ἐμοῦ λέγει κύριος καὶ οὕτως πάντα τὰ ἔργα τῶν χειρῶν αὐτῶν καὶ ὡς ἐὰν ἐγγίση ἐκεῖ μιανθήσεται ἕνεκεν τῶν λημμάτων αὐτῶν τῶν ὀρθρινῶν ὀδυνηθήσονται ἀπὸ προσώπου πόνων αὐτῶν καὶ ἔμισεῖτε ἐν πύλαις ἐλέγχοντας
- 15 Men sa Seyè a di ankò: -Depi jòdi a, kalkile byen sou sa ki rive nou. Anvan nou te konmanse rebati kay ki apa pou Seyè a, **And now, give thought, looking back from this day to the time before one stone was put on another in the Temple of the Lord:**
καὶ νῦν θέσθε δὴ εἰς τὰς καρδίας ὑμῶν ἀπὸ τῆς ἡμέρας ταύτης καὶ ὑπεράνω πρὸ τοῦ θεῖνου λίθου ἐπὶ λίθον ἐν τῷ ναῷ κυρίου
- 16 ki jan sa te ye pou nou? Nou te al fè rekòt nan yon jaden ble, nou te konprann nou t'ap jwenn vin barik, se dis ase nou jwenn. N' al chache diven nan yon barik depo, nou te konprann nou t'ap jwenn senkant galon, se vin galon ase nou jwenn. **How, when anyone came to a store of twenty measures, there were only ten: when anyone went to the wine-store to get fifty vessels full, there were only twenty.**
τίνες ἦτε ὅτε ἐνεβάλλετε εἰς κувέλην κριθῆς εἴκοσι σάτα καὶ ἐγένετο κριθῆς δέκα σάτα καὶ εἰσπορεύεσθε εἰς τὸ ὑπολήνιον ἐξαντλήσαι πεντήκοντα μετρητὰς καὶ ἐγένοντο εἴκοσι
- 17 Mwen voye lawouy ak lagrèl gate tou sa nou te plante ak men nou. Mwen fè yo kanni. Men, nou yonn pa tounen vin jwenn mwen. Se Seyè a ki di sa. **And I sent burning and wasting and a rain of ice-drops on all the works of your hands; but still you were not turned to me, says the Lord.**
ἐπάταξα ὑμᾶς ἐν ἀφορία καὶ ἐν ἀνεμοφορία καὶ ἐν χαλάζῃ πάντα τὰ ἔργα τῶν χειρῶν ὑμῶν καὶ οὐκ ἐπεστρέψατε πρὸς με λέγει κύριος
- 18 Men jòdi a, vennkatryèm jou nan nevyèm mwa a, jou nou te fini ak fondasyon tanp lan, kalkile byen sou sa ki pral rive nou la a! **And now, give thought; looking on from this day, from the twenty-fourth day of the ninth month, from the time when the base of the Lord's house was put in its place, give thought to it.**
ὑποτάξατε δὴ τὰς καρδίας ὑμῶν ἀπὸ τῆς ἡμέρας ταύτης καὶ ἐπέκεινα ἀπὸ τῆς τετράδος καὶ εἰκάδος τοῦ ἐνάτου μηνὸς καὶ ἀπὸ τῆς ἡμέρας ἧς ἐθεμελιώθη ὁ ναὸς κυρίου θέσθε ἐν ταῖς καρδίαις ὑμῶν
- 19 Ata grenn pou plante pa gen ankò nan depo nou yo. Ni pye rezen nou yo, ni pye fig frans nou yo, ni pye grenad nou yo, ni pye oliv nou yo pa donne ankò. Men, depi jounen jòdi a, mwen pral beni nou. **Is the seed still in the store-house? have the vine and the fig-tree, the pomegranate and the olive-tree, still not given their fruit? from this day I will send my blessing on you.**
εἰ ἐτι ἐπιγνωσθήσεται ἐπὶ τῆς ἄλω καὶ εἰ ἐτι ἡ ἄμπελος καὶ ἡ συκὴ καὶ ἡ ρόα καὶ τὰ ξύλα τῆς ἐλαιᾶς τὰ οὐ φέροντα καρπὸν ἀπὸ τῆς ἡμέρας ταύτης εὐλογήσω
- 20 ¶ Menm jou sa a, ki te vennkatryèm jou nan mwa a, Seyè a bay Aje yon dezyèm mesaj. Li di l' konsa: **And the word of the Lord came a second time to Haggai, on the twenty-fourth day of the month, saying,**
καὶ ἐγένετο λόγος κυρίου ἐκ δευτέρου πρὸς ἁγγίαιον τὸν προφήτην τετράδι καὶ εἰκάδι τοῦ μηνὸς λέγων
- 21 -Pale ak Zowobabèl, gouvènè peyi Jida a, di l' pou mwen: Mwen pral souke syèl la ak latè a. **Say to Zerubbabel, ruler of Judah, I will make a shaking of the heavens and the earth,**
εἰπὸν πρὸς ζοροβαβελ τὸν τοῦ σαλαθιηλ ἐκ φυλῆς ἰουδα λέγων ἐγὼ σείω τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ τὴν ξηρὰν
- 22 Mwen pral jete wa k'ap gouvènè yo, mwen pral detwi pouwva nasyon yo. Mwen pral chavire cha lagè yo ansanm ak moun ki sou yo. Tout chwal yo pral mouri. Pou moun ki te sou chwal yo menm, yonn pral touye lòt ak nepe yo. **Overturning the power of kingdoms; and I will send destruction on the strength of the kingdoms of the nations; by me war-carriages will be overturned with those who are in them; and the horses and the horsemen will come down, everyone by the sword of his brother.**
καὶ καταστρέψω θρόνους βασιλείων καὶ ὀλεθρεύσω δύναμιν βασιλείων τῶν ἐθνῶν καὶ καταστρέψω ἄρματα καὶ ἀναβάτας καὶ καταβήσονται ἵπποι καὶ ἀναβάται αὐτῶν ἕκαστος ἐν ῥομφαίᾳ πρὸς τὸν ἀδελφὸν αὐτοῦ
- 23 Jou sa a, m'ap pran ou, ou menm Zowobabèl, sèvitè m' lan, pitit gason Chealtyèl la, m'ap ba ou pouwva pou gouvènè nan non mwen, paske se ou menm mwen chwazi pou sa. Se Seyè ki gen tout pouwva a ki di sa **In that day, says the Lord of armies, I will take you, O Zerubbabel, my servant, the son of Shealtiel, says the Lord, and will make you as a jewelled ring: for I have taken you to be mine, says the Lord of armies.**
ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγει κύριος παντοκράτωρ λήψομαι σε ζοροβαβελ τὸν τοῦ σαλαθιηλ τὸν δοῦλόν μου λέγει κύριος καὶ θήσομαι σε ὡς σφραγίδα διότι σὲ ἤρτεῖσα λέγει κύριος παντοκράτωρ .
- 1 ¶ Nan uityèm mwa dizyèm lanne rèy wa Dariyis, Seyè a pale ak pwofèt Zakari, ki te pitit Berekyia, pitit pitit Ido. Li ba li mesaj sa a pou pèp la. **In the eighth month, in the second year of Darius, the word of the Lord came to Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,**
ἐν τῷ ὀγδόῳ μηνὶ ἔτους δευτέρου ἐπὶ δαρείου ἐγένετο λόγος κυρίου πρὸς ζαχαριαν τὸν τοῦ βαραχιου υἱὸν ἀδδω τὸν προφήτην λέγων
- 2 Li di li: -Mwen menm Seyè a, mwen te fache anpil sou zansèt nou yo. **The Lord has been very angry with your fathers:**
ὀργίσθη κύριος ἐπὶ τοὺς πατέρας ὑμῶν ὀργὴν μεγάλην

- 3 Men koulye a, mwen menm Seyè ki gen tout pouvwa a, men sa m' voye di nou: Tounen vin jwenn mwen, m'a tounen vin jwenn nou tou. Se vre wi sa m'ap di nou la a.
And you are to say to them, These are the words of the Lord of armies: Come back to me, says the Lord of armies, and I will come back to you.
 και ἐρεῖς πρὸς αὐτούς τάδε λέγει κύριος παντοκράτωρ ἐπιστρέψατε πρὸς με καὶ ἐπιστραφήσομαι πρὸς ὑμᾶς λέγει κύριος
- 4 Pa fè tankou zansèt nou yo. Nan tan lontan pwofèt yo te ba yo mesaj mwen. Yo te di yo: Men sa Seyè a di nou: Kite move chemen n'ap swiv la. Sispann fè sa ki mal. Men, yo pa t' koute m', yo fè tankou se pa avè yo m' t'ap pale. Se vre wi sa m'ap di la a.
Be not like your fathers, to whom the voice of the earlier prophets came, saying, Be turned now from your evil ways and from your evil doings: but they did not give ear to me or take note, says the Lord.
 και μὴ γίνεσθε καθὼς οἱ πατέρες ὑμῶν οἷς ἐνεκάλεσαν αὐτοῖς οἱ προφῆται οἱ ἔμπροσθεν λέγοντες τάδε λέγει κύριος παντοκράτωρ ἀποστρέψατε ἀπὸ τῶν ὁδῶν ὑμῶν τῶν πονηρῶν καὶ ἀπὸ τῶν ἐπιτηδευμάτων ὑμῶν τῶν πονηρῶν καὶ οὐ προσέσχον τοῦ εἰσακοῦσαί μου λέγει κύριος
- 5 Kote zansèt nou yo ye koulye a? Eske pwofèt yo te ka viv san yo pa janm mouri?
Your fathers, where are they? and the prophets, do they go on living for ever?
 οἱ πατέρες ὑμῶν ποῦ εἰσιν καὶ οἱ προφῆται μὴ τὸν αἰῶνα ζήσονται
- 6 Men, sa m' te di nan pawòl ak lòd mwen te bay pwofèt yo, sèvitè m' yo, pou zansèt nou yo, èske sa pa rive yo vre? Lè sa a, yo vin règrèt sa yo te fè a. Yo rekonèt mwen menm, Seyè ki gen tout pouvwa a, mwen te pini yo pou jan yo t'ap viv la, pou tou sa yo te fè ki mal, jan mwen te sot pou m' fè l' la.
But my words and my orders, which I gave to my servants the prophets, have they not overtaken your fathers? and turning back they said, As it was the purpose of the Lord of armies to do to us, in reward for our ways and our doings, so has he done.
 πλὴν τοὺς λόγους μου καὶ τὰ νόμιά μου δέχεσθε ὅσα ἐγὼ ἐντέλλομαι ἐν πνεύματί μου τοῖς δούλοις μου τοῖς προφήταις οἱ κατελάβοσαν τοὺς πατέρας ὑμῶν καὶ ἀπεκρίθησαν καὶ εἶπαν καθὼς παρατέτακται κύριος παντοκράτωρ τοῦ ποιῆσαι κατὰ τὰς ὁδοὺς ὑμῶν καὶ κατὰ τὰ ἐπιτηδεύματα ὑμῶν οὕτως ἐποίησεν ὑμῖν
- 7 ¶ Nan dezyèm lanne rèy wa Dariyis, vennkatyèm jou nan onzyèm mwa a, mwa yo rele Cheba a, Seyè a bay pwofèt Zakari, pitit Berekya, pitit pitit Ido a, yon mesaj.
On the twenty-fourth day of the eleventh month, the month Shebat, in the second year of Darius, the word of the Lord came to Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
 τῇ τετράδι καὶ εἰκάδι τῷ ἑνδεκάτῳ μηνὶ οὗτός ἐστιν ὁ μὴν σαβὰτ ἐν τῷ δευτέρῳ ἔτει ἐπὶ δαρείου ἐγένετο λόγος κυρίου πρὸς ζαχαριαν τὸν τοῦ βαραχίου υἱὸν ἀδδώ τὸν προφήτην λέγων
- 8 Men ki jan pwofèt la rakonte l': -Mwen fè yon vizyon nan mitan lannwit: Mwen wè yon nonm sou yon chwal wouj. Li te kanpe nan mitan yon bann pye jasmen ki te nan yon ti fon anba pyebwa. Te gen yon chwal wouj, yon chwal alzan ak yon chwal blan kanpe dèyè do l'.
I saw in the night a man on a red horse, between the mountains in the valley, and at his back were horses, red, black, white, and of mixed colours.
 ἐώρακα τὴν νύκτα καὶ ἰδοὺ ἀνὴρ ἐπιβεβηκὼς ἐπὶ ἵππον πυρρόν καὶ οὗτος εἰστήκει ἀνὰ μέσον τῶν δύο ὁρέων τῶν κατασκίων καὶ ὀπίσω αὐτοῦ ἵπποι πυρροὶ καὶ ψαροὶ καὶ ποικίλοι καὶ λευκοὶ
- 9 Mwen mande: -Kisa chwal sa yo ye menm, mèt? Zanji ki t'ap pale avè m' lan reponn mwen: -Mwen pral fè ou wè sa yo ye.
Then I said, O my lord, what are these? And the angel who was talking to me said to me, I will make clear to you what they are.
 και εἶπα τί οὗτοι κύριε καὶ εἶπεν πρὸς με ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ ἐγὼ δεῖξω σοὶ τί ἐστὶν ταῦτα
- 10 Nonm ki te kanpe nan mitan pye jasmen yo pran lapawòl, li di m' konsa: -Se moun Seyè a te voye al wè sa k'ap pase toupatou sou latè.
And the man who was between the mountains, answering me, said, These are those whom the Lord has sent to go up and down through the earth.
 και ἀπεκρίθη ὁ ἀνὴρ ὁ ἐφροσθηκὼς ἀνὰ μέσον τῶν ὁρέων καὶ εἶπεν πρὸς με οὗτοί εἰσιν οὓς ἐξαπέσταλκεν κύριος τοῦ περιδεῦσαι τὴν γῆν
- 11 Chwal yo pale ak zanji Bondye a ki te kanpe nan mitan pye jasmen yo, yo di l' konsa: -Nou te ale toupatou sou latè. Nou te wè tout moun chita byen dousman lakay yo, san bri san kont.
And the man who was between the mountains, answering, said to the angel of the Lord, We have gone up and down through the earth, and all the earth is quiet and at rest.
 και ἀπεκρίθησαν τῷ ἀγγέλῳ κυρίου τῷ ἐφροστώτῳ ἀνὰ μέσον τῶν ὁρέων καὶ εἶπον περιωδευκαμεν πᾶσαν τὴν γῆν καὶ ἰδοὺ πᾶσα ἡ γῆ κατοικεῖται καὶ ἡσυχάζει
- 12 Lè sa a, zanji Seyè a pran lapawòl, epi li di: -Seyè ki gen tout pouvwa, sa fè swasannndan depi ou ankòlè sou lavil Jerizalèm ak sou lavil Jida yo. Kilè w'a resi gen pitye pou yo?
Then the angel of the Lord, answering, said, O Lord of armies, how long will it be before you have mercy on Jerusalem and on the towns of Judah against which your wrath has been burning for seventy years?
 και ἀπεκρίθη ὁ ἄγγελος κυρίου καὶ εἶπεν κύριε παντοκράτωρ ἕως τίνος οὐ μὴ ἐλεήσης τὴν ἱερουσαλημ καὶ τὰς πόλεις ἰουδα ἃς ὑπερεΐδες τοῦτο ἑβδομηκοστὸν ἔτος
- 13 Seyè a reponn zanji ki t'ap pale avè m' lan. Li ba li bon pawòl pou remoute kouraj li.
And the Lord gave an answer in good and comforting words to the angel who was talking to me.
 και ἀπεκρίθη κύριος παντοκράτωρ τῷ ἀγγέλῳ τῷ λαλῶντι ἐν ἐμοὶ ῥήματα καλὰ καὶ λόγους παρακλητικούς
- 14 Lèfini, zanji ki t'ap pale avè m' lan di m': -Men sa pou ou fè moun yo konnen: Seyè ki gen tout pouvwa a pale. Li di: Mwen renmen lavil Jerizalèm ki sou mòn Siyon an anpil anpil.
And the angel who was talking to me said to me, Let your voice be loud and say, These are the words of the Lord of armies: I am greatly moved about the fate of Jerusalem and of Zion.
 και εἶπεν πρὸς με ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ ἀνάκραγε λέγων τάδε λέγει κύριος παντοκράτωρ ἐξήλωκα τὴν ἱερουσαλημ καὶ τὴν σιων ζῆλον μέγαν

- 15 Men, mwen move anpil sou nasyon k'ap mennen lavi dous yo. Mwen te fache sou pèp mwen an, se vre. Men, mwen pa t' twò fache pase sa. Men, nasyon yo pwofite, yo fè gwo malè sou li.
And I am very angry with the nations who are living untroubled: for when I was only a little angry, they made the evil worse.
 και ὀργὴν μεγάλην ἐγὼ ὀργίζομαι ἐπὶ τὰ ἔθνη τὰ συνεπιτιθέμενα ἀνθ' ὧν ἐγὼ μὲν ὀργίσθην ὀλίγα αὐτοὶ δὲ συνεπέθεντο εἰς κακά
- 16 Se poutèt sa, men sa Seyè a di: M'ap tounen vin jwenn lavil Jerizalèm ankò, m'ap gen pitye pou li. Yo pral rebati tanp mwen an nan lavil la. Jerizalèm pral kanpe ankò. Se mwen men, Seyè a, ki di sa:
So this is what the Lord has said: I have come back to Jerusalem with mercies; my house is to be put up in her, says the Lord of armies, and a line is to be stretched out over Jerusalem.
 διὰ τοῦτο τάδε λέγει κύριος ἐπιστρέφω ἐπὶ ἱερουσαλημ ἐν οἰκτιρῶ καὶ ὁ οἶκός μου ἀνοικοδομηθήσεται ἐν αὐτῇ λέγει κύριος παντοκράτωρ καὶ μέτρον ἐκταθήσεται ἐπὶ ἱερουσαλημ ἔτι
- 17 Zanj lan di m': -Men yon lòt bagay pou fè yo konnen ankò. Seyè a pale, li di konsa: Lavil mwen yo pral wè zafè yo mache byen ankò. M'ap gen pitye pou mòn Siyon an ankò. Mwen pral chwazi lavil Jerizalèm pou li rele m' pa m' ankò.
And again let your voice be loud and say, This is what the Lord of armies has said: My towns will again be overflowing with good things, and again the Lord will give comfort to Zion and take Jerusalem for himself.
 και εἶπεν πρὸς με ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ ἀνάκραγε λέγων τάδε λέγει κύριος παντοκράτωρ ἔτι διαχυθήσονται πόλεις ἐν ἀγαθοῖς καὶ ἐλεήσει κύριος ἔτι τὴν σιων καὶ αἰρείει ἔτι τὴν ἱερουσαλημ
- 1 ¶ Apre sa, mwen fè yon lòt vizyon, mwen leve je m' gade. Mwen wè yon nonm avèk yon chenn pou mezire nan men l'.
 \1:18\And lifting up my eyes I saw four horns.
 και ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ τέσσαρα κέρατα
- 2 Mwen mande l': -Kote ou prale? Li reponn mwen: -Mwen pral pran mezi lavil Jerizalèm, pou m' wè ki longè ak ki lajè li genyen.
 \1:19\And I said to the angel who was talking to me, What are these? And he said to me, These are the horns which have sent Judah, Israel, and Jerusalem in flight.
 και εἶπα πρὸς τὸν ἄγγελον τὸν λαλοῦντα ἐν ἐμοὶ τί ἐστὶν ταῦτα κύριε καὶ εἶπεν πρὸς με ταῦτα τὰ κέρατα τὰ διασκορπίσαντα τὸν ἰουδαν καὶ τὸν ἰσραηλ.
- 3 Zanj ki t'ap pale avèk mwen an te rete kanpe. Yon lòt zanj pwoche devan l' vin jwenn li.
 \1:20\And the Lord gave me a vision of four metal-workers.
 και ἔδειξέν μοι κύριος τέσσαρας τέκτονας
- 4 Premye zanj lan di dezyèm lan: -Kouri al di jenn gason ou wè ak chenn nan men l' lan: sitèlman pral gen moun ak bèt nan lavil Jerizalèm, yo p'ap bezwen bati miray pou fèmen l'.
 \1:21\Then I said, What have these come to do? And he said, These are the horns which sent Judah in flight, and kept him from lifting up his head: but these men have come to send fear on them and to put down the nations who are lifting up their horns against the land of Judah to send it in flight.
 και εἶπα τί οὗτοι ἔρχονται ποιῆσαι καὶ εἶπεν πρὸς με ταῦτα τὰ κέρατα τὰ διασκορπίσαντα τὸν ἰουδαν καὶ τὸν ἰσραηλ κατέαζαν καὶ οὐδεὶς αὐτῶν ἦρεν κεφαλὴν καὶ εἰσῆλθον οὗτοι τοῦ ὄξυναι αὐτὰ εἰς χεῖρας αὐτῶν τὰ τέσσαρα κέρατα τὰ ἔθνη τὰ ἐπαιρόμενα κέρας ἐπὶ τὴν γῆν κυρίου τοῦ διασκορπίσαι αὐτήν
- 5 Seyè a pale, li fè konnen se li menm k'ap tankou yon gwo miray dife k'ap fè wonn lavil la pou pwoteje l'. Li di: M'ap rete nan mitan lavil la ak tout pouwva mwen.
 \2:1\And lifting up my eyes, I saw a man with a measuring-line in his hand.
 και ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ ἀνὴρ καὶ ἐν τῇ χειρὶ αὐτοῦ σχοινίον γεωμετρικόν
- 6 ¶ Men sa Seyè a di: -Ey! Nou menm mwen te gaye nan kat kwen latè yo, kouri, kouri kite peyi ki nan nò a.
 \2:2\And I said to him, Where are you going? And he said to me, To take the measure of Jerusalem, to see how wide and how long it is.
 και εἶπα πρὸς αὐτόν ποῦ σὺ πορεύῃ καὶ εἶπεν πρὸς με διαμετρήσαι τὴν ἱερουσαλημ τοῦ ἰδεῖν πηλίκον τὸ πλάτος αὐτῆς ἐστὶν καὶ πηλίκον τὸ μήκος
- 7 Ey! Nou menm moun Siyon ki rete lavil Babilòn yo, sove kò nou!
 \2:3\And the angel who was talking to me went out, and another angel went out, and, meeting him,
 και ἰδοὺ ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ εἰστήκει καὶ ἄγγελος ἕτερος ἐξεπορεύετο εἰς συνάντησιν αὐτῷ
- 8 Men sa Seyè ki gen tout pouwva di: Se li menm ki voye m'. Men sa li di sou nasyon ki te piye pèp li a. Si yon moun manyen pèp la, se tankou si li te foure dwèt nan je m'.
 \2:4\Said to him, Go quickly and say to this young man, Jerusalem will be an unwallèd town, because of the great number of men and cattle in her.
 και εἶπεν πρὸς αὐτόν λέγων δράμε καὶ λάλησον πρὸς τὸν νεανίαν ἐκεῖνον λέγων κατακάρπως κατοικηθήσεται ἱερουσαλημ ἀπὸ πλήθους ἀνθρώπων καὶ κτηνῶν ἐν μέσῳ αὐτῆς
- 9 Mwen menm mwen pral regle ak nou. Moun nou te fè tounen esklav yo, se yo menm ankò ki pral piye nou. Lè sa a, tout moun va konnen se Seyè ki gen tout pouwva a ki te voye m'.
 \2:5\For I, says the Lord, will be a wall of fire round about her, and I will be the glory inside her.
 και ἐγὼ ἔσομαι αὐτῇ λέγει κύριος τείχος πυρὸς κυκλόθεν καὶ εἰς δόξαν ἔσομαι ἐν μέσῳ αὐτῆς
- 10 ¶ Seyè a di ankò: -Nou menm moun lavil Jerizalèm, chante! Fè kè nou kontan! Men m'ap vini pou m' rete nan mitan nou! Se mwen menm, Seyè a, ki di sa!
 \2:6\Ho, ho! go in flight from the land of the north, says the Lord: for I have sent you far and wide to the four winds of heaven, says the Lord.
 ὦ ὦ φεύγετε ἀπὸ γῆς βορρᾶ λέγει κύριος διότι ἐκ τῶν τεσσάρων ἀνέμων τοῦ οὐρανοῦ συνέξω ὑμᾶς λέγει κύριος

- 11 Lè sa a, anpil nasyon va vin jwenn Seyè a pou yo sèvi l'. Se pèp pa li menm y'ap ye. L'a vin rete nan mitan yo. Lè sa a, n'a konnen se Seyè ki gen tout pouvwa a ki te voye m' kote nou.
 \2:7\Ho! Zion, go in flight from danger, you who are living with the daughter of Babylon.
 εις σιων ἀνασώζεσθε οἱ κατοικοῦντες θυγατέρα βαβυλῶνος
- 12 Seyè a va pran peyi Jida a pou li tankou pòsyon pa l' nan tè yo mete apa pou li a. L'a chwazi lavil Jerizalèm ankò.
 \2:8\For this is what the Lord of armies has said: In the way of glory he has sent me to the nations which have taken your goods: for anyone touching you is touching what is most dear to him.
 διότι τάδε λέγει κύριος παντοκράτωρ ὀπίσω δόξης ἀπέσταλκέν με ἐπὶ τὰ ἔθνη τὰ σκυλευσάντα ὑμᾶς διότι ὁ ἀπτόμενος ὑμῶν ὡς ἀπτόμενος τῆς κόρης τοῦ ὀφθαλμοῦ αὐτοῦ
- 13 Se pou tout moun pe bouch yo devan Seyè a, paske l'ap soti kote ki apa pou li a, l'ap vin delivre nou!
 \2:9\For at the shaking of my hand over them, their goods will be taken by those who were their servants: and you will see that the Lord of armies has sent me.
 διότι ἰδοὺ ἐγὼ ἐπιφέρω τὴν χειρά μου ἐπ' αὐτούς καὶ ἔσονται σκῦλα τοῖς δουλεύουσιν αὐτοῖς καὶ γνῶσεσθε διότι κύριος παντοκράτωρ ἀπέσταλκέν με
- 1 ¶ Apre sa, Seyè a fè m' wè Jozye, granprèt la, ki te kanpe devan zanj Seyè a. Satan menm te kanpe sou bò dwat Jozye pou l' te ka akize l'.
 And he let me see Joshua, the high priest, in his place before the angel of the Lord, and the Satan at his right hand ready to take up a cause against him.
 καὶ ἔδειξέν μοι ἰησοῦν τὸν ἱερέα τὸν μέγαν ἐστῶτα πρὸ προσώπου ἀγγέλου κυρίου καὶ ὁ διάβολος εἰστήκει ἐκ δεξιῶν αὐτοῦ τοῦ ἀντικεῖσθαι αὐτῷ
- 2 Zanj Seyè a di Satan konsa: -Se pou Seyè a regle ou, Satan. Wi, se pou Seyè a ki renmen lavil Jerizalèm lan regle ou! Nonm sa a tankou yon bout bwa tou limen yo kouri wete nan dife pou l' pa fin boule nèt.
 And the Lord said to the Satan, May the Lord's word be sharp against you, O Satan, the word of the Lord who has taken Jerusalem for himself: is this not a burning branch pulled out of the fire?
 καὶ εἶπεν κύριος πρὸς τὸν διάβολον ἐπιτιμήσαι κύριος ἐν σοὶ διάβολε καὶ ἐπιτιμήσαι κύριος ἐν σοὶ ὁ ἐκλεξάμενος τὴν ἱερουσαλημ οὐκ ἰδοὺ τοῦτο ὡς δαλὸς ἐξεσπασμένος ἐκ πυρός
- 3 Jozye te kanpe la devan zanj Seyè a, ak rad li tou sal.
 Now Joshua was clothed in unclean robes, and he was in his place before the angel.
 καὶ ἰησοῦς ἦν ἐνδεδυμένος ἱμάτια ῥυπαρά καὶ εἰστήκει πρὸ προσώπου τοῦ ἀγγέλου
- 4 Zanj lan pran lapawòl ankò, li pale ak lòt zanj ki te la tou devan li. Li di yo: -Wete rad sal ki sou li a. Epi li di Jozye konsa: -Ou wè. Mwen wete tout peche ou yo. M'ap ba ou bèl rad pwòp pou ou mete sou ou.
 And he made answer and said to those who were there before him, Take the unclean robes off him, and let him be clothed in clean robes;
 καὶ ἀπεκρίθη καὶ εἶπεν πρὸς τοὺς ἐστηκότας πρὸ προσώπου αὐτοῦ λέγων ἀφέλετε τὰ ἱμάτια τὰ ῥυπαρά ἀπ' αὐτοῦ καὶ εἶπεν πρὸς αὐτὸν ἰδοὺ ἀφήρηκα τὰς ἀνομίας σου καὶ ἐνδύσατε αὐτὸν ποδήρη
- 5 Lèfini, li pase yon lòd, li di lòt zanj yo: -Mare tèt li ak yon mouchwa pwòp. Yo mare tèt Jozye ak yon bèl mouchwa pwòp, epi yo mete rad pwòp sou li. Zanj lan menm te kanpe la ap gade.
 And let them put a clean head-dress on his head. So they put a clean head-dress on his head, clothing him with clean robes: and to him he said, See, I have taken your sin away from you.
 καὶ ἐπίθετε κίθαριν καθαρὰν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ περιέβαλον αὐτὸν ἱμάτια καὶ ἐπέθηκαν κίθαριν καθαρὰν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ ὁ ἄγγελος κυρίου εἰστήκει
- 6 Apre sa, zanj Seyè a pale ak Jozye, li di l' konsa:
 And the angel of the Lord made a statement to Joshua, and said,
 καὶ διεμαρτύρατο ὁ ἄγγελος κυρίου πρὸς ἰησοῦν λέγων
- 7 -Men sa Seyè ki gen tout pouvwa a di ou: Si ou fè sa mwen di ou fè, si ou swiv lòd mwen ba ou yo, se ou menm ki pral gouvènen kay mwen an. W'a reskonsab lakou m' lan. M'a koute lapriyè ou menm jan mwen koute lapriyè zanj ki devan m' yo.
 These are the words of the Lord of armies: If you will go in my ways and keep what I have put in your care, then you will be judge over my Temple and have the care of my house, and I will give you the right to come in among those who are there.
 τάδε λέγει κύριος παντοκράτωρ ἐὰν ἐν ταῖς ὁδοῖς μου πορεύῃ καὶ ἐὰν τὰ προστάγματά μου φυλάξῃς καὶ σὺ διακρινεῖς τὸν οἶκόν μου καὶ ἐὰν διαφυλάξῃς καὶ γε τὴν αὐλήν μου καὶ δώσω σοι ἀναστρεφόμενος ἐν μέσῳ τῶν ἐστηκότων τούτων
- 8 ¶ Koute byen, ou menm Jozye, granprèt la, ansanm ak prèt parèy ou yo ki la devan ou. Nou pral sèvi remak pou bagay ki gen pou rive a. M'ap fè sèvitè m' lan, sa yo rele Boujon an, vini.
 Give ear now, O Joshua, the high priest, you and your friends who are seated before you; for these are men who are a sign: for see, I will let my servant the Branch be seen.
 ἄκουε δὴ ἰησοῦ ὁ ἱερεὺς ὁ μέγας σὺ καὶ οἱ πλησίον σου οἱ καθήμενοι πρὸ προσώπου σου διότι ἄνδρες τερατοσκοποὶ εἰσὶ διότι ἰδοὺ ἐγὼ ἄγω τὸν δοῦλόν μου ἀνατολήν
- 9 Men m'ap mete yon wòch devan Jozye. Wòch sa a gen sèt fas. Se mwen menm ki pral make pawòl ki pou make sou wòch la. Se mwen menm Seyè ki gen tout pouvwa a ki di sa. M'ap pran yon sèl jou pou m' wete tout peche ki nan peyi a.
 For see, the stone which I have put before Joshua; on one stone are seven eyes: see, the design cut on it will be my work, says the Lord of armies, and I will take away the sin of that land in one day.
 διότι ὁ λίθος ὃν ἔδωκα πρὸ προσώπου ἰησοῦ ἐπὶ τὸν λίθον τὸν ἓνα ἐπτὰ ὀφθαλμοὶ εἰσιν ἰδοὺ ἐγὼ ὀρύσσω βόθρον λέγει κύριος παντοκράτωρ καὶ ψηλαφήσω πᾶσαν τὴν ἀδικίαν τῆς γῆς ἐκείνης ἐν ἡμέρᾳ μιᾷ

- 10 Jou sa a, yonn pral envite lòt vin lakay nou anba pye rezen ak pye fig Frans nou yo. Se Seyè ki gen tout pouvwa a menm ki di sa.
In that day, says the Lord of armies, you will be one another's guests under the vine and under the fig-tree.
ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγει κύριος παντοκράτωρ συγκαλέσετε ἕκαστος τὸν πλησίον αὐτοῦ ὑποκάτω ἁμπέλου καὶ ὑποκάτω συκῆς
- 1 ¶ Zanj ki t'ap pale ak mwen an vini ankò. Li souke m' tankou yo souke yon moun k'ap dòmi pou fè l' leve.
And the angel who was talking to me came again, awaking me as a man out of his sleep.
καὶ ἐπέστρεψεν ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ καὶ ἐξήγειρέν με ὄν τρόπον ὅταν ἐξεγερθῆ ἄνθρωπος ἐξ ὕπνου αὐτοῦ
- 2 Li di m' konsa: -Sa ou wè la a? Mwen reponn li: -Mwen wè yon lanp sèt branch an lò ki kanpe atè. Li gen yon gwo bòl nan tèt li, avèk sèt lanp sou rebò bòl la. Chak lanp gen sèt bòbèch pou sèt mèch.
And he said to me, What do you see? And I said, I see a light-support, made all of gold, with its cup on the top of it and seven lights on it; and there are seven pipes to every one of the lights which are on the top of it;
καὶ εἶπεν πρὸς με τί σὺ βλέπεις καὶ εἶπα ἐώρακα καὶ ἰδοὺ λυχνία χρυσεῖ ὅλη καὶ τὸ λαμπάδιον ἐπάνω αὐτῆς καὶ ἐπτὰ λύχνοι ἐπάνω αὐτῆς καὶ ἐπτὰ ἐπαρυστρίδες τοῖς λύχνοις τοῖς ἐπάνω αὐτῆς
- 3 Bò lanp sèt branch lan te gen de pye oliv, yonn sou bò dwat, yonn sou bò gòch.
And two olive-trees by it, one on the right side of the cup and one on the left.
καὶ δύο ἐλαῖαι ἐπάνω αὐτῆς μία ἐκ δεξιῶν τοῦ λαμπάδιου καὶ μία ἐξ εὐωνύμων
- 4 Apre sa, mwen pran lapawòl, mwen mande zanj ki t'ap pale avè m' lan: -Mèt, kisa bagay sa yo ye?
And I made answer and said to the angel who was talking to me, What are these, my lord?
καὶ ἐπηρώτησα καὶ εἶπον πρὸς τὸν ἄγγελον τὸν λαλοῦντα ἐν ἐμοὶ λέγων τί ἐστὶν ταῦτα κύριε
- 5 Li reponn mwen: -Ou pa konn sa sa yo ye? Mwen reponn li: -Non, mèt! M' pa konnen non!
Then the angel who was talking to me, answering me, said, Have you no knowledge of what these are? And I said, No, my lord.
καὶ ἀπεκρίθη ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ καὶ εἶπεν πρὸς με οὐ γινώσκεις τί ἐστὶν ταῦτα καὶ εἶπα οὐχὶ κύριε
- 6 Lè sa a, zanj ki t'ap pale avè m' lan reponn mwen, li di m': -Men mesaj Seyè a voye pou Zowobabèl: Se pa avèk vanyan sòlda ou yo, ni avèk pwòp kouraj ou ou pral rive nan sa ou gen pou fè a. Men se va avèk pouvwa lespri pa m' m'ap ba ou a. Se Seyè ki gen tout pouvwa a menm ki di sa.
This is the word of the Lord to Zerubbabel, saying, Not by force or by power, but by my spirit, says the Lord of armies.
καὶ ἀπεκρίθη καὶ εἶπεν πρὸς με λέγων οὗτος ὁ λόγος κυρίου πρὸς ζοροβαβελ λέγων οὐκ ἐν δυνάμει μεγάλῃ οὐδὲ ἐν ἰσχύϊ ἀλλ' ἢ ἐν πνεύματί μου λέγει κύριος παντοκράτωρ
- 7 Pi gwo antrav yo pral disparèt devan ou, Zowobabèl! Pi gwo mòn lan ap tounen yon plenn. Ou gen pou ou pran yon bèl wòch ladan l' pou fè lento pòtay tanp lan. Lè sa a tout moun va rele: Ala bèl sa bèl! Mèsi pou li!
Who are you, O great mountain? before Zerubbabel you will become level: and he will let all see the headstone, with cries of Grace, grace, to it.
τίς εἶ σὺ τὸ ὄρος τὸ μέγα πρὸ προσώπου ζοροβαβελ τοῦ κατορθῶσαι καὶ ἐξοίσω τὸν λίθον τῆς κληρονομίας ἰσότητα χάριτος χάριτα αὐτῆς
- 8 Seyè a pale avè m' ankò, li di m':
Then the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 9 -Zowobabèl mete men nan fondasyon kay la. Li gen pou l' fini l'. Lè sa a, pèp mwen an va konnen se mwen menm, Seyè a, ki te voye ou bò kote yo.
The hands of Zerubbabel have put the base of this house in place, and his hands will make it complete; and it will be clear to you that the Lord of armies has sent me to you.
αἱ χεῖρες ζοροβαβελ ἐθεμελίωσαν τὸν οἶκον τοῦτον καὶ αἱ χεῖρες αὐτοῦ ἐπιτελέσουσιν αὐτόν καὶ ἐπιγνώσῃ διότι κύριος παντοκράτωρ ἐξαπέσταλκέν με πρὸς σέ
- 10 Yo te pran ti konmansman sa yo pou anyen. Men, ala kontan y'a kontan lè y'a wè Zowobabèl ap kontwòl travay la, filaplou li nan men l'! Zanj lan di m' ankò: -Lanp sèt branch ou wè la a se sèt je Seyè a ki wè tou sa k'ap pase sou latè.
For who has had a poor opinion of the day of small things? for they will be glad when they see the weighted measuring-line in the hand of Zerubbabel. Then he said in answer to me, These seven lights are the eyes of the Lord which go quickly up and down through all the earth.
διότι τίς ἐξουδένωσεν εἰς ἡμέρας μικράς καὶ χαροῦνται καὶ ὕφονται τὸν λίθον τὸν κασιτέρινον ἐν χειρὶ ζοροβαβελ ἐπτὰ οὗτοι ὀφθαλμοὶ κυρίου εἰσὶν οἱ ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν
- 11 ¶ Mwen mande l': -De pye oliv ki chak bò lanp sèt branch lan, yonn sou bò dwat, yonn sou bò gòch, kisa yo ye?
And I made answer and said to him, What are these two olive-trees on the right side of the light-support and on the left?
καὶ ἀπεκρίθη καὶ εἶπα πρὸς αὐτόν τί αἱ δύο ἐλαῖαι αὗται αἱ ἐκ δεξιῶν τῆς λυχνίας καὶ ἐξ εὐωνύμων
- 12 De branch oliv sou kote de ti tiyo an lò kote lwil ap koule a, kisa yo vle di?
And answering a second time, I said to him, What are these two olive branches, through whose gold pipes the oil is drained out?
καὶ ἐπηρώτησα ἐκ δευτέρου καὶ εἶπα πρὸς αὐτόν τί οἱ δύο κλάδοι τῶν ἐλαιῶν οἱ ἐν ταῖς χερσίν τῶν δύο μυζωτήρων τῶν χρυσῶν τῶν ἐπιχεόντων καὶ ἐπαναγόντων τὰς ἐπαρυστρίδας τὰς χρυσαῖς

- 13 Li reponn mwen. -Ou pa konnen sa yo vle di? Mwen di l': -Non, mèt. M' pa konnen non!
 And he said in answer to me, Have you no knowledge what these are? And I said, No, my lord.
 και ειπεν προς με ουκ οιδας τι εστιν ταυτα και ειπα ουχι κυριε
- 14 Li di m' konsa: -Se de moun Bondye chwazi pou fè travay Seyè a, Mèt latè a.
 And he said, These are the two sons of oil, whose place is by the Lord of all the earth.
 και ειπεν ουτοι οι δυο υιοι της πιότητος παρεστήκασιν τῷ κυρίῳ πάσης της γῆς
- 1 ¶ Mwen wè yon lòt vizyon ankò, mwen leve je m' gade. Mwen wè yon liv an fòm yon woulo papye k'ap vole nan syèl la.
 Then again lifting up my eyes I saw a roll in flight through the air.
 και επεστρεψα και ηρα τους οφθαλμους μου και ειδον και ιδου δρεπανον πετόμενον
- 2 Zanj ki t'ap pale avè m' lan di m': -Kisa ou wè? Mwen reponn li: -Mwen wè yon liv an fòm yon woulo k'ap vole nan syèl la. Li gen trant pye longè ak kenz pye lajè.
 And he said to me, What do you see? And I said, A roll going through the air; it is twenty cubits long and ten cubits wide.
 και ειπεν προς με τι συ βλέπεις και ειπα εγω ορω δρεπανον πετόμενον μηκος πήχεων εικοσι και πλατος πήχεων δεκα
- 3 Epi li di m': -Se madichon ki pral tonbe sou tout latè. Dapre sa ki ekri sou yon bò liv la, yo pral fè tout vòlò disparèt nan peyi a. Dapre sa ki ekri sou lòt bò a, moun k'ap fè sèman pou bay manti pral disparèt nan peyi a tou.
 Then he said to me, This is the curse which goes out over the face of all the land: for long enough has every thief gone without punishment, and long enough has every taker of false oaths gone without punishment.
 και ειπεν προς με αυτη η αρη η εκπορευομένη επι προσωπον πάσης της γῆς διότι πῶς ο κλέπτης εκ τούτου εως θανάτου εκδικηθήσεται και πῶς ο ἐπίορκος εκ τούτου εως θανάτου εκδικηθήσεται
- 4 Seyè ki gen tout pouwa a di konsa se li menm menm ki voye madichon sa a pou li antre nan kay tout moun k'ap vòlò, ak nan kay tout moun k'ap pran non m' fè sèman pou bay manti. L'a rete nan kay moun sa yo. Tankou dife, l'ap boule tout bwa ak tout wòch kay yo.
 And I will send it out, says the Lord of armies, and it will go into the house of the thief and into the house of him who takes a false oath by my name: and it will be in his house, causing its complete destruction, with its woodwork and its stones.
 και εξοισω αυτό λέγει κύριος παντοκράτωρ και εισελεύσεται εις τον οϊκον του κλέπτου και εις τον οϊκον του ομνύοντος τῷ ὀνόματί μου επι ψευδει και καταλύσει εν μέσω του οϊκου αυτού και συντελεσει αυτόν και τὰ ξύλα αυτού και τους λίθους αυτού
- 5 ¶ Zanj ki t'ap pale avè m' lan parèt ankò, li di m' konsa: -Leve je ou. Gade sa k'ap vin koulye a.
 And the angel who was talking to me went out and said to me, Let your eyes be lifted up now, and see the ephah which is going out.
 και εξηλθεν ο ἄγγελος ο λαλῶν εν εμοι και ειπεν προς με ἀνάβλεψον τοις οφθαλμοις σου και ιδε τι το εκπορευόμενον τουτο
- 6 Mwen mande l': -Kisa l' ye? Li reponn mwen: -Se yon panyen. Se peche moun yo ap fè nan tout peyi a ki ladan l'.
 And I said, What is it? And he said, This is an ephah which is going out. And he said further, This is their evil-doing in all the land.
 και ειπα τι εστιν και ειπεν τουτο το μετρον το εκπορευόμενον και ειπεν αυτη η ἀδικία αυτών εν πάση τη γῆ
- 7 Panyen an te gen yon kouvèti plon. Kouvèti a leve. Mwen wè yon gwo fanm chita anndan panyen an.
 And I saw a round cover of lead lifted up; and a woman was seated in the middle of the ephah.
 και ιδου τάλαντον μολιβου εξαιρόμενον και ιδου μία γυνη ἐκάθητο εν μέσω του μετρου
- 8 Zanj lan di m' konsa: -Fanm sa a, se mechanste ki non l'! Lèfini, li peze l' antre nan panyen an epi li mete kouvèti plon an sou li.
 And he said, This is Sin; and pushing her down into the ephah, he put the weight of lead on the mouth of it.
 και ειπεν αυτη εστιν η ανομία και ερριψεν αυτην εν μέσω του μετρου και ερριψεν τον λιθον του μολιβου εις το στόμα αυτης
- 9 Apre sa mwen leve je m' gade, mwen wè de fanm. Yo te gen gwo zèl tankou sigòy. Yo t'ap vole nan syèl la vini. Yo pran panyen an, yo moute avè l'.
 And lifting up my eyes I saw two women coming out, and the wind was in their wings; and they had wings like the wings of a stork: and they took the ephah, lifting it up between earth and heaven.
 και ηρα τους οφθαλμους μου και ειδον και ιδου δυο γυναϊκες εκπορευόμεναι και πνευμα εν ταϊς πτερυξιν αυτών και αυται ειχον πτερυγας ως πτερυγας εποπος και ἀνέλαβον το μετρον ἀνα μέσον της γῆς και ἀνα μέσον του ούρανοῦ
- 10 Mwen mande zanj ki t'ap pale avè m' lan: -Kote yo prale ak panyen an la a?
 And I said to the angel who was talking to me, Where are they taking the ephah?
 και ειπα προς τον ἄγγελον τον λαλοῦντα εν εμοι ποῦ αυται ἀποφέρουσιν το μετρον

- 11 Li reponn mwen: -Yo pral bati yon tanp pou li nan peyi Babilòn. Y'ap fè yon pye pou li. Lèfini, y'ap mete l' la pou moun adore l'.
And he said to me, To make a house for her in the land of Shinar: and they will make a place ready, and put her there in the place which is hers.
καὶ εἶπεν πρὸς με οἰκοδομήσαι αὐτῷ οἰκίαν ἐν γῆ βαβυλῶνος καὶ ἐτοιμάσαι καὶ θήσουσιν αὐτὸ ἐκεῖ ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ
- 1 ¶ Mwen fè yon lòt vizyon ankò, mwen leve je m' gade. Mwen wè kat cha lagè ki t'ap soti nan fant de mòn fèt an kwiv.
And again lifting up my eyes I saw four war-carriages coming out from between the two mountains; and the mountains were mountains of brass.
καὶ ἐπέστρεψα καὶ ἴρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοῦ τέσσαρα ἄρματα ἐκπορευόμενα ἐκ μέσου δύο ὀρέων καὶ τὰ ὄρη ἦν ὄρη χαλκᾶ
- 2 Premye cha a te gen chwal wouj ki t'ap rale l'. Dezyèm cha a te gen chwal nwa ki t'ap rale l'.
In the first war-carriage were red horses; and in the second, black horses;
ἐν τῷ ἄρματι τῷ πρώτῳ ἵπποι πυρροὶ καὶ ἐν τῷ ἄρματι τῷ δευτέρῳ ἵπποι μέλανες
- 3 Twazyèm cha a te gen chwal blan ki t'ap rale l'. Katyèm cha a te gen chwal takte wouj ki t'ap rale l'.
And in the third, white horses; and in the fourth, horses of mixed colour.
καὶ ἐν τῷ ἄρματι τῷ τρίτῳ ἵπποι λευκοὶ καὶ ἐν τῷ ἄρματι τῷ τετάρτῳ ἵπποι ποικίλοι ψαροὶ
- 4 Mwen pran lapawòl, mwen mande zanj ki t'ap pale avè m' lan: -Sa sa yo ye, mèt?
And I made answer and said to the angel who was talking to me, What are these, my lord?
καὶ ἀπεκρίθην καὶ εἶπα πρὸς τὸν ἄγγελον τὸν λαλοῦντα ἐν ἐμοί τί ἐστὶν ταῦτα κύριε
- 5 Zanj lan reponn mwen: -Se kat van ki fèk soti devan Mèt tout latè a.
And the angel, answering, said to me, These go out to the four winds of heaven from their place before the Lord of all the earth.
καὶ ἀπεκρίθη ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοί καὶ εἶπεν ταῦτα ἐστὶν οἱ τέσσαρες ἄνεμοι τοῦ οὐρανοῦ ἐκπορεύονται παραστήναι τῷ κυρίῳ πάσης τῆς γῆς
- 6 Cha chwal nwa yo t'ap rale a pran direksyon peyi ki sou bò nò a. Cha chwal blan yo t'ap rale a pran menm direksyon an. Cha chwal takte wouj yo t'ap rale a pran direksyon peyi ki sou bò sid la.
The carriage in which are the black horses goes in the direction of the north country; the white go to the west; and those of mixed colour go in the direction of the south country.
ἐν ᾗ ἦσαν οἱ ἵπποι οἱ μέλανες ἐξεπορεύοντο ἐπὶ γῆν βορρᾶ καὶ οἱ λευκοὶ ἐξεπορεύοντο κατὸπίσθεν αὐτῶν καὶ οἱ ποικίλοι ἐξεπορεύοντο ἐπὶ γῆν νότον
- 7 Lè chwal takte wouj yo parèt, yo t'ap pyafe, yo pa t' ka tann ankò pou y' al toupatou sou latè. Zanj lan di yo: -Ale toupatou sou latè! Yo kouri ale toupatou sou latè.
And the red ones go to the east; and they made request that they might go up and down through the earth: and he said, Go up and down through the earth. So they went up and down through the earth.
καὶ οἱ ψαροὶ ἐξεπορεύοντο καὶ ἐπέβλεπον τοῦ πορεύεσθαι τοῦ περιδεῦσαι τὴν γῆν καὶ εἶπεν πορεύεσθε καὶ περιδεύσατε τὴν γῆν καὶ περιώδευσαν τὴν γῆν
- 8 Lèfini, zanj lan rele m', li di m' konsa: -Chwal ou wè ki pran direksyon peyi ki sou bò nò a fè kòlè Seyè a tonbe.
Then crying out to me, he said, See, those who are going to the north country have given rest to the spirit of the Lord in the north country.
καὶ ἀνεβόησεν καὶ ἐλάλησεν πρὸς με λέγων ἰδοὺ οἱ ἐκπορευόμενοι ἐπὶ γῆν βορρᾶ ἀνέπαυσαν τὸν θυμόν μου ἐν γῆ βορρᾶ
- 9 ¶ Seyè a pale avè m' ankò. Li di m' konsa:
And the word of the Lord came to me, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων
- 10 -W'a pran ofrann moun ki soti nan peyi kote yo te depòte yo a: Eldayi, Tobija ak Jedaya. W'a ale lakay Jozyas, pitit gason Sofoni an, ki fèk rive soti lavil Babilòn.
Take the offerings of those who went away as prisoners, from Heldai, Tobijah, and Jedaiah, and from the family of Josiah, the son of Zephaniah, who have come from Babylon;
λαβὲ τὰ ἐκ τῆς αἰχμαλωσίας παρὰ τῶν ἀρχόντων καὶ παρὰ τῶν χρησίμων αὐτῆς καὶ παρὰ τῶν ἐπεγνωκότων αὐτὴν καὶ εἰσελεύθη σὺ ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς τὸν οἶκον ἰωσίου τοῦ σοφονίου τοῦ ἠκόντο
ς ἐκ βαβυλῶνος
- 11 W'a pran ajan ak lò yo te ba ou yo, w'a fè yon kouwòn, w'a mete l' sou tèt Jozye, pitit gason Jozadak la, granprèt la.
And take silver and gold and make a crown and put it on the head of Zerubbabel;
καὶ λήψη ἀργύριον καὶ χρυσίον καὶ ποιήσεις στεφάνους καὶ ἐπιθήσεις ἐπὶ τὴν κεφαλὴν ἰησοῦ τοῦ ἰωσεδεκ τοῦ ἱερέως τοῦ μεγάλου
- 12 Lèfini, w'a pale avè l', w'a di l': Men sa Seyè a di: Men moun yo rele Boujon an. Li pral pouse kote li ye a. Li pral rebati kay ki apa pou Seyè a.
And say to him, These are the words of the Lord of armies: See, the man whose name is the Branch, under whom there will be fertile growth.
καὶ ἐρεῖς πρὸς αὐτόν τάδε λέγει κύριος παντοκράτωρ ἰδοὺ ἀνὴρ ἀνατολῆ ὄνομα αὐτῷ καὶ ὑποκάτωθεν αὐτοῦ ἀνατελεῖ καὶ οἰκοδομήσει τὸν οἶκον κυρίου

- 13 Se li menm ki pral rebati kay ki apa pou Seyè a. Yo pral konsidere l' tankou yon wa. Li pral chita sou fôtèy la pou l' gouvènèn pèp mwen an. Va gen yon prèt bò kote l'. Y'a travay ansanm ak kè poze.
And he will be the builder of the Temple of the Lord; and the glory will be his, and he will take his place as ruler on the seat of power; and Joshua will be a priest at his right hand, and between them there will be a design of peace.
καὶ αὐτὸς λήμνεται ἀρετὴν καὶ καθίεται καὶ κατάρξει ἐπὶ τοῦ θρόνου αὐτοῦ καὶ ἔσται ὁ ἱερεὺς ἐκ δεξιῶν αὐτοῦ καὶ βουλή εἰρηνικὴ ἔσται ἀνὰ μέσον ἀμφοτέρων
- 14 Kouwòn lan menm va rete nan kay ki apa pou Seyè a. L'a sèvi pou fè moun toujou chonje Eldayi, Tobija, Jedaja ak Jozyas, piti gason Sofoni an.
And the crown will be for grace to Heldai and Tobijah and Jedaiah and the son of Zephaniah, to keep their memory living in the house of the Lord.
ὁ δὲ στέφανος ἔσται τοῖς ὑπομένουσιν καὶ τοῖς χρησίμοις αὐτῆς καὶ τοῖς ἐπεγνωκόσιν αὐτὴν καὶ εἰς χάριτα υἱοῦ σοφονίου καὶ εἰς ψαλμὸν ἐν οἴκῳ κυρίου
- 15 Moun ki rete byen lwen va vini, y'a ede nou rebati tanp Seyè a. Lè sa a, n'a konnen se Seyè ki gen tout pouvwa a ki te voye m' kote nou. Se sa menm ki va rive si nou fè tou sa Seyè a, Bondye nou an, ban nou lòd fè.
And those who are far away will come and be builders in the Temple of the Lord, and it will be clear to you that the Lord of armies has sent me to you.
καὶ οἱ μακρὰν ἀπ' αὐτῶν ἤξουσιν καὶ οἰκοδομήσουσιν ἐν τῷ οἴκῳ κυρίου καὶ γνώσεσθε διότι κύριος παντοκράτωρ ἀπέσταλκέν με πρὸς ὑμᾶς καὶ ἔσται ἐὰν εἰσακούοντες εἰσακούσητε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν
- 1 ¶ Katriyèm jou nan nevyèm mwa yo rele mwa Kislev, nan katriyèm lanne rèy wa Dariyis, Seyè a pale ak Zakari.
And it came about in the fourth year of King Darius, that the word of the Lord came to Zechariah on the fourth day of the ninth month, the month Chislev.
καὶ ἐγένετο ἐν τῷ τετάρτῳ ἔτει ἐπὶ θραερίου τοῦ βασιλέως ἐγένετο λόγος κυρίου πρὸς ζαχαριαν τετράδι τοῦ μηνὸς τοῦ ἐνάτου ὃς ἔστιν χασελεῦ
- 2 Moun lavil Betèl yo te voye Charezè ak Regèm Melèk ansanm ak moun pa yo vin lapriyè nan pye Seyè a.
Now they of Beth-el had sent Sharezer and Regem-melech to make a request for grace from the Lord,
καὶ ἐξαπέστειλεν εἰς βαιθηλ σαρασαρ καὶ αρβεσεαρ ὁ βασιλεὺς καὶ οἱ ἄνδρες αὐτοῦ τοῦ ἐξιλάσασθαι τὸν κύριον
- 3 Yo te voye yo vin mande prèt yo ansanm ak pwofèt k'ap sèvi nan tanp Seyè a keksyon sa a: -Pandan senkyèm mwa a, èske se pou nou toujou pran lapenn pou tanp yo te detwi a? Eske se pou nou toujou fè jèn jan nou te konn fè pandan tout lanne anvan yo?
And to say to the priests of the house of the Lord of armies and to the prophets, Am I to go on weeping in the fifth month, separating myself as I have done in past years?
λέγων πρὸς τοὺς ἱερεῖς τοὺς ἐν τῷ οἴκῳ κυρίου παντοκράτορος καὶ πρὸς τοὺς προφήτας λέγων εἰσελήλυθεν ὧδε ἐν τῷ μηνὶ τῷ πέμπτῳ τὸ ἀγίασμα καθότι ἐποίησα ἤδη ἱκανὰ ἔτη
- 4 Lè sa a, Seyè ki gen tout pouvwa a pale avè m', li di m' konsa:
Then the word of the Lord of armies came to me, saying
καὶ ἐγένετο λόγος κυρίου τῶν δυνάμεων πρὸς με λέγων
- 5 -Pale ak tout moun ki nan peyi a ansanm ak prèt yo tou. Mande yo pou mwen: Sa fè swasannndizan depi n'ap fè jèn, depi n'ap pran lapenn sou chak senkyèm ak setyèm mwa. Eske se pou mwen nou te fè tou sa?
Say to all the people of the land and to the priests, When you went without food and gave yourselves to grief in the fifth and the seventh months for these seventy years, did you ever do it because of me?
εἰπὸν πρὸς ἅπαντα τὸν λαὸν τῆς γῆς καὶ πρὸς τοὺς ἱερεῖς λέγων ἐὰν νηστεύσητε ἢ κόψησθε ἐν ταῖς πέμπταις ἢ ἐν ταῖς ἑβδόμοις καὶ ἰδοὺ ἑβδομήκοντα ἔτη μὴ νηστείαν νενηστεύκατέ μοι
- 6 Konsa tou, lè nou t'ap manje, lè nou t'ap bwè, èske se pa t' pou pwòp plezi pa nou?
And when you are feasting and drinking, are you not doing it only for yourselves?
καὶ ἐὰν φάγητε ἢ πίητε οὐχ ὑμεῖς ἔσθετε καὶ ὑμεῖς πίνετε
- 7 Se menm mesaj sa a Seyè a te voye pwofèt tan lontan yo vin di nou. Lè sa a, lavil Jerizalèm te plen moun, zafè yo t'ap mache byen. Te plen moun ap viv nan ti bouk ki toutotou lavil la, nan zòn Negèn la ak nan plenn sou bò solèy kouche a.
Are not these the words which the Lord said to you by the earlier prophets, when Jerusalem was full of people and wealth, and the towns round about her and the South and the Lowland were peopled?
οὐχ οὗτοι οἱ λόγοι εἰσὶν οὓς ἐλάλησεν κύριος ἐν χερσὶν τῶν προφητῶν τῶν ἔμπροσθεν ὅτε ἦν ἱερουσαλημ κατοικουμένη καὶ εὐθνηούσα καὶ αἱ πόλεις αὐτῆς κυκλόθεν καὶ ἡ ὄρεινὴ καὶ ἡ πεδινὴ κατοικεῖται
- 8 ¶ Seyè a pale ak Zakari, li di l' konsa:
And the word of the Lord came to Zechariah, saying,
καὶ ἐγένετο λόγος κυρίου πρὸς ζαχαριαν λέγων

- 9 -Mwen te pale ak pèp mwen an, mwen te di yo se pou yo rann jistis san patipri. Se pou yo aji ak bon kè yonn ak lòt, se pou yo gen pitye yonn pou lòt.
This is what the Lord of armies has said: Let your judging be upright and done in good faith, let every man have mercy and pity for his brother:
τάδε λέγει κύριος παντοκράτωρ κρίμα δίκαιον κρίνατε και ἔλεος και οἰκτιρισμὸν ποιεῖτε ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ
- 10 Pa peze vèy yo, ni timoun san papa yo, ni moun lòt nasyon k'ap viv nan mitan nou, ni moun ki nan nesosite. Pa rete ap kalkile nan tèt nou jan pou nou fè lòt moun mal.
Do not be hard on the widow, or the child without a father, on the man from a strange country, or on the poor; let there be no evil thought in your heart against your brother.
και χήραν και ὀρφανὸν και προσήλυτον και πένητα μὴ καταδυναστεύετε και κακίαν ἕκαστος τοῦ ἀδελφοῦ αὐτοῦ μὴ μνησικακεῖτω ἐν ταῖς καρδίαις ὑμῶν
- 11 Men, yo te derefize koute m'. Yo t'ap fè wondonmon. Yo bouche zòrèy yo pou yo pa tande.
But they would not give attention, turning their backs and stopping their ears from hearing;
και ἠπειθήσαν τοῦ προσέχειν και ἔδωκαν νῶτον παραφρονούντα και τὰ ὄτα αὐτῶν ἐβάρυναν τοῦ μὴ εἰσακοῦειν
- 12 Yo fè kè yo di kou wòch pou yo pa tande lòd ak mesaj mwen menm, Seyè ki gen tout pouvwa a, mwen te voye ba yo. Se Lespri Seyè a menm ki te mete nan bouch pwofèt tan lontan yo mesaj sa yo. Se konsa Seyè ki gen tout pouvwa a te move anpil sou yo.
And they made their hearts like the hardest stone, so that they might not give ear to the law and the words which the Lord of armies had said by the earlier prophets: and there came great wrath from the Lord of armies.
και τὴν καρδίαν αὐτῶν ἔταξαν ἀπειθῆ τοῦ μὴ εἰσακοῦειν τοῦ νόμου μου και τοὺς λόγους οὓς ἐξαπέστειλεν κύριος παντοκράτωρ ἐν πνεύματι αὐτοῦ ἐν χερσίν τῶν προφητῶν τῶν ἔμπροσθεν και ἐγένετο ὁ ὄργη μεγάλη παρὰ κυρίου παντοκράτορος
- 13 Sa ki rive lè sa a? Menm jan yo pa t' koute l' lè li t'ap pale ak yo a, li menm tou, li pa t' reponn yo lè yo te lapriyè nan pye l'.
And it came about that as they would not give ear to his voice, so I would not give ear to their voice, says the Lord of armies:
και ἔσται ὃν τρόπον εἶπεν και οὐκ εἰσήκουσαν αὐτοῦ οὕτως κεκράζονται και οὐ μὴ εἰσακούσω λέγει κύριος παντοκράτωρ
- 14 Li gaye yo nan mitan yon bann nasyon yo pa t' konnen. Lènmi fin devalize tout peyi a, yo pa kite pesonn ladan l'. Yon bon peyi konsa, yo fè l' tounen yon dezè.
But with a storm-wind I sent them in flight among all the nations of whom they had no knowledge. So the land was waste after them, so that no man went through or came back: for they had made waste the desired land.
και ἐκβαλῶ αὐτοὺς εἰς πάντα τὰ ἔθνη ἃ οὐκ ἔγνωσαν και ἡ γῆ ἀφανισθήσεται κατοπισθεν αὐτῶν ἐκ διοδεύοντος και ἐξ ἀναστρέφοντος και ἔταξαν γῆν ἐκλεκτὴν εἰς ἀφανισμόν
- 1 ¶ Seyè ki gen tout pouvwa a te bay Zakari mesaj sa a:
And the word of the Lord of armies came to me, saying,
και ἐγένετο λόγος κυρίου παντοκράτορος λέγων
- 2 -Men sa Seyè ki gen tout pouvwa a di: Mwen sitelman renmen moun mòn Siyon yo, mwen fè jalouzi anpil pou yo. Mwen fè kòlè sou lènmi yo.
These are the words of the Lord of armies: I am angry about the fate of Zion, I am angry about her with great wrath.
τάδε λέγει κύριος παντοκράτωρ ἐζήλωσα τὴν ἱερουσαλημ και τὴν σιων ζῆλον μέγαν και θυμῷ μεγάλῳ ἐζήλωσα αὐτήν
- 3 Men sa Seyè ki gen tout pouvwa a di ankò: M'ap tounen sou mòn Siyon an. Mwen pral rete nan mitan lavil Jerizalèm. Y'a rele Jerizalèm Lavil kote moun kenbe pye Bondye yo fèm. Y'a rele mòn Seyè ki gen tout pouvwa a Mòn ki apa pou Seyè a.
This is what the Lord has said: I have come back to Zion, and will make my living-place in Jerusalem: and Jerusalem will be named The town of good faith; and the mountain of the Lord of armies The holy mountain.
τάδε λέγει κύριος και ἐπιστρέψω ἐπὶ σιων και κατασκηνώσω ἐν μέσῳ ἱερουσαλημ και κληθήσεται ἡ ἱερουσαλημ πόλις ἡ ἀληθινή και τὸ ὄρος κυρίου παντοκράτορος ὄρος ἁγίων
- 4 Men sa Seyè ki gen tout pouvwa a di ankò: N'a wè vye granmoun, fanm kou gason, vin chita sou plas piblik nan lavil Jerizalèm. Yo chak va gen yon baton nan men yo pou yo ka mache telman y'ap vye granmoun.
This is what the Lord of armies has said: There will again be old men and old women seated in the open spaces of Jerusalem, every man with his stick in his hand because he is so old.
τάδε λέγει κύριος παντοκράτωρ ἔτι καθήσονται πρεσβύτεροι και πρεσβύτεραι ἐν ταῖς πλατείαις ἱερουσαλημ ἕκαστος τὴν ῥάβδον αὐτοῦ ἔχων ἐν τῇ χειρὶ αὐτοῦ ἀπὸ πλήθους ἡμερῶν
- 5 Lari yo va plen ti gason ak ti fi k'ap jwe konsa toupatou.
And the open spaces of the town will be full of boys and girls playing in its open spaces.
και αἱ πλατεῖαι τῆς πόλεως πλησθήσονται παιδαρίων και κορασιῶν παιζόντων ἐν ταῖς πλατείαις αὐτῆς
- 6 Men sa Seyè ki gen tout pouvwa a di ankò: Pou ti ponyen moun ki rete koulye a nan peyi a, sa se yon bagay yo di ki pa ka rive. Men, pa pou mwen. Se Seyè a menm ki di sa.
This is what the Lord of armies has said: If this is a wonder to the rest of this people, is it a wonder to me? says the Lord of armies.
τάδε λέγει κύριος παντοκράτωρ διότι εἰ ἀδυνατήσκει ἐνώπιον τῶν καταλοιπῶν τοῦ λαοῦ τούτου ἐν ταῖς ἡμέραις ἐκείναις μὴ και ἐνώπιον ἐμοῦ ἀδυνατήσκει λέγει κύριος παντοκράτωρ

- 7 Men sa Seyè ki gen tout pouvwa a di ankò. Se mwen menm k'ap delivre pèp mwen an, k'ap fè yo soti nan peyi ki sou bò solèy leve a ak nan peyi ki sou bò solèy kouche a.
This is what the Lord of armies has said: See, I will be the saviour of my people from the east country, and from the west country;
τάδε λέγει κύριος παντοκράτωρ ἰδοὺ ἐγὼ ἀνασφύζω τὸν λαόν μου ἀπὸ γῆς ἀνατολῶν καὶ ἀπὸ γῆς δυσμῶν
- 8 M'ap mennen yo tounen pou yo ka rete lavil Jerizalèm ankò. Y'a pou mwen yon pèp ki rele m' pa m'. Mwen menm m'a Bondye yo. M'a kenbe kontra mwen te pase ak yo a. Yo menm, y'a fè sa m'a mande yo fè.
And I will make them come and be living in Jerusalem and they will be to me a people and I will be to them a God, in good faith and in righteousness.
καὶ εἰσάξω αὐτοὺς καὶ κατασκηνώσω ἐν μέσῳ ἱερουσαλὴμ καὶ ἔσονται μοι εἰς λαόν καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεὸν ἐν ἀληθείᾳ καὶ ἐν δικαιοσύνῃ
- 9 ¶ Seyè ki gen tout pouvwa a pale, li di konsa: -Pran kouraj, nou menm k'ap tandè koulye a nan bouch pwofèt yo menm mesaj Bondye te bay lè yo t'ap mete men nan fondasyon tanp Seyè a pou rebati kay ki apa pou li a.
This is what the Lord of armies has said: Let your hands be strong, you who are now hearing these words from the mouths of the prophets, that is to say, in the days when the base of the house of the Lord of armies has been put in place for the building of the house, that is the Temple.
τάδε λέγει κύριος παντοκράτωρ κατισχυέτωσαν αἱ χεῖρες ὑμῶν τῶν ἀκουόντων ἐν ταῖς ἡμέραις ταύταις τοὺς λόγους τούτους ἐκ στόματος τῶν προφητῶν ἀφ' ἧς ἡμέρας τεθεμελίωται ὁ οἶκος κυρίου π ἀντοκράτορος καὶ ὁ ναὸς ἀφ' οὗ ὠκοδόμηται
- 10 Paske, anvan jou sa yo, pa t' gen travay ni pou moun ni pou bèt. Pesonn pa t' ka ale vini ak kè poze nan peyi a poutèt lènmi yo. Mwen te fè moun leve yonn kont lòt.
For before those days there was no payment for a man's work, or for the use of a beast, and there was no peace for him who went out or him who came in, because of the attacker: for I had every man turned against his neighbour.
διότι πρὸ τῶν ἡμερῶν ἐκείνων ὁ μισθὸς τῶν ἀνθρώπων οὐκ ἔσται εἰς ὄνησιν καὶ ὁ μισθὸς τῶν κτηνῶν οὐχ ὑπάρξει καὶ τῷ ἐκπορευομένῳ καὶ τῷ εἰσπορευομένῳ οὐκ ἔσται εἰρήνη ἀπὸ τῆς θλίψεως καὶ ἰ ἐξασπαστῶ πάντας τοὺς ἀνθρώπους ἕκαστον ἐπὶ τὸν πλησίον αὐτοῦ
- 11 Men koulye a, mwen pral aji yon lòt jan ak ti rès moun ki vivan toujou nan peyi a. Se Seyè ki gen tout pouvwa a ki di sa.
But now I will not be to the rest of this people as I was in the past, says the Lord of armies.
καὶ νῦν οὐ κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν ἐγὼ ποιῶ τοῖς καταλοίποις τοῦ λαοῦ τούτου λέγει κύριος παντοκράτωρ
- 12 Y'a plante jaden yo ak kè poze. Pye rezen yo va donner, tè a va bay rekòt. Lapli va tonbe sot nan syèl la. M'a bay ti rès moun ki vivan toujou nan pèp la tout benediksyon sa yo.
For I will let the seed of peace be planted; the vine will give her fruit and the land will give her increase and the heavens will give their dew; and I will give to the rest of this people all these things for their heritage.
ἀλλ' ἢ δεῖξω εἰρήνην ἢ ἀμπελος δώσει τὸν καρπὸν αὐτῆς καὶ ἡ γῆ δώσει τὰ γενήματα αὐτῆς καὶ ὁ οὐρανὸς δώσει τὴν δρόσον αὐτοῦ καὶ κατακληρονομήσω τοῖς καταλοίποις τοῦ λαοῦ μου πάντα ταῦτα
- 13 Nou menm moun Jida ak moun Izrayèl, menm jan yon lè mwen te fè nou tounen yon madichon nan mitan lòt nasyon yo, konsa tou m'a delivre nou, m'a fè nou tounen benediksyon nan mitan lòt nasyon yo. Nou pa bezwen pè. Pran kouraj!
And it will come about that, as you were a curse among the nations, O children of Judah and children of Israel, so I will give you salvation and you will be a blessing: have no fear and let your hands be strong.
καὶ ἔσται ὃν τρόπον ἦτε ἐν κατάρᾳ ἐν τοῖς ἔθνεσιν οἶκος ἰουδα καὶ οἶκος ἰσραὴλ οὕτως διασώσω ὑμᾶς καὶ ἔσεσθε ἐν εὐλογίᾳ θαρσεῖτε καὶ κατισχύετε ἐν ταῖς χερσίν ὑμῶν
- 14 Men sa Seyè ki gen tout pouvwa a di ankò: -Lè zansèt nou yo te fè m' fache sou yo, mwen te pran desizyon pou m' te pini yo. Mwen pa t' chanje lide.
For this is what the Lord of armies has said: As it was my purpose to do evil to you when your fathers made me angry, says the Lord of armies, and my purpose was not changed:
διότι τάδε λέγει κύριος παντοκράτωρ ὃν τρόπον διενόηθην τοῦ κακῶσαι ὑμᾶς ἐν τῷ παροργίσει με τοὺς πατέρας ὑμῶν λέγει κύριος παντοκράτωρ καὶ οὐ μετενόησα
- 15 Konsa tou, koulye a mwen pran desizyon pou m' beni moun lavil Jerizalèm ak moun fanmi Jida yo. Nou pa bezwen pè anyen.
So in these days it is again my purpose to do good to Jerusalem and to the children of Judah: have no fear.
οὕτως παρατάταγμα καὶ διανενόημα ἐν ταῖς ἡμέραις ταύταις τοῦ καλῶς ποιῆσαι τὴν ἱερουσαλὴμ καὶ τὸν οἶκον ἰουδα θαρσεῖτε
- 16 Men sa pou nou fè: Lè n'ap pale yonn ak lòt, pa bay manti. Nan tribinal, se pou nou rann jistis san patipri pou tout moun ka viv byen yonn ak lòt.
These are the things which you are to do: Let every man say what is true to his neighbour; and let your judging give peace in your towns.
οὗτοι οἱ λόγοι οὓς ποιήσετε λαλεῖτε ἀλήθειαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ καὶ κρίμα εἰρηνικὸν κρίνατε ἐν ταῖς πόλεις ὑμῶν
- 17 Pa fè plan pou nou aji mal yonn ak lòt. Pa fè sèman, lèfini pou n'ap bay manti pou akize moun. Paske, tou sa se bagay mwen pa vle wè. Se Seyè a menm ki di sa!
Let no one have any evil thought in his heart against his neighbour; and have no love for false oaths: for all these things are hated by me, says the Lord.
καὶ ἕκαστος τὴν κακίαν τοῦ πλησίον αὐτοῦ μὴ λογίζεσθε ἐν ταῖς καρδίαις ὑμῶν καὶ ὄρκον ψευδῆ μὴ ἀγαπᾶτε διότι ταῦτα πάντα ἐμίσησα λέγει κύριος παντοκράτωρ

- 18 ¶ Seyè ki gen tout pouvwa a pale ak Zakari ankò, li di l' konsa:
And the word of the Lord of armies came to me, saying,
καὶ ἐγένετο λόγος κυρίου παντοκράτορος πρὸς με λέγων
- 19 -Jèn yo konn fè chak katrinyèm mwa, chak senkyèm mwa, chak setyèm mwa ak chak dizyèm mwa a pral yon plezi, yon kè kontan pou moun Jida yo, yon okazyon pou yo fè fèt. Se pou nou renmen viv byen yonn ak lòt san bay manti.
This is what the Lord of armies has said: The times of going without food in the fourth month and in the fifth and the seventh and the tenth months, will be for the people of Judah times of joy and happy meetings; so be lovers of good faith and of peace.
τάδε λέγει κύριος παντοκράτωρ νηστεία ἢ τετράς καὶ νηστεία ἢ πέμπτη καὶ νηστεία ἢ ἑβδόμη καὶ νηστεία ἢ δεκάτη ἔσονται τῷ οἴκῳ ἰουδα εἰς χαρὰν καὶ εἰς εὐφροσύνην καὶ εἰς ἑορτὰς ἀγαθὰς καὶ εὐφρανθήσεσθε καὶ τὴν ἀλήθειαν καὶ τὴν εἰρήνην ἀγαπήσατε
- 20 Seyè ki gen tout pouvwa a di ankò: -Yon lè gen pou rive moun va sot nan gwo lavil lòt peyi yo pou yo vini lavil Jerizalèm.
This is what the Lord of armies has said: It will again come about that when peoples and those living in great towns come,
τάδε λέγει κύριος παντοκράτωρ ἔτι ἤξουσιν λαοὶ πολλοὶ καὶ κατοικοῦντες πόλεις πολλὰς
- 21 Moun va sot nan yon lavil, y'a ale nan yon lòt, y'a di moun ki la yo: Ann al adore Seyè ki gen tout pouvwa a! Ann al lapriyè nan pye Seyè a pou mande l' benediksyon. Ann ale non!
And the people of one town go to another and say, Let us certainly go with a request for grace from the Lord, and to give worship to the Lord of armies, then I will go with you.
καὶ συνελθούσονται κατοικοῦντες πέντε πόλεις εἰς μίαν πόλιν λέγοντες πορευθῶμεν δεηθῆναι τοῦ προσώπου κυρίου καὶ ἐκζητῆσαι τὸ πρόσωπον κυρίου παντοκράτορος πορεύσομαι κἀγώ
- 22 Anpil moun ap sot nan gran peyi, y'ap vini lavil Jerizalèm pou yo adore Seyè ki gen tout pouvwa a. Y'ap vin lapriyè nan pye l' pou mande l' benediksyon.
And great peoples and strong nations will come to give worship to the Lord of armies in Jerusalem and to make requests for grace from the Lord.
καὶ ἤξουσιν λαοὶ πολλοὶ καὶ ἔθνη πολλὰ ἐκζητῆσαι τὸ πρόσωπον κυρίου παντοκράτορος ἐν ἱερουσαλημ καὶ τοῦ ἐξηλάσκεισθαι τὸ πρόσωπον κυρίου
- 23 Wi, men sa Seyè ki gen tout pouvwa a di ankò: Lè sa a, dis moun ap sot nan lòt peyi kote yo pale lòt lang, y'a kenbe yon jwif nan rad, y'a di l': Nou vle ale avè ou, paske nou tande se avèk jwif yo Bondye ye.
This is what the Lord of armies has said: In those days, ten men from all the languages of the nations will put out their hands and take a grip of the skirt of him who is a Jew, saying, We will go with you, for it has come to our ears that God is with you.
τάδε λέγει κύριος παντοκράτωρ ἐν ταῖς ἡμέραις ἐκείναις ἐὰν ἐπιλάβωνται δέκα ἄνδρες ἐκ πασῶν τῶν γλωσσῶν τῶν ἐθνῶν καὶ ἐπιλάβωνται τοῦ κρασπέδου ἀνδρὸς ἰουδαίου λέγοντες πορευσόμεθα μετὰ σοῦ διότι ἀκηκόαμεν ὅτι ὁ θεὸς μεθ' ὑμῶν ἔστιν
- 1 ¶ Men mesaj Seyè a bay pou fè konnen volonte li: Li pran desizyon pou l' pini moun peyi Adrak yo ansanm ak moun lavil Damas yo. Se pa sèlman branch fanmi Izrayèl yo ki pou Seyè a. Tout latè nèt se pou li.
A word of the Lord: The Lord has come to the land of Hadrach, and Damascus is his resting-place: for the towns of Aram are the Lord's,
λήμμα λόγου κυρίου ἐν γῆ σεδραχ καὶ δαμασκοῦ θυσία αὐτοῦ διότι κύριος ἐφορᾷ ἀνθρώπους καὶ πάσας φυλάς τοῦ ἰσραηλ
- 2 Peyi Amat ki sou fwontyè peyi Adrak la pou li tou. Moun lavil Tir ak moun lavil Sidon yo ki gen anpil ladrès, se pou li yo ye tou.
As well as Hamath, which is by its limit, and Tyre and Zidon, because they are very wise.
καὶ εμαθ ἐν τοῖς ὀρίοις αὐτῆς τύρος καὶ σιδῶν διότι ἐφρόνησαν σφόδρα
- 3 Lavil Tir bati gwo miray ranpa ak fò. Yo anpile lò ak ajan lakay yo tankou pousyè granchemen.
And Tyre made for herself a strong place, and got together silver like dust and the best gold like the earth of the streets.
καὶ ᾠκοδόμησεν τύρος ὄχυράματα ἐαυτῇ καὶ ἔθησαύρισεν ἀργύριον ὡς χυδὸν καὶ συνήγαγεν χρυσίον ὡς πηλὸν ὁδῶν
- 4 Men, Seyè a pral pran lavil la pou li. Li pral voye tout richès li yo nan lanmè. Dife pral boule lavil la nèt.
See, the Lord will take away her heritage, overturning her power in the sea; and she will be burned up with fire.
διὰ τοῦτο κύριος κληρονομήσει αὐτὴν καὶ πατάξει εἰς θάλασσαν δύναμιν αὐτῆς καὶ αὕτη ἐν πυρὶ καταναλωθήσεται
- 5 Moun lavil Askalon yo pral wè sa, yo pral pè. Moun Gaza yo pral tranble kou fèy bwa. Moun lavil Ekwon yo tou, paske yo p'ap jwenn sa yo t'ap tann lan. Lavil Gaza pral pèdi wa li a. Lavil Askalon pral rete san moun ladan l'.
Ashkelon will see it with fear, and Gaza, bent with pain; and Ekron, for her hope will be shamed: and the king will be cut off from Gaza, and Ashkelon will be unpeopled.
ὄψεται ἀσκαλὼν καὶ φοβηθήσεται καὶ γάζα καὶ ὀδυνηθήσεται σφόδρα καὶ ακκαρων ὅτι ἠσχύνθη ἐπὶ τῷ παραπτώματι αὐτῆς καὶ ἀπολείται βασιλεὺς ἐκ γάζης καὶ ἀσκαλὼν οὐ μὴ κατοικηθῆ
- 6 Moun san mele yo pral rete lavil Asdòd. M'ap kraze lògèy moun Filisti yo.
And a mixed people will be living in Ashdod, and I will have the pride of the Philistines cut off.
καὶ κατοικήσουσιν ἀλλογενεῖς ἐν ἀζώτῳ καὶ καθελῶ ὕβριν ἀλλοφύλων

- 7 Yo p'ap manje vyann ak tout san li ladan l' ankò, ni ankenn lòt vye manje yo te konn manje yo. Tout moun ki va chape anba lanmò va fè pati pèp Bondye a. Y'ap tankou yon branch nan fanmi Jida a. Moun Ekwon yo va menm jan ak moun Jebis yo.
And I will take away his blood from his mouth, and his disgusting things from between his teeth; and some of his people will be kept for our God: and he will be as a family in Judah, and Ekron as one living in Jerusalem.
 και ἔξαρθὸ τὸ αἷμα αὐτῶν ἐκ στόματος αὐτῶν καὶ τὰ βδελύγματα αὐτῶν ἐκ μέσου ὀδόντων αὐτῶν καὶ ὑπολειφθήσεται καὶ οὗτος τῷ θεῷ ἡμῶν καὶ ἔσονται ὡς χιλίαρχος ἐν ἰουδα καὶ ακκαρων ὡς ὁ ιεβουσαῖος
- 8 Mwen pral kanpe tankou gad k'ap fè pòs nan mitan peyi a pou anpeche lòt lame pase ale vini ladan l'. Mwen p'ap kite gwo chèf vin peze yo ankò. Mwen te wè jan pèp mwen an tan soufri.
And I will put my forces in position round my house, so that there may be no coming and going: and no cruel master will again go through them: for now I have seen his trouble.
 και ὑποστήσομαι τῷ οἴκῳ μου ἀνάστημα τοῦ μὴ διαπορεύεσθαι μηδὲ ἀνακάμπειν καὶ οὐ μὴ ἐπέλθῃ ἐπ' αὐτοὺς οὐκέτι ἐξελαύνων διότι νῦν ἑώρακα ἐν τοῖς ὀφθαλμοῖς μου
- 9 ¶ Nou menm moun ki rete sou mòn Siyon an, fè fèt, fè gwo fèt! Nou menm moun lavil Jerizalèm, rele, chante tèlman nou kontan! Gade! Men wa nou an ap vin jwenn nou! Li rann jistis san patipri. Li genyen batay la. Li san lògèy. Li moute yon bourik, yon ti bourik dèyè manman.
Be full of joy, O daughter of Zion; give a glad cry, O daughter of Jerusalem: see, your king comes to you: he is upright and has overcome; gentle and seated on an ass, on a young ass.
 χαῖρε σφόδρα θύγατερ σιων κήρυσσε θύγατερ ἱερουσαλημ ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι δίκαιος καὶ σφῶζων αὐτός πραῖς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον
- 10 Seyè a di: -M'ap wete tout cha lagè ki nan peyi Efrayim. M'ap wete dènye chwal ki nan lavil Jerizalèm. M'ap kraze dènye banza yo sèvi pou fè lagè. Wa nou an pral fè tout nasyon yo viv byen yonn ak lòt. M'ap gouvènen depi yon lanmè jouk nan lòt lanmè a, depi larivyè Lefrat jouk nan dènye bout latè.
And he will have the war-carriage cut off from Ephraim, and the horse from Jerusalem, and the bow of war will be cut off: and he will say words of peace to the nations: and his rule will be from sea to sea, and from the River to the ends of the earth.
 και ἐξολεθρεύσει ἄρματα ἐξ εφραιμ καὶ ἵππον ἐξ ἱερουσαλημ καὶ ἐξολεθρευθήσεται τόξον πολεμικόν καὶ πλῆθος καὶ εἰρήνη ἐξ ἔθνῶν καὶ κατάρξει ὑδάτων ἕως θαλάσσης καὶ ποταμῶν διεκβολὰς γῆς
- 11 Seyè a di: -Akòz kontra mwen pase avè nou an, kontra ki siyen ak san bèt yo ofri yo, m'ap fè lage moun ou yo ki te nan prizon, m'ap wete yo nan fon sitèn san dlo a.
And as for you, because of the blood of your agreement, I have sent out your prisoners from the deep hole in which there is no water.
 και σὺ ἐν αἵματι διαθήκης ἐξαπέστειλας δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ
- 12 ¶ Nou menm prizonnye k'ap tann delivrans yo, tounen, tounen non nan sitadèl kote n'a jwenn pwoteksyon an! Jòdi a, men sa m'ap di nou: n'ap resevwa de fwa plis benediksyon pase soufrans mwen te voye sou nou an.
And they will come back to you, O daughter of Zion, as prisoners of hope: today I say to you that I will give you back twice as much;
 καθησθε ἐν ὀχυρώματι δέσμοι τῆς συναγωγῆς καὶ ἀντὶ μιᾶς ἡμέρας παρourkeσίας σου διπλᾶ ἀνταποδώσω σοι
- 13 Mwen pral sèvi ak moun Jida yo tankou banza pou fè lagè, ak moun Efrayim yo tankou flèch. Mwen pral sèvi ak moun mòn Siyon yo tankou nepe nan men vanyan sòlda, pou y' al goumen ak moun peyi Lagrès yo.
For I have made Judah a bow bent for my use, I have made Ephraim the arrows of the bow; I will make your sons, O Zion, take up arms against your sons, O Greece, and will make you like the sword of a man of war.
 διότι ἐνέτεινά σε ἰουδα ἔμαυτῷ τόξον ἔπλασα τὸν εφραιμ καὶ ἐπεγερῶ τὰ τέκνα σου σιων ἐπὶ τὰ τέκνα τῶν ἐλλήνων καὶ ψηλαφήσω σε ὡς ῥομφαίαν μαχητοῦ
- 14 Seyè a pral parèt anèl tèt pèp li a. Li pral voye flèch li yo tankou zèklè. Seyè a, Bondye a, pral kònen twonpèt la. Li pral mache nan van siklòn k'ap soufle soti nan sid.
And the Lord will be seen over them, and his arrow will go out like the thunder-flame: and the Lord God, sounding the war-horn, will go in the storm-winds of the South.
 και κύριος ἔσται ἐπ' αὐτοὺς καὶ ἐξελεύσεται ὡς ἀστραπὴ βολίς καὶ κύριος παντοκράτωρ ἐν σάλπιγγι σαλπιεῖ καὶ πορεύσεται ἐν σάλῳ ἀπειλῆς αὐτοῦ
- 15 Seyè ki gen tout pouvwa a pral pwoteje pèp li a. Yo pral kraze zam lènmi yo anba pye yo. Pandan batay la, yo pral rele tankou moun sou. Yo pral fè san lènmi yo koule. Li pral koule tankou san bèt yo touye sou lotèl yo.
The Lord of armies will be a cover for them; and they will overcome, crushing under foot the armed men; they will take their blood for drink like wine: they will be full like the sides of the altar.
 κύριος παντοκράτωρ ὑπερασπιεῖ αὐτῶν καὶ καταναλώσουσιν αὐτοὺς καὶ καταχώσουσιν αὐτοὺς ἐν λίθοις σφενδόνης καὶ ἐκπίονται αὐτοὺς ὡς οἶνον καὶ πλήσουσιν ὡς φιάλας θυσιαστήριον
- 16 Jou sa a, Seyè a, Bondye yo a, va delivre yo. Tankou yon bon gadò, l'ap sove bann mouton l' yo. Yo pral klere nan peyi li a tankou bèl pyè nan yon kouwòn.
And the Lord their God will be their saviour in that day, giving them food like the flock of his people: for they will be like the jewels of a crown shining over his land.
 και σώσει αὐτοὺς κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς πρόβατα λαὸν αὐτοῦ διότι λίθοι ἅγιοι κυλίνονται ἐπὶ τῆς γῆς αὐτοῦ
- 17 Ala bon sa pral bon nan peyi a! Ala bèl peyi a pral bèl! Jenn gason ak jenn fi pral grandi ak tout grenn jaden ak tout diven yo pral rekòlte nan peyi a.
For how good it is and how beautiful! grain will make the young men strong and new wine the virgins.
 ὅτι εἴ τι ἀγαθὸν αὐτοῦ καὶ εἴ τι καλὸν παρ' αὐτοῦ σῖτος νεανίσκοις καὶ οἶνος εὐωδιάζων εἰς παρθένους

- 1 ¶ Lè sezon prentan rive, mande Seyè a pou l' ban nou lapli. Se Seyè a ki fè loraj gwonde, ki fè gwo lapli tonbe. Li fè jaden tout moun poue.
Make your request to the Lord for rain in the time of the spring rains, even to the Lord who makes the thunder-flames; and he will give them showers of rain, to every man grass in the field.
αἰτεῖσθε ὑετὸν παρὰ κυρίου καθ' ὥραν πρόμιον καὶ ὄψμιον κύριος ἐποίησεν φαντασίας καὶ ὑετὸν χειμερινὸν δώσει αὐτοῖς ἐκάστῳ βοτάνην ἐν ἀργῶ
- 2 Moun k'ap bat kat yo, se twonpe y'ap twonpe moun. Divinò yo menm, se manti y'ap bay. Rèv yo fè pa vle di anyen. Moun yo mete espwa yo nan bagay ki p'ap janm rive. Moun yo pèdi tèt yo tankou mouton ki pèdi bann. Yo nan traka, paske pa gen chèf pou mennen yo.
For the images have said what is not true, and the readers of signs have seen deceit; they have given accounts of false dreams, they give comfort to no purpose: so they go out of the way like sheep, they are troubled because they have no keeper.
διότι οἱ ἀποφθεγγόμενοι ἐλάλησαν κόπους καὶ οἱ μάντιες ὀράσεις ψευδεῖς καὶ τὰ ἐνύπνια ψευδῆ ἐλάλουν μάταια παρεκάλουν διὰ τοῦτο ἐξήρθησαν ὡς πρόβατα καὶ ἐκακώθησαν διότι οὐκ ἦν ἴασις
- 3 Seyè a di ankò: -Mwen ankòlè sou moun lòt nasyon k'ap gouvènen pèp mwen an. Mwen pral pini yo. Wi, mwen pral pran swen bann mouton m' yo, moun fanmi Jida yo. Mwen pral ba yo fòs kouraj pou yo sèvi m' tankou chwal frengan pou fè lagè.
My wrath is burning against the keepers of the flock, and I will send punishment on the he-goats: for the Lord of armies takes care of his flock, the people of Judah, and will make them like the horse of his pride in the fight.
ἐπὶ τοὺς ποιμένας παρωξύνθη ὁ θυμὸς μου καὶ ἐπὶ τοὺς ἀμνοὺς ἐπισκέψομαι καὶ ἐπισκέπεται κύριος ὁ θεὸς ὁ παντοκράτωρ τὸ ποίμνιον αὐτοῦ τὸν οἶκον ἰουδα καὶ τάξει αὐτοὺς ὡς ἵππον εὐπρεπῆ αὐτὸ ὄν ἐν πολέμῳ
- 4 M'ap fè anpil ladan yo tounen chèf, kòmandan lame ak sòlda ki gen ladrès pou goumen. Se nan pèp la menm m'ap fè chèf ki pou gouvènen yo sot.
From him will come the keystone, from him the nail, from him the bow of war, from him will come every ruler;
καὶ ἐξ αὐτοῦ ἐπέβλεψεν καὶ ἐξ αὐτοῦ ἔταξεν καὶ ἐξ αὐτοῦ τόξον ἐν θυμῷ ἐξ αὐτοῦ ἐξελεύσεται πᾶς ὁ ἐξελαύνων ἐν τῷ αὐτῷ
- 5 ¶ Moun pèp Jida yo pral genyen batay la, y'ap tankou sòlda k'ap foule lènmi anba pye yo nan labou nan granchemen. Yo pral goumen, paske Seyè a la avèk yo. Tout lènmi ki sou chwal yo pral wont.
Together they will be like men of war, crushing down their haters into the earth of the streets in the fight; they will make war because the Lord is with them: and the horsemen will be shamed.
καὶ ἔσονται ὡς μαχηταὶ πατοῦντες πηλὸν ἐν ταῖς ὁδοῖς ἐν πολέμῳ καὶ παρατάσσονται διότι κύριος μετ' αὐτῶν καὶ καταισχνυθήσονται ἀναβάται ἵππων
- 6 Mwen pral bay moun fanmi Jida yo fòs. Mwen pral delivre moun fanmi Jozèf yo. M'ap fè yo tounen lakay yo paske kè m' fè m' mal pou yo. Se va tankou si m' pa t' janm lage yo. Se Seyè a, Bondye yo a, mwen ye. M'ap tande lapriyè yo fè nan pye m'.
And I will make the children of Judah strong, and I will be the saviour of the children of Joseph, and I will make them come back again, for I have had mercy on them: they will be as if I had not given them up: for I am the Lord their God and I will give them an answer.
καὶ κατισχύσω τὸν οἶκον ἰουδα καὶ τὸν οἶκον ἰωσηφ σώσω καὶ κατοικιῶ αὐτούς ὅτι ἠγάπησα αὐτούς καὶ ἔσονται ὄν τρόπον οὐκ ἀπεστρεψάμην αὐτούς διότι ἐγὼ κύριος ὁ θεὸς αὐτῶν καὶ ἐπακούσομαι αὐτοῖς
- 7 Moun Efrayim yo pral tankou vanyan sòlda. Y'ap kontan tankou moun ki anba gwòg. Pitit pitit yo va chonje sa, y'a fè fèt. Y'a kontan pou sa Seyè a te fè pou yo.
And Ephraim will be like a man of war, and their hearts will be glad as with wine; and their children will see it with joy; their hearts will be glad in the Lord.
καὶ ἔσονται ὡς μαχηταὶ τοῦ εφραιμ καὶ χαρήσεται ἡ καρδία αὐτῶν ὡς ἐν οἴνῳ καὶ τὰ τέκνα αὐτῶν ὄψονται καὶ εὐφρανθήσονται καὶ χαρεῖται ἡ καρδία αὐτῶν ἐπὶ τῷ κυρίῳ
- 8 Mwen pral rele yo pou m' fè yo sanble paske mwen delivre yo. Yo pral vin peple anpil ankò, jan yo te ye anvan an.
With the sound of the pipe I will get them together; for I have given the price to make them free: and they will be increased as they were increased.
σημανῶ αὐτοῖς καὶ εἰσδέξομαι αὐτούς διότι λυτρώσομαι αὐτούς καὶ πληθυνθήσονται καθότι ἦσαν πολλοί
- 9 M'ap gaye yo nan mitan lòt nasyon yo. Men, y'a toujou chonje m', menm lè yo nan peyi byen lwen. Y'a viv la ansanm ak pitit yo. Yon jou, y'a tounen nan peyi yo a.
Though I had them planted among the peoples, they will keep me in mind in far countries: and they will take care of their children and will come back.
καὶ σπερῶ αὐτοὺς ἐν λαοῖς καὶ οἱ μακρὰν μνησθήσονται μου ἐκθρέψουσιν τὰ τέκνα αὐτῶν καὶ ἐπιστρέψουσιν
- 10 M'ap fè yo sot kite peyi Lejip tounen lakay yo. M'ap ranmase yo nan peyi Lasiri. Y'ap tounen vin rete nan peyi Galarad ak nan peyi Liban. Peyi a pral twò piti pou yo.
And I will make them come back out of the land of Egypt, and will get them together out of Assyria; and I will take them into the land of Gilead, and it will not be wide enough for them.
καὶ ἐπιστρέψω αὐτοὺς ἐκ γῆς αἰγύπτου καὶ ἐξ ἀσσυρίων εἰσδέξομαι αὐτοὺς καὶ εἰς τὴν γαλααδίτην καὶ εἰς τὸν λίβανον εἰσάξω αὐτούς καὶ οὐ μὴ ὑπολειφθῆ ἐξ αὐτῶν οὐδὲ εἷς
- 11 Lè pou yo janbe lanmè peyi Lejip la, mwen menm, Seyè a, m'a frape dlo lanmè a. Epi tout kote larivyè Nil ap koule yo pral chèch. Mwen pral kraze lògèy peyi Lasiri a. Peyi Lejip pral pèdi pouwva li.
And they will go through the sea of Egypt, and all the deep waters of the Nile will become dry: and the pride of Assyria will be made low, and the power of Egypt will be taken away.
καὶ διελεύσονται ἐν θαλάσῃ στενῇ καὶ πατάξουσιν ἐν θαλάσῃ κύματα καὶ ξηρανθήσεται πάντα τὰ βάθη ποταμῶν καὶ ἀφαιρεθήσεται πᾶσα ὕβρις ἀσσυρίων καὶ σκῆπτρον αἰγύπτου περιαιρεθήσεται

- 12 Mwen pral bay pèp mwen fòs kouraj ankò. Y'a sèvi m', y'a fè lwanj mwen. Se Seyè a menm ki di sa!
And their strength will be in the Lord; and their pride will be in his name, says the Lord.
 και κατασχύσω αυτούς ἐν κυρίῳ θεῷ αὐτῶν καὶ ἐν τῷ ὀνόματι αὐτοῦ κατακαυχήσονται λέγει κύριος
- 1 ¶ Ou menm peyi Liban, louvri pòtay ou yo pou dife ka boule tout pye sèd ou yo.
Let your doors be open, O Lebanon, so that fire may be burning among your cedars.
 διάνοιξον ὁ λίβανος τὰς θύρας σου καὶ καταφαγέτω πῦρ τὰς κέδρους σου
- 2 Nou menm, pye sikren yo, plenn sò nou! Paske pye sèd la tonbe. Gwo pyebwa yo fini! Nou menm, pye bwadchenn peyi Bazan yo, rele, plenn sò nou! Paske gwo rak plen bwa a kraze!
Give a cry of grief, O fir-tree, for the fall of the cedar, because the great ones have been made low: give cries of grief, O you oaks of Bashan, for the strong trees of the wood have come down.
 ὀλολύξάτω πίτυς διότι πέπτωκεν κέδρος ὅτι μεγάλως μεγιστάνες ἐταλαιπώρησαν ὀλολύξατε δρυές τῆς βασανίτιδος ὅτι κατεσπάσθη ὁ δρυμὸς ὁ σύμφυτος
- 3 Kote ou pase, ou tande chèf yo ap plenn! Yo fini, yo pèdi pouvwa a yo. Kote ou pase, ou tande jenn ti lyon yo ap plenn! Yo koupe tout bèl rakbwa ki sou bò larivyè Jouden yo.
The sound of the crying of the keepers of the flock! for their glory is made waste: the sound of the loud crying of the young lions! for the pride of Jordan is made waste.
 φωνὴ θρηνοῦντων ποιμένων ὅτι τεταλαιπώρηκεν ἡ μεγαλωσύνη αὐτῶν φωνὴ ὠρουμένων λεόντων ὅτι τεταλαιπώρηκεν τὸ φρύαγμα τοῦ ιορδάνου
- 4 ¶ Seyè a, Bondye mwen an, di m' konsa: -Ou pral swen mouton y'ap pare pou labatwa.
This is what the Lord my God has said: Take care of the flock of death;
 τάδε λέγει κύριος παντοκράτωρ ποιμαίνετε τὰ πρόβατα τῆς σφαγῆς
- 5 Moun k'ap achte yo a ap touye yo. Pesonn pa ka mande yo kont. Moun k'ap vann yo menm ap di: Lwanj pou Bondye! Gade jan nou rich non! Ata gadò mouton yo pa gen pitye pou yo.
Whose owners put them to death and have no sense of sin; and those who get a price for them say, May the Lord be praised for I have much wealth: and the keepers of the flock have no pity for them.
 ἂ οἱ κτησάμενοι κατέσφαζον καὶ οὐ μετεμέλοντο καὶ οἱ πωλοῦντες αὐτὰ ἔλεγον εὐλογητὸς κύριος καὶ πεπλουτήκαμεν καὶ οἱ ποιμένες αὐτῶν οὐκ ἔπασχον οὐδὲν ἐπ' αὐτοῖς
- 6 (Seyè a di: Mwen p'ap gen pitye pou moun ki rete nan peyi a. Se mwen menm ki pral lage yo nan men pwòp chèf yo ak pwòp wa yo ankò. Chèf yo pral fini ak peyi a. Mwen p'ap fè anyen pou m' wete yo anba men yo.)
For I will have no more pity for the people of the land, says the Lord; but I will give up everyone into his neighbour's hand and into the hand of his king: and they will make the land waste, and I will not keep them safe from their hands.
 διὰ τοῦτο οὐ φείσομαι οὐκέτι ἐπὶ τοὺς κατοικοῦντας τὴν γῆν λέγει κύριος καὶ ἰδοὺ ἐγὼ παραδίδωμι τοὺς ἀνθρώπους ἕκαστον εἰς χεῖρας τοῦ πλησίον αὐτοῦ καὶ εἰς χεῖρας βασιλέως αὐτοῦ καὶ κατακόψουσιν τὴν γῆν καὶ οὐ μὴ ἐξέλωμαι ἐκ χειρὸς αὐτῶν
- 7 Se konsa, moun k'ap fè trafik mouton yo peye m' pou m' swen mouton y'ap pare pou labatwa yo pou yo. Mwen pran de baton. Mwen rele yonn Favè, mwen rele lòt la Tèt ansanm. Epi mwen tanmen pran swen mouton yo.
So I took care of the flock of death, for those who made profit out of the flock; and I took for myself two rods, naming one Beautiful, and the other Bands; and I took care of the flock.
 και ποιμανῶ τὰ πρόβατα τῆς σφαγῆς εἰς τὴν χαναναϊτὴν καὶ λήψομαι ἐμαυτῷ δύο ῥάβδους τὴν μίαν ἐκάλεσα κάλλος καὶ τὴν ἑτέραν ἐκάλεσα σχοίνισμα καὶ ποιμανῶ τὰ πρόβατα
- 8 Gadò yo ban m' degoutans. Nan yon mwa, mwen te chanje twa gadò yonn apre lòt. Yo menm tou, yo pa t' vle wè m'.
And in one month I put an end to the three keepers of the flock; for my soul was tired of them, and their souls were disgusted with me.
 και ἐξαρῶ τοὺς τρεῖς ποιμένας ἐν μηνὶ ἐνὶ και βαρυνθήσεται ἡ ψυχὴ μου ἐπ' αὐτούς και γὰρ αἱ ψυχαὶ αὐτῶν ἐπωρόντο ἐπ' ἐμέ
- 9 Lè sa a, mwen di pèp la: -Mwen p'ap swen nou ankò. Sa ki pou mouri mèt mouri! Sa ki pou disparèt mèt disparèt! Sa ki rete yo menm, yonn mèt manje lòt.
And I said, I will not take care of you: If death comes to any, let death be its fate; if any is cut off, let it be cut off; and let the rest take one another's flesh for food.
 και εἶπα οὐ ποιμανῶ ὑμᾶς τὸ ἀποθνήσκον ἀποθνησκέτω και τὸ ἐκλείπον ἐκλείπेतω και τὰ κατάλοιπα κατεσθιέτωσαν ἕκαστος τὰς σάρκας τοῦ πλησίον αὐτοῦ
- 10 Lèfini, mwen pran baton Favè a, mwen kase l' de bout. Ki vle di, mwen kase kontra mwen menm, Seyè a, mwen te pase ak tout nasyon yo.
And I took my rod Beautiful, cutting it in two, so that the Lord's agreement, which he had made with all the peoples, might be broken.
 και λήψομαι τὴν ῥάβδον μου τὴν καλὴν και ἀπορρίψω αὐτὴν τοῦ διασκεδάσαι τὴν διαθήκην μου ἣν διεθέμην πρὸς πάντα τοὺς λαούς
- 11 Jou sa a, kontra a te kase. Moun k'ap fè trafik mouton yo te rete la ap gade m'. Yo vin konprann sa m' te fè a. Yo rekonèt se yon mesaj Seyè a t'ap ba yo.
And it was broken on that day: and the sheep-traders, who were watching me, were certain that it was the word of the Lord.
 και διασκεδασθήσεται ἐν τῇ ἡμέρᾳ ἐκείνῃ και γνώσονται οἱ χαναναῖοι τὰ πρόβατα τὰ φυλασσόμενα διότι λόγος κυρίου ἐστίν
- 12 Mwen di yo: -Si nou vle peye m', nou mèt peye m'. Si nou pa vle tou, sa pa fè anyen. Y'a l' pran lajan an, yo peye m' trant pyès an ajan pou sa m' te fè a.
And I said to them, If it seems good to you, give me my payment; and if not, do not give it. So they gave me my payment by weight, thirty shekels of silver.
 και ἔρω πρὸς αὐτούς εἰ καλὸν ἐνόμιον ὑμῶν ἐστὶν δότε στήσαντες τὸν μισθὸν μου ἢ ἀπειπάσθε και ἔστησαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς

- 13 Men, Seyè a di m' konsa: -Al bay lajan an pou yo mete l' nan kès tanp lan. Konsa, mwen pran trant pyès an ajan yo, bèl pri yo te wè pou yo te ban m' pou travay mwen te fè a, mwen mete yo nan kès tanp lan.
And the Lord said to me, Put it into the store-house, the price at which I was valued by them. And I took the thirty shekels of silver and put them into the store-house in the house of the Lord.
καὶ εἶπεν κύριος πρὸς με κάθεσ αὐτοὺς εἰς τὸ χωνευτήριον καὶ σκέψαι εἰ δόκιμόν ἐστιν ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον κυρίου εἰς τὸ χωνευτήριον
- 14 Apre sa, mwen kase dezyèm baton m' lan, sa mwen te rele Tèt Ansanm lan, pou fè konnen pa gen tèt ansanm ankò ant moun Jida yo ak moun Izrayèl yo.
Then I took my other rod, the one named Bands, cutting it in two, so that the relation of brothers between Judah and Israel might be broken.
καὶ ἀπέρριψα τὴν ῥάβδον τὴν δευτέραν τὸ σχοίνισμα τοῦ διασκεδάσαι τὴν κατάσχεσιν ἀνά μέσον ἰουδα καὶ ἀνά μέσον τοῦ ἰσραηλ
- 15 ¶ Apre sa, Seyè a di m': -Pran pòz gadò ou ankò. Men, fwa sa a, yon gadò ki pa vo anyen.
And the Lord said to me, Take again the instruments of a foolish keeper of sheep.
καὶ εἶπεν κύριος πρὸς με ἔτι λαβὲ σεαυτῷ σκευὴ ποιμενικὰ ποιμένους ἀπίρου
- 16 Paske mwen pral mete yon gadò pou okipe bann mouton m' yo. Men, lè yon mouton pèdi, se pa pou li sa. Si yonn egare, li pa pral chache l'. Si yonn blese, li p'ap fè anyen pou geri l'. Si yonn bouke, li p'ap fè anyen pou soutni l'. Okontrè, l'ap manje sa ki pi gra yo, l'ap fann zago tout lòt yo.
For see, I will put a sheep-keeper over the land, who will have no care for that which is cut off, and will not go in search of the wanderers, or make well what is broken, and he will not give food to that which is ill, but he will take for his food the flesh of the fat, and let their feet be broken.
διότι ἰδοὺ ἐγὼ ἐξεγείρω ποιμένα ἐπὶ τὴν γῆν τὸ ἐκλιμπάνον οὐ μὴ ἐπισκέψηται καὶ τὸ διεσκορπισμένον οὐ μὴ ζητήσῃ καὶ τὸ συντετριμμένον οὐ μὴ ἰάσῃται καὶ τὸ ὀλόκληρον οὐ μὴ κατευθῆναι καὶ τὰ κρέα τῶν ἐκλεκτῶν καταφάγεται καὶ τοὺς ἀστραγάλους αὐτῶν ἐκστρέψει
- 17 Madichon pou move gadò a! Li kouri kite mouton yo pou kont yo. Se pou lagè fini ak pouvwa l' la. Se pou bra l' vin pòk, se pou li pa wè nan je dwat li.
A curse on the foolish keeper who goes away from the flock! the sword will be on his arm and on his right eye: his arm will become quite dry and his eye will be made completely dark.
ὦ οἱ ποιμαίνοντες τὰ μάτια καὶ οἱ καταλειπότες τὰ πρόβατα μάχαιρα ἐπὶ τοὺς βραχίονας αὐτοῦ καὶ ἐπὶ τὸν ὀφθαλμὸν τὸν δεξιὸν αὐτοῦ ὁ βραχίων αὐτοῦ ξηραίνόμενος ξηρανήσεται καὶ ὁ ὀφθαλμὸς αὐτοῦ ἔκτυφλούμενος ἐκτυφλώθησεται
- 1 ¶ Men mesaj Seyè a bay pou fè konnen volonte l' sou moun pèp Izrayèl yo. Men desizyon li pran, li menm Seyè a, ki louvri syèl la nan plas li, ki kreye latè a epi ki bay moun lavi.
The word of the Lord about Israel. The Lord by whom the heavens are stretched out and the bases of the earth put in place, and the spirit of man formed inside him, has said:
λῆμμα λόγου κυρίου ἐπὶ τὸν ἰσραηλ λέγει κύριος ἐκτείων οὐρανὸν καὶ θεμελιῶν γῆν καὶ πλάσσων πνεῦμα ἀνθρώπου ἐν αὐτῷ
- 2 Mwen pral fè lavil Jerizalèm fè moun lòt nasyon ki bò kote l' yo pèdi tèt yo, tankou moun ki sou. Lè y'a sènen lavil Jerizalèm, yo pral sènen lavil ki nan rès peyi Jida yo tou.
See, I will make Jerusalem a cup of shaking fear to all the peoples round about, when Jerusalem is shut in.
ἰδοὺ ἐγὼ τίθημι τὴν ἱερουσαλημ ὡς πρόθυρα σαλευόμενα πᾶσι τοῖς λαοῖς κύκλῳ καὶ ἐν τῇ ἰουδαίᾳ ἔσται περιοχὴ ἐπὶ ἱερουσαλημ
- 3 Lè sa a, m'ap fè lavil Jerizalèm tounen yon gwo wòch lou kou pwa senkant. Tout nasyon ki va chache leve l' va foule anba l'. Tout moun sou latè pral mete ansanm pou yo atake l'.
And it will come about in that day that I will make Jerusalem a stone of great weight for all the peoples; all those who take it up will be badly wounded; and all the nations of the earth will come together against it.
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τὴν ἱερουσαλημ λίθον καταπατούμενον πᾶσιν τοῖς ἔθνεσιν πᾶς ὁ καταπατῶν αὐτὴν ἐμπαίζων ἐμπαίζεται καὶ ἐπισυναχθήσονται ἐπ' αὐτὴν πάντα τὰ ἔθνη τῆς γῆς
- 4 Jou sa a atò, m'ap fè tout chwal yo lonbraje, m'ap fè kavalye yo depale. Se mwen menm Seyè a ki di sa. M'ap veye pèp Jida a pou anyen pa rive yo. Men, m'ap fè tout chwal lènmi l' yo vin avèg.
In that day, says the Lord, I will put fear into every horse and make every horseman go off his head: and my eyes will be open on the people of Judah, and I will make every horse of the peoples blind.
ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγει κύριος παντοκράτωρ πατάξω πάντα ἵππον ἐκστάσει καὶ τὸν ἀναβάτην αὐτοῦ ἐν παραφρονήσει ἐπὶ δὲ τὸν οἶκον ἰουδα διανοίξω τοὺς ὀφθαλμοὺς μου καὶ πάντας τοὺς ἵππους τῶν λαῶν πατάξω ἐν ἀποτυφλώσει
- 5 Lè sa a, moun fanmi Jida yo va di nan kè yo se Seyè ki gen tout pouvwa a, Bondye yo a, ki tout fòs moun ki rete lavil Jerizalèm yo.
And the families of Judah will say in their hearts, The people of Jerusalem have their strength in the Lord of armies, their God.
καὶ ἐροῦσιν οἱ χιλιάρχοι ἰουδα ἐν ταῖς καρδίαις αὐτῶν εὐρήσομεν ἑαυτοῖς τοὺς κατοικοῦντας ἱερουσαλημ ἐν κυρίῳ παντοκράτορι θεῷ αὐτῶν
- 6 Lè sa a, m'ap fè moun fanmi Jida yo tounen tankou yon boukan dife nan mitan yon rakbwa, osinon y'ap tankou bwa chandèl limen nan mitan pay chèch. L'ap devore tout peyi ki toupre l' yo, sou bò gòch ak sou bò dwat. Men, moun lavil Jerizalèm yo ap rete nan plas yo.
In that day I will make the families of Judah like a pot with fire in it among trees, and like a flaming stick among cut grain; they will send destruction on all the peoples round about, on the right hand and on the left: and Jerusalem will be living again in the place which is hers, that is, in Jerusalem.
ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τοὺς χιλιάρχους ἰουδα ὡς δαλὸν πυρὸς ἐν ζύλοις καὶ ὡς λαμπάδα πυρὸς ἐν καλάμῃ καὶ καταφάγονται ἐκ δεξιῶν καὶ ἐξ εὐωνύμων πάντας τοὺς λαοὺς κυκλόθεν καὶ κατοικῆσει ἱερουσαλημ ἔτι καθ' ἑαυτήν

- 7 Premye moun Seyè a ap delivre, se va moun Jida yo. Konsa, Iwanj y'a fè pou pitit pitit David yo ak pou pèp Jerizalèm lan p'ap pi gwo pase Iwanj y'ap fè pou rès moun Jida yo.
And the Lord will give salvation to the tents of Judah first, so that the glory of the family of David and the glory of the people of Jerusalem may not be greater than that of Judah.
καὶ σώσει κύριος τὰ σκηνώματα ἰουδα καθὼς ἀπ' ἀρχῆς ὅπως μὴ μεγαλύνηται καύχημα οἴκου δαυὶδ καὶ ἔπαρσις τῶν κατοικοῦντων ἱερουσαλὴμ ἐπὶ τὸν ἰουδαῖν
- 8 Lè sa a, Seyè a va louvri zèl li pou l' pwoteje tout moun ki rete lavil Jerizalèm yo. Wi, lè sa a, menm pi fèb la ap gen fòs tankou David. Pitit pitit David yo va alatèt pou dirije yo tankou Bondye, tankou zanj Seyè a.
In that day the Lord will be a cover over the people of Jerusalem; and he who is feeble among them in that day will be as strong as David, and the family of David will be as God, as the angel of the Lord before them.
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ὑπερασπιεῖ κύριος ὑπὲρ τῶν κατοικοῦντων ἱερουσαλὴμ καὶ ἔσται ὁ ἀσθενῶν ἐν αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὡς οἶκος δαυὶδ ὁ δὲ οἶκος δαυὶδ ὡς οἶκος θεοῦ ὡς ἄγγελος κυρίου ἐνώπιον αὐτῶν
- 9 ¶ Lè sa a, m'a detwi tout nasyon ki va konprann pou yo atake lavil Jerizalèm.
And it will come about on that day that I will take in hand the destruction of all the nations who come against Jerusalem.
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ζητήσω τοῦ ἐξῆραι πάντα τὰ ἔθνη τὰ ἐπερχόμενα ἐπὶ ἱερουσαλὴμ
- 10 M'a fè pitit pitit David yo ak moun lavil Jerizalèm yo gen bon kè. M'a fè yo konn lapriyè nan pye m'. Y'a leve je yo gade m', y'a wè moun yo te pèse a. Y'a nan gwo lapenn pou li tankou moun ki pèdi sèl pitit li te genyen an. Y'a pete rele tankou moun ki pèdi premye pitit gason yo.
And I will send down on the family of David and on the people of Jerusalem the spirit of grace and of prayer; and their eyes will be turned to the one who was wounded by their hands: and they will be weeping for him as for an only son, and their grief for him will be bitter, like the grief of one sorrowing for his oldest son.
καὶ ἐκχεῶ ἐπὶ τὸν οἶκον δαυὶδ καὶ ἐπὶ τοὺς κατοικοῦντας ἱερουσαλὴμ πνεῦμα χάριτος καὶ οἰκτιρμοῦ καὶ ἐπιβλέψονται πρὸς με ἄνθ' ὧν κατοργήσαντο καὶ κόψονται ἐπ' αὐτὸν κοπετὸν ὡς ἐπ' ἀγαπητὸν υἱὸν καὶ ὀδυνηθήσονται ὀδύνην ὡς ἐπὶ πρωτοτόκῳ
- 11 Lè sa a, rèl ap pete lavil Jerizalèm tankou lè rèl te pete pou Adad-Rimòn nan plenn Megidon an.
In that day there will be a great weeping in Jerusalem, like the weeping of Hadad-rimmon in the valley of Megiddon.
ἐν τῇ ἡμέρᾳ ἐκείνῃ μεγαλυνθήσεται ὁ κοπετὸς ἐν ἱερουσαλὴμ ὡς κοπετὸς ῥοδῶνος ἐν πεδίῳ ἐκκοπτομένου
- 12 Nan peyi a, chak fanmi va mete tèt yo ansanm pou yo rele pou kont yo, gason nan fanmi David yo yon bò, medam yo yon lòt bò, gason nan fanmi Natan yo yon bò, medam yo yon lòt bò,
And the land will give itself to weeping, every family separately; the family of David by themselves, and their wives by themselves; the family of Nathan by themselves, and their wives by themselves;
καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλὰς φυλῆ καθ' ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ' ἑαυτάς φυλὴ οἴκου δαυὶδ καθ' ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ' ἑαυτάς φυλὴ οἴκου ναθαν καθ' ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ' ἑαυτάς
- 13 gason nan fanmi Levi yo yon bò, medam yo yon lòt bò, gason nan fanmi Chimèy yo yon bò, medam yo yon lòt bò.
The family of Levi by themselves, and their wives by themselves; the family of Shimei by themselves, and their wives by themselves;
φυλὴ οἴκου λευὶ καθ' ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ' ἑαυτάς φυλὴ τοῦ συμεων καθ' ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ' ἑαυτάς
- 14 Tout rès fanmi yo va kenbe rèl la tou, gason yo yon bò, medam yo yon lòt bò, chak fanmi bò pa yo.
And all the other families by themselves, and their wives by themselves.
πᾶσαι αἱ φυλαὶ αἱ ὑπολειμμέναι φυλὴ καθ' ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ' ἑαυτάς
- 1 ¶ Lè sa a, yon sous dlo va pete pou lave moun fanmi David yo ak moun ki rete lavil Jerizalèm yo pou wete peche yo, pou mete yo nan kondisyon pou yo sèvi Bondye ankò. Se Seyè a menm ki di sa.
In that day there will be a fountain open to the family of David and to the people of Jerusalem, for sin and for that which is unclean.
ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται πᾶς τόπος διανοιγόμενος ἐν τῷ οἴκῳ δαυὶδ
- 2 Seyè a pale, li di ankò: -Lè sa a, m'a disparèt ata non zidòl yo nan peyi a. Pesonn p'ap chonje yo ankò. M'a wete pwofèt yo nan peyi a, m'a wete nan kè tout moun lide pou yo sèvi zidòl.
And it will come about on that day, says the Lord of armies, that I will have the names of the images cut off out of the land, and there will be no more memory of them: and I will send all the prophets and the unclean spirit away from the land.
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγει κύριος ἐξολεθρεύσω τὰ ὀνόματα τῶν εἰδώλων ἀπὸ τῆς γῆς καὶ οὐκέτι ἔσται αὐτῶν μνηεῖα καὶ τοὺς ψευδοπροφήτας καὶ τὸ πνεῦμα τὸ ἀκάθαρτον ἐξαρθῶ ἀπὸ τῆς γῆς
- 3 Konsa, si yon moun vle pou l' bay mesaj ki soti nan Bondye, papa l' ak manman l' ki fè l' va di se pou l' mouri, paske li pran pòz se mesaj ki soti nan Bondye, Seyè a, l'ap bay, epi se pa vre, se manti l'ap bay. Pandan l'ap bay mesaj la, papa l' ak manman l' ki fè l' la va pèse l'.
And if anyone goes on acting as a prophet, then his father and his mother who gave him life will say to him, You may not go on living, for you are saying what is false in the name of the Lord; and his father and his mother will put a sword through him when he does so.
καὶ ἔσται ἐὰν προφητεύσῃ ἄνθρωπος ἔτι καὶ ἐρεῖ πρὸς αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οἱ γεννήσαντες αὐτόν οὐ ζήσῃ ὅτι ψευδῆ ἐλάλησας ἐπ' ὀνόματι κυρίου καὶ συμποδοῖσιν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οἱ γεννήσαντες αὐτόν ἐν τῷ προφητεύειν αὐτόν

- 4 Lè sa a, pwofèt yo pral wont lè y'a fè yon vizyon. Yo p'ap mete rad fèt ak twal yo te konn gen sou yo. Yo p'ap ka bay manti ankò.
And it will come about in that day that the prophets will be shamed, every man on account of his vision, when he is talking as a prophet; and they will not put on a robe of hair for purposes of deceit:
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ κατασχυνθήσονται οἱ προφῆται ἕκαστος ἐκ τῆς ὀράσεως αὐτοῦ ἐν τῷ προφητεύειν αὐτόν καὶ ἐνδύσονται δέρριν τριχίην ἀνθ' ὧν ἐψεύσαντο
- 5 Men, tout moun va di: Se pa pwofèt mwen ye. Mwen se yon senp abitan. Depi m' piti se latè m'ap travay.
But he will say, I am no prophet, but a worker on the land; for I have been an owner of land from the time when I was young.
καὶ ἐρεῖ οὐκ εἰμι προφήτης ἐγὼ διότι ἄνθρωπος ἐργαζόμενος τὴν γῆν ἐγὼ εἰμι ὅτι ἄνθρωπος ἐγέννησέν με ἐκ νεότητός μου
- 6 Si yon moun mande l': Pouki tout mak blese sa yo sou ponnyèt ou? L'a reponn: Se kay yon zanmi sa rive m'.
And if anyone says to him, What are these wounds between your hands? then he will say, Those with which I was wounded in the house of my friends.
καὶ ἐρῶ πρὸς αὐτόν τί αἱ πληγαὶ αὐταὶ ἀνὰ μέσον τῶν χειρῶν σου καὶ ἐρεῖ ὡς ἐπλήγην ἐν τῷ οἴκῳ τῷ ἀγαπητῷ μου
- 7 ¶ Seyè ki gen tout pouvwa a pale, li di ankò: -Nepe, leve non! Al atake gadò mouton m' yo, moun k'ap travay avè m' lan. Touye l' pou bann mouton an ka gaye. M'ap pini ata moun ki pi piti yo.
Awake! O sword, against the keeper of my flock, and against him who is with me, says the Lord of armies: put to death the keeper of the sheep, and the sheep will go in flight: and my hand will be turned against the little ones.
ῥομφαία ἐξεγέρθητι ἐπὶ τοὺς ποιμένας μου καὶ ἐπ' ἄνδρα πολίτην μου λέγει κύριος παντοκράτωρ πατάξατε τοὺς ποιμένας καὶ ἐκπάσατε τὰ πρόβατα καὶ ἐπάξω τὴν χειρά μου ἐπὶ τοὺς ποιμένας
- 8 Nan tout peyi a, sou chak twa moun, de pral mouri, yonn va rete.
And it will come about that in all the land, says the Lord, two parts of it will be cut off and come to an end; but the third will be still living there.
καὶ ἔσται ἐν πάσῃ τῇ γῆ λέγει κύριος τὰ δύο μέρη ἐξολεθρευθήσεται καὶ ἐκλείψει τὸ δὲ τρίτον ὑπολειφθήσεται ἐν αὐτῇ
- 9 Mwen pral pase rès moun sa yo nan dife. Mwen pral netwaye yo menm jan yo netwaye ajan nan dife. Mwen pral wè ki kalite moun yo ye menm jan yo pase lò nan dife pou wè si li bon. Y'a lapriyè nan pye m', m'a reponn yo. M'a di yo se pèp pa m' yo ye. Y'a di se mwen menm, Seyè a, ki Bondye yo.
And I will make the third part go through the fire, cleaning them as silver is made clean, and testing them as gold is tested: and they will make their prayer to me and I will give them an answer: I will say, It is my people; and they will say, The Lord is my God.
καὶ διάξω τὸ τρίτον διὰ πυρὸς καὶ πυρώσω αὐτούς ὡς πυροῦται τὸ ἀργύριον καὶ δοκιμῶ αὐτούς ὡς δοκιμάζεται τὸ χρυσίον αὐτὸς ἐπικαλέσεται τὸ ὄνομά μου κάγω ἐπακούσομαι αὐτῷ καὶ ἐρῶ λαὸς μου οὐ οὗτός ἐστιν καὶ αὐτὸς ἐρεῖ κύριος ὁ θεός μου
- 1 ¶ Gade! Men jou jijman Seyè a ap rive! Jou sa a, yo pral piye lavil Jerizalèm. Yo pral separe tou sa yo pran ladan li la devan je nou.
See, a day of the Lord is coming when they will make division of your goods taken by force before your eyes.
ἰδοὺ ἡμέραι ἔρχονται τοῦ κυρίου καὶ διαμερισθήσεται τὰ σκῦλά σου ἐν σοί
- 2 Seyè a pral sanble tout nasyon yo pou y' al fè lagè ak lavil Jerizalèm. Y'ap pran lavil la, y'ap piye tout kay yo, y'ap fè kadejak sou medam yo. Yo pral depòte mwaye nan moun yo. Men, rès pèp la ap rete nan lavil la.
For I will get all the nations together to make war against Jerusalem; and the town will be overcome, and the goods taken from the houses, and the women taken by force: and half the town will go away as prisoners, and the rest of the people will not be cut off from the town.
καὶ ἐπισυνάξω πάντα τὰ ἔθνη ἐπὶ ἱερουσαλὴμ εἰς πόλεμον καὶ ἀλώσεται ἡ πόλις καὶ διαρπαγήσονται αἱ οἰκίαι καὶ αἱ γυναῖκες μολυνθήσονται καὶ ἐξελεύσεται τὸ ἥμισυ τῆς πόλεως ἐν αἰχμαλωσίᾳ οἱ δὲ ἔκατάλοιποι τοῦ λαοῦ μου οὐ μὴ ἐξολεθρευθῶσιν ἐκ τῆς πόλεως
- 3 Lèfini, Seyè a pral parèt pou li al goumen ak nasyon yo, jan li te konn goumen nan tan lontan an.
Then the Lord will go out and make war against those nations, as he did in the day of the fight.
καὶ ἐξελεύσεται κύριος καὶ παρατάσσεται ἐν τοῖς ἔθνεσιν ἐκείνοις καθὼς ἡμέρα παρατάξεως αὐτοῦ ἐν ἡμέρᾳ πολέμου
- 4 Lè sa a, l'a desann kanpe sou mòn pye oliv yo, ki anfas lavil Jerizalèm, sou bò solèy leve. Mòn lan va fann de bò nèl ale, l'a fè yon fon nan mitan ki soti bò solèy leve desann bò solèy kouche: mwaye nan mòn lan va fè bò nò, lòt mwaye a va fè bò sid.
And in that day his feet will be on the Mount of Olives, which is opposite Jerusalem on the east, and the Mount of Olives will be parted in the middle to the east and to the west, forming a very great valley; and half the mountain will be moved to the north and half of it to the south.
καὶ στήσονται οἱ πόδες αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπὶ τὸ ὄρος τῶν ἐλαιῶν τὸ κατέναντι ἱερουσαλὴμ ἐξ ἀνατολῶν καὶ σχισθήσεται τὸ ὄρος τῶν ἐλαιῶν τὸ ἥμισυ αὐτοῦ πρὸς ἀνατολὰς καὶ τὸ ἥμισυ αὐτοῦ πρὸς θάλασσαν χάος μέγα σφόδρα καὶ κλινεῖ τὸ ἥμισυ τοῦ ὄρους πρὸς βορρᾶν καὶ τὸ ἥμισυ αὐτοῦ πρὸς νότον
- 5 N'a lonje fon an pou nou kouri chape kò nou jouk n'a rive lòt bò mòn Atsèl. N'a kouri met deyò menm jan zansèt nou yo te fè l' la lè tranblemanntè a te pase sou rèy Ozyas, wa peyi Jida a. Seyè a, Bondye nou an, va vini, l'ap mennen tout moun pa l' yo avè l'.
And the valley will be stopped ... and you will go in flight as you went in flight from the earth-shock in the days of Uzziah, king of Judah: and the Lord my God will come, and all his holy ones with him.
καὶ ἐμφραχθήσεται φάραγξ ὁρέων μου καὶ ἐγκολληθήσεται φάραγξ ὁρέων ἕως ἰασολ καὶ ἐμφραχθήσεται καθὼς ἐνεφράγη ἐν ταῖς ἡμέραις τοῦ σεισμοῦ ἐν ἡμέραις οἰζίου βασιλέως ἰουδα καὶ ἦξει κύριος ὁ θεός μου καὶ πάντες οἱ ἄγιοι μετ' αὐτοῦ

- 6 Lè jou sa a va rive, p'ap gen limyè, p'ap fè fredri, dlo p'ap fè glas.
And in that day there will be no heat or cold or ice;
 ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἔσται φῶς καὶ ψύχος καὶ πάγος
- 7 Se va yon jou ki p'ap tankou lòt jou yo. Ap fè klè nèt. p'ap gen lannwit ankò. Se Seyè a sèl ki konnen lè sa va rive.
And it will be unbroken day, such as the Lord has knowledge of, without change of day and night, and even at nightfall it will be light.
 ἔσται μίαν ἡμέραν καὶ ἡ ἡμέρα ἐκείνη γνωστὴ τῷ κυρίῳ καὶ οὐκ ἡμέρα καὶ οὐ νύξ καὶ πρὸς ἑσπέραν ἔσται φῶς
- 8 ¶ Lè jou sa a va rive, bèl dlo dous pral koule soti lavil Jerizalèm. Mwatye nan dlo a ap fè yon branch larivyè desann bò solèy leve, tonbe nan lanmè Mouri a. Lòt mwatye a ap desann bò solèy kouche, tonbe nan lanmè Meditèrane a. Dlo a ap koule san rete, nan sezon fredri kou nan sezon chalè.
And on that day living waters will go out from Jerusalem; half of them flowing to the sea on the east and half to the sea on the west: in summer and in winter it will be so.
 καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελεύσεται ὕδωρ ζῶν ἐξ ἱερουσαλὴμ τὸ ἡμισυ αὐτοῦ εἰς τὴν θάλασσαν τὴν πρώτην καὶ τὸ ἡμισυ αὐτοῦ εἰς τὴν θάλασσαν τὴν ἐσχάτην καὶ ἐν θέρει καὶ ἐν ἔαρι ἔσται οὕτως
- 9 Lè sa a, se Seyè a ki pral sèl wa sou tout latè. Lè sa a, se li ki pral sèl Bondye pou tout moun. Se li menm ase tout moun ap konnen.
And the Lord will be King over all the earth: in that day there will be one Lord and his name one.
 καὶ ἔσται κύριος εἰς βασιλεῖα ἐπὶ πᾶσαν τὴν γῆν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται κύριος εἷς καὶ τὸ ὄνομα αὐτοῦ ἓν
- 10 Tout peyi a pral tounen yon gwo plenn plat, depi Geba nan nò rive Rimon nan sid, ak Jerizalèm nan mitan. Sèl lavil Jerizalèm pral rete byen wo. L'ap soti depi Pòtay Benjamen an rive nan pòtay Kwen an, kote premye pòtay la te ye a, depi Fò Annanyèl rive nan moulen rezen wa a.
And all the land will become like the Arabah, from Geba to Rimmon south of Jerusalem; and she will be lifted up and be living in her place; from the doorway of Benjamin to the place of the first doorway, to the doorway of the angle, and from the tower of Hananel to the king's wine-crushing places, men will be living in her.
 κυκλῶν πᾶσαν τὴν γῆν καὶ τὴν ἔρημον ἀπὸ γαβε ἕως ρεμμων κατὰ νότον ἱερουσαλὴμ ῥαμα δὲ ἐπὶ τόπου μενεὶ ἀπὸ τῆς πόλης βενιαμιν ἕως τοῦ τόπου τῆς πόλης τῆς πρώτης ἕως τῆς πόλης τῶν γωνιῶν καὶ ἕως τοῦ πύργου ἀναειλῆ ἕως τῶν ὑποληνίων τοῦ βασιλέως
- 11 Moun va rete la nan lavil la, malè p'ap tonbe sou yo. Y'a viv ak kè poze lavil Jerizalèm.
And there will be no more curse; but Jerusalem will be living without fear of danger.
 κατοικήσουσιν ἐν αὐτῇ καὶ οὐκ ἔσται ἀνάθεμα ἔτι καὶ κατοικήσει ἱερουσαλὴμ πεποιθότως
- 12 Seyè a pral voye yon gwo maladi sou tout nasyon ki te fè lagè ak Jerizalèm. Y'ap rete kanpe sou de pye yo, epi tout vyann kò yo ap pouri. Grenn je yo pral pouri nan tèt yo, lang yo ap pouri nan bouch yo.
And this will be the disease which the Lord will send on all the peoples which have been warring against Jerusalem: their flesh will be wasted away while they are on their feet, their eyes will be wasted in their heads and their tongues in their mouths.
 καὶ αὕτη ἔσται ἡ πτώσις ἣν κόψει κύριος πάντας τοὺς λαοὺς ὅσοι ἐπεστράτευσαν ἐπὶ ἱερουσαλὴμ τακίχονται αἱ σάρκες αὐτῶν ἐστηκότων αὐτῶν ἐπὶ τοὺς πόδας αὐτῶν καὶ οἱ ὀφθαλμοὶ αὐτῶν ῥυήσου νται ἐκ τῶν ὀπῶν αὐτῶν καὶ ἡ γλῶσσα αὐτῶν τακίχεται ἐν τῷ στόματι αὐτῶν
- 13 Jou sa a, Seyè a pral fè yo pèdi tèt yo pran kouri. Yo pral tonbe yonn sou lòt, yonn pral touye lòt.
And it will be on that day that a great fear will be sent among them from the Lord; and everyone will take his neighbour's hand, and every man's hand will be lifted against his neighbour's.
 καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔκστασις κυρίου ἐπ' αὐτοὺς μεγάλη καὶ ἐπιλήμψονται ἕκαστος τῆς χειρὸς τοῦ πλησίον αὐτοῦ καὶ συμπλακίησεται ἡ χεὶρ αὐτοῦ πρὸς χεῖρα τοῦ πλησίον αὐτοῦ
- 14 Sòlda peyi Jida yo pral goumen tou pou defann lavil Jerizalèm, yo pral ranmase dènye richès moun lòt nasyon ki sou fwontyè yo: lò, ajan ak rad an kantite.
And even Judah will be fighting against Jerusalem; and the wealth of all the nations round about will be massed together, a great store of gold and silver and clothing.
 καὶ ὁ ἰουδας παρατάξεται ἐν ἱερουσαλὴμ καὶ συνάξει τὴν ἰσχὺν πάντων τῶν λαῶν κυκλόθεν χρυσίον καὶ ἀργύριον καὶ ἱματισμὸν εἰς πλῆθος σφόδρα
- 15 Menm maladi a pral tonbe tou sou chwal, milèt, chamo, bourik, sou tout bèt ki te nan kan lènmi yo.
And the horses and the transport beasts, the camels and the asses and all the beasts in those tents will be attacked by the same disease.
 καὶ αὕτη ἔσται ἡ πτώσις τῶν ἵππων καὶ τῶν ἡμιόνων καὶ τῶν καμήλων καὶ τῶν ὄνων καὶ πάντων τῶν κτηνῶν τῶν ὄντων ἐν ταῖς παρεμβολαῖς ἐκείναις κατὰ τὴν πτώσιν ταύτην
- 16 ¶ Nan moun lòt nasyon ki t'ap fè lagè ak lavil Jerizalèm yo, genyen ki va chape, ki p'ap mouri. Moun sa yo va moute chak lanne lavil Jerizalèm pou yo adore Seyè ki gen tout pouvwa a, Wa a. Y'a fete fèt Tant yo.
And it will come about that everyone who is still living, of all those nations who came against Jerusalem, will go up from year to year to give worship to the King, the Lord of armies, and to keep the feast of tents.
 καὶ ἔσται ὅσοι ἐὰν καταλειφθῶσιν ἐκ πάντων τῶν ἐθνῶν τῶν ἐλθόντων ἐπὶ ἱερουσαλὴμ καὶ ἀναβήσονται κατ' ἐνιαυτὸν τοῦ προσκυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι καὶ τοῦ εορτάζειν τὴν εορτὴν τῆς σκηνοπηγίας

- 17 Si yon nasyon va derefize moute lavil Jerizalèm pou yo adore Seyè ki gen tout pouvwa a, Wa a, yon ti degout lapli p'ap tonbe nan peyi yo a menm.
And it will be that if any one of all the families of the earth does not go up to Jerusalem to give worship to the King, the Lord of armies, on them there will be no rain.
καὶ ἔσται ὅσοι ἐὰν μὴ ἀναβῶσιν ἐκ πασῶν τῶν φυλῶν τῆς γῆς εἰς ἱερουσαλὴμ τοῦ προσκυνῆσαι τῷ βασιλεῖ κυρίου παντοκράτορι καὶ οὗτοι ἐκείνους προστεθήσονται
- 18 Si moun peyi Lejip yo derefize moute al fete fèt la, menm maladi Seyè a te voye sou moun ki derefize moute yo va tonbe sou yo tou.
And if the family of Egypt does not go up or come there, they will be attacked by the disease which the Lord will send on the nations:
ἐὰν δὲ φυλὴ αἰγύπτου μὴ ἀναβῆ μὴδὲ ἔλθῃ ἐκεῖ καὶ ἐπὶ τούτοις ἔσται ἡ πῶσις ἣν πατάξει κύριος πάντα τὰ ἔθνη ὅσα ἐὰν μὴ ἀναβῆ τοῦ εορτάσαι τὴν εορτὴν τῆς σκηνοπηγίας
- 19 Se chatiman sa a ki pral tonbe sou peyi Lejip ansanm ak tout lòt nasyon ki va derefize moute pou fete fèt Tant yo.
This will be the punishment of Egypt, and the punishment of all the nations who do not go up to keep the feast of tents.
αὕτη ἔσται ἡ ἀμαρτία αἰγύπτου καὶ ἡ ἀμαρτία πάντων τῶν ἐθνῶν ὅσα ἂν μὴ ἀναβῆ τοῦ εορτάσαι τὴν εορτὴν τῆς σκηνοπηγίας
- 20 Lè jou sa a va rive, y'a make sou ti klòch ki nan lekipay chwal yo: Apa pou Seyè a! Batri koujen ki nan tanp Seyè a va tankou ti bòl ki devan lotèl yo: yo va apa nèt pou Seyè a.
On that day all the bells of the horses will be holy to the Lord, and the pots in the Lord's house will be like the basins before the altar.
ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται τὸ ἐπὶ τὸν χαλινὸν τοῦ ἵππου ἅγιον τῷ κυρίῳ παντοκράτορι καὶ ἔσονται οἱ λέβητες οἱ ἐν τῷ οἴκῳ κυρίου ὡς φιάλαι πρὸ προσώπου τοῦ θυσιαστηρίου
- 21 Y'a mete tout mamit ak tout chodyè moun yo ap sèvi lavil Jerizalèm ak nan tout peyi Jida a apa pou sèvis Seyè ki gen tout pouvwa a. Konsa, tout moun ki vle ofri yon bèt pou yo touye pou Seyè a va vin pran yonn pou yo bouyi vyann bèt yo ofri a. Lè jou sa a va rive, p'ap gen moun k'ap vann ankò nan tanp Seyè ki gen tout pouvwa a.
And every pot in Jerusalem and in Judah will be holy to the Lord of armies: and all those who make offerings will come and take them for boiling their offerings: in that day there will be no more traders in the house of the Lord of armies.
καὶ ἔσται πᾶς λέβης ἐν ἱερουσαλὴμ καὶ ἐν τῷ ἰουδα ἅγιον τῷ κυρίῳ παντοκράτορι καὶ ἤξουσιν πάντες οἱ θυσιάζοντες καὶ λήψονται ἐξ αὐτῶν καὶ ἐψησουσιν ἐν αὐτοῖς καὶ οὐκ ἔσται χαναναῖος οὐκέτι ἐν τῷ οἴκῳ κυρίου παντοκράτορος ἐν τῇ ἡμέρᾳ ἐκείνῃ .
- 1 ¶ Men mesaj Seyè a te bay Malachi pou fè pèp Izrayèl la konnen volonte li. Men desizyon Seyè a:
The word of the Lord to Israel by Malachi.
λήμμα λόγου κυρίου ἐπὶ τὸν ἰσραηλ ἐν χειρὶ ἀγγέλου αὐτοῦ θέσθε δὴ ἐπὶ τὰς καρδίας ὑμῶν
- 2 Seyè a di: Mwen renmen nou! Men, pèp la reponn: Ki jan ou renmen nou an? Men sa Seyè a reponn yo: Ezaou ak Jakòb, apa de frè yo ye. Mwen renmen Jakòb ak tout pitit pitit li yo.
You have been loved by me, says the Lord. But you say, Where was your love for us? Was not Esau Jacob's brother? says the Lord: but Jacob was loved by me,
ἡγάπησα ὑμᾶς λέγει κύριος καὶ εἶπατε ἐν τίνι ἡγάπησας ἡμᾶς οὐκ ἀδελφὸς ἦν ἡσαν τοῦ ἰακωβ λέγει κύριος καὶ ἡγάπησα τὸν ἰακωβ
- 3 Men, mwen rayi Ezaou ak tout pitit pitit li yo. Mwen ravaje tout mòn peyi Ezaou a. Mwen fè peyi yo a tounen savann kote bèt nan bwa rete.
And Esau was hated, and I sent destruction on his mountains, and gave his heritage to the beasts of the waste land.
τὸν δὲ ἡσαν ἐμίσησα καὶ ἔταξα τὰ ὄρη αὐτοῦ εἰς ἀφανισμόν καὶ τὴν κληρονομίαν αὐτοῦ εἰς δόματα ἐρήμου
- 4 Si moun peyi Edon yo di: Yo detwi lavil nou yo, men n'ap rebati yo, Seyè a menm ap reponn yo: Nou mèt rebati yo, m'ap toujou kraze yo. Moun pral rele yo: Peyi mechan yo, nasyon ki fè Seyè a ankòlè tout tan an.
Though Edom says, We are crushed down but we will come back, building up the waste places; this is what the Lord of armies has said: They may put up buildings, but I will have them pulled down; and they will be named The land of evil-doing, and The people against whom the Lord keeps his wrath for ever.
διότι ἐρεῖ ἡ ἰδουμαία κατέστραπται καὶ ἐπιστρέψωμεν καὶ ἀνοικοδομήσωμεν τὰς ἐρήμους τάδε λέγει κύριος παντοκράτωρ αὐτοὶ οἰκοδομήσουσιν καὶ ἐγὼ καταστρέψω καὶ ἐπικληθήσεται αὐτοῖς ὄρη α ἀνομίας καὶ λαὸς ἐφ' ὃν παρατέτακται κύριος ἕως αἰῶνος
- 5 Moun Izrayèl yo pral wè sa ak pwòp je yo. Epi y'a di: Seyè a gen pouvwa menm andeyò peyi Izrayèl la.
And your eyes will see it; and you will say, The Lord is great even outside the limits of Israel.
καὶ οἱ ὀφθαλμοὶ ὑμῶν ὄψονται καὶ ὑμεῖς ἐρεῖτε ἐμεγαλύνθη κύριος ὑπεράνω τῶν ὀρίων τοῦ ἰσραηλ.
- 6 ¶ Seyè ki gen tout pouvwa a ap pale ak nou koulye a, nou menm prèt yo ki pa respekte l'. Li di nou konsa: Yon pitit fèt pou l' respekte papa l'. Yon domestik fèt pou l' gen krentif pou mèt li. Mwen se papa nou. Poukisa nou pa respekte m'? Mwen se mèt nou. Poukisa nou pa gen krentif pou mwen? Epi nou gen kouraj pou nou di: Ki jan nou derespekte ou la?
A son gives honour to his father, and a servant has fear of his master: if then I am a father, where is my honour? and if I am a master, where is the fear of me? says the Lord of armies to you, O priests, who give no value to my name. And you say, How have we not given value to your name?
υἱὸς δοξάζει πατέρα καὶ δοῦλος τὸν κύριον αὐτοῦ καὶ εἰ πατήρ εἰμι ἐγὼ ποῦ ἔστιν ἡ δόξα μου καὶ εἰ κύριός εἰμι ἐγὼ ποῦ ἔστιν ὁ φόβος μου λέγει κύριος παντοκράτωρ ὑμεῖς οἱ ἱερεῖς οἱ φαυλίζοντες τὸ ὄνομά μου καὶ εἶπατε ἐν τίνι ἐφασίσαμεν τὸ ὄνομά σου

- 7 Men ki jan: nou pran manje ki pa bon pou fè sèvis pou mwen, nou ofri l' sou lotèl la ban mwen. Epi n'ap di: nou pa wè ki jan nou derespekte ou la a? Mwen menm, mwen di nou se lè nou di lotèl Seyè a pa merite yo respekte l'.
- You put unclean bread on my altar. And you say, How have we made it unclean? By your saying, The table of the Lord is of no value.**
- προσάγοντες πρὸς τὸ θυσιαστήριόν μου ἄρτους ἡλισγημένους καὶ εἶπατε ἐν τίνι ἡλισγήσαμεν αὐτοὺς ἐν τῷ λέγειν ὑμᾶς τράπεζα κυρίου ἐξουδενωμένη ἐστὶν καὶ τὰ ἐπιτιθέμενα βρώματα ἐξουδενωμένα
- 8 Lè nou mennen yon bèt je pete pou yo touye pou mwen, atò, sa se pa bagay ki mal? Lè nou mennen yon bèt k'ap mache bwete, yon bèt tou malad, sa se pa bagay ki mal? Seye pote yon bèt konsa bay yon gwo chèf non! Eske l'ap kontan? Eske la ba ou yon favè?
- And when you give what is blind for an offering, it is no evil! and when you give what is damaged and ill, it is no evil! Give it now to your ruler; will he be pleased with you, or will you have his approval? says the Lord of armies.**
- διότι ἐὰν προσαγάγητε τυφλὸν εἰς θυσίαν οὐ κακὸν καὶ ἐὰν προσαγάγητε χωλὸν ἢ ἄρρωστον οὐ κακὸν προσάγαγε δὴ αὐτὸ τῷ ἡγουμένῳ σου εἰ προσδέξεται αὐτό εἰ λήμψεται πρόσωπόν σου λέγει κύριος παντοκράτωρ
- 9 Koulye a, nou menm prèt yo, lapriyè nan pye Bondye pou l' gen pitye pou nou non! Eske la ban nou favè l'? Se nou menm ki va lakòz li pa fè sa pou nou!
- And now, make request for the grace of God so that he may have mercy on us: this has been your doing: will he give his approval to any of you? says the Lord of armies.**
- καὶ νῦν ἐξιλάσκεσθε τὸ πρόσωπον τοῦ θεοῦ ὑμῶν καὶ δεήθητε αὐτοῦ ἐν χειρὶν ὑμῶν γέγονεν ταῦτα εἰ λήμψομαι ἐξ ὑμῶν πρόσωπα ὑμῶν λέγει κύριος παντοκράτωρ
- 10 Seyè ki gen tout pouvwa a pale, li di: Mwen ta swete yonn nan nou ta fèmen tout pòt tanp lan pou nou pa limen dife pou gremesi sou lotèl mwen an. Mwen pa kontan menm ak nou. Se Seyè ki gen tout pouvwa a ki di sa. Mwen p'ap asepte ankenn ofrann nan men nou.
- If only there was one among you who would see that the doors were shut, so that you might not put a light to the fire on my altar for nothing! I have no pleasure in you, says the Lord of armies, and I will not take an offering from your hands.**
- διότι καὶ ἐν ὑμῖν συγκλεισθήσονται θύραι καὶ οὐκ ἀνάψετε τὸ θυσιαστήριόν μου δωρεάν οὐκ ἔστιν μου θέλημα ἐν ὑμῖν λέγει κύριος παντοκράτωρ καὶ θυσίαν οὐ προσδέξομαι ἐκ τῶν χειρῶν ὑμῶν
- 11 Toupatou sou latè, depi sou solèy leve jouk sou solèy kouche, moun lòt nasyon yo ap di jan mwen gen pouvwa. Toupatou y'ap boule lansan pou mwen, y'ap ofri m' bagay ki bon pou sèvis mwen. Paskè moun toupatou respekte m'. Se Seyè ki gen tout pouvwa a ki di sa.
- For, from the coming up of the sun till its going down, my name is great among the Gentiles; and in every place the smell of burning flesh is offered to my name, and a clean offering: for my name is great among the Gentiles, says the Lord of armies.**
- διότι ἀπ' ἀνατολῶν ἡλίου ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσιν καὶ ἐν παντὶ τόπῳ θυμίαμα προσάγεται τῷ ὀνόματί μου καὶ θυσία καθαρὰ διότι μέγα τὸ ὄνομά μου ἐν τοῖς ἔθνεσιν λέγει κύριος παντοκράτωρ
- 12 Men, nou menm, nou pa respekte lotèl mwen lè nou di: Lotèl Seyè a pa bon ankò. Se vye manje n'ap ofri sou li.
- But you make it unholy by saying, The Lord's table has become unclean, and his food is of no value.**
- ὁμεις δὲ βεβηλοῦτε αὐτὸ ἐν τῷ λέγειν ὑμᾶς τράπεζα κυρίου ἡλισγημένη ἐστὶν καὶ τὰ ἐπιτιθέμενα ἐξουδένονται βρώματα αὐτοῦ
- 13 Lèfini, n'ap plede di: Nou bouke ak tout bagay sa yo. Nou pa pran ka m' ankò. Se Seyè ki gen tout pouvwa a ki di sa. Nou pran bèt nou vòlò, bèt enfim, osinon bèt malad, nou vin ofri ban mwen. Seyè a mande nou: Nou kwè mwen ka asepte bagay konsa nan men nou? Se Seyè a ki mande nou sa.
- And you say, See, what a weariness it is! and you let out your breath at it, says the Lord of armies; and you have given what has been cut about by beasts, and what is damaged in its feet and ill; this is the offering you give: will this be pleasing to me from your hands? says the Lord.**
- καὶ εἶπατε ταῦτα ἐκ κακοπαθείας ἐστὶν καὶ ἐξεφύσησα αὐτὰ λέγει κύριος παντοκράτωρ καὶ εἰσεφέρετε ἀρπάγματα καὶ τὰ χωλὰ καὶ τὰ ἐνοχλούμενα καὶ ἐὰν φέρητε τὴν θυσίαν εἰ προσδέξομαι αὐτὰ ἐκ τῶν χειρῶν ὑμῶν λέγει κύριος παντοκράτωρ
- 14 Madichon pou moun k'ap twonpe m' yo. Yo vin ofri bèt ki pa bon pou yo touye pou mwen epi yo kite bon ti mal yo te pwomèt y'ap ban mwen an nan bann mouton yo. Paskè, se yon wa ki gen anpil pouvwa mwen ye. Moun tout nasyon va respekte m'. Se Seyè ki gen tout pouvwa a ki di sa.
- A curse on the false man who has a male in his flock, and takes his oath, and gives to the Lord a damaged thing: for I am a great King, says the Lord of armies, and my name is to be feared among the Gentiles.**
- καὶ ἐπικατάρατος ὃς ἦν δυνατὸς καὶ ὑπήρχεν ἐν τῷ ποιμνίῳ αὐτοῦ ἄρσεν καὶ εὐχή αὐτοῦ ἐπ' αὐτῷ καὶ θύει διεφθαρμένον τῷ κυρίῳ διότι βασιλεὺς μέγας ἐγὼ εἰμι λέγει κύριος παντοκράτωρ καὶ τὸ ὄνομά μου ἐπιφανὲς ἐν τοῖς ἔθνεσιν
- 1 ¶ Koulye a, men lòd mwen bay prèt yo:
- And now, O you priests, this order is for you.**
- καὶ νῦν ἡ ἐντολὴ αὕτη πρὸς ὑμᾶς οἱ ἱερεῖς

- 2 Si nou pa koute sa m'ap di nou la a, si nou pa soti pou nou sèvi yon lwanj pou mwen, m'ap voye madichon sou nou. Se Seyè ki gen tout pouvwa a k'ap pale konsa wi. M'ap madichonnen tout bon bagay k'ap vin pou nou yo. Wi, mwen madichonnen yo deja, paske nou pa soti pou nou sèvi yon lwanj pou mwen.
If you will not give ear and take it to heart, to give glory to my name, says the Lord of armies, then I will send the curse on you and will put a curse on your blessing: truly, even now I have put a curse on it, because you do not take it to heart.
ἐὰν μὴ ἀκούσητε καὶ ἐὰν μὴ θῆσθε εἰς τὴν καρδίαν ὑμῶν τοῦ δοῦναι δόξαν τῷ ὀνόματί μου λέγει κύριος παντοκράτωρ καὶ ἐξαποστελῶ ἐφ' ὑμᾶς τὴν κατάραν καὶ ἐπικαταράσομαι τὴν εὐλογίαν ὑμῶν καὶ καταράσομαι αὐτὴν καὶ διασκεδάσω τὴν εὐλογίαν ὑμῶν καὶ οὐκ ἔσται ἐν ὑμῖν ὅτι ὑμεῖς οὐ τίθεσθε εἰς τὴν καρδίαν ὑμῶν
- 3 Mwen pral touye pitit nou yo. Mwen pral voye salte, tripay bèt nou ofri yo nan figi nou. Lèfini, m'ap voye nou jete ansanm ak yo.
See, I will have your arm cut off, and will put waste on your faces, even the waste from your feasts; and you will be taken away with it.
ἰδοὺ ἐγὼ ἀφορίζω ὑμῖν τὸν ὄμον καὶ σκορπιῶ ἤνυστρον ἐπὶ τὰ πρόσωπα ὑμῶν ἤνυστρον ἑορτῶν ὑμῶν καὶ λήμψομαι ὑμᾶς εἰς τὸ αὐτό
- 4 Lè sa a, n'a konnen se mwen menm ki te ban nou lòd sa a, pou kontra mwen te pase ak fanmi Levi a ka toujou la. Se Seyè ki gen tout pouvwa a ki di sa.
And you will be certain that I have sent this order to you, so that it might be my agreement with Levi, says the Lord of armies.
καὶ ἐπιγνώσεσθε διότι ἐγὼ ἐξάπεσταλκα πρὸς ὑμᾶς τὴν ἐντολήν ταύτην τοῦ εἶναι τὴν διαθήκην μου πρὸς τοὺς λευίτας λέγει κύριος παντοκράτωρ
- 5 Nan kontra mwen te pase ak yo a, mwen te pwomèt mwen t'ap ba yo lavi ak kè poze. E mwen te ba yo l'. Yo menm, se pou yo te gen krentif pou mwen. Yo te gen krentif pou mwen vre, yo te respektè m'.
My agreement with him was on my side life and peace, and I gave them to him; on his side fear, and he had fear of me and gave honour to my name.
ἡ διαθήκη μου ἦν μετ' αὐτοῦ τῆς ζωῆς καὶ τῆς εἰρήνης καὶ ἔδωκα αὐτῷ ἐν φόβῳ φοβεῖσθαι με καὶ ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν
- 6 Se verite ase ki te soti nan bouch yo. Yo pa t' janm chache twonpe m'. Yo toujou mache avè m' ak kè poze. Yo t'ap fè sa ki dwat. Yo te fè anpil moun sispann fè sa ki mal.
True teaching was in his mouth, and no evil was seen on his lips: he was walking with me in peace and righteousness, turning numbers of people away from evil-doing.
νόμος ἀληθείας ἦν ἐν τῷ στόματι αὐτοῦ καὶ ἀδικία οὐχ εὐρέθη ἐν χεῖρεσιν αὐτοῦ ἐν εἰρήνῃ κατευθύνων ἐπορεύθη μετ' ἐμοῦ καὶ πολλοὺς ἐπέστρεψεν ἀπὸ ἀδικίας
- 7 Se devwa prèt yo pou yo moutre moun sa Bondye ye. Moun al kote yo pou yo ka konnen sa Bondye mande yo fè. Paske se mesaje Seyè ki gen tout pouvwa a yo ye.
For it is right for the priest's lips to keep knowledge, and for men to be waiting for the law from his mouth: for he is the servant sent from the Lord of armies.
ὅτι χεῖρ ἱερέως φυλάσσεται γινώσκων καὶ νόμον ἐκζητήσουσιν ἐκ στόματος αὐτοῦ διότι ἄγγελος κυρίου παντοκράτορός ἐστιν
- 8 Men, nou menm prèt yo, nou kite chemen Bondye a. Nou lakòz anpil moun pa kenbe kòmandman mwen bay yo. Se Seyè ki gen tout pouvwa a ki di sa. Nou pa kenbe kontra mwen te fè ak moun fanmi Levi yo.
But you are turned out of the way; you have made the law hard for numbers of people; you have made the agreement of Levi of no value, says the Lord of armies.
ὁμοίως δὲ ἐξεκλίνατε ἐκ τῆς ὁδοῦ καὶ πολλοὺς ἠσθενήσατε ἐν νόμῳ διεφθείρατε τὴν διαθήκην τοῦ λευι λέγει κύριος παντοκράτωρ
- 9 Se poutèt sa m'ap fè tout moun pèp Izrayèl yo derespektè nou. Y'ap pran nou pou vakabon, paske nou pa fè sa mwen mande nou fè. Nou gade sou figi moun lè pou n' di yo sa lalwa a mande.
And so I have taken away your honour and made you low before all the people, even as you have not kept my ways, and have given no thought to me in using the law.
κάγῳ δέδωκα ὑμᾶς ἐξουδενωμένους καὶ παρειμένους εἰς πάντα τὰ ἔθνη ἀνθ' ὧν ὑμεῖς οὐκ ἐφυλάξασθε τὰς ὁδοὺς μου ἀλλὰ ἐλαμβάνετε πρόσωπα ἐν νόμῳ
- 10 ¶ Eske se pa yon sèl papa a nou tout nou genyen? Eske se pa yon sèl Bondye ki fè nou tou? Poukisa atò nou pa kenbe pwomès nou yonn ak lòt? Poukisa nou meprize kontra Bondye te fè ak zansèt nou yo?
Have we not all one father? has not one God made us? why are we, every one of us, acting falsely to his brother, putting shame on the agreement of our fathers?
οὐχὶ θεὸς εἷς ἐκτίσεν ὑμᾶς οὐχὶ πατὴρ εἷς πάντων ὑμῶν τί ὅτι ἐγκατελίπετε ἕκαστος τὸν ἀδελφὸν αὐτοῦ τοῦ βεβηλῶσαι τὴν διαθήκην τῶν πατέρων ὑμῶν
- 11 Moun Jida yo trayi Bondye. Yo fè yon move bagay ki lèd anpil nan peyi Izrayèl la ak nan lavil Jerizalèm. Yo derespektè kay Bondye renmen anpil la. Mesye yo marye ak fanm k'ap sèvi lòt bondye.
Judah has been acting falsely, and a disgusting thing has been done in Jerusalem; for Judah has made unclean the holy place of the Lord which is dear to him, and has taken as his wife the daughter of a strange god.
ἐγκατελείφθη ἰουδας καὶ βδέλυγμα ἐγένετο ἐν τῷ Ἰσραὴλ καὶ ἐν ἱερουσαλὴμ διότι ἐβεβήλωσεν ἰουδας τὰ ἅγια κυρίου ἐν οἷς ἠγάπησεν καὶ ἐπετιήδευσεν εἰς θεοὺς ἄλλοτριούς
- 12 Tout moun ki fè bagay sa a, se pou Seyè a pa kite yo jwenn yon moun nan fanmi Jakòb la pou kanpe pou yo osinon pou fè ofrann bay Seyè ki gen tout pouvwa a pou yo.
The Lord will have the man who does this cut off root and branch out of the tents of Jacob, and him who makes an offering to the Lord of armies.
ἐξολεθρεύσει κύριος τὸν ἄνθρωπον τὸν ποιοῦντα ταῦτα ἕως καὶ ταπεινωθῆ ἐκ σκηνομάτων ἰακωβ καὶ ἐκ προσαγόντων θυσίαν τῷ κυρίῳ παντοκράτορι
- 13 Men yon lòt bagay nou fè ankò: N'ap benyen lotèl Seyè a ak dlo ki sot nan je nou. N'ap kriye, n'ap plenyen paske Seyè a pa menm gade ofrann nou fè l' yo, li derefize asepte anyen nan men nou.
And this again you do: covering the altar of the Lord with weeping and with grief, so that he gives no more thought to the offering, and does not take it with pleasure from your hand.
καὶ ταῦτα ἃ ἐμίσητε ἐποιεῖτε ἐκαλύπτετε δάκρυσιν τὸ θυσιαστήριον κυρίου καὶ κλαυθμῷ καὶ στεναγμῷ ἐκ κόπων ἔτι ἄξιον ἐπιβλέψαι εἰς θυσίαν ἢ λαβεῖν δεκτὸν ἐκ τῶν χειρῶν ὑμῶν

- 14 Epi n'ap mande poukisa? Se paske Seyè a wè sa ou fè madanm ou te marye lè ou te jenn lan. Ou pa kenbe pwomès ou te fè l' la. Ou te pase kontra avè l', ou te pwomèt Bondye ou t'ap kenbe l' pou madanm ou pou tout tan.
But you say, For what reason? Because the Lord has been a witness between you and the wife of your early years, to whom you have been untrue, though she is your friend and the wife to whom you have given your word.
καὶ εἶπατε ἕνεκεν τίνος ὅτι κύριος διεμαρτύρατο ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον γυναῖκός νεότητός σου ἣν ἐγκατέλιπες καὶ αὐτὴ κοινωνός σου καὶ γυνὴ διαθήκης σου
- 15 Eske Bondye pa t' fè nou tounen yon sèl kò ak yon sèl nanm? Poukisa li te fè sa? Se pou nou te ka fè pitit ki pou sèvi l'. Konsa, fè respè tèt nou! Respekte pwomès nou te fè madanm nou te marye lè nou te jenn lan.
... So give thought to your spirit, and let no one be false to the wife of his early years.
καὶ οὐκ ἄλλος ἐποίησεν καὶ ὑπόλειμμα πνεύματος αὐτοῦ καὶ εἶπατε τί ἄλλο ἄλλ' ἢ σπέρμα ζητεῖ ὁ θεὸς καὶ φυλάσασθε ἐν τῷ πνεύματι ὑμῶν καὶ γυναῖκα νεότητός σου μὴ ἐγκαταλίπης
- 16 Mwen rayi wè lè mouche separe ak madanm. Se Seyè ki gen tout pouvwa a, Bondye pèp Izrayèl la, ki di sa. Mwen rayi wè moun k'ap aji mal konsa ak madanm yo. Se poutèt sa, fè respè tèt nou! Kenbe pwomès nou te fè madanm nou.
For I am against the putting away of a wife, says the Lord, the God of Israel, and against him who is clothed with violent acts, says the Lord of armies: so give thought to your spirit and do not be false in your acts.
ἀλλὰ ἐὰν μισήσας ἐξαποστεύῃς λέγει κύριος ὁ θεὸς τοῦ Ἰσραὴλ καὶ καλύψει ἀσέβεια ἐπὶ τὰ ἐνθυμήματά σου λέγει κύριος παντοκράτωρ καὶ φυλάσασθε ἐν τῷ πνεύματι ὑμῶν καὶ οὐ μὴ ἐγκαταλίπητε
- 17 N'ap fatigue tèt Seyè a ak yon bann pawòl. Epi n'ap di: Ki jan n'ap fatigue l' la? Se lè n'ap plede di: Tout moun ki fè sa ki mal yo bon nan je Seyè a. Li kontan ak yo. Ou ankò lè n'ap mande: Kote Bondye k'ap rann jistis la?
You have made the Lord tired with your words. And still you say, How have we made him tired? By your saying, Everyone who does evil is good in the eyes of the Lord, and he has delight in them; or, Where is God the judge?
οἱ παροξύνοντες τὸν θεὸν ἐν τοῖς λόγοις ὑμῶν καὶ εἶπατε ἐν τίνι παρωξύναμεν αὐτόν ἐν τῷ λέγειν ὑμᾶς πᾶς ποιῶν πονηρόν καλὸν ἐνόπιον κυρίου καὶ ἐν αὐτοῖς αὐτὸς εὐδόκησεν καὶ ποῦ ἐστὶν ὁ θεὸς τῆς δικαιοσύνης
- 1 ¶ Seyè a pale, li di konsa: -Men m'ap voye mesaj mwen devan pou l' pare yon chemen pou mwen. N'ap rete konsa, n'ap wè Seyè n'ap plede chache a ap vini nan tanp li a. Mesaje nou te anvè wè a, men l'ap vini pou l' fè tout moun konnen kontra a.
See, I am sending my servant, and he will make ready the way before me; and the Lord, whom you are looking for, will suddenly come to his Temple; and the angel of the agreement, in whom you have delight, see, he is coming, says the Lord of armies.
ἰδοὺ ἐγὼ ἐξαποστεύω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου καὶ ἐξαίφνης ἦξει εἰς τὸν ναὸν ἐαυτοῦ κύριος ὃν ὑμεῖς ζητεῖτε καὶ ὁ ἄγγελος τῆς διαθήκης ὃν ὑμεῖς θέλετε ἰδοὺ ἔρχεται λέγει κύριος παντοκράτωρ
- 2 Men, ki moun ki ka sipòte jou l'ap vini an? Ki moun ki va rete kanpe devan l' lè la parèt la? L'ap tankou dife yo sèvi pou fonn fè. L'ap tankou gwo savon yo sèvi pou blanchi rad.
But by whom may the day of his coming be faced? and who may keep his place when he is seen? for he is like the metal-tester's fire and the cleaner's soap.
καὶ τίς ὑπομενεῖ ἡμέραν εἰσόδου αὐτοῦ ἢ τίς ὑποστήσεται ἐν τῇ ὀπτασίᾳ αὐτοῦ διότι αὐτὸς εἰσπορεύεται ὡς πύρ χωνευτηρίου καὶ ὡς πόα πλυνόντων
- 3 La vini tankou moun k'ap fonn fè pou wete kras ki ladan l'. L'ap netwaye pitit pitit Levi yo, l'ap wete tou sa ki pa bon nan yo tankou yo netwaye lò ak ajan, pou yo ka nan kondisyon ankò pou yo prezante ofrann bay Bondye jan yo dwe fè l' la.
He will take his seat, testing and cleaning the sons of Levi, burning away the evil from them as from gold and silver; so that they may make offerings to the Lord in righteousness.
καὶ καθιεῖται χωνεύων καὶ καθαρίζων ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσίον καὶ καθαρίσει τοὺς υἱοὺς λευοὶ καὶ χρεῖ αὐτοῦ ὡς τὸ χρυσίον καὶ ὡς τὸ ἀργύριον καὶ ἔσονται τῷ κυρίῳ προσάγοντες θυσίαν ἐν δικαιοσύνῃ
- 4 Lè sa a, ofrann moun peyi Jida yo ak ofrann moun lavil Jerizalèm yo va fè Seyè a plezi, jan sa te konn ye nan tan lontan, depi nan konmansman.
Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in days gone by, and as in past years.
καὶ ἀρέσει τῷ κυρίῳ θυσία ἰουδα καὶ ἱερουσαλημ καθὼς αἱ ἡμέραι τοῦ αἰῶνος καὶ καθὼς τὰ ἔτη τὰ ἐμπροσθεν
- 5 Seyè ki gen tout pouvwa a di ankò: -m'a vin jwenn nou pou rann jistis. Parèt mwen parèt, m'ap denonse moun k'ap fè maji, moun k'ap fè adiltè, moun k'ap fè sèman pou twonpe moun, moun k'ap kenbe nan lajan moun k'ap travay pou yo, moun k'ap peze fanm ki pèdi mari yo ak timoun ki pèdi papa yo, moun k'ap pwofite sou moun lòt nasyon, moun ki pa genyen m' krentif.
And I will come near to you for judging; I will quickly be a witness against the wonder-workers, against those who have been untrue in married life, against those who take false oaths; against those who keep back from the servant his payment, and who are hard on the widow and the child without a father, who do not give his rights to the man from a strange country, and have no fear of me, says the Lord of armies.
καὶ προσάξω πρὸς ὑμᾶς ἐν κρίσει καὶ ἔσομαι μάρτυς ταχὺς ἐπὶ τὰς φαρμακοὺς καὶ ἐπὶ τὰς μοιχαλίδας καὶ ἐπὶ τοὺς ὀμνύοντας τῷ ὀνόματί μου ἐπὶ ψεύδει καὶ ἐπὶ τοὺς ἀποστεροῦντας μισθὸν μισθωτοῦ καὶ τοὺς καταδυναστεύοντας χήραν καὶ τοὺς κονδυλίζοντας ὀρφανοὺς καὶ τοὺς ἐκκλίνοντας κρίσιν προσηλύτου καὶ τοὺς μὴ φοβουμένους με λέγει κύριος παντοκράτωρ
- 6 Mwen se Seyè a, mwen p'ap chanje. Se poutèt sa nou menm, pitit pitit Jakòb yo, nou pa disparèt nèt.
For I am the Lord, I am unchanged; and so you, O sons of Jacob, have not been cut off.
διότι ἐγὼ κύριος ὁ θεὸς ὑμῶν καὶ οὐκ ἠλλοίωμαι καὶ ὑμεῖς υἱοὶ ἰακωβ οὐκ ἀπέχεσθε

- 7 ¶ Depi sou tan zansèt nou yo nou pa okipe sa m' te ban nou lòd fè. Nou pa swiv yo. Tounen vin jwenn mwen. Mwen menm, m'a tounen vin jwenn nou tou. Se Seyè ki gen tout pouvwa a menm ki di sa. N'ap mande m' sa pou nou fè pou nou tounen vin jwenn mwen?
From the days of your fathers you have been turned away from my rules and have not kept them. Come back to me, and I will come back to you, says the Lord of armies. But you say, How are we to come back?
ἀπὸ τῶν ἀδικιῶν τῶν πατέρων ὑμῶν ἐξεκλίνατε νόμιά μου καὶ οὐκ ἐφυλάξασθε ἐπιστρέψατε πρὸς με καὶ ἐπιστραφήσομαι πρὸς ὑμᾶς λέγει κύριος παντοκράτωρ καὶ εἶπατε ἐν τίνι ἐπιστρέψομεν
- 8 Mwen menm m'ap mande nou: Eske yon moun ka twonpe Bondye? Non. Men, se twonpe n'ap twonpe m'. N'ap mande ki jan n'ap twonpe m' lan. M'ap reponn nou: Nan keksyon ladim ak lòt bagay nou fèt pou nou ofri m' yo.
Will a man keep back from God what is right? But you have kept back what is mine. But you say, What have we kept back from you? Tenths and offerings.
εἰ πτερνιεῖ ἄνθρωπος θεόν διότι ὑμεῖς πτερνίζετε με καὶ ἐρεῖτε ἐν τίνι ἐπτερνικάμεν σε ὅτι τὰ ἐπιδέκατα καὶ αἱ ἀπαρχαὶ μεθ' ὑμῶν εἰσιν
- 9 Gen yon madichon ki gen pou tonbe sou nou tout, paske tout moun nan peyi a ap twonpe m'.
You are cursed with a curse; for you have kept back from me what is mine, even all this nation.
καὶ ἀποβλέποντες ὑμεῖς ἀποβλέπετε καὶ ἐμὲ ὑμεῖς πτερνίζετε τὸ ἔθνος συνετελέσθη
- 10 Pote tout ladim lan nèt nan tanp lan, san wete anyen ladan l', pou ka gen manje nan tanp lan. Se pou nou fè sa pou nou wè si mwen p'ap kenbe pawòl mwen vre. n'a wè si mwen p'ap louvri syèl la fè lapli tonbe, si mwen p'ap vide benediksyon sou nou an kantite.
Let your tenths come into the store-house so that there may be food in my house, and put me to the test by doing so, says the Lord of armies, and see if I do not make the windows of heaven open and send down such a blessing on you that there is no room for it.
καὶ εἰσηγάκατε πάντα τὰ ἐκφόρια εἰς τοὺς θησαυρούς καὶ ἐν τῷ οἴκῳ αὐτοῦ ἔσται ἡ διαρπαγὴ αὐτοῦ ἐπισκέψασθε δὴ ἐν τούτῳ λέγει κύριος παντοκράτωρ ἐὰν μὴ ἀνοίξω ὑμῖν τοὺς καταρράκτας τοῦ οὐρανοῦ καὶ ἐκχεῶ ὑμῖν τὴν εὐλογίαν μου ἕως τοῦ ἰκανωθῆναι
- 11 Mwen p'ap kite chini vini pou detwi rekòt jaden nou ankò, ni pou anpeche pye rezen nou yo donner. Se Seyè ki gen tout pouvwa a menm ki di sa.
And on your account I will keep back the locusts from wasting the fruits of your land; and the fruit of your vine will not be dropped on the field before its time, says the Lord of armies
καὶ διαστελῶ ὑμῖν εἰς βρῶσιν καὶ οὐ μὴ διαφθεῖρω ὑμῶν τὸν καρπὸν τῆς γῆς καὶ οὐ μὴ ἀσθενήσῃ ὑμῶν ἡ ἄμπελος ἡ ἐν τῷ ἀγρῷ λέγει κύριος παντοκράτωρ
- 12 Lè sa a, moun toupatou sou latè va rekonèt jan Bondye beni nou, paske sa pral bon nèt pou moun k'ap viv nan peyi nou an. Se Seyè ki gen tout pouvwa a ki di sa.
And you will be named happy by all nations: for you will be a land of delight, says the Lord of armies.
καὶ μακαριοῦσιν ὑμᾶς πάντα τὰ ἔθνη διότι ἔσεσθε ὑμεῖς γῆ θελητὴ λέγει κύριος παντοκράτωρ
- 13 ¶ Seyè a di ankò: -Nou te pale m' mal. Men nou reponn: Kisa nou di sou ou konsa?
Your words have been strong against me, says the Lord. And still you say, What have we said against you?
ἐβαρύνετε ἐπ' ἐμὲ τοὺς λόγους ὑμῶν λέγει κύριος καὶ εἶπατε ἐν τίνι καταλαλήσαμεν κατὰ σοῦ
- 14 Nou te di: Sa pa sèvi anyen pou yon moun sèvi Bondye. Sa sa ap rapòte yon moun pou li fè sa Seyè a mande, pou li fè Seyè a wè li gen lapenn pou sa li fè ki mal?
You have said, It is no use worshipping God: what profit have we had from keeping his orders, and going in clothing of sorrow before the Lord of armies?
εἶπατε μάταιος ὁ δουλεύων θεῷ καὶ τί πλεόν ὅτι ἐφυλάξαμεν τὰ φυλάγματα αὐτοῦ καὶ διότι ἐπορευθήμεν ἰκέται πρὸ προσώπου κυρίου παντοκράτορος
- 15 Koulye a, nou tou wè se awogan yo k'ap viv ak kè kontan. Moun k'ap fè mal yo, se yo ki wè zafè yo ap mache. Yo sonde Bondye pou wè kote li ye ak yo epi anyen pa rive yo.
And now to us the men of pride seem happy; yes, the evil-doers are doing well; they put God to the test and are safe.
καὶ νῦν ἡμεῖς μακαρίζομεν ἀλλοτρίους καὶ ἀνοικοδομοῦνται πάντες ποιοῦντες ἄνομα καὶ ἀντέστησαν θεῷ καὶ ἐσώθησαν
- 16 Men koze ki te nan bouch moun ki gen krentif pou Bondye yo. Tansèlman, Seyè a t'ap swiv yo, li tande tou sa yo t'ap di. Li pran yon liv, li fè ekri non tout moun ki gen krentif pou li epi ki respekte l'.
Then those in whom was the fear of the Lord had talk together: and the Lord gave ear, and it was recorded in a book to be kept in mind before him, for those who had the fear of the Lord and gave thought to his name.
ταῦτα κατελάλησαν οἱ φοβούμενοι τὸν κύριον ἕκαστος πρὸς τὸν πλησίον αὐτοῦ καὶ προσέσχεν κύριος καὶ εἰσήκουσεν καὶ ἔγραψεν βιβλίον μνημοσύνου ἐνώπιον αὐτοῦ τοῖς φοβουμένοις τὸν κύριον καὶ ἰ ἐλαβουμένοις τὸ ὄνομα αὐτοῦ
- 17 Seyè a di konsa: Y'ap yon pèp apa pou mwen. Jou m'a deside pou m' aji a, se moun pa m' nèt y'ap ye. m'a gen pitye pou yo, menm jan yon papa gen pitye pou pitit gason l' k'ap sèvi l'.
And they will be mine, says the Lord, in the day when I make them my special property; and I will have mercy on them as a man has mercy on his son who is his servant.
καὶ ἔσονται μοι λέγει κύριος παντοκράτωρ εἰς ἡμέραν ἣν ἐγὼ ποιῶ εἰς περιποίησιν καὶ αἰρετιῶν αὐτοῦς ὃν τρόπον αἰρετίζει ἄνθρωπος τὸν υἱὸν αὐτοῦ τὸν δουλεύοντα αὐτῷ
- 18 Lè sa a ankò, n'a wè diferans ant moun k'ap mache dwat ak moun k'ap fè sa ki mal, ant moun k'ap sèvi Bondye ak moun ki p'ap sèvi l'.
Then you will again see how the upright man is different from the sinner, and the servant of God from him who is not.
καὶ ἐπιστραφήσεσθε καὶ ὄψεσθε ἀνὰ μέσον δικαίου καὶ ἀνὰ μέσον ἀνόμου καὶ ἀνὰ μέσον τοῦ δουλεύοντος θεῷ καὶ τοῦ μὴ δουλεύοντος

- 1 ¶ Men non zansèt Jezikri ki te pitit pitit David, pitit pitit Abraram.
The book of the generations of Jesus Christ, the son of David, the son of Abraham.
βιβλος γενεσεως ιησου χριστου υιου δαβιδ υιου αβρααμ
- 2 Abraram te papa Izarak; Izarak te papa Jakòb; Jakòb te papa Jida ak lòt frè l' yo.
The son of Abraham was Isaac; and the son of Isaac was Jacob; and the sons of Jacob were Judah and his brothers;
αβρααμ εγεννησεν τον ισαακ ισαακ δε εγεννησεν τον ιακωβ ιακωβ δε εγεννησεν τον ιουδαν και τους αδελφους αυτου
- 3 Jida menm te papa Perèz ak Zara. Se Tama ki te manman yo. Perèz te papa Eswòm; Eswòm te papa Aram.
And the sons of Judah were Perez and Zerah by Tamar; and the son of Perez was Hezron; and the son of Hezron was Ram;
ιουδας δε εγεννησεν τον φαρες και τον ζαρα εκ της θαμαρ φαρες δε εγεννησεν τον εσρωμ εσρωμ δε εγεννησεν τον αραμ
- 4 Aram te papa Amenadab; Amenadab te papa Naason; Naason te papa Salmon.
And the son of Ram was Amminadab; and the son of Amminadab was Nahshon; and the son of Nahshon was Salmon;
αραμ δε εγεννησεν τον αμιναδαβ αμιναδαβ δε εγεννησεν τον ναασσων ναασσων δε εγεννησεν τον σαλμων
- 5 Salmon te papa Boaz. Se Raab ki te manman Boaz. Boaz te papa Obèd. Se Rit ki te manman Obèd.
And the son of Salmon by Rahab was Boaz; and the son of Boaz by Ruth was Obed; and the son of Obed was Jesse;
σαλμων δε εγεννησεν τον βοοζ εκ της ραχαβ βοοζ δε εγεννησεν τον ωβηδ εκ της ρουθ ωβηδ δε εγεννησεν τον ιεσσαι
- 6 Obèd te papa Izayi, Izayi te papa wa David. David te papa Salomon. Se Madan Ouri ki te manman Salomon.
And the son of Jesse was David the king; and the son of David was Solomon by her who had been the wife of Uriah;
ιεσσαι δε εγεννησεν τον δαβιδ τον βασιλευα δαβιδ δε ο βασιλευς εγεννησεν τον σολομωντα εκ της του ουριου
- 7 Salomon te papa Woboram; Woboram te papa Abya; Abya te papa Asa.
And the son of Solomon was Rehoboam; and the son of Rehoboam was Abijah; and the son of Abijah was Asa;
σολομων δε εγεννησεν τον ροβοαμ ροβοαμ δε εγεννησεν τον αβια αβια δε εγεννησεν τον ασα
- 8 Asa te papa Jozafa; Jozafa te papa Joram; Joram te papa Ozyas;
And the son of Asa was Jehoshaphat; and the son of Jehoshaphat was Joram; and the son of Joram was Uzziah;
ασα δε εγεννησεν τον ιωσαφατ ιωσαφατ δε εγεννησεν τον ιωραμ ιωραμ δε εγεννησεν τον οζιαν
- 9 Ozyas te papa Joatam; Joatam te papa Akaz; Akaz te papa Ezekyas;
And the son of Uzziah was Jotham; and the son of Jotham was Ahaz; and the son of Ahaz was Hezekiah;
οζιας δε εγεννησεν τον ιωθαμ ιωθαμ δε εγεννησεν τον αχαζ αχαζ δε εγεννησεν τον εζεκιαν
- 10 Ezekyas te papa Manase; Manase te papa Amon; Amon te papa Jozyas;
And the son of Hezekiah was Manasseh; and the son of Manasseh was Amon; and the son of Amon was Josiah;
εζεκιας δε εγεννησεν τον μανασση μανασσης δε εγεννησεν τον αμων αμων δε εγεννησεν τον ιωσιαν
- 11 Jozyas te papa Jekonyas ak lòt frè l' yo. Se lè sa a yo te depòte moun pèp Izrayèl yo, yo mennen yo ale lavil Babilòn.
And the sons of Josiah were Jechoniah and his brothers, at the time of the taking away to Babylon.
ιωσιας δε εγεννησεν τον ιεχονιαν και τους αδελφους αυτου επι της μετοικεσις βαβυλωνος
- 12 Apre yo te fin mennen yo ale lavil Babilòn, Jekonyas te fè Salatyèl. Salatyèl te papa Zowobabèl;
And after the taking away to Babylon, Jechoniah had a son Shealtiel; and Shealtiel had Zerubbabel;
μετα δε την μετοικεσιαν βαβυλωνος ιεχονιας εγεννησεν τον σαλαθιηλ σαλαθιηλ δε εγεννησεν τον ζοροβαβελ
- 13 Zowobabèl te papa Abiyoud; Abiyoud te papa Elyakim; Elyakim te papa Azò;
And Zerubbabel had Abiud; and Abiud had Eliakim; and Eliakim had Azor;
ζοροβαβελ δε εγεννησεν τον αβιουδ αβιουδ δε εγεννησεν τον ελιακειμ ελιακειμ δε εγεννησεν τον αζωρ
- 14 Azò te papa Sadòk; Sadòk te papa Akim; Akim te papa Eliyoud;
And Azor had Zadok; and Zadok had Achim; and Achim had Eliud;
αζωρ δε εγεννησεν τον σαδωκ σαδωκ δε εγεννησεν τον αχειμ αχειμ δε εγεννησεν τον ελιουδ

- 15 Eliyoud te papa Eleaza; Eleaza te papa Matan; Matan te papa Jakòb;
 And Eliud had Eleazar; and Eleazar had Matthan; and Matthan had Jacob;
 ελιουδ δε εγεννησεν τον ελεαζαρ ελεαζαρ δε εγεννησεν τον ματθαν ματθαν δε εγεννησεν τον ιακωβ
- 16 Jakòb te papa Jozèf. Se Jozèf sa a ki te marye ak Mari, manman Jezi yo rele Kris la.
 And the son of Jacob was Joseph the husband of Mary, who gave birth to Jesus, whose name is Christ.
 ιακωβ δε εγεννησεν τον ιωσηφ τον ανδρα μαριας εξ ης εγεννηθη ιησους ο λεγομενος χριστος
- 17 Konsa, pran depi Abraram jouk nou rive sou David, te gen antou katòz jenerasyon papa ak pitit. Pran depi David jouk nou rive lè yo te depòte pèp Izrayèl la ale lavil Babilòn, te gen antou katòz jenerasyon papa ak pitit. Pran depi lè yo te depòte pèp la jouk nou rive sou Kris la, te gen katòz jenerasyon papa ak pitit tou.
 So all the generations from Abraham to David are fourteen generations; and from David to the taking away to Babylon, fourteen generations; and from the taking away to Babylon to the coming of Christ, fourteen generations.
 πασαι ουν αι γενεαι απο αβρααμ εως δαβιδ γενεαι δεκατεσσαρες και απο δαβιδ εως της μετουικεσιας βαβυλωνος γενεαι δεκατεσσαρες και απο της μετουικεσιας βαβυλωνος εως του χριστου γενεαι δεκα τεσσαρες
- 18 ¶ Men ki jan Jezikri te fèt. Mari, manman Jezi, te fyanse avèk Jozèf. Anvan menm yo te antre nan kay ansanm, Mari vin twouve l' ansent pa pouvwa Sentespri.
 Now the birth of Jesus Christ was in this way: when his mother Mary was going to be married to Joseph, before they came together the discovery was made that she was with child by the Holy Spirit.
 του δε ιησου χριστου η γεννησις ουτως ην μηνηστευθεισης γαρ της μητρος αυτου μαριας τω ιωσηφ πριν η συνελθειν αυτους ευρεθη εν γαστρι εχουσα εκ πνευματος αγιου
- 19 Jozèf, fyanse l' la, te yon nonm debyen. Li pa t' vle fè eskandal ak sa. Li te vle kase fiansaj la san bri san kont.
 And Joseph, her husband, being an upright man, and not desiring to make her a public example, had a mind to put her away privately.
 ιωσηφ δε ο ανηρ αυτης δικαιος ων και μη θελων αυτην παραδειγματισαι εβουληθη λαθρα απολυσαι αυτην
- 20 Li t'ap kalkile sou jan li tapral fè sa lè li wè yon zanj Bondye parèt devan li nan dòmi. Zanj lan di li: Jozèf, pitit pitit David, ou pa bezwen pè pran Mari pou madanm ou. Paske, pitit l'ap pote a se travay Sentespri.
 But when he was giving thought to these things, an angel of the Lord came to him in a dream, saying, Joseph, son of David, have no fear of taking Mary as your wife; because that which is in her body is of the Holy Spirit.
 ταυτα δε αυτου ενθυμηθεντος ιδου αγγελος κυριου κατ οναρ εφανη αυτω λεγων ιωσηφ υιος δαβιδ μη φοβηθης παραλαβειν μαριαμ την γυναικα σου το γαρ εν αυτη γεννηθεν εκ πνευματος εστιν αγιου
- 21 Li pral fè yon pitit gason. Wa rele l' Jezi. Se li menm ki pral delivre pèp li a anba peche l' yo.
 And she will give birth to a son; and you will give him the name Jesus; for he will give his people salvation from their sins.
 τεξεται δε υιον και καλεσεις το ονομα αυτου ιησουν αυτος γαρ σωσει τον λαον αυτου απο των αμαρτιων αυτων
- 22 Tou sa pase konsa pou pawòl Bondye te mete nan bouch pwofèt la te ka rive vre. Men sa l' te di:
 Now all this took place so that the word of the Lord by the prophet might come true,
 τουτο δε ολον γεγονεν ινα πληρωθη το ρηθεν υπο του κυριου δια του προφητου λεγοντος
- 23 Men li, jenn fi a pral ansent, li pral fè yon pitit gason. y'a rele l' Emannwèl. (Non sa a vle di: Bondye avèk nou.)
 See, the virgin will be with child, and will give birth to a son, and they will give him the name Immanuel, that is, God with us.
 ιδου η παρθενος εν γαστρι εξει και τεξεται υιον και καλεσουσιν το ονομα αυτου εμμανουηλ ο εστιν μεθερμηνευομενον μεθ ημων ο θεος
- 24 Lè Jozèf leve nan dòmi an, li fè tou sa zanj Bondye a te di l' fè: li pran madanm li lakay li.
 And Joseph did as the angel of the Lord had said to him, and took her as his wife;
 διεγερθεις δε ο ιωσηφ απο του υπνου εποισεν ως προσεταξεν αυτω ο αγγελος κυριου και παρελαβεν την γυναικα αυτου
- 25 Men, Jozèf pa t' kouche ak Mari, jouk lè li te fin akouche yon ti gason. Jozèf te rele pitit la Jezi.
 And he had no connection with her till she had given birth to a son; and he gave him the name Jesus.
 και ουκ εγινωσκεν αυτην εως ου ετεκεν τον υιον αυτης τον πρωτοτοκον και εκαλεσεν το ονομα αυτου ιησουν
- 1 ¶ Jezi te fèt lavil Betleyèm nan peyi Jide, sou tan wa Ewòd. Apre li te fèt, kèk nèg save ki konn etidye zetwal yo soti nan peyi solèy leve, yo rive lavil Jerizalèm.
 Now when the birth of Jesus took place in Beth-lehem of Judaea, in the days of Herod the king, there came wise men from the east to Jerusalem,
 του δε ιησου γεννηθεντος εν βηθλεεμ της ιουδαιας εν ημεραις ηρωδου του βασιλεως ιδου μαγοι απο ανατολων παρεγενοντο εις ιεροσολυμα

- 2 Yo t'ap mande: Kote wa jwif ki fenk fèt la? Nou wè zetwal li parèt depi nan peyi nou an, nou vin adore li.
Saying, Where is the King of the Jews whose birth has now taken place? We have seen his star in the east and have come to give him worship.
λεγοντες που εστιν ο τεχνης βασιλευς των ιουδαιων ειδομεν γαρ αυτου τον αστερα εν τη ανατολη και ηλθομεν προσκυνησαι αυτω
- 3 Lè wa Ewòd pran nouvèl la, sa te boulvèse tèt li. Sa te boulvèse tout moun lavil Jerizalèm yo tou.
And when it came to the ears of Herod the king, he was troubled, and all Jerusalem with him.
ακουσας δε ηρωδης ο βασιλευς εταραχθη και πασα ιεροσολυμα μετ αυτου
- 4 Ewòd reyini tout chèf prèt yo ansanm ak direktè lalwa yo ki t'ap dirije pèp jwif la. Li mande yo: Ki kote Kris la gen pou l' fèt?
And he got together all the chief priests and scribes of the people, questioning them as to where the birth-place of the Christ would be.
και συναγαγων παντας τους αρχιερεις και γραμματεις του λαου επυνθανετο παρ αυτων που ο χριστος γεννεται
- 5 Yo reponn li: Se lavil Betleyèm nan peyi Jide li gen pou l' fèt. Paske, men sa pwofèt la te ekri:
And they said to him, In Beth-lehem of Judaea; for so it is said in the writings of the prophet,
οι δε ειπον αυτω εν βηθλεεμ της ιουδαιας ουτως γαρ γεγραπται δια του προφητου
- 6 Ou menm, Betleyèm, ki bati sou tè Jida a, pawòl sèten: se pa ou ki pi piti nan tout lavil peyi Jida yo. Paske, gen yon chèf ki gen pou soti lakay ou. Se li menm ki va kondi moun Izrayèl yo, pèp mwen an.
You Beth-lehem, in the land of Judah, are not the least among the chiefs of Judah: out of you will come a ruler, who will be the keeper of my people Israel.
και συ βηθλεεμ γη ιουδα ουδαμως ελαχιστη ει εν τοις ηγεμοσιν ιουδα εκ σου γαρ εξελευσεται ηγουμενος οστις ποιμανει τον λαον μου τον ισραηλ.
- 7 Se konsa, Ewòd fè nèg save yo vin jwenn li an kachèt. Li mande yo kilè egzakteman zetwal la te parèt.
Then Herod sent for the wise men privately, and put questions to them about what time the star had been seen.
τοτε ηρωδης λαθρα καλεσας τους μαγους ηκριβωσεν παρ αυτων τον χρονον του φαινομενου αστερος
- 8 Apre sa, li voye yo ale Betleyèm. Li di yo: Ale non! Chache konnen tout bagay sou ti pitit la. Lè n'a jwenn li, fè m' konnen pou m' sa kapab al adore l', mwen menm tou.
And he sent them to Beth-lehem and said, Go and make certain where the young child is; and when you have seen him, let me have news of it, so that I may come and give him worship.
και πεμψας αυτους εις βηθλεεμ ειπεν πορευθεντες ακριβως εξετασατε περι του παιδιου επαν δε ευρητε απαγγειλατε μοι οπως καγω ελθων προσκυνησω αυτω
- 9 ¶ Apre wa a te fin di yo sa, nèg save yo pati. Lè sa a, zetwal yo te wè nan peyi solèy leve a parèt devan yo ankò. Li t'ap mache devan yo. Zetwal la kontinye konsa jouk li rive sou tèt kay kote ti pitit la te ye a. Epi l' rete.
And after hearing the king, they went on their way; and the star which they saw in the east went before them, till it came to rest over the place where the young child was.
οι δε ακουσαντες του βασιλευος επορευθησαν και ιδου ο αστηρ ον ειδον εν τη ανατολη προηγεν αυτους εως ελθων εστη επανω ου ην το παιδιον
- 10 Lè yo te wè zetwal la, yo pa t' manke kontan.
And when they saw the star they were full of joy.
ιδοντες δε τον αστερα εχαρησαν χαραν μεγαλην σφοδρα
- 11 Yo antre nan kay la, yo wè ti pitit la ansanm ak Mari, manman li. Yo mete ajenou devan l', yo adore l'. Apre sa, yo louvri sak yo, yo ba li anpil kado: te gen lò, lansan ak lami.
And they came into the house, and saw the young child with Mary, his mother; and falling down on their faces they gave him worship; and from their store they gave him offerings of gold, perfume, and spices.
και ελθοντες εις την οικιαν ευρον το παιδιον μετα μαριας της μητρος αυτου και πεσοντες προσεκυνησαν αυτω και ανοιξαντες τους θησαυρους αυτων προσηνεγκαν αυτω δωρα χρυσον και λιβανον και σμυρναν
- 12 Apre sa, Bondye pale ak nèg save yo nan dòmi, li avèti yo pou yo pa tounen bò kote Ewòd ankò. Se konsa mesye yo fè yon lòt wout pou yo tounen al nan peyi yo.
And it was made clear to them by God in a dream that they were not to go back to Herod; so they went into their country by another way.
και χρηματισθεντες κατ οναρ μη ανακαμψαι προς ηρωδην δι αλλης οδου ανεχωρησαν εις την χωραν αυτων
- 13 ¶ Lè nèg save yo fin ale, yon zanj Bondye parèt devan Jozèf nan dòmi. Zanj lan di l' konsa: Leve non, pran ti pitit la ansanm ak manman l'. Sove ale nan peyi Lejip. Wa rete la jouk lè m'a di ou pou ou tounen. Paske, Ewòd pral chache touye ti pitit la.
And when they had gone, an angel of the Lord came to Joseph in a dream, saying, Get up and take the young child and his mother, and go into Egypt, and do not go from there till I give you word; for Herod will be searching for the young child to put him to death.
αναχωρησαντων δε αυτων ιδου αγγελος κυριου φαινεται κατ οναρ τω ιωσηφ λεγων εγερθεις παραλαβε το παιδιον και την μητερα αυτου και φυγε εις αιγυπτον και ισθι εκει εως αν ειπω σοι μελλει γα ρ ηρωδης ζητειν το παιδιον του απολεσαι αυτω

- 14 Jozèf leve nan mitan lannwit lan, li pran ti pitit la ansanm ak manman l'. Li pati, li ale nan peyi Lejip.
So he took the young child and his mother by night, and went into Egypt;
ο δε εγερθεις παρελαβεν το παιδιον και την μητερα αυτου νυκτος και ανεχωρησεν εις αιγυπτον
- 15 Jozèf rete la jouk lè Ewòd mouri. Se konsa, pawòl Bondye te mete nan bouch pwofèt la te rive vre. Li te di: Mwen rele pitit mwen, mwen fè l' soti kite peyi Lejip.
And was there till the death of Herod; so that the word of the Lord through the prophet might come true, Out of Egypt have I sent for my son.
και ην εκει εως της τελευτης ηρωδου ινα πληρωθη το ρηθεν υπο του κυριου δια του προφητου λεγοντος εξ αιγυπτου εκαλεσα τον υιον μου
- 16 ¶ Lè Ewòd wè nèg save yo te pase l' nan jwèt, li fè yon gwo kòlè. Li bay lòd touye tout ti pitit gason ki te nan lavil Betleyèm ak nan tout vwazinaj la, depi sa ki te fèk fèt jouk sa ki te gen dezan, dapre dat nèg save yo te ba li a.
Then Herod, when he saw that he had been tricked by the wise men, was very angry; and he sent out, and put to death all the male children in Beth-lehem and in all the parts round about it, from two years old and under, acting on the knowledge which he had got with care from the wise men.
τοτε ηρωδης ιδων οτι ενεπαυχθη υπο των μαγων εθυμωθη λιαν και αποστειλας ανελεν παντας τους παιδας τους εν βηθλεεμ και εν πασιν τοις οριοις αυτης απο διετους και κατωτερω κατα τον χρονον ον ηκριβωσεν παρα των μαγων
- 17 Se konsa, pawòl pwofèt Jeremi te di a rive vre:
Then the word of Jeremiah the prophet came true,
τοτε επληρωθη το ρηθεν υπο ιερεμιου του προφητου λεγοντος
- 18 Yo tandè yon rèl nan lavil Rama. Yo tandè kriye ak gwo anmwè. Se Rachèl k'ap kriye pou pitit li yo. Li pa vle pesonn ba li kouraj, paske pitit li yo mouri.
In Ramah there was a sound of weeping and great sorrow, Rachel weeping for her children, and she would not be comforted for their loss.
φωνη εν ραμα ηκουσθη θρηνος και κλαιμος και οδυρμος πολυς ραχηλ. κλαιουσα τα τεκνα αυτης και ουκ ηθελεν παρακληθηναι οτι ουκ εισιν
- 19 ¶ Apre Ewòd mouri, yon zanj Bondye parèt devan Jozèf nan dòmi, antan l' nan peyi Lejip la.
But when Herod was dead, an angel of the Lord came in a dream to Joseph in Egypt,
τελευτησαντος δε του ηρωδου ιδου αγγελος κυριου κατ οναρ φαινεται τω ιωσηφ εν αιγυπτο
- 20 Zanj lan di l': Leve non, pran ti pitit la ansanm ak manman l', tounen nan peyi Izrayèl la. Paske, moun ki te vle touye ti pitit la, yo mouri.
Saying, Get up and take the young child and his mother, and go into the land of Israel: because they who were attempting to take the young child's life are dead.
λεγων εγερθεις παραλαβε το παιδιον και την μητερα αυτου και πορευου εις γην ισραηλ τεθνηκασιν γαρ οι ζητουντες την ψυχην του παιδιου
- 21 Lamenm Jozèf leve, li pran ti pitit la ansanm ak manman l', li tounen nan peyi Izrayèl la.
And he got up, and took the young child and his mother, and came into the land of Israel.
ο δε εγερθεις παρελαβεν το παιδιον και την μητερα αυτου και ηλθεν εις γην ισραηλ
- 22 Men, lè Jozèf vin konnen se Akelayis ki t'ap gouvènen peyi Jide a nan plas Ewòd, papa l', Jozèf te pè ale la. Bondye pale avè l' ankò nan dòmi. Lè sa a, li pati, li ale nan peyi Galile.
But when it came to his ears that Archelaus was ruling over Judaea in the place of his father Herod, he was in fear of going there; and God having given him news of the danger in a dream, he went out of the way into the country parts of Galilee.
ακουσας δε οτι αρχελαος βασιλευει επι της ιουδαιας αντι ηρωδου του πατρος αυτου εφοβηθη εκει απελθειν χρηματισθεις δε κατ οναρ ανεχωρησεν εις τα μερη της γαλιλαιας
- 23 Li vin rete nan yon vil yo rele Nazaret. Se konsa, pawòl pwofèt yo te di a rive vre: y'a rele l' moun Nazaret.
And he came and was living in a town named Nazareth: so that the word of the prophets might come true, He will be named a Nazarene.
και ελθων κατοικησεν εις πολιν λεγομενην ναζαρετ οπως πληρωθη το ρηθεν δια των προφητων οτι ναζωραιος κληθησεται
- 1 ¶ Lè sa a, Jan Batis parèt nan dezè Jide a. Li t'ap mache bay mesaj sa a.
And in those days John the Baptist came preaching in the waste land of Judaea,
εν δε ταις ημεραις εκειναις παραγινεται ιωαννης ο βαπτιστης κηρυσσων εν τη ερημω της ιουδαιας
- 2 Li t'ap di: Tounen vin jwenn Bondye. Paske, Bondye ki wa nan syèl la ap vin pran pouvwa a nan men l'.
Saying, Let your hearts be turned from sin; for the kingdom of heaven is near.
και λεγων μετανοειτε ηγγικεν γαρ η βασιλεια των ουρανων
- 3 Se sou Jan pwofèt Ezayi t'ap pale lè l' te di: Se vwa yon nonm k'ap rele nan dezè a: Pare gran wout Seyè nou an. Planì chemen an byen plani pou li.
For this is he of whom Isaiah the prophet said, The voice of one crying in the waste land, Make ready the way of the Lord, make his roads straight.
ουτος γαρ εστιν ο ρηθεις υπο ησαιου του προφητου λεγοντος φωνη βοωντος εν τη ερημω ετοιμασατε την οδον κυριου ευθειας ποιειτε τας τριβους αυτου

- 4 Jan te gen yon rad fèt ak pwal chamo sou li, li te mare ren l' ak yon sentiwon an po. Li te manje krikèt ak gato myèl li te jwenn nan bwa.
Now John was clothed in camel's hair, with a leather band about him; and his food was locusts and honey.
αυτος δε ο ιωαννης ειχεν το ενδυμα αυτου απο τριχων καμηλου και ζωνην δερματινην περι την οσφον αυτου η δε τροφη αυτου ην ακριδες και μελι αγριου
- 5 Moun soti lavil Jerizalèm, nan tout peyi Jide a ak nan tout vwazinaj larivyè Jouden an, yo tout te vin jwenn Jan.
Then Jerusalem and all Judaea went out to him, and all the people from near Jordan;
τοτε εξεπορευετο προς αυτον ιεροσολυμα και πασα η ιουδαια και πασα η περιχωρος του ιορδανου
- 6 Yo te konfese peche yo devan tout moun. Apre sa, Jan te batize yo nan larivyè Jouden an.
And they were given baptism by him in the river Jordan, saying openly that they had done wrong.
και εβαπτιζοντο εν τω ιορδανη υπ αυτου εξομολογουμενοι τας αμαρτιας αυτων
- 7 ¶ Lè Jan wè te gen anpil farizyen ak sadiseyen ki t'ap vin jwenn li pou resevwa batèm nan men l', li di yo: Bann vèmen! Ki moun ki fè nou konnen nou kapab chape anba kòlè Bondye k'ap vini an?
But when he saw a number of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of snakes, at whose word are you going in flight from the wrath to come?
ιδων δε πολλους των φαρισαιων και σαδδουκαιων ερχομενους επι το βαπτισμα αυτου ειπεν αυτοις γεννηματα εχιδων τις υπεδειξεν υμιν φυγειν απο της μελλουσης οργης
- 8 Fè bagay ki pou fè wè lavi nou chanje tout bon.
Let your change of heart be seen in your works:
ποιησατε ουν καρπους αξιους της μετανοιας
- 9 Pa konprann nou ka di nan kè nou: Se pitit pitit Abraram nou ye. Paske, mwen p'ap kache di nou sa: Bondye kapab pran wòch sa yo, li fè yo tounen pitit pou Abraram.
And say not to yourselves, We have Abraham for our father; because I say to you that God is able from these stones to make children for Abraham.
και μη δοξητε λεγειν εν εαυτοις πατερα εχομεν τον αβρααμ λεγω γαρ υμιν οτι δυναται ο θεος εκ των λιθων τουτων εγειραι τεκνα τω αβρααμ
- 10 Epitou, rach la tou pare pou koupe rasin pyebwa yo. Nenpòt pyebwa ki pa bay bon donn, yo pral koupe sa jete nan dife.
And even now the axe is put to the root of the trees; every tree then which does not give good fruit is cut down, and put into the fire.
ηδη δε και η αξινη προς την ριζαν των δενδρων κειται παν ουν δενδρον μη ποιουν καρπον καλον εκκοπτεται και εις πυρ βαλλεται
- 11 Mwen menm, mwen batize nou nan dlo, pou fè wè nou tounen vin jwenn Bondye. Men, moun k'ap vin apre mwen an gen plis pouwva anpil pase m'. Mwen pa bon ase menm pou m' ta wete sapat ki nan pye li. Se li menm ki va batize nou nan Sentespri ak nan dife.
Truly, I give baptism with water to those of you whose hearts are changed; but he who comes after me is greater than I, whose shoes I am not good enough to take up: he will give you baptism with the Holy Spirit and with fire:
εγω μεν βαπτιζω υμας εν υδατι εις μετανοιαν ο δε οπισω μου ερχομενος ισχυροτερος μου εστιν ου ουκ ειμι ικανος τα υποδηματα βαστασαι αυτος υμας βαπτισει εν πνευματι αγιω και πυρι
- 12 Li gen laye l' nan men li. L'ap vannen tout grenn ki sou glasi a. La ranmase grenn ki bon yo, la mete yo nan galata li; men, l'ap boule pay la nan yon dife ki p'ap janm mouri.
In whose hand is the instrument with which he will make clean his grain; he will put the good grain in his store, but the waste will be burned up in the fire which will never be put out.
ου το πτυον εν τη χειρι αυτου και διακαθαριει την αλωνα αυτου και συναξει τον σιτον αυτου εις την αποθηκην το δε αχυρον κατακαυσει πυρι ασβεστο
- 13 ¶ Lè sa a, Jezi soti nan peyi Galile, li vin larivyè Jouden, bò kote Jan pou Jan batize li.
Then Jesus came from Galilee to John at the Jordan, to be given baptism by him.
τοτε παραγινεται ο ιησους απο της γαλιλαιας επι τον ιορδανην προς τον ιωαννην του βαπτισθηναι υπ αυτου
- 14 Men, Jan pa t' dakò pou sa menm. Li di l': Se ou ki pou ta batize m', epi se ou menm ki vin jwenn mwen pou m' batize ou?
But John would have kept him back, saying, It is I who have need of baptism from you, and do you come to me?
ο δε ιωαννης διεκωλυεν αυτον λεγων εγω χρειαν εχω υπο σου βαπτισθηναι και συ ερχη προς με
- 15 Jezi reponn li: Kite sa fèt konsa koulye a. Se konsa pou nou fè tou sa Bondye mande. Jan pa t' kenbe tèt avè l' ankò.
But Jesus made answer, saying to him, Let it be so now: because so it is right for us to make righteousness complete. Then he gave him baptism.
αποκριθεις δε ο ιησους ειπεν προς αυτον αφες αρτι ουτως γαρ πρεπον εστιν ημιν πληρωσαι πασαν δικαιοσυνην τοτε αφησιν αυτον
- 16 Fini Jan fin batize l', Jezi soti nan dlo a. Menm lè a, syèl la louvri, Jezi wè Lespri Bondye a desann sou fòm yon ti pijon vin sou li.
And Jesus, having been given baptism, straight away went up from the water; and, the heavens opening, he saw the Spirit of God coming down on him as a dove;
και βαπτισθεις ο ιησους ανεβη ευθυσ απο του υδατος και ιδου ανεωχθησαν αυτω οι ουρανοι και ειδεν το πνευμα του θεου καταβαινον ωσει περιστερην και ερχομενον επ αυτον

- 17 Lè sa a, yon vwa soti nan syèl la, li di: Sa se pitit mwen renmen anpil la. Li fè kè m' kontan anpil.
And a voice came out of heaven, saying, This is my dearly loved Son, with whom I am well pleased.
και ιδου φωνη εκ των ουρανων λεγουσα ουτος εστιν ο υιος μου ο αγαπητος εν ω ευδοκησα
- 1 ¶ Apre sa, Lespri Bondye poue Jezi ale nan dezè a pou Satan te ka tante l'.
Then Jesus was sent by the Spirit into the waste land to be tested by the Evil One.
τοτε ο ιησους ανηχθη εις την ερημον υπο του πνευματος πειρασθηναι υπο του διαβολου
- 2 Jezi pase karant jou ak karant nwit san manje. Apre sa, li vin grangou.
And after going without food for forty days and forty nights, he was in need of it.
και νηστευσας ημερας τεσσαρακοντα και νυκτας τεσσαρακοντα υστερον επεινασεν
- 3 Lè sa a, Satan pwoche bò kote l' pou sonde l'. Li di l' konsa: Si ou se Pitit Bondye, bay wòch sa yo lòd pou yo tounen pen.
And the Evil One came and said to him, If you are the Son of God, give the word for these stones to become bread.
και προσελθων αυτω ο πειραζων ειπεν ει υιος ει του θεου ειπε ινα οι λιθοι ουτοι αρτοι γενωνται
- 4 Jezi reponn li: Men sa ki ekri: Moun pa kapab viv ak manje ase. Yo bezwen tout pawòl ki soti nan bouch Bondye tou.
But he made answer and said, It is in the Writings, Bread is not man's only need, but every word which comes out of the mouth of God.
ο δε αποκριθεις ειπεν γεγραπται ουκ επ αρτω μονω ζησεται ανθρωπος αλλ επι παντι ρηματι εκπορευομενω δια στοματος θεου
- 5 Apre sa, grandyab la mennen l' lavil Jerizalèm. Li mete l' kanpe sou pwent fetay tanp lan.
Then the Evil One took him to the holy town; and he put him on the highest point of the Temple and said to him,
τοτε παραλαμβανει αυτον ο διαβολος εις την αγιαν πολιν και ιστησιν αυτον επι το πτερυγιον του ιερου
- 6 Li di Jezi konsa: Si ou se Pitit Bondye, lage kò ou anba. Paske, men sa ki ekri: Bondye va bay zanj li yo lòd pou yo veye sou ou. y'a pote ou nan men yo, pou ou pa kase zòtèy pye ou sou okenn wòch.
If you are the Son of God, let yourself go down; for it is in the Writings, He will give his angels care over you; and, In their hands they will keep you up, so that your foot may not be crushed against a stone.
και λεγει αυτω ει υιος ει του θεου βαλε σεαυτον κατω γεγραπται γαρ οτι τοις αγγελοις αυτου εντελειται περι σου και επι χειρων αρουσιν σε μηποτε προσκοψης προς λιθον τον ποδα σου
- 7 Jezi reponn li: Men sa ki ekri tou: Ou pa dwe seye sonde Mèt la, Bondye ou.
Jesus said to him, Again it is in the Writings, You may not put the Lord your God to the test.
εφη αυτω ο ιησους παλιν γεγραπται ουκ εκπειρασεις κυριον τον θεον σου
- 8 Satan mennen Jezi ankò sou yon mòn ki byen wo. Li moutre l' tout peyi ki sou latè ansanm ak tout riches yo.
Again, the Evil One took him up to a very high mountain, and let him see all the kingdoms of the world and the glory of them;
παλιν παραλαμβανει αυτον ο διαβολος εις ορος υψηλον λιαν και δεικνυσιν αυτω πασας τας βασιλειας του κοσμου και την δοξαν αυτων
- 9 Li di l' konsa: M'ap ba ou tout bagay sa yo, si ou mete ou ajenou devan m' pou ou adore m'.
And he said to him, All these things will I give you, if you will go down on your face and give me worship.
και λεγει αυτω ταυτα παντα σοι δωσω εαν πεσων προσκυνησης μοι
- 10 Jezi reponn li: Wete kò ou sou mwen, Satan. Paske, men sa ki ekri: Se Mèt la, Bondye ou, pou ou adore, se li menm sèl pou ou sèvi.
Then said Jesus to him, Away, Satan: for it is in the Writings, Give worship to the Lord your God and be his servant only.
τοτε λεγει αυτω ο ιησους υπαγε σατανα γεγραπται γαρ κυριον τον θεον σου προσκυνησεις και αυτω μονω λατρευσεις
- 11 Fwa sa a, grandyab la kite l'. Latou, kèk zanj Bondye pwoche bò kote Jezi, yo sèvi l'.
Then the Evil One went away from him, and angels came and took care of him.
τοτε αφησιν αυτον ο διαβολος και ιδου αγγελοι προσηλθον και διηκονουν αυτω
- 12 ¶ Lè Jezi tande yo te mete Jan Batis nan prizon, li wete kò l', li ale nan peyi Galile.
Now when it came to his ears that John had been put in prison, he went away to Galilee;
ακουσας δε ο ιησους οτι ιωαννης παρεδοθη ανεχωρησεν εις την γαλιλαιαν
- 13 Li kite lavil Nazaret, li ale rete nan yon vil yo rele Kapènawòm, ki te toupre lanmè Galile a, sou tè moun Zabilon ak moun Neftali yo.
And going away from Nazareth, he came and made his living-place in Capernaum, which is by the sea, in the country of Zebulun and Naphtali:
και καταλιπων την ναζαρετ ελθων κατοκησεν εις καπερναουμ την παραθαλασσιαν εν οριοις ζαβουλων και νεφθαλειμ

- 14 **Konsa, pawòl pwofèt Ezayi te di a rive vre:**
So that the word of the prophet Isaiah might come true,
 ινα πληρωθη το ρηθεν δια ησαιου του προφητου λεγοντος
- 15 **Peyi Zabilon ak peyi Neftali ki sou wout pou ale bò lanmè a, peyi ki lòt bò larivyè Jouden an, peyi Galile kote moun lòt nasyon yo ap viv la,**
The land of Zebulun and the land of Naphtali, by the way of the sea, the other side of Jordan, Galilee of the Gentiles,
 γη ζαβουλων και γη νεφθαλειμ οδον θαλασσης περαν του ιορδανου γαλιλαια των εθνων
- 16 **pèp ki t'ap viv nan fènwa a wè yon gwo limyè. Limyè a klere pou moun ki t'ap viv nan peyi ki anba lonbraj lanmò a.**
The people who were in the dark saw a great light, and to those in the land of the shade of death did the dawn come up.
 ο λαος ο καθημενος εν σκοτει ειδε φως μεγα και τοις καθημενοις εν χωρα και σκια θανατου φως ανετειλεν αυτοις
- 17 **Depi lè sa a, Jezi kòmanse ap mache bay mesaj li a. Li t'ap di: Tounen vin jwenn Bondye. Paske, Bondye ki wa nan syèl la ap vin pran pouvwa a nan men li.**
From that time Jesus went about preaching and saying, Let your hearts be turned from sin, for the kingdom of heaven is near.
 απο τοτε ηρξατο ο ιησους κηρυσσειν και λεγειν μετανοιετε ηγγικεν γαρ η βασιλεια των ουρανων
- 18 **¶ Antan Jezi t'ap mache bò lanmè Galile a, li wè de frè: Simon, yo rele Pyè a, ak Andre, frè li. Yo t'ap voye privye nan lanmè a, paske se pechè pwason yo te ye.**
And when he was walking by the sea of Galilee, he saw two brothers, Simon, whose other name was Peter, and Andrew, his brother, who were putting a net into the sea; for they were fishermen.
 περιπατων δε ο ιησους παρα την θαλασσαν της γαλιλαιας ειδεν δυο αδελφους σιμωνα τον λεγομενον πετρον και ανδρεαν τον αδελφον αυτου βαλλοντας αμφιβληστρον εις την θαλασσαν ησαν γαρ αλιει
 ς
- 19 **Jezi di yo konsa: vin jwenn mwen, m'a fè nou tounen pechè moun pito.**
And he said to them, Come after me, and I will make you fishers of men.
 και λεγει αυτοις δευτε οπισω μου και ποιησω υμας αλιεις ανθρωπων
- 20 **Lamenm, yo kite privye yo, y' ale avèk li.**
And straight away they let go the nets and went after him.
 οι δε ευθεως αφεντες τα δικτυα ηκολουθησαν αυτω
- 21 **Jezi vanse pi lwen, li wè de lòt frè, Jak avèk Jan, pitit Zebede yo. Yo te chita nan kannòt yo ansanm ak papa yo, yo t'ap repare privye yo. Jezi rele yo.**
And going on from there he saw two other brothers, James, the son of Zebedee, and John, his brother, in the boat with their father, stitching up their nets; and he said, Come.
 και προβας εκειθεν ειδεν αλλους δυο αδελφους ιακωβον τον του ζεβεδαιου και ιωαννην τον αδελφον αυτου εν τω πλοιω μετα ζεβεδαιου του πατρος αυτων καταρτιζοντας τα δικτυα αυτων και εκαλεσ
 εν αυτοις
- 22 **Lamenm, yo kite kannòt la ansanm ak papa yo, y' ale avèk li.**
And they went straight from the boat and their father and came after him.
 οι δε ευθεως αφεντες το πλοιοι και τον πατερα αυτων ηκολουθησαν αυτω
- 23 **¶ Jezi t'ap mache toupatou nan peyi Galile a. Li t'ap moutre moun yo anpil bagay nan sinagòg yo. Li t'ap anonse Bon Nouvèl peyi kote Bondye wa a. Li t'ap geri tout kalite maladi ak tout kalite enfimite pèp la te ka genyen.**
And Jesus went about in all Galilee, teaching in their Synagogues and preaching the good news of the kingdom, and making well those who were ill with any disease among the people.
 και περιηγεν ολην την γαλιλαιαν ο ιησους διδασκων εν ταις συναγωγαις αυτων και κηρυσσων το ευαγγελιον της βασιλειας και θεραπευων πασαν νοσον και πασαν μαλακιαν εν τω λαω
- 24 **Toupatou nan peyi Siri a, se tout moun ki t'ap nonmen non li. Se sa ki fè yo te mennen tout kalite moun malad ba li, ansanm ak tout moun ki soufri doulè, moun ki te gen move lespri sou yo, moun ki soufri malkadi ak moun ki paralize. Jezi geri yo tout.**
And news of him went out through all Syria; and they took to him all who were ill with different diseases and pains, those having evil spirits and those who were off their heads, and those who had no power of moving. And he made them well.
 και απηλθεν η ακοη αυτου εις ολην την συριαν και προσηνεγκαν αυτω παντας τους κακως εχοντας ποικιλιας νοσοις και βασανοις συνεχομενους και δαιμονιζομενους και σεληνιαζομενους και παραλυτ
 ικουσ και εθεραπευσεν αυτοις
- 25 **Yon bann moun t'ap swiv li. Yo te soti toupatou: te gen moun Galile, moun Dis Vil yo, moun lavil Jerizalèm, moun Jide ak moun nan peyi lòt bò larivyè Jouden an.**
And there went after him great numbers from Galilee and Decapolis and Jerusalem and Judaea and from the other side of Jordan.
 και ηκολουθησαν αυτω οχλοι πολλοι απο της γαλιλαιας και δεκαπολεως και ιεροσολυμων και ιουδαιας και περαν του ιορδανου

- 1 ¶ Lè Jezi wè foul moun yo, li moute sou yon mòn. Li chita. Disip li yo pwoche bò kote l'.
And seeing great masses of people he went up into the mountain; and when he was seated his disciples came to him.
 ιδων δε τους οχλους ανεβη εις το ορος και καθισαντος αυτου προσηλθον αυτω οι μαθηται αυτου
- 2 Li tanmen moutre moun yo anpil bagay. Li di yo:
And with these words he gave them teaching, saying,
 και ανοιξας το στομα αυτου εδιδασκεν αυτους λεγων
- 3 ¶ Benediksyon pou moun ki konnen se pòv yo ye devan Bondye, paske peyi Wa ki nan syèl la, se pou yo li ye.
Happy are the poor in spirit: for the kingdom of heaven is theirs.
 μακαριοι οι πτωχοι τω πνευματι οτι αυτων εστιν η βασιλεια των ουρανων
- 4 Benediksyon pou moun ki nan lapenn, paske Bondye va ba yo kouraj.
Happy are those who are sad: for they will be comforted.
 μακαριοι οι πενθουντες οτι αυτοι παρακληθησονται
- 5 Benediksyon pou moun ki dou, paske y'a resewva byen Bondye te sere pou yo a sou latè.
Happy are the gentle: for the earth will be their heritage.
 μακαριοι οι πραεις οτι αυτοι κληρονομησουσιν την γην
- 6 Benediksyon pou moun ki anvi viv jan Bondye vle l' la, paske Bondye va ba yo sa yo vle a.
Happy are those whose heart's desire is for righteousness: for they will have their desire.
 μακαριοι οι πεινωντες και διψωντες την δικαιοσυνην οτι αυτοι χορτασθησονται
- 7 Benediksyon pou moun ki gen kè sansib, paske Bondye va fè yo wè jan li gen kè sansib tou.
Happy are those who have mercy: for they will be given mercy.
 μακαριοι οι ελεημονες οτι αυτοι ελεηθησονται
- 8 Benediksyon pou moun ki pa gen move lide nan tèt yo, paske y'a wè Bondye.
Happy are the clean in heart: for they will see God.
 μακαριοι οι καθαροι τη καρδια οτι αυτοι τον θεον οψονται
- 9 Benediksyon pou moun k'ap travay pou lèzòm viv byen yonn ak lòt, paske Bondye va rele yo pitit li.
Happy are the peacemakers: for they will be named sons of God.
 μακαριοι οι ειρηνοποιοι οτι αυτοι υιοι θεου κληθησονται
- 10 Benediksyon pou moun ki anba pèsekisyon lè y'ap fè sa Bondye mande, paske peyi Wa ki nan syèl la, se pou yo li ye.
Happy are those who are attacked on account of righteousness: for the kingdom of heaven will be theirs.
 μακαριοι οι δεδιωγμενοι ενεκεν δικαιοσυνης οτι αυτων εστιν η βασιλεια των ουρανων
- 11 Benediksyon pou nou lè moun va joure nou, lè y'a pèsekite nou, lè y'a fè tout kalite manti sou nou paske se moun pa m' nou ye.
Happy are you when men give you a bad name, and are cruel to you, and say all evil things against you falsely, because of me.
 μακαριοι εστε οταν ονειδισωσιν υμας και διωξωσιν και ειπωσιν παν πονηρον ρημα καθ υμων ψευδομενοι ενεκεν εμου
- 12 Fè kè nou kontan. Wi, nou mèt kontan nèt, paske yon gwo rekonpans ap tann nou nan syèl la. Se konsa yo te pèsekite pwofèt ki te vini anvan nou yo.
Be glad and full of joy; for great is your reward in heaven: for so were the prophets attacked who were before you.
 χαρητε και αγαλλιασθε οτι ο μισθος υμων πολυς εν τοις ουρανοις ουτως γαρ εδιωξαν τους προφητας τους προ υμων
- 13 ¶ Se sèl nou ye pou moun sou latè. Si sèl la pèdi gou l', ak kisa pou yo ba li gou ankò? Li pa vo anyen ankò. Se jete pou yo voye sa jete deyò, pou moun pile sa anba pye yo.
You are the salt of the earth; but if its taste goes from the salt, how will you make it salt again? it is then good for nothing but to be put out and crushed under foot by men.
 υμεις εστε το αλας της γης εαν δε το αλας μωρανθη εν τινι αλισθησεται εις ουδεν ισχυει ετι ει μη βληθηναι εξω και καταπατεισθαι υπο των ανθρωπων
- 14 Se limyè nou ye pou moun sou latè. Moun pa kapab kache yon lavil ki bati sou yon mòn.
You are the light of the world. A town put on a hill may be seen by all.
 υμεις εστε το φως του κοσμου ου δυναται πολις κρυβηναι επανω ορους κειμενη

- 15 Ni yo pa limen yon lanp pou mete l' anba yon mamit. Men, yo mete l' sou yon etajè, pou l' klere pou tout moun ki nan kay la.
And a burning light is not put under a vessel, but on its table; so that its rays may be shining on all who are in the house.
ουδε καιουσιν λυχνον και τιθεασιν αυτον υπο τον μοδιον αλλ επι την λυχνιαν και λαμπει πασιν τοις εν τη οικια
- 16 Konsa tou, se pou limyè nou klere devan tout moun, pou lè yo wè tout byen n'ap fè yo, y'a fè lwanj Papa nou ki nan syèl la.
Even so let your light be shining before men, so that they may see your good works and give glory to your Father in heaven.
ουτως λαμψατω το φως υμων εμπροσθεν των ανθρωπων οπως ιδωσιν υμων τα καλα εργα και δοξασωσιν τον πατερα υμων τον εν τοις ουρανοις
- 17 ¶ Pa mete nan tèt nou mwen vin aboli lalwa Moyiz la ak sa pwofèt yo te moutre nou. Mwen pa vin pou aboli yo, mwen vin moutre sa yo vle di tout bon.
Let there be no thought that I have come to put an end to the law or the prophets. I have not come for destruction, but to make complete.
μη νομισητε οτι ηλθον καταλυσαι τον νομον η τους προφητας ουκ ηλθον καταλυσαι αλλα πληρωσαι
- 18 Sa m'ap di nou la a, se vre wi: tout tan syèl la ak tè a va la, pa yon ti detay, ni yon sèl ti bout lèt nan lalwa a p'ap disparèt, jouk tout bagay ki pou rive yo rive.
Truly I say to you, Till heaven and earth come to an end, not the smallest letter or part of a letter will in any way be taken from the law, till all things are done.
αμην γαρ λεγω υμιν εως αν παρελθη ο ουρανος και η γη ιωτα εν η μια κεραια ου μη παρελθη απο του νομου εως αν παντα γενηται
- 19 Se sa ki fè, moun ki va dezobeyi yonn nan pi piti nan kòmandman sa yo, epi ki va moutre lòt moun pou yo fè menm jan an tou, moun sa a va pase pou pi piti nan Peyi Wa ki nan syèl la. Konsa tou, moun ki obeyi kòmandman sa yo, k'ap moutre lòt moun jan pou yo fè l' tou, moun sa a va pase pou pi gran nan Peyi Wa ki nan syèl la.
Whoever then goes against the smallest of these laws, teaching men to do the same, will be named least in the kingdom of heaven; but he who keeps the laws, teaching others to keep them, will be named great in the kingdom of heaven.
ος εαν ουν λυση μιαν των εντολων τουτων των ελαχιστων και διδαξη ουτως τους ανθρωπους ελαχιστος κληθησεται εν τη βασιλεια των ουρανων ος δ αν ποιηση και διδαξη ουτος μεγας κληθησεται εν τη βασιλεια των ουρανων
- 20 Paske m'ap di nou sa: Si nou pa obeyi Lalwa Bondye a pi byen pase farizyen yo ak direktè lalwa yo, si nou pa viv pi byen pase yo, nou p'ap kapab antre nan Peyi Wa ki nan syèl la.
For I say to you, If your righteousness is not greater than the righteousness of the scribes and Pharisees, you will never go into the kingdom of heaven.
λεγω γαρ υμιν οτι εαν μη περισσευση η δικαιοσυνη υμων πλειον των γραμματεων και φαρισαιων ου μη εισελθητε εις την βασιλειαν των ουρανων
- 21 ¶ Nou tande ki jan nan tan lontan yo te di zansèt nou yo: Piga ou janm touye moun. Moun ki touye moun, se pou yo jije yo.
You have knowledge that it was said in old times, You may not put to death; and, Whoever puts to death will be in danger of being judged:
ηκουσατε οτι ερρεθη τοις αρχαιοις ου φονευσεις ος δ αν φονευση ενοχος εσται τη κρισει
- 22 Men, mwen menm, men sa m'ap di nou: Nenpòt moun ki ankòlè sou frè l', se pou yo jije li. Moun ki joure frè l' enbesil, se pou yo jije l' devan Gran Konsèy la. Si yon moun di frè l' moun fou, li bon pou yo jete l' nan dife lanfè a.
But I say to you that everyone who is angry with his brother will be in danger of being judged; and he who says to his brother, Raca, will be in danger from the Sanhedrin; and whoever says, You foolish one, will be in danger of the hell of fire.
εγω δε λεγω υμιν οτι πας ο οργιζομενος τω αδελφω αυτου εικη ενοχος εσται τη κρισει ος δ αν ειπη τω αδελφω αυτου ρακα ενοχος εσται τω συνεδριω ος δ αν ειπη μωρε ενοχος εσται εις την γεενναν τ ου πυρος
- 23 Konsa, si lè w'ap mete ofrann ou sou lotèl la bay Bondye, epi antan ou la devan lotèl la, ou chonje frè ou gen kichòy kont ou, men sa pou ou fè:
If then you are making an offering at the altar and there it comes to your mind that your brother has something against you,
εαν ουν προσφερης το δωρον σου επι το θυσιαστηριον κακει μνησθης οτι ο αδελφος σου εχει τι κατα σου
- 24 Kite ofrann lan la devan lotèl la, ale byen ak frè ou la anvan. Apre sa, wa tounen vin bay Bondye ofrann ou an.
While your offering is still before the altar, first go and make peace with your brother, then come and make your offering.
αφες εκει το δωρον σου εμπροσθεν του θυσιαστηριου και υπαγε πρωτον διαλλαγηθι τω αδελφω σου και τοτε ελθον προσφερε το δωρον σου
- 25 Si yon moun pote plent pou ou nan tribinal, prese mete ou dakò avè l' antan nou prale ansanm nan tribinal la, pou li pa lage ou nan men jij la, pou jij la pa lage ou nan men lapolis, pou yo pa mete ou nan prizon.
Come to an agreement quickly with him who has a cause against you at law, while you are with him on the way, for fear that he may give you up to the judge and the judge may give you to the police and you may be put into prison.
ισθι ευνοων τω αντιδικω σου ταχυ εως οτου ει εν τη οδω μετ αυτου μηποτε σε παραδω ο αντιδικος τω κριτη και ο κριτης σε παραδω τω υπηρετη και εις φυλακην βληθηση
- 26 Sa m'ap di ou la, se vre wi: ou p'ap soté nan prizon an toutotan ou pa peye dènve lajan yo mande ou la.
Truly I say to you, You will not come out from there till you have made payment of the very last farthing.
αμην λεγω σοι ου μη εξελθης εκειθεν εως αν αποδως τον εσχατον κοδραντην

- 27 ¶ Nou tande ki jan nan tan lontan yo te di: Piga ou janm fè adiltè.
You have knowledge that it was said, You may not have connection with another man's wife:
ηκουσατε οτι ερρεθη τοις αρχαιοις ου μοιχευσεις
- 28 Mwen menm, men sa m'ap di nou: Si yon nonm gade yon fi avèk lanvi, li deja fè adiltè avè l' nan kè l'.
But I say to you that everyone whose eyes are turned on a woman with desire has had connection with her in his heart.
εγω δε λεγω υμιν οτι πας ο βλεπων γυναικα προς το επιθυμησαι αυτης ηδη εμοιχευσεν αυτην εν τη καρδια αυτου
- 29 Si se grenn je dwat ou ki pou ta fè ou tonbe nan peche, rache l' voye jete byen lwen ou. Pito ou pèdi yon sèl manm nan kò ou, pase pou yo voye tout kò ou nèt jete nan lanfè.
And if your right eye is a cause of trouble to you, take it out and put it away from you; because it is better to undergo the loss of one part, than for all your body to go into hell.
ει δε ο οφθαλμος σου ο δεξιος σκανδαλιζει σε εξελε αυτον και βαλε απο σου συμφερει γαρ σοι ινα αποληται εν των μελων σου και μη ολον το σωμα σου βληθη εις γεενναν
- 30 Si se men dwat ou ki pou ta fè ou tonbe nan peche, koupe l' voye jete byen lwen ou. Pito ou pèdi yon sèl nan manm ou yo, pase pou tout kò a nèt al nan lanfè.
And if your right hand is a cause of trouble to you, let it be cut off and put it away from you; because it is better to undergo the loss of one part, than for all your body to go into hell.
και ει η δεξια σου χειρ σκανδαλιζει σε εκκοψον αυτην και βαλε απο σου συμφερει γαρ σοι ινα αποληται εν των μελων σου και μη ολον το σωμα σου βληθη εις γεενναν
- 31 Yo te konn di nou tou: Si yon nonm vle kite ak madanm li, fòk li ekri l' yon papye divòs.
Again, it was said, Whoever puts away his wife has to give her a statement in writing for this purpose:
ερρεθη δε οτι ος αν απολυση την γυναικα αυτου δωτω αυτη αποστασιον
- 32 Men mwen menm, men sa m'ap di nou: Yon nonm ki kite ak madanm li, si se pa pou lenkondit, nonm sa a lakòz madanm lan fè adiltè. Konsa tou, yon nonm ki marye ak yon madanm mari l' kite l', li fè adiltè tou.
But I say to you that everyone who puts away his wife for any other cause but the loss of her virtue, makes her false to her husband; and whoever takes her as his wife after she is put away, is no true husband to her.
εγω δε λεγω υμιν οτι ος αν απολυση την γυναικα αυτου παρεκτος λογου πορνειας ποιει αυτην μοιχασθαι και ος εαν απολελυμενην γαμηση μοιχεται
- 33 ¶ Nou tande ki jan nan tan lontan yo te di zansèt nou yo: Ou pa dwe refize fè sa ou te sèman pou ou te fè a. Se pou ou fè sa ou te sèman pou fè devan Bondye.
Again, you have knowledge that it was said in old times, Do not take false oaths, but give effect to your oaths to the Lord:
παλιν ηκουσατε οτι ερρεθη τοις αρχαιοις ουκ επιορκησεις αποδωσεις δε τω κυριω τους ορκους σου
- 34 Men mwen menm, men sa m'ap di nou: Pa fè sèman menm. Pa fè sèman sou syèl la, paske syèl la se fètèy kote Bondye chita.
But I say to you, Take no oaths at all: not by the heaven, because it is the seat of God;
εγω δε λεγω υμιν μη ομοσαι ολωσ μητε εν τω ουρανω οτι θρονος εστιν του θεου
- 35 Pa fè sèman sou tè a, paske tè a se ti ban kote Bondye poze pye li. Pa fè sèman sou lavil Jerizalèm, paske se lavil gwo Wa a.
Or by the earth, because it is the resting-place for his foot; or by Jerusalem, because it is the town of the great King.
μητε εν τη γη οτι υποποδιον εστιν των ποδων αυτου μητε εις ιεροσολυμα οτι πολις εστιν του μεγαλου βασιλεως
- 36 Pa fè sèman non plis sou tèt pa ou, paske ou pa ka fè yon sèl grenn cheve nan tèt ou tounen blan osinon nwa.
You may not take an oath by your head, because you are not able to make one hair white or black.
μητε εν τη κεφαλη σου ομοσης οτι ου δυνασαι μιαν τριχα λευκη η μελαιναν ποιησαι
- 37 Men, lè w'ap pale se wi ak non pou ou genyen ase. Tou sa ou mete an plis, se nan Satan sa sotì.
But let your words be simply, Yes or No: and whatever is more than these is of the Evil One.
εστω δε ο λογος υμων ναι ναι ου ου το δε περισσον τουτων εκ του πονηρου εστιν
- 38 ¶ Nou tande ki jan nan tan lontan yo te di: yon je pou yon je, yon dan pou yon dan.
You have knowledge that it was said, An eye for an eye, and a tooth for a tooth:
ηκουσατε οτι ερρεθη οφθαλμον αντι οφθαλμου και οδοντα αντι οδοντος
- 39 Men mwen menm, men sa m'ap di nou: Pa tire revanj sou moun ki fè nou mal. Si yon moun ba ou yon souflèt sou bò dwat, ba li bò gòch la tou.
But I say to you, Do not make use of force against an evil man; but to him who gives you a blow on the right side of your face let the left be turned.
εγω δε λεγω υμιν μη αντιστηναι τω πονηρω αλλ οστις σε ραπισει επι την δεξιαν σου σιαγωνα στρεψον αυτω και την αλλην

- 40 Si yon moun vle rele ou nan tribinal pou l' pran chemiz ou, kite palto a ba li tou.
And if any man goes to law with you and takes away your coat, do not keep back your robe from him.
και τω θελοντι σοι κριθηαι και τον χιτωνα σου λαβειν αφες αυτω και το ιματιον
- 41 Si yon chèf vle fòse ou pote yon chaj pou li sou distans yon kilomèt, fè de kolomèt avè l'.
And whoever makes you go one mile, go with him two.
και οστις σε αγαρευσει μιλιον εν υπαγε μετ αυτου δυο
- 42 Bay lè moun mande ou. Pa refize prete moun ki mande ou prete.
Give to him who comes with a request, and keep not your property from him who would for a time make use of it.
τω αιτουντι σε διδου και τον θελοντα απο σου δανεισασθαι μη αποστραφης
- 43 ¶ Nou tande ki jan nan tan lontan yo te di: Se pou nou renmen frè parèy nou, men se pou nou rayi lènmi nou yo.
You have knowledge that it was said, Have love for your neighbour, and hate for him who is against you:
ηκουσατε οτι ερρεθη αγαπησεις τον πλησιον σου και μισησεις τον εχθρον σου
- 44 Men mwen menm, men sa m'ap di nou: renmen tout lènmi nou yo, lapriyè pou moun k'ap pèsèkite nou.
But I say to you, Have love for those who are against you, and make prayer for those who are cruel to you;
εγω δε λεγω υμιν αγαπατε τους εχθρους υμων ευλογειτε τους καταρωμενους υμας καλωσ ποιειτε τους μισουντας υμας και προσευχεσθε υπερ των επηρεαζοντων υμας και διωκοντων υμας
- 45 Se konsa n'a tounen pitit Papa nou ki nan syèl la. Paske, li fè solèy la leve ni pou moun ki mechan ni pou moun ki bon. Li fè lapli tonbe ni pou moun k'ap fè sa ki byen ni pou moun k'ap fè sa ki mal.
So that you may be the sons of your Father in heaven; for his sun gives light to the evil and to the good, and he sends rain on the upright man and on the sinner.
οπως γενησθε υιοι του πατρος υμων του εν ουρανοις οτι τον ηλιον αυτου ανατελλει επι πονηρους και αγαθους και βρεχει επι δικαιους και αδικους
- 46 Si nou plede renmen moun ki renmen nou ase, ki rekonpans nou merite pou sa? Eske pèsèptè kontribisyon yo pa fè sa tou?
For if you have love for those who have love for you, what credit is it to you? do not the tax-farmers the same?
εαν γαρ αγαπησητε τους αγαπωντας υμας τινα μισθον εχετε ουχι και οι τελωναι το αυτο ποιουσιν
- 47 Lèfini, si se frè nou ase nou di bonjou, se yon pakèt afè sa ye atò? Eske moun lòt nasyon yo pa fè sa tou?
And if you say, Good day, to your brothers only, what do you do more than others? do not even the Gentiles the same?
και εαν ασπασησθε τους αδελφους υμων μονον τι περισσον ποιειτε ουχι και οι τελωναι ουτως ποιουσιν
- 48 Non, nou fèt pou nou bon nèt, menm jan Bondye Papa nou ki nan syèl la bon nèt.
Be then complete in righteousness, even as your Father in heaven is complete.
εσεσθε ουν υμεις τελειοι οσπερ ο πατηρ υμων ο εν τοις ουρανοις τελειος εστιν
- 1 ¶ Fè atansyon lè n'ap fè devwa nou pou Bondye pou nou pa fè l' yon jan pou fè moun wè. Lè nou fè l' konsa, Papa nou ki nan syèl la p'ap ban nou okenn rekonpans.
Take care not to do your good works before men, to be seen by them; or you will have no reward from your Father in heaven.
προσεχετε την ελεημοσυνην υμων μη ποιειν εμπροσθεν των ανθρωπων προς το θεαθηναι αυτοις ει δε μηγε μισθον ουκ εχετε παρα το πατρι υμων τω εν τοις ουρανοις
- 2 Se sa ki fè tou, lè w'ap bay yon moun ki nan nesosite kichòy, ou pa bezwen fè tout moun wè sa, tankou ipokrit yo fè l' nan sinagòg ak nan lari. Yo fè sa pou moun ka fè lwanj yo. Sa m'ap di nou la a, se vre wi: Konsa, yo tou jwenn rekonpans yo.
When then you give money to the poor, do not make a noise about it, as the false-hearted men do in the Synagogues and in the streets, so that they may have glory from men. Truly, I say to you, They have their reward.
οταν ουν ποιης ελεημοσυνην μη σαλπισης εμπροσθεν σου οσπερ οι υποκριται ποιουσιν εν ταις συναγωγαις και εν ταις ρυμαις οπως δοξασθωσιν υπο των ανθρωπων αμην λεγω υμιν απεχουσιν τον μισθον αυτων
- 3 Men, lè w'ap ede moun ki nan nesosite, fè l' yon jan pou menm pi bon zanmi ou pa konn sa.
But when you give money, let not your left hand see what your right hand does:
σου δε ποιουντος ελεημοσυνην μη γνωτω η αριστερα σου τι ποιει η δεξια σου
- 4 Konsa, kado ou fè a rete yon sekrè. Papa ou menm ki wè sa ou fè an sekrè a va ba ou rekonpans ou.
So that your giving may be in secret; and your Father, who sees in secret, will give you your reward.
οπως η σου η ελεημοσυνη εν τω κρυπτω και ο πατηρ σου ο βλεπων εν τω κρυπτω αυτος αποδωσει σοι εν τω φανερω

- 5 ¶ Lè n'ap lapriyè, pa fè tankou ipokrit yo ki renmen kanpe nan mitan sinagòg ak nan pwent kalfou pou yo lapriyè. Yo fè sa pou moun kapab wè yo. Sa m'ap di nou la a, se vre wi: Konsa, yo tou jwenn rekonpans yo.
And when you make your prayers, be not like the false-hearted men, who take pleasure in getting up and saying their prayers in the Synagogues and at the street turnings so that they may be seen by men. Truly I say to you, They have their reward.
 και οταν προσευχη ουκ εση ωσπερ οι υποκριται οτι φιλουσιν εν ταις συναγωγαις και εν ταις γωνιας των πλατειων εστωτες προσευχεσθαι οπως αν φανωσιν τοις ανθρωποις αμην λεγω υμιν οτι απεχουσιν τον μισθον αυτων
- 6 Men ou menm, lè w'ap lapriyè, antre nan chanm ou. Fèmen pòt ou. Lapriyè Papa ou ki la pou kont li avè ou. Konsa, Papa ou menm ki wè sa ou fè an sekre a, se li ki va ba ou rekonpans ou.
But when you make your prayer, go into your private room, and, shutting the door, say a prayer to your Father in secret, and your Father, who sees in secret, will give you your reward.
 συ δε οταν προσευχη εισελθε εις το ταμειον σου και κλεισας την θυραν σου προσευξαι τω πατρι σου τω εν τω κρυπτω και ο πατηρ σου ο βλέπων εν τω κρυπτω αποδοσει σοι εν τω φανερω
- 7 Lè w'ap lapriyè, pa plede repete yon bann pawòl pou gremesi. Se konsa moun lòt nasyon yo fè. Yo mete nan tèt yo Bondye va tande yo si yo pale anpil.
And in your prayer do not make use of the same words again and again, as the Gentiles do: for they have the idea that God will give attention to them because of the number of their words.
 προσευχομενοι δε μη βαττολογησητε ωσπερ οι εθνικοι δοκουσιν γαρ οτι εν τη πολυλογία αυτων εισακουσθησονται
- 8 Piga nou fè tankou moun sa yo. Paske, Papa nou konnen sa nou bezwen anvan menm nou mande li.
So be not like them; because your Father has knowledge of your needs even before you make your requests to him.
 μη ουν ομοιωθητε αυτοις οιδεν γαρ ο πατηρ υμων ον χρειαں εχετε προ του υμας αιτησαι αυτον
- 9 ¶ Men ki jan pou nou lapriyè: Papa nou ki nan syèl la, Nou mande pou yo toujou respekte non ou.
Let this then be your prayer: Our Father in heaven, may your name be kept holy.
 ουτως ουν προσευχεσθε υμεις πατερ ημων ο εν τοις ουρανοις αγιασθητω το ονομα σου
- 10 vin tabli gouvènman ou, pou yo fè volonte ou sou latè, tankou yo fè l' nan syèl la.
Let your kingdom come. Let your pleasure be done, as in heaven, so on earth.
 ελθετω η βασιλεια σου γενηθητω το θελημα σου ως εν ουρανω και επι της γης
- 11 Manje nou bezwen an, ban nou l' jòdi a.
Give us this day bread for our needs.
 τον αρτον ημων τον επιουσιον δος ημιν σημερον
- 12 Padonnen tout sa nou fè ki mal, menm jan nou padonnen moun ki fè nou mal.
And make us free of our debts, as we have made those free who are in debt to us.
 και αφες ημιν τα οφειληματα ημων ως και ημεις αφιεμεν τοις οφειλεταις ημων
- 13 Pa kite nou nan pozisyon pou n' tonbe nan tantasyon, men, delivre nou anba Satan. Paske, se pou ou tout otorite, tout pouvwa ak tout lwanj, depi tout tan ak pou tout tan. Amèn
And let us not be put to the test, but keep us safe from the Evil One.
 και μη εισενεγκης ημας εις πειρασμον αλλα ρυσαι ημας απο του πονηρου οτι σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αιωνας αμην
- 14 Si nou padonnen moun lè yo fè nou mal, Papa nou ki nan syèl la va padonnen nou tou.
For if you let men have forgiveness for their sins, you will have forgiveness from your Father in heaven.
 εαν γαρ αφητε τοις ανθρωποις τα παραπτωματα αυτων αφησει και υμιν ο πατηρ υμων ο ουρανιος
- 15 Men, si nou pa padonnen moun lè yo fè nou mal, Papa nou p'ap padonnen peche nou yo non plis.
But if you do not let men have forgiveness for their sins, you will not have forgiveness from your Father for your sins.
 εαν δε μη αφητε τοις ανθρωποις τα παραπτωματα αυτων ουδε ο πατηρ υμων αφησει τα παραπτωματα υμων
- 16 ¶ Lè n'ap fè jèn, pa pran pòz kagou nou tankou ipokrit yo: Y'ap mache ak figi yo rale konsa pou tout moun ka wè y'ap fè jèn. Sa m'ap di nou la a, se vre wi: Konsa, yo tou jwenn rekonpans yo.
And when you go without food, be not sad-faced as the false-hearted are. For they go about with changed looks, so that men may see that they are going without food. Truly I say to you, They have their reward.
 οταν δε νηστευητε μη γινεσθε ωσπερ οι υποκριται σκυθρωποι αφανιζουσιν γαρ τα προσωπα αυτων οπως φανωσιν τοις ανθρωποις νηστευοντες αμην λεγω υμιν οτι απεχουσιν τον μισθον αυτων
- 17 Men ou menm, lè w'ap fè jèn, penyen tèt ou byen penyen, lave figi ou byen lave.
But when you go without food, put oil on your head and make your face clean;
 συ δε νηστευων αλειψαι σου την κεφαλην και το προσωπον σου νιψαι

- 18 **Konsa, moun p'ap wè si w'ap fè jèn. Papa ou ki la pou kont li avè ou, se li ase ki konn sa. Konsa, Papa ou menm ki wè sa ou fè an sekre a, se li ki va ba ou rekonpans ou.**
So that no one may see that you are going without food, but your Father in secret; and your Father, who sees in secret, will give you your reward.
οπως μη φανης τοις ανθρωποις νηστευων αλλα τω πατρι σου τω εν τω κρυπτω και ο πατηρ σου ο βλεπων εν τω κρυπτω αποδωσει σοι εν τω φανερω
- 19 **¶ Pa anpile richès nou isit sou latè, kote vè ak lawouj ap manje yo, kote vòlè kapab vòlè yo pote ale.**
Make no store of wealth for yourselves on earth, where it may be turned to dust by worms and weather, and where thieves may come in by force and take it away.
μη θησαυριζετε υμιν θησαυρους επι της γης οπου σης και βρωσις αφανιζει και οπου κλεπται διορυσσουσιν και κλεπτουσιν
- 20 **Okontrè, anpile richès nou nan syèl la. Paske la pa gen vè ni lawouj ki pou manje yo, ni vòlè ki pou pran yo pote ale.**
But make a store for yourselves in heaven, where it will not be turned to dust and where thieves do not come in to take it away:
θησαυριζετε δε υμιν θησαυρους εν ουρανω οπου ουτε σης ουτε βρωσις αφανιζει και οπου κλεπται ου διορυσσουσιν ουδε κλεπτουσιν
- 21 **Paske, kote richès ou ye, se la kè ou ye tou.**
For where your wealth is, there will your heart be.
οπου γαρ εστιν ο θησαυρος υμων εκει εσται και η καρδια υμων
- 22 **Je ou se tankou yon lanp li ye pou kò ou. Si je ou an bon eta, tout kò ou va nan limyè.**
The light of the body is the eye; if then your eye is true, all your body will be full of light.
ο λυχνος του σωματος εστιν ο οφθαλμος εαν ουν ο οφθαλμος σου απλους η ολον το σωμα σου φωτεινον εσται
- 23 **Men, si je ou an move eta, tout kò ou va nan fènwa. Se sa ki fè, si limyè ki anndan ou la se fènwa li ye, se pa ti fè nwa anndan ou fè nwa.**
But if your eye is evil, all your body will be dark. If then the light which is in you is dark, how dark it will be!
εαν δε ο οφθαλμος σου πονηρος η ολον το σωμα σου σκοτεινον εσται ει ουν το φως το εν σοι σκοτος εστιν το σκοτος ποσον
- 24 **Pesonn pa ka sèvi byen ak de mèt an menm tan. Li gen pou l' rayi yonn si l' renmen lòt la. L'ap sèvi byen ak yonn, men l'ap meprize lòt la. Nou pa kapab sèvi Bondye ak lajan an menm tan.**
No man is able to be a servant to two masters: for he will have hate for the one and love for the other, or he will keep to one and have no respect for the other. You may not be servants of God and of wealth.
ουδεις δυναται δυσι κυριοις δουλευειν η γαρ τον ενα μισησει και τον ετερον αγαπησει η ενος ανθεξεται και του ετερου καταφρονησει ου δυνασθε θεω δουλευειν και μαμμωνα
- 25 **¶ Se poutèt sa, mwen di nou: Pa bat kò nou pou sa nou bezwen pou manje ak bwè pou viv, ni pou rad nou bezwen pou mete sou kò nou. Eske lavi a pa pi konsekan pase manje? Eske kò a pa gen plis valè pase rad?**
So I say to you, Take no thought for your life, about food or drink, or about clothing for your body. Is not life more than food, and the body more than its clothing?
δια τουτο λεγω υμιν μη μεριμνατε τη ψυχη υμων τι φαγητε και τι πιητε μηδε τω σωματι υμων τι ενδυσησθε ουχι η ψυχη πλεον εστιν της τροφης και το σωμα του ενδυματος
- 26 **Gade zwazo k'ap vole nan syèl la: yo pa plante, yo pa fè rekòt, yo pa sere anyen nan galata. Men, Papa nou ki nan syèl la ba yo manje. Eske nou pa vo pi plis pase zwazo yo?**
See the birds of heaven; they do not put seeds in the earth, they do not get in grain, or put it in store-houses; and your Father in heaven gives them food. Are you not of much more value than they?
εμβλεψατε εις τα πετεινα του ουρανου οτι ου σπειρουσιν ουδε θεριζουσιν ουδε συναγουσιν εις αποθηκας και ο πατηρ υμων ο ουρανιος τρεφει αυτα ουχ υμεις μαλλον διαφερετε αυτων
- 27 **Kilès nan nou, afòs li fè tèt li travay, kapab mete kèk lanne an plis sou lavi l'?**
And which of you by taking thought is able to make himself a cubit taller?
τις δε εξ υμων μεριμνων δυναται προσθειναι επι την ηλικιαν αυτου πηχον ενα
- 28 **Poukisa pou n'ap bat kò nou pou rad pou nou mete sou nou? Gade ki jan flè rajè yo pouse nan savann. Yo pa travay, yo pa fè rad.**
And why are you troubled about clothing? See the flowers of the field, how they come up; they do no work, they make no thread:
και περι ενδυματος τι μεριμνατε καταμαθετε τα κρινα του αγρου πως αυξανει ου κοπια ουδε νηθει
- 29 **Malgre sa, m'ap di nou sa, wa Salomon ki wa Salomon, ak tout richès li yo, pa t' gen bèl rad tankou yonn nan flè sa yo.**
But I say to you that even Solomon in all his glory was not clothed like one of these.
λεγω δε υμιν οτι ουδε σολομων εν παση τη δοξη αυτου περιεβαλετο ως εν τουτων
- 30 **Se konsa Bondye abiye pye zèb yo ki la nan jaden an jòdi a, men denmen yo jete sa nan dife pou chofe fou. Nou pa bezwen mande si li p'ap abiye nou tou. Ala manke nou manke konfyans nan Bondye!**
But if God gives such clothing to the grass of the field, which is here today and tomorrow is put into the oven, will he not much more give you clothing, O you of little faith?
ει δε τον χορτον του αγρου σημερον οντα και αυριον εις κλιβανον βαλλομενον ο θεος ουτως αμφιεννυσιν ου πολλω μαλλον υμας ολιγοπιστοι

- 31 Pa chaje tèt nou ak yon bann keksyon: Kisa n' pral manje? Kisa n' pral bwè? Kisa n' pral mete sou nou?
Then do not be full of care, saying, What are we to have for food or drink? or, With what may we be clothed?
μη ουν μεριμνησητε λεγοντες τι φαγωμεν η τι πιωμεν η τι περιβαλωμεθα
- 32 Tout bagay sa yo, se moun lòt nasyon yo k'ap kouri dèyè yo tout tan. Men nou menm, nou gen yon Papa nan syèl la ki konnen nou bezwen tout bagay sa yo.
Because the Gentiles go in search of all these things: for your Father in heaven has knowledge that you have need of all these things:
παντα γαρ ταυτα τα εθνη επιζητει οιδεν γαρ ο πατηρ υμων ο ουραnios οτι χρηζετε τουτων απαντων
- 33 Pito nou chache bay bagay peyi Wa ki nan syèl la premye plas nan lavi nou, chache viv jan Bondye vle l' la anvan. Lè sa a, Bondye va ban nou tout lòt bagay sa yo tou.
But let your first care be for his kingdom and his righteousness; and all these other things will be given to you in addition.
ζητειτε δε πρωτον την βασιλειαν του θεου και την δικαιοσυνην αυτου και ταυτα παντα προστεθησεται υμιν
- 34 Se sa ki fè, pa chaje tèt nou pou denmen, paske denmen va gen zafè pa li. Chak jou gen kont chay pa yo.
Then have no care for tomorrow: tomorrow will take care of itself. Take the trouble of the day as it comes.
μη ουν μεριμνησητε εις την αυριον η γαρ αυριον μεριμνησει τα εαυτης αρκετον τη ημερα η κακια αυτης
- 1 ¶ Pa jije moun pou Bondye pa jije nou,
Be not judges of others, and you will not be judged.
μη κρινετε ινα μη κριθητε
- 2 paske Bondye va jije nou menm jan nou jije lòt yo. Mezi nou sèvi pou mezire lòt yo, se li menm menm Bondye va sèvi pou mezire nou tou.
For as you have been judging, so you will be judged, and with your measure will it be measured to you.
εν ω γαρ κριματι κρινετε κριθησεσθε και εν ω μετρω μετρειτε αντιμετρηθησεται υμιν
- 3 Poukisa pou w'ap gade ti pay ki nan je frè ou, epi ou pa wè gwo bout bwa ki nan je pa ou la?
And why do you take note of the grain of dust in your brother's eye, but take no note of the bit of wood which is in your eye?
τι δε βλεπεις το καρφος το εν τω οφθαλμω του αδελφου σου την δε εν τω σω οφθαλμω δοκον ου κατανοεις
- 4 Ou menm ki gen yon gwo bout bwa nan je ou la, kouman ou ka di frè ou: Kite m' wete ti pay ki nan je ou la?
Or how will you say to your brother, Let me take out the grain of dust from your eye, when you yourself have a bit of wood in your eye?
η πως ερεις τω αδελφω σου αφες εκβαλω το καρφος απο του οφθαλμου σου και ιδου η δοκος εν τω οφθαλμω σου
- 5 Ipokrit! Wete gwo bout bwa a ki nan je pa ou la anvan. Apre sa, wa wè klè pou ou ka wete ti pay ki nan je frè ou la.
You false one, first take out the bit of wood from your eye, then will you see clearly to take out the grain of dust from your brother's eye.
υποκριτα εκβαλε πρωτον την δοκον εκ του οφθαλμου σου και τοτε διαβλεψεις εκβαλαιν το καρφος εκ του οφθαλμου του αδελφου σου
- 6 Piga nou bay chen bagay yo mete apa pou Bondye. Piga nou jete bèl grenn pèl nou yo devan kochon. Si nou fè sa, kochon yo va mache sou yo, epi y'a vire sou nou vin dechire nou.
Do not give that which is holy to the dogs, or put your jewels before pigs, for fear that they will be crushed under foot by the pigs whose attack will then be made against you.
μη δωτε το αγιον τοις κυσιν μηδε βαλητε τους μαργαριτας υμων εμπροσθεν των χοιρων μηποτε καταπατησωσιν αυτους εν τοις ποσιν αυτων και στραφεντες ρηξωσιν υμας
- 7 ¶ Mande, y'a ban nou. Chache, n'a jwenn. Frape, y'a louvri pou nou.
Make a request, and it will be answered; what you are searching for you will get; give the sign, and the door will be open to you:
αιταιτε και δοθησεται υμιν ζητειτε και ευρησετε κρουετε και ανοιγησεται υμιν
- 8 Paske, nenpòt moun ki mande va resewa. Moun ki chache va jwenn. y'a louvri pou moun ki frape.
Because to everyone who makes a request, it will be given; and he who is searching will get his desire, and to him who gives the sign, the door will be open.
πας γαρ ο αιτων λαμβανει και ο ζητων ευρισκει και τω κρουοντι ανοιγησεται
- 9 Eske gen yonn nan nou ki va bay pitit li yon wòch si li mande l' yon pen?
Or which of you, if his son makes a request for bread, will give him a stone?
η τις εστιν εξ υμων ανθρωπος ον εαν αιτησι ο υιος αυτου αρτον μη λιθον επιδωσει αυτω
- 10 Eske la ba li yon koulèv si pitit li mande l' yon pwason?
Or if he makes a request for a fish, will give him a snake?
και εαν ιχθον αιτησι μη οφιν επιδωσει αυτω

- 11 Si nou menm ki mechan jan nou mechan an, nou konn bay pitit nou yo bon bagay, nou pa bezwen mande si Papa nou ki nan syèl la p'ap ban nou bon bagay lè nou mande li.
If you, then, being evil, are able to give good things to your children, how much more will your Father in heaven give good things to those who make requests to him?
ει ουν υμεις πονηροι οντες οιδατε δοματα αγαθα διδοναι τοις τεκνοις υμων ποσω μαλλον ο πατηρ υμων ο εν τοις ουρανοις δωσει αγαθα τοις αιτουσιν αυτον
- 12 ¶ Tou sa nou vle lòt moun fè pou nou, nou menm tou fè l' pou yo. Se sa lalwa Moyiz la ak liv pwofèt yo mande nou fè.
All those things, then, which you would have men do to you, even so do you to them: because this is the law and the prophets.
παντα ουν οσα αν θελητε ινα ποιωσιν υμιν οι ανθρωποι ουτως και υμεις ποιειτε αυτοις ουτος γαρ εστιν ο νομος και οι προφηται
- 13 Antre nan pòt jis la. Paske, pòt ki laj la, chemen ki fasil la ap mennen nou tou dwat nan lanmò. Gen anpil moun ki pase ladan li.
Go in by the narrow door; for wide is the door and open is the way which goes to destruction, and great numbers go in by it.
εισελθετε δια της στενης πυλης οτι πλατεια η πυλη και ευρυχωρος η οδος η απαγουσα εις την απωλειαν και πολλοι εισιν οι εισερχομενοι δι αυτης
- 14 Men, pòt ki jis la, chemen ki difisil la ap mennen nou tou dwat nan lavi. Pa gen anpil moun ki jwenn li.
For narrow is the door and hard the road to life, and only a small number make discovery of it.
οτι στενη η πυλη και τεθλιμμενη η οδος η απαγουσα εις την ζωην και ολιγοι εισιν οι ευρισκοντες αυτην
- 15 ¶ Pran prekosyon nou ak fo pwofèt yo. Yo pran pòz ti mouton yo lè y'ap vin sou nou, men nan fon kè yo, se bèt devoran yo ye.
Be on the watch for false prophets, who come to you in sheep's clothing, but inside they are cruel wolves.
προσεχετε δε απο των ψευδοπροφητων οιτινες ερχονται προς υμας εν ενδυμασιν προβατων εσθθεν δε εισιν λυκοι αρπαγες
- 16 n'a rekonèt yo sou sa y'ap fè. Yo pa keyi rezen sou pye pikan. Ni yo pa keyi fig frans sou pye rakèt.
By their fruits you will get knowledge of them. Do men get grapes from thorns or figs from thistles?
απο των καρπων αυτων επιγνωσεσθε αυτους μητι συλλεγουσιν απο ακανθων σταφυλην η απο τριβολων συκα
- 17 Yon bon pyebwa bay bon donn. Men, yon move pyebwa bay move donn.
Even so, every good tree gives good fruit; but the bad tree gives evil fruit.
ουτως παν δενδρον αγαθον καρπους καλους ποιει το δε σαπρον δενδρον καρπους πονηρους ποιει
- 18 Yon bon pyebwa pa ka bay move donn. Nitou yon move pyebwa pa ka bay bon donn.
It is not possible for a good tree to give bad fruit, and a bad tree will not give good fruit.
ου δυναται δενδρον αγαθον καρπους πονηρους ποιειν ουδε δενδρον σαπρον καρπους καλους ποιειν
- 19 Nenpòt pyebwa ki pa bay bon donn, yo pral koupe sa jete nan dife.
Every tree which does not give good fruit is cut down and put in the fire.
παν δενδρον μη ποιουν καρπον καλον εκκοπτεται και εις πυρ βαλλεται
- 20 Konsa tou, n'a rekonèt fo pwofèt yo sou sa y'ap fè.
So by their fruits you will get knowledge of them.
αραγε απο των καρπων αυτων επιγνωσεσθε αυτους
- 21 ¶ Se pa tout moun k'ap plede di m': Mèt, Mèt, ki pral antre nan peyi Wa ki nan syèl la, men se sèlman moun ki fè volonte Papa m' ki nan syèl la.
Not everyone who says to me, Lord, Lord, will go into the kingdom of heaven; but he who does the pleasure of my Father in heaven.
ου πας ο λεγων μοι κυριε κυριε εισελευσεται εις την βασιλειαν των ουρανων αλλ ο ποιων το θελημα του πατρος μου του εν ουρανοις
- 22 Lè jou sa a va rive, anpil moun va di m': Mèt, Mèt, se sou non ou nou t'ap bay mesaj ki soti nan Bondye a. Se sou non ou nou te chase move lespri yo. Se sou non ou nou te fè anpil mirak.
A great number will say to me on that day, Lord, Lord, were we not prophets in your name, and did we not by your name send out evil spirits, and by your name do works of power?
πολλοι εροουσιν μοι εν εκεινη τη ημερα κυριε κυριε ου τω σω ονοματι προεφητευσσαμεν και τω σω ονοματι δαιμονια εξεβαλομεν και τω σω ονοματι δυναμεις πολλας εποιησαμεν
- 23 Lè sa a, m'a di yo: Mwen pa t' janm konnen nou. Wete kò nou sou mwen, nou menm k'ap fè sa ki mal.
And then will I say to them, I never had knowledge of you: go from me, you workers of evil.
και τοτε ομολογησω αυτοις οτι ουδεποτε εγνων υμας αποχωρειτε απ εμου οι εργαζομενοι την ανομιαν
- 24 Konsa, moun ki tande pawòl mwen fenk sot di a, epi ki fè sa mwen mande li fè a, l'ap tankou yon moun lespri ki bati kay li sou wòch.
Everyone, then, to whom my words come and who does them, will be like a wise man who made his house on a rock;
πας ουν οστις ακουει μου τους λογους τουτους και ποιει αυτους ομοιωσω αυτον ανδρι φρονιμου οστις οικοδομησεν την οικιαν αυτου επι την πετραν

- 25 Lapli tonbe, dlo desann, gwo van souffle sou kay la ak tout fòs. Kay la pa tonbe, paske yo te moute fondasyon kay la sou wòch.
And the rain came down and there was a rush of waters and the winds were driving against that house, but it was not moved; because it was based on the rock.
και κατεβη η βροχη και ηλθον οι ποταμοι και επνευσαν οι ανεμοι και προσεπεσον τη οικια εκεινη και ουκ επεσεν τεθεμελιωτο γαρ επι την πετραν
- 26 Men, moun ki tande pawòl mwen fenk sot di a, epi ki pa fè sa mwen mande li fè a, l'ap tankou yon moun fou ki bati kay li sou sab.
And everyone to whom my words come and who does them not, will be like a foolish man who made his house on sand;
και πας ο ακουων μου τους λογους τουτους και μη ποιων αυτους ομοιωθησεται ανδρι μωρω οστις οικοδομησεν την οικιαν αυτου επι την αμμον
- 27 Lapli tonbe, dlo desann, gwo van souffle sou kay la ak tout fòs: kay la tonbe, li fini nèt ale.
And the rain came down and there was a rush of waters and the winds were driving against that house; and it came down and great was its fall.
και κατεβη η βροχη και ηλθον οι ποταμοι και επνευσαν οι ανεμοι και προσεκοψαν τη οικια εκεινη και επεσεν και ην η πτωσις αυτης μεγαλη
- 28 Lè Jezi fin di pawòl sa yo, foul moun yo te sezi tande sa l' t'ap moutre yo.
And it came about, when Jesus had come to the end of these words, that the people were surprised at his teaching,
και εγενετο οτε συνετελεσεν ο ιησους τους λογους τουτους εξεπλησσοντο οι οχλοι επι τη διδαχη αυτου
- 29 Se pa t' menm jan ak dirèktè lalwa yo, paske li te pale ak yo tankou yon moun ki otorize.
for he was teaching as one having authority, and not as their scribes.
ην γαρ διδασκων αυτους ως εξουσιαν εχων και ουχ ως οι γραμματεις
- 1 ¶ Apre sa, Jezi desann sot sou ti mòn lan, yon gwo foul moun t'ap mache dèyè li.
And when he had come down from the mountain, great numbers of people came after him.
καταβαντι δε αυτω απο του ορους ηκολουθησαν αυτω οχλοι πολλοι
- 2 Lè sa a, yon nonm ki te gen lalèp pwoche bò kote l', li tonbe ajenou devan Jezi, li di l' konsa: Mèt, si ou vle, ou kapab geri mwen.
And a leper came and gave him worship, saying, Lord, if it is your pleasure, you have power to make me clean.
και ιδου λεπρος ελθων προσεκυει αυτω λεγων κυριε εαν θελης δυνασαι με καθαρισαι
- 3 Jezi lonje men l', li manyen nonm lan, li di l': Wi, mwen vle. Se pou ou geri. Menm lè a, lalèp la kite li.
And he put his hand on him, saying, It is my pleasure; be clean. And straight away he was made clean.
και εκτεινας την χειρα ηγατο αυτου ο ιησους λεγων θελω καθαρισθητι και ευθεως εκαθαρισθη αυτου η λεπρα
- 4 Apre sa, Jezi di l': Piga ou di pesonn sa. Men, ale fè prèt yo wè ki jan ou ye. Apre sa, wa ofri sa Moyiz te bay lòd ofri a. Konsa, wa bay tout moun prèv ou geri.
And Jesus said to him, See that you say nothing about this to anyone; but go and let the priest see you and make the offering which was ordered by Moses, for a witness to them.
και λεγει αυτω ο ιησους ορα μηδενι ειπης αλλ υπαγε σεαυτον δειξον τω ιερει και προσενεγκε το δωρον ο προσεταξεν μοσης εις μαρτυριον αυτοις
- 5 ¶ Antan Jezi t'ap antre lavil Kapènawòm, yon kaptenn lame women an vin bò kote li. Li mande l' yon sèvis. Li di l' konsa:
And when Jesus was come into Capernaum, a certain captain came to him with a request,
εισελθοντι δε τω ιησου εις καπερναουμ προσηλθεν αυτω εκατονταρχος παρακαλων αυτον
- 6 Mèt, domestik mwen an kouche lakay, li paralize nèt, l'ap soufri anpil.
Saying, Lord, my servant is ill in bed at the house, with no power in his body, and in great pain.
και λεγων κυριε ο παις μου βεβληται εν τη οικια παραλυτικος δεινωσ βασανιζομενος
- 7 Jezi di l' konsa: Mwen pral geri l' pou ou.
And he said to him, I will come and make him well.
και λεγει αυτω ο ιησους εγω ελθω θεραπευσω αυτον
- 8 Men kaptenn lan reponn li: Mèt, mwen pa merite pou ou antre lakay mwen. Men, annik bay yon lòd ase, domestik mwen an va geri.
And the captain in answer said, Lord, I am not good enough for you to come under my roof; but only say the word, and my servant will be made well.
και αποκριθεις ο εκατονταρχος εφη κυριε ουκ ειμι ικανος ινα μου υπο την στεγην εισελθης αλλα μονον ειπε λογον και ιαθησεται ο παις μου
- 9 Mwen menm k'ap pale avè ou la a, mwen sou zòd chèf, mwen gen sòlda sou zòd mwen tou. Lè m' di yonn ale, li ale. Lè m' di yon lòt vini, li vini. Lè m' di domestik mwen an fè sa, li fè li.
Because I myself am a man under authority, having under me fighting men; and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.
και γαρ εγω ανθρωπος ειμι υπο εξουσιαν εχων υπ εμαυτον στρατιωτας και λεγω τουτω πορευθητι και πορευεται και αλλω ερχου και ερχεται και τω δουλω μου ποιησον τουτο και ποιει

- 10 Lè Jezi tande pawòl sa yo, li sezi. Li di moun ki t'ap mache dèyè li yo: Sa m'ap di nou la a, se vre wi: mwen poko janm jwenn yon moun nan pèp Izrayèl la ki gen konfyans nan Bondye tankou nonm sa a.
 And when these words came to the ears of Jesus he was surprised, and said to those who came after him, Truly I say to you, I have not seen such great faith, no, not in Israel.
 ακουσας δε ο ιησους εθαυμασεν και ειπεν τοις ακολουθουσιν αμην λεγω υμιν ουδε εν τω ισραηλ τοσαυτην πιστιν ευρον
- 11 Mwen p'ap kache di nou sa: anpil moun va sot nan peyi solèy leve ak nan peyi solèy kouche, y'a vin chita sou tab ansanm ak Abraram, ak Izarak, ak Jakòb nan Peyi Wa ki nan syèl la.
 And I say to you that numbers will come from the east and the west, and will take their seats with Abraham and Isaac and Jacob, in the kingdom of heaven:
 λεγω δε υμιν οτι πολλοι απο ανατολων και δυσιμων ηξουσιν και ανακληθησονται μετα αβρααμ και ισαακ και ιακωβ εν τη βασιλεια των ουρανων
- 12 Men, moun ki pou ta antre nan Peyi Wa a, y'ap voye yo jete deyò nan fènwa. Se la va gen rèl, se la moun va manje dan yo.
 But the sons of the kingdom will be put out into the dark, and there will be weeping and cries of pain.
 οι δε υιοι της βασιλειας εκβληθησονται εις το σκοτος το εξωτερικον εκει εσται ο κλαυθμος και ο βρυγμος των οδοντων
- 13 Apre sa, Jezi di kaptenn lan: Ale lakay ou. Tout bagay ap pase pou ou jan ou kwè l' la. Menm lè a, domestik la te geri.
 And Jesus said to the captain, Go in peace; as your faith is, so let it be done to you. And the servant was made well in that hour.
 και ειπεν ο ιησους τω εκατονταρχω υπαγε και ως επιστευσας γενηθητω σοι και ιαθη ο παις αυτου εν τη ωρα εκεινη
- 14 ¶ Apre sa, Jezi ale lakay Pyè. Li jwenn bèlmè Pyè a kouche ak lafyèn.
 And when Jesus had come into Peter's house, he saw his wife's mother in bed, very ill.
 και ελθων ο ιησους εις την οικιαν πετρου ειδεν την πενθεραν αυτου βεβλημενην και πυρεσσοσαν
- 15 Jezi manyen men madanm lan, lamenm lafyèn la kite li. Madanm lan leve, li resevwa li.
 And he put his hand on hers and the disease went from her, and she got up and took care of his needs.
 και ηψατο της χειρος αυτης και αφηκεν αυτην ο πυρετος και ηγερθη και διηκονει αυτοις
- 16 Lè solèy fin kouche, yo mennen anpil moun ki te gen move lespri sou yo bay Jezi. Li annik pale ak move lespri yo, li chase yo. Li te geri tout moun malad yo tou.
 And in the evening, they took to him a number of people who had evil spirits; and he sent the spirits out of them with a word, and made well all who were ill;
 οψιας δε γενομενης προσηνεγκαν αυτω δαιμονιζομενους πολλους και εξεβαλεν τα πνευματα λογω και παντας τους κακως εχοντας εθεραπευσεν
- 17 Se konsa pawòl pwofèt Ezayi te di a rive vre: Li pran enfimite nou yo sou li. Li pote maladi nou yo sou do li.
 So that the word of Isaiah the prophet might come true: He himself took our pains and our diseases.
 οπως πληρωθη το ρηθεν δια ησαιου του προφητου λεγοντος αυτος τας ασθeneias ημων ελαβεν και τας νοσους εβαστασεν
- 18 ¶ Jezi wè li te nan mitan yon gwo foul moun. Li bay lòd pou yo janbe lòt bò lanmè a.
 Now when Jesus saw a great mass of people about him, he gave an order to go to the other side.
 ιδων δε ο ιησους πολλους οχλους περι αυτον εκελευσεν απελθειν εις το περαν
- 19 Men, yon dirèktè lalwa pwoche bò kote l', li di l' konsa: Mèt, m'ap swiv ou tout kote ou prale.
 And there came a scribe and said to him, Master, I will come after you wherever you go.
 και προσελθων εις γραμματευσ ειπεν αυτω διδασκαλε ακολουθησω σοι οπου εαν απερχη
- 20 Jezi reponn li: Chat mawon gen twou yo. Zwezo k'ap vole nan syèl la gen nich yo. Men, Moun Bondye voye nan lachè a pa gen kote pou l' poze tèt li.
 And Jesus said to him, The foxes have holes, and the birds of heaven have a resting-place; but the Son of man has nowhere to put his head.
 και λεγει αυτω ο ιησους αι αλωπεκες φωλεους εχουσιν και τα πετεινα του ουρανου κατασκηνωσει ο δε υιος του ανθρωπου ουκ εχει που την κεφαλην κλινη
- 21 Yon lòt nan disip yo di li: Mèt, pèmèt mwen al antere papa m' anvan.
 And another of the disciples said to him, Lord, let me first go and give the last honours to my father.
 ετερος δε των μαθητων αυτου ειπεν αυτω κυριε επιτρεψον μοι πρωτον απελθειν και θαψαι τον πατερα μου
- 22 Men Jezi di li: Swiv mwen. Kite moun mouri antere moun mouri yo.
 But Jesus said to him, Come after me; and let the dead take care of their dead.
 ο δε ιησους ειπεν αυτω ακολουθει μοι και αφες τους νεκρους θαψαι τους εαυτων νεκρους
- 23 ¶ Jezi moute nan kannòt la, disip li yo pati avèk li.
 And when he had got into a boat, his disciples went after him.
 και εμβαντι αυτω εις το πλοιον ηκολουθησαν αυτω οι μαθηται αυτου

- 24 Antan yo sou lanmè a, yo rete konsa yon gwo van vin leve. Lanm lanmè yo t'ap kouvri kannòt la. Jezi menm t'ap dòmi lè sa a.
And there came up a great storm in the sea, so that the boat was covered with the waves: but he was sleeping.
και ιδου σεισμος μεγας εγενετο εν τη θαλασση ωστε το πλοιον καλυπτεσθαι υπο των κυματων αυτος δε εκαθευδεν
- 25 Disip yo pwoche bò kote li. Yo souke l', yo fè l' leve. Yo di l' konsa: Mèt, sove nou non. Se mouri n'ap mouri.
And they came to him, and, awaking him, said, Help, Lord; destruction is near.
και προσελθοντες οι μαθηται αυτου ηγειραν αυτον λεγοντες κυριε σωσον ημας απολλυμεθα
- 26 Jezi di yo: Poukisa nou pè konsa? Ala moun manke konfyans! Apre sa, Jezi leve kanpe, li pale byen fò ak van an ansanm ak dlo a. Lamenn yon gwo kalmi fèt.
And he said to them, Why are you full of fear, O you of little faith? Then he got up and gave orders to the winds and the sea; and there was a great calm.
και λεγει αυτοις τι δειλοι εστε ολιγοπιστοι τοτε εγερθεις επετιμησεν τοις ανεμοις και τη θαλασση και εγενετο γαληνη μεγαλη
- 27 Mesye yo te sezi anpil. Yo di konsa: Ki kalite moun sa a menm, pou jouk van ak dlo lanmè obeyi li?
And the men were full of wonder, saying, What sort of man is this, that even the winds and the sea do his orders?
οι δε ανθρωποι εθαυμασαν λεγοντες ποταπος εστιν ουτος οτι και οι ανεμοι και η θαλασσα υπακουουσιν αυτω
- 28 ¶ Lè Jezi rive lòt bò lanmè a, nan peyi Gadarenen yo, de moun soti nan mitan tonm mò yo, yo vin devan li. Mesye sa yo te gen move lespri sou yo. Yo te sitèlman move pesonn pa t' kapab pase nan chemen sa a.
And when he had come to the other side, to the country of the Gadarenes, there came out to him from the place of the dead, two who had evil spirits, so violent that no man was able to go that way.
και ελθοντι αυτω εις το περαν εις την χωραν των γεργεσηνων υπηνησαν αυτω δυο δαιμονιζομενοι εκ των μνημειων εξερχομενοι χαλεποι λιαν ωστε μη ισχυειν τινα παρελθειν δια της οδου εκεινης
- 29 Yo tou de pran rele ansanm: Ey, Pitit Bondye a. Kisa nou gen avè ou? Eske ou vin isit la pou fè n' soufri anvan lè nou?
And they gave a loud cry, saying, What have we to do with you, you Son of God? Have you come here to give us punishment before the time?
και ιδου εκραζαν λεγοντες τι ημιν και σοι ιησου υιε του θεου ηλθες ωδε προ καιρου βασανισαι ημας
- 30 Toupre kote yo te ye a, te gen yon bann kochon ki t'ap chache manje pou yo manje.
Now there was, some distance away, a great herd of pigs taking their food.
ην δε μακραν απ αυτων αγελη χοιρων πολλων βοσκομενη
- 31 Move lespri yo mande Jezi: Tanpri, si ou vle chase nou, voye nou sou bann kochon sa yo.
And the evil spirits made strong prayers to him, saying, If you send us out, let us go into the herd of pigs.
οι δε δαιμονες παρεκαλουν αυτον λεγοντες ει εκβαλλεις ημας επιτρεψον ημιν απελθειν εις την αγελην των χοιρων
- 32 Jezi di yo: Ale non. Move lespri yo soti sou de mesye yo, yo antre nan kochon yo. Menm lè a, tout bann kochon yo pran degrengole desann falèz la, y al neye tèt yo nan lanmè.
And he said to them, Go. And they came out, and went into the pigs; and the herd went rushing down a sharp slope into the sea and came to their end in the water.
και ειπεν αυτοις υπαγετε οι δε εξελθοντες απηλθον εις την αγελην των χοιρων και ιδου ωρμησεν πασα η αγελη των χοιρων κατα του κρημνου εις την θαλασσαν και απεθανον εν τοις υδασι
- 33 Moun ki t'ap gade kochon yo pran kouri. Y ale lavil la, yo rakonte tou sa ki te pase ansanm ak sa ki te rive de mesye yo ki te gen move lespri sou yo.
And their keepers went in flight to the town and gave an account of everything, and of the men who had the evil spirits.
οι δε βοσκοντες εφυγον και απελθοντες εις την πολιν απηγγειλαν παντα και τα των δαιμονιζομενων
- 34 Lè sa a, tout moun lavil la soti vin jwenn Jezi. Lè yo wè l', yo mande li: Tanpri souple, ale fè wout ou.
And all the town came out to Jesus; and seeing him they made request that he would go away from their part of the country.
και ιδου πασα η πολις εξηλθεν εις συναντησιν τω ιησου και ιδοντες αυτον παρεκαλεσαν οπως μεταβη απο των οριων αυτων
- 1 ¶ Jezi moute nan kannòt la, li tounen lòt bò lanmè a ankò, nan lavil kote l' te ye a.
And he got into a boat and went across and came to his town.
και εμβας εις το πλοιον διεπερασεν και ηλθεν εις την ιδιαν πολιν
- 2 Se konsa, yo pote ba li yon nonm paralize kouche sou yon kabann. Jezi wè jan moun yo te gen konfyans nan li, li di nonm paralize a: Pran kouraj, pitit mwen, peche ou yo padonnen.
And they took to him a man stretched on a bed who had no power of moving; and Jesus, seeing their faith, said to the man who was ill, Son, take heart; you have forgiveness for your sins.
και ιδου προσεφερον αυτω παραλυτικον επι κλινης βεβλημενον και ιδων ο ιησους την πιστιν αυτων ειπεν τω παραλυτικο θαρσει τεκνον αφεωνται σοι αι αμαρτια σου
- 3 Lè sa a, kèk dirèktè lalwa di nan kè yo: Nonm sa a ap pale mal sou Bondye.
And some of the scribes said among themselves, This man has no respect for God.
και ιδου τινες των γραμματεων ειπον εν εαυτοις ουτος βλασφημει

- 4 Men, Jezi te gen tan konnen sa ki t'ap pase nan tèt yo. Li di yo: Poukisa n'ap fè move lide konsa nan tèt nou?
And Jesus, having knowledge of what was in their minds, said, Why are your thoughts evil?
και ιδων ο ιησους τας ενθυμησεις αυτων ειπεν ινα τι υμεις ενθυμεισθε πονηρα εν ταις καρδιαις υμων
- 5 Kisa ki pi fasil pou m' di: Peche ou yo padonnen, osinon: Leve mache?
For which is the simpler, to say, You have forgiveness for your sins; or to say, Get up and go?
τι γαρ εστιν ευκοπωτερον ειπειν αφεωνται σοι αι αμαρτια η ειπειν εγειραι και περιπατει
- 6 Enben, m'ap fè nou konnen mwen menm, Moun Bondye voye nan lachè a, mwen gen pouvwa sou latè pou m' padonnen peche. Li vire, li di nonm paralize a: Leve kanpe, pran kabann ou, ale lakay ou.
But so that you may see that on earth the Son of man has authority for the forgiveness of sins, (then said he to the man who was ill.) Get up, and take up your bed, and go to your house.
ινα δε ειδητε οτι εξουσιαν εχει ο υιος του ανθρωπου επι της γης αφιεναι αμαρτιας τοτε λεγει τω παραλυτικω εγερθεις αρον σου την κλινην και υπαγε εις τον οικον σου
- 7 Nonm lan leve kanpe vre, li ale lakay li.
And he got up and went away to his house.
και εγερθεις απηλθεν εις τον οικον αυτου
- 8 Lè moun yo wè sa, yo tout te pè, yo fè lwanj Bondye dapre li te bay lèzòm kalite pouvwa sa a.
But when the people saw it they were full of fear, and gave glory to God who had given such authority to men.
ιδοντες δε οι οχλοι εθαυμασαν και εδοξασαν τον θεον τον δοντα εξουσιαν τοιαυτην τοις ανθρωποις
- 9 ¶ Jezi kite kote l' te ye a. Antan li t'ap pase konsa, li wè yon nonm yo te rele Matye ki te chita nan biwo kontribisyon an. Jezi di l' konsa: Swiv mwen. Matye annik leve, li swiv Jezi.
And when Jesus was going from there, he saw a man whose name was Matthew, seated at the place where taxes were taken; and he said to him, Come after me. And he got up and went after him.
και παραγων ο ιησους εκειθεν ειδεν ανθρωπον καθημενον επι το τελωνιον ματθαιον λεγομενον και λεγει αυτω ακολουθει μοι και αναστας ηκολουθησεν αυτω
- 10 Pita, Jezi t'ap manje nan kay la. Te gen anpil pèseptè kontribisyon ak moun k'ap fè sa ki mal ki te vin chita sou tab avè l' ansanm ak disip li yo.
And it came about, when he was in the house taking food, that a number of tax-farmers and sinners came and took their places with Jesus and his disciples.
και εγενετο αυτου ανακειμενου εν τη οικια και ιδου πολλοι τελωναι και αμαρτωλοι ελθοντες συνανεκειντο τω ιησου και τοις μαθηταις αυτου
- 11 Farizyen yo wè sa, yo di disip li yo: Poukisa Mèt nou an ap manje konsa ak pèseptè kontribisyon ansanm ak moun k'ap fè sa ki mal yo?
And when the Pharisees saw it, they said to his disciples, Why does your Master take food with tax-farmers and sinners?
και ιδοντες οι φαρισαιοι ειπον τοις μαθηταις αυτου διατι μετα των τελωνων και αμαρτωλων εσθιει ο διδασκαλος υμων
- 12 Jezi tande sa, li di yo: Si yon moun ansante, li pa bezwen dòktè. Se moun malad ki bezwen dòktè.
But on hearing this he said, Those who are well have no need of a medical man, but those who are ill.
ο δε ιησους ακουσας ειπεν αυτοις ου χρειαν εχουσιν οι ισχυοντες ιατρου αλλ οι κακως εχοντες
- 13 Ale non, chache konprann sans pawòl sa yo ki nan Liv la: Mwen vle pou nou gen kè sansib. Mwen pa bezwen bèt n'ap ofri pou touye pou mwen yo. Paske, mwen pa vin rele moun k'ap mache dwat devan Bondye, men moun k'ap fè sa ki mal yo.
But go and take to heart the sense of these words, My desire is for mercy, not offerings: for I have come not to get the upright, but sinners.
πορευθεντες δε μαθετε τι εστιν ελεον θελω και ου θυσιαν ου γαρ ηλθον καλεσαι δικαιους αλλ αμαρτωλους εις μετανοιαν
- 14 ¶ Disip Jan Batis yo pwoche bò kot Jezi, yo di li: Nou menm ak farizyen yo, nou fè jèn. Men, poukisa disip ou yo pa fè jèn tou?
Then the disciples of John came to him, saying, Why do we and the Pharisees frequently go without food, but your disciples do not?
τοτε προσερχονται αυτω οι μαθηται ιωαννου λεγοντες διατι ημεις και οι φαρισαιοι νηστευομεν πολλα οι δε μαθηται σου ου νηστευουσιν
- 15 Jezi reponn yo: Eske zanmi yon nonm k'ap marye kapab nan lapenn toutotan nonm k'ap marye a la ak yo? Non, pa vre? Men, lè lè a va rive pou l' pa nan mitan yo ankò, se lè sa a y'a fè jèn.
And Jesus said to them, Will the friends of the newly-married man be sad as long as he is with them? But the days will come when he will be taken away from them, and then will they go without food.
και ειπεν αυτοις ο ιησους μη δυνανται οι υιοι του νυμφωνος πενθειν εφ οσον μετ αυτων εστιν ο νυμφιος ελευσονται δε ημεραι οταν απαρθη απ αυτων ο νυμφιος και τοτε νηστευουσιν
- 16 Pesonn pa pyese yon vye rad ak yon moso twal nèf. Paske, pyès nèf la va pati ak moso nan rad la. Lè sa a, rad la chire pi mal.
And no man puts a bit of new cloth on an old coat, for by pulling away from the old, it makes a worse hole.
ουδεις δε επιβαλλει επιβλημα ρακους αγναφου επι ιματιω παλαιο αιρει γαρ το πληρωμα αυτου απο του ιματιου και χειρον σχισμα γινεται

- 17 Konsa tou, yo pa mete diven ki fenk fèt nan vye veso fèt an po. Si ou fè sa, veso an po yo gen pou pete, diven an gen pou koule atè; epi ou pèdi veso yo tou. Men, yo mete diven ki fèk fèt nan veso an po ki fenk fèt tou. Konsa, ni diven an ni veso an po yo ap byen konsève.
 And men do not put new wine into old wine-skins; or the skins will be burst and the wine will come out, and the skins are of no more use: but they put new wine into new wine-skins, and so the two will be safe.
 ουδε βαλλουσιν οινον νεον εις ασκους παλαιους ει δε μηγε ριγγυνται οι ασκοι και ο οινος εκχεται και οι ασκοι απολουνται αλλα βαλλουσιν οινον νεον εις ασκους καινους και αμφοτερα συντηρουνται
- 18 ¶ Antan Jezi t'ap pale konsa ak moun yo, yonn nan chèf jwif yo vin rive, li mete ajenou devan Jezi. Li di li: Pitit fi mwen an fèk mouri. Men, vin mete men ou sou li pou li ka viv.
 While he was saying these things to them, there came a ruler and gave him worship, saying, My daughter is even now dead; but come and put your hand on her, and she will come back to life.
 ταυτα αυτου λαλουντος αυτοις ιδου αρχων ελθων προσεκυνει αυτω λεγων οτι η θυγατηρ μου αρτι ετελευτησεν αλλα ελθων επιθες την χειρα σου επ αυτην και ζησεται
- 19 Jezi leve, li swiv nonm lan. Disip li yo te ale avè l' tou.
 And Jesus got up and went after him, and so did his disciples.
 και εγερθεις ο ιησους ηκολουθησεν αυτω και οι μαθηται αυτου
- 20 Lè sa a, yon fanm ki te malad pwoche pa dèyè Jezi. Li te gen pèdisyon depi douzan. Li manyen rebò rad Jezi a,
 And a woman, who for twelve years had had a flow of blood, came after him, and put her hand on the edge of his robe:
 και ιδου γυνη αιμορροουσα δωδεκα ετη προσελθουσα οπισθεν ηψατο του κρασπεδου του ιματιου αυτου
- 21 paske li t'ap di nan kè l': Si m' ka manyen rad li sèlman, m'a geri.
 Because, she said to herself, if I may but put my hand on his robe, I will be made well.
 ελεγεν γαρ εν εαυτη εαν μονον αφωμαι του ιματιου αυτου σωθησομαι
- 22 Jezi vire tèt li, li wè fanm lan. Li di l' konsa: Pran kouraj, mafi. Konfyans ou nan Bondye ap geri ou. Menm lè a, fanm lan geri.
 But Jesus, turning and seeing her, said, Daughter, take heart; your faith has made you well. And the woman was made well from that hour.
 ο δε ιησους επιστραφεις και ιδων αυτην ειπεν θαρσει θυγατερ η πιστις σου σεσωκεν σε και εσωθη η γυνη απο της ωρας εκεινης
- 23 Lè Jezi rive kay chèf la, li wè mizisyon yo ki t'ap pare pou lanmèman an, ansanm ak yon foul moun ki t'ap fè anpil bri.
 And when Jesus came into the ruler's house and saw the players with their instruments and the people making a noise,
 και ελθων ο ιησους εις την οικιαν του αρχοντος και ιδων τους αυλητας και τον οχλον θορυβουμενον
- 24 Jezi di yo: Tout moun, soti. Tifi a pa mouri. Se dòmi l'ap dòmi. Yo pran pase l' nan betiz.
 He said, Make room; for the girl is not dead, but sleeping. And they were laughing at him.
 λεγει αυτοις αναχωρειτε ου γαρ απεθανεν το κορασιον αλλα καθευδει και κατεγελων αυτου
- 25 Lè foul moun yo fin soti, Jezi antre nan chanm lan. Li pran men tifi a. Lamenm, tifi a leve.
 But when the people were sent out, he went in and took her by the hand; and the girl got up.
 οτε δε εξεβληθη ο οχλος εισελθων εκρατησεν της χειρος αυτης και ηγερθη το κορασιον
- 26 Nouvèl la gaye nan tout peyi a.
 And the news of it went out into all that land.
 και εξηλθεν η φημη αυτη εις ολην την γην εκεινην
- 27 ¶ Jezi kite kote l' te ye a. Antan li t'ap pase yon kote, de avèg pran mache dèyè li. Yo t'ap rele: Pitit David, gen pitye pou nou!
 And when Jesus went on from there, two blind men came after him, crying out, Have mercy on us, you Son of David.
 και παραγοντι εκειθεν τω ιησου ηκολουθησαν αυτω δυο τυφλοι κραζοντες και λεγοντες ελεησον ημας υιε δαβιδ
- 28 Lè Jezi rive nan kay la, avèg yo pwoche bò kote li. Jezi di yo: Eske nou kwè mwen ka fè sa pou nou? Yo reponn li: Wi, Mèt.
 And when he had come into the house, the blind men came to him; and Jesus said to them, Have you faith that I am able to do this? They said to him, Yes, Lord.
 ελθοντι δε εις την οικιαν προσηλθον αυτω οι τυφλοι και λεγει αυτοις ο ιησους πιστευετε οτι δυναμαι τουτο ποιησαι λεγουσιν αυτω ναι κυριε
- 29 Lè sa a, li manyen je yo, li di: Se pou sa fèt pou nou jan nou kwè l' la.
 Then he put his hand on their eyes, saying, As your faith is, let it be done to you.
 οτε ηψατο των οφθαλμων αυτων λεγων κατα την πιστιν υμων γενηθητω υμιν

- 30 Je yo louvri. Jezi pale byen sevè ak yo, li di yo: Tande byen, piga pesonn konn sa.
 And their eyes were made open. And Jesus said to them sharply, Let no man have knowledge of it.
 και ανεωχθησαν αυτων οι οφθαλμοι και ενεβριμησατο αυτοις ο ιησους λεγων ορατε μηδεις γινωσκετω
- 31 Men, ale yo ale, yo pran nonmen non l' toupatou nan peyi a.
 But they went out and gave news of him in all that land.
 οι δε εξελθοντες διεφημισαν αυτον εν ολη τη γη εκεινη
- 32 Antan avèg yo taprale, kèk lòt moun mennen yon nonm bay Jezi. Nonm sa a te bèbè, paske li te gen yon move lespri sou li.
 And while they were going away, there came to him a man without the power of talking, and with an evil spirit.
 αυτων δε εξερχομενων ιδου προσηνεγκαν αυτω ανθρωπον κωφον δαιμονιζομενον
- 33 Chase Jezi chase move lespri a, bèbè a pran pale. Foul moun yo te sezi anpil. Yo t'ap di: Nou poko janm wè bagay konsa nan peyi Izrayèl.
 And when the evil spirit had been sent out, the man had the power of talking; and they were all surprised, saying, Such a thing has never been seen in Israel.
 και εκβληθεντος του δαιμονιου ελαλησεν ο κωφος και εθανυμασαν οι οχλοι λεγοντες οτι ουδεποτε εφανη ουτως εν τω ισραηλ
- 34 Men, farizyen yo t'ap di: Se chèf move lespri yo ki ba l' pouvwa pou chase move lespri yo.
 But the Pharisees said, By the ruler of evil spirits, he sends evil spirits out of men.
 οι δε φαρισαιοι ελεγον εν τω αρχοντι των δαιμονιων εκβαλλει τα δαιμονια
- 35 ¶ Jezi t'ap mache nan tout lavil yo ak tout ti bouk yo. Li t'ap moutre moun yo anpil bagay nan sinagòg yo. Li t'ap fè konnen Bon Nouvèl Peyi kote Bondye Wa a. Li t'ap geri tout kalite maladi ak tout kalite enfimite.
 And Jesus went about all the towns and small places, teaching in their Synagogues and preaching the good news of the kingdom and making well all sorts of disease and pain.
 και περιηγεν ο ιησους τας πολεις πασας και τας κομας διδασκων εν ταις συναγωγασι αυτων και κηρυσσων το ευαγγελιον της βασιλειας και θεραπειων πασαν νοσον και πασαν μαλακιαν εν τω λαω
- 36 Lè Jezi wè tout bann moun sa yo, kè l' fè l' mal pou yo paske li wè yo te bouke, yo te dekouraje, tankou yon bann mouton san gaddò.
 But when he saw all the people he was moved with pity for them, because they were troubled and wandering like sheep without a keeper.
 ιδων δε τους οχλους εσπλαγχνισθη περι αυτων οτι ησαν εκλελυμενοι και ερριμμενοι ωσει προβατα μη εχοντα ποιμενα
- 37 Lè sa a, li di disp li yo: Rekòt la anpil, men manke travayè pou ranmase l'.
 Then he said to his disciples, There is much grain but not enough men to get it in.
 τοτε λεγει τοις μαθηταις αυτου ο μεν θερισμος πολυς οι δε εργαται ολιγοι
- 38 Mande mèt jaden an pou li voye travayè nan jaden l' lan.
 Make prayer, then, to the Lord of the grain-fields, that he may send out workers to get in his grain.
 δεηθητε ουν του κυριου του θερισμου οπως εκβαλη εργατας εις τον θερισμον αυτου
- 1 ¶ Jezi rele douz disp li yo. Li ba yo pouvwa pou chase move lespri ak pouvwa pou geri tout kalite maladi ak enfimite.
 And he got together his twelve disciples and gave them the power of driving out unclean spirits, and of making well all sorts of disease and pain.
 και προσκαλεσαμενος τους δωδεκα μαθητας αυτου εδωκεν αυτοις εξουσιαν πνευματων ακαθαρτων ωστε εκβαλλειν αυτα και θεραπευειν πασαν νοσον και πασαν μαλακιαν
- 2 Men non douz apòt yo: Premye a se te Simon (li te ba l' yon ti non: Pyè) ak Andre, frè li. Te gen Jak, pitit Zebede, ak Jan, frè li.
 Now the names of the twelve are these: The first, Simon, who is named Peter, and Andrew, his brother; James, the son of Zebedee, and John, his brother;
 των δε δωδεκα αποστολων τα ονοματα εστιν ταυτα πρωτος σιμων ο λεγομενος πετρος και ανδρεας ο αδελφος αυτου ιακωβος ο του ζεβεδαιου και ιωαννης ο αδελφος αυτου
- 3 Te gen Filip ak Batèlmi, Toma ak Matye, pèseptè kontribisyon an, Jak, pitit Alfe a, ak Tade.
 Philip and Bartholomew; Thomas and Matthew, the tax-farmer; James, the son of Alphaeus, and Thaddaeus;
 φιλιππος και βαρθολομαιος θωμας και ματθαιος ο τελωνης ιακωβος ο του αλφαιου και λεββαιος ο επικληθεις θαδδαιος
- 4 Te gen Simon, patriyòt la ak Jida Iskariòt, nonm ki te lage Jezi nan men lènmi l' yo.
 Simon the Zealot, and Judas Iscariot, who was false to him.
 σιμων ο κανανιτης και ιουδας ισκαριωτης ο και παραδους αυτον
- 5 ¶ Jezi voye douz mesye yo ale, li ba yo lòd sa a: Piga n' ale nan peyi moun lòt nasyon yo. Pa antre nan lavil Samari yo.
 These twelve Jesus sent out and gave them orders, saying, Do not go among the Gentiles, or into any town of Samaria,
 τουτους τους δωδεκα απεστειλεν ο ιησους παραγγελιας αυτοις λεγων εις οδον εθνων μη απελθητε και εις πολιν σαμαρειτων μη εισελθητε

- 6 Okontrè, ale tout kote n'a jwenn moun ras Izrayèl yo ki pèdi.
But go to the wandering sheep of the house of Israel,
πορευεσθε δε μαλλον προς τα προβατα τα απολωλοτα οικου ισραηλ.
- 7 Sou tout wout nou, bay mesaj sa a: Gouvènman Wa ki nan syèl la prèt pou rive.
And, on your way, say, The kingdom of heaven is near.
πορευομενοι δε κηρυσσετε λεγοντες οτι ηγγικεν η βασιλεια των ουρανων
- 8 Geri moun ki malad. Fè moun mouri yo leve. Geri moun ki malad ak lalèp. Chase move lespri yo. Se gratis nou resevwa, se gratis tou pou nou bay.
Make well those who are ill, give life to the dead, make lepers clean, send evil spirits out of men; freely it has been given to you, freely give.
ασθενουντας θεραπευετε λεπρους καθαριζετε νεκρους εγειρετε δαιμονια εκβαλλετε δωρεαν ελαβετε δωρεαν δοτε
- 9 Pa pran ni lò, ni lajan, ni kòb kwiv mete nan pòch nou.
Take no gold or silver or copper in your pockets;
μη κτησησθε χρυσον μηδε αργυρον μηδε χαλκον εις τας ζωνας υμων
- 10 Nou pa bezwen pote sak pou vwayaj la. Pa mete de rad sou nou, pa pran ni soulye, ni baton. Paske, yon travayè merite pou yo ba l' manje.
Take no bag for your journey and do not take two coats or shoes or a stick: for the workman has a right to his food.
μη πηραν εις οδον μηδε δυο χιτωνας μηδε υποδηματα μηδε ραβδον αξιος γαρ ο εργατης της τροφης αυτου εστιν
- 11 Lè nou rive nan yon lavil, osinon nan yon ti bouk, mande si gen moun ki vle resevwa nou. Rete lakay li jouk lè nou pati.
And into whatever town or small place you go, make search there for someone who is respected, and make his house your resting-place till you go away.
εις ην δ αν πολιν η κομην εισελθητε εξετασατε τις εν αυτη αξιος εστιν κακει μεινατε εως αν εξελθητε
- 12 Lè n'ap antre nan kay la, n'a di: Benediksyon Bondye sou kay la.
And when you go in, say, May peace be on this house.
εισερχομενοι δε εις την οικιαν ασπασασθε αυτην
- 13 Si moun nan kay la resevwa nou, benediksyon nou an va desann sou li. Men, si l' pa vle resevwa nou, benediksyon an va tounen vin jwenn nou.
And if the house is good enough, let your peace come on it: but if not, let your peace come back to you.
και εαν μεν η η οικια αξια ελθετω η ειρηνη υμων επ αυτην εαν δε μη η αξια η ειρηνη υμων προς υμας επιστραφητω
- 14 Si yo pa vle resevwa nou, si yo pa vle koute pawòl nou, soti nan kay la, osinon nan lavil la, al fè wout nou. Souke pousyè pye nou.
And whoever will not take you in, or give ear to your words, when you go out from that house or that town, put off its dust from your feet.
και ος εαν μη δεξηται υμας μηδε ακουση τους λογους υμων εξερχομενοι της οικιας η της πολεως εκεινης εκτιναξατε τον κονιορτον των ποδων υμων
- 15 Sa m'ap di nou la a, se vre wi: Jou jijman an, y'ap peni moun lavil sa a pi rèd pase moun Sòdòm ak moun Gomò.
Truly I say to you, It will be better for the land of Sodom and Gomorrah in the day of God's judging than for that town.
αμην λεγω υμιν ανεκτοτερον εσται γη σοδομων και γομορρον εν ημερα κρισεως η τη πολει εκεινη
- 16 ¶ Gade, mesye! M'ap voye nou tankou mouton nan mitan chen mawon. Se sak fè, se pou nou sou prigad nou tankou pentad, se pou nou inonsan tankou pijon.
See, I send you out as sheep among wolves. Be then as wise as snakes, and as gentle as doves.
ιδου εγω αποστελλω υμας ως προβατα εν μεσω λυκων γινεσθε ουν φρονιμοι ως οι οφεις και ακεραιοι ως αι περιστεραι
- 17 Pran prekosyon nou ak tout moun; paske y'a trennen nou devan tribinal, y'a bat nou ak kout fwèt nan sinagòg yo.
But be on the watch against men: for they will give you up to the Sanhedrins, and in their Synagogues they will give you blows;
προσεχετε δε απο των ανθρωπων παραδωσουσιν γαρ υμας εις συνεδρια και εν ταις συναγωγαις αυτων μαστιγωσουσιν υμας
- 18 y'a fè nou konparèt devan chèf gouvènman ak devan wa poutèt mwen, pou nou kapab sèvi m' temwen devan yo ak devan moun lòt nasyon yo.
And you will come before rulers and kings because of me, for a witness to them and to the Gentiles.
και επι ηγεμονας δε και βασιλεις αχθησεσθε ενεκεν εμου εις μαρτυριον αυτοις και τοις εθνεσιν
- 19 Men, lè y'a mennen nou nan tribinal, pa bat kò nou chache sa n'a gen pou n' di, ni jan n'a gen pou n' pale. Lè lè a va rive, Bondye va mete nan bouch nou sa n'a gen pou n' di.
But when you are given up into their hands, do not be troubled about what to say or how to say it: for in that hour what you are to say will be given to you;
οταν δε παραδιδωσιν υμας μη μεριμνησητε πως η τι λαλησητε δοθησεται γαρ υμιν εν εκεινη τη ωρα τι λαλησετε

- 20 Paske, se pa nou menm ki va pale, men se Lespri Papa nou an ki va mete pawòl nan bouch nou.
Because it is not you who say the words, but the Spirit of your Father in you.
ου γαρ υμεις εστε οι λαλουντες αλλα το πνευμα του πατρος υμων το λαλουν εν υμιν
- 21 Frè va denonse frè pou fè touye li. Papa va denonse pitit. Pitit va leve kont papa ak manman pou fè touye yo.
And brother will give up brother to death, and the father his child: and children will go against their fathers and mothers, and put them to death.
παραδωσει δε αδελφος αδελφον εις θανατον και πατηρ τεκνον και επαναστησονται τεκνα επι γονεις και θανατωσουσιν αυτους
- 22 Tout moun pral rayi nou poutèt mwen. Men, moun ki va kenbe fèm jouk sa kaba, se yo ki va sove.
And you will be hated by all men because of my name: but he who is strong to the end will have salvation.
και εσεσθε μισουμενοι υπο παντων δια το ονομα μου ο δε υπομεινας εις τελος ουτος σωθησεται
- 23 Lè y'a pèsekite nou nan yon lavil, sove ale nan yon lòt. Sa m'ap di nou la a, se vre wi: Moun Bondye voye nan lachè a va gen tan vini anvan n'a fin mache nan tout lavil ki nan peyi Izrayèl la.
But when they are cruel to you in one town, go in flight to another: for truly, I say to you, You will not have gone through the towns of Israel before the Son of man comes.
οταν δε διωκωσιν υμας εν τη πολιε ταυτη φευγετε εις την αλλην αμην γαρ λεγω υμιν ου μη τελεσητε τας πολεις του ισραηλ εως αν ελθη ο υιος του ανθρωπου
- 24 Yon elèn pa pi fò pase mèt li. Nitou, yon domestik pa pi grannèg pase patwon li.
A disciple is not greater than his master, or a servant than his lord.
ουκ εστιν μαθητης υπερ τον διδασκαλον ουδε δουλος υπερ τον κυριον αυτου
- 25 Si yon elèn rive fò tankou mèt li, sa kont pou li; si yon domestik rive tankou patwon li, sa kont pou li. Si yo rele mèt kay la Bèlzeboul, se pa lòt moun nan kay la yo p'ap bay pi move non toujou!
It is enough for the disciple that he may be as his master, and the servant as his lord. If they have given the name Beelzebub to the master of the house, how much more to those of his house!
αρκετον τω μαθητη ινα γενηται ως ο διδασκαλος αυτου και ο δουλος ως ο κυριος αυτου ει τον οικοδοεσποτην βεελζεβουλ εκαλεσαν ποσω μαλλον τους οικιακους αυτου
- 26 Se sak fè nou pa bezwen pè pesonn. Pa gen anyen ki kache ki p'ap dekouvri yon lè. Nanpwen sekrè ki p'ap devwale.
Have, then, no fear of them: because nothing is covered which will not come to light, or secret which will not be made clear.
μη ουν φοβηθητε αυτους ουδεν γαρ εστιν κεκαλυμμενον ο ουκ αποκαλυφθησεται και κρυπτον ο ου γνωσθησεται
- 27 Tou sa m'ap di nou nan fènwa, nou menm repete l' gwo lajounen. Tou sa yo di nou nan zòrèy, mache bay li nan tout kalfou.
What I say to you in the dark, say in the light: and what comes to your ear secretly, say publicly from the house-tops.
ο λεγω υμιν εν τη σκοτια ειπατε εν τω φωτι και ο εις το ους ακουετε κηρυξατε επι των δωματων
- 28 Nou pa bezwen pè moun ki kapab touye kò nou, men ki pa kapab touye nanm nou. Se Bondye pou nou pè pito, paske li menm li kapab detwi nanm nou ansanm ak tout kò nou nan lanfè.
And have no fear of those who put to death the body, but are not able to put to death the soul. But have fear of him who has power to give soul and body to destruction in hell.
και μη φοβηθητε απο των αποκτεινοντων το σωμα την δε ψυχην μη δυναμενων αποκτειναι φοβηθητε δε μαλλον τον δυναμενον και ψυχην και σωμα απολεσαι εν γεεννη
- 29 Eske yo pa vann ti zwazo de pou senk kòb? Malgre sa, pa gen yon sèl ki tonbe atè san Papa nou pa konnen.
Are not sparrows two a farthing? and not one of them comes to an end without your Father:
ουχι δυο στρουθια ασσαριου πωλειται και εν εξ αυτων ου πεσειται επι την γην ανευ του πατρος υμων
- 30 Pou nou menm menm, ata grenn cheve nan tèt nou, yo tout konte.
But the hairs of your head are all numbered.
υμων δε και αι τριχες της κεφαλης πασαι ηριθμημεναι εισιν
- 31 Se sak fè, nou pa bezwen pè menm: nou vo pi plis pase anpil ti zwazo.
Then have no fear; you are of more value than a flock of sparrows.
μη ουν φοβηθητε πολλων στρουθιων διαφερετε υμεις
- 32 Moun ki va kanpe pou mwen devan lèzòm, mwen menm tou, m'a kanpe pou li devan Papa m' ki nan syèl la.
To everyone, then, who gives witness to me before men, I will give witness before my Father in heaven.
πας ουν οστις ομολογησει εν εμοι εμπροσθεν των ανθρωπων ομολογησω καγω εν αυτω εμπροσθεν του πατρος μου του εν ουρανοις
- 33 Men tou, moun ki va kanpe devan lèzòm pou di li pa konnen m', mwen menm tou, m'a kanpe devan Papa m' ki nan syèl la, m'a di mwen pa konnen l'.
But if anyone says before men that he has no knowledge of me, I will say that I have no knowledge of him before my Father in heaven.
οστις δ αν αρνησηται με εμπροσθεν των ανθρωπων αρνησομαι αυτον καγω εμπροσθεν του πατρος μου του εν ουρανοις

- 34 Pa mete nan tèt nou se lapè mwen vin mete sou latè; mwen pa vin mete lapè, men mwen vin mete divizyon.
Do not have the thought that I have come to send peace on the earth; I came not to send peace but a sword.
μη νομισητε οτι ηλθον βαλειν ειρηνην επι την γην ουκ ηλθον βαλειν ειρηνην αλλα μαχαιραν
- 35 Mwen vin mete divizyon ant pitit gason ak papa yo, ant pitit fi ak manman yo, ant bèlfi ak bèlmè yo.
For I have come to put a man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law:
ηλθον γαρ διχασαι ανθρωπον κατα του πατρος αυτου και θυγατερα κατα της μητρος αυτης και νυμφην κατα της πενθερας αυτης
- 36 Se pwòp fanmi nou ki va pi gwo lènmi nou.
And a man will be hated by those of his house.
και εχθροι του ανθρωπου οι οικιακοι αυτου
- 37 Moun ki renmen papa l' osinon manman l' plis pase m' pa kapab moun pa m'. Moun ki renmen pitit gason l' osinon pitit fi l' plis pase m' pa kapab moun pa m'.
He who has more love for his father or mother than for me is not good enough for me; he who has more love for son or daughter than for me is not good enough for me.
ο φιλων πατερα η μητερα υπερ εμε ουκ εστιν μου αξιος και ο φιλων υιον η θυγατερα υπερ εμε ουκ εστιν μου αξιος
- 38 Moun ki pa pran kwa l' pou l' swiv mwen, li pa kapab moun pa m' non plis.
And he who does not take his cross and come after me is not good enough for me.
και ος ου λαμβανει τον σταυρον αυτου και ακολουθει οπισω μου ουκ εστιν μου αξιος
- 39 Moun k'ap chache asire lavi l' va pèdi li. Men, moun ki va pèdi lavi l' poutèt mwen va jwenn li ankò.
He who has the desire to keep his life will have it taken from him, and he who gives up his life because of me will have it given back to him.
ο ευρων την ψυχην αυτου απολεσει αυτην και ο απολεσας την ψυχην αυτου ενεκεν εμου ευρησει αυτην
- 40 Moun ki resewva nou, se mwen menm li resewva. Moun ki resewva mwen, li resewva moun ki voye m' lan tou.
He who gives honour to you gives honour to me; and he who gives honour to me gives honour to him who sent me.
ο δεχομενος υμας εμε δεχεται και ο εμε δεχομενος δεχεται τον αποστειλαντα με
- 41 Moun ki resewva yon pwofèt Bondye paske se pwofèt Bondye li ye, moun sa a va resewva rekonpans yo bay yon pwofèt. Moun ki resewva yon nonm k'ap mache dwat devan Bondye paske se yon moun dwat li ye, moun sa a va resewva rekonpans yo bay yon moun k'ap mache dwat.
He who gives honour to a prophet, in the name of a prophet, will be given a prophet's reward; and he who gives honour to an upright man, in the name of an upright man, will be given an upright man's reward.
ο δεχομενος προφητην εις ονομα προφητου μισθον προφητου ληφεται και ο δεχομενος δικαιον εις ονομα δικαιου μισθον δικαιου ληφεται
- 42 Sa m'ap di nou la a, se vre wi: Nenpòt moun ki va bay yonn nan ti piti sa yo menm yon gode dlo frèt paske se disip mwen li ye, moun sa a p'ap pèdi rekonpans li.
And whoever gives to one of these little ones a cup of cold water only, in the name of a disciple, truly I say to you, he will not go without his reward.
και ος εαν ποτιση ενα των μικρων τουτων ποτηριον ψυχρου μονον εις ονομα μαθητου αμην λεγω υμιν ου μη απολεση τον μισθον αυτου
- 1 ¶ Lè Jezi fin bay douz disip li yo tout lòd sa yo, li kite kote li te ye a, li pati, li ale nan lòt lavil peyi a. Li t'ap mache bay mesaj la, li t'ap moutre moun yo anpil bagay.
And it came about that when Jesus had come to the end of giving these orders to his twelve disciples, he went away from there, teaching and preaching in their towns.
και εγενετο οτε ετελεσεν ο ιησους διατασσων τοις δωδεκα μαθηταις αυτου μεταβη εκειθεν του διδασκειν και κηρυσσειν εν ταις πολεσιν αυτων
- 2 Antan Jan Batis te nan prizon, li tande pale travay Kris la t'ap fè. Li voye kèk patizan pa l' ale mande Jezi:
Now when John had news in prison of the works of the Christ, he sent his disciples
ο δε ιωαννης ακουσας εν τω δεσμοτηριω τα εργα του χριστου πεμψας δυο των μαθητων αυτου
- 3 Eske se ou ki moun nou konnen ki gen pou vini an, osinon èske nou dwe tann yon lòt?
To say to him, Are you he who is to come, or are we waiting for another?
ειπεν αυτω συ ει ο ερχομενος η ετερον προσδοκομεν
- 4 Jezi reponn yo: Ale rakonte bay Jan sa nou tande ak sa nou wè:
And Jesus, answering, said to them, Go and give news to John of the things which you are seeing and hearing:
και αποκριθεις ο ιησους ειπεν αυτοις πορευθεντες απαγγειλατε ιωαννη α ακουετε και βλεπετε

- 5 Je avèg yo louvri, moun ki t'ap bwete yo mache byen, moun ki te gen maladi lalèp yo geri, moun ki te soudè yo tande, moun ki te mouri yo leve. Pòv yo tande Bon Nouvèl la.
The blind see; those who were not able to, are walking; lepers are made clean; those who were without hearing, now have their ears open; the dead come to life again, and the poor have the good news given to them.
τυφλοι αναβλεπουσιν και χωλοι περιπατουσιν λεπροι καθαριζονται και κωφοι ακουουσιν νεκροι εγειρονται και πτωχοι ευαγγελιζονται
- 6 Benediksyon pou moun ki pa jwenn nan mwen okazyon pou tonbe nan peche.
And a blessing will be on him who has no doubts about me.
και μακαριος εστιν ος εαν μη σκανδαλισθη εν εμοι
- 7 ¶ Lè patizan Jan yo al fè wout yo, Jezi pran pale ak foul la sou Jan. Li di yo konsa: Sa nou te al wè nan dezè a? Yon pye wozo van t'ap souke? Non.
And when they were going away, Jesus, talking of John, said to all the people, What went you out into the waste land to see? a tall stem moving in the wind?
τουτων δε πορευομενων ηρξατο ο ιησους λεγειν τοις οχλοις περι ιωαννου τι εξηλθετε εις την ερημον θεασασθαι καλαμον υπο ανεμου σαλευομενον
- 8 Men, kisa nou te al wè menm? Yon nonm abiye ak bèl rad? Ala, moun ki mete bèl rad, se kay wa a yo jwenn yo.
But what went you out to see? a man delicately clothed? Those who have fair robes are in kings' houses.
αλλα τι εξηλθετε ιδειν ανθρωπον εν μαλακοις ιματιοις ημφιεσμενον ιδου οι τα μαλακα φορουντες εν τοις οικοις των βασιλεων εισιν
- 9 Manyè di m' kisa nou te al wè menm? Yon pwofèt? Wi, mwen menm mwen di nou: li pi plis pase yon pwofèt.
But why did you go out? to see a prophet? Yes, I say to you, and more than a prophet.
αλλα τι εξηλθετε ιδειν προφητην ναι λεγω υμιν και περισσοτερον προφητου
- 10 Men sa ki te ekri sou Jan: Men m'ap voye mesaje m' lan devan ou. Li va louvri chemen an devan pou ou.
This is he of whom it has been said, See, I send my servant before your face, who will make ready your way before you.
ουτος γαρ εστιν περι ου γεγραπται ιδου εγω αποστελλω τον αγγελον μου προ προσωπου σου ος κατασκευασει την οδον σου εμπροσθεν σου
- 11 Sa m'ap di nou la a, se vre wi: Nan tout moun ki fèt sou latè pa gen yonn ki pi konsekan pase Jan Batis. Malgre sa, moun ki pi piti nan Peyi Wa ki nan syèl la, pi konsekan pase l'.
Truly I say to you, Among the sons of women there has not been a greater than John the Baptist: but he who is least in the kingdom of heaven is greater than he.
αμην λεγω υμιν ουκ εγηγερται εν γεννητοις γυναικων μειζων ιωαννου του βαπτιστου ο δε μικροτερος εν τη βασιλεια των ουρανων μειζων αυτου εστιν
- 12 Depi sou tan Jan Batis jouk jòdi a, Peyi Wa ki nan syèl la anba gwo goumen. Se moun ki konn goumen k'ap antre ladan l'.
And from the days of John the Baptist till now, the kingdom of heaven is forcing its way in, and men of force take it.
απο δε των ημερων ιωαννου του βαπτιστου εως αρτι η βασιλεια των ουρανων βιαζεται και βιασται αρπαζουσιν αυτην
- 13 Anvan Jan Batis te rive, tout pwofèt yo ansanm ak lalwa Moyiz la te pale sou Peyi Bondye a.
For all the prophets and the law were in force till John.
παντες γαρ οι προφηται και ο νομος εως ιωαννου προεφητευσαν
- 14 Si nou vle kwè l': Jan Batis se Eli ki te gen pou vini an.
And if you are able to see it, this is Elijah who was to come.
και ει θελετε δεξασθαι ουτος εστιν ηλιας ο μελλων ερχεσθαι
- 15 Si nou gen zòrèy pou n' tande, tande.
He who has ears, let him give ear.
ο εχων ωτα ακουειν ακουετω
- 16 ¶ Ak ki moun mwen ta konpare moun k'ap viv nan tan alèkile yo? Yo sanble timoun ki chita sou plas piblik, yonn ap rele lòt pou di l' konsa:
But what comparison may I make of this generation? It is like children seated in the market-places, crying out to one another,
τινι δε ομοιωσω την γενεαν ταυτην ομοια εστιν παιδαριοις εν αγοραις καθημενοις και προσφωνουσιν τοις εταιροις αυτων
- 17 Nou jwe mizik cho pou nou ak fif nou, nou pa danse. Nou chante chante ki tris pou nou, nou pa kriye.
We made music for you and you did not take part in the dance; we gave cries of sorrow and you made no signs of grief.
και λεγουσιν ηυλησαμεν υμιν και ουκ ωρχησασθε εθρηνησαμεν υμιν και ουκ εκομασθε
- 18 Jan Batis vini, li pa manje, li pa bwè, yo di li gen yon move lespri sou li.
For John came, taking no food or drink, and they say, He has an evil spirit.
ηλθεν γαρ ιωαννης μητε εσθιων μητε πινων και λεγουσιν δαιμονιον εχει

- 19 Mwen menm, Moun Bondye voye nan lachè a, mwen vini, mwen manje, mwen bwè, yo di: Gade yon nonm! Se manje ak bwè ase li konnen! Se zanmi pèseptè kontribisyon ak moun k'ap fè sa ki mal li ye! Men tou, lè nou wè rezilta sa Bondye fè, nou rekonèt se li menm nan bon konprann li ki gen rezon.
The Son of man has come feasting, and they say, See, a lover of food and wine, a friend of tax-farmers and sinners! And wisdom is judged to be right by her works.
ήλθεν ο υιος του ανθρωπου εσθιων και πινων και λεγουσιν ιδου ανθρωπος φαγος και οινοποτης τελωνων φιλος και αμαρτωλων και εδικαιωθη η σοφια απο των τεκνων αυτης
- 20 Lè sa a, Jezi pran fè moun lavil kote l' te fè pifò mirak li yo repwòch, paske yo pa t' tounen vin jwenn Bondye.
Then he went on to say hard things to the towns where most of his works of power were done, because they had not been turned from their sins.
τοτε ηρξατο ονειδιζειν τας πολεις εν αις εγενοντο αι πλεισται δυναμεις αυτου οτι ου μετενοησαν
- 21 Li di yo: Malè pou nou, moun lavil Korazen! Malè pou nou moun lavil Betsayda! Paske, si mirak ki fèt nan mitan nou yo, se nan mitan lavil Tir ak lavil Sidon yo te fèt, gen lontan moun sa yo ta mete rad sak sou yo. Yo ta kouvri kò yo ak sann dife pou fè wè yo vle tounen vin jwenn Bondye.
Unhappy are you, Chorazin! Unhappy are you, Beth-saida! For if the works of power which were done in you had been done in Tyre and Sidon, they would have been turned from their sins in days gone by, clothing themselves in haircloth and putting dust on their heads.
ουαι σοι χοραζιν ουαι σοι βηθσαιδαν οτι ει εν τυρω και σιδωνι εγενοντο αι δυναμεις αι γενομεναι εν υμιν παλαι αν εν σακκω και σποδο μετενοησαν
- 22 Se poutèt sa m'ap di nou: Jou jijman an, y'a peni nou pi rèd pase moun lavil Tir ak moun lavil Sidon yo.
But I say to you, It will be better for Tyre and Sidon in the day of judging, than for you.
πλην λεγω υμιν τυρω και σιδωνι ανεκτοτερον εσται εν ημερα κρισεως η υμιν
- 23 Nou menm tou, moun lavil Kapènawòm: nou ta vle yo leve nou jouk nan syèl la? Enben, y'a desann nou jouk anba kote mò yo ye a. Paske, si mirak ki fèt nan mitan nou yo, se nan mitan lavil Sodòm yo te fèt, li ta la jouk jodi a.
And you, Capernaum, were you not to be lifted up to heaven? you will go down into hell: for if the works of power which were done in you had been done in Sodom, it would have been here to this day.
και συ καπερναουμ η εως του ουρανου υψωθεισα εως αδου καταβιβασθη οτι ει εν σοδομοις εγενοντο αι δυναμεις αι γενομεναι εν σοι εμειναν αν μεχρι της σημερον
- 24 Se poutèt sa m'ap di nou: Jou jijman an, y'a peni nou pi rèd pase moun lavil Sodòm yo.
But I say to you that it will be better for the land of Sodom in the day of judging, than for you.
πλην λεγω υμιν οτι γη σοδομων ανεκτοτερον εσται εν ημερα κρισεως η σοι
- 25 ¶ Lè sa a, Jezi di: O Papa, ou menm ki mèt syèl la ak tè a, mwen di ou mèsi anpil dapre bagay ou te kache nan je gwo save ak moun lespri yo ou devwale yo bay ti piti yo.
At that time Jesus made answer and said, I give praise to you, O Father, Lord of heaven and earth, because you have kept these things secret from the wise and the men of learning, and have made them clear to little children.
εν εκεινω τω καιρω αποκριθεις ο ιησους ειπεν εξομολογουμαι σοι πατερ κυριε του ουρανου και της γης οτι απεκρυψας ταυτα απο σοφων και συνετων και απεκαλυψας αυτα νηπιους
- 26 Wi, Papa mwen, sa pase konsa paske se konsa ou te vle li.
Yes, Father, for so it was pleasing in your eyes.
vai ο πατηρ οτι ουτως εγενετο ευδοκια εμπροσθεν σου
- 27 Papa m' renmèt mwen tout bagay. Pesonn pa konn kilès moun Pitit la ye, esepite Papa a. Konsa tou, pesonn pa konn kilès moun Papa a ye, esepite Pitit la, ak moun Pitit la vle fè konnen li.
All things have been given to me by my Father; and no one has knowledge of the Son, but the Father; and no one has knowledge of the Father, but the Son, and he to whom the Son will make it clear.
παντα μοι παρεδοθη υπο του πατρος μου και ουδεις επιγινωσκει τον υιον ει μη ο πατηρ ουδε τον πατερα τις επιγινωσκει ει μη ο υιος και ω εαν βουληται ο υιος αποκαλυψαι
- 28 Vini jwenn mwen, nou tout ki bouke, nou tout ki anba chay, m'a soulaje nou.
Come to me, all you who are troubled and weighted down with care, and I will give you rest.
δευτε προς με παντες οι κοπιωντες και πεφορτισμενοι καγω αναπαυσω υμας
- 29 Pran jouk mwen, mete l' sou zepòl nou. Pran leson nan men mwen. Paske mwen dou, mwen toujou soumèt mwen tout bon devan Bondye. Konsa, n'a viv ak kè poze.
Take my yoke on you and become like me, for I am gentle and without pride, and you will have rest for your souls;
αρατε τον ζυγον μου εφ υμας και μαθετε απ εμου οτι πραος ειμι και ταπεινος τη καρδια και ευρησετε αναπαυσιν ταις ψυχαις υμων
- 30 Paske, jouk m'ap ban nou an fasil pou pote, chay m'ap ban nou an pa lou.
For my yoke is good, and the weight I take up is not hard.
ο γαρ ζυγος μου χρηστος και το φορτιον μου ελαφρον εστιν

- 1 ¶ Kèk jou apre sa, Jezi t'ap pase nan yon jaden ble. Se te yon jou repo. Disip li yo te grangou. Se konsa yo pran keyi grap ble, yo t'ap manje grenn yo.
At that time Jesus went through the fields on the Sabbath day; and his disciples, being in need of food, were taking the heads of grain.
εν εκεινω τω καιρω επορευθη ο ιησους τοις σαββασιν δια των σποριμων οι δε μαθηται αυτου επεινασαν και ηρξαντο τυλλειν σταχυας και εσθιειν
- 2 Lè farizyen yo wè sa, yo di l' konsa: Gade. Disip ou yo ap fè bagay lalwa nou pa pèmèt moun fè gwo jou repo.
But the Pharisees, when they saw it, said to him, See, your disciples do that which it is not right to do on the Sabbath.
οι δε φαρισαιοι ιδοντες ειπον αυτω ιδου οι μαθηται σου ποιουσιν ο ουκ εξεστιν ποιειν εν σαββατω
- 3 Jezi reponn yo: Eske nou pa li sa David te fè yon jou li te grangou, li menm ak moun pa l' yo?
But he said to them, Have you no knowledge of what David did when he had need of food, and those who were with him?
ο δε ειπεν αυτοις ουκ ανεγνωτε τι εποησεν δαβιδ οτε επεινασεν αυτος και οι μετ αυτου
- 4 Li antre nan kay Bondye a, li pran pen yo te ofri bay Bondye a, li manje. Dapre lalwa nou an, ni li menm David ni moun ki te avè l' yo pa t' gen dwa manje pen sa yo. Se prèt yo sèlman ki gen dwa sa a.
How he went into the house of God and took for food the holy bread which it was not right for him or for those who were with him to take, but only for the priests?
πως εισηλθεν εις τον οικον του θεου και τους αρτους της προθεσεως εφαγεν ους ουκ εξον ην αυτω φαγειν ουδε τοις μετ αυτου ει μη τοις ιερεισιν μονοις
- 5 Osinon, èske nou pa li sa ki ekri nan lalwa Moyiz la: Jou repo, prèt yo ki desèvis nan tanp lan pa respekte lalwa repo a, men yo pa koupab pou sa?
Or is it not said in the law, how the Sabbath is broken by the priests in the Temple and they do no wrong?
η ουκ ανεγνωτε εν τω νομο οτι τοις σαββασιν οι ιερεις εν τω ιερω το σαββατον βεβηλουσιν και αναιτιοι εισιν
- 6 Enben, m'ap di nou sa: Isit la, gen yon bagay ki pi konsekan pase tanp lan.
But I say to you that a greater thing than the Temple is here.
λεγω δε υμιν οτι του ιερου μειζων εστιν ωδε
- 7 Si nou te konnen sans pawòl sa yo ki nan Liv la: Mwen vle pou nou gen kè sansib, mwen pa bezwen ofrann bèt n'ap fè pou mwen yo, nou pa ta kondann moun ki inonsan.
But if these words had been in your minds, My desire is for mercy and not for offerings, you would not have been judging those who have done no wrong.
ει δε εγνωκατε τι εστιν ελεον θελω και ου θυσιαν ουκ αν καταδικασατε τους αναιτιους
- 8 Paske, mwen menm, Moun Bondye voye nan lachè a, se mèl jou repo a mwen ye.
For the Son of man is lord of the Sabbath.
κυριος γαρ εστιν και του σαββατου ο υιος του ανθρωπου
- 9 Jezi kite kote l' te ye a, li antre nan yonn nan sinagòg yo.
And he went from there into their Synagogue:
και μεταβας εκειθεν ηλθεν εις την συναγωγην αυτων
- 10 Te gen yon nonm ki te gen yon men pòk nan asanble a. Moun ki te la yo t'ap chache okasyon pou yo te ka di Jezi fè bagay ki mal. Se konsa yo mande l': Eske lalwa nou an pèmèt yo geri moun jou repo?
And there was a man with a dead hand. And they put a question to him, saying, Is it right to make a man well on the Sabbath day? so that they might have something against him.
και ιδου ανθρωπος ην την χειρα εχων ξηραν και επηρωτησαν αυτον λεγοντες ει εξεστιν τοις σαββασιν θεραπευειν ινα κατηγορησωσιν αυτου
- 11 Jezi reponn yo: Si yonn nan nou gen yon sèl mouton, si mouton sa a tonbe nan yon twou byen fon yon jou repo, èske li p'ap rale l' mete deyò?
And he said to them, Which of you, having a sheep, if it gets into a hole on the Sabbath day, will not put out a helping hand and get it back?
ο δε ειπεν αυτοις τις εσται εξ υμων ανθρωπος ος εξει προβατον εν και εαν εμπεση τουτο τοις σαββασιν εις βοθυνον ουχι κρατησει αυτο και εγερει
- 12 Bon. Eske yon moun pa vo pi plis pase yon mouton? Konsa nou wè, lalwa nou an pèmèt nou fè byen pou yon moun jou repo.
Of how much more value is a man than a sheep! For this reason it is right to do good on the Sabbath day.
ποσω ουν διαφερει ανθρωπος προβατου ωστε εξεστιν τοις σαββασιν καλωσ ποιειν
- 13 Lè sa a, li di nonm lan: Lonje men ou. Nonm lan lonje men li. Latou, men an vin byen tankou lòt la.
Then said he to the man, Put out your hand. And he put it out, and it was made as well as the other.
τοτε λεγει τω ανθρωπω εκτεινον την χειρα σου και εξετεινεν και αποκατεσταθη υγιης ως η αλλη

- 14 ¶ Farizyen yo soti nan sinagòg la, y al mete tèt yo ansanm pou wè ki jan pou yo fè touye Jezi.
But the Pharisees went out and made designs against him, how they might put him to death.
 οι δε φαρισαιοι συμβουλιον ελαβον κατ αυτου εξελθοντες οπως αυτον απολεσωσιν
- 15 Men, lè Jezi vin konn sa, li kite kote l' te ye a. Yon gwo foul moun t'ap mache deyè li. Li geri tout moun malad yo.
And Jesus, having knowledge of this, went away from there, and a great number went after him; and he made them all well,
 ο δε ιησους γνους ανεχωρησεν εκκειθεν και ηκολουθησαν αυτω οχλοι πολλοι και εθεραπευσεν αυτους παντας
- 16 Men, li te pale sevè ak yo pou yo pa t' di ki moun li te ye.
Ordering them not to give people word of him:
 και επιτιμησεν αυτοις ινα μη φανερον αυτον ποιησωσιν
- 17 Tou sa pase konsa, pou pawòl pwofèt Ezayi te di a te ka rive vre:
So that what was said by Isaiah the prophet might come true,
 οπως πληρωθη το ρηθεν δια ησαιου του προφητου λεγοντος
- 18 Bondye pale, li di konsa: Men sèvitè m' lan, se mwen menm ki chwazi li. Men moun mwen renmen anpil la. Li fè kè m' kontan anpil. m'a mete Lespri m' sou li, la fè tout nasyon yo konnen jijman mwen.
See my servant, the man of my selection, my loved one in whom my soul is well pleased: I will put my Spirit on him, and he will make my decision clear to the Gentiles.
 ιδου ο παις μου ον ηρετισα ο αγαπητος μου εις ον ευδοκησεν η ψυχη μου θησω το πνευμα μου επ αυτον και κρισιν τοις εθνεσιν απαγγελει
- 19 Li p'ap diskite ak pèsonn, li p'ap rele sou pèsonn. Yo p'ap janm tande l' fè diskou nan lari.
His coming will not be with fighting or loud cries; and his voice will not be lifted up in the streets.
 ουκ ερισει ουδε κραυγασει ουδε ακουσει τις εν ταις πλαταιαις την φωνην αυτου
- 20 Li p'ap fin kase pye wozo ki panche a. Li p'ap tenyen lanp ki prèt pou mouri a. L'ap fè sa konsa, jouk tan li va fè jistis Bondye a kanpe nèt.
The crushed stem will not be broken by him; and the feebly burning light will he not put out, till he has made righteousness overcome all.
 καλαμον συντετριμμενον ου καταξει και λινον τυφομενον ου σβεσει εως αν εκβαλη εις νικος την κρισιν
- 21 Lè sa a, tout nasyon yo va mete espwa yo nan li.
And in his name will the Gentiles put their hope.
 και εν τω ονοματι αυτου εθνη ελπιοσιν
- 22 ¶ Apre sa, yo mennen yon nonm bay Jezi. Nonm lan pa t' ka wè, li pa t' ka pale, paske li te gen yon move lespri sou li. Jezi geri nonm lan. Lamenn, nonm lan pale, li wè.
Then they took to him one with an evil spirit, who was blind and had no power of talking; and he made him well so that he had the power of talking and seeing.
 τοτε προσηνεχθη αυτω δαιμονιζομενος τυφλος και κωφος και εθεραπευσεν αυτον ωστε τον τυφλον και κωφον και λαλειν και βλεπειν
- 23 Foul moun yo te sezi anpil. Yo t'ap di: Nou pa kwè se pitit David la sa?
And all the people were surprised and said, Is not this the Son of David?
 και εξισταντο παντες οι οχλοι και ελεγον μητι ουτος εστιν ο υιος δαβιδ
- 24 Lè farizyen yo tande sa, yo di: Si nou wè nonm sa a ap chase move lespri, se paske Bèlzeboul, chèf move lespri yo, ba l' pouvwa pou sa.
But the Pharisees, hearing of it, said, This man only sends evil spirits out of men by Beelzebub, the ruler of evil spirits.
 οι δε φαρισαιοι ακουσαντες ειπον ουτος ουκ εκβαλλει τα δαιμονια ει μη εν τω βεελζεβουλ αρχοντι των δαιμονιων
- 25 Men, Jezi te konnen sa ki te nan tèt yo, li di yo: Yon peyi ki gen divizyon ladan l', pou moun yo ap goumen yonn ak lòt, peyi sa a la pou l' disparèt. Si gen divizyon nan yon lavil osinon nan yon fanmi, pou moun yo ap fè lagè yonn ak lòt, ni lavil sa a, ni fanmi sa a pa la pou lontan.
And having knowledge of their thoughts he said to them, Every kingdom having division in itself is made waste, and every town or house having division in itself will come to destruction.
 ειδως δε ο ιησους τας ενθυμησεις αυτων ειπεν αυτοις πασα βασιλεια μερισθεισα καθ εαυτης ερημουται και πασα πολις η οικια μερισθεισα καθ εαυτης ου σταθησεται
- 26 Si Satan ap chase moun ki pou li yo, Satan ap goumen ak pwòp tèt li. Pouvwa Satan an pa la pou lontan.
And if Satan sends out Satan, he makes war against himself; how then will he keep his kingdom?
 και ει ο σατανας τον σαταναν εκβαλλει εφ εαυτον εμερισθη πως ουν σταθησεται η βασιλεια αυτου

- 27 Si se Bèlzeboul ki ban m' pouvwa pou chase move lespri, patizan nou yo, ak ki pouvwa yo menm yo chase move lespri? Se poutèt sa, se yo menm menm k'ap ban nou tò.
And if I by Beelzebub send evil spirits out of men, by whom do your sons send them out? So let them be your judges.
 και ει εγω εν βεελζεβουλ εκβαλλω τα δαιμονια οι υιοι υμων εν τινι εκβαλλουσιν δια τουτο αυτοι υμων εσονται κριται
- 28 Men, si se avek Lespri Bondye m'ap chase move lespri yo, sa vle di pouvwa Gouvènman Bondye ki wa a gen tan rive sou nou.
But if I by the Spirit of God send out evil spirits, then is the kingdom of God come on you.
 ει δε εγω εν πνευματι θεου εκβαλλω τα δαιμονια αρα εφθασεν εφ υμας η βασιλεια του θεου
- 29 Pesonn pa ka antre lakay yon nonm vanyan pou vòlò byen l' yo, si li pa mare nonm vanyan an anvan. Lè li fin mare l', se atò la kapab piye kay la.
Or how may one go into a strong man's house and take his goods, if he does not first put cords round the strong man? and then he may take his goods.
 η πως δυναται τις εισελθειν εις την οικιαν του ισχυρου και τα σκευη αυτου διαρπασαι εαν μη πρωτον δηση τον ισχυρον και τοτε την οικιαν αυτου διαρπασει
- 30 Moun ki pa avèk mwen, se kont mwen yo ye. Moun ki p'ap ede m' ranmase, se gaye y'ap gaye.
Whoever is not with me is against me; and he who does not take part with me in getting people together, is driving them away.
 ο μη ων μετ εμου κατ εμου εστιν και ο μη συναγων μετ εμου σκορπιζει
- 31 Se poutèt sa, m'ap di nou: Bondye va padonnen moun tout peche yo va fè, tout move pawòl ki va soti nan bouch yo. Men, kanta moun ki va pale mal sou Sentespri a, pa gen padon pou yo.
So I say to you, Every sin and every evil word against God will have forgiveness; but for evil words against the Spirit there will be no forgiveness.
 δια τουτο λεγω υμιν πασα αμαρτια και βλασφημια αφεθησεται τοις ανθρωποις η δε του πνευματος βλασφημια ουκ αφεθησεται τοις ανθρωποις
- 32 Moun ki pale mal sou Moun Bondye voye nan lachè a, y'a padonnen l'. Men, moun ki pale mal sou Sentespri a, li p'ap jwenn padon ni koulye a, ni nan tan k'ap vini apre sa a.
And whoever says a word against the Son of man, will have forgiveness; but whoever says a word against the Holy Spirit, will not have forgiveness in this life or in that which is to come.
 και ος αν ειπη λογον κατα του υιου του ανθρωπου αφεθησεται αυτω ος δ αν ειπη κατα του πνευματος του αγιου ουκ αφεθησεται αυτω ουτε εν τουτω τω αιωνι ουτε εν τω μελλοντι
- 33 Si pyebwa a bon, l'ap bay bon donn. Si pyebwa a pa bon, li p'ap bay bon donn. Yo rekonèt kalite yon pyebwa sou donn li bay.
Make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for by its fruit you will get knowledge of the tree.
 η ποιησατε το δενδρον καλον και τον καρπον αυτου καλον η ποιησατε το δενδρον σαπρον και τον καρπον αυτου σαπρον εκ γαρ του καρπου το δενδρον γινωσκεται
- 34 Bann vèmen! nou twò mechan. Bon pawòl pa ka soti nan bouch nou. Sa ki nan kè yon moun, se sa ki soti nan bouch li.
You offspring of snakes, how are you, being evil, able to say good things? because out of the heart's store come the words of the mouth.
 γεννηματα εχιδων πως δυνασθε αγαθα λαλειν πονηροι οντες εκ γαρ του περισσευματος της καρδιας το στομα λαλει
- 35 Yon nonm ki bon, se bon bagay ase li ka rale soti nan tou sa li genyen ki bon yo. Konsa tou, yon nonm ki mechan, se move bagay ase li ka rale soti nan tou sa li genyen ki move yo.
The good man out of his good store gives good things; and the evil man out of his evil store gives evil things.
 ο αγαθος ανθρωπος εκ του αγαθου θησαυρου της καρδιας εκβαλλει τα αγαθα και ο πονηρος ανθρωπος εκ του πονηρου θησαυρου εκβαλλει πονηρα
- 36 M'ap di nou sa: Jou jijman an, moun gen pou rann kont pou tout pawòl yo di yo pa t' bezwen di.
And I say to you that in the day when they are judged, men will have to give an account of every foolish word they have said.
 λεγω δε υμιν οτι παν ρημα αργον ο εαν λαλησωσιν οι ανθρωποι αποδοσωσιν περι αυτου λογον εν ημερα κρισεως
- 37 Paske, se dapre pawòl ou y'a jije ou: Se pawòl ou k'ap di si ou inonsan, osinon si ou koupab.
For by your words will your righteousness be seen, and by your words you will be judged.
 εκ γαρ των λογων σου δικαιοθηση και εκ των λογων σου καταδικασθηση
- 38 ¶ Lè sa a, kèk dirèktè lalwa ansanm ak kèk farizyen pran lapawòl. Yo di Jezi: Mèt, nou ta renmen wè ou fè yon mirak pou montre se Bondye ki ba ou pouvwa sa a.
Then some of the scribes and Pharisees, hearing this, said to him, Master, we are looking for a sign from you.
 τοτε απεκριθησαν τινες των γραμματεων και φαρισαιων λεγοντες διδασκαλε θελομεν απο σου σημειον ιδειν
- 39 Jezi reponn yo: Moun alèkile yo, atout yo mechan, atout yo vire do bay Bondye, men y'ap mande mirak! Men, yo p'ap jwenn lòt mirak pase mirak pwofèt Jonas la.
But he, answering, said to them, An evil and false generation is looking for a sign; and no sign will be given to it but the sign of the prophet Jonah:
 ο δε αποκριθεις ειπεν αυτοις γενεα πονηρα και μοιχαλις σημειον επιζητει και σημειον ου δοθησεται αυτη ει μη το σημειον ιωνα του προφητου
- 40 Menm jan Jonas te pase twa jou twa nwit nan vant gwo pwason an, konsa tou Moun Bondye voye nan lachè a gen pou pase twa jou twa nwit anba tè.
For as Jonah was three days and three nights in the stomach of the great fish, so will the Son of man be three days and three nights in the heart of the earth.
 ωσπερ γαρ ην ιωνας εν τη κοιλια του κητους τρεις ημερας και τρεις νυκτας ουτως εσται ο υιος του ανθρωπου εν τη καρδια της γης τρεις ημερας και τρεις νυκτας

- 41 Jou jijman an, moun lavil Neniv yo va leve kanpe, y'a fè kondannen moun alèkile yo. Paske yo menm, yo te tounen vin jwenn Bondye lè Jonas te fè yo konnen mesaj li a. Men, isit la gen bagay ki pi konsekan pase Jonas.
The men of Nineveh will come up in the day of judging and give their decision against this generation: because they were turned from their sins at the preaching of Jonah; and now a greater than Jonah is here.
ανδρες νινευιται αναστησονται εν τη κρισει μετα της γενεας ταυτης και κατακρινουσιν αυτην οτι μετενοησαν εις το κηρυγμα ιωνα και ιδου πλειον ιωνα ωδε
- 42 Jou jijman an, larenn peyi ki nan sid la va leve kanpe, la fè yo kondannen moun alèkile yo. Paske, li te sotif byen lwen, jouk nan dènye bout latè, pou l' te vin tandè bèl pawòl bon konprann Salomon yo. Men, isit la gen bagay ki pi konsekan pase Salomon.
The queen of the South will come up in the day of judging and give her decision against this generation: for she came from the ends of the earth to give ear to the wisdom of Solomon; and now a greater than Solomon is here.
βασιλισσα νοτου εγερθησεται εν τη κρισει μετα της γενεας ταυτης και κατακρινει αυτην οτι ηλθεν εκ των περατων της γης ακουσαι την σοφιαν σολομωντος και ιδου πλειον σολομωντος ωδε
- 43 Lè yon move lespri sotif sou yon moun, li al pwonmennen toupatou nan savann yo, l'ap chache yon kote pou l' pran repo. Men, li pa jwenn.
But the unclean spirit, when he is gone out of a man, goes through dry places looking for rest, and getting it not.
οταν δε το ακαθαρτον πνευμα εξελθη απο του ανθρωπου διερχεται δι ανυδρων τοπων ζητουν αναπαυσιν και ουχ ευρισκει
- 44 Lè sa a, li di nan kè l': M'ap tounen lakay mwen, kote m' sotif a. Lè l' rive, li jwenn nonm lan tankou yon kay ki vid, men byen bale, byen ranje.
Then he says, I will go back into my house from which I came out; and when he comes, he sees that there is no one in it, but that it has been made fair and clean.
τοτε λεγει επιστρεφω εις τον οικον μου οθεν εξηλθον και ελθον ευρισκει σχολαζοντα σεσαρωμενον και κεκοσμημενον
- 45 Lè konsa, li ale, li pran sèt lòt lespri ki pi move pase l', lespri yo vin ansanm avè l', yo antre nan kay la, yo rete. Lè sa a, kondisyon moun lan vin pi mal pase jan l' te ye anvan an. Enben, se sa ki pral rive move moun k'ap viv alèkile yo.
Then he goes and takes with him seven other spirits worse than himself, and they go in and make it their living-place: and the last condition of that man is worse than the first. Even so will it be with this evil generation.
τοτε πορευεται και παραλαμβανει μεθ εαυτου επτα ετερα πνευματα πονηροτερα εαυτου και εισελθοντα κατοικει εκει και γινεται τα εσχατα του ανθρωπου εκεινου χειρονα των πρωτων ουτως εσται και αι τη γενεα ταυτη τη πονηρα
- 46 ¶ Jezi t'ap pale ak fowl moun yo toujou lè manman l' ak frè l' yo vin rive. Yo rete deyò, yo t'ap chache yon jan pou yo te pale avè l'.
While he was still talking to the people, his mother and his brothers came, desiring to have talk with him.
ετι δε αυτου λαλουντος τοις οχλοις ιδου η μητηρ και οι αδελφοι αυτου ειστηκεισαν εξω ζητουντες αυτω λαλησαι
- 47 Se konsa yon moun di Jezi: Men manman ou ak frè ou yo deyò a. Yo ta renmen pale avè ou.
And one said to him, See, your mother and your brothers are outside, desiring to have talk with you.
ειπεν δε τις αυτω ιδου η μητηρ σου και οι αδελφοι σου εξω εστηκασιν ζητουντες σοι λαλησαι
- 48 Men Jezi reponn moun ki te di l' sa a: Kilès ki manman m'? Kilès ki frè m' ?
But he in answer said to him who gave the news, Who is my mother and who are my brothers?
ο δε αποκριθεις ειπεν τω ειποντι αυτω τις εστιν η μητηρ μου και τινες εισιν οι αδελφοι μου
- 49 Lè sa a, li lonje men l' sou disip li yo, li di: Gade non: men manman m' ak frè m' yo.
And he put out his hand to his disciples and said, See, my mother and my brothers!
και εκτεινας την χειρα αυτου επι τους μαθητας αυτου ειπεν ιδου η μητηρ μου και οι αδελφοι μου
- 50 Tout moun ki fè sa Papa m' ki nan syèl la mande pou yo fè, se moun sa yo ki frè m', ki sè m', ki manman m'.
For whoever does the pleasure of my Father in heaven, he is my brother, and sister, and mother.
οστις γαρ αν ποιηση το θελημα του πατρος μου του εν ουρανοις αυτος μου αδελφος και αδελφη και μητηρ εστιν
- 1 ¶ Menm jou sa a, Jezi sotif nan kay la, li al chita bò lanmè a.
On that day Jesus went out of the house and was seated by the seaside.
εν δε τη ημερα εκεινη εξελθων ο ιησους απο της οικιας εκαθητο παρα την θαλασσαν
- 2 Te sitèlman gen moun sanble tout bò kote Jezi, li moute nan yon kannòt, li chita. Tout fowl moun yo menm te rete kanpe sou rivaj la.
And great numbers of people came together to him, so that he got into a boat; and the people took up their position by the sea.
και συνηχθησαν προς αυτον οχλοι πολλοι ωστε αυτον εις το πλοιον εμβαντα καθησθαι και πας ο οχλος επι τον αιγιαλον ειστηκει

- 3 Li t'ap rakonte yo kèk parabòl pou l' te fè yo konprann anpil bagay. Li t'ap di yo konsa: Ala, yon moun soti pou l' ale simen grenn nan jaden l'.
And he gave them teaching in the form of a story, saying, A man went out to put seed in the earth;
και ελαλησεν αυτοις πολλα εν παραβολαις λεγων ιδου εξηλθεν ο σπειρων του σπειρειν
- 4 Antan l'ap simen grenn yo, kèk grenn tonbe bò chemen an: zwazo vini, yo manje yo.
And while he did so, some seeds were dropped by the wayside, and the birds came and took them for food:
και εν τω σπειρειν αυτον α μεν επεσεν παρα την οδον και ηλθεν τα πετεινα και κατεφαγεν αυτα
- 5 Yon pati grenn tonbe nan mitan wòch, kote ki pa t' gen anpil tè. Grenn sa yo leve byen vit, paske yo pa t' antre fon anba tè a.
And some of the seed went among the stones, where it had not much earth, and straight away it came up because the earth was not deep:
αλλα δε επεσεν επι τα πετρωδη οπου ουκ ειχεν γην πολλην και ευθεως εξανετειλεν δια το μη εχειν βαθος γης
- 6 Men, lè solèy la chofe, li boule ti plant yo, yo cheche, paske rasen yo pa t' fon.
And when the sun was high, it was burned; and because it had no root it became dry and dead.
ηλιου δε ανατειλαντος εκαυματισθη και δια το μη εχειν ριζαν εξηρανθη
- 7 Yon lòt pati tonbe nan mitan pikan. Pikan yo grandi, yo toufe bon ti plant yo.
And some seeds went among thorns, and the thorns came up and they had no room for growth:
αλλα δε επεσεν επι τας ακανθας και ανεβησαν αι ακανθαι και απεπνιξαν αυτα
- 8 Men, yon lòt pati ankò tonbe nan bon tè; yo donnen. Genyen ki bay san grenn, lòt bay swasant, lòt bay trant.
And some, falling on good earth, gave fruit, some a hundred, some sixty, some thirty times as much.
αλλα δε επεσεν επι την γην την καλην και εδιδου καρπον ο μεν εκατον ο δε εξηκοντα ο δε τριακοντα
- 9 Apre sa, Jezi di yo: Si nou gen zòrèy pou n' tande, tande.
He who has ears, let him give ear.
ο εχων ωτα ακουειν ακουετω
- 10 Disip yo pwoche bò kot Jezi, yo mande li: Poukisa ou pale an parabòl ak moun yo?
And the disciples came and said to him, Why do you say things to them in the form of stories?
και προσελθοντες οι μαθηται ειπον αυτω διατι εν παραβολαις λαλεις αυτοις
- 11 Jezi reponn yo: Nou menm, Bondye fè nou favè sa a pou nou konnen sekre Peyi Wa ki nan syèl la. Men yo menm, yo pa resevwa favè sa a.
And he said to them in answer, To you is given the knowledge of the secrets of the kingdom of heaven, but to them it is not given.
ο δε αποκριθεις ειπεν αυτοις οτι υμιν δεδοται γινωαι τα μυστηρια της βασιλειας των ουρανων εκεινοις δε ου δεδοται
- 12 Paske, moun ki genyen deja a, y'a ba li ankò. Konsa, la gen plis pase sa l' bezwen an. Men, moun ki pa gen anyen an, y'a wete nan men l' nimm ti sa l' te genyen an.
Because whoever has, to him will be given, and he will have more; but from him who has not, even what he has will be taken away.
οστις γαρ εχει δοθησεται αυτω και περισσευθησεται οστις δε ουκ εχει και ο εχει αρθησεται απ αυτου
- 13 Se poutèt sa m'ap pale an parabòl ak moun sa yo. Paske, lè y'ap gade yo pa wè, lè y'ap koute yo pa tande, ni yo pa konprann.
For this reason I put things into the form of stories; because they see without seeing, and give ear without hearing, and the sense is not clear to them.
δια τουτο εν παραβολαις αυτοις λαλω οτι βλεποντες ου βλεπουσιν και ακουοντες ουκ ακουουσιν ουδε συνιουσιν
- 14 Konsa, sa pwofèt Ezayi te di a rive vre pou yo: n'a tande nan zòrèy nou, men, nou p'ap konprann. n'a gade ak je nou, men, nou p'ap wè.
And for them the words of Isaiah have come true, Though you give ear, you will not get knowledge; and seeing, you will see, but the sense will not be clear to you:
και αναπληρουνται επ αυτοις η προφητεια ησαιου η λεγουσα ακοη ακουσετε και ου μη συνητε και βλεποντες βλεψετε και ου μη ιδητε
- 15 Paske, lespri pèp sa a vin lou. Yo bouche zòrèy yo, yo fèmen je yo, pou yo pa wè ak je yo, pou yo pa tande nan zòrèy yo, pou yo pa konprann ak lespri yo, pou yo pa tounen vin jwenn mwen pou m' geri yo. Se Bondye ki pale konsa.
For the heart of this people has become fat and their ears are slow in hearing and their eyes are shut; for fear that they might see with their eyes and give hearing with their ears and become wise in their hearts and be turned again to me, so that I might make them well.
επαχυνθη γαρ η καρδια του λαου τουτου και τοις ωσιν βαρεως ηκουσαν και τους οφθαλμους αυτων εκαμυσαν μηποτε ιδωσιν τοις οφθαλμοις και τοις ωσιν ακουσωσιν και τη καρδια συνωσιν και επι στρεψωσιν και ιασωμαι αυτους

- 16 Men, pou nou menm, benediksyon pou nou: paske nou wè ak je nou, nou tande nan zòrèy nou.
But a blessing be on your eyes, because they see; and on your ears, because they are open.
υμων δε μακαριοι οι οφθαλμοι οτι βλεπουσιν και τα οτα υμων οτι ακουει
- 17 Sa m'ap di nou la a, se vre wi: Anpil pwofèt ak anpil moun ki mache dwat devan Bondye te anvè wè sa n'ap wè la a, men yo pa t' wè li. Yo te anvè tande sa n'ap tande la a, men yo pa t' tande li.
For truly, I say to you that prophets and upright men had a desire to see the things which you see, and saw them not; and to have knowledge of the words which have come to your ears, and they had it not.
αμην γαρ λεγω υμιν οτι πολλοι προφηται και δικαιοι επεθυμησαν ιδειν α βλεπετε και ουκ ειδον και ακουσαι α ακουετε και ουκ ηκουσαν
- 18 Koulye a, koute. Men sa parabòl moun ki t'ap simen an vle di.
Give ear, then, to the story of the man who put the seed in the earth.
υμεις ουν ακουσατε την παραβολην του σπειροντος
- 19 Moun ki tande pawòl ki pale sou Peyi Wa a men ki pa konprann li, yo sanble ak tè bò chemen an, kote kèk grenn te tonbe: Satan vini, li rache pawòl ki te simen nan kè yo a.
When the word of the kingdom comes to anyone, and the sense of it is not clear to him, then the Evil One comes, and quickly takes away that which was put in his heart. He is the seed dropped by the wayside.
παντος ακουοντος τον λογον της βασιλειας και μη συνιεντος ερχεται ο πονηρος και αρπαζει το εσπαρμενον εν τη καρδια αυτου ουτος εστιν ο παρα την οδον σπαρεις
- 20 Gen lòt ki tankou tè ki gen anpil wòch la. Lè yo fèk tande pawòl la, yo resevwa l' ak kè kontan.
And that which went on the stones, this is he who, hearing the word, straight away takes it with joy;
ο δε επι τα πετρωδη σπαρεις ουτος εστιν ο τον λογον ακουων και ευθυς μετα χαρας λαμβανων αυτον
- 21 Men, yo pa kite l' pouze rasen nan kè yo. Yo pa kenbe l' pou lontan. Lè yo tonbe anba tèt chaje ak pèsèkisyon akòz pawòl Bondye a, lamenn yo jwenn okazyon pou yo tonbe nan peche.
But having no root in himself, he goes on for a time; and when trouble comes or pain, because of the word, he quickly becomes full of doubts.
ουκ εχει δε ριζαν εν εαυτω αλλα προσκαιρος εστιν γενομενης δε θλιψεως η διωγμου δια τον λογον ευθυς σκανδαλιζεται
- 22 Gen lòt ankò ki resevwa pawòl la tankou grenn ki tonbe nan mitan pikan. Yo tande pawòl la, men traka lavi ak anvè gen lajan, tou sa toufe pawòl la, kifè yo pa ka bay anyen menm.
And that which was dropped among the thorns, this is he who has the word; and the cares of this life, and the deceits of wealth, put a stop to the growth of the word and it gives no fruit.
ο δε εις τας ακανθας σπαρεις ουτος εστιν ο τον λογον ακουων και η μεριμνα του αιωνος τουτου και η απατη του πλουτου συμπιγει τον λογον και ακαρπος γινεται
- 23 Moun ki resevwa pawòl la tankou grenn ki tonbe nan bon tè a, se moun ki konprann pawòl la lè yo tande li. Lè sa a, yo donnen. Gen ladan yo ki bay san, yon lòt bay swasant, yon lòt bay trant.
And the seed which was put in good earth, this is he who gives ear to the word, and gets the sense of it; who gives fruit, some a hundred, some sixty, some thirty times as much.
ο δε επι την γην την καλην σπαρεις ουτος εστιν ο τον λογον ακουων και συνιων ος δη καρποφορει και ποιει ο μιν εκατον ο δε εξηκοντα ο δε τριακοντα
- 24 ¶ Jezi ba yo yon lòt parabòl ankò. Li di yo konsa: Peyi Wa ki nan syèl la, se tankou yon moun ki te simen bon grenn nan jaden li.
And he gave them another story, saying, The kingdom of heaven is like a man who put good seed in his field:
αλλην παραβολην παρεθηκεν αυτοις λεγων ομοιωθη η βασιλεια των ουρανων ανθρωπω σπειροντι καλον σπερμα εν τω αγρω αυτου
- 25 Men, yon jou lannwit, pandan tout moun t'ap dòmi, yon lènmi nonm lan vini, li simen move zèb nan mitan mayi yo. Apre sa, li ale.
But while men were sleeping, one who had hate for him came and put evil seeds among the grain, and went away.
εν δε τω καθευδειν τους ανθρωπους ηλθεν αυτου ο εχθρος και εσπειρεν ζιζανια ανα μεσον του σιτου και απηλθεν
- 26 Lè mayi yo fin pouze, yo pran jete zepi. Lè sa a, move zèb la parèt tou.
But when the green stem came up and gave fruit, the evil plants were seen at the same time.
οτε δε εβλαστησεν ο χορτος και καρπον εποησεν τοτε εφανη και τα ζιζανια
- 27 Moun ki t'ap travay ak mèt jaden an vin di li: Mèt, se pa bon grenn ase nou te simen nan jaden ou lan? Kote move zèb sa yo sofè?
And the servants of the master of the house came and said to him, Sir, did you not put good seed in your field? how then has it evil plants?
προσελθοντες δε οι δουλοι του οικοδεσποτου ειπον αυτω κυριε ουχι καλον σπερμα εσπειρας εν τω σω αγρω ποθεν ουν εχει τα ζιζανια
- 28 Li reponn yo: Se yon lènmi m' ki fè sa. Travayè yo mande li: Ou pa ta vle n' al rache move zèb yo?
And he said, Someone has done this in hate. And the servants say to him, Is it your pleasure that we go and take them up?
ο δε εφη αυτοις εχθρος ανθρωπος τουτο εποησεν οι δε δουλοι ειπον αυτω θελεις ουν απελθοντες συλλεξωμεν αυτα

- 29 Li di yo: Non, poko fè sa. Paske, antan n'ap rache move zèb yo, nou ka derasinen mayi a avèk yo tou.
But he says, No, for fear that by chance while you take up the evil plants, you may be rooting up the grain with them.
ο δε εφη ου μηποτε συλλεγοντες τα ζιζανια εκριζωσητε αμα αυτοις τον σιτον
- 30 Kite yo grandi ansanm jouk lè rekòt la va rive. Lè sa a, m'a di moun k'ap ranmase rekòt la: Rache move zèb yo anvan. Mare yo fè pakèt pou n' al boule. Mayi a menm, mete l' nan galata mwen.
Let them come up together till the getting in of the grain; and then I will say to the workers, Take up first the evil plants, and put them together for burning; but put the grain into my store-house.
αφετε συναυξανεσθαι αμφοτερα μεχρι του θερισμου και εν τω καιρω του θερισμου ερω τοις θερισταις συλλεξατε πρωτον τα ζιζανια και δησατε αυτα εις δεσμας προς το κατακαυσαι αυτα τον δε σιτο ν συναγαγετε εις την αποθηκη μου
- 31 Li ba yo yon lòt parabòl ankò. Li di yo konsa: Peyi Wa ki nan syèl la, se tankou yon ti grenn moutad yon nonm pran pou li al simen nan jaden li.
He put another story before them, saying, The kingdom of heaven is like a grain of mustard seed which a man took and put in his field:
αλλην παραβολην παρεθηκεν αυτοις λεγων ομοια εστιν η βασιλεια των ουρανων κοκκω σιναπεως ον λαβων ανθρωπος εσπειρεν εν τω αγρω αυτου
- 32 Grenn moutad, se grenn ki pi piti nan tout grenn ki genyen. Men, lè l' pouse, li pi gwo pase tout plant menm kalite avèk li. Li vin yon gwo pyebwa. Se konsa zwazo nan syèl la vin fè nich nan branch li yo.
Which is smaller than all seeds; but when it has come up it is greater than the plants, and becomes a tree, so that the birds of heaven come and make their resting-places in its branches.
ο μικροτερον μεν εστιν παντων των σπερματων οταν δε αυξηθη μειζον των λαχανων εστιν και γινεται δενδρον ωστε ελθειν τα πετεινα του ουρανου και κατασκηνουν εν τοις κλαδοις αυτου
- 33 Li di yo yon lòt parabòl ankò: Peyi Wa ki nan syèl la, se tankou ledven yon fanm pran, li mete nan senk mezi farin pou fè tout pa t' la leve.
Another story he gave to them: The kingdom of heaven is like leaven, which a woman took, and put in three measures of meal, till it was all leavened.
αλλην παραβολην ελαλησεν αυτοις ομοια εστιν η βασιλεια των ουρανων ζυμη ην λαβουσα γυνη ενεκρυσεν εις αλευρου σατα τρια εως ου εξυμωθη ολον
- 34 Se avèk parabòl konsa Jezi t'ap moutre foul moun yo tout bagay sa yo. Li pa t' louvri bouch li pou l' pa t' rakonte yo yon parabòl.
All these things Jesus said to the people in the form of stories; and without a story he said nothing to them:
ταυτα παντα ελαλησεν ο ιησους εν παραβολαις τοις οχλοις και χωρις παραβολης ουκ ελαλει αυτοις
- 35 Sa te pase konsa pou pawòl pwofèt la te di a te ka rive vre: Se an parabòl m'ap pale ak yo. m'a fè yo konnen bagay ki te kache depi anvan Bondye te kreye latè.
That it might come true which was said by the prophet, Opening my mouth, I will give out stories; I will give knowledge of things kept secret from before all time.
οπως πληρωθη το ρηθεν δια του προφητου λεγοντος ανοιξω εν παραβολαις το στομα μου ερευξομαι κεκρυμμενα απο καταβολης κοσμου
- 36 Apre sa, Jezi kite foul moun yo dèyè, li antre nan kay la. Disip li yo pwoche bò kote l', yo di l' konsa: Esplike nou parabòl move zèb nan jaden an.
Then he went away from the people, and went into the house; and his disciples came to him, saying, Make clear to us the story of the evil plants in the field.
τοτε αφεις τους οχλους ηλθεν εις την οικιαν ο ιησους και προσηλθον αυτω οι μαθηται αυτου λεγοντες φρασον ημιν την παραβολην των ζιζανιων του αγρου
- 37 Li reponn yo: Moun ki simen bon grenn lan, se Moun Bondye voye nan lachè a.
And he made answer and said, He who puts the good seed in the earth is the Son of man;
ο δε αποκριθεις ειπεν αυτοις ο σπειρων το καλον σπερμα εστιν ο υιος του ανθρωπου
- 38 Jaden an se latè. Bon grenn yo, se moun ki fè pati Peyi Wa a. Move zèb yo, se moun ki patizan Satan.
And the field is the world; and the good seed is the sons of the kingdom; and the evil seeds are the sons of the Evil One;
ο δε αγρος εστιν ο κοσμος το δε καλον σπερμα ουτοι εισιν οι υιοι της βασιλειας τα δε ζιζανια εισιν οι υιοι του πονηρου
- 39 Lènmi ki simen move zèb yo, se Satan. Sezon rekòt la, se lè tout bagay va fini nèt la. Moun k'ap ranmase rekòt la, se zanj Bondye yo.
And he who put them in the earth is Satan; and the getting in of the grain is the end of the world; and those who get it in are the angels.
ο δε εχθρος ο σπειρας αυτα εστιν ο διαβολος ο δε θερισμος συντελεια του αιωνος εστιν οι δε θερισται αγγελοι εισιν
- 40 Menm jan yo te rache move zèb yo pou jete yo nan dife a, se konsa tou sa pral rive, lè tout bagay va fini.
As then the evil plants are got together and burned with fire, so will it be in the end of the world.
ωσπερ ουν συλλεγεται τα ζιζανια και πυρι κατακαιεται ουτως εσται εν τη συντελεια του αιωνος τουτου
- 41 Moun Bondye voye nan lachè a va voye zanj li yo pou yo wete tout moun k'ap fè lòt moun fè peche, ansanm ak moun k'ap fè sa ki mal. y'a mete yo deyò nan Peyi kote l' Wa a.
The Son of man will send out his angels, and they will take out of his kingdom everything which is a cause of error, and all those who do wrong,
αποστειλει ο υιος του ανθρωπου τους αγγελους αυτου και συλλεξουσιν εκ της βασιλειας αυτου παντα τα σκανδαλα και τους ποιουντας την ανομιαν

- 42 Zanj yo va jete yo nan gwo founo k'ap boule a. Se la va gen rèl, se la moun va manje dan yo.
And will put them into the fire; there will be weeping and cries of sorrow.
 και βαλουσιν αυτους εις την καμινον του πυρος εκει εσται ο κλαυθμος και ο βρυγμος των οδοντων
- 43 Men, lè sa a, moun ki te mache dwat devan Bondye yo va klere tankou solèy nan peyi Papa yo ki Wa a. Si nou gen zòrèy pou n' tande, tande. Parabòl ja lajan an
Then will the upright be shining as the sun in the kingdom of their Father. He who has ears, let him give ear.
 τοτε οι δικαιοι εκλαμψουσιν ως ο ηλιος εν τη βασιλεια του πατρος αυτων ο εχων ωτα ακουειν ακουετω
- 44 ¶ Peyi Wa ki nan syèl la, se tankou yon ja lajan ki te anba tè nan yon jaden. Yon nonm rive jwenn li, li kouvri l' ankò. Li sitèlman kontan, li ale, li vann tou sa l' genyen, li tounen vin achte jaden an.
The kingdom of heaven is like a secret store of wealth in a field, which a man came across and put back again; and in his joy he goes and gives all he has, to get that field.
 παλιν ομοια εστιν η βασιλεια των ουρανων θησαυρω κεκρυμμενω εν τω αγρω ον ευρων ανθρωπος εκρυψεν και απο της χαρας αυτου υπαγει και παντα οσα εχει πωλει και αγοραζει τον αγρον εκεινον
- 45 Peyi Wa ki nan syèl la, se tankou yon machann k'ap chache bèl grenn pèl.
Again, the kingdom of heaven is like a trader searching for beautiful jewels.
 παλιν ομοια εστιν η βασιλεια των ουρανων ανθρωπω εμπορω ζητουντι καλους μαργαριτας
- 46 Lè li jwenn yon bèl grenn pèl ki chè anpil, li ale, li vann tou sa l' genyen pou l' ka achte li.
And having come across one jewel of great price, he went and gave all he had in exchange for it.
 ος ευρων ενα πολυτιμον μαργαριτην απελθων πεπρακεν παντα οσα ειχεν και ηγορασεν αυτον
- 47 Peyi Wa ki nan syèl la, se tankou yon privye yo voye nan lanmè. Li pran tout kalite pwason.
Again, the kingdom of heaven is like a net, which was put into the sea and took in every sort of fish:
 παλιν ομοια εστιν η βασιλεια των ουρανων σαγηνη βληθειση εις την θαλασσαν και εκ παντος γενους συναγαγουση
- 48 Lè li fin plen, pechè pwason yo rale l' sou bò rivaj la. Yo chita, yo triye pwason yo: yo mete bon pwason yo nan panyen, yo jete sa ki pa bon yo nan lanmè ankò.
When it was full, they took it up on the sands; and seated there they put the good into vessels, but the bad they put away.
 ην οτε επληρωθη αναβιβασαντες επι τον αιγιαλον και καθισαντες συνελεξαν τα καλα εις αγγεια τα δε σαπρα εξω εβαλον
- 49 Se konsa sa pral rive tou lè tout bagay va fini. Zanj Bondye yo va vini, y'ap mete mechan yo yon bò, moun ki fè sa ki byen yo yon bò.
So will it be in the end of the world: the angels will come and take out the bad from the good,
 ουτως εσται εν τη συντελεια του αιωνος εξελευσονται οι αγγελοι και αφοριουσιν τους πονηρους εκ μεσου των δικαιων
- 50 y'a jete mechan yo nan gwo founo k'ap boule a. Se la va gen rèl, se la moun va manje dan yo.
And will put them into the fire: there will be weeping and cries of sorrow.
 και βαλουσιν αυτους εις την καμινον του πυρος εκει εσται ο κλαυθμος και ο βρυγμος των οδοντων
- 51 Jezi mande disip li yo: Eske nou konprann tou sa? Yo reponn: Wi.
Are all these things now clear to you? They say to him, Yes.
 λεγει αυτοις ο ιησους συνηκατε ταυτα παντα λεγουσιν αυτω ναι κυριε
- 52 Lè sa a, Jezi di yo: Se konsa, tout dirèktè lalwa ki tounen yon disip nan Peyi Wa ki nan syèl la ap tankou yon mèt kay k'ap rale met deyò bagay li fenk achte ak bagay li gen depi lontan nan byen l' yo.
And he said to them, For this reason every scribe who has become a disciple of the kingdom of heaven is like the owner of a house, who gives out from his store things new and old.
 ο δε ειπεν αυτοις δια τουτο πας γραμματευς μαθητευθεις εις την βασιλειαν των ουρανων ομοιος εστιν ανθρωπω οικοδοεσποτη οστις εκβαλλει εκ του θησαυρου αυτου καινα και παλαια
- 53 ¶ Lè Jezi fin di parabòl sa yo, li kite kote l' te ye a.
And when Jesus had come to the end of these stories he went away from there.
 και εγενετο οτε ετελεσεν ο ιησους τας παραβολας ταυτας μετηρεν εκειθεν
- 54 li ale nan lavil kote l' te grandi a. Li t'ap moutre moun yo anpil bagay nan sinagòg la. Tout moun ki t'ap koute l' te sezi anpil. Yo t'ap di konsa: Ki bò li pran konesans sa a! Kouman li fè fè tout mirak sa yo?
And coming into his country, he gave them teaching in their Synagogue, so that they were greatly surprised and said, Where did this man get this wisdom and these works of power?
 και ελθων εις την πατριδα αυτου εδιδασκεν αυτους εν τη συναγωγη αυτων οστε εκπληττεσθαι αυτους και λεγειν ποθεν τουτω η σοφια αυτη και αι δυναμεις

- 55 Se pa pitit bòs chapant lan? Se pa Mari ki manman li? Se pa frè Jak, Jozèf, Simon ak Jid li ye?
Is not this the woodworker's son? is not his mother named Mary? and his brothers James and Joseph and Simon and Judas?
ουχ ουτος εστιν ο του τεκτονος υιος ουχι η μητηρ αυτου λεγεται μαριαμ και οι αδελφοι αυτου ιακωβος και ιωσης και σιμων και ιουδας
- 56 Apa tout sè l' yo la avèk nou. Kote l' jwenn tout bagay sa yo?
And his sisters, are they not all with us? from where, then, has he all these things?
και αι αδελφαι αυτου ουχι πασαι προς ημας εισιν ποθεν ουν τουτω ταυτα παντα
- 57 Se sak fè yo te jwenn nan li okazyon tonbe nan peche. Lè sa a, Jezi di yo: Yon pwofèt jwenn respè toupatou, esepite nan peyi l' ak nan fanmi li.
And they were bitter against him. But Jesus said to them, A prophet is nowhere without honour but in his country and among his family.
και εσκανδαλιζοντο εν αυτω ο δε ιησους ειπεν αυτοις ουκ εστιν προφητης ατιμος ει μη εν τη πατριδι αυτου και εν τη οικια αυτου
- 58 Se konsa Jezi pa t' fè anpil mirak la, paske yo pa t' kwè nan li.
And the works of power which he did there were small in number because they had no faith.
και ουκ εποιησεν εκει δυναμεις πολλας δια την απιστιαν αυτων
- 1 ¶ Lè sa a, Ewòd ki t'ap gouvènen nan peyi Galile tande pale sou Jezi.
At that time news of Jesus came to Herod the king;
εν εκεινω τω καιρω ηκουσεν ηρωδης ο τετραρχης την ακοην ιησου
- 2 Li di moun ki t'ap travay avè l' yo: Se Jan Batis wi! Se li ki leve vivan nan lanmò. Se poutèt sa li ka fè tout mirak sa yo.
And he said to his servants, This is John the Baptist; he has come back from the dead, and so these powers are working in him.
και ειπεν τοις παισιν αυτου ουτος εστιν ιωαννης ο βαπτιστης αυτος ηγερθη απο των νεκρων και δια τουτο αι δυναμεις ενεργουσιν εν αυτω
- 3 Se Ewòd menm ki te fè arete Jan Batis. Li te fè mare l' mete nan prizon poutèt Ewodyad, madanm Filip, frè li.
For Herod had taken John and put him in prison because of Herodias, his brother Philip's wife.
ο γαρ ηρωδης κρατησας τον ιωαννην εδησεν αυτον και εθετο εν φυλακη δια ηρωδιαδα την γυναικα φιλιππου του αδελφου αυτου
- 4 Paske Jan te di Ewòd konsa: Ou pa gen dwa pran Ewodyad pou madanm ou.
Because John had said to him, It is not right for you to have her.
ελεγεν γαρ αυτω ο ιωαννης ουκ εξεστιν σοι εχειν αυτην
- 5 Ewòd te vle touye l', men li te pè jwif yo, paske yo tout te pran Jan Batis pou yon pwofèt.
And he would have put him to death, but for his fear of the people, because in their eyes John was a prophet.
και θελων αυτον αποκτειναι εφοβηθη τον οχλον οτι ως προφητην αυτον ειχον
- 6 Men, jou fèt Ewòd la, pitit fi Ewodyad la t'ap danse devan tout envite yo. Sa te fè Ewòd plezi anpil.
But when Herod's birthday came, the daughter of Herodias was dancing before them, and Herod was pleased with her.
γενεσιων δε αγομενων του ηρωδου ωρχησατο η θυγατηρ της ηρωδιαδος εν τω μεσω και ηρεσεν τω ηρωδη
- 7 Lè sa a, Ewòd sèman l' ap ba li nenpòt kisa li ta mande li.
So he gave her his word with an oath to let her have whatever she might make request for.
οθεν μεθ ορκου ωμολογησεν αυτη δουναι ο εαν αιτησηται
- 8 Pitit fi Ewodyad la menm koute konsèy manman l' te ba li, li di Ewòd: Fè pote tèt Jan Batis ban mwen koulye a sou yon plato.
And she, at her mother's suggestion, said, Give me here on a plate the head of John the Baptist.
η δε προβιβασθεισα υπο της μητρος αυτης δος μοι φησιν ωδε επι πινακι την κεφαλην ιωαννου του βαπτιστου
- 9 Kè wa a kase. Men, akòz gwo sèman li te fè devan tout envite yo, li bay lòd pou yo bay fi a sa l' te mande a.
And the king was sad; but because of his oaths and because of his guests, he gave the order for it to be given to her;
και ελυπηθη ο βασιλευς δια δε τους ορκους και τους συνανακειμενους εκελευσεν δοθηναι
- 10 Se konsa, Ewòd voye koupe tèt Jan Batis nan prizon an.
And he sent and had John's head cut off in the prison.
και πεμψας απεκεφαλισεν τον ιωαννην εν τη φυλακη

- 11 Yo pote tèt la vini sou yon plato, yo renmèt fi a li. Fi a menm pote l' bay manman li.
And his head was put on a plate and given to the girl; and she took it to her mother.
και ηνεχθη η κεφαλη αυτου επι πινακι και εδοθη τω κορασιω και ηνεγκεν τη μητρι αυτης
- 12 Patizan Jan Batis yo vin pran kò a, yo antere li. Apre sa, y al di Jezi sa ki te pase.
And his disciples came, and took up his body and put it in the earth; and they went and gave Jesus news of what had taken place.
και προσελθοντες οι μαθηται αυτου ηραν το σωμα και εθαψαν αυτο και ελθοντες απηγγειλαν τω ιησου
- 13 ¶ Lè Jezi pran nouvèl sa a, li pati nan yon kannòt. Li te vle al yon kote ki pa gen moun pou l' te ka pou kont li. Men, moun yo vin konn sa. Yo kouri soti nan tout lavil yo, yo pran mache sou rivaj la ap swiv li.
Now when it came to the ears of Jesus, he went away from there in a boat, to a waste place by himself: and the people hearing of it, went after him on foot from the towns.
και ακουσας ο ιησους ανεχωρησεν εκειθεν εν πλοιω εις ερημον τοπον κατ ιδιαν και ακουσαντες οι οχλοι ηκολουθησαν αυτω πεζη απο των πολεων
- 14 Lè Jezi desann soti nan kannòt la, li wè tout foul moun yo. Kè l' fè l' mal pou yo, li pran geri moun malad yo.
And he came out and saw a great number of people and he had pity on them, and made well those of them who were ill.
και εξελθων ο ιησους ειδεν πολυν οχλον και εσπλαγχισθη επ αυτους και εθεραπευσεν τους αρρωστους αυτων
- 15 Lè solèy fin kouche, disip Jezi yo pwoche bò kote l', yo di l' konsa: Li fin ta wi. Pa gen moun ki rete bò isit la. Voye moun yo ale pou yo ka achte manje nan bouk yo.
And when evening had come, the disciples came to him, saying, This place is waste land, and the time is now past; send the people away so that they may go into the towns and get themselves food.
οψιας δε γενομενης προσηλθον αυτω οι μαθηται αυτου λεγοντες ερημος εστιν ο τοπος και η ωρα ηδη παρηλθεν απολυσον τους οχλους ινα απελθοντες εις τας κομας αγορασωσιν εαυτοις βρωματα
- 16 Jezi reponn yo: Yo pa bezwen ale. Ba yo manje nou menm.
But Jesus said to them, There is no need for them to go away; give them food yourselves.
ο δε ιησους ειπεν αυτοις ου χρειαν εχουσιν απελθειν δοτε αυτοις υμεις φαγειν
- 17 Men yo di li: Se senk pen ak de pwason ase nou gen la a.
And they say to him, We have here but five cakes of bread and two fishes.
οι δε λεγουσιν αυτω ουκ εχομεν ωδε ει μη πεντε αρτους και δυο ιχθυας
- 18 Jezi di yo: Pote yo ban mwen.
And he said, Give them to me.
ο δε ειπεν φερετε μοι αυτους ωδε
- 19 Apre sa, li bay lòd fè moun yo chita sou zèb la. Li pran senk pen yo ak de pwason yo, li leve je l' nan syèl la, li di Bondye mèsi. Li kase pen yo, li bay disip yo. Disip yo menm mache bay tout moun.
And he gave orders for the people to be seated on the grass; and he took the five cakes of bread and the two fishes and, looking up to heaven, he said words of blessing, and made division of the food, and gave it to the disciples, and the disciples gave it to the people.
και κελευσας τους οχλους ανακλιθηναι επι τους χορτους και λαβων τους πεντε αρτους και τους δυο ιχθυας αναβλεψας εις τον ουρανον ευλογησεν και κλασας εδωκεν τοις μαθηταις τους αρτους οι δε μαθηται τοις οχλοις
- 20 Tout moun manje vant plen. Apre sa, disip yo plen douz panyen ak ti moso ki te rete, yo pote ale.
And they all took of the food and had enough: and they took up twelve baskets full of broken bits which were not used.
και εφαγον παντες και εχορτασθησαν και ηραν το περισσευον των κλασματων δωδεκα κοφινους πληρεις
- 21 Te gen senkmil (5,000) gason konsa ki te jwenn manje pou yo manje, san konte fanm ak timoun.
And those who had food were about five thousand men, in addition to women and children.
οι δε εσθιοντες ησαν ανδρες ωσει πεντακισχιλιοι χωρις γυναικων και παιδιων
- 22 ¶ Touswit apre sa, Jezi fè disip li yo moute nan kannòt la, li voye yo devan lòt bò lanmè a. Li menm, li te rete dèyè pou l' te voye moun yo ale.
And straight away he made the disciples get into the boat and go before him to the other side, till he had sent the people away.
και ευθεως ηναγκασεν ο ιησους τους μαθητας αυτου εμβηναι εις το πλοιον και προαγειν αυτον εις το περαν εως ου απολυση τους οχλους
- 23 Lè li fin voye yo ale, li moute pou kont li sou yon ti mòn pou l' lapriyè. Solèy te fin kouche, li te la toujou pou kont li.
And after he had sent the people away, he went up into the mountain by himself for prayer: and when evening was come, he was there by himself.
και απολυσας τους οχλους ανεβη εις το ορος κατ ιδιαν προσευξασθαι οψιας δε γενομενης μονος ην εκει

- 24 Kannòt la menm te gen tan yon bon distans sou lanmè a. Men, lanm yo t'ap bat li, paske van an te kontrè pou yo.
But the boat was now in the middle of the sea, and was troubled by the waves: for the wind was against them.
το δε πλοιον ηδη μεσον της θαλασσης ην βασανιζομενον υπο των κυματων ην γαρ εναντιος ο ανεμος
- 25 Douvan jou, Jezi pran mache sou dlo a pou li al jwenn yo.
And in the fourth watch of the night he came to them, walking on the sea.
τεταρτη δε φυλακη της νυκτος απηλθεν προς αυτους ο ιησους περιπατων επι της θαλασσης
- 26 Lè disip yo wè l' ap mache sou dlo a, yo te pè anpil, yo t'ap di: Se yon revenan. Yo pran rele tèlman yo te pè.
And when they saw him walking on the sea, they were troubled, saying, It is a spirit; and they gave cries of fear.
και ιδοντες αυτον οι μαθηται επι την θαλασσαν περιπατουντα εταραχθησαν λεγοντες οτι φαντασμα εστιν και απο του φοβου εκραζαν
- 27 Menm lè a, Jezi di yo: Pran tèt nou. Se mwen menm. Nou pa bezwen pè.
But straight away Jesus said to them, Take heart; it is I, have no fear.
ευθεως δε ελαλησεν αυτοις ο ιησους λεγων θαρσειτε εγω ειμι μη φοβεισθε
- 28 Lè sa a, Pyè di li: Mèt, si se ou menm vre, di m' vin jwenn ou sou dlo a.
And Peter, answering, said to him, Lord, if it is you, give me the order to come to you on the water.
αποκριθεις δε αυτω ο πετρος ειπεν κυριε ει συ ει κελευσον με προς σε ελθειν επι τα υδατα
- 29 Jezi di li: Vini non. Pyè soti nan kannòt la, li kòmanse mache sou dlo a pou li al jwenn Jezi.
And he said, Come. And Peter got out of the boat, and walking on the water, went to Jesus.
ο δε ειπεν ελθε και καταβας απο του πλοιου ο πετρος περιεπατησεν επι τα υδατα ελθειν προς τον ιησουν
- 30 Men, lè Pyè wè jan van an te fò, li pè. Lè sa a, li kòmanse koule, li pran rele: Mèt, sove m' non!
But when he saw the wind he was in fear and, starting to go down, he gave a cry, saying, Help, Lord.
βλεπων δε τον ανεμον ισχυρον εφοβηθη και αρξαμενος καταποντιζεσθαι εκραζεν λεγων κυριε σωσον με
- 31 Menm lè a, Jezi lonje men l', li pran Pyè, li di li: Gade jan ou manke konfyans. Poukisa ou pa te fin kenbe konfyans ou nèt?
And straight away Jesus put out his hand and took a grip of him, and said to him, O man of little faith, why were you in doubt?
ευθεως δε ο ιησους εκτεινας την χειρα επελαβετο αυτου και λεγει αυτω ολιγοπιστε εις τι εδιστασας
- 32 Yo tou de moute nan kannòt la, lamenn van an kase.
And when they had got into the boat, the wind went down.
και εμβαντων αυτων εις το πλοιον εκοπασεν ο ανεμος
- 33 Lè sa a, moun ki te nan kannòt la vin mete ajenou devan Jezi, yo di: Ou se pitit Bondye a vre.
And those who were in the boat gave him worship, saying, Truly you are the Son of God.
οι δε εν τω πλοιω ελθοντες προσεκυνησαν αυτω λεγοντες αληθως θεου υιος ει
- 34 ¶ Lè yo fin janbe lòt bò lanmè a, yo fè tè nan peyi Jenezarèt.
And when they had gone across, they came to land at Gennesaret.
και διαπερασαντες ηλθον εις την γην γεννησαρετ
- 35 Moun peyi a rekonèt Jezi, yo voye nouvèl la nan tout rejyon an. Yo mennen tout malad yo ba li.
And when the men of that place had news of him, they sent into all the country round about, and took to him all who were ill,
και επιγοντες αυτον οι ανδρες του τοπου εκεινου απεστειλαν εις ολην την περιχωρον εκεινην και προσηνεγκαν αυτω παντας τους κακως εχοντας
- 36 Yo di Jezi: Tanpri souple, kite malad yo manyen bò rad ou ase. Tout moun malad ki te manyen rad li te geri.
With the request that they might only put their hands on the edge of his robe: and all those who did so were made well.
και παρεκαλουν αυτον ινα μονον αφωνται του κρασπεδου του ιματιου αυτου και οσοι ηψαντο διεσωθησαν
- 1 ¶ Lè sa a, kèk farizyen ak dirèktè lalwa soti Jerizalèm, yo vin bò kot Jezi. Yo di li:
Then there came to Jesus from Jerusalem Pharisees and scribes, saying,
τοτε προσερχονται τω ιησου οι απο ιεροσολυμων γραμματεις και φαρισαιοι λεγοντες

- 2 Poukisa disip ou yo pa swiv koutim granmoun lontan yo? Gade. Yo pa lave men yo anvan yo manje.
Why do your disciples go against the teaching of the fathers? for they take food with unwashed hands.
 διати οι μαθηται σου παραβαινουσιν την παραδοσιν των πρεσβυτερων ου γαρ νιπτονται τας χειρας αυτων οταν αρτον εσθιωσιν
- 3 Li reponn yo: Nou menm k'ap pale a, poukisa n'ap plede dezobeyi kòmandman Bondye yo pou nou swiv koutim pa nou yo?
And in answer he said to them, Why do you, yourselves, go against the word of God on account of the teaching which has been handed down to you?
 ο δε αποκριθεις ειπεν αυτοις διατι και υμεις παραβαινετε την εντολην του θεου δια την παραδοσιν υμων
- 4 Tande byen. Bondye di nou konsa: Respekte papa ou ak manman ou. Li di ankò: Si yon moun pale papa l' osinon manman l' mal, se pou yo touye l'.
For God said, Give honour to your father and mother: and, He who says evil of father or mother will be put to death.
 ο γαρ θεος ενετειλατο λεγων τιμα τον πατερα σου και την μητερα και ο κακολογων πατερα η μητερα θανατω τελευτατω
- 5 Men nou menm, nou di: Si yon moun di papa l' osinon manman l': Sa m' ta gen pou m' ba ou a, m' ofri l' bay Bondye,
But you say, If a man says to his father or his mother, That by which you might have had profit from me is given to God;
 υμεις δε λεγετε ος αν ειπη τω πατρι η τη μητρι δωρον ο εαν εξ εμου ωφεληθης και ου μη τιμηση τον πατερα αυτου η την μητερα αυτου
- 6 moun sa a pa bezwen fè anyen pou papa l' osinon pou manman l'. Se konsa, avèk koutim nou yo, nou fè pawòl Bondye a pase pou anyen menm.
There is no need for him to give honour to his father. And you have made the word of God without effect because of your teaching.
 και ηκυρωσατε την εντολην του θεου δια την παραδοσιν υμων
- 7 Bann ipokrit! Ezayi te gen rezon lè l' t'ap pale sou nou, jan sa ekri a:
You false ones, well did Isaiah say of you,
 υποκριται καλωσ προεφητευσεν περι υμων ησαιας λεγων
- 8 Se nan bouch pèp sa a respekte mwen. Men, kè yo byen lwen mwen.
These people give me honour with their lips, but their heart is far from me.
 εγγιζει μοι ο λαος ουτος τω στοματι αυτων και τοις χειλεσιν με τιμα η δε καρδια αυτων πορρω απεχει απ εμου
- 9 Se tan yo y'ap pèdi, lè y'ap fè sèvis pou mwen. Paske, nan sa y'ap di, se pawòl lèzòm y'ap moutre moun.
But their worship is to no purpose, while they give as their teaching the rules of men.
 ματην δε σεβονται με διδασκοντες διδασκαλιας ενταλματα ανθρωπων
- 10 ¶ Apre sa, li rele foul moun yo, li di yo: Koute byen sa m'ap di nou la a, manyè konprann sa:
And he got the people together and said to them, Give ear, and let my words be clear to you:
 και προσκαλεσαμενος τον οχλον ειπεν αυτοις ακουετε και συνιετε
- 11 Se pa bagay ki antre nan bouch yon moun ki ka mete l' nan kondisyon pou l' pa ka sèvi Bondye. Men se sak soti nan bouch li ki ka mete l' nan kondisyon sa a.
Not that which goes into the mouth makes a man unclean, but that which comes out of the mouth.
 ου το εισερχομενον εις το στομα κοινοι τον ανθρωπον αλλα το εκπορευομενον εκ του στοματος τουτο κοινοι τον ανθρωπον
- 12 Lè sa a, disip li yo pwoche bò kote l', yo di l' konsa: Ou konnen farizyen yo ofiske poutèt sa ou sot di la a.
Then the disciples came and said to him, Did you see that the Pharisees were troubled when these words came to their ears?
 τότε προσελθοντες οι μαθηται αυτου ειπον αυτω οιδας οτι οι φαρισαιοι ακουσαντες τον λογον εσκανδαλισθησαν
- 13 Jezi reponn yo: Si se pa Papa m' nan syèl la ki plante yon plant, yo gen pou yo derasinen li.
But he said in answer, Every plant which my Father in heaven has not put in the earth, will be taken up by the roots.
 ο δε αποκριθεις ειπεν πασα φυτεια ην ουκ εφυτευσεν ο πατηρ μου ο ουρανιος εκριζωθησεται
- 14 Pa okipe yo! Se yon bann avèg k'ap mennen avèg parèy yo. Si yon avèg ap mennen yon lòt avèg, tou de gen pou tonbe nan menm twou a.
Let them be: they are blind guides. And if a blind man is guiding a blind man, the two will go falling into a hole together.
 αφετε αυτους οδηγοι εισιν τυφλοι τυφλων τυφλος δε τυφλον εαν οδηγη αμφοτεροι εις βοθυνον πεσουνται
- 15 Pyè pran lapawòl, li di Jezi konsa: Esplike nou parabòl sa a non.
Then Peter said to him, Make the story clear to us.
 αποκριθεις δε ο πετρος ειπεν αυτω φρασον ημιν την παραβολην ταυτην

- 16 Jezi di: Nou menm tou, nou san konprann toujou!
And he said, Are you, like them, still without wisdom?
ο δε ιησους ειπεν ακμην και υμεις ασυνετοι εστε
- 17 Nou pa konprann pawòl sa a: Tout bagay ki antre nan bouch yon moun, sa pase nan vant li. Apre sa, li soti deyò.
Do you not see that whatever goes into the mouth goes on into the stomach, and is sent out as waste?
ουπω νοειτε οτι παν το εισπορευομενον εις το στομα εις την κοιλιαν χωρει και εις αφεδρωνα εκβαλλεται
- 18 Men, bagay ki soti nan bouch yon moun, se nan kè l' sa soti. Se bagay konsa ki mete yon moun nan kondisyon pou l' pa ka sèvi Bondye.
But the things which come out of the mouth come from the heart; and they make a man unclean.
τα δε εκπορευομενα εκ του στοματος εκ της καρδιας εξερχεται κακεινα κοινοι τον ανθρωπον
- 19 Se nan kè l' tout move lide soti, lide touye moun, lide fè adiltè ak tout lòt bagay ki pa dakò ak volonte Bondye tankou lide vòlò, lide fè manti sou moun, lide bay manti.
For out of the heart come evil thoughts, the taking of life, broken faith between the married, unclean desires of the flesh, taking of property, false witness, bitter words:
εκ γαρ της καρδιας εξερχονται διαλογισμοι πονηροι φονοι μοιχειαι πορνειαι κλοπαι ψευδομαρτυρια βλασφημια
- 20 Se bagay sa yo ki mete yon moun nan kondisyon pou l' pa ka sèvi Bondye. Men, keksyon manje san lave men, jan yo di l' la, sa pa ka mete yon moun nan kondisyon pou l' pa ka sèvi Bondye.
These are the things which make a man unclean; but to take food with unwashed hands does not make a man unclean.
ταυτα εστιν τα κοινουντα τον ανθρωπον το δε ανιπτοις χερσιν φαγειν ου κοινοι τον ανθρωπον
- 21 ¶ Jezi kite kote l' te ye a, li ale nan zòn lavil Tir ak lavil Sidon.
And Jesus went away from there into the country of Tyre and Sidon.
και εξελθων εκειθεν ο ιησους ανεχωρησεν εις τα μερη τυρου και σιδωνος
- 22 Se konsa, yon fanm, moun peyi Kanaran ki t'ap viv nan zòn lan, vin jwenn li. Li pran rele: Mèt, pitit wa David la, pitye pou mwen. Pitit fi m' lan gen yon move lespri sou li k'ap fatige l' anpil.
And a woman of Canaan came out from those parts, crying and saying, Have pity on me, O Lord, Son of David; my daughter is greatly troubled with an unclean spirit.
και ιδου γυνη χαναναια απο των οριων εκεινων εξελθουσα εκραυγασεν αυτω λεγουσα ελεησον με κυριε υιε δαβιδ η θυγατηρ μου κακως δαιμονιζεται
- 23 Men, Jezi pa okipe li menm. Disip li yo pwoche bò kote l', yo di l' konsa: Fè l' ale non. Paske, l'ap mache dèyè nou, l'ap plede rele nan zòrèy nou.
But he gave her no answer. And his disciples came and said to him, Send her away, for she is crying after us.
ο δε ουκ απεκριθη αυτη λογον και προσελθοντες οι μαθηται αυτου ηρωτων αυτον λεγοντες απολυσον αυτην οτι κραζει οπισθεν ημων
- 24 Jezi reponn: Se sèlman pou moun ki pèdi nan ras Izrayèl la yo voye mwen.
But he made answer and said, I was sent only to the wandering sheep of the house of Israel.
ο δε αποκριθεις ειπεν ουκ απεσταλην ει μη εις τα προβατα τα απολωλοτα οικου ισραηλ
- 25 Men, fanm lan vini, li lage kò l' nan pye Jezi, li di li konsa: Mèt, fè kichòy pou mwen non.
But she came and gave him worship, saying, Help, Lord.
η δε ελθουσα προσεκυνει αυτω λεγουσα κυριε βοηθει μοι
- 26 Jezi reponn li: Sa pa bon pou m' wete pen nan bouch timoun yo pou m' jete l' bay chen.
And he made answer and said, It is not right to take the children's bread and give it to the dogs.
ο δε αποκριθεις ειπεν ουκ εστιν καλον λαβειν τον αρτον των τεκνων και βαλειν τοις κυναριοις
- 27 Lè sa a fanm lan di li: Se vre wi, Mèt. Men, chen manje ti kal pen ki tonbe anba tab mèt li.
But she said, Yes, Lord: but even the dogs take the bits from under their masters' table.
η δε ειπεν ναι κυριε και γαρ τα κυναρια εσθιει απο των ψιχιων των πιπτοντων απο της τραπεζης των κυριων αυτων
- 28 Lè sa a, Jezi di li: Madanm. Ou gen konfyans anpil. Tout bagay ap pase pou ou jan ou vle l' la. Menm lè a, pitit fi l' la geri.
Then Jesus, answering, said to her, O woman, great is your faith: let your desire be done. And her daughter was made well from that hour.
τοτε αποκριθεις ο ιησους ειπεν αυτη ω γυναι μεγαλη σου η πιστις γεννηθητω σοι ως θελεις και ιαθη η θυγατηρ αυτης απο της ωρας εκεινης
- 29 ¶ Jezi kite kote l' te ye a, li mache sou bò lanmè Galile a. Li moute sou yon ti mòn, li chita la.
And Jesus went from there and came to the sea of Galilee; and he went up into the mountain, and took his seat there.
και μεταβας εκειθεν ο ιησους ηλθεν παρα την θαλασσαν της γαλιλαιας και αναβας εις το ορος εκαθητο εκει

- 30 Yon bann moun vin jwenn li. Yo mennen moun k'ap bwete, moun ki avèg, bèbè, enfim ansanm ak anpil lòt moun malad ankò. Yo mete yo nan pye Jezi. Jezi geri yo.
And there came to him great numbers of people having with them those who were broken in body, or blind, or without voice, or wounded, or ill in any way, and a number of others; they put them down at his feet and he made them well:
και προσηλθον αυτω οχλοι πολλοι εχοντες μεθ εαυτων χωλους τυφλους κωφους κυλλους και ετερους πολλους και ερριψαν αυτους παρα τους ποδας του ιησου και εθεραπευσεν αυτους
- 31 Foul moun yo te sezi anpil lè yo wè sa: bèbè yo pale, enfim yo geri, moun k'ap bwete yo mache dwat, avèg yo wè. Lè sa a, yo pran fè lwanj Bondye pèp Izrayèl la.
So that the people were full of wonder when they saw that those who had no voice were talking, the feeble were made strong, those whose bodies were broken had the power of walking, and the blind were able to see: and they gave glory to the God of Israel.
ωστε τους οχλους θαυμασαι βλεποντας κωφους λαλουντας κυλλους υγιεις χωλους περιπατουντας και τυφλους βλεποντας και εδοξασαν τον θεον ισραηλ
- 32 Jezi rele disip li yo, li di: Kè m' fè m' mal pou moun sa yo. Sa fè twa jou depi yo la avè m', yo pa gen anyen pou yo manje ankò. Mwen pa vle voye yo ale konsa san manje. Yo ka tonbe feblès nan chemen an.
And Jesus got his disciples together and said, I have pity for the people, because they have now been with me three days and have no food: and I will not send them away without food, or they will have no strength for the journey.
ο δε ιησους προσκαλεσαμενος τους μαθητας αυτου ειπεν σπλαγγιζομαι επι τον οχλον οτι ηδη ημερας τρεις προσμενουσιν μοι και ουκ εχουσιν τι φαγωσιν και απολυσαι αυτους νηστεις ου θελω μηποτ ε εκλυθωσιν εν τη οδο
- 33 Disip yo mande li: Nan dezè sa a, ki bò pou nou jwenn pen pou bay tout moun sa yo manje?
And the disciples say to him, How may we get enough bread in a waste place, to give food to such a number of people?
και λεγουσιν αυτω οι μαθηται αυτου ποθεν ημιν εν ερημια αρτοι τοσουτοι ωστε χορτασαι οχλον τοσουτον
- 34 Jezi mande yo: Konbe pen nou gen konsa? Yo reponn li: Nou gen sèt pen ak kèk ti pwason.
And Jesus says to them, How much bread have you? And they said, Seven cakes, and some small fishes.
και λεγει αυτοις ο ιησους ποσους αρτους εχετε οι δε ειπον επτα και ολιγα ιχθυδια
- 35 Lè sa a, Jezi fè foul moun yo chita atè.
Then he gave an order to the people to be seated on the earth,
και εκελευσεν τοις οχλοις αναπεσειν επι την γην
- 36 Li pran sèt pen yo ak pwason yo, li di Bondye mèsi, li kase yo an moso, li renmèt yo bay disip li yo. Disip yo menm mache bay tout moun.
And he took the seven cakes of bread and the fishes; and having given praise, he gave the broken bread to the disciples, and the disciples gave it to the people.
και λαβων τους επτα αρτους και τους ιχθυσ ευχαριστησας εκλασεν και εδωκεν τοις μαθηταις αυτου οι δε μαθηται τω οχλω
- 37 Tout moun te manje plen vant yo. Disip yo plen sèt panyen pote ale ak moso ki te rete yo.
And they all took food, and had enough; and they took up of the broken bits, seven baskets full.
και εφαγον παντες και εχορτασθησαν και ηραν το περισσευον των κλασματων επτα σπυριδας πληρεις
- 38 Te gen antou katmil (4.000) gason ki te jwenn manje pou yo manje, san konte fanm ak timoun.
And there were four thousand men who took food, together with women and children.
οι δε εσθιοντες ησαν τετρακισχιλιοι ανδρες χωρις γυναικων και παιδιων
- 39 Apre sa, Jezi voye foul moun yo ale, li menm li moute nan kannòt la, li ale nan yon peyi yo rele Magadan.
And when he had sent the people away, he got into the boat, and came into the country of Magadan.
και απολυσας τους οχλους ενεβη εις το πλοιον και ηλθεν εις τα ορια μαγδαλα
- 1 ¶ Farizyen yo ak sadiseyen yo pwoche bò kot Jezi. Yo te vle pran l' nan pèlen. Yo mande l' pou l' fè yon mirak ki pou moutre se Bondye ki ba l' tout pouvwa sa a.
And the Pharisees and Sadducees came and, testing him, made a request to him to give them a sign from heaven.
και προσελθοντες οι φαρισαιοι και σαδδουκαιοι πειραζοντες επηρωτησαν αυτον σημειον εκ του ουρανου επιδειξει αυτοις
- 2 Jezi reponn yo: Lè solèy la pral kouche, nou di: Gade jan syèl la wouj, tan an pral bèl. Nan granmaten nou di: Jòdi a l'ap fè lapli. Gade jan syèl la kouvri, li tou wouj.
But in answer he said to them, At nightfall you say, The weather will be good, for the sky is red.
ο δε αποκριθεις ειπεν αυτοις οψιας γενομενης λεγετε ευδια πυρραζει γαρ ο ουρανος
- 3 Nou konn ki sans pou nou bay bagay k'ap pase nan syèl la. Poukisa, atò, nou pa konn ki sans pou nou bay bagay k'ap pase sou latè koulye a?
And in the morning, The weather will be bad today, for the sky is red and angry. You are able to see the face of heaven, but not the signs of the times.
και πρωι σημερον χειμων πυρραζει γαρ στυγναζων ο ουρανος υποκριται το μεν προσωπον του ουρανου γινωσκετε διακρινειν τα δε σημεια των καιρων ου δυνασθε

- 4 Moun alèkile yo, atout yo mechan, atout yo vire do bay Bondye, men y'ap mande mirak! Men tou, yo p'ap jwenn lòt mirak pase mirak Jonas la. Apre sa, li vire do l', li al fè wout li.
An evil and false generation is searching after a sign; and no sign will be given to it but the sign of Jonah. And he went away from them.
γενεα πονηρα και μοιχαλις σημειον επιζητει και σημειον ου δοθησεται αυτη ει μη το σημειον ιωνα του προφητου και καταλιπων αυτους απηλθεν
- 5 ¶ Lè disip yo janbe lòt bò lanmè a, yo te bliye pote pen.
And when the disciples came to the other side they had not taken thought to get bread.
και ελθοντες οι μαθηται αυτου εις το περαν επελαθοντο αρτους λαβειν
- 6 Lè sa a, Jezi di yo: Fè atansyon, pran prekosyon nou avèk ledven farizyen yo ansanm ak ledven sadiseyen yo.
And Jesus said to them, Take care to have nothing to do with the leaven of the Pharisees and Sadducees.
ο δε ιησους ειπεν αυτοις ορατε και προσεχετε απο της ζυμης των φαρισαιων και σαδδουκαιων
- 7 Disip yo yonn t'ap di lòt: Se paske nou pa pote pen kifè l'ap di sa.
And they were reasoning among themselves, saying, We took no bread.
οι δε διελογιζοντο εν εαυτοις λεγοντες οτι αρτους ουκ ελαβομεν
- 8 Jezi vin konnen sa yo t'ap di konsa. Li mande yo: Poukisa nou yonn ap di lòt se paske nou pa pote pen kifè m'ap di sa? Ala nou manke konfyans nan Bondye!
And Jesus, seeing it, said, O you of little faith, why are you reasoning among yourselves, because you have no bread?
γνους δε ο ιησους ειπεν αυτοις τι διαλογιζεσθε εν εαυτοις ολιγοπιστοι οτι αρτους ουκ ελαβετε
- 9 Nou poko ka konprann toujou! Se bliye nou gen tan bliye lè m' te separe senk pen bay senkmil (5.000) moun lan? Nou pa chonje konbe panyen nou te pote ale?
Do you still not see, or keep in mind the five cakes of bread of the five thousand, and the number of baskets you took up?
ουπω νοειτε ουδε μνημονευετε τους πεντε αρτους των πεντακιςχιλιων και ποσους κοφινους ελαβετε
- 10 Se bliye nou gen tan bliye lè m' te separe sèt pen bay katmil (4.000) moun lan? Nou pa chonje konbe panyen nou te pote ale apre sa?
Or the seven cakes of bread of the four thousand, and the number of baskets you took up?
ουδε τους επτα αρτους των τετρακιςχιλιων και ποσας σπυριδας ελαβετε
- 11 Ki jan nou fè konprann se sou pen mwen t'ap pale nou, lè mwen di nou: pran prekosyon nou ak ledven farizyen yo ansanm ak ledven sadiseyen yo?
How is it that you do not see that I was not talking to you about bread, but about keeping away from the leaven of the Pharisees and Sadducees?
πως ου νοειτε οτι ου περι αρτου ειπον υμιν προσεχειν απο της ζυμης των φαρισαιων και σαδδουκαιων
- 12 Se lè sa a disip yo konprann li pa t' di yo pran prekosyon ak ledven yo fè pen, men ak tout bagay farizyen yo ak sadiseyen yo t'ap moutre moun.
Then they saw that it was not the leaven of bread which he had in mind, but the teaching of the Pharisees and Sadducees.
τοτε συνηκαν οτι ουκ ειπεν προσεχειν απο της ζυμης του αρτου αλλ απο της διδαχης των φαρισαιων και σαδδουκαιων
- 13 ¶ Apre sa, Jezi ale nan rejyon ki toupre lavil Sezare Filip la. Li mande disip li yo: Ki moun yo di mwen ye, mwen menm, Moun Bondye voye nan lachè a?
Now when Jesus had come into the parts of Caesarea Philippi, he said, questioning his disciples, Who do men say that the Son of man is?
ελθων δε ο ιησους εις τα μερη καισαρειας της φιλιππου ηρωτα τους μαθητας αυτου λεγων τινα με λεγουσιν οι ανθρωποι ειναι τον υιον του ανθρωπου
- 14 Yo reponn li: Gen moun ki di se Jan Batis ou ye. Gen lòt ki di ou se Eli. Gen lòt ankò ki di ou se Jeremi osinon yonn nan pwofèt yo.
And they said, Some say, John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.
οι δε ειπον οι μεν ιωαννην τον βαπτιστην αλλοι δε ηλιαν ετεροι δε ιερεμιαν η ενα των προφητων
- 15 Li di yo: Bon, nou menm, ki moun nou di mwen ye?
He says to them, But who do you say that I am?
λεγει αυτοις υμεις δε τινα με λεγετε ειναι
- 16 Simon Pyè reponn: Ou se Kris la, Pitit Bondye vivan an.
And Simon Peter made answer and said, You are the Christ, the Son of the living God.
αποκριθεις δε σιμων πετρος ειπεν συ ει ο χριστος ο υιος του θεου του ζωντος
- 17 Lè sa a, Jezi di li: Ou wè ou menm, Simon, pitit Jan an, ou se yon nonm Bondye beni. Paske, se pa moun ki fè ou konn verite sa a. Men, se Papa m' ki nan syèl la ki fè sa pou ou.
And Jesus made answer and said to him, A blessing on you, Simon Bar-jonah: because this knowledge has not come to you from flesh and blood, but from my Father in heaven.
και αποκριθεις ο ιησους ειπεν αυτω μακαριος ει σιμων βαρ ιωνα οτι σαρξ και αιμα ουκ απεκαλυψεν σοι αλλ ο πατηρ μου ο εν τοις ουρανοις

- 18 Mwen menm, men sa m'ap di ou: Ou se yon wòch, Pyè. Se sou wòch sa a m'ap bati legliz mwen. Ata lanmò p'ap kapab fè l' anyen.
And I say to you that you are Peter, and on this rock will my church be based, and the doors of hell will not overcome it.
 καγω δε σοι λεγω οτι συ ει πετρος και επι ταυτη τη πετρα οικοδομησω μου την εκκλησιαν και πυλαι αδου ου κατασχουσιν αυτης
- 19 M'ap ba ou kle Peyi Wa ki nan syèl la. Tou sa ou va defann moun fè sou latè, yo p'ap kapab fè l' nan syèl la non plis. Tou sa ou va pèmèt moun fè sou latè, y'a kapab fè l' nan syèl la tou.
I will give to you the keys of the kingdom of heaven: and whatever is fixed by you on earth will be fixed in heaven: and whatever you make free on earth will be made free in heaven.
 και δωσω σοι τας κλεις της βασιλειας των ουρανων και ο εαν δησης επι της γης εσται δεδεμενον εν τοις ουρανοις και ο εαν λυσης επι της γης εσται λελυμενον εν τοις ουρανοις
- 20 Apre sa, li bay disip li yo lòd pou yo pa di pesonn se Kris la li ye.
Then he gave orders to the disciples to give no man word that he was the Christ.
 τοτε διεστειλατο τοις μαθηταις αυτου ινα μηδενι ειπωσιν οτι αυτος εστιν ιησους ο χριστος
- 21 ¶ Depi lè sa a, Jezi kòmanse pale akèl ak disip li yo, li di: Fòk mwen moute lavil Jerizalèm. Fòk mwen soufri anpil nan men chèf fanmi yo, nan men chèf prèt yo, nan men dirèktè lalwa yo. Y'ap fè yo touye mwen. Men, sou twa jou, mwen gen pou m' leve sofì vivan nan lanmò.
From that time Jesus went on to make clear to his disciples how he would have to go up to Jerusalem, and undergo much at the hands of those in authority and the chief priests and scribes, and be put to death, and the third day come again from the dead.
 απο τοτε ηρξατο ο ιησους δεικνυειν τοις μαθηταις αυτου οτι δει αυτον απελθειν εις ιεροσολυμα και πολλα παθειν απο των πρεσβυτερων και αρχιερων και γραμματεων και αποκτανθηαι και τη τριτη ημερα εγερθηαι
- 22 Lè sa a, Pyè rele Jezi sou kote, li di l' konsa: Mande Bondye padon, Mèt! Sa p'ap rive ou.
And Peter, protesting, said to him, Be it far from you, Lord; it is impossible that this will come about.
 και προσλαβομενος αυτον ο πετρος ηρξατο επιτιμαν αυτω λεγων ιλεως σοι κυριε ου μη εσται σοι τουτο
- 23 Men, Jezi vire tèt li, li di Pyè konsa: Wete kò ou sou mwen, Satan. W'ap chache fè m' tonbe. Lide ou pa sou sa Bondye vle, men sou sa lèzòm ta vle.
But he, turning to Peter, said, Get out of my way, Satan: you are a danger to me because your mind is not on the things of God, but on the things of men.
 ο δε στραφεις ειπεν τω πετρω υπαγε οπισω μου σατανα σκανδαλον μου ει οτι ου φρονεις τα του θεου αλλα τα των ανθρωπων
- 24 ¶ Apre sa, Jezi di disip li yo: Si yon moun vle mache dèyè m', se pou li bliye tèt li. Se pou l' chaje kwa l' sou zepòl li, epi swiv mwen.
Then Jesus said to his disciples, If any man would come after me, let him give up all, and take up his cross, and come after me.
 τοτε ο ιησους ειπεν τοις μαθηταις αυτου ει τις θελει οπισω μου ελθειν απαρνησασθω εαυτον και αρατω τον σταυρον αυτου και ακολουθειτω μοι
- 25 Paske, moun ki ta vle sove lavi l' va pèdi li. Men, moun ki va pèdi lavi l' poutèt mwen, li va jwenn li ankò.
Because whoever has a desire to keep his life safe will have it taken from him; but whoever gives up his life because of me, will have it given back to him.
 ος γαρ αν θελη την ψυχην αυτου σωσαι απολεσει αυτην ος δ αν απολεση την ψυχην αυτου ενεκεν εμου ευρησει αυτην
- 26 Kisa sa ta sèvi yon moun pou l' ta genyen lemonn antye si l' pèdi lavi li? Kisa yon moun kapab bay pou l' gen lavi?
For what profit has a man, if he gets all the world with the loss of his life? or what will a man give in exchange for his life?
 τι γαρ ωφελειται ανθρωπος εαν τον κοσμον ολον κερδηση την δε ψυχην αυτου ζημιωθη η τι δωσει ανθρωπος ανταλλαγμα της ψυχης αυτου
- 27 Konprann sa byen, Moun Bondye voye nan lachè a gen pou l' tounen ak zanj li yo, nan tout bèl pouvwa Papa l' la. Lè sa a, li va bay chak moun sa yo merite dapre sa yo fè.
For the Son of man will come in the glory of his Father with his angels; and then he will give to every man the reward of his works.
 μελλει γαρ ο υιος του ανθρωπου ερχεσθαι εν τη δοξη του πατρος αυτου μετα των αγγελων αυτου και τοτε αποδωσει εκαστω κατα την πραξιν αυτου
- 28 Sa m'ap di nou la a, se vre wi: Nan moun ki la koulye a, gen ladan yo ki p'ap gen tan mouri san yo pa wè Moun Bondye voye nan lachè a tounen tankou yon wa k'ap gouvènen.
Truly I say to you, There are some of those here who will not have a taste of death, till they see the Son of man coming in his kingdom.
 αμην λεγω υμιν εισιν τινες των ωδε εστηκοτων ουτινες ου μη γευσωνται θανατου εως αν ιδωσιν τον υιον του ανθρωπου ερχομενον εν τη βασιλεια αυτου
- 1 ¶ Sis jou apre sa, Jezi pran Pyè, Jak ak Jan, frè Jak la, li mennen yo pou kont yo sou tèt yon mòn byen wo.
And after six days Jesus takes with him Peter, and James, and John, his brother, and makes them go up with him into a high mountain by themselves.
 και μεθ ημερας εξ παραλαμβανει ο ιησους τον πετρον και ιακωβον και ιωαννην τον αδελφον αυτου και αναφερει αυτους εις ορος υψηλον κατ ιδιαν
- 2 Antan Jezi te la, li pran chanje devan yo. Figi l' vin klere tankou solèy la. Rad li vin blan tankou yon limyè.
And he was changed in form before them; and his face was shining like the sun, and his clothing became white as light.
 και μετεμορφωθη εμπροσθεν αυτων και ελαμψεν το προσωπον αυτου ως ο ηλιος τα δε ιματια αυτου εγενετο λευκα ως το φως

- 3 Twa disip yo wè Moyiz ak Eli parèt, yo t'ap pale ak Jezi.
And Moses and Elijah came before their eyes, talking with him.
και ιδου ωφθησαν αυτοις μωσης και ηλιας μετ αυτου συλλαλουντες
- 4 Lè sa a, Pyè pran lapawòl, li di Jezi konsa: Met, sa bon nèt pou nou isit la. Si ou vle, m'ap moute twa ti kay, yonn pou ou, yonn pou Moyiz ak yonn pou Eli.
And Peter made answer and said to Jesus, Lord, it is good for us to be here: if you will let me, I will make here three tents, one for you, and one for Moses, and one for Elijah.
αποκριθεις δε ο πετρος ειπεν τω ιησου κυριε καλον εστιν ημας ωδε ειναι ει θελεις ποιησωμεν ωδε τρεις σκηνας σοι μιαν και μωση μιαν και μιαν ηλια
- 5 Antan Pyè t'ap pale toujou, yon nwaj byen klere vin kouvri yo. Yo tande yon vwa soti nan nwaj la, li di: Sa se pitit mwen renmen anpil la. Li fè kè m' kontan anpil. Koute li.
While he was still talking, a bright cloud came over them: and a voice out of the cloud, saying, This is my dearly loved Son, with whom I am well pleased; give ear to him.
ετι αυτου λαλουντος ιδου νεφελη φωτεινη επεσκιασεν αυτους και ιδου φωνη εκ της νεφελης λεγουσα ουτος εστιν ο υιος μου ο αγαπητος εν ω ευδοκησα αυτου ακουετε
- 6 Lè disip yo tande vwa a yo tonbe fas atè tèlman yo te pè.
And at these words the disciples went down on their faces in great fear.
και ακουσαντες οι μαθηται επεσον επι προσωπον αυτων και εφοβηθησαν σφοδρα
- 7 Men, Jezi pwoche bò kote yo, li manyen yo, li di: Leve non, nou pa bezwen pè.
And Jesus came and put his hand on them and said, Get up and have no fear.
και προσελθων ο ιησους ηψατο αυτων και ειπεν εγερθητε και μη φοβεισθε
- 8 Yo leve je yo, yo wè Jezi te pou kont li.
And lifting up their eyes, they saw no one, but Jesus only.
επαραντες δε τους οφθαλμους αυτων ουδενα ειδον ει μη τον ιησουν μονον
- 9 Antan yo t'ap desann mòn lan, Jezi ba yo lòd sa a: Pa pale ak pesonn sou sa nou sot wè a, jouk mwen menm, Moun Bondye voye nan lachè a, m'a leve soti vivan nan lanmò.
And when they were coming down from the mountain, Jesus gave them orders, saying, Let no man have word of what you have seen, till the Son of man has come again from the dead.
και καταβαινοντων αυτων απο του ορους εντειλατο αυτοις ο ιησους λεγων μηδενι ειπητε το οραμα εως ου ο υιος του ανθρωπου εκ νεκρων αναστη
- 10 Twa disip yo poze l' keksyon sa a: Poukisa dirèktè lalwa yo di se pou Eli vin anvan?
And his disciples, questioning him, said, Why then do the scribes say that Elijah has to come first?
και επηρωτησαν αυτον οι μαθηται αυτου λεγοντες τι ουν οι γραμματαις λεγουσιν οτι ηλιαν δει ελθειν πρωτον
- 11 Jezi reponn yo: Se vre. Eli gen pou l' vin anvan, pou l' mete tout bagay nan lòd.
And in answer he said, Elijah truly has to come and put all things right:
ο δε ιησους αποκριθεις ειπεν αυτοις ηλιας μεν ερχεται πρωτον και αποκαταστησει παντα
- 12 Men, m'ap di nou sa: Eli vin deja. Men, yo pa t' rekonèt li, yo fè l' tou sa yo te vle. Se onsa tou, yo gen pou yo maltrete Moun Bondye voye nan lachè a.
But I say to you that Elijah has come, and they had no knowledge of him, but did to him whatever they were pleased to do; the same will the Son of man undergo at their hands.
λεγω δε υμιν οτι ηλιας ηδη ηλθεν και ουκ επεγνωσαν αυτον αλλ. εποιησαν εν αυτω οσα ηθελησαν ουτως και ο υιος του ανθρωπου μελλει πασχειν υπ αυτων
- 13 Lè sa a, disip yo vin konprann li t'ap pale yo sou Jan Batis.
Then the disciples saw that he was talking to them of John the Baptist.
τοτε συνηκαν οι μαθηται οτι περι ιωαννου του βαπτιστου ειπεν αυτοις
- 14 ¶ Lè yo rive kote foul moun yo, yon nonm pwoche bò kot Jezi, li lage kò l' ajenou devan l', li di:
And when they came to the people, a man went down on his knees to him, saying,
και ελθοντων αυτων προς τον οχλον προσηλθεν αυτω ανθρωπος γονυπετων αυτω
- 15 Mèt, gen pitye pou pitit gason m' lan. Li gen malkadi. Lè ou tande kriz la pran l' konsa, anpil fwa li tonbe nan dife osinon nan dlo.
Lord have mercy on my son: for he is off his head, and is in great pain; and frequently he goes falling into the fire, and frequently into the water.
και λεγων κυριε ελεησον μου τον υιον οτι σεληνιαζεται και κακος πασχει πολλακις γαρ πιπτει εις το πυρ και πολλακις εις το υδωρ
- 16 Mwen mennen l' bay disip ou yo, men yo pa t' kapab geri li.
And I took him to your disciples, and they were not able to make him well.
και προσηνεγκα αυτον τοις μαθηταις σου και ουκ ηδυνηθησαν αυτον θεραπευσαι

- 17 Jezi reponn: Ala moun san konfyans nan Bondye! Ala move moun! Joux kilè pou m' rete nan mitan nou? Joux kilè pou m' sipòte nou? Mennen ti gason an isit ban mwen.
And Jesus, answering, said, O false and foolish generation, how long will I be with you? how long will I put up with you? let him come here to me.
 αποκριθεις δε ο ιησους ειπεν ω γενεα απιστος και διεστραμμενη εως ποτε εσομαι μεθ υμων εως ποτε ανεξομαι υμων φερετε μοι αυτον ωδε
- 18 Jezi pale sevè ak move lespri a. Lespri a soti. Menm lè a, ti nonm lan geri.
And Jesus gave orders to the unclean spirit, and it went out of him: and the boy was made well from that hour.
 και επιτημησεν αυτω ο ιησους και εξηλθεν απ αυτου το δαιμονιον και εθεραπευθη ο παις απο της ωρας εκεινης
- 19 Apre sa, disip yo pwoche bò kot Jezi, yo mande l' apa: Poukisa nou pa t' kapab chase move lespri sa a?
Then the disciples came to Jesus privately, and said, Why were we not able to send it out?
 τοτε προσελθοντες οι μαθηται τω ιησου κατ ιδιαν ειπον διατι ημεις ουκ ηδυνηθημεν εκβαλειν αυτο
- 20 Jezi di yo: Se paske nou manke konfyans nan Bondye. Sa m'ap di nou la a, se vre wi: si nou te gen konfyans nan Bondye gwosè yon ti grenn moutad, nou ta di ti mòn sa a: wete kò ou la, al laba, li ta chanje plas. Pa gen anyen nou pa ta kapab fè.
And he says to them, Because of your little faith: for truly I say to you, If you have faith as a grain of mustard seed, you will say to this mountain, Be moved from this place to that; and it will be moved; and nothing will be impossible to you.
 ο δε ιησους ειπεν αυτοις δια την απιστιαν υμων αμην γαρ λεγω υμιν εαν εχητε πιστιν ως κοκκον σιναπεως ερειτε τω ορει τουτω μεταβηθι εντευθεν εκει και μεταβησεται και ουδεν αδυνατησει υμιν
- 21 Men, kalite lespri sa yo, se fòs lapriyè ak jèn ki pou fè yo soti.
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 τουτο δε το γενοσ ουκ εκπορευεται ει μη εν προσευχη και νηστεια
- 22 ¶ Yon jou, antan tout disip yo te la ansanm nan peyi Galile, Jezi di yo: Mwen menm, Moun Bondye voye nan lachè a, mwen gen pou m' tonbe anba men lèzòm.
And while they were going about in Galilee, Jesus said to them, The Son of man will be given up into the hands of men;
 αναστρεφομενων δε αυτων εν τη γαλιλαια ειπεν αυτοις ο ιησους μελλει ο υιος του ανθρωπου παραδιδωσθαι εις χειρας ανθρωπων
- 23 Yo pral touye m', men sou twa jou, m'ap leve soti vivan nan lanmò. Sa te fè disip yo lapenn anpil.
And they will put him to death, and the third day he will come again from the dead. And they were very sad.
 και αποκτενουσιν αυτον και τη τριτη ημερα εγερθησεται και ελυπηθησαν σφοδρα
- 24 ¶ Lè Jezi rive Kapènawòm ak disip li yo, moun ki t'ap ranmase lajan taks pou tanp lan pwoche bò kot Pyè, yo mande li: Eske mèt ou a peye lajan taks pou tanp lan?
And when they had come to Capernaum, those who took the Temple tax came to Peter and said, Does not your master make payment of the Temple tax?
 ελθοντων δε αυτων εις καπερναουμ προσηλθον οι τα διδραχμα λαμβανοντες τω πετρω και ειπον ο διδασκαλος υμων ου τελει τα διδραχμα
- 25 Pyè di: Li peye wi. Antan Pyè ap antre nan kay la, anvan li louvri bouch li, Jezi di l': Sa ou konprann nan sa, Simon? Ki moun ki gen pou peye dwa ak taks bay leta? Sitwayen peyi a, osinon etranje?
He says, Yes. And when he came into the house, Jesus said to him, What is your opinion, Simon? from whom do the kings of the earth get payment or tax? from their sons or from other people?
 λεγει ναι και οτε εισηλθεν εις την οικιαν προσεφασεν αυτον ο ιησους λεγων τι σοι δοκει σιμων οι βασιλεις της γης απο των υμων λαμβανουσιν τελη η κηνσον απο των υιων αυτων η απο των αλλοτριων
- 26 Jezi reponn li: Etranje yo. Lè sa a, Jezi di li: Si se konsa, sitwayen yo egzan.
And when he said, From other people, Jesus said to him, Then are the sons free.
 λεγει αυτω ο πετρος απο των αλλοτριων εφη αυτω ο ιησους αραγε ελευθεροι εισιν οι υιοι
- 27 Men, nou pa vle bay move egzanp: Ale bò lanmè a, voye yon zen nan dlo a. Rale premye pwason ki va mòde ladan l' lan. Louvri bouch li, wa jwenn yon pyès lajan, mezi pou peye taks pa m' ak taks pa ou. Pran l', al peye pou nou de.
But, so that we may not be a cause of trouble to them, go to the sea, and let down a hook, and take the first fish which comes up; and in his mouth you will see a bit of money: take that, and give it to them for me and you.
 ινα δε μη σκανδαλισωμεν αυτους πορευθεις εις την θαλασσαν βαλε αγκιστρον και τον αναβαντα πρωτον ιχθυον αρων και ανοιξας το στομα αυτου ευρησεις στατηρα εκεινον λαβωνδος αυτοις αντι εμου και σου
- 1 ¶ Lè sa a, disip yo pwoche bò kote Jezi, yo mande li: Ki moun ki pi grannèg nan Peyi Wa ki nan syèl la?
In that hour the disciples came to Jesus, saying, Who is greatest in the kingdom of heaven?
 εν εκεινη τη ωρα προσηλθον οι μαθηται τω ιησου λεγοντες τις αρα μειζων εστιν εν τη βασιλεια των ουρανων
- 2 Jezi rele yon timoun, li mete l' nan mitan yo.
And he took a little child, and put him in the middle of them,
 και προσκαλεσαμενος ο ιησους παιδιον εστησεν αυτο εν μεσω αυτων

- 3 Li di: Sa m'ap di nou la a, se vre wi: Si nou pa chanje, si nou pa tounen tankou yon timoun piti, nou p'ap janm ka mete pye nou nan Peyi Wa ki nan syèl la.
And said, Truly, I say to you, If you do not have a change of heart and become like little children, you will not go into the kingdom of heaven.
και ειπεν αμην λεγω υμιν εαν μη στραφητε και γενησθε ως τα παιδια ου μη εισελθητε εις την βασιλειαν των ουρανων
- 4 Se poutèt sa, moun ki va soumèt tèt li devan Bondye, ki va tounen tankou timoun sa a, se li ki va pi grannèg nan Peyi Wa ki nan syèl la.
Whoever, then, will make himself as low as this little child, the same is the greatest in the kingdom of heaven.
οστις ουν ταπεινωση εαυτον ως το παιδιον τουτου ουτος εστιν ο μειζων εν τη βασιλεια των ουρανων
- 5 Nenpòt moun ki resevwa yon timoun tankou timoun sa a, se mwen menm li resevwa.
And whoever gives honour to one such little child in my name, gives honour to me:
και ος εαν δεξηται παιδιον τοιουτου εν επι τω ονοματι μου εμε δεχεται
- 6 Kanta moun ki fè yonn nan timoun sa yo ki kwè nan mwen tonbe nan peche, li ta pi bon pou li si yo ta mare yon gwo wòl moulen nan kou l' voye l' jete nan fon lanmè.
But whoever is a cause of trouble to one of these little ones who have faith in me, it would be better for him to have a great stone fixed to his neck, and to come to his end in the deep sea.
ος δ αν σκανδαλιση ενα των μικρων τουτων των πιστευοντων εις εμε συμφερει αυτω ινα κρεμασθη μυλος ονικος επι τον τραχηλον αυτου και καταποντισθη εν τω πελαγει της θαλασσης
- 7 ¶ Ala yon lapenn pou lèzòm! Pa manke bagay ki pou fè yo tonbe nan peche! Wi! se vre, bagay sa yo ap toujou la. Men, malè pou moun ki lakòz bagay sa yo rive!
A curse is on the earth because of trouble! for it is necessary for trouble to come; but unhappy is that man through whom the trouble comes.
ουαι τω κοσμο απο των σκανδαλων αναγκη γαρ εστιν ελθειν τα σκανδαλα πλην ουαι τω ανθρωπω εκεινω δι ου το σκανδαλον ερχεται
- 8 Si se men ou osinon pye ou ki pou ta fè ou tonbe nan peche, koupe l' voye jete byen lwen ou. Pito ou antre nan lavi a ak yon sèl men osinon ak yon sèl pye, pase pou ou rete ak de men ou osinon ak de pye ou, epi pou yo jete ou nan dife ki p'ap janm fini an.
And if your hand or your foot is a cause of trouble, let it be cut off and put it away from you: it is better for you to go into life with the loss of a hand or a foot than, having two hands or two feet, to go into the eternal fire.
ει δε η χειρ σου η ο πους σου σκανδαλιζει σε εκκοψον αυτα και βαλε απο σου καλον σοι εστιν εισελθειν εις την ζωην χωλον η κυλλον η δυο χειρας η δυο ποδας εχοντα βληθηναι εις το πυρ το αιωνιον
- 9 Si se je ou ki pou ta fè ou tonbe nan peche, rache li voye jete byen lwen ou. Pito ou antre nan lavi a ak yon sèl grenn je, pase pou ou rete ak tou de je ou epi pou yo jete ou nan dife lanfè a.
And if your eye is a cause of trouble to you, take it out, and put it away from you: it is better for you to go into life with one eye than, having two eyes, to go into the hell of fire.
και ει ο οφθαλμος σου σκανδαλιζει σε εξελε αυτον και βαλε απο σου καλον σοι εστιν μονοφθαλμον εις την ζωην εισελθειν η δυο οφθαλμους εχοντα βληθηναι εις την γεενναν του πυρος
- 10 Atansyon: Piga nou meprize yon sèl nan ti piti sa yo. Paske m'ap di nou sa: zanj gadyen yo ki nan syèl la, se tout tan yo la devan Papa m' ki nan syèl la.
Let it not seem to you that one of these little ones is of no value; for I say to you that in heaven their angels see at all times the face of my Father in heaven.
ορατε μη καταφρονησητε ενος των μικρων τουτων λεγω γαρ υμιν οτι οι αγγελοι αυτων εν ουρανοις δια παντος βλεπουσιν το προσωπον του πατρος μου του εν ουρανοις
- 11 Paske, Moun Bondye voye nan lachè a vin delivre sa ki te pèdi.
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ηλθεν γαρ ο υιος του ανθρωπου σωσαι το απολωλος
- 12 Sa nou konprann nan sa? Si yon nonm gen san mouton, epi li rete konsa li pa wè yonn ladan yo, èske li p'ap kite katrevendiznèf lòt yo sou mòn lan, pou li ale chache mouton ki pèdi a?
What would you say now? if a man has a hundred sheep, and one of them has gone wandering away, will he not let the ninety-nine be, and go to the mountains in search of the wandering one?
τι υμιν δοκει εαν γενηται τινι ανθρωπω εκατον προβατα και πλανηθη εν εξ αυτων ουχι αφεις τα εννενηκονταεννεα επι τα ορη πορευθεις ζητει το πλανωμενον
- 13 Si l' rive jwenn li menm, se vre wi, sa m'ap di nou la a, l'ap pi kontan pou mouton sa a pase pou katrevendiznèf lòt yo ki pa t' pèdi.
And if he comes across it, truly I say to you, he has more joy over it than over the ninety-nine which have not gone out of the way.
και εαν γενηται ευρειν αυτω αμην λεγω υμιν οτι χειρει επ αυτω μαλλον η επι τοις εννενηκονταεννεα τοις μη πεπλανημενοις
- 14 Konsa tou, Papa nou ki nan syèl la pa ta renmen wè yon sèl nan ti piti sa yo rive pèdi.
Even so it is not the pleasure of your Father in heaven for one of these little ones to come to destruction.
ουτως ουκ εστιν θελημα εμπροσθεν του πατρος υμων του εν ουρανοις ινα αποληται εις των μικρων τουτων
- 15 ¶ Si frè ou fè ou yon bagay ki mal, ale jwenn li, rele l' apa. Fè l' wè sa li fè a mal. Si li koute ou, se mete wa mete frè ou ankò sou bon chemen.
And if your brother does wrong to you, go, make clear to him his error between you and him in private: if he gives ear to you, you have got your brother back again.
εαν δε αμαρτηση εις σε ο αδελφος σου υπαγε και ελεγξον αυτον μεταξυ σου και αυτου μονου εαν σου ακουση εκερδησας τον αδελφον σου

- 16 Men, si li pa vle koute ou, pran yonn osinon de lòt moun avè ou. Konsa, tout bagay va regle sou depozisyon de osinon twa temwen.
But if he will not give ear to you, take with you one or two more, that by the lips of two or three witnesses every word may be made certain.
εαν δε μη ακουση παραλαβε μετα σου ετι ενα η δυο ινα επι στοματος δυο μαρτυρων η τριων σταθη παν ρημα
- 17 Si l' refize koute yo tou, lè sa a wa di legliz la sa. Si l' refize koute legliz la, ou mèt gade l' tankou yon etranje pou ou, tankou yon pèseptè kontribisyon.
And if he will not give ear to them, let it come to the hearing of the church: and if he will not give ear to the church, let him be to you as a Gentile and a tax-farmer.
εαν δε παρακουση αυτων ειπε τη εκκλησια εαν δε και της εκκλησιας παρακουση εστω σοι ωσπερ ο εθνικος και ο τελωνης
- 18 Se vre wi, sa m'ap di nou la a: Tou sa n'a defann moun fè sou latè, yo p'ap kapab fè l' nan syèl la non plis. Tou sa n'a pèmèt moun fè sou latè, y'a kapab fè l' nan syèl la tou.
Truly I say to you, Whatever things are fixed by you on earth will be fixed in heaven: and whatever you make free on earth will be made free in heaven.
αμην λεγω υμιν οσα εαν δησητε επι της γης εσται δεδεμενα εν τω ουρανω και οσα εαν λυσητε επι της γης εσται λελυμενα εν τω ουρανω
- 19 Men sa m'ap di nou ankò: Si de nan nou mete yo dakò sou latè pou mande nenpòt ki bagay lè y'ap lapriyè, Papa m' ki nan syèl la va ba yo li.
Again, I say to you, that if two of you are in agreement on earth about anything for which they will make a request, it will be done for them by my Father in heaven.
παλιν λεγω υμιν οτι εαν δυο υμων συμφωνησωσιν επι της γης περι παντος πραγματος ου εαν αιτησονται γενησεται αυτοις παρα του πατρος μου του εν ουρανοις
- 20 Paske, chak fwa de ou twa moun mete tèt yo ansanm nan non mwen, m'ap la nan mitan yo.
For where two or three are come together in my name, there am I among them.
ου γαρ εισιν δυο η τρεις συνηγμενοι εις το εμον ονομα εκει εμι εν μεσω αυτων
- 21 ¶ Lè sa a, Pyè pwoche bò kot Jezi, li di l' konsa: Mèt, konbe fwa pou m' padonnen frè m' lè li fè m' yon bagay mal? Sèt fwa konsa?
Then Peter came and said to him, Lord, what number of times may my brother do wrong against me, and I give him forgiveness? till seven times?
τοτε προσελθων αυτω ο πετρος ειπεν κυριε ποσακις αμαρτησει εις εμε ο αδελφος μου και αφησω αυτω εως επτακις
- 22 Jezi reponn li: Non, Pyè. Mwen pa di ou padonnen l' sèt fwa, men padonnen l' swasanndis fwa sèt fwa.
Jesus says to him, I say not to you, Till seven times; but, Till seventy times seven.
λεγει αυτω ο ιησους ου λεγω σοι εως επτακις αλλ εως εβδομηκοντακις επτα
- 23 Men ki jan sa ap pase nan Peyi Wa ki nan syèl la: Se tankou yon wa ki te vle fè regleman ak domestik li yo.
For this reason the kingdom of heaven is like a king, who went over his accounts with his servants.
δια τουτο ωμοιωθη η βασιλεια των ουρανων ανθρωπω βασιλει ος ηθελησεν συναραι λογον μετα των δουλων αυτου
- 24 Li te fèk kòmanse fè regleman an lè yo mennen yonn ba li ki te dwe l' senkantmil (50.000) goud.
And at the start, one came to him who was in his debt for ten thousand talents.
αρξαμενου δε αυτου συναιρειν προσηνεχθη αυτω εις οφειλετης μυριων ταλαντων
- 25 Men, nonm lan pa t' gen dekwa peye tout lajan sa a. Mèt la bay lòd pou yo vann li tankou esklav, li menm, madanm li, pitit li yo ansanm ak tou sa l' te genyen, pou peye dèt la.
And because he was not able to make payment, his lord gave orders for him, and his wife, and his sons and daughters, and all he had, to be given for money, and payment to be made.
μη εχοντος δε αυτου αποδουναι εκελευσεν αυτον ο κυριος αυτου πραθηναι και την γυναικα αυτου και τα τεκνα και παντα οσα ειχεν και αποδοθηναι
- 26 Domestik la tonbe ajenou devan mèt la, li di li: Mèt, tanpri souple, pran yon ti pasyans pou mwen, m'a peye ou tout lajan an.
So the servant went down on his face and gave him worship, saying, Lord, give me time to make payment and I will give you all.
πεσων ουν ο δουλος προσεκυνει αυτω λεγων κυριε μακροθυμησον επ εμοι και παντα σοι αποδωσω
- 27 Kè mèt domestik la fè l' mal, li kite lajan an la pou li, li kite l' ale.
And the lord of that servant, being moved with pity, let him go, and made him free of the debt.
σπλαγχισθεις δε ο κυριος του δουλου εκεινου απελυσεν αυτον και το δανειον αφηκεν αυτω
- 28 Lè domestik la soti, li kontre ak yon kanmarad ki te dwe l' san (100) goud. Li kenbe l', li pran trangle l', li di li: Peye m' sa ou dwe m' lan.
But that servant went out, and meeting one of the other servants, who was in debt to him for one hundred pence, he took him by the throat, saying, Make payment of your debt.
εξελθων δε ο δουλος εκεινος ευρεν ενα των συνδουλων αυτου ος οφειλεν αυτω εκατον δηναρια και κρατησας αυτον επνιγεν λεγων αποδος μοι ο τι οφειλεις
- 29 Kanmarad la lage kò l' atè, li di lòt la: Tanpri, pran yon ti pasyans pou mwen, m'a peye ou.
So that servant went down on his face, requesting him and saying, Give me time and I will make payment to you.
πεσων ουν ο συνδουλος αυτου εις τους ποδας αυτου παρεκαλει αυτον λεγων μακροθυμησον επ εμοι και παντα αποδωσω σοι

- 30 Men, lòt la pa tandè. Li fè mete kanmarad la nan prizon, pou jouk lè li fin peye sa li dwe a.
 And he would not: but went and put him into prison till he had made payment of the debt.
 ο δε ουκ ηθελεν αλλα απελθων εβαλεν αυτον εις φυλακην εως ου αποδω το οφειλομενον
- 31 Lè lòt domestik yo wè sak te rive, sa te fè yo mal anpil. Y al rakonte mèt la sak te pase.
 So when the other servants saw what was done they were very sad, and came and gave word to their lord of what had been done.
 ιδοντες δε οι συνδουλοι αυτου τα γενομενα ελπηθησαν σφοδρα και ελθοντες διεσαφησαν τω κυριω αυτων παντα τα γενομενα
- 32 Lè sa a, mèt la fè rele domestik la. Li di l' konsa: Gade jan ou mechan! Mwen kite tout lajan sa a pou ou paske ou te mande m' fè sa pou ou.
 Then his lord sent for him and said, You evil servant; I made you free of all that debt, because of your request to me:
 τότε προσκαλεσαμενος αυτον ο κυριος αυτου λεγει αυτω δουλε πονηρε πασαν την οφειλην εκεινην αφηκα σοι επει παρακαλεσας με
- 33 Ou te dwe gen pitye pou kanmarad ou a menm jan mwen te gen pitye pou ou a.
 Was it not right for you to have mercy on the other servant, even as I had mercy on you?
 ουκ εδει και σε ελεησαι τον συνδουλον σου ως και εγω σε ηλεησα
- 34 Mèt la fè gwo kòlè, li fè mete msye nan prizon pou yo bat li jouk lè li fin peye tou sa l' te dwe a.
 And his lord was very angry, and put him in the hands of those who would give him punishment till he made payment of all the debt.
 και οργισθεις ο κυριος αυτου παρεδωκεν αυτον τοις βασανισταις εως ου αποδω παν το οφειλομενον αυτω
- 35 Se konsa Papa m' ki anwo nan syèl la va aji ak nou, si nou pa padonnen frè nou yo ak tout kè nou.
 So will my Father in heaven do to you, if you do not everyone, from your hearts, give forgiveness to his brother.
 ουτως και ο πατηρ μου ο επουρασιος ποιησει υμιν εαν μη αφητε εκαστος τω αδελφω αυτου απο των καρδιων υμων τα παραπτωματα αυτων
- 1 ¶ Lè Jezi fin di pawòl sa yo, li kite peyi Galile a, li ale nan zòn peyi Jide ki lòt bò larivyè Jouden an.
 And it came about that after saying these words, Jesus went away from Galilee, and came into the parts of Judaea on the other side of Jordan.
 και εγενετο οτε ετελεσεν ο ιησους τους λογους τουτους μετρηεν απο της γαλιλαιας και ηλθεν εις τα ορια της ιουδαιας περαν του ιορδανου
- 2 Yon gwo foul moun t'ap swiv li. Lè l' rive, li geri malad yo.
 And a great number went after him; and he made them well there.
 και ηκολουθησαν αυτω οχλοι πολλοι και εθεραπευσεν αυτους εκει
- 3 ¶ Kèk farizyen pwoche bò kot Jezi pou yo wè si yo te ka pran l' nan pèlen. Yo mande li: Eske lalwa nou pèmèt yon nonm kite ak madanm li pou nenpòt ki kòz?
 And certain Pharisees came to him, testing him, and saying, Is it right for a man to put away his wife for every cause?
 και προσηλθον αυτω οι φαρισαιοι πειραζοντες αυτον και λεγοντες αυτω ει εξεστιν ανθρωπω απολυσαι την γυναικα αυτου κατα πασαν αιτιαν
- 4 Jezi reponn yo: Eske nou pa li sa ki ekri nan Liv la? Nan konmansman, lè Bondye t'ap fè moun, li te fè yo gason ak fi.
 And he said in answer, Have you not seen in the Writings, that he who made them at the first made them male and female, and said,
 ο δε αποκριθεις ειπεν αυτοις ουκ ανεγνωτε οτι ο ποιησας απ αρχης αρσεν και θηλυ εποιησεν αυτους
- 5 Apre sa li di: Se poutèt sa, gason an va kite papa l' ak manman l' pou l' mete tèt li ansanm ak madanm li. Yo tou de va fè yon sèl kò.
 For this cause will a man go away from his father and mother, and be joined to his wife; and the two will become one flesh?
 και ειπεν ενεκεν τουτου καταλειπει ανθρωπος τον πατερα και την μητερα και προσκολληθησεται τη γυναικα αυτου και εσονται οι δυο εις σαρκα μιαν
- 6 Konsa, yo pa de ankò, men yo fè yon sèl kò. Se poutèt sa, pesonn moun pa gen dwa separe sa Bondye mete ansanm.
 So that they are no longer two, but one flesh. Then let not that which has been joined by God be parted by man.
 ωστε ουκετι εισιν δυο αλλα σαρξ μια ο ουν ο θεος συνεζευξεν ανθρωπος μη χωριζετω
- 7 Farizyen yo di li: Bon, poukisa Moyiz te bay lòd pou yon nonm ekri yon papye divòs voye bay madanm li, anvan pou l' kite avè li?
 They say to him, Why then did Moses give orders that a husband might give her a statement in writing and be free from her?
 λεγουσιν αυτω τι ουν μοyses ενετειλατο δουναι βιβλιον αποστασιου και απολυσαι αυτην
- 8 Jezi reponn yo: Se paske nou gen tèt di kifè Moyiz te ban nou dwa kite ak madanm nou. Men, nan konmansman se pa t' konsa.
 He says to them, Moses, because of your hard hearts, let you put away your wives: but it has not been so from the first.
 λεγει αυτοις οτι μοyses προς την σκληροκαρδιαν υμων επετρεψεν υμιν απολυσαι τας γυναικας υμων απ αρχης δε ου γεγονεν ουτως

- 9 Mwen menm, men sa m'ap di nou: Lè yon nonm kite ak madanm li pou l' al marye ak yon lòt, li fè adiltè, esepite si se pou lenkondite li ta kite ake madanm lan.
And I say to you, Whoever puts away his wife for any other cause than the loss of her virtue, and takes another, is a false husband: and he who takes her as his wife when she is put away, is no true husband to her.
λεγω δε υμιν οτι ος αν απολυση την γυναικα αυτου ει μη επι πορνεια και γαμηση αλλην μοιχεται και ο απολελυμενην γαμησας μοιχεται
- 10 Disip li yo di li: Si se konsa bagay la ye pou yon nonm ak madanm li, pito yon nonm pa marye.
The disciples say to him, If this is the position of a man in relation to his wife, it is better not to be married.
λεγουσιν αυτω οι μαθηται αυτου ει ουτως εστιν η αιτια του ανθρωπου μετα της γυναικος ου συμφερει γαμησαι
- 11 Jezi reponn yo: Se pa tout moun ki asepte pawòl sa a. Se sèlman moun Bondye bay pouwva pou sa.
But he said to them, Not all men are able to take in this saying, but only those to whom it is given.
ο δε ειπεν αυτοις ου παντες χωρουσιν τον λογον τουτον αλλ οις δεδοται
- 12 Paske, gen anpil rezon ki ka enpoze yon nonm marye. Genyen ki fèt tou konsa: yo pa ka marye. Gen lòt, se moun ki mete yo nan eta sa a pou yo pa ka marye. Gen lòt ankò ki pa marye poutèt Peyi Wa ki nan syèl la. Si yon moun ka asepte pawòl sa a, se pou l' asepte li.
For there are men who, from birth, were without sex: and there are some who were made so by men: and there are others who have made themselves so for the kingdom of heaven. He who is able to take it, let him take it.
εισιν γαρ ευνουχοι οιτινες εκ κοιλιας μητρος εγεννηθησαν ουτως και εισιν ευνουχοι οιτινες ευνουχισθησαν υπο των ανθρωπων και εισιν ευνουχοι οιτινες ευνουχισαν εαυτους δια την βασιλειαν των ου ρανων ο δυναμενος χωρειν χωρειτω
- 13 ¶ Lè sa a, yo mennen kèk timoun piti bay Jezi pou l' te mete men l' sou tèt yo, pou l' te lapriyè pou yo. Men, disip yo t'ap di moun yo pa fè sa.
Then some people took little children to him, so that he might put his hands on them in blessing: and the disciples said sharp words to them.
τοτε προσηνεχθη αυτω παιδια ινα τας χειρας επιθη αυτοις και προσευξεται οι δε μαθηται επετιμησαν αυτοις
- 14 Jezi di yo: Kite timoun yo vin jwenn mwen non. Pa enpoze yo vini. Paske, Peyi Wa ki nan syèl la, se pou tout moun ki tankou timoun sa yo li ye.
But Jesus said, Let the little ones come to me, and do not keep them away: for of such is the kingdom of heaven.
ο δε ιησους ειπεν αφετε τα παιδια και μη κωλυετε αυτα ελθειν προς με των γαρ τουιουτων εστιν η βασιλεια των ουρανων
- 15 Li mete men l' sou tèt yo. Apre sa, li pati, li kite kote l' te ye a.
And he put his hands on them, and went away.
και επιθεις αυτοις τας χειρας επορευθη εκειθεν
- 16 ¶ Yon nonm pwoche bò kot Jezi, li di l' konsa: Mèt, ki bon bagay mwen dwe fè pou m' ka resewva lavi ki p'ap janm fini an?
And one came to him and said, Master, what good thing have I to do, so that I may have eternal life?
και ιδου εις προσελθων ειπεν αυτω διδασκαλε αγαθε τι αγαθον ποιησω ινα εχω ζωην αιωνιον
- 17 Jezi reponn li: Poukisa w'ap poze m' keksyon sou sa ki bon? Se yon sèl ki bon. Si ou vle antre nan lavi a, se pou ou fè sa kòmandman yo mande. Nonm lan mande li: Kilès kòmandman sa yo?
And he said to him, Why are you questioning me about what is good? One there is who is good: but if you have a desire to go into life, keep the rules of the law.
ο δε ειπεν αυτω τι με λεγεις αγαθον ουδεις αγαθος ει μη εις ο θεος ει δε θελεις εισελθειν εις την ζωην τηρησον τας εντολας
- 18 Jezi reponn li: Piga ou touye moun. Piga ou fè adiltè. Piga ou vòlò. Piga ou bay manti.
He says to him, Which? And Jesus said, Do not put anyone to death, Do not be untrue in married life, Do not take what is not yours, Do not give false witness,
λεγει αυτω ποιας ο δε ιησους ειπεν το ου φονευσεις ου μοιχευσεις ου κλεψεις ου ψευδομαρτυρησεις
- 19 Respekte papa ou ak manman ou. Se pou ou renmen frè parèy ou tankou ou renmen tèt pa ou.
Give honour to your father and your mother: and, Have love for your neighbour as for yourself.
τιμα τον πατερα σου και την μητερα και αγαπησεις τον πλησιον σου ως σεαυτον
- 20 Jennonm lan di li: Mwen swiv tout bagay sa yo. Kisa pou m' fè ankò?
The young man says to him, All these things have I done: what more is there?
λεγει αυτω ο νεανισκος παντα ταυτα εφυλαξαμην εκ νεοτητος μου τι ετι υστερω
- 21 Jezi di li: Si ou vle bon nèt san manke anyen, ale vann tou sa ou genyen, separe lajan an bay pòn. Lè sa a, wa gen yon richès nan syèl la. Apre sa, vin swiv mwen.
Jesus said to him, If you have a desire to be complete, go, get money for your property, and give it to the poor, and you will have wealth in heaven: and come after me.
εφη αυτω ο ιησους ει θελεις τελειος ιναι υπαγε πωλησον σου τα υπαρχοντα καιδος πτωχοις και εξεις θησαυρον εν ουρανω και δευρο ακολουθει μοι

- 22 Lè jennonm lan tande pawòl sa yo, li vin kagou, li vire do l', li ale paske li te gen anpil byen.
But hearing these words the young man went away sorrowing: for he had much property.
ακουσας δε ο νεανισκος τον λογον απηλθεν λυπουμενος ην γαρ εχων κτηματα πολλα
- 23 ¶ Lè sa a, Jezi di disip li yo: Sa m'ap di nou la a, se vre wi. Sa ap difisil nèt pou yon nonm rich antre nan Peyi Wa ki nan syèl la.
And Jesus said to his disciples, Truly I say to you, It is hard for a man with much money to go into the kingdom of heaven.
ο δε ιησους ειπεν τοις μαθηταις αυτου αμην λεγω υμιν οτι δυσκολως πλουσιος εισελυσεται εις την βασιλειαν των ουρανων
- 24 M'ap di nou sa ankò: L'ap pi fasil pou gwo bèt yo rele chamo a pase nan je yon zegwi pase pou yon nonm rich antre nan Peyi Wa ki nan syèl la.
And again I say to you, It is simpler for a camel to go through a needle's eye, than for a man with much money to go into the kingdom of God.
παλιν δε λεγω υμιν ευκοπωτερον εστιν καμηλον δια τρυπηματος ραφιδος διελθειν η πλουσιον εις την βασιλειαν του θεου εισελθειν
- 25 Lè disip yo tande sa, yo pa t' manke sezi, yo di: Nan kondisyon sa a, ki moun ki ka sove?
And the disciples, hearing this, were greatly surprised, saying, Who then may have salvation?
ακουσαντες δε οι μαθηται αυτου εξεπλησσαντο σφοδρα λεγοντες τις αρα δυναται σωθηναι
- 26 Jezi gade yo, li di: Moun pa ka fè sa, se vre. Men, pa gen anyen Bondye pa kapab fè.
And Jesus, looking at them, said, With men this is not possible; but with God all things are possible.
εμβλεψας δε ο ιησους ειπεν αυτοις παρα ανθρωποις τουτο αδυνατον εστιν παρα δε θεω παντα δυνατα εστιν
- 27 Lè sa a, Pyè di li: Men, koute non. Nou kite tout bagay pou nou swiv ou. Kisak pral rive nou?
Then Peter said to him, See, we have given up everything and have come after you; what then will we have?
τοτε αποκριθεις ο πετρος ειπεν αυτω ιδου ημεις αφηκαμεν παντα και ηκολουθησαμεν σοι τι αρα εσται ημιν
- 28 Jezi reponn yo: Se vre wi, sa m'ap di nou la a: Lè Moun Bondye voye nan lachè a va chita sou fòtèy li ak tout bèl pouvwa li, lè tout bagay va chanje nèt, nou menm k'ap swiv mwen, n'a chita sou douz fòtèy tou, pou nou ka jije douz branch ras Izrayèl la.
And Jesus said to them, Truly I say to you that in the time when all things are made new, and the Son of man is seated in his glory, you who have come after me will be seated on twelve seats, judging the twelve tribes of Israel.
ο δε ιησους ειπεν αυτοις αμην λεγω υμιν οτι υμεις οι ακολουθησαντες μοι εν τη παλιγγενεσια οταν καθιση ο υιος του ανθρωπου επι θρονου δοξης αυτου καθισεσθε και υμεις επι δωδεκα θρονους κρινοντες τας δωδεκα φυλας του ισραηλ
- 29 Nenpòt moun ki va kite kay li, osinon frè l', osinon sè l', osinon papa l', osinon manman l', osinon pitit li, osinon jaden l', poutèt mwen, moun sa a gen pou l' resevwa san (100) fwa plis pase sa, ansanm ak lavi ki p'ap janm fini an.
And everyone who has given up houses, or brothers, or sisters, or father, or mother, or child, or land, for my name, will be given a hundred times as much, and have eternal life.
και πας ος αφηκεν οικιας η αδελφους η αδελφας η πατερα η μητερα η γυναικα η τεκνα η αγρους ενεκεν του ονοματος μου εκατονταπλασιον ληφεται και ζωην αιωνιον κληρονομησει
- 30 Anpil nan moun ki devan yo va rete dèyè. Anpil nan moun ki dèyè yo va pran devan.
But a great number who are first will be last, and some who are last will be first.
πολλοι δε εσονται πρωτοι εσχατοι και εσχατοι πρωτοι
- 1 ¶ Men ki jan sa ye nan Peyi Wa ki nan syèl la: Se tankou yon mèt jaden rezen ki sot granmaten al chache moun vin travay nan jaden rezen l' lan.
For the kingdom of heaven is like the master of a house, who went out early in the morning to get workers into his vine-garden.
ομοια γαρ εστιν η βασιλεια των ουρανων ανθρωπω οικοδοεσποτη οστις εξηλθεν αμα πρωι μισθωσασθαι εργατας εις τον αμπελωνα αυτου
- 2 Li antann ak yo pou l' ba yo sa yo peye pou yon jounen travay. Li voye yo al travay nan jaden rezen an.
And when he had made an agreement with the workmen for a penny a day, he sent them into his vine-garden.
συμφωνησας δε μετα των εργατων εκ δηναριου την ημεραν απεστειλεν αυτους εις τον αμπελωνα αυτου
- 3 Li sot ankò vè nevè nan maten, li wè kèk lòt moun ki te kanpe sou plas la san yo p'ap fè anyen.
And he went out about the third hour, and saw others in the market-place doing nothing;
και εξελθων περι την τριτην ωραν ειδεν αλλους εστωτας εν τη αγορα αργους
- 4 Li di yo: Nou menm tou, nou mèt al travay nan jaden rezen m' lan, m'a peye nou pou sa n'a fè.
And he said to them, Go into the vine-garden with the others, and whatever is right I will give you. And they went to work.
κακεινοις ειπεν υπαγετε και υμεις εις τον αμπελωνα και ο εαν η δικαιον δωσω υμιν

- 5 Epi y al travay nan jaden an. Apre sa, mèl jaden an soti ankò vè midi, ak yon lòt fwa ankò vè twazè nan apremidi, li fè menm bagay la.
Again he went out about the sixth and the ninth hour, and did the same.
οι δε απηλθον παλιν εξελθων περι εκτην και εννατην ωραν εποιησεν οσαυτως
- 6 Li te vè senkè nan apremidi lè li soti ankò. Li jwenn kèk lòt moun ki te kanpe la sou plas la, li di yo: Poukisa nou rete tout jounen an la san fè anyen konsa?
And about the eleventh hour he went out and saw others doing nothing; and he says to them, Why are you here all the day doing nothing?
περι δε την ενδεκατην ωραν εξελθων ευρεν αλλους εστωτας αργους και λεγει αυτοις τι ωδε εστηκατε ολην την ημεραν αργοι
- 7 Yo reponn li: Se paske pesonn pa ban nou travay. Mèt la di yo: Enben, nou menm tou, nou mèl al travay nan jaden rezen m' lan.
They say to him, Because no man has given us work. He says to them, Go in with the rest, into the vine-garden.
λεγουσιν αυτω οτι ουδεις ημας εμισθωσατο λεγει αυτοις υπαγετε και υμεις εις τον αμπελωνα και ο εαν η δικαιον ληψεσθε
- 8 Lè solèy fin kouche, mèl jaden an di jeran l' lan: Rele travayè yo, peye yo lajan yo. Kòmanse ak sa ki te vin an dènye yo pou fini ak premye yo.
And when evening came, the lord of the vine-garden said to his manager, Let the workers come, and give them their payment, from the last to the first.
οψιας δε γενομενης λεγει ο κυριος του αμπελωνος τω επιτροπω αυτου καλεσον τους εργατας και αποδος αυτοις τον μισθον αρξαμενος απο των εσχατων εως των πρωτων
- 9 Mesye ki te antre nan travay vè senkè nan apremidi yo vini, yo chak yo resevwa lajan yon jounen travay.
And when those men came who had gone to work at the eleventh hour, they were given every man a penny.
και ελθοντες οι περι την ενδεκατην ωραν ελαβον ανα δηναριον
- 10 Lè mesye ki te la depi granmaten yo vin rive, yo te kwè yo tapral resevwa plis. Men, yo chak resevwa lajan yon jounen travay tou.
Then those who came first had the idea that they would get more; and they, like the rest, were given a penny.
ελθοντες δε οι πρωτοι ενομισαν οτι πλειονα ληψονται και ελαβον και αυτοι ανα δηναριον
- 11 Lè yo resevwa lajan an, yo tonbe bougonnen sou do mèl jaden an.
And when they got it, they made a protest against the master of the house,
λαβοντες δε εγογγυζον κατα του οικοδεσποτου
- 12 Yo di konsa: Moun sa yo vin an dènye, yo travay yon sèl ti moman, epi ou peye yo menm lajan ak nou ki fatigue kò n' travay tout jounen an anba chalè solèy la.
Saying, These last have done only one hour's work, and you have made them equal to us, who have undergone the hard work of the day and the burning heat.
λεγοντες οτι ουτοι οι εσχατοι μιαν ωραν εποιησαν και ισους ημιν αυτοις εποιησας τοις βαστασασιν το βαρος της ημερας και τον καυσωνα
- 13 Mèt la reponn yonn nan yo: Zanmi, mwen pa fè ou okenn lenjistis. Nou te antann pou yon pri, pa vre?
But he in answer said to one of them, Friend, I do you no wrong: did you not make an agreement with me for a penny?
ο δε αποκριθεις ειπεν ενι αυτων εταιρε ουκ αδικω σε ουχι δηναριον συνεφωνησας μοι
- 14 Enben, pran lajan ou, al fè wout ou. Se mwen menm ki vle bay moun ki vin an dènye yo menm lajan avè ou.
Take what is yours, and go away; it is my pleasure to give to this last, even as to you.
αρον το σον και υπαγε θελω δε τουτω τω εσχατω δουναι ως και σοι
- 15 Eske m' pa gen dwa fè sa m' vle ak lajan mwen? Osinon, èske sa fè ou mal si m' gen bon kè?
Have I not the right to do as seems good to me in my house? or is your eye evil, because I am good?
η ουκ εξεστιν μοι ποιησαι ο θελω εν τοις εμοις ει ο οφθαλμος σου πονηρος εστιν οτι εγω αγαθος ειμι
- 16 Apre sa, Jezi di yo ankò: Se konsa moun ki dèyè yo va pran devan, moun ki devan yo va rete dèyè nèt.
So the last will be first, and the first last.
ουτως εσονται οι εσχατοι πρωτοι και οι πρωτοι εσχατοι πολλοι γαρ εισιν κλητοι ολιγοι δε εκλεκτοι
- 17 ¶ Apre sa, Jezi t'ap moute Jerizalèm. Antan li t'ap mache sou wout la, li pran douz disip li yo apa, li di yo:
And when Jesus was going up to Jerusalem, he took the twelve disciples on one side, and said to them,
και αναβαινων ο ιησους εις ιεροσολυμα παρελαβεν τους δωδεκα μαθητας κατ ιδιαν εν τη οδω και ειπεν αυτοις
- 18 Tande. Men n'ap moute Jerizalèm kote yo pral lage m', mwen menm Moun Bondye voye nan lachè a, nan men chèf prèt yo ansanm ak dirèktè lalwa yo. Yo pral kondannen m' amò,
See, we go up to Jerusalem; and the Son of man will be given into the hands of the chief priests and scribes; and they will give orders for him to be put to death,
ιδου αναβαινομεν εις ιεροσολυμα και ο υιος του ανθρωπου παραδοθησεται τοις αρχιερευσιν και γραμματευσιν και κατακρινουσιν αυτον θανατω

- 19 y'ap lage m' bay moun lòt nasyon yo. Etranje sa yo pral pase m' nan rizib, yo pral bat mwen ak kout fwèt, apre sa yo pral kloure m' sou yon kwa. Men, sou twa jou, m'a leve soti vivan nan lanmò.
And will give him up to the Gentiles to be made sport of and to be whipped and to be put to death on the cross: and the third day he will come back again from the dead.
και παραδωσουσιν αυτον τοις εθνεσιν εις το εμπαιξει και μαστιγωσαι και σταυρωσαι και τη τριτη ημερα αναστησεται
- 20 ¶ Lè sa a, manman pitit Zebede yo pwoche bò kote Jezi ak pitit li yo. Li bese tèt li byen ba devan Jezi pou mande l' yon favè.
Then the mother of the sons of Zebedee came to him with her sons, giving him worship and making a request of him.
τοτε προσηλθεν αυτω η μητηρ των υιων ζεβεδαιου μετα των υιων αυτης προσκυνουσα και αιτουσα τι παρ αυτου
- 21 Jezi di li: Kisa ou vle? Madanm lan reponn: Men de pitit mwen yo. Bay lòd pou yo chita, yonn sou bò dwat ou, lòt la sou bò gòch ou, lè ou va wa.
And he said to her, What is your desire? She says to him, Let my two sons be seated, the one at your right hand, and the other at your left, in your kingdom.
ο δε ειπεν αυτη τι θελεις λεγει αυτω ειπε ινα καθισωσιν ουτοι οι δυο υιοι μου εις εκ δεξιων σου και εις εξ ευωνυμων εν τη βασιλεια σου
- 22 Jezi reponn li? Nou pa konnen sa n'ap mande la a. Eske nou kapab bwè nan menm gode doulè mwen gen pou m' bwè a? Yo di li: Nou kapab.
But Jesus made answer and said, You have no idea what you are requesting. Are you able to take of the cup which I am about to take?
αποκριθεις δε ο ιησους ειπεν ουκ οιδατε τι αιτεισθε δυνασθε πινει το ποτηριον ο εγω μελλω πινειν και το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι λεγουσιν αυτω δυναμεθα
- 23 Jezi reponn yo: Se vre. n'a bwè nan gode m' lan. Men, kanta pou chita sou bò dwat osinon sou bò gòch mwen an, se pa mwen ki bay sa. Plas sa yo, Papa m' rezève yo pou moun li vle.
They say to him, We are able. He says to them, Truly, you will take of my cup: but to be seated at my right hand and at my left is not for me to give, but it is for those for whom my Father has made it ready.
και λεγει αυτοις το μεν ποτηριον μου πιεσθε και το βαπτισμα ο εγω βαπτιζομαι βαπτισθησεσθε το δε καθισαι εκ δεξιων μου και εξ ευωνυμων μου ουκ εστιν εμιν δουναι αλλ. οις ητοιμασται υπο του πατρος μου
- 24 Lè dis lòt disip yo tande sa, yo pa t' manke fache sou de frè yo.
And when it came to the ears of the ten, they were angry with the two brothers.
και ακουσαντες οι δεκα ηγανακτησαν περι των δυο αδελφων
- 25 Jezi rele yo, li di yo: Nou konnen ki jan chèf nasyon yo trete pèp la tankou esklav. Grannèg yo renmen fè moun santi jan yo gen pouvwa.
But Jesus said to them, You see that the rulers of the Gentiles are lords over them, and their great ones have authority over them.
ο δε ιησους προσκαλεσαμενος αυτους ειπεν οιδατε οτι οι αρχοντες των εθνων κατακυριευουσιν αυτων και οι μεγαλοι κατεξουσιαζουσιν αυτων
- 26 Men, se pa konsa pou sa fèt nan mitan nou. Okontrè, si yonn nan nou ta vle vin grannèg, se pou l' sèvi nou tout.
Let it not be so among you: but if anyone has a desire to become great among you, let him be your servant;
ουχ ουτως δε εσται εν υμιν αλλ. ος εαν θελη εν υμιν μεγας γενεσθαι εστω υμων διακονος
- 27 Si yonn nan nou ta vle chèf, se pou l' esklav nou tout.
And whoever has a desire to be first among you, let him take the lowest place:
και ος εαν θελη εν υμιν ειναι πρωτος εστω υμων δουλος
- 28 Se konsa, mwen menm, Moun Bondye voye nan lachè a, mwen pa vini pou moun rann mwen sèvis, men mwen vini pou m' rann moun sèvis. Wi, mwen vin bay lavi m' pou peye delivrans anpil moun.
Even as the Son of man did not come to have servants, but to be a servant, and to give his life for the salvation of men.
ωσπερ ο υιος του ανθρωπου ουκ ηλθεν διακονηθηναι αλλα διακονησαι και δουναι την ψυχην αυτου λυτρον αντι πολλων
- 29 ¶ Antan yo t'ap soti lavil Jeriko, yon gwo foul moun pran swiv Jezi.
And when they were going out from Jericho, a great number went after him.
και εκπορευομενων αυτων απο ιεριχω ηκολουθησεν αυτω οχλος πολυς
- 30 Te gen de avèg chita bò chemen an. Yo annik tande se Jezi ki t'ap pase, yo pran rele: Mèt, pitit David la, pitye pou nou.
And two blind men seated by the wayside, when they had the news that Jesus was going by, gave a loud cry, saying, Lord, Son of David, have mercy on us.
και ιδου δυο τυφλοι καθημενοι παρα την οδον ακουσαντες οτι ιησους παραγει εκραξαν λεγοντες ελεησον ημας κυριε υιος δαβιδ
- 31 Moun yo t'ap kouri dèyè yo pou fè yo pe bouch yo. Men, yo t'ap rele pi rèd: Mèt, pitit David la, gen pitye pou nou!
And the people gave them orders to be quiet; but they went on crying even louder, Lord, Son of David, have mercy on us.
ο δε οχλος επιτιμησεν αυτοις ινα σιωπησωσιν οι δε μειζον εκραζον λεγοντες ελεησον ημας κυριε υιος δαβιδ

- 32 Jezi rete, li rele avèg yo, li mande yo: Kisa nou vle m' fè pou nou?
 And Jesus, stopping, sent for them, and said, What would you have me do to you?
 και στας ο ιησους εφωνησεν αυτους και ειπεν τι θελετε ποιησω υμιν
- 33 Yo di li: Mèt, fè nou wè nan je nou ankò.
 They say to him, Lord, that our eyes may be open.
 λεγουσιν αυτω κυριε ινα ανοιχθωσιν ημων οι οφθαλμοι
- 34 Kè Jezi fè l' mal pou yo, li manyen je yo. Menm lè a de mesye yo wè, epi yo swiv Jezi.
 And Jesus, being moved with pity, put his fingers on their eyes: and straight away they were able to see, and went after him.
 σπλαγχμισθεις δε ο ιησους ηψατο των οφθαλμων αυτων και ευθεως ανεβλεψαν αυτων οι οφθαλμοι και ηκολουθησαν αυτω
- 1 ¶ Yo t'ap pwoche bò lavil Jerizalèm, yo te gen tan rive nan bouk Bètfaje, toupren mòn Oliv la. Lè sa a, Jezi voye de nan disip li yo,
 And when they were near Jerusalem, and had come to Beth-phage, to the Mountain of Olives, Jesus sent two disciples,
 και οτε ηγγισαν εις ιεροσολυμα και ηλθον εις βηθφαγη προς το ορος των ελαιων τοτε ο ιησους απεστειλεν δυο μαθητας
- 2 li di yo: Ale nan bouk ki devan nou an. Kou n'a rive, n'a jwenn yon manman bourik mare, ak yon jenn ti bourik avèk li. Lage yo, mennen yo ban mwen.
 Saying to them, Go into the little town in front of you, and straight away you will see an ass with a cord round her neck, and a young one with her; let them loose and come with them to me.
 λεγων αυτοις πορευθητε εις την κωμην την απεναντι υμων και ευθεως ευρησετε ονον δεδεμενην και πωλον μετ αυτης λυσαντες αγαγετε μοι
- 3 Si yon moun di nou kichòy, n'a reponn: Se Mèt la ki bezwen yo. Menm lè a, la kite nou ale ak yo.
 And if anyone says anything to you, you will say, The Lord has need of them; and straight away he will send them.
 και εαν τις υμιν ειπη τι ερειτε οτι ο κυριος αυτων χρειαυ εχει ευθεως δε αποστειλει αυτους
- 4 Sa te rive konsa pou pawòl pwofèt la te di a te ka rive vre:
 Now this took place so that these words of the prophet might come true,
 τουτο δε ολον γεγονεν ινα πληρωθη το ρηθεν δια του προφητου λεγοντος
- 5 Ale di moun lavil Siyon yo: Gade, men wa nou an ap vin jwenn nou. Li san lògèy, li moute yon bourik, yon ti bourik dèyè manman.
 Say to the daughter of Zion, See, your King comes to you, gentle and seated on an ass, and on a young ass.
 ειπατε τη θυγατρι σιων ιδου ο βασιλευς σου ερχεται σοι πραυς και επιβεβηκως επι ονον και πωλον υιον υποζυγιου
- 6 Disip yo ale, yo fè tou sa Jezi te bay yo lòd fè a.
 And the disciples went and did as Jesus had given them orders,
 πορευθεντες δε οι μαθηται και ποιησαντες καθως προσεταξεν αυτοις ο ιησους
- 7 Yo mennen manman bourik la ak jenn ti bourik la, yo mete rad yo sou bèt yo, epi Jezi moute chita.
 And got the ass and the young one, and put their clothing on them, and he took his seat on it.
 ηγαγον την ονον και τον πωλον και επεθηκαν επανω αυτων τα ιματια αυτων και επεκαθισεν επανω αυτων
- 8 Yon foul moun te tann rad yo atè sou tout chemen an. Gen lòt menm ki te koupe branch bwa, yo mete yo atè nan chemen an.
 And all the people put their clothing down in the way; and others got branches from the trees, and put them down in the way.
 ο δε πλειστος οχλος εστρωσαν εαυτων τα ιματια εν τη οδω αλλοι δε εκοπτον κλαδους απο των δενδρων και εστρωννυον εν τη οδω
- 9 Ni foul moun ki t'ap mache devan Jezi a, ni moun ki t'ap mache dèyè l' yo, yo tout t'ap rele: Lwanj pou Pitit David la! Benediksyon pou Moun ki vini nan non Mèt la. Lwanj pou Bondye jouk anwo nan syèl la!
 And those who went before him, and those who came after, gave loud cries, saying, Glory to the Son of David: A blessing on him who comes in the name of the Lord: Glory in the highest.
 οι δε οχλοι οι προαγοντες και οι ακολουθουντες εκραζον λεγοντες ωσαννα τω υιω δαβιδ ευλογημενος ο ερχομενος εν ονοματι κυριου ωσαννα εν τοις υψιστοις
- 10 Lè Jezi antre lavil Jerizalèm, tout lavil la te tèt anba. Moun yo t'ap mande: Ki moun nonm sa a ye menm?
 And when he came into Jerusalem, all the town was moved, saying, Who is this?
 και εισελθοντος αυτου εις ιεροσολυμα εσεισθη πασα η πολις λεγουσα τις εστιν ουτος
- 11 Foul moun yo menm t'ap reponn yo: Se pwofèt Jezi, moun Nazarèt nan peyi Galile a.
 And the people said, This is the prophet Jesus, from Nazareth of Galilee.
 οι δε οχλοι ελεγον ουτος εστιν ιησους ο προφητης ο απο ναζαρετ της γαλιλαιας

- 12 ¶ Jezi antre nan tanp Bondye a, li chase tout moun ki t'ap vann ak tout moun ki t'ap achte nan tanp lan. Li chavire tab moun ki t'ap chanje lajan yo ansanm ak chèz moun ki t'ap vann pijon yo.
And Jesus went into the Temple and sent out all who were trading there, overturning the tables of the money-changers and the seats of those trading in doves.
 και εισηλθεν ο ιησους εις το ιερον του θεου και εξεβαλεν παντας τους πωλουντας και αγοραζοντας εν τω ιερω και τας τραπεζας των κολλυβιστων κατεστρεψεν και τας καθεδρας των πωλουντων τας περιστρας
- 13 Apre sa, li di yo; Men sa ki ekri: y'a rele kay mwen an kay kote pou moun vin lapriyè nan pye m'. Men nou menm, nou fè l' tounen yon kachèt pou vòlè.
And he said to them, It is in the Writings, My house is to be named a house of prayer, but you are making it a hole of thieves.
 και λεγει αυτοις γεγραπτα ο οικος μου οικος προσευχης κληθησεται υμεις δε αυτον εποισατε σπηλαιον ληστων
- 14 Kèk avèk ak kèk enfim nan pye pwoche bò kote Jezi nan tanp lan. Li geri yo.
And the blind and the broken in body came to him in the Temple, and he made them well.
 και προσηλθον αυτω τυφλοι και χωλοι εν τω ιερω και εθεραπευσεν αυτους
- 15 Men, chèf prèt yo ak dirèktè lalwa yo te fache anpil lè yo wè bèl bagay li t'ap fè, lè yo tande timoun yo ki t'ap rele nan tanp lan: Lwanj pou Pitit David la!
But when the chief priests and the scribes saw the works of power which he did, and the children crying out in the Temple, Glory to the son of David, they were angry and said to him,
 ιδοντας δε οι αρχιερεις και οι γραμματαις τα θαυμασια α εποισεν και τους παιδας κραζοντας εν τω ιερω και λεγοντας ωσαννα τω υιο δαβιδ ηγανακτησαν
- 16 Yo di Jezi konsa: Eske ou pa tande sa y'ap di? Jezi reponn yo: M' tande wi. Eske nou pa janm li pawòl sa a nan Liv la: Ou fè timoun piti ak tibebe nan tete fè gwo lwanj pou ou?
Have you any idea what these are saying? And Jesus said to them, Yes: have you not seen in the Writings, From the lips of children and babies at the breast you have made your praise complete?
 και ειπον αυτω ακουεις τι ουτοι λεγουσιν ο δε ιησους λεγει αυτοις ναι ουδεποτε ανεγνωτε οτι εκ στοματος νηπιων και θηλαζοντων κατηρτισω αινον
- 17 Apre sa, li kite yo, li soti lavil la, li ale Betani. Se la li pase nwit lan.
And he went away from them, and went out of the town to Bethany, and was there for the night.
 και καταλιπων αυτους εξηλθεν εξω της πολεως εις βηθανιαν και ηυλισθη εκει
- 18 ¶ Nan denmen maten, antan yo t'ap tounen lavil Jerizalèm, Jezi te grangou.
Now in the morning when he was coming back to the town, he had a desire for food.
 πρωιας δε επαναγων εις την πολιν επεινασεν
- 19 Li wè yon pye fig frans bò wout la, li pwoche bò kote l'. Men se fèy ase li jwenn. Lè sa a, Jezi di pye fig frans lan: Ou p'ap janm donner ankò. Menm lè a, pye fig frans lan cheche.
And seeing a fig-tree by the wayside, he came to it, and saw nothing on it but leaves only; and he said to it, Let there be no fruit from you from this time forward for ever. And straight away the fig-tree became dry and dead.
 και ιδων συκιη μιαν επι της οδου ηλθεν επ αυτην και ουδεν ευρεν εν αυτη ει μη φυλλα μονον και λεγει αυτη μηκετι εκ σου καρπος γενηται εις τον αιωνα και εξηρανθη παραχρημα η συκιη
- 20 Lè disip yo wè sa, yo pa t' manke sezi, yo di li: Kouman pye fig frans lan fè vin chèch nan yon ti moman?
And when the disciples saw it they were surprised, saying, How did the fig-tree become dry in so short a time?
 και ιδοντας οι μαθηται εθαυμασαν λεγοντες πως παραχρημα εξηρανθη η συκιη
- 21 Jezi reponn yo: Sa m'ap di nou la a, se vre wi: Si nou te gen konfyans nan Bondye, si nou pa t' gen doutans nan kè nou, se pa sèlman sak rive pye fig frans lan nou ta fè. Men, nou ta ka di mòn sa a: Wete kò ou la. Ale jete tèt ou nan lannè. Sa ta fèt vre.
And Jesus in answer said to them, Truly I say to you, If you have faith, without doubting, not only may you do what has been done to the fig-tree, but even if you say to this mountain, Be taken up and put into the sea, it will be done.
 αποκριθεις δε ο ιησους ειπεν αυτοις αμην λεγω υμιν εαν εχητε πιστιν και μη διακριθητε ου μονον το της συκης ποιησετε αλλα καν τω ορει τουτω ειπητε αρθητι και βληθητι εις την θαλασσαν γενησεται
- 22 Si nou gen konfyans nan Bondye, n'a resewva tou sa n'a mande l' lè n'ap lapriyè.
And all things, whatever you make request for in prayer, having faith, you will get.
 και παντα οσα αν αιτησητε εν τη προσευχη πιστευοντες ληψεσθε
- 23 ¶ Jezi antre nan tanp lan, li t'ap moutre moun yo anpil bagay. Chèf prèt yo avèk chèf fanmi ki t'ap dirije pèp jwif la vin di li: Ki dwa ou genyen pou w'ap fè tout bagay sa yo? Kilès ki ba ou otorite sa a?
And when he had come into the Temple, the chief priests and those in authority over the people came to him while he was teaching, and said, By what authority do you do these things? and who gave you this authority?
 και ελθοντι αυτω εις το ιερον προσηλθον αυτω διδασκοντι οι αρχιερεις και οι πρεσβυτεροι του λαου λεγοντες εν ποια εξουσια ταυτα ποιεις και τις σοι εδωκεν την εξουσιαν ταυτην

- 24 Jezi reponn yo: M'ap poze nou yon keksyon mwen menm tou. Si nou reponn mwen, m'a di nou ki dwa mwen genyen pou m' fè bagay sa yo.
 And Jesus said to them in answer, I will put one question to you, and if you give me the answer, I will say by what authority I do these things.
 αποκριθεις δε ο ιησους ειπεν αυτοις ερωτησω υμας καγω λογον ενα ον εαν ειπητε μοι καγω υμιν ερω εν ποια εξουσια ταυτα ποιω
- 25 Ki moun ki te voye Jan batize moun? Bondye osinon moun? Men, yonn t'ap di lòt konsa: Si nou reponn: Se Bondye ki te voye l', la mande nou poukisa nou pa t' kwè l'.
 The baptism of John, where did it come from? from heaven or from men? And they were reasoning among themselves, saying, If we say, From heaven; he will say to us, Why then did you not have faith in him?
 το βαπτισμα ιωαννου ποθεν ην εξ ουρανου η εξ ανθρωπων οι δε διελογιζοντο παρ εαυτοις λεγοντες εαν ειπωμεν εξ ουρανου ερει ημιν διατι ουν ουκ επιστευσατε αυτο
- 26 Si nou reponn: Se moun ki te voye l', afè nou p'ap bon ak foul moun yo, paske yo tout te pran Jan Batis pou yon bon pwofèt.
 But if we say, From men; we are in fear of the people, because all take John to be a prophet.
 εαν δε ειπωμεν εξ ανθρωπων φοβουμεθα τον οχλον παντες γαρ εχουσιν τον ιωαννην ως προφητην
- 27 Apre sa, yo reponn Jezi: Nou pa konnen. Jezi di yo: Enben, mwen menm tou, mwen p'ap di nou ki dwa mwen genyen pou m' fè bagay sa yo.
 And they made answer and said, We have no idea. Then he said to them, And I will not say to you by what authority I do these things.
 και αποκριθεντες τω ιησου ειπον ουκ οιδαμεν εφη αυτοις και αυτος ουδε εγω λεγω υμιν εν ποια εξουσια ταυτα ποιω
- 28 ¶ Sa nou konprann nan sa? Vwala se te yon nonm ki te gen de pitit gason. Li pale ak pi gran an, li di l': Pitit mwen, jòdi a al travay nan jaden rezen an.
 But how does it seem to you? A man had two sons; and he came to the first, and said, Son, go and do work today in the vine-garden.
 τι δε υμιν δοκει ανθρωπος ειχεν τεκνα δυο και προσελθων τω πρωτω ειπεν τεκνον υπαγε σημερον εργαζου εν τω αμπελωνι μου
- 29 Pitit la reponn li: Non, mwen pa vle! Men, pita li chanje lide, li ale.
 And he said in answer, I will not: but later, changing his decision, he went.
 ο δε αποκριθεις ειπεν ου θελω υστερον δε μεταμεληθεις απηλθεν
- 30 Apre sa, papa a pale ak lòt pi piti a, li di l' menm bagay la. Pi piti a reponn li: Wi, papa. Men, li pa janm mete pye li.
 And he came to the second and said the same. And he made answer and said, I go, sir: and went not.
 και προσελθων τω δευτερω ειπεν ωσαντως ο δε αποκριθεις ειπεν εγω κυριε και ουκ απηλθεν
- 31 Kilès nan de pitit yo ki fè volonte papa a? Yo reponn li: Pi gran an. Lè sa a, Jezi di yo: Sa m'ap di nou la a, se vre wi: Pèseptè kontribisyon ak fanm movèz vi yo va antre nan Peyi kote Bondye wa a anvan nou.
 Which of the two did his father's pleasure? They say, The first. Jesus said to them, Truly I say to you, that tax-farmers and loose women are going into the kingdom of God before you.
 τις εκ των δυο εποιησεν το θελημα του πατρος λεγουσιν αυτο ο πρωτος λεγει αυτοις ο ιησους αμην λεγω υμιν οτι οι τελωνα και αι πορναι προαγουσιν υμας εις την βασιλειαν του θεου
- 32 Paske, lè Jan Batis te vin bò kote nou, lè li t'ap moutre nou jan pou nou viv dwat devan Bondye a, nou pa t' kwè li. Men, pèseptè kontribisyon ak fanm movèz vi yo te kwè li. Malgre nou te wè sa, nou pa t' chanje lide nou pou n' te kwè nan li tou.
 For John came to you in the way of righteousness, and you had no faith in him, but the tax-farmers and the loose women had faith in him: and you, when you saw it, did not even have regret for your sins, so as to have faith in him.
 ηλθεν γαρ προς υμας ιωαννης εν οδω δικαιοσυνης και ουκ επιστευσατε αυτο οι δε τελωνα και αι πορναι επιστευσαν αυτο υμεις δε ιδοντες ου μετεμεληθητε υστερον του πιστευσαι αυτο
- 33 ¶ Koute yon lòt parabol. Vwala se te yon nonm ki te gen anpil tè. Li plante yon jaden rezen. Li fèmen l' ak yon lantouraj, li foye yon basen pou krase rezen yo. Li bati yon kay pou moun k'ap veye jaden an. Apre sa, li antann li avèk kèk moun pou okipe jaden an pou li, lèfini li pati, li al nan vwayaj.
 Give ear to another story. A master of a house made a vine garden, and put a wall round it, and made a place for crushing out the wine, and made a tower, and let it out to field-workers, and went into another country.
 αλλην παραβολην ακουσατε ανθρωπος τις ην οικοδεσποτης οστις εφυτευσεν αμπελωνα και φραγμαον αυτο περιεθηκεν και ωρυξεν εν αυτο ληνον και οικοδομησεν πυργον και εξεδото αυτον γεωργοις και απεδημησεν
- 34 Lè sezon rekòt rezen an rive, li voye domestik li yo chache rezen pa l' bò kote jeran yo.
 And when the time for the fruit came near, he sent his servants to the workmen, to get the fruit.
 οτε δε ηγγισεν ο καιρος των καρπων απεστειλεν τους δουλους αυτου προς τους γεωργους λαβειν τους καρπους αυτου
- 35 Jeran yo mete men sou domestik yo, yo bat yonn byen bat, yo touye yon lòt, yo touye yon twazyèm ak kout wòch.
 And the workmen made an attack on his servants, giving blows to one, putting another to death, and stoning another.
 και λαβοντες οι γεωργοι τους δουλους αυτου ον μεν εδειραν ον δε απεκτειναν ον δε ελιθοβολησαν

- 36 Mèt jaden an voye lòt domestik ankò, pi plis pase premye fwa a. Jeran yo maltrete yo menm jan an.
Again, he sent other servants more in number than the first: and they did the same to them.
παλιν απεστειλεν άλλους δούλους πλειονας των πρώτων και εποησαν αυτοις οσαυτως
- 37 Apre sa, li voye pwòp pitit gason l' bò kote yo andènye. Li t'ap di nan kè l': Omwens y'a gen respè pou pitit mwen an.
But after that he sent his son to them, saying, They will have respect for my son.
υστερον δε απεστειλεν προς αυτους τον υιον αυτου λεγων εντραπησονται τον υιον μου
- 38 Men, lè jeran yo wè pitit la, yonn di lòt: Men eritye a. Vini non, ann touye li. Konsa, jaden an va vin pou nou.
But when the workmen saw the son, they said among themselves, This is he who will one day be the owner of the property; come, let us put him to death and take his heritage.
οι δε γεωργοι ιδοντες τον υιον ειπον εν εαυτοις ουτος εστιν ο κληρονομος δευτε αποκτεινωμεν αυτον και κατασχωμεν την κληρονομιαν αυτου
- 39 Yo mete men sou li, yo jete l' lòt bò jaden an, yo touye li.
And they took him and, driving him out of the vine-garden, put him to death.
και λαβοντες αυτον εξεβαλον εξω του αμπελωνος και απεκτειναν
- 40 Bon, lè mèt jaden rezen an vini, kisa li va fè jeran sa yo?
When, then, the lord of the vine-garden comes, what will he do to those workmen?
οταν ουν ελθη ο κυριος του αμπελωνος τι ποιησει τοις γεωργοις εκεινοις
- 41 Yo reponn li: Li p'ap gen pitye pou yo. La fè touye malveyan sa yo, la pran jaden rezen an bay lòt jeran ki va ba l' pòsyon pa l' nan rekòt la lè sezon an va rive.
They say to him, He will put those cruel men to a cruel death, and will let out the vine-garden to other workmen, who will give him the fruit when it is ready.
λεγουσιν αυτω κακους κακως απολεσει αυτους και τον αμπελωνα εκδοσεται αλλοις γεωργοις οιτινες αποδωσουσιν αυτω τους καρπους εν τοις καιροις αυτων
- 42 Apre sa, Jezi di yo: Eske nou pa janm li pawòl sa yo nan Liv la? Wòch moun ki t'ap bati yo te voye jete a, se li menm ki tounen wòch ki kenbe kay la. Sa se travay Mèt la. Se bèl bagay pou nou wè sa.
Jesus says to them, Did you never see in the Writings, The stone which the builders put on one side, the same has been made the chief stone of the building: this was the Lord's doing, and it is a wonder in our eyes?
λεγει αυτοις ο ιησους ουδεποτε ανεγνωτε εν ταις γραφαις λιθον ον απεδοκιμασαν οι οικοδομουντες ουτος εγενηθη εις κεφαλην γωνιας παρα κυριου εγενετο αυτη και εστιν θαυμαστη εν οφθαλμοις ημων
- 43 Se poutèt sa mwen di nou: y'a wete Peyi kote Bondye Wa a nan men nou, y'a pran l' bay moun yon lòt nasyon ki va bay rannman pou Peyi Wa a.
For this reason I say to you, The kingdom of God will be taken away from you, and will be given to a nation producing the fruits of it.
δια τουτο λεγω υμιν οτι αρθησεται αφ υμων η βασιλεια του θεου και δοθησεται εθνει ποιουντι τους καρπους αυτης
- 44 Moun ki bite sou wòch sa a gen pou kase ren li. Men, si se wòch la menm ki tonbe sou li, li gen pou l' kraze l' an miyèt moso.
Any man falling on this stone will be broken, but he on whom it comes down will be crushed to dust.
και ο πεσων επι τον λιθον τουτον συνθλασθησεται εφ ον δ αν πεση λικμησει αυτον
- 45 Lè chèf prèt yo ak farizyen yo tande parabòl sa yo, yo vin konprann se pou yo Jezi t'ap pale.
And when his stories came to the ears of the chief priests and the Pharisees, they saw that he was talking of them.
και ακουσαντες οι αρχιερεις και οι φαρισαιοι τας παραβολας αυτου εγνωσαν οτι περι αυτων λεγει
- 46 Lè sa a, yo t'ap chache yon jan pou mete men sou li. Men, yo te pè foul moun yo ki te pran Jezi pou yon bon pwofèt.
And though they had a desire to take him, they were in fear of the people, because in their eyes he was a prophet.
και ζητουντες αυτον κρατησαι εφοβηθησαν τους οχλους επειδη ως προφητην αυτον ειχον
- 1 ¶ Antan Jezi t'ap pale ak moun yo, li pran rakonte yo yon lòt parabòl:
And Jesus, talking to them again in stories, said:
και αποκριθεις ο ιησους παλιν ειπεν αυτοις εν παραβολαις λεγων
- 2 Nan Peyi Wa ki nan syèl la, se tankou yon wa ki t'ap fete nòs pitit gason li.
The kingdom of heaven is like a certain king, who made a feast when his son was married,
ομοιωθη η βασιλεια των ουρανων ανθρωπω βασιλει οστις εποησεν γαμους τω υιω αυτου

- 3 Li voye domestik li yo rele moun ki te envite nan nòs la. Men, yo yonn pa t' vle vini.
And sent out his servants to get in the guests to the feast: and they would not come.
 και απεστειλεν τους δουλους αυτου καλεσαι τους κεκλημενους εις τους γαμους και ουκ ηθελον ελθειν
- 4 Lè sa a, wa a voye lòt domestik, li di yo: Ale di envite yo manje a pare koulye a. Mwen gen tan fè touye towò bèt mwen yo ak lòt bèt gra mwen yo. Tout bagay pare. vin nan nòs la.
Again he sent out other servants, with orders to say to the guests, See, I have made ready my feast: my oxen and my fat beasts have been put to death, and all things are ready: come to the feast.
 παλιν απεστειλεν άλλους δουλους λεγων ειπατε τοις κεκλημενοις ιδου το αριστον μου ητοιμασα οι ταυροι μου και τα σιτιστα τεθυμενα και παντα ετοιμα δευτε εις τους γαμους
- 5 Men, envite yo pa fè ka sa l' voye di yo a, y al okipe zafè yo. Yonn ladan yo ale nan jaden l', yon lòt ale nan trafik li.
But they gave no attention, and went about their business, one to his farm, another to his trade:
 οι δε αμελησαντες απηλθον ο μεν εις τον ιδιον αγρον ο δε εις την εμποριαν αυτου
- 6 Gen ladan yo ki pran domestik yo, yo maltrete yo, yo touye yo.
And the rest put violent hands on his servants, and did evil to them, and put them to death.
 οι δε λοιποι κρατησαντες τους δουλους αυτου υβρισαν και απεκτειναν
- 7 Wa a fè yon gwo kòlè, li voye sòlda l' yo touye ansasen yo. Apre sa, li fè mete dife nan lavil yo a.
But the king was angry; and he sent his armies, and those who had put his servants to death he gave to destruction, burning down their town with fire.
 ακουσας δε ο βασιλευς ωργισθη και πεμψας τα στρατευματα αυτου απωλεσεν τους φονεις εκεινους και την πολιν αυτων ενεπρησεν
- 8 Lè sa a, li di domestik li yo: Manje nòs la pare, men moun ki te envite yo pa t' merite sa.
Then he said to his servants, The feast is ready but the guests were not good enough.
 τοτε λεγει τοις δουλους αυτου ο μεν γαμος ετοιμος εστιν οι δε κεκλημενοι ουκ ησαν αξιοι
- 9 Ale sou granchemen, envite tout moun nou jwenn pou yo vini nan nòs la.
Go then to the cross-roads, and get all those whom you see to come to the bride-feast.
 πορευεσθε ουν επι τας διεξοδους των οδων και οσους αν ευρητε καλεσατε εις τους γαμους
- 10 Domestik yo ale nan tout granchemen, yo sanble tout moun yo jwenn, ni move ni bon. Konsa, kote yo t'ap fè nòs la te plen moun.
And those servants went out into the streets, and got together all those whom they came across, bad and good: and the feast was full of guests.
 και εξελθοντες οι δουλοι εκεινοι εις τας οδους συνηγαγον παντας οσους ευρον πονηρους τε και αγαθους και επλησθη ο γαμος ανακειμενων
- 11 Wa a vin antre pou wè envite yo. Je l' al tonbe sou yon nonm ki pa t' abiye ak rad nòs la.
But when the king came in to see the guests, he saw there a man who had not on a guest's robe;
 εισελθων δε ο βασιλευς θεασασθαι τους ανακειμενους ειδεν εκει ανθρωπον ουκ ενδεδυμενον ενδυμα γαμου
- 12 Wa a di li: Zanmi, kouman ou fè antre isit la san ou pa mete rad nòs la sou ou? Nonm lan pa di yon mo.
And he says to him, Friend, how came you in here not having a guest's robe? And he had nothing to say.
 και λεγει αυτω εταιρε πως εισηλθες ωδε μη εχων ενδυμα γαμου ο δε εφιωθη
- 13 Wa a di domestik li yo: Mare de pye l' ak de men l', voye l' jete deyò nan fènwa a. Se la la gen pou l' kriye, pou l' manje dan li.
Then the king said to the servants, Put cords round his hands and feet and put him out into the dark; there will be weeping and cries of sorrow.
 τοτε ειπεν ο βασιλευς τοις διακονους δησαντες αυτου ποδας και χειρας αρατε αυτον και εκβαλετε εις το σκοτος το εξωτερον εκει εσται ο κλαυθμος και ο βρυγμος των οδοντων
- 14 Paske, yo envite anpil moun, men se de twa ase y'a chwazi.
For out of all to whom the good news has come, only a small number will get salvation.
 πολλοι γαρ εισιν κλητοι ολιγοι δε εκλεκτοι
- 15 ¶ Lè sa a, farizyen yo ale, yo mete tèt yo ansanm pou wè ki jan yo ta ka pran pawòl nan bouch Jezi pou akize li.
Then the Pharisees went and had a meeting to see how they might make use of his words to take him.
 τοτε πορευθεντες οι φαρισαιοι συμβουλιον ελαβον οπως αυτον παριδουσωσιν εν λογω

- 16 Yo voye disip pa yo ansanm ak patizan Ewòd yo bò kot Jezi pou mande li: Mèt, nou konnen ou se moun ki kare. W'ap moutre chemen Bondye a jan l' ye a, ou pa pè pesonn. Paske, ou pa gade sou figi moun.
And they sent to him their disciples, with the Herodians, saying, Master, we see that you are true, and that you are teaching the true way of God, and have no fear of anyone, because you have no respect for a man's position.
 και αποστειλλουσιν αυτω τους μαθητας αυτων μετα των ηρωδιανων λεγοντες διδασκαλε οιδαμεν οτι αληθης ει και την οδον του θεου εν αληθεια διδασκεις και ου μελει σοι περι ουδενος ου γαρ βλεπεις εις προσωπον ανθρωπων
- 17 Enben, kisa ou di nan sa: Eske lalwa pèmèt nou peye Seza lajan kontribisyon an, wi ou non?
Give us, then, your opinion of this: Is it right to give tax to Caesar, or not?
 ειπε ουν ημιν τι σοι δοκει εξεστιν δουναι κησον καισαρι η ου
- 18 Men, Jezi te konnen move lide yo te gen dèyè tèt yo, li reponn: Poukisa n'ap chache pran m' nan pèlen konsa, bann ipokrit?
But Jesus saw their trick and said, Oh false ones, why are you attempting to put me in the wrong?
 γνους δε ο ιησους την πονηριαν αυτων ειπεν τι με πειραζετε υποκριται
- 19 Moutre m' pyès lajan nou sèvi pou peye taks la. Yo moutre l' yon pyès lajan.
Let me see the tax money. And they gave him a penny.
 επιδειξατε μοι το νομισμα του κησου οι δε προσηνεγκαν αυτω δηναριον
- 20 Jezi mande yo: Pòtre ki moun avèk non ki moun ki sou li?
And he said to them, Whose is this image and name on it?
 και λεγει αυτοις τινος η εικων αυτη και η επιγραφη
- 21 Yo reponn li: Se pòtre Seza ak non Seza. Lè sa a li di yo: Bay Seza sa ki pou Seza, bay Bondye sa ki pou Bondye.
They say to him, Caesar's. Then he said to them, Give to Caesar the things which are Caesar's, and to God the things which are God's.
 λεγουσιν αυτω καισαρος τοτε λεγει αυτοις αποδοτε ουν τα καισαρος καισαρι και τα του θεου τω θεω
- 22 Lè yo tande sa, yo pa t' manke sezi. Yo kite l', y al fè wout yo.
And hearing it, they were full of wonder, and went away from him.
 και ακουσαντες εθαυμασαν και αφεντες αυτον απηλθον
- 23 ¶ Menm jou a, sadiseyen yo vin bò kot Jezi. (Se sadiseyen yo ki di moun mouri pa leve). Yo poze Jezi keksyon sa a:
On the same day there came to him the Sadducees, who say that there is no coming back from the dead: and they put a question to him, saying,
 εν εκεινη τη ημερα προσηλθον αυτω σαδδουκαιοι οι λεγοντες μη ειναι αναστασιν και επηρωτησαν αυτον
- 24 Mèt, Moyiz te di si yon nonm mouri san kite pitit, frè l' gen pou marye ak madanm defen an pou l' ka fè pitit pou frè l' ki mouri a.
Master, Moses said, If a man, at the time of his death, has no children, let his brother take his wife, and get a family for his brother;
 λεγοντες διδασκαλε μωσης ειπεν εαν τις αποθανη μη εχων τεκνα επιγαμβρευσει ο αδελφος αυτου την γυναικα αυτου και αναστησει σπερμα τω αδελφω αυτου
- 25 Se konsa, te gen sèt frè, moun isit ansanm ak nou. Premye a marye, li mouri san l' pa t' gen pitit. Li kite madanm li pou frè li.
Now there were among us seven brothers; and the first was married and at his death, having no seed, gave his wife to his brother;
 ησαν δε παρ ημιν επτα αδελφοι και ο πρωτος γαμησας ετελευτησεν και μη εχων σπερμα αφηκεν την γυναικα αυτου τω αδελφω αυτου
- 26 Dezyèm lan pase menm jan an tou. Twazyèm lan tou. Konsa, konsa, jouk tout sèt frè yo fin pase.
In the same way the second and the third, up to the seventh.
 ομοιως και ο δευτερος και ο τριτος εως των επτα
- 27 Apre yo tout fin mouri, fanm lan mouri li menm tou.
And last of all the woman came to her end.
 υστερον δε παντων απεθανεν και η γυνη
- 28 Lè mò yo va gen pou leve, madanm kilès li pral ye la a? Paske, li te madanm yo tout.
When they come back from the dead, then, whose wife will she be of the seven? because they all had her.
 εν τη ουν αναστασει τινος των επτα εσται γυνη παντες γαρ εσχον αυτην

- 29 Jezi reponn yo: Nou nan lerè wi. Nou pa konprann sa ki ekri nan Liv la, ni nou pa konnen pouvwa Bondye.
But Jesus said to them in answer, You are in error, not having knowledge of the Writings, or of the power of God.
αποκριθεις δε ο ιησους ειπεν αυτοις πλανασθε μη ειδοτες τας γραφας μηδε την δυναμιν του θεου
- 30 Lè mò yo va gen pou leve, fanm ak gason pa nan marye ankò. Tout moun pral viv tankou zanj Bondye nan syèl la.
For when they come back from the dead there are no husbands and wives, but they are as the angels in heaven.
εν γαρ τη αναστασει ουτε γαμουσιν ουτε εκγαμιζονται αλλ ως αγγελιοι του θεου εν ουρανω εισιν
- 31 Pou keksyon mò yo k'ap leve vivan ankò, èske nou pa li sa Bondye te di nou:
But about the dead coming back to life, have you no knowledge of what was said to you by God in the Writings:
περι δε της αναστασεως των νεκρων ουκ ανεγνωτε το ρηθεν υμιν υπο του θεου λεγοντος
- 32 Mwen se Bondye Abraram, Bondye Izarak, Bondye Jakòb? Bondye pa Bondye moun mouri, li se Bondye moun vivan.
I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living.
εγω ειμι ο θεος αβρααμ και ο θεος ισαακ και ο θεος ιακωβ ουκ εστιν ο θεος θεος νεκρων αλλα ζωντων
- 33 Tout moun ki t'ap koute l' yo te sezi tande sa l' t'ap di yo.
And the people hearing it were surprised at his teaching.
και ακουσαντες οι οχλοι εξεπλησσοντο επι τη διδαχη αυτου
- 34 ¶ Lè farizyen yo tande jan Jezi te fèmen bouch sadiseyen yo, yo tout sanble. Yo te vle pran Jezi nan pèlen.
But the Pharisees, hearing how the mouths of the Sadducees had been stopped, came together;
οι δε φαρισαιοι ακουσαντες οτι εφωμωσεν τους σαδδουκαιοιους συνηχθησαν επι το αυτο
- 35 Yonn ladan yo ki te dirèktè lalwa mande li:
And one of them, a teacher of the law, put a question to him, testing him, and saying,
και επηρωτησεν εις εξ αυτων νομικος πειραζων αυτον και λεγων
- 36 Mèt, ki kòmandman ki pi konsekan nan tout lalwa a?
Master, which is the chief rule in the law?
διδασκαλε ποια εντολη μεγαλη εν τω νομω
- 37 Jezi reponn li: Se pou ou renmen Mèt la, Bondye, ou ak tout kè ou, ak tout nanm ou, ak tout lide ou.
And he said to him, Have love for the Lord your God with all your heart, and with all your soul, and with all your mind.
ο δε ιησους ειπεν αυτω αγαπησεις κυριον τον θεον σου εν ολη τη καρδια σου και εν ολη τη ψυχη σου και εν ολη τη διανοια σου
- 38 Se kòmandman sa a ki pi gwo, ki pi konsekan.
This is the first and greatest rule.
αυτη εστιν πρωτη και μεγαλη εντολη
- 39 Men dezyèm kòmandman an ki gen menm enpòtans ak premye a: se pou ou renmen frè parèy ou tankou ou renmen pwòp tèt pa ou.
And a second like it is this, Have love for your neighbour as for yourself.
δευτερα δε ομοια αυτη αγαπησεις τον πλησιον σου ως σεαυτον
- 40 De kòmandman sa yo, se yo ki fondasyon tou sa ki nan lalwa Moyiz la ak tou sa pwofèt yo te moutre.
On these two rules all the law and the prophets are based.
εν ταυταις ταις δυσιν εντολαις ολος ο νομος και οι προφηται κρεμανται
- 41 ¶ Antan farizyen yo te sanble, Jezi poze yo keksyon sa a:
Now while the Pharisees were together, Jesus put a question to them, saying,
συνηγμενων δε των φαρισαιων επηρωτησεν αυτους ο ιησους
- 42 Dapre nou, kisa Kris la ye? Pitit kilès li ye? Yo reponn li: Li se pitit pitit David!
What is your opinion of the Christ? whose son is he? They say to him, The Son of David.
λεγων τι υμιν δοκει περι του χριστου τινος υιος εστιν λεγουσιν αυτω του δαβιδ

- 43 Jezi di yo: Bon, kouman David fè rele l' Seyè? Paske se Lespri Bondye a menm ki te fè l' di:
He says to them, How then does David in the Spirit give him the name of Lord, saying,
λεγει αυτοις πως ουν δαβιδ εν πνευματι κυριον αυτον καλει λεγων
- 44 Bondye te di Seyè mwen an: Chita la sou bò dwat mwen, jouk tan mwen mete lènmi ou yo anba pye ou.
The Lord said to my Lord, Be seated at my right hand, till I put under your feet all those who are against you?
ειπεν ο κυριος τω κυριω μου καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου
- 45 Si David rele Kris la Seyè, ki jan pou Kris la ka pitit pitit David?
If David then gives him the name of Lord, how is he his son?
ει ουν δαβιδ καλει αυτον κυριον πως υιος αυτου εστιν
- 46 Okenn moun pa t' kapab reponn li yon mo. Depi jou sa a pesonn pa t' gen odas poze l' keksyon ankò.
And no one was able to give him an answer, and so great was their fear of him, that from that day no one put any more questions to him.
και ουδεις εδυνατο αυτω αποκριθηναι λογον ουδε ετολημυσεν τις απ εκεινης της ημερας επερωτησαι αυτον ουκετι
- 1 ¶ Apre sa, Jezi pale ak fowl moun yo ansanm ak disp li yo, li di yo:
Then Jesus said to the people and to his disciples:
τοτε ο ιησους ελαλησεν τοις οχλοις και τοις μαθηταις αυτου
- 2 Dirèktè lalwa yo ak farizyen yo la pou esplikè Lalwa Moyiz la.
The scribes and the Pharisees have the authority of Moses;
λεγων επι της μουσεως καθεδρας εκαθισαν οι γραμματεις και οι φαρισαιοι
- 3 Se pou nou koute yo, se pou nou fè tou sa yo di nou fè. Men, pa fè tankou yo. Paske yo menm, yo pa fè sa yo di nou fè.
All things, then, which they give you orders to do, these do and keep: but do not take their works as your example, for they say and do not.
παντα ουν οσα αν ειπωσιν υμιν τηρειν τηρειτε και ποιειτε κατα δε τα εργα αυτων μη ποιειτε λεγουσιν γαρ και ου ποιουσιν
- 4 Yo mare gwo chay lou yo mete sou zepòl lòt moun. Men, yo menm yo p'ap leve yon ti pwent dwèt pou ede moun yo pote chay la.
They make hard laws and put great weights on men's backs; but they themselves will not put a finger to them.
δεσμεουσιν γαρ φορτια βαρεα και δυσβαστακτα και επιτιθεασιν επι τους ωμους των ανθρωπων τω δε δακτυλω αυτων ου θελουσιν κινησαι αυτα
- 5 Tou sa yo fè, se pou moun kapab wè yo. Gade gwochè meday ki make ak pawòl Liv la yo mare sou fwon yo ak nan bra yo! Gade longè ganiti ki nan woulèt rad long yo!
But all their works they do so as to be seen by men: for they make wide their phylacteries, and the edges of their robes,
παντα δε τα εργα αυτων ποιουσιν προς το θεαθηναι τοις ανθρωποις πλατυνουσιν δε τα φυλακτηρια αυτων και μεγαλυνουσιν τα κρασπεδα των ιματιων αυτων
- 6 Yo renmen pi bon plas nan reseptyon. Yo renmen chita kote pou tout moun wè yo nan sinagòg.
And the things desired by them are the first places at feasts, and the chief seats in the Synagogues,
φιλουσιν τε την πρωτοκλισιαν εν τοις δειπνοις και τας πρωτοκαθεδριας εν ταις συναγωγαίς
- 7 Yo renmen pou moun di yo bonjou jouk atè lè yo sou plas piblik, pou moun rele yo: Mèt, Mèt.
And words of respect in the market-places, and to be named by men, Teacher.
και τους ασπασμους εν ταις αγοραις και καλεισθαι υπο των ανθρωπων ραββι ραββι
- 8 Men, nou menm, pa fè moun rele nou Mèt, paske se yon sèl mèt nou genyen. Apa sa, nou tout se frè.
But you may not be named Teacher: for one is your teacher, and you are all brothers.
υμεις δε μη κληθητε ραββι εις γαρ εστιν υμων ο καθηγητης ο χριστος παντες δε υμεις αδελφοι εστε
- 9 Pa rele pesonn sou latè papa, paske nou gen yon sèl papa: sa ki nan syèl la.
And give no man the name of father on earth: because one is your Father, who is in heaven.
και πατερα μη καλεσητε υμων επι της γης εις γαρ εστιν ο πατηρ υμων ο εν τοις ουρανοις
- 10 Pa kite yo rele nou chèf, paske nou gen yon sèl chèf, se Kris la.
And you may not be named guides: because one is your Guide, even Christ.
μηδε κληθητε καθηγηται εις γαρ υμων εστιν ο καθηγητης ο χριστος

- 11 Moun ki pi grannèg nan mitan nou an, se moun k'ap sèvi nou an.
But let the greatest among you be your servant.
 ο δε μειζων υμων εσται υμων διακονος
- 12 Moun ki vle leve tèt li, y'a desann li. Moun ki desann tèt li, y'a leve li.
And whoever makes himself high will be made low, and whoever makes himself low will be made high.
 οστις δε υψωση εαυτον ταπεινωθησεται και οστις ταπεινωσει εαυτον υψωθησεται
- 13 ¶ Malè pou nou, nou menm dirèktè lalwa ak farizyen, bann ipokrit! Nou fèmen pòt ki mennen nan Peyi Wa ki nan syèl la pou pesonn pa antre. Nou menm, nou pa antre ladan li. Lèfini, moun ki ta vle antre, nou enpoze yo antre.
But a curse is on you, scribes and Pharisees, false ones! because you are shutting the kingdom of heaven against men: for you do not go in yourselves, and those who are going in, you keep back.
 ουαι δε υμιν γραμματεις και φαρισαιοι υποκριται οτι κατεσθειτε τας οικιας των χηρων και προφασει μακρα προσευχομενοι δια τουτο ληψεσθε περισσοτερον κριμα
- 14 Malè pou nou, nou menm dirèktè lalwa ak farizyen, bann ipokrit! N'ap piye pòn vèy yo nèt ale, an menm tan n'ap plede fè lapriyé byen long pou parèt pi bon. Se poutèt sa, kondannasyon nou pral pi rèd toujou.
 []
 ουαι υμιν γραμματεις και φαρισαιοι υποκριται οτι κλειετε την βασιλειαν των ουρανων εμπροσθεν των ανθρωπων υμεις γαρ ουκ εισερχεσθε ουδε τους εισερχομενους αφιετε εισελθειν
- 15 Malè pou nou, nou menm dirèktè lalwa ak farizyen, bann ipokrit! N'ap vwayaje toupatou sou lanmè ak sou latè pou nou ka konvèti yon moun lòt nasyon nan relijyon nou an. Lè nou resi jwenn yonn, nou fè l' tounen yon pitit Satan de fwa pi mechan pase nou.
A curse is on you, scribes and Pharisees, false ones! for you go about land and sea to get one disciple and, having him, you make him twice as much a son of hell as yourselves.
 ουαι υμιν γραμματεις και φαρισαιοι υποκριται οτι περιαγετε την θαλασσαν και την ξηραν ποιησαι ενα προσηλυτον και οταν γενηται ποιειτε αυτον υιον γεεννης διπλοτερον υμων
- 16 Malè pou nou, avèg k'ap kondi moun! Nou di konsa: Yon moun te mèt sèman sou tanp lan, li pa bezwen kenbe pawòl li pou sa. Men, si l' sèman sou lò ki nan tanp la, se pou l' kenbe pawòl li.
A curse is on you, blind guides, who say, Whoever takes an oath by the Temple, it is nothing; but whoever takes an oath by the gold of the Temple, he is responsible.
 ουαι υμιν οδηγοι τυφλοι οι λεγοντες ος αν ομοση εν τω ναω ουδεν εστιν ος δ αν ομοση εν τω χρυσω του ναου οφειλει
- 17 Bann egare, bann moun je pete! Kisa ki pi konsekan: lò a osinon tanp lan kote yo fè lò a sèvi pou Bondye?
You foolish ones and blind: which is greater, the gold, or the Temple which makes the gold holy?
 μωροι και τυφλοι τις γαρ μειζων εστιν ο χρυσος η ο ναος ο αγιαζων τον χρυσον
- 18 Nou di ankò: O wi, si yon moun sèman sou lòtèl la, se pa anyen sa. Li pa bezwen kenbe pawòl li. Men, si l' sèman sou ofrann ki sou lòtèl la, se pou l' kenbe pawòl li.
And, Whoever takes an oath by the altar, it is nothing; but whoever takes an oath by the offering which is on it, he is responsible.
 και ος εαν ομοση εν τω θυσιαστηριω ουδεν εστιν ος δ αν ομοση εν τω δωρω τω επανω αυτου οφειλει
- 19 Bann je pete! Kisa ki pi konsekan: ofrann lan osinon lòtèl la kote yo mete ofrann lan apa pou Bondye?
You blind ones: which is greater, the offering, or the altar which makes the offering holy?
 μωροι και τυφλοι τι γαρ μειζων το δωρον η το θυσιαστηριον το αγιαζον το δωρον
- 20 Se sa ki fè, moun ki sèman sou lòtèl la, li sèman sou lòtèl la ansanm ak tou sa ki sou li.
He, then, who takes an oath by the altar, takes it by the altar and by all things on it.
 ο ουν ομοσας εν τω θυσιαστηριω ομνυει εν αυτω και εν πασιν τοις επανω αυτου
- 21 Moun ki sèman sou tanp lan, li sèman sou tanp lan ansanm ak sou Bondye ki rete nan tanp lan.
And he who takes an oath by the Temple, takes it by the Temple and by him whose house it is.
 και ο ομοσας εν τω ναω ομνυει εν αυτω και εν τω κατοικουντι αυτου
- 22 Moun ki sèman sou syèl la, li sèman sou fotèy kote Bondye chita a ansanm ak sou Bondye li menm ki chita sou fotèy la.
And he who takes an oath by heaven, takes it by the seat of God, and by him who is seated on it.
 και ο ομοσας εν τω ουρανω ομνυει εν τω θρονω του θεου και εν τω καθημενω επανω αυτου

- 23 Malè pou nou, nou menm dirèktè lalwa ak farizyen, bann ipokrit! Nou bay Bondye ladim nan rekòt pye mant, pye ani etwale ak pye pèsi, men, nou neglije bagay ki pi konsekan nan lalwa a: n'ap fè lenjistis, nou pa gen kè sansib, nou pa kenbe pawòl nou. Men sa pou n' te fè san nou pa neglije lòt bagay yo.
A curse is on you, scribes and Pharisees, false ones! for you make men give a tenth of all sorts of sweet-smelling plants, but you give no thought to the more important things of the law, righteousness, and mercy, and faith; but it is right for you to do these, and not to let the others be undone.
ουαι υμιν γραμματεις και φαρισαιοι υποκριται οτι αποδεκατουτε το ηδουσμον και το ανηθον και το κυμινον και αφηκατε τα βαρύτερα του νομου την κρισιν και τον ελεον και την πιστιν ταυτα εδει ποιησαι κακεινα μη αφειναι
- 24 Nou menm k'ap kondi pèp la, nou se yon bann avèg pou tèt pa nou. Nou pase lèt la nan paswa pou nou wete ti mouch ki tonbe ladan li. Men, nou vale yon chwal!
You blind guides, who take out a fly from your drink, but make no trouble over a camel.
οδηγοι τυφλοι οι διυλιζοντες τον κωνωπα την δε καμηλον καταπινωντες
- 25 Malè pou nou, nou menm dirèktè lalwa ak farizyen, bann ipokrit! Nou netwaye tout deyò gode a ak deyò plat la byen netwaye. Men, anndan yo plen ak bagay nou pran nan vòlò, nan fè visye.
A curse is on you, scribes and Pharisees, false ones! for you make clean the outside of the cup and of the plate, but inside they are full of violent behaviour and uncontrolled desire.
ουαι υμιν γραμματεις και φαρισαιοι υποκριται οτι καθαριζετε το εξωθεν του ποτηριου και της παρορηιδος εσωθεν δε γεμουσιν εξ αρπαγης και ακρασιας
- 26 Farizyen avèg! Pwòpte anndan gode a ak anndan plat la anvan. Se lè sa a deyò yo va pwòp tou.
You blind Pharisee, first make clean the inside of the cup and of the plate, so that the outside may become equally clean.
φαρισαιε τυφλε καθαρισον πρωτον το εντος του ποτηριου και της παρορηιδος ινα γενηται και το εκτος αυτων καθαρον
- 27 Malè pou nou, nou menm dirèktè lalwa ak farizyen, bann ipokrit! Nou sanble tonm yo blanchi nan simityè. Deyò yo parèt byen bèl, anndan yo plen ak zosman mò ak tout kalite vye bagay pouri.
A curse is on you, scribes and Pharisees, false ones! for you are like the resting-places of the dead, which are made white, and seem beautiful on the outside, but inside are full of dead men's bones and of all unclean things.
ουαι υμιν γραμματεις και φαρισαιοι υποκριται οτι παρομοιαζετε ταφοις κεκονιαμενοις οιτινες εξωθεν μεν φαινονται ωραιοι εσωθεν δε γεμουσιν οσσεων νεκρων και πασης ακαθαρσιας
- 28 Konsa tou, sou deyò nan je moun, nou sanble moun k'ap mache dwat devan Bondye. Men anndan kè nou, nou plen ipokrizi ak mehanste.
Even so you seem to men to be full of righteousness, but inside you are all false and full of wrongdoing.
ουτως και υμεις εξωθεν μεν φαινεσθε τοις ανθρωποις δικαιοι εσωθεν δε μεστοι εστε υποκρισεως και ανομιας
- 29 Malè pou nou, nou menm dirèktè lalwa ak farizyen, bann ipokrit! Gade, n'ap bati bèl tonm pou pwofèt yo, nou mete flè sou kavo moun ki te mache dwat devan Bondye yo.
A curse is on you, scribes and Pharisees, false ones! because you put up buildings for housing the dead bodies of the prophets, and make fair the last resting-places of good men, and say,
ουαι υμιν γραμματεις και φαρισαιοι υποκριται οτι οικοδομειτε τους ταφους των προφητων και κοσμειτε τα μνημεια των δικαιων
- 30 Epi n'ap di: Si nou te viv nan tan zansèt nou yo, nou pa ta dakò ak yo lè yo t'ap touye pwofèt yo.
If we had been living in the days of our fathers, we would not have taken part with them in the blood of the prophets.
και λεγετε ει ημεν εν ταις ημεραις των πατερων ημων ουκ αν ημεν κοινονοι αυτων εν το αιματι των προφητων
- 31 Lè nou di sa, nou admèt nou menm tou se pitit pitit moun ki te ansasinen pwofèt yo nou ye.
So that you are witnesses against yourselves that you are the sons of those who put the prophets to death.
ωστε μαρτυρειτε εαυτοις οτι υιοι εστε των φονευσαντων τους προφητας
- 32 Konsa, nou mèl fin fè sa zansèt nou yo te kòmanse fè a.
Make full, then, the measure of your fathers.
και υμεις πληρωσατε το μετρον των πατερων υμων
- 33 Bann rize, bann vèmen! Kouman n'a fè chape anba chatiman lanfè a?
You snakes, offspring of snakes, how will you be kept from the punishment of hell?
οφεις γεννηματα εχιδων πως φυγητε απο της κρισεως της γεεννης
- 34 ¶ Se poutèt sa, men sa ki genyen: mwen pral voye pwofèt, moun ki gen bon konprann ak dirèktè lalwa ban nou. Nou pral touye kèk, gen ladan yo n'ap kloure sou kwa, gen ladan yo n'ap bat ak fwèt nan sinagòg nou yo, n'ap pousib yo soti yon lavil al nan yon lòt.
For this reason, I send you prophets, and wise men, and scribes: some of them you will put to death and put on the cross, and to some of them you will give blows in your Synagogues, driving them from town to town;
δια τουτο ιδου εγω αποστελλω προς υμας προφητας και σοφους και γραμματεις και εξ αυτων αποκτενειτε και σταυρωσετε και εξ αυτων μαστιγωσετε εν ταις συναγωγαϊς υμων και διωξετε απο πολεως εις πολιν

- 35 Konsa, n'ap reskonsab san tout inonsan ki koule sou latè, depi san Abèl, nonm ki te fè sa ki byen devan Bondye a, jouk san Zakari, pitit Barachi, moun nou te ansasinen ant lòtèl la ak kote ki rezève apa pou Bondye nan tanp lan.
So that on you may come all the blood of the upright on the earth, from the blood of upright Abel to the blood of Zachariah, son of Barachiah, whom you put to death between the Temple and the altar.
ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς ἀπο τοῦ αἵματος ἀβὲλ τοῦ δίκαιου ἕως τοῦ αἵματος ζαχαρίου υἱοῦ βαραχίου ὃν ἐφρονέυσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου
- 36 Sa m'ap di nou la a, se vre wi: Chatiman gen pou tonbe sou moun k'ap viv koulye a pou tout krim sa yo.
Truly I say to you, All these things will come on this generation.
ἀμὴν λέγω ὑμῖν ἡξεῖ ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην
- 37 Jerizalèm, Jerizalèm, ou menm ki touye pwofèt yo, ou menm k'ap touye moun Bondye voye ba ou yo ak kout wòch, depi lontan mwen te vle sanble moun ou yo tankou manman poul k'ap sanble pitit li anba zèl li, men ou pa t' vle!
O Jerusalem, Jerusalem, putting to death the prophets, and stoning those who are sent to her! Again and again would I have taken your children to myself as a bird takes her young ones under her wings, and you would not!
ιερουσαλήμ ἱερουσαλήμ ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν ποσακὶς ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου ὡς ὄρνις ἐπισυναγαγεῖ ὄρνις τὰ νοσσία αὐτῆς ὑπο τὰς πτερύγας καὶ οὐκ ἠθέλησατε
- 38 Enben, tout kay ou yo pral rete san yon moun ladan yo.
See, your house is made waste.
ἰδοὺ ἀφιεῖται ὑμῖν ὁ οἶκος ὑμῶν ἐρημῶς
- 39 Paske, m'ap di ou sa: Depi jòdi a, nou p'ap wè m' ankò jouk lè a va rive pou nou di: Benediksyon pou Moun ki vini nan non Mèt la.
For I say to you, You will not see me from this time till you say, A blessing on him who comes in the name of the Lord.
λέγω γὰρ ὑμῖν οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἰπῆτε εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου
- 1 ¶ Jezi soti nan tanp lan, li tapral fè wout li lè disip li yo pwoche bò kote li. Yo t'ap fè l' wè ki jan tanp lan te byen bati.
And Jesus went out of the Temple, and on the way his disciples came to him, pointing out the buildings of the Temple.
καὶ ἐξελθὼν ὁ ἰησοῦς ἐπορεύετο ἀπο τοῦ ἱεροῦ καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάμενοι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ
- 2 Men li di yo: Nou wè tout bagay sa yo! Sa m'ap di nou la a, se vre wi. Yon lè p'ap gen de wòch k'ap rete kanpe yonn sou lòt. Tou sa pral kraze nèt vide atè.
But he, answering, said to them, See you not all these things? truly I say to you that here there will not be one stone resting on another, which will not be pulled down.
ὁ δὲ ἰησοῦς εἶπεν αὐτοῖς οὐ βλέπετε πάντα ταῦτα ἀμὴν λέγω ὑμῖν οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθῳ ὃς οὐ μὴ καταλυθῆσεται
- 3 Jezi te chita sou mòn Oliv la. Disip li yo te pou kont yo avèk li. Yo pwoche bò kote l', yo mande li: Manyè di nou kilè sa va rive? Di nou ki siy ki va fè nou konnen lè w'ap vini an, lè tan sa a va fini nèt?
And while he was seated on the Mountain of Olives, the disciples came to him privately, saying, Make clear to us, when will these things be? and what will be the sign of your coming and of the end of the world?
καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες εἰπε ἡμῖν ποτε ταῦτα ἔσται καὶ τί το σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντέλειας τοῦ αἰῶνος
- 4 ¶ Jezi reponn yo: Atansyon pou pesonn pa twonpe nou.
And Jesus said to them in answer, Take care that you are not tricked.
καὶ ἀποκριθεὶς ὁ ἰησοῦς εἶπεν αὐτοῖς βλέπετε μὴ τις ὑμᾶς πλανήσῃ
- 5 Paske, anpil moun va vini sou non mwen, y'a di se yo menm ki Kris la. y'a twonpe anpil moun.
For people will come in my name, saying, I am the Christ; and a number will be turned from the true way through them.
πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματι μου λέγοντες ἐγὼ εἰμι ὁ χριστὸς καὶ πολλοὺς πλανήσουσιν
- 6 Nou pral tande lagè ap fèt toupre nou, ansanm ak nouèl lagè k'ap fèt byen lwen. Koute sa m'ap di nou byen: nou pa bezwen pè. Paske, fòk bagay sa yo rive. Men, se p'ap ankò lafen an sa.
And news will come to you of wars and talk of wars: do not be troubled, for these things have to be; but it is still not the end.
μελλήσετε δὲ ἀκοεῖν πολέμους καὶ ἀκοὰς πολέμων ὁρατε μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι ἀλλ' οὐπω ἔστιν τὸ τέλος
- 7 Yon pèp pral leve goumen ak yon lòt pèp. Yon peyi va atake yon lòt peyi. Va gen anpil grangou, va gen tranblemanntè divès kote.
For nation will be moved against nation, and kingdom against kingdom, and men will be without food, and the earth will be shaking in different places;
ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τοπούς

- 8 **Tou sa, se va tankou tranche anvan akouchman.**
But all these things are the first of the troubles.
 παντα δε ταυτα αρχη ωδινων
- 9 **Lè sa a, y'ap pran nou, y'ap lage nou nan men moun k'ap fè nou pase touman, y'ap touye nou. Moun tout nasyon pral rayi nou poutèt mwen.**
Then they will be cruel to you, and will put you to death: and you will be hated by all nations because of my name.
 τοτε παραδωσουσιν υμας εις θλιψιν και αποκτενουσιν υμας και εσεσθε μισουμενοι υπο παντων των εθνων δια το ονομα μου
- 10 **Lè sa a, anpil moun pral jwenn okazyon pou yo tonbe nan peche, yonn pral denonse lòt, yonn pral rayi lòt.**
And numbers of people will be turned from the right way, and will give one another up and have hate for one another.
 και τοτε σκανδαλισθησονται πολλοι και αλληλους παραδωσουσιν και μισησουσιν αλληλους
- 11 **Gen anpil moun k'ap parèt, y'ap pran pòz pwofèt yo, y'a twonpe anpil moun.**
And a number of false prophets will come, causing error.
 και πολλοι ψευδοπροφηται εγερθησονται και πλανησουσιν πολλους
- 12 **Ap sitèlman gen mechanste sou latè, pifò moun yonn p'ap renmen lòt.**
And because wrongdoing will be increased, the love of most people will become cold.
 και δια το πληθυνθηνα την ανομιαν ψυγησεται η αγαπη των πολλων
- 13 **Men, moun ki va kenbe fèm jouk sa kaba, se li ki va delivre.**
But he who goes through to the end will get salvation.
 ο δε υπομεινας εις τελος ουτος σωθησεται
- 14 **Fòk yo gen tan mache bay bon nouvèl Peyi kote Bondye Wa a toupatou sou latè, pou tout moun ka tande mesaj la. Se lè sa a atò lafen an va rive.**
And this good news of the kingdom will be given through all the world for a witness to all nations; and then the end will come.
 και κηρυχθησεται τουτο το ευαγγελιον της βασιλειας εν ολη τη οικουμενη εις μαρτυριον πασιν τοις εθνεσιν και τοτε ηξει το τελος
- 15 **Pwofèt Danyèl te pale sou bagay nou pa ta renmen wè a, bagay k'ap bay gwo lapenn lan. Enben, nou gen pou nou wè bagay sa a chita kote ki rezève nan tanp lan apa pou Bondye. (Se pou moun k'ap li a chache konprann.)**
When, then, you see in the holy place the unclean thing which makes destruction, of which word was given by Daniel the prophet (let this be clear to the reader),
 οταν ουν ιδητε το βδελυγμα της ερημωσης το ρηθεν δια δανιηλ του προφητου εστος εν τοπω αγιω ο αναγινωσκων νοειτω
- 16 **Lè sa a, tout moun ki nan peyi Jide pral blije sove al nan mòn.**
Then let those who are in Judaea go in flight to the mountains:
 τοτε οι εν τη ιουδαια φυγετωσαν επι τα ορη
- 17 **Moun ki va sou tèt kay yo, yo p'ap bezwen antre pran zafè yo nan kay la.**
Let not him who is on the house-top go down to take anything out of his house:
 ο επι του δωματος μη καταβαινετω αραι τι εκ της οικιας αυτου
- 18 **Moun ki nan jaden pa bezwen tounen lakay yo al pran rechanj.**
And let not him who is in the field go back to get his coat.
 και ο εν τω αγρω μη επιστρεψατω οπισω αραι τα ιματια αυτου
- 19 **Lè sa a, se p'ap de doulè pou fanm ansent ak nouris yo.**
But it will be hard for women who are with child and for those with babies at the breast in those days.
 ουαι δε ταις εν γαστρι εχουσαις και ταις θηλαζουσαις εν εκειναις ταις ημεραις
- 20 **Lapriyè Bondye pou jou n'a gen pou n' kouri a pa rive ni nan tan fredy, ni yon jou saba.**
And say a prayer that your flight may not be in the winter, or on a Sabbath.
 προσευχεσθε δε ινα μη γενηται η φυγη υμων χειμωνος μηδε εν σαββατω
- 21 **Paske lè sa a, va gen yon gwo lafliksyon moun poko janm wè depi nan konmansman lè Bondye t'ap kreye latè a jouk jòdi a. p'ap janm gen yon lòt tankou l' ankò.**
Because in those days there will be great sorrow, such as there has not been from the start of the world till now, or ever will be.
 εσται γαρ τοτε θλιψις μεγαλη οια ου γεγονεν απ αρχης κοσμου εως του νυν ουδ ου μη γενηται

- 22 Si yo pa t' wete kèk jou sou jou sa yo, pesonn pa ta sove. Men, y'a wete sou jou sa yo poutèt moun Bondye chwazi yo.
And if those days had not been made short there would have been no salvation for any, but because of the saints those days will be made short.
και ει μη εκολοβωθησαν αι ημεραι εκειναι ουκ αν εσωθη πασα σαρξ δια δε τους εκλεκτους κολοβωθησονται αι ημεραι εκειναι
- 23 Lè sa a, si yon moun di nou: Gade, men Kris la bò isit, osinon: Men li bò la a, pa kwè li.
Then if any man says to you, See, here is the Christ, or, Here; do not put faith in him;
τοτε εαν τις υμιν ειπη ιδου ωδε ο χριστος η ωδε μη πιστευσητε
- 24 Paske lè sa a, gen fo Kris ak fo pwofèt k'ap parèt. y'a fè anpil mèvèy ak anpil mirak pou twonpe ata moun Bondye chwazi yo, si yo ta kapab.
For there will come up false Christs, and false prophets, who will do great signs and wonders; so that if possible even the saints might be tricked.
εγερθησονται γαρ ψευδοχριστοι και ψευδοπροφηται και δωσουσιν σημεια μεγαλα και τερατα ωστε πλανησαι ει δυνατον και τους εκλεκτους
- 25 Mwen di nou sa davans.
See, I have made it clear to you before it comes about.
ιδου προειρηκα υμιν
- 26 Se pou si yo di nou: Gade, men l' nan dezè a, nou pa bezwen ale. Osinon, si yo di nou: Gade, men l' kache bò isit la, nou pa bezwen kwè yo.
If, then, they say to you, See, he is in the waste land; go not out: See, he is in the inner rooms; put no faith in it.
εαν ουν ειπωσιν υμιν ιδου εν τη ερημω εστιν μη εξελθητε ιδου εν τοις ταμειοις μη πιστευσητε
- 27 Menm jan zèklè a fè yan, li klere tout syèl la depi bò solèy leve jouk bò solèy kouche, se konsa Moun Bondye voye nan lachè a gen pou l' vini.
Because as in a thunderstorm the bright light coming from the east is seen even in the west; so will be the coming of the Son of man.
ωσπερ γαρ η αστραπη εξερχεται απο ανατολων και φαινεται εως δυσμων ουτως εσται και η παρουσία του υιου του ανθρωπου
- 28 Kote kadav la va ye a, se la votou yo va sanble.
Wherever the dead body is, there will the eagles come together.
οπου γαρ εαν η το πτωμα εκει συναχθησονται οι αετοι
- 29 Kou jou lafiksyon sa yo fin pase, solèy la p'ap klere ankò, lalin lan p'ap bay limyè l' ankò, zetwal yo va soti tonbe nan syèl la. Pouvwa yo ki nan syèl la va pran tranble.
But straight away, after the trouble of those days, the sun will be made dark and the moon will not give her light and the stars will come down from heaven and the powers of heaven will be moved:
ευθεως δε μετα την θλιψιν των ημερων εκεινων ο ηλιος σκοτισθησεται και η σεληνη ου δωσει το φεγγος αυτης και οι αστερες πεσουνται απο του ουρανου και αι δυναμεις των ουρανων σαλευθησονται
- 30 Lè sa a, n'a wè siy nan syèl la k'ap fè nou konnen Moun Bondye voye nan lachè a ap tounen. Lè sa a, tout nasyon ki sou latè va pran kriye. y'a wè Moun Bondye voye nan lachè a ap vini anwo nwaj
And then the sign of the Son of man will be seen in heaven: and then all the nations of the earth will have sorrow, and they will see the Son of man coming on the clouds of heaven with power and great glory.
και τοτε φανησεται το σημειον του υιου του ανθρωπου εν τω ουρανω και τοτε κοψονται πασαι αι φυλαι της γης και οψονται τον υιον του ανθρωπου ερχομενον επι των νεφελων του ουρανου μετα δυν αμεως και δοξης πολλης
- 31 Gwo klewon an va sonnen, la voye zanj li yo nan kat kwen latè pou sanble tout moun Bondye te chwazi yo, depi yon bout nan syèl la jouk nan lòt bout la.
And he will send out his angels with a great sound of a horn, and they will get his saints together from the four winds, from one end of heaven to the other.
και αποστελει τους αγγελους αυτου μετα σαλπιγγος φωνης μεγαλης και επισυναξουσιν τους εκλεκτους αυτου εκ των τεσσαρων ανεμων απ ακρων ουρανων εως ακρων αυτων
- 32 ¶ Pran lesou sou pye fig frans lan. Kou l' kòmanse boujonnen, kou l' pouse fèy, nou konnen sezon chalè a sou nou.
Now take an example from the fig-tree: when her branch has become soft and puts out its leaves, you are certain that the summer is near;
απο δε της συκης μαθετε την παραβολην οταν ηδη ο κλαδος αυτης γενηται απαλος και τα φυλλα εκφυη γινωσκετε οτι εγγυς το θερος
- 33 Menm jan an tou, lè n'a wè tout bagay sa yo rive, nou mèt konnen Moun Bondye voye nan lachè a toupre, li la nan papòt la.
Even so, when you see all these things, you may be certain that he is near, even at the doors.
ουτως και υμεις οταν ιδητε παντα ταυτα γινωσκετε οτι εγγυς εστιν επι θυραις
- 34 Sa m'ap di nou la a, se vre wi: gen moun nan jenerasyon sa a ki p'ap gen tan mouri anvan tout bagay sa yo rive.
Truly I say to you, This generation will not come to an end till all these things are complete.
αμην λεγω υμιν ου μη παρελθη η γενεα αυτη εως αν παντα ταυτα γενηται

- 35 Syèl la ak tout tè a va pase, men pawòl mwen p'ap janm pase.
Heaven and earth will come to an end, but my words will not come to an end.
ο ουρανος και η γη παρελευσονται οι δε λογοι μου ου μη παρελθωσιν
- 36 Men, pesonn pa konnen ni ki jou, ni ki lè sa va rive, pa menm zanj yo ki nan syèl la, pa menm Pitit la. Sèl Papa a konn sa.
But of that day and hour no one has knowledge, not even the angels in heaven, or the Son, but the Father only.
περι δε της ημερας εκεινης και της ωρας ουδεις οιδεν ουδε οι αγγελιοι των ουρανων ει μη ο πατηρ μου μονος
- 37 Sak te rive nan tan Noe a, se sa k'ap rive tou lè Moun Bondye voye nan lachè a ap vini.
And as were the days of Noah, so will be the coming of the Son of man.
ωσπερ δε αι ημεραι του νωε ουτως εσται και η παρουσια του υιου του ανθρωπου
- 38 Se konsa, nan jou anvan gwo inondasyon an, moun t'ap manje, yo t'ap bwè, moun t'ap marye, yo t'ap marye pitit fi yo. Konsa konsa, jouk jou Noe te antre nan gwo batiman an.
Because as in those days before the overflowing of the waters, they were feasting and taking wives and getting married, till the day when Noah went into the ark,
ωσπερ γαρ ησαν εν ταις ημεραις ταις προ του κατακλυσμου τρωγοντες και πινοντες γαμουντες και εκγαμιζοντες αχρι ης ημερας εισηλθεν νωε εις την κιβωτον
- 39 Yo pa t' konprann anyen nan sa ki t'ap pase, jouk lè gwo inondasyon an fèt, li pote yo tout ale. Se va menm jan an tou lè Moun Bondye voye nan lachè a va vini.
And they had no care till the waters came and took them all away; so will be the coming of the Son of man.
και ουκ εγνωσαν εως ηλθεν ο κατακλυσμος και ηρεν απαντας ουτως εσται και η παρουσια του υιου του ανθρωπου
- 40 Lè sa a, va gen de gason nan yon menm jaden, y'ap pran yonn, y'ap kite lòt la.
Then two men will be in the field; one is taken, and one let go;
τοτε δυο εσονται εν τω αγρω ο εις παραλαμβανεται και ο εις αφιεται
- 41 Va gen de fanm k'ap moulen mayi, y'ap pran yonn, y'ap kite lòt la.
Two women will be crushing grain; one is taken, and one let go.
δυο αληθουσαι εν τω μυλωνι μια παραλαμβανεται και μια αφιεται
- 42 Se poutèt sa, pa kite dòmi pran nou, paske nou pa konnen ki jou Mèt nou va vini.
Be watching, then! for you have no knowledge on what day your Lord will come.
γρηγορειτε ουν οτι ουκ οιδατε ποια ωρα ο κυριος υμων ερχεται
- 43 Se yon bagay nou tout dwe konnen: Si mèt kay la te konnen kilè nan lannwit lan vòlò a t'ap vini, li ta veye, li pa ta kite l' kase kay la.
But be certain of this, that if the master of the house had had knowledge of the time when the thief was coming, he would have been watching, and would not have let his house be broken into.
εκεινο δε γινωσκετε οτι ει ηδει ο οικοδεσποτης ποια φυλακη ο κλεπτης ερχεται εγρηγορησεν αν και ουκ αν ειασεν διορυγηται την οικιαν αυτου
- 44 Se pou sa tou, nou menm se pou nou toujou pare, paske Moun Bondye voye nan lachè a ap vini lè nou pa ta kwè.
Be ready then; for at a time which you have no thought of the Son of man will come.
δια τουτο και υμεις γινεσθε ετοιμοι οτι η ωρα ου δοκειτε ο υιος του ανθρωπου ερχεται
- 45 Ki moun ki ka di li se yon jeran entelijan ki fè tout travay li byen? Se moun sa a mèt kay la va mete pou veye sou moun nan kay la, pou bay lòt domestik yo manje lè pou yo manje.
Who is the true and wise servant, whom his lord has put over those in his house, to give them their food at the right time?
τις αρα εστιν ο πιστος δουλος και φρονιμος ον κατεστησεν ο κυριος αυτου επι της θεραπειας αυτου του διδοναι αυτοις την τροφην εν καιρω
- 46 Se va bèl bagay pou domestik la si mèt la jwenn li ap fè travay li lè l' tounen lakay li.
A blessing on that servant, who will be doing so when his lord comes.
μακαριος ο δουλος εκεινος ον ελθων ο κυριος αυτου ευρησει ποιουντα ουτως
- 47 Sa m'ap di nou la a, se vre wi: Mèt la va mete l' reskonsab tout byen l' yo.
Truly, I say to you, he will put him over all he has.
αμην λεγω υμιν οτι επι πασιν τοις υπαρχουσιν αυτου καταστησει αυτον
- 48 Men, si domestik sa a se yon move moun, l'ap di nan kè l': Mèt mwen ap fè reta. Li poko ap vini.
But if that evil servant says in his heart, My lord is a long time in coming;
εαν δε ειπη ο κακος δουλος εκεινος εν τη καρδια αυτου χρονιζει ο κυριος μου ελθειν

- 49 L'ap tonbe bat kanmarad li yo, l'ap rete ap plede manje, ap plede bwè ak tafyatè.
And is cruel to the other servants, taking his pleasure with those who are overcome with wine;
και αρξεται τυπτειν τους συνδουλους εσθιειν δε και πινειν μετα των μεθυοντων
- 50 Mèt domestik sa a va rive jou l' pa t'ap tann, yon lè li p'ap konnen.
The lord of that servant will come in a day when he is not looking for him, and in an hour of which he has no knowledge,
ηξει ο κυριος του δουλου εκεινου εν ημερα η ου προσδοκα και εν ωρα η ου γινωσκει
- 51 L'ap rachonnen msye anba kou, l'ap regle avè l' menm jan yo regle ak moun ipokrit yo. Se lè sa a va gen rèl, se lè sa a va gen manje dan.
And will have him cut in two, and will give him a part in the fate of the false ones: there will be weeping and cries of sorrow.
και διχοτομησει αυτον και το μερος αυτου μετα των υποκριτων θησει εκει εσται ο κλαυθος και ο βρυγμος των οδοντων
- 1 ¶ Se konsa, nan Peyi Wa ki nan syèl la se va tankou istwa dis jennfi ki pran lanp yo, ki soti al kontre msye marye a.
Then the kingdom of heaven will be like ten virgins, the friends of the bride, who took their lights, and went out with the purpose of meeting the husband.
τοτε ομοιωθησεται η βασιλεια των ουρανων δεκα παρθενοι αιτινες λαβουσαι τας λαμπαδας αυτων εξηλθον εις απαντησιν του νυμφιου
- 2 Senk nan yo te tèt chaje, senk lòt yo te gen bon konprann.
And five of them were foolish, and five were wise.
πεντε δε ησαν εξ αυτων φρονιμοι και αι πεντε μωραι
- 3 Tèt chaje yo te pran lanp yo ase. Yo pa t' pote gaz an rezèn.
For the foolish, when they took their lights, took no oil with them.
αιτινες μωραι λαβουσαι τας λαμπαδας εαυτων ουκ ελαβον μεθ εαυτων ελαιον
- 4 Men sa ki te gen bon konprann yo te pote yon boutèy plen gaz ansanm ak lanp yo.
But the wise took oil in their vessels with their lights.
αι δε φρονιμοι ελαβον ελαιον εν τοις αγγειοις αυτων μετα των λαμπαδων αυτων
- 5 Pandan yo t'ap tann msye marye a ki te an reta, yo tout pran kabicha, dòmi vòlò yo.
Now the husband was a long time in coming, and they all went to sleep.
χρονιζοντος δε του νυμφιου ενυσταζαν πασαι και εκαθευδον
- 6 Nan mitan lannwit lan, yon rèl pati: Men msye marye a. Ann al kontre li.
But in the middle of the night there is a cry, The husband comes! Go out to him.
μεσης δε νυκτος κραυγη γεγονεν ιδου ο νυμφιος ερχεται εξερχεσθε εις απαντησιν αυτου
- 7 Dis jennfi yo leve, yo pran pare lanp yo.
Then all those virgins got up, and made ready their lights.
τοτε ηγερθησαν πασαι αι παρθενοι εκειναι και εκοσμησαν τας λαμπαδας αυτων
- 8 Tèt chaje yo mande sak gen bon konprann yo: Tanpri, ban nou ti gout nan gaz nou pote a, paske lanp pa nou yo ap mouri.
And the foolish said to the wise, Give us of your oil; for our lights are going out.
αι δε μωραι ταις φρονιμοις ειπον δοτε ημιν εκ του ελαιου υμων οτι αι λαμπαδες ημων σβεννυνται
- 9 Men, senk ki te gen bon konprann yo reponn: Non, nou pa kapab, paske pa gen ase pou nou tout. Pito n' al achte nan men machann yo.
But the wise made answer, saying, There may not be enough for us and you; it would be better for you to go to the traders and get oil for yourselves.
απεκριθησαν δε αι φρονιμοι λεγουσαι μηποτε ουκ αρκεση ημιν και υμιν πορευεσθε δε μαλλον προς τους πωλουντας και αγορασατε εαυταις
- 10 Antan tèt chaje yo al achte gaz la, msye marye a vin rive. Senk jennfi ki te pare yo antre ansanm avè l' nan kay nòs la. Yo fèmen pòt la dèyè yo.
And while they went to get oil, the master came; and those who were ready went in with him to the feast: and the door was shut.
απερχομενων δε αυτων αγορασαι ηλθεν ο νυμφιος και αι ετοιμοι εισηλθον μετ αυτου εις τους γαμους και εκλεισθη η θυρα
- 11 Pita, lòt jennfi yo vin rive, yo di konsa: Mèt, Mèt, louvri pou nou.
After that the other virgins came, saying, Lord, Lord, let us in.
υστερον δε ερχονται και αι λοιπαι παρθενοι λεγουσαι κυριε κυριε ανοιξον ημιν

- 12 Men msye marye a reponn yo: Sa m'ap di nou la a, se vre wi: m' pa konnen nou.
But he made answer and said, Truly I say to you, I have no knowledge of you.
ο δε αποκριθεις ειπεν αμην λεγω υμιν ουκ οιδα υμας
- 13 Apre sa, Jezi di yo: Se poutèt sa, pa kite dòmi pran nou, paske, nou pa konnen ni ki jou, ni ki lè sa va rive.
Keep watch, then, because you are not certain of the day or of the hour.
γρηγορευετε ουν οτι ουκ οιδατε την ημεραν ουδε την ωραν εν η ο υιος του ανθρωπου ερχεται
- 14 ¶ Vwala, se va tankou yon nonm ki tapral pati pou yon vwayaj. Li rele domestik li yo, li mete yo reskonsab byen li yo.
For it is as when a man, about to take a journey, got his servants together, and gave them his property.
ωσπερ γαρ ανθρωπος αποδημων εκαλεσεν τους ιδιους δουλους και παρεδωκεν αυτοις τα υπαρχοντα αυτου
- 15 Li bay yonn senkmil (5.000) goud, li bay yon lòt demil (2.000) goud, li bay yon twazyèm mil (1.000) goud. Konsa li bay yo chak dapre sa l' konnen yo ka fè. Lèfini, li pati.
And to one he gave five talents, to another two, to another one; to everyone as he was able; and he went on his journey.
και ω μεν εδωκεν πεντε ταλαντα ω δε δυο ω δε εν εκαστω κατα την ιδιαν δυναμιν και απεδημησεν ευθεως
- 16 Lamenm, domestik ki te resewva senkmil (5.000) goud la al fè lajan an travay. Li rapòte l' senkmil (5.000) goud benefis.
Straight away he who had been given the five talents went and did trade with them, and made five more.
πορευθεις δε ο τα πεντε ταλαντα λαβων ειργασατο εν αυτοις και εποιησεν αλλα πεντε ταλαντα
- 17 Konsa tou, domestik ki te resewva demil (2.000) goud la fè demil (2.000) goud benefis.
In the same way he who had been given the two got two more.
ωσαυτως και ο τα δυο εκερδησεν και αυτος αλλα δυο
- 18 Sa ki te resewva mil (1.000) goud la menm ale, li fouye yon twou nan tè, li sere lajan mèl la.
But he who was given the one went away and put it in a hole in the earth, and kept his lord's money in a secret place.
ο δε το εν λαβων απελθων ωρυξεν εν τη γη και απεκρυψεν το αργυριον του κυριου αυτου
- 19 Lontan apre sa, mèl domestik yo tounen, li pran fè regleman ak yo.
Now after a long time the lord of those servants comes, and makes up his account with them.
μετα δε χρονον πολυν ερχεται ο κυριος των δουλων εκεινων και συναιρει μετ αυτων λογον
- 20 Domestik ki te resewva senkmil goud la pwoche, li pote senkmil goud benefis la ba li, li di: Mèt, ou te ban mwen senkmil goud. Men senkmil goud benefis mwen fè.
And he who had the five talents came with his other five talents, saying, Lord, you gave into my care five talents: see, I have got five more.
και προσελθων ο τα πεντε ταλαντα λαβων προσηνεγκεν αλλα πεντε ταλαντα λεγων κυριε πεντε ταλαντα μοι παρεδοκας ιδε αλλα πεντε ταλαντα εκερδησα επ αυτοις
- 21 Mèt la di l': Sa se bèl bagay. Ou se yon bon domestik ki travay byen. Paske ou fè ti travay sa a byen, m'ap mete ou reskonsab pi gwo zafè toujou. vin fè fèt avèk mèl ou.
His lord said to him, Well done, good and true servant: you have been true in a small thing, I will give you control over great things: take your part in the joy of your lord.
εφη δε αυτω ο κυριος αυτου ευ δουλε αγαθε και πιστε επι ολιγα ης πιστος επι πολλων σε καταστησω εισελθε εις την χαραν του κυριου σου
- 22 Domestik ki te resewva demil goud la pwoche apre sa, li di: Mèt, ou te ban mwen demil goud, men demil goud benefis mwen fè.
And he who had the two talents came and said, Lord, you gave into my care two talents: see, I have got two more.
προσελθων δε και ο τα δυο ταλαντα λαβων ειπεν κυριε δυο ταλαντα μοι παρεδοκας ιδε αλλα δυο ταλαντα εκερδησα επ αυτοις
- 23 Mèt la di l': Sa se bèl bagay. Ou se yon bon domestik ki travay byen. Paske ou te fè ti travay sa a byen, m'ap mete ou reskonsab pi gwo zafè ankò. vin fè fèt avèk mèl ou.
His lord said to him, Well done, good and true servant: you have been true in a small thing, I will give you control over great things: take your part in the joy of your lord.
εφη αυτω ο κυριος αυτου ευ δουλε αγαθε και πιστε επι ολιγα ης πιστος επι πολλων σε καταστησω εισελθε εις την χαραν του κυριου σου
- 24 Apre sa, domestik ki te resewva sèlman mil goud la pwoche, li di: Mèt, mwen konnen ou se yon nonm ki di. Ou rekolte kote ou pa t' simen, ou ranmase kote ou pa t' plante.
And he who had had the one talent came and said, Lord, I had knowledge that you are a hard man, getting in grain where you have not put seed, and making profits for which you have done no work:
προσελθων δε και ο το εν ταλαντον ειληφως ειπεν κυριε εγνων σε οτι σκληρος ει ανθρωπος θεριζων οπου ουκ εσπειρας και συναγων οθεν ου διεσκορπισας
- 25 Mwen te pè, se sak fè mwen te al sere mil goud ou a anba tè. Men, pran lajan ou.
And I was in fear, and went away, and put your talent in the earth: here is what is yours.
και φοβηθεις απελθων εκρυψα το ταλαντον σου εν τη γη ιδε εχεις το σου

- 26 Mèt la reponn li: Gade jan ou se yon move domestik, ou parese konsa! Ou te konnen mwen rekolte kote mwen pa t' simen, mwen ranmase kote mwen pa t' plante.
But his lord in answer said to him, You are a bad and unready servant; if you had knowledge that I get in grain where I did not put seed, and make profits for which I have done no work,
αποκριθεις δε ο κυριος αυτου ειπεν αυτω πονηρε δουλε και οκνηρε ηδεις οτι θεριζω οπου ουκ εσπειρα και συναγω οθεν ου διεσκορπισα
- 27 Enben, se pou ou te mete lajan m' labank. Lè m' ta tounen, mwen ta wete manman lajan an ak yon enterè sou li.
Why, then, did you not put my money in the bank, and at my coming I would have got back what is mine with interest?
εδει ουν σε βαλειν το αργυριον μου τοις τραπεζιταις και ελθων εγω εκομισαμην αν το εμον συν τοκω
- 28 Wete mil goud la nan men l', pran l' bay sa ki gen dimil (10.000) goud la.
Take away, then, his talent and give it to him who has the ten talents.
αρατε ουν απ αυτου το ταλαντον και δοτε τω εχοντι τα δεκα ταλαντα
- 29 Paske, moun ki genyen deja a, y'a ba li ankò; konsa la gen depase sa l' bezwen an. Men, moun ki pa gen anyen an, y'a wete nan men l' menm ti sa l' te genyen an.
For to everyone who has will be given, and he will have more: but from him who has not, even what he has will be taken away.
τω γαρ εχοντι παντι δοθησεται και περισσευθησεται απο δε του μη εχοντος και ο εχει αρθησεται απ αυτου
- 30 Kanta domestik ki pa vo anyen an, jete l' deyò nan fènwa a. Se lè sa a va gen rèl, se lè sa a va gen manje dan.
And put out the servant who is of no profit into the outer dark: there will be weeping and cries of sorrow.
και τον αχρειον δουλον εκβαλλετε εις το σκοτος το εξωτερικον εκει εσται ο κλαυθμος και ο βρυγμος των οδοντων
- 31 ¶ Lè Moun Bondye voye nan lachè a va vini nan tout bèl pouvwa li ak tout zanj li yo, la chita sou fotèy li ak tout bèl pouvwa li.
But when the Son of man comes in his glory, and all the angels with him, then will he be seated in his glory:
οταν δε ελθη ο υιος του ανθρωπου εν τη δοξη αυτου και παντες οι αγιοι αγγελοι μετ αυτου τοτε καθισει επι θρονου δοξης αυτου
- 32 Tout nasyon ki sou latè va sanble devan li. Lè sa a, la separe yo fè de gwoup, menm jan moun k'ap gade mouton mete mouton yon bò, kabrit yon bò.
And before him all the nations will come together; and they will be parted one from another, as the sheep are parted from the goats by the keeper.
και συναχθησεται εμπροσθεν αυτου παντα τα εθνη και αφοριει αυτους απ αλληλων ωσπερ ο ποιμην αφοριζει τα προβατα απο των εριφων
- 33 La mete mouton yo sou bò dwat li, kabrit yo sou bò gòch li.
And he will put the sheep on his right, but the goats on the left.
και στησει τα μεν προβατα εκ δεξιων αυτου τα δε εριφια εξ ευωνυμων
- 34 Apre sa, wa a va pale ak sa ki sou bò dwat li yo, la di: Vini non, nou menm ki resevwa benediksyon Papa m', vin pran posesyon peyi ki te pare pou nou depi lè Bondye t'ap kreye lemonn lan.
Then will the King say to those on his right, Come, you who have the blessing of my Father, into the kingdom made ready for you before the world was:
τοτε ερει ο βασιλευς τοις εκ δεξιων αυτου δευτε οι ευλογημενοι του πατρος μου κληρονομησατε την ητοιμασμενην υμιν βασιλειαν απο καταβολης κοσμου
- 35 Mwen te grangou, nou ban m' manje; mwen te swaf dlo, nou ban m' bwè. Mwen te lwen peyi m', nou te resevwa m' lakay nou.
For I was in need of food, and you gave it to me: I was in need of drink, and you gave it to me: I was wandering, and you took me in;
επεινασα γαρ και εδωκατε μοι φαγειν εδιψησα και εποτισατε με ξενος ημην και συνηγαγετε με
- 36 Mwen te toutouni, nou te ban m' rad. Mwen te malad, nou pran swen m'; mwen te nan prizon, nou vin wè mwen.
I had no clothing, and you gave it to me: when I was ill, or in prison, you came to me.
γυμνος και περιβαλετε με ησθενησα και επισκεψασθε με εν φυλακη ημην και ηλθετε προς με
- 37 Lè sa a, moun ki te fè byen yo va reponn li: Mèt, kilè nou te wè ou grangou pou n' te ba ou manje? Kilè nou te wè ou swaf dlo pou nou te ba ou bwè?
Then will the upright make answer to him, saying, Lord, when did we see you in need of food, and give it to you? or in need of drink, and give it to you?
τοτε αποκριθησονται αυτω οι δικαιοι λεγοντες κυριε ποτε σε ειδομεν πεινωντα και εθρεψαμεν η διψωντα και εποτισαμεν
- 38 Kilè nou te wè ou lwen peyi ou, pou nou te resevwa ou lakay nou? Osinon toutouni, pou n' te ba ou rad?
And when did we see you wandering, and take you in? or without clothing, and give it to you?
ποτε δε σε ειδομεν ξενον και συνηγαγομεν η γυμνον και περιεβαλομεν
- 39 Kilè nou te wè ou malad, osinon nan prizon, pou n' te al wè ou?
And when did we see you ill, or in prison, and come to you?
ποτε δε σε ειδομεν ασθενη η εν φυλακη και ηλθομεν προς σε

- 40 Wa a va reponn yo: Sa m'ap di nou la a, se vre wi: chak fwa nou te fè sa pou yonn nan pi piti pami frè m' yo, se pou mwen nou te fè li.
And the King will make answer and say to them, Truly I say to you, Because you did it to the least of these my brothers, you did it to me.
και αποκριθεις ο βασιλευς ερει αυτοις αμην λεγω υμιν εφ οσον εποιησατε ενι τούτων των αδελφων μου των ελαχιστων εμοι εποιησατε
- 41 Apre sa, la pale avèk sa ki sou bò gòch li yo, la di: Wete kò nou sou mwen, nou menm ki gen madichon! Al nan dife ki p'ap janm mouri an, dife ki te pare pou dyab la ak zanj li yo.
Then will he say to those on the left, Go from me, you cursed ones, into the eternal fire which is ready for the Evil One and his angels:
τοτε ερει και τοις εξ ευωνυμων πορευεσθε απ εμου οι καταραμενοι εις το πυρ το αιωνιον το ητοιμασμενον τω διαβωλω και τοις αγγελιοις αυτου
- 42 Mwen te grangou, nou pa t' ban m' manje, mwen te swaf dlo, nou pa t' ban m' bwè.
For I was in need of food, and you gave it not to me; I was in need of drink, and you gave it not to me:
επεινασα γαρ και ουκ εδωκατε μοι φαγειν εδιψησα και ουκ εποτισατε με
- 43 Mwen te lwen peyi m', nou pa t' resevwa m' lakay nou. Mwen te toutouni, nou pa t' ban m' anyen pou mwen te mete sou mwen. Mwen te malad, mwen te nan prizon, nou pa t' vin wè mwen.
I was wandering, and you took me not in; without clothing, and you gave me no clothing; ill, and in prison, and you came not to me.
ξενος ημην και ου συνηγαγετε με γυμνος και ου περιεβαλετε με ασθενη και εν φυλακη και ουκ επεσκεψασθε με
- 44 Lè sa a, y'a reponn li: Mèt, kilè nou te wè ou grangou, osinon swaf dlo, kilè nou te wè ou lwen peyi ou, osinon toutouni, kilè nou te wè ou malad osinon nan prizon, jouk pou nou pa t' ba ou lasistans?
Then will they make answer, saying, Lord, when did we see you in need of food or drink, or wandering, or without clothing, or ill, or in prison, and did not take care of you?
τοτε αποκριθησονται αυτω και αυτοι λεγοντες κυριε ποτε σε ειδομεν πεινωντα η διψωντα η ξενον η γυμνον η ασθενη η εν φυλακη και ου διηκονησαμεν σοι
- 45 Wa a va reponn yo: Sa m'ap di nou la a, se vre wi: chak fwa nou pa t' fè sa pou yonn nan pi piti sa yo, se pou mwen nou pa t' fè li.
Then will he make answer to them, saying, Truly I say to you, Because you did it not to the least of these, you did it not to me.
τοτε αποκριθησεται αυτοις λεγων αμην λεγω υμιν εφ οσον ουκ εποιησατε ενι τούτων των ελαχιστων ουδε εμοι εποιησατε
- 46 Apre sa, l'ap voye yo resevwa chatiman ki p'ap janm fini an. Men, pou moun ki te fè byen yo, y'ap antre nan lavi ki p'ap janm fini an.
And these will go away into eternal punishment; but the upright into eternal life.
και απελευσονται ουτοι εις κολασιν αιωνιον οι δε δικαιοι εις ζωην αιωνιον
- 1 ¶ Lè Jezi fin di tout pawòl sa yo, li di disip li yo:
And when Jesus had come to the end of all these words, he said to his disciples,
και εγενετο οτε ετελεσεν ο ιησους παντας τους λογους τούτους ειπεν τοις μαθηταις αυτου
- 2 Nou konnen, nan de jou jwif yo pral fete fèt Delivrans lan. Yo pral lage Moun Bondye voye nan lachè a nan men moun ki pou kloure l' sou kwa a.
After two days is the Passover, and the Son of man will be given up to the death of the cross.
οιδατε οτι μετα δυο ημερας το πασχα γινεται και ο υιος του ανθρωπου παραδιδοται εις το σταυρωθηναι
- 3 Lè sa a, chèf prèt yo ansanm ak chèf fanmi yo ki t'ap dirije pèp la reyini nan palè granprèt yo te rele Kayif la.
Then the chief priests and the rulers of the people came together in the house of the high priest, who was named Caiaphas.
τοτε συνηχθησαν οι αρχιερεις και οι γραμματαις και οι πρεσβυτεροι του λαου εις την αυλην του αρχιερεως του λεγομενου καιαφα
- 4 Mesye yo mete tèt yo ansanm pou fè plan pou yo te ka arete Jezi pou yo fè touye li.
And they made designs together to take Jesus by some trick, and put him to death.
και συνεβουλευσαντο ινα τον ιησουν κρατησωσιν δολω και αποκτεινωσιν
- 5 Yonn t'ap di lòt: Nou pa kapab arete l' pandan fèt la pou sa pa eksite pèp la fè dezòd.
But they said, Not while the feast is going on, for fear of trouble among the people.
ελεγον δε μη εν τη εορτη ινα μη θορυβος γενηται εν τω λαω
- 6 ¶ Antan Jezi te Betani lakay Simon, nonm ki te gen maladi lalèp la,
Now when Jesus was in Bethany in the house of Simon the leper,
του δε ιησου γενομενου εν βηθανια εν οικια σιμωνος του λεπρου
- 7 yon fanm pwoche kote li. Li t'ap pote yon ti boutèy fèt an albat plen ak yon odè ki te koute byen chè. Pandan Jezi te chita bò tab la, fanm lan vide tout odè a sou tèt li.
There came to him a woman having a bottle of perfume of great price, and she put the perfume on his head when he was seated at table.
προσηλθεν αυτω γυνη αλαβαστρον μυρου εχουσα βαρυτιμου και κατεχεεν επι την κεφαλην αυτου ανακειμενου

- 8 Lè disip yo wè sa, yo pa t' kontan menm. Yo di: Pouki tout gaspiyaj sa a?
But when the disciples saw it they were angry, saying, To what purpose is this waste?
ιδοντες δε οι μαθηται αυτου ηγανακτησαν λεγοντες εις τι η απωλεια αυτη
- 9 Yo ta kapab vann odè a byen chè, yo ta bay pòn lajan an.
For we might have got much money for this and given it to the poor.
ηδυνατο γαρ τουτο το μυρον πραθηναι πολλου και δοθηναι πτωχοις
- 10 Jezi vin konnen sa yo t'ap di, li di yo konsa: Poukisa n'ap fè fanm lan tout lapenn sa a? Se yon bèl bagay li fè la a wi pou mwen.
But Jesus, seeing it, said to them, Why are you troubling the woman? she has done a kind act to me.
γνους δε ο ιησους ειπεν αυτοις τι κοπους παρεχετε τη γυναικι εργον γαρ καλον ειργασατο εις εμε
- 11 Paske, pòn yo, n'ap toujou genyen yo avèk nou. Men, mwen menm, nou p'ap genyen m' pou tout tan.
For the poor you have ever with you, but me you have not for ever.
παντοτε γαρ τους πτωχους εχετε μεθ εαυτων εμε δε ου παντοτε εχετε
- 12 Lè li vide odè sa a sou kò mwen, li tou benyen m' pou lantèman mwen.
For in putting this perfume on my body, she did it to make me ready for my last resting-place.
βαλουσα γαρ αυτη το μυρον τουτο επι του σωματος μου προς το ενταφιασαι με εποιησεν
- 13 Sa m'ap di nou la a, se vre wi: Toupatou sou latè, kote y'a anonse bon nouvèl sa a, y'a rakonte tou sa fanm sa a te fè pou yo pa janm bliye li.
Truly I say to you, Wherever this good news goes out in all the world, what this woman has done will be talked of in memory of her.
αμην λεγω υμιν οπου εαν κηρυχθη το ευαγγελιον τουτο εν ολω τω κοσμο λαληθησεται και ο εποιησεν αυτη εις μνημοσυνον αυτης
- 14 ¶ Lè sa a, yonn nan douz disip yo, nonm yo rele Jida Iskariòt la, al jwenn chèf prèt yo.
Then one of the twelve, who was named Judas Iscariot, went to the chief priests and said,
τοτε πορευθεις εις των δωδεκα ο λεγομενος ιουδας ισκαριωτης προς τους αρχιερεις
- 15 Li di yo: Kisa n'a ban mwen si m' fè nou pran Jezi? Yo konte trant pyès lajan ba li.
What will you give me, if I give him up to you? And the price was fixed at thirty bits of silver.
ειπεν τι θελετε μοι δουναι καγω υμιν παραδωσω αυτον οι δε εστησαν αυτω τριακοντα αργυρια
- 16 Depi lè sa a, Jida t'ap chache yon bon okazyon pou l' te ba yo Jezi.
And from that time he was watching for a chance to give him into their hands.
και απο τοτε εξητει ευκαιριαν ινα αυτον παραδω
- 17 ¶ Premye jou fèt pen san ledven yo, disip yo pwoche bò kote Jezi, yo di li: Ki bò ou ta vle nou pare manje Delivrans lan pou ou?
Now on the first day of unleavened bread the disciples came to Jesus, saying, Where are we to make ready for you to take the Passover meal?
τη δε πρωτη των αζυμων προσηλθον οι μαθηται τω ιησου λεγοντες αυτω που θελεις ετοιμασωμεν σοι φαγειν το πασχα
- 18 Li reponn yo: Ale lavil la, kay entèl. n'a di l' konsa: Mèt la voye di ou: Lè pa l' la rive, se lakay ou l'ap fete Delivrans lan ansanm ak disip li yo.
And he said to them, Go into the town to such a man, and say to him, The Master says, My time is near: I will keep the Passover at your house with my disciples.
ο δε ειπεν υπαγετε εις την πολιν προς τον δεινα και ειπατε αυτω ο διδασκαλος λεγει ο καιρος μου εγγυς εστιν προς σε ποιω το πασχα μετα των μαθητων μου
- 19 Disip yo fè sa Jezi te bay yo lòd fè a, yo pare manje Delivrans lan.
And the disciples did as Jesus had said to them; and they made ready the Passover.
και εποιησαν οι μαθηται ως συνεταξεν αυτοις ο ιησους και ητοιμασαν το πασχα
- 20 Lè solèy fin kouche, Jezi chita bò tab la ak douz disip li yo.
Now when evening was come, he was seated at table with the twelve disciples;
οψιας δε γενομενης ανεκειτο μετα των δωδεκα
- 21 Antan yo t'ap manje, Jezi di yo: Sa m'ap di nou la a, se vre wi: yonn nan nou pral trayi mwen.
And while they were taking food, he said, Truly I say to you that one of you will be false to me.
και εσθιοντων αυτων ειπεν αμην λεγω υμιν οτι εις εξ υμων παραδωσει με

- 22 Sa te fè disip yo lapenn anpil. Yonn apre lòt yo pran mande li: Eske se mwen menm, Mèt?
 And they were very said, and said to him, one by one, Is it I, Lord?
 και ληπουμενοι σφοδρα ηρξαντο λεγειν αυτω εκαστος αυτων μητι εγω ειμι κυριε
- 23 Li reponn yo: Moun ki tranpe pen l' ansanm avè m' nan plat la, se li menm ki pral trayi mwen.
 And he made answer and said, He who puts his hand into the plate with me, the same will be false to me.
 ο δε αποκριθεις ειπεν ο εμβαψας μετ εμου εν τω τρυβλιω την χειρα ουτος με παραδωσει
- 24 Moun Bondye voye nan lachè a prale, jan sa te ekri sou li a. Men, malè pou moun k'ap trayi l' la. Li ta pi bon pou moun sa a si li pa t' janm fèt.
 The Son of man goes, even as the Writings say of him: but a curse is on that man through whom the Son of man is given up; it would have been well for that man if he had never come into the world.
 ο μεν υιος του ανθρωπου υπαγει καθως γεγραπται περι αυτου ουαι δε τω ανθρωπω εκεινω δι ου ο υιος του ανθρωπου παραδιδοται καλον ην αυτω ει ουκ εγεννηθη ο ανθρωπος εκεινος
- 25 Jida ki tapral trayi l' la pran lapawòl, li di: Mèt, èske se mwen menm? Jezi reponn li: Se ou ki di li.
 And Judas, who was false to him, made answer and said, Is it I, Master? He says to him, Yes.
 αποκριθεις δε ιουδας ο παραδιδους αυτον ειπεν μητι εγω ειμι ραββι λεγει αυτω συ ειπας
- 26 ¶ Antan yo t'ap manje, Jezi pran pen, li di Bondye mèsi, li kase l', li bay disip yo, li di: Pran, manje. Sa se kò mwen.
 And when they were taking food, Jesus took bread and, after blessing it, he gave the broken bread to the disciples and said, Take it; this is my body.
 εσθιοντων δε αυτων λαβων ο ιησους τον αρτον και ευλογησας εκλασεν και εδιδου τοις μαθηταις και ειπεν λαβετε φαγετε τουτο εστιν το σωμα μου
- 27 Apre sa, li pran yon gode diven, li di Bondye mèsi, li pase l' ba yo, li di: Se pou nou tout nou bwè ladan li.
 And he took a cup and, having given praise, he gave it to them, saying,
 και λαβων το ποτηριον και ευχαριστησας εδωκεν αυτοις λεγων πιετε εξ αυτου παντες
- 28 Paske, sa se san mwen, san ki siyen kontra Bondye fè a, san ki koule pou anpil moun jwenn padon pou peche yo.
 Take of it, all of you, for this is my blood of the testament, which is given for men for the forgiveness of sins.
 τουτο γαρ εστιν το αιμα μου το της καινης διαθηκης το περι πολλων εκχυνομενον εις αφεσιν αμαρτιων
- 29 M'ap di nou sa: Depi jòdi a, mwen p'ap janm bwè diven ankò jòk jou m'a bwè yon lòt diven ansanm ak nou nan peyi kote Papa m' wa a.
 But I say to you that from now I will not take of this fruit of the vine, till that day when I take it new with you in my Father's kingdom.
 λεγω δε υμιν οτι ου μη πιω απ αρτι εκ τουτου του γεννηματος της αμπελου εως της ημερας εκεινης οταν αυτο πιω μεθ υμων καινον εν τη βασιλεια του πατρος μου
- 30 Apre yo fin chante kantik espesyal pou fèt la, yo soti, y ale sou mòn Oliv la.
 And after a song of praise to God, they went out to the Mountain of Olives.
 και υμνησαντες εξηλθον εις το ορος των ελαιων
- 31 ¶ Lè sa a, Jezi di disip li yo: Aswè a menm, nou tout nou pral kouri kite m' pou kont mwen. Paske, men sa ki ekri nan Liv la: M'ap frape gadò mouton yo, epi tout bann mouton yo pral gaye nan bwa.
 Then said Jesus to them, All of you will be turned away from me this night: for it is said in the Writings, I will put to death the keeper of the sheep, and the sheep of the flock will be put to flight.
 τοτε λεγει αυτοις ο ιησους παντες υμεις σκανδαλισθησεθε εν εμοι εν τη νυκτι ταυτη γεγραπται γαρ παταξω τον ποιμενα και διασκορπισθησεται τα προβατα της ποιμνης
- 32 Men, apre sa, lè m'a leve soti vivan nan lanmò, mwen pral tann nou nan peyi Galile.
 But after I am come back from the dead, I will go before you into Galilee.
 μετα δε το εγερθηαι με προαξω υμας εις την γαλιλαιαν
- 33 Pyè pran lapawòl, li di li: Menm si tout moun ta kouri kite ou pou kont ou, mwen menm, mwen p'ap janm kite ou.
 But Peter made answer and said to him, Though all may be turned away from you, I will never be turned away.
 αποκριθεις δε ο πετρος ειπεν αυτω ει και παντες σκανδαλισθησονται εν σοι εγω ουδεποτε σκανδαλισθησομαι
- 34 Jezi di li: Sa m'ap di ou la a, se vre wi: aswè a menm, anvan kòk chante, ou va gen tan di twa fwa ou pa janm konnen mwen.
 Jesus said to him, Truly I say to you that this night, before the hour of the cock's cry, you will say three times that you have no knowledge of me.
 εφη αυτω ο ιησους αμην λεγω σοι οτι εν ταυτη τη νυκτι πριν αλεκτορα φωνησαι τρις απαρνηση με
- 35 Pyè reponn li: Menm si m' ta dwe mouri avè ou, mwen p'ap janm di mwen pa konnen ou. Tout lòt disip yo t'ap di menm bagay la tou.
 Peter says to him, Even if I am put to death with you, I will not be false to you. So said all the disciples.
 λεγει αυτω ο πετρος καν δεη με συν σοι αποθανειν ου μη σε απαρνησομαι ομοιως και παντες οι μαθηται ειπον

- 36 ¶ Apre sa, Jezi ale ak disip yo yon kote yo rele Jetsemane. Li di yo: Chita la. Mwen menm, mwen pral lapriyè pi lwen.
Then comes Jesus with them to a place named Gethsemane, and says to his disciples, Be seated here, while I go over there for prayer.
τοτε ερχεται μετ αυτων ο ιησους εις χωριον λεγομενον γεθσημανη και λεγει τοις μαθηταις καθισατε αυτου εως ου απελθω προσευξομαι εκει
- 37 Li pran Pyè ansann ak de pitit Zebede yo avèk li. Lè sa a, li santi yon lapenn ak yon kè sere ki pran li.
And he took with him Peter and the two sons of Zebedee, and became sad and very troubled.
και παραλαβων τον πετρον και τους δυο υιους ζεβεδαιου ηρξατο λυπεισθαι και αδημονειν
- 38 Li di yo: Mwen gen lapenn anpil. Mwen santi se mouri m'ap mouri. Rete la avèk mwen, pa kite dòmi pran nou.
Then says he to them, My soul is very sad, even to death: keep watch with me here.
τοτε λεγει αυτοις περιλυπος εστιν η ψυχη μου εως θανατου μεινατε ωδε και γρηγορειτε μετ εμου
- 39 li al yon ti kras pi lwen, li lage kò l' fas atè, li lapriyè konsa: O Papa mwen. Si sa te ka fèt, wete gode soufrans sa a devan je mwen. Men, se sa ou vle a ki pou fèt, pa sa mwen vle a.
And he went forward a little, and falling down on his face in prayer, he said, O my Father, if it is possible, let this cup go from me; but let not my pleasure, but yours be done.
και προελθων μικρον επεσεν επι προσωπον αυτου προσευχομενος και λεγων πατερ μου ει δυνατον εστιν παρελθεω απ εμου του ποτηριου τουτου πλην ουχ ως εγω θελω αλλ ως συ
- 40 Jezi tounen bò kote twa disip yo, li jwenn yo ap dòmi. Li di Pyè konsa: Kouman? Nou pa t' kapab rete je klè yon ti kadè avèk mwen!
And he comes to the disciples, and sees that they are sleeping, and says to Peter, What, were you not able to keep watch with me one hour?
και ερχεται προς τους μαθητας και ευρισκει αυτους καθευδοντας και λεγει τω πετρω ουτως ουκ ισχυσατε μιαν ωραν γρηγορησαι μετ εμου
- 41 Pa kite dòmi pran nou, tande. Lapriyè pou nou pa tonbe anba tantasyon. Lespri nou byen dispoze, men kò nou fèb.
Keep watch with prayer, so that you may not be put to the test: the spirit truly is ready, but the flesh is feeble.
γρηγορειτε και προσευχεσθε ινα μη εισελθητε εις πειρασμον το μεν πνευμα προθυμον η δε σαρξ ασθενης
- 42 Li kite yo, li ale yon dezyèm fwa. Li lapriyè konsa: O Papa m', si se pou m' bwè gode soufrans sa a anvan pou ou wete l' devan je m', ou mèt fè l' jan ou vle a.
Again, a second time he went away, and said in prayer, O my Father, if this may not go from me without my taking it, let your pleasure be done.
παλιν εκ δευτερου απελθων προσηξατο λεγων πατερ μου ει ου δυναται τουτου το ποτηριον παρελθειν απ εμου εαν μη αυτο πιω γενηθητω το θελημα σου
- 43 Li tounen, li jwenn disip yo ap dòmi ankò, paske dòmi t'ap kale yo.
And he came again and saw them sleeping, for their eyes were tired.
και ελθων ευρισκει αυτους παλιν καθευδοντας ησαν γαρ αυτων οι οφθαλμοι βεβαρημενοι
- 44 Li kite yo, li ale, li lapriyè yon twazyèm fwa. Li t'ap repete menm pawòl yo.
And he went away from them again, and a third time said the same prayer.
και αφεις αυτους απελθων παλιν προσηξατο εκ τριτου τον αυτον λογον ειπων
- 45 Apre sa, li tounen bò kote disip li yo, li di: N'ap dòmi toujou? N'ap poze kò nou? Epi gade, men lè a rive, yo pral lage m', mwen menm Moun Bondye voye nan lachè a, nan men mechan yo.
Then he comes to the disciples; and says to them, Go on sleeping now, and take your rest: for the hour is come, and the Son of man is given into the hands of evil men.
τοτε ερχεται προς τους μαθητας αυτου και λεγει αυτοις καθευδετε το λοιπον και αναπαυεσθε ιδου ηγγικεν η ωρα και ο υιος του ανθρωπου παραδιδοται εις χειρας αμαρτωλων
- 46 Leve non, ann ale. Men moun k'ap trayi m' lan ap vini.
Up, let us be going: see, he who gives me up is near.
εγειρεσθε αγωμεν ιδου ηγγικεν ο παραδιδους με
- 47 ¶ Jezi t'ap pale toujou lè Jida, yonn nan douz disip yo, vin rive. Li te gen avèk li yon bann moun ki te gen nepe ak baton nan men yo avèk li. Se chèf prèt yo ak chèf fanmi k'ap dirije pèp la ki te voye yo avèk li.
And while he was still talking, Judas, one of the twelve, came, and with him a band armed with swords and sticks, from the chief priests and those in authority over the people.
και επι αυτου λαλουντος ιδου ιουδας εις των δωδεκα ηλθεν και μετ αυτου οχλος πολυς μετα μαχαιρων και ξυλων απο των αρχιερων και πρεσβυτερων του λαου
- 48 Nonm ki t'ap trayi Jezi a te ba yo yon siyal. Li te di yo: Moun n'a wè mwen bo a, se li menm n'ap chache a. Mete men sou li.
Now the false one had given them a sign saying, The one to whom I give a kiss, that is he: take him.
ο δε παραδιδους αυτον εδοκεν αυτοις σημειον λεγων ον αν φιλησω αυτος εστιν κρατησατε αυτον
- 49 Rive Jida rive, li pwoche bò kote Jezi, li di li: Bonswa, Mèt. Epi l' bo Jezi.
And straight away he came to Jesus and said, Master! and gave him a kiss.
και ευθεως προσελθων τω ιησου ειπεν χαιρε ραββι και κατεφιλησεν αυτον

- 50 Jezi di li: Zanmi, sa ou te vin pou fè a, fè li. Lè sa a, lòt moun yo pwoche, yo mete men sou Jezi, yo arete li.
 And Jesus said to him, Friend, do that for which you have come. Then they came and put hands on Jesus, and took him.
 ο δε ιησους ειπεν αυτω εταιρε εφ ω παρει τοτε προσελθοντες επεβαλον τας χειρας επι τον ιησουν και εκρατησαν αυτον
- 51 Yonn nan mesye ki te avèk Jezi yo rale nepe l', li frape domestik granprèt la, li koupe yon zòrèy li.
 And one of those who were with Jesus put out his hand, and took out his sword and gave the servant of the high priest a blow, cutting off his ear.
 και ιδου εις των μετα ιησου εκτεινας την χειρα απεσπασεν την μαχαιραν αυτου και παταξας τον δουλον του αρχιερωος αφειλεν αυτου το ωτιον
- 52 Jezi di l' konsa: Mete nepe ou nan fouwo l'; paske tout moun ki sèvi ak nepe, se nepe k'ap touye yo tou.
 Then says Jesus to him, Put up your sword again into its place: for all those who take the sword will come to death by the sword.
 τοτε λεγει αυτω ο ιησους αποστρεψον σου την μαχαιραν εις τον τοπον αυτης παντες γαρ οι λαβοντες μαχαιραν εν μαχαιρα απολουνται
- 53 Ou pa konnen mwen ta ka rele Papa m' vin ede mwen. Menm lè a, li ta voye depase douz lame zanj ban mwen.
 Does it not seem possible to you that if I make request to my Father he will even now send me an army of angels?
 η δοκεις οτι ου δυναμαι αρτι παρακαλεσαι τον πατερα μου και παραστησει μοι πλειους η δωδεκα λεγεωνας αγγελων
- 54 Men lè sa a, ki jan sa ki ekri nan Liv la ta ka rive vre? Paske Liv la di: Se konsa pou sa pase.
 But how then would the Writings come true, which say that so it has to be?
 πως ουν πληρωθωσιν αι γραφαι οτι ουτως δει γενεσθαι
- 55 Apre sa, Jezi di fowl moun yo: Nou vin dèyè m' ak nepe ak baton tankou si m' te yon ansasen. Toulejou mwen te chita la nan tanp lan, ap moutre moun yo anpil bagay, nou pa t' janm arete mwen.
 In that hour Jesus said to the people, Have you come out as against a thief with swords and sticks to take me? I was teaching every day in the Temple and you took me not.
 εν εκεινη τη ωρα ειπεν ο ιησους τοις οχλοις ως επι ληστην εξηλθετε μετα μαχαιρων και ξυλων συλλαβειν με καθ ημεραν προς υμας εκαθεζομην διδασκων εν τω ιερω και ουκ εκρατησατε με
- 56 Men, tou sa rive pou sa ki ekri nan liv pwofèt yo ka rive vre. Lè sa a, tout disip yo kite l', yo pran kouri.
 But all this has taken place so that the writings of the prophets might come true. Then all his disciples went from him in flight.
 τουτο δε ολον γεγονεν ινα πληρωθωσιν αι γραφαι των προφητων τοτε οι μαθηται παντες αφεντες αυτον εφυγον
- 57 ¶ Moun ki te arete Jezi yo mennen l' kay Kayif, granprèt la. Se la tout dirèktè lalwa yo ansanm ak chèf fanmi yo te reyini.
 And those who had made Jesus prisoner took him away to the house of Caiaphas, the high priest, where the scribes and those in authority over the people had come together.
 οι δε κρατησαντες τον ιησουν απηγαγον προς καιαφαν τον αρχιερα οπου οι γραμματαις και οι πρεσβυτεροι συνηχθησαν
- 58 Pyè t'ap swiv Jezi yon ti jan lwen lwen, jouk yo rive nan lakou kay granprèt la. Li antre nan lakou a tou, li chita ak gad yo pou l' wè kouman sa t'apral fini.
 But Peter went after him at a distance, to the house of the high priest, and went in and took his seat with the servants, to see the end.
 ο δε πετρος ηκολουθει αυτω απο μακροθεν εως της αυλης του αρχιερωος και εισελθον εσω εκαθητο μετα των υπηρετων ιδειν το τελος
- 59 Chèf prèt yo ak tout manm Gran Konsèy jwif yo t'ap chache yon manti pou yo te fè sou Jezi, pou yo te ka kondannen l' amò.
 Now the chief priests and all the Sanhedrin were looking for false witness against Jesus, so that they might put him to death;
 οι δε αρχιερεις και οι πρεσβυτεροι και το συνεδριον ολον εξητουν ψευδομαρτυριαν κατα του ιησου οπως αυτον θανατωσωσιν
- 60 Men, yo pa t' kapab jwenn anyen malgre anpil moun te vin fè anpil manti sou li.
 And they were not able to get it, though a number of false witnesses came.
 και ουχ ευρον και πολλων ψευδομαρτυρων προσελθοντων ουχ ευρον
- 61 Bout pou bout, de moun parèt. Yo di: Nonm sa a di: Mwen kapab kraze tanp Bondye a, epi nan twa jou m'a rebati l' ban nou.
 But later there came two who said, This man said, I am able to give the Temple of God to destruction, and to put it up again in three days.
 υστερον δε προσελθοντες δυο ψευδομαρτυρες ειπον ουτος εφη δυναμαι καταλυσαι τον ναον του θεου και δια τριων ημερων οικοδομησαι αυτον
- 62 Granprèt la leve, li di Jezi: Ou pa reponn anyen? Kisa mesye yo ap di sou ou konsa?
 And the high priest got up and said to him, Have you no answer? what is it which these say against you?
 και αναστας ο αρχιερευς ειπεν αυτω ουδεν αποκρινη τι ουτοι σου καταμαρτυρουσιν
- 63 Jezi pa louvri bouch li. Granprèt la di l' ankò: Nan non Bondye vivan an, m'ap mande ou pou di nou verite a: Eske se ou ki Kris la, Pitit Bondye a?
 But Jesus said not a word. And the high priest said to him, I put you on oath, by the living God, that you will say to us if you are the Christ, the Son of God.
 ο δε ιησους εσιωπα και αποκριθεις ο αρχιερευς ειπεν αυτω εξορκιζω σε κατα του θεου του ζωντος ινα ημιν ειπης ει συ ει ο χριστος ο υιος του θεου

- 64 Jezi reponn li: Se ou ki di li. Men, m'ap di nou sa, depi jòdi a n'a wè m', mwen menm, Moun Bondye voye nan lachè a, chita sou bò dwat Bondye ki gen pouvwa a, n'a wè m' ap vini sou nwaj yo nan syèl la.
Jesus says to him, You say so: but I say to you, From now you will see the Son of man seated at the right hand of power, and coming on the clouds of heaven.
λεγει αυτω ο ιησους συ ειπας πλην λεγω υμιν απ αρτι οψεσθε τον υιον του ανθρωπου καθημενον εκ δεξιων της δυναμεως και ερχομενον επι των νεφελων του ουρανου
- 65 Lè sa a, granprèt la chire rad ki te sou li a, li di: L'ap pale mal sou Bondye. Sa nou bezwen lòt temwen fè: Nou fèk tande ak zòrèy nou jan l' pale mal sou Bondye.
Then the high priest, violently parting his robes, said, He has said evil against God: what more need have we of witnesses? for now his words against God have come to your ears:
τοτε ο αρχιερευς διερρηξεν τα ιματια αυτου λεγων οτι εβλασφημησεν τι επι χρειαν εχομεν μαρτυρον ιδε νυν ηκουσατε την βλασφημιαν αυτου
- 66 Kisa nou di nan sa? Yo reponn: Li antò, se pou yo touye li.
What is your opinion? They made answer and said, It is right for him to be put to death.
τι υμιν δοκει οι δε αποκριθεντες ειπον ενοχος θανατου εστιν
- 67 Lè sa a, yo pran krache nan figi l', yo tonbe ba l' kout pwen. Gen ladan yo ki ba l' soufflèt.
Then they put shame on him, and were cruel to him: and some gave him blows, saying,
τοτε ενεπτυσαν εις το προσωπον αυτου και εκολαφισαν αυτον οι δε ερραπισαν
- 68 Yo di li: Kris, si ou konnen, di nou non! Di nou ki moun k'ap frape ou konsa.
Be a prophet, O Christ, and say who gave you a blow!
λεγοντες προφητευσον ημιν χριστε τις εστιν ο παισας σε
- 69 ¶ Pyè menm te chita deyò nan lakou a. Yon sèvant pwoche bò kote l', li di li konsa: Ou menm tou, ou te avèk Jezi, nonm Galile a.
Now Peter was seated in the open square outside the house: and a servant-girl came to him, saying, You were with Jesus the Galilaean.
ο δε πετρος εξω εκαθητο εν τη αυλη και προσηλθεν αυτω μια παιδισκη λεγουσα και συ ησθα μετα ιησου του γαλιλαιου
- 70 Men, Pyè demanti l' devan tout moun, li di: Mwen pa konnen sa w'ap di la a.
But he said before them all that it was false, saying, I have no knowledge of what you say.
ο δε ηρησατο εμπροσθεν παντων λεγων ουκ οιδα τι λεγεις
- 71 Apre sa, Pyè leve, li ale bò pòtay lakou a. La, yon lòt sèvant wè li. Li di moun ki te la yo: Nonm sa a te avèk Jezi, nonm Nazarèt la.
And when he had gone out into the doorway, another saw him and says to those who were there, This man was with Jesus the Nazarene.
εξελθοντα δε αυτον εις τον πυλωνα ειδεν αυτον αλλη και λεγει τοις εκει και ουτος ην μετα ιησου του ναζωραιου
- 72 Pyè demanti l' tou, li di: M'ap fè sèman, mwen pa konnen nonm sa a.
And again he said with an oath, I have no knowledge of the man.
και παλιν ηρησατο μεθ ορκου οτι ουκ οιδα τον ανθρωπον
- 73 Yon ti kadè apre, moun ki te la yo pwoche, yo di Pyè konsa: Se vre wi, monchè. Ou fè pati moun sa yo tou. Jan ou pale a fè nou rekonèt ou.
And after a little time those who were near came and said to Peter, Truly you are one of them; because your talk is witness against you.
μετα μικρον δε προσελθοντες οι εσωτατες ειπον τω πετρω αληθως και συ εξ αυτων ει και γαρ η λαλια σου δηλον σε ποιει
- 74 Lè sa a, Pyè pran fè sèman, li di yo: Mwen mande Bondye pou nenpòt bagay rive m' si m' manti: Mwen di nou non, mwen pa konnen nonm sa a. Menm lè a, kòk chante.
Then with curses and oaths he said, I have no knowledge of the man. And straight away there came the cry of a cock.
τοτε ηρξατο καταναθεματιζειν και ομνυειν οτι ουκ οιδα τον ανθρωπον και ευθεως αλεκτωρ εφωνησεν
- 75 Latou, Pyè vin chonje pawòl Jezi te di l' la: Anvan kòk chante, ou va gen tan di twa fwa ou pa janm konnen mwen. Pyè soti, li tonbe kriye jouk li pa t' kapab ankò.
And the word of Jesus came back to Peter, when he said, Before the hour of the cock's cry, you will say three times that you have no knowledge of me. And he went out, weeping bitterly.
και εμνησθη ο πετρος του ρηματος του ιησου ειρηκοτος αυτω οτι πριν αλεκτορα φωνησαι τρις απαρνηση με και εξελθων εξω εκλαυσεν πικρως
- 1 ¶ Nan granmaten, tout chèf prèt yo ansanm ak chèf fanmi k'ap dirije pèp la, yo mete tèt yo ansanm sou do Jezi. Yo pran desizyon pou fè touye li.
Now when it was morning, all the chief priests and those in authority took thought together with the purpose of putting Jesus to death.
πρωιας δε γενομενης συμβουλιον ελαβον παντες οι αρχιερεις και οι πρεσβυτεροι του λαου κατα του ιησου ωστε θανατωσαι αυτον
- 2 Apre yo fin mare l', yo mennen l' ale, yo renmèt li bay Pons Pilat, gouvènè peyi a.
And they put cords on him and took him away, and gave him up to Pilate, the ruler.
και δησαντες αυτον απηγαγον και παρεδωκαν αυτον ποντιω πιλατω τω ηγεμονι

- 3 Jida menm, nonm ki te trayi Jezi a, lè l' wè yo te kondannen Jezi, remò pran l', li pote trant pyès lajan yo tounen bay chèf prèt yo ansanm ak chèf fanmi yo. Li di konsa:
Then Judas, who was false to him, seeing that he was to be put to death, in his regret took back the thirty bits of silver to the chief priests and those in authority,
τοτε ιδων ιουδας ο παραδιδους αυτον οτι κατεκριθη μεταμεληθεις απεστρεψεν τα τριακοντα αργυρια τοις αρχιερευσιν και τοις πρεσβυτεροις
- 4 Sa m' fè a mal. Se yon inonsan mwen lage nan men nou. Yo reponn li: Ki mele nou sa? Sa se zafè pa ou.
Saying, I have done wrong in giving into your hands an upright man. But they said, What is that to us? it is your business.
λεγων ημαρτον παραδους αιμα αθων οι δε ειπον τι προς ημας συ οφει
- 5 Jida jete pyès lajan yo nan tanp lan, li soti, li ale pann tèt li.
And he put down the silver in the Temple and went out, and put himself to death by hanging.
και ριψας τα αργυρια εν τω ναω ανεχωρησεν και απελθων απηγγατο
- 6 Chèf prèt yo ranmase lajan an, yo di konsa: Sa se lajan san. Lalwa nou pa pèmèt nou mete lajan konsa nan kès tanp lan.
And the chief priests took the silver and said, It is not right to put it in the Temple store for it is the price of blood.
οι δε αρχιερεις λαβοντες τα αργυρια ειπον ουκ εξεστιν βαλειν αυτα εις τον κορβαναν επει τιμη αιματος εστιν
- 7 Apre sa, yo tonbe dakò pou yo achte yon jaden nan men yon nonm ki te konn fè krich. Yo pran tè a sèvi simityè pou etranje ki mouri nan peyi a.
And they made a decision to get with the silver the potter's field, as a place for the dead of other countries.
συμβουλιον δε λαβοντες ηγορασαν εξ αυτων τον αγρον του κεραμεως εις ταφην τοις ξενοις
- 8 Se poutèt sa, jouk jounen jòdi a, yo rele jaden sa a: Jaden san.
For this cause that field was named, The field of blood, to this day.
διο εκληθη ο αγρος εκεινος αγρος αιματος εως της σημερον
- 9 Se konsa pawòl pwofèt Jeremi te di a rive vre: Yo pran trant pyès lajan yo. Se pri sa a moun ras Izrayèl yo te dakò peye pou li.
Then came true that which was said by Jeremiah the prophet, And they took the thirty bits of silver, the price of him who was valued by the children of Israel;
τοτε επληρωθη το ρηθεν δια ιερεμιου του προφητου λεγοντος και ελαβον τα τριακοντα αργυρια την τιμην του τετιμημενου ον ετιμησαντο απο υιων ισραηλ
- 10 Ak lajan an, yo achte jaden nonm ki konn fè krich la, dapre lòd Bondye te ban mwen an.
And they gave them for the potter's field, as I had word from the Lord.
και εδωκαν αυτα εις τον αγρον του κεραμεως καθα συνεταξεν μοι κυριος
- 11 ¶ Jezi parèt devan gouvènè a. Gouvènè a keksyonnen l', li mande li: Ou se wa jwif yo? Jezi reponn li: Se ou ki di li.
And Jesus was before the ruler, who put a question to him, Are you the King of the Jews? And Jesus said to him, You say so.
ο δε ιησους εστη εμπροσθεν του ηγεμονος και επηρωτησεν αυτον ο ηγεμων λεγων συ ει ο βασιλευς των ιουδαιων ο δε ιησους εφη αυτω συ λεγεις
- 12 Chèf prèt yo ak chèf fanmi yo t'ap depoze anpil plent kont Jezi. Jezi menm pa t' reponn anyen.
But when the chief priests and those in authority made statements against him, he gave no answer.
και εν τω κατηγορεισθαι αυτον υπο των αρχιερων και των πρεσβυτερων ουδεν απεκρινατο
- 13 Pilat di li: Ou pa tande tout plent yo depoze sou do ou?
Then says Pilate to him, Do you give no attention to what their witnesses say against you?
τοτε λεγει αυτω ο πιλατος ουκ ακουεις ποσα σου καταμαρτυρουσιν
- 14 Men Jezi pa ba l' repons sou anyen. Sa te fè Pilat sezi anpil.
And he gave him no answer, not even a word: so that the ruler was greatly surprised.
και ουκ απεκριθη αυτω προς ουδε εν ρημα ωστε θαυμαζειν τον ηγεμονα λιαν
- 15 Pou chak fèt Delivrans gouvènè a te konn lage yon prizonnye. Se pèp la ki te konn chwazi kilès.
Now at the feast it was the way for the ruler to let free to the people one prisoner, at their selection.
κατα δε εορτην ειωθει ο ηγεμων απολυειν ενα τω ογλω δεσμιον ον ηθελον
- 16 Lè sa a, te gen yon prizonnye yo te rele Jezi Barabas. Tout moun te konnen ki moun li ye.
And they had then an important prisoner, whose name was Barabbas.
ειχον δε τοτε δεσμιον επισημον λεγομενον βαραββαν

- 17 Lè Pilat wè pèp la sanble deyò a, li di yo: Kilès nou vle m' lage ban nou: Jezi Barabas osinon Jezi yo rele Kris la?
So when they came together, Pilate said to them, Whom will you have? Barabbas, or Jesus, who is named Christ?
συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ πῖλατος τίνα θελετε ἀπολύσω ὑμῖν βαρᾶββαν ἢ ἰησοῦν τὸν λεγόμενον χριστὸν
- 18 Pilat te byen konnen se jalouzi ki te fè yo mennen Jezi ba li.
For he saw that for envy they had given him up.
ἦδαι γὰρ ὅτι διὰ φθόνου παρέδωκεν αὐτὸν
- 19 Antan Pilat te chita sou fotèy jij li nan tribinal la, madanm li voye di li: Nonm sa a inonsan tande. Pa mele nan zafè sa a. Paske yèswa, mwen soufri anpil poutèt li nan dòmi.
And while he was on the judge's seat, his wife sent to him, saying, Have nothing to do with that upright man, for I have had much trouble this day in a dream because of him.
καθημένου δε αὐτοῦ ἐπὶ τοῦ βήματος ἀπεστείλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα μὴδὲν σοὶ καὶ τῷ δικαίῳ ἐκεῖνῳ πολλὰ γὰρ ἐπαθὼν σήμερον κατ' ὄναρ δι' αὐτὸν
- 20 Chèf prèt yo ak chèf fanmi yo pran tèt pèp la pou yo mande Pilat pou l' lage Barabas ba yo, pou l' fè touye Jezi.
Now the chief priests and those in authority got the people to make request for Barabbas, and for Jesus to be put to death.
οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπεισαν τοὺς ὄχλους ἵνα αἰτησῶνται τὸν βαρᾶββαν τὸν δε ἰησοῦν ἀπολεσῶσιν
- 21 Gouvènè a pran lapawòl, li di yo: Kilès nan de a nou vle m' lage ban nou? Yo reponn: Barabas.
But the ruler made answer and said to them, Which of the two is it your pleasure that I let go free? And they said, Barabbas.
ἀποκριθεὶς δε ὁ ἡγεμὼν εἶπεν αὐτοῖς τίνα θελετε ἀπο τῶν δύο ἀπολύσω ὑμῖν οἱ δε εἶπον βαρᾶββαν
- 22 Pilat mande yo: Bon. Kisa pou m' fè ak Jezi yo rele Kris la? Yo tout reponn: Kloure l' sou yon kwa!
Pilate says to them, What, then, am I to do with Jesus, who is named Christ? They all say, Let him be put to death on the cross.
λέγει αὐτοῖς ὁ πῖλατος τί οὖν ποιήσω ἰησοῦν τὸν λεγόμενον χριστὸν λέγουσιν αὐτῷ πάντες σταυρωθήτω
- 23 Pilat di yo: Ki movezak li fè konsa? Yo rele pi fò toujou: Kloure l' sou yon kwa!
And he said, Why, what evil has he done? But they gave loud cries, saying, To the cross with him!
ὁ δε ἡγεμὼν εἶπε τί γὰρ κακὸν ἐποίησεν οἱ δε περισσῶς ἐκραζόντες λέγοντες σταυρωθήτω
- 24 Lè Pilat wè li pa t' kapab fè anyen ankò, paske pèp la te sot pou l' te fè plis dezòd toujou, li pran dlo, li lave men l' devan tout foul moun yo. Li di yo: Mwen menm, mwen pa reskonsab lanmò nonm sa a. Sa, se sou kont nou li ye.
So when Pilate saw that he was able to do nothing, but that trouble was working up, he took water and, washing his hands before the people, said, The blood of this upright man is not on my hands: you are responsible.
ἰδὼν δε ὁ πῖλατος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θορυβὸς γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπεναντι τοῦ ὄχλου λέγων ἀθῶός εἰμι ἀπο τοῦ αἵματος τοῦ δικαίου τούτου ὑμεῖς ὀφείθε
- 25 Tout pèp la reponn: Se pou reskonsablite lanmò l' tonbe sou nou ak sou tout pitit nou yo.
And all the people made answer and said, Let his blood be on us, and on our children.
καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν
- 26 ¶ Apre sa, Pilat lage Barabas ba yo. Li fè yo bat Jezi byen bat, li renmèt yo li pou y al kloure l' sou yon kwa.
Then he let Barabbas go free: but after having Jesus whipped, he gave him up to be put to death on the cross.
τότε ἀπέλυσεν αὐτοὺς τὸν βαρᾶββαν τὸν δε ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῆ
- 27 Sòlda Pilat yo mennen Jezi nan kay gouvènè a. Yo sanble tout batayon sòlda yo fè wonn li.
Then the ruler's armed men took Jesus into the open square, and got all their band together.
τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλάβοντες τὸν ἰησοῦν εἰς τὸ πραιτώριον συνηγάγον ἐπ' αὐτὸν ὅλην τὴν σπείραν
- 28 Yo dezabiye l', yo mete yon gwo rad koulè wouj violèt sou li.
And they took off his clothing, and put on him a red robe.
καὶ ἐκδύσαντες αὐτὸν περιεθήκαν αὐτῷ χλαμῦδα κόκκινην
- 29 Yo trese yon kouwòn pikan mete nan tèt li, yo ba l' yon ti bwa wozo kenbe nan men dwat li. Apre sa, yo mete ajenou devan l', yo pran pase l' nan betiz. Yo di li: Bonjou, wa jwif yo!
And they made a crown of thorns and put it on his head, and put a rod in his right hand, and they went down on their knees before him, and made sport of him, saying, Long life to the King of the Jews.
καὶ πλέξαντες στεφανὸν ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ καὶ γονυπετήσαντες ἐμπροσθεν αὐτοῦ ἐνεπαίζον αὐτὸν λέγοντες χαιρε ὁ βασιλεὺς τῶν ἰουδαίων

- 30 Yo krache sou li, yo pran wozo a, yo ba l' kou nan tèt.
 And they put shame on him, and gave him blows on the head with the rod.
 και εμπτυσαντες εις αυτον ελαβον τον καλαμιον και ετυπον εις την κεφαλην αυτου
- 31 Apre yo fin pase l' anba kont betiz yo, yo wete gwo rad la, yo mete rad pa l' sou li ankò. Epi yo mennen l' ale pou yo kloure l' sou yon kwa.
 And when they had made sport of him, they took the robe off him, and put his clothing on him, and took him away to put him on the cross.
 και οτε ενεπαιξαν αυτω εξεδυσαν αυτον την γλαμυδα και ενεδυσαν αυτον τα ιματια αυτου και απηγαγον αυτον εις το σταυρωσαι
- 32 Lè yo soti, yo kontre yon nonm peyi Sirèn ki te rele Simon. Yo fòse msye pote kwa Jezi a.
 And while they were coming out, they saw a man of Cyrene, Simon by name, and they made him go with them, so that he might take up his cross.
 εξερχομενοι δε ευρον ανθρωπον κυρηναιοι ονοματι σιμωνα τουτον ηγγαρευσαν ινα αρη τον σταυρον αυτου
- 33 ¶ Lè yo rive kote ki rele Gòlgota a (ki vle di: Plas zo bwa tèt la)
 And when they came to the place named Golgotha, that is to say, Dead Man's Head,
 και ελθοντες εις τοπον λεγομενον γολγοθα ος εστιν λεγομενος κρανιου τοπος
- 34 yo bay Jezi bwè diven mele ak fyèl. Men, lè l' goute l', li pa t' vle bwè li.
 They gave him wine mixed with bitter drink: and after tasting it, he took no more.
 εδωκαν αυτω πιειν οξος μετα χολης μεμιγμενον και γευσαμενος ουκ ηθελεν πιειν
- 35 Apre yo fin kloure l' sou kwa a, yo tire osò pou separe rad li yo.
 And when they had put him on the cross, they made division of his clothing among them by the decision of chance.
 σταυρωσαντες δε αυτον διεμερισαντο τα ιματια αυτου βαλλοντες κληρον ινα πληρωθη το ρηθεν υπο του προφητου διεμερισαντο τα ιματια μου εαυτοις και επι τον ιματισμον μου εβαλον κληρον
- 36 Apre sa, yo chita ap veye li.
 And they were seated there watching him.
 και καθημενοι ετηρουν αυτον εκει
- 37 Yo mete yon ti pankat anlè tèt li pou fè konnen kòz ki fè yo te kondannen l' la.
 And they put up over his head the statement of his crime in writing, THIS IS JESUS THE KING OF THE JEWS.
 και επεθηκαν επανω της κεφαλης αυτου την αιτιαν αυτου γεγραμμενην ουτος εστιν ιησους ο βασιλευς των ιουδαιων
- 38 Yo te kloure de ansasen sou de lòt kwa an menm tan avè l', yonn sou bò dwat, yonn sou bò gòch.
 Then two thieves were put on crosses with him, one on the right and one on the left.
 τοτε σταυρουνται συν αυτω δυο λησται εις εκ δεξιων και εις εξ ευωνυμων
- 39 Moun ki t'ap pase bò la a t'ap plede joure li. Yo t'ap fè siy sou li.
 And those who went by said bitter words to him, shaking their heads and saying,
 οι δε παραπορευομενοι εβλασφημουν αυτον κινουντες τας κεφαλας αυτων
- 40 Yo t'ap di: Ou menm ki te vle kraze tanp lan pou ou te rebati l' nan twa jou, sove tèt ou non! Si ou se pitit Bondye a, desann sou kwa a!
 You who would give the Temple to destruction and put it up again in three days, get yourself free: if you are the Son of God, come down from the cross.
 και λεγοντες ο καταλυον τον ναον και εν τρισιν ημεραις οικοδομων σεωσον σεαυτον ει υιος ει του θεου καταβηθι απο του σταυρου
- 41 Konsa tou, chèf prèt yo, dirèktè lalwa yo ak chèf fanmi yo t'ap pase l' nan rizib. Yo t'ap di:
 In the same way, the chief priests, making sport of him, with the scribes and those in authority, said,
 ομοιωσ δε και οι αρχιερεις εμπαιζοντες μετα των γραμματεων και πρεσβυτερων ελεγον
- 42 Gade! Li sove lòt moun, li pa kapab sove tèt pa li. Si l' se wa pèp Izrayèl la, se pou l' desann sou kwa a koulye a. Lè sa a, n'a kwè nan li.
 A saviour of others, he has no salvation for himself. If he is the King of Israel, let him now come down from the cross, and we will have faith in him.
 αλλους εσωσεν εαυτον ου δυναται σωσαι ει βασιλευς ισραηλ εστιν καταβατω νυν απο του σταυρου και πιστευσομεν αυτω
- 43 Li te mete konfyans li nan Bondye, li te di se pitit Bondye li ye. Ann wè koulye a si Bondye va vin delivre li.
 He put his faith in God; let God be his saviour now, if he will have him; for he said, I am the Son of God.
 πεποιθεν επι τον θεον ρυσασθω νυν αυτον ει θελει αυτον ειπεν γαρ οτι θεου ειμι υιος

- 44 Ata ansasen ki te kloure sou lòt kwa yo t'ap joure l' menm jan an tou.
And the thieves who were on the crosses said evil words to him.
το δ αυτο και οι λησται οι συσταυρωθεντες αυτω ωνειδιζον αυτω
- 45 Vè midi konsa, vin gen yon fènwa sou tout peyi a, jouk twazè apre midi.
Now from the sixth hour it was dark over all the land till the ninth hour.
απο δε εκτης ωρας σκοτος εγενετο επι πασαν την γην εως ωρας εννατης
- 46 Vè twazè, Jezi rele byen fò, li di: Eli, Eli lema sabaktani? (ki vle di: Bondye, Bondye, poukisa ou lage m' konsa?)
And about the ninth hour Jesus gave a loud cry, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why are you turned away from me?
περι δε την εννατην ωραν ανεβησεν ο ιησους φωνη μεγαλη λεγων ηλι ηλι λαμα σαβαχθανι τουτ εστιν θεε μου θεε μου ινατι με εγκατελιπες
- 47 Nan moun ki te la yo genyen ki tande l' pale. Yo di: Men l'ap rele Eli.
And some of those who were near by, hearing it, said, This man is crying to Elijah.
τινες δε των εκει εστωτων ακουσαντες ελεγον οτι ηλιαν φωνει ουτος
- 48 Lamenn, yonn nan yo kouri al pran yon eponj, li tranpe l' nan venèg, li mete l' nan pwent yon gòl wozo, li lonje l' bò bouch Jezi ba l' bwè.
And straight away one of them went quickly, and took a sponge, and made it full of bitter wine, and put it on a rod and gave him drink.
και ευθεως δραμων εις εξ αυτων και λαβων σπογγον πλησας τε οξους και περιθεισ καταμω εποτιζεν αυτον
- 49 Men, lòt moun yo di: Tann non, monchè. Ann wè si Eli ap vin delivre li.
And the rest said, Let him be; let us see if Elijah will come to his help.
οι δε λοιποι ελεγον αφες ιδωμεν ει ερχεται ηλιας σωσων αυτον
- 50 ¶ Jezi bay yon gwo rèl ankò, epi li mouri.
And Jesus gave another loud cry, and gave up his spirit.
ο δε ιησους παλιν κραζας φωνη μεγαλη αφηκεν το πνευμα
- 51 Menm lè a, rido ki te nan tanp lan chire an de moso, depi anwo jouk anba. Tè a tranble. Wòch yo fann.
And the curtain of the Temple was parted in two from end to end; and there was an earth-shock; and the rocks were broken;
και ιδου το καταπετασμα του ναου εσχισθη εις δυο απο ανωθεν εως κατω και η γη εσεισθη και αι πετραι εσχισθησαν
- 52 Tonm mò yo louvri, kò anpil moun pèp Bondye a ki te mouri leve vivan ankò, yo soti nan tonm yo.
And the resting-places of the dead came open; and the bodies of a number of sleeping saints came to life;
και τα μνημεια ανεωχθησαν και πολλα σωματα των κεκοιμημενων αγιων ηγερθη
- 53 Apre Jezi li menm te leve soti vivan nan lanmò, yo antre lavil Jerizalèm kote anpil moun te wè yo.
And coming out of their resting-places, after he had come again from the dead, they went into the holy town and were seen by a number of people.
και εξελθοντες εκ των μνημειων μετα την εγερσιν αυτου εισηλθον εις την αγιαν πολιν και ενεφανισθησαν πολλοις
- 54 Lè ofisye lame a ansanm ak gad ki t'ap veye Jezi ansanm avè l' yo wè tranblemanntè a ak tou sa ki te pase, yon sèl lapè pran yo. Yo di: Se vre wi, nonm sa a te Pitit Bondye.
Now the captain and those who were with him watching Jesus, when they saw the earth-shock and the things which were done, were in great fear and said, Truly this was a son of God.
ο δε εκατονταρχος και οι μετ αυτου τηρουντες τον ιησουν ιδοντες τον σεισμον και τα γενομενα εφοβηθησαν σφοδρα λεγοντες αληθως θεου υιος ην ουτος
- 55 Te gen plizyè fanm la tou. Men, yo te rete lwen ap gade. Se moun ki t'ap swiv Jezi, ki t'ap okipe l' depi lè l' te nan peyi Galile.
And a number of women were there, watching from a distance, who had come with Jesus from Galilee, waiting on his needs.
ησαν δε εκει γυναικες πολλαι απο μακροθεν θεωρουσαι αιτινες ηκολουθησαν τω ιησου απο της γαλιλαιας διακονουσαι αυτω
- 56 Nan yo te genyen: Mari, moun lavil Magdala a, Mari, manman Jak ak Jozèf, ansanm ak manman pitit Zebede yo.
Among whom was Mary Magdalene, and Mary, the mother of James and Joses, and the mother of the sons of Zebedee.
εν αις ην μαρια η μαγδαληνη και μαρια η του ιακωβου και ιωση μητηρ και η μητηρ των υιων ζεβεδαιου
- 57 ¶ Lè solèy fin kouche, yon nonm rich, moun lavil Arimate, vin rive. Yo te rele l' Jozèf. Li menm tou li te yon disip Jezi.
And in the evening, there came a man of wealth from Arimathaea, Joseph by name, who was a disciple of Jesus:
ουιας δε γενομενης ηλθεν ανθρωπος πλουσιος απο αριμαθαιας τουνομα ιωσηφ ος και αυτος εμαθητευσεν τω ιησου

- 58 li al jwenn Pilat, li mande l' kò Jezi a. Pilat bay lòd pou yo renmèt li kò a.
 This man went in to Pilate, and made a request for the body of Jesus. Then Pilate gave orders for it to be given to him.
 ουτος προσελθων τω πιλατω ητησατο το σωμα του ιησου τοτε ο πιλατος εκελευσεν αποδοθηναι το σωμα
- 59 Jozèf pran kò a, li vlope l' nan yon bèl dra blan tou nèf.
 And Joseph took the body, folding it in clean linen,
 και λαβων το σωμα ο ιωσηφ ενετυλιξεν αυτο σινδονι καθαρα
- 60 Apre sa, li mete kò a nan yon kavò li te fèk fè fouye nan wòch la pou tèt pa l'. Apre sa, li woule yon gwo wòch devan bouch kavò a. Epi li al fè wout li.
 And put it in the resting-place which had been cut out of the rock for himself; and after rolling a great stone to the door of it he went away.
 και εθηκεν αυτο εν τω καινω αυτου μνημειω ο ελατομησεν εν τη πετρα και προσκυλισας λιθον μεγαν τη θυρα του μνημειου απηλθεν
- 61 Mari, moun lavil Magdala a, ansanm ak lòt Mari a te chita la, anfas kavò a.
 And Mary Magdalene was there, and the other Mary, seated by the place of the dead.
 ην δε εκει μαρια η μαγδαληνη και η αλλη μαρια καθημεναι απεναντι του ταφου
- 62 Nan denmen, ki vle di jou repo a menm, chèf prèt yo ansanm ak farizyen yo ale bò kot Pilat.
 Now on the day after the getting ready of the Passover, the chief priests and Pharisees came together to Pilate,
 τη δε επαυριον ητις εστιν μετα την παρασκευην συνηχθησαν οι αρχιερεις και οι φαρισαιοι προς πιλατον
- 63 Yo di li: Chèf, nou chonje lè nonm ki t'ap bay manti a te vivan, li te di apre twa jou li pral leve soti vivan.
 Saying, Sir, we have in mind how that false man said, while he was still living, After three days I will come again from the dead.
 λεγοντες κυριε εμνησημεν οτι εκεινος ο πλανος ειπεν ετι ζων μετα τρεις ημερας εγειρομαι
- 64 Bay lòd pou yo veye kavò a byen veye pandan twa jou. Konsa, disip li yo p'ap kapab vin pran kò a pou yo di pèp la apre sa msye leve soti vivan nan lanmò. Dènve kout manti sa a ta pi rèd pase premye a.
 Give orders, then, that the place where his body is may be made safe till the third day, for fear that his disciples come and take him away secretly and say to the people, He has come back from the dead: and the last error will be worse than the first.
 κελουσον ουν ασφαλισθηαι τον ταφον εως της τριτης ημερας μηποτε ελθοντες οι μαθηται αυτου νυκτος κλεψωσιν αυτον και ειπωσιν τω λαω ηγερθη απο των νεκρων και εσται η εσχατη πλανη χειρων της πρωτης
- 65 Pilat di yo: Men yon eskwad gad. Ale, veye kavò a jan nou vle a.
 Pilate said to them, You have watchmen; go and make it as safe as you are able.
 εφη δε αυτοις ο πιλατος εχετε κουστωδιαν υπαγετε ασφαλισασθε ως ουδατε
- 66 Y ale. Pou yo pi asire kavò a te byen fèmen, yo poze sele sou wòch ki te devan bouch kavò a, epi yo mete eskwad gad la veye li.
 So they went, and made safe the place where his body was, putting a stamp on the stone, and the watchmen were with them.
 οι δε πορευθεντες ησφαλισαντο τον ταφον σφραγισαντες τον λιθον μετα της κουστωδιας
- 1 ¶ Lè jou repo a te fin pase, dimanch maten byen bonè, Mari, moun lavil Magdala a, ak lòt Mari a te al vizite kavò
 Now late on the Sabbath, when the dawn of the first day of the week was near, Mary Magdalene and the other Mary came to see the place where his body was.
 ουπε δε σαββατων τη επιφωσκουση εις μιαν σαββατων ηλθεν μαρια η μαγδαληνη και η αλλη μαρια θεωρησαι τον ταφον
- 2 Yo rete konsa, epi tè a pran tranble byen fò. Yon zanj Bondye desann soti nan syèl la, li vini, li woule wòch la sou kote, lèfini li chita sou li.
 And there was a great earth-shock; for an angel of the Lord came down from heaven and, rolling back the stone, took his seat on it.
 και ιδου σεισμος εγενετο μεγας αγγελος γαρ κυριου καταβας εξ ουρανου προσελθων απεκυλισεν τον λιθον απο της θυρας και εκαθητο επανω αυτου
- 3 Li te klere tankou yon zèklè, rad li te blan kou lanèj.
 His form was shining like the light, and his clothing was white as snow:
 ην δε η ιδεα αυτου ως αστραπη και το ενδυμα αυτου λευκον ωσει χιον
- 4 Gad yo te sitèlman pè, yo pran tranble, yo tonbe atè tankou moun ki mouri.
 And for fear of him the watchmen were shaking, and became as dead men.
 απο δε του φοβου αυτου εσεισθησαν οι τηρουντες και εγενοντο ωσει νεκροι

- 5 Men, zanj lan pran pale, li di fanm yo: Nou menm, nou pa bezwen pè. Mwen konnen se Jezi n'ap chache, nonm yo te kloure sou kwa a.
 And the angel said to the women, Have no fear: for I see that you are searching for Jesus, who was put to death on the cross.
 αποκριθεις δε ο αγγελος ειπεν ταις γυναιξιν μη φοβεισθε υμεις ουδα γαρ οτι ιησουν τον εσταυρωμενον ζητειτε
- 6 Enben, li pa isit la. Li leve vivan jan l' te di a. Vini wè kote l' te kouche a.
 He is not here, for he has come to life again, even as he said. Come, see the Lord's resting-place.
 ουκ εστιν ωδε ηγερθη γαρ καθως ειπεν δευτε ιδετε τον τοπον οπου εκειτο ο κυριος
- 7 Apre sa, prese al di disip li yo li leve soti vivan nan lanmò. Li gen tan pran devan yo ale nan peyi Galile. Se la y'a wè li. Se sa m' te gen pou m' di nou.
 And go quickly and give his disciples the news that he has come back from the dead, and is going before you into Galilee; there you will see him, as I have said to you.
 και ταχυ πορευθεισαι ειπατε τοις μαθηταις αυτου οτι ηγερθη απο των νεκρων και ιδου προαγει υμας εις την γαλλιαιαν εκει αυτον οψεσθε ιδου ειπον υμιν
- 8 Fanm yo kouri kite kavo a. Yo te pè, men an menm tan tou yo te kontan. Yo t'ap kouri pote nouvèl la bay disip yo.
 And they went away quickly, with fear and great joy, to give his disciples the news.
 και εξελθουσαι ταχυ απο του μνημειου μετα φοβου και χαρας μεγαλης εδραμον απαγγελαι τοις μαθηταις αυτου
- 9 Yo rete konsa, yo wè Jezi parèt devan yo, li di yo: Bonjou, medam. Yo pwoche bò kote l', yo kenbe pye l', yo adore li.
 And on the way, Jesus came to them, saying, Be glad. And they came and put their hands on his feet, and gave him worship.
 ως δε επορευοντο απαγγελαι τοις μαθηταις αυτου και ιδου ο ιησους απητησεν αυταις λεγων χαιρετε αι δε προσελθουσαι εκρατησαν αυτου τους ποδας και προσεκυνησαν αυτω
- 10 Jezi di yo: Nou pa bezwen pè. Ale di frè m' yo pou y al nan Galile. Se la y'a wè mwen.
 Then said Jesus to them, Have no fear: go and give word to my brothers to go into Galilee, and there they will see me.
 τοτε λεγει αυταις ο ιησους μη φοβεισθε υπαγετε απαγγειλατε τοις αδελφοις μου ινα απελθωσιν εις την γαλλιαιαν κακει με οψονται
- 11 ¶ Antan medam yo te nan wout toujou, nan gad ki t'ap veye kavo a te genyen ki te gen tan tounen lavil la, yo rakonte chèf prèt yo tou sa ki te rive.
 Now, while they were going, some of the watchmen came into the town and gave news to the chief priests of all the things which had taken place.
 πορευομενων δε αυτων ιδου τινες της κουστωδιας ελθοντες εις την πολιν απηγγειλαν τοις αρχιερευσιν απαντα τα γενομενα
- 12 Lè sa a, chèf prèt yo reyini ak chèf fanmi yo, yo fè plan yo ansanm. Yo bay sòlda yo yon gwo lajan.
 And when they had come together with those in authority, and had made their decision, they gave much money to the watchmen, saying,
 και συναχθεντες μετα των πρεσβυτερων συμβουλιον τε λαβοντες αργυρια ικανα εδωκαν τοις στρατιωταις
- 13 Epi yo di yo: Se pou nou di se disip li yo ki te vin vòlò kò a pote ale lannwit antan nou t'ap dòmi.
 Say, His disciples came by night and took him away secretly while we were sleeping.
 λεγοντες ειπατε οτι οι μαθηται αυτου νυκτος ελθοντες εκλεψαν αυτον ημων κοιμωμενων
- 14 Si pawòl la tonbe nan zòrèy gouvènè a, n'a konnen ki jan pou n' pale avè l' pou nou menm, gad yo, nou pa nan traka.
 And if this comes to the ruler's ears, we will see that he does not make you responsible.
 και εαν ακουσθη τουτο επι του ηγεμονος ημεις πεισομεν αυτον και υμας αμεριμνους ποιησομεν
- 15 Sòlda yo pran lajan an, yo fè jan yo te di yo fè l' la. Se konsa, popagann sa a gaye pami jwif yo jouk jounen jòdi a.
 So they took the money, and did as they had been ordered: and this account has been current among the Jews till the present time.
 οι δε λαβοντες τα αργυρια εποιησαν ως εδιδαχθησαν και διεφημισθη ο λογος ουτος παρα ιουδαιοις μεχρι της σημερον
- 16 ¶ Onz disip yo ale sou ti mòn nan peyi Galile a, kote Jezi te di yo ale a.
 But the eleven disciples went into Galilee, to the mountain where Jesus had given them orders to go.
 οι δε ενδεκα μαθηται επορευθησαν εις την γαλλιαιαν εις το ορος ου εταξατο αυτοις ο ιησους
- 17 Lè yo wè l', yo adore li. Men, te gen nan yo ki pa t' fin kwè nèl.
 And when they saw him they gave him worship: but some were in doubt.
 και ιδοντες αυτον προσεκυνησαν αυτω οι δε εδιστασαν
- 18 Jezi pwoche bò kote yo, li di yo konsa: Mwen resevwa tout pouvwa nan syèl la ak sou tè a.
 And Jesus came to them and said, All authority has been given to me in heaven and on earth.
 και προσελθων ο ιησους ελαλησεν αυτοις λεγων εδοθη μοι πασα εξουσια εν ουρανω και επι γης

- 19 Ale fè disip pou mwen nan tout nasyon, batize yo nan non Papa a, Pitit la ak Sentespri a.
Go then, and make disciples of all the nations, giving them baptism in the name of the Father and of the Son and of the Holy Spirit:
πορευθεντες ουν μαθητευσατε παντα τα εθνη βαπτιζοντες αυτους εις το ονομα του πατρος και του υιου και του αγιου πνευματος
- 20 Moutre yo pou yo obsève tou sa mwen te ban nou lòd fè. Chonje sa byen: mwen la avèk nou toulejou, jouk sa kaba.
Teaching them to keep all the rules which I have given you: and see, I am ever with you, even to the end of the world.
διδασκοντες αυτους τηρειν παντα οσα εντειλαμην υμιν και ιδου εγω μεθ υμων ειμι πασας τας ημερας εως της συντελειας του αιωνος αμην
- 1 ¶ Men konmansman Bon Nouvèl ki pale sou Jezikri, Pitit Bondye a.
The first words of the good news of Jesus Christ, the Son of God.
αρχη του ευαγγελιου ιησου χριστου υιου του θεου
- 2 Nan liv pwofèt Ezayi a, men sa ki te ekri: Bondye di: Men m'ap voye mesaje m' lan devan ou. La louvri chemen an pou ou.
Even as it is said in the book of Isaiah the prophet, See, I send my servant before your face, who will make ready your way;
ως γεγραπται εν τοις προφηταις ιδου εγω αποσπελλω τον αγγελον μου προ προσωπου σου ος κατασκευασει την οδον σου εμπροσθεν σου
- 3 Se vwa yon nonm k'ap rele nan dezè a: Pare gran wout Seyè nou an. Plani chemen an byen plani pou li.
The voice of one crying in the waste land, Make ready the way of the Lord, make his roads straight;
φωνη βοωντος εν τη ερημω ετοιμασατε την οδον κυριου ευθειας ποιειτε τας τριβους αυτου
- 4 Se konsa Jan te parèt nan dezè a, li t'ap batize, li t'ap mache bay mesaj sa a: -Tounen vin jwenn Bondye. vin resevwa batèm, epi Bondye va padonnen peche nou yo.
John came, and gave baptism in the waste land, preaching baptism as a sign of forgiveness of sin for those whose hearts were changed.
εγενετο ιωαννης βαπτιζων εν τη ερημω και κηρυσσων βαπτισμα μετανοιας εις αφεσιν αμαρτιων
- 5 Tout moun nan peyi Jide a ansanm ak tout pèp lavil Jerizalèm lan te vin jwenn li: yo te konfese peche yo devan tout moun, epi Jan te batize yo nan larivyè Jouden an.
And there went out to him all the people of Judaea, and all those of Jerusalem, and they were given baptism by him in the river Jordan, saying that they were sinners.
και εξεπορευετο προς αυτον πασα η ιουδαια χωρα και οι ιεροσολυμιται και εβαπτιζοντο παντες εν τω ιορδανη ποταμω υπ αυτου εξομολογουμενοι τας αμαρτιας αυτων
- 6 Jan te mete yon rad pwal chamo sou li, ak yon sentiwon an po mare nan ren li. Se krikèt ak gato myèl li te jwenn nan bwa li te manje.
And John was clothed in camel's hair, with a leather band about him; and his food was locusts and honey.
ην δε ιωαννης ενδεδυμενος τριχας καμηλου και ζωνην δερματινην περι την οσφυν αυτου και εσθιον ακριδας και μελι αγριον
- 7 Li t'ap mache bay mesaj sa a: -Moun k'ap vin apre m' lan gen plis pouvwa anpil pase m'. Mwen pa bon ase pou m' ta bese demare sapat ki nan pye li.
And he said to them all, There is one coming after me who is greater than I, whose shoes I am not good enough to undo.
και εκηρυσσεν λεγων ερχεται ο ισχυροτερος μου οπισω μου ου ουκ ειμι ικανος κυψας λυσαι τον ιμαντα των υποδηματων αυτου
- 8 Mwen menm, mwen batize nou nan dlo. Men li menm, la batize nou nan Sentespri a.
I have given you baptism with water, but he will give you baptism with the Holy Spirit.
εγω μεν εβαπτισα υμας εν υδατι αυτος δε βαπτισει υμας εν πνευματι αγιω
- 9 ¶ Menm epòk sa a, Jezi te soti Nazarèt, yon bouk nan peyi Galile. Lè sa a, Jan te batize l' nan larivyè Jouden an.
And it came about in those days, that Jesus came from Nazareth of Galilee, and was given baptism by John in the Jordan.
και εγενετο εν εκειναις ταις ημεραις ηλθεν ιησους απο ναζαρετ της γαλιλαιας και εβαπτισθη υπο ιωαννου εις τον ιορδανη
- 10 Antan Jezi t'ap soti nan dlo a, li wè syèl la louvri, epi Lespri Bondye a desann sou li an fòm yon pijon.
And straight away, coming up out of the water, he saw the heavens broken open and the Spirit coming down on him as a dove:
και ευθεως αναβαινων απο του υδατος ειδεν σχιζομενους τους ουρανους και το πνευμα ωσει περιστερην καταβαινον επ αυτον
- 11 Li tande yon vwa ki soti nan syèl la ki di: -Ou se pitit mwen renmen anpil la. Ou fè kè m' kontan anpil.
And a voice came out of heaven, You are my dearly loved Son, with whom I am well pleased.
και φωνη εγενετο εκ των ουρανων συ ει ο υιος μου ο αγαπητος εν ω ευδοκησα
- 12 Touswit apre sa, Lespri Bondye a pouse Jezi al nan dezè a.
And straight away the Spirit sent him out into the waste land.
και ευθως το πνευμα αυτον εκβαλλει εις την ερημον

- 13 Li rete la pandan karant jou, epi se la Satan vin tante l'. Jezi t'ap viv nan mitan bèt bwa yo, epi zanj Bondye yo t'ap okipe li.
And he was in the waste land for forty days, being tested by Satan; and he was with the beasts; and the angels took care of him.
και ην εκει εν τη ερημω ημερας τεσσαρακοντα πειραζομενος υπο του σατανα και ην μετα των θηριων και οι αγγελοι διηκουνουν αυτω
- 14 ¶ Apre yo te fin mete Jan nan prizon, Jezi ale nan peyi Galile pou l' te fè konnen Bon Nouvèl Bondye voye a.
Now after John had been put in prison, Jesus came into Galilee, preaching the good news of God,
μετα δε το παραδοθηναι τον ιωαννην ηλθεν ο ιησους εις την γαλλιαιαν κηρυσσων το ευαγγελιον της βασιλειας του θεου
- 15 Li t'ap di yo konsa: -Jou a rive. Koulye a, Bondye ki wa nan syèl la ap vin pran pouwva a nan men li. Tounen vin jwenn Bondye. Asepte Bon Nouvèl la.
And saying, The time has come, and the kingdom of God is near: let your hearts be turned from sin and have faith in the good news.
και λεγων οτι πεπληρωται ο καιρος και ηγγικεν η βασιλεια του θεου μετανοειτε και πιστευετε εν τω ευαγγελιω
- 16 Pandan Jezi t'ap mache bò lanmè Galile a, li wè de pechè pwason, Simon ak Andre, frè li a. Yo t'ap voye privye nan lanmè a.
And going by the sea of Galilee, he saw Simon, and Andrew, the brother of Simon, putting a net into the sea: for they were fishermen.
περιπατων δε παρα την θαλασσαν της γαλλιαιας ειδεν σιμωνα και ανδρεαν τον αδελφον αυτου βαλλοντας αμφιβληστρον εν τη θαλασση ησαν γαρ αλιεις
- 17 Jezi di yo konsa: -vin jwenn mwen. m'a fè nou tounen pechè moun pito.
And Jesus said to them, Come after me, and I will make you fishers of men.
και ειπεν αυτοις ο ιησους δευτε οπισω μου και ποιησω υμας γενεσθαι αλιεις ανθρωπων
- 18 Lamenm, yo kite privye yo, y' ale avèk li.
And they went straight from their nets, and came after him.
και ευθεως αφεντες τα δικτυα αυτων ηκολουθησαν αυτω
- 19 Jezi vanse pi lwen, li wè de pitit gason Zebede yo, Jak ak Jan, frè li. Yo te chita nan kannòt yo a, yo t'ap repare privye yo.
And going on a little farther, he saw James, the son of Zebedee, and John his brother, who were in their boat stitching up their nets.
και προβας εκειθεν ολιγον ειδεν ιακωβον τον του ζεβεδαιου και ιωαννην τον αδελφον αυτου και αυτους εν τω πλοιω καταρτιζοντας τα δικτυα
- 20 Lamenm, Jezi rele yo. Yo kite Zebede, papa yo, nan kannòt la ansanm ak ouvrye yo. Y' ale avèk Jezi.
And he said, Come after me: and they went away from their father Zebedee, who was in the boat with the servants, and came after him.
και ευθεως εκαλεσεν αυτους και αφεντες τον πατερα αυτων ζεβεδαιον εν τω πλοιω μετα των μισθωτων απηλθον οπισω αυτου
- 21 Apre sa, Jezi ale ak dispil li yo nan yon lavil yo rele Kapènawòm. Jou repo a, Jezi antre nan sinagòg la; li kòmanse moutre moun yo anpil bagay.
And they came to Capernaum; and on the Sabbath he went into the Synagogue and gave teaching.
και εισπορευονται εις καπερναουμ και ευθεως τοις σαββασιν εισελθων εις την συναγωγην εδιδασκεν
- 22 Yo te sezi tande sa l' t'ap moutre yo. Se pa t' menm jan avèk dirèktè lalwa yo, paske li te pale ak yo tankou yon moun ki otorize.
And they were full of wonder at his teaching, because he gave it as one having authority, and not like the scribes.
και εξεπλησσαντο επι τη διδαχη αυτου ην γαρ διδασκων αυτους ως εξουσιαν εχων και ουχ ως οι γραμματαις
- 23 ¶ Lè sa a, yon nonm ki te gen yon move lespri sou li vin antre nan sinagòg la, li pran rele:
And there was in their Synagogue a man with an unclean spirit; and he gave a cry,
και ην εν τη συναγωγη αυτων ανθρωπος εν πνευματι ακαθαρτω και ανεκραζεν
- 24 -ey Jezi, moun Nazarèt, kisa nou gen avè ou? Ou vin isit la pou detwi nou? Mwen konnen byen pwòp ki moun ou ye. Ou se moun Bondye chwazi a.
Saying, What have we to do with you, Jesus of Nazareth? have you come to put an end to us? I see well who you are, the Holy One of God.
λεγων εα τι ημιν και σοι ιησου ναζαρηνη ηλθες απολεσαι ημας οйда σε τις ει ο αγιος του θεου
- 25 Jezi pale byen fò ak move lespri ki te sou nonm lan, li di li: -Pe la! Soti sou nonm sa a.
And Jesus said to him sharply, Be quiet, and come out of him.
και επετιμησεν αυτω ο ιησους λεγων φιωθητι και εξελθε εξ αυτου
- 26 Move lespri a souke nonm lan byen souke, li bay yon gwo rèl, epi li soti, li ale.
And the unclean spirit, shaking him violently, and crying with a loud voice, came out of him.
και σπαραξαν αυτον το πνευμα το ακαθαρτον και κραξαν φωνη μεγαλη εξηλθεν εξ αυτου

- 27 Tout moun yo te sitèlman sezi, yonn t'ap mande lòt: -Sa sa ye la a menm! Sa se yon lòt bagay l'ap moutre nou la a. Menm move lespri yo, li pase yo lòd ak otorite, yo obeyi li.
And they were all greatly surprised, so that they put questions to one another, saying, What is this? a new teaching! with authority he gives orders even to the unclean spirits, and they do what he says.
και εθαμβηθησαν παντες ωστε συζητειν προς αυτους λεγοντας τι εστιν τουτο τις η διδαχη η καινη αυτη οτι κατ εξουσιαν και τοις πνευμασιν τοις ακαθαρτοις επιτασσει και υπακουουσιν αυτω
- 28 Se tout moun ki t'ap nonmen non l' nan peyi Galile a.
And news of him went out quickly everywhere into all parts of Galilee round about.
εξηλθεν δε η ακοη αυτου ευθως εις ολην την περιχωρον της γαλιλαιας
- 29 ¶ Apre sa, yo soti kite sinagòg la, y' ale ansanm ak Jak ak Jan lakay Simon ak Andre.
And when they came out of the Synagogue, they went into the house of Simon and Andrew, with James and John.
και ευθεως εκ της συναγωγης εξελθοντες ηλθον εις την οικιαν σιμωνος και ανδρεου μετα ιακωβου και ιωαννου
- 30 Bèlmè Simon an te kouche ak lafyèn. Rive Jezi rive lakay la, yo di l' sa.
Now Simon's wife's mother was ill, with a burning heat; and they gave him word of her:
η δε πενθερα σιμωνος κατακειτο πυρεσσουσα και ευθεως λεγουσιν αυτω περι αυτης
- 31 Lè sa a, li pwoche bò madanm lan, li pran men l', li fè l' leve. Latou, lafyèn la kite l', epi madanm lan resewva yo.
And he came and took her by the hand, lifting her up; and she became well, and took care of their needs.
και προσελθων ηγειρεν αυτην κρατησας της χειρος αυτης και αφηκεν αυτην ο πυρετος ευθεως και διηκονει αυτοις
- 32 Aswè, apre solèy fin kouche, yo mennen tout moun malad yo ansanm ak tou sa ki te gen move lespri sou yo bay Jezi.
And in the evening, at sundown, they took to him all who were diseased, and those who had evil spirits.
οψιας δε γενομενης οτε εδω ο ηλιος εφερον προς αυτον παντας τους κακως εχοντας και τους δαιμονιζομενους
- 33 Tout moun lavil la te sanble devan pòt kay la.
And all the town had come together at the door.
και η πολις ολη επισυνηγμενη ην προς την θυραν
- 34 Lè sa a, Jezi te geri anpil moun ki te soufri divès maladi; li te chase anpil move lespri. Men, li pa t' kite move lespri yo pale, paske yo te konnen ki moun li te ye.
And a number, who were ill with different diseases, he made well, and sent out evil spirits; but he did not let the evil spirits say anything, because they had knowledge of him.
και εθεραπευσεν πολλους κακως εχοντας ποικιλαις νοσοις και δαιμονια πολλα εξεβαλεν και ουκ ηφιεν λαλειν τα δαιμονια οτι ηδεισαν αυτον
- 35 Nan granmaten, byen bonè, li pa t' ankò fè klè, Jezi leve, li soti li kite lavil la, li al yon kote ki pa gen moun. La li t'ap lapriyè.
And in the morning, a long time before daylight, he got up and went out to a quiet place, and there he gave himself up to prayer.
και πρωι εννυχον λιαν αναστας εξηλθεν και απηλθεν εις ερημον τοπον κακει προσηυχετο
- 36 Simon ak lòt zanmi l' yo soti, yo t'ap chache Jezi.
And Simon and those who were with him came after him.
και κατεδιωξαν αυτον ο σιμων και οι μετ αυτου
- 37 Lè yo jwenn li, yo di l' konsa: -Tout moun ap chache ou wi.
And when they came up with him, they said to him, Everyone is looking for you.
και ευροντες αυτον λεγουσιν αυτω οτι παντες ζητουσιν σε
- 38 Men li reponn yo: -Ann al yon lòt kote, nan lòt bouk yo nan vwazinaj la. Fòk mwen fè yo konnen mesaj la tou. Se pou sa menm mwen vini.
And he said to them, Let us go to other parts into the nearest towns, so that I may give teaching there, because for this purpose I came.
και λεγει αυτοις αγωμεν εις τας εχομενας κωμοπολεις ινα κακει κηρυξω εις τουτο γαρ εξεληλυθα
- 39 Se konsa li te ale toupatou nan peyi Galile, li t'ap mache bay mesaj la nan sinagòg yo, li t'ap chase move lespri yo.
And he went into their Synagogues in every part of Galilee, preaching and driving out evil spirits.
και ην κηρυσσων εν ταις συναγωγαίς αυτων εις ολην την γαλιλαιαν και τα δαιμονια εκβαλλων
- 40 ¶ Yon nonm ki te gen lalèp vin jwenn Jezi; li tonbe ajenou devan li, li mande l' sekou; li di l' konsa: -Si ou vle, ou kapab geri mwen.
And a leper came to him and, going down on his knees before him, made a request, saying, If it is your pleasure, you have the power to make me clean.
και ερχεται προς αυτον λεπρος παρακαλων αυτον και γονυπετων αυτον και λεγων αυτω οτι εαν θελης δυνασαι με καθαρισαι

- 41 Kè Jezi fè l' mal, li lonje men l', li manyen nonm lan, li di li: -Wi, mwen vle ou geri.
 And being moved with pity, he put out his hand, and touching him said to him, It is my pleasure; be made clean.
 ο δε ιησους σπλαγχισθεις εκτεινας την χειρα ηψατο αυτου και λεγει αυτω θελω καθαρισθητι
- 42 Menm lè a, lalèp la kite l', li geri, li te nan kondisyon pou fè sèvis Bondye.
 And straight away the disease went from him, and he was made clean.
 και ειποντος αυτου ευθεως απηλθεν απ αυτου η λεπρα και εκαθαρισθη
- 43 Apre sa, Jezi voye l' ale, li pase l' lòd byen sevè.
 And he sent him away, saying to him very sharply,
 και εμβριμησαμενος αυτω ευθεως εξεβαλεν αυτον
- 44 Li di l' konsa: -Piga ou pale sa ak pesonn. Men, al fè prèt la wè ki jan ou ye. Apre sa, wa ofri sa Moyiz te bay lòd pou ofri a. Konsa wa bay tout moun prèv ou geri.
 See that you say nothing to any man: but go and let the priest see you, and make yourself clean by an offering of the things ordered by Moses, for a witness to them.
 και λεγει αυτω ορα μηδενι μηδεν ειπης αλλ υπαγε σεαυτον δειξον τω ιερει και προσενεγκε περι του καθαρισμου σου α προσεταξεν μωσης εις μαρτυριον αυτοις
- 45 Men, nonm lan pati, li pran mache fè konnen bagay la toupatou. Li sitèlman gaye nouvèl la, Jezi pa t' kapab antre ankò nan okenn lavil pou moun pa t' wè li. Li te pito rete andeyò, kote ki pa gen moun. Men, moun te sotì toupatou vin jwenn li.
 But he went out, and made it public, giving an account of it everywhere, so that Jesus was no longer able to go openly into a town, but was outside in the waste land; and they came to him from every part.
 ο δε εξελθων ηρξατο κηρυσσειν πολλα και διαφημιζειν τον λογον ωστε μηκετι αυτον δυνασθαι φανερωσ εις πολιν εισελθειν αλλ εξω εν ερημοις τοποις ην και ηρχοντο προς αυτον πανταχοθεν
- 1 ¶ Kèk jou apre sa, Jezi tounen Kapènawòm. Yo tande li te lakay li.
 And when he came into Capernaum again after some days, the news went about that he was in the house.
 και παλιν εισηλθεν εις καπερναουμ δι ημερων και ηκουσθη οτι εις οικον εστιν
- 2 Te sitèlman gen moun ki te sanble, pa t' gen plas ankò, pa menm devan pòt kay la. Jezi menm t'ap anonse yo pawòl la.
 And a great number had come together, so that there was no longer room for them, no, not even about the door: and he gave them teaching.
 και ευθεως συνηχθησαν πολλοι ωστε μηκετι χωρειν μηδε τα προς την θυραν και ελαλει αυτοις τον λογον
- 3 Se lè sa a, yon kolonn moun vin rive, kat ladan yo t'ap pote yon nonm paralize. Yo t'ap mennen l' bay Jezi.
 And four men came to him with one on a bed who had no power of moving.
 και ερχονται προς αυτον παραλυτικον φεροντες αιρομενον υπο τεσσαρων
- 4 Men, foul la te kwense anpil, kifè moun yo pa t' ka pwoche bò kot Jezi. Lè yo wè sa, yo dekouvri do kay la egzakteman sou tèt Jezi. Epi yo file nonm paralize a desann nan twou a, tou kouche sou nat li a.
 And when they were unable to get near him because of all the people, they got the roof uncovered where he was: and when it was broken up, they let down the bed on which the man was.
 και μη δυναμενοι προσεγγισαι αυτω δια τον οχλον απεστεγασαν την στεγην οπου ην και εξορυξαντες χαλωσιν τον κραββατον εφ ω ο παραλυτικος κατεκειτο
- 5 Jezi wè jan yo te gen konfyans nan li, li di nonm paralize a: -Pitit mwen, peche ou yo padonnen.
 And Jesus, seeing their faith, said to him, Son, you have forgiveness for your sins.
 ιδων δε ο ιησους την πιστιν αυτων λεγει τω παραλυτικω τεκνον αφεωνται σοι αι αμαρτια σου
- 6 Te gen kèk dirèktè lalwa chita la; yo t'ap di nan kè yo:
 But there were certain of the scribes seated there, and reasoning in their hearts,
 ησαν δε τινες των γραμματεων εκει καθημενοι και διαλογιζομενοι εν ταις καρδιαις αυτων
- 7 -Pouki nonm sa a pale mal sou Bondye konsa? Ki moun sou latè ki kapab padonnen peche? Sa se travay Bondye sèlman.
 Why does this man say such things? he has no respect for God: from whom does forgiveness come but from God only?
 τι ουτως ουτως λαλει βλασφημιας τις δυναται αφιεναι αμαρτιας ει μη εις ο θεος
- 8 Menm lè a Jezi te gen tan konnen nan fon kè l' sak t'ap pase nan tèt yo. Li di yo: -Poukisa n'ap fè lide konsa nan kè nou?
 And Jesus, having knowledge in his spirit of their thoughts, said to them, Why are you reasoning about these things in your hearts?
 και ευθεως επιγνους ο ιησους τω πνευματι αυτου οτι ουτως διαλογιζονται εν εαντοις ειπεν αυτοις τι ταυτα διαλογιζεσθε εν ταις καρδιαις υμων

- 9 Kisak pi fasil pou m' di nonm paralize a: Peche ou yo padonnen; osinon: Leve kanpe, pran nat ou, mache?
Which is the simpler, to say to a man who is ill, You have forgiveness for your sins, or, Get up, take up your bed, and go?
τι εστιν ευκοπωτερον ειπειν τω παραλυτικω αφεωνται σοι αι αμαρτια η ειπειν εγειραι και αρον σου τον κραββατον και περιπατει
- 10 Enben, m'ap fè nou konnen, mwen menm, Moun Bondye voye nan lachè a, mwen gen pouwva sou latè pou m' padonnen peche. Lè sa a, Jezi di nonm paralize a:
But so that you may see that the Son of man has authority for the forgiveness of sins on earth, (he said to the man,)
ινα δε ειδητε οτι εξουσιαν εχει ο υιος του ανθρωπου αφιεναι επι της γης αμαρτιας λεγει τω παραλυτικω
- 11 -Mwen di ou: leve kanpe, pran nat ou, ale lakay ou.
I say to you, Get up, take up your bed, and go to your house.
σοι λεγω εγειραι και αρον τον κραββατον σου και υπαγε εις τον οικον σου
- 12 Latou, nonm lan leve kanpe, li pran nat li, li soti devan tout moun. Yo tout te sezi, yo fè lwanj Bondye; yo t'ap di: -Nou poko janm wè bagay konsa.
And he got up, and straight away took up the bed and went out before them all, so that they were all full of wonder, and gave glory to God, saying, We have never seen anything like this.
και ηγερθη ευθεως και αρας τον κραββατον εξηλθεν εναντιον παντων ωστε εξιστασθαι παντας και δοξαζειν τον θεον λεγοντας οτι ουδεποτε ουτως ειδομεν
- 13 ¶ Jezi tounen ankò bò lanmè Galile a. Yon foul moun te vin jwenn li, epi li t'ap moutre yo anpil bagay.
And he went out again by the seaside; and all the people came to him, and he gave them teaching.
και εξηλθεν παλιν παρα την θαλασσαν και πας ο οχλος ηρχετο προς αυτον και εδιδασκεν αυτους
- 14 Antan Jezi t'ap pase konsa, li wè Levi, pitit Alfe a, chita nan biwo kontribisyon an. Jezi di l' konsa: -Swiv mwen. Levi annik leve, li swiv Jezi.
And when he went by, he saw Levi, the son of Alphaeus, seated at the place where taxes were taken, and he said to him, Come with me. And he got up, and went with him.
και παραγων ειδεν λευιν τον του αλφαιου καθημενον επι το τελωνιον και λεγει αυτω ακολουθει μοι και αναστας ηκολουθησεν αυτω
- 15 Pita, Jezi t'ap manje lakay Levi. Te gen anpil lòt pèseptè kontribisyon ak moun k'ap fè sa ki mal ki t'ap swiv Jezi. Tout moun sa yo te chita bò tab avè l' ansanm ak disip li yo.
And it came about that he was seated at meat in his house, and a number of tax-farmers and sinners were at table with Jesus and his disciples: for there were a great number of them, and they came after him.
και εγενετο εν τω κατακεισθαι αυτον εν τη οικια αυτου και πολλοι τελωναι και αμαρτωλοι συνανεκειντο τω ιησου και τοις μαθηταις αυτου ησαν γαρ πολλοι και ηκολουθησαν αυτω
- 16 Kèk direktè lalwa ki te fè pati bann farizyen yo wè Jezi ap manje ak pèseptè kontribisyon yo ansanm ak moun k'ap fè sa ki mal yo. Yo mande disip li yo: -Poukisa l'ap manje ak pèseptè kontribisyon ansanm ak moun k'ap fè sa ki mal yo?
And the scribes of the Pharisees, when they saw that he was taking food with the tax-farmers and sinners, said to his disciples, Why does he take food and drink with such men?
και οι γραμματεις και οι φαρισαιοι ιδοντες αυτον εσθιοντα μετα των τελωνων και αμαρτωλων ελεγον τοις μαθηταις αυτου τι οτι μετα των τελωνων και αμαρτωλων εσθιει και πινει
- 17 Jezi tande sa, li di yo konsa: -Lè yon moun an sante, li pa bezwen dòktè. Se moun malad ki bezwen dòktè. Enben, mwen pa vin rele moun k'ap mache dwat devan Bondye yo, men moun k'ap fè sa ki mal yo.
And Jesus, hearing it, said to them, Those who are well have no need of a medical man, but those who are ill: I have come not to get the upright but sinners.
και ακουσας ο ιησους λεγει αυτοις ου χρειαν εχουσιν οι ισχυροντες ιατρου αλλ οι κακως εχοντες ουκ ηλθον καλεσαι δικαιους αλλα αμαρτωλους εις μετανοιαν
- 18 ¶ Yon jou, patizan Jan Batis yo t'ap fè jèn ansanm ak farizyen yo. Gen moun ki vin di Jezi konsa: -Poukisa patizan Jan Batis yo avèk disip farizyen yo fè jèn, epi disip pa ou yo pa fè jèn?
And John's disciples and the Pharisees were taking no food: and they came and said to him, Why do John's disciples and the disciples of the Pharisees go without food, but your disciples do not?
και ησαν οι μαθηται ιωαννου και οι των φαρισαιων νηστευοντες και ερχονται και λεγουσιν αυτω διατι οι μαθηται ιωαννου και οι των φαρισαιων νηστεουσιν οι δε σοι μαθηται ου νηστεουσιν
- 19 Jezi reponn yo: -Eske zanmi yon nonm k'ap marye kapab rete san manje toutotan li la avèk yo? Non, toutotan nonm k'ap marye a la avèk yo, yo pa kapab rete san manje.
And Jesus said to them, Will the friends of a newly-married man go without food while he is with them? as long as they have him with them they will not go without food.
και ειπεν αυτοις ο ιησους μη δυνανται οι υιοι του νυμφωνος εν ω ο νυμφιος μετ αυτων εστιν νηστευειν οσον χρονον μεθ εαυτων εχουσιν τον νυμφιον ου δυνανται νηστευειν
- 20 Men, lè lè a va rive pou l' pa nan mitan yo ankò, se lè sa a y'a fè jèn.
But the days will come when the husband will be taken away from them, and then they will go without food.
ελευσονται δε ημεραι οταν απαρθη απ αυτων ο νυμφιος και τοτε νηστεουσιν εν εκειναις ταις ημεραις
- 21 Pesonn pa pyese yon vye rad ak yon moso twal nèf. Si ou fè sa, moso nèf la va pati ak yon bò nan vye rad la. Lè sa a, rad la chire pi mal.
No man puts a bit of new cloth on an old coat: or the new, by pulling away from the old, makes a worse hole.
και ουδεις επιβλημα ρακουσ αγναφου επιρραπτει επι ιματιω παλαιω ει δε μη αιρει το πληρωμα αυτου το καινον του παλαιου και χειρον σχισμα γινεται

- 22 Konsa tou, pesonn pa mete diven ki fenk fèt nan vye veso an po. Si ou fè sa, diven an va pete vye veso yo, epi w'ap pèdi ni diven an ni veso yo. Men, diven ki fenk fèt, sa dwe ale nan veso an po ki fenk fèt tou.
And no man puts new wine into old wine-skins: or the skins will be burst by the wine, and the wine and the skins will be wasted: but new wine has to be put into new wine-skins.
και ουδεις βαλλει οινον νεον εις ασκουσ παλαιουσ ει δε μη ρησσει ο οινος ο νεος τους ασκουσ και ο οινος εκχειται και οι ασκοι απολουνται αλλα οινον νεον εις ασκουσ καινουσ βλητεον
- 23 Yon jou repo, Jezi t'ap pase nan yon jaden ble. Antan disip li yo t'ap mache konsa avè l', yo pran keyi kèk grap ble.
And it came about that on the Sabbath day he was going through the grain-fields; and while they were walking, his disciples took the heads of grain.
και εγενετο παραπορευεσθαι αυτον εν τοις σαββασιν δια των σποριμων και ηρξαντο οι μαθηται αυτου οδον ποιειν τιλλοντες τους σταχυασ
- 24 Farizyen yo di li konsa: -Gade non! Poukisa disip ou yo ap fè bagay lalwa nou pa pèmèt moun fè gwo jou repo a?
And the Pharisees said to him, Why are they doing what it is not right to do on the Sabbath?
και οι φαρισαιοι ελεγον αυτω ιδε τι ποιουσιν εν τοις σαββασιν ο ουκ εξεστιν
- 25 Jezi reponn yo: -Eske nou pa janm li sa David te fè yon lè li te bezwen manje pou li menm ak pou moun pa l' yo ki te grangou?
And he said to them, Have you no knowledge of what David did, when he had need and was without food, he, and those who were with him?
και αυτος ελεγεν αυτοις ουδεποτε ανεγνωτε τι εποιησεν δαβιδ οτε χρειαν εσχεν και επεινασεν αυτος και οι μετ αυτου
- 26 Sa te pase sou tan Abyata te granprèt. Nou chonje? Li antre nan kay Bondye a, li manje nan pen yo te ofri bay Bondye a. Dapre lalwa nou an, se prèt yo sèlman ki gen dwa manje pen sa yo. Malgre sa, David te pran ladan yo, li te bay moun pa l' yo manje tou.
How he went into the house of God when Abiathar was high priest, and took for food the holy bread, which only the priests may take, and gave it to those who were with him?
πως εισηλθεν εις τον οικον του θεου επι αβιαθαρ του αρχιερευωσ και τους αρτους της προθεσεωσ εφαγεν ουσ ουκ εξεστιν φαγειν ει μη τοις ιερευσιν και εδωκεν και τοις συν αυτω ουσιν
- 27 Jezi di yo ankò: -Jou repo a te fèt pou moun; se pa moun ki te fèt pou jou repo a.
And he said to them, The Sabbath was made for man, and not man for the Sabbath;
και ελεγεν αυτοις το σαββατον δια τον ανθρωπον εγενετο ουχ ο ανθρωπος δια το σαββατον
- 28 Konsa tou, mwen menm, Moun Bondye voye nan lachè a, mwen se mèt repo a.
So that the Son of man is lord even of the Sabbath.
ωστε κυριωσ εστιν ο υιωσ του ανθρωπου και του σαββατου
- 1 ¶ Apre sa, Jezi tounen ankò nan sinagòg la. Te gen yon nonm ki te gen yon men pòk nan asanble a.
And he went again into the Synagogue; and there was a man there whose hand was dead.
και εισηλθεν παλιν εις την συναγωγην και ην εκει ανθρωπος εξηραμμενην εχων την χειρα
- 2 Moun ki te la yo t'ap veye Jezi pou wè si li t'ap geri men nonm lan jou repo a, paske yo te vle akize li.
And they were watching him to see if he would make him well on the Sabbath day, so that they might have something against him.
και παρετηρουν αυτον ει τοις σαββασιν θεραπευσει αυτον ινα κατηγορησωσιν αυτου
- 3 Jezi di nonm men pòk la: -Leve, vin kanpe la a nan mitan nou.
And he said to the man, Get up and come forward.
και λεγει τω ανθρωπω τω εξηραμμενην εχοντι την χειρα εγειραι εις το μεσον
- 4 Epi li di moun ki t'ap gade l' yo: -Kisa lalwa nou an pèmèt moun fè jou repo a? Byen osinon mal? Sove lavi yon nonm osinon kite l' mouri? Men yo pa louvri bouch yo reponn li.
And he said to them, Is it right to do good on the Sabbath or to do evil? to give life or to put to death? But they said nothing.
και λεγει αυτοις εξεστιν τοις σαββασιν αγαθοποιησαι η κακοποιησαι ψυχην σωσαι η αποκτειναι οι δε εσιωπων
- 5 Lè sa a Jezi fache, li pwonmennen je l' sou yo tout: sa te fè l' lapenn pou l' te wè jan yo te gen move santiman. Epi li di nonm lan konsa: -Lonje men ou. Nonm lan lonje men li. Latou men an geri.
And looking round on them he was angry, being sad because of their hard hearts; and he said to the man, Put out your hand. And he put it out, and his hand was made well.
και περιβλεψαμενωσ αυτους μετ οργης συλλοπουμενωσ επι τη πωρωσει της καρδιασ αυτων λεγει τω ανθρωπω εκτεινον την χειρα σου και εξετεινεν και αποκατεσταθη η χειρ αυτου υγιησ ωσ η αλλη
- 6 Menm lè a, farizyen yo soté nan sinagòg la, y' al met tèt yo ansanm ak patizan Ewòd yo pou yo wè ki jan pou yo touye Jezi.
And the Pharisees went out, and straight away made designs with the Herodians about how they might put him to death.
και εξελθοντες οι φαρισαιοι ευθεωσ μετα των ηρωδιανων συμβουλιον εποιουν κατ αυτου οπωσ αυτον απολεσωσιν

- 7 Jezi wete kò l' ak disip li yo, li ale bò lanmè Galile a. Yon gwo foul moun t'ap swiv li. Yo te soti toupatou: te gen moun Galile, moun Jide,
 And Jesus went away with his disciples to the sea, and a great number from Galilee came after him: and from Judaea,
 και ο ιησους ανεχωρησεν μετα των μαθητων αυτου προς την θαλασσαν και πολυ πληθος απο της γαλιλαιας ηκολουθησαν αυτω και απο της ιουδαιας
- 8 moun lavil Jerizalèm, moun peyi Idime, moun peyi lòt bò lariyvè Jouden an, moun nan vwazenaj lavil Tir ak lavil Sidon. Tout foul pèp sa a te vin jwenn li paske yo te tande tou sa l' t'ap fè.
 And from Jerusalem, and from Idumaea, and the other side of Jordan, and the country about Tyre and Sidon, a great number, hearing what great things he did, came to him.
 και απο ιεροσολυμων και απο της ιδουμιας και περαν του ιορδανου και οι περι τυρον και σιδωνα πληθος πολυ ακουσαντες οσα εποιει ηλθον προς αυτον
- 9 Jezi mande disip li yo pou yo pare yon kannòt pou li, pou foul la pa t' toufe l' twòp.
 And he made a request to his disciples to have a little boat ready for him, so that he might not be crushed by the people;
 και ειπεν τοις μαθηταις αυτου ινα πλοιαριον προσκαρτερη αυτω δια τον οχλον ινα μη θλιβωσιν αυτον
- 10 Paske, jan li t'ap geri anpil moun, tout malad yo te vide sou li pou yo te manyen li.
 For he had made such a great number well that all those who were diseased were falling down before him for the purpose of touching him.
 πολλους γαρ εθεραπευσεν οστε επιπιπτειν αυτω ινα αυτου αφωνται οσοι ειχον μαστιγας
- 11 Chak fwa move lespri yo te wè l', yo te tonbe nan pye l' ap plede rele: -Ou se pitit Bondye a.
 And the unclean spirits, whenever they saw him, went down before him, crying out, and saying, You are the Son of God.
 και τα πνευματα τα ακαθαρτα οταν αυτον εθεωρει προσεπιπτειν αυτω και εκραζεν λεγοντα οτι συ ει ο υιος του θεου
- 12 Men Jezi te pale sevè ak move lespri yo pou yo pa t' di ki moun li te ye.
 And he gave them special orders not to say who he was.
 και πολλα επιτιμα αυτοις ινα μη αυτον φανερον ποιησωσιν
- 13 ¶ Apre sa, li moute sou yon ti mòn. Li rele moun li te bezwen yo. Yo vin jwenn li.
 And he went up into the mountain, and sent for those whom it was his pleasure to have with him: and they went to him.
 και αναβαινει εις το ορος και προσκαλειται ους ηθελεν αυτος και απηλθον προς αυτον
- 14 Li chwazi douz nan yo pou mache ak li. Li rele yo apòt, epi li voye yo mache bay mesaj la.
 And he took twelve to be with him, so that he might send them out as preachers,
 και εποιησεν δωδεκα ινα ωσιν μετ αυτου και ινα αποστελλη αυτους κηρυσσειν
- 15 Li te ba yo pouvwa pou chase mouve lespri.
 And give them the power of driving out evil spirits:
 και εχειν εξουσιαν θεραπευειν τας νοσους και εκβαλλειν τα δαιμονια
- 16 Men douz moun li te chwazi yo: Se te Simon (Jezi te ba li yon ti non Pyè),
 To Simon he gave the second name of Peter;
 και επεθηκεν τω σιμωνι ονομα πετρον
- 17 de pitit Zebede yo: Jak ak Jan, frè l' la. Jezi te ba yo yon ti non Boanèj, ki vle di Pitit loraj.
 And to James, the son of Zebedee, and John, the brother of James, he gave the second name of Boanerges, which is, Sons of thunder:
 και ιακωβον τον του ζεβεδαιου και ιωαννην τον αδελφον του ιακωβου και επεθηκεν αυτοις ονοματα βοανεργες ο εστιν υιοι βροντης
- 18 Te gen Andre, Filip, Batèlmi, Matye, Toma, Jak, pitit Alfe a, Tade, Simon, patriyòt la,
 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphaeus, and Thaddaeus, and Simon the Zealot;
 και ανδρεαν και φιλιππον και βαρθολομαιον και ματθαιον και θωμαν και ιακωβον τον του αλφαιου και θαδδαιον και σιμωνα τον κανανιτην
- 19 ak Jida Iskariòt, nonm ki te lage Jezi nan men lènmi li yo.
 And Judas Iscariot, who was false to him.
 και ιουδαν ισκαριωτην ος και παρεδωκεν αυτον και ερχονται εις οικον
- 20 Apre sa, Jezi tounen lakay li. Te sitèlman gen moun ki te sanble ankò, Jezi ak disip li yo pa t' menm gen tan pou yo te manje.
 And he went into a house. And the people came together again, so that they were not even able to take bread.
 και συνερχεται παλιν οχλος οστε μη δυνασθαι αυτους μητε αρτον φαγειν

- 21 Lè fanmi Jezi yo tande sa, yo soti pou yo vin chache l' paske tout moun t'ap di: -Nonm sa a fou.
 And when his friends had news of it, they went out to get him, saying, He is off his head.
 και ακουσαντες οι παρ αυτου εξηλθον κρατησαι αυτον ελεγον γαρ οτι εξεστη
- 22 ¶ Dirèktè lalwa ki te desann soti Jerizalèm yo t'ap di konsa: -Li gen Bèlzeboul, gwo wa dyab la, sou li. Yo t'ap di tou: -Se chèf move lespri yo menm ki ba li pouvwa pou chase move lespri yo.
 And the scribes who came down from Jerusalem, said, He has Beelzebub, and, By the ruler of evil spirits he sends evil spirits out of men.
 και οι γραμματεις οι απο ιεροσολυμων καταβαντες ελεγον οτι βελζεβουλ εχει και οτι εν τω αρχοντι των δαιμονιων εκβαλλει τα δαιμονια
- 23 Jezi rele yo, li di yo an parabòl: -Ki jan Satan fè ap chase Satan?
 And turning to them, he said to them in the form of a story, How is it possible for Satan to put out Satan?
 και προσκαλεσαμενος αυτους εν παραβολαις ελεγεν αυτοις πως δυναται σατανας σαταναν εκβαλλειν
- 24 Si yon peyi gen divizyon ladan l' pou moun yo ap goumen yonn ak lòt, peyi sa a pa la pou lontan.
 If there is division in a kingdom, that kingdom will come to destruction;
 και εαν βασιλεια εφ εαυτην μερισθη ου δυναται σταθηναι η βασιλεια εκεινη
- 25 Si gen divizyon nan yon fanmi, fanmi sa a pa la pou lontan.
 And if there is division in a house, that house will come to destruction;
 και εαν οικια εφ εαυτην μερισθη ου δυναται σταθηναι η οικια εκεινη
- 26 Se sak fè, si Satan konbat pwòp tèt li, si gen divizyon nan peyi Satan, pouvwa Satan an pa la pou lontan. Talè konsa l'ap fini.
 And if Satan is at war with himself, and there is division in him, he will not keep his place but will come to an end.
 και ει ο σατανας ανεστη εφ εαυτον και μεμερισται ου δυναται σταθηναι αλλα τελος εχει
- 27 Pesonn pa kapab antre lakay yon nonm vanyan pou piye sa l' genyen, si li pa mare nonm vanyan an anvan. Lè li fin mare l', la piye kay la.
 But no one is able to go into the house of the strong man and take his goods, without first putting cords round the strong man, and then he will take his goods.
 ου δυναται ουδεις τα σκευη του ισχυρου εισελθων εις την οικιαν αυτου διαρπασαι εαν μη πρωτον τον ισχυρον δηση και τοτε την οικιαν αυτου διαρπασει
- 28 Se vre wi, sa m'ap di nou la a: Bondye va padonnen lèzòm tout peche y'a fè, ak tout move pawòl ki va soti nan bouch yo.
 Truly, I say to you, The sons of men will have forgiveness for all their sins and for all the evil words they say:
 αμην λεγω υμιν οτι παντα αφεθησεται τα αμαρτηματα τοις υιοις των ανθρωπων και βλασφημια σσας αν βλασφημησωσιν
- 29 Men, moun ki va pale mal sou Sentespri a, moun sa a p'ap janm jwenn padon, paske lè sa a l'ap fè yon peche k'ap rete pou tout tan.
 But whoever says evil things against the Holy Spirit will never have forgiveness, but the evil he has done will be with him for ever:
 ος δ αν βλασφημηση εις το πνευμα το αγιον ουκ εχει αφεσιν εις τον αιωνα αλλ ενοχος εστιν αιωνιου κρισεως
- 30 Jezi te pale konsa paske yo t'ap di-Li gen yon move lespri sou li.
 Because they said, He has an unclean spirit.
 οτι ελεγον πνευμα ακαθαρτον εχει
- 31 ¶ Apre sa, manman Jezi ak frè l' yo vin rive. Yo kanpe deyò a, yo fè rele li.
 And his mother and brothers came and were outside, and sent for him, requesting to see him.
 ερχονται ουν οι αδελφοι και η μητηρ αυτου και εξω εστωτες απεστειλαν προς αυτον φωνουντες αυτον
- 32 Jezi te nan mitan yon foul moun ki te chita. Yo di l' konsa: -Men manman ou ak frè ou yo deyò a, y'ap mande pou ou.
 And a great number were seated round him; and they said to him, See, your mother and your brothers are outside looking for you.
 και εκαθητο οχλος περι αυτον ειπον δε αυτω ιδου η μητηρ σου και οι αδελφοι σου εξω ζητουσιν σε
- 33 Li reponn yo: -Kilès ki manman m', kilès ki frè mwen?
 And he said in answer, Who are my mother and my brothers?
 και απεκριθη αυτοις λεγων τις εστιν η μητηρ μου η οι αδελφοι μου
- 34 Epi li pwonmennen je l' sou moun ki te chita sou kote l' yo, li di konsa: -Gade: men manman m', men frè m' yo.
 And looking round at those who were seated about him, he said, See, my mother and my brothers!
 και περιβλεψαμενος κυκλω τους περι αυτον καθημενους λεγει ιδε η μητηρ μου και οι αδελφοι μου

- 35 Paske, tout moun ki fè sa Bondye mande yo fè, se moun sa yo ki frè m', ki sè m', ki manman mwen.
Whoever does God's pleasure, the same is my brother, and sister, and mother.
ος γαρ αν ποιηση το θελημα του θεου ουτος αδελφος μου και αδελφη μου και μητηρ εστιν
- 1 ¶ Jezi te rekòmnanse ap bay mesaj la bò lanmè Galile a ankò. Foul moun ki te sanble bò kote l' la te sitèlman anpil, li te blije moute chita nan yon kannòt ki te sou lanmè a. Tout foul moun yo menm te rete atè sou rivaj la, toupre dlo a.
And again he was teaching by the seaside. And a very great number of people had come to him, so that he got into a boat on the sea and took his seat; and all the people were on the land by the seaside.
και παλιν ηρξατο διδασκειν παρα την θαλασσαν και συνηχθη προς αυτον οχλος πολυς ωστε αυτον εμβαντα εις το πλοιον καθησθαι εν τη θαλασση και πας ο οχλος προς την θαλασσαν επι της γης ην
- 2 Li t'ap rakonte yo kèk parabòl pou l' te moutre yo anpil bagay. Li di yo konsa:
And he gave them teaching about a number of things in the form of stories, and said to them in his teaching, Give ear:
και εδιδασκεν αυτους εν παραβολαις πολλα και ελεγεν αυτοις εν τη διδαχη αυτου
- 3 -Koute! Yon nonm soti pou li al simen grenn nan jaden li.
A man went out to put seed in the earth:
ακουετε ιδου εξηλθεν ο σπειρων του σπειραι
- 4 Pandan li t'ap simen grenn yo, kèk grenn tonbe bò chemen an. Zwazo vini, yo manje yo.
And while he was doing it, some was dropped by the wayside, and the birds came and took it for food.
και εγενετο εν τω σπειρειν ο μεν επεσεν παρα την οδον και ηλθεν τα πετεινα του ουρανου και κατεφαγεν αυτο
- 5 Yon pati tonbe nan mitan wòch, kote ki pa t' gen anpil tè. Grenn sa yo leve byen vit, paske tè a pa t' fon.
And some went on the stones, where it had not much earth; and it came up straight away, because the earth was not deep:
αλλο δε επεσεν επι το πετρωδες οπου ουκ ειχεν γην πολλην και ευθεως εξανετειλεν δια το μη εχειν βαθος γης
- 6 Men, lè solèy la chofo, li boule ti plant yo. Yo cheche paske rasen yo pa t' fon.
And when the sun was high, it was burned; and because it had no root, it became dry and dead.
ηλιου δε ανατειλαντος εκαυματισθη και δια το μη εχειν ριζαν εξηρανθη
- 7 Yon lòt pati tonbe nan mitan pye pikan. Pikan yo grandi, yo toufe bon ti plant yo, kifè yo pa t' ka donnèn.
And some went among the thorns, and the thorns came up, and it had no room for growth and gave no fruit.
και αλλο επεσεν εις τας ακανθας και ανεβησαν αι ακανθαι και συνεπιξαν αυτο και καρπον ουκ εδοκεν
- 8 Men, yon lòt pati ankò tonbe nan bon tè. Plant yo leve, yo grandi, yo donnèn. Gen ladan yo ki bay trant grenn, lòt bay swasant, lòt ankò bay san (100).
And some, falling on good earth, gave fruit, coming up and increasing, and giving thirty, sixty, and a hundred times as much.
και αλλο επεσεν εις την γην την καλην και εδιδου καρπον αναβαινοντα και αυξανοντα και εφερεν εν τριακοντα και εν εξηκοντα και εν εκατον
- 9 Apre sa, Jezi di yo konsa: -Si nou gen zòrèy poun tande, tande.
And he said to them, Whoever has ears, let him give ear.
και ελεγεν αυτοις ο εχων ωτα ακουειν ακουετω
- 10 Apre Jezi te fin kite gwo foul moun yo dèyè, moun ki te toupre l' yo ansanm ak douz disp li yo di li: -Esplike nou parabòl sa a non.
And when he was by himself, those who were round him with the twelve put questions to him about the purpose of the stories.
οτε δε εγενετο καταμονας ηρωτησαν αυτον οι περι αυτον συν τοις δωδεκα την παραβολην
- 11 Li di yo: -Nou menm, nou resevwa sekre Peyi kote Bondye Wa a; men moun ki deyò yo, yo tande tout bagay an parabòl.
And he said to them, To you is given the secret of the kingdom of God, but to those who are outside, all things are given in the form of stories;
και ελεγεν αυτοις υμιν δεδοται γνωβαι το μυστηριον της βασιλειας του θεου εκεινοις δε τοις εξω εν παραβολαις τα παντα γινεται
- 12 Konsa Yo mèt gade byen gade, men yo p'ap wè. Yo mèt tande byen tande, men yo p'ap konprann, pou yo pa tounen vin jwenn Bondye, pou Bondye padonnen peche yo.
So that seeing they may see, and it will not be clear to them; and hearing it, they will not get the sense; for fear that they may be turned again to me and have forgiveness.
ινα βλεποντες βλεπωσιν και μη ιδωσιν και ακουοντες ακουωσιν και μη συνιωσιν μηποτε επιστρεψωσιν και αφεθη αυτοις τα αμαρτηματα

- 13 Apre sa, Jezi di yo: -Nou pa konprann parabòl sa a? Ki jan n'a fè pou nou konprann tout lòt parabòl yo? Koute!
And he said to them, If you are not clear about this story, how will you be clear about the others?
και λεγει αυτοις ουκ οιδατε την παραβολην ταυτην και πως πασας τας παραβολας γνωσεσθε
- 14 Nonm k'ap simen an, se pawòl Bondye a l'ap simen.
The seed is the word.
ο σπειρων τον λογον σπειρει
- 15 Gen moun, yo sanble ak tè bò chemen kote pawòl la tonbe a. Kou yo tande l', Satan vini, li rache pawòl ki te simen nan kè yo a.
And these are they by the wayside, where the word is planted; and when they have given ear, the Evil One comes straight away and takes away the word which has been planted in them.
ουτοι δε εισιν οι παρα την οδον οπου σπειρεται ο λογος και οταν ακουσωσιν ευθεως ερχεται ο σατανας και αιρει τον λογον τον εσπαρμενον εν ταις καρδιαις αυτων
- 16 Konsa tou, gen lòt ki resevwa grenn yo tankou tè ki gen anpil wòch la. Lè yo fèk tande pawòl la, yo resevwa l' ak kè kontan.
And in the same way, these are they who are planted on the stones, who, when the word has come to their ears, straight away take it with joy;
και ουτοι εισιν ομοιως οι επι τα πετρωδη σπειρομενοι οι οταν ακουσωσιν τον λογον ευθεως μετα χαρας λαμβανουσιν αυτον
- 17 Men, yo pa kite l' pouse rasen nan kè yo. Yo pa kenbe l' pou lontan. Lè yo tonbe anba tèt chaje ak pèsekisyon akòz pawòl Bondye a, lamennm yo jwenn okazyon pou yo tonbe nan peche.
And they have no root in themselves, but go on for a time; then, when trouble comes or pain, because of the word, they quickly become full of doubts.
και ουκ εχουσιν ριζαν εν εαυτοις αλλα προσκαιροι εισιν ειτα γενομενης θλιψεως η διωγμου δια τον λογον ευθεως σκανδαλιζονται
- 18 Gen lòt moun ankò, yo resevwa grenn yo tankou nan mitan pye pikan: yo tande pawòl la,
And others are those planted among the thorns; these are they who have given ear to the word,
και ουτοι εισιν οι εις τας ακανθας σπειρομενοι ουτοι εισιν οι τον λογον ακουοντες
- 19 men, traka lavi, anvì gen lajan ak tout lòt anvì yo antre nan kè yo, toufe pawòl la. Kifè yo pa bay anyen menm.
And the cares of this life, and the deceits of wealth, and the desire for other things coming in, put a stop to the growth of the word, and it gives no fruit.
και αι μεριμναι του αιωνος τουτου και η απατη του πλουτου και αι περι τα λοιπα επιθυμια εισπορευομεναι συμπνιγουσιν τον λογον και ακαρπος γινεται
- 20 Pou fini, gen moun ki tankou bon tè a; yo tande pawòl la, yo resevwa l' epi yo donnen. Gen ladan yo ki bay trant pou yonn, lòt bay swasant pou yonn, lòt ankò bay san (100) pou yonn.
And these are they who were planted on the good earth; such as give ear to the word, and take it into their hearts, and give fruit, thirty and sixty and a hundred times as much.
και ουτοι εισιν οι επι την γην την καλην σπαρεντες οιτινες ακουουσιν τον λογον και παραδεχονται και καρποφορουσιν εν τριακοντα και εν εξηκοντα και εν εκατον
- 21 ¶ Apre sa, li di yo ankò: -Yo pa limen yon lanp pou yo mete l' anba yon mamit osinon anba yon kabann, pa vre? Eske se pa sou yon etajè pou yo mete li?
And he said to them, When the light comes in, do people put it under a vessel, or under the bed, and not on its table?
και ελεγεν αυτοις μητι ο λυχνος ερχεται ινα υπο τον μοδιον τεθη η υπο την κλινην ουχ ινα επι την λυχνιαν επιτεθη
- 22 Nanpwen anyen ki kache ki p'ap devwale yon jou. Konsa tou, nanpwen sekrè ki p'ap parèt aklè yon lè.
There is nothing covered which will not be seen openly, and nothing has been made secret which will not come to light.
ου γαρ εστιν τι κρυπτον ο εαν μη φανερωθη ουδε εγενετο αποκρυφον αλλ ινα εις φανερον ελθη
- 23 Si nou gen zòrèy poun tande, tande.
If any man has ears, let him give ear.
ει τις εχει οτα ακουειν ακουετω
- 24 Li di yo toujou: -Fè atansyon sa n'ap tande la a. Mezi nou sèvi pou mezire lòt moun, se li menm Bondye va pran pou mezire nou tou, ak tout degi l' sou li.
And he said to them, Take care what you give ear to: in the same measure as you give you will get, and more will be given to you.
και ελεγεν αυτοις βλεπετε τι ακουετε εν ω μετρω μετρειτε μετρηθησεται υμιν και προσεθησεται υμιν τοις ακουουσιν
- 25 Paske, moun ki genyen deja a, y'a ba li ankò. Men moun ki pa gen anyen an, y'a wete nan men l' ata ti sa l' te genyen an.
He who has, to him will be given: and he who has not, from him will be taken even that which he has.
ος γαρ αν εχη δοθησεται αυτω και ος ουκ εχει και ο εχει αρθησεται απ αυτου
- 26 Li di yo ankò: -Men ki jan sa ye nan Peyi kote Bondye Wa a. Se tankou yon nonm ki simen grenn nan jaden li.
And he said, Such is the kingdom of God, as if a man put seed in the earth,
και ελεγεν ουτως εστιν η βασιλεια του θεου ως εαν ανθρωπος βαλη τον σπορον επι της γης

- 27 Apre sa, lannwit li dòmi, lajounen li leve fè zafè li. San l' pa konnen ki jan pa ki jan, grenn yo pouse, yo grandi.
And went to sleep and got up, night and day, and the seed came to growth, though he had no idea how.
και καθευδη και εγειρηται νυκτα και ημεραν και ο σπορος βλαστανη και μηκυνηται ως ουκ οιδεν αυτος
- 28 Tou sa, paske se tè a menm ki fè plant yo grandi pou yo donnen. Pou kòmanse yo pouse fèy, answit yo pouse flèch, apre sa grenn plen flèch la.
The earth gives fruit by herself; first the leaf, then the head, then the full grain.
αυτοματη γαρ η γη καρποφορει πρωτον χορτον ειτα σταχυν ειτα πληρη σιτον εν τω σταχυι
- 29 Lè grenn yo mi se lè sa a nonm lan mete manchèt ladan l', paske sezon rekòt la rive.
But when the grain is ready, he quickly sends men to get it cut, because the time for cutting has come.
οταν δε παραδω ο καρπος ευθεως αποσπελλει το δρεπανον οτι παρεστηκεν ο θερισμος
- 30 Li di yo ankò: -Kisa m' ta di Peyi kote Bondye Wa a sanble ankò? Ki parabol mwen ta ban nou pou fè nou konprann sa li ye?
And he said, What picture may we give of the kingdom of God, or with what story may we make it clear?
και ελεγεν τινι ομοιωσωμεν την βασιλειαν του θεου η εν ποια παραβολη παραβαλωμεν αυτην
- 31 Enben, li menm jan ak yon ti grenn moutad. Lè ou simen l', se yon ti grenn tou piti. Se li ki pi piti nan tout grenn ki sou latè.
It is like a grain of mustard seed, which, when it is put in the earth, is smaller than all the seeds on the earth,
ως κοκκω σιναπεως ος οταν σπαρη επι της γης μικροτερος παντων των σπερματων εστιν των επι της γης
- 32 Men, lè ou fin simen l', li pran grandi: li depase tout plant menm kalite avè l', li pouse gwo branch. Konsa, zwazo nan syèl la ka fè nich nan lonbraj yo.
But when it is planted, it comes up, and becomes taller than all the plants, and puts out great branches, so that the birds of heaven are able to take rest in its shade.
και οταν σπαρη αναβαινει και γινεται παντων των λαχων μειζων και ποιει κλαδους μεγαλους ωστε δυνασθαι υπο την σκιαν αυτου τα πετεινα του ουρανου κατασκηνου
- 33 Se avèk anpil parabol konsa li t'ap ba yo mesaj li a. Li te fè l' yon jan pou yo tout te ka konprann li.
And with a number of such stories he gave them his teaching, as they were able to take it:
και τοιαυται παραβολαις πολλαις ελαλει αυτοις τον λογον καθως ηδυναντο ακουειν
- 34 Li pa t' louvri bouch li pou l' pa t' rakonte yo yon parabol. Men, lè l' te pou kont li avèk disip li yo, li te esplik yo tout bagay.
And without a story he said nothing to them: but privately to his disciples he made all things clear.
χωρις δε παραβολης ουκ ελαλει αυτοις κατ ιδιαν δε τοις μαθηταις αυτου επελευν παντα
- 35 ¶ Menm jou sa a, lè solèy fin kouche, Jezi di disip li yo: -Ann janbe lòt bò lanmè a non.
And on that day, when the evening had come, he said to them, Let us go over to the other side.
και λεγει αυτοις εν εκεινη τη ημερα οψιας γενομενης διελθωμεν εις το περαν
- 36 Se konsa disip yo te kite foul moun yo dèyè, yo pati ansanm ak Jezi nan kannòt kote li te chita a. Te gen lòt kannòt tou ki te ale avèk yo.
And going away from the people, they took him with them, as he was, in the boat. And other boats were with him.
και αφεντες τον οχλον παραλαμβανουσιν αυτον ως ην εν τω πλοιω και αλλα δε πλοιαρια ην μετ αυτου
- 37 Yon gwo van vin leve, lanm yo kòmanse antre nan kannòt la. Yon sèl kou a, kannòt la t'ap fin plen dlo.
And a great storm of wind came up, and the waves came into the boat, so that the boat was now becoming full.
και γινεται λαλαψ ανεμου μεγαλη τα δε κυματα επεβαλλεν εις το πλοιον ωστε αυτο ηδη γεμιζεσθαι
- 38 Jezi menm, lè sa a, te nan dèyè kannòt la. Li t'ap dòmi, tèt li apiye sou yon ti zòrye. Disip li yo souke l', yo di l' konsa: -Mèt, mèt, se mouri n'ap mouri wi! Sa pa di ou anyen?
And he himself was in the back of the boat, sleeping on the cushion: and they, awaking him, said, Master, is it nothing to you that we are in danger of destruction?
και ην αυτος επι τη πρυμνη επι το προσκεφαλαιον καθευδων και διεγειρουσιν αυτον και λεγουσιν αυτω διδασκαλε ου μελει σοι οτι απολλυμεθα
- 39 Jezi leve, li pale byen fò ak van an, li di: -Pe la. Li di dlo a: -Rete trankil. Latou, van an tonbe epi vin gen yon gran kalmi.
And he came out of his sleep, and gave strong orders to the wind, and said to the sea, Peace, be at rest. And the wind went down, and there was a great calm.
και διεγερθεις επετιμησεν τω ανεμω και ειπεν τη θαλασση σιωπα πεφμωσο και εκοπασεν ο ανεμος και εγενετο γαληνη μεγαλη
- 40 Apre sa, li di yo: -Men, poukisa nou pè konsa? Nou poko gen konfyans toujou?
And he said to them, Why are you full of fear? have you still no faith?
και ειπεν αυτοις τι δειλοι εστε ουτως πως ουκ εχετε πιστιν

- 41 Men disp yo te pè anpil anpil, yonn t'ap di lòt konsa: -Ki moun li ye menm, pou jouk van ak dlo lanmè a obeyi li?
 And their fear was great, and they said one to another, Who then is this, that even the wind and the sea do his orders?
 και εφοβηθησαν φοβον μεγαν και ελεγον προς αλληλους τις αρα ουτος εστιν οτι και ο ανεμος και η θαλασσα υπακουουσιν αυτω
- 1 ¶ Jezi ak disp li yo rive lòt bò lanmè Galile a, nan peyi Jerazenyen yo.
 And they came to the other side of the sea, into the country of the Gerasenes.
 και ηλθον εις το περαν της θαλασσης εις την χωραν των γαδαρηνων
- 2 Jezi desann soti nan kannòt la. Menm lè a, yon nonm soti nan mitan tonm mò yo, li vin devan Jezi.
 And when he had got out of the boat, straight away there came to him from the place of the dead a man with an unclean spirit.
 και εξελθοντι αυτω εκ του πλοιου ευθεως απηνητησεν αυτω εκ των μνημειων ανθρωπος εν πνευματι ακαθαρτω
- 3 Nonm sa a te gen yon move lespri sou li, li te pran tonm yo fè kay li. Pesonn pa t' kapab mare l', pa menm avèk chenn.
 He was living in the place of the dead: and no man was able to keep him down, no, not with a chain;
 ος την κατοικησιν ειχεν εν τοις μνημειοις και ουτε αλυσειν ουδεις ηδυνατο αυτον δεσαι
- 4 Anpil fwa, yo te mete tou de pye l' yo nan yon sep an fè, yo te mare tou de menm l' yo ak yon chenn. Men, chak fwa, li te jwenn mwayen kase ni chenn lan, ni sèp la. Pesonn pa t' gen fòs ase pou donte li.
 Because he had frequently been prisoned in chains and iron bands, and the chains had been parted and the bands broken by him: and no man was strong enough to make him quiet.
 δια το αυτον πολλακις πεδαις και αλυσειν δεδεσθαι και διεσπασθαι υπ αυτου τας αλυσεις και τας πεδας συντετριφθαι και ουδεις αυτον ισχυεν δαμασαι
- 5 Tout tan, lajounen kou lannwit, li t'ap pwonmennen nan mitan tonm yo osinon sou ti mòn yo. Li t'ap rele san rete, li t'ap matirize kò l' ak kout wòch.
 And all the time, by day and by night, in the place of the dead, and in the mountains, he was crying out and cutting himself with stones.
 και διαπαντος νυκτος και ημερας εν τοις ορεσιν και εν τοις μνημασιν ην κραζων και κατακοπτων εαυτον λιθοις
- 6 Li te yon bèl distans lè li wè Jezi. Li kouri, li vin mete ajenou devan li.
 And when he saw Jesus from far off, he went quickly to him and gave him worship;
 ιδων δε τον ιησουν απο μακροθεν εδραμεν και προσεκυνησεν αυτω
- 7 Li pran rele byen fò, li di l' konsa: -Kisa m' gen avèk ou, Jezi, pitit Bondye ki nan syèl la? Tanpri souple, nan non Bondye, pa fè m' soufri.
 And crying out with a loud voice he said, What have I to do with you, Jesus, Son of the Most High God? In God's name, do not be cruel to me.
 και κραζας φωνη μεγαλη ειπεν τι εμοι και σοι ιησου υιε του θεου του υψιστου ορκιζω σε τον θεον μη με βασανισης
- 8 (Li te pale konsa, paske Jezi te pase l' lòd sa a: Move lespri, soti sou nonm lan).
 For Jesus had said to him, Come out of the man, you unclean spirit.
 ελεγεν γαρ αυτω εξελθε το πνευμα το ακαθαρτον εκ του ανθρωπου
- 9 Lè sa a, Jezi mande li: -Ki jan ou rele? Li reponn li: -Yo rele m' Rejiman, paske nou anpil.
 And Jesus said, What is your name? And he made answer, My name is Legion, because there are a great number of us.
 και επηρωτα αυτον τι σοι ονομα και απεκριθη λεγων λεγεων ονομα μοι οτι πολλοι εσμεν
- 10 Epi li di Jezi: -Tanpri souple, pa mete nou deyò nan peyi a.
 And he made strong prayers to him not to send them away out of the country.
 και παρεκαλει αυτον πολλα ινα μη αυτους αποστειλη εξω της χωρας
- 11 Sou ti mòn lan te gen yon bann kochon ki t'ap chache manje pou yo manje.
 Now on the mountain side there was a great herd of pigs getting their food.
 ην δε εκει προς τα ορη αγελη χοιρων μεγαλη βοσκομενη
- 12 Tout move lespri yo pran mande Jezi: -Tanpri souple, voye nou sou kochon sa yo non poun antre nan yo.
 And they said to him, Send us into the pigs, so that we may go into them.
 και παρεκαλεσαν αυτον παντες οι δαιμονες λεγοντες πεμψον ημας εις τους χοιρους ινα εις αυτους εισελθωμεν

- 13 Jezi bay yo pèmisyon sa a. Lè sa a, move lespri yo soti sou nonm lan, yo antre nan kochon yo. Lamenn, tout bann kochon yo pran degrengole desann bò falèz la, al neye tèt yo nan lanmè. Te gen demil (2.000) kochon konsa nan bann lan.
 And he let them do it. And the unclean spirits came out and went into the pigs; and the herd went rushing down a sharp slope into the sea, about two thousand of them; and they came to their death in the sea.
 και επετρεψεν αυτοις ευθεως ο ιησους και εξελθοντα τα πνευματα τα ακαθαρτα εισηλθον εις τους χοιρους και ωρμησεν η αγελη κατα του κρημνου εις την θαλασσαν ησαν δε ως δισχιλιοι και επινυγοντ ο εν τη θαλασση
- 14 Moun ki t'ap gade kochon yo pran kouri. Yo gaye nouvèl la nan lavil la kou andeyò. Moun soti toupату vin wè sak te rive.
 And their keepers went running and gave an account of it in the town and in the country. And people came to see what had taken place.
 οι δε βοσκοντες τους χοιρους εφυγον και ανηγγειλαν εις την πολιν και εις τους αγρους και εξηλθον ιδειν τι εστιν το γεγονος
- 15 Lè yo rive bò kote Jezi te ye a, yo wè nonm ki te gen rejiman move lespri sou li a. Li te chita chita l', byen abiye ak tout bon sans li sou li. Yo tout te pè.
 And they came to Jesus, and saw the man in whom had been the evil spirits seated, clothed and with full use of his senses, and they were full of fear.
 και ερχονται προς τον ιησουν και θεωρουσιν τον δαιμονιζομενον καθημενον και ιματισμενον και σωφρονουντα τον εσχηκοτα τον λεγεωνα και εφοβηθησαν
- 16 Moun ki te asiste bagay la mete rakonte lòt yo sa ki te rive nonm ak move lespri a ansanm ak kochon yo.
 And those who had seen it gave them an account of what had been done to him who had the evil spirits, and of the fate of the pigs.
 και διηγησαντο αυτοις οι ιδοντες πως εγενετο τω δαιμονιζομενω και περι των χοιρων
- 17 Lè sa a, yo mande Jezi: -Tanpri souple, kite peyi a.
 And they made a request to him to go out of their country.
 και ηρξαντο παρακαλειν αυτον απελθειν απο των οριων αυτων
- 18 Antan Jezi t'ap moute nan kannòt la, nonm ki te gen move lespri a mande l' pèmisyon pou li ale ave l' tou.
 And when he was getting into the boat, the man in whom had been the evil spirits had a great desire to come with him.
 και εμβαντος αυτου εις το πλοιον παρεκαλει αυτον ο δαιμονισθεις ινα η μετ αυτου
- 19 Men Jezi pa t' kite l' ale, li di l' konsa: -Ale, tounen lakay ou, nan mitan fanmi ou yo. Rakonte yo tou sa Bondye fè pou ou, kijan li te gen pitye pou ou.
 And he would not let him, but said to him, Go to your house, to your friends, and give them news of the great things the Lord has done for you, and how he had mercy on you.
 ο δε ιησους ουκ αφηκεν αυτον αλλα λεγει αυτω υπαγε εις τον οικον σου προς τους σους και αναγγειλον αυτοις οσα σοι ο κυριος εποιησεν και ηλεησεν σε
- 20 Nonm lan pati, li ale nan tout rejyon yo rele Dis Vil la. Li mache fè konnen tou sa Jezi te fè pou li. Se te yon gwo sezisman pou tout moun ki te tande l' pale.
 And he went on his way, and made public in the country of Decapolis what great things Jesus had done for him: and all men were full of wonder.
 και απηλθεν και ηρξατο κηρυσσειν εν τη δεκαπολει οσα εποιησεν αυτω ο ιησους και παντες εθαυμαζον
- 21 ¶ Jezi tounen lòt bò lanmè a. Li annik desann soti nan kannòt la, yon foul moun gen tan sanble bò kote li. Antan li sou rivaj la,
 And when Jesus had gone over again in the boat to the other side, a great number of people came to him: and he was by the sea.
 και διαπερασαντος του ιησου εν τω πλοιω παλιν εις το περαν συνηχθη οχλος πολυς επ αυτον και ην παρα την θαλασσαν
- 22 Jayiris, yonn nan chèf sinagòg yo, vin rive. Lè Jayiris wè Jezi, li lage kò l' nan pye li.
 And one of the rulers of the Synagogue, Jairus by name, came, and seeing him, went down at his feet,
 και ιδου ερχεται εις των αρχισυναγωγων ονοματι ιαιρος και ιδων αυτον πιπτει προς τους ποδας αυτου
- 23 Li mande Jezi: -Pitif fi m' lan prèt pou mouri. Tanpri souple, vin mete men ou sou li pou l' ka geri. vin ba l' lavi pou mwen.
 And made strong prayers to him, saying, My little daughter is near to death: it is my prayer that you will come and put your hands on her, so that she may be made well, and have life.
 και παρεκαλει αυτον πολλα λεγων οτι το θυγατριον μου εσχατως εχει ινα ελθων επιθης αυτη τας χειρας οπως σωθη και ζησεται
- 24 Jezi pati avèk li. Yon gwo foul moun t'ap swiv li. Yo te kwense l' toupату.
 And he went with him; and a great number of people went after him, and came round him.
 και απηλθεν μετ αυτου και ηκολουθει αυτω οχλος πολυς και συνεθλιβον αυτον
- 25 Men te gen yon fanm nan foul la ki te malad: li te gen pèdisyon depi douzan.
 And a woman, who had had a flow of blood for twelve years,
 και γυνη τις ουσα εν ρυσει αιματος ετη δωδεκα

- 26 Li te soufri anpil nan men plizyè dòktè, li te fin depanse tout byen li; men li pa t' jwenn okenn soulajman. Okontrè, maladi a te vin pi rèd sou li.
And had undergone much at the hands of a number of medical men, and had given all she had, and was no better, but even worse,
και πολλα παθουσα υπο πολλων ιατρων και διαπηνησασα τα παρ εαυτης παντα και μηδεν ωφεληθεισα αλλα μαλλον εις το χειρον ελθουσα
- 27 Li te tande pale sou Jezi. Li fofile kò l' nan foul la pa dèyè Jezi, epi li manyen ke rad li.
When she had news of the things which Jesus did, went among the people coming after him, and put her hand on his robe.
ακουσασα περι του ιησου ελθουσα εν τω οχλω οπισθεν ηψατο του ιματιου αυτου
- 28 Fanm lan te di nan kè l': Si m' kapab manyen ke rad li sèlman, m'a geri.
For she said, If I may only put my hand on his robe, I will be made well.
ελεγεν γαρ οτι καν των ιματιων αυτου αφωμαι σωθησομαι
- 29 Menm lè a san an rete, epi madanm lan santi kò l' gaya.
And straight away the fountain of her blood was stopped, and she had a feeling in her body that her disease had gone and she was well.
και ευθεως εξηρανη η πηγη του αιματος αυτης και εγνω τω σωματι οτι ιαται απο της μαστιγος
- 30 Latou, Jezi santi te gen yon fòs ki soti nan li; li vire nan mitan foul moun yo, li di konsa: -Ki moun ki manyen rad mwen an, en?
And straight away Jesus was conscious that power had gone out of him; and, turning to the people, he said, Who was touching my robe?
και ευθεως ο ιησους επιγνους εν εαυτω την εξ αυτου δυναμιν εξελθουσας επιστραφεις εν τω οχλω ελεγεν τις μου ηψατο των ιματιων
- 31 Disip li yo reponn li: -Ou wè jan foul moun yo ap kwense ou, epi w'ap mande: Ki moun ki manyen ou?
And his disciples said to him, You see the people round you on every side, and you say, Who was touching me?
και ελεγον αυτω οι μαθηται αυτου βλεπεις τον οχλον συνθλιβοντα σε και λεγεις τις μου ηψατο
- 32 Men Jezi t'ap pwonmennen je l' toupatou pou wè moun ki te fè l' sa a.
And on his looking round to see her who had done this thing,
και περιεβλεπετο ιδειν την τουτο ποιησασαν
- 33 Fanm lan menm ki te konnen sak te rive l' t'ap tranble kou yon fèy bwa tank li te pè. Li vin lage kò l' nan pye Jezi. Li di l' tout verite a.
The woman, shaking with fear, conscious of what had been done to her, came and, falling on her face before him, gave him a true account of everything.
η δε γυνη φοβηθεισα και τρεμουσα ειδυια ο γεγονεν επ αυτη ηλθεν και προσεπεσεν αυτω και ειπεν αυτω πασαν την αληθειαν
- 34 Jezi di li: -Mafi, se konfyans ou nan Bondye ki geri ou. Ou mèt ale ak kè poze, tande. Ou geri nèt.
And he said to her, Daughter, your faith has made you well; go in peace, and be free from your disease.
ο δε ειπεν αυτη θυγατερ η πιστις σου σεσωκεν σε υπαγε εις ειρηνην και ισθι υγιης απο της μαστιγος σου
- 35 ¶ Jezi t'ap pale toujou lè kèk mesaje soti kay chèf sinagòg la vin di li: -Pitit fi ou la mouri. Ou pa bezwen deranje Mèt la plis pase sa.
And while he was still talking, they came from the ruler of the Synagogue's house, saying, Your daughter is dead: why are you still troubling the Master?
ετι αυτου λαλουντος ερχονται απο του αρχισυναγωγου λεγοντες οτι η θυγατηρ σου απεθανεν τι ετι σκυλλεις τον διδασκαλον
- 36 Men Jezi pa t' okipe sa yo t'ap di a. Li di chèf sinagòg la: -Pa pè. Sèlman met konfyans ou nan mwen.
But Jesus, giving no attention to their words, said to the ruler of the Synagogue, Have no fear, only have faith.
ο δε ιησους ευθεως ακουσας τον λογον λαλουμενον λεγει τω αρχισυναγωγω μη φοβου μονον πιστευε
- 37 Li pran Pyè, Jak ak Jan, frè Jak la, avèk li. Li pa t' pèmèt lòt moun swiv li.
And he did not let anyone come with him, but Peter and James and John, the brother of James.
και ουκ αφηκεν ουδενα αυτω συνακολουθησαι ει μη πετρον και ιακωβον και ιωαννην τον αδελφον ιακωβου
- 38 Lè yo rive kay chèf sinagòg la, Jezi wè yon bann moun ki t'ap fè gwo eskandal: genyen ki t'ap kriye; lòt menm t'ap plede rele.
And they came to the house of the ruler of the Synagogue; and he saw people running this way and that, and weeping and crying loudly.
και ερχεται εις τον οικον του αρχισυναγωγου και θεωρει θορυβον κλαιοντας και αλαλαζοντας πολλα
- 39 Li antre nan kay la, li di yo konsa: -Men pouki tout bri sa a? Pouki tout rèl sa yo? Ti fi a pa mouri. Se dòmi l'ap dòmi.
And when he had gone in, he said to them, Why are you making such a noise and weeping? The child is not dead, but sleeping.
και εισελθων λεγει αυτοις τι θορυβεισθε και κλαιετε το παιδιον ουκ απεθανεν αλλα καθευδει

- 40 Yo tonbe pase l' nan betiz. Lè sa a, li fè yo tout soti. Li pran papa ak manman pitit la ansanm ak twa disip li yo sèlman. Epi li antre nan chanm kote pitit la te ye a.
 And they were laughing at him. But he, having sent them all out, took the father of the child and her mother and those who were with him, and went in where the child was.
 και κατεγελων αυτου ο δε εκβαλων απαντας παραλαμβανει τον πατερα του παιδιου και την μητερα και τους μετ αυτου και εισπορευεται οπου ην το παιδιον ανακειμενον
- 41 Li pran men li, li di li: -Talita koum. -ki vle di: Ti fi, mwèn di ou leve.
 And taking her by the hand, he said to her, Talitha cumi, which is, My child, I say to you, Get up.
 και κρατησας της χειρος του παιδιου λεγει αυτη ταλιθα κουμι ο εστιν μεθερμηνηυομενον το κορασιον σοι λεγω εγειραι
- 42 Menm lè a, ti fi a leve, li pran mache, li te gen douzan. Se pa ti sezi moun yo te sezi lè yo wè sa.
 And the young girl got up straight away, and was walking about; she being twelve years old. And they were overcome with wonder.
 και ευθεως ανεστη το κορασιον και περιεπατει ην γαρ ετων δωδεκα και εξεστησαν εκστασει μεγαλη
- 43 Men, Jezi pase yo lòd sevè pou yo pa t' kite pesonn konn sa. Apre sa, li di yo: -Bay ti fi a manje.
 And he gave them special orders that they were not to say anything of this; and he said that some food was to be given to her.
 και διεστειλατο αυτοις πολλα ινα μηδεις γνω τουτο και ειπεν δοθηναι αυτη φαγειν
- 1 ¶ Jezi kite kote l' te ye a, li ale nan lavil kote l' te grandi a. Disip li yo te ale avè l' tou.
 And he went away from there, and came into his country; and his disciples went with him.
 και εξηλθεν εκειθεν και ηλθεν εις την πατριδα αυτου και ακολουθουσιν αυτω οι μαθηται αυτου
- 2 Lè jou repo a rive, li kòmanse moutre moun ki te nan sinagòg la anpil bagay. Foul moun ki t'ap koute l' yo te sezi anpil, yo t'ap di konsa: -Kote l' jwenn tout bagay sa yo? Kilès ki ba l' konesans sa yo?
 And when the Sabbath day had come, he was teaching in the Synagogue; and a number of people hearing him were surprised, saying, From where did this man get these things? and, What is the wisdom given to this man, and what are these works of power done by his hands?
 και γενομενου σαββατου ηρξατο εν τη συναγωγη διδασκειν και πολλοι ακουοντες εξεπλησσοντο λεγοντες ποθεν τουτω ταυτα και τις η σοφια η δοθεισα αυτω οτι και δυναμεις τοιανται δια των χειρων αυτου γινονται
- 3 Se pa ti bès chapant pitit Mari a? Se pa frè Jak, Jòz, Jid ak Simon an? Apa tout sè l' yo la avèk nou? Se sa ki fè li te tounen pou yo yon okazyon tonbe nan peche.
 Is not this the woodworker, the son of Mary, and brother of James and Josés and Judas and Simon? and are not his sisters here with us? And they were bitter against him.
 ουκ ουτος εστιν ο τεκτων ο υιος μαριας αδελφος δε ιακωβου και ιωση και ιουδα και σιμωνος και ουκ εισιν αι αδελφαι αυτου ωδε προς ημας και εσκανδαλιζοντο εν αυτω
- 4 Lè sa a, Jezi di yo: -Yon pwofèt jwenn respè toupatou, esepite nan peyi l', lakay li ak nan fanmi li.
 And Jesus said to them, A prophet is nowhere without honour, but in his country, and among his relations, and in his family.
 ελεγεν δε αυτοις ο ιησους οτι ουκ εστιν προφητης ατιμος ει μη εν τη πατριδι αυτου και εν τοις συγγενεσιν και εν τη οικια αυτου
- 5 Se konsa li pa t' kapab fè okenn mirak la, esepite pou de ou twa moun malad. Li te mete men sou tèt yo, li geri yo.
 And he was unable to do any work of power there, but only to put his hands on one or two persons who were ill, and make them well.
 και ουκ ηδυνατο εκει ουδεμιαν δυναμιον ποιησαι ει μη ολιγοις αρρωστοις επιθεις τας χειρας εθεραπευσεν
- 6 Jezi te sezi wè jan yo pa t' kwè nan li. Apre sa, Jezi te mache nan tout ti bouk nan vwazinaj la. Li t'ap moutre moun yo anpil bagay.
 And he was greatly surprised because they had no faith. And he went about the country places teaching.
 και εθαυμαζεν δια την απιστιαν αυτων και περιηγεν τας κομας κυκλω διδασκων
- 7 ¶ Lè sa a, Jezi rele douz disip li yo, li voye yo de pa de. Li ba yo pouvwa chase move lespri.
 And he gave orders to the twelve, and sent them out two by two; and he gave them authority over the unclean spirits;
 και προσκαλειται τους δωδεκα και ηρξατο αυτους αποστελλειν δυο δυο και εδιδου αυτοις εξουσιαν των πνευματων των ακαθαρτων
- 8 Li pase yo lòd sa a: -Pa pran anyen pou vwayaj la, esepite yon baton. Pa pote ni pen, ni sak. Pa mete lajan nan pòch nou.
 And he said that they were to take nothing for their journey, but a stick only; no bread, no bag, no money in their pockets;
 και παρηγγειλεν αυτοις ινα μηδεν αιρωσιν εις οδον ει μη ραβδον μονον μη πηραν μη αρτον μη εις την ζωνην χαλκων
- 9 Nou mèt mete sapat nan pye nou. Men, pa mete de rad sou nou.
 They were to go with common shoes on their feet, and not to take two coats.
 αλλ υποδεδεμενους σανδαλια και μη ενδυσησθε δυο χιτωνας

- 10 Epi li di yo ankò: -Lè nou rive nan yon lavil, rete nan yon sèl kay, kay kote y'a resevwa nou an, jouk nou pati.
And he said to them, Wherever you go into a house, make that your resting-place till you go away.
και ελεγεν αυτοις οπου εαν εισελθητε εις οικιαν εκει μενετε εως αν εξελθητε εκειθεν
- 11 Men, si nou rive yon kote nou wè pesonn pa vle resevwa nou, pesonn pa vle koute nou, ale fè wout nou. Souke pousyè pye nou. Konsa, yo p'ap ka di nou pa t' avèti yo.
And whatever place will not take you in and will not give ear to you, when you go away, put off the dust from your feet as a witness against them.
και οσοι αν μη δεξωνται υμας μηδε ακουσωσιν υμων εκπορευομενοι εκειθεν εκτιναξατε τον χουν τον υποκατω των ποδων υμων εις μαρτυριον αυτοις αμην λεγω υμιν ανεκτοτερον εσται σοδομοις η γ ομορροις εν ημερα κρισεως η τη πολει εκεινη
- 12 Douz disip yo pati; y' al mache bay nouvèl la pou tout moun tounen vin jwenn Bondye.
And they went out, preaching the need for a change of heart in men.
και εξελθοντες εκηρυσσον ινα μετανοησωσιν
- 13 Yo te chase anpil move lespri. Yo te pase lwil sou anpil moun malad, yo te geri yo.
And they sent out a number of evil spirits, and put oil on a great number who were ill, and made them well.
και δαμονια πολλα εξεβαλλον και ηλειφον ελαιω πολλους αρρωστους και εθεραπευον
- 14 ¶ Wa Ewòd te tande pale sou Jezi, paske yo t'ap nonmen non l' toupatou. Gen moun ki t'ap di: -Se Jan Batis ki leve pami mò yo, se poutèt sa li kapab fè tout mirak sa yo.
And king Herod had news of him, because his name was on the lips of all; and he said, John the Baptist has come back from the dead, and for this reason these powers are working in him.
και ηκουσεν ο βασιλευς ηρωδης φανερον γαρ εγενετο το ονομα αυτου και ελεγεν οτι ιωαννης ο βαπτιζων εκ νεκρων ηγερθη και δια τουτο ενεργουσιν αι δυναμεις εν αυτω
- 15 Gen lòt ki t'ap di tou: -Se Eli. Epi gen lòt ankò ki t'ap di: -Se yon pwofèt tankou ansyen pwofèt yo.
But others said, It is Elijah. And others said, It is a prophet, even like one of the prophets.
αλλοι ελεγον οτι ηλιας εστιν αλλοι δε ελεγον οτι προφητης εστιν η ως εις των προφητων
- 16 Men, lè Ewòd tande sa, li di konsa: -Se Jan wi. Mwen te fè koupe tèt li. Men, li tounen vivan ankò.
But Herod, when he had news of it, said, John, whom I put to death, has come back from the dead.
ακουσας δε ο ηρωδης ειπεν οτι ον εγω απεκεφαλισα ιωαννην ουτος εστιν αυτος ηγερθη εκ νεκρων
- 17 Se Ewòd menm ki te voye arete Jan. Li te fè mete l' nan prizon poutèt Ewodyad. Ewòd te pran Ewodyad, madanm Filip, frè li, pou madanm li.
For Herod himself had sent men out to take John and put him in prison, because of Herodias, his brother Philip's wife, whom he had taken for himself.
αυτος γαρ ο ηρωδης αποστειλας εκρατησεν τον ιωαννην και εδησεν αυτον εν τη φυλακη δια ηρωδιαδα την γυναικα φιλιππου του αδελφου αυτου οτι αυτην εγαμησεν
- 18 Se konsa, Jan te di li: -Ou pa gen dwa pran madanm frè ou pou madanm ou.
For John said to Herod, It is wrong for you to have your brother's wife.
ελεγεν γαρ ο ιωαννης τω ηρωδη οτι ουκ εξεστιν σοι εχειν την γυναικα του αδελφου σου
- 19 Ewodyad te kenbe Jan nan kè. Li te vle fè yo touye li.
And Herodias was bitter against him, desiring to put him to death; but she was not able;
η δε ηρωδιας ενειχεν αυτω και ηθελεν αυτον αποκτειναι και ουκ ηδυνατο
- 20 Men, li pa t' kapab, paske Ewòd pou tèt pa l' te gen yon krentif pou Jan. Li te konnen Jan se yon nonm dwat ki t'ap viv pou Bondye. Se sak fè li te pwoteje li. Li te renmen tande l' pale tou, menm si apre sa kè l' te boulyèse.
For Herod was in fear of John, being conscious that he was an upright and holy man, and kept him safe. And hearing him, he was much troubled; and he gave ear to him gladly.
ο γαρ ηρωδης εφοβειτο τον ιωαννην ειδος αυτον ανδρα δικαιον και αγιον και συνετηρει αυτον και ακουσας αυτου πολλα εποιει και ηδεως αυτου ηκουεν
- 21 Jou Ewodyad t'ap tann lan vin rive. Se te jou fèt Ewòd. Jou sa a, Ewòd te fè yon fèt pou tout zotobre nan gouvènman l' lan, ansanm ak gwo chèf nan lame a ak lòt grannèg nan peyi Galile a.
And the chance came when Herod on his birthday gave a feast to his lords, and the high captains, and the chief men of Galilee;
και γενομενης ημερας ευκαιρου οτε ηρωδης τοις γενεσιοις αυτου δειπνον εποιει τοις μεγαιστασιν αυτου και τοις χιλιαρχοις και τοις πρωτοις της γαλιλαιας
- 22 Pitit fi Ewodyad la antre nan sal resepsyon an: li danse, li danse. Sa te fè Ewòd ak envite l' yo plezi anpil. Wa a di madmwazèl la konsa: -Mande m' nenpòt sa ou vle, m'ap ba ou li.
And when the daughter of Herodias herself came in and did a dance, Herod and those who were at table with him were pleased with her; and the king said to the girl, Make a request for anything and I will give it you.
και εισελθουσης της θυγατρος αυτης της ηρωδιαδος και ορχησαμενης και αρεσασης τω ηρωδη και τοις συνανακειμενοις ειπεν ο βασιλευς τω κορασιω αιτησον με ο εαν θελης και δωσω σοι

- 23 Ewòd sèman ba li, li di l' konsa: -Tou sa ou mande, m'ap ba ou li, te mèt mwaye nan peyi m'ap gouvènen an.
And he took an oath, saying to her, Whatever is your desire I will give it to you, even half of my kingdom.
και ωμοσεν αυτη οτι ο εαν με αιτησης δωσω σοι εως ημισους της βασιλειας μου
- 24 Madmwazèl la soti, li al di manman li: -Kisa m' ta mande? Manman an reponn li: -Mande tèt Jan Batis.
And she went out and said to her mother, What is my request to be? And she said, The head of John the Baptist.
η δε εξελθουσα ειπεν τη μητρι αυτης τι αιτησομαι η δε ειπεν την κεφαλην ιωαννου του βαπτιστου
- 25 Jenn fi a prese tounen kote wa a, li fè l' demann sa a: -Mwen ta vle pou ou ban mwen tèt Jan Batis koulye a, nan yon plato.
And she came in quickly to the king, and said, My desire is that you give me straight away on a plate the head of John the Baptist.
και εισελθουσα ευθεως μετα σπουδης προς τον βασιλευα ητησατο λεγουσα θελω ινα μοι δωσ εξ αυτης επι πινακι την κεφαλην ιωαννου του βαπτιστου
- 26 Kè wa a kase. Men, li pa t' kapab di li non ankò, akòz gwo sèman li te fin fè devan tout envite yo.
And the king was very sad; but because of his oaths, and those who were with him at table, he would not say 'No' to her.
και περιλυπος γενομενος ο βασιλευς δια τους ορκους και τους συνανακειμενους ουκ ηβηλησεν αυτην αθετησαι
- 27 Menm lè a, li voye yon gad avèk lòd pou li al chache tèt Jan Batis pote vini.
And straight away the king sent out one of his armed men, and gave him an order to come back with the head: and he went and took off John's head in prison,
και ευθεως αποστειλας ο βασιλευς σπεκουλατωρα επεταξεν ενεχθηναι την κεφαλην αυτου
- 28 Gad la koupe tèt Jan Batis nan prizon an; li pote l' vini nan yon plato. Li bay madmwazèl la tèt la; madmwazèl la menm pote l' bay manman li.
And came back with the head on a plate, and gave it to the girl; and the girl gave it to her mother.
ο δε απελθων απεκεφαλαισεν αυτον εν τη φυλακη και ηνεγκεν την κεφαλην αυτου επι πινακι και εδωκεν αυτην τω κορασιω και το κορασιον εδωκεν αυτην τη μητρι αυτης
- 29 Lè patizan Jan yo tande sa, yo vin pran kò a, yo mete l' nan yon kavò.
And when his disciples had news of it, they came and took up his body, and put it in its last resting-place.
και ακουσαντες οι μαθηται αυτου ηλθον και ηραν το πτωμα αυτου και εθηκαν αυτο εν τω μνημειω
- 30 ¶ Lè apòt yo tounen vin jwenn Jezi, yo rakonte l' tou sa yo te fè ak tou sa yo te di.
And the twelve came together to Jesus; and they gave him an account of all the things they had done, and all they had been teaching.
και συναγονται οι αποστολοι προς τον ιησουν και απηγγειλαν αυτω παντα και οσα εποιησαν και οσα εδιδασξαν
- 31 Lè sa a, te sitèlman gen moun ki t'ap ale vini, Jezi ak disip li yo pa t' menm gen tan pou yo manje. Se poutèt sa Jezi di disip li yo: -Ann al avè m' yon kote ki pa gen moun pou nou ka pran yon ti repo.
And he said to them, Come away by yourselves to a quiet place, and take a rest for a time. Because there were a great number coming and going, and they had no time even for food.
και ειπεν αυτοις δευτε υμεις αυτοι κατ ιδιαν εις ερημον τοπον και αναπαυεσθε ολιγον ησαν γαρ οι ερχομενοι και οι υπαγοντες πολλοι και ουδε φαγειν ηυκαιρουν
- 32 Epi, yo pati pou kont yo nan yon kannòt pou y' ale yon kote ki pa gen moun.
And they went away in the boat to a waste place by themselves.
και απηλθον εις ερημον τοπον τω πλοιω κατ ιδιαν
- 33 Men, anpil moun te wè lè y' ale, yo te rekonèt yo. Se konsa, yo kouri soti nan tout bouk yo, yo gen tan rive kote Jezi taprale avèk disip li yo anvan li.
And the people saw them going, and a number of them, having knowledge who they were, went running there together on foot from all the towns, and got there before them.
και ειδον αυτους υπαγοντας οι οχλοι και επεγνωσαν αυτον πολλοι και πεζη απο πασων των πολεων συνεδραμον εκει και προηλθον αυτους και συνηλθον προς αυτον
- 34 Lè Jezi rive pou l' debake sot nan kannòt la, li wè tout bann moun yo. Kè l' fè l' mal pou yo, paske yo te tankou yon bann mouton san gaddò. Lamenn, li tanmen esplike yo anpil bagay.
And he got out, and saw a great mass of people, and he had pity on them, because they were like sheep without a keeper: and he gave them teaching about a number of things.
και εξελθων ειδεν ο ιησους πολυν οχλον και εσπλαγχισθη επ αυτοις οτι ησαν ως προβατα μη εχοντα ποιμενα και ηρξατο διδασκειν αυτους πολλα
- 35 Lè li te kòmanse fè ta, disip yo pwoche bò kote Jezi, yo di li: -Li fin ta, wi. Pa gen moun rete bò isit la.
And at the end of the day, his disciples came to him and said, This place is waste land, and it is late:
και ηδη ωρας πολλης γενομενης προσελθοντες αυτω οι μαθηται αυτου λεγουσιν οτι ερημος εστιν ο τοπος και ηδη ωρα πολλη
- 36 Voye moun yo ale non pou yo ka achte manje nan bouk yo.
Send them away, so that they may go into the country and small towns round about, and get some food for themselves.
απολυσον αυτους ινα απελθοντες εις τους κυκλω αγρους και κωμας αγορασωσιν εαυτοις αρτους τι γαρ φαγωσιν ουκ εχουσιν

- 37 Jezi reponn yo: -Poukisa nou pa ba yo manje nou menm pito? Disip yo mande li: -Ou ta vle poun al achte pen pou mil (1.000) goud poun bay tout moun sa yo manje? Jezi reponn yo: **But he said to them in answer, Give them food yourselves. And they said to him, Are we to go and get bread for two hundred pence, and give it to them?**
ο δε αποκριθεις ειπεν αυτοις δοτε αυτοις υμεις φαγειν και λεγουσιν αυτο απελθοντες αγορασωμεν διακοσιων δηναριων αρτους και δωμεν αυτοις φαγειν
- 38 -Konbe pen nou gen la a? Ale wè non. Lè yo fin jwenn konbe pen yo genyen an, yo di l' konsa: -Nou gen senk pen ak de pwason. **And he said to them, How much bread have you? go and see. And when they had seen, they said, Five cakes of bread and two fishes.**
ο δε λεγει αυτοις ποσους αρτους εχετε υπαγετε και ιδετε και γνοντες λεγουσιν πεντε και δυο ιχθυας
- 39 Lè sa a, Jezi pase lòd pou disip li yo fè tout moun chita atè sou zèb la, ti gwoup bò isit, ti gwoup bò la. **And he made them all be seated in groups on the green grass.**
και επεταξεν αυτοις ανακλιναι παντας συμποσια συμποσια επι τω χλωρω χορτω
- 40 Moun yo menm chita pa ranje san moun, ranje senkant moun. **And they were placed in groups, by hundreds and by fifties.**
και ανεπεσον πρασαι πρασαι ανα εκατον και ανα πενηκοντα
- 41 Apre sa, Jezi pran senk pen yo ak de pwason yo, li leve je l' nan syèl la, li di Bondye mèsi. Li kase pen yo an moso, li renmèt yo bay disip li yo pou yo mache bay moun yo. Li fè menm bagay ak de pwason yo. **And he took the five cakes of bread and the two fishes and, looking up to heaven, he said words of blessing over them; and when the cakes were broken, he gave them to the disciples to put before the people; and he made division of the two fishes among them all.**
και λαβων τους πεντε αρτους και τους δυο ιχθυας αναβλεψας εις τον ουρανον ευλογησεν και κατεκλασεν τους αρτους και εδιδου τοις μαθηταις αυτου ινα παραθωσιν αυτοις και τους δυο ιχθυας εμερι σεν πασιν
- 42 Tout moun manje vant plen. **And they all took of the food and had enough.**
και εφαγον παντες και εχορτασθησαν
- 43 Disip yo ranmase tout ti moso pen yo ansanm ak rèz pwason yo. Yo plen douz panyen pote ale. **And they took up twelve baskets full of the broken bits and of the fishes.**
και ηραν κλασματων δωδεκα κοφινους πληρεις και απο των ιχθυων
- 44 Te gen senkmil (5.000) moun antou ki te jwenn pen pou yo manje. **And those who took of the bread were five thousand men.**
και ησαν οι φαγοντες τους αρτους ωσει πεντακισχιλιοι ανδρες
- 45 ¶ Touswit apre sa, Jezi fè disip li yo moute nan yon kannòt, li voye yo devan lòt bò lanmè a, nan direksyon Betsayda. Jezi menm te rete dèyè pou l' voye foul moun yo ale. **And straight away he made his disciples get into the boat, and go before him to the other side to Beth-saida, while he himself sent the people away.**
και ευθεως ηναγκασεν τους μαθητας αυτου εμβηναι εις το πλοιον και προαγειν εις το περαν προς βηθσαιδαν εως αυτος απολυση τον οχλον
- 46 Apre li fin ranvwaye yo, li al lapriyè sou yon ti mòn. **And after he had sent them away, he went up into a mountain for prayer.**
και αποταξαμενος αυτοις απηλθεν εις το ορος προσευξασθαι
- 47 Lè solèy fin kouche, kannòt la te nan mitan lanmè a toujou. Jezi te pou kont li atè. **And by evening, the boat was in the middle of the sea, and he by himself on the land.**
και οψιας γενομενης ην το πλοιον εν μεσω της θαλασσης και αυτος μονος επι της γης
- 48 Li wè disip yo te gen anpil traka pou yo naje zaviwon yo, paske van an te kontrè pou yo. Vè twazè nan maten, Jezi pran mache sou dlo lanmè a pou li al jwenn disip yo. Li te prèt pou depase yo. **And seeing that they had trouble in getting their boat through the water, because the wind was against them, about the fourth watch of the night he came to them, walking on the sea; and he would have gone past them;**
και ειδεν αυτους βασανιζομενους εν τω ελαυνειν ην γαρ ο ανεμος εναντιος αυτοις και περι τεταρτην φυλακην της νυκτος ερχεται προς αυτους περιπατων επι της θαλασσης και ηθελεν παρελθειν αυτο υς
- 49 Lè yo wè l' ap mache sou dlo a, yo te kwè se te yon revenan. Yo pran rele. **But they, when they saw him walking on the sea, took him for a spirit, and gave a loud cry:**
οι δε ιδοντες αυτον περιπατουντα επι της θαλασσης εδοξαν φαντασμα εινα και ανεκραξαν

- 50 Yo tout yo te wè li, yo tout te pè. Menm lè a, Jezi pale avèk yo, li di yo konsa: -Pran tèt nou non. Se mwen menm. Nou pa bezwen pè.
For they all saw him, and were troubled. But straight away he said to them, Take heart, it is I, have no fear.
παντες γαρ αυτον ειδον και εταραχθησαν και ευθεως ελαλησεν μετ αυτων και λεγει αυτοις θαρσειτε εγω ειμι μη φοβεισθε
- 51 Li moute bò kote yo nan kannòt la, van an vin tonbe. Se pa ti sezi disip yo te sezi.
And he went to them into the boat, and the wind went down, and they were full of wonder in themselves;
και ανεβη προς αυτους εις το πλοιον και εκοπασεν ο ανεμος και λιαν εκ περισσου εν εαυτοις εξισταντο και εθαυμαζον
- 52 Yo pa t' konprann sans mirak pen an, paske lespri yo te bouche toujou.
For it was not clear to them about the bread; but their hearts were hard.
ου γαρ συνηκαν επι τοις αρτοις ην γαρ η καρδια αυτων πεπωρωμενη
- 53 Yo fin travèse lanmè a, yo fè tè toupre lavil Jenezarèt. Yo mare kannòt la atè.
And when they had gone across, they came to Gennesaret, and got their boat to land.
και διαπερασαντες ηλθον επι την γην γενησαρετ και προσωρμισθησαν
- 54 Kou yo soti nan kannòt la, lamenn moun yo rekonèt Jezi.
And when they had got out of the boat, the people quickly had news of him,
και εξελθοντων αυτων εκ του πλοιου ευθεως επιγοντες αυτον
- 55 Pèp la kouri nan tout peyi a; yo pote malad yo tou kouche sou nat ba li kote yo tande li te ye a.
And went running through all the country round about, and took on their beds those who were ill, to where it was said that he was.
περιδραμοντες ολην την περιχωρον εκεινην ηρξαντο επι τοις κραββατοις τους κακους εχοντας περιφερειν οπου ηκουουν οτι εκει εστιν
- 56 Toupatou kote Jezi te rive, kit nan bouk, kit nan lavil ou andeyò, yo te mete malad yo sou plas piblik, yo te mande Jezi pou l' te kite yo manyen bò rad li ase. Tout moun ki te manyen rad li te geri.
And wherever he went, into small towns, or great towns, or into the country, they took those who were ill into the market-places, requesting him that they might put their hands even on the edge of his robe: and all those who did so were made well.
και οπου αν εισπορευετο εις κομας η πολεις η αγρους εν ταις αγοραις ετιθουν τους ασθενοντας και παρεκαλουν αυτον ινα καν του κρασπεδου του ιματιου αυτου αψωνται και οσοι αν ηπτοντο αυτο υ σωζοντο
- 1 ¶ Farizyen yo ak kèk dirèktè lalwa te soti Jerizalèm. Yo sanble bò kote Jezi.
And there came together to him the Pharisees and certain of the scribes who had come from Jerusalem,
και συναγονται προς αυτον οι φαρισαιοι και τινες των γραμματεων ελθοντες απο ιεροσολυμων
- 2 Yo wè te gen nan disip li yo ki t'ap manje ak men yo tou sal, sa vle di, san yo pa t' lave men yo anvan.
And had seen that some of his disciples took their bread with unclean, that is, unwashed, hands.
και ιδοντες τινας των μαθητων αυτου κοινας χερσιν τουτ εστιν ανιπτοις εσθιοντας αρτους εμεμψαντο
- 3 Farizyen yo ak tout lòt jwif yo pa t' janm manje san yo pa t' lave men yo byen lave. Nan sa, yo t'ap swiv koutim granmoun lontan yo.
Now the Pharisees, and all the Jews, do not take food without washing their hands with care, keeping the old rule which has been handed down to them:
οι γαρ φαρισαιοι και παντες οι ιουδαιοι εαν μη πυγη νιψωνται τας χειρας ουκ εσθιουσιν κρατουντες την παραδοσιν των πρεσβυτερων
- 4 Lè yo soti nan mache, sa pa t' bon non plis pou yo te manje san yo pa t' pran yon beny anvan. Yo te gen yon bann lòt koutim konsa ankò yo t'ap swiv. Pa egzanp, yo te gen yon jan pou yo lave chak bagay, yon jan pou gode yo, yon jan pou krich yo, yon jan pou mamit yo, yon jan pou lave menm kabann yo.
And when they come from the market-place, they take no food till their hands are washed; and a number of other orders there are, which have been handed down to them to keep--washings of cups and pots and brass vessels.
και απο αγορας εαν μη βαπτισωνται ουκ εσθιουσιν και αλλα πολλα εστιν α παρελαβον κρατειν βαπτισμους ποτηριων και ξεστων και χαλκιων και κλινων
- 5 Se sak fè, farizyen yo ak dirèktè lalwa yo mande Jezi: -Poukisa disip ou yo pa swiv koutim granmoun lontan yo? Men y'ap manje ak men yo tou sal.
And the Pharisees and the scribes put the question to him, Why do your disciples not keep the rules of the fathers, but take their bread with unwashed hands?
επειτα επερωτωσιν αυτον οι φαρισαιοι και οι γραμματεις διατι οι μαθηται σου ου περιπατουσιν κατα την παραδοσιν των πρεσβυτερων αλλα ανιπτοις χερσιν εσθιουσιν τον αρτον
- 6 Jezi reponn yo: -Bann ipokrit! Ezayi te gen rezon lè l' t'ap pale sou nou, jan sa ekri a: Se nan bouch pèp sa a respekte m', men kè yo byen lwen mwen.
And he said, Well did Isaiah say of you, you false ones: These people give me honour with their lips, but their heart is far from me.
ο δε αποκριθεις ειπεν αυτοις οτι καλως προεφητευσεν ησαιας περι υμων των υποκριτων ως γεγραπται ουτος ο λαος τοις χειλεισιν με τιμα η δε καρδια αυτων πορρω απεχει απ εμου

- 7 Se tan yo y'ap pèdi lè y'ap fè sèvis pou mwen. Paske nan leson yo, se pawòl lèzòm y'ap moutre moun.
But their worship is to no purpose, while they give as their teaching the rules of men.
ματην δε σεβονται με διδασκοντες διδασκαλιας ενταλματα ανθρωπων
- 8 Jezi di yo konsa: -Nou mete kòmandman Bondye yo sou kote pou nou swiv koutim moun etabli.
For, turning away from the law of God, you keep the rules of men.
αφεντες γαρ την εντολην του θεου κρατειτε την παραδοσιν των ανθρωπων βαπτισμους ξεστων και ποτηριων και αλλα παρομοια τοιαυτα πολλα ποιειτε
- 9 Li di yo tou: -Nou byen konnen jan pou nou vire kòmandman Bondye yo voye jete, pou nou ka kenbe pwòp pawòl pa nou yo.
And he said to them, Truly you put on one side the law of God, so that you may keep the rules which have been handed down to you.
και ελεγεν αυτοις καλωσ αθετειτε την εντολην του θεου ινα την παραδοσιν υμων τηρησητε
- 10 Tande byen. Moyiz di konsa: Respekte papa ou ak manman ou. Li di ankò: Si yon moun pale papa l' ak manman l' mal, se pou yo touye li.
For Moses said, Give honour to your father and mother, and, He who says evil of father or mother, let him have the punishment of death:
μοωσις γαρ ειπεν τιμα τον πατερα σου και την μητερα σου και ο κακολογων πατερα η μητερα θανατω τελευτατω
- 11 Men nou menm, nou di: Si yon moun di papa l' osinon manman l': Tou sa m' ta gen pou m' ede ou la, li kòban (sa vle di: se yon ofrann mwen mete apa pou Bondye),
But you say, If a man says to his father or his mother, That by which you might have had profit from me is Corban, that is to say, Given to God,
υμεις δε λεγετε εαν ειπη ανθρωπος τω πατρι η τη μητρι κορβαν ο εστιν δωρον ο εαν εξ εμου ωφεληθης
- 12 nan ka sa a, li pa bezwen fè anyen pou papa l' osinon manman li.
You no longer let him do anything for his father or his mother;
και ουκετι αφιετε αυτον ουδεν ποιησαι τω πατρι αυτου η τη μητρι αυτου
- 13 Se konsa nou fè pawòl Bondye yo pase pou anyen ak pawòl pa nou n'ap transmèt yonn bay lòt. Nou fè anpil lòt bagay konsa ankò.
Making the word of God of no effect by your rule, which you have given: and a number of other such things you do.
ακυρουντες τον λογον του θεου τη παραδοσει υμων η παρεδωκατε και παρομοια τοιαυτα πολλα ποιειτε
- 14 Apre sa, Jezi rele foul moun yo vin bò kote l' ankò. Li di yo konsa: -Nou tout, tande byen sa m'ap di nou la a; manyè konprann sa.
And turning to the people again, he said to them, Give ear to me all of you, and let my words be clear to you:
και προσκαλεσαμενος παντα τον οχλον ελεγεν αυτοις ακουετε μου παντες και συνιετε
- 15 Se pa bagay deyò ki antre anndan yon moun lè l'ap manje ki kapab mete l' nan kondisyon pou li pa ka sèvi Bondye.
There is nothing outside the man which, going into him, is able to make him unclean: but the things which come out of the man are those which make the man unclean.
ουδεν εστιν εξωθεν του ανθρωπου εισπορευομενον εις αυτον ο δυναται αυτον κοινωσαι αλλα τα εκπορευομενα απ αυτου εκεινα εστιν τα κοινουντα τον ανθρωπον
- 16 Men, se sak sot nan kè l' ki ka mete l' nan kondisyon sa a. Si nou gen zòrèy poun tande, tande.
[]
ει τις εχει ωτα ακουειν ακουετω
- 17 Lè l' fin kite foul moun yo deyò, li antre nan kay la. Disip li yo mande l' esplikè yo parabol sa a.
And when he had gone into the house away from all the people, his disciples put questions to him about the saying.
και οτε εισηλθεν εις οικον απο του οχλου επηρωτων αυτον οι μαθηται αυτου περι της παραβολης
- 18 Li di yo: -Nou menm tou, nou san konprann toujou? Nou pa konprann pawòl sa a: Tout bagay ki sot deyò antre anndan yon moun pa kapab mete l' nan kondisyon pou l' pa ka fè sèvis Bondye.
And he said to them, Have even you so little wisdom? Do you not see that whatever goes into a man from outside is not able to make him unclean,
και λεγει αυτοις ουτως και υμεις ασυνετοι εστε ου νοειτε οτι παν το εξωθεν εισπορευομενον εις τον ανθρωπον ου δυναται αυτον κοινωσαι
- 19 Paske, manje pa antre nan kè moun. Men, sa pase nan vant; apre, yo jete sa nan latrin. (Lè l' pale konsa, Jezi fè yo konprann tout manje bon.)
Because it goes not into the heart but into the stomach, and goes out with the waste? He said this, making all food clean.
οτι ουκ εισπορευεται αυτου εις την καρδιαν αλλ εις την κοιλιαν και εις τον αφεδρωνα εκπορευεται καθαριζον παντα τα βρωματα
- 20 Li di yo ankò: -Sa ki soti nan kè yon nonm, se sa ki mete l' nan kondisyon pou l' pa ka fè sèvis Bondye.
And he said, That which comes out of the man, that makes the man unclean.
ελεγεν δε οτι το εκ του ανθρωπου εκπορευομενον εκεινο κοινοι τον ανθρωπον

- 21 Se nan kè yon moun, se anndan li tout move lide soti: lide fè ou fè tout move bagay, li fè ou vòlè, li fè ou touye moun;
Because from inside, from the heart of men, come evil thoughts and unclean pleasures,
εσωθεν γαρ εκ της καρδιας των ανθρωπων οι διαλογισμοι οι κακοι εκπορευονται μοιχειαι πορνειαι φονοι
- 22 li fè ou fè adiltè, li fè ou renmen lajan. Li rann ou mechan, fentè, li lage ou nan libètenaj, li ba ou gwo je, li fè ou pale moun mal, li fè ou gen lògèy, li rann ou fou.
The taking of goods and of life, broken faith between husband and wife, the desire of wealth, wrongdoing, deceit, sins of the flesh, an evil eye, angry words, pride, foolish acts:
κλοπαι πλεονεξιαι πονηριαι δολος ασελγεια οφθαλμος πονηρος βλασφημια υπερηφανια αφοροσνη
- 23 Tout move bagay sa yo, se nan kè moun sa soti, se yo ki mete yon moun nan kondisyon pou l' pa ka fè sèvis Bondye.
All these evil things come from inside, and make the man unclean.
παντα ταυτα τα πονηρα εσωθεν εκπορευεται και κοινοι τον ανθρωπον
- 24 ¶ Jezi kite kote li te ye a, li ale nan zòn ki nan vwazinaj lavil Tir la. li antre nan yon kay, li pa t' vle pesonn konnen li te la. Men, li pa t' kapab rete kache.
And he went away from there to the country of Tyre and Sidon. And he went into a house, desiring that no man might have knowledge of it: and he was not able to keep it secret.
και εκειθεν αναστας απηλθεν εις τα μεθορια τυρου και σιδωνος και εισελθων εις την οικιαν ουδενα ηθελεν γνωνα και ουκ ηδυνηθη λαθειν
- 25 Se konsa te gen yon fanm ki te gen yon pitit fi l' ak yon move lespri sou li. Li tandè pale sou Jezi. Menm lè a, li kouri vin bò kote l', li lage kò l' nan pye Jezi.
But a woman, whose little daughter had an unclean spirit, having had news of him, came straight away and went down at his feet.
ακουσασα γαρ γυνη περι αυτου ης ειχεν το θυγατριον αυτης πνευμα ακαθαρτον ελθουσα προσεπεσεν προς τους ποδας αυτου
- 26 (Fanm sa a pa t' jwif, se moun peyi Siri, nan yon seksyon yo rele Fenisi.) Li te fè Jezi demann sa a: -Tanpri souple, chase move lespri ki sou pitit fi m' lan.
Now the woman was a Greek, a Syro-phoenician by birth: and she made a request to him that he would send the evil spirit out of her daughter.
ην δε η γυνη ελληνις συροφοινισσα τω γενει και ηρωτα αυτον ινα το δαιμονιον εκβαλλη εκ της θυγατρος αυτης
- 27 Men Jezi di l' konsa: -Kite vant ti moun yo plen anvan; paske sa pa bon pou wete pen nan bouch timoun pou bay ti chen.
And he said to her, Let the children first have their food: for it is not right to take the children's bread and give it to the dogs.
ο δε ιησους ειπεν αυτη αφες πρωτον χορτασθηναι τα τεκνα ου γαρ καλον εστιν λαβειν τον αρτον των τεκνων και βαλειν τοις κυναριοις
- 28 Fanm lan reponn li: -Se vre wi, Mèt. Men, ti chen ki anba tab manje ti kal pen timoun jete atè.
But she said to him in answer, Yes, Lord: even the dogs under the table take the bits dropped by the children.
η δε απεκριθη και λεγει αυτω ναι κυριε και γαρ τα κυναρια υποκατω της τραπεζης εσθιει απο των ψιγιων των παιδιων
- 29 Lè sa a Jezi di li: -Poutèt pawòl sa a, ou mèl al lakay ou: move lespri a soti sou pitit fi ou la.
And he said to her, For this saying go your way; the evil spirit has gone out of your daughter.
και ειπεν αυτη δια τουτον τον λογον υπαγε εξεληλυθεν το δαιμονιον εκ της θυγατρος σου
- 30 Lè fanm lan rive lakay li, li jwenn pitit la kouche byen trankil sou kabann lan. Move lespri a te gen tan soti sou li.
And she went away to her house, and saw the child on the bed, and the evil spirit gone out.
και απελθουσα εις τον οικον αυτης ευρεν το δαιμονιον εξεληλυθος και την θυγατερα βεβλημενην επι της κλινης
- 31 ¶ Jezi kite zòn lavil Tir la. Li pase lavil Sidon, li travèse nan mitan peyi Dis Vil yo; li tounen lòt bò lanmè Galile a.
And again he went out from Tyre, and came through Sidon to the sea of Galilee, through the country of Decapolis.
και παλιν εξελθων εκ των οριων τυρου και σιδωνος ηλθεν προς την θαλασσαν της γαλιλαιας ανα μεσον των οριων δεκαπολεως
- 32 Yo mennen yon nonm ba li: nonm lan te soudè epi li pa t' pale byen. Yo mande Jezi pou li mete men l' sou tèt nonm lan.
And they came to him with one who had no power of hearing and had trouble in talking; and they made a request to him to put his hands on him.
και φερουσιν αυτω κωφον μογιλαλον και παρακαλουσιν αυτον ινα επιθη αυτω την χειρα
- 33 Men Jezi pran men nonm lan, li fè l' soti nan mitan foul moun yo, li mennen l' sou kote. Li mete dwèt li nan zòrèy nonm lan, li krache, epi li manyen lang nonm lan.
And he took him on one side from the people privately, and put his fingers into his ears, and he put water from his mouth on the man's tongue with his finger;
και απολαβομενος αυτον απο του οχλου κατ ιδιαν εβαλεν τους δακτυλους αυτου εις τα οτα αυτου και πτυσας ηψατο της γλωσσης αυτου
- 34 Apre sa, li leve je l' nan syèl la, li bay yon soupi. Li di: -Efata! (ki vle di: Louvri!)
And looking up to heaven, he took a deep breath, and said to him, Ephphatha, that is, Be open.
και αναβλεψας εις τον ουρανον εστεναξεν και λεγει αυτω εφφαθα ο εστιν διανοιχθητι

- 35 Latou, zòrèy nonm lan louvri, lang nonm lan demare nan bouch li epì li pran pale trè byen.
And his ears became open, and the band of his tongue was made loose, and his words became clear.
και ευθεως διηνοιχθησαν αυτου αι ακοαι και ελυθη ο δεσμος της γλωσσης αυτου και ελαλει ορθως
- 36 Jezi te mande yo tout pou yo pa t' di pesonn sa. Men plis li te defann yo pale se plis yo te mache pale bagay la.
And he gave them orders not to give news of it to anyone; but the more he made this request, so much the more they made it public.
και διεστειλατο αυτοις ινα μηδενι ειπωσιν οσον δε αυτος αυτοις διεστειλλετο μαλλον περισσοτερον εκηρυσσον
- 37 Moun yo te pi sezi ankò. Yo t'ap di: -Nonm sa a fè tout afè l' byen. Li fè soudè yo tande, li fè bèbè yo pale.
And they were overcome with wonder, saying, He has done all things well: he even gives back the power of hearing and the power of talking to those who have been without them.
και υπερπερισσως εξεπλησσοντο λεγοντες καλωσ παντα πεποιηκεν και τους κωφους ποιει ακουειν και τους αλαλους λαλειν
- 1 ¶ Menm epòk sa a, yon gwo foul moun te sanble ankò. Yo pa t' gen anyen pou yo manje. Jezi rele disip li yo, li di yo konsa:
In those days again, when there was a great mass of people and they had no food, he made his disciples come to him and said to them,
εν εκειναις ταις ημεραις παμπολλου οχλου οντος και μη εχοντων τι φαγωσιν προσκαλεσαμενος ο ιησους τους μαθητας αυτου λεγει αυτοις
- 2 -Kè m' fè m' mal pou moun sa yo. Sa fè twa jou depi yo la avè m', yo fin manje tou sa yo te pote.
I have pity for these people because they have been with me now three days, and have no food;
σπλαγχνιζομαι επι τον οχλον οτι ηδη ημερας τρεις προσμενουσιν μοι και ουκ εχουσιν τι φαγωσιν
- 3 Si m' voye yo al lakay yo konsa san manje, y'a tonbe feblès nan chemen paske gen ladan yo ki soti byen lwen.
If I send them away to their houses with no food, they will be overcome by weariness on the way; and some of them have come from far.
και εαν απολυσω αυτους νηστεις εις οικον αυτων εκλυθησονται εν τη οδω τινες γαρ αυτων μακροθεν ηκασιν
- 4 Disip li yo reponn li: -Nan dezè sa a, ki bò poun jwenn pen pou plen vant tout moun sa yo?
And his disciples said in answer, How will it be possible to get enough bread for these men here in a waste place?
και απεκριθησαν αυτω οι μαθηται αυτου ποθεν τουτους δυνησεται τις ωδε χορτασαι αρτων επ ερημιας
- 5 Jezi mande yo: -Konbe pen nou gen la a? Yo reponn: -Nou gen sèt pen.
And he put the question, How much bread have you? And they said, Seven cakes.
και εηρωτα αυτους ποσους εχετε αρτους οι δε ειπον επτα
- 6 Lè sa a, li fè foul moun yo chita atè; li pran sèt pen yo; li di Bondye mèsi, li kase yo an moso, li renmèt yo bay disip li yo pou yo mache bay tout moun. Disip yo mache bay tout moun pen.
And he made the people be seated on the earth: and he took the seven cakes and, having given praise, he gave the broken bread to his disciples to put before them; and they put it before the people.
και παρηγγειλεν τω οχλω ανασειν επι της γης και λαβων τους επτα αρτους ευχαριστησας εκλασεν και εδιδου τοις μαθηταις αυτου ινα παραθωσιν και παρεθηκαν τω οχλω
- 7 Te gen kèk ti pwason la tou. Jezi di Bondye mèsi pou yo tou, li mande disip li yo mache bay tout foul moun yo.
And they had some small fishes; and blessing them he had them put before the people in the same way.
και ειχον ιχθυδια ολιγα και ευλογησας ειπεν παραθειναι και αυτα
- 8 Tout moun te manje vant plen. Yo plen sèt panyen pote ale avèk moso ki te rete.
And they took the food, and had enough; and they took up seven baskets full of the broken bits.
εφαγον δε και εχορτασθησαν και ηραν περισσευματα κλασματος επτα σπιριδας
- 9 Te gen katmil (4.000) moun konsa antou. Apre sa, Jezi voye yo ale.
And there were about four thousand people: and he sent them away.
ησαν δε οι φαγοντες ως τετρακιςχιλιοι και απελυσεν αυτους
- 10 ¶ Touswit apre sa, li moute nan kannòt la avèk disip li yo, li ale nan yon peyi yo rele Dalmanouta.
And he got into the boat with his disciples straight away, and came into the country of Dalmanutha.
και ευθεως εμβας εις το πλοιον μετα των μαθητων αυτου ηλθεν εις τα μερη δαλμανουθα
- 11 Farizyen yo vin rive. Yo tanmen diskite avèk Jezi: yo te vle pran li nan pèlen. Yo mande l' pou l' fè yon mirak ki pou moutre se Bondye ki ba li tout pouvwa sa a.
And the Pharisees came out and put questions to him, requesting from him a sign from heaven, testing him.
και εξηλθον οι φαρισαιοι και ηρξαντο συζητειν αυτω ζητουντες παρ αυτου σημειον απο του ουρανου πειραζοντες αυτον

- 12 Jezi bay yon gwo soupi nan kè l', li di yo konsa: -Poukisa moun alèkile yo renmen mande mirak konsa? Se vre wi sa m'ap di nou la a: yo p'ap jwenn okenn mirak.
And he was very sad in spirit, and said, Why is this generation looking for a sign? truly, I say to you, No sign will be given to this generation.
και αναστεναξας τω πνευματι αυτου λεγει τι η γενεα αυτη σημειον επιζητει αμην λεγω υμιν ει δοθησεται τη γενεα ταυτη σημειον
- 13 Apre sa, li vire do l' ba yo, li tounen nan kannòt la; li pati pou lòt bò lanmè a.
And he went away from them, and again got into the boat and went across to the other side.
και αφεις αυτους εμβας παλιν εις το πλοιον απηλθεν εις το περαν
- 14 Men, disip yo te bliye pran lòt pen: yo te gen yon sèl grenn pen avè yo nan kannòt la.
And they had taken no thought to get bread; and they had only one cake of bread with them in the boat.
και επελαθοντο λαβειν αρτους και ει μη ενα αρτον ουκ ειχον μεθ εαυτων εν τω πλοιω
- 15 Jezi ba yo lòd sa a: -Fè atansyon. Pran prekosyon nou avèk ledven farizyen yo ansanm avèk ledven Ewòd la.
And he said to them, Take care to be on the watch against the leaven of the Pharisees and the leaven of Herod.
και διεστελλετο αυτοις λεγων ορατε βλεπετε απο της ζυμης των φαρισαιων και της ζυμης ηρωδου
- 16 Disip yo pran pale pou kont yo, yonn t'ap di lòt: -Se paske nou pa gen pen kifè l' di nou sa.
And they said to one another, We have no bread.
και διελογιζοντο προς αλληλους λεγοντες οτι αρτους ουκ εχομεν
- 17 Jezi vin konnen sa yo t'ap di konsa. Li mande yo: -Poukisa n'ap di: se paske nou pa gen pen? Se konnen nou pa konnen? Nou poko ka konprann toujou? Se bouche lespri nou bouche konsa?
And Jesus, hearing it, said to them, Why are you reasoning among yourselves because you have no bread? do you still not see, and is it still not clear to you? are your hearts so hard?
και γνους ο ιησους λεγει αυτοις τι διαλογιζεσθε οτι αρτους ουκ εχετε ουπω νοειτε ουδε συνιετε επι πεπωρωμενην εχετε την καρδιαν υμων
- 18 Gen lè nou pa wè nan je nou? Nou pa tande nan zòrèy nou? Se bliye nou gen tan bliye?
Having eyes, do you not see? and having ears, have you no hearing? and have you no memory?
οφθαλμους εχοντες ου βλεπετε και ωτα εχοντες ουκ ακουετε και ου μνημονευετε
- 19 Lè m' te separe senk pen bay senkmil (5,000) moun yo, konbe panyen plen moso nou te pote ale? Yo reponn li: -Douz panyen.
When I made a division of the five cakes of bread among the five thousand, what number of baskets full of broken bits did you take up? They said to him, Twelve.
οτε τους πεντε αρτους εκλασα εις τους πεντακιςχιλιους ποσους κοφινους πληρεις κλασματων ηρατε λεγουσιν αυτω δωδεκα
- 20 Jezi mande yo anko: -Lè m' te separe sèt pen bay katmil (4,000) moun yo, konbe panyen plen moso nou te pote ale? Yo reponn li: -Sèt panyen.
And when the seven among the four thousand, what number of baskets full of broken bits did you take up? And they said to him, Seven.
οτε δε τους επτα εις τους τετρακιςχιλιους ποσων σπυριδων πληρωματα κλασματων ηρατε οι δε ειπον επτα
- 21 Lè sa a li di yo: -Nou pa konprann toujou?
And he said to them, Is it still not clear to you?
και ελεγεν αυτοις πως ου συνιετε
- 22 ¶ Apre sa, y' ale Betsayda. Yo mennen yon nonm avèg bay Jezi. Yo mande li pou l' te manyen li.
And they came to Beth-saida. And they took a blind man to him, requesting him to put his hands on him.
και ερχεται εις βηθσαιδαν και φερονσιν αυτω τυφλον και παρακαλουσιν αυτον ινα αυτου αφηται
- 23 Jezi pran men avèg la, li mennen l' soti nan bouk la. Li pran ti gout krache, li mete nan je avèg la. Apre sa, li mete men l' sou tèt avèg la: Li mande li: -Eske ou wè kichòy?
And he took the blind man by the hand, and went with him out of the town; and when he had put water from his mouth on his eyes, and put his hands on him, he said, Do you see anything?
και επιλαβομενος της χειρος του τυφλου εξηγαγεν αυτον εξω της κοιμης και πτυσας εις τα ομματα αυτου επιθεις τας χειρας αυτω επηρωτα αυτον ει τι βλεπει
- 24 Avèg la louvri je l', li di: -Mwen wè moun k'ap mache; yo sanble pyebwa.
And looking up, he said, I see men; I see them like trees, walking.
και αναβλεψας ελεγεν βλεπω τους ανθρωπους οτι ως δενδρα ορω περιπατουντας
- 25 Jezi remete men l' ankò nan je l' yo. Lè sa a, avèg la wè klè nèt. Li te geri, li te wè tout bagay klè.
Then again he put his hands on his eyes; and looking hard, he was able to see, and saw all things clearly.
ειτα παλιν επεθηκεν τας χειρας επι τους οφθαλμους αυτου και εκποιησεν αυτον αναβλεψαι και αποκατεσταθη και ενεβλεψεν τηλαυγως απαντας

- 26 Jezi voye l' al lakay li, li di l' konsa: -Pa antre nan bouk la.
 And he sent him away to his house, saying, Do not even go into the town.
 και απεστειλεν αυτον εις τον οικον αυτου λεγων μηδε εις την κωμην εισελθης μηδε ειπης τινη εν τη κωμη
- 27 ¶ Jezi pati apre sa avèk disip li yo; li ale nan tout bouk ki te nan rejyon Sezare Filip la. Antan yo t'ap mache, li poze yo keksyon sa a: -Ki moun yo di mwen ye en?
 And Jesus went out, with his disciples, into the little towns round Caesarea Philippi; and on the way he put a question to his disciples, saying, Who do men say that I am?
 και εξηλθεν ο ιησους και οι μαθηται αυτου εις τας κωμας καισαρειας της φιλιππου και εν τη οδω επηρωτα τους μαθητας αυτου λεγων αυτοις τινα με λεγουσιν οι ανθρωποι ειναι
- 28 Yo reponn li: -Gen moun ki di se Jan Batis ou ye. Gen lòt ki di ou se Eli; gen lòt ankò ki di ou se yonn nan pwofèt yo.
 And they made answer, John the Baptist; and others, Elijah; but others, One of the prophets.
 οι δε απεκριθησαν ιωαννην τον βαπτιστην και αλλοι ηλιαν αλλοι δε ενα των προφητων
- 29 Li mande yo ankò: -Bon, nou menm, ki moun nou di mwen ye? Pyè reponn li: -Ou se Kris la.
 And he said to them, But who do you say I am? Peter said in answer, You are the Christ.
 και αυτος λεγει αυτοις υμεις δε τινα με λεγετε ειναι αποκριθεις δε ο πετρος λεγει αυτω συ ει ο χριστος
- 30 Lè sa a, Jezi ba yo lòd byen sevè pou yo pa di pèsonn sa.
 And he put them under orders not to say this of him to anyone.
 και επιτιμησεν αυτοις ινα μηδενι λεγωσιν περι αυτου
- 31 Apre sa, li kòmanse di disip li yo yon bann bagay. Li di yo konsa: -Mwen menm, Moun Bondye voye nan lachè a, mwen gen pou m' soufri anpil. Chèf fanmi yo, chèf prèt yo, dirèktè lalwa yo, yo yonn p'ap vle wè mwen. Y'ap fè touye m'. Men sou twa jou, mwen gen pou m' leve sotifivan pami mò yo.
 And teaching them, he said that the Son of man would have to undergo much, and be hated by those in authority, and the chief priests, and the scribes, and be put to death, and after three days come back from the dead.
 και ηρξατο διδασκειν αυτοις οτι δει τον υιον του ανθρωπου πολλα παθειν και αποδοκιμασθηναι απο των πρεσβυτερων και αρχιερων και γραμματεων και αποκτανθηναι και μετα τρεις ημερας αναστηναι
- 32 Li t'ap pale konsa ak lè ak yo. Pyè rele l' sou kote, li di li: -Pa pale konsa non.
 And he said this openly. And Peter took him, and was protesting.
 και παρρησια τον λογον ελαλει και προσλαβομενος αυτον ο πετρος ηρξατο επιτιμαν αυτω
- 33 Men Jezi vire tèt li, li gade disip li yo. Li pale sevè ak Pyè, li di li konsa: -Wete kò ou sou mwen, Satan! Paske, lide ou pa sou sa Bondye vle, men sou sa lèzòm ta vle.
 But he, turning about, and seeing his disciples, said sharply to Peter, Get out of my way, Satan: for your mind is not on the things of God, but on the things of men.
 ο δε επιστραφεις και ιδων τους μαθητας αυτου επιτιμησεν τω πετρω λεγων υπαγε οπισω μου σατανα οτι ου φρονεις τα του θεου αλλα τα των ανθρωπων
- 34 Lè sa a Jezi rele fowl moun yo ansanm avèk disip li yo, li di yo konsa: -Si yon moun vle mache dèyè m', se pou l' bliye tèt li, se pou l' chaje kwa l' sou zepòl li epi swiv mwen.
 And turning to the mass of people with his disciples, he said to them, If any man has the desire to come after me, let him give up all other desires, and take up his cross and come after me.
 και προσκαλεσαμενος τον οχλον συν τοις μαθηταις αυτου ειπεν αυτοις οστις θελει οπισω μου ελθειν απαρνησασθω εαντον και αρατω τον σταυρον αυτου και ακολουθειτω μοι
- 35 Paske, moun ki ta vle sove lavi l' va pèdi li. Men, moun ki va pèdi lavi l' poutèt mwen ak bon nouvèl la, li va sove li.
 Whoever has a desire to keep his life, will have it taken from him; and whoever gives up his life because of me and the good news, will keep it.
 ος γαρ αν θελη την ψυχην αυτου σωσαι απολεσει αυτην ος δ αν απολεση την ψυχην αυτου ενεκεν εμου και του ευαγγελιου ουτος σωσει αυτην
- 36 Kisa sa ta sèvi yon moun pou li ta genyen lemonn antye si l' pèdi lavi li?
 What profit has a man if he gets all the world with the loss of his life?
 τι γαρ ωφελησει ανθρωπον εαν κερδηση τον κοσμον ολον και ζημιωθη την ψυχην αυτου
- 37 Ou ankò, kisa yon nonm kapab bay pou l' gen lavi?
 And what would a man give in exchange for his life?
 η τι δωσει ανθρωπος ανταλλαγμα της ψυχης αυτου

- 38 Si yon moun wont di se moun mwen li ye, si li wont pale pawòl mwen nan mitan bann moun alèkile yo ki vire do bay Bondye pou viv nan peche, enben, mwen menm tou, Moun Bondye voye nan lachè a, lè m'a tounen avèk zanj Bondye yo nan tout bèl pouvwa Papa m' lan, m'a wont pran li pou moun pa m' tou.
Whoever has a feeling of shame because of me and my words in this false and evil generation, the Son of man will have a feeling of shame because of him, when he comes in the glory of his Father with the holy angels.
ος γαρ αν επαισχυνθη με και τους εμους λογους εν τη γενεα ταυτη τη μοιχαλιδι και αμαρτωλω και ο υιος του ανθρωπου επαισχυνθησεται αυτον οταν ελθη εν τη δοξη του πατρος αυτου μετα των αγγελων των αγιων
- 1 ¶ Li di yo ankò: -Sa m'ap di nou la a, se vre wi: Nan moun ki la koulye a gen ladan yo ki p'ap mouri san yo pa wè Bondye vin pran gouvènman an nan men l' avèk pouvwa.
And he said to them, Truly I say to you, There are some here who will have no taste of death till they see the kingdom of God come with power.
και ελεγεν αυτοις αμην λεγω υμιν οτι εισιν τινες των ωδε εστηκοτων οιτινες ου μη γευσονται θανατου εως αν ιδωσιν την βασιλειαν του θεου εληλυθιαν εν δυναμει
- 2 Sis jou apre sa, Jezi pran Pyè, Jak ak Jan; li mennen yo pou kont yo sou tèt yon mòn byen wo. Figi l' chanje la devan yo;
And after six days Jesus took with him Peter and James and John, and made them go up with him into a high mountain by themselves: and he was changed in form before them:
και μεθ ημερας εξ παραλαμβανει ο ιησους τον πετρον και τον ιακωβον και τον ιωαννην και αναφερει αυτους εις ορος υψηλον κατ ιδιαν μονους και μετεμορφωθη εμπροσθεν αυτων
- 3 rad li vin klere tou blan. Pa gen lesivyèz sou latè ki kapab blanchi konsa.
And his clothing became shining, very white, as no cleaner on earth would make it.
και τα ιματια αυτου εγενετο στιλβοντα λευκα λιαν ως χιων οια γναφους επι της γης ου δυναται λευκαναι
- 4 Twa disip yo wè Eli ak Moyiz parèt, yo t'ap koze avèk Jezi.
And there came before them Elijah with Moses, and they were talking with Jesus.
και ωφθη αυτοις ηλιας συν μοσει και ησαν συλλαλουντες τω ιησου
- 5 Pyè pran lapawòl, li di Jezi konsa: -Mèt, sa te bon nèt pou nou te la. N'ap moute twa ti kay, yonn pou ou, yonn pou Moyiz, yonn pou Eli.
And Peter said to Jesus, Master, it is good for us to be here: and let us make three tents; one for you, one for Moses, and one for Elijah.
και αποκριθεις ο πετρος λεγει τω ιησου ραββι καλον εστιν ημας ωδε ειναι και ποιησωμεν σκηνας τρεις σοι μιαν και μοσει μιαν και ηλια μιαν
- 6 Li pa t' konnen sa pou l' te di tèlman yo te pè.
Because he was not certain what to say, for they were in great fear.
ου γαρ ηδει τι λαληση ησαν γαρ εκφοβοι
- 7 Yon nwaj vin kouvri yo, epi yon vwa moun soti nan nwaj la, li di: -Sa se pitit mwen renmen anpil la. Koute li.
And a cloud came over them; and a voice came out of the cloud, saying, This is my dearly loved Son, give ear to him.
και εγενετο νεφελη επισκιαζουσα αυτοις και ηλθεν φωνη εκ της νεφελης λεγουσα ουτος εστιν ο υιος μου ο αγαπητος αυτου ακουετε
- 8 Menm lè a, disip yo vire tèt yo, yo gade adwat, yo gade agoch, men yo pa wè pesonn pase Jezi ki te pou kont li avèk yo.
And suddenly looking round about, they saw no one any longer, but Jesus only with themselves.
και εξαπινα περιβλεψαμενοι ουκετι ουδενα ειδον αλλα τον ιησουν μονον μεθ εαυτων
- 9 Antan yo t'ap desann mòn lan, Jezi pale sevè avèk yo: -Pa di pesonn sa nou sot wè la a, jouk mwen menm, Moun Bondye voye nan lachè a, m'a leve soti vivan pami mò yo.
And while they were coming down from the mountain, he gave them orders not to give word to any man of the things they had seen, till the Son of man had come back from the dead.
καταβαινοντων δε αυτων απο του ορους διεστειλατο αυτοις ινα μηδενι διηγησωνται α ειδον ει μη οταν ο υιος του ανθρωπου εκ νεκρων αναστη
- 10 Yo te kenbe pawòl la sekrè, men yonn t'ap di lòt: -Sa sa vle di menm: leve soti vivan pami mò yo?
And they kept the saying, questioning among themselves what the coming back from the dead might be.
και τον λογον εκρατησαν προς εαυτους συζητουντες τι εστιν το εκ νεκρων αναστηναι
- 11 Twa disip yo poze l' keksyon sa a: -Poukisa dirèktè lalwa yo di: Se pou Eli vin anvan.
And they put a question to him, saying, Why do the scribes say that Elijah has to come first?
και επηρωτων αυτον λεγοντες οτι λεγουσιν οι γραμματαις οτι ηλιαν δει ελθειν πρωτον
- 12 Li reponn yo: -Se vre wi. Eli gen pou l' vin anvan pou l' mete tout bagay nan lòd. Men, ki jan yo te fè ekri tou: Moun Bondye voye nan lachè a gen pou l' soufri anpil, yo p'ap manke pase l' nan betiz?
And he said to them, Truly, Elijah does come first, and puts all things in order; and how is it said in the Writings that the Son of man will go through much sorrow and be made as nothing?
ο δε αποκριθεις ειπεν αυτοις ηλιας μεν ελθων πρωτον αποκαθιστα παντα και πως γεγραπται επι τον υιον του ανθρωπου ινα πολλα παθη και εξουδενωθη

- 13 Men mwen menm, mwen di nou: Eli vini deja, yo fè sa yo te vle ave l', jan sa te ekri sou li a.
But I say to you that Elijah has come, and they have done to him whatever they were pleased to do, even as the Writings say about him.
αλλα λεγω υμιν οτι και ηλιας εληλυθεν και εποιησαν αυτω οσα ηθελησαν καθως γεγραπται επ αυτον
- 14 ¶ Lè yo rive bò kote lòt disip yo, yo wè yo nan mitan yon mas moun. Te gen kèk dirèktè lalwa la tou ki t'ap diskite avèk yo.
And when they came to the disciples, they saw a great mass of people about them, and scribes questioning them.
και ελθων προς τους μαθητας ειδεν οχλον πολυν περι αυτους και γραμματαις συζητουοντας αυτοις
- 15 Lè foul moun yo wè Jezi, sezisman pran yo, yo tout kouri vin di l' bonjou.
And straight away all the people, when they saw him, were full of wonder, and running to him, gave him worship.
και ευθεως πας ο οχλος ιδων αυτον εξεθαμβηθη και προστρεχοντες ησπαζοντο αυτον
- 16 Li mande disip li yo: -Sa n'ap diskite konsa?
And he said, What are you questioning them about?
και επηρωτησεν τους γραμματαις τι συζηταιτε προς αυτους
- 17 Yon nonm nan foul moun yo reponn li: -Mèt, mwen te mennen ti gason m' lan ba ou; li anba yon move lespri ki rann li bèbè.
And one of the number said to him in answer, Master, I came to you with my son, who has in him a spirit which takes away his power of talking;
και αποκριθεις εις εκ του οχλου ειπεν διδασκαλε ηνεγκα τον υιον μου προς σε εχοντα πνευμα αλαλον
- 18 Nenpòt ki kote lespri a pran l', li fese l' atè. Lè konsa, tibway la kimen, li manje dan l', epi li vin tou rèd. Mwen te mande disip ou yo pou yo chase lespri a sot sou li, men yo pa t' kapab.
And wherever it takes him, it puts him down violently, streaming at the lips and twisted with pain; and his strength goes from him; and I made a request to your disciples to send it out, and they were not able.
και οπου αν αυτον καταλαβη ρησει αυτον και αφριζει και τριζει τους οδοντας αυτου και ξηραινεται και ειπον τοις μαθηταις σου ινα αυτο εκβαλωσιν και ουκ ισχυσαν
- 19 Jezi di yo: -Ala moun san konfyans nan Bondye! Jouk kilè pou m' rete nan mitan nou? Jouk kilè pou m' sipòte nou? Mennen tibway la ban mwen.
And he said to them in answer, O generation without faith, how long will I have to be with you? how long will I put up with you? let him come to me.
ο δε αποκριθεις αυτω λεγει ω γενεα απιστος εως ποτε προς υμας εσομαι εως ποτε ανεξομαι υμων φερετε αυτον προς με
- 20 Yo mennen l' ba li. Kou ti nonm lan wè Jezi, move lespri a souke l' byen souke. Ti gason an tonbe atè, li woule, li kimen.
And they took him to him: and when he saw him, the spirit in him straight away became violent; and he went down on the earth, rolling about and streaming at the lips.
και ηνεγκαν αυτον προς αυτον και ιδων αυτον ευθεως το πνευμα εσπαραξεν αυτον και πεσων επι της γης εκυλιετο αφριζων
- 21 Jezi mande papa a: -Depi konbe tan li konsa? Papa a reponn li: -Depi li tou piti wi.
And Jesus questioning the father said, How long has he been like this? And he said, From a child.
και επηρωτησεν τον πατερα αυτου ποσος χρονος εστιν ως τουτο γεγονεν αυτω ο δε ειπεν παιδιοθεν
- 22 Anpil fwa menm, move lespri a jete l' nan dife, osinon nan dlo pou touye li. Men, si ou kapab fè kichòy, tanpri, ede nou. Gen pitye pou nou!
And frequently it has sent him into the fire and into the water, for his destruction; but if you are able to do anything, have pity on us, and give us help.
και πολλακις αυτον και εις πυρ εβαλεν και εις υδατα ινα απολεση αυτον αλλ ει τι δυνασαι βοηθησον ημιν σπλαγχνισθεις εφ ημας
- 23 Jezi di li: -Si m' kapab menm! ...Tout bagay posib wi pou moun ki met konfyans yo nan Bondye.
And Jesus said to him, If you are able! All things are possible to him who has faith.
ο δε ιησους ειπεν αυτω το ει δυνασαι πιστευσαι παντα δυνατα τω πιστευοντι
- 24 Menm lè a, papa tibway la di byen fò: -Mwen gen konfyans nan Bondye! Men, vin ede m' pou m' sa gen plis konfyans toujou.
Straight away the father of the child gave a cry, saying, I have faith; make my feeble faith stronger.
και ευθεως κραζας ο πατηρ του παιδιου μετα δακρυων ελεγεν πιστευω κυριε βοηθει μου τη απιστια
- 25 Lè Jezi wè foul moun yo ap kouri vini, li pale sevè avèk move lespri a, li di li: -Espri bèbè, espri soudè, se mwen k'ap kòmande ou: sot sou tibway la, pa janm antre sou li ankò.
And when Jesus saw that the people came running together, he gave orders to the unclean spirit, saying to him, You, spirit, who are the cause of his loss of voice and hearing, I say to you, come out of him, and never again go into him.
ιδων δε ο ιησους οτι επισυντρεχει οχλος επετιμησεν τω πνευματι τω ακαθαρτω λεγων αυτω το πνευμα το αλαλον και κωφον εγω σοι επιτασσω εξελθε εξ αυτου και μηκετι εισελθης εις αυτον

- 26 Move Iespri a souke tibway la byen souke; li bay yon gwo rèl, epi li soti, li ale. Ti gason an te rete tankou si l' te mouri atè a, kifè anpil moun te gen tan ap di: -Li mouri wi.
And after crying out and shaking him violently, it came out: and the child became like one dead; so that most of them said, He is dead.
 και κραξαν και πολλα παραξαν αυτον εξηλθεν και εγενετο ωσει νεκρος ωστε πολλους λεγειν οτι απεθανεν
- 27 Men Jezi pran men l', li fè l' leve. Lamenn, ti gason an kanpe.
But Jesus took him by the hand, lifting him up; and he got up.
 ο δε ιησους κρατησας αυτον της χειρος ηγειρεν αυτον και ανεστη
- 28 Antre Jezi antre nan kay la, disip yo pran l' apa, epi yo di li: -Poukisa nou pa t' kapab chase Iespri sa a?
And when he had gone into the house, his disciples said to him privately, Why were we unable to send it out?
 και εισελθοντα αυτον εις οικον οι μαθηται αυτου επηρωτων αυτον κατ ιδιαν οτι ημεις ουκ ηδυνηθημεν εκβαλειν αυτο
- 29 Li di yo: -Se lapriyè sèlman ki pou fè kalite Iespri sa a soti.
And he said to them, Nothing will make this sort come out but prayer.
 και ειπεν αυτοις τουτο το γενοσ εν ουδενι δυναται εξελθειν ει μη εν προσευχη και νηστεια
- 30 ¶ Yo soti kote yo te ye a, yo travèse peyi Galile. Jezi pa t' vle moun konnen kote li te ye,
And they went out from there, through Galilee; and it was his desire that no man might have knowledge of it;
 και εκειθεν εξελθοντες παρεπορευοντο δια της γαλιλαιας και ουκ ηθελεν ινα τις γνω
- 31 paske li t'ap moutre disip li yo anpil bagay. Li di yo: -Mwen menm, Moun Bondye voye nan lachè a, mwen pral tonbe anba men lèzòm, yo pral touye mwen. Men, sou twa jou mwen gen pou m' leve soti vivan nan lanmò.
For he was giving his disciples teaching, and saying to them, The Son of man is given up into the hands of men, and they will put him to death; and when he is dead, after three days he will come back from the dead.
 εδιδασκεν γαρ τους μαθητας αυτου και ελεγεν αυτοις οτι ο υιος του ανθρωπου παραδιδοται εις χειρας ανθρωπων και αποκτενουσιν αυτον και αποκτανθεις τη τριτη ημερα αναστησεται
- 32 Men, disip yo pa t' konprann sans pawòl sa a: epi yo te pè poze l' keksyon.
But the saying was not clear to them, and they were in fear of questioning him about it.
 οι δε ηγνωουν το ρημα και εφοβουντο αυτον επερωτησαι
- 33 Yo rive Kapènanwòm. Rive li rive nan kay la, Jezi mande yo: -Kisa nou t'ap pale konsa nan chemen an?
And they came to Capernaum: and when he was in the house, he put the question to them, What were you talking about on the way?
 και ηλθεν εις καπερναουμ και εν τη οικια γενομενος επηρωτα αυτους τι εν τη οδω προς εαυτους διελογιζεσθε
- 34 Pesonn pa louvri bouch yo reponn, paske nan chemen an, yo t'ap diskite pou konnen kilès nan yo ki te pi grannèg.
But they said nothing: because they had had an argument between themselves on the way, about who was the greatest.
 οι δε εσιωπων προς αλληλους γαρ διελεχθησαν εν τη οδω τις μειζων
- 35 Lè sa a Jezi chita, li rele douz disip yo, li di yo konsa: -Si yon moun vle pou l' nan premye plas la, fòk li mete l' dèyè nèt, fòk li sèvi tout moun.
And seating himself, he made the twelve come to him; and he said to them, If any man has the desire to be first, he will be last of all and servant of all.
 και καθισας εφονησεν τους δωδεκα και λεγει αυτοις ει τις θελει πρωτος ιναι εσται παντων εσχατος και παντων διακονος
- 36 Epi li pran yon timoun piti, li mete l' nan mitan yo. Li pran timoun lan nan bra l', li di yo konsa:
And he took a little child, and put him in the middle of them; and taking him in his arms, he said to them,
 και λαβων παιδιον εστησεν αυτο εν μεσω αυτων και εναγκαλισαμενος αυτο ειπεν αυτοις
- 37 -Nenpòt moun ki resevwa yon timoun konsa poutèt mwen, se mwen menm menm li resevwa. Nenpòt moun ki resevwa m', se pa mwen li resevwa, men se moun ki voye m' lan li resevwa.
Whoever will give honour to one such little child in my name, gives honour to me: and whoever gives honour to me, gives honour not to me, but to him who sent me.
 ος εαν εν των τοιουτων παιδιων δεξηται επι τω ονοματι μου εμε δεχεται και ος εαν εμε δεξηται ουκ εμε δεχεται αλλα τον αποστειλαντα με
- 38 Jan di l' konsa: -Mèt, nou te wè yon nonm ki pran non ou pou chase move Iespri. Nou te vle anpeche l' fè sa, paske li pa t'ap mache avèk nou.
John said to him, Master, we saw one driving out evil spirits in your name: and we said that he might not, because he is not one of us.
 απεκριθη δε αυτο ο ιωαννης λεγων διδασκαλε ειδομεν τινα τω ονοματι σου εκβαλλοντα δαιμονια ος ουκ ακολουθει ημιν και εκωλυσαμεν αυτον οτι ουκ ακολουθει ημιν

- 39 Jezi reponn li: -Kite l' non. Paske yon moun ki pran non m' pou fè mirak pa kapab pale m' mal apre sa.
But Jesus said, Say not so: for there is no man who will do a great work in my name, and be able at the same time to say evil of me.
ο δε ιησους ειπεν μη κωλυετε αυτον ουδεις γαρ εστιν ος ποιησει δυναμιν επι τω ονοματι μου και δυνησεται ταχυ κακολογησαι με
- 40 Moun ki pa kont nou, se moun pa nou li ye.
He who is not against us is for us.
ος γαρ ουκ εστιν καθ υμων υπερ υμων εστιν
- 41 ¶ Sa m'ap di la a, se vre wi: nenpòt moun ki va ban nou yon gode dlo paske se moun Kris la nou ye, li pa gen dwa pèdi rekonpans li.
Whoever gives you a cup of water, because you are Christ's, truly I say to you, he will in no way be without his reward.
ος γαρ αν ποτιση υμας ποτηριον υδατος εν τω ονοματι μου οτι χριστου εστε αμην λεγω υμιν ου μη απολεση τον μισθον αυτου
- 42 Kanta moun ki fè yonn nan timoun sa yo ki kwè nan mwen tonbe nan peche, li ta pi bon pou li si yo te mare yon gwo wòl moulen nan kou l', voye li jete nan lanmè.
And whoever is a cause of trouble to one of these little ones who have faith in me, it would be better for him if a great stone was put round his neck and he was dropped into the sea.
και ος αν σκανδαλιση ενα των μικρων των πιστευοντων εις εμε καλον εστιν αυτω μαλλον ει περικειται λιθος μυλικος περι τον τραχηλον αυτου και βεβληται εις την θαλασσαν
- 43 Si se men ou ki pou ta fè ou tonbe nan peche, koupe l', voye l' jete. Pito ou antre nan lavi a ak yon sèl men, pase pou ou rete ak tou de men ou, apre sa pou ou al nan lanfè, kote dife a pa janm mouri.
And if your hand is a cause of trouble to you, let it be cut off; it is better for you to go into life with one hand than to have two hands and go into hell, into the eternal fire.
και εαν σκανδαλιζη σε η χειρ σου αποκοψον αυτην καλον σοι εστιν κυλλον εις την ζωην εισελθειν η τας δυο χειρας εχοντα απελθειν εις την γεενναν εις το πυρ το ασβεστον
- 44 Nan lanfè, dife sa a ansanm ak vè k'ap manje kadav yo pa janm mouri.
[]
οπου ο σκοληξ αυτων ου τελευτα και το πυρ ου σβεννυται
- 45 Si se pye ou ki pou ta fè ou tonbe nan peche, koupe l', voye li jete. Pito ou antre nan lavi a ak yon sèl pye, pase pou ou rete ak de pye ou, apre sa pou yo jete ou nan lanfè.
And if your foot is a cause of trouble to you, let it be cut off: it is better for you to go into life with one foot than to have two feet and go into hell.
και εαν ο πους σου σκανδαλιζη σε αποκοψον αυτον καλον εστιν σοι εισελθειν εις την ζωην χωλον η τους δυο ποδας εχοντα βληθηναι εις την γεενναν εις το πυρ το ασβεστον
- 46 Nan lanfè, dife sa a ansanm ak vè k'ap manje kadav yo pa janm mouri.
[]
οπου ο σκοληξ αυτων ου τελευτα και το πυρ ου σβεννυται
- 47 Si se je ou ki pou ta fè ou tonbe nan peche, rache l' voye l' jete. Pito ou antre nan Peyi kote Bondye Wa a ak yon sèl je, pase pou ou rete ak tou de je ou, apre sa pou yo jete ou nan lanfè.
And if your eye is a cause of trouble to you, take it out: it is better for you to go into the kingdom of God with one eye than, having two eyes, to go into hell,
και εαν ο οφθαλμος σου σκανδαλιζη σε εκβαλε αυτον καλον σοι εστιν μονοφθαλμον εισελθειν εις την βασιλειαν του θεου η δυο οφθαλμους εχοντα βληθηναι εις την γεενναν του πυρος
- 48 La, dife a ansanm ak vè k'ap manje kadav yo pa janm mouri.
Where their worm is ever living and the fire is not put out.
οπου ο σκοληξ αυτων ου τελευτα και το πυρ ου σβεννυται
- 49 Paske, tout moun ap sale ak dife.
Everyone will be salted with fire.
πας γαρ πυρι αλισθησεται και πασα θυσηα αλι αλισθησεται
- 50 Sèl, se yon bon bagay. Men, si sèl la pèdi gou l', ak kisa poun sale l' ankò? Mete sèl nan kè nou, epi viv byen yonn ak lòt.
Salt is good; but if the taste goes from it, how will you make it salt again? Have salt in yourselves, and be at peace one with another.
καλον το αλας εαν δε το αλας αναλον γενηται εν τινι αυτο αρτυσετε εχετε εν εαυτοις αλας και ειρηνευετε εν αλληλοις
- 1 ¶ Jezi kite kote l' te ye a; li ale nan rejyon Jide ki lòt bò larivyè Jouden an. La ankò, foul moun yo te sanble bò kote l'; li t'ap moutre yo anpil bagay, jan l' te toujou konn fè a.
And he got up, and went into the country of Judaea on the other side of Jordan: and great numbers of people came together to him again; and, as was his way, he gave them teaching.
κακειθεν αναστας ερχεται εις τα ορια της ιουδαιας δια του περαν του ιορδανου και συμπορευονται παλιν οχλοι προς αυτον και ως ειωθει παλιν εδιδασκεν αυτους
- 2 Kèk farizyen pwoche bò kote l' pou yo wè si yo te kapab pran l' nan pèlen. Yo mande li: -Eske lalwa nou pèmèt yon nonm kite ak madanm li?
And Pharisees came to him, testing him with the question, Is it right for a man to put away his wife?
και προσελθοντες οι φαρισαιοι επηρωτησαν αυτον ει εξεστιν ανδρι γυναικα απολυσαι πειραζοντες αυτον

- 3 Li reponn yo: -Kisa Moyiz te ban nou lòd fè?
And he said to them in answer, What did Moses say you were to do?
ο δε αποκριθεις ειπεν αυτοις τι υμιν ενετειλατο μωσης
- 4 Yo di l': -Moyiz te pèmèt pou yon nonm ekri madanm li yon papye divòs anvan pou l' kite avèk li.
And they said to him, Moses let us give her a statement in writing, and be free from her.
οι δε ειπον μωσης επετρεψεν βιβλιον αποστασιου γραφαι και απολυσαι
- 5 Lè sa a, Jezi di yo: -Moyiz te ekri kòmandman sa a pou nou paske nou gen tèt di.
But Jesus said to them, Because of your hard hearts he gave you this law.
και αποκριθεις ο ιησους ειπεν αυτοις προς την σκληροκαρδιαν υμων εγραψεν υμιν την εντολην ταυτην
- 6 Men, nan konmansman, lè Bondye t'ap kreye tout bagay, Bondye te fè gason ak fi.
But from the first, male and female made he them.
απο δε αρχης κτισεως αρσεν και θηλυ εποιησεν αυτους ο θεος
- 7 Se poutèt sa, gason an va kite papa l' ak manman l', pou l' mete tèt ansanm ak madanm li.
For this cause will a man go away from his father and mother, and be joined to his wife;
ενεκεν τουτου καταλειπει ανθρωπος τον πατερα αυτου και την μητερα και προσκολληθησεται προς την γυναικα αυτου
- 8 Tou de va fè yon sèl kò. Konsa, yo p'ap de ankò, men yo fè yon sèl.
And the two will become one flesh; so that they are no longer two, but one flesh.
και εσονται οι δυο εις σαρκα μιαν ωστε ουκετι εισιν δυο αλλα μια σαρξ
- 9 Se poutèt sa pesonn pa gen dwa separe sa Bondye mete ansanm.
Let not that which has been joined together by God be parted by man.
ο ουν ο θεος συνεζευξεν ανθρωπος μη χωριζετω
- 10 Lè yo antre nan kay la, disip yo poze l' keksyon ankò sou bagay sa a.
And in the house the disciples put questions to him again about this thing.
και εν τη οικια παλιν οι μαθηται αυτου περι του αυτου επηρωτησαν αυτον
- 11 Li di yo konsa: -Si yon nonm kite ak madanm li pou li al marye ak yon lòt, li fè adiltè sou madanm li.
And he said to them, Whoever puts away his wife and takes another, is false to his wife;
και λεγει αυτοις ος εαν απολυση την γυναικα αυτου και γαμηση αλλην μοιχαται επ αυτην
- 12 Menm jan an tou, si yon fanm kite ak mari l' pou li al marye ak yon lòt, fanm lan fè adiltè.
And if she herself puts away her husband and takes another, she is false to her husband.
και εαν γυνη απολυση τον ανδρα αυτης και γαμηθη αλλω μοιχαται
- 13 ¶ Yo te mennen kèk timoun bay Jezi pou l' te mete men sou tèt yo. Men disip yo t'ap di moun yo pa fè sa.
And they took to him little children, so that he might put his hands on them: and the disciples said sharp words to them.
και προσεφερον αυτω παιδια ινα αφηται αυτων οι δε μαθηται επετιμων τοις προσφερουσιν
- 14 Lè Jezi wè sa, li pa t' kontan menm. Li di disip yo: -Kite timoun yo vin jwenn mwenn non. Pa anpeche yo vini, paske Peyi kote Bondye Wa a, se pou tout moun ki tankou timoun sa yo.
And when Jesus saw it, he was angry, and said to them, Let the little children come to me, and do not keep them away; for of such is the kingdom of God.
ιδων δε ο ιησους ηγανακτησεν και ειπεν αυτοις αφετε τα παιδια ερχεσθαι προς με και μη κωλυετε αυτα των γαρ τοιουτων εστιν η βασιλεια του θεου
- 15 Sa m'ap di nou la a, se vre wi: Si yon moun pa asepte otorite Bondye a tankou yon timoun, li p'ap janm ka mete pye l' nan Peyi kote Bondye Wa a.
Truly I say to you, Whoever does not put himself under the kingdom of God like a little child, will not come into it at all.
αμην λεγω υμιν ος εαν μη δεξηται την βασιλειαν του θεου ως παιδιον ου μη εισελθη εις αυτην
- 16 Apre sa, li pran timoun yo nan bra l', li mete men l' sou tèt yo chak, li beni yo.
And he took them in his arms, and gave them a blessing, putting his hands on them.
και εναγκαλισαμενος αυτα τιθεις τας χειρας επ αυτα ηυλογει αυτα

- 17 ¶ Antan Jezi t'ap soti pou li al fè wout li, yon nonm kouri vini. Li lage kò l' ajenou devan Jezi, li mande li: -Bon Mèt, kisa pou m' fè pou m' resevwa lavi ki p'ap janm fini an?
And while he was going out into the way, a man came running to him, and went down on his knees, saying, Good Master, what have I to do so that I may have eternal life?
και εκπορευομενου αυτου εις οδον προσδραμων εις και γονυπετησας αυτον επηρωτα αυτον διδασκαλε αγαθε τι ποιησω ινα ζωην αιωνιον κληρονομησω
- 18 Jezi di li: -Poukisa ou rele m' bon? Se yon sèl bon ki genyen, se Bondye.
And Jesus said to him, Why do you say I am good? no one is good but one, and that is God.
ο δε ιησους ειπεν αυτω τι με λεγεις αγαθον ουδεις αγαθος ει μη εις ο θεος
- 19 Ou konn kòmandman yo: Piga ou touye moun; piga ou fè adiltè; piga ou vòlè; piga ou fè manti sou moun; piga ou twonpe moun; respekte papa ou ak manman ou.
You have knowledge of what is said in the law, Do not put any one to death, Do not be untrue in married life, Do not take what is not yours, Do not give false witness, Do not get money by deceit, Give honour to your father and mother.
τας εντολας οιδας μη μοιχευσης μη φονευσης μη κλεψης μη ψευδομαρτυρησης μη αποστερησης τιμα τον πατερα σου και την μητερα
- 20 Li reponn Jezi: -Mèt, mwen swiv tout bagay sa yo depi m' te ti katkat.
And he said to him, Master, all these laws I have kept from the time when I was young.
ο δε αποκριθεις ειπεν αυτω διδασκαλε ταυτα παντα εφυλαξαμην εκ νεοτητος μου
- 21 Jezi gade nonm lan, li renmen l', epi l' di li: -Yon sèl bagay ou manke: Ale vann tou sa ou genyen, separe lajan an bay pòv. Apre sa, wa gen yon richès nan syèl la. Epi vin swiv mwen.
And Jesus, looking on him and loving him, said, There is one thing needed: go, get money for your goods, and give it to the poor, and you will have wealth in heaven: and come with me.
ο δε ιησους εμβλεψας αυτω ηγαπησεν αυτον και ειπεν αυτω εν σοι υστερει υπαγε οσα εχεις πωλησον καιδος τοις πτωχοις και εξεις θησαυρον εν ουρανω και δευρο ακολουθει μοι αραις τον σταυρον
- 22 Men pawòl sa a te fè nonm lan lapenn anpil. Li vin kagou, li vire do l', li ale, paske li te gen anpil byen.
But his face became sad at the saying, and he went away sorrowing: for he was one who had much property.
ο δε στυγνασας επι τω λογω απηλθεν λυπουμενος ην γαρ εχων κτηματα πολλα
- 23 Apre sa, Jezi gade disip li yo ki te bò kote l' la, li di yo: -Sa ap difisil nèt pou moun rich antre nan Peyi kote Bondye Wa a.
And Jesus, looking round about, said to his disciples, How hard it is for those who have wealth to come into the kingdom of God!
και περιβλεψαμενος ο ιησους λεγει τοις μαθηταις αυτου πως δυσκολως οι τα χρηματα εχοντες εις την βασιλειαν του θεου εισελουσονται
- 24 Disip li yo te sezi anpil lè yo tande pawòl sa a. Men Jezi di yo konsa: -Mezanmi, sa ap difisil nèt pou moun antre nan peyi kote Bondye Wa a.
And the disciples were full of wonder at his words. But Jesus said to them again, Children, how hard it is for those who put faith in wealth to come into the kingdom of God!
οι δε μαθηται εθαμβουντο επι τοις λογοις αυτου ο δε ιησους παλιν αποκριθεις λεγει αυτοις τεκνα πως δυσκολον εστιν τους πεποιθοτας επι τοις χρημασιν εις την βασιλειαν του θεου εισελθειν
- 25 L'ap pi fasil pou gwo bèt yo rele chamo a pase nan je yon zegwi pase pou yon moun rich antre nan peyi kote Bondye Wa a.
It is simpler for a camel to go through a needle's eye, than for a man of wealth to come into the kingdom of God.
ευκοπωτερον εστιν καμηλον δια της τρυμαλιας της ραφιδος εισελθειν η πλουσιον εις την βασιλειαν του θεου εισελθειν
- 26 Disip yo te pi sezi toujou, yonn t'ap di lòt: -Nan kondisyon sa a, ki moun ki ka sove?
And they were greatly surprised, saying to him, Who then may have salvation?
οι δε περισσως εξεπλησσαντο λεγοντες προς εαυτους και τις δυναται σωθηναι
- 27 Jezi gade yo nan je, li di yo konsa: -Moun pa ka fè sa, men Bondye ka fè l', paske pa gen anyen Bondye pa ka fè.
Jesus, looking on them, said, With men it is impossible, but not with God: for all things are possible with God.
εμβλεψας δε αυτοις ο ιησους λεγει παρα ανθρωποις αδυνατον αλλ ου παρα τω θεω παντα γαρ δυνατα εστιν παρα τω θεω
- 28 Lè sa a, Pyè di li: -Men koute non, nou kite tout bagay pou nou swiv ou.
Peter said to him, See, we have given up everything, and come after you.
και ηρξατο ο πετρος λεγειν αυτω ιδου ημεις αφηκαμεν παντα και ηκολουθησαμεν σοι
- 29 Jezi reponn li: -Sa m'ap di nou la a, se vre wi: nenpòt moun ki kite kay li, osinon frè l', osinon manman l', osinon papa l', osinon pitit li, osinon jaden l', pou sèvis mwen ak pou sèvis bon nouvèl la, Jesus said, Truly I say to you, There is no man who has given up house, or brothers, or sisters, or mother, or father, or children, or land, because of me and the good news, αποκριθεις δε ο ιησους ειπεν αμην λεγω υμιν ουδεις εστιν ος αφηκεν οικιαν η αδελφους η αδελφας η πατερα η μητερα η γυναικα η τεκνα η αγρους ενεκεν εμου και του ευαγγελιου

- 30 moun sa a gen pou l' resevwa, depi koulye a, nan tan sa a, san (100) fwa plis pou sa l' te kite a: kay, frè, sè, manman, pitit, jaden ansanm avèk tout kalite pèsekisyon; epi nan tan k'ap vini apre sa a, li gen pou l' resevwa lavi ki p'ap janm fini an.
Who will not get a hundred times as much now in this time, houses, and brothers, and sisters, and mothers, and children, and land--though with great troubles; and, in the world to come, eternal life.
εαν μη λαβη εκατονταπλασιονα νυν εν τω καιρω τουτω οικιας και αδελφους και αδελφας και μητερας και τεκνα και αγρους μετα διωγων και εν τω αιωνι τω ερχομενω ζωνν αιωνιον
- 31 Men, anpil nan moun ki devan yo va rete dèyè, anpil nan moun ki dèyè yo va pran devan.
But a great number who are first will be last: and those who are last will be first.
πολλοι δε εσονται πρωτοι εσχατοι και οι εσχατοι πρωτοι
- 32 ¶ Lè sa a, yo te pran chemen moute lavil Jerizalèm, Jezi t'ap mache devan yo. Yon sèl kè sere pran disip yo. Tout moun ki t'ap swiv yo te pè tou. Jezi pran douz disip yo apa ankò, li kòmanse di yo sa ki te gen pou rive li.
And they were on the way, going up to Jerusalem; and Jesus was going before them; and they were full of wonder; but those who came after him were in fear. And again he took the twelve, and gave them word of the things which were to come on him,
ησαν δε εν τη οδω αναβαινοντες εις ιεροσολυμα και ην προαγων αυτους ο ιησους και εθαμβουντο και ακολουθουντες εφοβουντο και παραλαβον παλιν τους δωδεκα ηρξατο αυτοις λεγειν τα μελλοντα αυτω συμβαινειν
- 33 Li di yo: -Tande! Men n'ap moute lavil Jerizalèm, kote yo pral lage m', mwen menm, Moun Bondye voye nan lachè a, nan men chèf prèt yo ak nan men dirèktè lalwa yo. Yo pral kondannan m' amò, y'ap lage m' bay moun lòt nasyon yo.
Saying, See, we go up to Jerusalem; and the Son of man will be given up to the chief priests and the scribes; and they will give an order for his death, and will give him up to the Gentiles:
οτι ιδου αναβαινομεν εις ιεροσολυμα και ο υιος του ανθρωπου παραδοθησεται τοις αρχιερευσιν και τοις γραμματευσιν και κατακρινουσιν αυτον θανατω και παραδουσιν αυτον τοις εθνεσιν
- 34 Moun lòt nasyon sa yo va pase m' nan rizib byen pase, y'a krache sou mwen, y'a bat mwen ak kout fwèt, apre sa y'a touye mwen. Men sou twa jou, m'a leve soti vivan nan lanmò.
And they will make sport of him, and put shame on him, and give him cruel blows, and will put him to death; and after three days he will come back from the dead.
και εμπαιξουσιν αυτω και μαστιγωσουσιν αυτον και εμπτυσουσιν αυτω και αποκτεουσιν αυτον και τη τριτη ημερα αναστησεται
- 35 Apre sa, de pitit Zebede yo, Jak ak Jan, pwoche bò kot Jezi, yo di l' konsa: -Mèt, nou ta renmen ou fè sa nou pral mande ou la a pou nou.
And there came to him James and John, the sons of Zebedee, saying to him, Master, will you give us whatever may be our request?
και προσπορευονται αυτω ιακωβος και ιωαννης οι υιοι ζεβεδαιου λεγοντες διδασκαλε θελομεν ινα ο εαν αιτησωμεν ποιησης ημιν
- 36 Li di yo: -Kisa nou ta vle m' fè pou nou?
And he said to them, What would you have me do for you?
ο δε ειπεν αυτοις τι θελετε ποιησαι με υμιν
- 37 Yo di li: -Fè nou chita yonn sou bò dwat ou, lòt la sou bò gòch ou, lè wa nan tout bèl pouvwa ou.
And they said to him, Let us be seated, one at your right hand and one at your left, in your glory.
οι δε ειπον αυτω δοξ ημιν ινα εις εκ δεξιων σου και εις εξ ευωνυμων σου καθισωμεν εν τη δοξη σου
- 38 Jezi reponn yo: -Nou pa konnen sa n'ap mande la a. Eske nou ka bwè nan menm gode mwen pral bwè a? Eske nou ka resevwa menm batèm mwen pral resevwa a?
But Jesus said to them, You have no knowledge of what you are saying. Are you able to take of my cup? or to undergo the baptism which I am to undergo?
ο δε ιησους ειπεν αυτοις ουκ οιδατε τι αιτεισθε δυνασθε πειν το ποτηριον ο εγω πινω και το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι
- 39 Yo di li: -Nou kapab. Jezi reponn yo: -Se vre. n'a bwè nan menm gode mwen pral bwè a, epi n'a resevwa menm batèm mwen pral resevwa a.
And they said to him, We are able. And Jesus said to them, You will take of the cup from which I take; and the baptism which I am about to undergo you will undergo:
οι δε ειπον αυτω δυναμεθα ο δε ιησους ειπεν αυτοις το μεν ποτηριον ο εγω πινω πιεσθε και το βαπτισμα ο εγω βαπτιζομαι βαπτισθησεσθε
- 40 Men, kanta pou chita sou bò dwat osinon sou bò gòch mwen an, se pa mwen ki bay sa. Plas sa yo, Bondye rezève yo pou moun li vle.
But to be seated at my right hand or at my left is not for me to give: but it is for those for whom it has been made ready.
το δε καθισαι εκ δεξιων μου και εξ ευωνυμων μου ουκ εστιν εμον δουναι αλλ οις ητοιμασται
- 41 Lè dis lòt disip yo tande sa, yo pa t' manke fache sou Jak ak Jan.
And hearing this, the ten became very angry with James and John.
και ακουσαντες οι δεκα ηρξαντο αγανακτειν περι ιακωβου και ιωαννου
- 42 Jezi rele yo, li di yo konsa: -Nou konnen ki jan moun ki pase pou chèf nasyon yo trete pèp la tankou esklav; grannèg yo renmen fè moun santi jan yo gen pouvwa.
And Jesus made them come to him, and said to them, You see that those who are made rulers over the Gentiles are lords over them, and their great ones have authority over them.
ο δε ιησους προσκαλεσαμενος αυτους λεγει αυτοις οιδατε οτι οι δοκουντες αρχειν των εθνων κατακυριευουσιν αυτων και οι μεγαλοι αυτων κατεξουσιαζουσιν αυτων

- 43 Men, se pa konsa pou sa fèt nan mitan nou. Okontrè, si yonn nan nou ta vle vin grannèg, se pou l' sèvi nou tout.
But it is not so among you: but whoever has a desire to become great among you, let him be your servant:
ουχ ουτως δε εσται εν υμιν αλλ ος εαν θελη γενεσθαι μεγας εν υμιν εσται διακονος υμων
- 44 Si yonn nan nou ta vle chèf, se pou l' esklav nou tout.
And whoever has a desire to be first among you, let him be servant of all.
και ος αν θελη υμων γενεσθαι πρωτος εσται παντων δουλος
- 45 Paske, mwen menm, Moun Bondye voye nan lachè a, mwen pa vini pou moun rann mwen sèvis, men mwen vini pou m' rann moun sèvis. Wi, mwen vin bay lavi m' pou peye delivrans anpil moun.
For truly the Son of man did not come to have servants, but to be a servant, and to give his life for the salvation of men.
και γαρ ο υιος του ανθρωπου ουκ ηλθεν διακονηθηναι αλλα διακονησαι και δουναι την ψυχην αυτου λυτρον αντι πολλων
- 46 ¶ Yo te rive lavil Jeriko. Lè sa a, Jezi t'ap soti kite bouk la ansanm avèk disip li yo ak yon gwo foul moun. Te gen yon nonm avèg chita bò chemen an ki t'ap mande charite. Yo te rele l' Batime, pitit Time.
And they came to Jericho: and when he was going out of Jericho, with his disciples and a great number of people, the son of Timaeus, Bartimaeus, a blind man, was seated by the wayside, with his hand out for money.
και ερχονται εις ιεριχω και εκπορευομενου αυτου απο ιεριχω και των μαθητων αυτου και οχλου ικανου υιος τιμαιου βαρτιμαιος ο τυφλος εκαθητο παρα την οδον προσαιτων
- 47 Lè li tande se Jezi, moun Nazarèt la, ki t'ap pase, li pran rele: -Jezi, pitit David la, gen pitye pou mwen.
And when it came to his ears that it was Jesus of Nazareth, he gave a cry, and said, Jesus, Son of David, have mercy on me.
και ακουσας οτι ιησους ο ναζωραιος εστιν ηρξατο κραζειν και λεγειν ο υιος δαβιδ ιησου ελεησον με
- 48 Anpil moun t'ap kouri dèyè l' pou te fè l' pe bouch li, men li t'ap rele pi rèd: -Pitit David la, gen pitye pou mwen.
And some of them, turning in protest, gave him an order to be quiet: but he went on crying out all the more, Son of David, have mercy on me.
και επετιμων αυτω πολλοι ινα σιωπηση ο δε πολλω μαλλον εκραζειν υιε δαβιδ ελεησον με
- 49 Jezi kanpe, li di konsa: -Rele l' pou mwen. Yo rele avèg la, yo di li: -Pran kouray, leve, men li ap rele ou.
And Jesus came to a stop and said, Let him come. And crying out to the blind man, they said to him, Be comforted: come, he has sent for you.
και στας ο ιησους ειπεν αυτον φωνηθηναι και φωνουσιν τον τυφλον λεγοντες αυτω θαρσει χειραι φωνει σε
- 50 Avèg la voye rad li jete, se vole li t'ap vole pou l' te vin bò kot Jezi.
And he, putting off his coat, got up quickly, and came to Jesus.
ο δε αποβαλων το ιματιον αυτου αναστας ηλθεν προς τον ιησουν
- 51 Jezi mande li: -Kisa ou vle m' fè pou ou? Avèg la reponn li: -Mèt, fè m' wè ankò.
And Jesus said to him, What would you have me do to you? And the blind man said, Master, make me able to see.
και αποκριθεις λεγει αυτω ο ιησους τι θελεις ποιησω σοι ο δε τυφλος ειπεν αυτω ραββوني ινα αναβλεπω
- 52 Jezi di li: -Ale non, se konfyans ou nan Bondye ki geri ou. Menm lè a, avèg la wè, epi li swiv Jezi nan chemen an.
And Jesus said to him, Go on your way; your faith has made you well. And straight away he was able to see, and went after him in the way.
ο δε ιησους ειπεν αυτω υπαγε η πιστις σου σεσωκεν σε και ευθεως ανεβλεψεν και ηκολουθει τω ιησου εν τη οδω
- 1 ¶ Yo t'ap pwoche bò Jerizalèm, bò bouk Betfaje ak Betani, yo te rive sou mòn Oliv l'a. Lè sa a, Jezi voye de nan disip li yo.
And when they came near to Jerusalem, to Beth-phage and Bethany, at the Mountain of Olives, he sent two of his disciples,
και οτε εγγιζουσιν εις ιερουσαλημ εις βηθφαγη και βηθανιαν προς το ορος των ελαιων αποστελλει δυο των μαθητων αυτου
- 2 Li di yo: -Ale nan bouk ki devan nou an. Lè n'a rive, n'a jwenn yon jenn ti bourik mare. Pesonn poko janm moute sou li. Lage l', mennen l' ban mwen.
And said to them, Go into the little town opposite: and when you come to it, you will see a young ass with a cord round his neck, on which no man has ever been seated; let him loose, and come back with him.
και λεγει αυτοις υπαγετε εις την κομην την κατεναντι υμων και ευθεως εισπορευομενοι εις αυτην ευρησετε πωλον δεδεμενον εφ ον ουδεις ανθρωπων κεκαθηκεν λυσαντες αυτον αγαγετε
- 3 Nenpòt moun ki mande nou poukisa n'ap fè sa, nou mèt reponn: Se Mèt la ki bezwen li. L'ap voye ti bourik la tounen touswit.
And if anyone says to you, Why are you doing this? say, The Lord has need of him and will send him back straight away.
και εαν τις υμιν ειπη τι ποιειτε τουτο ειπατε οτι ο κυριος αυτου χρειαν εχει και ευθεως αυτον αποστελει ωδε

- 4 Lè disip yo ale, yo jwenn jenn ti bourik la mare deyò nan lari a, devan pòt yon kay. Yo lage li.
 And they went away and saw a young ass by the door outside in the open street; and they were getting him loose.
 απηλθον δε και ευρον τον πωλον δεδεμενον προς την θυραν εξω επι του αμφοδου και λυουσιν αυτον
- 5 Kèk moun ki te la di yo konsa: -Sa n'ap fè la a? Pouki n'ap lage ti bourik la?
 And some of those who were there said to them, What are you doing, taking the ass?
 και τινες των εκει εστηκοτων ελεγον αυτοις τι ποιειτε λυοντες τον πωλον
- 6 Disip yo reponn jan Jezi te di yo reponn lan. Epi moun yo kite yo ale.
 And they said to them the words which Jesus had said; and they let them go.
 οι δε ειπον αυτοις καθως ενετειλατο ο ιησους και αφηκαν αυτους
- 7 Yo mennen ti bourik la bay Jezi; yo mete rad sou do li, epi Jezi moute chita.
 And they took the young ass to Jesus, and put their clothing on him, and he got on his back.
 και ηγαγον τον πωλον προς τον ιησουν και επεβαλον αυτω τα ιματια αυτων και εκαθισεν επ αυτω
- 8 Anpil moun te tann rad yo atè sou tout chemen an. Gen lòt ki te koupe branch bwa nan jaden pou mete atè nan chemen an.
 And a great number put down their clothing in the way; and others put down branches which they had taken from the fields.
 πολλοι δε τα ιματια αυτων εστρωσαν εις την οδον αλλοι δε στοιβαδας εκοπτον εκ των δενδρων και εστρωννουσιν εις την οδον
- 9 Ni moun ki t'ap mache devan Jezi yo, ni moun ki t'ap mache dèyè l' yo, yo tout t'ap rele byen fò: -Lwanj pou Bondye! Benediksyon pou moun ki vini nan non Mèt la.
 And those who went in front, and those who came after, were crying, Glory: A blessing on him who comes in the name of the Lord:
 και οι προαγοντες και οι ακολουθουντες εκραζον λεγοντες ωσαννα ευλογημενος ο ερχομενος εν ονοματι κυριου
- 10 Wi, benediksyon pou gouvènman k'ap vini an, pou gouvènman wa David, papa nou. Lwanj pou Bondye jouk anwo nan syèl la!
 A blessing on the coming kingdom of our father David: Glory in the highest.
 ευλογημενη η ερχομενη βασιλεια εν ονοματι κυριου του πατρος ημων δαβιδ ωσαννα εν τοις υψιστοις
- 11 Jezi antre lavil Jerizalèm; li ale nan tanp lan. Li voye je l' sou tout bagay. Apre sa, li ale Betani avèk douz disip li yo paske li te fin ta.
 And he went into Jerusalem into the Temple; and after looking round about on all things, it being now evening, he went out to Bethany with the twelve.
 και εισηλθεν εις ιεροσολυμα ο ιησους και εις το ιερον και περιβλεψαμενος παντα οψιας ηδη ουσης της ωρας εξηλθεν εις βηθανιαν μετα των δωδεκα
- 12 ¶ Nan denmen, antan yo t'ap soti Betani, Jezi te grangou.
 And on the day after, when they had come out from Bethany, he was in need of food.
 και τη επαυριον εξελθοντων αυτων απο βηθανιας επεινασεν
- 13 Depi byen lwen, li wè yon pye fig frans ki te plen fèy. li al wè si li ta jwenn kèk fig frans sou li. Men, lè li rive kote l', se fèy ase li jwenn, paske se pa t' sezon fig frans.
 And seeing a fig-tree in the distance with leaves, he went to see if by chance it had anything on it: and when he came to it, he saw nothing but leaves, for it was not the time for the fruit.
 και ιδων συκην μακροθεν εχουσαν φυλλα ηλθεν εις αυτην και ελθων επ αυτην ουδεν ευρεν ει μη φυλλα ου γαρ ην καιρος συκων
- 14 Lè sa a, Jezi pale ak pye fig frans lan, li di li: -Pesonn p'ap janm manje fig ou donner ankò. Disip yo te tande sa l' te di a.
 And he said to it, Let no man take fruit from you for ever. And his disciples took note of his words.
 και αποκριθεις ο ιησους ειπεν αυτη μηκει ει σου εις τον αιωνα μηδεις καρπον φαγοι και ηκουσιν οι μαθηται αυτου
- 15 Apre sa, yo rive Jerizalèm, Jezi antre nan tanp lan. Li pran chase tout moun ki t'ap vann ak tout moun ki t'ap achte nan tanp lan. Li chavire tab moun ki t'ap chanje lajan yo ansanm ak chèz moun ki t'ap vann piyon yo.
 And they came to Jerusalem; and he went into the Temple, and sent out those who were trading there, overturning the tables of the money-changers and the seats of those who were offering doves for money;
 και ερχονται εις ιεροσολυμα και εισελθων ο ιησους εις το ιερον ηρξατο εκβαλλειν τους πωλουντας και αγοραζοντας εν τω ιερω και τας τραπεζας των κολλυβιστων και τας καθεδρας των πωλουντων τας περιστερας κατεστρεψεν
- 16 Li pa t' pèmèt pesonn travèse tanp lan ak bagay nan men yo.
 And he would not let any man take a vessel through the Temple.
 και ουκ ηφιεν ινα τις διενεγκη σκευος δια του ιερου

- 17 Li t'ap moutre moun yo anpil bagay, li di yo: -Men sa ki ekri, pa vre: y'a rele kay mwen an kay kote moun tout nasyon ka vin lapriyè. Men nou menm, nou fè l' tounen yon kachèt pou vòlò.
And he gave them teaching, and said to them, Is it not in the Writings, My house is to be named a house of prayer for all the nations? but you have made it a hole of thieves.
και ειδασκεν λεγων αυτοις ου γεγραπται οτι ο οικος μου οικος προσευχης κληθησεται πασιν τοις εθνεσιν υμεις δε εποιησατε αυτον σπηλαιον ληστων
- 18 Lè chèf prèt yo avèk dirèktè lalwa yo tande sa, yo t'ap chache yon jan pou yo fè touye l'; paske yo te vin pè l', lèfini, pawòl li t'ap moutre moun yo te aji anpil sou foul moun yo.
And it came to the ears of the chief priests and scribes, and they took thought how they might put him to death; being in fear of him, because all the people were full of wonder at his teaching.
και ηκουσαν οι γραμματεις και οι αρχιερεις και εξητουν πως αυτον απολεσουσιν εφοβουντο γαρ αυτον οτι πας ο οχλος εξεπλησσετο επι τη διδαχη αυτου
- 19 Lè solèy fin kouche, Jezi soté kite lavil la ansanm ak disip li yo.
And every evening he went out of the town.
και οτε οψε εγενετο εξεπορευετο εξω της πολεως
- 20 Nan denmen maten, byen bonè, antan yo t'ap pase sou wout la, disip yo wè pye fig frans la cheche jouk nan rasen.
And when they were going by in the morning, they saw the fig-tree dead from the roots.
και πρωι παραπορευομενοι ειδον την συκην εξηραμμενην εκ ριζων
- 21 Pyè vin chonje sak te pase. Li di Jezi konsa: -Mèt, gade pye fig frans ou te madichonnen an. Li cheche wi.
And Peter, having a memory of it, said to him, Master, see, the tree which was cursed by you is dead.
και αναμνησθεις ο πετρος λεγει αυτω ραββι ιδε η συκη ην καταρασω εξηρανται
- 22 Lè sa a, Jezi pran lapawòl, li di yo: -Se pou nou toujou gen konfyans nan Bondye.
And Jesus, answering, said to them, Have God's faith.
και αποκριθεις ιησους λεγει αυτοις εχετε πιστιν θεου
- 23 Sa m'ap di nou la a, se vre wi: si yon moun di mòn sa a: Wete kò ou la, al jete ou nan lanmè, si l' pa gen doutans nan kè l' menm, si l' gen fèm konviksyon sa l' di a gen pou rive, la wè l' rive vre.
Truly I say to you, Whoever says to this mountain, Be taken up and be put into the sea; and has no doubt in his heart, but has faith that what he says will come about, he will have his desire.
αμην γαρ λεγω υμιν οτι ος αν ειπη τω ορει τουτω αρθητι και βληθητι εις την θαλασσαν και μη διακριθη εν τη καρδια αυτου αλλα πιστευση οτι α λεγει γινεται εσται αυτω ο εαν ειπη
- 24 Se pou sa mwen di nou: Tou sa n'ap mande lè n'ap lapriyè, si nou gen fèm konviksyon nou resewva l' deja, n'a wè sa rive vre.
For this reason I say to you, Whatever you make a request for in prayer, have faith that it has been given to you, and you will have it.
δια τουτο λεγω υμιν παντα οσα αν προσευχομενοι αιτησθε πιστευετε οτι λαμβανετε και εσται υμιν
- 25 Lè nou kanpe poun lapriyè, si nou gen yon moun nan kè nou, padonnen l', pou Papa nou ki nan syèl la ka padonnen peche nou yo tou.
And whenever you make a prayer, let there be forgiveness in your hearts, if you have anything against anyone; so that you may have forgiveness for your sins from your Father who is in heaven.
και οταν στηκητε προσευχομενοι αφιετε ει τι εχετε κατα τινος ινα και ο πατηρ υμων ο εν τοις ουρανοις αφη υμιν τα παραπτωματα υμων
- 26 Men, si nou pa padonnen lòt moun yo, Papa nou ki nan syèl la p'ap padonnen peche nou yo tou.
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ει δε υμεις ουκ αφιετε ουδε ο πατηρ υμων ο εν τοις ουρανοις αφησει τα παραπτωματα υμων
- 27 ¶ Se konsa, yo tounen lavil Jerizalèm ankò. Pandan Jezi t'ap pwonmennen nan tanp lan, chèf prèt yo, dirèktè lalwa yo ak chèf fanmi yo te vin bò kote li.
And they came again to Jerusalem: and while he was walking in the Temple, there came to him the chief priests and the scribes and those in authority:
και ερχονται παλιν εις ιεροσολυμα και εν τω ιερω περιπατουντος αυτου ερχονται προς αυτον οι αρχιερεις και οι γραμματεις και οι πρεσβυτεροι
- 28 Yo di l' konsa: -Ki dwa ou genyen pou w'ap fè tout bagay sa yo? Kilès ki ba ou otorite pou fè yo?
And they said to him, By what authority do you do these things? or who gave you authority to do these things?
και λεγουσιν αυτω εν ποια εξουσια ταυτα ποιεις και τις σοι την εξουσιαν ταυτην εδωκεν ινα ταυτα ποιης
- 29 Jezi reponn yo: -Mwen pral poze nou yon sèl keksyon tou. Si nou reponn mwen, m'a di nou ak ki otorite m'ap fè bagay sa yo.
And Jesus said to them, I will put to you one question; give me an answer, and I will say by what authority I do these things.
ο δε ιησους αποκριθεις ειπεν αυτοις επρωτησω υμας καγω ενα λογον και αποκριθητε μοι και ερω υμιν εν ποια εξουσια ταυτα ποιω
- 30 Ki moun ki te voye Jan batize moun: Bondye osinon moun? Reponn mwen non.
The baptism of John, was it from heaven or from men? give me an answer.
το βαπτισμα ιωαννου εξ ουρανου ην η εξ ανθρωπων αποκριθητε μοι

- 31 Men, yonn t'ap di lòt konsa: -Si nou reponn: Se Bondye ki voye l', la mande nou poukisa nou pa t' kwè li.
And they gave thought to it among themselves, saying, If we say, From heaven; he will say, Why then did you not have faith in him?
 και ελογιζοντο προς εαυτους λεγοντες εαν ειπωμεν εξ ουρανου ερει διατι ουκ επιστευσατε αυτο
- 32 Si nou reponn: Se moun ki voye l'... oum! Yo te pè pèp la, paske tout moun sa yo te pran Jan Batis pou yon bon pwofèt.
But if we say, From men--they were in fear of the people, because all took John to be truly a prophet.
 αλλ εαν ειπωμεν εξ ανθρωπων εφοβουντο τον λαον απαντες γαρ ειχον τον ιωαννην οτι οντως προφητης ην
- 33 Lè sa a yo reponn Jezi: -Nou pa konnen. Jezi di yo: -Enben, mwen menm tou, mwen p'ap di nou avèk ki otorite mwen fè bagay sa yo.
And they said in answer to Jesus, We have no idea. And Jesus said to them, And I will not say to you by what authority I do these things.
 και αποκριθεντες λεγουσιν τω ιησου ουκ οιδαμεν και ο ιησους αποκριθεις λεγει αυτοις ουδε εγω λεγω υμιν εν ποια εξουσια ταυτα ποιω
- 1 ¶ Apre sa, Jezi pran rakonte yo yon parabòl. -Vwala, se yon nonm ki te plante yon jaden rezen. Li fèmen l' ak yon lantouraj, li fouye yon basen pou kraze rezen yo, li bati yon kay pou moun k'ap veye jaden an. Apre sa, li antann li avèk kèk moun ki pou okipe jaden an pou li. Li pati, li al nan vwayaj.
And he gave them teaching in the form of stories. A man had a vine-garden planted, and put a wall about it, and made a place for crushing out the wine, and put up a tower, and let it out to field-workers, and went into another country.
 και ηρξατο αυτοις εν παραβολαις λεγειν αμπελωνα εφυτευσεν ανθρωπος και περιεθηκεν φραγμαν και ωρυξεν υποληγιον και ωκοδομησεν πυργον και εξεδото αυτον γεωργοις και απεδημησεν
- 2 Lè sezon rekòt la rive, li voye yon domestik bò kote moun ki t'ap okipe jaden an pou li. Li te voye chache pòsyon pa l' nan rekòt rezen an nan men yo.
And when the time came, he sent a servant to get from the workmen some of the fruit of the garden.
 και απεστειλεν προς τους γεωργους τω καιρω δουλον ινα παρα των γεωργων λαβη απο του καρπου του αμπελωνος
- 3 Yo mete men sou domestik la, yo bat li byen bat, epi yo voye l' tounen bay mèt jaden an san yo pa ba l' anyen.
And they took him, and gave him blows, and sent him away with nothing.
 οι δε λαβοντες αυτον εδειραν και απεστειλαν κενον
- 4 Mèt jaden an voye yon lòt domestik bò kote yo ankò. Fwa sa a menm, yo bat li nan tèt ase, epi yo joure l' byen joure.
And again he sent to them another servant; and they gave him wounds on the head, and were very cruel to him.
 και παλιν απεστειλεν προς αυτους αλλον δουλον κακεινον λιθοβολησαντες εκεφαλαιωσαν και απεστειλαν ητιμωμενον
- 5 Mèt jaden an voye yon twazyèm domestik, yo touye sa a. Li voye anpil lòt ankò: gen sa yo bat, gen sa yo touye.
And he sent another; and they put him to death: and a number of others, whipping some, and putting some to death.
 και παλιν αλλον απεστειλεν κακεινον απεκτειναν και πολλους αλλους τους μεν δερωντες τους δε αποκτεινοντες
- 6 Sèl moun mèt jaden an te rete pou l' te voye, se pitit gason li te renmen anpil la. Li voye l' an dènye bò kote yo. Li t'ap di nan kè l': Omwens y'a gen respè pou gason m' lan.
He still had one, a dearly loved son: he sent him last to them, saying, They will have respect for my son.
 ετι ουν ενα υιον εχων αγαπητον αυτου απεστειλεν και αυτον προς αυτους εσχατον λεγων οτι εντραπησονται τον υιον μου
- 7 Men, kiltivatè yo yonn di lòt: Men eritye a. Ann mete tèt nou ansanm. Ann touye l', konsa jaden an va vin pou nou.
But those workmen said among themselves, This is he who will one day be the owner of the property; come, let us put him to death, and the heritage will be ours.
 εκεινοι δε οι γεωργοι ειπον προς εαυτους οτι ουτος εστιν ο κληρονομος δευτε αποκτεινωμεν αυτον και ημων εσται η κληρονομια
- 8 Yo mete men sou li, yo touye l', epi yo jete kò a deyò lòt bò jaden an.
And they took him and put him to death, pushing his body out of the garden.
 και λαβοντες αυτον απεκτειναν και εξεβαλον εξω του αμπελωνος
- 9 Bon! Kisa mèt jaden an gen pou l' fè ankò? La vini, la fè touye tout kiltivatè yo, epi la bay lòt moun jaden rezen an.
What then will the master of the garden do? He will come and put the workmen to death, and will give the garden into the hands of others.
 τι ουν ποιησει ο κυριος του αμπελωνος ελευσεται και απολεσει τους γεωργους και δωσει τον αμπελωνα αλλοις
- 10 Eske nou pa li pawòl ki ekri a? Mwen sèten nou li l' deja: Wòch moun ki t'ap bati yo te voye jete a, se li menm ki tounen wòch ki kenbe kay la.
Have you not seen this which is in the Writings: The stone which the builders put on one side, the same was made the chief stone of the building:
 ουδε την γραφην ταυτην ανεγνωτε λιθον ον απεδοκιμασαν οι οικοδομουντες ουτος εγενηθη εις κεφαλην γωνιας

- 11 Sa se travay Mèt la. Se bèl bagay pou nou wè sa.
This was the Lord's doing, and it is a wonder in our eyes?
παρα κυριου εγενετο αυτη και εστιν θαυμαστη εν οφθαλμοις ημων
- 12 Chèf jwif yo t'ap chache mete men sou li, paske yo te konnen byen se pou yo Jezi te di parabòl sa a. Men, yo te pè mas pèp la. Yo kite l', y' al fè wout yo.
And they made attempts to take him; but they were in fear of the people, because they saw that the story was against them; and they went away from him.
και εξητουν αυτον κρατησαι και εφοβηθησαν τον οχλον εγνωσαν γαρ οτι προς αυτους την παραβολην ειπεν και αφεντες αυτον απηλθον
- 13 ¶ Yo te voye kèk farizyen ansanm ak kèk nan patizan Ewòd yo bò kot Jezi pou wè si yo te ka pran yon pawòl nan bouch li pou akize li.
Then they sent to him certain of the Pharisees and the Herodians, so that they might make use of his words to take him by a trick.
και αποστειλλουσιν προς αυτον τινας των φαρισαιων και των ηρωδιανων ινα αυτον αγρευσωσιν λογω
- 14 Yo vin di l' konsa: -Mèt, nou konnen ou se moun ki kare, ou pa pè pesonn, paske ou pa gade sou figi moun. Men, ou moutre chemen Bondye a jan li ye a. Manyè di nou: èske lalwa pèmèt nou peye Seza lajan kontribisyon an? Eske nou dwe peye li? Wi ou non?
And when they had come, they said to him, Master, we are certain that you are true, and have no fear of anyone: you have no respect for a man's position, but you are teaching the true way of God: Is it right to give taxes to Caesar or not?
οι δε ελθοντες λεγουσιν αυτω διδασκαλε οιδαμεν οτι αληθης ει και ου μελει σοι περι ουδενος ου γαρ βλεπεις εις προσωπον ανθρωπων αλλ επ αληθειας την οδον του θεου διδασκεις εξεστιν κησον και σαρι δουναι η ου
- 15 Men Jezi te konnen yo gen lòt lide dèyè tèt yo; li reponn yo: -Pouki n'ap chache pran m' nan pèlen konsa? Pote yon pyès lajan ban mwen pou m' gade yon bagay.
Are we to give or not to give? But he, conscious of their false hearts, said to them, Why do you put me to the test? give me a penny, so that I may see it.
δωμεν η μη δωμεν ο δε ειδως αυτων την υποκρισιν ειπεν αυτοις τι με πειραζετε φερετε μοι δηναριον ινα ιδω
- 16 Yo pote yon pyès lajan ba li. Jezi mande yo: -Pòtre ki moun ak non ki moun ki sou pyès lajan an? Yo reponn li: -Se pòtre Seza ak non Seza.
And they gave him one. And he said to them, Whose is this image and name on it? And they said to him, Caesar's.
οι δε ηνεγκαν και λεγει αυτοις τινος η εικων αυτη και η επιγραφη οι δε ειπον αυτω καισαρος
- 17 Lè sa a, li di yo: -Bay Seza sa ki pou Seza, bay Bondye sa ki pou Bondye. Pawòl sa a te fè yo pi sezi ankò.
And Jesus said to them, Give to Caesar the things which are Caesar's, and to God the things which are God's. And they were full of wonder at him.
και αποκριθεις ο ιησους ειπεν αυτοις αποδοτε τα καισαρος καισαρι και τα του θεου τω θεω και εθαυμασαν επ αυτω
- 18 ¶ Sadiseyen yo se yon gwoup jwif ki di moun mouri pa leve. Yo vin bò kot Jezi ak yon keksyon. Yo di l' konsa:
And there came to him Sadducees, who say there is no coming back from the dead; and they put a question to him, saying,
και ερχονται σαδδουκαιοι προς αυτον οιτινες λεγουσιν αναστασιν μη ειναι και επηρωτησαν αυτον λεγοντες
- 19 -Mèt, Moyiz te ekri lòd sa a ban nou: Yon nonm ki gen frè, si l' mouri kite madanm li san pitit, frè a gen pou l' marye avèk madanm defen an pou li sa fè pitit pou frè l' ki mouri a.
Master, in the law Moses says, If a man's brother comes to his end, and has a wife still living and no child, it is right for his brother to take his wife, and get a family for his brother.
διδασκαλε μωσης εγραψεν ημιν οτι εαν τινος αδελφος αποθανη και καταλιπη γυναικα και τεκνα μη αφη ινα λαβη ο αδελφος αυτου την γυναικα αυτου και εξαναστηση σπερμα τω αδελφω αυτου
- 20 Se konsa, te gen sèt frè. Premye a marye, li mouri san l' pa kite pitit.
There were seven brothers: and the first took a wife, and at his death there were no offspring;
επτα αδελφοι ησαν και ο πρωτος ελαβεν γυναικα και αποθνησκων ουκ αφηκεν σπερμα
- 21 Dezyèm lan marye avèk vèn la. Li mouri tou san l' pa kite pitit. Menm bagay la rive twazyèm lan tou.
And the second took her, and at his death there were no offspring; and the third the same:
και ο δευτερος ελαβεν αυτην και απεθανεν και ουδε αυτος αφηκεν σπερμα και ο τριτος ωσαντως
- 22 Konsa konsa, tout sèt frè yo marye ak fanm lan epi yo yonn pa kite pitit. Apre yo tout fin mouri, li menm tou fanm lan mouri.
And all the seven had no seed. Last of all the woman herself came to her death.
και ελαβον αυτην οι επτα και ουκ αφηκαν σπερμα εσχατη παντων απεθανεν και η γυνη
- 23 Lè mò yo va gen pou yo leve, madanm kilès nan yo li pral ye la a, paske li te madanm tout sèt frè yo?
In the future life, when they come back from the dead, whose wife will she be? for the seven had her for a wife.
εν τη ουν αναστασει οταν αναστωσιν τινος αυτων εσται γυνη οι γαρ επτα εσχον αυτην γυναικα

- 24 Jezi reponn yo: -Nou nan lerè wi. M'ap di nou poukisa: Nou pa konprann sa ki ekri a, nou pa konnen pouwva Bondye.
Jesus said to them, Is not this the reason for your error, that you have no knowledge of the holy Writings or of the power of God?
και αποκριθεις ο ιησους ειπεν αυτοις ου δια τουτο πλανασθε μη ειδοτες τας γραφας μηδε την δυναμιν του θεου
- 25 Lè mò yo va gen pou yo leve, fanm ak gason pa nan marye ankò. Tout moun pral viv tankou zanj Bondye nan syèl la.
When they come back from the dead, they do not get married, but are like the angels in heaven.
οταν γαρ εκ νεκρων αναστωσιν ουτε γαμουσιν ουτε γαμισκονται αλλ εισιν ως αγγελοι οι εν τοις ουρανοις
- 26 Pou keksyon mò yo k'ap leve vivan ankò a, èske nou pa li nan Liv Moyiz la sa Bondye te di l' bò touf bwa a: Mwen se Bondye Abraram, Bondye Izarak, Bondye Jakòb?
But as to the dead coming back to life; have you not seen in the book of Moses, about the burning thorn-tree, how God said to him, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
περι δε των νεκρων οτι εγειρονται ουκ ανεγνωτε εν τη βιβλω μουσεως επι της βατου ως ειπεν αυτο ο θεος λεγων εγω ο θεος αβρααμ και ο θεος ισαακ και ο θεος ιακωβ
- 27 Bondye se Bondye moun vivan li ye, li pa Bondye moun mouri. Nou wè nou nan lerè anpil, pa vre?
He is not the God of the dead, but of the living: you are greatly in error.
ουκ εστιν ο θεος νεκρων αλλα θεος ζωντων υμεις ουν πολυ πλανασθε
- 28 ¶ Yonn nan dirèktè lalwa yo te tande jan yo t'ap diskite. Li wè Jezi te byen reponn sadiseyen yo. Lè sa a, li pwoche bò kote l', li mande li: -Kilès nan tout kòmandman yo ki pi konsekan an?
And one of the scribes came, and hearing their argument together, and seeing that he had given them a good answer, put the question to him, Which law is the first of all?
και προσελθων εις των γραμματεων ακουσας αυτων συζητουτων ειδως οτι καλωσ αυτοις απεκριθη επηρωτησεν αυτον ποια εστιν πρωτη πασων εντολη
- 29 Jezi reponn li: -Men kòmandman ki pi konsekan an: Koute, nou menm pèp Izrayèl: Mèt la, Bondye nou, se li ki sèl Mèt la.
Jesus said in answer, The first is, Give ear, O Israel: The Lord our God is one Lord;
ο δε ιησους απεκριθη αυτο οτι πρωτη πασων των εντολων ακουε ισραηλ κυριος ο θεος ημων κυριος εις εστιν
- 30 Se pou ou renmen Mèt la, Bondye ou, avèk tout kè ou, avèk tout nanm ou, avèk tout lide ou, avèk tout fòs ou.
And you are to have love for the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.
και αγαπησεις κυριον τον θεον σου εξ ολης της καρδιας σου και εξ ολης της ψυχης σου και εξ ολης της διανοιας σου και εξ ολης της ισχυος σου αυτη πρωτη εντολη
- 31 Men dezyèm kòmandman an: Se pou ou renmen frè parèy ou tankou ou renmen pwòp tèt pa ou. Pa gen lòt kòmandman ki pi konsekan pase sa yo.
The second is this, Have love for your neighbour as for yourself. There is no other law greater than these.
και δευτερα ομοια αυτη αγαπησεις τον πλησιον σου ως σεαυτον μειζων τουτων αλλη εντολη ουκ εστιν
- 32 Lè sa a, dirèktè lalwa a di li: -Se sa menm, Mèt. Sa ou di a se vre. Met nou an se sèl Bondye ki genyen. Pa gen lòt pase li.
And the scribe said to him, Truly, Master, you have well said that he is one, and there is no other but he:
και ειπεν αυτο ο γραμματευς καλωσ διδασκαλε επ αληθειας ειπας οτι εις εστιν θεος και ουκ εστιν αλλος πλην αυτου
- 33 Jan ou di a, se pou nou renmen l' ak tout kè nou, tout lespri nou, tout fòs nou, epi se pou nou renmen frè parèy nou tankou nou renmen pwòp tèt pa nou. Sa pi bon lontan pase tout ofrann n'ap boule pou Bondye ansanm ak tout lòt bèt n'ap ofri pou touye pou li.
And to have love for him with all the heart, and with all the mind, and with all the strength, and to have the same love for his neighbour as for himself, is much more than all forms of offerings.
και το αγαπαν αυτον εξ ολης της καρδιας και εξ ολης της συνεσεως και εξ ολης της ψυχης και εξ ολης της ισχυος και το αγαπαν τον πλησιον ως εαυτον πλειον εστιν παντων των ολοκαυτωματων και των θυσιων
- 34 Jezi wè nonm lan te fè l' yon repons moun ki gen konprann, lè sa a li di li: -Ou menm, ou pa lwen peyi kote Bondye Wa a non. Apre sa, pesonn pa t' gen odas poze l' keksyon ankò.
And when Jesus saw that he gave a wise answer, he said to him, You are not far from the kingdom of God. And every man after that was in fear of questioning him any more.
και ο ιησους ιδων αυτον οτι νουνεχωσ απεκριθη ειπεν αυτο ου μακραν ει απο της βασιλειας του θεου και ουδεις ουκετι ετολμα αυτον επερωτησαι
- 35 ¶ Pandan Jezi t'ap moutre moun yo anpil bagay nan tanp lan, li di yo: -Ki jan dirèktè lalwa yo fè di Kris la se pitit pitit David li ye?
And Jesus, when he was teaching in the Temple, said, How do the scribes say that the Christ is the Son of David?
και αποκριθεις ο ιησους ελεγεν διδασκων εν τω ιερω πως λεγουσιν οι γραμματαις οτι ο χριστος υιος εστιν δαβιδ
- 36 Poutan, men sa David te di (se Sentespri menm ki te fè l' di l'): Bondye te di Seyè mwen an: Chita la sou bò dwat mwen, jouk tan mwen fè lènmi ou yo tounen yon ti ban pou lonje pye ou.
David himself said in the Holy Spirit, The Lord said to my Lord, Be seated at my right hand, till I put those who are against you under your feet.
αυτος γαρ δαβιδ ειπεν εν τω πνευματι τω αγιω ειπεν ο κυριος τω κυριω μου καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου

- 37 Si David rele Kris la Seyè, ki jan pou Kris la ta ka pitit pitit David? Yon pakèt moun t'ap koute Jezi avèk plezi.
David himself gives him the name of Lord; and how then is he his son? And the common people gave ear to him gladly.
αυτος ουν δαβιδ λεγει αυτον κυριον και ποθεν υιος αυτου εστιν και ο πολυς οχλος ηκουεν αυτου ηδεως
- 38 Nan sa li t'ap moutre moun yo, li di yo konsa: -Pran prekosyon nou avèk dirèktè lalwa sa yo. Yo renmen pwonmennen avèk wòb long yo, yo renmen moun di yo bonjou jouk atè lè yo sou plas piblik.
And in his teaching he said, Be on your watch against the scribes, whose pleasure it is to go about in long robes and be respected in the market-places,
και ελεγεν αυτοις εν τη διδαχη αυτου βλεπετε απο των γραμματεων των θελοντων εν στολαις περιπατειν και ασπασμους εν ταις αγοραις
- 39 Lè y' al nan sinagòg, yo chita kote pou tout moun wè yo. Nan resepsyon yo chache pi bon plas la.
And to have the chief seats in the Synagogues and the first places at feasts;
και πρωτοκαθεδριας εν ταις συναγωγαις και πρωτοκλισιας εν τοις δειπνοις
- 40 Se piye y'ap piye malerèz yo, an menm tan y'ap plede fè lapriyè byen long pou parèt pi bon. Kondannasyon yo pral pi rèd.
Who take away the property of widows, and before the eyes of men make long prayers; these will be judged more hardly.
οι κατεσθιοντες τας οικιας των γηρων και προφασει μακρα προσευχομενοι ουτοι ληψονται περισσοτερον κριμα
- 41 ¶ Apre sa, Jezi te chita vizaviz ak bwat kote yo mete ofrann nan tanp lan. Li t'ap gade moun yo ap mete lajan ladan li. Plizyè moun rich t'ap mete anpil lajan.
And he took a seat by the place where the money was kept, and saw how the people put money into the boxes: and a number who had wealth put in much.
και καθισας ο ιησους κατεναντι του γαζοφυλακιου εθεωρει πως ο οχλος βαλλει χαλκον εις το γαζοφυλακιον και πολλοι πλουσιοι εβαλλον πολλα
- 42 Yon pòn vèn vin rive tou; li mete de ti kòb ki pa t' menm fè mwatye senk kòb.
And there came a poor widow, and she put in two little bits of money, which make a farthing.
και ελθουσα μια χηρα πτωχη εβαλεν λεπτα δυο ο εστιν κοδραντης
- 43 Lè sa a Jezi rele disip li yo, li di yo; -Sa m'ap di nou la a, se vre wi: Pòn vèn sa a bay plis pase tout moun ki mete ofrann nan bwat la.
And he made his disciples come to him, and said to them, Truly I say to you, This poor widow has put in more than all those who are putting money into the box:
και προσκαλεσαμενος τους μαθητας αυτου λεγει αυτοις αμην λεγω υμιν οτι η χηρα αυτη η πτωχη πλειον παντων βεβληκεν των βαλοντων εις το γαζοφυλακιον
- 44 Paske, tout moun sa yo mete sa yo pa bezwen; men li menm, nan tout mizè li, li bay tou sa l' te genyen, tout sa l' te gen pou l' viv.
Because they all put in something out of what they had no need for; but she out of her need put in all she had, even all her living.
παντες γαρ εκ του περισσευοντος αυτοις εβαλον αυτη δε εκ της υστερησεως αυτης παντα οσα ειχεν εβαλεν ολον τον βιον αυτης
- 1 ¶ Antan Jezi t'ap soti nan tanp lan, yonn nan disip li yo di l' konsa: -Mèt, gade. Ala de bèl wòch! Ala yon gwo batisman!
And when he was going out of the Temple, one of his disciples said to him, Master, see, what stones and what buildings!
και εκπορευομενου αυτου εκ του ιερου λεγει αυτω εις των μαθητων αυτου διδασκαλε ιδε ποταποι λιθοι και ποταπαι οικοδομαι
- 2 Jezi reponn li: -Ou wè gwo batisman sa a: yon lè, p'ap gen de wòch k'ap rete kanpe yonn sou lòt ladan li. Tou sa pral kraze nèt vide atè.
And Jesus said to him, Do you see these great buildings? there is not one stone here resting on another which will not be overturned.
και ο ιησους αποκριθεις ειπεν αυτω βλεπεις ταυτας τας μεγαλας οικοδομας ου μη αφεθη λιθος επι λιθω ος ου μη καταλυθη
- 3 Jezi te chita sou mòn Oliv la, vizaviz ak tanp lan. Pyè, Jak ak Andre te pou kont yo avèk li. Yo poze l' keksyon sa a:
And while he was seated on the Mountain of Olives opposite the Temple, Peter and James and John and Andrew said to him privately,
και καθημενου αυτου εις το ορος των ελαιων κατεναντι του ιερου επιρωτων αυτον κατ ιδιαν πετρος και ιακωβος και ιωαννης και ανδρεας
- 4 -Di nou kilè sa va rive non? Ki siy ki va fè nou konnen lè tout bagay sa a yo gen pou rive?
Say when these things will be, and what will be the sign when these things are all about to be done.
ειπε ημιν ποτε ταυτα εσται και τι το σημειον οταν μελλη παντα ταυτα συντελεισθαι
- 5 ¶ Lè sa a Jezi pran di yo: -Atansyon pou pesonn pa twonpe nou.
And Jesus said to them, Take care that you are not tricked by anyone.
ο δε ιησους αποκριθεις αυτοις ηρξατο λεγειν βλεπετε μη τις υμας πλανηση
- 6 Paske, anpil moun va vini sou non mwèn, y'a di se yo menm ki Kris la. y'a twonpe anpil moun.
People will come in my name, saying, I am he; and a number will be turned from the true way.
πολλοι γαρ ελευσονται επι τω ονοματι μου λεγοντες οτι εγω ειμι και πολλους πλανησουσιν

- 7 Lè n'a tande lagè ap fèt toupren nou, ansanm ak nouvel lagè k'ap fèt byen lwen, nou pa bezwen pè. Fòk bagay sa yo rive. Men, se p'ap ankò lafen an sa.
And when you have news of wars and talk of wars, do not be troubled; these things have to be, but it is still not the end.
οταν δε ακουσητε πολεμους και ακοας πολεμων μη θροεισθε δει γαρ γενεσθαι αλλ ουπω το τελος
- 8 Yon pèp va goumen ak yon lòt pèp. Yon peyi va atake yon lòt peyi; va gen tranblemanntè divès kote. Va gen anpil grangou. Tou sa, se va tankou tranche anvan akouchman.
Nation will go to war with nation, and kingdom with kingdom: there will be earth-shocks in different places; there will be times when there is no food; these things are the first of the troubles.
εγερθησεται γαρ εθνος επι εθνος και βασιλεια επι βασιλειαν και εσονται σεισμοι κατα τοπους και εσονται λιμοι και ταραχαι αρχαι ωδινων ταυτα
- 9 Men, nou menm, kenbe kò nou. Y'ap trennen nou devan tribinal, y'ap bat nou nan sinagòg yo, n'ap konparèt devan chèf gouvènman ak devan wa poutèt mwen, pou nou ka sèvi m' temwen devan yo.
But take care: for they will give you up to the Sanhedrins; and in Synagogues you will be whipped; and you will be taken before rulers and kings because of me, for a sign to them.
βλεπετε δε υμεις εαντους παραδωσουσιν γαρ υμας εις συνεδρια και εις συναγωγας δαρησεσθε και επι ηγεμωνων και βασιλεων σταθησεσθε ενεκεν εμου εις μαρτυριον αυτοις
- 10 Anvan sa, fòk yo anonse bon nouvel la bay tout nasyon yo.
And the good news has first to be given to all the nations.
και εις παντα τα εθνη δει πρωτον κηρυχθηναι το ευαγγελιον
- 11 Lè y'a arete nou pou mennen nou nan tribinal, pa kase tèt nou pou nou chache konnen davans sa n'a pral di; men, n'a di pawòl ki va vin nan bouch nou: paske lè sa a, se pa nou menm ki va pale, se Sentespri a ki va mete pawòl yo nan bouch nou.
And when you are taken and given up to be judged, do not be troubled about what to say: but whatever is given to you in that hour, say: because it is not you who say it, but the Holy Spirit.
οταν δε αγαγωσιν υμας παραδιδοντες μη προμεριμνατε τι λαλησητε μηδε μελετατε αλλ ο εαν δοθη υμιν εν εκεινη τη ωρα τουτο λαλειτε ου γαρ εστε υμεις οι λαλουντες αλλα το πνευμα το αγιον
- 12 Frè va denonse frè pou fè touye li. Papa va denonse pitit, pitit va leve kont manman l' ak papa l', la fè touye yo.
And brother will give up brother to death, and the father his child; and children will go against their fathers and mothers, and put them to death.
παραδωσει δε αδελφος αδελφον εις θανατον και πατηρ τεκνον και επαναστησονται τεκνα επι γονεις και θανατωσουσιν αυτοις
- 13 Tout moun pral rayi nou poutèt mwen; men, moun ki va kenbe fèm jouk sa kaba, se li ki va sove.
And you will be hated by all men, because of my name; but he who goes through to the end will have salvation.
και εσεσθε μισουμενοι υπο παντων δια το ονομα μου ο δε υπομεινας εις τελος ουτος σωθησεται
- 14 ¶ Nou gen pou nou wè bagay nou pa ta renmen wè a, bagay k'ap bay gwo lapenn lan, chita kote l' pa t' dwe ye. (Se pou tout moun k'ap li sa a chache konprann.) Lè sa a, tout moun ki nan peyi Jide va blije al nan mòn.
But when you see the unclean thing which makes destruction, in the place where it has no right to be (let this be clear to the reader), then let those who are in Judaea go quickly to the mountains:
οταν δε ιδητε το βδελυγμα της ερημωσεως το ρηθεν υπο δανηλ του προφητου εστος οπου ου δει ο αναγιωσκων νοειτω τοτε οι εν τη ιουδαια φευγετωσαν εις τα ορη
- 15 Moun ki va sou tèt kay yo va kouri met deyò san yo p'ap bezwen antre pran zafè yo.
And let him who is on the house-top not go down, or go in, to take anything out of his house:
ο δε επι του δοματος μη καταβατω εις την οικιαν μηδε εισελθετω αραι τι εκ της οικιας αυτου
- 16 Moun ki nan jaden p'ap bezwen tounen lakay yo pou pran rechanj yo.
And let not him who is in the field go back to take his coat.
και ο εις τον αγρον ων μη επιστρεψατω εις τα οπισω αραι το ιματιον αυτου
- 17 Lè sa a, se p'ap de lapenn pou fanm ansent ak nouris yo.
And it will be hard for women who are with child and for her who has a baby at the breast in those days.
ουαι δε ταις εν γαστρι εχουσαις και ταις θηλαζουσαις εν εκειναις ταις ημεραις
- 18 Lapriyè Bondye pou bagay sa yo pa rive nan tan fredyè.
And say a prayer that it may not be in the winter.
προσευχεσθε δε ινα μη γενηται η φυγη υμων χειμωνος
- 19 Paske lè sa a, n'a wè yon lafliksyon moun poko janm wè, depi nan konmansman lè Bondye t'ap kreye latè jouk koulye a. p'ap janm gen yon lòt tankou l' ankò.
For in those days there will be sorrow, such as there has not been from the time when God made the world till now, and will not ever be again.
εσονται γαρ αι ημεραι εκειναι θλιψις οια ου γεγονεν τοιαυτη απ αρχης κτισεως ης εκτισεν ο θεος εως του νυν και ου μη γενηται

- 20 Si Mèt la pa t' decide wete kèk jou sou jou sa yo, pesonn pa t'ap sove. Men, li wete sou jou sa yo poutèt moun li chwazi pou la ak li yo.
And if the Lord had not made the time short, no flesh would have been kept from destruction; but because of the saints he has made the time short.
 και ει μη κυριος εκολοβωσεν τας ημερας ουκ αν εσωθη πασα σαρξ αλλα δια τους εκλεκτους ους εξελεξατο εκολοβωσεν τας ημερας
- 21 Lè sa a, si yon moun di nou: Gade, men Kris la bò isit, osinon: Gade, men li lòt bò a, pa kwè li.
And then if any man says to you, See, here is Christ; or, See, there; have no faith in it:
 και τοτε εαν τις υμιν ειπη ιδου ωδε ο χριστος η ιδου εκει μη πιστευσητε
- 22 Lè sa a, gen fo Kris ak fo pwofèt k'ap parèt; y'a fè mèvèy ak mirak pou twonpe ata moun Bondye chwazi yo, si yo ta kapab.
Because there will be false Christs and false prophets, and they will give signs and wonders in the hope of turning even the saints from the true way.
 εγερθησονται γαρ ψευδοχριστοι και ψευδοπροφηται και δωσουσιν σημεια και τερατα προς το αποπλαναν ει δυνατον και τους εκλεκτους
- 23 Veye kò nou. Mwen tou di nou tout bagay sa yo davans.
But take care; see, I have made all things clear to you before the time.
 υμεις δε βλεπετε ιδου προειρηκα υμιν παντα
- 24 ¶ Men nan tan sa a, apre jou lafflikasyon sa yo, solèy la p'ap klere ankò, lalen lan p'ap bay limyè.
But in those days, after that time of trouble, the sun will be made dark and the moon will not give her light,
 αλλ εν εκειναις ταις ημεραις μετα την θλιψιν εκεινην ο ηλιος σκοτισθησεται και η σεληνη ου δωσει το φεγγος αυτης
- 25 Zetwal yo va sot tonbe nan syèl la, pouwva yo ki nan syèl la va tranble.
And the stars will be falling from heaven, and the powers which are in the heavens will be moved.
 και οι αστερες του ουρανου εσονται εκπιπτοντες και αι δυναμεις αι εν τοις ουρανοις σαλευθησονται
- 26 Lè sa a, y'a wè m', mwen menm, Moun Bondye voye nan lachè a, ap vini sou tèt nwaj yo, avèk anpil pouwva nan mitan yon bann bèl bagay.
And then they will see the Son of man coming in clouds with great power and glory.
 και τοτε οφονται τον υιον του ανθρωπου ερχομενον εν νεφελαις μετα δυναμεως πολλης και δοξης
- 27 m'a voye zanj mwen yo nan kat kwen latè a pou sanble tout moun Bondye te chwazi yo, depi yon bout tè a jouk nan lòt bout syèl la.
And then he will send out the angels, and will get together his saints from the four winds, from the farthest part of the earth to the farthest part of heaven.
 και τοτε αποστειλει τους αγγελους αυτου και επισυναξει τους εκλεκτους αυτου εκ των τεσσαρων ανεμων απ ακρου γης εως ακρου ουρανου
- 28 ¶ Pran leson sou pye fig Frans lan. Kou l' kòmanse boujonnen, kou l' pouse fèy, nou konnen lete sou nou.
Take an example from the fig-tree: when its branches become soft and put out their leaves, you see that the summer is near;
 απο δε της σικκης μαθετε την παραβολην οταν αυτης ηδη ο κλαδος απαλος γενηται και εκφυη τα φυλλα γινωσκετε οτι εγγυς το θερος εστιν
- 29 Menm jan an tou, lè n'a wè bagay sa yo rive, nou mèt konnen Moun Bondye te voye nan lachè a toupre, li la nan papòt la.
Even so, when you see these things taking place, you may be certain that he is near, even at the doors.
 ουτως και υμεις οταν ταυτα ιδητε γινομενα γινωσκετε οτι εγγυς εστιν επι θυραις
- 30 Sa m'ap di nou la a, se vre wi: gen moun k'ap viv koulye a ki p'ap gen tan mouri anvan tout bagay sa yo rive.
Truly, I say to you, This generation will not come to an end till all these things are complete.
 αμην λεγω υμιν οτι ου μη παρελθη η γενεα αυτη μεχρις ου παντα ταυτα γενηται
- 31 Syèl la ak tout tè a va pase, men pawòl mwen yo p'ap janm pase.
Heaven and earth will come to an end, but my words will not come to an end.
 ο ουρανος και η γη παρελευσονται οι δε λογοι μου ου μη παρελθωσιν
- 32 Pesonn pa konnen ni ki jou ni ki lè bagay sa yo ap rive, pa menm zanj yo ki nan syèl la, pa menm Pitit la. Sèl Papa a konn sa.
But of that day or that hour no one has knowledge, not even the angels in heaven, or the Son, but the Father.
 περι δε της ημερας εκεινης και της ωρας ουδεις οιδεν ουδε οι αγγελοι οι εν ουρανω ουδε ο υιος ει μη ο πατηρ
- 33 Kenbe kò nou; pa kite dòmi pran nou; paske nou pa konnen ki lè lè a va rive.
Take care, keep watch with prayer: for you are not certain when the time will be.
 βλεπετε αγρυπνειτε και προσευχεσθε ουκ οιδατε γαρ ποτε ο καιρος εστιν

- 34 Se tankou lè yon nonm pati li al nan vwayaj. Li kite kay li nan men domestik yo pou yo okipe l' pou li. Li bay chak moun travay pa yo pou yo fè; li bay gadyen pòt la lòd pou l' pa dòmi.
It is as when a man who is in another country for a time, having gone away from his house, and given authority to his servants and to everyone his work, gives the porter an order to keep watch.
ως ανθρωπος αποδημος αφεις την οικιαν αυτου και δους τοις δουλοις αυτου την εξουσιαν και εκαστω το εργον αυτου και τω θυρωρω ενετειλατο ινα γρηγορη
- 35 Se poutèt sa, pa kite dòmi pran nou, paske nou pa konnen ki lè mèt kay la va vini. Se ka aswè, nan mitan lannwit, lè kòk chante, osinon nan maten.
So you are to keep watch: because you are not certain when the master of the house is coming, in the evening, or in the middle of the night, or at the cock's cry, or in the morning;
γρηγορειτε ουν ουκ οιδατε γαρ ποτε ο κυριος της οικιας ερχεται οψε η μεσονυκτιου η αλεκτοροφωνιας η πρωι
- 36 Si l' rive yon lè nou pa t'ap tann li, piga li jwenn nou ap dòmi.
For fear that, coming suddenly, he sees you sleeping.
μη ελθων εξαιφνης ευρη υμας καθευδοντας
- 37 Sa m' di nou la a, mwen di l' pou tout moun: Pa kite dòmi pran nou.
And what I say to you, I say to all, Keep watch.
α δε υμιν λεγω πασιν λεγω γρηγορειτε
- 1 ¶ Nan de jou ankò yo tapral fete fèt Delivrans lan ansanm ak fèt Pen san ledven an. Chèf prèt yo ak dirèktè lalwa yo t'ap chache mwayen pou yo arete Jezi san pesonn pa konnen, pou fè touye li.
It was now two days before the feast of the Passover and the unleavened bread: and the chief priests and the scribes made designs how they might take him by deceit and put him to death:
ην δε το πασχα και τα αζυμα μετα δυο ημερας και εξητουν οι αρχιερεις και οι γραμματεις πως αυτον εν δολω κρατησαντες αποκτεινωσιν
- 2 Yonn t'ap di lòt: -Nou pa kapab arete l' pandan jou fèt yo, paske sa ka kreye dezòd nan pèp la.
But they said, Not while the feast is going on, for fear there may be trouble among the people.
ελεγον δε μη εν τη εορτη μηποτε θορυβος εσται του λαου
- 3 Jezi te Betani lakay Simon, nonm ki te gen maladi lalèp la. Pandan li te chita bò tab la, yon fanm vin antre. Li t'ap pote yon ti boutèy fèt an albat. Ti boutèy la te plen yon odè bon kalite ki fèt ak yon fèy yo rele n'a ki vann byen chè. Fanm lan kase kou boutèy la, epi li vide tout odè a sou tèt Jezi.
And while he was in Bethany in the house of Simon the leper, seated at table, there came a woman with a bottle of perfumed oil of great price; and when the bottle was broken she put the perfume on his head.
και οντος αυτου εν βηθανια εν τη οικια σιμωνος του λεπρου κατακειμενου αυτου ηλθεν γυνη εχουσα αλαβαστρον μυρου ναρδου πιστικης πολυτελους και συντριψασα το αλαβαστρον κατεχεεν αυτου κατα της κεφαλης
- 4 Nan moun ki te la yo, gen ladan yo ki pa t' kontan menm, yonn t'ap di lòt: -Pouki tout gaspiyay odè sa a?
But some of them were angry among themselves, saying, For what purpose has this oil been wasted?
ησαν δε τινες αγανακτουντες προς εαυτους και λεγοντες εις τι η απωλεια αυτη του μυρου γεγονεν
- 5 Yo ta kapab vann li twasan (300) goud pou pi ba pri, epi yo ta bay pòn lajan an. Yo t'ap kritike fanm lan byen fò.
We might have got more than three hundred pence for it, and given the money to the poor. And they said things against her among themselves.
ηδυνατο γαρ τουτο πραθηναι επανω τριακοσιων δηναριων και δοθηναι τοις πτωχοις και ενεβριμωντο αυτη
- 6 Men Jezi di yo: -Kite l' an repo. Pouki n'ap fè l' tout lapenn sa a? Se yon bèl bagay li fè la a pou mwen.
But Jesus said, Let her be; why are you troubling her? she has done a kind act to me.
ο δε ιησους ειπεν αφετε αυτην τι αυτη κοπους παρεχετε καλον εργον ειργασατο εις εμε
- 7 Pòn yo, n'ap toujou genyen yo avèk nou; chak fwa nou vle, nou ka fè byen pou yo. Men, mwen menm, nou p'ap genyen m' tout tan avèk nou.
The poor you have ever with you, and whenever you have the desire you may do them good: but me you have not for ever.
παντοτε γαρ τους πτωχους εχετε μεθ εαυτων και οταν θελητε δυνασθε αυτους ευ ποιησαι εμε δε ου παντοτε εχετε
- 8 Fanm lan fè sa l' te kapab. Depi davans li tou benyen kò m' pou lantèman mwen.
She has done what she was able: she has put oil on my body to make it ready for its last resting-place.
ο ειχεν αυτη εποησεν προελαβεν μυρσαι μου το σωμα εις τον ενταφιασμον
- 9 Sa m'ap di nou la a, se vre wi: Toupatou sou latè, kote y'a anonse bon nouvèl la, y'a rakonte sa fanm lan fè la a tou pou yo pa janm bliye li.
And truly I say to you, Wherever the good news goes out through all the earth, what this woman has done will be talked of in memory of her.
αμην λεγω υμιν οπου αν κηρυχθη το ευαγγελιον τουτο εις ολον τον κοσμον και ο εποησεν αυτη λαληθησεται εις μνημοσυνον αυτης

- 10 Lè sa a, Jida Iskariòt, yonn nan douz disip yo, leve, li al di chèf prèt yo li te pare pou l' te fè yo pran Jezi.
 And Judas Iscariot, who was one of the twelve, went away to the chief priests, so that he might give him up to them.
 και ο ιουδας ο ισκαριωτης εις των δωδεκα απηλθεν προς τους αρχιερεις ινα παραδω αυτον αυτοις
- 11 Yo te kontan tande sa Jida t'ap di yo, yo pwomèt pou yo ba l' lajan. Se konsa Jida t'ap chache yon bon okazyon pou l' te ba yo Jezi.
 And hearing what he said, they were glad, and gave him their word to make him a payment of money. And he took thought how he might best give him up to them.
 οι δε ακουσαντες εχαρησαν και επηγγειλαντο αυτω αργυριον δουναι και εξητει πως ευκαιρωσ αυτον παραδω
- 12 ¶ Premye jou fèt Pen san ledven an, jou yo te konn touye ti mouton pou manje Delivrans lan, disip yo di Jezi konsa: -Ki bò ou ta vle n' al pare Fèt Delivrans lan?
 And on the first day of unleavened bread, when the Passover lamb is put to death, his disciples said to him, Where are we to go and make ready for you to take the Passover meal?
 και τη πρωτη ημερα των αζυμων οτε το πασχα εθουν λεγουσιν αυτω οι μαθηται αυτου που θελεις απελθοντες ετοιμασωμεν ινα φαγησ το πασχα
- 13 Lè sa a, Jezi rele de nan disip li yo, li di yo: -Ale lavil la; n'a kontre yon moun k'ap pote yon krich dlo: swiv li.
 And he sent two of his disciples, and said to them, Go into the town, and there will come to you a man with a vessel of water: go after him;
 και αποσπελλει δυο των μαθητων αυτου και λεγει αυτοις υπαγετε εις την πολιν και απαντησει υμιν ανθρωπος κεραμιον υδατος βασταζων ακολουθησατε αυτω
- 14 Kote la antre a, antre dèyè li. n'a di mèt kay la: Mèt la voye mande ou kote pyès kay pou l' manje manje Delivrans lan avèk disip li yo.
 And wherever he goes in, say to the owner of the house, The Master says, Where is my guest-room, where I may take the Passover with my disciples?
 και οπου εαν εισελθη ειπατε τω οικοδοεσποτη οτι ο διδασκαλος λεγει που εστιν το καταλυμα οπου το πασχα μετα των μαθητων μου φαγω
- 15 La moutre nou yon gwo chanm, tou pare tou meble, anwo kay la. Se la n'a pare manje Delivrans lan pou nou tout.
 And he will take you up himself to a great room with a table and seats: there make ready for us.
 και αυτος υμιν δειξει ανογειον μεγα εστρωμενον ετοιμον εκει ετοιμασατε ημιν
- 16 Disip yo pati, yo rive lavil la; yo jwenn tout bagay jan l' te di yo a. Epi yo pare manje Delivrans lan.
 And the disciples went out and came into the town, and saw that it was as he had said: and they made ready the Passover.
 και εξηλθον οι μαθηται αυτου και ηλθον εις την πολιν και ευρον καθως ειπεν αυτοις και ητοιμασαν το πασχα
- 17 Lè solèy fin kouche, Jezi vin rive avèk douz disip yo.
 And when it was evening he came with the twelve.
 και οφιας γενομενης ερχεται μετα των δωδεκα
- 18 Antan yo te chita bò tab la ap manje, Jezi di konsa: -Sa m'ap di nou la a, se vre wi: yonn nan nou k'ap manje avèk mwen la a pral trayi mwen.
 And while they were seated taking food, Jesus said, Truly I say to you, One of you will be false to me, one who is taking food with me.
 και ανακειμενων αυτων και εσθιοντων ειπεν ο ιησους αμην λεγω υμιν οτι εις εξ υμων παραδωσει με ο εσθιον μετ εμου
- 19 Lè sa a, kè disip yo kase; yonn apre lòt yo pran mande li: -Eske se mwen menm?
 They were sad, and said to him one by one, Is it I?
 οι δε ηρξαντο λυπεισθαι και λεγειν αυτω εις καθ εις μητι εγω και αλλος μητι εγω
- 20 Li reponn yo: -Se yonn nan nou douz la k'ap tranpe pen ansanm avè m' nan plat la.
 And he said to them, It is one of the twelve, one who is putting his bread with me into the same plate.
 ο δε αποκριθεις ειπεν αυτοις εις εκ των δωδεκα ο εμβαπτομενος μετ εμου εις το τρυβλιον
- 21 Moun Bondye voye nan lachè a pral mouri, jan sa te ekri sou li a. Men, malè pou moun k'ap trayi l' la. Li ta pi bon pou moun sa a si li pa t' janm fèt.
 The Son of man goes, even as the Writings say of him: but cursed is that man through whom the Son of man is given up! It would have been well for that man if he had never been given birth.
 ο μεν υιος του ανθρωπου υπαγει καθως γεγραπται περι αυτου ουαι δε τω ανθρωπω εκεινω δι ου ο υιος του ανθρωπου παραδιδοται καλον ην αυτω ει ουκ εγεννηθη ο ανθρωπος εκεινος
- 22 Antan yo t'ap manje, Jezi pranpen, li di Bondye mèsi, li kase l'; li bay disip li yo, li di yo konsa: -Men, pran. Sa se kò mwen.
 And while they were taking food, he took bread, and after blessing it, he gave the broken bread to them, and said, Take it: this is my body.
 και εσθιοντων αυτων λαβων ο ιησους αρτον ευλογησας εκλασεν και εδωκεν αυτοις και ειπεν λαβετε φαγετε τουτο εστιν το σωμα μου
- 23 Apre sa, li pran yon gode diven tou, li di Bondye mèsi, li pase l' ba yo, yo tout bwè ladan li.
 And he took a cup, and when he had given praise, he gave it to them: and they all had a drink from it.
 και λαβων το ποτηριον ευχαριστησας εδωκεν αυτοις και επιον εξ αυτου παντες

- 24 Epi Jezi di yo: -Sa se san mwen, san ki siyen kontra Bondye ap fè ak nou an, san ki koule pou anpil moun.
And he said to them, This is my blood of the testament, which is given for men.
και ειπεν αυτοις τουτο εστιν το αιμα μου το της καινης διαθηκης το περι πολλων εκχυνομενον
- 25 Sa m'ap di nou la a, se vre wi: mwen p'ap janm bwè diven ankò, jouk jou m'a bwè yon diven nèf nan peyi kote Bondye Wa a.
Truly I say to you, I will take no more of the fruit of the vine till the day when I take it new in the kingdom of God.
αμην λεγω υμιν οτι ουκετι ου μη πιω εκ του γεννηματος της αμπελου εως της ημερας εκεινης οταν αυτο πινω καινον εν τη βασιλεια του θεου
- 26 Apre yo fin chante chante fèt la, yo soti, y' ale mòn Oliv.
And after a song of praise to God they went out to the Mountain of Olives.
και υμνησαντες εξηλθον εις το ορος των ελαιων
- 27 Jezi di disip li yo: -Nou tout, nou pral kouri kite m' pou kont mwen; paske men sak te ekri: M'ap frape gadò mouton yo, epi tout mouton yo pral gaye nan bwa.
And Jesus said to them, You will all be turned away from me: for it is in the Writings, I will put the keeper of the sheep to death, and the sheep will be put to flight.
και λεγει αυτοις ο ιησους οτι παντες σκανδαλισθησεσθε εν εμοι εν τη νυκτι ταυτη οτι γεγραπται παταξω τον ποιμενα και διασκορπισθησεται τα προβατα
- 28 Men apre, lè m'a leve soti vivan nan lanmò, mwen pral tann nou nan peyi Galile.
But after I have come back from the dead, I will go before you into Galilee.
αλλα μετα το εγερθηναι με προαξω υμας εις την γαλιλαιαν
- 29 Pyè di li: -Menm si tout moun ta kouri kite ou, mwen menm mwen p'ap janm fè sa.
But Peter said to him, Though the others may be turned away from you, I will not.
ο δε πετρος εφη αυτω και ει παντες σκανδαλισθησονται αλλ ουκ εγω
- 30 Jezi reponn li: -Sa m'ap di ou la a, se vre wi: Jòdi a menm, pandan lannwit sa a, anvan kòk chante de fwa, wa gen tan di twa fwa ou pa janm konnen mwen.
And Jesus said to him, Truly, I say to you that you, today, even this night, before the cock's second cry, will say three times that you have no knowledge of me.
και λεγει αυτω ο ιησους αμην λεγω σοι οτι σημερον εν τη νυκτι ταυτη πριν η δις αλεκτορα φωνησαι τρις απαρνηση με
- 31 Men, Pyè te kenbe la, li t'ap di: -Menm si m' ta dwe mouri avè ou, mwen p'ap janm di sa. Tout lòt disip yo t'ap di menm bagay la tou.
But he said with passion, If I have to be put to death with you, I will not be false to you. And they all said the same.
ο δε εκ περισσου ελεγεν μαλλον εαν με δεη συναποθανειν σοι ου μη σε απαρνησομαι ωσαυτως δε και παντες ελεγον
- 32 ¶ Apre sa, yo rive yon kote yo rele Jetsemane. Jezi di disip li yo: -Chita la, mwen pral lapriyè pi devan.
And they came to a place which was named Gethsemane: and he said to his disciples, Be seated here while I say a prayer.
και ερχονται εις χωριον ου το ονομα γεθσημανη και λεγει τοις μαθηταις αυτου καθισατε ωδε εως προσευξωμαι
- 33 Li pran Pyè, Jak ak Jan avè li. Lamenm, li santi yon frison nan rèl do l' ak yon kè sere ki pran li.
And he took with him Peter and James and John, and grief and great trouble came on him.
και παραλαμβανει τον πετρον και τον ιακωβον και ιωαννην μεθ εαυτου και ηρξατο εκθαμβεισθαι και αδημονειν
- 34 Li di yo: -Mwen gen lapenn anpil. Mwen santi se mouri mwen vle mouri. Rete la a, pa kite dòmi pran nou.
And he said to them, My soul is very sad, even to death: be here a little time, and keep watch.
και λεγει αυτοις περιλυπος εστιν η ψυχη μου εως θανατου μεινατε ωδε και γρηγορειτε
- 35 Li ale yon ti kras pi lwen, li lage kò l' fas atè, li lapriyè; li mande si se te posib pou l' pa ta bezwen soufri tout soufri sa a.
And he went forward a little, and falling down on the earth, made request that, if possible, the hour might go from him.
και προελθων μικρον επεσεν επι της γης και προσηγαχετο ινα ει δυνατον εστιν παρελθι απ αυτου η ωρα
- 36 Li t'ap di: -O! Papa mwen, nanpwen anyen ou pa kapab fè. Tanpri souple, wete gode soufrans sa a devan je mwen. Men, fè sa ou menm ou vle a. Pa fè sa mwen menm mwen ta vle a.
And he said, Abba, Father, all things are possible to you; take away this cup from me: but even so let not my pleasure, but yours be done.
και ελεγεν αββα ο πατηρ παντα δυνατα σοι παρενεγκε το ποτηριον απ εμου τουτο αλλ ου τι εγω θελω αλλα τι συ
- 37 Li tounen bò kot disip li yo, li jwenn yo tou twa ap dòmi. Li di Pyè konsa: -Simon! W'ap dòmi? Ou pa t' kapab rete je klè menm yon ti moman?
And he came, and saw them sleeping, and said to Peter, Simon, are you sleeping? were you not able to keep watch one hour?
και ερχεται και ευρισκει αυτους καθευδοντας και λεγει τω πετρω σιμων καθευδεις ουκ ισχυσας μιαν ωραν γρηγορησαι

- 38 Pa dòmi, tande! Lapriyè fò pou nou pa tonbe anba tantasyon. Lespri nou byen dispoze, men se kò nou ki fèb.
Keep watch with prayer, so that you may not be put to the test; the spirit truly is ready, but the flesh is feeble.
γρηγορείτε και προσευχεσθε ινα μη εισελθητε εις πειρασμον το μεν πνευμα προθυμον η δε σαρξ ασθενης
- 39 Li kite yo ankò, li al fè menm lapriyè a.
And again he went away, and said a prayer, using the same words.
και παλιν απελθων προσηυξατο τον αυτον λογον ειπων
- 40 Apre sa, li retounen. Li jwenn yo ap dòmi ankò paske yo pa t' kapab kenbe je yo louvri. Yo pa t' konn sa pou yo te reponn li.
And again he came and saw them sleeping, because their eyes were very tired; and they had nothing to say in answer.
και υποστρεψας ευρεν αυτους παλιν καθευδοντας ησαν γαρ οι οφθαλμοι αυτων βεβαρημενοι και ουκ ηδεισαν τι αυτω αποκριθωσιν
- 41 Lè l' tounen twazyèm fwa a, li di yo: -N'ap dòmi toujou? N'ap poze kò nou toujou? Sa ase koulye a. Lè a rive; men yo pral lage Moun Bondye voye nan lachè a nan men mechan yo.
And he came the third time, and said to them, Go on sleeping now and take your rest: it is enough; the hour has come; see, the Son of man is given up into the hands of evil men.
και ερχεται το τριτον και λεγει αυτοις καθευδετε το λοιπον και αναπαυεσθε απεχει ηλθεν η ωρα ιδου παραδιδοται ο υιος του ανθρωπου εις τας χειρας των αμαρτωλων
- 42 Leve non. Ann ale. Men moun k'ap trayi m' lan ap vini.
Get up, let us be going; see, he who gives me up is near.
εγειρεσθε αγωμεν ιδου ο παραδιδους με ηγγικεν
- 43 ¶ Jezi t'ap pale toujou lè Jida, yonn nan douz disip yo, vin rive. Li te gen yon bann moun ki te gen nepe ak baton nan men yo avèk li: se chèf prèt yo ak dirèktè lalwa yo ki te voye yo avèk li.
And straight away, while he was still talking, Judas, one of the twelve, came, and with him a great band with swords and sticks, from the chief priests and the scribes and those in authority.
και ευθεως ετι αυτου λαουοντος παραγινεται ιουδας εις ων των δωδεκα και μετ αυτου οχλος πολυς μετα μαχαιρων και ξυλων παρα των αρχιερων και των γραμματεων και των πρεσβυτερων
- 44 Jida, nonm ki t'ap trayi Jezi a, te gen dizon ak yo pou l' ba yo yon siyal. Li te di yo: -Moun n'a wè m' bo a se li menm n'ap chache a. Mete men sou li, mennen li ale, pa kite l' chape.
Now he who had been false to him had given them a sign, saying, The one to whom I give a kiss, that is he; take him, and get him away safely.
δεδωκει δε ο παραδιδους αυτον συσημιον αυτοις λεγων ον αν φιλησω αυτος εστιν κρατησατε αυτον και απαγαγετε ασφαλως
- 45 Rive Jida rive, li pwoche bò kot Jezi, li di li: -Mèt! Epi li bo li.
And when he had come, he went straight to him and said, Master; and gave him a kiss.
και ελθων ευθεως προσελθων αυτω λεγει ραββι ραββι και κατεφιλησεν αυτον
- 46 Menm lè a, moun yo mete men sou Jezi, yo arete li.
And they put their hands on him, and took him.
οι δε επεβαλον επ αυτον τας χειρας αυτων και εκρατησαν αυτον
- 47 Yonn nan disip yo rale nepe l', li frape domestik granprèt la; li koupe yon zòrèy li.
But a certain one of those who were near took out his sword, and gave the servant of the high priest a blow, cutting off his ear.
εις δε τις των παρεστηκοτων σπασαμενος την μαχαιραν επαισεν τον δουλον του αρχιερωσ και αφειλεν αυτου το ωτιον
- 48 Jezi pran lapawòl, li di yo: -Nou vin dèyè m' ak nepe, ak baton, tankou si m' te yon ansasen.
And Jesus said to them, Have you come out as against a thief, with swords and sticks to take me?
και αποκριθεις ο ιησους ειπεν αυτοις ως επι ληστην εξηλθετε μετα μαχαιρων και ξυλων συλλαβειν με
- 49 Men, toulèjou mwen te la nan mitan nou, mwen t'ap pale nan tanp lan; lè sa a nou pa t' janm arete mwen. Men, tou sa pase konsa pou sa ki ekri a ka rive vre.
I was with you every day in the Temple teaching, and you did not take me; but this is done so that the Writings may come true.
καθ ημεραν ημην προς υμας εν τω ιερω διδασκων και ουκ εκρατησατε με αλλ ινα πληρωθωσιν αι γραφαι
- 50 Lè sa a tout disip yo kite l', yo pran kouri.
And they all went away from him in fear.
και αφεντες αυτον παντες εφυγον
- 51 Te gen yon jenn gason ki t'ap swiv Jezi; li te gen yon dra ase sou li. Yo mete men sou msye.
And a certain young man went after him, with only a linen cloth about his body; and they put their hands on him;
και εις τις νεανισκος ηκολουθει αυτω περιβεβλημενος σινδωνα επι γυμνου και κρατουσιν αυτον οι νεανισκοι

- 52 Men, li lage dra a, li chape nan men yo toutouni.
But he got away unclothed, without the linen cloth.
ο δε καταλιπων την σινδωνα γυμνος εφυγεν απ αυτων
- 53 ¶ Yo mennen Jezi kay granprèt la. Se la tout chèf prèt yo, chèf fanmi yo ak dirèktè lalwa yo te reyini.
And they took Jesus away to the high priest; and there came together with him all the chief priests and those in authority and the scribes.
και απηγαγον τον ιησουν προς τον αρχιερα και συνερχονται αυτο παντες οι αρχιερεις και οι πρεσβυτεροι και οι γραμματαις
- 54 Pyè t'ap swiv Jezi yon ti jan lwen lwen. Li antre jouk nan fon lakou kay granprèt la. Li te chita avèk gad yo bò dife a, li t'ap chofe kò li.
And Peter had come after him at a distance, even into the house of the high priest; and he was seated with the captains, warming himself in the light of the fire.
και ο πετρος απο μακροθεν ηκολουθησεν αυτω εως εσω εις την αυλην του αρχιερεως και ην συγκαθημενος μετα των υπηρετων και θερμαινομενος προς το φως
- 55 Chèf prèt yo ak tout manm Gran Konsèy jwif yo t'ap chache yon manti pou yo te fè sou Jezi pou yo te kondannen l' amò, men yo pa t' kapab jwenn anyen menm.
Now the chief priests and all the Sanhedrin were looking for witness against Jesus so that they might put him to death; and they were unable to get any.
οι δε αρχιερεις και ολον το συνεδριον εξητουν κατα του ιησου μαρτυριαν εις το θανατωσαι αυτον και ουχ ευρισκον
- 56 Anpil moun te vin fè manti sou li. Men, pawòl yo pa t' dakò.
For a number gave false witness against him and their witness was not in agreement.
πολλοι γαρ εψευδομαρτυρουν κατ αυτου και ισαι αι μαρτυρια ουκ ησαν
- 57 Lè sa a, kèk moun leve kanpe, yo fè manti sa a sou li:
Then some got up and gave false witness against him, saying,
και τινες ανασταντες εψευδομαρτυρουν κατ αυτου λεγοντες
- 58 -Nou te tande l' di: m'a kraze tanp moun te fè a, epi nan twa jou m'a bati yon lòt tanp moun pa ka fè.
He said in our hearing, I will put an end to this Temple which is made with hands, and in three days I will make another without hands.
οτι ημεις ηκουσαμεν αυτου λεγοντος οτι εγω καταλυσω τον ναον τουτον τον χειροποιητον και δια τριων ημερων αλλον αχειροποιητον οικοδομησω
- 59 Menm sou pwèn sa a yo pa t' dakò.
And even so their witness was not in agreement.
και ουδε ουτως ιση ην η μαρτυρια αυτων
- 60 Lè sa a, granprèt la leve nan mitan asanble a, li poze Jezi keksyon, li di l' konsa: -Ou pa reponn anyen? Kisa mesye yo ap di sou ou konsa?
And the high priest got up in the middle of them, and said to Jesus, Do you say nothing in answer? what is it which these say against you?
και αναστας ο αρχιερευς εις το μεσον επηρωτησεν τον ιησουν λεγων ουκ αποκρινη ουδεν τι ουτοι σου καταμαρτυρουσιν
- 61 Jezi pa louvri bouch li, li pa reponn anyen. Granprèt la keksyonnen li ankò, li mande l': -Eske se ou ki Kris la, Pitit Bondye ki merite lwanj la?
But he kept quiet and said nothing. Again the high priest questioning him said, Are you the Christ, the son of the Holy One?
ο δε εσιωπα και ουδεν απεκρινατο παλιν ο αρχιερευς επηρωτα αυτον και λεγει αυτω συ ει ο χριστος ο υιος του ευλογητου
- 62 Jezi reponn li: -Wi, se mwen menm. Nou gen pou nou wè m', mwen menm, Moun Bondye voye nan lachè a, chita sou bò dwat Bondye ki gen pouvwa a, n'a wè m' tou ap vini anwo nwaj yo nan syèl la.
And Jesus said, I am: and you will see the Son of man seated at the right hand of power, and coming with the clouds of heaven.
ο δε ιησους ειπεν εγω ειμι και οψεσθε τον υιον του ανθρωπου καθημενον εκ δεξιων της δυναμεως και ερχομενον μετα των νεφελων του ουρανου
- 63 Lè sa a, granprèt la chire rad ki te sou li a, li di: -Sa nou bezwen temwen ankò fè?
And the high priest, violently parting his robes, said, What more need have we of witnesses?
ο δε αρχιερευς διαρρηξας τους χιτωνας αυτου λεγει τι ετι χρειαν εχομεν μαρτυρων
- 64 Nou sot tande jan l' pale mal sou Bondye. Sa nou di nan sa? Yo tout deklare Jezi koupab, yo di li merite lanmò.
His words against God have come to your ears: what is your opinion? And they all said it was right for him to be put to death.
ηκουσατε της βλασφημιας τι υμιν φαινεται οι δε παντες κατεκριναν αυτον ειναι ενοχον θανατου
- 65 Kèk ladan yo tonbe krache sou li, yo bouche je l', yo pran ba l' koutpwen. Lèfini yo di li: -Si ou konnen di nou ki moun k'ap fè ou sa? Menm gad yo pran bay Jezi soufflèt.
And some put shame on him and, covering his face, gave him blows and said to him, Now say what is to come: and the captains took him and gave him blows with their hands.
και ηρξαντο τινες εμπτυειν αυτω και περικαλυπτειν το προσωπον αυτου και κολαφιζειν αυτον και λεγειν αυτω προφητευσον και οι υπηρεται ραπισμασιν αυτον εβαλλον

- 66 ¶ Antan Pyè te anba nan lakou a, yonn nan sèvant granprèt la vin rive.
And while Peter was down in the open square of the building, one of the servant-girls of the high priest came;
και οντος του πετρου εν τη αυλη κατω ερχεται μια των παιδισκων του αρχιερεως
- 67 Li wè Pyè ap chofe, li gade l' byen. Li di l' konsa: -Ou menm tou, ou te avèk Jezi, moun Nazarèt la?
And seeing Peter warming himself by the fire, she gave him a look, and said, You were with this Nazarene, even Jesus.
και ιδουσα τον πετρον θερμαινομενον εμβλεψασα αυτω λεγει και συ μετα του ναζαρηνου ιησου ησθα
- 68 Pyè reponn: -Mwen pa konnen. Mwen pa konprann sa ou vle di la a. Epi Pyè soti pou li al nan pyès devan kay la. Menm lè a, yon kòk chante.
But he said, I have no knowledge of him, or of what you are saying: and he went out into the doorway; and there came the cry of a cock.
ο δε ηρνησατο λεγων ουκ οίδα ουδε επισταμαι τι συ λεγεις και εξηλθεν εξω εις το προαυλιον και αλεκτωρ εφωνησεν
- 69 Menm sèvant lan wè l' ankò. Li pran di moun ki te la yo: -Nonm sa a fè pati moun sa yo wi.
And the girl saw him, and said again to those who were near, This is one of them.
και η παιδισκη ιδουσα αυτον παλιν ηρξατο λεγειν τοις παρεστηκοσιν οτι ουτος εξ αυτων εστιν
- 70 Men Pyè demanti l' ankò. Yon kadè apre, moun ki te la yo di Pyè ankò: -Se vre, monchè. Ou fè pati moun sa yo, ou se moun Galile.
But again he said it was not so. And after a little time, again those who were near said to Peter, Truly you are one of them; for you are a Galilaean.
ο δε παλιν ηρνειτο και μετα μικρον παλιν οι παρεστωτες ελεγον τω πετρω αληθως εξ αυτων ει και γαρ γαλιλαιος ει και η λαλια σου ομοιαζει
- 71 Lè sa a, Pyè kòmanse di: -Mwen mande Bondye nenpòt bagay rive m' si m' manti: mwen pa konnen nonm n'ap pale la a.
But, with curses and oaths, he said, I have no knowledge of the man about whom you are talking.
ο δε ηρξατο αναθεματιζειν και ομνυειν οτι ουκ οίδα τον ανθρωπον τουτον ον λεγετε
- 72 Menm lè a, kòk la chante yon dezyèm fwa. Lè sa a Pyè vin chonje pawòl Jezi te di l' la: anvan kòk chante de fwa, w'a gen tan di twa fwa ou pa janm konnen mwen. Epi li tonbe kriye.
And in the same minute, the cock gave a second cry. And it came to Peter's mind how Jesus had said to him, Before the cock's second cry, you will say three times that you have no knowledge of me.
And at this thought he was overcome with weeping.
και εκ δευτερου αλεκτωρ εφωνησεν και ανεμνησθη ο πετρος του ρηματος ου ειπεν αυτω ο ιησους οτι πριν αλεκτορα φωνησαι δις απαρνηση με τρις και επιβαλων εκλαιεν
- 1 ¶ Nan granmaten, chèf prèt yo fè yon reyinyon avèk chèf fanmi yo, dirèktè lalwa yo ansanm ak tout manm Gran Konsèy jwif yo pou pran yon desizyon. Apre yo fin mare Jezi, yo mennen l' ale; yo renmèt li bay Pilat.
And the first thing in the morning the chief priests, with those in authority and the scribes and all the Sanhedrin, had a meeting, and put cords round Jesus, and took him away, and gave him up to Pilate.
και ευθεως επι το πρωι συμβουλιον ποιησαντες οι αρχιερεις μετα των πρεσβυτερων και γραμματεων και ολον το συνεδριον δησαντες τον ιησουν απηνεγκαν και παρεδωκαν τω πιλατω
- 2 Pilat menm mande li: -Eske ou se wa jwif yo? Jezi reponn li: -Se ou ki di li.
And Pilate put a question to him, Are you the King of the Jews? And he, answering, said to him, You say so.
και επηρωτησεν αυτον ο πιλατος συ ει ο βασιλευς των ιουδαιων ο δε αποκριθεις ειπεν αυτω συ λεγεις
- 3 Chèf prèt yo te depoze anpil plent sou do li.
And the chief priests said a number of things against him.
και κατηγορουν αυτου οι αρχιερεις πολλα
- 4 Pilat mande l' ankò: -Ou pa reponn anyen? Tande tout plent yo depoze sou do ou.
And Pilate again put a question, Do you say nothing in answer? see how much evil they say you have done.
ο δε πιλατος παλιν επηρωτησεν αυτον λεγων ουκ αποκρινη ουδεν ιδε ποσα σου καταμαρτυρουσιν
- 5 Men Jezi pa reponn anyen toujou. Sa te fè Pilat sezi anpil.
But Jesus gave no more answers, so that Pilate was full of wonder.
ο δε ιησους ουκετι ουδεν απεκριθη ωστε θαυμαζειν τον πιλατον
- 6 Pou chak fèt Delivrans Pilat te konn lage yon prizonnye. Se pèp la ki te konn chwazi kilès.
Now at the feast every year he let one prisoner go free at their request.
κατα δε εορτην απελευεν αυτοις ενα δεσμιον ονπερ ητουντο

- 7 Te gen yon nonm yo rele Barabas; li te nan prizon ansanm ak kèk lòt ki t'ap konplote avèk li. Yo te nan prizon poutèt yon nonm yo te touye yon jou yo te pran lezam kont gouvènman an.
And there was one named Barabbas, in prison with those who had gone against the government and in the fight had taken life.
ην δε ο λεγομενος βαραββας μετα των συστασιαστων δεδεμενος οιτινες εν τη στασει φονον πεποιηκεισαν
- 8 Foul moun yo moute lakay Pilat; yo pran mande Pilat pou l' lage yon prizonye ba yo jan li te toujou fè a.
And the people went up, requesting him to do as he had done for them in other years.
και αναβοησας ο οχλος ηρξατο αιτεισθαι καθως αι εποιει αυτοις
- 9 Li reponn yo: -Eske nou vle mwen lage wa jwif la ban nou?
And Pilate said in answer to them, Is it your desire that I let the King of the Jews go free?
ο δε πιλατος απεκριθη αυτοις λεγων θελετε απολυσω υμιν τον βασιλευ των ιουδαιων
- 10 Paske li te byen konnen se jalouzi ki te pouse chèf prèt yo mennen Jezi ba li.
For he saw that the chief priests had given him up through envy.
εγνωσκεν γαρ οτι δια φθονον παραδεωκεισαν αυτον οι αρχιερεις
- 11 Men, chèf prèt yo pran tèt pèp la pou yo mande Pilat pou l' lage Barabas pito.
But the people were moved by the chief priests to make him let Barabbas go free.
οι δε αρχιερεις ανεισεσαν τον οχλον ινα μαλλον τον βαραββαν απολυση αυτοις
- 12 Pilat pran lapawòl ankò, li di yo: -Enben, kisa nou vle m' fè avèk nonm yo rele wa jwif la?
And Pilate again said in answer to them, What then am I to do to him to whom you give the name of the King of the Jews?
ο δε πιλατος αποκριθεις παλιν ειπεν αυτοις τι ουν θελετε ποιησω ον λεγετε βασιλευ των ιουδαιων
- 13 Yo rele byen fò: -Kloure l' sou yon kwa!
And they said again loudly, To the cross with him!
οι δε παλιν εκραξαν σταυρωσον αυτον
- 14 Pilat di yo: -Men, ki move zak li fè konsa? Yo rele pi fò toujou: -Kloure l' sou yon kwa!
And Pilate said to them, Why, what evil has he done? But their cry was the louder, To the cross!
ο δε πιλατος ελεγεν αυτοις τι γαρ κακον εποιησεν οι δε περισσοτερω εκραξαν σταυρωσον αυτον
- 15 ¶ Pilat te vle fè pèp la plezi: li lage Barabas ba yo. Apre li fin fè yo bat Jezi byen bat, li renmèt li bay sòlda yo pou y' al kloure l' sou yon kwa.
And Pilate, desiring to do what was pleasing to the people, let Barabbas go free, and gave up Jesus, when he had been whipped, to be put to death on the cross.
ο δε πιλατος βουλομενος τω οχλω το ικανον ποιησαι απελυσεν αυτοις τον βαραββαν και παρεδωκεν τον ιησουν φραγελλωσας ινα σταυρωθη
- 16 Sòlda yo mennen Jezi anndan bèl lakou a (sa vle di, nan kay kòmandan an). Yo rele tout rejiman sòlda yo vini.
And the men of the army took him away into the square in front of the building which is the Praetorium, and they got together all the band.
οι δε στρατιωται απηγαγον αυτον εσω της αυλης ο εστιν πραιτωριον και συγκαλουσιν ολην την σπειραν
- 17 Yo mete yon gwo rad koulè wouj violèt sou Jezi; yo trese yon kouwòn pikan, yo mete l' nan tèt li.
And they put a purple robe on him, and twisting a crown of thorns, they put it on him;
και ενδουσιν αυτον πορφυραν και περιτιθειασιν αυτω πλεξαντες ακανθινον στεφανον
- 18 Epi yo pran salwe l' konsa: -Bonjou, wa jwif yo!
And, as if honouring him, they said, Long life to the King of the Jews!
και ηρξαντο ασπαζεσθαι αυτον χαιρε βασιλευ των ιουδαιων
- 19 Yo ba l' kou nan tèt avèk yon baton wozo; yo krache sou li, yo mete ajenou, yo bese tèt yo devan li.
And they gave him blows on the head with a stick and put shame on him and, going down on their knees, gave him worship.
και ετυπον αυτου την κεφαλην καλαμω και ενεπτουν αυτω και τιθεντες τα γονατα προσεκυουν αυτω
- 20 Apre yo fin pase l' nan betiz kont kò yo, yo wete gwo rad la; yo mete rad pa l' sou li ankò; epi yo mennen l' ale pou yo kloure l' sou yon kwa.
And when they had made sport of him, they took the purple robe off him and put his clothing on him. And they took him out to put him to death on the cross.
και οτε ενεπαιξαν αυτω εξεδυσαν αυτον την πορφυραν και ενεδυσαν αυτον τα ιματια τα ιδια και εξαγουσιν αυτον ινα σταυρωσωσιν αυτον

- 21 Te gen yon nonm yo rele Simon, moun peyi Sirèn, papa Aleksann ak Rifis. Antan Simon sa a t'ap soti nan jaden, li pase bò la, epi sòlda yo fòse msye pote kwa Jezi a.
And they made one, Simon of Cyrene, the father of Alexander and Rufus, who was going by, coming from the country, go with them, so that he might take his cross.
και αγγαρευουσιν παραγοντα τινα σιμωνα κυρηναιον ερχομενον απ αγρου τον πατερα αλεξανδρου και ρουφου ινα αρη τον σταυρον αυτου
- 22 ¶ Yo mennen Jezi yon kote yo rele Gòlgota (ki vle di: Plas zo bwa tèt la).
And they took him to the place named Golgotha, which is, Dead Man's Head.
και φερουσιν αυτον επι γολγοθα τοπον ο εστιν μεθερμηνευομενον κρανιου τοπος
- 23 Yo te vle ba li diven melanje ak yon siwo fèt ak lami pou l' te bwè. Men, li pa pran li.
And they gave him wine mixed with myrrh; but he did not take it.
και εδιδουν αυτω πιειν εσμυρνισμενον οινον ο δε ουκ ελαβεν
- 24 Apre yo fin kloure l' sou kwa a, yo separe rad li yo ant yo: yo tire osò pou konnen sa ki t'ap soti pou yo chak.
And he was nailed to the cross; and they made a division of his clothing among them, putting to the decision of chance what everyone was to take.
και σταυρωσαντες αυτον διμεριζον τα ιματια αυτου βαλλοντες κληρον επ αυτα τις τι αρη
- 25 Li te nevè nan maten lè yo te kloure l' sou kwa a.
And it was the third hour when they put him on the cross.
ην δε ωρα τριτη και εσταυρωσαν αυτον
- 26 Yo te bay kòz ki fè yo te kondannen l' lan sou yon ti pankat ki te ekri: Wa jwif yo!
And the statement of his crime was put in writing on the cross, THE KING OF THE JEWS.
και ην η επιγραφη της αιτιας αυτου επιγεγραμμενη ο βασιλευς των ιουδαιων
- 27 Yo te kloure de ansasen sou de lòt kwa, anmenmtan avèk Jezi, yonn sou chak bò.
And they put two thieves on crosses with him, one on his right side, and one on his left.
και συν αυτω σταυρουσιν δυο ληστας ενα εκ δεξιων και ενα εξ ευωνυμων αυτου
- 28 Se konsa pawòl ki te ekri a vin rive vre: Yo mete l' ansanm ak mechan yo.
[]
και επληρωθη η γραφη η λεγουσα και μετα ανομων ελογισθη
- 29 Moun ki t'ap pase bò la t'ap plede joure l'; yo t'ap fè siy sou li, yo t'ap di: -Ey! Ou menm ki te vle kraze tanp lan pou ou rebati l' nan twa jou,
And those who went by made sport of him, shaking their heads, and saying, Ha! you who give the Temple to destruction, and put it up again in three days,
και οι παραπορευομενοι εβλασφημουσιν αυτον κινουντες τας κεφαλας αυτων και λεγοντες οσα ο καταλυν τον ναον και εν τρισιν ημεραις οικοδομων
- 30 sove tèt ou non, desann sou kwa a.
Keep yourself from death, and come down from the cross.
σωσον σεαυτον και καταβα απο του σταυρου
- 31 Konsa tou, chèf prèt yo ak dirèktè lalwa yo t'ap pase l' nan rizib. Yonn t'ap di lòt: -Gade! Li sove lòt moun, li pa ka sove tèt pa li!
In the same way the chief priests, laughing at him among themselves with the scribes, said, A saviour of others, he has no salvation for himself.
ομοιος δε και οι αρχιερεις εμπαιζοντες προς αλληλους μετα των γραμματων ελεγον αλλους εσωσεν εαυτον ου δυναται σωσαι
- 32 Se pou Kris la, wa pèp Izrayèl la, desann sou kwa a koulye a. Konsa n'a wè epi n'a kwè. Ata mesye ki te kloure sou lòt kwa yo t'ap joure l' tou.
Let the Christ, the King of Israel, come down now from the cross, so that we may see and have belief. And those who were put on crosses with him said evil things against him.
ο χριστος ο βασιλευς του ισραηλ καταβατω νυν απο του σταυρου ινα ιδωμεν και πιστευσωμεν και οι συνεσταυρωμενοι αυτω ωνειδιζον αυτον
- 33 ¶ Vè midi konsa, vin gen yon fènwa sou tout peyi a, jouk twazè nan apremidi.
And when the sixth hour had come, it was dark over all the land till the ninth hour.
γενομενης δε ωρας εκτης σκοτος εγενετο εφ ολην την γην εως ωρας εννατης
- 34 Vè twazè, Jezi rele byen fò: -Eloyi, Eloyi, lema sabaktani? (ki vle di: Bondye, Bondye, poukisa ou lage m' konsa?)
And at the ninth hour, Jesus said in a loud voice, Eloi, Eloi, lama sabachthani? which is, My God, my God, why are you turned away from me?
και τη ωρα τη εννατη εβησεν ο ιησους φωνη μεγαλη λεγων ελοι ελοι λαμμα σαβαχθاني ο εστιν μεθερμηνευομενον ο θεος μου ο θεος μου εις τι με εγκατελιπες

- 35 Nan moun ki te la yo genyen ki te tande l' pale. Yo di: -Koute. Men l'ap rele Eli.
 And some of those who were near, hearing it, said, See, he is crying to Elijah.
 και τινες των παρεστηκτων ακουσαντες ελεγον ιδου ηλιαν φωνει
- 36 Yonn nan yo kouri, li al tranpe yon eponj nan venèg, li mete l' nan pwent yon gòl wozo, li lonje l' bò bouch Jezi ba l' bwè. Epi li di: -Rete! Ann wè si Eli va vin desann li sou kwa a!
 And one of them went quickly and, getting a sponge full of bitter wine, put it on a rod, and gave it to him for drink, saying, Let be; let us see if Elijah will come to take him down.
 δραμων δε εις και γεμισας σπογγον οξους περιθεις τε καλαμω εποτιζεν αυτον λεγων αφετε ιδωμεν ει ερχεται ηλιας καθελειν αυτον
- 37 Men Jezi bay yon gwo rèl, epi li mourì.
 And Jesus gave a loud cry, and gave up his spirit.
 ο δε ιησους αφεις φωνην μεγαλην εξεπνευσεν
- 38 Rido ki te nan tanp lan chire an de moso depi anwo jouk anba.
 And the curtain of the Temple was parted in two from end to end.
 και το καταπετασμα του ναου εσχισθη εις δυο απο ανωθεν εως κατω
- 39 Te gen yon kaptenn lame kanpe anfas Jezi. Lè l' wè Jezi mourì konsa, li di: -Nonm sa a, se te pitit Bondye tout bon.
 And when the captain, who was near, saw how he gave up his spirit, he said, Truly this man was a son of God.
 ιδων δε ο κεντυριων ο παρεστηκωσ εξ εναντιας αυτου οτι ουτωσ κραζαs εξεπνευσεν ειπεν αληθωσ ο ανθρωποσ ουτωσ υιοσ ην θεου
- 40 Te gen kèk fanm la tou; men yo te rete lwen ap gade. Pami yo te gen Mari, moun lavil Magdala a, Mari, manman Ti Jak ak Jòz, ansanm ak Salome.
 And there were women watching from a distance: among them were Mary Magdalene, and Mary, the mother of James the less and of Joses, and Salome,
 ησαν δε και γυναικεσ απο μακροθεν θεωρουσαι εν αιs ην και μαρια η μαγδαληνη και μαρια η του ιακωβου του μικρου και ιωση μητηρ και σαλωμη
- 41 Medam sa yo t'ap swiv Jezi, se yo ki t'ap okipe l' depi lè l' te nan peyi Galile. Te gen anpil lòt tou ki te moute lavil Jerizalèm ansanm ak li.
 Who went with him when he was in Galilee and took care of him; and a number of other women who came up with him to Jerusalem.
 αι και οτε ην εν τη γαλιλαια ηκολουθουν αυτω και διηκουνουν αυτω και αλλαι πολλαι αι συναναβασαι αυτω εις ιεροσολυμα
- 42 ¶ Solèy te fin kouche, se te jou preparasyon jwif yo (ki vle di: lavèy jou repo a).
 And when it was evening, because it was the time of getting ready, that is, the day before the Sabbath,
 και ηδη οψιαs γενομενηs επει ην παρασκευη ο εστιν προσαββατον
- 43 Lè sa a Jozèf, yon moun lavil Arimate, vin rive. Se te yon manm respektab nan Gran Konsèy jwif yo. Li menm tou li t'ap tann lè Bondye t'ap vin pran gouvènman an nan men pa li. Li te gen kouraj ale devan Pilat mande kò Jezi.
 There came Joseph of Arimathaea, a responsible man in high honour, who was himself waiting for the kingdom of God; and he went in to Pilate without fear, and made a request for the body of Jesus.
 ηλθεν ιωσηφ ο απο αριμαθαιαs ευσημων βουλευτηs οs και αυτωs ην προσδεχομενοs την βασιλειαν του θεου τολμησας εισηλθεν προς πιλατον και ητησατο το σωμα του ιησου
- 44 Men, Pilat te sezi lè l' vin konnen Jezi te gen tan mourì. Li voye rele kaptenn lan, li mande l' si Jezi te mourì depi lontan.
 And Pilate was surprised that he was dead; and, sending for the captain, he put a question to see if he had been dead for long.
 ο δε πιλατωs εθαυμασεν ει ηδη τεθνηκεν και προσκαλεσαμενοs τον κεντυριωνα ετηρωτησεν αυτον ει παλαι απεθανεν
- 45 Lè kaptenn lan fin ba li repons sèten, li bay Jozèf kò a.
 And when he had news of it from the captain, he let Joseph have the body.
 και γουωs απο του κεντυριωνωs εδωρησατο το σωμα τω ιωσηφ
- 46 Jozèf achte yon bèl dra blan, li desann kò Jezi sou kwa a, li vlope l' nan dra a, epi li mete l' nan yon kavò yo te fouye nan wòch la. Apre sa, li woule yon gwo wòch devan bouch kavò a.
 And he got a linen cloth and, taking him down, put the linen cloth round him, and put him in a place for the dead which had been cut out of a rock; and a stone was rolled against the door.
 και αγορασας σινδωνα και καθελων αυτον ενειλησεν τη σινδωνι και κατεθηκεν αυτον εν μνημειω ο ην λελατομημενον εκ πετραs και προσεκυλισεν λιθον επι την θυραν του μνημειου
- 47 Mari, moun lavil Magdala a, ansanm ak Mari, manman Jòz, t'ap gade kote yo mete kò a.
 And Mary Magdalene and Mary, the mother of Joses, saw where he was put.
 η δε μαρια η μαγδαληνη και μαρια ιωση εθεωρουν που τιθεται

- 1 ¶ Lè jou repo a te fin pase, Mari, moun lavil Magdala a, Mari, manman Jak, ansanm ak Salome, te achte medikaman pou y' al benyen kò Jezi.
And when the Sabbath was past, Mary Magdalene and Mary, the mother of James, and Salome, got spices, so that they might come and put them on him.
και διαγενομενου του σαββατου μαρια η μαγδαληνη και μαρια η του ιακωβου και σαλωμη ηγορασαν αρωματα ινα ελθουσαι αλειψωσιν αυτον
- 2 Nan dimanch maten byen bonè, solèy te fèk ap leve, medam yo ale nan kavo a.
And very early after dawn on the first day of the week, they came at the time of the coming up of the sun to the place where the body had been put.
και λιαν πρωι της μιας σαββατων ερχονται επι το μνημειον ανατειλαντος του ηλιου
- 3 Yonn t'ap di lòt: -Ki moun ki pral woule wòch ki devan bouch kavo a pou nou?
And they were saying among themselves, Who will get the stone rolled away from the door for us?
και ελεγον προς εαυτας τις αποκυλισει ημιν τον λιθον εκ της θυρας του μνημειου
- 4 Lè yo leve je yo, yo wè yo te gen tan woule wòch la sou kote. E se te yon gwo wòch.
And looking up, they saw that the stone was rolled back; and it was of great size.
και αναβλεψασαι θεωρουσιν οτι αποκεκυλισται ο λιθος ην γαρ μεγας σφοδρα
- 5 Yo antre nan kavo a, yo wè yon jenn gason chita sou bò dwat la; li te gen yon wòb tou blan sou li. Yo te sezi, yo te pè.
And when they went in, they saw a young man seated on the right side, dressed in a white robe; and they were full of wonder.
και εισελθουσαι εις το μνημειον ειδον νεανισκον καθημενον εν τοις δεξιοις περιβεβλημενον στολην λευκην και εξεθαμβηθησαν
- 6 Men, jenn gason an di yo: -Nou pa bezwen pè: N'ap chache Jezi, moun Nazarèt yo te kloure sou kwa a? Enben, li leve soti vivan nan lanmò, li pa isit la. Gade. Men kote yo te mete l' la.
And he said to them, Do not be troubled: you are looking for Jesus, the Nazarene, who has been put to death on the cross; he has come back from the dead; he is not here: see, the place where they put him!
ο δε λεγει αυταις μη εκθαμβεισθε ιησουν ζητειτε τον ναζαρηνον τον εσταυρωμενον ηγερθη ουκ εστιν ωδε ιδε ο τοπος οπου εθηκαν αυτον
- 7 Ale di disip li yo ansanm ak Pyè, li al tann yo nan peyi Galile. Se la y'a wè l', jan l' te di yo a.
But go, say to his disciples and to Peter, He goes before you into Galilee: there you will see him, as he said to you.
αλλ υπαγετε ειπατε τοις μαθηταις αυτου και τω πετρω οτι προαγει υμας εις την γαλιλιαν εκει αυτον οψεσθε καθως ειπεν υμιν
- 8 Medam yo soti nan kavo a, yo pran kouri ale. Yo t'ap tranble kou fèy bwa, yo te pè anpil. Yo pa di pesonn anyen tèlman yo te pè.
And they went out quickly from the place, because fear and great wonder had come on them: and they said nothing to anyone, because they were full of fear that ...
και εξελθουσαι ταχυ εφυγον απο του μνημειου ειχεν δε αυτας τρομος και εκστασις και ουδενι ουδεν ειπον εφοβουντο γαρ
- 9 ¶ Nan dimanch maten, Jezi te leve soti vivan nan lanmò. Premye moun li te fè wè li, se te Mari, moun lavil Magdala a. (Se sou li Jezi te wete sèt move lespri.)
Now when he came back from the dead early on the first day of the week, he went first to Mary Magdalene, from whom he had sent out seven evil spirits.
αναστας δε πρωι πρωτη σαββατου εφανη πρωτον μαρια τη μαγδαληνη αφ ης εκβεβληκει επτα δαιμονια
- 10 Mari al pote nouvèl la bay moun ki te konn ak Jezi yo. Yo te nan lapenn anpil, yo t'ap kriye.
She went and gave news of it to those who had been with him, while they were sorrowing and weeping.
εκεινη πορευθεισα απηγγειλεν τοις μετ αυτου γενομενοις πενθουσιν και κλαιουσιν
- 11 Men, yo pa t' vle kwè Mari, lè l' te di yo: -Jezi vivan, mwen wè l' ak de je mwen.
And they, when it came to their ears that he was living, and had been seen by her, had no belief in it.
κακεινοι ακουσαντες οτι ζη και εθεαθη υπ αυτης ηπιστησαν
- 12 Apre sa, Jezi te parèt yon lòt jan ankò devan de nan disip yo, antan yo te nan chemen pou ale andeyò.
And after these things he was seen in another form by two of them, while they were walking on their way into the country.
μετα δε ταυτα δυσιν εξ αυτων περιπατουσιν εφανερωθη εν ετερα μορφη πορευομενοις εις αγρον
- 13 Yo tounen sou chemen yo vin fè lòt yo konn sa. Men, lòt yo pa t' ankò vle kwè toujou.
And they went away and gave news of it to the rest; and they had no belief in what was said.
κακεινοι απελθοντες απηγγειλαν τοις λοιποις ουδε εκεινοις επιστευσαν

- 14 ¶ Pita, Jezi parèt devan tout onz disip yo yon lè yo t'ap manje. Li repwoche yo dèske yo pa t' gen konfyans, yo t'ap fè tèt di toujou, yo pa t' kwè moun ki te wè l' yo apre li te leve soti vivan pami mò yo.
And later he was seen by the eleven themselves while they were taking food; and he said sharp words to them because they had no faith and their hearts were hard, and because they had no belief in those who had seen him after he had come back from the dead.
υστερον ανακειμενοι αυτοις τοις ενδεκα εφανερωθη και ωνειδισεν την απιστιαν αυτων και σκληροκαρδιαν οτι τοις θεασαμενοις αυτον εγηγερμενον ουκ επιστευσαν
- 15 Epi li di yo: -Ale toupatou sou latè, anonse Bon Nouvèl la bay tout moun.
And he said to them, Go into all the world, and give the good news to everyone.
και ειπεν αυτοις πορευθεντες εις τον κοσμον απαντα κηρυξατε το ευαγγελιον παση τη κτισει
- 16 Moun ki kwè epi ki resevwa batèm va delivre. Men, moun ki pa kwè va kondannen.
He who has faith and is given baptism will get salvation; but he who has not faith will be judged.
ο πιστευσας και βαπτισθεις σωθησεται ο δε απιστησας κατακριθησεται
- 17 Moun ki kwè va fè anpil mirak; y'a chase move lespri nan non mwen, y'a pale lòt lang.
And these signs will be with those who have faith: in my name they will send out evil spirits; and they will make use of new languages;
σημεια δε τοις πιστευσασιν ταυτα παρακολουθησει εν τω ονοματι μου δαιμονια εκβαλουσιν γλωσσαις λαλησουσιν καιναις
- 18 Yo ta mèt kenbe sèpan, yo ta mèt bwè pwazon, anyen p'ap rive yo. y'a mete men sou tèt moun malad, moun malad yo va geri.
They will take up snakes, and if there is poison in their drink, it will do them no evil; they will put their hands on those who are ill, and they will get well.
οφεις αρουσιν καν θανασιμον τι πωσιν ου μη αυτους βλαψει επι αρρωστους χειρας επιθησουσιν και καλως εξουσιν
- 19 ¶ Apre Seyè Jezi te fin pale ak yo konsa, li moute nan syèl, li al chita sou bò dwat Bondye.
So then the Lord Jesus, after he had said these words to them, was taken up into heaven and took his seat at the right hand of God.
ο μεν ουν κυριος μετα το λαλησαι αυτοις ανεληφθη εις τον ουρανον και εκαθισεν εκ δεξιων του θεου
- 20 Disip yo pati, y' al anonse Bon Nouvèl la toupatou. Seyè a t'ap travay ansanm ak yo: Anmenmtan li t'ap fè anpil mirak tou pou moutre sa yo t'ap di a se vre.
And they went out, preaching everywhere, the Lord working with them, and giving witness to the word by the signs which came after. So be it.
εκεινοι δε εξελθοντες εκηρυξαν πανταχου του κυριου συνεργουντος και τον λογον βεβαιουντος δια των επακολουθουντων σημειων αμην
- 1 ¶ Teofil chèf mwen, anpil moun te seye ekri istwa tout evènman ki te pase nan mitan nou yo.
As a number of attempts have been made to put together in order an account of those events which took place among us,
επειδηπερ πολλοι επεχειρησαν αναταξασθαι διηγησιν περι των πεπληροφορημενων εν ημιν πραγματων
- 2 Yo te rakonte yo jan nou te aprann yo nan bouch moun ki te wè yo ak pwòp je yo depi nan konmansman, moun ki te resevwa lòd mache fè konnen pawòl Bondye a.
As they were handed down to us by those who saw them from the first and were preachers of the word,
καθως παρεδωσαν ημιν οι απ αρχης αυτοπται και υπηρεται γενομενοι του λογου
- 3 Se konsa, mwen menm tou, mwen chache konnen tout bagay sa yo byen depi nan konmansman yo. Koulye a, mwen kwè se yon bon bagay pou m' ekri yo tout, yonn apre lòt, jan sa te pase a pou ou menm tou, chèf mwen.
It seemed good to me, having made observation, with great care, of the direction of events in their order, to put the facts in writing for you, most noble Theophilus;
εδοξεν καμοι παρηκολουθηκοτι ανωθεν πασιν ακριβως καθεξης σοι γραφαι κρατιστε θεοφιλε
- 4 Konsa wa kapab rekonèt tou sa yo te moutre ou yo se verite yo ye.
So that you might have certain knowledge of those things about which you were given teaching.
ινα επιγνωσ περι ων κατηχηθης λογων την ασφαλειαν
- 5 ¶ Nan tan Ewòd te wa nan peyi Jide a, te gen yon prèt yo te rele Zakari. Li te fè pati gwoup prèt Abiya yo. Madanm li te rele Elizabèt: se te yon moun ras Arawon, ansyen granprèt la.
In the days of Herod, king of Judaea, there was a certain priest, by name Zacharias, of the order of Abijah; and he had a wife of the family of Aaron, and her name was Elisabeth.
εγενετο εν ταις ημεραις ηρωδου του βασιλεως της ιουδαιας ιερευς τις ονοματι ζαχαριας εξ εφημεριας αβια και η γυνη αυτου εκ των θυγατερων ααρων και το ονομα αυτης ελισαβετ
- 6 Yo tou de te mache dwat devan Bondye, yo t'ap swiv kòmandman Mèt la ansanm ak tout lalwa a san ankenn repwòch.
They were upright in the eyes of God, keeping all the rules and orders of God, and doing no wrong.
ησαν δε δικαιοι αμφοτεροι ενωπιον του θεου πορευομενοι εν πασαις ταις εντολαις και δικαιωμασιν του κυριου αμειπτοι

- 7 Men, yo pa t' gen pitit paske Elizabèt pa t' kapab fè pitit. Yo tou de te fin vye granmoun.
 And they were without children, because Elisabeth had never given birth, and they were at that time very old.
 και ουκ ην αυτοις τεκνον καθοτι η ελισαβετ ην στειρα και αμφοτεροι προβεβηκοτες εν ταις ημεραις αυτων ησαν
- 8 Yon jou, Zakari te desèvis kou prèt devan Bondye, paske se te tou gwoup pa l' la.
 Now it came about that in his turn he was acting as priest before God,
 εγενετο δε εν τω ιερατευειν αυτον εν τη ταξει της εφημεριας αυτου εναντι του θεου
- 9 Dapre koutim sèvis la, yo te tire osò pou chwazi yonn nan prèt yo pou antre nan tanp Mèt la pou ofri lansan an. Twouve fwa sa a, se Zakari ki te soti.
 And as was the way of the priests, he had to go into the Temple to see to the burning of perfumes.
 κατα το εθος της ιερατειας ελαχεν του θυμιασαι εισελθων εις τον ναον του κυριου
- 10 Tout mas pèp la t'ap lapriyè deyò, antan Zakari menm te anndan ap ofri lansan an.
 And all the people were offering prayers outside, at the time of the burning of perfumes.
 και παν το πληθος του λαου ην προσευχομενον εξω τη ωρα του θυμιαματος
- 11 Vwala, yon zanj Bondye parèt devan Zakari; li te kanpe sou bò dwat lotèl kote yo boule lansan an.
 And he saw an angel of the Lord in his place on the right side of the altar.
 ωφθη δε αυτω αγγελος κυριου εστως εκ δεξιων του θυσιαστηριου του θυμιαματος
- 12 Lè Zakari wè l', li sezi; li te pè anpil.
 And Zacharias was troubled when he saw him, and fear came on him.
 και εταραχθη ζαχαριας ιδων και φοβος επεπεσεν επ αυτον
- 13 Men zanj lan di li: Pa pè, Zakari. Bondye te tande lapriyè ou la. Elizabèt, madanm ou, pral ba ou yon pitit gason; ou va rele l' Jan.
 But the angel said, Have no fear, Zacharias, for your prayer has come to the ears of God, and your wife Elisabeth will have a son, and his name will be John.
 ειπεν δε προς αυτον ο αγγελος μη φοβου ζαχαρια διοτι εισηκουσθη η δεησις σου και η γυνη σου ελισαβετ γεννησει υιον σοι και καλεσεις το ονομα αυτου ιωαννην
- 14 Ala kontan wa kontan lè pitit sa a va fèt! Anpil lòt moun va kontan tou lè sa a.
 And you will be glad and have great delight; and numbers of people will have joy at his birth.
 και εσται χαρα σοι και αγαλλιασις και πολλοι επι τη γεννησει αυτου χαρησονται
- 15 L'ap yon grannèg devan Bondye, Mèt la; li p'ap bwè ni diven, ni ankenn alkòl. Depi nan vant manman li, l'ap anba pouwva Sentespri a.
 For he will be great in the eyes of the Lord; he will not take wine or strong drink; and he will be full of the Spirit of God from his birth.
 εσται γαρ μεγας ενωπιον του κυριου και οινον και σικερα ου μη πιη και πνευματος αγιου πλησθησεται ετι εκ κοιλιας μητρος αυτου
- 16 L'ap fè anpil moun nan pèp Izrayèl la tounen vin jwenn Mèt la, Bondye yo a.
 And through him great numbers of the children of Israel will be turned to the Lord their God.
 και πολλους των υιων ισραηλ επιστρεψει επι κυριον τον θεον αυτων
- 17 L'ap mache devan Bondye nan menm lespri ak menm pouwva pwofèt Eli te genyen an. L'ap fè papa vin byen ankò ak pitit; l'ap fè moun ki rebèl rive gen konprann tankou moun k'ap obeyi Bondye, l'ap pare yon pèp byen dispoze pou resewva Mèt la.
 And he will go before his face in the spirit and power of Elijah, turning the hearts of fathers to their children, and wrongdoers to the way of righteousness; to make ready a people whose hearts have been turned to the Lord.
 και αυτος προελευσεται ενωπιον αυτου εν πνευματι και δυναμει ηλιου επιστρεψαι καρδιας πατερων επι τεκνα και απειθεις εν φρονησει δικαιων ετοιμασαι κυριω λαον κατεσκευασμενον
- 18 Zakari di zanj lan konsa: Ki jan pou m' fè kwè sa w'ap di m' la a se vre? Ala mwen fin vye, madanm mwen fin vye granmoun tou.
 And Zacharias said to the angel, How may I be certain of this? For I am an old man, and my wife is far on in years.
 και ειπεν ζαχαριας προς τον αγγελον κατα τι γνωσομαι τουτο εγω γαρ εμι πρεσβυτης και η γυνη μου προβεβηκυια εν ταις ημεραις αυτης
- 19 Zanj lan reponn li: Mwen se Gabriyèl ki toujou kanpe nan sèvis devan Bondye. Se Bondye menm ki voye m' pale avè ou, pou m' pote bon nouvèl sa a ba ou.
 And the angel, answering, said, I am Gabriel, whose place is before God; I have been sent to say these words to you and to give you this good news.
 και αποκριθεις ο αγγελος ειπεν αυτω εγω εμι γαβριηλ ο παρεστηκωσ ενωπιον του θεου και απεσταλην λαλησαι προς σε και ευαγγελισασθαι σοι ταυτα

- 20 Men, paske ou pa kwè pawòl mwen yo ki gen pou rive nan tan yo, ou pral vin bèbè, ou p'ap ka pale jouk jou bagay sa yo va rive.
Now, see, you will be without voice or language till the day when these things come about, because you had not faith in my words, which will have effect at the right time.
και ιδου εση σιωπων και μη δυναμενος λαλησαι αχρι ης ημερας γενηται ταυτα ανθ ων ουκ επιστευσας τοις λογοις μου οιτινες πληρωθησονται εις τον καιρον αυτων
- 21 Tout tan sa a, pèp la menm t'ap tann Zakari; yo te sezi wè jan l' te mize nan tanp lan.
And the people were waiting for Zacharias and were surprised because he was in the Temple for such a long time.
και ην ο λαος προσδοκων τον ζαχαριαν και εθαυμαζον εν τω χρονιζειν αυτον εν τω ναω
- 22 Men, lè Zakari soti, li pa t' kapab pale avèk yo. Lè sa a yo vin konprann li te gen yon vizyon nan tanp lan. Li t'ap fè yo yon bann siy ak men l', men li pa t' kapab pale.
And when he came out he was not able to say anything, and they saw that he had seen a vision in the Temple; and he was making signs to them without words.
εξελθων δε ουκ ηδυνατο λαλησαι αυτοις και επεγνωσαν οτι οπτασιαν εωρακεν εν τω ναω και αυτος ην διανεων αυτοις και διεμενεν κωφος
- 23 Lè tan sèvis li fini, Zakari tounen lakay li.
And when the days of his work in the Temple were ended, he went back to his house.
και εγενετο ως επλησθησαν αι ημεραι της λειτουργιας αυτου απηλθεν εις τον οικον αυτου
- 24 Kèk tan apre sa, Elizabèt, madanm li, vin ansent. Li fè senk mwa kache lakay; li t'ap di:
After that time, Elisabeth, being certain that she was to become a mother, kept herself from men's eyes for five months, saying,
μετα δε ταυτας τας ημερας συνελαβεν ελισαβετ η γυνη αυτου και περιεκρυβεν εαυτην μηνας πεντε λεγουσα
- 25 Gade sa Mèt la fè pou mwen non! Se koulè a sa fè l' plezi pou l' wete dezònè m' devan lèzòm.
The Lord has done this to me, for his eyes were on me, to take away my shame in the eyes of men.
οτι ουτως μοι πεποιηκεν ο κυριος εν ημεραις αις επειδεν αφελειν το ονειδος μου εν ανθρωποις
- 26 ¶ Sou sizyèm mwa gwochè Elizabèt la, Bondye voye zanj Gabriyèl nan yon vil nan peyi Galile yo rele Nazarèt.
Now in the sixth month the angel Gabriel was sent from God to a town in Galilee, named Nazareth,
εν δε τω μηνι τω εκτω απεσταλη ο αγγελος γαβριηλ υπο του θεου εις πολιν της γαλιλαιας η ονομα ναζαρετ
- 27 Bondye te voye l' kay yon jennfi ki te fiyans ak yon nonm yo rele Jozèf. Jozèf sa a, se te moun ras David. Yo te rele jennfi a Mari.
To a virgin who was to be married to a man named Joseph, of the family of David; and the name of the virgin was Mary.
προς παρθενον μεμηστευμενην ανδρι ω ονομα ιωσηφ εξ οικου δαβιδ και το ονομα της παρθενου μαριαμ
- 28 Zanj lan antre lakay Mari, li di li: Bonjou, Mari, ou menm ki resewva anpil favè. Mèt la avèk ou.
And the angel came in to her and said, Peace be with you, to whom special grace has been given; the Lord is with you.
και εισελθων ο αγγελος προς αυτην ειπεν χαιρε κεχαριτωμενη ο κυριος μετα σου ευλογημενη συ εν γυναιξιν
- 29 Lè Mari tande pawòl sa yo, tèt li te boulvèse, li t'ap mande nan kè l' kisa bonjou sa a te vle di.
But she was greatly troubled at his words, and said to herself, What may be the purpose of these words?
η δε ιδουσα διεταραχθη επι τω λογω αυτου και διελογιζετο ποταπος ειη ο ασπασμος ουτος
- 30 Men, zanj lan di li: Pa pè, Mari. Ou jwenn favè nan men Bondye.
And the angel said to her, Have no fear, Mary, for you have God's approval.
και ειπεν ο αγγελος αυτη μη φοβου μαριαμ ευρες γαρ χαριν παρα τω θεω
- 31 Ou pral vin ansent, ou va fè yon pitit gason. Wa rele l' Jezi.
And see, you will give birth to a son, and his name will be Jesus.
και ιδου συλληψη εν γαστρι και τεξη υιον και καλεσεις το ονομα αυτου ιησουν
- 32 L'ap vin yon grannèg, y'a rele li Pitit Bondye ki anwo nan syèl la. Mèt la, Bondye nou, va fè l' wa tankou David, gran granpapa li.
He will be great, and will be named the Son of the Most High: and the Lord God will give him the kingdom of David, his father:
ουτος εσται μεγας και υιος υψιστου κληθησεται και δωσει αυτω κυριος ο θεος τον θρονον δαβιδ του πατρος αυτου
- 33 La gouvènènan pèp Izrayèl la pou tout tan, gouvènman l' lan p'ap janm fini.
He will have rule over the house of Jacob for ever, and of his kingdom there will be no end.
και βασιλευσει επι τον οικον ιακωβ εις τους αιωνας και της βασιλειας αυτου ουκ εσται τελος

- 34 Mari di zanj lan konsa: Ki jan sa pral fè rive? Ala mwen poko janm konn gason!
 And Mary said to the angel, How may this be, because I have had no knowledge of a man?
 ειπεν δε μαριαμ προς τον αγγελον πως εσται τουτο επει ανδρα ου γινωσκω
- 35 Zanj lan reponn li: Sentespri a pral vin sou ou; pouvwa Bondye ki anwo nan syèl la pral kouvri ou tankou yon lonbraj. Se pou sa tou, tipitit ki pral fèt la pral viv apa pou Bondye, y'a rele l' Pitit Bondye.
 And the angel in answer said to her, The Holy Spirit will come on you, and the power of the Most High will come to rest on you, and so that which will come to birth will be named holy, Son of God.
 και αποκριθεις ο αγγελος ειπεν αυτη πνευμα αγιον επελευσεται επι σε και δυναμις υψιστου επισκιασει σοι διο και το γεννωμενον αγιον κληθησεται υιος θεου
- 36 Ou konnen Elizabèt, fanmi ou lan? Atout li fin vye a, men l' ansent yon pitit gason. Yo te di l' pa t' kapab fè pitit, men li deja sou sis mwa gwsès.
 Even now Elisabeth, who is of your family, is to be a mother, though she is old: and this is the sixth month with her who was without children.
 και ιδου ελισαβητ η συγγενης σου και αυτη συνεληφουα υιον εν γηρα αυτης και ουτος μην εκτος εστιν αυτη τη καλουμενη σταιρα
- 37 Tou sa rive paske pa gen anyen Bondye pa ka fè.
 For there is nothing which God is not able to do.
 οτι ουκ αδυνατησει παρα τω θεω παν ρημα
- 38 Mari di li: Men mwen, se sèvan Mèt la mwen ye. Mwen swate pou sa rive m' jan ou di a. Epi zanj lan kite li.
 And Mary said: I am the servant of the Lord; may it be to me as you say. And the angel went away.
 ειπεν δε μαριαμ ιδου η δουλη κυριου γενοιτο μοι κατα το ρημα σου και απηλθεν απ αυτης ο αγγελος
- 39 ¶ Nan menm epòk sa a, Mari soti, li pran chemen pou l' rive byen vit nan yon bouk nan mòn peyi Jide a.
 Then Mary got up and went quickly into the high lands, to a town of Judah;
 αναστασα δε μαριαμ εν ταις ημεραις ταυταις επορευθη εις την ορεινην μετα σπουδης εις πολιν ιουδα
- 40 Li antre lakay Zakari, li di Elizabèt bonjou.
 And went into the house of Zacharias and took Elisabeth in her arms.
 και εισηλθεν εις τον οικον ζαχαριου και ησπασατο την ελισαβητ
- 41 Lè Elizabèt tande Mari di l' bonjou, pitit la pran sote nan vant li. Lamenn Elizabèt vin anba pouvwa Sentespri.
 And when the voice of Mary came to the ears of Elisabeth, the baby made a sudden move inside her; then Elisabeth was full of the Holy Spirit,
 και εγενετο ως ηκουσεν η ελισαβητ τον ασπασμον της μαριας εσκιρτησεν το βρεφος εν τη κοιλια αυτης και επλησθη πνευματος αγιου η ελισαβητ
- 42 Li pran pale byen fò, li di konsa: Nan tout fanm ki sou latè, ou menm ou se yon fanm Bondye beni anpil. Pitit ki nan vant ou a tou Bondye beni li.
 And she said with a loud voice: May blessing be on you among women, and a blessing on the child of your body.
 και ανεφωνησεν φωνη μεγαλη και ειπεν ευλογημενη συ εν γυναιξιν και ευλογημενος ο καρπος της κοιλιας σου
- 43 Kisa m' ye menm, pou manman Mèt mwen vin rann mwen vizit?
 How is it that the mother of my Lord comes to me?
 και ποθεν μοι τουτο ινα ελθη η μητηρ του κυριου μου προς με
- 44 Gade! Bonjou ou la poko rive nan zòrèy mwen, pitit la pran sote nan vant mwen tèlman li kontan.
 For, truly, when the sound of your voice came to my ears, the baby in my body made a sudden move for joy.
 ιδου γαρ ως εγενετο η φωνη του ασπασμου σου εις τα ωτα μου εσκιρτησεν εν αγαλλιασει το βρεφος εν τη κοιλια μου
- 45 Ou se yon fanm beni! Paske, ou te kwè tout pawòl Mèt la voye di ou yo gen pou rive vre.
 Happy will she be who had faith that the things which the Lord has said to her will be done.
 και μακαρια η πιστευσασα οτι εσται τελειωσις τοις λελαλημενοις αυτη παρα κυριου
- 46 Lè sa a Mari di: Nanm mwen ap chante pou Mèt la ki gen pouvwa.
 And Mary said: My soul gives glory to God;
 και ειπεν μαριαμ μεγαλυνει η ψυχη μου τον κυριον
- 47 Lespri m' pran plezi nan Bondye ki delivrans mwen.
 My spirit is glad in God my Saviour.
 και ηγαλλιασεν το πνευμα μου επι τω θεω τω σωτηρι μου

- 48 Paske li voye je l' sou mwen, yon sèvant ki soumèt devan li. Wi, depi koulye a, epi pou tout tan, tout moun pral di: Ou se yon fanm Bondye beni!
 For he has had pity on his servant, though she is poor and lowly placed: and from this hour will all generations give witness to the blessing which has come to me.
 οτι επεβλεψεν επι την ταπεινωσιν της δουλης αυτου ιδου γαρ απο του νυν μακαριουσιν με πασαι αι γενεαι
- 49 Paske Bondye ki gen tout pouvwa a fè anpil bèl bagay pou mwen. Non li, se yon non pou tout moun respekte.
 For he who is strong has done great things for me; and holy is his name.
 οτι εποησεν μοι μεγαλεια ο δυνατος και αγιον το ονομα αυτου
- 50 L'ap toujou gen pitye pou tout moun ki gen krentif pou li.
 His mercy is for all generations in whom is the fear of him.
 και το ελεος αυτου εις γενεας γενεων τοις φοβουμενοις αυτον
- 51 Li fè lèzòm santi fòs ponyèt li. Li fè moun ki gen lògèy ak gwo lide nan kè yo pèdi tèt yo.
 With his arm he has done acts of power; he has put to flight those who have pride in their hearts.
 εποησεν κρατος εν βραχιονι αυτου διεσκορπισεν υπερηφανους διανοια καρδιας αυτων
- 52 Li desann chèf ki te byen chita nan fotèy yo. Li leve moun ki pa gen pretansyon yo.
 He has put down kings from their seats, lifting up on high the men of low degree.
 καθειλεν δυναστας απο θρονων και υψωσεν ταπεινους
- 53 Li bay moun ki grangou yo anpil byen. Li voye rich yo ale san anyen.
 Those who had no food he made full of good things; the men of wealth he sent away with nothing in their hands;
 πεινωντας ενεπλησεν αγαθων και πλουτουοντας εξαπεστειλεν κενους
- 54 Li vin pote sekou bay pèp Izrayèl k'ap sèvi l' la. Li pa bliye fè wè jan li toujou gen kè sansib,
 His help he has given to Israel, his servant, so that he might keep in mind his mercy to Abraham and his seed for ever,
 αντελαβετο ισραηλ παιδος αυτου μνησθηναι ελεους
- 55 pou Abraram ansanm ak tout ras li a, dapre pwomès li te fè zansèt nou yo.
 As he gave his word to our fathers.
 καθως ελαλησεν προς τους πατερας ημων το αβρααμ και το σπερματι αυτου εις τον αιωνα
- 56 Mari pase twa mwa konsa ak Elizabèt. Apre sa, li tounen lakay li.
 And Mary was with her for about three months and then went back to her house.
 εμεινεν δε μαριαμ συν αυτη ωσει μηνας τρεις και υπεστρεψεν εις τον οικον αυτης
- 57 ¶ Lè jou pou Elizabèt akouche a rive, li fè yon pitit gason.
 Now it was time for Elisabeth to give birth, and she had a son.
 τη δε ελισαβετ επλησθη ο χρονος του τεκειν αυτην και εγεννησεν υιον
- 58 Vwazinaj ak fanmi l' yo vin konnen jan Mèt la te fè Elizabèt yon gwo favè. Yo te kontan pou li.
 And it came to the ears of her neighbours and relations that the Lord had been very good to her, and they took part in her joy.
 και ηκουσαν οι περιοικοι και οι συγγενεις αυτης οτι εμεγαλυνεν κυριος το ελεος αυτου μετ αυτης και συνεχαυρον αυτη
- 59 Sou wit jou, yo te vin pou sikonsi pitit la; yo te vle rele l' Zakari, menm non ak papa li.
 And on the eighth day they came to see to the circumcision of the child, and they would have given him the name of Zacharias, his father's name;
 και εγενετο εν τη ογδοη ημερα ηλθον περιτεμειν το παιδιον και εκαλουν αυτο επι το ονοματι του πατρος αυτου ζαχαριαν
- 60 Men, manman l' di yo: Non, se Jan pou l' rele.
 But his mother made answer and said, No, his name is John.
 και αποκριθεισα η μητηρ αυτου ειπεν ουχι αλλα κληθησεται ιωαννης
- 61 Yo di l' konsa: Men, pa gen pesonn nan fanmi ou ki rele Jan.
 And they said, Not one of your relations has that name.
 και ειπον προς αυτην οτι ουδεις εστιν εν τη συγγενεια σου ος καλειται το ονοματι τουτου

- 62 Yo fè papa a siy pou mande l' ki non li ta vle bay pitit la.
 And they made signs to his father, to say what name was to be given to him.
 ενεενουν δε τω πατρι αυτου το τι αν θελοι καλεισθαι αυτον
- 63 Zakari mande yo yon ti tablo, epi li ekri: Se Jan ki non li. Yo tout te sezi.
 And he sent for writing materials and put down: His name is John; and they were all surprised.
 και αιτησας πινακιδιον εγραψεν λεγων ιωαννης εστιν το ονομα αυτου και εθαυμασαν παντες
- 64 Menm lè a bouch li louvri, lang li lage, li t'ap pale, li t'ap chante pou Bondye byen fò.
 And straight away his mouth was open and his tongue was free and he gave praise to God.
 ανεωχθη δε το στομα αυτου παραχηρημα και η γλωσσα αυτου και ελαλει ευλογων τον θεον
- 65 Tout moun ki te nan vwazinaj la te pè; nouvèl la t'ap mache bouch an bouch nan tout mòn Jidè a.
 And fear came on all those who were living round about them: and there was much talk about all these things in all the hill-country of Judaea.
 και εγενετο επι παντας φοβος τους περιοικουντας αυτους και εν ολη τη ορεινη της ιουδαιας διελαλειτο παντα τα ρηματα ταυτα
- 66 Tout moun ki te tande pawòl sa yo t'ap kalkile nan kè yo; yonn t'ap di lòt: Kisa pitit sa a pral ye menm? Pouvwa Bondye a te avèk ti pitit la tout bon vre.
 And all who had word of them kept them in their minds and said, What will this child be? For the hand of the Lord was with him.
 και εθεντο παντες οι ακουσαντες εν τη καρδια αυτων λεγοντες τι αρα το παιδιον τουτο εσται και χειρ κυριου ην μετ αυτου
- 67 ¶ Zakari, papa Jan, vin anba pouvwa Sentespri. Latou, li pran fè konnen pawòl Bondye te mete nan bouch li:
 And his father, Zacharias, was full of the Holy Spirit, and with the voice of a prophet said these words:
 και ζαχαριας ο πατηρ αυτου επλησθη πνευματος αγιου και προεφητευσεν λεγων
- 68 Ann chante pou Mèt la, Bondye pèp Izrayèl la. Paske, li vin sove pèp li a, li delivre yo anba esklavaj.
 Praise be to the Lord, the God of Israel, for he has come to his people and made them free,
 ευλογητος κυριος ο θεος του ισραηλ οτι επεσκεψατο και εποιησεν λυτρωσιν τω λαω αυτου
- 69 Li voye yon moun avek gwo pouvwa pou delivre nou. Se nan laras David, sèvitè Bondye a, li soti.
 Lifting up a horn of salvation for us in the house of his servant David,
 και ηγειρεν κερας σωτηριας ημιν εν τω οικω δαβιδ του παιδος αυτου
- 70 Se sa menm Bondye te fè konnen nan bouch pwofèt li yo depi nan tan lontan.
 (As he said, by the mouth of his holy prophets, from the earliest times,)
 καθως ελαλησεν δια στοματος των αγιων των απ αιωνος προφητων αυτου
- 71 Li te pwomèt li t'ap delivre nou anba lènmi nou yo, ak anba tout moun ki rayi nou yo.
 Salvation from those who are against us, and from the hands of those who have hate for us;
 σωτηριαν εξ εχθρων ημων και εκ χειρος παντων των μισουντων ημας
- 72 Se konsa la gen pitye pou zansèt nou yo. Li chonje kontra li menm Bondye te pase ak yo a.
 To do acts of mercy to our fathers and to keep in mind his holy word,
 ποιησαι ελεος μετα των πατερων ημων και μνησθηται διαθηκης αγιας αυτου
- 73 Dapre sèman li te fè bay Abraram, zansèt nou an.
 The oath which he made to Abraham, our father,
 ορκον ον ωμοσεν προς αβρααμ τον πατερα ημων του δουναι ημιν
- 74 Li te di l' konsa: Lè la fin delivre nou anba lènmi nou yo, la fè nou sèvi l' san nou p'ap bezwen pè.
 That we, being made free from the fear of those who are against us, might give him worship,
 αφοβως εκ χειρος των εχθρων ημων ρυσθεντας λατρευειν αυτω
- 75 Wi, la fè nou viv apa pou Bondye, la fè nou mache dwat devan li chak jou nan lavi nou.
 In righteousness and holy living before him all our days.
 εν οσιοτητι και δικαιοσυνη ενωπιον αυτου πασας τας ημερας της ζωης ημων

- 76 Kanta ou menm, pitit mwen, y'a rele ou: Pwofèt Bondye ki anwo nan syèl la. Paske, wa pran devan Mèt la pou pare chemen an pou li.
And you, child, will be named the prophet of the Most High; you will go before the face of the Lord, to make ready his ways;
και συ παιδιον προφητης υψιστου κληθηση προπορευση γαρ προ προσωπου κυριου ετοιμασαι οδους αυτου
- 77 Ou pral moutre pèp la ki jan l'ap delivre yo, ki jan l'ap padonnen peche yo.
To give knowledge of salvation to his people, through the forgiveness of sins,
του δουναι γνωσιν σωτηριας τω λαω αυτου εν αφεσει αμαρτιων αυτων
- 78 Tou sa, paske Bondye nou an gen kè sansib, li renmen nou anpil. L'ap fè yon limyè soti anwo vin klere nou tankou solèy k'ap leve.
Because of the loving mercies of our God, by which the dawn from heaven has come to us,
δια σπλαγχνα ελεους θεου ημων εν οισ επεσκεψατο ημας ανατολη εξ υψους
- 79 Li gen pou l' klere tout moun k'ap viv nan fènwa ak nan lonbraj lanmò. Li gen pou l' fè nou mache nan chemen k'ap ban nou kè poze a.
To give light to those in dark places, and in the shade of death, so that our feet may be guided into the way of peace.
επιφαναι τοις εν σκοτει και σκια θανατου καθημενοις του κατευθυναι τους ποδας ημων εις οδον ειρηνης
- 80 Ti pitit la menm t'ap grandi, lespri l' t'ap devlope. Li te rete nan dezè a jouk jou pou l' te parèt an piblik devan pèp Izrayèl la.
And the child became tall, and strong in spirit; and he was living in the waste land till the day when he came before the eyes of Israel.
το δε παιδιον ηυξανεν και εκραταιουτο πνευματι και ην εν ταις ερημοις εως ημερας αναδειξεως αυτου προς τον ισραηλ
- 1 ¶ Lè sa a, Seza Ogis te bay lòd pou yo te konte dènye moun ki nan peyi l'ap gouvènen yo.
Now it came about in those days that an order went out from Caesar Augustus that there was to be a numbering of all the world.
εγενετο δε εν ταις ημεραις εκειναις εξηλθεν δογμα παρα καισαρος αυγουστου απογραφεσθαι πασαν την οικουμενην
- 2 Premye travay sa a te fèt nan tan Kireniyis t'ap kòmande nan peyi yo rele Siri a.
This was the first numbering, which was made when Quirinius was ruler of Syria.
αυτη η απογραφη πρωτη εγενετο ηγεμονευοντος της συριας κυρηνιου
- 3 Tout moun te al fè pran non yo nan lavil kote fanmi yo te soti.
And all men went to be numbered, everyone to his town.
και επορευοντο παντες απογραφεσθαι εκαστος εις την ιδιαν πολιν
- 4 Jozèf te rete nan peyi Galile, nan yon bouk yo rele Nazarèt. Men, paske li te moun nan fanmi ak ras David, li moute, li ale nan Jide, nan lavil David yo rele Betleyèm lan.
And Joseph went up from Galilee, out of the town of Nazareth, into Judaea, to Beth-lehem, the town of David, because he was of the house and family of David,
ανεβη δε και ιωσηφ απο της γαλιλαιας εκ πολεως ναζαρετ εις την ιουδαιαν εις πολιν δαβιδ ητις καλειται βηθλεεμ δια το ειναι αυτον εξ οικου και πατριας δαβιδ
- 5 Jozèf tapral fè yo pran non l' ansanm ak non Mari, fyanse li, ki te ansent.
To be put on the list with Mary, his future wife, who was about to become a mother.
απογραφασθαι συν μαριαμ τη μεμνηστευμενη αυτω γυναικι ουση εγκω
- 6 Antan yo te la, jou pou Mari te akouche a rive.
And while they were there, the time came for her to give birth.
εγενετο δε εν τω ειναι αυτους εκει επλησθησαν αι ημεραι του τεκειν αυτην
- 7 Li fè premye pitit li a, yon ti gason. Mari vlope pitit la nan kouchèt, li mete l' kouche nan yon kay kote yo bay bèt manje, paske pa t' gen plas pou yo nan lotèl la.
And she had her first son; and folding him in linen, she put him to rest in the place where the cattle had their food, because there was no room for them in the house.
και ετεκεν τον υιον αυτης τον πρωτοτοκον και εσαργανωσεν αυτον και ανεκλινεν αυτον εν τη φατνη διοτι ουκ ην αυτοις τοπος εν τω καταλυματι
- 8 ¶ Nan menm zòn sa a, te gen gadò mouton ki t'ap pase nwit la deyò ap veye mouton yo.
And in the same country there were keepers of sheep in the fields, watching over their flock by night.
και ποιμενες ησαν εν τη χωρα τη αυτη αγραυλουντες και φυλασσοντες φυλακας της νυκτος επι την ποιμνην αυτων
- 9 Lè sa a, yon zanj Bondye parèt devan yo, bèl limyè Bondye a klere tout kote yo te ye a. Yo te pè anpil.
And an angel of the Lord came to them, and the glory of the Lord was shining round about them: and fear came on them.
και ιδου αγγελος κυριου επεστη αυτοις και δοξα κυριου περιελαμψεν αυτους και εφοβηθησαν φοβον μεγαν

- 10 Men zanj lan di yo konsa: Pa pè. N'ap anonse nou yon bon nouvèl ki pral fè tout pèp la kontan anpil.
And the angel said, Have no fear; for truly, I give you good news of great joy which will be for all the people:
και ειπεν αυτοις ο αγγελος μη φοβεισθε ιδου γαρ ευαγγελιζομαι υμιν χαραν μεγαλην ητις εσται παντι τω λαω
- 11 Jòdi a, nan lavil David la, nou gen yon Sovè ki fenk fèt: se Kris la, Seyè a.
For on this day, in the town of David, a Saviour has come to birth, who is Christ the Lord.
οτι ετεχθη υμιν σημερον σωτηρ ος εστιν χριστος κυριος εν πολει δαβιδ
- 12 Men remak ki va fè nou rekonèt li: n'a jwenn yon tibebe vlope nan kouchèt, kouche nan yon kay kote yo bay bèt manje.
And this is the sign to you: you will see a young child folded in linen, in the place where the cattle have their food.
και τουτο υμιν το σημειον ευρησετε βρεφος εσπαργανωμενον κειμενον εν τη φατνη
- 13 Menm lè a, yon foul lòt zanj nan syèl la vin jwenn zanj lan; yo t'ap fè lwanj Bondye, yo t'ap di konsa:
And suddenly there was with the angel a great band of spirits from heaven, giving praise to God, and saying,
και εξαιφνης εγενετο συν τω αγγελω πληθος στρατιας ουρανιου αινουντων τον θεον και λεγοντων
- 14 Lwanj pou Bondye anwo nan syèl la, kè poze sou latè pou tout moun li renmen.
Glory to God in the highest, and on the earth peace among men with whom he is well pleased.
δοξα εν υψιστοις θεω και επι γης ειρηνη εν ανθρωποις ευδοκια
- 15 Zanj yo kite gadò mouton yo, yo tounen al nan syèl la. Lè sa a, gadò mouton yo yonn di lòt: Ann al jouk Betleyèm, ann al wè sa ki rive, sa Bondye fè nou konnen an.
And when the angels had gone away from them into heaven, the keepers of the sheep said to one another, Let us go now to Beth-lehem, and see this thing which has come about, which the Lord has made clear to us.
και εγενετο ως απηλθον απ αυτων εις τον ουρανον οι αγγελοι και οι ανθρωποι οι ποιμενες ειπον προς αλληλους διελθωμεν δη εως βηθλεεμ και ιδωμεν το ρημα τουτο το γεγονος ο ο κυριος εγνωρισεν ημιν
- 16 Yo prese ale, yo jwenn Mari ak Jozèf, ansanm ak tipitit la kouche kote yo bay bèt yo manje a.
And they came quickly, and saw Mary and Joseph, and the child in the place where the cattle had their food.
και ηλθον σπευσαντες και ανευρον την τε μαριαμ και τον ιωσηφ και το βρεφος κειμενον εν τη φατνη
- 17 Lè yo wè l', yo tanmen rakonte sa zanj lan te di yo sou pitit la.
And when they saw it, they gave them an account of the things which had been said to them about the child.
ιδοντες δε διεγνωρισαν περι του ρηματος του λαληθεντος αυτοις περι του παιδιου τουτου
- 18 Tout moun ki t'ap koute yo te sezi tande sa yo t'ap rakonte a.
And all those to whose ears it came were full of wonder at the things said by the keepers of the sheep.
και παντες οι ακουσαντες εθαυμασαν περι των λαληθεντων υπο των ποιμενων προς αυτους
- 19 Mari menm te kenbe tout pawòl sa yo nan kè l', li t'ap repase yo nan tèt li.
But Mary kept all these words in her heart, and gave much thought to them.
η δε μαριαμ παντα συνετηρει τα ρηματα ταυτα συμβαλλουσα εν τη καρδια αυτης
- 20 Apre sa, gadò mouton yo al fè wout yo; yo t'ap di jan Bondye gen pouwva, yo t'ap fè lwanj li, paske tou sa yo te tande ak tou sa yo te wè a te dakò ak sa zanj lan te fè yo konnen.
Then the keepers of the sheep went back, giving glory and praise to God for all the things which had come to their ears and which they had seen, as it had been said to them.
και επεστρεψαν οι ποιμενες δοξαζοντες και αινουντες τον θεον επι πασιν οις ηκουσαν και ειδον καθως ελαληθη προς αυτους
- 21 ¶ Wit jou apre, se te dat pou yo te sikonsi pitit la. Yo rele l' Jezi dapre non zanj lan te bay anvan menm manman l' te vin ansent li.
And when, after eight days, the time came for his circumcision, he was named Jesus, the name which the angel had given to him before his birth.
και οτε επλησθησαν ημεραι οκτω του περιτεμειν το παιδιον και εκληθη το ονομα αυτου ιησους το κληθεν υπο του αγγελου προ του συλληφθηναι αυτον εν τη κοιλια
- 22 Apre sa, jou a te rive pou Jozèf ak Mari te al fè sèvis pou yo ka mete Mari nan kondisyon fè sèvis Bondye dapre lalwa Moyiz. Lè sa a, yo pote tipitit la lavil Jerizalèm pou mete l' apa pou Bondye,
And when the necessary days for making them clean by the law of Moses had come to an end, they took him to Jerusalem to give him to the Lord
και οτε επλησθησαν αι ημεραι του καθαρισμου αυτων κατα τον νομον μοσεως ανηγαγον αυτον εις ιεροσολυμα παραστησαι τω κυριω

- 23 dapre sa ki te ekri nan lalwa Bondye a: Mete tout premye pitit gason yo apa pou Mèt la.
(As it says in the law of the Lord, Every mother's first male child is to be holy to the Lord),
καθως γεγραπται εν νομω κυριου οτι παν αρσεν διανοιγον μητραν αγιον τω κυριω κληθησεται
- 24 Yo te ofri tou yon pè toutrèl osinon de jenn pijon pou yo touye pou Bondye, jan yo bay lòd fè sa nan lalwa Bondye a.
And to make an offering, as it is ordered in the law of the Lord, of two doves or other young birds.
και του δουναι θυσιαν κατα το ειρημενον εν νομω κυριου ζευγος τρυγονων η δυο νεοσσους περιστερων
- 25 ¶ Lè sa a, te gen yon nonm nan Jerizalèm yo te rele Simeyon. Nonm sa a te mache dwat devan Bondye, li te respekte Bondye anpil, li t'ap tann konsa moun Bondye t'ap voye pou delivre pèp Izrayèl la. Sentespri Bondye a te avèk li.
And there was then in Jerusalem a man whose name was Simeon; and he was an upright man, fearing God and waiting for the comfort of Israel: and the Holy Spirit was on him.
και ιδου ην ανθρωπος εν ιερουσαλημ ω ονομα σιμεων και ο ανθρωπος ουτος δικαιος και ευλαβης προσδεχομενος παρακλησιν του ισραηλ και πνευμα αγιον ην επ αυτον
- 26 Li te fè l' konnen li pa t'ap mouri san l' pa wè Kris la, moun Bondye te chwazi pou l' voye a.
And he had knowledge, through the Holy Spirit, that he would not see death till he had seen the Lord's Christ.
και ην αυτω κεχηματισμενος υπο του πνευματος του αγιου μη ιδειν θανατον πριν η ιδη τον χριστον κυριου
- 27 Lespri Bondye a poue Simeyon ale nan tanp lan. Lè Jozèf ak Mari pote tipitit la pou yo fè sa lalwa mande pou li a,
And full of the Spirit he came into the Temple; and when the father and mother came in with the child Jesus, to do with him what was ordered by the law,
και ηλθεν εν τω πνευματι εις το ιερον και εν τω εισαγαγειν τους γονεις το παιδιον ιησουν του ποιησαι αυτους κατα το ειθισμενον του νομου περι αυτου
- 28 Simeyon pran tipitit la nan bra l', li di Bondye mèsi. Li di:
Then he took him in his arms and gave praise to God and said,
και αυτος εδεξατο αυτο εις τας αγκαλας αυτου και ευλογησεν τον θεον και ειπεν
- 29 Koulye a, Mèt, ou kenbe pawòl ou; ou mèt kite sèvitè ou la mouri ak kè poze.
Now you are letting your servant go in peace, O Lord, as you have said;
νυν απολυεις τον δουλον σου δεσποτα κατα το ρημα σου εν ειρηνη
- 30 Paske mwen wè ak je mwen moun ou voye pou delivre nou an.
For my eyes have seen your salvation,
οτι ειδον οι οφθαλμοι μου το σωτηριον σου
- 31 Ou pare l' mete devan tout pèp yo.
Which you have made ready before the face of all nations;
ο ητοιμασας κατα προσωπον παντων των λαων
- 32 Se yon limyè ki pou fè tout pèp yo konnen ou; se va yon lwanj pou Izrayèl pèp ou a.
A light of revelation to the Gentiles, and the glory of your people Israel.
φως εις αποκαλυψιν εθνων και δοξαν λαου σου ισραηλ
- 33 Papa ak manman Jezi te sezi tande sa Simeyon t'ap di sou pitit yo a konsa.
And his father and mother were full of wonder at the things which were said about him.
και ην ιωσηφ και η μητηρ αυτου θαυμαζοντες επι τοις λαλουμενοις περι αυτου
- 34 Simeyon rele benediksyon Bondye sou yo, li di Mari, manman Jezi: Bondye chwazi pitit sa a; l'ap lakòz anpil moun nan pèp Izrayèl la tonbe. Men, l'ap fè anpil moun nan pèp la jwenn delivrans tou.
Li pral yon siy pou Bondye, men moun p'ap vle wè li.
And Simeon gave them his blessing and said to Mary, his mother, See, this child will be the cause of the downfall and the lifting up of great numbers of people in Israel, and he will be a sign against which hard words will be said;
και ευλογησεν αυτους σιμεων και ειπεν προς μαριαμ την μητερα αυτου ιδου ουτος κειται εις πτωσιν και αναστασιν πολλων εν τω ισραηλ και εις σημειον αντιλεγομενον
- 35 Se konsa l'ap devwale tout lide k'ap travay nan fon kè anpil moun. Kanta pou ou menm, Mari, doulè gen pou fann kè ou tankou yon nepe.
(And a sword will go through your heart;) so that the secret thoughts of men may come to light.
και σου δε αυτης την ψυχην διελευσεται ρομφαια οπως αν αποκαλυφθωσιν εκ πολλων καρδιων διαλογισμοι

- 36 Te gen yon fanm ki te pwofèt la a tou. Li te rele An, pitit fi Fanwèl, nan branch fanmi Asè. Li te fin vye granmoun. Li te viv sètan avèk nonm li te marye depi l' te jennfi a.
And there was one, Anna, a woman prophet, the daughter of Phanuel, of the family of Asher (she was very old, and after seven years of married life
και ην αννα προφητις θυγατηρ φανουηλ εκ φυλης ασηρ αυτη προβεβηκυια εν ημεραις πολλαις ζησασα ετη μετα ανδρος επτα απο της παρθενιας αυτης
- 37 Apre sa, li te rete vè. Lè sa a, li te gen katrevenkatran, li pa t' janm kite tanp lan; li t'ap sèvi Bondye lajounen kou lannwit: tout tan li t'ap fè jèn, li t'ap lapriyè.
She had been a widow for eighty-four years); she was in the Temple at all times, worshipping with prayers and going without food, night and day.
και αυτη χηρα ως ετων ογδοηκοντατεσσαρων η ουκ αφιστατο απο του ιερου νηστειαις και δεησσειν λατρευουσα νυκτα και ημεραν
- 38 Menm lè sa a tou, li vin rive, li t'ap di Bondye mèsi. Li t'ap pale sou Jezi bay tout moun ki t'ap tann Bondye vin delivre lavil Jerizalèm.
And coming up at that time, she gave praise to God, talking of him to all those who were waiting for the freeing of Jerusalem.
και αυτη αυτη τη ωρα επιστασα ανθωμολογειτο τω κυριω και ελαλει περι αυτου πασιν τοις προσδεχομενοις λυτρωσιν εν ιερουσαλημ
- 39 Lè yo fin fè tou sa lalwa Bondye te mande yo fè a, Jozèf ak Mari tounen ansanm avèk tipitit la nan peyi yo, lavil Nazarèt nan Galile.
And when they had done all the things which were ordered by the law of the Lord, they went back to Galilee, to Nazareth, the town where they were living.
και ως ετελεσαν απαντα τα κατα τον νομον κυριου υπεστρεψαν εις την γαλιλαιαν εις την πολιν αυτων ναζαρετ
- 40 Pitit la menm t'ap grandi, li t'ap devlope. Li te gen kont lespri l', epi favè Bondye te avèk li.
And the child became tall and strong and full of wisdom, and the grace of God was on him.
το δε παιδιον ηρξανεν και εκραταιουτο πνευματι πληρουμενον σοφιας και χαρις θεου ην επ αυτο
- 41 ¶ Chak lanne pou fèt Delivrans lan, manman ak papa Jezi te konn ale lavil Jerizalèm.
And every year his father and mother went to Jerusalem at the feast of the Passover.
και επορευοντο οι γονεις αυτου κατ ετος εις ιερουσαλημ τη εορτη του πασχα
- 42 Lè Jezi vin gen douzan, yo moute Jerizalèm al nan fèt la jan yo te toujou fè.
And when he was twelve years old, they went up, as their way was, to the feast;
και οτε εγενετο ετων δωδεκα αναβαντων αυτων εις ιεροσολυμα κατα το εθος της εορτης
- 43 Lè jou fèt yo fin pase, moun yo t'ap tounen lakay yo. Ti Jezi menm rete lavil Jerizalèm. Men, papa l' ak manman l' pa t' wè sa.
And when the days of the feast came to an end and they were going back, the boy Jesus was still in Jerusalem, but they had no knowledge of it:
και τελειωσαντων τας ημερας εν τω υποστρεφειν αυτους υπεμεινεν ιησους ο παις εν ιερουσαλημ και ουκ εγνω ιωσηφ και η μητηρ αυτου
- 44 Yo te kwè li te avèk lòt moun ki t'ap vwayaje ansanm ak yo. Yo mache tout yon jounen. Se lè sa a yo pran chache l' pami fanmi yo ak zanmi yo.
And in the belief that he was with some of their number, they went a day's journey; and after looking for him among their relations and friends,
νομισαντες δε αυτον εν τη συνοδια ειναι ηλθον ημερας οδον και ανεζητουν αυτον εν τοις συγγενεσιν και εν τοις γνωστοις
- 45 Men yo pa jwenn li. Yo tounen Jerizalèm al chache li.
And seeing that he was not there, they went back to Jerusalem, to make search for him.
και μη ευροντες αυτον υπεστρεψαν εις ιερουσαλημ ζητουντες αυτον
- 46 Apre twa jou, yo jwenn li nan tanp lan, chita nan mitan dirèktè yo. Li t'ap koute yo, li t'ap poze yo keksyon tou.
And after three days they came across him in the Temple, seated among the wise men, giving ear to their words and putting questions to them.
και εγενετο μεθ ημερας τρεις ευρον αυτον εν τω ιερω καθεζομενον εν μεσω των διδασκαλων και ακουοντα αυτων και επερωτωντα αυτους
- 47 Tout moun ki t'ap tande l' te sezi pou jan l' te gen lespri, ak jan l' t'ap reponn yo.
And all to whose ears it came were full of wonder at his knowledge and the answers which he gave.
εξισταντο δε παντες οι ακουοντες αυτου επι τη συνεσει και ταις αποκρισειν αυτου
- 48 Lè papa l' ak manman l' wè l', yo pa t' manke sezi. Manman li di l' konsa: Pitit mwen, poukisa ou fè nou sa? Se pa ti chache papa ou avè m' nou pa chache ou. Ou fè kè n' kase.
And when they saw him they were surprised, and his mother said to him, Son, why have you done this to us? see, your father and I have been looking for you with sorrow.
και ιδοντες αυτον εξεπλαγησαν και προς αυτον η μητηρ αυτου ειπεν τεκνον τι εποιησας ημιν ουτως ιδου ο πατηρ σου καγω οδυνωμενοι εξητουμεν σε
- 49 Jezi di yo: Poukisa pou n'ap chache m' konsa? Nou pa t' konnen fòk mwen okipe zafè papa mwen?
And he said to them, Why were you looking for me? was it not clear to you that my right place was in my Father's house?
και ειπεν προς αυτους τι οτι εξητειτε με ουκ ηδειτε οτι εν τοις του πατρος μου δει ειναι με

- 50 Men yo pa t' konprann sa l' t'ap di yo.
And his words seemed strange to them.
και αυτοι ου συνηκαν το ρημα ο ελαλησεν αυτοις
- 51 Apre sa, li desann ak yo, li tounen Nazarèt. Li te soumèt devan yo. Manman l' menm te kenbe tout bagay sa yo nan kè li.
And he went down with them and came to Nazareth; and did as he was ordered: and his mother kept all these words in her heart.
και κατεβη μετ αυτων και ηλθεν εις ναζαρετ και ην υποτασσομενος αυτοις και η μητηρ αυτου διετηρει παντα τα ρηματα ταυτα εν τη καρδια αυτης
- 52 Jezi t'ap devlope, li te vin gen plis lespri toujou, li t'ap aji yon jan ki te fè ni Bondye ni lèzòm plezi.
And Jesus was increasing in wisdom and in years, and in grace before God and men.
και ιησους προεκοπτεν σοφια και ηλικια και χαριτι παρα θεω και ανθρωποις
- 1 ¶ Nan tan sa a, Seza Tibè te gen kenzan depi li te wa; Pons Pilat t'ap kòmande nan peyi Jide; Ewòd menm te chèf nan peyi Galile; Filip, frè Ewòd la, te chèf nan peyi Litoure ak nan rejyon Trakonit; Lizanyas te chèf nan Labilèn.
Now in the fifteenth year of the rule of Tiberius Caesar, Pontius Pilate being ruler of Judaea, and Herod being king of Galilee, his brother Philip king of the country of Ituraea and Trachonitis, and Lysanias king of Abilene,
εν ετει δε πεντεκαιδεκατω της ηγεμονιας τιβεριου καισαρος ηγεμονευοντος ποντιου πιλατου της ιουδαιας και τετραρχουντος της γαλιλαιας ηρωδου φιλιππου δε του αδελφου αυτου τετραρχουντος της ιτουραιας και τραχωνιτιδος χωρας και λυσανιου της αβιληνης τετραρχουντος
- 2 Lè sa a, se An ak Kayif ki t'ap sèvi tankou granprèt. Nan menm epòk sa a, Bondye pale ak Jan, pitit Zakari a, ki te nan dezè a.
When Annas and Caiaphas were high priests, the word of the Lord came to John, the son of Zacharias, in the waste land.
επ αρχιερεων αννα και καιαφα εγενετο ρημα θεου επι ιωαννην τον του ζαχαριου υιον εν τη ερημω
- 3 Jan mache nan tout peyi bò larivyè Jouden an; li t'ap bay mesaj sa a: Tounen vin jwenn Bondye. vin resevwa batèm: Bondye va padonnen peche nou yo.
And he came into all the country round about Jordan, preaching baptism as a sign of forgiveness of sin for those whose hearts were changed.
και ηλθεν εις πασαν την περιχωρον του ιορδανου κηρυσσων βαπτισμα μετανοιας εις αφεσιν αμαρτιων
- 4 Se konsa, sa ki te ekri nan Liv ki gen pawòl pwofèt Ezayi a vin rive vre: Se vwa yon nonm k'ap rele nan dezè a: Pare gran wout Seyè nou an. Planì chemen an byen plani pou li.
As it says in the book of the words of Isaiah the prophet, The voice of one crying in the waste land, Make ready the way of the Lord, make his roads straight.
ως γεγραπται εν βιβλω λογων ησαιου του προφητου λεγοντος φωνη βοωντος εν τη ερημω ετοιμασατε την οδον κυριου ευθειας ποιειτε τας τριβους αυτου
- 5 Tout fon gen pou konble. Tout gwo mòn, tout ti mòn gen pou vin plat. Kote ki gen detou gen pou vin dwat. Chemen ki an movèz eta gen pou vin bèl.
Every valley will be lifted up, and all the mountains and hills made low, and the twisted will be made straight, and the rough ways smooth;
πασα φαραγξ πληρωθησεται και παν ορος και βουνος ταπεινωθησεται και εσται τα σκολια εις ευθειαν και αι τραχειαι εις οδους λειας
- 6 Tout moun va wè jan Bondye ap delivre nou an.
And all flesh will see the salvation of God.
και οφεται πασα σαρξ το σωτηριον του θεου
- 7 Moun t'ap vin an foul bò kote Jan pou l' te batize yo. Lè konsa li di yo: Bann vèmen! Ki moun ki fè nou konnen nou kapab chape anba kòlè Bondye k'ap vini an?
So he said to the people who went out to him for baptism: You offspring of snakes, at whose word are you going in flight from the wrath to come?
ελεγεν ουν τοις εκπορευομενοις οχλοις βαπτισθηναι υπ αυτου γεννηματα εχιδων τις υπεδειξεν υμιν φυγειν απο της μελλουσης οργης
- 8 Fè bagay ki pou fè wè nou chanje lavi nou tout bon. Sispann di nan kè nou: Se pitit pitit Abraram nou ye! Paske, mwen pa kache di nou sa: Bondye kapab pran wòch sa yo, li fè yo tounen pitit pou Abraram.
Make clear by your acts that your hearts have been changed; and do not say to yourselves, We have Abraham for our father: for I say to you that God is able from these stones to make children of Abraham.
ποιησατε ουν καρπους αξιους της μετανοιας και μη αρζησθε λεγειν εν εαυτοις πατερα εχομεν τον αβρααμ λεγω γαρ υμιν οτι δυναται ο θεος εκ των λιθων τουτων εχειραι τεκνα τω αβρααμ
- 9 Epitou, rach la tou pare pou koupe rasin pyebwa yo. Nenpòt pyebwa ki pa bay bon donn, yo pral koupe sa, jete nan dife.
And even now the axe is put to the root of the trees; and every tree which does not have good fruit will be cut down and put into the fire.
ηδη δε και η αξινη προς την ριζαν των δενδρων κειται παν ουν δενδρον μη ποιουν καρπον καλον εκκοπτεται και εις πυρ βαλλεται
- 10 Foul moun yo mande l' konsa: Kisa pou nou fè menm?
And the people put questions to him, saying, What have we to do?
και επηρωτων αυτον οι οχλοι λεγοντες τι ουν ποιησομεν

- 11 Li reponn yo: Sa ki gen de rad, se pou yo bay sak pa genyen an yonn. Sa ki gen manje pou manje, se pou l' separe l' bay yon lòt.
And he made answer and said to them, He who has two coats, let him give to him who has not even one; and he who has food, let him do the same.
αποκριθεις δε λεγει αυτοις ο εχων δυο χιτωνας μεταδοτω τω μη εχοντι και ο εχων βρωματα ομοιως ποιειτω
- 12 Kèk pèseptè kontribisyon te vini tou pou l' te batize yo. Yo mande Jan: Mèt, kisa pou nou fè?
Then tax-farmers came to him for baptism and said to him, Master, what have we to do?
ηλθον δε και τελωναι βαπτισθηναι και ειπον προς αυτον διδασκαλε τι ποιησομεν
- 13 Li reponn yo: Pa fè moun peye plis pase sa lalwa mande a.
And he said to them, Do not make an attempt to get more money than the right amount.
ο δε ειπεν προς αυτους μηδεν πλεον παρα το διατεταγμενον υμιν πρασσετε
- 14 Kèk sòlda tou mande li: E nou menm, kisa pou nou fè? Li reponn yo: Pa fè brital ak pesonn. Pa fè manti sou pesonn pou pran lajan nan men yo. Fè kè nou kontan ak sa yo peye nou an.
And men of the army put questions to him, saying, And what have we to do? And he said to them, Do no violent acts to any man, and do not take anything without right, and let your payment be enough for you.
επηρωτων δε αυτον και στρατευομενοι λεγοντες και ημεις τι ποιησομεν και ειπεν προς αυτους μηδεν διασεισητε μηδε συκοφαντησητε και αρκεισθε τοις οφωνιοις υμων
- 15 ¶ Pèp la t'ap tann konsa: yo t'ap mande nan kè yo si se pa Jan ki Kris la.
And while the people were waiting, and all men were questioning in their hearts about John, if he was the Christ or not,
προσδοκωντος δε του λαου και διαλογιζομενων παντων εν ταις καρδιαις αυτων περι του ιωαννου μηποτε αυτος ειη ο χριστος
- 16 Lè sa a, Jan di yo tout: Mwen batize nou nan dlo. Men, gen yon moun ki gen pou vini ki gen plis pouvwa anpil pase mwen. Mwen menm, mwen pa bon ase pou m' ta demare kòd sapat ki nan pye li.
Se li menm ki va batize nou nan Sentespri ak nan dife.
John made answer, saying to them all, Truly, I give you baptism with water, but one is coming who is greater than I, whose shoes I am not good enough to undo: he will give you baptism with the Holy Spirit, and with fire:
απεκρινατο ο ιωαννης απασιν λεγων εγω μεν υδατι βαπτιζω υμας ερχεται δε ο ισχυροτερος μου ου ουκ ειμι ικανος λυσαι τον ιμαντα των υποδηματων αυτου αυτος υμας βαπτισει εν πνευματι αγιω και πυρι
- 17 Laye l' nan men li, l'ap vannen tout grenn ki sou glasi a. La ranmase grenn ki bon yo, la mete yo nan galata li. Men, l'ap boule pay la nan yon dife ki p'ap janm mouri.
In whose hand is the instrument with which he will make clean his grain; he will put the good grain in his store, but the waste will be burned in the fire which will never be put out.
ου το πτυον εν τη χειρι αυτου και διακαθαριει την αλωνα αυτου και συναξει τον σιτον εις την αποθηκην αυτου το δε αχυρον κατακαυσει πυρι ασβεστο
- 18 Se avèk anpil lòt pawòl konsa Jan t'ap ba yo konsèy, li t'ap anonse bon nouvèl la bay pèp la.
And so comforting them with these and other words, he gave the good news to the people;
πολλα μεν ουν και ετερα παρακαλων ευηγγελιζετο τον λαον
- 19 Men, Jan te fè chèf Ewòd repwòch poutèt Ewodyad, madanm frè li a, li te pran pou madanm li, ak pou anpil lòt move zak li te fè.
But Herod the king, because John had made a protest on account of Herodias, his brother's wife, and other evil things which Herod had done,
ο δε ηρωδης ο τετραρχης ελεγχομενος υπ αυτου περι ηρωδιαδος της γυναικος φιλιππου του αδελφου αυτου και περι παντων ων εποιησεν πονηρων ο ηρωδης
- 20 Le sa a, Ewòd mete ankò sou sa l' te fè deja: li fè fèmen Jan nan prizòn.
Did this most evil thing of all, and had John shut up in prison.
προσεθηκεν και τουτο επι πασιν και κατεκλεισεν τον ιωαννην εν τη φυλακη
- 21 ¶ Lè Jan te fin batize tout moun, li batize Jezi tou. Antan Jezi t'ap lapriyè, syèl la louvri.
Now it came about that when all the people had been given baptism, Jesus, having had baptism with them, was in prayer, when, the heaven being open,
εγενετο δε εν τω βαπτισθηναι απαντα τον λαον και ιησου βαπτισθεντος και προσευχομενου ανεωχθηναι τον ουρανον
- 22 Sentespri a desann sou li an fòm yon ti pijon. Yon vwa sot nan syèl la, li di: Ou se Pitit mwen renmen anpil la, ou fè kè m' kontan anpil.
The Holy Spirit came down in the form of a dove, and a voice came from heaven, saying, You are my dearly loved Son, with whom I am well pleased.
και καταβηναι το πνευμα το αγιον σωματικω ειδει ωσει περιστεραν επ αυτον και φωνην εξ ουρανου γενεσθαι λεγουσαν συ ει ο υιος μου ο αγαπητος εν σοι ηυδοκησα
- 23 Jezi te gen trantan konsa lè l' kòmanse travay li. Dapre sa yo te kwè, li te pitit Jozèf, Jozèf sa a te pitit Eli.
And Jesus at this time was about thirty years old, being the son (as it seemed) of Joseph, the son of Heli,
και αυτος ην ο ιησους ωσει ετων τριακοντα αρχομενος ων ως ενομιζετο υιος ιωσηφ του ηλι

- 24 Eli te pitit Matat, Matat te pitit Levi, Levi te pitit Mèlki, Mèlki te pitit Janayi, Janayi te pitit Jozèf.
The son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,
του ματθατ του λευι του μελχι του ιαννα του ιωσηφ
- 25 Jozèf te pitit Matatyas, Matatyas te pitit Amòs, Amòs te pitit Nawoum, Nawoum te pitit Esli, Esli te pitit Nagayi.
The son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,
του ματταθιου του αμωσ του ναουμ του εσλι του ναγγαι
- 26 Nagayi te pitit Maat, Maat te pitit Matatyas, Matatyas te pitit Semeyin, Semeyin te pitit Jozèk, Jozèk te pitit Joda.
The son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,
του μααθ του ματταθιου του σεμει του ιωσηφ του ιουδα
- 27 Joda te pitit Joanan, Joanan te pitit Reza, Reza te pitit Zowobabèl, Zowobabèl te pitit Salasyèl, Salasyèl te pitit Neri.
The son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,
του ιωαννα του ρησα του ζοροβαβελ του σαλαθιηλ του νηρι
- 28 Neri te pitit Mèlki, Mèlki te pitit Adi, Adi te pitit Kozam, Kozam te pitit Elmadam, Elmadam te pitit Er.
The son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,
του μελχι του αδδι του κωσαμ του ελμωδαμ του ηρ
- 29 Er te pitit Jezi, Jezi te pitit Elyezè, Elyezè te pitit Jorim, Jorim te pitit Matat, Matat te pitit Levi.
The son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,
του ιωση του ελιεζερ του ιωρειμ του ματθατ του λευι
- 30 Levi te pitit Simeyon, Simeyon te pitit Jida, Jida te pitit Jozèf, Jozèf te pitit Jonam, Jonam te pitit Elyakim.
The son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim,
του σιμεων του ιουδα του ιωσηφ του ιωναν του ελιακειμ
- 31 Elyakim te pitit Melea, Melea te pitit Mena, Mena te pitit Matata, Matata te pitit Natan, Natan te pitit David.
The son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,
του μελεα του μαιναν του ματταθα του ναθαν του δαβιδ
- 32 David te pitit Izayi, Izayi te pitit Jobèd, Jobèd te pitit Booz, Booz te pitit Sala, Sala te pitit Naason.
The son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,
του ιεσσα του ωβηδ του βοοζ του σαλμων του ναασων
- 33 Naason te pitit Aminadab, Aminadab te pitit Admen, Admen te pitit Ani, Ani te pitit Eswòm, Eswòm te pitit Perèz, Perèz te pitit Jida.
The son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah,
του αμιναδαβ του αραμ του εσρωμ του φαρες του ιουδα
- 34 Jida te pitit Jakòb, Jakòb te pitit Izarak, Izarak te pitit Abraram, Abraram te pitit Tara, Tara te pitit Nakò.
The son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,
του ιακωβ του ισαακ του αβρααμ του θαρα του ναχωρ
- 35 Nakò te pitit Sewouk, Sewouk te pitit Rago, Rago te pitit Falèk, Falèk te pitit Ebè, Ebè te pitit Sala.
The son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,
του σαρουχ του ραγαν του φαλεκ του εβερ του σαλα
- 36 Sala te pitit Kayinam, Kayinam te pitit Afaksad, Afaksad te pitit Sèm, Sèm te pitit Noe, Noe te pitit Lamèk.
The son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
του καιναν του αρφαζαδ του σημ του νωε του λαμεχ
- 37 Lamèk te pitit Matizala, Matizala te pitit Enòk, Enòk te pitit Jarèd, Jarèd te pitit Maleleyèl, Maleleyèl te pitit Kaynan.
The son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,
του μαθουσαλα του ενωχ του ιαρεδ του μαλελεηλ του καιναν

- 38 Kaynan te pitit Enòs, Enòs te pitit Sèt, Sèt te pitit Adan, epi Adan te pitit Bondye.
The son of Enos, the son of Seth, the son of Adam, the son of God.
του ενως του σηθ του αδαμ του θεου
- 1 ¶ Jezi tounen soti bò larivyè Jouden an; li te anba pouwva Sentespri. Se konsa Lespri Bondye a mennan l' nan dezè a.
And Jesus, full of the Holy Spirit, came back from the Jordan, and was guided by the Spirit in the waste land
ιησους δε πνευματος αγιου πληρης υπεστρεψεν απο του ιορδανου και ηγετο εν τω πνευματι εις την ερημον
- 2 Se la Satan vin tante l' pandan karant jou. Tout jou sa yo li pa t' manje anyen menm. Apre jou sa yo fin pase, li te grangou.
For forty days, being tested by the Evil One. And he had no food in those days; and when they came to an end, he was in need of food.
ημερας τεσσαρακοντα πειραζομενος υπο του διαβολου και ουκ εφαγεν ουδεν εν ταις ημεραις εκειναις και συντελεσθεισων αυτων υστερον επειασεν
- 3 Satan di l' konsa: Si ou se Pitit Bondye, bay wòch sa a lòd pou l' tounen pen.
And the Evil One said to him, If you are the Son of God, give orders to this stone to become bread.
και ειπεν αυτω ο διαβολος ει υιος ει του θεου ειπε τω λιθω τουτω ινα γενηται αρτος
- 4 Jezi reponn li: Men sa ki ekri: Moun pa ka viv ak pen sèlman.
And Jesus made answer to him, It has been said in the Writings, Bread is not man's only need.
και απεκριθη ιησους προς αυτον λεγων γεγραπται οτι ουκ επ αρτω μονω ζησεται ο ανθρωπος αλλ επι παντι ρηματι θεου
- 5 Satan mennan l' yon kote ki wo. Yon sèl kou, li moutre l' tout peyi ki sou latè.
And he took him up and let him see all the kingdoms of the earth in a minute of time.
και αναγαγων αυτον ο διαβολος εις ορος υψηλον εδειξεν αυτω πασας τας βασιλειας της οικουμενης εν στιγμή χρονου
- 6 Li di Jezi konsa: M'ap ba ou tout pouwva ak tout richès peyi sa yo. Yo renmèt tout bagay sa yo nan men mwen, mwen ka bay moun mwen vle yo.
And the Evil One said, I will give you authority over all these, and the glory of them, for it has been given to me, and I give it to anyone at my pleasure.
και ειπεν αυτω ο διαβολος σοι δωσω την εξουσιαν ταυτην απασαν και την δοξαν αυτων οτι εμοι παραδεδοτα και ω εαν θελω διδομι αυτην
- 7 Si ou mete ajenou devan m', tout bagay sa yo pou ou.
If then you will give worship to me, it will all be yours.
συ ουν εαν προσκυνησης ενωπιον μου εσται σου παντα
- 8 Jezi reponn li: Men sa ki ekri: Se Mèt la, Bondye ou, pou ou adore. Se li menm ase pou ou sèvi.
And Jesus in answer said to him, It has been said in the Writings, Give worship to the Lord your God, and be his servant only.
και αποκριθεις αυτω ειπεν ο ιησους υπαγε οπισω μου σατανα γεγραπται γαρ προσκυνησεις κυριον τον θεον σου και αυτω μονω λατρευσεις
- 9 Apre sa, Satan mennan l' lavil Jerizalèm, li mete l' kanpe sou pwent fetay tanp lan; li di Jezi konsa: Si ou se Pitit Bondye, rete isit la lage kò ou anba.
And he took him to Jerusalem and put him on the highest point of the Temple and said to him, If you are the Son of God, let yourself go down from here; for it is said in the Writings,
και ηγαγεν αυτον εις ιερουσαλημ και εστησεν αυτον επι το πτερυγιον του ιερου και ειπεν αυτω ει ο υιος ει του θεου βάλε σεαυτον εντευθεν κατω
- 10 Paske, men sa ki ekri: Bondye va bay zanj li yo lòd pou yo veye sou ou.
He will give his angels orders to take care of you:
γεγραπται γαρ οτι τοις αγγελοις αυτου εντελειται περι σου του διαφυλαξαι σε
- 11 Y'a pote ou nan men yo pou ou pa kase pye ou sou ankenn wòch.
And, In their hands they will keep you up, so that your foot may not be crushed against a stone.
και οτι επι χειρων αρουσιν σε μηποτε προσκοψης προς λιθον τον ποδα σου
- 12 Jezi reponn li: Men sa ki ekri tou: Ou pa dwe seye sonde Mèt la, Bondye ou.
And Jesus made answer and said to him, It is said in the Writings, You may not put the Lord your God to the test.
και αποκριθεις ειπεν αυτω ο ιησους οτι ειρηται ουκ εκπειρασεις κυριον τον θεον σου
- 13 Apre Satan fin sonde Jezi tout jan sa yo, li kite l' jouk la jwenn yon lòt okasyon.
And when all these tests were ended the Evil One went away from him for a time.
και συντελεσας παντα πειρασμον ο διαβολος απεστη απ αυτου αχρι καιρου

- 14 ¶ Jezi te anba pouvwa Sentespri Bondye a; li tounen, li ale nan peyi Galile. Nan tout peyi a se tout moun ki t'ap nonmen non li.
And Jesus came back to Galilee in the power of the Spirit, and the news of him went through all the country round about.
και υπεστρεψεν ο ιησους εν τη δυναμει του πνευματος εις την γαλιλαιαν και φημη εξηλθεν καθ ολης της περιχωρου περι αυτου
- 15 Li t'ap moutre moun yo anpil bagay nan sinagòg yo. Tout moun t'ap fè lwanj li.
And he was teaching in their Synagogues and all men gave him praise.
και αυτος εδιδασκεν εν ταις συναγωγαις αυτων δοξαζομενος υπο παντων
- 16 Jezi ale lavil Nazaret kote l' te grandi a. Jou repo a, li antre nan sinagòg la tankou l' te toujou konn fè. Li leve kanpe pou l' li pou yo.
And he came to Nazareth, where he had been as a child, and he went, as his way was, into the Synagogue on the Sabbath, and got up to give a reading.
και ηλθεν εις την ναζαρετ ου ην τεθραμμενος και εισηλθεν κατα το ειωθος αυτω εν τη ημερα των σαββατων εις την συναγωγην και ανεστη αναγωναι
- 17 Yo renmèt li liv pwofèt Ezayi a. Lè li louvri l', li jwenn kote ki te ekri:
And the book of the prophet Isaiah was given to him and, opening the book, he came on the place where it is said,
και επεδοθη αυτω βιβλιον ησαιου του προφητου και αναπτυξας το βιβλιον ευρεν τον τοπον ου ην γεγραμμενον
- 18 Lespri Bondye a sou mwen. Li chwazi m' pou m' anonse bon nouvèl la bay pòn yo. Li voye m' pou m' fè tout prizonye yo konnen yo lage, pou m' fè tout avèg yo konnen yo kapab wè ankò, pou m' delivre moun y'ap maltrete yo,
The Spirit of the Lord is on me, because I am marked out by him to give good news to the poor; he has sent me to make well those who are broken-hearted; to say that the prisoners will be let go, and the blind will see, and to make the wounded free from their chains,
πνευμα κυριου επ εμε ου ενεκεν εχρισεν με ευαγγελιζεσθαι πτωχοις απεσταλκεν με ιασασθαι τους συντετριμμενους την καρδιαν κηρυξαι αιχμαλωτοις αφεσιν και τυφλοις αναβλεψιν αποστειλαι τεθρα υσμενους εν αφεσει
- 19 pou m' fè yo konnen lè a rive pou Bondye vin delivre pèp li a.
To give knowledge that the year of the Lord's good pleasure is come.
κηρυξαι ενιαυτον κυριου δεκτον
- 20 Apre sa, Jezi fèmen Liv la, li renmèt li bay moun ki t'ap ede nan sèvis la. li al chita. Tout moun ki te nan sinagòg la te gen je yo fikse sou li.
And shutting the book he gave it back to the servant and took his seat: and the eyes of all in the Synagogue were fixed on him.
και πτυξας το βιβλιον αποδους τω υπηρετη εκαθισεν και παντων εν τη συναγωγη οι οφθαλμοι ησαν ατενιζοντες αυτω
- 21 Lè sa a li kòmanse di yo: Jòdi a, pandan n'ap tande pawòl ki ekri la a, li rive vre.
Then he said to them, Today this word has come true in your hearing.
ηρξατο δε λεγειν προς αυτους οτι σημερον πεπληρωται η γραφη αυτη εν τοις υσιν υμων
- 22 Tout moun t'ap pale byen pou li. Yo te sezi tande bèl pawòl ki t'ap soti nan bouch li. Yo t'ap di konsa: Se pa pitit Jozèf la sa?
And they were all giving witness, with wonder, to the words of grace which came from his mouth: and they said, Is not this the son of Joseph?
και παντες εμαρτυρουν αυτω και εθαυμαζον επι τοις λογοις της χαριτος τοις εκπορευομενοις εκ του στοματος αυτου και ελεγον ουχ ουτος εστιν ο υιος ιωσηφ
- 23 Jezi di yo: Koulye a, nou pral di pwovèb sa a sou mwen: Dòktè, geri tèt ou. N'a di m' tou: Nou tande tou sa ou te fè lavil Kapènawòm; fè yo isit la tou, nan peyi pa ou la.
And he said to them, Without doubt you will say to me, Let the medical man make himself well: the things which to our knowledge were done at Capernaum, do them here in your country.
και ειπεν προς αυτους παντως ερειτε μοι την παραβολην ταυτην ιατρε θεραπευσον σεαυτον οσα ηκουσαμεν γενομενα εν τη καπερναουμ ποιησον και ωδε εν τη πατριδι σου
- 24 Epi li di yo ankò: Men, sa m'ap di nou la a, se vre wi: Yo pa janm resewva yon pwofèt byen nan pwòp peyi li.
And he said to them, Truly I say to you, No prophet is honoured in his country.
ειπεν δε αμην λεγω υμιν οτι ουδεις προφητης δεκτος εστιν εν τη πατριδι αυτου
- 25 Se vre wi: Sou tan Eli, yon lè lapli pa t' tonbe pandan twazan sis mwa, tout peyi a te nan grangou. Lè sa a, te gen anpil vènan nan peyi Izrayèl la.
Truly I say to you, There were a number of widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months and there was no food in the land;
επ αληθειας δε λεγω υμιν πολλαι χηραι ησαν εν ταις ημεραις ηλιου εν τω ισραηλ οτε εκλεισθη ο ουρανος επι ετη τρια και μηνας εξ ως εγενετο λιμος μεγας επι πασαν την γην
- 26 Men, Bondye pa t' voye Eli lakay yo yonn menm; se lakay yon vènan ki te rete lavil Sarepta nan peyi Sidon li te voye li.
But Elijah was not sent to one of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow.
και προς ουδεμιαν αυτων επεμφθη ηλιας ει μη εις σαρεπτα της σιδωνος προς γυναικα χηραν

- 27 Konsa tou, sou tan pwofèt Elize, te gen anpil moun ki te malad ak lalèp nan pèp Izrayèl la. Men, yo yonn pa t' jwenn gerizon. Se Naaman sèlman, nonm peyi Siri a, ki te geri.
And there were a number of lepers in Israel in the time of Elisha the prophet, and not one of them was made clean, but only Naaman the Syrian.
 και πολλοι λεπροι ησαν επι ελισσαιου του προφητου εν τω ισραηλ και ουδεις αυτων εκαθαρισθη ει μη νεεμαν ο συρος
- 28 Tout moun nan sinagòg la te byen ankòlè lè yo tande pawòl sa yo.
And all who were in the Synagogue were very angry when these things were said to them.
 και επλησθησαν παντες θυμου εν τη συναγωγη ακουοντες ταυτα
- 29 Yo leve, yo trennen l' andeyò lavil la; yo mennen l' sou tèt ti mòn kote lavil la te bati a, yo t'ap pare pou yo te jete l' anba nan falèz la.
And they got up and took him out of the town to the edge of the mountain on which their town was, so that they might send him down to his death.
 και ανασταντες εξεβαλον αυτον εξω της πολεως και ηγαγον αυτον εως της οφρους του ορους εφ ου η πολις αυτων ωκοδομητο εις το κατακρημνισαι αυτον
- 30 Men, Jezi pase nan mitan yo, li chape kò li.
But he came through them and went on his way.
 αυτος δε διελθων δια μεσου αυτων επορευετο
- 31 ¶ Apre sa, Jezi desann Kapènawòm, yon vil nan peyi Galile. Jou repo a, li t'ap moutre moun yo anpil bagay.
And he came down to Capernaum, a town of Galilee; and he was giving them teaching on the Sabbath.
 και καταηλθεν εις καπερναουμ πολιν της γαλιλαιας και ην διδασκων αυτους εν τοις σαββασιν
- 32 Yo te sezi tande sa l' t'ap moutre yo, paske li t'ap pale tankou moun ki gen dwa di sa l'ap di a.
And they were surprised at his teaching, for his word was with authority.
 και εξεπλησσοντο επι τη διδαχη αυτου οτι εν εξουσια ην ο λογος αυτου
- 33 Te gen yon nonm nan sinagòg la ki te gen yon move lespri sou li. Li pran rele byen fò:
And there was a man in the Synagogue who had an unclean spirit; and he gave a loud cry and said,
 και εν τη συναγωγη ην ανθρωπος εχων πνευμα δαιμονιου ακαθαρτου και ανεκραξεν φωνη μεγαλη
- 34 Ey, kisa nou gen avè ou, Jezi, nonm Nazarèt? Ou vin isit la pou detwi nou? Mwen konnen byen ki moun ou ye; ou se moun Bondye chwazi a.
Let us be! what have we to do with you, Jesus of Nazareth? have you come to put an end to us? I have knowledge who you are, the Holy One of God.
 λεγων εα τι ημιν και σοι ιησου ναζαρινη ηλθες απολεσαι ημας οйда σε τις ει ο αγιος του θεου
- 35 Jezi pale byen fò ak move lespri a, li di li: Pe la! Soti sou nonm lan. Move lespri a jete nonm lan atè nan mitan tout moun yo epi li soti, li ale san l' pa fè l' ankenn mal.
And Jesus said to him, Be quiet, and come out of him. And when the evil spirit had put him down on the earth in the middle of them, he came out of him, having done him no damage.
 και επετιμησεν αυτω ο ιησους λεγων φιμωθητι και εξελθε εξ αυτου και ριψαν αυτον το δαιμονιον εις το μεσον εξηλθεν απ αυτου μηδεν βλαψαν αυτον
- 36 Tout moun te sezi, yonn t'ap di lòt: Ki pawòl sa a ye menm? Avèk otorite ak pouwva li pase move lespri yo lòd sevè epi yo soti, y' ale.
And wonder came on them all and they said to one another, What are these words? for with authority and power he gives orders to the evil spirits and they come out.
 και εγενετο θαμβος επι παντας και συνελαλουν προς αλληλους λεγοντες τις ο λογος ουτος οτι εν εξουσια και δυναμει επιτασσει τοις ακαθαροις πνευμασιν και εξερχονται
- 37 Se tout moun ki t'ap nonmen non l' nan tout peyi a.
And there was much talk about him in all the places round about.
 και εξεπορευετο ηχος περι αυτου εις παντα τοπον της περιχωρου
- 38 Jezi soti, li kite sinagòg la, li ale lakay Simon. Bèlmè Simon an te gen yon gwo lafyèb cho sou li. Yo mande Jezi pou l' fè kichòy pou li.
And he got up and went out of the Synagogue and went into the house of Simon. And Simon's wife's mother was very ill with a burning heat; and in answer to their prayers for her
 αναστας δε εκ της συναγωγης εισηλθεν εις την οικιαν σιμωνος η πενθερα δε του σιμωνος ην συνεχομενη πυρετω μεγαλω και ηρωτησαν αυτον περι αυτης
- 39 Li panche sou malad la, li pase lafyèb la yon lòd. Lamenm, lafyèb la kite li. Menm lè a, madanm lan leve, li resewva yo.
He went near her, and with a sharp word he gave orders to the disease and it went away from her; and straight away she got up and took care of their needs.
 και επιστας επανω αυτης επετιμησεν τω πυρετω και αφηκεν αυτην παραχρημα δε αναστασα διηκονει αυτοις
- 40 Apre solèy te fin kouche, yo mennen tout moun malad ak tout moun ki t'ap soufri divès maladi bay Jezi. Li mete men l' sou tèt yo tout, li geri yo.
And at sundown all those who had anyone ill with any sort of disease, took them to him, and he put his hands on every one of them and made them well.
 δυνοντος δε του ηλιου παντες οσοι ειχον ασθενουντας νοσους ποικιλαις ηγαγον αυτους προς αυτον ο δε ενι εκαστω αυτων τας χειρας επιθεις εθεραπευσεν αυτους

- 41 Anpil move lespri tou te soti sou plizyè moun malad. Yo t'ap plede rele: Ou se pitit Bondye a. Men, Jezi te pale sevè ak yo, li pa t' kite yo pale paske yo te konnen se Kris la li ye.
And evil spirits came out of a number of them, crying out and saying, You are the Son of God. But he gave them sharp orders not to say a word, because they had knowledge that he was the Christ.
εξηργετο δε και δαιμονια απο πολλων κραζοντα και λεγοντα οτι συ ει ο χριστος ο υιος του θεου και επιτιμων ουκ εια αυτα λαλειν οτι ηδειςαν τον χριστον αυτον ειναι
- 42 Kou l' fè jou, Jezi soti, li ale yon kote ki pa gen moun. Yon foul moun t'ap chache li. Konsa, yo rive jouk kote li te ye a. Yo te vle kenbe l' pou l' pa t' kite yo.
And when it was day, he came out and went to a waste place; and great numbers of people came looking for him, and they came to him and would have kept him from going away.
γενομενης δε ημερας εξελθων επορευθη εις ερημον τοπον και οι οχλοι εξητουν αυτον και ηλθον εως αυτου και κατειχον αυτον του μη πορευεσθαι απ αυτων
- 43 Men li di yo: Fòk m' anonse bon nouvèl gouvènman Bondye ki Wa a bay moun lòt lavil yo tou, paske se pou sa Bondye voye mwen.
But he said to them, I have to give the good news of the kingdom of God in other towns, because that is why I was sent.
ο δε ειπεν προς αυτους οτι και ταις ετεραις πολεσιν ευαγγελισασθαι με δει την βασιλειαν του θεου οτι εις τουτο απεσταλμαι
- 44 Se konsa, li t'ap mache bay mesaj la nan sinagòg Jide yo.
And he was teaching in the Synagogues of Galilee.
και ην κηρυσσων εν ταις συναγωγαις της γαλιλαιας
- 1 ¶ Yon jou, Jezi te bò kote letan Jenezarèt la; yon foul moun t'ap kwense l' toupatou pou tande pawòl Bondye a.
Now it came about that while the people came pushing to be near him, and to have knowledge of the word of God, he was by a wide stretch of water named Gennesaret;
εγενετο δε εν τω τον οχλον επικεισθαι αυτω του ακουειν τον λογον του θεου και αυτος ην εστως παρα την λιμνην γεννησαρετ
- 2 Li wè de kannòt bò rivaj la; pechè yo te desann atè, yo t'ap lave senn yo.
And he saw two boats by the edge of the water, but the fishermen had gone out of them and were washing their nets.
και ειδεν δυο πλοια εστοτα παρα την λιμνην οι δε αλιεις αποβαντες απ αυτων απεπλυναν τα δικτυα
- 3 Jezi moute nan yonn nan kannòt yo ki te pou Simon. Li mande l' pou l' vanse yon ti kras nan fon. Antan Jezi chita nan kannòt la, li t'ap moutre moun yo anpil bagay.
And he got into one of the boats, the property of Simon, and made a request to him to go a little way out from the land. And being seated he gave the people teaching from the boat.
εμβας δε εις εν των πλοιων ο ην του σιμωνος ηρωτησεν αυτον απο της γης επαναγαγειν ολιγον και καθισας εδιδασκεν εκ του πλοιου τους οχλους
- 4 Lè li fin pale, li di Simon konsa: Vanse kannòt la plis nan fon; jete senn ou pou peche.
And when his talk was ended, he said to Simon, Go out into deep water, and let down your nets for fish.
ως δε επουσατο λαλων ειπεν προς τον σιμωνα επαναγαγε εις το βαθος και χαλασατε τα δικτυα υμων εις αγραν
- 5 Simon reponn li: Mèt, nou pase tout nwit lan ap travay san nou pa pran anyen. Men, paske se ou ki di nou fè sa, nou pral lage senn lan.
And Simon, answering, said, Master, we were working all night and we took nothing: but at your word I will let down the nets.
και αποκριθεις ο σιμων ειπεν αυτω επιστατα δι ολης της νυκτος κοπιασαντες ουδεν ελαβομεν επι δε τω ρηματι σου χαλασω το δικτυον
- 6 Yo lage senn lan; yo pran yon kantite pwason. Tèlman pwason yo te anpil, senn lan t'ap chire.
And when they had done this, they got such a great number of fish that it seemed as if their nets would be broken;
και τουτο ποιησαντες συνεκλεισαν ιχθυων πληθος πολυ διερρηγγυτο δε το δικτυον αυτων
- 7 Yo fè asosye yo ki te nan lòt kannòt la siy vin ede yo. Yo vini; de kannòt yo te sitèlman plen pwason, yo te prèt pou koule.
And they made signs to their friends in the other boat to come to their help. And they came, and the two boats were so full that they were going down.
και κατενευσαν τοις μετοχοις τοις εν τω ετερω πλοιω του ελθοντας συλλαβεσθαι αυτοις και ηλθον και επλησαν αμφοτερα τα πλοια οστε βυθιζεσθαι αυτα
- 8 Lè Simon Pyè wè sa, li lage kò l' nan pye Jezi, li di l' konsa: Mèt, pa rete kote mwen, paske mwen pa bon.
But Simon, when he saw it, went down at the knees of Jesus and said, Go away from me, O Lord, for I am a sinner.
ιδων δε σιμων πετρος προσεπεσεν τοις γονασιν του ιησου λεγων εξελθε απ εμου οτι ανηρ αμαρτωλος εμι κυριε
- 9 Yon sèl sezisman te pran Simon ak tout mesye ki te avèk li yo lè yo wè kantite pwason yo te pran.
For he was full of wonder and so were all those who were with him, at the number of fish which they had taken;
θαμβος γαρ περιεσχεν αυτον και παντας τους συν αυτω επι τη αγρα των ιχθυων η συνελαβον
- 10 Se te menm bagay la tou pou Jak ak Jan, de pitit Zebede yo, ki te asosye Simon. Lè sa a Jezi di Simon: Pa pè. Depi koulye a se moun ou pral peche.
And so were James and John, the sons of Zebedee, who were working with Simon. And Jesus said to Simon, Have no fear; from this time forward you will be a fisher of men.
ομοιως δε και ιακωβον και ιωαννην υιους ζεβεδαιου οι ησαν κοινωνοι τω σιμωνι και ειπεν προς τον σιμωνα ο ιησους μη φοβου απο του νυν ανθρωπους εση ζωηρων

- 11 Yo mennen kannòt yo atè, yo kite tout bagay, y' ale avèk Jezi.
And when they had got their boats to the land, they gave up everything and went after him.
και καταγαγοντες τα πλοια επι την γην αφεντες απαντα ηκολουθησαν αυτω
- 12 ¶ Pandan Jezi te nan yon lavil, yon nonm ki te kouvri ak lalèp vin rive. Lè l' wè Jezi, li lage kò l' fas atè, li di l' konsa: Mèt, si ou vle, ou ka geri mwen.
And it came about that while he was in one of the towns, there was a leper there: and when he saw Jesus he went down on his face in prayer to him, saying, Lord, if it is your pleasure, you have power to make me clean.
και εγενετο εν τω ειναι αυτον εν μια των πολεων και ιδου ανηρ πληρης λεπρας και ιδων τον ιησουν πεσων επι προσωπον εδεθη αυτου λεγων κυριε εαν θελης δυνασαι με καθαρισαι
- 13 Jezi lonje men l', li manyen nonm lan, li di l': Wi, mwen vle ou geri. Menm lè a, lalèp la kite li.
And he put out his hand to him and said, It is my pleasure; be clean. And straight away his disease went from him.
και εκτεινας την χειρα ηψατο αυτου ειπον θελω καθαρισθητι και ευθεως η λεπρα απηλθεν απ αυτου
- 14 Jezi pase l' lòd sevè sa a: Pa di pesonn sa. Men, ale fè prèt la wè ki jan ou ye. Apre sa, wa ofri sa Moyiz te bay lòd ofri a. Konsa wa bay tout moun prèv ou geri.
And he gave him orders: Say nothing to any man, but let the priest see you and give an offering so that you may be made clean, as the law of Moses says, and for a witness to them.
και αυτος παρηγγειλεν αυτω μηδενι ειπειν αλλα απελθων δειξον σεαυτον τω ιερει και προσενεγκε περι του καθαρισμου σου καθως προσεταξεν μωσης εις μαρτυριον αυτοις
- 15 Malgre sa, nouvèl la gaye pi plis; moun t'ap vin an foul pou tande li, pou chache gerizon nan men li.
But news of him went out all the more, in every direction, and great numbers of people came together to give hearing to his words and to be made well from their diseases.
διηρχετο δε μαλλον ο λογος περι αυτου και συνηρχοντο οχλοι πολλοι ακουειν και θεραπευεσθαι υπ αυτου απο των ασθενειων αυτων
- 16 Men, Jezi wete kò l', li al yon kote ki pa gen moun menm, li t'ap lapriyè.
But he went away by himself to a waste place for prayer.
αυτος δε ην υποχωρων εν ταις ερημοις και προσευχομενος
- 17 ¶ Yon jou, Jezi t'ap moutre moun yo anpil bagay. Kèk farizyen ak kèk dirèktè lalwa te chita la; yo te soti nan tout bouk Galile yo, nan bouk Jide yo ak nan lavil Jerizalèm. Pouvwa Bondye te avèk Jezi, li t'ap geri malad yo.
And it came about that on one of these days he was teaching; and some Pharisees and teachers of the law were seated there, who had come from every town of Galilee and Judaea and from Jerusalem; and the power of the Lord was with him, to make those who were ill free from their diseases.
και εγενετο εν μια των ημερων και αυτος ην διδασκων και ησαν καθημενοι φαρισαιοι και νομοδιδασκαλοι οι ησαν ελληλυθοτες εκ πασης κωμης της γαλιλαιας και ιουδαιας και ιερουσαλημ και δυναμις κυριου ην εις το ιασθαι αυτους
- 18 Se konsa, kèk moun vin ap pote yon nonm paralize kouche sou yon kabann. Yo t'ap chache fè l' antre nan kay la pou mete l' devan Jezi.
And some men had with them, on a bed, a man who was ill, without power of moving; and they made attempts to get him in and put him before Jesus.
και ιδου ανδρες φεροντες επι κλινης ανθρωπον ος ην παραλελυμενος και εξητουν αυτον εισενεγκειν και θειναι ενωπιον αυτου
- 19 Men, akòz foul moun yo, yo pa t' jwenn plas pou fè l' antre. Lè yo wè sa, yo moute sou do kay la, yo fè yon twou nan kouvèti kay la ki te fèt an brik, yo file malad la desann ak tout kabann li, nan mitan moun yo, dwat devan Jezi.
And because of the mass of people, there was no way to get him in; so they went up on the top of the house and let him down through the roof, on his bed, into the middle in front of Jesus.
και μη ευροντες δια ποιας εισενεγκωσιν αυτον δια τον οχλον αναβαντες επι το δωμα δια των κεραμων καθηκαν αυτον συν τω κλινιδιω εις το μεσον εμπροσθεν του ιησου
- 20 Jezi wè jan yo te kwè nan li, li di nonm malad la: Monchè, tout peche ou yo padonnen.
And seeing their faith he said, Man, you have forgiveness for your sins.
και ιδων την πιστιν αυτων ειπεν αυτω ανθρωπε αφεωνται σοι αι αμαρτια σου
- 21 Dirèktè lalwa ak farizyen yo t'ap di nan kè yo: Kilès nonm sa a k'ap pale mal sou Bondye konsa? Pa gen moun sou latè ki ka padonnen peche: sa se travay Bondye sèlman.
And the scribes and Pharisees were having an argument, saying, Who is this, who has no respect for God? who is able to give forgiveness for sins, but God only?
και ηρξαντο διαλογιζεσθαι οι γραμματεις και οι φαρισαιοι λεγοντες τις εστιν ουτος ος λαλει βλασφημιας τις δυναται αφιεναι αμαρτιας ει μη μονος ο θεος
- 22 Jezi menm te konnen sak t'ap pase nan tèt yo, li di yo konsa: Poukisa n'ap fè lide konsa nan tèt nou?
But Jesus, who had knowledge of their thoughts, said to them, Why are you reasoning in your hearts?
επιγνους δε ο ιησους τους διαλογισμους αυτων αποκριθεις ειπεν προς αυτους τι διαλογιζεσθε εν ταις καρδιαις υμων
- 23 Ki sak pi fasil pou m' di: Peche ou yo padonnen osinon: Leve kanpe, mache.
Which is the simpler: to say, You have forgiveness for your sins; or to say, Get up and go?
τι εστιν ευκοπωτερον ειπειν αφεωνται σοι αι αμαρτια σου η ειπειν εγειραι και περιπατει

- 24 Enben, m'ap fè nou konnen mwen menm, Moun Bondye voye nan lachè a, mwen gen pouvwa sou latè pou m' padonnen peche tande. Apre sa, Jezi di nonm paralyze a: Se mwen menm k'ap pale avè ou: Leve kanpe, pran kabann ou, ale lakay ou.
But so that you may see that on earth the Son of man has authority for the forgiveness of sins, (he said to the man who was ill,) I say to you, Get up, and take up your bed, and go into your house.
 ινα δε ειδητε οτι εξουσιαν εχει ο υιος του ανθρωπου επι της γης αφιεναι αμαρτιας ειπεν τω παραλελυμενω σοι λεγω εγειραι και αρας το κλινιδιον σου πορευου εις τον οικον σου
- 25 Menm lè a, nonm lan kanpe devan yo tout, li pran kabann li te kouche sou li a, li al lakay li, li t'ap fè lwanj Bondye.
And straight away he got up before them, and took up his bed and went away to his house giving praise to God.
 και παραχρημα αναστας ενωπιον αυτων αρας εφ ω κατεκειτο απηλθεν εις τον οικον αυτου δοξαζων τον θεον
- 26 Tout moun te sezi. Yo t'ap fè lwanj Bondye. Yo te pè anpil tou, yo t'ap di: Ala bèl mènèy nou wè jòdi a!
And wonder overcame them all, and they gave glory to God; and they were full of fear, saying, We have seen strange things today.
 και εκστασις ελαβεν απαντας και εδοξαζον τον θεον και επιλησθησαν φοβου λεγοντες οτι ειδομεν παραδοξα σημερον
- 27 ¶ Apre sa, Jezi soti, li wè yon pèseptè kontribisyon yo te rele Levi. Li te chita devan biwo travay li.
And after these things he went out, and saw Levi, a tax-farmer, seated at the place where taxes were taken, and said to him, Come after me.
 και μετα ταυτα εξηλθεν και εθεασατο τελωνη ονοματι λευιν καθημενον επι το τελωνιον και ειπεν αυτω ακολουθει μοι
- 28 Jezi di l' konsa: Swiv mwen. Levi annik leve, li kite tout bagay, li swiv Jezi.
And giving up his business, he got up and went after him.
 και καταλιπων απαντα αναστας ηκολουθησεν αυτω
- 29 Apre sa, Levi fè yon gwo resepsyon lakay li pou Jezi. Te gen anpil pèseptè kontribisyon ansanm ak lòt moun ankò ki te chita bò tab la avèk yo.
And Levi made a great feast for him in his house: and a great number of tax-farmers and others were seated at table with them.
 και εποιησεν δοχην μεγαλην ο λευις αυτω εν τη οικια αυτου και ην οχλος τελωνων πολυς και αλλων οι ησαν μετ αυτων κατακειμενοι
- 30 Farizyen yo ak dirèktè lalwa ki te fè gwoup ak yo t'ap babye, yo di disip Jezi yo: Poukisa n'ap plede manje, n'ap plede bwè konsa ak pèseptè kontribisyon ansanm ak lòt moun k'ap fè sa ki mal?
And the Pharisees and their scribes made protests against his disciples, saying, Why do you take food and drink with tax-farmers and sinners?
 και εγογγυζον οι γραμματεις αυτων και οι φαρισαιοι προς τους μαθητας αυτου λεγοντες διατι μετα τελωνων και αμαρτωλων εσθiete και πινετε
- 31 Jezi reponn yo: Lè yon moun ansante, li pa bezwen dòktè. Se moun malad ki bezwen dòktè.
And Jesus, answering, said to them, Those who are well have no need of a medical man, but those who are ill.
 και αποκριθεις ο ιησους ειπεν προς αυτους ου χρειαν εχουσιν οι υγαινοντες ιατρου αλλ οι κακως εχοντες
- 32 Enben, mwen pa vin rele moun k'ap mache dwat devan Bondye, men moun k'ap fè sa ki mal pou yo kapab tounen vin jwenn Bondye.
I have come, not to get the upright, but sinners, so that they may be turned from their sins.
 ουκ εληλυθα καλεσαι δικαιους αλλα αμαρτωλους εις μετανοιαν
- 33 Gen kèk moun ki di Jezi konsa: Patizan Jan Batis yo ak patizan farizyen yo fè jèn souvan, se tout tan y'ap lapriyè. Men disip pa ou yo, tout tan se manje, se bwè.
And they said to him, The disciples of John frequently go without food, and make prayers, and so do the disciples of the Pharisees; but your disciples take food and drink.
 οι δε ειπον προς αυτον διατι οι μαθηται ιωαννου νηστεουσιν πυκνα και δεησεις ποιουνται ομοιως και οι των φαρισαιων οι δε σοι εσθιουσιν και πινουσιν
- 34 Jezi reponn yo: Eske nou ka fòse zanmi yon nonm k'ap marye pou yo rete san manje tout tan li la avèk yo?
And Jesus said, Are you able to make the friends of the newly-married man go without food when he is with them?
 ο δε ειπεν προς αυτους μη δυνασθε τους υιους του νυμφωνος εν ω ο νυμφιος μετ αυτων εστιν ποιησαι νηστευειν
- 35 Non. Men, lè lè a rive pou nonm k'ap marye a pa avèk yo ankò, se lè sa a y'a fè jèn.
But the days will come when he will be taken away from them, and then they will go without food.
 ελευσονται δε ημεραι και οταν απαρθη απ αυτων ο νυμφιος τοτε νηστεουσιν εν εκειναις ταις ημεραις
- 36 Epi li di yo parabol sa a: Pesonn p'ap chire yon moso nan yon rad nèf pou pyese yon vye rad. Si ou fè sa, ou chire rad nèf la, lèfini moso twal nèf la pa ale ak vye rad la non plis.
And he said to them, in a story, No man takes a bit of cloth from a new coat and puts it on to an old coat, for so the new coat would be damaged and the bit from the new would not go well with the old.
 ελεγεν δε και παραβολην προς αυτους οτι ουδεις επιβλημα ιματιου καινου επιβαλλει επι ιματιον παλαιον ει δε μηγε και το καινον σχιζει και τω παλαιω ου συμφωνει επιβλημα το απο του καινου

- 37 Konsa tou, pesonn pa mete diven ki fenk fèt nan vye veso fèt an po. Si ou fè sa, diven ki fenk fèt la va pete veso an po yo. Lè sa a, diven an koule atè, veso an po yo pèdi tou.
And no man puts new wine into old wine-skins, for fear that the skins will be burst by the new wine, and the wine be let out, and the skins come to destruction.
 και ουδεις βαλλει οινον νεον εις ασκους παλαιους ει δε μηγε ρηξει ο νεος οινος τους ασκους και αυτος εκχυθησεται και οι ασκοι απολουνται
- 38 Men, diven ki fenk fèt, sa dwe ale nan veso an po ki fenk fèt tou.
But new wine has to be put into new wine-skins.
 αλλα οινον νεον εις ασκους καινους βλητεον και αμφοτεροι συντηρουνται
- 39 Yon moun ki fin bwè diven ki la lontan p'ap vle bwè diven ki fenk fèt. Se sa pawòl la di: Pi vye pi bon.
And no man, having had old wine, has any desire for new, for he says, The old is better.
 και ουδεις πινω παλαιον ευθεως θελει νεον λεγει γαρ ο παλαιος χρηστοτερος εστιν
- 1 ¶ Yon jou repo, Jezi t'ap pase nan yon jaden ble. Disip li yo keyi kèk grap ble, yo fwote yo nan men yo, epi yo t'ap manje grenn yo.
Now it came about that on the Sabbath he was going through the fields of grain, and his disciples took the heads of the grain for food, crushing them in their hands.
 εγενετο δε εν σαββατω δευτεροπρωτω διαπορευεσθαι αυτον δια των σποριμων και επιλλον οι μαθηται αυτου τους σταχυας και ησθιον ψωχοντες ταις χερσιν
- 2 Te gen kèk farizyen la ki di yo konsa: Poukisa n'ap fè bagay lalwa nou pa pèmèt moun fè gwo jou repo a?
But some of the Pharisees said, Why do you do what it is not right to do on the Sabbath?
 τινες δε των φαρισαιων ειπον αυτοις τι ποιειτε ο ουκ εξεστιν ποιειν εν τοις σαββασιν
- 3 Jezi pran lapawòl, li di farizyen yo konsa: Eske nou pa li sa David te fè li menm ak moun pa l' yo, yon jou yo te grangou?
And Jesus said, Have you not seen in the Writings what David did when he was in need of food, he, and those who were with him;
 και αποκριθεις προς αυτους ειπεν ο ιησους ουδε τουτο ανεγνωτε ο εποιησεν δαβιδ οποτε επεινασεν αυτος και οι μετ αυτου οντες
- 4 Li antre nan kay Bondye a, li pran pen yo te ofri bay Bondye a, li manje, li bay moun pa l' yo manje tou. Men dapre lalwa nou an, se prèt yo sèlman ki gen dwa manje pen sa yo.
How he went into the house of God and took for food the holy bread, which only the priests may take, and gave it to those who were with him?
 ως εισηλθεν εις τον οικον του θεου και τους αρτους της προθεσεως ελαβεν και εφαγεν και εδωκεν και τοις μετ αυτου ους ουκ εξεστιν φαγειν ει μη μονους τους ιερεις
- 5 Apre sa li di yo: Mwen menm, Moun Bondye voye nan lachè a, mwen se mèt repo a.
And he said, The Son of man is lord even of the Sabbath.
 και ελεγεν αυτοις οτι κυριος εστιν ο υιος του ανθρωπου και του σαββατου
- 6 Yon lòt jou repo, Jezi antre nan sinagòg la, li t'ap moutre moun yo anpil bagay. Te gen yon nonm nan lasanble a ki te gen men dwat li pòk.
And it came about, on another Sabbath, that he went into the Synagogue and was teaching there. And a man was there whose right hand was dead.
 εγενετο δε και εν ετερω σαββατω εισελθειν αυτον εις την συναγωγην και διδασκειν και ην εκει ανθρωπος και η χειρ αυτου η δεξια ην ζηρα
- 7 Dirèktè lalwa yo ak farizyen yo t'ap veye Jezi konsa pou wè si l' t'ap geri moun jou repo a, paske yo te vle jwenn yon kòz pou akize li.
And the scribes and Pharisees were watching him to see if he would make him well on the Sabbath, so that they might be able to say something against him.
 παρατηρουν δε αυτον οι γραμματαις και οι φαρισαιοι ει εν τω σαββατω θεραπευσει ινα ευρωσιν κατηγοριαν αυτου
- 8 Men, Jezi te konnen sak te dèyè tèt yo. Lè sa a, li di nonm ki te gen menm pòk la: Leve, vin kanpe la a nan mitan nou. Nonm lan leve kanpe.
But he had knowledge of their thoughts; and he said to the man whose hand was dead, Get up and come into the middle. And he got up and came forward.
 αυτος δε ηδει τους διαλογισμους αυτων και ειπεν τω ανθρωπω τω ζηραν εχοντι την χειρα εγειραι και στηθι εις το μεσον ο δε αναστας εστη
- 9 Apre sa, Jezi di moun yo: M'ap mande nou kichòy: Kisa lalwa a pèmèt moun fè jou repo a? Byen oswa mal? Sove lavi yon moun osinon kite l' mourì?
And Jesus said, I put the question to you, Is it right to do good on the Sabbath or to do evil? to give life or to take it away?
 ειπεν ουν ο ιησους προς αυτους επερωτησω υμας τι εξεστιν τοις σαββασιν αγαθοποιησαι η κακοποιησαι ψυχην σωσαι η απολεσαι
- 10 Apre sa, li pwonmennen je l' sou yo tout, li di nonm lan: Lonje men ou. Nonm lan lonje men li. Latou, men an geri.
And looking round on all of them, he said to him, Put out your hand. And he did so: and his hand was made well.
 και περιβλεψαμενος παντας αυτους ειπεν τω ανθρωπω εκτεινον την χειρα σου ο δε εποιησεν ουτως και αποκατεσταθη η χειρ αυτου υγιης ως η αλλη
- 11 Men, lòt moun yo pa t' manke ankòlè; yo t'ap diskite yonn ak lòt sou sa yo ta kapab fè Jezi.
But they were full of wrath, and were talking together about what they might do to Jesus.
 αυτοι δε επλησθησαν ανοιας και διελαλουν προς αλληλους τι αν ποιησειαν τω ιησου

- 12 ¶ Lè sa a, Jezi moute sou yon ti mòn pou l' lapriyè. Li pase tout nwit lan ap lapriyè.
And it came about in those days that he went out to the mountain for prayer; and he was all night in prayer to God.
 εγενετο δε εν ταις ημεραις ταυταις εξηλθεν εις το ορος προσευξασθαι και ην διανυκτερευων εν τη προσευχη του θεου
- 13 Lè l' fè jou, li rele disip li yo, li chwazi douz nan yo, li rele yo apòt.
And the day came and, turning to his disciples, he made a selection from among them of twelve, to whom he gave the name of Apostles;
 και οτε εγενετο ημερα προσεφωνησεν τους μαθητας αυτου και εκλεξαμενος απ αυτων δωδεκα ους και αποστολους ωνομασεν
- 14 Se te Simon (Jezi te ba l' yon ti non Pyè), ak Andre, frè l', Jak ak Jan, Filip ak Batèlmi,
Simon, to whom he gave the name of Peter, and Andrew, his brother, and James and John and Philip and Bartholomew
 σιμωνα ον και ωνομασεν πετρον και ανδρεαν τον αδελφον αυτου ιακωβον και ιωαννην φιλιππον και βαρθολομαιον
- 15 Matye ak Toma, Jak, pitit Alfè a, ak Simon (patriyòt la),
And Matthew and Thomas and James, the son of Alphaeus, and Simon, who was named the Zealot,
 ματθαιον και θωμαν ιακωβον τον του αλφαιου και σιμωνα τον καλουμενον ζηλωτην
- 16 Jid, pitit Jak la, avèk Jida Iskariòt, nonm ki te trayi Jezi a.
And Judas, the son of James, and Judas Iscariot, he who was false to him.
 ιουδαν ιακωβου και ιουδαν ισκαριωτην ος και εγενετο προδοτης
- 17 Li desann ti mòn lan ak yo, li rete sou yon ti platon. Te gen anpil nan disip li yo ki te sanble la ak yon gwo mas pèp. Moun yo te soti toupatou; te gen moun Jide, moun lavil Jerizalèm, ak moun nan lavil Tir ak lavil Sidon ki bò lanmè a. Yo te vin tande l', yo t'ap mande l' geri malad yo tou.
And he came down with them to a level place, and a great band of his disciples, and a very great number of people from all Judaea and Jerusalem and from the parts of Tyre and Sidon by the sea, came to give hearing to him, and to be made well from their diseases;
 και καταβας μετ αυτων εστη επι τοπου πεδινου και οχλος μαθητων αυτου και πληθος πολυ του λαου απο πασης της ιουδαιας και ιερουσαλημ και της παραλιου τυρου και σιδωνος οι ηλθον ακουσαι α υτου και ιαθηναι απο των νοσων αυτων
- 18 Moun ki te gen move lespri ap toumante yo te geri tou.
And those who were troubled with unclean spirits were made well.
 και οι οχλουμενοι υπο πνευματων ακαθαρτων και εθεραπευοντο
- 19 Tout moun t'ap chache manyen l', paske te gen yon fòs ki t'ap soti nan Jezi ki t'ap geri yo tout.
And all the people were desiring to be touched by him, for power came from him and made them all well.
 και πας ο οχλος εξητει απτεσθαι αυτου οτι δυναμις παρ αυτου εξηρχετο και ιατο παντας
- 20 ¶ Lè sa a, Jezi gade disip li yo, li di yo: benediksyon pou nou menm ki pòn, paske Peyi kote Bondye Wa a, se pou nou li ye.
And turning his eyes to his disciples he said, Happy are you who are poor: for the kingdom of God is yours.
 και αυτος επαρας τους οφθαλμους αυτου εις τους μαθητας αυτου ελεγεν μακαριοι οι πτωχοι οτι υμετερα εστιν η βασιλεια του θεου
- 21 benediksyon pou nou menm ki grangou koulye a, paske n'a jwenn manje an kantite. benediksyon pou nou menm k'ap kriye koulye a, paske nou pral nan kè kontan.
Happy are you who are in need of food now: for you will be made full. Happy are you who are weeping now; for you will be glad.
 μακαριοι οι πεινωντες νυν οτι χορτασθησεσθε μακαριοι οι κλαιοντες νυν οτι γελασετε
- 22 benediksyon pou nou si lèzòm rayi nou, si yo pa vle wè nou, si yo joure nou, si yo meprize nou tankou move moun, poutèt mwen menm, Moun Bondye voye nan lachè a.
Happy are you, when men have hate for you, and put you away from among them and say angry words to you, turning away in disgust at your name, because of the Son of man.
 μακαριοι εστε οταν μισησωσιν υμας οι ανθρωποι και οταν αφορισωσιν υμας και ονειδισωσιν και εκβαλωσιν το ονομα υμων ως πονηρον ενεκα του υιου του ανθρωπου
- 23 Fè kè n' kontan lè sa va rive; nou mèt kontan nèt paske yon gwo rekonpans ap tann nou nan syèl la. Se konsa zansèt nou yo te maltrete pwofèt yo.
Be glad in that day, and be lifted up for joy, for your reward in heaven will be great: for their fathers did these same things to the prophets.
 χαριτε εν εκεινη τη ημερα και σκιρτησατε ιδου γαρ ο μισθος υμων πολυς εν τω ουρανω κατα ταυτα γαρ εποιουν τοις προφηταις οι πατερες αυτων
- 24 Men, malè pou nou, nou menm moun rich yo, paske nou deja jwenn sa nou t'ap chache a.
But unhappy are you who have wealth: for you have been comforted now.
 πλην ουαι υμιν τοις πλουσιοις οτι απεχετε την παρακλησιν υμων

- 25 Malè pou nou, nou menm ki gen tout bagay an kantite koulye a, paske nou pral grangou pou n' mouri. Malè pou nou, nou menm k'ap ri koulye a, paske nou pral nan lapenn, se pa ti kriye n'a kriye.
 Unhappy are you who are full of food now: for you will be in need. Unhappy are you who are laughing now: for you will be crying in sorrow.
 ουαι υμιν οι εμπειλησμενοι οτι πεινασετε ουαι υμιν οι γελωντες νυν οτι πενηθεσετε και κλαυσετε
- 26 Malè pou nou lè tout moun ap di nou se bon moun, paske se konsa zansèt nou yo te aji ak fo pwofèt yo.
 Unhappy are you when all men give you their approval: for so their fathers did to the false prophets.
 ουαι υμιν οταν καλως υμας ειπωσιν παντες οι ανθρωποι κατα ταυτα γαρ εποιουν τοις ψευδοπροφηταις οι πατερες αυτων
- 27 ¶ Nou menm k'ap koute m' la a, men sa m'ap di nou: renmen tout lènmi nou yo. Fè byen pou moun ki rayi nou.
 But I say to you who give ear to me, Have love for those who are against you, do good to those who have hate for you,
 αλλ υμιν λεγω τοις ακουουσιν αγαπατε τους εχθρους υμων καλως ποιειτε τοις μισουσιν υμας
- 28 Mande benediksyon pou moun k'ap ban nou madichon. Lapriyè pou moun k'ap maltrete nou.
 Give blessing to those who give you curses, say prayers for those who are cruel to you.
 ευλογειτε τους καταρωμενους υμιν και προσευχεσθε υπερ των επηρεαζοντων υμας
- 29 Si yon moun ban nou yon soufflèt sou yon bò figi, vire lòt bò a ba li. Si yon moun pran levit nou, kite l' pran chemiz nou tou.
 If a man gives you a blow on one side of your face, then let the other side be turned to him; from him who takes away your coat, do not keep back your robe.
 τω τυπτοντι σε επι την σιαγονα παρεχε και την αλλην και απο του αιροντος σου το ιματιον και τον χιτωνα μη κωλυσης
- 30 Nenpòt moun ki mande nou kichòy, ba li l'. Si yon moun pran sa ki pou nou, kite l' pou li.
 Give to everyone who comes with a request, and if a man takes away your property, make no attempt to get it back again.
 παντι δε τω αιτουντι σε διδου και απο του αιροντος τα σα μη απαιτει
- 31 Tou sa nou va vle lòt moun fè pou nou, fè l' pou yo tou.
 Do to others as you would have them do to you.
 και καθως θελετε ινα ποιωσιν υμιν οι ανθρωποι και υμεις ποιειτε αυτοις ομοιως
- 32 Si nou plede renmen sèlman moun ki renmen nou, ki benediksyon pou n' tann pou sa? Mechan yo tou yo renmen moun ki renmen yo.
 If you have love for those who have love for you, what credit is it to you? for even sinners have love for those who have love for them.
 και ει αγαπατε τους αγαπωντας υμας ποια υμιν χαρις εστιν και γαρ οι αμαρτωλοι τους αγαπωντας αυτους αγαπωσιν
- 33 Si nou fè byen sèlman pou moun ki fè nou byen, ki benediksyon pou nou tann pou sa? Mechan yo fè menm jan an tou.
 And if you do good to those who do good to you, what credit is it to you? for even sinners do the same.
 και εαν αγαθοποιητε τους αγαθοποιουντας υμας ποια υμιν χαρις εστιν και γαρ οι αμαρτωλοι το αυτο ποιουσιν
- 34 Si se moun nou konnen k'ap renmèt nou nou prete sèlman, ki benediksyon pou nou tann pou sa? Mechan yo tou, yo prete mechan parèy yo ki kapab renmèt yo sa yo te prete yo a san mank.
 And if you let those have the use of your money, from whom you are hoping to get it back, what credit is it to you? even sinners do so to sinners, hoping to get back as much as they gave.
 και εαν δανειζετε παρ ων ελπίζετε απολαβειν ποια υμιν χαρις εστιν και γαρ οι αμαρτωλοι αμαρτωλοις δανειζουσιν ινα απολαβωσιν τα ισα
- 35 Non, nou menm se pou nou renmen lènmi nou yo, fè byen pou yo. Prete san nou pa mete espwa nou sou renmèt. Se konsa n'a resevwa yon gwo rekonpans. Se lè sa a n'a pitit Bondye ki anwo nan syèl la, paske li menm, li bon ni pou engra ni pou mechan.
 But be loving to those who are against you and do them good, and give them your money, not giving up hope, and your reward will be great and you will be the sons of the Most High: for he is kind to evil men, and to those who have hard hearts.
 πλην αγαπατε τους εχθρους υμων και αγαθοποιειτε και δανειζετε μηδεν απελιζοντες και εσαι ο μισθος υμων πολυς και εσεσθε υιοι του υψιστου οτι αυτος χρηστος εστιν επι τους αχαριστους και πονηρους
- 36 Se pou nou gen kè sansib menm jan Bondye, papa nou, gen kè sansib.
 Be full of pity, even as your Father is full of pity.
 γινεσθε ουν οικτιρμονες καθως και ο πατηρ υμων οικτιρμων εστιν
- 37 ¶ Pa jije moun, konsa Bondye p'ap jije nou. Pa kondannen moun, konsa Bondye p'ap kondannen nou. Padonnen yo, konsa Bondye va padonnen nou tou.
 Be not judges of others, and you will not be judged: do not give punishment to others, and you will not get punishment yourselves: make others free, and you will be made free:
 και μη κρινετε και ου μη κριθητε μη καταδικαζετε και ου μη καταδικασθητε απολυετε και απολυθησεσθε

- 38 Bay, Bondye va ban nou. La lage yon bon mezi, byen souke, byen foule, ak tout tiyon l', nan pòch rad nou. Mezi nou sèvi pou mezire lòt yo, se li menm Bondye va pran pou mezire nou tou.
Give, and it will be given to you; good measure, crushed down, full and running over, they will give to you. For in the same measure as you give, it will be given to you again.
δίδοτε και δοθησεται υμιν μετρον καλον πεπισμενον και σεσαλευμενον και υπερεκχυνομενον δωσουσιν εις τον κολπον υμων τω γαρ αυτοω μετρω ω μετρειτε αντιμετρηθησεται υμιν
- 39 Epi li di yo yon lòt parabòl: Eske yon avèg ka mennen yon lòt avèg? Eske tou de p'ap tonbe nan menm twou a?
And he gave them teaching in the form of a story, saying, Is it possible for one blind man to be guide to another? will they not go falling together into a hole?
ειπεν δε παραβολην αυτοις μητι δυναται τυφλος τυφλον οδηγειν ουχι αμφοτεροι εις βοθυνον πεσουνται
- 40 Yon elèn pa pifò pase mèt li; men yon elèn ki fini nèt, l'ap fò tankou mèt li.
The disciple is not greater than his master, but everyone whose learning is complete will be like his master.
ουκ εστιν μαθητης υπερ τον διδασκαλον αυτου καθηρτισμενος δε πας εσται ως ο διδασκαλος αυτου
- 41 Poukisa w'ap gade ti pay ki nan je frè ou, epi ou pa wè gwo bout bwa a ki nan je pa ou la?
And why do you take note of the grain of dust in your brother's eye, but take no note of the bit of wood which is in your eye?
τι δε βλεπεις το καρφος το εν τω οφθαλμω του αδελφου σου την δε δοκον την εν τω ιδιω οφθαλμω ου κατανοεις
- 42 Ou menm ki pa wè gwo bout bwa ki nan je pa ou la, ki jan ou kapab di frè ou: Frè m', kite m' wete ti pay ki nan je ou la? Ipokrit! Wete gwo bout bwa ki nan je pa ou la anvan. Apre sa, wa wè klè pou ou wete pay ki nan je frè ou la.
How will you say to your brother, Brother, let me take the grain of dust out of your eye, when you yourself do not see the bit of wood in your eye? O false one! first take the wood out of your eye and then you will see clearly to take the dust out of your brother's eye.
η πως δυνασαι λεγειν τω αδελφω σου αδελφε αφες εκβαλω το καρφος το εν τω οφθαλμω σου αυτος την εν τω οφθαλμω σου δοκον ου βλεπων υποκριτα εκβαλε πρωτον την δοκον εκ του οφθαλμου σου και τοτε διαβλεψεις εκβαλειν το καρφος το εν τω οφθαλμω του αδελφου σου
- 43 Yon bon pyebwa pa bay move donn, ni yon move pyebwa pa bay bon donn.
For no good tree gives bad fruit, and no bad tree gives good fruit.
ου γαρ εστιν δενδρον καλον ποιουν καρπον σαπρον ουδε δενδρον σαπρον ποιουν καρπον καλον
- 44 Yo rekonèt kalite yon pyebwa sou donn li bay. Yo pa keyi fig frans sou pye rakèt, ni yo pa rekòlte rezen sou tout vye lyann.
For every tree is judged by its fruit. Men do not get figs from thorns, or grapes from blackberry plants.
εκαστον γαρ δενδρον εκ του ιδιου καρπου γινωσκεται ου γαρ εξ ακανθων συλλεγουσιν συκα ουδε εκ βατου τρυγωσιν σταφυλην
- 45 Yon nonm ki bon, se bon bagay li rale soti nan kè li ki bon. Yon nonm ki mechan, se move bagay li rale soti nan kè li ki move. Paske, sak nan kè yon nonm, se sak soti nan bouch li.
The good man, out of the good store of his heart, gives good things; and the evil man, out of his evil store, gives evil: for out of the full store of the heart come the words of the mouth.
ο αγαθος ανθρωπος εκ του αγαθου θησαυρου της καρδιας αυτου προφερει το αγαθον και ο πονηρος ανθρωπος εκ του πονηρου θησαυρου της καρδιας αυτου προφερει το πονηρον εκ γαρ του περισσευματος της καρδιας λαλει το στομα αυτου
- 46 Poukisa n'ap plede rele mwen: Mèt, Mèt, epi nou pa fè sa m' di nou fè?
Why do you say to me, Lord, Lord, and do not the things which I say?
τι δε με καλειτε κυριε κυριε και ου ποιειτε α λεγω
- 47 Moun ki vin jwenn mwen, ki tande pawòl mwen epi ki fè sa mwen di fè, men ki jan l'ap ye:
Everyone who comes to me and gives ear to my words and does them, I will make clear to you what he is like:
πας ο ερχομενος προς με και ακουων μου των λογων και ποιων αυτους υποδειξω υμιν τινι εστιν ομοιος
- 48 L'ap tankou yon nonm k'ap bati yon kay; li fouye tè a byen fon, li moute fondasyon kay la sou wòch. Dlo desann, lavalas frape kay la. Men, kay la pa brannen paske li te byen bati.
He is like a man building a house, who went deep and put the base of it on a rock; and when the water came up and the river was driving against that house, it was not moved, because the building was good.
ομοιος εστιν ανθρωπω οικοδομουντι οικιαν ος εσκαψεν και εβαθυνεν και εθηκεν θεμελιον επι την πετραν πλημμυρας δε γενομενης προσερρηξεν ο ποταμος τη οικια εκεινη και ουκ ισχυσεν σαλευσαι αυτην τεθεμελιωτο γαρ επι την πετραν
- 49 Men, moun ki tande pawòl mwen, ki pa fè sa mwen di fè, li tankou yon nonm ki bati yon kay ratè, san fondasyon. Lavalas frape kay la, yon sèl kou kay la tonbe, li kraze nèt.
But he who gives hearing, without doing, is like a man building a house on the earth without a base for it; and when the force of the river came against it, straight away it came down; and the destruction of that house was great.
ο δε ακουσας και μη ποιησας ομοιος εστιν ανθρωπω οικοδομησαντι οικιαν επι την γην χωρις θεμελιου η προσερρηξεν ο ποταμος και ευθως επεσεν και εγενετο το ρηγμα της οικιας εκεινης μεγα

- 1 ¶ Lè Jezi fin pale tout pawòl sa yo ak pèp la, li ale lavil Kapènawòm.
After he had come to the end of all his words in the hearing of the people, he went into Capernaum.
επει δε ελληρωσεν παντα τα ρηματα αυτου εις τας ακουας του λαου εισηλθεν εις καπερναουμ
- 2 Nan lavil sa a, yon kaptenn lame a te gen yon domestik li te renmen anpil. Domestik sa a te twouve l' malad prèt pou mouri.
And a certain captain had a servant who was very dear to him; this servant was ill and near to death.
εκατονταρχου δε τινος δουλος κακως εχων ημελλεν τελευταν ος ην αυτω εντιμος
- 3 Kaptenn lan tande pale sou Jezi; se konsa li voye kèk chèf fanmi nan jwif yo al mande Jezi pou l' vin geri domestik li a.
And when news of Jesus came to his ears, he sent to him rulers of the Jews, requesting that he would come and make his servant well.
ακουσας δε περι του ιησου απεστειλεν προς αυτον πρεσβυτερους των ιουδαιων ερωτων αυτον οπως ελθων διασωση τον δουλον αυτου
- 4 Yo rive bò kot Jezi, yo di li: Tanpri, fè sa pou li, li merite li. Paské li renmen pèp nou an.
And they, when they came to Jesus, made their request warmly, saying,
οι δε παραγενομενοι προς τον ιησουν παρεκαλουν αυτον σπουδαιως λεγοντες οτι αξιος εστιν ω παρεξει τουτο
- 5 Se li ki te bati sinagòg la pou nou.
It is right for you to do this for him, because he is a friend to our nation, and himself has put up a Synagogue for us.
αγαπα γαρ το εθνος ημων και την συναγωγην αυτος ωκοδομησεν ημιν
- 6 Jezi ale avè yo. Li te rive toupre kay la lè kaptenn lan voye kèk zanmi di l' konsa: Mèt, pa bay kò ou tout traka sa a. Mwen pa merite pou ou antre lakay mwen.
And Jesus went with them. And when he was not far from the house, the man sent friends to him, saying, Lord, do not give yourself trouble: for I am not important enough for you to come into my house:
ο δε ιησους επορευετο συν αυτοις ηδη δε αυτου ου μακραν απεχοντος απο της οικιας επεμψεν προς αυτον ο εκατονταρχος φιλους λεγων αυτω κυριε μη σκυλλου ου γαρ εμι ικανος ινα υπο την στεγην μου εισελθης
- 7 Se poutèt sa mwen pa t' kwè m' ase bon pou m' te vin jwenn ou, mwen menm. Annik di yon mo, domestik mwen an va geri.
And I had the feeling that I was not even good enough to come to you: but say the word only, and my servant will be well.
διο ουδε εμαυτον ηξιωσα προς σε ελθειν αλλα ειπε λογω και ιαθησεται ο παις μου
- 8 Mwen menm, mwen sou zòd chèf, mwen gen sòlda sou zòd mwen tou. Lè m' di yonn: Ale! li ale. Lè m' di yon lòt: Vini! li vini. Lè m' di domestik mwen an: Fè sa! li fè li.
For I, myself, am a man under authority, having men under me; and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.
και γαρ εγω ανθρωπος εμι υπο εξουσιαν τασσομενος εχων υπ εμαυτον στρατιωτας και λεγω τουτω πορευθητι και πορευεται και αλλω ερχου και ερχεται και τω δουλω μου ποιησον τουτο και ποιει
- 9 Lè Jezi tande pawòl sa yo, li vin gen yon gwo admirasyon pou kaptenn lan. Li vire bò foul moun ki t'ap swiv li a, li di yo: M'ap di nou sa: Mwen poko janm jwenn yon moun ki gen konfyans nan Bondye konsa, pa menm nan pèp Izrayèl la.
And when these things were said to Jesus, he was surprised, and, turning to the mass of people coming after him, said, I have not seen such great faith, no, not in Israel.
ακουσας δε ταυτα ο ιησους εθαυμασεν αυτον και στραφεις τω ακολουθουντι αυτω ογλω ειπεν λεγω υμιν ουδε εν τω ισραηλ τοσαυτην πιστιν ευρον
- 10 Lè zanmi kaptenn lan te voye yo tounen nan kay la, yo jwenn domestik ki te malad la geri.
And when those who were sent came back to the house they saw that the servant was well.
και υποστρεψαντες οι πεμφθεντες εις τον οικον ευρον τον ασθενοντα δουλον υγαινοντα
- 11 ¶ Apre sa, Jezi ale nan yon lavil yo rele Nayen. Disip li yo t'ap fè wout avè l' ansanm ak yon gwo foul moun.
And it came about, after a little time, that he went to a town named Nain; and his disciples went with him, and a great number of people.
και εγενετο εν τη εξης επορευετο εις πολιν καλουμενην ναιν και συνεπορευοντο αυτω οι μαθηται αυτου ικανοι και ογλος πολυς
- 12 Li rive bò pòtay lavil la. Lè sa a yo t'ap pote yon mò al antere: se te sèl pitit gason yon madanm vèv. Te gen anpil moun lavil la avèk li.
Now when he came near the door of the town, a dead man was being taken out, the only son of his mother, who was a widow: and a great number of people from the town were with her.
ως δε ηγγισεν τη πυλη της πολεως και ιδου εξεκομιζετο τεθνηκως υιος μονογενης τη μητρι αυτου και αυτη ην χηρα και ογλος της πολεως ικανος συν αυτη
- 13 Lè Jezi wè vèv la, kè l' fè l' mal pou li, li di li: Pa kriye, tande!
And when the Lord saw her, he had pity on her and said to her, Be not sad.
και ιδων αυτην ο κυριος εσπλαγχισθη επ αυτη και ειπεν αυτη μη κλαιε

- 14 Apre sa li pwoche, li manyen sèkèy la. Moun ki t'ap pote l' yo ret kanpe. Li di: Jennonm, se mwen menm k'ap pale avè ou. Leve.
And he came near, and put his hand on the stretcher where the dead man was: and those who were moving it came to a stop. And he said, Young man, I say to you, Get up.
και προσελθων ηψατο της σορου οι δε βασταζοντες εστησαν και ειπεν νεανισκε σοι λεγω εγερθητι
- 15 Epi mò a leve chita, li kòmanse pale. Jezi renmèt li bay manman li.
And the dead man got up, and words came from his lips. And he gave him to his mother.
και ανεκαθισεν ο νεκρος και ηρξατο λαλειν και εδωκεν αυτον τη μητρι αυτου
- 16 Tout moun yo te pè, yo t'ap fè lwanj Bondye, yo t'ap di: Yon gwo pwofèt parèt nan mitan nou! Yo t'ap di tou: Bondye vin sove pèp li a.
And fear came on all, and they gave praise to God, saying, A great prophet is among us: and, God has given thought to his people.
ελαβεν δε φοβος απαντας και εδοξαζον τον θεον λεγοντες οτι προφητης μεγας εγηγερται εν ημιν και οτι επεσκεψατο ο θεος τον λαον αυτου
- 17 Nouvèl la te gaye nan tout peyi Jide a ak nan tout vwazinaj la.
And this story about him went through all Judaea and the places round about.
και εξηλθεν ο λογος ουτος εν ολη τη ιουδαια περι αυτου και εν παση τη περιχωρω
- 18 Patizan Jan Batis yo te rakonte tout bagay sa yo bay Jan Batis.
And the disciples of John gave him an account of all these things.
και απηγγειλαν ιωαννη οι μαθηται αυτου περι παντων τούτων
- 19 ¶ Jan rele de ladan yo, li voye yo bò kot Jezi al mande li: Eske ou se moun nou konnen ki gen pou vini an, osinon èske nou dwe tann yon lòt?
Then John sent two of his disciples to the Lord, saying, Are you he who is to come, or are we waiting for another?
και προσκαλεσαμενος δυο τινας των μαθητων αυτου ο ιωαννης επεμψεν προς τον ιησουν λεγων συ ει ο ερχομενος η αλλον προσδοκωμεν
- 20 Lè mesye sa yo rive bò kot Jezi, yo di li: Jan Batis voye nou bò kote ou vin mande ou: Eske ou se moun nou konnen ki gen pou vini an, osinon èske nou dwe tann yon lòt?
And when the men came to him they said, John the Baptist has sent us to you, saying, Are you he who is to come, or are we waiting for another?
παραγενομενοι δε προς αυτον οι ανδρες ειπον ιωαννης ο βαπτιστης απεσταλκεν ημας προς σε λεγων συ ει ο ερχομενος η αλλον προσδοκωμεν
- 21 Lè sa a, Jezi t'ap geri anpil moun malad ak anpil moun enfim, li t'ap wete yo anba pouvwa move lespri, li t'ap fè anpil avèg wè ankò.
At that time, he made a number of people free from their diseases and their pains, and from evil spirits; and to others who were blind he gave back the use of their eyes.
εν αυτη δε τη ωρα εθεραπευσεν πολλους απο νοσων και μαστιγων και πνευματων πονηρων και τυφλοις πολλοις εχαρισατο το βλεπειν
- 22 Apre sa, li reponn moun Jan Batis te voye yo konsa: Ale rakonte Jan sa nou sot wè ak sa nou sot tande la a: je avèg yo louvri, moun ki t'ap bwete yo mache byen, moun ki te gen maladi lalèp yo geri, moun soudè yo tande, moun mouri yo leve, pòn yo tande bon nouvèl la.
And answering them he said, Go back and give news to John of what you have seen, and the things which have come to your ears; the blind now see, those who had no power in their legs are walking, lepers are made clean, those who had no hearing now have their ears open, dead men come to life again, and the poor have the good news given to them.
και αποκριθεις ο ιησους ειπεν αυτοις πορευθεντες απαγγειλατε ιωαννη α ειδετε και ηκουσατε οτι τυφλοι αναβλεπουσιν χωλοι περιπατουσιν λεπροι καθαριζονται κωφοι ακουουσιν νεκροι εγειρονται πτωχοι ευαγγελιζονται
- 23 benediksyon pou moun ki p'ap jwenn nan mwen okazyon pou yo tonbe nan peche.
And a blessing will be on him who has no doubts about me.
και μακαριος εστιν ος εαν μη σκανδαλισθη εν εμοι
- 24 Lè moun Jan te voye yo al fè wout yo, Jezi kòmanse pale ak fowl moun yo sou Jan Batis. Li di yo konsa: Kisa nou te al wè nan dezè a? Yon pye wozo van ap balanse? Non.
And when the men who were sent by John had gone away, he said to the people, about John, What did you go out into the waste land to see? a tall stem moving in the wind?
απελθοντων δε των αγγελων ιωαννου ηρξατο λεγειν προς τους οχλους περι ιωαννου τι εξεληλυθατε εις την ερημον θεασασθαι καλαμον υπο ανεμου σαλευομενον
- 25 Men, kisa nou te al wè menm? Yon nonm abiye ak bèl rad? Ala, moun ki abiye ak bèl rad, k'ap viv nan jwisans, se kay wa yo jwenn yo.
But what did you go out to see? a man in soft clothing? See now, those who have beautiful clothing and delicate food are in kings' houses.
αλλα τι εξεληλυθατε ιδειν ανθρωπον εν μαλακοις ιματιοις ημφιεσμενον ιδου οι εν ιματισμο ενδοξω και τρυφη υπαρχοντες εν τοις βασιλειοις εισιν
- 26 Men, manyè di m' kisa nou tal wè? Yon pwofèt? Wi. Mwen menm, mwen di nou: li pi plis pase yon pwofèt.
But what did you go out to see? a prophet? Yes, I say to you, and more than a prophet.
αλλα τι εξεληλυθατε ιδειν προφητην ναι λεγω υμιν και περισσοτερον προφητου

- 27 Men sa ki te ekri sou Jan Batis: Men m'ap voye mesaje m' lan devan ou, la louvri chemen an devan pou ou.
This is he of whom it has been said, See, I send my servant before your face, who will make ready your way before you.
 ουτος εστιν περι ου γεγραπται ιδου εγω αποστελλω τον αγγελον μου προ προσωπου σου ος κατασκευασει την οδον σου εμπροσθεν σου
- 28 M'ap di nou sa: Nan tout moun ki fèt sou latè pa gen yonn ki pi konsekan pase Jan Batis. Men, moun ki pi piti nan peyi kote Bondye wa a pi konsekan pase li.
I say to you, Among all the sons of women, not one is greater than John: but he who is least in the kingdom of God is greater than he.
 λεγω γαρ υμιν μειζων εν γεννητοις γυναικων προφητης ιωαννου του βαπτιστου ουδεις εστιν ο δε μικροτερος εν τη βασιλεια του θεου μειζων αυτου εστιν
- 29 Tout pèp la ansanm ak pèseptè kontribisyon yo t'ap tande li. Moun sa yo te rekonèt se Bondye ki gen rezon, se pou sa yo te fè Jan Batis batize yo.
(And all the people, and the tax-farmers, to whom John had given baptism, when they had knowledge of these things, gave glory to God.
 και πας ο λαος ακουσας και οι τελωναι εδικαιωσαν τον θεον βαπτισθεντες το βαπτισμα ιωαννου
- 30 Men, farizyen yo ak dirèktè lalwa yo te refize sa Bondye te vle fè pou yo; se sak fè yo pa t' kite Jan Batis batize yo.
But the Pharisees and the teachers of the law were against the purpose of God for themselves, not having had his baptism.)
 οι δε φαρισαιοι και οι νομικοι την βουλην του θεου ηθετησαν εις εαυτους μη βαπτισθεντες υπ αυτου
- 31 Jezi di yo ankò: Ak ki moun mwen ta konpare moun k'ap viv nan tan alèkile yo? Ki moun yo sanble menm?
What comparison am I to make of the men of this generation? what are they like?
 ειπεν δε ο κυριος τινη ουν ομοιωσω τους ανθρωπους της γενεας ταυτης και τινη εισιν ομοιοι
- 32 Yo sanble timoun ki chita sou plas piblik. Yonn ap rele lòt pou di l' konsa: Nou jwe mizik cho pou nou ak fif nou, nou pa danse. Nou chante chante ki tris pou nou, nou pa kriye.
They are like children who are seated in the market-place, crying out to one another, and saying, We made music for you, but you did not take part in the dance; we gave cries of sorrow, but you were not sad.
 ομοιοι εισιν παιδιοις τοις εν αγορα καθημενοις και προσφωνουσιν αλληλοις και λεγουσιν ηυλησαμεν υμιν και ουκ ωρησασθε εθρηνησαμεν υμιν και ουκ εκλαυσαστε
- 33 Jan Batis vini, li pa manje pen, ni li pa bwè diven, nou di: Li gen yon move lespri sou li.
For John the Baptist came, taking no food or drink, and you say, He has an evil spirit.
 εληλυθεν γαρ ιωαννης ο βαπτιστης μητε αρτον εσθιων μητε οινον πινων και λεγετε δαιμονιον εχει
- 34 Mwen menm, Moun Bondye voye nan lachè a, mwen vini, mwen manje, mwen bwè, nou di: Gade yon nonm! Se manje ak bwè ase l' konnen; se zanmi pèseptè kontribisyon ak moun k'ap fè sa ki mal li ye.
The Son of man came feasting, and you say, Here is a lover of food and wine, a friend of tax-farmers and sinners.
 εληλυθεν ο υιος του ανθρωπου εσθιων και πινων και λεγετε ιδου ανθρωπος φαγος και οινοποτης τελωνων φιλος και αμαρτωλων
- 35 Men, tout moun ki asepte bon konprann Bondye a, yo moutre se Bondye nan bon konprann li ki gen rezon.
But wisdom is judged to be right by all her children.
 και εδικαιωθη η σοφια απο των τεκνων αυτης παντων
- 36 ¶ Yon farizyen te envite Jezi vin manje avè li. Jezi ale lakay farizyen an; li chita bò tab la pou l' manje.
And one of the Pharisees made a request that he would take a meal with him. And he went into the Pharisee's house and took his seat at the table.
 ηρωτα δε τις αυτον των φαρισαιων ινα φαγη μετ αυτου και εισελθων εις την οικιαν του φαρισαιου ανεκλιθη
- 37 Nan lavil sa a, te gen yon fanm movèz vi. Lè fanm lan pran nouvèl Jezi t'ap manje lakay farizyen an, li pote yon ti boutèy fèt an albat plen odè.
And there was a woman in the town who was a sinner; and when she had news that he was a guest in the Pharisee's house, she took a bottle of perfume,
 και ιδου γυνη εν τη πολει ητις ην αμαρτωλος επιγνουσα οτι ανακειται εν τη οικια του φαρισαιου κομισασα αλαβαστρον μυρου
- 38 Li mete kò l' dèyè bò pye Jezi. Li kriye, li kriye, li mouye pye Jezi ak dlo ki t'ap sot nan je li. Apre sa, li siye yo ak cheve l', li bo yo, epi li vide odè sou yo.
And went in and took her place at the back of him, near his feet, weeping, so that his feet were washed with the drops from her eyes, and with her hair she made them dry, and kissing his feet she put the perfume on them.
 και στασα παρα τους ποδας αυτου οπισω κλαιουσα ηρξατο βρεχειν τους ποδας αυτου τοις δακρυσιν και ταις θριξιν της κεφαλης αυτης εξεμασσεν και κατεφιλει τους ποδας αυτου και ηλειφεν τω μυρω

- 39 Lè farizyen ki te envite Jezi a wè sa, li t'ap di nan kè l': Si nonm sa a te yon pwofèt vre, se pou l' ta konnen ki kalite moun fanm sa k'ap manyen l' lan ye, li ta konnen ki movèz vi fanm sa a ap mennen.
 Now when the Pharisee in whose house he was saw it, he said to himself, This man, if he was a prophet, would be conscious what sort of woman this is who has put her hands on him, that she is a sinner.
 ιδων δε ο φαρισαιος ο καλεσας αυτον ειπεν εν εαυτω λεγων ουτος ει ην προφητης εγινωσκεν αν τις και ποταπη η γυνη ητις απτεται αυτου οτι αμαρτωλος εστιν
- 40 Lè sa a, Jezi pran lapawòl, li di l' konsa: Simon, mwen gen kichòy pou m' di ou. Simon reponn li: Mèt, ou mèt pale wi.
 And Jesus, answering, said, Simon, I have something to say to you. And he said, Master, say on.
 και αποκριθεις ο ιησους ειπεν προς αυτον σιμων εχω σοι τι ειπειν ο δε φησιν διδασκαλε ειπε
- 41 Jezi di li: Vwala, se te de moun ki te dwe yon nonm ki te prete yo lajan; premye a te dwe l' senksan (500) goud; lòt la te dwe l' senkant goud.
 And he said, Two men were in debt to a certain man of business: one had a debt of five hundred pence, and the other of fifty.
 δυο χρεωφειλεται ησαν δανειστη τινι ο εις ωφειλεν δηναρια πεντακοσια ο δε ετερος πενηκοντα
- 42 Ni yonn ni lòt pa t' gen dekwa peye dèt la. Lè sa a, nonm lan di yo yo pa bezwen peye dèt la ankò. Kilès nan yo de a va renmen l' plis?
 When they were unable to make payment, he made the two of them free of their debts. Which of them, now, will have the greater love for him?
 μη εχοντων δε αυτων αποδουναι αμφοτεροις εχαρισατο τις ουν αυτων ειπε πλειον αυτον αγαπησει
- 43 Simon reponn li: Mwen ta kwè se nonm ki te dwe l' plis la. Jezi di l': Ou byen reponn.
 Simon, in answer, said, It seems he whose debt was greater. And he said, Your decision is right.
 αποκριθεις δε ο σιμων ειπεν υπολαμβανω οτι ω το πλειον εχαρισατο ο δε ειπεν αυτω ορθως εκρινας
- 44 Epi li vire bò fanm lan, li di Simon: Ou wè fanm sa a? Mwen antre lakay ou, ou pa menm ban m' dlo pou m' lave pye m'; men li menm, li lave pye m' ak dlo ki sot nan je l'. Apre sa, li siye yo ak cheve li.
 And turning to the woman he said to Simon, You see this woman? I came into your house; you did not give me water for my feet: but she has been washing my feet with the drops from her eyes, and drying them with her hair.
 και στραφεις προς την γυναικα τω σιμωνι εφη βλεπεις ταυτην την γυναικα εισηλθον σου εις την οικιαν υδωρ επι τους ποδας μου ουκ εδωκας αυτη δε τοις δακρυσιν εβρεξεν μου τους ποδας και ταις θριξιν της κεφαλης αυτης εξεμαξεν
- 45 Ou pa te bo m' lè m' t'ap antre lakay ou; men li menm, depi mwen antre se bo l'ap bo pye m'.
 You did not give me a kiss: but she, from the time when I came in, has gone on kissing my feet.
 φιλημα μοι ουκ εδωκας αυτη δε αφ ης εισηλθον ου διελιπεν καταφιλουσα μου τους ποδας
- 46 Ou pa vide lwil sou tèt mwen; men li menm, li vide odè sou pye mwen.
 You put no oil on my head: but she has put perfume on my feet.
 ελαιω την κεφαλην μου ουκ ηλειψας αυτη δε μυρω ηλειψεν μου τους ποδας
- 47 Se poutèt sa, mwen di ou: li fè tout bagay sa yo pou moutre jan li renmen anpil, paske yo padonnen li anpil peche. Men, yon moun yo padonnen yon ti kras, se yon ti kras l'ap moutre jan l' renmen tou.
 And so I say to you, She will have forgiveness for her sins which are great in number, because of her great love: but he who has small need of forgiveness gives little love.
 ου χαριν λεγω σοι αφεωνται αι αμαρτια αυτης αι πολλαι οτι ηγαπησεν πολυ ω δε ολιγον αφιεται ολιγον αγαπα
- 48 Apre sa, Jezi di fanm lan: Peche ou yo padonnen.
 And he said to her, You have forgiveness for your sins.
 ειπεν δε αυτη αφεωνται σου αι αμαρτια
- 49 Moun ki te chita bò tab la avèk li yo pran di nan kè yo: Ki moun nonm sa a ye menm pou li padonnen peche?
 And those who were seated at table with him said to themselves, Who is this who even gives forgiveness of sins?
 και ηρξαντο οι συνανακειμενοι λεγειν εν εαυτοις τις ουτος εστιν ος και αμαρτιας αφησιν
- 50 Men Jezi di fanm lan: Se konfyans ou nan Bondye ki sove ou. Ale ak kè poze.
 And he said to the woman, By your faith you have salvation; go in peace.
 ειπεν δε προς την γυναικα η πιστις σου σεσωκεν σε πορευου εις ειρηνην

- 1 ¶ Apre sa, Jezi mache ale nan tout lavil yo ak nan tout bouk yo. Li t'ap mache bay mesaj la, li t'ap anonse bon nouvèl peyi kote Bondye Wa a. Douz disip yo te toujou avè li.
And it came about, after a short time, that he went through town and country giving the good news of the kingdom of God, and with him were the twelve,
και εγενετο εν τω καθεξης και αυτος διωδευεν κατα πολιν και κωμην κηρυσσον και ευαγγελιζομενος την βασιλειαν του θεου και οι δωδεκα συν αυτω
- 2 Te gen kèk fanm avè l' tou. Se moun li te wete move lespri sou yo, li te geri maladi yo. Te gen Mari (yo te rele moun Magdala a). Jezi te wete sèt move lespri sou li.
And certain women who had been made free from evil spirits and diseases, Mary named Magdalene, from whom seven evil spirits had gone out,
και γυναικες τινες αι ησαν θεραπευμεναι απο πνευματων πονηρων και ασθενειων μαρια η καλουμενη μαγδαληνη αφ ης δαιμονια επτα εξεληλυθει
- 3 Te gen Jan, madanm Chouza, yonn nan jeran Ewòd yo. Te gen Sizan ak anpil lòt ankò. Yo tout yo t'ap ede Jezi ansanm ak disip li yo ak sa yo te genyen.
And Joanna, the wife of Chuza, Herod's chief house-servant, and Susanna and a number of others, who gave him of their wealth for his needs.
και ιωαννα γυνη χουζα επιτροπου ηρωδου και σουσαννα και ετεραι πολλαι αιτινες διηκουνου αυτω απο των υπαρχοντων αυταις
- 4 ¶ Lè sa a, te gen yon gwo foul moun ki te sanble; moun te soti nan divès vil vin bò kot Jezi. Li pran rakonte yo parabol sa a:
And when a great number of people came together, and men from every town went out to him, he gave them teaching in the form of a story:
συνιοντος δε οχλου πολλου και των κατα πολιν επιπορευομενων προς αυτον ειπεν δια παραβολης
- 5 Yon nonm soti pou li ale simen grenn nan jaden li. Pandan l' t'ap simen grenn yo, kèk grenn tonbe bò chemen an: Pye pile yo, zwezo nan syèl vini, yo manje yo.
A man went out to put in seed, and while he was doing it, some was dropped by the wayside and it was crushed under foot, and was taken by the birds of heaven.
εξηλθεν ο σπειρων του σπειραι τον σπορον αυτου και εν τω σπειρειν αυτον ο μεν επεσεν παρα την οδον και κατεπατηθη και τα πετεινα του ουρανου κατεφαγεν αυτο
- 6 Yon pati tonbe nan mitan wòch; grenn yo leve. Men, yo cheche paske yo pa t' jwenn tè fre.
And some went on the rock, and when it came up it became dry and dead because it had no water.
και ετερον επεσεν επι την πετραν και φυεν εξηρανθη δια το μη εχειν ικμαδα
- 7 Yon lòt pati tonbe nan mitan pye pikan. Pye pikan yo grandi ansanm ak bon ti plant yo, yo toufe yo.
And some went among thorns, and the thorns came up with it and it had no room for growth.
και ετερον επεσεν εν μεσω των ακανθων και συμφυεισαι αι ακανθαι απεπνιξαν αυτο
- 8 Men, yon lòt pati ankò tonbe nan bon tè. Plant yo leve, yo donnen: yo bay san (100) pou yonn. Lè l' fin di sa, li di ankò: Si nou gen zòrèy pou n' tande, tande.
And some falling on good earth, came up and gave fruit a hundred times as much. And with these words he said in a loud voice, He who has ears, let him give ear.
και ετερον επεσεν επι την γην την αγαθην και φυεν εποησεν καρπον εκατονταπλασιονα ταυτα λεγων εφωνει ο εχων ωτα ακουειν ακουετω
- 9 Disip li yo mande l' kisa parabol sa a vle di.
And his disciples put questions to him about the point of the story.
επηρωτων δε αυτον οι μαθηται αυτου λεγοντες τις ειη η παραβολη αυτη
- 10 Li reponn yo: Pou nou, yo fè nou konnen tout sekrè peyi kote Bondye Wa a. Men, pou lòt moun yo, yo ba yo l' an parabol; konsa yo mèt gade, yo p'ap wè, yo mèt tande, yo p'ap konprann.
And he said, To you is given knowledge of the secrets of the kingdom of God; but to the others, they are given in stories, so that seeing, they may not see, and though they give hearing, the sense will not be clear to them.
ο δε ειπεν υμιν δεδοται γνωνα τα μυστηρια της βασιλειας του θεου τοις δε λοιποις εν παραβολαις ινα βλεποντες μη βλεπωσιν και ακουοντες μη συνιωσιν
- 11 Men sa parabol sa a vle di: Grenn y'ap simen an se pawòl Bondye.
Now this is the point of the story: The seed is the word of God.
εστιν δε αυτη η παραβολη ο σπορος εστιν ο λογος του θεου
- 12 Gen moun ki sanble ak tè bò chemen kote grenn yo tonbe a. Yo tande, men Satan vini, li rache pawòl la nan kè yo pou yo pa kwè, pou yo pa sove.
Those by the side of the road are those who have given hearing; then the Evil One comes and takes away the word from their hearts, so that they may not have faith and get salvation.
οι δε παρα την οδον εισιν οι ακουοντες ειτα ερχεται ο διαβολος και αιρει τον λογον απο της καρδιας αυτων ινα μη πιστευσαντες σωθωσιν
- 13 Gen lòt moun ki sanble tè ki gen anpil wòch la. Yo tande pawòl la, yo resewva l' ak kè kontan; men yo pa kite l' pouse rasin, yo pa kwè l' pou lontan. Lè epèrè tonbe sou yo, yo vire do bay Bondye.
And those on the rock are those who with joy give hearing to the word; but having no root, they have faith for a time, and when the test comes they give up.
οι δε επι της πετρας οι οταν ακουωσιν μετα χαρας δεχονται τον λογον και ουτοι ριζαν ουκ εχουσιν οι προς καιρον πιστευουσιν και εν καιρω πειρασμου αφιστανται
- 14 Grenn ki tonbe nan mitan pikan yo, se moun ki tande pawòl la, men lè y al fè wout yo, yo kite traka lavi, richès ak plezi ki nan lavi toufè l'. Yo donnen men donn yo pa janm rive rèk.
And those which went among thorns are those who have given hearing, and go on their way, but they are overcome by cares and wealth and the pleasures of life, and they give no fruit.
το δε εις τας ακανθας πεσον ουτοι εισιν οι ακουσαντες και υπο μεριμων και πλουτου και ηδονων του βιου πορευομενοι συμπνιγονται και ου τελεσφορουσιν

- 15 Grenn ki tonbe nan bon tè a, se moun ki sensè, ki gen bon kè, ki tande pawòl la, yo kenbe l' nan kè yo. Yo toujou rete fèm jouk yo donnen.
And those in the good earth are those who, having given ear to the word, keep it with a good and true heart, and in quiet strength give fruit.
το δε εν τη καλη γη ουτοι εισιν οιτινες εν καρδια καλη και αγαθη ακουσαντες τον λογον κατεχουσιν και καρποφορουσιν εν υπομονη
- 16 Pesonn pa limen yon lanp pou l' kouvri l' anba yon mamit, osinon pou l' mete l' anba yon kabann. Li mete l' sou yon etajè. Konsa, moun k'ap antre yo kapab wè limyè a.
No man, when the light is lighted, puts a cover over it, or puts it under a bed, but he puts it on its table, so that those who come in may see the light.
ουδεις δε λυχνον αφας καλυπτει αυτον σκευει η υποκατω κλινης τιθησιν αλλ επι λυχνιας επιτιθησιν ινα οι εισπορευομενοι βλεπωσιν το φως
- 17 Nanpwen anyen ki kache ki p'ap devwale, nanpwen sekrè pou moun pa rive konnen, ki p'ap parèt aklè.
For nothing is put out of view which will not be made clear, and nothing is secret of which the knowledge will not come to light.
ου γαρ εστιν κρυπτον ο ου φανερον γενησεται ουδε αποκρυφον ο ου γνωσθησεται και εις φανερον ελθη
- 18 Se poutèt sa, fè atansyon jan n'ap tande pawòl la. Paske, moun ki genyen deja a, y'a ba li ankò. Men, moun ki pa gen anyen an, y'a wete nan men l' menm ti sa l' te kwè li te genyen an.
So take care how you give hearing, for to him who has will be given, and from him who has not will be taken even what he seems to have.
βλεπετε ουν πως ακουετε ος γαρ αν εχη δοθησεται αυτω και ος αν μη εχη και ο δοκει εχειν αρθησεται απ αυτου
- 19 Manman Jezi ak frè l' yo te vin kote li. Men, yo pa t' kapab rive pre li akòz foul moun yo.
And his mother and his brothers came to him, and they were not able to get near him because of the great number of people.
παρεγενοντο δε προς αυτον η μητηρ και οι αδελφοι αυτου και ουκ ηδυναντο συντυχειν αυτω δια τον οχλον
- 20 Moun yo di l' konsa: Men manman ou ak frè ou yo deyò a. Yo anvì wè ou.
And someone said to him, Your mother and your brothers are outside desiring to see you.
και απηγγελη αυτω λεγοντων η μητηρ σου και οι αδελφοι σου εστηκασιν εξω ιδειν σε θελοντες
- 21 Men, Jezi di yo tout: Manman m' ak frè m', se moun ki koute pawòl Bondye a epi ki fè sa pawòl la di.
But he said to them in answer, My mother and my brothers are those who have knowledge of the word of God and do it.
ο δε αποκριθεις ειπεν προς αυτους μητηρ μου και αδελφοι μου ουτοι εισιν οι τον λογον του θεου ακουοντες και ποιουντες αυτον
- 22 ¶ Yon jou, Jezi moute nan yon kannòt ak disip li yo. Li di yo: Ann janbe lòt bò letan an. Lamenn yo pati.
Now it came about on one of those days that he got into a boat with his disciples; and he said to them, Let us go over to the other side of the water: and they put out the boat.
και εγενετο εν μια των ημερων και αυτος ενεβη εις πλοιον και οι μαθηται αυτου και ειπεν προς αυτους διελθωμεν εις το περαν της λιμνης και ανηχθησαν
- 23 Pandan yo t'ap navige, dòmi pran Jezi. Yon gwo van vin leve sou letan an, dlo kòmpanse plen kannòt la, kifè lavi yo tout te an danje.
But while they were sailing he went to sleep: and a storm of wind came down on the sea, and the boat became full of water and they were in danger.
πλεοντων δε αυτων αφυπνωσεν και κατεβη λαιλαψ ανεμου εις την λιμνην και συνεπληρουοντο και εκινδυνευον
- 24 Yo pwoche bò kot Jezi yo souke l', yo di li: Mèt, Mèt, se mouri n'ap mouri wi! Jezi leve, li pale byen fò ak van an ansanm ak lanm lanmè yo: tout bagay vin byen trankil, yon gwo kalmi fèt.
Then they came to him and, awaking him out of his sleep, said, Master, Master, destruction is near. And he, when he was awake, gave orders to the wind and the rolling waves, and the storm came to an end, and all was calm.
προσελθοντες δε διηγειραν αυτον λεγοντες επιστατα επιστατα απολλυμεθα ο δε εγερθεις επιτιμησεν τω ανεμω και τω κλυδωνι του υδατος και επαυσαντο και εγενετο γαληνη
- 25 Epi Jezi di yo: Kote konfyans nou ye? Men, yo te pè, yo te sezi. Yonn t'ap di lòt konsa: Ki moun li ye menm? Li kòmmande menm van ak lanmè, yo obeyi li.
And he said to them, Where is your faith? And fear and wonder overcame them, and they said to one another, Who then is this, who gives orders even to the winds and the water and they do what he says?
ειπεν δε αυτοις που εστιν η πιστις υμων φοβηθεντες δε εθαυμασαν λεγοντες προς αλληλους τις αρα ουτος εστιν οτι και τοις ανεμοις επιτασσει και τω υδατι και υπακουουσιν αυτω
- 26 Yo fè tè nan peyi Jerazenyen yo ki lòt bò letan an, vizaviz ak Galile.
And they came to the country of the Gerasenes, which is opposite Galilee.
και κατεπλευσαν εις την χωραν των γαδαρηνων ητις εστιν αντιπεραν της γαλιλαιας
- 27 Jezi desann atè. Lamenn yon nonm lavil la vin devan l': nonm lan te gen anpil move lespri sou li. Depi lontan li pa t' janm vle mete rad sou li, ni li pa t' vle rete nan ankenn kay, se nan mitan tonm mò yo li t'ap viv.
And when he had come to the land, there came to him a certain man from the town who had evil spirits; and for a long time he had had no clothing on, and was not living in a house but in the place of the dead.
εξελθοντι δε αυτω επι την γην υπηνητησεν αυτω ανηρ τις εκ της πολεως ος ειχεν δαιμονια εκ χρονων ικανων και ιματιον ουκ ενεδιδυσκετο και εν οικια ουκ εμενεν αλλ εν τοις μνημασι

- 28 Lè l' wè Jezi, li bay yon gwo rèl, li lage kò l' atè devan Jezi, li pran pale byen fò, li di li konsa: Kisa m' gen avè ou, Jezi, Pitit Bondye ki anwo nan syèl la? Tanpri souple, pa fè m' soufri.
And when he saw Jesus, he gave a loud cry and went down on the earth before him and in a loud voice said, What have I to do with you, Jesus, Son of the Most High God? Do not be cruel to me.
 ιδων δε τον ιησουν και ανακραξας προσεπεσεν αυτω και φωνη μεγαλη ειπεν τι εμοι και σοι ιησου υιε του θεου του υψιστου δεομαι σου μη με βασανισης
- 29 Li te pale konsa paske Jezi te pase move lespri a lòd pou li soti sou nonm lan. Anpil fwa, lespri a te vin sou li: lè konsa, yo te konn mare tou de men l' ak tou de pye l' ak chenn pou l' pa t' kouri. Men, li te jwenn mwayen pete chenn yo epi move lespri a te mennen l' ale nan dezè.
For he gave an order to the evil spirit to come out of the man. For frequently it would take a grip of him: and he was kept under control, and prisoned with chains; but parting the chains in two, he would be sent by the driving of the evil spirit into waste places.
 παρηγγελλεν γαρ τω πνευματι τω ακαθαρτω εξελθειν απο του ανθρωπου πολλοις γαρ χρονις συνηρπακει αυτον και εδεσμειωτο αλυσειν και πεδαις φυλασσομενος και διαρρησσων τα δεσμα ηλανυετο υπο του δαιμονος εις τας ερημους
- 30 Jezi mande li: Ki jan ou rele? Li reponn: Yo rele m' Rejiman. Li di sa paske se anpil move lespri ki te sou nonm lan.
And Jesus said to him, What is your name? And he said, Legion; for a number of spirits had gone into him.
 επηρωτησεν δε αυτον ο ιησους λεγων τι σοι εστιν ονομα ο δε ειπεν λεγων οτι δαιμονια πολλα εισηλθεν εις αυτον
- 31 Lespri yo t'ap mande Jezi: Tanpri souple, pa voye n' ale nan gwo twou san fon an.
And they made a request to him that he would not give them an order to go away into the deep.
 και παρεκαλει αυτον ινα μη επιταξη αυτοις εις την αβυσσον απελθειν
- 32 Sou ti mòn lan te gen yon bann kochon ki t'ap chache manje pou yo manje. Move lespri yo pran mande Jezi: Tanpri souple, kite nou antre nan kochon sa yo. Jezi ba yo pèmisyon sa a.
Now there was a great herd of pigs in that place, getting food on the mountain: and the evil spirits made a request to him that he would let them go into the pigs, and he let them.
 ην δε εκει αγελη χοιρων ικανων βοσκομενων εν τω ορει και παρεκαλουν αυτον ινα επιτρεψη αυτοις εις εκεινους εισελθειν και επετρεψεν αυτοις
- 33 Lè sa a, move lespri yo soti sou nonm lan, yo antre nan kochon yo. Lamenn tout bann kochon yo pran degrengole desann bò falèz la, y' al neye tèt yo nan letan an.
And the evil spirits came out of the man and went into the pigs: and the herd went rushing down a sharp slope into the water and came to destruction.
 εξελθοντα δε τα δαιμονια απο του ανθρωπου εισηλθεν εις τους χοιρους και ωρμησεν η αγελη κατα του κρημνου εις την λιμνην και απεπνιγη
- 34 Moun ki t'ap gade kochon yo, lè yo wè sak te rive, yo pran kouri, yo gaye nouvèl la nan lavil la kou andeyò.
And when the men who took care of them saw what had come about, they went quickly and gave news of it in the town and the country.
 ιδοντες δε οι βοσκοντες το γεγενημενον εφυγον και απελθοντες απηγγειλαν εις την πολιν και εις τους αγρους
- 35 Moun soti pou y' al wè sak te pase. Lè yo rive kote Jezi te ye a, yo jwenn nonm lan: move lespri yo te soti sou li, li te chita nan pye Jezi byen abiye ak tout bon sans li sou li. Yo tout te pè.
And they went out to see what had taken place, and they came to Jesus and saw the man out of whom the evil spirits had gone, seated, clothed and with full use of his senses, at the feet of Jesus; and fear came on them.
 εξηλθον δε ιδειν το γεγονος και ηλθον προς τον ιησουν και ευρον καθημενον τον ανθρωπον αφ ου τα δαιμονια εξηληλυθει ιματισμενος και σωφρονουντα παρα τους ποδας του ιησου και εφοβηθησαν
- 36 Moun ki te asiste bagay la mete rakonte yo ki jan nonm ki te gen move lespri sou li a te geri.
And those who had seen it gave them an account of how the man who had the evil spirits was made well.
 απηγγειλαν δε αυτοις και οι ιδοντες πως εσωθη ο δαιμονισθεις
- 37 Lè sa a, tout moun nan peyi Jerazenyen yo mande Jezi pou li al fè wout li kite peyi a, paske yo te pè anpil. Jezi moute nan kannòt la pou l' ale.
And all the people of the country of the Gerasenes made a request to him to go away from them; for they were in great fear: and he got into a boat and went back.
 και ηρωτησαν αυτον απαν το πληθος της περιχωρου των γαδαρηνων απελθειν απ αυτων οτι φοβω μεγαλω συνειχοντο αυτος δε εμβας εις το πλοιον υπεστρεψεν
- 38 Nonm ki te gen move lespri soti sou li a mande l' pou li ale avèk li tou. Men, Jezi voye l' ale, li di li:
But the man from whom the evil spirits had gone out had a great desire to be with him, but he sent him away, saying,
 εδεετο δε αυτου ο ανηρ αφ ου εξηληλυθει τα δαιμονια ειναι συν αυτω απελυσεν δε αυτον ο ιησους λεγων
- 39 Tounen lakay ou; al rakonte tou sa Bondye fè pou ou. Nonm lan pati, li mache fè konnen tou sa Jezi te fè pou li nan tout lavil la.
Go back to your house and let them have news of all the great things which God has done for you. And he went away, giving word through all the town of the great things which Jesus had done for him.
 υποστρεφε εις τον οικον σου και διηγου οσα εποιησεν σοι ο θεος και απηλθεν καθ ολην την πολιν κηρυσσων οσα εποιησεν αυτω ο ιησους
- 40 ¶ Lè Jezi tounen lòt bò letan an, yon foul moun resevwa l', paske tout moun t'ap tann li.
And when Jesus went back, the people were glad to see him, for they were all waiting for him.
 εγενετο δε εν τω υποστρεψαι τον ιησουν απεδεξατο αυτον ο οχλος ησαν γαρ παντες προσδοκωντες αυτον

- 41 Yon nonm yo rele Jayiris vin rive. Se li ki te chèf sinagòg la. Li lage kò l' nan pye Jezi, li mande li: Tanpri souple, ann al lakay.
Then there came a man named Jairus, who was a ruler in the Synagogue: and he went down at the feet of Jesus, desiring him to come to his house;
και ιδου ηλθεν ανηρ ω ονομα ιαιριος και αυτος αρχων της συναγωγης υπηρχεν και πεσων παρα τους ποδας του ιησου παρεκαλει αυτον εισελθειν εις τον οικον αυτου
- 42 Mwen gen yon tifi douzan ki sèl pitit fi m', mwen kite l' prèt pou mouri. Pandan Jezi tapral lakay Jayiris, yon foul moun t'ap kwense l' toupatou.
For he had an only daughter, about twelve years old, and she was near to death. But while he was on his way, the people were pushing to be near him.
οτι θυγατηρ μονογενης ην αυτω ως ετων δωδεκα και αυτη απεθνησκειν εν δε τω υπαγειν αυτον οι οχλοι συνεπνιγον αυτον
- 43 Te gen yon fanm nan foul moun yo ki te malad: Depi douzan li t'ap pèdi san. Li te fin depanse tout byen l' kay dòktè, san yo yonn pa t' kapab geri li.
And a woman, who had had a flow of blood for twelve years, and had given all her money to medical men, and not one of them was able to make her well,
και γυνη ουσα εν ρυσει αιματος απο ετων δωδεκα ητις εις ιατρους προσαναλωσασα ολον τον βιον ουκ ισχυσεν υπ ουδενος θεραπευθηναι
- 44 Li pwoche pa dèyè, li manyen ke rad Jezi. Latou, san an rete.
Came after him and put her hand on the edge of his robe, and straight away the flowing of her blood was stopped.
προσελθουσα οπισθεν ηψατο του κρασπεδου του ιματιου αυτου και παραχρημα εστη η ρυσις του αιματος αυτης
- 45 Jezi mande: Ki moun ki manyen m' lan? Tout moun pran di se pa yo. Lè sa a, Pyè di li: Men, Mèt, se nan mitan yon foul moun ou ye, moun ap kwense ou tout jan.
And Jesus said, Who was touching me? And when they all said, It is not I, Peter and those who were with him said, Master, the people are pushing round you on every side.
και ειπεν ο ιησους τις ο αφαμενος μου αρνουμενων δε παντων ειπεν ο πετρος και οι μετ αυτου επιστατα οι οχλοι συνεχουσιν σε και αποθλιβουσιν και λεγεις τις ο αφαμενος μου
- 46 Men, Jezi reponn li: Mwen di ou gen yon moun ki manyen m', paske mwen santi yon fòs soti sou mwen.
But Jesus said, Someone was touching me, for I had the feeling that power had gone out from me.
ο δε ιησους ειπεν ηψατο μου τις εγω γαρ εγνων δυναμιν εξελθουσαν απ εμου
- 47 Lè sa a, fanm lan wè yo te dekouvri l', li pran tranble kou yon fèy bwa, li vin lage kò l' nan pye Jezi, li pran rakonte devan tout pèp la poukisa li te manyen l', ki jan li te geri menm lè a tou.
And when the woman saw that she was not able to keep it secret, she came, shaking with fear, and falling down before him she made clear before all the people the reason for her touching him, and how she was made well straight away.
ιδουσα δε η γυνη οτι ουκ ελαθεν τρεμουσα ηλθεν και προσπεσουσα αυτω δι ην αιτιαν ηψατο αυτου απηγγειλεν αυτω ενωπιον παντος του λαου και ως ιαθη παραχρημα
- 48 Jezi di li: Mafi, se konfyans ou nan Bondye ki geri ou; ale ak kè poze.
And he said to her, Daughter, your faith has made you well; go in peace.
ο δε ειπεν αυτη θαρσει θυγατερ η πιστις σου σεσωκεν σε πορευου εις ειρηνην
- 49 Jezi t'ap pale toujou lè yon nonm soti lakay chèf sinagòg la vin di li: Tifi ou la mouri; ou pa bezwen deranje mèt la pase sa.
While he was still talking, someone came from the house of the ruler of the Synagogue, saying, Your daughter is dead; do not go on troubling the Master.
ετι αυτου λαλουντος ερχεται τις παρα του αρχισυναγωγου λεγων αυτω οτι τεθνηκεν η θυγατηρ σου μη σκυλλε τον διδασκαλον
- 50 Men, lè Jezi tande sa, li di Jayiris konsa: Pa pè. Sèlman, met konfyans ou nan mwen, pitit la va geri.
But Jesus at these words said to him, Have no fear, only have faith, and she will be made well.
ο δε ιησους ακουσας απεκριθη αυτω λεγων μη φοβου μονον πιστευε και σωθησεται
- 51 Lè Jezi rive lakay la, li pa kite tout moun yo antre ak li. Li pran Pyè, Jan, Jak epi papa ak manman pitit la.
And when he came to the house he did not let any man go in with him, but only Peter and John and James, and the father of the girl and her mother.
εισελθων δε εις την οικιαν ουκ αφηκεν εισελθειν ουδενα ει μη πετρον και ιακοβον και ιωαννην και τον πατερα της παιδος και την μητερα
- 52 Tout moun t'ap kriye, yo t'ap plenn lanmò pitit la. Jezi di yo: Pa kriye. Pitit la pa mouri, se dòmi l'ap dòmi.
And all the people were weeping and crying for her; but he said, Do not be sad, for she is not dead, but sleeping.
εκλαιων δε παντες και εκοπτοντο αυτην ο δε ειπεν μη κλαιετε ουκ απεθανεν αλλα καθευδει
- 53 Lè sa a, yo tonbe pase l' nan betiz paske yo te konnen tifi a fin mouri.
And they were laughing at him, being certain that she was dead.
και κατεγγελων αυτου ειδοτες οτι απεθανεν
- 54 Men, Jezi pran men pitit la, li pale byen fò, li di konsa: Tifi, leve.
But he, taking her hand, said to her, My child, get up.
αυτος δε εκβαλων εξω παντας και κρατησας της χειρος αυτης εφωνησεν λεγων η παις εγειρου

- 55 Lespri tifi a tounen sou li ankò, menm lè a li leve. Jezi pase lòd pou yo ba l' manje.
And her spirit came back to her and she got up straight away; and he gave orders that food was to be given to her.
και επεστρεψεν το πνευμα αυτης και ανεστη παραρημα και διαταξεν αυτη δοθηναι φαγειν
- 56 Papa ak manman tifi a te sezi anpil, men Jezi bay yo lòd pou yo pa di pesonn sak te pase.
And her father and mother were full of wonder, but he gave orders to them to say nothing about it to anyone.
και εξεστησαν οι γονεις αυτης ο δε παρηγγειλεν αυτοις μηδενι ειπειν το γεγονος
- 1 ¶ Jezi sanble douz disip li yo, li ba yo pouvwa ak otorite pou chase tout move lespri, pou geri tout maladi.
And getting the twelve together, he gave them power and authority over all evil spirits and over diseases, to make them well.
συγκαλεσαμενος δε τους δωδεκα μαθητας αυτου εδωκεν αυτοις δυναμιν και εξουσιαν επι παντα τα δαιμονια και νοσους θεραπευειν
- 2 Apre sa, li voye yo mache fè konnen gouvènman Bondye Wa a, li voye yo geri malad yo tou.
And he sent them out to be preachers of the kingdom of God, and to make well those who were ill.
και απεστειλεν αυτοους κηρυσσειν την βασιλειαν του θεου και ιασθαι τους ασθενουντας
- 3 Li di yo: Pa pran anyen pou vwayaj la: ni baton, ni sak, ni pen, ni lajan, pa menm yon rad derechanj.
And he said to them, Take nothing for your journey, no stick or bag or bread or money, and do not take two coats.
και ειπεν προς αυτοους μηδεν αιρετε εις την οδον μητε ραβδους μητε πηραν μητε αρτον μητε αργυριον μητε ανα δυο χιτωνας εχειν
- 4 Rete nan yon sèl kay, kay kote y'a resevwa nou an, jouk nou pati kite peyi a.
And if you go into a house, let that house be your resting-place till you go away.
και εις ην αν οικιαν εισελθητε εκει μενετε και εκειθεν εξερχεσθε
- 5 Tout kote moun pa vle resevwa nou, kite lavil sa a, souke pousyè pye nou; konsa yo p'ap ka di nou pa t' avèti yo.
And if any people will not take you in, when you go away from that town, put off its dust from your feet for a witness against them.
και οσοι αν μη δεξωνται υμας εξερχομενοι απο της πολεως εκεινης και τον κονιορτον απο των ποδων υμων αποτιναξατε εις μαρτυριον επ αυτοους
- 6 Disip yo pati, yo mache ale nan tout bouk, yo t'ap anonse bon nouvèl la, yo t'ap geri moun malad toupatou.
And they went away, journeying through all the towns, preaching the good news and making people free from diseases in all places.
εξερχομενοι δε διηρχοντο κατα τας κωμας ευαγγελιζομενοι και θεραπευοντες πανταχου
- 7 Lè sa a, Ewòd t'ap gouvènen nan peyi Galile a. Li te pran nouvèl tou sak t'ap pase. Men, li pa t' konnen sa pou l' te kwè. Gen moun ki t'ap di: Se Jan Batis ki leve pami mò yo.
Now Herod the king had news of all these things: and he was in doubt, because it was said by some people that John had come back from the dead;
ηκουσεν δε ηρωδης ο τετραρχης τα γινομενα υπ αυτου παντα και διηπορει δια το λεγεσθαι υπο τινων οτι ιωαννης εγηγερται εκ νεκρων
- 8 Gen lòt ki t'ap di: Se Eli ki parèt. Gen lòt ki t'ap di ankò: Se yonn nan ansyen pwofèt yo ki leve pami mò yo.
And by some, that Elijah had come; and by others, that one of the old prophets had come back to life.
υπο τινων δε οτι ηλιας εφανη αλλων δε οτι προφητης εις των αρχαιων ανεστη
- 9 Men Ewòd t'ap di: Mwen te fè koupe tèt Jan. Men, nonm mwen tande y'ap nonmen non l' anpil la, kilès li ye menm? Li t'ap chache wè Jezi.
And Herod said, I put John to death: but who is this, of whom such stories are given to me? And he had a desire to see him.
και ειπεν ο ηρωδης ιωαννην εγω απεκεφαλαισα τις δε εστιν ουτος περι ου εγω ακουω τοιαυτα και εξηται ιδειν αυτον
- 10 ¶ Lè apòt yo tounen, yo rakonte Jezi tou sa yo te fè. Li pran yo avèk li, yo pati ansanm pou kont yo pou lavil Betsayda.
And the twelve, when they came back, gave him an account of what they had done. And he took them with him and went away from the people to a town named Beth-saida.
και υποστρεψαντες οι αποστολοι διηγησαντο αυτω οσα εποιησαν και παραλαβον αυτοους υπεχωρησεν κατ ιδιαν εις τοπον ερημον πολεως καλουμενης βηθσαιδα
- 11 Men, lè foul moun yo vin konn sa, yo pati dèyè li. Jezi resevwa yo, li pale yo sou peyi kote Bondye Wa a, li geri tout moun ki te malad.
But the people, getting news of it, went after him: and he was pleased to see them, and gave them teaching about the kingdom of God, and made those well who were in need of it.
οι δε οχλοι γινοντες ηκολουθησαν αυτω και δεξαμενος αυτοους ελαλει αυτοις περι της βασιλειας του θεου και τους χριαν εχοντας θεραπειας ιατο

- 12 Lè solèy kòmanse kouche, douz disip yo pwoche bò kot Jezi, yo di li: Voye moun yo ale pou yo ka achte manje, pou yo jwenn kote pou yo dòmi nan bouk yo ak nan vwazinaj la; paske isit la nou nan mitan yon dezè.
 And the day went on; and the twelve came to him and said, Send these people away so that they may go into the towns and the country round about and get resting-places and food for themselves, for we are in a waste place.
 η δε ημερα ηρξατο κλινειν προσελθοντες δε οι δωδεκα ειπον αυτω απολυσον τον οχλον ινα απελθοντες εις τας κυκλω κομας και τους αγρους καταλυσωσιν και ευρωσιν επισιτισμον οτι ωδε εν ερημω τοπω εσμεν
- 13 Jezi di yo: Poukisa nou pa ba yo manje pito! Men, yo reponn: Nou gen senk pen ak de pwason sèlman. Ou ta vle pou n' al achte manje pou n' bay tout pèp sa a?
 But he said, Give them food yourselves. And they said, We have only five cakes of bread and two fishes, if we do not go and get food for all these people.
 ειπεν δε προς αυτους δοτε αυτοις υμεις φαγειν οι δε ειπον ουκ εισιν ημιν πλειον η πεντε αρτοι και δυο ιχθυες ει μητι πορευθεντες ημεις αγορασωμεν εις παντα τον λαον τουτον βρωματα
- 14 (Te gen senkmil (5.000) gason konsa.) Jezi di disip li yo: Fè yo chita pa ranje senkant konsa.
 For there were about five thousand men. And he said to his disciples, Make them be seated in groups, about fifty to a group.
 ησαν γαρ ωσει ανδρες πεντακισχιλιοι ειπεν δε προς τους μαθητας αυτου κατακλινατε αυτους κλισιας ανα πεντηκοντα
- 15 Disip yo koute l', yo fè tout moun chita.
 And they did so, and made them all be seated.
 και εποιησαν ουτως και ανεκλιναν απαντας
- 16 Jezi pran senk pen ak de pwason yo, li leve je l' nan syèl la, li di Bondye mèsi pou manje a. Apre sa, li separe l', li renmèt li bay disip yo pou mache bay foul moun yo.
 And he took the five cakes of bread and the two fishes and, looking up to heaven, he said words of blessing over them, and when they had been broken, he gave them to the disciples to give to the people.
 λαβων δε τους πεντε αρτους και τους δυο ιχθυας αναβλεψας εις τον ουρανον ευλογησεν αυτους και κατακλασεν και εδιδου τοις μαθηταις παρατιθειναι τω οχλω
- 17 Tout moun manje vant plen. Lèfini, disip yo ranmase douz panyen plen moso ki te rete.
 And they all took the food and had enough; and they took up of the broken bits which were over, twelve baskets full.
 και εφαγον και εχορταστησαν παντες και ηρθη το περισσευσαν αυτοις κλασματων κοφινοι δωδεκα
- 18 ¶ Yon jou, Jezi te pou kont li, li t'ap lapriyè. Disip li yo vin jwenn li, li mande yo: Ki moun yo di mwen ye?
 And it came about that when he was in prayer, by himself, and the disciples were with him, he put a question to them, saying, Who do the people say I am?
 και εγενετο εν τω ειναι αυτον προσευχομενον καταμονας συνησαν αυτω οι μαθηται και εηρωτησεν αυτους λεγων τινα με λεγουσιν οι οχλοι ειναι
- 19 Yo reponn li: Gen moun ki di ou se Jan Batis! Gen lòt ki di ou se Eli. Gen lòt ankò ki di ou se yonn nan ansyen pwofèt yo ki leve pami mò yo.
 And they, answering, said, John the Baptist; but others say Elijah; and others, that one of the old prophets has come back.
 οι δε αποκριθεντες ειπον ιωαννην τον βαπτιστην αλλοι δε ηλιαν αλλοι δε οτι προφητης τις των αρχαιων ανεστη
- 20 Li mande yo: Bon, nou menm, ki moun nou di mwen ye? Pyè reponn li: Ou se Kris la, Moun Bondye chwazi pou voye a.
 And he said, But who do you say that I am? And Peter, answering, said, The Christ of God.
 ειπεν δε αυτοις υμεις δε τινα με λεγετε ειναι αποκριθεις δε ο πετρος ειπεν τον χριστον του θεου
- 21 Jezi pase yo lòd sevè pou yo pa di pesonn sa.
 But he gave them special orders, not to say this to any man;
 ο δε επιτιμησας αυτοις παρηγγειλεν μηδενι ειπειν τουτο
- 22 Apre sa, li di yo: Mwen menm, Moun Bondye voye nan lachè a, mwen gen pou m' soufri anpil. Chèf fanmi yo, chèf prèt yo ak dirèktè lalwa yo, yo yonn p'ap vle wè mwen. Y'ap fè yo touye mwen.
 Men, sou twa jou m'ap leve sotif vivan nan lanmò.
 Saying, The Son of man will undergo much and be put on one side by the rulers and the chief priests and the teachers of the law, and be put to death, and on the third day he will come back to life.
 ειπων οτι δει τον υιον του ανθρωπου πολλα παθειν και αποδοκιμασθηναι απο των πρεσβυτερων και αρχιερων και γραμματεων και αποκτανθηναι και τη τριτη ημερα εγερθηναι
- 23 Epi li di yo tout: Si yon moun vle mache dèyè m', se pou li bliye tèt li. Se pou li chaje kwa l' sou zèpòl li chak jou, epi swiv mwen.
 And he said to them all, If any man has a desire to come after me, let him give up all, and take up his cross every day, and come after me.
 ελεγεν δε προς παντας ει τις θελει οπισω μου ελθειν απαρνησασθω εαυτον και αρατω τον σταυρον αυτου καθ ημεραν και ακολουθειτω μοι
- 24 Paske, moun ki ta vle sove lavi l' va pèdi li. Men, moun ki va pèdi lavi l' poutèt mwen, la sove li.
 For whoever has a desire to keep his life will have it taken from him, but whoever gives up his life because of me, will keep it.
 ος γαρ αν θελη την ψυχην αυτου σωσαι απολεσει αυτην ος δ αν απολεση την ψυχην αυτου ενεκεν εμου ουτος σωσει αυτην

- 25 **Kisa sa ta sèvi yon moun pou l' ta genyen lemonn antye, si l' pèdi nanm li, ou si l' detwi lavi li?**
For what profit will a man have if he gets all the world, but undergoes loss or destruction himself?
 τι γαρ ωφελείται ανθρωπος κερδησας τον κοσμον ολον εαυτον δε απολεσας η ζημιωθεις
- 26 **Si yon moun wont di se moun mwen li ye, si li wont pale pawòl mwen, enben, mwen menm tou, Moun Bondye voye nan lachè a, lè m'a tounen nan tout pouvwa m' ak tout bèl pouvwa Papa m', nan mitan lame zanj li yo, m'a wont pran li pou moun pa m' tou.**
For if any man has a feeling of shame because of me or of my words, the Son of man will have shame because of him when he comes in his glory and the glory of the Father and of the holy angels.
 ος γαρ αν επαισχυνθη με και τους εμους λογους τουτον ο υιος του ανθρωπου επαισχυνθησεται οταν ελθη εν τη δοξη αυτου και του πατρος και των αγιων αγγελων
- 27 **Sa m'ap di nou la a, se vre wi: nan moun ki la koulye a, gen ladan yo ki p'ap mouri san yo pa wè gouvènman Bondye a.**
But truly I say to you, Some of those who are here now will have no taste of death till they see the kingdom of God.
 λεγω δε υμιν αληθως εισιν τινες των ωδε εστηκοτων οι ου μη γευσονται θανατου εως αν ιδωσιν την βασιλειαν του θεου
- 28 **¶ Wit jou konsa, apre li te fin di pawòl sa yo, Jezi pran Pyè, Jan ak Jak. Li moute sou yon mòn pou li al lapriyè.**
And about eight days after he had said these things, he took Peter and John and James with him and went up into the mountain for prayer.
 εγενετο δε μετα τους λογους τουτους ωσαι ημεραι οκτω και παραλαβων τον πετρον και ιωαννην και ιακωβον ανεβη εις το ορος προσευξασθαι
- 29 **Antan li t'ap lapriyè, figi l' pran chanje, rad li vin klere tou blan.**
And while he was in prayer, his face was changed and his clothing became white and shining.
 και εγενετο εν τω προσευχεσθαι αυτον το ειδος του προσωπου αυτου ετερον και ο ιματισμος αυτου λευκος εξαστραπτων
- 30 **Te gen dezòm ki t'ap pale ak Jezi: se te Moyiz ak Eli,**
And two men, Moses and Elijah, were talking with him;
 και ιδου ανδρες δυο συνελαλουν αυτω οιτινες ησαν μωσης και ηλιας
- 31 **ki te parèt nan mitan yon bèl limyè ki soti nan syel la. Yo t'ap pale avèk li sou jan li tapral mouri lavil Jerizalèm pou l' te ka akonpli misyon li.**
Who were seen in glory and were talking of his death which was about to take place in Jerusalem.
 οι οφθεντες εν δοξη ελεγον την εξοδον αυτου ην εμελλεν πληρουν εν ιερουσαλημ
- 32 **Yon bon dòmi te gen tan vòlè Pyè ak kanmarad li yo. Men, lè yo leve, yo wè bèl limyè ki te vlope Jezi ansanm ak de mesye ki te bò kote l' yo.**
Now Peter and those who were with him were overcome with sleep: but when they were fully awake, they saw his glory and the two men who were with him.
 ο δε πετρος και οι συν αυτω ησαν βεβαρημενοι υπνω διαγρηγορησαντες δε ειδον την δοξαν αυτου και τους δυο ανδρας τους συνεστωτας αυτω
- 33 **Antan mesye yo tapral kite Jezi Pyè di li: Mèt, sa te bon nèt pou nou te la. Ann moute twa ti kay, yonn pou ou, yonn pou Moyiz ak yonn pou Eli. Li pa t' konnen sa l' t'ap di.**
And when they were about to go away from him, Peter said to Jesus, Master, it is good for us to be here; let us make three tents, one for you and one for Moses and one for Elijah: having no knowledge of what he was saying.
 και εγενετο εν τω διαχωριζεσθαι αυτους απ αυτου ειπεν ο πετρος προς τον ιησουν επιστατα καλον εστιν ημας ωδε ειναι και ποιησωμεν σκηνας τρεις μιαν σοι και μωσει μιαν και μιαν ηλια μη ειδως ο λεγει
- 34 **Pandan li t'ap pale konsa, yon nwaj vin kouvri yo ak lonbraj li. Lè disip yo wè nwaj la ap vin sou yo, yo te pè.**
And while he said these things, the shade of a cloud came over them, and they were full of fear when they went into the cloud.
 ταυτα δε αυτου λεγοντος εγενετο νεφελη και επεσκιασεν αυτους εφοβηθησαν δε εν τω εκεινους εισελθειν εις την νεφελην
- 35 **Lè sa a, yo tande yon vwa ki soti nan nwaj la ki di: Moun sa a se pitit mwen, moun mwen chwazi a. Koute li!**
And there was a voice from the cloud saying, This is my Son, the man of my selection; give ear to him.
 και φωνη εγενετο εκ της νεφελης λεγουσα ουτος εστιν ο υιος μου ο αγαπητος αυτου ακουετε
- 36 **Apre vwa a fin pale, Jezi te pou kont li ankò. Disip yo te fèmen bouch yo sou sa. Lè sa a, yo pa t' rakonte pesonn sa yo te wè.**
And after the voice was gone they saw that Jesus was by himself. And they kept quiet, and said nothing at that time to anyone of the things which they had seen.
 και εν τω γενεσθαι την φωνην ευρεθη ο ιησους μονος και αυτοι εσιγησαν και ουδενι απηγγειλαν εν εκειναις ταις ημεραις ουδεν ων εωρακασιν
- 37 **¶ Nan denmen, yo desann soti sou mòn lan. Yon gwo foul moun te vin kontre Jezi.**
And on the day after, when they came down from the mountain, a great band of people came to him.
 εγενετο δε εν τη εξης ημερα κατελθοντων αυτων απο του ορους συνηνητησεν αυτω οχλος πολυς

- 38 Nan mitan foul la, yon nonm pran rele: Mèt, tanpri, voye je ou sou pitit gason m' lan. Souple, se yon sèl la mwen genyen.
 And a man from among them, crying out, said, Master, I make a request to you, give a thought to my son, for he is my only child:
 και ιδου ανηρ απο του οχλου ανεβησεν λεγων διδασκαλε δεομαι σου επιβλεψον επι τον υιον μου οτι μονογενης εστιν μοι
- 39 Li gen yon move lespri ki konn pran l', lè konsa lespri a fè l' bay yon sèl rèl, li souke l' byen souke, li fè bouch li kimen. Se pa ti maltrete li maltrete ti bway la. Epi se tout yon traka lè pou l' soti sou li.
 And see, a spirit takes him, and suddenly he gives a cry, twisted in pain and streaming at the lips, and when it goes away from him at last, he is marked as from blows.
 και ιδου πνευμα λαμβανει αυτον και εξαιφνης κραζει και σπαρασσει αυτον μετα αφρου και μογισ αποχωρει απ αυτου συντριβον αυτον
- 40 Mwen te mande disip ou yo pou yo te chase move lespri a, men yo pa t' kapab.
 And I made a request to your disciples to send it out of him, but they were not able to do it.
 και εδεηθην των μαθητων σου ινα εκβαλλωσιν αυτο και ουκ ηδυνηθησαν
- 41 Jezi reponn: Ala moun san konfyans nan Bondye! Ala move moun! Jouk kilè pou m' rete nan mitan nou? Jouk kilè pou m' sipòte nou? Mennen ti bway la isit.
 And Jesus said, O generation without faith and false in heart, how long will I have to be with you and put up with you? let your son come here.
 αποκριθεις δε ο ιησους ειπεν ω γενεα απιστος και διεστραμμενη εως ποτε εσομαι προς υμας και ανεξομαι υμων προσαγαγε ωδε τον υιον σου
- 42 Pandan yo t'ap mennen ti bway la vini move lespri a fese l' atè, li souke l' byen souke. Men, Jezi pale byen fò avèk move lespri a. Li geri pitit la, li renmèt li bay papa li.
 And while he was coming, he was pushed violently down and twisted by the evil spirit. But Jesus gave sharp orders to the unclean spirit, and made the boy well, and gave him back to his father.
 ετι δε προσερχομενου αυτου ερρηξεν αυτον το δαμονιον και συνεσπαραξεν επετιμησεν δε ο ιησους τω πνευματι τω ακαθαρτω και ιασατο τον παιδα και απεδωκεν αυτον τω πατρι αυτου
- 43 ¶ Tout moun te sezi pou wè jan Bondye gen pouvwa. Pandan moun yo te nan ladmirasyon pou tou sa Jezi t'ap fè konsa, Jezi di disip li yo:
 And they were full of wonder at the great power of God. But while they were all wondering at all the things which he did, he said to his disciples,
 εξεπλησσαντο δε παντες επι τη μεγαλειωτητι του θεου παντων δε θαυμαζοντων επι πασιν οις εποιησεν ο ιησους ειπεν προς τους μαθητας αυτου
- 44 Fè sa antre nan tèt nou byen: Mwen menm, Moun Bondye voye nan lachè a, mwen gen pou m' tonbe anba men lèzòm.
 Let these words go deep into your ears, for the Son of man will be given up into the hands of men.
 θεσθε υμεις εις τα οτα υμων τους λογους τουτους ο γαρ υιος του ανθρωπου μελλει παραδιδοσθαι εις χειρας ανθρωπων
- 45 Men, disip yo pa t' konprann pawòl la; sans li te kache pou yo, yo pa t' ka konnen sa sa te vle di: epi yo te pè poze l' keksyon sou sa tou.
 But this saying was not clear to them and its sense was kept secret from them so that they were not able to see it: and they had fear of questioning him about it.
 οι δε ηγνουσαν το ρημα τουτου και ην παρακεκαλυμμενον απ αυτων ινα μη αισθωνται αυτο και εφοβουντο ερωτησαι αυτον περι του ρηματος τουτου
- 46 Apre sa, disip yo t'ap diskite yonn ak lòt pou konnen kilès nan yo ki te pi grannèg.
 Now there was a discussion among them about which of them would be the greatest.
 εισηλθεν δε διαλογισμος εν αυτοις το τις αν ειη μειζων αυτων
- 47 Jezi vin konnen lide ki te nan tèt yo: li pran yon timoun piti li mete l' bò kote li.
 But when Jesus saw the reasoning of their hearts, he took a small child and put him by his side,
 ο δε ιησους ιδων τον διαλογισμον της καρδιας αυτων επιλαβομενος παιδιου εστησεν αυτο παρ εαυτω
- 48 Epi li di yo: Nenpòt moun ki resevwa timoun sa a poutèt mwen, se mwen menm menm li resevwa. Nenpòt moun ki resevwa m', li resevwa moun ki voye m' lan tou. Moun ki pi piti nan mitan nou tout la a, se li ki pi grannèg.
 And said to them, Whoever gives honour to this child in my name, gives honour to me: and whoever gives honour to me, gives honour to him who sent me: for whoever is least among you all, that man is great.
 και ειπεν αυτοις ος εαν δεξηται τουτο το παιδιον επι τω ονοματι μου εμε δεχεται και ος εαν εμε δεξηται δεχεται τον αποστειλαντα με ο γαρ μικροτερος εν πασιν υμιν υπαρχων ουτος εσται μεγας
- 49 Jan pran lapawòl, li di: Mèt, nou te wè yon nonm ki pran non ou pou chase move lespri. Nou te vle anpeche l' fè sa paske li pa t'ap mache avèk nou.
 And John, answering, said, Master, we saw a man driving out evil spirits in your name, and we did not let him do it, because he was not one of us.
 αποκριθεις δε ο ιωαννης ειπεν επιστατα ειδομεν τινα επι τω ονοματι σου εκβαλλοντα τα δαιμονια και εκωλυσαμεν αυτον οτι ουκ ακολουθει μεθ ημων
- 50 Jezi reponn li: Kite l' non. Moun ki pa kont ou, se moun pa ou li ye.
 But Jesus said to him, Let him do it, for he who is not against you is for you.
 και ειπεν προς αυτον ο ιησους μη κωλυετε ος γαρ ουκ εστιν καθ ημων υπερ ημων εστιν

- 51 ¶ Dat pou Jezi te moute nan syèl la t'ap pwoche. Lè sa a li pran desizyon l', li pran chemen Jerizalèm.
And it came about that when the days were near for him to be taken up, his face was turned to go to Jerusalem,
εγενετο δε εν τω συμπληρουσθαι τας ημερας της αναληψεως αυτου και αυτος το προσωπον αυτου εστηριξεν του πορευεσθαι εις ιερουσαλημ
- 52 Li voye kèk mesajè devan. Yo pati. Yo antre nan yon bouk peyi Samari pou pare yon kote pou Jezi desann.
And he sent men before: and they came to a small town of Samaria to make ready for him.
και απεστειλεν αγγελους προ προσωπου αυτου και πορευθεντες εισηλθον εις κομηνη σαμαρειτων οστε ετοιμασαι αυτω
- 53 Men, moun yo pa t' vle resevwa l', paske li tapral Jerizalèm.
But they would not have him there, because he was clearly going to Jerusalem.
και ουκ εδεξαντο αυτον οτι το προσωπον αυτου ην πορευομενον εις ιερουσαλημ
- 54 Lè Jak ak Jan, de nan disip yo, wè sa, yo di li: Mèt, ou pa ta vle nou bay lòd pou dife nan syèl la desann fin ak yo?
And when his disciples, James and John, saw this, they said, Lord, may we send fire from heaven and put an end to them?
ιδοντες δε οι μαθηται αυτου ιακωβος και ιωαννης ειπον κυριε θελεις ειπωμεν πυρ καταβηναι απο του ουρανου και αναλωσαι αυτους ως και ηλιας εποιησεν
- 55 Jezi vire bò kote yo, li pale byen sèvè ak yo.
But turning round he said sharp words to them.
στραφεις δε επιτιμησεν αυτοις και ειπεν ουκ οιδατε οιου πνευματος εστε υμεις
- 56 Apre sa, y' ale nan yon lòt bouk.
And they went to another small town.
ο γαρ υιος του ανθρωπου ουκ ηλθεν ψυχας ανθρωπων απολεσαι αλλα σωσαι και επορευθησαν εις ετεραν κομηνη
- 57 ¶ Pandan yo t'ap mache, yon nonm di Jezi konsa: M'ap swiv ou tout kote ou prale.
And when they were on the way, a certain man said to him, I will come after you wherever you go.
εγενετο δε πορευομενων αυτων εν τη οδω ειπεν τις προς αυτον ακολουθησω σοι οπου αν απερχη κυριε
- 58 Jezi reponn li: Chat mawon gen twou yo, zwezo nan syèl la gen nich yo tou. Men, mwen menm, Moun Bondye voye nan lachè a, mwen pa gen kote pou m' poze tèt mwen.
And Jesus said to him, Foxes have holes and the birds of the air have resting-places, but the Son of man has nowhere to put his head.
και ειπεν αυτω ο ιησους αι αλωπεκες φωλεους εχουσιν και τα πετεινα του ουρανου κατασκηνωσεις ο δε υιος του ανθρωπου ουκ εχει που την κεφαλην κλινη
- 59 Jezi di yon lòt: Swiv mwen. Men, nonm lan reponn li: Mèt, pèmèt mwen al antere papa m' anvan.
And he said to another, Come after me. But he said, Lord, let me first go and give the last honours to my father.
ειπεν δε προς ετερον ακολουθει μοι ο δε ειπεν κυριε επιτρεψον μοι απελθοντι πρωτον θαψαι τον πατερα μου
- 60 Men, Jezi di li: Kite moun mouri antere moun mouri yo. Ou menm, al fè konnen gouvènman Bondye a.
But he said to him, Let the dead take care of their dead; it is for you to go and give news of the kingdom of God.
ειπεν δε αυτω ο ιησους αφες τους νεκρους θαψαι τους αυτων νεκρους συ δε απελθων διαγγελλε την βασιλειαν του θεου
- 61 Yon lòt di l' ankò: M'ap swiv ou wi, Mèt. Men, kite m' al di moun lakay mwen yo orevwa.
And another man said, I will come with you, Lord, but first let me say a last good-day to those who are at my house.
ειπεν δε και ετερος ακολουθησω σοι κυριε πρωτον δε επιτρεψον μοι αποταξασθαι τοις εις τον οικον μου
- 62 Jezi reponn li: Moun ki mete men nan yon travay, epi k'ap vire tèt gade deyè, moun konsa pa ka sèvi nan peyi kote Bondye Wa a.
But Jesus said, No man, having put his hand to the plough and looking back, is good enough for the kingdom of God.
ειπεν δε προς αυτον ο ιησους ουδεις επιβαλων την χειρα αυτου επ αροτρον και βλεπων εις τα οπισω ευθετος εστιν εις την βασιλειαν του θεου
- 1 ¶ Apre sa, Seyè a chwazi swasanndis lòt disip; li voye yo devan l' de pa de nan tout lavil ak tout kote li menm li te gen pou l' ale.
Now after these things, the Lord made selection of seventy others and sent them before him, two together, into every town and place where he himself was about to come.
μετα δε ταυτα ανεδειξεν ο κυριος και ετερους εβδομηκοντα και απεστειλεν αυτους ανα δυο προ προσωπου αυτου εις πασαν πολιν και τοπον ου εμελλεν αυτος ερχεσθαι
- 2 Li di yo: Rekòt la anpil, men pa gen ase travayè pou ranmase li. Mande mèt jaden an pou l' voye travayè nan jaden l' lan.
And he said to them, There is much grain ready to be cut, but not enough workers: so make prayer to the Lord of the grain-fields that he will send workers to get in the grain.
ελεγεν ουν προς αυτους ο μεν θερισμος πολυς οι δε εργαται ολιγοι δεηθητε ουν του κυριου του θερισμου οπως εκβαλλη εργατας εις τον θερισμον αυτου

- 3 Ale: m'ap voye nou tankou ti mouton nan mitan chen mawon.
Go on your way: see, I send you out like lambs among wolves.
υπαγετε ιδου εγω αποσπελλω υμας ως αρνας εν μεσω λυκων
- 4 Pa pote ni lajan, ni manje, ni soulye. Pa rete nan di pesonn bonjou nan chemen an.
Take no bag for money or for food, and no shoes; say no word to any man on the way.
μη βασταζετε βαλαντιον μη πηραν μηδε υποδηματα και μηδενα κατα την οδον ασπασησθε
- 5 Lè nou antre nan yon kay, premye bagay pou nou di: benediksyon pou tout moun ki nan kay la.
And whenever you go into a house, first say, Peace be to this house.
εις ην δ αν οικιαν εισερχησθε πρωτον λεγετε ειρηνη τω οικω τουτω
- 6 Si gen yon moun ki ka resevwa benediksyon an, benediksyon an va desann sou li; si pa genyen, benediksyon an va tounen vin jwenn ou.
And if a son of peace is there, your peace will be with him: but if not, it will come back to you again.
και εαν μεν η εκει υιος ειρηνης επαναπαυσεται επ αυτον η ειρηνη υμων ει δε μηγε εφ υμας ανακαμψει
- 7 Rete nan kay sa a; manje, bwè tou sa y'a ban nou, paske moun ki travay merite pou yo peye l' lajan travay li. Pa sotif nan yon kay pou al rete nan yon lòt.
And keep in that same house, taking what food and drink they give you: for the worker has a right to his reward. Do not go from house to house.
εν αυτη δε τη οικια μενετε εσθιοντες και πινοντες τα παρ αυτων αξιος γαρ ο εργατης του μισθου αυτου εστιν μη μεταβαινετε εξ οικιας εις οικιαν
- 8 Lè nou antre man yon lavil, si yo resevwa nou, manje sa y'a mete devan nou.
And into whatever town you go, if they take you in, take whatever food is given to you:
και εις ην δ αν πολιν εισερχησθε και δεχωνται υμας εσθιετε τα παρατιθεμενα υμιν
- 9 Geri moun malad ki nan lavil la, di tout moun yo: Gouvènman Bondye a rive touprenou.
And make well those in it who are ill and say to them, The kingdom of God is near to you.
και θεραπευετε τους εν αυτη ασθηνεις και λεγετε αυτοις ηγγικεν εφ υμας η βασιλεια του θεου
- 10 Men, lè nou antre nan yon lavil, si yo pa resevwa nou, mache nan tout lari, di yo konsa:
But if you go into a town where they will not have you, go out into the streets of it and say,
εις ην δ αν πολιν εισερχησθε και μη δεχωνται υμας εξελθοντες εις τας πλατειας αυτης ειπατε
- 11 Men n'ap souke pousyè lavil nou an ki te kole anba pye nou, nou fini ak nou. Tansèlman, konnen byen: Gouvènman Bondye a te rive touprenou.
Even the dust of your town, which is on our feet, we put off as a witness against you; but be certain of this, that the kingdom of God is near.
και τον κονιορτον τον κολληθηεντα ημιν εκ της πολεως υμων απομασσομεθα υμιν πλην τουτου γινωσκετε οτι ηγγικεν εφ υμας η βασιλεια του θεου
- 12 M'ap di nou sa: Jou jijman an, y'a peni nou pi rèd pase lavil Sodòm.
I say to you, It will be better in that day for Sodom than for that town.
λεγω δε υμιν οτι σοδομοις εν τη ημερα εκεινη ανεκτοτερον εσται η τη πολει εκεινη
- 13 Malè pou nou, moun lavil Korazen! Malè pou nou tou, moun lavil Betsayda! Paske, si mirak ki fèt nan mitan nou yo, se te nan mitan lavil Tir ak lavil Sidon yo te fèt, gen lontan moun sa yo ta chita atè, yo ta mete rad sak sou yo, yo ta kouvri kò yo ak sann dife pou fè wè yo vle tounen vin jwenn Bondye.
A curse is on you, Chorazin! A curse is on you, Beth-saida! For if such works of power had been done in Tyre and Sidon as have been done in you, they would have been turned from their sins, in days gone by, seated in the dust.
ουαι σοι χωραζιν ουαι σοι βηθσαιδα οτι ει εν τυρω και σιδωνι εγενοντο αι δυναμεις αι γενομεναι εν υμιν παλαι αν εν σακκω και σποδω καθημεναι μετενοησαν
- 14 Se poutèt sa, jou jijman an, y'a peni nou pi rèd pase moun lavil Tir ak moun lavil Sidon.
But it will be better for Tyre and Sidon, in the day of judging, than for you.
πλην τυρω και σιδωνι ανεκτοτερον εσται εν τη κρισει η υμιν
- 15 Nou menm, moun lavil Kapènawòm: nou ta vle yo leve nou jouk nan syèl la; enben y'a bese nou desann jouk anba kote mò yo ye a.
And you, Capernaum, were you not lifted up to heaven? you will go down to hell.
και συ καπερναουμ η εως του ουρανου υψωθεισα εως αδου καταβιβασθησθαι

- 16 Li di disip li yo ankò: Moun ki koute nou, se mwen menm yo koute. Moun ki repouse nou, se mwen menm yo repouse. Moun ki repouse m', se moun ki voye m' lan yo repouse.
Whoever gives ear to you, gives ear to me; and whoever is against you, is against me; and whoever is against me, is against him who sent me.
ο ακουων υμων εμου ακουει και ο αθετων υμας εμε αθετει ο δε εμε αθετων αθετει τον αποστειλαντα με
- 17 ¶ Swasanndis disip yo tounen ak kè kontan, yo di li: Mèt, ata move lespri yo soumèt devan nou, lè nou pran non ou pou chase yo.
And the seventy came back with joy, saying, Lord, even the evil spirits are under our power in your name.
υπεστρεψαν δε οι εβδομηκοντα μετα χαρας λεγοντες κυριε και τα δαιμονια υποτασσεται ημιν εν τω ονοματι σου
- 18 Jezi di yo: Mwen te wè Satan ap tonbe sot nan syèl la tankou yon zèklè.
And he said, I was watching for Satan, falling from heaven like a star.
ειπεν δε αυτοις εθεωρουν τον σαταναν ως αστραπην εκ του ουρανου πεσοντα
- 19 Koute: Mwen ban nou pouvwa pou nou mache sou sèpan ak eskòpyon, pou nou kraze tout pouvwa Satan anba pye nou, pou anyen pa kapab fè nou mal.
See, I have given you power to put your feet on snakes and evil beasts, and over all the strength of him who is against you: and nothing will do you damage.
ιδου διδομι υμιν την εξουσιαν του πατειν επανω οφεων και σκορπιων και επι πασαν την δυναμιν του εχθρου και ουδεν υμας ου μη αδικηση
- 20 Men, nou pa bezwen kontan dapre move lespri yo soumèt devan nou. Fè kè n' kontan pito dapre non nou ekri nan syèl la.
Do not be glad, however, because you have power over spirits, but because your names are recorded in heaven.
πλην εν τούτω μη χαιρετε οτι τα πνευματα υμιν υποτασσεται χαιρετε δε μαλλον οτι τα ονοματα υμων εγγραφη εν τοις ουρανοις
- 21 Lè sa a, Sentespri a te fè kè Jezi kontan anpil. Jezi di konsa: O Papa, ou menm ki mèl syèl la ak tè a, mwen di ou mèsi anpil dapre ou pran bagay ou te kache nan je gwo save ak moun lespri yo ou devwale yo bay ti piti yo. Wi, Papa mwen, sa pase konsa paske se konsa ou te vle li.
In that same hour he was full of joy in the Holy Spirit and said, I give praise to you, O Father, Lord of heaven and earth, because you have kept these things secret from the wise and the men of learning, and have made them clear to little children: for so, O Father, it was pleasing in your eyes.
εν αυτη τη ωρα ηγαλλιασατο τω πνευματι ο ιησους και ειπεν εξομολογουμαι σοι πατερ κυριε του ουρανου και της γης οτι απεκρυψας ταυτα απο σοφων και συνετων και απεκαλυψας αυτα νηπιοις και ο πατηρ οτι ουτως εγενετο ευδοκια εμπροσθεν σου
- 22 Papa m' renmèt tout bagay nan men mwen. Pesonn pa konn kilès moun Pitit la ye, esepite Papa a; pesonn pa konn kilès moun Papa a ye, esepite Pitit la, ak moun Pitit la vle fè konnen li.
All things have been given to me by my Father: and no one has knowledge of the Son, but only the Father: and of the Father, but only the Son, and he to whom the Son will make it clear.
και στραφεις προς τους μαθητας ειπεν παντα παρεδοθη μοι υπο του πατρος μου και ουδεις γινωσκει τις εστιν ο υιος ει μη ο πατηρ και τις εστιν ο πατηρ ει μη ο υιος και ω εαν βουληται ο υιος αποκαλ υψαι
- 23 Apre sa, Jezi vire bò disip li yo, li rele yo apa, li di yo: benediksyon pou nou k'ap wè sa n'ap wè a.
And, turning to the disciples, he said privately, Happy are the eyes which see the things you see:
και στραφεις προς τους μαθητας κατ ιδιαν ειπεν μακαριοι οι οφθαλμοι οι βλεποντες α βλεπετε
- 24 Paske, m'ap di nou sa: anpil pwofèt ak anpil wa te anvè wè sa n'ap wè la a, men yo pa t' wè li, yo te anvè tande sa n'ap tande la a, men yo pa t' tande li.
For I say to you that numbers of prophets and kings have had a desire to see the things which you see, and have not seen them, and to have knowledge of the things which have come to your ears, and they had it not.
λεγω γαρ υμιν οτι πολλοι προφηται και βασιλεις ηθελησαν ιδειν α υμεις βλεπετε και ουκ ειδον και ακουσαι α ακουετε και ουκ ηκουσαν
- 25 ¶ Yon dirèktè lalwa vin rive. Pou l' pran Jezi nan pèlen li di l' konsa: Mèt, kisa pou m' fè pou m' resewva lavi ki p'ap janm fini an?
And a certain teacher of the law got up and put him to the test, saying, Master, what have I to do so that I may have eternal life?
και ιδου νομικος τις ανεστη εκπειραζων αυτον και λεγων διδασκαλε τι ποιησας ζωην αιωνιον κληρονομησω
- 26 Jezi di li: Kisa ki ekri nan lalwa? Ki jan ou konprann li?
And he said to him, What does the law say, in your reading of it?
ο δε ειπεν προς αυτον εν τω νομω τι γεγραπται πως αναγιωσκεις
- 27 Nonm lan reponn: Se pou ou renmen Mèt la, Bondye ou, ak tout kè ou, ak tout nanm ou, ak tout fòs kouraj ou, ak tout lide ou. Se pou renmen frè parèy ou tankou ou renmen pwòp tèt pa ou.
And he, answering, said, Have love for the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and for your neighbour as for yourself.
ο δε αποκριθεις ειπεν αγαπησεις κυριον τον θεον σου εξ ολης της καρδιας σου και εξ ολης της ψυχης σου και εξ ολης της ισχυος σου και εξ ολης της διανοιας σου και τον πλησιον σου ως σεαυτον
- 28 Jezi di li: Ou byen reponn. Si ou fè sa, wa gen lavi.
And he said, You have given the right answer: do this and you will have life.
ειπεν δε αυτοω ορθως απεκριθης τουτο ποιει και ζηση

- 29 Men, dirèktè lalwa a te vle bay tèt li rezon, kifè li mande Jezi: Ki moun ki frè parèy mwen?
But he, desiring to put himself in the right, said to Jesus, And who is my neighbour?
ο δε θελων δικαιουν εαυτον ειπεν προς τον ιησουν και τις εστιν μου πλησιον
- 30 Jezi reponn li konsa: Vwala, yon nonm t'ap desann soti Jerizalèm, li tapral Jeriko. Kèk ansasen atake l', yo vòlò ata rad ki te sou li, yo bat li byen bat, yo kite li twaka (3/4) mò.
And Jesus, answering him, said, A certain man was going down from Jerusalem to Jericho, and he got into the hands of thieves, who took his clothing and gave him cruel blows, and when they went away, he was half dead.
υπολαβον δε ο ιησους ειπεν ανθρωπος τις κατεβαινεν απο ιερουσαλημ εις ιεριχω και λησταις περιεπεσεν οι και εκδυσαντες αυτον και πληγας επιθεντες απηλθον αφεντες ημιθανη τυγχανοντα
- 31 Lè sa a, yon prèt vin ap desann sou menm wout la, li wè nonm lan, men li janbe lòt bò wout la, li al fè wout li.
And by chance a certain priest was going down that way: and when he saw him, he went by on the other side.
κατα συγκυριαν δε ιερεις τις κατεβαινεν εν τη οδω εκεινη και ιδων αυτον αντιπαρηλθεν
- 32 Konsa tou, yon moun Levi vin ap pase menm kote a, li rive toupren, li wè nonm lan, men li janbe lòt bò wout la, li al fè wout li.
And in the same way, a Levite, when he came to the place and saw him, went by on the other side.
ομοιος δε και λευιτης γενομενος κατα τον τοπον ελθων και ιδων αντιπαρηλθεν
- 33 Men, yon moun peyi Samari ki t'ap vwayaje sou menm wout la rive bò kote nonm lan; kè l' fè l' mal lè li wè nonm lan.
But a certain man of Samaria, journeying that way, came where he was, and when he saw him, he was moved with pity for him,
σαμαρειτης δε τις οδευων ηλθεν κατα αυτον και ιδων αυτον εσπλαγχνισθη
- 34 Li pwoche kote l', li vide lwil ak diven sou blese l' yo, li panse yo. Apre sa, li mete nonm lan sou bèt li te moute a. Li mennen l' nan yon lotèl kote li pran swen li.
And came to him and put clean linen round his wounds, with oil and wine; and he put him on his beast and took him to a house and took care of him.
και προσελθων κατεδησεν τα τραυματα αυτου επιχεον ελαιον και οινον επιβιβασας δε αυτον επι το ιδιον κτηνος ηγαγεν αυτον εις πανδοχειον και επεμεληθη αυτου
- 35 Nan denmen, li rale kòb nan pòch li, li bay mèl lotèl la, epi li di li: Okipe nonm sa a pou mwen. Lè m' tounen isit la ankò m'a renmèt ou tout depans ou va fè anplis pou li.
And the day after he took two pennies and gave them to the owner of the house and said, Take care of him; and if this money is not enough, when I come again I will give you whatever more is needed.
και επι την αυριον εξελθων εκβαλων δυο δηναρια εδωκεν τω πανδοχει και ειπεν αυτω επιμεληθητι αυτου και ο τι αν προσδαπανησης εγω εν τω επανερχεσθαι με αποδοσω σοι
- 36 Apre sa, Jezi di nonm lan: Dapre ou, nan twa moun sa yo, kilès ki te moutre li se frè parèy nonm ki te tonbe nan men ansasen yo?
Which of these three men, in your opinion, was neighbour to the man who came into the hands of thieves?
τις ουν τουτων των τριων δοκει σοι πλησιον γεγονεαι του εμπεσοντος εις τους ληστας
- 37 Dirèktè lalwa a reponn: Nonm ki te gen pitye pou li a. Jezi di li: Ale, fè menm bagay la tou.
And he said, The one who had mercy on him. And Jesus said, Go and do the same.
ο δε ειπεν ο ποιησας το ελεος μετ αυτου ειπεν ουν αυτω ο ιησους πορευου και συ ποιει ομοιος
- 38 ¶ Jezi al fè wout li ansanm ak disip li yo. Li antre nan yon ti bouk kote yon fanm yo rele Mat resevwa l' lakay li.
Now, while they were on their way, he came to a certain town; and a woman named Martha took him into her house.
εγενετο δε εν τω πορευεσθαι αυτους και αυτος εισηλθεν εις κομην τινα γυνη δε τις ονοματι μαρθα υπεδεξατο αυτον εις τον οικον αυτης
- 39 Mat sa a te gen yon sè yo rele Mari. Mari te chita nan pye mèl la, li t'ap koute pawòl li yo.
And she had a sister, by name Mary, who took her seat at the Lord's feet and gave attention to his words.
και τηδε ην αδελφη καλουμενη μαρια η και παρακαθισασα παρα τους ποδας του ιησου ηκουεν τον λογον αυτου
- 40 Mat menm t'ap fatigue kò l' ak tout travay ki te pou fèt nan kay la. Lè sa a, li vini, li di: Mèt, sa pa fè ou anyen pou ou wè sè m' lan kite m' ap fè tout travay la pou kont mwen? Manyè di l' ede m' non.
But Martha had her hands full of the work of the house, and she came to him and said, Lord, is it nothing to you that my sister has let me do all the work? Say to her that she is to give me some help.
η δε μαρθα περιεσπατο περι πολλην διακονιαν επιστασα δε ειπεν κυριε ου μελει σοι οτι η αδελφη μου μονην με κατελιπεν διακονειν ειπε ουν αυτη ινα μοι συναντιλθηται
- 41 Jezi reponn li: Mat, Mat. W'ap trakase tèt ou, w'ap bat kò ou pou yon bann bagay.
But the Lord, answering, said to her, Martha, Martha, you are full of care and troubled about such a number of things:
αποκριθεις δε ειπεν αυτη ο ιησους μαρθα μαρθα μεριμνας και τυρβαζη περι πολλα

- 42 Men, se yon sèl bagay ki nesesè. Se li Mari chwazi, yo p'ap janm wete l' nan men li.
Little is needed, or even one thing only: for Mary has taken that good part, which will not be taken away from her.
ενος δε εστιν χρεια μαρια δε την αγαθην μεριδα εξελεξατο ητις ουκ αφαιρεθησεται απ αυτης
- 1 ¶ Yon lè, Jezi t'ap lapriyè yon kote. Lè l' fin lapriyè, yonn nan disip li yo di li: Mèt, moutre nou lapriyè tankou Jan te moutre patizan li yo.
And it came about that he was in prayer in a certain place, and when he came to an end, one of his disciples said to him, Lord, will you give us teaching about prayer, as John did to his disciples?
και εγενετο εν τω ειναι αυτον εν τοπω τινη προσευχομενον ως επαυσατο ειπεν τις των μαθητων αυτου προς αυτον κυριε διδαξον ημας προσευχεσθαι καθως και ιωαννης εδιδαξεν τους μαθητας αυτου
- 2 Jezi di yo: Lè n'ap lapriyè, men sa pou n' di: Papa, nou mande pou non ou toujou respekte. vin tabli gouvènman ou lan.
And he said to them, When you say your prayers, say, Father, may your name be kept holy and your kingdom come.
ειπεν δε αυτοις οταν προσευχησθε λεγετε πατερ ημων ο εν τοις ουρανοις αγιασθητω το ονομα σου ελθετω η βασιλεια σου γενηθητω το θελημα σου ως εν ουρανω και επι της γης
- 3 Chak jou, ban nou manje nou bezwen pou jounen an.
Give us every day bread for our needs.
τον αρτον ημων τον επιουσιον διδου ημιν το καθ ημεραν
- 4 Padonnen peche nou yo, paske nou menm tou nou padonnen tout moun ki fè nou mal. Pa kite nou nan pozisyon pou n' tonbe nan tantasyon.
May we have forgiveness for our sins, as we make free all those who are in debt to us. And let us not be put to the test.
και αφες ημιν τας αμαρτιας ημων και γαρ αυτοι αφιμεν παντι οφειλοντι ημιν και μη εισενεγκης ημας εις πειρασμον αλλα ρυσαι ημας απο του πονηρου
- 5 Jezi di yo ankò: Sipoze yonn nan nou ta gen yon zanmi, li al jwenn zanmi an nan mitan lannwit pou l' di li: Zanmi, prete m' twa biswit.
And he said to them, Which of you, having a friend, would go to him in the middle of the night and say to him, Friend, let me have three cakes of bread;
και ειπεν προς αυτους τις εξ υμων εξει φιλον και πορευσεται προς αυτον μεσονυκτιου και ειπη αυτω φιλε χρησον μοι τρεις αρτους
- 6 Mwen gen yon zanmi ki sot nan vwayaj ki fèk rive lakay mwen. Mwen pa gen anyen pou m' ba li.
Because a friend of mine has come to me on a journey, and I have nothing to put before him;
επειδη φιλος μου παρεγενετο εξ οδου προς με και ουκ εχω ο παραθησω αυτω
- 7 Sipoze nonm lan rete anndan lakay li, li reponn li: Kite m' an repo! Pòt la gen tan fèmen akle, ni mwen ni timoun yo, nou tout kouche deja. Mwen pa kapab leve pou m' ba ou biswit yo.
And he, from inside the house, would say in answer, Do not be a trouble to me; the door is now shut, and my children are with me in bed; it is not possible for me to get up and give to you?
κακεινος εσωθεν αποκριθεις ειπη μη μοι κοπους παρεχε ηδη η θυρα κεκλεισται και τα παιδια μου μετ εμου εις την κοιτην εισιν ου δυναμαι αναστας δουнай σοι
- 8 M'ap di nou sa: Menm si li pa ta leve pou l' ba li biswit yo paske li se zanmi l', li gen pou l' leve pou l' ba li tou sa li bezwen, si zanmi an pa wont kontinye mande li.
I say to you, Though he will not get up and give to him, because he is his friend, still, if he keeps on making his request, he will get up and give him as much as he has need of.
λεγω υμιν ει και ου δωσει αυτω αναστας δια το ειναι αυτου φιλον δια γε την αναιδειαν αυτου εγερθεις δωσει αυτω οσων χρηζει
- 9 Mwen menm mwen di nou: Mande, y'a ban nou, chache n'a jwenn, frape y'a louveri pou nou.
And I say to you, Make requests, and they will be answered; what you are searching for, you will get; when you give the sign, the door will be open to you.
καγω υμιν λεγω αιτειτε και δοθησεται υμιν ζητειτε και ευρησετε κρουετε και ανοιγησεται υμιν
- 10 Paske, nenpòt moun ki mande, la resewva; moun ki chache, la jwenn; y'a louveri pou moun k'ap frape.
For to everyone who makes a request, it will be given; and he who is searching will get his desire; and to him who gives the sign, the door will be open.
πας γαρ ο αιτων λαμβανει και ο ζητων ευρισκει και τω κρουοντι ανοιγησεται
- 11 Eske yonn nan nou ki papa pitit ta bay pitit li yon koulèv si pitit la mande l' yon pwason?
And which of you, being a father, will give a stone to his son, who makes request for bread? or for a fish, will give him a snake?
τινα δε υμων τον πατερα αιτησει ο υιος αρτον μη λιθον επιδωσει αυτω ει και ιχθυον μη αντι ιχθυος οφιν επιδωσει αυτω
- 12 Osinon, èske la ba li yon èskòpyon si li mande l' yon ze?
Or for an egg, will give him a scorpion?
η και εαν αιτηση ωον μη επιδωσει αυτω σκορπιον
- 13 Si nou menm ki mechan jan nou mechan an, nou konn bay pitit nou bon bagay, se pa Papa nou ki nan syèl la ki pou ta refize ban nou Sentespri l', lè nou mande l' li.
If, then, you who are evil are able to give good things to your children, how much more will your Father in heaven give the Holy Spirit to those who make request to him?
ει ουν υμεις πονηροι υπαρχοντες οιδατε αγαθα δοματα διδουнай τοις τεκνοις υμων ποσω μαλλον ο πατηρ ο εξ ουρανω δωσει πνευμα αγιον τοις αιτουσιν αυτον

- 14 ¶ Jezi t'ap chase yon move lespri ki te rann yon nonm bèbè. Lè move lespri a soti, bèbè a pale. Foul moun yo menm te rete men nan bouch.
And he was sending an evil spirit out of a man who was without the power of talking. And it came about that when the spirit had gone the man had the power of talking; and the people were full of wonder.
και ην εκβαλλων δαιμονιον και αυτο ην κωφον εγενετο δε του δαιμονιου εξελθοντος ελαλησεν ο κωφος και εθανυμασαν οι οχλοι
- 15 Men, gen kèk moun ki t'ap di: Se Bèlzeboul, chèf move lespri yo, ki ba l' pouvwa chase move lespri yo.
But some of them said, He sends out evil spirits by Beelzebul, the ruler of evil spirits.
τινες δε εξ αυτων ειπον εν βεελζεβουλ αρχοντι των δαιμονιων εκβαλλει τα δαιμονια
- 16 Gen lòt ki te vle pran l' nan pèlen: yo mande l' pou l' fè yon mirak ki pou moutre se Bondye ki ba l' pouvwa sa a.
And others, testing him, were looking for a sign from heaven from him.
ετεροι δε πειραζοντες σημειον παρ αυτου ζητουν εξ ουρανου
- 17 Jezi menm te konnen sak te nan lide yo. Li di yo konsa: Yon peyi ki gen divizyon ladan l', kote moun ap goumen yonn ak lòt, peyi sa a la pou disparèt; menm kay yo gen pou tonbe yonn sou lòt.
But he, having knowledge of their thoughts, said to them, Every kingdom in which there is division is made waste; and a house in which there is division comes to destruction.
αυτος δε ειδως αυτων τα διανοηματα ειπεν αυτοις πασα βασιλεια εφ εαυτην διαμερισθεισα ερημουται και οικος επι οικον πιπτει
- 18 Konsa tou, si Satan ap konbat pwòp tèt li, pouvwa Satan an pa la pou lontan. Nou di se Bèlzeboul ki ban m' pouvwa chase move lespri yo.
If, then, Satan is at war with himself, how will he keep his kingdom? because you say that I send evil spirits out of men by the help of Beelzebul.
ει δε και ο σατανας εφ εαυτον διεμερισθη πως σταθησεται η βασιλεια αυτου οτι λεγετε εν βεελζεβουλ εκβαλλειν με τα δαιμονια
- 19 Si mwen menm mwen chase move lespri ak pouvwa Bèlzeboul, patizan nou yo, ak ki pouvwa yo chase move lespri yo? Se poutèt sa se yo menm k'ap ban nou tò.
And if I, by Beelzebul, send out evil spirits, by whose help do your sons send them out? so let them be your judges.
ει δε εγω εν βεελζεβουλ εκβαλλω τα δαιμονια οι υιοι υμων εν τινι εκβαλλουσιν δια τουτου κριται υμων αυτοι εσονται
- 20 Non. Se avèk pouvwa Bondye mwen chase move lespri yo; sa vle di: Pouvwa gouvènman Bondye ki Wa a gen tan rive sou nou.
But if I, by the finger of God, send out evil spirits, then the kingdom of God has overtaken you.
ει δε εν δακτυλω θεου εκβαλλω τα δαιμονια αρα εφθασεν εφ υμας η βασιλεια του θεου
- 21 Lè yon nonm vanyan ap veye kay li, zam li nan men l', tout byen l' yo byen pwoteje.
When the strong man armed keeps watch over his house, then his goods are safe:
οταν ο ισχυρος καθωπλισμενος φυλασση την εαυτου αυλην εν ειρηνη εστιν τα υπαρχοντα αυτου
- 22 Men, si yon pi vanyan pase l' vin rive, l'ap bat li, l'ap wete zam ki te ba l' fòs yo nan men l', l'ap piye tou sa l' te genyen an l'ap separe ak lòt.
But when one who is stronger makes an attack on him and overcomes him, he takes away his instruments of war, in which he had put his faith, and makes division of his goods.
επαν δε ο ισχυροτερος αυτου επελθων νικηση αυτον την πανοπλιαν αυτου αιρει εφ η επεποιθει και τα σκυλα αυτου διαδιδωσιν
- 23 Moun ki pa avèk mwen, se kont mwen yo ye; moun ki p'ap ede m' ranmase, se gaye y'ap gaye.
He who is not with me is against me, and he who will not give me help in getting people together is driving them away.
ο μη ων μετ εμου κατ εμου εστιν και ο μη συναγων μετ εμου σκορπιζει
- 24 Lè yon move lespri soti nan yon nonm, li al pwonmennen toupatou nan dezè, l'ap chache yon kote pou l' pran repo. Si l' pa jwenn, l'ap di nan kè li: m'ap tounen lakay mwen kote m' soti a.
The unclean spirit, when he has gone out of a man, goes through dry places, looking for rest; and when he does not get it, he says, I will go back to my house from which I came.
οταν το ακαθαρτον πνευμα εξελθη απο του ανθρωπου διερχεται δι ανυδρων τοπων ζητουν αναπαυσιν και μη ευρισκον λεγει υποστρεψω εις τον οικον μου οθεν εξηλθον
- 25 Lè l' rive, li jwenn nonm lan tankou yon kay byen bale, byen ranje.
And when he comes, he sees that it has been made fair and clean.
και ελθον ευρισκει σεσαρωμενον και κεκοσμημενον
- 26 Lè sa a, li al chache sèt lòt lespri ki pi move pase li; yo antre nan kay la, yo enstale yo. Konsa, kondisyon nonm lan vin pi mal pase jan l' te ye anvan an.
Then he goes and gets seven other spirits more evil than himself, and they go in, and take their places there: and the last condition of that man is worse than the first.
τοτε πορευεται και παραλαμβανει επτα ετερα πνευματα πονηροτερα εαυτου και εισελθοντα κατοικει εκει και γινεται τα εσχατα του ανθρωπου εκεινου χειρονα των πρωτων
- 27 ¶ Pandan Jezi t'ap pale konsa, yon fanm pran pale byen fò nan mitan foul la, epi l' di: Fanm ki te pote ou nan vant li epi ki te ba ou tete a, se yon fanm Bondye beni!
And it came about that when he said these things, a certain woman among the people said in a loud voice, Happy is the body which gave you birth, and the breasts from which you took milk.
εγενετο δε εν τω λεγειν αυτον ταυτα επαρασα τις γυνη φωνην εκ του οχλου ειπεν αυτω μακαρια η κοιλια η βαστασασα σε και μαστοι ους εθηλασας

- 28 Jezi reponn li: Moun ki koute pawòl Bondye epi ki mete l' an pratik, se yo menm Bondye beni.
But he said, More happy are they who give hearing to the word of God and keep it.
αυτος δε ειπεν μενουγγε μακαριοι οι ακουοντες τον λογον του θεου και φυλασσοντες αυτον
- 29 ¶ Anpil moun t'ap vin an kantite bò kot Jezi. Li pran di yo: Ala move moun se moun alèkile yo! Y'ap mande yon mirak ki pou fè yo wè Bondye dakò ak sa k'ap fèt la. Men, yo p'ap jwenn lòt mirak pase mirak Jonas la.
And when a great number of people came together to him, he said, This generation is an evil generation: it is looking for a sign and no sign will be given to it but the sign of Jonah.
των δε ογλων επαθροιζομενον ηρξατο λεγειν η γενεα αυτη πονηρα εστιν σημειον επιζητει και σημειον ου δοθησεται αυτη ει μη το σημειον ιωνα του προφητου
- 30 Menm jan Jonas te yon avètisman pou moun lavil Niniv yo, se konsa tou Moun Bondye voye nan lachè a va yon avètisman pou moun alèkile yo.
For even as Jonah became a sign to the Ninevites, so will the Son of man be to this generation.
καθως γαρ εγενετο ιωνας σημειον τοις νινευιταις ουτως εσται και ο υιος του ανθρωπου τη γενεα ταυτη
- 31 Jou jijman an, larenn peyi ki nan sid la va leve kanpe, la fè yo kondannen moun alèkile yo. Paske, li te sofi byen lwen, jouk nan dènve bout latè, pou l' te vin tandè pawòl bon konprann wa Salomon yo. Men isit la, gen bagay ki pi konsekan pase wa Salomon.
The queen of the South will come up on the day of judging and give her decision against the men of this generation: for she came from the ends of the earth to give ear to the wisdom of Solomon; and now something greater than Solomon is here.
βασιλισσα νοτου εγερθησεται εν τη κρισει μετα των ανδρων της γενεας ταυτης και κατακρινει αυτους οτι ηλθεν εκ των περατων της γης ακουσαι την σοφιαν σολομωντος και ιδου πλειον σολομωντος ωδε
- 32 Jou jijman an tou, moun lavil Niniv va leve kanpe y'a fè yo kondannen moun alèkile yo. Paske yo menm, yo te tounen vin jwenn Bondye, lè Jonas te fè yo konnen mesaj la. Men isit la, gen bagay ki pi konsekan pase Jonas.
The men of Nineveh will come up in the day of judging and give their decision against this generation: for they were turned away from their sins at the preaching of Jonah; but now something greater than Jonah is here.
ανδρες νινευι αναστησονται εν τη κρισει μετα της γενεας ταυτης και κατακρινουσιν αυτην οτι μετενοησαν εις το κηρυγμα ιωνα και ιδου πλειον ιωνα ωδε
- 33 Pa gen moun ki pou kache yon lanp nan yon kwen osinon ki pou mete l' anba yon mamit lè l' fin limen li. Okontrè, l'ap mete l' sou yon etajè pou tout moun k'ap antre ka wè limyè a.
No man, when the light has been lighted, puts it in a secret place, or under a vessel, but on its table, so that those who come in may see the light.
ουδεις δε λυχνον αφας εις κρυπτον τιθησιν ουδε υπο τον μοδιον αλλ επι την λυχνιαν ινα οι εισπορευομενοι το φεγγος βλεπωσιν
- 34 Je ou se tankou yon lanp yo ye pou kò ou. Si je ou an bon eta, tout kò ou nan limyè. Men, si je ou an move eta, tout kò ou nan fènwa.
The light of the body is the eye: when your eye is true, all your body is full of light; but when it is evil, your body is dark.
ο λυχνος του σωματος εστιν ο οφθαλμος οταν ουν ο οφθαλμος σου απλους η και ολον το σωμα σου φωτεινον εστιν επαν δε πονηρος η και το σωμα σου σκοτεινον
- 35 Fè sèten pou limyè ki anndan ou lan pa fènwa.
So take care that the light which is in you is not dark.
σκοπει ουν μη το φως το εν σοι σκοτος εστιν
- 36 Paske si tout kò ou nan limyè san yon sèl pati ladan l' pa nan fènwa, la klere nèt tankou lè yon lanp klere ou ak bèl limyè li.
If, then, all your body is light, with no part of it dark, it will be completely full of light, as when a flame with its bright shining gives you light.
ει ουν το σωμα σου ολον φωτεινον μη εχον τι μερος σκοτεινον εσται φωτεινον ολον ως οταν ο λυχνος τη αστραπη φωτιζη σε
- 37 ¶ Lè Jezi fin pale, yon farizyen envite l' vin manje lakay li. Jezi antre, li al chita bò tab la.
Now, while he was talking, a Pharisee made a request that he would come to a meal with him; and he went in and took his seat at the meal.
εν δε τω λαλησαι ηρωτα αυτον φαρισαιος τις οπως αριστηση παρ αυτω εισελθον δε ανεπεσεν
- 38 Farizyen an te sezi lè l' wè Jezi pa t' lave men l' anvan l' manje.
And when the Pharisee saw it, he was surprised because he came to the meal without first washing himself.
ο δε φαρισαιος ιδων εθανμασεν οτι ου πρωτον εβαπτισθη προ του αριστου
- 39 Men, Jezi di li: Nou menm farizyen, se konsa nou ye. Nou netwaye tout deyò gode a ak deyò plat la, men anndan kè nou se lide vòlò ak mechanste ase ki genyen.
And the Lord said to him, You Pharisees make the outside of the cup and the plate clean; but inside you are thieves and full of evil.
ειπεν δε ο κυριος προς αυτον νυν υμεις οι φαρισαιοι το εξωθεν του ποτηριου και του πινακος καθαριζετε το δε εσωθεν υμων γεμει αρπαγης και πονηριας

- 40 **Bann egare! Bondye ki fè deyò a, se li menm ki fè anndan an tou.**
O you foolish ones! did not he who made the outside in the same way make the inside?
αφρονες ουχ ο ποιησας το εξωθεν και το εσωθεν εποησεν
- 41 **Pito nou bay pòn tou sa ki nan gode nou yo ak nan plat nou yo. Lè sa a, anyen nan tou sa nou genyen p'ap mete nou nan kondisyon pou nou pa ka sèvi Bondye.**
But if you give to the poor such things as you are able, then all things are clean to you.
πλην τα ενοντα δοτε ελεημοσυνην και ιδου παντα καθαρα υμιν εστιν
- 42 **Malè pou nou, farizyen! Nou bay Bondye ladim nan donn ti pye mant, pye sitwon ak pye legim. Men, nou pa fè sa ki dwat devan Bondye, nou pa renmen Bondye. Okontrè, se sa pou n' te fè san nou pa bliye fè lòt bagay yo tou.**
But a curse is on you, Pharisees! for you make men give a tenth of every sort of plant, and give no thought to right and the love of God; but it is right for you to do these things, and not let the others be undone.
αλλ ουαι υμιν τοις φαρισαιοις οτι αποδεκατουτε το ηδουσμον και το πηγανον και παν λαχανον και παρερχεσθε την κρισιν και την αγαπην του θεου ταυτα εδει ποιησαι κακεινα μη αφιεναι
- 43 **Malè pou nou, farizyen! Nan sinagòg yo, nou renmen chita kote pou tout moun wè nou, nou renmen pou moun bese jouk atè pou di nou bonjou sou plas piblik.**
A curse is on you, Pharisees! for your desires are for the most important seats in the Synagogues and for words of respect said to you in the market-place.
ουαι υμιν τοις φαρισαιοις οτι αγαπατε την πρωτοκαθεδριαν εν ταις συναγωγαις και τους ασπασμους εν ταις αγοραις
- 44 **Malè pou nou! Paske, nou tankou tonm ki ra tè: moun ap mache sou yo san yo pa konnen.**
A curse is on you! for you are like the resting-places of dead men, which are not seen, and men go walking over them without knowledge of it.
ουαι υμιν γραμματεις και φαρισαιοι υποκριται οτι εστε ως τα μνημεια τα αδηλα και οι ανθρωποι οι περιπατουντες επανω ουκ οιδασιν
- 45 **Yonn nan dirèktè lalwa yo pran lapawòl, li di Jezi konsa: Mèt, lè ou pale konsa, ou joure nou tou wi.**
And one of the teachers of the law, answering, said to him, Master, in saying this, you give a bad name to us as to them.
αποκριθεις δε τις των νομικων λεγει αυτω διδασκαλε ταυτα λεγων και ημας υβριζεις
- 46 **Epi Jezi reponn li: Malè pou nou tou, nou menm dirèktè lalwa yo! N'ap chaje moun ak chay ki twò lou pou pote. Men nou menm, nou pa menm manyen l' ak ti dwèt nou.**
And he said, A curse is on you, teachers of the law! for while other men are crushed under the weight of the rules you make for them, you yourselves do not put so much as one finger to them.
ο δε ειπεν και υμιν τοις νομικοις ουαι οτι φορτιζετε τους ανθρωπους φορτια δυσβαστακτα και αυτοι ενι των δακτυλων υμων ου προσψαυετε τοις φορτιοις
- 47 **Malè pou nou! N'ap bati bèl tonm pou pwofèt zansèt nou yo te touye.**
A curse is on you! for you make resting-places for the bodies of the prophets, but your fathers put them to death.
ουαι υμιν οτι οικοδομειτε τα μνημεια των προφητων οι δε πατερες υμων απεκτειναν αυτους
- 48 **Lè nou fè sa, nou admèt zansèt nou yo te byen fèt; nou dakò ak yo: yo menm yo te touye pwofèt yo, nou menm n'ap bati tonm pou yo.**
So you are witnesses and give approval to the work of your fathers; for they put them to death and you make their last resting-places.
αρα μαρτυρειτε και συνευδοκειτε τοις εργοις των πατερων υμων οτι αυτοι μεν απεκτειναν αυτους υμεις δε οικοδομειτε αυτων τα μνημεια
- 49 **Se poutèt sa Bondye te di nan bon konprann li: M'ap voye pwofèt avèk apòt ba yo; y'a touye kèk ladan yo, y'a pèsekite lòt yo.**
For this reason the wisdom of God has said, I will send them prophets and teachers, and to some of them they will give death and cruel pains;
δια τουτο και η σοφια του θεου ειπεν αποστελω εις αυτους προφητας και αποστολους και εξ αυτων αποκτενουσιν και εκδιωξουσιν
- 50 **Se konsa moun alèkile yo ap reskonsab pou san tout pwofèt ki te koule depi lè Bondye te fin kreye latè;**
So that punishment may come on this generation for the blood of all the prophets which was given from the earliest days;
ινα εκζητηθη το αιμα παντων των προφητων το εκχυνομενον απο καταβολης κοσμου απο της γενεας ταυτης
- 51 **wi, depi san Abèl jouk san Zakari yo te touye ant lotèl la ak kote ki rezève apa pou Bondye nan tanp lan. Wi. Se mwen k'ap di nou sa: Y'a mande moun alèkile yo kont pou tout krim sa yo.**
From the blood of Abel to the blood of Zachariah, who was put to death between the altar and the Temple. Yes, I say to you, It will come on this generation.
απο του αιματος αβελ εως του αιματος ζαχαριου του απολομενου μεταξυ του θυσιαστηριου και του οικου ναι λεγω υμιν εκζητηθησεται απο της γενεας ταυτης
- 52 **Malè pou nou, nou menm direktè lalwa yo! Nou pran kle ki pou louvri pòt kay konesans la: nou menm nou pa antre ladann, epi moun ki ta vle antre, nou anpeche yo antre.**
A curse is on you, teachers of the law! for you have taken away the key of knowledge: you did not go in yourselves, and you got in the way of those who were going in.
ουαι υμιν τοις νομικοις οτι ηρατε την κλειδα της γνωσεως αυτοι ουκ εισηλθετε και τους εισερχομενους εκωλυσατε

- 53 Lè Jezi kite kote l' te ye a, dirèktè lalwa yo ak farizyen yo kòmanse atake l' avèk fòs; yo t'ap poze l' keksyon sou anpil bagay.
And when he had come out of that place, the scribes and the Pharisees came round him angrily, questioning him about more things;
λεγοντος δε αυτου ταυτα προς αυτους ηρξαντο οι γραμματαις και οι φαρισαιοι δεινως ενεχειν και αποστοματιζειν αυτον περι πλειονων
- 54 Yo t'ap pare pèlen pou li pou pran kèk pawòl nan bouch li.
And watching him, for a chance to get something from his words which might be used against him.
ενεδρευοντες αυτον και ζητουντες θηρευσαι τι εκ του στοματος αυτου ινα κατηγορησωσιν αυτου
- 1 ¶ Lè sa a, se pa ti kras moun ki te sanble; te sitèlman gen moun, yonn t'ap pile lòt. Jezi pran di disip li yo: Veye kò nou ak ledven farizyen yo, ak ti jan ipokrit yo a.
At that time, when thousands of the people had come together, in such numbers that they were crushing one another, he said first to his disciples, Have nothing to do with the leaven of the Pharisees, which is deceit.
εν οις επισυναχθεισων των μυριαδων του οχλου ωστε καταπατειν αλληλους ηρξατο λεγειν προς τους μαθητας αυτου πρωτον προσεχετε εαυτοις απο της ζυμης των φαρισαιων ητις εστιν υποκρισις
- 2 Pa gen anyen ki kache ki p'ap dekouvri yon lè, nanpwen sekre ki p'ap devwale.
But nothing is covered up, which will not come to light, or secret, which will not be made clear.
ουδεν δε συγκεκαλυμμενον εστιν ο ουκ αποκαλυφθησεται και κρυπτον ο ου γνωσθησεται
- 3 Se poutèt sa, tou sa n'a di nan fènwa, y'a tande l' gwo lajounen; tout sa n'a di moun nan zòrèy anndan chanm, y'a mache di l' nan tout kalfou.
So, whatever you have said in the dark, will come to men's hearing in the light, and what you have said secretly inside the house, will be made public from the house-tops.
ανθ ων οσα εν τη σκοτια ειπατε εν τω φωτι ακουσθησεται και ο προς το ους ελαλησατε εν τοις ταμειοις κηρυχθησεται επι των δωματων
- 4 Nou menm ki zanmi m', m'ap di nou sa. Nou pa bezwen pè moun ki touye kò men ki pa kapab fè anyen plis pase sa.
And I say to you, my friends, Have no fear of those who may put the body to death, and are able to do no more than that.
λεγω δε υμιν τοις φιλοις μου μη φοβηθητε απο των αποκτεινοντων το σωμα και μετα ταυτα μη εχοντων περισσοτερον τι ποιησαι
- 5 M'ap moutre nou moun pou nou pè a: Se Bondye pou nou pè. Lè Bondye fin touye, li gen pouwva pou l' jete nan lanfè apre sa. Wi, mwen di nou se li menm pou nou pè.
But I will make clear to you of whom you are to be in fear: of him who after death has power to send you to hell; yes, truly I say, Have fear of him.
υποδειξω δε υμιν τινα φοβηθητε φοβηθητε τον μετα το αποκτειναι εξουσιαν εχοντα εμβαλειν εις την γεενναν ναι λεγω υμιν τουτον φοβηθητε
- 6 Eske ti zwezo pa vann senk pou dis kòb? Men, Bondye pa bliye yon sèl ladan yo.
Are not five sparrows given in exchange for two farthings? and God has every one of them in mind.
ουχι πεντε στρουθια πωλειται ασσαριων δυο και εν εξ αυτων ουκ εστιν επιλελησμενον ενωπιον του θεου
- 7 Menm cheve nan tèt nou, yo tout konte. Se sak fè, nou pa bezwen pè menm: nou vo pi plis pase anpil ti zwezo.
But even the hairs of your head are numbered. Have no fear: you are of more value than a flock of sparrows.
αλλα και αι τριχες της κεφαλης υμων πασαι ηριθμηνται μη ουν φοβεισθε πολλων στρουθιων διαφερετε
- 8 M'ap di nou sa: Moun ki va kanpe pou mwen devan lèzòm, mwen menm, Moun Bondye voye nan lachè a, m'a fè menm bagay la pou li devan zanj Bondye yo.
And I say to you that to everyone who gives witness to me before men, the Son of man will give witness before the angels of God.
λεγω δε υμιν πας ος αν ομολογησεν εν εμοι εμπροσθεν των ανθρωπων και ο υιος του ανθρωπου ομολογησει εν αυτω εμπροσθεν των αγγελων του θεου
- 9 Men, moun ki va di devan lèzòm li pa konnen m', mwen menm, Moun Bondye voye nan lachè a, m'a kanpe devan zanj Bondye yo tou m'a di mwen pa konnen l'.
But if anyone says before men that he has no knowledge of me, I will say that I have no knowledge of him before the angels of God.
ο δε αρνησαμενος με ενωπιον των ανθρωπων απαρνηθησεται ενωπιον των αγγελων του θεου
- 10 Tout moun ki pale mal sou Moun Bondye voye nan lachè a, y'a padonnen yo. Men, moun ki pale mal sou Sentespri a yo p'ap padonnen yo sa.
And if anyone says a word against the Son of man, he will have forgiveness: but for him who says evil words against the Holy Spirit, there will be no forgiveness.
και πας ος ερει λογον εις τον υιον του ανθρωπου αφεθησεται αυτω τω δε εις το αγιον πνευμα βλασφημησαντι ουκ αφεθησεται
- 11 Lè y'a mennen nou pou yo jije nou nan sinagòg, osinon devan chèf ou ankò devan lòt otorite, pa bat tèt nou pou n' chache konnen ki jan nou pral fè defans nou, ni kisa pou n' di.
And when they take you before the Synagogues and the authorities and the rulers, take no thought about what answers you will give, or what you will say:
οταν δε προσφερωσιν υμας επι τας συναγωγας και τας αρχας και τας εξουσιαις μη μεριμνατε πως η τι απολογησηθε η τι ειπητε
- 12 Paske, Sentespri a va moutre nou sa pou nou di lè sa a.
For the Holy Spirit will make clear to you in that very hour what to say.
το γαρ αγιον πνευμα διδαξει υμας εν αυτη τη ωρα α δει ειπειν

- 13 ¶ Yon moun rete nan mitan foul la, li di Jezi konsa: Mèt, di frè m' lan pou l' separe eritaj papa nou an avèk mwen.
And one of the people said to him, Master, give an order to my brother to make division of the heritage with me.
ειπεν δε τις αυτω εκ του οχλου διδασκαλε ειπε τω αδελφω μου μερισασθαι μετ εμου την κληρονομιαν
- 14 Jezi reponn li: Zanmi mwen, ki moun ki mete m' pou jije afè nou osinon pou fè pataj pou nou?
But he said, Man, who made me a judge or a maker of decisions for you?
ο δε ειπεν αυτω ανθρωπε τις με κατεστησεν δικαστην η μεριστην εφ υμας
- 15 Apre sa, li di yo tout: Fè atansyon. Veye kò nou pou lajan pa pran tèt nou. Paske, se pa anpil byen ki garanti lavi yon nonm, li te mèt rich kont kò li.
And he said to them, Take care to keep yourselves free from the desire for property; for a man's life is not made up of the number of things which he has.
ειπεν δε προς αυτους ορατε και φυλασσεσθε απο της πλεονεξιας οτι ουκ εν τω περισσευειν τινη η ζωη αυτου εστιν εκ των υπαρχοντων αυτου
- 16 Li di yo parabòl sa a tou: Vwala, se te yon nonm rich ki te gen yon tè ki te rapòte l' anpil.
And he said to them, in a story, The land of a certain man of great wealth was very fertile:
ειπεν δε παραβολην προς αυτους λεγων ανθρωπου τινος πλουσιου ευφορησεν η χωρα
- 17 Li t'ap di nan kè li: Kisa pou m' fè? Mwen pa gen plas pou m' sere rekòt mwen yo.
And he said to himself, What is to be done? for I have no place in which to put all my fruit.
και διελογιζετο εν εαυτω λεγων τι ποιησω οτι ουκ εχω που συναξω τους καρπους μου
- 18 Apre sa li di: Bon. Men sa m'ap fè; m'ap kraze depo m' yo, m'ap bati lòt pi gwo pou m' mete tout rekòt mwen yo ak tout lòt byen mwen yo.
And he said, This I will do: I will take down my store-houses and make greater ones, and there I will put all my grain and my goods.
και ειπεν τουτο ποιησω καθελω μου τας αποθηκας και μειζονας οικοδομησω και συναξω εκει παντα τα γεννηματα μου και τα αγαθα μου
- 19 Apre sa, m'a di tèt mwen: Monchè, ou gen anpil byen an depò pou plizyè lanne. Pa fatigue kò ou ankò. Manje, bwè, pran plezi ou.
And I will say to my soul, Soul, you have a great amount of goods in store, enough for a number of years; be at rest, take food and wine and be happy.
και ερω τη ψυχη μου ψυχη εχεις πολλα αγαθα κειμενα εις ετη πολλα αναπαυου φαγε πιε ευφραινου
- 20 Men, Bondye di li: Egare! Aswè a menm yo pral mande ou nanm ou. Tou sa ou te sere yo, pou ki moun y'a ye?
But God said to him, You foolish one, tonight I will take your soul from you, and who then will be the owner of all the things which you have got together?
ειπεν δε αυτω ο θεος αφρων ταυτη τη νυκτι την ψυχην σου απαιτουσιν απο σου α δε ητοιμασας τινη εσται
- 21 Jezi di yo ankò: Se konsa sa ye tou pou moun k'ap ranmase byen pou tèt pa l' men ki pa rich devan Bondye.
So that is what comes to the man who gets wealth for himself, and has not wealth in the eyes of God.
ουτως ο θησαυριζων εαυτω και μη εις θεον πλουτων
- 22 ¶ Apre sa, Jezi di disip li yo: Se poutèt sa mwen di nou: Pa bat kò nou pou manje nou bezwen pou nou viv, ni pou rad nou bezwen pou mete sou nou.
And he said to his disciples, For this reason I say to you, Take no thought for your life, about what food you will take, or for your body, how it may be clothed.
ειπεν δε προς τους μαθητας αυτου δια τουτο υμιν λεγω μη μεριμνατε τη ψυχη υμων τι φαγητε μηδε τω σωματι τι ενδυσησθε
- 23 Lavi pi konsekan pase manje, kò pi konsekan pase rad.
Is not life more than food, and the body than its clothing?
η ψυχη πλειον εστιν της τροφης και το σωμα του ενδυματος
- 24 Gade zwezo yo rele kònèy la: yo pa plante, yo pa fè rekòt; yo pa gen ni depo ni galata. Men, Bondye ba yo manje. Nou menm nou vo pi plis pase zwezo yo, pa vre?
Give thought to the ravens; they do not put seeds into the earth, or get together grain; they have no store-houses or buildings; and God gives them their food: of how much greater value are you than the birds!
κατανοησατε τους κορακας οτι ου σπειρουσιν ουδε θεριζουσιν οις ουκ εστιν ταμειον ουδε αποθηκη και ο θεος τρεφει αυτους ποσω μαλλον υμεις διαφερετε των πετεινων
- 25 Kilès nan nou ki ka mete kek lanne an plis sou lavi l' afòs li fè tèt li travay?
And which of you by taking thought is able to make himself any taller?
τις δε εξ υμων μεριμνων δυναται προσθειναι επι την ηλικιαν αυτου πηχυν ενα
- 26 Si nou pa ka fè bagay ki pi piti a, poukisa pou n'ap bat tèt nou pou lòt bagay yo?
If, then, you are not able to do even that which is least, why are you troubled about the rest?
ει ουν ουτε ελαχιστον δυνασθε τι περι των λοιπων μεριμνατε

- 27 Gade ki jan flè raje yo pouse: yo pa travay, yo pa fè rad. Men, m'ap di nou sa: Wa Salomon ki wa Salomon, ak tout richès li yo, li pa t' gen bèl rad tankou yonn nan flè sa yo.
Give thought to the flowers: they do no work, they make no thread; and still I say to you, Even Solomon, in all his glory, was not clothed like one of these.
κατανοησατε τα κρινα πως αυξανει ου κοπια ουδε νηθει λεγω δε υμιν ουδε σολομων εν παση τη δοξη αυτου περιεβαλετο ως εν τούτων
- 28 Se konsa Bondye abiye pye zèb yo tou: jòdi a yo la, men denmen yo jete sa nan dife pou chofe fou. Se sak fè, se pa nou menm li pa ta abiye. Ala moun manke konfyans nan Bondye!
But if God gives such clothing to the grass in the field, which today is living, and tomorrow will be burned in the oven, how much more will he give clothing to you, O men of little faith!
ει δε τον χορτον εν τω αγρω σημερον οντα και αυριον εις κλιβανον βαλλομενον ο θεος ουτως αμφιεννυσιν ποσω μαλλον υμας ολιγοπιστοι
- 29 Pa bay kò nou traka pou n' toujou ap chache sa pou n' manje ak sa pou n' bwè.
And do not give overmuch thought to your food and drink, and let not your mind be full of doubts.
και υμεις μη ζητατε τι φαγητε η τι πιητε και μη μετεωριζεσθε
- 30 Tout bagay sa yo, se moun lòt nasyon sou latè yo k'ap chache yo tout tan san rete. Men nou menm, nou gen yon Papa ki konnen nou bezwen tout bagay sa yo.
For the nations of the world go in search of all these things: but your Father has knowledge that you have need of them.
ταυτα γαρ παντα τα εθνη του κοσμου επιζητει υμων δε ο πατηρ οιδεν οτι χρηζετε τούτων
- 31 Pito nou chache bay bagay peyi kote Bondye Wa a premye plas nan lavi nou, konsa Bondye va ban nou tou sa nou bezwen.
But let your chief care be for his kingdom, and these other things will be given to you in addition.
πλην ζητατε την βασιλειαν του θεου και ταυτα παντα προστεθησεται υμιν
- 32 Nou pa bezwen pè, nou menm ti bann mouton yo, paske se tout plezi papa nou pou l' ban nou peyi kote Bondye Wa a.
Have no fear, little flock, for it is your Father's good pleasure to give you the kingdom.
μη φοβου το μικρον ποιμνιον οτι ευδοκησεν ο πατηρ υμων δουναι υμιν την βασιλειαν
- 33 Vann tou sa nou genyen, separe lajan an bay pòn. Chache yon bous ki p'ap chire. Sere lajan nou nan syèl kote li p'ap janm fini. Paske la, vòlò p'ap ka jwenn li, poudbwa p'ap kapab manje li.
Give what property you have in exchange for money, and give the money to the poor; make for yourselves money-bags which will not get old, wealth stored up in heaven which will be yours for ever, where thieves will not come nor worms put it to destruction.
πωλησατε τα υπαρχοντα υμων και δοτε ελεημοσυνην ποιησατε εαυτοις βαλαντια μη παλαιουμενα θησαυρον ανεκλειπτον εν τοις ουρανοις οπου κλεπτης ουκ εγγιζει ουδε σης διαφθειρει
- 34 Kote richès ou ye, se la kè ou ye tou.
For where your wealth is, there will your heart be.
οπου γαρ εστιν ο θησαυρος υμων εκει και η καρδια υμων εσται
- 35 Se pou nou toujou pare ak ponyèt nou tou twouse, lanp nou tou limen,
Be ready, dressed as for a journey, with your lights burning.
εστωσαν υμων αι οσφρες περιεζωσμεναι και οι λυχνι καιομενοι
- 36 tankou domestik k'ap tann mèl yo tounen sot nan nòs. Kou l' rive, li frape, yo louvri pòt pou li.
And be like men who are looking for their lord, when he comes back from the bride-feast; so that when he comes to the door, it will be open to him quickly.
και υμεις ομοιοι ανθρωποι προσδεχομενοι τον κυριον εαυτων ποτε αναλσει εκ των γαμων ινα ελθοντος και κρουσαντος ευθεως ανοιξωσιν αυτω
- 37 L'ap bon nèt pou domestik sa yo lè mèl la p'ap jwenn yo ap dòmi! Sa m'ap di nou la a, se vre wi. Mèt la va twouse ponyèt li, l'ap fè domestik yo chita sou tab, la vin sèvi yo.
Happy are those servants who are watching when the lord comes; truly I say to you, he will make himself their servant and, placing them at the table, he will come out and give them food.
μακαριοι οι δουλοι εκεινοι ους ελθον ο κυριος ευρησει γρηγορουντας αμην λεγω υμιν οτι περιζωσεται και ανακλινει αυτους και παρελθων διακονησει αυτοις
- 38 Wi, l'ap bon nèt pou domestik sa yo, si l' jwenn yo p'ap dòmi, kit li tounen vè menwit osinon menm pita toujou.
And if he comes in the second division of the night or in the third, and they are watching for him, happy are those servants.
και εαν ελθη εν τη δευτερα φυλακη και εν τη τριτη φυλακη ελθη και ευρη ουτως μακαριοι εισιν οι δουλοι εκεινοι
- 39 Se yon bagay nou tout nou dwe konnen: Si mèl kay la te konn kilè vòlò ap vini, li ta veye, li pa ta kite l' kase kay la.
But be certain of this, that if the master of the house had had knowledge of the time when the thief was coming, he would have been watching, and would not have let his house be broken into.
τουτο δε γνωσκετε οτι ει ηδει ο οικοδεσποτης ποια ωρα ο κλεπτης ερχεται γρηγορησεν αν και ουκ αν αφηκεν διορυγηνα τον οικον αυτου
- 40 Nou menm tou, se pou n' toujou pare, paske Moun Bondye voye nan lachè a va vini lè nou pa ta kwè!
So be ready: for the Son of man is coming at a time when you are not looking for him.
και υμεις ουν γινεσθε ετοιμοι οτι η ωρα ου δοκειτε ο υιος του ανθρωπου ερχεται

- 41 ¶ Lè sa a Pyè di li: Mèt, parabòl sa a, se pou nou menm sèlman osinon pou tout moun ou di li?
And Peter said to him, Lord, are these words said to us only, or to all men?
 ειπεν δε αυτο ο πετρος κυριε προς ημας την παραβολην ταυτην λεγεις η και προς παντας
- 42 Jezi reponn li: Ki moun ki ka di li se yon jeran ki fè tout travay li byen, epi ki konn kenbe tèt li anplas? Se moun sa a mèt kay la va mete pou veye sou tout moun nan kay la, pou bay lòt domestik yo manje lè pou yo manje.
And the Lord said, Who then is the wise and responsible servant whom his lord will put in control of his family, to give them their food at the right time?
 ειπεν δε ο κυριος τις αρα εστιν ο πιστος οικονομος και φρονιμος ον καταστησει ο κυριος επι της θεραπειας αυτου του διδοναι εν καιρω το σιτομετριον
- 43 Se va bèl bagay pou domestik sa a, si mèt la jwenn li ap fè travay li lè l' tounen lakay la.
Happy is that servant who, when his lord comes, is doing so.
 μακαριος ο δουλος εκεινος ον ελθων ο κυριος αυτου ευρησει ποιουντα ουτως
- 44 Sa m'ap di nou la a, se vre wi: mèt la va mete l' reskonsab tout byen l' yo.
Truly I say to you, he will put him in control of all his goods.
 αληθως λεγω υμιν οτι επι πασιν τοις υπαρχουσιν αυτου καταστησει αυτον
- 45 Men, si domestik sa a te di nan kè l': Mèt mwen ap fè reta. Li poko ap vini. Epi, li tonbe bat lòt sèvitè yo, fi kou gason, li rete ap plede manje, bwè jouk li sou;
But if that servant says to himself, My lord is a long time coming; and goes about giving blows to the men-servants and the women-servants, feasting and taking overmuch wine;
 εαν δε ειπη ο δουλος εκεινος εν τη καρδια αυτου χρονιζει ο κυριος μου ερχεσθαι και αρξεται τυπτειν τους παιδας και τας παιδισκας εσθιειν τε και πινειν και μεθυσκεσθαι
- 46 mèt domestik sa a va rive jou l' pa t'ap tann, yon lè li p'ap konnen. L'ap rachonnen l' anba kou, l'ap aji avè l' menm jan yo aji ak moun ki pa fè travay yo.
The lord of that servant will come at a time when he is not looking for him, and at an hour when he is not ready for him, and he will have him cut in two and will give him his part in the fate of those who have no faith;
 ηξει ο κυριος του δουλου εκεινου εν ημερα η ου προσδοκα και εν ωρα η ου γινωσκει και διχοτομησει αυτον και το μερος αυτου μετα των απιστων θησει
- 47 Yon domestik ki konnen sa mèt li vle, men ki pa janm pare epi ki pa fè sa mèt la vle, domestik sa a anba kou.
And the servant who had knowledge of his lord's desires and was not ready for him and did not do as he was ordered, will be given a great number of blows;
 εκεινος δε ο δουλος ο γνους το θελημα του κυριου εαυτου και μη ετοιμασας μηδε ποιησας προς το θελημα αυτου δαρησεται πολλας
- 48 Men, yon domestik ki pa konn sa mèt li vle, lèfini k'ap fè bagay ki merite pou yo bat li, y'ap bay domestik sa a de twa kou sèlman. Moun yo bay anpil, y'ap mande l' anpil tou. Moun yo mete reskonsab anpil bagay, y'ap egzije plis ankò nan men li.
But he who, without knowledge, did things for which punishment is given, will get only a small number of blows. The man to whom much is given, will have to give much; if much is given into his care, of him more will be requested.
 ο δε μη γνους ποιησας δε αξια πληγων δαρησεται ολιγας παντι δε ω εδοθη πολυ πολυ ζητηθησεται παρ αυτου και ω παρεθεντο πολυ περισσοτερον αιτησουσιν αυτον
- 49 Mwen vini jete yon dife sou latè. Mwen ta renmen wè dife sa a limen deja!
I came to send a fire on the earth, and it may even now have been lighted.
 πυρ ηλθον βαλειν εις την γην και τι θελω ει ηδη ανηφθη
- 50 Mwen gen yon batèm pou m' resewva. Men, mwen twouve l' pran anpil tan pou l' rive.
But there is a baptism which I have to undergo; and how am I kept back till it is complete!
 βαπτισμα δε εχω βαπτισθηναι και πως συνεχομαι εως ου τελεσθη
- 51 Nou kwè mwen vin mete lapè sou latè. Mwen di nou: Non, mwen vin mete divizyon.
Is it your opinion that I have come to give peace on earth? I say to you, No, but division:
 δοκειτε οτι ειρηνην παρεγενομην δουναι εν τη γη ουχι λεγω υμιν αλλ η διαμερισμον
- 52 Depi koulye a, yon fanmi ki gen senk moun va divize, twa kont de, de kont twa.
For from this time, a family of five in one house will be on opposite sides, three against two and two against three.
 εσονται γαρ απο του νυν πεντε εν οικω ενι διαμεμερισμενοι τρεις επι δυο και δυο επι τρισιν
- 53 Papa va leve kont pitit gason, pitit gason va leve kont papa, manman va leve kont pitit fi, pitit fi va leve kont manman, bèlmè va leve kont bèlfi, bèlfi va leve kont bèlmè.
They will be at war, the father against his son, and the son against his father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.
 διαμερισθησεται πατηρ εφ υιο και υιος επι πατρι μητηρ επι θυγατρι και θυγατηρ επι μητρι πενθερα επι την νυμφην αυτης και νυμφη επι την πενθεραν αυτης

- 54 ¶ Jezi t'ap di foul moun yo tou: Lè nou wè yon nwaj ap leve bò kote solèy kouche a, lamenn nou di: Li pral fe lapli. Epi se sak rive vre.
Then he said to the people, When you see a cloud coming up in the west, straight away you say, There will be rain; and so it is.
ελεγεν δε και τοις οχλοις οταν ιδητε την νεφελην ανατελλουσαν απο δυσμων ευθεως λεγετε ομβρος ερχεται και γινεται ουτως
- 55 Lè nou wè van an souffle soti nan sid, nou di: Li pral fè cho. E se sak rive vre.
And when you see a south wind blowing, you say, There will be heat; and so it is.
και οταν νοτον πνεοντα λεγετε οτι καυσων εσται και γινεται
- 56 Ipokrit, nou konn ki sans pou nou bay bagay k'ap pase sou tè a ak nan syèl la, poukisa atò nou pa konn ki sans pou nou bay bagay k'ap pase koulye a nan tan sa a?
O false ones! the face of the earth and the heaven is clear to you; how is it that the signs of these times are not as clear to you?
υποκριται το προσωπον της γης και του ουρανου οιδατε δοκιμαζειν τον δε καιρον τουτον πως ου δοκιμαζετε
- 57 Poukisa nou pa chache konprann pou tèt pa nou sa nou dwe fè ki dwat?
And why are you, in your hearts, unable to be judges of what is right?
τι δε και αφ εαυτων ου κρινετε το δικαιο
- 58 Si yon moun pote plent lajistis pou ou, si nou tou de nou pral nan tribinal ansanm, pito n' chache antann nou pandan nou nan chemen. Si se pa sa, l'ap trennen ou devan jij la, jij la ap lage ou nan men lapolis, lapolis ap mete ou nan prizon.
For if anyone has a cause at law against you, and you are going with him before the ruler, make an attempt, on the way, to come to an agreement with him, for if you do not, he may take you before the judge and the judge will give you up to the police, and they will put you in prison.
ως γαρ υπαγεις μετα του αντιδικου σου επ αρχοντα εν τη οδω δοξ εργασιαν απηλλαχθαι απ αυτου μηποτε κατασυρη σε προς τον κριτην και ο κριτης σε παραδω τω πρακτορι και ο πρακτωρ σε βαλλη εις φυλακην
- 59 M'ap di ou sa: ou p'ap soti nan prizon an tout tan ou pa peye dènve lajan ou dwe a.
I say to you, You will not come out of it till you have made payment to the very last farthing.
λεγω σοι ου μη εξελθης εκειθεν εως ου και το εσχατον λεπτον αποδοξ
- 1 ¶ Lè sa a, yo vin rakonte Jezi ki jan, pandan yon sèvis yo t'ap fè, Pilat te fè touye kèk moun peyi Galile a, epi li fè melanje san yo ak san bèt yo t'ap ofri bay Bondye.
Now some people who were there at that time, gave him an account of how the blood of some Galileans had been mixed by Pilate with their offerings.
παρησαν δε τινες εν αυτω τω καιρω απαγγελοντες αυτω περι των γαλιλαιων ων το αιμα πιλατος εμιξεν μετα των θυσιων αυτων
- 2 Jezi reponn yo: Gen lè nou kwè se paske moun sa yo te fè pi gwo peche pase lòt moun Galile yo kifè yo te masakre yo konsa?
And he, in answer, said to them, Are you of the opinion that these Galileans were worse than all other Galileans, because these things were done to them?
και αποκριθεις ο ιησους ειπεν αυτοις δοκειτε οτι οι γαλιλαιοι ουτοι αμαρτωλοι παρα παντας τους γαλιλαιους εγενοντο οτι τοιαυτα πεπονθασιν
- 3 Mwen di nou: Non. Men, si nou menm nou pa tounen vin jwenn Bondye, nou tout n'ap peri menm jan an tou.
I say to you, It is not so: but if your hearts are not changed, you will all come to the same end.
ουχι λεγω υμιν αλλ εαν μη μετανοητε παντες ωσαντως απολεισθε
- 4 Dizwit moun ki te mouri kraze lè gwo kay Siloe a te tonbe sou yo a, gen lè nou kwè yo te pi koupab pase tout lòt moun nan lavil Jerizalèm yo?
Or those eighteen men who were crushed by the fall of the tower of Siloam, were they worse than all the other men living in Jerusalem?
η εκεινοι οι δεκα και οκτω εφ ουξ επεσεν ο πυργος εν τω σιλωαμ και απεκτεινεν αυτους δοκειτε οτι ουτοι οφειλεται εγενοντο παρα παντας ανθρωπους τους κατοικουντας εν ιερουσαλημ
- 5 Mwen di nou: Non. Men, si nou menm nou pa tounen vin jwenn Bondye, nou tout n'ap peri menm jan an tou.
I say to you, It is not so: but if your hearts are not changed, you will all come to an end in the same way.
ουχι λεγω υμιν αλλ εαν μη μετανοητε παντες ομοιως απολεισθε
- 6 ¶ Apre sa, Jezi di yo parabòl sa a: Yon nonm te gen yon pye fig Frans plante nan jaden rezen li. Li vin chache fig Frans ladan l', men li pa jwenn.
And he made up this story for them: A certain man had a fig-tree in his garden, and he came to get fruit from it, and there was no fruit.
ελεγεν δε ταυτην την παραβολην συκην ειχεν τις εν τω αμπελωνι αυτου πεφυτευμενην και ηλθεν καρπον ζητων εν αυτη και ουχ ευρεν
- 7 Lè sa a, li di jeran jaden an: Sa fè twazan depi m'ap vin chache fig nan pye fig Frans sa a, mwen pa ka jwenn anyen. Koupe li non. Poukisa pou l' pran tout plas sa a nan tè a pou gremesi?
And he said to the gardener, See, for three years I have been looking for fruit from this tree, and I have not had any: let it be cut down; why is it taking up space?
ειπεν δε προς τον αμπελουργον ιδου τρια ετη ερχομαι ζητων καρπον εν τη συκη ταυτη και ουχ ευρισκω εκκοψον αυτην ινατι και την γην καταργει

- 8 Men, jeran an reponn li: Mèt, kite l' fè lanne sa a ankò. Mwen pral fouye yon twou fè wonn nan pye l', m'ap mete fimye ladan li.
And he said, Lord, let it be for this year, and I will have the earth turned up round it, and put animal waste on it, to make it fertile:
ο δε αποκριθεις λεγει αυτω κυριε αφες αυτην και τουτο το ετος εως οτου σκαψω περι αυτην και βαλω κοπριαν
- 9 Konsa, li ka donnen. Si l' pa donnen, wa fè koupe l' lòt lanne.
And if, after that, it has fruit, it is well; if not, let it be cut down.
καν μεν ποιηση καρπον ει δε μηγε εις το μελλον εκκοφεις αυτην
- 10 ¶ Yon jou repo, Jezi t'ap moutre moun yo anpil bagay nan yon sinagòg.
And he was teaching in one of the Synagogues on the Sabbath.
ην δε διδασκων εν μια των συναγωγων εν τοις σαββασιν
- 11 Te gen yon fanm nan sinagòg la ki te malad. Depi dizwitan li te gen yon move lespri sou li ki te fè l' rete kokobe; li pa t' kapab kanpe dwat menm.
And there was a woman who had had a disease for eighteen years; she was bent, and was not able to make herself straight.
και ιδου γυνη ην πνευμα εχουσα ασθeneias ετη δεκα και οκτω και ην συγκυπτουσα και μη δυναμενη ανακυψαι εις το παντελες
- 12 Lè Jezi wè l', li rele l', li di li: Mafi, ou delivre anba enfimite ou la tande.
And when Jesus saw her, he said to her, Woman, you are made free from your disease.
ιδων δε αυτην ο ιησους προσεφωνησεν και ειπεν αυτη γυναι απολελυσαι της ασθeneias σου
- 13 Jezi lonje men l' sou li. Latou fanm lan kanpe dwat, li pran fè lwanj Bondye.
And he put his hands on her, and she was made straight, and gave praise to God.
και επεθηκεν αυτη τας χειρας και παραχρημα ανωρθωθη και εδοξαζεν τον θεον
- 14 Men, chèf sinagòg la pa t' kontan menm paske Jezi te fè gerizon an yon jou repo. Li pran lapawòl, li di foul la: Nou gen sis jou pou nou travay, vin fè yo geri nou jou sa yo. Pa vini jou repo a.
And the ruler of the Synagogue was angry because Jesus had made her well on the Sabbath, and he said to the people, There are six days in which men may do work: so come on those days to be made well, and not on the Sabbath.
αποκριθεις δε ο αρχισυναγωγος αγανακτων οτι τω σαββατω εθεραπευσεν ο ιησους ελεγεν τω οχλω εξ ημεραι εισιν εν αις δει εργαζεσθαι εν ταυταις ουν ερχομενοι θεραπευεσθε και μη τη ημερα του σαββατου
- 15 Jezi reponn li: Ala ou ipokrit! Jou repo a, nou tout nou lage bèf nou ak bourik nou nan kay kote nou gade yo a, nou mennen yo al bwè dlo, pa vre?
But the Lord gave him an answer and said, O you false men! do you not, every one of you, on the Sabbath, let loose his ox and his ass and take it to the water?
απεκριθη ουν αυτω ο κυριος και ειπεν υποκριτα εκαστος υμων τω σαββατω ου λει τον βουν αυτου η τον ονον απο της φατνης και απαγαγων ποτιζει
- 16 Bon, fanm sa a, moun ras Abraram, ki gen dizwitan depi Satan mare l' anba yon maladi, mwen pa t' dwe delivre l' yon jou repo?
And is it not right for this daughter of Abraham, who has been in the power of Satan for eighteen years, to be made free on the Sabbath?
ταυτην δε θυγατερα αβρααμ ουσαν ην εδησεν ο σατανας ιδου δεκα και οκτω ετη ουκ εδει λυθηναι απο του δεσμου τουτου τη ημερα του σαββατου
- 17 Repons Jezi te ba yo a te fè tout moun ki pa t' vle wè l' yo wont. Men, tout moun nan foul la te kontan pou tout bèl mènèy li t'ap fè yo.
And when he said these things, those who were against him were shamed, and all the people were full of joy because of the great things which were done by him.
και ταυτα λεγοντος αυτου κατησχυνοντο παντες οι αντικειμενοι αυτω και πας ο οχλος εχαιρεν επι πασιν τοις ενδοξοις τοις γινομενοις υπ αυτου
- 18 ¶ Jezi di yo: Ak ki bagay peyi kote Bondye Wa a sanble? Kisa m' ta di l' sanble ankò?
Then he said, What is the kingdom of God like? what comparison may I make of it?
ελεγεν δε τινη ομοια εστιν η βασιλεια του θεου και τινη ομοιωσω αυτην
- 19 Li tankou yon ti grenn moutad yon nonm pran pou li al simen nan jaden li. Li pouse, li vin yon pyebwa. Se konsa zwezo nan syèl la fè nich nan branch li yo.
It is like a grain of mustard seed which a man took and put in his garden, and it became a tree, and the birds of heaven made their resting-places in its branches.
ομοια εστιν κοκκω συναπεως ον λαβων ανθρωπος εβαλεν εις κηπον εαυτου και ηρξησεν και εγενετο εις δενδρον μεγα και τα πετεινα του ουρανου κατεσκηνωσεν εν τοις κλαδοις αυτου
- 20 Jezi di yo ankò: Ak kisa pou m' konpare peyi kote Bondye Wa a?
And again he said, What is the kingdom of God like?
και παλιν ειπεν τινη ομοιωσω την βασιλειαν του θεου

- 21 Li tankou ledven yon fanm pran li mete nan twa mezi farin pou fè tout pa t' la leve.
It is like leaven, which a woman put into three measures of meal, and it was all leavened.
ομοια εστιν ζυμη ην λαβουσα γυνη ενεκρυσεν εις αλευρου σατα τρια εως ου εξυμωθη ολον
- 22 Jezi t'ap moute lavil Jerizalèm, li t'ap pase nan anpil lavil ak anpil bouk. Sou tout wout la, li t'ap moutre moun yo anpil bagay.
And he went on his way, through towns and country places, teaching and journeying to Jerusalem.
και διεπορευετο κατα πολεις και κομας διδασκων και πορειαν ποιουμενος εις ιερουσαλημ
- 23 ¶ Yon moun mande li: Mèt, èske se de twa moun sèlman k'ap sove? Li reponn yo:
And someone said to him, Lord, will only a small number have salvation? And he said to them,
ειπεν δε τις αυτω κυριε ει ολιγοι οι σωζομενοι ο δε ειπεν προς αυτους
- 24 Fè jefò pou n' antre nan pòt jis la; paske, m'ap di nou sa, anpil moun va seye antre, yo p'ap kapab.
Do your best to go in by the narrow door, for I say to you, A number will make the attempt to go in, but will not be able to do so.
αγωνιζεσθε εισελθειν δια της στενης πυλης οτι πολλοι λεγω υμιν ζητησουσιν εισελθειν και ουκ ισχυσουσιν
- 25 Mèt kay la gen pou l' leve fèmenn pòt la; lè sa a, nou menm n'a deyò. N'a kòmmanse frappe nan pòt la; n'a di: Mèt, Mèt, louvri pou nou! La reponn nou: Mwen pa konnen ki bò nou soti.
When the master of the house has got up, and the door has been shut, and you, still outside, give blows on the door, saying, Lord, let us in; he will make answer and say, I have no knowledge of where you come from.
αφ ου αν εγερθη ο οικοδεσποτης και αποκλειση την θυραν και αρξησθε εξω εσταναι και κρουειν την θυραν λεγοντες κυριε κυριε ανοιξον ημιν και αποκριθεις ερει υμιν ουκ οίδα υμας ποθεν εστε
- 26 Lè sa a n'a di: Nou te manje, nou te bwè ansanm avè ou, ou te moutre nou anpil bagay nan tout lari lakay nou.
Then you will say, We have taken food and drink with you, and you were teaching in our streets.
τοτε αρξεσθε λεγειν εφαγομεν ενωπιον σου και επιομεν και εν ταις πλαταιαις ημων εδιδασκας
- 27 Men, la reponn nou: Mwen di nou, mwen pa konnen ki bò nou soti. Wete kò nou sou mwen, nou tout k'ap fè sa ki mal.
But he will say, Truly, I have no knowledge of you or where you come from; go away from me, you workers of evil.
και ερει λεγω υμιν ουκ οίδα υμας ποθεν εστε αποστητε απ εμου παντες οι εργαται της αδικιας
- 28 Lè n'a wè Abraram, Izarak, Jakòb ak tout pwofèt yo nan bèl peyi kote Bondye Wa a, epi nou menm nou deyò, se lè sa a va gen rèl, se lè sa a moun va manje dan yo.
There will be weeping and cries of sorrow when you see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, but you yourselves are shut outside.
εκει εσται ο κλαυθος και ο βρυγμος των οδοντων οταν οψησθε αβρααμ και ισαακ και ιακωβ και παντας τους προφητας εν τη βασιλεια του θεου υμας δε εκβαλλομενους εξω
- 29 Moun va soti nan peyi solèy leve ak nan peyi solèy kouche, y'a soti nan nò ak nan sid, y'a chita sou tab nan bèl peyi kote Bondye Wa a.
And they will come from the east and from the west, from the north and from the south, and take their places in the kingdom of God.
και ηξουσιν απο ανατολων και δυσμων και απο βορρα και νοτου και ανακλιθησονται εν τη βασιλεια του θεου
- 30 Lè sa a, nan moun ki deyò nèt koulye a, genyen k'ap pase devan. Nan moun ki devan koulye a, genyen k'ap rete deyò.
And the last will be first, and the first will be last.
και ιδου εισιν εσχατοι οι εσονται πρωτοι και εισιν πρωτοι οι εσονται εσχατοι
- 31 ¶ Menm lè sa a, kèk farizyen pwoche bò kot Jezi, yo di li: Pa rete isit la, ale yon lòt kote, paske Ewòd vle touye ou.
At that time, certain Pharisees came to him and said, Go away from this place, because Herod's purpose is to put you to death.
εν αυτη τη ημερα προσηλθον τινες φαρισαιοι λεγοντες αυτω εξελθε και πορευου εντευθεν οτι ηρωδης θελει σε αποκτειναι
- 32 Li reponn yo: Ale di chat mawon an: m'ap chase move lespri yo, m'ap geri moun malad jòdi a ak denmen, nan twa jou m'ap fin travay mwen.
And he said, Go and say to that fox, I send out evil spirits and do works of mercy today and tomorrow, and on the third day my work will be complete.
και ειπεν αυτοις πορευθεντες ειπατε τη αλωπεκι ταυτη ιδου εκβαλλω δαιμονια και ιασεις επιτελω σημερον και αυριον και τη τριτη τελειουμαι
- 33 Men, fòk mwen kontinye mache jòdi a, denmen ak apre denmen tou, paske sa pa bon pou yo touye yon pwofèt lòt kote pase nan lavil Jerizalèm.
But I have to go on my way today and tomorrow and the third day, for it is not right for a prophet to come to his death outside Jerusalem.
πλην δει με σημερον και αυριον και τη εχομενη πορευεσθαι οτι ουκ ενδεχεται προφητην απολεσθαι εξω ιερουσαλημ

- 34 Jerizalèm, Jerizalèm, ou menm k'ap touye pwofèt yo, k'ap touye moun Bondye voye ba ou yo ak kout wòch, depi lontan mwen te vle sanble moun ou yo tankou yon manman poul sanble ti pitit li yo anba zèl li, men ou pa t' vle!
O Jerusalem, Jerusalem, putting to death the prophets, and stoning those who were sent to her! again and again would I have taken your children to myself, as a bird takes her young ones under her wings, but you would not!
 ιερουσαλημ ιερουσαλημ η αποκτεινουσα τους προφητας και λιθοβολουσα τους απεσταλμενους προς αυτην ποσακις ηθελησα επισυναξαι τα τεκνα σου ον τροπον ορνις την εαυτης νοσσιαν υπο τας πτερυγας και ουκ ηθελησατε
- 35 Enben, kay ou yo va rete san moun. M'ap di ou sa: nou p'ap wè m' ankò, jounk lè a va rive pou nou di: benediksyon pou moun ki vini nan non Mèt la.
 Now see, your house is waste, and I say to you, You will not see me again till you say, A blessing on him who comes in the name of the Lord.
 ιδου αφιεται υμιν ο οικος υμων ερημος αμην δε λεγω υμιν οτι ου μη με ιδητε εως αν ηξη οτε ειπητε ευλογημενος ο ερχομενος εν ονοματι κυριου
- 1 ¶ Yon jou repo, Jezi te al lakay yonn nan chèf farizyen yo pou l' manje. Moun ki te la yo t'ap veye li.
 And it came about that when he went into the house of one of the chief Pharisees on the Sabbath, to have a meal, they were watching him.
 και εγενετο εν τω ελθειν αυτον εις οικον τινος των αρχοντων των φαρισαιων σαββατω φαγειν αρτον και αυτοι ησαν παρατηρουμενοι αυτον
- 2 Yon nonm ki te gen maladi anfle te la devan Jezi.
 And a certain man was there who had a disease.
 και ιδου ανθρωπος τις ην υδρωπικος εμπροσθεν αυτου
- 3 Jezi pran lapawòl, li mande dirèkte lalwa ak farizyen yo: Eske lalwa pèmèt moun fè gerizon jou repo a, wi ou non?
 And Jesus, answering, said to the scribes and Pharisees, Is it right to make people well on the Sabbath or not?
 και αποκριθεις ο ιησους ειπεν προς τους νομικους και φαρισαιους λεγων ει εξεστιν τω σαββατω θεραπευειν
- 4 Yo pa reponn li. Lè sa a, Jezi pran nonm malad la, li geri l', epi li voye l' ale.
 But they said nothing. And he made him well and sent him away.
 οι δε ησυχασαν και επιλαβομενος ιασατο αυτον και απελυσεν
- 5 Apre sa, li di yo: Si yonn nan nou gen yon pitit gason l' osinon yon bèf li ki tonbe nan yon pi yon jou repo, èske li p'ap wete l' menm lè a?
 And he said to them, Which of you, whose ox or ass has got into a water-hole, will not straight away get him out on the Sabbath?
 και αποκριθεις προς αυτους ειπεν τινος υμων ονος η βους εις φρεαρ εμπεσειται και ουκ ευθεως ανασπασει αυτον εν τη ημερα του σαββατου
- 6 Yo pa t' kapab reponn li anyen sou sa.
 And they had no answer to that question.
 και ουκ ισχυσαν ανταποκριθηναι αυτω προς ταυτα
- 7 ¶ Jezi te wè ki jan moun yo te envite yo t'ap chwazi pi bon plas. Li rakonte parabòl sa a pou yo tout, li di:
 And he gave teaching in the form of a story to the guests who came to the feast, when he saw how they took the best seats; saying to them, ελεγεν δε προς τους κεκλημενους παραβολην επεχων πως τας πρωτοκλισιας εξελεγοντο λεγων προς αυτους
- 8 Lè yo envite ou nan yon nòs, pa al chita nan pi bon plas la. Paske, si nan envite yo gen yon moun ki pi enpòtan pase ou,
 When you get a request to come to a feast, do not take the best seat, for a more important man than you may be coming,
 οταν κληθης υπο τινος εις γαμους μη κατακληθης εις την πρωτοκλισιαν μηποτε εντιμοτερος σου η κεκλημενος υπ αυτου
- 9 moun ki envite nou toulède a kapab vin di ou: Bay moun sa a plas la. Lè sa a, wa wont, wa blije al chita nan plas dèyè.
 And then the giver of the feast will come to you and say, Give your place to this man; and you, with shame, will have to take the lowest seat.
 και ελθων ο σε και αυτον καλεσας ερει σοι δος τουτω τοπον και τοτε αρξη μετ αισχυνης τον εσχατον τοπον κατεχειν
- 10 Men, lè yo envite ou, mete kò ou dèyè; konsa, lè moun ki envite ou la vini, la ka di ou: Zannm mwen, pase pi devan nan yon pi bon plas. Lè sa a, se va yon lwanj pou ou devan tout moun ki chita bò tab la ansanm ak ou yo.
 But when you come, go and take the lowest seat, so that when the giver of the feast comes, he may say to you, Friend, come up higher; and then you will have honour in the eyes of all the others who are there.
 αλλ οταν κληθης πορευθεις αναπεσον εις τον εσχατον τοπον ινα οταν ελθη ο κεκληκως σε ειπη σοι φιλε προσαναβηθι ανωτερον τοτε εσαι σοι δοξα ενωπιον των συνανακειμενων σοι
- 11 Se konsa, moun ki vle leve tèt li, y'a desann li, moun ki desann tèt li, y'a leve li.
 For every man who gives himself a high place will be put down, but he who takes a low place will be lifted up.
 οτι πας ο υψων εαυτον ταπεινωθησεται και ο ταπεινων εαυτον υψωθησεται

- 12 Jezi pale ak moun ki te envite l' la. Li di li: Lè w'ap fè yon fèt, piti ou gwo, pa envite ni zanmi ou, ni frè ou, ni fanmi ou, ni vwazen ou yo ki rich. Paske, yon lè y'a envite ou tou. Konsa, se tankou si yo ta renmèt ou sa ou te fè a.
 And he said to the master of the house, When you give a feast, do not send for your friends and your brothers and your family or your neighbours who have wealth, for they may give a feast for you, and so you will get a reward.
 ελεγεν δε και τω κεκληκοτι αυτον οταν ποιης αριστον η δειπνον μη φωνει τους φιλους σου μηδε τους αδελφους σου μηδε τους συγγενεις σου μηδε γειτονας πλουσιους μηποτε και αυτοι σε αντικαλεσωσιν και γενηται σοι ανταποδομα
- 13 Men, lè w'ap fè yon fèt, envite pòn yo, enfim yo, moun k'ap bwete, moun avèg yo.
 But when you give a feast, send for the poor and the blind and those who are broken in body:
 αλλ οταν ποιης δοχην καλει πτωχους αναπηρους χωλους τυφλους
- 14 Konsa, se va yon benediksyon, paske yo p'ap kapab rann ou laparèy. Se Bondye ki va renmèt ou sa lè tout moun ki fè byen yo va leve soti vivan nan lanmò.
 And you will have a blessing, because they will not be able to give you any payment, and you will get your reward when the upright come back from the dead.
 και μακαριος εση οτι ουκ εχουσιν ανταποδουнай σοι ανταποδοθησεται γαρ σοι εν τη αναστασει των δικαιων
- 15 ¶ Lè l' tande pawòl sa yo, yonn nan moun ki te chita bò tab la di Jezi konsa: Se va yon gwo benediksyon pou moun ki va chita bò tab pou manje nan peyi kote Bondye Wa a.
 And, hearing these words, one of those who were at table with him said to him, Happy is the man who will be a guest in the kingdom of God.
 ακουσας δε τις των συνακακειμενων ταυτα ειπεν αυτω μακαριος ος φαγεται αρτον εν τη βασιλεια του θεου
- 16 Jezi reponn li: Vwala, se te yon nonm ki te fè yon gwo fèt, li te envite anpil moun.
 And he said to them, A certain man gave a great feast, and sent word of it to a number of people.
 ο δε ειπεν αυτω ανθρωπος τις εποιησεν δειπνον μεγα και εκαλεσεν πολλους
- 17 Lè pou fèt la kòmanse, li voye domestik li di envite yo: Vini non, tout bagay fin pare koulè a.
 And when the time had come, he sent his servants to say to them, Come, for all things are now ready.
 και απεστειλεν τον δουλον αυτου τη ωρα του δειπνου ειπεν τοις κεκλημενοις ερχεσθε οτι ηδη ετοιμα εστιν παντα
- 18 Men, tout envite yo, yonn apre lòt, pran fè eskiz. Premye a di li: Mwen fèk achte yon tè, fòk m' al wè li. Tanpri, eskize mwen.
 And they all gave reasons why they were not able to come. The first said to him, I have got a new field, and it is necessary for me to go and see it: I am full of regret that I am unable to come.
 και ηρξαντο απο μιας παραιτεισθαι παντες ο πρωτος ειπεν αυτω αγρον ηγορασα και εχω αναγκην εξελθειν και ιδειν αυτον ερωτω σε εχε με παρητημενον
- 19 Yon lòt di li: Mwen fèk achte senk pè bèf; mwen pral seye yo. Tanpri, eskize mwen.
 And another said, I have got some cattle, and I am going to make a test of them: I am full of regret that I am unable to come.
 και ετερος ειπεν ζευγη βοων ηγορασα πεντε και πορευομαι δοκιμασαι αυτα ερωτω σε εχε με παρητημενον
- 20 Yon lòt di: Mwen fèk sot marye, se poutèt sa mwen pa ka ale.
 And another said, I have been married, and so I am not able to come.
 και ετερος ειπεν γυναικα εγημα και δια τουτου ου δυναμαι ελθειν
- 21 Domestik la tounen, li rapòte tout repons sa yo bay mèl li. Lè sa a, mèl kay la vin ankòlè; li di domestik la: Ale vit sou tout plas yo ak nan tout lari, mennen tout pòn yo vin isit, tout enfim yo, tout moun avèg ak moun k'ap bwete yo.
 And the servant came back and gave his master an account of these things. Then the master of the house was angry and said to the servant, Go out quickly into the streets of the town and get the poor, the blind, and those who are broken in body.
 και παραγενομενος ο δουλος εκεινος απηγγειλεν τω κυριω αυτου ταυτα τοτε οργισθεις ο οικοδεσποτης ειπεν τω δουλω αυτου εξελθε ταχεως εις τας πλατειας και ρυμας της πολεως και τους πτωχους και αναπηρους και χωλους και τυφλους εισαγαγε ωδε
- 22 Apre sa, domestik la di: Mèt, nou fè tou sa ou te mande nou fè, men gen plas toujou.
 And the servant said, Lord, your orders have been done, and still there is room.
 και ειπεν ο δουλος κυριε γεγονεν ως επεταξας και ετι τοπος εστιν
- 23 Mèt la di domestik la: Ale nan gran chemen ak nan tout ti wout. Mezi moun wa jwenn, fè yo antre pou kay mwen an ka plen.
 And the lord said to the servant, Go out into the roads and the fields, and make them come in, so that my house may be full.
 και ειπεν ο κυριος προς τον δουλον εξελθε εις τας οδους και φραγμας και αναγκασον εισελθειν ινα γεμισθη ο οικος μου

- 24 Paske, m'ap di nou sa: Nan moun mwen te envite yo, pa gen yon sèl ladan yo k'ap goute nan manje m' lan.
For I say to you that not one of those who were requested to come will have a taste of my feast.
λεγω γαρ υμιν οτι ουδεις των ανδρων εκεινων των κεκλημενων γευσεται μου του δειπνου
- 25 ¶ Lè sa a, te gen anpil anpil moun ki t'ap fè wout ansanm ak Jezi. Li vire, li di yo:
Now a great number of people went with him.
συνεπορευοντο δε αυτω οχλοι πολλοι και στραφεις ειπεν προς αυτους
- 26 Yon moun ki vin jwenn mwen, si li pa rayi papa l', manman l', pitit li, frè l', sè l', menm pwòp tèt pa l', li pa kapab disip mwen.
And turning round, he said to them, If any man comes to me, and has not hate for his father and mother and wife and children and brothers and sisters, and even for his life, he may not be my disciple.
ει τις ερχεται προς με και ου μισει τον πατερα εαυτου και την μητερα και την γυναικα και τα τεκνα και τους αδελφους και τας αδελφας ετι δε και την εαυτου ψυχη ου δυναται μου μαθητης ειναι
- 27 Moun ki pa pote kwa l' epi ki pa swiv mwen, li pa kapab disip mwen non plis.
Whoever does not take up his cross and come after me may not be my disciple.
και οστις ου βασταζει τον σταυρον αυτου και ερχεται οπισω μου ου δυναται μου ειναι μαθητης
- 28 Si yonn nan nou vle fè yon gwo batisman, premye bagay pou l' fè: se pou l' chita pou l' kalkile konbe sa pral koute l' pou l' wè si li gen kont lajan pou l' fin fè travay la.
For which of you, desiring to put up a tower, does not first give much thought to the price, if he will have enough to make it complete?
τις γαρ εξ υμων θελων πυργον οικοδομησαι ουχι πρωτον καθισας ψηφιζει την δαπανην ει χει τα προς απαρτισμον
- 29 Si l' pa fè sa, l'ap fin poze fondasyon an, epi l' p'ap ka fini batisman an. Lè sa a, tout moun ki va wè sa va pran pase l' nan betiz.
For fear that if he makes a start and is not able to go on with it to the end, all who see it will be laughing at him,
ινα μηποτε θεντος αυτου θεμελιον και μη ισχυοντος εκτελεσαι παντες οι θεωρουντες αρξωνται εμπαιζειν αυτο
- 30 Y'a di: Nonm lan kòmanse bati, men li pa kapab fini.
And saying, This man made a start at building and is not able to make it complete.
λεγοντες οτι ουτος ο ανθρωπος ηρξατο οικοδομειν και ουκ ισχυσεν εκτελεσαι
- 31 Konsa tou, si yon wa vle fè lagè ak yon lòt wa, premye bagay pou l' fè: l'ap chita pou l' egzaminen bagay la byen, pou l' wè si, avèk dimil (10.000) òm, li kapab mache kontre lòt wa a k'ap mache sou li ak venmil (20.000) òm.
Or what king, going to war with another king, will not first take thought if he will be strong enough, with ten thousand men, to keep off him who comes against him with twenty thousand?
η τις βασιλευς πορευομενος συμβαλειν ετερω βασιλει εις πολεμον ουχι καθισας πρωτον βουλευεται ει δυνατος εστιν εν δεκα χιλιασιν απαντησαι τω μετα εικοσι χιλιαδων ερχομενω επ αυτον
- 32 Si li pa kapab, antan lòt wa a lwen toujou, l'ap voye kèk mesajè bò kote l' pou mande l' fè aranjman.
Or while the other is still a great distance away, he sends representatives requesting conditions of peace.
ει δε μηγε ετι αυτου πορρω οντος πρεσβειαν αποστειλας ερωτα τα προς ειρηνην
- 33 Jezi di yo ankò: Konsa tou, nou yonn la a pa kab disip mwen, si l' pa detache kè l' sou tou sa l' genyen.
And so whoever is not ready to give up all he has may not be my disciple.
ουτως ουν πας εξ υμων ος ουκ αποτασσειται πασιν τοις εαυτου υπαρχουσιν ου δυναται μου ειναι μαθητης
- 34 Sèl, se yon bon bagay; men si sèl la pèdi gou l', ak kisa pou n' fè l' sale ankò?
For salt is good, but if the taste goes from it, of what use is it?
καλον το αλας εαν δε το αλας μορανθη εν τινι αρτυθησεται
- 35 Lè sa a, sèl la pa bon pou mete ni nan jaden ni nan fimye, se jete pou yo voye sa jete. Si nou gen zòrèy pou n' tande, tande.
It is no good for the land or for the place of waste; no one has a use for it. He who has ears, let him give ear.
ουτε εις γην ουτε εις κοπριαν ευθετον εστιν εξω βαλλουσιν αυτο ο εχων ωτα ακουειν ακουετω
- 1 ¶ Tout pèseptè kontribisyon yo ak moun k'ap fè sa ki mal yo t'ap pwoche bò kot Jezi pou tande sa l' t'ap di.
Now all the tax-farmers and sinners came near to give ear to him.
ησαν δε εγγιζοντες αυτω παντες οι τελωναι και οι αμαρτωλοι ακουειν αυτου

- 2 Farizyen yo ak dirèktè lalwa yo t'ap babye. Yo t'ap di: Nonm sa a ap resevwa moun k'ap fè sa ki mal, epi l'ap manje ak yo.
And the Pharisees and scribes were angry, saying, This man gives approval to sinners, and takes food with them.
 και διεγογγυζον οι φαρισαιοι και οι γραμματαις λεγοντες οτι ουτος αμαρτωλους προσδεχεται και συνεσθιει αυτοις
- 3 Lè sa a, Jezi di yo parabòl sa a:
And he made a story for them, saying,
 ειπεν δε προς αυτους την παραβολην ταυτην λεγων
- 4 Sipoze yonn nan nou gen san (100) mouton. Si l' pèdi yonn ladan yo, èske li p'ap kite katrevendisnèf lòt mouton yo nan dezè a, pou li al dèyè sak pèdi a? L'ap chache l' jouk li jwenn li.
What man of you, having a hundred sheep, if one of them gets loose and goes away, will not let the ninety-nine be in the waste land by themselves, and go after the wandering one, till he sees where it is?
 τις ανθρωπος εξ υμων εχων εκατον προβατα και απολεσας εν εξ αυτων ου καταλειπει τα εννηνηκονταεννεα εν τη ερημω και πορευεται επι το απολωλος εως ευρη αυτο
- 5 Lè l' jwenn li, l'ap mete l' sou zepòl li ak kè kontan.
And when he has got it again, he takes it in his arms with joy.
 και ευρων επιτιθησιν επι τους ωμους εαυτου χαιρων
- 6 Lè l' tounen lakay li avè l', l'ap rele tout zanmi l' ak tout vwazen l' yo, l'ap di yo: vin fè fèt avè m', mwen jwenn mouton m' ki te pèdi a.
And when he gets back to his house, he sends for his neighbours and friends, saying to them, Be glad with me, for I have got back my sheep which had gone away.
 και ελθων εις τον οικον συγκαλει τους φιλους και τους γειτονας λεγων αυτοις συχαρητε μοι οτι ευρον το προβατον μου το απολωλος
- 7 Konsa tou, m'ap di nou, va gen plis kontantman nan syèl la pou yon sèl moun ki t'ap fè sa ki mal epi ki tounen vin jwenn Bondye, pase pou katrevendisnèf moun k'ap mache dwat, ki pa bezwen tounen vin jwenn Bondye.
I say to you that even so there will be more joy in heaven when one sinner is turned away from his wrongdoing, than for ninety-nine good men, who have no need of a change of heart.
 λεγω υμιν οτι ουτως χαρα εσται εν τω ουρανω επι ενι αμαρτωλω μετανοουντι η επι εννηνηκονταεννεα δικαιοις οιτινες ου χρειαν εχουσιν μετανοιας
- 8 Osinon ankò, sipoze yon fanm ki gen dis pyès lajan. Si li pèdi yonn ladan yo, èske li p'ap limen lanp, bale tout kay la, chache nan tout ti kwen jouk li jwenn li?
Or what woman, having ten bits of silver, if one bit has gone from her hands, will not get a light, and go through her house, searching with care till she sees it?
 η τις γυνη δραχμας εχουσα δεκα εαν απολεση δραχμην μιαν ουχι απτει λυχνον και σαροι την οικιαν και ζητει επιμελως εως οτου ευρη
- 9 Lè l' jwenn li, l'ap rele zanmi l' ak vwazen li yo, l'ap di yo: vin fè fèt avè m'; mwen jwenn pyès lajan m' ki te pèdi a.
And when she has it again, she gets her friends and neighbours together, saying, Be glad with me, for I have got back the bit of silver which had gone from me.
 και ευρουσα συγκαλειται τας φίλας και τας γειτονας λεγουσα συχαρητε μοι οτι ευρον την δραχμην ην απωλεσα
- 10 Konsa tou, m'ap di nou sa, gen kontantman nan mitan zanj Bondye yo pou yon sèl moun ki t'ap viv nan peche epi ki tounen vin jwenn Bondye.
Even so, I say to you, There is joy among the angels of God, when one sinner is turned away from his wrongdoing.
 ουτως λεγω υμιν χαρα γινεται ενωπιον των αγγελων του θεου επι ενι αμαρτωλω μετανοουντι
- 11 ¶ Jezi di ankò: Vwala, se te yon nonm ki te gen de pitit gason.
And he said, A certain man had two sons:
 ειπεν δε ανθρωπος τις ειχεν δυο υιους
- 12 Pi piti a di papa l': Papa, ban m' pa m' nan byen nou yo. Lè sa a, papa a separe byen l' yo bay tou de.
And the younger of them said to his father, Father, give me that part of your property which will be mine. And he made division of his goods between them.
 και ειπεν ο νεωτερος αυτων τω πατρι πατερ δος μοι το επιβαλλον μερος της ουσιας και διειλεν αυτοις τον βιον
- 13 Kèk jou apre, ti gason an ranmase tout afè l', li pati, li ale nan yon peyi byen lwen. Antan li la, li lage kò l' nan banbòch, li gaspiye tout lajan l'.
And not long after, the younger son got together everything which was his and took a journey into a far-away country, and there all his money went in foolish living.
 και μετ ου πολλας ημερας συναγαγων απαντα ο νεωτερος υιος απεδημησεν εις χωραν μακραν και εκει διεσκορπισεν την ουσιαν αυτου ζων ασωτως
- 14 Lè msye fin depanse tout lajan l', yon gwo grangou tonbe sou peyi a. Lè sa a, li vin nan nesosite.
And when everything was gone, there was no food to be had in that country, and he was in need.
 δαπανησαντος δε αυτου παντα εγενετο λιμος ισχυρος κατα την χωραν εκεινην και αυτος ηρξατο υστερεισθαι

- 15 li al mande travay lakay yon abitan nan peyi a. Abitan an voye l' nan jaden l' al gade kochon.
 And he went and put himself into the hands of one of the people of that country, and he sent him into his fields to give the pigs their food.
 και πορευθεις εκολληθη ενι των πολιτων της χωρας εκεινης και επεμψεν αυτον εις τους αγρους αυτου βοσκειν χοιρους
- 16 Lè sa a, li ta byen renmen plen vant li ak sa kochon yo t'ap manje a, men pesonn pa t' ba li.
 And so great was his need that he would have been glad to take the pigs' food, and no one gave him anything.
 και επεθυμει γεμισαι την κοιλιαν αυτου απο των κερατιων ων ησθιον οι χοιροι και ουδεις εδιδου αυτω
- 17 Se lè sa a atò li pran kalkile sou sitiyaasyon l'. Li di konsa: Gade kantite moun k'ap travay kay papa m' pou lajan! Yo jwenn manje depase sa yo ka manje. Epi mwen menm, m'ap mouri grangou isit la.
 But when he came to his senses, he said, What numbers of my father's servants have bread enough, and more, while I am near to death here through need of food!
 εις αυτον δε ελθον ειπεν ποσοι μισθιοι του πατρος μου περισσεουσιν αρτων εγω δε λιμο απολλυμαι
- 18 M'ap leve, mwen pral tounen jwenn papa m', m'ap di li: Papa, mwen peche kont Bondye, mwen peche kont ou menm tou.
 I will get up and go to my father, and will say to him, Father, I have done wrong, against heaven and in your eyes:
 αναστας πορευσομαι προς τον πατερα μου και ερω αυτω πατερ ημαρτον εις τον ουρανον και ενωπιον σου
- 19 Mwen pa merite pou ou konsidere m' pou pitit ou ankò. Gade m' tankou yonn nan moun k'ap travay avè ou yo.
 I am no longer good enough to be named your son: make me like one of your servants.
 και ουκετι ειμι αξιος κληθηναι υιος σου ποιησον με ως ενα των μισθιων σου
- 20 Li leve vre, li pran chemen tounen kay papa li. Msye te byen lwen kay la toujou lè papa a wè li. Kè papa a fè l' mal, li kouri al rankontre l', li pase men l' nan kou pitit la epi li bo li.
 And he got up and went to his father. But while he was still far away, his father saw him and was moved with pity for him and went quickly and took him in his arms and gave him a kiss.
 και αναστας ηλθεν προς τον πατερα εαυτου ετι δε αυτου μακραν απεχοντος ειδεν αυτον ο πατηρ αυτου και εσπλαγχισθη και δραμων επεπεσεν επι τον τραχηλον αυτου και κατεφιλησεν αυτον
- 21 Pitit la di li: Papa, mwen peche kont Bondye, mwen peche kont ou menm tou; mwen pa merite pou ou konsidere m' pou pitit ou ankò.
 And his son said to him, Father, I have done wrong, against heaven and in your eyes: I am no longer good enough to be named your son.
 ειπεν δε αυτω ο υιος πατερ ημαρτον εις τον ουρανον και ενωπιον σου και ουκετι ειμι αξιος κληθηναι υιος σου
- 22 Men, papa a di domestik li yo: Ale vit. Pote pi bèl rad la, mete l' sou li pou mwen. Mete yon bag nan dwèt li, mete soulye nan pye li.
 But the father said to his servants, Get out the first robe quickly, and put it on him, and put a ring on his hand and shoes on his feet:
 ειπεν δε ο πατηρ προς τους δουλους αυτου εξενεγκατε την στολην την πρωτην και ενδυσατε αυτον και δοτε δακτυλιον εις την χειρα αυτου και υποδηματα εις τους ποδας
- 23 Al chache jenn ti towou nou t'ap angrese a, touye l'. Ann fete, ann manje.
 And get the fat young ox and put it to death, and let us have a feast, and be glad.
 και ενεγκαντες τον μοσχον τον σιτευτον θυσατε και φαγοντες ευφρανθωμεν
- 24 Paske, pitit gason m' sa a te mouri, men li tounen vivan ankò; li te pèdi, koulye a mwen jwenn li. Epi, yo kòmanse fè fèt.
 For this, my son, who was dead, is living again; he had gone away from me, and has come back. And they were full of joy.
 οτι ουτος ο υιος μου νεκρος ην και ανεζησεν και απολωλως ην και ευρεθη και ηρξαντο ευφραινεσθαι
- 25 Lè sa a, pi gran gason an te nan jaden. Antan l'ap soti nan jaden, lè l' rive pre kay la, li tande mizik la ak vwa moun k'ap danse yo.
 Now the older son was in the field: and when he came near the house, the sounds of music and dancing came to his ears.
 ην δε ο υιος αυτου ο πρεσβυτερος εν αγρω και ως ερχομενος ηγγισεν τη οικια ηκουσεν συμφωνιας και χορων
- 26 Li rele yonn nan domestik yo, li mande li: Sak genyen?
 And he sent for one of the servants, questioning him about what it might be.
 και προσκαλεσαμενος ενα των παιδων αυτου επυνθανετο τι ειη ταυτα
- 27 Domestik la di li: Ti frè ou la tounen. Papa ou fè touye jenn ti towou nou t'ap angrese a, paske li jwenn msye an sante.
 And he said to him, Your brother has come; and your father has had the young ox put to death because he has come back safely.
 ο δε ειπεν αυτω οτι ο αδελφος σου ηκει και εθυσεν ο πατηρ σου τον μοσχον τον σιτευτον οτι υγιαινοντα αυτον απελαβεν
- 28 Gran frè a fè kòlè, li derefize antre nan kay la. Papa a soti, li mande l' pou l' antre.
 But he was angry and would not go in; and his father came out and made a request to him to come in.
 ωργισθη δε και ουκ ηθελεν εισελθειν ο συν πατηρ αυτου εξελθων παρεκαλει αυτον

- 29 Men, gran frè a reponn papa a: Gade tout tan mwen genyen depi m'ap sèvi ou; mwen pa janm derespekte lòd ou. Men, ou pa janm ban m' yon ti kabrit menm pou m' fè fèt ak zanmi m' yo.
But he made answer and said to his father, See, all these years I have been your servant, doing your orders in everything: and you never gave me even a young goat so that I might have a feast with my friends:
ο δε αποκριθεις ειπεν τω πατρι ιδου τοσαυτα ετη δουλευω σοι και ουδεποτε εντολην σου παρηλθον και εμοι ουδεποτε εδωκας εριφον ινα μετα των φιλων μου ευφρανθω
- 30 Men, lè pitit gason ou lan tounen, li menm ki fin gaspiye tout byen ou yo ak jennès, se pou li ou fè touye jenn towò nou t'ap angrese a.
But when this your son came, who has been wasting your property with bad women, you put to death the fat young ox for him.
οτε δε ο υιος σου ουτος ο καταφαγων σου τον βιον μετα πορων ηλθεν εθυσας αυτω τον μοσχον τον σιτευτον
- 31 Papa a di li: Pitit mwen, ou toujou la avè m'; tout sa m' genyen se pou ou.
And he said to him, Son, you are with me at all times, and all I have is yours.
ο δε ειπεν αυτω τεκνον συ παντοτε μετ εμου ει και παντα τα εμα σα εστιν
- 32 Men, fòk kanmenm nou te fè fèt, nou pa t' ka pa kontan, paske frè ou la te mouri, men li tounen vivan, li te pèdi, mwen jwenn li koulye a.
But it was right to be glad and to have a feast; for this your brother, who was dead, is living again; he had gone away and has come back.
ευφρανθηται δε και χαρηται εδει οτι ο αδελφος σου ουτος νεκρος ην και ανεζησεν και απολωλος ην και ευρεθη
- 1 ¶ Jezi di disp li yo: Vwala, se te yon nonm rich ki te gen yon jeran. Yo vin rapòte l' jan jeran an ap gaspiye tout byen l' yo.
And another time he said to the disciples, There was a certain man of great wealth who had a servant; and it was said to him that this servant was wasting his goods.
ελεγεν δε και προς τους μαθητας αυτου ανθρωπος τις ην πλουσιος ος ειχεν οικονομον και ουτος διεβληθη αυτω ως διασκορπιζων τα υπαρχοντα αυτου
- 2 Li rele jeran an, li di li: Kisa m' tande y'ap di sou ou konsa? vin fè regleman travay ou avè m', paske mwen p'ap kite byen m' yo sou kont ou ankò.
And he sent for him and said, What is this which is said about you? give me an account of all you have done, for you will no longer be the manager of my property.
και φωνησας αυτον ειπεν αυτω τι τουτο ακουω περι σου αποδος τον λογον της οικονομιας σου ου γαρ δυναση ετι οικονομειν
- 3 Jeran an di nan kè l': Patwon an pral kase m' nan djòb sa a; kisa m' pral fè koulye a? Mwen pa gen fòs pou m' al travay latè. Epi se va yon wont pou m' al mande charite!
And the servant said to himself, What am I to do now that my lord takes away my position? I have not enough strength for working in the fields, and I would be shamed if I made requests for money from people in the streets.
ειπεν δε εν εαυτω ο οικονομος τι ποιησω οτι ο κυριος μου αφαιρειται την οικονομιαν απ εμου σκαπτειν ουκ ισχυω επαιταιν αισχυνομαι
- 4 Bon, mwen konn sa m' pral fè pou lè m' pèdi djòb mwen m'a toujou gen moun ki pou resevwa m' lakay yo.
I have come to a decision what to do, so that when I am put out of my position they will take me into their houses.
εγνων τι ποιησω ινα οταν μετασταθω της οικονομιας δεξωνται με εις τους οικους αυτων
- 5 Jeran an fè rele tout moun ki te dwe mèt la, li fè yo vini yonn apre lòt. Li di premye a: Konbe ou dwe mèt la?
And sending for every one who was in debt to his lord he said to the first, What is the amount of your debt to my lord?
και προσκαλεσαμενος ενα εκαστον των χρωφειλετων του κυριου εαυτου ελεγεν τω πρωτω ποσον οφειλεις τω κυριο μου
- 6 Li reponn: Mwen dwe l' san (100) bidon lwil. Msye di l': Men papye ou la, chita, ekri senkant. Fè vit.
And he said, A hundred measures of oil. And he said, Take your account straight away and put down fifty.
ο δε ειπεν εκατον βατους ελαιου και ειπεν αυτω δεξαι σου το γραμμα και καθισας ταχεως γραφον πενητηκοντα
- 7 Apre sa, li di yon lòt; Ou menm, konbe ou dwe? Li reponn: San sak (100) mayi. Msye di l': Men papye ou la, ekri katreven.
Then he said to another, What is the amount of your debt? And he said, A hundred measures of grain. And he said to him, Take your account and put down eighty.
επειτα ετερω ειπεν συ δε ποσον οφειλεις ο δε ειπεν εκατον κορους σιτου και λεγει αυτω δεξαι σου το γραμμα και γραφον ογδοηκοντα
- 8 Nonm rich la fè jeran visye a konpliman dapre li te ajì ak ladrès sa a. Paske moun k'ap viv dapre prensip lemòn yo regle zafè yo pi byen pase moun ki gen limyè a.
And his lord was pleased with the false servant, because he had been wise; for the sons of this world are wiser in relation to their generation than the sons of light.
και επηνεσεν ο κυριος τον οικονομον της αδικιας οτι φρονιμως εποιησεν οτι οι υιοι του αιωνος τουτου φρονιμωτεροι υπερ τους υιους του φωτος εις την γενεαν την εαυτων εισιν
- 9 Jezi di yo ankò: Nou menm, men sa m'ap di nou: Bat pou nou fè zanmi ak richès ki sou latè. Konsa, lè richès nou va fini, y'a resevwa nou nan kay Bondye ki la pou tout tan an.
And I say to you, Make friends for yourselves through the wealth of this life, so that when it comes to an end, you may be taken into the eternal resting-places.
καγω υμιν λεγω ποιησατε εαυτοις φιλους εκ του μαμωνα της αδικιας ινα οταν εκλιπητε δεξωνται υμας εις τας αιωνιους σκηνας

- 10 Moun ki kenbe pawòl li nan tout ti bagay, la kenbe l' nan gwo bagay tou. Men, moun ki pa serye nan ti bagay, li p'ap serye nan gwo bagay non plis.
He who is true in a little, is true in much; he who is false in small things, is false in great.
ο πιστος εν ελαχιστω και εν πολλω πιστος εστιν και ο εν ελαχιστω αδικος και εν πολλω αδικος εστιν
- 11 Si ou pa sèvi byen ak richès ou gen sou latè, kilès ki va fè ou konfyans pou richès tout bon yo?
If, then, you have not been true in your use of the wealth of this life, who will give into your care the true wealth?
ει ουν εν τω αδικω μαμωνα πιστοι ουκ εγενεσθε το αληθινον τις υμιν πιστευσει
- 12 Si ou pa t' sèvi byen avèk sa ki te pou lòt moun, ki moun ki va ba ou sak pou ou a?
And if you have not been true in your care of the property of other people, who will give you that which is yours?
και ει εν τω αλλοτριω πιστοι ουκ εγενεσθε το υμετερον τις υμιν δωσει
- 13 Pesonn pa ka sèvi de mèt byen anmenmtan. Li gen pou l' rayi yonn si l' renmen lòt la. L'ap sèvi yonn byen, men l'ap meprize lòt la. Nou pa ka sèvi Bondye ak lajan anmenmtan.
No man may be a servant to two masters: for he will have hate for the one and love for the other; or he will keep to the one and have no respect for the other. You may not be servants of God and of wealth.
ουδεις οικειτης δυναται δυσι κυριοις δουλευειν η γαρ τον ενα μισησει και τον ετερον αγαπησει η ενος ανθεξεται και του ετερου καταφρονησει ου δυνασθε θεω δουλευειν και μαμωνα
- 14 Farizyen yo t'ap koute tout pawòl sa yo tou. Yo t'ap pase Jezi nan betiz paske yo te renmen lajan.
And the Pharisees, who had a great love of money, hearing these things, were making sport of him.
ηκουον δε ταυτα παντα και οι φαρισαιοι φιλαργυροι υπαρχοντες και εξεμυκτηριζον αυτον
- 15 Lè sa a Jezi di yo: Nou menm, n'ap chache parèt pou pi bon devan moun, men Bondye konnen sa ki nan kè nou. Bagay moun bay plis enpòtans, se yo Bondye pa vle wè.
And he said, You take care to seem right in the eyes of men, but God sees your hearts: and those things which are important in the opinion of men, are evil in the eyes of God.
και ειπεν αυτοις υμεις εστε οι δικαιουντες εαυτους ενωπιον των ανθρωπων ο δε θεος γνωσκει τας καρδιας υμων οτι το εν ανθρωποις υψηλον βδελυγμα ενωπιον του θεου εστιν
- 16 Kòmandman Moyiz ak liv pwofèt yo te gen fòs lalwa jouk tan Jan Batis te rive. Men, depi lè sa a, se anonse y'ap anonse bon nouvèl peyi kote Bondye Wa a, se nan goumen pou moun antre ladan li.
The law and the prophets were till John: but then came the preaching of the kingdom of God, and everyone makes his way into it by force.
ο νομος και οι προφηται εως ιωαννου απο τοτε η βασιλεια του θεου ευαγγελιζεται και πας εις αυτην βιαζεται
- 17 Men, l'ap pi fasil pou syèl la ak tè a disparèt pase pou yon sèl ti detay nan lalwa a pèdi valè li.
But heaven and earth will come to an end before the smallest letter of the law may be dropped out.
ευκοπωτερον δε εστιν τον ουρανον και την γην παρελθειν η του νομου μιαν κεραιαν πεσειν
- 18 Si yon nonm kite ak madanm li pou l' marye ak yon lòt, nonm sa a fè adiltè. Lè yon mari kite madanm li, si yon lòt nonm marye ak madanm lan, nonm sa a fè adiltè tou.
Everyone who puts away his wife and takes another, is a false husband: and he who is married to a woman whose husband has put her away, is no true husband to her.
πας ο απολυων την γυναικα αυτου και γαμων ετεραν μοιχευει και πας ο απολελυμενην απο ανδρος γαμων μοιχευει
- 19 ¶ Vwala, se te yon nonm rich ki te konn abiye ak bèl twal wouj e blan ki te koute chè. Chak jou, se te gwo fèt banbòch lakay li.
Now there was a certain man of great wealth, who was dressed in fair clothing of purple and delicate linen, and was shining and glad every day.
ανθρωπος δε τις ην πλουσιος και ενεδιδυσκετο πορφυραν και βυσσον ευφραινομενος καθ ημεραν λαμπρως
- 20 Te gen yon pòn yo rele Laza ki te kouche nan papòt nonm rich la. Laza te kouvri ak malennng.
And a certain poor man, named Lazarus, was stretched out at his door, full of wounds,
πτωχος δε τις ην ονοματι λαζαρος ος εβεβλητο προς τον πυλωνα αυτου ηλκωμενος
- 21 Li te byen anvi plen vant li ak bagay ki t'ap soti tonbe anba tab nonm rich la. Sa ki pi rèd, chen t'ap vin niche malennng li yo tou.
Desiring the broken bits of food which came from the table of the man of wealth; and even the dogs came and put their tongues on his wounds.
και επιθυμων χορτασθηναι απο των ψιχιων των πιπτοντων απο της τραπεζης του πλουσιου αλλα και οι κυνες ερχομενοι απειλιχον τα ελκη αυτου
- 22 Pòn la vin mouri, zanj Bondye yo pote l' mete bò kot Abraram nan syèl la. Nonm rich la mouri tou, yo antere li.
And in time the poor man came to his end, and angels took him to Abraham's breast. And the man of wealth came to his end, and was put in the earth.
εγενετο δε αποθανειν τον πτωχον και απενεχθηναι αυτον υπο των αγγελων εις τον κολπον του αβρααμ απεθανεν δε και ο πλουσιος και εταφη
- 23 Pandan l' te kote tout mò yo ye a nan mitan soufrans, li voye je l' byen lwen li wè Abraram ak Laza ansanm avèk li.
And in hell, being in great pain, lifting up his eyes he saw Abraham, far away, and Lazarus on his breast.
και εν τω αδη επαρας τους οφθαλμους αυτου υπαρχων εν βασανις ορα τον αβρααμ απο μακροθεν και λαζαρον εν τοις κολποις αυτου

- 24 Nonm rich la rele: Abraram papa, gen pitye pou mwen non! Voye Laza tranpe ti bout dwèt li nan yon ti tak dlò pou l' mete yon frechè sou lang mwen, paske se pa ti soufri m'ap soufri nan flann sa a.
And he gave a cry and said, Father Abraham, have mercy on me and send Lazarus, so that he may put the end of his finger in water and put it on my tongue, for I am cruelly burning in this flame.
και αυτος φωνησας ειπεν πατερ αβρααμ ελεησον με και πεμψον λαζαρον ινα βαψη το ακρον του δακτυλου αυτου υδατος και καταυξη την γλωσσαν μου οτι οδυνωμαι εν τη φλογι ταυτη
- 25 Abraram reponn li: Pitit mwen, chonje byen: ou te resewva tout bon bagay pa ou yo pandan ou te sou latè. Lè sa a menm, Laza te nan tout mizè li. Koulye a, li jwenn konsolasyon bò isit la, ou menm w'ap soufri.
But Abraham said, Keep in mind, my son, that when you were living, you had your good things, while Lazarus had evil things: but now, he is comforted and you are in pain.
ειπεν δε αβρααμ τεκνον μνησθητι οτι απελαβες συ τα αγαθα σου εν τη ζωη σου και λαζαρος ομοιος τα κακα νυν δε οδε παρακαλειται συ δε οδυνασαι
- 26 Epitou, gen yon gwo twou ki separe nou avè ou, konsa pa gen mwayen pou moun sot isit la pou y' al jwenn ou, osinon pou moun ta soti kote ou ye a pou vin jwenn nou.
And in addition, there is a deep division fixed between us and you, so that those who might go from here to you are not able to do so, and no one may come from you to us.
και επι πασιν τουτοις μεταξυ ημων και υμων χασμα μεγα εστηρικται οπως οι θελοντες διαβηνην εντευθεν προς υμας μη δυνωνται μηδε οι εκειθεν προς ημας διαπερωσιν
- 27 Nonm rich la di li: Tanpri, Abraram papa, voye Laza kay papa mwen.
And he said, Father, it is my request that you will send him to my father's house;
ειπεν δε ερωτω ουν σε πατερ ινα πεμψης αυτον εις τον οικον του πατρος μου
- 28 Mwen gen senk frè. Mwen ta vle li al di yo jan bagay la ye pou yo pa vin isit nan touman sa a.
For I have five brothers; and let him give them an account of these things, so that they may not come to this place of pain.
εχω γαρ πεντε αδελφους οπως διαμαρτυρηται αυτοις ινα μη και αυτοι ελθωσιν εις τον τοπον τουτον της βασανου
- 29 Abraram reponn li: Yo gen Moyiz ak pwofèt yo pou avèti yo, se pou yo koute yo.
But Abraham said, They have Moses and the prophets; let them give ear to what they say.
λεγει αυτω αβρααμ εχουσιν μωσεια και τους προφητας ακουσατωσαν αυτων
- 30 Li di li: Non, papa Abraram, yo p'ap koute. Men, si yonn nan mò yo al jwenn yo, y'a chanje lavi yo.
And he said, No, father Abraham, but if someone went to them from the dead, their hearts would be changed.
ο δε ειπεν ουχι πατερ αβρααμ αλλ εαν τις απο νεκρων πορευθη προς αυτους μετανοησουσιν
- 31 Lè sa a, Abraram di li: Si yo pa koute Moyiz ak pwofèt yo, yo p'ap kite pesonn lòt fè yo wè verite a. Li ta mèt yon mò ki ta leve vivan ankò, yo p'ap koute li.
And he said to him, If they will not give attention to Moses and the prophets, they will not be moved even if someone comes back from the dead.
ειπεν δε αυτω ει μωσσεως και των προφητων ουκ ακουουσιν ουδε εαν τις εκ νεκρων αναστη πεισθησονται
- 1 ¶ Jezi di disp li yo: Ap toujou gen bagay k'ap fèt ki pou fè moun fè peche. Men, malè pou moun ki lakòz bagay sa yo rive.
And he said to his disciples, It is necessary for causes of trouble to come about, but unhappy is he by whom they come.
ειπεν δε προς τους μαθητας ανεδεκτον εστιν του μη ελθειν τα σκανδαλα ουαι δε δι ου ερχεται
- 2 Li ta pi bon pou li si yo ta mare yon gwo wòl moulen nan kou l' epi yo voye l' jete nan lanmè; wi, sa ta pi bon pou li pase pou l' ta lakòz yonn nan ti piti sa yo tonbe nan peche.
It would be well for him if a great stone was put round his neck and he was dropped into the sea, before he made trouble for any of these little ones.
λυσιτελει αυτω ει μολος ονικος περικειται περι τον τραχηλον αυτου και ερριτται εις την θαλασσαν η ινα σκανδαλιση ενα των μικρων τουτων
- 3 Veye kò nou byen. Si frè ou tonbe nan peche, rale zòrèy li. Si l' chanje konpòtman li, padonnen li.
Give attention to yourselves: if your brother does wrong, say a sharp word to him; and if he has sorrow for his sin, let him have forgiveness.
προσεχετε εαυτοις εαν δε αμαρτη εις σε ο αδελφος σου επιτιμησον αυτω και εαν μετανοηση αφες αυτω
- 4 Si nan yon sèl jounen an li peche sèt fwa kont ou, si toulesèt fwa yo, li tounen vin jwenn ou pou l' di ou: Mwen p'ap fè sa ankò, se pou ou padonnen li.
And if he does you wrong seven times in a day, and seven times comes to you and says, I have regret for what I have done; let him have forgiveness.
και εαν επτακις της ημερας αμαρτη εις σε και επτακις της ημερας επιστρεψη επι σε λεγων μετανοω αφησεις αυτω
- 5 Apòt yo di Jezi: Fè nou gen plis konfyans non.
And the twelve said to the Lord, Make our faith greater.
και ειπον οι αποστολοι τω κυριω προσθεσ ημιν πιστιν

- 6 Jezi di yo: Si nou te gen konfyans nan Bondye gwose yon ti grenn moutad, nou ta di pye sikomò sa a: Derasinen tèt ou sot la a, al plante tèt ou nan lanmè, li ta obeyi nou.
And the Lord said, If your faith was only as great as a grain of mustard seed, you might say to this tree, Be rooted up and planted in the sea; and it would be done.
 ειπεν δε ο κυριος ει ειχετε πιστιν ως κοκκον σιναπεως ελεγετε αν τη συκαμινω ταυτη εκριζωθητι και φυτευθητι εν τη θαλασση και υπηκουσεν αν υμιν
- 7 Sipoze yonn nan nou gen yon domestik k'ap travay tè l' osinon k'ap gade mouton pou li. Lè domestik la soti nan jaden, èske l'ap di li: Pwoche vit, vin chita bò tab la pou ou manje.
But which of you, having a servant who is ploughing or keeping sheep, will say to him, when he comes in from the field, Come now and be seated and have a meal,
 τις δε εξ υμων δουλον εχων αροτριωντα η ποιμαινοντα ος εισελθοντι εκ του αγρου ερει ευθειας παρελθων αναπεσαι
- 8 Non. Okontrè. L'ap di li: Pare manje pou mwen. Twouse ponyèt ou pou ou ka sèvi m' pandan m'ap manje, pandan m'ap bwè. Se lè m' fin manje, ou menm wa manje, wa bwè.
Will he not say, Get a meal for me, and make yourself ready and see to my needs till I have had my food and drink; and after that you may have yours?
 αλλ ουχι ερει αυτω ετοιμασον τι δειπνησω και περιζωσαμενος διακονει μοι εως φαγω και πιω και μετα ταυτα φαγεσαι και πιεσαι συ
- 9 Li pa gen mèsi pou l' di domestik la paske domestik la fè sa l' te mande l' fè a, pa vre.
Does he give praise to the servant because he did what was ordered?
 μη χαριν εχει τω δουλω εκεινω οτι εποιησεν τα διαταχθεντα αυτω ου δοκω
- 10 Se menm jan an tou pou nou, lè nou fin fè tou sa yo te mande nou fè, se pou n' di: Se domestik nou ye, nou fè sa n' te dwe fè.
In the same way, when you have done all the things which are given you to do, say, There is no profit in us, for we have only done what we were ordered to do.
 ουτως και υμεις οταν ποιησητε παντα τα διαταχθεντα υμιν λεγετε οτι δουλοι αχρειοι εσμεν οτι ο ωφειλομεν ποιησαι πεποικαμεν
- 11 ¶ Pandan Jezi te nan chemen pou li al Jerizalèm, li t'ap pase sou fwontyè ki separe peyi Samari ak peyi Galile.
And it came about that when they were on the way to Jerusalem he went through Samaria and Galilee.
 και εγενετο εν τω πορευεσθαι αυτον εις ιερουσαλημ και αυτος διηρχετο δια μεσου σαμαρειας και γαλιλαιας
- 12 Antan l' t'ap antre nan yon bouk, dis moun ki te gen maladi lalèp vin kontre li. Yo rete kanpe byen lwen l',
And when he went into a certain small town he came across ten men who were lepers, and they, keeping themselves at a distance,
 και εισερχομενου αυτου εις τινα κωμη ηπηγησαν αυτω δεκα λεπροι ανδρες οι εστησαν πορρωθεν
- 13 yo pale byen fò, yo di l' konsa: Jezi, Mèt, gen pitye pou nou.
Said, in loud voices, Jesus, Master, have mercy on us.
 και αυτοι ηραν φωνη λεγοντες ιησου επιστατα ελεησον ημας
- 14 Lè Jezi wè yo, li di: Al fè prèt yo wè nou. Pandan yo taprale, yo geri.
And when he saw them he said, Go, and let the priests see you. And, while they were going, they were made clean.
 και ιδων ειπεν αυτοις πορευθεντες επιδειξατε εαυτους τοις ιερευσιν και εγενετο εν τω υπαγειν αυτοις εκαθαρισθησαν
- 15 Yonn ladan yo ki wè li geri tounen sou wout li, li t'ap fè lwanj Bondye byen fò pou tout moun tande.
And one of them, when he saw that he was clean, turning back, gave praise to God in a loud voice;
 εις δε εξ αυτων ιδων οτι ιαθη υπεστρεψεν μετα φωνης μεγαλης δοξαζων τον θεον
- 16 Li lage kò l' atè nan pye Jezi, li di l' mèsi. Nonm sa a te yon moun pèyi Samari.
And, falling down on his face at the feet of Jesus, he gave the credit to him; and he was a man of Samaria.
 και επεσεν επι προσωπον παρα τους ποδας αυτου ευχαριστων αυτω και αυτος ην σαμαρειτης
- 17 Jezi pran lapawòl, li di l': Nou toulèdis te geri pa vre. Kote nèf lòt yo?
And Jesus said, Were not ten men who were made clean? where are the nine?
 αποκριθεις δε ο ιησους ειπεν ουχι οι δεκα εκαθαρισθησαν οι δε εννα που
- 18 Se etranje sa a sèlman ki chonje pou l' vin fè lwanj Bondye?
Have not any of them come back to give glory to God, but only this one from a strange land?
 ουχ ευρεθησαν υποστρεψαντες δουναι δοξαν τω θεω ει μη ο αλλογενης ουτος
- 19 Epi li di li: Leve non. Ou mèt ale. Se konfyans ou nan Bondye ki geri ou.
And he said to him, Get up, and go on your way; your faith has made you well.
 και ειπεν αυτω αναστας πορευου η πιστις σου σεσωκεν σε

- 20 ¶ Farizyen yo mande Jezi kilè Bondye t'ap vin tabli gouvènman l' lan. Li reponn yo: Bondye ap vin tabli gouvènman l' lan youn pou tout moun wè li.
And when the Pharisees put questions to him about when the kingdom of God would come, he gave them an answer and said, The kingdom of God will not come through observation:
επερωτηθεις δε υπο των φαρισαιων ποτε ερχεται η βασιλεια του θεου απεκριθη αυτοις και ειπεν ουκ ερχεται η βασιλεια του θεου μετα παρατηρησεως
- 21 Men, yo p'ap di: Men l' bò isit, osinon: Men l' bò laba. Paske, konnen sa byen, gouvènman Bondye a la nan mitan nou.
And men will not say, See, it is here! or, There! for the kingdom of God is among you.
ουδε ερουσιν ιδου ωδε η ιδου εκει ιδου γαρ η βασιλεια του θεου εντος υμων εστιν
- 22 Epi li di dispip yo: Gen youn lè nou va anvè wè youn nan jou ki pou Moun Bondye voye nan lachè a, men nou p'ap wè sa.
And he said to his disciples, The time will come when you will have a great desire to see one of the days of the Son of man, but you will not see it.
ειπεν δε προς τους μαθητας ελευσονται ημεραι οτε επιθυμησετε μιαν των ημερων του υιου του ανθρωπου ιδειν και ουκ οψεσθε
- 23 Y'a di nou: Gade, men l' bò isit, osinon: Gade, men l' bò laba. Pa ale, pa kouri dèyè yo.
And if they say to you, See, it is there! or, It is here! do not go away, or go after them.
και ερουσιν υμιν ιδου ωδε η ιδου εκει μη απελθητε μηδε διωξητε
- 24 Lè youn kout zèklè fè yan, li klere syèl la byen klere depi youn bout jouk nan lòt bout la, pa vre. Se va menm jan an tou pou Moun Bondye voye nan lachè a, lè jou l' va rive.
For as in a thunderstorm the bright light is seen from one end of the sky to the other, so will the Son of man be when his time comes.
ωσπερ γαρ η αστραπη η αστραπτουσα εκ της υπ ουρανον εις την υπ ουρανον λαμπει ουτως εσται και ο υιος του ανθρωπου εν τη ημερα αυτου
- 25 Men, anvan sa, li gen pou l' soufri anpil, moun alèkile yo p'ap vle wè li.
But first, he will have to undergo much and be put on one side by this generation.
πρωτον δε δει αυτον πολλα παθειν και αποδοκιμασθηναι απο της γενεας ταυτης
- 26 Sa ki te rive nan tan Noe a se sa k'ap rive tou lè jou a va rive pou Moun Bondye voye nan lachè a vini.
And as it was in the days of Noah, so will it be in the day of the Son of man.
και καθως εγενετο εν ταις ημεραις του νοε ουτως εσται και εν ταις ημεραις του υιου του ανθρωπου
- 27 Moun t'ap manje, yo t'ap bwè, moun t'ap marye, yo t'ap marye piti fi yo; se konsa tout bagay te ye, jouk jou Noe te antre nan gwo batiman an. Lè inondasyon an fèt, li touye yo tout.
They were feasting and taking wives and getting married, till the day of the overflowing of the waters, when Noah went into the ark, and they all came to destruction.
ησθιον επινον εγαμουν εξεγαμιζοντο αχρι ης ημερας εισηλθεν νοε εις την κιβωτον και ηλθεν ο κατακλυσμος και απωλεσεν απαντας
- 28 Sa ki te rive nan tan Lòt la va rive menm jan an tou. Moun t'ap manje, yo t'ap bwè, yo t'ap achte, yo t'ap plante, yo t'ap bati.
In the same way, in the days of Lot; they were feasting and trading, they were planting and building;
ομοιως και ως εγενετο εν ταις ημεραις λωτ ησθιον επινον ηγοραζον επωλουν εφυτευον οικοδομουν
- 29 Men, jou Lòt soti kite lavil Sodòm lan, dife souf grennen sot nan syèl la tankou lapli, tonbe sou yo; yo tout peri.
But on the day when Lot went out of Sodom, fire came down from heaven and destruction came on them all.
η δε ημερα εξηλθεν λωτ απο σοδομων εβρεξεν πυρ και θειον απ ουρανου και απωλεσεν απαντας
- 30 Se va menm jan an tou lè jou a va rive pou Moun Bondye voye nan lachè a parèt.
So will it be in the day of the revelation of the Son of man.
κατα ταυτα εσται η ημερα ο υιος του ανθρωπου αποκαλυπτεται
- 31 Jou sa a, moun ki va sou tèt kay p'ap bezwen desann anndan kay la ale pran zafè li. Moun ki nan jaden p'ap bezwen tounen lakay ankò.
On that day, if anyone is on the roof of the house, and his goods are in the house, let him not go down to take them away; and let him who is in the field not go back to his house.
εν εκεινη τη ημερα ος εσται επι του δωματος και τα σκευη αυτου εν τη οικια μη καταβατω αραι αυτα και ο εν τω αγρω ομοιως μη επιστρεψατω εις τα οπισω
- 32 Chonje istwa madanm Lòt la.
Keep in mind Lot's wife.
μνημονευετε της γυναικος λωτ
- 33 Moun ki va chache sove lavi l' va pèdi l'; men moun ki va pèdi lavi l' va konsève li.
If anyone makes an attempt to keep his life, it will be taken from him, but if anyone gives up his life, he will keep it.
ος εαν ζητηση την ψυχην αυτου σωσαι απολεσει αυτην και ος εαν απολεση αυτην ζωογονησει αυτην

- 34 M'ap di nou sa: Jou lannwit sa a, va gen de moun sou yon menm kabann; y'ap pran yonn, y'ap kite lòt la.
I say to you, In that night there will be two men sleeping in one bed, and one will be taken away and the other let go.
λεγω υμιν ταυτη τη νυκτι εσονται δυο επι κλινης μιας ο εις παραληφθησεται και ο ετερος αφεθησεται
- 35 Va gen de fanm k'ap pile grenn ansanm: y'ap pran yonn, y'ap kite lòt la.
Two women will be crushing grain together; one will be taken away and the other let go.
δυο εσονται αληθουσαι επι το αυτο μια παραληφθησεται και η ετερα αφεθησεται
- 36 Va gen dezòm nan yon menm jaden; y'ap pran yonn, y'ap kite lòt la.
[]
- 37 Disip yo pran lapawòl, yo mande l' konsa: Ki kote sa pral fèt, Mèt? Li reponn yo: Kote kadav la va ye, se la votou yo va sanble.
And they, answering him, said, Where, Lord? And he said to them, Where the body is, there will the eagles come together.
και αποκριθεντες λεγουσιν αυτω που κυριε ο δε ειπεν αυτοις οπου το σωμα εκει συναχθησονται οι αετοι
- 1 ¶ Jezi rakonte yo parabòl sa a pou l' te moutre yo nesosite pou yo toujou lapriyè san yo pa janm dekouraje:
And he made a story for them, the point of which was that men were to go on making prayer and not get tired;
ελεγεν δε και παραβολην αυτοις προς το δειν παντοτε προσευχεσθαι και μη εκκακειν
- 2 Vwala, se te yon jij ki te rete nan yon lavil; li pa t' pè Bondye ni li pa t' respekte pesonn.
Saying, There was a judge in a certain town, who had no fear of God or respect for man:
λεγων κριτης τις ην εν τινι πολει τον θεον μη φοβουμενος και ανθρωπον μη εντρεπομενος
- 3 Nan menm lavil sa a, te gen yon vèv ki te konn vin bò kot jij la. Vèv la te toujou ap di li: Rann mwen jistis kont moun ki nan kont avè m' lan non.
And there was a widow in that town, and she kept on coming to him and saying, Give me my right against the man who has done me wrong.
χηρα δε ην εν τη πολει εκεινη και ηρχετο προς αυτον λεγουσα εκδικησον με απο του αντιδικου μου
- 4 Pandan lontan jij la te refize fè sa pou li. Men, yon lè li di nan kè l': Se vre, mwen pa pè Bondye, ni mwen pa rete ak moun.
And for a time he would not: but later, he said to himself, Though I have no fear of God or respect for man,
και ουκ ηθελησεν επι χρονον μετα δε ταυτα ειπεν εν εαυτω ει και τον θεον ου φοβουμαι και ανθρωπον ουκ εντρεπομαι
- 5 Men, fanm sa a ap plede nwi mwen. M'ap rann li jistis, konsa la sispann anbete mwen.
Because this widow is a trouble to me, I will give her her right; for if not, I will be completely tired out by her frequent coming.
δια γε το παρεχειν μοι κοπον την χηραν ταυτην εκδικησω αυτην ινα μη εις τελος ερχομενη υποπιαζη με
- 6 Jezi di: Nou tande sa move jij la di!
And the Lord said, Give ear to the words of the evil judge.
ειπεν δε ο κυριος ακουσατε τι ο κριτης της αδικιας λεγει
- 7 Bon! Eske Bondye pa ta regle zafè pitit li yo, moun li menm li chwazi yo, lè y'ap rele nan pye l' lajounen kou lannwit? Eske l'ap pran anpil tan pou l' ede yo?
And will not God do right in the cause of his saints, whose cries come day and night to his ears, though he is long in doing it?
ο δε θεος ου μη ποιησει την εκδικησιν των εκλεκτων αυτου των βοωντων προς αυτον ημερας και νυκτος και μακροθυμων επ αυτοις
- 8 M'ap di nou sa: L'ap regle zafè yo vit vit. Men, lè Moun Bondye voye nan lachè a va vini, èske la jwenn moun ki gen konfyans nan Bondye ankò sou latè?
I say to you that he will quickly do right in their cause. But when the Son of man comes, will there be any faith on earth?
λεγω υμιν οτι ποιησει την εκδικησιν αυτων εν ταχει πλην ο υιος του ανθρωπου ελθων αρα ευρησει την πιστιν επι της γης
- 9 ¶ Jezi di parabòl sa a pou moun ki te kwè yo bon devan Bondye epi ki t'ap meprize lòt moun:
And he made this story for some people who were certain that they were good, and had a low opinion of others:
ειπεν δε και προς τινας τους πεποιθотας εφ εαυτοις οτι εισιν δικαιοι και εξουθενουοντας τους λοιπους την παραβολην ταυτην
- 10 Dezòm moute nan tanp lan al lapriyè. Yonn te yon farizyen, lòt la yon pèseptè kontribisyon.
Two men went up to the Temple for prayer; one a Pharisee, and the other a tax-farmer.
ανθρωποι δυο ανεβησαν εις το ιερον προσευξασθαι ο εις φαρισαιος και ο ετερος τελωνης

- 11 Farizyen an te kanpe apa, li t'ap lapriyè konsa: Bondye, m'ap di ou mèsi dapre mwen pa vòlò, ni visye, ni adiltè tankou lòt yo; mèsi dapre mwen pa tankou pèseptè kontribisyon sa a.
The Pharisee, taking up his position, said to himself these words: God, I give you praise because I am not like other men, who take more than their right, who are evil-doers, who are untrue to their wives, or even like this tax-farmer.
ο φαρισαιος σταθεις προς εαυτον ταυτα προσηυχετο ο θεος ευχαριστω σοι οτι ουκ ειμι ωσπερ οι λοιποι των ανθρωπων αρπαγες αδικοι μοιχοι η και ως ουτος ο τελωνης
- 12 Chak senmenn mwen pase de jou ap fè jèn, mwen bay ladim nan tou sa mwen genyen.
Twice in the week I go without food; I give a tenth of all I have.
ησπευω δις του σαββατου αποδεκατω παντα οσα κτωμαι
- 13 Pèseptè kontribisyon an menm te rete dèyè, li pa t' menm gen kouraj leve je l' nan syèl; li t'ap bat lestonmak li, li t'ap di: Bondye, gen pitye pou mwen ki fè anpil peche.
The tax-farmer, on the other hand, keeping far away, and not lifting up even his eyes to heaven, made signs of grief and said, God, have mercy on me, a sinner.
και ο τελωνης μακροθεν εστως ουκ ηθελεν ουδε τους οφθαλμους εις τον ουρανον επαραι αλλ ετωπτεν εις το στηθος αυτου λεγων ο θεος ιλασθητι μοι τω αμαρτωλω
- 14 Lè sa a, Jezi di yo: M'ap di nou sa, se pa farizyen an non, men se pèseptè kontribisyon an ki tounen lakay li ak padon Bondye. Paske, yon moun ki vle leve tèt li, y'a desann li, yon moun ki desann tèt li, y'a leve li.
I say to you, This man went back to his house with God's approval, and not the other: for everyone who makes himself high will be made low and whoever makes himself low will be made high.
λεγω υμιν κατεβη ουτος δεδικαιωμενος εις τον οικον αυτου η εκεινος οτι πας ο υψων εαυτον ταπεινωθησεται ο δε ταπεινων εαυτον υψωθησεται
- 15 ¶ Yo te mennen ata tibebe bay Jezi pou l' te mete men sou tèt yo. Lè disip yo wè sa, yo t'ap di moun yo pa fè sa.
And they took their children to him, so that he might put his hands on them: but when the disciples saw it, they said sharp words to them
προσεφερον δε αυτω και τα βρεφη ινα αυτων απτηται ιδοντες δε οι μαθηται επιτιμησαν αυτοις
- 16 Men, Jezi rele timoun yo vin jwenn li, li di: Kite timoun yo vin jwenn mwen. Pa anpeche yo vini, paske peyi kote Bondye Wa a, se pou tout moun ki tankou timoun sa yo li ye.
But Jesus sent for them, saying, Let the children come to me, and do not keep them away, for of such is the kingdom of heaven.
ο δε ιησους προσκαλεσαμενος αυτα ειπεν αφετε τα παιδια ερχεσθαι προς με και μη κωλυετε αυτα των γαρ τοιουτων εστιν η βασιλεια του θεου
- 17 Sa m'ap di nou la a, se vre wi: si yon moun pa asepte otorite Bondye a tankou yon timoun, li p'ap janm mete pye l' nan peyi kote Bondye Wa a.
Truly I say to you, Whoever does not put himself under the kingdom of God like a little child, will not come into it at all.
αμην λεγω υμιν ος εαν μη δεξηται την βασιλειαν του θεου ως παιδιον ου μη εισελθη εις αυτην
- 18 ¶ Yonn nan chèf jwif yo mande Jezi: Bon Mèt, kisa pou m' fè pou m' resevwa lavi ki p'ap janm fini an?
And a certain ruler put a question to him, saying, Good Master, what have I to do so that I may have eternal life?
και επιρωτησεν τις αυτον αρχων λεγων διδασκαλε αγαθε τι ποιησας ζωνν αιωνιον κληρονομησω
- 19 Jezi di li: Poukisa ou rele m' bon? Se yon sèl bon ki genyen, se Bondye.
And Jesus said to him, Why do you say that I am good? No one is good, but only God.
ειπεν δε αυτω ο ιησους τι με λεγεις αγαθον ουδεις αγαθος ει μη εις ο θεος
- 20 Ou konn kòmandman yo: Piga ou fè adiltè, piga ou touye moun, piga ou vòlò, piga ou fè manti sou moun, respekte papa ou ak manman ou.
You have knowledge of what the law says: Do not be untrue to your wife, Do not put anyone to death, Do not take what is not yours, Do not give false witness, Give honour to your father and mother.
τας εντολας οιδας μη μοιχευσης μη φονευσης μη κλεψης μη ψευδομαρτυρησης τιμα τον πατερα σου και την μητερα σου
- 21 Nonm lan reponn: Mwen swiv tout bagay sa yo depi m' te tikatkat.
And he said, All these things I have done from the time when I was a boy.
ο δε ειπεν ταυτα παντα εφυλαξαμην εκ νεοτητος μου
- 22 Lè Jezi tande sa, li di l': Ou manke yon bagay toujou: vann tou sa ou genyen, separe lajan an bay pòn. Apre sa, wa gen yon richès nan syèl la. Epi vin swiv mwen.
And Jesus, hearing it, said to him, One thing you still have need of; get money for your goods, and give it away to the poor, and you will have wealth in heaven; and come after me.
ακουσας δε ταυτα ο ιησους ειπεν αυτω ετι εν σοι λειπει παντα οσα εχεις πωλησον και διαδος πτωχοις και εξεις θησαυρον εν ουρανω και δευρο ακολουθει μοι
- 23 Men, pawòl sa a te fè nonm lan lapenn anpil paske li te gen anpil byen.
But at these words he became very sad, for he had great wealth.
ο δε ακουσας ταυτα περιλυπος εγενετο ην γαρ πλουσιος σφοδρα

- 24 Jezi wè jan sa te fè nonm lan lapenn, li di konsa: Sa ap difisil nèt pou moun rich antre nan peyi kote Bondye Wa a.
And Jesus, looking at him, said, How hard it is for those who have wealth to get into the kingdom of God!
ιδων δε αυτον ο ιησους περιλυπον γενομενον ειπεν πως δυσκολως οι τα χρηματα εχοντες εισελουσονται εις την βασιλειαν του θεου
- 25 L'ap pi fasil pou gwo bèt yo rele chamo a pase nan je yon zegwi pase pou yon rich antre nan peyi kote Bondye Wa a.
It is simpler for a camel to go through the eye of a needle, than for a man who has much money to come into the kingdom of God.
ευκοπωτερον γαρ εστιν καμηλον δια τρυμαλιας ραφιδος εισελθειν η πλουσιον εις την βασιλειαν του θεου εισελθειν
- 26 Moun ki t'ap koute l' yo di l': Nan kondisyon sa a, ki moun ki ka sove?
And those who were present said, Then who may have salvation?
ειπον δε οι ακουσαντες και τις δυναται σωθηναι
- 27 Jezi reponn yo: Sa lèzòm pa ka fè, Bondye ka fè li.
But he said, Things which are not possible with man are possible with God.
ο δε ειπεν τα αδυνατα παρα ανθρωποις δυνατα εστιν παρα τω θεω
- 28 Lè sa a, Pyè di l': Tande, men nou kite tou sa nou te genyen pou nou swiv ou.
And Peter said, See, we have given up what is ours to come after you.
ειπεν δε ο πετρος ιδου ημεις αφηκαμεν παντα και ηκολουθησαμεν σοι
- 29 Jezi di yo: Sa m'ap di nou la a, se vre wi: Nenpòt moun ki kite kay li, osinon madanm li, osinon frè l', osinon papa l' ak manman l', osinon pitit li poutèt peyi kote Bondye Wa a,
And he said to them, Truly I say to you, There is no man who has given up house or wife or brothers or father or mother or children, because of the kingdom of God,
ο δε ειπεν αυτοις αμην λεγω υμιν οτι ουδεις εστιν ος αφηκεν οικιαν η γονεις η αδελφους η γυναικα η τεκνα ενεκεν της βασιλειας του θεου
- 30 moun sa a gen pou l' resevwa plis pase sa depi nan tan sa a, epi nan tan k'ap vini apre sa a li gen pou l' resevwa lavi ki p'ap janm fini an.
Who will not get much more in this time, and in the world to come, eternal life.
ος ου μη απολαβη πολλαπλασιασα εν τω καιρω τωτω και εν τω αιωνι τω ερχομενω ζωην αιωνιον
- 31 ¶ Jezi pran douz disip yo apa, li di yo: Tande, men n'ap moute Jerizalèm kote tou sa pwofèt yo te ekri sou Moun Bondye voye nan lachè a pral rive.
And he took with him the twelve and said to them, Now we are going up to Jerusalem, and all the things which were said by the prophets will be done to the Son of man.
παρалаβων δε τους δωδεκα ειπεν προς αυτους ιδου αναβαινομεν εις ιεροσολυμα και τελεσθησεται παντα τα γεγραμμενα δια των προφητων τω υιο του ανθρωπου
- 32 Yo pral lage l' nan men moun lòt nasyon yo, y'a pase l' nan rizib, y'a jouse l', y'a krache sou li.
For he will be given up to the Gentiles, and will be made sport of and put to shame:
παραδοθησεται γαρ τοις εθνεσιν και εμπαιχθησεται και υβρισθησεται και εμπτυσθησεται
- 33 Apre sa, y'a bat li byen bat, y'a touye l'; men sou twa jou la leve soti vivan nan lanmò.
And he will be given cruel blows and put to death, and on the third day he will come back to life.
και μαστιγωσαντες αποκτενουσιν αυτον και τη ημερα τη τριτη αναστησεται
- 34 Men, disip yo pa t' konprann anyen nan sa; sans pawòl la te kache pou yo, yo pa t' kapab konnen sa Jezi t'ap di yo konsa.
But they did not take in the sense of any of these words, and what he said was not clear to them, and their minds were not able to see it.
και αυτοι ουδεν τουτων συνηκαν και ην το ρημα τουτο κεκρυμμενον απ αυτων και ουκ εγινωσκον τα λεγομενα
- 35 ¶ Lè sa a, Jezi te prèt pou antre Jeriko; te gen yon nonm avèg chita bò chemen an ki t'ap mande charite.
And it came about that when he got near Jericho, a certain blind man was seated by the side of the road, making requests for money from those who went by.
εγενετο δε εν τω εγγιζειν αυτον εις περιχω τυφλος τις εκαθητο παρα την οδον προσαιτων
- 36 Lè l' tande foul moun yo ap pase, li mande sak genyen.
And hearing the sound of a great number of people going by, he said, What is this?
ακουσας δε οχλου διαπορευομενου επυνθανετο τι ειη τουτο
- 37 Yo di li: Se Jezi, moun Nazarèt la, k'ap pase.
And they said to him, Jesus of Nazareth is going by.
απηγγειλαν δε αυτω οτι ιησους ο ναζωραιος παρερχεται

- 38 **Li pran rele: Jezi, pitit David la, pitye pou mwen.**
And he said in a loud voice, Jesus, Son of David, have mercy on me.
 και εβησεν λεγων ιησου υιε δαβιδ ελεησον με
- 39 **Moun ki t'ap mache devan yo t'ap kouri dèyè l' pou te fè l' pe bouch li. Men, li t'ap rele pi rès: Pitit David la, pitye pou mwen.**
And those who were in front made protests and said to him, Be quiet: but he said all the more, O Son of David, have mercy on me.
 και οι προαγοντες επετιμων αυτω ινα σιωπηση αυτος δε πολλω μαλλον εκραζεν υιε δαβιδ ελεησον με
- 40 **Jezi rete, li bay lòd pou yo mennen l' ba li. Lè avèg la pwoche, Jezi mande li:**
And Jesus, stopping, gave orders that he was to come to him, and when he came near, he said to him,
 σταθεις δε ο ιησους εκελευσεν αυτον αχθηναι προς αυτον εγγισαντος δε αυτου επηρωτησεν αυτον
- 41 **Kisa ou vle m' fè pou ou? Li reponn: Mèt, fè m' wè ankò.**
What would you have me do for you? And he said, Lord, that I may be able to see again.
 λεγων τι σοι θελεις ποιησω ο δε ειπεν κυριε ινα αναβλεψω
- 42 **Epi Jezi di li: Wè non. Se konfyans ou nan Bondye ki geri ou.**
And Jesus said, See again: your faith has made you well.
 και ο ιησους ειπεν αυτω αναβλεψον η πιστις σου σεσωκεν σε
- 43 **Menm lè a, avèg la wè. Apre sa, li t'ap swiv Jezi. Li t'ap fè lwanj Bondye. Lè pèp la wè sa, yo tout pran fè lwanj Bondye tou.**
And straight away he was able to see, and he went after him, giving glory to God; and all the people when they saw it gave praise to God.
 και παραχρημα ανεβλεπεν και ηκολουθει αυτω δοξάζων τον θεον και πας ο λαος ιδων εδωκεν αινον τω θεω
- 1 ¶ **Jezi antre Jeriko, li t'ap travèse lavil la.**
And he went into Jericho, and when he was going through it,
 και εισελθων διηρχετο την ιεριχω
- 2 **Te gen yon nonm nan lavil la yo rele Zache. Li te chèf pèsèptè kontribisyon yo, se te yon nonm rich.**
A man, named Zacchaeus, who was the chief tax-farmer, and a man of wealth,
 και ιδου ανηρ ονοματι καλουμενος ζακχαριος και αυτος ην αρχιτελωνης και ουτος ην πλουσιος
- 3 **Li t'ap chache wè ki moun Jezi ye. Men, li te yon nonm ti tay. Akòz foul moun yo, li pa t' kapab rive wè li.**
Made an attempt to get a view of Jesus, and was not able to do so, because of the people, for he was a small man.
 και εζητει ιδειν τον ιησουν τις εστιν και ουκ ηδυνατο απο του οχλου οτι τη ηλικια μικρος ην
- 4 **Li pran kouri devan; li moute sou yon pye sikomò pou l' wè Jezi ki te gen pou l' te pase bò la.**
And he went quickly in front of them and got up into a tree to see him, for he was going that way.
 και προδραμων εμπροσθεν ανεβη επι συκομοριαν ινα ιδη αυτον οτι δι εκεινης ημελλεν διερχεσθαι
- 5 **Lè Jezi rive la, li leve je l' anlè, li di l': Zache, fè vit desann. Fòk mwen fè ladesant lakay ou jòdi a.**
And when Jesus came to the place, looking up, he said to him, Zacchaeus, be quick and come down, for I am coming to your house today.
 και ως ηλθεν επι τον τοπον αναβλεψας ο ιησους ειδεν αυτον και ειπεν προς αυτον ζακχαριε σπευσας καταβηθι σημερον γαρ εν τω οικω σου δει με μιναι
- 6 **Zache prese desann, li resevwa Jezi ak kè kontan.**
And he came down quickly, and took him into his house with joy.
 και σπευσας κατεβη και υπεδεξατο αυτον χαιρων
- 7 **Lè yo wè sa, tout moun pran babye, yo t'ap di: Men nonm lan fè ladesant kay yon nonm ki plen peche.**
And when they saw it, they were all angry, saying, He has gone into the house of a sinner.
 και ιδοντες απαντες διεγογγυζον λεγοντες οτι παρα αμαρτωλω ανδρι εισηλθεν καταλωσαι
- 8 **Zache leve kanpe, li di Jezi konsa: Koute, Mèt. Mwen pral bay pòn mwaye tout byen mwen genyen. Si mwen te twonpe yon moun pou m' pran lajan l', mwen pral rann li kat fwa lavalè.**
And Zacchaeus, waiting before him, said to the Lord, See, Lord, half of my goods I give to the poor, and if I have taken anything from anyone wrongly, I give him back four times as much.
 σταθεις δε ζακχαριος ειπεν προς τον κυριον ιδου τα ημιση των υπαρχοντων μου κυριε διδωμι τοις πτωχοις και ει τινος τι εσυκοφαντησα αποδιδωμι τετραπλουν

- 9 Jezi di li: Jòdi a, kay sa a delivre paske nonm sa a se yon pitit Abraram li ye tou.
And Jesus said to him, Today salvation has come to this house, for even he is a son of Abraham.
ειπεν δε προς αυτον ο ιησους οτι σημερον σωτηρια τω οικω τουτω εγενετο καθοτι και αυτος υιος αβρααμ εστιν
- 10 Moun Bondye voye nan lachè a vin chache sa ki te pèdi pou l' delivre yo.
For the Son of man came to make search for those who are wandering from the way, and to be their Saviour.
ηλθεν γαρ ο υιος του ανθρωπου ζητησαι και σωσαι το απολωλος
- 11 ¶ Apre sa, Jezi rakonte yon parabòl pou moun ki te fèk tande pawòl sa yo. Paske li te toupre lavil Jerizalèm lan, yo te kwè gouvènman Bondye ki Wa a tapral parèt touswit.
And while they were giving ear to these words, he made another story for them, because he was near Jerusalem, and because they were of the opinion that the kingdom of God was coming straight away.
ακουοντων δε αυτων ταυτα προσθεις ειπεν παραβολην δια το εγγυς αυτων ειναι ιερουσαλημ και δοκειν αυτους οτι παραρημα μελλει η βασιλεια του θεου αναφαινεσθαι
- 12 Men sa l' di yo: Vwala, se te yon nonm gran fanmi ki te al nan yon peyi byen lwen. Li te al fè yo ba l' otorite pou l' wa, apre sa pou l' te tounen lakay li ankò.
So he said, A certain man of high birth went into a far-away country to get a kingdom for himself, and to come back.
ειπεν ουν ανθρωπος τις ευγενης επορευθη εις χωραν μακραν λαβειν εαυτω βασιλειαν και υποστρεψαι
- 13 Anvan li ale, li rele dis nan domestik li yo, li ba yo chak yon pyès lò, li di yo: Fè lajan an travay jouk mwen tounen.
And he sent for ten of his servants and gave them ten pounds and said to them, Do business with this till I come.
καλεσας δε δεκα δουλους εαυτου εδωκεν αυτοις δεκα μνας και ειπεν προς αυτους πραγματευασθε εως ερχομαι
- 14 Men, pwòp moun peyi l' yo te rayi li. Yo voye kèk mesaje dèyè l' pou di: Nou pa vle nonm sa a pou wa nou.
But his people had no love for him, and sent representatives after him, saying, We will not have this man for our ruler.
οι δε πολιται αυτου εμισουν αυτον και απεστειλαν πρεσβειαν οπισω αυτου λεγοντες ου θελομεν τουτον βασιλευσαι εφ ημας
- 15 Malgre sa, yo bay nonm lan otorite pou l' wa, epi l' tounen nan peyi li. Lè sa a, li fè rele domestik li te bay lajan yo pou yo vin kote l': li te bezwen konnen ki benefis yo chak te fè.
And when he came back again, having got his kingdom, he gave orders for those servants to whom he had given the money to come to him, so that he might have an account of what business they had done.
και εγενετο εν τω επανελθειν αυτον λαβοντα την βασιλειαν και ειπεν φωνηθηναι αυτω τους δουλους τουτους οις εδωκεν το αργυριον ινα γνω τις τι διεπραγματευσατο
- 16 Premye a vini, li di: Monwa, pyès lò ou te ban mwen an rapòte dis pyès ankò.
And the first came before him, saying, Lord, your pound has made ten pounds.
παρεγενετο δε ο πρωτος λεγων κυριε η μνα σου προσεργασατο δεκα μνας
- 17 Wa a di l': Sa se bèl bagay. Ou se yon bon domestik. M'ap mete ou gouvènman dis vil, paske ou te fè ti travay sa a byen.
And he said to him, You have done well, O good servant: because you have done well in a small thing you will have authority over ten towns.
και ειπεν αυτω ευ αγαθε δουλε οτι εν ελαχιστω πιστος εγενου ισθι εξουσιαν εχων επανω δεκα πολεων
- 18 Dezyèm lan vini, li di: Monwa, pyès lò ou te ban mwen an rapòte senk lòt pyès.
And another came, saying, Your pound has made five pounds.
και ηλθεν ο δευτερος λεγων κυριε η μνα σου εποησεν πεντε μνας
- 19 Wa a di l': Ou menm, m'ap mete ou gouvènman senk vil.
And he said, You will be ruler over five towns.
ειπεν δε και τουτω και συ γινου επανω πεντε πολεων
- 20 Yon lòt vini, li di: Monwa, men pyès lò ou la. Mwen te sere l' nan yon mouchwa.
And another came, saying, Lord, here is your pound, which I put away in a cloth;
και ετερος ηλθεν λεγων κυριε ιδου η μνα σου ην ειχον αποκειμενην εν σουδαριω
- 21 Mwen te pè ou, paske ou se yon nonm ki di: ou pran sa ki pa pou ou, ou rekòlte sa ou pa simen.
Because I was in fear of you, for you are a hard man: you take up what you have not put down, and get in grain where you have not put seed.
εφοβουμην γαρ σε οτι ανθρωπος αυστηρος ει αιρεις ο ουκ εθηκας και θεριζεις ο ουκ εσπειρας

- 22 Wa a reponn: Gade jan ou se yon move domestik! M'ap jije ou ak pawòl ki sot nan bouch ou. Ou te konnen m' se yon nonm ki di, mwen pran sa ki pa pou mwen, mwen rekòlte sa m' pa simen, He said to him, By the words of your mouth you will be judged, you bad servant. You had knowledge that I am a hard man, taking up what I have not put down and getting in grain where I have not put seed;
λεγει δε αυτο εκ του στοματος σου κρινω σε πονηρε δουλε ηδεις οτι εγω ανθρωπος αυστηρος εμι αιρων ο ουκ εθηκα και θεριζων ο ουκ εσπειρα
- 23 poukisa ou pa t' mete lajan m' labank; lè m' ta tounen, mwen ta wete l' ak yon enterè.
Why then did you not put my money in a bank, so that when I came I would get it back with interest?
και διατι ουκ εδοκας το αργυριον μου επι την τραπεζαν και εγω ελθων συν τοκο αν επραξα αυτο
- 24 Li di moun ki te la yo: Wete lajan an nan men li. Bay nonm ki gen dis pyès yo li.
And he said to the others who were near, Take the pound away from him, and give it to the man who has ten.
και τοις παρεστωσιν ειπεν αρατε απ αυτου την μναν και δοτε το τας δεκα μνας εχοντι
- 25 Yo di l': Men, monwa, li gen dis pyès deja.
And they say to him, Lord, he has ten pounds.
και ειπον αυτο κυριε εχει δεκα μνας
- 26 Mwen di nou: Moun ki genyen deja a, y'a ba li ankò; men moun ki pa gen anyen menm lan, y'a wete nan men l' menm ti sa l' te genyen an.
And I say to you that to everyone who has, more will be given, but from him who has not, even what he has will be taken away.
λεγω γαρ υμιν οτι παντι τω εχοντι δοθησεται απο δε του μη εχοντος και ο εχει αρθησεται απ αυτου
- 27 Kanta lènmi m' yo ki pa t' vle mwen pou wa yo, mennen yo isit, touye yo la devan je mwen.
And as for those who were against me, who would not have me for their ruler, let them come here, and be put to death before me.
πλην τους εχθρους μου εκεινους τους μη θελησαντας με βασιλευσαι επ αυτους αγαγετε ωδε και κατασφαζατε εμπροσθεν μου
- 28 ¶ Apre Jezi fin pale konsa, li pran mache devan yo pou li al Jerizalèm.
And when he had said this, he went on in front of them, going up to Jerusalem.
και ειπων ταυτα επορευετο εμπροσθεν αναβαινων εις ιεροσολυμα
- 29 Lè Jezi rive toupre Betfaje ak Betani, bò ti mòn Oliv la, li pran de nan disip li yo, li voye yo devan,
And it came about that when he got near Beth-phage and Bethany by the mountain which is named the Mountain of Olives, he sent two of the disciples,
και εγενετο ως ηγγισεν εις βηθφαγη και βηθανιαν προς το ορος το καλουμενον ελαιων απεστειλεν δυο των μαθητων αυτου
- 30 li di yo konsa: Ale nan bouk ki devan nou an. Lè n'a rive, n'a jwenn yon jenn ti bourik mare; pesonn pa kò janm moute sou li. Lage l', mennen l' ban mwen.
Saying, Go into the little town in front of you, and on going in you will see a young ass fixed with a cord, on which no man has ever been seated; let him loose and take him.
ειπον υπαγετε εις την κατεναντι κωμην εν η εισπορευομενοι ευρησατε πωλον δεδεμενον εφ ον ουδεις πωποτε ανθρωπων εκαθισεν λυσαντες αυτον αγαγετε
- 31 Nenpòt moun ki mande nou: Poukisa n'ap lage l'? N'a reponn: Se Mèt la ki bezwen li.
And if anyone says to you, Why are you taking him? say, The Lord has need of him.
και εαν τις υμας ερωτα διατι λυετε ουτως ερειτε αυτω οτι ο κυριος αυτου χρειαν εχει
- 32 De disip yo ale; yo jwenn tout bagay jan Jezi te di yo a.
And those whom he sent went away, and it was as he said.
απελθοντες δε οι απεσταλμενοι ευρον καθως ειπεν αυτοις
- 33 Pandan y'ap lage ti bourik la, mèt li di yo: Poukisa n'ap lage ti bourik la?
And when they were getting the young ass, the owners of it said to them, Why are you taking the young ass?
λυοντων δε αυτων τον πωλον ειπον οι κυριοι αυτου προς αυτους τι λυετε τον πωλον
- 34 Yo reponn: Se Mèt la ki bezwen li.
And they said, The Lord has need of him.
οι δε ειπον ο κυριος αυτου χρειαν εχει
- 35 Apre sa, yo mennen ti bourik la bay Jezi. Yo mete rad yo sou do ti bourik la, yo fè Jezi moute sou li.
And they took him to Jesus, and they put their clothing on the ass, and Jesus got on to him.
και ηγαγον αυτον προς τον ιησουν και επιρριψαντες αυτων τα ιματια επι τον πωλον επεβιβασαν τον ιησουν

- 36 Pandan Jezi t'ap vance sou bourik la, moun yo tann rad yo atè sou tout chemen an.
And while he went on his way they put their clothing down on the road in front of him.
πορευομενου δε αυτου υπεστρωννουν τα ιματια αυτων εν τη οδω
- 37 Lè l' rive touppe Jerizalèm, nan ladesant mòn Oliv la, yon sèl kontantman pran tout foul moun ki t'ap swiv li yo; yo pran fè lwanj Bondye byen fò pou tout mirak yo te wè.
And when he came near the foot of the Mountain of Olives, all the disciples with loud voices gave praise to God with joy, because of all the great works which they had seen;
εγγιζοντας δε αυτου ηδη προς τη καταβασει του ορους των ελαιων ηρξαντο απαν το πληθος των μαθητων χαιροντες ανειν τον θεον φωνη μεγαλη περι πασων ων ειδον δυναμειων
- 38 Yo t'ap di: benediksyon pou Wa ki vini nan non Mèt la! Kè poze pou tout moun nan syèl la! Lwanj pou Bondye!
Saying, A blessing on the King who comes in the name of the Lord; peace in heaven and glory in the highest.
λεγοντες ευλογημενος ο ερχομενος βασιλευς εν ονοματι κυριου ειρηνη εν ουρανω και δοξα εν υψιστοις
- 39 Te gen kèk farizyen nan mitan foul la. Yo di Jezi konsa: Mèt, manyè fè disip ou yo pe bouch yo non.
And some of the Pharisees among the people said to him, Master, make your disciples be quiet.
και τινες των φαρισαιων απο του οχλου ειπον προς αυτον διδασκαλε επιτιμησον τοις μαθηταις σου
- 40 Jezi reponn: M'ap di nou sa: si yo pe bouch yo, wòch yo va pran rele.
And he said in answer, I say to you, if these men keep quiet, the very stones will be crying out.
και αποκριθεις ειπεν αυτοις λεγω υμιν οτι εαν ουτοι σιωπησωσιν οι λιθοι κεκραξονται
- 41 ¶ Lè Jezi rive touppe lavil la, li wè l', li pran kriye sou li,
And when he got near and saw the town, he was overcome with weeping for it,
και ως ηγγισεν ιδων την πολιν εκλαυσεν επ αυτη
- 42 li di: Si sèlman, jòdi a ou te kapab konprann, ou menm tou, bagay ki pou fè kè ou poze? Men, koulye a, yo kache; ou pa kapab wè yo!
Saying, If you, even you, had knowledge today, of the things which give peace! but you are not able to see them.
λεγων οτι ει εγνωσ και συ και γε εν τη ημερα σου ταυτη τα προς ειρηνην σου νυν δε εκρυβη απο οφθαλμων σου
- 43 Gen yon tan k'ap vin sou ou: lè sa a, lènmi ou yo va sènen ou toupatou, y'a fèmen ou nèt, y'a kwense ou sou tout bò.
For the time will come when your attackers will put a wall round you, and come all round you and keep you in on every side,
οτι ηξουσιν ημεραι επι σε και περιβαλουσιν οι εχθροι σου χαρακα σοι και περικυκλωσουσιν σε και συνεξουσιν σε παντοθεν
- 44 Y'a detwi ou nèt ansanm ak tout moun ki nan mitan ou yo. Yo p'ap kite yon wòch kanpe sou yon lòt, paske ou pa t' rekonèt jou Bondye te vin pote ou sekou a.
And will make you level with the earth, and your children with you; and there will not be one stone resting on another in you, because you did not see that it was your day of mercy.
και εδαφιουσιν σε και τα τεκνα σου εν σοι και ουκ αφησουσιν εν σοι λιθον επι λιθω ανθ ων ουκ εγνωσ τον καιρον της επισκοπης σου
- 45 Jezi antre nan tanp lan, li pran chase tout moun ki t'ap vann yo.
And he went into the Temple and put out those who were trading there,
και εισελθων εις το ιερον ηρξατο εκβαλλειν τους πωλουντας εν αυτω και αγοραζοντας
- 46 Li di yo: Men sa ki ekri: Se pou kay mwen an yon kay kote moun vin lapriyè nan pye m'; men, nou menm, nou fè l' tounen kachèt vòlè.
Saying to them, It has been said, My house is to be a house of prayer, but you have made it a hole of thieves.
λεγων αυτοις γεγραπται ο οικος μου οικος προσευχης εστιν υμεις δε αυτον εποησατε σπηλαιον ληστων
- 47 Chak jou, Jezi te nan tanp lan, li t'ap moutre moun yo anpil bagay. Chèf prèt yo, dirèktè lalwa yo ak chèf pèp la t'ap chache ki jan pou yo touye li.
And every day he was teaching in the Temple. But the chief priests and the scribes and the rulers of the people were attempting to put him to death;
και ην διδασκων το καθ ημεραν εν τω ιερω οι δε αρχιερεις και οι γραμματαις εξητηουν αυτον απολεσαι και οι πρωτοι του λαου
- 48 Men, yo pa t' kapab jwenn yon jan pou yo te fè sa, paske tout pèp la t'ap koute sa l' t'ap di san yo pa pèdi yon mo.
But they were not able to do anything, because the people all kept near him, being greatly interested in his words.
και ουχ ευρισκον το τι ποιησωσιν ο λαος γαρ απας εξεκρεματο αυτου ακουων
- 1 ¶ Yon jou konsa, Jezi te nan tanp lan; li t'ap moutre pèp la anpil bagay; li t'ap anonse yo bon nouvèl la. Chèf prèt yo, dirèktè lalwa yo ak chèf fanmi yo vin rive.
And it came about on one of those days, when he was teaching the people in the Temple and preaching the good news,
και εγενετο εν μια των ημερων εκεινων διδασκοντας αυτου τον λαον εν τω ιερω και ευαγγελιζομενου επεστησαν οι αρχιερεις και οι γραμματαις συν τοις πρεσβυτεροις

- 2 Yo di li: Manyè di nou ki dwa ou genyen pou w'ap fè tout bagay sa yo? Wi, kilès ki ba ou otorite pou fè yo?
That the chief priests and the scribes and the rulers of the people came to him and said, Make clear to us by what authority you do these things and who gave you this authority.
και ειπον προς αυτον λεγοντες ειπε ημιν εν ποια εξουσια ταυτα ποιεις η τις εστιν ο δους σοι την εξουσιαν ταυτην
- 3 Jezi reponn yo: Mwen pral poze nou yon keksyon, mwen menm tou.
And in answer he said to them, I will put a question to you, and do you give me an answer:
αποκριθεις δε ειπεν προς αυτους ερωτησω υμας καγω ενα λογον και ειπατε μοι
- 4 Di mwen kilès ki te voye Jan Batis batize moun: Bondye osinon lèzòm?
The baptism of John, was it from heaven or of men?
το βαπτισμα ιωαννου εξ ουρανου η η εξ ανθρωπων
- 5 Men, yonn t'ap di lòt: Si nou reponn se Bondye ki voye l', la mande nou poukisa nou pa t' kwè li.
And they said among themselves, If we say, From heaven; he will say, Why did you not have faith in him?
οι δε συνελογισαντο προς εαυτους λεγοντες οτι εαν ειπωμεν εξ ουρανου ερει διατι ουν ουκ επιστευσατε αυτω
- 6 Si nou reponn se lèzòm ki voye l', tout pèp la va touye nou ak kout wòch, paske yo tout te gen konviksyon Jan Batis te yon pwofèt.
But if we say, Of men; we will be stoned by the people, for they are certain that John was a prophet.
εαν δε ειπωμεν εξ ανθρωπων πας ο λαος καταλιθασει ημας πεπεισμενος γαρ εστιν ιωαννην προφητην εινα
- 7 Lè sa a yo reponn li: Nou pa konn ki moun ki te voye l' batize.
And they made answer that they had no idea where it came from.
και απεκριθησαν μη ειδεναι ποθεν
- 8 Jezi di yo: Enben, mwen menm tou, mwen p'ap di nou avèk ki otorite m'ap fè bagay sa yo.
And Jesus said, And I will not make clear to you by what authority I do these things.
και ο ιησους ειπεν αυτοις ουδε εγω λεγω υμιν εν ποια εξουσια ταυτα ποιω
- 9 ¶ Apre sa, Jezi pran rakonte pèp la parabòl sa a: Vwala, se te yon nonm ki te plante yon jaden rezen. Li antann li avèk kèk moun pou okipe jaden an pou li. Apre sa, li kite peyi a, li al fè lontan deyò.
And he gave the people this story: A man made a vine-garden and gave the use of it to some field-workers and went into another country for a long time.
ηρξατο δε προς τον λαον λεγειν την παραβολην ταυτην ανθρωπος τις εφρτευσεν αμπελωνα και εξεδото αυτον γεωργους και απεδημησεν χρονους ικανους
- 10 Lè sezon rekòt la rive, li voye yon domestik kote moun ki t'ap pran swen jaden an pou li. Li te voye chache pòsyon pa l' nan rekòt rezen an nan men yo. Men, kiltivatè yo bat domestik la byen bat, epi yo voye l' tounen bay mèt jaden an san yo pa ba l' anyen.
And at the right time he sent a servant to the workers to get part of the fruit from the vines; but the workmen gave him blows and sent him away with nothing.
και εν καιρω απεστειλεν προς τους γεωργους δουλον ινα απο του καρπου του αμπελωνος δωσιν αυτω οι δε γεωργοι δειραντες αυτον εξαπεστειλαν κενον
- 11 Mèt jaden an voye yon lòt domestik kote yo ankò. Men, yo bat li byen bat, yo joure l' byen joure, epi yo voye l' tounen san yo pa ba l' anyen.
And he sent another servant, and they gave blows to him in the same way, and put shame on him, and sent him away with nothing.
και προσεθετο πεμψαι ετερον δουλον οι δε και κακεινον δειραντες και ατιμασαντες εξαπεστειλαν κενον
- 12 Mèt jaden an voye yon twazyèm domestik. Fwa sa a, yo blese l', yo mete l' deyò.
And he sent a third, and they gave him wounds and put him out.
και προσεθετο πεμψαι τριτον οι δε και τουτον τραυματισαντες εξεβαλον
- 13 Lè sa a, mèt jaden an di: Kisa pou m' fè? Bon, mwen pral voye pitit gason mwen renmen anpil la. Omwens y'a gen respè pou li.
And the lord of the garden said, What am I to do? I will send my dearly loved son; they may give respect to him.
ειπεν δε ο κυριος του αμπελωνος τι ποιησω πεμψω τον υιον μου τον αγαπητον ισως τουτον ιδοντες εντραπησονται
- 14 Men, lè kiltivatè yo wè pitit mèt jaden an, yonn di lòt: Men eritye a! Ann touye l', konsa jaden an va rete pou nou.
But when the workmen saw him, they said to one another, This is he who will one day be the owner of the property: let us put him to death and the heritage will be ours.
ιδοντες δε αυτον οι γεωργοι διελογιζοντο προς εαυτους λεγοντες ουτος εστιν ο κληρονομος δευτε αποκτεινωμεν αυτον ινα ημων γενηται η κληρονομια
- 15 Yo jete l' deyò jaden an, yo touye li. Atò, kisa mèt jaden an pral fè yo?
And driving him out of the garden they put him to death. Now what will the lord do to these workmen?
και εκβαλοντες αυτον εξω του αμπελωνος απεκτειναν τι ουν ποιησει αυτοις ο κυριος του αμπελωνος

- 16 L'ap vini, l'ap fè touye tout kiltivatè yo, epi l'ap bay lòt moun jaden rezen an. Lè pèp la tandè sa, yo di: Mande Bondye padon!
He will come and put them to destruction and give the garden to others. And when he said this, they said, May it not be so.
ελευσεται και απολεσει τους γεωργους τουτους και δωσει τον αμπελωνα αλλοις ακουσαντες δε ειπον μη γενοιτο
- 17 Men, Jezi gade yo, li mande yo: Ki sans nou bay pawòl sa ki ekri a: Wòch moun ki t'ap bati yo te voye jete a, se li menm ki tounen wòch ki kenbe kay la.
But he, looking on them, said, Is it not in the Writings, The stone which the builders put on one side, the same has become the chief stone of the building?
ο δε εμβλεψας αυτοις ειπεν τι ουν εστιν το γεγραμμενον τουτο λιθον ον απεδοκιμασαν οι οικοδομουντες ουτος εγεννηθη εις κεφαλην γωνιας
- 18 Tout moun ki bite sou wòch sa a gen pou kase ren yo. Men, si se wòch la menm ki tonbe sou yon moun, li gen pou l' kraze moun lan an miyèt moso.
Everyone falling on that stone will be broken, but the man on whom the stone comes down will be crushed to dust.
πας ο πεσων επ εκεινον τον λιθον συνθλασθησεται εφ ον δ αν πεση λικμησει αυτον
- 19 Menm lè a, chèf prèt yo ak dirèktè lalwa yo t'ap chache mete men sou li, paske yo te byen konnen se pou yo Jezi te bay parabol sa a. Men, yo te pè pèp la.
And the chief priests and the scribes made attempts to get their hands on him in that very hour; and they were in fear of the people, for they saw that he had made up this story against them.
και εξητησαν οι αρχιερεις και οι γραμματεις επιβαλειν επ αυτον τας χειρας εν αυτη τη ωρα και εφοβηθησαν τον λαον εγνωσαν γαρ οτι προς αυτους την παραβολην ταυτην ειπεν
- 20 ¶ Yo pran veye Jezi. Yo voye espyon deyè li. Espyon yo pran pòz moun debyen yo, pou wè si yo te ka pran yon pawòl nan bouch li pou akize li. Konsa, yo ta kapab lage l' nan men gouvènè a ki te gen pouwa ak tout otorite.
And they kept watch on him, and sent out secret representatives, who were acting the part of good men, in order that they might get something from his words, on account of which they might give him up to the government and into the power of the ruler.
και παρατηρησαντες απεστειλαν εγκαθετους υποκρινομενους εαυτους δικαιους εινα επιλαβωνται αυτου λογου εις το παραδουναι αυτον τη αρχη και τη εξουσια του ηγεμονος
- 21 Espyon yo poze l' keksyon sa a: Mèt, nou konnen ou se moun serye. Tou sa ou di ak tou sa ou moutre nou se verite. Ou pa gade sou figi moun, men ou moutre chemen Bondye a jan li ye a.
And they put a question to him, saying, Master, we are certain that your teaching and your words are right, and that you have no respect for a man's position, but you are teaching the true way of God:
και επηρωτησαν αυτον λεγοντες διδασκαλε οιδαμεν οτι ορθως λεγεις και διδασκεις και ου λαμβανεις προσωπον αλλ επ αληθειας την οδον του θεου διδασκεις
- 22 Manyè di nou: Eske lalwa nou an pèmèt nou peye Seza lajan kontribisyon an, wi ou non?
Is it right for us to make payment of taxes to Caesar or not?
εξεστιν ημιν καισαρι φορον δουναι η ου
- 23 Men, Jezi wè se nan pèlen yo te vle pran li. Li di yo:
But he saw through their trick and said to them,
κατανοησας δε αυτων την πανουργιαν ειπεν προς αυτους τι με πειραζετε
- 24 Moutre m' yon pyès lajan. Pòtre ki moun ak non ki moun ki sou pyès lajan an? Yo reponn li: Se pòtre Seza ak non Seza.
Let me see a penny. Whose image and name are on it? And they said, Caesar's.
επιδειξατε μοι δηναριον τινος εχει εικονα και επιγραφην αποκριθεντες δε ειπον καισαρος
- 25 Lè sa a li di yo: Enben, bay Seza sak pou Seza, bay Bondye sak pou Bondye.
And he said, Then give to Caesar the things which are Caesar's, and to God the things which are God's.
ο δε ειπεν αυτοις αποδοτε τοιωνυ τα καισαρος καισαρι και τα του θεου τω θεω
- 26 Yo pa t' kapab jwenn anyen ki mal nan sa l' t'ap di devan pèp la. Okontrè, pawòl sa a te fè yo pi sezi ankò. Yo fèmen bouch yo san di yon mo.
And they were not able to get anything from these words before the people: but they were full of wonder at his answer, and said nothing.
και ουκ ισχυσαν επιλαβεσθαι αυτου ρηματος εναντιον του λαου και θαυμασαντες επι τη αποκρισει αυτου εσιγησαν
- 27 ¶ Sadiseyen yo se yon gwoup jwif ki di moun mouri pa leve ankò. Gen kèk ladan yo ki vin bò kot Jezi ak yon keksyon. Yo di l' konsa:
And some of the Sadducees came to him, who say that there is no coming back from the dead; and they said to him,
προσελθοντες δε τινες των σαδδουκαιων οι αντιλεγοντες αναστασιν μη εινα επηρωτησαν αυτον
- 28 Mèt, Moyiz te ekri lòd sa a ban nou: Lè yon nonm marye mouri san kite pitit, si l' gen yon frè, frè a gen pou l' marye avèk madanm defen an pou l' sa fè pitit pou frè l' ki mouri a.
Master, Moses said that if a man's brother comes to his end, having a wife, but no children, his brother is to take the wife, and get a family for his brother.
λεγοντες διδασκαλε μωσις εγραψεν ημιν εαν τινος αδελφος αποθανη εχων γυναικα και ουτος ατεκνος αποθανη ινα λαβη ο αδελφος αυτου την γυναικα και εξαναστηση σπερμα τω αδελφω αυτου

- 29 Se konsa, te gen sèt frè. Premye a marye, li mouri san l' pa kite pitit.
Now there were seven brothers, and the first had a wife and came to his end, having no children;
επτα ουν αδελφοι ησαν και ο πρωτος λαβων γυναικα απεθανεν ατεκνος
- 30 Dezyèm lan marye ak vè'n la. Apre sa, twazyèm lan marye avè l' tou.
And the second;
και ελαβεν ο δευτερος την γυναικα και ουτος απεθανεν ατεκνος
- 31 Konsa konsa, sèt frè yo marye ak fanm lan yonn apre lòt, epi yo tout yo mouri san kite pitit.
And the third took her; and in the same way, all the seven, without having any children, came to their end.
και ο τριτος ελαβεν αυτην οσαυτως δε και οι επτα ου κατελιπον τεκνα και απεθανον
- 32 Apre yo tout fin mouri, fanm lan mouri poutèt pa l' tou.
And last of all, the woman came to her end.
υστερον δε παντων απεθανεν και η γυνη
- 33 Lè mò yo va gen pou yo leve, fanm sa a ki te madanm tout sèt frè yo, madanm kilès nan yo li pral ye la a menm?
When they come back from the dead, whose wife will she be? for all the seven had her.
εν τη ουν αναστασει τινος αυτων γινεται γυνη οι γαρ επτα εσχον αυτην γυναικα
- 34 Jezi reponn yo: Isit sou latè, fanm ak gason nan marye.
And Jesus said to them, The sons of this world are married and have wives;
και αποκριθεις ειπεν αυτοις ο ιησους οι υιοι του αιωνος τουτου γαμουσιν και εκγαμισκονται
- 35 Men, fanm ak gason ki merite pou yo leve soti vivan nan lanmò pou yo ka patisipe nan lavi k'ap vini an, moun sa yo pa nan marye ankò.
But those to whom is given the reward of the world to come, and to come back from the dead, have no wives, and are not married;
οι δε καταξιωθεντες του αιωνος εκεινου τυχειν και της αναστασεως της εκ νεκρων ουτε γαμουσιν ουτε εκγαμισκονται
- 36 Yo pa ka mouri ankò, se tankou zanj Bondye yo ye, yo se pitit Bondye, paske yo leve soti vivan nan lanmò.
And death has no more power over them, for they are equal to the angels, and are sons of God, being of those who will come back from the dead.
ουτε γαρ αποθαινει επι δυναται ισαγγελοι γαρ εισιν και υιοι εισιν του θεου της αναστασεως υιοι οντες
- 37 Wi, moun mouri gen pou yo leve. Se Moyiz menm ki moutre nou sa, lè bò ti touf bwa a, li te rele Bondye: Bondye Abraram, Bondye Izarak, Bondye Jakòb.
But even Moses made it clear that the dead come back to life, saying, in the story of the burning thorn-tree, The Lord, the God of Abraham, the God of Isaac, and the God of Jacob.
οτι δε εγειρονται οι νεκροι και μουσης εμνηυσεν επι της βατου ως λεγει κυριον τον θεον αβρααμ και τον θεον ισαακ και τον θεον ιακωβ
- 38 Bondye se Bondye moun vivan li ye, li pa Bondye moun mouri, paske pou li tout moun vivan.
Now he is not the God of the dead but of the living: for all men are living to him.
θεος δε ουκ εστιν νεκρων αλλα ζωντων παντες γαρ αυτω ζωσιν
- 39 ¶ Lè sa a, kèk dirèktè lalwa pran lapawòl, yo di: Mèt, ou byen pale.
And some of the scribes, in answer to this, said, Master, you have said well.
αποκριθεντες δε τινες των γραμματεων ειπον διδασκαλε καλωσ ειπας
- 40 Apre sa, yo pa t' gen odas poze l' ankenn lòt keksyon.
And they had fear of putting any more questions to him.
ουκετι δε ετολμων επρωταν αυτον ουδεν
- 41 Jezi di yo: Ki jan yo fè di Kris la se pitit pitit David li ye?
And he said to them, Why do they say that the Christ is the son of David?
ειπεν δε προς αυτους πως λεγουσιν τον χριστον υιον δαβιδ ειναι
- 42 Men, sa David menm te di nan liv Sòm yo: Bondye Mèt la te di Seyè mwen an: Chita la sou bò dwat mwen,
For David himself says in the book of Psalms, The Lord said to my Lord, Take your seat at my right hand,
και αυτος δαβιδ λεγει εν βιβλω ψαλμων ειπεν ο κυριος τω κυριω μου καθου εκ δεξιων μου

- 43 **jouk tan mwen fè lènmi yo tounen yon ti ban pou lonje pye ou.**
Till I put under your feet all those who are against you.
 εως αν θω τους εχθρους σου υποποδιον των ποδων σου
- 44 **Si David rele Kris la Seyè, ki jan pou Kris la ta ka pitit pitit li?**
David then gives him the name of Lord, so how is it possible for him to be his son?
 δαβιδ ουν κυριον αυτον καλει και πως υιος αυτου εστιν
- 45 **Lè sa a, tout pèp la t'ap koute Jezi. Li di disip li yo:**
And in the hearing of all the people he said to his disciples,
 ακουοντος δε παντος του λαου ειπεν τοις μαθηταις αυτου
- 46 **Pran prekosyon nou avèk dirèktè lalwa yo. Yo renmen pwonmennen avèk rad long yo; yo renmen moun bese tèt yo jouk atè pou di yo bonjou sou plas piblik; lè y' al nan sinagòg, yo toujou ap chache pou yo chita kote pou tout moun ka wè yo; nan resepsyon yo chache pi bon plas la.**
Keep away from the scribes, whose pleasure it is to go about in long robes, and to have words of respect said to them in the market-places, and to take the chief seats in the Synagogues and the first places at feasts;
 προσεχετε απο των γραμματεων των θελοντων περιπατειν εν στολαις και φιλοντων ασπασμους εν ταις αγοραις και πρωτοκαθεδριας εν ταις συναγωγαις και πρωτοκλισιας εν τοις δειπνοις
- 47 **Se piye y'ap piye pòn vèy yo, anmenmtan y'ap plede fè lapriyè byen long pou parèt pi bon. Chatiman moun sa yo pral pi rèd.**
Who take the property of widows and before the eyes of men make long prayers; they will get a greater punishment.
 οι κατεσθιουσιν τας οικιας των χηρων και προφασει μακτρα προσευχονται ουτοι ληψονται περισσοτερον κριμα
- 1 ¶ **Jezi pwonmennen je l' toupatou nan tanp lan, epi li wè moun rich yo ki t'ap mete lajan nan bwat kote yo mete ofrann nan tanp lan.**
And looking up, he saw the men of wealth putting their offerings in the money-box.
 αναβλεψας δε ειδεν τους βαλλοντας τα δωρα αυτων εις το γαζοφυλακιον πλουσιους
- 2 **Li wè yon pòn vèy tou ki t'ap mete de ti kòb kwiv.**
And he saw a certain poor widow putting in a farthing.
 ειδεν δε και τινα χηραν πενιχραν βαλλουσαν εκει δυο λεπτα
- 3 **Li di: Sa m'ap di nou la a, se vre wi: pòn vèy sa a bay plis pase tout lòt moun yo.**
And he said, Truly I say to you, This poor widow has given more than all of them:
 και ειπεν αληθως λεγω υμιν οτι η χηρα η πτωχη αυτη πλειον παντων εβαλεν
- 4 **Paske, tout moun sa yo, se sa yo pa bezwen yo mete nan bwat la; men li menm, nan tout mizè li, li bay tou sa l' te gen pou l' viv.**
For they gave out of their wealth, having more than enough for themselves: but she, even out of her need, has put in all her living.
 απαντες γαρ ουτοι εκ του περισσευοντος αυτοις εβαλον εις τα δωρα του θεου αυτη δε εκ του υστερηματος αυτης απαντα τον βιον ον ειχεν εβαλεν
- 5 ¶ **Te gen kèk moun ki t'ap pale sou tanp lan; yo t'ap di jan li te byen dekore avèk bèl wòch li yo ansanm ak tout bèl bagay moun te ofri bay Bondye. Lè sa a, Jezi di:**
And some were talking about the Temple, how it was made fair with beautiful stones and with offerings, but he said,
 και τινων λεγοντων περι του ιερου οτι λιθοις καλοις και αναθημασιν κεκοσμηται ειπεν
- 6 **Nou wè tout bagay sa yo, yon jou, p'ap gen de wòch k'ap kanpe yonn sou lòt. Tou sa pral kraze nèt vide atè.**
As for these things which you see, the days will come when not one stone will be resting on another, but all will be broken down.
 ταυτα α θεωρειτε ελευσονται ημεραι εν αις ουκ αφηθησεται λιθος επι λιθω ος ου καταλυθησεται
- 7 **Yo mande li: Mèt, kilè sa va rive? Kisa ki va fè nou konnen lè tout bagay sa yo prèt pou rive?**
And they said to him, Master, when will these things be? and what sign will there be when these events are to take place?
 επηρωτησαν δε αυτον λεγοντες διδασκαλε ποτε ουν ταυτα εσται και τι το σημειον οταν μελλη ταυτα γινεσθαι
- 8 **Jezi di yo: Atansyon pou pesonn pa twonpe nou. Paske, plizyè moun va vin sou non mwen, y'a di se yo menm ki Kris la, ou ankò jou a rive! Pa koute yo.**
And he said, Take care that you are not tricked: for a number of people will come in my name, saying, I am he; and, The time is near: do not go after them.
 ο δε ειπεν βλεπετε μη πλανηθητε πολλοι γαρ ελευσονται επι τω ονοματι μου λεγοντες οτι εγω ειμι και ο καιρος ηγγικεν μη ουν πορευθητε οπισω αυτων

- 9 Lè n'a pran nouvèl lagè ak revolisyon k'ap fèt, nou pa bezwen pè. Fòk bagay sa yo rive anvan. Men, se p'ap ankò lafen an sa.
And when news of wars and troubled times comes to your ears, have no fear; for these things have to be, but the end will not be now.
 οταν δε ακουσητε πολεμους και ακαταστασις μη πτοηθητε διει γαρ ταυτα γενεσθαι πρωτον αλλ ουκ ευθεως το τελος
- 10 Li di yo ankò: Yon pèp va goumen ak yon lòt pèp; yon peyi va atake yon lòt peyi.
Then he said to them, Nation will be moved against nation and kingdom against kingdom:
 τοτε ελεγεν αυτοις εγερθησεται εθνος επι εθνος και βασιλεια επι βασιλειαν
- 11 Va gen gwo tranblemanntè. Nan divès kote va gen grangou ak epidemi. Lè sa a, va gen bagay terib ak gwo kokenn chenn siy k'ap parèt nan syèl la.
There will be great earth-shocks and outbursts of disease in a number of places, and men will be without food; and there will be wonders and great signs from heaven.
 σεισμοι τε μεγαλοι κατα τοπους και λιμοι και λοιμοι εσονται φοβητρα τε και σημεια απ ουρανου μεγαλα εσται
- 12 Men anvan tou sa, y'ap arete nou, y'ap maltrete nou; y'ap trennen nou nan sinagòg pou yo jije nou; y'ap mete nou nan prizon, y'ap fè nou konparèt devan wa ak chèf gouvènman poutèt mwen.
But before all this, they will take you and be very cruel to you, giving you up to the Synagogues and to prisons, taking you before kings and rulers, because of my name.
 προ δε τουτων απαντων επιβαλουσιν εφ υμας τας χειρας αυτων και διωξουσιν παραδιδοντες εις συναγωγας και φυλακας αγομενους επι βασιλεις και ηγεμονας ενεκεν του ονοματος μου
- 13 Se va yon bèl okazyon pou nou kanpe pale verite a.
And it will be turned to a witness for you.
 αποβησεται δε υμιν εις μαρτυριον
- 14 Mete sa byen nan tèt nou: nou pa bezwen bat tèt nou pou nou konnen davans ki jan nou pral fè defans nou.
So take care not to be troubled before the time comes, about what answers you will give:
 θεσθε ουν εις τας καρδιας υμων μη προμελεταν απολογηθηναι
- 15 Se mwen menm ki va mete pawòl nan bouch nou, ki va ban nou konprann. Konsa, nan moun ki nan kont avèk nou yo, yo yonn p'ap ka kenbe tèt ak nou, ni yo p'ap kapab demanti sa n'a di.
For I will give you words and wisdom, so that not one of those who are against you will be able to get the better of you, or to put you in the wrong.
 εγω γαρ δωσω υμιν στομα και σοφια η ου δυνησονται αντειπειν ουδε αντιστηναι παντες οι αντικειμενοι υμιν
- 16 Lè sa a, se papa nou ak manman nou, frè nou, pwòp fanmi nou ak bon zanmi nou ki va denonse nou, y'ap fè touye anpil nan nou.
But you will be given up even by your fathers and mothers, your brothers and relations and friends; and some of you will be put to death.
 παραδοθησεσθε δε και υπο γονεων και αδελφων και συγγενων και φιλων και θανατωσουσιν εξ υμων
- 17 Tout moun pral rayi nou poutèt mwen.
And you will be hated by all men, because of me.
 και εσεσθε μισουμενοι υπο παντων δια το ονομα μου
- 18 Men, pa yon grenn cheve nan tèt nou p'ap pèdi.
But not a hair of your head will come to destruction.
 και θριξ εκ της κεφαλης υμων ου μη αποληται
- 19 Kenbe fèm, se konsa n'a sove lavi nou.
By going through all these things, you will keep your lives.
 εν τη υπομονη υμων κτησασθε τας ψυχας υμων
- 20 ¶ Lè n'a wè yon bann lame ap sènen lavil Jerizalèm toupatou, n'a konnen lè sa a yo prèt pou kraze l' nèt.
But when you see armies all round about Jerusalem, then be certain that her destruction is near.
 οταν δε ιδητε κυκλομενην υπο στρατοπεδων την ιερουσαλημ τοτε γνωστε οτι ηγγικεν η ερημωσις αυτης
- 21 Wi, lè sa a tout moun ki nan peyi Jide, se sove al nan mòn; moun ki nan mitan lavil Jerizalèm, se kouri met deyò. Moun ki nan jaden p'ap bezwen antre lavil.
Then let those who are in Judaea go in flight to the mountains; and those who are in the middle of the town go out; and let not those who are in the country come in.
 τοτε οι εν τη ιουδαια φευγετωσαν εις τα ορη και οι εν μεσω αυτης εκχωρειτωσαν και οι εν ταις χωραις μη εισερχεσθωσαν εις αυτην
- 22 Jou sa yo, se va Jou Chatiman, lè tou sa ki te ekri nan Liv la pral rive.
For these are the days of punishment, in which all the things in the Writings will be put into effect.
 οτι ημεραι εκδικησεως αυται εισιν του πληρωθηναι παντα τα γεγραμμενα

- 23 Lè sa a, se p'ap ti lapenn pou fanm ansent ak nouris yo, paske va gen yon gwo dezolasyon nan peyi a: kòlè Bondye pral tonbe sou pèp sa a.
It will be hard for women who are with child, and for her with a baby at the breast, in those days. For great trouble will come on the land, and wrath on this people.
ουαι δε ταις εν γαστρι εχουσαις και ταις θηλαζουσαις εν εκειναις ταις ημεραις εσται γαρ αναγκη μεγαλη επι της γης και οργη εν τω λαω τουτω
- 24 Y'ap touye yo ak nepe, y'ap mete men sou yo, y'ap depòte yo nan tout lòt peyi. Pou lavil Jerizalèm lan menm, moun lòt nasyon yo gen pou yo foule l' anba pye yo, jouk tan dèlè yo ba yo a va bout.
And they will be put to death with the sword, and will be taken as prisoners into all the nations; and Jerusalem will be crushed under the feet of the Gentiles, till the times of the Gentiles are complete.
και πεσουνται στοματι μαχαιρας και αιχμαλωτισθησονται εις παντα τα εθνη και ιερουσαλημ εσται πατουμενη υπο εθνων αχρι πληρωθωσιν καιροι εθνων
- 25 Gen siy ki pou parèt nan solèy, nan lalin ak nan zetwal yo. Sou latè menm, tout pèp yo pral pran tranble, yo p'ap konn sa pou yo fè devan gwo bri lanmè a ap fè ak lanm li yo.
And there will be signs in the sun and moon and stars; and on the earth, fear among the nations and doubt because of the loud noise of the sea and the waves;
και εσται σημεια εν ηλιω και σεληνη και αστροις και επι της γης συνοχη εθνων εν απορια ηχουσης θαλασσης και σαλου
- 26 Gen moun k'ap mouri tèlman y'ap pè lè y'a chonje malè ki pral rive sou tout latè, paske pouvwa ki nan syèl yo va tranble.
Men's strength will go from them in fear and in waiting for the things which are coming on the earth; for the powers of the heavens will be moved.
αποφυγοντων ανθρωπων απο φοβου και προσδοκιας των επερχομενων τη οικουμενη αι γαρ δυναμεις των ουρανων σαλευθησονται
- 27 Lè sa a, y'a wè m', mwen menm, Moun Bondye voye nan lachè a, ap vini nan yon nwaj, avèk anpil pouvwa, nan mitan yon bann bèl bagay.
And then they will see the Son of man coming in a cloud, with power and great glory.
και τοτε οψονται τον υιον του ανθρωπου ερχομενον εν νεφελη μετα δυναμεως και δοξης πολλης
- 28 Lè bagay sa yo va kòmanse rive, leve kanpe, leve tèt nou, paske Bondye p'ap lwen vin delivre nou.
But when these things come about, let your heads be lifted up, because your salvation is near.
αρχομενων δε τουτων γινεσθαι ανακουψατε και επαρατε τας κεφαλας υμων διοτι εγγιζει η απολυτρωσις υμων
- 29 ¶ Epi Jezi di yo yon parabòl: Gade pye fig Frans lan ak tout lòt pyebwa yo.
And he made a story for them: See the fig-tree, and all the trees;
και ειπεν παραβολην αυτοις ιδετε την συκην και παντα τα δενδρα
- 30 Lè nou wè yo kòmanse ap boujonnen, nou tou konnen lete sou nou.
When they put out their young leaves, you take note of it, and it is clear to you that summer is coming.
οταν προβαλωσιν ηδη βλεποντες αφ εαυτων γινωσκετε οτι ηδη εγγυς το θερος εστιν
- 31 Menm jan an tou, lè n'a wè bagay sa yo rive, nou mèt konnen Gouvènman Bondye ki Wa a toupre.
In the same way, when you see these things taking place you may be certain that the kingdom of God is near.
ουτως και υμεις οταν ιδητε ταυτα γινομενα γινωσκετε οτι εγγυς εστιν η βασιλεια του θεου
- 32 Sa m'ap di nou la a, se vre wi: gen moun k'ap viv koulye a ki p'ap gen tan mouri anvan tout bagay sa yo rive.
Truly I say to you, This generation will not come to an end till all things are complete.
αμην λεγω υμιν οτι ου μη παρελθη η γενεα αυτη εως αν παντα γενηται
- 33 Syèl la ak tout tè a va pase, men pawòl mwen yo p'ap janm pase.
Heaven and earth will come to an end, but my words will not come to an end.
ο ουρανος και η γη παρελευσονται οι δε λογοι μου ου μη παρελθωσιν
- 34 Pran prekosyon nou, pa kite banbòch, bweson ak traka lavi sa a chaje tèt nou pou jou a pa rive sou nou lè n' pa ta kwè.
But give attention to yourselves, for fear that your hearts become over-full of the pleasures of food and wine, and the cares of this life, and that day may come on you suddenly, and take you as in a net:
προσεχετε δε εαντοις μηποτε βαρυνθωσιν υμων αι καρδια εν κραιπαλη και μεθη και μεριμναις βιωτικαις και αιφνιδιος εφ υμας επιστη η ημερα εκεινη
- 35 Paske, jou sa a ap tonbe tankou yon privye sou tout moun ki rete sou latè.
For so it will come on all those who are living on the face of all the earth.
ως παγις γαρ επελευσεται επι παντας τους καθημενους επι προσωπον πασης της γης

- 36 Pa kite dòmì pran nou, lapriyè tout tan; konsa n'a gen fòs pou n' chape anba tou sa ki gen pou rive, pou n' ka kanpe dwat devan Moun Bondye voye nan lachè a.
But keep watch at all times with prayer, that you may be strong enough to come through all these things and take your place before the Son of man.
αγρυπνειτε ουν εν παντι καιρω δεομενοι ινα καταζιωθητε εκφυγειν ταυτα παντα τα μελλοντα γινεσθαι και σταθηναι εμπροσθεν του υιου του ανθρωπου
- 37 Tout lajounen Jezi te nan tanp lan, li t'ap moutre moun yo anpil bagay. Men, lè solèy fin kouche, li te konn soti al pase nwit sou mòn Oliv la.
And every day he was teaching in the Temple and every night he went out to the mountain which is named the Mountain of Olives to take his rest.
ην δε τας ημερας εν τω ιερω διδασκων τας δε νυκτας εξερχομενος ηυλιζετο εις το ορος το καλουμενον ελαιων
- 38 Chak maten, byen bonè, tout pèp la te konn al jwenn li nan tanp lan pou tande sa l' t'ap di.
And all the people came early in the morning to give ear to his words in the Temple.
και πας ο λαος ωρθριζεν προς αυτον εν τω ιερω ακουειν αυτου
- 1 ¶ Fèt Pen san ledven yo, ki vle di fèt Delivrans jwif yo, te prèt pou rive.
Now the feast of unleavened bread was near, which is called the Passover.
ηγγιζεν δε η εορτη των αζυμων η λεγομενη πασχα
- 2 Chèf prèt yo ak dirèktè lalwa yo t'ap chache yon riz pou yo fè touye Jezi, paske yo te pè pèp la.
And the chief priests and the scribes were looking for a chance to put him to death, but they went in fear of the people.
και εζητουν οι αρχιερεις και οι γραμματεις το πως ανελωσιν αυτον εφοβουντο γαρ τον λαον
- 3 Lè sa a, Satan antre nan tèt Jida yo te rele Iskariòt la, yonn nan douz disip yo.
And Satan came into Judas Iscariot, who was one of the twelve.
εισηλθεν δε ο σατανας εις ιουδαν τον επικαλουμενον ισκαριωτην οντα εκ του αριθμου των δωδεκα
- 4 Jida al jwenn chèf prèt yo ak chèf gad ki t'ap veye tanp lan. Li di yo ki jan li ta ka fè yo pran Jezi.
And he went away and had a discussion with the chief priests and the rulers, about how he might give him up to them.
και απελθων συνελαλησεν τοις αρχιερευσιν και τοις στρατηγοις το πως αυτον παραδω αυτοις
- 5 Yo pa t' manke kontan, yo pwomèt pou yo ba l' lajan.
And they were glad, and undertook to give him money.
και εχαρησαν και συνεθεντο αυτω αργυριον δουναι
- 6 Li tonbe dakò ak yo. Se konsa Jida t'ap chache yon bon okazyon pou l' te fè yo pran Jezi san foul la pa konnen.
And he made an agreement with them to give him up to them, if he got a chance, when the people were not present.
και εξωμολογησεν και εζητει ευκαιριαν του παραδουαι αυτον αυτοις ατερ οχλου
- 7 ¶ Jou fèt Pen san ledven an te rive; se jou sa a pou yo te touye ti mouton yo pou manje Delivrans lan.
And the day of unleavened bread came, when the Passover lamb is put to death.
ηλθεν δε η ημερα των αζυμων εν η εδει θυεσθαι το πασχα
- 8 Jezi voye Pyè ak Jan, li di yo konsa: Ale pare manje Delivrans lan pou n' kapab manje li.
And Jesus sent Peter and John, saying, Go and make the Passover ready for us, so that we may take it.
και απεστειλεν πετρον και ιωαννην ειπον πορευθεντες ετοιμασατε ημιν το πασχα ινα φαγωμεν
- 9 Yo mande li: Ki bò ou ta vle nou pare li?
And they said to him, Where are we to get it ready?
οι δε ειπον αυτω που θελεις ετοιμασωμεν
- 10 Li di yo: Gade. Lè n'a antre lavil la, n'a kontre ak yon nonm k'ap pote yon krich dlo; swiv li jouk nan kay kote la antre a.
And he said to them, When you go into the town you will see a man coming to you with a vessel of water; go after him into the house into which he goes.
ο δε ειπεν αυτοις ιδου εισελθοντων υμων εις την πολιν συναντησει υμιν ανθρωπος κεραμιον υδατος βασταζων ακολουθησατε αυτω εις την οικιαν ου εισπορευεται
- 11 N'a di mèt kay la: Mèt la voye mande ou kote pyès kay pou l' manje manje Delivrans lan avèk disip li yo?
And say to the master of the house, The Master says, Where is the guest-room, where I may take the Passover with my disciples?
και ερειτε τω οικοδεσποτη της οικιας λεγει σοι ο διδασκαλος που εστιν το καταλυμα οπου το πασχα μετα των μαθητων μου φαγω

- 12 Lè sa a la moutre nou yon gwo chanm anwo kay la, tou pare, tou meble. Se la n'a pare manje Delivrans lan.
And he will take you up to a great room with a table and seats: there make ready.
 κακεινος υμιν δειξει ανωγειον μεγα εστρωμενον εκει ετοιμασατε
- 13 Yo pati, yo jwenn tout bagay jan l' te di yo a. Epi yo pare manje Delivrans lan.
And they went, and it was as he had said: and they made the Passover ready.
 απελθοντες δε ευρον καθως ειρηκεν αυτοις και ητοιμασαν το πασχα
- 14 Lè lè a rive, Jezi chita bò tab la avèk apòt yo pou manje.
And when the time had come, he took his seat, and the Apostles with him.
 και οτε εγενετο η ωρα ανεπεσεν και οι δωδεκα αποστολοι συν αυτω
- 15 Li di yo: Mwen pa t' manke anvri manje manje Delivrans sa a avè n' anvan m' al soufri.
And he said, I have had a great desire to keep this Passover with you before I come to my death;
 και ειπεν προς αυτους επιθυμια επεθυμησα τουτο το πασχα φαγειν μεθ υμων προ του με παθειν
- 16 Paske, m'ap di nou sa: mwen p'ap janm manje l' ankò jouk jou la pran sans li nèt vre nan peyi kote Bondye Wa a.
For I say to you, I will not take it till it is made complete in the kingdom of God.
 λεγω γαρ υμιν οτι ουκετι ου μη φαγω εξ αυτου εως οτου πληρωθη εν τη βασιλεια του θεου
- 17 Apre sa, li pran yon gode, li di Bondye mèsi, epi l' di: Men gode sa a, separe l' bay chak moun nan nou;
And he took a cup and, having given praise, he said, Make division of this among yourselves;
 και δεξαμενος ποτηριον ευχαριστησας ειπεν λαβετε τουτο και διαμερισατε εαυτοις
- 18 paske, m'ap di nou sa, depi koulye a mwen p'ap bwè diven ankò jouk lè Bondye va vin pran pouvwa a nan men li.
For I say to you, I will not take of the fruit of the vine till the kingdom of God has come.
 λεγω γαρ υμιν οτι ου μη πιω απο του γεννηματος της αμπελου εως οτου η βασιλεια του θεου ελθη
- 19 Apre sa, li pran pen, li di Bondye mèsi, li kase li. Li ba yo l', epi li di yo: Sa se kò mwen. Se mwen menm ki bay li pou nou. Se pou nou fè sa pou nou ka toujou chonje mwen.
And he took bread and, having given praise, he gave it to them when it had been broken, saying, This is my body, which is given for you: do this in memory of me.
 και λαβων αρτον ευχαριστησας εκλασεν και εδωκεν αυτοις λεγων τουτο εστιν το σωμα μου το υπερ υμων διδομενον τουτο ποιειτε εις την εμην αναμνησιν
- 20 Menm jan an tou, apre yo fin manje, li ba yo gode diven an. Li di yo: Gode sa a, se nouvo kontra Bondye pase ak moun. Se avèk san m' ki koule pou nou an li siyen l'.
And in the same way, after the meal, he took the cup, saying, This cup is the new testament, made with my blood which is given for you.
 ωσαυτως και το ποτηριον μετα το δειπνησαι λεγων τουτο το ποτηριον η καινη διαθηκη εν τω αιματι μου το υπερ υμων εκχυνομενον
- 21 ¶ Men gade! Moun k'ap trayi m' lan, li la bò tab la ansanm ak mwen!
But the hand of him who is false to me is with me at the table.
 πλην ιδου η χειρ του παραδιδοντος με μετ εμου επι της τραπεζης
- 22 Moun Bondye voye nan lachè a pral mouri jan Bondye te vle l' la, se vre. Men, malè pou moun ki trayi l' la!
For it will be done to the Son of man after the purpose of God, but unhappy is that man by whom he is given up.
 και ο μεν υιος του ανθρωπου πορευεται κατα το ωρισμενον πλην ουαι το ανθρωπω εκεινο δι ου παραδιδοται
- 23 Latou, yonn pran mande lòt kilès nan yo la a ki pral fè bagay sa a.
And they were wondering among themselves which of them it was who would do this thing.
 και αυτοι ηρξαντο συζητειν προς εαυτους το τις αρα ειη εξ αυτων ο τουτο μελλων πρασσειν
- 24 Epi yon gwo diskisyon leve nan mitan disip yo. Yo te vle konnen kilès nan yo ki te dwe pase pou pi grannèg.
And there was an argument among them about which of them was the greatest.
 εγενετο δε και φιλονεικια εν αυτοις το τις αυτων δοκει ειναι μειζων
- 25 Jezi di yo: Nan tout peyi, wa se kòmande yo kòmande, moun ki chèf fè nou rele yo Bon papa.
And he said, The kings of the Gentiles are lords over them, and those who have authority are given names of honour.
 ο δε ειπεν αυτοις οι βασιλεις των εθνων κυριευουσιν αυτων και οι εξουσιαζοντες αυτων ευεργεται καλουνται

- 26 Men pou nou menm, se pa konsa pou sa ye. Okontrè, sak pi grannèg nan mitan nou an, se pou l' tankou pi piti a; sa k'ap kòmande a, se pou l' tankou sa k'ap sèvi a.
But let it not be so with you; but he who is greater, let him become like the younger; and he who is chief, like a servant.
υμεις δε ουχ ουτως αλλ ο μειζων εν υμιν γενεσθω ως ο νεωτερος και ο ηγουμενος ως ο διακωνων
- 27 Kilès ki pi grannèg: moun ki chita bò tab la, osinon moun k'ap sèvi l' la? Moun ki chita bò tab la, pa vre? Tansèlman, mwen menm mwen nan mitan nou tankou moun k'ap sèvi a.
For which is greater, the guest who is seated at a meal or the servant who is waiting on him? is it not the guest? but I am among you as a servant.
τις γαρ μειζων ο ανακειμενος η ο διακωνων ουχι ο ανακειμενος εγω δε ειμι εν μεσω υμων ως ο διακωνων
- 28 Nou menm, nou se moun ki kenbe fèm avè m' nan tout tribilasyon mwen yo.
But you are those who have kept with me through my troubles;
υμεις δε εστε οι διαμεμενηκοτες μετ εμου εν τοις πειρασμοις μου
- 29 Se poutèt sa, menm jan Papa a te ban m' dwa pou m' gouvènènan nan peyi kote li wa a, mwen menm tou, m'ap ban nou dwa sa a.
And I will give you a kingdom as my Father has given one to me,
καγω διατιθεμαι υμιν καθως διεθετο μοι ο πατηρ μου βασιλειαν
- 30 N'a manje, n'a bwè sou tab ansanm avè m' sou govènman mwen an. M'a mete nou chita sou bèl fotèy pou nou jije douz branch fanmi Izrayèl la.
So that you may take food and drink at my table in my kingdom, and be seated like kings, judging the twelve tribes of Israel.
ινα εσθιητε και πινητε επι της τραπεζης μου εν τη βασιλεια μου και καθισθηθε επι θρονων κρινοντες τας δωδεκα φυλας του ισραηλ
- 31 Simon, Simon, koute: Satan mande pouvwa pou l' pase nou tout nan laye, tankou grenn y'ap vannen.
Simon, Simon, Satan has made a request to have you, so that he may put you to the test as grain is tested:
ειπεν δε ο κυριος σιμων σιμων ιδου ο σατανας εξητησατο υμας του σινιασαι ως τον σιτον
- 32 Men, mwen lapriyè pou ou, Simon, pou konfyans ou nan Bondye pa febli. Ou menm, lè wa tounen vin jwenn mwen, bay frè ou yo fòs.
But I have made prayer for you, that your faith may not go from you: and when you are turned again, make your brothers strong.
εγω δε εδεηθην περι σου ινα μη εκλειπη η πιστις σου και συ ποτε επιστρεψας στηριξον τους αδελφους σου
- 33 Pyè di li: Mèt, mwen pare pou m' al nan prizon avè ou, pou m' mouri menm avè ou.
And he said to him, Lord, I am ready to go with you to prison and to death.
ο δε ειπεν αυτω κυριε μετα σου ετοιμος ειμι και εις φυλακην και εις θανατον πορευεσθαι
- 34 Jezi reponn li: Pyè, tande sa m'ap di ou: kòk p'ap gen tan chante jòdi a, w'ap di ou pa konnen m' pandan twa fwa.
And he said, I say to you, Peter, before the cock's second cry today, you will say three times that you have no knowledge of me.
ο δε ειπεν λεγω σοι πετρε ου μη φωνησει σημερον αλεκτωρ πριν η τρις απαρνηση μη ειδεναι με
- 35 Jezi di yo ankò: Lè m' te voye nou san lajan, san manje, san soulye, èske nou te manke kichòy? Yo reponn li: Nou pa t' manke anyen.
And he said to them, When I sent you out without money or bag or shoes, were you in need of anything? And they said, Nothing.
και ειπεν αυτοις οτε απεστειλα υμας ατερ βαλαντιου και πηρας και υποδηματων μη τινος υστερησατε οι δε ειπον ουδενος
- 36 Li di yo: Bon, koulè a, moun ki gen yon lajan, se pou l' pran l'; sa ki gen manje se pou l' pran l' tou. Moun ki pa gen nepe, se pou l' vann rad li pou l' achte yonn.
And he said to them, But now, he who has a money-bag, or a bag for food, let him take it: and he who has not, let him give his coat for money and get a sword.
ειπεν ουν αυτοις αλλα νυν ο εχων βαλαντιον αρατω ομοιως και πηραν και ο μη εχων πωλησατω το ιματιον αυτου και αγορασατω μαχαιραν
- 37 Paske, tande byen sa m'ap di nou: pawòl ki te ekri a, fòk li rive vre nan lavi mwen: Yo mete l' ansanm ak mekan yo. Wi, sa ki ekri sou mwen an pral rive.
For I say to you that these words will be put into effect in me, And he was numbered among the evil-doers: for what has been said in the Writings about me has an end.
λεγω γαρ υμιν οτι επι τουτο το γεγραμμενον δει τελεσθηναι εν εμοι το και μετα ανομων ελογισθη και γαρ τα περι εμου τελος εχει
- 38 Disip yo di li: Mèt, men de nepe. Li di yo: Sa kont.
And they said, Lord, here are two swords. And he said, It is enough.
οι δε ειπον κυριε ιδου μαχαιραι ωδε δυο ο δε ειπεν αυτοις ικανον εστιν
- 39 ¶ Apre sa, Jezi soti, li al mòn Oliv la, jan l' te konn fè a. Disip yo swiv li.
And he came out, and went, as his way was, to the Mountain of Olives, and the disciples went with him.
και εξελθων επορευθη κατα το εθος εις το ορος των ελαιων ηκολουθησαν δε αυτω και οι μαθηται αυτου

- 40 Lè l' rive, li di yo: Lapriyè pou n' pa tonbe anba tantasyon.
 And when he came to the place, he said to them, Make a prayer that you may not be put to the test.
 γενομενος δε επι του τοπου ειπεν αυτοις προσευχεσθε μη εισελθειν εις πειρασμον
- 41 Epi li kite yo, li al pi devan, distans yon moun kab voye yon wòch konsa. Li mete ajenou, li pran lapriyè.
 And he went a little distance away from them and, falling on his knees in prayer, he said,
 και αυτος απεσπασθη απ αυτων ωσει λιθου βολην και θεις τα γονατα προσηυχето
- 42 Li di: Papa, si ou vle, tanpri, wete gode soufrans sa a devan je mwen. Men, se pa volonte m' ki pou fèt, se volonte pa ou.
 Father, if it is your pleasure, take this cup from me: but still, let your pleasure, not mine, be done.
 λεγων πατερ ει βουλει παρενεγκειν το ποτηριον τουτο απ εμου πλην μη το θελημα μου αλλα το σον γενεσθω
- 43 Lè sa a, yon zanj Bondye soti nan syèl la parèt devan li. Li te vin bay Jezi fòs.
 And an angel from heaven came to him, to give him strength.
 ωφθη δε αυτω αγγελος απ ουρανου ενισχυων αυτον
- 44 Kè Jezi te sere anpil, li t'ap lapriyè pi rèd. Swe t'ap koule sou li tonbe atè tankou gwo degout san.
 And being in great trouble of soul, the force of his prayer became stronger, and great drops, like blood, came from him, falling to the earth.
 και γενομενος εν αγωνια εκτενεσταρον προσηυχето εγενετο δε ο ιδρωσ αυτου ωσει θρομβοι αιματος καταβαινοντες επι την γην
- 45 Apre li fin lapriyè, li leve, li vin bò kot disip yo; li jwenn yo ap dòmi sitèlman yo te nan lapenn.
 And, getting up from prayer, he came to the disciples, and saw that they were sleeping for sorrow.
 και αναστας απο της προσευχης ελθων προς τους μαθητας ευρεν αυτους κοιμωμενους απο της λυπης
- 46 Li di yo: Poukisa n'ap dòmi konsa? Leve non, lapriyè pou n' pa tonbe anba tantasyon.
 And he said, Why are you sleeping? Get up, and give yourselves to prayer, so that you may not be put to the test.
 και ειπεν αυτοις τι καθευδετε ανασταντες προσευχεσθε ινα μη εισελθητε εις πειρασμον
- 47 ¶ Jezi t'ap pale toujou lè yon bann moun vin rive. Jida, yonn nan douz disip yo, t'ap mache devan. Li pwoche bò kot Jezi pou l' bo li.
 And while he was saying these words, there came a band of people, and Judas, one of the twelve, was in front of them, and he came near to Jesus to give him a kiss.
 ετι δε αυτου λαλουντος ιδου οχλος και ο λεγομενος ιουδας εις των δωδεκα προηρχετο αυτων και ηγγισεν τω ιησου φιλησαι αυτον
- 48 Men, Jezi di li: Jida, se avèk yon bo w'ap trayi Moun Bondye voye nan lachè a?
 But Jesus said to him, Judas, will you be false to the Son of man with a kiss?
 ο δε ιησους ειπεν αυτω ιουδα φιληματι τον υιον του ανθρωπου παραδιδωσ
- 49 Moun ki te avèk Jezi yo, lè yo wè sak t'apral rive, yo mande li: Mèt, èske nou mèt voye kout nepe?
 And when those who were with him saw what was coming, they said, Lord, may we not make use of our swords?
 ιδοντες δε οι περι αυτον το εσομενον ειπον αυτω κυριε ει παταξομεν εν μαχαира
- 50 Yonn ladan yo gen tan pote domestik granprèt la yon koupe zòrèy dwat li.
 And one of them gave a blow to the servant of the high priest, cutting off his right ear.
 και επαταξεν εις τις εξ αυτων τον δουλον του αρχιερεως και αφειλεν αυτου το ους το δεξιον
- 51 Men, Jezi di yo: Non. Ase. Li manyen zòrèy nonm lan, li geri li.
 But Jesus, answering, said, Put up with this, at least. And touching his ear, he made it well.
 αποκριθεις δε ο ιησους ειπεν εατε εως τουτου και αφιαμενος του ωτιου αυτου ιασατο αυτον
- 52 Apre sa, Jezi pale ak chèf prèt yo, chèf lagad tanp lan ansanm ak chèf fanmi yo ki te vin pran li. Li di yo: Nou vin dèyè m' ak nepe epi baton, tankou si m' te yon ansasen.
 And Jesus said to the chief priests and the captains of the Temple and the rulers, who had come against him, Have you come out as against a thief, with swords and sticks?
 ειπεν δε ο ιησους προς τους παραγενομενους επ αυτον αρχιερεις και στρατηγους του ιερου και πρεσβυτερους ως επι ληστην εξεληλυθατε μετα μαχαιρων και ξυλων
- 53 Toulejou mwen te la avèk nou nan tanp lan, nou pa t' chache arete mwen. Men koulye a, se jou pa n', se jou pouwva ki travay nan fènwa a.
 When I was in the Temple with you every day, your hands were not stretched out against me: but this is your hour, and the authority of the dark power.
 καθ ημεραν οντος μου μεθ υμων εν τω ιερω ουκ εξετεινατε τας χειρας επ εμε αλλ αυτη υμων εστιν η ωρα και η εξουσια του σκοτους

- 54 ¶ Yo arete Jezi, yo mennen li ale. Yo kondi l' kay granprèt la. Pyè t'ap swiv yo yon ti jan lwen lwen.
And they made him a prisoner and took him away to the house of the high priest. But Peter went after them at a distance.
συλλαβοντες δε αυτον ηγαγον και εισηγαγον αυτον εις τον οικον του αρχιερευς ο δε πετρος ηκολουθει μακροθεν
- 55 Yo te limen yon dife nan mitan lakou a. Pyè al chita nan mitan moun ki te bò dife a.
And a fire was lighted in the middle of the open square, and they were seated together, and Peter was among them.
αψαντων δε πυρ εν μεσω της αυλης και συγκαθισαντων αυτων εκαθητο ο πετρος εν μεσω αυτων
- 56 Yon sèvant wè Pyè chita bò dife a; li fiske je l' sou li, li di: Nonm sa a te avèk li tou.
And a certain woman-servant, seeing him in the light of the fire, and looking at him with attention, said, This man was with him.
ιδουσα δε αυτον παιδισκη τις καθημενον προς το φως και ατενισασα αυτω ειπεν και ουτος συν αυτω ην
- 57 Men, Pyè demanti l', li di: Madanm, mwen pa konnen li.
But he said, Woman, it is not true; I have no knowledge of him.
ο δε ηρηησατο αυτον λεγων γυναι ουκ οίδα αυτον
- 58 Yon kadè apre, yon lòt wè l', epi l' di: Ou menm tou, ou fè pati moun sa yo. Pyè di: Non, monchè, mwen pa fè pati moun sa yo.
And after a little time, another saw him and said, You are one of them; and he said, Man, I am not.
και μετα βραχυ ετερος ιδων αυτον εφη και συ εξ αυτων ει ο δε πετρος ειπεν ανθρωπε ουκ ειμι
- 59 Apre yon bon ti moman, yon lòt di l' ankò: Men wi, nonm sa a te avè l'. Se moun Galile li ye.
And after about an hour, another man said, with decision, Certainly this man was with him, for he is a Galilaean.
και διαστασης ωσει ωρας μιας αλλος τις δισχυριζετο λεγων επ αληθειας και ουτος μετ αυτου ην και γαρ γαλιλαιος εστιν
- 60 Pyè reponn li: Monchè, mwen pa konnen sa ou ap di la a. Menm lè a, antan li t'ap pale toujou, yon kòk pran chante.
And Peter said, Man, I have no knowledge of these things of which you are talking. And straight away, while he was saying these words, there came the cry of a cock.
ειπεν δε ο πετρος ανθρωπε ουκ οίδα ο λεγεις και παραρημα ετι λαλουντος αυτου εφωνησεν ο αλεκτωρ
- 61 Jezi vire, li gade Pyè, epi Pyè vin chonje pawòl Seyè a te di l': Jòdi a, kòk p'ap gen tan chante, w'ap di ou pa konnen mwen pandan twa fwa.
And the Lord, turning, gave Peter a look. And the words of the Lord came to Peter's mind, how he had said, This night, before the hour of the cock's cry, you will be false to me three times.
και στραφεις ο κυριος ενεβλεψεν τω πετρω και υπεμνησθη ο πετρος του λογου του κυριου ως ειπεν αυτω οτι πριν αλεκτορα φωνησαι απαρνηση με τρις
- 62 Pyè soti, epi li tonbe kriye jouk li pa t' kapab ankò.
And he went out, weeping bitterly.
και εξελθων εξω ο πετρος εκλαυσεν πικρος
- 63 ¶ Mesye ki t'ap veye Jezi yo t'ap pase l' nan rizib. Yo t'ap ba l' kou.
And the men in whose hands Jesus was, made sport of him and gave him blows.
και οι ανδρες οι συνεχοντες τον ιησουν ενεπαιζον αυτω δεροντες
- 64 Yo te bouche je l', yo t'ap mande li: Ki moun ki ba ou kou sa a? Devinen?
And, covering his eyes, they said to him, Are you prophet enough to say who gave you that blow?
και περικαλυψαντες αυτον ετυπτον αυτου το προσοπον και ετηρωτων αυτον λεγοντες προφητευσον τις εστιν ο παισας σε
- 65 Epi yo t'ap di l' anpil lòt jouman ankò.
And they said a number of other evil things against him.
και ετερα πολλα βλασφημουντες ελεγον εις αυτον
- 66 Lè l' fin fè jou, tout chèf fanmi yo, chèf prèt yo ansanm ak dirèktè lalwa yo reyini. Yo fè mennen Jezi devan Gran Konsèy jwif yo.
And when it was day, the rulers of the people came together, with the chief priests and the scribes, and they took him before their Sanhedrin, saying,
και ως εγενετο ημερα συνηχθη το πρεσβυτεριον του λαου αρχιερεις τε και γραμματεις και ανηγαγον αυτον εις το συνεδριον εαυτων λεγοντες
- 67 Yo mande li: Manyè di nou: èske se ou ki Kris la? Jezi reponn yo: Si m' reponn nou, nou p'ap vle kwè mwen.
If you are the Christ, say so. But he said, If I say so you will not have belief;
ει συ ει ο χριστος ειπε ημιν ειπεν δε αυτοις εαν υμιν ειπω ου μη πιστευσητε

- 68 Si m' poze nou yon keksyon, nou p'ap vle reponn mwen.
And if I put a question to you, you will not give an answer.
 εαν δε και ερωτησω ου μη αποκριθητε μοι η απολυσητε
- 69 Men, depi jòdi a, Moun Bondye voye nan lachè a pral chita sou bò dwat Bondye ki gen pouvwa a.
But in the future the Son of man will be seated at the right hand of the power of God.
 απο του νυν εσται ο υιος του ανθρωπου καθημενος εκ δεξιων της δυναμεως του θεου
- 70 Yo tout di li: Ou se pitit Bondye a, pa vre? Li reponn yo: Apa nou di li. Wi, se sa mwen ye menm.
And they all said, Are you then the Son of God? and he said, You say that I am.
 ειπον δε παντες συ ουν ει ο υιος του θεου ο δε προς αυτους εφη υμεις λεγετε οτι εγω ειμι
- 71 Lè sa a yo di: Sa nou bezwen temwen ankò fè. Nou menm nou fèk tande pawòl ki soti nan bouch li.
And they said, What more need have we of witness? we have the very words of his mouth.
 οι δε ειπον τι ετι χρειαν εχομεν μαρτυριας αυτοι γαρ ηκουσαμεν απο του στοματος αυτου
- 1 ¶ Tout bann moun yo leve, yo mennen Jezi devan Pilat.
And they all went and took him before Pilate.
 και ανασταν απαν το πληθος αυτων ηγαγεν αυτον επι τον πιλατον
- 2 Rive la, yo pran depoze plent sou do l', yo di konsa: Nou jwenn nonm sa a ap moute tèt pèt la. L'ap di yo pou yo pa peye Seza lajan taks yo. Li menm rive pretann se Kris la li ye, yon wa.
And they made statements against him, saying, This man has to our knowledge been teaching our nation to do wrong, and not to make payment of taxes to Caesar, even saying that he himself is Christ, a king.
 ηρξαντο δε κατηγορειν αυτου λεγοντες τουτον ευρομεν διαστρεφοντα το εθνος και κωλοντα καισαρι φορους διδοναι λεγοντα εαυτον χριστον βασιλεα ειναι
- 3 Pilat mande li: Eske ou se wa jwif yo? Jezi reponn li: Se ou ki di li.
And Pilate said to him, Are you the King of the Jews? And he said in answer, You say so.
 ο δε πιλατος επηρωτησεν αυτον λεγων συ ει ο βασιλευς των ιουδαιων ο δε αποκριθεις αυτω εφη συ λεγεις
- 4 Pilat di chèf prèt yo ak foul moun yo: Mwen pa wè ankenn rezon pou m' kondannen nonm sa a.
And Pilate said to the chief priests and the people, In my opinion this man has done no wrong.
 ο δε πιλατος ειπεν προς τους αρχιερεις και τους οχλους ουδεν ευρισκω αιτιον εν τω ανθρωπω τουτω
- 5 Men, yo kenbe la avè l', yo di: L'ap moute tèt pèt la ak pawòl l'ap di yo. Li kòmanse travay sa a depi nan peyi Galilye, li pase nan tout peyi Jide a, li rive jouk isit la.
But they became more violent than before, saying, He has made trouble among the people, teaching through all Judaea from Galilee to this place.
 οι δε επισχυον λεγοντες οτι ανασσει τον λαον διδασκων καθ ολης της ιουδαιας αρξαμενος απο της γαλιλαιας εως ωδε
- 6 Lè Pilat tande sa, li mande yo si Jezi se moun Galile.
But at these words Pilate said, Is the man a Galilaean?
 πιλατος δε ακουσας γαλιλαιαν επηρωτησεν ει ο ανθρωπος γαλιλαιος εστιν
- 7 Aprann Pilat aprann Jezi te soti nan rejyon ki te sou kòmandman Ewòd la, li voye Jezi bay Ewòd ki t'ap pase kèk jou lavil Jerizalèm lè sa a.
And when he saw that he was under the authority of Herod, he sent him to Herod, who was in Jerusalem himself at that time.
 και επιγνους οτι εκ της εξουσιας ηρωδου εστιν ανεπεμψεν αυτον προς ηρωδη οντα και αυτον εν ιεροσολυμοις εν ταυταις ταις ημεραις
- 8 Ewòd pa t' manke kontan lè li wè Jezi. Depi lontan li te konn tande pale sou li, li te anvì kontre avè l'. Li te kwè li tapral wè Jezi fè kèk mirak.
Now when Herod saw Jesus he was very glad, having for a long time had a desire to see him, for he had had accounts of him, and was hoping to see some wonders done by him.
 ο δε ηρωδης ιδων τον ιησουν εχαρη λιαν ην γαρ θελων εξ ικανου ιδειν αυτον δια το ακουειν πολλα περι αυτου και ηλιπιζεν τι σημειον ιδειν υπ αυτου γινομενον
- 9 Li poze l' anpil keksyon, men Jezi pa reponn li anyen.
And he put a great number of questions to him, but he said nothing.
 επηρωτα δε αυτον εν λογοις ικανοις αυτος δε ουδεν απεκρινατο αυτω
- 10 Chèf prèt yo ak dirèktè lalwa yo te la. Yo t'ap depoze anpil gwo plent kont Jezi.
And the chief priests and the scribes were there, making statements against him violently.
 εισηκεισαν δε οι αρχιερεις και οι γραμματαις ευτονος κατηγορουντες αυτου

- 11 Ewòd menm ansanm ak tout gad li yo t'ap pase Jezi nan rizib. Yo mete l' nan yon wonn tenten. Yo mete yon bèl rad sou li; epi yo voye l' tounen bay Pilat.
And Herod, with the men of his army, put shame on him and made sport of him, and dressing him in shining robes, he sent him back to Pilate.
 εξουθενησας δε αυτον ο ηρωδης συν τοις στρατευμασιν αυτου και εμπαιξας περιβαλων αυτον εσθητα λαμπραν ανεπεμψεν αυτον τω πιλατω
- 12 Pilat ak Ewòd te lènni anvan sa. Menm jou sa a yo vin zanmi.
And that day Herod and Pilate became friends with one another, for before they had been against one another.
 εγενοντο δε φιλοι ο τε πιλατος και ο ηρωδης εν αυτη τη ημερα μετ αλληλων προυπηρχον γαρ εν εχθρα οντες προς εαυτους
- 13 ¶ Pilat sanble chèf prèt yo, tout otorite yo ansanm ak pèp la.
And Pilate sent for the chief priests and the rulers and the people, and said to them,
 πιλατος δε συγκαλεσαμενος τους αρχιερεις και τους αρχοντας και τον λαον
- 14 Li di yo: Nou mennen nonm sa a ban mwen. Nou fè m' konprann l'ap moute tèt pèp la. Mwen menm, mwen poze l' keksyon devan nou, mwen pa janm jwenn li koupab. Li pa fè ankenn nan move zak n'ap plede di l' fè yo.
You say that this man has been teaching the people evil things: now I, after going into the question before you, see nothing wrong in this man in connection with the things which you have said against him:
 ειπεν προς αυτους προσηνεγκατε μοι τον ανθρωπον τουτον ως αποστρεφοντα τον λαον και ιδου εγω ενωπιον υμων ανακρινας ουδεν ευρον εν τω ανθρωπω τουτω αιτιον ων κατηγορειτε κατ αυτου
- 15 Ewòd pa jwenn li koupab non plis. Men li voye l' tounen ban mwen. Nonm sa a pa fè anyen ki merite lanmò.
And Herod is of the same opinion, for he has sent him back to us; for, you see, he has done nothing for which I might put him to death.
 αλλ ουδε ηρωδης ανεπεμψα γαρ υμας προς αυτον και ιδου ουδεν αξιον θανατου εστιν πεπραγμενον αυτω
- 16 Mwen pral fè yo bat li byen bat, apre sa m'a lage li.
And so I will give him punishment and let him go.
 παιδευσας ουν αυτον απολυσω
- 17 Pou chak fèt Delivrans, Pilat te blije lage yon prizonnye ba yo.
 []
 αναγκην δε ειχεν απολυειν αυτοις κατα εορτην ενα
- 18 Yo tout pran rele ansanm: Touye nonm sa a, lage Barabas ban nou.
But with loud voices they said all together, Put this man to death, and make Barabbas free.
 ανεκραζαν δε παμπληθει λεγοντες αιρε τουτον απολυσον δε ημιν τον βαραββαν
- 19 Barabas sa a, se te yon nonm ki te nan prizon poutèt lèzam li te pran kont gouvènman an epi pou yon moun li te touye nan lavil la.
Now this man was in prison because of an attack against the government in the town, in which there had been loss of life.
 οστις ην δια στασιν τινα γενομενην εν τη πολει και φονον βεβλημενος εις φυλακην
- 20 Pilat menm te vle lage Jezi. Li pale ak fowl moun yo ankò.
And Pilate again said to them that it was his desire to let Jesus go free.
 παλιν ουν ο πιλατος προσεφωνησεν θελων απολυσαι τον ιησουν
- 21 Men yo rele: Kloure l' sou yon kwa! Kloure l' sou yon kwa!
But crying out they said, To the cross with him!
 οι δε επεφωνουν λεγοντες σταυρωσον σταυρωσον αυτον
- 22 Yon twazyèm fwa ankò, Pilat di yo: Manyè di m' ki move zak li fè konsa? Mwen menm, mwen pa jwenn anyen nan nonm sa a ki merite lanmò. Mwen pa di nou mwen pral fè bat li byen bat, apre sa m'a lage li?
And he said to them a third time, Why, what evil has he done? I see no reason for putting him to death: I will give him punishment and let him go.
 ο δε τριτον ειπεν προς αυτους τι γαρ κακον ποιησεν ουτος ουδεν αιτιον θανατου ευρον εν αυτω παιδευσας ουν αυτον απολυσω
- 23 Men, yo pran rele pi fò, yo pèsiste ap mande pou yo kloure Jezi sou yon kwa. Yo sitèlman rele, Pilat ba yo gany.
But they went on crying out loudly, Let him be put to death on the cross. And they had their way.
 οι δε επεκειντο φωναίς μεγαλαιοι αιτουμενοι αυτον σταυρωθηναι και κατισχυον αι φωναί αυτων και των αρχιερεων

- 24 Se konsa Pilat pran desizyon pou l' ba yo sa yo te mande a.
 And Pilate gave his decision for their desire to be put into effect.
 ο δε πιλατος επεκριεν γενεσθαι το αιτημα αυτων
- 25 Li lage moun pèp la te vle a, nonm ki te nan prizon pou konplo ak krim lan. Epi Pilat renmèt yo Jezi pou yo te fè li sa yo te vle a.
 And in answer to their request, he let that man go free who had been in prison for acting against the government and causing death, and Jesus he gave up to their pleasure.
 απελυσεν δε αυτοις τον δια στασιν και φονον βεβλημενον εις την φυλακην ον ητουντο τον δε ιησουν παρεδωκεν τω θεληματι αυτων
- 26 ¶ Antan sòlda yo t'ap mennen Jezi ale, yo kontre Simon, yon moun peyi Sirèn. Li te soti nan jaden. Yo pran msye, yo chaje l' anba kwa a pou l' pote li dèyè Jezi.
 And while they were taking him away, they put their hands on Simon of Cyrene, who was coming from the country, and made him take the cross after Jesus.
 και ως απηγαγον αυτον επιλαβομενοι σιμωνος τινος κυρηναιου του ερχομενου απ αγρου επεθηκαν αυτω τον σταυρον φερειν οπισθεν του ιησου
- 27 Yon bann moun nan pèp la t'ap swiv Jezi. Te gen kèk fanm la tou ki t'ap kriye, ki t'ap plenn sò li.
 And a great band of people went after him, and of women making signs of grief and weeping for him.
 ηκολουθει δε αυτω πολυ πληθος του λαου και γυναικων αι και εκοπτοντο και εθρηνουν αυτον
- 28 Jezi vire gade yo, li di yo konsa: Nou menm, medam lavil Jerizalèm, pa kriye pou mwen tandè; kriye pou tèt pa nou ak tout pitit nou yo.
 But Jesus, turning to them, said, Daughters of Jerusalem, let not your weeping be for me, but for yourselves and for your children.
 στραφεις δε προς αυτας ο ιησους ειπεν θυγατερες ιερουσαλημ μη κλαιετε επ εμε πλην εφ εαυτας κλαιετε και επι τα τεκνα υμων
- 29 Gen jou k'ap vin dèyè; lè sa a y'a di: benediksyon pou fanm ki pa kapab fè pitit, pou fanm ki pa t' janm fè pitit, pou fanm ki pa janm bay pitit tete.
 For the days are coming in which they will say, Happy are those who have had no children, whose bodies have never given birth, whose breasts have never given milk.
 οτι ιδου ερχονται ημεραι εν αις ερουσιν μακαριαι αι στεραι και κοιλια αι ουκ εγεννησαν και μαστοι οι ουκ εθηλασαν
- 30 Lè sa a, tout moun va di mòn yo: Tonbe sou nou! Y'a mande mòn yo: Kouvri nou!
 And they will say to the mountains, Come down on us, and to the hills, Be a cover over us.
 τοτε αρξονται λεγειν τοις ορεσιν πεσετε εφ ημας και τοις βουνοις καλυψατε ημας
- 31 Paske, si se sa yo fè bwa vèt la, kisa yo p'ap fè bwa chèch la?
 For if they do these things when the tree is green, what will they do when it is dry?
 οτι ει εν τω υγρω ξυλω ταυτα ποιουσιν εν τω ξηρω τι γενηται
- 32 ¶ Yo mennen de lòt moun, de krimenèl pou yo touye ansanm ak Jezi.
 And two others, evil-doers, were taken with him to be put to death.
 ηγοντο δε και ετεροι δυο κακουργοι συν αυτω αναιρεθηναι
- 33 Lè yo rive kote yo rele Zo bwa Tèt la, yo kloure Jezi sou kwa a. Yo kloure de krimenèl yo sou de lòt kwa, yonn chak bò li.
 And when they came to the place which is named Golgotha, they put him on the cross, and the evil-doers, one on the right side, and the other on the left.
 και οτε απηλθον επι τον τοπον τον καλουμενον κρανιον εκει εσταυρωσαν αυτον και τους κακουργους ον μεν εκ δεξιων ον δε εξ αριστερων
- 34 Jezi di: Papa, padonnen yo. Yo pa konnen sa y'ap fè. Sòlda yo tire osò pou separe rad li yo.
 And Jesus said, Father, let them have forgiveness, for they have no knowledge of what they are doing. And they made division of his clothing among them by the decision of chance.
 ο δε ιησους ελεγεν πατερ αφες αυτοις ου γαρ οιδασιν τι ποιουσιν διαμεριζομενοι δε τα ιματια αυτου εβαλον κληρον
- 35 Pèp la te kanpe la ap gade. Chèf yo t'ap pase Jezi nan rizib, yo t'ap di: Gade! Li sove lòt moun; si se Kris la li ye, moun Bondye chwazi a, se pou l' sove tèt pa l' tou.
 And the people were looking on. And the rulers made sport of him, saying, He was a saviour of others; let him do something for himself, if he is the Christ, the man of God's selection.
 και ειστηκει ο λαος θεωρων εξεμυκτηριζον δε και οι αρχοντες συν αυτοις λεγοντες αλλους εσωσεν σωσατω εαυτον ει ουτος εστιν ο χριστος ο του θεου εκλεκτος
- 36 Sòlda yo t'ap pase l' nan betiz tou. Yo pwoche bò kote l', yo ba l' venèg pou l' bwè,
 And the men of the army made sport of him, coming to him and giving him bitter wine,
 ενεπαιζον δε αυτω και οι στρατιωται προσερχομενοι και οξος προσφεροντες αυτω
- 37 epi yo di li: Si ou se wa jwif yo, se pou ou sove tèt ou ou menm!
 And saying, If you are the King of the Jews, get yourself free.
 και λεγοντες ει συ ει ο βασιλευς των ιουδαιων σωσον σεαυτον

- 38 Men sak te ekri sou tèt kwa a: Nonm sa a se wa jwif yo li ye.
And these words were put in writing over him, THIS IS THE KING OF THE JEWS.
 ην δε και επιγραφη γεγραμμενη επ αυτω γραμμασιν ελληνικοις και ρωμαικοις και εβραιοις ουτος εστιν ο βασιλευς των ιουδαιων
- 39 Yonn nan krimenèl yo te kloure sou kwa yo t'ap joure li. Li t'ap di li: Se pa ou ki Kris la? Sove tèt ou non, epi sove nou ansanm avè ou tou.
And one of the evil-doers on the cross, with bitter feeling, said to him, Are you not the Christ? Get yourself and us out of this.
 εις δε των κρεμασθεντων κακουργων εβλασφημει αυτον λεγων ει συ ει ο χριστος σωσον σεαυτον και ημας
- 40 Men lòt la reprann li, li di li: Gen lò ou pa pè Bondye, ou menm ki anba menm kondannasyon avèk li a?
But the other, protesting, said, Have you no fear of God? for you have a part in the same punishment,
 αποκριθεις δε ο ετερος επετιμα αυτω λεγων ουδε φοβη συ τον θεον οτι εν τω αυτω κριματι ει
- 41 Pou nou menm se jistis, paske nou resevwa sa nou merite pou krim nou fè. Men li menm, li pa fè anyen.
And with reason; for we have the right reward of our acts, but this man has done nothing wrong.
 και ημεις μεν δικαιως αξια γαρ ων επραξαμεν απολαμβανομεν ουτος δε ουδεν αποπον επραξεν
- 42 Epi li di Jezi: Chonje m' wi lè wa vin pran gouvènman an nan men ou!
And he said, Jesus, keep me in mind when you come in your kingdom.
 και ελεγεν τω ιησου μνησθητι μου κυριε οταν ελθης εν τη βασιλεια σου
- 43 Jezi reponn li: Sa m'ap di ou la, se vre wi: Jòdi a ou pral avè m' nan paradi.
And he said to him, Truly I say to you, Today you will be with me in Paradise.
 και ειπεν αυτω ο ιησους αμην λεγω σοι σημερον μετ εμου εση εν τω παραδεισω
- 44 ¶ Li te midi konsa lè solèy la sispann klere sou tout peyi a jouk vè twazè nan apremidi.
And it was now about the sixth hour; and all the land was dark till the ninth hour;
 ην δε ωσει ωρα εκτη και σκοτος εγενετο εφ ολην την γην εως ωρας εννατης
- 45 Rido ki te nan tanp lan chire fè de moso.
The light of the sun went out, and the curtain in the Temple was parted in two.
 και εσκοτισθη ο ηλιος και εσχισθη το καταπετασμα του ναου μεσον
- 46 Jezi rele byen fò, li di: Papa, m' ap renmèt lespri mwen nan men ou. Apre l' fin di pawòl sa yo, li mourì.
And Jesus gave a loud cry and said, Father, into your hands I give my spirit: and when he had said this, he gave up his spirit.
 και φωνησας φωνη μεγάλη ο ιησους ειπεν πατερ εις χειρας σου παραθησομαι το πνευμα μου και ταυτα ειπων εξεπνευσεν
- 47 Lè kaptenn lame a wè sak te rive, li fè lwanj Bondye, epi li di: Se vre wi. Nonm sa a te inonsan.
And when the captain saw what was done, he gave praise to God, saying, Without doubt this was an upright man.
 ιδων δε ο εκατονταρχος το γενομενον εδοξασεν τον θεον λεγων οντως ο ανθρωπος ουτος δικαιος ην
- 48 Tout moun ki te vini an foul pou asiste espektak sa a te wè sak te rive. Yo tounen al lakay yo, yo t'ap bat lestonmak yo.
And all the people who had come together to see it, when they saw the things which were done, went back again making signs of grief.
 και παντες οι συμπαραγενομενοι οχλοι επι την θεωριαν ταυτην θεωρουντες τα γενομενα τυπτοντες εαυτων τα στηθη υπεστρεφον
- 49 Tout zanmi Jezi yo te rete yon ti jan lwen ansanm ak fanm ki t'ap mache avè l' yo depi nan peyi Galile. Yo tout t'ap gade sak t'ap pase.
And all his friends and the women who came with him from Galilee, were waiting at a distance, watching these things.
 ειστηκεισαν δε παντες οι γνωστοι αυτου μακροθεν και γυναικες αι συνακολουθησασαι αυτω απο της γαλιλαιας ορωσαι ταυτα
- 50 ¶ Te gen yon jwif ki te rele Jozèf, moun lavil Arimate. Se te yon bon gason ki te mache dwat devan Bondye.
Now there was a man named Joseph, a man of authority and a good and upright man
 και ιδου ανηρ ονοματι ιωσηφ βουλευτης υπαρχων ανηρ αγαθος και δικαιος
- 51 Li t'ap tann kilè Bondye t'ap vin pran pouwva a nan men li. Li te fè pati Gran Konsèy jwif yo, men li pa t' dakò ak sa lòt yo te fè ni ak sa yo te deside.
(He had not given his approval to their decision or their acts), of Arimathaea, a town of the Jews, who was waiting for the kingdom of God:
 ουτος ουκ ην συγκαταθεθειμενος τη βουλη και τη πραξει αυτων απο αριμαθαιας πολεως των ιουδαιων ος και προσεδεχετο και αυτος την βασιλειαν του θεου

- 52 Jozèf al lakay Pilat, li mande kò Jezi.
This man went to Pilate and made a request for the body of Jesus.
ουτος προσελθων τω πιλατω ητησατο το σωμα του ιησου
- 53 Apre sa, li al desann kò a sou kwa a, li vlope l' nan yon bèl dra blan, epi li mete l' nan yon kavò yo te fouye nan wòch. Se te yon kavò tou nèf: yo pa t' ankò janm mete pesonn ladan li.
And he took it down, and folding it in a linen cloth, he put it in a place cut in the rock for a dead body; and no one had ever been put in it.
και καθελων αυτο ενετυλιξεν αυτο σινδονι και εθηκεν αυτο εν μνηματι λαξευτω ου ουκ ην ουδεπω ουδεις κειμενος
- 54 Se te yon jou vandredi, repo a tapral kòmanse.
Now it was the day of making ready and the Sabbath was coming on.
και ημερα ην παρασκευη και σαββατον επεφωσκεν
- 55 Medam ki t'ap mache avèk Jezi depi nan peyi Galile yo te ale ansanm ak Jozèf. Yo wè kavò a, yo wè ki jan yo te mete kò Jezi ladan li.
And the women who had come with him from Galilee went after him and saw the place and how his body had been put to rest;
κατακολουθησασαι δε και γυναικες αιτινες ησαν συνεληλυθυιαι αυτο εκ της γαλιλαιας εθεασαντο το μνημειον και ως ετεθη το σωμα αυτου
- 56 Apre sa, yo tounen lakay yo, y' al pare lwil santi bon ak odè pou benyen kò a. Men, jou repo a yo pa t' fè anyen, jan lalwa Moyiz te vle l' la.
And they went back and got ready spices and perfumes; and on the Sabbath they took their rest, in agreement with the law.
υποστρεψασαι δε ητοιμασαν αρωματα και μυρα και το μεν σαββατον ησυχασαν κατα την εντολην
- 1 ¶ Nan dimanch maten, byen bonè, medam yo ale nan kavò a. Yo te pote lwil santi bon yo te pare pou benyen kò a.
But on the first day of the week, at dawn, they came to the place where his body had been put, taking the spices which they had got ready.
τη δε μια των σαββατων ορθρου βαθεος ηλθον επι το μνημα φερουσαι α ητοιμασαν αρωματα και τινες συν αυταις
- 2 Yo jwenn wòch ki te fèmen kavò a te woule byen lwen soti devan bouch kavò a.
And they saw that the stone had been rolled away.
ευρον δε τον λιθον αποκεκυλισμενον απο του μνημειου
- 3 Yo antre, men yo pa jwenn kò Seyè Jezi.
And they went in, but the body of the Lord Jesus was not there.
και εισελθουσαι ουχ ευρον το σωμα του κυριου ιησου
- 4 Yo te la konsa, yo pa t' konn sa pou yo te fè lè de moun parèt devan yo ak rad yo byen klere.
And while they were in doubt about it, they saw two men in shining clothing by them:
και εγενετο εν τω διαπορεισθαι αυτας περι τουτου και ιδου δυο ανδρες επεστησαν αυταις εν εσθησεσιν αστραπτουσαις
- 5 Medam yo te pè anpil. Yo bese tèt yo atè; men de moun yo di yo konsa: Poukisa n'ap chache moun vivan an nan mitan mò yo?
And while their faces were bent down to the earth in fear, these said to them, Why are you looking for the living among the dead?
εμφοβον δε γενομενων αυτων και κλινουσων το προσωπον εις την γην ειπον προς αυτας τι ζητατε τον ζωντα μετα των νεκρων
- 6 (Li pa isit; li leve soti vivan nan lanmò.) Chonje sa l' te di nou lè l' te Galile a:
He is not here, he has come back to life: have in mind what he said to you when he was still in Galilee, saying,
ουκ εστιν ωδε αλλ ηγερθη μνησθητε ως ελαλησεν υμιν επι ων εν τη γαλιλαια
- 7 Moun Bondye voye nan lachè a gen pou tonbe anba men pechè yo; yo gen pou yo kloure l' sou yon kwa. Men, sou twa jou l'ap leve soti vivan ankò.
The Son of man will be given up into the hands of evil-doers, and be put to death on the cross, and on the third day he will come back to life.
λεγων οτι δει τον υιον του ανθρωπου παραδοθηναι εις χειρας ανθρωπων αμαρτωλων και σταυρωθηναι και τη τριτη ημερα αναστηναι
- 8 Yo vin chonje pawòl Jezi te di yo.
And his words came back into their minds,
και εμνησθησαν των ρηματων αυτου
- 9 Yo soti kite kavò a, y' al rakonte onz disip yo ak lòt moun yo tout bagay sa yo.
And they went away from that place and gave an account of all these things to the eleven disciples and all the others.
και υποστρεψασαι απο του μνημειου απηγγειλαν ταυτα παντα τοις ενδεκα και πασιν τοις λοιποις

- 10 Men non medam yo: se te Mari, moun Magdala a, Jan ak Mari, manman Jak. Te gen lòt fanm avèk yo tou. Yo menm tou, yo te rakonte apòt yo menm bagay la.
Now they were Mary Magdalene, and Joanna, and Mary, the mother of James: and the other women with them said these things to the Apostles.
ησαν δε η μαγδαληνη μαρια και ιωαννα και μαρια ιακωβου και αι λοιπαι συν αυταις αι ελεγον προς τους αποστολους ταυτα
- 11 Men, apòt yo te pran sa medam yo t'ap di a pou istwa san sans, yo pa t' kwè yo.
But these words seemed foolish to them, and they had no belief in them.
και εφανησαν ενωπιον αυτων ωσει ληρος τα ρηματα αυτων και ηπιστουν αυταις
- 12 Lè sa a, Pyè leve, li kouri al nan kavo a. Li bese, li wè dra mò a sèlman. Apre sa, li tounen lakay li. Li te sezi anpil pou sak te rive a.
But Peter got up and went to the place where the body had been put, and looking in he saw nothing but the linen cloths, and he went to his house full of wonder at what had taken place.
ο δε πετρος αναστας εδραμεν επι το μνημειον και παρακυψας βλεπει τα οθονια κειμενα μονα και απηλθεν προς εαυτον θαυμαζων το γεγονος
- 13 ¶ Menm jou sa a, te gen de disip ki tapral nan yon bouk yo rele Emayis. Bouk la te yon ti distans onz kilomèt konsa ak lavil Jerizalèm.
And then, two of them, on that very day, were going to a little town named Emmaus, which was about seven miles from Jerusalem.
και ιδου δυο εξ αυτων ησαν πορευομενοι εν αυτη τη ημερα εις κωμην απεχουσαν σταδιους εξηκοντα απο ιερουσαλημ η ονομα εμμαους
- 14 De disip yo t'ap koze sou tou sa ki te pase.
And they were talking together about all those things which had taken place.
και αυτοι ωμιλουν προς αλληλους περι παντων των συμβεβηκοτων τουτων
- 15 Yo t'ap pale, yo t'ap diskite yonn ak lòt. Lè sa a, Jezi pwoche bò kote yo, li tanmen fè wout ak yo.
And while they were talking and questioning together, Jesus himself came near and went with them.
και εγενετο εν τω ομιλειν αυτους και συζητειν και αυτος ο ιησους εγγισας συνεπορευετο αυτοις
- 16 Yo te wè l', men te gen kichòy ki te anpeche yo rekonèt li.
But their eyes were not open that they might have knowledge of him.
οι δε οφθαλμοι αυτων εκρατουντο του μη επιγνωαι αυτον
- 17 Li di yo: Sou kisa n'ap pale konsa antan n'ap mache a? Yo rete yo kanpe tou tris.
And he said to them, What are you talking about together while you go?
ειπεν δε προς αυτους τινες οι λογοι ουτοι ους αντιβαλλετε προς αλληλους περιπατουντες και εστε σκυθρωποι
- 18 Yonn ladan yo ki te rele Kleopas reponn li: Gen lè ou se sèl moun k'ap viv lavil Jerizalèm ki pa konn sak te rive nan senmenn ki sot pase a?
Then stopping, and looking sadly at him, one of them, named Cleopas, said to him, Are you the only man living in Jerusalem who has not had news of the things which have taken place there at this time?
αποκριθεις δε ο εις ω ονομα κλεοπας ειπεν προς αυτον συ μονος παρ οικεις εν ιερουσαλημ και ουκ εγνωσ τα γενομενα εν αυτη εν ταις ημεραις ταυταις
- 19 Li di yo: Ki sak te rive konsa? Yo reponn li: Tou sak te rive Jezi, moun Nazarèt la. Nonm sa a te yon gwo pwofèt devan Bondye ak devan tout pèp la: li te fè anpil bèl bagay epi li te pale byen.
And he said to them, What things? And they said, The things to do with Jesus of Nazareth, who was a prophet, great in his acts and his words, before God and all the people:
και ειπεν αυτοις ποια οι δε ειπον αυτω τα περι ιησου του ναζωραιου ος εγενετο ανηρ προφητης δυνατος εν εργω και λογω εναντιον του θεου και παντος του λαου
- 20 Enben, chèf prèt yo ak otorite nou yo fè yo kondannen l' amò, epi yo kloure l' sou yon kwa.
And how the chief priests and our rulers gave him up to be put to death on the cross.
οπως τε παρεδωκαν αυτον οι αρχιερεις και οι αρχοντες ημων εις κριμα θανατου και εσταυρωσαν αυτον
- 21 Nou te gen espwa se li menm ki t'ap vin delivre pep Izrayèl la. Men, jòdi a fè twa jou depi bagay sa yo pase.
But we were hoping that he would be the Saviour of Israel. In addition to all this he has now let three days go by from the time when these things took place;
ημεις δε ηλπιζομεν οτι αυτος εστιν ο μελλων λυτρουσθαι τον ισραηλ αλλα γε συν πασιν τουτοις τριτην ταυτην ημεραν αγει σημερον αφ ου ταυτα εγενετο
- 22 Fòk nou di ou tou gen kèk fanm nan gwoup nou an ki fè nou byen sezi. Yo te al nan kavo a granmaten jòdi a.
And certain women among us gave us cause for wonder, for they went early to the place where his body had been put,
αλλα και γυναικες τινες εξ ημων εξεστησαν ημας γενομεναι ορθριαι επι το μνημειον
- 23 Men, yo pa jwenn kò a. Yo tounen vin rakonte te gen zanj Bondye ki te parèt devan yo, ki te di yo li vivan.
And it was not there; then they came saying that they had seen a vision of angels who said that he was living.
και μη ευρουσαι το σωμα αυτου ηλθον λεγουσαι και οπτασιαν αγγελων εωρακεναι οι λεγουσιν αυτον ζην

- 24 Gen kèk zanmi nou yo ki al nan kavo a tou. Yo jwenn tout bagay jan medam yo te di l' la; men li menm, yo pa wè li.
And some of those who were with us went to the place, and saw that it was as the women had said, but him they did not see.
και απηλθον τινες των συν ημιν επι το μνημειον και ευρον ουτως καθως και αι γυναικες ειπον αυτον δε ουκ ειδον
- 25 Lè sa a Jezi di yo: Ala moun san konprann! Ki jan Iespri nou fè lou pou kwè tou sa pwofèt yo te di konsa!
And he said, O foolish men! how slow you are to give belief to what the prophets have said.
και αυτος ειπεν προς αυτους ω ανοητοι και βραδεις τη καρδια του πιστευειν επι πασιν οις ελαλησαν οι προφηται
- 26 Eske se pa pou Kris la te soufri bagay sa yo anvan pou l' te resevwa lwanj li?
Was it not necessary for the Christ to go through these things, and to come into his glory?
ουχι ταυτα εδει παθειν τον χριστον και εισελθειν εις την δοξαν αυτου
- 27 Epi li pran esplike yo tou sa ki te ekri sou li nan Liv yo; li kòmanse ak Liv Moyiz yo, li pase nan tout Liv pwofèt yo.
And he made clear to them all the things in the Writings, from Moses and from all the prophets, which had to do with himself.
και αρξαμενος απο μωσεως και απο παντων των προφητων διηρμηνευεν αυτοις εν πασαις ταις γραφαις τα περι εαντου
- 28 Lè yo rive toupri ti bouk kote yo t'ap prale a, Jezi fè tankou li ta vle al pi lwen.
And they came near the town to which they were going, and he seemed as if he was going on;
και ηγγισαν εις την κωμην ου επορευοντο και αυτος προσεποιετο πορρωτερω πορευεσθαι
- 29 Yo kenbe l', yo di li: Rete avèk nou non. Solèy fin kouche, pral fènwa. Li antre pou l' rete ak yo.
But they kept him back, saying, Do not go, for evening is near, the day is almost gone. And he went in with them.
και παρεβιασαντο αυτον λεγοντες μεινον μεθ ημων οτι προς εσπεραν εστιν και κεκλικεν η ημερα και εισηλθεν του μειναι συν αυτοις
- 30 Li chita bò tab la ak yo pou manje. Li pran pen, li di Bondye mèsi, li kase l', epi li ba yo li.
And when he was seated with them at table, he took the bread, and said words of blessing and, making division of it, he gave it to them.
και εγενετο εν τω κατακλιθηναι αυτον μετ αυτων λαβων τον αρτον ευλογησεν και κλασας επεδιδου αυτοις
- 31 Menm lè a, je yo louvri, yo rekonèt li. Men, li disparèt lamenm devan yo.
And then their eyes were open, and they had knowledge of him, but he went from their view.
αυτων δε διηνοιχθησαν οι οφθαλμοι και επεγνωσαν αυτον και αυτος αφαντος εγενετο απ αυτων
- 32 Yonn pran di lòt: Eske nou pa t' santi tankou yon dife k'ap boule nan kè nou lè l' t'ap pale avèk nou sou tout wout la, lè l' t'ap esplike nou sak te ekri nan Liv yo?
And they said to one another, Were not our hearts burning in us while he was talking to us on the way, making clear to us the holy Writings?
και ειπον προς αλληλους ουχι η καρδια ημων καιομενη ην εν ημιν ως ελαλει ημιν εν τη οδω και ως διηνοιγεν ημιν τας γραφας
- 33 Latou, yo leve, yo tounen Jerizalèm. Lè yo rive, yo jwenn onz disip yo reyini ak zanmi yo.
And that very hour they got up and went back to Jerusalem, where the eleven and the others had come together.
και ανασταντες αυτη τη ωρα υπεστρεψαν εις ιερουσαλημ και ευρον συνηθροισμενους τους ενδεκα και τους συν αυτοις
- 34 Yo tout yo t'ap di: Se vre wi, Seyè a leve vivan. Simon wè li.
And they said to them, The Lord has truly come back to life again, and Simon has seen him.
λεγοντας οτι ηγερθη ο κυριος οντως και ωφθη σιμωνι
- 35 Lè sa a, de disip yo pran rakonte sak te rive yo sou wout la, ki jan yo te rekonèt li lè l' te kase pen an.
And they gave an account of the things which had taken place on the way, and how, when he gave them bread, they had knowledge of him.
και αυτοι εξηγουντο τα εν τη οδω και ως εγνωσθη αυτοις εν τη κλασει του αρτου
- 36 ¶ Pandan yo t'ap pale konsa, Jezi li menm vin kanpe nan mitan yo, li di yo: benediksyon Bondye sou nou tout.
And while they were saying these things, he himself was among them, and said to them, Peace be with you!
ταυτα δε αυτων λαλουντων αυτος ο ιησους εστη εν μεσω αυτων και λεγει αυτοις ειρηνη υμιν
- 37 Yo te pè, yo pran tranble: yo te kwè se yon revenan.
But they were full of fear, being of the opinion that they were seeing a spirit.
πτοηθεντες δε και εμφοβοι γενομενοι εδοκουν πνευμα θεωρειν

- 38 Men, Jezi di yo: Poukisa nou pè konsa? Pouki tout lide sa yo nan tèt nou?
 And he said to them, Why are you troubled, and why are your hearts full of doubt?
 και ειπεν αυτοις τι τεταραγμενοι εστε και διατι διαλογισμοι αναβαινουσιν εν ταις καρδιαις υμων
- 39 Gade men m' ak pye m' yo. Se mwen menm wi. Nou mèt mangen m'. Gade m' byen: yon revenan pa gen vyann ak zo jan nou wè m' genyen an.
 See; my hands and my feet: it is I myself; put your hands on me and make certain; for a spirit has not flesh and bones as you see that I have.
 ιδετε τας χειρας μου και τους ποδας μου οτι αυτος εγω εμι ψηλαφησατε με και ιδετε οτι πνευμα σαρκα και οστεα ουκ εχει καθως εμε θεωρειτε εχοντα
- 40 Antan li t'ap di yo sa, li moutre yo men l' ak pye l' yo.
 And when he had said this, he let them see his hands and his feet.
 και τουτο ειπων επεδειξεν αυτοις τας χειρας και τους ποδας
- 41 Yon sèl kè kontan pran disip yo, men yo pa t' kwè toujou sitèlman yo te sezi. Lè sa a, Jezi di yo: Eske nou gen kichòy la a pou manje?
 And because, for joy and wonder, they were still in doubt, he said to them, Have you any food here?
 ετι δε απιστουντων αυτων απο της χαρας και θαυμαζοντων ειπεν αυτοις εχετε τι βρωσιμον ενθαδε
- 42 Yo ofri l' yon moso pwason boukannen.
 And they gave him a bit of cooked fish.
 οι δε επεδωκαν αυτω ιχθυος οπτου μερος και απο μελισσιου κηριου
- 43 Li pran l', li manje l' devan je yo.
 And before their eyes he took a meal.
 και λαβων ενωπιον αυτων εφαγεν
- 44 Epi li di yo: Men sa m' t'ap di nou an lè m' te la avèk nou toujou a. Tou sa ki te ekri sou mwen nan lalwa Moyiz la, nan Liv pwofèt yo, menm nan sòm yo, fòk tou sa te rive.
 And he said to them, These are the words which I said to you when I was still with you, how it was necessary for all the things which are in the writings of Moses and the prophets and in the Psalms about me, to be put into effect.
 ειπεν δε αυτοις ουτοι οι λογοι ους ελαλησα προς υμας ετι ων συν υμιν οτι δει πληρωθηναι παντα τα γεγραμμενα εν τω νομο μωσεως και προφηταις και ψαλμοις περι εμου
- 45 Lè sa a, li louvri lespri yo pou yo te ka konprann tou sa ki te ekri nan Liv yo.
 Then he made the holy Writings clear to their minds.
 τοτε διηνοιξεν αυτων τον νουν του συνιεναι τας γραφας
- 46 Li di yo: Men sa ki te ekri: Kris la gen pou l' soufri jouk li mouri, men sou twa jou li gen pou l' soti vivan nan lanmò.
 And he said to them, So it is in the Writings that the Christ would undergo death, and come back to life again on the third day;
 και ειπεν αυτοις οτι ουτως γεγραπται και ουτως εδει παθην τον χριστον και αναστηναι εκ νεκρων τη τριτη ημερα
- 47 Y'a pran non l' pou yo mache fè konnen mesaj la nan tout peyi, kòmanse lavil Jerizalèm, pou mande tout moun pou yo tounen vin jwenn Bondye pou yo ka resevwa padon peche yo.
 And that teaching about a change of heart and forgiveness of sins is to be given to Jerusalem first and to all nations in his name.
 και κηρυχθηναι επι τω ονοματι αυτου μετανοιαν και αφεσιν αμαρτιων εις παντα τα εθνη αρξαμενον απο ιερουσαλημ
- 48 Nou temwen tout bagay sa yo.
 You are witnesses of these things.
 υμεις δε εστε μαρτυρες τουτων
- 49 Mwen menm, mapral voye ban nou sa Papa m' te pwomèt la. Nou menm, rete lavil Jerizalèm jouk pouvwa k'ap soti anwo nan syèl la va desann sou nou.
 And now I will send to you what my father has undertaken to give you, but do not go from the town, till the power from heaven comes to you.
 και ιδου εγω αποστελλω την επαγγελιαν του πατρος μου εφ υμας υμεις δε καθισατε εν τη πολει ιερουσαλημ εως ου ενδουσησθε δυναμιν εξ υψους
- 50 ¶ Apre sa, li mennen yo an deyò lavil la, bò Betani, epi li leve men li pou l' beni yo.
 And he took them out till they were near Bethany, and lifting up his hands, he gave them a blessing.
 εξηγαγεν δε αυτους εξω εως εις βηθανιαν και επαρας τας χειρας αυτου ευλογησεν αυτους
- 51 Antan l'ap beni yo konsa, li separe ak yo, li moute nan syèl la.
 And while he was doing so, he went from them and was taken up into heaven.
 και εγενετο εν τω ευλογειν αυτον αυτους διεστη απ αυτων και ανεφερετο εις τον ουρανον

- 52 Yo menm menm, lè yo fin adore l', yo tounen lavil Jerizalèm ak yon gwo kè kontan.
 And they gave him worship and went back to Jerusalem with great joy.
 και αυτοι προσκυνησαντες αυτον υπεστρεψαν εις ιερουσαλημ μετα χαρας μεγαλης
- 53 Se tout tan yo te nan tamp lan ap fè lwanj Bondye.
 And they were in the Temple at all times, giving praise to God.
 και ησαν διαπαντος εν τω ιερω αιουοντες και ευλογουντες τον θεον αμην
- 1 ¶ Anvan Bondye te kreye anyen, Pawòl la te la. Pawòl la te avèk Bondye. Sa Bondye te ye, se sa Pawòl la te ye tou.
 From the first he was the Word, and the Word was in relation with God and was God.
 εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος
- 2 Pawòl la te la avèk Bondye depi nan konmansman.
 This Word was from the first in relation with God.
 ουτος ην εν αρχη προς τον θεον
- 3 Se ak Pawòl la Bondye fè tout bagay. Nan tou sa ki te fèt, pa t' gen anyen ki te fèt san Pawòl la.
 All things came into existence through him, and without him nothing was.
 παντα δι αυτου εγενετο και χωρις αυτου εγενετο ουδε εν ο γεγονεν
- 4 Lavi, se nan li sa te ye. Se lavi sa a ki te bay tout moun limyè.
 What came into existence in him was life, and the life was the light of men.
 εν αυτω ζωη ην και η ζωη ην το φως των ανθρωπων
- 5 ¶ Limyè a klere nan fènwa a. Men, fènwa a pa t' resevwa li.
 And the light goes on shining in the dark; it is not overcome by the dark.
 και το φως εν τη σκοτια φαινει και η σκοτια αυτο ου κατελαβεν
- 6 Bondye te voye yon nonm ki te rele Jan.
 There was a man sent from God, whose name was John.
 εγενετο ανθρωπος απεσταλμενος παρα θεου ονομα αυτω ιωαννης
- 7 Li te vin sèvi temwen pou pale sou limyè a. Li te vini pou tout moun ki te tande mesaj li a te ka kwè.
 He came for witness, to give witness about the light, so that all men might have faith through him.
 ουτος ηλθεν εις μαρτυριαν ινα μαρτυρηση περι του φωτος ινα παντες πιστευσωσιν δι αυτου
- 8 Se pa li menm ki te limyè a. Li te vin pou sèvi temwen pou pale sou limyè a.
 He himself was not the light: he was sent to give witness about the light.
 ουκ ην εκεινος το φως αλλ ινα μαρτυρηση περι του φωτος
- 9 Limyè sa a, se li ki limyè tout bon an. Se li menm ki vin sou latè epi k'ap klere tout moun.
 The true light, which gives light to every man, was then coming into the world.
 ην το φως το αληθινον ο φωτιζει παντα ανθρωπον ερχομενον εις τον κοσμον
- 10 Pawòl la te nan lemonn. Se ak Pawòl la Bondye te fè tou sa ki nan lemonn; men, moun ki nan lemonn pa t' rekonèt li.
 He was in the world, the world which came into being through him, but the world had no knowledge of him.
 εν τω κοσμω ην και ο κοσμος δι αυτου εγενετο και ο κοσμος αυτον ουκ εγνω
- 11 Li vin nan peyi l'; men tout moun nan peyi l' pa t' resevwa li.
 He came to the things which were his and his people did not take him to their hearts.
 εις τα ιδια ηλθεν και οι ιδιοι αυτον ου παρελαβον
- 12 Men, sa ki te resevwa l' yo, sa ki te kwè nan li yo, li ba yo pouvwa tounen pitit Bondye.
 To all those who did so take him, however, he gave the right of becoming children of God--that is, to those who had faith in his name:
 οσοι δε ελαβον αυτον εδωκεν αυτοις εξουσιαν τεκνα θεου γενεσθαι τοις πιστευουσιν εις το ονομα αυτου

- 13 Yo pa t' vin pitit Bondye jan sa fèt pami lèzòm sou latè, paske sa pa t' soti nan egzijans lachè, ni nan volonte lèzòm. Se Bondye menm ki te papa yo.
Whose birth was from God and not from blood, or from an impulse of the flesh and man's desire.
οι ουκ εξ αιματων ουδε εκ θεληματος σαρκος ουδε εκ θεληματος ανδρος αλλ εκ θεου εγεννηθησαν
- 14 Pawòl la tounen moun. Li te vin viv nan mitan nou, li mennen yon lavi ki te konfòm nèt ak verite a, ak renmen nan tout kè li. Nou wè pouvwa li, se te pouvwa Bondye Papa a te bay sèl Pitit li a.
And so the Word became flesh and took a place among us for a time; and we saw his glory--such glory as is given to an only son by his father--saw it to be true and full of grace.
και ο λογος σαρξ εγενετο και εσκηνωσεν εν ημιν και εθεασαμεθα την δοξαν αυτου δοξαν ως μονογενους παρα πατρος πληρης χαριτος και αληθειας
- 15 ¶ Se li menm Jan Batis t'ap pale a, lè l' te di byen fò: Men moun mwen t'ap pale nou an, lè m' te di nou: L'ap vin apre mwen. Men, li gen plis pouvwa pase m', paske li te la anvan mwen.
John gave witness about him, crying, This is he of whom I said, He who is coming after me is put over me because he was in existence before me.
ιωαννης μαρτυρει περι αυτου και κεκραγεν λεγων ουτος ην ον ειπον ο οπισω μου ερχομενος εμπροσθεν μου γεγονεν οτι πρωτος μου ην
- 16 Nou tout nou resevwa pa nou nan tout kantite byen l' yo. Li ban nou favè sou favè.
From his full measure we have all been given grace on grace.
και εκ του πληρωματος αυτου ημεις παντες ελαβομεν και χαριν αντι χαριτος
- 17 Bondye fè Moyiz ban nou lalwa. Men, se Jezikri ki fè nou konnen renmen Bondye a ansanm ak verite a.
For the law was given through Moses; grace and the true way of life are ours through Jesus Christ.
οτι ο νομος δια μωσεως εδοθη η χαρις και η αληθεια δια ιησου χριστου εγενετο
- 18 Pesonn pa janm wè Bondye. Men, sèl Pitit Bondye a, li menm ki Bondye tou, li menm k'ap viv kòtakòt ak Papa a, se li menm ki fè moun konnen Bondye.
No man has seen God at any time; the only Son, who is on the breast of the Father, he has made clear what God is.
θεον ουδεις εωρακεν ποποτε ο μονογενης υιος ο ων εις τον κολπον του πατρος εκεινος εξηγησατο
- 19 ¶ Men sa Jan Batis te di lè jwif ki lavil Jerizalèm yo te voye kèk prèt ak kèk moun Levi vin mande l' ki moun li ye.
And this is the witness of John when the Jews sent priests and Levites from Jerusalem to him with the question, Who are you?
και αυτη εστιν η μαρτυρια του ιωαννου οτε απεστειλαν οι ιουδαιοι εξ ιεροσολυμων ιερεις και λευιτας ινα ερωτησωσιν αυτον συ τις ει
- 20 Jan pa t' refize reponn yo, li di yo kareman devan tout moun: Se pa mwen ki Kris la.
He said quite openly and straightforwardly, I am not the Christ.
και ωμολογησεν και ουκ ηρνησατο και ωμολογησεν οτι ουκ ειμι εγω ο χριστος
- 21 Yo mande li: Ki moun ou ye atò? Ou se Eli? Jan reponn yo: Non, mwen pa Eli. Yo di li: Ou se pwofèt la? Li reponn yo: Non.
And they said to him, What then? Are you Elijah? And he said, I am not. Are you the prophet? And his answer was, I am not.
και ηρωτησαν αυτον τι ουν ηλιας ει συ και λεγει ουκ ειμι ο προφητης ει συ και απεκριθη ου
- 22 Lè sa a yo di li: Ki moun ou ye menm? Paske, nou gen pou n' pote yon repons bay moun ki voye nou yo. Ki moun ou di ou ye?
So they said to him, Who are you then? We have to give some answer to those who sent us. What have you to say about yourself?
ειπον ουν αυτω τις ει ινα αποκρισιν δωμεν τοις πεμψασιν ημας τι λεγεις περι σεαυτου
- 23 Jan reponn: Mwen se vwa nonm k'ap rele nan dezè a: Plani chemen an byen plani pou Mèt la! (Se sa pwofèt Ezayi te di.)
He said, I am the voice of one crying in the waste land, Make straight the way of the Lord, as said Isaiah the prophet.
εφη εγω φωνη βοωντος εν τη ερημω ευθυνατε την οδον κυριου καθως ειπεν ησαιας ο προφητης
- 24 Gen nan moun yo te voye bò kot Jan yo ki te soti lakay farizyen yo.
Those who had been sent came from the Pharisees.
και οι απεσταλμενοι ησαν εκ των φαρισαιων
- 25 Yo mande li: Si ou pa ni Kris la, ni Eli, ni pwofèt la, di nou poukisa w'ap batize moun?
And they put this question to him, saying, Why then are you giving baptism if you are not the Christ, or Elijah, or the prophet?
και ηρωτησαν αυτον και ειπον αυτω τι ουν βαπτιζεις ει συ ουκ ει ο χριστος ουτε ηλιας ουτε ο προφητης
- 26 Jan reponn yo: Mwen menm, mwen batize nou nan dlo. Men, nan mitan nou la a, gen yon moun nou pa konnen.
John's answer was: I give baptism with water; but there is one among you of whom you have no knowledge;
απεκριθη αυτοις ο ιωαννης λεγων εγω βαπτιζω εν υδατι μεσος δε υμων εστηκεν ον υμεις ουκ οιδατε

- 27 L'ap vin apre m', men mwen pa bon ase pou m' ta demare kòd sapat li.
It is he who is coming after me; I am not good enough to undo his shoes.
αυτος εστιν ο οπισω μου ερχομενος ος εμπροσθεν μου γεγονεν ου εγω ουκ ειμι αξιος ινα λυσω αυτου τον ιμαντα του υποδηματος
- 28 Tout bagay sa yo t'ap pase kote yo rele Betani an, lòt bò larivyè Jouden kote Jan t'ap batize a.
These things took place at Bethany on the other side of the Jordan, where John was giving baptism.
ταυτα εν βηθαβαρα εγενετο περαν του ιορδανου οπου ην ιωαννης βαπτιζων
- 29 ¶ Nan denmen, Jan wè Jezi ki t'ap vin jwenn li, li di: Men ti mouton Bondye a k'ap wete peche moun sou tout latè.
The day after, John sees Jesus coming to him and says, See, here is the Lamb of God who takes away the sin of the world!
τη επαυριον βλεπει ο ιωαννης τον ιησουν ερχομενον προς αυτον και λεγει ιδε ο αμνος του θεου ο αιρων την αμαρτιαν του κοσμου
- 30 Men moun mwen t'ap pale nou an, lè m' te di nou gen yon nonm k'ap vin apre m' men ki gen plis pounwa pase m', paske li te la anvan mwen.
This is he of whom I said, One is coming after me who is put over me because he was in existence before me.
ουτος εστιν περι ου εγω ειπον οπισω μου ερχεται ανηρ ος εμπροσθεν μου γεγονεν οτι πρωτος μου ην
- 31 Mwen pa t' konnen ki moun sa tapral ye. Men, mwen vin batize nou nan dlo pou moun pèp Izrayèl yo te ka rekonèt li.
I myself had no knowledge of him, but I came giving baptism with water so that he might be seen openly by Israel.
καγω ουκ ηδειν αυτον αλλ ινα φανερωθη τω ισραηλ δια τουτο ηλθον εγω εν τω υδατι βαπτιζων
- 32 Jan di yo ankò: Mwen wè Lespri Bondye a desann sot nan syèl la tankou yon ti pijon, li rete sou tèt li.
And John gave this witness, saying, I saw the Spirit coming down from heaven like a dove and resting on him.
και εμαρτυρησεν ιωαννης λεγων οτι τεθεαμαι το πνευμα καταβαινον οσει περιστεραν εξ ουρανου και εμεινεν επ αυτον
- 33 Lè sa a, mwen pa t' ankò konnen ki moun li te ye. Men, Bondye ki te voye m' batize nan dlo a, te di m': Wa wè Lespri Bondye a desann. La rete sou tèt yon nonm: Se li menm ki gen pou batize moun nan Sentespri.
I had no knowledge who he was, but he who sent me to give baptism with water said to me, The one on whom you see the Spirit coming down and resting, it is he who gives baptism with the Holy Spirit.
καγω ουκ ηδειν αυτον αλλ ο πεμπας με βαπτιζειν εν υδατι εκεινος μοι ειπεν εφ ον αν ιδης το πνευμα καταβαινον και μενον επ αυτον ουτος εστιν ο βαπτιζων εν πνευματι αγιω
- 34 Jan di yo ankò: Mwen wè sa ak je m', se sa ki fè mwen di nou se li ki Pitit Bondye a vre.
This I saw myself and my witness is that he is the Son of God.
καγω εωρακα και μεμαρτυρηκα οτι ουτος εστιν ο υιος του θεου
- 35 Nan denmen, Jan te menm kote a ankò ak de nan patizan li yo.
The day after, John was there again with two of his disciples;
τη επαυριον παλιν ειστηκει ο ιωαννης και εκ των μαθητων αυτου δυο
- 36 Li wè Jezi ki t'ap pase, li di: Men ti mouton Bondye a.
And looking at Jesus while he was walking he said, See, there is the Lamb of God!
και εμβλεψας τω ιησου περιπατουντι λεγει ιδε ο αμνος του θεου
- 37 ¶ De patizan yo tande sa Jan t'ap di a, yo pran swiv Jezi.
Hearing what he said, the two disciples went after Jesus.
και ηκουσαν αυτου οι δυο μαθηται λαλουντος και ηκολουθησαν τω ιησου
- 38 Jezi vire tèt li gade, li wè yo t'ap swiv li. Li mande yo: Sa n'ap chache? Yo mande li: Ki kote ou rete, Rabi? (Mo rabi sa a vle di mèt.)
And Jesus, turning round, saw them coming after him and said to them, What are you looking for? They said to him, Rabbi (which is to say, Master), where are you living?
στραφεις δε ο ιησους και θεασαμενος αυτους ακολουθουντας λεγει αυτοις τι ζητειτε οι δε ειπον αυτω ραββι ο λεγεται ερμηνευομενον διδασκαλε που μενεις
- 38 Jezi vire tèt li gade, li wè yo t'ap swiv li. Li mande yo: Sa n'ap chache? Yo mande li: Ki kote ou rete, Rabi? (Mo rabi sa a vle di mèt.)
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- 39 Li reponn yo: Vini non, n'a wè. Y' ale vre. Yo wè kote l' te rete a. Yo pase rès jounen an avè li. (Li te vè katrè konsa nan apremidi.)
He said to them, Come and see. They went with him then and saw where he was living; and they were with him all that day: it was then about the tenth hour of the day.
λεγει αυτοις ερχεσθε και ιδετε ηλθον και ειδον που μνει και παρ αυτω εμειναν την ημεραν εκεινην ωρα δε ην ως δεκατη
- 40 Andre, frè Simon Pyè a, te yonn nan de moun ki te tande sa Jan te di a epi ki te swiv Jezi.
Andrew, Simon Peter's brother, was one of the two men who, hearing what John said, went after Jesus.
ην ανδρας ο αδελφος σιμωνος πετρου εις εκ των δυο των ακουσαντων παρα ιωαννου και ακολουθησαντων αυτω
- 41 Premye moun Andre rankontre se te Simon, frè li. Li di li konsa: Nou jwenn Mesi a (ki vle di: Kris la).
Early in the morning he came across his brother and said to him, We have made discovery! It is the Messiah! (which is to say, the Christ).
ευρισκει ουτος πρωτος τον αδελφον τον ιδιον σιμωνα και λεγει αυτω ευρηκαμεν τον μεσσιαν ο εστιν μεθερμηνευομενον ο χριστος
- 42 Li mennen Simon bay Jezi. Jezi gade l', li di: Se ou menm Simon, pitit Jan an? Y'a rele ou Sefas. (Se menm bagay ak Pyè, ki vle di wòch.)
And he took him to Jesus. Looking at him fixedly Jesus said, You are Simon, the son of John; your name will be Cephas (which is to say, Peter).
και ηγαγεν αυτον προς τον ιησουν εμβλενας δε αυτω ο ιησους ειπεν συ ει σιμων ο υιος ιωνα συ κληθηση κηφας ο ερμηνευεται πετρος
- 43 ¶ Nan denmen, Jezi te fè lide ale nan peyi Galile. Li jwenn Filip sou wout la, li di li: Swiv mwen.
The day after this, Jesus had a desire to go into Galilee. He came across Philip and said to him, Come and be my disciple.
τη επαυριον ηθελησεν ο ιησους εξελθειν εις την γαλιλαιαν και ευρισκει φιλιππον και λεγει αυτω ακολουθει μοι
- 44 (Filip te moun lavil Betsayda, kote Andre ak Pyè te rete a.)
Now Philip's town was Beth-saida, where Andrew and Peter came from.
ην δε ο φιλιππος απο βηθσαιδα εκ της πολεως ανδρεου και πετρου
- 45 Apre sa, Filip jwenn Natanayèl. Li di li: Nou jwenn moun Moyiz te pale nou nan liv lalwa a, moun pwofèt yo te pale a tou. Se Jezi, moun lavil Nazarèt, pitit gason Jozèf la.
Philip came across Nathanael and said to him, We have made a discovery! It is he of whom Moses, in the law, and the prophets were writing, Jesus of Nazareth, the son of Joseph.
ευρισκει φιλιππος τον ναθαναηλ και λεγει αυτω ον εγραψεν μωσης εν τω νομο και οι προφηται ευρηκαμεν ιησουν τον υιον του ιωσηφ τον απο ναζαρετ
- 46 Natanayèl di li: Ki bon bagay ki ka soti Nazarèt? Filip reponn li: Vini non, wa wè.
Nazareth! said Nathanael, Is it possible for any good to come out of Nazareth? Philip said to him, Come and see.
και ειπεν αυτω ναθαναηλ εκ ναζαρετ δυναται τι αγαθον ειναι λεγει αυτω φιλιππος ερχου και ιδε
- 47 Lè Jezi wè Natanayèl ap vin bò kote l', li di sou li: Men yon moun pèp Izrayèl tout bon. Se yon nonm ki pa gen riz nan li.
Jesus saw Nathanael coming to him and said of him, See, here is a true son of Israel in whom there is nothing false.
ειδεν ο ιησους τον ναθαναηλ ερχομενον προς αυτον και λεγει περι αυτου ιδε αληθως ισραηλιτης εν ω δολος ουκ εστιν
- 48 Natanayèl mande li: Ki jan ou fè konnen mwen? Jezi reponn li: Anvan Filip te rele ou la, mwen te wè ou lè ou te anba pye fig Frans lan.
Nathanael said to him, Where did you get knowledge of me? In answer Jesus said, Before Philip was talking with you, while you were still under the fig-tree, I saw you.
λεγει αυτω ναθαναηλ ποθεν με γνωσκεις απεκριθη ο ιησους και ειπεν αυτω προ του σε φιλιππον φωνησαι οντα υπο την συκην ειδον σε
- 49 Lè sa a, Natanayèl di li: Mèt, ou se Pitit Bondye a. Ou se wa pèp Izrayèl la!
Nathanael said to him, Rabbi, you are the Son of God, you are King of Israel!
απεκριθη ναθαναηλ και λεγει αυτω ραββι συ ει ο υιος του θεου συ ει ο βασιλευς του ισραηλ
- 50 Jezi reponn li: Paskè mwen di ou mwen te wè ou anba fig Frans lan, poutèt sa ase ou kwè? Ou gen pou wè bagay pi gwo pase sa.
In answer Jesus said to him, You have faith because I said to you, I saw you under the fig-tree. You will see greater things than these.
απεκριθη ιησους και ειπεν αυτω οτι ειπον σοι ειδον σε υποκατω της συκης πιστευεις μειζω τουτων οφει
- 51 Apre sa, li di yo: Sa m'ap di nou la a, se vre wi: N'a wè syèl la louvri, avèk zanj Bondye yo k'ap moute desann sou Moun Bondye voye nan lachè a.
And he said to him, Truly I say to you all, You will see heaven opening and God's angels going up and coming down on the Son of man.
και λεγει αυτω αμην αμην λεγω υμιν απ αρτι οψεσθε τον ουρανον ανεωγστα και τους αγγελους του θεου αναβαινοντας και καταβαινοντας επι τον υιον του ανθρωπου
- 1 ¶ De jou apre sa, te gen yon maryaj lavil Kana nan peyi Galile. Manman Jez te la,
On the third day two people were going to be married at Cana in Galilee. The mother of Jesus was there:
και τη ημερα τη τριτη γαμος εγενετο εν κανα της γαλιλαιας και ην η μητηρ του ιησου εκει

- 2 yo te envite Jezi ak disip li yo nan nòs la tou.
And Jesus with his disciples came as guests.
εκλήθη δε και ο ιησους και οι μαθηται αυτου εις τον γαμον
- 3 Rive youn lè pa t' gen diven ankò. Manman Jezi di l' konsa: Yo pa gen diven ankò non.
When they had not enough wine, the mother of Jesus said to him, They have no wine.
και υστερησαντος οινου λεγει η μητηρ του ιησου προς αυτον οινον ουκ εχουσαι
- 4 Men Jezi reponn li: Nan kisa mwen ye avè ou, madanm? Lè pa m' lan poko rive.
Jesus said to her, Woman, this is not your business; my time is still to come.
λεγει αυτη ο ιησους τι εμοι και σοι γυναι ουπω ηκει η ωρα μου
- 5 Lè sa a, manman Jezi di moun ki t'ap sèvi yo: Fè tou sa l' di nou fè.
His mother said to the servants, Whatever he says to you, do it.
λεγει η μητηρ αυτου τοις διακονοις ο τι αν λεγη υμιν ποιησατε
- 6 Te gen sis gwo ja fèt an wòch ki te sèvi pou jwif yo lave kò yo dapre koutim yo. Yo te gwo ase pou chak te kenbe vin trant galon konsa.
Now six pots of stone, every one taking two or three firkins of water, were placed there for the purpose of washing, as is the way of the Jews.
ησαν δε εκει υδριαι λιθιναι εξ κειμεναι κατα τον καθαρισμον των ιουδαιων χωρουσαι ανα μετρητας δυο η τρεις
- 7 Jezi di moun ki t'ap sèvi yo: Plen ja yo dlo. Yo plen yo ra bouch.
Jesus said to the servants, Make the pots full of water. And they made them full to the top.
λεγει αυτοις ο ιησους γεμισατε τας υδριας υδατος και εγεμισαν αυτας εως ανω
- 8 Lè yo fini, Jezi di yo: Pran ti gout nan dlo sa a, pote bay chèf kanbiz la goute. Yo pote ti gout bay chèf kanbiz la.
Then he said to them, Now take some, and give it to the master of the feast. So they took it to him.
και λεγει αυτοις αντλησατε νυν και φερετε τω αρχιτρικλινω και ηνεγκαν
- 9 Chèf kanbiz la goute dlo ki te tounen diven an. Li pa t' konnen ki bò diven sa a te soti. (Men, domestik yo ki te pran dlo a te konnen.) Li rele nonm ki t'ap marye a,
After tasting the water which had now become wine, the master of the feast (having no idea where it came from, though it was clear to the servants who took the water out) sent for the newly-married man,
ως δε εγευσατο ο αρχιτρικλινος το υδωρ οινον γεγενημενον και ουκ ηδει ποθεν εστιν οι δε διακονοι ηδεισαν οι ηντληκοτες το υδωρ φωνει τον νυμφιον ο αρχιτρικλινος
- 10 li di li konsa: Tout moun sèvi pi bon diven an anvan. Se apre tout envite yo fin sou, se lè sa a yo sèvi diven ki pa twò bon an. Men ou menm, ou te sere pi bon diven an. Se koulye a w'ap sèvi l'.
And said to him, Every man first puts out his best wine and when all have had enough he puts out what is not so good; but you have kept the good wine till now.
και λεγει αυτω πας ανθρωπος πρωτον τον καλον οινον τιθησιν και οταν μεθυσθωσιν τοτε τον ελασσω συ τετηρηκας τον καλον οινον εως αρτι
- 11 Se konsa Jezi te fè premye mirak li lavil Kana nan peyi Galile. Li te fè wè pouvwa li. Sa te fè disip li yo kwè nan li.
This, the first of his signs, Jesus did at Cana in Galilee and let his glory be seen openly; and his disciples put their faith in him.
ταυτην εποιησεν την αρχην των σημειων ο ιησους εν κανα της γαλιλαιας και εφανερωσεν την δοξαν αυτου και επιστευσαν εις αυτον οι μαθηται αυτου
- 12 ¶ Apre sa, li ale lavil Kapènawòm ansanm ak manman l', frè l' yo ak disip li yo. Yo pase de twa jou la.
After this he went down to Capernaum, with his mother, his brothers, and his disciples, and they were there not more than two or three days.
μετα τουτο κατεβη εις καπερναουμ αυτος και η μητηρ αυτου και οι αδελφοι αυτου και οι μαθηται αυτου και εκει εμειναν ου πολλας ημερας
- 13 Fèt Delivrans jwif yo te vance rive. Se konsa Jezi moute Jerizalèm.
The time of the Passover of the Jews was near and Jesus went up to Jerusalem.
και εγγυς ην το πασχα των ιουδαιων και ανεβη εις ιεροσολυμα ο ιησους
- 14 Li jwenn youn bann moun nan tanp lan ki t'ap vann bèf, mouton ak pijon. Gen lòt menm ki te chita dèyè tab yo ap chanje lajan.
And there in the Temple he saw men trading in oxen and sheep and doves, and he saw the changers of money in their seats:
και ευρεν εν τω ιερω τους πωλοντας βουας και προβατα και περιστερας και τους κερματιστας καθημενους

- 15 Li pran kèk kòd, li mare yo ansanm, li fè yon fwèt ak yo. Epi li mete tout moun yo deyò nan tanp lan ansanm ak tout mouton yo ak tout bèf yo. Li chavire tab moun ki t'ap chanje lajan yo, li jete tout kòb yo atè.
And he made a whip of small cords and put them all out of the Temple, with the sheep and the oxen, sending in all directions the small money of the changers and overturning their tables;
και ποιησας φραγγελιον εκ σχοινων παντας εξεβαλεν εκ του ιερου τα τε προβατα και τους βοας και των κολλυβιστων εξεχεεν το κερμα και τας τραπεζας ανεστρεψεν
- 16 Li di moun ki t'ap vann pijon yo: Wete sa la. Pa fè kay Papa m' lan tounen yon boutik kote yo fè komès.
And to those who were trading in doves he said, Take these things away; do not make my Father's house a market.
και τοις τας περιστερας πουλουσιν ειπεν αρατε ταυτα εντευθεν μη ποιαιτε τον οικον του πατρος μου οικον εμποριου
- 17 Disip li yo vin chonje pawòl sa yo ki te ekri nan Liv la: O Bondye, mwen sitèlman renmen kay ou a, mwen santi se tankou yon dife k'ap boule tout anndan mwen.
And it came to the minds of the disciples that the Writings say, I am on fire with passion for your house.
εμνησθησαν δε οι μαθηται αυτου οτι γεγραμμενον εστιν ο ζηλος του οικου σου κατεφαγεν με
- 18 Jwif yo mande li: Ki mirak ou ka fè pou moutre nou ou gen dwa fè sa w'ap fè la a?
Then the Jews put this question to him: What sign of authority have you to give us, seeing that you do these things?
απεκριθησαν ουν οι ιουδαιοι και ειπον αυτω τι σημειον δεικνυεις ημιν οτι ταυτα ποιεις
- 19 Jezi reponn yo: Kraze tanp sa a koulye a. Nan twa jou m'ap rebati l' ban nou.
And Jesus said to them, Send destruction on this Temple and I will put it up again in three days.
απεκριθη ο ιησους και ειπεν αυτοις λυσατε τον ναον τουτον και εν τρισιν ημεραις εγερω αυτον
- 20 Jwif yo di li: Yo pran karannsizan pou yo bati tanp sa a, pou ou menm, pou ou ta pran twa sèl jou pou rebati li?
The Jews said, The building of this Temple took forty-six years; and you will put it up in three days!
ειπον ουν οι ιουδαιοι τεσσαρακοντα και εξ ετεσιν ωκοδομηθη ο ναος ουτος και συ εν τρισιν ημεραις εγερεις αυτον
- 21 Men Jezi li menm, lè l' t'ap di mo tanp lan se pwòp kò li li te gen nan tèt li.
But his words were about that holy building which was his body.
εκεινος δε ελεγεν περι του ναου του σωματος αυτου
- 22 Lè Jezi leve soti vivan nan lanmò, disip li yo vin chonje li te di sa. Se konsa yo te kwè sa ki te ekri nan Liv la ansanm ak tout pawòl Jezi te di yo.
So when he had come back again from the dead, the memory of these words came back to the disciples, and they had faith in the holy Writings and in the word which Jesus had said.
οτε ουν ηγερθη εκ νεκρων εμνησθησαν οι μαθηται αυτου οτι τουτο ελεγεν αυτοις και επιστευσαν τη γραφη και τω λογω ω ειπεν ο ιησους
- 23 ¶ Pandan Jezi te Jerizalèm pou fèt Delivrans lan anpil moun te kwè nan li lè yo te wè mirak li t'ap fè.
Now while he was in Jerusalem at the feast of the Passover, a great number of people came to have faith in his name, after seeing the signs which he did.
ως δε ην εν ιεροσολυμοις εν τω πασχα εν τη εορτη πολλοι επιστευσαν εις το ονομα αυτου θεωρουντες αυτου τα σημεια α ποιει
- 24 Men, Jezi pa t' fè okenn ladan yo konfyans, paske li te konnen yo tout byen.
But Jesus did not have faith in them, because he had knowledge of them all.
αυτος δε ο ιησους ουκ επιστευεν εαυτον αυτοις δια το αυτον γινωσκειν παντας
- 25 Li pa t' bezwen moun te di l' anyen sou pesonn, paske li menm li te konnen sa ki nan kè yo.
He had no need for any witness about man; for he himself had knowledge of what was in man.
και οτι ου χρειαν ειχεν ινα τις μαρτυρηση περι του ανθρωπου αυτος γαρ εγινωσκεν τι ην εν τω ανθρωπω
- 1 ¶ Te gen yon nonm yo te rele Nikodèm ki te fè pati gwoup farizyen yo. Se te yonn nan chèf jwif yo.
Now there was among the Pharisees a man named Nicodemus, who was one of the rulers of the Jews.
ην δε ανθρωπος εκ των φαρισαιων νικοδημος ονομα αυτω αρχων των ιουδαιων
- 2 Yon jou lannwit, li vin bò kot Jezi, li di l' konsa: Mèt, nou konnen se Bondye ki voye ou moutre nou tout bagay sa yo. Paske, pesonn pa ka fè tout mirak w'ap fè yo si Bondye pa avèk li.
He came to Jesus by night and said to him, Rabbi, we are certain that you have come from God as a teacher, because no man would be able to do these signs which you do if God was not with him.
ουτος ηλθεν προς τον ιησουν νυκτος και ειπεν αυτω ραββι οιδαμεν οτι απο θεου εληλυθας διδασκαλος ουδεις γαρ ταυτα τα σημεια δυναται ποιειν α συ ποιεις εαν μη η ο θεος μετ αυτου
- 3 Jezi reponn li: Sa m'ap di ou la a, se vre wi: Pesonn pa kapab wè Pèyi kote Bondye Wa a si li pa fèt yon dezyèm fwa.
Jesus said to him, Truly, I say to you, Without a new birth no man is able to see the kingdom of God.
απεκριθη ο ιησους και ειπεν αυτω αμην αμην λεγω σοι εαν μη τις γεννηθη ανωθεν ου δυναται ιδειν την βασιλειαν του θεου

- 4 Nikodèm di li: Ki jan yon nonm ki fin granmoun ka fèt yon dezyèm fwa? Li pa ka tounen nan vant manman l', pou l' fèt yon lòt fwa ankò.
Nicodemus said to him, How is it possible for a man to be given birth when he is old? Is he able to go into his mother's body a second time and come to birth again?
λεγει προς αυτον ο νικοδημος πως δυναται ανθρωπος γεννηθηναι γερων ων μη δυναται εις την κοιλιαν της μητρος αυτου δευτερον εισελθειν και γεννηθηναι
- 5 Jezi reponn li: Sa m'ap di ou la a, se vre wi: Pesonn pa ka antre nan Peyi kote Bondye Wa a si li pa fèt nan dlo ak nan Sentespri.
Jesus said in answer, Truly, I say to you, If a man's birth is not from water and from the Spirit, it is not possible for him to go into the kingdom of God.
απεκριθη ο ιησους αμην αμην λεγω σοι εαν μη τις γεννηθη εξ υδατος και πνευματος ου δυναται εισελθειν εις την βασιλειαν του θεου
- 6 Lachè soti nan lachè, lespri soti nan Lespri Bondye.
That which has birth from the flesh is flesh, and that which has birth from the Spirit is spirit.
το γεγεννημενον εκ της σαρκος σαρξ εστιν και το γεγεννημενον εκ του πνευματος πνευμα εστιν
- 7 Pa sezi si mwen di ou: se pou nou fèt yon dezyèm fwa.
Do not be surprised that I say to you, It is necessary for you to have a second birth.
μη θαυμασης οτι ειπον σοι δει υμας γεννηθηναι ανωθεν
- 8 Van an soufle kote l' vle. Ou tande bri l'ap fè. Men, ou pa konnen ki bò l' soti, ni ki bò l' prale. Se menm jan an pou tout moun ki fèt nan Lespri Bondye.
The wind goes where its pleasure takes it, and the sound of it comes to your ears, but you are unable to say where it comes from and where it goes: so it is with everyone whose birth is from the Spirit.
το πνευμα οπου θελει πνει και την φωνην αυτου ακουεις αλλ ουκ οιδας ποθεν ερχεται και που υπαγει ουτως εστιν πας ο γεγεννημενος εκ του πνευματος
- 9 Lè sa a Nikodèm di li: Ki jan sa ka fèt menm?
And Nicodemus said to him, How is it possible for these things to be?
απεκριθη νικοδημος και ειπεν αυτω πως δυναται ταυτα γενεσθαι
- 10 Jezi reponn li: Ou se yon gwo mèt k'ap moutre pèp Izrayèl la anpil bagay, epi ou pa konn bagay sa yo?
And Jesus, answering, said, Are you the teacher of Israel and have no knowledge of these things?
απεκριθη ο ιησους και ειπεν αυτω συ ει ο διδασκαλος του ισραηλ και ταυτα ου γινωσκεις
- 11 Sa m'ap di ou la a, se vre wi: mwen menm, mwen pale sa m' konnen, mwen di sa m' te wè. Men nou menm, nou pa vle asepte sa m'ap di a.
Truly, I say to you, We say that of which we have knowledge; we give witness of what we have seen; and you do not take our witness to be true.
αμην αμην λεγω σοι οτι ο οιδαμεν λαλουμεν και ο εωρακαμεν μαρτυρουμεν και την μαρτυριαν ημων ου λαμβανετε
- 12 Nou pa kwè m' lè m'ap pale nou bagay k'ap pase isit sou latè. Ki jan n'a fè kwè m' lè m'a pale nou bagay k'ap pase nan syèl la?
If you have no belief when my words are about the things of earth, how will you have belief if my words are about the things of heaven?
ει τα επιγεια ειπον υμιν και ου πιστευετε πως εαν ειπω υμιν τα επουρανια πιστευσετε
- 13 Pesonn pa janm moute nan syèl la, esepite Moun Bondye voye nan lachè a ki desann soti nan syèl la.
And no one has ever gone up to heaven but he who came down from heaven, the Son of man.
και ουδεις αναβεβηκεν εις τον ουρανον ει μη ο εκ του ουρανου καταβας ο υιος του ανθρωπου ο ων εν τω ουρανω
- 14 Menm jan Moyiz te leve sèpan ki te fèt an bwonz lan byen wo sou yon potò nan mitan dezè a, konsa tou yo gen pou yo leve Moun Bondye voye nan lachè a byen wo tou.
As the snake was lifted up by Moses in the waste land, even so it is necessary for the Son of man to be lifted up:
και καθως μωσης υψωσεν τον οφιν εν τη ερημω ουτως υψωθηναι δει τον υιον του ανθρωπου
- 15 Tout moun ki mete konfyans yo nan li va gen lavi ki p'ap janm fini an.
So that whoever has faith may have in him eternal life.
ινα πας ο πιστευων εις αυτον μη αποληται αλλ εχη ζωην αιωνιον
- 16 Paske, Bondye sitèlman renmen lèzòm li bay sèl Pitit li a pou yo. Tout moun ki va mete konfyans yo nan li p'ap pedi lavi yo. Okontrè y'a gen lavi ki p'ap janm fini an.
For God had such love for the world that he gave his only Son, so that whoever has faith in him may not come to destruction but have eternal life.
ουτως γαρ ηγαπησεν ο θεος τον κοσμον ωστε τον υιον αυτου τον μονογενη εδωκεν ινα πας ο πιστευων εις αυτον μη αποληται αλλ εχη ζωην αιωνιον
- 17 Bondye pa voye Pitit li a sou latè pou kondannen lèzòm, men pito pou l' te kapab delivre yo.
God did not send his Son into the world to be judge of the world; he sent him so that the world might have salvation through him.
ου γαρ απεστειλεν ο θεος τον υιον αυτου εις τον κοσμον ινα κρινη τον κοσμον αλλ ινα σωθη ο κοσμος δι αυτου

- 18 Moun ki mete konfyans yo nan Pitit Bondye a p'ap kondannen. Men, moun ki pa kwè nan li, yo deja kondannen, paske yo pa t' gen konfyans nan sèl Pitit Bondye a.
The man who has faith in him does not come up to be judged; but he who has no faith in him has been judged even now, because he has no faith in the name of the only Son of God.
ο πιστευων εις αυτον ου κρινεται ο δε μη πιστευων ηδη κερκνται οτι μη πεπιστευκεν εις το ονομα του μονογενουσ υιου του θεου
- 19 Men ki bò kondannasyon an soti pou yo: limyè a te vini nan lemonn, men lèzòm te pito fènwa a pase limyè a, paske sa y'ap fè a mal.
And this is the test by which men are judged: the light has come into the world and men have more love for the dark than for the light, because their acts are evil.
αυτη δε εστιν η κρισις οτι το φως εληλυθεν εις τον κοσμον και ηγαπησαν οι ανθρωποι μαλλον το σκοτοσ η το φως ην γαρ πονηρα αυτων τα εργα
- 20 Lè yon moun ap fè sa ki mal, li pa vle wè limyè a, li p'ap vini kote limyè a ye, paske li pè pou move zak li yo pa parèt aklè.
The light is hated by everyone whose acts are evil and he does not come to the light for fear that his acts will be seen.
πας γαρ ο φαυλα πρασων μισει το φως και ουκ ερχεται προς το φως ινα μη ελεγχθη τα εργα αυτου
- 21 Men, moun ki fè sa ki bon vre, se nan limyè a menm l'ap vini, pou moun ka wè aklè se obeyi l'ap obeyi Bondye nan sa l'ap fè a.
But he whose life is true comes to the light, so that it may be clearly seen that his acts have been done by the help of God.
ο δε ποιων την αληθειαν ερχεται προς το φως ινα φανερωθη αυτου τα εργα οτι εν θεω εστιν ειργασμενα
- 22 ¶ Apre sa, Jezi ale ansanm ak disip li yo nan peyi Jide. Li rete kèk tan la ak yo, li t'ap batize moun.
After these things Jesus and his disciples went into the land of Judaea, and there he was with them for some time, giving baptism.
μετα ταυτα ηλθεν ο ιησους και οι μαθηται αυτου εις την ιουδαιαν γην και εκει διετριβεν μετ αυτων και εβαπτιζεν
- 23 Jan Batis menm t'ap batize moun tou nan Enon, toupres Salim, paske te gen anpil dlo la. Anpil moun te vin jwenn li la pou l' li te batize yo.
Now John was then giving baptism at Aenon near Salim, because there was much water there; and people came and were given baptism.
ην δε και ιωαννης βαπτιζων εν αιων εγγυσ του σαλειμ οτι υδατα πολλα ην εκει και παρεγινοντο και εβαπτιζοντο
- 24 (Lè sa a, yo pa t' ankò mete Jan Batis nan prizon.)
For at this time John had not been put into prison.
ουπω γαρ ην βεβλημενος εις την φυλακην ο ιωαννης
- 25 De twa nan patizan Jan yo tonbe diskite ak yon jwif sou regleman relijyon an ki mande pou moun lave kò yo.
Then a question came up between John's disciples and a Jew about washing.
εγενετο ουν ζητησις εκ των μαθητων ιωαννου μετα ιουδαιων περι καθαρισμου
- 26 Y' ale bò kot Jan, yo di l' konsa: Mèt, ou chonje nonm ki te avè ou lòt bò larivyè Jouden an, moun ou t'ap pale nou an? Enben, l'ap batize koulye a. Tout moun al jwenn li.
And they went to John and said to him, Rabbi, the man who was with you on the other side of the Jordan, the man to whom you gave witness, is now giving baptism, and everyone is going to him.
και ηλθον προς τον ιωαννην και ειπον αυτω ραββι ος ην μετα σου περαν του ιορδανου ω συ μεμαρτυρηκας ιδε ουτος βαπτιζει και παντες ερχονται προς αυτον
- 27 Jan reponn yo: Pesonn pa ka gen anyen si se pa Bondye nan syèl la ki ba li li.
And this was John's answer: A man is unable to have anything if it is not given to him from heaven.
απεκριθη ιωαννης και ειπεν ου δυναται ανθρωπος λαμβανειν ουδεν εαν μη η δεδομενον αυτω εκ του ουρανου
- 28 Nou menm, nou ka di mwen te di nou sa: Se pa mwen ki Kris la, se voye Bondye voye m' pran devan li.
You yourselves give witness that I said, I am not the Christ. What I said was, I am sent before the Christ.
αυτοι υμεις μοι μαρτυρειτε οτι ειπον ουκ ειμι εγω ο χριστοσ αλλ οτι απεσταλμενος ειμι εμπροσθεν εκεινου
- 29 Nan yon maryaj, lamarye se pou nonm k'ap marye a. Zanmi nonm k'ap marye a kanpe toupres l', l'ap koute. Li pa manke kontan lè li tande vwa nonm k'ap marye a. Se konsa, mwen menm, mwen kontan nèt koulye a.
He who has the bride is the husband: but the husband's friend, whose place is by his side and whose ears are open to him, is full of joy because of the husband's voice: such is my joy, and it is complete.
ο εχων την νυμφην νυμφιοσ εστιν ο δε φιλοσ του νυμφιου ο εστηκωσ και ακουων αυτου χαρα χαιρει δια την φωνην του νυμφιου αυτη ουν η χαρα η εμη πεπληρωται
- 30 Li fèt pou li vin pi gran, pou mwen menm, mwen vin pi piti toujou.
He has to become greater while I become less.
εκεινον δει αυξανειν εμε δε ελαττουσθαι

- 31 Moun ki soti anwo a pi gran pase nou tout. Moun ki soti sou latè, se pou latè li ye, l'ap pale nou bagay ki sou latè. Moun ki soti anwo nan syèl la, li pi wo pase nou tout.
He who comes from heaven is greater than all others: he who comes from earth is of the earth, and of the earth are his words: he who comes from heaven is over all.
ο ανωθεν ερχομενος επανω παντων εστιν ο ων εκ της γης εκ της γης εστιν και εκ της γης λαλει ο εκ του ουρανου ερχομενος επανω παντων εστιν
- 32 L'ap di sa l' wè, sa l' tande. Men, pesonn pa asepte mesaj li.
He gives witness of what he has seen and of what has come to his ears; and no man takes his witness as true.
και ο εωρακεν και ηκουσεν τουτο μαρτυρει και την μαρτυριαν αυτου ουδεις λαμβανει
- 33 Moun ki asepte sa l'ap di a, li rekonèt sa Bondye di a se vre.
He who so takes his witness has made clear his faith that God is true.
ο λαβων αυτου την μαρτυριαν εσφραγισεν οτι ο θεος αληθης εστιν
- 34 Moun Bondye voye a, se pawòl Bondye l'ap pale, paske Bondye ba li Sentespri san mezi.
For he whom God has sent says God's words; and God does not give him the Spirit by measure.
ον γαρ απεστειλεν ο θεος τα ρηματα του θεου λαλει ου γαρ εκ μετρου διδωσιν ο θεος το πνευμα
- 35 Papa a renmen Pitit la, li ba li pouwva sou tout bagay.
The Father has love for the Son and has put all things into his hands.
ο πατηρ αγαπα τον υιον και παντα δεδωκεν εν τη χειρι αυτου
- 36 Moun ki mete konfyans yo nan Pitit la, yo gen lavi ki p'ap janm fini an. Moun ki desobeyi Pitit la, yo p'ap gen lavi sa a. Se kòlè Bondye k'ap tonbe sou yo.
He who has faith in the Son has eternal life; but he who has not faith in the Son will not see life; God's wrath is resting on him.
ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιο ουκ οφεται ζωην αλλ η οργη του θεου μενει επ αυτον
- 1 ¶ Farizyen yo tande Jezi t'ap fè plis patizan pase Jan, li t'ap batize plis moun pase l' tou.
Now when it was clear to the Lord that word had come to the ears of the Pharisees that Jesus was making more disciples than John and was giving them baptism
ως ουν εγνω ο κυριος οτι ηκουσαν οι φαρισαιοι οτι ιησους πλειονας μαθητας ποιει και βαπτιζει η ιωαννης
- 2 (Men, pou di vre, Jezi pa t' janm batize pesonn. Se disip li yo ki t'ap batize.)
(Though, in fact, it was his disciples who gave baptism, not Jesus himself),
καιτοιγε ιησους αυτος ουκ εβαπτιζεν αλλ οι μαθηται αυτου
- 3 Lè Jezi vin konn sa, li kite peyi Jide, li tounen nan peyi Galile.
He went out of Judaea into Galilee again.
αφηκεν την ιουδαιαν και απηλθεν παλιν εις την γαλιλαιαν
- 4 ¶ Sou wout la, fòk li te pase nan mitan peyi Samari.
And it was necessary for him to go through Samaria.
εδει δε αυτον διερχεσθαι δια της σαμαρειας
- 5 Li rive nan yon bouk Samari yo rele Sika, toupre moso tè Jakòb te bay Jozèf, pitit gason l' lan.
So he came to a town of Samaria which was named Sychar, near to the bit of land which Jacob gave to his son Joseph:
ερχεται ουν εις πολιν της σαμαρειας λεγομενην συχαρ πλησιον του χωριου ο εδωκεν ιακωβ ιωσηφ τω υιο αυτου
- 6 Se la pi Jakòb la te ye. Jezi menm te bouke, vwayaj la te fatigue l' anpil. Li chita sou rebò pi a. Li te bò midi konsa.
Now Jacob's fountain was there. Jesus, being tired after his journey, was resting by the fountain. It was about the sixth hour.
ην δε εκει πηγη του ιακωβ ο ουν ιησους κεκοπιακως εκ της οδοιποριας εκαθεζετο ουτως επι τη πηγη ωρα ην ωσει εκτη
- 7 Yon fanm peyi Samari vin pou tire dlo. Jezi di l' konsa: Tanpri, ban m' ti gout dlo pou m' bwè.
A woman of Samaria came to get water, and Jesus said to her, Give me some water.
ερχεται γυνη εκ της σαμαρειας αντλησαι υδωρ λεγει αυτη ο ιησους δος μοι πειν
- 8 (Disip li yo te ale lavil la achte manje.)
For his disciples had gone to the town to get food.
οι γαρ μαθηται αυτου απεληλυθεισαν εις την πολιν ινα τροφας αγορασωσιν

- 9 Fanm Samari a di Jezi konsa: Kouman? Se pa jwif ou ye? Ki jan ou fè mande m' dlo pou ou bwè, mwen menm ki moun Samari? (Paské, jwif yo pa t' gen rapò ak moun Samari.)
The woman of Samaria said to him, Why do you, a Jew, make a request for water to me, a woman of Samaria? She said this because Jews have nothing to do with the people of Samaria.
λεγει ουν αυτο η γυνη η σαμαρειτις πως συ ιουδαιος ων παρ εμου πειν αιτεις ουσης γυναικος σαμαρειτιδος ου γαρ συγχρωνται ιουδαιοι σαμαρειταις
- 10 Jezi reponn li: Si ou te konnen sa Bondye bay la, si ou te konnen ki moun k'ap mande ou ti gout dlo pou bwè a, se ou menm ki ta mande l' ba ou ti gout dlo bwè. Lè sa a, li ta ka ba ou nan dlo ki bay lavi a.
In answer Jesus said, If you had knowledge of what God gives freely and who it is who says to you, Give me water, you would make your prayer to him, and he would give you living water.
απεκριθη ιησους και ειπεν αυτη ει ηδεις την δωρεαν του θεου και τις εστιν ο λεγων σοιδος μοι πειν συ αν ητησας αυτον και εδωκεν αν σοι υδωρ ζων
- 11 Fanm lan di li: Msye, ou pa gen veso pou tire dlo. Epitou, pi a fon anpil. Ki bò pou ou ta jwenn dlo ki bay lavi sa a?
The woman said to him, Sir, you have no vessel and the fountain is deep; from where will you get the living water?
λεγει αυτο η γυνη κυριε ουτε αντλημα εχεις και το φρεαρ εστιν βαθυ ποθεν ουν εχεις το υδωρ το ζων
- 12 Se Jakòb, zansèt nou, ki te ban nou pi sa a. Li te bwè ladan li. Tout pitit li yo ansanm ak tout bèt li yo, se la yo te bwè tou. Koulye a, ou prèt pou di m' ou pi gran pase Jakòb?
Are you greater than our father Jacob who gave us the fountain and took the water of it himself, with his children and his cattle?
μη συ μειζων ει του πατρος ημων ιακωβ ος εδωκεν ημιν το φρεαρ και αυτος εξ αυτου επιν και οι υιοι αυτου και τα θρεμματα αυτου
- 13 Jezi reponn li: Tout moun ki bwè dlo sa a gen pou l' swaf dlo ankò.
Jesus said to her, Everyone who takes this water will be in need of it again:
απεκριθη ο ιησους και ειπεν αυτη πας ο πινων εκ του υδατος τουτου διψησει παλιν
- 14 Men, moun ki va bwè nan dlo m'ap ba li a, li p'ap janm swaf dlo ankò. Paské, dlo m'ap ba li a ap tounen yon sous dlo nan li k'ap ba li lavi ki p'ap janm fini an.
But whoever takes the water I give him will never be in need of drink again; for the water I give him will become in him a fountain of eternal life.
ος δ αν πιη εκ του υδατος ου εγω δωσω αυτο ου μη διψηση εις τον αιωνα αλλα το υδωρ ο δωσω αυτο γενησεται εν αυτω πηγη υδατος αλλομενου εις ζωην αιωνιον
- 15 Fanm lan di l': Tanpri, msye, ban m' ti gout nan dlo sa a non pou m' bwè, konsa mwen p'ap janm anvè bwè dlo ankò, mwen p'ap bezwen tounen isit la vin tire dlo.
The woman said to him, Sir, give me this water, so that I may not be in need again of drink and will not have to come all this way for it.
λεγει προς αυτον η γυνη κυριεδος μοι τουτο το υδωρ ινα μη διψω μηδε ερχωμαι ενθαδε αντλειν
- 16 Jezi di l' konsa: Ale rele mari ou. Apre sa, tounen vin jwenn mwen isit la.
Jesus said to her, Go, get your husband and come back here with him.
λεγει αυτη ο ιησους υπαγε φωνησον τον ανδρα σου και ελθε ενθαδε
- 17 Fanmi lan reponn: Mwen pa gen mari. Jezi di l' konsa: Ou gen rezon di ou pa gen mari.
In answer, the woman said, I have no husband. Jesus said to her, You have said rightly, I have no husband:
απεκριθη η γυνη και ειπεν ουκ εχω ανδρα λεγει αυτη ο ιησους καλωσ ειπας οτι ανδρα ουκ εχω
- 18 Paské, ou pase senk mari deja. Epi nonm k'ap viv avè ou koulye a, se pa mari ou li ye. Ou pa ban m' manti.
You have had five husbands, and the man you have now is not your husband: that was truly said.
πεντε γαρ ανδρας εσχες και νυν ον εχεις ουκ εστιν σου ανηρ τουτο αληθες ειρηκας
- 19 Lè sa a, fanm lan di l': Gen lè ou se yon pwofèt, msye?
The woman said to him, Sir, I see that you are a prophet.
λεγει αυτω η γυνη κυριε θεωρω οτι προφητης ει συ
- 20 Zansèt nou yo nan peyi Samari te sèvi Bondye sou mòn sa a. Men nou menm jwif, nou di: Sèl kote pou moun sèvi Bondye, se lavil Jerizalèm.
Our fathers gave worship on this mountain, but you Jews say that the right place for worship is in Jerusalem.
οι πατερες ημων εν τουτω τω ορει προσεκυνησαν και υμεις λεγετε οτι εν ιεροσολυμοις εστιν ο τοπος οπου δει προσκυνειν
- 21 Jezi reponn li: Madanm, ou mèt kwè mwen. Lè a pral rive, se pa ni sou mòn sa a, ni lavil Jerizalèm pou n' sèvi Papa a.
Jesus said to her, Woman, take my word for this; the time is coming when you will not give worship to the Father on this mountain or in Jerusalem.
λεγει αυτη ο ιησους γυναι πιστευσον μοι οτι ερχεται ωρα οτε ουτε εν τω ορει τουτω ουτε εν ιεροσολυμοις προσκυνησετε τω πατρι
- 22 Nou menm, moun Samari, nou pa konnen sa n'ap sèvi a. Nou menm jwif, nou konnen sa n'ap sèvi a, paske moun k'ap vin pou sove a, se nan mitan jwif yo l'ap soti.
You give worship, but without knowledge of what you are worshipping: we give worship to what we have knowledge of: for salvation comes from the Jews.
υμεις προσκυνετε ο ουκ οιδατε ημεις προσκυνουμεν ο οιδαμεν οτι η σωτηρια εκ των ιουδαιων εστιν

- 23 Men, lè a ap rive, li rive deja: tout moun k'ap sèvi tout bon yo pral sèvi Papa a nan kè yo jan sa dwe fèt. Se moun konsa Bondye vle pou sèvi li.
But the time is coming, and is even now here, when the true worshippers will give worship to the Father in the true way of the spirit, for these are the worshippers desired by the Father.
ἀλλ' ἐρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ ἀληθινοὶ προσκυνῆται προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτὸν
- 24 Bondye, se Lespri li ye. Tout moun k'ap sèvi l', se pou yo sèvi l' nan lespri yo jan sa dwe fèt la.
God is Spirit: then let his worshippers give him worship in the true way of the spirit.
πνεῦμα ὁ θεὸς καὶ τοὺς προσκυνούντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν
- 25 Fanm lan di li: Mwen konnen Mesi a, moun yo rele Kris la, gen pou l' vini tou. Lè la vini, la esplike nou tout bagay sa yo.
The woman said to him, I am certain that the Messiah, who is named Christ, is coming; when he comes he will make all things clear to us.
λέγει αὐτῷ ἡ γυνὴ οἶδα ὅτι μεσσίας ἐρχεται ὁ λεγόμενος χριστὸς ὅταν ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν πάντα
- 26 Jezi reponn li: Mwen menm k'ap pale avè ou la a, mwen se Kris la.
Jesus said to her, I, who am talking to you, am he.
λέγει αὐτῇ ὁ ἰησοῦς ἐγὼ εἰμι ὁ λαλῶν σοὶ
- 27 ¶ Lè sa a, disip Jezi yo vin rive. Yo te sezi wè l' ap pale ak yon fanm. Men, yo yonn pa mande l': Kisa ou gen avèk li? Osinon: Poukisa w'ap pale avè li?
At that point the disciples came back, and they were surprised to see him talking to a woman; but not one of them said to him, What is your purpose? or, Why are you talking to her?
καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμασαν ὅτι μετὰ γυναῖκος ἐλάλει οὐδεὶς μὲντοι εἶπεν τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς
- 28 Fanm lan menm kite krich dlo a la, li tounen li al lavil la. Li di moun yo:
Then the woman put down her water-pot and went into the town, and said to the people,
ἀφηκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπηλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις
- 29 Vini wè yon nonm ki di m' tou sa m' fè. Eske nou pa kwè se Kris la?
Come and see a man who has been talking to me of everything I ever did! Is it possible that this is the Christ?
δεῦτε ἴδετε ἀνθρώπον ὃς εἶπεν μοι πάντα ὅσα ἐποίησα μὴτι οὗτος ἐστὶν ὁ χριστὸς
- 30 Moun yo soti lavil la, yo vin jwenn Jezi.
So they went out of the town and came to him.
ἐξῆλθον οὖν ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτὸν
- 31 Disip yo menm, bò pa yo, t'ap mande Jezi pou l' manje. Yo t'ap di l': Tanpri, Mèt, manje kichòy non!
While this was taking place, the disciples were saying to Jesus, Master, take some food.
ἐν δὲ τῷ μεταξύ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες ραββὶ φαγε
- 32 Men, li reponn yo: Mwen gen pou m' manje yon manje nou pa konnen.
But he said to them, I have food of which you have no knowledge.
ὁ δὲ εἶπεν αὐτοῖς ἐγὼ βρωσὶν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἶδατε
- 33 Lè sa a, disip yo yonn pran mande lòt: Gen lè yon moun pote manje ba li.
So the disciples said one to another, Did anyone give him food?
ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους μὴ τις ἠνεγκεν αὐτῷ φαγεῖν
- 34 Jezi di yo: Manje pa m', se fè volonte moun ki voye m' lan; se pou m' fin fè travay li ban m' fè a.
Jesus said, My food is to do the pleasure of him who sent me and to make his work complete.
λέγει αὐτοῖς ὁ ἰησοῦς ἐμὸν βρῶμα ἐστὶν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον
- 35 Nou menm, nou di: Nan kat mwa ankò nou pral fè rekòt. Mwen menm, mwen di nou: Gade jaden yo byen. Grenn yo fin mi, yo tou bon pou ranmase.
You would say, Four months from now is the time of the grain-cutting. Take a look, I say to you, at the fields; they are even now white for cutting.
οὐχ ὑμεῖς λέγετε ὅτι ἐτι τετραμήνην ἐστὶν καὶ ὁ θερισμὸς ἐρχεται ἰδοὺ λέγω ὑμῖν ἐπαράτε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεασασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν ἤδη
- 36 Yo gen tan peye moun k'ap ranmase rekòt la, l'ap anpile grenn yo pou lavi ki p'ap janm fini an. Se konsa, moun k'ap simen an kontan; moun k'ap ranmase a kontan tou ansanm avèk li.
He who does the cutting now has his reward; he is getting together fruit for eternal life, so that he who did the planting and he who gets in the grain may have joy together.
καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συναγεῖ καρπὸν εἰς ζωὴν αἰώνιον ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων

- 37 Sa pawòl la di a, se vre wi: Moun ki simen an, se pa li ki ranmase.
In this the saying is a true one, One does the planting, and another gets in the grain.
 εν γαρ τουτω ο λογος εστιν ο αληθινος οτι αλλος εστιν ο σπειρων και αλλος ο θεριζων
- 38 Mwen voye nou ranmase nan yon jaden nou pa t' travay. Se lòt moun ki te travay li. Men, se nou menm k'ap pwofite travay yo.
I sent you to get in grain which you had no hand in planting: other men did that work, and you take the reward.
 εγω απεστειλα υμας θεριζειν ο ουχ υμεις κεκοπιακατε αλλοι κεκοπιακασιν και υμεις εις τον κοπον αυτων εισελθηθατε
- 39 Anpil moun Samari ki te rete nan Sika te kwè nan Jezi poutèt sa madanm lan te di yo: Li di m' tou sa m' fè.
Now a number of the people of that town had faith in him because of the woman's witness: He has been talking to me of everything I ever did.
 εκ δε της πολεως εκεινης πολλοι επιστευσαν εις αυτον των σαμαρειτων δια τον λογον της γυναικος μαρτυρουσης οτι ειπεν μοι παντα οσα εποιησα
- 40 Se konsa, lè yo rive bò kote li, yo mande l' pou l' rete avèk yo. Jezi pase de jou nan lavil la.
So when the people came to him they made request to him to be among them for a time, and he was there two days.
 ως ουν ηλθον προς αυτον οι σαμαρειται ηρωτων αυτον μειναι παρ αυτοις και εμεινεν εκει δυο ημερας
- 41 Te gen anpil lòt moun ankò ki te kwè nan li, poutèt sa Jezi menm t'ap di yo.
And a great number more of them came to have faith in him because of what he himself said.
 και πολλω πλειους επιστευσαν δια τον λογον αυτου
- 42 Yo di fanm lan konsa: Koulye a nou kwè, se pa sèlman poutèt sa ou rakonte nou an, men tou paske nou tande l' nou menm ak de zòrèy nou. Nou konnen se li menm vre ki vin delivre moun sou latè.
And they said to the woman, Now we have faith, but not because of your story: we ourselves have given ear to his words, and we are certain that he is truly the Saviour of the world.
 τη τε γυναικι ελεγον οτι ουκετι δια την σην λαλιαν πιστευομεν αυτοι γαρ ακηκοαμεν και οίδαμεν οτι ουτος εστιν αληθως ο σωτηρ του κοσμου ο χριστος
- 43 ¶ Lè Jezi fin pase de jou sa yo la, li pati, li ale nan peyi Galile.
And after the two days he went on from there into Galilee.
 μετα δε τας δυο ημερας εξηλθεν εκειθεν και απηλθεν εις την γαλιλαιαν
- 44 Paske, se Jezi menm ki te di: Yo pa janm respekte yon pwofèt nan peyi kote l' soti.
For Jesus himself said that a prophet has no honour in the country of his birth.
 αυτος γαρ ο ιησους εμαρτυρησεν οτι προφητης εν τη ιδια πατριδι τιμην ουκ εχει
- 45 Lè li rive nan Galile, moun Galile yo te byen resevwa l', paske yo menm tou yo te al lavil Jerizalèm pou fèt Delivrans lan, yo te wè tou sa li te fè lè sa a.
So when he came into Galilee, the Galileans took him to their hearts because of the things which they had seen him do in Jerusalem at the feast--they themselves having been there at the feast.
 οτε ουν ηλθεν εις την γαλιλαιαν εδεξαντο αυτον οι γαλιλαιοι παντα εωρακοτες α εποιησεν εν ιεροσολυμοις εν τη εορτη και αυτοι γαρ ηλθον εις την εορτην
- 46 Apre sa, Jezi tounen vin Kana nan Galile, kote li te fè dlo tounen diven an. Nan lavil la te gen yon gwo fonksyonè leta ki te gen yon pitit gason l' ki te malad nan yon lòt lavil yo rele Kapènawòm.
So he came to Cana in Galilee, where he had made the water wine. And there was a certain man of high position whose son was ill at Capernaum.
 ηλθεν ουν ο ιησους παλιν εις την κανα της γαλιλαιας οπου εποιησεν το υδωρ οινον και ην τις βασιλικος ου ο υιος ησθενει εν καπερναουμ
- 47 Lè li vin konnen Jezi te soti peyi Jide vin nan peyi Galile, li al jwenn li, li mande l' pou li al Kapènawòm geri pitit li a ki te prèt pou mouri.
When it came to his ears that Jesus had come from Judaea into Galilee, he went to him and made a request that he would come down to his son, who was near to death, and make him well.
 ουτος ακουσας οτι ιησους ηκει εκ της ιουδαιας εις την γαλιλαιαν απηλθεν προς αυτον και ηρωτα αυτον ινα καταβη και ιασηται αυτου τον υιον ημελλεν γαρ αποθνησκειν
- 48 Jezi di l' konsa: Si nou pa wè mirak ak bèl bagay, nou p'ap janm kwè.
Then Jesus said to him, You will not have faith if you do not see signs and wonders.
 ειπεν ουν ο ιησους προς αυτον εαν μη σημεια και τερατα ιδητε ου μη πιστευσητε
- 49 Fonksyonè a reponn li: Mèt, vin avè m' non, anvan pitit mwen an gen tan mouri.
The man said, Sir, come down before my boy is dead.
 λεγει προς αυτον ο βασιλικος κυριε καταβηθι πριν αποθανειν το παιδιον μου
- 50 Jezi di li: Ou mèt al lakay ou. Pitit ou a p'ap mouri. Nonm lan kwè sa Jezi te di l' la, li ale.
And Jesus said, Go in peace; your son is living. The man had faith in the word which Jesus said to him and went away.
 λεγει αυτω ο ιησους πορευου ο υιος σου ζη και επιστευσεν ο ανθρωπος τω λογω ω ειπεν αυτω ιησους και επορευετο

- 51 Li te sou wout lakay li toujou lè domestik li yo vin jwenn li avèk nouvèl sa a: Pitit ou a pa mouri.
 And while he was going down, his servants came to him and said, Your boy is living.
 ἤδη δε αὐτοῦ καταβαινοντος οἱ δούλοι αὐτοῦ ἀπηνητησαν αὐτῷ καὶ ἀπηγγείλαν λέγοντες ὅτι ὁ παῖς σου ζῆ
- 52 Li mande yo: Kilè ti gason an refè? Yo reponn li: Yè apremidi, bò enè konsa, lafyèb la tonbe.
 So he put a question to them as to the hour when he became better; and they said to him, The disease went from him yesterday at the seventh hour.
 ἐπυθετο οὖν παρ αὐτῶν τὴν ὥραν ἐν ἡ κομψοτερον εσχεν καὶ εἶπον αὐτῷ ὅτι χθες ὥραν ἐβδομῆν ἀφηκεν αὐτον ὁ πυρετος
- 53 Papa a vin rekonèt se te lè sa a menm Jezi te di l': Pitit gason ou lan p'ap mouri. Se konsa li menm ansanm ak tout moun lakay li yo kwè nan Jezi.
 It was clear then to the father that this was the very time at which Jesus said to him, Your son is living. And he had faith in Jesus, he and all his family.
 ἐγνώ οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ἡ εἶπεν αὐτῷ ὁ ἰησοῦς ὅτι ὁ υἱὸς σου ζῆ καὶ ἐπιστεύσεν αὐτος καὶ ἡ οἰκία αὐτοῦ ὅλη
- 54 Sa te fè dezyèm mirak Jezi te fè lè l' tounen soti Jide vini nan peyi Galile.
 Now this is the second sign which Jesus did after he had come out of Judaea into Galilee.
 τοῦτο παλιν δευτερον σημειον ἐποιησεν ὁ ἰησοῦς ἐλθων ἐκ τῆς ἰουδαιας εἰς τὴν γαλιλαιαν
- 1 ¶ Apre sa, jwif yo te gen yon fèt nan tanp lan. Jezi moute Jerizalèm.
 After these things there was a feast of the Jews, and Jesus went up to Jerusalem.
 μετὰ ταῦτα ἦν εὐρητὴ τῶν ἰουδαίων καὶ ἀνέβη ὁ ἰησοῦς εἰς ἱεροσόλυμα
- 2 Nan lavil la, bò Pötay Mouton yo, te gen yon gwo basen dlo yo te rele nan lang ebre: Betzata. Te gen senk pòt ki te bay sou li.
 Now in Jerusalem near the sheep-market there is a public bath which in Hebrew is named Beth-zatha. It has five doorways.
 ἐστὶν δε ἐν τοῖς ἱεροσόλυμοις ἐπὶ τῇ προβατικῇ κολυμβηθρα ἡ ἐπιλεγομένη ἐβραϊστὶ βηθεσδα πεντε στοας ἐχουσα
- 3 Devan pòt yo, te gen anpil moun ki te gen tout kalite maladi kouche la: gen sa ki te avèg, gen sa ki t'ap bwete, gen sa ki te paralize. Yo tout yo t'ap tann lè dlo a pran bouyi.
 In these doorways there were a great number of people with different diseases: some unable to see, some without the power of walking, some with wasted bodies.
 ἐν ταῦταις κατεκειτο πλῆθος πολὺ τῶν ἀσθενούντων τυφλῶν χωλῶν ξηρῶν ἐκδεχομένων τὴν τοῦ ὕδατος κινήσιν
- 4 Paske, tanzantan, yon zanj Bondye te desann nan basen an vin brase dlo a. Premye moun malad ki te desann nan dlo a apre zanj lan te fin brase l' la te geri, nenpòt ki maladi li te genyen.
 ¶
 ἀγγελος γὰρ κατὰ καιρὸν κατεβαίνειν ἐν τῇ κολυμβηθρα καὶ ἐταρασσεν τὸ ὕδωρ ὁ οὖν πρῶτος ἐμβας μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιῆς ἐγένετο ὁ δὴ ποτε κατεχετο νοσηματι
- 5 Te gen yon nonm la ki te malad depi trantwitan.
 One man was there who had been ill for thirty-eight years.
 ἦν δε τις ἀνθρώπος ἐκεῖ τριακονταοκτῶ ἐτῆ ἐχὼν ἐν τῇ ἀσθενείᾳ
- 6 Jezi wè l' kouche. Li vin konnen li te malad depi tout tan sa a. Li mande li: Eske ou vle geri?
 When Jesus saw him there on the floor it was clear to him that he had been now a long time in that condition, and so he said to the man, Is it your desire to get well?
 τούτον ἰδὼν ὁ ἰησοῦς κατακειμενον καὶ γινούς ὅτι πολὺν ἤδη χρόνον ἐχει λέγει αὐτῷ θέλεις ὑγιῆς γενεσθαι
- 7 Malad la reponn li: Mèt, mwen pa gen pesonn pou mete m' nan basen an lè dlo a ap bouyi. Lè mwen fè sa pou m' ale, yon lòt gen tan desann anvan mwen.
 The ill man said in answer, Sir, I have nobody to put me into the bath when the water is moving; and while I am on the way down some other person gets in before me.
 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν κυριε ἀνθρώπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βαλλῆ με εἰς τὴν κολυμβηθραν ἐν ὁ δε ἐρχομαι ἐγὼ ἄλλος προ ἐμου καταβαίνει
- 8 Jezi di li: Leve non. Pran nat ou, mache ou ale.
 Jesus said to him, Get up, take your bed and go.
 λέγει αὐτῷ ὁ ἰησοῦς ἐγείραι ἀρον τὸν κρᾶββατον σου καὶ περιπατεῖ
- 9 Menm lè a, nonm lan geri. Li ranmase nat li, li pran mache. Men, jou sa fèt la se te yon jou repo.
 And the man became well straight away, and took up his bed and went. Now that day was the Sabbath.
 καὶ εὐθεὸς ἐγένετο ὑγιῆς ὁ ἀνθρώπος καὶ ἦρεν τὸν κρᾶββατον αὐτοῦ καὶ περιπατεῖ ἦν δε σαββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ
- 10 Jwif yo di nonm ki te geri a: Jòdi a se jou repo. Lalwa nou an pa pèmèt pou w'ap pote nat ou jòdi a.
 So the Jews said to the man who had been made well, It is the Sabbath; and it is against the law for you to take up your bed.
 ἐλέγον οὖν οἱ ἰουδαῖοι τῷ τεθεραπευμένῳ σαββατον ἐστὶν οὐκ ἐξεστὶν σοὶ ἀραι τὸν κρᾶββατον

- 11 Li reponn yo: Se moun ki geri m' lan wi ki di m' ranmase nat mwen, mache m' ale.
He said to them, But he who made me well, said to me, Take up your bed and go.
απεκριθη αυτοις ο ποιησας με υγιη εκεινος μοι ειπεν αρον τον κραββατον σου και περιπατει
- 12 Lè sa a, yo mande li: Kilès sa a ki di ou ranmase nat ou, mache ou ale a?
Then they put to him the question: Who is the man who said to you, Take it up and go?
ηρωτησαν ουν αυτον τις εστιν ο ανθρωπος ο ειπων σοι αρον τον κραββατον σου και περιπατει
- 13 Men, nonm ki te geri a pa t' konnen ki moun li te ye, paske te sitèlman gen moun la, Jezi te gen tan pati al fè wout li.
Now he who had been made well had no knowledge who it was, Jesus having gone away because of the number of people who were in that place.
ο δε ιαθεις ουκ ηδει τις εστιν ο γαρ ιησους εξερευσηεν οχλου οντος εν τω τοπω
- 14 Pita, Jezi kontre nonm lan nan tanp lan. Li di li konsa: Koute non. Koulye a ou wè ou geri, pa fè peche, tande, pou bagay pi mal pa rive ou.
After a time Jesus came across him in the Temple and said to him, See, you are well and strong; do no more sin for fear a worse thing comes to you.
μετα ταυτα ευρισκει αυτον ο ιησους εν τω ιερω και ειπεν αυτω ιδε υγιης γεγονας μηκετι αμαρτανε ινα μη χειρον τι σοι γενηται
- 15 Nonm lan al di jwif yo se Jezi ki te geri li.
The man went away and said to the Jews that it was Jesus who had made him well.
απηλθεν ο ανθρωπος και ανηγγειλεν τοις ιουδαιοις οτι ιησους εστιν ο ποιησας αυτον υγιη
- 16 Se poutèt sa jwif yo tanmen pèsekite Jezi paske li te fè sa yon jou repo.
And for this reason the Jews were turned against Jesus, because he was doing these things on the Sabbath.
και δια τουτο εδιωκον τον ιησουν οι ιουδαιοι και εξητουν αυτον αποκτειναι οτι ταυτα εποιει εν σαββατω
- 17 ¶ Men, Jezi reponn yo: Se tout tan Papa m' ap travay. Mwen menm tou, m' ap travay.
But his answer was: My Father is still working even now, and so I am working.
ο δε ιησους απεκρινατο αυτοις ο πατηρ μου εως αρτι εργαζεται καγω εργαζομαι
- 18 Poutèt pawòl sa a, jwif yo t' ap chache pi rèd atò pou yo te touye l'. Li pa t' sèlman fè bagay ki kont lalwa repo a, men li te di yo Bondye se papa li. Lè l' di sa, li te fè tèt li pase pou menm moun ak Bondye.
For this cause the Jews had an even greater desire to put Jesus to death, because not only did he not keep the Sabbath but he said God was his Father, so making himself equal with God.
δια τουτο ουν μαλλον εξητουν αυτον οι ιουδαιοι αποκτειναι οτι ου μονον ελθεν το σαββατον αλλα και πατερα ιδιον ελεγεν τον θεον ισον εαυτον ποιων τω θεω
- 19 Lè sa a, Jezi reponn yo: Sa m' ap di nou la a, se vre wi: Pitit Bondye a pa fè anyen pou kò li. Sa l' wè Papa a fè, se sa l' fè tou. Tou sa Papa a ap fè, Pitit la fè l' tou.
So Jesus made answer and said, Truly I say to you, The Son is not able to do anything himself; he is able to do only what he sees the Father doing; whatever the Father does the Son does it in the same way.
απεκρινατο ουν ο ιησους και ειπεν αυτοις αμην αμην λεγω υμιν ου δυναται ο υιος ποιειν αφ εαυτου ουδεν εαν μη τι βλεπη τον πατερα ποιουντα α γαρ αν εκεινος ποιη ταυτα και ο υιος ομοιως ποιει
- 20 Papa a renmen Pitit la, li moutre l' tou sa li menm l' ap fè. Li gen pou l' moutre l' fè bagay ki pi estwòdenè pase sa. Lè sa a, nou p' ap manke sezi.
For the Father has love for the Son and lets him see everything which he does: and he will let him see greater works than these so that you may be full of wonder.
ο γαρ πατηρ φιλει τον υιον και παντα δεικνυσιν αυτω α αυτος ποιει και μειζονα τούτων δειξει αυτω εργα ινα υμεις θαυμαζητε
- 21 Papa a fè moun mouri leve, li ba yo lavi ankò. Konsa tou, Pitit la bay moun li vle lavi.
In the same way, as the Father gives life to the dead, even so the Son gives life to those to whom he is pleased to give it.
ωσπερ γαρ ο πατηρ εγειρει τους νεκρους και ζωοποιει ουτως και ο υιος ους θελει ζωοποιει
- 22 Papa a pa jije pesonn, men li bay Pitit la tout pouvwa pou jije.
The Father is not the judge of men, but he has given all decisions into the hands of the Son;
ουδε γαρ ο πατηρ κρινει ουδενα αλλα την κρισιν πασαν δεδωκεν τω υιω
- 23 Konsa, tout moun va gen respè pou Pitit la, menm jan yo gen respè pou Papa a. Moun ki pa respekte Pitit la, li pa gen respè pou Papa ki voye l' la non plis.
So that all men may give honour to the Son even as they give honour to the Father. He who gives no honour to the Son gives no honour to the Father who sent him.
ινα παντες τιμωσιν τον υιον καθως τιμωσιν τον πατερα ο μη τιμων τον υιον ου τιμα τον πατερα τον πεμψαντα αυτον

- 24 Sa m'ap di nou la a, se vre wi: Yon moun ki koute pawòl mwen, ki mete konfyans nan moun ki voye m' lan, l'ap gen lavi ki p'ap janm fini an. Yo p'ap kondannan li. Li deja soti nan lanmò, li antre nan lavi.
Truly I say to you, The man whose ears are open to my word and who has faith in him who sent me, has eternal life; he will not be judged, but has come from death into life.
αμην αμην λεγω υμιν οτι ο τον λογον μου ακουουν και πιστευουν τω πεμψαντι με εχει ζωην αιωνιον και εις κρισιν ουκ ερχεται αλλα μεταβηκεν εκ του θανατου εις την ζωην
- 25 Sa m'ap di nou la a, se vre wi: Lè a ap rive, li rive deja: moun mouri yo pral tande vwa Pitit Bondye a. Tout moun mouri ki va tande vwa sa a pral gen lavi.
Truly I say to you, The time is coming, it has even now come, when the voice of the Son of God will come to the ears of the dead, and those hearing it will have life.
αμην αμην λεγω υμιν οτι ερχεται ωρα και νυν εστιν οτε οι νεκροι ακουουσονται της φωνης του υιου του θεου και οι ακουσαντες ζησονται
- 26 Papa a gen pouvwa pou l' bay lavi. Konsa tou, li bay Pitit la pouvwa pou bay lavi tou.
For even as the Father has life in himself, so he has given to the Son to have life in himself.
ωσπερ γαρ ο πατηρ εχει ζωην εν εαυτω ουτως εδωκεν και τω υιω ζωην εχειν εν εαυτω
- 27 Li bay Pitit la otorite pou jije, paske Pitit la, se Moun Bondye voye nan lachè a.
And he has given him authority to be judge because he is the Son of man.
και εξουσιαν εδωκεν αυτω και κρισιν ποιειν οτι υιος ανθρωπου εστιν
- 28 Nou pa bezwen sezi. Lè a pral rive: tout mò ki nan tonm pral tande vwa li,
Do not be surprised at this: for the time is coming when his voice will come to all who are in the place of the dead,
μη θαυμαζετε τουτο οτι ερχεται ωρα εν η παντες οι εν τοις μνημειοις ακουουσονται της φωνης αυτου
- 29 yo pral leve soti vivan nan tonm yo. Moun ki fè sa ki byen pral leve pou resevwa lavi ki p'ap janm fini an. Men, tout moun ki fè sa ki mal pral leve pou resevwa kondannasyon yo.
And they will come out; those who have done good, into the new life; and those who have done evil, to be judged.
και εκπορευσονται οι τα αγαθα ποιησαντες εις αναστασιν ζωης οι δε τα φαυλα πραξαντες εις αναστασιν κρισεως
- 30 Mwen pa kapab fè anyen pou kò mwen. M'ap jije dapre sa Bondye di mwen. Jijman mwen bon paske sa m'ap chache fè a se pa sa m' vle, men sa moun ki voye m' lan vle.
Of myself I am unable to do anything: as the voice comes to me so I give a decision: and my decision is right because I have no desire to do what is pleasing to myself, but only what is pleasing to him who sent me.
ου δυναμαι εγω ποιειν απ εμαυτου ουδεν καθως ακουω κρινω και η κρισις η εμη δικαια εστιν οτι ου ζητω το θελημα το εμον αλλα το θελημα του πεμψαντος με πατρος
- 31 ¶ Si m' pale tèt mwen byen, moun pa ka asepte sa m'ap di a pou verite.
If I gave witness about myself, my witness would not be true.
εαν εγω μαρτυρω περι εμαυτου η μαρτυρια μου ουκ εστιν αληθης
- 32 Men, se yon lòt k'ap pale byen sou mwen. Mwen konnen sa l'ap di sou mwen an, se verite.
There is another who gives witness about me and I am certain that the witness he gives about me is true.
αλλος εστιν ο μαρτυρων περι εμου και οίδα οτι αληθης εστιν η μαρτυρια ην μαρτυρει περι εμου
- 33 Nou te voye moun bò kot Jan. Li te di nou verite a jan l' ye a.
You sent to John and he gave true witness.
υμεις απεσταλκατε προς ιωαννην και μεμαρτυρηκεν τη αληθεια
- 34 Mwen menm poutèt pa m', mwen pa bezwen pesonn pale pou mwen. Men, mwen di nou sa pou nou kapab sove.
But I have no need of a man's witness: I only say these things so that you may have salvation.
εγω δε ου παρα ανθρωπου την μαρτυριαν λαμβανω αλλα ταυτα λεγω ινα υμεις σωθητε
- 35 Jan te tankou yon lanp yo limen ki klere byen bèl. Pou yon tan, nou te byen kontan pwofite limyè li a.
He was a burning and shining light, and for a time you were ready to be happy in his light.
εκεινος ην ο λυχνος ο καιομενος και φαινων υμεις δε ηθελησατε αγαλλιασθηναι προς ωραν εν τω φωτι αυτου
- 36 Men, pou mwen menm, mwen gen yon lòt bagay ki pale an favè m' ki pi bon toujou pase sa Jan te di sou mwen an. Se travay m'ap fè a, travay Papa m' ban m' fè a ki pale pou mwen. Sa fè wè se Papa a ki voye mwen.
But the witness which I have is greater than that of John: the work which the Father has given me to do, the very work which I am now doing, is a witness that the Father has sent me.
εγω δε εχω την μαρτυριαν μειζω του ιωαννου τα γαρ εργα α εδωκεν μοι ο πατηρ ινα τελειωσω αυτα αυτα τα εργα α εγω ποιω μαρτυρει περι εμου οτι ο πατηρ με απεσταλκεν

- 37 Papa ki voye m' lan, li menm tou l'ap pale an favè mwen. Nou pa janm tande vwa l', ni nou pa janm wè figi li.
And the Father himself who sent me has given witness about me. Not one of you has ever given ear to his voice; his form you have not seen.
 και ο πεμφας με πατηρ αυτος μεμαρτυρηκεν περι εμου ουτε φωνην αυτου ακηκοατε ποποτε ουτε ειδος αυτου εωρακατε
- 38 Nou pa kenbe pawòl li yo nan kè nou, paske nou pa kwè nan moun li voye a.
And you have not kept his word in your hearts, because you have not faith in him whom he has sent.
 και τον λογον αυτου ουκ εχετε μενοντα εν υμιν οτι ον απεστειλεν εκεινος τουτω υμεις ου πιστευετε
- 39 N'ap plede etidye sa ki ekri nan Liv la, paske nou mete nan tèt nou nou ka jwenn lavi ki pa janm fini an ladan li. Men, se Liv sa a menm ki pale sou mwen.
You make search in the holy Writings, in the belief that through them you get eternal life; and it is those Writings which give witness about me.
 ερευνατε τας γραφας οτι υμεις δοκειτε εν αυταις ζωνη αιωνιον εχειν και εκειναι εισιν αι μαρτυρουσαι περι εμου
- 40 Malgre sa, nou pa vle vin jwenn mwen pou nou ka gen lavi tout bon an.
And still you have no desire to come to me so that you may have life.
 και ου θελετε ελθειν προς με ινα ζωνη εχητε
- 41 Mwen p'ap chache lwanj nan men lèzòm.
I do not take honour from men;
 δοξαν παρα ανθρωπων ου λαμβανω
- 42 Men, mwen konnen ki moun nou ye: nou pa gen renmen pou Bondye nan kè nou.
But I have knowledge of you that you have no love for God in your hearts.
 αλλ εγνωκα υμας οτι την αγαπην του θεου ουκ εχετε εν εαυτοις
- 43 Se Papa m' ki voye mwen. Men, nou pa vle resevwa mwen. Men, kite yon lòt moun vin pou kont li, n'ap resevwa li.
I have come in my Father's name, and your hearts are not open to me. If another comes with no other authority but himself, you will give him your approval.
 εγω εληλυθα εν τω ονοματι του πατρος μου και ου λαμβανετε με εαν αλλος ελθη εν τω ονοματι τω ιδιω εκεινον ληψεσθε
- 44 Nou renmen resevwa lwanj yonn nan men lòt, nou pa chache lwanj ki sofè nan men Bondye ki pa gen parèy la. Nan kondisyon sa a, ki jan pou nou kwè?
How is it possible for you to have faith while you take honour one from another and have no desire for the honour which comes from the only God?
 πως δυνασθε υμεις πιστευσαι δοξαν παρα αλληλων λαμβανοντες και την δοξαν την παρα του μονου θεου ου ζητατε
- 45 Pa mete nan tèt nou mwen pral akize nou devan Papa mwen. Se Moyiz ki pral akize nou, Moyiz nou di ki tout espwa nou an.
Put out of your minds the thought that I will say things against you to the Father: the one who says things against you is Moses, on whom you put your hopes.
 μη δοκειτε οτι εγω κατηγορησω υμων προς τον πατερα εστιν ο κατηγορων υμων μοσης εις ον υμεις ηλπικατε
- 46 Si nou te kwè tout bon nan Moyiz, nou ta kwè nan mwen tou, paske li ekri sou mwen tou.
If you had belief in Moses you would have belief in me; for his writings are about me.
 ει γαρ επιστευετε μοση επιστευετε αν εμοι περι γαρ εμου εκεινος εγραψεν
- 47 Men, nou pa kwè nan sa l' te ekri a. Ki jan pou n' ta fè kwè sa m'ap di nou an?
If you have no belief in his writings, how will you have belief in my words?
 ει δε τοις εκεινον γραμμασιν ου πιστευετε πως τοις εμοις ρημασιν πιστευσετε
- 1 ¶ Apre sa, Jezi janbe lòt bò lanmè Galile a. Yo rele lanmè sa a lanmè Tiberyad tou.
After these things Jesus went away to the other side of the sea of Galilee--that is, the sea of Tiberias.
 μετα ταυτα απηλθεν ο ιησους περαν της θαλασσης της γαλιλαιας της τιβεριαδος
- 2 Yon gwo foul moun t'ap swiv li, paske yo te wè mirak li t'ap fè, jan li t'ap geri anpil moun malad tou.
And a great number of people went after him because they saw the signs which he did on those who were ill.
 και ηκολουθει αυτω οχλος πολυς οτι εωρων αυτου τα σημεια α εποiei επι των ασθενουντων
- 3 Jezi moute sou yon ti mòn, li chita la ansanm ak dispil li yo.
Then Jesus went up the mountain and was seated there with his disciples.
 ανηλθεν δε εις το ορος ο ιησους και εκει εκαθητο μετα των μαθητων αυτου

- 4 **Jou fèt Delivrans jwif yo te vanse rive.**
Now the Passover, a feast of the Jews, was near.
 ην δε εγγυς το πασχα η εορτη των ιουδαιων
- 5 **Jezi gade, li wè yon gwo foul moun ki t'ap vin jwenn li. Li rele Filip, li di l' konsa: Ki bò nou ta ka jwenn manje pou n' achte pou n' bay moun sa yo manje?**
Lifting up his eyes, Jesus saw a great number of people coming to where he was, and he said to Philip, Where may we get bread for all these people?
 επαρας ον ο ιησους τους οφθαλμους και θεασαμενος οτι πολυς οχλος ερχεται προς αυτον λεγει προς τον φιλιππον ποθεν αγορασομεν αρτους ινα φαγωσιν ουτοι
- 6 **(Li t'ap di sa pou l' te wè sa Filip tapral reponn li; li menm li te byen konnen sa l' tapral fè.)**
This he said, testing him: for he had no doubt what he himself would do.
 τουτο δε ελεγεν πειραζων αυτον αυτος γαρ ηδει τι εμελλεν ποιειν
- 7 **Filip reponn li: Menm si nou ta gen desan (200) goud pou achte pen, pa ta gen ase pou chak moun ta jwenn ti kal.**
Philip made answer, Bread to the value of two hundred pence would not be enough even to give everyone a little.
 απεκριθη αυτω φιλιππος διακοσιων δηναριων αρτοι ουκ αρκουσιν αυτοις ινα εκαστος αυτων βραχυ τι λαβη
- 8 **Yon lòt nan disip yo, Andre, frè Simon Pyè a, di li:**
One of his disciples, Andrew, the brother of Simon Peter, said to Jesus,
 λεγει αυτω εις εκ των μαθητων αυτου ανδρας ο αδελφος σιμωνος πετρου
- 9 **Gen yon ti gason la a ki gen senk pen fèt ak farenn lòj, ak de ti pwason. Men, sa pa anyen pou tout kantite moun sa yo.**
There is a boy here with five barley cakes and two fishes: but what is that among such a number?
 εστιν παιδαριον εν ωδε ο χει πεντε αρτους κριθινης και δυο οψαρια αλλα ταυτα τι εστιν εις τοσουτους
- 10 **Lè sa a, Jezi di yo: Fè moun yo chita. (Te gen anpil zèb bò la.) Moun yo chita, te gen senkmil (5.000) gason konsa.**
Jesus said, Let the people be seated. Now there was much grass in that place. And those seated on the grass were about five thousand.
 ειπεν δε ο ιησους ποιησατε τους ανθρωπους αναπεσειν ην δε χορτος πολυς εν τω τοπω ανεπεσον ον οι ανδρες τον αριθμον ωσει πεντακιςχιλιοι
- 11 **Jezi pran pen yo; lè li fin di Bondye mèsi pou yo, li bay tout moun ki te chita yo. Li fè menm jan an tou ak pwason yo. Yo tout te jwenn kantite yo te vle.**
Then Jesus took the cakes and having given praise to God, he gave them to the people who were seated, and the fishes in the same way, as much as they had need of.
 ελαβεν δε τους αρτους ο ιησους και ευχαριστησας διεδωκεν τοις μαθηταις οι δε μαθηται τοις ανακειμενοις ομοιως και εκ των οψαριων οσον ηθελον
- 12 **Lè tout fin manje vant plen, Jezi di disip li yo: Ranmase tout ti moso ki rete yo. Pa kite anyen gaspiye.**
And when they had had enough, Jesus said to his disciples, Take up the broken bits which are over, so that nothing may be wasted.
 ως δε ενεπλησθησαν λεγει τοις μαθηταις αυτου συναγαγετε τα περισσευσαντα κλασματα ινα μη τι αποληται
- 13 **Yo ranmase tout moso ki te rete nan senk pen moun yo te manje yo. Yo plen douz panyen pote ale.**
So they took them up: twelve baskets full of broken bits of the five cakes which were over after the people had had enough.
 συναγαγον ον και εγεμισαν δωδεκα κοφινους κλασματων εκ των πεντε αρτων των κριθινων α επερισσευσεν τοις βεβροκοσιν
- 14 **Lè moun yo wè mirak Jezi te fè a, yo di konsa: Se vre wi, nonm sa a se pwofèt ki te gen pou vini sou latè a.**
And when the people saw the sign which he had done, they said, Truly, this is the prophet who is to come into the world.
 οι ον ανθρωποι ιδοντες ο εποιησεν σημειον ο ιησους ελεγον οτι ουτος εστιν αληθως ο προφητης ο ερχομενος εις τον κοσμον
- 15 **¶ Jezi te vin konnen yo tapral pran l' pa fòs pou yo fè l' wa. Li wete kò l' ankò sou ti mòn lan, men fwa sa a pou kont li.**
Now when Jesus saw that the people were about to come and take him by force to make him a king, he went away again up the mountain by himself.
 ιησους ον γρους οτι μελλουσιν ερχεσθαι και αρπαζειν αυτον ινα ποιησωσιν αυτον βασιλευ ανεχωρησεν παλιν εις το ορος αυτος μονος
- 16 **Lè solèy fin kouche, disip li yo desann bò lanmè a.**
When evening came the disciples went down to the sea;
 ως δε οψια εγενετο κατεβησαν οι μαθηται αυτου επι την θαλασσαν
- 17 **Yo moute nan yon kannòt, yo pran travès lanmè a nan direksyon Kapènaòm. Te fin fè nwit nèt, men Jezi pa t' ankò vin jwenn yo.**
And they took a boat and went across the sea in the direction of Capernaum. By then it was dark and still Jesus had not come to them.
 και εμβαντες εις το πλοιον ηρχοντο περαν της θαλασσης εις καπερναουμ και σκοτια ηδη εγεγονει και ουκ εληλυθει προς αυτους ο ιησους

- 18 Dlo lanmè a te move paske van an te fò.
The sea was getting rough because of a strong wind which was blowing.
η τε θαλασσα ανεμου μεγαλου πνεοντος διηγειρετο
- 19 Yo te gen tan naje zaviwon senk a sis kilomèt konsa deja, lè yo wè Jezi ki t'ap vin bò kannòt la. Li t'ap mache sou dlo a. Yo tout te pè.
After they had gone three or four miles they saw Jesus walking on the sea and coming near to the boat; and they had great fear.
εληλακοτες ουν ως σταδιους εικοσιπεντε η τριακοντα θεωρουσιν τον ιησουν περιπατουντα επι της θαλασσης και εγγυς του πλοιου γινομενον και εφοβηθησαν
- 20 Men, Jezi di yo: Se mwen menm. Nou pa bezwen pè.
But he said to them, It is I, have no fear.
ο δε λεγει αυτοις εγω ειμι μη φοβεισθε
- 21 Yo te vle pran l' nan kannòt la, men lamenm yo fè tè: yo te gen tan rive kote yo taprale a.
Then they readily took him into the boat: and straight away the boat was at the land to which they were going.
ηθελον ουν λαβειν αυτον εις το πλοιον και ευθεως το πλοιον εγενετο επι της γης εις ην υπηγον
- 22 ¶ Nan denmen, foul moun ki te rete lòt bò lanmè a te wè te gen yon sèl kannòt ase. Yo te konnen Jezi pa t' moute nan kannòt la avèk disip li yo. Disip li yo te pati pou kont yo.
The day after, the people who were on the other side of the sea saw that only one small boat had been there, that Jesus had not gone in that boat with the disciples, but that the disciples had gone away by themselves.
τη επαυριον ο οχλος ο εστηκως περαν της θαλασσης ιδων οτι πλοιαριον αλλο ουκ ην εκει ει μη εν εκεινο εις ο ενεβησαν οι μαθηται αυτου και οτι ου συνεισηλθεν τοις μαθηταις αυτου ο ιησους εις το πλοιαριον αλλα μονοι οι μαθηται αυτου απηλθον
- 23 Men, te gen lòt kannòt ki te soti lavil Tiberyad ki te rive bò kote yo te manje pen an apre Seyè a te di Bondye mèsi a.
Some other boats, however, came from Tiberias near to the place where they had taken the bread after the Lord had given praise.
αλλα δε ηλθεν πλοιαρια εκ τιβεριαδος εγγυς του τοπου οπου εφαγον τον αρτον ευχαριστησαντος του κυριου
- 24 Lè foul moun yo wè ni Jezi, ni disip li yo pa t' la, yo moute nan kannòt sa yo, y' al chache l' lavil Kapènawòm.
So when the people saw that Jesus was not there, or his disciples, they got into those boats and went over to Capernaum looking for Jesus.
οτε ουν ειδεν ο οχλος οτι ιησους ουκ εστιν εκει ουδε οι μαθηται αυτου ενεβησαν και αυτοι εις τα πλοια και ηλθον εις καπερναουμ ζητουντες τον ιησουν
- 25 Yo jwenn Jezi lòt bò lanmè a. Yo di li: Mèt, kilè ou gen tan rive isit la?
And when they came across him on the other side of the sea they said, Rabbi, when did you come here?
και ευροντες αυτον περαν της θαλασσης ειπον αυτω ραββι ποτε ωδε γεγονας
- 26 Jezi reponn yo: Sa m'ap di nou la a, se vre wi: Se pa paske nou wè mirak mwen fè yo non kifè n'ap chache m' konsa. Se paske nou manje pen plen vant nou.
Jesus, answering them, said, Truly I say to you, You come after me, not because you saw signs, but because you were given the bread and had enough.
απεκριθη αυτοις ο ιησους και ειπεν αμην αμην λεγω υμιν ζητατε με ουχ οτι ειδετε σημεια αλλ οτι εφαγετε εκ των αρτων και εχορτασθητε
- 27 Pa travay pou manje k'ap gate! Travay pito pou manje k'ap konsève, manje k'ap bay lavi ki p'ap janm fini an. Kalite manje sa a, se Moun Bondye voye nan lachè a ki va ban nou l', paske se pou sa Bondye Papa a voye li.
Let your work not be for the food which comes to an end, but for the food which goes on for eternal life, which the Son of man will give to you, for on him has God the Father put his mark.
εργαζεσθε μη την βρωσιν την απολλυμενην αλλα την βρωσιν την μενουσαν εις ζωνη αιωνιων ην ο υιος του ανθρωπου υμιν δωσει τουτον γαρ ο πατηρ εσφραγισεν ο θεος
- 28 ¶ Lè sa a, yo mande li: Kisa pou n' fè si nou vle fè travay Bondye?
Then they said to him, How may we do the works of God?
ειπον ουν προς αυτον τι ποιουμεν ινα εργαζομεθα τα εργα του θεου
- 29 Jezi reponn yo: Sèl travay Bondye mande nou pou n' fè, se pou nou mete konfyans nou nan moun li voye a.
Jesus, answering, said to them, This is to do the work of God: to have faith in him whom God has sent.
απεκριθη ο ιησους και ειπεν αυτοις τουτο εστιν το εργον του θεου ινα πιστευσητε εις ον απεστειλεν εκεινος
- 30 Yo di li: Ki mirak ou ka fè nou wè pou nou ka kwè nan ou? Kisa ou pral fè?
So they said, What sign do you give us, so that we may see and have faith in you? What do you do?
ειπον ουν αυτω τι ουν ποιεις συ σημειον ινα ιδωμεν και πιστευσωμεν σοι τι εργαζη

- 31 Zansèt nou yo te manje laman nan dezè a, jan sa ekri nan Liv la: Li ba yo pen ki soti nan syèl la pou yo manje.
Our fathers had the manna in the waste land, as the Writings say, He gave them bread from heaven.
οι πατερες ημων το μαννα εφαγον εν τη ερημω καθως εστιν γεγραμμενον αρτον εκ του ουρανου εδωκεν αυτοις φαγειν
- 32 Jezi reponn yo: Sa m'ap di nou la a, se vre wi: Moyiz pa t' ban nou pen ki soti nan syèl la. Men, se Papa m' k'ap ban nou pen ki soti nan syèl tout bon an.
Jesus then said to them, Truly I say to you, What Moses gave you was not the bread from heaven; it is my Father who gives you the true bread from heaven.
ειπεν ουν αυτοις ο ιησους αμην αμην λεγω υμιν ου μωσης δεδωκεν υμιν τον αρτον εκ του ουρανου αλλ ο πατηρ μου διδωσιν υμιν τον αρτον εκ του ουρανου τον αληθινον
- 33 Paske pen Bondye bay la, se moun ki desann sot nan syèl la pou bay lèzòm lavi.
The bread of God is the bread which comes down out of heaven and gives life to the world.
ο γαρ αρτος του θεου εστιν ο καταβαινων εκ του ουρανου και ζωην διδους τω κοσμω
- 34 Yo di li: Mèt, toujou ban n' nan kalite pen sa a.
Ah, Lord, they said, give us that bread for ever!
ειπον ουν προς αυτον κυριε παντοτε δος ημιν τον αρτον τουτον
- 35 Jezi di yo: Se mwen menm pen ki bay lavi a. Moun ki vin jwenn mwen p'ap janm grangou; moun ki kwè nan mwen p'ap janm swaf dlo.
And this was the answer of Jesus: I am the bread of life. He who comes to me will never be in need of food, and he who has faith in me will never be in need of drink.
ειπεν δε αυτοις ο ιησους εγω ειμι ο αρτος της ζωης ο ερχομενος προς με ου μη πειναση και ο πιστευων εις εμε ου μη διψηση ποποτε
- 36 Men, mwen te di nou sa: nou wè m', men nou pa kwè toujou.
But it is as I said to you: you have seen me, and still you have no faith.
αλλ ειπον υμιν οτι και εωρακατε με και ου πιστευετε
- 37 Tout moun Papa a ban mwen, gen pou vin jwenn mwen. Mwen p'ap janm mete moun ki vin jwenn mwen yo deyò.
Whatever the Father gives to me will come to me; and I will not send away anyone who comes to me.
παν ο διδωσιν μοι ο πατηρ προς εμε ηξει και τον ερχομενον προς με ου μη εκβαλω εξω
- 38 Paske, se pa pou fè volonte pa m' mwen desann sot nan syèl la, men pou m' fè volonte moun ki voye m' lan.
For I have come down from heaven, not to do my pleasure, but the pleasure of him who sent me.
οτι καταβεβηκα εκ του ουρανου ουχ ινα ποιω το θελημα το εμον αλλα το θελημα του πεμψαντος με
- 39 Men sa moun ki voye m' lan vle: li vle pou m' pa pèdi yonn nan moun li ban mwen yo, men pou m' fè yo leve soti vivan nan lanmò nan dènye jou a.
And this is the pleasure of him who sent me, that I am not to let out of my hands anything which he has given me, but I am to give it new life on the last day.
τουτο δε εστιν το θελημα του πεμψαντος με πατρος ινα παν ο δεδωκεν μοι μη απολεσω εξ αυτου αλλα αναστησω αυτο εν τη εσχατη ημερα
- 40 Men sa Papa m' vle: Tout moun ki wè Pitit la, ki kwè nan li, se pou yo gen lavi ki p'ap janm fini an. Mwen gen pou m' fè yo leve soti vivan nan lanmò nan dènye jou a.
This, I say, is my Father's pleasure, that everyone who sees the Son and has faith in him may have eternal life: and I will take him up on the last day.
τουτο δε εστιν το θελημα του πεμψαντος με ινα πας ο θεωρων τον υιον και πιστευων εις αυτον εχη ζωην αιωνιον και αναστησω αυτον εγω τη εσχατη ημερα
- 41 Jwif yo te fache anpil sou Jezi poutèt li te di: Se mwen menm ki pen ki desann sot nan syèl la.
Now the Jews said bitter things about Jesus because of his words, I am the bread which came down from heaven.
εγογγυζον ουν οι ιουδαιοι περι αυτου οτι ειπεν εγω ειμι ο αρτος ο καταβας εκ του ουρανου
- 42 Yo t'ap di: Apa Jezi, pitit gason Jozèf la? Nou konn papa l' ak manman li. Ki jan li ka fè di koulye a li desann sot nan syèl la?
And they said, Is not this Jesus, the son of Joseph, whose father and mother we have seen? How is it then that he now says, I have come down from heaven?
και ελεγον ουχ ουτος εστιν ιησους ο υιος ιωσηφ ου ημεις οιδαμεν τον πατερα και την μητερα πως ουν λεγει ουτος οτι εκ του ουρανου καταβεβηκα
- 43 Jezi reponn yo: Nou pa bezwen ap bougonnen konsa.
Jesus made answer and said, Do not say things against me, one to another.
απεκριθη ουν ο ιησους και ειπεν αυτοις μη γογγυζετε μετ αλληλων
- 44 Pesonn pa ka vin jwenn mwen si Papa ki voye m' lan pa rele l' vini. Mwen menm, m'a fè l' leve soti vivan nan lanmò nan dènye jou a.
No man is able to come to me if the Father who sent me does not give him the desire to come: and I will take him up from the dead on the last day.
ουδεις δυναται ελθειν προς με εαν μη ο πατηρ ο πεμψας με ελκυση αυτον και εγω αναστησω αυτον τη εσχατη ημερα

- 45 Se sa ki ekri nan liv pwofèt yo: Bondye menm ap moutre yo tout bagay. Tout moun ki koute Papa a, ki asepte tou sa l' moutre yo, y'ap vin jwenn mwen.
The writings of the prophets say, And they will all have teaching from God. Everyone whose ears have been open to the teaching of the Father comes to me.
εστιν γεγραμμενον εν τοις προφηταις και εσονται παντες διδακτοι του θεου πας ουν ο ακουσας παρα του πατρος και μαθων ερχεται προς με
- 46 Sa pa vle di gen pesonn ki janm wè Papa a. Sèl moun ki wè Papa a, se moun ki soti bò kote Bondye ye a.
Not that anyone has ever seen the Father; only he who is from God, he has seen the Father.
ουχ οτι τον πατερα τις εωρακεν ει μη ο ων παρα του θεου ουτος εωρακεν τον πατερα
- 47 Sa m'ap di nou la a, se vre wi: moun ki mete konfyans yo nan Bondye, se yo ki gen lavi ki p'ap janm fini an.
Truly I say to you, He who has faith in me has eternal life.
αμην αμην λεγω υμιν ο πιστευων εις εμε εχει ζωνη αιωνιον
- 48 Se mwen menm pen ki bay lavi a.
I am the bread of life.
εγω ειμι ο αρτος της ζωης
- 49 Zansèt nou yo te manje laman nan dezè a, atousa yo mouri.
Your fathers took the manna in the waste land--and they are dead.
οι πατερες υμων εφαγον το μαννα εν τη ερημω και απεθανον
- 50 Men, moun ki manje pen ki desann sot nan syèl la, yo p'ap janm mouri.
The bread which comes from heaven is such bread that a man may take it for food and never see death.
ουτος εστιν ο αρτος ο εκ του ουρανου καταβαινων ινα τις εξ αυτου φαγη και μη αποθानη
- 51 Se mwen menm pen ki bay lavi a, pen ki desann sot nan syèl la. Si yon moun manje nan pen sa a, l'ap viv pou tout tan. Pen mwen gen pou m' bay la, se kò mwen. M'ap bay li pou tout moun ki sou latè ka jwenn lavi.
I am the living bread which has come from heaven: if any man takes this bread for food he will have life for ever: and more than this, the bread which I will give is my flesh which I will give for the life of the world.
εγω ειμι ο αρτος ο ζων ο εκ του ουρανου καταβας εαν τις φαγη εκ τουτου του αρτου ζησεται εις τον αιωνα και ο αρτος δε ον εγω δωσω η σαρξ μου εστιν ην εγω δωσω υπερ της του κοσμου ζωης
- 52 Pawòl sa yo fè jwif yo tonbe diskite yonn ak lòt. Yo t'ap mande: Kouman nonm sa a kapab ban nou kò l' pou n' manje?
Then the Jews had an angry discussion among themselves, saying, How is it possible for this man to give us his flesh for food?
εμαχοντο ουν προς αλληλους οι ιουδαιοι λεγοντες πως δυναται ουτος ημιν δουναι την σαρκα φαγειν
- 53 Jezi di yo: Sa m'ap di nou la a, se vre wi: si nou pa manje kò Moun Bondye voye nan lachè a, si nou pa bwè san li, nou p'ap gen lavi nan nou.
Then Jesus said to them, Truly I say to you, If you do not take the flesh of the Son of man for food, and if you do not take his blood for drink, you have no life in you.
ειπεν ουν αυτοις ο ιησους αμην αμην λεγω υμιν εαν μη φαγητε την σαρκα του υιου του ανθρωπου και πιητε αυτου το αιμα ουκ εχετε ζωνη εν εαυτοις
- 54 Moun ki manje kò mwen, ki bwè san mwen, li gen lavi ki p'ap janm fini an. Mwen gen pou m' fè l' leve soti vivan nan lanmò nan dènye jou a.
He who takes my flesh for food and my blood for drink has eternal life: and I will take him up from the dead at the last day.
ο τρωγων μου την σαρκα και πινων μου το αιμα εχει ζωνη αιωνιον και εγω αναστησω αυτον τη εσχατη ημερα
- 55 Paske kò m', se yon manje tout bon, san mwen, se yon bwason tout bon.
My flesh is true food and my blood is true drink.
η γαρ σαρξ μου αληθως εστιν βρωσις και το αιμα μου αληθως εστιν ποσις
- 56 Moun ki manje kò m', ki bwè san m', y'ap fè yonn avè m', epi m'ap fè yonn avè yo tou.
He who takes my flesh for food and my blood for drink is in me and I in him.
ο τρωγων μου την σαρκα και πινων μου το αιμα εν εμοι μενει καγω εν αυτω
- 57 Papa ki voye m' lan, li vivan. Se li menm ki ban m' lavi. Konsa tou, moun ki manje m', m'a ba yo lavi.
As the living Father has sent me, and I have life because of the Father, even so he who takes me for his food will have life because of me.
καθως απεστειλεν με ο ζων πατηρ καγω ζω δια τον πατερα και ο τρωγων με κακεινος ζησεται δι εμε

- 58 Men pen ki desann sot nan syèl la. Li pa tankou pen zansèt nou yo te manje a, paske pen yo a pa t' anpeche yo mouri. Moun ki manje pen sa a ap viv pou tout tan.
This is the bread which has come down from heaven. It is not like the food which your fathers had: they took of the manna, and are dead; but he who takes this bread for food will have life for ever.
ουτος εστιν ο αρτος ο εκ του ουρανου καταβας ου καθως εφαγον οι πατερες υμων το μαννα και απεθανον ο τρωγων τουτον τον αρτον ζησεται εις τον αιωνα
- 59 Jezi te di pawòl sa yo antan l' te nan sinagòg Kapènwòm lan ap moutre moun yo anpil bagay.
Jesus said these things in the Synagogue while he was teaching at Capernaum.
ταυτα ειπεν εν συναγωγη διδασκων εν καπερναουμ
- 60 ¶ Lè yo fin tande sa, anpil nan disip Jezi yo di: Pawòl sa a twò rèd. Ki moun ki ka pran li?
Then, hearing this, a number of his disciples said, This is a hard saying; who is able to take in such teaching?
πολλοι ουν ακουσαντες εκ των μαθητων αυτου ειπον σκληρος εστιν ουτος ο λογος τις δυναται αυτου ακουειν
- 61 Jezi te gen tan wè disip li yo t'ap bougonnen sou pawòl la. Li di yo: Sa ofiske nou, pa vre?
When Jesus became conscious that his disciples were protesting about what he said, he said to them, Does this give you trouble?
ειδως δε ο ιησους εν εαυτω οτι γογγυζουσιν περι τουτου οι μαθηται αυτου ειπεν αυτοις τουτο υμας σκανδαλιζει
- 62 Kisa n'a di lè n'a wè Moun Bondye voye nan lachè a tounen moute kote l' te ye anvan an?
What then will you say if you see the Son of man going up to where he was before?
εαν ουν θεωρητε τον υιον του ανθρωπου αναβαινοντα σπου ην το προτερον
- 63 Se lespri a ki bay lavi, kò a pa vo anyen. Pawòl mwen di nou yo soti nan Lespri Bondye, yo bay lavi.
The spirit is the life giver; the flesh is of no value: the words which I have said to you are spirit and they are life.
το πνευμα εστιν το ζωοποιουν η σαρξ ουκ ωφελει ουδεν τα ρηματα α εγω λαλω υμιν πνευμα εστιν και ζωη εστιν
- 64 Men, gen kèk moun pami nou ki pa kwè. (Jezi te pale konsa, paske depi nan konmansman li te konnen moun ki pa t'ap kwè yo ansanm ak moun ki te gen pou trayi l' la.)
But still some of you have no faith. For it was clear to Jesus from the first who they were who had no faith, and who it was who would be false to him.
αλλ εισιν εξ υμων τινες οι ου πιστευουσιν ηδει γαρ εξ αρχης ο ιησους τινες εισιν οι μη πιστευοντες και τις εστιν ο παραδωσων αυτον
- 65 Li di ankò: Se poutèt sa mwen te di nou: pesonn pa ka vin jwenn mwen si se pa Bondye Papa a ki fè sa pou li.
And he said, This is why I said to you, No man is able to come to me if he is not given the power to do so by the Father.
και ελεγεν δια τουτου ειρηκα υμιν οτι ουδεις δυναται ελθειν προς με εαν μη η δεδομενον αυτω εκ του πατρος μου
- 66 Depi lè sa a, anpil nan disip yo wete kò yo, yo pa mache avè l' ankò.
Because of what he said, a number of the disciples went back and would no longer go with him.
εκ τουτου πολλοι απηλθον των μαθητων αυτου εις τα οπισω και ουκετι μετ αυτου περιεπατουν
- 67 Lè Jezi wè sa, li di douz disip yo: Nou menm, nou pa vle ale tou?
So Jesus said to the twelve, Have you a desire to go away?
ειπεν ουν ο ιησους τοις δωδεκα μη και υμεις θελετε υπαγειν
- 68 Simon Pyè reponn li: Seyè, ki moun pou n' al jwenn? Se ou menm ki gen pawòl k'ap bay lavi ki p'ap janm fini an.
Then Simon Peter gave this answer: Lord, to whom are we to go? you have the words of eternal life;
απεκριθη ουν αυτω σιμων πετρος κυριε προς τινα απελευσομεθα ρηματα ζωης αιωνιου εχεις
- 69 Koulye a nou kwè, nou konnen se ou menm ki moun Bondye chwazi a.
And we have faith and are certain that you are the Holy One of God.
και ημεις πεπιστευκαμεν και εγνωκαμεν οτι συ ει ο χριστος ο υιος του θεου του ζωντος
- 70 Jezi reponn yo: Eske se pa mwen ki chwazi nou touledouz? Malgre sa, yonn nan nou se yon dyab.
Then Jesus said, Did I not make a selection of you, the twelve, and one of you is a son of the Evil One?
απεκριθη αυτοις ο ιησους ουκ εγω υμας τους δωδεκα εξελεξαμην και εξ υμων εις διαβολος εστιν
- 71 Li t'ap pale sou Jida, pitit Simon Iskariòt la. Paske, atout Jida te yonn nan douz disip yo, se li ki tapral trayi li.
He was talking of Judas, the son of Simon Iscariot. It was he who was to be false to Jesus--one of the twelve.
ελεγεν δε τον ιουδαν σιμωνος ισκαριωτην ουτος γαρ ημελλεν αυτον παραδιδουαι εις ων εκ των δωδεκα

- 1 ¶ Apre sa, Jezi t'ap mache toupatou nan peyi Galile, li pa t' vle ale nan peyi Jide menm, paske jwif yo t'ap chache touye li.
After this, Jesus went from place to place in Galilee. He did not go about in Judaea, because the Jews were looking for a chance to put him to death.
και περιπατει ο ιησους μετα ταυτα εν τη γαλιλαια ου γαρ ηθελεν εν τη ιουδαια περιπατειν οτι εζητουν αυτον οι ιουδαιοι αποκειναι
- 2 Jou fèt Joupa jwif yo te pre rive.
But the feast of the Jews, the feast of tents, was near.
ην δε εγγυς η εορτη των ιουδαιων η σκηνοπηγια
- 3 Frè Jezi yo di l' konsa: Pa rete bò isit la. Ale nan Jide non. Konsa, disip ou yo va wè travay w'ap fè.
So his brothers said to him, Go away from here into Judaea so that your disciples may see the works which you do.
ειπον ουν προς αυτον οι αδελφοι αυτου μεταβηθι εντευθεν και υπαγε εις την ιουδαιαν ινα και οι μαθηται σου θεωρησωσιν τα εργα σου α ποιεις
- 4 Yon moun ki vle pou tout moun konnen l' pa dwe travay an kachèt. Avèk travay w'ap fè a, se pou ou kite tout moun wè ou.
Because no man does things secretly if he has a desire that men may have knowledge of him. If you do these things, let yourself be seen by all men.
ουδεις γαρ εν κρυπτω τι ποιει και ζητει αυτος εν παρρησια ειναι ει ταυτα ποιεις φανερωσον σεαυτον τω κοσμω
- 5 (Men, frè l' yo pa t' kwè nan li.)
For even his brothers had no belief in him.
ουδε γαρ οι αδελφοι αυτου επιστευον εις αυτον
- 6 Jezi di yo konsa: Lè pa m' lan poko sonnen. Pou nou, tout lè yo bon.
Jesus said to them, My time is still to come, but any time is good for you.
λεγει ουν αυτοις ο ιησους ο καιρος ο εμος ουπω παρεστιν ο δε καιρος ο υμετερος παντοτε εστιν ετοιμος
- 7 Moun k'ap viv dapre prensip ki nan lemond pa ka rayi nou. Men, mwen menm yo rayi m' paske mwen di sa y'ap fè a pa bon.
It is not possible for you to be hated by the world; but I am hated by it, because I give witness that what it does is evil.
ου δυναται ο κοσμος μισειν υμας εμε δε μισει οτι εγω μαρτυρω περι αυτου οτι τα εργα αυτου πονηρα εστιν
- 8 Nou mèt al nan fèt la. Mwen menm, mwen pa prale. Paske, lè pa m' lan poko rive.
Go you up to the feast: I am not going up now to the feast because my time has not fully come.
υμεις αναβητε εις την εορτην ταυτην εγω ουπω αναβαινω εις την εορτην ταυτην οτι ο καιρος ο εμος ουπω πεληρωται
- 9 Apre li fin di yo sa, li rete rete l' nan peyi Galile.
Having said these things to them, he still kept in Galilee.
ταυτα δε ειπων αυτοις εμεινεν εν τη γαλιλαια
- 10 Apre frè l' yo fin pati al nan fèt la, Jezi ale tou, men an kachèt. Li pa t' kite pesonn wè li.
But after his brothers had gone up to the feast, then he went up, not publicly, but in secret.
ως δε ανεβησαν οι αδελφοι αυτου τοτε και αυτος ανεβη εις την εορτην ου φανερωσ αλλ ως εν κρυπτω
- 11 Jwif yo menm t'ap chache l' pandan tout fèt la. Yo t'ap di: Kote l' ye konsa?
At the feast the Jews were looking for him and saying, Where is he?
οι ουν ιουδαιοι εζητουν αυτον εν τη εορτη και ελεγον που εστιν εκεινος
- 12 Nan tout foul moun yo, yo t'ap pale nan zòrèy sou li anpil. Gen moun ki t'ap di: Se yon nonm debyen wi. Gen lòt ki t'ap di: Non, se pete l'ap pete moun.
And there was much discussion about him among the mass of the people. Some said, He is a good man; but others said, No, he is giving people false ideas.
και γογγυσμος πολυς περι αυτου ην εν τοις οχλοις οι μεν ελεγον οτι αγαθος εστιν αλλοι δε ελεγον ου αλλα πλανα τον οχλον
- 13 Men, pesonn pa t' nonmen non l' fò pou lòt moun pa t' tande, sitèlman yo te pè jwif yo.
But no man said anything about him openly for fear of the Jews.
ουδεις μεντοι παρρησια ελαλει περι αυτου δια τον φοβον των ιουδαιων
- 14 ¶ Te rete kat jou ankò pou fèt la te fini, lè Jezi al nan tanp lan. Li kòmanse pale.
Now in the middle of the feast Jesus went up to the Temple and was teaching.
ηδη δε της εορτης μεσουσης ανεβη ο ιησους εις το ιερον και εδιδασκεν

- 15 Jwif yo pa t' manke sezi. Yo t'ap di: Ki jan nonm sa a fè konnen tout bagay sa yo? Li pa janm al lekòl.
Then the Jews were surprised and said, How has this man got knowledge of books? He has never been to school.
και εθαυμαζον οι ιουδαιοι λεγοντες πως ουτος γραμματα οιδεν μη μεμαθηκως
- 16 Jezi reponn yo: Bagay m'ap moutre nou la a, se pa nan mwen yo soti. Yo soti nan Bondye ki voye m' lan.
Jesus gave them this answer: It is not my teaching, but his who sent me.
απεκριθη αυτοις ο ιησους και ειπεν η εμη διδαχη ουκ εστιν εμη αλλα του πεμψαντος με
- 17 Si yon moun deside fè sa Bondye vle, la konnen si bagay m'ap moutre yo soti nan Bondye osinon si se pawòl pa m' m'ap pale.
If any man is ready to do God's pleasure he will have knowledge of the teaching and of where it comes from--from God or from myself.
εαν τις θελη το θελημα αυτου ποιειν γνωσεται περι της διδαχης ποτερον εκ του θεου εστιν η εγω απ εμαυτου λαλω
- 18 Yon moun k'ap pale pawòl pa l', se chache l'ap chache fè lwanj tèt li. Men, moun k'ap travay pou sa sèvi yon lwanj pou moun ki voye l' la, se verite a pou l' di. Pa gen riz nan li.
The man whose words come from himself is looking for glory for himself, but he who is looking for the glory of him who sent him--that man is true and there is no evil in him.
ο αφ εαυτου λαλων την δοξαν την ιδιαν ζητει ο δε ζητων την δοξαν του πεμψαντος αυτον ουτος αληθης εστιν και αδικια εν αυτω ουκ εστιν
- 19 Moyiz te ban nou Lalwa a, pa vre? Men, nou yonn pa obeyi Lalwa. Poukisa n'ap chache touye mwen?
Did not Moses give you the law? Even so, not one of you keeps the law. Why have you a desire to put me to death?
ου μοσης δεδωκεν υμιν τον νομον και ουδεις εξ υμων ποιει τον νομον τι με ζητειτε αποκτειναι
- 20 Foul moun yo reponn li: Gen lè ou gen yon move lespri sou ou? Ki moun k'ap chache touye ou la a?
The people said in answer, You have an evil spirit: who has any desire to put you to death?
απεκριθη ο οχλος και ειπεν δαιμονιον εχεις τις σε ζητει αποκτειναι
- 21 Jezi reponn yo: Mwen fè yon sèl bagay, epi nou tout nou sezi pou sa!
This was the answer of Jesus: I have done one work and you are all surprised at it.
απεκριθη ο ιησους και ειπεν αυτοις εν εργον εποιησα και παντες θαυμαζετε
- 22 Moyiz ban nou lòd pou nou sikonsi tout ti gason, epi nou dakò pou yo sikonsi yon moun gwo jou repo a. (Men, kite m' di nou: se pa t' Moyiz ki te kòmanse ak sikonsizyon an non, se te zansèt nou yo.)
Moses gave you circumcision--not that it comes from Moses, but from the fathers--and even on the Sabbath you give a child circumcision.
δια τουτο μοσης δεδωκεν υμιν την περιτομην ουχ οτι εκ του μοσεως εστιν αλλ εκ των πατερων και εν σαββατω περιτεμνετε ανθρωπον
- 23 Si nou ka sikonsi yon ti gason jou repo a pou n' ka fè sa Lalwa Moyiz la mande a, pa gen rezon pou n' ankòlè sou mwen si m' geri yon moun ki te malad nan tout kò l', yon jou repo.
If a child is given circumcision on the Sabbath so that the law of Moses may not be broken, why are you angry with me because I made a man completely well on the Sabbath?
ει περιτομην λαμβανει ανθρωπος εν σαββατω ινα μη λυθη ο νομος μοσεως εμοι χολατε οτι ολον ανθρωπον υγιη εποιησα εν σαββατω
- 24 Pa jije sou laparans. Jije dapre sa ki dwat.
Let not your decisions be based on what you see, but on righteousness.
μη κρινετε κατ οψιν αλλα την δικαιαν κρισιν κρινατε
- 25 Lè sa a, te gen kèk moun Jerizalèm ki t'ap di: Apa nonm y'ap chache touye a?
Then some of the people of Jerusalem said, Is not this the man whose death is desired?
ελεγον ουν τινες εκ των ιεροσολυμιτων ουχ ουτος εστιν ον ζητουσιν αποκτειναι
- 26 Gade l'ap pale lib devan tout moun, yo pa di l' anyen. Gen lè chèf nou yo rekonèt se Kris la vre li ye!
And here he is talking openly and they say nothing to him! Is it possible that the rulers have knowledge that this is truly the Christ?
και ιδε παρρησια λαλει και ουδεν αυτω λεγουσιν μηποτε αληθως εγνωσαν οι αρχοντες οτι ουτος εστιν αληθως ο χριστος
- 27 Men, yo toujou di lè Kris la va rive, pesonn p'ap konnen ki bò l' soti. Men nonm sa a, nou konnen ki bò l' soti.
However, it is clear to us where this man comes from: but when the Christ comes no one will have knowledge where he comes from.
αλλα τουτον οιδαμεν ποθεν εστιν ο δε χριστος οταν ερχηται ουδεις γινωσκει ποθεν εστιν

- 28 Jezi t'ap moutre moun yo anpil bagay nan tanp lan. Li di yo byen fò: Nou rekonèt mwen? Nou konnen ki bò m' soti? Se pa mwen ki fè lide pou m' vini non. Moun ki voye m' lan, li la tout bon. Men, nou pa konnen li.
Then, when he was teaching in the Temple, Jesus said with a loud voice, You have knowledge of me and you have knowledge of where I come from; and I have not come of myself; but there is One who has sent me; he is true, but you have no knowledge of him.
εκραξεν ουν εν τω ιερω διδασκων ο ιησους και λεγων καμε οιδατε και οιδατε ποθεν ειμι και απ εμαυτου ουκ εληλυθα αλλ εστιν αληθινος ο πεμψας με ον υμεις ουκ οιδατε
- 29 Mwen menm, mwen konnen l', paske se bò kote l' mwen soti. Se li menm ki voye mwen.
I have knowledge of him because I came from him and he sent me.
εγω δε οιδα αυτον οτι παρ αυτου ειμι κακεινος με απεστειλεν
- 30 Lè sa a, yo t'ap chache arete l', men pesonn pa t' mete men sou li paske lè l' pa t' ankò rive.
Then they had a desire to take him: but no man put hands on him because his hour was still to come.
εζητουν ουν αυτον πιασαι και ουδεις επεβαλεν επ αυτον την χειρα οτι ουπω εληλυθει η ωρα αυτου
- 31 Atousa, te gen anpil moun nan foul pèp la ki te kwè nan li. Yo t'ap di: Lè Kris la va vini, èske la fè plis mirak pase nonm sa a?
And numbers of the people had belief in him, and they said, When the Christ comes will he do more signs than this man has done?
πολλοι δε εκ του οχλου επιστευσαν εις αυτον και ελεγον οτι ο χριστος οταν ελη μητι πλειονα σημεια τουτων ποιησει ον ουτος εποιησεν
- 32 Farizyen yo vin konnen sa yo t'ap di nan zòrèy sou Jezi nan pèp la. Chèf prèt yo ansanm ak farizyen yo voye kèk gad pou arete Jezi.
This discussion of the people came to the ears of the Pharisees; and the chief priests and the Pharisees sent servants to take him.
ηκουσαν οι φαρισαιοι του οχλου γογγυζοντος περι αυτου ταυτα και απεστειλαν οι φαρισαιοι και οι αρχιερεις υπηρετας ινα πιασωσιν αυτον
- 33 Jezi di konsa: Se pou yon ti tan ankò mwen la ak nou. Apre sa, mwen pral jwenn moun ki voye m' lan.
Then Jesus said, I will be with you a little longer and then I go to him who sent me.
ειπεν ουν αυτοις ο ιησους ετι μικρον χρονον μεθ υμων ειμι και υπαγω προς τον πεμψαντα με
- 34 N'a chache m', men nou p'ap jwenn mwen, paske nou p'ap ka vini kote m' prale a.
You will be looking for me, and you will not see me: and where I am you may not come.
ζητησετε με και ουχ ευρησετε και οπου ειμι εγω υμεις ου δυνασθε ελθειν
- 35 Jwif yo yonn t'ap mande lòt: Ki bò l' prale menm pou nou pa kapab jwenn li? Eske li pral menm kote ak jwif ki gaye nan mitan moun Lagrès yo pou l' moutre moun Lagrès yo anpil bagay?
So the Jews said among themselves, To what place is he going where we will not see him? will he go to the Jews living among the Greeks and become the teacher of the Greeks?
ειπον ουν οι ιουδαιοι προς εαυτους που ουτος μελλει πορευεσθαι οτι ημεις ουχ ευρησομεν αυτον μη εις την διασποραν των ελληνων μελλει πορευεσθαι και διδασκειν τους ελληνας
- 36 L'ap plede di: N'a chache m', men nou p'ap jwenn mwen. Nou pa ka vini kote mwen prale a. Kisa sa vle di menm?
What is this saying of his, You will be looking for me and will not see me, and where I am you may not come?
τις εστιν ουτος ο λογος ον ειπεν ζητησετε με και ουχ ευρησετε και οπου ειμι εγω υμεις ου δυνασθε ελθειν
- 37 ¶ Dènye jou fèt la, se li ki te pi enpòtan. Jou sa a, Jezi kanpe devan foul moun yo, li di yo byen fò: Si yon moun swaf dlo, li mèt vin jwenn mwen, li mèt vin bwè.
On the last day, the great day of the feast, Jesus got up and said in a loud voice, If any man is in need of drink let him come to me and I will give it to him.
εν δε τη εσχατη ημερα τη μεγαλη της εορτης εισηκει ο ιησους και εκραξεν λεγων εαν τις διψα ερχεσθω προς με και πινετω
- 38 Moun ki mete konfyans yo nan mwen, y'ap wè gwo kouran dlo k'ap bay lavi koule soti nan kè yo, jan sa ekri nan Liv la.
He who has faith in me, out of his body, as the Writings have said, will come rivers of living water.
ο πιστευων εις εμε καθως ειπεν η γραφη ποταμοι εκ της κοιλιας αυτου ρευσουσιν υδατος ζωντος
- 39 (Jezi t'ap pale ki jan moun ki kwè nan li yo tapral resevwa Sentespri. Lè sa a, Sentespri pa t' ankò desann sou pesonn, paske Jezi pa t' ankò moute nan syèl la.)
This he said of the Spirit which would be given to those who had faith in him: the Spirit had not been given then, because the glory of Jesus was still to come.
τουτο δε ειπεν περι του πνευματος ου εμελλον λαμβανειν οι πιστευοντες εις αυτον ουπω γαρ ην πνευμα αγιον οτι ο ιησους ουδεπω εδοξασθη
- 40 Te gen kèk moun nan foul pèp la, lè yo fin tandè pawòl sa yo, yo t'ap di konsa: Se vre wi. Nonm sa a, se pwofèt la!
When these words came to their ears, some of the people said, This is certainly the prophet.
πολλοι ουν εκ του οχλου ακουσαντες τον λογον ελεγον ουτος εστιν αληθως ο προφητης

- 41 Gen lòt ki t'ap di: Se Kris la. Gen lòt ankò ki t'ap di: Men, Kris la pa ka soti nan peyi Galile.
Others said, This is the Christ. But others said, Not so; will the Christ come from Galilee?
άλλοι ελεγον ουτος εστιν ο χριστος άλλοι δε ελεγον μη γαρ εκ της γαλιλαιας ο χριστος ερχεται
- 42 Liv la di: Kris la, se yon pitit pitit David la ye. Se Betleyèm li gen pou l' soti, lavil kote David te pase tout lavi li a.
Do not the Writings say that the Christ comes of the seed of David and from Beth-lehem, the little town where David was?
ουχι η γραφη ειπεν οτι εκ του σπερματος δαβιδ και απο βηθλεεμ της κωμης οπου ην δαβιδ ο χριστος ερχεται
- 43 Te vin gen divizyon nan mitan foul moun yo poutèt Jezi.
So there was a division among the people because of him.
σχισμα ουν εν τω οχλω εγενετο δι αυτον
- 44 Gen ladan yo ki te vle arete l', men pesonn pa t' mete men sou li.
And some of them had a desire to take him; but no man put hands on him.
τινες δε ηθελον εξ αυτων πιασαι αυτον αλλ ουδεις επεβαλεν επ αυτον τας χειρας
- 45 ¶ Lè gad yo tounen vin jwenn yo, chèf prèt yo ak farizyen yo mande yo: Poukisa nou pa mennen l' ban nou?
Then the servants went back to the chief priests and Pharisees, who said to them, Why have you not got him with you?
ηλθον ουν οι υπηρεται προς τους αρχιερεις και φαρισαιους και ειπον αυτοις εκεινοι διατι ουκ ηγαγετε αυτον
- 46 Gad yo reponn: Nou poko janm wè yon nonm ki pale tankou nonm sa a.
The servants made answer, No man ever said things like this man.
απεκριθησαν οι υπηρεται ουδεποτε ουτως ελαλησεν ανθρωπος ως ουτος ο ανθρωπος
- 47 Farizyen yo di: Gen lè nou kite l' pran tèt nou tou?
Then the Pharisees said to them, Have you, like the others, been given false ideas?
απεκριθησαν ουν αυτοις οι φαρισαιοι μη και υμεις πεπλανησθε
- 48 Eske nou wè gen yon sèl nan chèf nou yo osinon nan farizyen yo ki kwè nan li?
Have any of the rulers belief in him, or any one of the Pharisees?
μη τις εκ των αρχοντων επιστευσεν εις αυτον η εκ των φαρισαιων
- 49 Moun sa yo gen lè pa konn lalwa Moyiz la. Se moun ki gen madichon!
But these people who have no knowledge of the law are cursed.
αλλ ο οχλος ουτος ο μη γινωσκων τον νομον επικαταρατοι εισιν
- 50 Nikodèm te yonn nan farizyen ki te la yo. Se menm Nikodèm sa a ki te al wè Jezi kèk jou pase. Li di yo konsa:
Nicodemus--he who had come to Jesus before, being himself one of them--said to them,
λεγει νικοδημος προς αυτους ο ελθων νυκτος προς αυτον εις ων εξ αυτων
- 51 Dapre Lalwa nou, nou pa ka jije yon moun san nou pa tande l' anvan, san nou pa konnen sa l' fè.
Is a man judged by our law before it has given him a hearing and has knowledge of what he has done?
μη ο νομος ημων κρινει τον ανθρωπον εαν μη ακουση παρ αυτου προτερον και γνω τι ποιει
- 52 Yo reponn li: Gen lè, ou menm tou, ou se moun Galile? Al etidye sa ki ekri nan Liv la, wa wè pa gen pwofèt ki janm soti nan peyi Galile.
This was their answer: And do you come from Galilee? Make search and you will see that no prophet comes out of Galilee.
απεκριθησαν και ειπον αυτω μη και συ εκ της γαλιλαιας ει ερευνησον και ιδε οτι προφητης εκ της γαλιλαιας ουκ εηγερεται
- 53 Apre sa, tout moun al lakay yo.
[And every man went to his house;
και επορευθη εκαστος εις τον οικον αυτου
- 1 ¶ Jezi menm ale mòn Oliv.
But Jesus went to the Mountain of Olives.
ιησους δε επορευθη εις το ορος των ελαιων

- 2 Nan denmen maten, byen bonè, li tounen nan tanp lan. Tout foul moun yo pwoche bò kote li. Li chita, li pran moutre yo anpil bagay.
And early in the morning he came again into the Temple and all the people came to him and he was seated teaching them.
ορθρου δε παλιν παρεγενετο εις το ιερον και πας ο λαος ηρχετο προς αυτον και καθισας εδιδασκεν αυτους
- 3 Dirèktè lalwa yo ak farizyen yo mennen yon fanm ba li. Yo te bare fanm lan nan adiltè. Yo mete l' kanpe devan tout foul moun yo,
Now the scribes and Pharisees came, with a woman who had been taken in the act of sinning against the married relation;
αγουσιν δε οι γραμματεις και οι φαρισαιοι προς αυτον γυναικα εν μοιχεια καταλημμενην και στησαντες αυτην εν μεσω
- 4 epi yo di Jezi konsa: Mèt, yo kenbe fanm sa a nan men ap fè adiltè.
And putting her forward, they said to him, Master, this woman has been taken in the very act of sinning against the married relation.
λεγουσιν αυτω διδασκαλε αυτη η γυνη καταληφθη επαυτοφωρω μοιχευομενη
- 5 Moyiz te bay lòd nan lalwa a pou yo touye yo lè konsa ak kout wòch. Men, ou menm, kisa ou di nan sa?
Now in the law Moses gave directions that such women were to be stoned; what do you say about it?
εν δε τω νομω μωσης ημιν ενετειλατο τας τοιαυτας λιθοβολεισθαι συ ουν τι λεγεις
- 6 Yo t'ap di sa, paske yo te vle pran l' nan pèlen pou yo te ka akize li. Men, Jezi bese atè. Epi, avèk dwèt li, li kòmanse ekri atè a.
They said this, testing him, so that they might have something against him. But Jesus, with his head bent down, made letters on the floor with his finger.
τουτο δε ελεγον πειραζοντες αυτον ινα εχωσιν κατηγορειν αυτου ο δε ιησους κατω κυψας τω δακτυλω εγραφεν εις την γην
- 7 Men, moun yo t'ap kouvri l' ak keksyon. Jezi leve atè a, li di yo: Se pou moun ki konnen li pa janm peche a ba l' premye kout wòch la.
But when they went on with their questions, he got up and said to them, Let him among you who is without sin be the first to send a stone at her.
ως δε επεμενον ερωτωντες αυτον ανακυψας ειπεν προς αυτους ο αναμαρτητος υμων πρωτος τον λιθον επ αυτη βαλετω
- 8 Apre sa, li bese atè a yon dezyèm fwa, li pran ekri ankò.
And again, with bent head, he made letters on the floor.
και παλιν κατω κυψας εγραφεν εις την γην
- 9 Lè yo tande pawòl sa yo, yonn apre lòt y' al fè wout yo. Premye moun ki te mete deyò se te sak te pi granmoun yo. Jezi rete pou kont li ak fanm lan ki te kanpe devan l'.
And when his words came to their ears, they went out one by one, starting with the oldest even to the last, because they were conscious of what was in their hearts: and Jesus was there by himself with the woman before him.
οι δε ακουσαντες και υπο της συνειδησεως ελεγχομενοι εξηρχοντο εις καθ εις αρξαμενοι απο των πρεσβυτερων εως των εσχατων και κατελειφθη μονος ο ιησους και η γυνη εν μεσω εστωσα
- 10 Lè sa a, li leve, li di fanm lan: Madanm, kote moun yo? Pesonn pa kondannen ou?
Then Jesus got up, and seeing nobody but the woman, he said to her, Where are the men who said things against you? did no one give a decision against you?
ανακυψας δε ο ιησους και μηδενα θεασαμενος πλην της γυναικος ειπεν αυτη η γυνη που εισιν εκεινοι οι κατηγοροι σου ουδεις σε κατεκρινεν
- 11 Li reponn: Pesonn non, Mèt. Jezi di li: Mwen menm tou, mwen pa kondannen ou. Ou mèt ale. Men, pa janm fè peche ankò.
And she said, No man, Lord. And Jesus said, And I do not give a decision against you: go, and never do wrong again.]
η δε ειπεν ουδεις κυριε ειπεν δε αυτη ο ιησους ουδε εγω σε κατακρινω πορευου και μηκετι αμαρτανε
- 12 ¶ Jezi pale ankò ak foul moun yo, li di: Se mwen menm ki limyè k'ap klere tout moun ki sou latè. Moun ki swiv mwen va gen limyè ki bay lavi a. Yo p'ap janm mache nan fènwa.
Then again Jesus said to them, I am the light of the world; he who comes with me will not be walking in the dark but will have the light of life.
παλιν ουν ο ιησους αυτοις ελαλησεν λεγων εγω ειμι το φως του κοσμου ο ακολουθον εμοι ου μη περιπατησει εν τη σκοτια αλλ εξει το φως της ζωης
- 13 Farizyen yo di li: Apa w'ap pale tèt pa ou byen? Sa w'ap di la a pa gen valè.
So the Pharisees said to him, The witness you give is about yourself: your witness is not true.
ειπον ουν αυτω οι φαρισαιοι συ περι σεαυτου μαρτυρεις η μαρτυρια σου ουκ εστιν αληθης
- 14 Jezi reponn yo: Menm si mwen t'ap pale tèt mwen byen, sa m'ap di a se verite, paske mwen konnen ki bò m' soti, mwen konnen ki bò m' prale. Men, nou menm, nou pa konnen ni ki bò m' soti, ni ki bò m' prale.
Jesus said in answer, Even if I give witness about myself, my witness is true, because I have knowledge of where I came from and where I am going; but you have no knowledge of where I come from or of where I am going.
απεκριθη ιησους και ειπεν αυτοις καν εγω μαρτυρω περι εμαυτου αληθης εστιν η μαρτυρια μου οτι οίδα ποθεν ηλθον και που υπαγω υμεις δε ουκ οιδατε ποθεν ερχομαι και που υπαγω

- 15 Nou menm, n'ap jije tankou lèzòm jije. Men, mwen menm mwen pa jije pesonn.
You are judging from what you see; I am judging no man.
 υμεις κατα την σαρκα κρινετε εγω ου κρινω ουδενα
- 16 Mentou, si yon lè mwen gen pou m' jije, m'ap jije byen dapre verite a, paske mwen p'ap jije pou kont mwen. Papa ki voye m' lan ap la avèk mwen.
Even if I am judging, my decision is right, because I am not by myself--with me is the Father who sent me.
 και εαν κρινω δε εγω η κρισις η εμη αληθης εστιν οτι μονος ουκ ειμι αλλ εγω και ο πεμψας με πατηρ
- 17 Nou jwenn sa ekri nan Lalwa nou an tou: Lè de temwen fè menm depoziyon an, sa yo di a vre.
Even in your law it is said that the witness of two men is true.
 και εν τω νομο δε τω υμετερω γεγραπται οτι δυο ανθρωπων η μαρτυρια αληθης εστιν
- 18 Mwen sèvi temwen pou tèt pa m'; Papa a ki voye m' lan sèvi m' temwen tou.
I give witness about myself and the Father who sent me gives witness about me.
 εγω ειμι ο μαρτυρων περι εμαντου και μαρτυρει περι εμου ο πεμψας με πατηρ
- 19 Yo mande li: Kote papa ou? Jezi reponn yo: Nou pa konnen mwen, nou pa konn Papa mwen. Si nou te konnen m', nou ta konnen Papa m' tou.
Then they said to him, Where is your Father? Jesus said in answer, You have no knowledge of me or of my Father: if you had knowledge of me you would have knowledge of my Father.
 ελεγον ουν αυτω που εστιν ο πατηρ σου απεκριθη ο ιησους ουτε εμε οιδατε ουτε τον πατερα μου ει εμε ηδαιτε και τον πατερα μου ηδαιτε αν
- 20 Jezi te nan tanp lan, kote yo mete bwat pou fè ofrann yo. Se la li t'ap di yo tout pawòl sa yo, li t'ap moutre moun yo anpil lòt bagay ankò. Men, pesonn pa t' mete men sou li, paske lè l' pa t' ankò rive.
Jesus said these words in the place where the offerings were stored, while he was teaching in the Temple: but no man took him because his time was still to come.
 ταυτα τα ρηματα ελαλησεν ο ιησους εν τω γαζοφυλακιω διδασκων εν τω ιερω και ουδεις επιασεν αυτον οτι ουπω εληλυθει η ωρα αυτου
- 21 ¶ Jezi di yo ankò: Mwen pral fè wout mwen. N'a chache m', men n'a mouri nan peche nou yo. Nou pa ka ale kote m' prale a.
Then he said to them again, I am going away and you will be looking for me, but death will overtake you in your sins. It is not possible for you to come where I am going.
 ειπεν ουν παλιν αυτοις ο ιησους εγω υπαγω και ζητησετε με και εν τη αμαρτια υμων αποθανεισθε οπου εγω υπαγω υμεις ου δυνασθε ελθειν
- 22 Jwif yo yonn di lòt: Gen lè li pral touye tèt li? Tande sa l'ap di: Nou pa ka ale kote l' prale a.
So the Jews said, Will he take his life? Is that why he says, Where I go it is not possible for you to come?
 ελεγον ουν οι ιουδαιοι μητι αποκτεινει εαυτον οτι λεγει οπου εγω υπαγω υμεις ου δυνασθε ελθειν
- 23 Jezi reponn yo: Nou soti anba, mwen menm mwen soti anwo. Nou se moun tè sa a, mwen menm mwen pa moun tè sa a.
And he said to them, You are of the earth; I am from heaven: you are of this world; I am not of this world.
 και ειπεν αυτοις υμεις εκ των κατω εστε εγω εκ των ανω ειμι υμεις εκ του κοσμου τουτου εστε εγω ουκ ειμι εκ του κοσμου τουτου
- 24 Se poutèt sa mwen di nou, n'ap mouri nan peche nou. Wi, nou gen pou n' mouri nan peche nou si nou pa kwè mwen se moun mwen ye a.
For this reason I said to you that death will overtake you in your sins: for if you have not faith that I am he, death will come to you while you are in your sins.
 ειπον ουν υμιν οτι αποθανεισθε εν ταις αμαρτιας υμων εαν γαρ μη πιστευσητε οτι εγω ειμι αποθανεισθε εν ταις αμαρτιας υμων
- 25 Yo mande li: Ki moun ou ye? Jezi reponn yo: Sa m' te di nou depi nan konmansman an.
Then they said to him, Who are you? Jesus said, What I said to you from the first.
 ελεγον ουν αυτω συ τις ει και ειπεν αυτοις ο ιησους την αρχην ο τι και λαλω υμιν
- 26 Mwen gen anpil bagay pou m' di sou nou, anpil bagay menm pou m' jije nan nou. Men, moun ki voye m' lan, se verite ase li di. Se sèlman sa m' pran nan bouch li m'ap anonse bay lèzòm ki sou latè.
I have much to say about you and against you: but he who sent me is true and what he has said to me I say to the world.
 πολλα εχω περι υμων λαλειν και κρινειν αλλ ο πεμψας με αληθης εστιν καγω α ηκουσα παρ αυτου ταυτα λεγω εις τον κοσμον
- 27 Yo pa t' konprann se sou Papa a li t'ap pale yo.
They did not see that his words were about the Father.
 ουκ εγνωσαν οτι τον πατερα αυτοις ελεγεν

- 28 Jezi di yo ankò: Lè n'a leve Moun Bondye voye nan lachè a byen wo, n'a konnen se mwen menmm ki li menm. Lè sa a, n'a konnen mwen pa fè anyen pou kont mwen. Se sèlman sa Papa a moutre m' mwen di.
 So Jesus said, When the Son of man has been lifted up by you, then it will be clear to you who I am, and that I do nothing of myself, but say as the Father gave me teaching.
 ειπεν ουν αυτοις ο ιησους οταν υψωσητε τον υιον του ανθρωπου τοτε γνωσεσθε οτι εγω ειμι και απ εμαντου ποιω ουδεν αλλα καθως εδιδαξεν με ο πατηρ μου ταυτα λαλω
- 29 Moun ki voye m' lan la avèk mwen. Li pa kite m' pou kont mwen paske mwen toujou fè sak fè l' plezi.
 He who sent me is with me; he has not gone from me, because at all times I do the things which are pleasing to him.
 και ο πεμψας με μετ εμου εστιν ουκ αφηκεν με μονον ο πατηρ οτι εγω τα αρεστα αυτω ποιω παντοτε
- 30 Anpil moun ki te tandè Jezi pale konsa te kwè nan li.
 When he said this a number came to have faith in him.
 ταυτα αυτου λαλουντος πολλοι επιστευσαν εις αυτον
- 31 ¶ Jezi di jwif ki te kwè nan li yo: Si nou kenbe pawòl mwen yo nan kè nou, nou se disip mwen vre.
 Then Jesus said to the Jews who had faith in him, If you keep my word, then you are truly my disciples;
 ελεγεν ουν ο ιησους προς τους πεπιστευκοτας αυτω ιουδαιους εαν υμεις μεινητε εν τω λογω τω εμω αληθως μαθηται μου εστε
- 32 N'a konnen verite a, lè sa a verite a va ban nou libète nou.
 And you will have knowledge of what is true, and that will make you free.
 και γνωσεσθε την αληθειαν και η αληθεια ελευθερωσει υμας
- 33 Yo di li: Nou se pitit pitit Abraram. Nou pa janm esklav pesonn. Ki jan ou ka fè di nou: N'a gen libète nou?
 They said to him in answer, We are Abraham's seed and have never been any man's servant: why do you say, You will become free?
 απεκριθησαν αυτω σπερμα αβρααμ εσμεν και ουδενι δεδουλευκαμεν ποποτε πως συ λεγεις οτι ελευθεροι γενησεσθε
- 34 Jezi reponn yo: Sa m'ap di nou la a, se vre wi: Tout moun ki fè peche, se esklav peche yo ye.
 And this was the answer Jesus gave them: Truly I say to you, Everyone who does evil is the servant of sin.
 απεκριθη αυτοις ο ιησους αμην αμην λεγω υμιν οτι πας ο ποιων την αμαρτιαν δουλος εστιν της αμαρτιας
- 35 Yon esklav pa fè pati moun kay la pou tout tan. Men, yon pitit fè pati moun kay la pou tout tan.
 Now the servant does not go on living in the house for ever, but the son does.
 ο δε δουλος ου μνει εν τη οικια εις τον αιωνα ο υιος μνει εις τον αιωνα
- 36 Si Pitit Bondye a ban nou libète, n'a lib tout bon.
 If then the son makes you free, you will be truly free.
 εαν ουν ο υιος υμας ελευθερωση οντως ελευθεροι εσεσθε
- 37 Wi, mwen konnen se pitit pitit Abraram nou ye vre. Men, n'ap chache touye m' paske nou pa asepte sa m'ap moutre nou.
 I am conscious that you are Abraham's seed; but you have a desire to put me to death because my word has no place in you.
 οίδα οτι σπερμα αβρααμ εστε αλλα ζητειτε με αποκτειναι οτι ο λογος ο εμος ου χωρει εν υμιν
- 38 ¶ M'ap di nou sa Papa m' moutre mwen. Men nou menm, n'ap fè sa papa pa nou di nou fè.
 I say the things which I have seen in my Father's house: and you do the things which come to you from your father's house.
 εγω ο εωρακα παρα τω πατρι μου λαλω και υμεις ουν ο εωρακατε παρα τω πατρι υμων ποιειτε
- 39 Yo reponn li: Men, papa nou se Abraram. Jezi di yo: Si nou te pitit Abraram tout bon, nou ta fè sa li menm li te fè.
 In answer they said to him, Our father is Abraham. Jesus said to them, If you were Abraham's children you would do what Abraham did.
 απεκριθησαν και ειπον αυτω ο πατηρ ημων αβρααμ εστιν λεγει αυτοις ο ιησους ει τεκνα του αβρααμ ητε τα εργα του αβρααμ ποιειτε αν
- 40 Gade koulè a, m'ap di nou verite a jan Bondye te moutre m' li, atousa n'ap chache touye mwen. Abraram pa janm fè bagay konsa.
 But now you have a desire to put me to death, a man who has said to you what is true, as I had it from God: Abraham did not do that.
 νυν δε ζητειτε με αποκτειναι ανθρωπον ος την αληθειαν υμιν λελαληκα ην ηκουσα παρα του θεου τουτο αβρααμ ουκ εποιησεν
- 41 Men nou menm, n'ap fè sa papa nou ap fè. Yo reponn li: Nou pa pitit deyò non. Nou gen yon sèl papa, se Bondye.
 You are doing the works of your father. They said to him, We are true sons of Abraham; we have one Father, who is God.
 υμεις ποιειτε τα εργα του πατρος υμων ειπον ουν αυτω ημεις εκ πορνειας ου γεγεννημεθα ενα πατερα εχομεν τον θεον

- 42 Jezi di yo: Si Bondye te papa nou vre, nou ta renmen mwen. Paske, mwen soti bò kot Bondye. Se li menm ki voye m' isit la. Mwen pa vini pou kont mwen. Se li menm menm ki voye mwen.
Jesus said to them, If God was your Father you would have love for me, because it was from God I came and am here. I did not come of myself, but he sent me.
 ειπεν ουν αυτοις ο ιησους ει ο θεος πατηρ υμων ην ηγαπατε αν εμε εγω γαρ εκ του θεου εξηλθον και ηκω ουδε γαρ απ εμαυτου εληλυθα αλλ εκεινος με απεστειλεν
- 43 Poukisa nou pa konprann sa m'ap di nou la a? Paske nou pa kapab tande pawòl mwen yo.
Why are my words not clear to you? It is because your ears are shut to my teaching.
 διατι την λαλιαν την εμην ου γινωσκετε οτι ου δυνασθε ακουειν τον λογον τον εμον
- 44 Se Satan ki papa nou. Se sak fè nou vle fè sa papa nou vle. Depi nan konmansman se sa ase l'ap fè: touye moun. Li pa janm pran pozisyon pou verite a paske pa gen verite menm nan li. Depi l' louvri bouch li, se manti l'ap bay paske sè mantò li ye. Se papa nan bay manti li ye.
You are the children of your father the Evil One and it is your pleasure to do his desires. From the first he was a taker of life; and he did not go in the true way because there is no true thing in him. When he says what is false, it is natural to him, for he is false and the father of what is false.
 υμεις εκ πατρος του διαβολου εστε και τας επιθυμιας του πατρος υμων θελετε ποιειν εκεινος ανθρωποκτονος ην απ αρχης και εν τη αληθεια ουχ εστηκεν οτι ουκ εστιν αληθεια εν αυτω οταν λαλη το ψευδος εκ των ιδιων λαλει οτι ψευστης εστιν και ο πατηρ αυτου
- 45 Men mwen menm, mwen pale verite a. Se poutèt sa nou pa vle kwè mwen.
But because I say what is true, you have no belief in me.
 εγω δε οτι την αληθειαν λεγω ου πιστευετε μοι
- 46 ¶ Kilès nan nou ki ka bay prèn mwen fè peche? Si sa m' di a se vre, poukisa nou pa kwè mwen?
Which of you is able truly to say that I am a sinner? If I say what is true, why have you no belief in me?
 τις εξ υμων ελεγει με περι αμαρτιας ει δε αληθειαν λεγω διατι υμεις ου πιστευετε μοι
- 47 Tout moun ki moun Bondye, yo koute pawòl Bondye. Men nou menm, nou pa moun Bondye. Se sak fè nou pa vle koute.
He who is a child of God gives ear to the words of God: your ears are not open to them because you are not from God.
 ο ον εκ του θεου τα ρηματα του θεου ακουει δια τουτο υμεις ουκ ακουετε οτι εκ του θεου ουκ εστε
- 48 Jwif yo reponn li: Nou te gen rezon lè n' t'ap di se moun Samari ou ye. Ou gen yon move lespri sou ou.
The Jews said to him in answer, Are we not right in saying that you are of Samaria and have an evil spirit?
 απεκριθησαν ουν οι ιουδαιοι και ειπον αυτω ου καλωσ λεγομεν ημεις οτι σαμαρειτης ει συ και δαιμονιον εχεις
- 49 Jezi di yo: Mwen pa gen okenn move lespri sou mwen. M'ap fè respe Papa mwen. Men nou menm, se derespekte n'ap derespekte mwen.
And this was the answer of Jesus: I have not an evil spirit; but I give honour to my Father and you do not give honour to me.
 απεκριθη ιησους εγω δαιμονιον ουκ εχω αλλα τιμω τον πατερα μου και υμεις ατιμαζετε με
- 50 Mwen p'ap chache lwanj pou tèt pa mwen. Gen yon moun k'ap chache l' pou mwen. Se li menm tou k'ap jije nou.
I, however, am not in search of glory for myself: there is One who is searching for it and he is judge.
 εγω δε ου ζητω την δοξαν μου εστιν ο ζητων και κρινων
- 51 ¶ Sa m'ap di nou la a, se vre wi: moun ki fè tou sa mwen di l' fè, li p'ap janm mourì.
Truly I say to you, If a man keeps my word he will never see death.
 αμην αμην λεγω υμιν εαν τις τον λογον τον εμον τηρηση θανατον ου μη θεωρηση εις τον αιωνα
- 52 Jwif yo di li: Koulye a, nou sèten ou gen yon move lespri sou ou. Abraram mourì. Pwofèt yo mourì tou. Epi ou menm, w'ap di: O wi, moun ki fè tou sa m' di l' fè, li p'ap janm mourì.
The Jews said to him, Now we are certain that you have an evil spirit. Abraham is dead, and the prophets are dead; and you say, If a man keeps my word he will never see death.
 ειπον ουν αυτω οι ιουδαιοι νυν εγνωκαμεν οτι δαιμονιον εχεις αβρααμ απεθανεν και οι προφηται και συ λεγεις εαν τις τον λογον μου τηρηση ου μη γευσεται θανατου εις τον αιωνα
- 53 Abraram ki Abraram zansèt nou, li mourì. Koulye a, ou prèt pou di nou ou pi gran pase li? Pwofèt ki pwofèt yo mourì. Sa ou konprann ou ye menm?
Are you greater than our father Abraham, who is dead? and the prophets are dead: who do you say that you are?
 μη συ μειζων ει του πατρος ημων αβρααμ οστις απεθανεν και οι προφηται απεθανον τινα σεαυτον συ ποιεις
- 54 Jezi reponn yo: Si m' t'ap fè lwanj tèt mwen, lwanj sa a pa ta vo anyen. Moun k'ap fè lwanj mwen se Papa m', moun nou pretann di ki Bondye nou an.
Jesus said in answer, If I take glory for myself, my glory is nothing: it is my Father who gives me glory, of whom you say that he is your God.
 απεκριθη ιησους εαν εγω δοξαζω εμαυτον η δοξα μου ουδεν εστιν ο πατηρ μου ο δοξαζων με ον υμεις λεγετε οτι θεος υμων εστιν

- 55 Nou pa konnen li. Men mwen menm, mwen konnen li. Si pou m' ta di mwen pa konnen li, mwen ta bay manti tankou nou. Men, mwen konnen l' epi m'ap fè tou sa li di m' fè.
 You have no knowledge of him, but I have knowledge of him; and if I said I have no knowledge of him I would be talking falsely like you: but I have full knowledge of him, and I keep his word.
 και ουκ εγνωκατε αυτον εγω δε οίδα αυτον και εαν ειπω οτι ουκ οίδα αυτον εσομαι ομοιος υμων ψευστης αλλ οίδα αυτον και τον λογον αυτου τηρω
- 56 Abraram papa nou te kontan, paske li te anvi wè jou m' lan rive. Li wè li. Sa te fè kè l' kontan nèt.
 Your father Abraham was full of joy at the hope of seeing my day: he saw it and was glad.
 αβρααμ ο πατηρ υμων ηγαλλιασατο ινα ιδη την ημεραν την εμην και ειδεν και εχαρη
- 57 Jwif yo di li: Ou poko gen senkant, epi w'ap di ou te wè Abraram?
 Then the Jews said to him, You are not fifty years old; have you seen Abraham?
 ειπον ουν οι ιουδαιοι προς αυτον πενητηκοντα ετη ουπω εχεις και αβρααμ εωρακας
- 58 Jezi reponn yo: Sa m'ap di nou la a, se vre wi: Abraram pa t' ankò fèt, mwen menm, mwen te la deja.
 Jesus said to them, Truly I say to you, Before Abraham came into being, I am.
 ειπεν αυτοις ο ιησους αμην αμην λεγω υμιν πριν αβρααμ γενεσθαι εγω ειμι
- 59 Lè sa a, yo ranmase wòch pou kalonnen li. Men, Jezi kache kò l' yon kote epi li soti nan tanp lan.
 So they took up stones to send at him: but Jesus got secretly out of their way and went out of the Temple.
 ηραν ουν λιθους ινα βαλωσιν επ αυτον ιησους δε εκρυβη και εξηλθεν εκ του ιερου διελθων δια μεσου αυτων και παρηγεν ουτως
- 1 ¶ Jezi t'ap pase yon kote konsa lè l' wè yon nonm ki te avèg depi li te fèt.
 And when he went on his way, he saw a man blind from birth.
 και παραγων ειδεν ανθρωπον τυφλον εκ γενετης
- 2 Disip li yo mande li: Mèt, poukisa nonm sa a te fèt tou avèg en? Se peche pa l' osinon peche manman l' ak papa l' ki lakòz sa?
 And his disciples put a question to him, saying, Master, was it because of this man's sin, or the sin of his father and mother, that he has been blind from birth?
 και ηρωτησαν αυτον οι μαθηται αυτου λεγοντες ραββι τις ημαρτεν ουτος η οι γονεις αυτου ινα τυφλος γεννηθη
- 3 Jezi reponn yo: Se pa ni peche pa l' ni peche manman l' ak papa l' ki lakòz sa. Li fèt avèg, se pou moun ka wè sa pouvwa Bondye a ka fè nan li.
 Jesus said in answer, It was not because of his sin, or because of his father's or mother's; it was so that the works of God might be seen openly in him.
 απεκριθη ο ιησους ουτε ουτος ημαρτεν ουτε οι γονεις αυτου αλλ ινα φανερωθη τα εργα του θεου εν αυτω
- 4 Toutotan fè klè toujou, se pou m' fè travay moun ki voye m' lan ban m' fè a. Talè konsa pral fè nwit, pesonn p'ap ka travay.
 While it is day we have to do the works of him who sent me: the night comes when no work may be done.
 εμε δει εργαζεσθαι τα εργα του πεμψαντος με εως ημερα εστιν ερχεται νυξ οτε ουδεις δυναται εργαζεσθαι
- 5 Toutotan mwen la sou latè, mwen se limyè k'ap klere tout moun ki sou latè.
 As long as I am in the world, I am the light of the world.
 οταν εν τω κοσμω ω φως ειμι του κοσμου
- 6 Apre li fin di pawòl sa yo, Jezi krache atè, li fè yon ti labou ak krache a, li fwote je nonm lan avèk labou a.
 Having said these words, he put earth, mixed with water from his mouth, on the man's eyes,
 ταυτα ειπων επτυσεν χημαι και εποιησεν πηλον εκ του πτυσματος και επεχρισεν τον πηλον επι τους οφθαλμους του τυφλου
- 7 Li di l' konsa: Al lave figi ou nan gwo basen Siloe a. (Mo Siloe sa a vle di: Moun yo te voye a.) Avèg la ale, li lave figi li. Lè l' tounen, li te ka wè nan tou de je l' yo.
 And said to him, Go and make yourself clean in the bath of Siloam (the sense of the name is, Sent). So he went away and, after washing, came back able to see.
 και ειπεν αυτω υπαγε νησαι εις την κολυμβηθραν του σιλωαμ ο ερμηνευεται απεσταλμενος απηλθεν ουν και ενιψατο και ηλθεν βλεπων
- 8 ¶ Moun ki te rete bò lakay li yo ansanm ak tout moun ki te konn wè l' ap mande charite anvan sa, yo tout t'ap di: Apa nonm ki te konn chita ap mande charite a!
 Then the neighbours and others who had seen him before in the street, with his hand out for money, said, Is not this the man who got money from people?
 οι ουν γειτονες και οι θεωρουντες αυτον το προτερον οτι τυφλος ην ελεγον ουχ ουτος εστιν ο καθημενος και προσαιτων
- 9 Gen moun ki t'ap di: Se li menm wi. Gen lòt ki t'ap di tou: Non. Se pa li. Men, li sanble l' anpil. Lè sa a nonm lan di yo: Se mwen menm menm.
 Some said, It is he: others said, No, but he is like him. He said, I am he.
 αλλοι ελεγον οτι ουτος εστιν αλλοι δε οτι ομοιος αυτω εστιν εκεινος ελεγεν οτι εγω ειμι

- 10 Yo mande li: Ki jan ou fè wè nan je ou yo?
So they said to him, How then were your eyes made open?
ελεγον ουν αυτω πως ανεωχθησαν σου οι οφθαλμοι
- 11 Li reponn yo: Nonm yo rele Jezi a fè yon ti labou, li fwote je m' ak labou a, epi li di m' al lave figi m' nan basen Siloe a. m' ale. Lè m' fin lave figi m', mwen wè m' wè.
His answer was: The man who is named Jesus put earth mixed with water on my eyes, and said to me, Go and make yourself clean in Siloam: so I went away and, after washing, am now able to see.
απεκριθη εκεινος και ειπεν ανθρωπος λεγομενος ιησους πηλον ποιησεν και επεχρισεν μου τους οφθαλμους και ειπεν μοι υπαγε εις την κολουμβηθραν του σιλωαμ και νιψαι απελθων δε και νιψαμενος ανεβλεψα
- 12 Yo mande li: Kote nonm sa a? Li reponn yo: Mwen pa konnen non.
And they said to him, Where is he? His answer was: I have no knowledge.
ειπον ουν αυτω που εστιν εκεινος λεγει ουκ οιδα
- 13 ¶ Yo pran nonm ki te avèg la, yo mennen l' bay farizyen yo.
They took him before the Pharisees--this man who had been blind.
αγουσιν αυτον προς τους φαρισαιους τον ποτε τυφλον
- 14 Se te yon jou repo Jezi te fè labou a pou louvri je l' yo.
Now the day on which the earth was mixed by Jesus and the man's eyes were made open was the Sabbath.
ην δε σαββατον οτε τον πηλον ποιησεν ο ιησους και ανεωξεν αυτου τους οφθαλμους
- 15 Se poutèt sa, farizyen yo tou, yo mande nonm lan sak te pase ki te fè l' ka wè koulye a. Li di yo: Li mete ti kras labou sou je m' yo, lèfini mwen lave figi mwen. Se konsa, koulye a mwen wè.
So the Pharisees put more questions to him about how his eyes had been made open. And he said to them, He put earth on my eyes, and I had a wash and am able to see.
παλιν ουν ηρωτων αυτον και οι φαρισαιοι πως ανεβλεψεν ο δε ειπεν αυτοις πηλον επεθηκεν επι τους οφθαλμους μου και ενιψαμην και βλεπω
- 16 Te gen de twa nan farizyen yo ki t'ap di: Nonm ki fè sa a pa ka soti nan Bondye. Li pa obeyi lalwa repo a. Men, gen lòt ki t'ap di: Ki jan yon nonm k'ap fè sa ki mal kapab fè yon mirak konsa? Te vin gen divizyon nan mitan yo.
Then some of the Pharisees said, That man has not come from God, for he does not keep the Sabbath. Others said, How is it possible for a sinner to do such signs? So there was a division among them.
ελεγον ουν εκ των φαρισαιων τινες ουτος ο ανθρωπος ουκ εστιν παρα του θεου οτι το σαββατον ου τηρει αλλοι ελεγον πως δυναται ανθρωπος αμαρτωλος τοιαυτα σημεια ποιειν και σχισμα ην εν αυτοις
- 17 Farizyen yo mande nonm ki te avèg la: Ou menm, dapre ou, nonm ki louvri je ou yo, ki moun li ye? Li reponn: Se yon pwofèt li ye.
Again they said to the blind man, What have you to say about him for opening your eyes? And he said, He is a prophet.
λεγουσιν τω τυφλω παλιν συ τι λεγεις περι αυτου οτι ηνοιξεν σου τους οφθαλμους ο δε ειπεν οτι προφητης εστιν
- 18 Men, jwif yo pa t' vle kwè li te avèg anvan sa. Yo fè chache papa l' ak manman l' pou poze yo kekzyon.
Now the Jews had no belief in the statement that he had been blind and was now able to see, till they sent for the father and mother of the man whose eyes had been made open,
ουκ επιστευσαν ουν οι ιουδαιοι περι αυτου οτι τυφλος ην και ανεβλεψεν εως οτου εφωνησαν τους γονεις αυτου του αναβλεψαντος
- 19 Yo mande yo: Eske nonm sa a se pitit gason nou an vre? Eske se vre li te fèt avèg? Sak pase l' ki fè li wè koulye a?
And put the question to them, saying, Is this your son, of whom you say that he was blind at birth? how is it then that he is now able to see?
και ηρωτησαν αυτους λεγοντες ουτος εστιν ο υιος υμων ον υμεις λεγετε οτι τυφλος εγεννηθη πως ουν αρτι βλεπει
- 20 Papa a ak manman an reponn yo: Nou konnen se pitit gason nou li ye, li te fèt avèg.
In answer his father and mother said, We are certain that this is our son and that he was blind at birth:
απεκριθησαν αυτοις οι γονεις αυτου και ειπον οιδαμεν οτι ουτος εστιν ο υιος ημων και οτι τυφλος εγεννηθη
- 21 Men, nou pa konnen sak pase l' ki fè l' wè koulye a. Nou pa konnen tou ki moun ki louvri je li. Nou mèt mande li. li ase gran konsa. Li ka reponn li menm.
But how it is he is now able to see, or who made his eyes open, we are not able to say: put the question to him; he is old enough to give an answer for himself.
πως δε νυν βλεπει ουκ οιδαμεν η τις ηνοιξεν αυτου τους οφθαλμους ημεις ουκ οιδαμεν αυτος ηλικιαν εχει αυτον ερωτησατε αυτος περι αυτου λαλησει
- 22 Papa a ak manman an te pale konsa paske yo te pè jwif yo. Paske, jwif yo te tonbe dakò sou pwèn sa a: Tout moun ki ta di Jezi se Kris la, yo t'ap mete yo deyò nan sinagòg la.
They said this because of their fear of the Jews: for the Jews had come to an agreement that if any man said that Jesus was the Christ he would be put out of the Synagogue.
ταυτα ειπον οι γονεις αυτου οτι εφοβουντο τους ιουδαιους ηδη γαρ συνετεθειντο οι ιουδαιοι ινα εαν τις αυτον ομολογηση χριστον αποσυναγωγος γενηται

- 23 Se poutèt sa papa l' ak manman l' te di: li ase gran, li ka reponn li menm. Nou mèt mande li.
That was the reason why they said, He is old enough; put the question to him.
δια τουτο οι γονεις αυτου ειπον οτι ηλικιαν εχει αυτον ερωτησατε
- 24 Farizyen yo rele nonm ki te avèg la yon dezyèm fwa. Yo di li: Di verite a devan Bondye. Nou konnen nonm sa a se yon nonm k'ap fè sa ki mal.
So they sent a second time for the man who had been blind and they said to him, Give glory to God: it is clear to us that this man is a sinner.
εφωνησαν ουν εκ δευτερου τον ανθρωπον ος ην τυφλος και ειπον αυτω δοξ αν θεω ημεις οιδαμεν οτι ο ανθρωπος ουτος αμαρτωλος εστιν
- 25 Li reponn yo: Mwen pa konnen si se yon moun k'ap fè sa ki mal osinon sa ki byen. Yon sèl bagay mwen konnen: mwen te avèg, koulye a mwen wè.
He said in answer, I have no knowledge if he is a sinner or not, but one thing I am certain about; I was blind, and now I see.
απεκριθη ουν εκεινος και ειπεν ει αμαρτωλος εστιν ουκ οίδα εν οίδα οτι τυφλος ων αρτι βλεπω
- 26 Yo mande li: Men, kisa l' te fè? Ki jan l' te fè pou louvri je ou yo?
Then they said to him, What did he do to you? how did he give you the use of your eyes?
ειπον δε αυτω παλιν τι εποιησεν σοι πως ηνοιξεν σου τους οφθαλμους
- 27 Li reponn yo: Mwen deja di nou ki jan, men nou pa t'ap koute. Poukisa nou vle m' redi l' ankò? Gen lè, nou menm tou, nou ta renmen tounen disip li?
His answer was: I have said it before, but your ears were shut: why would you have me say it again? is it your desire to become his disciples?
απεκριθη αυτοις ειπον υμιν ηδη και ουκ ηκουσατε τι παλιν θελετε ακουειν μη και υμεις θελετε αυτου μαθηται γενεσθαι
- 28 Yo joure l', yo di l' konsa: Se ou menm ki disip li! Nou menm, nou se disip Moyiz.
And they were angry with him and said, You are his disciple, but we are disciples of Moses.
ελουδορησαν ουν αυτον και ειπον συ ει μαθητης εκεινου ημεις δε του μωσεως εσμεν μαθηται
- 29 Nou konnen Bondye te pale ak Moyiz. Men, li menm, nou pa menm konnen ki bò l' soti.
We are certain that God gave his word to Moses: but as for this man, we have no knowledge where he comes from.
ημεις οιδαμεν οτι μωση λελαληκεν ο θεος τουτον δε ουκ οιδαμεν ποθεν εστιν
- 30 Nonm lan reponn yo: Ala bagay dwòl en! Nou pa konnen ki bò l' soti? Epi, se li menm ki louvri je m' yo!
The man said in answer, Why, here is a strange thing! You have no knowledge where he comes from though he gave me the use of my eyes.
απεκριθη ο ανθρωπος και ειπεν αυτοις εν γαρ τουτω θαυμαστον εστιν οτι υμεις ουκ οιδατε ποθεν εστιν και ανεωξεν μου τους οφθαλμους
- 31 Nou tout nou konnen sa: Bondye pa tande lè se yon moun k'ap fè sa ki mal ki pale avè li. Men, se pa menm bagay lè se yon moun ki respekte l', yon moun ki fè volonte l' k'ap pale avè li.
We have knowledge that God does not give ear to sinners, but if any man is a worshipper of God and does his pleasure, to him God's ears are open.
οιδαμεν δε οτι αμαρτωλων ο θεος ουκ ακουει αλλ εαν τις θεοσεβης η και το θελημα αυτου ποιη τουτου ακουει
- 32 Nou poko janm tande yo fè yon moun ki fèt avèg wè.
In all the years nobody has ever before seen the eyes of a man blind from birth made open.
εκ του αιωνος ουκ ηκουσθη οτι ηνοιξεν τις οφθαλμους τυφλου γεγεννημενου
- 33 Si nonm sa a pa t' soti nan Bondye, li pa ta ka fè anyen.
If this man did not come from God he would be unable to do anything.
ει μη ην ουτος παρα θεου ουκ ηδυνατο ποιειν ουδεν
- 34 Yo reponn li: Se nan peche ou fèt, epi ou konprann pou ou vin ban nou leson koulye a? Epi yo mete l' deyò nan sinagòg la.
Their answer was: You came to birth through sin; do you make yourself our teacher? And they put him out of the Synagogue.
απεκριθησαν και ειπον αυτω εν αμαρτιας συ εγεννηθης ολος και συ διδασκεις ημας και εξεβαλον αυτον εξω
- 35 ¶ Jezi te vin konnen yo te mete nonm ki te avèg la deyò nan sinagòg la. Lè li kontre avè l', li di l' konsa: Eske ou kwè nan Moun Bondye voye nan lachè a?
It came to the ears of Jesus that they had put him out, and meeting him he said, Have you faith in the Son of man?
ηκουσεν ο ιησους οτι εξεβαλον αυτον εξω και ευρων αυτον ειπεν αυτω συ πιστευεις εις τον υιον του θεου
- 36 Nonm lan reponn li: Mèt, di m' ki moun li ye pou m' ka kwè nan li?
He said in answer, And who is he, Lord? Say, so that I may have faith in him.
απεκριθη εκεινος και ειπεν τις εστιν κυριε ινα πιστευσω εις αυτον

- 37 Jezi reponn li: Apa w'ap gade li! Se li menm k'ap pale avè ou la a wi.
Jesus said to him, You have seen him; it is he who is talking to you.
 ειπεν δε αυτοσ ο ιησους και εωρακας αυτον και ο λαλων μετα σου εκεινος εστιν
- 38 Nonm lan di: Seyè, mwen kwè. Epi li tonbe ajenou devan Jezi.
And he said, Lord, I have faith. And he gave him worship.
 ο δε εφη πιστευω κυριε και προσεκυνησεν αυτω
- 39 ¶ Lè sa a, Jezi di: Mwen vin sou tè a pou yon jijman: Moun ki avèg yo pral wè. Men moun ki wè yo pral tounen avèg.
And Jesus said, I came into this world to be a judge, so that those who do not see may see, and those who see may become blind.
 και ειπεν ο ιησους εις κριμα εγω εις τον κοσμον τουτον ηλθον ινα οι μη βλεποντες βλεπωσιν και οι βλεποντες τυφλοι γενωνται
- 40 Te gen kèk farizyen la avèk li. Lè yo tande pawòl sa yo, yo mande l': Eske nou menm tou, nou avèg?
These words came to the ears of the Pharisees who were with him and they said to him, Are we, then, blind?
 και ηκουσαν εκ των φαρισαιων ταυτα οι οντες μετ αυτου και ειπον αυτω μη και ημεις τυφλοι εσμεν
- 41 Jezi reponn yo: Si nou te avèg, nou pa ta koupab. Men, n'ap plede di nou wè, nou wè. Se poutèt sa nou antò toujou.
Jesus said to them, If you were blind you would have no sin: but now that you say, We see; your sin is there still.
 ειπεν αυτοις ο ιησους ει τυφλοι ητε ουκ αν ειχατε αμαρτιαν νυν δε λεγετε οτι βλεπομεν η ουν αμαρτια υμων μενει
- 1 ¶ Sa m'ap di nou la a, se vre wi: Moun ki pa pase nan pòt la pou antre nan pak mouton an, men ki eskalade lantouraj la pou antre nan pak la yon lòt kote, moun sa a se yon vòlè, yon piyajè.
Truly I say to you, He who does not go through the door into the place where the sheep are kept, but gets in by some other way, is a thief and an outlaw.
 αμην αμην λεγω υμιν ο μη εισερχομενος δια της θυρας εις την αυλην των προβατων αλλα αναβαινων αλλαχοθεν εκεινος κλεπτης εστιν και ληστης
- 2 Men, moun ki pase nan pòt la, se gadò mouton yo li ye.
He who goes in by the door is the keeper of the sheep.
 ο δε εισερχομενος δια της θυρας ποιμην εστιν των προβατων
- 3 Moun k'ap veye pòt la louvri l' pou li. Tout mouton yo rekonèt vwa li. Li rele tout mouton l' yo, li ba yo chak non yo, li mennen yo deyò.
The porter lets him in; and the sheep give ear to his voice; he says over the names of the sheep, and takes them out.
 τουτω ο θυρωρος ανοιγει και τα προβατα της φωνης αυτου ακουει και τα ιδια προβατα καλει κατ ονομα και εξαγει αυτα
- 4 Lè li fin fè yo tout soti, li mache devan yo; tout mouton yo swiv li paske yo konnen vwa li.
When he has got them all out, he goes before them, and the sheep go after him, for they have knowledge of his voice.
 και οταν τα ιδια προβατα εκβαλη εμπροσθεν αυτων πορευεται και τα προβατα αυτω ακολουθει οτι οιδασιν την φωνην αυτου
- 5 Men, yo p'ap swiv yon moun yo pa konnen. Okontrè, y'ap kouri byen lwen pou li paske yo pa rekonèt vwa li.
They will not go after another who is not their keeper, but will go from him in flight, because his voice is strange to them.
 αλλοτριω δε ου μη ακολουθησωσιν αλλα φευξονται απ αυτου οτι ουκ οιδασιν των αλλοτριων την φωνην
- 6 Jezi di yo parabòl sa a, men yo pa t' konprann sa l' te vle di yo.
In this Jesus was teaching them in the form of a story: but what he said was not clear to them.
 ταυτην την παροιμιαν ειπεν αυτοις ο ιησους εκεινοι δε ουκ εγνωσαν τινα ην α ελαλει αυτοις
- 7 Jezi di yo ankò: Sa m'ap di nou la a, se vre wi: Mwen se pòt pak mouton yo.
So Jesus said again, Truly I say to you, I am the door of the sheep.
 ειπεν ουν παλιν αυτοις ο ιησους αμην αμην λεγω υμιν οτι εγω ειμι η θυρα των προβατων
- 8 Tout moun ki te vin anvan m' yo, se yon bann vòlè ak piyajè yo te ye. Men, mouton yo pa t' koute yo.
All who came before me are thieves and outlaws: but the sheep did not give ear to them.
 παντες οσοι προ εμου ηλθον κλεπται εισιν και λησται αλλ ουκ ηκουσαν αυτων τα προβατα
- 9 Se mwen menm ki pòt la. Moun ki pase nan mwen pou antre, la sove. La antre, la soti, la jwenn manje pou l' manje.
I am the door: if any man goes in through me he will have salvation, and will go in and go out, and will get food.
 εγω ειμι η θυρα δι εμου εαν τις εισελθη σωθησεται και εισελευσεται και εξελευσεται και νομην ευρησει

- 10 Lè vòlè a vini, se vòlò li vin vòlò, se touye li vin touye, se detwi li vin detwi, se sa ase li vin fè. Mwen menm, mwen vin pou moun ka gen lavi, epi pou yo genyen l' an kantite.
The thief comes only to take the sheep and to put them to death: he comes for their destruction: I have come so that they may have life and have it in greater measure.
ο κλεπτης ουκ ερχεται ει μη ινα κλεψη και θυση και απολεση εγω ηλθον ινα ζωην εχωσιν και περισσον εχωσιν
- 11 Se mwen menm ki bon gadò mouton yo. Bon gadò a ap bay lavi l' pou mouton l' yo.
I am the good keeper of sheep: the good keeper gives his life for the sheep.
εγω ειμι ο ποιμην ο καλος ο ποιμην ο καλος την ψυχην αυτου τιθησιν υπερ των προβατων
- 12 Yon nonm k'ap fè yon djòb, se pa yon gadò li ye. Mouton yo pa pou li. Lè l' wè bèt nan bwa ap vini, li kouri kite mouton yo, li met deyò. Lèkonsa, bèt nan bwa a pran mouton yo pote ale, li gaye yo.
He who is a servant, and not the keeper or the owner of the sheep, sees the wolf coming and goes in flight, away from the sheep; and the wolf comes down on them and sends them in all directions:
ο μισθωτος δε και ουκ ων ποιμην ου ουκ εισιν τα προβατα ιδια θεωρει τον λυκον ερχομενον και αφησιν τα προβατα και φευγει και ο λυκος αρπαζει αυτα και σκορπιζει τα προβατα
- 13 Nonm lan met deyò paske se yon djòb l'ap fè. Ki mele l' ak mouton yo?
Because he is a servant he has no interest in the sheep.
ο δε μισθωτος φευγει οτι μισθωτος εστιν και ου μελει αυτω περι των προβατων
- 14 -(we vèsè pwochen)
I am the good keeper; I have knowledge of my sheep, and they have knowledge of me,
εγω ειμι ο ποιμην ο καλος και γινωσκω τα εμα και γινωσκομαι υπο των εμων
- 15 Mwen menm, mwen se gadò mouton yo. Papa a konnen m', mwen konn Papa a. Konsa tou, mwen konnen mouton m' yo. Yo menm tou yo konnen mwen.
Even as the Father has knowledge of me and I of the Father; and I am giving my life for the sheep.
καθως γινωσκει με ο πατηρ καγω γινωσκω τον πατερα και την ψυχην μου τιθημι υπερ των προβατων
- 16 Mwen gen anpil lòt mouton ki pa nan pak sa a. Mwen gen pou m' mennen yo tou. Y'a tandè vwa mwen. Lè sa a, va gen yon sèl bann mouton ak yon sèl gadò.
And I have other sheep which are not of this field: I will be their guide in the same way, and they will give ear to my voice, so there will be one flock and one keeper.
και αλλα προβατα εχω α ουκ εστιν εκ της αυλης ταυτης κακεινα με δει αγαγειν και της φωνης μου ακουσουσιν και γενησεται μια ποιμνη εις ποιμνη
- 17 Papa a renmen m', paske m'ap bay lavi m' pou m' ka resevwa l' ankò.
For this reason am I loved by the Father, because I give up my life so that I may take it again.
δια τουτο ο πατηρ με αγαπα οτι εγω τιθημι την ψυχην μου ινα παλιν λαβω αυτην
- 18 Pesonn pa ka wete lavi m', se mwen menm ki bay li paske mwen vle. Mwen gen pouvwa pou m' bay li, mwen gen pouvwa pou m' resevwa l' ankò. Se sa menm Papa a te ban m' lòd fè.
No one takes it away from me; I give it up of myself. I have power to give it up, and I have power to take it again. These orders I have from my Father.
ουδεις αιρει αυτην απ εμου αλλ εγω τιθημι αυτην απ εμαυτου εξουσιαν εχω θειναι αυτην και εξουσιαν εχω παλιν λαβειν αυτην ταυτην την εντολην ελαβον παρα του πατρος μου
- 19 ¶ Te vin gen yon lòt kont nan mitan jwif yo sou pawòl sa yo.
There was a division again among the Jews because of these words.
σχισμα ουν παλιν εγενετο εν τοις ιουδαιοις δια τους λογους τουτους
- 20 Anpil jwif t'ap di: Li gen yon move lespri sou li! Li fou! Sa n' bezwen pèdi tan n' ap koute yon nonm konsa fè?
And a number of them said, He has an evil spirit and is out of his mind; why do you give ear to him?
ελεγον δε πολλοι εξ αυτων δαιμονιον εχει και μαινεται τι αυτου ακουετε
- 21 Gen lòt ki t'ap di: Yon moun ki gen move lespri sou li pa ta pale konsa. Eske move lespri kapab louvri je avèg?
Others said, These are not the words of one who has an evil spirit. Is it possible for an evil spirit to make blind people see?
αλλοι ελεγον ταυτα τα ρηματα ουκ εστιν δαιμονιζομενου μη δαιμονιον δυναται τυφλων οφθαλμους ανοιγειν
- 22 ¶ Se te nan mitan sezon fredì. Yo t'ap fete fèt Dedikas la nan lavil Jerizalèm.
Then came the feast of the opening of the Temple in Jerusalem: it was winter;
εγενετο δε τα εγκαινια εν τοις ιεροσολυμοις και χειμων ην
- 23 Jezi t'ap ale vini anba Galeri Salomon an nan tanp lan.
And Jesus was walking in the Temple, in Solomon's covered way.
και περιπατει ο ιησους εν τω ιερω εν τη στοα του σολομωντος

- 24 Jwif yo sanble bò kote l', yo di l' konsa: Kilè wa wete nou nan doutans sa a? Si ou se Kris la, di nou sa kare kare.
Then the Jews came round him, saying, how long are you going to keep us in doubt? If you are the Christ, say so clearly.
εκυκλωσαν ουν αυτον οι ιουδαιοι και ελεγον αυτω εως ποτε την ψυχην ημων αιρεις ει συ ει ο χριστος ειπε ημιν παρηρησια
- 25 Jezi reponn yo: Mwen deja di nou sa, nou pa vle kwè mwen. Bagay m'ap fè yo, se avèk otorite Papa m' m'ap fè yo. Yo pale pou mwen.
Jesus said in answer, I have said it and you have no belief: the works which I do in my Father's name, these give witness about me.
απεκριθη αυτοις ο ιησους ειπον υμιν και ου πιστευετε τα εργα α εγω ποιω εν τω ονοματι του πατρος μου ταυτα μαρτυρει περι εμου
- 26 Men, nou pa kwè paske nou pa fè pati mouton m' yo.
But you have no belief because you are not of my sheep.
αλλ υμεις ου πιστευετε ου γαρ εστε εκ των προβατων των εμων καθως ειπον υμιν
- 27 Mouton m' yo koute vwa m', mwen konnen yo epi yo swiv mwen.
My sheep give ear to my voice, and I have knowledge of them, and they come after me:
τα προβατα τα εμα της φωνης μου ακουει καγω γινωσκω αυτα και ακολουθουσιν μοι
- 28 Mwen ba yo lavi ki p'ap janm fini an. Yo p'ap janm peri, pesonn p'ap janm ka rache yo nan men mwen.
And I give them eternal life; they will never come to destruction, and no one will ever take them out of my hand.
καγω ζωην αιωνιον διδωμι αυτοις και ου μη απολωνται εις τον αιωνα και ουχ αρπασει τις αυτα εκ της χειρος μου
- 29 Sa Papa m' ban mwen an pi gran pase tout. Pesonn pa ka rache anyen ki nan men Papa a.
That which my Father has given to me has more value than all; and no one is able to take anything out of the Father's hand.
ο πατηρ μου ος δεδωκεν μοι μειζων παντων εστιν και ουδεις δυναται αρπαζειν εκ της χειρος του πατρος μου
- 30 Mwen menm ak Papa m', nou fè yon sèl.
I and my Father are one.
εγω και ο πατηρ εν εσμεν
- 31 Jwif yo ranmase wòch pou kalonnen li.
Then the Jews took up stones again to send at him.
εβαστασαν ουν παλιν λιθους οι ιουδαιοι ινα λιθασωσιν αυτον
- 32 Lè sa a, Jezi di yo: Avèk pouvwa Papa a mwen fè anpil bon bagay nan mitan nou. Manyè di m' pou kilès ladan yo nou vle touye m' ak kout wòch la?
Jesus said to them in answer, I have let you see a number of good works from the Father; for which of those works are you stoning me?
απεκριθη αυτοις ο ιησους πολλα καλα εργα εδειξα υμιν εκ του πατρος μου δια ποιων αυτων εργων λιθαζετε με
- 33 Jwif yo reponn li: Se pa pou okenn bon bagay nou vle touye ou ak kout wòch. Men, se paske w'ap pale mal sou Bondye. Se moun ou ye, epi w'ap chache pase pou Bondye.
This was their answer: We are not stoning you for a good work but for evil words; because being a man you make yourself God.
απεκριθησαν αυτω οι ιουδαιοι λεγοντες περι καλου εργου ου λιθαζομεν σε αλλα περι βλασφημιας και οτι συ ανθρωπος ων ποιεις σεαυτον θεον
- 34 Jezi reponn yo: Dapre sa ki ekri nan lalwa nou an, Bondye te di: Se bondye nou ye.
In answer, Jesus said, Is there not a saying in your law, I said, You are gods?
απεκριθη αυτοις ο ιησους ουκ εστιν γεγραμμενον εν τω νομω υμων εγω ειπα θεοι εστε
- 35 Nou konnen sa Liv la di, li di l' nèl. Tout moun ki resevwa pawòl Bondye, se bondye yo ye.
If he said they were gods, to whom the word of God came (and the Writings may not be broken),
ει εκεινους ειπεν θεους προς ους ο λογος του θεου εγενετο και ου δυναται λυθηναι η γραφη
- 36 Mwen menm menm, se Bondye ki te mete m' apa pou li, se li ki voye m' sou latè. Ki jan nou ka di m'ap pale Bondye mal lè m' di se pitit Bondye mwen ye?
Do you say of him whom the Father made holy and sent into the world, Your words are evil; because I said, I am God's Son?
ον ο πατηρ ηγιασεν και απεστειλεν εις τον κοσμον υμεις λεγετε οτι βλασφημεις οτι ειπον υιος του θεου εμι
- 37 Si m' pa fè travay Papa m' ban m' fè a, nou pa bezwen kwè mwen.
If I am not doing the works of my Father, do not have belief in me;
ει ου ποιω τα εργα του πατρος μου μη πιστευετε μοι

- 38 Men, si mwen fè l', menm si nou pa ta vle kwè nan mwen, omwens kwè nan travay m'ap fè a. Konsa, nou ta tou konnen Papa a nan mwen, mwen nan Papa a.
But if I am doing them, then have belief in the works even if you have no belief in me; so that you may see clearly and be certain that the Father is in me and I am in the Father.
ει δε ποιω καν εμοι μη πιστευητε τοις εργασις πιστευσατε ινα γνωτε και πιστευσητε οτι εν εμοι ο πατηρ καγω εν αυτω
- 39 ¶ Yo t'ap chache ankò pou yo te arete l', men li chape anba men yo.
Then again they made an attempt to take him; but he got away from them.
εζητουν ουν παλιν αυτον πιασαι και εξηλθεν εκ της χειρος αυτων
- 40 Jezi tounen ankò lòt bò larivyè Jouden kote Jan te konn batize a. Li rete la.
And he went again to the other side of the Jordan, to the place where John first gave baptism; and he was there for a time.
και απηλθεν παλιν περαν του ιορδανου εις τον τοπον οπου ην ιωαννης το πρωτον βαπτιζων και εμεινεν εκει
- 41 Anpil moun te vin jwenn li. Yo t'ap di: Jan pa t' fè okenn mirak, men tou sa li te di nou sou nonm sa a, se te vre wi.
And a great number of people came to him, saying, John did no sign; but everything John said of this man was true.
και πολλοι ηλθον προς αυτον και ελεγον οτι ιωαννης μεν σημειον εποιησεν ουδεν παντα δε οσα ειπεν ιωαννης περι τουτου αληθη ην
- 42 Anpil moun la te kwè nan Jezi.
And a number came to have faith in him there.
και επιστευσαν πολλοι εκει εις αυτον
- 1 ¶ Te gen yon nonm yo te rele Laza ki tonbe malad. Li te rete Betani, yon ti bouk kote Mari t'ap viv ansanm ak Mat, sè l' la.
Now a certain man named Lazarus was ill; he was of Bethany, the town of Mary and her sister Martha.
ην δε τις ασθενον λαζαρος απο βηθανιας εκ της κωμης μαριας και μαρθας της αδελφης αυτης
- 2 (Mari sa a, se te fanm ki te vide odè sou pye Seyè a, epi ki te siye yo ak cheve li. Laza, nonm ki te malad la, se te frè li.)
(The Mary whose brother Lazarus was ill, was the Mary who put perfumed oil on the Lord and made his feet dry with her hair.)
ην δε μαρια η αλειψασα τον κυριον μυρω και εκμαζασα τους ποδας αυτου ταις θριξιν αυτης ης ο αδελφος λαζαρος ησθενει
- 3 De sè yo voye yon moun bò kot Jezi pou di li: Seyè, zanmi ou lan malad.
So the sisters sent to him, saying, Lord, your dear friend is ill.
απεστειλαν ουν αι αδελφαι προς αυτον λεγουσαι κυριε ιδε ον φιλεις ασθενει
- 4 Lè Jezi tande nouvèl la, li di: Maladi Laza a p'ap touye li. Tou sa rive pou fè moun wè pouvwa Bondye. Se ak maladi sa a Bondye pral fè wè pouvwa Pitit li a.
When this came to his ears, Jesus said, The end of this disease is not death, but the glory of God, so that the Son of God may have glory because of it.
ακουσας δε ο ιησους ειπεν αυτη η ασθενεια ουκ εστιν προς θανατον αλλ υπερ της δοξης του θεου ινα δοξασθη ο υιος του θεου δι αυτης
- 5 Jezi te renmen Mat, Mari, sè l' la, ansanm ak Laza.
Now Jesus had love in his heart for Martha and her sister and Lazarus.
ηγαπα δε ο ιησους την μαρθαν και την αδελφην αυτης και τον λαζαρον
- 6 Apre li fin pran nouvèl maladi Laza a, li rete de jou ankò kote l' te ye a.
So when the news came to him that Lazarus was ill, he did not go from the place where he was for two days.
ως ουν ηκουσεν οτι ασθενει τοτε μεν εμεινεν εν ω ην τοπω δυο ημερας
- 7 Apre sa, li di disip li yo: Ann tounen nan Jide.
Then after that time he said to his disciples, Let us go into Judaea again.
επειτα μετα τουτο λεγει τοις μαθηταις αγωμεν εις την ιουδαιαν παλιν
- 8 Disip li yo reponn li: Mèt, pa gen lontan jwif yo t'ap chache touye ou ak kout wòch, epi koulye a ou vle tounen laba a ankò?
The disciples said to him, Master, the Jews were attempting only the other day to have you stoned, and are you going back there again?
λεγουσιν αυτω οι μαθηται ραββι νυν εζητουν σε λιθασαι οι ιουδαιοι και παλιν υπαγεις εκει
- 9 Jezi di yo: Gen douzè de tan nan yon jounen, pa vre? Si yon moun ap mache lajounen, li p'ap bite, paske li wè limyè k'ap klere tè a.
Then Jesus said in answer, Are there not twelve hours in the day? A man may go about in the day without falling, because he sees the light of this world.
απεκριθη ο ιησους ουχι δωδεκα εισιν ωραι της ημερας εαν τις περιπατη εν τη ημερα ου προσκοπτει οτι το φως του κοσμου τουτου βλεπει

- 10 Men, si yon moun ap mache lannwit, l'ap kase pye l', paske li pa gen limyè nan li.
But if a man goes about in the night, he may have a fall because the light is not in him.
εαν δε τις περιπατη εν τη νυκτι προσκοπτει οτι το φως ουκ εστιν εν αυτω
- 11 Lè Jezi fin di yo sa, li di ankò: Laza, zanmi nou an, ap dòmi. Mwen pral leve li.
These things said he: and after that he said to them, Lazarus our friend is at rest; but I go so that I may make him come out of his sleep.
ταυτα ειπεν και μετα τουτου λεγει αυτοις λαζαρος ο φιλος ημων κεκοιμηται αλλα πορευομαι ινα εξυπνισω αυτον
- 12 Disip yo reponn li: Mèt, si l'ap dòmi, li pral geri.
Then his disciples said to him, Lord, if he is resting he will get well.
ειπον ουν οι μαθηται αυτου κυριε ει κεκοιμηται σωθησεται
- 13 Jezi te vle di yo Laza te mouri, men disip yo te konprann se dòmi Laza t'ap dòmi tankou tout moun konn fè.
Jesus, however, was talking of his death: but they had the idea that he was talking about taking rest in sleep.
ειρηκει δε ο ιησους περι του θανατου αυτου εκεινοι δε εδοξαν οτι περι της κοιμησεως του υπνου λεγει
- 14 Lè sa a, Jezi di yo klè: Laza mouri.
Then Jesus said to them clearly, Lazarus is dead.
τοτε ουν ειπεν αυτοις ο ιησους παρρησια λαζαρος απεθανεν
- 15 Poutèt nou, mwen byen kontan mwen pa t' la. Konsa n'a kwè. Ann al jwenn li.
And because of you I am glad I was not there, so that you may have faith; but let us go to him.
και χαιρω δι υμας ινα πιστευσητε οτι ουκ ημην εκει αλλ αγωμεν προς αυτον
- 16 Lè sa a, Toma (yo te rele Jimo a) di lòt disip yo: Ann ale tou ansanm ak Mèt la pou n' ka mouri ansanm avè li.
Then Thomas, who was named Didymus, said to the other disciples, Let us go so that we may be with him in death.
ειπεν ουν θωμας ο λεγομενος διδυμος τοις συμμαθηταις αγωμεν και ημεις ινα αποθανωμεν μετ αυτου
- 17 ¶ Lè Jezi rive, li jwenn Laza te gen tan antere depi kat jou.
Now when Jesus came, he made the discovery that Lazarus had been put into the earth four days before.
ελθων ουν ο ιησους ευρεν αυτον τεσσαρας ημερας ηδη εχοντα εν τω μνημειω
- 18 Betani te yon ti bouk toupres lavil Jerizalèm, twa kilomèt konsa, pa plis.
Now Bethany was near to Jerusalem, about two miles away;
ην δε η βηθανια εγγυς των ιεροσολυμων ως απο σταδιων δεκαπεντε
- 19 Anpil jwif te vin lakay Mat ak Mari pou konsoule yo ak lanmò frè yo a.
And a number of Jews had come to Martha and Mary to give them comfort about their brother.
και πολλοι εκ των ιουδαιων εληλυθεισαν προς τας περι μαρθαν και μαριαν ινα παραμυθησωνται αυτας περι του αδελφου αυτων
- 20 Lè Mat vin konnen Jezi t'ap vini, li pati, li al kontre li. Men, Mari te rete chita nan kay la.
When Martha had the news that Jesus was on the way, she went out to him, but Mary did not go from the house.
η ουν μαρθα ως ηκουσεν οτι ο ιησους ερχεται υπηνητησεν αυτω μαρια δε εν τω οικω εκαθεζετο
- 21 Mat di Jezi konsa: Mèt, si ou te la, frè m' lan pa ta mouri non.
Then Martha said to Jesus, Lord, if you had been here my brother would not be dead.
ειπεν ουν η μαρθα προς τον ιησουν κυριε ει ης ωδε ο αδελφος μου ουκ αν ετεθνηκει
- 22 Men, mwen konn sa: menm koulye a, Bondye va ba ou nenpòt kisa ou mande li.
But I am certain that, even now, whatever request you make to God, God will give it to you.
αλλα και νυν οίδα οτι οσα αν αιτηση τον θεον δωσει σοι ο θεος
- 23 Jezi di li: Frè ou la va leve vivan ankò.
Jesus said to her, Your brother will come to life again.
λεγει αυτη ο ιησους αναστησεται ο αδελφος σου

- 24 Mat reponn li: Wi, mwen konn sa. Li gen pou l' leve vivan ankò nan dènye jou a, lè tout moun mouri yo va leve.
Martha said to him, I am certain that he will come to life again when all come back from the dead at the last day.
λεγει αυτω μαρθα οιδα οτι αναστησεται εν τη αναστασει εν τη εσχατη ημερα
- 25 Jezi di li: Se mwen menm ki leve moun mouri yo, se mwen menm ki bay lavi. Moun ki mete konfyans yo nan mwen, yo gen pou yo viv menm si yo rive mouri.
Jesus said to her, I am myself that day and that life; he who has faith in me will have life even if he is dead;
ειπεν αυτη ο ιησους εγω ειμι η αναστασις και η ζωη ο πιστευων εις εμε καν αποθανη ζησεται
- 26 Moun k'ap viv, epi ki mete konfyans yo nan mwen, yo p'ap janm mouri. Eske ou kwè sa?
And no one who is living and has faith in me will ever see death. Is this your faith?
και πας ο ζων και πιστευων εις εμε ου μη αποθανη εις τον αιωνα πιστευεις τουτο
- 27 Mat reponn li: Wi, Seyè, mwen kwè ou se Kris la, Pitit Bondye. Ou se moun ki te gen pou vini sou latè a.
She said to him, Yes, Lord: my faith is that you are the Christ, the Son of God, who was to come into the world.
λεγει αυτω ναι κυριε εγω πεπιστευκα οτι συ ει ο χριστος ο υιος του θεου ο εις τον κοσμον ερχομενος
- 28 Lè Mat fin di sa, l' al rele Mari, sè l' la, li di l' nan zòrèy: Mèt la la wi. Li mande pou ou vin jwenn li.
And having said this, she went away and said secretly to her sister Mary, The Master is here and has sent for you.
και ταυτα ειπουσα απηλθεν και εφωνησεν μαριαν την αδελφην αυτης λαθρα ειπουσα ο διδασκαλος παρεστιν και φωνει σε
- 29 Tande Mari tande sa, li leve, li kouri al jwenn Jezi.
And Mary, hearing this, got up quickly and went to him.
εκεινη ως ηκουσεν εγειρεται ταχυ και ερχεται προς αυτον
- 30 (Jezi pa t' ankò antre nan bouk la. Li te rete kote Mat te kontre l' la.)
Now Jesus had not at this time come into the town, but was still in the place where Martha had seen him.
ουπω δε εληλυθει ο ιησους εις την κωμην αλλ ην εν τω τοπω οπου υπηνητησεν αυτω η μαρθα
- 31 Jwif yo ki te nan kay la avèk Mari pou konsole l', lè yo wè l' leve sotif, yo swiv li. Yo te konprann li tapral kriye bò kavo a.
Then the Jews who were with her in the house, comforting her, when they saw Mary get up quickly and go out, went after her in the belief that she was going to the place of the dead and would be weeping there.
οι ουν ιουδαιοι οι οντες μετ αυτης εν τη οικια και παραμυθουμενοι αυτην ιδοντες την μαριαν οτι ταχεως ανεστη και εξηλθεν ηκολουθησαν αυτη λεγοντες οτι υπαγει εις το μνημειον ινα κλαιση εκει
- 32 Lè Mari rive kote Jezi te ye a, wè li wè l', li lage kò l' atè nan pye l', li di l' konsa: Seyè, si ou te la, frè m' lan pa ta mouri.
When Mary came to where Jesus was and saw him, she went down at his feet, saying, Lord, if you had been here my brother would not be dead.
η ουν μαρια ως ηλθεν οπου ην ο ιησους ιδουσα αυτον επεσεν εις τους ποδας αυτου λεγουσα αυτω κυριε ει ης ωδε ουκ αν απεθανεν μου ο αδελφος
- 33 ¶ Jezi wè jan li t'ap kriye ansanm ak jwif yo ki te vin avè l' yo, sa te fè l' mal anpil, kè l' t'ap fann.
And when Jesus saw her weeping, and saw the Jews weeping who came with her, his spirit was moved and he was troubled,
ιησους ουν ως ειδεν αυτην κλαιουσαν και τους συνελθοντας αυτη ιουδαιους κλαιοντας ενεβριμησατο τω πνευματι και εταραξεν εαυτον
- 34 Li mande yo: Ki bò nou antere li? Yo reponn li: Seyè, vin wè non.
And said, Where have you put him? They said, Come and see, Lord.
και ειπεν που τεθεικατε αυτον λεγουσιν αυτω κυριε ερχου και ιδε
- 35 Jezi kriye.
And Jesus himself was weeping.
εδακρυσεν ο ιησους
- 36 Lè sa a, jwif yo di: Gade jan li te renmen l' non!
So the Jews said, See how dear he was to him!
ελεγον ουν οι ιουδαιοι ιδε πως εφιλει αυτον
- 37 Men, te gen kèk nan yo ki t'ap di: Li menm ki louvri je avèg yo, li pa t' kapab anpeche Laza mouri?
But some of them said, This man, who made open the eyes of the blind man, was he not able to keep his friend from death?
τινες δε εξ αυτων ειπον ουκ ηδυνατο ουτος ο ανοιξας τους οφθαλμους του τυφλου ποιησαι ινα και ουτος μη αποθανη

- 38 Sa te fè Jezi pi mal ankò. li al bò kavo a. Se te yon gwòt avèk yon wòch yo te mete devan bouch li.
So Jesus, deeply troubled in heart, came to the place of the dead. It was a hole in the rock, and a stone was over the opening.
ιησους ουν παλιν εμβριμωμενος εν εαυτω ερχεται εις το μνημειον ην δε σπηλαιον και λιθος επεκειτο επ αυτω
- 39 Jezi di yo: Wete wòch la. Mat, sè mò a, di l' konsa: Seyè, li dwe kòmanse santi deja, sa fè kat jou depi l' nan kavo a.
Jesus said, Take away the stone. Martha, the sister of him who was dead, said, Lord, by this time the body will be smelling, for he has been dead four days.
λεγει ο ιησους αρατε τον λιθον λεγει αυτω η αδελφη του τεθνηκοτος μαρθα κυριε ηδη οζει τεταρταιος γαρ εστιν
- 40 Jezi reponn li: Mwen pa deja di ou: Si ou kwè, wa wè pouvwa Bondye?
Jesus said to her, Did I not say to you that if you had faith you would see the glory of God?
λεγει αυτη ο ιησους ουκ ειπον σοι οτι εαν πιστευσης οψει την δοξαν του θεου
- 41 Se konsa, yo wete wòch la. Jezi leve je l' anlè nan syèl la, li di: Mèsi, Papa, dèske ou te tande mwen.
So they took away the stone. And Jesus, looking up to heaven, said, Father, I give praise to you for hearing me.
ηραν ουν τον λιθον ου ην ο τεθνηκος και μενος ο δε ιησους ηρεν τους οφθαλμους ανω και ειπεν πατερ ευχαριστω σοι οτι ηκουσας μου
- 42 Mwen menm, mwen konnen ou toujou tande m', men se poutèt moun sa yo ki bò kote m' lan m'ap di ou sa, pou yo sa kwè se ou menm ki voye mwen.
I was certain that your ears are at all times open to me, but I said it because of these who are here, so that they may see that you sent me.
εγω δε ηδην οτι παντοτε μου ακουεις αλλα δια τον οχλον τον περιεστωτα ειπον ινα πιστευσωσιν οτι συ με απεστειλας
- 43 Lè l' fin di pawòl sa yo, li rele byen fò: Laza, soti deyò!
Then he said in a loud voice, Lazarus, come out!
και ταυτα ειπων φωνη μεγαλη εκραυγασεν λαζαρε δευρο εξω
- 44 Mò a soti, de pye l' ak de men l' yo tou mare ak bann twal, figi l' tou vlope nan yon moso twal. Jezi di yo: Demare l' non, kite l' ale.
And he who was dead came out, with linen bands folded tightly about his hands and feet, and a cloth about his face. Jesus said to them, Make him free and let him go.
και εξηλθεν ο τεθνηκος δεδεμενος τους ποδας και τας χειρας κειριας και η οψις αυτου σουδαριο περιεδεδετο λεγει αυτοις ο ιησους λυσατε αυτον και αφετε υπαγειν
- 45 ¶ Nan jwif ki te vin kay Mari yo epi ki te wè sa Jezi te fè a, anpil te kwè nan li.
Then a number of the Jews who had come to Mary and had seen the things which Jesus did had belief in him.
πολλοι ουν εκ των ιουδαιων οι ελθοντες προς την μαριαν και θεασαμενοι α εποιησεν ο ιησους επιστευσαν εις αυτον
- 46 Men, gen ladan yo ki al jwenn farizyen yo. Yo rakonte yo sa Jezi te fè.
But some of them went to the Pharisees with the news of what Jesus had done.
τινες δε εξ αυτων απηλθον προς τους φαρισαιους και ειπον αυτοις α εποιησεν ο ιησους
- 47 Farizyen yo menm ansanm ak chèf prèt yo reyini Gran Konsèy la. Yo mande: Kisa n'ap fè? Nonm sa a ap fè anpil mirak.
Then the high priests and the Pharisees had a meeting and said, What are we doing? This man is doing a number of signs.
συναγαγον ουν οι αρχιερεις και οι φαρισαιοι συνεδριον και ελεγον τι ποιουμεν οτι ουτος ο ανθρωπος πολλα σημεια ποιει
- 48 Si nou pa fè l' sispann, tout moun pral kwè nan li. Talè konsa, otorite women yo va antre nan koze a, y'a detwi ni tanp nou an ni peyi nou an.
If we let him go on in this way, everybody will have belief in him and the Romans will come and take away our place and our nation.
εαν αφωμεν αυτον ουτως παντες πιστευσουσιν εις αυτον και ελευσονται οι ρωμαιοι και αρουσιν ημων και τον τοπον και το εθνος
- 49 Te gen yonn ladan yo ki te rele Kayif. Se li menm ki te granprèt pou lanne a. Li di yo: Gen lè nou pa konprann anyen!
But one of them, Caiaphas, who was high priest that year, said to them, You have no knowledge of anything;
εις δε τις εξ αυτων καιαφας αρχιερευς ων του ενιαυτου εκεινου ειπεν αυτοις υμεις ουκ οιδατε ουδεν
- 50 Nou pa wè li pi bon pou nou si yon sèl moun mouri pou pèp la. Konsa tout peyi a va sove.
You do not see that it is in your interest for one man to be put to death for the people, so that all the nation may not come to destruction.
ουδε διαλογιζεσθε οτι συμφερει ημιν ινα εις ανθρωπος αποθανη υπερ του λαου και μη ολον το εθνος αποληται
- 51 (Kayif pa te di sa konsa non. Men, li te granprèt pou lanne a, konsa li t'ap fè konnen davans ki jan Jezi te dwe mouri pou tout jwif ki nan peyi a.
He did not say this of himself, but being the high priest that year he said, as a prophet, that Jesus would be put to death for the nation;
τουτο δε αφ εαυτου ουκ ειπεν αλλα αρχιερευς ων του ενιαυτου εκεινου προεφητευσεν οτι εμελλεν ο ιησους αποθνησκειν υπερ του εθνους

- 52 Epi, pa sèlman pou jwif yo, men tou pou l' te sanble tout pitit Bondye ki gaye yo nan yon sèl kò.)
And not for that nation only, but for the purpose of uniting in one body the children of God all over the world.
 και ουχ υπερ του εθνους μονον αλλ ινα και τα τεκνα του θεου τα διεσκορπισμενα συναγαγη εις εν
- 53 Se depi jou sa a otorite jwif yo pran desizyon pou yo touye Jezi.
And from that day they took thought together how to put him to death.
 απ εκεινης ουν της ημερας συνεβουλευσαντο ινα αποκτεινωσιν αυτον
- 54 Se poutèt sa tou Jezi te sispann fè ale vini nan mitan jwif yo an piblik. Li mete kò l' yon kote toupre dezè a, nan yon vil yo rele Efrayim. Se la li te rete ak disip li yo.
So Jesus no longer went about publicly among the Jews, but went from there into the country near to the waste land, to a town named Ephraim, where he was for some time with the disciples.
 ιησους ουν ουκ ετι παρρησια περιεπατει εν τοις ιουδαιοις αλλα απηλθεν εκειθεν εις την χωραν εγγυς της ερημου εις εφραιμ λεγομενην πολιν κακει διετριβεν μετα των μαθητων αυτου
- 55 Fèt Delivrans jwif yo te prèt pou rive. Anpil moun soti toupatou nan peyi a, yo moute Jerizalèm anvan fèt la pou yo te ka fè sèvis pou mete yo nan kondisyon pou yo sèvi Bondye.
Now the Passover of the Jews was near, and numbers of people went up from the country to Jerusalem to make themselves clean before the Passover.
 ην δε εγγυς το πασχα των ιουδαιων και ανεβησαν πολλοι εις ιεροσολυμα εκ της χωρας προ του πασχα ινα αγνισωσιν εαυτους
- 56 Yo t'ap chache Jezi. Antan yo tout te nan tanp lan, yonn t'ap mande lòt: Sa nou di? Ou kwè l'ap vin nan fèt la?
They were looking for Jesus and saying to one another while they were in the Temple, What is your opinion? Will he not come to the feast?
 εξητουν ουν τον ιησουν και ελεγον μετ αλληλων εν τω ιερω εστηκοτες τι δοκει υμιν οτι ου μη ελθη εις την εορτην
- 57 Chèf prèt yo ansanm ak farizyen yo te bay lòd sa a: Si yon moun te konnen kote Jezi te ye, se pou l' fè yo konnen pou yo ka arete li.
Now the chief priests and the Pharisees had given orders that if anyone had knowledge where he was, he was to give them word, so that they might take him.
 δεδωκεισαν δε και οι αρχιερεις και οι φαρισαιοι εντολην ινα εαν τις γνω που εστιν μηνυση οπως πιασωσιν αυτον
- 1 ¶ Sis jou anvan fèt Delivrans jwif yo, Jezi tounen Betani kote Laza te rete a. Laza se nonm li te fè leve soti vivan nan lanmò a.
Then, six days before the Passover, Jesus came to Bethany where Lazarus was, whom Jesus had made to come back from the dead.
 ο ουν ιησους προ εξ ημερων του πασχα ηλθεν εις βηθανιαν οπου ην λαζαρος ο τεθνηκως ον ηγειρεν εκ νεκρων
- 2 Antan l' te la, yo ofri l' manje. Se Mat ki t'ap sèvi manje a. Laza menm te pami moun ki te chita bò tab la avèk Jezi.
So they made him a meal there, and he was waited on by Martha, and Lazarus was among those who were seated with him at table.
 εποιησαν ουν αυτω δειπνον εκει και η μαρθα διηκονει ο δε λαζαρος εις ην των συνακαειμενων αυτω
- 3 Lè sa a, Mari pran yon boutèy demi lit plen yon odè ki fèt ak yon fèy yo rele na. Odè sa a te vann byen chè. Li vide tout odè a sou pye Jezi. Apre sa, li siye yo ak cheve li. Tout kay la te plen sant odè a.
Then Mary, taking a pound of perfumed oil of great value, put it on the feet of Jesus and made them dry with her hair: and the house became full of the smell of the perfume.
 η ουν μαρια λαβουσα λιτραν μυρου ναρδου πιστικης πολυτιμου ηλειψεν τους ποδας του ιησου και εξεμαξεν ταις θριξιν αυτης τους ποδας αυτου η δε οικια επληρωθη εκ της οσμης του μυρου
- 4 Yonn nan disip Jezi yo, sa ki tapral trayi l' la, Jida Iskariòt, di konsa:
But one of his disciples, Judas Iscariot (who was to give him up), said,
 λεγει ουν εις εκ των μαθητων αυτου ιουδας σιμωνος ισκαριωτης ο μελλον αυτον παραδιδουαι
- 5 Poukisa yo pa t' vann odè sa a pou twasan (300) goud? Yo ta bay pòn lajan sa a.
Why was not this perfume traded for three hundred pence, and the money given to the poor?
 διατι τουτου το μυρον ουκ επραθη τριακοσιων δηναριων και εδοθη πτωχοις
- 6 Li pa t' di sa paske li te vle fè kichòy vre pou pòn yo, men paske se vòlè li te ye. Se li ki te kenbe kès lajan an, li te konn pran nan sa yo te mete ladan li.
(He said this, not because he had any love for the poor; but because he was a thief, and, having the money-bag, took for himself what was put into it.)
 ειπεν δε τουτου ουχ οτι περι των πτωχων εμελεν αυτω αλλ οτι κλεπτης ην και το γλωσσοκομον ειχεν και τα βαλλομενα εβασταζεν
- 7 Men, Jezi di li: Kite l' an repo! Kite l' konsève odè sa a pou jou y'a mete kò m' nan kavo a.
Then Jesus said, Let her be. Let her keep what she has for the day of my death.
 ειπεν ουν ο ιησους αφες αυτην εις την ημεραν του ενταφιασμου μου τετηρηκεν αυτο
- 8 Kanta pòn yo, n'a toujou genyen yo avè nou. Men mwen menm, nou p'ap genyen m' tout tan.
The poor you have ever with you, but me you have not for ever.
 τους πτωχους γαρ παντοτε εχετε μεθ εαυτων εμε δε ου παντοτε εχετε

- 9 Yon gwo foul moun vin konnen Jezi te Betani. Y' ale Betani, pa sèlman poutèt Jezi, mentou pou wè Laza Jezi te fè leve soti vivan nan lanmò a.
Then a great number of the Jews had news that he was there: and they came, not only because of Jesus, but so that they might see Lazarus who had been dead and to whom he had given life.
εγνω ουν οχλος πολυς εκ των ιουδαιων οτι εκει εστιν και ηλθον ου δια τον ιησουν μονον αλλ ινα και τον λαζαρον ιδωσιν ον ηγειρεν εκ νεκρων
- 10 Lè sa a, chèf prèt yo pran desizyon pou yo touye Laza tou,
Now there was talk among the chief priests of putting Lazarus to death;
εβουλευσαντο δε οι αρχιερεις ινα και τον λαζαρον αποκτεινωσιν
- 11 paske, poutèt li, anpil jwif t'ap vire do ba yo, yo t'ap kwè nan Jezi.
For because of him a great number of the Jews went away and had belief in Jesus.
οτι πολλοι δι αυτον υπηγον των ιουδαιων και επιστευον εις τον ιησουν
- 12 ¶ Nan denmen, tout foul moun ki te vini pou fèt Delivrans jwif yo te vin konnen Jezi t'ap rive lavil Jerizalèm.
The day after, a great number of people who were there for the feast, when they had the news that Jesus was coming to Jerusalem,
τη επαυριον οχλος πολυς ο ελθων εις την εορτην ακουσαντες οτι ερχεται ο ιησους εις ιεροσολυμα
- 13 Lè sa a, yo koupe fèy palmis, yo soti al kontre li. Yo t'ap plede rele: Lwanj pou Bondye. benediksyon pou moun ki vini nan non Mèt la! Wi, benediksyon pou Wa pèp Izrayèl la.
Took branches of palm-trees and went out to him, crying, A blessing on him who comes in the name of the Lord, the King of Israel!
ελαβον τα βαια των φοινικων και εξηλθον εις υπαντησιν αυτω και εκραζον ωσαννα ευλογημενος ο ερχομενος εν ονοματι κυριου ο βασιλευς του ισραηλ
- 14 Jezi te jwenn yon ti bourik. Li moute chita sou li, jan sa te ekri nan Liv la:
And Jesus saw a young ass and took his seat on it; as the Writings say,
ευρων δε ο ιησους οναριον εκαθισεν επ αυτω καθως εστιν γεγραμμενον
- 15 Nou pa bezwen pè, nou menm ki nan lavil Siyon an. Gade, men wa nou an ap vini: Li moute yon jenn ti bourik.
Have no fear, daughter of Zion: see your King is coming, seated on a young ass.
μη φοβου θυγατερ σιων ιδου ο βασιλευς σου ερχεται καθημενος επι πωλον ονου
- 16 Disip yo pa t' konprann bagay sa yo lamenn. Men, se jouk apre, lè Jezi te fin moute nan syèl la, yo vin chonje tout bagay sa yo te ekri davans nan Liv la, epi se sa menm ki te rive lè moun yo te fè sa pou li.
(These things were not clear to his disciples at first: but when Jesus had been lifted up into his glory, then it came to their minds that these things in the Writings were about him and that they had been done to him.)
ταυτα δε ουκ εγνωσαν οι μαθηται αυτου το πρωτον αλλ οτε εδοξασθη ο ιησους τοτε εμνησθησαν οτι ταυτα ην επ αυτω γεγραμμενα και ταυτα εποιησαν αυτω
- 17 Te gen anpil moun ki te la avèk Jezi lè l' te rele Laza pou l' te fè l' soti nan kavo a, lè l' te fè l' leve soti vivan nan lanmò a. Yo tout t'ap rakonte sa yo te wè.
Now the people who were with him when his voice came to Lazarus in the place of the dead, and gave him life again, had been talking about it.
εμαρτυρει ουν ο οχλος ο ων μετ αυτου οτε τον λαζαρον εφωνησεν εκ του μνημειου και ηγειρεν αυτον εκ νεκρων
- 18 Se konsa, foul moun yo te vin konnen li te fè mirak sa a. Se poutèt sa yo te vin kontre li.
And that was the reason the people went out to him, because it had come to their ears that he had done this sign.
δια τουτο και υπηνητησεν αυτω ο οχλος οτι ηκουσεν τουτο αυτον πεποιηκεναι το σημειον
- 19 Farizyen yo menm, yonn t'ap di lòt: Nou wè. Nou pa ka fè anyen pou anpeche sa. Gade jan tout moun ap swiv li!
Then the Pharisees said one to another, You see, you are unable to do anything: the world has gone after him.
οι ουν φαρισαιοι ειπον προς εαυτους θεωρειτε οτι ουκ ωφελειτε ουδεν ιδε ο κοσμος οπισω αυτου απηλθεν
- 20 ¶ Te gen kèk moun peyi Lagrès nan moun ki te vin Jerizalèm pou adore pandan fèt la.
Now there were some Greeks among the people who had come up to give worship at the feast:
ησαν δε τινες ελληνες εκ των αναβαινοντων ινα προσκυνησωσιν εν τη εορτη
- 21 Y' al jwenn Filip (ki te moun Betsayda nan peyi Galile), yo di l' konsa: Msye, nou ta renmen wè Jezi.
They came to Philip, who was of Beth-saida in Galilee, and made a request, saying, Sir, we have a desire to see Jesus.
ουτοι ουν προσηλθον φιλιππω τω απο βηθσαιδα της γαλιλαιας και ηρωτων αυτον λεγοντες κυριε θελομεν τον ιησουν ιδειν

- 22 Filip al di Andre sa. Epi yo tou de al di Jezi sa.
Philip went and gave word of it to Andrew; and Andrew went with Philip to Jesus.
ερχεται φιλιππος και λεγει τω ανδρεα και παλιν ανδρεας και φιλιππος λεγουσιν τω ιησου
- 23 Jezi reponn yo: Koulye a, lè a rive pou Moun Bondye voye nan lachè a resevwa lwanj ki pou li a.
And Jesus said to them in answer, The hour of the glory of the Son of man has come.
ο δε ιησους απεκρινατο αυτοις λεγων εληλυθεν η ωρα ινα δοξασθη ο υιος του ανθρωπου
- 24 Sa m'ap di nou la a, se vre wi: Yon grenn mayi ap rete pou kont li toutotan li pa tonbe atè pou l' mouri. Men tou, si l' mouri, l'ap bay anpil grenn.
Truly I say to you, If a seed of grain does not go into the earth and come to an end, it is still a seed and no more; but through its death it gives much fruit.
αμην αμην λεγω υμιν εαν μη ο κοκκος του σιτου πεσων εις την γην αποθανη αυτος μονος μενει εαν δε αποθανη πολυν καρπον φερει
- 25 Moun ki renmen lavi l' ap pèdi li. Men moun ki rayi lavi li pandan l' sou latè a, l'ap konsève l' pou lavi ki p'ap janm fini an.
He who is in love with life will have it taken from him; and he who has no care for his life in this world will keep it for ever and ever.
ο φιλων την ψυχην αυτου απολεσει αυτην και ο μισων την ψυχην αυτου εν τω κοσμω τουτω εις ζωην αιωνιον φυλαξει αυτην
- 26 Si yon moun ap sèvi m', se pou l' swiv mwen tou. Konsa, tout kote m'a ye, sèvitè mwen va la tou. Papa m' va leve tèt tout moun k'ap sèvi mwen.
If any man is my servant, let him come after me; and where I am, there will my servant be. If any man becomes my servant, my Father will give him honour.
εαν εμοι διακονη τις εμοι ακολουθειτω και οπου ειμι εγω εκει και ο διακονος ο εμος εσται και εαν τις εμοι διακονη τιμησει αυτον ο πατηρ
- 27 ¶ Men koulye a, kè m' boulvèse. Mwen pa konn sa pou m' di. Mwen ta di: Papa, delivre m' anba sa ki pral rive koulye a. Men, se pou sa menm mwen vini, pou m' pase tan soufrans sa a.
Now is my soul troubled; and what am I to say? Father, keep me from this hour. No: for this purpose have I come to this hour.
νυν η ψυχη μου τεταρακται και τι ειπω πατερ σωσον με εκ της ωρας ταυτης αλλα δια τουτω ηλθον εις την ωραν ταυτην
- 28 Papa o, fè wè pouvwa ou non! Lè sa a, yon vwa soti nan syèl la, li di: Mwen fè wè pouvwa non mwen deja. M'ap fè wè l' ankò.
Father, give glory to your name. Then there came a voice out of heaven, saying, I have given it glory, and I will give it glory again.
πατερ δοξασον σου το ονομα ηλθεν ουν φωνη εκ του ουρανου και εδοξασα και παλιν δοξασω
- 29 Foul moun ki te la yo tande vwa a. Yo t'ap di: Se yon kout loraj! Gen lòt ki t'ap di: Se yon zanj Bondye ki pale avèk li.
Hearing the sound, a number of people who were there said that it was thunder: others said, An angel was talking to him.
ο ουν οχλος ο εστως και ακουσας ελεγεν βροντην γεγονεαι αλλοι ελεγον αγγελος αυτω λελαληκεν
- 30 Men, Jezi di yo: Se pa pou mwen non vwa a pale, se pou nou menm pou nou ka tande.
Jesus said in answer, This voice came not for me but for you.
απεκριθη ο ιησους και ειπεν ου δι εμε αυτη η φωνη γεγονεν αλλα δι υμας
- 31 Koulye a, lè a rive pou yo jije moun ki sou tè sa a. Koulye a, yo pral mete chèf k'ap dominen lemonn lan deyò.
Now is this world to be judged: now will the ruler of this world be sent out.
νυν κρισις εστιν του κοσμου τουτου νυν ο αρχων του κοσμου τουτου εκβληθησεται εξω
- 32 Men mwen menm, lè y'a leve m' anlè sou tè a, mwen gen pou m' rale tout moun vin jwenn mwen.
And I, if I am lifted up from the earth, will make all men come to me.
καγω εαν υψωθω εκ της γης παντας ελκυσω προς εμαυτον
- 33 (Lè l' di sa, li t'ap moutre yo ki jan li tapral mouri.)
(This he said, pointing to the sort of death he would have.)
τουτω δε ελεγεν σημαινων ποιω θανατω ημελλεν αποθνησκειν
- 34 Foul moun yo reponn li: Nan Liv lalwa nou an, nou wè Kris la gen pou l' viv pou tout tan. Ki jan ou ka di se pou yo leve Moun Bondye voye nan lachè a?
Then the people in answer said to him, The law says that the Christ will have life without end: how say you then that it is necessary for the Son of man to be lifted up? Who is this Son of man?
απεκριθη αυτω ο οχλος ημεις ηκουσαμεν εκ του νομου οτι ο χριστος μενει εις τον αιωνα και πως συ λεγεις οτι δει υψωθηναι τον υιον του ανθρωπου τις εστιν ουτος ο υιος του ανθρωπου

- 35 Jezi reponn yo: Nou gen limyè a la avè nou, men pa pou lontan. Mache pandan nou gen limyè a pou fènwa pa bare nou. Moun k'ap mache nan fènwa pa konnen kote l' prale.
Jesus said to them, For a little time longer the light will be among you; while you have the light go on walking in it, so that the dark may not overtake you: one walking in the dark has no knowledge of where he is going.
ειπεν ουν αυτοις ο ιησους ετι μικρον χρονον το φως μεθ υμων εστιν περιπατατε εως το φως εχετε ινα μη σκοτια υμας καταλαβη και ο περιπατων εν τη σκοτια ουκ οιδεν που υπαγει
- 36 Mete konfyans nou nan limyè a pandan nou genyen l' lan, pou nou kapab moun limyè a. Apre li fin di yo pawòl sa yo, Jezi wetè kò l', li al kache byen lwen.
In so far as you have the light, put your faith in the light so that you may become sons of light. With these words Jesus went away and for a time was not seen again by them.
εως το φως εχετε πιστευετε εις το φως ινα υιοι φωτος γενησθε ταυτα ελαλησεν ο ιησους και απελθων εκρυβη απ αυτων
- 37 ¶ Atout li te fè tout mirak sa yo devan yo, yo pa t' kwè nan li.
But though he had done such a number of signs before them, they still had no belief in him:
τοσαυτα δε αυτου σημεια πεποιηκotos εμπροσθεν αυτων ουκ επιστευον εις αυτον
- 38 Se konsa, pawòl pwofèt Ezayi te di a rive vre: Bondye, kilès ki te kwè mesaj nou te bay la? Ki moun ki te rekonet travay Bondye a nan sa ki rive a?
So that the words of the prophet Isaiah might come true, when he said, Lord, who has any belief in our preaching? and the arm of the Lord, to whom has it been unveiled?
ινα ο λογος ησαιου του προφητου πληρωθη ον ειπεν κυριε τις επιστευσεν τη ακοη ημων και ο βραχιων κυριου τινη απεκαλυφθη
- 39 Non. Yo pa t' kapab kwè, paske men sa Ezayi te di ankò:
For this reason they were unable to have belief, because Isaiah said again,
δια τουτο ουκ ηδυναντο πιστευειν οτι παλιν ειπεν ησαιας
- 40 Bondye bouche tou de je yo. li fèmen lespri yo, pou yo pa wè nan je yo, pou yo pa konprann ak lespri yo, pou yo pa tounen vin jwenn mwen pou m' ta geri yo.
He has made their eyes blind, and their hearts hard; for fear that they might see with their eyes and get knowledge with their hearts, and be changed, and I might make them well.
τετυφλωκεν αυτων τους οφθαλμους και πεπωρωκεν αυτων την καρδια ινα μη ιδωσιν τοις οφθαλμοις και νοησωσιν τη καρδια και επιστραφωσιν και ιασωμαι αυτους
- 41 Ezayi te di sa paske li te wè pouwva Jezi, epi li pale sou li.
(Isaiah said these words because he saw his glory. His words were about him.)
ταυτα ειπεν ησαιας οτε ειδεν την δοξαν αυτου και ελαλησεν περι αυτου
- 42 ¶ Malgre sa, menm pami chèf jwif yo, anpil moun te kwè nan Jezi. Men, akòz farizyen yo, yo pa t' kite moun wè sa pou yo pa t' mete yo deyò nan sinagòg la.
However, a number even of the rulers had belief in him, but because of the Pharisees they did not say so openly for fear that they might be shut out from the Synagogue:
ομως μεντοι και εκ των αρχωντων πολλοι επιστευσαν εις αυτον αλλα δια τους φαρισαιους ουχ ωμολογουν ινα μη αποσυναγωγοι γενωνται
- 43 Yo te pito lwanj ki soti nan men lèzòm pase lwanj ki soti nan men Bondye.
For the praise of men was dearer to them than the approval of God.
ηγαπησαν γαρ την δοξαν των ανθρωπων μαλλον ηπερ την δοξαν του θεου
- 44 ¶ Jezi pale byen fò, li di: Moun ki kwè nan mwen, se pa nan mwen sèlman li kwè, men li kwè nan moun ki voye m' lan tou.
Then Jesus said with a loud voice, He who has faith in me, has faith not in me, but in him who sent me.
ιησους δε εκραξεν και ειπεν ο πιστευων εις εμε ου πιστευει εις εμε αλλ εις τον πεμψαντα με
- 45 Moun ki wè m', li wè moun ki voye m' lan tou.
And he who sees me, sees him who sent me.
και ο θεωρων εμε θεωρει τον πεμψαντα με
- 46 Mwen menm, mwen se limyè sou latè. Tout moun ki kwè nan mwen p'ap rete nan fènwa.
I have come as a light into the world, so that no one who has faith in me will go on living in the dark.
εγω φως εις τον κοσμον εληλυθα ινα πας ο πιστευων εις εμε εν τη σκοτια μη μεινη
- 47 Lè yon moun tande pawòl mwen yo, si l' pa kenbe yo, se pa mwen k'ap kondannen li. Paske, mwen vin pou delivre moun, mwen pa vin pou kondannen yo.
And if any man gives ear to my words and does not keep them, I am not his judge: I did not come to be judge of the world but to give salvation to the world.
και εαν τις μου ακουση των ρηματων και μη πιστευση εγω ου κρινω αυτον ου γαρ ηλθον ινα κρινω τον κοσμον αλλ ινα σωσω τον κοσμον
- 48 Men, moun ki refize kwè nan mwen, ki pa asepte pawòl mwen yo, li jwenn ak sa k'ap kondannen l' lan: Pawòl mwen te di yo, se yo menm k'ap kondannen l' lè dènve jou a va rive.
He who puts me on one side and does not take my words to heart, is not without a judge: the word which I have said will be his judge on the last day.
ο αθετων εμε και μη λαμβανων τα ρηματα μου εχει τον κρινοντα αυτον ο λογος ον ελαλησα εκεινος κρινει αυτον εν τη εσχατη ημερα

- 49 Se pa pawòl pa m' m'ap pale la a. Men, Papa ki voye m' lan, se li menm ki ban m' lòd sa pou m' di ak sa pou m' pale.
For I have not said it on my authority, but the Father who sent me gave me orders what to say and how to say it.
οτι εγω εξ εμαντου ουκ ελαλησα αλλ ο πεμψας με πατηρ αυτος μοι εντολην εδωκεν τι ειπω και τι λαλησω
- 50 Mwen menm, mwen konnen tout kòmandman l' yo bay lavi ki p'ap janm fini an. Se sak fè sa m'ap di a, m'ap di l' jan Papa m' te ban m' lòd la.
And I have knowledge that his order is eternal life: so that the things which I say, I say them even as the Father says them to me.
και οιδα οτι η εντολη αυτου ζωη αιωνιος εστιν α ουν λαλω εγω καθως ειρηκεν μοι ο πατηρ ουτως λαλω
- 1 ¶ Se te jou anvan fèt Delivrans jwif yo. Jezi te konnen lè a te rive pou l' te kite tè sa a, pou li al jwenn Papa a. Li pa t' manke renmen moun pa l' yo ki te nan lemonn. Li te renmen yo nèt ale.
Now before the feast of the Passover, it was clear to Jesus that the time had come for him to go away from this world to the Father. Having once had love for those in the world who were his, his love for them went on to the end.
προ δε της εορτης του πασχα ειδως ο ιησους οτι εληλυθεν αυτου η ωρα ινα μεταβη εκ του κοσμου τουτου προς τον πατερα αγαπησας τους ιδιους τους εν τω κοσμω εις τελος ηγαπησεν αυτους
- 2 Jezi t'ap manje ak disip li yo jou swa sa a. Satan te gen tan pran tèt Jida, pitit gason Simon Iskariòt la, pou l' te trayi Jezi.
So while a meal was going on, the Evil One having now put it into the heart of Judas Iscariot, Simon's son, to be false to him,
και δειπνου γενομενου του διαβολου ηδη βεβληκοτος εις την καρδιαν ιουδα σιμωνος ισκαριωτου ινα αυτον παραδω
- 3 Jezi te konnen pou tèt pa l' li te soti nan Bondye, epi li t'ap tounen jwenn Bondye ankò. Li te konnen Papa a te ba li pouvwa sou tout bagay.
Jesus, being conscious that the Father had put everything into his hands, and that he came from God and was going to God,
ειδως ο ιησους οτι παντα δεδωκεν αυτω ο πατηρ εις τας χειρας και οτι απο θεου εξηλθεν και προς τον θεον υπαγει
- 4 Li leve sot devan tab la, li wete gwo rad li a, li pran yon sèvyèt, li mare l' nan ren li.
Got up from table, put off his robe and took a cloth and put it round him.
εγειρεται εκ του δειπνου και τιθησιν τα ιματια και λαβων λεντιον διεζωσεν εαυτον
- 5 Apre sa, li vide dlo nan yon kivèt. Epi li kòmanse lave pye disip li yo. Li t'ap siye yo ak sèvyèt li te mare nan ren l' lan.
Then he put water into a basin and was washing the feet of the disciples and drying them with the cloth which was round him.
ειτα βαλλει υδωρ εις τον νιπηρα και ηρξατο νιπτειν τους ποδας των μαθητων και εκμασσειν τω λεντιω ω ην διεζωσμενος
- 6 Se konsa, li rive sou Simon Pyè ki di l' konsa: Mèt, ou menm ki pral lave pye mwen?
So he came to Simon Peter. Peter said, Lord, are my feet to be washed by you?
ερχεται ουν προς σιμωνα πετρον και λεγει αυτω εκεινος κυριε συ μου νιπτεις τους ποδας
- 7 Jezi reponn li: Koulye a ou pa konprann sa m'ap fè a. Men, wa konprann pita.
And Jesus, answering, said to him, What I do is not clear to you now, but it will be clear to you in time to come.
απεκριθη ιησους και ειπεν αυτω ο εγω ποιω συ ουκ οιδας αρτι γνωση δε μετα ταυτα
- 8 Pye di li: Non, mwen p'ap janm kite ou lave pye mwen. Jezi reponn li: Si m' pa lave pye ou, ou p'ap disip mwen ankò.
Peter said, I will never let my feet be washed by you, never. Jesus said in answer, If I do not make you clean you have no part with me.
λεγει αυτω πετρος ου μη νιψης τους ποδας μου εις τον αιωνα απεκριθη αυτω ο ιησους εαν μη νιψω σε ουκ εχεις μερος μετ εμου
- 9 Simon Pyè di li: Si se konsa, Mèt, se pa pye m' ase pou ou lave. Lave men m' yo tou ansanm ak tèt mwen.
Simon Peter said to him, Lord, not my feet only, but my hands and my head.
λεγει αυτω σιμων πετρος κυριε μη τους ποδας μου μονον αλλα και τας χειρας και την κεφαλην
- 10 Jezi di li: Lè yon moun fin benyen, tout kò l' pwòp. Se pye l' ase ki bezwen lave. Nou menm, nou tou pwòp, men se pa nou tout ki pwòp.
Jesus said to him, He who is bathed has need only to have his feet washed and then he is clean all over: and you, my disciples, are clean, but not all of you.
λεγει αυτω ο ιησους ο λελουμενος ου χρειαν εχει η τους ποδας νιπασθαι αλλ εστιν καθαρος ολος και υμεις καθαροι εστε αλλ ουχι παντες
- 11 (Jezi te konnen ki moun ki tapral trayi li. Se poutèt sa li te di: Se pa nou tout ki pwòp.)
(He had knowledge who was false to him; that is why he said, You are not all clean.)
ηδει γαρ τον παραδιδοντα αυτον δια τουτο ειπεν ουχι παντες καθαροι εστε
- 12 Lè l' fin lave pye yo tout, Jezi mete gwo rad la sou li ankò, li tounen nan plas li bò tab la, epi li di yo: Eske nou konprann sa m' sot fè la a?
Then, after washing their feet and putting on his robe again, he took his seat and said to them, Do you see what I have done to you?
οτε ουν ενιψεν τους ποδας αυτων και ελαβεν τα ιματια αυτου αναπεσων παλιν ειπεν αυτοις γινωσκετε τι πεποιηκα υμιν

- 13 **Nou rele m' Mèt, nou rele m' Seyè. Nou gen rezon, se sa m' ye vre.**
You give me the name of Master and Lord: and you are right; that is what I am.
 υμεις φωνειτε με ο διδασκαλος και ο κυριος και καλως λεγετε ειμι γαρ
- 14 **Si mwen menm ki Seyè, mwen menm ki Mèt, mwen lave pye nou, konsa tou, nou menm, se pou nou yonn lave pye lòt.**
If then I, the Lord and the Master, have made your feet clean, it is right for you to make one another's feet clean.
 ει ουν εγω ενιψα υμων τους ποδας ο κυριος και ο διδασκαλος και υμεις οφειλετε αλληλων νιπτειν τους ποδας
- 15 **Mwen ban nou yon egzanz pou nou ka fè menm bagay mwen te fè pou nou an.**
I have given you an example, so that you may do what I have done to you.
 υποδειγμα γαρ εδωκα υμιν ινα καθως εγω εποιησα υμιν και υμεις ποιητε
- 16 **Sa m'ap di nou la a, se vre wi: Yon domestik pa janm pi grannèg pase mèt li. Moun yo voye a pa janm pi grannèg pase moun ki voye l' la.**
Truly I say to you, A servant is not greater than his lord; and he who is sent is not greater than the one who sent him.
 αμην αμην λεγω υμιν ουκ εστιν δουλος μειζων του κυριου αυτου ουδε αποστολος μειζων του πεμψαντος αυτον
- 17 **Koulye a nou konn bagay sa yo. benediksyon pou nou si nou fè menm jan an tou.**
If these things are clear to you, happy are you if you do them.
 ει ταυτα οιδατε μακαριοι εστε εαν ποιητε αυτα
- 18 **¶ Lè m' di sa, mwen pa pale pou nou tout. Mwen konnen moun mwen chwazi yo. Men, fòk sa ki te ekri nan Liv la rive vre. Moun k'ap manje nan menm plat avè m' lan, se li menm ki trayi mwen.**
I am not talking of you all: I have knowledge of my true disciples, but things are as they are, so that the Writings may come true, The foot of him who takes bread with me is lifted up against me.
 ου περι παντων υμων λεγω εγω ουδα ους εξελεξαμην αλλ ινα η γραφη πληρωθη ο τρωγων μετ εμου τον αρτον επηρεν επ εμε την πετρναν αυτου
- 19 **M'ap tou di nou sa koulye a anvan bagay sa yo rive, pou lè yo rive vre nou ka kwè mwen se moun mwen ye a.**
From this time forward, I give you knowledge of things before they come about, so that when they come about you may have belief that I am he.
 απ αρτι λεγω υμιν προ του γενεσθαι ινα οταν γενηται πιστευσητε οτι εγω ειμι
- 20 **Sa m'ap di nou la a, se vre wi: Moun ki resevwa moun mwen voye a, li resevwa m' tou. Moun ki resevwa m', li resevwa moun ki voye m' lan.**
Truly I say to you, He who takes to his heart anyone whom I send, takes me to his heart; and he who so takes me, takes him who sent me.
 αμην αμην λεγω υμιν ο λαμβανων εαν τινα πεμψω εμε λαμβανει ο δε εμε λαμβανων λαμβανει τον πεμψαντα με
- 21 **Lè Jezi fin di pawòl sa yo, li santi kè l' te boulvèse anpil. Li di yo kareman: Sa m'ap di nou la a, se vre wi: yonn nan nou pral trayi mwen.**
When Jesus had said this he was troubled in spirit, and gave witness, saying, Truly I say to you, that one of you will be false to me.
 ταυτα ειπων ο ιησους εταραχθη τω πνευματι και εμαρτυρησεν και ειπεν αμην αμην λεγω υμιν οτι εις εξ υμων παραδωσει με
- 22 **Disip yo menm, yonn t'ap gade lòt, yo pa t' konnen ki moun li t'ap pale.**
Then the eyes of the disciples were turned on one another, in doubt as to whom he had in mind.
 εβλεπον ουν εις αλληλους οι μαθηται απορουμενοι περι τινος λεγει
- 23 **Yonn nan disip yo, sa Jezi te renmen an, te chita kòtakòt avèk li.**
There was at table one of his disciples, the one dear to Jesus, resting his head on Jesus' breast.
 ην δε ανακειμενος εις των μαθητων αυτου εν τω κολπω του ιησου ον ηγαπα ο ιησους
- 24 **Simon Pyè fè l' siy pou l' mande Jezi ki moun li t'ap pale.**
Making a sign to him, Simon Peter said, Who is it he is talking about?
 νευει ουν τουτω σιμων πετρος πυθεσθαι τις αν ειη περι ου λεγει
- 25 **Lè sa a, disip la panche tèt li bò Jezi, li mande li: Seyè, kilès sa a?**
He, then, resting his head on Jesus' breast, said to him, Lord, who is it?
 επιεσων δε εκεινος επι το στηθος του ιησου λεγει αυτω κυριε τις εστιν
- 26 **Jezi reponn li: Mwen pral tranpe yon moso pen nan plat la: moun wa wè m'a lonje l' bay la, se li menm. Jezi pran yon moso pen, li tranpe l', li lonje l' bay Jida, pitit Simon Iskariòt la.**
This was the answer Jesus gave: It is the one to whom I will give this bit of bread after I have put it in the vessel. Then he took the bit of bread, put it into the vessel, and gave it to Judas, the son of Simon Iscariot.
 αποκρινεται ο ιησους εκεινος εστιν ω εγω βαψας το ψωμιον επιδωσω και εμβαψας το ψωμιον διδωσιν ιουδα σιμωνος ισκαριωτη

- 27 **Pran Jida pran moso pen an, Satan antre nan li. Jezi di li: Sa ou gen pou fè a, fè l' vit.**
And when Judas took the bread Satan went into him. Then Jesus said to him, Do quickly what you have to do.
και μετα το ψωμιον τοτε εισηλθεν εις εκεινον ο σατανας λεγει ουν αυτω ο ιησους ο ποιεις ποιησον ταχιον
- 28 **(Pesonn sou tab la pa t' konprann poukisa li te di l' sa.**
Now it was not clear to anyone at table why he said this to him.
τουτο δε ουδεις εγνω των ανακειμενων προς τι ειπεν αυτω
- 29 **Anpil te fè lide Jezi te vle di l' al achte sa yo te bezwen pou fèt la, ou ankò te mande l' bay pòn yo kichòy, paske se li menm ki te kenbe sak lajan an.)**
Some were of the opinion that because Judas kept the money-bag Jesus said to him, Get the things we have need of for the feast; or, that he was to give something to the poor.
τινες γαρ εδοκουν επει το γλωσσοκομον ειχεν ο ιουδας οτι λεγει αυτω ο ιησους αγορασον ων χρειαν εχομεν εις την εορτην η τοις πτωχοις ινα τι δω
- 30 **Se konsa, Jida pran moso pen an; lamenn li soti. Te fin fè nwa deyò a.**
So Judas, having taken the bit of bread, straight away went out: and it was night.
λαβων ουν το ψωμιον εκεινος ευθεως εξηλθεν ην δε νυξ
- 31 **¶ Apre Jida fin ale, Jezi di konsa: Se koulye a nou pral wè pouvwa Moun Bondye voye nan lachè a. Se koulye a li pral fè nou wè pouvwa Bondye parèt nan li.**
Then when he had gone out, Jesus said, Now is glory given to the Son of man, and God is given glory in him.
οτε εξηλθεν λεγει ο ιησους νυν εδοξασθη ο υιος του ανθρωπου και ο θεος εδοξασθη εν αυτω
- 32 **Si li fè nou wè pouvwa Bondye a, Bondye li menm va fè nou wè pouvwa Pitit la. Epi l'ap fè l' talè konsa.**
If God is given glory in him, God will give him glory in himself, and will give him glory even now.
ει ο θεος εδοξασθη εν αυτω και ο θεος δοξασει αυτον εν εαυτω και ευθυς δοξασει αυτον
- 33 **Pitit mwen yo, mwen pa la pou lontan ankò avè nou. Ala chache n'a chache mwen! Men, koulye a m'ap di nou sa m' te di jwif yo deja: Nou pa kapab ale kote m' prale a.**
My dear children, I am only to be with you a little longer. Then you will be looking for me: and as I said to the Jews, so now I say to you, Where I am going you may not come.
τεκνια ετι μικρον μεθ υμων εμι ζητησετε με και καθως ειπον τοις ιουδαιοις οτι οπου υπαγω εγω υμεις ου δυνασθε ελθειν και υμιν λεγω αρτι
- 34 **Men, m'ap ban nou yon kòmandman nouvo: Se pou nou yonn renmen lòt. Wi, se pou nou yonn renmen lòt menm jan mwen renmen nou an.**
I give you a new law: Have love one for another; even as I have had love for you, so are you to have love one for another.
εντολην καινην διδομι υμιν ινα αγαπατε αλληλους καθως ηγαπησα υμας ινα και υμεις αγαπατε αλληλους
- 35 **Si nou yonn renmen lòt, lè sa a tout moun va konnen se disip mwen nou ye.**
By this it will be clear to all men that you are my disciples, if you have love one for another.
εν τωτω γνωσονται παντες οτι εμοι μαθηται εστε εαν αγαπην εχητε εν αλληλοις
- 36 **¶ Simon Pyè mande li: Seyè, ki bò ou prale? Jezi reponn li: Kote m' prale a ou pa ka swiv mwen koulye a. Men, wa swiv mwen pita.**
Simon Peter said to him, Lord, where are you going? Jesus said in answer, Where I am going you may not come with me now, but you will come later.
λεγει αυτω σιμων πετρος κυριε που υπαγεις απεκριθη αυτω ο ιησους οπου υπαγω ου δυνασαι μοι νυν ακολουθησαι υστερον δε ακολουθησεις μοι
- 37 **Pyè di li: Seyè, poukisa m' pa kapab swiv ou koulye a? Mwen tou pare pou m' bay lavi m' pou ou.**
Peter said to him, Why may I not come with you even now? I will give up my life for you.
λεγει αυτω ο πετρος κυριε διατι ου δυναμαι σοι ακολουθησαι αρτι την ψυχην μου υπερ σου θησω
- 38 **Jezi reponn li: Ou kwè ou pare vre pou bay lavi ou pou mwen? Sa m'ap di ou la a, se vre wi: Kòk p'ap ankò chante, w'ap gen tan di ou pa janm konnen m' an twa fwa.**
Jesus said in answer, Will you give up your life for me? Truly I say to you, Before the cry of the cock you will have said three times that you are not my disciple.
απεκριθη αυτω ο ιησους την ψυχην σου υπερ εμου θησεις αμην αμην λεγω σοι ου μη αλεκτωρ φωνησει εως ου απαρνηση με τρις
- 1 **¶ Jezi di yo: Pa kite bagay sa yo toumante nou. Mete konfyans nou nan Bondye, mete konfyans nou nan mwen tou.**
Let not your heart be troubled: have faith in God and have faith in me.
μη ταρασσεσθω υμων η καρδια πιστευετε εις τον θεον και εις εμε πιστευετε
- 2 **Lakay Papa a gen anpil kote pou moun rete. Mwen pral pare plas pou nou. Si se pa t' vre, mwen pa ta di nou sa.**
In my Father's house are rooms enough; if it was not so, would I have said that I am going to make ready a place for you?
εν τη οικια του πατρος μου μοναι πολλαι εισιν ει δε μη ειπον αν υμιν πορευομαι ετοιμασαι τοπον υμιν

- 3 Lè m'a fin pare plas la pou nou, m'a tounen vin chache nou. Konsa, kote m'a ye a, se la n'a ye tou.
And if I go and make ready a place for you, I will come back again and will take you to be with me, so that you may be where I am.
και εαν πορευθω και ετοιμασω υμιν τοπον παλιν ερχομαι και παραληψομαι υμας προς εμαυτον ινα οπου εμι εγω και υμεις ητε
- 4 ¶ Nou konnen chemen ki mennen kote m' prale a.
And you all have knowledge of where I am going, and of the way to it.
και οπου εγω υπαγω οιδατε και την οδον οιδατε
- 5 Toma di li: Seyè, nou pa konnen kote ou prale a. Ki jan ou ta vle pou nou konnen chemen pou n' pran an?
Thomas said, Lord, we have no knowledge of where you are going; how may we have knowledge of the way?
λεγει αυτω θωμας κυριε ουκ οιδαμεν που υπαγεις και πως δυναμεθα την οδον ειδεναι
- 6 Jezi reponn li: Se mwen menm ki chemen an. Se mwen menm ki verite a, se mwen menm ki lavi a. Pesonn pa ka al jwenn Papa a si li pa pase nan mwen.
Jesus said to him, I am the true and living way: no one comes to the Father but by me.
λεγει αυτω ο ιησους εγω εμι η οδος και η αληθεια και η ζωη ουδεις ερχεται προς τον πατερα ει μη δι εμου
- 7 Si nou konnen m', n'a konn Papa m' tou. Men, depi koulye a nou konnen l', nou wè l' tou.
If you had knowledge of me, you would have knowledge of my Father: you have knowledge of him now and have seen him.
ει εγνωκατε με και τον πατερα μου εγνωκατε αν και απ αρτι γινωσκατε αυτον και εωρακατε αυτον
- 8 Filip di l' konsa: Seyè, moutre nou Papa a. Se sa ase nou bezwen.
Philip said to him, Lord, let us see the Father, and we have need of nothing more.
λεγει αυτω φιλιππος κυριε δειξον ημιν τον πατερα και αρκει ημιν
- 9 Jezi reponn li: Depi tout tan sa a mwen la avè nou, Filip, ou poko konnen m' toujou? Moun ki wè m', li wè Papa a. Ki jan ou ka fè di: Moutre m' Papa a?
Jesus said to him, Philip, have I been with you all this time, and still you have no knowledge of me? He who has seen me has seen the Father. Why do you say, Let us see the Father?
λεγει αυτω ο ιησους τοσουτον χρονον μεθ υμων εμι και ουκ εγνωκας με φιλιππε ο εωρακωσ εμε εωρακεν τον πατερα και πως συ λεγεις δειξον ημιν τον πατερα
- 10 Gen lè ou pa kwè mwen nan Papa a? Ou pa kwè Papa a nan mwen tou? Tout pawòl mwen di nou yo, se pa nan mwen yo sot. Papa a ki fè yonn ak mwen an, se li menm k'ap fè travay li.
Have you not faith that I am in the Father and the Father is in me? The words which I say to you, I say not from myself: but the Father who is in me all the time does his works.
ου πιστευεις οτι εγω εν τω πατρι και ο πατηρ εν εμοι εστιν τα ρηματα α εγω λαλω υμιν απ εμαυτου ου λαλω ο δε πατηρ ο εν εμοι μενων αυτος ποιει τα εργα
- 11 Se pou nou kwè m' lè m' di nou: Mwen nan Papa a, Papa a nan mwen tou. Osinon, se pou nou kwè akòz sa m'ap fè a.
Have faith that I am in the Father and that the Father is in me: at least, have faith in me because of what I do.
πιστευετε μοι οτι εγω εν τω πατρι και ο πατηρ εν εμοι ει δε μη δια τα εργα αυτα πιστευετε μοι
- 12 ¶ Sa m'ap di nou la a, se vre wi: Moun ki mete konfyans li nan mwen, li gen pou l' fè tou sa m'ap fè a. La menm rive fè pi gwo bagay toujou, paske mwen pral jwenn Papa a.
Truly I say to you, He who puts his faith in me will do the very works which I do, and he will do greater things than these, because I am going to my Father.
αμην αμην λεγω υμιν ο πιστευων εις εμε τα εργα α εγω ποιω κακεινος ποιησει και μειζονα τούτων ποιησει οτι εγω προς τον πατερα μου πορευομαι
- 13 Tou sa n'a mande nan non m', m'a fè l' pou nou, pou Pitit la ka fè wè pouwva Papa a.
And whatever request you make in my name, that I will do, so that the Father may have glory in the Son.
και ο τι αν αιτησητε εν τω ονοματι μου τουτο ποιησω ινα δοξασθη ο πατηρ εν τω υιο
- 14 (Nenpòt kisa n'a mande nan non m', m'a fè l' pou nou.)
If you make any request to me in my name, I will do it.
εαν τι αιτησητε εν τω ονοματι μου εγω ποιησω
- 15 ¶ Si nou renmen m', se pou n' obeyi kòmandman m' yo.
If you have love for me, you will keep my laws.
εαν αγαπατε με τας εντολας τας εμας τηρησατε
- 16 M'ap mande Papa a pou l' ban nou yon lòt moun pou ankouraje nou, pou li ka toujou la avèk nou, se Sentespri k'ap moutre nou verite a.
And I will make prayer to the Father and he will give you another Helper to be with you for ever,
και εγω ερωτησω τον πατερα και αλλον παρακλητον δωσει υμιν ινα μενη μεθ υμων εις τον αιωνα

- 17 Moun k'ap viv dapre prensip lemonn pa ka resevwa l', paske yo pa ka wè l', ni yo pa ka konnen li. Men nou menm, nou konnen l' paske li rete nan kè nou, paske li nan nou.
Even the Spirit of true knowledge. That Spirit the world is not able to take to its heart because it sees him not and has no knowledge of him: but you have knowledge of him, because he is ever with you and will be in you.
το πνευμα της αληθειας ο ο κοσμος ου δυναται λαβειν οτι ου θεωρει αυτο ουδε γινωσκει αυτο υμεις δε γινωσκετε αυτο οτι παρ υμιν μενει και εν υμιν εσται
- 18 ¶ Mwen p'ap kite nou pou kont nou: M'ap tounen vin jwenn nou ankò.
I will not let you be without a friend: I am coming to you.
ουκ αφησω υμας ορφανους ερχομαι προς υμας
- 19 Anvan lontan ankò, lemonn p'ap wè m', men nou menm n'a wè mwen. Paske m'ap viv, nou menm tou n'ap viv.
A little time longer, and the world will see me no more; but you will see me; and you will be living because I am living.
ετι μικρον και ο κοσμος με ουκ ετι θεωρει υμεις δε θεωρετε με οτι εγω ζω και υμεις ζησεσθε
- 20 Lè jou sa a va rive, n'a konnen mwen nan Papa a, nou menm nou nan mwen, epi mwen menm mwen nan nou.
At that time it will be clear to you that I am in my Father, and you are in me, and I in you.
εν εκεινη τη ημερα γνωσεσθε υμεις οτι εγω εν τω πατρι μου και υμεις εν εμοι καγω εν υμιν
- 21 Moun ki asepte kòmandman m' yo, ki obeyi yo, se moun sa a ki renmen mwen. Papa m' va renmen moun ki renmen mwen. Mwen menm tou, m'a renmen l', epi m'a fè l' wè mwen.
He who has my laws and keeps them, he it is who has love for me: and he who has love for me will be loved by my Father, and I will have love for him and will let myself be seen clearly by him.
ο εχων τας εντολας μου και τηρων αυτας εκεινος εστιν ο αγαπων με ο δε αγαπων με αγαπηθησεται υπο του πατρος μου και εγω αγαπησω αυτον και εμφανισω αυτο εμαυτον
- 22 Jid (se pa Jida Iskariòt la non) di l' konsa: Seyè, ki jan pou ou fè nou wè ou san pou moun k'ap viv dapre prensip lemonn yo pa wè ou?
Judas (not Iscariot) said to him, How is it that you will let yourself be seen clearly by us and not by the world?
λεγει αυτο ιουδας ουχ ο ισκαριωτης κυριε τι γεγονεν οτι ημιν μελλεις εμφανιζειν σεαυτον και ουχι τω κοσμω
- 23 Jezi reponn li: Moun ki renmen m', se li menm ki va fè tou sa m' di l' fè. Papa m' va renmen l' tou. Papa m' va vin jwenn li ansanm avè m', n'a viv nan li.
Jesus said to him in answer, If anyone has love for me, he will keep my words: and he will be dear to my Father; and we will come to him and make our living-place with him.
απεκριθη ο ιησους και ειπεν αυτο εαν τις αγαπα με τον λογον μου τηρησει και ο πατηρ μου αγαπησει αυτον και προς αυτον ελευσομεθα και μονην παρ αυτο ποιησομεν
- 24 Moun ki pa renmen m', li p'ap fè tou sa m' di l' fè. Tou sa nou tande m'ap di a, se pa nan mwen yo soti, men se nan Papa m' ki voye m' lan yo soti.
He who has no love for me does not keep my words; and the word which you are hearing is not my word but the Father's who sent me.
ο μη αγαπων με τους λογους μου ου τηρει και ο λογος ου ακουετε ουκ εστιν εμος αλλα του πεμπαντος με πατρος
- 25 ¶ Mwen di nou tou sa antan m' la ankò avèk nou.
I have said all this to you while I am still with you.
ταυτα λελαληκα υμιν παρ υμιν μενων
- 26 Moun ki pou vin ankouraje nou an, se Sentespri. Se Papa m' k'ap voye l' nan non mwen. Sentespri sa a va moutre nou tout bagay, la fè nou chonje tou sa m' te di nou.
But the Helper, the Holy Spirit, whom the Father will send in my name, will be your teacher in all things and will put you in mind of everything I have said to you.
ο δε παρακλητος το πνευμα το αγιον ο πεμψει ο πατηρ εν τω ονοματι μου εκεινος υμας διδαξει παντα και υπομνησει υμας παντα α ειπον υμιν
- 27 M'ap ban nou kè poze. M'ap fè kè nou poze nan jan pa mwen. Mwen p'ap fè li pou nou jan sa fèt dapre prensip ki nan lemonn. Pa kite anyen toumante tèt nou, nou pa bezwen pè.
May peace be with you; my peace I give to you: I give it not as the world gives. Let not your heart be troubled; let it be without fear.
ειρηνην αφημι υμιν ειρηνην την εμην διδομι υμιν ου καθως ο κοσμος διδοσιν εγω διδομι υμιν μη ταρασσεσθω υμων η καρδια μηδε δειλιατω
- 28 ¶ Nou tande m' di nou: Mwen prale, men m'ap tounen vin jwenn nou. Si nou te renmen m', nou ta kontan konnen mwen pral jwenn Papa a, paske Papa a gen plis pouvwa pase mwen.
Keep in mind how I said to you, I go away and come to you again. If you had love for me you would be glad, because I am going to the Father: for the Father is greater than I.
ηκουσατε οτι εγω ειπον υμιν υπαγω και ερχομαι προς υμας ει ηγαπατε με εχαρητε αν οτι ειπον πορευομαι προς τον πατερα οτι ο πατηρ μου μειζων μου εστιν
- 29 Mwen tou di nou sa koulye a anvan bagay sa yo rive, pou lè yo rive nou ka kwè.
And now I have given you word of it before it comes, so that, when it comes, you may have faith.
και νυν ειρηκα υμιν πριν γενεσθαι ινα οταν γενηται πιστευσητε
- 30 Mwen p'ap pale anpil ankò avèk nou, paske chèf k'ap dominen lemonn lan ap vini. Li pa gen okenn pouvwa sou mwen.
After this I will not say much to you, because the ruler of this world comes: and he has no power over me;
ουκ ετι πολλα λαλησω μεθ υμων ερχεται γαρ ο του κοσμου τουτου αρχων και εν εμοι ουκ εχει ουδεν

- 31 Men, se pou tout moun sou latè konnen mwen renmen Papa m'. Wi, fòk yo konnen m'ap fè sa Papa m' te ban m' lòd fè a. Leve non. Ann sot isit la.
But he comes so that the world may see that I have love for the Father, and that I am doing as I am ordered by the Father. Get up, and let us go.
ἀλλ ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα καὶ καθὼς ἐνετειλάτο μοι ὁ πατὴρ οὕτως ποιῶ ἐγείρεσθε ἀγομὲν ἐντευθεν
- 1 ¶ Mwen se pye rezen tout bon an. Papa m' se moun k'ap okipe pye rezen an.
I am the true vine and my Father is the gardener.
ἐγὼ εἰμι ἡ ἀμπελὸς ἡ ἀληθινή καὶ ὁ πατὴρ μου ὁ γεωργὸς ἐστίν
- 2 Li koupe tout branch nan mwen ki pa donner. Li netwaye tout branch ki donner pou yo ka donner plis toujou.
He takes away every branch in me which has no fruit, and every branch which has fruit he makes clean, so that it may have more fruit.
πάν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτὸ καὶ παν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα πλείονα καρπὸν φέρῃ
- 3 Nou menm, avèk tou sa m' moutre nou yo, nou deja nan kondisyon pou n' fè volonte Bondye.
You are clean, even now, through the teaching which I have given you.
ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λέλαληκα ὑμῖν
- 4 Se pou n' fè yonn ak mwen, menm jan mwen fè yonn ak nou. Yon branch pa ka donner pou kont li si l' pa fè yonn ak pye rezen an. Konsa tou, nou p'ap kapab donner si nou pa fè yonn ak mwen.
Be in me at all times as I am in you. As the branch is not able to give fruit of itself, if it is not still on the vine, so you are not able to do so if you are not in me.
μείνατε ἐν ἐμοὶ καγὼ ἐν ὑμῖν καθὼς τὸ κλήμα οὐ δύναται καρπὸν φερεῖν ἀφ' εαυτοῦ εἰ μὴ μείνῃ ἐν τῇ ἀμπελῷ οὕτως οὐδε ὑμεῖς εἰ μὴ ἐν ἐμοὶ μείνητε
- 5 Mwen se pye rezen an, nou se branch yo. Moun ki fè yonn avè m', moun mwen fè yonn ak li, l'ap donner anpil, paske nou pa kapab fè anyen san mwen.
I am the vine, you are the branches: he who is in me at all times as I am in him, gives much fruit, because without me you are able to do nothing.
ἐγὼ εἰμι ἡ ἀμπελὸς ὑμεῖς τὰ κλήματα ὁ μένων ἐν ἐμοὶ καγὼ ἐν αὐτῷ οὕτως φερεῖ καρπὸν πολὺν ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν
- 6 Moun ki pa fè yonn ak mwen, y'ap koupe l' voye jete; l'ap cheche tankou yon branch bwa. Lè branch bwa yo cheche, yo ranmase yo, yo jete yo nan dife, yo boule yo.
If a man does not keep himself in me, he becomes dead and is cut off like a dry branch; such branches are taken up and put in the fire and burned.
εἰ μὴ τις μείνῃ ἐν ἐμοὶ ἐβλήθη ἔξω ὡς τὸ κλήμα καὶ ἐξηρανθῆ καὶ συναγοῦσιν αὐτὰ καὶ εἰς πυρὸς βάλλουσιν καὶ καίεται
- 7 Si nou fè yonn ak mwen, si nou kenbe pawòl mwen yo nan kè nou, nou mèt mande sa nou vle, y'a ban nou li.
If you are in me at all times, and my words are in you, then anything for which you make a request will be done for you.
εἰ μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματα μου ἐν ὑμῖν μείνῃ ὁ εἰς ἃ θέλητε αἰτησέσθε καὶ γένησεται ὑμῖν
- 8 Men ki jan pouvwa Papa m' lan va parèt akè: se lè nou donner anpil, lè nou fè wè se disip mwen nou ye.
Here is my Father's glory, in that you give much fruit and so are my true disciples.
ἐν τούτῳ ἐδοξάσθη ὁ πατὴρ μου ἵνα καρπὸν πολὺν φέρητε καὶ γένησέσθε ἐμοὶ μαθηταὶ
- 9 ¶ Jan Papa a renmen m' lan, se konsa mwen renmen nou tou. Nou menm, se pou nou renmen menm jan mwen renmen nou an.
Even as the Father has given me his love, so I have given my love to you: be ever in my love.
καθὼς ἠγάπησεν με ὁ πατὴρ καγὼ ἠγάπησα ὑμᾶς μείνατε ἐν τῇ ἀγάπῃ τῆ ἐμῆ
- 10 Si nou fè tou sa mwen ban nou lòd fè a, n'a renmen m' tou menm jan mwen renmen nou an. Menm jan mwen menm, mwen fè tou sa Papa a te ban m' lòd fè a, mwen renmen l' menm jan li renmen m' tou.
If you keep my laws, you will be ever in my love, even as I have kept my Father's laws, and am ever in his love.
εἰ τὰς ἐντολάς μου τηρήσητε μένειτε ἐν τῇ ἀγάπῃ μου καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ
- 11 Mwen di nou tou sa pou kè kontan m' lan ka nan nou, pou nou ka kontan nèt ale.
I have said these things to you so that I may have joy in you and so that your joy may be complete.
ταῦτα λέλαληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμῆ ἐν ὑμῖν μείνῃ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ
- 12 Men kòmandman m'ap ban nou: Se pou nou yonn renmen lòt menm jan mwen renmen nou.
This is the law I give you: Have love one for another, even as I have love for you.
αὕτη ἐστίν ἡ ἐντολὴ ἡ ἐμῆ ἵνα ἀγαπάτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς
- 13 Pa gen pi bon jan pou ou moutre jan ou renmen zanmi ou pase lè ou bay lavi ou pou yo.
Greater love has no man than this, that a man gives up his life for his friends.
μείζονα ταύτης ἀγαπῆν οὐδεὶς ἔχει ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ

- 14 **Nou tout, se zanmi m' nou ye depi nou fè sa m' mande nou fè.**
You are my friends, if you do what I give you orders to do.
 υμεις φιλοι μου εστε εαν ποιητε οσα εγω εντελλομαι υμιν
- 15 **Mwen p'ap rele nou domestik, paske yon domestik pa konnen sa mèt li ap fè. M'ap rele nou zanmi paske mwen fè nou konnen tou sa Papa a te moutre mwen.**
No longer do I give you the name of servants; because a servant is without knowledge of what his master is doing: I give you the name of friends, because I have given you knowledge of all the things which my Father has said to me.
 ουκετι υμας λεγω δουλους οτι ο δουλός ουκ οιδεν τι ποιει αυτου ο κυριος υμας δε ειρηκα φιλους οτι παντα α ηκουσα παρα του πατρος μου εγνωρισα υμιν
- 16 **Se pa nou ki chwazi m', se mwen menm ki chwazi nou, ki mete nou apa pou n' ale, pou n' ka donnen, pou donn nou ka konsève. Konsa, Papa a va ban nou nenpòt kisa n'a mande nan non mwen.**
You did not take me for yourselves, but I took you for myself; and I gave you the work of going about and producing fruit which will be for ever; so that whatever request you make to the Father in my name he may give it to you.
 ουχ υμεις με εξελεξασθε αλλ εγω εξελεξαμην υμας και εθηκα υμας ινα υμεις υπαγητε και καρπον φερητε και ο καρπος υμων μενη ινα ο τι αν αιτησητε τον πατερα εν τω ονοματι μου δω υμιν
- 17 **Wi, men sa m' mande nou: Se pou nou yonn renmen lòt.**
So this is my law for you: Have love one for another.
 ταυτα εντελλομαι υμιν ινα αγαπατε αλληλους
- 18 **¶ Si moun k'ap viv dapre prensip lemond yo rayi nou, pa bliye yo te rayi m' anvan yo te rayi nou.**
If you are hated by the world, keep in mind that I was hated by the world before you.
 ει ο κοσμος υμας μισει γινωσκετε οτι εμε πρωτον υμων μεμισηκεν
- 19 **Si nou te moun lemond, lemond ta renmen nou, paske nou ta pou li. Men, mwen chwazi nou, mwen wete nou anba pouwva lemond. Se poutèt sa lemond rayi nou: nou pa moun lemond ankò.**
If you were of the world, you would be loved by the world: but because you are not of the world, but I have taken you out of the world, you are hated by the world.
 ει εκ του κοσμου ητε ο κοσμος αν το ιδιον εφίλει οτι δε εκ του κοσμου ουκ εστε αλλ εγω εξελεξαμην υμας εκ του κοσμου δια τουτου μισει υμας ο κοσμος
- 20 **Chonje sa m' te di nou: Yon domestik pa janm pi grannèg pase mèt li. Si yo pèsèkite m', y'a pèsèkite nou tou. Si yo fè sa m' te moutre yo, y'a fè sa n'a moutre yo tou.**
Keep in mind the words I said to you, A servant is not greater than his lord. If they were cruel to me, they will be cruel to you; if they kept my words, they will keep yours.
 μνημονευετε του λογου ου εγω ειπον υμιν ουκ εστιν δουλός μειζων του κυριου αυτου ει εμε εδιωξαν και υμας διωξουσιν ει τον λογον μου ετηρησαν και τον υμετερον τηρησουσιν
- 21 **Men, y'ap fè nou tou sa poutèt mwen, paske yo pa konnen moun ki te voye m' lan.**
They will do all this to you because of my name--because they have no knowledge of him who sent me.
 αλλα ταυτα παντα ποιησουσιν υμιν δια το ονομα μου οτι ουκ οιδασιν τον πεμψαντα με
- 22 **Si m' pa t' vini, si m' pa t' pale avè yo, yo pa ta antò, yo pa ta fè peche. Men, koulye a yo pa gen eskiz pou peche yo.**
If I had not come and been their teacher they would have had no sin: but now they have no reason to give for their sin.
 ει μη ηλθον και ελαλησα αυτοις αμαρτιαν ουκ ειχον νυν δε προφασιν ουκ εχουσιν περι της αμαρτιας αυτων
- 23 **Moun ki rayi m', li rayi Papa m' tou.**
He who has hate for me has hate for my Father.
 ο εμε μισων και τον πατερα μου μισει
- 24 **Si m' pa t' fè bagay okenn lòt moun pa t' janm fè nan mitan yo, yo pa ta antò, yo pa ta fè peche. Men, koulye a yo wè sa m' fè, yo rayi ni mwen ni Papa mwen.**
If I had not done among them the works which no other man ever did, they would have had no sin: but now they have seen, and they have had hate in their hearts for me and my Father.
 ει τα εργα μη εποησα εν αυτοις α ουδεις αλλος πεποιηκεν αμαρτιαν ουκ ειχον νυν δε και εωρακασιν και μεμισηκασιν και εμε και τον πατερα μου
- 25 **Men, yo fè tou sa pou pawòl ki ekri nan Lalwa yo a te ka rive vre: Yo rayi m' san m' pa fè yo anyen.**
This comes about so that the writing in their law may be made true, Their hate for me was without cause.
 αλλ ινα πληρωθη ο λογος ο γεγραμμενος εν τω νομω αυτων οτι εμισησαν με δωρεαν
- 26 **¶ Moun ki gen pou ankouraje nou an ap vini, se Lespri k'ap moutre nou verite a, se nan Bondye li soti. Papa a ap ban mwen l' pou m' voye ban nou, la pale nou sou mwen.**
When the Helper comes, whom I will send to you from the Father even the Spirit of true knowledge who comes from the Father--he will give witness about me;
 οταν δε ελθη ο παρακλητος ον εγω πεμψω υμιν παρα του πατρος το πνευμα της αληθειας ο παρα του πατρος εκπορευεται εκεινος μαρτυρησει περι εμου

- 27 Nou menm tou, n'a pale sou mwen, paske nou te la avè m' depi nan konmansman.
And you, in addition, will give witness because you have been with me from the first.
και υμεις δε μαρτυρειτε οτι απ αρχης μετ εμου εστε
- 1 ¶ Mwen di nou sa pou nou pa dekouraje lè sa rive.
I have said these things to you so that you may not be in doubt.
ταυτα λελαληκα υμιν ινα μη σκανδαλισθητε
- 2 Y'a mete nou deyò nan sinagòg yo. Yon lè, moun k'ap touye nou yo va met nan tèt yo se sèvis y'ap rann Bondye lè yo fè sa.
They will put you out of the Synagogues: yes, the time is coming when whoever puts you to death will have the belief that he is doing God's pleasure.
αποσυναγωγους ποιησουσιν υμας αλλ ερχεται ωρα ινα πας ο αποκτεινας υμας δοξη λατρειαν προσφερειν τω θεω
- 3 Y'ap fè tou sa paske yo pa konnen ni Papa a ni mwen menm.
They will do these things to you because they have not had knowledge of the Father or of me.
και ταυτα ποιησουσιν υμιν οτι ουκ εγνωσαν τον πατερα ουδε εμε
- 4 Men, mwen di nou sa, se pou lè lè a va rive pou yo fè nou sa nou ka chonje mwen te di nou sa. Mwen pa t' di nou tou sa anvan, paske mwen te la avèk nou.
I have said these things to you so that when the time comes, what I have said may come to your mind. I did not say them to you at the first, because then I was still with you.
αλλα ταυτα λελαληκα υμιν ινα οταν ελθη η ωρα μνημονευητε αυτων οτι εγω ειπον υμιν ταυτα δε υμιν εξ αρχης ουκ ειπον οτι μεθ υμων ημην
- 5 Men koulye a, mwen pral jwenn moun ki te voye m' lan, epi nou yonn pa mande m' kote m' prale?
But now I am going to him who sent me; and not one of you says to me, Where are you going?
νυν δε υπαγω προς τον πεμψαντα με και ουδεις εξ υμων ερωτα με που υπαγεις
- 6 Men, paske mwen pale konsa ak nou, kè nou kase.
But your hearts are full of sorrow because I have said these things.
αλλ οτι ταυτα λελαληκα υμιν η λυπη πεπληρωκεν υμων την καρδιαν
- 7 ¶ Men, m'ap di nou laverite: li pi bon pou nou si m' ale. Paske, si m' pa ale, moun ki gen pou vin ankouraje nou an p'ap vin jwenn nou. Men, lè m' ale, m'a voye l' ban nou.
But what I am saying is true: my going is for your good: for if I do not go away, the Helper will not come to you; but if I go, I will send him to you.
αλλ εγω την αληθειαν λεγω υμιν συμφερει υμιν ινα εγω απελθω εαν γαρ μη απελθω ο παρακλητος ουκ ελευσεται προς υμας εαν δε πορευθω πεμψω αυτον προς υμας
- 8 Li menm, lè la vini, la moutre moun lemond yo jan yo nan lerè sou keksyon peche, sou keksyon sa ki dwat devan Bondye, sou keksyon jijman Bondye.
And he, when he comes, will make the world conscious of sin, and of righteousness, and of being judged:
και ελθων εκεινος ελεγξει τον κοσμον περι αμαρτιας και περι δικαιοσυνης και περι κρισεως
- 9 Yo nan lerè sou keksyon peche a, paske yo pa mete konfyans yo nan mwen.
Of sin, because they have not faith in me;
περι αμαρτιας μεν οτι ου πιστευουσιν εις εμε
- 10 Yo nan lerè sou keksyon sa ki dwat devan Bondye, paske mwen pral jwenn Papa a, nou p'ap wè m' ankò.
Of righteousness, because I go to the Father and you will see me no more;
περι δικαιοσυνης δε οτι προς τον πατερα μου υπαγω και ουκ ετι θεωρειτε με
- 11 Yo nan lerè sou keksyon jijman Bondye a, paske chèf k'ap dominen lemond lan fin jije deja.
Of being judged, because the ruler of this world has been judged.
περι δε κρισεως οτι ο αρχων του κοσμου τουτου κεκριται
- 12 Mwen gen anpil lòt bagay ankò pou m' di nou, men nou pa ka konprann yo koulye a.
I have still much to say to you, but you are not strong enough for it now.
ετι πολλα εχω λεγειν υμιν αλλ ου δυνασθε βασταζειν αρτι
- 13 Men, li menm Lespri k'ap moutre verite a, lè la vini, la mennen nou nan tout verite a. Paske li p'ap pale pawòl pa li. Men, tou sa la tandè, se sa la di nou: la fè nou konnen bagay ki gen pou rive.
However, when he, the Spirit of true knowledge, has come, he will be your guide into all true knowledge: for his words will not come from himself, but whatever has come to his hearing, that he will say: and he will make clear to you the things to come.
οταν δε ελθη εκεινος το πνευμα της αληθειας οδηγησει υμας εις πασαν την αληθειαν ου γαρ λαλησει αφ εαυτου αλλ οσα αν ακουση λαλησει και τα ερχομενα αναγγειλει υμιν

- 14 Li pral fè yo wè pouwva mwen, paske la pran sa ki pou mwen pou l' fè nou konnen yo.
He will give me glory, because he will take of what is mine, and make it clear to you.
εκεινος εμε δοξασει οτι εκ του εμου ληφεται και αναγγειλει υμιν
- 15 Tou sa ki pou Papa a se pou mwen yo ye tou. Se poutèt sa mwen di nou la pran sa ki pou mwen pou l' fè nou konnen yo.
Everything which the Father has is mine: that is why I say, He will take of what is mine and will make it clear to you.
παντα οσα εχει ο πατηρ εμα εστιν δια τουτο ειπον οτι εκ του εμου ληφεται και αναγγειλει υμιν
- 16 ¶ Talè konsa nou p'ap wè m'; talè konsa n'a wè m' ankò.
After a little time you will see me no longer; and then again, after a little time, you will see me.
μικρον και ου θεωρειτε με και παλιν μικρον και οψεσθε με οτι εγω υπαγω προς τον πατερα
- 17 Kèk disip li yo pran pale, yonn t'ap di lòt: Sa sa vle di sa l'ap di nou la a: Talè konsa nou p'ap wè m', talè konsa n'a wè m' ankò? Sa l' vle di la a: Paske mwen pral jwenn Papa a?
So some of the disciples said one to another, What is this he is saying, After a little time, you will see me no longer; and then again, after a little time, you will see me? and, I am going to the Father?
ειπον ουν εκ των μαθητων αυτου προς αλληλους τι εστιν τουτο ο λεγει ημιν μικρον και ου θεωρειτε με και παλιν μικρον και οψεσθε με και οτι εγω υπαγω προς τον πατερα
- 18 Kisa sa vle di menm: Talè konsa? Nou pa konprann sa l' vle di.
So they said again and again, What is this he is saying, A little time? His words are not clear to us.
ελεγον ουν τουτο τι εστιν ο λεγει το μικρον ουκ οιδαμεν τι λαλει
- 19 Jezi menm te konnen yo te vle poze l' keksyon. Li di yo: Mwen di nou: Talè konsa nou p'ap wè m', talè konsa tou n'a wè m' ankò. Eske se sou sa nou yonn ap poze lòt keksyon an?
Jesus saw that they had a desire to put the question to him, so he said to them, Is this what you are questioning one with another, why I said, After a little time, you will see me no longer; and then again, after a little time, you will see me?
εγνω ουν ο ιησους οτι ηθελον αυτον ερωταν και ειπεν αυτοις περι τουτου ζητειτε μετ αλληλων οτι ειπον μικρον και ου θεωρειτε με και παλιν μικρον και οψεσθε με
- 20 Sa m'ap di nou la a, se vre wi: nou pral kriye, nou pral plenn, men moun k'ap viv dapre prensip ki nan lemonn yo pral kontan. Nou pral gen lapenn, men lapenn nou pral tounen kè kontan.
Truly I say to you, You will be weeping and sorrowing, but the world will be glad: you will be sad, but your sorrow will be turned into joy.
αμην αμην λεγω υμιν οτι κλαυσετε και θρηνησετε υμεις ο δε κοσμος χαρησεται υμεις δε λυπηθησεσθε αλλ η λυπη υμων εις χαραν γενησεται
- 21 Lè yon fanm gen tranche, kè l' sere, paske lè a rive pou l' soufri. Men, lè pitit la fin fèt, li bliye tout soufrans li yo tselman li kontan dapre yon lòt timoun vin sou latè.
When a woman is about to give birth she has sorrow, because her hour is come; but when she has given birth to the child, the pain is put out of her mind by the joy that a man has come into the world.
η γυνη οταν τυκτη λυπην εχει οτι ηλθεν η ωρα αυτης οταν δε γεννηση το παιδιον ουκ ετι μνημονευει της θλιψεως δια την χαραν οτι εγεννηθη ανθρωπος εις τον κοσμον
- 22 Konsa tou, koulye a nou nan lapenn. Men, mwen gen pou m' wè nou ankò. Lè sa a, kè nou pral kontan, pesonn p'ap ka wete kontantman sa a nan kè nou.
So you have sorrow now: but I will see you again, and your hearts will be glad, and no one will take away your joy.
και υμεις ουν λυπην μεν νυν εχετε παλιν δε οψομαι υμας και χαρησεται υμων η καρδια και την χαραν υμων ουδεις αρει αφ υμων
- 23 ¶ Jou sa a, nou p'ap poze m' keksyon sou anyen. Sa m'ap di nou la a, se vre wi: nenpòt bagay nou mande Papa a nan non mwen, la ban nou li.
And on that day you will put no questions to me. Truly I say to you, Whatever request you make to the Father, he will give it to you in my name.
και εν εκεινη τη ημερα εμε ουκ ερωτησετε ουδεν αμην αμην λεγω υμιν οτι οσα αν αιτησητε τον πατερα εν τω ονοματι μου δωσει υμιν
- 24 Jouk koulye a, nou poko mande anyen nan non mwen. Mande, n'a jwenn pou nou ka kontan nèt ale.
Up to now you have made no request in my name: do so, and it will be answered, so that your hearts may be full of joy.
εως αρτι ουκ ητησατε ουδεν εν τω ονοματι μου αιτειτε και ληψεσθε ινα η χαρα υμων η πεπληρωμενη
- 25 Mwen di nou tou sa an parabòl. Yon lè, mwen p'ap bezwen pale an parabòl ak nou ankò, men m'ap pale nou kareman sou Papa a.
All this I have said to you in veiled language: but the time is coming when I will no longer say things in veiled language but will give you knowledge of the Father clearly.
ταυτα εν παροιμιας λελαληκα υμιν αλλ ερχεται ωρα οτε ουκ ετι εν παροιμιας λαλησω υμιν αλλα παρρησια περι του πατρος αναγγειλω υμιν
- 26 Jou sa a, n'a mande Papa a sa nou vle nan non mwen, mwen pa di m'ap lapriyè Papa a pou nou,
In that day you will make requests in my name: and I do not say that I will make prayer to the Father for you,
εν εκεινη τη ημερα εν τω ονοματι μου αιτησεσθε και ου λεγω υμιν οτι εγω ερωτησω τον πατερα περι υμων

- 27 paske Papa a li menm, li renmen nou. Li renmen nou paske nou renmen m', paske nou kwè mwen soti nan Papa a.
For the Father himself gives his love to you, because you have given your love to me and have had faith that I came from God.
αυτος γαρ ο πατηρ φιλει υμας οτι υμεις εμε πεφιληκατε και πεπιστευκατε οτι εγω παρα του θεου εξηλθον
- 28 ¶ Mwen soti nan Papa a, mwen vin sou latè. Koulye a, m'ap wete kò m' sou latè a, mwen pral jwenn Papa a.
I came out from the Father and have come into the world: again, I go away from the world and go to the Father.
εξηλθον παρα του πατρος και εληλυθα εις τον κοσμον παλιν αφημι τον κοσμον και πορευομαι προς τον πατερα
- 29 Disip yo di li: Se koulye a w'ap pale kare. Ou pa pale an parabòl.
His disciples said, Now you are talking clearly and not in veiled language.
λεγουσιν αυτω οι μαθηται αυτου ιδε νυν παρηρησια λαλεις και παροιμιαν ουδεμιαν λεγεις
- 30 Koulye a nou konnen ou konn tout bagay. Ou pa bezwen pesonn mande ou anyen. Se poutèt sa nou kwè ou soti nan Bondye.
Now we are certain that you have knowledge of all things and have no need for anyone to put questions to you: through this we have faith that you came from God.
νυν οιδαμεν οτι οιδας παντα και ου χρειαν εχεις ινα τις σε ερωτα εν τωτουω πιστευομεν οτι απο θεου εξηλθεσ
- 31 Jezi reponn yo: Nou sèten nou kwè koulye a?
Jesus made answer, Have you faith now?
απεκριθη αυτοις ο ιησους αρτι πιστευετε
- 32 Gade, lè a ap rive, li rive deja, kote nou pral gaye, chak moun pral kouri bò pa yo: nou pral kite m' pou kont mwen. Men, mwen pa pou kont mwen, paske Papa a la avèk mwen.
See, a time is coming, yes, it is now here, when you will go away in all directions, every man to his house, and I will be by myself: but I am not by myself, because the Father is with me.
ιδου ερχεται ωρα και νυν εληλυθεν ινα σκορπισθητε εκαστος εις τα ιδια και εμε μονον αφητε και ουκ ειμι μονος οτι ο πατηρ μετ εμου εστιν
- 33 Mwen pale konsa pou nou kapab gen kè poze nan mwen. Nou gen pou n' soufri anpil sou latè. Men, pran kouraj, lemondn deja pèdi devan mwen.
I have said all these things to you so that in me you may have peace. In the world you have trouble: but take heart! I have overcome the world.
ταυτα λελαληκα υμιν ινα εν εμοι ειρηνην εχητε εν τω κοσμω θλιβιν εχετε αλλα θαρσειτε εγω νενικηκα τον κοσμον
- 1 ¶ Apre Jezi fin pale konsa, li leve je l' anlè nan syèl la, li di: O Papa, lè a rive. Fè yo wè bèl pouvwa Pitit la, pou Pitit la ka fè yo wè bèl pouvwa ou la tou.
Jesus said these things; then, lifting his eyes to heaven, he said, Father, the time has now come; give glory to your Son, so that the Son may give glory to you:
ταυτα ελαλησεν ο ιησους και επηρεν τους οφθαλμους αυτου εις τον ουρανον και ειπεν πατερ εληλυθεν η ωρα δοξασον σου τον υιον ινα και ο υιος σου δοξαση σε
- 2 Ou te ba l' otorite sou tout moun pou l' te kapab bay tout moun ou ba li yo lavi ki p'ap janm fini an.
Even as you gave him authority over all flesh, to give eternal life to all those whom you have given to him.
καθως εδωκας αυτω εξουσιαν πασης σαρκος ινα παν ο δεδωκας αυτω δωση αυτοις ζωην αιωνιον
- 3 Lavi ki p'ap janm fini an, se pou yo konnen ou, ou menm ki sèl Bondye tout bon an, ansanm ak moun ou voye a: Jezikri.
And this is eternal life: to have knowledge of you, the only true God, and of him whom you have sent, even Jesus Christ.
αυτη δε εστιν η αιωνιος ζωη ινα γινωσκωσιν σε τον μονον αληθινον θεον και ον απεστειλας ιησουν χριστον
- 4 Mwen te fè yo wè bèl pouvwa ou sou tè sa a. Mwen fè tou sa ou te ban m' fè.
I have given you glory on the earth, having done all the work which you gave me to do.
εγω σε εδοξασα επι της γης το εργον ετελειωσα ο δεδωκας μοι ινα ποιησω
- 5 Koulye a, Papa, ban mwen bèl pouvwa devan je ou, menm pouvwa mwen te genyen lè m' te avè ou la depi anvan ou te kreye tout bagay.
And now, Father, let me have glory with you, even that glory which I had with you before the world was.
και νυν δοξασον με συ πατερ παρα σεαυτω τη δοξη η ειχον προ του τον κοσμον ειναι παρα σοι
- 6 ¶ Moun ou te mete apa nan lemondn pou mwen yo, mwen fè yo konnen ki moun ou ye. Se pou ou yo te ye. Se ou menm ki te ban mwen yo. Epi yo kenbe pawòl ou.
I have given knowledge of your name to the men whom you gave me out of the world: yours they were, and you gave them to me, and they have kept your words.
εφανερωσα σου το ονομα τοις ανθρωποις ους δεδωκας μοι εκ του κοσμου σοι ησαν και εμοι αυτοις δεδωκας και τον λογον σου τετηρηκασιν
- 7 Koulye a, yo konnen tou sa ou ban mwen se nan men ou yo soti.
Now it is clear to them that whatever you have given to me comes from you:
νυν εγνωκαν οτι παντα οσα δεδωκας μοι παρα σου εστιν

- 8 Paske mwen ba yo pawòl ou te ban mwen an. Yo resevwa li. Yo rekonèt mwen soti tout bon bò kote ou, yo kwè se ou ki voye m' vre.
Because I have given them the words which you gave to me; and they have taken them to heart, and have certain knowledge that I came from you, and they have faith that you sent me.
οτι τα ρηματα α δεδωκας μοι δεδωκα αυτοις και αυτοι ελαβον και εγνωσαν αληθως οτι παρα σου εξηλθον και επιστευσαν οτι συ με απεστειλας
- 9 M'ap lapriyè pou yo. Mwen p'ap lapriyè pou moun lemonn yo, men pou moun ou ban mwen yo, paske se pou ou yo ye.
My prayer is for them: my prayer is not for the world, but for those whom you have given to me, because they are yours
εγω περι αυτων ερωτω ου περι του κοσμου ερωτω αλλα περι ων δεδωκας μοι οτι σοι εισιν
- 10 Tou sa m' genyen se pou ou, tou sa ou genyen se pou mwen. Pouvwa mwen parèt aklè nan yo.
(All mine are yours, and yours are mine) and I have glory in them.
και τα εμα παντα σα εστιν και τα σα εμα και δεδοξασμαι εν αυτοις
- 11 ¶ Mwen pa nan lemonn lan ankò. Men yo menm, yo nan lemonn lan toujou. Mwen menm, m'ap vin jwenn ou. Papa, ou menm ki apa, pwoteje yo pa pouvwa non ou, menm non ou te ban mwen an, pou yo ka fè yon sèl menm jan ou fè yon sèl avèk mwen.
And now I will be no longer in the world, but they are in the world and I come to you. Holy Father, keep them in your name which you have given to me, so that they may be one even as we are one.
και ουκ ετι ειμι εν τω κοσμω και αυτοι εν τω κοσμω εισιν και εγω προς σε ερχομαι πατερ αγιε τηρησον αυτοις εν τω ονοματι σου ους δεδωκας μοι ινα ωσιν εν καθως ημεις
- 12 Pandan m' te la avèk yo, mwen te pwoteje yo ak pouvwa non ou, menm non ou te ban mwen an. Mwen te pwoteje yo: yo yonn pa t' pèdi, esepite nonm ki pou te pèdi a, pou sa ki te ekri nan Liv la rive vre.
While I was with them I kept them safe in your name which you have given to me: I took care of them and not one of them has come to destruction, but only the son of destruction, so that the Writings might come true.
οτε ημην μετ αυτων εν τω κοσμω εγω ετηρουν αυτοις εν τω ονοματι σου ους δεδωκας μοι εφυλαξα και ουδεις εξ αυτων απωλετο ει μη ο υιος της απωλειας ινα η γραφη πληρωθη
- 13 Koulye a, m'ap vin jwenn ou. M'ap pale konsa pandan m' sou latè a, pou jan kè m' kontan an se konsa pou kè yo ka kontan tou nèt ale.
And now I come to you; and these things I say in the world so that they may have my joy complete in them.
νυν δε προς σε ερχομαι και ταυτα λαλω εν τω κοσμω ινα εχωσιν την χαραν την εμην πεπληρωμενην εν αυτοις
- 14 Mwen te ba yo pawòl ou; lemonn rayi yo paske yo menm yo pa moun lemonn, menm jan mwen menm mwen pa moun lemonn.
I have given your word to them; and they are hated by the world, because they are not of the world, even as I am not of the world.
εγω δεδωκα αυτοις τον λογον σου και ο κοσμος εμισησεν αυτοις οτι ουκ εισιν εκ του κοσμου καθως εγω ουκ ειμι εκ του κοσμου
- 15 Mwen pa mande ou pou wete yo nan lemonn lan, men pou ou pwoteje yo anba Satan.
My prayer is not that you will take them out of the world, but that you will keep them from the Evil One.
ουκ ερωτω ινα αρης αυτοις εκ του κοσμου αλλ ινα τηρησης αυτοις εκ του πονηρου
- 16 Yo pa moun lemonn, menm jan mwen pa moun lemonn.
They are not of the world any more than I am of the world.
εκ του κοσμου ουκ εισιν καθως εγω εκ του κοσμου ουκ ειμι
- 17 ¶ Fè yo viv pou ou nèt gremesi verite a. Pawòl ou se verite a.
Make them holy by the true word: your word is the true word.
αγιασον αυτοις εν τη αληθεια σου ο λογος ο σος αληθεια εστιν
- 18 Mwen voye yo nan lemonn lan menm jan ou te voye m' nan lemonn lan.
Even as you have sent me into the world, so I have sent them into the world.
καθως εμε απεστειλας εις τον κοσμον καγω απεστειλα αυτοις εις τον κοσμον
- 19 Se pou yo m'ap viv jan ou vle l' la, pou yo menm tou yo ka viv jan ou vle l' la, gremesi verite a.
And for them I make myself holy, so that they may be made truly holy.
και υπερ αυτων εγω αγαζω εμαυτον ινα και αυτοι ωσιν ηγιασμενοι εν αληθεια
- 20 ¶ Se pa pou yo sèlman m'ap lapriyè, men pou tout moun ki va mete konfyans yo nan mwen lè y'a tande mesaj la.
My prayer is not for them only, but for all who will have faith in me through their word;
ου περι τούτων δε ερωτω μονον αλλα και περι των πιστευσοντων δια του λογου αυτων εις εμε

- 21 M'ap lapriyè pou yo tout fè yon sèl. Papa, se pou yo tout fè yonn ansanm ak nou, menm jan ou menm ou nan mwen, mwen menm mwen nan ou. Se pou yo tout fè yon sèl pou moun ki nan lemonn yo ka kwè se ou ki te voye mwen.
 May they all be one! Even as you, Father, are in me and I am in you, so let them be in us, so that all men may come to have faith that you sent me.
 ινα παντες εν ωσιν καθως συ πατερ εν εμοι καγω εν σοι ινα και αυτοι εν ημιν εν ωσιν ινα ο κοσμος πιστευση οτι συ με απεστειλας
- 22 Mwen te ba yo menm pouwva ou te ban mwen an, pou yo tout te ka fè yonn menm jan ou fè yon sèl avè m' tou:
 And the glory which you have given to me I have given to them, so that they may be one even as we are one;
 και εγω την δοξαν ην δεδωκα μοι δεδωκα αυτοις ινα ωσιν εν καθως ημεις εν εσμεν
- 23 mwen nan yo, ou nan mwen, pou yo tout fè yon sèl nèt ale, pou moun ki nan lemonn yo ka rive rekonèt se ou ki te voye m', pou yo ka rive konnen ou renmen yo menm jan ou renmen m' lan.
 I in them, and you in me, so that they may be made completely one, and so that it may become clear to all men that you have sent me and that they are loved by you as I am loved by you.
 εγω εν αυτοις και συ εν εμοι ινα ωσιν τετελειωμενοι εις εν και ινα γινωσκη ο κοσμος οτι συ με απεστειλας και ηγαπησας αυτοους καθως εμε ηγαπησας
- 24 ¶ Papa, se ou ki te ban mwen yo. Mwen ta vle pou yo toujou avè m' kote m' prale a, pou yo ka wè pouwva mwen, pouwva ou te ban mwen an, paske ou te renmen m' depi lontan anvan ou te kreye tout bagay.
 Father, it is my desire that these whom you have given to me may be by my side where I am, so that they may see my glory which you have given to me, because you had love for me before the world came into being.
 πατερ ους δεδωκας μοι θελω ινα οπου εμι εγω κακεινοι ωσιν μετ εμου ινα θεωρωσιν την δοξαν την εμην ην εδωκας μοι οτι ηγαπησας με προ καταβολης κοσμου
- 25 O Papa, ou menm ki fè tout bagay byen, moun ki nan lemonn yo pa konnen ou. Men mwen menm, mwen konnen ou. Moun sa yo konnen se ou ki te voye mwen.
 Father of righteousness, I have knowledge of you, though the world has not; and to these it is clear that you sent me;
 πατερ δικαιο και ο κοσμος σε ουκ εγνω εγω δε σε εγνω και αυτοι εγνωσαν οτι συ με απεστειλας
- 26 Mwen te fè yo konnen ki moun ou ye. M'ap kontinye fè sa toujou, pou kalite renmen ou gen pou mwen an ka nan yo, pou mwen menm mwen ka nan yo tou.
 And I have given to them knowledge of your name, and will give it, so that the love which you have for me may be in them and I in them.
 και εγνωρισα αυτοις το ονομα σου και γνωρισω ινα η αγαπη ην ηγαπησας με εν αυτοις η καγω εν αυτοις
- 1 ¶ Lè Jezi fin pale konsa, li pati avèk disip li yo, li al lòt bò ti ravin Sedwon an. Te gen yon jaden la. Jezi antre nan jaden an avèk disip li yo.
 When Jesus had said these words he went out with his disciples over the stream Kedron to a garden, into which he went with his disciples.
 ταυτα ειπων ο ιησους εξηλθεν συν τοις μαθηταις αυτου περαν του χειμαρρου των κεδρων οπου ην κηπος εις ον εισηλθεν αυτος και οι μαθηται αυτου
- 2 Jida, nonm ki te gen pou trayi l' la, te konnen ti kote sa a tou paske Jezi te konn vin la anpil fwa ak disip li yo.
 And Judas, who was false to him, had knowledge of the place because Jesus went there frequently with his disciples.
 ηδει δε και ιουδας ο παραδιδους αυτον τον τοπον οτι πολλακις συνηχθη ο ιησους εκει μετα των μαθητων αυτου
- 3 Se konsa, Jida al nan jaden an. Li te gen yon kolonn sòlda ansanm ak kèk gad avè li. Se chèf prèt yo ak gwoup farizyen yo ki te voye yo avè li. Yo tout te gen zam, yo t'ap pote fannal ak gwo chandèl tou limen.
 So Judas, getting a band of armed men and police from the chief priests and Pharisees, went there with lights and with arms.
 ο ουν ιουδας λαβων την σπειραν και εκ των αρχιερων και φαρισαιων υπηρετας ερχεται εκει μετα φανων και λαμπαδων και οπλων
- 4 Jezi menm ki te konnen sa ki te pou rive l' la, mache sou yo, li mande yo: Ki moun n'ap chache?
 Then Jesus, having knowledge of everything which was coming on him, went forward and said to them, Who are you looking for?
 ιησους ουν ειδως παντα τα ερχομενα επ αυτον εξελθων ειπεν αυτοις τινα ζητειτε
- 5 Yo reponn li: Jezi, nonm Nazarèt la. Jezi di yo: Se mwen. Jida, nonm ki t'ap trayi l' la, te la avèk yo.
 Their answer was, Jesus the Nazarene. Jesus said, I am he. And Judas, who was false to him, was there at their side.
 απεκριθησαν αυτω ιησουν τον ναζωραιον λεγει αυτοις ο ιησους εγω εμι ειστηκει δε και ιουδας ο παραδιδους αυτον μετ αυτων
- 6 Lè Jezi di yo: Se mwen, yo renka kò yo dèyè, yo tonbe atè.
 And when he said to them, I am he, they went back, falling to the earth.
 ως ουν ειπεν αυτοις οτι εγω εμι απηλθον εις τα οπισω και επεσον χαμαι
- 7 Lè sa a, Jezi mande yo ankò: Ki moun n'ap chache? Yo di l': Jezi, nonm Nazarèt la.
 So again he put the question to them, Who are you looking for? And they said, Jesus the Nazarene.
 παλιν ουν αυτοους επηρωτησεν τινα ζητειτε οι δε ειπον ιησουν τον ναζωραιον

- 8 Jezi reponn yo: Mwen pa deja di nou se mwen menm. Si se mwen n'ap chache, kite lòt mesye sa yo al fè wout yo.
Jesus made answer, I have said that I am he; if you are looking for me, let these men go away.
απεκριθη ο ιησους ειπον υμιν οτι εγω ειμι ει ουν εμε ζητειτε αφετε τουτους υπαγειν
- 9 Se konsa pawòl li te di a rive vre: Nan tout moun ou te ban mwen yo, Papa, yonn menm pa pèdi.
(He said this so that his words might come true, I have kept safe all those whom you gave to me.)
ινα πληρωθη ο λογος ον ειπεν οτι ους δεδωκας μοι ουκ απολεσα εξ αυτων ουδενα
- 10 Simon Pyè te gen yon nepe sou li, li rale l', li frape domestik granprèt la, li sote zòrèy dwat li. (Yo te rele domestik la Malkis.)
Then Simon Peter, who had a sword, took it out and gave the high priest's servant a blow, cutting off his right ear. The servant's name was Malchus.
σιμων ουν πετρος εχων μαχαιραν ειλκυσεν αυτην και επαισεν τον του αρχιερεως δουλον και απεκοψεν αυτου το ωτιον το δεξιον ην δε ονομα τω δουλω μαλχος
- 11 Men, Jezi di Pyè konsa: Mete nepe ou la nan djenn li. Eske se pa pou m' bwè gode soufrans Papa a ban m' bwè a?
Then Jesus said to Peter, Put back your sword: am I not to take the cup which my Father has given to me?
ειπεν ουν ο ιησους τω πετρω βαλε την μαχαιραν σου εις την θηκην το ποτηριον ο δεδωκεν μοι ο πατηρ ου μη πιω αυτο
- 12 Kolonn sòlda yo, kòmandan an ansanm ak gad jwif yo mete men sou Jezi, yo mare li.
Then the band and the chief captain and the police took Jesus and put cords round him.
η ουν σπειρα και ο χιλιαρχος και οι υπηρεται των ιουδαιων συνελαβον τον ιησουν και εδησαν αυτον
- 13 ¶ Premye kote yo mennen l', se kay An. An te bòpè Kayif ki te granprèt pou lanne a.
They took him first to Annas, because Annas was the father-in-law of Caiaphas who was the high priest that year.
και απηγαγον αυτον προς ανναν πρωτον ην γαρ πενθερος του καιαφα ος ην αρχιερευς του ενιαυτου εκεινου
- 14 Se Kayif sa a ki te bay jwif yo konsèy sa a: Li pi bon pou nou si yon sèl moun mouri pou tout pèp la!
It was Caiaphas who had said to the Jews that it was in their interest for one man to be put to death for the people.
ην δε καιαφας ο συμβουλευσας τοις ιουδαιοις οτι συμφερει ενα ανθρωπον απολεσθαι υπερ του λαου
- 15 Simon Pyè te swiv Jezi ansanm ak yon lòt disip. Disip sa a te yon konesans granprèt la. Se konsa li te antre anmenmtan ak Jezi nan lakou granprèt la.
And Simon Peter went after Jesus with another disciple. Now that disciple was a friend of the high priest and he went in with Jesus into the house of the high priest;
ηκολουθει δε τω ιησου σιμων πετρος και ο αλλος μαθητης ο δε μαθητης εκεινος ην γνωστος τω αρχιερει και συνεισηλθεν τω ιησου εις την αυλην του αρχιερεως
- 16 Pyè menm te rete deyò, bò pòt la. Lè sa a, lòt disip la, ki te yon konesans granprèt la, soti deyò, li pale ak fanm ki t'ap veye pòt la, li fè Pyè antre.
But Peter was kept outside at the door. Then this other disciple, who was a friend of the high priest, came out and had a word with the girl who kept the door, and took Peter in.
ο δε πετρος εστηκει προς τη θυρα εξω εξηλθεν ουν ο μαθητης ο αλλος ος ην γνωστος τω αρχιερει και ειπεν τη θυρωρω και εισηγαγεν τον πετρον
- 17 Sèvant ki t'ap veye pòt la di Pyè konsa: Ou menm tou, ou se yonn nan disip nonm sa a. Pyè reponn li: Non. Mwen pa disip nonm sa a.
Then the girl who was the door-keeper said to Peter, Are you not one of this man's disciples? In answer he said, I am not.
λεγει ουν η παιδισκη η θυρωρος τω πετρω μη και συ εκ των μαθητων ει του ανθρωπου τουτου λεγει εκεινος ουκ ειμι
- 18 Domestik yo ak gad yo te limen dife, yo tout te kanpe bò dife a, yo t'ap chofe kò yo paske te fè frèt. Pyè te kanpe la avèk yo, li t'ap chofe kò l' tou.
Now the servants and the police had made a fire of coals because it was cold; they were warming themselves in front of it and Peter was there with them, warming himself.
εστηκεισαν δε οι δουλοι και οι υπηρεται ανθρακιαν πεποηκοτες οτι ψυχος ην και εθερμαινοντο ην δε μετ αυτων ο πετρος εστως και θερμαινομενος
- 19 Granprèt la poze Jezi keksyon sou disip li yo ak sou sa l' t'ap moutre yo.
Then the high priest put questions to Jesus about his disciples and his teaching.
ο ουν αρχιερευς ηρωτησεν τον ιησουν περι των μαθητων αυτου και περι της διδαχης αυτου
- 20 Jezi reponn li: Mwen te pale an piblik pou tout moun tande. Se nan sinagòg yo ak nan tanp lan, kote tout jwif yo sanble, se la mwen toujou moutre sa pou m' te moutre a. Mwen pa janm di anyen an kachèt.
Jesus made answer, I said things openly to the world at all times; I have given my teaching in the Synagogues and in the Temple to which all the Jews come; and I have said nothing secretly.
απεκριθη αυτω ο ιησους εγω παρρησια ελαλησα τω κοσμω εγω παντοτε εδιδαξα εν τη συναγωγη και εν τω ιερω οπου παντοτε οι ιουδαιοι συνερχονται και εν κρυπτω ελαλησα ουδεν
- 21 Poukisa w'ap keksyonnen m' konsa? Mande moun ki te tande m' yo sa m' te di yo. Yo menm yo konnen sa m' te di.
Why are you questioning me? put questions to my hearers about what I have said to them: they have knowledge of what I said.
τι με επερωτας επερωτησεν τους ακηκοτας τι ελαλησα αυτοις ιδε ουτοι οιδασιν α ειπον εγω

- 22 Antan Jezi t'ap di pawòl sa yo, yon gad ki te kanpe la bò kote l' ba l' yon soufflèt. Li di li: Se konsa w'ap reponn granprèt la?
When he said this, one of the police by his side gave him a blow with his open hand, saying, Do you give such an answer to the high priest?
ταυτα δε αυτου ειποντος εις των υπηρετων παρεστηκως εδωκεν ραπισμα τω ιησου ειπων ουτως αποκρινη τω αρχιερει
- 23 Jezi reponn li: Si m' pale mal, moutre moun yo sa m' di ki mal la a. Men, si m' pale byen, poukisa ou frape mwen?
Jesus said in answer, If I have said anything evil, give witness to the evil: but if I said what is true, why do you give me blows?
απεκριθη αυτω ο ιησους ει κακως ελαλησα μαρτυρησον περι του κακου ει δε καλως τι με δερεις
- 24 Apre sa, An voye Jezi tou mare ale lakay Kayif, granprèt la.
Then Annas sent him chained to Caiaphas, the high priest.
απεστειλεν αυτον ο αννας δεδεμενον προς καιαφαν τον αρχιερα
- 25 Pandan tout tan sa a, Simon Pyè te kanpe la ap chofe dife. Yo di li: Ou menm tou, ou se yon disip nonm sa a. Men, Pyè demanti sa, li di: Non. Mwen pa disip nonm sa a.
But Simon Peter was still there warming himself by the fire. They said to him, Are you not one of his disciples? He said, No, I am not.
ην δε σιμων πετρος εστως και θερμαινομενος ειπον ουν αυτω μη και συ εκ των μαθητων αυτου ει ηρησατο εκεινος και ειπεν ουκ ειμι
- 26 Yonn nan domestik granprèt la ki te fanmi nonm Pyè te koupe zòrèy la, di konsa: Eske mwen pa t' wè ou nan jaden an avè li?
One of the servants of the high priest, a relation of him whose ear had been cut off by Peter, said, Did I not see you with him in the garden?
λεγει εις εκ των δουλων του αρχιερεως συγγενης ων ου απεκοψεν πετρος το ωτιον ουκ εγω σε ειδον εν τω κηπω μετ αυτου
- 27 Pyè di ankò se pa vre. Lamenn yon kòk chante.
Then again Peter said, No. And straight away a cock gave its cry.
παλιν ουν ηρησατο ο πετρος και ευθεως αλεκτωρ εφωνησεν
- 28 ¶ Apre sa, soti kay Kayif, yo mennen Jezi nan palè Gouvènè a. Se te granmtimaten. Men, jwif yo pa t' antre nan palè a. Yo pa t' vle mete tèt yo nan kondisyon pou yo pa ka fè sèvis Bondye yo. Sa ta ka anpeche yo manje manje Delivrans lan.
So they took Jesus from the house of Caiaphas to the Praetorium. It was early. They themselves did not go into the Praetorium, so that they might not become unclean, but might take the Passover.
αγουσιν ουν τον ιησουν απο του καιαφα εις το πραιτωριον ην δε πρωια και αυτοι ουκ εισηλθον εις το πραιτωριον ινα μη μιανθωσιν αλλ ινα φαγωσιν το πασχα
- 29 Se poutèt sa, Pilat, gouvènè a, te blije soti vin jwenn yo deyò a. Li mande yo: Kisa nou di nonm sa a fè?
So Pilate came out to them and put the question: What have you to say against this man?
εξηλθεν ουν ο πιλατος προς αυτους και ειπεν τινα κατηγοριαν φερετε κατα του ανθρωπου τουτου
- 30 Yo reponn li: Si nonm sa a pa t' yon malfektè, nou pa ta mennen l' ba ou.
They said to him in answer, If the man was not a wrongdoer we would not have given him up to you.
απεκριθησαν και ειπον αυτω ει μη ην ουτος κακοποιος ουκ αν σοι παρεδωκαμεν αυτον
- 31 Pilat di yo: Poukisa nou pa pran l' nou menm, pou nou jije l' dapre lalwa nou? Jwif yo reponn li: Nou pa gen dwa touye pesonn.
Then Pilate said to them, Take him yourselves and let him be judged by your law. But the Jews said to him, We have no right to put any man to death.
ειπεν ουν αυτοις ο πιλατος λαβετε αυτον υμεις και κατα τον νομον υμων κρινατε αυτον ειπον ουν αυτω οι ιουδαιοι ημιν ουκ εξεστιν αποκτειναι ουδενα
- 32 Se konsa pawòl Jezi te di lè l' t'ap fè konnen jan l' tapral mouri a, tapral rive vre.
(That the word of Jesus might come true, pointing to the sort of death he would have.)
ινα ο λογος του ιησου πληρωθη ον ειπεν σημαινων ποιω θανατω ημελλεν αποθνησκειν
- 33 Lè sa a, Pilat antre nan palè a, li rele Jezi, li mande li: Eske se wa jwif yo ou ye?
Then Pilate went back into the Praetorium and sent for Jesus and said to him, Are you the King of the Jews?
εισηλθεν ουν εις το πραιτωριον παλιν ο πιλατος και εφωνησεν τον ιησουν και ειπεν αυτω συ ει ο βασιλευς των ιουδαιων
- 34 Jezi reponn li: Eske ou di sa paske ou fè lide sa a ou menm, osinon èske se lòt moun ki di ou sa?
Jesus made answer, Do you say this of yourself, or did others say it about me?
απεκριθη αυτω ο ιησους αφ εαυτου συ τουτο λεγεις η αλλοι σοι ειπον περι εμου
- 35 Pilat reponn li: Eske se jwif mwen ye, mwen menm? Se pwòp moun peyi ou ansanm ak chèf prèt yo ki mennen ou ban mwen? Kisa ou fè?
Pilate said, Am I a Jew? Your nation and the chief priests have given you into my hands: what have you done?
απεκριθη ο πιλατος μητι εγω ιουδαιος ειμι το εθνος το σον και οι αρχιερεις παρεδωκαν σε εμοι τι εποιησας

- 36 Jezi reponn: Nan peyi kote m' wa a, se pa tankou peyi ki sou latè. Si gouvènman peyi kote m' wa a te tankou gouvènman peyi ki sou latè, sèvitè m' yo ta goumen pou mwen. Yo pa ta kite m' tonbe nan men jwif yo. Non. Nan peyi kote m' wa a, se pa tankou peyi ki sou latè.
 Jesus said in answer, My kingdom is not of this world: if my kingdom was of this world, my disciples would have made a good fight to keep me out of the hands of the Jews: but my kingdom is not here.
 απεκριθη ο ιησους η βασιλεια η εμη ουκ εστιν εκ του κοσμου τουτου ει εκ του κοσμου τουτου ην η βασιλεια η εμη οι υπηρεται αν οι εμοι ηγωνιζοντο ινα μη παραδοθω τοις ιουδαιοις νυν δε η βασιλεια η εμη ουκ εστιν εντευθεν
- 37 Lè sa a, Pilat di li: Si se konsa, ou se wa vre? Jezi reponn li: Se ou ki di li. Wi, se wa mwen ye. Mwen fèt pou m' di verite a jan li ye a. Wi, se pou sa menm mwen vin sou latè. Tout moun ki patizan laverite ap koute vwa mwen.
 Then Pilate said to him, Are you then a king? Jesus made answer, You say that I am a king. For this purpose was I given birth, and for this purpose I came into the world, that I might give witness to what is true. Every lover of what is true gives ear to my voice.
 ειπεν ουν αυτω ο πιλατος ουκουν βασιλευς ει συ απεκριθη ο ιησους συ λεγεις οτι βασιλευς εμι εγω εγω εις τουτο γεγεννημαι και εις τουτο εληλυθα εις τον κοσμον ινα μαρτυρησω τη αληθεια πας ο ο ν εκ της αληθειας ακουει μου της φωνης
- 38 Pilat reponn li: Laverite? Kisa l' ye? Lè l' fin di sa, Pilat soti ankò, li al jwenn jwif yo. Li di yo: Mwen pa wè rezon pou m' kondannen nonm sa a.
 Pilate said to him, True? what is true? Having said this he went out again to the Jews and said to them, I see no wrong in him.
 λεγει αυτω ο πιλατος τι εστιν αληθεια και τουτο ειπων παλιν εξηλθεν προς τους ιουδαιους και λεγει αυτοις εγω ουδεμιαν αιτιαν ευρισκω εν αυτω
- 39 Dapre koutim nou genyen, mwen toujou lage yon prizonye pou fèt Delivrans lan ban nou. Eske nou ta vle m' lage wa jwif yo ban nou?
 But every year you make a request to me to let a prisoner go free at the Passover. Is it your desire that I let the King of the Jews go free?
 εστιν δε συνηθεια υμιν ινα ενα υμιν απολυσω εν τω πασχα βουλευσθε ουν υμιν απολυσω τον βασιλεια των ιουδαιων
- 40 Lè sa a, yo tout pran rele: Non. Nou pa vle li. Se Barabas nou vle! Barabas sa a te yon bandi.
 Then again they gave a loud cry, Not this man, but Barabbas. Now Barabbas was an outlaw.
 εκραυγασαν ουν παλιν παντες λεγοντες μη τουτον αλλα τον βαραββαν ην δε ο βαραββας ληστης
- 1 ¶ Se konsa Pilat bay lòd pran Jezi, bat li byen bat.
 Then Pilate took Jesus and had him whipped with cords.
 τοτε ουν ελαβεν ο πιλατος τον ιησουν και εμαστιγωσεν
- 2 Sòlda yo trese yon kouwòn avèk branch pikan, yo mete l' nan tèt Jezi. Yo mete yon gwo rad wouj fonce sou li.
 And the men of the army made a crown of thorns and put it on his head, and they put a purple robe on him.
 και οι στρατιωται πλεξαντες στεφανον εξ ακανθων επεθηκαν αυτου τη κεφαλη και ιματιον πορφυρου περιβαλον αυτον
- 3 Yo pwoche bò kote l', yo di li: Bonjou, wa jwif yo. Epi yo soufflete li.
 And they kept coming and saying, Long life to the King of the Jews! And they gave him blows with their hands.
 και ελεγον χαιρε ο βασιλευς των ιουδαιων και εδιδουν αυτω ραπισματα
- 4 Pilat soti ankò, li pale ak fowl moun yo, li di: Koute. Mwen pral mennen l' isit la deyò pou nou ka konprann mwen pa jwenn okenn rezon pou m' kondannen nonm sa a.
 And Pilate went out again and said to them, See, I let him come out to you to make it clear to you that I see no wrong in him.
 εξηλθεν ουν παλιν εξω ο πιλατος και λεγει αυτοις ιδε αγω υμιν αυτον εξω ινα γνωτε οτι εν αυτω ουδεμιαν αιτιαν ευρισκω
- 5 Se konsa, Jezi soti: li te gen kouwòn pikan an nan tèt li ak gwo rad wouj fonce a sou li. Pilat di yo: Men nonm lan!
 Then Jesus came out with the crown of thorns and the purple robe. And Pilate said to them, Here is the man!
 εξηλθεν ουν ο ιησους εξω φορων τον ακανθινον στεφανον και το πορφυρου ιματιον και λεγει αυτοις ιδε ο ανθρωπος
- 6 Lè chèf prèt yo ansanm ak gad yo wè l', yo kòmanse rele: Kloure l' sou yon kwa! Kloure l' sou yon kwa! Pilat di yo: Pran l', kloure l' sou kwa a nou menm. Mwen pa wè rezon pou m' kondannen l', mwen menm.
 So when the chief priests and the police saw him they gave a loud cry, To the cross! to the cross! Pilate said to them, Take him yourselves and put him on the cross: I see no crime in him.
 οτε ουν ειδον αυτον οι αρχιερεις και οι υπηρεται εκραυγασαν λεγοντες σταυρωσον σταυρωσον λεγει αυτοις ο πιλατος λαβετε αυτον υμεις και σταυρωσατε εγω γαρ ουχ ευρισκω εν αυτω αιτιαν
- 7 Jwif yo reponn li: Nou gen yon lwa. Dapre lwa sa a, li gen pou l' mouri paske li fè tèt li pase pou Pitit Bondye.
 And the Jews made answer, We have a law, and by that law it is right for him to be put to death because he said he was the Son of God.
 απεκριθησαν αυτω οι ιουδαιοι ημεις νομον εχομεν και κατα τον νομον ημων οφειλει αποθανειν οτι εαυτον υιον θεου εποιησεν

- 8 Lè Pilat tande sa, li vin pi pè toujou.
When this saying came to Pilate's ears his fear became greater;
οτε ουν ηκουσεν ο πιλατος τουτον τον λογον μαλλον φοβηθη
- 9 Li antre nan palè a, li mande Jezi: Ki kote ou soti? Men, Jezi pa reponn li.
And he went again into the Praetorium and said to Jesus, Where do you come from? But Jesus gave him no answer.
και εισηλθεν εις το πραιτωριον παλιν και λεγει τω ιησου ποθεν ει συ ο δε ιησους αποκρισιν ουκ εδωκεν αυτω
- 10 Lè sa a, Pilat di li: Ou p'ap pale avè mwen? Ou pa konnen mwen gen pouvwa pou m' lage ou, mwen gen pouvwa pou m' fè yo kloure ou sou yon kwa?
Then Pilate said to him, You say nothing to me? is it not clear to you that I have power to let you go free and power to put you to death on the cross?
λεγει ουν αυτω ο πιλατος εμοι ου λαλεις ουκ οιδας οτι εξουσιαν εχω σταυρωσαι σε και εξουσιαν εχω απολυσαι σε
- 11 Jezi reponn li: Ou pa ta gen okenn pouvwa sou mwen si se pa t' Bondye nan syèl la ki te ba ou li. Se poutèt sa, moun ki lage m' nan men ou lan, li pi koupab pase ou.
Jesus gave this answer: You would have no power at all over me if it was not given to you by God; so that he who gave me up to you has the greater sin.
απεκριθη ο ιησους ουκ ειχεξ εξουσιαν ουδεμιαν κατ εμου ει μη ην σοι δεδομενον ανωθεν δια τουτου ο παραδιδουξ με σοι μειζονα αμαρτιαν εχει
- 12 Depi lè sa a, Pilat t'ap chache yon jan pou l' lage Jezi. Men, jwif yo kòmanse rele: Si ou lage nonm sa a, ou pa zanmi Seza! Depi yon moun ap fè tèt li pase pou wa, se lènmi Seza li ye.
Hearing this, Pilate had a desire to let him go free, but the Jews said in a loud voice, If you let this man go, you are not Caesar's friend: everyone who makes himself a king goes against Caesar.
εκ τουτου εξητει ο πιλατος απολυσαι αυτον οι δε ιουδαιοι εκραζον λεγοντες εαν τουτον απολυσης ουκ ει φιλος του καισαρος παξ ο βασιλεια αυτον ποιων αντιλεγει τω καισαρι
- 13 Lè Pilat tande koze sa a, li fè yo mennen Jezi deyò, li chita sou gwo chèz nan plas jij la, kote yo rele Lakou Pave a (an lang ebre yo rele l': Gabata).
So when these words came to Pilate's ear, he took Jesus out, seating himself in the judge's seat in a place named in Hebrew, Gabbatha, or the Stone Floor.
ο ουν πιλατος ακουσας τουτον τον λογον ηγαγεν εξω τον ιησουν και εκαθισεν επι του βηματος εις τοπον λεγομενον λιθοστρωτον εβραϊστι δε γαββαθα
- 14 Se te lavèy fèt Delivrans jwif yo, vè midi konsa. Pilat di jwif yo: Men wa nou an.
(It was the day when they made ready for the Passover; and it was about the sixth hour.) And he said to the Jews, There is your King!
ην δε παρασκευη του πασχα ωρα δε ωσαι εκτη και λεγει τοις ιουδαιοις ιδε ο βασιλευξ υμων
- 15 Men, yo kòmanse rele: Touye li! Touye li! Kloure l' sou yon kwa! Pilat di yo: Nou vle m' kloure wa nou an sou yon kwa? Chèf pret yo reponn li: Nou pa gen lòt wa pase Seza.
Then they gave a loud cry, Away with him! away with him! to the cross! Pilate said to them, Am I to put your King to death on the cross? The chief priests said in answer, We have no king but Caesar.
οι δε εκραυγασαν αρον αρον σταυρωσον αυτον λεγει αυτοις ο πιλατος τον βασιλεια υμων σταυρωσω απεκριθησαν οι αρχιερειξ ουκ εχομεν βασιλεια ει μη καισαρα
- 16 ¶ Lè sa a, Pilat renmèt yo Jezi pou y' al kloure l' sou yon kwa. Se konsa, yo pran Jezi, yo mennen l' ale.
So then he gave him up to them to be put to death on the cross. And they took Jesus away;
τοτε ουν παρεδωκεν αυτον αυτοις ινα σταυρωθη παρελαβον δε τον ιησουν και απηγαγον
- 17 Jezi soti deyò lavil la, li t'ap pote kwa li jouk yon kote yo rele: Zo bwa Tèt la (An lang ebre, yo rele l': Gòlgotha).
And he went out with his cross on him to the place which is named Dead Man's Head (in Hebrew, Golgotha):
και βασταζων τον σταυρον αυτου εξηλθεν εις τον λεγομενον κρانيου τοπον οξ λεγεται εβραϊστι γολγοθα
- 18 Rive la, sòlda yo kloure l' sou kwa a. Anmenmtan yo kloure de lòt moun sou kwa tou, yonn chak bò, Jezi menm nan mitan yo.
Where they put him on the cross with two others, one on this side and one on that, and Jesus in the middle.
οπου αυτον εσταυρωσαν και μετ αυτου αλλουξ δυο εντευθεν και εντευθεν μεσον δε τον ιησουν
- 19 ¶ Pilat te bay lòd pou yo te fè yon pankat pou mete sou tèt kwa a. Yo te ekri sou li: Jezi, moun Nazarèt la, wa jwif yo.
And Pilate put on the cross a statement in writing. The writing was: JESUS THE NAZARENE, THE KING OF THE JEWS.
εγραψεν δε και τιτλον ο πιλατος και εθηκεν επι του σταυρου ην δε γεγραμμενον ιησους ο ναζωραιουξ ο βασιλευξ των ιουδαιων
- 20 Anpil jwif te li sa ki te ekri sou pankat la. Kote yo te kloure Jezi sou kwa a te toupre lavil la. Pankat la menm te ekri nan twa lang: ebre, laten ak grèk.
The writing was seen by a number of the Jews, for the place where Jesus was put to death on the cross was near the town; and the writing was in Hebrew and Latin and Greek.
τουτον ουν τον τιτλον πολλοι ανεγνωσαν των ιουδαιων οτι εγγυξ ην της πολεωξ ο τοπουξ οπου εσταυρωθη ο ιησους και ην γεγραμμενον εβραϊστι ελληνιστι ρωμαιστι
- 21 Lè sa a, chèf prèt jwif yo di Pilat konsa: Pa ekri: Wa Jwif yo. Men, ekri pito: Nonm sa a di se wa jwif yo li ye.
Then the chief priests of the Jews said to Pilate, Do not put, The King of the Jews, but, He said, I am the King of the Jews.
ελεγον ουν τω πιλατω οι αρχιερειξ των ιουδαιων μη γραφε ο βασιλευξ των ιουδαιων αλλ οτι εκεινουξ ειπεν βασιλευξ εμι των ιουδαιων

- 22 Pilat reponn yo: Sa m' ekri a, m' ekri l' nèt.
But Pilate made answer, What I have put in writing will not be changed.
απεκριθη ο πιλατος ο γεγραφα γεγραφα
- 23 Lè sòlda yo fin kloure Jezi sou kou a, yo pran rad li yo, yo fè kat pil ak yo, yo separe yo bay chak sòlda yo yonn. Yo pran gwo rad san kouti a, rad ki te fèt ak yon sèl pyès depi anwo jouk anba a.
And when Jesus was nailed to the cross, the men of the army took his clothing, and made a division of it into four parts, to every man a part, and they took his coat: now the coat was without a join, made out of one bit of cloth.
οι ουν στρατιωται οτε εσταυρωσαν τον ιησουν ελαβον τα ιματια αυτου και εποιησαν τεσσαρα μερη εκαστω στρατιωτη μερος και τον χιτωνα ην δε ο χιτων αρραφος εκ των ανωθεν υφαντος δι ολου
- 24 Sòlda yo yonn di lòt: Nou p'ap chire rad sa a non. Ann tire osò pou konnen pou ki moun l'ap ye. Se konsa, pawòl ki te ekri nan Liv la rive vre: Yo separe rad mwen ant yo: Yo tire osò pou rad mwen an. Se sa menm sòlda yo te fè.
So they said among themselves, Let this not be cut up, but let us put it to the decision of chance and see who gets it. (They did this so that the Writings might come true, which say, They made a distribution of my clothing among them, and my coat they put to the decision of chance.) This was what the men of the army did.
ειπον ουν προς αλληλους μη σχισομεν αυτον αλλα λαχομεν περι αυτου τινος εσται ινα η γραφη πληρωθη η λεγουσα διεμερισαντο τα ιματια μου εαυτοις και επι τον ιματισμον μου εβαλον κληρον οι μ εν ουν στρατιωται ταυτα εποιησαν
- 25 Bò kwa Jezi a te gen manman l' ak sè manman l', Mari, madanm Kleopas la, ansanm avèk Mari, moun lavil Magdala a.
Now by the side of the cross of Jesus were his mother, and his mother's sister Mary, the wife of Cleopas, and Mary Magdalene.
ειστηκεισαν δε παρα τω σταυρω του ιησου η μητηρ αυτου και η αδελφη της μητρος αυτου μαρια η του κλωπα και μαρια η μαγδαληνη
- 26 Jezi wè manman l' ansanm ak disip li te renmen an toupre li. Li di manman l' konsa: Madanm, men pitit ou.
So when Jesus saw his mother and the disciple who was dear to him, he said to his mother, Mother, there is your son!
ιησους ουν ιδων την μητερα και τον μαθητην παρεστωτα ον ηγαπα λεγει τη μητρι αυτου γυναι ιδου ο υιος σου
- 27 Li di disip la: Men manman ou. Depi lè sa a, disip la pran manman Jezi lakay li.
Then he said to the disciple, There is your mother! And from that hour the disciple took her to his house.
ειτα λεγει τω μαθητη ιδου η μητηρ σου και απ εκεινης της ωρας ελαβεν αυτην ο μαθητης εις τα ιδια
- 28 Jezi te konnen lè sa a tout bagay ki pou te fèt te fin fèt. Pou fè sa ki te ekri nan Liv la rive vre, li di: Mwen swaf.
After this, being conscious that all things had now been done so that the Writings might come true, Jesus said, Give me water.
μετα τουτο ειδως ο ιησους οτι παντα ηδη τετελεσται ινα τελειωθη η γραφη λεγει διψω
- 29 Te gen yon veso plen venèg bò la. Sòlda yo tranpe yon eponj nan venèg la, yo mare l' nan pwent yon branch bwa yo rele izòp, yo pwoche l', yo mete l' bò bouch Jezi.
Now there was a vessel ready, full of bitter wine, and they put a sponge full of it on a stick and put it to his mouth.
σκευος ουν εκειτο οζους μεστον οι δε πλησαντες σπογγον οζους και υσσοπω περιθεντες προσηνεγκαν αυτου τω στοματι
- 30 Lè Jezi fin pran venèg la, li di: Tou sa ki pou te rive rive! Apre sa, li bese tèt li, li mouri.
So when Jesus had taken the wine he said, All is done. And with his head bent he gave up his spirit.
οτε ουν ελαβεν το οζος ο ιησους ειπεν τετελεσται και κλινας την κεφαλην παρεδωκεν το πνευμα
- 31 ¶ Se te lavèy jou repo a. Jwif yo pa t' vle pou kadav yo te rete sou kwa yo pandan jou repo a, paske jou repo a te yon gwo jou fèt. Yo mande Pilat pou fè kraze janm moun ki te kloure sou kwa yo, lèfini pou l' te fè wete kadav yo.
Now it was the day of getting ready for the Passover, and so that the bodies might not be on the cross on the Sabbath (because the day of that Sabbath was a great day), the Jews made a request to Pilate that their legs might be broken, and that they might be taken away.
οι ουν ιουδαιοι ινα μη μεινη επι του σταυρου τα σωματα εν τω σαββατω επει παρασκευη ην ην γαρ μεγαλη η ημερα εκεινου του σαββατου ηρωτησαν τον πιλατον ινα κατεαγωσιν αυτων τα σκελη και αρθωσιν
- 32 Se lè sa a, sòlda yo vini, yo kraze janm premye nonm yo te kloure sou kwa menm lè ak Jezi a. Apre sa, yo kraze janm dezyèm lan tou.
So the men of the army came, and the legs of the first were broken and then of the other who was put to death on the cross with Jesus:
ηλθον ουν οι στρατιωται και του μεν πρωτου κατεαξαν τα σκελη και του αλλου του συσταυρωθεντος αυτο
- 33 Men, lè yo rive sou Jezi, yo wè li te gen tan mouri. Se sak fè yo pa t' kraze janm li yo.
But when they came to Jesus, they saw that he was dead by this time, and so his legs were not broken;
επι δε τον ιησουν ελθοντες ως ειδον αυτον ηδη τεθνηκοτα ου κατεαξαν αυτου τα σκελη

- 34 Men, yonn nan sòlda yo pèse bò kòt li avèk yon lans. Lamenn, dlo ak san koule sot nan twou a.
But one of the men made a wound in his side with a spear, and straight away there came out blood and water.
ἀλλ' εἰς τῶν στρατιωτῶν λογχὴ αὐτοῦ τὴν πλευρὰν ἐνύξεν καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ
- 35 Moun k'ap rapòte bagay sa yo te wè yo ak je li. Sa l'ap di a se vre. Li konnen li menm l'ap di laverite, pou nou menm tou nou ka kwè.
And he who saw it has given witness (and his witness is true; he is certain that what he says is true) so that you may have belief.
καὶ ὁ εὐρακῶς μεμαρτυρήκεν καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία κακείνος οἶδεν ὅτι ἀληθὴ λέγει ἵνα ὑμεῖς πιστευσήτε
- 36 Tou sa pase konsa pou pawòl ki te ekri nan Liv la te ka rive vre: Yo pa kraze yon sèl zo nan kò li.
These things came about so that the Writings might be true, No bone of his body will be broken.
ἐγενετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῆ ὅστων οὐ συντριβήσεται αὐτοῦ
- 37 Gen yon lòt pawòl yo te ekri ankò ki di: Y'a leve je yo gade, y'a wè moun yo te pèse a.
And again another verse says, They will see him who was wounded by their spears.
καὶ πάλιν ἕτερα γραφὴ λέγει ὅψονται εἰς ὃν ἐξεκεντήσαν
- 38 ¶ Apre sa, Jozèf, moun lavil Arimate a, al mande Pilat pèmisyon pou li te pran kò Jezi. (Jozèf sa a te yon disip Jezi, men an kachèt, paske li te pè jwif yo.) Pilat ba l' pèmisyon an. Se konsa, Jozèf vini, li pran kò Jezi, li pote l' ale.
After these things, Joseph of Arimathaea, who was a disciple of Jesus, but secretly for fear of the Jews, made a request to Pilate to let him take away the body of Jesus: and Pilate said he might do so. So he went and took away his body.
μετὰ δὲ ταῦτα ἠρώτησεν τὸν πῖλατον ὁ ἰωσήφ ὁ ἀπὸ ἀριμαθαίας ὢν μαθητὴς τοῦ ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν ἰουδαίων ἵνα ἀρῆ τὸ σῶμα τοῦ ἰησοῦ καὶ ἐπέτρεψεν ὁ πῖλατος ἦλθεν οὖν καὶ ἔρρεν τὸ σῶμα τοῦ ἰησοῦ
- 39 Nikodèm, nonm ki ta l' jwenn Jezi yon lè nan mitan lannwit lan, te vini tou. Li te pote senkant lit konsa yon odè yo rele lami melanje ak lalwa nan lwil.
And Nicodemus came (he who had first come to Jesus by night) with a roll of myrrh and aloes mixed, about a hundred pounds.
ἦλθεν δὲ καὶ νικοδήμοσ ὁ ἐλθὼν πρὸς τὸν ἰησοῦν νυκτὸς τὸ πρῶτον φέρων μίγμα σμύρνης καὶ ἀλοῆς ὥσει λίτρας ἑκατόν
- 40 Yo tou de rive, yo pran Jezi. Pandan yo t'ap vlope l' nan bann twal fin yo, yo mete lwil santi bon sou li jan jwif yo te konn fè lè y'ap antere moun.
Then they took the body of Jesus, folding linen about it with the spices, as is the way of the Jews when they put the dead to rest.
ἐλάβον οὖν τὸ σῶμα τοῦ ἰησοῦ καὶ ἐθήσαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων καθὼς ἐθος ἐστὶν τοῖς ἰουδαίοις ἐνταφιάζειν
- 41 Kote yo te kloure Jezi sou kwa a te gen yon jaden. Nan jaden an te gen yon kavò tou nèf. Yo pa t' ankò mete pesonn ladan li.
Now there was a garden near the cross, and in the garden a new place for the dead in which no man had ever been put.
ἦν δὲ ἐν τῷ τοπῷ ὅπου ἐσταυρώθη κήπος καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη
- 42 Se te lavèy jou repo jwif yo, epi kavò a te toupre. Se sak fè, se la yo te mete kò Jezi a.
So they put Jesus there, because it was the Jews' day of getting ready for the Passover, and the place was near.
ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν ἰουδαίων ὅτι ἐγγὺς ἦν τὸ μνημεῖον ἐθήκαν τὸν ἰησοῦν
- 1 ¶ Nan dimanch maten, byen bonè, li pa t' ankò fin jou, Mari, moun Magdala a, al nan kavò a. Li wè yo te wete wòch ki te fèmen bouch kavò a.
Now on the first day of the week, very early, while it was still dark, Mary Magdalene came to the place and saw that the stone had been taken away from it.
τῆ δὲ μιᾶ τῶν σαββάτων μαρία ἡ μαγδαληνὴ ἐρχεται πρῶι σκοτίας ἐτι οὐσῆς εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου
- 2 Li kouri, li al jwenn Simon Pyè ansanm ak lòt disip Jezi te renmen an, li di yo: Yo wete Seyè a kote l' te ye nan kavò a. Nou pa konn kote yo mete li.
Then she went running to Simon Peter, and to the other disciple who was loved by Jesus, and said to them, They have taken away the Lord out of the place of the dead and we have no knowledge where they have put him.
τρέχει οὖν καὶ ἐρχεται πρὸς σίμωνα πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ ἰησοῦς καὶ λέγει αὐτοῖς ἦραν τὸν κύριον ἐκ τοῦ μνημείου καὶ οὐκ οἶδαμεν ποῦ ἐθήκαν αὐτόν
- 3 Pyè pati ansanm ak lòt disip la, y' al nan kavò a.
So Peter and the other disciple went out to the place of the dead.
ἐξῆλθεν οὖν ὁ πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἤρχοντο εἰς τὸ μνημεῖον
- 4 Yo t'ap kouri ansanm, men lòt disip la t'ap kouri pi vit pase Pyè. Li rive bò kavò a anvan li.
They went running together, and the other disciple got in front of Peter and came first to the hole in the rock;
ἐτρέχον δὲ οἱ δύο ὁμοῦ καὶ ὁ ἄλλος μαθητὴς προεδράμεν τάχιον τοῦ πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον

- 5 Li bese pou l' gade anndan an. Li wè bann twal fin yo te fè yon pil atè a. Men, li pa antre.
And looking in, he saw the linen bands on the earth; but he did not go in,
και παρακουσας βλεπει κειμενα τα οθονια ου μεντοι εισηλθεν
- 6 Lè Simon Pyè rive dèyè l', li antre nan kavò a. Li wè bann twal fin yo anpile atè a
Then Simon Peter came after him and went into the hole in the rock; and he saw the linen bands on the earth,
ερχεται ουν σιμων πετρος ακολουθων αυτω και εισηλθεν εις το μνημειον και θεωρει τα οθονια κειμενα
- 7 ansanm ak moso twal ki te mare tèt Jezi a. Men, moso twal sa a pa t' menm kote ak bann twal fin yo. Li te vlope apa yon lòt kote.
And the cloth, which had been round his head, not with the linen bands but rolled up in a place by itself.
και το σουδαριον ο ην επι της κεφαλης αυτου ου μετα των οθονιων κειμενον αλλα χωρις εντετυλιγμενον εις ενα τοπον
- 8 Se lè sa a, lòt disip ki te rive bò kavò a anvan an antre tou. Li wè, li kwè.
Then the other disciple who came there first went in; and he saw and belief came to him.
τοτε ουν εισηλθεν και ο αλλος μαθητης ο ελθων πρωτος εις το μνημειον και ειδεν και επιστευσεν
- 9 (Disip yo pa t' ankò konprann sa ki te ekri nan Liv la kote yo te di Jezi te gen pou l' te leve soti vivan pami mò yo.)
For at that time they had no knowledge that the Writings said that he would have to come again from the dead.
ουδεπω γαρ ηδεισαν την γραφην οτι δει αυτον εκ νεκρων αναστηναι
- 10 Apre sa, tou de disip yo tounen lakay yo.
So then the disciples went away again to their houses.
απηλθον ουν παλιν προς εαυτους οι μαθηται
- 11 ¶ Mari menm te rete deyò toupri kavò a. Li t'ap kriye. Antan l' t'ap kriye konsa, li bese tèt li pou l' gade anndan kavò a.
But Mary was still there outside the hole in the rock, weeping; and while she was weeping and looking into the hole,
μαρια δε ειστηκει προς το μνημειον κλαιουσα εξω ως ουν εκλαιεν παρεκυνεν εις το μνημειον
- 12 Li wè de zanj Bondye abiye tout an blan, chita kote yo te mete kò Jezi a, yonn nan plas tèt la, lòt la nan plas pye yo.
She saw two angels in white seated where the body of Jesus had been, one at the head and the other at the feet.
και θεωρει δυο αγγελους εν λευκοις καθεζομενους ενα προς τη κεφαλη και ενα προς τοις ποσιν οπου εκειτο το σωμα του ιησου
- 13 Zanj yo mande li: Madanm, poukisa w'ap kriye konsa? Li reponn yo: Yo wete Seyè mwen an, m' pa konn kote yo mete li.
They said to her, Woman, why are you weeping? She said to them, Because they have taken away my Lord, and I have no knowledge where they have put him.
και λεγουσιν αυτη εκεινοι γυναι τι κλαιεις λεγει αυτοις οτι ηραν τον κυριον μου και ουκ οίδα που εθηκαν αυτον
- 14 Lè l' fin di sa, li vire tèt li, li wè Jezi ki te kanpe la, men li pa t' rekonèt si se te Jezi.
And then looking round, she saw Jesus there, but had no idea that it was Jesus.
και ταυτα ειπουσα εστραφη εις τα οπισω και θεωρει τον ιησουν εστωτα και ουκ ηδει οτι ο ιησους εστιν
- 15 Jezi mande li: Madanm, poukisa w'ap kriye konsa? Ki moun w'ap chache? Mari menm te kwè se te mèt jaden an. Se poutèt sa li di li: Mèt, si se ou menm ki wete l', di m' ki bò ou mete li. M'a v al pran li.
Jesus said to her, Woman, why are you weeping? who are you looking for? She, taking him for the gardener, said to him, Sir, if you have taken him away from here, say where you have put him and I will take him away.
λεγει αυτη ο ιησους γυναι τι κλαιεις τινα ζητεις εκεινη δοκουσα οτι ο κηπουρος εστιν λεγει αυτω κυριε ει συ εβαστασας αυτον ειπε μοι που αυτον εθηκας καγω αυτον αρω
- 16 Jezi di li: Mari! Mari vire bò kot Jezi, li di l' an lang ebre: Rabouni (sa vle di: Mèt).
Jesus said to her, Mary! Turning, she said to him in Hebrew, Rabbouni! (which is to say, Master).
λεγει αυτη ο ιησους μαρια στραφεισα εκεινη λεγει αυτω ραββουνι ο λεγεται διδασκαλε
- 17 Jezi di li: Pa manyen m'! Mwen poko moute al jwenn Papa mwen. Men, ale jwenn frè m' yo, di yo m'ap moute bò kot Papa m' ki papa nou tou, m'ap moute bò kot Bondye m' ki Bondye nou tou.
Jesus said to her, Do not put your hand on me, for I have not gone up to the Father: but go to my brothers and say to them, I go up to my Father and your Father, to my God and your God.
λεγει αυτη ο ιησους μη μου απτου ουπω γαρ αναβεβηκα προς τον πατερα μου πορευου δε προς τους αδελφους μου και ειπε αυτοις αναβαινω προς τον πατερα μου και πατερα υμων και θεον μου και θεον υμων

- 18 Se konsa Mari, moun Magdala a, al di disip yo: Mwen wè Seyè a. Epi li rakonte yo sa Jezi te di li.
Mary Magdalene went with the news to the disciples, and said she had seen the Lord and that he had said these things to her.
ερχεται μαρια η μαγδαληνη απαγγελλουσα τοις μαθηταις οτι εωρακεν τον κυριον και ταυτα ειπεν αυτη
- 19 ¶ Menm jou dimanch sa a, nan aswè, disip yo te reyini nan yon kay. Yo te fèmen pòt yo akle paske yo te pè jwif yo. Jezi vini, li kanpe nan mitan yo, li di yo: benediksyon Bondye sou nou tout!
At evening on that day, the first day of the week, when, for fear of the Jews, the doors were shut where the disciples were, Jesus came among them and said to them, May peace be with you!
ουσης ουν οφιας τη ημερα εκεινη τη μια των σαββατων και των θυρων κεκλεισμενων οπου ησαν οι μαθηται συνηγμενοι δια τον φοβον των ιουδαιων ηλθεν ο ιησους και εστη εις το μεσον και λεγει αυ τοις ειρηνη υμιν
- 20 Apre li fin di yo sa, li moutre yo de pla men l' ak bò kòt li. Disip yo pa t' manke kontan lè yo wè Seyè a.
And when he had said this, he let them see his hands and his side. Then the disciples were glad when they saw the Lord.
και τουτο ειπων εδειξεν αυτοις τας χειρας και την πλευραν αυτου εχαρησαν ουν οι μαθηται ιδοντες τον κυριον
- 21 Jezi di yo ankò: benediksyon Bondye sou nou tout! Menm jan Papa a te voye m' lan, se konsa m'ap voye nou tou.
And Jesus said to them again, May peace be with you! As the Father sent me, even so I now send you.
ειπεν ουν αυτοις ο ιησους παλιν ειρηνη υμιν καθως απεσταλκεν με ο πατηρ καγω πεμπω υμας
- 22 Apre pawòl sa yo, li souffle sou yo, li di yo: Resewwa Sentespri.
And when he had said this, breathing on them, he said to them, Let the Holy Spirit come on you:
και τουτο ειπων ενεφουσησεν και λεγει αυτοις λαβετε πνευμα αγιον
- 23 Moun n'a padone peche yo, y'a resewva padon vre. Moun n'a refize padone, yo p'ap resewva padon.
Any to whom you give forgiveness, will be made free from their sins; and any from whom you keep back forgiveness, will still be in their sins.
αν τινων αφητε τας αμαρτιας αφιενται αυτοις αν τινων κρατητε κεκρατηνται
- 24 Men, twouve Toma, yonn nan douz disip yo ki te rele Jimo, pa t' la avèk yo lè Jezi te vini an.
Now Thomas, one of the twelve, named Didymus, was not with them when Jesus came.
θωμας δε εις εκ των δωδεκα ο λεγομενος διδυμος ουκ ην μετ αυτων οτε ηλθεν ο ιησους
- 25 Lòt disip yo di li: Nou wè Seyè a. Men, Toma reponn yo: Si m' pa wè mak klou yo nan pla men l', si m' pa mete dwèt mwen nan plas kote klou yo te ye a, si m' pa mete men m' nan bò kòt li, mwen p'ap kwè.
So the other disciples said to him, We have seen the Lord. But he said to them, If I do not see in his hands the print of the nails and put my finger into the print of the nails, and if I do not put my hand into his side, I will never have belief.
ελεγον ουν αυτω οι αλλοι μαθηται εωρακαμεν τον κυριον ο δε ειπεν αυτοις εαν μη ιδω εν ταις χερσιν αυτου τον τυπον των ηλων και βαλω τον δακτυλον μου εις τον τυπον των ηλων και βαλω την χειρ α μου εις την πλευραν αυτου ου μη πιστευσω
- 26 ¶ Yon senmenn apre sa, disip Jezi yo te reyini ankò anndan kay la. Fwa sa a Toma te la avèk yo. Tout pòt yo te fèmen akle. Jezi vini, li kanpe nan mitan yo, li di: benediksyon Bondye sou nou tout.
And after eight days, his disciples were again in the house and Thomas was with them. Though the doors were shut, Jesus came, and taking his place in the middle of them, he said, May peace be with you!
και μεθ ημερας οκτω παλιν ησαν εσω οι μαθηται αυτου και θωμας μετ αυτων ερχεται ο ιησους των θυρων κεκλεισμενων και εστη εις το μεσον και ειπεν ειρηνη υμιν
- 27 Apre sa li di Toma: Mete dwèt ou isit la. Men. Gade men m' yo. Lonje men ou, mete l' la bò kòt mwen. Wete doutans nan kè ou. Kwè, tande.
Then he said to Thomas, Put out your finger, and see my hands; and put your hand here into my side: and be no longer in doubt but have belief.
ειτα λεγει τω θωμα φερε τον δακτυλον σου ουδε και ιδε τας χειρας μου και φερε την χειρα σου και βαλε εις την πλευραν μου και μη γινου απιστος αλλα πιστος
- 28 Toma reponn li: Seyè mwen, Bondye mwen!
And Thomas said in answer, My Lord and my God!
και απεκριθη ο θωμας και ειπεν αυτω ο κυριος μου και ο θεος μου
- 29 Jezi di li: Koulye a, se paske ou wè m' kifè ou kwè? benediksyon pou tout moun ki va kwè san yo pa wè mwen!
Jesus said to him, Because you have seen me you have belief: a blessing will be on those who have belief though they have not seen me!
λεγει αυτω ο ιησους οτι εωρακας με θωμα πιστευκας μακαριοι οι μη ιδοντες και πιστευσαντες
- 30 Jezi te fè anpil lòt mirak ankò devan disip li yo, men nou pa rapòte yo nan liv sa a.
A number of other signs Jesus did before his disciples which are not recorded in this book:
πολλα μεν ουν και αλλα σημεια εποιησεν ο ιησους ενωπιον των μαθητων αυτου α ουκ εστιν γεγραμμενα εν τω βιβλιο τουτω

- 31 **Tou sa ki ekri nan Liv sa a, mwen ekri yo pou nou ka kwè Jezi se Kris la, Pitit Bondye, pou lè nou kwè a nou ka gen lavi nan li.**
But these are recorded, so that you may have faith that Jesus is the Christ, the Son of God, and so that, having this faith you may have life in his name.
ταυτα δε γεγραπται ινα πιστευσητε οτι ο ιησους εστιν ο χριστος ο υιος του θεου και ινα πιστευοντες ζωην εχητε εν τω ονοματι αυτου
- 1 ¶ **Kèk jou apre sa, Jezi fè disip yo wè l' ankò, bò lanmè Tiberyad la. Men ki jan sa te pase:**
After these things Jesus let himself be seen again by the disciples at the sea of Tiberias; and it came about in this way.
μετα ταυτα εφανερωσεν εαυτον παλιν ο ιησους τοις μαθηταις επι της θαλασσης της τιβεριαδος εφανερωσεν δε ουτως
- 2 **Simon Pyè, Toma (yo rele Jimo a), Natanayèl (ki te moun Kana nan peyi Galile) ak de pitit Zebede yo te la ansanm ak de lòt nan disip Jezi yo.**
Simon Peter, Thomas named Didymus, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were all together.
ησαν ομου σιμων πετρος και θωμας ο λεγομενος διδυμος και ναθαναηλ ο απο κανα της γαλιλαιας και οι του ζεβεδαιου και αλλοι εκ των μαθητων αυτου δυο
- 3 **Simon Pyè di: Mwen pral lapèch. Yo di li: Nou menm tou, nou pral avè ou. Se konsa yo pati, yo moute nan yon kannòt. Men, yo pase tout nwit lan yo pa t' pran anyen.**
Simon Peter said to them, I am going fishing. They said to him, And we will come with you. They went out and got into the boat; but that night they took no fish.
λεγει αυτοις σιμων πετρος υπαγω αλιευειν λεγουσιν αυτω ερχομεθα και ημεις συν σοι εξηλθον και ανεβησαν εις το πλοιον ευθυσ και εν εκεινη τη νυκτι επιασαν ουδεν
- 4 **Li te kòmanse fè jou lè Jezi parèt bò dlo a. Men disip yo pa t' rekonèt si se te li menm.**
Now very early in the morning Jesus was there by the edge of the sea (though the disciples were not conscious that it was Jesus).
πρωιας δε ηδη γενομενης εστη ο ιησους εις τον αιγιαλον ου μεντοι ηδεισαν οι μαθηται οτι ιησους εστιν
- 5 **Jezi di yo konsa: Mesye m' yo, èske nou pran pwason? Yo reponn li: Non, nou pa pran anyen.**
So Jesus said to them, Children, have you taken any fish? They made answer, No.
λεγει ουν αυτοις ο ιησους παιδια μη τι προσφαγιον εχετε απεκριθησαν αυτω ου
- 6 **Li di yo: Lage prive a sou bò dwat kannòt la, n'a jwenn kichòy. Yo lage prive a. Men, yo pa t' kapab rale l' soti nan dlo a sitèlman li te plen pwason.**
And he said to them, Let down the net on the right side of the boat and you will get some. So they put it in the water and now they were not able to get it up again because of the great number of fish.
ο δε ειπεν αυτοις βαλετε εις τα δεξια μερη του πλοιου το δικτυον και ευρησετε εβαλον ουν και ουκ ετι αυτο ελκυσαι ισχυσαν απο του πληθους των ιχθυων
- 7 **Disip Jezi te renmen an di Pyè konsa: Se Seyè a wi. Lè Simon Pyè tandè pawòl sa yo: Se Seyè a, li mete rad sou li (paske li te toutouni), li lage kò l' nan dlo a.**
So the disciple who was dear to Jesus said to Peter, It is the Lord! Hearing that it was the Lord, Peter put his coat round him (because he was not clothed) and went into the sea.
λεγει ουν ο μαθητης εκεινος ον ηγαπα ο ιησους τω πετρω ο κυριος εστιν σιμων ουν πετρος ακουσας οτι ο κυριος εστιν τον επενδυτην διεξωσατο ην γαρ γυμνος και εβαλεν εαυτον εις την θαλασσαν
- 8 **Lòt disip yo menm t'ap tounen atè nan kannòt la, yo t'ap trennen prive ki te plen pwason an dèyè yo. Yo pa t' twò lwen rivay la, san (100) mètr konsa.**
And the other disciples came in the little boat (they were not far from land, only about two hundred cubits off) pulling the net full of fish.
οι δε αλλοι μαθηται τω πλοιαριω ηλθον ου γαρ ησαν μακραν απο της γης αλλ ως απο πηχων διακοσιων συροντες το δικτυον των ιχθυων
- 9 **Lè yo desann atè, yo wè yon dife ki te limen sou rivay la avèk kèk pwason ap boukannen ladan li. Te gen pen tou.**
When they got to land, they saw a fire of coals there, with fish cooking on it, and bread.
ως ουν απεβησαν εις την γην βλεπουσιν ανθρακιαν κειμενην και οψαριον επικειμενον και αρτον
- 10 **Jezi di yo: Pote kèk pwason nan sa nou fèk sot pran yo.**
Jesus said to them, Get some of the fish which you have now taken.
λεγει αυτοις ο ιησους ενεγκατε απο των οψαριων ον επιασατε νυν
- 11 **Simon Pyè moute nan kannòt la, li rale prive a tou plen vin atè. Te gen sansenkanntwa (153) gwo pwason ladan li. Men atousa, prive a pa t' chire.**
So Peter went to the boat and came back pulling the net to land, full of great fish, a hundred and fifty-three; and though there was such a number the net was not broken.
ανεβη σιμων πετρος και ειλικυσεν το δικτυον επι της γης μεστον ιχθυων μεγαλων εκατον πενηκοντατριων και τοσoutων οντων ουκ εσχισθη το δικτυον
- 12 **Jezi di yo: vin manje. Yo yonn nan disip yo pa t' gen kouraj mande li: Ki moun ou ye? Yo tout te konnen se te Seyè a.**
Jesus said to them, Come and take some food. And all the disciples were in fear of putting the question, Who are you? being conscious that it was the Lord.
λεγει αυτοις ο ιησους δευτε αρισθησατε ουδεις δε ετολμα των μαθητων εξετασαι αυτον συ τις ει ειδοτες οτι ο κυριος εστιν
- 13 **Jezi pwoche bò kote yo, li pran pen, li ba yo. Li ba yo pwason tou.**
Then Jesus came and took the bread and gave it to them, and the fish in the same way.
ερχεται ουν ο ιησους και λαμβανει τον αρτον και διδωσιν αυτοις και το οψαριον ομοιως

- 14 Sa te fè twazyèm fwa Jezi te fè disip li yo wè l' depi l' te leve soti vivan nan lanmò.
Now this was the third time that Jesus let himself be seen by the disciples after he had come back from the dead.
τουτο ηδη τριτον εφανερωθη ο ιησους τοις μαθηταις αυτου εγερθεις εκ νεκρων
- 15 ¶ Lè yo fin manje, Jezi di Simon Pyè konsa: Simon, pitit Jan, èske ou renmen m' plis pase moun sa yo renmen mwen? Simon Pyè reponn: Wi, Seyè, ou konnen mwen renmen ou. Jezi di li: Pran swen ti mouton m' yo.
Then when they had taken food, Jesus said to Simon Peter, Simon, son of John, is your love for me greater than the love of these others? He said to him, Yes, Lord; you are certain of my love for you. He said to him, Then give my lambs food.
οτε ουν ηριστησαν λεγει τω σιμωνι πετρω ο ιησους σιμων ιωνα αγαπας με πλειον τουτων λεγει αυτω ναι κυριε συ οιδας οτι φιλω σε λεγει αυτω βοσκε τα αρνια μου
- 16 Li mande l' yon dezyèm fwa: Simon, pitit Jan, èske ou renmen mwen? Li reponn: Wi, Seyè, ou konnen mwen renmen ou. Jezi di li: Pran swen mouton m' yo.
Again, a second time, he said to him, Simon, son of John, have you any love for me? Yes, Lord, he said, you are certain of my love for you. Then take care of my sheep, said Jesus.
λεγει αυτω παλιν δευτερον σιμων ιωνα αγαπας με λεγει αυτω ναι κυριε συ οιδας οτι φιλω σε λεγει αυτω ποιμαινε τα προβατα μου
- 17 Apre sa, li mande l' yon twazyèm fwa: Simon, pitit Jan, èske ou renmen mwen? Sa te fè Simon lapenn anpil lè l' wè Jezi te mande l' yon twazyèm fwa: Eske ou renmen mwen? Li reponn li: Seyè, ou konn tout bagay. Ou konnen mwen renmen ou. Jezi di l' konsa: Pran swen mouton m' yo.
He said to him a third time, Simon, son of John, am I dear to you? Now Peter was troubled in his heart because he put the question a third time, Am I dear to you? And he said to him, Lord, you have knowledge of all things; you see that you are dear to me. Jesus said to him, Then give my sheep food.
λεγει αυτω το τριτον σιμων ιωνα φιλεις με ελυπηθη ο πετρος οτι ειπεν αυτω το τριτον φιλεις με και ειπεν αυτω κυριε συ παντα οιδας συ γινωσκεις οτι φιλω σε λεγει αυτω ο ιησους βοσκε τα προβατα μου
- 18 Sa m'ap di ou la a, se vre wi. Lè ou te jenn ti gason, ou te konn mare sentiwon ou pou kont ou. Lè sa a, ou te konn ale kote ou te vle. Men, lè wa fin granmoun, wa lonje de bra ou konsa, se moun ki va mare sentiwon ou pou ou. Lè sa a, y'a mennen ou kote ou pa ta vle ale.
Truly I say to you, When you were young, you made yourself ready and went wherever you had a desire to go: but when you are old, you will put out your hands and another will make you ready, and you will be taken where you have no desire to go.
αμην αμην λεγω σοι οτε ης νεωτερος εξωννυες σεαυτον και περιεπαταις οπου ηθελες οταν δε γηρασης εκτενεις τας χειρας σου και αλλος σε ζωσει και οισει οπου ου θελεις
- 19 (Lè Jezi t'ap pale konsa, li t'ap moutre ki jan Pyè tapral mouri pou sa te sèvi yon lwanj pou Bondye.) Apre sa, Jezi di li: Swiv mwen.
Now this he said, pointing out the sort of death by which he would give God glory. And after saying this, he said to him, Come after me.
τουτο δε ειπεν σημειωνν ποιω θανατω δοξασει τον θεον και τουτο ειπων λεγει αυτω ακολουθει μοι
- 20 ¶ Pyè vire tèt li, li wè disip Jezi te renmen an ki t'ap vin dèyè yo. Se disip sa a ki te panche bò zòrèy Jezi, antan yo t'ap manje a, ki te mande li: Seyè, ki moun ki pral trayi ou la?
Then Peter, turning round, saw the disciple who was dear to Jesus coming after them--the disciple who was resting on his breast at the last meal, and said, Lord, who is it who will be false to you?
επιστραφεις δε ο πετρος βλεπει τον μαθητην ον ηγαπα ο ιησους ακολουθουντα ος και ανεπεσεν εν τω δειπνω επι το στηθος αυτου και ειπεν κυριε τις εστιν ο παραδιδους σε
- 21 Se konsa, Pyè wè l' ap vini, li mande Jezi: Seyè, e nonm sa a, kisak pral rive li?
Seeing him, Peter said to Jesus, What about this man?
τουτον ιδων ο πετρος λεγει τω ιησου κυριε ουτος δε τι
- 22 Jezi reponn li: Si m' vle li rete vivan jouk lè m' gen pou m' tounen an, sa sa gade ou? Ou menm, swiv mwen.
Jesus said to him, If it is my desire for him to be here till I come back, what is that to you? come yourself after me.
λεγει αυτω ο ιησους εαν αυτον θελω μενειν εως ερχομαι τι προς σε συ ακολουθει μοι
- 23 Se konsa, nouvèl la gaye nan mitan frè yo: disip sa a p'ap janm mouri. Men, Jezi pa t' di Pyè: Li p'ap janm mouri. Li te di l' konsa: Si m' vle li rete vivan jouk lè m' gen pou m' tounen an, sa sa gade ou?
So this saying went about among the brothers that this disciple would not undergo death: Jesus, however, did not say that he would not undergo death, but, If it is my desire for him to be here till I come back, what is that to you?
εξηλθεν ουν ο λογος ουτος εις τους αδελφους οτι ο μαθητης εκεινος ουκ αποθνησκει και ουκ ειπεν αυτω ο ιησους οτι ουκ αποθνησκει αλλ εαν αυτον θελω μενειν εως ερχομαι τι προς σε
- 24 Se menm disip sa a k'ap rapòte tout bagay sa yo. Se li menm ki ekri yo. Nou konnen sa l'ap di a se verite.
This is the disciple who gives witness about these things and who put them in writing: and we have knowledge that his witness is true.
ουτος εστιν ο μαθητης ο μαρτυρων περι τουτων και γραφας ταυτα και οιδαμεν οτι αληθης εστιν η μαρτυρια αυτου
- 25 Jezi te fè anpil lòt bagay ankò. Si yon moun ta pran ekri liv pou rakonte yo tout, yonn apre lòt, mwen pa kwè ta gen plas sou latè pou mete liv sa yo.
And Jesus did such a number of other things that, if every one was recorded, it is my opinion that even the world itself is not great enough for the books there would be.
εστιν δε και αλλα πολλα οσα εποιησεν ο ιησους ατινα εαν γραφηται καθ εν ουδε αυτον ομαι τον κοσμον χωρησαι τα γραφομενα βιβλια αμην

- 1 ¶ Teofil monchè: Nan premye liv mwen an, mwen te rakonte tou sa Jezi te fè ak tout bagay li te moutre pèp la, depi nan konmans man, **I have given an earlier account, O Theophilus, of all the things which Jesus did, and of his teaching from the first,**
τον μεν πρωτον λογον ποιησαμην περι παντων ω θεοφιλε ων ηρξατο ο ιησους ποιειν τε και διδασκειν
- 2 jouk jou li moute nan syèl la. Anvan l' te moute a, li te pale ak moun li te chwazi pou sèvi apòt. Avèk pouwva Sentespri sou li, li ba yo lòd sa pou yo fè. **Till the day when he was taken up to heaven after he had given his orders, through the Holy Spirit, to the Apostles of whom he had made selection:**
αχρι ης ημερας εντειλαμενος τοις αποστολοις δια πνευματος αγιου ους εξελεξατο ανεληφθη
- 3 Apre lanmò li, li te parèt plizyè fwa devan yo. Li te ba yo divès prèv li te vivan ankò. Pandan karant jou, li fè yo wè l', li pale yo sou peyi kote Bondye wa a. **And to whom he gave clear and certain signs that he was living, after his death; for he was seen by them for forty days, and gave them teaching about the kingdom of God:**
οις και παρεστησεν εαυτον ζωντα μετα το παθειν αυτον εν πολλοις τεκμηριοις δι ημερων τεσσαρακοντα οπατομενος αυτοις και λεγων τα περι της βασιλειας του θεου
- 4 Yon jou yo t'ap manje ansanm, Jezi ba yo lòd sa a: Pa kite lavil Jerizalèm. Rete tann sa Papa a te pwomèt la, kado mwen t'ap pale nou an. **And when they were all together, with him, he gave them orders not to go away from Jerusalem, but to keep there, waiting till the word of the Father was put into effect, of which, he said, I have given you knowledge:**
και συναλιζομενος παρηγγειλεν αυτοις απο ιεροσολυμων μη χωριζεσθαι αλλα περιμενειν την επαγγελιαν του πατρος ην ηκουσατε μου
- 5 Jan te batize nou nan dlo, men nan kèk jou ankò, nou pral resewva batèm nan Sentespri a. **For the baptism of John was with water, but you will have baptism with the Holy Spirit, after a little time.**
οτι ιωαννης μεν εβαπτισεν υδατι υμεις δε βαπτισθησεσθε εν πνευματι αγιω ου μετα πολλας ταυτας ημερας
- 6 ¶ Lè sa a, moun ki te reyini bò kot Jezi yo pran mande li: Mèt, èske se koulye a ou pral mete gouvènman pèp Izrayèl la sou pye l' ankò? **So, when they were together, they said to him, Lord, will you at this time give back the kingdom to Israel?**
οι μεν ουν συνελθοντες επηρωτων αυτον λεγοντες κυριε ει εν τω χρονω τουτω αποκαθιστανεις την βασιλειαν τω ισραηλ.
- 7 Jezi reponn yo: Nou pa bezwen konnen ki jou ni ki lè sa va fèt. Se Papa a ki fikse dat la li menm, pou kont li. **And he said to them, It is not for you to have knowledge of the time and the order of events which the Father has kept in his control.**
ειπεν δε προς αυτους ουχ υμων εστιν γνωvai χρονους η καιρους ους ο πατηρ εθετο εν τη ιδια εξουσια
- 8 Men, lè Sentespri a va desann sou nou, n'a resewva yon pouwva. Lè sa a, n'a sèvi m' temwen nan Jerizalèm, nan tout peyi Jide ak nan tout peyi Samari, jouk nan dènye bout latè. **But you will have power, when the Holy Spirit has come on you; and you will be my witnesses in Jerusalem and all Judaea and Samaria, and to the ends of the earth.**
αλλα ληψεσθε δυναμιν επελθοντος του αγιου πνευματος εφ υμας και εσεσθε μοι μαρτυρες εν τε ιερουσαλημ και εν παση τη ιουδαια και σαμαρια και εως εσχατου της γης
- 9 Apre li fin di yo sa, li moute nan syèl. Antan yo t'ap gade li, yon nwaj vin bouche l' devan je yo. **And when he had said these things, while they were looking, he was taken up, and went from their view into a cloud.**
και ταυτα ειπων βλεποντων αυτων επηρθη και νεφελη υπελαβεν αυτον απο των οφθαλμων αυτων
- 10 Yo te gen je yo fikse nan syèl la kote Jezi t'ap moute a, lè dezòm, abiye tout an blan, parèt konsa bò kote yo. **And while they were looking up to heaven with great attention, two men came to them, in white clothing,**
και ως ατειζοντες ησαν εις τον ουρανον πορευομενου αυτου και ιδου ανδρες δυο παρειστηκεισαν αυτοις εν εσθητι λευκη
- 11 Dezòm yo di yo: Nou menm, moun Galile, poukisa nou rete la ap gade syèl la konsa? Jezi sa a ki fèk sot nan mitan nou an pou moute nan syèl la, li gen pou l' tounen menm jan nou wè l' moute nan syèl la. **And said, O men of Galilee, why are you looking up into heaven? This Jesus, who was taken from you into heaven, will come again, in the same way as you saw him go into heaven.**
οι και ειπον ανδρες γαλιλαιοι τι εστηκατε εμβλεποντες εις τον ουρανον ουτως ο ιησους ο αναληφθεις αφ υμων εις τον ουρανον ουτως ελευσεται ον τροπον εθεασασθε αυτον πορευομενον εις τον ουρανον
- 12 ¶ Apre sa, apòt yo desann mòn Oliv, yo tounen Jerizalèm. Mòn lan te toupre lavil la, distans yon kilomèt konsa. **Then they went back to Jerusalem from the mountain named Olivet, which is near Jerusalem, a Sabbath day's journey away.**
τοτε υπεστρεψαν εις ιερουσαλημ απο ορους του καλουμενου ελαιωνος ο εστιν εγγυς ιερουσαλημ σαββατου εχον οδον

- 13 Lè yo rive Jerizalèm, yo moute nan chanm anwo kay kote yo konn ye a. Lè sa a te gen Pyè, Jan, Jak ak Andre, Filip ak Toma, Batèlmi ak Matye, Jak, pitit Alfe a, Simon, nonm patriyòt la, epi Jid, pitit Jak la.
And when they came in, they went up into the room where they were living; Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James, the son of Alphaeus, and Simon the Zealot, and Judas, the son of James.
 και οτε εισηλθον ανεβησαν εις το υπερων ου ησαν καταμενοντες ο τε πετρος και ιακωβος και ιωαννης και ανδρας φιλιππος και θωμας βαρθολομαιος και ματθαιος ιακωβος αλφαιου και σιμων ο ζηλωτης και ιουδας ιακωβου
- 14 Yo tout mete tèt yo ansanm, yo t'ap lapriye san rete. Medam yo te la tou ansanm ak Mari, manman Jezi, ak frè l' yo tou.
And they all with one mind gave themselves up to prayer, with the women, and Mary the mother of Jesus, and his brothers.
 ουτοι παντες ησαν προσκαρτερουντες ομοθυμαδον τη προσευχη και τη δεησει συν γυναιξιν και μαρια τη μητρι του ιησου και συν τοις αδελφοις αυτου
- 15 ¶ Yon jou tout frè yo te sanble, te gen sanven (120) moun antou konsa. Piè kanpe nan mitan yo, li di:
And in those days Peter got up among the brothers (there were about one hundred and twenty of them), and said,
 και εν ταις ημεραις ταυταις αναστας πετρος εν μεσω των μαθητων ειπεν ην τε οχλος ονοματων επι το αυτο ως εκατον εικοσιν
- 16 Frè m' yo, sa Sentespri te anonse nan Liv yo, fòk sa te rive vre. Se konsa, nan bouch David, li te fè konnen davans ki jan Jida t'apral mennen moun ki te arete Jezi yo.
My brothers, the word of God had to be put into effect, which the Holy Spirit had said before, by the mouth of David, about Judas, who was guide to those who took Jesus,
 ανδρες αδελφοι εδει πληρωθηναι την γραφην ταυτην ην προειπεν το πνευμα το αγιον δια στοματος δαβιδ περι ιουδα του γενομενου οδηγου τοις συλλαβουσιν τον ιησουν
- 17 Jida te yonn nan nou, li te gen sèvis pa l' nan travay nou an.
For he was numbered among us, and had his part in our work.
 οτι κατηριθμημενος ην συν ημιν και ελαχεν τον κληρον της διακονιας ταυτης
- 18 (Avèk lajan youn te ba l' pou krim lan, Jida te achte youn moso tè. Se la li tonbe sou tèt, vant li pete, tout zantray li gaye sot deydò.
(Now this man, with the reward of his evil-doing, got for himself a field, and falling head first, came to a sudden and violent end there.
 ουτος μεν ουν εκτησατο χωριον εκ του μισθου της αδικιας και πρηνης γενομενος ελακησεν μεσος και εξεχυθη παντα τα σπλαγχνα αυτου
- 19 Se bagay tout moun nan Jerizalèm konnen byen. Se pou sa nan lang yo, yo te rele tè a: Akeldama, ki vle di: jaden san an.)
And this came to the knowledge of all those who were living in Jerusalem, so that the field was named in their language, Akel-dama, or, The field of blood.)
 και γνωστον εγενετο πασιν τοις κατοικουσιν ιερουσαλημ ωστε κληθηναι το χωριον εκεινο τη ιδια διαλεκτω αυτων ακελδαμα τουτεστιν χωριον αιματος
- 20 Men sa ki ekri nan Liv Sòm yo: Se pou kay li rete san moun. Se pou pesonn pa rete ladan li. Pi lwen ankò nou jwenn: Se pou youn lòt moun pran plas li nan travay la.
For in the book of Psalms it says, Let his house be waste, and let no man be living in it: and, Let his position be taken by another.
 γεγραπται γαρ εν βιβλω ψαλμων γενηθητω η επαυλις αυτου ερημος και μη εστω ο κατοικων εν αυτη και την επισκοπην αυτου λαβουι ετερος
- 21 Se poutèt sa, nou bezwen youn lòt moun ansanm ak nou pou sèvi temwen Seyè Jezi te leve soti vivan nan lanmò. Moun sa a, fòk se yonn nan moun ki te toujou la avèk nou tout tan Seyè Jezi t'ap mache avèk nou nan tout peyi a,
For this reason, of the men who have been with us all the time, while the Lord Jesus went in and out among us,
 δει ουν των συνελθοντων ημιν ανδρων εν παντι χρονω εν ω εισηλθεν και εξηλθεν εφ ημας ο κυριος ιησους
- 22 depi lè Jan te batize l' la jouk jou li te kite nou an pou l' moute nan syèl la.
Starting from the baptism of John till he went up from us, one will have to be a witness with us of his coming back from death.
 αρξαμενος απο του βαπτισματος ιωαννου εως της ημερας ης ανεληφθη αφ ημων μαρτυρα της αναστασεως αυτου γενεσθαι συν ημιν ενα τουτων
- 23 Yo bay non de moun: Jozèf, yo te rele Basabas ki te gen youn ti non Jistis, epi Matyas.
And they made selection of two, Joseph, named Barsabbas, whose other name was Justus, and Matthias.
 και εστησαν δυο ιωσηφ τον καλουμενον βαρσαβαν ος επεκληθη ιουστος και ματθιαν
- 24 Apre sa, yo lapriyè konsa: Bondye, ou menm ki konnen kè tout moun, moutre nou kilès ou chwazi nan de moun sa yo,
And they made prayers and said, Lord, having knowledge of the hearts of all men, make clear which of these two has been marked out by you,
 και προσευξαμενοι ειπον συ κυριε καρδιογνωστα παντων αναδειξον εκ τουτων των δυο ενα ον εξελεξω
- 25 pou sèvi apòt nan plas Jida te kite pou li al kote ki te pou li a.
To take that position as a servant and Apostle, from which Judas by his sin was shut out, so that he might go to his place.
 λαβειν τον κληρον της διακονιας ταυτης και αποστολης εξ ης παρεβη ιουδας πορευθηναι εις τον τοπον τον ιδιον

- 26 Apre sa, yo tire osò: se Matyas ki soti. Se konsa yo mete l' ansanm ak onz apòt yo.
 And they put it to the decision of chance, and the decision was given for Matthias, and he was numbered with the eleven Apostles.
 και εδωκαν κληρους αυτων και επεσεν ο κληρος επι ματθιαν και συγκατεψηφισθη μετα των ενδεκα αποστολων
- 1 ¶ Lè jou Lapannkòt la rive, yo tout te reyini ansanm menm kote a.
 And when the day of Pentecost was come, they were all together in one place.
 και εν τω συμπληρουσθαι την ημεραν της πεντηκοστης ησαν απαντες ομοθυμαδον επι το αυτο
- 2 Yo rete konsa, epi yon sèl bri sot nan syèl la tankou yon gwo van k'ap souffle; li plen tout kay kote yo te chita a.
 And suddenly there came from heaven a sound like the rushing of a violent wind, and all the house where they were was full of it.
 και εγενετο αφνω εκ του ουρανου ηχος ωσπερ φερομενης πνοης βιαιας και επληρωσεν ολον τον οικον ου ησαν καθημενοι
- 3 Lè sa a, yo wè yon bann lang parèt tankou ti flanm dife ki separe yonn ak lòt epi ki al poze grenn pa grenn sou tèt yo chak.
 And they saw tongues, like flames of fire, coming to rest on every one of them.
 και ωφθησαν αυτοις διαμεριζομεναι γλωσσαι ωσει πυρος εκαθισεν τε εφ ενα εκαστον αυτων
- 4 Yo tout te vin anba pouwva Sentespri, epi yo pran pale lòt lang dapre jan Lespri Bondye a t'ap fè yo pale.
 And they were all full of the Holy Spirit, and were talking in different languages, as the Spirit gave them power.
 και επλησθησαν απαντες πνευματος αγιου και ηρξαντο λαλειν ετεραις γλωσσαις καθως το πνευμα εδιδου αυτοις αποφθεγγεσθαι
- 5 ¶ Lè sa a, te gen yon bann jwif ki t'ap pase kèk jou lavil Jerizalèm. Se te moun devwe pou Bondye ki te soti nan tout peyi sou latè.
 Now there were living at Jerusalem, Jews, God-fearing men, from every nation under heaven.
 ησαν δε εν ιερουσαλημ κατοικουντες ιουδαιοι ανδρες ευλαβεις απο παντος εθνους των υπο τον ουρανον
- 6 Lè yo tande bri a, yon kantite ladan yo sanble. Yo tout te sezi anpil paske yo t'ap tande moun yo pale nan lang peyi yo chak.
 And when this sound came to their ears, they all came together, and were greatly surprised because every man was hearing the words of the disciples in his special language.
 γενομενης δε της φωνης ταυτης συνηλθεν το πληθος και συνεχυθη οτι ηκουον εις εκαστος τη ιδια διαλεκτω λαλουντων αυτων
- 7 Yo pa t' manke sezi. Yo t'ap gade, yo t'ap di: Moun sa yo k'ap pale la a, apa moun Galile yo tout ye?
 And they were full of wonder and said, Are not all these men Galilaeans?
 εξισταντο δε παντες και εθαυμαζον λεγοντες προς αλληλους ουκ ιδου παντες ουτοι εισιν οι λαλουντες γαλιλαιοι
- 8 Ki jan nou fè tande y'ap pale nan lang peyi nou?
 And how is it that every one of us is hearing their words in the language which was ours from our birth?
 και πως ημεις ακουομεν εκαστος τη ιδια διαλεκτω ημων εν η εγεννηθημεν
- 9 Nan nou la a gen moun Pat, moun Medi ak moun Elam, gen moun Mezopotami, moun Jide, moun Kapadòs, moun Pon ak moun Lazi.
 Men of Parthia, Media, and Elam, and those living in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia,
 παρθοι και μηδοι και ελαμιται και οι κατοικουντες την μεσοποταμιαν ιουδαιαν τε και καππαδοκιαν ποντον και την ασιαν
- 10 Gen moun Friji, moun Panfili, moun Lejip, moun teritwa Libi ki toupre Sirèn. Genyen ki soti lavil Wòm.
 In Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and those who have come from Rome, Jews by birth and others who have become Jews,
 φρυγιαν τε και παμφυλιαν αιγυπτον και τα μερη της λιβυης της κατα κυρηνην και οι επιδημοντες ρωμαιοι ιουδαιοι τε και προσηλυτοι
- 11 Nan nou gen jwif, gen moun lòt nasyon ki te konvèti nan relijyon jwif yo, gen moun ki soti Lakrèt, gen moun Arabi tou. Ki jan nou fè tande yo ap pale lang nou, y'ap rakonte bèl bagay Bondye te fè?
 Men of Crete and Arabia, to all of us they are talking in our different languages, of the great works of God.
 κρητες και αραβες ακουομεν λαλουντων αυτων ταις ημετεραις γλωσσαις τα μεγαλεια του θεου
- 12 Yo tout te sezi, yo pa t' konn sa pou yo te kwè. Yonn t'ap di lòt: Sa sa vle di?
 And they were all surprised and in doubt saying to one another, What is the reason of this?
 εξισταντο δε παντες και διηπορουν αλλος προς αλλον λεγοντες τι αν θελοι τουτο ειναι
- 13 Gen lòt moun menm ki t'ap pase yo nan rizib. Yo t'ap di: Moun sa yo sou.
 But others, making sport of them, said, They are full of new wine.
 ετεροι δε γλευαζοντες ελεγον οτι γλευκους μεμεστωμενοι εισιν

- 14 ¶ Lè sa a, Pyè kanpe ansanm ak lòt onz apòt yo, li pale byen fò, li di foul moun yo konsa: Nou menm moun Jide ansanm ak nou tout k'ap pase kèk jou isit lavil Jerizalèm, nou fèt pou nou konnen sa. Koute sa m' pral di nou la a.
But Peter, getting up, with the eleven, said in a loud voice, O men of Judaea, and all you who are living in Jerusalem, take note of this and give ear to my words.
 σταθεις δε πετρος συν τοις ενδεκα επηρεν την φωνην αυτου και απεφθεγγετο αυτοις ανδρες ιουδαιοι και οι κατοικουντες ιερουσαλημ απαντες τουτο υμιν γνωστον εστω και ενωτισασθε τα ρηματα μου
- 15 Moun sa yo pa sou jan nou kwè a. Se nevè dimaten li ye sèlman.
For these men are not overcome with wine, as it seems to you, for it is only the third hour of the day;
 ου γαρ ως υμεις υπολαμβανετε ουτοι μεθουσιν εστιν γαρ ωρα τριτη της ημερας
- 16 Men, sa pwofèt Joèl te fè konnen gen pou rive a, se sa k'ap pase koulye a:
But this is the thing which was said by the prophet Joel;
 αλλα τουτο εστιν το ειρημενον δια του προφητου ιωηλ
- 17 Men sak pral rive nan dènye tan an: Se Bondye menm k'ap pale: M'ap vide Lespri m' sou tout moun sou latè. Pitit gason nou ak pitit fi nou yo va pale tankou pwofèt. Jenn gason nou yo va gen vizyon. Granmoun nou yo va fè rèv.
And it will come about, in the last days, says God, that I will send out my Spirit on all flesh; and your sons and your daughters will be prophets, and your young men will see visions, and your old men will have dreams:
 και εσται εν ταις εσχαις ημεραις λεγει ο θεος εκχεω απο του πνευματος μου επι πασαν σαρκα και προφητεουσιν οι υιοι υμων και αι θυγατρες υμων και οι νεανισκοι υμων ορασεις οψονται και οι πρεσβυτεροι υμων ενυπνια ενυπνιασθησονται
- 18 Wi, lè sa a, m'ap vide Lespri m' sou tout sèvitè m' yo, fi kou gason, epi y'a bay mesaj ki soti nan Bondye.
And on my men-servants and my women-servants I will send my Spirit, and they will be prophets.
 και γε επι τους δουλους μου και επι τας δουλας μου εν ταις ημεραις εκειναις εκχεω απο του πνευματος μου και προφητεουσιν
- 19 Mwen pral fè mèvèy parèt anwo nan syèl la, mwen pral fè mirak anba sou latè! Va gen san, dife ak gwo nwaj lafimen.
And wonders will be seen in heaven, and signs on the earth, blood and fire and smoke:
 και δωσω τερατα εν τω ουρανω ανω και σημεια επι της γης κατω αιμα και πυρ και ατμιδα καπνου
- 20 Solèy la pral vin tou nwa. Lalin lan pral vin wouj kou san, anvan jou Mèt la rive. Se va yon gwo jou, yon bèl jou tou!
The sun will become dark and the moon will be turned to blood, before that great day of the Lord comes in glory:
 ο ηλιος μεταστραφησεται εις σκοτος και η σεληνη εις αιμα πριν η ελθειν την ημεραν κυριου την μεγαλην και επιφανη
- 21 Lè sa a nenpòt moun ki va rele non Bondye va delivre.
And whoever makes his prayer to the Lord will have salvation.
 και εσται πας ος αν επικαλεσηται το ονομα κυριου σωθησεται
- 22 Nou menm moun laras Izrayèl, koute sa m' pral di nou la a: Jezi, moun Nazarèt la, se Bondye menm ki te voye l' paske nou te wè tout mirak, tout bèl bagay ak tout siy Bondye te ba l' pouvwa fè nan mitan nou. Sa se bagay nou tout konnen.
Men of Israel, give ear to these words: Jesus of Nazareth, a man who had the approval of God, as was made clear to you by the great works and signs and wonders which God did by him among you, as you yourselves have knowledge,
 ανδρες ισραηλιται ακουσατε τους λογους τουτους ιησουν τον ναζωραιον ανδρα απο του θεου αποδεδειγμενον εις υμας δυναμεσιν και τερασιν και σημειοις οις εποιησεν δι αυτου ο θεος εν μεσω υμων καθως και αυτοι οιδατε
- 23 Yo te lage nonm sa a nan men nou, jan Bondye te vle l' la, dapre plan li te deja fè nan tèt li. Nou menm, nou fè touye l', nou fè yon bann mekan kloure l' sou yon kwa.
Him, when he was given up, by the decision and knowledge of God, you put to death on the cross, by the hands of evil men:
 τουτον τη ωρισμενη βουλη και προγνωσει του θεου εκδοτον λαβοντες δια χειρων ανομων προσπηξαντες ανειλετε
- 24 Men, Bondye fè l' leve vivan ankò, li delivre l' anba doulè lanmò a paske se pa t' posib pou lanmò te kenbe l' anba pouvwa li.
But God gave him back to life, having made him free from the pains of death because it was not possible for him to be overcome by it.
 ον ο θεος ανεστησεν λυσας τας ωδινας του θανατου καθοτι ουκ ην δυνατον κρατεισθαι αυτον υπ αυτου
- 25 Men sa David te ekri sou li: Mwen te wè Bondye, Mèt la, tout tan devan je mwen. Paske li toujou bò kote m'. Anyen pa ka brannen m'.
For David said of him, I saw the Lord before my face at all times, for he is at my right hand, so that I may not be moved:
 δαβιδ γαρ λεγει εις αυτον προωρωμην τον κυριον ενωπιον μου δια παντος οτι εκ δεξιων μου εστιν ινα μη σαλευθω

- 26 Se poutèt sa kè m' kontan anpil, se pawòl kontantman ase ki nan bouch mwen. Menm kò mwen, m'ap poze l' avèk espwa nan Bondye.
 And for this cause my heart was glad and my tongue full of joy, and my flesh will be resting in hope:
 δια τουτο ευφρανθη η καρδια μου και ηγαλλιασατο η γλωσσα μου επι δε και η σαρξ μου κατασκηνωσε επι ελπιδι
- 27 Paske, ou p'ap kite m' kote mò yo ye a. Ou p'ap pèmèt moun k'ap sèvi ou la pouri anba tè.
 For you will not let my soul be in hell and you will not give up your Holy One to destruction.
 οτι ουκ εγκαταλειψεις την ψυχη μου εις αδου ουδε δωσεις τον οσιον σου ιδειν διαφθοραν
- 28 Ou fè m' konnen tout chemen ki bay lavi a. M'ap kontan nèt paske ou toujou la avèk mwen.
 You have made me see the ways of life; I will be full of joy when I see your face.
 εγνωρισας μοι οδους ζωης πληρωσεις με ευφοροσυνης μετα του προσωπου σου
- 29 Frè m' yo, pèmèt mwen pale kareman ak nou. David, zansèt nou an, mouri, yo antere l'. Tonm li la nan mitan nou jouk jòdi a.
 My brothers, I may say to you openly that David came to his death, and was put in the earth, and his resting-place is with us today.
 ανδρες αδελφοι εξον ειπειν μετα παρρησιας προς υμας περι του πατριαρχου δαβιδ οτι και ετελευτησεν και εταφη και το μνημα αυτου εστιν εν ημιν αχρι της ημερας ταυτης
- 30 Men, David te yon pwofèt, li te konnen sa Bondye te pwomèt la. Bondye te sèman li t'ap fè yonn nan pitit li yo wa tankou li.
 But being a prophet, and having in mind the oath which God had given to him, that of the fruit of his body one would take his place as a king,
 προφητης ουν υπαρχων και ειδως οτι ορκω ωμοσεν αυτω ο θεος εκ καρπου της οσφους αυτου το κατα σαρκα αναστησεν τον χριστον καθισαι επι του θρονου αυτου
- 31 David te wè sa Bondye tapral fè a. Se konsa li te di Kris la te gen pou l' leve soti vivan nan lanmò lè l' di: Yo p'ap kite l' kote mò yo ye a. Kò li p'ap tounen pouriti.
 He, having knowledge of the future, was talking of the coming again of Christ from the dead, that he was not kept in hell and his body did not see destruction.
 προιδων ελαλησεν περι της αναστασεως του χριστου οτι ου κατελειφθη η ψυχη αυτου εις αδου ουδε η σαρξ αυτου ειδεν διαφθοραν
- 32 Bondye fè Jezi sa a leve soti vivan; nou tout nou temwen bagay sa a.
 This Jesus God has given back to life, of which we all are witnesses.
 τουτον τον ιησουν ανεστησεν ο θεος ου παντες ημεις εσμεν μαρτυρες
- 33 Bondye fè l' moute nan syèl la vin sou bò dwat li, li resewva Sentespri Papa a te pwomèt la, li vide l' sou nou. Enben, se sa n'ap wè, se sa n'ap tande koulye a.
 And so, being lifted up to the right hand of God, and having the Father's word that the Holy Spirit would come, he has sent this thing, which now you see and have knowledge of.
 τη δεξια ουν του θεου υψωθεις την τε επαγγελιαν του αγιου πνευματος λαβον παρα του πατρος εξεχεεν τουτο ο νυν υμεις βλεπετε και ακουετε
- 34 Se pa David ki te moute nan syèl la. Men, li te di: Bondye te di Seyè mwen an: Chita la sou bò dwat mwen,
 For David has not gone up into heaven, but says, himself, The Lord said to my Lord, Be seated at my right hand,
 ου γαρ δαβιδ ανεβη εις τους ουρανους λεγει δε αυτος ειπεν ο κυριος τω κυριω μου καθου εκ δεξιων μου
- 35 jouk tan mwen fè lènmi ou yo tounen yon ti ban pou lonje pye ou.
 Till I put all those who are against you under your feet.
 εως αν θω τους εχθρους σου υποποδιον των ποδων σου
- 36 Tout pèp Izrayèl la fèt pou konnen sa byen: Jezi, nonm nou te kloure sou kwa a, se li menm Bondye fè Seyè, se li menm Bondye fè Kris la.
 For this reason, let all Israel be certain that this Jesus, whom you put to death on the cross, God has made Lord and Christ.
 ασφαως ουν γινωσκετω πας οικος ισραηλ οτι και κυριον και χριστον αυτον ο θεος εποιησεν τουτον τον ιησουν ον υμεις εσταυρωσατε
- 37 ¶ Lè pèp la tande pawòl sa yo, yo santi kè yo boulvèse. Yo mande Pyè ansanm ak lòt apòt yo: Frè nou yo, kisa pou nou fè?
 Now when these words came to their ears their hearts were troubled, and they said to Peter and the other Apostles, Brothers, what are we to do?
 ακουσαντες δε κατενυγησαν τη καρδια ειπον τε προς τον πετρον και τους λοιπους αποστολους τι ποιησομεν ανδρες αδελφοι
- 38 Pyè reponn yo: Tounen vin jwenn Bondye, epi yonn apre lòt vin resewva batèm nan non Jezikri, pou Bondye padonnen tout peche nou yo. Apre sa, n'a resewva Sentespri, kado Bondye a.
 And Peter said, Let your hearts be changed, every one of you, and have baptism in the name of Jesus Christ, for the forgiveness of your sins; and you will have the Holy Spirit given to you.
 πετρος δε εφη προς αυτους μετανοησατε και βαπτισθητω εκαστος υμων επι τω ονοματι ιησου χριστου εις αφεσιν αμαρτιων και ληψεσθε την δωρεαν του αγιου πνευματος
- 39 Paske pwomès la, Bondye fè l' pou nou, pou pitit nou yo, pou tout moun ki byen lwen, pou tout moun Bondye, Mèt nou, va rele vin jwenn li.
 For the word of God is for you and for your children and for all those who are far off, even all those who may be marked out by the Lord our God.
 υμιν γαρ εστιν η επαγγελια και τοις τεκνοις υμων και πασιν τοις εις μακραν οσους αν προσκαλεσηται κυριος ο θεος υμων

- 40 Pyè t'ap di yo anpil lòt pawòl ankò pou l' te fè yo kwè, pou l' te ankouraje yo. Li t'ap di yo konsa: Sove tèt nou. Wete kò nou nan mitan moun pèvèti sa yo.
And with more such words he gave his witness, offering them salvation and saying, Come out from this evil generation.
ετεροις τε λογοις πλειοσιν διεμαρτυρετο και παρεκαλει λεγων σωθητε απο της γενεας της σκολιας ταυτης
- 41 Anpil ladan yo te kwè sa Pyè t'ap di a, yo te resewva batèm. Jou sa a, te gen twamil (3.000) moun konsa ki te mete tèt yo ansanm ak disip yo.
Then those who gave hearing to his words had baptism: and about three thousand souls were joined to them that day.
οι μεν ουν ασμενωσ αποδεξαμενοι τον λογον αυτου εβαπτισθησαν και προσετεθησαν τη ημερα εκεινη ψυχαι οσει τρισχιλια
- 42 ¶ Yo pase tout tan yo ap koute sa apòt yo t'ap moutre yo, yo t'ap viv ansanm tankou frè yonn ak lòt, yo reyini pou separe pen an bay tout moun, epi yo t'ap lapriyè.
And they kept their attention fixed on the Apostles' teaching and were united together in the taking of broken bread and in prayer.
ησαν δε προσκαρτερουντες τη διδαχη των αποστολων και τη κοινωνια και τη κλασει του αρτου και ταισ προσευχαισ
- 43 Tout moun te gen krentif devan kantite mirak ak bèl bagay apòt yo t'ap fè.
But fear came on every soul: and all sorts of wonders and signs were done by the Apostles.
εγενετο δε παση ψυχη φοβος πολλα τε τερατα και σημεια δια των αποστολων εγινετο
- 44 Tout moun ki te kwè yo t'ap viv ansanm yonn ak lòt. Yo te mete tou sa yo te genyen ansanm.
And all those who were of the faith kept together, and had all things in common;
παντες δε οι πιστευοντες ησαν επι το αυτο και ειχον απαντα κοινα
- 45 Yo vann tè yo ak tout byen yo, yo separe lajan an pami yo tout, dapre nesosite chak moun.
And exchanging their goods and property for money, they made division of it among them all, as they had need.
και τα κτηματα και ταισ υπαρξεισ επιπρασκον και διεμεριζον αυτα πασιν καθοτι αν τισ χρειαν ειχεν
- 46 Toulejou, yo tout reyini ansanm nan tanp lan; yo te konn separe pen an bay tout moun nan kay yo, yo te manje ansanm avèk kè kontan san okenn pretansyon.
And day by day, going in agreement together regularly to the Temple and, taking broken bread together in their houses, they took their food with joy and with true hearts,
καθ ημεραν τε προσκαρτερουντες ομοθυμαδον εν τω ιερω κλωντες τε κατ οικον αρτον μεταλαμβανον τροφησ εν αγαλλιασει και αφελοτητι καρδιασ
- 47 Yo t'ap fè lwanj Bondye. Tout moun te renmen yo. Chak jou Bondye t'ap mete lòt moun li t'ap delivre yo nan gwoup la.
Giving praise to God, and having the approval of all the people; and every day the number of those who had salvation was increased by the Lord.
αινουντες τον θεον και εχοντες χαριν προς ολον τον λαον ο δε κυριος προσετιθει τουσ σωζομενουσ καθ ημεραν τη εκκλησια
- 1 ¶ Yon jou, vè twazè konsa nan apremidi, Pyè ak Jan t'ap moute nan tanp lan. Se te lè lapriyè.
Now Peter and John were going up to the Temple at the ninth hour, the hour of prayer;
επι το αυτο δε πετροσ και ιωαννης ανεβαινον εις το ιερον επι την ωραν τισ προσευχησ την εννατην
- 2 Bò Bèl Pòt la (se konsa yo te rele yon pòt nan tanp lan), te gen yon nonm ki te enfim depi l' te fèt. Chak jou yo te pote l' bò Bèl Pòt la pou l' te kapab mande moun k'ap antre nan tanp lan lacharite.
And a certain man who from birth had had no power in his legs, was taken there every day, and put down at the door of the Temple which is named Beautiful, requesting money from those who went into the Temple;
και τισ ανηρ χωλοσ εκ κοιλιασ μητροσ αυτου υπαρχων εβασταζετο ον επιθουν καθ ημεραν προς την θυραν του ιερου την λεγομενην ωραιαν του αιτειν ελεημοσυνην παρα των εισπορευομενων εις το ιερον
- 3 Li wè Pyè ak Jan ki tapral antre, li mande yo kichòy.
He then, seeing Peter and John going into the Temple, made a request to them.
οσ ιδον πετρον και ιωαννην μελλοντασ εισιεναι εις το ιερον ηρωτα ελεημοσυνην λαβειν
- 4 Pyè ak Jan fikse je yo sou li, epi Pyè di li: Gade nou.
And Peter, looking at him, with John, said, Keep your eyes on us.
ατενισασ δε πετροσ εις αυτον συν τω ιωαννη ειπεν βλεψον εις ημασ
- 5 Nonm lan pran gade yo; li te kwè yo tapral ba l' kichòy.
And he gave attention to them, hoping to get something from them.
ο δε επειγεν αυτοισ προσδοκων τι παρ αυτων λαβειν

- 6 Lè sa a, Pyè di li: Mwen pa gen ni lajan ni lò. Men, sa m' genyen an, m'ap ba ou li. Nan non Jezikri, moun Nazarèt la, leve ou mache.
But Peter said, I have no silver or gold, but what I have, that I give to you. In the name of Jesus Christ of Nazareth, get up on your feet.
ειπεν δε πετρος αργυριον και χρυσιον ουχ υπαρχει μοι ο δε εχω τουτο σοι διδωμι εν τω ονοματι ιησου χριστου του ναζωραιου εγειραι και περιπατει
- 7 Li pran men dwat li, li fè l' kanpe. Menm lè a tou, pla pye enfim lan ak zo jwenti pye l' yo vin fèm.
And he took him by his right hand, lifting him up; and straight away his feet and the bones of his legs became strong,
και πιασας αυτον της δεξιης χειρος ηγειρεν παραχρημα δε εστερεωθησαν αυτου αι βασεις και τα σφυρα
- 8 Li fè yon sèl sote, li kanpe sou de pye l', li pran mache. Li antre nan tanp lan avèk yo, li t'ap mache, li t'ap ponpe, li t'ap fè lwanj Bondye.
And, jumping up, he got on to his feet and went into the Temple with them, walking and jumping and giving praise to God.
και εξαλλομενος εστη και περιπατει και εισηλθεν συν αυτοις εις το ιερον περιπατων και αλλομενος και αιων τον θεον
- 9 Tout pèp la te wè l' ap mache, ap fè lwanj Bondye.
And all the people saw him walking and praising God:
και ειδεν αυτον πας ο λαος περιπατουντα και αιουντα τον θεον
- 10 Lè yo wè se te nonm enfim ki te konn chita bò Bèl Pòt la ap mande lacharite a, yo tout te pè. Yo sezi anpil pou sak te rive l' la.
And they saw that it was the man who made requests for money at the door of the Temple, and they were full of wonder and surprise at what had taken place.
επεγνωσκον τε αυτον οτι ουτος ην ο προς την ελεημοσυνην καθημενος επι τη θωραια πυλη του ιερου και επλησθησαν θαμβους και εκστασεως επι τω συμβεβηκοτι αυτω
- 11 Nonm lan pa t' kite Pyè ak Jan yon pa. Tout moun te sezi, yo kouri vin jwenn apòt yo sou Galeri Salomon an.
And while he kept his hands on Peter and John, all the people came running together to the covered way which is named Solomon's, full of wonder.
κρατουντος δε του ιαθεντος χωλου τον πετρον και ιωαννην συνεδραμεν προς αυτους πας ο λαος επι τη στοα τη καλουμενη σολομωντος εκθαμβοι
- 12 ¶ Lè Pyè wè sa, li di pèp la: Nou menm moun Iaras Izrayèl, poukisa nou sezi konsa? Poukisa n'ap plede gade n' konsa? Gen lè nou konprann se nou menm ki fè nonm sa a mache ak pwòp fòs kouraj nou osinon paske n'ap sèvi Bondye?
And when Peter saw it he said to the people, You men of Israel, why are you so greatly surprised at this man? or why are you looking at us as if by our power or virtue we had given him the use of his legs?
ιδων δε πετρος απεκρινατο προς τον λαον ανδρες ισραηλιται τι θαυμαζετε επι τουτω η ημιν τι ατενιζετε ως ιδια δυναμει η ευσεβεια πεποιηκοσιν του περιπατειν αυτον
- 13 Se Bondye Abraram, Izarak ak Jakòb, Bondye zansèt nou yo k'ap fè lwanj sèvitè li, Jezi. Nou menm, nou te lage l' nan men otorite yo, nou te voye l' jete devan Pilat, atout Pilat li menm te vle lage li.
The God of Abraham, of Isaac, and of Jacob, the God of our fathers, has given glory to his servant Jesus; whom you gave up, turning your backs on him, when Pilate had made the decision to let him go free.
ο θεος αβρααμ και ισαακ και ιακωβ ο θεος των πατερων ημων εδοξασεν τον παιδα αυτου ιησουν ον υμεις παρεδωκατε και ηρνησασθε αυτον κατα προσωπον πιλατου κριναντος εκεινου απολυειν
- 14 Jezi se moun Bondye te chwazi a, li te mache dwat devan Bondye, men nou voye l' jete, nou te pito mande Pilat pou l' te lage yon ansasen ban nou.
But you would have nothing to do with the Holy and Upright One, and made request for a man of blood to be given to you,
υμεις δε τον αγιον και δικαιον ηρνησασθε και ητησασθε ανδρα φονεα χαρισθηναι υμιν
- 15 Se konsa nou touye Mèt ki bay lavi a. Men, Bondye fè l' leve soti vivan nan lanmò. Nou se temwen tout bagay sa yo.
And put to death the Lord of life; whom God gave back from the dead; of which fact we are witnesses.
τον δε αρχηγον της ζωης απεκτεινατε ον ο θεος ηγειρεν εκ νεκρων ου ημεις μαρτυρες εσμεν
- 16 Nou wè nonm sa nou konnen an, se pouvwa ki nan non Jezi a mete ak konfyans nou gen nan non sa a ki ba li fòs ankò. Se konfyans nou gen nan Jezi ki fè l' geri nèt, jan nou ka wè l' la.
And his name, through faith in his name, has made this man strong, whom you see and have knowledge of: yes, the faith which is through him has made him well, before you all.
και επι τη πιστει του ονοματος αυτου τουτον ον θεωρειτε και ουδατε εστερεωσεν το ονομα αυτου και η πιστις η δι αυτου εδωκεν αυτω την ολοκληριαν ταυτην απεναντι παντων υμων
- 17 Enben, koulè a, frè m' yo, mwen rekonèt se konnen nou pa t' konnen, nou menm ansanm ak tout chèf nou yo, kifè nou te aji konsa avèk Jezi.
And now, my brothers, I am conscious that you did this, as did your rulers, without knowledge.
και νυν αδελφοι ουδα οτι κατα αγνοιαν επραξατε ωσπερ και οι αρχοντες υμων
- 18 Men, depi nan tan lontan, Bondye te fè konnen nan bouch pwofèt li yo ki jan Kris li a te gen pou l' soufri. Se konsa sa l' te di a vin rive vre.
But the things which God had made clear before, by the mouth of all the prophets, that the Christ would have to undergo, he has put into effect in this way.
ο δε θεος α προκατηγγειλεν δια στοματος παντων των προφητων αυτου παθειν τον χριστον επληρωσεν ουτως

- 19 Chanje lavi nou, tounen vin jwenn Bondye pou l' ka efase peche nou yo.
So then, let your hearts be changed and be turned to God, so that your sins may be completely taken away, and times of blessing may come from the Lord;
μετανοησατε ουν και επιστρεψατε εις το εξαλειφθηναι υμων τας αμαρτιας οπως αν ελθωσιν καιροι αναψυξεως απο προσωπου του κυριου
- 20 Lè sa a, Bondye va fè nou jwenn yon rafrechti pou nanm nou devan li, la voye Jezikri, moun li te chwazi davans pou nou an.
And that he may send the Christ who was marked out for you from the first, even Jesus:
και αποστειλη τον προκεκηρυγμενον υμιν ιησουν χριστον
- 21 Pou koulye a, Jezi gen pou l' rete nan syèl la jouk lè Bondye va vini pou mete tout bagay nan plas yo ankò, jan l' te fè nou konnen l' lan nan bouch pwofèt li yo depi nan tan lontan.
Who is to be kept in heaven till the time when all things are put right, of which God has given word by the mouth of his holy prophets, who have been from the earliest times.
ον δει ουρανον μεν δεξασθαι αχρι χρονων αποκαταστασεως παντων ων ελαλησεν ο θεος δια στοματος παντων αγιων αυτου προφητων απ αιωνος
- 22 Se konsa Moyiz te di: Bondye, Mèt nou an, gen pou l' voye yon pwofèt ban nou tankou l' te voye m' lan. Se va yonn nan frè nou yo. Se pou nou koute tou sa la di nou.
For Moses said, The Lord will give you a prophet from among your people, like me; you will give ear to everything which he will say to you.
μωσης μεν γαρ προς τους πατερας ειπεν οτι προφητην υμιν αναστησει κυριος ο θεος υμων εκ των αδελφων υμων ως εμε αυτου ακουσεσθε κατα παντα οσα αν λαληση προς υμας
- 23 Nenpòt moun ki p'ap koute pwofèt sa a, se pou yo disparèt li nèt nan mitan pèp Bondye a, se pou yo touye li.
And every soul who does not give attention to that prophet, will be cut off from among the people.
εσται δε πασα ψυχη ητις αν μη ακουση του προφητου εκεινου εξολοθρευθησεται εκ του λαου
- 24 Tout pwofèt ki te pale depi Samyèl ak tou sa ki te vin apre l' yo, yo tout yo te anonse tan sa a.
And all the prophets from Samuel and those who came after, every one of them, gave word of these days.
και παντες δε οι προφηται απο σαμουηλ και των καθεξης οσοι ελαλησαν και προκατηγγειλαν τας ημερας ταυτας
- 25 Pwomès Bondye te fè pwofèt li yo di ak bouch yo, se pou nou yo ye, lèfini nou gen pòsyon pa nou tou nan kontra Bondye te fè avèk zansèt nou yo. Se sa l' te di Abraram: Gremèsì pitit pitit ou yo, tout fanmi ki sou latè va jwenn benediksyon.
You are the sons of the prophets, and of the agreement which God made with your fathers, saying to Abraham, Through your seed a blessing will come on all the families of the earth.
υμεις εστε υιοι των προφητων και της διαθηκης ης διεθετο ο θεος προς τους πατερας ημων λεγων προς αβρααμ και τω σπερματι σου ευελογηθησονται πασαι αι πατρια της γης
- 26 Se konsa Bondye fè sèvitè l' la parèt, li voye l' ban nou anvan pou l' beni nou, pou l' fè nou tout kite mechanste nou yo.
To you, first, God sent his servant, blessing you by turning every one of you from his sins.
υμιν πρωτον ο θεος αναστησας τον παιδα αυτου ιησουν απεστειλεν αυτον ευλογουντα υμας εν τω αποστρεφειν εκαστον απο των πονηριων υμων
- 1 ¶ Antan Pyè ak Jan t'ap pale ak pèp la, prèt yo, kòmandan lagad tanp lan ak sadiseyen yo vin rive.
And while they were talking to the people, the priests and the captain of the Temple and the Sadducees came up to them,
λαλουντων δε αυτων προς τον λαον επεστησαν αυτοις οι ιερεις και ο στρατηγος του ιερου και οι σαδδουκαιοι
- 2 Yo te fache anpil dèske apòt yo t'ap moutre pèp la anpil bagay, dèske yo t'ap anonse yo moun mouri kapab leve menm jan Jezi te leve soti vivan nan lanmò.
Being greatly troubled because they were teaching the people and preaching Jesus as an example of the coming back from the dead.
διαπονουμενοι δια το διδασκειν αυτους τον λαον και καταγγελλειν εν τω ιησου την αναστασιν την εκ νεκρων
- 3 Yo arete yo, yo mete yo nan prizon pou jouk nan denmen paske solèy te fin kouche.
And they took them and put them in prison till the morning, for it was now evening.
και επεβαλον αυτοις τας χειρας και εθεντο εις τηρησιν εις την αυριον ην γαρ εσπερα ηδη
- 4 Men, anpil moun ki te tande pawòl la te kwè. Lè sa a, te gen senkmil (5.000) moun konsa ki te kwè.
But a number of those who gave hearing to the word had faith; and they were now about five thousand.
πολλοι δε των ακουσαντων τον λογον επιστευσαν και εγενηθη ο αριθμος των ανδρων ωσει χιλιαδες πεντε
- 5 ¶ Nan denmen, chèf jwif yo, chèf fanmi yo ak dirèktè lalwa yo sanble nan Jerizalèm.
And on the day after, the rulers and those in authority and the scribes came together in Jerusalem;
εγενετο δε επι την αυριον συναχθηναι αυτων τους αρχοντας και πρεσβυτερους και γραμματεις εις ιερουσαλημ
- 6 Ladan yo te gen: An, granprèt la, Kayif, Jan, Aleksann ansanm ak fanmi granprèt la.
And Annas, the high priest, was there, and Caiaphas and John and Alexander, and all the relations of the high priest.
και ανναν τον αρχιερα και καιαφαν και ιωαννην και αλεξανδρον και οσοι ησαν εκ γενους αρχιερατικου

- 7 Yo fè mennen apòt yo devan yo, epi yo mande yo: Kote n' pran pouvwa pou fè bagay sa a? Ki moun ki ban nou dwa fè sa?
Then sending for Peter and John, they said, By what power and in whose name have you done this?
και στησαντες αυτους εν τω μεσω επυνθανοντο εν ποια δυναμει η εν ποιω ονοματι ποιησατε τουτο υμεις
- 8 Lè sa a, Pyè vin anba pouvwa Sentespri, li di yo: Mesye chèf pèp la ak chèf fanmi yo:
Then Peter, being full of the Holy Spirit, said to them, O you rulers of the people and men of authority,
τοτε πετρος πλησθεις πνευματος αγιου ειπεν προς αυτους αρχοντες του λαου και πρεσβυτεροι του ισραηλ
- 9 Jòdi a y'ap poze nou keksyon sou yon byen nou fè pou yon enfim, y'ap mande nou ki jan nonm sa a fè geri.
If we are questioned today about a good work done to a man who was ill, as to how he has been made well,
ει ημεις σημερον ανακρινομεθα επι ευεργεσια ανθρωπου ασθενους εν τινη ουτος σεσωσται
- 10 Nou tout ki la a ansanm ak tout pèp Izrayèl la, nou fèt pou nou konn sa: si nonm sa a kanpe devan nou tou gaya, se gremesi Jezikri, moun Nazarèt nou te kloure sou kwa a, men ki leve vivan soti nan lanmò ak pouvwa Bondye.
Take note, all of you, and all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you put to death on the cross, whom God gave back from the dead, even through him is this man now before you completely well.
γνωστον εστω πασιν υμιν και παντι τω λαω ισραηλ οτι εν τω ονοματι ιησου χριστου του ναζωραιου ον υμεις εσταυρωσατε ον ο θεος ηγειρεν εκ νεκρων εν τω τω ουτος παρεστηκεν ενωπιον υμων υγιης
- 11 Se Jezi menm yo t'ap pale nan pawòl sa a ki ekri nan liv la: Wòch nou te voye jete lè nou t'ap bati a, se li menm ki tounen wòch ki kenbe kay la.
He is the stone which you builders had no use for, but which has been made the chief stone of the building.
ουτος εστιν ο λιθος ο εξουθενηθεις υφ υμων των οικοδομουτων ο γενομενος εις κεφαλην γωνιας
- 12 Se li menm sèl ki ka bay delivrans paske Bondye pa bay non okenn lòt moun sou latè ki kapab delivre nou.
And in no other is there salvation: for there is no other name under heaven, given among men, through which we may have salvation.
και ουκ εστιν εν αλλω ουδενι η σωτηρια ουτε γαρ ονομα εστιν ετερον υπο τον ουρανον το δεδομενον εν ανθρωποις εν ω δει σωθηναι ημας
- 13 Manm Gran Konsèy yo te sezi anpil lè yo wè ki jan Pyè ak Jan te gen konviksyon nan sa yo t'ap di, paske yo te vin konnen mesye sa yo se moun ki soti nan mas pèp la, ki pa t' resevwa okenn enstriksyon. Chèf yo te rekonèt yo tou pou moun ki te toujou avèk Jezi.
Now when they saw that Peter and John were without fear, though they were men of no education or learning, they were greatly surprised; and they took note of them that they had been with Jesus.
θεωρουντες δε την του πετρου παρρησιαν και ιωαννου και καταλαβομενοι οτι ανθρωποι αγραμματοι εισιν και ιδιωται εθαυμαζον επεγινωσκον τε αυτους οτι συν τω ιησου ησαν
- 14 Men, yo pa t' jwenn anyen pou reponn yo paske nonm ki te geri a te kanpe la devan je yo bò kot Pyè ak Jan.
And, seeing that the man who had been made well was there with them, they were not able to say anything against it.
τον δε ανθρωπον βλεποντες συν αυτοις εστωτα τον τεθεραπευμενον ουδεν ειχον αντειπειν
- 15 ¶ Yo mande apòt yo pou yo soti nan pyès kote Gran Konsèy la te reyini an, epi yo pran diskite bagay la yonn ak lòt.
But when they had given them orders to go out of the Sanhedrin, they had a discussion among themselves,
κελευσαντες δε αυτους εξω του συνεδριου απελθειν συνεβαλον προς αλληλους
- 16 Yo t'ap di konsa: Kisa pou n' fè ak mesye sa yo? Paske, tout moun nan Jerizalèm konnen byen pwòp se yo ki te fè gwo mirak sa a. Nou pa ka di se pa vre.
Saying, What are we to do with these men? for certainly it is clear to all who are living in Jerusalem that a most important sign has been done by them, and it is not possible to say that it is not so.
λεγοντες τι ποιησομεν τοις ανθρωποις τουτοις οτι μεν γαρ γνωστον σημειον γεγονεν δι αυτων πασιν τοις κατοικοισιν ιερουσαλημ φανερον και ου δυναμεθα αρνησασθαι
- 17 Men, pou nou vèl la pa gaye plis nan pèp la, n'ap kraponnen yo, n'ap defann yo pale ak pesonn nan non Jezi.
But so that it may not go farther among the people, let us put them in fear of punishment if they say anything in future in this name.
αλλ ινα μη επι πλειον διανεμηθη εις τον λαον απειλη απειλησωμεθα αυτοις μηκετι λαλειν επι τω ονοματι τουτω μηδενι ανθρωπων
- 18 Apre sa, yo fè rele apòt yo, yo pase yo lòd pou yo pa janm pale ni moutre pèp la anyen nan non Jezi.
And they sent for them, and gave them orders not to make statements or give teaching in the name of Jesus.
και καλεσαντες αυτους παρηγγειλαν αυτοις το καθολου μη φθεγγεσθαι μηδε διδασκειν επι τω ονοματι του ιησου
- 19 Men, Pyè ak Jan reponn yo: Jije nou menm kisa ki pi bon devan Bondye: Obeyi nou osinon obeyi Bondye?
But Peter and John in answer said to them, It is for you to say if it is right in the eyes of God to give attention to you more than to God:
ο δε πετρος και ιωαννης αποκριθεντες προς αυτους ειπον ει δικαιον εστιν ενωπιον του θεου υμων ακουειν μαλλον η του θεου κρινατε

- 20 Pou nou menm, nou pa kapab pa pale sa nou wè ak sa nou tande.
For it is not possible for us to keep from saying what we have seen and have knowledge of.
ου δυναμεθα γαρ ημεις α ειδομεν και ηκουσαμεν μη λαλειν
- 21 Manm Gran Konsèy yo fè yo menas ankò. Apre sa, yo lage yo. Yo pa t' kapab fè yo anyen paske tout pèp la t'ap fè lwanj Bondye pou sa ki te rive a.
And when they had said more sharp words to them, they let them go, not seeing what punishment they might give them, because of the people; for all men were giving praise to God for what had taken place.
οι δε προσπειλησαμενοι απελυσαν αυτους μηδεν ευρισκοντες το πως κολασονται αυτους δια τον λαον οτι παντες εδοξαζον τον θεον επι τω γεγονοτι
- 22 Nonm ki te geri gremesi mirak apòt yo te fè a te gen karantan pase.
For the man on whom this act of power was done was more than forty years old.
ετων γαρ ην πλειονων τεσσαρακοντα ο ανθρωπος εφ ον εγεγονει το σημειον τουτο της ιασεως
- 23 ¶ Lage yo lage yo, Pyè ak Jan al jwenn gwoup zanmi yo, yo rakonte yo tou sa chèf prèt yo ak ansyen yo te di.
And when they had been made free, they came back to their friends, and gave an account of all the things which the chief priests and the authorities had said to them.
απολυθεντες δε ηλθον προς τους ιδιους και απηγγειλαν οσα προς αυτους οι αρχιερεις και οι πρεσβυτεροι ειπον
- 24 Lè disip yo tande sa, yo tout mete tèt ansanm pou lapriyè Bondye konsa: O Mèt, se ou menm ki fè syèl la, tè a, lanmè a ak tout sa ki ladan yo.
And hearing it, they all, with one mind, made prayer to God and said, O Lord, maker of heaven and earth and the sea and all things in them:
οι δε ακουσαντες ομοθυμαδον ηραν φωνην προς τον θεον και ειπον δεσποτα συ ο θεος ο ποιησας τον ουρανον και την γην και την θαλασσαν και παντα τα εν αυτοις
- 25 Pa pouvwa Sentespri, se ou menm ki te pale nan bouch sèvitè ou, David, zansèt nou, lè l' te di: Poukisa moun lòt nasyon yo t'ap toumante kò yo konsa? Poukisa pèp yo t'ap fè plan ki p'ap sèvi yo anyen konsa?
Who has said, by the Holy Spirit, through the mouth of our father David your servant, Why are the nations so violently moved, and why are the thoughts of the people so foolish?
ο δια στοματος δαβιδ του παιδος σου ειπων ινατι εφρουζαν εθνη και λαοι εμελετησαν κενα
- 26 Wa latè yo pran pozisyon, chèf yo mete tèt yo ansanm sou do Bondye ak sou do Moun li chwazi a!
The kings of the earth were lifted up, the rulers came together, against the Lord, and against his Christ:
παρεστησαν οι βασιλεις της γης και οι αρχοντες συνηχθησαν επι το αυτο κατα του κυριου και κατα του χριστου αυτου
- 27 Se sa menm ki rive nan lavil sa a lè Ewòd ak Pons Pilat mete tèt yo ansanm ak moun lòt nasyon yo ak tout moun pèp Izrayèl la sou do Jezi, sèvitè ki t'ap viv pou ou a, moun ou te chwazi a.
For, truly, in this town, against your holy servant, Jesus, who was marked out by you as Christ, Herod, and Pontius Pilate, with the Gentiles and the people of Israel, came together,
συνηχθησαν γαρ επ αληθειας επι τον αγιον παιδα σου ιησουν ον εχριστας ηρωδης τε και ποντιος πιλατος συν εθνεσιν και λαοις ισραηλ
- 28 Yo fè tou sa ou menm, nan tout pouvwa ou ak pwòp volonte ou, ou te deside davans ki pou te fèt la.
To do that which had been fixed before by your hand and your purpose.
ποιησαι οσα η χειρ σου και η βουλη σου προωρισεν γενεσθαι
- 29 Koulye a, Bondye, gade ki jan y'ap fè nou menas. Bay sèvitè ou yo fòs pou yo ka fè konnen mesaj ou a avèk konviksyon.
And now, Lord, take note of their cruel words, and give your servants power to be preachers of your word without fear,
και τα νυν κυριε επιδε επι τας απειλας αυτων καιδος τοις δουλοις σου μετα παρρησιας πασης λαλειν τον λογον σου
- 30 Lonje men ou pou yo ka fè gerizon, mirak ak lòt bèl bagay nan non Jezi, sèvitè ki te viv pou ou a.
While your hand is stretched out to do works of mercy; so that signs and wonders may be done through the name of your holy servant Jesus.
εν τω την χειρα σου εκτεινειν σε εις ιασιν και σημεια και τερατα γινεσθαι δια του ονοματος του αγιου παιδος σου ιησου
- 31 Lè yo fin lapriyè, kote yo te ye a pran tranble. Yo tout te anba pouvwa Sentespri, epi yo pran anonse pawòl Bondye a avèk konviksyon.
And when their prayer was ended, the place where they were was violently moved, and they all became full of the Holy Spirit, preaching the word of God without fear.
και δεηθεντων αυτων εσαλευθη ο τοπος εν ω ησαν συνηγμενοι και επλησθησαν απαντες πνευματος αγιου και ελαλουν τον λογον του θεου μετα παρρησιας
- 32 ¶ Tout moun ki te kwè yo te fè yon sèl kò, yo te gen menm santiman yonn pou lòt, yo te gen yon sèl lide yonn anvè lòt. Pesonn pa t' di byen li yo te pou tèt pa l' ase, men tou sa yonn te genyen te pou tout moun.
And all those who were of the faith were one in heart and soul: and not one of them said that any of the things which he had was his property only; but they had all things in common.
του δε πληθους των πιστευσαντων ην η καρδια και η ψυχη μια και ουδε εις τι των υπαρχοντων αυτω ελεγεν ιδιον ειναι αλλ ην αυτοις απαντα κοινα

- 33 Se avèk anpil pouvwa apòt yo t'ap bay prèv ki jan Bondye te leve Jezi fè l' soti vivan nan lanmò. Bondye menm te vide benediksyon l' an kantite sou yo tout.
And with great power the Apostles gave witness of the coming back of the Lord Jesus from the dead; and grace was on them all.
και μεγαλη δυναμει απεδιδουν το μαρτυριον οι αποστολοι της αναστασεως του κυριου ιησου χαρις τε μεγαλη ην επι παντας αυτους
- 34 Pesonn nan mitan yo pa t' nan nesosite. Sa ki te gen jaden, sa ki te gen kay, yo vann sa, yo pote lajan an
And no one among them was in need; for everyone who had land or houses, exchanging them for money, took the price of them,
ουδε γαρ ενδεης τις υπηρχεν εν αυτοις οσοι γαρ κτητορες χωριων η οικιων υπηρχον πωλουντες εφερον τας τιμας των πιπρασκομενων
- 35 renmèt apòt yo. Apre sa, yo te separe lajan an bay chak moun dapre nesosite yo.
And put it at the feet of the Apostles for distribution to everyone as he had need.
και επιθουν παρα τους ποδας των αποστολων διεδιδото δε εκαστω καθοτι αν τις χρειαν ειχεν
- 36 Se konsa, te gen yon nonm yo rele Jozèf, yon moun Levi ki soti lil Chip. Apòt yo te ba l' yon ti non Banabas, ki te vle di: Nonm k'ap ankouraje a.
And Joseph, who was given by the Apostles the name of Barnabas (the sense of which is, Son of comfort), a Levite and a man of Cyprus by birth,
ιωσης δε ο επικληθεις βαρναβας υπο των αποστολων ο εστιν μεθερμηνευομενον υιος παρακλησεως λευιτης κυριος τω γενει
- 37 Enben, li vann yon jaden li te genyen, li pote lajan an renmèt apòt yo.
Having a field, got money for it and put the money at the feet of the Apostles.
υπαρχοντος αυτω αγρου πωλησας ηνεγκεν το χρημα και εθηκεν παρα τους ποδας των αποστολων
- 1 ¶ Konsa tou, yon nonm yo te rele Ananyas ak Safira madanm li vann yon tè yo te genyen.
But a certain man named Ananias, with Sapphira his wife, got money for his property,
ανηρ δε τις ανανιας ονοματι συν σαπφειρη τη γυναικι αυτου επωλησεν κτημα
- 2 Men, dakò ak madanm li, Ananyas kenbe enpe nan lajan an pou li, epi li al renmèt apòt yo rès la.
And kept back part of the price, his wife having knowledge of it, and took the rest and put it at the feet of the Apostles.
και ενοσφισατο απο της τιμης συνειδυιας και της γυναικος αυτου και ενεγκας μερος τι παρα τους ποδας των αποστολων εθηκεν
- 3 Lè sa a, Pyè di li: Ananyas, ki jan ou fè kite Satan antre nan kè ou pou l' fè ou bay Sentespri manti, pou l' fè ou kenbe enpe nan lajan tè a pou ou?
But Peter said, Ananias, why has the Evil One put it into your heart to be false to the Holy Spirit, and to keep back part of the price of the land?
ειπεν δε πετρος ανανια διατι επληρωσεν ο σατανας την καρδια σου ψευσασθαι σε το πνευμα το αγιον και νοσφισασθαι απο της τιμης του χωριου
- 4 Anvan ou te vann tè a, se pa pou ou li te ye? Apre ou te fin vann li, tout lajan an te pou ou, pa vre? Ki jan ou fè mete nan tèt ou pou fè yon bagay konsa? Se pa moun ou bay manti non. Se Bondye ou twonpe.
While you had it, was it not your property? and after you had given it in exchange, was it not still in your power? how has this purpose come into your mind? you have been false, not to men, but to God.
ουχι μενον σοι εμενεν και πραθεν εν τη ση εξουσια υπηρχεν τι οτι εθου εν τη καρδια σου το πραγμα τουτο ουκ εψευσω ανθρωποις αλλα τω θεω
- 5 Lè Ananyas tande pawòl sa yo, li tonbe, li mouri frèt. Tout moun ki tande nouvèl la te pè anpil.
And at these words, Ananias went down on the earth, and his life went from him: and great fear came on all who were present.
ακουων δε ανανιας τους λογους τουτους πεσων εξεψυξεν και εγενετο φοβος μεγας επι παντας τους ακουοντας ταυτα
- 6 Men, kèk jenn gason vini, yo vlope kò a; yo pran l', y' al antere li.
And the young men went and made ready his body, and took it out, and put it in the earth.
ανασταντες δε οι νεωτεροι συνεστειλαν αυτον και εξενεγκαντες εθαψαν
- 7 Twazèdetan apre, madanm Ananyas, ki pa t' konn sak te rive, vin antre.
And about three hours after, his wife, having no knowledge of what had taken place, came in.
εγενετο δε ως ωρων τριων διαστημα και η γυνη αυτου μη ειδυια το γεγονος εισηλθεν
- 8 Pyè mande li: Di mwen, èske se pou pri sa a nou te vann jaden an? Li reponn: Wi, se pou pri sa a.
And Peter said to her, Give me an answer: was this amount of money the price of the land? And she said, Yes, it was.
απεκριθη δε αυτη ο πετρος ειπε μοι ει τοσουτου το χωριον απεδοσθε η δε ειπεν ναι τοσουτου

- 9 Lè sa a, Pyè di li: Poukisa, ou menm ak mari ou, nou fè konbinezon sa a ansanm pou n' chache pran Lespri Bondye a nan pèlen? Koute: Moun ki antere mari ou la, men yo la nan papòt la. Yo pral pote ou ale, ou menm tou.
But Peter said to her, Why have you made an agreement together to be false to the Spirit of the Lord? See, the feet of the young men who have put the body of your husband in the earth, are at the door, and they will take you out.
ο δε πετρος ειπεν προς αυτην τι οτι συμφωνηθη υμιν πειρασαι το πνευμα κυριου ιδου οι ποδες των θαψαντων τον ανδρα σου επι τη θυρα και εξοισουσιν σε
- 10 Menm lè a, li tonbe atè nan pye Pyè, li mouri frèt. Jenn gason yo antre, yo jwenn li mouri. Yo pran l', y' al antere bò kot mari li.
And straight away she went down at his feet, and her life went from her: and the young men came in and saw her dead, and they took her out and put her in the earth with her husband.
επεσεν δε παραχημα παρα τους ποδας αυτου και εξεψυξεν εισελθοντες δε οι νεανισκοι ευρον αυτην νεκραν και εξενεγκαντες εθαψαν προς τον ανδρα αυτης
- 11 Tout legliz la ak tout moun ki te tande bagay sa yo te pè anpil.
Then great fear came on all the church and on all who had knowledge of these things.
και εγενετο φοβος μεγας εφ ολην την εκκλησιαν και επι παντας τους ακουοντας ταυτα
- 12 ¶ Apòt yo t'ap fè anpil mirak ak anpil bèl bagay nan mitan pèp la. Yo tout te reyini ansanm anba Galeri Salomon an.
Now a number of signs and wonders were done among the people by the hands of the Apostles; and they were all together in Solomon's covered way.
δια δε των χειρων των αποστολων εγενετο σημεια και τερατα εν τω λαω πολλα και ησαν ομοθυμαδον απαντες εν τη στοα σολομωντος
- 13 Tout moun te pè mele ak yo, apa moun ki te kwè yo. Men, pèp la t'ap pale byen sou yo.
The others, in fear, kept back from joining them: but the people made much of them;
των δε λοιπων ουδεις ετολμα κολλησθαι αυτοις αλλ εμεγαλυνεν αυτους ο λαος
- 14 Anpil moun, fanm kou gason, t'ap vin jwenn disip yo paske yo te kwè nan Seyè a.
And a great number of men and women had faith, and were joined to the Lord;
μαλλον δε προσετιθεντο πιστευοντες τω κυριω πληθη ανδρων τε και γυναικων
- 15 Lè sa a, yo tanmen pote moun malad yo deyò nan lari. Yo mete yo sou kabann, sou nat, yon jan pou lè Pyè vin ap pase menm lonbray li te ka kouvri kèk nan yo.
And they even took into the streets people who were ill, and put them on beds, so that when Peter went by, some of them might be in his shade.
ωστε κατα τας πλαταιας εκφερειν τους ασθενεις και τιθεναι επι κλινων και κραββατων ινα ερχομενου πετρου καν η σκια επισκιαση τινη αυτων
- 16 Moun te soti nan tout ti bouk ki nan vwazinaj Jerizalèm. Yo pote moun malad ak moun move lespri t'ap toumante. Yo tout te geri.
And numbers of people came together from the towns round about Jerusalem, with those who were ill and those who were troubled with unclean spirits: and they were all made well.
συνηρχετο δε και το πληθος των περιξ πολεων εις ιερουσαλημ φεροντες ασθενεις και οχλουμενους υπο πνευματων ακαθαρτων οιτινες εθεραπευοντο απαντες
- 17 ¶ Lè sa a, yon sèl jalouzi pran granprèt la ansanm ak sadiseyen yo ki te patizan li.
But the high priest and those who were with him (the Sadducees) were full of envy,
αναστας δε ο αρχιερευς και παντες οι συν αυτω η ουσα αιρεσις των σαδδουκαιων επλησθησαν ζηλου
- 18 Yo fè arete apòt yo, mete yo nan gran prizon.
And they took the Apostles and put them in the common prison.
και εβεβαλον τας χειρας αυτων επι τους αποστολους και εθεντο αυτους εν τηρησει δημοσια
- 19 Men, nan mitan lannwit, yon zanj Bondye louvri pòt prizon an, li fè apòt yo soti. Li di yo:
But in the night an angel of the Lord, opening the doors of the prison, took them out and said,
αγγελος δε κυριου δια της νυκτος ηνοιξεν τας θυρας της φυλακης εξαγαγων τε αυτους ειπεν
- 20 Ale kanpe nan mitan tanp lan, epi anonse pèp la tout bagay sou jan pou yo viv koulye a.
Go, take your place in the Temple and give the people all the teaching about this Life.
πορευεσθε και σταθεντες λαλειτε εν τω ιερω τω λαω παντα τα ρηματα της ζωης ταυτης
- 21 Apòt yo obeyi zanj lan: Nan granmaten, y' al nan tanp lan epi yo tanmen moutre pèp la anpil bagay. Granprèt la ansanm ak patizan l' yo sanble tout chèf fanmi nan pèp Izrayèl la, yo reyini Gran Konsèy la. Apre sa, yo voye chache apòt yo nan prizon an.
And hearing this, they went into the Temple at dawn, and were teaching. But the high priest and those who were with him got together the Sanhedrin and the representatives of the children of Israel, and sent to the prison to get them.
ακουσαντες δε εισηλθον υπο τον ορθρον εις το ιερον και εδιδασκον παραγενομενος δε ο αρχιερευς και οι συν αυτω συνεκαλεσαν το συνεδριον και πασαν την γερουσιαν των υιων ισραηλ και απεστειλα ν εις το δεσμοτηριον αχθηναι αυτους

- 22 Men, lè gad yo rive nan prizon an, yo pa jwenn yo. Yo tounen nan Gran Konsèy la, yo fè rapò yo. Yo di:
But the men who were sent saw that they were not in the prison, and came back with the news,
οι δε υπηρεται παραγενομενοι ουχ ευρον αυτους εν τη φυλακη αναστρεψαντες δε απηγγειλαν
- 23 Nou jwenn prizon an byen fèmen, avèk gad yo nan pòs devan pòt prizon an. Men, lè nou louvri pòt yo, nou pa jwenn pesonn anndan an.
Saying, The doors of the prison were safely shut, and the keepers were at the doors, but when they were open, there was nobody inside.
λεγοντες οτι το μεν δεσμοτηριον ευρομεν κεκλεισμενον εν παση ασφαλεια και τους φυλακας εξω εστωτας προ των θυρων ανοιξαντες δε εσω ουδενα ευρομεν
- 24 Lè kòmandan lagad tanp lan ak chèf prèt yo tandè sa, yo t'ap mande ki jan apòt yo fè disparèt, kisa ki te rive.
Now, at these words, the captain of the Temple and the chief priests were greatly troubled about what might be the end of this business.
ως δε ηκουσαν τους λογους τουτους ο τε ιερευς και ο στρατηγος του ιερου και οι αρχιερεις διηπορουν περι αυτων τι αν γενοιτο τουτο
- 25 Men, yon moun vin rive, li di yo: Mesye nou te mete nan prizon yo, men yo nan tanp lan, y'ap pale ak pèp la.
And someone came and said to them, The men, whom you put in prison, are in the Temple teaching the people.
παραγενομενος δε τις απηγγειλεν αυτοις λεγων οτι ιδου οι ανδρες ους εθεσθε εν τη φυλακη εισιν εν τω ιερω εστωτες και διδασκοντες τον λαον
- 26 ¶ Lè sa a, kòmandan lagad la ale avèk gad li yo, li mennen apòt yo tounen. Men, yo pa t'aji brital ak yo paske yo te pè pou pèp la pa t'touye yo ak kout wòch.
Then the captain and some of the police went and took them, but not violently, for fear that they might be stoned by the people.
τοτε απελθων ο στρατηγος συν τοις υπηρεταις ηγαγεν αυτους ου μετα βιας εφοβουντο γαρ τον λαον ινα μη λιθασθωσιν
- 27 Lè yo mennen yo tounen, yo fè yo konparèt devan Gran Konsèy la. Epi granprèt la pran poze yo keksyon.
And they took them into the Sanhedrin, and the high priest said to them,
αγαγοντες δε αυτους εστησαν εν τω συνεδριω και επηρωτησεν αυτους ο αρχιερευς
- 28 Li di yo: Eske nou pa t' defann nou pale ak pèp la nan non sa a? Gade sa n' fè. Nou gaye pawòl nou yo nan tout Jerizalèm. Nou vle rann nou responsab lanmò nonm lan.
We gave you very clear orders not to give teaching in this name: and now Jerusalem is full of your teaching, and you are attempting to make us responsible for this man's death.
λεγων ου παραγγελια παρηγγειλαμεν υμιν μη διδασκειν επι τω ονοματι τουτου και ιδου πεπληρωκατε την ιερουσαλημ της διδαχης υμων και βουλεσθε επαγαγειν εφ ημας το αιμα του ανθρωπου τουτου
- 29 Pyè ansanm ak lòt apòt yo reponn li: Se pou n' obeyi Bondye pase pou n' obeyi moun.
But Peter and the Apostles, answering, said, We have to do the orders of God, not of man.
αποκριθεις δε ο πετρος και οι αποστολοι ειπον πειθαρχειν δει θεω μαλλον η ανθρωποις
- 30 Bondye zansèt nou yo te fè Jezi leve soti vivan nan lanmò, Jezi nou te fè touye lè n' te kloure l' sou kwa a.
The God of our fathers gave Jesus back to life, whom you had put to death, hanging him on a tree.
ο θεος των πατερων ημων ηγειρεν ιησουν ον υμεις διεχειρισασθε κρεμασαντες επι ξυλου
- 31 Bondye fè l' moute chita sou bò dwat li, li mete l' Chèf sou nou, li fè l' delivre nou. Li fè sa pou bay pèp Izrayèl la yon bèl chans pou l' tounen vin jwenn Bondye, pou l' resevwa padon pou peche l' yo.
Him God has put on high at his right hand, as a Ruler and a Saviour, to give to Israel a change of heart and forgiveness of sins.
τουτον ο θεος αρχηγον και σωτηρα υψωσεν τη δεξια αυτου δουναι μετανοιαν τω ισραηλ και αφεσιν αμαρτιων
- 32 Nou se temwen tout bagay sa yo, nou menm ansanm ak Sentespri Bondye bay tout moun ki obeyi l' yo.
And we are witnesses of these things, and so is the Holy Spirit, whom God has given to those who keep his laws.
και ημεις εσμεν αυτου μαρτυρες των ρηματων τουτων και το πνευμα δε το αγιον ο εδωκεν ο θεος τοις πειθαρχουσιν αυτω
- 33 Lè yo tandè pawòl sa yo, manm Gran Konsèy yo fin pran chenn. Tèlman yo te ankòlè, yo te vle fè touye apòt yo.
But when these words came to their ears, they were cut to the heart, and had a mind to put them to death.
οι δε ακουσαντες διεπριοντο και εβουλευοντο ανελειν αυτους
- 34 Men, te gen yon farizyen nan mitan yo ki te rele Gamalyèl. Se te yon dirèktè lalwa tout pèp la te respekte anpil. Li kanpe nan mitan Konsèy la, li mande pou fè apòt yo soti yon ti moman.
But one of the Sanhedrin, a Pharisee named Gamaliel, a man of learning in the law, of whom all the people had a high opinion, got up and made a suggestion for the men to be put outside for a little time.
αναστας δε τις εν τω συνεδριω φαρισαιος ονοματι γαμαλιηλ νομοδιδασκαλος τιμιος παντι τω λαω εκελευσεν εξω βραχυ τι τους αποστολους ποιησαι

- 35 Apre sa, li di: Nou menm moun pèp Izrayèl, pran tèt nou anvan nou fè sa nou pral fè ak mesye yo.
And he said to them, Men of Israel, take care what you do about these men.
 ειπεν τε προς αυτους ανδρες ισραηλιται προσεχετε εαυτους επι τοις ανθρωποις τουτοις τι μελλετε πρασσειν
- 36 Sa pa gen lontan, yon nonm yo rele Tedas te parèt. Li te pran pòz grammèg li. Li jwenn katsan (400) moun konsa ki te mete tèt ansanm avè li. Yo touye l', epi tout moun ki t'ap swiv li yo gaye. Se konsa mouvman an tonbe.
For before this there was Theudas, who said he was someone important, to whom about four hundred men gave their support: he was put to death, and his band was broken up and came to nothing.
 προ γαρ τουτων των ημερων ανεστη θευδας λεγων ειναι τινα εαυτον ω προσεκολληθη αριθμος ανδρων ωσει τετρακοσιων ος ανηρεθη και παντες οσοι επειθοντο αυτω διελυθησαν και εγενοντο εις ουδ εν
- 37 Apre sa, lè resansman an, te gen Jida, yon nonm Galile, ki te parèt. Li te trennen yon bann moun dèyè li. Li menm tou, yo touye li. Epi tout moun ki t'ap swiv li yo gaye tou.
After this man, there was Judas of Galilee, at the time of the numbering, and some of the people went after him: he was put to death, and all his supporters were put to flight.
 μετα τουτον ανεστη ιουδας ο γαλιλαιος εν ταις ημεραις της απογραφης και απεστησεν λαον ικανον οπισω αυτου κακεινος απολετο και παντες οσοι επειθοντο αυτω διεσκορπισθησαν
- 38 Pou koulye a, men sa m'ap di nou: Pa okipe mesye sa yo ankò. Kite y ale. Si plan travay yo a soti nan lèzòm, li gen pou l' disparèt.
And now I say to you, Do nothing to these men, but let them be: for if this teaching or this work is of men, it will come to nothing:
 και τα νυν λεγω υμιν αποστητε απο των ανθρωπων τουτων και εασατε αυτους οτι εαν η εξ ανθρωπων η βουλη αυτη η το εργον τουτο καταλυθησεται
- 39 Men, si sa soti nan Bondye, nou p'ap kapab kraze li. Atansyon pou se pa avèk Bondye nou gen zafè! Manm Konsèy yo tonbe dakò avèk Gamalyèl.
But if it is of God, you will not be able to overcome them, and you are in danger of fighting against God.
 ει δε εκ θεου εστιν ου δυνασθε καταλυσαι αυτο μηποτε και θεομαχοι ευρεθητε
- 40 Yo rele apòt yo ankò. Yo fè yo bat yo byen bat, yo pase yo lòd pou yo pa pale nan non Jezi ankò. Apre sa yo lage yo.
And he seemed to them to be right: and they sent for the Apostles, and, after having them whipped and giving them orders to give no teaching in the name of Jesus, they let them go.
 επεισθησαν δε αυτω και προσκαλεσαμενοι τους αποστολους δειραντας παρηγγειλαν μη λαλειν επι τω ονοματι του ιησου και απελυσαν αυτους
- 41 Apòt yo kite Gran Konsèy la. Yo te kontan dèske Bondye te wè yo merite pou moun te avili yo konsa poutèt non Jezi.
So they went away from the Sanhedrin, happy to undergo shame for the Name.
 οι μεν ουν επορευοντο χαιροντες απο προσωπου του συνεδριου οτι υπερ του ονοματος αυτου κατηξιωθησαν ατιμασθηναι
- 42 Toulejou, yo te nan tanp lan, yo t'ap mache kay an kay, yo pa t' janm sispann moutre moun yo anpil bagay. Yo t'ap anonse Bon Nouvèl ki pale sou Jezikri a.
And every day, in the Temple and privately, they went on teaching and preaching Jesus as the Christ.
 πασαν τε ημεραν εν τω ιερω και κατ οικον ουκ επαυοντο διδασκοντες και ευαγγελιζομενοι ιησουν τον χριστον
- 1 ¶ Lè sa a, te vin gen anpil anpil disip. Ladan yo, jwif ki te fèt nan peyi etranje epi ki te pale lang grèk la vin gen kont ak jwif peyi a. Yo t'ap plenyen dèske vèy yo pa t' jwenn anyen nan separe manje yo t'ap fè chak jou a.
Now in those days, when the number of the disciples was increasing, protests were made by the Greek Jews against the Hebrews, because their widows were not taken care of in the distribution of food every day.
 εν δε ταις ημεραις ταυταις πληθυνοντων των μαθητων εγενετο γογγυσμος των ελληνιστων προς τους εβραιους οτι παρεθεωροντο εν τη διακονια τη καθημερινη αι χηραι αυτων
- 2 Douz apòt yo sanble tout disip yo, yo di: Li pa ta bon pou n' neglije predikasyon pawòl Bondye a pou n' al okipe sèvis manje a.
And the Apostles sent for all the disciples and said, It is not right for us to give up preaching the word of God in order to make distribution of food.
 προσκαλεσαμενοι δε οι δωδεκα το πληθος των μαθητων ειπον ουκ αρεστον εστιν ημας καταλειψαντας τον λογον του θεου διακονειν τραπεζαις
- 3 Se pou sa, frè m' yo, chwazi sèt gason pami nou ki gen bon repitasyon, ki anba pouvwa Sentespri, ki gen kont bon konprann sou yo. N'a ba yo fè sèvis sa a.
Take then from among you seven men of good name, full of the Spirit and of wisdom, to whom we may give control of this business.
 επισκεψασθε ουν αδελφοι ανδρας εξ υμων μαρτυρουμενους επτα πληρεις πνευματος αγιου και σοφιας ους καταστησομεν επι της χρειας ταυτης
- 4 Konsa nou menm, n'a toujou bay tout tan nou pou lapriyè, ak pou fè moun konnen pawòl Bondye a.
Then we will give all our time to prayer and the teaching of the word.
 ημεις δε τη προσευχη και τη διακονια του λογου προσκαρτερησομεν

- 5 Tout gwoup la te dakò avèk lide sa a. Yo chwazi Etyèn, yon nonm ki te gen anpil konfyans nan Bondye epi ki te anba pouvwa Sentespri, Filip, Pwokò, Nikanò, Timon, Pamenas ak Nikola, yon nonm lavil Antiòch ki te konvèti nan relijyon jwif yo.
 And this saying was pleasing to all of them: and they made selection of Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas of Antioch, who had become a Jew:
 και ηρεσεν ο λογος ενωπιον παντος του πληθους και εξελεξαντο στεφανον ανδρα πληρη πιστεως και πνευματος αγιου και φιλιππον και προχορον και νικανορα και τιμωνα και παρμεναν και νικολαον προσηλυτον αντιοχεια
- 6 Yo mennen yo bay apòt yo. Apòt yo lapriyè epi yo mete men sou tèt yo.
 These they took to the Apostles, who, after prayer, put their hands on them.
 ους εστησαν ενωπιον των αποστολων και προσευξασμενοι επεθηκαν αυτοις τας χειρας
- 7 Pawòl Bondye a t'ap gaye. Disip yo t'ap vin pi plis toujou nan Jerizalèm. Menm pami prèt yo, te gen anpil ki te asepte kwè pawòl la.
 And the word of God was increasing in power; and the number of the disciples in Jerusalem became very great, and a great number of priests were in agreement with the faith.
 και ο λογος του θεου ηρξανεν και εληθυνετο ο αριθμος των μαθητων εν ιερουσαλημ σφοδρα πολως τε οχλος των ιερειων υπηκουουν τη πιστει
- 8 ¶ Etyèn te yon nonm Bondye te beni anpil, li te gen anpil pouvwa. Li t'ap fè gwo bèl bagay ak mirak nan mitan pèp la.
 And Stephen, full of grace and power, did great wonders and signs among the people.
 στεφανος δε πληρης πιστεως και δυναμεως εποιει τερατα και σημεια μεγαλα εν τω λαω
- 9 Se konsa kèk moun leve dèyè li. Pami yo te gen manm sinagòg yo rele sinagòg Ansyen Esklav yo. (Se jwif lavil Sirèn ak lavil Aleksandri ki te ladan l'.) Yo menm ansanm ak lòt jwif ki soti Silisi ak Lazi yo pran diskite ak Etyèn.
 But some of those who were of the Synagogue named that of the Libertines, and some of the men of Cyrene and of Alexandria and those from Cilicia and Asia, had arguments with Stephen.
 ανεστησαν δε τινες των εκ της συναγωγης της λεγομενης λιβερτινων και κυρηναιων και αλεξανδρειων και των απο κιλικιας και ασιας συζητουντες τω στεφανω
- 10 Men, yo pa t' kapab kenbe tèt avèk li: Etyèn t'ap pale avèk bon konprann Sentespri te ba li.
 But they were not able to get the better of him, for his words were full of wisdom and of the Spirit.
 και ουκ ισχυον αντιστηναι τη σοφια και τω πνευματι ω ελαλει
- 11 Lè yo wè sa, yo peye kèk moun pou di: Nou tande l' ap pale mal sou Moyiz ak sou Bondye.
 Then they got men to say, He has said evil against Moses and against God, in our hearing.
 τοτε υπεβαλον ανδρας λεγοντας οτι ακηκοαμεν αυτου λαλουντος ρηματα βλασφημα εις μωσην και τον θεον
- 12 Se konsa, yo moute tèt pèp la ansanm ak chèf fanmi yo ak dirèktè lalwa yo. Y' al kot Etyèn, yo mete men sou li, yo trennen l' devan Gran Konsèy la.
 And the people, with the rulers and the scribes, were moved against him, and they came and took him before the Sanhedrin,
 συνεκινήσαν τε τον λαον και τους πρεσβυτερους και τους γραμματαις και επισταντες συνηρπασαν αυτον και ηγαγον εις το συνεδριον
- 13 Yo mennen lòt moun tou pou fè manti sou li, yo t'ap di: Nonm sa a pa sispann pale mal sou tanp Bondye a ak sou lalwa Moyiz la.
 And they got false witnesses who said, This man is for ever saying things against this holy place and against the law:
 εστησαν τε μαρτυρας ψευδεις λεγοντας ο ανθρωπος ουτος ου παυεται ρηματα βλασφημα λαλων κατα του τοπου του αγιου τουτου και του νομου
- 14 Nou tande l' di konsa: Jezi, moun Nazarèt la, gen pou kraze tanp lan, l'ap chanje tout koutim Moyiz te kite pou nou yo.
 For he has said in our hearing that this Jesus of Nazareth will put this place to destruction and make changes in the rules which were handed down to us by Moses.
 ακηκοαμεν γαρ αυτου λεγοντος οτι ιησους ο ναζωραιος ουτος καταλυσει τον τοπον τουτου και αλλαξει τα εθη α παρεδωκεν ημιν μωσης
- 15 Tout moun ki te chita nan sal reyinyon Gran Konsèy la te gen je yo fikse sou Etyèn. Yo te wè figi l' te sanble ak figi yon zanj Bondye.
 And all those who were in the Sanhedrin, looking at him, saw that his face was like the face of an angel.
 και ατενισαντες εις αυτον απαντες οι καθεζομενοι εν τω συνεδριω ειδον το προσωπον αυτου ωσει προσωπον αγγελου
- 1 ¶ Granprèt la mande Etyèn: Eske se vre?
 Then the high priest said, Are these things true?
 ειπεν δε ο αρχιερευς ει αρα ταυτα ουτως εχει
- 2 Etyèn reponn: Frè m' yo, grandèt mwen yo, koute. Bondye, ki gen bèl pouvwa a, te parèt devan Abraram, zansèt nou. Lè sa a, li te rete nan peyi Mezopotami, li pa t' ankò vin rete Karan.
 And he said, My brothers and fathers, give hearing. The God of glory came to our father Abraham, when he was in Mesopotamia, before he was living in Haran,
 ο δε εφη ανδρες αδελφοι και πατερες ακουσατε ο θεος της δοξης ωφθη τω πατρι ημων αβρααμ οντι εν τη μεσοποταμια πριν η κατοικησαι αυτον εν харран

- 3 Bondye di l' konsa: Kite peyi ou la, kite tout fanmi ou yo ladan l'. Ale nan peyi m'a moutre ou la.
And said to him, Go out of your land, and away from your family, and come into the land to which I will be your guide.
 και ειπεν προς αυτον εξελθε εκ της γης σου και εκ της συγγενειας σου και δευρο εις γην ην αν σοι δειξω
- 4 Se konsa, Abraram kite peyi kaldeyen yo, li al rete Karan. Lè papa Abraram mouri, Bondye fè l' kite Karan vin nan peyi kote n'ap viv koulye a.
Then he came out of the land of the Chaldaeans, and went into Haran; and from there, when his father was dead, he was guided by God into this land, where you are living now:
 τότε εξελθων εκ γης χαλδαιων κατοκησεν εν χαρραν κακειθεν μετα το αποθανειν τον πατερα αυτου μετωκισεν αυτον εις την γην ταυτην εις ην υμεις νυν κατοικειτε
- 5 Lè sa a, Bondye pa t' bay Abraram okenn bitasyon nan peyi a, pa menm yon ti pous tè. Men, Bondye te pwomèt li t'ap ba l' peyi a ki t'ap rete nèt pou li ak pou pitit pitit li yo. Men, lè sa a Abraram pa t' gen pitit.
And God gave him no heritage in it, not even enough to put his foot on: but he gave him an undertaking that he would give it to him and to his children after him, though he had no child at that time.
 και ουκ εδωκεν αυτω κληρονομια εν αυτη ουδε βημα ποδος και επιγγελιατο αυτω δουναι εις κατασχισιν αυτην και τω σπερματι αυτου μετ αυτον ουκ οντος αυτω τεκνου
- 6 Men sa Bondye te di l': Pitit pitit ou yo gen pou y' al viv nan yon peyi etranje, kote y'ap fè yo tounen esklav, kote y'ap maltrete yo pandan katsanzan (400 an).
And God said that his seed would be living in a strange land, and that they would make them servants, and be cruel to them for four hundred years.
 ελαλησεν δε ουτως ο θεος οτι εσται το σπερμα αυτου παροικον εν γη αλλοτρια και δουλωσουσιν αυτο και κακωσουσιν ετη τετρακοσια
- 7 Men, Bondye di l' ankò: Se mwen menm k'ap peni nasyon ki va pran yo fè esklav la. Apre sa, y'a soti kite peyi etranje sa a, y'a vin sèvi m' isit la.
And I will be the judge, said God, of that nation which made them servants: and after that, they will come out and give me worship in this place.
 και το εθνος ω εαν δουλευσουσιν κρινω εγω ειπεν ο θεος και μετα ταυτα εξελευσονται και λατρευσουσιν μοι εν τω τοπω τουτω
- 8 Apre sa, Bondye pase yon kontra ak Abraram, li ba li sikonsizyon an pou sèvi mak kontra a. Se konsa Abraram te sikonsi Izarak, pitit gason l' lan, wit jou apre l' te fèt. Menm jan an tou, Izarak te sikonsi Jakòb, pitit li a. Jakòb menm sikonsi douz pitit li yo, zansèt douz branch fanmi pèp Izrayèl la.
And he made with him the agreement of which circumcision was the sign. And so Abraham had a son, Isaac, and gave him circumcision on the eighth day; and Isaac had a son, Jacob, and Jacob was the father of the twelve heads of the families of Israel.
 και εδωκεν αυτω διαθηκην περιτομης και ουτως εγεννησεν τον ισαακ και περιετεμεν αυτον τη ημερα τη ογδοη και ο ισαακ τον ιακωβ και ο ιακωβ τους δωδεκα πατριαρχας
- 9 Pitit Jakòb yo, zansèt nou yo, fè jalouzi pou Jozèf. Yo vann li tankou yon esklav nan peyi Lejip. Men, Bondye te kanpe la avèk Jozèf.
And the brothers, moved with envy against Joseph, gave him to the Egyptians for money: but God was with him,
 και οι πατριαρχαι ζηλωσαντες τον ιωσηφ απεδοντο εις αιγυπτον και ην ο θεος μετ αυτου
- 10 Li delivre l' nan tout malè li. Lè Jozèf parèt devan farawon an, wa peyi Lejip la, Bondye ba l' bon konprann, li fè l' aji yon jan ki fè wa a plezi. Farawon an mete Jozèf chèf pou l' gouvènè tout peyi Lejip la ansanm ak kay wa a tou.
And made him free from all his troubles, and gave him wisdom and the approval of Pharaoh, king of Egypt, who made him ruler over Egypt and all his house.
 και εξειλετο αυτον εκ πασων των θλιψεων αυτου και εδωκεν αυτω χαριν και σοφιαν εναντιον φαραω βασιλεως αιγυπτου και κατεστησεν αυτον ηγουμενον επ αιγυπτον και ολον τον οικον αυτου
- 11 Apre sa, vin gen yon grangou nan tout peyi Lejip ak nan peyi Kanaran. Moun t'ap soufri anpil. Zansèt nou yo pa t' jwenn anyen pou yo te manje.
Now there was no food to be had in all Egypt and Canaan, and there was great trouble: and our fathers were not able to get food.
 ηλθεν δε λιμος εφ ολην την γην αιγυπτου και χανααν και θλιψις μεγαλη και ουχ ευρισκον χορτασματα οι πατερες ημων
- 12 Lè Jakòb tande te gen manje nan peyi Lejip, li voye zansèt nou yo la yon premye fwa.
But Jacob, hearing that there was grain in Egypt, sent out our fathers the first time.
 ακουσας δε ιακωβ οντα σιτα εν αιγυπτω εξαπεστειλεν τους πατερας ημων πρωτον
- 13 Dezyèm fwa y' ale a, Jozèf fè frè l' yo rekonèt li. Se konsa farawon an vin fè konesans ak fanmi Jozèf yo.
And the second time his brothers had a meeting with Joseph, and Pharaoh had knowledge of Joseph's family.
 και εν τω δευτερο ανεγνωρισθη ιωσηφ τοις αδελφοις αυτου και φανερον εγενετο τω φαραω το γενος του ιωσηφ
- 14 Jozèf voye chache Jakòb, papa l', ansanm ak tout fanmi li. Lè sa a, yo te swasannkenz moun antou.
Then Joseph sent for Jacob his father and all his family, seventy-five persons.
 αποστειλας δε ιωσηφ μετεκαλεσατο τον πατερα αυτου ιακωβ και πασαν την συγγενειαν αυτου εν ψυχαις εβδομηκοντα πεντε
- 15 Jakòb desann nan peyi Lejip. Se la li mouri, li menm ak tout zansèt nou yo.
And Jacob went down to Egypt, and came to his end there, and so did our fathers;
 κατεβη δε ιακωβ εις αιγυπτον και ετελευτησεν αυτος και οι πατερες ημων

- 16 Yo pote kò yo Sichèm, yo antere yo la, nan twou wòch Abraram te achte nan men eritye Emò yo, lavil Sichèm.
And they were taken over to Shechem, and put to rest in the place which Abraham got for a price in silver from the sons of Hamor in Shechem.
και μετετεθησαν εις συχεμ και ετεθησαν εν τω μνηματι ο ωνησατο αβρααμ τιμησ αργυριου παρα των υιων εμμορ του συχεμ
- 17 ¶ Lè a t'ap pwoche pou Bondye te kenbe pwomès li te fè Abraram lan. Pèp nou an te vin anpil, chak jou li t'ap vin pi plis toujou nan peyi Lejip la.
But when the time was near for putting into effect the undertaking which God had given to Abraham, the people were increasing in Egypt,
καθως δε ηγγιζεν ο χρονος της επαγγελιας ης ωμοσεν ο θεος τω αβρααμ ηυξησεν ο λαος και επληθυνθη εν αιγυπτω
- 18 Yon lòt wa ki pa t' konnen anyen sou Jozèf te pran kòmandman peyi a.
Till another king came to power, who had no knowledge of Joseph.
αχρις ου ανεστη βασιλευσ ετερος οσ ουκ ηδει τον ιωσηφ
- 19 Wa sa a twonpe pèp nou an, li maltrete zansèt nou yo: li fòse yo kite tibebe ki fenk fèt yo deyò pou yo mourì.
He, having evil designs against our nation, was cruel to our fathers, and they were forced to put out their young children, so that they might not go on living.
ουτος κατασοφισαμενος το γενοσ ημων εκακωσεν τους πατερας ημων του ποιειν εκθετα τα βρεφη αυτων εις το μη ζωογονεισθαι
- 20 Se lè sa a Moyiz te fèt: se te yon bèl pitit devan Bondye. Yo te kenbe l' pandan twa mwa lakay papa li pou ba l' tete.
At which time Moses came to birth, and he was very beautiful; and he was kept for three months in his father's house:
εν ω καιρω εγεννηθη μωσησ και ην αστειος τω θεω οσ ανετραφη μηνασ τρεισ εν τω οικω του πατροσ αυτου
- 21 Men, lè yo te lage l' deyò a, pitit fi farawon an te ranmase l': li elve l' tankou pitit pa li.
And when he was put out, Pharaoh's daughter took him and kept him as her son.
εκτεθεντα δε αυτον ανειλετο αυτον η θυγατηρ φαραω και ανεθρεψατο αυτον εαυτη εις υιον
- 22 Se konsa Moyiz te vin gen tout konesans moun peyi Lejip yo. Sou jan l' te pale ak sa l' t'ap fè, yo te wè msye te fò anpil.
And Moses was trained in all the wisdom of Egypt, and was great in his words and works.
και επαιδευθη μωσησ παση σοφια αιγυπτιων ην δε δυνατος εν λογοισ και εν εργοισ
- 23 Lè Moyiz vin gen karantan, li fè lide al vizite frè l' yo, moun pèp Izrayèl yo.
But when he was almost forty years old, it came into his heart to go and see his brothers, the children of Israel.
ωσ δε επληρουτο αυτω τεσσαρακονταετησ χρονος ανεβη επι την καρδιαν αυτου επισκεψασθαι τους αδελφουσ αυτου τους υιουσ ισραηλ
- 24 Lè l' rive, li wè yon moun peyi Lejip ki t'ap maltrete yonn nan frè l' yo, li pran defans nonm yo t'ap maltrete a. Li pran revanji li sou moun peyi Lejip la, li touye li.
And seeing one of them being attacked, he went to his help and gave the Egyptian a death-blow:
και ιδων τινα αδικουμενον ημυνατο και εποιησεν εκδικησιν τω καταπονουμενω παταξασ τον αιγυπτιον
- 25 Li te kwè frè l' yo ta konprann travay Bondye ki te chwazi l' pou delivre yo a. Men, yo pa t' konprann sa.
And he was hoping that his brothers would see that God had sent him to be their saviour; but they did not see.
ενομιζεν δε συνιεναι τους αδελφουσ αυτου οτι ο θεος δια χειροσ αυτου διδωσιν αυτοισ σωτηριαν οι δε ου συνηκαν
- 26 Nan denmen, Moyiz wè de nan moun pèp Izrayèl yo ki t'ap goumen. Li te vle fè yo byen ankò, li di yo: Mezanmi, se frè nou ye. Poukisa yonn ap maltrete lòt konsa?
And the day after, he came to them, while they were having a fight, and would have made peace between them, saying, Sirs, you are brothers; why do you do wrong to one another?
τη τε επιουση ημερα ωφθη αυτοισ μαχομενοισ και συνηλασεν αυτους εις ειρηνην ειπων ανδρες αδελφοι εστε υμεισ ινατι αδικειτε αλληλους
- 27 Men, sa ki t'ap maltrete moun pèp Izrayèl parèy li a bay Moyiz yon zòp, li di l' konsa: Kilès ki mete ou la pou ban nou lòd, osinon pou jije nou?
But the man who was doing wrong to his neighbour, pushing him away, said, Who made you a ruler and a judge over us?
ο δε αδικων τον πλησιον απωσατο αυτον ειπων τισ σε κατεστησεν αρχοντα και δικαστην εφ ημασ
- 28 Gen lè ou vle touye m' menm jan ou te touye moun peyi Lejip ayè a?
Will you put me to death as you did the Egyptian yesterday?
μη ανελειν με συ θελεισ ον τροπον ανειλεσ χθεσ τον αιγυπτιον
- 29 Lè Moyiz tande pawòl sa yo, li kouri kite peyi a, li al viv nan peyi Madyan. Antan l' te la, li fè de pitit gason.
And at these words, Moses went in flight to the land of Midian, and was living there for a time, and had two sons.
εφυγεν δε μωσησ εν τω λογω τουτω και εγενετο παροικος εν γη μαδιαμ ου εγεννησεν υιουσ δυο

- 30 ¶ Karantan apre sa, yon zanj Bondye parèt devan Moyiz nan yon flanm dife ki t'ap boule yon ti touf bwa nan mitan dezè ki bò Mòn Sinayi a.
At the end of forty years, an angel came to him in the waste land of Sinai, in the flame of a burning thorn-tree.
και πληρωθεντων ετων τεσσαρακοντα ωφθη αυτω εν τη ερημω του ορους σινα αγγελος κυριου εν φλογι πυρος βατου
- 31 Moyiz te sezi lè l' wè aparisyon sa a. Antan l' t'ap pwoche pou gade l' pi pre, li tande vwa Bondye ki t'ap di:
And Moses, seeing it, was full of wonder, and when he came up to have a nearer view of it, the voice of the Lord came to him, saying,
ο δε μωσης ιδων εθαυμασεν το οραμα προσερχομενου δε αυτου κατανοησαι εγενετο φωνη κυριου προς αυτον
- 32 Se mwen menm ki Bondye zansèt ou yo, Bondye Abraram, Bondye Izarak ak Bondye Jakòb. Moyiz pran tranble sitèlman li te pè. Li pa menm louvri je l' pou l' gade.
I am the God of your fathers, the God of Abraham and of Isaac and of Jacob. And Moses, shaking with fear, kept his eyes from looking at it.
εγω ο θεος των πατερων σου ο θεος αβρααμ και ο θεος ισαακ και ο θεος ιακωβ εντρομος δε γενομενος μωσης ουκ ετολμα κατανοησαι
- 33 Lè sa a Bondye di l' ankò: Wete sapat ou, paske kote ou ye a se yon tè ki apa pou Bondye.
And the Lord said, Take off the shoes from your feet, for the place where you are is holy.
ειπεν δε αυτω ο κυριος λυσον το υποδημα των ποδων σου ο γαρ τοπος εν ω εστηκας γη αγια εστιν
- 34 Mwen wè tray pèp mwen an ap pase nan peyi Lejip, mwen tande jan li ap plenn, mwen desann vin delivre yo. Koulye a, ale non. Se mwen menm k'ap voye ou nan peyi Lejip.
Truly, I have seen the sorrows of my people in Egypt, and their cries have come to my ears, and I have come down to make them free: and now, come, I will send you to Egypt.
ιδων ειδων την κακωσιν του λαου μου του εν αιγυπτω και του στεναγμου αυτων ηκουσα και κατεβην εξελεσθαι αυτους και νυν δευρο αποστελω σε εις αιγυπτον
- 35 Moun pèp Izrayèl yo te voye Moyiz jete lè yo te di: Kilès ki mete ou la pou ban nou lòd osinon pou jijje nou? Se menm Moyiz sa a Bondye te voye pou kòmande yo, pou delivre yo avèk konkou zanj ki te parèt nan ti touf bwa a.
This Moses, whom they would not have, saying, Who made you a ruler and a judge? him God sent to be a ruler and a saviour, by the hand of the angel whom he saw in the thorn-tree.
τουτον τον μωσην ον ηρησαντο ειποντες τις σε κατεστησεν αρχοντα και δικαστην τουτον ο θεος αρχοντα και λυτρωτην απεστειλεν εν χειρι αγγελου του οφθεντος αυτω εν τη βατω
- 36 Se Moyiz ki fè pèp Izrayèl la soti kite peyi Lejip, avèk tout mirak ak tout bèl bagay li te fè nan peyi a bò lanmè Wouj la ak nan dezè a pandan karantan.
This man took them out, having done wonders and signs in Egypt and in the Red Sea and in the waste land, for forty years.
ουτος εξηγαγεν αυτους ποιησας τερατα και σημεια εν γη αιγυπτου και εν ερυθρα θαλασση και εν τη ερημω ετη τεσσαρακοντα
- 37 Se menm Moyiz sa a ki te di pèp Izrayèl la: Bondye gen pou l' voye yon pwofèt ban nou tankou l' te voye m' lan: se va yonn nan frè nou yo.
This is the same Moses, who said to the children of Israel, God will give you a prophet from among your brothers, like me.
ουτος εστιν ο μωσης ο ειπων τοις υιοις ισραηλ προφητην υμιν αναστησει κυριος ο θεος υμων εκ των αδελφων υμων ως εμε αυτου ακουσεσθε
- 38 Se li menm ki te la ak pèp Izrayèl la lè yo te sanble nan gwo dezè a; li te la avèk zansèt nou yo ansanm ak zanj Bondye a ki t'ap pale avè l' sou gwo mòn Sinayi a. Se li menm ki te resewva pawòl ki bay lavi a nan men Bondye epi ki pase yo ban nou.
This is the man who was in the church in the waste land with the angel who was talking to him in Sinai, and with our fathers; and to him were given the living words of God, so that he might give them to you.
ουτος εστιν ο γενομενος εν τη εκκλησια εν τη ερημω μετα του αγγελου του λαλουντος αυτω εν τω ορει σινα και των πατερων ημων ος εδεξατο λογια ζωντα δουναι ημιν
- 39 Men, zansèt nou yo pa t' vle obeyi l'; yo mete l' sou kote, epi yo te anvi tounen Lejip.
By whom our fathers would not be controlled; but they put him on one side, turning back in their hearts to Egypt,
ω ουκ ηθελησαν υπηκοοι γενεσθαι οι πατερες ημων αλλ απωσαντο και εστραφησαν ταις καρδιαις αυτων εις αιγυπτον
- 40 Yo di Arawon: Fè lòt bondye ki pou mache devan nou, paske nou pa konnen sa ki rive nonm yo rele Moyiz la ki te fè nou soti kite peyi Lejip la.
And saying to Aaron, Make us gods to go before us: as for this Moses, who took us out of the land of Egypt, we have no idea what has become of him.
ειποντες τω ααρων ποιησον ημιν θεους οι προπορευουσιν ημων ο γαρ μωσης ουτος ος εξηγαγεν ημας εκ γης αιγυπτου ουκ οίδαμεν τι γεγονεν αυτω
- 41 Lè sa a, yo fè yon estati an fòm yon ti towò bèf, epi yo touye bèt ofri bay zidòl la. Yo te kontan pou sa yo te fè ak men yo a.
And they made the image of a young ox in those days, and made an offering to it, and had joy in the work of their hands.
και εμοσχοποιησαν εν ταις ημεραις εκειναις και ανηγαγον θυσιαν τω ειδωλω και ευφραινοντο εν τοις εργασις των χειρων αυτων

- 42 ¶ Men, Bondye vire do l' ba yo, li kite yo adore zetwal ki nan syèl la, jan sa te ekri nan Liv pwofèt yo: Nou menm pèp Izrayèl, èske se pou mwen nou te fè ofrann bèt ak lòt sakrifis, pandan karantan nou pase nan gwo dezè a?
But God was turned from them and let them give worship to the stars of heaven, as it says in the book of the prophets, Did you make offerings to me of sheep and oxen for forty years in the waste land, O house of Israel?
 εστρεψεν δε ο θεος και παρεδωκεν αυτους λατρευειν τη στρατια του ουρανου καθως γεγραπται εν βιβλω των προφητων μη σφαγια και θυσιας προσηνεγκατε μοι ετη τεσσαρακοντα εν τη ερημω οικος ισραηλ.
- 43 Non, se pa t' pou mwen. Men, nou redi pote wogatwa zidòl Molòk la, ansanm ak pòtre zetwal Refan, bondye nou an, bann zidòl nou te fè ak men nou pou n' adore! Se poutèt sa, m'ap voye nou jouk lòt bò Babilòn.
And you took up the tent of Moloch and the star of the god Rephan, images which you made to give worship to them: and I will take you away, farther than Babylon.
 και ανελαβετε την σκινην του μολοχ και το αστρον του θεου υμων ρεμφαν τους τυπους ους εποιησατε προσκυνειν αυτοις και μετοικιω υμας επεκεινα βαβυλωνος
- 44 Nan gwo dezè a, zansèt nou yo te gen yon tant kote yo te fèmen de wòch plat lalwa yo. Yo te fè l' jan Bondye te mande Moyiz pou l' fè l' la, dapre modèl li te moutre Moyiz la.
Our fathers had the Tent of witness in the waste land, as God gave orders to Moses to make it after the design which he had seen.
 η σκινη του μαρτυριου ην εν τοις πατρασιν ημων εν τη ερημω καθως διαταξατο ο λαλων τω μοση ποιησαι αυτην κατα τον τυπον ον εωρακει
- 45 Yo pase tant sa a bay grandèt nou yo ki te vin apre. Grandèt nou yo menm te pote l' avèk yo lè Jozye t'ap mennen yo pou yo pran peyi a nan men pèp Bondye t'ap chase met deyò devan yo. Tant la rete la jouk sou tan David.
Which our fathers, in their turn, took with them when, with Joshua, they came into the heritage of the nations whom God was driving out before the face of our fathers, till the time of David,
 ην και εισηγαγον διαδεξαμενοι οι πατερες ημων μετα ιησου εν τη κατασχεσει των εθνων ον εξωσεν ο θεος απο προσωπου των πατερων ημων εως των ημερων δαβιδ
- 46 David te jwenn favè Bondye, li te mande l' pèmisyon pou l' te fè yon kay pou Bondye Jakòb la.
Who was pleasing to God; and he had a desire to make a holy tent for the God of Jacob.
 ος ευρεν χαριν ενωπιον του θεου και ητησατο ευρειν σκηνωμα τω θεω ιακωβ
- 47 Men se Salomon ki te bati kay la pou li.
But Solomon was the builder of his house.
 σολομων δε ωκοδομησεν αυτω οικον
- 48 Men, Bondye ki anwo nan syèl la pa rete nan kay moun bati ak men yo. Men sa pwofèt la di:
But still, the Most High has not his resting-place in houses made with hands, as the prophet says,
 αλλ ουχ ο υψιστος εν χειροποιητοις ναοις κατοικει καθως ο προφητης λεγει
- 49 Syèl la se fòtèy kote m' chita a. Se Bondye ki di sa. Tè a se yon ti ban pou m' lonje pye mwen. Ki kalite kay nou ta ka bati pou mwen? Ki kote nou ta ka ban mwen pou m' poze kò m'?
Heaven is the seat of my power, and earth is a resting-place for my feet: what sort of house will you make for me, says the Lord, or what is my place of rest?
 ο ουρανος μοι θρονος η δε γη υποποδιον των ποδων μου ποιον οικον οικοδομησατε μοι λεγει κυριος η τις τοπος της καταπαυσεως μου
- 50 Eske se pa mwen ki fè tout bagay sa yo?
Did not my hand make all these things?
 ουχι η χειρ μου εποιησεν ταυτα παντα
- 51 ¶ Ala moun gen tèt di! Tankou moun lòt nasyon yo, nou fèmen kè nou, nou fèmen zòrèy nou bay Bondye, n'ap kenbe tèt ak Sentespri toujou. Nou tankou zansèt nou yo.
You whose hearts are hard and whose ears are shut to me; you are ever working against the Holy Spirit; as your fathers did, so do you.
 σκληροτραχηλοι και απεριτμητοι τη καρδια και τοις ωσιν υμεις αιει τω πνευματι τω αγιω αντιπιπτετε ως οι πατερες υμων και υμεις
- 52 Kilès nan pwofèt yo zansèt nou yo pa t' pèsèkite? Yo te touye tout pwofèt ki te fè konnen davans ki jan Sèvitè Bondye a te gen pou vini. Koulye a, se Sèvitè Bondye a menm nou trayi, se li menm nou touye.
Which of the prophets was not cruelly attacked by your fathers? and they put to death those who gave them the news of the coming of the Upright One; whom you have now given up and put to death;
 τινα των προφητων ουκ εδιωξαν οι πατερες υμων και απεκτειναν τους προκαταγγειλαντας περι της ελευσεως του δικαιου ου νυν υμεις προδοται και φονεις γεγενησθε
- 53 Se nou menm ki te resewva lalwa Moyiz nan men zanj Bondye yo, epi se nou menm ankò ki pa obeyi li.
You, to whom the law was given as it was ordered by angels, and who have not kept it.
 οτινες ελαβετε τον νομον εις διαταγας αγγελων και ουκ εφυλαξατε

- 54 ¶ Lè manm Gran Konsèy yo tande pawòl sa yo, yo fin pran chenn, yo manje dan yo sou Etyèn sitèlman yo te an kolè.
Hearing these things, they were cut to the heart and moved with wrath against him.
ακουοντες δε ταυτα διεπριοντο ταις καρδιαις αυτων και εβρυχον τους οδοντας επ αυτον
- 55 Men Etyèn, anba pounwa Sentespri, leve je l' anlè, li gade syèl la. Li wè tout bèl pounwa Bondye a ansanm ak Jezi kanpe sou bò dwat Bondye.
But he was full of the Holy Spirit, and looking up to heaven, he saw the glory of God and Jesus at the right hand of God.
υπαρχων δε πληρης πνευματος αγιου ατενισας εις τον ουρανον ειδεν δοξαν θεου και ιησουν εστωτα εκ δεξιων του θεου
- 56 Li di: Gade, men mwen wè syèl la louvri, ak Moun Bondye voye nan lachè a kanpe sou bò dwat Bondye.
And he said, Now I see heaven open, and the Son of man at the right hand of God.
και ειπεν ιδου θεωρω τους ουρανους ανεωγμενους και τον υιον του ανθρωπου εκ δεξιων εστωτα του θεου
- 57 Moun yo pran rele byen fò, yo bouche zòrèy yo. Epi yo tout tonbe sou li ansanm.
But with loud cries, and stopping their ears, they made an attack on him all together,
κραζαντες δε φωνη μεγαλη συνεσχον τα ωτα αυτων και ωρμησαν ομοθυμαδον επ αυτον
- 58 Yo trennen l' deyò lavil la. Yo touye l' ak kout wòch. Moun ki t'ap akize Etyèn yo te mete rad yo nan pye yon jenn gason yo te rele Sòl.
Driving him out of the town and stoning him: and the witnesses put their clothing at the feet of a young man named Saul.
και εκβαλοντες εξω της πολεως ελιθοβολουν και οι μαρτυρες απεθεντο τα ιματια αυτων παρα τους ποδας νεανιου καλουμενου σαυλου
- 59 Pandan yo t'ap voye wòch sou Etyèn, Etyèn menm t'ap lapriyè, li t'ap di: Seyè Jezi, resevwa lespri mwen.
And Stephen, while he was being stoned, made prayer to God, saying, Lord Jesus, take my spirit.
και ελιθοβολουν τον στεφανον επικαλουμενον και λεγοντα κυριε ιησου δεξαι το πνευμα μου
- 60 Apre sa, li tonbe ajenou, li rele byen fò: Seyè, pa mete peche sa a sou kont yo. Lè l' fin di sa, li mouri.
And going down on his knees, he said in a loud voice, Lord, do not make them responsible for this sin. And when he had said this, he went to his rest.
θεις δε τα γονατα εκραζεν φωνη μεγαλη κυριε μη στησης αυτοις την αμαρτιαν ταυτην και τουτο ειπων εκοιμηθη
- 1 ¶ Sòl menm te dakò pou yo te touye Etyèn. Menm jou sa a, yo kòmanse pèsekite legliz Jerizalèm lan anpil. Tout disip yo gaye kò yo nan peyi Jide ak nan peyi Samari. Se apòt yo sèlman ki te rete Jerizalèm.
And Saul gave approval to his death. Now at that time a violent attack was started against the church in Jerusalem; and all but the Apostles went away into all parts of Judaea and Samaria.
σαυλος δε ην συνευδοκων τη αναιρεσει αυτου εγενετο δε εν εκεινη τη ημερα διωγμος μεγας επι την εκκλησιαν την εν ιεροσολυμοις παντες τε διεσπαρησαν κατα τας χωρας της ιουδαιας και σαμαρειας πλην των αποστολων
- 2 Kèk moun ki renmen Bondye te antere Etyèn, yo te kriye anpil pou li.
And God-fearing men put Stephen's body in its last resting-place, making great weeping over him.
συνεκομισαν δε τον στεφανον ανδρες ευλαβεις και εποησαντο κοπετον μεγαν επ αυτω
- 3 Sòl menm te soté pou l' fini ak legliz la. Li mache kay an kay, li trennen tout moun ki kwè yo rache yo met deyò pa fòs, li fè fèmen fanm kou gason nan prizon.
But Saul was burning with hate against the church, going into every house and taking men and women and putting them in prison.
σαυλος δε ελυμαινετο την εκκλησιαν κατα τους οικους εισπορευομενος συρων τε ανδρας και γυναικας παρεδιδου εις φυλακην
- 4 ¶ Disip ki te gaye nan peyi a t'ap anonse bon nouvèl la toupatou.
But those who had gone in flight went everywhere preaching the word.
οι μεν ουν διασπαρευτες διηλθον ευαγγελιζομενοι τον λογον
- 5 Se konsa Filip al nan yon lavil peyi Samari. Rive la li tanmen pale sou Kris la bay moun yo.
And Philip went down to Samaria and was teaching them about Christ.
φιλιππος δε κατελθων εις πολιν της σαμαρειας εκηρυσσεν αυτοις τον χριστον
- 6 Foul moun yo mete tèt yo ansanm, yo t'ap swiv sa Filip t'ap di yo: yo t'ap koute l', yo t'ap wè mirak li t'ap fè.
And all the people gave attention to the words which Philip said, when they saw the signs which he did.
προσειχον τε οι οχλοι τοις λεγομενοις υπο του φιλιππου ομοθυμαδον εν τω ακουειν αυτους και βλεπειν τα σημεια α εποιει

- 7 Move lespri yo t'ap pouse gwo rèl lè Filip t'ap chase yo soti sou anpil moun malad. Li te geri anpil moun paralize ak moun enfim tou.
For unclean spirits came out from those who had them, crying with a loud voice; and a number of those who were ill and broken in body were made well.
πολλων γαρ των εχοντων πνευματα ακαθαρτα βοωντα μεγαλη φωνη εξηρχετο πολλοι δε παραλελυμενοι και χωλοι εθεραπευθησαν
- 8 Se konsa te gen yon gwo kontantman nan tout lavil la.
And there was much joy in that town.
και εγενετο χαρα μεγαλη εν τη πολει εκεινη
- 9 Nan lavil sa a te gen yon nonm yo rele Simon. Metye l' se fè maji. Simon sa a te yon sezisman pou tout moun Samari. Li te fè tèt li pase pou yon grannèg.
But there was a certain man named Simon, who in the past had been a wonder-worker and a cause of surprise to the people of Samaria, saying that he himself was a great man:
ανηρ δε τις ονοματι σιμων προυπηρχεν εν τη πολει μαγευων και εξιστων το εθνος της σαμαρειας λεγων ειναι τινα εαυτον μεγαν
- 10 Tout moun, piti kou gran, t'ap swiv tou sa li t'ap fè. Yo t'ap di: Nonm sa a gen pouvwa Bondye, sa yo rele gwo pouvwa a, nan tèt li.
To whom they all gave attention, from the smallest to the greatest, saying, This man is that power of God which is named Great.
ω προσειχον παντες απο μικρου εως μεγαλου λεγοντες ουτος εστιν η δυναμις του θεου η μεγαλη
- 11 Se konsa yo t'ap swiv tou sa li t'ap fè paske depi lontan yo te egare devan maji l' yo.
And they gave attention to him, because for a long time his wonder-working powers had kept them under his control.
προσειχον δε αυτω δια το ικανω χρονω ταις μαγειαις εξεστακεναι αυτους
- 12 Men, lè Filip anonse bon nouvèl peyi kote Bondye wa a, lè l' fè yo konnen non Jezi Kris la, moun yo kwè pawòl la; fanm kou gason resevwa batèm.
But when they had faith in the good news given by Philip about the kingdom of God and the name of Jesus Christ, a number of men and women had baptism.
οτε δε επιστευσαν τω φιλιππω ευαγγελιζομενω τα περι της βασιλειας του θεου και του ονοματος του ιησου χριστου εβαπτιζοντο ανδρες τε και γυναικες
- 13 Ata Simon te kwè. Li menm tou li te resevwa batèm. Apre sa, li te toujou avèk Filip, li te sezi wè bèl bagay ak mirak li t'ap fè.
And Simon himself had faith and, having had baptism, he went with Philip and, seeing the signs and the great wonders which he did, he was full of surprise.
ο δε σιμων και αυτος επιστευσεν και βαπτισθεις ην προσκαρτερων τω φιλιππω θεωρων τε σημεια και δυναμεις μεγαλας γινομενας εξιστατο
- 14 ¶ Apòt yo menm ki te lavil Jerizalèm, lè yo tande moun Samari te asepte pawòl Bondye a, yo voye Pyè ak Jan bò kote yo.
Now when the Apostles at Jerusalem had news that the people of Samaria had taken the word of God into their hearts, they sent to them Peter and John;
ακουσαντες δε οι εν ιεροσολυμοις αποστολοι οτι δεδεκται η σαμαρεια τον λογον του θεου απεστειλαν προς αυτους τον πετρον και ιωαννην
- 15 Lè Pyè ak Jan rive Samari, yo lapriyè pou moun ki kwè yo pou yo te kapab resevwa Sentespri,
Who, when they came there, made prayer for them, that the Holy Spirit might be given to them:
οιτινες καταβαντες προσηυξαντο περι αυτων οπως λαβωσιν πνευμα αγιον
- 16 paske Sentespri a pa t' ankò desann sou okenn nan yo. Yo te resevwa batèm nan non Seyè Jezi a sèlman.
For up to that time he had not come on any of them; only baptism had been given to them in the name of the Lord Jesus.
ουπω γαρ ην επ ουδενι αυτων επιπετωκος μονον δε βεβαπτισμενοι υπηρχον εις το ονομα του κυριου ιησου
- 17 Lè sa a, Pyè ak Jan mete men sou tèt yo, yo resevwa Sentespri.
Then they put their hands on them, and the Holy Spirit came on them.
τοτε επιτιθουν τας χειρας επ αυτους και ελαμβανον πνευμα αγιον
- 18 Simon te wè jan moun yo te resevwa Sentespri lè apòt yo mete men sou tèt yo. Li ofri Pye ak Jan lajan.
Now when Simon saw that the Holy Spirit was given through the touch of the Apostles' hands, he made them an offering of money, saying,
θεασαμενος δε ο σιμων οτι δια της επιθεσεως των χειρων των αποστολων διδοται το πνευμα το αγιον προσηνεγκεν αυτοις χρηματα
- 19 Li di yo: Ban m' pouvwa sa a tou, pou lè m' mete men m' sou tèt yon moun li ka resevwa Sentespri a tou.
Give me this power, so that when I put my hands on anyone he may get the Holy Spirit.
λεγων δοτε καμοι την εξουσιαν ταυτην ινα ω αν επιθω τας χειρας λαμβανη πνευμα αγιον
- 20 Men, Pyè di li: Al mouri ansanm ak tout lajan ou lan! Sa Bondye fè kado, ou kwè moun ka achte sa ak lajan?
But Peter said, May your money come to destruction with you, because you had the idea that what is freely given by God may be got for a price.
πετρος δε ειπεν προς αυτον το αργυριον σου συν σοι ειη εις απωλειαν οτι την δωρεαν του θεου ενομισας δια χρηματων κτασθαι

- 21 Nan travay sa a, pa gen anyen pou ou; ou pa gen dwa ladan l' paske kè ou pa dwat devan Bondye.
 You have no part in this business, because your heart is not right before God.
 ουκ εστιν σοι μερις ουδε κληρος εν τω λογω τουτω η γαρ καρδια σου ουκ εστιν ευθεια ενωπιον του θεου
- 22 Wete move lide sa a nan tèt ou, lapriyè Bondye pou ou wè si la padonnen ou dèske ou te fè lide sa a.
 Let your heart be changed, and make prayer to God that you may have forgiveness for your evil thoughts.
 μετανοησον ουν απο της κακιας σου ταυτης και δεηθητι του θεου ει αρα αφεθησεται σοι η επινοια της καρδιας σου
- 23 Paske mwen wè kè ou anmè kou fyèl, peche fin mare nanm ou.
 For I see that you are prisoned in bitter envy and the chains of sin.
 εις γαρ χολην πικριας και συνδεσμον αδικιας ορω σε οντα
- 24 Lè sa a, Simon di Pyè ak Jan konsa: Tanpri souple, lapriyè Bondye pou mwen, pou anyen nan sa nou di a pa rive mwen.
 And Simon, answering, said, Make prayer for me to the Lord, so that these things which you have said may not come on me.
 αποκριθεις δε ο σιμων ειπεν δεηθητε υμεις υπερ εμου προς τον κυριον οπως μηδεν επελθη επ εμε ων ειρηκατε
- 25 Lè Pyè ak Jan fin rann temwayaj sa a, lè yo fin bay mesaj Bondye a, yo tounen lavil Jerizalèm. Sou tout wout la, yo t'ap bay bon nouvèl la nan anpil bouk peyi Samari.
 So they, having given their witness and made clear the word of the Lord, went back to Jerusalem, giving the good news on their way in a number of the small towns of Samaria.
 οι μεν ουν διαμαρτυραμενοι και λαλησαντες τον λογον του κυριου υπεστρεψαν εις ιερουσαλημ πολλας τε κωμας των σαμαρειτων ευηγγελισαντο
- 26 ¶ Yon zanj Bondye pale ak Filip, li di li: Leve non! Al nan direksyon sid, sou wout ki soti lavil Jerizalèm pou desann Gaza a. (Wout sa a, moun pa fasil pase sou li ankò.)
 But an angel of the Lord said to Philip, Get up, and go to the south, to the road which goes from Jerusalem to Gaza, through the waste land.
 αγγελος δε κυριου ελαλησεν προς φιλιππον λεγων αναστηθι και πορευου κατα μεσημβριαν επι την οδον την καταβαινουσαν απο ιερουσαλημ εις γαζαν αυτη εστιν ερημος
- 27 Filip leve, li pati. Antan l' sou wout la, yon nonm parèt devan l'; se te yon moun peyi Letiopi, yon nèg konfyans. Li te yon gwo chèf nan peyi Letiopi. Se li menm ki te responsab tout richès Kandas, larenn peyi a. Li te moute lavil Jerizalèm pou adore Bondye.
 And he went and there was a man of Ethiopia, a servant of great authority under Candace, queen of the Ethiopians, and controller of all her property, who had come up to Jerusalem for worship;
 και αναστας επορευθη και ιδου ανηρ αιθιοψ ευνουχος δυναστης κανδακης της βασιλισσης αιθιοπων ος ην επι πασης της γαζης αυτης ος εληλυθει προσκυνησων εις ιερουσαλημ
- 28 Antan li t'ap tounen nan peyi l', li te chita nan cha li, li t'ap li nan liv pwofèt Ezayi a.
 He was going back, seated in his carriage, and was reading the book of the prophet Isaiah.
 ην τε υποστρεφων και καθημενος επι του αρματος αυτου και ανεγινωσκεν τον προφητην ησαιαν
- 29 Sentespri di Filip konsa: Leve pye ou, rive toupre cha a.
 And the Spirit said to Philip, Go near, and get on his carriage.
 ειπεν δε το πνευμα τω φιλιπω προσελθε και κολληθητι τω αρματι τουτω
- 30 Filip kouri ale bò cha a, li tande moun peyi Letiopi a ki t'ap li nan liv pwofèt Ezayi a. Li mande li: Eske ou konprann sa w'ap li la a?
 And Philip, running up to him, saw that he was reading Isaiah the prophet, and said to him, Is the sense of what you are reading clear to you?
 προσδραμων δε ο φιλιπος ηκουσεν αυτου αναγινωσκοντος τον προφητην ησαιαν και ειπεν αρα γε γινωσκεις α αναγινωσκεις
- 31 Nonm lan reponn li: Ki jan pou m' fè konprann si m' pa jwenn moun pou esplike mwen? Epi li mande Filip pou l' moute nan cha a, vin chita bò kote li.
 And he said, How is that possible when I have no guide? And he made Philip get up by his side.
 ο δε ειπεν πως γαρ αν δυναιμην εαν μη τις οδηγηση με παρεκαλεσεν τε τον φιλιππον αναβαντα καθισαι συν αυτω
- 32 Men pasaj li t'ap li nan liv la: Li te tankou yon mouton yo t'ap mennen labatwa. Li te tankou yon ti mouton ki pa janm rele lè y'ap taye lenn sou do li. Li pa janm louvri bouch li di anyen.
 Now the place in the book where he was reading was this: He was taken, like a sheep, to be put to death; and as a lamb is quiet when its wool is being cut, so he made no sound:
 η δε περιοχη της γραφης ην ανεγινωσκεν ην αυτη ως προβατον επι σφαγην ηχθη και ως αμνος εναντιον του κειροντος αυτον αφωνος ουτως ουκ ανοιγει το στομα αυτου
- 33 Yo te desann li ba anpil, yo refize fè l' jistis. Pesonn p'ap nonmen non pitit pitit li. Paske, lavi l' sou latè fini nèt.
 Being of low degree, his cause was not given a hearing: who has knowledge of his family? for his life is cut off from the earth.
 εν τη ταπεινωσει αυτου η κρισις αυτου ηρθη την δε γενεαν αυτου τις διηγησεται οτι αιρεται απο της γης η ζωη αυτου
- 34 Chèf peyi Letiopi a mande Filip: Di m' non, ki moun pwofèt la ap pale konsa: tèt pa l' osinon yon lòt moun?
 And the Ethiopian said to Philip, About whom are these words said by the prophet? about himself, or some other?
 αποκριθεις δε ο ευνουχος τω φιλιπω ειπεν δεομαι σου περι τινος ο προφητης λεγει τουτο περι εαυτου η περι ετερου τινος

- 35 Filip pran pale: li kòmanse avèk pasaj li t'ap li nan liv la, li fè l' konnen bon nouvèl ki pale sou Jezi a.
So Philip, starting from this writing, gave him the good news about Jesus.
ανοιξας δε ο φιλιππος το στομα αυτου και αρξαμενος απο της γραφης ταυτης ευηγγελισατο αυτω τον ιησουν
- 36 Antan yo prale konsa, yo rive yon kote ki te gen dlo. Lè sa a, nonm peyi Letiopi a di li: Bon, men dlo. Kisa ki pou anpeche m' resevwa batèm?
And while they were going on their way, they came to some water, and the Ethiopian said, See, here is water; why may I not have baptism?
ως δε επορευοντο κατα την οδον ηλθον επι τι υδωρ και φησιν ο ευνουχος ιδου υδωρ τι κωλπει με βαπτισθηναι
- 37 Filip di li: Si ou kwè ak tout kè ou, ou ka resevwa batèm. Nonm lan reponn li: Mwen kwè Jezikri se Pitit Bondye a.
[]
ειπεν δε ο φιλιππος ει πιστευεις εξ ολης της καρδιας εξεστιν αποκριθεις δε ειπεν πιστευω τον υιον του θεου ειναι τον ιησουν χριστον
- 38 Apre sa, li fè yo rete cha a. Filip desann nan dlo a ansanm ak gwo chèf la. Filip batize li.
And he gave orders for the carriage to be stopped, and the two of them went down into the water, and Philip gave him baptism.
και εκελευσεν στηναι το αρμα και κατεβησαν αμφοτεροι εις το υδωρ ο τε φιλιππος και ο ευνουχος και εβαπτισεν αυτον
- 39 Lè yo soti nan dlo a, Lespri Bondye fè Filip disparèt, gwo chèf la pa janm wè l' ankò. Men, li kontinye chemen l' ak kè kontan.
And when they came up out of the water, the Spirit of the Lord took Philip away; and the Ethiopian saw him no more, for he went on his way full of joy.
οτε δε ανεβησαν εκ του υδατος πνευμα κυριου ηρπασεν τον φιλιππον και ουκ ειδεν αυτον ουκετι ο ευνουχος επορευετο γαρ την οδον αυτου χαιρων
- 40 Filip menm rete konsa li wè li lavil Azòt. Apre sa, li pran mache. Nan tout ti bouk kote l' pase, li anonse bon nouvèl la jouk li rive lavil Sezare.
But Philip came to Azotus, and went through all the towns, preaching the good news, till he came to Caesarea.
φιλιππος δε ευρεθη εις αζωτον και διερχομενος ευηγγελιζετο τας πολεις πασας εως του ελθειν αυτον εις καισαρειαν
- 1 ¶ Men Sòl, bò pa li, pa t' sispann menase touye disip Seyè yo. Li al jwenn granprèt la.
But Saul, still burning with desire to put to death the disciples of the Lord, went to the high priest,
ο δε σαυλος ετι εμπνεων απειλης και φονου εις τους μαθητας του κυριου προσελθων τω αρχιερει
- 2 Li mande l' lèt otorizasyon pou tout sinagòg ki nan lavil Damas. Konsa, tout moun li ta jwenn k'ap swiv chemen Bondye a, fanm kou gason, li te ka arete yo, mare yo mennen Jerizalèm.
And made a request for letters from him to the Synagogues of Damascus, so that if there were any of the Way there, men or women, he might take them as prisoners to Jerusalem.
ητησατο παρ αυτου επιστολας εις δαμασκον προς τας συναγωγας οπως εαν τινας ευρη της οδου οντας ανδρας τε και γυναικας δεδεμενους αγαγη εις ιερουσαλημ
- 3 Antan l' te sou wout la, prèt pou rive lavil Damas, li rete konsa yon limyè soti nan syèl la, li klere tout kote l' te ye a.
And while he was journeying, he came near Damascus; and suddenly he saw a light from heaven shining round him;
εν δε τω πορευεσθαι εγενετο αυτον εγγιζειν τη δαμασκω και εξαιφνης περιηστραψεν αυτον φως απο του ουρανου
- 4 Sòl tonbe atè, epi l' tande yon vwa ki di li: Sòl, Sòl, poukisa w'ap pèsekite mwen konsa?
And he went down on the earth, and a voice said to him, Saul, Saul, why are you attacking me so cruelly?
και πεσων επι την γην ηκουσεν φωνην λεγουσαν αυτω σαουλ σαουλ τι με διωκεις
- 5 Li reponn: Ki moun ou ye, Mèt? Vwa a reponn li: Mwen se Jezi, moun w'ap pèsekite a.
And he said, Who are you, Lord? And he said, I am Jesus, whom you are attacking:
ειπεν δε τις ει κυριε ο δε κυριος ειπεν εγω ειμι ιησους ον συ διωκεις σκληρον σοι προς κεντρα λακτιζειν
- 6 Leve, antre lavil la. Se la y'a di ou sa ou gen pou fè.
But get up, and go into the town, and it will be made clear to you what you have to do.
τρεμων τε και θαμβων ειπεν κυριε τι με θελεις ποιησαι και ο κυριος προς αυτον αναστηθι και εισελθε εις την πολιν και λαληθησεται σοι τι σε δει ποιειν
- 7 Moun ki t'ap vwayaje ansanm ak Sòl yo te rete san di yon mo: yo te tande vwa a byen klè, men yo pa t' wè pesonn.
And the men who were with him were not able to say anything; hearing the voice, but seeing no one.
οι δε ανδρες οι συνοδευοντες αυτω ειστηκεισαν εννοι ακουοντες μεν της φωνης μηδεν δε θεωρουντες
- 8 Sòl leve atè a, li louvri je l' men li pa t' kapab wè anyen. Yo pran men l', yo mennen l' lavil Damas.
And Saul got up from the earth, and when his eyes were open, he saw nothing; and he was guided by the hand into Damascus.
ηγερθη δε ο σαυλος απο της γης ανεωγμενων δε των οφθαλμων αυτου ουδεν εβλεπεν χειραγωγουντες δε αυτον εισηγαγον εις δαμασκον

- 9 Li rete la twa jou san wè, san manje, san bwè.
 And for three days he was not able to see, and he took no food or drink.
 και ην ημερας τρεις μη βλεπων και ουκ εφαγεν ουδε επιεν
- 10 ¶ Nan lavil Damas te gen yon disip ki te rele Ananyas. Seyè a parèt devan l' nan yon vizyon, li rele li: Ananyas. Ananyas reponn: Men mwen, Seyè.
 Now there was a certain disciple at Damascus, named Ananias; and the Lord said to him in a vision, Ananias! and he said, Here I am, Lord.
 ην δε τις μαθητης εν δαμασκω ονοματι ανανιας και ειπεν προς αυτον ο κυριος εν οραματι ανανια ο δε ειπεν ιδου εγω κυριε
- 11 Seyè a di li: Leve koulye a, ale nan Ri Dwat la lakay Jida, mande pou yon nonm yo rele Sòl, moun lavil Tas. L'ap lapriyè kote l' ye a,
 And the Lord said to him, Get up, and go to the street which is named Straight, and make search at the house of Judas for one named Saul of Tarsus: for he is at prayer;
 ο δε κυριος προς αυτον αναστας πορευθητι επι την ρυμην την καλουμενην ευθειαν και ζητησον εν οικια ιουδα σαυλον ονοματι ταρσεα ιδου γαρ προσευχεται
- 12 li fè yon vizyon: li wè yon nonm yo rele Ananyas antre vin mete men sou tèt li pou l' kapab wè ankò.
 And he has seen a man named Ananias coming in and putting his hands on him, so that he may be able to see.
 και ειδεν εν οραματι ανδρα ονοματι ανανανιαν εισελθοντα και επιθεντα αυτω χειρα οπως αναβλεψη
- 13 Ananyas reponn: Seyè, mwen tande nan bouch anpil moun kantite mehanste li fè moun pa ou yo pase lavil Jerizalèm.
 But Ananias said, Lord, I have had accounts of this man from a number of people, how much evil he has done to your saints at Jerusalem:
 απεκριθη δε ο ανανιας κυριε ακηκοα απο πολλων περι του ανδρος τουτου οσα κακα εποιησεν τοις αγιοις σου εν ιερουσαλημ
- 14 Epitou li vin isit la ak pouvwa pou l' arete dènye moun k'ap rele non ou. Se chèf prèt yo menm ki ba l' pouvwa sa a.
 And here he has authority from the chief priests to make prisoners all who give worship to your name.
 και ωδε εχει εξουσιαν παρα των αρχιερων δησαι παντας τους επικαλουμενους το ονομα σου
- 15 Men, Seyè a di li: Ale. Paske nonm sa a, mwen chwazi l' pou sèvis mwen, pou l' fè tout moun konnen non mwen, moun lòt nasyon yo ak tout wa yo ansanm ak pèp Izrayèl la.
 But the Lord said, Go without fear: for he is a special vessel for me, to give to the Gentiles and kings and to the children of Israel the knowledge of my name:
 ειπεν δε προς αυτον ο κυριος πορευου οτι σκευος εκλογης μοι εστιν ουτος του βαστασαι το ονομα μου ενωπιον εθνων και βασιλεων υιων τε ισραηλ
- 16 Mwen menm, m'a moutre l' tou sa li gen pou l' soufri pou mwen.
 For I will make clear to him what troubles he will have to undergo for me.
 εγω γαρ υποδειξω αυτω οσα δει αυτον υπερ του ονοματος μου παθειν
- 17 Ananyas ale, li antre nan kay la, li mete men l' sou tèt Sòl, li di li: Sòl, frè mwen, Seyè Jezi voye m' kote ou. Se li menm ki te parèt devan ou sou granchemen an lè ou t'ap vini an. Li voye m' pou ou ka wè ankò, pou ou vin anba pouvwa Sentespri.
 And Ananias went out and came to the house, and putting his hands on him, said, Brother Saul, the Lord Jesus, whom you saw when you were on your journey, has sent me, so that you may be able to see, and be full of the Holy Spirit.
 απηλθεν δε ανανιας και εισηλθεν εις την οικιαν και επιθεις επ αυτον τας χειρας ειπεν σαουλ αδελφε ο κυριος απεσταλκεν με ιησους ο οφθεις σοι εν τη οδο η ηρχου οπως αναβλεψης και πλησθης πνευματος αγιου
- 18 Menm lè a, bagay tankou kal pwason sot tonbe nan je Sòl, epi l' wè ankò. Sòl leve, li resevwa batèm.
 And straight away it seemed as if a veil was taken from his eyes, and he was able to see; and he got up, and had baptism;
 και ευθεως απεπεσον απο των οφθαλμων αυτου ωσει λεπιδες ανεβλεψεν τε παραρημα και αναστας εβαπτισθη
- 19 Apre sa, li manje epi l' vin gen fòs ankò. Sòl rete pase kèk jou ankò ak disip ki te Damas yo.
 And when he had taken food his strength came back. And for some days he kept with the disciples who were in Damascus.
 και λαβων τροφην ενισχυσεν εγενετο δε ο σαυλος μετα των εν δαμασκω μαθητων ημερας τινας
- 20 Menm lè a tou, li kòmanse bay mesaj la nan sinagòg yo, li t'ap fè moun konnen Jezi se pitit Bondye.
 And straight away, in the Synagogues, he was preaching Jesus as the Son of God.
 και ευθεως εν ταις συναγωγαϊς εκηρυσσεν τον χριστον οτι ουτος εστιν ο υιος του θεου

- 21 Tout moun ki te tande l' te sezi, yo t'ap di: Apa nonm sa a ki t'ap maltrete tout moun ki t'ap rele non sa a lavil Jerizalèm? Se pa li ki vin isit la toutespre pou arete yo, pou mennen yo bay chèf prèt yo?
 And all those hearing him were full of wonder and said, Is not this the man who in Jerusalem was attacking all the worshippers of this name? and he had come here so that he might take them as prisoners before the chief priests.
 εξίσταντο δε παντες οι ακουοντες και ελεγον ουχ ουτος εστιν ο πορθησας εν ιερουσαλημ τους επικαλουμενους το ονομα τουτο και ωδε εις τουτο εληλυθει ινα δεδεμενους αυτους αγαγη επι τους αρχιερα εις
- 22 Men, Sòl t'ap vin pi fò toujou. Li t'ap fèmen bouch tout jwif ki t'ap viv Damas yo lè li t'ap moutre yo Jezi se moun Bondye te chwazi pou l' voye a menm.
 But Saul went on increasing in power, and the Jews in Damascus were not able to give answers to the arguments by which he made it clear that Jesus was the Christ.
 σαυλος δε μαλλον ενεδυναμωτο και συνεχυνεν τους ιουδαιους τους κατοικουντας εν δαμασκω συμβιβαζων οτι ουτος εστιν ο χριστος
- 23 ¶ Kèk jou apre sa, jwif yo fè konplo pou yo touye li.
 Then, after some days, the Jews made an agreement together to put him to death:
 ως δε πληρουντο ημεραι ικαναι συνεβουλευσαντο οι ιουδαιοι ανελειν αυτον
- 24 Men, Sòl te pran nouvèl konplo a. Lajounen kou lannwit yo t'ap veye pòtay lavil la pou yo touye li.
 But Saul got knowledge of their design. And they kept watch day and night on the roads out of the town, so that they might put him to death:
 εγνωσθη δε τω σαυλω η επιβολη αυτων παρετηρον τε τας πυλας ημερας τε και νυκτος οπως αυτον ανελωσιν
- 25 Lè sa a, patizan Sòl yo pran l' nan mitan lannwit, yo mete l' nan yon panyen, yo file l' desann lòt bò miray lavil la.
 But his disciples took him by night and let him down from the wall in a basket.
 λαβοντες δε αυτον οι μαθηται νυκτος καθηκαν δια του τειχους χαλασαντες εν σπυριδι
- 26 Lè Sòl rive lavil Jerizalèm li te vle mete l' ak disip yo, men yo tout te pè l': yo pa t' kwè li te yon disip tout bon vre.
 And when he came to Jerusalem, he made an attempt to be joined to the disciples, but they were all in fear of him, not taking him for a disciple.
 παραγενομενος δε ο σαυλος εις ιερουσαλημ επειρατο κολλασθαι τοις μαθηταις και παντες εφοβουντο αυτον μη πιστευοντες οτι εστιν μαθητης
- 27 Lè sa a, Banabas pran l' avè l', epi li mennen l' bò kot apòt yo. Li rakonte yo ki jan Sòl te wè Seyè a sou wout la, ki jan Seyè a te pale avè li. Li di yo tou ki jan nan lavil Damas Sòl te anonse bon nouvèl la nan non Jezi avèk konviksyon.
 But Barnabas took him to the Apostles and gave them an account of how he had seen the Lord on the road, and had given hearing to his words, and how at Damascus he had been preaching in the name of Jesus without fear.
 βαρναβας δε επιλαβομενος αυτον ηγαγεν προς τους αποστολους και διηγησατο αυτοις πως εν τη οδω ειδεν τον κυριον και οτι ελαλησεν αυτω και πως εν δαμασκω επαρρησιασατο εν τω ονοματι του ιησου
- 28 Depi lè sa a Sòl te toujou ak disip yo. Li t'ap ale vini ak yo nan tout Jerizalèm, li t'ap bay mesaj la avèk konviksyon nan non Seyè a.
 And he was with them, going in and out at Jerusalem,
 και ην μετ αυτων εισπορευομενος και εκπορευομενος εν ιερουσαλημ και παρρησιαζομενος εν τω ονοματι του κυριου ιησου
- 29 Li t'ap pale avèk jwif ki pale lang grèk la, li t'ap diskite avèk yo. Men, yo menm yo t'ap chache touye li.
 Preaching in the name of the Lord without fear; and he had discussions with the Greek Jews; but they were working for his death.
 ελαλει τε και συνεζητει προς τους ελληνιστας οι δε επεχειρουν αυτον ανελειν
- 30 Lè frè yo vin konn sa, yo mennen l' lavil Sezare, yo fè l' pati pou Tas.
 And when the brothers had knowledge of it, they took him to Caesarea and sent him to Tarsus.
 επιγοντες δε οι αδελφοι κατηγαγον αυτον εις καισαρειαν και εξαπεστειλαν αυτον εις ταρσον
- 31 Lè sa a, legliz la te gen repo toupatou nan Jide, nan Galile ak nan Samari. Li t'ap devlope, li t'ap viv avèk krentif pou Bondye. Avèk konkou Sentespri, li t'ap resevwa anpil moun toujou.
 And so the church through all Judaea and Galilee and Samaria had peace and was made strong; and, living in the fear of the Lord and in the comfort of the Holy Spirit, was increased greatly.
 αι μεν ουν εκκλησiai καθ ολης της ιουδαιας και γαλιλαιας και σαμαρειας ειχον ειρηνην οικοδομουμεναι και πορευομεναι τω φοβω του κυριου και τη παρακλησει του αγιου πνευματος πληθυνοντο
- 32 ¶ Pyè menm t'ap vwayaje toupatou nan peyi a. Yon jou li te al lakay disip yo nan lavil Lida,
 And it came about that while Peter was going through all parts of the country he came to the saints who were living at Lydda.
 εγενετο δε πετρον διερχομενον δια παντων κατελθειν και προς τους αγιους τους κατοικουντας λυδδαν

- 33 li jwenn yon nonm yo te rele Ine ki te kouche sou yon kabann depi witan. Nonm sa a te paralyze.
 And there was a certain man there, named Aeneas, who for eight years had been in bed, without power of moving.
 ευρεν δε εκει ανθρωπον τινα αινεαν ονοματι εξ ετων οκτω κατακειμενον επι κραββατω ος ην παραλελυμενος
- 34 Pyè di li: Ine, Jezikri ap geri ou. Leve non, ranje kabann ou. Lamenm, Ine leve kanpe.
 And Peter said to him, Aeneas, Jesus Christ makes you well: get up and make your bed. And straight away he got up.
 και ειπεν αυτω ο πετρος αινεα ιατα σε ιησους ο χριστος αναστηθι και στρωσον σεαυτω και ευθεως ανεστη
- 35 Tout moun ki t'ap viv nan lavil Lida a ak nan laplenn Sawon an te wè li, epi yo tounen vin jwenn Bondye.
 And all those living in Lydda and Sharon saw him, and were turned to the Lord.
 και ειδον αυτον παντες οι κατοικουντες λυδδαν και τον σαρωναν ουτινες επεστρεψαν επι τον κυριον
- 36 ¶ Nan lavil Jope te gen yon fanm yo te rele Tabita. (An lang grèk yo te rele l': Dòkas, ki vle di: Ti Gazèl.) Se te yon patizan Jezi li te ye. Li t'ap pase tout tan li ap fè byen epi li t'ap ede pòn yo anpil.
 Now there was at Joppa a certain disciple named Tabitha, that is, Dorcas: this woman was given to good works and acts of mercy at all times.
 εν ιωπη δε τις ην μαθητρια ονοματι ταβιθα η διερμηνευομενη λεγεται δορκας αυτη ην πληρης αγαθων εργων και ελεημοσυνων ων εποιει
- 37 Lè sa a, li tonbe malad epi l' mourì. Yo benyen kò a, yo mete l' nan chanm anwo kay la.
 And it came about, in those days, that she got ill and came to her death: and when she had been washed, they put her in a room which was high up.
 εγενετο δε εν ταις ημεραις εκειναις ασθησασαν αυτην αποθανειν λουσαντες δε αυτην εθηκαν εν υπερωω
- 38 Lavil Jope pa t' twò lwen ak lavil Lida. Lè disip ki te Jope yo vin konnen Pyè te Lida, yo voye de moun bò kote l' avèk mesaj sa a: Tanpri, pa mize vin lakay nou.
 And because Lydda was near Joppa, the disciples, having knowledge that Peter was there, sent two men to him, requesting him to come to them straight away.
 εγγυς δε ουσης λυδδης τη ιωπη οι μαθηται ακουσαντες οτι πετρος εστιν εν αυτη απεστειλαν δυο ανδρας προς αυτον παρακαλουντες μη οκνησαι διελθειν εως αυτων
- 39 Pyè pati lamenm avèk yo. Lè l' rive, yo mennen l' nan chanm ki te anwo kay la. Tout vè yo pwoche, yo t'ap kriye. Yo t'ap moutre l' chemiz ak rad Dòkas te konn fè lè l' te la avèk yo.
 And Peter went with them. And when he had come, they took him into the room: and all the widows were there, weeping and putting before him the coats and clothing which Dorcas had made while she was with them.
 αναστας δε πετρος συνηλθεν αυτοις ον παραγενομενον ανηγαγον εις το υπερωων και παρεστησαν αυτω πασαι αι χηραι κλαιουσαι και επιδεικνυμεναι χιτωνας και ιματια οσα εποιει μετ αυτων οσα η δ ορκας
- 40 Pyè fè tout moun soti. Li mete jenou l' atè, li lapriyè. Apre sa, li vire bò kot kò a, li di li: Tabita, leve non. Fanm lan louvri je l', lè l' wè Pyè, li chita.
 But Peter made them all go outside, and went down on his knees in prayer; and turning to the body, he said, Tabitha, get up. And, opening her eyes, she saw Peter and got up.
 εκβαλων δε εξω παντας ο πετρος θεις τα γονατα προσηυξατο και επιστρεψας προς το σωμα ειπεν ταβιθα αναστηθι η δε ηνοιξεν τους οφθαλμους αυτης και ιδουσα τον πετρον ανεκαθισεν
- 41 Pyè lonje men l' ba li, li fè l' leve kanpe. Apre sa, Pyè rele disip yo ak vè yo, li moutre yo Tabita vivan.
 And he took her hand, lifting her up; and, sending for the saints and widows, he gave her to them, living.
 δους δε αυτη χειρα ανεστησεν αυτην φωνησας δε τους αγιους και τας χηρας παρεστησεν αυτην ζωσαν
- 42 Yo vin konn sa nan lavil Jope. Anpil moun mete konfyans yo nan Seyè a.
 And news of it went all through Joppa, and a number of people had faith in the Lord.
 γνωστον δε εγενετο καθ ολης της ιωπης και πολλοι επιστευσαν επι τον κυριον
- 43 Apre sa, Pyè rete lontan nan lavil Jope, lakay yon bòs tanè yo rele Simon.
 And he was living in Joppa for some time with Simon, a leather-worker.
 εγενετο δε ημερας ικανας μειναι αυτον εν ιωπη παρα τινη σιμωνι βυρσει
- 1 ¶ Nan lavil Sezare te gen yon nonm ki te rele Kònèy. Li te kaptenn yon batayon sòlda moun peyi Itali nan lame women an.
 Now there was a certain man in Caesarea, named Cornelius, the captain of the Italian band of the army;
 ανηρ δε τις ην εν καισαρεια ονοματι κορνηλιος εκατονταρχης εκ σπειρης της καλουμενης ιταλικης
- 2 Kònèy te yon nonm ki t'ap sèvi Bondye jwif yo. Li menm ak tout fanmi l', yo te gen krentif pou Bondye. Li te fè anpil pou pòn yo pami pèp jwif la. Epi se tout tan li t'ap lapriyè Bondye.
 A serious-minded man, fearing God with all his family; he gave much money to the poor, and made prayer to God at all times.
 ευσεβης και φοβουμενος τον θεον συν παντι τω οικω αυτου ποιων τε ελεημοσυνας πολλας τω λαω και δεομενος του θεου διαπαντος

- 3 Yon jou apremidi, vè twazè, li fè yon vizyon: aklè konsa, li wè yon zanj Bondye antre lakay li. Zanj lan rele li: Kònèy!
He saw in a vision, clearly, at about the ninth hour of the day, an angel of the Lord coming to him and saying to him, Cornelius!
εἶδεν ἐν ὁραματι φανερώς ὡσει ὦραν ἐννατὴν τῆς ἡμέρας ἀγγέλων τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ κορνήλιε
- 4 Li gade zanj lan, li te pè, li di l' konsa: Sak genyen, Mèt? Zanj lan reponn li: Bondye asepte lapriyè ou yo ansanm ak tout byen ou te fè pou pòn yo. Epi li chonje ou.
And he, looking on him in fear, said, What is it, Lord? And he said to him, Your prayers and your offerings have come up to God, and he has kept them in mind.
ο δε ατενισας αὐτῷ καὶ ἐμφοβος γενομενος εἶπεν τι ἐστὶν κυριε εἶπεν δε αὐτῷ αὶ προσευχαι σου καὶ αὶ ἐλεημοσυναὶ σου ἀνεβησαν εἰς μνημοσυνον ἐνώπιον τοῦ θεοῦ
- 5 Koulye a, voye moun lavil Jope, fè y' al chache yon nonm yo rele Simon (li gen yon ti non Pyè).
Now send men to Joppa, and get one Simon, named Peter,
καὶ νῦν πέμψον εἰς ἰοππὴν ἀνδρας καὶ μεταπέμψαι σιμωνα ὃς ἐπικαλεῖται πέτρος
- 6 Li fè ladesant lakay Simon, bès tanè a, ki gen kay li bò lanmè a.
Who is living with Simon, a leather-worker, whose house is by the sea.
οὗτος ξενίζεται παρα τινι σιμωνι βυρσει ὃ ἐστὶν οἰκία παρα θαλάσσαν οὗτος λαλήσει σοι τι σε δεῖ ποιεῖν
- 7 Fini zanj Bondye a fin pale, li ale. Kònèy rele de domestik ansanm ak yonn nan gad kò l' ki t'ap sèvi Bondye jwif yo tou.
And when the angel who said these words to him had gone away, he sent for two of his house-servants, and a God-fearing man of the army, one of those who were waiting on him at all times;
ὡς δε ἀπηλθεν ὁ ἀγγελος ὁ λαλῶν τῷ κορνήλιῳ φωνήσας δύο τῶν οἰκετῶν αὐτοῦ καὶ στρατιωτὴν εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ
- 8 Li rakonte yo tou sak te pase. Lèfini, li voye yo Jope.
And having given them an account of everything, he sent them to Joppa.
καὶ ἐξηγησαμενος αὐτοῖς ἀπαντα ἀπεστείλεν αὐτοὺς εἰς τὴν ἰοππὴν
- 9 ¶ Nan denmen, vè midi konsa, yo te nan wout toujou, men yo te prèt pou rive Jope. Menm lè sa a, Pyè moute anwo sou tèt kay la pou li al lapriyè.
Now the day after, when they were on their journey and were near the town, Peter went up to the top of the house for prayer, about the sixth hour:
τῆ δε ἐπαυριον οδοιπορούντων ἐκεινων καὶ τῆ πολει ἐγγιζόντων ἀνεβῆ πέτρος ἐπὶ τὸ δῶμα προσευξασθαι περὶ ὦραν ἑκτην
- 10 Grangou bare l', li te anvè manje. Pandan yo t'ap pare manje pou li, li fè yon vizyon:
And he was in need of food: but while they were getting it ready, a deep sleep came on him;
ἐγενετο δε προσπεινος καὶ ἠθέλεν γευσασθαι παρασκευαζόντων δε ἐκεινων ἐπεπεσεν ἐπ αὐτον ἐκστασις
- 11 Li wè syèl la louvri epi yon bagay t'ap desann sot ladan li. Bagay la te tankou yon gwo dra mare nan kat bout li ki t'ap file desann sou latè.
And he saw the heavens opening, and a vessel coming down, like a great cloth let down on the earth,
καὶ θεωρεῖ τον οὐρανὸν ἀνεῳγμενον καὶ καταβαῖνον ἐπ αὐτον σκευος τι ὡς ὀθονὴν μεγάλην τεσσαρσιν ἀρχαῖς δεδεμενον καὶ καθιεμενον ἐπὶ τῆς γῆς
- 12 Te gen tout kalite bèt kat pat, tout kalite bèt ki trennen sou vant ak tout kalite zwezo ladan li.
In which were all sorts of beasts and birds.
ἐν ὃ ὑπῆρχεν πάντα τα τετραποδα τῆς γῆς καὶ τα θηρια καὶ τα ἐρπετα καὶ τα πετεινα τοῦ οὐρανοῦ
- 13 Li tande yon vwa ki di l' konsa: Leve non, Pyè. Touye, lè ou fini, manje.
And a voice came to him, saying, Come, Peter; take them for food.
καὶ ἐγενετο φωνὴ πρὸς αὐτον ἀναστας πέτρε θύσον καὶ φάγε
- 14 Men, Pyè di: Non, Mèt. Mwen pa janm manje move manje ni manje ki pa bon pou moun k'ap sèvi Bondye.
But Peter said, No, Lord; for I have never taken food which is common or unclean.
ο δε πέτρος εἶπεν μηδαμῶς κυριε οτι οὐδεποτε ἐφαγον παν κοινον ἢ ἀκαθαρτον
- 15 Menm vwa a pale ankò, li di li: Bagay Bondye di ki bon pou moun k'ap sèvi l', ou menm, pa di l' pa bon.
And the voice came to him a second time, What God has made clean, do not you make common.
καὶ φωνὴ παλιν ἐκ δευτερου πρὸς αὐτον α ὁ θεος ἐκαθαρισεν σὺ μὴ κοινὸν
- 16 An twa fwa sa repete. Apre sa, lamenn bagay la moute tounen nan syèl la.
And this was done three times: and then the vessel was taken back into heaven.
τοῦτο δε ἐγενετο ἐπὶ τρις καὶ παλιν ἀνελήφθη τὸ σκευος εἰς τὸν οὐρανὸν

- 17 Pyè menm pa t' konn ki sans pou l' te bay vizyon li te fè a. Men, tout tan sa a, moun Kònèy te voye yo t'ap mande ki bò kay Simon an te ye. Yo te rive devan pòt la.
Now while Peter was in doubt as to the purpose of this vision, the men who were sent by Cornelius, having made search for Simon's house, came to the door,
ως δε εν αυτω διηπορει ο πετρος τι αν ειη το οραμα ο ειδεν και ιδου οι ανδρες οι απεσταλμενοι απο του κορνηλιου διερωτησαντες την οικιαν σιμωνος επεστησαν επι τον πυλωνα
- 18 Yo rele moun, epi yo mande: Eske se isit Simon yo rele Pyè a fè ladesant li?
To see if Simon, named Peter, was living there.
και φωνησαντες επυνθανοντο ει σιμων ο επικαλουμενος πετρος ενθαδε ξενιζεται
- 19 ¶ Pyè t'ap kalkile toujou sou sans pou l' te bay vizyon an, lè Sentespri di li: Koute. Gen twa moun anba a k'ap mande pou ou.
And, while Peter was turning the vision over in his mind, the Spirit said to him, See, three men are looking for you.
του δε πετρου ενθυμουμενου περι του οραματος ειπεν αυτω το πνευμα ιδου ανδρες τρεις ζητουσιν σε
- 20 Leve non, desann. Pati ak yo touswit, se mwen menm ki voye yo.
Go down, then, and go with them, doubting nothing, for I have sent them.
αλλα αναστας καταβηθι και πορευου συν αυτοις μηδεν διακρινομενος διοτι εγω απεσταλκα αυτους
- 21 Pyè desann, li al jwenn mesye yo, epi l' di yo: Se mwen menm n'ap chache a. Kisak mennen nou isit la?
And Peter went down to the men, and said, I am the man you are looking for: why have you come?
καταβας δε πετρος προς τους ανδρας τους απεσταλμενους απο του κορνηλιου προς αυτον ειπεν ιδου εγω ειμι ον ζηταειτε τις η αιτια δι ην παρεστε
- 22 Yo reponn: Se kaptenn Kònèy ki voye nou. Nonm sa a, se yon bon gason ki gen krentif pou Bondye. Tout pèp jwif la konsidere l' anpil. Enben, yon zanj Bondye te di l' pou l' te voye chache ou pou ou vin lakay li. Li bezwen tande sa ou gen pou di l' la.
And they said, Cornelius, a captain, an upright and God-fearing man, respected by all the nation of the Jews, had word from God by an angel to send for you to his house, and to give hearing to your words.
οι δε ειπον κορνηλιος εκατονταρχης ανηρ δικαιος και φοβουμενος τον θεον μαρτυρουμενος τε υπο ολου του εθνους των ιουδαιων εχρηματισθη υπο αγγελου αγιου μεταπεμψασθαι σε εις τον οικον αυτ ου και ακουσαι ρηματα παρα σου
- 23 Pyè fè yo antre. Li fè yo pase nwit lan avè li. Nan denmen, li leve, li pati ak yo. Kèk frè lavil Jope ale avè l' tou.
So he took them in for the night. And the day after, he went with them, taking some of the brothers from Joppa with him.
εισκαλεσαμενος ουν αυτους εξενισεν τη δε επαυριον ο πετρος εξηλθεν συν αυτοις και τινες των αδελφων των απο της ιοπηης συνηλθον αυτω
- 24 Yo rive Sezare yon jou apre. Kònèy t'ap tann yo ak tout fanmi l' ansanm ak kèk bon zanmi l' li te envite lakay li.
And the day after that, they came to Caesarea. And Cornelius was waiting for them, having got together his relations and his near friends.
και τη επαυριον εισηλθον εις την καισαρειαν ο δε κορνηλιος ην προσδοκων αυτους συγκαλεσαμενος τους συγγενεις αυτου και τους αναγκαιους φιλους
- 25 Pyè fè sa pou l' antre, Kònèy kouri vin devan l', li lage kò l' nan pye l', li bese tèt li byen ba devan li.
And when Peter came in, Cornelius came to him and, falling down at his feet, gave him worship.
ως δε εγενετο εισελθειν τον πετρον συναντησας αυτω ο κορνηλιος πεσων επι τους ποδας προσεκυνησεν
- 26 Men, Pyè fè l' leve, li di l' konsa: Kanpe non, monchè. Se yon moun mwen ye tou.
But Peter, lifting him up, said, Get up, for I am a man as you are.
ο δε πετρος αυτον ηγειρεν λεγων αναστηθι καγω αυτος ανθρωπος ειμι
- 27 Pyè kontinye pale avèk li. Yo antre nan kay la epi Pyè jwenn yon bann moun ki te sanble.
And saying these words, he went in, and saw that a great number of people had come together;
και συνομιλων αυτω εισηλθεν και ευρισκει συνεληλυθοτας πολλους
- 28 Li di yo: Nou konnen sa pa fèt: jwif pa gen dwa mele ak moun lòt nasyon ni mete pye lakay yo. Relijyon l' pa penmèt sa. Men, Bondye fè m' konnen, mwen pa gen dwa gade pesonn pou move moun ni pou moun ki pa nan kondisyon pou sèvi Bondye.
And he said to them, You yourselves have knowledge that it is against the law for a man who is a Jew to be in the company of one who is of another nation; but God has made it clear to me that no man may be named common or unclean:
εφη τε προς αυτους υμεις επιστασθε ως αθεμιτον εστιν ανδρι ιουδαιο κολλασθαι η προσερχεσθαι αλλοφυλω και εμοι ο θεος εδειξεν μηδενα κοινον η ακαθαρτον λεγειν ανθρωπον
- 29 Se poutèt sa, voye ou voye rele m' lan, mwen pa fè ni yonn ni de, mwen vini. Koulye a, mwen ta renmen konnen poukisa ou voye chache m' lan.
And so I came without question, when I was sent for. What then is your purpose in sending for me?
διο και αναντιρρητως ηλθον μεταπεμφθεις πυνθανομαι ουν τινη λογω μετεπεμψασθε με

- 30 Kònyè di li: Jòdi a fè kat jou, mwen te lakay mwen, mwen t'ap lapriyè vè twazè konsa nan apremidi. Mwen rete konsa, mwen wè yon nonm ki te gen yon bèl rad byen klere sou li kanpe devan mwen.
And Cornelius said, Four days from now I was in my house in prayer at the ninth hour; and I saw before me a man in shining clothing,
και ο κορνηλιος εφη απο τεταρτης ημερας μεχρι ταυτης της ωρας ημην νηστευων και την εννατην ωραν προσευχομενος εν τω οικω μου και ιδου ανηρ εστη ενωπιον μου εν εσθητι λαμπρα
- 31 Epi l' di mwen: Kònyè, Bondye tande lapriyè ou, li chonje tout byen ou fè pou pòn yo.
Who said, Cornelius, your prayer has come to the ears of God, and your offerings are kept in his memory.
και φησιν κορνηλιε εισηκουσθη σου η προσευχη και αι ελεημοσυнай σου εμνησθησαν ενωπιον του θεου
- 32 Voye yon moun lavil Jope al rele Simon ki gen ti non Pyè a. Se lakay Simon, bès tanè ki bò lanmè a, li ye.
Send, then, to Joppa, and get Simon, named Peter, to come to you; he is living in the house of Simon, a leather-worker, by the sea.
πεμψον ουν εις ιοππην και μετακαλεσαι σιμωνα ος επικαλειται πετρος ουτος ξενιζεται εν οικια σιμωνος βυρσεως παρα θαλασσαν ος παραγενομενος λαλησει σοι
- 33 Menm lè a, mwen voye chache ou, epi ou asepte vini. Koulye a, men nou tout la devan Bondye, n'ap koute tou sa Bondye ba ou lòd di nou.
So, straight away, I sent for you; and you have done well to come. And now, we are all present before God, ready to give attention to all the things which the Lord has given you to say.
εξαντης ουν επεμψα προς σε συ τε καλωσ εποησας παραγενομενος νυν ουν παντες ημεις ενωπιον του θεου παρεσμεν ακουσαι παντα τα προστεταγματα σοι υπο του θεου
- 34 ¶ Pyè pran lapawòl, li di: Wi, koulye a, mwen konprann sa se vre: Bondye pa gade sou figi moun.
Then Peter said, Truly, I see clearly that God is no respecter of persons:
ανοιξας δε πετρος το στομα ειπεν επ αληθειας καταλαμβανομαι οτι ουκ εστιν προσωποληπτης ο θεος
- 35 Li kontan ak tout moun nan tout nasyon ki gen krentif pou li epi ki fè sa ki dwat devan li.
But in every nation, the man who has fear of him and does righteousness is pleasing to him.
αλλ εν παντι εθνει ο φοβουμενος αυτον και εργαζομενος δικαιοσυνην δεκτος αυτω εστιν
- 36 Nou konnen mesaj Bondye te voye bay pèp Izrayèl la: li fè yo konnen bon nouvèl la ki di: Bondye voye Jezi ki Mèt tout moun pou bay tout moun kè poze.
The word which he sent to the children of Israel, giving the good news of peace through Jesus Christ (who is Lord of all)--
τον λογον ον απεστειλεν τοις υιοις ισραηλ ευαγγελιζομενος ειρηνην δια ιησου χριστου ουτος εστιν παντων κυριος
- 37 Nou konnen sak te rive nan tout peyi Jide a. Bagay sa yo kòmanse nan peyi Galile, apre batèm Jan t'ap anonse a.
That word you yourselves have knowledge of, which was made public through all Judaea, starting from Galilee, after the baptism of which John was the preacher,
υμεις οιδατε το γενομενον ρημα καθ ολης της ιουδαιας αρξαμενον απο της γαλιλαιας μετα το βαπτισμα ο εκηρυξεν ιωαννης
- 38 Nou konnen tou ki jan Bondye te vide pouwva Sentespri l' sou Jezi, moun Nazarèt la. Jezi mache nan tout peyi a, li t'ap fè byen, li t'ap geri tout moun ki te anba pouwva Satan paske Bondye te kanpe avèk li.
About Jesus of Nazareth, how God gave the Holy Spirit to him, with power: and how he went about doing good and making well all who were troubled by evil spirits, for God was with him.
ιησουν τον απο ναζαρετ ως εχρισεν αυτον ο θεος πνευματι αγιω και δυναμει ος διηλθεν ευεργετων και ιωμενος παντας τους καταδυναστευομενους υπο του διαβολου οτι ο θεος ην μετ αυτου
- 39 Nou menm k'ap pale la a, nou temwen tou sa li te fè nan peyi jwif yo ak nan Jerizalèm. Yo te touye l', yo te kloure l' sou kwa a.
And we are witnesses of all the things which he did in the country of the Jews and in Jerusalem; whom they put to death, hanging him on a tree.
και ημεις εσμεν μαρτυρες παντων ων εποησεν εν τε τη χωρα των ιουδαιων και εν ιερουσαλημ ον ανειλον κρεμασαντες επι ξυλου
- 40 Men sou twa jou, Bondye fè l' leve soti vivan nan lanmò. Apre sa, li fè moun wè li vivan.
On the third day God gave him back to life, and let him be seen,
τουτον ο θεος ηγειρεν τη τριτη ημερα και εδωκεν αυτον εμφανη γενεσθαι
- 41 Se pa tout moun non ki te wè li. Se nou menm ase ki te wè li. Bondye te chwazi nou davans pou sèvi l' temwen. Wi, nou manje avè l', nou bwè avè l' apre Bondye te fè l' tounen vivan soti nan lanmò.
Not by all the people, but by witnesses marked out before by God, even by us, who took food and drink with him after he came back from the dead.
ου παντι τω λαω αλλα μαρτυσιν τοις προκεχειροτονημενοις υπο του θεου ημιν οιτινες συνεφαγομεν και συνεπιομεν αυτω μετα το αναστηναι αυτον εκ νεκρων
- 42 Li ban nou lòd mache fè konnen bon nouvèl la bay pèp la, pou n' fè konnen se Jezi menm Bondye mete pou jije tout moun san wete yonn, kit yo vivan kit yo mouri deja.
And he gave us orders to give news of this to the people, and to give public witness that this is he whom God has made judge of the living and the dead.
και παρηγγειλεν ημιν κηρυξαι τω λαω και διαμαρτυρασθαι οτι αυτος εστιν ο ωρισμενος υπο του θεου κριτης ζωντων και νεκρων
- 43 Tout pwofèt yo te di sa sou li: Nenpòt moun ki met konfyans yo nan Jezi va resewva padon pou tout peche yo gremesi non sa a.
To him all the prophets give witness, that through his name everyone who has faith in him will have forgiveness of sins.
τουτω παντες οι προφηται μαρτυρουσιν αφεσιν αμαρτιων λαβειν δια του ονοματος αυτου παντα τον πιστευοντα εις αυτον

- 44 ¶ Pyè t'ap pale toujou lè Sentespri a desann sou tout moun ki t'ap koute mesaj la.
While Peter was saying these words, the Holy Spirit came on all those who were hearing the word.
επι λαλουντος του πετρου τα ρηματα ταυτα επεπεσεν το πνευμα το αγιον επι παντας τους ακουοντας τον λογον
- 45 Frè ki te soti lavil Jope ansanm ak Pyè yo se jwif yo te ye. Yo te sezi wè ki jan Bondye te bay moun ki pa jwif yo Sentespri l' an kantite.
And the Jews of the faith, who had come with Peter, were full of wonder, because the Holy Spirit was given to the Gentiles,
και εξεστησαν οι εκ περιτομης πιστοι οσοι συνηλθον τω πετρω οτι και επι τα εθνη η δωρεα του αγιου πνευματος εκκεχυται
- 46 Yo te tande moun lòt nasyon yo ap pale nan lòt lang. Yo t'ap fè lwanj Bondye, yo t'ap di jan li gen pouvwa. Lè sa a Pyè di:
And they were talking in tongues, and giving glory to God. Then Peter said,
ηκουον γαρ αυτων λαλουντων γλωσσαις και μεγαλυνοντων τον θεον τοτε απεκριθη ο πετρος
- 47 Moun sa yo resevwa Sentespri menm jan avèk nou. Koulye a, ki moun ki ka anpeche nou batize yo nan dlo tou?
Will any man say that these may not have baptism who have been given the Holy Spirit as we have?
μητι το υδωρ κωλυσαι δυναται τις του μη βαπτισθηναι τουτους οιτινες το πνευμα το αγιον ελαβον καθως και ημεις
- 48 Epi li bay lòd batize yo nan non Jezikri. Apre sa, yo mande Pyè pou l' rete pase kèk jou avèk yo.
And he gave orders for them to have baptism in the name of Jesus Christ. Then they kept him with them for some days.
προσεταξεν τε αυτους βαπτισθηναι εν τω ονοματι του κυριου τοτε ηρωτησαν αυτον επιμειναι ημερας τινας
- 1 ¶ Apòt yo ansanm ak frè yo ki te nan Jide te tande ki jan moun ki pa jwif yo te resevwa pawòl Bondye a tou.
Now the Apostles and the brothers who were in Judaea had news that the word of God had been given to the Gentiles.
ηκουσαν δε οι αποστολοι και οι αδελφοι οι οντες κατα την ιουδαιαν οτι και τα εθνη εδεξατο τον λογον του θεου
- 2 Lè Pyè tounen moute Jerizalèm, jwif ki te kwè yo tanmen kritike li.
And when Peter came to Jerusalem, those who kept the rule of circumcision had an argument with him,
και οτε ανεβη πετρος εις ιεροσολυμα διεκρινοντο προς αυτον οι εκ περιτομης
- 3 Yo di l' konsa: Apa ou antre lakay moun ki pa sikonsi, ou manje ak yo?
Saying, You went to men without circumcision, and took food with them.
λεγοντες οτι προς ανδρας ακροβυστιαν εχοντας εισηλθες και συνεφαγες αυτοις
- 4 Lè sa a, Pyè rakonte yo sak te pase nan tout ti detay. Li di yo:
But Peter gave them an account of it all in order, saying to them,
αρξαμενος δε ο πετρος εξετιθετο αυτοις καθεξης λεγων
- 5 Mwen te lavil Jope, mwen t'ap lapriyè, lè m' fè yon vizyon. Mwen wè yon bagay ki t'ap desann vin jwenn mwen, tankou yon gwo dra mare nan kat bout, ki t'ap desann sot nan syèl la. Li rive toupre mwen.
I was in the town of Joppa, at prayer: and falling into a deep sleep, I saw in a vision a vessel like a great cloth let down from heaven, and it came down to me:
εγω ημην εν πολει ιοπηη προσευχομενος και ειδον εν εκστασει οραμα καταβαινον σκευος τι ως οθονην μεγαλην τεσσαρσιν αρχαις καθιμενην εκ του ουρανου και ηλθεν αχρის εμου
- 6 Lè m' gade byen gade, mwen wè tout kalite bèt andedan li: bèt kat pat, bèt nan bwa, bèt ki trennen sou vant ak zwezo.
And looking on it with attention I saw in it all sorts of beasts and birds.
εις ην ατεινισας κατενοουν και ειδον τα τετραποδα της γης και τα θηρια και τα ερπετα και τα πετεινα του ουρανου
- 7 Epi m' tande yon vwa ki di m' konsa: Leve non, Pyè, touye, manje.
And a voice came to my ears saying, Come, Peter; take them for food.
ηκουσα δε φωνης λεγουσης μοι αναστας πετρε θυσον και φαγε
- 8 Men mwen di: Non, Mèt. Mwen pa janm mete move manje osinon manje ki pa bon pou moun k'ap sèvi Bondye nan bouch mwen.
But I said, No, Lord; for nothing common or unclean has ever come into my mouth.
ειπον δε μηδαμως κυριε οτι παν κοινον η ακαθαρτον ουδεποτε εισηλθεν εις το στομα μου
- 9 Menm vwa a pale ankò nan syèl la, li di mwen konsa: Bagay Bondye di ki bon pou moun k'ap sèvi l', pa di l' pa bon pou yo.
But the voice, coming a second time from heaven, said, What God has made clean, do not you make common.
απεκριθη δε μοι φωνη εκ δευτερου εκ του ουρανου α ο θεος εκαθαρισεν συ μη κοινου

- 10 An twa fwa sa repete. Epi bagay la moute tounen nan syèl la.
And this was done three times, and they were all taken up again into heaven.
τουτο δε εγενετο επι τρις και παλιν ανεσπασθη απαντα εις τον ουρανον
- 11 Menm lè a, twa moun ki te soti Sezare vin rive nan kay kote m' te ye a. Yo te voye yo chache mwen.
And at that minute, three men, sent from Caesarea, came to the house where we were.
και ιδου εξ αυτης τρεις ανδρες επεστησαν επι την οικιαν εν η ημην απεσταλμενοι απο καισαρειας προς με
- 12 Lespri a di m' pati ak yo san rete ap kalkile. Sis frè sa yo te al ansanm avè m' tou Sezare. Nou tout nou antre lakay Kònèy.
And the Spirit gave me orders to go with them, doubting nothing. And these six brothers came with me; and we went into that man's house:
ειπεν δε μοι το πνευμα συνελθειν αυτοις μηδεν διακρινομενον ηλθον δε συν εμοι και οι εξ αδελφοι ουτοι και εισηλθομεν εις τον οικον του ανδρος
- 13 Kònèy rakonte nou ki jan l' te wè yon zanj Bondye kanpe nan mitan lakay li. Zanj lan di li: Voye yon moun lavil Jope al rele Simon (ki gen yon ti non Pyè).
And he gave us an account of how he had seen the angel in his house, saying, Send to Joppa, and get Simon, named Peter, to come to you;
απηγγειλεν τε ημιν πως ειδεν τον αγγελον εν τω οικω αυτου σταθεντα και ειποντα αυτω αποστειλον εις ιοπηνη ανδρας και μεταπεμψαι σιμωνα τον επικαλουμενον πετρον
- 14 Simon sa a va di ou pawòl ki pou sove ou ansanm ak tout fanmi ou.
Who will say words to you through which you and all your family may get salvation.
ος λαλησει ρηματα προς σε εν οις σωθηση συ και πας ο οικος σου
- 15 Mwen te kòmanse pale lè Sentespri a desann sou yo menm jan li te desann sou nou premye jou a.
And, while I was talking to them, the Holy Spirit came on them, as on us at first.
εν δε τω αρξασθαι με λαλειν επεπεσεν το πνευμα το αγιον επ αυτους ωσπερ και εφ ημας εν αρχη
- 16 Lè sa a, mwen vin chonje sa Seyè a te di: Jan te batize nan dlo, men nou menm nou gen pou n' resewva batèm nan Sentespri a.
And the words of the Lord came into my mind, how he said, The baptism of John was with water, but you will have baptism with the Holy Spirit.
εμνησθην δε του ρηματος κυριου ως ελεγεν ιωαννης μεν εβαπτισεν υδατι υμεις δε βαπτισθησεσθε εν πνευματι αγιω
- 17 Konsa, Bondye te bay moun sa yo menm kado li te ban nou an lè n' te mete konfyans nou nan Seyè Jezikri. Kisa m' te ye menm pou m' te fè tèt ak Bondye?
If then God gave them, when they had faith in the Lord Jesus Christ, the same as he gave to us, who was I to go against God?
ει ουν την ισην δωρεαν εδωκεν αυτοις ο θεος ως και ημιν πιστευσασιν επι τον κυριον ιησουν χριστον εγω δε τις ημην δυνατος κωλυσαι τον θεον
- 18 Lè yo fin tande pawòl sa yo, yo sispann kritike l', yo pran fè lwanj Bondye. Yo t'ap di: Se vre wi. Bondye bay moun ki pa jwif yo chans pou yo chanje, pou yo ka resewva lavi tou.
And hearing these things they said nothing more, but gave glory to God, saying, Then to the Gentiles as to us has God given a change of heart, so that they may have life.
ακουσαντες δε ταυτα ησυχασαν και εδοξαζον τον θεον λεγοντες αραγε και τοις εθνεσιν ο θεος την μετανοιαν εδωκεν εις ζωην
- 19 ¶ Avèk pèsekisyon ki te tonbe sou yo apre lanmò Etyèn lan, disip yo te gaye. Genyen ki te al jouk nan peyi Finisi, nan lil Chip, ak lavil Antiòch. Men, yo t'ap anonse pawòl la bay jwif yo sèlman.
Then those who had gone away at the time of the trouble about Stephen, went as far as Phoenicia and Cyprus, preaching to the Jews only.
οι μεν ουν διασπαρευντες απο της θλιψεως της γενομενης επι στεφανω διηλθον εως φοινικης και κυπρου και αντιοχειας μηδενι λαλουντες τον λογον ει μη μονον ιουδαιοις
- 20 Lè sa a, kèk disip ki te moun Chip ak moun Sirèn al lavil Antiòch. Antan yo la a, yo pale ak moun Lagrès yo; yo fè yo konnen bon nouvèl ki pale sou Jezi Seyè a.
But some of them, men of Cyprus and Cyrene, when they came to Antioch, gave the good news about the Lord Jesus to the Greeks.
ησαν δε τινες εξ αυτων ανδρες κυπριοι και κυρηναιοι οιτινες εισελθοντες εις αντιοχειαν ελαλουν προς τους ελληνιστας ευαγγελιζομενοι τον κυριον ιησουν
- 21 Pouwva Bondye te avèk yo; anpil nan moun Lagrès yo rive kwè, yo te tounen vin jwenn Bondye.
And the power of the Lord was with them, and a great number had faith and were turned to the Lord.
και ην χειρ κυριου μετ αυτων πολυς τε αριθμος πιστευσας επεστρεψεν επι τον κυριον
- 22 Legliz Jerizalèm lan vin aprann nouvèl la. Li voye Banabas lavil Antiòch.
And news of them came to the ears of the church at Jerusalem: and they sent Barnabas as far as Antioch:
ηκουσθη δε ο λογος εις τα ωτα της εκκλησιας της εν ιεροσολυμοις περι αυτων και εξαπεστειλαν βαρναβαν διελθειν εως αντιοχειας
- 23 Lè Banabas rive, li wè ki jan Bondye t'ap beni disip yo. Li pa t' manke kontan, li t'ap ankouraje yo pou yo tout te kenbe fèm ak tout kè yo nan sèvis Seyè a san dekouraje.
Who, when he came and saw the grace of God, was glad; and he made clear to them the need of keeping near the Lord with all the strength of their hearts:
ος παραγενομενος και ιδων την χαριν του θεου εχαρη και παρεκαλει παντας τη προθεσει της καρδιας προσμενειν τω κυριω

- 24 Banabas sa a te yon bon gason. Li te gen anpil konfyans nan Bondye, epi Sentespri te kenbe l' anba pouwva l' tout tan. Anpil moun te vin kwè nan Seyè a.
For he was a good man and full of the Holy Spirit and of faith: and a great number were joined to the Lord.
οτι ην ανηρ αγαθος και πληρης πνευματος αγιου και πιστεως και προσετεθη οχλος ικανος τω κυριω
- 25 Apre sa, Banabas ale lavil Tas, li al chache Sòl.
Then he went on to Tarsus, looking for Saul;
εξηλθεν δε εις ταρσον ο βαρναβας αναζητησαι σαυλον
- 26 Lè l' jwenn li, li mennen l' lavil Antiòch. Yo pase yon lanne ansanm ap fè reyinyon ak legliz la. Yo t'ap moutre anpil moun sa pou yo fè. Se nan lavil Antiòch sa a premyè fwa yo te rele disip yo kreyen.
And when he had come across him, he took him to Antioch. And they were with the church there for a year, teaching the people; and the disciples were first given the name of Christians in Antioch.
και ευρων αυτον ηγαγεν αυτον εις αντιοχειαν εγενετο δε αυτους ενιαυτον ολον συναχθηναι εν τη εκκλησια και διδασκει οχλον ικανον χρηματισαι τε πρωτον εν αντιοχεια τους μαθητας χριστιανους
- 27 ¶ Lè sa a, kèk pwofèt soti Jerizalèm rive Antiòch.
Now in those days prophets came from Jerusalem to Antioch.
εν ταυταις δε ταις ημεραις κατηλθον απο ιεροσολυμων προφηται εις αντιοχειαν
- 28 Yonn ladan yo, ki te rele Agabis, leve epi avèk pouwva Sentespri, li fè konnen tapral gen yon gwo grangou sou tout latè. (Grangou sa a te rive vre sou reny wa Klòd.)
And one of them, named Agabus, said publicly through the Spirit that there would be serious need of food all over the earth: which came about in the time of Claudius.
αναστας δε εις εξ αυτων ονοματι αγαβος εσημανεν δια του πνευματος λιμον μεγαν μελλειν εσεσθαι εφ ολην την οικουμενην οστις και εγενετο επι κλαυδιου καισαρος
- 29 Disip yo deside pou chak moun bay sa yo kapab pou yo voye ede frè yo ki te nan peyi Jide.
And the disciples, everyone as he was able, made a decision to send help to the brothers living in Judaea:
των δε μαθητων καθως ηυπορειτο τις ωρισαν εκαστος αυτων εις διακονιαν πεμψαι τοις κατοικοουσιν εν τη ιουδαια αδελφοις
- 30 Se sa menm yo te fè. Apre sa, yo voye Banabas ak Sòl pote sa yo te ranmase a bay chèf fanmi yo ki te nan Jide.
Which they did, sending it to the rulers of the church by the hand of Barnabas and Saul.
ο και εποιησαν αποστειλαντες προς τους πρεσβυτερους δια χειρος βαρναβα και σαυλου
- 1 ¶ Nan menm epòk sa a, wa Ewòd te pran maltrete kèk manm nan legliz la.
Now, about that time, Herod the king made cruel attacks on the Christians.
κατ εκεινον δε τον καιρον επεβαλεν ηρωδης ο βασιλευς τας χειρας κακωσαι τινας των απο της εκκλησιας
- 2 Li fè touye Jak, frè Jan an, ak nepe.
And he put James, the brother of John, to death with the sword.
ανεilen δε ιακωβον τον αδελφον ιωαννου μαχαιρα
- 3 Lè l' wè sa te fè jwif yo plezi, li fè arete Pyè tou. Se te epòk fèt Pen san ledven an.
And when he saw that this was pleasing to the Jews he went on to take Peter in addition. This was at the time of the feast of unleavened bread.
και ιδων οτι αρεστον εστιν τοις ιουδαιοις προσεθετο συλλαβειν και πετρον ησαν δε ημεραι των αζυμων
- 4 Lè li fin arete Pyè, Ewòd fè mete l' nan prizon. Li mete kat eskwad, yo chak avèk kat sòlda, pou veye li. Li te fè lide pou l' te mennen l' devan pèp la apre fèt Delivrans jwif yo.
And having taken him, he put him in prison, with four bands of armed men to keep watch over him; his purpose being to take him out to the people after the Passover.
ον και πιασας εθετο εις φυλακην παραδους τεσσαρσι τετραδιοις στρατιωτων φυλασσειν αυτον βουλομενος μετα το πασχα αναγαγειν αυτον τω λαω
- 5 ¶ Pyè te anba gwo siveyans nan prizon an. Men, manm legliz yo t'ap lapriyè Bondye pou li san rete.
So Peter was kept in prison: but the church made strong prayer to God for him.
ο μεν ουν πετρος ετηρειτο εν τη φυλακη προσευχη δε ην εκτενης γινομενη υπο της εκκλησιας προς τον θεον υπερ αυτου
- 6 Lavèy jou pou Ewòd ta mennen Pyè konparèt devan pèp la, nan mitan lannwit Pyè t'ap dòmi ak de sòlda, yonn sou chak kote li. Yo te mare l' ak de chenn. Epi te gen gad devan pòt la ki t'ap veye prizon an.
And when Herod was about to take him out, the same night Peter was sleeping in chains between two armed men, and the watchmen were keeping watch before the door of the prison.
οτε δε εμελλεν αυτον προαγειν ο ηρωδης τη νυκτι εκεινη ην ο πετρος κοιμωμενος μεταξυ δυο στρατιωτων δεδεμενος αλυσειν δυσιν φυλακες τε προ της θυρας ετηρουν την φυλακην

- 7 Yon zanj Bondye rete konsa li parèt, yon limyè klere tout kacho a. Zanj lan manyen Pyè bò kòt, li souke l', li di li: Leve vit. Chenn ki te mare men l' yo tonbe.
And a great light was seen shining in the room, and an angel of the Lord came to Peter and, touching him on his side so that he came out of his sleep, said, Get up quickly. And his chains came off his hands.
και ιδου αγγελος κυριου επεστη και φως ελαμψεν εν τω οικηματι παταξας δε την πλευραν του πετρου ηγειρεν αυτον λεγων αναστα εν ταχει και εξεπεσον αυτου αι αλυσεις εκ των χειρων
- 8 Zanj lan di li: Mete sentiwon ou, mare sapat ou. Pyè fè tou sa. Zanj lan di l' ankò: Mete gwo rad ou sou ou, swiv mwen.
Then the angel said, Put on your shoes and get ready to go. And he did so. And he said, Put your coat round you and come with me.
ειπεν τε ο αγγελος προς αυτον περιζωσαι και υποδησαι τα σανδαλια σου εποιησεν δε ουτως και λεγει αυτω περιβαλου το ιματιον σου και ακολουθει μοι
- 9 Pyè swiv zanj lan, li mache soti nan kacho a. Li pa t' kwè sa zanj Bondye a t'ap fè a se te vre. Li te kwè se reve l' t'ap reve.
And he went out after him; and he was not certain if what was done by the angel was a fact, for it seemed to him that he was seeing a vision.
και εξελθων ηκολουθει αυτω και ουκ ηδει οτι αληθες εστιν το γινομενον δια του αγγελου εδοκει δε οραμα βλεπειν
- 10 Yo pase premye pòs gad la, yo pase dezyèm pòs la, yo rive bò pòtay an fè ki bay sou lavil la. Pòtay la louvri pou kont li devan yo. Yo soti, yo pran lari. Menm lè a, zanj lan kite Pyè.
And when they had gone past the first and second watchmen they came to the iron door into the town, which came open by itself: and they went out and down one street; and then the angel went away.
διελθοντες δε πρωτην φυλακην και δευτερην ηλθον επι την πυλην την σιδηραν την φερουσαν εις την πολιν ητις αυτοματη ηνοιχθη αυτοις και εξελθοντες προηλθον ρυμην μιαν και ευθεως απεστη ο αγγελος απ αυτου
- 11 Se lè sa a Pyè vin konprann sak te rive li a. Li di: Koulye a, mwen wè se tout bon. Bondye voye zanj li delivre m' anba men Ewòd. Li sove m' anba tout bagay pèp jwif la t'ap pare pou mwen an.
And when Peter came to his senses he said, Now, truly, I am certain that the Lord has sent his angel and taken me out of the hands of Herod, against all the hopes of the Jews.
και ο πετρος γενομενος εν αυτω ειπεν νυν οίδα αληθως οτι εξαπεστειλεν κυριος τον αγγελον αυτου και εξειλετο με εκ χειρος ηρωδου και πασης της προσδοκιας του λαου των ιουδαιων
- 12 Lè l' vin konprann sityasyon an, li ale dwat kay Mari, manman Jan, ki te gen yon ti non Mak. Te gen anpil moun sanble la, yo t'ap lapriyè.
And when he became clear about this, he went to the house of Mary, the mother of John named Mark, where a number of them had come together for prayer.
συνιδων τε ηλθεν επι την οικιαν μαριας της μητρος ιωαννου του επικαλουμενου μαρκου ου ησαν ικανοι συνηθροισμενοι και προσευχομενοι
- 13 Pyè frape nan pòt devan an. Yon sèvant yo rele Wòd vin reponn.
And he gave a blow on the door, and a young girl came to it, named Rhoda.
κρουσαντος δε του πετρου την θυραν του πυλωνος προσηλθεν παιδισκη υπακουσαι ονοματι ροδη
- 14 Li rekonèt vwa Pyè. Li te sitèlman kontan, li pa louvri pòt la, li kouri antre al di moun yo: Men Pyè deyò a wi.
And hearing the voice of Peter, in her joy she went running, without opening the door, to say that Peter was outside.
και επιγνουςα την φωνην του πετρου απο της χαρας ουκ ηνοιξεν τον πυλωνα εισδραμουσα δε απηγγειλεν εσταναι τον πετρον προ του πυλωνος
- 15 Yo di li: Gen lè ou pèdi tèt ou? Men, li te kenbe sa l' te di a se vre. Lè sa a, yo di li: Se dwe bonnanj li.
And they said to her, You are off your head. But still she said, with decision, that it was so. And they said, It is his angel.
οι δε προς αυτην ειπον μαινη η δε δυσχυριζετο ουτως εχειν οι δ ελεγον ο αγγελος αυτου εστιν
- 16 Men, Pyè t'ap frape pi rèd toujou. Lè yo louvri pòt la, yo wè l', yo pa t' manke sezi.
But Peter went on giving blows on the door: and when it was open and they saw him, they were full of wonder.
ο δε πετρος επεμενεν κρουων ανοιξαντες δε ειδον αυτον και εξεστησαν
- 17 Li fè yo siy ak men l' pou yo pa pale, epi l' rakonte yo ki jan Bondye te fè l' soti nan prizon an. Li di yo ankò. Al di Jak sa pou mwen ansanm ak lòt frè yo. Epi l' soti, li al yon lòt kote.
But he made a sign to them with his hand to be quiet, and gave them an account of how the Lord had taken him out of prison. And he said, Give the news to James and the brothers. And then he went away.
κατασεισας δε αυτοις τη χειρι σιγαν διηγησατο αυτοις πως ο κυριος αυτον εξηγαγεν εκ της φυλακης ειπεν δε απαγγειλατε ιακωβω και τοις αδελφοις ταυτα και εξελθων επορευθη εις ετερον τοπον
- 18 Lè l' fè jou, gad yo te nan yon pakèt tèt chaje. Yo t'ap mande kote Pyè pase.
Now when it was day, the armed men were greatly troubled about what had become of Peter.
γενομενης δε ημερας ην ταραχος ουκ ολιγος εν τοις στρατιωταις τι αρα ο πετρος εγενετο
- 19 Ewòd fè chache l' toupatou, men yo pa jwenn li. Li fè keksyonnen gad yo. Lèfini, li bay lòd touye yo. Apre sa, Ewòd kite peyi Jide, li al lavil Sezare kote li pase kèk tan.
And Herod, when he sent for him, and he was not there, after questioning the watchmen, gave orders that they were to be put to death. Then he went down from Judaea to Caesarea for a time.
ηρωδης δε επιζητησας αυτον και μη ευρων ανακρινας τους φυλακας εκελευσεν απαχθηναι και κατελθων απο της ιουδαιας εις την καισαρειαν διετριβεν

- 20 ¶ Ewòd te fache anpil sou moun lavil Tir ak moun lavil Sidon yo. Sa moun sa yo fè, yo mete ansanm pou yo vin kote li. Yo pran tèt Blastis, yon ofisyè ki t'ap travay lakay wa a. Epi y' al mande Ewòd pou l' fè lapè ak yo, paske se nan peyi Ewòd la moun lakay yo te konn ale fè pwovizyon.
Now he was very angry with the people of Tyre and Sidon: and they came to him, all together, and having made friends with Blastus, the controller of the king's house, they made a request for peace, because their country was dependent on the king's country for its food.
ην δε ο ηρωδης θυμομαχων τυριοις και σιδωνιοις ομοθυμαδον δε παρησαν προς αυτον και πεισαντες βλαστον τον επι του κοιτωνος του βασιλεως ητουντο ειρηνην δια το τρεφεσθαι αυτων την χωραν απο της βασιλικης
- 21 Lè jou yo te fikse a rive, Ewòd abiye l' ak tout kostim wa li sou li, li chita sou gwo fotèy li a, epi l' fè yon diskou ba yo.
And on the day which had been fixed, Herod, dressed in his robes and seated in his place, made a public statement to them.
τακτη δε ημερα ο ηρωδης ενδυσασμενος εσθητα βασιλικην και καθισας επι του βηματος εδημηγορει προς αυτους
- 22 Pèp la pran rele: Se pa yon moun k'ap pale la a, se yon bondye.
And the people, with loud cries, said, It is the voice of a god, not of a man.
ο δε δημοσ επεφωνει θεου φωνη και ουκ ανθρωπου
- 23 Menm lè a, yon zanj Bondye frape Ewòd, paske li te asepte resevwa lwanj ki fèt pou Bondye sèlman. Vè tonbe sou li, epi li mouri.
And straight away the angel of the Lord sent a disease on him, because he did not give the glory to God: and his flesh was wasted away by worms, and so he came to his end.
παραχρημα δε επαταξεν αυτον αγγελος κυριου ανθ ων ουκ εδωκεν την δοξαν τω θεω και γενομενος σκοληκοβρωτος εξεψυξεν
- 24 Pawòl Bondye a menm t'ap gaye plis toujou, li t'ap fè anpil avans.
But the word of the Lord went on increasing.
ο δε λογος του θεου ηυξανεν και επληθυνετο
- 25 Lè Banabas ak Sòl fin fè misyon yo lavil Jerizalèm, yo tounen lakay yo, yo pran Jan ki te gen ti non Mak la ak yo.
And Barnabas and Saul came back from Jerusalem, when their work was ended, taking with them John named Mark.
βαρναβας δε και σαυλος υπεστρεψαν εξ ιερουσαλημ πληρωσαντες την διακονιαν συμπαραλαβοντες και ιωαννην τον επικληθεντα μαρκον
- 1 ¶ Nan legliz Antiòch la te gen kèk pwofèt ak moun ki t'ap bay enstriksyon: se te Banabas, Simeon (yo te rele Ti Nwa), Lisiyis, moun Sirèn, Manayèn (ki te grandi ansanm ak Ewòd, gouvènè a), epi Sòl.
Now there were at Antioch, in the church there, prophets and teachers, Barnabas, and Symeon who was named Niger, and Lucius of Cyrene, and Manaen, a relation of Herod the king, and Saul.
ησαν δε τινες εν αντιοχεια κατα την ουσαν εκκλησιαν προφηται και διδασκαλοι ο τε βαρναβας και σιμεων ο καλουμενος νιγερ και λουκιος ο κυρηναιος μασην τε ηρωδου του τετραρχου συντροφος και σαυλος
- 2 Yon jou, yo t'ap fè sèvis pou Bondye, yo t'ap fè jèn, lè Sentespri di yo: Mete Banabas ak Sòl apa pou mwen, pou yo fè travay mwen chwazi pou yo fè a.
And while they were doing the Lord's work, and going without food, the Holy Spirit said, Let Barnabas and Saul be given to me for the special work for which they have been marked out by me.
λειτουρگوυντων δε αυτων τω κυριω και νηστευοντων ειπεν το πνευμα το αγιον αφορισατε δη μοι τον τε βαρναβαν και τον σαυλον εις το εργον ο προσκεκλημαι αυτους
- 3 Lè sa a, yo fè jèn, yo lapriyè, yo mete men sou tèt Banabas ak Sòl, epi yo kite yo ale.
Then, after prayer and going without food they put their hands on them, and sent them away.
τοτε νηστευσαντες και προσευξαμενοι και επιθεντες τας χειρας αυτοις απελυσαν
- 4 ¶ Se konsa Sentespri te voye Banabas ak Sòl an misyon. Y' al nan peyi Selesi. Antan yo la, yo pran yon batiman pou lil Chip.
So, being sent out by the Holy Spirit, they went down to Seleucia; and from there they went by ship to Cyprus.
ουτοι μεν ουν εκπεμφθεντες υπο του πνευματος του αγιου κατηλθον εις την σελευκειαν εκειθεν τε απεπελευσαν εις την κυπρον
- 5 Lè yo rive Salamin yo tanmen anonse pawòl Bondye a nan sinagòg jwif yo. Yo te gen Jan Mak avèk yo pou ede yo.
And at Salamis they were preaching the word of God in the Synagogues of the Jews: and John was with them, helping them.
και γενομενοι εν σαλαμινι κατηγγελλον τον λογον του θεου εν ταις συναγωγαϊς των ιουδαιων ειχον δε και ιωαννην υπηρετην
- 6 Yo travèse tout lil la nèt jouk Pafòs. Rive la, yo jwenn yon majisyen ki te rele Bajezi. Se te yon jwif ki te pran pòz pwofèt li.
And when they had gone through all the island to Paphos, they came across a certain wonder-worker and false prophet, a Jew whose name was Bar-Jesus;
διελθοντες δε την νησον αχρι παφου ευρον τινα μαγον ψευδοπροφητην ιουδαιον ω ονομα βαρηιησους
- 7 Li te bon zanmi ak Sèjyis Polis, chèf lil la. Sèjyis Polis la te yon nonm lespri. Li fè rele Banabas ak Sòl paske li te vle tande pawòl Bondye a.
Who was with the ruler, Sergius Paulus, an able man. This man sent for Barnabas and Saul, desiring to have knowledge of the word of God.
ος ην συν τω ανθυπατω σεργιω παυλω ανδρι συνετω ουτος προσκαλεσασμενος βαρναβαν και σαυλον επεζητησεν ακουσαι τον λογον του θεου

- 8 Men, Elimas (se te non majisyen an nan lang grèk) t'ap kenbe tèt ak yo. Li t'ap chache detounen gouvènè a pou l' pa t' kwè.
But Elymas, the wonder-worker (for that is the sense of his name), put himself against them, with the purpose of turning the ruler from the faith.
ανθιστατο δε αυτοις ελυμας ο μαγος ουτως γαρ μεθερμηνευεται το ονομα αυτου ζητων διαστρεψαι τον ανθυπατον απο της πιστεως
- 9 Men, Sòl (yo te rele Pòl tou), anba pouvw Sentespri, fikse je l' sou majisyen an,
But Saul, whose other name is Paul, being full of the Holy Spirit, looking hard at him, said,
σαυλος δε ο και παυλος πλησθεις πνευματος αγιου και ατεινισας εις αυτον
- 10 li di li: Ou menm, ou se pitit Satan. Ou plen riz ak mechanste nan kè ou, ou pa vle wè anyen ki bon. Eske ou p'ap sispann vire travay Bondye a lanvè?
O you, who are full of false tricks and evil ways, a son of the Evil One, hating all righteousness, will you for ever be turning people from the right ways of the Lord?
ειπεν ω πληρης παντος δολου και πασης ραδιουργιας υιε διαβολου εχθρε πασης δικαιοσυνης ου παυση διαστρεφων τας οδους κυριου τας ευθειας
- 11 Koulye a, koute: Bondye pral mete men sou ou: ou pral vin avèg, ou p'ap wè limyè solèy pou kèk tan. Menm lè a, je Elimas vin bouche, li wè tou nwa. Li t'ap vire adwat agoch, li t'ap chache yon moun pou pran men l' pou kondi li.
And now, see, the hand of the Lord is on you, and you will be blind and not able to see the sun for a time. And straight away a dark mist came down on him; and he went about looking for a guide.
και νυν ιδου χειρ του κυριου επι σε και εση τυφλος μη βλεπον τον ηλιον αχρι καιρου παραχηρμα δε επεπεσεν επ αυτον αχλος και σκοτος και περιαγων εζητει χειραγωγους
- 12 Lè gouvènè a wè sak te rive a, li kwè. Sa te frape l' anpil lè l' tande tou sa yo t'ap moutre li sou Seyè a.
Then the ruler, when he saw what was done, had faith, being full of wonder at the teaching of the Lord.
τοτε ιδων ο ανθυπατος το γεγονος επιστευσεν εκπλησσομενος επι τη διδαχη του κυριου
- 13 Pòl ak kanmarad li yo pran batiman nan lavil Pafòs, y' al lavil Pèj nan peyi Panfili. Antan yo la, Jan Mak kite yo, li tounen Jerizalèm.
Then Paul and those who were with him went by ship from Paphos and came to Perga in Pamphylia: and there John went away from them and came back to Jerusalem.
αναχθεντες δε απο της παφου οι περι τον παυλον ηλθον εις περγην της παμφυλιας ιωαννης δε αποχωρησας απ αυτων υπεστρεψεν εις ιεροσολυμα
- 14 ¶ Yo kite Pèj, yo pousib wout yo jouk yo rive lavil Antiòch nan peyi Pisidi. Jou repo a, yo antre nan sinagòg la, yo chita.
But they, going through from Perga, came to Antioch in Pisidia; and they went into the Synagogue on the Sabbath and were seated.
αυτοι δε διελθοντες απο της περγης παρεγενοντο εις αντιοχειαν της πισιδιας και εισελθοντες εις την συναγωγην τη ημερα των σαββατων εκαθισαν
- 15 Apre moun yo te fin li nan liv lalwa a ak nan liv pwofèt yo, chèf sinagòg la voye di yo: Frè m' yo, si nou gen kèk pawòl pou ankouraje asanble a, nou mèt pale koulye a.
And after the reading of the law and the prophets, the rulers of the Synagogue sent to them, saying, Brothers, if you have a word of comfort for the people, say on.
μετα δε την αναγνωσιν του νομου και των προφητων απεστειλαν οι αρχισυναγωγοι προς αυτους λεγοντες ανδρες αδελφοι ει εστιν λογος εν υμιν παρακλησεως προς τον λαον λεγετε
- 16 Pòl leve kanpe, li fè yon siy ak men l', epi li di: Nou menm moun ras Izrayèl, ak nou menm moun lòt nasyon ki gen krentif pou Bondye, koute mwen.
And Paul, getting up and making a sign with his hand, said, Men of Israel, and you who have the fear of God, give ear.
αναστας δε παυλος και κατασεισας τη χειρι ειπεν ανδρες ισραηλιται και οι φοβουμενοι τον θεον ακουσατε
- 17 Bondye pèp Izrayèl la te chwazi zansèt nou yo. Antan yo t'ap viv tankou etranje nan peyi Lejip, li fè pèp la vin yon kantite. Apre sa, ak fòs ponyèt li, li fè yo sot kite peyi a.
The God of this people Israel made selection of our fathers, lifting the people up from their low condition when they were living in the land of Egypt, and with a strong arm took them out of it.
ο θεος του λαου τουτου ισραηλ εξελεξατο τους πατερας ημων και τον λαον υψωσεν εν τη παροιικια εν γη αιγυπτω και μετα βραχιονος υψηλου εξηγαγεν αυτους εξ αυτης
- 18 Pandan karantan, li pran pasyans ak yo nan dezè a.
And for about forty years he put up with their ways in the waste land.
και ως τεσσαρακονταετη χρονον ετροποφορησεν αυτους εν τη ερημω
- 19 Li detwi sèt nasyon nan peyi Kanaran, li pran tout tè yo, li bay pèp li a pou pwopryete pa yo,
And having put to destruction seven nations in the land of Canaan, he gave them the land for their heritage for about four hundred and fifty years.
και καθελων εθνη επτα εν γη χανααν κατεκληροδοτησεν αυτοις την γην αυτων
- 20 pou katsansenkant (450) lanne. Apre sa, li mete jij pou kòmande yo jouk pou rive nan tan pwofèt Samyèl.
And after these things he gave them judges, till the time of Samuel the prophet.
και μετα ταυτα ως ετεσιν τετρακοσιοις και πενητηκοντα εδωκεν κριτας εως σαμουηλ του προφητου
- 21 Lè sa a, yo mande pou yon wa. Bondye ba yo Sayil, pitit gason Kis la, moun branch fanmi Benjamen, pou wa pandan karantan.
Then at their request for a king, God gave them Saul, the son of Kish, a man of the family of Benjamin, who was their king for forty years.
κακειθεν ητησαντο βασιλευα και εδωκεν αυτοις ο θεος τον σαουλ υιον κισ ανδρα εκ φυλης βενιαμιν ετη τεσσαρακοντα

- 22 Lè li wete Sayil, li ba yo David pou wa. Men sa Bondye te di sou David: Mwen jwenn David, pitit gason Izayi a. Se yon nonm ki fè m' plezi. Li va fè tou sa m' vle l' fè.
And having put him on one side, he made David their king, to whom he gave witness, saying, I have taken David, the son of Jesse, a man dear to my heart, who will do all my pleasure.
 και μεταστησας αυτον ηγειρεν αυτοις τον δαβιδ εις βασιλευα ω και ειπεν μαρτυρησας ευρον δαβιδ τον του ιεσσαι ανδρα κατα την καρδιαν μου ος ποιησει παντα τα θεληματα μου
- 23 Se Jezi, yonn nan pitit pitit David yo, Bondye mete pou delivre pèp Izrayèl la, jan l' te pwomèt la.
From this man's seed has God given to Israel a Saviour, even Jesus, as he gave his word;
 τουτου ο θεος απο του σπερματος κατ επαγγελιαν ηγειρεν τω ισραηλ σωτηρα ιησουν
- 24 Men, anvan Jezi te vini, Jan t'ap mache bay mesaj sa a, li t'ap rele tout pèp Izrayèl la pou yo te tounen vin jwenn Bondye, pou yo te resevwa batèm.
For whose coming John made ready the way by preaching to all the people of Israel the baptism which goes with a change of heart.
 προκηρυξαντος ιωαννου προ προσωπου της εισοδου αυτου βαπτισμα μετανοιας παντι τω λαω ισραηλ
- 25 Lè Jan te prèt pou fini ak misyon l' lan, li di pèp la: Ki moun nou kwè mwen ye? Moun n'ap tann lan, se pa mwen. Men, koute, moun sa a ap vini apre mwen. Mwen menm, mwen pa bon ase pou m' ta demare kòd sapat ki nan pye li.
And when John was completing his work, he said, What do I seem to you to be? I am not he; but one is coming after me, whose shoes I am not good enough to undo.
 ως δε επληρου ο ιωαννης τον δρομον ελεγεν τινα με υπονοειτε ειναι ουκ εμι εγω αλλ ιδου ερχεται μετ εμε ου ουκ εμι αξιος το υποδημα των ποδων λυσαι
- 26 Frè m' yo, nou menm moun ras Abraram lan ak nou menm moun lòt nasyon isit la ki gen krentif pou Bondye, Bondye voye di nou li vin delivre nou.
My brothers, children of the family of Abraham, and those among you who have the fear of God, to us the word of this salvation is sent.
 ανδρες αδελφοι υιοι γενους αβρααμ και οι εν υμιν φοβουμενοι τον θεον υμιν ο λογος της σωτηριας ταυτης απεσταλη
- 27 Paske, moun lavil Jerizalèm ansanm ak chèf yo pa t' konnen ki moun Jezi te ye. Yo pa t' konprann sans pawòl pwofèt yo, pawòl ki li nan zòrèy yo chak jou repo. Men, se yo menm ankò ki fè tout pawòl sa yo rive vre lè yo te kondannen Jezi.
For the men of Jerusalem and their rulers, having no knowledge of him, or of the sayings of the prophets which come to their ears every Sabbath day, gave effect to them by judging him.
 οι γαρ κατοικουντες εν ιερουσαλημ και οι αρχοντες αυτων τουτον αγνοησαντες και τας φωνας των προφητων τας κατα παν σαββατον αναγνωσκομενας κριναντες επληρωσαν
- 28 Atout yo pa t' jwenn anyen nan sa Jezi te fè ki pou ta fè l' merite lanmò, yo te mande Pilat fè touye li.
And though no cause of death was seen in him, they made a request to Pilate that he might be put to death.
 και μηδεμια αιτιαν θανατου ευροντες ητησαντο πιλατον αναρεθηναι αυτον
- 29 Lè yo fin fè tout bagay ki te ekri sou li nan liv yo rive vre, yo desann li sou kwa a, yo mete l' nan yon kavò.
And when they had done all the things said in the Writings about him, they took him down from the tree, and put him in the place of the dead.
 ως δε ετελεσαν απαντα τα περι αυτου γεγραμμενα καθελοντες απο του ξυλου εθηκαν εις μνημειον
- 30 Men, Bondye fè l' leve soti vivan nan lanmò.
But God gave him back from the dead:
 ο δε θεος ηγειρεν αυτον εκ νεκρων
- 31 Apre sa, pandan plizyè jou, moun ki te moute Jerizalèm soti peyi Galile ansanm avèk li yo, yo te wè l' ak je yo. Se yo menm k'ap sèvi l' temwen koulye a devan pèp Izrayèl la.
And for a number of days he was seen by those who came with him from Galilee to Jerusalem, who are now his witnesses before the people.
 ος ωφθη επι ημερας πλειους τοις συναβασιν αυτω απο της γαλιλαιας εις ιερουσαλημ οιτινες εισιν μαρτυρες αυτου προς τον λαον
- 32 Nou menm, nou vin fè nou konnen bon nouvèl sa a isit la. Bagay Bondye te pwomèt zansèt nou yo,
And we are giving you the good news of the undertaking made to the fathers,
 και ημεις υμας ευαγγελιζομεθα την προς τους πατερας επαγγελιαν γενομενην οτι ταυτην ο θεος εκπεπληρωκεν τοις τεκνοις αυτων ημιν αναστησας ιησουν
- 33 li fè l' pou nou ki pitit pitit yo: li fè Jezi leve soti vivan nan lanmò, dapre sa ki ekri nan Sòm de a: Ou se pitit mwen. Depi jòdi a se mwen ki papa ou.
Which God has now put into effect for our children, by sending Jesus; as it says in the second Psalm, You are my Son; this day I have given you being.
 ως και εν τω ψαλμω τω δευτερω γεγραπται υιος μου ει συ εγω σημερον γεγεννηκα σε
- 34 Bondye te fè konnen li t'ap fè l' soti vivan nan lanmò pou l' pa t' janm tounen pouriti ankò. Se sa l' te fè konnen, lè l' te di: M'a ba ou tout benediksyon mwen te pwomèt David yo, ou mèt konte sou yo.
And about his coming back from the dead, never again to go to destruction, he has said these words, I will give you the holy and certain mercies of David.
 οτι δε ανεστησεν αυτον εκ νεκρων μηκετι μελλοντα υποστρεφειν εις διαφθοραν ουτως ειρηκεν οτι δωσω υμιν τα οσια δαβιδ τα πιστα

- 35 Se poutèt sa, yon lòt kote li di konsa: Ou pa penmèt moun k'ap sèvi ou la pouri anba tè.
Because he says in another Psalm, You will not let your Holy One see destruction.
διο και εν ετερω λεγει ου δωσεις τον οσιον σου ιδειν διαφθοραν
- 36 Men, apre David te fin sèvi plan Bondye nan mitan moun ki t'ap viv menm lè avè l' yo, li mouri. Yo antere l' menm kote ak zansèt li yo, epi li pouri anba tè.
Now David, having done God's work for his generation, went to sleep, and was put with his fathers, and his body came to destruction:
δαβιδ μεν γαρ ιδια γενεα υπηρετησας τη του θεου βουλη εκοιμηθη και προσετεθη προς τους πατερας αυτου και ειδεν διαφθοραν
- 37 Men, moun Bondye te leve soti vivan nan lanmò a, li pa janm pouri anba tè.
But he, who was lifted up by God, did not see destruction.
ον δε ο θεος ηγειρεν ουκ ειδεν διαφθοραν
- 38 -(we vèsè pwochen)
And so, let it be clear to you, my brothers, that through this man forgiveness of sins is offered to you:
γνωστον ουν εστω υμιν ανδρες αδελφοι οτι δια τουτου υμιν αφεις αμαρτιων καταγγελλεται
- 39 Frè m' yo, nou fèt pou nou konn sa byen: Bondye voye Jezi fè nou konnen l'ap padonnen tout peche nou yo: tout moun ki mete konfyans yo nan Jezi, y'ap delivre anba tout peche lalwa Moyiz pa t' ka wele pou yo.
And through him everyone who has faith is made free from all those things, from which the law of Moses was not able to make you free.
και απο παντων ων ουκ ηδυνηθητε εν τω νομο μωσεως δικαιοθηναι εν τουτω πας ο πιστευων δικαιουται
- 40 Atansyon pou bagay pwofèt yo te di a pa rive nou:
So take care that these words of the prophets do not come true for you;
βλεπετε ουν μη επελθη εφ υμας το ειρημενον εν τοις προφηταις
- 41 Gade non, nou menm k'ap meprize moun, sezisman pral touye nou. Paske mwen pral fè yon travay koulye a nan mitan nou, bagay nou pa ta kwè, menm si moun ta rakonte nou li.
See, you doubters, have wonder and come to your end; for I will do a thing in your days to which you will not give belief, even if it is made clear to you.
ιδετε οι καταφρονηται και θαυμασατε και αφανισθητε οτι εργον εγω εργαζομαι εν ταις ημεραις υμων εργον ω ου μη πιστευσητε εαν τις εκδιχηται υμιν
- 42 ¶ Antan Banabas ak Pòl t'ap soti nan sinagòg la, moun yo mande yo pou yo tounen jou repo k'ap vini an pou pale sou tout bagay sa yo ankò.
And when they went out, they made a request that these words might be said to them again on the Sabbath after.
εξιοντων δε εκ της συναγωγης των ιουδαιων παρεκαλουν τα εθνη εις το μεταξυ σαββατον λαληθηναι αυτοις τα ρηματα ταυτα
- 43 Apre reyinyon an, anpil jwif ak anpil moun lòt nasyon ki te konvèti nan relijyon jwif yo te swiv Pòl ak Banabas. Apòt yo menm te pale ak yo, yo te ankouraje yo pou yo rete fèm nan favè Bondye.
Now when the meeting was ended, a number of the Jews and of the God-fearing Gentiles who had become Jews, went after Paul and Barnabas: who put before them how important it was to keep on in the grace of God.
λυθεισης δε της συναγωγης ηκολουθησαν πολλοι των ιουδαιων και των σεβομενων προσηλυτων τω παυλω και τω βαρναβα οιτινες προσλαουντες αυτοις επειθον αυτοις επιμενειν τη χαριτι του θεου
- 44 Jou repo ki vin apre a, prèske tout moun nan lavil la te sanble pou tande pawòl Seyè a.
And on the Sabbath after, almost all the town came together to give hearing to the word of God.
τω δε ερχομενω σαββατω σχεδον πασα η πολις συνηχθη ακουσαι τον λογον του θεου
- 45 Lè jwif yo wè foul moun yo, yo pran fè jalouzi: yo t'ap demanti tou sa Pòl t'ap di a, yo t'ap joure li.
But when the Jews saw such a great number of people, they were full of envy and said evil words against Paul's preaching.
ιδοντες δε οι ιουδαιοι τους οχλους επλησθησαν ζηλου και αντελεγον τοις υπο του παυλου λεγομενοις αντιλεγοντες και βλασφημουντες
- 46 Men, Pòl ak Banabas di yo kareman: Se nou menm premye moun ki pou te resevwa Pawòl Bondye a. Men, n'ap repouse l', nou pa konsidere tèt nou bon ase pou n' antre nan lavi ki p'ap janm fini an. Enben, koulye a nou pral vire bò kote moun lòt nasyon yo.
Then Paul and Barnabas without fear said, It was necessary for the word of God to be given to you first; but because you will have nothing to do with it, and have no desire for eternal life, it will now be offered to the Gentiles.
παρησιασαμενοι δε ο παυλος και ο βαρναβας ειπον υμιν ην αναγκαιον πρωτον λαληθηναι τον λογον του θεου επειδη δε αποθεισθε αυτον και ουκ αξιους κρινετε εαυτους της αιωνιου ζωης ιδου στρεφουμεθα εις τα εθνη
- 47 Men lòd Bondye te ban nou: Mwen mete ou pou sèvi yon limyè pou lòt nasyon yo, pou ou kapab ale toupatou sou latè, moutre ki jan tout moun ka jwenn delivrans.
For so the Lord has given us orders, saying, I have given you for a light to the Gentiles so that you may be for salvation to the ends of the earth.
ουτως γαρ εντεταλται ημιν ο κυριος τεθεικα σε εις φως εθνον του ειναι σε εις σωτηριαν εως εσχατου της γης

- 48 Lè moun lòt nasyon yo tandè sa, yo pa t' manke kontan: yo pran fè lwanj pawòl Bondye a. Tout moun Bondye te chwazi davans pou resevwa lavi ki p'ap janm fini an te kwè.
And the Gentiles, hearing this, were glad and gave glory to the word of God: and those marked out by God for eternal life had faith.
 ακουοντα δε τα εθνη εχαιρον και εδοξασον τον λογον του κυριου και επιστευσαν οσοι ησαν τεταγμενοι εις ζωην αιωνιον
- 49 Pawòl Bondye a t'ap gaye toupatou nan peyi a.
And the word of the Lord went through all the country.
 διεφερετο δε ο λογος του κυριου δι ολης της χωρας
- 50 Men, jwif yo moute tèt medam lasosyete ki te konvèti nan relijyon jwif yo, ansanm ak grannèg lavil yo. Yo tout yo pran pèsekite Pòl ak Banabas: yo mete yo deyò nan peyi a.
But the Jews, working up the feelings of the God-fearing women of high position and of the chief men of the town, got an attack started against Paul and Barnabas, driving them out of those parts.
 οι δε ιουδαιοι παρωτρυναν τας σεβομενας γυναικας και τας ευσημονας και τους πρωτους της πολεως και επηγειραν διωγμον επι τον παυλον και τον βαρναβαν και εξεβαλον αυτους απο των οριων αυτων
- 51 Pòl ak Banabas souke pousyè pye yo sou yo, y' ale lavil Ikonìòm.
But they, shaking off the dust of that place from their feet, came to Iconium.
 οι δε εκτιναζαμενοι τον κονιορτον των ποδων αυτων επ αυτους ηλθον εις ικονιον
- 52 Nan Antiòch menm, disip yo te kontan anpil, Sentespri te plen kè yo.
And the disciples were full of joy and of the Holy Spirit.
 οι δε μαθηται επληρουντο χαρας και πνευματος αγιου
- 1 ¶ Nan Ikonìòm, Pòl ak Banabas antre nan sinagòg jwif yo tou. Yo pale sitèlman byen, anpil jwif ak anpil moun lòt nasyon te kwè.
Now in Iconium they went together to the Synagogue of the Jews and gave such teaching that a great number of Jews and Greeks had faith.
 εγενετο δε εν ικονιω κατα το αυτο εισελθειν αυτους εις την συναγωγην των ιουδαιων και λαλησαι ουτως οστε πιστευσαι ιουδαιων τε και ελληνων πολυ πληθος
- 2 Men jwif ki pa t' kwè yo moute tèt moun lòt nasyon yo, yo fè yo vire sou do Pòl ak Banabas.
But those Jews who had not the faith, made the minds of the Gentiles bitter against the brothers.
 οι δε απειθουντες ιουδαιοι επηγειραν και εκακωσαν τας ψυχας των εθνων κατα των αδελφων
- 3 Pòl ak Banabas rete nan lavil la lontan ankò, yo t'ap fè konnen favè Bondye a avèk anpil konviksyon, paske yo te gen konfyans nan Seyè a. Seyè a menm te bay disip yo pouvwa fè anpil bèl bagay ak anpil mirak pou l' te montre sa yo t'ap di a te vre.
So they kept there for a long time, taking heart in the Lord, who gave witness to the word of his grace by causing signs and wonders to be done by their hands.
 ικανον μεν συν χρονον διετριψαν παρρησιαζομενοι επι τω κυριο τω μαρτυρουντι τω λογω της χαριτος αυτου και διδοντι σημεια και τερατα γινεσθαι δια των χειρων αυτων
- 4 Nan lavil la moun te fè de kan: yon bò te gen patizan jwif yo, lòt bò a te gen patizan apòt yo.
But there was a division among the people of the town; some were on the side of the Jews and some on the side of the Apostles.
 εσχισθη δε το πληθος της πολεως και οι μεν ησαν συν τοις ιουδαιοις οι δε συν τοις αποστολοις
- 5 Jwif yo, moun lòt nasyon yo ansanm ak chèf yo t'ap pare pou maltrete Pòl ak Banabas, pou touye yo ak kout wòch.
And when a violent attempt was made by the Gentiles and the Jews, with their rulers, to make an attack on them and have them stoned,
 ως δε εγενετο ορμη των εθνων τε και ιουδαιων συν τοις αρχουσιν αυτων υβρισαι και λιθοβολησαι αυτους
- 6 Lè Pòl ak Banabas wè sa, yo kouri met deyò, y' al nan peyi Likaoni, yo rete lavil List ak lavil Dèb ak nan vwazinaj yo.
Having got news of it, they went in flight to the towns of Lycaonia, Lystra, and Derbe, and the country round about:
 συνιδοντες κατεφυγον εις τας πολεις της λυκαονιας λυστραν και δερβην και την περιχωρον
- 7 Yo t'ap anonse bon nouvèl la la tou.
And went on preaching the good news there.
 κακει ησαν ευαγγελιζομενοι
- 8 ¶ Nan List te gen yon nonm enfim ki te toujou rete chita, paske de pye l' yo te paralize. Li te fèt tou konsa, li pa t' janm mache menm.
And at Lystra there was a certain man, who from birth had been without the use of his feet, never having had the power of walking.
 και τις ανηρ εν λυστροις αδυνατος τοις ποσιν εκαθητο χωλος εκ κοιλιας μητρος αυτου υπαρχων ος ουδεποτε περιπεπατηκει

- 9 Li t'ap koute sa Pòl t'ap di. Pòl fikse je l' sou li, li wè nonm lan te gen kont konfyans nan Bondye pou l' te geri.
This man was giving ear to the preaching of Paul, who, looking at him, and seeing that he had faith to be made well,
ουτος ηκουεν του παυλου λαλουντος ος ατενισας αυτω και ιδων οτι πιστιν εχει του σωθηναι
- 10 Pòl pale byen fò, li di: Leve, kanpe dwat sou de pye ou yo! Nonm lan vole kanpe, epi li pran mache.
Said in a loud voice, Get up on your feet. And, jumping up, he went walking about.
ειπεν μεγαλη τη φωνη αναστηθι επι τους ποδας σου ορθος και ηλλετο και περιεπατει
- 11 Lè foul moun yo wè sa Pòl te fè a, yo pran rele an likasyonen, lang peyi a: Men bondye yo pran fòm moun, yo desann vin jwenn nou.
And when the people saw what Paul had done, they said in a loud voice, in the language of Lycaonia, The gods have come down to us in the form of men.
οι δε οχλοι ιδοντες ο εποιησεν ο παυλος επηραν την φωνην αυτων λυκαονιστι λεγοντες οι θεοι ομοιωθεντες ανθρωποις κατεβησαν προς ημας
- 12 Yo rele Banabas Zeyis, yo rele Pòl Emès paske se li menm ki t'ap pale.
And they gave the name of Jupiter to Barnabas, and to Paul that of Mercury, because he was the chief talker.
εκαλουν τε τον μεν βαρναβαν δια τον δε παυλον ερμην επειδη αυτος ην ο ηγουμενος του λογου
- 13 Prèt ki sèvi nan tanp Zeyis ki te bò pòtay lavil la mennen kèk towò bèf ak kolye flè devan pòtay la. Ansanm ak pèp la, yo t'ap pare pou yo te fè ofrann bèt pou yo touye bay Pòl ak Banabas.
And the priest of the image of Jupiter, which was before the town, took oxen and flowers to the doors of the town, and was about to make an offering with the people.
ο δε ιερευς του διος του οντος προ της πολεως αυτων ταυρους και στεμματα επι τους πυλωνας ενεγκας συν τοις οχλοις ηθελεν θυειν
- 14 Lè apòt yo tande sa, yo chire rad sou yo, yo kouri nan mitan foul la, yo pale byen fò, yo t'ap di:
But when this came to the ears of the Apostles, Paul and Barnabas, they went running out among the people, parting their clothing, and crying out,
ακουσαντες δε οι αποστολοι βαρναβας και παυλος διαρρηξαντες τα ιματια αυτων εισεπηδησαν εις τον οχλον κραζοντες
- 15 Mezanmi, sa n'ap fè konsa? Nou se moun tankou nou tou: nou vin isit la anonse nou yon bon nouvèl: Se pou nou kite tout zidòl sa yo ki pa vo anyen pou n' vire bò kot Bondye ki vivan an. Se li menm ki fè syèl la, tè a, lanmè a ansanm ak tout sa ki ladan yo.
Good people, why are you doing these things? We are men with the same feelings as you, and we give you the good news so that you may be turned away from these foolish things to the living God, who made the heaven and the earth and the sea and all things in them:
και λεγοντες ανδρες τι ταυτα ποιειτε και ημεις ομοιοπαθεις εσμεν υμιν ανθρωποι ευαγγελιζομενοι υμας απο τουτων των ματαιων επιστρεφειν επι τον θεον τον ζωντα ος εποιησεν τον ουρανον και την γην και την θαλασσαν και παντα τα εν αυτοις
- 16 Nan tan lontan, li te kite tout nasyon swiv chemen pa yo.
Who in the past let all nations go in the ways which seemed good to them.
ος εν ταις παρωχημεναις γενεαις εισαεν παντα τα εθνη πορευεσθαι ταις οδοις αυτων
- 17 Men, li te toujou ap fè yo konnen ki moun li ye, li te fè anpil byen pou yo: li ban nou lapli ki sot nan syèl la ak sezon rekòt. Li ban nou manje an kantite, epi li fè kè nou kontan anpil.
But he was not without witness, because he did good, and gave you rain from heaven and times of fruit, making your hearts full of food and joy.
και τοι γε ουκ αμαρτυρον εαυτον αφηκεν αγαθοποιων ουρανοθεν ημιν υετους διδους και καιρους καρποφορους εμπιπλων τροφης και ευφροσυνης τας καρδιας ημων
- 18 Menm avèk tout pawòl sa yo, se pa t' ti traka anvan apòt yo te resi rive anpeche moun yo fè ofrann bèt yo.
And even with these words, it was hard for them to keep the people from making an offering to them.
και ταυτα λεγοντες μολις κατεπαυσαν τους οχλους του μη θυειν αυτοις
- 19 ¶ Kèk jwif sot Antioch (ki nan peyi Pisidi) ak Ikonio. Yo pran tèt foul la, yo kalonnen Pòl kout wòch pou yo touye li. Apre sa, yo trennen l' mete andeyò lavil la, yo te kwè l' te mouri.
But some Jews came to that place from Antioch and Iconium, and got control over the people; and after stoning Paul, they had him pulled out of the town, taking him for dead.
επηλθον δε απο αντιοχειας και ικονιου ιουδαιοι και πεισαντες τους οχλους και λιθασαντες τον παυλον εσυρον εξω της πολεως νομισαντες αυτον τεθναται
- 20 Men, lè disip yo vin sanble bò kote l', li leve kanpe, epi l' tounen antre nan lavil la. Nan denmen, li pati avèk Banabas, y' al lavil Dèb.
But when the disciples came round him, he got up and went into the town: and the day after he went away with Barnabas to Derbe.
κυκλωσαντων δε αυτον των μαθητων αναστας εισηλθεν εις την πολιν και τη επαυριον εξηλθεν συν τω βαρναβα εις δερβην
- 21 Pòl ak Banabas anonse bon nouvèl la nan lavil Dèb. Yo te fè anpil disip la. Apre sa, yo tounen, yo pase List, Ikonio, Antioch (ki nan peyi Pisidi).
And having made a number of disciples through the preaching of the good news in that town, they went back to Lystra and Iconium and Antioch,
ευαγγελισαμενοι τε την πολιν εκεινην και μαθητευσαντες ικανους υπεστρεψαν εις την λυστραν και ικονιον και αντιοχειαν

- 22 Yo t'ap bay disip yo fòs, yo t'ap ankouraje yo pou yo rete fèm nan konfyans yo. Yo t'ap di yo: Nou gen pou nou soufri anpil anvan pou n' antre nan peyi kote Bondye wa a.
Making strong the souls of the disciples, saying to them that they were to keep the faith, and that we have to go through troubles of all sorts to come into the kingdom of God.
επιστηριζοντες τας ψυχας των μαθητων παρακαλουντες εμμενειν τη πιστει και οτι δια πολλων θλιψεων δει ημας εισελθειν εις την βασιλειαν του θεου
- 23 Nan chak legliz, yo chwazi kèk chèf fanmi. Yo fè jèn, yo lapriyè. Apre sa, yo renmèt yo nan men Bondye, Seyè ki te gen tout konfyans yo a.
And when they had made selection of some to be rulers in every church, and had given themselves to prayer and kept themselves from food, they put them into the care of the Lord in whom they had faith.
χειροτονησαντες δε αυτοις πρεσβυτερους κατ εκκλησιαν προσευξαμενοι μετα νηστειων παρεθεντο αυτοις τω κυριω εις ον πεπιστευκεισαν
- 24 Yo travèse peyi Pisidi, yo rive nan Panfili.
And they went through Pisidia and came to Pamphylia.
και διελθοντες την πισιδιαν ηλθον εις παμφυλιαν
- 25 Yo anonse pawòl Bondye a lavil Pèj. Apre sa, yo desann Atali.
And, after preaching the word in Perga, they went down to Attalia;
και λαλησαντες εν περγη τον λογον κατεβησαν εις ατταλειαν
- 26 Antan yo la, yo pran batiman pou Antiòch. Se la nan menm Antiòch sa a yo te renmèt yo nan men Bondye ki te ba yo favè l' pou yo te al fè tout travay yo sot fè a.
And from there they went by ship to Antioch, where they had been handed over to the grace of God for the work which they had not done.
κακειθεν απελευσαν εις αντιοχειαν οθεν ησαν παραδεδομενοι τη χαριτι του θεου εις το εργον ο εληρωσαν
- 27 Lè yo rive Antiòch, yo reyini legliz la, yo rakonte tou sa Bondye te ba yo pouvwa fè pou li, ki jan li te louvri pòt pou moun ki pa jwif yo kapab kwè tou.
And when they came there, and had got the church together, they gave them an account of all the things which God had done through them, and how he had made open a door of faith to the Gentiles.
παραγομενοι δε και συναγαγοντες την εκκλησιαν ανηγγειλαν οσα εποιησεν ο θεος μετ αυτων και οτι ηνοιξεν τοις εθνεσιν θυραν πιστεως
- 28 Apre sa, yo rete lontan avèk disip Antiòch yo.
And they were with the disciples there for a long time.
διετριβον δε εκει χρονον ουκ ολιγον συν τοις μαθηταις
- 1 ¶ Kèk mesye soti nan peyi Jide rive lavil Antiòch. Yo t'ap moutre frè yo yon bann bagay, yo t'ap di: Bondye p'ap kapab delivre nou si yo pa sikonsi nou, jan lalwa Moyiz mande l' la.
Now certain men came down from Judaea, teaching the brothers and saying that without circumcision, after the rule of Moses, there is no salvation.
και τινες κατελθοντες απο της ιουδαιας εδιδασκον τους αδελφους οτι εαν μη περιτεμνησθε τω εθει μουσεως ου δυνασθε σωθηναι
- 2 Pòl ak Banabas pa t' dakò menm ak moun sa yo. Sa te fè yon gwo diskisyon. Se konsa, frè yo decide voye Pòl, Banabas ansanm ak kèk lòt moun Antiòch moute Jerizalèm pou regle keksyon sa a ak apòt yo ansanm ak chèf fanmi yo.
And after Paul and Barnabas had had no little argument and discussion with them, the brothers made a decision to send Paul and Barnabas and certain others of them to the Apostles and the rulers of the church at Jerusalem about this question.
γενομενης ουν στασεως και συζητησεως ουκ ολιγης τω παυλω και τω βαρναβα προς αυτους εταξαν αναβαιναι παυλον και βαρναβαν και τινας αλλους εξ αυτων προς τους αποστολους και πρεσβυτερο υς εις ιερουσαλημ περι του ζητηματος τουτου
- 3 Se legliz la ki te voye yo fè vwayaj sa a. Yo pase nan Finisi ak nan Samari. Sou tout wout la, yo t'ap rakonte ki jan moun ki pa jwif yo te tounen vin jwenn Bondye. Tout frè yo te kontan anpil lè yo tande sa.
So they, being sent on their way by the church, went through Phoenicia and Samaria, giving news of the salvation of the Gentiles, to the great joy of all the brothers.
οι μεν ουν προπεμφθεντες υπο της εκκλησιας διηρχοντο την φοινικην και σαμαρειαν εκδιηγουμενοι την επιστροφην των εθνων και εποιουν χαραν μεγαλην πασιν τοις αδελφοις
- 4 Lè yo rive Jerizalèm, tout legliz la, apòt yo ak chèf fanmi yo te byen resevwa yo. Pòl ak Banabas rakonte moun Jerizalèm yo tou sa Bondye te ba yo pouvwa fè pou li.
And when they came to Jerusalem, they had a meeting with the church and the Apostles and the rulers, and they gave an account of all the things which God had done through them.
παραγομενοι δε εις ιερουσαλημ απεδεχθησαν υπο της εκκλησιας και των αποστολων και των πρεσβυτερων ανηγγειλαν τε οσα ο θεος εποιησεν μετ αυτων
- 5 Se lè sa a kèk disip, ansyen patizan farizyen yo, kanpe, yo di: Se pou n' sikonsi moun lòt nasyon yo tou. Se pou n' mande yo pou yo obeyi lalwa Moyiz la tou.
But some of the Pharisees, who were of the faith, got up and said, It is necessary for these to have circumcision and to keep the law of Moses.
εξανεστησαν δε τινες των απο της αιρεσεως των φαρισαιων πεπιστευκοτες λεγοντες οτι δει περιτεμνειν αυτοις παραγγελλειν τε τηρειν τον νομον μουσεως

- 6 ¶ Apòt yo ak chèf fanmi yo sanble pou egzaminen keksyon an.
And the Apostles and the rulers of the church came together and gave thought to the question.
συνήχθησαν δε οι αποστολοι και οι πρεσβυτεροι ιδειν περι του λογου τουτου
- 7 Lè yo fin diskite kont yo, Pyè kanpe, li di yo: Frè m' yo, nou konnen ki jan, depi lontan, Bondye te chwazi m' nan nou tout pou m' anonse bon nouvèl la bay moun lòt nasyon yo, pou yo menm tou, yo ka tandè l' pou yo rive kwè nan Bondye.
And when there had been much discussion, Peter got up and said to them, My brothers, you have knowledge that some time back it was God's pleasure that by my mouth the good news might be given to the Gentiles so that they might have faith.
πολλης δε συζητησεως γενομενης αναστας πετρος ειπεν προς αυτους ανδρες αδελφοι υμεις επιστασθε οτι αφ ημερων αρχαιων ο θεος εν ημιν εξελεξατο δια του στοματος μου ακουσαι τα εθνη τον λογον του ευαγγελιου και πιστευσαι
- 8 Enben, Bondye ki konnen sa ki nan kè moun, li moutre nou ki jan li menm li asepte yo: li ba yo Sentespri menm jan li te fè l' pou nou an.
And God, the searcher of hearts, was a witness to them, giving them the Holy Spirit even as he did to us;
και ο καρδιογνωστης θεος εμαρτυρησεν αυτοις δους αυτοις το πνευμα το αγιον καθως και ημιν
- 9 Li pa t' fè okenn diferans ant yo menm ak nou menm: nou wè li lave kè yo paske yo te kwè nan li.
Making no division between them and us, but making clean their hearts by faith.
και ουδεν διεκρινεν μεταξυ ημων τε και αυτων τη πιστει καθαρισας τας καρδιας αυτων
- 10 Koulye a, poukisa pou n'ap sèye fè plan ak Bondye konsa, lè nou vle fè disip yo pote yon chay ni zansèt nou ni nou menm nou pa t' ka pote?
Why then are you testing God, by putting on the neck of the disciples a yoke so hard that not even our fathers or we were strong enough for it?
νυν ουν τι πειραζετε τον θεον επιθειναι ζυγον επι τον τραχηλον των μαθητων ον ουτε οι πατερες ημων ουτε ημεις ισχυσαμεν βαστασαι
- 11 Okontrè, nou kwè se yon favè Jezikri fè nou lè l' delivre nou, menm jan li fè l' pou yo tou.
But we have faith that we will get salvation through the grace of the Lord Jesus in the same way as they.
αλλα δια της χαριτος κυριου ιησου χριστου πιστευομεν σωθηναι καθ ον τροπον κακεινοι
- 12 Apre sa, tout moun pe bouch yo, yo t'ap koute Banabas ak Pòl ki t'ap rakonte tout bèl bagay ak tout mirak Bondye te ba yo pouwva fè pou li nan mitan moun lòt nasyon yo.
And all the people were quiet while Barnabas and Paul gave an account of the signs and wonders which God had done among the Gentiles by them.
ειρησεν δε παν το πληθος και ηκουον βαρναβα και παυλου εξηγουμενων οσα εποιησεν ο θεος σημεια και τερατα εν τοις εθνεσιν δι αυτων
- 13 Lè yo fin pale, Jak pran lapawòl, li di: Frè m' yo, koute mwen.
And when they had come to an end, James, answering, said, My brothers, give ear to me:
μετα δε το σιγησαι αυτους απεκριθη ιακωβος λεγων ανδρες αδελφοι ακουσατε μου
- 14 Simon fèk esplikè nou ki jan, depi nan konmansman, Bondye te pran swen moun lòt nasyon yo pou l' te ka chwazi nan mitan yo yon pèp ki pou pote non li.
Symeon has given an account of how God was first pleased to take from among the Gentiles a people for himself.
συμεων εξηγησατο καθως πρωτον ο θεος επισκεψατο λαβειν εξ εθνων λαον επι τω ονοματι αυτου
- 15 Sou pwèn sa a, pawòl pwofèt yo dakò nèl. Men sa ki ekri nan Liv la:
And this is in agreement with the words of the prophets, as it is said,
και τουτω συμφωνουσιν οι λογοι των προφητων καθως γεγραπται
- 16 Apre sa, m'a retounen. Se Bondye k'ap pale. M'a rebati kay David la ki te fin tonbe, m'a repare mazi li yo, m'a kanpe kay li a ankò.
After these things I will come back, and will put up the tent of David which has been broken down, building up again its broken parts and making it complete:
μετα ταυτα αναστρεψω και ανοικοδομησω την σκηνην δαβιδ την πεπτωκυιαν και τα κατεσκαμμενα αυτης ανοικοδομησω και ανορθωσω αυτην
- 17 Konsa, tout lòt moun yo va chache Bondye, ansanm ak tout nasyon mwen chwazi pou pote non mwen.
So that the rest of men may make search for the Lord, and all the Gentiles on whom my name is named,
οπως αν εκζητησωσιν οι καταλοιποι των ανθρωπων τον κυριον και παντα τα εθνη εφ ους επικεκληται το ονομα μου επ αυτους λεγει κυριος ο ποιων ταυτα παντα
- 18 Men sa Bondye di. Se li menm ki fè nou konnen bagay sa yo depi lontan.
Says the Lord, who has made these things clear from the earliest times.
γνωστα απ αιωνος εστιν τω θεω παντα τα εργα αυτου

- 19 Se poutèt sa, mwen menm, Jak, mwen kwè nou pa dwe antrave moun lòt nasyon yo ki vin jwenn Bondye.
For this reason my decision is, that we do not put trouble in the way of those who from among the Gentiles are turned to God;
διο εγω κρινω μη παρενοχλειν τοις απο των εθνων επιστρεφουσιν επι τον θεον
- 20 Men, ann ekri yo, ann mande yo pou yo pa manje vyann bèt yo te ofri pou touye pou zidòl, pou yo egzante tout dezòd lachè, pou yo pa manje ni vyann bèt ki mouri toufe, ni san.
But that we give them orders to keep themselves from things offered to false gods, and from the evil desires of the body, and from the flesh of animals put to death in ways against the law, and from blood.
αλλα επιστειλαι αυτοις του απεχεσθαι απο των αλισγηματων των ειδωλων και της πορνειας και του πνικτου και του αιματος
- 21 Paske, depi lontan lontan, y'ap fè konnen lalwa Moyiz la nan tout lavil yo. Se chak jou repo y'ap li l' pou yo nan sinagòg yo.
For Moses, from times long past, has his preachers in every town, reading his law in the Synagogues every Sabbath.
μοισης γαρ εκ γενεων αρχαιων κατα πολιν τους κηρυσσοντας αυτον εχει εν ταις συναγωγαις κατα παν σαββατον αναγινοσκομενος
- 22 ¶ Lè sa a, apòt yo, chèf fanmi yo ansanm ak tout legliz la deside pou yo chwazi kèk moun pami yo ki pou vwayaje al Antiòch ansanm ak Pòl ak Banabas. Yo chwazi Jid, ki te rele Basabas, ak Silas, de moun frè yo te respekte anpil.
Then it seemed good to the Apostles and the rulers and all the church, to send men from among them to Antioch with Paul and Barnabas; Judas, named Barsabbas, and Silas, chief men among the brothers:
τοτε εδοξεν τοις αποστολοις και τοις πρεσβυτεροις συν ολη τη εκκλησια εκλεξαμενους ανδρας εξ αυτων πεμψαι εις αντιοχειαν συν τω παυλω και βαρναβα ιουδαν τον επικαλουμενον βαρσαβαν και σιλαν ανδρας ηγουμενους εν τοις αδελφοις
- 23 Yo te ba yo lèt sa a pote ale: Apòt yo ak chèf fanmi yo, ki frè nou, voye bonjou pou tout frè nan moun lòt nasyon yo k'ap viv nan lavil Antiòch, nan peyi Siri ak nan peyi Silisi.
And they sent a letter by them, saying, The Apostles and the older brothers, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, may joy be with you:
γραψαντες δια χειρος αυτων ταδε οι αποστολοι και οι πρεσβυτεροι και οι αδελφοι τοις κατα την αντιοχειαν και συριαν και κιλικιαν αδελφοις τοις εξ εθνων χαιρειν
- 24 Nou te vin konnen te gen moun ki soti bò isit la al lakay nou. Yo pa t' manke boulvèse nou, yo pa t' manke fatigue nou ak pawòl yo t'ap di. Men, nou menm nou pa t' ba yo okenn lòd konsa.
Because we have knowledge that some who went from us have been troubling you with their words, putting your souls in doubt; to whom we gave no such order;
επειδη ηκουσαμεν οτι τινες εξ ημων εξελθοντες εταραξαν υμας λογοις ανασκευαζοντες τας ψυχας υμων λεγοντες περιτεμεσθαι και τηρειν τον νομον οις ου διεστειλαμεθα
- 25 Se poutèt sa, nou tout ki isit la, nou tonbe dakò pou nou chwazi kèk delege n'ap voye bò kote nou. Y'ap vwayaje ansanm ak Pòl ak Banabas, de frè nou renmen anpil,
It seemed good to us, having come to an agreement together, to send these men to you, with our well loved Barnabas and Paul,
εδοξεν ημιν γενομενοις ομοθυμαδον εκλεξαμενους ανδρας πεμψαι προς υμας συν τοις αγαπητοις ημων βαρναβα και παυλω
- 26 ki te riske lavi yo pou non Jezikri, Seyè nou an.
Men who have given up their lives for the name of our Lord Jesus Christ.
ανθρωποις παραδεδωκοσιν τας ψυχας αυτων υπερ του ονοματος του κυριου ημων ιησου χριστου
- 27 Se konsa, nou voye Jid ak Silas ki va ban nou menm mesaj la ak pwòp bouch yo.
And so we have sent Judas and Silas, who will say the same things to you themselves, by word of mouth.
απεσταλκαμεν ουν ιουδαν και σιλαν και αυτους δια λογον απαγγελλοντας τα αυτα
- 28 Pou Sentespri a ak pou nou menm, men sa nou jwenn ki bon pou di nan keksyon sa a: Nou p'ap mete lòt chay sou zepòl nou pase sa n' dwe mete.
For it seemed good to the Holy Spirit and to us, to put on you nothing more than these necessary things;
εδοξεν γαρ τω αγιω πνευματι και ημιν μηδεν πλεον επιτιθεσθαι υμιν βαρος πλην των επαναγκες τουτων
- 29 Pa manje vyann bèt ki te ofri pou zidòl, pa manje san, pa manje vyann bèt ki mouri toufe, egzante tout dezòd lachè. N'a fè byen si nou pa fè bagay sa yo. Bondye ak nou!
To keep from things offered to false gods, and from blood, and from things put to death in ways which are against the law, and from the evil desires of the body; if you keep yourselves from these, you will do well. May you be happy.
απεχεσθαι ειδωλοθυτων και αιματος και πνικτου και πορνειας εξ ων διατηρουντες εαυτους ευ πραξετε ερρωσθη
- 30 Apre sa, moun legliz Jerizalèm yo kite delege yo ale. Delege yo pati pou Antiòch. Lè yo rive, yo sanble tout moun ki te kwè yo, yo renmèt yo lèt la.
So they, being sent away, came down to Antioch, and having got the people together, they gave them the letter.
οι μεν ουν απολυθεντες ηλθον εις αντιοχειαν και συναγαγοντες το πληθος επεδωκαν την επιστολην
- 31 Lè yo fin li lèt la pou yo, tout moun te kontan pou bèl ankourajman lèt la te pote ba yo.
And after reading it, they were glad of its comfort.
αναγοντες δε εχαρησαν επι τη παρακλησει

- 32 Jid ak Silas te de pwofèt. Yo pale lontan avèk frè yo, yo ba yo kont ankourajman ak fòs.
And Judas and Silas, who themselves were prophets, gave teaching to the brothers and made them strong in the faith.
 ιουδας τε και σιλας και αυτοι προφηται οντες δια λογου πολλου παρεκαλεσαν τους αδελφους και επεστηριξαν
- 33 Yo pase kèk tan nan lavil Antiòch. Apre sa, frè yo swate yo bòn vwayaj ak kè poze. Yo menm, yo tounen ale jwenn moun ki te voye yo.
And when they had been there for some time, they were sent back in peace by the brothers to those who had sent them.
 ποιησαντες δε χρονον απελυθησαν μετ ειρηνης απο των αδελφων προς τους αποστολους
- 34 Men, Silas te pran desizyon pou l' te rete.
 []
 εδοξεν δε τω σιλα επιμειναι αυτου
- 35 Pòl ak Banabas pase kèk tan nan Antiòch. Ansanm ak anpil lòt frè, yo t'ap moutre moun yo anpil bagay, yo t'ap fè yo konnen pawòl Seyè a.
But Paul and Barnabas kept on in Antioch, teaching and preaching the word of God, with a number of others.
 παυλος δε και βαρναβας διετριβον εν αντιοχεια διδασκοντες και ευαγγελιζομενοι μετα και ετερων πολλων τον λογον του κυριου
- 36 ¶ Kèk tan apre, Pòl di Banabas konsa: Ann al vizite frè yo ki nan tout lavil kote nou te anonse Pawòl Seyè a. Ann al wè ki jan yo ye.
And after some days, Paul said to Barnabas, Let us go back and see the brothers in every town where we have given the word of God, and see how they are.
 μετα δε τινας ημερας ειπεν παυλος προς βαρναβαν επιστρεψαντες δη επισκεψομεθα τους αδελφους ημων κατα πασαν πολιν εν αις καταγγειλαμεν τον λογον του κυριου πως εχουσιν
- 37 Banabas te vle mennen Jan ki te gen ti non Mak la avèk yo.
And Barnabas had a desire to take with them John, named Mark.
 βαρναβας δε εβουλευσατο συμπαραλαβειν τον ιωαννην τον καλουμενον μαρκον
- 38 Men, Pòl pa t' kwè se te yon bon lide pou yo te mennen l', paske, dènye fwa a, li te pati kite yo nan Panfili, li pa t' rete nèt ak yo jouk vwayaj la te fini.
But Paul was of the opinion that it was not right to take with them one who had gone away from them in Pamphylia, and had not gone on with the work.
 παυλος δε ηξιου τον αποσταντα απ αυτων απο παμφυλιας και μη συνελθοντα αυτοις εις το εργον μη συμπαραλαβειν τουτον
- 39 Lè sa a, yon diskisyon byen cho leve ant Pòl ak Banabas, tèlman yo separe yonn ak lòt. Banabas pran Mak avèk li, yo pran yon batiman, y' ale lil Chip.
And there was a sharp argument between them, so that they were parted from one another, and Barnabas took Mark with him and went by ship to Cyprus;
 εγενετο ουν παροξυσμος ωστε αποχωρισθηναι αυτους απ αλληλων τον τε βαρναβαν παραλαβοντα τον μαρκον εκπλευσαι εις κυπρον
- 40 Pòl menm chwazi Silas. Apre frè yo fin renmèt li nan men Bondye k'ap ba l' favè l', li pati.
But Paul took Silas and went away with the blessing of the brothers.
 παυλος δε επιλεξαμενος σιλαν εξηλθεν παραδοθεις τη χαριτι του θεου υπο των αδελφων
- 41 Li pase nan peyi Siri ak peyi Silisi; sou tout wout la li t'ap fòtifye legliz yo nan konfyans yo nan Bondye.
And he went through Syria and Cilicia, making the churches stronger in the faith.
 διηρχετο δε την συριαν και κυλικιαν επιστηριζων τας εκκλησιας
- 1 ¶ Apre sa, Pòl ale lavil Dèb epi l' rive lavil List. Nan List te gen yon disip yo rele Timote. Manman l' te yon jwif ki te kwè nan Jezi tou, men papa l' te yon moun peyi Lagrès.
And he came to Derbe and Lystra: and there was a certain disciple there named Timothy, whose mother was one of the Jews of the faith, but his father was a Greek;
 κατακτησεν δε εις δερβην και λυστραν και ιδου μαθητης τις ην εκει ονοματι τιμοθεος υιος γυναικος τινος ιουδαιας πιστης πατρος δε ελληνος
- 2 Frè ki t'ap viv nan List ak Ikonidòm yo te bay bon rapò pou Timote.
Of whom the brothers at Lystra and Iconium had a high opinion.
 ος εμαρτυρειτο υπο των εν λυστροις και ικονιω αδελφων
- 3 Pòl te vle mennen l' avèk li. Li pran l', li sikonsi l' paske tout jwif ki te nan peyi a te konnen papa Timote te grèk.
Paul had a desire for him to go with him, and he gave him circumcision because of the Jews who were in those parts: for they all had knowledge that his father was a Greek.
 τουτον ηθελησεν ο παυλος συν αυτω εξελθειν και λαβων περιετεμεν αυτον δια τους ιουδαιους τους οντας εν τοις τοποις εκεινοις ηδειςαν γαρ απαντες τον πατερα αυτου οτι ελλην υπηρχεν
- 4 Nan tout lavil kote yo pase yo te mete disip yo an konesans desizyon apòt yo ak ansyen yo te pran lavil Jerizalèm, yo t'ap mande yo pou yo te soumèt devan desizyon an.
And on their way through the towns, they gave them the rules which had been made by the Apostles and the rulers of the church at Jerusalem, so that they might keep them.
 ως δε διεπορευοντο τας πολεις παρεδιδουν αυτοις φυλασσειν τα δογματα τα κεκριμενα υπο των αποστολων και των πρεσβυτερων των εν ιερουσαλημ

- 5 Tout legliz yo t'ap vin pi fèm nan lafwa, chak jou yo t'ap gen plis moun toujou.
So the churches were made strong in the faith and were increased in number every day.
αι μεν ουν εκκλησιαι εστερευοντο τη πιστει και επερισσευον τω αριθμω καθ ημεραν
- 6 ¶ Sentespri pa t' kite Pòl ak Timote al anonse pawòl Bondye a nan pwovens Lazi a. Se sak fè yo te pase nan zòn Friji ak zòn Galasi san rete.
And after they had gone through the land of Phrygia and Galatia, the Holy Spirit did not let them take the word into Asia;
διελθοντες δε την φρυγιαν και την γαλατικην χωραν κολουθεντες υπο του αγιου πνευματος λαλησαι τον λογον εν τη ασια
- 7 Lè yo rive toupren lavil Mizi, yo te vle ale Bitini, men Lespri Jezi a pa t' pèmèt yo fè sa.
And having come to Mysia, they made an attempt to go into Bithynia, but the Spirit of Jesus did not let them;
ελθοντες κατα την μυσιαν επειραζον κατα την βιθυνιαν πορευεσθαι και ουκ ειασεν αυτους το πνευμα
- 8 Yo pase nan Mizi san rete, yo desann lavil Troas.
And going past Mysia, they came down to Troas.
παρελθοντες δε την μυσιαν κατεβησαν εις τρωαδα
- 9 Nan mitan lannwit, Pòl fè yon vizyon: li wè yon nonm ki te soti peyi Masedwan kanpe devan l' ki t'ap di li: Tanpri, vin nan peyi Masedwan, vin pote nou sekou.
And Paul had a vision in the night; a man of Macedonia came, requesting him, and saying, Come over into Macedonia and give us help.
και οραμα δια της νυκτος ωφθη τω παυλω ανηρ τις ην μακεδων εστως παρακαλων αυτον και λεγων διαβας εις μακεδονιαν βοηθησον ημιν
- 10 Apre Pòl te fè vizyon sa a, lamenn nou chache pou n' ale peyi Masedwan. Nou te sèten se Bondye menm ki te rele nou pou n' te al pote bon nouvèl la bay moun ki nan peyi sa a.
And when he had seen the vision, straight away we made the decision to go into Macedonia, for it seemed certain to us that God had sent us to give the good news to them.
ως δε το οραμα ειδεν ευθεως εξητησαμεν εξελθειν εις την μακεδονιαν συμβιβαζοντες οτι προσκεκληται ημας ο κυριος ευαγγελισασθαι αυτους
- 11 Nou pran batiman lavil Troas, nou fè vwal tou dwat pou lil Samotras. Apre yon jou, nou rive lavil Neapolis.
So, from Troas we went straight by ship to Samothrace and the day after to Neapolis;
αναχθεντες ουν απο της τρωαδος ευθυδρομησαμεν εις σαμοθρακην τη τε επιουση εις νεαπολιν
- 12 Antan nou la, n' al lavil Filip, premye lavil nan distrik Masedwan lan: Se te yonn nan koloni sou zòd lavil Wòm yo. Nou pase plizyè jou nan lavil sa a.
And from there to Philippi, which is the most important town of Macedonia and a Roman colony: and we were there for some days.
εκειθεν τε εις φιλιππους ητις εστιν πρωτη της μεριδος της μακεδονιας πολις κολωνια ημεν δε εν ταυτη τη πολει διατριβοντες ημερας τινας
- 13 Jou repo a, nou soti, n' al lòt bò pòtay lavil la bò larivyè a. Nou t'ap chache kote jwif yo te konn lapriyè a. Nou chita, nou t'ap pale ak fanm ki te sanble la yo.
And on the Sabbath we went outside the town, by the river, where we had an idea that there would be a place of prayer; and, being seated, we had talk with the women who had come together.
τη τε ημερα των σαββατων εξηλθομεν εξω της πολεως παρα ποταμον ου ενομιζετο προσευχη ειναι και καθισαντες ελαλουμεν ταις συνελθουσαις γυναιξιν
- 14 Yonn ladan yo te rele Lidi. Se te moun lavil Tiyati, yon machann bèl twal koulè wouj yo vann byen chè a. Li te konvèti nan relijyon jwif yo. Li t'ap koute nou. Seyè a louvri lespri l' pou l' te swiv tou sa Pòl t'ap di.
And a certain woman named Lydia, a trader in purple cloth of the town of Thyatira, and a God-fearing woman, gave ear to us: whose heart the Lord made open to give attention to the things which Paul was saying.
και τις γυνη ονοματι λυδια πορφυροπωλις πολεως θυατειρων σεβομενη τον θεον ηκουεν ης ο κυριος διηνοιζεν την καρδιαν προσεχειν τοις λαλουμενοις υπο του παυλου
- 15 Li resevwa batèm, li menm ansanm ak tout fanmi li. Apre sa, li envite nou vin lakay li. Li di nou: Se pou n' vini, se pou n' fè ladesant lakay mwen, si nou kwè mwen mete konfyans mwen tout bon nan Seyè a. Se konsa li fòse nou rete lakay li.
And when she and her family had had baptism, she made a request to us, saying, If it seems to you that I am true to the Lord, come into my house and be my guests. And she made us come.
ως δε εβαπτισθη και ο οικος αυτης παρεκαλεσεν λεγουσα εις κερικατε με πιστην τω κυριω ειναι εισελθοντες εις τον οικον μου μεινατε και παρεβιασατο ημας
- 16 ¶ Yon jou nou tapral kote yo konn lapriyè a, nou kontre ak yon tifi. Se te yon sèvan, li te gen yon move lespri sou li ki te fè l' konn pase kat pou moun. Lè konsa tifi a te fè mèl li yo fè anpil lajan.
And when we were going to the place of prayer, we came across a girl with a spirit which gave knowledge of the future, whose masters made great profit from her power.
εγενετο δε πορευομενων ημων εις προσευχην παιδιασκη τινα εχουσαν πνευμα τυθωνος απαντησαι ημιν ητις εργασιαν πολλην παρειχεν τοις κυριοις αυτης μαντευομενη
- 17 Li tanmen swiv Pòl ak nou, li t'ap rele byen fò: Mesye sa yo se sèvitè Bondye ki anwo nan syèl la. Y'ap fè nou konnen chemen pou n' pran pou n' ka jwenn delivrans.
She came after Paul and us, crying out and saying, These men are the servants of the Most High God, who are giving you news of the way of salvation.
αυτη κατακολουθησασα τω παυλω και ημιν εκραζεν λεγουσα ουτοι οι ανθρωποι δουλοι του θεου του υψιστου εισιν οιτινες καταγγελλουσιν ημιν οδον σωτηριας

- 18 Li t'ap fè sa pandan plizyè jou. Pòl menm te bouke ak fi a. Li vire, li di lespri a: Nan non Jezikri, mwen ba ou lòd, soti sou fi a. Menm lè a, lespri a soti sou li.
And this she did on a number of days. But Paul was greatly troubled and, turning, said to the spirit, I give you orders in the name of Jesus Christ, to come out of her. And it came out that very hour.
 τουτο δε εποιει επι πολλας ημερας διαπονηθεις δε ο παυλος και επιστρεψας τω πνευματι ειπεν παραγγελλω σοι εν τω ονοματι ιησου χριστου εξελθειν απ αυτης και εξηλθεν αυτη τη ωρα
- 19 Lè mèt sèvan lan wè yo te pèdi tout espwa fè lajan ak tifi a, yo mete men sou Pòl ak Silas, yo trennen yo sou plas piblik la devan otorite yo.
But when her masters saw that their hope of profit was gone, they took Paul and Silas, pulling them into the market-place before the rulers;
 ιδοντες δε οι κυριοι αυτης οτι εξηλθεν η ελπις της εργασις αυτων επιλαβομενοι τον παυλον και τον σιλαν ειλικυσαν εις την αγοραν επι τους αρχοντας
- 20 Yo mennen yo devan chèf lavil Wòm yo, epi yo di: Mesye sa yo ap fè dezòd nan lavil nou an. Se jwif yo ye.
And when they had taken them before the authorities, they said, These men, who are Jews, are greatly troubling our town;
 και προσαγαγοντες αυτους τοις στρατηγοις ειπον ουτοι οι ανθρωποι εκταρασσουν ημων την πολιν ιουδαιοι υπαρχοντας
- 21 Y'ap plede moutre moun yo yon bann bagay lalwa nou an pa pèmèt. Nou menm, se moun lavil Wòm nou ye, nou pa ka asepte fè bagay sa yo.
Teaching rules of living which it is not right for us to have or to keep, being Romans.
 και καταγγελλουσιν εθι α ουκ εξεστιν ημιν παραδεχσθαι ουδε ποιειν ρωμαιοις ουσιν
- 22 Foul moun yo te moute kont yo tou. Chèf women yo fè rache rad ki te sou Pòl ak Silas, epi yo bay lòd pou bat yo ak fwèt.
And the people made an attack on them all together: and the authorities took their clothing off them, and gave orders for them to be whipped.
 και συνεπεστη ο οχλος κατ αυτων και οι στρατηγοι περιρρηξαντες αυτων τα ιματια εκελευον ραβδιζειν
- 23 Apre yo fin bat yo byen bat, yo mete yo nan prizon. Yo bay chèf prizon an lòd pou veye mesye yo byen.
And when they had given them a great number of blows, they put them in prison, giving orders to the keeper of the prison to keep them safely:
 πολλας τε επιθεντες αυτοις πληγας εβαλον εις φυλακην παραγγειλαντες τω δεσμοφυλακι ασφαλως τηρειν αυτους
- 24 Lè l' resewva lòd sa a, chèf prizon an mete yo nan kacho ki jouk nan fon prizon an. Epi l' mete pye yo nan sèp.
And he, having such orders, put them into the inner prison with chains on their feet.
 ος παραγγελιαν τοιαυτην ειληφως εβαλεν αυτους εις την εσωτεραν φυλακην και τους ποδας αυτων ησφαλισατο εις το ξυλον
- 25 ¶ Vè menwi konsa, Pòl ak Silas t'ap lapriyè, yo t'ap chante fè lwanj pou Bondye. Lòt prizonye yo menm t'ap koute.
But about the middle of the night, Paul and Silas were making prayers and songs to God in the hearing of the prisoners;
 κατα δε το μεσονυκτιον παυλος και σιλας προσευχομενοι υμνου τον θεον επηκροωντο δε αυτων οι δεσμοιοι
- 26 Epi, yo rete konsa, tè a pran tranble byen fò, li souke prizon an jouk nan fondasyon li. Menm lè a, tout pòt prizon yo louvri, chenn tout prizonye yo kase.
And suddenly there was an earth-shock, so that the base of the prison was moved: and all the doors came open, and everyone's chains came off.
 αφνω δε σεισμος εγενετο μεγας ωστε σαλευθηναι τα θεμελια του δεσμοτηριου ανεωχθησαν τε παραχηρμα αι θυραι πασαι και παντων τα δεσμα ανεθη
- 27 Chèf prizon an leve. Lè l' wè tout pòt prizon yo louvri, li rale nepe l', li tapral touye tèt li paske li te kwè prizonye yo te sove.
And the keeper, coming out of his sleep, and seeing the prison doors open, took his sword and was about to put himself to death, fearing that the prisoners had got away.
 εξυπνος δε γενομενος ο δεσμοφυλαξ και ιδων ανεωγμενας τας θυρας της φυλακης σπασαμενος μαχηραν εμελλεν εαυτον αναιρειν νομιζων εκπεφευγεναι τους δεσμοιους
- 28 Men, Pòl kriye byen fò: Pa fè tèt ou mal. Nou tout la.
But Paul said in a loud voice, Do yourself no damage, for we are all here.
 εφωνησεν δε φωνη μεγαλη ο παυλος λεγων μηδεν πραξης σεαυτω κακον απαντες γαρ εσμεν ενθαδε
- 29 Lè chèf prizon tande sa, li mande yon chandèl, li kouri nan kacho a. Li lage kò l' atè nan pye Pòl ak Silas. Li t'ap tranble kou yon fèy bwa tèlman li te pè.
And he sent for lights and came rushing in and, shaking with fear, went down on his face before Paul and Silas,
 αιτησας δε φωτα εισεπηδησεν και εντρομος γενομενος προσεπεσεν τω παυλω και τω σιλα
- 30 Apre sa, li fè yo soti, li mande yo: Mesye, kisa m' dwe fè pou m' delivre?
And took them out and said, Sirs, what have I to do to get salvation?
 και προαγαγων αυτους εξω εφη κυριοι τι με δει ποιειν ινα σωθω
- 31 Yo reponn li: Mete konfyans ou nan Seyè Jezi, epi wava delivre, ou menm ansanm ak tout fanmi ou.
And they said, Have faith in the Lord Jesus, and you and your family will have salvation.
 οι δε ειπον πιστευσον επι τον κυριον ιησουν χριστον και σωθησι συ και ο οικος σου

- 32 Epi yo fè l' konnen pawòl Seyè a, limenm ansanm ak tout moun ki te lakay li.
 And they gave the word of the Lord to him and to all who were in his house.
 και ελαλησαν αυτω τον λογον του κυριου και πασιν τοις εν τη οικια αυτου
- 33 Menm lè a, nan mitan lannwit lan, li pran yo, li mete renmèd sou tout kote yo te blese. Lèfini, Pòl ak Silas batize l' ansanm ak tout fanmi li.
 And that same hour of the night, he took them, and when he had given attention to their wounds, he and all his family had baptism straight away.
 και παραλαβων αυτους εν εκεινη τη ωρα της νυκτος ελουσεν απο των πληγων και εβαπτισθη αυτος και οι αυτου παντες παραχρημα
- 34 Chèf prizon an fè yo moute lakay li, li ba yo manje. Nonm lan te kontan anpil ansanm ak tout fanmi l' paske koulye a yo te kwè nan Bondye.
 And he took them into his house and gave them food, and he was full of joy, having faith in God with all his family.
 αναγαγων τε αυτους εις τον οικον αυτου παρεθηκεν τραπεζαν και ηγαλλιασατο πανοικι πεπιστευκως τω θεω
- 35 ¶ Lè solèy fin leve, chèf moun lavil Wòm yo voye gad di chèf prizon an: Lage mesye yo.
 But when it was day, the authorities sent the police, saying, Let these men go.
 ημερας δε γενομενης απεστειλαν οι στρατηγοι τους ραβδουχους λεγοντες απολυσον τους ανθρωπους εκεινους
- 36 Chèf prizon an ale di Pòl: Chèf yo voye di pou yo lage nou. Nou mèt soti koulye a. Ale ak kè poze.
 And the keeper said to Paul, The authorities have given orders to let you go: come out now, and go in peace.
 απηγγειλεν δε ο δεσμοφυλαξ τους λογους τουτους προς τον παυλον οτι απεσταλκασιν οι στρατηγοι ινα απολυθητε νυν ουν εξελθοντες πορευεσθε εν ειρηνη
- 37 Men, Pòl di gad yo konsa: Gade non! Se sitwayen lavil Wòm nou ye wi. Yo bat nou devan tout moun san yo pa jije nou jan yo te dwe fè l' la. Apre sa, yo mete nou nan prizon. Koulye a yo vle lage nou an kachèt. Non, nou pa nan sa. Se chèf moun lavil Wòm yo menm ki pou vin mete nou deyò.
 But Paul said to them, They have given us who are Romans a public whipping without judging us, and have put us in prison. Will they now send us out secretly? no, truly, let them come themselves and take us out.
 ο δε παυλος εφη προς αυτους δειραντες ημας δημοσια ακατακριτους ανθρωπους ρωμαιους υπαρχοντας εβαλον εις φυλακην και νυν λαθρα ημας εκβαλλουσιν ου γαρ αλλα ελθοντες αυτοι ημας εξαγαγε τωσαν
- 38 Gad yo al rapòte pawòl sa yo bay chèf yo. Lè chèf yo tande se sitwayen lavil Wòm mesye yo te ye, yo soti pè.
 And the police gave an account of these words to the authorities, and they were full of fear on hearing that they were Romans;
 ανηγγειλαν δε τοις στρατηγοις οι ραβδουχοι τα ρηματα ταυτα και εφοβηθησαν ακουσαντες οτι ρωμαιοι εισιν
- 39 Yo vin eskize yo bò kote apòt yo, yo lage yo. Lèfini yo mande yo pou kite lavil la.
 Then they came and made prayers to them, requesting them, when they had taken them out, to go away from the town.
 και ελθοντες παρεκαλεσαν αυτους και εξαγαγοντες ηρωτων εξελθειν της πολεως
- 40 Lè apòt yo soti nan prizon an, yo antre lakay Lidi. Yo wè frè yo, yo ba yo kèk pawòl ankourajman, epi yo pati, y' ale.
 And they came out of the prison and went to the house of Lydia: and when they had seen the brothers they gave them comfort and went away.
 εξελθοντες δε εκ της φυλακης εισηλθον εις την λυδιαν και ιδοντες τους αδελφους παρεκαλεσαν αυτους και εξηλθον
- 1 ¶ Yo pase lavil Anfipolis ak lavil Apoloni, yo rive lavil Tesalonik kote jwif yo te gen yon sinagòg.
 Now when they had gone through Amphipolis and Apollonia they came to Thessalonica, where there was a Synagogue of the Jews:
 διοδουσιν δε την αμφιπολι και απολλωνιαν ηλθον εις θεσσαλονικην οπου ην η συναγωγη των ιουδαιων
- 2 Jan l' te konn fè a, Pòl antre nan sinagòg la. Pandan twa jou repo li diskite ak jwif yo sou sak te ekri nan Liv yo.
 And Paul, as he generally did, went in to them, and on three Sabbath days had discussions with them from the holy Writings,
 κατα δε το ειωθος τω παυλω εισηλθεν προς αυτους και επι σαββατα τρια διελεγετο αυτοις απο των γραφων
- 3 Li t'ap ba yo esplikasyon, li t'ap moutre yo ki jan, dapre sa ki te ekri a, Kris la te gen pou l' soufri, li te gen pou l' te leve soti vivan nan lanmò. Li t'ap di yo: Jezi m'ap fè nou konnen an, se li menm ki Kris la.
 Saying to them clearly and openly that Christ had to be put to death and come back to life again; and that this Jesus, whom, he said, I am preaching to you, is the Christ.
 διανοιγων και παρατιθεμενος οτι τον χριστον εδει παθειν και αναστηναι εκ νεκρων και οτι ουτος εστιν ο χριστος ιησους ον εγω καταγγελλω υμιν
- 4 Te genyen nan jwif yo ki te kwè, yo pran mache ansanm ak Pòl ak Silas. Se konsa yon bann moun peyi Lagrès ki te konvèti nan relijyon jwif yo ansanm ak anpil gran medam te kwè tou.
 And some of them had faith, and were joined to Paul and Silas; and a number of the God-fearing Greeks, and some of the chief women.
 και τινες εξ αυτων επεισθησαν και προσεκληρωθησαν τω παυλω και τω σιλα των τε σεβομενων ελληνων πολυ πληθος γυναικων τε των πρωτων ουκ ολιγαι

- 5 Men, jwif yo t'ap fè jalouzi anpil. Yo pran kèk vakabon yo jwenn nan lari a ak yo, yo sanble yon foul moun, yo mache fè dezòd nan tout lavil la.
But the Jews, being moved with envy, took with them certain low persons from among the common people, and getting together a great number of people, made an outcry in the town, attacking the house of Jason with the purpose of taking them out to the people.
ζηλωσαντες δε οι απειθουντες ιουδαιοι και προσλαβομενοι των αγοραιων τινας ανδρας πονηρους και οχλοποιησαντες εθορυβουν την πολιν επισταντες τε τη οικια ιασονος εξητουν αυτους αγαγειν εις τον δημον
- 6 Yo rive devan kay Jazon, yo antre al chache Pòl ak Silas pou mennen yo devan pèp la. Lè yo pa jwenn yo, yo trennen Jazon ansanm ak kèk frè devan chèf yo ki nan lavil la. Yo pran pale byen fò, yo t'ap di: Mesye sa yo ap mache fè dezòd toupatou. Men, koulye a yo rive jouk isit la.
And when they were not able to get them, they took Jason and some of the brothers by force before the rulers of the town, crying, These men, who have made trouble all over the world have now come here;
μη ευροντες δε αυτους εσυρον τον ιασονα και τινας αδελφους επι τους πολιταρχας βοωντες οτι οι την οικουμενην αναστατωσαντες ουτοι και ενθαδε παρεισιν
- 7 Jazon menm resewva mesye yo lakay li. Mesye sa yo ap aji kont lalwa Seza: y'ap di gen yon lòt wa yo rele Jezi.
Whom Jason has taken into his house: and they are acting against the orders of Caesar, saying that there is another king, Jesus.
ους υποδεδεκται ιασων και ουτοι παντες απεναντι των δογματων καισαρος πραττουσιν βασιλεια λεγοντες ετερον ειναι ιησουν
- 8 Jwif yo te mete foul moun yo ansanm ak chèf yo ankòlè anpil avèk pawòl sa a.
And hearing these things the people and the rulers of the town were troubled.
εταραξαν δε τον οχλον και τους πολιταρχας ακουοντας ταυτα
- 9 Jazon ak lòt frè yo te blije fè yon depo lajan pou chèf yo te ka lage yo.
And having made Jason and the others give an undertaking to keep the peace, they let them go.
και λαβοντες το ικανον παρα του ιασονος και των λοιπων απελυσαν αυτους
- 10 ¶ Lè solèy fin kouche, frè yo fè Pòl ak Silas pati pou lavil Bere. Lè yo rive la, y' al nan sinagòg jwif yo.
And the brothers straight away sent Paul and Silas away by night to Beroea: and they, when they came there, went to the Synagogue of the Jews.
οι δε αδελφοι ευθεως δια της νυκτος εξεπεμψαν τον τε παυλον και τον σιλαν εις βεροιαν οιτινες παραγενομενοι εις την συναγωγην των ιουδαιων απησαν
- 11 Jwif Bere yo te gen pi bon santiman pase sa Tesalonik yo: yo te resewva pawòl la byen vit san traka. Chak jou yo t'ap egzaminen sa ki te ekri nan Liv la pou wè si sa Pòl t'ap di yo a se vre.
Now these were more noble than the Jews of Thessalonica, for they gave serious attention to the word, searching in the holy Writings every day, to see if these things were so.
ουτοι δε ησαν ευγενεστεροι των εν θεσσαλονικη οιτινες εδεξαντο τον λογον μετα πασης προθυμιας το καθ ημεραν ανακρινοντες τας γραφας ει εχει ταυτα ουτως
- 12 Anpil ladan yo te kwè. Konsa, anpil gran medam ak anpil gason nan moun peyi Lagrès yo te kwè.
And a number of them had faith, and no small number of the Greek women of high position and of the men.
πολλοι μεν ουν εξ αυτων επιστευσαν και των ελληνιδων γυναικων των ευσημωνων και ανδρων ουκ ολιγοι
- 13 Men, lè jwif Tesalonik yo vin konnen Pòl t'ap fè konnen pawòl Bondye a nan Bere tou, yo pati pou Bere. Lè yo rive, yo kòmanse fè dezòd, yo t'ap moute tèt foul moun yo.
But when the Jews of Thessalonica had news that Paul was preaching the word at Beroea, they came there, troubling the people and working them up.
ως δε εγνωσαν οι απο της θεσσαλονικης ιουδαιοι οτι και εν τη βεροια κατηγγελη υπο του παυλου ο λογος του θεου ηλθον κακει σαλευοντες τους οχλους
- 14 Lè frè yo wè sa, yo fè Pòl pati ale jouk bò lanmè a. Men, Silas ak Timote te rete Bere.
So the brothers sent Paul straight away to the sea: but Silas and Timothy kept there still.
ευθεως δε τοτε τον παυλον εξαπεστειλαν οι αδελφοι πορευεσθαι ως επι την θαλασσαν υπεμενον δε ο τε σιλας και ο τιμοθεος εκει
- 15 Moun ki t'ap kondi Pòl yo mennen l' jouk lavil Atèn. Apre sa, yo tounen Bere. Pòl menm te voye lòd bay Silas ak Timote pou yo te vin jwenn li touswit.
But those who went with Paul took him as far as Athens, and then went away, with orders from him to Silas and Timothy to come to him quickly.
οι δε καθιστωντες τον παυλον ηγαγον αυτον εως αθηνων και λαβοντες εντολην προς τον σιλαν και τιμοθεον ινα ως ταχιστα ελθωσιν προς αυτον εξησαν
- 16 ¶ Antan Pòl t'ap tann Silas ak Timote lavil Atèn, sa te nwi lespri l' anpil lè l' wè ki jan lavil la te plen zidòl.
Now while Paul was waiting for them at Athens, his spirit was troubled, for he saw all the town full of images of the gods.
εν δε ταις αθηναις εκδεχομενου αυτους του παυλου παρωξυνετο το πνευμα αυτου εν αυτω θεωρουντι κατειδωλον ουσαν την πολιν
- 17 Li t'ap diskite nan sinagòg la avèk jwif yo ansanm ak moun lòt nasyon yo ki te konvèti nan relijyon jwif yo. Apre sa, chak jou li t'ap diskite tou sou plas piblik la avèk tout moun li te kontre la.
So he had discussions in the Synagogue with the Jews and God-fearing Gentiles, and every day in the market-place with those who were there.
διελεγετο μεν ουν εν τη συναγωγη τοις ιουδαιοις και τοις σεβομενοις και εν τη αγορα κατα πασαν ημεραν προς τους παρατυγγανοντας

- 18 Kèk filozòf ki t'ap swiv prensip patizan Epiki yo ak patizan Zenon yo t'ap pale avèk li. Gen ladan yo ki t'ap di: Kisa paladò sa a vle di la a? Gen lòt moun ki t'ap di: Gen lè l'ap pale sou yon lòt kalite bondye. Yo t'ap di sa paske Pòl t'ap pale yo sou Jezi, li t'ap di yo ki jan mò yo gen pou yo leve vivan ankò.
 And some of those who were supporters of the theories of the Epicureans and the Stoics, had a meeting with him. And some said, What is this talker of foolish words saying? And others, He seems to be a preacher of strange gods: because he was preaching of Jesus and his coming back from the dead.
 τινες δε των επικουρειων και των στωικων φιλοσοφων συνεβαλλον αυτω και τινες ελεγον τι αν θελοι ο σπερμολογος ουτος λεγειν οι δε ξενων δαιμονιων δοκει καταγγελους ειναι οτι τον ιησουν και τη ν αναστασιν αυτοις ευηγγελιζετο
- 19 Lè sa a, yo pran l', yo mennen l' nan Aewopaj la. Epi yo di li: Nou ta renmen konnen tout bagay nèf sa yo w'ap montre moun yo la a.
 And they took him to Mars' Hill, saying, Will you make clear to us what is this new teaching of yours?
 επιλαβομενοι τε αυτου επι τον αρειον παγον ηγαγον λεγοντες δυναμεθα ουν γνωναι τις η καινη αυτη η υπο σου λαλουμενη διδαχη
- 20 W'ap di yon bann bagay dwòl nan zòrèy nou. Nou ta renmen konnen sa yo vle di.
 For you seem to us to say strange things, and we have a desire to get the sense of them.
 ξενιζοντα γαρ τινα εισφερεις εις τας ακοας ημων βουλομεθα ουν γνωναι τι αν θελοι ταυτα ειναι
- 21 (Se te abitud tout moun lavil Atèn ak tout moun lòt nasyon ki rete nan lavil la, pou yo pase tout tan yo ap pale osinon ap koute tout kalite pawòl ki fèk parèt.)
 (Now all the Athenians and the men from other lands who come there were giving all their time to talking or hearing of anything new.)
 αθηναιοι δε παντες και οι επιδημουντες ξενοι εις ουδεν ετερον ευκαιρουν η λεγειν τι και ακουειν καινότερον
- 22 ¶ Lè sa a, Pòl kanpe nan mitan Aewopaj la, li di: Nou menm moun Atèn, mwen wè nou se moun ki renmen relijyon anpil.
 And Paul got to his feet on Mars' Hill and said, O men of Athens, I see that you are overmuch given to fear of the gods.
 σταθεις δε ο παυλος εν μεσω του αρειου παγου εφη ανδρες αθηναιοι κατα παντα ως δεισιδαιμονεστερους υμας θεωρω
- 23 Mwen di nou sa, paske, antan m'ap pwonmennen nan lavil nou an, mwen wè tout kote nou fè sèvis. Epi nan gade konsa, mwen jwenn yon lotèl kote yo ekri: Pou Bondye nou pa konnen an. Enben, Bondye n'ap sèvi san nou pa konnen l' lan, se li menm m'ap fè nou konnen la a.
 For when I came by, I was looking at the things to which you give worship, and I saw an altar with this writing on it, TO THE GOD OF WHOM THERE IS NO KNOWLEDGE. Now, what you, without knowledge, give worship to, I make clear to you.
 διερχομενος γαρ και αναθεωρων τα σεβασματα υμων ευρον και βωμον εν ω επεγεγραπτο αγνωστω θεω ον ουν αγνοουντες ευσεβειτε τουτον εγω καταγγελλω υμιν
- 24 Bondye ki fè lemondan antye ak tou sa ki ladan l', se li menm ki Mèt syèl la ak tè a. Li pa rete nan kay moun bati ak men yo.
 The God who made the earth and everything in it, he, being Lord of heaven and earth, is not housed in buildings made with hands;
 ο θεος ο ποιησας τον κοσμον και παντα τα εν αυτω ουτος ουρανου και γης κυριος υπαρχων ουκ εν χειροποιητοις ναιοις κατοικει
- 25 Li pa bezwen pou moun travay ba l' anyen non plis, paske se li menm ki bay moun lavi, ki fè yo respire, ki ba yo tout lòt bagay.
 And he is not dependent on the work of men's hands, as if he had need of anything, for he himself gives to all life and breath and all things;
 ουδε υπο χειρων ανθρωπων θεραπευεται προσδεομενος τινος αυτος διδους πασιν ζωην και πνοην κατα παντα
- 26 Se li menm tou ki kreye tout nasyon ki rete toupatou sou latè. Li fè yo tout soti nan yon sèl moun. Li te fikse davans tan ki pou yo chak, ak limit kote pou yo chak rete.
 And he has made of one blood all the nations of men living on all the face of the earth, ordering their times and the limits of their lands,
 εποιησεν τε εξ ενος αιματος παν εθνους ανθρωπων κατοικειν επι παν το προσωπον της γης ορισας προτεταγμενους καιρους και τας οροθεσιας της κατοικιας αυτων
- 27 Li fè tou sa pou yo ka chache l', pou yo ta ka rive jwenn li lè yo seye pran kontak avèk li. Men, Bondye pa pi lwen okenn nan nou pase sa.
 So that they might make search for God, in order, if possible, to get knowledge of him and make discovery of him, though he is not far from every one of us:
 ζητειν τον κυριον ει αρα γε ψηλαφησειαν αυτον και ευροιεν καιτοιγε ου μακραν απο ενος εκαστου ημων υπαρχοντα
- 28 Paske, se nan li nou gen lavi, se nan li nou ka bay kò nou mouvman, se nan li nou gen legzistans. Gen nan poèt nou yo ki te di menm bagay la: Nou menm tou, nou se pitit li.
 For in him we have life and motion and existence; as certain of your verse writers have said, For we are his offspring.
 εν αυτω γαρ ζωμεν και κινουμεθα και εσμεν ως και τινες των καθ υμας ποιητων ειρηκασιν του γαρ και γενος εσμεν
- 29 Si nou se pitit li, nou pa dwe mete nan tèt nou Bondye tankou yon moso lò, yon moso lajan osinon yon moso wòch moun travay ak ladrès pou fè yon pòtre ki soti nan tèt yo.
 If then we are the offspring of God, it is not right for us to have the idea that God is like gold or silver or stone, formed by the art or design of man.
 γενος ουν υπαρχοντες του θεου ουκ οφειλομεν νομιζειν χρυσω η αργυρω η λιθω χαραγματι τεχνης και ενθυμησεως ανθρωπου το θειον ειναι ομοιον
- 30 Men, Bondye fèmen je l' sou tout tan sa yo moun pase nan liyorans. Koulye a li rele yo tout, kote yo ye, pou yo tounen vin jwenn li.
 Those times when men had no knowledge were overlooked by God; but now he gives orders to all men in every place to undergo a change of heart:
 τους μεν ουν χρονους της αγνοιας υπεριδων ο θεος τα νυν παραγγελλει τοις ανθρωποις πασιν πανταχου μετανοειν

- 31 Se konsa tou, li fikse yon jou lè li gen pou l' jije tout moun san patipri: li chwazi yon nonm pou sa. Li bay tout moun prèy la lè l' fè nonm sa a leve soti vivan nan lanmò.
Because a day has been fixed in which all the world will be judged in righteousness by the man who has been marked out by him for this work; of which he has given a sign to all men by giving him back from the dead.
διότι εστίσεν ἡμέραν ἐν ἣ μελλεῖ κρῖνειν τὴν οἰκουμένην ἐν δικαιοσυνῇ ἐν ἀνδρὶ ὃ ὥρισεν πίστιν παρασχῶν πασὶν ἀναστήσας αὐτὸν ἐκ νεκρῶν
- 32 ¶ Lè yo tande Pòl di moun mouri ka leve, te gen ladan yo ki pran pase l' nan betiz. Gen lòt menm ki t'ap di li: N'a tande koze sa a yon lòt jou.
Now on hearing about the coming back from death, some of them made sport of it, but others said, Let us go more fully into this another time.
ἀκουσάντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ἐγλευάζον οἱ δὲ εἶπον ἀκουσομεθα σοῦ παλὶν περὶ τούτου
- 33 Se konsa Pòl soti nan mitan yo.
And so Paul went away from among them.
καὶ οὕτως ὁ παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν
- 34 Men, atousa, te gen ladan yo ki te dakò pou yo te mache ak Pòl epi ki te kwè. Pami yo te gen Deni, manm Aewopaj la, yon fanm yo te rele Damaris ak kèk lòt ankò.
But some men gave him their support: among whom was Dionysius the Areopagite, and a woman named Damaris, and others with them.
τινὲς δὲ ἀνδρὲς κολλήθεντες αὐτῷ ἐπίστευσαν ἐν οἷς καὶ διονύσιος ὁ ἀρεοπαγίτης καὶ γυνὴ ὀνοματὶ δαμαρὶς καὶ ἕτεροι σὺν αὐτοῖς
- 1 ¶ Apre sa, Pòl pati, li kite lavil Atèn, li ale lavil Korent.
After these things, he went away from Athens, and came to Corinth.
μετὰ δὲ ταῦτα χωρισθεὶς ὁ παῦλος ἐκ τῶν ἀθηνῶν ἦλθεν εἰς κορινθόν
- 2 Rive la, li kontre yon jwif yo te rele Akilas, moun peyi Pon, ki te fèk rive soti Itali ansanm ak madanm li yo te rele Prisil, apre Seza Klòd te bay lòd pou tout jwif te kite lavil Wòm. Pòl al wè yo,
And there he came across a certain Jew named Aquila, a man of Pontus by birth, who not long before had come from Italy with his wife Priscilla, because Claudius had given orders that all Jews were to go away from Rome: and he came to them;
καὶ εὗρον τίνα ἰουδαῖον ὀνοματὶ ἀκύλαν ποντικὸν τῷ γένει προσφατῶς ἐληλυθότα ἀπὸ τῆς ἰταλίας καὶ πρισκυλλαν γυναῖκα αὐτοῦ διὰ τὸ διατεταχῆναι κλαυδίον χωρίζεσθαι πάντας τοὺς ἰουδαίους ἐκ τῆς ρώμης προσήλθεν αὐτοῖς
- 3 epi l' rete lakay yo. Li t'ap travay ansanm ak yo paske li te gen menm metye ak yo: li te konn fè tant an twal.
And because he was of the same trade, he was living with them, and they did their work together; for by trade they were tent-makers.
καὶ διὰ τὸ ὁμοτεχνῶν εἶναι ἐμένεν παρ' αὐτοῖς καὶ εἰργάζετο ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην
- 4 Chak jou repo, Pòl te pran lapawòl nan sinagòg la, li t'ap chache pran tèt anpil jwif ak anpil moun peyi Lagrès.
And every Sabbath he had discussions in the Synagogue, turning Jews and Greeks to the faith.
διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ παντὸν σαββάτον ἐπειθεὶν τε ἰουδαίους καὶ ἐλληνας
- 5 Men, lè Silas ak Timote rive soti Masedwan, Pòl te bay tout tan l' pou travay predikasyon an sèlman: li t'ap bay jwif yo tout kalite prèy pou moutre yo Jezi se Kris yo t'ap tann lan.
And when Silas and Timothy came down from Macedonia, Paul was completely given up to the word, preaching to the Jews that the Christ was Jesus.
ὡς δὲ κατήλθον ἀπὸ τῆς μακεδονίας ὁ τε σίλας καὶ ὁ τιμοθέος συνέχετο τῷ πνεύματι ὁ παῦλος διαμαρτυρούμενος τοῖς ἰουδαίοις τὸν χριστὸν ἰησοῦν
- 6 Men, jwif yo pran kenbe tèt avèk li, yo t'ap jwè l'. Lè l' wè sa, li souke pousyè ki te sou rad li, epi l' di yo: Si nou peri, se nou ki chache sa. Se p'ap fòt mwen. Depi koulye a m'ap vire kò m' bò kot moun ki pa jwif yo.
And when they put themselves against him, and said evil words, he said, shaking his clothing, Your blood be on your heads, I am clean: from now I will go to the Gentiles.
ἀντιτάσσουμένων δὲ αὐτῶν καὶ βλασφημουμένων ἐκτιναζάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτοὺς τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθάρους ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι
- 7 ¶ Konsa li soti, li ale lakay Titris Jistis. Se te yon nonm ki pa t' jwif men ki te konvèti nan relijyon jwif yo. Kay li te tou kole ak sinagòg la.
And moving from there, he went into the house of a man named Titus Justus, a God-fearing man, whose house was very near the Synagogue.
καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τίνος ὀνοματὶ ἰουστῶ σέβομενου τὸν θεὸν οὐ ἡ οἰκία ἦν συνομορούσα τῇ συναγωγῇ
- 8 Krispis, chèf sinagòg la, te mete konfyans li nan Seyè a ansanm ak tout fanmi li. Anpil lòt moun Korent te kwè tou lè yo te tande sa Pòl t'ap di yo, epi yo te resevwa batèm.
And Crispus, the ruler of the Synagogue, with all his family, had faith in the Lord; and a great number of the people of Corinth, hearing the word, had faith and were given baptism.
κρίσπος δὲ ὁ ἀρχισυναγωγὸς ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ καὶ πολλοὶ τῶν κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο
- 9 Yon jou lannwit, Pòl fè yon vizyon. Li wè Seyè a ki di li: Ou pa bezwen pè, se pou ou kontinye pale. Pa fèmen bouch ou.
And the Lord said to Paul in the night, in a vision, Have no fear and go on preaching:
εἶπεν δὲ ὁ κύριος δι' ὄραματος ἐν νυκτὶ τῷ παύλῳ μὴ φοβῶν ἀλλὰ λαλεῖ καὶ μὴ σιωπῆσης

- 10 Mwen la avèk ou. Pesonn p'ap ka mete men sou ou pou fè ou anyen. Gen anpil moun ki pou mwen nan lavil la.
For I am with you, and no one will make an attack on you to do you damage: for I have a number of people in this town.
διότι εγώ ειμι μετὰ σου και ουδεις επιθησεται σοι του κακωσαι σε διότι λαος εστιν μοι πολυς εν τη πολει ταυτη
- 11 Konsa, Pòl pase dizwit mwa lavil Korent, li t'ap moutre moun yo pawòl Bondye a.
And he was there for a year and six months, teaching the word of God among them.
εκαθισεν τε ενιαυτον και μηνας εξ διδασκων εν αυτοις τον λογον του θεου
- 12 ¶ Pandan Galyon te gouvènè nan peyi Lakayi, jwif yo mete tèt ansanm, yo leve dèyè Pòl. Yo mennen l' devan tribinal la,
But when Gallio was ruler of Achaia, all the Jews together made an attack on Paul, and took him to the judge's seat,
γαλλιωνος δε ανθυπατευοντος της αχαιας κατεπεστησαν ομοθυμαδον οι ιουδαιοι τω παυλω και ηγαγον αυτον επι το βημα
- 13 epi yo di: Nonm sa a ap chache pran tèt moun pou fè yo sèvi Bondye yon jan ki kont lalwa.
Saying, This man is teaching the people to give worship to God in a way which is against the law.
λεγοντες οτι παρα τον νομον ουτος αναπειθει τους ανθρωπους σεβεσθαι τον θεον
- 14 Pòl tapral pale, lè Galyon di jwif yo konsa: Nou menm jwif, koute: si se te yon krim osinon yon movezak li te fè, mwen ta pèdi tan m' koute nou.
But when Paul was about to say something, Gallio said to the Jews, If this was anything to do with wrongdoing or crime, there would be a reason for me to give you a hearing:
μελλοντος δε του παυλου ανοιγειν το στομα ειπεν ο γαλλιον προς τους ιουδαιους ει μεν ουν ην αδικημα τι η ραδιουργημα πονηρον ω ιουδαιοι κατα λογον αν ηνεσχομην υμων
- 15 Men, si se yon bann diskisyon sou mo, sou non, sou lalwa jwif yo, sa se zafè ki gade nou. Mwen p'ap antre nan bagay konsa pou m' mete rezon.
But if it is a question of words or names or of your law, see to it yourselves; I will not be a judge of such things.
ει δε ζητημα εστιν περι λογου και ονοματων και νομου του καθ υμας οψεσθε αυτοι κριτης γαρ εγω τούτων ου βουλομαι ειναι
- 16 Epi li mete tout moun deyò nan tribinal la.
And he sent them away from the judge's seat.
και απηλασεν αυτους απο του βηματος
- 17 Lè sa a, jwif yo mete men sou Sostèn, chèf sinagòg la, yo bat li byen bat devan tribinal la. Men, Galyon pa okipe yo menm.
And they all made an attack on Sosthenes, the ruler of the Synagogue, and gave him blows before the judge's seat; but Gallio gave no attention to these things.
επιλαβομενοι δε παντες οι ελληνες σωσθενην τον αρχισυναγωγον ετυπτον εμπροσθεν του βηματος και ουδεν τούτων τω γαλλιωني εμελεν
- 18 ¶ Pòl rete kèk tan ankò lavil Korent. Apre sa, li kite frè yo, li anbake sou yon batiman pou peyi Siri ansanm ak Prisol ak Akilas. Anvan sa, li fè kale tèt li nan Sankre paske li te fè yon ve.
And Paul, after waiting some days, went away from the brothers and went by ship to Syria, Priscilla and Aquila being with him; and he had had his hair cut off in Cenchrea, for he had taken an oath.
ο δε παυλος ετι προσμεινας ημερας ικανας τοις αδελφοις αποταξαμενος εξεπλει εις την συριαν και συν αυτω πρισκιλλα και ακυλας κειραμενος την κεφαλην εν κεγχρεας ειχεν γαρ ευχην
- 19 Rive yo rive lavil Efèz, Pòl kite Prisol ak Akilas, li al nan sinagòg la, li pran diskite ak jwif yo.
And they came down to Ephesus and he left them there: and he himself went into the Synagogue and had a discussion with the Jews.
κατηντησεν δε εις εφεσον κακεινους κατελιπεν αυτου αυτος δε εισελθων εις την συναγωγην διελεχθη τοις ιουδαιοις
- 20 Yo mande l' pou l' rete pi lontan ak yo, men li pa t' vle.
And being requested by them to be there for a longer time, he said, No;
ερωτωντων δε αυτων επι πλειονα χρονον μειναι παρ αυτοις ουκ επενευσεν
- 21 Anvan l' kite yo, li di yo: M'a tounen vin wè nou, si Bondye vle. Epi li moute yon batiman, li kite Efèz.
And went from them, saying, I will come back to you if God lets me; and he took ship from Ephesus.
αλλ απεταξατο αυτοις ειπων δει με παντως την εορτην την ερχομενην ποιησαι εις ιεροσολυμα παλιν δε ανακαμψω προς υμας του θεου θελοντος και ανηχθη απο της εφεσου
- 22 Lè l' debake lavil Sezare, li moute Jerizalèm, li pase di legliz la bonjou. Apre sa, li al Antiòch.
And when he had come to land at Caesarea, he went to see the church, and then went down to Antioch.
και καταλθων εις καισαρειαν αναβας και ασπασαμενος την εκκλησιαν κατεβη εις αντιοχειαν
- 23 Li pase kèk tan la, epi li pati ankò. Li pase nan tout peyi Galasi ak peyi Friji, li t'ap fòtifye tout disip yo nan konfyans yo nan Bondye.
And having been there for some time, he went through the country of Galatia and Phrygia in order, making the disciples strong in the faith.
και ποιησας χρονον τινα εξηλθεν διερχομενος καθεξης την γαλατικην χωραν και φρυγιαν επιστηριζων παντας τους μαθητας

- 24 ¶ Yon jwif yo te rele Apolòs rive lavil Efèz. Se te moun lavil Aleksandri. Nonm sa a te konn pale byen, li te konn tou sa ki te ekri nan Liv yo.
Now a certain Jew named Apollos, an Alexandrian by birth, and a man of learning, came to Ephesus; and he had great knowledge of the holy Writings.
ιουδαιος δε τις απολλως ονοματι αλεξανδρεως τω γενει ανηρ λογιος κατηνητησεν εις εφεσον δυνατος ων εν ταις γραφαις
- 25 Yo te moutre l' chemen Bondye a. Depi lè sa a, li te cho pou l' te anonse pawòl la. San dezanpare li t'ap moutre moun yo tou sa li te konnen sou Jezi yon jan ki konfòm ak verite a. Men, se batèm Jan an ase li te konnen.
This man had been trained in the way of the Lord; and burning in spirit, he gave himself up to teaching the facts about Jesus, though he had knowledge only of John's baptism:
ουτος ην κατηχημενος την οδον του κυριου και ζεων τω πνευματι ελαλει και εδιδασκεν ακριβως τα περι του κυριου επισταμενος μονον το βαπτισμα ιωαννου
- 26 Li t'ap pale avèk fòs konviksyon nan sinagòg la. Lè Prisol ak Akilas tande l', yo pran l' avèk yo epi yo fin moutre li chemen Bondye a yon jan ki pi korèk.
And he was preaching in the Synagogue without fear. But Priscilla and Aquila, hearing his words, took him in, and gave him fuller teaching about the way of God.
ουτος τε ηρξατο παρρησιαζεσθαι εν τη συναγωγη ακουσαντες δε αυτου ακυλας και πρισκιλλα προσελαβοντο αυτον και ακριβεστερον αυτω εξεθεντο την του θεου οδον
- 27 Apre sa, Apolòs fè lide ale Lakayi. Frè yo te ankouraje li. Yo ekri yon lèt voye bay disip yo ki nan peyi sa a pou yo te byen resewva Apolòs. Lè li rive Lakayi, li bay moun Bondye te fè favè kwè yo yon gwo konkou.
And when he had a desire to go over into Achaia, the brothers gave him help, and sent letters to the disciples requesting them to take him in among them: and when he had come, he gave much help to those who had faith through grace:
βουλομενου δε αυτου διελθειν εις την αχαιαν προτρεψαμενοι οι αδελφοι εγραψαν τοις μαθηταις αποδεξασθαι αυτον ος παραγενομενος συνεβαλετο πολυ τοις πεπιστευκοσιν δια της χαριτος
- 28 Se avèk gwo konviksyon devan tout moun li t'ap moutre jwif yo ki jan yo te nan lerè: li pran sa ki ekri nan Liv yo a, li t'ap ba yo prè se Jezi ki Kris la.
For he overcame the Jews in public discussion, making clear from the holy Writings that the Christ was Jesus.
ευτωσης γαρ τοις ιουδαιοις διακατηλεγγετο δημοσια επιδεικνυς δια των γραφων ειναι τον χριστον ιησουν
- 1 ¶ Antan Apolòs te lavil Korent, Pòl menm t'ap pase nan tout mòn peyi Lazi yo jouk li rive lavil Efèz. Li jwenn kèk disip nan lavil la.
And it came about that while Apollos was at Corinth, Paul, having gone through the higher country, came to Ephesus, where there were certain disciples:
εγενετο δε εν τω τον απολλω ειναι εν κορινθω παυλον διελθοντα τα ανωτερα κερη ελθειν εις εφεσον και ευρων τινας μαθητας
- 2 Li mande yo: Eske nou te resewva Sentespri lè nou te kwè? Yo reponn li: Yo pa t' janm di nou te gen yon Sentespri.
And he said to them, Did you get the Holy Spirit when you had faith? And they said to him, No, we have had no knowledge of the Holy Spirit.
ειπεν προς αυτους ει πνευμα αγιον ελαβετε πιστευσαντες οι δε ειπον προς αυτον αλλ ουδε ει πνευμα αγιον εστιν ηκουσαμεν
- 3 Lè sa a, Pòl mande yo: Ki batèm nou te resewva? Yo reponn li: Batèm Jan an.
And he said, What sort of baptism did you have? And they said, The baptism of John.
ειπεν τε προς αυτους εις τι ουν εβαπτισθητε οι δε ειπον εις το ιωαννου βαπτισμα
- 4 Pòl di yo: Jan te batize moun ki te asepte tounen vin jwenn Bondye, li t'ap di pèp Izrayèl la pou yo te kwè nan moun ki t'ap vini apre l' la, ki vle di Jezi.
And Paul said, John gave a baptism which goes with a change of heart, saying to the people that they were to have faith in him who was coming after him, that is, in Jesus.
ειπεν δε παυλος ιωαννης μεν εβαπτισεν βαπτισμα μετανοιας τω λαω λεγων εις τον ερχομενον μετ αυτον ινα πιστευσωσιν τουτεστιν εις τον χριστον ιησουν
- 5 Lè yo tande sa, yo mande pou resewva batèm nan non Seyè Jezi.
And hearing this, they had baptism in the name of the Lord Jesus.
ακουσαντες δε εβαπτισθησαν εις το ονομα του κυριου ιησου
- 6 Apre sa, Pòl mete men sou tèt yo, epi Sentespri desann sou yo. Yo pran pale nan lang lòt peyi, yo t'ap bay mesaj ki soti nan Bondye.
And when Paul had put his hands on them, the Holy Spirit came on them; and they had the power of talking in tongues, and acting like prophets.
και επιθεντος αυτοις του παυλου τας χειρας ηλθεν το πνευμα το αγιον επ αυτους ελαλουν τε γλωσσαις και προεφητευον
- 7 Te gen douz gason konsa antou.
And there were about twelve of these men.
ησαν δε οι παντες ανδρες ωσει δεκαδυο
- 8 ¶ Pòl ale nan sinagòg la. Pandan twa mwa li t'ap pale la avèk gwo konviksyon. Li t'ap fè yo konnen tout bagay sou Gouvènman Bondye ki wa a, li t'ap chache pran tèt moun ki t'ap koute l' yo.
And he went into the Synagogue, and for three months he was preaching there without fear, reasoning and teaching about the kingdom of God.
εισελθον δε εις την συναγωγην επαρρησιαζετο επι μηνιας τρεις διαλεγομενος και πειθον τα περι της βασιλειας του θεου

- 9 Men, anpil t'ap fè tèt di, yo te refize kwè: yo t'ap pase chemen Bondye a nan rizib devan tout asanble a. Lè Pòl wè sa, li wete kò l' nan mitan yo, li pran disip Kris yo avèk li. Chak jou li t'ap preche nan lekòl Tiranis la.
 But because some of the people were hard-hearted and would not give hearing, saying evil words about the Way before the people, he went away from them, and kept the disciples separate, reasoning every day in the school of Tyrannus.
 ως δε τινες εσκληρυνοντο και ηπειθουν κακολογουντες την οδον ενωπιον του πληθους αποστας απ αυτων αφωρισεν τους μαθητας καθ ημεραν διαλεγομενος εν τη σχολη τυραννου τινος
- 10 Pandan dezan, sa mache konsa. Se sak fè tout moun ki te rete nan pwovens Lazi a, jwif kou moun lòt nasyon yo, yo tout te tande pawòl Seyè a.
 And this went on for two years, so that all those who were living in Asia had knowledge of the word of the Lord, Greeks as well as Jews.
 τουτο δε εγενετο επι ετη δυο ωστε παντας τους κατοικουντας την ασιαν ακουσαι τον λογον του κυριου ιησου ιουδαιους τε και ελληνας
- 11 Bondye te sèvi ak Pòl pou l' te fè anpil gwo mirak.
 And God did special works of power by the hands of Paul:
 δυναμεις τε ου τας τυχουσας εποιει ο θεος δια των χειρων παυλου
- 12 Se konsa yo te konn pran mouchwa ak lòt rad ki te fwote ak kò l', yo pote yo bay moun malad. Lamenm malad yo te geri, epi tout move lespri yo te met deyò.
 So that bits of linen and clothing from his body were taken to people who were ill, and their diseases went away from them and the evil spirits went out.
 ωστε και επι τους ασθενουντας επιφερεσθαι απο του χρωτος αυτου σουδαρια η σιμικινθια και απαλλασσεσθαι απ αυτων τας νοσους τα τε πνευματα τα πονηρα εξερχεσθαι απ αυτων
- 13 ¶ Te gen kèk jwif ki t'ap mache toupatou ap chase move lespri sou moun malad. Yo menm tou, yo t'ap seye chase move lespri yo nan non Jezi. Se konsa yo te konn di move lespri yo: Pa pouvwa Jezi Pòl ap fè konnen an, mwen ba ou lòd sotì.
 But some of the Jews who went from place to place driving out evil spirits, took it on themselves to make use of the name of the Lord Jesus over those who had evil spirits, saying, I give you orders, by Jesus, whom Paul is preaching.
 επεχειρησαν δε τινες απο των περιερχομενων ιουδαιων εξορκιστων ονομαζειν επι τους εχοντας τα πνευματα τα πονηρα το ονομα του κυριου ιησου λεγοντες ορκιζομεν υμας τον ιησουν ον ο παυλος κη ρυσσει
- 14 (Se te sèt pitit gason Seva, yon granprèt jwif, ki t'ap fè sa.)
 And there were seven sons of a man named Sceva, a Jew and a chief priest, who did this.
 ησαν δε τινες υιοι σκεβα ιουδαιου αρχιερωος επτα οι τουτο ποιουντες
- 15 Men move lespri a reponn yo: Mwen konnen Jezi, mwen konnen Pòl. Men nou menm, ki moun nou ye?
 And the evil spirit, answering, said to them, I have knowledge of Jesus, and of Paul, but who are you?
 αποκριθεν δε το πνευμα το πονηρον ειπεν τον ιησουν γινωσκω και τον παυλον επισταμαι υμεις δε τινες εστε
- 16 Lè sa a, nonm ki te gen move lespri sou li a fonsè sou yo, li moutre li te gen plis fòs pase yo tout mete ansanm. Li malmennen yo sitèlman yo pran kouri sotì nan kay la toutouni, tout kò yo an san.
 And the man in whom the evil spirit was, jumping on them, was stronger than the two of them, and overcame them, so that they went running from that house, wounded and without their clothing.
 και εφαλλομενος επ αυτους ο ανθρωπος εν ω ην το πνευμα το πονηρον και κατακυριευσας αυτων ισχυσεν κατ αυτων ωστε γυμνους και τετραυματισμενους εκφυγειν εκ του οικου εκεινου
- 17 Tout moun lavil Efèz, jwif kou moun lòt nasyon yo, te rive konn bagay sa a. Yo tout te pè, men yo te vin gen gwo respè pou non Seyè Jezi a.
 And this came to the ears of all those, Jews and Greeks, who were living at Ephesus; and fear came on them all, and the name of the Lord Jesus was made great.
 τουτο δε εγενετο γνωστον πασιν ιουδαιοις τε και ελλησιν τοις κατοικουσιν την εφεσον και επεπεσεν φοβος επι παντας αυτους και εμεγαλυνετο το ονομα του κυριου ιησου
- 18 Anpil nan moun ki te kwè yo vini, yo kanpe devan tout moun, yo t'ap avwe tou sa yo te fè, yo t'ap rekonèt sa an piblik.
 And a number of those who had faith came and made a public statement of their sins and all their acts.
 πολλοι τε των πεπιστευκοτων ηρχοντο εξομολογουμενοι και αναγγελλοντες τας πραξεις αυτων
- 19 Te gen anpil ladan yo ki te konn pratike maji, yo pote liv yo, yo boule yo devan tout moun. Dapre kalkil yo te fè, te gen liv pou desansenkantmil (250.000) goud antou.
 And a great number of those who were experts in strange arts took their books and put them on the fire in front of everyone: and when the books were valued they came to fifty thousand bits of silver.
 ικανοι δε των τα περιεργα πραξαντων συνενεγκαντες τας βιβλους κατεκαιον ενωπιον παντων και συνεψηφισαν τας τιμας αυτων και ευρον αργυριου μυριαδας πεντε
- 20 Se konsa pawòl Bondye a t'ap gaye avèk pouvwa, li t'ap moutre fòs li.
 So the word of the Lord was increased very greatly and was full of power.
 ουτως κατα κρατος ο λογος του κυριου ηυξανεν και ισχυεν

- 21 ¶ Apre bagay sa yo fin pase, Pòl fè lide pase nan Masedwan ak Lakayi, apre sa pou li al Jerizalèm. Li t'ap di: Apre mwen soti la, se pou m' al wè lavil Wòm tou.
Now after these things were ended, Paul came to a decision that when he had gone through Macedonia and Achaia he would go to Jerusalem, saying, After I have been there, I have a desire to see Rome.
ως δε πληρωθη ταυτα εθετο ο παυλος εν τω πνευματι διελθων την μακεδονιαν και αχαιαν πορευεσθαι εις ιερουσαλημ ειπων οτι μετα το γενεσθαι με εκει δει με και ρωμην ιδειν
- 22 Lè sa a, li voye Timote ak Eras, de nan moun ki t'ap ede l' nan sèvis la, devan nan peyi Masedwan. Li menm li rete kèk tan ankò nan pwovens Lazi.
And having sent two of his helpers, Timothy and Erastus, into Macedonia, he himself went on living in Asia for a time.
αποστειλας δε εις την μακεδονιαν δυο των διακουνουντων αυτω τιμοθεον και εραστον αυτος επεσχεν χρονον εις την ασιαν
- 23 Se lè sa a yon gwo dezòd pete nan lavil Efèz poutèt chemen Bondye a.
And about that time a great outcry took place about the Way.
εγενετο δε κατα τον καιρον εκεινον ταραχος ουκ ολιγος περι της οδου
- 24 Te gen yon òfèv yo te rele Demetriyis, ki te konn fè ti modèl kay yo te bati pou yon bondye fanm yo rele Artemis. Se an ajan li te fè yo. Travay sa a te rapòte ouvriye l' yo anpil.
For there was a certain man named Demetrius, a silver-worker, who made silver boxes for the images of Diana, and gave no small profit to the workmen;
δημητριος γαρ τις ονοματι αργυροκοπος ποιων ναους αργυρους αρτεμιδος παρειχετο τοις τεχνιταις εργασιαν ουκ ολιγην
- 25 Yon jou, li sanble tout ouvriye l' yo ansanm ak tout lòt moun ki te konn fè menm travay sa a tou. Li di yo: Mesye, nou konnen se travay sa a ki fè nou viv.
Whom he got together, with other workmen of the same trade, and said to them, Men, it is clear that from this business we get our wealth.
ους συναθροισας και τους περι τα τοιαυτα εργατας ειπεν ανδρες επιστασθε οτι εκ ταυτης της εργασιαις η ευπορια ημων εστιν
- 26 Men, nou wè ak je nou, nou tande ak zòrèy nou sa nonm yo rele Pòl la ap fè. L'ap mache di bondye moun fè ak men se pa bondye yo ye menm. Se konsa, li resi rive pran tèt anpil moun, pa isit nan lavil Efèz la ase, men nan tout pwovens Lazi a.
And you see, for it has come to your ears, that not only at Ephesus, but almost all through Asia, this Paul has been teaching numbers of people and turning them away, saying that those are not gods who are made by men's hands:
και θεωρειτε και ακουετε οτι ου μονον εφεσου αλλα σχεδον πασης της ασιας ο παυλος ουτος πεισας μετεστησεν ικανον οχλον λεγων οτι ουκ εισιν θεοι οι δια χειρων γινομενοι
- 27 Talè konsa, metye nou an pral pote move non. Men, sa ki pi rèd ankò, kay Artemis, gwo bondye fanm lan, pral pèdi repitasyon li. Lè sa a menm, gwo bondye moun ap adore nan tout pwovens Lazi ak toutpatou sou latè a pral pase pou anyen.
And there is danger, not only that our trade may be damaged in the opinion of men, but that the holy place of the great goddess Diana may be no longer honoured, and that she to whom all Asia and the world give worship, will be put down from her high position.
ου μονον δε τουτο κινδυνευει ημιν το μερος εις απελεγμον ελθειν αλλα και το της μεγαλης θεας αρτεμιδος ιερον εις ουδεν λογισθηναι μελλειν δε και καθαιρεσθαι την μεγαλειοτητα αυτης ην ολη η ασια και η οικουμενη σεβεται
- 28 Lè yo tande sa, fowl moun yo vin ankòlè anpil, yo pran rele: Artemis moun Efèz yo, se gwo nègès!
And hearing this, they were very angry, crying out and saying, Great is Diana of Ephesus.
ακουσαντες δε και γενομενοι πληρεις θυμου εκραζον λεγοντες μεγαλη η αρτεμις εφεσιων
- 29 Dezòd la gaye nan tout lavil la. Moun yo pase men yo, yo pran Gayis ak Aristak, de moun Masedwan ki te ansanm ak Pòl nan vwayaj li a, yo kouri an foul, y' al nan teyat la.
And the town was full of noise and trouble, and they all came running into the theatre, having taken by force Gaius and Aristarchus, men of Macedonia who were journeying in company with Paul.
και επλησθη η πολις ολη συγχυσεως ωρμησαν τε ομοθυμαδον εις το θεατρον συναρπασαντες γαιον και αρισταρχον μακεδονας συνεκδημους του παυλου
- 30 Pòl te vle ale li menm tou devan pèp la, men dispip yo te di l' non.
And when Paul was about to go in to the people, the disciples did not let him.
του δε παυλου βουλομενου εισελθειν εις τον δημον ουκ ειων αυτον οι μαθηται
- 31 Te gen de twa chèf nan peyi Lazi a ki te zanmi l', yo voye bò kote l', yo mande l' pou l' pa parèt tèt li nan teyat la.
And some of the rulers of Asia, being his friends, sent to him, requesting him seriously not to put himself in danger by going into the theatre.
τινες δε και των ασιαρχων οντες αυτω φιλοι πεμψαντες προς αυτον παρεκαλουν μη δουναι εαυτον εις το θεατρον
- 32 Pandan tout tan sa a, te gen gwo bouyay nan asanble a. Yon pòsyon moun t'ap rele yon bagay, yon lòt pòsyon menm t'ap rele yon lòt bagay. Pifò ladan yo pa t' konnen ojis poukisa yo te sanble.
And some said one thing, and some another: for there was no order in the meeting; and most of them had no idea why they had come together.
αλλοι μεν ουν αλλο τι εκραζον ην γαρ η εκκλησια συγκεχυμενη και οι πλειους ουκ ηδεισαν τινος ενεκεν συνεληλυθεισαν

- 33 Kèk moun nan foul la esplike bagay la bay Aleksann, yon nonm jwif yo te mete alatèt yo. Aleksann fè siy ak men li, li te vle pale pou l' pran defans jwif yo devan pèp la.
Then they took Alexander out from among the people, the Jews putting him forward. And Alexander, making a sign with his hand, was about to make a statement to the people in answer:
εκ δε του οχλου προεβιβασαν αλεξανδρον προβαλοντων αυτον των ιουδαιων ο δε αλεξανδρος κατασεισας την χειρα ηθελεν απολογισθαι τω δημω
- 34 Men, lè yo rekonnèt se jwif li ye, yo tout pran rele ansanm menm bagay la pandan dezèdetan: Ateemis moun Efèz yo, se gwo nègès.
But when they saw that he was a Jew, all of them with one voice went on crying out for about two hours, Great is Diana of Ephesus.
επιγοντων δε οτι ιουδαιος εστιν φωνη εγενετο μια εκ παντων ως επι ωρας δυο κραζοντων μεγαλη η αρτεμις εφεσιων
- 35 Bout pou bout, sekretè lakomin lan te resi fè foul la sispann rele, li di yo konsa: Moun Efèz, koute! Tout moun konnen lavil Efèz se li menm k'ap veye sou kay Ateemis, gwo nègès, ansanm ak estati li a ki te tonbe sot nan syèl la.
And when the chief secretary had got the people quiet, he said, Men of Ephesus, is any man without knowledge that the town of Ephesus is the keeper of the holy place of the great Diana, who was sent down from Jupiter?
καταστειλας δε ο γραμματευς τον οχλον φησιν ανδρες εφεσιου τις γαρ εστιν ανθρωπος ος ου γινωσκει την εφεσιων πολιν νεωκορον ουσαν της μεγαλης θεας αρτεμιδος και του διοπετους
- 36 Pesonn pa ka di se pa vre. Se sa ki fè, se pou n' mete tèt nou an plas pou n' pa fè anyen san nou pa kalkile byen.
So then, because these things may not be doubted, it would be better for you to be quiet, and do nothing unwise.
ανατιρρητων ουν οντων τουτων δεον εστιν υμας κατεσταλμενους υπαρχειν και μηδεν προπετες πραττειν
- 37 Bon. Mesye sa yo nou mennen isit la, se pa vòlò yo vòlò nan tanp yo, ni se pa pale yo pale mal sou Ateemis, bondye fanm nou an.
For you have taken these men, who are not doing damage to the holy place or talking against our goddess.
ηγαγετε γαρ τους ανδρας τουτους ουτε ιεροσυλους ουτε βλασφημουντας την θεαν υμων
- 38 Si Demetriyis ak ouvriye l' yo gen yon kont yo vle regle ak yon moun, gen jou pou tribinal la travay, epi gen chèf pou sa tou: se la pou y' al pote plent.
If, then, Demetrius and the workmen who are with him have a protest to make against any man, the law is open to them, and there are judges; let them put up a cause at law against one another.
ει μεν ουν δημητριος και οι συν αυτω τεχνιται προς τινα λογον εχουσιν αγοραιοι αγωνται και ανθυπατοι εισιν εγκαλειτωσαν αλληλοις
- 39 Apre sa, si nou gen lòt reklamasyon nou vle fè, n'a regle sa yon lè tout sitwayen yo va reyini dapre lalwa.
But if any other business is in question, let it be taken up in the regular meeting.
ει δε τι περι ετερων επιζητειτε εν τη εννομω εκκλησια επιλυθησεται
- 40 Avèk sa ki pase jòdi a, yo kapab al pote plent pou nou, yo kapab al di n'ap fè revolisyon. Pa gen okenn rezon pou tout dezòd sa a. Nou p'ap kapab bay okenn esplikasyon pou sa.
For, truly, we are in danger of being made responsible for this day's trouble, there being no cause for it: and we are not able to give any reason for this coming together.\
και γαρ κινδυνευομεν εγκαλεισθαι στασεως περι της σημερον μηδενος αιτιου υπαρχοντος περι ου δυνησομεθα αποδουναι λογον της συστροφης ταυτης
- 40 Avèk sa ki pase jòdi a, yo kapab al pote plent pou nou, yo kapab al di n'ap fè revolisyon. Pa gen okenn rezon pou tout dezòd sa a. Nou p'ap kapab bay okenn esplikasyon pou sa.
\\19:41\\And when he had said this, he sent the meeting away.
και γαρ κινδυνευομεν εγκαλεισθαι στασεως περι της σημερον μηδενος αιτιου υπαρχοντος περι ου δυνησομεθα αποδουναι λογον της συστροφης ταυτης
- 1 ¶ Lè dezòd la sispann, Pòl reyini disip yo, li ba yo kèk pawòl ankourajman, li di yo orevwa, epi l' pati pou Masedwan.
And after the noise had come to an end, Paul, having sent for the disciples and given them comfort, went away from them to Macedonia.
μετα δε το παυσασθαι τον θορυβον προσκαλεσαμενος ο παυλος τους μαθητας και ασπασαμενος εξηλθεν πορευθηνα εις την μακεδονιαν
- 2 Li pase nan tout zòn lan, li t'ap ankouraje fidèl yo avèk anpil mesaj. Apre sa, li pati, li ale Lagrès.
And when he had gone through those parts and given them much teaching, he came into Greece.
διελθων δε τα μερη εκεινα και παρακαλεσας αυτους λογω πολλω ηλθεν εις την ελλαδα
- 3 Rive la, li ret pase twa mwa. Li tapral pran yon batiman pou peyi Siri lè l' vin konnen jwif yo t'ap pare yon pèlen tann li. Se konsa, li decide tounen pase Masedwan ankò.
And when he had been there three months, because the Jews had made a secret design against him when he was about to take ship for Syria, he made a decision to go back through Macedonia.
ποιησας τε μηνας τρεις γενομενης αυτω επιβουλης υπο των ιουδαιων μελλοντι αναγεσθαι εις την συριαν εγενετο γνωμη του υποστρεφειν δια μακεδονιας
- 4 Men non moun ki te avèk li yo: Sopatè, pitit Piris, moun lavil Bere, Aristak ak Sekoundous, tou de moun Tesalonik, Gayis, moun Dèb, Timote, Tichik ak Twofim, tou twa moun pwovens Lazi.
And Sopater of Beroea, the son of Pyrrhus, and Aristarchus and Secundus of Thessalonica, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia, went with him as far as Asia.
συνειπετο δε αυτω αχρι της ασιας σωπατρος βεροιαιος θεσσαλονικειων δε αρισταρχος και σεκουνδος και γαιος δερβαιοσ και τιμοθεος ασιανοι δε τυχικος και τροφιμος

- 5 Yo tout te pran devan, y' al tann nou Twoas.
But these had gone before, and were waiting for us at Troas.
ουτοι προελθοντες εμενον ημας εν τρωαδι
- 6 Nou menm, apre fèt Pen san ledven yo, nou anbake sou yon batiman lavil Filip. Apre senk jou, nou jwenn yo lavil Twoas. Nou rete pase tout yon senmenn la.
And we went away from Philippi by ship after the days of unleavened bread, and came to them at Troas in five days; and we were there for seven days.
ημεις δε εξεπλευσαμεν μετα τας ημερας των αζυμων απο φιλιππων και ηλθομεν προς αυτους εις την τρωαδα αχρως ημερων πεντε ου διετριψαμεν ημερας επτα
- 7 ¶ Premye jou nan senmenn lan, nou te reyini nan aswè pou n' te separe pen an ansanm. Pòl t'ap pale ak asanble a. Li te gen pou l' te pati nan denmen maten. Li te menwi, li t'ap pale toujou.
And on the first day of the week, when we had come together for the holy meal, Paul gave them a talk, for it was his purpose to go away on the day after; and he went on talking till after the middle of the night.
εν δε τη μια των σαββατων συνηγμενων των μαθητων του κλασαι αρτον ο παυλος διελεγετο αυτοις μελλων εξιεναι τη επαυριον παρετεινεν τε τον λογον μεχρι μεσονυκτιου
- 8 Nou te sanble nan pyès anwo kay la. Te gen anpil lanp limen ladan li.
And there were a number of lights in the room where we had come together.
ησαν δε λαμπαδες ικαναι εν τω υπερω ου ησαν συνηγμενοι
- 9 Yon jenn gason yo te rele Etich, te chita sou rebò fennèt la. Mesaj Pòl la te long. Etich kite kabicha pran l' epi l' dòmi nèt ale. Li dòmi sitèlman, li pèdi ekilib, li soti nan twazyèm etaj la li tonbe anba. Lè yo ranmase l', li te mouri frèt.
And a certain young man named Eutychus, who was seated in the window, went into a deep sleep; and while Paul went on talking, being overcome by sleep, he had a fall from the third floor, and was taken up dead.
καθημενος δε τις νεανιας ονοματι ευτυχος επι της θυριδος καταφερομενος υπνω βαθει διαλεγομενου του παυλου επι πλειον κατενεχθεις απο του υπνου επεσεν απο του τριστεγου κατω και ηρθη νεκρος
- 10 Pòl desanm, li bese sou li, li pran l' nan bra l', epi li di: Nou pa bezwen pè, li pa mouri.
And Paul went down and, falling on him, took him in his arms and said, Do not be troubled, for his life is in him.
καταβας δε ο παυλος επεπεσεν αυτω και συμπεριλαβων ειπεν μη θορυβεισθε η γαρ ψυχη αυτου εν αυτω εστιν
- 11 Lè Pòl tounen moute, li kase pen an, epi l' manje. Li pale lontan avèk yo ankò jouk solèy leve. Apre sa li pati.
And when he had gone up, and had taken the broken bread, he went on talking to them for a long time, even till dawn, and then he went away.
αναβας δε και κλασας αρτον και γευσαμενος εφ ικανον τε ομιλησας αχρως αυγης ουτως εξηλθεν
- 12 Yo mennen jenn gason an vivan lakay li. Se te yon ankourajman pou tout moun.
And they took the boy in, living, and were greatly comforted.
ηγαγον δε τον παιδα ζωντα και παρεκληθησαν ου μετριως
- 13 ¶ Nou pran devan, n' al anbake sou yon batiman ki mennen nou Asòs. Se la pou Pòl te vin anbake tou. Se li menm ki te vle l' konsa, li te fè lide ale Asòs apye.
But we, going before him by ship, went to Assos with the purpose of taking Paul in there: for so he had given orders, because he himself was coming by land.
ημεις δε προελθοντες επι το πλοιον ανηχθημεν εις την ασσον εκειθεν μελλοντες αναλαμβανειν τον παυλον ουτως γαρ ην διατεταγμενος μελλων αυτος πεζευειν
- 14 Lè l' vin jwenn nou Asòs, nou pran l' abò a, epi n' ale Mitylèn.
And when he came up with us at Assos, we took him in the ship and went on to Mitylene.
ως δε συνεβαλεν ημιν εις την ασσον αναλαβοντες αυτον ηλθομεν εις μιτυληνην
- 15 Antan nou la, nou fè vwal ankò. Nan denmen nou rive devan Chio. Apre yon jou, nou rive Samòs. Nan denmen ankò nou debake Milè.
And going from there by sea, we came on the day after opposite Chios, and touching at Samos on the day after that, we came on the third day to Miletus.
κακειθεν αποπλευσαντες τη επιουση κατηγησαμεν αντικρυ χιου τη δε ετερα παρεβαλομεν εις σαμον και μειναντες εν τρωγυλλιω τη εχομενη ηλθομεν εις μιλητον
- 16 Pòl te decide pase devan Efèz san rete pou l' pa t' pèdi twòp tan nan pwovens Lazi a. Li t'ap prese, li te vle wè si l' te kapab rive Jerizalèm pou jou Lapannkòt la.
For Paul's purpose was to go past Ephesus, so that he might not be kept in Asia; for he was going quickly, in order, if possible, to be at Jerusalem on the day of Pentecost.
εκρινεν γαρ ο παυλος παραπλευσαι την εφεσον οπως μη γενηται αυτω χρονοτριβησαι εν τη ασια εσπευδεν γαρ ει δυνατον ην αυτω την ημεραν της πεντηκοστης γενεσθαι εις ιεροσολυμα
- 17 ¶ Antan li lavil Milè, Pòl voye yon mesaj lavil Efèz: li mande chèf reskonsab legliz yo pou yo vin jwenn li.
And from Miletus he sent to Ephesus for the rulers of the church.
απο δε της μιλητου πεμψας εις εφεσον μετεκαλεσατο τους πρεσβυτερους της εκκλησιας

- 18 Lè yo rive, li di yo: Nou konnen ki jan mwen te mennen bak mwen tout tan mwen te la avèk nou, depi premye jou mwen te mete pye m' nan Lazi.
And when they had come, he said to them, You yourselves have seen what my life has been like all the time from the day when I first came into Asia,
 ως δε παρεγενοντο προς αυτον ειπεν αυτοις υμεις επιστασθε απο πρωτης ημερας αφ ης επεβην εις την ασιαν πως μεθ υμων τον παντα χρονον εγενομην
- 19 Mwen sèvi Seyè a san okenn pretansyon, avèk dlo nan je, nan mitan tout move pa mwen jwenn poutèt tout konplo jwif yo.
Doing the Lord's work without pride, through all the sorrow and troubles which came on me because of the evil designs of the Jews:
 δουλευων τω κυριω μετα πασης ταπεινοφροσυνης και πολλων δακρυων και πειρασμων των συμβαντων μοι εν ταις επιβουλαις των ιουδαιων
- 20 Nou konnen mwen pa janm kache nou anyen ki ta ka sèvi nou, mwen te fè nou konnen tout bagay, mwen te moutre nou tout bagay, kit an piblik kit lakay nou.
And how I kept back nothing which might be of profit to you, teaching you publicly and privately,
 ως ουδεν υπεστειλαμην των συμφεροντων του μη αναγγειλαι υμιν και διδαξαι υμας δημοσια και κατ οικους
- 21 Mwen avèti tout moun, jwif kou moun lòt nasyon yo, pou yo chanje lavi yo, tounen vin jwenn Bondye, pou yo mete konfyans yo nan Seyè Jezi.
Preaching to Jews and to Greeks the need for a turning of the heart to God, and faith in the Lord Jesus Christ.
 διαμαρτυρομενος ιουδαιοις τε και ελλησιν την εις τον θεον μετανοιαν και πιστιν την εις τον κυριον ημων ιησουν χριστον
- 22 Koulye a mwen pral Jerizalèm. Se Sentespri k'ap poue m' ale. Mwen pa konnen sak pral rive m' la a.
And now, as you see, I am going to Jerusalem, a prisoner in spirit, having no knowledge of what will come to me there:
 και νυν ιδου εγω δεδεμενος τω πνευματι πορευομαι εις ιερουσαλημ τα εν αυτη συναντησοντα μοι μη ειδως
- 23 Yon sèl bagay moun konnen: nan chak lavil kote m' pase, Sentespri avèti m' prizon ak anpil soufrans ap tann mwen.
Only that the Holy Spirit makes clear to me in every town that prison and pains are waiting for me.
 πλην οτι το πνευμα το αγιον κατα πολιν διαμαρτυρεται λεγον οτι δεσμα με και θλιψεις μενουσιν
- 24 Mwen pa pran lavi m' pou anyen, li pa gen okenn valè pou mwen. Men, mwen vle ale jouk nan bout nan sèvis mwen, mwen vle fini nèk ak travay Seyè Jezi ban mwen an, pou m' anonse bon nouvèl favè Bondye fè nou an.
But I put no value on my life, if only at the end of it I may see the work complete which was given to me by the Lord Jesus, to be a witness of the good news of the grace of God.
 αλλ ουδενος λογον ποιουμαι ουδε εχω την ψυχην μου τιμιαν εμαυτω ως τελειωσαι τον δρομον μου μετα χαρας και την διακονιαν ην ελαβον παρα του κυριου ιησου διαμαρτυρασθαι το ευαγγελιον της χαριτος του θεου
- 25 Mwen pase kèk tan nan mitan nou ap anonse Gouvènman Bondye ki wa a. Men, koulye a, mwen konnen nou yonn p'ap janm wè m' ankò.
And now I am conscious that you, among whom I have gone about preaching the kingdom, will not see my face again.
 και νυν ιδου εγω οίδα οτι ουκετι οψεσθε το προσωπον μου υμεις παντες εν οις διηλθον κηρυσσων την βασιλειαν του θεου
- 26 Se poutèt sa m'ap di nou jòdi a: si yonn nan nou peri, mwen pa reskonsab.
And so I say to you this day that I am clean from the blood of all men.
 διο μαρτυρομαι υμιν εν τη σημερον ημερα οτι καθαρος εγω απο του αιματος παντων
- 27 Mwen fè nou konnen tout plan travay Bondye a san m' pa kache nou anyen.
For I have not kept back from you anything of the purpose of God.
 ου γαρ υπεστειλαμην του μη αναγγειλαι υμιν πασαν την βουλην του θεου
- 28 Veye kò nou, veye sou tout bann mouton Sentespri a mete sou kont nou. Okipe legliz Bondye a, legliz li te achte ak pwòp san Pitit li a.
Give attention to yourselves, and to all the flock which the Holy Spirit has given into your care, to give food to the church of God, for which he gave his blood.
 προσεχετε ουν εαυτοις και παντι τω ποιμνω εν ω υμας το πνευμα το αγιον εθετο επισκοπους ποιμαινιν την εκκλησιαν του θεου ην περιεποιησατο δια του ιδιου αιματος
- 29 Mwen konnen tou, apre m' fin ale, gen moun k'ap vin nan mitan nou pou kraze legliz la, tankou chen mawon nan yon bann mouton.
I am conscious that after I am gone, evil wolves will come in among you, doing damage to the flock;
 εγω γαρ οίδα τουτο οτι εισελουσονται μετα την αφιξιν μου λυκοι βαρεις εις υμας μη φειδομενοι του ποιμνιου
- 30 Gen moun k'ap soti nan mitan nou menm menm, k'ap kanpe pou bay manti, pou chache rale kèk disp dèyè yo.
And from among yourselves will come men who will give wrong teaching, turning away the disciples after them.
 και εξ υμων αυτων αναστησονται ανδρες λαλουντες διεστραμμενα του αποσπαν τους μαθητας οπισω αυτων

- 31 Se poutèt sa, mwen di nou: fè atansyon anpil. Toujou chonje ki jan, pandan twazan, lajounen kou lannwit, mwen pa janm sispann avèti nou tout, ak dlo nan je mwen.
So keep watch, having in mind that for three years without resting I was teaching every one of you, day and night, with weeping.
διο γρηγορείτε μνημονεύοντες οτι τριετιαν νυκτα και ημεραν ουκ επαυσαμην μετα δακρυων νουθετων ενα εκαστον
- 32 Koulye a m'ap renmèt nou nan men Bondye avèk mesaj favè li a. Se li menm ki ka fòtifye nou, ki ka ban nou tout bon bagay li sere pou tout moun ki pote non li.
And now, I give you into the care of God and the word of his grace, which is able to make you strong and to give you your heritage among all the saints.
και τανυν παρατιθειμαι υμας αδελφοι τω θεω και τω λογω της χαριτος αυτου τω δυναμενω εποικοδομησαι και δουναι υμιν κληρονομιαν εν τοις ηγιασμενοις πασιν
- 33 Mwen pa janm pote lanvi pou lajan pesonn, ni pou lò ni pou rad okenn moun.
I have had no desire for any man's silver or gold or clothing.
αργυριου η χρυσιου η ματισμου ουδενος επεθυμησα
- 34 Nou menm, nou konnen ki jan mwen travay ak men m' pou m' te ka jwenn tou sa mwen menm ansanm ak kanmarad mwen yo nou te bezwen.
You yourselves have seen that with these hands I got what was necessary for me and those who were with me.
αυτοι δε γινωσκετε οτι ταις χρειαϊς μου και τοις ουσιν μετ εμου υπηρετησαν αι χειρες αυται
- 35 Mwen moutre nou ki jan pou n' travay di nan tou sa n'ap fè pou n' ka ede pi fèb yo, pou nou toujou chonje pawòl Seyè a ki te di ak pwòp bouch li: Gen plis benediksyon pou moun k'ap bay pase pou moun k'ap resevwa.
In all things I was an example to you of how, in your lives, you are to give help to the feeble, and keep in memory the words of the Lord Jesus, how he himself said, There is a greater blessing in giving than in getting.
παντα υπεδειξα υμιν οτι ουτως κοπιωντας δει αντιλαμβανεσθαι των ασθενουντων μνημονευειν τε των λογων του κυριου ιησου οτι αυτος ειπεν μακαριον εστιν διδοναι μαλλον η λαμβανειν
- 36 ¶ Lè li fin pale konsa, Pòl mete ajenou ansanm ak yo tout, epi li lapriyè.
And having said these words, he went down on his knees in prayer with them all.
και ταυτα ειπων θεις τα γονατα αυτου συν πασιν αυτοις προσηυξατο
- 37 Yo tout t'ap kriye, yo pran Pòl nan bra yo, yo bo l', yo di li: Bondye avèk ou!
And they were all weeping, falling on Paul's neck and kissing him,
ικανος δε εγενετο κλαυθμος παντων και επιεσοντες επι τον τραχηλον του παυλου κατεφιλουν αυτον
- 38 Sa ki te fè yo plis lapenn, se lè li di yo p'ap janm wè l' ankò. Apre sa, yo kondi l' mennen jouk sou batiman an.
Being sad most of all because he had said that they would not see his face again. And so they went with him to the ship.
οδυνομενοι μαλιστα επι τω λογω ω ειρηκει οτι ουκετι μελλουσιν το προσωπον αυτου θεωρειν προπεμπον δε αυτον εις το πλοιον
- 1 ¶ Apre nou fin kite yo, nou pati sou batiman an. Nou fè k'ap tou dwat sou Kòs. Yon jou apre, nou te rive Wòd. Soti la, n' ale Patara.
And after parting from them, we put out to sea and came straight to Cos, and the day after to Rhodes, and from there to Patara:
ως δε εγενετο αναχθηναι ημας αποσπασθεντας απ αυτων ευθυδρομησαντες ηλθομεν εις την κων τη δε εξης εις την ροδον κακειθεν εις παταρα
- 2 La, nou jwenn yon batiman ki tapral peyi Finisi, nou moute abò l' epi nou pati.
And as there was a ship going to Phoenicia, we went in it.
και ευροντες πλοιον διαπερων εις φοινικην επιβαντες ανηχθημεν
- 3 Nou rive toupren lil Chip. Antan nou nan batiman an, nou te ka wè l' toupren konsa. Men, nou pase anba l' sou bò dwat li, nou fè k'ap pou peyi Siri. Nou fè tè lavil Tir. Batiman an te gen yon pakèt chay pou l' te debake la.
And when we had come in view of Cyprus, going past it on our left, we went on to Syria, and came to land at Tyre: for there the goods which were in the ship had to be taken out.
αναφαναντες δε την κυπρον και καταλιποντες αυτην ευωνυμον επλεομεν εις συριαν και κατηχθημεν εις τυρον εκεισε γαρ ην το πλοιον αποφορτιζομενον τον γομον
- 4 Nou jwenn kèk disip, nou pase sèt jou avèk yo. Lespri Bondye a te avèti yo pou yo te di Pòl pa moute Jerizalèm.
And meeting the disciples we were there for seven days: and they gave Paul orders through the Spirit not to go up to Jerusalem.
και ανευροντες τους μαθητας επεμεινανεν αυτου ημερας επτα οιτινες τω παυλω ελεγον δια του πνευματος μη αναβαινειν εις ιερουσαλημ
- 5 Lè sèt jou yo te pase, nou pati pou n' al fè wout nou. Tout disip yo, madanm yo ak tout pitit yo te kondi nou jouk andeyò lavil la. Nou tout nou mete ajenou sou rivaj la, nou lapriyè.
And when these days came to an end, we went on our journey; and they all, with their wives and children, came with us on our way till we were out of the town: and after going on our knees in prayer by the sea,
οτε δε εγενετο ημας εξαρτισαι τας ημερας εξελθοντες επορευομεθα προπεμποντων ημας παντων συν γουναξιν και τεκνοις εως εξω της πολεως και θεντες τα γονατα επι τον αιγιαλον προσηυξαμεθα

- 6 Apre sa, nou yonn di lòt orevwa. Nou moute abò, yo menm yo tounen lakay yo.
We said our last words to one another, and got into the ship, and they went back to their houses.
και ασπασαμενοι αλληλους επεβημεν εις το πλοιον εκεινοι δε υπεστρεψαν εις τα ιδια
- 7 Nou soti lavil Tir nou rive lavil Tolemays, se la nou fini vwayaj sou lanmè a. N' al di frè ki te la yo bonjou, nou pase yon jou avèk yo.
And journeying by ship from Tyre we came to Ptolemais; and there we had talk with the brothers and were with them for one day.
ημεις δε τον πλουν διανυσαντες απο τυρου κατηνησαμεν εις πτολεμαιδα και ασπασαμενοι τους αδελφους εμειναμεν ημεραν μιαν παρ αυτοις
- 8 ¶ Nan denmen, nou pati ankò, nou rive lavil Sezare. Nou antre lakay Filip, evanjelis la, nou fè ladesant la. Se te yonn nan sèt mesye yo te chwazi Jerizalèm yo.
And on the day after, we went away and came to Caesarea, where we were guests in the house of Philip, the preacher, who was one of the seven.
τη δε επαυριον εξελθοντες οι περι τον παυλον ηλθον εις καισαρειαν και εισελθοντες εις τον οικον φιλιππου του ευαγγελιστου του οντος εκ των επτα εμειναμεν παρ αυτο
- 9 Li te gen kat pitit fi ki pa t' marye, yo t'ap bay mesaj yo te resevwa nan men Bondye.
And he had four daughters, virgins, who were prophets.
τουτω δε ησαν θυγατερες παρθενοι τεσσαρες προφητεουσαι
- 10 Te gen kèk jou depi nou te la lè yon pwofèt yo rele Agabis desann soti nan Jide.
And while we were waiting there for some days, a certain prophet, named Agabus, came down from Judaea.
επιμενοντων δε ημων ημερας πλειους κατηλθεν τις απο της ιουδαιας προφητης ονοματι αγαβος
- 11 Li vin jwenn nou. Li pran sentiwon ki te nan ren Pòl la, li mare de pye pa l' ak de men pa l' yo, epi li di: Men sa Sentespri deklare: Se konsa jwif Jerizalèm yo pral mare mèt sentiwon sa a; apre sa, y'ap lage l' nan men moun lòt nasyon yo.
And he came to us, and took the band of Paul's clothing, and putting it round his feet and hands, said, The Holy Spirit says these words, So will the Jews do to the man who is the owner of this band, and they will give him up into the hands of the Gentiles.
και ελθων προς ημας και αρας την ζωνην του παυλου δησας τε αυτου τας χειρας και τους ποδας ειπεν ταδε λεγει το πνευμα το αγιον τον ανδρα ου εστιν η ζωνη αυτη ουτως δησουσιν εν ιερουσαλημ οι ιουδαιοι και παραδωσουσιν εις χειρας εθνων
- 12 Lè nou tande sa, nou menm ansanm ak tout moun Sezare yo t'ap di Pòl konsa: Tanpri souple, pa moute Jerizalèm.
And hearing these things, we and those who were living in that place made request to him not to go to Jerusalem.
ως δε ηκουσαμεν ταυτα παρεκαλουμεν ημεις τε και οι εντοπιοι του μη αναβαινειν αυτον εις ιερουσαλημ
- 13 Men, li reponn nou: Poukisa pou n'ap kriye konsa, pou n'ap chache kraze kouraj mwen konsa? Mwen menm, se pa pare sèlman mwen pare pou m' kite yo mare mwen. Menm si mouri vini, m'ap mouri pou Seyè Jezi nan Jerizalèm.
Then Paul said, What are you doing, weeping and wounding my heart? for I am ready, not only to be a prisoner, but to be put to death at Jerusalem for the name of the Lord Jesus.
απεκριθη δε ο παυλος τι ποιειτε κλαιοντες και συνθρυπτοντες μου την καρδιαν εγω γαρ ου μονον δεθηναι αλλα και αποθανειν εις ιερουσαλημ ετοιμως εχω υπερ του ονοματος του κυριου ιησου
- 14 Lè nou wè nou pa t' kapab chanje lide l', nou pa pèsiste sou sa anko. Nou di: Sa Bondye vle a, se sa k'ap fèt.
And as he might not be moved we did no more, saying, Let the purpose of God be done.
μη πειθομενου δε αυτου ησυχασαμεν ειποντες το θελημα του κυριου γενεσθω
- 15 ¶ Apre nou fin pase kèk jou la, nou ranje zafè nou, nou pati pou Jerizalèm.
And after these days we got ready and went up to Jerusalem.
μετα δε τας ημερας ταυτας αποσκευασαμενοι ανεβαινομεν εις ιερουσαλημ
- 16 Te gen kèk nan disip lavil Sezare yo ki te al ansanm avèk nou tou. Yo mennen nou lakay Nazon, moun lil Chip, ki te yon disip depi lontan. Se la nou fè ladesant.
And some of the disciples from Caesarea went with us, taking a certain Mnason of Cyprus, one of the early disciples, in whose house we were to be living.
σνηλθον δε και των μαθητων απο καισαρειας συν ημιν αγωντες παρ ω ξενισθωμεν μνασωνι τινι κυπριω αρχαιω μαθητη
- 17 Lè nou rive Jerizalèm, frè yo resevwa nou ak kè kontan.
And when we came to Jerusalem, the brothers were pleased to see us.
γενομενων δε ημων εις ιεροσολυμα ασμεως εδεξαντο ημας οι αδελφοι
- 18 Nan denmen, Pòl ale lakay Jak ansanm ak nou. Tout chèf reskonsab legliz yo te reyini la.
And on the day after, Paul went with us to James, and all the rulers of the church were present.
τη δε επιουση εισηει ο παυλος συν ημιν προς ιακωβον παντες τε παρεγενοντο οι πρεσβυτεροι

- 19 Pòl di yo bonjou, apre sa li tanmen rakonte yo an detay tou sa Bondye te fè ak travay li nan mitan moun ki pa jwif yo.
And when he had said how glad he was to see them, he gave them a detailed account of the things which God had done through his work among the Gentiles.
και ασπασαμενος αυτους εξηγειτο καθ εν εκαστον ων εποιησεν ο θεος εν τοις εθνεσιν δια της διακονιας αυτου
- 20 Lè yo fin tande l', yo tout pran fè lwanj Bondye. Apre sa yo di Pòl: Frè nou, ou wè tout kantite jwif ki kwè nan Jezi. Malgre sa, yo tout byen zele pou lalwa a toujou.
And hearing it, they gave praise to God; and they said to him, You see, brother, what thousands there are among the Jews, who have the faith; and they all have a great respect for the law:
οι δε ακουσαντες εδοξασον τον κυριον ειπον τε αυτω θεωρεις αδελφε ποσαι μυριαδες εισιν ιουδαιων των πεπιστευκοτων και παντες ζηλωται του νομου υπαρχουσιν
- 21 Yo vin di yo ki jan ou menm Pòl, w'ap moutre tout jwif k'ap viv nan mitan lòt nasyon yo pou yo kite Lalwa Moyiz la tonbe. W'ap di yo pa sikonsi pitit yo, ni yo pa bezwen swiv koutim jwif yo.
And they have had news of you, how you have been teaching all the Jews among the Gentiles to give up the law of Moses, and not to give circumcision to their children, and not to keep the old rules.
κατηχηθησαν δε περι σου οτι αποστασιαν διδασκεις απο μωσεως τους κατα τα εθνη παντας ιουδαιους λεγων μη περιτεμνειν αυτους τα τεκνα μηδε τοις εθεσιν περιπατειν
- 22 Sa pou n' fè la a menm? Paske, talè konsa yo pral konnen ou rive isit la.
What then is the position? They will certainly get news that you have come.
τι ουν εστιν παντως δει πληθος συνελθειν ακουσονται γαρ οτι εληλυθας
- 23 Ou pral fè sa nou pral di ou la a: Gen kat moun ki te fè yon ve.
Do this, then, which we say to you: We have four men who have taken an oath;
τουτο ουν ποιησον ο σοι λεγομεν εισιν ημιν ανδρες τεσσαρες ευχην εχοντες εφ εαυτων
- 24 Ou pral avèk yo, wa patisipe ansanm ak yo nan tout sèvis y'ap fè pou mete tèt yo nan kondisyon pou sèvi Bondye ankò. Wa fè tout depans pou yo, pou yo kapab fè kale tèt yo. Konsa, tout moun va konnen tou sa yo t'ap di sou ou a pa t' vre. Okontrè, ou menm pou tèt pa ou, ou toujou ap obeyi Lalwa Moyiz la.
Go with these, and make yourself clean with them, and make the necessary payments for them, so that they may be free from their oath: and everyone will see that the statements made about you are not true, but that you put yourself under rule, and keep the law.
τουτους παραλαβον αγνισθητι συν αυτοις και δαπανησον επ αυτοις ινα ξυρησωνται την κεφαλην και γνωσιν παντες οτι ων κατηχηνται περι σου ουδεν εστιν αλλα στοιχεις και αυτος τον νομον φυλασσω
- 25 Men, pou moun ki pa jwif yo epi ki kwè nan Jezi koulye a, nou deja ekri yo, nou voye di yo sa n' te deside: piga yo manje vyann bèt ki te ofri pou touye bay zidòl, piga yo manje san, ni vyann bèt ki mourì toufe. Egzante tout dezòd lachè.
But as to the Gentiles who have the faith, we sent a letter, giving our decision that they were to keep themselves from offerings made to false gods, and from blood, and from the flesh of animals put to death in ways against the law, and from the evil desires of the body.
περι δε των πεπιστευκοτων εθνων ημεις επεστελαμεν κριναντες μηδεν τοιουτον τηρειν αυτους ει μη φυλασσεσθαι αυτους το τε ειδωλοθυτον και το αιμα και πνικτον και πορνειαν
- 26 Lè sa a, Pòl pran kat mesye yo, epi nan denmen li patisipe avèk yo nan sèvis pou mete yo nan kondisyon pou sèvi Bondye ankò. Apre sa, li al nan tanp lan, li fè konnen ki jou sèvis la va fini, kilè pou yo ofri bèt pou yo touye pou yo chak la.
Then Paul took the men, and on the day after, making himself clean with them, he went into the Temple, giving out the statement that the days necessary for making them clean were complete, till the offering was made for every one of them.
τοτε ο παυλος παραλαβων τους ανδρας τη εχομενη ημερα συν αυτοις αγνισθεις εισηει εις το ιερον διαγγελων την εκπληρωσιν των ημερων του αγνισμου εως ου προσηνεχθη υπερ ενος εκαστου αυτων η προσφορα
- 27 ¶ Sèt jou yo te prèt pou fini lè jwif ki soti nan pwovens Lazi yo wè Pòl nan tanp lan. Yo moute tèt foul moun yo, yo mete men sou li.
And when the seven days were almost ended, the Jews from Asia, seeing him in the Temple, got the people together and put their hands on him,
ως δε εμελλον αι επτα ημεραι συντελεισθαι οι απο της ασιας ιουδαιοι θεασαμενοι αυτον εν τω ιερω συνεχεον παντα τον οχλον και επεβαλον τας χειρας επ αυτον
- 28 Yo t'ap rele: Moun ras Izrayèl yo, pote nou konkou! Men nonm k'ap plede mache toupatou pale mal ak tout moun sou do pèp Izrayèl la, sou do Lalwa Moyiz la, sou do tanp sa a. Koulye a, li penmèt li fè moun ki pa jwif antre nan tanp lan, l'ap lakòz kote nou mete apa pou Bondye a pa nan kondisyon pou fè sèvis Bondye.
Crying out, Men of Israel, come to our help: this is the man who is teaching all men everywhere against the people and the law and this place: and in addition, he has taken Greeks into the Temple, and made this holy place unclean.
κραζοντες ανδρες ισραηλιται βοηθειτε ουτος εστιν ο ανθρωπος ο κατα του λαου και του νομου και του τοπου τουτου παντας πανταχου διδασκων ετι τε και ελληνας εισηγαγεν εις το ιερον και κεκοινω κεν τον αγιον τοπον τουτον
- 29 (Yo t'ap di sa, paske yo te wè Twofim, moun lavil Efèz, ansanm ak Pòl nan lavil la. Yo te konprann Pòl te fè l' antre nan tanp lan tou.)
For they had seen him before in the town with Trophimus of Ephesus, and had the idea that Paul had taken him with him into the Temple.
ησαν γαρ προεωρακοτες τροφιμον τον εφεσιον εν τη πολει συν αυτω ον ενομιζον οτι εις το ιερον εισηγαγεν ο παυλος

- 30 Tout lavil la te tèt anba, moun kouri soti toupatou. Yo mete men sou Pòl. Yo trennen l' deyò, epi lamenm yo fèmen tout pòt tanp lan.
And all the town was moved, and the people came running together and put their hands on Paul, pulling him out of the Temple: and then the doors were shut.
εκινήθη τε η πολις ολη και εγενετο συνδρομη του λαου και επιλαβομενοι του παυλου ειλκον αυτον εξω του ιερου και ευθως εκλεισθησαν αι θυραι
- 31 Yo t'ap chache yon jan pou touye Pòl, lè nouvèl la rive nan zòrèy kòmandan batayon women an. Yo te vin di l' ki jan tout lavil la te tèt anba.
And while they were attempting to put him to death, news came to the chief captain of the band that all Jerusalem was out of control.
ζητούντων δε αυτον αποκτειναι ανεβη φασις τω χιλιαρχω της σπειρης οτι ολη συγκεχυται ιερουσαλημ
- 32 Lamenm li pran kèk ofisyè ak kèk sòlda avèk li, li kouri desann bò kote foul moun yo. Yo menm menm, lè yo wè kòmandan an ak sòlda yo yo sispann bat Pòl.
And straight away he took some armed men and went quickly down to them: and the Jews, seeing them, gave no more blows to Paul.
ος εξ αυτης παραλαβων στρατιωτας και εκατονταρχους κατεδραμεν επ αυτους οι δε ιδοντες τον χιλιαρχον και τους στρατιωτας επαυσαντο τυπτοντες τον παυλον
- 33 Kòmandan an pwoche bò kot Pòl, li fè yo arete l', li bay lòd pou yo mare l' ak de chenn. Lèfini, li mande ki moun li te ye, kisa l' te fè.
Then the chief captain came near and took him, and gave orders for him to be put in chains, questioning them as to who he was and what he had done.
τοτε εγγισας ο χιλιαρχος επελαβετο αυτου και εκελευσεν δεθηναι αλυσειν δυσειν και επυθανετο τις αν ειη και τι εστιν πεποιηκως
- 34 Men, nan foul moun yo, yon pati t'ap rele yon bagay, yon lòt pati t'ap rele yon lòt bagay. Sitèlman yo t'ap fè dezòd, kòmandan an pa t' kapab fin konprann sa yo t'ap di a. Lè l' wè sa, li bay lòd pou yo mennen Pòl nan kazèn lan.
And some said one thing and some another, among the people: and as he was not able to get a knowledge of the facts because of the noise, he gave orders for Paul to be taken into the army building.
αλλοι δε αλλο τι εβουον εν τω οχλω μη δυναμενος δε γνωναι το ασφαλεις δια τον θορυβον εκελευσεν αγεσθαι αυτον εις την παρεμβολην
- 35 Lè sòlda yo rive bò eskalye a avèk Pòl, yo te blije leve l' anlè pou yo te sa pase avè l', sitèlman moun yo te ankòlè.
And when he came on to the steps, he was lifted up by the armed men, because of the force of the people;
οτε δε εγενετο επι τους αναβαθμους συνεβη βασταζεσθαι αυτον υπο των στρατιωτων δια την βιαν του οχλου
- 36 Yo tout yo t'ap swiv li, yo t'ap rele: Touye li.
For a great mass of people came after them, crying out, Away with him!
ηκολουθει γαρ το πληθος του λαου κραζον αιρε αυτον
- 37 Yo tapral fè Pòl antre nan kazèn lan, lè Pòl di kòmandan an: Eske mwen ka di ou kichòy? Kòmandan an mande li: Kouman? Apa ou pale grèk?
And when Paul was about to be taken into the building, he said to the chief captain, May I say something to you? And he said, Have you a knowledge of Greek?
μελλον τε εισαγεσθαι εις την παρεμβολην ο παυλος λεγει τω χιλιαρχω ει εξεστιν μοι ειπειν τι προς σε ο δε εφη ελληνιστι γινωσκεις
- 38 Si se sa, se pa ou menm ki ejiptsyen an, nonm ki te kòmanse yon revolisyon tou lòt jou a epi ki te mennen katmil (4.000) bandi avè l' nan dezè a?
Are you by chance the Egyptian who, before this, got the people worked up against the government and took four thousand men of the Assassins out into the waste land?
ουκ αρα συ ει ο αιγυπτιος ο προ τουτων των ημερων αναστατωσας και εξαγαγων εις την ερημον τους τετρακιςχιλιους ανδρας των σικαριων
- 39 Pòl reponn li: Se jwif mwen ye. Mwen fèt lavil Tas nan peyi Silisi. Ou wè se sitwayen yon gwo lavil mwen ye. Tanpri, kite m' pale ak pèp la.
But Paul said, I am a Jew of Tarsus in Cilicia, which is not an unimportant town: I make a request to you to let me say a word to the people.
ειπεν δε ο παυλος εγω ανθρωπος μεν ειμι ιουδαιος ταρσευς της κιλικιας ουκ ασημου πολεως πολιτης δεομαι δε σου επιτρεψον μοι λαλησαι προς τον λαον
- 40 Kòmandan an ba l' pèmisyon. Lè sa a, Pòl kanpe sou eskalye a, li fè pèp la yon siy avèk men li. Lè yo sispann fè bri, Pòl pale ak yo nan lang ebre. Li di yo konsa:
And when he let him do so, Paul, from the steps, made a sign with his hand to the people, and when they were all quiet, he said to them in the Hebrew language,
επιτρεψαντος δε αυτου ο παυλος εστως επι των αναβαθμων κατεσεισεν τη χειρι τω λαω πολλης δε σιγης γενομενης προσεφωνησεν τη εβραϊδι διαλεκτω λεγων
- 1 ¶ Frèm yo, grandèt mwen yo, koute sa m' pral di nou koulye a pou defann tèt mwen.
My brothers and fathers, give ear to the story of my life which I now put before you.
ανδρες αδελφοι και πατερες ακουσατε μου της προς υμας νυν απολογιας
- 2 Lè yo tande l' ap pale ebre, yo rete byen dousman. Epi Pòl di yo:
And, hearing him talking in the Hebrew language, they became the more quiet, and he said,
ακουσαντες δε οτι τη εβραϊδι διαλεκτω προσεφωνει αυτοις μαλλον παρεσχον ησυχιαν και φησιν

- 3 ¶ Se jwif mwen ye. Mwen fèt lavil Tas nan peyi Silisi. Men, se isit lavil Jerizalèm mwen grandi. Se Gamalyèl ki te pwofesè mwen. Se li menm ki te moutre m' tout ti detay nan Lalwa zansèt nou yo. Mwen menm tou, yon lè mwen te gen zèl nou gen koulye a pou Bondye.
I am a Jew of Tarsus in Cilicia by birth, but I had my education in this town at the feet of Gamaliel, being trained in the keeping of every detail of the law of our fathers; given up to the cause of God with all my heart, as you are today.
εγω μεν ειμι ανηρ ιουδαιος γεγεννημενος εν ταρσω της κιλικιας ανατεθραμμενος δε εν τη πολει ταυτη παρα τους ποδας γαμαλιηλ πεπαιδευμενος κατα ακριβειαν του πατρωου νομου ζηλωτης υπαρχων του θεου καθως παντες υμεις εστε σημερον
- 4 Mwen te pèsekite moun ki t'ap swiv chemen Bondye a jouk pou m' te touye yo. Fanm kou gason, mwen te arete tout moun mete nan prizon.
And I made attacks on this Way, even to death, taking men and women and putting them in prison.
ος ταυτην την οδον εδιωξα αχρι θανατου δεσμευων και παραδιδους εις φυλακας ανδρας τε και γυναικας
- 5 Granprèt la ak chèf fanmi yo ki reyini la a, yo ka sètifye sa m'ap di la a se vre. Se yo menm menm ki te ban m' lèt otorizasyon pou frè jwif lavil Damas yo. Mwen tapral arete mezi disip ki te la, mennen yo Jerizalèm pou fè regle yo.
Of which the high priest will be a witness, and all the rulers, from whom I had letters to the brothers; and I went into Damascus, to take those who were there as prisoners to Jerusalem for punishment.
ως και ο αρχιερευς μαρτυρει μοι και παν το πρεσβυτεριον παρων και επιστολας δεξαμενος προς τους αδελφους εις δαμασκον επορευομην αξων και τους εκεισε οντας δεδεμενους εις ιερουσαλημ ινα τιμωρηθωσιν
- 6 Mwen te sou wout la toupres Damas, lè m' rete konsa yon gwo limyè soti nan syèl la, li klere tout kote m' te ye a. Lè sa a, li te bò midi konsa.
And it came about that while I was on my journey, coming near to Damascus, about the middle of the day, suddenly I saw a great light from heaven shining round me.
εγενετο δε μοι πορευομενω και εγγιζοντι τη δαμασκω περι μεσημβριαν εξαιφνης εκ του ουρανου περιστραψαι φως ικανον περι εμε
- 7 Mwen tonbe atè, epi m' tande yon vwa ki di m': Sòl, Sòl, poukisa w'ap pèsekite mwen konsa?
And when I went down on the earth, a voice came to my ears saying to me, Saul, Saul, why are you attacking me so cruelly?
επεσον τε εις το εδαφος και ηκουσα φωνης λεγουσης μοι σαουλ σαουλ τι με διωκεις
- 8 Mwen mande: Ki moun ou ye, Seyè? Epi li di mwen: Mwen se Jezi, moun Nazarèt, w'ap pèsekite a.
And I, answering, said, Who are you; Lord? And he said to me, I am Jesus of Nazareth, whom you are attacking.
εγω δε απεκριθην τις ει κυριε ειπεν τε προς με εγω ειμι ιησους ο ναζωραιος ον συ διωκεις
- 9 Moun ki te la avè m' yo te wè limyè a tou, men yo pa t' tande vwa ki t'ap pale avè m' lan.
And those who were with me saw the light, but the voice of him who was talking to me came not to their ears.
οι δε συν εμοι οντες το μεν φως εθεασαντο και εμφοβοι εγενοντο την δε φωνην ουκ ηκουσαν του λαλουντος μοι
- 10 Lè sa a, mwen mande: Kisa pou m' fè, Seyè? Seyè a di mwen: Leve, ale lavil Damas. Se la y'a di ou tou sa Bondye va ba ou lòd fè.
And I said, What have I to do, Lord? And the Lord said to me, Get up, and go into Damascus; and it will be made clear to you what you have to do.
ειπον δε τι ποιησω κυριε ο δε κυριος ειπεν προς με αναστας πορευου εις δαμασκον κακει σοι λαληθησεται περι παντων ων τετακται σοι ποιησαι
- 11 Limyè a te tèlman klere, mwen te vin avèg. Se kanmarad mwen yo ki pran men m' ki mennen m' Damas.
And because I was unable to see because of the glory of that light, those who were with me took me by the hand, and so I came to Damascus.
ως δε ουκ ενεβλεπον απο της δοξης του φωτος εκεινου χειραγωγουμενος υπο των συνοντων μοι ηλθον εις δαμασκον
- 12 Nan Damas te gen yon nonm yo rele Ananyas. Se te yon moun ki t'ap sèvi Bondye jan Lalwa nou an mande l' la. Tout jwif Damas yo te konsidere l' anpil.
And one Ananias, a God-fearing man, who kept the law, and of whom all the Jews in that place had a high opinion,
αναγιας δε τις ανηρ ευσεβης κατα τον νομον μαρτυρουμενος υπο παντων των κατοικουντων ιουδαιων
- 13 Li vin jwenn mwen, li kanpe toupres m', epi li di mwen: Sòl, frè mwen, se pou ou wè nan je ou ankò. Menm lè a, mwen wè ankò, epi mwen gade li.
Came to my side and said, Brother Saul, let your eyes be open. And in that very hour I was able to see him.
ελθων προς με και επιστας ειπεν μοι σαουλ αδελφε αναβλεψον καγω αυτη τη ωρα ανεβλεψα εις αυτον
- 14 Li di m' konsa: Bondye zansèt nou yo te chwazi ou davans pou ou te ka konn volonte l', pou ou te ka wè sèl moun ki dwat devan li a, pou ou te ka tande l' pale ak bouch li.
And he said, You have been marked out by the God of our fathers to have knowledge of his purpose, and to see the Upright One and to give ear to the words of his mouth.
ο δε ειπεν ο θεος των πατερων ημων προεχειρισατο σε γνωναι το θελημα αυτου και ιδειν τον δικαιον και ακουσαι φωνην εκ του στοματος αυτου

- 15 Ou pral sèvi l' temwen, ou pral fè tout moun konnen sa ou te wè ak sa ou te tande.
For you will be a witness for him to all men of what you have seen and of what has come to your ears.
οτι εση μαρτυς αυτω προς παντας ανθρωπους ων εωρακας και ηκουσας
- 16 Koulye a, kisa w'ap tann ankò? Leve non, rele Bondye, resevwa batèm pou tout peche ou yo ka lave.
And now, why are you waiting? get up, and have baptism, for the washing away of your sins, giving worship to his name.
και νυν τι μελλεις αναστας βαπτισαι και απολουσαι τας αμαρτιας σου επικαλεσαμενος το ονομα του κυριου
- 17 Apre sa, mwen tounen lavil Jerizalèm. Antan m' te nan tanp lan ap lapriyè, mwen fè yon vizyon.
And it came about that when I had come back to Jerusalem, while I was at prayer in the Temple, my senses became more than naturally clear,
εγενετο δε μοι υποστρεψαντι εις ιερουσαλημ και προσευχομενου μου εν τω ιερω γενεσθαι με εν εκστασει
- 18 Mwen wè Seyè a ki di mwen: Fè vit, kite Jerizalèm, paske moun Jerizalèm yo p'ap asepte tou sa w'ap di sou mwen an.
And I saw him saying to me, Go out of Jerusalem straight away because they will not give hearing to your witness about me.
και ιδειν αυτον λεγοντα μοι σπευσον και εξελθε εν ταχει εξ ιερουσαλημ διοτι ου παραδεξονται σου την μαρτυριαν περι εμου
- 19 Mwen reponn: Seyè, yo konnen byen pwòp mwen te konn al nan sinagòg yo, mwen te konn mete tout moun ki te kwè nan ou nan prizon, fè bat yo byen bat.
And I said, Lord, they themselves have knowledge that I went through the Synagogues putting in prison and whipping all those who had faith in you:
καγω ειπον κυριε αυτοι επιστανται οτι εγω ημην φυλακιζων και δερων κατα τας συναγωγας τους πιστευοντας επι σε
- 20 Menm lè yo t'ap touye Etyèn, moun ki te kanpe pou ou a, mwen te la tou. Mwen te dakò ak moun ki t'ap touye l' yo. Se mwen menm ki te veye rad yo.
And when Stephen your witness was put to death, I was there, giving approval, and looking after the clothing of those who put him to death.
και οτε εξεχειτο το αιμα στεφανου του μαρτυρος σου και αυτος ημην εφεστος και συνευδοκων τη αναιρεσει αυτου και φυλασσων τα ιματια των αναιρουτων αυτον
- 21 Lè sa a, Seyè a di mwen: Ale, m'ap voye ou byen lwen, bò kote moun ki pa jwif yo.
And he said to me, Go, for I will send you far away to the Gentiles.
και ειπεν προς με πορευου οτι εγω εις εθνη μακραν εξαποστελω σε
- 22 ¶ Foul moun yo t'ap koute Pòl byen pwòp. Men, lè yo tande pawòl sa a, yo tout pran rele: Wete nonm sa a sou latè! Touye li! Li pa merite viv ankò!
And they gave him a hearing as far as this word; then with loud voices they said, Away with this man from the earth; it is not right for him to be living.
ηκουον δε αυτου αχρι τουτου του λογου και ετηραν την φωνην αυτων λεγοντες αιρε απο της γης τον τοιουτον ου γαρ καθηκον αυτον ζην
- 23 Yo t'ap rele pi rèd, yo t'ap souke rad yo, yo t'ap voye pousyè tè anlè.
And while they were crying out, and pulling off their clothing, and sending dust into the air,
κραυγαζοντων δε αυτων και ριπτουντων τα ιματια και κονιορτον βαλλοντων εις τον αερα
- 24 Kòmandan women an bay lòd fè Pòl antre nan kazèn lan. Li mande pou yo bat li pou fè l' pale. Li te vle konnen poukisa foul moun yo t'ap rele dèyè l' konsa.
The chief captain gave orders for him to be taken into the army building, saying that he would put him to the test by whipping, so that he might have knowledge of the reason why they were crying out so violently against him.
εκελευσεν αυτον ο χλιαρχος αγεσθαι εις την παρεμβολην ειπων μαστιξιν ανεταζεσθαι αυτον ινα επιγνω δι ην αιτιαν ουτως επεφωνουν αυτω
- 25 Lè yo fin mare l' pou bat li, Pòl di ofisye ki te la a: Eske nou gen dwa bat yon sitwayen women ki pa menm pase devan yon tribinal?
And when they had put leather bands round him, Paul said to the captain who was present, Is it the law for you to give blows to a man who is a Roman and has not been judged?
ως δε προτεινεν αυτον τοις ιμασιν ειπεν προς τον εστωτα εκατονταρχον ο παυλος εις ανθρωπον ρωμαιον και ακατακριτον εξεστιν υμιν μαστιζειν
- 26 Lè l' tande sa, ofisye a al avèti kòmandan an, li di li: Fè atansyon sa ou pral fè la a, tande! Nonm lan, se sitwayen women li ye wi.
And hearing this, the man went to the chief captain and gave him an account of it, saying, What are you about to do? for this man is a Roman.
ακουσας δε ο εκατονταρχος προσελθων απηγγειλεν τω χλιαρχω λεγων ορα τι μελλεις ποιειν ο γαρ ανθρωπος ουτος ρωμαιος εστιν
- 27 Kòmandan an vin jwenn Pòl, li mande li: Di mwen, èske se sitwayen women ou ye? Pòl reponn li: Wi.
And the chief captain came to him and said, Give me an answer, are you a Roman? And he said, Yes.
προσελθων δε ο χλιαρχος ειπεν αυτω λεγε μοι ει συ ρωμαιος ει ο δε εφη ναι
- 28 Kòmandan an di l' konsa: Mwen menm, mwen te peye gwo lajan pou m' te ka sitwayen women. Pòl reponn li: Mwen menm, mwen fèt sitwayen women.
And the chief captain said, I got Roman rights for myself at a great price. And Paul said, But I had them by birth.
απεκριθη τε ο χλιαρχος εγω πολλου κεφαλαιου την πολιτειαν ταυτην εκτησαμην ο δε παυλος εφη εγω δε και γεγεννημαι

- 29 Lamenn, moun ki tapral bat li pou te fè l' pale yo renka kò yo dèyè. Ata kòmandan an te pè lè l' vin rann li kont li te fè mare Pòl ki te yon sitwayen women avèk chenn.
Then those who were about to put him to the test went away: and the chief captain was in fear, seeing that he was a Roman, and that he had put chains on him.
ευθεως ουν απεστησαν απ αυτου οι μελλοντες αυτον ανεταζειν και ο χιλιαρχος δε εφοβηθη επιγνους οτι ρωμαιος εστιν και οτι ην αυτον δεδεκως
- 30 Kòmandan an te vle konnen egzakteman kisa jwif yo t'ap akize Pòl fè. Se konsa, nan denmen li fè lage chenn yo, epi li voye lòd bay chèf prèt yo pou yo reyini ansanm ak Gran Konsèy la. Li mennen Pòl, li mete l' devan yo.
But on the day after, desiring to have certain knowledge of what the Jews had to say against him, he made him free, and gave orders for the chief priests and all the Sanhedrin to come together, and he took Paul and put him before them.
τη δε επαυριον βουλομενος γνωνα το ασφαλες το τι κατηγορειται παρα των ιουδαιων ελυσεν αυτον απο των δεσμων και εκελευσεν ελθειν τους αρχιερεις και ολον το συνεδριον αυτων και καταγαγων τον παυλον εστησεν εις αυτους
- 1 ¶ Pòl fikse je l' sou manm Gran Konsèy yo, li di: Frè m' yo, depi tout tan mwen toujou viv san repwòch devan Bondye jouk jounen jòdi a.
And Paul, looking fixedly at the Sanhedrin, said, My brothers, my life has been upright before God till this day.
ατεισας δε ο παυλος τω συνεδριω ειπεν ανδρες αδελφοι εγω παση συνειδησει αγαθη πεπολιτευμαι τω θεω αχρι ταυτης της ημερας
- 2 Ananyas, granprèt la, bay moun ki toupre Pòl yo lòd pou yo ba l' yon soufflèt.
And the high priest, Ananias, gave orders to those who were near him to give him a blow on the mouth.
ο δε αρχιερευς ανανιας επεταξεν τοις παρεστωσιν αυτω τυπτειν αυτου το στομα
- 3 Lè sa a Pòl di li: Ou pòtre yon miray blanchi ak lacho! Se Bondye ki va frape ou. Ou chita la pou jije m' dapre Lalwa Bondye a. Men, se ou menm k'ap dezobeyi Lalwa Bondye a lè ou bay lòd frape m' lan.
Then Paul said to him, God will give blows to you, you whitewashed wall: are you here to be my judge by law, and by your orders am I given blows against the law?
τοτε ο παυλος προς αυτον ειπεν τυπτειν σε μελλει ο θεος τοιχε κεκονιαμενε και συ καθη κρινων με κατα τον νομον και παρανομων κελευεις με τυπτεσθαι
- 4 Moun ki te toupre Pòl yo di li: Apa w'ap jouse granprèt Bondye a?
And those who were near said, Do you say such words against God's high priest?
οι δε παρεστωτες ειπον τον αρχιερευα του θεου λαιδορεις
- 5 Pòl reponn: Eskize m', frè m'. Mwen pa t' konnen se granprèt msye te ye. Paske, men sa yo di nan Liv la: Piga ou pale chèf pèp ou a mal.
And Paul said, Brother, I had no idea that he was the high priest: for it has been said, You may not say evil about the ruler of your people.
εφη τε ο παυλος ουκ ηδειν αδελφοι οτι εστιν αρχιερευς γεγραπται γαρ αρχοντα του λαου σου ουκ ερεις κακως
- 6 ¶ Pòl konnen te gen sadiseyen yon bò ak farizyen yon lòt bò nan Gran Konsèy la. Se poutèt sa li pran pale byen fò devan yo, li di: Frè m' yo, se yon farizyen mwen ye, pitit pitit farizyen. Se paske mwen gen espwa mò yo gen pou yo leve vivan ankò ki fè yo rele m' an jijman devan nou.
But when Paul saw that half of them were Sadducees and the rest Pharisees, he said in the Sanhedrin, Brothers, I am a Pharisee, and the son of Pharisees: I am here to be judged on the question of the hope of the coming back from the dead.
γνους δε ο παυλος οτι το εν μερος εστιν σαδδουκαιων το δε ετερον φαρισαιων εκραξεν εν τω συνεδριω ανδρες αδελφοι εγω φαρισαιος ειμι υιος φαρισαιου περι ελπιδος και αναστασεως νεκρων εγω κ ρινομαι
- 7 Lè l' di sa, farizyen yo pran diskite ak sadiseyen yo; asanble a fè de kan.
And when he had said this, there was an argument between the Pharisees and the Sadducees, and a division in the meeting.
τουτο δε αυτου λαλησαντος εγενετο στασις των φαρισαιων και των σαδδουκαιων και εσχισθη το πληθος
- 8 (Sadiseyen yo t'ap di moun mouri pa leve, pa gen zanj, pa gen lespri. Farizyen yo, bò pa yo, te kwè nan tou sa.)
For the Sadducees say that there is no coming back from the dead, and no angels or spirits: but the Pharisees have belief in all these.
σαδδουκαιοι μεν γαρ λεγουσιν μη ειναι αναστασιν μηδε αγγελον μητε πνευμα φαρισαιοι δε ομολογουσιν τα αμφοτερα
- 9 Moun yo t'ap rele pi fò toujou. Kèk dirèktè lalwa, ki te patizan farizyen yo, leve kanpe, yo antre nan yon diskisyon byen cho, yo t'ap di: Nou pa jwenn anyen ki mal nan nonm sa a. Se dwe yon zanj Bondye osinon yon lespri ki pale avè li.
And there was a great outcry: and some of the scribes on the side of the Pharisees got up and took part in the discussion, saying, We see no evil in this man: what if he has had a revelation from an angel or a spirit?
εγενετο δε κραυγη μεγαλη και ανασταντες οι γραμματεις του μερους των φαρισαιων διεμαχοντο λεγοντες ουδεν κακον ευρισκομεν εν τω ανθρωπω τουτω ει δε πνευμα ελαλησεν αυτω η αγγελος μη θε ομαχωμεν

- 10 Diskisyon an te vin sitèlman cho kòmandan an te pè pou yo pa t' dechèpiye Pòl. Li bay sòlda yo lòd desann nan asanble a, al wete Pòl nan mitan yo, mennen l' tounen nan kazèn lan.
And when the argument became very violent, the chief captain, fearing that Paul would be pulled in two by them, gave orders to the armed men to take him by force from among them, and take him into the army building.
πολλης δε γενομενης στασεως ευλαβηθεις ο χιλιαρχος μη διασπασθη ο παυλος υπ αυτων εκελευσεν το στρατευμα καταβαν αρπασαι αυτον εκ μεσου αυτων αγειν τε εις την παρεμβολην
- 11 Jou lannwit sa a, Pòl wè Seyè a ki di li: Kouraj! Menm jan ou kanpe bay verite a pou mwen isit la lavil Jerizalèm, se konsa tou ou gen pou ou al kanpe bay verite a pou mwen lavil Wòm.
And the night after, the Lord came to his side and said, Be of good heart, for as you have been witnessing for me in Jerusalem, so will you be my witness in Rome.
τη δε επιουση νυκτι επιστας αυτω ο κυριος ειπεν θαρσει παυλε ως γαρ διεμαρτυρω τα περι εμου εις ιερουσαλημ ουτως σε δει και εις ρωμη μαρτυρησαι
- 12 ¶ Nan denmen maten, jwif yo fè yon konplo. Yo sèman sou tèt yo yo p'ap mete anyen nan bouch yo toutotan yo pa touye Pòl.
And when it was day, the Jews came together and put themselves under an oath that they would take no food or drink till they had put Paul to death.
γενομενης δε ημερας ποιησαντες τινες των ιουδαιων συστροφην ανεθεματισαν εαυτους λεγοντες μητε φαγειν μητε πειν εως ου αποκτεινωσιν τον παυλον
- 13 Te gen karant moun pou pi piti nan konplo a.
And more than forty of them took this oath.
ησαν δε πλειους τεσσαρακοντα οι ταυτην την συνωμοσιαν πεποιηκοτες
- 14 Y' al jwenn chèf prèt yo ak chèf fanmi yo, yo di yo: Nou sèman sou tèt nou, nou p'ap manje anyen toutotan nou pa touye Pòl.
And they came to the chief priests and the rulers and said, We have taken a great oath to take no food till we have put Paul to death
οιτινες προσελθοντες τοις αρχιερευσιν και τοις πρεσβυτεροις ειπον αναθεματι ανεθεματισαμεν εαυτους μηδενοσ γευσασθαι εως ου αποκτεινωμεν τον παυλον
- 15 Koulye a, nou menm ansanm ak tout Gran Konsèy la, mande kòmandan an pou l' mennen Pòl ban nou, tankou si nou ta renmen egzaminen ka li a pi byen. Nou menm, bò pa nou, nou tou pare pou n' touye l' anvan l' gen tan rive isit.
So now, will you and the Sanhedrin make a request to the military authorities to have him sent down to you, as if you were desiring to go into the business in greater detail; and we, before ever he gets to you, will be waiting to put him to death.
νυν ουν υμεις εμφανισατε τω χιλιαρχω συν τω συνεδριω οπως αυριον αυτον καταγαγη προς υμασ ως μελλοντας διαγινωσκειν ακριβεστερον τα περι αυτου ημεις δε προ του εγγισαι αυτον ετοιμοι εσμε ν του ανελειν αυτον
- 16 Men, piti gason sè Pòl la pran nouvèl konplo a. li al nan kazèn lan, li antre, li avèti Pòl.
But Paul's sister's son had word of their design, and he came into the army building and gave news of it to Paul.
ακουσας δε ο υιος της αδελφης παυλου το ενεδρον παραγενομενος και εισελθων εις την παρεμβολην απηγγειλεν τω παυλω
- 17 Pòl rele yonn nan ofisyè yo, li di li: Mennen jenn gason sa a bò kot kòmandan an: li gen kichòy pou l' di li.
And Paul sent for a captain and said, Take this young man to your chief, for he has news for him.
προσκαλεσαμενος δε ο παυλος ενα των εκατονταρχων εφη τον νεανιαν τουτον απαγαγε προς τον χιλιαρχον εχει γαρ τι απαγγελαι αυτω
- 18 Ofisyè a pran jenn gason an avè l', li mennen l' bay kòmandan an, li di: Prizonye yo rele Pòl la rele m', li mande m' pou mennen jenn gason sa a ba ou. Li bezwen di ou kichòy.
So he took him to the chief captain and said, Paul, the prisoner, made a request to me to take this young man to you, for he has something to say to you.
ο μεν ουν παραλαβων αυτον ηγαγεν προς τον χιλιαρχον και φησιν ο δεσμιος παυλος προσκαλεσαμενος με ηρωτησεν τουτον τον νεανιαν αγαγειν προς σε εχοντα τι λαλησαι σοι
- 19 Kòmandan an pran men jenn gason an, li mennen l' sou kote, li mande li: Kisa ou gen pou di mwen?
And the chief took him by the hand and, going on one side, said to him privately, What is it you have to say to me?
επιλαβομενος δε της χειρος αυτου ο χιλιαρχος και αναχωρησας κατ ιδιαν επυνθανετο τι εστιν ο εχεισ απαγγελαι μοι
- 20 Li reponn: Jwif yo ranje yon konplo. Y'ap mande ou mennen Pòl denmen devan Gran Konsèy la. Y'ap di ou yo ta renmen egzaminen ka msye pi byen.
And he said, The Jews are in agreement together to make a request to you for Paul to be taken, on the day after this, into the Sanhedrin, to be questioned in greater detail.
ειπεν δε οτι οι ιουδαιοι συνεθεντο του ερωτησαι σε οπως αυριον εις το συνεδριον καταγαγης τον παυλον ως μελλοντες τι ακριβεστερον πυνθανεσθαι περι αυτου
- 21 Pa koute yo. Gen karant moun pou pi piti ki pare pou yo pran li. Yo sèman sou lavi yo, yo p'ap mete anyen nan bouch yo toutotan yo pa touye li. Koulye a yo fin pare nèt, se respons ou ase y'ap tann.
But do not give way to them, for more than forty of them are waiting for him, having taken an oath not to take food or drink till they have put him to death: and now they are ready, waiting for your order.
συ ουν μη πεισθης αυτοις ενεδρευουσιν γαρ αυτον εξ αυτων ανδρες πλειους τεσσαρακοντα οιτινες ανεθεματισαν εαυτους μητε φαγειν μητε πειν εως ου ανελωσιν αυτον και νυν ετοιμοι εισιν προσδεχο μενοι την απο σου απαγγελιαν

- 22 Kòmandan an di l' konsa: Pa kite pesonn konnen ou te vin di m' sa. Epi li voye jenn gason an al fè wout li.
So the chief captain let the young man go, saying to him, Do not say to anyone that you have given me word of these things.
ο μεν ουν χιλιάρχος απελευσεν τον νεανιαν παραγγειλας μηδενι εκλαλησαι οτι ταυτα ενεφανισας προς με
- 23 Apre sa, kòmandan an rele de nan ofisye l' yo, li di yo: Sanble desan (200) sòlda, swasanndis kavalye ak desan (200) zòm ame ak pikèt. Se pou nou tout pare pou n' pati pou Sezare aswè a, vè nevè.
And he sent for two captains and said, Make ready two hundred men, with seventy horsemen and two hundred spearmen, to go to Caesarea, at the third hour of the night:
και προσκαλεσαμενος δυο τινας των εκατονταρχων ειπεν ετοιμασατε στρατιωτας διακοσιους οπως πορευθωσιν εως καισαρειας και ιππεις εβδομηκοντα και δεξιολαβους διακοσιους απο τριτης ωρας της νυκτος
- 24 Pare yon chwal pou Pòl tou. Mennen l' ale bay gouvènè Feliks an byen, san okenn danje, san okenn malè.
And get beasts so that they may put Paul on them, and take him safely to Felix, the ruler.
κτηνη τε παραστησαι ινα επιβιασαντες τον παυλον διασωσωσιν προς φηλικα τον ηγεμονα
- 25 Epi li ekri lèt sa a:
And he sent a letter in these words:
γραφας επιστολην περιεχουσαν τον τυπον τουτον
- 26 Klòd Lizyas voye bonjou ak tout respe l' pou chèf li, gouvènè Feliks.
Claudius Lysias, to the most noble ruler, Felix, peace be with you.
κλαυδιος λυσιας τω κρατιστω ηγεμονι φηλικι χαιρειν
- 27 Jwif yo te mete men sou nonm sa a, yo tapral touye l' lè m' vin konnen se yon sitwayen women li ye. Lè sa a, mwen rive avèk sòlda m' yo, mwen delivre li.
This man was taken by the Jews, and was about to be put to death by them, when I came on them with the army and took him out of danger, having knowledge that he was a Roman.
τον ανδρα τουτον συλληθηεντα υπο των ιουδαιων και μελλοντα αναιρεισθαι υπ αυτων επιστας συν τω στρατευματι εξειλομην αυτον μαθων οτι ρωμαιος εστιν
- 28 Mwen mennen l' devan Gran Konsèy jwif yo, paske mwen te vle konnen kisa jwif yo t'ap di sou li konsa.
And, desiring to get at the reason for their attack on him, I took him down to their Sanhedrin:
βουλομενος δε γνωαι την αιτιαν δι ην ενεκαλουον αυτω κατηγοραγον αυτον εις το συνεδριον αυτων
- 29 Mwen wè li pa t' fè anyen ki pou ta fè yo touye l' ni pou yo mete l' nan prizon. Yo t'ap akize l' dèske li fè yon bann bagay ki gen rapò ak Lalwa yo a.
Then it became clear to me that it was a question of their law, and that nothing was said against him which might be a reason for prison or death.
ον ευρον εγκαλουμενον περι ζητηματων του νομου αυτων μηδεν δε αξιον θανατου η δεσμων εγκλημα εχοντα
- 30 Lè m' vin konnen jwif yo t'ap fè konplo pou touye l', mwen pran desizyon voye l' ba ou. Epi mwen mande moun ki t'ap akize l' yo pou yo vin pote plent pou li devan ou.
And when news was given to me that a secret design was being made against the man, I sent him straight away to you, giving orders to those who are against him to make their statements before you.
μηνυθεισης δε μοι επιβουλης εις τον ανδρα μελλειν εσεσθαι υπο των ιουδαιων εξαντης επεμψα προς σε παραγγειλας και τοις κατηγοροις λεγειν τα προς αυτον επι σου ερωωσο
- 31 Sòlda yo fè tou sa Lizyas te ba yo lòd fè: yo pran Pòl, yo mennen li jouk Antipatris lannwit la menm.
So the armed men, as they were ordered, took Paul and came by night to Antipatris.
οι μεν ουν στρατιωται κατα το διατεταγμενον αυτοις αναλαβοντες τον παυλον ηγαγον δια της νυκτος εις την αντιπατριδα
- 32 Nan denmen, sòlda ki t'ap mache apye yo tounen nan kazèn lan, yo kite kavalye yo fè rè s vwayaj la avèk Pòl.
But on the day after, they sent the horsemen on with him, and went back to their place:
τη δε επαυριον εασαντες τους ιππεις πορευεσθαι συν αυτω υπεστρεψαν εις την παρεμβολην
- 33 Rive yo rive Sezare, kavalye yo renmèt gouvènè a lèt la, epi yo renmèt Pòl nan men li.
And they, when they came to Caesarea, gave the letter to the ruler, and took Paul before him.
οιτινες εισελθοντες εις την καισαρειαν και αναδοντες την επιστολην τω ηγεμονι παρεστησαν και τον παυλον αυτω
- 34 Gouvènè a li lèt la, li mande Pòl moun ki pwovens li ye. Lè l' vin konnen se moun Silisi li ye, li di li:
And after reading it, he said, What part of the country do you come from? And, hearing that he was from Cilicia,
αναγνους δε ο ηγεμων και επερωτησας εκ ποιας επαρχιας εστιν και πυθομενος οτι απο κιλικιας
- 35 Lè moun k'ap akize ou yo va vini, m'a tande sa ou gen pou di. Epi li bay lòd pou yo mete Pòl sou bon gad nan gwo palè Ewòd la.
I will give hearing to your cause, he said, when those who are against you have come. And he gave orders for him to be kept in Herod's Praetorium.
διακουσομαι σου εφη οταν και οι κατηγοροι σου παραγενωνται εκελευσεν τε αυτον εν τω πραιτωριω του ηρωδου φυλασσεσθαι

- 1 ¶ Apre senk jou, Ananyas, granprèt la, rive Sezare ak yon avoka yo rele Tèttilis ansanm ak kèk chèf fanmi. Yo parèt devan gouvènè a; yo te vin pote plent pou Pòl.
And after five days, the high priest, Ananias, came with certain of the rulers, and an expert talker, one Tertullus; and they made a statement to Felix against Paul.
μετα δε πεντε ημερας κατεβη ο αρχιερευς ανανιας μετα των πρεσβυτερων και ρητορος τερτυλλου τινος οιτινες ενεφανισαν τω ηγεμονι κατα του παυλου
- 2 Yo fè rele Pòl. Lè sa a Tetilis kòmpanse pale, li t'ap akize Pòl konsa: Ekselans, se ou ki fè nou gen lapè depi lontan. Se sou gouvènman ou yo fè anpil refòm nesèsè pou byen peyi a, tèlman ou gen bon konprann.
And when he had been sent for, Tertullus, starting his statement, said, Because by you we are living in peace, and through your wisdom wrongs are put right for this nation,
κληθεντος δε αυτου ηρξατο κατηγορειν ο τερτυλλος λεγων
- 3 Pou tou sa w'ap fè depi lontan toupatou, n'ap di ou mèsi anpil ak tout kè nou.
In all things and in all places we are conscious of our great debt to you, most noble Felix.
πολλης ειρηνης τυγχανοντες δια σου και κατορθωματων γινομενων τω εθνει τουτω δια της σης προνοιας παντη τε και πανταχου αποδεχομεθα κρατιστε φιλιξ μετα πασης ευχαριστιας
- 4 Mwen pa vle pran twòp tan ou. Men tanpri souple, pran pasyans, koute sa nou gen pou n' di ou la a. Nou p'ap pale anpil.
But, so that I may not make you tired, I make a request to you of your mercy, to give hearing to a short statement.
ινα δε μη επι πλειον σε εγκοπω παρακαλω ακουσαι σε ημων συντομωσ τη ση επιεικεια
- 5 Nou fin wè nonm sa a se yon gwo nwizans: l'ap mache fè dezòd nan mitan jwif yo toupatou sou latè. Se chèf gwoup Nazareyen yo li ye.
For this man, in our opinion, is a cause of trouble, a maker of attacks on the government among Jews through all the empire, and a chief mover in the society of the Nazarenes:
ευροντες γαρ τον ανδρα τουτον λοιμον και κινουντα στασιν πασιν τοις ιουδαιοις τοις κατα την οικουμενην πρωτοστατην τε της των ναζωραιων αιρεσεωσ
- 6 Li menm seye derespekte tanp lan. Lè nou wè sa, nou arete l'. Nou te vle jije l' dapre Lalwa nou an.
Who, in addition, was attempting to make the Temple unclean: whom we took,
ος και το ιερον επιχειρασεν βεβηλωσαι ον και εκρατησαμεν και κατα τον ημετερον νομον ηθελησαμεν κρινειν
- 7 Men, kòmandan Lizyas antre nan koze a, li aji yon jan brital ak nou, li wete li nan men nou.
[]
παρελθων δε λυσιας ο χιλιαρχος μετα πολλης βιας εκ των χειρων ημων απηγαγεν
- 8 Apre sa, Lizyas bay moun ki t'ap akize l' yo lòd pou yo vin parèt devan ou. Si ou poze nonm sa a keksyon, wa wè ou menm tou, ki jan sa n'ap di la a se verite tou klè.
And from whom you will be able, by questioning him yourself, to get knowledge of all the things which we say against him.
κελευσας τους κατηγορους αυτου ερχεσθαι επι σε παρ ου δυνηση αυτος ανακρινας περι παντων τουτων επιγνωαι ων ημεις κατηγορουμεν αυτου
- 9 Tout jwif yo te dakò avèk li, yo t'ap di se konsa bagay la te ye vre.
And the Jews were in agreement with his statement, saying that these things were so.
συνεθεντο δε και οι ιουδαιοι φασκοντες ταυτα ουτως εχειν
- 10 ¶ Gouvènè a fè Pòl siy pou l' pale. Pòl di: Mwen konnen w'ap fè jistis nan peyi a depi lontan. Se ak kè poze mwen vin plede kòz mwen devan ou.
Then when the ruler had given him a sign to make his answer, Paul said, Because I have knowledge that you have been a judge over this nation for a number of years, I am glad to make my answer:
απεκριθη δε ο παυλος νευσαντος αυτω του ηγεμονος λεγειν εκ πολλων ετων οντα σε κριτην τω εθνει τουτω επισταμενος ευθυμοτερον τα περι εμαντου απολογουμαι
- 11 Ou mèt pran ranseyman, jòdi a fè douz jou depi mwen te moute Jerizalèm pou m' al fè sèvis pou Bondye.
Seeing that you are able to make certain of the fact that it is not more than twelve days from the time when I came up to Jerusalem for worship;
δυναμενου σου γνωνα οτι ου πλειους εισιν μοι ημεραι η δεκαδυο αφ ης ανεβην προσκνησων εν ιερουσαλημ
- 12 Jwif yo pa jwenn mwen ap diskite ak pesonn nan tanp lan, yo pa bare m' ap moute tèt pesonn ni nan sinagòg yo ni okenn lòt kote nan lavil la.
And they have not seen me in argument with any man in the Temple, or working up the feelings of the people, in the Synagogues or in the town:
και ουτε εν τω ιερω ευρον με προς τινα διαλεγομενον η επισυστασιν ποιουντα οχλου ουτε εν ταις συναγωγαις ουτε κατα την πολιν
- 13 Moun sa yo pa ka bay okenn prèv pou tou sa yo sot di mwen fè a.
And they are not able to give facts in support of the things which they say against me now.
ουτε παραστησαι με δυνανται περι ων νυν κατηγορουσιν μου

- 14 Men, m'ap rekonèt sa devan ou: m'ap sèvi Bondye zansèt nou yo dapre chemen yo pretann di ki pa bon an. Men, mwen kwè tout bagay ki ekri nan lalwa Moyiz la ak nan liv pwofèt yo.
But this I will say openly to you, that I do give worship to the God of our fathers after that Way, which to them is not the true religion: but I have belief in all the things which are in the law and in the books of the prophets:
ομολογῶ δε τουτο σοι οτι κατα την οδον ην λεγουσιν αιρεσιν ουτως λατρευω τω πατρω θεω πιστευων πασιν τοις κατα τον νομον και τοις προφηταις γεγραμμενοις
- 15 Mwen gen espwa sa a, epi mwen konnen yo genyen l' tou; yon jou Bondye gen pou fè tout moun, bon kou mechan, leve soti vivan nan lanmò.
Hoping in God for that which they themselves are looking for, that there will be a coming back from the dead for upright men and wrongdoers.
ελπιδα εχων εις τον θεον ην και αυτοι ουτοι προσδεχονται αναστασιν μελλειν εσεσθαι νεκρων δικαιων τε και αδικων
- 16 Se konsa m'ap fè posib mwen pou m' toujou kenbe konsyans mwen san repwòch devan Bondye ak devan moun.
And in this, I do my best at all times to have no reason for shame before God or men.
εν τουτω δε αυτος ασκω απροσκοπον συνειδησιν εχειν προς τον θεον και τους ανθρωπους διαπαντος
- 17 Apre mwen fin pase anpil lanne deyò, mwen tounen Jerizalèm. Mwen te vin pote yon ti lajan pou ede pèp mwen an, epi m' tou pwofite fè ofrann bèt pou Bondye.
Now after a number of years I came to give help and offerings to my nation:
δι ετων δε πλειονων παρεχομενην ελεημοσυνας ποιησων εις το εθνος μου και προσφορας
- 18 Men sa m' t'ap fè lò yo jwenn mwen nan tanp lan. Mwen te fin patisipe nan jou sèvis pou mete moun nan kondisyon pou fè sèvis Bondye. Pa te gen foul moun avè m', pa te gen kras dezòd.
And having been made clean, I was in the Temple, but not with a great number of people, and not with noise: but there were certain Jews from Asia,
εν οις ευρον με ηγνισμενον εν τω ιερω ου μετα οχλου ουδε μετα θορυβου τινες δε απο της ασιας ιουδαιοι
- 19 Men, te gen kèk jwif ki te soti nan pwovens Lazi, se yo menm ki te dwe la devan ou pou akize m', si yo te gen kichòy kont mwen.
And it would have been better if they had come here to make a statement, if they have anything against me.
ους δει επι σου παρειναι και κατηγορειν ει τι εχοιεν προς με
- 20 Osinon, se pou moun ki isit la di ki move zak yo jwenn mwen te fè lè m' te kanpe devan Gran Konsèy la.
Or let these men here present say what wrongdoing was seen in me when I was before the Sanhedrin,
η αυτοι ουτοι ειπατωσαν ει τι ευρον εν εμοι αδίκημα σταντος μου επι του συνεδριου
- 21 Men sèl pawòl mwen te di byen fò lè m' te kanpe devan yo tout la: Se paske mwen kwè mò yo gen pou leve vivan ankò kifè yo rele m' an jijman devan nou jòdi a.
But only this one thing which I said among them in a loud voice, I am this day being judged on the question of the coming back from the dead.
η περι μιας ταυτης φωνης ης εκραξα εστως εν αυτοις οτι περι αναστασεως νεκρων εγω κρινομαι σημερον υφ υμων
- 22 ¶ Feliks ki te okouran tout bagay sou chemen Bondye a, ranvwaye jijman an pou pita. Li di yo konsa: Lè kòmandan Lizyas va vini, m'a pran yon desizyon sou zafè sa a.
But Felix, who had a more detailed knowledge of the Way, put them off, saying, When Lysias, the chief captain, comes down, I will give attention to your business.
ακουσας δε ταυτα ο φηλιξ ανεβαλετο αυτους ακριβεστερον ειδως τα περι της οδου ειπων οταν λυσιας ο χιλιαρχος καταβη διαγνωσομαι τα καθ υμας
- 23 Li bay ofisye ki te reskonsab Pòl la lòd pou l' pa lage l', men pou l' ba li kèk ti libète, epi pou kite zanmi l' yo rann li ti sèvis.
And he gave orders to the captain to keep Paul under his control, and to let him have everything he had need of; and not to keep his friends from coming to see him.
διαταξαμενος τε τω εκατονταρχη τηρεισθαι τον παυλον εχειν τε ανεσιν και μηδενα κωλυειν των ιδιων αυτου υπηρετειν η προσερχεσθαι αυτω
- 24 Kèk jou apre sa, Feliks vini avèk Drisil, madanm li, ki te yon jwif. Li voye rele Pòl, li te vle tande sa Pòl te gen pou l' di sou konfyans nan Jezikri a.
But after some days, Felix came with Drusilla his wife, who was of the Jews by birth, and sent for Paul, and gave hearing to him about faith in Christ Jesus.
μετα δε ημερας τινας παραγενομενος ο φηλιξ συν δρουσυλλη τη γυναικι αυτου ουση ιουδαια μετεπεμψατο τον παυλον και ηκουσεν αυτου περι της εις χριστον πιστεως
- 25 Men, lè Pòl pran pale sou jan moun dwe viv byen, sou jan moun dwe kontwòle kò yo, sou jou jijman ki gen pou vini an, Feliks soti pè, li di: Bon, koulye a ou mèt ale. Lè m'a gen tan m'a rele ou ankò.
And while he was talking about righteousness and self-control and the judging which was to come, Felix had great fear and said, Go away for the present, and when the right time comes I will send for you.
διαλεγομενου δε αυτου περι δικαιοσυνης και εγκρατειας και του κριματος του μελλοντος εσεσθαι εμφοβος γενομενος ο φηλιξ απεκριθη το νυν εχον πορευου καιρον δε μεταλαβον μετακαλεσομαι σε
- 26 Li te mete nan tèt li Pòl ta ka ba li lajan. Se poutèt sa plizyè fwa li te fè l' vin koze avèk li.
For he was hoping that Paul would give him money: so he sent for him more frequently and had talk with him.
αμα δε και ελπιζων οτι χρηματα δοθησεται αυτω υπο του παυλου οπως λυση αυτον διο και πυκνοτερον αυτον μεταπεμπομενος ωμιλει αυτω

- 27 Dezan pase konsa. Feliks menm ki te vle fè jwif yo plezi te kite Pòl nan prizon tout tan sa a. Apre sa, Pòsiyis Festis vin moute gouvènè nan plas Feliks.
But after two years Porcius Festus took the place of Felix, who, desiring to have the approval of the Jews, kept Paul in chains.
διετίας δε πληρωθεισης ελαβεν διαδοχον ο φηλιξ πορκιον φηστον θελων τε χαριτας καταθεσθαι τοις ιουδαιοις ο φηλιξ κατελειπεν τον παυλον δεδεμενον
- 1 ¶ Lè Festis rive nan pwovens lan, sou twa jou li kite Sezare, li ale lavil Jerizalèm.
So Festus, having come into that part of the country which was under his rule, after three days went up to Jerusalem from Caesarea.
φηστος ουν επιβας τη επαρχια μετα τρεις ημερας ανεβη εις ιεροσολυμα απο καισαρειας
- 2 Chèf prèt yo ansanm ak jwif ki te grannèg nan lavil la vin pote plent ba li pou Pòl.
And the chief priests and the chief men of the Jews made statements against Paul,
ενεφανισαν δε αυτω ο αρχιερευς και οι πρωτοι των ιουδαιων κατα του παυλου και παρεκαλουν αυτον
- 3 Yo mande Festis yon favè. Yo mande l' pou l' fè mennen Pòl Jerizalèm. Yo te gen tan fè konplo pou touye l' sou wout la.
Requesting Festus to give effect to their design against him, and send him to Jerusalem, when they would be waiting to put him to death on the way.
αιτουμενοι χαριν κατ αυτου οπως μεταπεμψηται αυτον εις ιερουσαλημ ενεδραν ποιουντες ανελιν αυτον κατα την οδον
- 4 Men, Festis reponn yo: Pòl deja nan prizon Sezare. Mwen menm poutèt pa m', mwen pral tounen Sezare talè konsa.
But Festus, in answer, said that Paul was being kept in prison at Caesarea, and that in a short time he himself was going there.
ο μεν ουν φηστος απεκριθη τηρεισθαι τον παυλον εν καισαρεια εαυτον δε μελλειν εν ταχει εκπορευεσθαι
- 5 Si Pòl fè kichòy ki mal, se pou chèf nou yo desann ansanm avè m', y'a akize l' laba a.
So, he said, let those who have authority among you go with me, and if there is any wrong in the man, let them make a statement against him.
οι ουν δυνατοι εν υμιν φησιν συγκαταβαντες ει τι εστιν εν τω ανδρι τουτω κατηγορειτωσαν αυτου
- 6 Festis pase wit a dis jou sèlman avèk yo Jerizalèm. Apre sa li tounen Sezare. Nan denmen, li al chita nan tribinal la, li bay lòd pou yo mennen Pòl.
And when he had been with them not more than eight or ten days, he went down to Caesarea; and on the day after, he took his place on the judge's seat, and sent for Paul.
διατριψας δε εν αυτοις ημερας πλειους η δεκα καταβας εις καισαρειαν τη επαυριον καθισας επι του βηματος εκελευσεν τον παυλον αχθηναι
- 7 Lè Pòl rive, jwif ki te soti Jerizalèm yo vin kanpe bò kote l', yo pote anpil gwo akizasyon kont li, men yo pa t' kapab bay okenn prèv.
And when he came, the Jews who had come down from Jerusalem came round him, and made all sorts of serious statements against him, which were not supported by the facts.
παραγενομενου δε αυτου περιεστησαν οι απο ιεροσολυμων καταβεβηκοτες ιουδαιοι πολλα και βαρεια αιτιαματα φεροντες κατα του παυλου α ουκ ισχυον αποδειξαι
- 8 Men sa Pòl di pou defann tèt li: Mwen pa fè anyen ki kont lalwa jwif yo, ni kont tanp lan, ni kont Seza.
Then Paul, in his answer to them, said, I have done no wrong against the law of the Jews, or against the Temple, or against Caesar.
απολογουμενου αυτου οτι ουτε εις τον νομον των ιουδαιων ουτε εις το ιερον ουτε εις καισαρα τι ημαρτον
- 9 Festis menm ki te vle fè jwif yo plezi mande Pòl: Eske ou pa ta vle al Jerizalèm pou yo ka jije ou devan m' sou zafè sa a?
But Festus, desiring to get the approval of the Jews, said to Paul, Will you go up to Jerusalem, and be judged before me there in connection with these things?
ο φηστος δε τοις ιουδαιοις θελων χαριν καταθεσθαι αποκριθεις τω παυλω ειπεν θελεις εις ιεροσολυμα αναβας εκει περι τουτων κρινεσθαι επ εμου
- 10 Pòl reponn li: Se devan tribinal Seza mwen ye, se la pou yo jije mwen. Mwen pa fè jwif yo anyen. Ou konnen sa byen pwòp.
And Paul said, I am before the seat of Caesar's authority where it is right for me to be judged: I have done no wrong to the Jews, as you are well able to see.
ειπεν δε ο παυλος επι του βηματος καισαρος εστως εμι ου με δει κρινεσθαι ιουδαιους ουδεν ηδικησα ως και συ καλλιον επιγνωσκεις
- 11 Si m' desobeyi lalwa, si m' fè yon bagay ki merite lanmò, mwen p'ap refize mourì. Men tou, si akizasyon y'ap pote sou mwen yo pa vre, pesonn pa ka lage m' nan men yo. Mwen mande pou Seza tande kòz mwen.
If, then, I am a wrongdoer and there is a cause of death in me, I am ready for death: if it is not as they say against me, no man may give me up to them. Let my cause come before Caesar.
ει μεν γαρ αδικω και αξιον θανατου πεπραχα τι ου παραιτουμαι το αποθανειν ει δε ουδεν εστιν ων ουτοι κατηγορουσιν μου ουδεις με δυναται αυτοις χαρισασθαι καισαρα επικαλουμαι
- 12 Lè sa a, Festis fè yon ti pale ak manm konsèy li yo, epi l' di: Bon. Ou mande pou Seza tande kòz ou, ou pral devan Seza.
Then Festus, having had a discussion with the Jews, made answer, You have said, Let my cause come before Caesar; to Caesar you will go.
τοτε ο φηστος συλλαλησας μετα του συμβουλιου απεκριθη καισαρα επικεκλησαι επι καισαρα πορευση
- 13 ¶ Kèk jou apre sa, wa Agripa ak Berenis rive Sezare. Yo te vin di Festis bonjou.
Now when some days had gone by, King Agrippa and Bernice came to Caesarea and went to see Festus.
ημερων δε διαγενομενων τινων αγριπας ο βασιλευς και βερνικη κατητησαν εις καισαρειαν ασπασομενοι τον φηστον

- 14 Yo t'ap pase kèk jou la. Festis pwofite esplike sityasyon Pòl la bay wa a, li di li: Feliks te kite yon nonm nan prizon isit la.
And as they were there for some days, Festus gave them Paul's story, saying, There is a certain man here who was put in prison by Felix:
 ως δε πλειους ημερας διετριβον εκει ο φηστος τω βασιλει ανεθετο τα κατα τον παυλον λεγων ανηρ τις εστιν καταλειμμενος υπο φηλικος δεσμιος
- 15 Lè m' te al Jerizalèm chèf prèt yo ansanm ak chèf fanmi jwif yo te vin pote m' plent pou li, yo mande m' pou m' kondannen li.
Against whom the chief priests and the rulers of the Jews made a statement when I was at Jerusalem, requesting me to give a decision against him.
 περι ου γενομενου μου εις ιεροσολυμα ενεφανισαν οι αρχιερεις και οι πρεσβυτεροι των ιουδαιων αιτουμενοι κατ αυτου δικην
- 16 Mwen reponn yo: Se pa koutim moun lavil Wòm yo pou yo renmèt yon akize bay lènmi l' konsa san yo pa mete l' fasafas ak moun k'ap akize l' yo anvan. Se pou l' gen chans defann tèt li tou anba akizasyon yo.
To whom I gave answer that it is not the Roman way to give a man up, till he has been face to face with those who are attacking him, and has had a chance to give an answer to the statements made against him.
 προς ους απεκριθην οτι ουκ εστιν εθος ρωμαιοις χαριζεσθαι τινα ανθρωπον εις απωλειαν πριν η ο κατηγορουμενος κατα προσωπον εχει τους κατηγορους τοπον τε απολογιας λαβοι περι του εγκληματος
- 17 Se konsa yo vin isit la avèk mwen. Mwen pa t' pèdi tan mwen. Nan denmen m' al chita nan tribinal la, mwen bay lòd pou yo mennen nonm lan.
So, when they had come together here, straight away, on the day after, I took my place on the judge's seat and sent for the man.
 συνελθοντων ουν αυτων ενθαδε αναβολην μηδεμιαν ποιησαμενος τη εξης καθισας επι του βηματος εκελευσα αχθηναι τον ανδρα
- 18 Moun ki t'ap akize l' yo vin parèt tou, men yo pa t' bay okenn move zak li te fè, jan m' te kwè a.
But when they got up they said nothing about such crimes as I had in mind:
 περι ου σταθεντες οι κατηγοροι ουδεμιαν αιτιαν επεφερον ων υπενοουν εγω
- 19 Se yon diskisyon sèlman yo te gen avè l' sou relijyon yo a ak sou yon nonm yo rele Jezi ki mourì. Men, Pòl sètifye nonm sa a leve, li vivan ankò.
But had certain questions against him in connection with their religion, and about one Jesus, now dead, who, Paul said, was living.
 ζητηματα δε τινα περι της ιδιας δεισιδαιμονιας ειχον προς αυτον και περι τινος ιησου τεθνηκοτος ον εφασκεν ο παυλος ζην
- 20 Mwen pa t' konn sa pou m' te fè ankò pou m' te pran enfòmasyon sou keksyon sa yo. Mwen mande Pòl si l' pa ta vle al Jerizalèm pou yo te ka jije l' sou zafè sa a la.
And as I had not enough knowledge for the discussion of these things, I made the suggestion to him to go to Jerusalem and be judged there.
 απορουμενος δε εγω εις την περι τουτου ζητησιν ελεγον ει βουλοιτο πορευεσθαι εις ιερουσαλημ κακει κρινεσθαι περι τουτου
- 21 Men, Pòl mande pou Seza tande kòz li. Li mande pou yo kenbe l' nan prizon jouk Seza va pran yon desizyon sou ka li. Se konsa mwen bay lòd pou yo pa lage l' jouk m'a ka voye l' bay Seza.
But when Paul made a request that he might be judged by Caesar, I gave orders for him to be kept till I might send him to Caesar.
 του δε παυλου επικαλεσαμενου τηρηθηναι αυτον εις την του σεβαστου διαγωνσιν εκελευσα τηρεισθαι αυτον εως ου πεμψω αυτον προς καισαρα
- 22 Agripa di Festis konsa: Mwen ta renmen tande nonm sa a. Festis reponn li: Denmen wa tande li.
And Agrippa said to Festus, I have a desire to give the man a hearing myself. Tomorrow, he said, you may give him a hearing.
 αγραππας δε προς τον φηστον εφη εβουλομην και αυτος του ανθρωπου ακουσαι ο δε αυριον φησιν ακουση αυτου
- 23 Se konsa, nan denmen Agripa ak Berenis vin nan mitan yon gwo kòtèj. Yo antre nan sal odyans lan avèk tout chèf militè yo ansanm ak notab lavil la. Festis bay yon lòd, epi yo mennen Pòl vini.
So on the day after, when Agrippa and Bernice in great glory had come into the public place of hearing, with the chief of the army and the chief men of the town, at the order of Festus, Paul was sent for.
 τη ουν επαυριον ελθοντος του αγραππα και της βερνικης μετα πολλης φαντασιας και εισελθοντων εις το ακροατηριον συν τε τοις χιλιαρχοις και ανδρασιν τοις κατ εξοχην ουσιν της πολεως και κελευσ αυτος του φηστου ηχθη ο παυλος
- 24 Apre sa, Festis di: Wa Agripa, nou tout ki isit la avèk nou, men li! Nou wè nonm sa a. Tout jwif yo vin pote m' plent pou li, ni laba Jerizalèm ni isit la. Y'ap plede rele nonm sa a te fèt pou l' mourì deja.
And Festus said, King Agrippa, and all those who are present here with us, you see this man, about whom all the Jews have made protests to me, at Jerusalem and in this place, saying that it is not right for him to be living any longer.
 και φησιν ο φηστος αγραππα βασιλευ και παντες οι συμπαροντες ημιν ανδρες θεωρειτε τουτον περι ου παν το πληθος των ιουδαιων ενετυχον μοι εν τε ιεροσολυμοις και ενθαδε επιβοωντες μη δειν ζην αυτον μηκετι
- 25 Mwen menm, pou tèt pa m', mwen wè li pa fè anyen ki merite lanmò. Men, li menm li mande pou Seza tande kòz li. Se poutèt sa, mwen pran desizyon voye l' bay Seza.
But, in my opinion, there is no cause of death in him, and as he himself has made a request to be judged by Caesar, I have said that I would send him.
 εγω δε καταλαβομενος μηδεν αξιον θανατου αυτον πεπραχεναι και αυτου δε τουτου επικαλεσαμενου τον σεβαστον εκρινα πεμπειν αυτον

- 26 Mwen pa gen anyen ki sèten pou m' ekri sou li. Se poutèt sa mwen fè l' konparèt devan nou, devan ou menm sitou, wa Agripa. Konsa m'a jwenn sa pou m' ekri lè n'a fin poze l' keksyon. **But I have no certain account of him to send to Caesar. So I have sent for him to come before you, and specially before you, King Agrippa, so that after the business has been gone into, I may have something to put in writing.**
περι ου ασφαλες τι γραψαι τω κυριω ουκ εχω διο προηγαγον αυτον εφ υμων και μαλιστα επι σου βασιλευ αγραππα οπως της ανακρισεως γενομενης σχω τι γραψαι
- 27 Pou mwen menm, sa pa gen sans pou espedye yon prizonye konsa san ou pa di egzakteman kisa li fè. **For it seems to me against reason to send a prisoner without making clear what there is against him.**
αλογον γαρ μοι δοκει πεμποντα δεσμιον μη και τας κατ αυτου αιτιας σημαναι
- 1 ¶ Agripa di Pòl: Ou mèt pale pou defann tèt ou. Lè sa a, Pòl lonje men l', epi li fè defans li konsa: **And Agrippa said to Paul, You may put your cause before us. Then Paul, stretching out his hand, made his answer, saying:**
αγραππας δε προς τον παυλον εφη επιτρεπεται σοι υπερ σεαυτου λεγειν τοτε ο παυλος απελογειτο εκτεινας την χειρα
- 2 Se pa ti kontan mwen kontan, wa Agripa, pou m' defann tèt mwen devan ou jòdi a anba tout bagay jwif yo ap plede akize mwen. **In my opinion I am happy, King Agrippa, to be able to give my answer before you today to all these things which the Jews say against me:**
περι παντων ων εγκαλουμαι υπο ιουδαιων βασιλευ αγραππα ηγημαι εμαυτον μακαριον μελλον απολογισθαι επι σου σημερον
- 3 Ou menm ou konnen tout koutim jwif yo ansanm ak kalite keksyon yo renmen diskite yo byen. Tanpri souple, pran yon ti pasyans pou koute mwen. **The more so, because you are expert in all questions to do with the Jews and their ways: so I make my request to you to give me a hearing to the end.**
μαλιστα γνωστην οντα σε παντων των κατα ιουδαιους εθων τε και ζητηματων διο δεομαι σου μακροθυμως ακουσαι μου
- 4 Tout jwif yo konnen ki jan m' mennen tèt mwen depi lè m' te jenn gason, ki jan m' t'ap viv depi nan konmansman nan mitan moun peyi mwen yo ak nan Jerizalèm. **All the Jews have knowledge of my way of life from my early years, as it was from the start among my nation, and at Jerusalem;**
την μεν ουν βιωσιν μου την εκ νεοτητος την απ αρχης γενομενην εν τω εθνει μου εν ιεροσολυμοις ισασιν παντες οι ιουδαιοι
- 5 Yo konnen m' depi lontan. Epi, si yo vle, yo ka rann temwayaj mwen t'ap viv tankou yon farizyen. Farizyen yo se moun ki pi rèd nan relijyon nou an. **And they are able to say, if they would give witness, that I was living as a Pharisee, in that division of our religion which is most regular in the keeping of the law.**
προγινωσκοντες με ανωθεν εαν θελωσιν μαρτυρειν οτι κατα την ακριβεστατην αιρεσιν της ημετερας θρησκειας εξησα φαρισαιος
- 6 Koulye a, yo rele m' an jijman paske m'ap tann pwomès Bondye te fè zansèt nou yo. **And now I am here to be judged because of the hope given by God's word to our fathers;**
και νυν επ ελπιδι της προς τους πατερας επαγγελιας γενομενης υπο του θεου εστηκα κρινομενος
- 7 Se menm pwomès sa a douz branch fanmi nou yo ap tann lè y'ap sèvi Bondye san rete, lajounen kou lannwit. Se pou menm pwomès sa a jwif yo ap akize mwen, monwa. **For the effecting of which our twelve tribes have been working and waiting night and day with all their hearts. And in connection with this hope I am attacked by the Jews, O king!**
εις ην το δωδεκαφυλον ημων εν εκτενεια νυκτα και ημεραν λατρευον ελπizei καταντησαι περι ης ελπιδος εγκαλουμαι βασιλευ αγραππα υπο των ιουδαιων
- 8 Poukisa, nou menm jwif, nou pa kwè Bondye ka leve moun mouri? **Why, in your opinion, is it outside belief for God to make the dead come to life again?**
τι απιστον κρινεται παρ υμιν ει ο θεος νεκρους εγειρει
- 9 Mwen menm tou, yon lè, mwen te kwè se pou m' te fè sa m' kapab pou disparèt non Jezi, moun Nazarèt la. **For I, truly, was of the opinion that it was right for me to do a number of things against the name of Jesus of Nazareth.**
εγω μεν ουν εδοξα εμαυτω προς το ονομα ιησου του ναζωραιου δειν πολλα εναντια πραξαι
- 10 Se sa m' te fè lavil Jerizalèm. Mwen te resevwa yon pouvwa espesyal nan men chèf prèt yo pou sa. Mwen te mete anpil patizan Kris yo nan prizon. Lè yo t'ap kondann yo amò, mwen te dakò nèt ale. **And this I did in Jerusalem: and numbers of the saints I put in prison, having had authority given to me from the chief priests, and when they were put to death, I gave my decision against them.**
ο και εποιησα εν ιεροσολυμοις και πολλους των αγιων εγω φυλακας κατεκλεισα την παρα των αρχιερων εξουσιαν λαβων αναιρουμενων τε αυτων κατηγεγα ψηφον
- 11 Anpil fwa, mwen te fè bat yo nan tout sinagòg, mwen te konn fòse yo vire do bay Bondye. Mwen te sitèlman pa t' vle wè yo, mwen te konn al pèsekite yo jouk nan peyi etranje. **And I gave them punishment frequently, in all the Synagogues, forcing them to say things against God; and burning with passion against them, I went after them even into far-away towns.**
και κατα πασας τας συναγωγας πολλακις τιμωρων αυτους ηναγκαζον βλασφημειν περισσως τε εμμαινομενος αυτοις εδιωκον εως και εις τας εξω πολεις

- 12 ¶ Se konsa, mwen tapral Damas avèk pouvwa ansanm ak lòd chèf prèt yo te ban mwen.
Then, when I was journeying to Damascus with the authority and orders of the chief priests,
εν οἰς και πορευομενος εις την δαμασκον μετ εξουσιας και επιτροπης της παρα των αρχιερων
- 13 Antan m' te sou wout la, vè midi konsa, monwa, mwen wè yon limyè ki soti nan syèl la pi klere pase solèy la. Li te klere tout kote m' te ye a ansanm ak moun ki t'ap vwayaje avè m' yo.
In the middle of the day, on the road I saw a light from heaven, brighter than the sun, shining round me and those who were journeying with me.
ημερας μεσης κατα την οδον ειδον βασιλευ ουρανοθεν υπερ την λαμπροτητα του ηλιου περιλαμψαν με φως και τους συν εμοι πορευομενους
- 14 Nou tout nou tonbe atè. Epi mwen tande yon vwa ki di m' an lang ebre: Sòl, Sòl, poukisa w'ap pèsekite mwen? W'ap fè tèt ou mal lè w'ap voye pye konsa tankou yon chwal k'ap voye pye lè mèl li ap bat li.
And when we had all gone down on the earth, a voice came to me, saying in the Hebrew language, Saul, Saul, why are you attacking me so cruelly? It is hard for you to go against the impulse which is driving you.
παντων δε καταπεσοντων ημων εις την γην ηκουσα φωνην λαλουσαν προς με και λεγουσαν τη εβραιδι διαλεκτω σαουλ σαουλ τι με διωκεις σκληρον σοι προς κεντρα λακτιζειν
- 15 Mwen mande: Ki moun ou ye, Seyè? Epi l' di m': Mwen se Jezi w'ap pèsekite a.
And I said, Who are you, Lord? And the Lord said, I am Jesus, whom you are attacking.
εγω δε ειπον τις ει κυριε ο δε ειπεν εγω ειμι ιησους ον συ διωκεις
- 16 Men, leve kanpe sou pye ou. Mwen fè ou wè m', se pou ou kapab sèvi mwen. Wi, ou pral sèvi m' temwen, ou pral di lòt moun yo jan ou te wè m' jòdi a epi wa fè yo konnen tou sa m'a fè ou wè apre sa.
But get up on your feet: for I have come to you for this purpose, to make you a servant and a witness of the things in which you have seen me, and of those in which you will see me;
αλλα αναστηθι και στηθι επι τους ποδας σου εις τουτο γαρ ωφθην σοι προχειρισσθαι σε υπηρετην και μαρτυρα ων τε ειδες ων τε οφθησομαι σοι
- 17 M'a delivre ou anba men pèp jwif yo, anba men moun lòt nasyon yo. Se mwen menm k'ap voye ou ba yo,
And I will keep you safe from the people, and from the Gentiles, to whom I send you,
εξαιρουμενος σε εκ του λαου και των εθνων εις ους νυν σε αποστελλω
- 18 pou ou kapab louvri je yo, pou fè yo soti nan fènwa kote yo ye a vin nan limyè, pou wete yo anba pouvwa Satan vin jwenn Bondye. Konsa, lè y'a mete konfyans yo nan mwen, y'a resevwa padon pou tout peche yo, y'a jwenn plas yo nan mitan pèp k'ap viv apa pou Bondye a.
To make their eyes open, turning them from the dark to the light, and from the power of Satan to God, so that they may have forgiveness of sins and a heritage among those who are made holy by faith in me.
ανοιξει οφθαλμους αυτων του επιστρεψαι απο σκοτους εις φως και της εξουσιας του σατανα επι τον θεον του λαβειν αυτους αφεσιν αμαρτιων και κληρον εν τοις ηγιασμενοις πιστει τη εις εμε
- 19 Se konsa, wa Agripa, mwen pa dezobèyi vizyon ki te soti nan syèl la vin jwenn mwen.
So, then, King Agrippa, I did not go against the vision from heaven;
οθεν βασιλευ αγριππα ουκ εγενομην απειθης τη ουρανω οπτασια
- 20 Mwen kòmanse bay moun nan lavil Damas ak nan Jerizalèm mesaj la. Apre sa, m' ale nan tout peyi Jide ak nan mitan moun lòt nasyon yo. Mwen t'ap mande yo pou yo chanje lavi yo, pou yo toumen vin jwenn Bondye, pou yo fè bagay ki pou fè wè yo chanje tout bon.
But I went about, first to those in Damascus and Jerusalem, and through all the country of Judaea, and then to the Gentiles, preaching a change of heart, so that they, being turned to God, might give, in their works, the fruits of a changed heart.
αλλα τοις εν δαμασκω πρωτον και ιεροσολυμοις εις πασαν τε την χωραν της ιουδαιας και τοις εθνεσιν απαγγελων μετανοειν και επιστρεφειν επι τον θεον αζια της μετανοιας εργα πρασσοντας
- 21 Se poutèt sa wi jwif yo mete men sou mwen nan tanp lan, se poutèt sa yo t'ap seye touye mwen.
For this reason, the Jews took me in the Temple, and made an attempt to put me to death.
ενεκα τουτων με οι ιουδαιοι συλλαβομενοι εν τω ιερω επειρωντο διαχειρισσθαι
- 22 Mentou, Bondye toujou pwoteje m' jouk jòdi a. Mwen la toujou pou m' sèvi l' temwen devan tout moun, grannèg kou malere. Sa ou wè m'ap di la a, se sa menm pwofèt yo ansanm ak Moyiz te di gen pou rive.
And so, by God's help, I am here today, witnessing to small and great, saying nothing but what the prophets and Moses said would come about;
επικουριας ουν τυχων της παρα του θεου αχρι της ημερας ταυτης εστηκα μαρτυρουμενος μικρω τε και μεγαλω ουδεν εκτος λεγων ων τε οι προφηται ελαλησαν μελλοντων γινεσθαι και μοσης
- 23 Kris la te gen pou l' souffri. Se li menm ki an premye gen pou l' leve soti vivan nan lanmò pou l' fè pèp Izrayèl la ansanm ak tout lòt nasyon yo konnen limyè k'ap delivre yo a.
That the Christ would go through pain, and being the first to come back from the dead, would give light to the people and to the Gentiles.
ει παθητος ο χριστος ει πρωτος εξ αναστασεως νεκρων φως μελλει καταγγελλειν τω λαω και τοις εθνεσιν

- 24 ¶ Antan Pòl t'ap pale konsa pou defann tèt li, Festis rele byen fò: Ou fou, Pòl! Twòp lespri fè ou pèdi tèt ou.
And when he made his answer in these words, Festus said in a loud voice, Paul, you are off your head; your great learning has made you unbalanced.
ταυτα δε αυτου απολογουμενου ο φηστος μεγαλη τη φωνη εφη μαινη παυλε τα πολλα σε γραμματα εις μανιαν περιτρεπει
- 25 Pòl reponn li: Mwen pa fou non, ekselans. Tout pawòl mwen di la a se verite a tou klè, epi yo gen sans.
Then Paul said, I am not off my head, most noble Festus, but my words are true and wise.
ο δε ου μαινομαι φησιν κρατιστε φηστε αλλ αληθειας και σοφοροσυνης ρηματα αποφθεγγομαι
- 26 Wa Agripa konn tout bagay sa yo. Se poutèt sa mwen pa pè pale devan li. Mwen sèten li konnen tout bagay sa yo, paske pa gen okenn ladan yo mwen te fè an kachèt.
For the king has knowledge of these things, to whom I am talking freely; being certain that all this is common knowledge to him; for it has not been done in secret.
επισταται γαρ περι τούτων ο βασιλευς προς ον και παρρησιαζομενος λαλω λανθανειν γαρ αυτον τι τούτων ου πειθομαι ουδεν ου γαρ εστιν εν γωνια πεπραγμαενον τούτο
- 27 Wa Agripa, èske ou pa kwè sa pwofèt yo di? Mwen konnen ou kwè.
King Agrippa, have you faith in the prophets? I am certain that you have.
πιστευεις βασιλευ αγριππα τοις προφηταις οίδα οτι πιστευεις
- 28 Agripa di Pòl: Talè konsa ou pral pran tèt mwen tou pou fè m' kreyen?
And Agrippa said to Paul, A little more and you will be making me a Christian.
ο δε αγριππας προς τον παυλον εφη εν ολιγω με πειθεις χριστιανον γενεσθαι
- 29 Pòl reponn li: Kit koulye a, kit pita, m'ap lapriyè Bondye ni pou ou ni pou nou tout k'ap koute m' jòdi a pou yon lè konsa nou vin tankou m', wetan chenn sa yo!
And Paul said, It is my prayer to God that, in little or great measure, not only you, but all those hearing me today might be even as I am, but for these chains.
ο δε παυλος ειπεν ευξαιμην αν τω θεω και εν ολιγω και εν πολλω ου μονον σε αλλα και παντας τους ακουοντας μου σημερον γενεσθαι τοιουτους οποιος καγω εμι παρεκτος των δεσμων τούτων
- 30 Wa a, gwouvènè a, Berenis ansanm ak tout moun ki te la yo leve.
And the king and the ruler and Bernice and those who were seated with them got up;
και ταυτα ειποντος αυτου ανεστη ο βασιλευς και ο ηγεμων η τε βερνικη και οι συγκαθημενοι αυτοις
- 31 Apre yo fin ale, yonn t'ap di lòt: Nonm sa a pa fè anyen ki merite prizon, ale wè lanmò.
And when they had gone away they said to one another, This man has done nothing which might give cause for death or prison.
και αναχωρησαντες ελαλουν προς αλληλους λεγοντες οτι ουδεν θανατου αξιον η δεσμων πρασσει ο ανθρωπος ουτος
- 32 Agripa di Festis konsa: Si nonm sa a pa t' mande pou Seza tandè l', ou ta ka lage l' wi.
And Agrippa said to Festus, This man might have been made free, if he had not put his cause before Caesar.
αγριππας δε τω φηστω εφη απολελυσθαι εδυνατο ο ανθρωπος ουτος ει μη επεκεκλητο καισαρα
- 1 ¶ Lè yo decide pou fè n' pati nan batiman pou peyi Itali, yo renmèt Pòl ansanm ak kèk lòt prizonnye nan men Jiliyis, kòmandan yon batayon lame Wòm lan yo te rele Batayon Seza.
And when the decision had been made that we were to go by sea to Italy, they gave Paul and certain other prisoners into the care of a captain named Julius, of the Augustan band.
ως δε εκριθη του αποπλειν ημας εις την ιταλιαν παρεδιδουν τον τε παυλον και τινας ετερους δεσμωτας εκατονταρχη ονοματι ιουλιω σπειρης σεβαστης
- 2 Nou anbake sou yon batiman ki te soti lavil Adramitum ki tapral fè lakòt nan Lazi. Epi nou pati. Aristak, yon moun lavil Tesalonik nan peyi Masedwan, te avèk nou.
And we went to sea in a ship of Adramyttium which was sailing to the sea towns of Asia, Aristarchus, a Macedonian of Thessalonica, being with us.
επιβαντες δε πλοιω αδραμυττηνω μελλοντες πλειν τους κατα την ασιαν τοπους ανηχθημεν οντος συν ημιν αρισταρχου μακεδονος θεσσαλονικεως
- 3 Nan denmen nou rive lavil Sidon. Jiliyis te boule byen ak Pòl, li te ba l' pèmision pou li al wè zanmi l' yo pou li al chache sa l' te bezwen.
And on the day after, we came to Sidon; and Julius was kind to Paul, and let him go to see his friends and take a rest.
τη τε ετερα κατηχθημεν εις σιδωνα φιλανθρωπως τε ο ιουλιος τω παυλω χρησαμενος επετρεψεν προς φιλους πορευθεντα επιμελειας τυχειν
- 4 Apre nou kite Sidon, nou pase sou bò dwat lil Chip, nou lonje kòt la sou anwo, paske van an te kontrè pou nou lòt bò a.
And sailing again from there, we went on under cover of Cyprus, because the wind was against us.
κακειθεν αναχθεντες υπεπλευσαμεν την κυπρον δια το τους ανεμους ειναι εναντιους
- 5 Nou travèse lanmè a devan Silisi ak Panfili, nou rive lavil Mira nan Lisi.
And having gone across the sea off Cilicia and Pamphylia we came to Myra, in Lycia.
το τε πελαγος το κατα την κικλιαν και παμφυλιαν διαπλευσαντες κατηλθομεν εις μυρα της λυκιας

- 6 Antan nou la, kòmandan an jwenn yon batiman ki te soti lavil Aleksandri tapral an Itali. Li fè nou anbake sou li.
And there the captain came across a ship of Alexandria, sailing for Italy, and put us in it.
 κακει ευρων ο εκατονταρχος πλοιον αλεξανδρινον πλεον εις την ιταλιαν ενεβιβασεν ημας εις αυτο
- 7 Pandan plizyè jou nou vwayaje ti pa ti pa. Se pa ti traka anvan nou te ka rive devan lavil Nid. Van an pa t' ban nou chans pou n' al pi lwen nan k'ap sa a. Nou te blije desann, pase devan k'ap Salmone, vire anba lil Krèt.
And when we had gone on slowly for a long time, and had had hard work getting across to Cnidus, for the wind was against us, we went under cover of Crete, in the direction of Salmone;
 εν ικαναις δε ημεραις βραδυπλουυντες και μολις γενομενοι κατα την κνιδον μη προσεωτος ημας του ανεμου υπεπλευσαμεν την κρητην κατα σαλμωνη
- 8 Nou lonje kòt la avèk anpil traka jouk nou rive yon kote yo rele Bon Pò, toupre lavil Laze.
And sailing down the side of it, as well as we were able, we came to a certain place named Fair Havens, near which was the town of Lasea.
 μολις τε παραλεγομενοι αυτην ηλθομεν εις τοπον τινα καλουμενον καλους λιμενας ω εγγυς ην πολις λασαια
- 9 Nou te deja pèdi anpil tan, jou pou jwif yo te fè jèn yo te deja pase. Lè sa a se te gwo danje pou moun vwayaje.
And as a long time had gone by, and the journey was now full of danger, because it was late in the year, Paul put the position before them,
 ικανου δε χρονου διαγενομενου και οντος ηδη επισφαλους του πλοος δια το και την νηστειαν ηδη παρεληλυθεναι παρηγει ο παυλος
- 10 Se poutèt sa Pòl ba yo konsèy sa a: Mesye, mwen wè vwayaj la pral gen gwo danje ladan li: n'ap pèdi chay la ansanm ak batiman an. Ata moun ka mouri tou.
Saying, Friends, I see that this journey will be one of great damage and loss, not only to the goods and the ship, but to ourselves.
 λεγων αυτοις ανδρες θεωρω οτι μετα υβρεως και πολλης ζημιας ου μονον του φορτου και του πλοιου αλλα και των ψυχων ημων μελλειν εσεσθαι τον πλουν
- 11 Men, kòmandan women an te gen plis konfyans nan pawòl kaptenn lan ak amatè batiman an pase nan pawòl Pòl.
But the captain gave more attention to the master and the owner of the ship than to what Paul said.
 ο δε εκατονταρχος τω κυβερνητη και τω ναυκληρω επειθετο μαλλον η τοις υπο του παυλου λεγομενοις
- 12 ¶ Pò a pa t' bon pou yo te rete pase sezon freda a tou: se poutèt sa pifò moun ki te abò a te vle pati. Yo t'ap pran chans rive Finiks, yon lòt pò nan lil Krèt la ki bay sou lannmè nan direksyon siwa nòwa. Konsa, yo ta ka pase sezon freda a la.
And as the harbour was not a good one in which to be for the winter, the greater number of them were for going out to sea, in order, if possible, to put in for the winter at Phoenix, a harbour of Crete, looking to the north-east and south-east.
 ανευθετου δε του λιμενος υπαρχοντος προς παραχειμασιαν οι πλειους εθεντο βουλην αναχθηναι κακειθεν ειπως δυναιντο κατανησαντες εις φοινικα παραχειμασαι λιμενα της κρητης βλεποντα κατα λ ιβα και κατα χωρον
- 13 Lè yo wè yon ti van swèt leve, yo te kwè yo te kapab rive Finiks. Yo leve lank, yo pran lonje kòt lil la.
And when the south wind came softly, being of the opinion that their purpose might be effected, they let the ship go and went sailing down the side of Crete, very near to the land.
 υποπνευσαντος δε νοτου δοξαστες της προθεσεως κεκρατηκεναι αραντες ασσον παρελεγοντο την κρητην
- 14 Men, yon lòt moman, yon gwo van yo rele nòde desann soti nan mòn lil la.
But after a little time, a very violent wind, named Euraquilo, came down from it with great force.
 μετ ου πολυ δε εβαλεν κατ αυτης ανεμος τυφονικος ο καλουμενος ευροκλυδων
- 15 Li pran trennen batiman an. pa t' gen mwayen kenbe tèt ak li. Nou te blije kite l' pote n' ale.
And when the ship got into the grip of it, and was not able to make headway into the wind, we gave way, and went before it.
 συναρπασθεντος δε του πλοιου και μη δυναμενου αντοφθαλμειν τω ανεμω επιδοντες εφερομεθα
- 16 Nou pase bò anba yon ti zile yo rele Kloda. La, nou pran yon ti souf. Se pa ti traka anvan nou resi sove ti kannòt bò a.
And, sailing near the side of a small island named Cauda, we were able, though it was hard work, to make the ship's boat safe:
 νησιον δε τι υποδραμοντες καλουμενον κλαυδην μολις ισχυσαμεν περικραταις γενεσθαι της σκαφης
- 17 Yo rale l' moute abò. Apre sa, yo pran mare kèk kòd, yo sentre batiman an byen sentre. Yo te pè tou pou batiman an pa t' al chwe sou yon fon plat ki nan mitan lannmè a devan peyi Libi. Yo desann vwal yo. Se konsa nou kite van an bwote nou.
And having got it up, they put cords under and round the ship; but fearing that they might be pushed on to the Syrtis, they let down the sails and so went running before the wind.
 ην αραντες βοηθειαις εχρωντο υποζωννυτες το πλοιον φοβουμενοι τε μη εις την συρτιν εκπεσωσιν χαλασαντες το σκευος ουτως εφεροντο
- 18 Gwo van an t'ap bat nou pi rèd. Nan denmen, nou te blije jete chay yo nan dlo.
And, still fighting the storm with all our strength, the day after they made a start at getting the goods out of the ship;
 σφοδρος δε χειμαζομενων ημων τη εξης εκβολην εποιουνο

- 19 Nan denmen ankò, marin yo voye tout aparèj batiman an jete nan dlo ak pwòp men yo.
 And on the third day, they let all the sailing apparatus go over the side.
 και τη τρίτη αυτοχειρες την σκευην του πλοιου ερριψαμεν
- 20 Pandan plizyè jou nou pa wè ni solèy, ni zetwal. Van an menm t'ap souffle byen fò toujou. Lè n' wè sa, nou pèdi tout espwa sove.
 And as we had not seen the sun or stars for a long time, and a great storm was on us, all hope of salvation was gone.
 μητε δε ηλιου μητε αστρων επιφαινοντων επι πλειονας ημερας χειμωνος τε ουκ ολιγου επικειμενου λοιπον περιηρειτο πασα ελπις του σωζεσθαι ημας
- 21 ¶ Moun ki te abò yo pa t' manje anyen depi lontan. Pòl kanpe devan yo, li di yo konsa: Mesye, nou te dwe koute mwen. Nou pa t' dwe soti kite Krèt. Nou ta egzante tout danje sa yo ak tout pèt sa yo.
 And when they had been without food for a long time, Paul got up among them and said, Friends, it would have been better if you had given attention to me and not gone sailing out from Crete, to undergo this damage and loss.
 πολλης δε αιτιας υπαρχουσης τοτε σταθεις ο παυλος εν μεσω αυτων ειπεν εδει μεν ω ανδρες πειθαρχησαντας μοι μη αναγεσθαι απο της κρητης κερδησαι τε την υβριν ταυτην και την ζημιαν
- 22 Men, koulye a, m'ap di nou pran kouraj. Pesonn p'ap mourì. Se batiman an ase k'ap pèdi.
 But now, I say to you, be of good heart, for there will be no loss of life, but only of the ship.
 και τανυν παραινω ημας ευθυμειν αποβολη γαρ ψυχης ουδεμια εσται εξ υμων πλην του πλοιου
- 23 Yè oswa, Bondye m'ap sèvi a, li menm ki mèt mwen, li voye yon zanj li bò kote m',
 For this night there came to my side an angel of the God who is my Master and whose servant I am,
 παρεστη γαρ μοι τη νυκτι ταυτη αγγελος του θεου ου ειμι ω και λατρευω
- 24 Li di mwen: Pa pè, Pòl. Fòk ou konparèt devan Seza. Epi Bondye fè favè sa a pou ou: li ba ou lavi tout moun k'ap vwayaje ansanm avèk ou yo.
 Saying, Have no fear, Paul, for you will come before Caesar, and God has given to you all those who are sailing with you.
 λεγων μη φοβου παυλε καισαρι σε δει παραστηναι και ιδου κεχαρισται σοι ο θεος παντας τους πλεοντας μετα σου
- 25 Se poutèt sa, mesye, pran kouraj. Mwen gen konfyans nan Bondye. Sa gen pou l' rive jan li di m' lan.
 And so, O men, be of good heart, for I have faith in God that it will be as he said to me.
 διο ευθυμειτε ανδρες πιστευω γαρ τω θεω οτι ουτως εσται καθ ον τροπον λελαληται μοι
- 26 Men, nou pral chwe sou yon zile.
 But we will be sent on to a certain island.
 εις νησον δε τινα δει ημας εκπεσειν
- 27 Sa te fè katòz nwit deja. Van an t'ap bwote nou toujou sou lanmè Mediterane a. Vè menwi konsa, marin yo vin santi nou t'ap pwoche bò yon tè.
 But when the fourteenth day came, while we were going here and there in the Adriatic sea, about the middle of the night the sailors had an idea that they were getting near land;
 ως δε τεσσαρεσκαίδεκατη νυξ εγενετο διαφορομενων ημων εν τω αδρια κατα μεσον της νυκτος υπενουουν οι ναυται προσαγειν τινα αυτοις χωραν
- 28 Yo mare yon sonn nan yon liy, yo lage l' nan fon. Yo jwenn dlo a te gen vin bras. Pi devan ankò yo lage liy lan, yo jwenn kenz bras ase.
 And they let down the lead, and saw that the sea was a hundred and twenty feet deep; and after a little time they did it again and it was ninety feet.
 και βολισαντες ευρον οργυιας εικοσι βραχυ δε διαστησαντες και παλιν βολισαντες ευρον οργυιας δεκαπεντε
- 29 Yo te pè pou batiman an pa moute sou resif. Yo lage kat lank nan dèyè batiman an. Yo t'ap tann solèy la leve.
 Then, fearing that by chance we might come on to the rocks, they let down four hooks from the back of the ship, and made prayers for the coming of day.
 φοβουμενοι τε μηπως εις τραχεις τοπους εκπεσωσιν εκ πρυμνης ριψαντες αγκυρας τεσσαρας ηυχοντο ημεραν γενεσθαι
- 30 Marin yo menm t'ap chache chape kò yo. Yo desann ti kannòt bò a nan dlo, yo pran pretès yo tapral mare kèk lank devan batiman an.
 Then the sailors made attempts secretly to get away from the ship, letting down a boat as if they were about to put down hooks from the front of the ship;
 των δε ναυτων ζητουτων φυγειν εκ του πλοιου και χαλασαντων την σκαφην εις την θαλασσαν προφασει ως εκ προωρας μελλοντων αγκυρας εκτεινειν
- 31 Men, Pòl di kòmandan women an ak sòlda yo: Si moun sa yo pa rete nan batiman an, nou yonn p'ap sove.
 But Paul said to the captain and his men, If you do not keep these men in the ship, you will not be safe.
 ειπεν ο παυλος τω εκατονταρχη και τοις στρατιωταις εαν μη ουτοι μεινωσιν εν τω πλοιω υμεις σωθηναι ου δυνασθε
- 32 Lè sa a, sòlda yo koupe kòd ki te mare ti kannòt bò a, yo kite l' ale.
 Then the armed men, cutting the cords of the boat, let her go.
 τοτε οι στρατιωται απεκοψαν τα σχοινια της σκαφης και ειασαν αυτην εκπεσειν

- 33 Anvan solèy leve, Pòl mande tout moun pou yo manje yon ti manje. Li di yo: Mezanmi, jòdi a fè katòz jou depi nou rete la san manje, n'ap tann.
And when dawn was near, Paul gave them all orders to take food, saying, This is the fourteenth day you have been waiting and taking no food.
αχρι δε ου εμελλεν ημερα γινεσθαι παρακαλει ο παυλος απαντας μεταλαβειν τροφης λεγων τεσσαρεσκαιδεκατην σημερον ημεραν προσδοκοντες ασιτοι διατελειτε μηδεν προσλαβομενοι
- 34 Tanpri, koulye a, mete kichòy nan vant nou. N'a byen bezwen l' pou nou sove. Ata yon branch cheve nou p'ap pèdi.
So I make request to you to take food; for this is for your salvation: not a hair from the head of any of you will come to destruction.
διο παρακαλω υμας προσλαβειν τροφης τουτου γαρ προς της υμετερας σωτηριας υπαρχει ουδενος γαρ υμων θριξ εκ της κεφαλης πεσειται
- 35 Lè li fin di sa, Pòl pran pen, li di Bondye mèsi devan yo tout, li kase pen an, epi l' kòmanse manje.
And when he had said this and had taken bread, he gave praise to God before them all, and took a meal of the broken bread.
ειπων δε ταυτα και λαβων αρτον ευχαριστησεν τω θεω ενωπιον παντων και κλασας ηρξατο εσθιειν
- 36 Tout moun reprann kouraj; yo menm tou yo manje.
Then they all took heart and did the same.
ευθυμοι δε γενομενοι παντες και αυτοι προσελαβοντο τροφης
- 37 Te gen desanswasanssèz (276) moun antou abò batiman an.
And we were, in the ship, two hundred and seventy-six persons.
ημεν δε εν τω πλοιω αι πασαι ψυχαι διακοσαι εβδομηκονταεξ
- 38 Lè yo fin manje kont yo, yo jete rèss ble a nan lanmè pou delestè batiman an.
And when they had had enough food, they made the weight of the ship less, turning the grain out into the sea.
κορεσθεντες δε τροφης εκουφιζον το πλοιον εκβαλλομενοι τον σιτον εις την θαλασσαν
- 39 Lè solèy leve, marin yo pa t' rekonèt tè a. Men, yo wè yon lans ak yon bèl plaj. Yo fè lide pran chans ale fè tè la.
And when it was day, they had no knowledge of the land, but they saw an inlet of the sea with a floor of sand, and they had the idea of driving the ship up on to it if possible.
οτε δε ημερα εγενετο την γην ουκ επεγινωσκον κολπον δε τινα κατενοουον εχοντα αιγιαλον εις ον εβουλευσαντο ει δυναιντο εξωσαι το πλοιον
- 40 Yo demare lank yo, yo lage yo nan lanmè. Yo demare kòd ki te kenbe zaviwon ki te sèvi yo gouvènay la. Yo moute fòk la pou van an pouse batiman an tou dwat devan yo. Yo mete k'ap sou plaj la.
So cutting away the hooks, and letting them go into the sea, and freeing the cords of the guiding-blades, and lifting up the sail to the wind, they went in the direction of the inlet.
και τας αγκυρας περιελοντες ειων εις την θαλασσαν αμα ανεντες τας ζευκτηριας των πηδαλιων και επαραντες τον αρτεμονα τη πνευση κατειχον εις τον αιγιαλον
- 41 Men, batiman an moute sou yon ban sab nan mitan de kouran, li chwe. Devan batiman an te antre kole nan sab la, dèyè a menm gwo lanm yo t'ap fin kraze li.
And coming to a point between two seas, they got the ship to land; and the front part was fixed in the sand and not able to be moved, but the back part was broken by the force of the waves.
περιπεσοντες δε εις τοπον διθαλασσον επωκειλαν την ναυν και η μεν προρα ερεισασα εμεινεν ασαλευτος η δε πρυμνα ελυετο υπο της βιας των κυματων
- 42 Sòlda yo te vle touye prizonnye yo pou okenn ladan yo pa t' naje sove.
Then the armed men were for putting the prisoners to death, so that no one would get away by swimming.
των δε στρατιωτων βουλη εγενετο ινα τους δεσμοτας αποκτεινωσιν μητις εκκολυμβησας διαφυγοι
- 43 Men, kòmandan women an ki te vle sove Pòl di yo non pa fè sa. Li bay lòd pou tout moun ki konn naje jete kò yo nan dlo anvan pou y' al atè.
But the captain, desiring to keep Paul safe, kept them from their purpose, and gave orders that those who had knowledge of swimming were to go off the ship and get first to land:
ο δε εκατονταρχος βουλομενος διασωσαι τον παυλον εκωλυσεν αυτους του βουληματος εκελευσεν τε τους δυναμενους κολυμβαν απορριψαντας πρωτους επι την γην εξιεναι
- 44 Lèt moun yo va swiv apre, y'a kenbe kèk planch osinon kèk moso nan batiman an. Se konsa nou tout nou rive atè anbyen, san lòt donmaj ni malè.
And the rest, some on boards and some on things from the ship. And so it came about that they all got safe to land.
και τους λοιπους ους μεν επι σανισιν ους δε επι τινων των απο του πλοιου και οτως εγενετο παντας διασωθηναι επι την γην
- 1 ¶ Se lè nou fin sove, nou vin konnen lil la te rele Malt.
And when we were safe, we made the discovery that the island was named Melita.
και διασωθεντες τοτε επεγνωσαν οτι μελιτη η νησος καλειται
- 2 Moun peyi a te aji byen anpil avèk nou. Lapli t'ap tonbe, te fè frèt anpil. Yo limen yon gwo boukan pou resevwa nou.
And the simple people living there were uncommonly kind to us, for they made a fire for us, and took us in, because it was raining and cold.
οι δε βαρβαροι παρειχον ου την τυχουσαν φιλανθρωπιαν ημιν αναψαντες γαρ πυραν προσελαβοντο παντας ημας δια τον υετον τον εφεστωτα και δια το ψυχος

- 3 Pòl te ranmase yon ti pakèt fachin, li t'ap mete l' nan dife a lè yon sèpan soti nan chalè dife a, li vlope nan men li.
But when Paul had got some sticks together and put them on the fire, a snake came out, because of the heat, and gave him a bite on the hand.
συστρεψαντος δε του παυλου φρυγανων πληθος και επιθεντος επι την πυραν εχιδνα εκ της θερμης εξελθουσα καθηψεν της χειρος αυτου
- 4 Lè moun zile yo wè sèpan an pandye nan men Pòl, yonn t'ap di lòt: Gen lè nonm sa a se yon ansasen. Li chape nan nofraj la, epi men jistis Bondye ap pousib li toujou.
And when the people saw it hanging on his hand, they said to one another, Without doubt this man has put someone to death, and though he has got safely away from the sea, God will not let him go on living.
ως δε ειδον οι βαρβαροι κρεμαμενον το θηριον εκ της χειρος αυτου ελεγον προς αλληλους παντως φονευς εστιν ο ανθρωπος ουτος ον διασωθεντα εκ της θαλασσης η δικη ζην ουκ ειασεν
- 5 Pòl annik souke men l', epi bèt la tonbe nan dife a. Li pa t' santi anyen ankò.
But shaking off the beast into the fire, he got no damage.
ο μεν ουν αποτιναζας το θηριον εις το πυρ επαθεν ουδεν κακον
- 6 Lòt moun yo menm t'ap tann pou yo wè Pòl vin anfle osinon pou l' tonbe mouri frèt. Moun yo tann, yo tann. Lè yo wè anyen pa rive l', yo chanje lide, yo di: Nonm sa a, se yon bondye.
But they had the idea that they would see him becoming ill, or suddenly falling down dead; but after waiting a long time, and seeing that no damage came to him, changing their opinion, they said he was a god.
οι δε προσεδοκον αυτον μελλειν πιμπρασθαι η καταπιπτειν αφνω νεκρον επι πολυ δε αυτων προσδοκωντων και θεωρουντων μηδεν αποπον εις αυτον γινομενον μεταβαλλομενοι ελεγον θεον αυτον εν αι
- 7 Toupre bò la, te gen yon bitasyon ki te pou Pibliyis, pi grannèg nan lil la. Li resevwa nou ak kè kontan. Nou fè ladesant lakay li pandan twa jou.
Now near that place there was some land, the property of the chief man of the island, who was named Publius; who very kindly took us into his house as his guests for three days.
εν δε τοις περι τον τοπον εκεινον υπηρχεν χωρια τω πρωτω της νησου ονοματι ποπλιω ος αναδεξαμενος ημας τρεις ημερας φιλοφρονως εξενισεν
- 8 Papa Pibliyis te kouche malad ak yon lafyèb ak dyare. Pòl antre ale wè l', li lapriyè, li mete men l' sou tèt li, li geri li.
And the father of Publius was ill, with a disease of the stomach; to whom Paul went, and put his hands on him, with prayer, and made him well.
εγενετο δε τον πατερα του ποπλιου πυρετοις και δυσεντερια συνεχομενον κατακεισθαι προς ον ο παυλος εισελθων και προσευξαμενος επιθεις τας χειρας αυτω ιασατο αυτον
- 9 Apre sa, tout lòt moun ki te malad nan lil la te vini tou. Yo tout te geri.
And when this took place, all the others in the island who had diseases came and were made well.
τουτου ουν γενομενου και οι λοιποι οι εχοντες ασθeneias εν τη νησω προσηρχοντο και εθεραπευοντο
- 10 Yo fè nou anpil kado. Lè pou n' anbake menm, yo ban nou tou sa nou te bezwen pou vwayaj la.
Then they gave us great honour, and, when we went away, they put into the ship whatever things we were in need of.
οι και πολλαις τιμαις ετιμησαν ημας και αναγομενοις επεθεντο τα προς την χρεια
- 11 ¶ Apre twa mwa, nou pati nan yon batiman Aleksandri ki te pase tout tan fredri a nan lil la. Yo te rele batiman an Marasa.
And after three months we went to sea in a ship of Alexandria sailing under the sign of the Dioscuri, which had been at the island for the winter.
μετα δε τρεις μηνας ανηχθημεν εν πλοιω παρακειμακοτι εν τη νησω αλεξανδρινω παρασημω διοσκουροις
- 12 Lè nou rive Sirakiz, nou rete la pandan twa jou.
And going into the harbour at Syracuse, we were waiting there for three days.
και καταχθεντες εις συρακουσας επεμειναμεν ημερας τρεις
- 13 Lè nou pati, nou lonje kòt la jouk nou rive Rijio. Nan denmen, yon van swèt leve: apre de jou vwayaj nou rive Pouzòl.
And from there, going about in a curve, we came to Rhegium: and after one day a south wind came up and on the day after we came to Puteoli:
οθεν περμελθοντες κατηνησαμεν εις ρηγιον και μετα μιαν ημεραν επιγενομενου νοτου δευτεραιοι ηλθομεν εις ποτιολους
- 14 La, nou jwenn kèk frè ki mande pou n' pase sèt jou ak yo. Se konsa nou rive lavil Wòm.
Where we came across some of the brothers, who kept us with them for seven days; and so we came to Rome.
ου ευροντες αδελφους παρεκληθημεν επ αυτοις επιμειναι ημερας επτα και ουτως εις την ρωμην ηλθομεν
- 15 Frè lavil Wòm yo ki te pran nouvèl nou vin kontre nou jouk nan Mache Apiyis ak nan Kalfou Twa Kafe. Lè Pòl wè yo, li di Bondye mèsi, li pran kouraj.
And the brothers, when they had news of us, came out from town as far as Appii Forum and the Three Taverns to have a meeting with us: and Paul, seeing them, gave praise to God and took heart.
κακειθεν οι αδελφοι ακουσαντες τα περι ημων εξηλθον εις απαντησιν ημιν αχρις απιου φορου και τριων ταβερνων ους ιδων ο παυλος ευχαριστησας τω θεω ελαβεν θαρσος

- 16 Lè nou rive Wòm, yo kite Pòl rete pou kont li ak yon sèl sòlda pou veye li.
And when we came into Rome, they let Paul have a house for himself and the armed man who kept watch over him.
 οτε δε ηλθομεν εις ρωμην ο εκατονταρχος παρεδωκεν τους δεσμιους τω στρατοπεδαρχη τω δε παυλω επετραπη μενειν καθ εαυτον συν τω φυλασσοντι αυτον στρατιωτη
- 17 ¶ Apre twa jou, Pòl fè rele chèf jwif yo ki lavil Wòm. Lè yo reyini, li di yo: Frè m' yo, san m' pa fè anyen kont pèp la, ni kont koutim zansèt nou yo, jwif yo rete konsa, yo arete m' lavil Jerizalèm, yo lage m' nan men women yo.
Then after three days he sent for the chief men of the Jews: and when they had come together, he said to them, My brothers, though I had done nothing against the people or the ways of our fathers, I was given, a prisoner from Jerusalem, into the hands of the Romans.
 εγενετο δε μετα ημερας τρεις συγκαλεσασθαι τον παυλον τους οντας των ιουδαιων πρωτους συνελθοντων δε αυτων ελεγεν προς αυτους ανδρες αδελφοι εγω ουδεν εναντιον ποιησας τω λαω η τοις εθεσιν τοις πατρωοις δεσμιος εξ ιεροσολυμων παρεδοθην εις τας χειρας των ρωμαιων
- 18 Lè women yo fin keksyonnen m', yo te vle lage m' paske yo pa t' jwenn okenn rezon ki pou ta fè m' merite lanmò.
Who, when they had put questions to me, were ready to let me go free, because there was no cause of death in me.
 οιτινες ανακριναντες με εβουλοντο απολυσαι δια το μηδεμιαν αιτιαν θανατου υπαρχειν εν εμοι
- 19 Men, jwif yo kenbe la ak yo. Mwen te blije mande pou Seza tande kòz mwen. Men, mwen menm pou tèt pa m', mwen pa gen okenn plent pou m' fè pou moun menm peyi avè m' yo.
But when the Jews made protest against it, I had to put my cause into Caesar's hands; not because I have anything to say against my nation.
 αντιλεγοντων δε των ιουδαιων ηναγκασθην επικαλεσασθαι καισαρα ουχ ως του εθνους μου εχων τι κατηγορησαι
- 20 Se poutèt sa mwen fè rele nou pou m' wè nou, pou m' pale ak nou, pou m' di nou se poutèt moun pèp Izrayèl t'ap tann lan kifè yo mare m' ak chenn sa a.
But for this reason I sent for you, to see and have talk with you: for because of the hope of Israel I am in these chains.
 δια ταυτην ουν την αιτιαν παρεκαλεσα υμας ιδειν και προσλαλησαι ενεκεν γαρ της ελπιδος του ισραηλ την αλυσιν ταυτην περικειμαι
- 21 Yo reponn li: Nou pa resevwa okenn lèt soti peyi Jide sou ou. Okenn frè pa soti laba vin isit pou ban nou nouvèl, ni pou pale mal sou ou.
And they said to him, We have not had letters from Judaea about you, and no one of the brothers has come to us here to give an account or say any evil about you.
 οι δε προς αυτον ειπον ημεις ουτε γραμματα περι σου εδεξαμεθα απο της ιουδαιας ουτε παραγενομενος τις των αδελφων απηγγειλεν η ελαλησεν τι περι σου πονηρον
- 22 Men, nou ta renmen tande kisa ou gen nan tèt ou, paske nou konnen toupatou yo pa vle wè gwoup ou fè pati a.
But we have a desire to give hearing to your opinion: for as to this form of religion, we have knowledge that in all places it is attacked.
 αζηιουμεν δε παρα σου ακουσαι α φρονεις περι μεν γαρ της αιρεσεως ταυτης γνωστον εστιν ημιν οτι πανταχου αντιλεγεται
- 23 ¶ Yo fikse l' yon jou. Lè sa a, yo te anpil ki te vin jwenn li kote li te ye a. Depi nan maten jouk nan aswè, Pòl t'ap ba yo esplikasyon: li t'ap fè yo konnen gouvènman Bondye ki wa a. Li pran lalwa Moyiz la ak liv pwofèt yo, li t'ap chache fè yo rekonèt ki moun Jezi ye.
And when a day had been fixed, they came to his house in great numbers; and he gave them teaching, giving witness to the kingdom of God, and having discussions with them about Jesus, from the law of Moses and from the prophets, from morning till evening.
 ταξαμενοι δε αυτω ημεραν ηκον προς αυτον εις την ξενιαν πλειονες οις εξετιθετο διαμαρτυρομενος την βασιλειαν του θεου πειθων τε αυτους τα περι του ιησου απο τε του νομου μωσεως και των προφητων απο πρωι εως εσπερας
- 24 Gen ladan yo ki te kwè sa l' t'ap di yo. Men, gen lòt ki pa t' vle kwè menm.
And some were in agreement with what he said, but some had doubts.
 και οι μεν επειθοντο τοις λεγομενοις οι δε ηπιστουν
- 25 Yo vire do yo san yo pa t' tonbe dakò. Lè Pòl wè sa, li ajoute pawòl sa a pou yo: Sentespri te gen rezon pale konsa ak zansèt nou yo nan bouch pwofèt Ezayi, lè l' te di:
And they went away, for there was a division among them after Paul had said this one thing: Well did the Holy Spirit say by the prophet Isaiah to your fathers,
 ασυμφωνοι δε οντες προς αλληλους απελυοντο ειποντος του παυλου ρημα εν οτι καλωσ το πνευμα το αγιον ελαλησεν δια ησαιου του προφητου προς τους πατερας ημων
- 26 Ale jwenn pèp sa a, di l' pou mwen: Pou tande n'a tande nan zòrèy nou, men nou p'ap konprann anyen. Pou gade n'a gade ak je nou, men nou p'ap wè.
Go to this people and say, Though you give ear, you will not get knowledge; and seeing, you will see, but the sense will not be clear to you:
 λεγον πορευθητι προς τον λαον τουτου και ειπε ακοη ακουσετε και ου μη συνητε και βλεποντες βλεψετε και ου μη ιδητε
- 27 Paske lespri pèp sa a vin lou, yo bouche zòrèy yo, yo fèmen je yo, pou yo pa wè ak je yo, pou yo pa tande nan zòrèy yo, pou yo pa konprann ak lespri yo, pou yo pa tounen vin jwenn mwen pou m' geri yo. Se Bondye menm ki di sa.
For the heart of this people has become fat and their ears are slow in hearing and their eyes are shut; for fear that they might see with their eyes and give hearing with their ears and become wise in their hearts and be turned again to me, so that I might make them well.
 επαχυνθη γαρ η καρδια του λαου τουτου και τοις ωσιν βαρεως ηκουσαν και τους οφθαλμους αυτων εκαμμυσαν μηποτε ιδωσιν τοις οφθαλμοις και τοις ωσιν ακουσωσιν και τη καρδια συνωσιν και επι στρεψωσιν και ιασομαι αυτους

- 28 Apre sa, Pòl di yo: Koulye a, nou fèt pou nou konnen Bondye fè moun lòt nasyon yo konnen l'ap delivre yo tou. Yo menm, y'ap tande li.
Be certain, then, that the salvation of God is sent to the Gentiles, and they will give hearing.
 γνωστον ουν εστω υμιν οτι τοις εθνεσιν απεσταλη το σωτηριον του θεου αυτοι και ακουσονται
- 29 Lè l' te fin di sa, jwif yo al fè wout yo, yo t'ap diskite yonn ak lòt.
 []
 και ταυτα αυτου ειποντος απηλθον οι ιουδαιοι πολλην εχοντες εν εαυτοις συζητησιν
- 30 ¶ Pòl te rete pandan dezan nan yon kay li te lwe. Li te resevwa tout moun ki te vin wè li.
And for the space of two years, Paul was living in the house of which he had the use, and had talk with all those who went in to see him,
 εμεινεν δε ο παυλος διετιαν ολην εν ιδιω μισθωματι και απεδεχετο παντας τους εισπορευομενους προς αυτον
- 31 Li t'ap fè konnen gouvènman Bondye ki wa a, li t'ap moutre moun yo tout bagay sou Jezikri, Seyè a, kareman san pesonn pa janm chache l' kont.
Preaching the kingdom of God and teaching about the Lord Jesus Christ without fear, and no orders were given that he was not to do so.
 κηρυσσων την βασιλειαν του θεου και διδασκων τα περι του κυριου ιησου χριστου μετα πασης παρρησιας ακωλυτως
- 1 ¶ Se mwen menm Pòl, sèvitè Jezikri, yon nonm Bondye rele pou sèvi li apòt, yon nonm li mete apa pou anonse bon nouvèl li a, k'ap ekri nou tout kreyen ki nan lavil Wòm.
Paul, a servant of Jesus Christ, an Apostle by the selection of God, given authority as a preacher of the good news,
 παυλος δουλος ιησου χριστου κλητος αποστολος αφωρισμενος εις ευαγγελιον θεου
- 2 Depi lontan Bondye te pwomèt bon nouvèl sa a pa bouch pwofèt li yo, nan Liv Sentespri te fè yo ekri a.
Of which God had given word before by his prophets in the holy Writings,
 ο προεπηγγελιατο δια των προφητων αυτου εν γραφαις αγιαις
- 3 Bon Nouvèl sa a pale nou sou Pitit li a, Jezikri, Seyè nou an. Lè pou l' te fèt tankou yon moun, Jezi soti nan fanmi wa David.
About his Son who, in the flesh, came from the family of David,
 περι του υιου αυτου του γενομενου εκ σπερματος δαβιδ κατα σαρκα
- 4 Men, dapre Sentespri ki fè nou viv pou Bondye, li te fè nou wè avèk pouvwa se Pitit Bondye a li ye, lè l' te leve soti vivan nan lanmò.
But was marked out as Son of God in power by the Holy Spirit through the coming to life again of the dead; Jesus Christ our Lord,
 του ορισθεντος υιου θεου εν δυναμει κατα πνευμα αγιωσυνης εξ αναστασεως νεκρων ιησου χριστου του κυριου ημων
- 5 Gremesi Jezikri sa a, Bondye fè m' favè pou m' travay tankou apòt, pou m' mennen moun tout nasyon, nan non menm Kris la, pou yo vin kwè nan li, pou yo obeyi li.
Through whom grace has been given to us, sending us out to make disciples to the faith among all nations, for his name:
 δι ου ελαβομεν χαριν και αποστολην εις υπακοην πιστεως εν πασιν τοις εθνεσιν υπερ του ονοματος αυτου
- 6 Nou menm kreyen ki nan lavil Wòm, nou fè pati nasyon sa yo tou: Bondye rele nou pou n' antre nan fanmi Jezikri a.
Among whom you in the same way have been marked out to be disciples of Jesus Christ:
 εν οις εστε και υμεις κλητοι ιησου χριστου
- 7 Se sak fè m'ap ekri nou, nou menm Bondye renmen anpil, nou menm Bondye rele pou viv apa pou li. Mwen mande Bondye, Papa nou, ansanm ak Jezikri, Seyè a, pou yo ban nou benediksyon ak kè poze.
To all those who are in Rome, loved by God, marked out as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
 πασιν τοις ουσιν εν ρωμη αγαπητοις θεου κλητοις αγιοις χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου
- 8 ¶ Anvan m' di nou lòt bagay, kite m' di Bondye mèsi pou nou gremesi Jezikri. Paske, toupatou sou latè y'ap pale jan nou gen konfyans nan Bondye.
First of all, I give praise to my God through Jesus Christ for you all, because news of your faith has gone into all the world.
 πρωτον μεν ευχαριστω τω θεω μου δια ιησου χριστου υπερ παντων υμων οτι η πιστις υμων καταγγελλεται εν ολω τω κοσμω
- 9 Mwen pran Bondye pou temwen, Bondye m'ap sèvi ak tout kè mwen lè m'ap anonse bon nouvèl Pitit li a. Se toutan m'ap nonmen non nou;
For God is my witness, whose servant I am in spirit in the good news of his Son, that you are at all times in my memory and in my prayers,
 μαρτυς γαρ μου εστιν ο θεος ω λατρευω εν τω πνευματι μου εν τω ευαγγελιω του υιου αυτου ως αδιαλειπτως μνειαν υμων ποιουμαι
- 10 se san rete m'ap lapriyè pou nou; m'ap mande Bondye pou l' kite mwen vin vizite nou yon lè konsa, si se volonte li.
And that I am ever making prayers that God will give me a good journey to you.
 παντοτε επι των προσευχων μου δεομενος ειπως ηδη ποτε ευοδωθισομαι εν τω θεληματι του θεου ελθειν προς υμας

- 11 Se pa ti anv mwen pa anv wè nou pou m' separe ak nou kèk benediksyon Bondye ban mwen, pou n' kapab vin pi fèm.
For I have a strong desire to see you, and to give you some grace of the spirit, so that you may be made strong;
επιποθω γαρ ιδειν υμας ινα τι μεταδω χαρισμα υμιν πνευματικον εις το στηριχθηναι υμας
- 12 Mwen vle di pito, pou m' ta la nan mitan nou, pou yonn kapab ankouraje lòt ak konfyans nou gen ansanm nan menm Bondye a.
That is to say, that all of us may be comforted together by the faith which is in you and in me.
τουτο δε εστιν συμπαρακληθηναι εν υμιν δια της εν αλληλοις πιστεωσ υμων τε και εμου
- 13 Frè m' yo, mwen vle nou konn sa: plizyè fwa menm, mwen fè lide al vizite nou, pou jan mwen te anv wè travay mwen bay bon rezilta nan mitan nou menm jan li bay bon rezilta nan mitan lòt nasyon yo. Men, chak fwa mwen jwenn anpechman, jouk koulye a.
You may be certain, my brothers, that it has frequently been in my mind to come to you (but till now I was kept from it), so that I might have some fruit from you in the same way as I have had it from the other nations.
ου θελω δε υμας αγνοειν αδελφοι οτι πολλακις προεθεμην ελθειν προς υμας και εκωλυθην αχρι του δευρο ινα καρπον τινα σχω και εν υμιν καθωσ και εν τοις λουτοις εθνεσιν
- 14 Se yon devwa pou mwen pou m' anonse bon nouvèl la bay tout moun: kit yo eklere, kit yo pa eklere, kit yo konn li, kit yo pa konn li.
I have a debt to Greeks and to the nations outside; to the wise and to those who have no learning.
ελλησιν τε και βαρβαροις σοφοις τε και ανοητοις οφειλετης ειμι
- 15 Se poutèt sa, m' anv vin anonse bon nouvèl la ban nou, nou menm ki rete lavil Wòm.
For which reason I have the desire, as far as I am able, to give the knowledge of the good news to you who are in Rome.
ουτωσ το κατ εμε προθυμον και υμιν τοις εν ρωμη ευαγγελισασθαι
- 16 ¶ Mwen pa wont anonse bon nouvèl la: se pouvwa Bondye ki la pou delivre tout moun ki kwè, jwif yo an premye, apre yo moun lòt nasyon yo tou.
For I have no feeling of shame about the good news, because it is the power of God giving salvation to everyone who has faith, to the Jew first, and then to the Greek.
ου γαρ επαισχυνομαι το ευαγγελιον του χριστου δυναμις γαρ θεου εστιν εις σωτηριαν παντι τω πιστευοντι ιουδαιω τε πρωτον και ελληνι
- 17 Bon nouvèl sa a fè nou wè ki jan Bondye fè moun gras. Travay sa a, li kòmanse ak konfyans moun gen nan Bondye, li fini nan menm konfyans la tou, jan sa te ekri a: Moun Bondye fè gras paske li gen konfyans nan Bondye, se li menm ki va gen lavi.
For in it there is the revelation of the righteousness of God from faith to faith: as it is said in the holy Writings, The man who does righteousness will be living by his faith.
δικαιοσυνη γαρ θεου εν αυτω αποκαλυπτεται εκ πιστεωσ εις πιστιν καθωσ γεγραπται ο δε δικαιοσ εκ πιστεωσ ζησεται
- 18 Se poutèt sa, n'ap wè kòlè Bondye soti nan syèl la, li tonbe sou tout mechanste ak tout lenjistis moun fè. Sitèlman kè yo pa bon, y'ap chache anpeche verite a fè travay li.
For there is a revelation of the wrath of God from heaven against all the wrongdoing and evil thoughts of men who keep down what is true by wrongdoing;
αποκαλυπτεται γαρ οργη θεου απ ουρανου επι πασαν ασεβειαν και αδικιαν ανθρωπων των την αληθειαν εν αδικια κατεχοντων
- 19 ¶ Bondye ap peni yo tou paske tou sa yo ka konnen sou Bondye parèt byen klè devan je yo. Se Bondye menm ki fè sa konsa pou yo.
Because the knowledge of God may be seen in them, God having made it clear to them.
διοτι το γνωστον του θεου φανερον εστιν εν αυτοις ο γαρ θεοσ αυτοις εφανερωσεν
- 20 Se vre wi. Depi Bondye te fin kreye tout bagay, tout moun ki egzaminen travay li yo ka konprann ki kalite moun Bondye ye, bagay nou pa ka wè ak je nou: ki vle di, jan li gen yon pouvwa ki p'ap janm fini, jan li se Bondye tout bon. Se sak fè moun sa yo pa gen eskiz menm.
For from the first making of the world, those things of God which the eye is unable to see, that is, his eternal power and existence, are fully made clear, he having given the knowledge of them through the things which he has made, so that men have no reason for wrongdoing:
τα γαρ αορατα αυτου απο κτισεωσ κοσμου τοις ποιημασιν νοουμενα καθαροται η τε αιδιοσ αυτου δυναμις και θειοτης εις το ειναι αυτοσ αναπολογητουσ
- 21 Yo te konn Bondye byen pwòp, men yo pa bay Bondye lwanj ki pou li, yo pa di l' mèsi jan l' merite l' la. Lekontrè, y'ap mete yon bann lide ki pa gen sans nan tèt yo, yo san konprann, fènwa fin plen kè yo.
Because, having the knowledge of God, they did not give glory to God as God, and did not give praise, but their minds were full of foolish things, and their hearts, being without sense, were made dark.
διοτι γνωντεσ τον θεον ουχ ωσ θεον εδοξασαν η ευχαριστησαν αλλ εματαιωθησαν εν τοις διαλογισμοις αυτων και εσκοτισθη η ασυνετοσ αυτων καρδια
- 22 Y'ap mache di se moun lespri yo ye. Men, se fou yo fin fou.
Seeming to be wise, they were in fact foolish,
φασκοντεσ ειναι σοφοι εμωραθησαν

- 23 Pase pou yo adore Bondye ki p'ap janm mouri a ak tout bèl bagay li yo, yo pito sèvi pòtre moun ki gen pou mouri, pòtre zwazo, pòtre bèt kat pa t' ak bèt ki trennen sou vant.
And by them the glory of the eternal God was changed and made into the image of man who is not eternal, and of birds and beasts and things which go on the earth.
και ηλλαξαν την δοξαν του αφθαρτου θεου εν ομοιωματι εικονος φθαρτου ανθρωπου και πετεινων και τετραποδων και ερπετων
- 24 Lèzòm vin sitèlman fou, Bondye kite yo tonbe nan fè tout kalite bagay ki pa dakò ak volonte li dapre vye lanvi ki nan kè yo. Se yon wont pou wè sa yo fè ak pwòp kò yo.
For this reason God gave them up to the evil desires of their hearts, working shame in their bodies with one another:
διο και παρεδωκεν αυτους ο θεος εν ταις επιθυμιας των καρδιων αυτων εις ακαθαρσιαν του ατιμαζεσθαι τα σωματα αυτων εν εαυτοις
- 25 Yo mete manti nan plas verite Bondye a. Yo pito adore kreyati Bondye, yo pito sèvi yo pase pou yo adore Bondye ki kreye yo a, li menm ki merite pou n' fè lwanj li tout tan. Amèn.
Because by them the true word of God was changed into that which is false, and they gave worship and honour to the thing which is made, and not to him who made it, to whom be blessing for ever.
So be it.
οιτινες μετηλλαξαν την αληθειαν του θεου εν τω ψευδει και εσεβασθησαν και ελατρευσαν τη κτισει παρα τον κτισαντα ος εστιν ευλογητος εις τους αιωνας αμην
- 26 Se poutèt sa, Bondye kite yo fè sa yo pito. Men, se sa k'ap avili yo tou: fanm pa vle sèvi ak kò yo jan yo dwe; yo pito fè sa ki pa bon.
For this reason God gave them up to evil passions, and their women were changing the natural use into one which is unnatural:
δια τουτο παρεδωκεν αυτους ο θεος εις παθη ατιμιας αι τε γαρ θηλειαι αυτων μετηλλαξαν την φυσικην χρησιν εις την παρα φυσι
- 27 Se konsa tou, gason derefize sèvi ak fanm jan sa te dwe fèt. Yo pran dife yonn pou lòt: gason fè malpwòpte ak gason parèy yo. Yo pèdi tèt yo nè. Men tou, yo resevwa nan kò yo penisyon yo merite a.
And in the same way the men gave up the natural use of the woman and were burning in their desire for one another, men doing shame with men, and getting in their bodies the right reward of their evil-doing.
ομοιως τε και οι αρρενες αφεντες την φυσικην χρησιν της θηλειας εξεκαυθησαν εν τη ορεξει αυτων εις αλληλους αρσενες εν αρσεσιν την ασχημοσυνην κατα εργαζομενοι και την αντιμισθιαν ην εδει της πλανης αυτων εν εαυτοις απολαμβανοντες
- 28 Yo refize bay Bondye premye plas nan kè yo. Bondye tou kite yo tonbe anba pouvwa lespri yo ki fin deraye pou yo fè bagay yo pa t' dwe fè.
And because they had not the mind to keep God in their knowledge, God gave them up to an evil mind, to do those things which are not right;
και καθως ουκ εδοκιμασαν τον θεον εχειν εν επιγνωσει παρεδωκεν αυτους ο θεος εις αδοκιμον νουν ποιειν τα μη καθηκοντα
- 29 Men sèl lide ki nan tèt yo: se fè tout kalite lenjistis, tout kalite mechnaste, se anvi sò moun, se fè rayisab. Se sa sèlman ki nan kè yo: fè jalouzi, touye moun, chache moun kont, fè riz, fè koken. Yo tripòt konsa.
Being full of all wrongdoing, evil, desire for the goods of others, hate, envy, putting to death, fighting, deceit, cruel ways, evil talk, and false statements about others;
πεπληρωμενους παση αδικια πορνεια πονηρια πλεονεξια κακια μεστους φθονου φονου εριδος δολου κακοηθειας ψιθυριστας
- 30 Yonn pale lòt mal. Yo pa vle wè Bondye, yo ensolan, yo awogan, yo grandizè. Yo toujou ap chache lòt jan pou fè sa ki mal, yo fwonte ak paran yo.
Hated by God, full of pride, without respect, full of loud talk, given to evil inventions, not honouring father or mother,
καταλαλους θεοστυγεις υβριστας υπερηφανους αλαζονας εφευρετας κακων γονευσιν απειθεις
- 31 Yo san konsyans, yo pa kenbe pawòl yo. Kè yo di konsa, yo san pitye pou lòt moun.
Without knowledge, not true to their undertakings, unkind, having no mercy:
ασυνετους ασυνθετους αστοργους ασπονδους ανελεημονας
- 32 Yo konn jijman Bondye a byen pwòp: yo konnen moun ki fè bagay sa yo merite lanmò. Atousa, y'ap plede fè yo toujou. Sa ki pi rèd, yo dakò ak moun k'ap fè yo tou.
Who, though they have knowledge of the law of God, that the fate of those who do these things is death, not only go on doing these things themselves, but give approval to those who do them.
οιτινες το δικαιομα του θεου επιγνοντες οτι οι τα τοιαυτα πρασσουντες αξιοι θανατου εισιν ου μονον αυτα ποιουσιν αλλα και συνευδοκουσιν τοις πρασσουσιν
- 1 ¶ Monchè, nenpòt sa ou ye, ou menm k'ap jije lòt moun yo, ou pa gen eskiz. Ou menm k'ap fè menm bagay ak lòt yo, se pwòp tèt pa ou w'ap kondannen lè w'ap jije yo.
So you have no reason, whoever you are, for judging: for in judging another you are judging yourself, for you do the same things.
διο αναπολογητος ει ω ανθρωπε πας ο κρινων εν ω γαρ κρινεις τον ετερον σεαυτον κατακρινεις τα γαρ αυτα πρασσεις ο κρινων
- 2 Nou konnen Bondye ap jije moun k'ap fè bagay sa yo, epi l'ap jije yo yon jan k'ap dakò ak verite a.
And we are conscious that God is a true judge against those who do such things.
οιδαμεν δε οτι το κριμα του θεου εστιν κατα αληθειαν επι τους τα τοιαυτα πρασσουντας
- 3 Monchè, ou menm k'ap jije moun k'ap fè bagay sa yo epi k'ap ajì menm jan an tou, èske ou kwè wa chape anba jijman Bondye a?
But you who are judging another for doing what you do yourself, are you hoping that God's decision will not take effect against you?
λογιζη δε τουτο ω ανθρωπε ο κρινων τους τα τοιαυτα πρασσουντας και ποιων αυτα οτι συ εκφευξη το κριμα του θεου

- 4 Osinon, èske se meprize w'ap meprize Bondye ki gen bon kè anpil, ki gen pasyans anpil, ki sipòte nou anpil? Se konnen ou pa konnen se pou l' ka rele ou vin chanje lavi ou kifè Bondye gen bon kè konsa?
Or is it nothing to you that God had pity on you, waiting and putting up with you for so long, not seeing that in his pity God's desire is to give you a change of heart?
η του πλουτου της χρηστοτητος αυτου και της ανοχης και της μακροθυμιας καταφρονεις αγνοων οτι το χρηστον του θεου εις μετανοιαν σε αγει
- 5 Men, w'ap fè tèt di. Ou pa soti pou chanje lavi ou. Se poutèt sa, w'ap pare youn pi gwo chatiman mete la tann ou pou joun Bondye va fè wè kòlè li ansanm ak jijman li k'ap fèt san patipri.
But by your hard and unchanged heart you are storing up wrath for yourself in the day of the revelation of God's judging in righteousness;
κατα δε την σκληροτητα σου και αμετανοητον καρδιαν θησαυριζεις σεαυτω οργην εν ημερα οργης και αποκαλυψεως δικαιοκρισιας του θεου
- 6 Lè sa a, Bondye va bay chak moun sa yo merite dapre sa yo fè.
Who will give to every man his right reward:
ος αποδωσει εκαστω κατα τα εργα αυτου
- 7 Moun ki pa janm sispann fè byen, k'ap chache lwanj ak respè, k'ap chache mwayen pou yo pa janm mouri, moun sa yo va resevwa lavi ki p'ap janm fini an.
To those who go on with good works in the hope of glory and honour and salvation from death, he will give eternal life:
τοις μεν καθ υπομονην εργου αγαθου δοξαν και τιμην και αφθαρσιαν ζητουσιν ζωην αιωνιον
- 8 Men, moun k'ap kenbe tèt ak Bondye, k'ap refize asepte verite a pou fè sa ki pa bon, moun sa yo, yo fè Bondye fache. Kòlè l' va tonbe sou yo.
But to those who, from a love of competition, are not guided by what is true, will come the heat of his wrath,
τοις δε εξ εριθειας και απειθουσιν μεν τη αληθεια πειθομενοις δε τη αδικια θυμος και οργη
- 9 Anpil soufrans ak anpil lapenn pou tout moun ki lage kò yo nan fè sa ki mal, pou jwif yo an premye, apre yo pou moun lòt nasyon yo.
Trouble and sorrow on all whose works are evil, to the Jew first and then to the Greek;
θλιψις και στενοχωρια επι πασαν ψυχην ανθρωπου του κατεργαζομενου το κακον ιουδαιου τε πρωτον και ελληνος
- 10 Men, Bondye va bay tout moun k'ap fè sa ki byen lwanj, respè ak kè poze, jwif yo an premye, apre yo pou moun lòt nasyon yo.
But glory and honour and peace to all whose works are good, to the Jew first and then to the Greek:
δοξα δε και τιμη και ειρηνη παντι τω εργαζομενω το αγαθον ιουδαιω τε πρωτον και ελληνι
- 11 Paske, Bondye pa gade sou figi moun.
For one man is not different from another before God.
ου γαρ εστιν προσωποληψια παρα τω θεω
- 12 Tout moun ki pa t' konn lalwa Moyiz la epi ki fè sa ki mal, y'ap peri san lalwa pa reskonsab. Men, tout moun ki konnen lalwa a epi ki fè sa ki mal, y'ap pase anba jijman dapre lalwa a.
All those who have done wrong without the law will get destruction without the law: and those who have done wrong under the law will have their punishment by the law;
οσοι γαρ ανομως ημαρτον ανομως και απολουνται και οσοι εν νομω ημαρτον δια νομου κριθησονται
- 13 Moun ki mache dwat devan Bondye, se pa moun k'ap tande lalwa a nan zòrèy yo sèlman, men se moun ki fè sa lalwa a mande.
For it is not the hearers of the law who will be judged as having righteousness before God, but only the doers:
ου γαρ οι ακροαται του νομου δικαιοι παρα τω θεω αλλ οι ποιηται του νομου δικαιοθησονται
- 14 Moun lòt nasyon yo ki pa gen lalwa Moyiz la, yo fè sa lalwa a mande san yo pa konnen. Yo menm ki pa gen lalwa Moyiz la, yo tounen youn lwa pou pwòp tèt pa yo menm si yo pa t' konn lalwa a.
For when the Gentiles without the law have a natural desire to do the things in the law, they are a law to themselves;
οταν γαρ εθνη τα μη νομον εχοντα φυσει τα του νομου ποιη ουτοι νομον μη εχοντες εαυτοις εισιν νομος
- 15 Konsa, yo moutre ki jan sa lalwa Moyiz mande a ekri nan kè yo. Konsyans yo moutre sa tou paske youn lè konsyans yo repwoche yo sa yo fè, youn lòt lè konsyans yo dakò ak sa yo fè.
Because the work of the law is seen in their hearts, their sense of right and wrong giving witness to it, while their minds are at one time judging them and at another giving them approval;
οιτινες ενδεικνυνται το εργον του νομου γραπτον εν ταις καρδιαις αυτων συμμαρτυρουσης αυτων της συνειδησεως και μεταξυ αλληλων των λογισμων κατηγορουντων η και απολογουμενων
- 16 Dapre bon nouvlè m'ap anonse a, se sa menm ki gen pou rive lè Bondye va voye Jezikri pou jije tou sa lèzòm t'ap fè an kachèt.
In the day when God will be a judge of the secrets of men, as it says in the good news of which I am a preacher, through Jesus Christ.
εν ημερα οτε κρινει ο θεος τα κρυπτα των ανθρωπων κατα το ευαγγελιον μου δια ιησου χριστου
- 17 ¶ Ou menm yo rele jwif la, ou apiye kò ou sou lalwa a. W'ap vante tèt ou dèske ou konn Bondye.
But as for you who have the name of Jew, and are resting on the law, and take pride in God,
ιδε συ ιουδαιος επονομαζη και επαναπαυη τω νομω και καυχασαι εν θεω

- 18 Ou konnen sa Bondye vle ou fè; lalwa a moutre ou ki jan pou ou chwazi sa ki byen.
*And have knowledge of his desires, and are a judge of the things which are different, having the learning of the law,
και γνωσκεις το θελημα και δοκιμαζεις τα διαφορονητα καθηγουμενος εκ του νομου*
- 19 Ou mete nan tèt ou ou ka moutre moun ki pa wè yo chemen pou yo pran. Ou konprann se yon limyè ou ye pou moun ki nan fènwa,
*In the belief that you are a guide to the blind, a light to those in the dark,
πεποιθας τε σεαυτον οδηγον ειναι τυφλων φως των εν σκοτει*
- 20 yon pwofesè lekòl pou timoun; ou kwè ou ka moutre moun ki pa konnen anyen yo anpil bagay. Ou mete tou sa nan tèt ou paske ou sèten ou jwenn tout konesans ak tout verite nan lalwa a.
*A teacher of the foolish, having in the law the form of knowledge and of what is true;
παιδευτην αφρονων διδασκαλον νηπιων εχοντα την μορφωσιν της γνωσεως και της αληθειας εν τω νομω*
- 21 Enben, ou menm k'ap bay lòt yo leson, poukisa ou pa bay tèt ou leson tou?
*You who give teaching to others, do you give it to yourself? you who say that a man may not take what is not his, do you take what is not yours?
ο ουν διδασκων ετερον σεαυτον ου διδασκεις ο κηρυσσων μη κλεπτειν κλεπτεις*
- 22 W'ap mande moun pou yo pa vòlò, epi w'ap vòlò: w'ap defann moun fè adiltè epi ou menm, w'ap fè adiltè! Ou di ou rayi zidòl, epi w'ap piye tanp zidòl yo!
*You who say that a man may not be untrue to his wife, are you true to yours? you who are a hater of images, do you do wrong to the house of God?
ο λεγων μη μοιχευειν μοιχευεις ο βδελυσσομενος τα ειδωλα ιεροσυλεις*
- 23 Wi, ou menm k'ap vante tèt ou deske ou gen lalwa Bondye a ou se yon wont pou Bondye, pou jan w'ap dezobeyi lalwa a!
*You who take pride in the law, are you doing wrong to the honour of God by behaviour which is against the law?
ος εν νομω κανχασαι δια της παραβασεως του νομου τον θεον ατιμαζεις*
- 24 Se sa menm ki te ekri: Se nou menm jwif yo ki lakòz moun lòt nasyon yo ap plede pale Bondye mal konsa.
*For the name of God is shamed among the Gentiles because of you, as it is said in the holy Writings.
το γαρ ονομα του θεου δι υμας βλασφημειται εν τοις εθνεσιν καθως γεγραπται*
- 25 Si ou fè sa lalwa a mande ou fè, sikonsizyon an gen valè pou ou. Men, si w'ap dezobeyi lalwa a, se tankou si ou pa t' janm sikonsi.
*It is true that circumcision is of use if you keep the law, but if you go against the law it is as if you had it not.
περιτομη μεν γαρ ωφελει εαν νομον πρασης εαν δε παραβατης νομου ης η περιτομη σου ακροβυστια γεγονεν*
- 26 Lè yon moun lòt nasyon ki pa sikonsi fè sa lalwa a mande, èske Bondye p'ap gade li tankou yon moun ki sikonsi?
*If those who have not circumcision keep the rules of the law, will it not be credited to them as circumcision?
εαν ουν η ακροβυστια τα δικαιωματα του νομου φυλασση ουχι η ακροβυστια αυτου εις περιτομην λογισθησεται*
- 27 Moun lòt nasyon yo ki pa sikonsi men k'ap obeyi lalwa a, yo gen pou yo jije ou, ou menm jwif k'ap dezobeyi lalwa a atout ou gen liv lalwa a nan men ou, atout ou sikonsi a.
*And they, by their keeping of the law without circumcision, will be judges of you, by whom the law is broken though you have the letter of the law and circumcision.
και κρινει η εκ φυσεως ακροβυστια τον νομον τελουσα σε τον δια γραμματος και περιτομης παραβατην νομου*
- 28 Se pa moun ki gen aparans jwif ki jwif tout bon. Se pa sikonsizyon ki kite mak nan kò moun ki sikonsizyon tout bon an.
*The true Jew is not one who is only so publicly, and circumcision is not that which may be seen in the flesh:
ου γαρ ο εν τω φανερω ιουδαιος εστιν ουδε η εν τω φανερω εν σαρκι περιτομη*
- 29 Jwif ki jwif tout bon, se moun ki jwif nan kè yo. Sikonsizyon tout bon an, se sikonsizyon ki make kè moun. Sa se travay Lespri Bondye a, se pa travay lalwa ki ekri nan liv. Lwanj yon jwif konsa pa sotif nan men moun, men nan Bondye.
*But he is a Jew who is a secret one, whose circumcision is of the heart, in the spirit and not in the letter; whose praise is not from men, but from God.
αλλ ο εν τω κρυπτω ιουδαιος και περιτομη καρδιας εν πνευματι ου γραμματι ου ο επαινος ουκ εξ ανθρωπων αλλ εκ του θεου*
- 1 ¶ Nan kondisyon sa a, lè yon moun jwif, ki avantaj ki gen nan sa? Kisa sikonsizyon an fè pou li?
*How then is the Jew better off? or what profit is there in circumcision?
τι ουν το περισσον του ιουδαιου η τις η ωφελεια της περιτομης*
- 2 Tout jan, li gen anpil avantaj. Pou kòmanse, se jwif yo Bondye te mete reskonsab pawòl li yo.
*Much in every way: first of all because the words of God were given to them.
πολυ κατα παντα τροπον πρωτον μεν γαρ οτι επιστευθησαν τα λογια του θεου*

- 3 **Bon, tande non. Si gen ladan yo ki pa kenbe pawòl yo, èske poutèt sa Bondye p'ap kenbe pawòl li tou?**
And if some have no faith, will that make the faith of God without effect?
τι γαρ ει ηπιστησαν τινες μη η απιστια αυτων την πιστιν του θεου καταργησει
- 4 **O non, lekotrè. Menm si tout moun ap bay manti, Bondye gen pou fè sa ki pou fèt la rive vre. Se sa menm ki ekri nan Liv la: Se pou yo rekonèt se ou menm ki gen rezon lè w'ap pale. Se ou menm ki pou gen pwose a lè y'ap jije ou.**
In no way: but let God be true, though every man is seen to be untrue; as it is said in the Writings, That your words may be seen to be true, and you may be seen to be right when you are judged.
μη γενοιτο γινεσθω δε ο θεος αληθης πας δε ανθρωπος ψευστης καθως γεγραπται οπως αν δικαιοθης εν τοις λογοις σου και νικησης εν τω κρινεσθαι σε
- 5 **Men, si lè nou fè sa ki mal, sa fè moun wè pi klè se Bondye ki gen rezon, kisa n'a di lè sa a? Eske poutèt sa lè Bondye peni nou li gen tò? (Eskize m' wi, m'ap pale tankou moun.)**
But if the righteousness of God is supported by our wrongdoing what is to be said? is it wrong for God to be angry (as men may say)?
ει δε η αδικια ημων θεου δικαιοσυνην συνιστησιν τι ερωμεν μη αδικος ο θεος ο επιφερων την οργην κατα ανθρωπον λεγο
- 6 **Men non! Si lè sa a Bondye pa gen rezon, ki jan Bondye va fè pou jije moun?**
In no way: because if it is so, how is God able to be the judge of all the world?
μη γενοιτο επει πως κρινει ο θεος τον κοσμον
- 7 **Bon, si lè m' bay manti, sa fè verite Bondye a parèt pi klè, si sa sèvi yon lwanj pou Bondye, poukisa pou l' ta jije m' tankou yon moun ki fè sa ki mal?**
But if, because I am untrue, God being seen to be true gets more glory, why am I to be judged as a sinner?
ει γαρ η αληθεια του θεου εν τω εμω ψευσματι επερισσευσεν εις την δοξαν αυτου τι ετι καγω ως αμαρτωλος κρινομαι
- 8 **Poukisa nou pa di pito: Ann fè sa ki mal pou Bondye ka fè plis byen toujou! Gen kèk malpalan ki pretann se sa mwen di. Enben, Bondye ap kondann moun sa yo, epi la gen rezon.**
Let us not do evil so that good may come (a statement which we are falsely said by some to have made), because such behaviour will have its right punishment.
και μη καθως βλασφημουμεθα και καθως φασιν τινες ημας λεγειν οτι ποιησωμεν τα κακα ινα ελθη τα αγαθα ων το κριμα ενδικον εστιν
- 9 **Men, sa sa ye menm? Nou menm jwif, èske nou pi bon pase moun lòt nasyon yo? Non, se pa vre menm. Mwen deja moutre nou sa: tout moun, ou te mèt jwif, ou te mèt pa jwif, tout moun anba pouwva peche a.**
What then? are we worse off than they? In no way: because we have before made it clear that Jews as well as Greeks are all under the power of sin;
τι ουν προχομεθα ου παντως προητιασαμεθα γαρ ιουδαιους τε και ελληνας παντας υφ αμαρτιαν ειναι
- 10 **Jan sa ekri nan Liv la: Nanpwen moun ki gen rezon devan Bondye. Non, pa menm yon grenn.**
As it is said in the holy Writings, There is not one who does righteousness;
καθως γεγραπται οτι ουκ εστιν δικαιος ουδε εις
- 11 **Yo yonn pa gen konprann. Yo yonn p'ap chache Bondye.**
Not one who has the knowledge of what is right, not one who is a searcher after God;
ουκ εστιν ο συνιων ουκ εστιν ο εκζητων τον θεον
- 12 **Yo tout lage kò yo nan bwa, yo tout pèdi chemen yo. Nanpwen yonn ladan yo k'ap fè sa ki byen. Non, pa menm yon sèl.**
They have all gone out of the way, there is no profit in any of them; there is not one who does good, not so much as one:
παντες εξεκλιναν αμα ηχρειωθησαν ουκ εστιν ποιων χρηστοτητα ουκ εστιν εως ενος
- 13 **Bouch yo ou ta di yon kavo ki louvri. Se twonpe y'ap twonpe moun ase ak lang yo. Pawòl nan bouch yo se pwazon, ou ta di venen sèpan aspik.**
Their throat is like an open place of death; with their tongues they have said what is not true: the poison of snakes is under their lips:
ταφος ανεωγμενος ο λαρυγξ αυτων ταις γλωσσαις αυτων εδολιουσαν ιος ασπιδων υπο τα χειλη αυτων
- 14 **Bouch yo plen madichon ak jouman.**
Whose mouth is full of curses and bitter words:
ων το στομα αρας και πικριας γεμει
- 15 **Ti krik ti krak, se fè san koule.**
Their feet are quick in running after blood;
οξεις οι ποδες αυτων εκχεται αιμα

- 16 Kote yo pase se dega, se malè yo kite dèyè.
Destruction and trouble are in their ways;
 συντριμμα και ταλαιπωρια εν ταις οδοις αυτων
- 17 Yo pa konn ki jan pou yo viv byen ak moun.
And of the way of peace they have no knowledge:
 και οδον ειρηνης ουκ εγνωσαν
- 18 Yo mete nan tèt yo pa gen rezon pou gen krentif Bondye.
There is no fear of God before their eyes.
 ουκ εστιν φοβος θεου απεναντι των οφθαλμων αυτων
- 19 ¶ Nou konnen egzijans lalwa se pou moun ki anba lalwa. Konsa, pa gen eskiz ki pou soti nan bouch pesonn: tout moun antò devan Bondye.
Now, we have knowledge that what the law says is for those who are under the law, so that every mouth may be stopped, and all men may be judged by God:
 οιδαμεν δε οτι οσα ο νομος λεγει τοις εν τω νομω λαλει ινα παν στομα φραγη και υποδικος γενηται πας ο κοσμος τω θεω
- 20 Se pa paske yon moun fè sa lalwa a mande kifè li inonsan devan Bondye. Poukisa? Paske lalwa annik fè nou konnen sa nou fè a pa bon.
Because by the works of the law no man is able to have righteousness in his eyes, for through the law comes the knowledge of sin.
 διοτι εξ εργων νομου ου δικαιωθησεται πασα σαρξ ενωπιον αυτου δια γαρ νομου επιγνωσις αμαρτιας
- 21 Men koulye a, Bondye fè nou wè ki jan li fè moun gras. Lalwa pa gen anyen pou wè nan sa. Se sa liv lalwa a ansanm ak liv pwofèt yo di nou tou.
But now without the law there is a revelation of the righteousness of God, to which witness is given by the law and the prophets;
 νυνι δε χωρις νομου δικαιοσυνη θεου πεφανερωται μαρτυρουμενη υπο του νομου και των προφητων
- 22 Se lè moun mete konfyans yo nan Jezikri Bondye fè yo gras. Li fè l' pou tout moun ki kwè nan Kris la, paske yo tout se menm.
That is, the righteousness of God through faith in Jesus Christ, to all those who have faith; and one man is not different from another,
 δικαιοσυνη δε θεου δια πιστεως ιησου χριστου εις παντας και επι παντας τους πιστευοντας ου γαρ εστιν διαστολη
- 23 Tout moun fè peche; yo tout vire do bay Bondye ki gen pouwva a.
For all have done wrong and are far from the glory of God;
 παντες γαρ ημαρτον και υστερουνται της δοξης του θεου
- 24 Men Bondye ki renmen yo, li fè yo gras. Li fè sa pou yo gratis, gremesi Jezikri ki vin delivre yo.
And they may have righteousness put to their credit, freely, by his grace, through the salvation which is in Christ Jesus:
 δικαιουμενοι δωρεαν τη αυτου χαριτι δια της απολυτρωσεως της εν χριστω ιησου
- 25 Se li menm, Jezikri, Bondye te ofri tankou bèt pou touye. Li bay san li pou tout moun ki mete konfyans yo nan li ka resevwa padon pou peche yo. Bondye te vle moutre nou ki jan li fè moun gras.
Nan tan lontan, Bondye te pran pasyans, li te fèmen je l' sou peche moun te fè.
Whom God has put forward as the sign of his mercy, through faith, by his blood, to make clear his righteousness when, in his pity, God let the sins of earlier times go without punishment;
 ον προεθετο ο θεος ιλαστηριον δια της πιστεως εν τω αυτου αιματι εις ενδειξιν της δικαιοσυνης αυτου δια την παρεσιν των προγεγονοτων αμαρτηματων
- 26 Men koulye a, li moutre nou ki jan l'ap fè moun gras, paske li fè nou wè se li menm ki gen rezon, an menm tan l'ap fè tout moun ki kwè nan Jezi yo gras.
And to make clear his righteousness now, so that he might himself be upright, and give righteousness to him who has faith in Jesus.
 εν τη ανοχη του θεου προς ενδειξιν της δικαιοσυνης αυτου εν τω νυν καιρω εις το ιναι αυτον δικαιον και δικαιουντα τον εκ πιστεως ιησου
- 27 Bon. Nan kondisyon sa a, ki rezon moun genyen pou y'ap fè grandizè ankò? Pa genyen menm. Poukisa? Eske se paske yo fè sa lalwa mande? Non. Men, paske yo fè Bondye konfyans.
What reason, then, is there for pride? It is shut out. By what sort of law? of works? No, but by a law of faith.
 που ουν η καυχησις εξεκληισθη δια ποιου νομου των εργων ουχι αλλα δια νομου πιστεως
- 28 Nou kenbe sa nou di a: se paske yon moun gen konfyans nan Bondye kifè Bondye fè l' gras, se pa paske li fè sa lalwa mande.
For this reason, then, a man may get righteousness by faith without the works of the law.
 λογιζομεθα ουν πιστει δικαιουσθαι ανθρωπων χωρις εργων νομου
- 29 Eske Bondye se Bondye jwif yo sèlman? Eske li pa Bondye moun lòt nasyon yo tou? Men wi, li se Bondye moun lòt nasyon yo tou.
Or is God the God of Jews only? is he not in the same way the God of Gentiles? Yes, of Gentiles:
 η ιουδαιων ο θεος μονον ουχι δε και εθνων ναι και εθνων

- 30 Paske se yon sèl Bondye a ki genyen. L'ap fè moun ki sikonsi yo gras paske yo gen konfyans nan li. Konsa tou, l'ap fè moun ki pa sikonsi yo gras paske yo menm tou yo gen konfyans nan li.
If God is one; and he will give righteousness because of faith to those who have circumcision, and through faith to those who have not circumcision.
επειπερ εις ο θεος ος δικαιοσει περιτομην εκ πιστεως και ακροβυστιαν δια της πιστεως
- 31 Bon. Jan nou pale a, èske konfyans nan Bondye fè lalwa a pèdi valè li? Men non, okontrè, nou kanpe lalwa a pi rèd.
Do we, then, through faith make the law of no effect? in no way: but we make it clear that the law is important.
νομον ουν καταργουμεν δια της πιστεως μη γενοιτο αλλα νομον ιστωμεν
- 1 ¶ Kisa n'a di konsènan Abraram, granpapa nou? Kisa l' te jwenn?
What, then, may we say that Abraham, our father after the flesh, has got?
τι ουν ερουμεν αβρααμ τον πατερα ημων ευρηκεναι κατα σαρκα
- 2 Si se sa Abraram te fè a ki te fè Bondye fè l' gras, li ta mèt fè grandizè. Men, li pa ka fè sa devan Bondye.
For if Abraham got righteousness by works, he has reason for pride; but not before God.
ει γαρ αβρααμ εξ εργων εδικαιωθη εχει καυχημα αλλ ου προς τον θεον
- 3 Men sa ki ekri nan Liv la: Abraram te mete konfyans li nan Bondye, se poutèt sa Bondye fè l' gras.
But what does it say in the holy Writings? And Abraham had faith in God, and it was put to his account as righteousness.
τι γαρ η γραφη λεγει επιστευσεν δε αβρααμ τω θεω και ελογισθη αυτο εις δικαιοσυνην
- 4 Moun ki fè yon travay resewva lajan pou sa l' fè a. Lajan yo ba li a, se pa yon favè, ni se pa kado yo fè li. Se yon bagay yo dwe li.
Now, the reward is credited to him who does works, not as of grace but as a debt.
τω δε εργαζομενω ο μισθος ου λογιζεται κατα χαριν αλλα κατα το οφειλημα
- 5 Okontrè, moun ki pa fè okenn travay pou yo dwe li kichòy, men ki mete konfyans li nan Bondye sèlman, Bondye k'ap fè tout moun ki meprize l' yo gras, ap fè moun sa yo gras tou paske yo mete konfyans yo nan li.
But to him who without working has faith in him who gives righteousness to the evil-doer, his faith is put to his account as righteousness.
τω δε μη εργαζομενω πιστευοντι δε επι τον δικαιουντα τον ασεβη λογιζεται η πιστις αυτου εις δικαιοσυνην
- 6 Se sa David te vle di, lè l' deklare: yon moun Bondye fè gras san Bondye pa gade sou sa l' fè, se moun konsa ki beni:
As David says that there is a blessing on the man to whose account God puts righteousness without works, saying,
καθαπερ και δαβιδ λεγει τον μακαρισμον του ανθρωπου ω ο θεος λογιζεται δικαιοσυνην χωρις εργων
- 7 Ala bon sa bon pou moun lè Bondye padonnen peche yo, lè Bondye pa gade sou fòt yo fè!
Happy are those who have forgiveness for their wrongdoing, and whose sins are covered.
μακαριοι ων αφεθησαν αι ανομιαι και ων επεκαλυφθησαν αι αμαρτιαι
- 8 Ala bon sa bon pou yon moun lè Bondye pa mande l' kont pou sa li fè ki mal!
Happy is the man against whom no sin is recorded by the Lord.
μακαριος ανηρ ω ου μη λογισηται κυριος αμαρτιαν
- 9 ¶ Eske benediksyon sa a se pou moun ki sikonsi yo ase? Eske se pa pou moun ki pa sikonsi yo tou? Nou fèk sot di se paske Abraram te mete konfyans li nan Bondye kifè Bondye te fè l' gras.
Is this blessing, then, for the circumcision only, or in the same way for those who have not circumcision? for we say that the faith of Abraham was put to his account as righteousness.
ο μακαρισμος ουν ουτος επι την περιτομην η και επι την ακροβυστιαν λεγομεν γαρ οτι ελογισθη τω αβρααμ η πιστις εις δικαιοσυνην
- 10 Kilè sa te rive? Eske se te anvan Abraram te sikonsi an, osinon nan apre? Non. Se pa t' nan apre. Se te anvan li te sikonsi.
How, then, was it judged? when he had circumcision, or when he had it not? Not when he had it, but when he did not have it:
πως ουν ελογισθη εν περιτομη οντι η εν ακροβυστια ουκ εν περιτομη αλλ εν ακροβυστια
- 11 Se lontan apre sa Abraram te resewva sikonsizyon an tankou yon letanp. Se te mak ki te pou moutre Bondye te fè l' gras, paske li te kwè anvan menm li te sikonsi. Se poutèt sa Abraram se papa tout moun ki mete konfyans yo nan Bondye, menm si yo pa sikonsi. Moun sa yo, Bondye ap fè yo gras.
And he was given the sign of circumcision as a witness of the faith which he had before he underwent circumcision: so that he might be the father of all those who have faith, though they have not circumcision, and so that righteousness might be put to their account;
και σημειον ελαβεν περιτομης σφραγιδα της δικαιοσυνης της πιστεως της εν τη ακροβυστια εις το ειναι αυτον πατερα παντων των πιστευοντων δι ακροβυστιας εις το λογισθηναι και αυτοις την δικαιοσυνην

- 12 Abraram se papa moun ki sikonsi yo tou. Pa paske yo sikonsi ase, men paske yo menm tou yo swiv egzanp konfyans Abraram, papa nou, te gen nan Bondye anvan menm li te sikonsi.
And the father of circumcision to those who not only are of the circumcision, but who keep to the way of that faith which our father Abraham had before he underwent circumcision.
και πατερα περιτομης τοις ουκ εκ περιτομης μονον αλλα και τοις στοιχουσιν τοις ιγνεσιν της εν τη ακροβυστια πιστεως του πατρος ημων αβρααμ
- 13 Bondye te pwomèt Abraram ak pitit pitit li yo pou l' te ba yo tout latè pou eritaj. Bondye pa t' fè pwomès sa a paske Abraram te fè sa lalwa mande, men paske Abraram te gen konfyans nan li. Se sak fè Bondye te fè l' gras.
For God's word, that the earth would be his heritage, was given to Abraham, not through the law, but through the righteousness of faith.
ου γαρ δια νομου η επαγγελια τω αβρααμ η τω σπερματι αυτου το κληρονομον αυτον ειναι του κοσμου αλλα δια δικαιοσυνης πιστεως
- 14 Si sa Bondye te pwomèt la se te pou moun ki fè sa lalwa a mande, moun pa ta bezwen gen konfyans nan Bondye ankò; pwomès li a pèdi tout valè li.
For if they who are of the law are the people who get the heritage, then faith is made of no use, and the word of God has no power;
ει γαρ οι εκ νομου κληρονομοι κεκενωται η πιστις και κατηργηται η επαγγελια
- 15 Poukisa? Paske lalwa rale kòlè Bondye sou moun. Men, kote ki pa gen lalwa, moun pa ka dezobeyi lalwa.
For the outcome of the law is wrath; but where there is no law it will not be broken.
ο γαρ νομος οργην καταργαζεται ου γαρ ουκ εστιν νομος ουδε παραβασις
- 16 Konsa, Bondye fè pwomès la pou moun ki gen konfyans nan li. Se sak fè, pwomès la se yon favè Bondye pou tout pitit pitit Abraram yo, pa sèlman pou moun ki fè sa lalwa Moyiz la mande, men pou tout moun ki gen konfyans nan Bondye menm jan Abraram te gen konfyans nan li a. Abraram se papa nou tout,
For this reason it is of faith, so that it may be through grace; and so that the word of God may be certain to all the seed; not only to that which is of the law, but to that which is of the faith of Abraham, who is the father of us all,
δια τουτο εκ πιστεως ινα κατα χαριν εις το ειναι βεβαιαν την επαγγελιαν παντι τω σπερματι ου τω εκ του νομου μονον αλλα και τω εκ πιστεως αβρααμ ος εστιν πατηρ παντων ημων
- 17 ¶ Jan sa ekri nan Liv la: Mwen fè ou tounen zansèt moun anpil nasyon. Wi, Abraram se papa nou tout devan Bondye, li te mete konfyans li nan Bondye ki fè moun mouri yo leve vivan ankò, nan Bondye ki kreye tout bagay ki pa t' la.
(As it is said in the holy Writings, I have made you a father of a number of nations) before him in whom he had faith, that is, God, who gives life to the dead, and to whom the things which are not are as if they were.
καθως γεγραπται οτι πατερα πολλων εθνων τεθεικα σε κατεναντι ου επιστευσεν θεου του ζωοποιουντος τους νεκρους και καλουντος τα μη οντα ως οντα
- 18 Abraram te gen konfyans nan Bondye, li t'ap tann pwomès la, malgre lè sa a li pa t' gen okenn rezon pou l' te tann ankò. Se sak fè li tounen zansèt moun anpil nasyon dapre sa Bondye te di l': Pitit pitit ou yo va anpil.
Who without reason for hope, in faith went on hoping, so that he became the father of a number of nations, as it had been said, So will your seed be.
ος παρ ελπιδα επ ελπιδι επιστευσεν εις το γενεσθαι αυτον πατερα πολλων εθνων κατα το ειρημενον ουτως εσται το σπερμα σου
- 19 Lè sa a, Abraram te prèt pou gen santan sou tèt li. Men, konfyans li pa t' febli lè l' te gade kò l' ki te fin ale, epi pou l' te wè Sara, madanm li, ki pa t' ka fè pitit ankò.
And not being feeble in faith though his body seemed to him little better than dead (he being about a hundred years old) and Sarah was no longer able to have children:
και μη ασθενησας τη πιστει ου κατενοησεν το εαυτου σωμα ηδη νενεκρωμενον εκατονταετης που υπαρχων και την νεκρωσιν της μητρας σαρρας
- 20 Non, li pa t' pèdi konfyans nan Bondye, li pa t' janm mete nan tèt li pwomès Bondye a te ka pa rive. Okontrè, li te vin gen plis konfyans toujou; epi li t'ap chante lwanj Bondye.
Still, he did not give up faith in the undertaking of God, but was made strong by faith, giving glory to God,
εις δε την επαγγελιαν του θεου ου διεκριθη τη απιστια αλλ ενεδυναμωθη τη πιστει δους δοξαν τω θεω
- 21 Li te gen fèm konviksyon Bondye te gen pouwva pou l' te fè sa l' te pwomèt la.
And being certain that God was able to keep his word.
και πληροφορηθεις οτι ο επηγγελται δυνατος εστιν και ποιησαι
- 22 Se konsa, poutèt konfyans Abraram te gen nan Bondye a, Bondye fè l' gras.
For which reason it was put to his account as righteousness.
διο και ελογισθη αυτω εις δικαιοσυνην
- 23 ¶ Men, se pa pou Abraram sèlman yo te ekri pawòl sa yo: Li fè li gras.
Now, it was not because of him only that this was said,
ουκ εγραφη δε δι αυτον μονον οτι ελογισθη αυτω

- 24 Pawòl sa yo te ekri pou nou tou. L'ap fè nou gras tou, nou menm ki mete konfyans nou nan moun li fè soti vivan pami mò yo, Jezikri, Seyè nou an.
But for us in addition, to whose account it will be put, if we have faith in him who made Jesus our Lord come back again from the dead,
αλλα και δι ημας οις μελλει λογιζεσθαι τοις πιστευουσιν επι τον εγειραντα ιησουν τον κυριον ημων εκ νεκρων
- 25 Se Jezi sa a ki te mouri pou peche nou yo epi ki leve soti vivan ankò pou fè Bondye fè nou gras.
Who was put to death for our evil-doing, and came to life again so that we might have righteousness.
ος παρεδοθη δια τα παραπτωματα ημων και ηγερθη δια την δικαιοσιν ημων
- 1 ¶ Koulye a, paske nou gen konfyans nan Bondye, Bondye fè nou gras, n'ap viv san kè sote ak Bondye, gremesi Jezikri, Seyè nou an.
For which reason, because we have righteousness through faith, let us be at peace with God through our Lord Jesus Christ;
δικαιωθεντες ουν εκ πιστεως ειρηνην εχομεν προς τον θεον δια του κυριου ημων ιησου χριστου
- 2 Paske nou gen konfyans nan li, Jezi fè nou antre nan favè Bondye. Epi n'ap kenbe fèm kote nou kanpe a. Nou pa manke kontan paske nou gen espwa resewva pa nou nan pouvwa Bondye a ansanm avèk li.
Through whom, in the same way, we have been able by faith to come to this grace in which we now are; and let us have joy in hope of the glory of God.
δι ου και την προσαγωγήν εσηκαμεν τη πιστει εις την χαριν ταυτην εν η εστηκαμεν και καυχουμεθα επ ελπιδι της δοξης του θεου
- 3 Nou pa manke kontan menm lè n'ap souffri.
And not only so, but let us have joy in our troubles: in the knowledge that trouble gives us the power of waiting;
ου μονον δε αλλα και καυχουμεθα εν ταις θλιψεσιν ειδοτες οτι η θλιψις υπομονην καταργαζεται
- 4 Poukisa? Paske nou konnen lè n'ap souffri sa fè nou gen pasyans. Lè nou gen pasyans konsa, sa ban nou kouraj pou nou souffri. Plis nou gen kouraj, se plis nou gen espwa.
And waiting gives experience; and experience, hope:
η δε υπομονη δοκιμη η δε δοκιμη ελπιδα
- 5 Espwa sa a p'ap janm twonpe nou, paske Bondye te fè nou wè jan l' renmen nou lè li ban nou Sentespri li.
And hope does not put to shame; because our hearts are full of the love of God through the Holy Spirit which is given to us.
η δε ελπις ου καταισχυνει οτι η αγαπη του θεου εκκεχυται εν ταις καρδιαις ημων δια πνευματος αγιου του δοθεντος ημιν
- 6 ¶ Se konsa, lè nou pa t' kapab fè anyen pou tèt pa nou, Kris la mouri pou tout moun ki meprize Bondye, nan tan Bondye te fikse pou sa te rive a.
For when we were still without strength, at the right time Christ gave his life for evil-doers.
ετι γαρ χριστος οντων ημων ασθενων κατα καιρον υπερ ασεβων απεθανεν
- 7 Se pa fasil pou ou jwenn yon moun asepte mouri pou yon nonm ki gen rezon. Ou ta ka jwenn yonn konsa ki ta gen kouraj mouri pou yon nonm debyen.
Now it is hard for anyone to give his life even for an upright man, though it might be that for a good man someone would give his life.
μολις γαρ υπερ δικιου τις αποθανειται υπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν
- 8 Sou pwèn sa a, Bondye moutre nou jan li renmen nou anpil; paske nou t'ap fè peche toujou lè Kris la mouri pou nou.
But God has made clear his love to us, in that, when we were still sinners, Christ gave his life for us.
συνιστησιν δε την εαυτου αγαπην εις ημας ο θεος οτι ετι αμαρτωλων οντων ημων χριστος υπερ ημων απεθανεν
- 9 Se paske li bay san li pou nou kifè koulye a Bondye fè nou gras. Nou pa bezwen mande si Kris la p'ap delivre nou tou anba kòlè Bondye.
Much more, if we now have righteousness by his blood, will salvation from the wrath of God come to us through him.
πολλω ουν μαλλον δικαιωθεντες νυν εν τω αιματι αυτου σωθησομεθα δι αυτου απο της οργης
- 10 Nou te lènmi ak Bondye lè Pitit Bondye a mouri pou l' te fè nou byen ak Bondye ankò. Koulye a nou se zanmi Bondye, nou pa bezwen mande si lavi Pitit Bondye a p'ap delivre nou.
For if, when we were haters of God, the death of his Son made us at peace with him, much more, now that we are his friends, will we have salvation through his life;
ει γαρ εχθροι οντες καταλλαγημεν τω θεω δια του θανατου του υιου αυτου πολλω μαλλον καταλλαγεντες σωθησομεθα εν τη ζωη αυτου
- 11 Epi se pa sa sèlman. Nou jwenn tout plezi nou nan Bondye, gremesi Jezikri, Seyè nou an, ki fè nou byen ak Bondye ankò depi koulye a.
And not only so, but we have joy in God through our Lord Jesus Christ, through whom we are now at peace with God.
ου μονον δε αλλα και καυχουμενοι εν τω θεω δια του κυριου ημων ιησου χριστου δι ου νυν την καταλλαγήν ελαβομεν
- 12 Se poutèt yon sèl moun peche antre sou latè. Peche a louvri pòt pou lanmò. Se konsa lanmò vin pou tout moun, paske tout moun fè peche.
For this reason, as through one man sin came into the world, and death because of sin, and so death came to all men, because all have done evil:
δια τουτο ωσπερ δι ενος ανθρωπου η αμαρτια εις τον κοσμον εισηλθεν και δια της αμαρτιας ο θανατος και ουτως εις παντας ανθρωπους ο θανατος διηλθεν εφ ω παντες ημαρτον

- 13 **Peche te deja sou latè lontan anvan Lalwa Moyiz la. Men, paske pa t' gen lalwa, Bondye te fèmen je l' sou peche.**
Because, till the law came, sin was in existence, but sin is not put to the account of anyone when there is no law to be broken.
αχρι γαρ νομου αμαρτια ην εν κοσμω αμαρτια δε ουκ ελλογεται μη οντος νομου
- 14 **Men, soti nan tan Adan rive nan tan Moyiz, lanmò te donminen sou tout moun, malgre yo pa t' fè peche tankou Adan ki te dezobeyi Bondye. Adan, se te pòtre moun ki te gen pou vini an.**
But still death had power from Adam till Moses, even over those who had not done wrong like Adam, who is a picture of him who was to come.
αλλ εβασιλευσεν ο θανατος απο αδαμ μεχρι μωσεως και επι τους μη αμαρτησαντας επι τω ομοιωματι της παραβασεως αδαμ ος εστιν τυπος του μελλοντος
- 15 **Men, peche Adan an pa menm bagay ak kado Bondye bay pou gremesi a. Se fòt yon sèl moun ki lakòz yon bann lòt moun mourì. Men, favè Bondye a gen plis pouvwa toujou. Gremesi yon sèl moun, Jezikri, Bondye bay anpil moun yon kado ki pi gwo toujou.**
But the free giving of God is not like the wrongdoing of man. For if, by the wrongdoing of one man death came to numbers of men, much more did the grace of God, and the free giving by the grace of one man, Jesus Christ, come to men.
αλλ ουχ ως το παραπτωμα ουτως και το χαρισμα ει γαρ τω του ενος παραπτωματι οι πολλοι απεθανον πολλω μαλλον η χαρις του θεου και η δωρεα εν χαριτι τη του ενος ανθρωπου ιησου χριστου εις τους πολλους επερισσευσεν
- 16 **Gen yon lòt diferans ankò ant kado Bondye a ak konsekans peche Adan an. Apre yon sèl moun te fin peche, lè yo jije moun, yo tout tonbe anba kondannasyon. Men, apre tout kantite peche moun fè, Bondye fè yo yon favè, li fè yo gras.**
And the free giving has not the same effect as the sin of one: for the effect of one man's sin was punishment by the decision of God, but the free giving had power to give righteousness to wrongdoers in great number.
και ουχ ως δι ενος αμαρτησαντος το δωρημα το μεν γαρ κριμα εξ ενος εις κατακριμα το δε χαρισμα εκ πολλων παραπτωματος εις δικαιομα
- 17 **Se vre wi. Poutèt peche yon sèl moun, lanmò te donminen akòz li menm sèlman. Men, gremesi yon sèl moun tou, Jezikri, nou jwenn plis toujou: tout moun ki resevwa favè Bondye a an kantite, tout moun ki resevwa kado Bondye a lè li fè yo gras, yo gen pou yo viv, pou yo donminen akòz Kris la.**
For, if by the wrongdoing of one, death was ruling through the one, much more will those to whom has come the wealth of grace and the giving of righteousness, be ruling in life through the one, even Jesus Christ.
ει γαρ τω του ενος παραπτωματι ο θανατος εβασιλευσεν δια του ενος πολλω μαλλον οι την περισσειαν της χαριτος και της δωρεας της δικαιοσυνης λαμβανοντες εν ζωη βασιλευσουσιν δια του ενος ιησου χριστου
- 18 **Se sak fè menm jan fòt yon sèl moun lakòz tout moun kondannen, konsa tou gremesi yon sèl moun ki mache dwat devan Bondye, tout moun delivre anba jijman kondannasyon, yo jwenn lavi.**
So then, as the effect of one act of wrongdoing was that punishment came on all men, even so the effect of one act of righteousness was righteousness of life for all men.
αρα ουν ως δι ενος παραπτωματος εις παντας ανθρωπους εις κατακριμα ουτως και δι ενος δικαιοματος εις παντας ανθρωπους εις δικαιοσιν ζωης
- 19 **Si dezobeyisans yon sèl moun lakòz yon foul moun fè peche, konsa tou obeyisans yon sèl moun lakòz Bondye va fè anpil moun gras.**
Because, as numbers of men became sinners through the wrongdoing of one man, even so will great numbers get righteousness through the keeping of the word of God by one man.
ωσπερ γαρ δια της παρακοης του ενος ανθρωπου αμαρτωλοι κατασταθησαν οι πολλοι ουτως και δια της υπακοης του ενος δικαιοι κατασταθησονται οι πολλοι
- 20 **Lalwa antre nan koze a pou fè moun peche plis toujou. Men, kote moun fè plis peche a, se la favè Bondye a vide pi rèd sou yo.**
And the law came in addition, to make wrongdoing worse; but where there was much sin, there was much more grace:
νομος δε παρεισηληθεν ινα πλεοναση το παραπτωμα ου δε επλεονασεν η αμαρτια υπερεπερισσευσεν η χαρις
- 21 **Se sak fè, menm jan peche a te bay lanmò lè l' te donminen sou nou, konsa tou lè se favè Bondye a ki donminen sou nou, li ba yo lavi ki pa janm fini an, gremesi Jezikri, Seyè nou an.**
That, as sin had power in death, so grace might have power through righteousness to eternal life through Jesus Christ our Lord.
ινα ωσπερ εβασιλευσεν η αμαρτια εν τω θανατω ουτως και η χαρις βασιλευση δια δικαιοσυνης εις ζωην αιωνιον δια ιησου χριστου του κυριου ημων
- 1 **¶ Nan kondisyon sa a, kisa n'a di? Eske nou mèt kontinye ap viv toujou nan peche pou favè Bondye a ka vin pi plis toujou?**
What may we say, then? are we to go on in sin so that there may be more grace?
τι ουν ερομεν επιμενουμεν τη αμαρτια ινα η χαρις πλεοναση
- 2 **Non. Sa pa ka fèt. Poukisa? Paske annegad peche nou mourì. Ki jan pou n' ta ka kontinye ap viv toujou nan peche?**
In no way. How may we, who are dead to sin, be living in it any longer?
μη γενοιτο οτινες απεθανομεν τη αμαρτια πως ετι ζησομεν εν αυτη
- 3 **Eske nou pa konn sa: nou tout ki resevwa batèm pou n' te fè yonn ak Jezikri, avèk batèm sa a nou te fè yonn avè l' nan lanmò li.**
Or are you without the knowledge that all we who had baptism into Christ Jesus, had baptism into his death?
η αγνοειτε οτι οσοι εβαπτισθημεν εις χριστον ιησουν εις τον θανατον αυτου εβαπτισθημεν

- 4 Se sak fè, avèk batèm nou an nou te antere ansanm avè l', nou te mouri ansanm avè l' tou. Men, menm jan Papa a te fè l' leve sot nan lanmò avèk gwo fòs pouvwa li, konsa tou nou menm nou ka mennen yon lòt lavi.
We have been placed with him among the dead through baptism into death: so that as Christ came again from the dead by the glory of the Father, we, in the same way, might be living in new life.
συνεταφημεν ουν αυτω δια του βαπτισματος εις τον θανατον ινα ωσπερ ηγερθη χριστος εκ νεκρων δια της δοξης του πατρος ουτως και ημεις εν καινοτητι ζωης περιπατησωμεν
- 5 Menm jan nou fè yonn ak li paske nou te mouri yon jan tankou li menm li te mouri a, konsa tou n'a fè yonn avè li, paske n'a leve sot vivan nan lanmò tankou l' tou.
For, if we have been made like him in his death, we will, in the same way, be like him in his coming to life again;
ει γαρ συμφυτοι γεγοναμεν τω ομοιωματι του θανατου αυτου αλλα και της αναστασεως εσομεθα
- 6 Nou konn sa byen: vye moun nou te ye anvan an, sa mouri avèk Kris la sou kwa a. Konsa, sa nou gen nan kò nou ki te konn fè nou fè peche a fini. Nou pa esklav peche ankò.
Being conscious that our old man was put to death on the cross with him, so that the body of sin might be put away, and we might no longer be servants to sin.
τουτο γινωσκοντες οτι ο παλαιος ημων ανθρωπος συνεσταυρωθη ινα καταργηθη το σωμα της αμαρτιας του μηκει δουλευειν ημας τη αμαρτια
- 7 Lè yon moun mouri, li delivre anba pouvwa peche a.
Because he who is dead is free from sin.
ο γαρ αποθανων δεδικαιωται απο της αμαρτιας
- 8 Si nou mouri ansanm ak Kris la, nou kwè nava viv tou ansanm avè li.
But if we are dead with Christ, we have faith that we will be living with him;
ει δε απεθανομεν συν χριστω πιστευομεν οτι και συζησομεν αυτω
- 9 Nou konnen Kris la te leve sot vivan nan lanmò, li pa gen pou l' mouri ankò; lanmò pa gen okenn pouvwa sou li.
Having knowledge that because Christ has come back from the dead, he will never again go down to the dead; death has no more power over him.
ειδοτες οτι χριστος εγερθεις εκ νεκρων ουκει αποθνησκει θανατος αυτου ουκει κυριευει
- 10 Lè l' te mouri, se pou peche li te mouri. Li mouri yon sèl fwa, li p'ap janm mouri ankò. Koulye a l'ap viv, se pou Bondye l'ap viv.
For his death was a death to sin, but his life now is a life which he is living to God.
ο γαρ απεθανεν τη αμαρτια απεθανεν εφραπαξ ο δε ζη ζη τω θεω
- 11 Konsa tou, nou menm, konsidere tèt nou tankou moun ki deja mouri annegad peche epi k'ap viv pou Bondye ansanm avèk Jezikri.
Even so see yourselves as dead to sin, but living to God in Christ Jesus.
ουτως και υμεις λογιζεσθε εαυτους νεκρους μεν ειναι τη αμαρτια ζωντας δε τω θεω εν χριστω ιησου τω κυριω ημων
- 12 Pa kite peche donminen sou kò nou ki gen pou mouri a, pou l' fè nou fè tou sa kò a anvi fè.
For this cause do not let sin be ruling in your body which is under the power of death, so that you give way to its desires;
μη ουν βασιλευετω η αμαρτια εν τω θνητω υμων σωματι εις το υπακουειν αυτη εν ταις επιθυμιας αυτου
- 13 Pa lage okenn pati nan kò nou nan peche, pou peche a pa sèvi avè l' pou fè sa ki mal. Okontrè, tankou moun ki delivre anba lanmò epi k'ap viv, ann lage kò nou nan men Bondye. Wi, mete tout pati nan kò nou nan men Bondye pou l' ka sèvi ak yo pou fè sa ki byen.
And do not give your bodies to sin as the instruments of wrongdoing, but give yourselves to God, as those who are living from the dead, and your bodies as instruments of righteousness to God.
μηδε παριστανετε τα μελη υμων οπλα αδικιας τη αμαρτια αλλα παραστησατε εαυτους τω θεω ως εκ νεκρων ζωντας και τα μελη υμων οπλα δικαιοσυνης τω θεω
- 14 Peche pa dwe donminen sou nou, paske nou pa anba pouvwa lalwa Moyiz la ankò, se anba favè Bondye a nou ye.
For sin may not have rule over you: because you are not under law, but under grace.
αμαρτια γαρ υμων ου κυριευσει ου γαρ εστε υπο νομον αλλ υπο χαριν
- 15 Kisa sa vle di menm? Paske nou pa anba lalwa Moyiz la ankò men anba favè Bondye a, èske nou ta mèt fè peche pou sa? Men non.
What then? are we to go on in sin because we are not under law but under grace? Let it not be so.
τι ουν αμαρτησομεν οτι ουκ εσμεν υπο νομον αλλ υπο χαριν μη γενοιτο
- 16 Nou konn sa byen: Si nou lage tèt nou nan men yon moun pou nou sèvi l' esklav pou n' obeyi l', nou tounen esklav moun n'ap obeyi a. Si nou lage kò nou nan peche, nou tounen esklav peche k'ap fè nou jwenn ak lanmò. Men, si nou lage kò nou nan obeyi Bondye, n'a esklav obeyisans k'ap fè nou mache dwat devan Bondye.
Are you not conscious that you are the servants of him to whom you give yourselves to do his desire? if to sin, the end being death, or if to do the desire of God, the end being righteousness.
ουκ οιδατε οτι ω παριστανετε εαυτους δουλους εις υπακοην δουλοι εστε ω υπακουετε ητοι αμαρτιας εις θανατον η υπακοης εις δικαιοσυνην

- 17 Men, ann di mèsi Bondye! Paske yon lè nou menm nou te esklav peche; men koulye a, egzanp nou jwenn nan sa yo te moutre nou an, n'ap swiv li ak tout kè nou.
But praise be to God that though you were the servants of sin, you have now given yourselves freely to that form of teaching under which you were placed;
χαρις δε τω θεω οτι ητε δουλοι της αμαρτιας υπηκουσατε δε εκ καρδιας εις ον παρεδοθητε τυπον διδασχης
- 18 Nou delivre anba peche. Koulye a se esklav sa ki byen nou ye.
And being made free from sin you have been made the servants of righteousness.
ελευθερωθεντες δε απο της αμαρτιας εδουλωθητε τη δικαιοσυνη
- 19 M'ap pale ak nou tankou lèzòm ta pale paske nou fèb nan kò nou. Te gen yon lè nou te lage tout kò nou nan fè move bagay ak mechnaste, tankou moun ki esklav yo pou n' te fè sa ki mal. Konsa tou koulye a, ann lage tout kò nou nan fè sa ki byen, tankou moun ki esklav Bondye pou n' ka viv apa pou li.
I am using words in the way of men, because your flesh is feeble: as you gave your bodies as servants to what is unclean, and to evil to do evil, so now give them as servants to righteousness to do what is holy.
ανθρωπινον λεγω δια την ασθενειαν της σαρκος υμων ωσπερ γαρ παρεστησατε τα μελη υμων δουλα τη ακαθαρσια και τη ανομια εις την ανομιαν ουτως νυν παραστησατε τα μελη υμων δουλα τη δικα ιοσυνη εις αγιασμον
- 20 Lè n' te esklav peche a, nou pa t' gen okenn obligasyon pou n' te fè sa ki byen.
When you were servants of sin you were free from righteousness.
οτε γαρ δουλοι ητε της αμαρτιας ελευθεροι ητε τη δικαιοσυνη
- 21 Lè sa a, kisa n' te fè? Nou t'ap fè bagay ki fè nou wont jòdi a. Bagay sa yo fè nou jwenn ak lanmò.
What fruit had you at that time in the things which are now a shame to you? for the end of such things is death.
τινα ουν καρπον εχετε τοτε εφ οις νυν επαισχυνεσθε το γαρ τελος εκεινων θανατος
- 22 Men, koulye a nou delivre anba peche a, nou se esklav Bondye, se sak fè n'ap viv apa pou Bondye; epi bout pou bout n'a resevwa lavi ki p'ap janm fini an.
But now, being free from sin, and having been made servants to God, you have your fruit in that which is holy, and the end is eternal life.
νυν δε ελευθερωθεντες απο της αμαρτιας δουλωθεντες δε τω θεω εχετε τον καρπον υμων εις αγιασμον το δε τελος ζωην αιωνιον
- 23 Peche peye nou kach: li ban nou lanmò; men kadò Bondye ban nou gratis la, se lavi ansanm ak Jezikri, Seyè nou an, yon lavi ki p'ap janm fini.
For the reward of sin is death; but what God freely gives is eternal life in Jesus Christ our Lord.
τα γαρ οψωνια της αμαρτιας θανατος το δε χαρισμα του θεου ζωη αιωνιος εν χριστω ιησου τω κυριω ημων
- 1 ¶ Frè m' yo, mwen sèten nou konnen sa m' pral di nou la a deja, paske nou konn lalwa a: Se toutotan yon moun ap viv lalwa gen pouvwa sou li.
Is it not clear, my brothers (I am using an argument to those who have knowledge of the law), that the law has power over a man as long as he is living?
η αγνοειτε αδελφοι γινωσκουσιν γαρ νομον λαλω οτι ο νομος κυριευει του ανθρωπου εφ οσον χρονον ζη
- 2 M'ap pran yon egzanp: yon madan marye gen angajman avèk mari l' devan lalwa toutotan mari a vivan. Men, si mari a mouri, madanm lan lib devan lalwa annegad mari a.
For the woman who has a husband is placed by the law under the power of her husband as long as he is living; but if her husband is dead, she is free from the law of the husband.
η γαρ υπανδρος γυνη τω ζωντι ανδρι δεδεται νομω εαν δε αποθανη ο ανηρ καταργηται απο του νομου του ανδρος
- 3 Si pandan mari a vivan toujou, madanm lan vin fanm yon lòt gason, y'ap rele madanm lan adiltè. Men, si mari a mouri, li lib devan lalwa. Lè sa a, si l' vin fanm yon lòt gason, li pa yon adiltè.
So if, while the husband is living, she is joined to another man, she will get the name of one who is untrue to her husband: but if the husband is dead, she is free from the law, so that she is not untrue, even if she takes another man.
αρα ουν ζωντος του ανδρος μοιχαλις χρηματισει εαν γενηται ανδρι ετερω εαν δε αποθανη ο ανηρ ελευθερα εστιν απο του νομου του μη ειναι αυτην μοιχαλιδα γενομενη ανδρι ετερω
- 4 Se menm jan an tou pou nou menm, frè m' yo. Nou mouri ansanm ak kò Kris la annegad lalwa. Konsa, nou lib pase nan men yon lòt mèt. Koulye a, se nan men moun ki te leve soti vivan nan lanmò a nou ye pou nou ka viv yon jan ki itil pou Bondye.
In the same way, my brothers, you were made dead to the law through the body of Christ, so that you might be joined to another, even to him who came again from the dead, so that we might give fruit to God.
ωστε αδελφοι μου και υμεις εθανατωθητε τω νομω δια του σωματος του χριστου εις το γενεσθαι υμας ετερω τω εκ νεκρων εγερθεντι ινα καρποφορησωμεν τω θεω
- 5 Lè n' t'ap viv anba pouvwa lachè, tout vye dezi lalwa te fè leve nan kè nou yo t'ap travay nan tout kò nou, yo te fè nou fè bagay ki t'ap mennen nou nan lanmò.
For when we were in the flesh, the evil passions which came into being through the law were working in our bodies to give the fruit of death.
οτε γαρ ημεν εν τη σαρκι τα παθηματα των αμαρτιων τα δια του νομου ενηργειτο εν τοις μελεσιν ημων εις το καρποφορησαι τω θανατω

- 6 Koulve a, nou pa gen angajman ak lalwa ankò. Nou mouri annegad lalwa ki te kenbe nou prizonye a. Se sak fè nou ka sèvi Bondye yon lòt jan, anba otorite Sentespri a. Nou p'ap sèvi l' ankò jan n' te konn sèvi l' nan tan lontan an, anba otorite lalwa ki ekri nan Liv la.
But now we are free from the law, having been made dead to that which had power over us; so that we are servants in the new way of the spirit, not in the old way of the letter.
νυνι δε κατηργηθημεν απο του νομου αποθανοντες εν ω καταχομεθα ωστε δουλευειν ημας εν καινοτητι πνευματος και ου παλαιοτητι γραμματος
- 7 ¶ Nan kondisyon sa a, kisa n'a di? Eske lalwa se peche? Non, wete sa nan tèt ou. Men, se lalwa a ki fè m' konnen sa peche ye. Se konsa mwen pa ta janm konnen kisa ki rele gen lanvi, si lalwa pa t' di m': Piga ou janm pote lanvi sou sak pa pou nou.
What then is to be said? is the law sin? in no way. But I would not have had knowledge of sin but for the law: for I would not have been conscious of desire if the law had not said, You may not have a desire for what is another's.
τι ουν εροουμεν ο νομος αμαρτια μη γενοιτο αλλα την αμαρτιαν ουκ εγνων ει μη δια νομου την τε γαρ επιθυμιαν ουκ ηδειν ει μη ο νομος ελεγεν ουκ επιθυμεις
- 8 Peche a pwofite okazyon kòmandman an pou l' fè m' gen tout kalite lanvi nan kè mwen. San lalwa a, peche mouri.
But sin, taking its chance through that which was ordered by the law, was working in me every form of desire: because without the law sin is dead.
αφορμην δε λαβουσα η αμαρτια δια της εντολης καταργασατο εν εμοι πασαν επιθυμιαν χωρις γαρ νομου αμαρτια νεκρα
- 9 Pou mwen menm, nan tan lontan, lè m' te san lalwa, mwen te vivan. Men, lè kòmandman an vin rive, peche a vin vivan ankò.
And there was a time when I was living without the law: but when the law gave its orders, sin came to life and put me to death;
εγω δε εζων χωρις νομου ποτε ελθουσης δε της εντολης η αμαρτια ανεζησεν εγω δε απεθανον
- 10 Epi mwen menm, mwen mouri. Se konsa kòmandman ki te pou ban m' lavi a, se li menm ki ban m' lanmò.
And I made the discovery that the law whose purpose was to give life had become a cause of death:
και ευρεθη μοι η εντολη η εις ζωνν αυτη εις θανατον
- 11 Peche a pwofite okazyon an, li twonpe m' ak kòmandman an. Se konsa, li fè mwen mouri ak tout kòmandman an.
For I was tricked and put to death by sin, which took its chance through the law.
η γαρ αμαρτια αφορμην λαβουσα δια της εντολης εξηπατησεν με και δι αυτης απεκτεινεν
- 12 Men, lalwa a se yon bagay ki soti nan Bondye. Kòmandman an tou, se Bondye ki bay li, se konsa li dwat epi li bon.
But the law is holy, and its orders are holy, upright, and good.
ωστε ο μεν νομος αγιος και η εντολη αγια και δικαια και αγαθη
- 13 Eske nou ka di sa ki bon an tounen yon kòz lanmò pou nou? Non, monchè! Men, se peche ki lakòz sa. Peche fè nou wè sa li menm li ye vre: li sèvi ak sa ki bon an pou l' fè mwen mouri. Se konsa, avèk kòmandman an, peche a kanpe pi rèd toujou.
Was then that which is good, death to me? In no way. But the purpose was that sin might be seen to be sin by working death to me through that which is good; so that through the orders of the law sin might seem much more evil.
το ουν αγαθον εμοι γεγονεν θανατος μη γενοιτο αλλα η αμαρτια ινα φανη αμαρτια δια του αγαθου μοι καταργαζομενη θανατον ινα γενηται καθ υπερβολην αμαρτωλος η αμαρτια δια της εντολης
- 14 ¶ Nou konnen lalwa li menm, se yon bagay ki soti nan Lespri Bondye. Men, mwen menm, mwen se yon kò ki tou fèb, peche fin anpare m', li fè m' tounen esklav li.
For we are conscious that the law is of the spirit; but I am of the flesh, given into the power of sin.
οιδαμεν γαρ οτι ο νομος πνευματικος εστιν εγω δε σαρκικος εμι πεπραμενος υπο την αμαρτιαν
- 15 Lè m' fè yon bagay, mwen pa konprann sa m' fè a. Paske, sa m' ta vle fè a, se pa sa m' fè. Epi sa m' pa vle fè a, se li mwen fè.
And I have no clear knowledge of what I am doing, for that which I have a mind to do, I do not, but what I have hate for, that I do.
ο γαρ καταργαζομαι ου γινωσκω ου γαρ ο θελω τουτο πρασσω αλλ ο μισω τουτο ποιω
- 16 Si sa m' pa t' vle fè a se li mwen fè, sa vle di mwen dakò lalwa a bon.
But, if I do that which I have no mind to do, I am in agreement with the law that the law is good.
ει δε ο ου θελω τουτο ποιω συμφημι τω νομω οτι καλος
- 17 Nan kondisyon sa a, se pa mwen ki fè sa ki fèt la, men se peche ki nan mwen an ki fè li.
So it is no longer I who do it, but the sin living in me.
νυνι δε ουκειτ εγω καταργαζομαι αυτο αλλ η οικουσα εν εμοι αμαρτια
- 18 Sa se bagay mwen konnen: Nanpwen anyen ki bon nan mwen, nan tout kò mwen. Mwen di sa, paske menm lè mwen vle fè sa ki byen, mwen pa santi m' kapab fè li.
For I am conscious that in me, that is, in my flesh, there is nothing good: I have the mind but not the power to do what is right.
οιδα γαρ οτι ουκ οικει εν εμοι τουτεστιν εν τη σαρκι μου αγαθον το γαρ θελειν παρακειται μοι το δε καταργαζεσθαι το καλον ουχ ευρισκω

- 19 Mwen pa fè byen mwen vle fè a, men mwen fè mal mwen pa vle fè a.
For the good which I have a mind to do, I do not: but the evil which I have no mind to do, that I do.
 ου γαρ ο θελω ποιω αγαθον αλλ ο ου θελω κακον τουτο πρασσω
- 20 Epi, si m' fè mal mwen pa vle fè a, se pa mwen ki fè l', men se peche ki nan mwen an ki fè li.
But if I do what I have no mind to do, it is no longer I who do it, but the sin living in me.
 ει δε ο ου θελω εγω τουτο ποιω ουκετι εγω κατεργαζομαι αυτο αλλ η οικουσα εν εμοι αμαρτια
- 21 Pou mwen menm, mwen jwenn lwa sa a nan mwen: lè m' vle fè sa ki byen, se sa ki mal ase mwen santi m' ka fè.
So I see a law that, though I have a mind to do good, evil is present in me.
 ευρισκω αρα τον νομον τω θελοντι εμοι ποιειν το καλον οτι εμοι το κακον παρακειται
- 22 Nan fon kè m', mwen jwenn tout plezi m' nan lalwa Bondye a.
In my heart I take pleasure in the law of God,
 συνηδομαι γαρ τω νομω του θεου κατα τον εσω ανθρωπον
- 23 Men, nan tout kò m', mwen santi yon lòt lwa k'ap goumen ak lalwa mwen renmen an. Lwa sa a kenbe m' prizonye anba otorite peche a ki nan tout kò mwen.
But I see another law in my body, working against the law of my mind, and making me the servant of the law of sin which is in my flesh.
 βλεπω δε ετερον νομον εν τοις μελεσιν μου αντιστρατευομενον τω νομω του νοος μου και αιχμαλωτιζοντα με τω νομω της αμαρτιας τω οντι εν τοις μελεσιν μου
- 24 Ala malere mwen malere, mezanmi! Kilès ki va delivre m' anba kò sa a k'ap trennen m' nan lanmò?
How unhappy am I! who will make me free from the body of this death?
 ταιλαιπωρος εγω ανθρωπος τις με ρυσεται εκ του σωματος του θανατου τουτου
- 25 Gremesi Jezikri, Seyè nou an, mwen ka di: Mèsi Bondye! Konsa, men ki jan mwen ye: dapre konesans pa mwen, mwen se esklav lalwa Bondye a. Men, dapre sa m' santi nan tout kò mwen, mwen se esklav lalwa peche a.
I give praise to God through Jesus Christ our Lord. So with my mind I am a servant to the law of God, but with my flesh to the law of sin.
 ευχαριστω τω θεω δια ιησου χριστου του κυριου ημων αρα ουν αυτος εγω τω μεν νοι δουλευω νομω θεου τη δε σαρκι νομω αμαρτιας
- 1 ¶ Koulè a, nanpwen okenn kondannasyon pou moun ki fè yon sèl kò ak Jezikri.
For this cause those who are in Christ Jesus will not be judged as sinners.
 ουδεν αρα νυν κατακριμα τοις εν χριστω ιησου μη κατα σαρκα περιπατουσιν αλλα κατα πνευμα
- 2 Lalwa Sentespri a ap fè nou viv ansanm ak Jezikri, li delivre nou anba lalwa peche a ansanm ak anba lanmò.
For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.
 ο γαρ νομος του πνευματος της ζωης εν χριστω ιησου ηλευθερωσεν με απο του νομου της αμαρτιας και του θανατου
- 3 Bagay lalwa Moyiz la pa t' kapab fè, paske kò lèzòm te rann li san fòs, se Bondye menm ki fè l': Bondye kondannen peche ki nan kò lèzòm lan, lè l' voye pwòp Pitit pa l' nan yon kò ki menm kò ak kò peche a, pou l' te ka fini nèt ak peche a.
For what the law was not able to do because it was feeble through the flesh, God, sending his Son in the image of the evil flesh, and as an offering for sin, gave his decision against sin in the flesh:
 το γαρ αδυνατον του νομου εν ω ησθενει δια της σαρκος ο θεος τον εαυτου υιον πεμψας εν ομοιωματι σαρκος αμαρτιας και περι αμαρτιας κατεκρινεν την αμαρτιαν εν τη σαρκι
- 4 Bondye te fè sa pou nou pa t' viv dapre sa moun jwenn nan kò yo, men dapre Lespri Bondye a, pou n' te ka satisfè tout egzijans lalwa a.
So that what was ordered by the law might be done in us, who are living, not in the way of the flesh, but in the way of the Spirit.
 ινα το δικαιομα του νομου πληρωθη εν ημιν τοις μη κατα σαρκα περιπατουσιν αλλα κατα πνευμα
- 5 Moun k'ap viv dapre sa lèzòm jwenn nan kò yo, se yon sèl bagay ki nan tèt yo: se egzijans kò a. Men, moun k'ap viv dapre Lespri Bondye a, se yon sèl bagay ki man tèt yo: se egzijans Lespri a.
For those who are living in the way of the flesh give their minds to the things of the flesh, but those who go in the way of the Spirit, to the things of the Spirit.
 οι γαρ κατα σαρκα οντες τα της σαρκος φρονουσιν οι δε κατα πνευμα τα του πνευματος
- 6 Lè ou kite egzijans kò a pran tèt ou, se mouri w'ap mouri. Men, lè ou kite egzijans Lespri a pran tèt ou, se viv w'ap viv ak kè poze.
For the mind of the flesh is death, but the mind of the Spirit is life and peace:
 το γαρ φρονημα της σαρκος θανατος το δε φρονημα του πνευματος ζωη και ειρηνη

- 7 Poukisa? Paske, lè egzijans kò a fin pran tèt yon moun, li pa vle wè Bondye ankò, li p'ap soumèt devan lalwa Bondye a, li p'ap ka soumèt menm.
Because the mind of the flesh is opposite to God; it is not under the law of God, and is not able to be:
διότι το φρονήμα της σαρκος εχθρα εις θεον τω γαρ νομω του θεου ουχ υποτασσεται ουδε γαρ δυναται
- 8 Moun ki soumèt devan egzijans kò yo pa kapab fè Bondye plezi.
So that those who are in the flesh are not able to give pleasure to God.
οι δε εν σαρκι οντες θεω αρεσαι ου δυνανται
- 9 Pou nou menm, nou p'ap viv dapre egzijans kò nou ankò, men dapre egzijans Lespri Bondye a, paske Lespri Bondye a nan nou. Si yon moun pa gen Lespri Kris la nan li, li pa pou Kris la.
You are not in the flesh but in the Spirit, if the Spirit of God is in you. But if any man has not the Spirit of Christ he is not one of his.
υμεις δε ουκ εστε εν σαρκι αλλ εν πνευματι ειπερ πνευμα θεου οικει εν υμιν ει δε τις πνευμα χριστου ουκ εχει ουτος ουκ εστιν αυτου
- 10 ¶ Men, si Kris la ap viv nan ou, kò ou te mèt mouri akòz peche a, Lespri Bondye a ap ba ou lavi, paske ou jwenn gras devan Bondye.
And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.
ει δε χριστος εν υμιν το μεν σωμα νεκρον δι αμαρτιαν το δε πνευμα ζωη δια δικαιοσυνην
- 11 Si Lespri Bondye ki te fè Jezikri leve soti vivan nan lanmò a rete nan nou, li menm ki te fè Jezikri leve soti vivan nan lanmò a, li va bay kò nou yo ki la pou mouri a lavi tou, pa pounwa Lespri li a ki rete nan nou.
But if the Spirit of him who made Jesus come again from the dead is in you, he who made Christ Jesus come again from the dead will in the same way, through his Spirit which is in you, give life to your bodies which now are under the power of death.
ει δε το πνευμα του εγειραντος ιησουν εκ νεκρων οικει εν υμιν ο εγειρας τον χριστον εκ νεκρων ζωοποιησει και τα θνητα σωματα υμων δια το ενοικουν αυτου πνευμα εν υμιν
- 12 Se konsa, frè m' yo, nou gen yon dèt. Men, se pa kò a nou dwe. Se poutèt sa, nou pa dwe viv dapre egzijans kò a.
So then, my brothers, we are in debt, not to the flesh to be living in the way of the flesh:
αρα ουν αδελφοι οφειλεται εσμεν ου τη σαρκι του κατα σαρκα ζην
- 13 Si n'ap viv dapre egzijans kò a, n'a mouri. Men, si okontrè, pa pounwa Lespri Bondye n'ap swiv la, nou fè egzijans kò a mouri, n'a viv.
For if you go in the way of the flesh, death will come on you; but if by the Spirit you put to death the works of the body, you will have life.
ει γαρ κατα σαρκα ζητε μελλετε αποθνησκειν ει δε πνευματι τας πραξεις του σωματος θανατουτε ζησεσθε
- 14 Paske, tout moun Lespri Bondye a ap dirije, se pitit Bondye yo ye.
And all those who are guided by the Spirit of God are sons of God.
οσοι γαρ πνευματι θεου αγονται ουτοι εισιν υιοι θεου
- 15 Lespri Bondye ban nou an, se pa yon lespri k'ap fè nou esklav pou n'ap tranble devan Bondye toujou. Okontrè, Lespri Bondye a fè nou tounen pitit Bondye. Se li menm ki penmèt nou rele Bondye Papa.
For you did not get the spirit of servants again to put you in fear, but the spirit of sons was given to you, by which we say, Abba, Father.
ου γαρ ελαβετε πνευμα δουλειας παλιν εις φοβον αλλ ελαβετε πνευμα υιοθεσιας εν ω κραζομεν αββα ο πατηρ
- 16 Lespri Bondye a bay lespri pa nou an lasirans se pitit Bondye nou ye.
The Spirit is witness with our spirit that we are children of God:
αυτο το πνευμα συμμαρτυρει τω πνευματι ημων οτι εσμεν τεκνα θεου
- 17 ¶ Si se pitit Bondye nou ye, nou gen pòsyon pa nou nan eritaj Bondye te pwomèt moun pa l' yo, n'a resewva pa nou ansanm ak Kris la nan tou sa Bondye te sere pou li. Paske, si nou soufri ansanm ak li, n'a resewva lwanj nan men Bondye ansanm ak li tou.
And if we are children, we have a right to a part in the heritage; a part in the things of God, together with Christ; so that if we have a part in his pain, we will in the same way have a part in his glory.
ει δε τεκνα και κληρονομοι κληρονομοι μεν θεου συγκληρονομοι δε χριστου ειπερ συμπασχομεν ινα και συνδοξασθωμεν
- 18 Pou mwen, nou pa ka konpare sa n'ap soufri koulye a ak bèl bagay Bondye pral fè nou wè yo.
I am of the opinion that there is no comparison between the pain of this present time and the glory which we will see in the future.
λογιζομαι γαρ οτι ουκ αξια τα παθηματα του νυν καιρου προς την μελλουσαν δοξαν αποκαλυφθηνα εις ημας
- 19 Tout kreyasyon Bondye a ap tann konsa kilè pitit Bondye yo va parèt.
For the strong desire of every living thing is waiting for the revelation of the sons of God.
η γαρ αποκαραδοκια της κτισεως την αποκαλυψιν των υιων του θεου απεκδεχεται

- 20 Paske, tout kreyasyon an te tonbe pa fòs anba pouvwa bagay ki pa vo anyen an. Se pa paske li te vle l', men se akòz moun ki te vle l' konsa a. Men, li te toujou gen espwa,
For every living thing was put under the power of change, not by its desire, but by him who made it so, in hope
τη γαρ ματαιοτητι η κτισις υπεταγη ουχ εκουσα αλλα δια τον υποταξαντα επ ελπιδι
- 21 yon lè la delivre anba esklavaj pouvwa k'ap gate l' la, pou l' ka jwi bèl libète pitit Bondye yo.
That all living things will be made free from the power of death and will have a part with the free children of God in glory.
οτι και αυτη η κτισις ελευθερωθησεται απο της δουλειας της φθορας εις την ελευθεριαν της δοξης των τεκνων του θεου
- 22 Wi, nou konn sa: jouk jòdi a, tout kreyasyon an ap plenn, l'ap soufri tankou yon fanm ki gen doulè tranche.
For we are conscious that all living things are weeping and sorrowing in pain together till now.
οιδαμεν γαρ οτι πασα η κτισις συστεναζει και συνωδινει αγρι του νυν
- 23 Epi se pa li menm sèlman. Nou menm tou ki resevwa Sentespri Bondye a tankou premye kado Bondye fè nou, n'ap pouse gwo soupi nan kè nou pandan n'ap tann Bondye fin fè nou tounen pitit li nèt, fin delivre kò nou yo.
And not only so, but we who have the first fruits of the Spirit, even we have sorrow in our minds, waiting for the time when we will take our place as sons, that is, the salvation of our bodies.
ου μονον δε αλλα και αυτοι την απαρχην του πνευματος εχοντες και ημεις αυτοι εν εαυτοις στεναζομεν υιοθεσιαν απεκδεχομενοι την απολυτρωσιν του σωματος ημων
- 24 Paske, Bondye delivre nou, men nou menm n'ap tann toujou. Si nou wè sa n'ap tann lan, nou pa nan tann ankò. Ki moun k'ap rete tann sa li wè deja?
For our salvation is by hope: but hope which is seen is not hope: for who is hoping for what he sees?
τη γαρ ελπιδι εσωθημεν ελπις δε βλεπομενη ουκ εστιν ελπις ο γαρ βλεπει τις τι και ελπίζει
- 25 Men, si n'ap tann sa nou pa wè, n'ap tann li avèk pasyans.
But if we have hope for that which we see not, then we will be able to go on waiting for it.
ει δε ο ου βλεπομεν ελπίζομεν δι υπομονης απεκδεχομεθα
- 26 ¶ Se konsa tou, Lespri Bondye a vin ede nou, atout nou fèb la, paske nou pa konnen kisa pou n' mande lè n'ap lapriyè, ni ki jan pou nou lapriyè. Men, se Lespri Bondye a menm k'ap lapriyè Bondye pou nou. L'ap pouse gwo soupi moun pa ka esplike.
And in the same way the Spirit is a help to our feeble hearts: for we are not able to make prayer to God in the right way; but the Spirit puts our desires into words which are not in our power to say;
ωσαυτως δε και το πνευμα συναντιλαμβανεται ταις ασθενειαις ημων το γαρ τι προσευξομεθα καθο δει ουκ οιδαμεν αλλ αυτο το πνευμα υπερεντυγχανει υπερ ημων στεναγμοις αλαλητοις
- 27 Bondye menm ki konnen sa ki nan kè tout moun, li konnen kisa Lespri li a vle mande, paske sa Bondye vle a se sa Lespri li a ap mande pou tout moun k'ap viv pou Bondye.
And he who is the searcher of hearts has knowledge of the mind of the Spirit, because he is making prayers for the saints in agreement with the mind of God.
ο δε ερευνων τας καρδιας οιδεν τι το φρονημα του πνευματος οτι κατα θεον εντυγχανει υπερ αγιων
- 28 Tansèlman, nou konn sa byen: nan tout bagay, Bondye ap travay pou byen tout moun ki renmen l', pou byen tout moun li te fè lide rele.
And we are conscious that all things are working together for good to those who have love for God, and have been marked out by his purpose.
οιδαμεν δε οτι τοις αγαποσιν τον θεον παντα συνεργει εις αγαθον τοις κατα προθεσιν κλητοις ουσιν
- 29 ¶ Paske, moun Bondye te konnen depi davans pou moun pa l' yo, depi davans tou li te mete yo apa pou yo te kab sanble ak Pitit li a. Konsa, Pitit sa a pase pou premye pitit nan yon bann frè.
Because those of whom he had knowledge before they came into existence, were marked out by him to be made like his Son, so that he might be the first among a band of brothers:
οτι ους προεγνω και προωρισεν συμμορφους της εικονος του υιου αυτου εις το ειναι αυτον πρωτοτοκον εν πολλοις αδελφοις
- 30 Se konsa, Bondye rele tout moun li te mete apa depi davans yo, li fè yo gras epi moun li fè gras yo, li ba yo lwanj tou.
And those who were marked out by him were named; and those who were named were given righteousness; and to those to whom he gave righteousness, in the same way he gave glory.
ους δε προωρισεν τουτους και εκαλεσεν και ους εκαλεσεν τουτους και εδικαιωσεν ους δε εδικαιωσεν τουτους και εδοξασεν
- 31 ¶ Kisa n'a di ankò sou pwèn sa a? Si Bondye pou nou, kilès ki ka kont nou?
What may we say about these things? If God is for us, who is against us?
τι ουν ερομεν προς ταυτα ει ο θεος υπερ ημων τις καθ ημων
- 32 Li pa t' menm refize nou pwòp Pitit li a, men li bay li pou nou tout. Ki jan pou l' pa ta ban nou tout bagay avèk Pitit la tou pou gremesi?
He who did not keep back his only Son, but gave him up for us all, will he not with him freely give us all things?
ος γε του ιδιου υιου ουκ εφεισατο αλλ υπερ ημων παντων παρεδωκεν αυτον πως ουχι και συν αυτω τα παντα ημιν χαρισεται

- 33 **Ki moun ki va akize moun Bondye chwazi yo? Pesonn. Paske se Bondye menm ki fè yo gras!**
Who will say anything against the saints of God? It is God who makes us clear from evil;
 τις εγκαλεσει κατα εκλεκτων θεου θεος ο δικαιων
- 34 **Ki moun ki kab kondannen yo? Pesonn. Paske Jezikri te mouri. Sak pi rès ankò, li leve soti vivan nan lanmò, epi li chita sou bò dwat Bondye, kote l'ap plede pou nou.**
Who will give a decision against us? It is Christ Jesus who not only was put to death, but came again from the dead, who is now at the right hand of God, taking our part.
 τις ο κατακρινων χριστος ο αποθανων μαλλον δε και εγερθεις ος και εστιν εν δεξια του θεου ος και εντυγχανει υπερ ημων
- 35 **Kisa, atò, ki va fè nou pèdi renmen Kris la gen pou nou an? Soufrans ka fè nou sa? Osinon, kè sere? Osinon, pèsekisyon? Osinon, grangou, mizè, gwo danje, lanmò? Dapre sa ki ekri nan Liv la:**
Who will come between us and the love of Christ? Will trouble, or pain, or cruel acts, or the need of food or of clothing, or danger, or the sword?
 τις ημας χωρισει απο της αγαπης του χριστου θλιψις η στενοχωρια η διωγμος η λιμος η γυμνοτης η κινδυνος η μαχαιρα
- 36 **Se poutèt ou, tout moun yo soti pou touye nou. Yo gade nou tankou mouton y'ap mennen labatwa.**
As it is said in the holy Writings, Because of you we are put to death every day; we are like sheep ready for destruction.
 καθως γεγραπται οτι ενεκα σου θανατουμεθα ολην την ημεραν ελογισθημεν ως προβατα σφαγης
- 37 **Men, sou tout bagay sa yo, nou genyen batay la nèt ale, gremesi moun ki renmen nou an.**
But we are able to overcome all these things and more through his love.
 αλλ εν τουτοις πασιν υπερνικωμεν δια του αγαπησαντος ημας
- 38 **Paske, mwen gen lasirans anyen pa ka fè nou pèdi renmen Kris la gen pou nou: ni lanmò, ni lavi, ni zanj Bondye yo, ni lòt otorite ak pouvwa ki nan syèl la, ni bagay ki la jòdi a, ni sa ki gen pou vini pita,**
For I am certain that not death, or life, or angels, or rulers, or things present, or things to come, or powers,
 πεπεισμαι γαρ οτι ουτε θανατος ουτε ζωη ουτε αγγελιοι ουτε αρχαι ουτε δυναμεις ουτε ενεστωτα ουτε μελλοντα
- 39 **ni pouvwa ki anwo nan syèl la, ni pouvwa ki anba tè a. Non. Pa gen anyen nan tout kreyasyon Bondye a ki ka janm fè nou pèdi renmen Bondye fè nou wè nan Jezikri, Seyè nou an.**
Or things on high, or things under the earth, or anything which is made, will be able to come between us and the love of God which is in Christ Jesus our Lord.
 ουτε υψωμα ουτε βαθος ουτε τις κτισις ετερα δυνησεται ημας χωρισαι απο της αγαπης του θεου της εν χριστω ιησου τω κυριω ημων
- 1 **¶ Se vre wi, sa m'ap di nou la a. Mwen se moun Kris la, mwen p'ap bay manti. Epi, konsyans mwen ki anba pouvwa Sentespri a ta repwoche m' anpil si m' t'ap bay manti.**
I say what is true in Christ, and not what is false, my mind giving witness with me in the Holy Spirit,
 αληθειαν λεγω εν χριστω ου ψευδομαι συμμαρτυρουσης μοι της συνειδησεως μου εν πνευματι αγιω
- 2 **Kè m' sere anpil, se pa yon ti lapenn mwen santi k'ap manje m' tout tan.**
That I am full of sorrow and pain without end.
 οτι λυπη μοι εστιν μεγαλη και αδιαλειπτος οδυνη τη καρδια μου
- 3 **Mwen ta pito wè m' tonbe anba madichon Bondye, mwen ta pito pèdi renmen Kris la gen pou mwen an si sa te ka sèvi pou byen frè m' yo, moun menm ras avè mwen yo.**
For I have a desire to take on myself the curse for my brothers, my family in the flesh:
 ηυχομην γαρ αυτος εγω αναθεμα ειναι απο του χριστου υπερ των αδελφων μου των συγγενων μου κατα σαρκα
- 4 **Yo se pitit pitit Izrayèl; Bondye te chwazi yo pou pwòp pitit li. Se nan mitan yo Bondye te fè tout bèl mèvèy li yo. Se ak yo li te pase kontra li yo. Li te ba yo lalwa. Li te moutre yo jan pou yo sèvi l'; se yo ki te resevwa pwomès li yo.**
Who are Israelites: who have the place of sons, and the glory, and the agreements with God, and the giving of the law, and the worship, and the hope offered by God:
 οτινες εισιν ισραηλιται ον η υιοθεσια και η δοξα και αι διαθηκαι και η νομοθεσια και η λατρευια και αι επαγγελιαι
- 5 **Yo se pitit pitit zansèt nou yo. Se nan ras yo Kris la soti lè l' te fèt tankou yon nonm. Lwanj pou tout tan pou li menm ki Bondye sou tout bagay. Amèn.**
Whose are the fathers, and of whom came Christ in the flesh, who is over all, God, to whom be blessing for ever. So be it.
 ον οι πατερες και εξ ον ο χριστος το κατα σαρκα ο ον επι παντων θεος ευλογητος εις τους αιωνας αμην
- 6 **¶ Lè m' di sa, sa pa vle di Bondye p'ap kenbe pwomès li ankò. Se pa tout pitit pitit Izrayèl yo ki fè pati pèp Bondye a.**
But it is not as if the word of God was without effect. For they are not all Israel, who are of Israel:
 ουχι οιον δε οτι εκπετωκεν ο λογος του θεου ου γαρ παντες οι εξ ισραηλ ουτοι ισραηλ

- 7 Se pa tout pitit pitit Abraram yo ki bon pitit pou li, paske Bondye te di Abraram, dapre sa ki ekri nan Liv la: Se Izarak ki va fè pitit pitit mwen te pwomèt ou yo.
And they are not all children because they are the seed of Abraham; but, In Isaac will your seed be named.
ουδ̄ οτι εῑσιν σπερμα αβρααμ παντες τεκνα αλλ̄ εν̄ ισαακ κληθησεται σοι σπερμα
- 8 Sa vle di: tout pitit ki fèt dapre egzijans natirèl kò a pa pitit Bondye. Se sèlman pitit ki fèt dapre pwomès Bondye a ki bon pitit pitit li.
That is, it is not the children of the flesh, but the children of God's undertaking, who are named as the seed.
τουτεστιν ου τα τεκνα της σαρκος ταυτα τεκνα του θεου αλλα τα τεκνα της επαγγελιας λογιζεται εις σπερμα
- 9 Men ki jan Bondye te fè pwomès la: Lè konsa, lanne k'ap vini an, m'a tounen. Lè sa a Sara va gen tan gen yon pitit gason.
For this is the word of God's undertaking, At this time will I come, and Sarah will have a son.
επαγγελιας γαρ ο λογος ουτος κατα τον καιρον τουτον ελευσομαι και εσται τη σαρρα υιος
- 10 Gen lòt pawòl toujou pou di sou pwèn sa a: Rebeka te fè de pitit gason pou yon sèl papa, Izarak granpapa nou.
And not only so, but Rebecca being about to have a child by our father Isaac--
ου μονον δε αλλα και ρεβεκκα εξ̄ ενος κοιτην εχουσα ισαακ του πατρος ημων
- 11 -(we vèsè pwochen)
Before the children had come into existence, or had done anything good or bad, in order that God's purpose and his selection might be effected, not by works, but by him whose purpose it is,
μηπω γαρ γεννηθεντων μηδε πραξαντων τι αγαθον η κακον ινα η κατ̄ εκλογην του θεου προθεσις μενη ουκ̄ εξ̄ εργαων αλλ̄ εκ του καλουντος
- 12 Men, Bondye gen jan pa l' pou l' chwazi moun. Bondye pa chwazi yon moun paske moun lan fè anyen pou sa, men paske Bondye vle chwazi li. Enben, pou fè nou wè se konsa li toujou fè, Bondye pale ak Rebeka anvan menm timoun yo te fèt, anvan menm yo te fè anyen ni an byen ni an mal. Li di l' konsa: Pi gran an gen pou sèvi pi piti a.
It was said to her, The older will be the servant of the younger.
ερρηθη αυτη οτι ο μειζων δουλευσει τω ελασσονι
- 13 Dapre sa ki te ekri: Mwen renmen Jakòb, mwen rayi Ezaou.
Even as it is said, I had love for Jacob, but for Esau I had hate.
καθως γεγραπται τον ιακωβ ηγαπησα τον δε ησαυ εμισησα
- 14 ¶ Bon, kisa sa vle di? Bondye gen lè ap fè lenjistis? Men non.
What may we say then? is God not upright? let it not be said.
τι ουν εροουμεν μη̄ αδικια παρα τω θεω μη̄ γενοιτο
- 15 Chonje sa Bondye te di Moyiz: M'a gen pitye pou moun mwen vle gen pitye, M'a louvri kè m' pou moun mwen vle.
For he says to Moses, I will have mercy on whom I will have mercy, and pity on whom I will have pity.
τω γαρ μοση λεγει ελεησω ον αν̄ ελεω και οικτειρησω ον αν̄ οικτειρω
- 16 Se sak fè, bagay konsa pa gade lèzòm, ou mèt tande yo vle, ou mèt tande yo fè. Se bagay ki gade Bondye sèlman, li menm ki gen kè sansib.
So then, it is not by the desire or by the attempt of man, but by the mercy of God.
αρα ουν ου του θελοντος ουδε του τρεχοντος αλλα του ελεουντος θεου
- 17 Paske nan Liv la, men sa Bondye di farawon an: Se mwen ki fè ou wa tout espri, pou lè moun wè ou, yo ka wè pouwva mwen, pou moun ka mache fè konnen non mwen toupatou sou latè.
For the holy Writings say to Pharaoh, For this same purpose did I put you on high, so that I might make my power seen in you, and that there might be knowledge of my name through all the earth.
λεγει γαρ η γραφη τω φαρωα οτι εις αυτο τουτο εξηγειρα σε οπως ενδειξωμαι εν σοι την δυναμιν μου και οπως διαγγελη το ονομα μου εν παση τη γη
- 18 Konsa, Bondye gen pitye pou moun li vle, li fè moun li vle kenbe tèt ak li.
So then, at his pleasure he has mercy on a man, and at his pleasure he makes the heart hard.
αρα ουν ον θελει ελεει ον δε θελει σκληρυνει
- 19 Koulye a, n'a mande m': Si se konsa, kisa Bondye gen pou repwoche moun? Ki moun ki janm kenbe tèt ak Bondye?
But you will say to me, Why does he still make us responsible? who is able to go against his purpose?
ερεις ουν μοι τῑ ετῑ μεμφεται τω γαρ βουληματι αυτου τις ανθεστηκεν
- 20 Monchè, pito ou mande: kisa m' ye pou m' ap diskite ak Bondye konsa? Pran yon krich: èske krich la ka pale ak moun ki fè l' la pou l' mande l': Poukisa se konsa ou fè m' ?
But, O man, who are you, to make answer against God? May the thing which is made say to him who made it, Why did you make me so?
μενουγγε ω ανθρωπε σῡ τις̄ εῑ ο ανταποκρινομενος τω θεω μη̄ ερει το̄ πλασμα τω̄ πλασαντῑ τῑ με̄ εποησας̄ ουτως

- 21 Moun k'ap bat tè pou fè krich la gen dwa fè sa l' vle ak tè a. Avèk menm pa t' labou a, li ka fè de kalite krich: yon bèl krich byen chè ak yon krich bon mache.
Or has not the potter the right to make out of one part of his earth a vessel for honour, and out of another a vessel for shame?
η ουκ εχει εξουσιαν ο κεραμευς του πηλου εκ του αυτου φουραματος ποιησαι ο μεν εις τιμην σκευος ο δε εις ατιμιαν
- 22 Nou pa gen anyen pou n' di Bondye ankò. Li vle fè nou wè kòlè li, an menm tan li vle fè nou konnen pouvwa li. Se poutèt sa, avèk anpil pasyans li sipòte tout moun ki te merite kòlè li epi ki te tou bon pou mouri.
What if God, desiring to let his wrath and his power be seen, for a long time put up with the vessels of wrath which were ready for destruction:
ει δε θελος ο θεος ενδειξασθαι την οργην και γνωρισαι το δυνατον αυτου ηνεγκεν εν πολλη μακροθυμια σκευη οργης κατηρτισμενα εις απολειαν
- 23 Li te vle fè nou wè tou kantite bèl bagay li sere pou moun lè li gen pitye pou yo, pou nou menm li te pare davans pou resevwa bèl bagay li yo.
And to make clear the wealth of his glory to vessels of mercy, which he had before made ready for glory,
και ινα γνωριση τον πλουτον της δοξης αυτου επι σκευη ελεους α προητοιμασεν εις δοξαν
- 24 Lè m' di nou menm lan, m'ap pale sou tout moun li rele, non sèlman nan jwif yo, men nan moun lòt nasyon yo tou.
Even us, who were marked out by him, not only from the Jews, but from the Gentiles?
ους και εκαλεσεν ημας ου μονον εξ ιουδαιων αλλα και εξ εθνων
- 25 ¶ Se sa menm li di nan liv pwofèt Oze a: Moun ki pa t' pèp mwen an, se yo menm m'a rele pèp mwen. Nasyon mwen pa t' renmen an, se li menm m'a rele cheri mwen.
As he says in Hosea, They will be named my people who were not my people, and she will be loved who was not loved.
ως και εν τω ωσηε λεγει καλεσω τον ου λαον μου λαον μου και την ουκ ηγαπημενην ηγαπημενην
- 26 Tout kote yo t'ap di se pa pèp mwen yo ye. se la y'a rele yo pitit Bondye ki vivan an.
And in the place where it was said to them, You are not my people, there they will be named the sons of the living God.
και εσται εν τω τοπω ου ερρηθη αυτοις ου λαος μου υμεις εκει κληθησονται υιοι θεου ζωντος
- 27 Kanta pou moun pèp Izrayèl yo, Ezayi, bò pa l' menm, di konsa: Menm si moun pèp Izrayèl yo ta anpil tankou grenn sab bò lanmè, se yon ti ponyen sèlman nan yo k'ap sove.
And Isaiah says about Israel, Even if the number of the children of Israel is as the sand of the sea, only a small part will get salvation:
ησαιας δε κραζει υπερ του ισραηλ εαν η ο αριθμος των υιων ισραηλ ως η αμμος της θαλασσης το καταλειμμα σωθησεται
- 28 Paske, Mèt la gen pou l' fè tou sa l' te di a nèt, epi byen vit ankò, sou tout latè.
For the Lord will give effect to his word on the earth, putting an end to it and cutting it short.
λογον γαρ συντελων και συντεμων εν δικαιοσυνη οτι λογον συντετμημενον ποιησει κυριος επι της γης
- 29 Tankou menm pwofèt Ezayi sa a te di anvan: Si Mèt ki gen tout pouvwa a pa t' kite kèk pitit pou nou, nou ta pase tankou Sodòm, nou ta menm jan ak Gomò.
And, as Isaiah had said before, If the Lord of armies had not given us a seed, we would have been like Sodom and Gomorrah.
και καθως προειρηκεν ησαιας ει μη κυριος σαβαωθ εγκατελειπεν ημιν σπερμα ως σοδομα αν εγεννηθην και ως γομορρα αν ωμοιωθην
- 30 ¶ Kisa n'a di nan tou sa? Men sa n'a di: Moun ki pa t' jwif yo, ki pa t'ap chache mwayen pou Bondye fè yo gras la, se yo menm Bondye fè gras paske yo mete konfyans yo nan li.
What then may we say? That the nations who did not go after righteousness have got righteousness, even the righteousness which is of faith:
τι ουν ερωμεν οτι εθνη τα μη διωκοντα δικαιοσυνην κατελαβεν δικαιοσυνην δικαιοσυνην δε την εκ πιστεως
- 31 Men, moun pèp Izrayèl yo ki t'ap chache yon lalwa ki pou ta fè Bondye fè yo gras, yo pa jwenn sa yo t'ap chache a.
But Israel, going after a law of righteousness, did not get it.
ισραηλ δε διωκων νομον δικαιοσυνης εις νομον δικαιοσυνης ουκ εφθασεν
- 32 Poukisa? Paske yo pa t' mete konfyans yo nan Bondye; yo t'ap chache mwayen pou Bondye fè yo gras ak zèv yo t'ap fè yo. Se konsa y' al frape pye yo sou wòch k'ap fè moun bite a,
Why? Because they were not searching for it by faith, but by works. They came up against the stone which was in the way;
διατι οτι ουκ εκ πιστεως αλλ ως εξ εργαων νομου προσεκοψαν γαρ τω λιθω του προσκομματος
- 33 jan sa te ekri a: Men li, mwen mete yon wòch nan mitan peyi Siyon, yon wòch k'ap fè moun bite wi, yon gwo wòch k'ap fè moun tonbe. Men, moun ki mete konfyans yo nan li p'ap janm soti wont.
As it is said, See, I am putting in Zion a stone causing a fall, and a rock in the way: but he who has faith in him will not be put to shame.
καθως γεγραπται ιδου τιθημι εν σιων λιθον προσκομματος και πετραν σκανδαλου και πας ο πιστευων επ αυτω ου καταισχυθησεται
- 1 ¶ Frè m' yo, jan m' ta renmen wè jwif yo sove! Jan mwen pa manke lapriyè Bondye pou yo!
Brothers, my heart's desire and my prayer to God for them is, that they may get salvation.
αδελφοι η μεν ευδοκια της εμης καρδιας και η δεησις η προς τον θεον υπερ του ισραηλ εστιν εις σωτηριαν

- 2 Paske, m'ap kanpe di sa pou yo: yo devwe anpil pou sèvis Bondye a, men yo manke konprann.
For I give witness of them that they have a strong desire for God, but not with knowledge.
μαρτυρω γαρ αυτοις οτι ζηλον θεου εχουσιν αλλ ου κατ επιγνωσιν
- 3 Yo pa t' konprann ki jan Bondye t'ap fè lèzòm gras. Yo te pito chache fè sa nan jan pa yo. Se konsa yo pa t' asepte jan Bondye te vle fè l' la.
Because, not having knowledge of God's righteousness, and desiring to give effect to their righteousness, they have not put themselves under the righteousness of God.
αγνοουντες γαρ την του θεου δικαιοσυνην και την ιδιαν δικαιοσυνην ζητουντες στησαι τη δικαιοσυνη του θεου ουχ υπεταγησαν
- 4 Paske, avèk Kris la, lalwa a jwenn bout li. Konsa, Bondye fè tout moun ki kwè nan Kris la gras.
For Christ is the end of the law for righteousness to everyone who has faith.
τελος γαρ νομου χριστος εις δικαιοσυνην παντι τω πιστευοντι
- 5 Koute: men sa Moyiz te ekri pou esplike ki jan Bondye fè yon moun gras lè l' fè sa lalwa a mande: Moun ki va fè sa lalwa a mande li fè a, va jwenn lavi l' ladan li.
For Moses says that the man who does the righteousness which is of the law will get life by it.
μοωσις γαρ γραφει την δικαιοσυνην την εκ του νομου οτι ο ποιησας αυτα ανθρωπος ζησεται εν αυτοις
- 6 Men, men sa yo di pou esplike ki jan Bondye fè yon moun gras lè l' kwè: Piga ou di nan kè ou: Kilès ki va moute nan syèl la? (Sa vle di: pou fè Kris la desann soti ladan li.)
But the righteousness which is of faith says these words, Say not in your heart, Who will go up to heaven? (that is, to make Christ come down:)
η δε εκ πιστεως δικαιοσυνη ουτως λεγει μη ειπης εν τη καρδια σου τις αναβησεται εις τον ουρανον τουτ εστιν χριστον καταγαγειν
- 7 Ou ankò: Kilès ki va desann anba nan gwo twou san fon an? (Sa vle di: pou fè Kris la leve soti vivan pami mò yo.)
Or, Who will go down into the deep? (that is, to make Christ come again from the dead:)
η τις καταβησεται εις την αβυσσον τουτ εστιν χριστον εκ νεκρων αναγαγειν
- 8 Kisa yo di ankò? Men sa yo di: Pawòl la toupre ou, li nan bouch ou, li nan kè ou. Epi pawòl la se mesaj konfyans nan Bondye, mesaj n'ap anonse a.
But what does it say? The word is near you, in your mouth and in your heart: that is, the word of faith of which we are the preachers:
αλλα τι λεγει εγγυς σου το ρημα εστιν εν τω στοματι σου και εν τη καρδια σου τουτ εστιν το ρημα της πιστεως ο κηρυσσομεν
- 9 Si ou deklare ak bouch ou devan tout moun Jezi se Seyè a, si ou kwè tout bon nan kè ou Bondye te fè l' leve soti vivan pami mò yo, wa sove.
Because, if you say with your mouth that Jesus is Lord, and have faith in your heart that God has made him come back from the dead, you will have salvation:
οτι εαν ομολογησης εν τω στοματι σου κυριον ιησουν και πιστευσης εν τη καρδια σου οτι ο θεος αυτον ηγειρεν εκ νεκρων σωθησιν
- 10 Paske, lè yon moun gen konfyans tout bon nan kè l', se lè sa a Bondye fè l' gras. Lè yon moun deklare ak bouch li devan tout moun li gen konfyans nan Bondye, se lè sa a Bondye delivre li,
For with the heart man has faith to get righteousness, and with the mouth he says that Jesus is Lord to get salvation.
καρδια γαρ πιστευεται εις δικαιοσυνην στοματι δε ομολογεται εις σωτηριαν
- 11 dapre sa ki ekri nan Liv la: Nenpòt moun ki mete konfyans yo nan li p'ap janm soti wont.
Because it is said in the holy Writings, Whoever has faith in him will not be shamed.
λεγει γαρ η γραφη πας ο πιστευων επ αυτω ου καταισχυθησεται
- 12 ¶ Konsa, nanpwen diferans ant moun ki jwif ak moun ki pa jwif: yo tout gen yon sèl Mèt ki bay tout moun ki rele l' favè l' an kantite.
And the Jew is not different from the Greek: for there is the same Lord of all, who is good to all who have hope in his name:
ου γαρ εστιν διαστολη ιουδαιου τε και ελληνος ο γαρ αυτος κυριος παντων πλουτων εις παντας τους επικαλουμενους αυτον
- 13 Se sa ki ekri nan Liv la: Nenpòt moun ki rele non Met la gen pou jwenn delivrans.
Because, Whoever will give worship to the name of the Lord will get salvation.
πας γαρ ος αν επικαλεσηται το ονομα κυριου σωθησεται
- 14 Ki jan y'a fè rele l', si yo poko gen konfyans nan li? Ki jan pou yo gen konfyans nan li, si yo pa tande pale sou li? Ki jan pou yo tande pale sou li,
But how will they give worship to him in whom they have no faith? and how will they have faith in him of whom they have not had news? and how will they have news without a preacher?
πως ουν επικαλεσσονται εις ον ουκ επιστευσαν πως δε πιστευουσιν ου ουκ ηκουσαν πως δε ακουσουσιν χωρις κηρυσσοντος
- 15 si pa gen pesonn pou fè konnen mesaj la? Ki jan pou yo fè fè konnen mesaj la, si pa gen moun yo voye pou sa? Dapre sa ki te ekri a: Ala bèl bagay lè ou wè moun k'ap pote yon bon nouvèl ap vini!
And how will there be preachers if they are not sent? As it is said, How beautiful are the feet of those who give the glad news of good things.
πως δε κηρυξουσιν εαν μη αποσταλωσιν καθως γεγραπται ως ωραιοι οι ποδες των ευαγγελιζομενων ειρηνην των ευαγγελιζομενων τα αγαθα

- 16 Men, se pa tout ki asepte bon nouvèl la. Se poutèt sa Ezayi te di: Mèt, kilès ki te kwè mesaj nou te bay la?
But they have not all given ear to the good news. For Isaiah says, Lord, who has had faith in our word?
ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ ἡσαΐας γὰρ λέγει κύριε τις ἐπίστευσεν τῇ ἀκοῇ ἡμῶν
- 17 Konsa, se lè ou tande mesaj la ou vin gen konfyans. Mesaj la, se pawòl Kris la y'ap anonse.
So faith comes by hearing, and hearing by the word of Christ.
ἀρα ἡ πίστις ἐξ ἀκοῆς ἢ δε ἀκοῇ δια ῥήματος θεοῦ
- 18 Men, m'ap mande: Eske Izrayèl pa t' tande mesaj la? Men wi. Yo tande l' byen pwòp. Paske, jan sa te ekri nan Liv la: Pawòl nan bouch yo gaye sou tout latè. Mesaj yo bay la rive nan dènne bout latè.
But I say, Did not the word come to their ears? Yes, certainly: Their sound has gone out into all the earth, and their words to the ends of the world.
ἀλλὰ λέγω μὴ οὐκ ἤκουσαν μενούνγε εἰς πᾶσαν τὴν γῆν ἐξηλθεν ὁ φθογγος αὐτῶν καὶ εἰς τὰ περάτα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν
- 19 Men, m'ap mande ankò: Eske Izrayèl pa t' konprann sa? Pou kòmanse, men repons Moyiz bay: M'ap fè nou fè jalouzi pou moun ki pa menm yon nasyon tout bon. M'ap fè nou fè kòlè poutèt yon pèp ki san konprann.
But I say, Had Israel no knowledge? First Moses says, You will be moved to envy by that which is not a nation, and by a foolish people I will make you angry.
ἀλλὰ λέγω μὴ οὐκ ἐγνώ Ἰσραὴλ πρῶτος μωσῆς λέγει ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἐθνεῖ ἐπι ἐθνεῖ ἀσυνετῶ παροργίῳ ὑμᾶς
- 20 Ezayi menm pouse radiyès li pi lwen toujou lè l' di: Moun ki pa t'ap chache m' yo, se yo menm ki jwenn mwen. Moun ki pa t'ap mande pou mwen yo, se yo menm mwen fè wè mwen.
And Isaiah says without fear, Those who were not searching for me made discovery of me; and I was seen by those whose hearts were turned away from me.
ἡσαΐας δε ἀποτολμα καὶ λέγει εὐρεθῆν τοῖς ἐμε μὴ ζητοῦσιν ἐμφάνης ἐγενομῆν τοῖς ἐμε μὴ ἐπερωτῶσιν
- 21 Men, men sa li di sou Izrayèl: Tout lajounen m'ap lonje men m' bay yon pèp ki rebèl, k'ap fè wòklò.
But about Israel he says; All the day my hands have been stretched out to a people whose hearts were turned away, and who put themselves against my word.
πρὸς δε τὸν Ἰσραὴλ λέγει ὅλην τὴν ἡμέραν ἐξέπετασα τὰς χεῖρας μου πρὸς λαὸν ἀπειθούντα καὶ ἀντιλέγοντα
- 1 ¶ Koulye a, m'ap mande: Eske Bondye te voye pèp li a jete? Men non. Paske mwen menm, mwen se yon moun pèp Izrayèl, yon pitit pitit Abraram. Mwen soti nan branch fanmi Benjamin.
So I say, Has God put his people on one side? Let there be no such thought. For I am of Israel, of the seed of Abraham, of the tribe of Benjamin.
λέγω οὖν μὴ ἀψῶσατο ὁ θεὸς τὸν λαὸν αὐτοῦ μὴ γένοιτο καὶ γὰρ ἐγὼ Ἰσραηλιτῆς εἰμι ἐκ σπέρματος ἀβραὰμ φυλῆς βενιαμῖν
- 2 Non, Bondye pa voye pèp li te chwazi davans lan jete. Eske ou pa chonje sa ki ekri nan Liv la, kote y'ap rakonte ki jan Eli t'ap pote plent bay Bondye pou pèp Izrayèl la:
God has not put away the people of his selection. Or have you no knowledge of what is said about Elijah in the holy Writings? how he says words to God against Israel,
οὐκ ἀψῶσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προεγνώ ἢ οὐκ οἰδατε ἐν ἡλίᾳ τι λέγει ἡ γραφή ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ λέγων
- 3 Bondye, yo touye pwofèt yo, yo kraze lotèl ou yo; se mwen menm sèl ki rete. Men y'ap chache wete lavi m' tou?
Lord, they have put your prophets to death, and made waste your altars, and now I am the last, and they are searching for me to take away my life.
κύριε τοὺς προφῆτας σου ἀπεκτείναν καὶ τὰ θυσιαστήρια σου κατεσκάψαν καγὼ ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου
- 4 Men repons Bondye te ba li: Mwen gen sèt milòm (7.000) pou mwen ki pa janm mete jenou yo atè devan Baal.
But what answer does God make to him? I have still seven thousand men whose knees have not been bent to Baal.
ἀλλὰ τι λέγει αὐτῷ ὁ χρηματισμὸς κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἀνδράς οἵτινες οὐκ ἐκαμψαν γόνα τῆ βααλ
- 5 Konsa tou, koulye a, gen yon ti rès Bondye te chwazi nan pèp la, se yon favè li te fè yo.
In the same way, there are at this present time some who are marked out by the selection of grace.
οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν
- 6 Se pa paske yo te fè sa ki byen kifè Bondye te fè yo fave sa a; men se paske Bondye te vle fè l' pou yo. Si se pa t' konsa, favè Bondye a pa ta yon favè tout bon ankò.
But if it is of grace, then it is no longer of works: or grace would not be grace.
εἰ δε χάριτι οὐκετι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκετι γίνεταί χάρις εἰ δε ἐξ ἔργων οὐκετι ἐστὶν χάρις ἐπεὶ τὸ ἐργὸν οὐκετι ἐστὶν ἐργὸν
- 7 Bon. Kisa n'a di koulye a? Sa pèp Izrayèl la t'ap chache a, li pa t' jwenn li. Men, moun Bondye te chwazi yo, se yo ase ki jwenn li. Kanta pou lòt yo, yo vin gen tèt di,
What then? That which Israel was searching for he did not get, but those of the selection got it and the rest were made hard.
τι οὖν ὁ ἐπιζητεῖ Ἰσραὴλ τούτου οὐκ ἐπετύχεν ἢ δε ἐκλογὴ ἐπετύχεν οἱ δε λοιποὶ ἐπωρώθησαν

- 8 dapre jan sa te ekri nan Liv la: Bondye te rann lespri yo lou, yo gen je, men yo pa ka wè; yo gen zòrèy, men yo pa ka tande jouk jòdi a.
As it was said in the holy Writings, God gave them a spirit of sleep, eyes which might not see, and ears which have no hearing, to this day.
καθως γεγραπται εδωκεν αυτοις ο θεος πνευμα κατανωξενος οφθαλμους του μη βλεπειν και ωτα του μη ακουειν εως της σημερον ημερας
- 9 David, bò pa l', di tou: Se pou resepsyon y'ap fè yo tounen yon senn, yon pèlen pou yo, pou yo menm yo pran ladan l', pou yo resevwa chatiman yo.
And David says, Let their table be made a net for taking them, and a stone in their way, and a punishment:
και δαβιδ λεγει γενηθητω η τραπεζα αυτων εις παγίδα και εις θηραν και εις σκανδαλον και εις ανταποδομα αυτοις
- 10 Se pou je yo bouche pou yo pa wè menm. Fè yo mache do ba tout tan.
Let their eyes be made dark so that they may not see, and let their back be bent down at all times.
σκοτισθητωσαν οι οφθαλμοι αυτων του μη βλεπειν και τον νωτον αυτων διαπαντος συγκαμψον
- 11 Koulye a, m'ap mande: Lè jwif yo bite, èske yo te tonbe nèt. Men non. Men, lè yo tonbe a, sa penmèt moun lòt nasyon yo rive delivre. Se konsa yo tounen yon jalouzi pou jwif yo.
So I say, Were their steps made hard in order that they might have a fall? In no way: but by their fall salvation has come to the Gentiles, so that they might be moved to envy.
λεγω ουν μη επταισαν ινα πεσωσιν μη γενοιτο αλλα τω αυτων παραπτωματι η σωτηρια τοις εθνεσιν εις το παραζηλωσαι αυτοις
- 12 Fòt jwif yo fè a tounen yon richès pou tout moun. Tonbe yo tonbe a, sa vin yon gwo benediksyon pou moun lòt nasyon yo. Nou pa bezwen mande ki gwo benediksyon sa va ye lè tout jwif yo va delivre!
Now, if their fall is the wealth of the world, and their loss the wealth of the Gentiles, how much greater will be the glory when they are made full?
ει δε το παραπτωμα αυτων πλουτος κοσμου και το ητημα αυτων πλουτος εθνων ποσω μαλλον το πληρωμα αυτων
- 13 Koulye a, nou menm moun lòt nasyon yo, mwen gen sa pou m' di nou: Se apòt nou mwen ye, se vre. Mwen kontan anpil travay m'ap fè a.
But I say to you, Gentiles, in so far as I am the Apostle of the Gentiles, I make much of my position:
υμιν γαρ λεγω τοις εθνεσιν εφ οσον μεν ειμι εγω εθνων αποστολος την διακονιαν μου δοξαζω
- 14 Men, mwen kwè konsa m'a rive eksite jalouzi moun ras mwen yo, pou m' ka delivre kèk nan yo.
If in any way those who are of my flesh may be moved to envy, so that some of them may get salvation by me.
ει πως παραζηλωσω μου την σαρκα και σωσω τινας εξ αυτων
- 15 Wi. Si lè Bondye te mete jwif yo sou kote, sa te penmèt tout moun sou latè rive vin byen ak Bondye ankò, nou pa bezwen mande kisak va rive lè jwif yo va tounen vin jwenn favè Bondye? Se va lavi pou tout moun ki te mouri yo!
For, if by their putting away, the rest of men have been made friends with God, what will their coming back again be, but life from the dead?
ει γαρ η αποβολη αυτων καταλλαγη κοσμου τις η προσληψις ει μη ζωη εκ νεκρων
- 16 Lè yo ofri premye moso pen an bay Bondye, tout rèz pen an vin pou li tou. Si yo ofri rasin yon pyebwa bay Bondye, tout branch li yo vin pou li tou.
And if the first-fruit is holy, so is the mass: and if the root is holy, so are the branches.
ει δε η απαρχη αγια και το φυραμα και ει η ριζα αγια και οι κλαδοι
- 17 Pèp Izrayèl la tankou yon pye oliv kay. Yo koupe kèk branch soti ladan li. Ou menm ki pa jwif la, ou tankou yon branch pye oliv mawon yo grefe nan plas branch yo koupe yo. Kifè koulye a, se ou menm k'ap pwofite lèt rasin k'ap nourri pye oliv kay la.
But if some of the branches were broken off, and you, an olive-tree of the fields, were put in among them, and were given a part with them in the root by which the olive-tree is made fertile,
ει δε τινες των κλαδων εξεκλασθησαν συ δε αγριελαιος ων ενεκεντρισθης εν αυτοις και συγκοινωνος της ριζης και της πιστητος της ελαιας εγενου
- 18 Se poutèt sa, pa gonfle kò ou sou branch ki koupe yo. Ki jan ou kapab ap fè grandizè? Pa bliye, se yon senp branch ou ye. Se pa ou k'ap pote rasin lan. Men, se rasin lan k'ap pote ou pito.
Do not be uplifted in pride over the branches: because it is not you who are the support of the root, but it is by the root that you are supported.
μη κατακαυω των κλαδων ει δε κατακαυασαι ου συ την ριζαν βασταζεις αλλ η ριζα σε
- 19 Lè sa a wa di m': Wi. Men, yo te koupe branch yo pou yo te kapab grefe m' nan plas yo?
You will say, Branches were broken off so that I might be put in.
ερεις ουν εξεκλασθησαν οι κλαδοι ινα εγω εγκεντριθω
- 20 Wi. Se vre sa. Men, yo te koupe yo paske yo pa t' gen konfyans nan Bondye; ou menm ou kenbe paske ou gen konfyans nan Bondye. Pa kite lògèy pran tèt ou. Okontrè, se pou ou gen krentif anpil nan kè ou.
Truly, because they had no faith they were broken off, and you have your place by reason of your faith. Do not be lifted up in pride, but have fear;
καλως τη απιστια εξεκλασθησαν συ δε τη πιστει εστηκας μη υψηλοφρονει αλλα φοβου

- 21 Paske, si jwif yo ki branch pyebwa a menm Bondye pa te al dousman ak yo, se pa avè ou la pral dousman.
For, if God did not have mercy on the natural branches, he will not have mercy on you.
ει γαρ ο θεος των κατα φυσιν κλαδων ουκ εφεισατο μηπως ουδε σου φεισηται
- 22 Sa fè nou wè ki jan Bondye gen bon kè, ki jan li sevè tou. Li sevè pou moun ki tonbe yo, men li bon pou ou menm. Men, se pou ou rete fèm nan renmen Bondye. Si se pa sa, ou menm tou y'a koupe ou tankou lòt branch yo.
See then that God is good but his rules are fixed: to those who were put away he was hard, but to you he has been good, on the condition that you keep in his mercy; if not, you will be cut off as they were.
ιδε ουν χρηστοτητα και αποτομιαν θεου επι μεν τους πεσοντας αποτομιαν επι δε σε χρηστοτητα εαν επιμεινης τη χρηστοτητι επει και συ εκκοπηση
- 23 Konsa tou, si jwif yo pa pèsiste nan movèz fwa yo, si yo rive gen konfyans, y'ap grefe yo tou kote yo te ye anvan an paske Bondye gen pouvwa grefe yo ankò.
And they, if they do not go on without faith, will be united to the tree again, because God is able to put them in again.
και εκεινοι δε εαν μη επιμεινωσιν τη απιστια εγκεντρισησονται δυνατος γαρ εστιν ο θεος παλιν εγκεντρισαι αυτους
- 24 Ou menm ki pa jwif, ou se yon branch pye oliv mawon yo koupe. Atout ou mawon an, yo grefe ou sou pye oliv kay la. Men jwif yo menm, se branch pye oliv kay la menm yo ye. L'ap pi fasil toujou pou grefe yo ankò sou pyebwa pa yo a.
For if you were cut out of a field olive-tree, and against the natural use were united to a good olive-tree, how much more will these, the natural branches, be united again with the olive-tree which was theirs?
ει γαρ συ εκ της κατα φυσιν εξεκοπης αγριελαιου και παρα φυσιν ενεκεντρισης εις καλλιελαιον ποσω μαλλον ουτοι οι κατα φυσιν εγκεντρισησονται τη ιδια ελαια
- 25 Frè m' yo, mwen vle fè nou konnen sekrè sa a ki vre tout bon, konsa nou p'ap mete nan tèt nou nou gen pi bon konprann pase sa. Men sekrè a: Yon pati nan pèp Izrayèl la rive gen tèt di. Men, se pa pou tout tan. Se va pou jouk tan tout moun lòt nasyon yo va fin delivre.
For it is my desire, brothers, that this secret may be clear to you, so that you may not have pride in your knowledge, that Israel has been made hard in part, till all the Gentiles have come in;
ου γαρ θελω υμας αγνοειν αδελφοι το μυστηριον τουτο ινα μη ητε παρ εαυτοις φρονημοι οτι πωρωσις απο μερους τω ισραηλ γεγονεν αχρις ου το πληρωμα των εθνων εισελθη
- 26 Se konsa tout pèp Izrayèl la va delivre, dapre sa ki ekri nan Liv la: Moun k'ap wete lèzòm anba esklavaj la, se nan Siyon l'ap soti. L'ap wete tout mechanste pitit pitit Jakòb yo, voye jete byen lwen.
And so all Israel will get salvation: as it is said in the holy Writings, There will come out of Zion the One who makes free; by him wrongdoing will be taken away from Jacob:
και ουτως πας ισραηλ σωθησεται καθως γεγραπται ηξει εκ σιων ο ρυομενος και αποστρεψει ασεβειας απο ιακωβ
- 27 Men kontra m' pral pase avèk yo lè m'a wete tout peche yo.
And this is my agreement with them, when I will take away their sins.
και αυτη αυτοις η παρ εμου διαθηκη οταν αφελωμαι τας αμαρτιας αυτων
- 28 Jwif yo tounen lènmi Bondye paske yo derefize asepte Bon Nouvèl la. Men, se te pou byen nou, nou menm moun lòt nasyon yo. Men, Bondye toujou renmen yo poutèt zansèt yo, paske se Bondye menm ki te chwazi yo.
As far as the good news is in question, they are cut off from God on account of you, but as far as the selection is in question, they are loved on account of the fathers.
κατα μεν το ευαγγελιον εχθροι δι υμας κατα δε την εκλογην αγαπητοι δια τους πατερας
- 29 Sa Bondye fè kado, li bay li nèt; li p'ap chanje lide lè l' fin rele yon moun.
Because God's selection and his mercies may not be changed.
αμεταμελητα γαρ τα χαρισματα και η κλησις του θεου
- 30 Nan tan lontan, nou menm moun lòt nasyon yo, nou t'ap dezobeyi Bondye. Men, koulye a nou vin konnen ki jan Bondye gen pitye pou nou paske jwif yo dezobeyi li.
For as you, in time past, were not under the rule of God, but now have got mercy through their turning away,
ωσπερ γαρ και υμεις ποτε ηπειθησατε τω θεω νυν δε ηλεθητε τη τουτων απειθεια
- 31 Konsa tou, koulye a jwif yo ap dezobeyi Bondye, paske nou vin konnen ki jan Bondye gen pitye pou nou. Y'ap dezobeyi pou yo menm tou yo ka vin konnen ki jan Bondye gen pitye pou yo.
So in the same way these have gone against the orders of God, so that by the mercy given to you they may now get mercy.
ουτως και ουτοι νυν ηπειθησαν τω υμετερω ελεει ινα και αυτοι ελεθησιν
- 32 Bondye mete tout moun anba menm chenn dezobeyisans lan pou l' ka gen pitye pou tout moun ansanm.
For God has let them all go against his orders, so that he might have mercy on them all.
συνεκλεισεν γαρ ο θεος τους παντας εις απειθειαν ινα τους παντας ελεψη

- 33 ¶ O, gade jan Bondye rich non! Bon konprann li, konesans li, nou pa ka sonde yo! Sa depase nou anpil. Ki moun ki ka esplike jijman Bondye? Ki moun ki konprann lide li gen nan tèt li? Jan sa ekri nan Liv la:
O how deep is the wealth of the wisdom and knowledge of God! no one is able to make discovery of his decisions, and his ways may not be searched out.
ω βαθος πλουτου και σοφιας και γνωσεως θεου ως ανεξερευνητα τα κριματα αυτου και ανεξιγνιαστοι αι οδοι αυτου
- 34 Ki moun ki konnen sa k'ap pase nan tèt Mèt la? Ki moun ki ka ba li konsèy?
Who has knowledge of the mind of the Lord? or who has taken part in his purposes?
τις γαρ εγνω νουν κυριου η τις συμβουλος αυτου εγενετο
- 35 Ki moun ki te janm ba li kichòy nan lide pou Bondye renmèt li sa?
Or who has first given to him, and it will be given back to him again?
η τις προεδωκεν αυτω και ανταποδοθησεται αυτω
- 36 Se li menm, Bondye, ki fè tout bagay. Se gremesi li tout bagay la. Se pou li tout bagay ye. Lwanj pou Bondye tout tan tout tan! Amèn.
For of him, and through him, and to him, are all things. To him be the glory for ever. So be it.
οτι εξ αυτου και δι αυτου και εις αυτον τα παντα αυτω η δοξα εις τους αιωνας αμην
- 1 ¶ Se sak fè, frè m' yo, jan Bondye fè nou wè li gen kè sansib pou nou an, se pou nou ofri tout kò nou ba li tankou ofrann bèt yo mete apa pou Bondye, bèt yo ofri tou vivan epi k'ap fè Bondye plezi. Se sèl jan nou dwe sèvi Bondye tout bon.
For this reason I make request to you, brothers, by the mercies of God, that you will give your bodies as a living offering, holy, pleasing to God, which is the worship it is right for you to give him.
παρακαλω ουν υμας αδελφοι δια των οικτιρμων του θεου παραστησαι τα σωματα υμων θυσιαν ζωσαν αγιαν ευαρεστον τω θεω την λογικην λατρειαν υμων
- 2 Pa fè menm bagay ak sa moun ap fè sou latè. Men, kite Bondye chanje lavi nou nèt lè la fin chanje tout lide ki nan tèt nou. Lè sa a, n'a ka konprann sa Bondye vle, n'a konnen sa ki byen, sa ki fè l' plezi, sa ki bon nèt ale.
And let not your behaviour be like that of this world, but be changed and made new in mind, so that by experience you may have knowledge of the good and pleasing and complete purpose of God.
και μη συσηματιζεσθε τω αιωνι τουτω αλλα μεταμορφουσθε τη ανακαινωσει του νοου υμων εις το δοκιμαζειν υμας τι το θελημα του θεου το αγαθον και ευαρεστον και τελειον
- 3 Poutèt favè Bondye fè m' lan, men sa m'ap mande nou tout: Piga nou mete nan tèt nou nou plis pase sa nou ye. Okontrè, pa mete gwo lide nan tèt nou. Se pou chak moun konsidere tèt li dapre sa Bondye ba li ki pa l' nan lafwa.
But I say to every one of you, through the grace given to me, not to have an over-high opinion of himself, but to have wise thoughts, as God has given to every one a measure of faith.
λεγω γαρ δια της χαριτος της δοθεισης μοι παντι τω οντι εν υμιν μη υπερφρονειν παρ ο δει φρονειν αλλα φρονειν εις το σωφρονειν εκαστω ως ο θεος εμερισεν μετρον πιστεως
- 4 Gade byen: nou gen anpil manm nan yon sèl kò, men chak manm gen sèvis pa l' apa.
For, as we have a number of parts in one body, but all the parts have not the same use,
καθατερ γαρ εν ενι σωματι μελη πολλα εχομεν τα δε μελη παντα ου την αυτην εχει πραξιν
- 5 Se konsa tou, nou anpil, men nou fè yon sèl kò ansanm ak Kris la. Nou tout nou fè yon sèl kò tou yonn ak lòt, tankou plizyè manm nan yon sèl kò.
So we, though we are a number of persons, are one body in Christ, and are dependent on one another;
ουτως οι πολλοι εν σωμα εσμεν εν χριστω ο δε καθ εις αλληλων μελη
- 6 Bondye pa bay tout moun menm don. Men, nou fèt pou nou sèvi ak kado a dapre favè Bondye fè nou an. Si yon moun resevwa don pou l' anonse mesaj ki sòti nan Bondye, se pou l' fè sa dapre lafwa li genyen an.
And having different qualities by reason of the grace given to us, such as the quality of a prophet, let it be made use of in relation to the measure of our faith;
εχοντες δε χαρισματα κατα την χαριν την δοθεισαν ημιν διαφορα ειτε προφητειαν κατα την αναλογιαν της πιστεως
- 7 Si yon lòt resevwa don pou l' fè yon travay, se pou l' fè travay la. Moun ki resevwa don pou l' moutre lòt anpil bagay, se sa pou l' fè.
Or the position of a Deacon of the church, let a man give himself to it; or he who has the power of teaching, let him make use of it;
ειτε διακονιαν εν τη διακονια ειτε ο διδασκων εν τη διδασκαλια
- 8 Moun ki resevwa don pou l' bay ankourajman, se pou li bay ankourajman. Moun k'ap bay nan sa li genyen an, se pou l' fè sa san gad dèyè. Moun k'ap dirije a, se pou l' fè sa byen. Moun k'ap moutre jan li gen kè sansib la, se pou li fè sa ak kè kontan.
He who has the power of comforting, let him do so; he who gives, let him give freely; he who has the power of ruling, let him do it with a serious mind; he who has mercy on others, let it be with joy.
ειτε ο παρακαλων εν τη παρακλησει ο μεταδιδους εν απλοτητι ο προισταμενος εν σπουδη ο ελεων εν ιλαροτητι

- 9 Se pou nou yonn renmen lòt ak tout kè nou. Rayi sa ki mal, men kenbe fèm nan fè sa ki byen.
 Let love be without deceit. Be haters of what is evil; keep your minds fixed on what is good.
 η αγαπη ανυποκριτος αποστυγουντες το πονηρον κολλωμενοι τω αγαθω
- 10 Se pou nou yonn renmen lòt tankou frè ak frè k'ap viv ansanm ak Kris la. Nan tou sa n'ap fè, se pou nou gen respè yonn pou lòt, pa konsidere tèt nou anvan.
 Be kind to one another with a brother's love, putting others before yourselves in honour;
 τη φιλαδελφια εις αλληλους φιλοστοργοι τη τιμη αλληλους προηγουμενοι
- 11 Travay di, pa fè parese. Mete aktivite nan sèvis n'ap rann Mèt la.
 Be not slow in your work, but be quick in spirit, as the Lord's servants;
 τη σπουδη μη οκνηροι τω πνευματι ζεοντες τω καιρω δουλευοντες
- 12 Pandan n'ap tann lan, fè kè n' kontan. Se pou nou gen anpil pasyans nan mitan soufrans nou yo. Pa janm sispann lapriyè.
 Being glad in hope, quiet in trouble, at all times given to prayer,
 τη ελπιδι χαιροντες τη θλιψει υπομενοντες τη προσευχη προσκατερουντες
- 13 Bay moun k'ap viv pou Bondye yo konkou lè nou wè yo nan bezwen. Resevwa moun ki vin lakay nou byen.
 Giving to the needs of the saints, ready to take people into your houses.
 ταις χρειαις των αγιων κοινωνουντες την φιλοξενιαν διωκοντες
- 14 Mande Bondye pou l' beni moun k'ap pèsekite nou; mande benediksyon, pa mande madichon pou yo.
 Give blessing and not curses to those who are cruel to you.
 ευλογειτε τους διωκοντας υμας ευλογειτε και μη καταρασθε
- 15 Fè kè n' kontan ak moun ki kontan, kriye ak moun k'ap kriye.
 Take part in the joy of those who are glad, and in the grief of those who are sorrowing.
 χαιρειν μετα χαιροντων και κλαιειν μετα κλαιοντων
- 16 Viv byen yonn ak lòt. Pa kite lògèy moute tèt nou. Viv tankou moun ki san pretansyon. Pa kwè nou gen pi bon konprann pase sa.
 Be in harmony with one another. Do not have a high opinion of yourselves, but be in agreement with common people. Do not give yourselves an air of wisdom.
 το αυτο εις αλληλους φρονουντες μη τα υψηλα φρονουντες αλλα τοις ταπεινοις συναπαγομενοι μη γινεσθε φρονιμοι παρ εαυτοις
- 17 Si yon moun fè nou mal, pa chache fè l' mal tou. Chache fè sa ki byen nan je tout moun.
 Do not give evil for evil to any man. Let all your business be well ordered in the eyes of all men.
 μηδενι κακον αντι κακου αποδιδοντες προνοουμενοι καλα ενωπιον παντων ανθρωπων
- 18 Fè tou sa nou kapab pou nou viv byen ak tout moun mezi nou wè nou ka fè li.
 As far as it is possible for you be at peace with all men.
 ει δυνατον το εξ υμων μετα παντων ανθρωπων ειρηνευοντες
- 19 Mezanmi, pa tire revanj. Men, kite kòlè Bondye fè travay li; paske men sa ki ekri nan Liv la: Se mwen menm sèl ki gen dwa tire revanj, se mwen menm sèl ki va bay moun sa yo merite. Se Bondye menm ki di sa.
 Do not give punishment for wrongs done to you, dear brothers, but give way to the wrath of God; for it is said in the holy Writings, Punishment is mine, I will give reward, says the Lord.
 μη εαυτους εκδικουντες αγαπητοι αλλα δοτε τοπον τη οργη γεγραπται γαρ εμοι εκδικησις εγω ανταποδωσω λεγει κυριος
- 20 Okontrè, dapre sa ki ekri ankò: Si lènmi ou grangou, ba l' manje. Si li swaf dlo, ba l' bwè. Lè ou fè sa, se yon chalè dife ou mete nan kò l' pou fè l' chanje.
 But if one who has hate for you is in need of food or of drink, give it to him, for in so doing you will put coals of fire on his head.
 εαν ουν πεινα ο εχθρος σου ψωμιζε αυτον εαν διψα ποτιζε αυτον τουτο γαρ ποιων ανθρακας πυρος σωρευσεις επι την κεφαλην αυτου
- 21 Pa kite sa ki mal gen pye sou ou. Okontrè, fè sa ki byen pou n' kraze sa ki mal.
 Do not let evil overcome you, but overcome evil by good.
 μη νικω υπο του κακου αλλα νικα εν τω αγαθω το κακον
- 1 ¶ Tout moun dwe soumèt devan otorite k'ap gouvènen peyi a, paske nanpwen otorite ki pa soti nan men Bondye, epi tout otorite ki la, se Bondye ki mete yo.
 Let everyone put himself under the authority of the higher powers, because there is no power which is not of God, and all powers are ordered by God.
 πασα ψυχη εξουσιας υπερχουσιας υποτασσεσθω ου γαρ εστιν εξουσια ει μη απο θεου αι δε ουσαι εξουσιαι υπο του θεου τεταγμεναι εισιν

- 2 Se poutèt sa, moun k'ap kenbe tèt ak otorite yo, yo refize obeyi lòd Bondye tabli. Moun ki refize obeyi lòd la, y'ap rale yon jijman sou tèt pa yo.
For which reason everyone who puts himself against the authority puts himself against the order of God: and those who are against it will get punishment for themselves.
ὥστε ὁ ἀντιτάσσουμενος τῇ ἐξουσίᾳ τῆ τοῦ θεοῦ διαταγῆ ἀνθεστήκεν οἱ δὲ ἀνθεστήκοτες ἑαυτοῖς κρῖμα λήψονται
- 3 Tande byen: moun ki fè sa ki byen pa bezwen pè chèf k'ap gouvènè yo. Se moun ki fè sa ki mal ki pou pè yo. Eske ou ta vle pa pè chèf? Enben, fè sa ki byen; se lwanj ase wa resevwa nan men yo.
For rulers are not a cause of fear to the good work but to the evil. If you would have no fear of the authority, do good and you will have praise;
οἱ γὰρ ἀρχόντες οὐκ εἰσιν φόβος τῶν ἀγαθῶν ἐργῶν ἀλλὰ τῶν κακῶν θελεῖς δὲ μὴ φοβησθαι τὴν ἐξουσίαν το ἀγαθὸν ποιεῖ καὶ ἐξεῖς ἐπαινοῦν ἐξ αὐτῆς
- 4 Paske chèf yo se nan sèvis Bondye yo ye pou byen nou. Men, si w'ap fè sa ki mal, ou mèt tranble, paske se pa pou gremesi yo gen pouvwa peni moun. Lè sa a, se sèvis Bondye y'ap fè tou. Y'ap fè nou wè kòlè Bondye lè y'ap peni moun ki fè sa ki mal.
For he is the servant of God to you for good. But if you do evil, have fear; for the sword is not in his hand for nothing: he is God's servant, making God's punishment come on the evil-doer.
θεοῦ γὰρ διακονὸς ἐστὶν σοὶ εἰς τὸ ἀγαθὸν εἰάν δὲ τὸ κακὸν ποιῆς φοβου οὐ γὰρ εἰκὴ τὴν μαχαίραν φορεῖ θεοῦ γὰρ διακονὸς ἐστὶν ἐκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν πρᾶσσοντι
- 5 Se poutèt sa, nou dwe soumèt devan tout otorite yo, pa sèlman paske nou vle chape anba kòlè Bondye, men tou pou konsyans nou pa repwoche nou anyen.
So put yourselves under the authority, not for fear of wrath, but because you have the knowledge of what is right.
διὸ ἀναγκὴ ὑποτάσσεσθαι οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνειδήσιν
- 6 Se poutèt sa tou, nou peye lajan kontribisyon yo, paske anlwaye leta yo se nan sèvis Bondye yo ye, se pou yo fè travay la byen.
For the same reason, make payment of taxes; because the authority is God's servant, to take care of such things at all times.
διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες
- 7 ¶ Peye tout moun sa ou dwe yo: peye enpo nan biwo kote pou ou peye enpo; peye taks nan biwo kote pou ou peye taks. Gen krentif pou moun ou dwe gen krentif. Gen respè pou moun ou dwe respèkte.
Give to all what is their right: taxes to him whose they are, payment to him whose right it is, fear to whom fear, honour to whom honour is to be given.
ἀποδοτε οὖν πᾶσιν τὰς οφειλάς τῷ τὸν φόρον τὸν φόρον τῷ τὸ τέλος τὸ τέλος τῷ τὸν φόβον τὸν φόβον τῷ τὴν τιμὴν τὴν τιμὴν
- 8 Pa fè dèt lakay pesonn. Sèl dèt nou dwe genyen, se pou nou yonn renmen lòt. Moun ki renmen frè parèy li, li fè tou sa lalwa mande.
Be in debt for nothing, but to have love for one another: for he who has love for his neighbour has kept all the law.
μηδενὶ μηδὲν οφειλετε εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους ὁ γὰρ ἀγαπῶν τὸν ἕτερον νομὸν πεπλήρωκεν
- 9 Se konsa, ou wè kòmandman sa yo: piga ou janm fè adiltè; piga ou janm touye moun; piga ou janm vòlò; piga ou janm pote lanvi sou sak pa pou ou; kòmandman sa yo ansanm ak tout lòt yo, gen yon sèl pawòl ki ranmase yo tout: se pou ou renmen frè parèy ou tankou ou renmen pwòp tèt pa ou.
And this, Do not be untrue in married life, Do not put to death, Do not take what is another's, Do not have desire for what is another's, and if there is any other order, it is covered by this word, Have love for your neighbour as for yourself.
τὸ γὰρ οὐ μοιχεύσεις οὐ φονεύσεις οὐ κλέψεις οὐ ψευδομαρτυρήσεις οὐκ ἐπιθυμήσεις καὶ εἰ τις ἕτερα ἐντολὴ ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιούται ἐν τῷ ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτὸν
- 10 Moun ki gen renmen nan kè yo pa fè moun mal: se sak fè lè nou renmen, nou fè tou sa lalwa a mande nou fè.
Love does no wrong to his neighbour, so love makes the law complete.
ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται πληρῶμα οὖν νομοῦ ἡ ἀγάπη
- 11 ¶ Se sa menm pou nou fè, paske nou konnen ki jan tan an ye deyò a. Li lè pou nou leve sot nan dòmi, lè a sonnen, paske koulye a, lè pou n' fin delivre a pi pre nou pase lè nou te fèk mete konfyans lan.
See then that the time has come for you to be awake from sleep: for now is your salvation nearer than when you first had faith.
καὶ τοῦτο εἰδοτεὶς τὸν καιρὸν ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὑπνῶν ἐγερθῆναι νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστευσάμεν
- 12 Nwit lan vanse fini, jou prèt pou kase. Ann sispann fè bagay yo fè nan fènwa. Ann pran zam nou pou nou ka goumen devan tout moun.
The night is far gone, and the day is near: so let us put off the works of the dark, arming ourselves with light,
ἡ νύξ προέκοψεν ἡ δὲ ἡμέρα ἠγγικεν ἀποθώμεθα οὖν τὰ ἐργὰ τοῦ σκοτοῦς καὶ ἐνδύσωμεθα τὰ ὄπλα τοῦ φωτός
- 13 Ann mennen bak nou jan nou dwe, tankou moun k'ap viv gwo lajounen. Pa fè eksè nan manje ni nan bwè. Pa lage tèt nou nan debòch ni nan vis. Pa chache moun kont, pa fè jalouzi.
With right behaviour as in the day; not in pleasure-making and drinking, not in bad company and unclean behaviour, not in fighting and envy.
ὡς ἐν ἡμέρᾳ εὐσχημονὸς περιπατήσωμεν μὴ κωμῶις καὶ μεθαις μὴ κοιταις καὶ ἀσελγείαις μὴ ἐριδι καὶ ζῆλῳ
- 14 Se pou nou pran Jezikri Seyè a tankou yon zam mete sou nou. Pa kite ekzijans kò a pran pye sou nou pou fè nou fè tou sa li anvi fè.
But put on the Lord Jesus Christ, and do not give thought to the flesh to do its desires.
ἀλλ' ἐνδύσασθε τὸν κυρίον ἱησοῦν χριστὸν καὶ τῆς σαρκὸς προνοιᾶν μὴ ποιήσθε εἰς ἐπιθυμίας

- 1 ¶ Se pou n' resewva moun ki fèb nan konfyans yo byen san nou pa bezwen diskite openyon yo genyen.
Do not put on one side him who is feeble in faith, and do not put him in doubt by your reasonings.
τον δε ασθενουντα τη πιστει προσλαμβανεσθε μη εις διακρισεις διαλογισμων
- 2 Men yon egzanp: Gen moun ki kwè li kapab manje tout bagay; gen lòt ki fèb nan konfyans yo epi ki manje legim ase.
One man has faith to take all things as food: another who is feeble in faith takes only green food.
ος μεν πιστευει φαγειν παντα ο δε ασθενων λαχανα εσθιει
- 3 Moun ki manje tout manje pa fèt pou meprize moun ki pa manje tout manje. Konsa tou, moun ki pa manje tout manje pa fèt pou jije moun ki manje tout manje, paske Bondye asepte ni yonn ni lòt jan yo ye a.
Let not him who takes food have a low opinion of him who does not: and let not him who does not take food be a judge of him who does; for he has God's approval.
ο εσθιων τον μη εσθιοντα μη εξουθενειτω και ο μη εσθιων τον εσθιοντα μη κρινετω ο θεος γαρ αυτον προσελαβετο
- 4 Ki moun ou ye konsa pou w'ap jije domestik lòt moun? Kit domestik la kenbe fèm nan sèvis la, kit li tonbe, sa se zafè ki gade mèt li ase. Men, pa pè, li gen pou l' kenbe fèm, paske Seyè a gen pouvwa pou l' soutni li.
Who are you to make yourself a judge of another man's servant? it is to his master that he is responsible for good or bad. Yes, his place will be safe, because the Lord is able to keep him from falling.
συ τις ει ο κρινων αλλοτριον οικετην τω ιδιω κυριω στηκει η πιπτει σταθησεται δε δυνατος γαρ εστιν ο θεος στησαι αυτον
- 5 M'ap pran yon lòt egzanp: Gen moun ki kwè gen jou ki pi konsekan pase lòt. Gen lòt ki di tout jou se menm. Se pou chak moun gen konviksyon pa yo.
This man puts one day before another: to that man they are the same. Let every man be certain in his mind.
ος μεν κρινει ημεραν παρ ημεραν ος δε κρινει πασαν ημεραν εκαστος εν τω ιδιω νοι πληροφορεισθω
- 6 Moun ki kwè yon jou pi konsekan pase lòt, li fè sa pa respè pou Mèt la menm jan ak moun ki manje tout manje a, li fè sa pa respè pou Mèt la paske li di Bondye mèsì pou manje a. Moun ki pa manje tout manje a, li fè sa tou pa respè pou Mèt la, paske li menm tou, li di Bondye mèsì.
He who keeps the day, keeps it to the Lord; and he who takes food, takes it as to the Lord, for he gives praise to God; and he who does not take food, to the Lord he takes it not, and gives praise to God.
ο φρονων την ημεραν κυριω φρονει και ο μη φρονων την ημεραν κυριω ου φρονει ο εσθιων κυριω εσθιει ευχαριστηει γαρ τω θεω και ο μη εσθιων κυριω ουκ εσθιει και ευχαριστηει τω θεω
- 7 Se konsa, pa gen yon sèl moun nan nou k'ap viv pou tèt pa li. Pa gen yonn nan nou tou k'ap mouri pou tèt pa li. Paske si n'ap viv, n'ap viv pou Seyè a,
For every man's life and every man's death has a relation to others as well as to himself.
ουδεις γαρ ημων εαυτω ζη και ουδεις εαυτω αποθνησκει
- 8 si n'ap mouri, n'ap mouri pou Seyè a tou. Konsa, kit nou vivan, kit nou mouri, se pou Seyè a nou ye.
As long as we have life we are living to the Lord; or if we give up our life it is to the Lord; so if we are living, or if our life comes to an end, we are the Lord's.
εαν τε γαρ ζωμεν τω κυριω ζωμεν εαν τε αποθνησκαμεν τω κυριω αποθνησκομεν εαν τε ουν ζωμεν εαν τε αποθνησκαμεν του κυριου εσμεν
- 9 Paske, Kris la te mouri, apre sa li leve sotì vivan ankò pou l' te kapab Mèt tout moun, ni moun vivan yo ni moun mouri yo.
And for this purpose Christ went into death and came back again, that he might be the Lord of the dead and of the living.
εις τουτο γαρ χριστος και απεθανεν και ανεστη και ανεζησεν ινα και νεκρων και ζωντων κυριευση
- 10 Men ou menm, pouki pou w'ap jije frè ou konsa? Ou menm, pouki pou w'ap meprize frè ou konsa? Nou tout gen pou konparèt devan tribinal Bondye a.
But you, why do you make yourself your brother's judge? or again, why have you no respect for your brother? because we will all have to take our place before God as our judge.
συ δε τι κρινεις τον αδελφον σου η και συ τι εξουθενεις τον αδελφον σου παντες γαρ παραστησομεθα τω βηματι του χριστου
- 11 Paske men sa ki ekri nan Liv la: Mèt la di: Jan nou konnen mwen vivan an vre, konsa tou, tout moun gen pou mete ajenou devan mwen. Nan tout lang moun va pale byen fò pou rekonèt pouvwa Bondye.
For it is said in the holy Writings, By my life, says the Lord, to me every knee will be bent, and every tongue will give worship to God.
γεγραπται γαρ ζω εγω λεγει κυριος οτι εμοι καμπει παν γονυ και πασα γλωσσα εξομολογησεται τω θεω
- 12 Se konsa, chak moun gen pou rann Bondye kont pou tèt pa yo.
So every one of us will have to give an account of himself to God.
αρα ουν εκαστος ημων περι εαυτου λογον δωσει τω θεω
- 13 Ann sispann yonn ap jije lòt. Pito nou pran desizyon pou n' pa fè anyen ki kapab fè frè nou bite osinon tonbe nan peche.
Then let us not be judges of one another any longer: but keep this in mind, that no man is to make it hard for his brother, or give him cause for doubting.
μηκετι ουν αλληλους κρινωμεν αλλα τουτο κρινατε μαλλον το μη τιθεναι προσκομμα τω αδελφω η σκανδαλον

- 14 Paske, mwen menm k'ap viv ansanm avèk Seyè Jezi a, mwen sèten pa gen anyen nan sa yo di ki pa bon pou moun k'ap sèvi Bondye ki soti tou konsa nan men Bondye. Si yon moun kwè yon bagay pa bon pou moun k'ap sèvi Bondye, bagay la pa bon pou li paske li mete sa nan tèt li.
I am conscious of this, and am certain in the Lord Jesus, that nothing is unclean in itself; but for the man in whose opinion it is unclean, for him it is unclean.
οἶδα και πεπεισμαι εν κυριω ιησου οτι ουδεν κοινον δι εαυτου ει μη τω λογιζομενω τι κοινον ειναι εκεινω κοινον
- 15 Si ou fè frè ou lapenn pou tèt yon manje ou manje, ou pa gen renmen nan kè ou pou frè ou. Piga ou kite manje w'ap manje a lakòz yon frè pèdi sou kont ou, paske li menm Kris la te mouri pou l' te ka sove l' tou.
And if because of food your brother is troubled, then you are no longer going on in the way of love. Do not let your food be destruction to him for whom Christ went into death.
ει δε δια βρωμα ο αδελφος σου λυπειται ουκετι κατα αγαπην περιπαταις μη τω βρωματι σου εκεινον απολλυε υπερ ου χριστος απεθανεν
- 16 Sa ki byen pou ou pa dwe yon okazyon pou fè yo pale ou mal.
Let it not be possible for men to say evil about your good:
μη βλασφημεισθω ουν υμων το αγαθον
- 17 Gouvènman Bondye ki wa a, se pa yon afè manje ak bwè, men se yon keksyon fè sa ki byen, viv ak kè poze ak kè kontan. Bagay sa yo, se Sentespri ki bay yo.
For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit.
ου γαρ εστιν η βασιλεια του θεου βρωσις και ποσις αλλα δικαιοσυνη και ειρηνη και χαρα εν πνευματι αγιω
- 18 Moun k'ap sèvi Kris la konsa, se yo ki fè Bondye plezi. Tout moun ap dakò ak sa.
And he who in these things is Christ's servant, is pleasing to God and has the approval of men.
ο γαρ εν τουτοις δουλευων τω χριστω ευαρεστος τω θεω και δοκιμος τοις ανθρωποις
- 19 Se sak fè, ann toujou chache bagay ki kapab ede nou viv ak kè poze, bagay ki pou penmèt nou yonn soutni lòt nan konfyans nou nan Bondye.
So then, let us go after the things which make peace, and the things by which we may be a help to one another.
αρα ουν τα της ειρηνης διωκωμεν και τα της οικοδομης της εις αλληλους
- 20 Piga kraze travay Bondye a poutèt yon keksyon manje. Nou ka manje tout manje, se vre. Men, sa pa bon pou nou manje kichòy ki ka lakòz yon frè tonbe nan peche.
Do not let the work of God come to nothing on account of food. All things are certainly clean; but it is evil for that man who by taking food makes it hard for another.
μη ενεκεν βρωματος καταλυε το εργον του θεου παντα μεν καθαρα αλλα κακον τω ανθρωπω τω δια προσκομματος εσθιοντι
- 21 Sa ki byen an, se lè ou pa manje vyann, ni bwè diven, ni fè okenn lòt bagay ki kapab fè frè ou tonbe nan peche.
It is better not to take meat or wine or to do anything which might be a cause of trouble to your brother.
καλον το μη φαγειν κρεα μηδε πειν οινον μηδε εν ω ο αδελφος σου προσκοπτει η σκανδαλιζεται η ασθενει
- 22 Sa ou kwè ou menm sou sa, gade l' pou tèt ou devan Bondye. benediksyon pou yon moun ki pa santi l' koupab lè l'ap fè sa li kwè li dwe fè.
The faith which you have, have it to yourself before God. Happy is the man who is not judged by that to which he gives approval.
ου πιστιν εχεις κατα σωτων εχε ενωπιον του θεου μακαριος ο μη κρινων εαυτον εν ω δοκιμαζει
- 23 Men, moun ki gen doutans sou sa l'ap manje a, Bondye kondannen l' lè l' manje l', paske li aji san konviksyon. Tout sa ou fè san konviksyon se peche.
But he who is in doubt is judged if he takes food, because he does it not in faith; and whatever is not of faith is sin.
ο δε διακρινομενος εαν φαγη κατακεκριται οτι ουκ εκ πιστεως παν δε ο ουκ εκ πιστεως αμαρτια εστιν
- 1 ¶ Nou menm ki fò nan konfyans nou nan Bondye, se pou nou ede sa ki fèb yo pote feblès yo. Nou pa dwe ap chache sa ki fè nou plezi sèlman.
We who are strong have to be a support to the feeble, and not give pleasure to ourselves.
οφειλομεν δε ημεις οι δυνατοι τα ασθενηματα των αδυνατων βασταζειν και μη εαυτοις αρεσκειν
- 2 Okontrè, se pou nou chak chache fè frè parèy nou plezi pou byen l', konsa n'a fè l' grandi nan konfyans li nan Bondye.
Let every one of us give pleasure to his neighbour for his good, to make him strong.
εκαστος γαρ ημων τω πλησιον αρεσκετω εις το αγαθον προς οικοδομην
- 3 Paske Kris la pa t' chache sa ki te fè l' plezi, men dapre sa ki ekri a: Moun ki t'ap joure ou yo, se tankou si se mwen menm yo t'ap joure.
For Christ did not give pleasure to himself, but, as it is said, The bitter words of those who were angry with you came on me.
και γαρ ο χριστος ουχ εαυτω ηρεσεν αλλα καθως γεγραπται οι ονειδισμοι των ονειδιζοντων σε επεπεσον επ εμε

- 4 Se konsa, tou sa ki te ekri nan Liv la depi nan tan lontan, yo te ekri yo pou moutre nou anpil bagay, wi, pou bagay nou jwenn ekri nan Liv la ka ban nou pasyans ak ankourajman pou n' ka mete tout espwa nou nan Bondye.
Now those things which were put down in writing before our time were for our learning, so that through quiet waiting and through the comfort of the holy Writings we might have hope.
οσα γαρ προεγραφη εις την ημετεραν διδασκαλιαν προεγραφη ινα δια της υπομονης και της παρακλησεως των γραφων την ελπιδα εχωμεν
- 5 ¶ Se pou Bondye ki bay pasyans ak ankourajman an fè nou viv byen yonn ak lòt, pou nou ka swiv egzanp nou jwenn nan Jezikri.
Now may the God who gives comfort and strength in waiting make you of the same mind with one another in harmony with Christ Jesus:
ο δε θεος της υπομονης και της παρακλησεως δωη υμιν το αυτο φρονειν εν αλληλοις κατα χριστον ιησουν
- 6 Konsa, n'a mete kè nou ak bouch nou ansanm pou fè lwanj Bondye, papa Jezikri, Seyè nou an.
So that with one mouth you may give glory to the God and Father of our Lord Jesus Christ.
ινα ομοθυμαδον εν ενι στοματι δοξαζιητε τον θεον και πατερα του κυριου ημων ιησου χριστου
- 7 ¶ Se pou yonn asepte lòt jan l' ye a, menm jan Kris la te asepte nou an pou sa te tounen yon lwanj pou Bondye.
So then, take one another to your hearts, as Christ took us, to the glory of God.
διο προσλαμβανεσθε αλληλους καθως και ο χριστος προσελαβετο ημας εις δοξαν θεου
- 8 Men sa m' vle di: Kris la te fè tèt li sèvitè jwif yo pou l' te ka fè pwomès Bondye te fè zansèt nou yo rive vre, epi pou l' te moutre jan Bondye kenbe pawòl li.
Now I say that Christ has been made a servant of the circumcision to give effect to the undertakings given by God to the fathers,
λεγω δε ιησουν χριστον διακονον γεγενησθαι περιτομης υπερ αληθειας θεου εις το βεβαιωσαι τας επαγγελιας των πατερων
- 9 Men, li te vini pou moun lòt nasyon yo tou, pou yo te ka fè lwanj Bondye pou jan li gen kè sansib, jan sa te ekri nan Liv la: Se poutèt sa m'a fè lwanj ou nan mitan lòt nasyon yo. Se poutèt sa m'a chante pou non ou.
And so that the Gentiles might give glory to God for his mercy; as it is said, For this reason I will give praise to you among the Gentiles, and I will make a song to your name.
τα δε εθνη υπερ ελεους δοξασαι τον θεον καθως γεγραπται δια τουτο εξομολογησομαι σοι εν εθνεσιν και τω ονοματι σου ψαλω
- 10 Liv la di ankò: Nou menm moun lòt nasyon yo, fè kè nou kontan ansanm avèk pèp Bondye chwazi a.
And again he says, Take part, you Gentiles, in the joy of his people.
και παλιν λεγει ευφρανθητε εθνη μετα του λαου αυτου
- 11 Li di ankò: Fè lwanj Mèt la, nou menm moun lòt nasyon yo! Wi, se pou tout pèp yo fè lwanj li!
And again, Give praise to the Lord, all you Gentiles; and let all the nations give praise to him.
και παλιν αινειτε τον κυριον παντα τα εθνη και επαινεσατε αυτον παντες οι λαοι
- 12 Ezayi di tou: Li gen pou l' vini, pitit pitit Izayi a. Li va parèt pou gouvènè lòt nasyon yo. Nasyon yo va mete espwa yo nan li.
And again Isaiah says, There will be the root of Jesse, and he who comes to be the ruler over the Gentiles; in him will the Gentiles put their hope.
και παλιν ησαιας λεγει εσται η ριζα του ιεσσα και ο ανισταμενος αρχειν εθνων επ αυτω εθνη ελπιουσιν
- 13 ¶ Mwen mande Bondye ki bay espwa a pou l' fè kè nou kontan nèt, pou l' fè kè nou poze ak konfyans nou gen nan li a. Se konsa espwa nou va toujou ap grandi ak pouvwa Sentespri a.
Now may the God of hope make you full of joy and peace through faith, so that all hope may be yours in the power of the Holy Spirit.
ο δε θεος της ελπιδος πληρωσαι υμας πασης χαρας και ειρηνης εν τω πιστευειν εις το περισσευειν υμας εν τη ελπιδι εν δυναμει πνευματος αγιου
- 14 ¶ Frè m' yo, mwen gen fèm konviksyon nou gen kont bon santiman nan kè nou, nou gen kont konesans sou nou pou yonn ka bay lòt konsèy.
And I myself am certain of you, brothers, that you are full of what is good, complete in all knowledge, able to give direction to one another.
πεπεισμαι δε αδελφοι μου και αυτος εγω περι υμων οτι και αυτοι μεστοι εστε αγαθωσυνης πεπληρωμενοι πασης γνωσεως δυναμενοι και αλληλους νουθετειν
- 15 Men, mwen te penmèt mwen ekri nou sou anpil pwèn nan lèt mwen an pou mwen te ka fè nou chonje sa nou te konnen déjà. Mwen te penmèt mwen fè sa poutèt favè Bondye te fè m' lan,
But I have, in some measure, less fear in writing to you to put these things before you again, because of the grace which was given to me by God,
τολμηροτερον δε εγραψα υμιν αδελφοι απο μερους ως επαναμνησκων υμας δια την χαριν την δοθεισαν μοι υπο του θεου
- 16 pou m' te sèvi Jezikri pandan m'ap travay nan mitan moun lòt nasyon yo. Lè m'ap fè konnen bon nouvèl Bondye a, se yon sèvis apa pou Bondye m'ap rann, pou moun lòt nasyon yo ka tounen yon ofrann ki fè Bondye plezi, yon ofrann yo mete apa pou Bondye ak pouvwa Sentespri a.
To be a servant of Christ Jesus to the Gentiles, doing the work of a priest in the good news of God, so that the offering of the Gentiles might be pleasing to God, being made holy by the Holy Spirit.
εις το ιναια με λειτουργον ιησου χριστου εις τα εθνη ιερουργουντα το ευαγγελιον του θεου ινα γενηται η προσφορα των εθνων ευπροσδεκτος ηγιασμενη εν πνευματι αγιου

- 17 ¶ Se pou sa, mwen gen dwa kontan nèt pou travay m'ap fè ansanm ak Jezikri pou Bondye.
So I have pride in Christ Jesus in the things which are God's.
εχω ουν καυχησιν εν χριστω ιησου τα προς θεον
- 18 -(we vèsè pwochen)
And I will keep myself from talking of anything but those things which Christ has done by me to put the Gentiles under his rule in word and in act,
ου γαρ τολμησω λαλειν τι ων ου κατειργασατο χριστος δι εμου εις υπακοην εθνων λογω και εργω
- 19 Wi, m'ap penmèt mwen fè nou konnen sèlman sa Kris la te fè m' fè ak sa li te fè m' di, avèk fòs mirak ak bèl bagay ak pouvwa Lespri Bondye a. Tou sa, pou mennen moun lòt nasyon yo vin nan pye Bondye pou obeyi li. Se konsa, depi lavil Jerizalèm jouk nan peyi Iliri, mwen pa manke mache bay bon nouvèl ki pale sou Kris la toupatou.
By signs and wonders, in the power of the Holy Spirit; so that from Jerusalem and round about as far as Illyricum I have given all the good news of Christ;
εν δυναμει σημειων και τερατων εν δυναμει πνευματος θεου ωστε με απο ιερουσαλημ και κυκλω μεχρι του ιλλυρικου πεπληρωκεναι το ευαγγελιον του χριστου
- 20 Men, lanbisyon m' se te pou m' fè konnen bon nouvèl la sèlman kote moun pa t' ankò janm tandè nonmen non Kris la, pou m' pa t' bati sou fondasyon lòt moun te poze,
Making it my purpose not to take the good news where Christ was named, so that my work might not be resting on that of others;
ουτως δε φιλοτιμουμενον ευαγγελιζεσθαι ουχ οπου ωνομασθη χριστος ινα μη επ αλλοτριον θεμελιον οικοδομω
- 21 jan sa te ekri nan Liv la: Moun ki pa t' ankò konnen l' yo va wè. Moun ki pa t' ankò tandè nonmen non l' yo va konprann.
But as it is said in the holy Writings, They will see, to whom the news of him had not been given, and those to whose ears it had not come will have knowledge.
αλλα καθως γεγραπται οις ουκ ανηγγελη περι αυτου οφονται και οι ουκ ακηκοασιν συνησουσιν
- 22 ¶ Se rezon sa a ki te anpeche mwen anpil fwa al lakay nou.
For which reason I was frequently kept from coming to you:
διο και ενεκοπτομην τα πολλα του ελθειν προς υμας
- 23 Men, koulè a, mwen pa gen anyen ki kenbe m' nan peyi sa yo ankò. Depi lontan mwen fè lide ale wè nou.
But now, having no longer any place in these parts and having had for a number of years a great desire to come to you,
νυνι δε μηκετι τοπον εχων εν τοις κλιμασιν τουτοις επιποθιαν δε εχων του ελθειν προς υμας απο πολλων ετων
- 24 Mwen ta renmen fè sa lè mapral an Espay lan. Wi, mwen gen espwa pase wè nou pou nou kapab ede m' ale nan peyi sa a, apre m'a fin pase kèk bon moman nan mitan nou.
Whenever I go to Spain (for it is my hope to see you on my way, and to be sent on there by you, if first I may in some measure have been comforted by your company)--
ως εαν πορευομαι εις την σπανιαν ελευσομαι προς υμας ελπίζω γαρ διαπορευομενος θεασασθαι υμας και υφ υμων προπεμφθηναι εκει εαν υμων πρωτον απο μερους εμπλησθω
- 25 Men, koulè a, mwen pral Jerizalèm pou m' ka rann moun k'ap viv apa pou Bondye yo yon sèvis.
But now I go to Jerusalem, taking help for the saints.
νυνι δε πορευομαι εις ιερουσαλημ διακονων τοις αγιοις
- 26 Legliz ki nan peyi Masedwan ak nan peyi Lakay yo te pran sou yo pou yo te fè yon ofrann pou ede pòv ki nan pèp Bondye a lavil Jerizalèm.
For it has been the good pleasure of those of Macedonia and Achaia to send a certain amount of money for the poor among the saints at Jerusalem.
ευδοκησαν γαρ μακεδονια και αχαια κοινωνιαν τινα ποιησασθαι εις τους πτωχους των αγιων των εν ιερουσαλημ
- 27 Se yo menm menm ki te fè lide sa a. Men, pou di vre, yo te dwe pòv yo sa. Paske, menm jan jwif yo te separe benediksyon ki soti nan Lespri Bondye a avèk moun ki pa t' jwif yo, konsa tou, moun ki pa jwif yo gen pou devwa pou rann yo sèvis avèk byen latè yo.
Yes, it has been their good pleasure; and they are in their debt. For if the Gentiles have had a part in the things of the Spirit which were theirs, it is right for them, in the same way, to give them help in the things of the flesh.
ευδοκησαν γαρ και οφειλεται αυτων εισιν ει γαρ τοις πνευματικοις αυτων εκοινωνησαν τα εθνη οφειλουσιν και εν τοις σαρκικοις λειτουρησαι αυτοις
- 28 Lè m'a fini avèk zafè sa a, le m'a renmèt tout lajan yo te ranmase a nan men, lè sa a m'a pati pou Espay, m'a pase wè nou sou wout.
So when I have done this, and have given them this fruit of love, I will go on by you into Spain.
τουτο ουν επιτελεσας και σφραγισαμενος αυτοις τον καρπον τουτον απελευσομαι δι υμων εις την σπανιαν
- 29 Mwen konnen le m'a rive wè nou an, se avèk tout benediksyon Kris la m'a rive.
And I am certain that when I come, I will be full of the blessing of Christ.
οιδα δε οτι ερχομενος προς υμας εν πληρωματι ευλογιας του ευαγγελιου του χριστου ελευσομαι

- 30 ¶ Men sa m' mande nou, frè m' yo: nan non Jezikri, Seyè nou an, nan non renmen Lespri a ban nou, tanpri, pa lage m' nan batay la pou kont mwen, lapriyè Bondye pou mwen.
Now I make request to you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you will be working together with me in your prayers to God for me;
παρακαλω δε υμας αδελφοι δια του κυριου ημων ιησου χριστου και δια της αγαπης του πνευματος συναγωνισασθαι μοι εν ταις προσευχαις υπερ εμου προς τον θεον
- 31 Lapriyè pou m' ka delivre anba moun Jide yo ki pa vle kwè. Lapriyè tou pou moun k'ap viv apa pou Bondye nan lavil Jerizalèm, pou yo ka byen resevwa lajan m'ap pote ba yo a.
So that I may be kept safe from those in Judaea who have not put themselves under the rule of God, and that the help which I am taking for Jerusalem may be pleasing to the saints;
ινα ρυθω απο των απειθουντων εν τη ιουδαια και ινα η διακονια μου η εις ιερουσαλημ ευπροσδεκτος γενηται τοις αγιοις
- 32 Konsa, si Bondye vle, m'a rive lakay nou ak kè kontan, epi m'a pran yon ti repo nan mitan nou.
So that I may come to you in joy by the good pleasure of God, and have rest with you.
ινα εν χαρα ελθω προς υμας δια θεληματος θεου και συναναπαυσωμαι υμιν
- 33 Se pou Bondye ki bay kè poze a avèk nou tout. Amèn.
Now may the God of peace be with you all. So be it.
ο δε θεος της ειρηνης μετα παντων υμων αμην
- 1 ¶ Mwen rekòmande nou Febe, yon sè k'ap sèvi nan legliz Sankre a.
It is my desire to say a good word for Phoebe, who is a servant of the church in Cenchreae:
συριστημι δε υμιν φοιβην την αδελφην ημων ουσαν διακονον της εκκλησιας της εν κεγχραις
- 2 Resevwa li nan non Seyè a, jan moun k'ap viv apa pou Bondye yo dwe fè l' yonn pou lòt. Ede l' nan tou sa li ka bezwen, paske li menm li deja ede anpil moun lèfini li te ede m' anpil tou.
That you will take her in kindly, after the way of the saints, as one who is the Lord's, and give her help in anything in which she may have need of you: because she has been a help to a great number and to myself.
ινα αυτην προσδεξησθε εν κυριω αξιως των αγιων και παραστητε αυτη εν ω αν υμων χρηζη πραγματι και γαρ αυτη προστατις πολλων εγενηθη και αυτου εμου
- 3 Di Priska ak Akilas bonjou pou mwen. Yo t'ap travay avè m' nan sèvis Jezikri a.
Give my love to Prisca and Aquila, workers with me in Christ Jesus,
ασπασασθε πρισκιλλαν και ακυλαν τους συνεργους μου εν χριστω ιησου
- 4 Yo te riske tèt yo pou sove lavi mwen. Se pa mwen sèlman k'ap di yo mesi, se tout legliz ki nan moun lòt nasyon yo k'ap di yo mesi tou.
Who for my life put their necks in danger; to whom not only I but all the churches of the Gentiles are in debt:
οιτινες υπερ της ψυχης μου τον εαυτων τραχηλον υπεθηκαν οις ουκ εγω μονος ευχαριστω αλλα και πασαι αι εκκλησιαι των εθνων
- 5 Di legliz ki sanble lakay yo a bonjou tou. Di Epayenèt, bon bon zanmi mwen an, bonjou. Se li menm premye moun ki te mete konfyans li nan Kris la nan peyi Lazi.
And say a kind word to the church which is in their house. Give my love to my dear Epaenetus, who is the first fruit of Asia to Christ.
και την κατ οικον αυτων εκκλησιαν ασπασασθε επαινετον τον αγαπητον μου ος εστιν απαρχη της αχαιας εις χριστον
- 6 Di Mari ki te bay kò l' anpil traka pou nou an bonjou.
Give my love to Mary, who gave much care to you.
ασπασασθε μαριαμ ητις πολλα εκοπιασεν εις ημας
- 7 Di Andwonikis ak Jenyas, fanmi m' yo ki te al nan prizon ansanm avè m' yo, bonjou. Apòt yo konsidere yo anpil, yo te patizan Kris la anvan mwen.
Give my love to Andronicus and Junia, my relations, who were in prison with me, who are noted among the Apostles, and who were in Christ before me.
ασπασασθε ανδρονικον και ιουνιαν τους συγγενεις μου και συναιχμαλωτους μου οιτινες εισιν επισημοι εν τοις αποστολοις οι και προ εμου γεγονασιν εν χριστω
- 8 Di Anplyatis, bon zanmi m' nan menm Seyè a, bonjou.
Give my love to Ampliatus, who is dear to me in the Lord,
ασπασασθε αμπλιαν τον αγαπητον μου εν κυριω
- 9 Di Iben, kanmarad travay mwen nan sèvis Kris la, bonjou ansanm ak Estakis, bon zanmi mwen an.
Give my love to Urbanus, a worker in Christ with us, and to my dear Stachys.
ασπασασθε ουρβανον τον συνεργον ημων εν χριστω και σταχυν τον αγαπητον μου
- 10 Di Apelès ki moutre jan li gen konfyans nan Kris la bonjou. Di moun lakay Aristobil yo bonjou.
Give my love to Apelles, who has the approval of Christ. Say a kind word to those who are of the house of Aristobulus.
ασπασασθε απελλην τον δοκιμον εν χριστω ασπασασθε τους εκ των αριστοβουλου

- 11 Di Ewòdyon, fanmi m' lan, bonjou. Di moun lakay Nasis yo ki kwè nan Seyè a bonjou.
Give my love to Herodion, my relation. Say a kind word to those of the house of Narcissus, who are in the Lord.
ασπασασθε ηροδιωνα τον συγγενη μου ασπασασθε τους εκ των ναρκισσου τους οντας εν κυριω
- 12 Di Trifèn ak Trifòz, de sè k'ap bay kò yo anpil traka pou Seyè a, bonjou. Di Pèsid, bon zanmi m' ki te pran anpil fatig pou Seyè a, bonjou.
Give my love to Tryphaena and Tryphosa, workers in the Lord. Give my love to my dear Persis, who did much work in the Lord.
ασπασασθε τρυφαιναν και τρυφωσαν τας κοπιωσας εν κυριω ασπασασθε περιδα την αγαπητην ητις πολλα εκοπιασεν εν κυριω
- 13 Di Rifis, nonm Bondye chwazi pou sèvis li a, bonjou ansanm ak manman l' ki yon manman pou mwen tou.
Give my love to Rufus, one of the Lord's selection, and to his mother and mine.
ασπασασθε ρουφον τον εκλεκτον εν κυριω και την μητερα αυτου και εμου
- 14 Di Asenkrit, Flegon, Emès, Patwobas, Emas ak tout frè yo ki ansanm ak yo a bonjou.
Give my love to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.
ασπασασθε ασυγκριτον φλεγοντα ερμαν πατροβαν ερμην και τους συν αυτοις αδελφους
- 15 Di Filològ ak Jili, Nere ak sè li a ansanm avek Olimpas ak tout manm legliz ki la avèk yo, bonjou.
Give my love to Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.
ασπασασθε φιλολογον και ιουλιαν νηρεα και την αδελφην αυτου και ολυμπαν και τους συν αυτοις παντας αγιους
- 16 Yonn bo lòt pou mwen tankou frè. Tout legliz Kris yo voye bonjou pou nou.
Give one another a holy kiss. All the churches of Christ send their love to you.
ασπασασθε αλληλους εν φιληματι αγιω ασπαζονται υμας αι εκκλησιαι του χριστου
- 17 ¶ M'ap ban nou yon dènve ti konsèy, frè m' yo: Veye kò nou ak moun k'ap simen divizyon, k'ap pale kont sa yo te moutre nou an pou fè moun ki kwè yo pèdi tèt yo.
Now, it is my desire, brothers, that you will take note of those who are causing division and trouble among you, quite against the teaching which was given to you: and keep away from them.
παρακαλω δε υμας αδελφοι σκοπειν τους τας διχοστασιας και τα σκανδαλα παρα την διδαχην ην υμεις εμαθετε ποιουντας και εκκλινατε απ αυτων
- 18 Moun konsa, se pa Kris la, Seyè nou an, y'ap sèvi. Se vant yo y'ap sèvi. Y'ap bay bèl pawòl, y'ap fè bèl diskou pou achte figi moun. Se konsa yo pran tèt ti inonsan yo.
For such people are not servants of the Lord Christ, but of their stomachs; and by their smooth and well-said words the hearts of those who have no knowledge of evil are tricked.
οι γαρ τοιουτοι τω κυριω ημων ιησου χριστω ου δουλευουσιν αλλα τη εαυτων κοιλια και δια της χρηστολογιας και ευλογιας εξαπατωσιν τας καρδιας των ακακων
- 19 Pou nou menm, moun lavil Wòm, tout moun konnen jan nou soumèt nou devan Seyè a. Mwen byen kontan pou nou. Men, mwen ta renmen pou nou toujou chache fè sa ki byen, pou nou pa lage kò nou nan fè sa ki mal.
For all have knowledge of how you do what you are ordered. For this reason I have joy in you, but it is my desire that you may be wise in what is good, and without knowledge of evil.
η γαρ υμων υπακοη εις παντας αφικετο χαιρω ουν το εφ υμιν θελω δε υμας σοφους μεν ειναι εις το αγαθον ακεραιους δε εις το κακον
- 20 Anvan lontan, Bondye ki bay kè poze a gen pou kraze Satan anba pye nou. Se pou benediksyon Jezi, Seyè nou an, toujou la avèk nou.
And the God of peace will be crushing Satan under your feet before long. The grace of our Lord Jesus Christ be with you.
ο δε θεος της ειρηνης συντριψει τον σαταναν υπο τους ποδας υμων εν ταχει η χαρις του κυριου ημων ιησου χριστου μεθ υμων
- 21 ¶ Timote, kanmarad travay mwen an, ansanm ak Liziyis, Jazon, Sozipatè, fanmi m' yo, yo tout voye bonjou pou nou.
Timothy, who is working with me, sends his love to you, so do Lucius and Jason and Sosipater, my relations.
ασπαζονται υμας τιμοθεος ο συνεργος μου και λουκιος και ιασων και σωσιπατρος οι συγγενεις μου
- 22 Mwen menm, Tèsiyis, ki kouche lèt sa a sou papye, mwen voye bonjou pou nou nan renmen Kris la.
I, Tertius, who have done the writing of this letter, send love in the Lord.
ασπαζομαι υμας εγω τερτιος ο γραψας την επιστολην εν κυριω
- 23 Gayis voye bonjou pou nou. Se lakay li mwen fè ladesant. Epi se la tou tout legliz la fè reyinyon. Eras, trezorye nan lavil la, ansanm ak frè Katis voye di nou bonjou.
Gaius, with whom I am living, whose house is open to all the church, sends his love, so does Erastus, the manager of the accounts of the town, and Quartus, the brother.
ασπαζεται υμας γαιος ο ξενος μου και της εκκλησιας ολης ασπαζεται υμας εραστος ο οικονομος της πολεως και κουαρτος ο αδελφος
- 24 Se pou benediksyon Jezikri, Seyè nou an, toujou la avèk nou tout.
¶
η χαρις του κυριου ημων ιησου χριστου μετα παντων υμων αμην

- 25 ¶ Ann fè lwanj Bondye! Se li ki gen pouvwa pou fè nou kenbe fèm nan konfyans lan dapre bon nouvèl m'ap anonse a, dapre mesaj m'ap preche sou Jezikri a, dapre konesans Bondye ban nou kifè nou wè plan travay li. Se li menm ki gen pouvwa pou fè nou kenbe fèm nan konfyans sa a. Plan travay sa a te kache pandan lontan lontan.
Now to him who is able to make you strong in agreement with the good news which I gave you and the preaching of Jesus Christ, in the light of the revelation of that secret which has been kept through times eternal,
τω δε δυναμενω υμας στηριζει κατα το ευαγγελιον μου και το κηρυγμα ιησου χριστου κατα αποκαλυψιν μυστηριου χρονους αιωνιους σεσιγημενου
- 26 Men, koulye a, li parèt akèlè nan liv pwofèt yo te ekri yo. Konsa, dapre lòd ki soti nan Bondye ki la pou tout tan an, plan travay la rive an konesans moun tout lòt nasyon yo pou yo kapab mete konfyans yo nan Bondye, pou yo kapab fè volonte Bondye.
But is now made clear; and by the writings of the prophets, by the order of the eternal God, the knowledge of it has been given to all the nations, so that they may come under the rule of the faith;
φανερωθεντος δε νυν δια τε γραφων προφητικων κατα επιταγην του αιωνιου θεου εις υπακοην πιστεως εις παντα τα εθνη γνωρισθεντος
- 27 Wi, lwanj pou Bondye, li menm sèl ki gen bon konprann! Lwanj pou li nan Jezikri, depi tout tan epi pou tout tan! Amèn.
To the only wise God, through Jesus Christ, be the glory for ever. So be it.
μονω σοφω θεω δια ιησου χριστου ω η δοξα εις τους αιωνας αμην [προς ρωμαιους εγραφη απο κορινθου δια φοιβης της διακονου της εν κεγχραις εκκλησιας]
- 1 ¶ Mwen menm Pòl, you moun Bondye menm te deside rele pou sèvi Jezikri apòt, m'ap ekri lèt sa a, ansanm ak Sostèn, frè nou,
Paul, an Apostle of Jesus Christ by the purpose of God, and Sosthenes the brother,
παυλος κλητος αποστολος ιησου χριστου δια θεληματος θεου και σωσθενης ο αδελφος
- 2 pou nou tout ki nan legliz Bondye a lavil Korent. Bondye te rele nou pou viv apa pou li, nou tout ki pou Bondye nan Jezikri, ansanm ak tout lòt moun toupatou k'ap rele non Jezikri, Seyè nou an. Paske Jezikri se Seyè yo menm jan li Seyè nou tou.
To the church of God which is in Corinth, to those who have been made holy in Christ Jesus, saints by the selection of God, with all those who in every place give honour to the name of our Lord Jesus Christ, their Lord and ours:
τη εκκλησια του θεου τη ουση εν κορινθω ηγιασμενοις εν χριστω ιησου κλητοις αγιοις συν πασιν τοις επικαλουμενοις το ονομα του κυριου ημων ιησου χριστου εν παντι τοπω αυτων τε και ημων
- 3 Nou mande Bondye, Papa nou, ansanm ak Jezikri, Seyè a, pou yo ban nou benediksyon ak kè poze.
Grace to you and peace from God our Father and the Lord Jesus Christ.
χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου
- 4 Se tout tan m'ap di Bondye mèsi pou sa l' fè pou nou menm, frè lavil Korent yo, pou favè li te fè nou jwenn nan Jezikri.
I give praise to my God for you at all times, because of the grace of God which has been given to you in Christ Jesus;
ευχαριστω τω θεω μου παντοτε περι υμων επι τη χαριτι του θεου τη δοθειση υμιν εν χριστω ιησου
- 5 Pandan n'ap viv ansanm ak Kris la, Bondye fè nou rich nèt, li ban nou tout kalite kado: kado sa yo penmèt nou preche pawòl la tout jan epi yo ban nou anpil konesans.
So that in him you have wealth in all things, in word and in knowledge of every sort;
οτι εν παντι επλουτισθητε εν αυτω εν παντι λογω και παση γνωσει
- 6 Bon Nouvèl ki pale sou Kris la fin pran rasin nèt nan mitan nou.
Even as the witness of the Christ has been made certain among you:
καθως το μαρτυριον του χριστου εβεβαιωθη εν υμιν
- 7 Se sak fè, nou pa manke anyen nan kado Bondye bay yo, pandan n'ap tann jou lè Jezikri, Seyè nou an, pral parèt la.
So that having every grace you are living in the hope of the revelation of our Lord Jesus Christ;
ωστε υμας μη υστερεισθαι εν μηδενι χαρισματι απεκδεχομενους την αποκαλυψιν του κυριου ημων ιησου χριστου
- 8 Bondye va kenbe nou fèm jouk sa kaba. Konsa, yo p'ap jwenn anyen pou repwoche nou lè jou Jezikri, Seyè nou an, va rive.
Who will give you strength to the end, to be free from all sin in the day of our Lord Jesus Christ.
ος και βεβαιωσει υμας εως τελους ανεγκλητους εν τη ημερα του κυριου ημων ιησου χριστου
- 9 Bondye ki rele nou pou nou ka viv ansanm ak Pitit li, Jezikri, Seyè nou an, ap toujou kenbe pawòl li.
God is true, through whom you have been given a part with his Son, Jesus Christ our Lord.
πιστος ο θεος δι ου εκληθητε εις κοινωνιαν του υιου αυτου ιησου χριστου του κυριου ημων

- 10 ¶ Frè m' yo, men sa m'ap mande nou, nan non Jezikri, Seyè nou an. Tanpri, mete nou dakò sou tout bagay. Pa kite divizyon mete pye nan mitan nou. Okontrè, se pou nou viv byen yonn ak lòt. Mete yon sèl lide nan tèt nou, se pou nou tout gen yon sèl pawòl.
Now I make request to you, my brothers, in the name of our Lord Jesus Christ, that you will all say the same thing, and that there may be no divisions among you, so that you may be in complete agreement, in the same mind and in the same opinion.
παράκαλω δε υμας αδελφοι δια του ονοματος του κυριου ημων ιησου χριστου ινα το αυτο λεγητε παντες και μη η εν υμιν σχισματα ητε δε κατηρητισμενοι εν τω αυτω νοι και εν τη αυτη γνωμη
- 11 Mwen di nou sa, frè m' yo, paske m' vin konnen nan bouch kèk moun nan fanmi Kloe a, te gen gwo kont pete nan mitan nou.
Because it has come to my knowledge, through those of the house of Chloe, that there are divisions among you, my brothers.
εδηλωθη γαρ μοι περι υμων αδελφοι μου υπο των χλοης οτι εριδες εν υμιν εισιν
- 12 Men sa m' vle di: Chak moun ap di yon bagay diferan. Sa a di: mwen se moun Pòl. Yon lòt di: mwen se moun Apolòs. Yon lòt ankò di: mwen se moun Pyè. Yon lòt ankò: mwen se moun Kris la.
That is, that some of you say, I am of Paul; some say, I am of Apollos; some say, I am of Cephas; and some say, I am Christ's.
λεγω δε τουτου οτι εκαστος υμων λεγει εγω μεν ειμι παυλου εγω δε απολλω εγω δε κηφα εγω δε χριστου
- 13 Nan kondisyon sa a, Kris la gen lè divize? Eske se Pòl yo te kloure sou kwa a pou nou? Osinon, èske se nan non Pòl yo te batize nou?
Is there a division in Christ? was Paul nailed to the cross for you? or were you given baptism in the name of Paul?
μεμερισται ο χριστος μη παυλος εσταυρωθη υπερ υμων η εις το ονομα παυλου εβαπτισθητε
- 14 ¶ Mwen di Bondye mèsi dèske mwen pa t' batize nou yonn, an wetan Krispis ak Gayis.
I give praise to God that not one of you had baptism from me, but Crispus and Gaius;
ευχαριστω τω θεω οτι ουδενα υμων εβαπτισα ει μη κρισπον και γαιον
- 15 Konsa, pesonn pa ka di yo te batize nan non Pòl.
So that no one may be able to say that you had baptism in my name.
ινα μη τις ειπη οτι εις το εμον ονομα εβαπτισα
- 16 (Mwen t'ap bliye sa: mwen te batize Estefanas ak moun lakay li yo tou. Men, mwen pa chonje m' te batize pesonn lòt ankò.)
And I gave baptism to the house of Stephanas; but I am not certain that any others had baptism from me.
εβαπτισα δε και τον στεφανα οικον λοιπον ουκ οίδα ει τινα αλλον εβαπτισα
- 17 ¶ Epitou, Kris la pa t' voye m' batize moun. Li te voye m' anonse Bon Nouvèl la, epi se pou m' anonse l' san m' pa bezwen sèvi ak bèl diskou bon konprann lèzòm, pou m' pa fè lanmò Kris la sou kwa a pase pou anyen.
For Christ sent me, not to give baptism, but to be a preacher of the good news: not with wise words, for fear that the cross of Christ might be made of no value.
ου γαρ απεστειλεν με χριστος βαπτισειν αλλ ευαγγελιζεσθαι ουκ εν σοφια λογου ινα μη κενωθη ο σταυρος του χριστου
- 18 Pawòl ki fè nou konnen jan Kris la mouri sou kwa a, se pawòl moun fou pou moun k'ap peri yo. Men, pou nou menm ki delivre yo se pouvw Bondye.
For the word of the cross seems foolish to those who are on the way to destruction; but to us who are on the way to salvation it is the power of God.
ο λογος γαρ ο του σταυρου τοις μεν απολλυμενοις μωρια εστιν τοις δε σωζομενοις ημιν δυναμις θεου εστιν
- 19 Se sa menm ki te ekri nan Liv la: M'ap detwi bon konprann moun lespri yo. M'ap voye konesans save yo jete.
As it says in the holy Writings, I will put an end to the wisdom of the wise, and will put on one side the designs of those who have knowledge.
γεγραπται γαρ απολω την σοφια των σοφων και την συνεσιν των συνετων αθετησω
- 20 Bon, lè sa a, moun ki gen bon konprann yo, moun ki fò yo, moun ki renmen diskite dapre prensip lèzòm yo, kisa yo gen pou di ankò? Eske Bondye pa fè wè se bon konprann lèzòm lan ki pawòl moun fou?
Where is the wise? where is he who has knowledge of the law? where is the man of this world who has a love of discussion? has not God made foolish the wisdom of this world?
που σοφος που γραμματευσ που συζητητης του αιωνος τουτου ουχι εμωρανεν ο θεος την σοφια του κοσμου τουτου
- 21 Se sak fè, moun k'ap viv dapre lide ki nan lemonn lan, avèk tout bon konprann yo, yo pa kapab rekonèt Bondye kote Bondye ap fè wè se bon konprann li. Se poutèt sa, Bondye desire delivre tout moun ki kwè nan pawòl moun fou n'ap anonse a.
For because, by the purpose of God, the world, with all its wisdom, had not the knowledge of God, it was God's pleasure, by so foolish a thing as preaching, to give salvation to those who had faith in him.
επειδη γαρ εν τη σοφια του θεου ουκ εγνω ο κοσμος δια της σοφιας τον θεον ευδοκησεν ο θεος δια της μωριας του κηρυγματος σωσαι τους πιστευοντας

- 22 Yon bò, jwif yo ap mande mirak, yon lòt bò grèk yo ap chache bon konprann.
Seeing that the Jews make request for signs, and the Greeks are looking for knowledge:
επειδη και ιουδαιοι σημειον αιτουσιν και ελληνες σοφιαν ζητουσιν
- 23 Men nou menm, n'ap fè konnen Kris yo te kloure sou kwa a. Pou jwif yo, sa se yon wòch k'ap fè yo bite. Pou moun ki pa jwif yo, sa se bagay moun fou.
But we give the good news of Christ on the cross, a hard thing to the Jews, and a foolish thing to the Gentiles;
ημεις δε κηρυσσομεν χριστον εσταυρωμενον ιουδαιοις μεν σκανδαλον ελλησιν δε μωριαν
- 24 Men pou tout moun Bondye rele yo, kit yo jwif, kit yo pa jwif, n'ap fè konnen Kris la ki bon konprann Bondye a ak pouvwa Bondye a.
But to those of God's selection, Jews and Greeks, Christ is the power and the wisdom of God.
αυτοις δε τοις κλητοις ιουδαιοις τε και ελλησιν χριστον θεου δυναμιν και θεου σοφιαν
- 25 Paske, sa ki sanble yon bagay moun fou Bondye ap fè a, li pi bon konprann pase bon konprann lèzòm. Sa ki sanble yon feblès Bondye ap montre, li pi fò pase fòs lèzòm.
Because what seems foolish in God is wiser than men; and what seems feeble in God is stronger than men.
οτι το μωρον του θεου σοφωτερον των ανθρωπων εστιν και το ασθενες του θεου ισχυροτερον των ανθρωπων εστιν
- 26 Koulye a, frè m' yo, chonje ki kalite moun nou te ye lè Bondye te rele nou. Pa gen anpil nan nou ki gen bon konprann dapre sa lèzòm rele bon konprann, pa gen anpil grannèg, ni anpil moun gran fanmi.
For you see God's design for you, my brothers, that he has not taken a great number of the wise after the flesh, not the strong, not the noble:
βλεπετε γαρ την κλησιν υμων αδελφοι οτι ου πολλοι σοφοι κατα σαρκα ου πολλοι δυνατοι ου πολλοι ευγενεις
- 27 Se konsa, Bondye chwazi moun lèzòm konsidere tankou moun sòt pou l' fè moun ki gen bon konprann yo wont. Li chwazi moun lèzòm konsidere tankou moun ki fèb pou l' fè grannèg yo wont.
But God made selection of the foolish things of this world so that he might put the wise to shame; and the feeble things that he might put to shame the strong;
αλλα τα μωρα του κοσμου εξελεξατο ο θεος ινα τους σοφους καταισχυνη και τα ασθενη του κοσμου εξελεξατο ο θεος ινα καταισχυνη τα ισχυρα
- 28 Li chwazi moun lèzòm gade pou anyen, moun yo meprize, moun ki pa menm egziste pou yo, pou li te ka kraze sa ki gen enpòtans pou moun k'ap viv dapre lide ki nan lemonn.
And the low things of the world, and the things without honour, did God make selection of, yes, even the things which are not, so that he might make as nothing the things which are:
και τα αγενη του κοσμου και τα εξουθενημενα εξελεξατο ο θεος και τα μη οντα ινα τα οντα καταργηση
- 29 Konsa, pa gen moun ki ka fè grandizè devan Bondye.
So that no flesh might have glory before God.
οπως μη καυχησηται πασα σαρξ ενωπιον αυτου
- 30 Bondye mete nou ansanm ak Jezikri, li fè Kris la tounen bon konprann pou nou. Se Kris la ki fè Bondye fè nou gras. Se li menm k'ap fè nou viv apa pou Bondye, se li menm ki delivre nou.
But God has given you a place in Christ Jesus, through whom God has given us wisdom and righteousness and salvation, and made us holy:
εξ αυτου δε υμεις εστε εν χριστω ιησου ος εγενηθη ημιν σοφια απο θεου δικαιοσυνη τε και αγιασμος και απολυτρωσις
- 31 Konsa, jan sa ekri nan Liv la: Si yon moun vle fè lwanj tèt li, se pou l' fè lwanj tèt li nan sa Bondye fè pou li.
So that, as it is said in the holy Writings, Whoever has a desire for glory, let his glory be in the Lord.
ινα καθως γεγραπται ο καυχωμενος εν κυριω καυχασθω
- 1 ¶ Frè m' yo, lè mwen te al lakay nou, se pa t' avèk gwo diskou ni bèl pawòl mwen te fè nou konnen plan travay Bondye ki te kache a.
And when I came to you, my brothers, I did not come with wise words of knowledge, putting before you the secret of God.
καγω ελθων προς υμας αδελφοι ηλθον ου καθ υπεροχην λογου η σοφιας καταγγελων υμιν το μαρτυριον του θεου
- 2 Mwen te mete nan tèt mwen pou m' te bliye tout bagay sa yo. Yon sèl bagay mwen te konnen tout tan mwen te la ansanm ak nou an, se Jezikri, epi sèlman Jezikri yo te kloure sou kwa a.
For I had made the decision to have knowledge of nothing among you but only of Jesus Christ on the cross.
ου γαρ εκρινα του ειδεναι τι εν υμιν ει μη ιησουν χριστον και τουτον εσταυρωμενον
- 3 Mwen vin kanpe tou fèb devan nou. Lè sa a, mwen t'ap tranble nan tout kò m' sitèlman mwen te pè.
And I was with you without strength, in fear and in doubt.
και εγω εν ασθενεια και εν φοβω και εν τρομω πολλω εγενομην προς υμας

- 4 Lè m' te fè nou konnen tout bagay sa yo, lè m' te anonse nou nouvèl la, se pa t' avèk bèl pawòl bon konprann lèzòm mwen t'ap chache pran tèt nou. Men, se te avèk pouvwa Lespri Bondye a ki t'ap bay tout prèn pou fè nou kwè.
And in my preaching there were no honeyed words of wisdom, but I was dependent on the power of the Spirit to make it clear to you:
 και ο λογος μου και το κηρυγμα μου ουκ εν παιθις ανθρωπινης σοφιας λογοις αλλ εν αποδειξει πνευματος και δυναμειως
- 5 Konsa, konfyans nou gen nan Bondye a pa chita sou bon konprann lèzòm, men sou pouvwa Bondye.
So that your faith might be based not on man's wisdom but on the power of God.
 ινα η πιστις υμων μη η εν σοφια ανθρωπων αλλ εν δυναμει θεου
- 6 ¶ Malgre sa, se yon bon konprann m'ap fè moun ki byen devlope nan konfyans yo konnen. Men, se pa menm bon konprann ak bon konprann moun k'ap viv dapre lide ki nan lemonn, ni ak bon konprann pounwa k'ap donminen lemonn, pounwa ki la pou disparèt.
But still we have wisdom for those who are complete in knowledge, though not the wisdom of this world, and not of the rulers of this world, who are coming to nothing:
 σοφιαν δε λαλουμεν εν τοις τελειοις σοφιαν δε ου του αιωνος τουτου ουδε των αρχοντων του αιωνος τουτου των καταργουμενων
- 7 Bon konprann m'ap anonse a, se bon konprann Bondye te sere a. Li te kache nan je moun. Men, depi anvan Bondye te kreye anyen, bon konprann sa a te nan plan l' pou l' te ka sèvi yon lwanj pou nou.
But we give the news of the secret wisdom of God, which he had kept in store before the world came into existence, for our glory;
 αλλα λαλουμεν σοφιαν θεου εν μυστηριω την αποκεκρυμμενην ην προωρισεν ο θεος προ των αιωνων εις δοξαν ημων
- 8 Pa gen pouvwa nan lemonn ki te konnen bon konprann sa a. Si yo te konnen l', yo pa ta kloure Seyè ki merite lwanj la sou kwa a.
Of which not one of the rulers of this world had knowledge: for if they had, they would not have put the Lord of glory on the cross:
 ην ουδεις των αρχοντων του αιωνος τουτου εγνωκεν ει γαρ εγνωσαν ουκ αν τον κυριον της δοξης εσταυρωσαν
- 9 Men, jan sa te ekri nan Liv la: Bagay pesonn pa t' janm wè, ni pa t' janm tandè, bagay ankenn moun pa t' janm mete nan tèt yo, se sa Bondye te pare pou moun ki renmen li.
But as it says in the holy Writings, Things which the eye saw not, and which had not come to the ears or into the heart of man, such things as God has made ready for those who have love for him.
 αλλα καθως γεγραπται α οφθαλμος ουκ ειδεν και ους ουκ ηκουσεν και επι καρδιαν ανθρωπου ουκ ανεβη α ητοιμασεν ο θεος τοις αγαπωσιν αυτου
- 10 Bondye voye Sentespri l' ki devwale sekre travay sa a ban nou. Lespri Bondye sonde tout bagay, menm sa ki nan fon kè Bondye.
But God has given us the revelation of these things through his Spirit, for the Spirit makes search into all things, even the deep things of God.
 ημιν δε ο θεος απεκαλυψεν δια του πνευματος αυτου το γαρ πνευμα παντα ερευνα και τα βαθη του θεου
- 11 Pran nenpòt moun: Kilès ki ka konnen sa ki nan kè li? Se lespri ki nan li a sèlman ki ka konn sa. Konsa tou, sèl Lespri Bondye konnen tout bagay ki nan Bondye.
For who has knowledge of the things of a man but the spirit of the man which is in him? in the same way, no one has knowledge of the things of God but the Spirit of God.
 τις γαρ οιδεν ανθρωπων τα του ανθρωπου ει μη το πνευμα του ανθρωπου το εν αυτω ουτως και τα του θεου ουδεις οιδεν ει μη το πνευμα του θεου
- 12 Se pa lespri k'ap travay nan moun k'ap viv dapre lide ki nan lemonn lan nou te resewva. Lespri nou resewva a, se Lespri Bondye te voye ban nou an pou n' te ka konnen tout favè Bondye te fè nou.
But we have not the spirit of the world, but the Spirit which comes from God, so that we may have knowledge of the things which are freely given to us by God.
 ημεις δε ου το πνευμα του κοσμου ελαβομεν αλλα το πνευμα το εκ του θεου ινα ειδωμεν τα υπο του θεου χαρισθεντα ημιν
- 13 Si n'ap pale sou tout favè Bondye fè nou, se pa avèk pawòl nou jwenn nan bon konprann lèzòm, men se pito avèk pawòl Lespri Bondye ap moutre nou. Se konsa, nou fè moun ki gen Lespri Bondye nan kè yo konprann verite ki soti nan Lespri a.
And these are the things which we say, not in the language of man's wisdom, but in words given to us by the Spirit, judging the things of the spirit by the help of the Spirit.
 α και λαλουμεν ουκ εν διδακτοις ανθρωπινης σοφιας λογοις αλλ εν διδακτοις πνευματος αγιου πνευματικοις πνευματικα συγκρινοντες
- 14 Yon moun ki pa gen Lespri Bondye a nan kè l' pa ka asepte verite ki soti nan Lespri Bondye a. Pou li, se pawòl moun fou yo ye. Li pa kapab konprann yo, paske se Lespri Bondye a ki pou ede l' egzaminen yo.
For the natural man is not able to take in the things of the Spirit of God: for they seem foolish to him, and he is not able to have knowledge of them, because such knowledge comes only through the Spirit.
 ψυχικος δε ανθρωπος ου δεχεται τα του πνευματος του θεου μωρια γαρ αυτω εστιν και ου δυναται γνωσαι οτι πνευματικος ανακρινεται
- 15 Okontrè, moun ki gen Lespri Bondye a nan kè l', li kapab jije tout bagay. Men li menm, pesonn pa ka jije li.
But he who has the Spirit, though judging all things, is himself judged by no one.
 ο δε πνευματικος ανακρινει μεν παντα αυτος δε υπ ουδενοσ ανακρινεται

- 16 Jan sa ekri nan Liv la: Ki moun ki konnen sa k'ap pase nan tèt Mèt la? Ki moun ki pou moutre l' sa pou l' fè? Men nou menm, nou konnen sa ki nan lide Kris la.
For who has knowledge of the mind of the Lord, so as to be his teacher? But we have the mind of Christ.
 τις γαρ εγνω νουν κυριου ος συμβιβασει αυτον ημεις δε νουν χριστου εχομεν
- 1 ¶ Men, frè m' yo, pou di vre, mwen pa t' kapab pale ak nou tankou ak moun ki gen Lespri Bondye a nan kè yo. Mwen te blije pale ak nou tankou ak moun k'ap viv dapre lide ki nan lèmonn, tankou ak moun ki timoun toujou nan konfyans yo nan Kris la.
And the teaching I gave you, my brothers, was such as I was able to give, not to those who have the Spirit, but to those who are still in the flesh, even to children in Christ.
 και εγω αδελφοι ουκ ηδυνηθην λαλησαι υμιν ως πνευματικοις αλλ ως σαρκικοις ως νηπιοις εν χριστω
- 2 Mwen te blije moutre nou ti bagay tou senp, tankou lè yo bay timoun piti lèt, yo pa ba yo gwo manje. Paske nou pa t' ankò pare pou sa. Ata koulye a, nou poko pare.
I gave you milk and not meat, because you were, then, unable to take it, and even now you are not able;
 γαλα υμας εποτισα και ου βρωμα ουπω γαρ ηδυνασθε αλλ ουτε ετι νυν δυνασθε
- 3 Paske n'ap viv tankou moun k'ap viv dapre lide ki nan lemonn toujou. Depi ou tandè gen jalouzi nan mitan nou, depi nou gen kont yonn ak lòt, nou tou wè se moun lemonn nou ye, se tankou moun k'ap viv dapre lide ki nan lemonn lan n'ap viv.
Because you are still in the flesh: for when there is envy and division among you, are you not still walking after the way of the flesh, even as natural men?
 ετι γαρ σαρκικοι εστε οπου γαρ εν υμιν ζηλος και ερις και διχοστασιαι ουχι σαρκικοι εστε και κατα ανθρωπον περιπατειτε
- 4 Lè yonn rete li di: Mwen menm, mwen se moun Pòl; yon lòt: Mwen se moun Apolòs, èske se pa tankou moun lemonn n'ap pale?
For when one says, I am of Paul; and another says, I am of Apollos; are you not talking like natural men?
 οταν γαρ λεγη τις εγω μεν ειμι παυλου ετερος δε εγω απολλω ουχι σαρκικοι εστε
- 5 ¶ Lè ou gade byen, ki moun ki Apolòs la? Ki moun ki Pòl la? Nou tou de se sèvitè Bondye nou ye. N'ap travay pou nou menm, moun Korent yo, nou te ka rive kwè. Chak moun te fè travay Mèt la te ba l' fè.
What then is Apollos? and what is Paul? They are but servants who gave you the good news as God gave it to them.
 τις ουν εστιν παυλος τις δε απολλω αλλ η διακονοι δι ων επιστευσατε και εκαστω ως ο κυριος εδωκεν
- 6 Mwen plante, Apolòs wouze, men se Bondye ki fè plant lan poue.
I did the planting, Apollos did the watering, but God gave the increase.
 εγω εφυτευσα απολλω εποτισεν αλλ ο θεος ηυξανεν
- 7 Konsa, moun ki plante a pa anyen, moun ki wouze a pa anyen tou. Se Bondye ki tout bagay la, se li menm ki fè plant lan poue.
So then the planter is nothing, and the waterer is nothing; but God who gives the increase.
 ωστε ουτε ο φυτευων εστιν τι ουτε ο ποτιζων αλλ ο αυξανων θεος
- 8 Moun ki plante a ak moun ki wouze a, se menm bagay yo ye. Bondye va ba yo sa yo merite dapre travay yo fè.
Now the planter and the waterer are working for the same end: but they will have their separate rewards in the measure of their work.
 ο φυτευων δε και ο ποτιζων εν εισιν εκαστος δε τον ιδιον μισθον ληψεται κατα τον ιδιον κοπον
- 9 Apolòs ak mwen, se travay n'ap travay ansanm pou Bondye. Nou menm, moun Korent yo, nou se tankou yon jaden Bondye bay travay pou li. Ou ankò, nou se yon kay Bondye ap bati.
For we are workers with God: you are God's planting, God's building.
 θεου γαρ εσμεν συνεργοι θεου γεωργιον θεου οικοδομη εστε
- 10 Dapre favè Bondye te fè m' lan, mwen travay tankou yon bon enjenyè, mwen poze fondasyon an. Yon lòt ap bati sou li. Men, se pou chak moun veye kò yo pou yo konnen ki jan y'ap bati.
In the measure of the grace given to me, I, as a wise master-builder, have put the base in position, and another goes on building on it. But let every man take care what he puts on it.
 κατα την χαριν του θεου την δοθεισαν μοι ως σοφος αρχιτεκτων θεμελιον τεθεικα αλλος δε εποικοδομει εκαστος δε βλεπετω πως εποικοδομει
- 11 ¶ Paske fondasyon an deja la: se Jezikri. Pesonn pa ka poze yon lòt.
For there is no other base for the building but that which has been put down, which is Jesus Christ.
 θεμελιον γαρ αλλον ουδεις δυναται θειναι παρα τον κειμενον ος εστιν ιησους ο χριστος
- 12 Gen moun k'ap sevi ak lò, osinon ak lajan, osinon ak bèl wòch ki koute chè pou bati sou fondasyon an. Gen lòt menm k'ap sèvi ak bwa, ak zèb chèch, ak pay.
But on the base a man may put gold, silver, stones of great price, wood, dry grass, cut stems;
 ει δε τις εποικοδομει επι τον θεμελιον τουτον χρυσον αργυρον λιθους τιμους ξυλα χορτον καλαμην

- 13 Men, se jou jijman an n'a wè ki kalite travay chak moun te bay. Se jou sa a ki va devwale kalite travay chak moun te fè. Paske jou sa a, se nan mitan dife l'ap parèt. Dife a pral sonde travay chak moun. L'ap fè wè kalite travay yo.
Every man's work will be made clear in that day, because it will be tested by fire; and the fire itself will make clear the quality of every man's work.
εκαστου το εργον φανερον γενησεται η γαρ ημερα δηλωσει οτι εν πυρι αποκαλυπτεται και εκαστου το εργον οποιον εστιν το πυρ δοκιμασει
- 14 Si dife a pa boule travay yon moun bati sou fondasyon an, moun sa a ap resewva rekonpans li.
If any man's work comes through the test, he will have a reward.
ει τινος το εργον μενει ο επωκοδομησεν μισθον ληψεται
- 15 Men tou, si dife a boule travay yon moun, moun sa a ap pèdi travay li. Men li menm, l'ap sove, tankou yon moun ki chape nan yon kay k'ap boule.
If the fire puts an end to any man's work, it will be his loss: but he will get salvation himself, though as by fire.
ει τινος το εργον κατακαησεται ζημιωθησεται αυτος δε σωθησεται ουτως δε ως δια πυρος
- 16 ¶ Eske nou pa konnen se tanp Bondye a nou ye, se Lespri Bondye a ki rete nan kè nou?
Do you not see that you are God's holy house, and that the Spirit of God has his place in you?
ουκ οιδατε οτι νας θεου εστε και το πνευμα του θεου οικει εν υμιν
- 17 Enben, si yon moun kraze tanp Bondye a, Bondye ap kraze l' tou. Paske tanp Bondye a se yon bagay ki apa pou li. Se nou menm ki tanp Bondye a.
If anyone makes the house of God unclean, God will put an end to him; for the house of God is holy, and you are his house.
ει τις τον ναον του θεου φθειρει φθειρει τουντο ο θεος ο γαρ νας του θεου αγιος εστιν οιτινες εστε υμεις
- 18 ¶ Piga pesonn twonpe tèt yo. Si yon moun mete nan lide l' li gen bon konprann tankou moun k'ap viv dapre lide ki nan lemonn yo, pito li vin fou pou l' ka gen bon konprann tout bon.
Let no man have a false idea. If any man seems to himself to be wise among you, let him become foolish, so that he may be wise.
μηδεις εαυτον εξαπατατω ει τις δοκει σοφος ειναι εν υμιν εν τω αιωνι τουτω μωρος γενεσθω ινα γενηται σοφος
- 19 Paske, bon konprann moun k'ap viv dapre lide ki nan lemonn yo se bagay moun fou li ye devan Bondye. Men sa n' jwenn ekri nan Liv la: Bondye pran moun lespri yo nan pwòp pèlen yo te tann lan.
For the wisdom of this world is foolish before God. As it is said in the holy Writings, He who takes the wise in their secret designs:
η γαρ σοφια του κοσμου τουτου μωρια παρα τω θεω εστιν γεγραπται γαρ ο δρασσομενος τους σοφους εν τη πανουργια αυτων
- 20 Nou jwenn sa ekri tou: Bondye konnen lide moun save yo mete nan tèt yo, li konnen tou sa pa vo anyen.
And again, The Lord has knowledge of the reasonings of the wise, that they are nothing.
και παλιν κυριος γινωσκει τους διαλογισμους των σοφων οτι εισιν ματαιοι
- 21 ¶ Konsa, pesonn pa dwe chache lwanj pou tèt pa yo nan sa moun ka fè. Pou nou menm, tout bagay se pou nou yo ye.
So let no one take pride in men. For all things are yours;
ωστε μηδεις καυχασθω εν ανθρωποις παντα γαρ υμων εστιν
- 22 Ni Pòl, ni Apolòs, ni Pyè, ni tou sa ki sou latè, se pou nou yo ye. Lavi, lanmò, bagay ki la koulye a, bagay ki gen pou vini, tou sa se pou nou yo ye tou.
Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;
ειτε παυλος ειτε απολλως ειτε κηφας ειτε κοσμος ειτε ζωη ειτε θανατος ειτε ενεστωτα ειτε μελλοντα παντα υμων εστιν
- 23 Men nou menm, se pou Kris la nou ye. Kris la menm, se pou Bondye.
And you are Christ's; and Christ is God's.
υμεις δε χριστου χριστος δε θεου
- 1 ¶ Se poutèt sa, nou menm moun Korent, se pou nou rekonèt se sèvitè Kris la mwen ye, tankou yon jeran Bondye mete reskonsab plan travay li yo ki te kache.
Let us be judged as servants of Christ, and as those who are responsible for the secret things of God.
ουτως ημας λογιζεσθω ανθρωπος ως υπηρετας χριστου και οικονομους μυστηριων θεου
- 2 Yon sèl bagay yo mande yon jeran, se pou l' yon moun serye.
And it is right for such servants to be safe persons.
ο δε λοιπον ζητειται εν τοις οικονομοις ινα πιστος τις ευρεθη
- 3 Pou mwen menm, nou te mèt jije m', lèzòm te mèt jije m' nan tribinal yo, sa pa di m' anyen. Mwen menm, poutèt pa m', mwen pa jije tèt mwen non plis.
But it is a small thing to me that I am judged by you or by man's judging; I am not even a judge of myself.
εμοι δε εις ελαχιστον εστιν ινα υφ υμων ανακριθω η υπο ανθρωπινης ημερας αλλ ουδε εμαυτον ανακρινω

- 4 Konyans mwen pa repwoche m' anyen, se vre. Men, sa pa vle di mwen inonsan pou sa. Se Seyè a ki sèl jij mwen.
For I am not conscious of any wrong in myself; but this does not make me clear, for it is the Lord who is my judge.
ουδεν γαρ εμαυτω συννοια αλλ ουκ εν τωυτω δεδικαιωμα ο δε ανακρινων με κυριος εστιν
- 5 Se poutèt sa, pa prese jije pesonn anvan lè a rive. Se pou nou tann Seyè a vini. Se li menm k'ap mete deyò tou sa ki te kache, tou sa ki t'ap fèt nan fènwa. L'ap devwale tout kalkil lèzòm t'ap fè nan kè yo. Lè sa a, chak moun va resevwa lwanj yo merite nan men Bondye.
For this reason let there be no judging before the time, till the Lord comes, who will make clear the secret things of the dark, and the designs of the heart; and then will every man have his praise from God.
ωστε μη προ καιρου τι κρινετε εως αν ελθη ο κυριος ος και φωτισει τα κρυπτα του σκοτους και φανερωσει τας βουλας των καρδιων και τοτε ο επαινος γενησεται εκαστω απο του θεου
- 6 Frè m' yo, nan tout bagay sa yo, si m' pran egzanp sou mwen ak Apòlòs, se te pou byen nou. Mwen ta vle nou pran egzanp sou nou pou n' ta ka konprann sans pawòl la ki di: Rete nan limit yo ban nou an. Piga pesonn pran pati pou yon moun kont yon lòt.
My brothers, it is because of you that I have taken Apollos and myself as examples of these things, so that in us you might see that it is not wise to go farther than what is in the holy Writings, so that no one of you may be lifted up against his brother.
ταυτα δε αδελφοι μετεσχηματισα εις εμαυτον και απολλω δι υμας ινα εν ημιν μαθητε το μη υπερ ο γεγραπται φρονειν ινα μη εις υπερ του ενος φυσιουσθε κατα του ετερου
- 7 ¶ Kilès ki di ou pi bon pase lòt yo? Kisa ou genyen se pa Bondye ki ba ou li? Enben, nan kondisyon sa a, poukisa w'ap fè grandizè pou sa ou genyen an tankou si se pa Bondye ki te ba ou li?
For who made you better than your brother? or what have you that has not been given to you? but if it has been given to you, what cause have you for pride, as if it had not been given to you?
τις γαρ σε διακρινει τι δε χειρις ο ουκ ελαβες ει δε και ελαβες τι καυχασαι ως μη λαβων
- 8 Atò, nou gen tan gen tou sa n' te bezwen? Nou gen tan rich kont kò nou? Nou gen tan tounen wa anvan mwen? Mwen ta byen kontan si nou ta tounen wa tout bon, pou m' te kapab wa tou ansanm avèk nou.
For even now you are full, even now you have wealth, you have been made kings without us: truly, I would be glad if you were kings, so that we might be kings with you.
ηδη κεκορεσμενοι εστε ηδη επλουτησατε χωρις ημων εβασιλευσατε και οφελον γε εβασιλευσατε ινα και ημεις υμιν συμβασιλευσωμεν
- 9 Men, nou menm apòt Kris yo, gen lè Bondye mete nou deyè nèt. Nou tankou moun yo kondannen amò pou yo touye sou plas piblik; nou tounen yon espektak pou tout moun, ni pou zanj yo nan syèl la, ni pou moun sou latè.
For it seems to me that God has put us the Apostles last of all, as men whose fate is death: for we are put on view to the world, and to angels, and to men.
δοκω γαρ οτι ο θεος ημας τους αποστολους εσχατους απεδειξεν ως επιθανατιους οτι θεατρον εγενηθημεν τω κοσμο και αγγελιοις και ανθρωποις
- 10 Poutèt Kris la, nou menm apòt yo, nou tankou moun fou. Men, nou menm moun Korent yo, gen lè nou gen bon konprann nan Kris la? Nou menm apòt yo, nou fèb. Men, nou menm moun Korent yo, gen lè nou gen fòs kouraj? Nou menm apòt yo, y'ap meprize nou tankou chen. Men, nou menm moun Korent yo, yo respekte nou nèt ale?
We are made to seem foolish for Christ, but you are wise in Christ; we are feeble, but you are strong; you have glory, but we have shame.
ημεις μωροι δια χριστον υμεις δε φρονιμοι εν χριστω ημεις ασθενεις υμεις δε ισχυροι υμεις ενδοξοι ημεις δε ατιμοι
- 11 Jouk koulye a nou anba grangou, nou swaf dlo, nou manke rad, y'ap bat nou, n'ap plede mache san nou pa gen kote pou n' rete.
Even to this hour we are without food, drink, and clothing, we are given blows and have no certain resting-place;
αχρι της αρτι ωρας και πεινωμεν και διψωμεν και γυμνητευομεν και κολαφιζομεθα και αστατουμεν
- 12 N'ap fatigue kò nou travay pou n' ka manje. Lè yo joure nou, nou mande benediksyon pou moun k'ap joure nou; lè yo pèsekite nou, nou mare kè nou.
And with our hands we do the hardest work: when they give us curses we give blessings, when we undergo punishment we take it quietly;
και κοπιωμεν εργαζομενοι ταις ιδιαις χειρσιν λοιδορουμενοι ευλογουμεν διωκομενοι ανεχομεθα
- 13 Lè yo pale nou mal, nou menm se byen nou di pou yo. Jouk koulye a, y'ap konsidere nou tankou fatra ki nan lemonn, dènye kras moun ki sou latè.
When evil things are said about us we give gentle answers: we are made as the unclean things of the world, as that for which no one has any use, even till now.
βλασφημουμενοι παρακαλουμεν ως περικαθαρματα του κοσμου εγενηθημεν παντων περιψημα εως αρτι
- 14 ¶ Mwen pa ekri nou tout bagay sa yo paske mwen vle fè nou wont non. Men, se vle mwen vle fè nou wè rezon, tankou pitit mwen renmen anpil.
I am not saying these things to put you to shame, but so that, as my dear children, you may see what is right.
ουκ εντρεπων υμας γραφω ταυτα αλλ ως τεκνα μου αγαπητα νουθετω
- 15 Menm si nou ta rive gen dimil (10.000) moun k'ap kondi nou nan lavi n'ap mennen ansanm ak Kris la, nou pa ka gen anpil papa. Si n'ap konsidere lavi n'ap mennen ansanm ak Kris la, se mwen menm ki papa nou, paske se mwen menm ki te pote bon nouvèl la ban nou.
For even if you had ten thousand teachers in Christ, you have not more than one father: for in Christ Jesus I have given birth to you through the good news.
εαν γαρ μυριους παιδαγωγους εχητε εν χριστω αλλ ου πολλους πατερας εν γαρ χριστω ιησου δια του ευαγγελιου εγω υμας εγεννησα

- 16 Tanpri, pran egzanp sou mwen.
So my desire is that you take me as your example.
παρακαλω ουν υμας μιμηται μου γινεσθε
- 17 ¶ Se pou sa menm m'ap voye Timote, pitit mwen nan Seyè a, ban nou. Se yon pitit mwen renmen anpil, li menm tou li fèb pou mwen. La fè nou chonje tout prensip k'ap dirije lavi m'ap mennen nan Kris la. Se menm prensip sa yo m'ap moutre toupatou nan tout legliz yo.
For this cause I have sent Timothy to you, who is my dear and true child in the Lord; he will make clear to you my ways in Christ, even as I am teaching everywhere in every church.
δια τουτο επεμψα υμιν τιμοθεον ος εστιν τεκνον μου αγαπητον και πιστον εν κυριω ος υμας αναμνησει τας οδους μου τας εν χριστω καθως πανταχου εν παση εκκλησια διδασκο
- 18 Gen kèk moun nan mitan nou ki gen tan gonfle lestonmak yo ak lògèy. Yo mete nan lide yo mwen p'ap vini wè nou.
Now some are full of pride, as if I was not coming to you.
ως μη ερχομενου δε μου προς υμας εφουσιωθησαν τινες
- 19 Enben, si Bondye vle, m'ap vin wè nou anvan lontan. Lè sa a, m'a wè sa bann grandizè sa yo ka fè apre tou sa yo di a.
But I will come to you in a short time, if it is pleasing to the Lord, and I will take note, not of the word of those who are full of pride, but of the power.
ελυσομαι δε ταχεως προς υμας εαν ο κυριος θελησει και γνωσομαι ου τον λογον των πεφουσιωμενων αλλα την δυναμιν
- 20 Paske, nan peyi kote Bondye wa a, pale anpil pa di anyen, se fè ki tout bagay la.
For the kingdom of God is not in word but in power.
ου γαρ εν λογω η βασιλεια του θεου αλλ εν δυναμει
- 21 Kisa nou pito? Nou ta vle mwen vin ak yon baton pou nou, osinon avèk renmen, avèk dousè nan kè mwen pou nou? Libètinaj nan legliz la
What is your desire? is my coming to be with punishment, or is it to be in love and a gentle spirit?
τι θελετε εν ραβδω ελθω προς υμας η εν αγαπη πνευματι τε πραοτητος
- 1 ¶ Toupatou y'ap fè kouri bri jan gen dezòd lachè k'ap fèt nan mitan nou. Dezòd la sitèlman wòd, ata moun lòt nasyon yo pa ta fè bagay konsa. Y'ap mache di gen yonn nan nou k'ap viv ak madanm papa li.
It is said, in fact, that there is among you a sin of the flesh, such as is not seen even among the Gentiles, that one of you has his father's wife.
ολως ακουεται εν υμιν πορνεια και τοιαυτη πορνεια ητις ουδε εν τοις εθνεσιν ονομαζεται ωστε γυναικα τινα του πατρος εχειν
- 2 Apre sa, ki jan nou ka fè gen lògèy ankò? Okontrè, se bagay ki pou ta fè nou kriye anpil. Epi, nonm ki fè bagay sa a, se pou n' te wete l' nan mitan nou.
And in place of feeling sorrow, you are pleased with yourselves, so that he who has done this thing has not been sent away from among you.
και υμεις πεφουσιωμενοι εστε και ουχι μαλλον επενθησατε ινα εξαρθη εκ μεσου υμων ο το εργον τουτο ποιησας
- 3 Mwen menm, mwen pa la avèk nou nan kò m', men mwen la nan lespri m'. Pou tèt pa m', nan non Jezikri, Seyè a, mwen deja jije nonm ki fè kalite vye bagay lèd sa a, tankou si m' te la avèk nou.
For I myself, being present in spirit though not in body, have come to a decision about him who has done this thing;
εγω μεν γαρ ως απων τω σωματι παρων δε τω πνευματι ηδη κερικα ως παρων τον ουτως τουτο κατεργασαμενον
- 4 Lè n'a reyini ansanm, m'a la tou avèk nou nan lespri, pa pouvwa Jezikri, Seyè nou an.
In the name of our Lord Jesus, when you have come together with my spirit, with the power of our Lord Jesus,
εν τω ονοματι του κυριου ημων ιησου χριστου συναχθεντων υμων και του εμου πνευματος συν τη δυναμει του κυριου ημων ιησου χριστου
- 5 Se pou n' lage nonm sa a nan men Satan pou kò l' ka peri. Se konsa lespri l' ka jwenn delivrans lè jou Seyè a va rive.
That this man is to be handed over to Satan for the destruction of the flesh, so that his spirit may have forgiveness in the day of the Lord Jesus.
παραδουναι τον τοιουτον τω σατανα εις ολεθρον της σαρκος ινα το πνευμα σωθη εν τη ημερα του κυριου ιησου
- 6 Nanpwen anyen la a pou n'ap fè grandizè! Nou konn pawòl la ki di: Se yon ti kras ledven ki fè tout pa t' la leve.
This pride of yours is not good. Do you not see that a little leaven makes a change in all the mass?
ου καλον το καυχημα υμων ουκ οιδατε οτι μικρα ζυμη ολον το φυραμα ζυμοι
- 7 ¶ Wete vye ledven peche sa a pou nou ka tounen yon lòt kalite moun. Lè sa a, n'a tankou yon pa t' ki fèk bat, san ledven ladan li. Pou di vre, se sa menm nou ye deja. Paske Delivrans nou, se Kris la menm. Yo ofri l' bay Bondye pou nou deja tankou ti mouton yo konn touye lè fèt la.
Take away, then, the old leaven, so that you may be a new mass, even as you are without leaven. For Christ has been put to death as our Passover.
εκκαθαρατε ουν την παλαιαν ζυμην ινα ητε νεον φυραμα καθως εστε αζυμοι και γαρ το πασχα ημων υπερ ημων ετυθη χριστος

- 8 Se pa pou n' fete fèt la avèk pen ki gen vye ledven an, ledven vis ak mechanste. Men, ann fete l' avèk pen san ledven an, pen ki bon pou moun k'ap sèvi Bondye ak tout kè yo.
Let us then keep the feast, not with old leaven, and not with the leaven of evil thoughts and acts, but with the unleavened bread of true thoughts and right feelings.
ὥστε εορταζομεν μη εν ζυμη παλαια μηδε εν ζυμη κακιας και πονηριας ἀλλ εν ἀζυμοις ειλικρινειας και αληθειας
- 9 ¶ Nan lèt mwen te ekri nou an, mwen te mande pou n' pa mele ak moun k'ap viv nan imoralite.
In my letter I said to you that you were not to keep company with those who go after the desires of the flesh;
εγγραφα υμιν εν τη επιστολη μη συναμιγνυσθαι πορνοις
- 10 Lè sa a, mwen pa t' gen nan lide mande nou pou n' separe ak tout moun sou latè k'ap viv nan dezòd lachè, ki gen lanvi plen kè yo, k'ap vòlò osinon k'ap sèvi zidòl. Pou n' ta egzante tout moun sa yo, se kite pou n' ta kite tè a nèt.
But I had not in mind the sinners who are outside the church, or those who have a desire for and take the property of others, or those who give worship to images; for it is not possible to keep away from such people without going out of the world completely:
και ου παντως τοις πορνοις του κοσμου τουτου η τοις πλεονεκταις η αρπαξιν η ειδωλολατραις επει οφειλετε αρα εκ του κοσμου εξελθειν
- 11 Mwen te vle di pou n' pa mele ak yon nonm ki swadizan frè nou nan Kris la, men k'ap viv nan dezòd, ki gen lanvi plen kè l', k'ap sèvi zidòl, k'ap pale moun mal, ki tafyatè, osinon ki vòlò. Nou pa dwe menm chita sou menm tab pou n' manje ak yon nonm konsa.
But the sense of my letter was that if a brother had the name of being one who went after the desires of the flesh, or had the desire for other people's property, or was in the way of using violent language, or being the worse for drink, or took by force what was not his, you might not keep company with such a one, or take food with him.
νυι δε εγγραφα υμιν μη συναμιγνυσθαι εαν τις αδελφος ονομαζομενος η πορνος η πλεονεκτης η ειδωλολατρης η λοιδορος η μεθυσος η αρπαξ τω τοιουτω μηδε συνεσθιειν
- 12 Zafè moun deyò pa gade m', mwen pa gen dwa jije yo. Se Bondye ki va jije yo.
For it is no business of mine to be judging those who are outside; but it is yours to be judging those who are among you;
τι γαρ μοι και τους εξω κρινειν ουχι τους εσω υμεις κρινετε
- 13 Men, èske se pa devwa nou pou n' jije moun ki anndan yo, moun ki ansanm avè n' yo? Tankou yo di l' nan Liv la: Wete mechan an nan mitan nou.
As for those who are outside, God is their judge. So put away the evil man from among you.
τους δε εξω ο θεος κρινει και εξαρειτε τον πονηρον εξ υμων αυτων
- 1 ¶ Lè yonn nan nou gen kont ak yon frè, ki jan l' ka penmèt li al nan tribinal devan moun ki pa konn Bondye, pase pou l' mande moun ki fè pati pèp Bondye a regle sa pou li?
How is it, that if any one of you has a cause at law against another, he takes it before a Gentile judge and not before the saints?
τολμα τις υμων πραγμα εχων προς τον ετερον κρινεσθαι επι των αδικων και ουχι επι των αγιων
- 2 Kouman? Se konnen nou pa konnen moun ki fè pati pèp Bondye a gen pou jije moun ki nan lemond yo? Si nou gen pou nou jije moun k'ap viv dapre lide ki nan lemond yo, ki jan nou fè pa kapab jije bagay ki pi piti pase sa?
Is it not certain that the saints will be the judges of the world? if then the world will be judged by you, are you unable to give a decision about the smallest things?
ουκ οιδατε οτι οι αγιοι τον κοσμον κρινουσιν και ει εν υμιν κρινεται ο κοσμος αναξιοι εστε κριτηριων ελαχιστων
- 3 Se konnen nou pa konnen nou gen pou n' jije ata zanj Bondye yo tou? Se pa ti bagay k'ap pase sou latè sa a pou n' pa ta kapab jije.
Is it not certain that we are to be the judges of angels? how much more then of the things of this life?
ουκ οιδατε οτι αγγελους κρινουμεν μητι γε βιωτικα
- 4 Si nou gen kont pou ti bagay konsa, nou pa ka al pran moun ki pa anyen nan legliz la pou jije nou.
If then there are questions to be judged in connection with the things of this life, why do you put them in the hands of those who have no position in the church?
βιωτικα μεν ουν κριτηρια εαν εχητε τους εξουθενημενους εν τη εκκλησια τουτους καθιζετε
- 5 Mwen wont pou nou. Konsa, gen lè pa gen pesonn nan mitan nou ki gen bon konprann dekwa pou regle kont nou gen yonn ak lòt,
I say this to put you to shame. Is there not among you one wise man who may be able to give a decision between his brothers?
προς εντροπην υμιν λεγω ουτως ουκ εστιν εν υμιν σοφος ουδε εις ος δυνησεται διακριναι ανα μεσον του αδελφου αυτου
- 6 kifè yon frè blije rele yon lòt frè nan tribinal pou fè moun ki tou pa kwè yo jije nou?
But a brother who has a cause at law against another takes it before Gentile judges.
αλλα αδελφος μετα αδελφου κρινεται και τουτο επι απιστων
- 7 Sa ki pi rèd, si nou ka gen pwose yonn ak lòt, sa deja moutre jan nou pa bon menm. Poukisa nou pa asepte soufri lenjistis pito? Poukisa nou pa kite yo piye nou pito?
More than this, it is not to your credit to have causes at law with one another at all. Why not put up with wrong? why not undergo loss?
ηδη μεν ουν ολωσ ηττημα εν υμιν εστιν οτι κριματα εχετε μεθ αυτων διατι ουχι μαλλον αδικησθε διατι ουχι μαλλον αποστειρισθε

- 8 Okontrè, mwen wè se nou menm k'ap fè lòt lenjistis, k'ap piye yo, epi ki moun n'ap fè sa, se pwòp frè nou nan Kris la!
So far from doing this, you yourselves do wrong and take your brothers' property.
αλλα υμεις αδικειτε και αποστερειτε και ταυτα αδελφους
- 9 ¶ Nou konnen byen pwòp moun ki mechan p'ap resewva anyen nan peyi kote Bondye wa a. Pa twonpe tèt nou: moun k'ap viv nan dezòd, moun k'ap sèvi zidòl, moun k'ap viv nan adiltè, moun pèvèti k'ap sèvi fanm ak fanm, gason ak gason,
Have you not knowledge that evil-doers will have no part in the kingdom of God? Have no false ideas about this: no one who goes after the desires of the flesh, or gives worship to images, or is untrue when married, or is less than a man, or makes a wrong use of men,
η ουκ οιδατε οτι αδικοι βασιλειαν θεου ου κληρονομησουσιν μη πλανασθε ουτε πορνοι ουτε ειδωλολατραι ουτε μοιχοι ουτε μαλακοι ουτε αρσενοκοιται
- 10 moun k'ap vòlò, moun ki gen lanvi plen kè yo, tafyatè, moun k'ap pale moun mal, piyajè, yo yonn p'ap resewva anyen nan peyi kote Bondye wa a.
Or is a thief, or the worse for drink, or makes use of strong language, or takes by force what is not his, will have any part in the kingdom of God.
ουτε κλεπται ουτε πλεονεκται ουτε μεθυσοι ου λαιδοροι ουχ αρπαγες βασιλειαν θεου ου κληρονομησουσιν
- 11 Anpil nan nou, se sa menm nou te ye. Men, koulye a Bondye mete nou nan kondisyon pou nou sèvi I'. Gremesi Jezikri, Seyè a, li mete nou apa pou li, li fè nou gras pa pouvwa Lespri Bondye nou an.
And such were some of you; but you have been washed, you have been made holy, you have been given righteousness in the name of the Lord Jesus Christ and in the Spirit of our God.
και ταυτα τινες ητε αλλα απελουσασθε αλλα ηγιασθητε αλλ εδικαιωθητε εν τω ονοματι του κυριου ιησου και εν τω πνευματι του θεου ημων
- 12 ¶ Gen kèk moun nan nou ki di: Mwen gen dwa fè tout bagay. Wi, ou gen dwa fè tout bagay. Men, tout bagay pa bon pou fè. Mwen ka di mwen gen dwa fè tout bagay. Men, mwen p'ap kite anyen fè m' tounen esklav li, li te mèt sa l' te ye.
I am free to do all things; but not all things are wise. I am free to do all things; but I will not let myself come under the power of any.
παντα μοι εξεστιν αλλ ου παντα συμφερει παντα μοι εξεστιν αλλ ουκ εγω εξουσιασθησομαι υπο τινος
- 13 Nou di tou: Manje fèt pou vant, vant fèt pou manje. Se vre. Men, Bondye ap detwi ni yonn ni lòt. Kò moun pa fèt pou dezòd lachè. Se pou Seyè a li ye, Seyè a se pou kò a li ye.
Food is for the stomach and the stomach for food, and God will put an end to them together. But the body is not for the desires of the flesh, but for the Lord; and the Lord for the body:
τα βρωματα τη κοιλια και η κοιλια τοις βρωμασιν ο δε θεος και ταυτην και ταυτα καταργησει το δε σωμα ου τη πορνεια αλλα τω κυριω και ο κυριος τω σωματι
- 14 Bondye te fè Seyè a leve soti vivan nan lanmò. La fè menm bagay la tou pou nou ak pouvwa li.
And God who made the Lord Jesus come back from the dead will do the same for us by his power.
ο δε θεος και τον κυριον ηγειρεν και ημας εξεγειρει δια της δυναμεως αυτου
- 15 Nou konnen, pa vre, kò nou se manm kò Kris la. Eske mwen ka pran yon manm kò Kris la pou m' fè l' tounen yon manm kò yon fanm k'ap fè jennès? Pa posib!
Do you not see that your bodies are part of the body of Christ? how then may I take what is a part of the body of Christ and make it a part of the body of a loose woman? such a thing may not be.
ουκ οιδατε οτι τα σωματα υμων μελη χριστου εστιν αρα ουν τα μελη του χριστου ποιησω πορνης μελη μη γενοιτο
- 16 Eske nou pa konn sa: yon nonm ki mete kò l' ak yon fanm ki nan jennès, li fè yon sèl kò avèk li. Se sa Liv la di: yo tou de va fè yon sèl kò.
Or do you not see that he who is joined to a loose woman is one body with her? for God has said, The two of them will become one flesh.
η ουκ οιδατε οτι ο κολλωμενος τη πορνη εν σωμα εστιν εσονται γαρ φησιν οι δυο εις σαρκα μιαν
- 17 Men, moun ki mete l' avèk Seyè a, li fè yon sèl lespri avèk li.
But he who is united to the Lord is one spirit.
ο δε κολλωμενος τω κυριω εν πνευμα εστιν
- 18 Kouri pou dezòd lachè. Yon moun te mèt fè tout lòt kalite peche, sa pa fè kò l' anyen. Men, moun ki lage kò l' nan dezòd lachè, li fè peche kont pwòp kò li.
Keep away from the desires of the flesh. Every sin which a man does is outside of the body; but he who goes after the desires of the flesh does evil to his body.
φευγετε την πορνειαν παν αμαρτημα ο εαν ποιησθ ανθρωπος εκτος του σωματος εστιν ο δε πορνευων εις το ιδιον σωμα αμαρτανει
- 19 Se konnen nou pa konnen kò nou se tanp Sentespri k'ap viv nan kè nou, Sentespri Bondye te ban nou an? Nou pa mèt tèt nou ankò.
Or are you not conscious that your body is a house for the Holy Spirit which is in you, and which has been given to you by God? and you are not the owners of yourselves;
η ουκ οιδατε οτι το σωμα υμων ναος του εν υμιν αγιου πνευματος εστιν ου εχετε απο θεου και ουκ εστε εαυτων
- 20 Bondye achte nou kach, li peye chè pou sa. Se poutèt sa, sèvi ak kò nou yon jan pou fè lwanj Bondye.
For a payment has been made for you: let God be honoured in your body.
ηγορασθητε γαρ τιμης δοξασατε δη τον θεον εν τω σωματι υμων και εν τω πνευματι υμων ατινα εστιν του θεου

- 1 ¶ Bon. Koulye a ann wè keksyon nou te mande m' nan lèt nou an: Wi. Yon nonm fè byen si l' pa marye.
Now, as to the things in your letter to me: It is good for a man to have nothing to do with a woman.
περι δε ων εγραψατε μοι καλον ανθρωπω γυναικος μη απτεσθαι
- 2 Men, sitèlman gen dezòd lachè deyò a, se pou chak gason gen madanm pa yo. Konsa tou, se pou chak fanm gen mari pa yo.
But because of the desires of the flesh, let every man have his wife, and every woman her husband.
δια δε τας πορνειας εκαστος την εαυτου γυναικα εχετω και εκαστη τον ιδιον ανδρα εχετω
- 3 Se pou gason an fè tout devwa yon mari dwe fè anvè madanm li. Konsa tou, se pou fanm lan fè tout devwa yon madanm dwe fè anvè mari li.
Let the husband give to the wife what is right; and let the wife do the same to the husband.
τη γυναικι ο ανηρ την οφειλομενην ευνοιαν αποδιδωτω ομοιως δε και η γυνη τω ανδρι
- 4 Madanm lan pa ka fè sa l' vle ak kò li. Se pou mari a kò madanm lan ye. Konsa tou, yon mari pa ka fè sa l' vle ak kò li. Se pou madanm lan kò mari a ye.
The wife has not power over her body, but the husband; and in the same way the husband has not power over his body, but the wife.
η γυνη του ιδιου σωματος ουκ εξουσιαζει αλλ ο ανηρ ομοιως δε και ο ανηρ του ιδιου σωματος ουκ εξουσιαζει αλλ η γυνη
- 5 Piga yonn repouse lòt, eseptè si nou te antann nou sou sa pou yon moman pou nou ka lapriyè. Men apre sa, tounen tounen nou ansanm pou n' viv tankou mari ak madanm. Si nou pa fè l' konsa, nou riske pa ka kontwòlè kò nou ankò. Lè sa a, n'a ka tonbe pi fasil nan pèlen Satan.
Do not keep back from one another what is right, but only for a short time, and by agreement, so that you may give yourselves to prayer, and come together again; so that Satan may not get the better of you through your loss of self-control.
μη αποστειρετε αλληλους ει μη τι αν εκ συμφωνου προς καιρον ινα σχολαζιητε τη νηστεια και τη προσευχη και παλιν επι το αυτο συνερχησθε ινα μη πειραζη υμας ο σατανας δια την ακρασιαν υμων
- 6 Se pa yon lòd m'ap bay lè m' di sa, men se yon pèmisyon.
But this I say as my opinion, and not as an order of the Lord.
τουτο δε λεγω κατα συγγνωμην ου κατ επιταγην
- 7 Pou di vre, mwen ta pito wè tout moun fè tankou mwen. Men, chak moun gen kado pa yo Bondye ba yo. Yon moun resevwa yon kalite kado, yon lòt moun resevwa yon lòt kalite kado.
It is my desire that all men might be even as I am. But every man has the power of his special way of life given him by God, one in this way and one in that.
θελω γαρ παντας ανθρωπους ειναι ως και εμαυτον αλλ εκαστος ιδιον χαρισμα εχει εκ θεου ος μεν ουτως ος δε ουτως
- 8 Men sa m'ap di moun ki pa marye yo ansanm ak vèv yo. Li ta pi bon pou yo rete tankou m', pou kont yo.
But I say to the unmarried and to the widows, It is good for them to be even as I am.
λεγω δε τοις αγαμοις και ταις χηραις καλον αυτοις εστιν εαν μεινωσιν ως καγω
- 9 Men, si nou pa ka kontwòlè kò nou, marye marye nou. Pito nou marye pase pou n' kite lanvi boule nou.
But if they have not self-control let them get married; for married life is better than the burning of desire.
ει δε ουκ εγκρατευονται γαμησατωσαν κρεισσον γαρ εστιν γαμησαι η πυρουσθαι
- 10 ¶ Kanta pou moun marye yo, men lòd mwen ba yo (Sa pa sotifè nan mwen non, men nan Seyè a menm): Lè yon fanm marye, li pa dwe kite ak mari li.
But to the married I give orders, though not I but the Lord, that the wife may not go away from her husband
τοις δε γεγαμηκοσιν παραγγελω ουκ εγω αλλ ο κυριος γυναικα απο ανδρος μη χωρισθηναι
- 11 Si li rive kite avè l', se pou l' rete pou kont li, san l' pa remarye. Pase pou l' ta remarye, pito li tounen ak mari l' ankò. Konsa tou, yon mari pa dwe mete madanm li deyò.
(Or if she goes away from him, let her keep unmarried, or be united to her husband again); and that the husband may not go away from his wife.
εαν δε και χωρισθη μενετω αγαμος η τω ανδρι καταλλαγητω και ανδρα γυναικα μη αφιεναι
- 12 Pou lòt yo menm, men sa m'ap di: (Fwa sa a, sa se konsèy pa mwen. Sa pa sotifè nan Seyè a.) Si yon mari ki gen konfyans nan Kris la gen yon fanm ki pa gen konfyans nan Kris la, epi si fanm lan dakò pou l' kontinye viv avè l', mari a pa gen dwa mete l' deyò.
But to the rest I say, and not the Lord; If a brother has a wife who is not a Christian, and it is her desire to go on living with him, let him not go away from her.
τοις δε λοιποις εγω λεγω ουχ ο κυριος ει τις αδελφος γυναικα εχει απιστον και αυτη συνευδοκει οικειν μετ αυτου μη αφιετω αυτην
- 13 Konsa tou, si yon fanm ki gen konfyans nan Kris la gen yon mari ki li menm pa gen konfyans nan Kris la, epi si mari a dakò pou l' kontinye viv avè li, li pa fèt pou kite ak mari a.
And if a woman has a husband who is not a Christian, and it is his desire to go on living with her, let her not go away from her husband.
και γυνη ητις εχει ανδρα απιστον και αυτος συνευδοκει οικειν μετ αυτης μη αφιετω αυτον

- 14 Mari ki pa gen konfyans lan, Bondye asepte l' paske l'ap viv ansanm ak madanm li ki gen konfyans. Konsa tou, madanm ki pa gen konfyans lan, Bondye asepte l' paske l'ap viv ansanm ak mari l' ki gen konfyans. Si sa pa t' konsa, pitit nou yo ta tankou pitit moun lòt nasyon yo. Men, jan sa ye a, yo menm tou Bondye asepte yo.
For the husband who has not faith is made holy through his Christian wife, and the wife who is not a Christian is made holy through the brother: if not, your children would be unholy, but now are they holy.
ηγιασται γαρ ο ανηρ ο απιστος εν τη γυναικι και ηγιασται η γυνη η απιστος εν τω ανδρι επει αρα τα τεκνα υμων ακαθαρτα εστιν νυν δε αγια εστιν
- 15 Men, si moun ki pa gen konfyans lan vle kite, li mèt kite. Nan ka sa a, frè a osinon sè a pa gen ankenn angajman ankò. Paske, Bondye rele nou pou nou viv ak kè poze.
But if the one who is not a Christian has a desire to go away, let it be so: the brother or the sister in such a position is not forced to do one thing or the other: but it is God's pleasure that we may be at peace with one another.
ει δε ο απιστος χωριζεται χωριζεσθω ου δεδουλωται ο αδελφος η η αδελφη εν τοις τοιουτοις εν δε ειρηνη κεκληκεν ημας ο θεος
- 16 Eske ou konnen, ou menm madanm ki gen konfyans lan, si ou p'ap sove mari ou? Eske ou konnen, ou menm mari ki gen konfyans lan, si ou p'ap sove madanm ou?
For how may you be certain, O wife, that you will not be the cause of salvation to your husband? or you, O husband, that you may not do the same for your wife?
τι γαρ οιδας γυναι ει τον ανδρα σωσεις η τι οιδας ανερ ει την γυναικα σωσεις
- 17 ¶ Esepté nan ka sa a, se pou chak moun kontinye viv dapre kado Bondye ba yo, jan yo te ye lè Bondye te rele yo a. Se lòd sa a mwen bay nan tout legliz yo.
Only, as the Lord has given to a man, and as is the purpose of God for him, so let him go on living. And these are my orders for all the churches.
ει μη εκαστω ως εμερισεν ο θεος εκαστον ως κεκληκεν ο κυριος ουτως περιπατειτω και ουτως εν ταις εκκλησιαις πασαις διατασσομαι
- 18 Si yon moun te deja sikonsi lè Bondye te rele l' la, li pa bezwen chache wete mak sikonsizyon an sou li. Si yon moun pa t' sikonsi lè Bondye te rele l' la, li pa bezwen fè yo sikonsi li.
If any man who is a Christian has had circumcision, let him keep so; and if any man who is a Christian has not had circumcision, let him make no change.
περιτετημενος τις εκληθη μη επισπασθω εν ακροβυστια τις εκληθη μη περιτεμεσθω
- 19 Kit ou sikonsi, kit ou pa sikonsi, sa pa konsekan ankò. Sa ki konsekan an se obeyi pou nou obeyi kòmandman Bondye yo.
Circumcision is nothing, and its opposite is nothing, but only doing the orders of God is of value.
η περιτομη ουδεν εστιν και η ακροβυστια ουδεν εστιν αλλα τηρησις εντολων θεου
- 20 Se pou chak moun rete jan yo te ye lè Bondye te rele yo a.
Let every man keep the position in which he has been placed by God.
εκαστος εν τη κλησει η εκληθη εν ταυτη μενετω
- 21 Si ou te esklav lè Bondye te rele ou la, pa chaje tèt ou pou sa. Men, si chans pou ou ou ka vin lib, pwofite chans lan.
If you were a servant when you became a Christian, let it not be a grief to you; but if you have a chance to become free, make use of it.
δουλος εκληθης μη σοι μελετω αλλ ει και δυνασαι ελευθερος γενεσθαι μαλλον χρησαι
- 22 Yon moun ki esklav, depi Bondye rele l', se yon moun lib sou kont Seyè a li ye. Konsa tou, moun ki lib la, depi Bondye rele l', se esklav Kris la li ye.
For he who was a servant when he became a Christian is the Lord's free man; and he who was free when he became a Christian is the Lord's servant.
ο γαρ εν κυριω κληθεις δουλος απελευθερος κυριου εστιν ομοιος και ο ελευθερος κληθεις δουλος εστιν χριστου
- 23 Bondye te achte nou. Li peye byen chè pou sa. Pa tounen esklav moun.
It is the Lord who has made payment for you: be not servants of men.
τιμης ηγορασθητε μη γινεσθε δουλοι ανθρωπων
- 24 Frè m' yo, se pou chak moun rete devan Bondye nan kondisyon yo te ye lè Bondye te rele yo a.
My brothers, let every man keep in that condition which is the purpose of God for him.
εκαστος εν ω εκληθη αδελφοι εν τουτω μενετω παρα τω θεω
- 25 ¶ Kanta pou moun ki pa marye yo, Seyè a pa ban m' ankenn lòd pou yo. M'ap bay lide pa m', epi nou te mèt fè m' konfyans akòz favè Bondye fè m' nan kè sansib li gen pou mwen an.
Now about virgins I have no orders from the Lord: but I give my opinion as one to whom the Lord has given mercy to be true to him.
περι δε των παρθενων επιταγην κυριου ουκ εχω γνωμην δε διδομι ως ηλεημενος υπο κυριου πιστος ειμαι
- 26 Jan tan an difisil koulye a, men lide m' fè nan tèt mwen. Mwen kwè sa bon pou yon nonm rete jan l' ye a.
In my opinion then, because of the present trouble, it is good for a man to keep as he is.
νομιζω ουν τουτο καλον υπαρχειν δια την ενεστωσαν αναγκην οτι καλον ανθρωπω το ουτως ειμαι

- 27 Si l' gen tan gen yon madanm, li pa bezwen chache separe avè li. Si l' poko marye, li pa bezwen chache yon madanm.
If you are married to a wife, make no attempt to get free from her: if you are free from a wife, do not take a wife.
δεδεσται γυναικι μη ζητει λυσιν λελυσαι απο γυναικος μη ζητει γυναικα
- 28 Si l' ta vle marye tou, li mèt; li p'ap fè ankenn peche. Konsa tou, si yon jenn fi vle marye, li pa fè peche pou sa. Men, moun k'ap marye yo pral gen kont traka yo nan lavi a. Mwen pa ta renmen wè sa rive yo.
If you get married it is not a sin; and if an unmarried woman gets married it is not a sin. But those who do so will have trouble in the flesh. But I will not be hard on you.
εαν δε και γημης ουχ ημαρτες και εαν γημη η παρθενος ουχ ημαρτεν θλιψιν δε τη σαρκι εξουσιν οι τοιουτοι εγω δε υμων φειδομαι
- 29 Frè m' yo, men sa m' vle di: Pa gen anpil tan ki rete ankò. Depi koulye a, se pou moun marye yo viv tankou si yo pa t' marye.
But I say this, my brothers, the time is short; and from now it will be wise for those who have wives to be as if they had them not;
τουτο δε φημι αδελφοι ο καιρος συνεσταλμενος το λοιπον εστιν ινα και οι εχοντες γυναικας ως μη εχοντες ωσιν
- 30 Se pou moun k'ap kriye yo viv tankou moun ki pa gen lapenn. Moun ki gen kè kontan yo, se pou yo viv tankou moun ki pa gen kè kontan. Se pou moun k'ap achte yo viv tankou si sa yo achte a pa t' pou yo.
And for those who are in sorrow, to give no signs of it; and for those who are glad, to give no signs of joy; and for those who are getting property, to be as if they had nothing;
και οι κλαιοντες ως μη κλαιοντες και οι χαιροντες ως μη χαιροντες και οι αγοραζοντες ως μη κατεχοντες
- 31 Moun ki rich sou latè, se pou yo viv tankou moun ki pa gen anyen. Paske, jan sa ye koulye a nan lemond, sa pa la pou lontan ankò.
And for those who make use of the world, not to be using it fully; for this world's way of life will quickly come to an end.
και οι χρωμενοι τω κοσμω τουτω ως μη καταχρωμενοι παραγει γαρ το σχημα του κοσμου τουτου
- 32 Mwen pa ta renmen wè nou gen ankenn tèt chaje. Yon nonm ki pa marye, l'ap okipe zafè Seyè a sèlman. L'ap chache fè Seyè a plezi.
But it is my desire for you to be free from cares. The unmarried man gives his mind to the things of the Lord, how he may give pleasure to the Lord:
θελω δε υμας αμεριμνους ιναι ο αγαμος μεριμνα τα του κυριου πως αρεσει τω κυριω
- 33 Yon moun ki marye, l'ap okipe zafè lemond tou paske l'ap chache fè madanm li plezi.
But the married man gives his attention to the things of this world, how he may give pleasure to his wife.
ο δε γαμησας μεριμνα τα του κοσμου πως αρεσει τη γυναικι
- 34 Lè sa a, li vin gen de okipasyon. Konsa tou, yon fanm ki san mari, osinon yon jenn fi ki pa marye, sè zafè Seyè a sèlman y'ap okipe, paske yo vle mete tout kò yo, tout nanm yo apa pou li. Men, sa ki marye yo ap okipe zafè lemond tou, paske y'ap chache fè mari yo plezi.
And the wife is not the same as the virgin. The virgin gives her mind to the things of the Lord, so that she may be holy in body and in spirit: but the married woman takes thought for the things of the world, how she may give pleasure to her husband.
μεμερισται η γυνη και η παρθενος η αγαμος μεριμνα τα του κυριου ινα η αγια και σωματι και πνευματι η δε γαμησασα μεριμνα τα του κοσμου πως αρεσει τω ανδρι
- 35 Se pou byen nou m'ap di nou sa. Mwen pa vle mare pye pesonn. Okontrè, mwen vle pou nou tout viv jan nou wè l' pi bon pou nou an, epi pou nou toujou rete fè m' ap sèvi Seyè a san dezanpare.
Now I say this for your profit; not to make things hard for you, but because of what is right, and so that you may be able to give all your attention to the things of the Lord.
τουτο δε προς το υμων αυτων συμφερον λεγω ουχ ινα βροχον υμιν επιβαλω αλλα προς το ευσημον και ευπροσεδρον τω κυριω απερισπαστως
- 36 ¶ Ann wè koulye a keksyon de fiyans ki pran desizyon pou yo rete san yo pa marye. Si jenn gason an santi li pa ka kontinye aji jan l' te dwe ak jenn fi a, si l' pa ka kontwòl lanvi l' ankò, si l' wè se nesesè pou yo marye, yo mèt marye jan l' vle l' la. Li pa fè ankenn peche pou sa.
But if, in any man's opinion, he is not doing what is right for his virgin, if she is past her best years, and there is need for it, let him do what seems right to him; it is no sin; let them be married.
ει δε τις ασχημονειν επι την παρθενον αυτου νομιζει εαν η υπερακιμος και ουτως οφειλει γινεσθαι ο θελει ποιειτω ουχ αμαρτανει γαμειτωσαν
- 37 Konsa tou, si jenn gason an pran fèm desizyon pou l' pa marye, si l' kapab kontwòl volonte l', si li deside nan tèt li se sa pou l' fè, enben, li fè byen si l' pa marye ak jenn fi a.
But the man who is strong in mind and purpose, who is not forced but has control over his desires, does well if he comes to the decision to keep her a virgin.
ος δε εστηκεν εδραιος εν τη καρδια μη εχων αναγκην εξουσιαν δε εχει περι του ιδιου θεληματος και τουτο κεκρικεν εν τη καρδια αυτου του τηρειν την εαυτου παρθενον καλως ποιει
- 38 Konsa, jenn gason ki marye ak fiyans l' la fè byen. Men, sa ki pa marye a fè pi byen toujou.
So then, he who gets married to his virgin does well, and he who keeps her unmarried does better.
ωστε και ο εκγαμιζων καλως ποιει ο δε μη εκγαμιζων κρεισσον ποιει
- 39 ¶ Yon fanm marye gen angajman ak mari l' toutotan mari a vivan. Men, si mari a mouri, li lib marye ak moun li vle, depi se ak yon moun ki patizan Kris la.
It is right for a wife to be with her husband as long as he is living; but when her husband is dead, she is free to be married to another; but only to a Christian.
γυνη δεδεσται νομω εφ οσον χρονον ζη ο ανηρ αυτης εαν δε κοιμηθη ο ανηρ αυτης ελευθερα εστιν ω θελει γαμηθηναι μονον εν κυριω

- 40 Men, l'ap gen mwens tèt chaje si l' rete jan l' ye a. Sa se lide pa mwen. Epi mwen kwè poutèt pa m' mwen gen Lespri Bondye a avè mwen.
But it will be better for her to keep as she is, in my opinion: and it seems to me that I have the Spirit of God.
μακαριωτερα δε εστιν εαν ουτως μεινη κατα την εμην γνωμην δοκω δε καγω πνευμα θεου εχειν
- 1 ¶ Ann wè koulye a keksyon vyann bèt yo ofri bay zidòl. Se vre: nou tout nou gen konesans, jan nou di a. Sèlman, konesans fè moun gonfle ak lògèy. Men, se renmen ki pou fè nou grandi nan konfyans nan Kris la tout bon.
Now about things offered to images: we all seem to ourselves to have knowledge. Knowledge gives pride, but love gives true strength.
περι δε των ειδωλοθυτων οιδαμεν οτι παντες γνωσιν εχομεν η γνωσις φυσιου η δε αγαπη οικοδομει
- 2 Moun ki mete nan tèt li li konn kichòy, li poko konnen jan l' dwe konnen an.
If anyone seems to himself to have knowledge, so far he has not the right sort of knowledge about anything;
ει δε τις δοκει ειδεναι τι ουδεπω ουδεν εγνωκεν καθως δει γνωνα
- 3 Men, moun ki renmen Bondye, Bondye konnen li.
But if anyone has love for God, God has knowledge of him.
ει δε τις αγαπα τον θεον ουτος εγνωσται υπ αυτου
- 4 ¶ Bon, men keksyon an: èske nou ka manje vyann bèt yo ofri bay zidòl? Nou konnen byen pwòp zidòl yo pa reprezante anyen ki vre sou latè. Se yon sèl Bondye a ki genyen.
So, then, as to the question of taking food offered to images, we are certain that an image is nothing in the world, and that there is no God but one.
περι της βρωσεως ουν των ειδωλοθυτων οιδαμεν οτι ουδεν ειδωλον εν κοσμω και οτι ουδεις θεος ετερος ει μη εις
- 5 Nou te mèt tande gen lòt swadizan bondye nan syèl la ak sou latè a (sa pa manke: gen anpil bagay ki pase pou bondye, gen anpil yo rele mèt vre),
For though there are those who have the name of gods, in heaven or on earth, as there are a number of gods and a number of lords,
και γαρ ειπερ εισιν λεγομενοι θεου ειτε εν ουρανω ειτε επι της γης ωσπερ εισιν θεου πολλου και κυριοι πολλου
- 6 pou nou menm, se yon sèl Bondye a ki genyen: se Papa a ki kreye tout bagay epi se pou li n'ap viv. Pou nou menm, se yon sèl Mèt ki genyen: se Jezikri, se nan li tout bagay soti, se li k'ap fè nou viv tou.
There is for us only one God, the Father, of whom are all things, and we are for him; and one Lord, Jesus Christ, through whom are all things, and we have our being through him.
αλλ ημιν εις θεος ο πατηρ εξ ου τα παντα και ημεις εις αυτον και εις κυριος ιησους χριστος δι ου τα παντα και ημεις δι αυτου
- 7 ¶ Men, se pa tout moun ki gen konesans sa a. Gen moun ki te sitèlman abitye ak zidòl yo, jouk koulye a, lè y'ap manje yon vyann, yo konprann se vyann bèt ki te ofri bay zidòl y'ap manje. Konsyans yo fèb. Yo santi yo mete tèt yo nan kondisyon yo pa ka sèvi Bondye ak manje a.
Still, all men have not that knowledge: but some, being used till now to the image, are conscious that they are taking food which has been offered to the image; and because they are not strong in the faith, their minds are troubled.
αλλ ουκ εν πασιν η γνωσις τινες δε τη συνειδησει του ειδωλου εως αρτι ως ειδωλοθυτον εσθιουσιν και η συνειδησις αυτων ασθενησ ουσα μολυνεται
- 8 Men, manje pa ka fè nou vin pi pre Bondye. Nou pa pèdi anyen lè nou pa manje yon kalite manje, ni nou pa genyen anyen lè nou manje yon lòt kalite.
But God's approval of us is not based on the food we take: if we do not take it we are no worse for it; and if we take it we are no better.
βρωμα δε ημας ου παριστησιν τω θεω ουτε γαρ εαν φαγωμεν περισσευομεν ουτε εαν μη φαγωμεν υστερουμεθα
- 9 Men, fè atansyon pou jan nou santi nou lib fè sa nou vle a sa pa fè yon lòt frè ki fèb nan konfyans li tonbe nan peche.
But take care that this power of yours does not give cause for trouble to the feeble.
βλεπετε δε μηπως η εξουσια υμων αυτη προσκομμα γενηται τοις ασθενουσιν
- 10 Si yon moun ki gen konsyans li fèb wè ou, ou menm ki gen konesans, ap manje nan yon kay zidòl, sa ka ankouraje l' pou l' manje vyann bèt yo ofri bay zidòl.
For if a man sees you, who have knowledge, taking food as a guest in the house of an image, will it not give him, if he is feeble, the idea that he may take food offered to images?
εαν γαρ τις ιδη σε τον εχοντα γνωσιν εν ειδωλειω κατακειμενον ουχι η συνειδησις αυτου ασθενους οντος οικοδομηθησεται εις το τα ειδωλοθυτα εσθειν
- 11 Nonm sa a ki fèb nan konfyans li a, Kris la te mouri pou sove l' tou, men li va peri akòz konesans ou a.
And so, through your knowledge, you are the cause of destruction to your brother, for whom Christ underwent death.
και απολειται ο ασθενων αδελφος επι τη ση γνωσει δι ον χριστος απεθανεν
- 12 Lè sa a, se pa sèlman kont frè ou yo ou fè peche, se pa sèlman konsyans yo ki fèb ou blese, men se kont Kris la menm ou fè peche.
And in this way, doing evil to the brothers, and causing trouble to those whose faith is feeble, you are sinning against Christ.
ουτως δε αμαρτανοντες εις τους αδελφους και τυπτοντες αυτων την συνειδησιν ασθενουσιν εις χριστον αμαρτανετε

- 13 **Pase pou yon manje fè frè m' tonbe nan peche, mwen pito pa janm manje vyann ankò pou m' pa fè frè m' tonbe nan peche.**
For this reason, if food is a cause of trouble to my brother, I will give up taking meat for ever, so that I may not be a cause of trouble to my brother.
 διοπερ ει βρωμα σκανδαλιζει τον αδελφον μου ου μη φαγω κρεα εις τον αιωνα ινα μη τον αδελφον μου σκανδαλισω
- 1 ¶ **Eske m' pa lib? Eske m' pa yon apòt? Eske m' pa t' wè Jezikri, Seyè nou an? Eske nou menm, se pa rezilta travay mwen nan sèvis Seyè a nou ye?**
Am I not free? am I not an Apostle? have I not seen Jesus our Lord? are you not my work in the Lord?
 ουκ ειμι αποστολος ουκ ειμι ελευθερος ουχι ιησουν χριστον τον κυριον ημων εωρακα ου το εργον μου υμεις εστε εν κυριω
- 2 **Menm si pou lòt moun mwen pa apòt, pou nou menm se apòt mwen ye. Paske, jan n'ap viv ansanm ak Seyè a, nou se prè se apòt mwen ye.**
If to others I am not an Apostle, at least I am one to you: for the fact that you are Christians is the sign that I am an Apostle.
 ει αλλοις ουκ ειμι αποστολος αλλα γε υμιν ειμι η γαρ σφραγις της εμης αποστολης υμεις εστε εν κυριω
- 3 ¶ **Lè moun ap kritike m', men ki jan mwen defann tèt mwen:**
My answer to those who are judging me is this.
 η εμη απολογία τοις εμε ανακρινουσιν αυτη εστιν
- 4 **Mwen mande yo: Eske m' pa gen dwa pou yo ban m' manje, pou yo ban m' bwè pou travay mwen?**
Have we no right to take food and drink?
 μη ουκ εχομεν εξουσιαν φαγειν και πειν
- 5 **Eske m' pa gen dwa fè tankou tout lòt apòt yo, tankou frè Seyè yo ansanm ak Sefas, pou m' mennen yon sè ki ta madanm mwen kote m' prale?**
Have we no right to take about with us a Christian wife, like the rest of the Apostles, and the brothers of the Lord, and Cephas?
 μη ουκ εχομεν εξουσιαν αδελφην γυναικα περιαγειν ως και οι λοιποι αποστολοι και οι αδελφοι του κυριου και κηφας
- 6 **Eske se Banabas avè m' ase ki pou fè lòt travay pou n' ka viv?**
Or I only and Barnabas, have we no right to take a rest from work?
 η μονος εγω και βαρναβας ουκ εχομεν εξουσιαν του μη εργαζεσθαι
- 7 **Nou janm tande yon sòlda ap fè sèvis nan lame, pou se li menm ankò ki peye tèt li? Ou ankò, èske yon moun pa gen dwa manje rezen nan pye rezen li te plante a? Osinon, èske yon gadò mouton pa gen dwa bwè lèt mouton l'ap okipe yo?**
Who ever goes to war without looking to someone to be responsible for his payment? who puts in vines and does not take the fruit of them? or who takes care of sheep without drinking of their milk?
 τις στρατευεται ιδιοις οψωνιοις ποτε τις φυτευει αμπελονα και εκ του καρπου αυτου ουκ εσθιει η τις ποιμαινει ποιμνην και εκ του γαλακτος της ποιμνης ουκ εσθιει
- 8 **Pa konprann se sèlman nan zafè lèzòm nou jwenn egzanp konsa. Lalwa Moyiz la di menm bagay la tou.**
Am I talking as a man? does not the law say the same?
 μη κατα ανθρωπον ταυτα λαλω η ουχι και ο νομος ταυτα λεγει
- 9 **Men sa ki ekri nan Liv lalwa a: Pa bay bèf k'ap rale kabwèt la baboukèt. Se lapenn Bondye gen konsa pou bèf yo atò?**
For it says in the law of Moses, It is not right to keep the ox from taking the grain when he is crushing it. Is it for the oxen that God is giving orders?
 εν γαρ τω μωσεως νομο γεγραπται ου φιμωσεις βουν αλοωντα μη των βοων μελει τω θεω
- 10 **Nou pa kwè se pou nou l'ap pale pito? Men wi. Se pou nou pawòl la te ekri. Se pou moun k'ap bat tè a fè travay la ak espwa y'ap ba li pa l' nan rekòt la. Se menm jan an tou pou moun k'ap bat pwa a.**
Or has he us in mind? Yes, it was said for us; because it is right for the ploughman to do his ploughing in hope, and for him who is crushing the grain to do his work hoping for a part in the fruits of it.
 η δι ημας παντως λεγει δι ημας γαρ εγραφη οτι επ ελπιδι οφειλει ο αροτριων αροτριαν και ο αλοων της ελπιδος αυτου μετεχειν επ ελπιδι
- 11 **Nou simen grenn ki sot nan Lespri Bondye a nan kè nou. Eske se yon zafè sa ta ye si nou rekòlte nan byen materyèl nou yo?**
If we have been planting the things of the Spirit for you, does it seem a great thing for you to give us a part in your things of this world?
 ει ημεις υμιν τα πνευματικα εσπειραμεν μεγα ει ημεις υμων τα σαρκακα θερισομεν
- 12 **Si lòt moun gen dwa sa a sou nou, èske nou menm nou pa gen plis dwa pase yo? Men nou pa t' pwofite dwa sa a. Okontrè, nou soufri tout bagay pou n' pa antrave mach bon nouvèl ki pale sou Kris la.**
If others have a part in this right over you, have we not even more? But we did not make use of our right, so that we might put nothing in the way of the good news of Christ.
 ει αλλοι της εξουσιας υμων μετεχουσιν ου μαλλον ημεις αλλ ουκ εχρησαμεθα τη εξουσια ταυτη αλλα παντα στεγομεν ινα μη εγκοπην τινα δωμεν τω ευαγγελιω του χριστου

- 13 Nou konnen sa byen pwòp: tout moun k'ap travay pou Bondye nan tanp lan, manje yo sou kont tanp lan. Tout moun k'ap ofri bèt pou touye sou lòtèl la resewva pa yo nan vyann bèt yo touye a.
Do you not see that the servants of the holy things get their living from the Temple, and the servants of the altar have their part in the food which is offered on the altar?
ουκ οιδατε οτι οι τα ιερα εργαζομενοι εκ του ιερου εσθιουσιν οι το θυσιαστηριω προσεδρευοντες τω θυσιαστηριω συμεριζονται
- 14 Konsa tou, Seyè a bay lòd pou tout moun k'ap anonse bon nouvèl la fèt pou yo viv sou kont travay bon nouvèl la.
Even so did the Lord give orders that the preachers of the good news might get their living from the good news.
ουτως και ο κυριος διεταξεν τοις το ευαγγελιον καταγγελλουσιν εκ του ευαγγελιου ζην
- 15 ¶ Men, poutèt pa m', mwen pa janm pwofite dwa sa a. Se pa pou fè ankenn reklamasyon non plis kifè m'ap ekri sa. Mwen ta pito mouri pase pou m' ta kite moun wete lwanj sa a nan men mwen!
But I have not made use of any of these things: and I am not writing this in the hope that it may be so for me: for it would be better for me to undergo death, than for any man to make this pride of mine of no effect.
εγω δε ουδενι εχρησαμην τουτων ουκ εγραψα δε ταυτα ινα ουτως γενηται εν εμοι καλον γαρ μοι μαλλον αποθανειν η το καυχημα μου ινα τις κενωση
- 16 Tande byen, se pa yon lwanj pou mwen dèske m'ap anonse bon nouvèl la. Sa se yon obligasyon yo fè mwen. Malè pou mwen si m' pa anonse bon nouvèl la!
For if I am a preacher of the good news, I have no cause for pride in this; because I am forced to do so, for a curse is on me if I do not.
εαν γαρ ευαγγελιζομαι ουκ εστιν μοι καυχημα αναγκη γαρ μοι επικειται ουαι δε μοι εστιν εαν μη ευαγγελιζομαι
- 17 Si se mwen ki te chwazi tèt mwen pou fè travay sa a, mwen ta ka gen espwa resewva lajan pou sa. Men, si se fòse yo fòse m' fè travay sa a, lè sa a se yon responsablite Bondye ban mwen.
But if I do it gladly, I have a reward; and if not, I am under orders to do it.
ει γαρ εκων τουτο πρσσω μισθον εχω ει δε ακων οικονομιαν πεπιστευμαι
- 18 Ki jan yo peye m' atò? Tout plezi m' se pou m' anonse bon nouvèl la gratis, san m' pa egzije anyen nan sa yo dwe m' pou travay m'ap fè a lè m'ap anonse bon nouvèl la.
What then is my reward? This, that when I am giving the good news, I may give it without payment, not making use of my rights as a preacher of the good news.
τις ουν μοι εστιν ο μισθος ινα ευαγγελιζομενος αδαπανον θησω το ευαγγελιον του χριστου εις το μη καταχρησασθαι τη εξουσια μου εν τω ευαγγελιω
- 19 ¶ Mwen lib, mwen pa esklav pesonn. Men, mwen fè tèt mwen esklav tout moun pou m' ka mennan mezi m' kapab vin jwenn Kris la.
For though I was free from all men, I made myself a servant to all, so that more might have salvation.
ελευθερος γαρ ων εκ παντων πασιν εμαυτον εδουλωσα ινα τους πλειονας κερδησω
- 20 Lè m'ap travay nan mitan moun ki jwif, mwen viv tankou yon jwif pou m' ka mennan yo vin jwenn Kris la. Mwen pa anba lalwa Moyiz la. Men, mwen viv tankou si m' te anba lè m'ap travay nan mitan moun ki anba lalwa a, pou m' ka mennan yo vin jwenn Kris la.
And to the Jews I was as a Jew, so that I might give the good news to them; to those under the law I was the same, not as being myself under the law, but so that I might give the good news to those under the law.
και εγενομην τοις ιουδαιοις ως ιουδαιος ινα ιουδαιους κερδησω τοις υπο νομον ως υπο νομον ινα τους υπο νομον κερδησω
- 21 Konsa tou, lè m' nan mitan moun ki pa konnen lalwa Moyiz la, mwen viv tankou yo san m' pa okipe lalwa a, pou m' ka mennan yo vin jwenn Kris la. Sa pa vle di pou sa mwen pa obeyi lalwa Bondye a. Paske mwen menm, mwen anba lalwa Kris la.
To those without the law I was as one without the law, not as being without law to God, but as under law to Christ, so that I might give the good news to those without the law.
τοις ανομοις ως ανομος μη ων ανομος θεω αλλ εννομος χριστω ινα κερδησω ανομους
- 22 Avèk moun ki fèb nan konfyans yo, m'ap viv tankou si mwen menm tou mwen te fèb, pou m' sa mennan yo vini. Konsa konsa, mwen fè m' tout jan ak tout moun pou m' ka sove kèk nan yo pa tout mwayen posib.
To the feeble, I was as one who is feeble, so that they might have salvation: I have been all things to all men, so that some at least might have salvation.
εγενομην τοις ασθενεσιν ως ασθενης ινα τους ασθενεις κερδησω τοις πασιν γεγωνα τα παντα ινα παντως τινας σωσω
- 23 Mwen fè tou sa poutèt bon nouvèl la, pou m' ka resewva pa m' nan benediksyon l' yo.
And I do all things for the cause of the good news, so that I may have a part in it.
τουτο δε ποιω δια το ευαγγελιον ινα συγκοινωνος αυτου γενωμαι
- 24 ¶ Lè y'ap fè konkou pou wè kilès ki ka kouri pi vit, tout moun gen pou kouri. Men, se yon sèl ki gen premye pri a. Nou konn sa, pa vre? Enben, nou menm tou, kouri pou n' ka genyen kous la.
Do you not see that in a running competition all take part, but only one gets the reward? So let your minds be fixed on the reward.
ουκ οιδατε οτι οι εν σταδιο τρεχοντες παντες μεν τρεχουσιν εις δε λαμβανει το βραβειον ουτως τρεχετε ινα καταλαβητε

- 25 Moun k'ap fè egzèsis pou al nan konkou, yo bay kò yo yon disiplen sevè pou yo ka byen pare. Yo fè tou sa pou yo ka genyen yon kouwòn ki p'ap konsève lontan. Men nou menm, n'ap bay kò nou yon disiplen sevè pou n' ka genyen yon kouwòn k'ap la pou tout tan.
And every man who takes part in the sports has self-control in all things. Now they do it to get a crown which is of this world, but we for an eternal crown.
πας δε ο αγωνιζομενος παντα εγκρατευεται εκεινοι μεν ουν ινα φθαρτον στεφανον λαβωσιν ημεις δε αφθαρτον
- 26 Se poutèt sa, m'ap kouri, men je m' pa soti sou kote pou m' rive a. Mwen tankou yon nonm k'ap tire koutpwen, men mwen pa tankou moun k'ap goumen ak lonbraj li.
So then I am running, not uncertainly; so I am fighting, not as one who gives blows in the air:
εγω τεινουν ουτως τρεχω ως ουκ αδηλως ουτως πυκτευω ως ουκ αερα δερων
- 27 Mwen aji di ak kò m', mwen kenbe l' kout, pou mwen menm yo pa voye m' jete apre mwen fin moutre lòt yo sa pou yo fè.
But I give blows to my body, and keep it under control, for fear that, after having given the good news to others, I myself might not have God's approval.
αλλ υπωπιαζω μου το σωμα και δουλαγωγω μηπως αλλοις κηρυξας αυτος αδοκιμος γενωμαι
- 1 ¶ Frè m' yo, mwen vle fè nou chonje sa ki te rive zansèt nou yo lè yo t'ap swiv Moyiz. Yo tout te anba pwoteksyon nwaj la, yo tout te pase nan mitan Lanmè Wouj la.
For it is my desire, my brothers, that you may keep in mind how all our fathers were under the cloud, and they all went through the sea;
ου θελω δε υμας αγνοειν αδελφοι οτι οι πατερες ημων παντες υπο την νεφελη ησαν και παντες δια της θαλασσης διηλθον
- 2 Antan yo te nan nwaj la ak nan lanmè a ansanm ak Moyiz, yo tout te resewva yon batèm.
And they all had baptism from Moses in the cloud and in the sea;
και παντες εις τον μωσην εβαπτισαντο εν τη νεφελη και εν τη θαλασση
- 3 Yo tout te manje menm manje Lespri Bondye te ba yo a.
And they all took the same holy food;
και παντες το αυτο βρωμα πνευματικον εφαγον
- 4 Yo tout te bwè menm bwason Lespri Bondye te ba yo a. Se konsa yo t'ap bwè dlo ki t'ap soti nan gwo wòch Lespri Bondye te ba yo epi ki t'ap mache ansanm ak yo a: Wòch sa a, se te Kris la menm.
And the same holy drink: for they all took of the water from the holy rock which came after them: and the rock was Christ.
και παντες το αυτο πομα πνευματικον επιον επινον γαρ εκ πνευματικης ακολουθουσης πετρας η δε πετρα ην ο χριστος
- 5 Atousa, anpil ladan yo pa t' fè Bondye plezi. Se poutèt sa yo tonbe, yo mouri nan dezè a.
But with most of them God was not pleased: for they came to their end in the waste land.
αλλ ουκ εν τοις πλειοσιν αυτων ευδοκησεν ο θεος κατεστρωθησαν γαρ εν τη ερημω
- 6 ¶ Tout bagay sa yo rive pou sa sèvi nou leson pou nou pa kite move lanvi kaye nan kè nou tankou yo te genyen l' lan.
Now these things were for an example to us, so that our hearts might not go after evil things, as they did.
ταυτα δε τυποι ημων εγενηθησαν εις το μη ιναι ημας επιθυμητας κακων καθως κακεινοι επεθυμησαν
- 7 Piga nou sèvi zidòl tankou kèk ladan yo te fè l', jan sa ekri nan Liv la: Pèp la chita, yo manje, yo bwè. Lèfini, yo leve pran plezi yo.
Then do not go after false gods, as some of them did; as it is said in the holy Writings, After resting and feasting, the people got up to take their pleasure.
μηδε ειδωλολατραι γινεσθε καθως τινες αυτων ως γεγραπται εκαθισεν ο λαος φαγειν και πειν και ανεστησαν παιζειν
- 8 Pa lage kò nou nan dezòd lachè tankou kèk ladan yo te fè li. Lè sa a, venntwamil (23.000) tonbe, yo mouri yon sèl jou.
Again, let us not give way to the desires of the flesh, as some of them did, of whom twenty-three thousand came to their end in one day.
μηδε πορνευωμεν καθως τινες αυτων επορνευσαν και επεσον εν μια ημερα εικοσιτρεις χιλιαδες
- 9 Piga nou seye fè plan ak Bondye tankou kèk ladan yo te fè li. Sa lakòz sèpan te mòde yo, yo tout yo mouri.
And let us not put the Lord to the test, as some of them did, and came to their death by snakes.
μηδε εκπειραζωμεν τον χριστον καθως και τινες αυτων επειρασαν και υπο των οφεων απωλοντο
- 10 Pa bougonnen tankou kèk ladan yo te bougonnen. Lè sa a, zanj lanmò a te touye yo tout.
And do not say evil things against the Lord, as some of them did, and destruction overtook them.
μηδε γογγυζετε καθως και τινες αυτων εγογγυσαν και απωλοντο υπο του ολοθρευτου
- 11 Tout bagay sa yo rive pou sa sèvi lòt yo egzanzp. Yo ekri yo nan Liv la pou sa sèvi nou avètisman. Paske, pou nou menm k'ap viv koulye a, pa rete lontan ankò anvan pou lafen an rive.
Now these things were done as an example; and were put down in writing for our teaching, on whom the last days have come.
ταυτα δε παντα τυποι συνεβαινον εκεινοις εγραφη δε προς νουθεσιαν ημων εις ους τα τελη των αιωνων κατηγγισεν

- 12 Se sak fè, moun ki kwè li byen kanpe a, pito li veye kò l' pou l' pa tonbe.
 So let him who seems to himself to be safe go in fear of a fall.
 ωστε ο δοκων εσταναι βλεπετω μη πεση
- 13 Tout tantasyon nou jwenn sou chemen nou, se menm kalite tantasyon tout moun jwenn sou chemen yo tou. Men, Bondye li menm toujou kenbe pawòl li: li p'ap kite yo tante nou yon jan ki depase sa nou ka sipòte. Men, lè nou va anba tantasyon an, la ban nou fòs pou nou ka sipòte l', pou nou ka soti anba li.
 You have been put to no test but such as is common to man: and God is true, who will not let any test come on you which you are not able to undergo; but he will make with the test a way out of it, so that you may be able to go through it.
 πειρασμος υμας ουκ ειληφεν ει μη ανθρωπιнос πιστος δε ο θεος ος ουκ εασει υμας πειρασθηναι υπερ ο δυνασθε αλλα ποιησει συν τω πειρασμω και την εκβασιν του δυνασθαι υμας υπενεγκειν
- 14 Se poutèt sa, zanmi m' yo, pa mele nan sèvis zidòl yo.
 For this cause, my dear brothers, give no worship to false gods.
 διοπερ αγαπητοι μου φυγετε απο της ειδωλολατρειας
- 15 ¶ M'ap pale ak nou tankou ak moun ki gen bon konprann: jije nou menm sa m'ap di a.
 What I am saying is for wise men, do you be the judges of it.
 ως φρονιμοις λεγω κρινατε υμεις ο φημι
- 16 Gode benediksyon n'ap bwè a, lè nou fin di Bondye mèsì pou li, èske se pa san Kris la n'ap separe bay tout moun? Pen nou kase a, lè n'ap manje l', èske se pa kò Kris la n'ap separe bay tout moun?
 The cup of blessing which we take, does it not give us a part in the blood of Christ? and is not the broken bread a taking part in the body of Christ?
 το ποτηριον της ευλογιας ο ευλογουμεν ουχι κοινωνια του αιματος του χριστου εστιν τον αρτον ον κλωμεν ουχι κοινωνια του σωματος του χριστου εστιν
- 17 Se yon sèl pen ki genyen, pa vre? Nou menm tou, nou te mèt anpil, nou fè yon sèl kò, paske se yon sèl pen an nou separe bay tout moun.
 Because we, being a number of persons, are one bread, we are one body: for we all take part in the one bread.
 οτι εις αρτος εν σωμα οι πολλοι εσμεν οι γαρ παντες εκ του ενος αρτου μετεχομεν
- 18 Ann konsidere jan sa fèt kay moun ras Izrayèl yo: moun ki manje vyann bèt ki te ofri pou touye pou Bondye sou lòtèl la, li vin an komenyon ak Bondye ki mèt lòtèl la.
 See Israel after the flesh: do not those who take as food the offerings of the altar take a part in the altar?
 βλεπετε τον ισραηλ κατα σαρκα ουχι οι εσθιοντες τας θυσιας κοινωνοι του θυσιαστηριου εισιν
- 19 Kisa m' vle di la a? Gen lè zidòl y'ap sèvi a, osinon vyann bèt yo ofri pou touye ba li a gen yon valè?
 Do I say, then, that what is offered to images is anything, or that the image is anything?
 τι ουν φημι οτι ειδωλον τι εστιν η οτι ειδωλοθυτον τι εστιν
- 20 Non! Men sa m' vle di: ofrann bèt moun lòt nasyon yo ap fè a, se pa pou Bondye, se pou denmon yo fè li. Mwen pa ta vle nou vin an komenyon ak denmon yo.
 What I say is that the things offered by the Gentiles are offered to evil spirits and not to God; and it is not my desire for you to have any part with evil spirits.
 αλλ οτι α θυει τα εθνη δαιμονιοις θυει και ου θεω ου θελω δε υμας κοινωνους των δαιμονιων γινεσθαι
- 21 Nou pa kapab ap bwè nan gode Seyè a anmenmtan pou n'ap bwè nan gode denmon yo tou. Nou pa kapab ap manje sou menm tab avèk Seyè a anmenmtan pou n'ap manje sou menm tab ak denmon yo.
 It is not possible for you, at the same time, to take the cup of the Lord and the cup of evil spirits; you may not take part in the table of the Lord and the table of evil spirits.
 ου δυνασθε ποτηριον κυριου πινειν και ποτηριον δαιμονιων ου δυνασθε τραπεζης κυριου μετεχειν και τραπεζης δαιμονιων
- 22 Osinon, èske nou vle fè Seyè a fè jalouzi? Eske nou kwè nou gen plis fòs pase li?
 Or may we be the cause of envy to the Lord? are we stronger than he?
 η παραζηλουμεν τον κυριον μη ισχυροτεροι αυτου εσμεν
- 23 ¶ Nou gen dwa fè nenpòt bagay. Se sa yo di, epi se vre. Men, tout bagay pa bon pou fèt. Nou gen dwa fè tout bagay, men se pa tout bagay k'ap fè nou grandi nan konfyans nan Bondye.
 We are free to do all things, but there are things which it is not wise to do. We are free to do all things, but not all things are for the common good.
 παντα μοι εξεστιν αλλ ου παντα συμφερει παντα μοι εξεστιν αλλ ου παντα οικοδομει
- 24 Piga pesonn chache sa ki bon pou tèt pa l' ase. Se pou l' chache enterè lòt yo tou.
 Let a man give attention not only to what is good for himself, but equally to his neighbour's good.
 μηδεις το εαυτου ζητειτω αλλα το του ετερου εκαστος

- 25 Nou lib manje tou sa yo vann nan mache vyann san nou pa bezwen mande anyen. Konsa, konsyans nou p'ap twouble.
Whatever meat may be had at the public market, take as food without question of right or wrong;
παν το εν μακελλω πολουμενον εσθιετε μηδεν ανακρινοντες δια την συνειδησιν
- 26 Paske, jan sa ekri nan Liv la: Se pou Mèt la tè a ye ansanm ak tou sa ki ladan l'.
For the earth is the Lord's and all things in it.
του γαρ κυριου η γη και το πληρωμα αυτης
- 27 Si yon moun ki pa gen konfyans nan Kris la envite nou nan yon fèt, si nou asepte ale, se pou n' manje tou sa yo mete devan nou, san nou pa bezwen mande anyen. Konsa, konsyans pesonn p'ap twouble.
If a Gentile makes a feast for you, and you are pleased to go as a guest, take whatever is put before you, without question of right or wrong.
ει δε τις καλει υμας των απιστων και θελετε πορευεσθαι παν το παρατιθημενον υμιν εσθιετε μηδεν ανακρινοντες δια την συνειδησιν
- 28 Men, si yon moun di nou vyann sa a se vyann bèt yo te ofri bay zidòl, lè sa a, pa goute l' poutèt moun ki fè ou remak la, pou konsyans pesonn pa boulvèse.
But if anyone says to you, This food has been used as an offering, do not take it, on account of him who said it, and on account of his sense of right and wrong;
εαν δε τις υμιν ειπη τουτο ειδολοθυτον εστιν μη εσθιετε δι εκεινον τον μηνυσαντα και την συνειδησιν του γαρ κυριου η γη και το πληρωμα αυτης
- 29 Mwen pa di sa pou konsyans pa nou non, men pou konsyans lòt moun lan. Men, yon moun va mande m': Ki jan konsyans yon lòt moun ka sèvi m' antrav nan sa m' gen dwa fè?
Right and wrong, I say, not for you, but for the other man; for the fact that I am free is not dependent on another man's sense of right or wrong.
συνειδησιν δε λεγω ουχι την εαυτου αλλα την του ετερου ινα τι γαρ η ελευθερια μου κρινεται υπο αλλης συνειδησεως
- 30 Si mwen di Bondye mèsi pou sa m'ap manje a, ki jan pou yo ta ka pale m' mal pou yon manje konsa?
But if I give praise to God for the food which I take, let no man say evil of me for that reason.
ει δε εγω χαριτι μετεχω τι βλασφημουμαι υπερ ου εγω ευχαριστω
- 31 Se sak fè, kit n'ap manje, kit n'ap bwè, nenpòt kisa n'ap fè, fè l' pou sa sèvi yon lwanj pou Bondye.
So then, if it is a question of food or drink, or any other thing, whatever you do, do all to the glory of God.
ειτε ουν εσθιετε ειτε πινετε ειτε τι ποιειτε παντα εις δοξαν θεου ποιειτε
- 32 Se pou nou viv yon jan pou nou pa bay ni jwif yo, ni moun ki pa jwif yo, ni legliz Bondye a okazyon tonbe nan peche.
Give no cause of trouble to Jews, or to Greeks, or to the church of God.
απροσκοποι γινεσθε και ιουδαιοις και ελλησιν και τη εκκλησια του θεου
- 33 Se pou nou fè tankou m': nan tou sa m'ap fè, m'ap fè mwayen posib pou m' fè tout moun plezi; mwen p'ap chache avantaj pa m', men avantaj tout moun, pou tout moun ka sove.
Even as I give way to all men in all things, not looking for profit for myself, but for the good of others, that they may get salvation.
καθως καγω παντα πασιν αρεσκω μη ζητων το εμαυτου συμφερον αλλα το των πολλων ινα σωθωσιν
- 1 ¶ Se pou nou swiv egzanp mwen, menm jan mwen menm mwen swiv egzanp Kris la.
So take me for your example, even as I take Christ for mine.
μιμηται μου γινεσθε καθως καγω χριστου
- 2 Mwen fè nou konpliman pou jan nou toujou chonje m', pou jan nou kenbe tout bagay mwen te moutre nou.
Now I am pleased to see that you keep me in memory in all things, and that you give attention to the teaching which was handed down from me to you.
επαινω δε υμας αδελφοι οτι παντα μου μεμνησθε και καθως παρεδωκα υμιν τας παραδοσεις κατεχετε
- 3 Men, mwen vle nou konprann sa byen: Kris la se chèf tout gason, gason se chèf fanm. Bondye se chèf Kris la.
But it is important for you to keep this fact in mind, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God.
θελω δε υμας ειδεναι οτι παντος ανδρος η κεφαλη ο χριστος εστιν κεφαλη δε γυναικος ο ανηρ κεφαλη δε χριστου ο θεος
- 4 Si yon gason kite chapo l' nan tèt li lè l'ap lapriyé osinon lè l'ap bay yon mesaj ki soti nan Bondye, li derespekte Kris la.
Every man who takes part in prayer, or gives teaching as a prophet, with his head covered, puts shame on his head.
πας ανηρ προσευχομενος η προφητευων κατα κεφαλης εχων καταισχυνει την κεφαλην αυτου
- 5 Men, si yon fanm pa mete anyen sou tèt li lè l'ap lapriyé osinon lè l'ap bay yon mesaj ki soti nan Bondye, li derespekte mari li. Se tankou si se te yon fanm ki te gen tèt li kale.
But every woman who does so with her head unveiled, puts shame on her head: for it is the same as if her hair was cut off.
πασα δε γυνη προσευχομενη η προφητευουσα ακατακαλυπτω τη κεφαλη καταισχυνει την κεφαλην εαυτης εν γαρ εστιν και το αυτο τη εξυρημενη

- 6 Si yon fanm pa kouvri tèt li, li ta mèt tou koupe cheve l' tou. Enben, si se yon wont pou yon fanm koupe cheve l' ou ankò pou l' kale tèt li, se pou l' kouvri tèt li tou.
For if a woman is not veiled, let her hair be cut off; but if it is a shame to a woman to have her hair cut off, let her be veiled.
ει γαρ ου κατακαλυπτεται γυνη και κειρασθω ει δε αισχρον γυναικι το κειρασθαι η ξυρασθαι κατακαλυπτεσθω
- 7 Gason an pa bezwen kouvri tèt li, paske se pòtre Bondye li ye. Tankou nan yon glas, li fè wè bèl pouvwa Bondye a. Men, fanm lan menm se pouvwa gason an li fè wè.
For it is not right for a man to have his head covered, because he is the image and glory of God: but the woman is the glory of the man.
ανηρ μεν γαρ ουκ οφειλει κατακαλυπτεσθαι την κεφαλην εικον και δοξα θεου υπαρχων γυνη δε δοξα ανδρος εστιν
- 8 Paske, se pa t' avèk moso nan kò yon fanm Bondye te kreye gason, se avèk moso nan kò yon gason li te fè fanm.
For the man did not come from the woman, but the woman from the man.
ου γαρ εστιν ανηρ εκ γυναικος αλλα γυνη εξ ανδρος
- 9 Se pa pou fanm lan Bondye te kreye gason an, men se pou gason an Bondye te kreye fanm lan.
And the man was not made for the woman, but the woman for the man.
και γαρ ουκ εκτισθη ανηρ δια την γυναικα αλλα γυνη δια τον ανδρα
- 10 Se poutèt sa, akòz zanj Bondye yo, fanm lan dwe pote yon mak sou tèt li pou moutre li soumèt anba otorite mari li.
For this reason it is right for the woman to have a sign of authority on her head, because of the angels.
δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης δια τους αγγελους
- 11 Men, nan lavi n'ap mennen ansanm ak Seyè a, fanm bezwen sèvis gason, gason bezwen sèvis fanm.
But the woman is not separate from the man, and the man is not separate from the woman in the Lord.
πλην ουτε ανηρ χωρις γυναικος ουτε γυνη χωρις ανδρος εν κυριω
- 12 Paske, menm jan se avèk moso kò yon gason Bondye te kreye fanm, konsa tou se nan vant fanm gason soti. Men, tout bagay soti nan Bondye.
For as the woman is from the man, so the man is through the woman; but all things are from God.
ωσπερ γαρ η γυνη εκ του ανδρος ουτως και ο ανηρ δια της γυναικος τα δε παντα εκ του θεου
- 13 Dapre nou, èske se lizay sa pou yon fanm pa gen anyen sou tèt li lè l'ap lapriyè Bondye?
Be judges yourselves of the question: does it seem right for a woman to take part in prayer unveiled?
εν υμιν αυτοις κρινατε πρεπον εστιν γυναικα ακατακαλυπτον τω θεω προσευχεσθαι
- 14 Se pa natirèl pou yon gason gen cheve long. Sa se yon wont.
Does it not seem natural to you that if a man has long hair, it is a cause of shame to him?
η ουδε αυτη η φυσικς διδασκει υμας οτι ανηρ μεν εαν κομα ατιμια αυτω εστιν
- 15 Men, se bèl bagay pou yon fanm gen cheve long. Bondye ba l' cheve long li yo pou sèvi l' tankou yon vwal sou tèt li.
But if a woman has long hair, it is a glory to her: for her hair is given to her for a covering.
γυνη δε εαν κομα δοξα αυτη εστιν οτι η κομη αντι περιβολαιου δεδοται αυτη
- 16 Si yon moun vle poue diskisyon sa a pi lwen, mwen menm se tou sa mwen gen pou m' di li: ni nou menm, ni lòt legliz Bondye yo, nou pa gen lòt koutim nou swiv lè nou nan sèvis.
But if any man will not be ruled in this question, this is not our way of doing things, and it is not done in the churches of God.
ει δε τις δοκει φιλονεικος ειναι ημεις τοιαυτην συνηθειαν ουκ εχομεν ουδε αι εκκλησιαι του θεου
- 17 ¶ Pou sa m'ap di nou koulye a, mwen pa fè nou konpliman menm, paske lè nou reyini nou fè tèt nou plis tò pase nou fè tèt nou byen.
But in giving you this order, there is one thing about which I am not pleased: it is that when you come together it is not for the better but for the worse.
τουτο δε παραγγελων ουκ επαινω οτι ουκ εις το κρειττον αλλ εις το ηττον συνερχεσθε
- 18 Pou kòmanse, mwen tandè lè nou sanble pou sèvis la, nou fè ti pil gwo pil. Mwen konnen sa pa fin manti nèt.
For first of all, it has come to my ears that when you come together in the church, there are divisions among you, and I take the statement to be true in part.
πρωτον μεν γαρ συνερχομενων υμων εν τη εκκλησια ακουω σχισματα εν υμιν υπαρχειν και μερος τι πιστευω
- 19 (Ap toujou gen divizyon nan mitan nou pou yo ka rekonèt moun ki kwè tout bon yo ak moun ki pa kwè yo.)
For divisions are necessary among you, in order that those who have God's approval may be clearly seen among you.
δει γαρ και αιρεσεις εν υμιν ειναι ινα οι δοκιμοι φανεροι γενωνται εν υμιν

- 20 Lè nou reyini ansanm, gen lè se pa manje Seyè a nou vin manje.
But now, when you come together, it is not possible to take the holy meal of the Lord:
 συνεργομένων οὐν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἐστὶν κυριακὸν δεῖπνον φαγεῖν
- 21 Paske, lè nou chita bò tab la, chak moun ap prese manje manje pa li. Lè konsa, yon pati rete grangou, yon lòt menm gen tan sou sitèlman li bwè.
For when you take your food, everyone takes his meal before the other; and one has not enough food, and another is the worse for drink.
 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν καὶ ὅς μὲν πείνα ὅς δὲ μεθύει
- 22 Mwen te kwè nou gen lakay nou pou n' manje, pou n' bwè? Gen lè se respè nou manke konsa pou legliz Bondye a? Osinon, èske se wont nou vle fè moun ki pa gen anyen yo wont? Kisa nou ta vle mwen di nou sou sa? Nou ta vle m' fè nou konpliman? O non! Nou tou wè mwen pa kapab fè nou konpliman pou sa!
What? have you not houses to take your meals in? or have you no respect for the church of God, putting the poor to shame? What am I to say to you? am I to give you praise? certainly not.
 μή γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ εἶθαι καὶ πίνειν ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε καὶ κατασχύνετε τοὺς μὴ ἔχοντας τι ὑμῖν εἶπω ἐπαινεσὼ ὑμᾶς ἐν τούτῳ οὐκ ἐπαίνο
- 23 ¶ Paske, men sa Seyè a te fè m' konnen, se sa menm mwen te moutre nou tou: Jou lannwit yo te trayi l' la, Seyè Jezi te pran pen,
For it was handed down to me from the Lord, as I gave it to you, that the Lord Jesus, on the night when Judas was false to him, took bread,
 εγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου ὁ καὶ παρέδωκα ὑμῖν ὅτι ὁ κύριος ἰησοῦς ἐν τῇ νυκτὶ ἣ παρέδιδότο ἔλαβεν ἄρτον
- 24 lè li fin di Bondye mèsi li kase l', epi li di: Sa a se kò m', se pou nou li ye. Se pou nou fè sa pou nou ka chonje mwen.
And when it had been broken with an act of praise, he said, This is my body which is for you: do this in memory of me.
 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν λαβετε φαγετε τούτο μου ἐστὶν τὸ σῶμα τοῦ ὑπερ ὑμῶν κλωμενον τούτο ποιεῖτε εἰς τὴν ἐμὴν ἀναμνησιν
- 25 Konsa tou, apre yo fin manje, li pran gode diven an, li di yo: Gode sa a se nouvo kontra Bondye fè avè nou nan san mwen. Se pou nou fè sa chak fwa n'ap bwè ladan l' pou nou ka chonje mwen.
In the same way, with the cup, after the meal, he said, This cup is the new testament in my blood: do this, whenever you take it, in memory of me.
 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δεῖπνησαι λέγων τούτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι τούτο ποιεῖτε ὅσκις ἀν πίνετε εἰς τὴν ἐμὴν ἀναμνησιν
- 26 Se konsa, chak fwa n'ap manje pen sa a, chak fwa n'ap bwè nan gode sa a, se lanmò Kris la n'ap anonse jouk jou Seyè a gen pou l' vini an.
For whenever you take the bread and the cup you give witness to the Lord's death till he comes.
 ὅσκις γὰρ ἀν εἶθητε τὸν ἄρτον τούτον καὶ τὸ ποτήριον τούτο πίνετε τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἀχρις οὐ ἀν ἔλθῃ
- 27 Se poutèt sa, si yon moun manje pen Seyè a, osinon li bwè nan gode Seyè a yon jan ki pa konvenab, moun sa a koupab, paske li peche ni kont kò Seyè a ni kont san li an.
If, then, anyone takes the bread or the cup of the Lord in the wrong spirit, he will be responsible for the body and blood of the Lord.
 ὡστε ὅς ἀν εἶθῃ τὸν ἄρτον τούτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως ἐνοχὸς ἐστὶ τὸ σῶματος καὶ αἵματος τοῦ κυρίου
- 28 Se pou chak moun egzaminen tèt yo byen anvan. Se konsa y'a mèt manje pen sa a, y'a mèt bwè nan gode sa a.
But let no man take of the bread and the cup without testing himself.
 δοκιμάζετω δὲ ἄνθρωπος ἑαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου εἶθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω
- 29 Si yon moun manje pen sa a, si l' bwè nan gode sa a san li pa rekonèt rapò pen an ansanm ak diven an gen avèk kò Seyè a, se rale l'ap rale yon jijman sou tèt li lè l'ap manje pen an ak lè l'ap bwè nan gode a.
For a man puts himself in danger, if he takes part in the holy meal without being conscious that it is the Lord's body.
 ὁ γὰρ εἶθων καὶ πίνων ἀναξίως κρῖμα ἑαυτοῦ εἶθιει καὶ πίνει μὴ διακρινὼν τὸ σῶμα τοῦ κυρίου
- 30 Se sak fè gen anpil moun malad konsa nan mitan nou, anpil moun k'ap soufri feblès, san konte sa ki mouri deja.
For this cause a number of you are feeble and ill, and a number are dead.
 διὰ τούτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἀρρώστοι καὶ κοιμῶνται ἰκανοὶ
- 31 Si nou te egzaminen tèt nou byen anvan, nou pa ta tonbe anba jijman Bondye a.
But if we were true judges of ourselves, punishment would not come on us.
 εἰ γὰρ ἑαυτοὺς διεκρινόμεν οὐκ ἀν ἐκρινόμεθα
- 32 Men, Seyè a jije nou, li peni nou konsa pou li sa pa kondannen nou ansanm ak moun ki nan lemnon yo.
But if punishment does come, it is sent by the Lord, so that we may be safe when the world is judged.
 κρινόμενοι δὲ ὑπὸ κυρίου παιδεύομεθα ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν

- 33 Se sak fè, frè m' yo, lè nou reyini ansanm pou manje manje Seyè a, se pou yonn tann lòt.
So then, my brothers, when you come together to the holy meal of the Lord, let there be waiting for one another.
ὥστε ἀδελφοί μου συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε
- 34 Si yon moun grangou, se pou l' manje lakay li, pou l' pa rale jijman Bondye sou nou lè nou reyini. Pou lòt keksyon yo, m'a regle sa lè m'a rive lakay nou.
If any man is in need of food, let him take his meal in his house; so that you may not come together to your damage. And the rest I will put in order when I come.
εἰ δὲ τις πεινᾷ ἐν οἴκῳ ἐσθιέτω ἵνα μὴ εἰς κρίμα συνερχῆσθε τὰ δὲ λοιπὰ ὡς ἀνελθὼ διαταξομαι
- 1 ¶ Ann wè koulye a keksyon kado Sentespri bay la. Frè m' yo, mwen ta vle nou konnen sa ki vre sou keksyon kado sa yo.
But about the things of the spirit, my brothers, it is not right for you to be without teaching.
περὶ δὲ τῶν πνευματικῶν ἀδελφοί οὐ θέλω ὑμᾶς ἀγνοεῖν
- 2 Nou chonje, lè nou pa t' ankò gen konfyans, nou te kite yo mennen nou jan yo vle devan zidòl ki pa t' kapab pale.
You are conscious that when you were Gentiles, in whatever way you were guided, you went after images without voice or power.
οἴδατε ὅτι ἔθνη ἦτε πρὸς τὰ εἰδῶλα τὰ ἀφῶνα ὡς ἀνῆγεσθε ἀπαγομένοι
- 3 Se poutèt sa mwen vle nou konn sa byen: Si Sentespri Bondye ap dirije lavi yon moun, li p'ap janm ka di: Madichon pou Jezi. Konsa tou, si Sentespri Bondye p'ap dirije lavi yon moun, li p'ap ka di Jezi se Seyè a.
So it is my desire for you to be clear about this; that no one is able to say by the Spirit of God that Jesus is cursed; and no one is able to say that Jesus is Lord, but by the Holy Spirit.
διο γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει ἀναθεμα ἰησοῦν καὶ οὐδεὶς δύναται εἰπεῖν κύριον ἰησοῦν εἰ μὴ ἐν πνεύματι ἁγίῳ
- 4 Gen divès kalite don Sentespri a bay. Men, se menm Lespri Bondye a ki bay tout.
Now there are different qualities given to men, but the same Spirit.
διαίρεσεις δὲ χάρισμάτων εἰσὶν τὸ δὲ αὐτὸ πνεῦμα
- 5 Gen divès jan moun ka sèvi Bondye, men se yon sèl Seyè a n'ap sèvi.
And there are different sorts of servants, but the same Lord.
καὶ διαίρεσεις διακονιῶν εἰσὶν καὶ ὁ αὐτὸς κύριος
- 6 Gen divès kalite travay nan sèvis la, men se yon sèl Bondye ki bay chak moun travay pa yo nan tout sèvis k'ap fèt.
And there are different operations, but the same God, who is working all things in all.
καὶ διαίρεσεις ἐνεργημάτων εἰσὶν ὁ δὲ αὐτὸς ἐστὶν θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πάσιν
- 7 Lespri Bondye a fè travay li yon jan nan lavi chak moun, men li fè l' pou byen tout moun.
But to every man some form of the Spirit's working is given for the common good.
ἐκαστῷ δὲ δίδεται ἡ φανερωσις τοῦ πνεύματος πρὸς τὸ συμφερόν
- 8 Lespri a bay yon moun don pou l' pale avèk bon konprann. Menm Lespri a bay yon lòt moun don pou l' pale avèk anpil konesans.
For to one are given words of wisdom through the Spirit; and to another words of knowledge through the same Spirit:
ὦ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας ἀλλῶ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα
- 9 Se menm Lespri a ki bay yon moun lafwa, se li menm tou ki bay yon lòt don pou l' geri moun malad.
To another faith in the same Spirit; and to another the power of taking away disease, by the one Spirit;
ἐτέρῳ δὲ πίστις ἐν τῷ αὐτῷ πνεύματι ἀλλῶ δὲ χάρισμα ἰαμάτων ἐν τῷ αὐτῷ πνεύματι
- 10 Lespri a bay yon moun don pou fè mirak, li bay yon lòt don pou l' bay mesaj ki soti nan Bondye. Li bay yon lòt ankò don pou l' rekonèt travay move lespri yo ak travay Lespri Bondye a. Li bay yon moun don pou l' ka pale langaj, li bay yon lòt don pou l' ka esplike sa pawòl langaj la vle di.
And to another the power of working wonders; and to another the prophet's word; and to another the power of testing spirits; to another different sorts of tongues; and to another the power of making clear the sense of the tongues:
ἀλλῶ δὲ ἐνεργήματα δυνάμεων ἀλλῶ δὲ προφητεία ἀλλῶ δὲ διακρίσεις πνευμάτων ἐτέρῳ δὲ γένη γλωσσῶν ἀλλῶ δὲ ἐρμηνεία γλωσσῶν
- 11 Men, se yon sèl Lespri a ki fè tou sa. Li bay chak moun yon kado diferan jan li vle.
But all these are the operations of the one and the same Spirit, giving to every man separately as his pleasure is.
πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα διαίρουν ἰδία ἐκαστῷ καθὼς βούλεται

- 12 ¶ Kónsa, Kris la se tankou yon kò ki gen anpil manm. Kò a toujou yon sèl kò, ou mèt wè li gen anpil manm.
For as the body is one, and has a number of parts, and all the parts make one body, so is Christ.
καθαπερ γαρ το σωμα εν εστιν και μελη χει πολλα παντα δε τα μελη του σωματος του ενος πολλα οντα εν εστιν σωμα ουτως και ο χριστος
- 13 Se sak fè, nou menm, kit nou jwif, kit nou pa jwif, kit nou esklav, kit nou pa esklav, nou tout nou te resevwa batèm pou n' te ka fè yon sèl kò ansanm, pa pouvwa yon sèl Lespri a. Nou tout nou te bwè nan yon sèl Lespri a.
For through the baptism of the one Spirit we were all formed into one body, Jews or Greeks, servants or free men, and were all made full of the same Spirit.
και γαρ εν ενι πνευματι ημεις παντες εις εν σωμα εβαπτισθημεν ειτε ιουδαιοι ειτε ελληνες ειτε δουλοι ειτε ελευθεροι και παντες εις εν πνευμα εποτισθημεν
- 14 Se pa yon sèl manm ki fè yon kò. Se anpil manm ki fè yon kò.
For the body is not one part, but a number of parts.
και γαρ το σωμα ουκ εστιν εν μελος αλλα πολλα
- 15 Si pye te ka di: Paske se pa yon men mwen ye, mwen p'ap fè pati kò a, se pa sa ki pou ta fè l' pa fè pati kò a vre.
If the foot says, Because I am not the hand, I am not a part of the body; it is no less a part of the body.
εαν ειπη ο πους οτι ουκ ειμι χειρ ουκ ειμι εκ του σωματος ου παρα τουτο ουκ εστιν εκ του σωματος
- 16 Si zòrèy te ka di: Paske se pa yon grenn je mwen ye, mwen p'ap fè pati kò a, se pa sa ki pou ta fè l' pa fè pati kò a vre.
And if the ear says, Because I am not the eye, I am not a part of the body; it is a part of the body all the same.
και εαν ειπη το ους οτι ουκ ειμι οφθαλμος ουκ ειμι εκ του σωματος ου παρα τουτο ουκ εστιν εκ του σωματος
- 17 Si tout kò a te yon grenn je, ki jan l' ta ka tande? Si l' te yon zòrèy, ki jan l' ta ka pran sant?
If all the body was an eye, where would be the hearing? if all was hearing, where would be the smelling?
ει ολον το σωμα οφθαλμος που η ακοη ει ολον ακοη που η οσφρησις
- 18 Men, Bondye mete divès manm nan plas yo nan kò a, jan l' vle.
But now God has put every one of the parts in the body as it was pleasing to him.
νυνι δε ο θεος εθετο τα μελη εν εκαστον αυτων εν τω σωματι καθως ηθελησεν
- 19 Pa ta gen yon kò si tout te yon sèl kalite manm.
And if they were all one part, where would the body be?
ει δε ην τα παντα εν μελος που το σωμα
- 20 Kónsa, gen anpil manm, men gen yon sèl kò.
But now they are all different parts, but one body.
νυν δε πολλα μεν μελη εν δε σωμα
- 21 Nan kondisyon sa a, grenn je a pa ka di men an: Mwen pa bezwen ou. Tèt la pa ka di pye yo: Mwen pa bezwen nou.
And the eye may not say to the hand, I have no need of you: or again the head to the feet, I have no need of you.
ου δυναται δε οφθαλμος ειπειν τη χειρι χρειαν σου ουκ εχω η παλιν η κεφαλη τοις ποσιν χρειαν υμων ουκ εχω
- 22 Okontrè, manm ki parèt pi fèb nan kò nou, se yo ki pi nesèsè.
No, those parts which seem to be feeble are the more necessary;
αλλα πολλω μαλλον τα δοκουντα μελη του σωματος ασθενεστερα υπαρχειν αναγκαια εστιν
- 23 Manm nou pa bay gwo konsiderasyon nan kò nou, nou pran swen yo plis pase lòt yo. Manm ki pa konvenab pou nou pale sou yo an sosyete, se yo menm ki resevwa yon swen apa.
And to those parts of the body which seem to have less honour we give all the more honour; and to those parts of the body which are a cause of shame to us we give the greater respect;
και α δοκουμεν ατιμωτερα ειναι του σωματος τουτοις τιμην περισσοτεραν περιτιθεμεν και τα ασχημονα ημων ευσημοσυνην περισσοτεραν χει
- 24 Manm nan kò nou ki pi prezantab, yo pa bezwen tou sa. Bondye ranje kò a yon jan pou manm ki pa jwenn anpil konsiderasyon an se li ki jwenn plis swen pase lòt yo.
But those parts of the body which are beautiful have no need of such care: and so the body has been joined together by God in such a way as to give more honour to those parts which had need of it;
τα δε ευσημονα ημων ου χρειαν χει αλλ ο θεος συνεκερασεν το σωμα τω υστερουντι περισσοτεραν δους τιμην
- 25 Kónsa, pa gen divizyon nan kò a. Men tout manm yo yonn pran swen lòt menm jan an.
So that there might be no division in the body; but all the parts might have the same care for one another.
ινα μη η σχισμα εν τω σωματι αλλα το αυτο υπερ αλληλων μεριμωσιν τα μελη

- 26 Si yon manm nan kò a ap soufri, tout lòt yo ap soufri avè l' tou. Si yon manm resevwa lwanj, tout lòt yo kontan avèk li.
And if there is pain in one part of the body, all the parts will be feeling it; or if one part is honoured, all the parts will be glad.
και ειτε πασχει εν μελος συμπασχει παντα τα μελη ειτε δοξαζεται εν μελος συγχειρει παντα τα μελη
- 27 ¶ Nou tout, nou se kò Kris la: nou chak se yon manm nan kò sa a.
Now you are the body of Christ, and every one of you the separate parts of it.
υμεις δε εστε σωμα χριστου και μελη εκ μερους
- 28 Se konsa, nou wè nan legliz la Bondye mete apòt yo an premye, pwofèt yo an dezyèm, dirèktè yo an twazyèm. Apre sa, nou jwenn moun k'ap fè mirak, moun ki gen don pou geri moun malad, moun k'ap ede lòt, moun k'ap dirije, moun ki gen don pou pale divès lang.
And God has put some in the church, first, Apostles; second, prophets; third, teachers; then those with wonder-working powers, then those with the power of taking away disease, helpers, wise guides, users of strange tongues.
και ους μεν εθετο ο θεος εν τη εκκλησια πρωτον αποστολους δευτερον προφητας τριτον διδασκαλους επαιτα δυναμεις ειτα χαρισματα ιαματων αντιληψεις κυβερνησεις γενη γλωσσων
- 29 Men, tout moun pa apòt, tout moun pa pwofèt, tout moun pa dirèktè, tout moun pa gen don pou fè mirak.
Are all Apostles? are all prophets? are all teachers? have all the power of working wonders?
μη παντες αποστολοι μη παντες προφηται μη παντες διδασκαλοι μη παντες δυναμεις
- 30 Tout moun pa gen don pou geri moun malad. Tout moun pa gen don pou pale langaj, osinon pou esplike sans pawòl langaj la.
Are all able to take away disease? have all the power of tongues? are all able to give their sense?
μη παντες χαρισματα εχουσιν ιαματων μη παντες γλωσσαις λαλουσιν μη παντες διερμηνευουσιν
- 31 Nan fon kè nou, se pou nou chache gen don ki pi enpòtan yo. Men, mwen pral moutre nou yon jan ki bon nè. Pa gen pase li.
But let your desires be turned to the more important things given by the Spirit. And now I am pointing out to you an even better way.
ζηλουτε δε τα χαρισματα τα κρειττονα και ετι καθ υπερβολην οδον υμιν δεικνυμι
- 1 ¶ Menm si mwen ta konn pale tout kalite lang moun pale ansanm ak lang zanj yo pale, si m' pa gen renmen nan kè m', bèl pawòl mwen yo pa pi plis pase yon tanbou k'ap fè anpil bwi, pase yon klòch k'ap sonnen.
If I make use of the tongues of men and of angels, and have not love, I am like sounding brass, or a loud-tongued bell.
εαν ταις γλωσσαις των ανθρωπων λαλω και των αγγελων αγαπην δε μη εχω γεγωνα χαλκος ηχων η κυμβαλον αλααζον
- 2 Menm si mwen ta gen don pou m' fè konnen mesaj ki soti nan Bondye, menm si mwen ta gen tout kalite konesans, menm si mwen ta konprann tout ti sekre ki kache, menm si mwen ta gen konfyans anpil nan Bondye pou m' fè mòn yo chanje plas, si m' pa gen renmen nan kè m', mwen pa anyen.
And if I have a prophet's power, and have knowledge of all secret things; and if I have all faith, by which mountains may be moved from their place, but have not love, I am nothing.
και εαν εχω προφητειαν και ειδω τα μυστηρια παντα και πασαν την γνωσιν και εαν εχω πασαν την πιστιν ωστε ορη μεθιστανειν αγαπην δε μη εχω ουθεν εμι
- 3 Menm si mwen ta bay tout byen mwen yo, menm si mwen ta bay kò m' pou yo boule l', si m' pa gen renmen nan kè m', sa p'ap sèvi m' anyen.
And if I give all my goods to the poor, and if I give my body to be burned, but have not love, it is of no profit to me.
και εαν ψωμισω παντα τα υπαρχοντα μου και εαν παραδω το σωμα μου ινα καυθησωμαι αγαπην δε μη εχω ουδεν ωφελουμαι
- 4 ¶ Moun ki gen renmen nan kè li gen pasyans, li gen bon kè, li p'ap anye sò lòt moun. Li p'ap fè grandizè, li p'ap gonfle ak lògèy.
Love is never tired of waiting; love is kind; love has no envy; love has no high opinion of itself, love has no pride;
η αγαπη μακροθυμει χρηστευεται η αγαπη ου ζηλοι η αγαπη ου περπερευεται ου φυσιουται
- 5 Moun ki gen renmen nan kè li p'ap fè anyen ki pou fè moun wont, li p'ap chache avantaj pa l', li p'ap fè kòlè, li p'ap kenbe moun nan kè.
Love's ways are ever fair, it takes no thought for itself; it is not quickly made angry, it takes no account of evil;
ουκ ασχημονει ου ζητει τα αυτης ου παροξυνεται ου λογιζεται το κακον
- 6 Moun ki gen renmen nan kè li p'ap pran plezi l' nan sa ki mal, li pran plezi l' nan sa ki vre.
It takes no pleasure in wrongdoing, but has joy in what is true;
ου χαιρει επι τη αδικια συγχειρει δε τη αληθεια
- 7 Moun ki gen renmen nan kè li sipòte tout bagay: nan nenpòt ki sitiasyon, li toujou gen konfyans nan Bondye, li p'ap janm pèdi espwa, l'ap toujou moutre jan li gen pasyans.
Love has the power of undergoing all things, having faith in all things, hoping all things.
παντα στεγει παντα πιστευει παντα ελπίζει παντα υπομενει

- 8 ¶ renmen pa janm fini. Pouvwa pou bay mesaj ki soti nan men Bondye a pa la pou tout tan. Pouvwa pou pale langaj gen pou fini yon lè, konesans gen pou disparèt.
Though the prophet's word may come to an end, tongues come to nothing, and knowledge have no more value, love has no end.
 η αγαπη ουδεποτε εκπιπτει ειτε δε προφητεια καταργηθησονται ειτε γλωσσαι παυσονται ειτε γνωσις καταργηθησεται
- 9 Paske, sa nou konnen, nou pa fin konnen l' nèt. Ata mesaj ki soti nan Bondye yo, nou pa fin bay yo nèt.
For our knowledge is only in part, and the prophet's word gives only a part of what is true:
 εκ μερους γαρ γνωσκομεν και εκ μερους προφητευομεν
- 10 Men, lè sa ki bon nèt la va vini, sa ki poko fin bon an gen pou l' disparèt.
But when that which is complete is come, then that which is in part will be no longer necessary.
 οταν δε ελθη το τελειον τοτε το εκ μερους καταργηθησεται
- 11 Lè m' te timoun, mwen te pale tankou timoun, mwen te konprann tankou timoun, mwen te fè tèt mwen travay tankou timoun. Men, koulye a mwen fin gran, mwen kite tou sa timoun te konn fè.
When I was a child, I made use of a child's language, I had a child's feelings and a child's thoughts: now that I am a man, I have put away the things of a child.
 οτε ημην νηπιος ως νηπιος ελαλουν ως νηπιος εφρονουν ως νηπιος ελογιζομην οτε δε γεγωνα ανηρ καταργηκα τα του νηπιου
- 12 Konsa tou, sa nou wè koulye a, se tankou yon pòtre n'ap gade yon jan twoub twoub nan yon glas. Men, pita nou pral wè fasafas. Koulye a nou pa fin konn tout bagay. Men, pita n'a konnen nèt ale menm jan Bondye konnen nou an.
For now we see things in a glass, darkly; but then face to face: now my knowledge is in part; then it will be complete, even as God's knowledge of me.
 βλεπομεν γαρ αρτι δι εσοπτρου εν ανιγματι τοτε δε προσωπον προς προσωπον αρτι γνωσκο εκ μερους τοτε δε επιγνωσομαι καθως και επεγνωσθη
- 13 Koulye a se twa bagay sa yo ki toujou la: se konfyans, se espwa, se renmen. Men, nan twa bagay sa yo, se renmen ki pi gran.
But now we still have faith, hope, love, these three; and the greatest of these is love.
 νυνι δε μενει πιστις ελπις αγαπη τα τρια ταυτα μειζων δε τουτων η αγαπη
- 1 ¶ Chache gen renmen nan kè nou. Men, se pou nou chache gen kado Sentespri bay yo tou. Chache gen don pou fè konnen mesaj ki soti nan Bondye yo.
Go after love; still desiring to have the things which the Spirit gives, but most of all that you may have the prophet's power.
 διοκετε την αγαπην ζηλουτε δε τα πνευματικα μαλλον δε ινα προφητευητε
- 2 Moun k'ap pale langaj, se ak Bondye y'ap pale. Yo p'ap pale ak moun. Pesonn pa ka konprann yo. Avèk pouvwa Sentespri a, yo di yon bann verite ki rete kache pou tout moun.
For he who makes use of tongues is not talking to men but to God; because no one has the sense of what he is saying; but in the Spirit he is talking of secret things.
 ο γαρ λαλων γλωσση ουκ ανθρωποις λαλει αλλα τω θεω ουδεις γαρ ακουει πνευματι δε λαλει μυστηρια
- 3 Okontrè, moun k'ap bay mesaj ki soti nan Bondye, se ak moun y'ap pale pou fè yo grandi nan konfyans yo nan Bondye, pou ankouraje yo, pou konsole yo.
But the word of the prophet gives men knowledge and comfort and strength.
 ο δε προφητευων ανθρωποις λαλει οικοδομην και παρακλησιν και παραμυθιαν
- 4 Moun k'ap pale langaj, se konfyans pa l' ase l'ap bay fòs. Men, moun k'ap bay mesaj ki soti nan Bondye yo, se konfyans tout legliz la l'ap bay fòs.
He who makes use of tongues may do good to himself; but he who gives the prophet's word does good to the church.
 ο λαλων γλωσση εαντον οικοδομει ο δε προφητευων εκκλησιαν οικοδομει
- 5 Mwen dakò pou nou tout pale langaj. Men, mwen ta pito wè n'ap bay mesaj ki soti nan Bondye. Moun k'ap bay mesaj konsa, yo fè plis byen pou legliz la pase moun k'ap pale langaj, esepite si gen yon lòt moun ki ka esplikè sa y'ap di a. Lè sa a, se tout legliz la k'ap grandi nan konfyans tou.
Now though it is my desire for you all to have the power of tongues, it would give me more pleasure to be hearing the prophet's word from you; for this is a greater thing than using tongues, if the sense is not given at the same time, for the good of the church.
 θελω δε παντας υμας λαλειν γλωσσαις μαλλον δε ινα προφητευητε μειζων γαρ ο προφητευων η ο λαλων γλωσσαις εκτος ει μη διερμηνευη ινα η εκκλησια οικοδομην λαβη
- 6 ¶ M'ap mande nou kichò, frè m' yo: Si m' vin lakay nou, kisa pou sa fè pou nou si m' pale langaj? Sa p'ap sèvi nou anyen. Men, si m' ban nou yon revelasyon, yon konesans, yon mesaj ki soti nan Bondye, osinon si mwen moutre nou kichò, se sa k'ap sèvi nou.
But, now, my brothers, if I come to you using tongues, what profit will it be to you, if I do not give you a revelation, or knowledge, or the word of the prophet, or teaching?
 νυνι δε αδελφοι εαν ελθω προς υμας γλωσσαις λαλων τι υμας ωφελησω εαν μη υμιν λαλησω η εν αποκαλυψει η εν γνωσει η εν προφητεια η εν διδαχη
- 7 Annou konsidere bagay ki pa gen lavi nan yo tankou enstriman mizik yo konsa. Ann pran yon fif, osinon yon gita. Ki jan yon moun ka fè konnen ki moso mizik k'ap jwe si son yo pa klè?
Even things without life, having a voice, such as a music-pipe or other instrument, if they do not give out different sounds, who may be certain what is being played?
 ομως τα ανυχα φωνην διδοντα ειτε αυλος ειτε κιθαρα εαν διαστολην τοις φθογγοις μη δω πως γνωσθησεται το αυλουμενον η το κιθαριζομενον

- 8 Si moun k'ap kònen klewon an pa fè son yo soti klè, ki sòlda ki pral pare kò l' pou li al goumen?
For if the war-horn gives out an uncertain note, who will get ready for the fight?
και γαρ εαν αδηλον φωνη σαλπιγξ δω τις παρασκευασεται εις πολεμον
- 9 Konsa tou, ki moun ki pral konprann sa w'ap di a si mesaj w'ap bay an langaj la pa klè? Se pou van w'ap pale!
So if you, in using a strange tongue, say words which have no sense, how will anyone take in what you are saying? for you will be talking to the air.
ουτως και υμεις δια της γλωσσης εαν μη ευσημον λογον δωτε πως γνωσθησεται το λαλουμενον εσεσθε γαρ εις αερα λαλουντες
- 10 Moun pale divès kalite lang sou latè, men pa gen yonn ki pa gen sans.
There are, it may be, a number of different voices in the world, and no voice is without sense.
τοσαυτα ει τυχοι γενη φωνων εστιν εν κοσμω και ουδεν αυτων αφωνον
- 11 Men, si m' pa konprann yon mo nan lang y'ap pale avè m' lan, moun k'ap pale lang sa a, l'ap yon etranje pou mwen, mwen menm tou m'ap yon etranje pou li.
But if the sense of the voice is not clear to me, I am like a man from a strange country to him who is talking, and he will be the same to me.
εαν ουν μη ειδω την δυναμιν της φωνης εσομαι τω λαλουντι βαρβαρος και ο λαλων εν εμοι βαρβαρος
- 12 Konsa tou pou nou. N'ap chache gen kado ki soti nan Lespri Bondye a. Dakò. Men, anvan tout bagay, sa pou n' chache an kantite a se don ki pou ede legliz la grandi nan konfyans.
So if you are desiring the things which the Spirit gives, let your minds be turned first to the things which are for the good of the church.
ουτως και υμεις επει ζηλωται εστε πνευματων προς την οικοδομην της εκκλησιας ζητειτε ινα περισσευητε
- 13 Se sak fè, lè yon moun ap pale langaj, se pou l' mande Bondye don pou l' ka esplike sans mo yo.
For this reason, let the man who has the power of using tongues make request that he may, at the same time, be able to give the sense.
διοπερ ο λαλων γλωσση προσευχεσθω ινα διερμηγενη
- 14 Lè m'ap lapriyè nan langaj, se bonnanj mwen k'ap lapriyè, men lespri mwen pa travay.
For if I make use of tongues in my prayers, my spirit makes the prayer, but not my mind.
εαν γαρ προσευχομαι γλωσση το πνευμα μου προσευχεται ο δε νους μου ακαρπος εστιν
- 15 ¶ Kisa m' pral fè koulye a? Mwen pral lapriyè avèk bonnanj mwen, men mwen pral lapriyè avèk lespri mwen tou. Mwen pral chante avèk bonnanj mwen, men mwen pral chante avèk lespri mwen tou.
What then? let my prayer be from the spirit, and equally from the mind; let my song be from the spirit, and equally from mind.
τι ουν εστιν προσευξομαι τω πνευματι προσευξομαι δε και τω νοι ψαλω τω πνευματι ψαλω δε και τω νοι
- 16 Konsa tou, si w'ap di Bondye mèsi nan langaj, ki jan pou moun k'ap koute ou nan asanble a ka reponn "amèn" lè ou fin fè lapriyè a, si li pa konprann sa w'ap di a?
For if you give a blessing with the spirit, how will the man who has no knowledge say, So be it, after your prayer, seeing that he has not taken in what you are saying?
επει εαν ευλογησης τω πνευματι ο αναπληρων τον τοπον του ιδιωτου πως ερει το αμην επι τη ση ευχαριστηια επειδη τι λεγεις ουκ οιδεν
- 17 Mwen dakò avèk nou, nou te ka fè yon bèl lapriyè pou di Bondye mèsi, men konfyans lòt moun yo pa pwofite.
For your giving of the blessing is certainly well done, but of no profit to the man without knowledge.
συ μεν γαρ καλως ευχαριστεις αλλ ο ετερος ουκ οικοδομειται
- 18 Mwen di Bondye mèsi dèske mwen pale langaj pase nou tout.
I give praise to God that I am able to make use of tongues more than you all:
ευχαριστω τω θεω μου παντων υμων μαλλον γλωσσαις λαλων
- 19 Men, nan mitan legliz la, mwen pito di senk ti mo tout moun ka konprann pou lòt yo ka grandi nan konfyans yo tou pase pou m' di yon pakèt mo nan langaj.
But in the church it would be better for me to make use of five words of which the sense was clear, so that others might have profit, than ten thousand words in a strange tongue.
αλλ εν εκκλησια θελω πεντε λογους δια του νοου μου λαλησαι ινα και αλλους κατηχησω η μυριους λογους εν γλωσση
- 20 Frè m' yo, pa aji tankou timoun lè n'ap fè lespri nou travay. Nou mèt aji an timoun annegad sa ki mal. Men, aji an granmoun lè n'ap fè lespri nou travay.
My brothers, do not be children in mind: in evil be as little children, but in mind be of full growth.
αδελφοι μη παιδια γινεσθε ταις φρεσιν αλλα τη κακια νηπιαζετε ταις δε φρεσιν τελειοι γινεσθε
- 21 ¶ Men sa ki ekri nan Liv lalwa a: M'a pale avèk pèp la nan bouch moun lòt peyi, nan bouch moun ki pale lòt lang. Men malgre sa, pèp mwen an p'ap koute mwen.
In the law it is said, By men of other tongues and by strange lips will my words come to this people; and not even so will they give ear to me, says the Lord.
εν τω νομω γεγραπται οτι εν ετερογλωσσοις και εν χειλεισιν ετεροις λαλησω τω λαω τουτω και ουδ ουτως εισακουσονται μου λεγει κυριος

- 22 Se Bondye menm ki di sa. Se sak fè, lè yon moun gen don pou l' pale langaj, sa se yon siy pou moun ki pa gen konfyans nan Kris la. Se pa yon siy pou moun ki gen konfyans yo. Okontrè, lè yon moun gen don pou l' bay mesaj ki soti nan Bondye, sa se yon siy pou moun ki gen konfyans yo, men pa pou moun ki pa gen konfyans nan Kris la.
For this reason tongues are for a sign, not to those who have faith, but to those who have not: but the prophet's word is for those who have faith, and not for the rest who have not.
ὥστε αἱ γλώσσαις εἰς σημεῖον εἰσὶν οὐ τοῖς πιστευουσὶν ἀλλὰ τοῖς ἀπιστοῖς ἢ δὲ προφητεία οὐ τοῖς ἀπιστοῖς ἀλλὰ τοῖς πιστευουσὶν
- 23 Lè tout legliz la sanble, sipoze tout moun ap pale langaj, si yon moun deyò osinon yon moun ki pa kwè vin antre kote nou ye a, èske li p'ap di se yon bann moun fou nou ye?
If, then, the church has come together, and all are using tongues, and there come in men without knowledge or faith, will they not say that you are unbalanced?
εἰν οὖν συνελθῆ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες γλώσσαις λαλοῦσιν εἰσελθῶσιν δὲ ἰδιῶται ἢ ἀπίστοι οὐκ ἐροῦσιν ὅτι μαινέσθε
- 24 Men, si tout moun ap bay mesaj ki soti nan Bondye, lè sa a yon moun ki pa kwè, osinon yon moun deyò, si l' vin rive, sa la tandè a va fè l' wè akèlè se nan peche l'ap viv. Tou sa l'ap tandè a pral jije li.
But if all are teaching as prophets, and a man without faith or knowledge comes in, he is tested by all, he is judged by all;
εἰν δὲ πάντες προφητεύουσιν εἰσελθῆ δὲ τις ἀπίστος ἢ ἰδιώτης ἐλεγχεται ὑπὸ πάντων ἀνακρίνεται ὑπὸ πάντων
- 25 Tout lide li te gen kache nan kè l' ap parèt deyò. Lè sa a, la bese tèt li, la adore Bondye, la di konsa: Wi, se vre. Bondye nan mitan nou.
The secrets of his heart are made clear; and he will go down on his face and give worship to God, saying that God is truly among you.
καὶ οὕτως τὰ κρυπτά τῆς καρδίας αὐτοῦ φανερά γίνονται καὶ οὕτως πέσω ἐπὶ προσώπων προσκυνήσει τῷ θεῷ ἀπαγγέλλων ὅτι ὁ θεὸς ὄντως ἐν ὑμῖν ἐστὶν
- 26 ¶ Pou fini, kisa m' vle di menm, frè m' yo? Lè nou sanble pou sèvis Bondye a yon moun va gen yon kantik pou l' chante, yon lòt va gen kichòy pou l' moutre nou, yon lòt va gen yon revelasyon pou l' bay, yon lòt ankò va gen yon mesaj an langaj, yon lòt menm va bay espplikasyon mesaj la: Se pou tou sa k'ap fèt ede legliz la grandi nan lafwa.
What is it then, my brothers? when you come together everyone has a holy song, or a revelation, or a tongue, or is giving the sense of it. Let everything be done for the common good.
τί οὖν ἐστὶν ἀδελφοὶ ὅταν συνερχέσθε ἕκαστος ὑμῶν ψάλλον ἔχει διδασχὴν ἔχει γλώσσαν ἔχει ἀποκαλύψιν ἔχει ἐρμηνείαν ἔχει πάντα πρὸς οἰκοδομὴν γενέσθω
- 27 Si gen moun k'ap pale langaj, fòk gen de ou twa pa plis, epi yonn apre lòt. Se pou gen yon moun tou k'ap esplike sa y'ap di a.
If any man makes use of a tongue, let it not be more than two, or at the most three, and in turn; and let someone give the sense:
εἴτε γλώσση τις λαλεῖ κατὰ δύο ἢ τὸ πλεῖστον τρεῖς καὶ ἀνα μερὸς καὶ εἰς διερμηνεύετω
- 28 Si pa gen moun ki pou bay espplikasyon, se pou moun k'ap pale langaj yo tou rezilyen yo pe bouch yo nan asanble a. Y'a pale pou kont yo nan kè yo ak Bondye.
But if there is no one to give the sense, let him keep quiet in the church; and let his words be to himself and to God.
εἰν δὲ μὴ ἢ διερμηνεύτης σιγατῶ ἐν ἐκκλησία εαυτῷ δὲ λαλεῖτω καὶ τῷ θεῷ
- 29 Pou moun k'ap bay mesaj ki soti nan Bondye yo, se de ou twa ase ki pou pran lapawòl. Tout lòt yo va jije sa y'ap di a.
And let the prophets give their words, but not more than two or three, and let the others be judges of what they say.
προφηταὶ δὲ δύο ἢ τρεῖς λαλειώσαν καὶ οἱ ἄλλοι διακρίνετώσαν
- 30 Men, si yon moun nan asanble a resewva yon revelasyon nan men Bondye, se pou moun k'ap pale a pe bouch li.
But if a revelation is given to another who is seated near, let the first be quiet.
εἰν δὲ ἄλλῳ ἀποκαλυφθῆ καθημένῳ ὁ πρῶτος σιγατῶ
- 31 Nou tout kapab bay mesaj ki soti nan Bondye, yonn apre lòt. Konsa, tout moun va aprann kichòy, tout moun va ankouraje.
For you may all be prophets in turn so that all may get knowledge and comfort;
δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται
- 32 Moun k'ap bay mesaj ki soti nan Bondye yo, se yo menm ki pou kontwole don yo genyen an.
And the spirits of the prophets are controlled by the prophets;
καὶ πνεύματα προφητῶν προφηταῖς ὑποτάσσεται
- 33 Paske, Bondye pa rele nou pou nou viv nan fè dezòd, men li rele nou pou nou viv ak kè poze. Tankou sa fèt nan tout legliz pèp Bondye a,
For God is not a God whose ways are without order, but a God of peace; as in all the churches of the saints.
οὐ γὰρ ἐστὶν ἀκαταστάσιος ὁ θεὸς ἀλλ' εἰρηνῆς ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων
- 34 ¶ fanm pa fèt pou pale nan asanble yo. Yo pa ba yo dwa sa a. Jan nou jwenn sa ekri nan lalwa Bondye a: se pou yo soumèt yo.
Let women keep quiet in the churches: for it is not right for them to be talking; but let them be under control, as it says in the law.
αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγατώσαν οὐ γὰρ ἐπιτετραπται αὐταῖς λαλεῖν ἀλλ' ὑποτάσσεσθαι καθὼς καὶ ὁ νομὸς λέγει

- 35 Si yo bezwen mande kichòy, y'a mande mari yo lè yo lakay yo. Non. Sa pa fèt pou fanm yo pale nan asanble a.
And if they have a desire for knowledge about anything, let them put questions to their husbands privately: for talking in the church puts shame on a woman.
 ει δε τι μαθειν θελουσιν εν οικω τους ιδιους ανδρας επρωτατωσαν αισχρον γαρ εστιν γυναιξιν εν εκκλησια λαλειν
- 36 ¶ Eske se lakay nou pawòl Bondye a soti? Osinon, èske se nou menm ase ki te resevwa li?
What? was it from you that the word of God went out? or did it only come in to you?
 η αφ υμων ο λογος του θεου εξηλθεν η εις υμας μονους κατητησεν
- 37 Si yon moun kwè se Bondye ki voye l', osinon si li kwè li resevwa kèk don ki soti nan Sentepri Bondye a, se pou l' rekonèt sa m' ekri a se yon lòd ki soti nan Seyè a.
If any man seems to himself to be a prophet or to have the Spirit, let him take note of the things which I am writing to you, as being the word of the Lord.
 ει τις δοκει προφητης εινα η πνευματικος επιγνωσκειτω α γραφω υμιν οτι του κυριου εισιν εντολαι
- 38 Men, si li pa rekonèt sa, nou pa bezwen okipe l' ankò.
But if any man is without knowledge, let him be so.
 ει δε τις αγνοει αγνοειτω
- 39 Konsa, frè m' yo, anvan tout bagay, se pou nou chache don pou nou ka bay mesaj ki soti nan Bondye. Pa anpeche moun pale langaj.
So then, my brothers, let it be your chief desire to be prophets; but let no one be stopped from using tongues.
 ωστε αδελφοι ζηλουτε το προφητευειν και το λαλειν γλωσσαις μη κωλυετε
- 40 Men, tout bagay fèt pou fèt avèk respè, avèk disiplin.
Let all things be done in the right and ordered way.
 παντα ευσημονως και κατα ταξιν γινεσθω
- 1 ¶ Frè m' yo, mwen vle fè nou chonje bon nouvèl mwen te anonse nou an, bon nouvèl nou te resevwa a. Se ladan l' tou nou kanpe byen fèm.
Now I am going to make clear to you, my brothers, what the good news was which I gave to you, and which you took, and on which your faith is based,
 γνωριζω δε υμιν αδελφοι το ευαγγελιον ο ευηγγελισαμην υμιν ο και παρελαβετε εν ω και εστηκατε
- 2 Se li menm k'ap delivre nou tou, depi nou kenbe l' jan mwen te anonse l' ban nou an. Si se pa konsa, se ta pou gremesi nou ta mete konfyans nou nan Bondye.
By which you have salvation; that is to say, the form in which it was given to you, if it is fixed in your minds, and if your faith in it is not without effect.
 δι ου και σωζεσθε τινι λογω ευηγγελισαμην υμιν ει κατεχετε εκτος ει μη ειχη επιστευσατε
- 3 Bagay mwen te moutre nou, se sa mwen menm mwen te resevwa. Se yo menm ki pi konsekans. Men yo: Kris te mouri pou peche nou, dapre sa ki ekri nan Liv la.
For I gave to you first of all what was handed down to me, how Christ underwent death for our sins, as it says in the Writings;
 παρεδωκα γαρ υμιν εν πρωτοις ο και παρελαβον οτι χριστος απεθανεν υπερ των αμαρτιων ημων κατα τας γραφας
- 4 Yo te antere l', li te leve soti vivan sou twa jou apre l' te fin mouri, jan sa te ekri nan Liv la tou.
And he was put in the place of the dead; and on the third day he came back from the dead, as it says in the Writings;
 και οτι εταφη και οτι εγηγερται τη τριτη ημερα κατα τας γραφας
- 5 Li te fè Pyè wè li. Lèfini li te fè douz apòt yo wè l' tou.
And he was seen by Cephas; then by the twelve;
 και οτι ωφθη κηφα ειτα τοις δωδεκα
- 6 Apre sa, li te fè pou pi piti senksan (500) frè wè l' anmenmtan. Gen ladan yo ki mouri deja, men pifò ladan yo ap viv jouk koulye a toujou.
Then by more than five hundred brothers at the same time, most of whom are still living, but some are sleeping;
 επαιτα ωφθη επανω πεντακοσιοις αδελφοις εφασαξ εξ ων οι πλειους μενουσιν εως αρτι τινες δε και εκοιμηθησαν
- 7 Yon lòt fwa li te parèt ankò, li te fè Jak wè li. Apre sa, li te fè tout lòt apòt yo wè l' ankò.
Then he was seen by James; then by all the Apostles.
 επαιτα ωφθη ιακωβω ειτα τοις αποστολοις πασιν
- 8 Apre tout moun sa yo, li te fè m' wè l' tou, mwen menm ki tou sanble yon pitit ki fèt anvan tèm.
And last of all, as by one whose birth was out of the right time, he was seen by me.
 εσχατον δε παντων ωσπερει τω εκτροματι ωφθη καμοι

- 9 Se mwen menm ki pi piti nan apòt yo. Mwen pa menm merite pou yo ta rele m' apòt, pou jan m' te pèsekite legliz Bondye a.
For I am the least of the Apostles, having no right to be named an Apostle, because of my cruel attacks on the church of God.
 εγω γαρ εμι ο ελαχιστος των αποστολων ος ουκ εμι ικανος καλεισθαι αποστολος διοτι εδιωξα την εκκλησιαν του θεου
- 10 Se favè Bondye fè m' lan ki fè m' sa m' ye a. Men, li pa t' gaspiye favè l' lè li te fè sa pou mwen. Okontrè, mwen travay pase tout lòt apòt yo. Men, pou di vre, se pa mwen menm ki fè travay sa yo, se favè Bondye fè m' lan ki fè sa konsa.
But by the grace of God, I am what I am: and his grace which was given to me has not been for nothing; for I did more work than all of them; though not I, but the grace of God which was with me.
 χαριτι δε θεου εμι ο εμι και η χαρις αυτου η εις εμε ου κενη εγενηθη αλλα περισσοτερον αυτων παντων εκοπιασα ουκ εγω δε αλλ η χαρις του θεου η συν εμοι
- 11 Se sak fè, kit se mwen, kit se lòt apòt yo, sa m' sot di a, se sa nou tout n'ap fè moun konnen, se pa nan lòt bagay nou te kwè.
If then it is I who am the preacher, or they, this is our word, and to this you have given your faith.
 ειτε ουν εγω ειτε εκεινοι ουτως κηρυσσομεν και ουτως επιστευσατε
- 12 ¶ Men sa n'ap fè nou konnen an: Kris la te leve soti vivan nan lanmò. Bon. Kouman fè gen lòt moun nan mitan nou k'ap di moun mouri yo p'ap leve ankò?
Now if the good news says that Christ came back from the dead, how do some of you say that there is no coming back from the dead?
 ει δε χριστος κηρυσσεται οτι εκ νεκρων εγηγερται πως λεγουσιν τινες εν υμιν οτι αναστασις νεκρων ουκ εστιν
- 13 Si moun mouri yo p'ap leve ankò, Kris la tou pa te leve soti vivan nan lanmò.
But if there is no coming back from the dead, then Christ has not come back from the dead:
 ει δε αναστασις νεκρων ουκ εστιν ουδε χριστος εγηγερται
- 14 Si Kris la pa te leve soti vivan nan lanmò, mwen menm mwen pa ta gen anyen pou m' anonse nou, epi nou menm, nou pa ta gen anyen pou nou kwè.
And if Christ did not come again from the dead, then our good news and your faith in it are of no effect.
 ει δε χριστος ουκ εγηγερται κενον αρα το κηρυγμα ημων κενη δε και η πιστις υμων
- 15 Sa ki pi rèd ankò, yo ta mèd di n'ap fè manti sou Bondye lè nou di Bondye te fè Kris la leve soti vivan nan lanmò. Paske sa pa ta vre, si moun mouri pa leve.
Yes, and we are seen to be false witnesses of God; because we gave witness of God that by his power Christ came again from the dead: which is not true if there is no coming back from the dead.
 ευρισκομεθα δε και ψευδομαρτυρες του θεου οτι εμαρτυρησαμεν κατα του θεου οτι ηγειρεν τον χριστον ον ουκ ηγειρεν ειπερ αρα νεκροι ουκ εγειρονται
- 16 Si moun mouri pa ka leve, Kris la tou pa te leve soti vivan nan lanmò.
For if it is not possible for the dead to come to life again, then Christ has not come to life again:
 ει γαρ νεκροι ουκ εγειρονται ουδε χριστος εγηγερται
- 17 Si Kris la pa te leve soti vivan nan lanmò, sa nou te kwè a pa ta vo anyen, paske nou ta toujou ap viv nan peche nou yo.
And if that is so, your faith is of no effect; you are still in your sins.
 ει δε χριστος ουκ εγηγερται ματαια η πιστις υμων ετι εστε εν ταις αμαρτιαις υμων
- 18 Konsa tou, tout moun sa yo ki te kwè nan Kris la epi ki mouri deja, yo tout se moun ki pèdi nèt tou.
And, in addition, the dead in Christ have gone to destruction.
 αρα και οι κοιμηθεντες εν χριστω απολωντο
- 19 Si espwa nou gen nan Kris la se sèlman pou lavi sa a li bon, nou se moun ki pi malere ki ta gen sou latè.
If in this life only we have hope in Christ, we are of all men most unhappy.
 ει εν τη ζωη ταυτη ηλπικοτες εσμεν εν χριστω μονον ελεεινότεροι παντων ανθρωπων εσμεν
- 20 ¶ Men, se pa konsa bagay la ye. Okontrè. Kris la te leve soti vivan nan lanmò. Konsa li bay garanti tout moun ki mouri gen pou leve vivan ankò.
But now Christ has truly come back from the dead, the first-fruits of those who are sleeping.
 νυνι δε χριστος εγηγερται εκ νεκρων απαρχη των κεκοιμημενων εγενετο
- 21 Paske menm jan se yon sèl moun ki fè lanmò antre sou latè, menm jan an tou se yon sèl moun ki fè moun ki mouri yo kapab leve vivan ankò.
For as by man came death, so by man there is a coming back from the dead.
 επειδη γαρ δι ανθρωπου ο θανατος και δι ανθρωπου αναστασις νεκρων
- 22 Menm jan tout moun gen pou mouri paske yo fè yonn ak Adan, konsa tou, tout moun ki fè yonn ak Kris la ap gen lavi ankò.
For as in Adam death comes to all, so in Christ will all come back to life.
 ωσπερ γαρ εν τω αδαμ παντες αποθησκουσιν ουτως και εν τω χριστω παντες ζωοποιηθησονται

- 23 Men, chak moun va leve soti nan lanmò nan tan pa yo: Kris la an premye anvan tout moun, apre sa, moun ki pou Kris la, se va tou pa yo pou yo leve soti vivan lè Kris la va tounen ankò.
But every man in his right order: Christ the first-fruits; then those who are Christ's at his coming.
εκαστος δε εν τω ιδιω ταγματι απαρχη χριστος επειτα οι χριστου εν τη παρουσια αυτου
- 24 Apre sa, se va lafen. Lè sa a, Kris la menm pral kraze tout chèf, tout otorite ak tout pouvwa. Lè l' fini, l'ap renmèt gouvènman peyi kote li wa a nan men Bondye Papa a.
Then comes the end, when he will give up the kingdom to God, even the Father; when he will have put an end to all rule and to all authority and power.
ειτα το τελος οταν παραδω την βασιλειαν τω θεω και πατρι οταν καταργηση πασαν αρχην και πασαν εξουσιαν και δυναμιν
- 25 Paske Kris la gen pou l' gouvènè tankou yon wa jouk lè Bondye va fin genyen batay la nèt sou tout lènmi l' yo, pou l' mete yo anba pye li.
For his rule will go on till he has put all those who are against him under his feet.
δει γαρ αυτον βασιλευειν αχρις ου αν θη παντας τους εχθρους υπο τους ποδας αυτου
- 26 Nan tout lènmi l' yo, se lanmò k'ap kraze an dènè.
The last power to come to an end is death.
εσχατος εχθρος καταργειται ο θανατος
- 27 Se sa ki ekri nan Liv la: Bondye mete tout bagay anba pye li. Men, lè yo di: tout bagay, nou tou konprann Bondye pa ladan l', paske se li menm k'ap mete tout bagay sou lòd Kris la.
For, as it says, He has put all things under his feet. But when he says, All things are put under him, it is clear that it is not said about him who put all things under him.
παντα γαρ υπεταξεν υπο τους ποδας αυτου οταν δε ειπη οτι παντα υποτακταται δηλον οτι εκτος του υποταξαντος αυτω τα παντα
- 28 Apre tout bagay va vin sou lòd Kris la, li menm, Pitit la, li va soumèt tèt li devan Bondye ki va mete tout bagay anba pye li. Konsa, Bondye li menm va donminen nèt sou tout bagay.
And when all things have been put under him, then will the Son himself be under him who put all things under him, so that God may be all in all.
οταν δε υποταγη αυτω τα παντα τοτε και αυτος ο υιος υποταγησεται τω υποταξαντι αυτω τα παντα ινα η ο θεος τα παντα εν πασιν
- 29 Koulye a ann konsidere moun ki resewva batèm pou moun ki mouri deja yo: Dèyè kisa yo te ye menm lè yo te fè sa? Si se vre moun mouri pa janm leve jan yo di a, poukisa pou yo te resewva batèm pou moun ki mouri deja yo?
Again, what will they do who are given baptism for the dead? if the dead do not come back at all, why are people given baptism for them?
επει τι ποιησουσιν οι βαπτιζομενοι υπερ των νεκρων ει ολωσ νεκροι ουκ εγειρονται τι και βαπτιζονται υπερ των νεκρων
- 30 Epi mwen menm atò, poukisa tout tan m'ap riske lavi mwen konsa?
And why are we in danger every hour?
τι και ημεις κινδυνευομεν πασαν ωραν
- 31 Frè m' yo, se chak jou m'ap manke mouri. Si m' di nou sa, se paske nou fè mwen kontan anpil jan nou viv ansanm nan Jezikri, Seyè nou an.
Yes, truly, by your pride in me, my brothers in Christ Jesus our Lord, my life is one long death.
καθ ημεραν αποθησκω νη την ημετεραν καυχησιν ην εχω εν χριστω ιησου τω κυριω ημων
- 32 Si se te pou rezon lèzòm mete nan tèt yo mwen te goumen yon jan tankou ak bèt fewòs isit nan lavil Efèz la, ki avantaj mwen jwenn nan sa? Yon fwa moun ki mouri p'ap janm leve vivan ankò, ann fè tankou pwovèb la di: Ann manje, ann bwè, paske denmen n'ap mouri.
If, after the way of men, I was fighting with beasts at Ephesus, what profit is it to me? If the dead do not come to life again, let us take our pleasure in feasting, for tomorrow we come to an end.
ει κατα ανθρωπον εθριομαχησα εν εφεσω τι μοι το οφελος ει νεκροι ουκ εγειρονται φαγομεν και πιωμεν αυριον γαρ αποθησκομεν
- 33 Piga nou twonpe tèt nou: move zanmi gate bon levasyon.
Do not be tricked by false words: evil company does damage to good behaviour.
μη πλανασθε φθειρουσιν ηθη χρησθ ομιλιαι κακαι
- 34 Reprann bon sans nou. Sispann fè peche. M'ap di nou sa pou m' fè nou manyè wont, paske gen anpil nan nou ki pa konn Bondye menm.
Be awake to righteousness and keep yourselves from sin; for some have no knowledge of God: I say this to put you to shame.
εκνηψατε δικαιως και μη αμαρτανετε αγνωσιαν γαρ θεου τινες εχουσιν προς εντροπην υμιν λεγω
- 35 ¶ Men, yon moun va mande m': Ki jan moun ki mouri yo pral leve soti vivan nan lanmò? Ki kalite kò yo va genyen?
But someone will say, How do the dead come back? and with what sort of body do they come?
αλλ ερει τις πως εγειρονται οι νεκροι ποιω δε σωματι ερχονται

- 36 Ou pa konprann anyen, monchè! Lè ou simen yon grenn nan tè, li pa ka leve si l' pa mouri anvan.
Foolish man, it is necessary for the seed which you put into the earth to undergo death in order that it may come to life again:
αφρον συ ο σπειρεις ου ζωοποιεται εαν μη αποθανη
- 37 Sa ou simen an, se yon grenn li ye, se ka yon grenn mayi, se ka yon lòt kalite grenn. Ou pa janm plante plant lan menm.
And when you put it into the earth, you do not put in the body which it will be, but only the seed, of grain or some other sort of plant;
και ο σπειρεις ου το σωμα το γενησομενον σπειρεις αλλα γυμνον κοκκον ει τυχοι σιτου η τινος των λοιπων
- 38 Bondye fè chak grenn pouse jan li vle. Li bay chak plant fòm ki ale ak yo.
But God gives it a body, as it is pleasing to him, and to every seed its special body.
ο δε θεος αυτω διδωσιν σωμα καθως ηθελησεν και εκαστω των σπερματων το ιδιον σωμα
- 39 Tout vyann pa menm vyann. Moun gen yon kalite vyann, bèt kat pa t' gen yon lòt kalite vyann, zwazo gen yon lòt kalite vyann, pwason yo gen yon lòt kalite vyann ankò.
All flesh is not the same flesh: but there is one flesh of men, another of beasts, another of birds, and another of fishes.
ου πασα σαρξ η αυτη σαρξ αλλα αλλη μεν σαρξ ανθρωπων αλλη δε σαρξ κτηνων αλλη δε ιχθυων αλλη δε πτηνων
- 40 Konsa tou, gen kò ki fèt pou syèl la, gen kò ki fèt pou tè a. Men, yo chak bèl nan jan pa yo: Kò ki fèt pou syèl la gen yon bèlte ki pa menm ak bèlte kò ki fèt pou tè a.
And there are bodies of heaven and bodies of earth, but the glory of the one is different from that of the other.
και σωματα επουρανια και σωματα επιγεια αλλ ετερα μεν η των επουρανιων δοξα ετερα δε η των επιγειων
- 41 Limyè solèy la gen bèlte pa l', lalin lan gen bèlte pa l', zetwal yo gen bèlte pa yo tou. Menm nan zetwal yo, yo chak gen bèlte pa yo.
There is one glory of the sun, and another glory of the moon, and another glory of the stars; for the glory of one star is different from that of another.
αλλη δοξα ηλιου και αλλη δοξα σεληνης και αλλη δοξα αστερων αστηρ γαρ αστερος διαφερει εν δοξη
- 42 Se menm jan an sa pral ye lè moun ki mouri yo va leve soti vivan nan lanmò. Lè yo te antere kò a, se te yon kò ki te kapab pouri. Men, lè kò a va leve soti vivan nan lanmò, l'ap yon kò ki p'ap kapab pouri.
So is it with the coming back from the dead. It is planted in death; it comes again in life:
ουτως και η αναστασις των νεκρων σπειρεται εν φθορα εγειρεται εν αφθαρσια
- 43 Lè yo te antere l', li te yon kò tou lèd, tou fèb. Men, lè li va leve vivan ankò, l'ap bèl, l'ap gen fòs.
It is planted in shame; it comes again in glory: feeble when it is planted, it comes again in power:
σπειρεται εν ατιμια εγειρεται εν δοξη σπειρεται εν ασθενεια εγειρεται εν δυναμει
- 44 Lè yo te antere l', li te yon kò ki fèt ak labou. Men, lè la leve vivan, l'ap tounen yon kò ki sòti nan Lespri. Si gen yon kò ki fèt ak labou, fòk gen yon kò ki soti nan Lespri tou.
It is planted a natural body; it comes again as a body of the spirit. If there is a natural body, there is equally a body of the spirit.
σπειρεται σωμα ψυχικον εγειρεται σωμα πνευματικον εστιν σωμα ψυχικον και εστιν σωμα πνευματικον
- 45 Se nan sans sa a yo te ekri: Bondye te kreye premye nonm lan, Adan, ak yon kò ki gen lavi. Men, dènye Adan an, se yon lespri ki bay lavi.
And so it is said, The first man Adam was a living soul. The last Adam is a life-giving spirit.
ουτως και γεγραπται εγενετο ο πρωτος ανθρωπος αδαμ εις ψυχην ζωσαν ο εσχατος αδαμ εις πνευμα ζωοποιουν
- 46 Se pa kò ki soti nan Lespri a ki te vin an premye. Se kò ki fèt ak labou a ki te la anvan, kò ki soti nan Lespri a vin apre.
But that which is natural comes before that which is of the spirit.
αλλ ου πρωτον το πνευματικον αλλα το ψυχικον επειτα το πνευματικον
- 47 Premye Adan an, Bondye te fè l' ak pousyè tè. Men, dezyèm Adan an, li menm se nan syèl li soti.
The first man is from the earth, and of the earth: the second man is from heaven.
ο πρωτος ανθρωπος εκ γης χοικος ο δευτερος ανθρωπος ο κυριος εξ ουρανου
- 48 Tout moun ki pou latè, yo sanble ak moun ki te fèt ak tè a. Tout moun ki pou syèl la, yo sanble ak moun ki soti nan syèl la.
Those who are of the earth are like the man who was from the earth: and those who are of heaven are like the one from heaven.
οιος ο χοικος τοιουτοι και οι χοικοι και οιος ο επουρασιος τοιουτοι και οι επουρασιοι
- 49 Menm jan nou te sanble ak moun ki te fèt ak tè a, konsa tou nou gen pou n' sanble ak moun ki soti nan syèl la.
And in the same way as we have taken on us the image of the man from the earth, so we will take on us the image of the one from heaven.
και καθως εφορεσαμεν την εικονα του χοικου φορεσαμεν και την εικονα του επουρασιου

- 50 Men sa mwen vle di, frè m' yo: Tou sa ki fèt ak vyann epi ak san pa gen plas pou yo nan Peyi kote Bondye wa a. Sa ki fèt pou pouri a pa ka resevwa pouvwa pou l' pa janm pouri.
Now I say this, my brothers, that it is not possible for flesh and blood to have a part in the kingdom of God; and death may not have a part in life.
το αυτο δε φημι αδελφοι οτι σαρξ και αιμα βασιλειαν θεου κληρονομησαι ου δυνανται ουδε η φθορα την αφθαρσιαν κληρονομει
- 51 ¶ M'ap devwale nou yon sekrè: Se pa nou tout k'ap gen tan mouri. Men, nou tout nou gen pou n' chanje fòm nan yon ti kadè,
See, I am giving you the revelation of a secret: we will not all come to the sleep of death, but we will all be changed.
ιδου μυστηριον υμιν λεγω παντες μεν ου κοιμηθησομεθα παντες δε αλλαγησομεθα
- 52 anvan nou bat je nou, lè dènve kout klewon an va kònen. Paske, lè klewon an va kònen, moun ki te mouri deja yo va leve soti vivan pou yo pa janm mouri ankò. Apre sa, nou tout nou va chanje fòm.
In a second, in the shutting of an eye, at the sound of the last horn: for at that sound the dead will come again, free for ever from the power of death, and we will be changed.
εν ατομω εν ριπη οφθαλμου εν τη εσχατη σαλπγγι σαλπισει γαρ και οι νεκροι εγερθησονται αφθαρτοι και ημεις αλλαγησομεθα
- 53 Paske, moun ki gen kò ki fèt pou pouri a, yo gen pou yo resevwa yon lòt kò ki p'ap ka pouri. Moun ki gen kò k'ap mouri a, yo gen pou yo resevwa yon lòt kò ki p'ap janm mouri.
For this body which comes to destruction will be made free from the power of death, and the man who is under the power of death will put on eternal life.
δει γαρ το φθαρτον τουτο ενδυσασθαι αφθαρσιαν και το θνητον τουτο ενδυσασθαι αθανασιαν
- 54 Lè moun ki gen kò ki fèt pou pouri a va resevwa kò ki p'ap ka pouri ankò a, lè moun ki gen kò k'ap mouri a va resevwa kò ki pa ka mouri a, lè sa a, pawòl ki ekri nan Liv la va rive vre: Pa gen lanmò ankò, nou genyen batay la nèt.
But when this has taken place, then that which was said in the Writings will come true, Death is overcome by life.
οταν δε το φθαρτον τουτο ενδυσηται αφθαρσιαν και το θνητον τουτο ενδυσηται αθανασιαν τοτε γενησεται ο λογος ο γεγραμμενος κατεποθη ο θανατος εις νικος
- 55 Lanmò! Kote batay ou genyen an? Lanmò! Kote pouvwa ou te gen pou fè nou lapenn lan?
O death, where is your power? O death, where are your pains?
που σου θανατε το κεντρον που σου αδη το νικος
- 56 Se peche ki bay lanmò pouvwa pou fè nou lapenn. Se lalwa a ki bay peche a tout fòs li.
The pain of death is sin; and the power of sin is the law:
το δε κεντρον του θανατου η αμαρτια η δε δυναμις της αμαρτιας ο νομος
- 57 Men, ann di Bondye mèsi, li menm ki fè nou genyen batay la sou lanmò gremesi Jezikri, Seyè nou an!
But praise be to God who gives us strength to overcome through our Lord Jesus Christ.
τω δε θεω χαρις τω διδοντι ημιν το νικος δια του κυριου ημων ιησου χριστου
- 58 ¶ Konsa, frè m' yo, kenbe fèm, pa brannen. Se pou n' toujou pi cho nan travay Seyè a, paske nou konnen travay n'ap fè pandan n'ap viv ansanm ak Seyè a p'ap janm pèdi.
For this cause, my dear brothers, be strong in purpose and unmoved, ever giving yourselves to the work of the Lord, because you are certain that your work is not without effect in the Lord.
ωστε αδελφοι μου αγαπητοι εδραιοι γινεσθε αμετακινητοι περισσευοντες εν τω εργω του κυριου παντοτε ειδοτες οτι ο κοπος υμων ουκ εστιν κενος εν κυριω
- 1 ¶ Kanta lajan nou t'ap ranmase pou ede pèp Bondye ki lavil Jerizalèm lan, se pou nou fè tankou mwen te di legliz nan peyi Galasi yo fè.
Now about the giving of money for the saints, as I gave orders to the churches of Galatia, so do you.
περι δε της λογιας της εις τους αγιους ωσπερ διεταξα ταις εκκλησιαις της γαλατιας ουτως και υμεις ποιησατε
- 2 Chak premye jou nan senmenn lan, se pou chak moun mete yon ti lajan apa dapre sa yo te fè. Y'a sere l' lakay yo. Konsa, nou p'ap bezwen tann se lè m' rive lakay nou pou n'ap chache lajan an.
On the first day of the week, let every one of you put by him in store, in measure as he has done well in business, so that it may not be necessary to get money together when I come.
κατα μιαν σαββατων εκαστος υμων παρ εαυτω τιθετω θησαυριζων ο τι αν ευοδοται ινα μη οταν ελθω τοτε λογια γινωνται
- 3 Lè m' ava rive, n'a chwazi kèk moun pou m' voye pote kado nou fè a ale lavil Jerizalèm ak yon lèt rekòmansyon.
And when I come, I will send the men of your selection with letters to take the money you have got together to Jerusalem.
οταν δε παραγενωμαι ους εαν δοκιμασητε δι επιστολων τουτους πεμψω απενεγκειν την χαριν υμων εις ιερουσαλημ
- 4 Si sa merite pou m' ale tou, y'a fè vwayaj la ansanm avè mwen.
And if it is possible for me to go there, they will go with me.
εαν δε η αξιον του καμε πορευεσθαι συν εμοι πορευονται
- 5 ¶ M'a vin lakay nou lè m'a fin pase nan peyi Masedwan. Paske, fòk mwen pase la anvan.
But I will come to you after I have gone through Macedonia, for that is my purpose;
ελευσομαι δε προς υμας οταν μακεδονιαν διελθω μακεδονιαν γαρ διερχομαι

- 6 Mwen ka rete pase kèk jou lakay nou. Mwen ka menm pase tout sezon fredri a avè nou. Apre sa, n'a ka ede m' ale kote m'a gen pou mwen ale a.
But I may be with you for a time, or even for the winter, so that you may see me on my way, wherever I go.
 προς υμας δε τυχον παραμενω η και παραχειμασω ινα υμεις με προπεμψητε ου εαν πορευωμαι
- 7 Fwa sa a, mwen pa vle wè nou anpasan konsa. Mwen ta renmen rete pase kèk tan ak nou, si Bondye vle.
For it is not my desire to see you now, on my way; because it is my hope to be with you for some time, if that is the Lord's pleasure.
 ου θελω γαρ υμας αρτι εν παροδω ιδειν ελπίζω δε χρονον τινα επιμειναι προς υμας εαν ο κυριος επιτρεπη
- 8 Men, mwen fè lide rete isit nan lavil Efèz jouk pou fèt Lapannkòt.
But I will be at Ephesus till Pentecost;
 επιμενω δε εν εφεσω εως της πεντηκοστης
- 9 Paske nan lavil sa a, mwen jwenn yon bon okazyon pou m' fè travay mwen, atout gen anpil moun ki pa vle wè mwen.
For a great and important door there is open to me, and there are a number of people against me.
 θυρα γαρ μοι ανεωγεν μεγαλη και ενεργης και αντικειμενοι πολλοι
- 10 ¶ Si Timote rive bò kote nou ye a, n'a fè yon jan pou l' santi l' lakay li nan mitan nou, paske se menm jan avè mwen li travay pou Seyè a.
Now if Timothy comes, see that he is with you without fear; because he is doing the Lord's work, even as I am:
 εαν δε ελθη τιμοθεος βλεπετε ινα αφοβως γενηται προς υμας το γαρ εργον κυριου εργαζεται ως και εγω
- 11 Pa kite pesonn meprize li. Se pou nou ede l' pou li ka kontinye vwayaj li ak kè poze, pou l' ka tounen vin jwenn mwen. Paske, n'ap tann li ak frè yo.
See then that he has the honour which is right. But send him on his way in peace, so that he may come to me: for I am looking for him with the brothers.
 μη τις ουν αυτον εξουθενηση προτεμψατε δε αυτον εν ειρηνη ινα ελθη προς με εκδεχομαι γαρ αυτον μετα των αδελφων
- 12 Kanta frè Apòlòs, mwen pa t' manke ankouraje l' pou l' te vin lakay nou. Men, sanble lide li pa sou sa koulè a. Enben, la fè vwayaj la lè la kapab.
But as for Apollos, the brother, I had a great desire for him to come to you with the brothers, but it was not his pleasure to come now; but he will come when he has a chance.
 περι δε απολλω του αδελφου πολλα παρακαλεσα αυτον ινα ελθη προς υμας μετα των αδελφων και παντως ουκ ην θελημα ινα νυν ελθη ελευσεται δε σταν ευκαιρηση
- 13 ¶ Pa bliye kò nou. Kenbe fèm nan konfyans nou. Mete kouraj sou nou. Pa moutre nou fèb.
Be on the watch, unmoved in the faith, and be strong like men.
 γρηγορειτε στηκετε εν τη πιστει ανδριζεσθε κραταιουσθε
- 14 Se pou nou fè tout bagay avèk renmen nan kè nou.
Let all you do be done in love.
 παντα υμων εν αγαπη γινεσθω
- 15 Frè m' yo, nou konnen Estefanas ak tout fanmi li. Nou konnen se yo menm premye moun nan peyi Lakayi ki te mete konfyans yo nan Kris la. Tout moun nan fanmi an te ofri tèt yo pou sèvi pèp Bondye a.
Now I make my request to you, my brothers, for you have knowledge that the house of Stephanas is the first-fruits of Achaia, and that they have made themselves the servants of the saints,
 παρακαλω δε υμας αδελφοι οιδατε την οικιαν στεφανα οτι εστιν απαρχη της αχαιας και εις διακονιαν τοις αγιοις εταξαν εαυτους
- 16 Enben, moun konsa ansanm ak moun nou wè k'ap travay ak yo epi k'ap sèvi ak yo, nou mèt kite yo mennen nou.
That you put yourselves under such, and under everyone who is helping the Lord's work.
 ινα και υμεις υποτασσησθε τοις τοιουτοις και παντι τω συνεργουντι και κοπιωντι
- 17 Mwen pa manke kontan pou Estefanas, Fòtenatis, Akaykis ki vin wè mwen. Yo fè m' santi se tankou si se nou menm menm ki te la avèk mwen.
And I am glad of the coming of Stephanas and Fortunatus and Achaicus: for they have done what was needed to make your work complete.
 χαιρω δε επι τη παρουσια στεφανα και φουρτουνατου και αχαικου οτι το υμων υστερημα ουτοι ανεπληρωσαν
- 18 Yo remoute kouraj mwen, menm jan yo te remoute kouraj nou. Moun konsa, se pou nou konnen ki jan pou nou konsidere yo.
For they gave comfort to my spirit and to yours: for which cause give respect to such people.
 ανεπαυσαν γαρ το εμον πνευμα και το υμων επιγινωσκετε ουν τους τοιουτους
- 19 ¶ Legliz ki nan peyi Lazi yo voye bonjou pou nou. Akilas ak Prisil ansanm ak legliz ki reyini lakay yo a voye yon pakèt bonjou pou nou nan Seyè a.
The churches of Asia send their love to you. So do Aquila and Prisca, with the church which is in their house.
 ασπαζονται υμας αι εκκλησιαι της ασιας ασπαζονται υμας εν κυριω πολλα ακυλας και πρισκιλλα συν τη κατ οικον αυτων εκκλησια

- 20 Tout frè ki isit yo voye bonjou pou nou tou. Nou menm, bò pa nou, yonn di lòt bonjou pou mwen, yonn bo lòt tankou moun k'ap viv pou Bondye.
All the brothers send their love to you. Give one another a holy kiss.
 ασπάζονται υμας οι αδελφοι παντες ασπασασθε αλληλους εν φιληματι αγιω
- 21 M'ap ekri nou sa ak men pa m': Pòl voye bonjou pou nou tout.
I, Paul, send you these words of love in my writing.
 ο ασπασμος τη εμη χειρι παυλου
- 22 Si yon moun pa renmen Seyè a, madichon pou li. Seyè nou, vini non!
If any man has not love for the Lord, let him be cursed. Maran atha (our Lord comes).
 ει τις ου φιλει τον κυριον ιησουν χριστον ητω αναθεμα μαραν αθα
- 23 Se pou benediksyon Jezi Seyè a toujou la avè nou.
The grace of our Lord Jesus Christ be with you.
 η χαρις του κυριου ιησου χριστου μεθ υμων
- 24 Mwen renmen nou tout nan Jezikri.
My love be with you all in Christ Jesus. So be it.
 η αγαπη μου μετα παντων υμων εν χριστω ιησου αμην [προς κορινθιους πρωτη εγγραφη απο φιλιππων δια στεφανα και φουρτουνατου και αχαικου και τιμοθεου]
- 1 ¶ Mwen menm Pòl, yon moun Bondye menm te deside rele pou sèvi apòt Jezikri, ansanm ak frè nou Timote, m'ap ekri nou tout ki nan legliz Bondye a nan lavil Korent ansanm ak tout pèp Bondye a ki nan tout peyi Lakayi.
Paul, an Apostle of Jesus Christ by the purpose of God, and Timothy the brother, to the church of God which is in Corinth, with all the saints who are in all Achaia:
 παυλος αποστολος ιησου χριστου δια θεληματος θεου και τιμοθεος ο αδελφος τη εκκλησια του θεου τη ουση εν κορινθω συν τοις αγιοις πασιν τοις ουσιν εν ολη τη αχαια
- 2 Nou mande Bondye, papa nou, ansanm ak Jezikri, Seyè nou an, pou yo ban nou benediksyon ak kè poze.
Grace to you and peace from God our Father and the Lord Jesus Christ.
 χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου
- 3 ¶ Ann fè lwanj Bondye ki papa Jezikri, Seyè nou an, Papa ki gen kè sansib la, Bondye ki toujou la pou ban nou ankourajman an.
Praise be to the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort;
 ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου ο πατηρ των οικτιρμων και θεος πασης παρακλησεως
- 4 Li ankouraje nou nan tout lapenn nou, konsa nou menm tou nou ka ankouraje moun ki nan tout kalite lapenn lè n'a ba yo menm ankourajman nou te resevwa nan men li an.
Who gives us comfort in all our troubles, so that we may be able to give comfort to others who are in trouble, through the comfort with which we ourselves are comforted by God.
 ο παρακαλων ημας επι παση τη θλιψει ημων εις το δυνασθαι ημας παρακαλειν τους εν παση θλιψει δια της παρακλησεως ης παρακαλουμεθα αυτοι υπο του θεου
- 5 Menm jan nou soufri ak Kris la nan tout soufrans li yo, konsa tou, gremesi Kris la, nou resevwa yon gwo ankourajman.
For as we undergo more of the pain which Christ underwent, so through Christ does our comfort become greater.
 οτι καθως περισσευει τα παθηματα του χριστου εις ημας ουτως δια χριστου περισσευει και η παρακλησις ημων
- 6 Si mwen menm mwen nan lapenn, se pou nou menm, moun Korent yo, nou ka resevwa ankourajman pou nou ka delivre. Si mwen menm mwen resevwa ankourajman, se pou nou menm nou ka ankouraje, pou nou ka resevwa fòs kouraj pou sipòte avèk pasyans soufrans mwen menm m'ap sipòte a.
But if we are troubled, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which takes effect through your quiet undergoing of the same troubles which we undergo:
 ειτε δε θλιβομεθα υπερ της υμων παρακλησεως και σωτηριας της ενεργουμενης εν υπομονη των αυτων παθηματων ων και ημεις πασχομεν ειτε παρακαλουμεθα υπερ της υμων παρακλησεως και σωτηριας και η ελπις ημων βεβαια υπερ υμων
- 7 ¶ Se konsa, mwen gen fèm espwa sa a pou nou, moun Korent, paske mwen konn sa byen, menm jan nou soufri ansanm avè m' nan tout lapenn mwen yo, konsa tou n'a resevwa pa nou nan ankourajman Bondye ap ban mwen an.
And our hope for you is certain; in the knowledge that as you take part in the troubles, so you will take part in the comfort.
 ειδότες οτι ωσπερ κοινονοι εστε των παθηματων ουτως και της παρακλησεως
- 8 Mwen ta renmen, frè m' yo, nou konnen anba ki kalite soufrans mwen te ye nan pwovens Lazi a. Sa te rèd nèt. Mwen pa t' kapab sipòte ankò. Mwen te menm kwè mwen pa t'ap soti vivan.
For it is our desire that you may not be without knowledge of our trouble which came on us in Asia, that the weight of it was very great, more than our power, so that it seemed that we had no hope even of life:
 ου γαρ θελομεν υμας αγνοειν αδελφοι υπερ της θλιψεως ημων της γενομενης ημιν εν τη ασια οτι καθ υπερβολην εβαρηθημεν υπερ δυναμιν οστε εξαπορηθηναι ημας και του ζην

- 9 Mwen te santi yo te dèyè pou yo te touye mwen. Tou sa rive m' pou m' te aprann pa mete konfyans mwen sou fòs kouraj pa mwen, men pou m' te ka mete tout konfyans mwen nan Bondye ki fè moun mouri leve.
Yes, we ourselves have had the answer of death in ourselves, so that our hope might not be in ourselves, but in God who is able to give life to the dead:
αλλα αυτοι εν εαυτοις το αποκριμα του θανατου εσηκαμεν ινα μη πεποιθοτες ωμεν εφ εαυτοις αλλ επι τω θεω τω εγειροντι τους νεκρους
- 10 Se li menm ki delivre m' anba tout gwo danje lanmò sa yo. Se li menm k'ap toujou la pou delivre m'. Wi, mwen gen espwa l'ap toujou delivre mwen,
Who gave us salvation from so great a death: on whom we have put our hope that he will still go on to give us salvation;
ος εκ τηλικουτου θανατου ερρυσατο ημας και ρυεται εις ον ηλπικαμεν οτι και ετι ρυσεται
- 11 depi nou menm moun Korent nou ban m' ankourajman, nou lapriyè pou mwen. Se konsa Bondye va tandè tout lapriyè sa yo n'ap fè pou mwen, la ban mwen benediksyon l', anpil moun va di l' mèsè pou mwen.
You at the same time helping together by your prayer for us; so that for what has been given to us through a number of persons, praise may go up to God for us from all of them.
συνυπουργουντων και υμων υπερ ημων τη δεησει ινα εκ πολλων προσωπων το εις ημας χαρισμα δια πολλων ευχαριστηθη υπερ ημων
- 12 ¶ Men rezon ki fè m' kontan ak tèt mwen anpil konsa: Konsyans mwen pa repwoche m' anyen pou jan m' te mennen tèt mwen byen nan mitan tout moun, ak kè ouvè, san ipokrizi, sitou nan mitan nou menm, moun Korent, jan Bondye vle l' la. Paske, sa se travay favè Bondye a, se pa t' bon konprann lèzòm ki t'ap dirije mwen.
For our glory is in this, in the knowledge which we have that our way of life in the world, and most of all in relation to you, has been holy and true in the eyes of God; not in the wisdom of the flesh, but in the grace of God.
η γαρ καυχησις ημων αυτη εστιν το μαρτυριον της συνειδησεως ημων οτι εν απλοτητι και ειλικρινεια θεου ουκ εν σοφια σαρκικη αλλ εν χαριτι θεου ανεστραφημεν εν τω κοσμο περισσοτερωσ δε προς υμας
- 13 Nan tout lèt mwen ekri, mwen pa janm di lòt bagay pase sa nou ka li ak sa nou ka konprann. Mwen gen espwa nou ka rive konprann nèt
For in our letters we say no other things to you, but those which you are reading, and to which you give agreement, and, it is my hope, will go on doing so to the end:
ου γαρ αλλα γραφομεν υμιν αλλ η α αναγνωσκετε η και επιγνωσκετε ελπιζω δε οτι και εως τελουσ επιγνωσεσθε
- 14 sa nou poko fin konprann koulye a: konsa, lè jou Seyè Jezi a va rive, nou ka kontan m' anpil, menm jan mwen menm m'a kontan nou tou.
Even as you have been ready, in part, to say that we are your glory, in the same way that you are ours, in the day of the Lord Jesus.
καθωσ και επεγνωτε ημασ απο μερουσ οτι καυχημα υμων εσμεν καθατερ και υμεισ ημων εν τη ημερα του κυριου ιησου
- 15 ¶ Mwen te sitèlman gen konfyans sou pwèn sa a, mwen te kòmpanse fè lide ale lakay nou pou nou te ka resevwa benediksyon Bondye a de fwa.
And being certain of this, it was my purpose to come to you before, so that you might have a second grace;
και ταυτη τη πεποιθησει εβουλομην προς υμασ ελθειν προτερον ινα δευτεραν χαριν εχητε
- 16 Men wi, mwen te fè lide pase lakay nou sou wout mwen lè mwen t'apralè Masedwan, epi pou nou te resevwa m' ankò lè m'ap tounen soti la. Nou ta ka ede m' lè sa a kontinye vwayaj mwen pou peyi Jide.
And by way of Corinth to go into Macedonia, and from there to come back again to you, so that you might send me on my way to Judaea.
και δι υμων διελθειν εις μακεδονιαν και παλιν απο μακεδονιασ ελθειν προς υμασ και υφ υμων προπεμφθηναι εις την ιουδαιαν
- 17 Lè m' te fè lide sa a, èske mwen te twò prese? Lè m'ap pran yon desizyon, èske se avantaj pa m' m'ap chache tankou tout moun kifè m' ta gen de pawòl?
If then I had such a purpose, did I seem to be changing suddenly? or am I guided in my purposes by the flesh, saying, Yes, today, and, No, tomorrow?
τουτο ουν βουλευομενοσ μη τι αρα τη ελαφρια εχρησαμην η α βουλευομαι κατα σαρκα βουλευομαι ινα η παρ εμοι το ναι ναι και το ου ου
- 18 Mwen pran Bondye ki gen yon sèl pawòl la pou temwen, pwomès mwen te fè nou an, se pa t' yon wi ak yon non anmenmtan.
As God is true, our word to you is not Yes and No.
πιστοσ δε ο θεοσ οτι ο λογοσ ημων ο προς υμασ ουκ εγενετο ναι και ου
- 19 Paske, mwen menm, Silas ak Timote, nou pa t' anonse nou Jezikri, Pitit Bondye a, tankou yon moun ki gen de pawòl. Okontrè, se wi ase Jezikri di pou Bondye.
For the Son of God, Jesus Christ, whom we were preaching among you, even I and Silvanus and Timothy, was not Yes and No, but in him is Yes.
ο γαρ του θεου υιοσ ιησουσ χριστοσ ο εν υμιν δι ημων κηρυχθεισ δι εμου και σιλουανου και τιμοθεου ουκ εγενετο ναι και ου αλλα ναι εν αυτω γεγονε
- 20 Paske se li menm ki fè nou wè tout pwomès Bondye yo se verite. Se poutèt sa tou, gremesi Jezikri, nou ka di amèn lè n'ap fè lwanj Bondye.
For he is the Yes to all the undertakings of God: and by him all the words of God are made certain and put into effect, to the glory of God through us.
οσαι γαρ επαγγελια θεου εν αυτω το ναι και εν αυτω το αμην τω θεω προς δοξαν δι ημων

- 21 Se Bondye menm ki kenbe m' fèm, ansanm ak nou tout, nan lavi n'ap mennen nan Kris la. Se li menm ki mete nou apa pou li,
Now he who makes our faith strong together with you, in Christ, and has given us of his grace, is God;
ο δε βεβαιων ημας συν υμιν εις χριστον και χριστας ημας θεος
- 22 li menm ki make nou ak letanp li, ki mete Sentespri nan kè nou tankou yon garanti pou tou sa li sere pou nou.
And it is he who has put his stamp on us, even the Spirit, as the sign in our hearts of the coming glory.
ο και σφραγισαμενος ημας και δους τον αρραβωνα του πνευματος εν ταις καρδιας ημων
- 23 Mwen pran Bondye pou temwen sou lavi m': se pou m' te ka menaje nou kifè mwen chanje lide, mwen pa rive Korent.
But God is my witness that it was in pity for you that I did not come to Corinth at that time.
εγω δε μαρτυρα τον θεον επικαλουμαι επι την εμην ψυχην οτι φειδομενος υμων ουκετι ηλθον εις κορινθον
- 24 Mwen p'ap chache fòse nou kwè anyen, paske nou deja kanpe fèm nan lafwa. Men, mwen ta renmen travay ansanm ak nou pou fè kè nou kontan.
Not that we have authority over your faith, but we are helpers of your joy: for it is faith which is your support.
ουχ οτι κυριευομεν υμων της πιστεως αλλα συνεργοι εσμεν της χαρας υμων τη γαρ πιστει εστηκατε
- 1 ¶ Se konsa, mwen pran desizyon pou m' pa vin lakay nou pou m' pa fè nou lapenn ankò.
But it was my decision for myself, not to come again to you with sorrow.
εκρινα δε εμαυτω τουτο το μη παλιν ελθειν εν λυπη προς υμας
- 2 Si pou m' ta fè nou lapenn, ki moun ki pou ta fè kè m' kontan ankò? Eske se ta moun mwen ta fè lapenn yo?
For if I give you sorrow, who then will make me glad, but he who is made sad by me?
ει γαρ εγω λυπω υμας και τις εστιν ο ευφραινων με ει μη ο λυπουμενος εξ εμου
- 3 Se poutèt sa, mwen ekri nou jan m' te fè l' la: mwen pa t' vle pou lè m' rive lakay nou, moun ki pou ta fè kè m' kontan yo, se yo menm ki pou ta fè m' lapenn. Paske, mwen gen fèm konviksyon sa a, lè m' kontan, nou tout nou kontan tou.
And I said this very thing in my letter, for fear that when I came I might have sorrow from those from whom it was right for me to have joy; being certain of this, that my joy is the joy of you all.
και εγραψα υμιν τουτο αυτο ινα μη ελθων λυπην εχω αφ ων εδει με χαρειν πεποιθως επι παντας υμας οτι η εμη χαρα παντων υμων εστιν
- 4 Wi. Lè sa a, kè m' te boulvèse anpil, kè m' te sere, se ak dlo nan je mwen te ekri nou. Mwen pa t' fè sa pou fè nou lapenn non. Se vle mwen te vle fè nou konnen jan m' renmen nou anpil.
For out of much trouble and pain of heart and much weeping I sent my letter to you; not to give you sorrow, but so that you might see how great is the love which I have to you.
εκ γαρ πολλης θλιψεως και συνοχης καρδιας εγραψα υμιν δια πολλων δακρυων ουχ ινα λυπηθητε αλλα την αγαπην ινα γνωτε ην εχω περισσοτερω εις υμας
- 5 ¶ Si yon moun fè yon lòt lapenn, se pa mwen li fè lapenn, men se nou tout, moun Korent, li fè lapenn. Pou m' pa al twò lwen, pito m' di se kèk nan nou li fè lapenn.
But if anyone has been a cause of sorrow, he has been so, not to me only, but in some measure to all of you (I say this that I may not be over-hard on you).
ει δε τις λελυπηκεν ουκ εμε λελυπηκεν αλλ απο μερους ινα μη επιβαρω παντας υμας
- 6 Pifò nan nou gen tan peni nonm sa a, se kont li.
Let it be enough for such a man to have undergone the punishment which the church put on him;
ικανον τω τοιουτω η επιτιμια αυτη η υπο των πλειωνων
- 7 Koulye a se pou nou padonnen l', se pou nou ba li ankourajman pito, pou yon twò gwo lapenn pa kraze l' nèt.
So that now, on the other hand, it is right for him to have forgiveness and comfort from you, for fear that his sorrow may be over-great.
ωστε τουναντιον μαλλον υμας χαρισασθαι και παρακαλεσαι μηπως τη περισσοτερα λυπη καταποθη ο τοιουτος
- 8 Se poutèt sa, m'ap mande nou pou nou aji avè l' yon jan pou fè l' wè jan nou renmen li.
For which cause my desire is that you will make your love to him clear by your acts.
διο παρακαλω υμας κυρωσαι εις αυτον αγαπην
- 9 Se pou sa menm mwen te ekri nou: mwen te vle sonde nou pou m' te konnen si nou toujou soti pou nou koute tou sa m' di nou.
And for the same reason I sent you a letter so that I might be certain of your desire to do my orders in all things.
εις τουτο γαρ και εγραψα ινα γνω την δοκιμην υμων ει εις παντα υτηκοοι εστε

- 10 Enben, lè nou menm nou padonnen yon moun pou mal li fè a, mwen menm tou mwen padonnen li. Lè mwen menm mwen padonnen li, pou di vre, mwen pa gen anyen pou m' padonnen non, men, lè m' fè sa, mwen fè l' pou nou devan Kris la,
But if you give forgiveness to anyone, I do the same: for if I have given forgiveness for anything, I have done it because of you, in the person of Christ;
ὦ δε τι χαρίζεσθε και εγω και γαρ εγω ει τι κεχαρισμαι ὦ κεχαρισμαι δι υμας εν προσωπω χριστου
- 11 pou pa bay Satan okenn avantaj sou nou. Paske nou konnen byen pwòp sa Satan gen nan tèt li.
So that Satan may not get the better of us: for we are not without knowledge of his designs.
ινα μη πλεονεκτηθωμεν υπο του σατανα ου γαρ αυτου τα νοηματα αγνοουμεν
- 12 ¶ Lè mwen te lavil Twoas pou m' te anonse Bon Nouvèl ki pale sou Kris la, Seyè a te ban m' yon bèl okazyon pou m' te travay la.
Now when I came to Troas for the good news of Christ, and there was an open door for me in the Lord,
ελθων δε εις την τρωαδα εις το ευαγγελιον του χριστου και θυρας μοι ανεωγμενης εν κυριω
- 13 Men, kè m' te sere anpil, paske mwen pa t' jwenn Tit, frè nou an. Se poutèt sa mwen di moun Twoas yo orenwa, epi m' pati pou Masedwan.
I had no rest in my spirit because Titus my brother was not there: so I went away from them, and came into Macedonia.
ουκ εσηκα ανεσιν τω πνευματι μου τω μη ευρειν με τιτον τον αδελφον μου αλλα αποταξαμενος αυτοις εξηλθον εις μακεδονιαν
- 14 Ann di Bondye mèsi! Paske l'ap toujou mennen nou ansanm ak Kris la pou fete batay li genyen an. Li pran nou, li sèvi ak nou tankou yon odè k'ap gaye bon sant li toupatou, pou n' ka fè tout moun konnen Kris la.
But praise be to God who makes us strong to overcome in Christ, and makes clear through us in every place the value of the knowledge of him.
τω δε θεω χαρις τω παντοτε θριαμβευοντι ημας εν τω χριστω και την οσμην της γνωσεως αυτου φανερουντι δι ημων εν παντι τοπω
- 15 Nou tankou yon bon lansan Kris la ap boule pou Bondye. Sant li rive nan men tout moun, kit y'ap sove, kit y'ap peri.
For we are a sweet perfume of Christ to God in those who are getting salvation and in those who are going to destruction;
οτι χριστου ευωδια εσμεν τω θεω εν τοις σωζομενοις και εν τοις απολλυμενοις
- 16 Pou moun k'ap peri yo, se yon sant lanmò k'ap touye yo. Men, pou moun k'ap sove yo, se yon sant lavi k'ap ba yo lavi. Ki moun ki kapab fè yon travay konsa?
To the one it is a perfume of death to death; to the other a perfume of life to life. And who is enough for such things?
οις μεν οσμη θανατου εις θανατον οις δε οσμη ζωης εις ζωνη και προς ταυτα τις ικανος
- 17 Nou pa tankou anpil moun k'ap defòme pawòl Bondye a. Okontrè, nou pale pawòl la jan li ye a devan Bondye, tankou moun k'ap viv nan Kris la, paske se Bondye menm ki voye nou.
For we are not like the great number who make use of the word of God for profit: but our words are true, as from God, being said as before God in Christ.
ου γαρ εσμεν ως οι πολλοι καπηλευοντες τον λογον του θεου αλλ ως εξ ειλικρινειας αλλ ως εκ θεου κατενωπιον του θεου εν χριστω λαλουμεν
- 1 ¶ Eske sa vle di m'ap kòmanse fè lwanj tèt mwen ankò? Osinon, èske mwen ta bezwen yon lèt rekòmandasyon pou nou tankou kèk lòt ki pòte lèt rekòmandasyon ban nou? Ou ankò èske se pou m' ta mande nou pòte yon lèt konsa ban mwen?
Do we seem to be again attempting to put ourselves in the right? or have we need, as some have, of letters of approval to you or from you?
αρχομεθα παλιν εαυτους συνιστανειν ει μη χρηζομεν ως τινες συστατικων επιστολων προς υμας η εξ υμων συστατικων
- 2 Se nou menm, moun Korent, ki lèt rekòmandasyon mwen, yon lèt ki ekri nan kè m' pou tout moun ki konn li ka li li.
You yourselves are our letter, whose writing is in our heart, open for every man's reading and knowledge;
η επιστολη ημων υμεις εστε εγγεγραμμενη εν ταις καρδιαις ημων γινωσκομενη και αναγινωσκομενη υπο παντων ανθρωπων
- 3 Wi, se bagay ki klè, nou menm moun Korent, nou se yon lèt Kris la menm te ekri ban m' pote. Li pa t' ekri l' ak lank, sou moso wòch plat, men sou kè moun ak Lespri Bondye ki vivan an.
For you are clearly a letter of Christ, the fruit of our work, recorded not with ink, but with the Spirit of the living God; not in stone, but in hearts of flesh.
φανερουμενοι οτι εστε επιστολη χριστου διακονηθεισα υφ ημων εγγεγραμμενη ου μελανι αλλα πνευματι θεου ζωντος ουκ εν πλαξιν λιθιναις αλλ εν πλαξιν καρδιας σαρκιναις
- 4 M'ap di nou tou sa, paske, gremesi Jezikri, mwen gen konfyans nan Bondye.
And this is the certain faith which we have in God through Christ:
πεποιθησιν δε τοιαυτην εχομεν δια του χριστου προς τον θεον
- 5 Konprann byen, mwen pa t' janm gen pretansyon pou m' ta kapab fè bagay konsa ak pwòp kouraj mwen. Sa mwen fè a, se Bondye ki fè m' ka fè li.
Not as if we were able by ourselves to do anything for which we might take the credit; but our power comes from God;
ουχ οτι ικανοι εσμεν αφ εαυτων λογισασθαι τι ως εξ εαυτων αλλ η ικανοτης ημων εκ του θεου

- 6 ¶ Se li menm ki fè m' ka sèvi anba nouvo kontra a. Kontra sa a pa t' fèt dapre lalwa ki ekri a, men dapre pouvwa Lespri Bondye a. Lalwa ki ekri a bay lanmò, men Lespri Bondye a bay lavi.
Who has made us able to be servants of a new agreement; not of the letter, but of the Spirit: for the letter gives death, but the Spirit gives life.
ος και ικανωσεν ημας διακονους καινης διαθηκης ου γραμματος αλλα πνευματος το γαρ γραμμα αποκτεινει το δε πνευμα ζωοποιει
- 7 Yo te make lalwa a lèt pa lèt sou de moso wòch plat. Pouvwa Bondye a te parèt aklè lè li t'ap bay li. Lè sa a, figi Moyiz te sitèlman klere, moun pèp Izrayèl yo pa t' ka fiske je yo sou li. Men, figi Moyiz la pa t'ap rete klere tout tan. Si travay lalwa a, ki te la pou bay lanmò, te parèt konsa,
For if the operation of the law, giving death, recorded in letters on stone, came with glory, so that the eyes of the children of Israel had to be turned away from the face of Moses because of its glory, a glory which was only for a time:
ει δε η διακονια του θανατου εν γραμμασιν εντετυπωμενη εν λιθοις εγενηθη εν δοξη ωστε μη δυνασθαι ατενισαι τους υιους ισραηλ εις το προσωπον μωσεως δια την δοξαν του προσωπου αυτου την κ αταργουμενην
- 8 nou pa bezwen mande si pouvwa ki pou parèt lè Lespri Bondye a ap travay p'ap pi gwo toujou.
Will not the operation of the Spirit have a much greater glory?
πως ουχι μαλλον η διακονια του πνευματος εσται εν δοξη
- 9 Travay ki t'ap fè yo kondannen moun lan te gen pouvwa, se vre! Nou pa bezwen mande ki kalite pouvwa ki dwe genyen nan travay k'ap fèt pou Bondye fè moun gras.
For if the operation of the law, producing punishment, had its glory, how much greater will be the operation of the Spirit causing righteousness?
ει γαρ η διακονια της κατακρισεως δοξα πολλω μαλλον περισσευει η διακονια της δικαιοσυνης εν δοξη
- 10 Nou ka menm di pouvwa ki te parèt aklè nan tan lontan an pa anyen devan pouvwa k'ap parèt aklè koulye a, sitèlman li depase l' anpil.
For the glory of the first no longer seems to be glory, because of the greater glory of that which comes after.
και γαρ ουδε δεδοξασται το δεδοξασμενον εν τούτω τω μερει ενεκεν της υπερβαλλουσης δοξης
- 11 Si sa ki te la pou yon tan an te gen pouvwa, nou pa bezwen mande ki pouvwa sa ki la pou tout tan an genyen.
For if the order which was for a time had its glory, much more will the eternal order have its glory.
ει γαρ το καταργουμενον δια δοξης πολλω μαλλον το μενον εν δοξη
- 12 ¶ Se paske mwen gen tout espwa sa a kifè kè m' poze konsa.
Having then such a hope, we keep nothing back,
εχοντες ουν τοιαυτην ελπιδα πολλη παρρησια χρωμεθα
- 13 Mwen pa tankou Moyiz: klate ki te nan figi l' la te la pou yon tan. Se sa ki fè Moyiz te kouri kouvri tout figi l' ak yon moso twal pou moun pèp Izrayèl yo pa t' wè lè klate a disparèt.
And are not like Moses, who put a veil on his face, so that the children of Israel might not see clearly to the end of the present order of things:
και ου καθαπερ μωσης ετιθει καλυμμα επι το προσωπον εαυτου προς το μη ατενισαι τους υιους ισραηλ εις το τελος του καταργουμενου
- 14 Men, yo pa t' ka konprann anyen. Jouk koulye a, lè y'ap li liv ansyen kontra yo, vwal la toujou la sou lespri yo. Lè yon moun mete konfyans yo nan Kris la, se lè sa a vwal la disparèt.
But their minds were made hard: for to this very day at the reading of the old agreement the same veil is still unlifted; though it is taken away in Christ.
αλλ επωρωθη τα νοηματα αυτων αχρι γαρ της σημερον το αυτο καλυμμα επι τη αναγνωσει της παλαιας διαθηκης μενει μη ανακαλυπτομενον ο τι εν χριστω καταργειται
- 15 Jòdi a ankò, chak fwa y'ap li liv Moyiz yo, vwal la kouvri lespri yo.
But to this day, at the reading of the law of Moses, a veil is over their heart.
αλλ εως σημερον ηνικα αναγινωσκειται μωσης καλυμμα επι την καρδιαν αυτων κειται
- 16 Men, tankou sa ekri nan liv la: Lè yon moun tounen vin jwenn Seyè a, vwal la soti.
But when it is turned to the Lord, the veil will be taken away.
ηνικα δ αν επιστρεψη προς κυριον περιαιρειται το καλυμμα
- 17 Kilès Seyè y'ap pale la a? Se Lespri Bondye a. Kote Lespri Bondye a ye, la gen libète.
Now the Lord is the Spirit: and where the Spirit of the Lord is, there the heart is free.
ο δε κυριος το πνευμα εστιν ου δε το πνευμα κυριου εκει ελευθερια
- 18 Nou tout, nou pa kouvri figi nou; nou tankou yon glas k'ap fè moun wè pouvwa Bondye a: konsa chak jou n'ap transfòmè, pouvwa li ap grandi nan nou, jouk tan n'a rive sanble nèt ak Seyè a. Sa se travay Seyè a. Lespri Bondye.
But we all, with unveiled face giving back as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as from the Lord who is the Spirit.
ημεις δε παντες ανακεκαλυμμενω προσωπω την δοξαν κυριου κατοπτριζομενοι την αυτην εικονα μεταμορφουμεθα απο δοξης εις δοξαν καθαπερ απο κυριου πνευματος

- 1 ¶ Konsa, se Bondye menm, nan kè sansib li gen pou mwen an, ki te renmèt mwen travay sa a pou m' fè. Se poutèt sa, mwen pa janm pèdi kouraj.
For this reason, because we have been made servants of this new order, through the mercy given to us, we are strong:
δια τουτο εχοντες την διακονιαν ταυτην καθως ηληθημεν ουκ εκκακουμεν
- 2 Mwen voye tout bagay lèd lèzòm ap fè an kachèt yo jete. Mwen pa fè okenn riz. Mwen pa chanje anyen nan pawòl Bondye a. Okontrè, mwen fè tout moun konnen verite a jan l' ye a. Se konsa bagay sa yo rekòmande mwen devan Bondye bay tout moun ki gen konsyans.
And we have given up the secret things of shame, not walking in false ways, and not making use of the word of God with deceit; but by the revelation of what is true, as before God, we have the approval of every man's sense of right and wrong.
αλλ απειπαμεθα τα κρυπτα της αισχυνης μη περιπατουντες εν πανουργια μηδε δολουντες τον λογον του θεου αλλα τη φανερωσει της αληθειας συνιστωντες εαυτους προς πασαν συνειδησιν ανθρωπων ενωπιον του θεου
- 3 Si malgre sa, bon nouvèl m'ap anonse a pa klè toujou, li pa klè pou moun k'ap peri yo.
But if our good news is veiled, it is veiled from those who are on the way to destruction:
ει δε και εστιν κεκαλυμμενον το ευαγγελιον ημων εν τοις απολλυμενοις εστιν κεκαλυμμενον
- 4 Yo pa kwè paske sa yo pran pou Bondye nan lemonn lan bouche lespri yo. Li enpoze yo wè limyè bon nouvèl la. Se bon nouvèl sa a ki fè nou konnen pouvwa Kris la, li menm ki pòtre Bondye.
Because the god of this world has made blind the minds of those who have not faith, so that the light of the good news of the glory of Christ, who is the image of God, might not be shining on them.
εν οις ο θεος του αιωνος τουτου ετυφλωσεν τα νοηματα των απιστων εις το μη αυγασαι αυτοις τον φωτισμον του ευαγγελιου της δοξης του χριστου ος εστιν εικων του θεου
- 5 Konprann sa byen, se pa tèt pa m' m'ap fè nou konnen: men se Jezikri, Seyè a, m'ap fè nou konnen. Mwen menm mwen di nou se sèvi m'ap sèvi nou poutèt Jezi.
For our preaching is not about ourselves, but about Christ Jesus as Lord, and ourselves as your servants through Jesus.
ου γαρ εαυτους κηρυσσομεν αλλα χριστον ιησουν κυριον εαυτους δε δουλους υμων δια ιησουν
- 6 Bondye ki te di: Mwen vle pou limyè a klere nan mitan fènwa a, se li menm tou ki fè limyè li a klere nan kè nou pou li fè nou konnen pouvwa li ki yon limyè ki klere byen bèl nan figi Kris la.
Seeing that it is God who said, Let light be shining out of the dark, who has put in our hearts the light of the knowledge of the glory of God in the face of Jesus Christ.
οτι ο θεος ο ειπων εκ σκοτους φως λαμψαι ος ελαμψεν εν ταις καρδιαις ημων προς φωτισμον της γνωσεως της δοξης του θεου εν προσωπω ιησου χριστου
- 7 Men, nou tout k'ap pote richès Bondye sa a nan kè nou, nou tankou veso ki fèt an tè. Tou sa se pou tout moun ka wè kokenn chenn pouvwa sa a pa soti nan nou, men se nan Bondye li soti.
But we have this wealth in vessels of earth, so that it may be seen that the power comes not from us but from God;
εχομεν δε τον θησαυρον τουτον εν οστρακινouis σκευεσιν ινα η υπερβολη της δυναμεως η του θεου και μη εξ ημων
- 8 ¶ Mwen jwenn tout kalite fikilte; men, mwen pa janm kwense nèt. Mwen konn rive nan sitiasyon mwen pa konn ni sa pou m' fè, ni sa pou m' di. Men, mwen pa janm pèdi espwa.
Troubles are round us on every side, but we are not shut in; things are hard for us, but we see a way out of them;
εν παντι θλιβομενοι αλλ ου στενοχωρουμενοι απορουμενοι αλλ ουκ εξαπορουμενοι
- 9 Yo pèsekite m', men Bondye pa janm lage mwen. Mwen pran gwo so, men mwen pa rete atè a.
We are cruelly attacked, but not without hope; we are made low, but we are not without help;
διοκομενοι αλλ ουκ εγκαταλειπομενοι καταβαλλομενοι αλλ ουκ απολλυμενοι
- 10 Se konsa, kote m' pase mwen pote soufrans lanmò Jezi a nan kò mwen, pou tout moun ka wè pouvwa lavi Jezi a ap travay nan kò m' tou.
In our bodies there is ever the mark of the death of Jesus, so that the life of Jesus may be seen in our bodies.
παντοτε την νεκρωσιν του κυριου ιησου εν τω σωματι περιφεροντες ινα και η ζωη του ιησου εν τω σωματι ημων φανερωθη
- 11 Nan lavi m', se tout tan m'ap pase toupren lanmò poutèt Jezi, pou pouvwa lavi Jezi a ka parèt aklè nan kò mwen ki la pou mouri.
For, while living, we are still being given up to death because of Jesus, so that the life of Jesus may be seen in our flesh, though it is under the power of death.
αι γαρ ημεις οι ζωντες εις θανατον παραδιδομεθα δια ιησουν ινα και η ζωη του ιησου φανερωθη εν τη θνητη σαρκι ημων
- 12 Konsa, lanmò ap travay nan mwen, men se lavi k'ap travay nan nou menm moun Korent.
So then, death is working in us, but life in you.
ωστε ο μεν θανατος εν ημιν ενεργειται η δε ζωη εν υμιν
- 13 Men sa ki ekri nan Liv la: Mwen te gen konfyans, se poutèt sa mwen te pale. Mwen menm tou, mwen gen menm konfyans sa a, se poutèt sa m'ap pale.
But having the same spirit of faith, as it is said in the Writings, The words of my mouth came from the faith in my heart; in the same way, our words are the outcome of our faith;
εχοντες δε το αυτο πνευμα της πιστεως κατα το γεγραμμενον επιστευσα διο ελαλησα και ημεις πιστευομεν διο και λαλομεν

- 14 Mwen konnen Bondye ki te fè Seyè Jezi leve soti vivan nan lanmò a, li gen pou l' fè m' tounen vivan ankò ansanm ak Jezi, li gen pou l' fè m' parèt ansanm ak nou devan li.
Because we are certain that he who made the Lord Jesus come back from the dead, will do the same for us, and will give us a place in his glory with you.
ειδότες οτι ο εγειρας τον κυριον ιησουν και ημας δια ιησου εγερει και παραστησει συν υμιν
- 15 Se poutèt nou menm, moun Korent, kifè tout bagay sa yo rive, paske fòk gen plis moun toujou k'ap resevwa favè Bondye a pou sa gen plis moun tou k'ap lapriyè pou di Bondye mèsi pou pouvwa li.
For we go through all things on account of you, because the greater the number to whom the grace is given, the greater is the praise to the glory of God.
τα γαρ παντα δι υμας ινα η χαρις πλεονασασα δια των πλειονων την ευχαριστιαν περισσευση εις την δοξαν του θεου
- 16 Se sak fè mwen pa janm dekouraje. Menm si kò m' ap bese chak jou, lespri m' ap vin pi fèm chak jou tou.
For which cause we do not give way to weariness; but though our outer man is getting feebler, our inner man is made new day by day.
διο ουκ εκκακουμεν αλλ ει και ο εξω ημων ανθρωπος διαφθειρεται αλλ ο εσωθεν ανακαινυται ημερα και ημερα
- 17 Sa m'ap sibi koulye a, se yon ti soufrans ki la pou pase. Men, soufrans sa a ap pare pou mwen yon bèl pouvwa k'ap la pou tout tan, pouvwa ki depase ti soufrans sa a anpil.
For our present trouble, which is only for a short time, is working out for us a much greater weight of glory;
το γαρ παραντικα ελαφρον της θλιψεως ημων καθ υπερβολην εις υπερβολην αιωνιον βαρος δοξης καταργαζεται ημιν
- 18 Paske, mwen p'ap konsidere bagay moun wè, men bagay moun pa wè. Sa moun wè, se bagay ki pa la pou lontan, men sa moun pa wè, se bagay ki la pou tout tan.
While our minds are not on the things which are seen, but on the things which are not seen: for the things which are seen are for a time; but the things which are not seen are eternal.
μη σκοπουντων ημων τα βλεπομενα αλλα τα μη βλεπομενα τα γαρ βλεπομενα προσκαιρα τα δε μη βλεπομενα αιωνια
- 1 ¶ Wi, nou konnen lè kò nou gen sou latè a va demoli tankou yon kay, Bondye sere yon lòt kay nan syèl la, yon kay byen solid k'ap la pou tout tan. Se li menm menm k'ap bati kay sa a pou nou.
For we are conscious that if this our tent of flesh is taken down, we have a building from God, a house not made with hands, eternal, in heaven.
οιδαμεν γαρ οτι εαν η επιγειος ημων οικια του σκηνους καταλυθη οικοδομην εκ θεου εχομεν οικιαν αχειροποιητον αιωνιον εν τοις ουρανοις
- 2 Koulye a m'ap plenn anpil, sitèlman m' anvè antre nan kay mwen gen nan syèl la.
For in this we are crying in weariness, greatly desiring to be clothed with our house from heaven:
και γαρ εν τωτω στεναζομεν το οικητηριον ημων το εξ ουρανου επενδυσασθαι επιποθουντες
- 3 Konsa, lè m'a antre ladan l', yo p'ap jwenn mwen toutouni.
So that our spirits may not be unclothed.
ειγε και ενδυσασμενοι ου γυμνοι ευρεθησομεθα
- 4 Wi, toutotan m'ap viv nan kò mwen gen sou latè a, m'ap plenn tankou moun ki anba yon chay. Sa pa vle di mwen ta renmen wete kò sa a sou mwen. Men, mwen ta renmen pito mete kò mwen gen nan syèl la sou mwen. Se konsa, tou sa ki gen pou mouri nan nou pral disparèt nan lavi.
For truly, we who are in this tent do give out cries of weariness, for the weight of care which is on us; not because we are desiring to be free from the body, but so that we may have our new body, and death may be overcome by life.
και γαρ οι οντες εν τω σκηνει στεναζομεν βαρουμενοι επειδη ου θελομεν εκδυσασθαι αλλ επενδυσασθαι ινα καταποθη το θνητον υπο της ζωης
- 5 Se Bondye menm ki pare nou pou chanjman sa a. Li ban nou Sentespri l' tankou yon garanti pou tout byen li sere pou nou yo.
Now he who has made us for this very thing is God, who has given us the Spirit as a witness of what is to come.
ο δε καταργασαμενος ημας εις αυτο τουτο θεος ο και δους ημιν τον αρραβωνα του πνευματος
- 6 Se pou sa, nou toujou gen gwo kouraj. Nou konnen toutotan nou nan kò sa a nou lwen Seyè a toujou.
So, then, we are ever without fear, and though conscious that while we are in the body we are away from the Lord,
θαρρουντες ουν παντοτε και ειδοτες οτι ενδημουντες εν τω σωματι εκδημουμεν απο του κυριου
- 7 Si n'ap mache, se pa paske nou wè tout bagay klè, men se paske nou gen konfyans nan Kris la.
(For we are walking by faith, not by seeing.)
δια πιστεως γαρ περιπατουμεν ου δια ειδους
- 8 Nou gen gwo kouraj epi nou ta pito kite kò sa a pou n' al rete toupre Seyè a.
We are without fear, desiring to be free from the body, and to be with the Lord.
θαρρουμεν δε και ευδοκουμεν μαλλον εκδημησαι εκ του σωματος και ενδημησαι προς τον κυριον

- 9 Men, anvan tout bagay, nou vle fè Seyè a plezi, kit nou nan kò sa a, kit nou kite li.
For this reason we make it our purpose, in the body or away from it, to be well-pleasing to him.
 διο και φιλοτιμουμεθα ειτε ενδημουντες ειτε εκδημουντες ευαρεστοι αυτω ειναι
- 10 Paske, nou tout nou gen pou n' konparèt devan Kris la pou li ka jije nou. Lè sa a, chak moun va resevwa sa ki pou li dapre byen osinon dapre mal li te fè antan l' te nan kò sa a.
For we all have to come before Christ to be judged; so that every one of us may get his reward for the things done in the body, good or bad.
 τους γαρ παντας ημας φανερωθηναι διει εμπροσθεν του βηματος του χριστου ινα κοιμισηται εκαστος τα δια του σωματος προς α επραξεν ειτε αγαθον ειτε κακον
- 11 Mwen konnen sa ki rele gen krentif pou Bondye, se poutèt sa m'ap chache mennen lèzòm vin kwè nan sa m'ap di. Bondye pou tèt pa l' gen tan konnen m' nèt. Mwen ta swete nou menm nan fon kè nou, nou konnen m' tou.
Having in mind, then, the fear of the Lord, we put these things before men, but God sees our hearts; and it is my hope that we may seem right in your eyes.
 ειδότες ουν τον φοβον του κυριου ανθρωπους παιθομεν θεω δε πεφανερωμεθα ελιζω δε και εν ταις συνειδησειν υμων πεφανερωσθαι
- 12 ¶ Pa mete nan lidè nou mwen vin pale nou byen sou tèt mwen ankò. Men, mwen ta renmen ban nou okazyon pou nou kontan m' anpil, pou nou ka jwenn repons pou nou bay moun ki pa gen bon kalite nan kè yo tout bon, men k'ap fè grandizè pou bagay ki gen bèl aparans.
We are not again requesting your approval, but we are giving you the chance of taking pride in us, so that you may be able to give an answer to those whose glory is in seeming, and not in the heart.
 ου γαρ παλιν εαντους συνιστανομεν υμιν αλλα αφορμην διδοντες υμιν καυχηματος υπερ ημων ινα εχητε προς τους εν προσωπω καυχωμενους και ου καρδια
- 13 Si jan yo di l' la mwen fou, se pou Bondye mwen fou. Men, si mwen gen tout bon sans mwen, se pou nou menm, moun Korent, mwen konsa.
For if we are foolish, it is to God; or if we are serious, it is for you.
 ειτε γαρ εξεστημεν θεω ειτε σωφρονομεν υμιν
- 14 Paske, se kalite renmen Kris la gen pou nou an k'ap dirije m': mwen gen konviksyon sa a, si yon sèl moun te mouri pou tout lòt yo, sa vle di tout lòt yo mouri ansanm avè li.
For it is the love of Christ which is moving us; because we are of the opinion that if one was put to death for all, then all have undergone death;
 η γαρ αγαπη του χριστου συνεχει ημας κρινοντας τουτο οτι ει εις υπερ παντων απεθανεν αρα οι παντες απεθανον
- 15 Li mouri pou tout moun. Konsa, moun k'ap viv yo p'ap viv pou tèt pa yo ankò, men y'ap viv pou moun ki te mouri epi ki te leve soti vivan nan lanmò pou yo a.
And that he underwent death for all, so that the living might no longer be living to themselves, but to him who underwent death for them and came back from the dead.
 και υπερ παντων απεθανεν ινα οι ζωντες μηκετι εαυτοις ζωσιν αλλα τω υπερ αυτων αποθανοντι και εγερθεντι
- 16 ¶ Se poutèt sa, depi koulye a, mwen pa konsidere pesonn sou laparans, tankou lèzòm fè l' la. Si yon lè mwen te konsidere Kris la sou laparans tankou lèzòm fè l' la, koulye a mwen pa konnen l' nan jan sa a ankò.
For this reason, from this time forward we have knowledge of no man after the flesh: even if we have had knowledge of Christ after the flesh, we have no longer any such knowledge.
 ωστε ημεις απο του νυν ουδενα οιδαμεν κατα σαρκα ει δε και εγνωκαμεν κατα σαρκα χριστον αλλα νυν ουκετι γινωσκομεν
- 17 Si yon moun ap viv nan Kris la, li vin yon lòt moun. Bagay lontan yo disparèt, se lòt bagay nèt ki pran plas yo koulye a.
So if any man is in Christ, he is in a new world: the old things have come to an end; they have truly become new.
 ωστε ει τις εν χριστω καινη κτισις τα αρχαια παρηλθεν ιδου γεγονεν καινα τα παντα
- 18 Tou sa soti nan Bondye ki fè nou vin zanmi avè l' ankò, gremesi Kris la. Se li menm tou ki fè m' konfyans, ki ban m' travay sa a pou mennen lèzòm vini byen avè l' ankò.
But all things are of God, who has made us at peace with himself through Christ, and has given to us the work of making peace;
 τα δε παντα εκ του θεου του καταλλαξαντος ημας εαυτω δια ιησου χριστου και δοντος ημιν την διακονιαν της καταλλαγης
- 19 Paske nan Kris la, Bondye t'ap fè tou sa li te kapab pou fè moun vin byen avè l' ankò. Li pa t' gade sou peche lèzòm te fè. Se li menm ki mete mwen la pou fè lèzòm konnen ki jan l'ap fè yo byen avè l' ankò.
That is, that God was in Christ making peace between the world and himself, not putting their sins to their account, and having given to us the preaching of this news of peace.
 ως οτι θεος ην εν χριστω κοσμον καταλασσων εαυτω μη λογιζομενος αυτοις τα παραπτωματα αυτων και θεμενος εν ημιν τον λογον της καταλλαγης
- 20 Se sak fè mwen pale nan non Kris la menm ki te voye m', tankou si se Bondye menm k'ap pale nan bouch mwen pou di nou: tanpri, nan non Kris la, tounen vin byen ak Bondye ankò.
So we are the representatives of Christ, as if God was making a request to you through us: we make our request to you, in the name of Christ, be at peace with God.
 υπερ χριστου ουν πρεσβευομεν ως του θεου παρακαλουντος δι ημων δεομεθα υπερ χριστου καταλλαγητε τω θεω
- 21 Kris la pa t' janm fè okenn peche, men Bondye fè l' pran sò nou sou li, yo trete l' tankou yon moun ki fè peche. Konsa, lè nou fè yon sèl kò ak Kris la, Bondye fè nou gras.
For him who had no knowledge of sin God made to be sin for us; so that we might become the righteousness of God in him.
 τον γαρ μη γνοντα αμαρτιαν υπερ ημων αμαρτιαν εποιησεν ινα ημεις γινωμεθα δικαιοσυνη θεου εν αυτω

- 1 ¶ Se poutèt sa, mwen menm k'ap travay ak Bondye, mwen mande nou pou nou pa kite favè nou resevwa nan men Bondye a gaspiye.
We then, working together with God, make our request to you not to take the grace of God to no purpose.
συνεργουντες δε και παρακαλουμεν μη εις κενον την χαριν του θεου δεξασθαι υμας
- 2 Paske, nan Liv la Bondye te di: Mwen te koute ou, lè lè a te rive pou m' te fè ou gras la. Mwen te pote ou sekou, lè jou a te rive pou m' te delivre ou la. Enben, koulye a, men lè a rive pou n' resevwa favè Bondye a; se jòdi a menm nou ka jwenn delivrans.
(For he says, I have given ear to you at a good time, and I have been your helper in a day of salvation: see, now is the good time; now is the day of salvation):
λεγει γαρ καιρω δεκτω επηκουσα σου και εν ημερα σωτηριας εβοηθησα σοι ιδου νυν καιρος ευπροσδεκτος ιδου νυν ημερα σωτηριας
- 3 Mwen pa ta vle pesonn jwenn anyen pou kritike nan travay mwen. Se poutèt sa, m'ap chache mwayen nan travay mwen pou m' pa bay pesonn okazyon tonbe nan peche.
Giving no cause for trouble in anything, so that no one may be able to say anything against our work;
μηδεμιαν εν μηδενι διδοντες προσκοπην ινα μη μωμηθη η διακονια
- 4 Okontrè, nan tout bagay, mwen fè tout moun wè se Bondye m'ap sèvi. Se avèk anpil pasyans mwen sipòte tout kalite soufrans, tout kalite lafliksyon ak tout kalite kè sere.
But in everything making it clear that we are the servants of God, in quiet strength, in troubles, in need, in sorrow,
αλλ εν παντι συνιστωτες εαυτους ως θεου διακονοι εν υπομονη πολλη εν θλιψεσιν εν αναγκαις εν στενοχωριας
- 5 Yo bat mwen, yo mete m' nan prizon. Yo moute tèt moun sou do mwen, yo fè m' fè travo fòse. Yo fè m' pase nwit san dòmi, yo fè m' rete san manje.
In blows, in prisons, in attacks, in hard work, in watchings, in going without food;
εν πληγαις εν φυλακαις εν ακαταστασιας εν κοποις εν αγρυπνιαις εν νηστειαις
- 6 Mwen fè tout moun wè se moun k'ap sèvi Bondye mwen ye pou jan m' mache dwat, pou jan m' konn verite a, pou jan m' gen pasyans ak bon kè, pou jan m' kite Sentespri dirije lavi m', pou jan m' renmen tout moun ak tout kè mwen,
In a clean heart, in knowledge, in long waiting, in being kind, in the Holy Spirit, in true love,
εν αγνοτητι εν γνωσει εν μακροθυμια εν χρηστοτητι εν πνευματι αγιω εν αγαπη ανυποκριτω
- 7 pou jan m'ap mache bay verite a, pou jan Bondye soutni m' ak pouvwa li. Mwen sèvi ak tout bagay ki dwat tankou zam, kit pou atake, kit pou defann tèt mwen.
In the true word, in the power of God; with the arms of righteousness on the right hand and on the left,
εν λογω αληθειας εν δυναμει θεου δια των οπλων της δικαιοσυνης των δεξιων και αριστερων
- 8 Yon lè yo respekte mwen, yon lòt lè yo fè m' wont. Yon lè yo pale byen pou mwen, yon lòt lè yo pale m' mal. Yo fè m' pase pou moun k'ap bay manti, men se verite a m'ap di.
By glory and by shame, by an evil name and a good name; as untrue, and still true;
δια δοξης και ατιμιας δια δυσφημιας και ευφημιας ως πλανοι και αληθεις
- 9 Yo fè m' pase pou moun pesonn pa konnen, men tout moun konnen m' byen pwòp. Yo fè m' pase pou moun ki fin mouri, men mwen byen vivan. Yo bat mwen, men yo pa touye mwen.
Unnoted, but still kept fully in mind; as near to death, but still living; as undergoing punishment, but not put to death;
ως αγνοουμενοι και επιγνωσκομενοι ως αποθησκομετες και ιδου ζωμεν ως παιδευομενοι και μη θανατουμενοι
- 10 Y'ap fè m' lapenn, men mwen toujou gen kè kontan. Mwen sanblè m' pòn, men mwen fè anpil moun rich. Mwen sanble m' pa gen anyen, men se mwen menm ki gen tout bagay.
As full of sorrow, but ever glad; as poor, but giving wealth to others; as having nothing, but still having all things.
ως λυπουμενοι αι δε χαιροντες ως πτωχοι πολλους δε πλουτιζοντες ως μηδεν εχοντες και παντα κατεχοντες
- 11 ¶ Zanmi m' yo, moun Korent, mwen pale kare avè nou, mwen louvri tout kè m' ban nou.
Our mouth is open to you, O Corinthians, our heart is wide.
το στομα ημων ανεωγεν προς υμας κορινθιοι η καρδια ημων πεπλατυνται
- 12 Se pa mwen ki te fèmen kè m' ban nou, se nou menm ki te fèmen kè nou ban mwen.
It is not our feelings to you which are narrow, but yours to us.
ου στενοχωρεισθε εν ημιν στενοχωρεισθε δε εν τοις πλαγχνοις υμων
- 13 Se poutèt sa, m'ap pale avè nou tankou si nou te pitit mwen. Santiman mwen gen pou nou an se li menm tou pou nou gen pou mwen: louvri tout kè nou ban mwen.
Now to give me back payment of the same sort (I am talking as to my children), let your hearts be wide open to me.
την δε αυτην αντιμισθιαν ως τεκνοις λεγω πλατυνητε και υμεις

- 14 Pa mete tèt nou ansanm ak moun ki pa gen konfyans nan Kris la: Se pa sosyete konsa ki bon pou nou. Ki jan nou ta vle wè sa pou bagay ki bon, bagay ki dwat, mele ak bagay ki mal? Ki jan pou limyè ta ka mache ak fènwa?
Do not keep company with those who have not faith: for what is there in common between righteousness and evil, or between light and dark?
 μη γινεσθε ετεροζυγουντες απιστοι τις γαρ μετοχη δικαιοσυνη και ανομια τις δε κοινωνια φωτι προς σκοτος
- 15 Kouman Kris la ta ka antann li ak Satan? Osinon, kisa yon moun ki kwè gen pou wè ansanm ak moun ki pa kwè?
And what agreement is there between Christ and the Evil One? or what part has one who has faith with one who has not?
 τις δε συμφωνησις χριστω προς βελιαρ η τις μερις πιστω μετα απιστου
- 16 Kisa kay Bondye a gen pou wè ak zidòl? Nou se kay Bondye vivan an, pa vre? Se Bondye menm ki di sa: M'a vin rete, m'a viv nan mitan yo. M'a tounen Bondye yo, y'a tounen pèp mwen.
And what agreement has the house of God with images? for we are a house of the living God; even as God has said, I will be living among them, and walking with them; and I will be their God, and they will be my people.
 τις δε συγκαταθεσις ναω θεου μετα ειδωλων υμεις γαρ ναος θεου εστε ζωντος καθως ειπεν ο θεος οτι ενουικησω εν αυτοις και εμπεριπατησω και εσομαι αυτων θεος και αυτοι εσονται μοι λαος
- 17 Se poutèt sa, Bondye te di nou: Soti nan mitan moun sa yo. Pa mele ak yo. Pa manyen anyen nou pa dwe manyen. Lè sa a, mwen menm, m'a resevwa nou.
For which cause, Come out from among them, and be separate, says the Lord, and let no unclean thing come near you; and I will take you for myself,
 διο εξελθετε εκ μεσου αυτων και αφορισθητε λεγει κυριος και ακαθαρτου μη απτεσθε καγω εισδεξομαι υμας
- 18 M'a tankou yon papa pou nou. Nou menm, n'a tankou pitit gason m' ak pitit fi mwen. Se Mèt ki gen tout pouvwa a ki di sa.
And will be a Father to you; and you will be my sons and daughters, says the Lord, the Ruler of all.
 και εσομαι υμιν εις πατερα και υμεις εσεσθε μοι εις υιους και θυγατερας λεγει κυριος παντοκρατωρ
- 1 ¶ Mezanmi, se pou nou wi Bondye te fè tout pwomès sa yo. Ann kenbe kò nou ak nanm nou nan kondisyon pou n' sèvi Bondye! Ann voye tout bagay ki ka wete nou nan kondisyon sa a jete! Ann chache viv apa pou Bondye! Ann viv nan krentif li!
Because God, then, will give us such rewards, dear brothers, let us make ourselves clean from all evil of flesh and spirit, and become completely holy in the fear of God.
 ταυτας ουν εχοντες τας επαγγελιας αγαπητοι καθαρισωμεν εαντους απο παντος μολυσμου σαρκος και πνευματος επιτελουντες αγιωσυνην εν φοβω θεου
- 2 Tanpri, ban m' yon ti plas nan kè nou! (Konprann mwen byen). Mwen pa fè pesonn okenn mal, pesonn pa ka di mwen lakòz yo pèdi pozisyon yo. Pesonn pa ka di mwen pwofite sou yo.
Let your hearts be open to us: we have done no man wrong, no man has been damaged by us, we have made no profit out of any man,
 χωρησατε ημας ουδενα ηδικησαμεν ουδενα εφθειραμεν ουδενα επλεονεκτησαμεν
- 3 Mwen pa di nou sa pou kondannen nou. Mwen deja di nou sa: sitèlman mwen renmen nou, mwen pote nou sou kè mwen pou lavi ak pou lanmò.
It is not with the purpose of judging you that I say this: for I have said before that you are in our hearts for life and death together.
 ου προς κατακρισιν λεγω προειρηκα γαρ οτι εν ταις καρδιαις ημων εστε εις το συναποθανειν και συζην
- 4 Mwen gen anpil konfyans nan nou, mwen kontan nou anpil. Nan mitan tout soufrans mwen yo, mwen toujou gen anpil kouraj, kè m' kontan nèt.
My words to you are without fear, I am full of pride on account of you: I have great comfort and joy in all our troubles.
 πολλη μοι παρηρησια προς υμας πολλη μοι καυχησις υπερ υμων πεπληρωμαι τη παρακλησει υπερπερισσευομαι τη χαρα επι παση τη θλιψει ημων
- 5 ¶ Se konsa, depi mwen te rive nan peyi Masedwan, kè m' pa t' poze menm: mwen jwenn traka tout jan. Yon bò mwen te nan gwo diskisyon ak kèk moun, yon lòt bò mwen te pè nan kè mwen.
For even when we had come into Macedonia our flesh had no rest, but we were troubled on every side; there were fightings outside and fears inside.
 και γαρ ελθοντων ημων εις μακεδονιαν ουδεμιαν εσηκεν ανεσιν η σαρχ ημων αλλ εν παντι θλιβομενοι εξωθεν μαχαι εσωθεν φοβοι
- 6 Men, Bondye ki bay moun ki nan lafliksyon yo kouraj te ban m' kouraj lè l' te voye Tit vin jwenn mwen.
But God who gives comfort to the poor in spirit gave us comfort by the coming of Titus;
 αλλ ο παρακαλων τους ταπεινους παρεκαλεσεν ημας ο θεος εν τη παρουσια τιτου
- 7 Se pa rive Tit la ase ki te ankouraje mwen. Sa te remoute kouraj mwen anpil tou lè li rakonte m' jan nou menm nou te ba li ankourajman. Li fè m' konnen jan nou anvè wè m', jan sa fè nou lapenn pou mwen, jan nou pare pou nou pran defans mwen. Se sak fè, koulye a mwen pi kontan toujou.
And not by his coming only, but by the comfort which he had in you, while he gave us word of your desire, your sorrow, your care for me; so that I was still more glad.
 ου μονον δε εν τη παρουσια αυτου αλλα και εν τη παρακλησει η παρεκληθη εφ υμιν αναγγελων ημιν την υμων επιποθησιν τον υμων οδυρμον τον υμων ζηλον υπερ εμου ωστε με μαλλον χαρηνα
- 8 Menm si lèt mwen te ekri nou an te fè nou lapenn, mwen pa règrèt sa. Mwen te regrèt mwen te ekri l' lè m' te wè jan l' te fè nou lapenn lè sa a.
For though my letter gave you pain, I have no regret for it now, though I had before; for I see that the letter gave you pain, but only for a time.
 οτι ει και ελυπησα υμας εν τη επιστολη ου μεταμελομαι ει και μετεμελομην βλεπω γαρ οτι η επιστολη εκεινη ει και προς ωραν ελυπησεν υμας

- 9 Men koulye a, kè m' kontan, pa paske mwen te fè nou lapenn, men paske lapenn nou te genyen an te fè nou chanje kondit. Nou te sipòte lapenn sa a jan Bondye vle l' la. Se konsa mwen pa fè nou okenn mal.
Now I am glad, not that you had sorrow, but that your sorrow was the cause of a change of heart; for yours was a holy sorrow so that you might undergo no loss by us in anything.
νυν χαιρω ουχ οτι ελυπηθητε αλλ οτι ελυπηθητε εις μετανοιαν ελυπηθητε γαρ κατα θεον ινα εν μηδενι ζημιωθητε εξ ημων
- 10 Paske, lè you moun sipòte lapenn li jan Bondye vle l' la, sa chanje kè li pou l' ka rive sove. Pa gen anyen la a pou n' règrèt. Men, lapenn nou sipòte jan tout moun fè l' la, se touye l'ap touye nou.
For the sorrow which God gives is the cause of salvation through a change of heart, in which there is no reason for grief: but the sorrow of the world is a cause of death.
η γαρ κατα θεον λυπη μετανοιαν εις σωτηριαν αμεταμελητον κατεργαζεται η δε του κοσμου λυπη θανατον κατεργαζεται
- 11 Nou menm, nou sipòte lapenn nou an jan Bondye vle l' la. Koulye a, gade sa l' fè pou nou! Gade ki jan li fè nou pran sitiyasyon an pou bagay serye! Gade ak ki lanpresman nou sofi pou defann tèt nou? Gade jan n' te fache! Gade jan n' te pè! Gade jan nou anvi wè m' ankò! Gade jan nou aktif, jan nou prese peni moun ki te fè sa ki mal la! Nou moutre nou pa t' koupab nan tout bagay sa yo.
For you see what care was produced in you by this very sorrow of yours before God, what clearing of yourselves, what wrath against sin, what fear, what desire, what serious purpose, what punishment. In everything you have made it clear that you are free from sin in this business.
ιδου γαρ αυτο τουτο το κατα θεον λυπηθηναι υμας ποσην κατειργασατο υμιν σπουδην αλλα απολογιαν αλλα αγανακτησιν αλλα φοβον αλλα επιποθησιν αλλα ζηλον αλλ εκδικησιν εν παντι συνεστησατο ε εαυτους αγνους εινα εν τω πραγματι
- 12 ¶ Se pa pou moun ki te fè sa ki mal la, ni pou moun yo te fè mal la mwen te ekri nou. Mwen ekri nou pou n' te ka wè jan nou devwe pou mwen devan Bondye. Se poutèt sa, sa te ban m' anpil ankourajman.
So though I sent you a letter, it was not only because of the man who did the wrong, or because of him to whom the wrong was done, but so that your true care for us might be made clear in the eyes of God.
αρα ει και εγραψα υμιν ουχ εινεκεν του αδικησαντος ουδε εινεκεν του αδικηθεντος αλλ εινεκεν του φανερωθηναι την σπουδην υμων την υπερ ημων προς υμας ενωπιον του θεου
- 13 Se pa ankouraje sèlman mwen te ankouraje. Mwen te pi kontan ankò lè m' wè kouman Tit te kontan pou jan nou te ba li ankourajman.
So we have been comforted: and we had the greater joy in our comfort because of the joy of Titus, for his spirit had been made glad by you all.
δια τουτο παρακεκλημεθα επι τη παρακλησει υμων περισσοτερος δε μαλλον χαρημεν επι τη χαρα τιτου οτι αναπεπαιται το πνευμα αυτου απο παντων υμων
- 14 Mwen te pale byen pou nou anpil ak Tit, epì nou pa fè m' wont. Mwen pa janm ban nou manti lè m'ap pale ak nou. Se konsa, sa m' te di Tit sou nou an se te verite a tout bon.
For I was not put to shame in anything in which I may have made clear to him my pride in you; but as we said nothing to you but what was true, so the good things which I said to Titus about you were seen by him to be true.
οτι ει τι αυτω υπερ υμων κεκαυχημαι ου κατησχυνθην αλλ ως παντα εν αληθεια ελαλησαμεν υμιν ουτως και η καυχησις ημων η επι τιτου αληθεια εγενηθη
- 15 Koulye a, li vin renmen nou plis toujou lè l' chonje jan nou tout nou te dispoze obeyi, jan nou te resevwa l' avèk krentif sitèlman nou t'ap tranble.
And his love to you is the more increased by his memory of you all, how you gave way to his authority, and how you took him to your hearts with fear and honour.
και τα σπλαγχνα αυτου περισσοτερος εις υμας εστιν αναμνησκομενου την παντων υμων υπακοην ως μετα φοβου και τρομου εδεξασθε αυτον
- 16 Mwen kontan nèt mwen ka toujou konte sou nou.
It gives me great joy to see you answering to my good opinion of you in every way.
χαιρω οτι εν παντι θαρρω εν υμιν
- 1 ¶ Frè m' yo, mwen ta renmen nou konnen ki jan Bondye te fè wè favè l' nan legliz ki nan peyi Masedwan yo.
And now we give you news, brothers, about the grace of God which has been given to the churches of Macedonia;
γνωριζομεν δε υμιν αδελφοι την χαριν του θεου την δεδομενην εν ταις εκκλησιαις της μακεδονιας
- 2 Patizan Kris yo te pase anba anpil epèrè avèk tout soufrans ki te tonbe sou yo. Men, yo te sitèlman kontan, yo te moutre jan yo ka bay ak tout kè yo, malgre yo te nan nesese.
How while they were undergoing every sort of trouble, and were in the greatest need, they took all the greater joy in being able to give freely to the needs of others.
οτι εν πολλη δοκιμη θλιψεως η περισσεια της χαρας αυτων και η κατα βαθους πτωχεια αυτων επερισσευσεν εις τον πλουτον της απλοτητος αυτων
- 3 Sa m'ap di nou la a, se vre wi: yo bay sa yo te kapab, yo menm bay pase sa yo te kapab. San moun pa fòse yo,
For I give them witness, that as they were able, and even more than they were able, they gave from the impulse of their hearts,
οτι κατα δυναμιν μαρτυρω και υπερ δυναμιν αυθαιρετοι
- 4 se yo menm menm ki mande, se yo menm menm ki plede ak nou pou nou ba yo privilèj patisipe nan sekou n'ap voye pou manm pèp Bondye nan peyi Jide a.
Seriously requesting us that they might have a part in this grace of being servants to the needs of the saints:
μετα πολλης παρακλησεως δεομενοι ημων την χαριν και την κοινωνιαν της διακονιας της εις τους αγιους δεξασθαι ημας

- 5 Sa depase sa nou te kwè a anpil: yo ofri tèt yo bay Seyè a anvan. Apre sa, yo ofri tèt yo ban nou jan Bondye vle l' la.
And going even farther than our hope, they first gave themselves to the Lord and to us after the purpose of God.
 και ου καθως ηλπισαμεν αλλ εαυτους εδωκαν πρωτον τω κυριω και ημιν δια θεληματος θεου
- 6 Se konsa, mwen mande Tit pou li al lakay nou pou l' ka kontinye travay li te kòmanse a, pou nou ka bay sa nou gen pou n' bay la ak tout kè nou.
So that we made a request to Titus that, as he had made a start before, so he might make this grace complete in you.
 εις το παρακαλεσαι ημας τιτον ινα καθως προενηρξατο ουτως και επιτελεση εις υμας και την χαριν ταυτην
- 7 ¶ Wi, nou rich sou tout pwèn, kit se nan lafwa, kit se nan konn pale byen, kit se nan kònesans verite a, kit se nan aktivite nou pou Bondye, kit se nan renmen nou gen pou mwen. Se poutèt sa mwen ta renmen wè nou bay ak tout kè nou pou zè sa a tankou moun ki rich.
And that as you are full of every good thing, of faith, of the word, of knowledge, of a ready mind, and of love to us, so you may be full of this grace in the same way.
 αλλ ωσπερ εν παντι περισσευετε πιστει και λογω και γνωσει και παση σπουδη και τη εξ υμων εν ημιν αγαπη ινα και εν ταυτη τη χαριτι περισσευητε
- 8 Se pa yon lòd m'ap ban nou: Men, mwen pran egzanp sou lòt yo pou nou menm tou nou ka moutre jan nou gen renmen tout bon nan kè nou.
I am not giving you an order, but using the ready mind of others as a test of the quality of your love.
 ου κατ επιταγην λεγω αλλα δια της ετερον σπουδης και το της υμετερας αγαπης γησιον δοκιμαζων
- 9 Nou konnen ki favè Jezikri, Seyè a, fè nou. Li menm ki te rich, li fè tèt li tounen pòn pou nou. Konsa, lè l' fè tèt li tounen pòn la, li fè nou rich.
For you see the grace of our Lord Jesus Christ, how though he had wealth, he became poor on your account, so that through his need you might have wealth.
 γινωσκετε γαρ την χαριν του κυριου ημων ιησου χριστου οτι δι υμας επωχυσεν πλουσιος ων ινα υμεις τη εκεινου πτωχεια πλουτησητε
- 10 Men lide mwen fè sou keksyon sa a. Depi lanne pase anwo, se nou menm an premye ki te fè lide ede frè yo. Se nou menm an premye ki te kòmanse ranmase lajan pou sa.
And in this I give my opinion: for it is to your profit, who were the first to make a start a year before, not only to do this, but to make clear that your minds were more than ready to do it.
 και γνωμη εν τωτω διδωμι τωτω γαρ υμιν συμφερει ουτινες ου μονον το ποιησαι αλλα και το θελειν προενηρξασθε απο περυσι
- 11 Koulye a, se pou n' kontinye fin fè jès la nè. Menm jan nou te mete tout kè nou lè nou t'ap pran desizyon fè l' la, mete tout kè nou pou nou fini ak sa, dapre mwayen nou.
Then make the doing of it complete; so that as you had a ready mind, you may give effect to it as you are able.
 νυνι δε και το ποιησαι επιτελεσατε οπως καθαπερ η προθυμια του θελειν ουτως και το επιτελεσαι εκ του εχειν
- 12 Paske si nou mete tout kè nou pou nou bay, Bondye ap asepte kado nou bay la. L'ap gade sou sa nou genyen, li p'ap gade sou sa nou pa genyen.
For if there is a ready mind, a man will have God's approval in the measure of what he has, and not of what he has not.
 ει γαρ η προθυμια προκειται καθο εαν εχη τις ευπροσδεκτος ου καθο ουκ εχει
- 13 Sa pa vle di se pou nou mete tèt nou nan lamizè lè n'ap soulaje lòt moun. Men, se pou tout moun menm jan.
And I am not saying this so that others may get off free, while the weight comes on you:
 ου γαρ ινα αλλοις ανεσις υμιν δε θλιψις αλλ εξ ισοτητος εν τω νυν καιρω το υμων περισσευμα εις το εκεινων υστερημα
- 14 Si koulye a nou gen anpil, se pou n' ede sa ki nan nesosite yo. Si yon jou pita nou vin nan nesosite, epi yo menm yo gen anpil, lè sa a y'a kapab ede nou tou. Konsa tout moun va menm jan,
But so that things may be equal; that from those things of which you have more than enough at the present time their need may be helped, and that if you are in any need they may be a help to you in the same way, making things equal.
 ινα και το εκεινων περισσευμα γενηται εις το υμων υστερημα οπως γενηται ισοτητος
- 15 dapre sa ki te ekri nan Liv la: Moun ki te ranmase plis yo pa t' gen twòp. Moun ki te ranmase pi piti yo pa t' manke anyen.
As it says in the Writings, He who had taken up much had nothing over and he who had little had enough.
 καθως γεγραπται ο το πολυ ουκ επλεονασεν και ο το ολιγον ουκ ηλαττονησεν
- 16 ¶ Ann di Bondye mèsi, li menm ki fè Tit devwe pou nou, menm jan avè mwen!
But praise be to God, who puts the same care for you into the heart of Titus.
 χαρις δε τω θεω τω διδοντι την αυτην σπουδην υπερ υμων εν τη καρδια τιτου
- 17 Tit te asepte fè sa m' te mande l' fè a. Men, li te sitèlman prese vin ede nou, se li menm menm ki pran desizyon ale lakay nou.
For while he gladly gave ear to our request, he was interested enough to go to you from the impulse of his heart.
 οτι την μεν παρακλησιν εδεξατο σπουδαιοτερος δε υπαρχων αυθαιρετος εξηλθεν προς υμας

- 18 Nou voye yon frè avè li. Tout moun nan legliz yo ap nonmen non frè sa a pou jan l' travay pou anonse bon nouvèl la.
And with him we have sent a brother whose praise in the good news has gone through all the churches;
 συνεπεμψαμεν δε μετ αυτου τον αδελφον ου ο επαινος εν τω ευαγγελιω δια πασων των εκκλησιων
- 19 Apre sa, se legliz yo menm ki te chwazi l' pou vwayaje ansanm ak nou, pou ede ranmase lajan nou t'ap bay la. Lajan sa a gen pou sèvi yon lwanj pou Bondye, anmenmtan l'ap fè wè jan nou vle ede vre.
And not only so, but he was marked out by the churches to go with us in the grace of this giving which we have undertaken to the glory of the Lord and to make clear that our mind was ready:
 ου μονον δε αλλα και χειροτονηεις υπο των εκκλησιων συνεκδημος ημων συν τη χαριτι ταυτη τη διακονουμενη υφ ημων προς την αυτου του κυριου δοξαν και προθυμιαν υμων
- 20 Nou pran tout prekosyon sa yo pou moun pa jwenn repwòch pou yo fè nou pou gwo lajan sa a ki nan men nou an.
And so that no man might be able to say anything against us in the business of this giving which has been put into our hands:
 στελλομενοι τουτο μη τις ημας μωμησηται εν τη αδροτητι ταυτη τη διακονουμενη υφ ημων
- 21 N'ap chache fè tout bagay pwòp, pa sèlman devan Bondye, men devan tout moun tou.
For the business has been so ordered by us as to have the approval, not only of the Lord, but of men.
 προνοουμενοι καλα ου μονον ενωπιον κυριου αλλα και ενωπιον ανθρωπων
- 22 N'ap voye yon lòt nan frè nou yo ak yo tou. Nou te swiv frè sa a anpil, li toujou moutre anpil devouman nan sèvis la. Men, koulye a li gen plis devouman toujou pou jan li fè nou konfyans anpil.
And we have sent with them our brother, whose ready spirit has been made clear to us at times and in ways without number, but it is now all the more so because of the certain faith which he has in you.
 συνεπεμψαμεν δε αυτοις τον αδελφον ημων ον εδοκιμασαμεν εν πολλοις πολλακις σπουδαιον οντα νυνι δε πολυ σπουδαιοτερον πεποιθησει πολλη τη εις υμας
- 23 Konsa, Tit se yon bon zanmi m' k'ap travay ansanm avè m' pou nou. Pou lòt frè ki avè l' yo, se legliz yo ki voye yo. Se yon lwanj pou Kris la.
If any question comes up about Titus, he is my brother-worker, working with me for you; or about the others, they are the representatives of the churches to the glory of Christ.
 ειτε υπερ τιτου κοινωνος εμος και εις υμας συνεργος ειτε αδελφοι ημων αποστολοι εκκλησιων δοξα χριστου
- 24 Fè yo wè jan nou renmen yo, pou legliz yo ka sèten nou renmen yo, pou yo ka konnen mwen gen rezòn pale byen pou nou konsa.
Make clear then to them, as representatives of the churches, the quality of your love, and that the things which we have said about you are true.
 την ουν ενδειξιν της αγαπης υμων και ημων καυχησησως υπερ υμων εις αυτους ενδειξασθε και εις προσωπον των εκκλησιων
- 1 ¶ Mwen pa wè rezòn pou m' voye di nou anyen sou keksyon sekou n'ap voye bay manm pèp Bondye ki nan peyi Jide a.
But there is no need for me to say anything in my letter about the giving to the saints:
 περι μεν γαρ της διακονιας της εις τους αγιους περισσον μοι εστιν το γραφειν υμιν
- 2 Mwen konnen jan nou vle ede, mwen pa t' manke kontan pale byen pou nou ak moun Masedwan yo lè m' te di yo: Depi lanne pase anwo, frè ki nan peyi Lakayi yo pare pou ede. Se konsa lanpresman nou pou bay te eksite anpil ladan yo bay tou.
For I have before made clear to those of Macedonia my pride in your ready mind, saying to them that Achaia has been ready for a year back; and a great number have been moved to do the same by your example.
 οίδα γαρ την προθυμιαν υμων ην υπερ υμων καυχωμαι μακεδονιν οτι αχαια παρεσκευασται απο περυσι και ο εξ υμων ζηλος ηρεθισεν τους πλειονας
- 3 Malgre sa, m'ap voye frè sa yo bò kote nou pou bèl pawòl mwen te di pou nou sou zafè sekou sa a pa pase pou manti. Mwen ta renmen wè nou pare vre, jan mwen te di l' la.
But I have sent the brothers, so that the good things we said about you may be seen to be true, and that, as I said, you may be ready:
 επεμψα δε τους αδελφους ινα μη το καυχημα ημων το υπερ υμων κενωθη εν τω μερει τουτω ινα καθως ελεγον παρεσκευασμενοι ητε
- 4 Ala wont mwen ta wont si, pou lè moun peyi Masedwan yo ta vin ansanm avè m', yo ta jwenn nou pa pare! Jan m' te konte sou nou sa! Mwen pa bezwen pale jan nou menm tou nou ta wont!
For fear that, if any from Macedonia come with me, and you are not ready, we (not to say, you) might be put to shame in this thing.
 μηπως εαν ελθωσιν ουν εμοι μακεδονες και ευρωσιν υμας απαρασκευαστους καταισχυθημεν ημεις ινα μη λεγομεν υμεις εν τη υποστασει ταυτη της καυχησησως
- 5 Se sak fè, mwen kwè se te nesèsè pou m' te mande frè sa yo pou y' al lakay nou anvan mwen, pou nou ka pare kado nou te pwòmèt nou t'ap bay la. Konsa, lè m'a rive mwen menm, kado a va tou pare. Lè sa a, moun yo va wè nou bay paske nou vle, pa paske yo fòse nou.
So it seemed to me wise for the brothers to go before, and see that the amount which you had undertaken to give was ready, so that it might be a cause for praise, and not as if we were making profit out of you.
 αναγκαιον ουν ηγησαμην παρακαλεσαι τους αδελφους ινα προελθωσιν εις υμας και προκαταρτισωσιν την προκατηγγελμενην ευλογιαν υμων ταυτην ετοιμη ιναι ουτως ως ευλογιαν και μη ωςπερ πλεονεξιαν

- 6 ¶ Chonje sa byen: Moun ki simen ti kras va rekòlte ti kras. Moun ki simen anpil va rekòlte anpil.
But in the Writings it says, He who puts in only a small number of seeds, will get in the same; and he who puts them in from a full hand, will have produce in full measure from them.
 τουτο δε ο σπειρων φειδομενος φειδομενος και θερισει και ο σπειρων επ ευλογιας επ ευλογιας και θερισει
- 7 Se pou chak moun bay jan yo te deside nan kè yo, san yo pa règrèt anyen, san moun pa bezwen fòse yo, paske Bondye renmen moun ki bay ak kè kontan.
Let every man do after the purpose of his heart; not giving with grief, or by force: for God takes pleasure in a ready giver.
 εκαστος καθως προαιρεται τη καρδια μη εκ λυπης η εξ αναγκης ιλαρον γαρ δοτην αγαπα ο θεος
- 8 Bondye menm gen pouwva pou l' ban nou tout kalite benediksyon an kantite. Li fè sa, pa sèlman pou nou ka toujou genyen tou sa nou bezwen, men pou nou ka gen rèz ki rete pou n' fè tout kalite bon zèv.
And God is able to give you all grace in full measure; so that ever having enough of all things, you may be full of every good work:
 δυνατος δε ο θεος πασαν χαριν περισσευσαι εις υμας ινα εν παντι παντοτε πασαν αυταρκειαν εχοντες περισσευητε εις παν εργον αγαθον
- 9 Se sa menm ki ekri nan Liv la: Li bay moun ki nan nesite yo san gad dèyè. L'ap toujou gen kè nan men.
As it is said in the Writings, He has sent out far and wide, he has given to the poor; his righteousness is for ever.
 καθως γεγραπται εκκορπισεν εδωκεν τοις πηνησιν η δικαιοσυνη αυτου μενει εις τον αιωνα
- 10 Bondye ki bay moun k'ap simen an grenn pou l' simen ak pen pou l' manje, l'a ban nou tou sa nou bezwen pou simen. L'a fè l' pouse pou nou, pou nou ka fè yon bèl rekòt lè nou bay an kantite konsa.
And he who gives seed for putting into the field and bread for food, will take care of the growth of your seed, at the same time increasing the fruits of your righteousness;
 ο δε επιχορηγων σπερμα τω σπειροντι και αρτον εις βρωσιν χορηγησαι και πληθυναι τον σπορον υμων και αυξησαι τα γεννηματα της δικαιοσυνης υμων
- 11 Bondye ap toujou fè nou rich ase pou nou ka toujou bay ak tout kè nou. Konsa, anpil moun va di Bondye mèsi pou kado n'a ban mwen pou yo.
Your wealth being increased in everything, with a simple mind, causing praise to God through us.
 εν παντι πλουτιζομενοι εις πασαν απλοτητα ητις καταργαζεται δι ημων ευχαριστιαν τω θεω
- 12 Se pou nou konn sa byen: sèvis n'ap rann lè nou bay lajan sa a, se pa sèlman pou bay moun pèp Bondye sa yo bezwen. Men, akòz sèvis sa a, anpil moun pral lapriyè Bondye pou di l' mèsi.
For this work of giving not only takes care of the needs of the saints, but is the cause of much praise to God;
 οτι η διακονια της λειτουργιας ταυτης ου μονον εστιν προσαναπληρουσα τα υστερηματα των αγιων αλλα και περισσευουσα δια πολλων ευχαριστιων τω θεω
- 13 Sèvis sa a ap fè yo wè ki kalite moun nou ye. Yo pral fè lwanj Bondye, paske sekou sa a pral fè yo wè jan nou soumèt, jan nou kwè nan bon nouvèl ki pale sou Kris la. Y'a fè lwanj Bondye tou pou jan nou separe byen nou yo ak yo ansanm ak tout lòt yo.
For when, through this work of giving, they see what you are, they give glory to God for the way in which you have given yourselves to the good news of Christ, and for the wealth of your giving to them and to all;
 δια της δοκιμης της διακονιας ταυτης δοξαζοντες τον θεον επι τη υποταγη της ομολογιας υμων εις το ευαγγελιον του χριστου και απλοτητι της κοινωνιας εις αυτους και εις παντας
- 14 Y'a lapriyè pou nou, y'a renmen nou anpil akòz gwo favè sa a Bondye fè pou nou.
While their hearts go out to you in love and in prayer for you, because of the great grace of God which is in you.
 και αυτων δεησει υπερ υμων επιποθουντων υμας δια την υπερβαλλουσαν χαριν του θεου εφ υμιν
- 15 Ann di Bondye mèsi pou gwo kado sa a li ban nou, yon kado ki pa gen parèy li!
Praise be to God for what he has given, which words have no power to say.
 χαρις δε τω θεω επι τη ανεκδιγητω αυτου δωρεα
- 1 ¶ Men sa mwen menm Pòl, m'ap mande nou ak dousè ansanm ak bon kè ki soti nan Kris la. Gen moun ki pretann mwen fèmen lè m' nan mitan nou, men lè m' lwen nou mwen sevè.
Now I, Paul, myself make request to you by the quiet and gentle behaviour of Christ, I who am poor in spirit when with you, but who say what is in my mind to you without fear when I am away from you:
 αυτος δε εγω παυλος παρακαλω υμας δια της πραοτητος και επιεικειας του χριστου ος κατα προσωπον μεν ταπεινος εν υμιν απων δε θαρρω εις υμας
- 2 Tanpri, pa fòse m' moutre nou jan mwen ka sevè lè m'a rive lakay nou. Paske mwen sèten m'a ka moutre m' sevè annegad moun ki konprann m'ap ajì dapre bon konprann lèzòm.
Yes, I make my request to you, so that when I am with you I may not have to make use of the authority which may be needed against some to whom we seem to be walking after the flesh.
 δεομαι δε το μη παρων θαρρησαι τη πεποιθησει η λογιζομαι τολμησαι επι τινας τους λογιζομενους ημας ως κατα σαρκα περιπατοντας
- 3 M'ap viv koulye a nan yon kò tankou tout moun, se vre. Men, mwen p'ap goumen menm jan ak tout moun.
For though we may be living in the flesh, we are not fighting after the way of the flesh
 εν σαρκι γαρ περιπατοντες ου κατα σαρκα στρατευομεθα

- 4 Zam m'ap sèvi nan batay m'ap mennen an, se pa menm ak zam moun k'ap viv dapre lide ki nan lemond yo. Zam mwen se zann ki gen pouvwa devan Bondye pou kraze tout gwo fò. M'ap kraze tout pawòl esplikasyon ki pa bon,
(For the arms with which we are fighting are not those of the flesh, but are strong before God for the destruction of high places);
τα γαρ όπλα της στρατειας ημων ου σαρκικα αλλα δυνατα τω θεω προς καθαρισιν οχυρωματων
- 5 m'ap kraze tou sa lèzòm nan lògèy yo ap fè pou anpeche moun konnen Bondye. M'ap mare tout vye lide ki nan tèt lèzòm yo, m'ap fè yo vin obeyi Kris la.
Putting an end to reasonings, and every high thing which is lifted up against the knowledge of God, and causing every thought to come under the authority of Christ;
λογισμους καθαιρουντες και παν υψωμα επαιρομενον κατα της γνωσεως του θεου και αιχμαλωτιζοντες παν νοημα εις την υπακοην του χριστου
- 6 Mwen pare pou m' pini tout moun ki va dezobeyi. Men, anvan sa, se pou nou moutre m' jan nou soti pou nou soumèt nou nèt.
Being ready to give punishment to whatever is against his authority, after you have made it clear that you are completely under his control.
και εν ετοιμοω εχοντες εκδικησαι πασαν παρακοην οταν πληρωθη υμων η υπακοη
- 7 ¶ Nou menm, moun Korent, n'ap gade sou laparans. Enben, si yon moun mete nan tèt li se moun Kris la li ye, se pou l' mete sa nan tèt li tou, mwen menm tou mwen se moun Kris la mwen ye menm jan avè li.
Give attention to the things which are before you. If any man seems to himself to be Christ's, let him keep in mind that we are as much Christ's as he is.
τα κατα προσωπον βλεπετε ει τις πεποιθεν εαυτω χριστου ειναι τουτο λογιζεσθω παλιν αφ εαυτου οτι καθως αυτος χριστου ουτως και ημεις χριστου
- 8 Enpi, menm si m' te fè grandizè you ti jan twòp pou otorite Seyè a ban mwen an, mwen pa wont pou sa. Paske, otorite sa li ban mwen an, se pou m' fè nou grandi nan konfyans nan li, se pa pou m' kraze nou.
For though I might take pride in our authority (which the Lord gave for building you up, and not for your destruction), it will not be a cause of shame to me:
εαν τε γαρ και περισσοτερον τι καυχησωμαι περι της εξουσιας ημων ης εδωκεν ο κυριος ημιν εις οικοδομην και ουκ εις καθαρισιν υμων ουκ αισχυνθησονται
- 9 Mwen pa ta vle nou konprann m'ap chache kraponnen nou lè m'ap ekri nou konsa.
That I may not seem to have the desire of causing you fear by my letters.
ινα μη δοξω ως αν εκφοβειν υμας δια των επιστολων
- 10 Gen moun ki di: Lè Pòl ap ekri nou, li rèd konsa, li sevè. Men, lè li la nan mitan nou li tou dou. Ata pale li pa ka pale.
For his letters, they say, have weight and are strong; but in body he is feeble, and his way of talking has little force.
οτι αι μεν επιστολαι φησιν βαρειαι και ισχυραι η δε παρουσία του σωματος ασθενης και ο λογος εξουθενημενος
- 11 Enben, moun ki di sa a, li mèt mete sa nan tèt li: Pa gen diferans ant sa m'ap ekri nan lèt mwen voye ban nou lè mwen pa la ak sa mwen pral fè lè m'a la nan mitan nou.
Let those who say this keep in mind that, what we are in word by letters when we are away, so will we be in act when we are present.
τουτο λογιζεσθω ο τοιουτος οτι οιοι εσμεν τω λογω δι επιστολων αποντες τοιουτοι και παροντες τω εργω
- 12 ¶ Konprann sa byen: mwen pa ka pèmèt mwen pou m' mete m' sou menm wotè ak moun ki kwè yo plis pase sa yo ye, ni mwen p'ap konpare tèt mwen ak yo non plis. Se yon bann san konprann!
Y'ap mezire tèt yo ak mezi yo menm yo fè. Y'ap konpare tèt yo ak pwòp tèt pa yo ankò.
For we will not make comparison of ourselves with some of those who say good things about themselves: but these, measuring themselves by themselves, and making comparison of themselves with themselves, are not wise.
ου γαρ τολμωμεν εγκριναι η συγκριναι εαυτους τισιν των εαυτους συνιστανοντων αλλα αυτοι εν εαυτοις εαυτους μετρουντες και συγκρινοντες εαυτους εαυτοις ου συνιουσιν
- 13 Men, pou mwen menm, mwen p'ap vantè tèt mwen depase limit. M'ap rete nan limit travay Bondye ban mwen an. Nou menm, moun Korent, nou nan limit travay mwen.
We will not give glory to ourselves in over-great measure, but after the measure of the rule which God has given us, a measure which comes even to you.
ημεις δε ουχι εις τα αμετρα καυχησομεθα αλλα κατα το μετρον του κανονος ου εμερισεν ημιν ο θεος μετρον εφικεσθαι αχρι και υμων
- 14 Se sak fè, mwen pa t' depase limit mwen lè m' te rive lakay nou ak bon nouvèl ki pale sou Kris la.
For we have no need to make ourselves seem more than we are, as if our authority did not come as far as to you: for we came even as far as you with the good news of Christ:
ου γαρ ως μη εφικνουμενοι εις υμας υπερεκτεινομεν εαυτους αχρι γαρ και υμων εφθασαμεν εν τω ευαγγελιω του χριστου
- 15 Konsa, nou wè, mwen pa depase limit Bondye ban mwen. Mwen p'ap fè grandizè pou travay lòt moun te deja fè. Okontrè, mwen gen espwa n'a grandi nan konfyans, pou m' ka fè yon pi gwo travay ankò nan mitan nou, toujou nan limit Bondye ban mwen an.
Not taking credit to ourselves for what is not our business, that is, for the work of others; but having hope that, with the growth of your faith, we may get the credit for an increase which is the effect of our work,
ουκ εις τα αμετρα καυχωμενοι εν αλλοτριους κοποις ελπιδα δε εχοντες αυξανομενης της πιστεως υμων εν υμιν μεγαλυνθηναι κατα τον κανονα ημων εις περισσειαν

- 16 Apre sa, m'a kapab al anonse bon nouvèl la nan peyi ki pi lwen pase lakay nou, san m' p'ap bezwen fè grandizè pou travay lòt moun deja fè nan limit pa yo.
So that we may be able to go on and take the good news to countries still farther away than you are, and not take credit for another man's work in making things ready to our hand.
εις τα υπερεκεινα υμων ευαγγελισασθαι ουκ εν αλλοτριω κανονι εις τα ετοιμα καυχασθαι
- 17 Paske, jan sa ekri nan Liv la: Si yon moun vle fè lwanj tèt li, se pou l' fè lwanj tèt li nan sa Bondye fè pou li.
But whoever has a desire for glory, let his glory be in the Lord.
ο δε καυχωμενος εν κυριω καυχασθω
- 18 Se konsa wi: Se pa moun k'ap fè lwanj tèt yo ki bon pou travay la, men se moun Seyè a rekòmande ki bon pou travay la.
For the Lord's approval of a man is not dependent on his opinion of himself, but on the Lord's opinion of him.
ου γαρ ο εαυτον συνιστων εκεινος εστιν δοκιμος αλλ ον ο κυριος συνιστησιν
- 1 ¶ Mwen ta renmen nou pèmèt mwen pran pòz moun fou m' pou yon ti moman. Enben, wi, pèmèt mwen fè sa.
Put up with me if I am a little foolish: but, truly, you do put up with me.
οφελον ανειχεσθε μου μικρον τη αφροσυνη αλλα και ανεχεσθε μου
- 2 M'ap fè jalouzi pou nou, yon jalouzi ki soti nan Bondye. Paske, nou tankou yon jenn fi ki pa nan dezòd. Mwen fifyanse nou ak yon sèl gason. Gason sa a se Kris la.
For I have a very great care for you: because you have been married by me to one husband, and it is my desire to give you completely holy to Christ.
ζηλω γαρ υμας θεου ζηλω ηρμοσαμην γαρ υμας ενι ανδρι παρθενον αγνην παραστησαι τω χριστω
- 3 Men, mwen pè pou lespri nou pa pèvèti, pou nou pa manke Kris la pawòl, pou nou pa tonbe nan dezòd tankou Ev ki te kite sèpan an vire lòlòj li ak riz li yo.
But I have a fear, that in some way, as Eve was tricked by the deceit of the snake, your minds may be turned away from their simple and holy love for Christ.
φοβουμαι δε μηπως ως ο οφεις ευαν εξηπατησεν εν τη πανουργια αυτου ουτως φθαρη τα νοηματα υμων απο της απλοτητος της εις τον χριστον
- 4 Mwen di sa paske mwen wè nou kite nenpòt ki moun vin fè nou konnen yon Jezi ki pa menm ak Jezi mwen te fè nou konnen an, epi nou pa di anyen. Mwen wè nou pare pou n' asepte yon lespri ak yon mesaj ki pa menm ni ak Lespri Bondye a, ni ak bon nouvèl mwen te ban nou an.
For if anyone comes preaching another Jesus from the one whose preachers we are, or if you have got a different spirit, or a different sort of good news from those which came to you, how well you put up with these things.
ει μεν γαρ ο ερχομενος αλλω ιησουν κηρυσσαι ον ουκ εκηρυξαμεν η πνευμα ετερον λαμβανετε ο ουκ ελαβετε η ευαγγελιον ετερον ο ουκ εδεξασθε καλωσ ηνειχεσθε
- 5 ¶ Pou mwen, mwen pa wè sa apòt ki kwè yo plis pase tout moun yo gen pase mwen.
For in my opinion, I am in no way less than the most important of the Apostles.
λογιζομαι γαρ μηδεν υστερηκεναι των υπερ λιαν αποστολων
- 6 Mwen ka pa konn pale byen, men pou konesans la, se pa menm bagay. Nan tout okazyon ak nan tout bagay mwen te toujou fè nou wè sa.
But though I am rough in my way of talking, I am not so in knowledge, as we have made clear to all by our acts among you.
ει δε και ιδιωτης τω λογω αλλ ου τη γνωσει αλλ εν παντι φανερωθεντες εν πασιν εις υμας
- 7 Lè m' te anonse nou bon nouvèl Bondye a, mwen te fè sa gratis pou nou, mwen te desann tèt mwen pou m' te ka fè nou kanpe. Eske mwen te gen tò lè m' te fè sa?
Or did I do wrong in making myself low so that you might be lifted up, because I gave you the good news of God without reward?
η αμαρτιαν ποιησα εμαυτον ταπεινω ινα υμεις υψωθητε οτι δωρεαν το του θεου ευαγγελιον ευηγγελισαμην υμιν
- 8 Lè sa a, mwen te asepte lajan nan men lòt legliz yo. Se tankou si m' te pran nan sa ki pou yo pou m' te kapab ede nou.
I took money from other churches as payment for my work, so that I might be your servant;
αλλας εκκλησιας εσυλησα λαβων οψωνιον προς την υμων διακονιαν
- 9 Pandan tout tan mwen te pase lakay nou an, mwen pa t' sou kont pesonn lè m' te bezwen lajan, paske frè ki soti Masedwan yo te pote tou sa m' te bezwen pou mwen. Mwen te pran kont prekosyon m' pou m' pa t' sou kont nou yonn pou anyen, epi m'ap toujou pran menm prekosyon sa a.
And when I was present with you, and was in need, I let no man be responsible for me; for the brothers, when they came from Macedonia, gave me whatever was needed; and in everything I kept myself from being a trouble to you, and I will go on doing so.
και παρων προς υμας και υστερηθεις ου κατεναρκησα ουδενοσ το γαρ υστερημα μου προσανεπληρωσαν οι αδελφοι ελθοντες απο μακεδονιας και εν παντι αβαρη υμιν εμαυτον ετηρησα και τηρησω
- 10 Jan mwen sèten mwen konnen verite Kris la, mwen pa ka bay manti, se konsa m'ap di nou sa: rezon sa a mwen genyen pou m' vante tèt mwen nan tout peyi Lakayi a, pesonn p'ap kapab wete l' nan men mwen.
As the true word of Christ is in me, I will let no man take from me this my cause of pride in the country of Achaia.
εστιν αληθεια χριστου εν εμοι οτι η καυχησις αυτη ου σφραγισεται εις εμε εν τοις κλιμασιν της αχαιας

- 11 Poukisa? Eske se paske mwen pa renmen nou? Se Bondye ki konnen jan mwen renmen nou.
Why? because I have no love for you? let God be judge.
διαιτι οτι ουκ αγαπω υμας ο θεος οιδεν
- 12 Men, m'ap toujou aji jan m'ap aji koulye a, pou m' pa bay moun k'ap chache okazyon pou yo fè grandizè chans pou yo ka di yo travay menm jan ak mwen.
But what I do, that I will go on doing, so that I may give no chance to those who are looking for one; so that, in the cause of their pride, they may be seen to be the same as we are.
ο δε ποιω και ποιησω ινα εκκοψω την αφορμην των θελοντων αφορμην ινα εν ω καυχωνται ευρεθωσιν καθως και ημεις
- 13 Moun sa yo, se pòz apòt yo y'ap pran. Y'ap bay manti sou travay yo, y'ap fè tèt yo pase pou apòt Kris la.
For such men are false Apostles, workers of deceit, making themselves seem like Apostles of Christ.
οι γαρ τοιουτοι ψευδαποστολοι εργαται δολιοι μετασηματιζομενοι εις αποστολους χριστου
- 14 Pa gen anyen la a ki pou fè n' sezi: ata Satan ka ranje kò l' pou l' pran pòz yon zanj limyè.
And it is no wonder; for even Satan himself is able to take the form of an angel of light.
και ου θαυμαστον αυτος γαρ ο σατανας μετασηματιζεται εις αγγελον φωτος
- 15 Si moun k'ap sèvi Satan yo pran pòz moun k'ap sèvi sa ki byen, pa gen anyen ki dwòl nan sa. Men, bout pou bout y'a jwenn sa y'ap chache a.
So it is no great thing if his servants make themselves seem to be servants of righteousness; whose end will be the reward of their works.
ου μεγα ουν ει και οι διακονοι αυτου μετασηματιζονται ως διακονοι δικαιοσυνης ον το τελος εσται κατα τα εργα αυτων
- 16 ¶ M'ap repete sa m' te di a: Piga pesonn pran m' pou moun fou. Men, si nou pran m' pou moun fou, kite m' pran pòz moun fou m' vre pou m' kapab vante tèt mwen yon ti kras tou.
I say again, Let me not seem foolish to anyone; but if I do, put up with me as such, so that I may take a little glory to myself.
παλιν λεγω μη τις με δοξη αφρονα εινα ει δε μηγε καν ως αφρονα δεξασθε με ινα μικρον τι καγω καυχησωμαι
- 17 Sa m'ap di koulye a, se pa sa menm Seyè a ta renmen m' di. Men, nan pozisyon yo mete m' ki fè m' ka vante tèt mwen an, m'ap pale tankou si m' te fou.
What I am now saying is not by the order of the Lord, but as a foolish person, taking credit to myself, as it seems.
ο λαλω ου λαλω κατα κυριον αλλ ως εν αφροσυνη εν ταυτη τη υποστασει της καυχησεως
- 18 Sitèlman gen moun k'ap vante tèt yo pou bagay y'ap fè sou latè, kite m' vante tèt mwen tou.
Seeing that there are those who take credit to themselves after the flesh, I will do the same.
επει πολλοι καυχωνται κατα την σαρκα καγω καυχησομαι
- 19 Nou menm ki gen bon konprann nou pa manke tolere moun fou!
For you put up with the foolish gladly, being wise yourselves.
ηδεως γαρ ανεχεσθε των αφρωνων φρονιμοι οντες
- 20 Nou kite yo fè nou tounen esklav, nou kite yo devore nou, nou kite yo pran nou nan pèlen, nou kite yo fè awogans sou nou, nou kite yo ban nou souffèt.
You put up with a man if he makes servants of you, if he makes profit out of you, if he makes you prisoners, if he puts himself in a high place, if he gives you blows on the face.
ανεχεσθε γαρ ει τις υμας καταδουλοι ει τις κατεσθιει ει τις λαμβανει ει τις επαιρεται ει τις υμας εις προσωπον δερει
- 21 Wi, mwen wont di sa: Mwen te twò fèb pou m' te aji jan m' te aji ak nou an! Men, si gen moun ki ka pèmèt yo vante tèt yo pou lòt bagay (pa bliye m'ap pale tankou yon moun fou wi!) mwen menm tou m'ap pèmèt mwen fè sa tou.
I say this by way of shaming ourselves, as if we had been feeble. But if anyone puts himself forward (I am talking like a foolish person), I will do the same.
κατα ατιμιαν λεγω ως οτι ημεις ησθενησαμεν εν ω δ αν τις τολμα εν αφροσυνη λεγω τολμω καγω
- 22 ¶ Eske yo se pitit pitit Ebè? Mwen menm tou. Eske yo se moun ras Izrayèl la? Mwen menm tou. Eske yo se pitit pitit Abraram? Mwen menm tou.
Are they Hebrews? so am I. Are they of Israel? so am I. Are they the seed of Abraham? so am I.
εβραιοι εισιν καγω ισραηλιται εισιν καγω σπερμα αβρααμ εισιν καγω
- 23 Eske yo se moun k'ap sèvi Kris la? (M'ap pale koulye a tankou moun ki deraye nèt.) Mwen sèvi Kris la plis pase yo: mwen travay pase yo, yo mete m' nan prizon pi plis pase yo, yo bat mwen pi plis pase yo, mwen manke mouri pi souvan pase yo.
Are they servants of Christ? (I am talking foolishly) I am more so; I have had more experience of hard work, of prisons, of blows more than measure, of death.
διακονοι χριστου εισιν παραφρωνων λαλω υπερ εγω εν κοποις περισσοτερος εν πληγαις υπερβαλλοντως εν φυλακαις περισσοτερος εν θανατοις πολλακις

- 24 An senk fwa, jwif yo ban m' trant nèf kout fwèt.
Five times the Jews gave me forty blows but one.
υπο ιουδαιων πεντακις τεσσαρακοντα παρα μιαν ελαβον
- 25 An twa fwa, women yo bat mwen. Yon fwa yo kalonnen m' wòch pou yo te touye mwen. Batiman koule avè m' twa fwa. Yon fwa menm mwen pase yon jou ak yon nwit nan dlo.
Three times I was whipped with rods, once I was stoned, three times the ship I was in came to destruction at sea, a night and a day I have been in the water;
τρις ερραβδισθην απαξ ελιθασθην τρις εναυαγησα νυχθημερον εν τω βυθω πεποιηκα
- 26 Anpil fwa menm, lè m'ap vwayaje konsa dlo larivyè manke pote m' ale. Bandi manke touye m', jwif yo manke touye m' tou, ata moun lòt nasyon yo manke touye m' tou. Mwen te an danje nan lavil, mwen te an danje andeyò, mwen te an danje sou lanmè. Ata swadizan frè yo manke touye mwen.
In frequent travels, in dangers on rivers, in dangers from outlaws, in dangers from my countrymen, in dangers from the Gentiles, in dangers in the town, in dangers in the waste land, in dangers at sea, in dangers among false brothers;
οδοποριας πολλακις κινδυνους ποταμων κινδυνους ληστων κινδυνους εκ γενους κινδυνους εξ εθνων κινδυνους εν πολει κινδυνους εν ερημια κινδυνους εν θαλασση κινδυνους εν ψευδαδελφοις
- 27 Mwen redi travay di, mwen fatigue kò m' anpil, mwen pase anpil nwit san dòmi, mwen konnen sa ki rele grangou ak swaf dlo. Anpil fwa mwen te blije rete san manje, mwen soufri fredri, mwen konn pa gen rad pou m' mete sou mwen.
In hard work and weariness, in frequent watchings, going without food and drink, cold and in need of clothing.
εν κοπω και μοχθω εν αγρυπνιας πολλακις εν λιμω και διψει εν νηστειαις πολλακις εν ψυχει και γυμνοτητι
- 28 San konte anpil lòt bagay ankò, chak jou se tèt chaje pou mwen ak bagay mwen gen pou m' regle pou tout legliz yo.
In addition to all the other things, there is that which comes on me every day, the care of all the churches.
χωρις των παρεκτος η επισυστασις μου η καθ ημεραν η μεριμνα πασων των εκκλησιων
- 29 Si yon moun fèb, lamenn mwen fèb tou. Si yon moun tonbe nan peche, sa rann mwen malad.
Who is feeble and I am not feeble? who is in danger of falling, and I am not angry?
τις ασθενει και ουκ ασθενω τις σκανδαλιζεται και ουκ εγω τυρομαι
- 30 Si se pou m' vante tèt mwen, m'a vante tèt mwen pou tout bagay ki pou moutre jan m' fèb.
If I have to take credit to myself, I will do so in the things in which I am feeble.
ει καυχασθαι δει τα της ασθενειας μου καυχησομαι
- 31 Bondye ki Papa Seyè Jezi a (li menm k'ap resevwa lwanj tout tan an), li konnen mwen p'ap bay manti.
The God and Father of our Lord Jesus Christ, to whom be praise for ever, is witness that the things which I say are true.
ο θεος και πατηρ του κυριου ημων ιησου χριστου οιδεν ο ων ευλογητος εις τους αιωνας οτι ου ψευδομαι
- 32 Lè m' te lavil Damas, moun wa Aretas te mete pou gouvènè lavil la pran gad, li mete yo nan tout pòtay lavil la pou yo te arete m'.
In Damascus, the ruler under Aretas the king kept watch over the town of the people of Damascus, in order to take me:
εν δαμασκω ο εθναρχης αρετα του βασιλεως εφρουρει την δαμασκηνων πολιν πιασαι με θελων
- 33 Men frè yo fè m' pase nan yon fennèt nan gwo miray lavil la. Yo file m' desann nan yon panyen. Se konsa mwen te chape kò m' anba men li.
And being let down in a basket from the wall through a window, I got free from his hands.
και δια θυριδος εν σαργανη εχαλασθην δια του τειχους και εξεφυγον τας χειρας αυτου
- 1 ¶ Mwen blije ap vante tèt mwen, atout mwen konnen sa pa bon. Men, m'ap vin koulye a sou vizyon ak revelasyon Seyè a te ban mwen.
As it is necessary for me to take glory to myself, though it is not a good thing, I will come to visions and revelations of the Lord.
καυχασθαι δι ου συμφερει μοι ελευσομαι γαρ εις οπτασιαις και αποκαλυψεις κυριου
- 2 Mwen konnen yon moun k'ap viv nan Kris la, ki te transpòte jouk anwo nèt nan syèl la. Sa gen katòzan depase. (Mwen pa konn ki jan sa te fè fèt, mwen pa ka di si l' te moute tout bon nan kò l', osinon si se te yon vizyon li te fè. Se Bondye sèl ki konnen.)
I have knowledge of a man in Christ, fourteen years back (if he was in the body, or out of the body, I am not able to say, but God only), who was taken up to the third heaven.
οιδα ανθρωπον εν χριστω προ ετων δεκατεσσαρων ειτε εν σωματι ουκ οιδα ειτε εκτος του σωματος ουκ οιδα ο θεος οιδεν αρπαγεντα τον τοιουτον εως τριτου ουρανου
- 3 Wi, mwen konnen nonm sa a te santi l' moute jouk anwo nan paradi. M'ap repete, mwen pa ka di si li te moute tout bon nan kò l', osinon si se te yon vizyon li te fè. Se Bondye sèl ki konnen.
And I have knowledge of such a man (if he was in the body, or out of the body, I am not able to say, but God only),
και οιδα τον τοιουτον ανθρωπον ειτε εν σωματι ειτε εκτος του σωματος ουκ οιδα ο θεος οιδεν

- 4 Antan l' te la, li tande yon bann pawòl bouch moun pa ka pale, koze moun pa gen dwa repete.
How he was taken up into Paradise, and words came to his ears which may not be said, and which man is not able to say.
οτι ηρπαγη εις τον παραδεισον και ηκουσεν αρρητα ρηματα α ουκ εξον ανθρωπω λαλησαι
- 5 Enben, m'ap fè lwanj nonm sa a, mwen p'ap fè lwanj tèt pa m', esepite si se pou m' moutre jan m' fèb.
On account of such a one I will have glory: for myself I will take no glory, but only in my feeble body.
υπερ του τοιουτου καυχησομαι υπερ δε εμαυτου ου καυχησομαι ει μη εν ταις ασθενειαις μου
- 6 Si mwen te vle vante tèt mwen, mwen pa ta yon nonm fou non, paske mwen pa t'ap bay manti. Men, mwen refize vante tèt mwen. Mwen pa ta vle pou yon moun rive konprann mwen plis pase sa li te met nan tèt li mwen ye, lè l' te wè sa m'ap fè, lè l' tande sa m'ap di.
For if I had a desire to take credit to myself, it would not be foolish, for I would be saying what is true: but I will not, for fear that I might seem to any man more than he sees me to be, or has word from me that I am.
εαν γαρ θελησω καυχησασθαι ουκ εσομαι αφρων αληθειαν γαρ ερω φειδομαι δε μη τις εις εμε λογισηται υπερ ο βλεπει με η ακουει τι εξ εμου
- 7 Malgre sa, pou lògèy pa fè m' gonfle avèk kalite bèl revelasyon sa yo mwen resewva, yo ban m' yon kalite maladi nan kò m' k'ap fè m' soufri, ou ta di yon zanj Satan voye maltrete m' pou anpeche m' gen lògèy.
And because the revelations were so very great, in order that I might not be overmuch lifted up, there was given to me a thorn in the flesh, one sent from Satan to give me pain.
και τη υπερβολη των αποκαλυψεων ινα μη υπεραιρωμαι εδοθη μοι σκολωψ τη σαρκι αγγελος σαταν ινα με κολαφιζη ινα μη υπεραιρωμαι
- 8 An twa fwa mwen lapriyè Seyè a pou maladi sa a, mwen mande l' pou l' wete li sou mwen.
And about this thing I made request to the Lord three times that it might be taken away from me.
υπερ τουτου τρις τον κυριον παρεκαλεσα ινα αποστη απ εμου
- 9 Chak fwa, li reponn mwen: Se favè m' ase ou bezwen. Paske lè ou fèb, se lè sa a moun wè pouwva mwen nan ou. Se poutèt sa, nan fon kè m', mwen pito pale sou feblès mwen pou pouwva Kris la ka mete m' anba zèl li.
And he said to me, My grace is enough for you, for my power is made complete in what is feeble. Most gladly, then, will I take pride in my feeble body, so that the power of Christ may be on me.
και ειρηκεν μοι αρκει σοι η χαρις μου η γαρ δυναμις μου εν ασθeneia τελειουται ηδιστα ουν μαλλον καυχησομαι εν ταις ασθενειαις μου ινα επισκηνωση επ εμε η δυναμις του χριστου
- 10 Se sak fè tou mwen kontan anpil lè m' santi m' fèb, lè y'ap joure m', lè m' nan lafliksyon, lè m' anba pèsekasyon, lè m' nan filkite, lè m'ap sibi tou sa akòz Kris la. Paske lè m' fèb, se lè sa a mwen gen fòs.
So I take pleasure in being feeble, in unkind words, in needs, in cruel attacks, in troubles, on account of Christ: for when I am feeble, then am I strong.
διο ευδοκω εν ασθeneiais εν υβρεσιν εν αναγκαις εν διωγμοις εν στενοχωριαις υπερ χριστου οταν γαρ ασθενω τοτε δυνατος ειμι
- 11 ¶ Mwen sot pale la a tankou moun fou. Men, se nou menm ki lakòz sa. Se nou menm ki pou ta pran defans mwen. Mwen te mèt pa anyen vre, men, apòt nou yo ki kwè yo plis pase tout moun, yo pa gen anyen pase mwen.
I have been forced by you to become foolish, though it was right for my praise to have come from you: for in no way was I less than the chief of the Apostles, though I am nothing.
γεγονα αφρων καυχωμενος υμεις με ηναγκασατε εγω γαρ ωφειλον υφ υμων συνιστασθαι ουδεν γαρ υστερησα των υπερ λιαν αποστολων ει και ουδεν ειμι
- 12 Avèk anpil pasyans, Bondye fè nou wè kont siy, kont mirak, kont bèl bagay ki rive nan mitan nou, tou sa pou ban nou prèy se yon apòt mwen ye.
Truly the signs of an Apostle were done among you in quiet strength, with wonders and acts of power.
τα μεν σημεια του αποστολου κατειργασθη εν υμιν εν παση υπομονη εν σημειοις και τερασιν και δυναμειν
- 13 Mwen pa t' sou kont nou, se vre. Mwen mande nou padon pou fòt sa a. Men, apa sa, kisa yo fè pou lòt legliz yo yo pa fè pou nou?
For what is there in which you were made less than the other churches, but in the one thing that I was not a trouble to you? Let me have forgiveness for this wrong.
τι γαρ εστιν ο ηττηθητε υπερ τας λοιπας εκκλησιας ει μη οτι αυτος εγω ου κατεναρκησα υμων χαρισασθε μοι την αδικιαν ταυτην
- 14 Mwen pare koulye a pou m' vin lakay nou yon twazyèm fwa. Fwa sa a ankò mwen p'ap sou kont nou. Se nou menm menm mwen bezwen, se pa lajan nou. Konprann sa byen, se pa pitit ki pou fè lajan pou pran swen manman ak papa. Se manman ak papa ki pou fè lajan pou pran swen pitit.
This is now the third time that I am ready to come to you; and I will not be a trouble to you: my desire is for you, not for your property: for it is not the children's business to make store for their fathers, but the fathers for the children.
ιδου τριτον ετοιμωζ εχω ελθειν προς υμας και ου καταναρκησω υμων ου γαρ ζητω τα υμων αλλ υμας ου γαρ οφειλει τα τεκνα τοις γονευσιν θησαυριζειν αλλ οι γονεις τοις τεκνοις
- 15 Pou mwen menm, m'ap kontan depanse tou sa m' genyen, se va tout plezi m' pou m' bay ata tèt mwen pou nanm nou ka pwofite. Eske n'a renmen m' mwens paske mwen renmen nou anpil konsa?
And I will gladly give all I have for your souls. If I have the more love for you, am I to be loved the less?
εγω δε ηδιστα δαπανησω και εκδαπανηθησομαι υπερ των ψυχων υμων ει και περισσοτερωζ υμας αγαπων ηττον αγαπωμαι

- 16 Se pou nou admèt mwen pa t' janm yon chay pou nou. Men, gen moun ki va di: Pòl se yon nonm ki malen wi. Gade jan li pran nou nan pèlen ak yon bann manti.
But let it be so, that I was not a trouble to you myself; but (someone may say) being false, I took you with deceit.
εστω δε εγω ου καταβαρασα υμας αλλ υπαρχων πανουργος δολω υμας ελαβον
- 17 Nan moun mwen te voye lakay nou, èske gen ladan yo ki te souse nou?
Did I make a profit out of you by any of those whom I sent to you?
μη τινα ων απεσταλκα προς υμας δι αυτου επλεονεκτησα υμας
- 18 Mwen te mande Tit pou li al lakay nou. Mwen te voye lòt frè a ansanm avè li. Eske nou ka di Tit te egzije kichòy nan men nou? Eske mwen menm ansanm ak Tit, nou pa gen menm rezòn pou n' aji jan nou aji a? Eske nou pa kondi tèt nou menm jan an?
I gave orders to Titus, and I sent the brother with him. Did Titus make any profit out of you? were we not guided by the same Spirit, in the same ways?
παρεκαλεσα τιτον και συναπεστειλα τον αδελφον μη τι επλεονεκτησεν υμας τιτος ου τω αυτω πνευματι περιεπατησαμεν ου τοις αυτοις ιχνεσιν
- 19 Nou dwe mete nan tèt nou koulye a se chache m'ap chache defann tèt mwen devan nou? enben non! M'ap pale jan Kris la vle l' la, mwen pran Bondye pou temwen: Mwen di nou tout bagay sa yo, mezanmi, pou nou ka grandi nan lafwa.
It may seem to you that all this time we have been attempting to put ourselves in the right; but we are saying these things before God in Christ. For all things, dear brothers, are for your profit.
παλιν δοκειτε οτι υμιν απολογουμεθα κατενωπιον του θεου εν χριστω λαλουμεν τα δε παντα αγαπητοι υπερ της υμων οικοδομης
- 20 Mwen pè pou lè m' rive lakay nou, mwen pa jwenn nou jan mwen ta vle l' la. Mwen pè pou m' pa jwenn kont, jalouzi, bouyay, rayisab, joure, tripotaj, lògèy, dezòd nan mitan nou.
For I have a fear that, when I come, you may not be answering to my desire, and that I may not be answering to yours; that there may be fighting, hate, angry feeling, divisions, evil talk about others, secrets, thoughts of pride, outbursts against authority;
φοβουμαι γαρ μηπως ελθων ουχ οιουσ θελω ευρω υμας καγω ευρεθω υμιν οιον ου θελετε μηπως ερεις ζηλοι θυμοι εριθειαι καταλαλαι ψιθυρισμοι φυσιωσεις ακαταστασαι
- 21 Mwen pè pou lè m' rive lakay nou, Bondye m'ap sèvi a pa rabese m' ankò devan nou, pou m' pa bezwen nan kriye pou anpil nan nou ki te fè peche anvan sa, epi ki pa tounen vin jwenn Bondye, men ki toujou rete nan malpwòpte yo, nan imoralite yo, nan tout vis yo t'ap fè yo.
And that when I come again, my God may put me to shame among you, and I may have grief for those who have done wrong before and have had no regret for their unclean ways, and for the evil desires of the flesh to which they have given way.
μη παλιν ελθοντα με ταπεινωσει ο θεος μου προς υμας και πενηθσω πολλους των προημαρτηκωτων και μη μετανοησαντων επι τη ακαθαρσια και πορνεια και ασελγεια η επραξαν
- 1 ¶ M'ap vin lakay nou pou yon twazyèm fwa. Lè sa a, jan sa ekri nan Liv la, tout bagay va regle sou depozisyon de osinon twa temwen.
This is the third time that I am coming to you. From the mouth of two or three witnesses will every word be made certain.
τριτον τουτο ερχομαι προς υμας επι στοματος δυο μαρτυρων και τριων σταθησεται παν ρημα
- 2 M'ap avèti nou tout ki te fè peche anvan sa, ansanm ak tout lòt yo. Mwen te deja di nou sa lè m' te vin lakay nou dezyèm fwa a. Koulye a mwen pa la, m'ap repete l' ankò: pwochenn fwa m'ap tounen lakay nou, mwen p'ap mennaje pesonn.
I said before, and still say it before I come, as being present for the second time, though I am still away from you, to those who have done wrong before, and to all the others, that if I come again I will not have pity;
προειρηκα και προλεγω ως παρων το δευτερον και απων νυν γραφω τοις προημαρτηκοσιν και τοις λοιποις πασιν οτι εαν ελθω εις το παλιν ου φεισομαι
- 3 Nou bezwen prèy se Kris la k'ap pale lè m'ap pale, enben n'a jwenn li. Kris la pa fèb non lè l'ap regle ak nou. Okontrè, l'ap fè nou wè pouvwa li.
Seeing that you are looking for a sign of Christ giving out his word in me; who is not feeble in relation to you, but is strong in you:
επει δοκιμην ζητειτε του εν εμοι λαλουντος χριστου ος εις υμας ουκ ασθενει αλλα δυνατει εν υμιν
- 4 Wi, se vre: yo te kloure l' sou yon kwa paske li te fèb. Men koulye a, li vivan gremesi pouvwa Bondye a. Mwen menm tou, mwen fèb ansanm ak Kris la. Men, lè m'ap regle avèk nou, mwen vivan ansanm avè l' tou, gremesi pouvwa Bondye a.
For he was feeble in that he was put to death on the cross, but he is living by the power of God. And we are feeble in him, but we will be living with him through the power of God in relation to you.
και γαρ ει εσταυρωθη εξ ασθενειας αλλα ζη εκ δυναμεως θεου και γαρ ημεις ασθενουμεν εν αυτω αλλα ζησομεθα συν αυτω εκ δυναμεως θεου εις υμας
- 5 Sonde tèt nou nou menm, egzaminen konsyans nou byen pou wè si n'ap viv ak konfyans nan Bondye. Nou fèt pou nou rekonèt si Jezikri nan kè nou, esepite si nou pa ta kapab bay prèy nou gen konfyans nan Bondye.
Make a test of yourselves, if you are in the faith; make certain of yourselves. Or are you not conscious in yourselves that Jesus Christ is in you, if you are truly Christ's?
εαυτους πειραζετε ει εστε εν τη πιστει εαυτους δοκιμαζετε η ουκ επιγνωσκετε εαυτους οτι ιησους χριστος εν υμιν εστιν ει μη τι αδοκιμοι εστε
- 6 Men, mwen kwè n'a rekonèt sa tou: mwen menm, mwen kapab bay prèy mwen gen konfyans nan Bondye.
But it is my hope that you will have no doubt that we are truly Christ's.
ελπιζω δε οτι γνωσεσθε οτι ημεις ουκ εσμεν αδοκιμοι

- 7 ¶ M'ap lapriyè Bondye pou nou pa fè anyen ki mal. Lè m' fè sa, mwen pa fè l' nan lide pou m' moutre sa m' kapab fè. Men, mwen ta renmen wè nou fè sa ki byen, menm si mwen pase pou moun ki pa kapab fè anyen.
Now our prayer to God is that you may do no evil; not in order that it may be put to our credit, but so that you may do what is right, whatever we may seem.
ευχομαι δε προς τον θεον μη ποιησαι υμας κακον μηδεν ουχ ινα ημεις δοκιμοι φανωμεν αλλ ινα υμεις το καλον ποιητε ημεις δε ως αδοκιμοι ωμεν
- 8 Nou pa ka fè anyen ki kont verite Bondye a, se pou li ase nou ka travay.
Because we are able to do nothing against what is true, but only for it.
ου γαρ δυναμεθα τι κατα της αληθειας αλλ υπερ της αληθειας
- 9 Mwen kontan nèt lè mwen menm mwen fèb, epi nou menm nou gen fòs. Se sak fè, m'ap mande nan lapriyè m' pou nou vin bon nèt sou tout pwen.
For we are glad when we are feeble and you are strong: and this is our prayer, even that you may be made complete.
χαιρομεν γαρ οταν ημεις ασθενωμεν υμεις δε δυνατοι ητε τουτο δε και ευχομεθα την υμων καταρτισιν
- 10 M'ap ekri nou konsa lè mwen lwen nou, se pou lè m' rive lakay nou, mwen pa bezwen aji sevè avèk nou. Otorite Seyè a ban mwen an, se pa pou detwi nou non li ban mwen li. Men, se pou fè nou grandi nan konfyans nou gen nan Kris la.
For this cause I am writing these things while I am away, so that there may be need for me, when I am present, to make use of sharp measures, by the authority which the Lord has given me for building up and not for destruction.
δια τουτο ταυτα απων γραφω ινα παρων μη αποτομως χρησωμαι κατα την εξουσιαν ην εδωκεν μοι ο κυριος εις οικοδομην και ουκ εις καθαιρεσιν
- 11 ¶ Koulye a, frè m' yo, mwen kite nou. Chache pou nou vin bon nèt sou tout pwen. Se pou nou yonn ankouraje lòt, mete nou dakò yonn ak lòt, viv ak kè poze. Bondye ki bay renmen ak kè poze a, va toujou avè nou.
Let this be my last word, brothers; be glad; be complete; be comforted; be of the same mind; be at peace with one another: and the God of love and peace will be with you.
λοιπον αδελφοι χαιρετε καταρτιζεσθε παρακαλεισθε το αυτο φρονειτε ειρηνευετε και ο θεος της αγαπης και ειρηνης εσται μεθ υμων
- 12 Se pou nou yonn bo lòt tankou moun k'ap viv pou Bondye.
Give one another a holy kiss.\
- 12 Se pou nou yonn bo lòt tankou moun k'ap viv pou Bondye.
\13:13\All the saints send their love to you.
ασπασασθε αλληλους εν αγιω φιληματι
- 13 (13:12) Tout frè k'ap viv pou Bondye yo voye bonjou pou nou.
\13:14\The grace of our Lord Jesus Christ, and the love of God, and the harmony of the Holy Spirit, be with you all.
ασπαζονται υμας οι αγιοι παντες
- 1 ¶ Mwen menm Pòl, se pa moun ki te chwazi m', ni Bondye pa t' voye yon moun chwazi m', men se Jezikri menm ki te chwazi m' pou sèvi apòt, ansanm ak Bondye Papa a ki te fè l' leve soti vivan nan lanmò.
Paul, an Apostle (not from men, and not through man, but through Jesus Christ, and God the Father, who made him come back from the dead),
παυλος αποστολος ουκ απ ανθρωπων ουδε δι ανθρωπου αλλα δια ιησου χριστου και θεου πατρος του εγειραντος αυτον εκ νεκρων
- 2 Tout frè ki isit la yo mete tèt ansanm avè m' pou ekri lèt sa a pou tout legliz ki nan peyi Galasi yo.
And all the brothers who are with me, to the churches of Galatia:
και οι συν εμοι παντες αδελφοι ταις εκκλησιας της γαλατιας
- 3 Nou mande Bondye, Papa nou, ansanm ak Jezikri, Seyè a, pou yo ban nou benediksyon ak kè poze.
Grace to you and peace from God the Father and our Lord Jesus Christ,
χαρις υμιν και ειρηνη απο θεου πατρος και κυριου ημων ιησου χριστου
- 4 Dapre volonte Bondye, Papa nou, Kris la te bay tèt li pou peche nou yo, pou l' te ka delivre nou anba move tan mechan ki sou latè koulye a.
Who gave himself for our sins, so that he might make us free from this present evil world, after the purpose of our God and Father:
του δοντος εαυτον υπερ των αμαρτιων ημων οπως εξελιηται ημας εκ του ενεστωτος αιωνος πονηρου κατα το θελημα του θεου και πατρος ημων
- 5 Lwanj pou Bondye pou tout tan! Amèn.
To whom be the glory for ever and ever. So be it.
ω η δοξα εις τους αιωνας των αιωνων αμην

- 6 ¶ Mwen sezi wè jan nou prese vire do bay Bondye ki te rele nou, gremesi Kris la, pou n' al swiv yon lòt kalite bon nouvèl.
I am surprised that you are being so quickly turned away from him whose word came to you in the grace of Christ, to good news of a different sort;
θαυμαζω οτι ουτως ταχως μετατιθεσθε απο του καλεσαντος υμας εν χαριτι χριστου εις ετερον ευαγγελιον
- 7 Pou di vre, pa gen okenn lòt bon nouvèl. Men, mwen di sa paske gen moun k'ap plede chaje tèt nou, ki vle chanje anpil bagay nan bon nouvèl Kris la.
Which is not another sort: only there are some who give you trouble, desiring to make changes in the good news of Christ.
ο ουκ εστιν αλλο ει μη τινες εισιν οι ταρασσοντες υμας και θελοντες μεταστρεψαι το ευαγγελιον του χριστου
- 8 Enben, si yon moun ta vin anonse nou yon lòt bon nouvèl ki pa menm ak sa nou te anonse nou an, moun sa a li te mè se mwen menm, osinon yon zanj ki soti nan syèl, madichon pou li!
But even if we, or an angel from heaven, were to be a preacher to you of good news other than that which we have given you, let there be a curse on him.
αλλα και εαν ημεις η αγγελος εξ ουρανου ευαγγελιζηται υμιν παρ ο ευηγγελισαμεθα υμιν αναθεμα εστω
- 9 Mwen deja di nou sa, koulye a m'ap repete nou sa ankò: si yon moun vin anonse nou yon bon nouvèl ki pa menm ak sa nou te resevwa a, madichon pou li!
As we have said before, so say I now again, If any man is a preacher to you of any good news other than that which has been given to you, let there be a curse on him.
ως προειρηκαμεν και αρτι παλιν λεγω ει τις υμας ευαγγελιζεται παρ ο παρελαβετε αναθεμα εστω
- 10 ¶ Lè mwen di sa, èske sa vle di se favè moun m'ap chache? Non. Se favè Bondye m'ap chache. Eske se plezi m'ap chache fè lèzòm plezi? Si m' t'ap chache fè lèzòm plezi, se pa Kris la mwen ta ap sèvi.
Am I now using arguments to men, or God? or is it my desire to give men pleasure? if I was still pleasing men, I would not be a servant of Christ.
αρτι γαρ ανθρωπους πειθω η τον θεον η ζητω ανθρωποις αρεσκειν ει γαρ ετι ανθρωποις ηρεσκον χριστου δουλος ουκ αν ημην
- 11 M'ap di nou sa, frè m' yo, bon nouvèl m'ap anonse a pa soti nan moun.
Because I say to you, my brothers, that the good news of which I was the preacher is not man's.
γνωριζω δε υμιν αδελφοι το ευαγγελιον το ευαγγελισθεν υπ εμου οτι ουκ εστιν κατα ανθρωπον
- 12 Paske mwen menm, mwen pa t' resevwa l' nan men pesonn, ni se pa yon moun ki te moutre m' li. Men, se Jezikri menm ki te fè m' konnen li.
For I did not get it from man, and I was not given teaching in it, but it came to me through revelation of Jesus Christ.
ουδε γαρ εγω παρα ανθρωπου παρελαβον αυτο ουτε εδιδαχθην αλλα δι αποκαλυψεως ιησου χριστου
- 13 Nou tande pale sa m' te konn fè nan tan lontan, lè m' te nan relijyon jwif yo. Nou konnen jan m' te san pitye lè m' t'ap pèsekite legliz Bondye a, jan m' t'ap chache kraze li.
For news has come to you of my way of life in the past in the Jews' religion, how I was cruel without measure to the church of God, and did great damage to it:
ηκουσατε γαρ την εμην αναστροφην ποτε εν τω ιουδαισμο οτι καθ υπερβολην εδιωκον την εκκλησιαν του θεου και επορθουν αυτην
- 14 Nan relijyon jwif yo mwen te pi fò pase anpil moun nan ras mwen ki te menm laj avè mwen. Mwen te pi cho pase yo pou defann koutim zansèt nou yo.
And I went farther in the Jews' religion than a number of my generation among my countrymen, having a more burning interest in the beliefs handed down from my fathers.
και προεκοπτον εν τω ιουδαισμο υπερ πολλους συνηλικιωτας εν τω γενει μου περισσοτερος ζηλωτης υπαρχων των πατρικων μου παραδοσεων
- 15 Men, Bondye fè m' favè l', li mete m' apa depi nan vant manman m', li rele m' pou m' te ka sèvi li.
But when it was the good pleasure of God, by whom I was marked out even from my mother's body, through his grace,
οτε δε ευδοκησεν ο θεος ο αφορισας με εκ κοιλιας μητρος μου και καλεσας δια της χαριτος αυτου
- 16 Konsa, lè se te lide l' pou l' te fè m' konnen Pitit li a, pou m' te ka anonse bon nouvèl li a nan mitan moun ki pa jwif yo, wi, lè sa a, mwen pa t' al mande pesonn konsèy.
To give the revelation of his Son in me, so that I might give the news of him to the Gentiles; then I did not take the opinion of flesh and blood,
αποκαλυψαι τον υιον αυτου εν εμοι ινα ευαγγελιζωμαι αυτον εν τοις εθνεσιν ευθεως ου προσανεθεμην σαρκι και αιματι
- 17 Mwen pa t' moute Jerizalèm non plis pou m' al wè moun ki te apòt anvan m' yo. Men, mwen te pati la menm pou peyi Arabi. Apre sa, mwen tounen tounen m' lavil Damas.
And I went not up to Jerusalem to those who were Apostles before me; but I went away into Arabia, and again I came back to Damascus.
ουδε ανηλθον εις ιεροσολυμα προς τους προ εμου αποστολους αλλ απηλθον εις αραβιαν και παλιν υπεστρεψα εις δαμασκον
- 18 Sou twazan, mwen moute lavil Jerizalèm pou m' te fè konesans ak Pyè. Mwen rete kenz jou lakay li.
Then after three years I went up to Jerusalem to see Cephas, and was there with him fifteen days.
επειτα μετα ετη τρια ανηλθον εις ιεροσολυμα ιστορησαι πετρον και επεμεινα προς αυτον ημερας δεκαπεντε
- 19 Lè sa a, mwen pa t' wè okenn nan lòt apòt yo, esepite Jak, frè Seyè a.
But of the other Apostles I saw only James, the Lord's brother.
ετερον δε των αποστολων ουκ ειδον ει μη ιακωβον τον αδελφον του κυριου

- 20 Sa m'ap ekri nou la a, se vre wi. Mwen pran Bondye pou temwen, mwen p'ap bay manti.
Now God is witness that the things which I am writing to you are true.
α δε γραφω υμιν ιδου ενωπιον του θεου οτι ου ψευδομαι
- 21 Apre sa, mwen te ale nan peyi Siri ak Silisi.
Then I came to the parts of Syria and Cilicia.
επειτα ηλθον εις τα κλιματα της συριας και της κιλικιας
- 22 Pandan tout tan sa a, manm legliz Kris la ki te nan peyi Jide a pa t' ankò rekonèt mwen.
And the churches of Judaea which were in Christ still had no knowledge of my face or person:
ημην δε αγνοουμενος τω προσωπω ταις εκκλησιας της ιουδαιας ταις εν χριστω
- 23 Yo te sèlman konn tande moun ap di yo: Nonm ki t'ap pesekite nou nan tan lontan an, koulè a men l'ap mache anonse bon nouvèl li te vle kraze a.
Only it came to their ears that he who at one time was cruel to us is now preaching the faith which before had been attacked by him;
μονον δε ακουοντες ησαν οτι ο διωκων ημας ποτε νυν ευαγγελιζεται την πιστιν ην ποτε επορθει
- 24 Yo t'ap fè lwanj Bondye pou tèt mwen.
And they gave glory to God in me.
και εδοξαζον εν εμοι τον θεον
- 1 ¶ Apre sa, katòz lanne te pase anvan m' te moute lavil Jerizalèm ankò, fwa sa a ansanm ak Banabas. Mwen te mennen Tit avè m' tou.
Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus with me.
επειτα δια δεκατεσσαρων ετων παλιν ανεβην εις ιεροσολυμα μετα βαρναβα συμπαραλαβων και τιτον
- 2 Kifè m' te moute a, se paske Bondye te fè m' konnen pou m' te fè sa. Nan yon reyinyon mwen te gen apa ak dirijan yo, mwen mete devan yo bon nouvèl mwen t'ap anonse moun ki pa jwif yo. Mwen pa t' vle pou ni travay mwen te fin fè a, ni travay mwen t'ap fè a pase pou anyen.
And I went up by revelation; and I put before them the good news which I was preaching among the Gentiles, but privately before those who were of good name, so that the work which I was or had been doing might not be without effect.
ανεβην δε κατα αποκαλυψιν και ανεθεμην αυτοις το ευαγγελιον ο κηρυσσω εν τοις εθνεσιν κατ ιδιαν δε τοις δοκουσιν μηπως εις κενον τρεχω η εδραμον
- 3 Enben, Tit ki te avè m' lan, se moun peyi Lagrès li ye: yo pa t' egzije l' sikonsi,
But not even Titus who was with me, being a Greek, was made to undergo circumcision:
αλλ ουδε τιτος ο συν εμοι ελλην ων ηναγκασθη περιτμηθηναι
- 4 atout kèk swadizan frè ki te fofile kò yo nan mitan nou te vle yo sikonsi li. Moun sa yo te glise kò yo nan mitan nou tankou espion k'ap veye libète nou gen nan Jezi Kris la. Yo te vle fè nou tounen esklav ankò.
And that because of the false brothers let in secretly, who came searching out our free condition which we have in Christ Jesus, so that they might make servants of us;
δια δε τους παρεισακτους ψευδαδελφους οιτινες παρεισηλθον κατασκοπησαι την ελευθεριαν ημων ην εχομεν εν χριστω ιησου ινα ημας καταδουλωσωνται
- 5 Nou pa janm ba yo pye sou nou pou n' te ka defann verite ki nan bon nouvèl la pou nou menm, moun Galasi.
To whom we gave way not even for an hour; so that the true words of the good news might still be with you.
οις ουδε προς ωραν ειξαμεν τη υποταγη ινα η αληθεια του ευαγγελιου διαμεινη προς υμας
- 6 Moun ki te pase pou chèf yo, mwen pa bezwen konnen sa yo te ye vre, paske Bondye pa gade sou figi moun-wi, moun ki te pase pou chèf yo, yo pa t' fè m' okenn lòt egzijans.
But from those who seemed to be important (whatever they were has no weight with me: God does not take man's person into account): those who seemed to be important gave nothing new to me;
απο δε των δοκουντων εινα τι οποιοι ποτε ησαν ουδεν μοι διαφερει προσωπον θεος ανθρωπου ου λαμβανει εμοι γαρ οι δοκουντες ουδεν προσανεθεντο
- 7 Okontrè, yo wè Bondye te renmèt mwen travay anonse bon nouvèl la bay moun ki pa jwif yo, menm jan li te renmèt Pyè travay anonse l' bay jwif yo.
But, quite the opposite, when they saw that I had been made responsible for preaching the good news to those without circumcision, even as Peter had been for those of the circumcision
αλλα τουναντιον ιδοντες οτι πεπιστευμαι το ευαγγελιον της ακροβυστιας καθως πετρος της περιτομης
- 8 Paske, Bondye ki te mete Pyè apa pou sèvi apòt pou jwif yo, se li menm ki te mete m' apa tou pou m' te ka sèvi apòt pou moun ki pa jwif yo.
(Because he who was working in Peter as the Apostle of the circumcision was working no less in me among the Gentiles);
ο γαρ ενεργησας πετρω εις αποστολην της περιτομης ενηργησεν και εμοι εις τα εθνη

- 9 Lè sa a, Jak, Pyè ak Jan ki te pase pou chèf nan legliz la, yo te rekonèt se Bondye ki te ban m' travay sa a, yo bay Banabas ak mwen lanmen tankou asosye. Nou tonbe dakò pou Banabas ak mwen al travay nan mitan moun ki pa jwif yo, pou yo menm y' al travay ak jwif yo.
 When they saw the grace which was given to me, James and Cephas and John, who had the name of being pillars, gave to me and Barnabas their right hands as friends so that we might go to the Gentiles, and they to the circumcision;
 και γροντες την χαριν την δοθεισαν μοι ιακωβος και κηφας και ιωαννης οι δοκουντες στυλοι ειναι δεξιας εδωκαν εμοι και βαρναβα κοινωνιας ινα ημεις εις τα εθνη αυτοι δε εις την περιτομην
- 10 Yon sèl bagay yo te mande nou: se pou n' te toujou chonje pòn ki nan legliz yo. Nou pa t' janm manke fè sa.
 Only it was their desire that we would give thought to the poor; which very thing I had much in mind to do.
 μονον των πτωχων ινα μνημονευομεν ο και εσπουδασα αυτο τουτο ποιησαι
- 11 ¶ Men, lè Pyè te vini lavil Antiòch, mwen te fè yon bout ak li devan tout moun, paske sa l' te fè a pa t' bon.
 But when Cephas came to Antioch, I made a protest against him to his face, because he was clearly in the wrong.
 οτε δε ηλθεν πετρος εις αντιοχειαν κατα προσωπον αυτω αντεστην οτι κατεγνωσμενος ην
- 12 Lè l' te fèk rive, li t'ap manje byen pwòp ak frè ki pa jwif yo. Men, lè moun Jak te voye yo vin rive, li mete kò l' sou kote, li refize manje ak frè ki pa jwif yo, paske li te pè patizan moun sikonsi yo.
 For before certain men came from James, he did take food with the Gentiles: but when they came, he went back and made himself separate, fearing those who were of the circumcision.
 προ του γαρ ελθειν τινας απο ιακωβου μετα των εθνων συνησθιεν οτε δε ηλθον υπεστελλεν και αφωριζεν εαυτον φοβουμενος τους εκ περιτομης
- 13 Lòt frè jwif yo te kòmanse fè menm jan ak li. Ata Banabas te pran tou. Li t'ap swiv yo nan ipokrizi sa a.
 And the rest of the Jews went after him, so that even Barnabas was overcome by their false ways.
 και συνυπεκριθησαν αυτω και οι λοιποι ιουδαιοι ωστε και βαρναβας συναπηχθη αυτων τη υποκρισει
- 14 Lè m' wè yo pa t'ap mache dwat dapre verite ki nan bon nouvel la, mwen di Pyè devan tout moun: Ou menm ki jwif, ou pa t' viv isit la tankou jwif, men tankou moun ki pa jwif. Poukisa jòdi a w'ap fòse frè ki pa jwif yo pou yo viv tankou jwif?
 But when I saw that they were not living uprightly in agreement with the true words of the good news, I said to Cephas before them all, If you, being a Jew, are living like the Gentiles, and not like the Jews, how will you make the Gentiles do the same as the Jews?
 αλλ οτε ειδον οτι ουκ ορθοδοουσιν προς την αληθειαν του ευαγγελιου ειπον τω πετρω εμπροσθεν παντων ει συ ιουδαιος υπαρχων εθνικως ζης και ουκ ιουδαιικως τι τα εθνη αναγκαζεις ιουδαιζειν
- 15 Nou menm, nou se jwif natif natal, nou pa soti nan ras moun lòt nasyon yo k'ap plede fè peche.
 We being Jews by birth, and not sinners of the Gentiles,
 ημεις φυσει ιουδαιοι και ουκ εξ εθνων αμαρτωλοι
- 16 Men, nou konnen se pa paske yon moun fè tou sa lalwa jwif yo mande kifè li inonsan devan Bondye, men se lè li mete konfyans li nan Jezikri Bondye va fè l' gras. Se poutèt sa, nou menm tou, nou te mete konfyans nou nan Jezikri. Konsa, se pa paske nou te fè sa lalwa jwif yo mande kifè Bondye fè nou gras, men se paske nou te mete konfyans nou nan li. Bondye p'ap fè pesonn gras paske li fè sa lalwa mande.
 Being conscious that a man does not get righteousness by the works of the law, but through faith in Jesus Christ, we had faith in Christ Jesus, so that we might get righteousness by faith in Christ, and not by the works of the law: because by the works of the law will no flesh get righteousness.
 ειδοτες οτι ου δικαιουται ανθρωπος εξ εργων νομου εαν μη δια πιστεως ιησου χριστου και ημεις εις χριστον ιησουν επιστευσαμεν ινα δικαιωθωμεν εκ πιστεως χριστου και ουκ εξ εργων νομου διοτι ο υ δικαιωθησεται εξ εργων νομου πασα σαρξ
- 17 Men, si antan m'ap chache pou Bondye fè m' gras gremesi Kris la, moun wè m'ap fè peche menm jan ak moun lòt nasyon yo, èske sa vle di se nan avantaj peche a Kris la ap travay? Non, yo pa ka di sa.
 But if, while we were desiring to get righteousness through Christ, we ourselves were seen to be sinners, is Christ a servant of sin? In no way!
 ει δε ζητουντες δικαιωθηναι εν χριστω ευρεθημεν και αυτοι αμαρτωλοι αρα χριστος αμαρτιας διακονος μη γενοιτο
- 18 Paske, si m'ap rebati sa m' te kraze a, mwen tou moutre se dezobeyi m'ap dezobeyi lalwa.
 For if I put up again those things which I gave to destruction, I am seen to be a wrongdoer.
 ει γαρ α κατελυσα ταυτα παλιν οικοδομω παραβατην εμαυτον συνιστημι
- 19 Annegad lalwa, mwen se yon moun ki mouri, epi se lalwa a menm ki touye m' pou m' ka viv pou Bondye. Mwen mouri kloure ansanm ak Kris la sou kwa a.
 For I, through the law, have become dead to the law, so that I might be living to God.
 εγω γαρ δια νομου νομο απεθανον ινα θεω ζησω

- 20 Se sak fè, se pa mwen k'ap viv ankò, se Kris la k'ap viv nan mwen: lavi m'ap mennen nan kò m' koulye a, m'ap viv li nan konfyans mwen gen nan Pitit Bondye a ki te renmen m' sitèlman li te rive bay lavi l' pou mwen.
I have been put to death on the cross with Christ; still I am living; no longer I, but Christ is living in me; and that life which I now am living in the flesh I am living by faith, the faith of the Son of God, who in love for me, gave himself up for me.
χριστω συνεσταυρωμαι ζω δε ουκετι εγω ζη δε εν εμοι χριστος ο δε νυν ζω εν σαρκι εν πιστει ζω τη του υιου του θεου του αγαπησαντος με και παραδοντος εαυτον υπερ εμου
- 21 Mwen pa voye favè Bondye fè m' lan jete. Paske, si lalwa ka fè Bondye fè yon moun gras, enben, Kris la mouri pou gremesi.
I do not make the grace of God of no effect: because if righteousness is through the law, then Christ was put to death for nothing.
ουκ αθετω την χαριν του θεου ει γαρ δια νομου δικαιοσυνη αρα χριστος δωρεαν απεθανεν
- 1 ¶ Nou menm moun peyi Galasi, ala sòt nou sòt! Kilès nou kite pran tèt nou konsa, nou menm ki te konnen tout ti detay sou jan Kris la te mouri sou kwa a?
O foolish Galatians, by what strange powers have you been tricked, to whom it was made clear that Jesus Christ was put to death on the cross?
ω ανοητοι γαλαται τις υμας εβασκανεν τη αληθεια μη πειθεσθαι οις κατ οφθαλμους ιησους χριστος προεγραφη εν υμιν εσταυρωμενος
- 2 Mwen ta renmen nou reponn yon sèl ti keksyon sa a ban mwen: Eske se paske nou te fè tou sa lalwa a te mande kifè nou te resevwa Lespri Bondye a, osinon èske se paske nou te tande bon nouvèl la?
Give me an answer to this one question, Did the Spirit come to you through the works of the law, or by the hearing of faith?
τουτο μονον θελω μαθειν αφ υμων εξ εργων νομου το πνευμα ελαβετε η εξ ακοης πιστεως
- 3 Ki jan nou fè egare konsa? Nou konmanse ak pouvwa Lespri Bondye a, koulye a nou vle fini ak pwòp fòs kouraj nou?
Are you so foolish? having made a start in the Spirit, will you now be made complete in the flesh?
ουτως ανοητοι εστε εναρξαμενοι πνευματι νυν σαρκι επιτελεισθε
- 4 Eske se pou gremesi nou te fè esperyans sa yo? Non, se pa vre, se pa ka pou gremesi.
Did you undergo such a number of things to no purpose? if it is in fact to no purpose.
τοσαυτα επαθετε εικη ειγε και εικη
- 5 Lè Bondye ban nou Lespri l', lè li fè mirak sa yo nan mitan nou, èske li fè sa paske nou fè sa lalwa mande, osinon paske nou mete konfyans nou nan li lè nou tande bon nouvèl la?
He who gives you the Spirit, and does works of power among you, is it by the works of law, or by the hearing of faith?
ο ουν επιχορηγων υμιν το πνευμα και ενεργων δυναμεις εν υμιν εξ εργων νομου η εξ ακοης πιστεως
- 6 ¶ Men sa ki ekri nan Liv la menm: Abraram te mete konfyans li nan Bondye. Se poutèt sa Bondye te fè l' gras.
Even as Abraham had faith in God, and it was put to his account as righteousness.
καθως αβρααμ επιστευσεν τω θεω και ελογισθη αυτω εις δικαιοσυνην
- 7 Konsa, se pou nou konprann sa byen: Moun ki mete konfyans yo nan Bondye, se yo menm ki pitit Abraram.
Be certain, then, that those who are of faith, the same are sons of Abraham.
γινωσκετε αρα οτι οι εκ πιστεως ουτοι εισιν υιοι αβρααμ
- 8 Moun ki te ekri nan Liv la te wè davans Bondye t'ap fè moun ki pa jwif yo gras tou poutèt konfyans yo ta gen nan li. Se konsa li bay Abraram bon nouvèl sa a davans tou: Gremesi ou, tout nasyon sou latè va jwenn benediksyon.
And the holy Writings, seeing before the event that God would give the Gentiles righteousness by faith, gave the good news before to Abraham, saying, In you will all the nations have a blessing.
προιδουσα δε η γραφη οτι εκ πιστεως δικαιοι τα εθνη ο θεος προεηγγελισατο τω αβρααμ οτι ενευλογηθησονται εν σοι παντα τα εθνη
- 9 Se paske Abraram te mete konfyans li nan Bondye kifè Bondye te beni li. Konsa, tout moun ki mete konfyans yo nan Bondye va resevwa benediksyon Bondye a ansanm ak Abraram.
So then those who are of faith have a part in the blessing of Abraham who was full of faith.
ωστε οι εκ πιστεως ευλογουνται συν τω πιστω αβρααμ
- 10 Moun ki mete nan lide yo lalwa a ka sove yo, yo anba madichon. Men sa ki ekri nan Liv la: Madichon pou tout moun ki pa fè tou sa ki ekri nan Liv lalwa a tout tan.
For all who are of the works of the law are under a curse: because it is said in the Writings, A curse is on everyone who does not keep on doing all the things which are ordered in the book of the law.
οσοι γαρ εξ εργων νομου εισιν υπο καταραν εισιν γεγραπται γαρ επικαταρατος πας ος ουκ εμμενει εν πασιν τοις γεγραμμενοις εν τω βιβλιω του νομου του ποιησαι αυτα
- 11 Lalwa pa kapab fè Bondye fè pesonn gras. Se bagay ki klè. Men sa ki ekri nan Liv la: Moun Bondye fè gras paske yo gen konfyans nan li, se yo menm ki va gen lavi.
Now that no man gets righteousness by the law in the eyes of God, is clear; because, The upright will be living by faith.
οτι δε εν νομω ουδεις δικαιουται παρα τω θεω δηλον οτι ο δικαιος εκ πιστεως ζησεται

- 12 Lalwa pa gen anyen pou l' wè ak lafwa. Okontrè, men sa ki ekri nan Liv la: Moun k'ap fè tou sa lalwa mande a va jwenn lavi ladan l'.
And the law is not of faith; but, He who does them will have life by them.
ο δε νομος ουκ εστιν εκ πιστεως αλλ ο ποιησας αυτα ανθρωπος ζησεται εν αυτοις
- 13 Kris la delivre nou anba madichon lalwa lè li te pran madichon an nan plas nou. Se konsa sa te ekri nan Liv la: Madichon pou moun yo pandye sou bwa a.
Christ has made us free from the curse of the law, having become a curse for us: because it is said in the Writings, A curse on everyone who is put to death by hanging on a tree:
χριστος ημας εξηγορασεν εκ της καταρας του νομου γενομενος υπερ ημων καταρα γεγραπται γαρ επικαταρατος πας ο κρεμαμενος επι ξυλου
- 14 Sa te fèt konsa pou moun ki pa jwif yo te ka rive resevwa benediksyon Bondye te pwomèt Abraram lan gremesi Jezikri, pou nou tout te ka resevwa Lespri Bondye te pwomèt la, paske nou te mete konfyans nou nan li.
So that on the Gentiles might come the blessing of Abraham in Christ Jesus; in order that we through faith might have the Spirit which God had undertaken to give.
ινα εις τα εθνη η ευλογία του αβρααμ γενηται εν χριστω ιησου ινα την επαγγελιαν του πνευματος λαβωμεν δια της πιστεως
- 15 Frè m' yo, mwen pral pran egzanp sou yon bagay ki rive chak jou: Lè yon moun fè testaman l' byen fèt, pesonn pa ka kase l', ni pesonn pa ka ajoute anyen ladan li.
Brothers, as men would say, even a man's agreement, when it has been made certain, may not be put on one side, or have additions made to it.
αδελφοι κατα ανθρωπον λεγω ομως ανθρωπου κεκυρωμενη διαθηκην ουδεις αθετει η επιδιασσειται
- 16 Enben, Bondye te fè pwomès sa yo pou Abraram ak pitit pitit li a. Yo pa t' ekri: ak pitit pitit li yo, tankou si yo te vle pale sou anpil moun, men yo ekri: ak pitit pitit ou a. Yo t'ap pale sou yon sèl moun, moun sa a se te Kris la.
Now to Abraham were the undertakings given, and to his seed. He says not, And to seeds, as of a great number; but as of one, he says, And to your seed, which is Christ.
τω δε αβρααμ ερρηθησαν αι επαγγελιαι και τω σπερματι αυτου ου λεγει και τοις σπερμασιν ως επι πολλων αλλ ως εφ ενος και τω σπερματι σου ως εστιν χριστος
- 17 Men sa mwen vle di: Bondye te fè testaman sa a, epi li te pwomèt li t'ap kenbe li. Lalwa a menm te vini katantrant (430) an apre sa. Se sak fè, lalwa a pa kapab kase testaman sa a, ni li pa kapab fè pwomès la tonbe.
Now this I say: The law, which came four hundred and thirty years after, does not put an end to the agreement made before by God, so as to make the undertaking without effect.
τουτο δε λεγω διαθηκην προκεκυρωμενην υπο του θεου εις χριστον ο μετα ετη τετρακοσια και τριακοντα γεγονως νομος ουκ ακυροι εις το καταργησαι την επαγγελιαν
- 18 Paske, si kado Bondye bay la te chita sou lalwa Moyiz la, se pa ta yon pwomès ankò kado a ta ye. Men, Bondye te bay Abraram favè sa a paske li te pwomèt li sa.
Because if the heritage is by the law, it is no longer dependent on the word of God; but God gave it to Abraham by his word.
ει γαρ εκ νομου η κληρονομια ουκετι εξ επαγγελιας τω δε αβρααμ δι επαγγελιας κεχαρισται ο θεος
- 19 ¶ Poukisa yo te bay lalwa a menm? Yo te ajoute lalwa a pou l' te ka fè nou konnen bagay ki kont volonte Bondye. Lalwa a te fèt pou l' te la toutotan pitit pitit Abraram lan pa t' ankò vini, paske se pou li Bondye te fè pwomès la. Se zanj Bondye yo ki te bay lalwa, epi se yon nonm ki te sèvi entèmedyè.
What then is the law? It was an addition made because of sin, till the coming of the seed to whom the undertaking had been given; and it was ordered through angels by the hand of a go-between.
τι ουν ο νομος των παραβασεων χαριν προσεθεθη αχρις ου ελθη το σπερμα ω επηγγελται διαταγεις δι αγγελων εν χειρι μεσιτου
- 20 Lè yon moun pou kont li, li pa bezwen entèmedyè. Bondye pou kont li.
Now a go-between is not a go-between of one; but God is one.
ο δε μεσιτης ενος ουκ εστιν ο δε θεος εις εστιν
- 21 Eske lalwa Moyiz la kont pwomès Bondye yo? Men non. Si zanj yo te bay yon lalwa ki te kapab bay moun lavi, enben, lalwa sa a ta kapab fè Bondye fè moun gras.
Is the law then against the words of God? in no way; because if there had been a law which was able to give life, truly righteousness would have been by the law.
ο ουν νομος κατα των επαγγελιων του θεου μη γενοιτο ει γαρ εδοθη νομος ο δυναμενος ζωοποιησαι οντως αν εκ νομου ην η δικαιοσυνη
- 22 Men, Liv la di: Tout bagay anba pouvwa peche a. Konsa, moun ki gen lafwa, se yo ki va resevwa kado Bondye te pwomèt yo, paske yo te mete konfyans yo nan Jezikri.
However, the holy Writings have put all things under sin, so that that for which God gave the undertaking, based on faith in Jesus Christ, might be given to those who have such faith.
αλλα συνεκλεισεν η γραφη τα παντα υπο αμαρτιαν ινα η επαγγελια εκ πιστεως ιησου χριστου δοθη τοις πιστευουσιν
- 23 Anvan lè a te rive pou n' te ka gen konfyans, lalwa te kenbe nou prizonye anba men l', jouk tan pou Bondye te devwale kalite konfyans sa a.
But before faith came, we were kept in prison under the law, waiting for the revelation of the faith which was to come.
προ του δε ελθειν την πιστιν υπο νομον εφρουρουμεθα συγκεκλεισμενοι εις την μελλουσαν πιστιν αποκαλυφθηαι
- 24 Konsa, lalwa te tankou yon moun ki la pou veye nou, jouk lè Kris la te gen pou vini pou n' te ka kwè nan li pou Bondye te fè nou gras.
So the law has been a servant to take us to Christ, so that we might have righteousness by faith.
ωστε ο νομος παιδαγωγος ημων γεγονεν εις χριστον ινα εκ πιστεως δικαιωθωμεν

- 25 Men koulye a, lè a rive pou nou gen konfyans nan Kris la; nou pa anba men moun ki t'ap veye nou an ankò.
But now that faith is come, we are no longer under a servant.
 ελθουσης δε της πιστεως ουκετι υπο παιδαγωγον εσμεν
- 26 Se paske nou gen konfyans nan Jezikri kifè nou se pitit Bondye.
Because you are all sons of God through faith in Christ Jesus.
 παντες γαρ υιοι θεου εστε δια της πιστεως εν χριστω ιησου
- 27 Nou tout, nou te resevwa batèm pou n' te ka viv ansanm ak Kris la, nou mete sou nou kalite ki nan Kris yo.
For all those of you who were given baptism into Christ did put on Christ.
 οσοι γαρ εις χριστον εβαπτισθητε χριστον ενεδυσασθε
- 28 Koulye a pa gen diferans ant moun ki jwif ak moun ki pa jwif, pa gen diferans ant moun ki esklav ak moun ki pa esklav, ant fanm ak gason. Nou tout nou fè yonn nan Jezikri.
There is no Jew or Greek, servant or free, male or female: because you are all one in Jesus Christ.
 ουκ ενι ιουδαιος ουδε ελλην ουκ ενι δουλος ουδε ελευθερος ουκ ενι αρσεν και θηλυ παντες γαρ υμεις εις εστε εν χριστω ιησου
- 29 Si ou se moun Kris la, enben ou se pitit pitit Abraram. Ou gen pou resevwa eritaj Bondye te pwomèt la.
And if you are Christ's, then you are Abraham's seed, and yours is the heritage by the right of God's undertaking given to Abraham.
 ει δε υμεις χριστου αρα του αβρααμ σπερμα εστε και κατ επαγγελιαν κληρονομοι
- 1 ¶ Enben! Men sa m' vle di: Pitit ki pou resevwa byen papa li a, toutotan li piti toujou, y'ap trete l' menm jan yo trete yon esklav, atout se li menm ki mèt tout bagay.
But I say that as long as the son is a child, he is in no way different from a servant, though he is lord of all;
 λεγω δε εφ οσον χρονον ο κληρονομος νηπιος εστιν ουδεν διαφερει δουλου κυριος παντων ων
- 2 Toutotan li timoun toujou, li sou lòd moun k'ap okipe l' la, moun k'ap regle zafè l' pou li a, jouk lè papa a te fikse a rive.
But is under keepers and managers till the time fixed by the father.
 αλλα υπο επιτροπους εστιν και οικονομους αχρι της προθεσμιας του πατρος
- 3 Nou menm tou, toutotan nou te tankou timoun, nou te esklav tout lide ki t'ap mennen lèzòm nan lemond.
So we, when we were young, were kept under the first rules of the world;
 ουτως και ημεις οτε ημεν νηπιοι υπο τα στοιχεια του κοσμου ημεν δεδουλωμενοι
- 4 Men, lè lè a rive, Bondye te voye pwòp pitit li. Li soti nan vant yon fanm, li viv anba lalwa jwif yo,
But when the time had come, God sent out his Son, made of a woman, made under the law,
 οτε δε ηλθεν το πληρωμα του χρονου εξαπεστειλεν ο θεος τον υιον αυτου γενομενον εκ γυναικος γενομενον υπο νομον
- 5 pou l' te ka delivre tout moun ki te anba lalwa pou n' te kapab vin pitit Bondye.
That he might make them free who were under the law, and that we might be given the place of sons.
 ινα τους υπο νομον εξαγοραση ινα την υιοθεσιαν απολαβωμεν
- 6 Pou fè nou wè nou se pitit li tout bon, Bondye te voye Lespri Pitit li a k'ap rele: Papa, nan kè nou.
And because you are sons, God has sent out the Spirit of his Son into our hearts, saying, Abba, Father.
 οτι δε εστε υιοι εξαπεστειλεν ο θεος το πνευμα του υιου αυτου εις τας καρδιας υμων κραζον αββα ο πατηρ
- 7 Konsa, ou pa esklav ankò, ou se yon pitit. Si ou se yon pitit Bondye, Bondye va ba ou tout byen li sere pou pitit li yo.
So that you are no longer a servant, but a son; and if a son, then the heritage of God is yours.
 ωστε ουκετι ει δουλος αλλ υιος ει δε υιος και κληρονομος θεου δια χριστου
- 8 ¶ Nan tan lontan, nou pa t' konnen Bondye, nou te esklav yon bann bondye ki pa t' Bondye.
But at that time, having no knowledge of God, you were servants to those who by right are no gods:
 αλλα τοτε μεν ουκ ειδοτες θεον εδουλευσατε τοις μη φυσει ουσιν θεοις
- 9 Men, koulye a nou rive konn Bondye, ou pito koulye a Bondye konnen nou, kouman nou fè vle tounen al jwenn ti lespri sa yo ki tou fèb, tou mizerab? Ki jan pou nou vle tounen esklav yo ankò?
But now that you have come to have knowledge of God, or more truly, God has knowledge of you, how is it that you go back again to the poor and feeble first things, desiring to be servants to them again?
 νυν δε γνωντες θεον μαλλον δε γνωσθεντες υπο θεου πως επιστρεφετε παλιν επι τα ασθηνη και πτωχα στοιχεια οις παλιν ανωθεν δουλευειν θελετε

- 10 **Ki jan fè gen jou, gen mwa, gen sezon, gen lanne ki gen pi konsekan pou nou pase lòt?**
You keep days, and months, and fixed times, and years.
 ημερας παρατηρεισθε και μηνας και καιρους και ενιαυτους
- 11 **Mwen pè pou nou anpil. Gen lè mwen te travay mal nan mitan nou? Se sa m'ap mande mwen.**
I am in fear of you, that I may have been working for you to no purpose.
 φοβουμαι υμας μηπως εικη κεκοπιακα εις υμας
- 12 **¶ Frè m' yo, tanpri souple. Se pou nou vin tankou m', menm jan mwen menm tou mwen te vini tankou nou. Nou pa janm fè m' okenn tò.**
My desire for you, brothers, is that you may be as I am, because I am as you are. You have done me no wrong;
 γινεσθε ωσ εγω οτι καγω ωσ υμεις αδελφοι δεομαι υμων ουδεν με ηδικησατε
- 13 **Nou chonje kisa ki te fè m' anonse nou bon nouvèl la pou premye fwa a? Se paske m' te malad.**
But you have knowledge that with a feeble body I was preaching the good news to you the first time;
 οιδατε δε οτι δι ασθενειαν της σαρκος ευηγγελισαμην υμιν το προτερον
- 14 **Lè sa a, malgre maladi m' lan ta ka yon eprèv pou nou, nou pa t' meprize m', ni nou pa t' repouse mwen. Okontrè, nou te resevwa m' tankou si m' te yon zanj Bondye, tankou si se Jezikri menm m' te ye.**
And you did not have a poor opinion of me because of the trouble in my flesh, or put shame on it; but you took me to your hearts as an angel of God, even as Christ Jesus.
 και τον πειρασμον μου τον εν τη σαρκι μου ουκ εξουθενησατε ουδε εξεπτυσατε αλλ ωσ αγγελον θεου εδεξασθε με ωσ χριστον ιησουν
- 15 **Lè sa a, nou pa t' manke kontan! Kisa ki rive nou konsa? Mwen ka di sa pou nou: si nou te gen pou n' te rache je nou ban mwen, nou ta fè li.**
Where then is that happy condition of yours? because I give you witness, that, if possible, you would have taken out your eyes and given them to me.
 τις ουν ην ο μακαρισμος υμων μαρτυρω γαρ υμιν οτι ει δυνατον τους οφθαλμους υμων εξορυξαντες αν εδωκατε μοι
- 16 **Men koulye a, èske mwen tounen yon lènmi pou nou paske m'ap di nou laverite?**
So then am I no longer your friend, because I give you true words?
 ωστε εχθρος υμων γεγωνα αληθευων υμιν
- 17 **¶ Lòt moun sa yo enterese anpil nan nou, men lide yo gen dèyè tèt yo pa bon menm. Yo ta vle separe nou avè m' pou nou ka enterese nan yo ase.**
Their interest in you is not good; but their desire is that you may be shut out, so that you may go after them.
 ζηλουσιν υμας ου καλωσ αλλα εκκλεισαι υμας θελουσιν ινα αυτους ζηλουτε
- 18 **Sa bon pou nou enterese nan lòt moun tou, men fòk nou pa gen move lide nan tèt nou. Wi, se pou nou toujou enterese nan lòt moun, menm lè mwen pa nan mitan nou.**
But it is good to have an interest in a good cause at all times, and not only when I am present with you.
 καλον δε το ζηλουσθαι εν καλω παντοτε και μη μονον εν τω παρειναι με προς υμας
- 19 **¶ Pitit mwen yo, m'ap soufri anpil pou nou toujou, tankou yon manman k'ap soufri doulè tranche, m'ap soufri pou nou jouk tan Kris la va fin fòme nèt nan nou.**
My children, of whom I am again in birth-pains till Christ is formed in you,
 τεκνια μου ους παλιν ωδινω αχρις ου μορφωθη χριστος εν υμιν
- 20 **Jan m' ta renmen bò kote nou koulye a pou m' ta ka pale yon lòt jan avèk nou! Se pa ti kras pè mwen pè pou nou!**
Truly my desire is to be present with you now, using a changed voice; for I am troubled about you.
 ηθελον δε παρειναι προς υμας αρτι και αλλαξαι την φωνην μου οτι απορουμαι εν υμιν
- 21 **¶ Manyè di m', nou menm ki vle rete anba lalwa a: gen lè nou pa konprann sa lalwa a di?**
Say, you whose desire it is to be under the law, do you not give ear to the law?
 λεγετε μοι οι υπο νομον θελοντες ειναι τον νομον ουκ ακουετε
- 22 **Li di nou konsa: Abraram te gen de pitit gason, yonn avèk fanm ki te esklav la, yon lòt avèk fanm ki pa t' esklav la.**
Because it is in the Writings, that Abraham had two sons, one by the servant-woman, and one by the free woman.
 γεγραπται γαρ οτι αβρααμ δυο υιους εσχεν ενα εκ της παιδισκης και ενα εκ της ελευθερας
- 23 **Pitit fanm ki te esklav la te fèt dapre egzijans lachè, men pitit fanm ki pa t' esklav la te fèt dapre pwomès Bondye.**
Now the son by the servant-woman has his birth after the flesh; but the son by the free woman has his birth through the undertaking of God.
 αλλ ο μεν εκ της παιδισκης κατα σαρκα γεγεννηται ο δε εκ της ελευθερας δια της επαγγελιας

- 24 Nou ka pran istwa sa a pou yon parabòl: de fanm sa yo se de kontra. Aga se kontra ki te fèt sou Mòn Sinayi a. Tout pitit li yo se esklav yo ye.
Which things have a secret sense; because these women are the two agreements; one from the mountain of Sinai, giving birth to servants, which is Hagar.
ατινα εστιν αλληγορουμενα αυται γαρ εισιν αι δυο διαθηκαι μια μεν απο ορους σινα εις δουλειαν γεννωσα ητις εστιν αγαρ
- 25 Aga se Mòn Sinayi nan peyi Arabi. Li koresponn ak lavil Jerizalèm ki la koulye a nan esklavaj ak tout pitit li yo.
Now this Hagar is the mountain Sinai in Arabia, and is the image of the Jerusalem which now is: which is a servant with her children.
το γαρ αγαρ σινα ορος εστιν εν τη αραβια συστοιχει δε τη νυν ιερουσαλημ δουλευει δε μετα των τεκνων αυτης
- 26 Men, Jerizalèm ki nan syèl la, li lib. Se li menm ki manman nou.
But the Jerusalem on high is free, which is our mother.
η δε ανω ιερουσαλημ ελευθερα εστιν ητις εστιν μητηρ παντων ημων
- 27 Men sa ki ekri nan Liv la: Fè kè ou kontan, ou menm fanm ki pa t' ka fè pitit! Rele! Fè tout moun konnen jan ou kontan, ou menm ki pa t' janm konnen doulè tranche! Paske, fanm gason pa t' okipe a ap gen plis pitit pase fanm ki gen mari.
For it is in the Writings, You who have never given birth, be glad; give cries of joy, you who have had no birth-pains; for the children of her who has been given up by her husband are more than those of the woman who has a husband.
γεγραπται γαρ ευφρανθητι στειρα η ου τικτουσα ρηξον και βοησον η ουκ ωδινουσα οτι πολλα τα τεκνα της ερημου μαλλον η της εχουσης τον ανδρα
- 28 Koulye a, frè m' yo, nou tankou Izarak: nou se pitit Bondye jan l' te pwomèt la.
Now we, brothers, as Isaac was, are the children of the undertaking of God.
ημεις δε αδελφοι κατα ισαακ επαγγελιας τεκνα εσμεν
- 29 Nan tan Abraram, pitit ki te fèt dapre egzijans lachè a t'ap pèsekite pitit ki te fèt dapre Lespri Bondye a. Se konsa sa ye koulye a tou.
But as in those days he who had birth after the flesh was cruel to him who had birth after the Spirit, even so it is now.
αλλ ωσπερ τοτε ο κατα σαρκα γεννηθεις εδιωκεν τον κατα πνευμα ουτως και νυν
- 30 Men, kisa ki ekri nan Liv la? Liv la di: Mete esklav la deyò ansanm ak tout pitit li a. Paske pitit esklav la pa gen dwa eritye nan byen papa a ansanm avèk pitit fanm ki pa t' esklav la.
What then do the Writings say? Send away the servant-woman and her son; for the son of the servant-woman will not have a part in the heritage with the son of the free woman.
αλλα τι λεγει η γραφη εκβαλε την παιδικην και τον υιον αυτης ου γαρ μη κληρονομηει ο υιος της παιδικης μετα του υιου της ελευθερας
- 31 Konsa, frè m' yo, nou pa pitit esklav la, nou se pitit fanm ki pa t' esklav la.
So, brothers, we are not children of the servant-woman, but of the free woman.
αρα αδελφοι ουκ εσμεν παιδικης τεκνα αλλα της ελευθερας
- 1 ¶ Se pou n' te ka lib tout bon kifè Kris la te delivre nou. Se poutèt sa, ann rete fèm nan libète sa a. Veye kò nou pou n' pa tounen esklav ankò.
Christ has truly made us free: then keep your free condition and let no man put a yoke on you again.
τη ελευθερια ουν η χριστος ημας ηλευθερωσεν στηκετε και μη παλιν ζυγω δουλειας ενεχεσθε
- 2 Tande byen. Men sa mwen menm Pòl m'ap di nou: Si nou kite yo sikonsi nou, sa vle di Kris la pa sèvi nou anyen.
See, I Paul say to you, that if you undergo circumcision, Christ will be of no use to you.
ιδε εγω παυλος λεγω υμιν οτι εαν περιτεμνησθε χριστος υμας ουδεν ωφελησει
- 3 M'ap repete sa m' te di deja pou tout moun ki kite yo sikonsi yo: si yo fè sa, y'ap blije fè tou sa lalwa Moyiz la mande.
Yes, I give witness again to every man who undergoes circumcision, that he will have to keep all the law.
μαρτυρομαι δε παλιν παντι ανθρωπω περιτεμνομενω οτι οφειλετης εστιν ολον τον νομον ποιησαι
- 4 Moun ki kwè Bondye ap fè yo gras paske yo fè sa lalwa a mande, yo vire do bay Kris la. Yo pèdi favè Bondye a.
You are cut off from Christ, you who would have righteousness by the law; you are turned away from grace.
κατηργηθητε απο του χριστου οιτινες εν νομο δικαιουσθε της χαριτος εξεπεσατε
- 5 Pou nou menm, nou gen espwa Bondye va fè nou gras paske nou gen konfyans nan li. Se sa menm n'ap tann, gremesi pouvwa Lespri Bondye a k'ap travay nan nou.
For we through the Spirit by faith are waiting for the hope of righteousness.
ημεις γαρ πνευματι εκ πιστεως ελπιδα δικαιοσυνης απεκδεχομεθα

- 6 Paske, lè n'ap viv ansanm ak Kris la, kit nou sikonsi, kit nou pa sikonsi, sa pa fè anyen. Sa ki konsekan an se pou nou gen konfyans nan Bondye, yon konfyans k'ap fè nou viv ak renmen nan kè nou.
Because in Christ Jesus, having circumcision or not having circumcision are equally of no profit; but only faith working through love.
 εν γαρ χριστω ιησου ουτε περιτομη τι ισχυει ουτε ακροβυστια αλλα πιστις δι αγαπης ενεργουμενη
- 7 Nou te konmanse byen pwòp. Ki moun ki rete nou sou kous nou, k'ap anpeche nou obeyi verite a?
You were going on well; who was the cause of your not giving ear to what is true?
 ετρεχετε καλωσ τις υμας ανεκοψεν τη αληθεια μη πειθεσθαι
- 8 Bagay yo te di pou yo te ka pran tèt nou, se pa bagay ki soti nan Bondye k'ap rele nou an.
This ready belief did not come from him who had made you his.
 η πεισμονη ουκ εκ του καλουντος υμας
- 9 Pa bliye pawòl la: Se ti kal ledven ki fè tout pa t' la leve.
A little leaven makes a change in all the mass.
 μικρα ζυμη ολον το φυραμα ζυμοι
- 10 Men, Seyè a fè m' gen konfyans nan nou, li ban m' lasirans nou p'ap fè lòt lide, n'ap dakò avè mwen. Men, kanta moun k'ap boulvèse nou an, li te mèt sa l' te ye, Bondye gen pou peni li.
I am certain about you in the Lord, that you will be of no other mind; but he who is troubling you will have his punishment, whoever he is.
 εγω πεποιθα εις υμας εν κυριω οτι ουδεν αλλο φρονησετε ο δε ταρασσον υμας βαστασει το κριμα οστις αν η
- 11 Pou mwen menm, frè m' yo, si m' t'ap mande pou moun sikonsi toujou, poukisa y'ap pèsekite m' jouk koulye a? Epitou, nan ka sa a, mesaj m'ap bay lè m'ap anonse Kris la ki mouri sou kwa a pa ta bay pesonn okazyon bite.
But I, brothers, if I am still preaching circumcision, why am I still attacked? then has the shame of the cross been taken away.
 εγω δε αδελφοι ει περιτομην ει κηρυσσω τι ειτι διοκομαι αρα κατηγορηται το σκανδαλον του σταυρου
- 12 Kanta moun k'ap boulvèse nou konsa sou keksyon sikonsizyon an, yo ta mèt tou fè chatre yo fin ak sa.
My desire is that they who give you trouble might even be cut off themselves.
 οφελον και αποκοψονται οι αναστατουντες υμας
- 13 ¶ Kanta nou menm, frè m' yo, Bondye te rele nou pou n' te ka gen libète nou. Sèlman, pa pran libète a sèvi eskiz pou nou viv dapre egzijans lachè. Okontrè, se pou nou yonn sèvi lòt nan renmen nou yonn gen pou lòt.
Because you, brothers, were marked out to be free; only do not make use of your free condition to give the flesh its chance, but through love be servants one to another.
 υμεις γαρ επ ελευθερια εκληθητε αδελφοι μονον μη την ελευθεριαν εις αφορμην τη σαρκι αλλα δια της αγαπης δουλευετε αλληλοις
- 14 Paske tou sa lalwa mande nou, nou jwenn yo nan kòmandman sa a: Se pou ou renmen frè parèy ou, menm jan ou renmen tèt pa ou.
For all the law is made complete in one word, even in this, Have love for your neighbour as for yourself.
 ο γαρ πας νομος εν ενι λογω πληρουται εν τω αγαπησεις τον πλησιον σου ως εαυτον
- 15 Men, si yonn ap mòde lòt, yonn ap devore lòt tankou bèt sovaj, atansyon pou yonn pa touye lòt tou!
But if you are given to fighting with one another, take care that you are not the cause of destruction one to another.
 ει δε αλληλους δακνετε και κατεσθιετε βλεπετε μη υπο αλληλων αναλωθητε
- 16 Se poutèt sa, men sa m'ap di nou: Kite Lespri Bondye dirije lavi nou. Pa obeyi egzijans kò a.
But I say, Go on in the Spirit, and you will not come under the rule of the evil desires of the flesh.
 λεγω δε πνευματι περιπατειτε και επιθυμιαν σαρκος ου μη τελεσητε
- 17 Kò a gen egzijans ki pa dakò ak egzijans Lespri Bondye a. Konsa tou, Lespri Bondye a gen egzijans ki pa dakò ak egzijans kò a. Se de bagay ki pa mache ansanm menm. Se sak fè nou pa kapab fè sa nou vle.
For the flesh has desires against the Spirit, and the Spirit against the flesh; because these are opposite the one to the other; so that you may not do the things which you have a mind to do.
 η γαρ σαρξ επιθυμει κατα του πνευματος το δε πνευμα κατα της σαρκος ταυτα δε αντικειται αλληλοις ινα μη α αν θελητε ταυτα ποιητε
- 18 Men, si se Lespri Bondye a k'ap dirije lavi nou, nou pa anba lalwa ankò.
But if you are guided by the Spirit, you are not under the law.
 ει δε πνευματι αγεσθε ουκ εστε υπο νομον

- 19 Se fasil pou nou wè sa egzijans kò a fè moun fè: se imoralite, malpwòpte ak vis.
Now the works of the flesh are clear, which are these: evil desire, unclean things, wrong use of the senses,
φανερὰ δε ἐστὶν τὰ ἔργα τῆς σαρκὸς αὐτὰ ἐστὶν μοιχεία πόρνηια ἀκαθαρσία ἀσελγεία
- 20 Se sèvi zidòl, se fè maji, se yonn fè lòt lènmi, se fè kont, fè jalouzi, fè kòlè, se yonn pa vle wè lòt, se fè ti pil gwo pil.
Worship of images, use of strange powers, hates, fighting, desire for what another has, angry feelings, attempts to get the better of others, divisions, false teachings,
εἰδωλολατρεία φαρμακεία ἐχθραὶ εἰρεὶς ζήλοὶ θυμοὶ ἐριθείαι διχόστασιαὶ αἵρεσεις
- 21 Yonn anvye sò lòt, yo tafyatè, yo saf konsa, ak yon bann lòt bagay ankò y'ap fè. Mwen deja di nou sa, epi m'ap repete l' ankò pou nou: moun ki fè tout bagay sa yo p'ap antre menm nan peyi kote Bondye wa a.
Envy, uncontrolled drinking and feasting, and such things: of which I give you word clearly, even as I did in the past, that they who do such things will have no part in the kingdom of God.
φθονοὶ φονοὶ μεθὰ κῶμοι καὶ τὰ ὅμοια τοῦτοις ἅ προλέγω ὑμῖν καθὼς καὶ προείπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν
- 22 Men, Lespri Bondye a bay renmen, kè kontan, kè poze, pasyans, bon kè, seriozite, li fè ou gen bon manyè.
But the fruit of the Spirit is love, joy, peace, a quiet mind, kind acts, well-doing, faith,
ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη χάρα εἰρήνη μακροθυμία χρηστότης ἀγαθὸσυνὴ πίστις
- 23 Li fè ou aji ak dousè, li fè ou konn kontwòlè kò ou. Lalwa Moyiz la pa kont okenn nan bagay sa yo.
Gentle behaviour, control over desires: against such there is no law.
πραοτῆς ἐγκρατεία κατὰ τῶν τοιούτων οὐκ ἐστὶν νόμος
- 24 Moun ki moun Jezikri, yo fè kò a mouri ansanm ak tout egzijans li yo, ak tout lanvi li yo.
And those who are Christ's have put to death on the cross the flesh with its passions and its evil desires.
οἱ δὲ τοῦ χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις
- 25 Se Lespri Bondye a ki ban nou lavi, se pou n' kite li dirije lavi nou nan tout bagay.
If we are living by the Spirit, by the Spirit let us be guided.
εἰ ζῶμεν πνεύματι πνεύματι καὶ στοιχοῦμεν
- 26 Pa kite lògèy moute nou nan tèt. Piga yonn chache lòt kont. Piga yonn rayi sò lòt.
Let us not be full of self-glory, making one another angry, having envy of one another.
μὴ γινώμεθα κενοδοξοὶ ἀλλήλους προκαλοῦμενοι ἀλλήλοις φθονοῦντες
- 1 ¶ Frè m' yo, si nou bare yon moun ap fè yon bagay ki mal, nou menm ki gen Lespri Bondye a nan kè nou, se pou nou mete l' nan bon chemen. Men, fè sa avèk dousè. Epi nou menm bò pa nou, veye kò nou pou nou pa tonbe nan tantasyon tou.
Brothers, if a man is taken in any wrongdoing, you who are of the Spirit will put such a one right in a spirit of love; keeping watch on yourself, for fear that you yourself may be tested.
ἀδελφοὶ εἰάν καὶ προλήφθῃ ἀνθρώπος ἐν τινὶ παραπτώματι ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραοτήτος σκοποῦν μὴ καὶ σὺ πειρασθῆς
- 2 Se pou nou yonn ede lòt pote chay yo. Se konsa n'a obeyi lalwa Kris la.
Take on yourselves one another's troubles, and so keep the law of Christ.
ἀλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ χριστοῦ
- 3 Si yon moun ki pa anyen mete nan tèt li li kichòy, moun sa a se twonpe l'ap twonpe tèt li.
For if a man has an idea that he is something when he is nothing, he is tricked by himself.
εἰ γὰρ δοκεῖ τις εἶναι τι μὴδὲν ὦν ἑαυτὸν φρεναπατά
- 4 Chak moun dwe egzaminen jan y'ap viv la. Si yo kontan ak tèt yo, y'a kontan pou sa yo fè. Yo p'ap bezwen konpare tèt yo avèk sa lòt yo ap fè.
But let every man make test of his work, and then will his cause for glory be in himself only, and not in his neighbour.
τὸ δε ἔργον ἑαυτοῦ δοκιμάζτω ἕκαστος καὶ τότε εἰς ἑαυτὸν μόνον τὸ καυχῆμα εἴξει καὶ οὐκ εἰς τὸν ἕτερον
- 5 Paske, chak moun gen chay pa yo pou yo pote.
Because every man is responsible for his part of the work.
ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει

- 6 Moun k'ap resevwa bon nouvèl la fèt pou separe tout byen l' yo ak moun k'ap ba li l' la.
But let him who gets teaching in the word give a part in all good things to his teacher.
κοινωνειτω δε ο κατηχουμενος τον λογον τω κατηχουντι εν πασιν αγαθοις
- 7 Pa twonpe tèt nou. Moun pa ka pase Bondye nan betiz. Sa yon moun simen, se sa li va rekòlte.
Be not tricked; God is not made sport of: for whatever seed a man puts in, that will he get back as grain.
μη πλανασθε θεος ου μκτηριζεται ο γαρ εαν σπειρη ανθρωπος τουτο και θερισει
- 8 Moun ki simen sa ki fè kò l' plezi, li gen pou l' rekòlte lanmò. Men, moun ki simen sa ki fè Lespri Bondye a plezi, Lespri a va fè l' rekòlte lavi ki p'ap janm fini an.
Because he who puts in the seed of the flesh will of the flesh get the reward of death; but he who puts in the seed of the Spirit will of the Spirit get the reward of eternal life.
οτι ο σπειρων εις την σαρκα εαυτου εκ της σαρκος θερισει φθοραν ο δε σπειρων εις το πνευμα εκ του πνευματος θερισει ζωην αιωνιον
- 9 Pa janm bouke fè byen. Paske, si nou pa dekouraje, n'a rekòlte lè lè a va rive.
And let us not get tired of well-doing; for at the right time we will get in the grain, if we do not give way to weariness.
το δε καλον ποιουντες μη εκκακωμεν καιρω γαρ ιδιω θερισομεν μη εκλυομενοι
- 10 Se sak fè, toutotan nou jwenn okazyon, ann fè byen pou tout moun, sitou pou frè ak sè nou yo ki gen menm konfyans ak nou nan Bondye.
So then, as we have the chance, let us do good to all men, and specially to those who are of the family of the faith.
αρα ουν ως καιρον εχομεν εργαζωμεθα το αγαθον προς παντας μαλιστα δε προς τους οικειους της πιστεως
- 11 ¶ Gade ki gwo lèt m'ap ekri nou koulye a ak men pa m'!
See the size of the handwriting which I myself have made use of in writing to you.
ιδετε πηλικους υμιν γραμμασιν εγραψα τη εμη χειρι
- 12 Moun nou wè ki vle fè nou sikonsi yo, se moun k'ap chache pase pou bon nan je lèzòm. Y'ap fè sa paske yo pa vle pou moun pèsekite yo akòz kwa Kris la.
Those who have the desire to seem important in the flesh, put force on you to undergo circumcision; only that they may not be attacked because of the cross of Christ.
οσοι θελουσιν ευπροσωπησαι εν σαρκι ουτοι αναγκαζουσιν υμας περιτεμεσθαι μονον ινα μη τω σταυρω του χριστου διωκωνται
- 13 Paske yo menm ki sikonsi, yo pa fè tou sa lalwa mande. Men, yo vle nou sikonsi pou yo ka fè grandizè pou jan yo te fè nou asepte mak sa a nan kò nou.
Because even those who undergo circumcision do not themselves keep the law; but they would have you undergo circumcision, so that they may have glory in your flesh.
ουδε γαρ οι περιτεμνομενοι αυτοι νομον φυλασσουν αιλλα θελουσιν υμας περιτεμεσθαι ινα εν τη υμετερα σαρκι καυχησονται
- 14 Pou mwen menm, mwen p'ap vante tèt mwen pou lòt bagay pase pou kwa Kris la. Paske, gremesi kwa sa a, mwen mouri pou lemonn, lemonn mouri pou mwen.
But far be it from me to have glory in anything, but only in the cross of our Lord Jesus Christ, through which this world has come to an end on the cross for me, and I for it.
εμοι δε μη γενωιτο καυχασθαι ει μη εν τω σταυρω του κυριου ημου ιησου χριστου δι ου εμοι κοσμος εσταυρωται καγω τω κοσμω
- 15 Kit ou sikonsi, kit ou pa sikonsi, se pa sa ki konte. Sa ki konte, se pou nou chanje, se pou nou tounen yon lòt moun.
For having circumcision is nothing, and not having circumcision is nothing, but only a new order of existence.
εν γαρ χριστω ιησου ουτε περιτομη τι ισχυει ουτε ακροβυστια αιλλα καινη κτισις
- 16 Pou tout moun k'ap swiv prensip sa a nan lavi yo, mwen mande Bondye pou l' ba yo kè poze, pou l' gen pitye pou yo, wi, pou yo tout ansanm ak tout pèp Bondye a.
And on all who are guided by this rule be peace and mercy, and on the Israel of God.
και οσοι τω κανονι τουτω στοιχησουσιν ειρηνη επ αυτους και ελεος και επι τον ισραηλ του θεου
- 17 Apre sa, piga pesonn ban m' traka ankò. Paske, mak m'ap pote nan kò mwen moutre se esklav Jezikri mwen ye.
From this time on let no man be a trouble to me; because my body is marked with the marks of Jesus.
του λοιπου κοπους μοι μηδεις παρεχετω εγω γαρ τα στιγματα του κυριου ιησου εν τω σωματι μου βασταζω
- 18 Frè m' yo, se pou benediksyon Jezikri, Seyè nou an, toujou la ak nou tout. Amèn.
The grace of our Lord Jesus Christ be with your spirit, brothers. So be it.
η χαρις του κυριου ημου ιησου χριστου μετα του πνευματος υμων αδελφοι αμην [προς γαλατας εγγραφη απο ρωμης]
- 1 ¶ Mwen menm, Pòl, yon moun Bondye te deside chwazi pou apòt Jezikri, m'ap ekri lèt sa a voye bay tout pèp Bondye ki nan lavi Efèz la, k'ap kenbe fèm nan lavi y'ap mennen ansanm nan Jezikri.
Paul, an Apostle of Christ Jesus by the purpose of God, to the saints who are at Ephesus, and those who have faith in Christ Jesus:
παυλος αποστολος ιησου χριστου δια θεληματος θεου τοις αγιοις τοις ουσιν εν εφεσω και πιστοις εν χριστω ιησου

- 2 Mwen mande Bondye Papa nou ansanm ak Jezikri, Seyè nou, pou yo ban nou benediksyon ak kè poze.
Grace to you and peace from God our Father and the Lord Jesus Christ.
χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου
- 3 ¶ Lwanj pou Bondye, Papa Jezikri, Seyè nou an. Se li menm ki beni nou nan lavi n'ap mennen ansanm nan Kris la. Li ban nou tout kalite benediksyon pou nou ka viv dapre egzijans Lespri Bondye nan syèl la.
Praise be to the God and Father of our Lord Jesus Christ, who has given us every blessing of the Spirit in the heavens in Christ:
ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου ο ευλογησας ημας εν παση ευλογια πνευματικη εν τοις επουρανιοις χριστω
- 4 Byen lontan anvan Bondye te kreye lemonn, li te chwazi nou nan Kris la pou nou te kapab viv apa pou li, pou n' te san repwòch devan li. Nan renmen li renmen nou an,
Even as he made selection of us in him from the first, so that we might be holy and free from all evil before him in love:
καθως εξελεξατο ημας εν αυτο προ καταβολης κοσμου ειναι ημας αγιους και αμωμους κατενωπιον αυτου εν αγαπη
- 5 Bondye te deside depi davans pou l' te adopte nou pou pitit li nan Jezikri, paske sa te fè l' plezi.
As we were designed before by him for the position of sons to himself, through Jesus Christ, in the good pleasure of his purpose,
προορισας ημας εις υιοθεσιαν δια ιησου χριστου εις αυτον κατα την ευδοκιαν του θεληματος αυτου
- 6 Se poutèt sa, ann toujou fè lwanj Bondye pou bèl favè sa a li fè nou kado, gremesi Pitit li renmen anpil la!
To the praise of the glory of his grace, which he freely gave to us in the Loved One:
εις επαινον δοξης της χαριτος αυτου εν η εχαριτωσεν ημας εν τω ηγαπημενω
- 7 Gremesi Kris ki mouri pou nou an, nou delivre, nou resevwa padon pou peche nou yo; Bondye fè nou wè jan li renmen nou anpil.
In whom we have salvation through his blood, the forgiveness of our sins, through the wealth of his grace,
εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των παραπτωματος κατα τον πλουτον της χαριτος αυτου
- 8 Li ban nou favè l' an kantite, li ban nou tout kalite konprann ak konsepsans.
Which he gave us in full measure in all wisdom and care;
ης επερισσευσεν εις ημας εν παση σοφια και φρονησει
- 9 Li fè nou konnen plan travay li te kenbe sekre nan kè l', plan travay li te gen lide fè depi lontan an. Se plan sa a li vin reyalize nan Kris la.
Having made clear to us the secret of his purpose, in agreement with the design which he had in mind, to put into his hands
γνωρισας ημιν το μυστηριον του θεληματος αυτου κατα την ευδοκιαν αυτου ην προεθετο εν αυτο
- 10 Dapre plan travay Bondye a, plan ki gen pou fin reyalize nèt lè lè a va rive, Bondye ap mete tout bagay ki nan syèl la ansanm ak tout bagay ki sou latè a anba yon sèl chèf, anba Kris la.
The ordering of the times when they are complete, so that all things might come to a head in Christ, the things in heaven and the things on the earth; in him, I say,
εις οικονομιαν του πληρωματος των καιρων ανακεφαλαιωσασθαι τα παντα εν τω χριστω τα τε εν τοις ουρανοις και τα επι της γης
- 11 Bondye ap fè tout bagay rive jan l' te deside l' la ak jan l' te vle l' la. Konsa, nou menm jwif, nou se moun Bondye te chwazi depi davans dapre plan li. Lè n'ap viv ansanm nan Kris la, nou resevwa pòsyon pa nou nan byen l' yo.
In whom we have a heritage, being marked out from the first in his purpose who does all things in agreement with his designs;
εν αυτο εν ω και εκληρωθημεν προορισθεντες κατα προθεσιν του τα παντα ενεργουντος κατα την βουλην του θεληματος αυτου
- 12 Se sak fè, nou menm ki premye moun ki t'ap tann Kris la, n'ap viv yon jan ki sèvi yon lwanj pou pouwva Bondye a.
So that his glory might have praise through us who first had hope in Christ:
εις το ειναι ημας εις επαινον της δοξης αυτου τους προηλπικοτας εν τω χριστω
- 13 Konsa tou, nou menm, moun lòt nasyon yo, apre nou te fin tande mesaj laverite a, ki vle di bon nouvèl k'ap fè nou konnen jan Bondye delivre nou an, nou te mete konfyans nou nan Kris la, n'ap viv ansanm nan Kris la tou. Bondye te make nou ak letanp li tou, li ban nou Sentespri li te pwòmèt la.
In whom you, having been given the true word, the good news of your salvation, and through your faith in him, were given the sign of the Holy Spirit of hope,
εν ω και υμεις ακουσαντες τον λογον της αληθειας το ευαγγελιον της σωτηριας υμων εν ω και πιστευσαντες εσφραγισθητε τω πνευματι της επαγγελιας τω αγιω
- 14 Sentespri sa a, se yon avalwa Bondye ban nou sou eritaj li te pwòmèt li t'ap bay pèp li a. Sa ban nou garanti Bondye gen pou fin delivre moun pa l' yo nèt. Se sak fè, nou menm tou, moun lòt nasyon yo, n'ap sèvi yon lwanj pou pouwva Bondye a tou.
Which is the first-fruit of our heritage, till God gets back that which is his, to the praise of his glory.
ος εστιν αρραβων της κληρονομιας ημων εις απολυτρωσιν της περιποιησεως εις επαινον της δοξης αυτου

- 15 ¶ Se poutèt tout bagay sa yo, depi mwen tande jan nou gen konfyans nan Kris la, jan nou renmen tout moun ki fè pati pèp Bondye a,
For this cause I, having had news of the faith in the Lord Jesus which is among you, and which you make clear to all the saints,
δια τουτου καγω ακουσας την καθ υμας πιστιν εν τω κυριω ιησου και την αγαπην την εις παντας τους αγιους
- 16 mwen pa janm sispann di Bondye mèsi pou nou. Mwen toujou chonje nou lè m'ap lapriyè.
Give praise without end for you, keeping you in mind in my prayers;
ου παυομαι ευχαριστων υπερ υμων μνειαν υμων ποιουμενος επι των προσευχων μου
- 17 Bondye Jezikri, Seyè nou an, fè nou konnen an, se yon papa ki gen anpil pouvwa. Mwen mande l' pou li ban nou Sentespri l' ki bay bon konprann ki moutre nou sa Bondye ap devwale nou an pou nou ka rive konnen l' byen.
That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him;
ινα ο θεος του κυριου ημων ιησου χριστου ο πατηρ της δοξης δωη υμιν πνευμα σοφιας και αποκαλυψεως εν επιγνωσει αυτου
- 18 Mwen mande l' pou l' louvri lespri nou, pou nou ka konnen kisa n'ap tann nan men Bondye ki rele nou an, ki vle di eritaj Bondye pwòmèt l'ap bay moun ki pou li yo, yon eritaj ki rich anpil, ki bèl anpil.
And that having the eyes of your heart full of light, you may have knowledge of what is the hope of his purpose, what is the wealth of the glory of his heritage in the saints,
πεφωτισμενους τους οφθαλμους της διανοιας υμων εις το ειδειναι υμας τις εστιν η ελπις της κλησεως αυτου και τις ο πλουτος της δοξης της κληρονομιας αυτου εν τοις αγιοις
- 19 Mwen mande l' pou nou ka konnen tou ki jan pouvwa li k'ap travay nan nou menm ki kwè nan li a, se yon gwo pouvwa ki san limit. Se menm gwo pouvwa sa a Bondye te fè moun wè,
And how unlimited is his power to us who have faith, as is seen in the working of the strength of his power,
και τι το υπερβαλλον μεγαθος της δυναμεως αυτου εις ημας τους πιστευοντας κατα την ενεργειαν του κρατους της ισχυος αυτου
- 20 lè li te fè Kris la leve soti vivan nan mitan mò yo, li fè l' chita sou bò dwat li nan syèl la.
By which he made Christ come back from the dead, and gave him a place at his right hand in heaven,
ην ενηργησεν εν τω χριστω εγειρας αυτον εκ νεκρων και εκαθισεν εν δεξια αυτου εν τοις επουρανιοις
- 21 Li mete Kris la anwo tout chèf, anwo tout otorite, tout pouvwa ak tout dominasyon. Kris la pi wo pase tout gwo non yo kapab bay moun non sèlman koulye a sou latè, men nan tan ki gen pou vini an tou.
Far over all rule and authority and power and every name which is named, not only in the present order, but in that which is to come:
υπερανω πασης αρχης και εξουσιας και δυναμεως και κυριοτητος και παντος ονοματος ονομαζομενου ου μονον εν τω αιωνι τουτω αλλα και εν τω μελλοντι
- 22 Bondye mete tout bagay anba pye Kris la, li mete l' pou l' sèl chèf legliz la.
And he has put all things under his feet, and has made him to be head over all things to the church,
και παντα υπεταξεν υπο τους ποδας αυτου και αυτον εδωκεν κεφαλην υπερ παντα τη εκκλησια
- 23 Legliz la se kò Kris la, li konplete Kris la. Kris la menm, avèk pouvwa li, li konplete tout bagay ki toupatou.
Which is his body, the full measure of him in whom all things are made complete.
ητις εστιν το σωμα αυτου το πληρωμα του παντα εν πασιν πληρουμενου
- 1 ¶ Nou menm moun Efèz, nou te mouri poutèt mechnaste ak peche nou yo.
And to you did he give life, when you were dead through your wrongdoing and sins,
και υμας οντας νεκρους τοις παραπτωμασιν και ταις αμαρτιας
- 2 Se nan bagay sa yo nou t'ap viv nan tan lontan. Nou t'ap swiv move kouran ki nan lemond, nou t'ap fè volonte chèf otorite yo ki nan lè a, move lespri k'ap travay koulye a nan moun k'ap dezobeyi Bondye yo.
In which you were living in the past, after the ways of this present world, doing the pleasure of the lord of the power of the air, the spirit who is now working in those who go against the purpose of God;
εν αις ποτε περιεπατησατε κατα τον αιωνα του κοσμου τουτου κατα τον αρχοντα της εξουσιας του αερος του πνευματος του νυν ενεργουντος εν τοις υιοις της απειθειας
- 3 Lè sa a, nou menm jwif yo, nou te menm jan ak yo. Nou t'ap mennen lavi nou dapre egzijans lachè, nou t'ap fè kapris kò nou ak tout vye lide ki te vin nan tèt nou. Konsa, nou menm jwif, jan nou te ye a, nou te kondannen pou n' te tonbe anba kolè Bondye tankou lòt yo.
Among whom we all at one time were living in the pleasures of our flesh, giving way to the desires of the flesh and of the mind, and the punishment of God was waiting for us even as for the rest.
εν οις και ημεις παντες ανεστραφημεν ποτε εν ταις επιθυμιας της σαρκος ημων ποιουντες τα θεληματα της σαρκος και των διανοιων και ημεν τεκνα φουσει οργης ως και οι λοιποι

- 4 ¶ Men, Bondye sitèlman gen kè sansib, li sitèlman renmen nou,
But God, being full of mercy, through the great love which he had for us,
ο δε θεος πλουσιος ον εν ελεει δια την πολλην αγαπην αυτου ην ηγαπησεν ημας
- 5 li ban nou lavi ankò ansanm ak Kris la, nou menm ki te mouri akòz peche nou yo. Se yon favè Bondye fè nou lè li delivre nou.
Even when we were dead through our sins, gave us life together with Christ (by grace you have salvation),
και οντας ημας νεκρους τοις παραπτωμασιν συνεζωοποιησεν τω χριστω χαριτι εστε σεσωσμενοι
- 6 Ansanm ak Kris la, Bondye fè nou leve soti nan lanmò, li fè nou chita jouk anwo nan syèl la ansanm ak li tou.
So that we came back from death with him, and are seated with him in the heavens, in Christ Jesus;
και συνηγειρεν και συνεκαθισεν εν τοις επουρανιοις εν χριστω ιησου
- 7 Li fè tou sa pou moutre pou tout tan ki gen pou vini yo jan li renmen nou anpil anpil, jan li aji byen avèk nou nan Jezikri.
That in the time to come he might make clear the full wealth of his grace in his mercy to us in Christ Jesus:
ινα ενδειξηται εν τοις αιωσιν τοις επερχομενοις τον υπερβαλλοντα πλουτον της χαριτος αυτου εν χρηστοτητι εφ ημας εν χριστω ιησου
- 8 Se paske li renmen nou kifè li delivre nou, nou menm ki mete konfyans nou nan li. Sa pa soti nan nou menm menm, se yon kado Bondye ban nou.
Because by grace you have salvation through faith; and that not of yourselves: it is given by God:
τη γαρ χαριτι εστε σεσωσμενοι δια της πιστεως και τουτο ουκ εξ υμων θεου το δωρον
- 9 Non, nou pa fè anyen pou sa. Konsa, pesonn pa ka vante tèt yo.
Not by works, so that no man may take glory to himself.
ουκ εξ εργαων ινα μη τις καυχησηται
- 10 Se Bondye ki fè nou. Nan Jezikri li kreye nou pou nou ka fè anpil bon zèb nan lavi nou, dapre sa li te pare davans pou nou te fè.
For by his act we were given existence in Christ Jesus to do those good works which God before made ready for us so that we might do them.
αυτου γαρ εσμεν ποιημα κτισθεντες εν χριστω ιησου επι εργαοις αγαθοις οις προητοιμασεν ο θεος ινα εν αυτοις περιπατησωμεν
- 11 ¶ Nou menm ki pa t' fèt nan ras jwif la, jwif yo te rele nou moun ki pa sikonsi, menm jan yo te rele tèt yo moun ki sikonsi. Yo t'ap gade sou mak lèzòm fè sou kò yo ak men yo. Wi, nou menm moun lòt nasyon yo, chonje sa nou te ye nan tan lontan.
For this reason keep it in mind that in the past you, the Gentiles in the flesh, who are looked on as being outside the circumcision by those who have circumcision, in the flesh, made by hands;
διο μνημονευετε οτι υμεις ποτε τα εθνη εν σαρκι οι λεγομενοι ακροβυστια υπο της λεγομενης περιτομης εν σαρκι χειροποιητου
- 12 Lè sa a, nou t'ap viv byen lwen Kris la, nou te tankou etranje, nou pa t' fè pati pèp Bondye te chwazi pou li a. Nou pa t' nan kontra Bondye te fè ak pèp li a dapre sa l' te pwomèt la. Nou t'ap viv sou latè san okenn espwa, san Bondye.
That you were at that time without Christ, being cut off from any part in Israel's rights as a nation, having no part in God's agreement, having no hope, and without God in the world.
οτι ητε εν τω καιρω εκεινω χωρις χριστου απηλλοτριωμενοι της πολιτειας του ισραηλ και ξενοι των διαθηκων της επαγγελιας ελπιδα μη εχοντες και αθειοι εν τω κοσμο
- 13 Men koulye a, nan Jezikri, nou menm ki yon lè t'ap viv lwen Bondye, nou vin toupre l', gremesi san Kris la ki koule lè li mouri pou nou an.
But now in Christ Jesus you who at one time were far off are made near in the blood of Christ.
νυνι δε εν χριστω ιησου υμεις οι ποτε οντες μακραν εγγυς εγενηθητε εν τω αιματι του χριστου
- 14 ¶ Paske, se li menm k'ap fè nou byen yonn ak lòt, li fè moun lòt nasyon yo fè yon sèl pèp ansanm ak jwif yo. Avèk pwòp kò li, li kraze miray ki te separe yo epi ki te fè yo yonn lènmi lòt.
For he is our peace, who has made the two into one, and by whom the middle wall of division has been broken down,
αυτος γαρ εστιν η ειρηνη ημων ο ποιησας τα αμφοτερα εν και το μεσοτοιχον του φραγμαυ λυσας
- 15 Li aboli lalwa Moyiz la ansanm ak kòmandman l' yo ak tout regleman l' yo. Li pran de pèp sa yo, li fè yo tounen yon sèl pèp tou nouvo k'ap viv ansanm nan li. Se konsa li fè nou byen yonn ak lòt.
Having in his flesh put an end to that which made the division between us, even the law with its rules and orders, so that he might make in himself, of the two, one new man, so making peace;
την εχθραν εν τη σαρκι αυτου τον νομον των εντολων εν δογμασιν καταργησας ινα τους δυο κτιση εν εαυτω εις ενα καινον ανθρωπον ποιων ειρηνην
- 16 Avèk lanmò Kris la sou kwa a, li wete sa ki t'ap fè de pèp sa yo yonn rayi lòt, li fè yo tou de vin byen ak Bondye, li mete yo ansanm yonn ak lòt nan yon sèl kò.
And that the two might come into agreement with God in one body through the cross, so putting an end to that division.
και αποκαταλλαξη τους αμφοτερουσ εν ενι σωματι τω θεω δια του σταυρου αποκτεινας την εχθραν εν αυτω

- 17 Wi, Kris la te vini, li anonse bon nouvèl k'ap mete lapè a ni pou moun lòt nasyon yo ki te lwen Bondye, ni pou jwif yo ki te toupre Bondye.
And he came preaching peace to you who were far off, and to those who were near;
και ελθων ευηγγελισατο ειρηνην υμιν τοις μακραν και τοις εγγυς
- 18 Paske, gremesi Kris la, nou tout, kit nou jwif kit nou pa jwif, nou ka pwoche bò kot Papa a, nan pouvwa yon sèl ak menm Sentespri a.
Because through him the two of us are able to come near in one Spirit to the Father.
οτι δι αυτου εχομεν την προσαγωγην οι αμφοτεροι εν ενι πνευματι προς τον πατερα
- 19 Se sak fè, nou menm moun lòt nasyon yo, nou pa etranje ankò, ni moun ki depasaj. Men, se sitwayen nou ye ansanm ak tout moun nan pèp Bondye a, nou fè pati fanmi Bondye a.
So then you are no longer as those who have no part or place in the kingdom of God, but you are numbered among the saints, and of the family of God,
αρα ουν ουκετι εστε ξενοι και παροικοι αλλα συμπολιται των αγιων και οικειοι του θεου
- 20 Nou menm moun lòt nasyon yo, nou se kay Bondye ap bati sou fondasyon apòt yo ak pwofèt yo te poze a, men se Jezikri menm ki gwo wòch ki kenbe kay la kanpe a.
Resting on the base of the Apostles and prophets, Christ Jesus himself being the chief keystone,
εποικοδομηθεντες επι τω θεμελιω των αποστολων και προφητων οντος ακρογωνιαιου αυτου ιησου χριστου
- 21 Se li menm ki kenbe tout kò kay la kanpe byen fèm, ki fè l' grandi pou l' tounen yon sèl kay yo mete apa pou Bondye.
In whom all the building, rightly joined together, comes to be a holy house of God in the Lord;
εν ω πασα η οικοδομη συναρμολογουμενη αυξει εις ναον αγιον εν κυριω
- 22 Konsa, nou menm tou avèk lavi n'ap mennen nan Kris la, nou antre nan batisman sa a pou nou fè ansanm ak lòt yo yon sèl kay kote Bondye ap viv ak pouvwa Sentespri li.
In whom you, with the rest, are united together as a living-place of God in the Spirit.
εν ω και υμεις συνοικοδομεισθε εις κατοικητηριον του θεου εν πνευματι
- 1 ¶ Se poutèt sa, mwen menm Pòl ki nan prizon poutèt Kris la pou byen nou, nou menm ki pa jwif, m'ap lapriyè pou nou devan Bondye.
For this cause I Paul, the prisoner of Christ Jesus for you Gentiles,
τουτου χαριν εγω παυλος ο δεσμιος του χριστου ιησου υπερ υμων των εθνων
- 2 Mwen kwè nou konnen deja ki jan Bondye, nan bon kè l', te ban m' travay sa a pou m' te fè pou nou.
If that ordering of the grace of God has come to your knowledge, which was given to me for you,
ειγε ηκουσατε την οικονομιαν της χαριτος του θεου της δοθεισης μοι εις υμας
- 3 Bondye devwale m' sekre travay li a, pou m' te ka konnen plan li te gen sere nan kè li. Se sou plan sa a mwen deja ekri nou kèk mo pi wo a.
How by revelation the secret was made clear to me, as I said before in a short letter,
οτι κατα αποκαλυψιν εγνωρισεν μοι το μυστηριον καθως προεγραψα εν ολιγω
- 4 Lè n'a li yo, n'a kapab gen yon lide ki jan mwen konprann sekre Kris la.
By the reading of which you will be clear about my knowledge of the secret of Christ;
προς ο δυνασθε αναγνωσκοντες νοησαι την συνεσιν μου εν τω μυστηριω του χριστου
- 5 Nan tan lontan Bondye pa t' devwale plan travay sa a bay ankenn moun sou latè, men koulye a, ak pouvwa Sentespri a, li devwale l' bay moun li mete apa pou sèvi l' apòt ak pwofèt.
Which in other generations was not given to the sons of men, but the revelation of it has now been made to his holy Apostles and prophets in the Spirit;
ο εν ετεραις γενειαις ουκ εγνωρισθη τοις υιοις των ανθρωπων ως νυν απεκαλυφθη τοις αγιοις αποστολοις αυτου και προφηταις εν πνευματι
- 6 Men sekre a: Nan Jezikri, ak pouvwa bon nouvèl la, moun ki pa jwif yo gen pou resevwa ansanm ak jwif yo pòsyon pa yo nan byen Bondye a. Yo se manm yon menm kò ansanm ak jwif yo, y'ap jwenn pa yo ansanm ak yo tou nan menm pwomès Bondye te fè a.
Which is that the Gentiles have a part in the heritage, and in the same body, and in the same hope in Christ through the good news,
ειναι τα εθνη συγκληρονομα και συσσωμα και συμμετοχα της επαγγελιας αυτου εν τω χριστω δια του ευαγγελιου
- 7 Kifè m'ap sèvi bon nouvèl sa a, se paske Bondye nan bon kè l' fè m' yon favè, li fè pouvwa li travay nan mwen.
Of which I was made a preacher, through that grace of God which was given to me in the measure of the working of his power.
ου εγενομην διακονος κατα την δωρεαν της χαριτος του θεου την δοθεισαν μοι κατα την ενεργειαν της δυναμεως αυτου

- 8 Mwen pi pitit pase moun ki pi pitit nan tout pèp Bondye a. Men atousa, se mwen menm Bondye bay privilèj sa a, pou m' fè moun lòt nasyon yo konnen bon nouvèl richès Kris la, richès moun p'ap janm fin konprann.
To me, who am less than the least of all the saints, was this grace given, so that I might make clear to the Gentiles the good news of the unending wealth of Christ:
εμοι τω ελαχιστοτερω παντων των αγιων εδοθη η χαρις αυτη εν τοις εθνεσιν ευαγγελισασθαι τον ανεξιχνιαστον πλουτον του χριστου
- 9 Li ban m' privilèj sa a pou m' fè tout moun wè akèlè ki jan plan travay Bondye te sere nan kè li a ap reyalize, paske Bondye ki kreye tout bagay te kenbe plan sa a nan kè l' depi lontan.
And make all men see what is the ordering of the secret which from the first has been kept in God who made all things;
και φωτισαι παντας τις η κοινωνια του μυστηριου του αποκεκρυμμενου απο των αιωνων εν τω θεω τω τα παντα κτισαντι δια ιησου χριστου
- 10 Men koulye a, avèk legliz la, tout chèf ak tout otorite ki nan syèl la pral rive konnen bon konprann Bondye a sou tout fòm li yo.
So that now to the rulers and the authorities in the heavens might be made clear through the church the wide-shining wisdom of God,
ινα γνωρισθη νυν ταις αρχαις και ταις εξουσιαις εν τοις επουρανιοις δια της εκκλησιας η πολυποικιλος σοφια του θεου
- 11 Bondye aji konsa dapre plan ki te la depi lontan an. Se plan sa a li reyalize nan Jezikri, Seyè nou an.
Which is seen in his eternal purpose in Christ Jesus our Lord:
κατα προθεσιν των αιωνων ην εποιησεν εν χριστω ιησου τω κυριω ημων
- 12 Ak lavi n'ap mennen ansanm nan Kris la, gremesi konfyans nou gen nan li a, nou lib pou nou pwoche devan Bondye san kè sote.
By whom we come near to God without fear through faith in him.
εν ω εχομεν την παρηρησιαν και την προσαγωγην εν πεποιθησει δια της πιστεως αυτου
- 13 Se sak fè, mwen mande nou pou nou pa dekouraje poutèt soufrans m'ap sibi pou nou yo, paske se yon bèl avantaj sa ye pou nou.
For this reason it is my prayer that you may not become feeble because of my troubles for you, which are your glory.
διο αιτουμαι μη εκκακειν εν ταις θλιψεσιν μου υπερ υμων ητις εστιν δοξα υμων
- 14 ¶ Wi, se poutèt sa, mwen tonbe ajenu devan Papa a,
For this cause I go down on my knees before the Father,
τουτου χαριν καμπτω τα γονατα μου προς τον πατερα του κυριου ημων ιησου χριστου
- 15 ki bay tout fanmi ki nan syèl la ak sou latè a non yo.
From whom every family in heaven and on earth is named,
εξ ου πασα πατρια εν ουρανοις και επι γης ονομαζεται
- 16 M'ap mande Bondye pou li ban nou, dapre richès pouvwa li a, fòs ak kouraj nan kè nou, pa mwayen pouvwa Sentespri a, pou nou ka grandi nan karaktè nou,
That in the wealth of his glory he would make you strong with power through his Spirit in your hearts;
ινα δωη υμιν κατα τον πλουτον της δοξης αυτου δυναμει κραταιωθηναι δια του πνευματος αυτου εις τον εσω ανθρωπον
- 17 pou Kris la rete nan kè nou ak konfyans nou gen nan li a. M'ap mande Bondye pou nou pouse rasin, pou nou chita byen fèm nan renmen,
So that Christ may have his place in your hearts through faith; and that you, being rooted and based in love,
κατοικησαι τον χριστον δια της πιστεως εν ταις καρδιαις υμων
- 18 pou nou ka konprann, ansanm ak tout pèp Bondye a, jan renmen Kris la laj, jan li long, jan li fon, jan li wo.
May have strength to see with all the saints how wide and long and high and deep it is,
εν αγαπη ερριζωμενοι και θεμελιωμενοι ινα εξισυσητε καταλαβεσθαι συν πασιν τοις αγιοις τι το πλατος και μηκος και βαθος και υψος
- 19 Wi, mwen mande pou nou rive konnen kalite renmen Kris la gen pou nou, atout pesonn p'ap janm ka rive konnen l' nèt. Konsa, n'a vin plen nèt ak tou sa ki nan Bondye.
And to have knowledge of the love of Christ which is outside all knowledge, so that you may be made complete as God himself is complete.
γνωαι τε την υπερβαλλουσαν της γνωσεως αγαπην του χριστου ινα πληρωθητε εις παν το πληρωμα του θεου
- 20 Tout lwanj lan se pou Bondye. Paske, ak pouvwa k'ap travay nan nou an, li kapab fè pi plis pase tou sa nou ka mande, pi plis pase tou sa nou ka mete nan lide nou.
Now to him who is able to do in full measure more than all our desires or thoughts, through the power which is working in us,
τω δε δυναμενω υπερ παντα ποιησαι υπερ εκ περισσου ων αιτουμεθα η νοουμεν κατα την δυναμιν την ενεργουμενην εν ημιν
- 21 Wi, tout lwanj lan pou Bondye nan legliz la ak nan Jezikri, pou tout tan ak pou tout tan. Amèn. Se sa menm!
To him be the glory in the church and in Christ Jesus to all generations for ever and ever. So be it.
αυτω η δοξα εν τη εκκλησια εν χριστω ιησου εις πασας τας γενεας του αιωνος των αιωνων αμην

- 1 ¶ Se sa ki fè, mwen menm ki nan prizon poutèt Seyè a, m'ap mande nou pou nou viv yon jan ki konfòm ak jan Bondye te rele nou pou n' viv la.
I then, the prisoner in the Lord, make this request from my heart, that you will see that your behaviour is a credit to the position which God's purpose has given you,
παρακαλω ουν υμας εγω ο δεσμιος εν κυριω αξιως περιπατησαι της κλησεως ης εκληθητε
- 2 ¶ Pa janm vante tèt nou. Aji avèk dousè ak pasyans ak tout moun. Se pou nou yonn sipòte lòt avèk renmen nan kè nou.
With all gentle and quiet behaviour, taking whatever comes, putting up with one another in love;
μετα πασης ταπεινοφροσυνης και πραοτητος μετα μακροθυμιας ανεχομενοι αλληλων εν αγαπη
- 3 Sentespri a mete nou ansanm. Se pou nou fè tou sa nou kapab pou nou ka toujou fè yon sèl kò, pou nou viv ak kè poze ansanm yonn ak lòt.
Taking care to keep the harmony of the Spirit in the yoke of peace.
σπουδαζοντες τηρειν την ενοτητα του πνευματος εν τω συνδεσμο της ειρηνης
- 4 Gen yon sèl kò ak yon sèl Sentespri, konsa tou se yon sèl Bondye a ki rele nou pou nou gen yon sèl espwa.
There is one body and one Spirit, even as you have been marked out by God in the one hope of his purpose for you;
εν σωμα και εν πνευμα καθως και εκληθητε εν μια ελπιδι της κλησεως υμων
- 5 Gen yon sèl Seyè, yon sèl konfyans, yon sèl batèm.
One Lord, one faith, one baptism,
εις κυριος μια πιστις εν βαπτισμα
- 6 Gen yon sèl Bondye, ki papa nou tout, k'ap dominen sou nou tout, k'ap aji nan nou tout, ki nan nou tout.
One God and Father of all, who is over all, and through all, and in all.
εις θεος και πατηρ παντων ο επι παντων και δια παντων και εν πασιν υμιν
- 7 Nou chak nou resevwa yon kado apa, dapre sa Kris la te bay la,
But to every one of us has grace been given in the measure of the giving of Christ.
ενι δε εκαστω ημων εδοθη η χαρις κατα το μετρον της δωρεας του χριστου
- 8 jan sa ekri nan Liv la: Lè li moute anwo, li mennen anpil prizonnye ak li, li bay lèzòm anpil kado.
For this reason he says, He went up on high, taking his prisoners with him, and gave freely to men.
διο λεγει αναβας εις υψος ηχηλωτευσεν αιχμαλωσιαν και εδωκεν δοματα τοις ανθρωποις
- 9 Enben, kisa sa vle di: Li moute anwo? Sa vle di, li te desann anvan sa jouk kote ki pi fon anba tè a.
(Now this, He went up, what is it but that he first went down into the lower parts of the earth?
το δε ανεβη τι εστιν ει μη οτι και κατεβη πρωτον εις τα κατωτερα μερη της γης
- 10 Moun ki te desann lan, se li menm tou ki te moute anwo nan syèl la, pou l' te kapab plen tou sa ki egziste ak presans li.
He who went down is the same who went up far over all the heavens so that he might make all things complete.)
ο καταβας αυτος εστιν και ο αναβας υπερανω παντων των ουρανων ινα πληρωση τα παντα
- 11 Se li menm ki fè lèzòm kado divès pounwa. Li bay kèk ladan yo pounwa pou sèvi apòt, li bay lòt ladan yo pounwa pou sèvi pwofèt, li bay lòt ankò pounwa pou anonse bon nouvèl la, li bay dèt ankò pounwa pou sèvi tankou pastè ak dirèktè.
And he gave some as Apostles, and some, prophets; and some, preachers of the good news; and some to give care and teaching;
και αυτος εδωκεν τους μεν αποστολους τους δε προφητας τους δε ευαγγελιστας τους δε ποιμενας και διδασκαλους
- 12 Konsa, li byen òganize pèp Bondye a pou yo chak fè travay sèvis yo, pou kò Kris la ka grandi nan konfyans.
For the training of the saints as servants in the church, for the building up of the body of Christ:
προς τον καταρτισμον των αγιων εις εργον διακονιας εις οικοδομην του σωματος του χριστου
- 13 Li fè sa konsa pou nou tout ansanm nou ka rive fè yon sèl kò nan konfyans nou genyen an ak nan konesans Pitit Bondye a. Konsa, nou tout ansanm nou ka vin granmoun ki byen devlope, dapre dènye mezi devlopman Kris la ki bon nèt.
Till we all come to the harmony of the faith, and of the knowledge of the Son of God, to full growth, to the full measure of Christ:
μεχρι κατανησωμεν οι παντες εις την ενοτητα της πιστεως και της επιγνωσεως του υιου του θεου εις ανδρα τελειον εις μετρον ηλικιας του πληρωματος του χριστου

- 14 Lè sa a, nou p'ap viv tankou timoun ankò, tankou moun k'ap chanje lide fasil, ki kite kouran nenpòt doktrin trennen yo ale, ki tankou jwèt nan men bann rize sa yo ki konn ki jan pou yo pran tèt moun nan bay manti.
So that we may be no longer children, sent this way and that, turned about by every wind of teaching, by the twisting and tricks of men, by the deceits of error;
 ινα μηκει ωμεν νηπιοι κλυδωνιζομενοι και περιφερομενοι παντι ανεμω της διδασκαλιας εν τη κυβεια των ανθρωπων εν πανουργια προς την μεθοδειαν της πλανης
- 15 Okontrè, ann pale verite a avèk renmen nan kè nou, konsa n'a ka grandi nan tout sans nan Kris la ki chèf kò a.
But saying true words in love, may come to full growth in him, who is the head, even Christ;
 αληθευοντες δε εν αγαπη αυξησωμεν εις αυτον τα παντα ος εστιν η κεφαλη ο χριστος
- 16 Gremesi Kris la, tout pati nan kò a byen òganize, yo tout byen mare yonn ak lòt nan jwenti yo. Konsa, lè chak pati fè sa yo gen pou yo fè a, tout kò a ap grandi, l'ap devlope nan renmen.
Through whom all the body, being rightly formed and united together, by the full working of every part, is increased to the building up of itself in love.
 εξ ου παν το σωμα συναρμολογουμενον και συμβιβαζομενον δια πασης αφης της επιχορηγιας κατ ενεργειαν εν μετρω ενος εκαστου μερους την αυξησιν του σωματος ποιειται εις οικοδομην εαυτου εν αγαπη
- 17 ¶ Se sa ki fè, men sa m'ap di nou, men sa m'ap deklare nou nan non Seyè a: Sispann viv tankou moun ki pa konn Bondye epi k'ap swiv lide pa yo ki pa vo anyen.
This I say, then, and give witness in the Lord, that you are to go no longer in the way of the Gentiles whose minds are turned to that which has no profit,
 τουτο ουν λεγω και μαρτυρομαι εν κυριω μηκει υμας περιπατειν καθως και τα λοιπα εθνη περιπατει εν ματαιοτητι του νοος αυτων
- 18 Lespri yo bouche, yo p'ap viv lavi Bondye bay la, paske yo pa konn anyen, kè yo fin di.
Whose thoughts are dark, to whom the life of God is strange because they are without knowledge, and their hearts have been made hard;
 εσκοτισμενοι τη διανοια οντες απηλλοτριωμενοι της ζωης του θεου δια την αγνοιαν την ουσαν εν αυτοις δια την πωρωσιν της καρδιας αυτων
- 19 Yo san wont konsa, yo lage kò yo nan tout kalite vis, yo pran plezi yo nan fè tout kalite vye bagay sal san rete.
Who having no more power of feeling, have given themselves up to evil passions, to do all unclean things with overmuch desire.
 οιτινες απηληγκοτες εαυτους παρεδωκαν τη ασελγεια εις εργασιαν ακαθαρσιας πασης εν πλεονεξια
- 20 Men nou menm, se pa konsa yo te fè nou konnen Kris la,
For this was not the teaching of Christ which was given to you;
 υμεις δε ουχ ουτως εμαθετε τον χριστον
- 21 si tout bon vre nou te tande pale sou Kris la, si tout bon vre yo te moutre nou verite a jan l' ye nan Jezi, lè nou te mete konfyans nou nan li a.
If in fact you gave ear to him, and were given teaching in him, even as what is true is made clear in Jesus:
 ειγε αυτον ηκουσατε και εν αυτω εδιδαχθητε καθως εστιν αληθεια εν τω ιησου
- 22 Se sa ki fè, se pou nou chanje vye karaktè sa a ki t'ap fè nou viv jan nou t'ap viv nan tan lontan an, vye moun sa a ki te fin pèvèti nèt ak vye dezi l' yo ki t'ap twonpe nou.
That you are to put away, in relation to your earlier way of life, the old man, which has become evil by love of deceit;
 αποθεσθαι υμας κατα την προτεραν αναστροφην τον παλαιον ανθρωπον τον φθειρομενον κατα τας επιθυμιας της απατης
- 23 Se pou nou chanje nèt ni nan kè nou ni nan lespri nou.
And be made new in the spirit of your mind,
 ανανεουσθαι δε τω πνευματι του νοος υμων
- 24 Se pou nou vin yon lòt kalite moun jan Bondye vle l' la, pou nou sanble ak li pou nou ka mennen yon lavi ki dwat, yon lavi ki apa pou Bondye, jan verite a mande l' la.
And put on the new man, to which God has given life, in righteousness and a true and holy way of living.
 και ενδυσασθαι τον καινον ανθρωπον τον κατα θεον κτισθεντα εν δικαιοσυνη και οσιοτητι της αληθειας
- 25 Se poutèt sa, sispann bay manti. Se pou nou di verite lè n'ap pale ak frè nou, paske nou tout se manm yon sèl kò nou ye.
And so, putting away false words, let everyone say what is true to his neighbour: for we are parts one of another.
 διο αποθεμενοι το ψευδος λαλειτε αληθειαν εκαστος μετα του πλησιον αυτου οτι εσμεν αλληλων μελη
- 26 Si nou ankòlè, veye kò nou pou kòlè a pa fè nou fè sa ki mal. Pa al dòmi ak kòlè nan kè nou.
Be angry without doing wrong; let not the sun go down on your wrath;
 οργιζεσθε και μη αμαρτανετε ο ηλιος μη επιδυετω επι τω παροργισμω υμων

- 27 Pa bay Satan pye sou nou.
And do not give way to the Evil One.
 μητε διδοτε τοπον τω διαβωλω
- 28 Se pou moun ki te konn vòlò sispann vòlò. Okontrè, se pou l' travay di ak men l' san fè move konbinezon, pou l' sa gen dekwa bay moun ki nan bezwen.
Let him who was a thief be so no longer, but let him do good work with his hands, so that he may have something to give to him who is in need.
 ο κλεπτων μηκετι κλεπτετω μαλλον δε κοπιατω εργαζομενος το αγαθον ταις χερσιν ινα εχη μεταδιδοναι τω χρειαν εχοντι
- 29 Pa kite ankenn move pawòl soti nan bouch nou. Pale bon koze ki ka ede lòt yo grandi nan konfyans Bondye, koze ki ka ede yo lè yo nan move pa. Konsa, se yon byen n'a fè pou moun k'ap tande nou yo.
Let no evil talk come out of your mouth, but only what is good for giving necessary teaching, and for grace to those who give ear.
 πας λογος σαπρος εκ του στοματος υμων μη εκπορευεσθω αλλ ει τις αγαθος προς οικοδομην της χρειας ινα δω χαριν τοις ακουουσιν
- 30 Pa fè Sentespri Bondye a lapenn, paske Lespri a se mak letanp Bondye sou nou, li ban nou garanti Bondye ap fin delivre nou lè jou a va rive.
And do not give grief to the Holy Spirit of God, by whom you were marked for the day of salvation.
 και μη λυπειτε το πνευμα το αγιον του θεου εν ω εσφραγισθητε εις ημεραν απολυτρωσεως
- 31 Piga yo jwenn nan mitan nou moun ki kenbe lòt nan kè yo, moun ki gen san wo, moun ki renmen fè kòlè. Piga yo tande woywoy ak joure nan mitan nou. Nou pa fèt pou gen okenn lòt kalite mechanste k'ap fèt nan mitan nou.
Let all bitter, sharp and angry feeling, and noise, and evil words, be put away from you, with all unkind acts;
 πασα πικρια και θυμος και οργη και κραυγη και βλασφημια αρθητω αφ υμων συν παση κακια
- 32 Okontrè, se pou nou aji byen yonn ak lòt, se pou nou gen bon kè yonn pou lòt, pou nou yonn padonnen lòt, menm jan Bondye te padonnen nou nan Kris la.
And be kind to one another, full of pity, having forgiveness for one another, even as God in Christ had forgiveness for you.
 γινεσθε δε εις αλληλους χρηστοι ευσπλαγχοι χαριζομενοι εαυτοις καθως και ο θεος εν χριστω εχαρισατο υμιν
- 1 ¶ Se sa ki fè, paske nou se pitit Bondye renmen anpil, se pou nou chache fè tankou Bondye fè.
Let it then be your desire to be like God, as well-loved children;
 γινεσθε ουν μιμηται του θεου ως τεκνα αγαπητα
- 2 Se pou nou viv ak renmen nan kè nou, menm jan Kris la te fè l' la, li menm ki te renmen nou, ki te bay lavi l' pou nou tankou yon ti mouton yo ofri pou touye pou Bondye, ofrann k'ap fè Bondye plezi ak bon sant li.
And be living in love, even as Christ had love for you, and gave himself up for us, an offering to God for a perfume of a sweet smell.
 και περιπατειτε εν αγαπη καθως και ο χριστος ηγαπησεν ημας και παρεδωκεν εαυτον υπερ ημων προσφοραν και θυσιαν τω θεω εις οσμην ευωδιας
- 3 ¶ Paske nou se pèp Bondye a, sa pa bon pou nou menm louvri bouch nou pale sou dezòd lachè, sou bagay ki sal ak vye dezi.
But evil acts of the flesh and all unclean things, or desire for others' property, let it not even be named among you, as is right for saints;
 πορνεια δε και πασα ακαθαρσια η πλεονεξια μηδε ονομαζεσθω εν υμιν καθως πρεπει αγιοις
- 4 Sa pa bon non plis pou nou kite gwo mo, pawòl san sans ak mo sal soti nan bouch nou. Bagay konsa pa dakò ak sa nou ye. Okontrè, se pou nou lapriyè pou di Bondye mèsi.
And let there be no low behaviour, or foolish talk, or words said in sport, which are not right, but in place of them the giving of praise.
 και αισχροτης και μωρολογια η εντραπελια τα ουκ ανηκοντα αλλα μαλλον ευχαριστια
- 5 Paske, konnen sa byen: okenn moun ki nan dezòd lachè, osinon ki nan lenkondite, osinon ki renmen lajan (moun konsa se tankou moun k'ap sèvi zidòl), okenn nan moun sa yo p'ap gen pòsyon eritaj nan peyi kote Bondye ak Kris la wa a.
Being certain of this, that no man who gives way to the passions of the flesh, no unclean person, or one who has desire for the property of others, or who gives worship to images, has any heritage in the kingdom of Christ and God.
 τουτο γαρ εστε γνωσκοντες οτι πας πορνος η ακαθαρτος η πλεονεκτικος ος εστιν ειδωλολατρης ουκ εχει κληρονομιαν εν τη βασιλεια του χριστου και θεου
- 6 Pa kite pesonn twonpe nou ak pawòl san sans yo: se poutèt bagay sa yo menm kòlè Bondye tonbe sou moun ki refize obeyi l' yo.
Do not be turned from the right way by foolish words; for because of these things the punishment of God comes on those who do not put themselves under him.
 μηδεις υμας απατατω κενους λογους δια ταυτα γαρ ερχεται η οργη του θεου επι τους υιους της απειθειας
- 7 Nou pa gen anyen pou nou wè ak moun konsa.
Have no part with such men;
 μη ουν γινεσθε συμμετοχοι αυτων

- 8 Nan tan lontan, nou te nan fènwa. Men koulye a, paske n'ap viv ansanm nan Seyè a, nou nan limyè. Se sa ki fè, fòk nou mennen tèt nou tankou moun k'ap viv nan limyè a.
For you at one time were dark, but now are light in the Lord: let your behaviour be that of children of light
ητε γαρ ποτε σκοτος νυν δε φως εν κυριω ως τεκνα φωτος περιπατειτε
- 9 Paske, limyè a fè moun fè bagay ki bon, bagay ki dwat ak bagay ki vre.
(Because the fruit of the light is in all righteousness and in everything which is good and true),
ο γαρ καρπος του πνευματος εν παση αγαθωσυνη και δικαιοσυνη και αληθεια
- 10 Chache konnen sa k'ap fè Seyè a plezi.
Testing by experience what is well-pleasing to the Lord;
δοκιμαζοντες τι εστιν ευαρεστον τω κυριω
- 11 Nou pa gen anyen pou nou wè ak moun k'ap viv nan fènwa, moun k'ap fè bagay ki p'ap rapòte anyen. Okontrè, denonse yo pou sa yo ye.
And have no company with the works of the dark, which give no fruit, but make their true quality clear;
και μη συγκοινωνειτε τοις εργασις τοις ακαρποις του σκοτους μαλλον δε και ελεγχετε
- 12 Bagay moun sa yo ap fè an kachèt, se you wont menm pou pale sou sa.
For the things which are done by them in secret it is shame even to put into words.
τα γαρ κρυφη γινομενα υπ αυτων αισχρον εστιν και λεγειν
- 13 Men, lè ou mete tout bagay sa yo ak lè nan limyè, lèzòm va wè sa yo ye tout bon.
But all things, when their true quality is seen, are made clear by the light: because everything which is made clear is light.
τα δε παντα ελεγχομενα υπο του φωτος φανερωται παν γαρ το φανερουμενον φως εστιν
- 14 Paske, tout bagay ki parèt ak lè tounen limyè. Se poutèt sa yo di: Leve non, ou menm k'ap dòmi an, leve soti nan mitan mò yo. Kris la va klere ou.
For this reason he says, Be awake, you who are sleeping, and come up from among the dead, and Christ will be your light.
διο λεγει εγειραι ο καθευδων και αναστα εκ των νεκρων και επιφασει σοι ο χριστος
- 15 Se sa ki fè, konnen ki jan pou n' mennen tèt nou! Pa mennen tèt nou tankou moun ki sòt, men tankou moun ki gen konprann.
Take care then how you are living, not as unwise, but as wise;
βλεπετε ουν πως ακριβως περιπατειτε μη ως ασοφοι αλλ ως σοφοι
- 16 Pa kite okenn okazyon pase pou fè sa ki byen. Paske, jou sa yo n'ap viv la a pa bon menm.
Making good use of the time, because the days are evil.
εξαγοραζομενοι τον καιρον οτι αι ημεραι πονηραι εισιν
- 17 Se poutèt sa, pran tèt nou byen, chache konnen sa Seyè a vle nou fè.
For this reason, then, do not be foolish, but be conscious of the Lord's pleasure.
δια τουτο μη γινεσθε αφρονες αλλα συνιεντες τι το θελημα του κυριου
- 18 Pa soule tèt nou ak diven, sa ka mennen nou nan debòch. Okontrè, plen kè nou ak Sentespri.
And do not take overmuch wine by which one may be overcome, but be full of the Spirit;
και μη μεθυσκεσθε οινω εν ω εστιν ασωτια αλλα πληρουσθε εν πνευματι
- 19 Lè n'ap pale yonn ak lòt, sèvi ak pawòl ki nan sòm yo, nan kantik yo, ak nan chante Lespri Bondye a moutre nou. Chante kantik ak sòm pou Seyè a lè n'ap fè lwanj li ak tout kè nou.
Joining with one another in holy songs of praise and of the Spirit, using your voice in songs and making melody in your heart to the Lord;
λαλουντες εαυτοις ψαλμοις και υμνοις και ωδαις πνευματικαις αδοντες και ψαλλοντες εν τη καρδια υμων τω κυριω
- 20 Nan non Seyè nou an, Jezikri, se tout tan pou n'ap di Bondye Papa a mèsi pou tout bagay.
Giving praise at all times for all things in the name of our Lord Jesus Christ, to God, even the Father;
ευχαριστουντες παντοτε υπερ παντων εν ονοματι του κυριου ημων ιησου χριστου τω θεω και πατρι
- 21 ¶ Se pou nou yonn soumèt devan lòt pa respè pou Kris la.
Letting yourselves be ruled by one another in the fear of Christ.
υποτασσομενοι αλληλοις εν φοβω θεου

- 22 Nou menm, medam yo, soumèt devan mari nou tankou nou soumèt devan Seyè a.
Wives, be under the authority of your husbands, as of the Lord.
 αι γυναικες τοις ιδιοις ανδρασιν υποτασσεσθε ως τω κυριω
- 23 Paske, yon mari se chèf madanm li menm jan Kris la se chèf legliz la. Se Kris la menm ki delivre legliz la ki kò li.
For the husband is the head of the wife, as Christ is the head of the church, being himself the saviour of the body.
 οτι ο ανηρ εστιν κεφαλη της γυναικος ως και ο χριστος κεφαλη της εκκλησιας και αυτος εστιν σωτηρ του σωματος
- 24 Konsa, se pou medam yo soumèt devan mari yo menm jan legliz la soumèt devan Kris la.
And as the church is under Christ's authority, so let wives be under the rule of their husbands in all things.
 αλλ ωσπερ η εκκλησια υποτασσεται τω χριστω ουτως και αι γυναικες τοις ιδιοις ανδρασιν εν παντι
- 25 Nou menm, mari yo, se pou nou renmen madanm nou menm jan Kris la te renmen legliz la, jouk li te asepte mouri pou li.
Husbands, have love for your wives, even as Christ had love for the church, and gave himself for it;
 οι ανδρες αγαπατε τας γυναικας εαυτων καθως και ο χριστος ηγαπησεν την εκκλησιαν και εαυτον παρεδωκεν υπερ αυτης
- 26 Li te fè sa pou li te ka mete legliz la apa pou Bondye. Li lave legliz la nan dlo ak nan pawòl li.
So that he might make it holy, having made it clean with the washing of water by the word,
 ινα αυτην αγιαση καθαρισας τω λουτρω του υδατος εν ρηματι
- 27 Paske, li te vle pou legliz la parèt devan l' nan tout bèl pouwva li, byen pwòp, san okenn defo, ni okenn tach, ni okenn pli, ni okenn mank.
And might take it for himself, a church full of glory, not having one mark or fold or any such thing; but that it might be holy and complete.
 ινα παραστηση αυτην εαυτω ενδοξον την εκκλησιαν μη εχουσαν σπιλον η ρυτιδα η τι των τοιουτων αλλ ινα η αγια και αμωμος
- 28 Se pou mari yo renmen madanm yo menm jan yo renmen pwòp tèt pa yo. Yon nonm ki renmen madanm li, li renmen pwòp tèt pa li tou.
Even so it is right for husbands to have love for their wives as for their bodies. He who has love for his wife has love for himself:
 ουτως οφειλουσιν οι ανδρες αγαπαν τας εαυτων γυναικας ως τα εαυτων σωματα ο αγαπων την εαυτου γυναικα εαυτον αγαπα
- 29 Pesonn pa janm rayi kò li. Okontrè, li ba l' manje, li pran swen l', tankou Kris la ap fè sa pou legliz la
For no man ever had hate for his flesh; but he gives it food and takes care of it, even as Christ does for the church;
 ουδεις γαρ ποτε την εαυτου σαρκα εμισησεν αλλ εκτρεφει και θαλπει αυτην καθως και ο κυριος την εκκλησιαν
- 30 paske nou se manm kò li.
Because we are parts of his body.
 οτι μελη εσμεν του σωματος αυτου εκ της σαρκος αυτου και εκ των οστεων αυτου
- 31 Jan sa ekri nan Liv la: Se poutèt sa, gason an va kite papa l' ak manman l', pou l' mete tèt li ak madanm li, pou tou de fè yon sèl.
For this cause will a man go away from his father and mother and be joined to his wife, and the two will become one flesh.
 αντι τουτου καταλειπει ανθρωπος τον πατερα αυτου και την μητερα και προσκολληθησεται προς την γυναικα αυτου και εσονται οι δυο εις σαρκα μιαν
- 32 Se yon gwo verite wi Bondye fè nou konnen nan pawòl sa a. Mwen menm, mwen kwè verite sa a se pou Kris la ak legliz la.
This is a great secret: but my words are about Christ and the church.
 το μυστηριον τουτο μεγα εστιν εγω δε λεγω εις χριστον και εις την εκκλησιαν
- 33 Men, li bon pou nou tou: se pou chak mari renmen madanm yo tankou yo renmen tèt pa yo, epitou se pou chak madanm respekte mari yo.
But do you, everyone, have love for his wife, even as for himself; and let the wife see that she has respect for her husband.
 πλην και υμεις οι καθ ενα εκαστος την εαυτου γυναικα ουτως αγαπατω ως εαυτον η δε γυνη ινα φοβηται τον ανδρα
- 1 ¶ Timoun, se devwa nou tankou moun ki kwè nan Seyè a pou n' obeyi papa nou ak manman nou, paske sa se yon bagay ki dwat devan Bondye.
Children, do what is ordered by your fathers and mothers in the Lord: for this is right.
 τα τεκνα υπακουετε τοις γονευσιν υμων εν κυριω τουτο γαρ εστιν δικαιον
- 2 Respekte papa ou ak manman ou. Sa se premye kòmandman ki gen yon pwomès dèyè l':
Give honour to your father and mother (which is the first rule having a reward),
 τιμα τον πατερα σου και την μητερα ητις εστιν εντολη πρωτη εν επαγγελια

- 3 Pou nou ka viv lontan ak kè kontan sou latè.
So that all may be well for you, and your life may be long on the earth.
ινα ευ σοι γενηται και εση μακροχρονιος επι της γης
- 4 Kanta nou menm, manman ak papa, pa aji ak timoun nou yo yon jan pou eksite yo. Men, ba yo bon levasyon, korije yo, pale ak yo dapre prensip Seyè a.
And, you fathers, do not make your children angry: but give them training in the teaching and fear of the Lord.
και οι πατερες μη παροργιζετε τα τεκνα υμων αλλ εκτρεφετε αυτα εν παιδεια και νουθεσια κυριου
- 5 Nou menm domestik, obeyi mèt nou gen sou latè a avèk respè, avèk krentif, ak tout kè nou menm jan nou ta sèvi Kris la.
Servants, do what is ordered by those who are your natural masters, having respect and fear for them, with all your heart, as to Christ;
οι δουλοι υπακουετε τοις κυριοις κατα σαρκα μετα φοβου και τρομου εν απλοτητι της καρδιας υμων ως τω χριστω
- 6 Se pa sèlman lè yo la ap gade nou pou nou aji konsa, tankou moun k'ap achte figi. Lekontrè, fè sa Bondye vle nou fè a ak tout kè nou, tankou moun k'ap sèvi Kris la.
Not only under your master's eye, as pleasers of men; but as servants of Christ, doing the pleasure of God from the heart;
μη κατ οφθαλμοδουλειαν ως ανθρωπαρεσκοι αλλ ως δουλοι του χριστου ποιουντες το θελημα του θεου εκ ψυχης
- 7 Fè travay nou ak kè kontan, tankou si se pa pou moun nou t'ap travay, men pou Seyè a.
Doing your work readily, as to the Lord, and not to men:
μετ ευνοιας δουλευοντες τω κυριω και ουκ ανθρωποις
- 8 Paske chonje byen: kit yon moun esklav, kit li lib, li gen pou l' resewva sa ki pou li nan men Seyè a, dapre bon travay li fè a.
In the knowledge that for every good thing anyone does, he will have his reward from the Lord, if he is a servant or if he is free.
ειδοτες οτι ο εαν τι εκαστος ποιηση αγαθον τουτο κομειται παρα του κυριου ειτε δουλος ειτε ελευθερος
- 9 Nou menm mèt, se pou n' aji menm jan an tou ak moun k'ap sèvi nou yo. Pa fè yo okenn menas. Toujou chonje ni nou menm, ni domestik nou yo, nou gen yon sèl Mèt nan syèl la, ki pa gade sou figi moun.
And, you masters, do the same things to them, not making use of violent words: in the knowledge that their Master and yours is in heaven, and he has no respect for a man's position.
και οι κυριοι τα αυτα ποιειτε προς αυτους ανιεντες την απειλην ειδοτες οτι και υμων αυτων ο κυριος εστιν εν ουρανοις και προσωποληψια ουκ εστιν παρ αυτω
- 10 ¶ Pou fini, chache fòs nou nan lavi n'ap mennen ansanm ak Seyè a ak nan gwo pouwva li.
Lastly, be strong in the Lord, and in the strength of his power.
το λοιπον αδελφοι μου ενδυναμουσθε εν κυριω και εν τω κρατει της ισχυος αυτου
- 11 Pran mete sou nou tout kalite zam Bondye ban nou pou nou ka kenbe tèt anba riz Satan.
Take up God's instruments of war, so that you may be able to keep your position against all the deceits of the Evil One.
ενδυσασθε την πανοπλιαν του θεου προς το δυνασθαι υμας στηναι προς τας μεθοδεις του διαβολου
- 12 Paske, se pa ak moun nou gen pou nou goumen. Men, se ak move lespri ki nan syèl la, ak chèf, ak pouwva, ak otorite k'ap gouvènen nan fènwa ki sou latè a.
For our fight is not against flesh and blood, but against authorities and powers, against the world-rulers of this dark night, against the spirits of evil in the heavens.
οτι ουκ εστιν ημιν η παλη προς αιμα και σαρκα αλλα προς τας αρχας προς τας εξουσιαις προς τους κοσμοκρατορας του σκοτους του αιωνος τουτου προς τα πνευματικα της πονηριας εν τοις επουρανοις
- 13 Se poutèt sa, depi koulye a, pran tout zam Bondye bay yo. Konsa, lè move jou a va rive, n'a ka kenbe tèt ak lènmi an. Lè batay la va fini nèt, n'a kanpe la byen fèm nan pozisyon nou toujou.
For this reason take up all the arms of God, so that you may be able to be strong in the evil day, and, having done all, to keep your place.
δια τουτο αναλαβετε την πανοπλιαν του θεου ινα δυναθητε αντιστηναι εν τη ημερα τη πονηρα και απαντα κατεργασαμενοι στηναι
- 14 Pare kò nou: mare verite a tankou yon sentiwon nan ren nou. Pwoteje nou ak jistis Bondye a tankou plak pwotèj sòlda yo mete sou lestonmak yo pou pwoteje yo.
Take your place, then, having your body clothed with the true word, and having put on the breastplate of righteousness;
στητε ουν περιζωσαμενοι την οσφυν υμων εν αληθεια και ενδυσασαμενοι τον θωρακα της δικαιοσυνης
- 15 Pou soulye nan pye nou, mete aktivite pou anonse bon nouvèl k'ap fè moun viv ak kè poze a.
Be ready with the good news of peace as shoes on your feet;
και υποδησασαμενοι τους ποδας εν ετοιμασια του ευαγγελιου της ειρηνης

- 16 **Toujou pran konfyans nou gen nan Bondye a tankou yon defans ki va penmèt nou pare tout flèch Satan an ap voye tou limen sou nou.**
And most of all, using faith as a cover to keep off all the flaming arrows of the Evil One.
επι πασιν αναλαβοντες τον θυρεον της πιστεως εν ω δυνησεσθε παντα τα βελη του πονηρου τα πετυρωμενα σβεσαι
- 17 **Resevwa pouvwa Bondye k'ap delivre nou an tankou yon kas an fê nan tèt nou. Asepte pawòl Bondye a tankou yon nepe Sentespri a ban nou.**
And take salvation for your head-dress and the sword of the Spirit, which is the word of God:
και την περικεφαλαιαν του σωτηριου δεξασθε και την μαχαιραν του πνευματος ο εστιν ρημα θεου
- 18 **Pandan n'ap fê tou sa, pa janm bliye lapriyè. Mande Bondye konkou li. Lapriyè nan tout sikonstans avèk pouvwa Sentespri a. Se poutèt sa, pa kite dòmi pran nou, kenbe fèm nan sa n'ap fê a.**
Lapriyè pou tout pèp Bondye a.
With prayers and deep desires, making requests at all times in the Spirit, and keeping watch, with strong purpose, in prayer for all the saints,
δια πασης προσευχης και δεησεως προσευχομενοι εν παντι καιρω εν πνευματι και εις αυτο τουτο αγρυπνουντες εν παση προσκαρτερησει και δεησει περι παντων των αγιων
- 19 **¶ Lapriyè pou mwen tou, pou Bondye ka mete pawòl nan bouch mwen lè m'a gen pou m' pale, pou m' ka pale avèk lasirans, pou moun ka rive konnen sekrè ki nan bon nouvèl la.**
And for me, that words may be given to me in the opening of my mouth, to make clear without fear the secret of the good news,
και υπερ εμου ινα μοι δοθειη λογος εν ανοιξει του στοματος μου εν παρρησια γνωρισαι το μυστηριον του ευαγγελιου
- 20 **Nou mèt wè m' nan prizon koulye a, se Bondye ki ban m' misyon fê konnen bon nouvèl la. Lapriyè pou mwen pou m' ka pale avèk lasirans, jan m' dwe fê l' la.**
For which I am a representative in chains, and that I may say without fear the things which it is right for me to say.
υπερ ου πρεσβευω εν αλυσει ινα εν αυτω παρρησιασωμαι ως δει με λαλησαι
- 21 **Tichik, frè nou renmen anpil la epi ki yon bon sèvitè nan travay Seyè a, va ban nou tout nouvèl mwen, pou nou ka konnen jan zafè m' ap mache.**
But so that you may have knowledge of my business, and how I am, Tychicus, the well-loved brother and tested servant in the Lord, will give you news of all things:
ινα δε ειδητε και υμεις τα κατ εμε τι πρασσω παντα υμιν γνωρισει τυχικος ο αγαπητος αδελφος και πιστος διακονος εν κυριω
- 22 **M'ap voye l' tout espre pou l' sa di nou kouman mwen ye, pou nou pa fin dekouraje, pou sa remoute kouraj nou.**
Whom I have sent to you for this very purpose, so that you may have knowledge of our position, and that he may give comfort to your hearts.
ον επεμψα προς υμας εις αυτο τουτο ινα γνωτε τα περι ημων και παρακαλεση τας καρδιας υμων
- 23 **Mwen mande Bondye, Papa a, ansanm ak Jezikri, Seyè a, pou yo bay tout frè yo kè poze, renmen ak konfyans nan Bondye.**
Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.
ειρηνη τοις αδελφοις και αγαπη μετα πιστεως απο θεου πατρος και κυριου ιησου χριστου
- 24 **benediksyon Bondye pou tout moun ki renmen Jezikri, Seyè nou an, ak yon renmen ki p'ap janm fini.**
Grace be with all those who have true love for our Lord Jesus Christ.
η χαρις μετα παντων των αγαπωντων τον κυριον ημων ιησουν χριστον εν αφαρσια αμην [προς εφεσιους εγγραφη απο ρωμης δια τυχικου]
- 1 **¶ Se mwen menm Pòl ak Timote, de sèvitè Jezikri, k'ap ekri lèt sa a voye bay tout pèp Bondye nan lavil Filip la k'ap viv ansanm nan Jezikri. Lèt sa a se pou tout moun ki chèf nan legliz la ak pou tout dyak yo tou.**
Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus at Philippi, with the Bishops and Deacons of the church:
παυλος και τιμοθεος δουλοι ιησου χριστου πασιν τοις αγιοις εν χριστω ιησου τοις ουσιν εν φιλιπποις συν επισκοποις και διακονοις
- 2 **Nou mande Bondye, Papa nou, ansanm ak Jezikri, Seyè a, pou yo ban nou benediksyon ak kè poze.**
Grace to you and peace from God our Father and the Lord Jesus Christ.
χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου
- 3 **¶ Mwen di Bondye mwen an mèsì pou nou chak fwa lide m' frape sou nou.**
I give praise to my God at every memory of you,
ευχαριστω τω θεω μου επι παση τη μνηια υμων
- 4 **Chak fwa m'ap lapriyè tou pou nou, mwen fê l' ak kè kontan,**
And in all my prayers for you all, making my request with joy,
παντοτε εν παση δεησει μου υπερ παντων υμων μετα χαρας την δεησιν ποιουμενος

- 5 poutèt jan nou te ede m' gaye bon nouvèl la, depi premye jou a jouk koulye a.
Because of your help in giving the good news from the first day till now;
επι τη κοινωνια υμων εις το ευαγγελιον απο πρωτης ημερας αχρι του νυν
- 6 Mwen sèten Bondye ki te konmanse bon travay sa a nan nou, li gen pou l' kontinye l' jouk li va fini l' nèt, lè jou Jezikri a va rive.
For I am certain of this very thing, that he by whom the good work was started in you will make it complete till the day of Jesus Christ:
πεποιθως αυτο τουτο οτι ο εναρξαμενος εν υμιν εργων αγαθων επιτελεσει αχρις ημερας ιησου χριστου
- 7 ¶ Se tou nòmval pou m' fè lide konsa sou nou, paske nou toujou nan lespri m', nou tout ki kanpe la avè m' nan tout favè Bondye fè m', kit lè mwen nan prizon tankou koulye a, kit lè mwen te lib pou m' defann bon nouvèl la, pou m' moutre se laverite li ye.
So it is right for me to take thought for you all in this way, because I have you in my heart; for in my chains, and in my arguments before the judges in support of the good news, making clear that it is true, you all have your part with me in grace.
καθως εστιν δικαιον εμοι τουτο φρονειν υπερ παντων υμων δια το εχειν με εν τη καρδια υμας εν τε τοις δεσμοις μου και τη απολογία και βεβαιωση του ευαγγελιου συγκοινωνους μου της χαριτος παντας υμας οντας
- 8 Mwen pran Bondye sèvi m' temwen, sa m'ap di nou la a se vre wi. Mwen renmen nou tout anpil anpil avèk renmen ki soti nan Jezikri.
For God is my witness, how my love goes out to you all in the loving mercies of Christ Jesus.
μαρτυς γαρ μου εστιν ο θεος ως επιποθω παντας υμας εν σπλαγγχις ιησου χριστου
- 9 ¶ Lè m'ap lapriyè Bondye, mwen mande l' pou nou gen plis renmen toujou, ak bonkou konesans pou nou ka rive konprann tout bagay,
And my prayer is that you may be increased more and more in knowledge and experience;
και τουτο προσευχομαι ινα η αγαπη υμων ετι μαλλον και μαλλον περισσευη εν επιγνωσει και παση αισθησει
- 10 pou nou ka toujou chwazi sa ki pi bon. Konsa, n'a mennen yon lavi ki pwòp, yo p'ap jwenn anyen pou repwòche nou lè Kris la va vini.
So that you may give your approval to the best things; that you may be true and without wrongdoing till the day of Christ;
εις το δοκιμαζειν υμας τα διαφεροντα ινα ητε ειλικρινεις και απροσκοποι εις ημεραν χριστου
- 11 Konsa, Jezikri va fè nou fè anpil bagay ki dwat epi ki bon, pou sa ka sèvi yon lwanj ak yon bèl bagay pou Bondye.
Being full of the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God.
πεπληρωμενοι καρπων δικαιοσυνης των δια ιησου χριστου εις δοξαν και επαινον θεου
- 12 ¶ Frè m' yo, mwen vle nou konn sa byen: Tout bagay sa yo ki rive m' lan, yo pi fè travay predikasyon bon nouvèl la mache pase yo fè lòt bagay.
Now it is my purpose to make clear to you, brothers, that the cause of the good news has been helped by my experiences;
γινωσκειν δε υμας βουλομαι αδελφοι οτι τα κατ εμε μαλλον εις προκοπην του ευαγγελιου εληλυθεν
- 13 Se konsa, tout gad palè yo ansanm ak tout lòt moun yo konnen se paske m'ap sèvi Kris la kifè m' nan prizon.
So that it became clear through all the Praetorium, and to all the rest, that I was a prisoner on account of Christ;
ωστε τους δεσμους μου φανερους εν χριστω γενεσθαι εν ολω τω πραιτωριω και τοις λοιποις πασιν
- 14 Frè yo menm, bò pa yo, lè yo wè m' nan prizon an, pifò ladan yo vin gen plis konfyans toujou nan Seyè a. Sa ba yo plis kouraj koulye a pou fè konnen pawòl Bondye a san yo pa pè anyen.
And most of the brothers in the Lord, taking heart because of my chains, are all the stronger to give the word of God without fear.
και τους πλειονας των αδελφων εν κυριω πεποιθотας τοις δεσμοις μου περισσοτερος τολμαν αφοβως τον λογον λαλειν
- 15 Gen ladan yo k'ap fè konnen Kris la paske jalouzi moute yo nan tèt, yo ta renmen ban m' traka. Se vre. Men, gen lòt tou k'ap fè l' ak bon lide nan tèt yo.
Though some are preaching Christ out of envy and competition, others do it out of a good heart:
τινες μεν και δια φθονον και εριν τινες δε και δι ευδοκιαν τον χριστον κηρυσσουσιν
- 16 Se renmen Bondye a k'ap poue yo fè l', paske yo konnen se Bondye menm ki ban m' travay sa a pou m' ka defann bon nouvèl la.
These do it from love, conscious that I am responsible for the cause of the good news:
οι μεν εξ εριθειας τον χριστον καταγγελλουσιν ουχ αγνωσ οιομενοι θλιψιν επιφερειν τοις δεσμοις μου
- 17 Men, lòt yo ap fè konnen Kris la ak move lide dèyè tèt yo, y'ap fè l' pou lanbisyon pèsònèl pa yo. Y'ap fè l' pou chache m' kont. Yo konprann yo ka fè m' lapenn antan m' nan prizon an.
But those are preaching Christ in a spirit of competition, not from their hearts, but with the purpose of giving me pain in my prison.
οι δε εξ αγαπης ειδοτες οτι εις απολογιαν του ευαγγελιου κειμαι

- 18 Men, sa pa fè m' anyen. Kit yo gen bon lide, kit yo gen move lide, tout jan se Kris la y'ap fè konnen. Epi sa fè kè m' kontan. M'ap pi kontan toujou, **What then? only that in every way, falsely or truly, the preaching of Christ goes on; and in this I am glad, and will be glad.**
τι γαρ πλην παντι τροπω ειτε προφασει ειτε αληθεια χριστος καταγγελλεται και εν τωτω χαιρω αλλα και χαρησομαι
- 19 paske mwen konnen tout bagay sa yo pral vire anyen pou mwen, gremesi lapriyè n'ap fè pou mwen ak lasistans Lespri Jezikri a ap ban mwen. **For I am conscious that this will be for my salvation, through your prayer and the giving out of the stored wealth of the Spirit of Jesus Christ,**
οιδα γαρ οτι τουτο μοι αποβησεται εις σωτηριαν δια της υμων δεησεως και επιχορηγιας του πνευματος ιησου χριστου
- 20 Paske, mwen ta renmen pou m' pa soti wont nan anyen. Se la tout espwa m' pou m' ka pale ak kouraj, pou jòdi a tankou anvan lèzòm ka wè pouvwa Kris la nan mwen, kit mwen vivan, kit mwen mouri.
In the measure of my strong hope and belief that in nothing will I be put to shame, but that without fear, as at all times, so now will Christ have glory in my body, by life or by death.
κατα την αποκαραδοκιαν και ελπιδα μου οτι εν ουδενι αισχυνθησομαι αλλ εν παση παρρησια ως παντοτε και νυν μεγαλυνθησεται χριστος εν τω σωματι μου ειτε δια ζωης ειτε δια θανατου
- 21 ¶ Paske pou mwen, lavi se Kris la. Se poutèt sa lanmò se yon gany pou mwen.
For to me life is Christ and death is profit.
εμοι γαρ το ζην χριστος και το αποθανειν κερδος
- 22 Men, si antan m'ap viv sou tè a toujou, mwen ka fè kèk travay ankò pou Seyè a, nan ka sa a, mwen pa konn sa m' pito.
But if I go on living in the flesh--if this is the fruit of my work--then I do not see what decision to make.
ει δε το ζην εν σαρκι τουτο μοι καρπος εργου και τι αιρησομαι ου γνωριζω
- 23 Mwen ta renmen fè tou de: Mwen ta renmen mouri pou m' ta avè Kris la. Sa ta pi bon anpil pou mwen.
I am in a hard position between the two, having a desire to go away and be with Christ, which is very much better:
συνεχομαι γαρ εκ των δυο την επιθυμιαν εχων εις το αναλυσαι και συν χριστω ειναι πολλω μαλλον κρεισσον
- 24 Men, li ta pi bon pou nou pou m' rete viv sou latè.
Still, to go on in the flesh is more necessary because of you.
το δε επιμενειν εν τη σαρκι αναγκαιοτερον δι υμας
- 25 Mwen sèten se sa k'ap rive menm. Se poutèt sa, mwen konnen mwen gen pou m' rete, pou m' ka viv ansanm ak nou, pou m' ede nou grandi, pou m' ka fè nou kontan nan konfyans nou gen nan Bondye.
And being certain of this, I am conscious that I will go on, yes, and go on with you all, for your growth and joy in the faith;
και τουτο πεποιθως οιδα οτι μενω και συμπαραμενω πασιν υμιν εις την υμων προκοπην και χαραν της πιστεως
- 26 Konsa, lè m'a tounen bò kote nou, m'a ban nou yon bèl okazyon pou nou kontan nan lavi n'ap mennen ansanm nan Kris la.
So that your pride in me may be increased in Christ Jesus through my being present with you again.
ινα το καυχημα υμων περισσευη εν χριστω ιησου εν εμοι δια της εμης παρουσιας παλιν προς υμας
- 27 ¶ Sèl bagay ki konsekan se pou nou viv yon jan ki konfòm ak bon nouvèl Kris la. Konsa, mwen ta mèt rive vin wè nou, mwen ta mèt pa kapab, se pou m' tande jan n'ap kenbe fèm, jan n'ap viv ansanm yonn ak lòt. Se pou m' tande jan n'ap mennen batay la ansanm pou defann konfyans bon nouvèl la fè nou gen nan Bondye.
Only let your behaviour do credit to the good news of Christ, so that if I come and see you or if I am away from you, I may have news of you that you are strong in one spirit, working together with one soul for the faith of the good news;
μονον αξιως του ευαγγελιου του χριστου πολιτευεσθε ινα ειτε ελθων και ιδων υμας ειτε απων ακουσω τα περι υμων οτι στηκετε εν ενι πνευματι μια ψυχη συναθλουντες τη πιστει του ευαγγελιου
- 28 Pa kite okenn lènmi kraponnen nou. Se pou tout bagay sa yo sèvi tankou yon prèn pou fè lènmi yo wè se pèdi y'ap pèdi tèt yo. Men, pou nou menm, yo fè wè se delivre n'ap delivre. Sa se travay Bondye.
Having no fear of those who are against you; which is a clear sign of their destruction, but of your salvation, and that from God;
και μη πτυρομενοι εν μηδενι υπο των αντικειμενων ητις αυτοις μεν εστιν ενδειξις απωλειας υμιν δε σωτηριας και τουτο απο θεου
- 29 Paske nou menm k'ap sèvi Kris la, Bondye ban nou favè sa a, non sèlman pou nou gen konfyans nan li, men pou nou ka soufri avè li tou.
Because to you it has been given in the cause of Christ not only to have faith in him, but to undergo pain on his account:
οτι υμιν χαρισθη το υπερ χριστου ου μονον το εις αυτον πιστευειν αλλα και το υπερ αυτου πασχειν
- 30 Batay n'ap mennen an, se menm batay la m'ap mennen tou. Se menm batay nou te wè m'ap mennen nan tan lontan an. Se li menm m'ap mennen jouk koulye a, jan nou konnen an.
Fighting the same fight which you saw in me, and now have word of in me.
τον αυτον αγωνα εχοντες οιον ιδετε εν εμοι και νυν ακουετε εν εμοι

- 1 ¶ Konsa, si se nan Kris la nou jwenn fòs kouraj nou tout bon vre, si se renmen li renmen nou an ki ban nou ankourajman tout bon vre, si Sentespri l' rete nan kè nou tout bon vre, si tout bon vre nou yonn renmen lòt, si nou sansib yonn pou lòt,
If then there is any comfort in Christ, any help given by love, any uniting of hearts in the Spirit, any loving mercies and pity,
ει τις ουν παρακλησις εν χριστω ει τι παραμυθιον αγαπης ει τις κοινωνια πνευματος ει τινα σπλαγχνα και οικτιρμοι
- 2 enben, men sa m'ap mande nou: Fè kè m' kontan nèt. Se pou nou viv byen yonn ak lòt, se pou nou yonn renmen lòt menm jan an, pou nou tout gen yon sèl lide nan tèt nou ak yon sèl santiman nan kè nou.
Make my joy complete by being of the same mind, having the same love, being in harmony and of one mind;
πληρωσατε μου την χαραν ινα το αυτο φρονητε την αυτην αγαπην εχοντες συμψυχοι το εν φρονουντες
- 3 Pa fè anyen nan lide pou fè tèt nou pase pou pi bon, ni pou fè lwanj tèt nou. Men, soumèt nou devan Bondye. Mete nan tèt nou lòt yo pi bon pase nou.
Doing nothing through envy or through pride, but with low thoughts of self let everyone take others to be better than himself;
μηδεν κατα εριθειαν η κενοδοξιαν αλλα τη ταπεινοφροσυνη αλληλους ηγουμενοι υπερεχοντας εαυτων
- 4 Piga pesonn chache enterè pa l' ase. Se pou l' chache sa ki bon pou lòt yo tou.
Not looking everyone to his private good, but keeping in mind the things of others.
μη τα εαυτων εκαστος σκοπειτε αλλα και τα ετερων εκαστος
- 5 Se pou nou yonn gen pou lòt menm santiman ki te nan Jezi, Kris la.
Let this mind be in you which was in Christ Jesus,
τουτο γαρ φρονεισθω εν υμιν ο και εν χριστω ιησου
- 6 Sa Bondye ye a, se sa l' te toujou ye. Men, li pa t' janm konsidere sa tankou yon avantaj pou l' te chache kenbe ak tout fòs.
To whom, though himself in the form of God, it did not seem that to take for oneself was to be like God;
ος εν μορφη θεου υπαρχων ουχ αρπαγμα ηγησατο το ειναι ισα θεω
- 7 Okontrè, se li menm pou tèt pa l' ki chwazi mete sa sou kote. Li te pito tounen yon domestik. Li pran fòm yon moun, li vin tankou tout moun.
But he made himself as nothing, taking the form of a servant, being made like men;
αλλ εαυτον εκενοωσεν μορφην δουλου λαβων εν ομοιωματι ανθρωπων γενομενος
- 8 Li rabese tèt li. Tankou yon moun, li soumèt devan Bondye. Li obeye Bondye jouk li rive asepte mouri, wi jouk li asepte mouri sou kwa a.
And being seen in form as a man, he took the lowest place, and let himself be put to death, even the death of the cross.
και σχηματι ευρεθεις ως ανθρωπος εταπεινωσεν εαυτον γενομενος υπηκοος μεχρι θανατου θανατου δε σταυρου
- 9 Se poutèt sa, Bondye leve l' mete chita kote ki pi wo a. Li ba li yon non ki pi gran pase tout lòt non.
For this reason God has put him in the highest place and has given to him the name which is greater than every name;
διο και ο θεος αυτον υπερυψωσεν και εχαρισατο αυτω ονομα το υπερ παν ονομα
- 10 Konsa, tou sa ki nan syèl la, tou sa ki sou tè a ak anba tè a, yo tout va mete jenou yo atè devan Jezi pa respè pou non Bondye te ba li a.
So that at the name of Jesus every knee may be bent, of those in heaven and those on earth and those in the underworld,
ινα εν τω ονοματι ιησου παν γονυ καμψη επουρανιων και επιγειων και καταχθονιων
- 11 Tout moun va rekonèt Jezikri se Seyè a. Sa va sèvi yon lwanj pou Bondye Papa a.
And that every tongue may give witness that Jesus Christ is Lord, to the glory of God the Father.
και πασα γλωσσα εξομολογησεται οτι κυριος ιησους χριστος εις δοξαν θεου πατρος
- 12 ¶ Se konsa, zanmi m' yo, nou tout nou te toujou obeysan lè m' te la avèk nou. Koulye a m' pa la ankò, se lè sa a pou n' pi obeyisan: toujou fè jefò pou nou ka fin sove nèt, avèk krentif pou Bondye, avèk soumisyon devan li.
So then, my loved ones, as you have at all times done what I say, not only when I am present, but now much more when I am not with you, give yourselves to working out your salvation with fear in your hearts;
ωστε αγαπητοι μου καθως παντοτε υπηκουσατε μη ως εν τη παρουσια μου μονον αλλα νυν πολλω μαλλον εν τη απουσια μου μετα φοβου και τρομου την εαυτων σωτηριαν κατεργαζεσθε
- 13 Paske, se Bondye menm k'ap travay tout tan nan kè nou. Se li ki ban nou anvi fè sa ki pou fè l' plezi ansanm ak fòs pou nou ka fè l' vre.
For it is God who is the cause of your desires and of your acts, for his good pleasure.
ο θεος γαρ εστιν ο ενεργων εν υμιν και το θελειν και το ενεργειν υπερ της ευδοκιας

- 14 ¶ Nan tou sa n'ap fè, pa plenyen, pa diskite,
Do all things without protests and arguments;
παντα ποιειτε χωρις γογγυσμων και διαλογισμων
- 15 pou yo pa jwenn anyen pou yo repwoche nou, pou nou ka fè sa ki byen tankou bon pitit Bondye, antan n'ap viv nan mitan bann moun malonèt ak bann mechan sa yo ki sou latè. Se pou nou klere nan mitan yo tankou zetwal nan syèl la,
So that you may be holy and gentle, children of God without sin in a twisted and foolish generation, among whom you are seen as lights in the world,
ινα γενησθε αμεμπτοι και ακεραιοι τεκνα θεου αμωμητα εν μεσω γενεας σκολιας και διεστραμμενης εν οις φαινεσθε ως φωστηρες εν κοσμο
- 16 lè n'ap ba yo mesaj ki bay lavi a. Konsa, n'a fè kè m' kontan lè jou Kris la va rive. Paske, m'a konnen mwen pa t' fatigue kò m' pou gremesi, mwen pa t' travay mal.
Offering the word of life; so that I may have glory in you in the day of Christ, because my running was not for nothing and my work was not without effect.
λογον ζωης επεχοντες εις καυχημα εμοι εις ημεραν χριστου οτι ουκ εις κενον εδραμον ουδε εις κενον εκοπιασα
- 17 Menm si mwen dwe ofri lavi m', menm si san m' ta gen pou l' koule pou wouze ofrann n'ap fè pou Bondye paske nou gen konfyans nan li a, m'ap kontan anpil, epi m'ap fè kè nou tout kontan ansanm avè mwen.
And even if I am offered like a drink offering, giving myself for the cause and work of your faith, I am glad and have joy with you all:
αλλ ει και σπενδομαι επι τη θυσια και λειτουργια της πιστεως υμων χαιρω και συγχαιρω πασιν υμιν
- 18 Konsa, nou menm tou, se pou nou kontan, se pou nou fè kè m' kontan ansanm avè nou tou.
And in the same way do you be glad and have a part in my joy.
το δ αυτο και υμεις χαιρετε και συγχαιρετε μοι
- 19 Si se volonte Seyè Jezi, mwen fè lide voye Timote kote nou anvan lontan, pou lè m' pran nouvèl nou sa ka ban m' ankourajman.
But I am hoping in the Lord Jesus to send Timothy to you before long, so that I may be comforted when I have news of you.
ελπιζω δε εν κυριω ιησου τιμοθεον ταχεως πεμψαι υμιν ινα καγω ευψυχω γνους τα περι υμων
- 20 Timote se sèl moun ki gen menm lide avè m', ki vle wè byen nou. Mwen pa gen lòt.
For I have no man of like mind who will truly have care for you.
ουδενα γαρ εχω ισοψυχον οστις γνησιως τα περι υμων μεριμησει
- 21 Tout lòt yo, se zafè pa yo ase y'ap regle, yo p'ap defann kòz Kris la.
For they all go after what is theirs, not after the things of Christ.
οι παντες γαρ τα εαυτων ζητουσιν ου τα του χριστου ιησου
- 22 Nou menm tou nou konnen jan Timote se yon nèg serye. Tankou papa ak pitit nou travay ansanm pou bon nouvèl la.
But his quality is clear to you; how, as a child is to its father, so he was a help to me in the work of the good news.
την δε δοκιμην αυτου γινωσκετε οτι ως πατρι τεκνον συν εμοι εδουλευσεν εις το ευαγγελιον
- 23 Mwen fè lide voye l' kote nou lè m'a fin wè ki jan sa ap pase pou mwen.
Him then I am hoping to send as quickly as possible, when I am able to see how things will go for me:
τουτον μεν ουν ελπίζω πεμψαι ως αν απιδω τα περι εμε εξ αυτης
- 24 Men, mwen gen konfyans sa a nan Bondye: m'a ka vin wè nou anvan lontan.
But I have faith in the Lord that I myself will come before long.
πεποιθα δε εν κυριω οτι και αυτος ταχεως ελευσομαι
- 25 Konsa tou, nou chonje Epafwodit, frè nou an, ki te travay ansanm avè m', ki te la avè m' nan tout batay. Se nou menm ki te voye l' vin ban m' konkou. Enben, mwen wè se nesèsè pou m' voye l' tounen ban nou.
But it seemed to me necessary to send to you Epaphroditus, my brother, who has taken part with me in the work and in the fight, and your servant, sent by you for help in my need;
αναγκαιον δε ηγησαμην επαφροδιτον τον αδελφον και συνεργον και συστρατιωτην μου υμων δε αποστολον και λειτουργον της χρειας μου πεμψαι προς υμας
- 26 Se pa ti anvi li anvi wè nou. Sa te travay tèt li anpil dèske nou te vin konnen jan l' te malad.
Because his heart was with you all, and he was greatly troubled because you had news that he was ill:
επειδη επιποθων ην παντας υμας και αδημονων διοτι ηκουσατε οτι ησθενησεν

- 27 Li te malad anpil, se vre. Li manke mouri. Men, Bondye te gen pitye pou li. Pa pou li sèlman, men pou mwen menm tou, pou sa pa t' ban mwen plis lapenn ankò.
For in fact he was ill almost to death: but God had mercy on him; and not only on him but on me, so that I might not have grief on grief.
και γαρ ησθησεν παραπλησιον θανατω αλλ ο θεος αυτον ηλεησεν ουκ αυτον δε μονον αλλα και εμε ινα μη λυπην επι λυπη σχω
- 28 Se poutèt sa mwen pi anvi voye li bò kote nou pou nou ka kontan lè n'a wè l' ankò, epi pou m' ka gen mwens lapenn.
I have sent him, then, the more gladly, so that when you see him again, you may be happy and I may have the less sorrow.
σπουδαιοτερος ουν επεμψα αυτον ινα ιδοντες αυτον παλιν χαρητε καγω αλυποτερος ω
- 29 Konsa, resevwa l' ak kè kontan tankou yon frè nan Seyè a. Se pou nou gen anpil respè pou moun ki tankou Epafwodit,
So take him to your hearts in the Lord with all joy, and give honour to such as he is:
προσδεχεσθε ουν αυτον εν κυριω μετα πασης χαρας και τους τοιουτους εντιμους εχετε
- 30 paske li te prèt pou mouri pou travay Kris la, li riske lavi l' pou l' te ka ban mwen konkou nou menm nou pa t' kapab ban mwen.
Because for the work of Christ he was near to death, putting his life in danger to make your care for me complete.
οτι δια το εργον του χριστου μεχρι θανατου ηγγισεν παραβουλευσαμενος τη ψυχη ινα αναπληρωση το υμων υστερημα της προς με λειτουργιας
- 1 ¶ Koulye a, frè m' yo, fè kè nou kontan nan Seyè a. Pou mwen, sa pa fè m' anyen pou m' repete sa m' te voye di nou deja. Men, se nan avantaj nou.
For the rest, my brothers, be glad in the Lord. Writing the same things to you is no trouble to me, and for you it is safe.
το λοιπον αδελφοι μου χαιρετε εν κυριω τα αυτα γραφειν υμιν εμοι μεν ουκ οκνηρον υμιν δε ασφαλεις
- 2 Veye kò nou ak moun k'ap plede fè sa ki mal yo. Veye kò nou ak bann chen sa yo ki vle fè yo sikonsi nou.
Be on the watch against dogs, against the workers of evil, against those of the circumcision:
βλεπετε τους κυνας βλεπετε τους κακους εργατας βλεπετε την κατατομην
- 3 Si gen moun ki sikonsi tout bon, se pa yo, se nou menm. Paske nou menm, n'ap sèvi Bondye ak Lespri Bondye a, nou kontan dèske n'ap viv ansanm ak Jezikri. Nou pa mete konfyans nou nan sa lèzòm ap fè.
For we are the circumcision, who give worship to God and have glory in Jesus Christ, and have no faith in the flesh:
ημεις γαρ εσμεν η περιτομη οι πνευματι θεω λατρειοντες και καυχωμενοι εν χριστω ιησου και ουκ εν σαρκι πεποιθotes
- 4 ¶ Mwen ta ka mete konfyans mwen nan bagay konsa tou, si m' te vle. Si gen moun ki kwè yo ka mete konfyans yo nan sa lèzòm ap fè, mwen pi ka fè l' pase yo.
Even though I myself might have faith in the flesh: if any other man has reason to have faith in the flesh, I have more:
καιπερ εγω εχων πεποιθεισιν και εν σαρκι ει τις δοκει αλλος πεποιθεναι εν σαρκι εγω μαλλον
- 5 Mwen te gen wit jou depi m' te fèt lè yo sikonsi mwen. Mwen se yon moun Izrayèl natif natal, nan branch fanmi Benjamen, pitit pitit Ebè san (100) pou san (100). Sou keksyon lalwa Moyiz la menm, se pa pale: se farizyen mwen te ye.
Being given circumcision on the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in relation to the law, a Pharisee:
περιτομη οκταημερος εκ γενους ισραηλ φυλης βενιαμιν εβραιος εξ εβραιων κατα νομον φαρισαιος
- 6 Mwen te sitèlman yon patizan fanatik lalwa a, mwen te menm rive pèsèkite legliz la. Si yon moun te ka bon paske li fè sa lalwa a mande, enben mwen te bon nèt ale.
In bitter hate I was cruel to the church; I kept all the righteousness of the law to the last detail.
κατα ζηλον διωκων την εκκλησιαν κατα δικαιοσυνην την εν νομω γενομενος αμεμπτος
- 7 Men, si yon lè mwen te konsidere tout bagay sa yo tankou yon garanti, koulye a yo pa vo anyen pou mwen, akòz Kris la.
But those things which were profit to me, I gave up for Christ.
αλλ αυτα ην μοι κερδη ταυτα ηγημαι δια τον χριστον ζημιαν
- 8 Men, se pa sa sèlman. Se tout bagay menm ki pa vo anyen pou mwen, lè m' konpare yo ak gwo avantaj mwen genyen lè m' konnen Jezikri tankou Seyè mwen. Poutèt li, mwen voye tout bagay jete, mwen gade yo tankou fatra pou m' sa gen Kris la,
Yes truly, and I am ready to give up all things for the knowledge of Christ Jesus my Lord, which is more than all: for whom I have undergone the loss of all things, and to me they are less than nothing, so that I may have Christ as my reward,
αλλα μενουγγε και ηγουμαι παντα ζημιαν ειναι δια το υπερεχον της γνωσεως χριστου ιησου του κυριου μου δι ον τα παντα εξημιωθην και ηγουμαι σκυβαλα ειναι ινα χριστον κερδησω
- 9 ¶ pou m' ka viv ansanm avè l' nèt ale. Konsa, mwen pa gen pretansyon mwen bon paske mwen fè sa lalwa a mande. Men, Bondye fè m' gras paske mwen mete konfyans mwen nan Kris la. Wi, Bondye fè tout moun ki mete konfyans yo nan li gras.
And be seen in him, not having my righteousness which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith:
και ευρεθω εν αυτω μη εχων εμην δικαιοσυνην την εκ νομου αλλα την δια πιστεως χριστου την εκ θεου δικαιοσυνην επι τη πιστει

- 10 Se yon sèl bagay mwen bezwen: se konnen pou m' konnen Kris la, pou m' santi nan mwen pouvwa ki te fè l' leve soti vivan nan lanmò a, pou m' soufri ansanm avè l' nan soufrans li yo, pou m' rive mouri tankou li tou,
That I may have knowledge of him, and of the power of his coming back from the dead, and a part with him in his pains, becoming like him in his death;
 του γνωναι αυτον και την δυναμιν της αναστασεως αυτου και την κοινωνιαν των παθηματων αυτου συμμορφουμενος τω θανατω αυτου
- 11 avèk espwa, mwen menm tou m'a gen pou m' leve soti vivan nan lanmò.
If in any way I may have the reward of life from the dead.
 ει πως καταντησω εις την εξαναστασιν των νεκρων
- 12 Mwen pa gen pretansyon mwen rive deja kote m' prale a, ni mwen poko fin bon nèt. Men, m'ap kouri sou kous mwen pou m' wè si m' ka mete men sou kote m' dwe rive a, paske Jezikri pou tèt pa l' fin mete men sou mwen deja.
Not as if I had even now got the reward or been made complete: but I go on in the hope that I may come to the knowledge of that for which I was made the servant of Christ Jesus.
 ουχ οτι ηδη ελαβον η ηδη τετελειωμαι διωκω δε ει και καταλαβω εφ ω και κατεληφθην υπο του χριστου ιησου
- 13 Se vre wi, frè m' yo. Mwen pa kwè mwen deja mete men m' sou kote m' dwe rive a. Men, mwen gen yon sèl bagay pou m' fè, se pou m' bliye tou sa ki dèyè m' pou m' fè jefò pou m' mete men m' sou sa ki devan m' lan.
Brothers, it is clear to me that I have not come to that knowledge; but one thing I do, letting go those things which are past, and stretching out to the things which are before,
 αδελφοι εγω εμαυτον ου λογιζομαι κατεληφεναι εν δε τα μεν οπισω επιλανθανομενος τοις δε εμπροσθεν επεκτεινομενος
- 14 Konsa, m'ap kouri dwat devan m' sou mak kote m' prale a, pou m' ka jwenn rekonpans Bondye rele m' vin resevwa nan syèl la, gremesi Jezikri.
I go forward to the mark, even the reward of the high purpose of God in Christ Jesus.
 κατα σκοπον διωκω επι το βραβειον της ανω κλησεως του θεου εν χριστω ιησου
- 15 ¶ Nou tout ki byen grandi nan lafwa, se menm lide sa a pou n' gen nan tèt nou tou. Men, si gen moun pami nou ki gen lòt lide sou kèk pwen, Bondye va fè yo wè pi klè sou sa.
Then let us all, who have come to full growth, be of this mind: and if in anything you are of a different mind, even this will God make clear to you:
 οσοι ουν τελειοι τουτου φρονωμεν και ει τι ετερωσ φρονειτε και τουτο ο θεος υμιν αποκαλυπει
- 16 Nenpòt jan sa ye, ann mache toujou jan n' te konmanse a.
Only, as far as we have got, let us be guided by the same rule.
 πλην εις ο εφθασαμεν τω αυτω στοιχειν κανοι το αυτο φρονειν
- 17 ¶ Nou tout frè m' yo, pran egzanzp sou mwen. Kenbe je nou fiske sou moun k'ap swiv egzanzp mwen te bay la.
Brothers, take me as your example, and take note of those who are walking after the example we have given.
 συμμητηται μου γινεσθε αδελφοι και σκοπειτε τους ουτως περιπατουντας καθως εχετε τυπον ημας
- 18 Paske, gen anpil moun k'ap viv tankou moun ki pa vle tandè pale jan Kris la mouri sou kwa a. Mwen te deja di nou sa, koulye a m'ap di nou sa ankò ak dlo nan je mwen:
For there are those, of whom I have given you word before, and do so now with sorrow, who are haters of the cross of Christ;
 πολλοι γαρ περιπατουσιν ους πολλακις ελεγον υμιν νυν δε και κλαιων λεγω τους εχθρους του σταυρου του χριστου
- 19 Moun sa yo ap rive fin detwi tèt yo. Se vant yo ki bondye yo. Yo pran plezi yo nan bagay ki pou ta fè yo wont pito. Se bagay lemond ase ki nan tèt yo.
Whose end is destruction, whose god is the stomach, and whose glory is in their shame, whose minds are fixed on the things of the earth.
 ων το τελος απωλεια ων ο θεος η κοιλια και η δοξα εν τη αισχυνη αυτων οι τα επιγεια φρονουντες
- 20 Men nou menm, nou se sitwayen peyi ki nan syèl la. Se tann n'ap tann Delivrans nou, Jezikri, Seyè a, ki gen pou desann sot nan syèl la.
For our country is in heaven; from where the Saviour for whom we are waiting will come, even the Lord Jesus Christ:
 ημων γαρ το πολιτευμα εν ουρανοις υπαρχει εξ ου και σωτηρα απεκδεχομεθα κυριον ιησουν χριστον
- 21 Se li menm k'ap pran pouvwa li genyen pou soumèt tout bagay anba men l' lan, l'ap chanje vye kò tou fèb nou yo pou l' fè yo tounen tankou kò pa l' la ki gen bèl pouvwa.
By whom this poor body of ours will be changed into the image of the body of his glory, in the measure of the working by which he is able to put all things under himself.
 ος μετασχηματισει το σωμα της ταπεινωσεως ημων εις το γενεσθαι αυτο συμμορφον τω σωματι της δοξης αυτου κατα την ενεργειαν του δυνασθαι αυτον και υποταζει εαυτω τα παντα
- 1 ¶ Se pou sa, frè m' yo ak zanmi m' yo, nou menm mwen anvè wè anpil la, nou menm ki fè kè m' kontan an, nou menm ki yon lwanj pou mwen an, se konsa pou nou kenbe fèm nan lavi n'ap mennen ansanm nan Seyè a.
So my brothers, well loved and very dear to me, my joy and crown, be strong in the Lord, my loved ones.
 ωστε αδελφοι μου αγαπητοι και επιποθητοι χαρα και στεφανος μου ουτως στηκετε εν κυριω αγαπητοι

- 2 M'ap ekri de ti mo pou Evodi ak Sentich: Tanpri souple, mete nou dakò tankou de sè k'ap viv ansanm nan Seyè a.
I make request to Euodias and Syntyche to be of the same mind in the Lord.
 ευοδιαν παρακαλω και συντυχηνη παρακαλω το αυτο φρονειν εν κυριω
- 3 Ou menm tou k'ap travay ansanm avè m', mwen mande ou pou ou ede yo, paske de medam sa yo te travay di pou fè konnen bon nouvèl la ansanm ak Kleman ak tout lòt moun ki te travay ansanm avè mwen yo. Yo tout gen non yo ekri nan Liv Bondye a ki gen non moun ki gen lavi a.
And I make request to you, true helper in my work, to see to the needs of those women who took part with me in the good news, with Clement and the rest of my brother-workers whose names are in the book of life.
 και ερωτω και σε συζυγε γησιε συλλαμβανου αυταις αιτινες εν τω ευαγγελιω συνηθλησαν μοι μετα και κλημεντος και των λοιπων συνεργων μου ων τα ονοματα εν βιβλω ζωης
- 4 Se pou nou toujou kontan nan lavi n'ap mennen ansanm nan Seyè a. M'ap repete l' ankò: Fè kè nou kontan anpil.
Be glad in the Lord at all times: again I say, Be glad.
 χαιρετε εν κυριω παντοτε παλιν ερω χαιρετε
- 5 Se pou tout moun konnen nou se moun ki gen bon kè. Seyè a ap vini anvan lontan.
Let your gentle behaviour be clear to all men. The Lord is near.
 το επιεικες υμων γνωσθητω πασιν ανθρωποις ο κυριος εγγυς
- 6 Pa bay kò nou traka pou anyen. Men, nan tout sikonstans mande Bondye tou sa nou bezwen nan lapriyè. Toujou chonje di l' mèsì tou lè n'ap lapriyè.
Have no cares; but in everything with prayer and praise put your requests before God.
 μηδεν μεριμνατε αλλ εν παντι τη προσευχη και τη δεησει μετα ευχαριστιας τα αιτηματα υμων γνωριζεσθω προς τον θεον
- 7 Konsa, Bondye va ban nou kè poze nan jan pa l', bagay lèzòm pa ka konprann; la kenbe kè nou ak lespri nou fèm nan Jezikri.
And the peace of God, which is deeper than all knowledge, will keep your hearts and minds in Christ Jesus.
 και η ειρηνη του θεου η υπερευουσα παντα νουν φρουρησει τας καρδιας υμων και τα νοηματα υμων εν χριστω ιησου
- 8 Pou fini, frè m' yo, mete lide nou sou bagay ki bon, ki merite lwanj: bagay ki vre, ki kòrèk, ki dwat, ki bèl, ki p'ap fè nou wont.
For the rest, my brothers, whatever things are true, whatever things have honour, whatever things are upright, whatever things are holy, whatever things are beautiful, whatever things are of value, if there is any virtue and if there is any praise, give thought to these things.
 το λοιπον αδελφοι οσα εστιν αληθη οσα σεμνα οσα δικαια οσα αγνα οσα προσφιλη οσα ευφημα ει τις αρετη και ει τις επαινος ταυτα λογιζεσθε
- 9 Fè tou sa mwen te moutre nou, ni sa nou te resevwa nan menm m', ni sa nou te tande m' di ak tou sa nou te wè m' fè. Konsa, Bondye k'ap bay kè poze a va toujou la avè nou.
The things which came to you by my teaching and preaching, and which you saw in me, these things do, and the God of peace will be with you.
 α και εμαθετε και παρελαβετε και ηκουσατε και ειδετε εν εμοι ταυτα πρασσετε και ο θεος της ειρηνης εσται μεθ υμων
- 10 ¶ Mwen pa t' manke kontan nan lavi m'ap mennen ansanm ak Seyè a, paske nou vin fè m' wè ankò jan nou pran ka mwen. Sa pa vle di nou te lage m' non. Men, nou pa t' ankò jwenn okazyon fè m' wè jan nou fèb pou mwen.
But I am very glad in the Lord that your care for me has come to life again; though you did in fact take thought for me, but you were not able to give effect to it.
 εχαρην δε εν κυριω μεγαλωσ οτι ηδη ποτε ανεθαλατε το υπερ εμου φρονειν εφ ω και εφρονειτε ηκαιρεισθε δε
- 11 Si nou wè m'ap pale konsa, se pa paske koulye a mwen nan nesosite. Paske nan lavi, m' aprann kontante tèt mwen ak sa m' genyen.
But I will not say anything about my needs, for I am able, wherever I am, to be dependent on myself.
 ουχ οτι καθ υστερησιν λεγω εγω γαρ εμαθον εν οις ειμι αυταρκης ειναι
- 12 Mwen konnen sa ki rele viv nan mizè, mwen konnen sa ki rele viv nan richès. Kit mwen pa gen ase, kit mwen gen plis pase sa m' bezwen, nan tout sikonstans m' aprann kontante tèt mwen toupatou ak sa mwen genyen.
It is the same to me if I am looked down on or honoured; everywhere and in all things I have the secret of how to be full and how to go without food; how to have wealth and how to be in need.
 οίδα δε ταπεινουσθαι οίδα και περισσευειν εν παντι και εν πασιν μεμνημαι και χορταζεσθαι και πειναν και περισσευειν και υστερεισθαι
- 13 Nenpòt sityasyon ki parèt devan mwen, m'ap degaje m', gremesi Kris la ki ban mwen fòs kouraj.
I am able to do all things through him who gives me strength.
 παντα ισχυω εν τω ενδυναμουντι με χριστω
- 14 Malgre sa, nou byen fèt ede m' nan traka m' yo.
But you did well to have care for me in my need.
 πλην καλωσ εποιησατε συγκοινωνησαντες μοι τη θλιψει

- 15 Nou menm, moun lavil Filip, nou byen konnen sa m' pral di nou la a. Lè mwen kite peyi Masedwan, lè yo te fenk konmanse ap bibliye bon nouvèl la, se nou menm sèl legliz ki te ede mwen. Se nou menm sèl ki te separe sa nou genyen avè m' pou sa m' te fè pou nou.
And you have knowledge, Philippians, that when the good news first came to you, when I went away from Macedonia, no church took part with me in the business of giving to the saints, but you only;
οιδατε δε και υμεις φιλιπησιοι οτι εν αρχη του ευαγγελιου οτε εξηλθον απο μακεδονιας ουδεμα μοι εκκλησια εκοινωνησεν εις λογον δοσεως και ληψεως ει μη υμεις μονοι
- 16 Lè m' te lavil Tesalonik, an de fwa nou voye sa m' te bezwen ban mwen.
Because even in Thessalonica you sent once and again to me in my need.
οτι και εν θεσσαλονικη και απαξ και δις εις την χρειαν μοι επεμψατε
- 17 Se pa dèyè kado mwen ye. Men, mwen ta renmen Bondye mete sou sa nou gen deja.
Not that I am looking for an offering, but for fruit which may be put to your credit.
ουχ οτι επιζητω το δομα αλλ επιζητω τον καρπον τον πλεοναζοντα εις λογον υμων
- 18 Wi, mwen resevwa tou sa nou te voye ban mwen, pou di vre, sa depase sa m' te bezwen. Koulye a, avèk Epafwodit ki pote kado nou yo, mwen gen tou sa m' bezwen. Kado nou yo se tankou yon ofrann ki santi bon, yon ofrann bèt Bondye ap asepte paske sa fè l' plezi.
I have all things and more than enough: I am made full, having had from Epaphroditus the things which came from you, a perfume of a sweet smell, an offering well pleasing to God.
απεχω δε παντα και περισσεωω πεπληρωμαι δεξαμενος παρα επαφροδιτου τα παρ υμων οσμην ευωδιας θυσιαν δεκτητην ευαρεστον τω θεω
- 19 Bondye ki rich anpil la va ban nou tou sa nou bezwen nan Jezikri.
And my God will give you all you have need of from the wealth of his glory in Christ Jesus.
ο δε θεος μου πληρωσει πασαν χρειαν υμων κατα τον πλουτον αυτου εν δοξη εν χριστω ιησου
- 20 ¶ Tout lwanj lan se pou Bondye, Papa nou, pou tout tan. Amèn.
Now to God our Father be glory for ever and ever. So be it.
τω δε θεω και πατρι ημων η δοξα εις τους αιωνας των αιωνων αμην
- 21 Bonjou pou pèp Bondye a k'ap viv ansanm nan Jezikri. Tout frè ki la avè m' yo voye bonjou pou nou.
Give words of love to every saint in Christ Jesus. The brothers who are with me send you their love.
ασπασασθε παντα αγιον εν χριστω ιησου ασπαζονται υμας οι συν εμοι αδελφοι
- 22 Tout pèp Bondye a ki isit la, espesyalman sa ki nan palè Seza a, voye bonjou pou nou.
All the saints send their love to you, specially those who are of Caesar's house.
ασπαζονται υμας παντες οι αγιοι μαλιστα δε οι εκ της καισαρος οικιας
- 23 Se pou benediksyon Jezikri, Seyè a, toujou avè nou.
The grace of the Lord Jesus Christ be with your spirit.
η χαρις του κυριου ημων ιησου χριστου μετα παντων υμων αμην [προς φιλιπησιους εγγραφη απο ρωμης δι επαφροδιτου]
- 1 ¶ Se mwen menm Pòl, yon moun Bondye te deside chwazi pou sèvi apòt Jezikri, ansanm ak Timote, frè nou, k'ap ekri lèt sa a
Paul, an Apostle of Jesus Christ, by the purpose of God, and Timothy our brother,
παυλος αποστολος ιησου χριστου δια θεληματος θεου και τιμοθεος ο αδελφος
- 2 voye bay tout pèp Bondye ki lavil Kolòs la, k'ap kenbe fèm nan lavi n'ap mennen ansanm tankou frè nan Kris la. Nou mande Bondye, Papa nou, pou li ban nou benediksyon ak kè poze.
To the saints and true brothers in Christ at Colossae: Grace to you and peace from God our Father.
τοις εν κολασσαις αγιοις και πιστοις αδελφοις εν χριστω χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου
- 3 ¶ Mwen pa janm sispann di Bondye, Papa Jezikri, Seyè nou an, mèsì lè m'ap lapriyè pou nou.
We give praise to God the Father of our Lord Jesus Christ, making prayer for you at all times,
ευχαριστουμεν τω θεω και πατρι του κυριου ημων ιησου χριστου παντοτε περι υμων προσευχομενοι
- 4 Mwen pran nouvel jan nou gen konfyans nan Jezikri, jan nou renmen tout moun ki fè pati pèp Bondye a.
After hearing of your faith in Christ Jesus, and of the love which you have for all the saints,
ακουσαντες την πιστην υμων εν χριστω ιησου και την αγαπην την εις παντας τους αγιους

- 5 Depi premye jou yo te fè nou konnen bon nouvèl la ki yon mesaj ki vre, nou te gen espwa jwenn sa Bondye sere pou nou nan syèl la. Se espwa sa a ki fè nou gen tout konfyans sa a ak tout renmen sa a nan kè nou.
Through the hope which is in store for you in heaven; knowledge of which was given to you before in the true word of the good news,
δια την ελπίδα την αποκειμενην υμιν εν τοις ουρανοις ην προηκουσατε εν τω λογω της αληθειας του ευαγγελιου
- 6 Bon nouvel la gaye nan mitan nou depi premye jou nou te tande pale favè Bondye a, depi lè yo te fè nou konnen sa li ye tout bon an. Bon nouvèl sa a lakòz nou resevwa anpil benediksyon, menm jan li fè l' toupatou sou latè.
Which has come to you; and which in all the world is giving fruit and increase, as it has done in you from the day when it came to your ears and you had true knowledge of the grace of God;
του παροντος εις υμας καθως και εν παντι τω κοσμω και εστιν καρποφορουμενον καθως και εν υμιν αφ ης ημερας ηκουσατε και επεγνωτε την χαριν του θεου εν αληθεια
- 7 Se Epafras, yon bon zanmi k'ap travay ansanm avè m', ki te moutre nou tou sa. L'ap ede m' nan travay la tankou yon bon sèvitè Kris la.
As it was given to you by Epaphras, our well-loved helper, who is a true servant of Christ for us,
καθως και εμαθετε απο επαφρα του αγαπητου συνδουλου ημων ος εστιν πιστος υπερ υμων διακονος του χριστου
- 8 Se li menm ki fè m' konnen renmen Lespri Bondye a ban nou.
And who, himself, made clear to us your love in the Spirit.
ο και δηλωσας ημιν την υμων αγαπην εν πνευματι
- 9 ¶ Se poutèt sa, mwen pa janm sispann lapriyè Bondye pou nou depi jou mwen te rive konn sa. Mwen mande Bondye pou l' fè nou rive fin konnen volonte l' nèt ale, pou l' ban nou anpil lespri ak anpil konprann ki soti nan Sentespri.
For this reason, we, from the day when we had word of it, keep on in prayer for you, that you may be full of the knowledge of his purpose, with all wisdom and experience of the Spirit,
δια τουτο και ημεις αφ ης ημερας ηκουσαμεν ου παυομεθα υπερ υμων προσευχομενοι και αιτουμενοι ινα πληρωθητε την επιγνωσιν του θεληματος αυτου εν παση σοφια και συνεσει πνευματικη
- 10 Konsa, n'a viv jan Bondye vle l' la, n'a toujou fè sa ki fè l' plezi. N'a fè tout kalite bon bagay, n'a grandi nan konesans Bondye.
Living uprightly in the approval of the Lord, giving fruit in every good work, and increasing in the knowledge of God;
περιπατησαι υμας αξιως του κυριου εις πασαν αρεσκειαν εν παντι εργω αγαθω καρποφορουντες και αυξανομενοι εις την επιγνωσιν του θεου
- 11 Mwen mande Bondye pou l' fòtifye nou tout jan ak bèl pouvwa li pou nou ka sipòte tout bagay avèk pasyans.
Full of strength in the measure of the great power of his glory, so that you may undergo all troubles with joy;
εν παση δυναμει δυναμουμενοι κατα το κρατος της δοξης αυτου εις πασαν υπομονην και μακροθυμιαν μετα χαρας
- 12 ¶ Ak kè kontan, se pou nou di Papa a mèsi, li menm ki ban nou privilèj resevwa pòsyon pa nou nan eritaj Bondye sere pou tout moun pa l' yo nan peyi limyè a.
Giving praise to the Father who has given us a part in the heritage of the saints in light;
ευχαριστουντες τω πατρι τω ικανωσαντι ημας εις την μεριδα του κληρου των αγιων εν τω φωτι
- 13 Li rache nou anba pouvwa fènwa a, li fè nou antre nan peyi kote Pitit li renmen anpil la wa.
Who has made us free from the power of evil and given us a place in the kingdom of the Son of his love;
ος ερρυσατο ημας εκ της εξουσιας του σκοτους και μετεστησεν εις την βασιλειαν του υιου της αγαπης αυτου
- 14 Se gremesi Pitit sa a nou delivre, nou resevwa padon pou peche nou yo.
In whom we have our salvation, the forgiveness of sins:
εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των αμαρτιων
- 15 Kris se pòtre Bondye, Bondye nou pa ka wè a. Se li menm ki premye pitit li. Li te la anvan tou sa Bondye te kreye.
Who is the image of the unseen God coming into existence before all living things;
ος εστιν εικων του θεου του αορατου πρωτοτοκος πασης κτισεως
- 16 Se ak li Bondye te kreye tou sa ki nan syèl la ak sou latè, sa nou wè ak sa nou pa wè. Se ak li li kreye tout lespri yo ki chita ap donminen, ki gen otorite, ki chèf epi ki gen pouvwa. Se ak Kris la Bondye te kreye yo tout, epi se pou li li te kreye yo.
For by him all things were made, in heaven and on earth, things seen and things unseen, authorities, lords, rulers, and powers; all things were made by him and for him;
οτι εν αυτω εκτισθη τα παντα τα εν τοις ουρανοις και τα επι της γης τα ορατα και τα αορατα ειτε θronoi ειτε κυριοτητες ειτε αρχαι ειτε εξουσαι τα παντα δι αυτου και εις αυτον εκτισται
- 17 Kris la te la anvan tout bagay. Se nan li yo tout jwenn plas yo.
He is before all things, and in him all things have being.
και αυτος εστιν προ παντων και τα παντα εν αυτω συνεστηκεν

- 18 Se li ki tèt legliz la, legliz la se kò li. Se li menm ki bay kò a lavi. Se li menm an premye ki te leve soti vivan nan lanmò pou l' te ka gen premye plas nan tout bagay.
And he is the head of the body, the church: the starting point of all things, the first to come again from the dead; so that in all things he might have the chief place.
 και αυτος εστιν η κεφαλη του σωματος της εκκλησιας ος εστιν αρχη πρωτοτοκος εκ των νεκρων ινα γενηται εν πασιν αυτος πρωτευων
- 19 Se Bondye menm ki te vle pou tou sa l' ye a, se sa pou Kris la ye tou.
For God in full measure was pleased to be in him;
 οτι εν αυτω ευδοκησεν παν το πληρωμα κατοικησαι
- 20 Se li menm tou ki te vle fè tout bagay byen avè li ankò, gremesi Kris la, tou sa ki sou latè ak tou sa ki nan syèl la. Li mete lapè toupatou, gremesi san Kris la ki koule sou kwa a.
Through him uniting all things with himself, having made peace through the blood of his cross; through him, I say, uniting all things which are on earth or in heaven.
 και δι αυτου αποκαταλλαξαι τα παντα εις αυτον ειρηνοποιησας δια του αιματος του σταυρου αυτου δι αυτου ειτε τα επι της γης ειτε τα εν τοις ουρανοις
- 21 Nou menm tou, moun Kolòs, nan tan lontan, nou t'ap viv lwen Bondye. Nou te lènni avè l' akòz tout bagay mal nou t'ap fè yo, ak tout move lide nou te gen nan tèt nou.
And you, who in the past were cut off and at war with God in your minds through evil works, he has now made one
 και υμας ποτε οντας απηλλοτριωμενους και εχθρους τη διανοια εν τοις εργοις τοις πονηροις νυι δε αποκατηλλαξεν
- 22 Men koulye a, gremesi Kris la ki mouri nan kò l' tankou yon moun, Bondye fè nou byen avè l' ankò pou nou ka parèt devan l' tankou moun k'ap viv apa pou li, san okenn tach, san okenn repwòch.
In the body of his flesh through death, so that you might be holy and without sin and free from all evil before him:
 εν τω σωματι της σαρκος αυτου δια του θανατου παραστησαι υμας αγιους και αμωμους και ανεγκλητους κατενωπιον αυτου
- 23 Men, gen yon kondisyon pou sa: se pou nou rete fèm, byen anrasinen nan konfyans nou, san nou pa pèdi espwa nou genyen depi lè nou te tandè bon nouvèl la. Se bon nouvèl sa a yo te anonse bay tout moun sou latè epi se li menm, mwen menm Pòl, m'ap sèvi.
If you keep yourselves safely based in the faith, not moved from the hope of the good news which came to you, and which was given to every living being under heaven; of which I, Paul, was made a servant.
 ειγε επιμενετε τη πιστει τεθεμελιωμενοι και εδραιοι και μη μετακινουμενοι απο της ελπιδος του ευαγγελιου ου ηκουσατε του κηρυχθεντος εν παση τη κτισει τη υπο τον ουρανον ου εγενομην εγω παυλος διακονος
- 24 Koulye a, mwen kontan anpil dèske m'ap souffri pou nou. Paske, lè m'ap souffri nan kò pa m' konsa, m'ap bay pòsyon pa m' pou konplete tou sa ki manke nan souffrans Kris la pou legliz la ki kò li.
Now I have joy in my pain because of you, and in my flesh I undergo whatever is still needed to make the sorrows of Christ complete, for the salvation of his body, the church;
 νυν χαιρω εν τοις παθημασιν μου υπερ υμων και ανταναπληρω τα υστερηματα των θλιψεων του χριστου εν τη σαρκι μου υπερ του σωματος αυτου ο εστιν η εκκλησια
- 25 Wi, m'ap sèvi legliz la koulye a dapre travay Bondye ban m' fè pou nou an: travay sa a se pou m' anonse tout bagay ki nan mesaj li a,
Of which I became a servant by the purpose of God which was given to me for you, to give effect to the word of God,
 ης εγενομην εγω διακονος κατα την οικονομιαν του θεου την δοθεισαν μοι εις υμας πληρωσαι τον λογον του θεου
- 26 pou m' fè tout moun konnen sekrè li te kenbe kache depi tout tan kifè pesonn pa t' konnen l'. Men koulye a, li devwale l' bay tout moun ki pou li.
The secret which has been kept from all times and generations, but has now been made clear to his saints,
 το μυστηριον το αποκεκρυμμενον απο των αιωνων και απο των γενεων νυι δε εφανερωθη τοις αγιοις αυτου
- 27 Paske, Bondye vle fè moun pa l' yo konnen tout richès ak tout bèl pouvwa ki nan sekrè li te sere pou moun ki pa jwif yo. Men sekrè a: nou menm moun ki pa jwif yo, Kris la ap viv nan kè nou tou, li ban nou espwa nou gen pou n' patisipe nan bèl pouvwa Bondye a.
To whom God was pleased to give knowledge of the wealth of the glory of this secret among the Gentiles, which is Christ in you, the hope of glory:
 ος ηθελησεν ο θεος γνωρισαι τις ο πλουτος της δοξης του μυστηριου τουτου εν τοις εθνεσιν ος εστιν χριστος εν υμιν η ελπις της δοξης
- 28 Konsa, m'ap fè tout moun konnen Kris la. M'ap bay tout moun konsèy, m'ap moutre yo tout bagay avè bon konprann, jan m' kapab pou yo tout ka parèt devan Bondye tankou granmoun ki byen grandi nan lavi y'ap mennen ansanm ak Kris la.
Whom we are preaching; guiding and teaching every man in all wisdom, so that every man may be complete in Christ;
 ον ημεις καταγγελλομεν νουθετουντες παντα ανθρωπον και διδασκοντες παντα ανθρωπον εν παση σοφια ινα παραστησωμεν παντα ανθρωπον τελειον εν χριστω ιησου
- 29 Se pou sa m'ap travay, se pou sa m'ap goumen ak tout pouvwa Kris la k'ap travay ak fòs nan mwen.
And for this purpose I am working, using all my strength by the help of his power which is working in me strongly.
 εις ο και κοπιω αγωνιζομενος κατα την ενεργειαν αυτου την ενεργουμενην εν εμοι εν δυναμει
- 1 ¶ Mwen vle fè nou konnen ki kalite batay m'ap mennen pou nou, pou tout moun ki nan lavil Lawodise ak pou tout lòt moun yo ki poko konn figi mwen.
For it is my desire to give you news of the great fight I am making for you and for those at Laodicea, and for all who have not seen my face in the flesh;
 θελω γαρ υμας ειδεναι ηλικον αγωνα εχω περι υμων και των εν λαοδικεα και οσοι ουχ εωρακασιν το προσωπον μου εν σαρκι

- 2 M'ap goumen pou yo ka gen fòs ak kouraj plen kè yo, pou yo fè yonn nan renmen Bondye a, pou yo gen yon bon konprann k'ap ba yo anpil konfyans devan Bondye. Konsa yo menm tou, y'a konnen sekrè travay Bondye a, ki vle di Kris la.
 So that their hearts may be comforted, and that being joined together in love, they may come to the full wealth of the certain knowledge of the secret of God, even Christ,
 ινα παρακληθωσιν αι καρδια αυτων συμβιβασθεντων εν αγαπη και εις παντα πλουτον της πληροφοριας της συνεσεως εις επιγνωσιν του μυστηριου του θεου και πατρος και του χριστου
- 3 Se nan li tout richès ki nan bon konprann ak konesans Bondye a kache.
 In whom are all the secret stores of wisdom and knowledge.
 εν ω εισιν παντες οι θησαυροι της σοφιας και της γνωσεως αποκρυφτοι
- 4 ¶ Mwen di nou sa pou nou pa kite pesonn twonpe nou ak yon bann pawòl ki sanble verite.
 I say this so that you may not be turned away by any deceit of words.
 τουτο δε λεγω ινα μη τις υμας παραλογιζηται εν πιθανολογια
- 5 Paske, si mwen pa la avèk nou nan kò m', mwen la nan lespri mwen. Mwen kontan wè jan nou rete nan lòd, jan nou kenbe fèm nan konfyans nou gen nan Kris la.
 For though I am not present in the flesh, still I am with you in the spirit, seeing with joy your order, and your unchanging faith in Christ.
 ει γαρ και τη σαρκι απαιμι αλλα το πνευματι συν υμιν ειμι χαρων και βλεπων υμων την ταξιν και το στερεωμα της εις χριστον πιστεως υμων
- 6 Se konsa, nou menm ki asepte Kris la pou Seyè nou an, se pou nou viv yon jan ki dakò ak li.
 As, then, you took Christ Jesus the Lord, so go on in him,
 ως συν παρελαβετε τον χριστον ιησουν τον κυριον εν αυτω περιπατειτε
- 7 Se pou nou anrasinen nan li, se pou nou bati tout lavi nou sou li. Kenbe pi fèm toujou nan konfyans nou gen nan li, jan yo te moutre nou sa, san nou pa janm sispann di Bondye mèsi.
 Rooted and based together in him, strong in the faith which the teaching gave you, giving praise to God at all times.
 ερριζωμενοι και εποικοδομουμενοι εν αυτω και βεβαιουμενοι εν τη πιστει καθως εδιδαχθητε περισσευοντες εν αυτη εν ευχαριστια
- 8 Fè atansyon pou nou pa kite pesonn twonpe nou ak bèl diskou filozòf yo, ak diskisyon ki pa vo anyen. Bagay sa yo soti nan koutim lèzòm, nan jan yo konprann bagay ki nan lemond. Yo pa soti nan Kris la.
 Take care that no one takes you away by force, through man's wisdom and deceit, going after the beliefs of men and the theories of the world, and not after Christ:
 βλεπετε μη τις υμας εσται ο συλαγωγων δια της φιλοσοφιας και κενης απατης κατα την παραδοσιν των ανθρωπων κατα τα στοιχεια του κοσμου και ου κατα χριστον
- 9 Se nan lavi Kris la t'ap mennen nan kò li a nou jwenn tou sa Bondye ye.
 For in him all the wealth of God's being has a living form,
 οτι εν αυτω κατοικει παν το πληρωμα της θεοτητος σωματικως
- 10 Nou menm tou, Bondye la nan tout lavi nou, paske n'ap viv nan Kris la ki chèf tout lespri ki gen otorite ak pouvwa.
 And you are complete in him, who is the head of all rule and authority:
 και εστε εν αυτω πεπληρωμενοι ος εστιν η κεφαλη πασης αρχης και εξουσιας
- 11 Nou menm k'ap viv ansanm nan Kris la, nou te sikonsi tou. Men, se pa t' moun ki te sikonsi nou. Sikonsizyon sa a soti nan Kris la ki delivre nou anba pouvwa lachè ki t'ap fè nou fè sa ki mal.
 In whom you had a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ;
 εν ω και περιετμηθητε περιτομη χειροποιητω εν τη απεκδουσει του σωματος των αμαρτιων της σαρκος εν τη περιτομη του χριστου
- 12 Wi, lè yo te batize nou, nou te antere ansanm ak Kris la. Apre sa, nou leve soti vivan ansanm avè l' tou, paske nou te kwè nan pouvwa Bondye ki te fè l' leve soti vivan nan lanmò.
 Having been put to death with him in baptism, by which you came to life again with him, through faith in the working of God, who made him come back from the dead.
 συνταφεντες αυτω εν τω βαπτισματι εν ω και συνηγεθητε δια της πιστεως της ενεργειας του θεου του εγειραντος αυτον εκ των νεκρων
- 13 ¶ Nan tan lontan, nou te mouri paske nou t'ap viv nan peche nou yo, paske nou pa t' sikonsi nan kò nou dapre lalwa Moyiz. Men koulye a, gremesi Kris la, Bondye ban nou lavi ankò, li padonnen tout peche nou yo.
 And you, being dead through your sins and the evil condition of your flesh, to you, I say, he gave life together with him, and forgiveness of all our sins;
 και υμας νεκρους οντας εν τοις παραπτωμασιν και τη ακροβυστια της σαρκος υμων συνεζωποισεν συν αυτω χαρισαμενος ημιν παντα τα παραπτωματα
- 14 Li chire papye kote tou sa nou te dwe l' yo ekri a. Papye sa a te kondannen nou devan lalwa. Kris la detwi l' nèt lè li kloure l' sou kwa a.
 Having put an end to the handwriting of the law which was against us, taking it out of the way by nailing it to his cross;
 εξαλειψας το καθ ημων χειρογραφον τοις δογμασιν ο ην υπεναντιον ημιν και αυτο ηρκεν εκ του μεσου προσηλωσας αυτο τω σταυρω

- 15 Avèk Kris la ki mouri sou kwa a, Bondye wete tout pouvwa ak tout otorite lespri yo te genyen nan lemond. Li fè tout moun wè sa yo ye. Li fè yo mache tankou prizonnye devan Kris la ki te genyen batay la.
Having made himself free from the rule of authorities and powers, he put them openly to shame, glorying over them in it.
απεκδυσσάμενος τας αρχας και τας εξουσιαις εδειγματισεν εν παρρησια θριαμβουσας αυτους εν αυτω
- 16 ¶ Se sak fè, pa kite pesonn kritike nou pou sa n'ap manje, pou sa n'ap bwè, pou jou nou mete apa pou fè fèt, pou fèt lalin nouvèl, osinon pou jou repo.
For this reason let no man be your judge in any question of food or drink or feast days or new moons or Sabbaths:
μη ουν τις υμας κρινετω εν βρωσει η εν ποσει η εν μερει εορτης η νομηνιας η σαββατων
- 17 Tou sa se lonbraj bagay ki te gen pou vini yo; bagay tout bon yo se nan Kris la yo ye.
For these are an image of the things which are to come; but the body is Christ's.
α εστιν σκια των μελλοντων το δε σωμα του χριστου
- 18 Se poutèt sa, moun nou wè k'ap sèvi zanj epi ki swadizan p'ap vante tèt yo, pa kite moun konsa konprann pou yo wete rekonpans nou nan men nou. Moun konsa toujou ap rakonte vizyon yo te fè.
Let no man take your reward from you by consciously making little of himself and giving worship to angels; having his thoughts fixed on the things which he has seen, being foolishly lifted up in his natural mind,
μηδεις υμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκεια των αγγελων α μη εωρακεν εμβατευων εικη φυσιουμενος υπο του νοου της σαρκος αυτου
- 19 Moun konsa p'ap viv ansanm ak Kris la ki tèt kò a. Se Kris la k'ap nourri tout kò a, k'ap kenbe l' byen kanpe ak tout jwenti l' ak tout venn li yo byen solid. Se li menm k'ap fè l' grandi jan Bondye vle l' la.
And not joined to the Head, from whom all the body, being given strength and kept together through its joins and bands, has its growth with the increase of God.
και ου κρατων την κεφαλην εξ ου παν το σωμα δια των αφων και συνδεσμων επιχορηγουμενον και συμβιβαζομενον αυξει την αυξησιν του θεου
- 20 Se konsa, si nou mouri ansanm ak Kris la ki te delivre nou anba pouvwa lespri k'ap donminen nan lemond yo, poukisa pou n'ap viv tankou si nou te toujou anba pouvwa ki nan lemond yo? Poukisa pou nou kite yo soumèt nou anba prensip tankou sa ki di:
If you were made free, by your death with Christ, from the rules of the world, why do you put yourselves under the authority of orders
ει ουν απεθανετε συν τω χριστω απο των στοιχειων του κοσμου τι ως ζωντες εν κοσμω δογματιζεσθε
- 21 pa pran sa, pa goute sa, pa manyen sa?
Which say there may be no touching, tasting, or taking in your hands,
μη αψη μηδε γευση μηδε θιγης
- 22 Tout bagay sa yo, fini ou fin fè yo, yo pa fè anyen pou ou. Se lèzòm ki mande bagay konsa, se yo ki moutre bagay sa yo.
(Rules which are all to come to an end with their use) after the orders and teaching of men?
α εστιν παντα εις φθοραν τη αποχρησει κατα τα ενταλματα και διδασκαλιας των ανθρωπων
- 23 Se vre, bagay sa yo sanble yo bon, paske sa mande moun anpil volonte pou yo pran pòz sèvi zanj yo konsa, pou yo pran pòz pa vante tèt yo, pou yo fè bagay pou swadizan kraze pouvwa lachè nan kò yo. Men, tou sa pa vo anyen. Paske, atousa, yo pa ka rive donnmennen egzijans lachè a.
These things seem to have a sort of wisdom in self-ordered worship and making little of oneself, and being cruel to the body, not honouring it by giving it its natural use.
ατινα εστιν λογον μεν εχοντα σοφιας εν εθελοθρησκεια και ταπεινοφροσυνη και αφειδια σωματος ουκ εν τιμη τινη προς πλησμονην της σαρκος
- 1 ¶ Nou menm ki deja leve soti vivan ansanm ak Kris la nan lanmò, se pou nou chache bagay ki anwo nan syèl la kote Kris la chita sou bò dwat Bondye.
If then you have a new life with Christ, give your attention to the things of heaven, where Christ is seated at the right hand of God.
ει ουν συνηγεθητε τω χριστω τα ανω ζητειτε ου ο χριστος εστιν εν δεξια του θεου καθημενος
- 2 Pa kite bagay ki sou latè pran tèt nou, mete lide nou sou bagay ki anwo nan syèl la.
Keep your mind on the higher things, not on the things of earth.
τα ανω φρονειτε μη τα επι της γης
- 3 Konnen sa byen: nou mouri deja, lavi nou kache ansanm ak Kris la nan Bondye.
For your life on earth is done, and you have a secret life with Christ in God.
απεθανετε γαρ και η ζωη υμων κεκρυπται συν τω χριστω εν τω θεω

- 4 Se Kris la ki lavi nou tout bon. Lè la parèt, nou menm tou n'a parèt ansanm avè l' nan tout bèl pouvwa li.
At the coming of Christ who is our life, you will be seen with him in glory.
οταν ο χριστος φανερωθη η ζωη ημων τοτε και υμεις συν αυτω φανερωθησεσθε εν δοξη
- 5 ¶ Se poutèt sa, se pou nou detwi nan nou tou sa ki soti nan lemond tankou: imoralite, malpwòpte, move dezi, move lanvi, renmen lajan (ki menm jan ak sèvi zidòl).
Then put to death your bodies which are of the earth; wrong use of the flesh, unclean things, passion, evil desires and envy, which is the worship of strange gods;
νεκρωσατε ουν τα μελη υμων τα επι της γης πορνειαν ακαθαρσιαν παθος επιθυμιαν κακην και την πλεονεξιαν ητις εστιν ειδωλολατρεια
- 6 Se tout bagay sa yo ki fè kòlè Bondye tonbe sou moun ki derefize obeyi li.
Because of which the wrath of God comes on those who go against his orders;
δι α ερχεται η οργη του θεου επι τους υιους της απειθειας
- 7 Se konsa nou t'ap viv nan tan lontan lè nou te anba pouvwa peche sa yo.
Among whom you were living in the past, when you did such things.
εν οις και υμεις περιεπατησατε ποτε οτε εζητε εν αυτοις
- 8 ¶ Men koulè a, pa fè kòlè, pa fè move san ni okenn mekanste. Se pou nou voye tout bagay sa yo jete. Pa kite okenn jouman ni okenn gwomo soti nan bouch nou.
But now it is right for you to put away all these things; wrath, passion, bad feeling, curses, unclean talk;
νυνη δε αποθεσθε και υμεις τα παντα οργην θυμον κακιαν βλασφημιαν αισχρολογιαν εκ του στοματος υμων
- 9 Pa bay frè nou yo manti. Paske, nou voye vye moun nou te ye a jete ansanm ak tout vye mès li yo.
Do not make false statements to one another; because you have put away the old man with all his doings,
μη ψευδεσθε εις αλληλους απεκδυσαμενοι τον παλαιον ανθρωπον συν ταις πραξεσιν αυτου
- 10 Koulè a, nou tounen yon lòt kalite moun, n'ap chanje jouk n'a rive sanble ak Bondye ki kreye nou an pou n' te ka konnen l' nèt.
And have put on the new man, which has become new in knowledge after the image of his maker;
και ενδυσασαμενοι τον νεον τον ανακαινουμενον εις επιγνωσιν κατ εικονα του κτισαντος αυτον
- 11 Se sak fè, pa gen moun ki jwif ak moun ki pa jwif ankò, pa gen moun ki sikonsi ak moun ki pa sikonsi ankò, pa gen moun ki etranje, ni moun ki bèt, pa gen moun ki esklav ak moun ki pa esklav. Se Kris la ki tout, se li ki nan nou tout.
Where there is no Greek or Jew, no one with circumcision or without circumcision, no division between nations, no servant or free man: but Christ is all and in all.
οπου ουκ ενι ελληνη και ιουδαιος περιτομη και ακροβυστια βαρβαρος σκυθης δουλος ελευθερος αλλα τα παντα και εν πασιν χριστος
- 12 ¶ Nou tout nou fè pati pèp Bondye a: se li menm ki te renmen nou, ki te chwazi nou pou n' ka viv pou li. Se poutèt sa, se pou nou gen kè sansib anpil, pou n' aji byen yonn ak lòt, san lògèy, avèk anpil dousè, anpil pasyans.
As saints of God, then, holy and dearly loved, let your behaviour be marked by pity and mercy, kind feeling, a low opinion of yourselves, gentle ways, and a power of undergoing all things;
ενδυσασθε ουν ως εκλεκτοι του θεου αγιοι και ηγαπημενοι σπλαγχνα οικτιρμων χρηστοτητα ταπεινοφροσνην πραοτητα μακροθυμιαν
- 13 Se pou nou yonn sipòte lòt, pou nou yonn padonnen lòt si nou gen kont yonn ak lòt. Wi, se pou nou padonnen lòt, menm jan Kris la te padonnen nou.
Being gentle to one another and having forgiveness for one another, if anyone has done wrong to his brother, even as the Lord had forgiveness for you:
ανεχομενοι αλληλων και χαριζομενοι εαυτοις εαν τις προς τινα εχη μομφην καθως και ο χριστος εχαρισατο υμιν ουτως και υμεις
- 14 Men, anvan tout bagay, se pou nou gen renmen ki tankou yon kòd k'ap mare nou ansanm yonn ak lòt.
And more than all, have love; the only way in which you may be completely joined together.
επι πασιν δε τουτοις την αγαπην ητις εστιν συνδεσμος της τελειοτητος
- 15 Se pou nou viv byen yonn ak lòt, jan Kris la vle l' la. Paske, Bondye rele nou pou nou viv byen yonn ak lòt pou nou ka fè yon sèl kò. Toujou chonje sa li fè pou nou.
And let the peace of Christ be ruling in your hearts, as it was the purpose of God for you to be one body; and give praise to God at all times.
και η ειρηνη του θεου βραβευετω εν ταις καρδιαις υμων εις ην και εκληθητε εν ενι σωματι και ευχαριστοι γινεσθε
- 16 Kenbe pawòl Kris la ak tout richès li yo byen fèm nan kè nou. Se pou nou yonn aprann nan men lòt, se pou nou yonn bay lòt konsèy avèk anpil bon konprann. Se pou nou chante sòm, kantik ak tout lòt chante Lespri Bondye a va moutre nou, pou di Bondye mèsi ak tout kè nou.
Let the word of Christ be in you in all wealth of wisdom; teaching and helping one another with songs of praise and holy words, making melody to God with grace in your hearts.
ο λογος του χριστου εν οικειτω εν υμιν πλουσιως εν παση σοφια διδασκοντες και νουθετουντες εαυτους ψαλμοις και υμνοις και ωδαις πνευματικαις εν χαριτι αδοντες εν τη καρδια υμων τω κυριω

- 17 **Tou sa n'ap fè, tou sa n'ap di, fè l' nan non Seyè Jezi a, san nou pa janm bliye di Bondye mèsi nan li.**
And whatever you do, in word or in act, do all in the name of the Lord Jesus, giving praise to God the Father through him.
 και παν ο τι αν ποιητε εν λογω η εν εργω παντα εν ονοματι κυριου ιησου ευχαριστουντες τω θεω και πατρι δι αυτου
- 18 ¶ **Nou menm medam, soumèt devan mari nou paske se konsa pou moun ki kwè nan Seyè a aji.**
Wives, be under the authority of your husbands, as is right in the Lord.
 αι γυναικες υποτασσεσθε τοις ιδιοις ανδρασιν ως ανηκεν εν κυριω
- 19 **Nou menm mari, renmen madanm nou. Pa fè move jan ak yo.**
Husbands, have love for your wives, and be not bitter against them.
 οι ανδρες αγαπατε τας γυναικας και μη πικραινεσθε προς αυτας
- 20 **Nou menm timoun, se devwa nou pou nou obeyi manman nou ak papa nou nan tout bagay. Se sa ki fè Bondye plezi.**
Children, do the orders of your fathers and mothers in all things, for this is pleasing to the Lord.
 τα τεκνα υπακουετε τοις γονευσιν κατα παντα τουτο γαρ εστιν ευαρεστον τω κυριω
- 21 **Nou menm papa ak manman, pa rele sou timoun yo twòp pou sa pa dekouraje yo.**
Fathers, do not be hard on your children, so that their spirit may not be broken.
 οι πατερες μη ερεθιζετε τα τεκνα υμων ινα μη αθυμωσιν
- 22 **Nou menm domestik, obeyi mèt nou gen sou latè a nan tout bagay. Se pa sèlman lè nou anba je yo pou nou obeyi yo, tankou moun k'ap fè lèzòm plezi. Men, se pou n' obeyi yo ak tout kè nou, akòz respè nou gen pou Seyè a.**
Servants, in all things do the orders of your natural masters; not only when their eyes are on you, as pleasers of men, but with all your heart, fearing the Lord:
 οι δουλοι υπακουετε κατα παντα τοις κατα σαρκα κυριοις μη εν οφθαλμοδουλειαις ως ανθρωπαρεσκοι αλλ εν απλοτηι καρδιας φοβουμενοι τον θεον
- 23 **Nenpòt travay yo ban nou fè, fè l' ak tout kè nou tankou si se pa pou lèzòm nou t'ap travay, men pou Seyè a.**
Whatever you do, do it readily, as to the Lord and not to men;
 και παν ο τι εαν ποιητε εκ ψυχης εργαζεσθε ως τω κυριω και ουκ ανθρωποις
- 24 **Chonje byen: Seyè a gen pou ban nou rekonpans nou: l'ap ban nou eritaj li sere pou moun pa l' yo. Paske, mèt n'ap sèvi tout bon an se Kris la.**
Being certain that the Lord will give you the reward of the heritage: for you are the servants of the Lord Christ.
 ειδοτες οτι απο κυριου αποληψεσθε την ανταποδοσιν της κληρονομιας τω γαρ κυριω χριστω δουλευετε
- 25 **Men, moun ki fè sa ki mal va resevwa sa ki pou li dapre mal li te fè a. Paske, Bondye pa gade sou figi moun.**
For the wrongdoer will have punishment for the wrong he has done, without respect for any man's position.
 ο δε αδικων κομιεται ο ηδικησεν και ουκ εστιν προσωποληψια
- 1 ¶ **Nou menm mèt yo, aji byen ak domestik nou yo, san fè okenn lenjistis. Chonje byen, nou menm tou nou gen yon mèt nan syèl la.**
Masters, give your servants what is right and equal, conscious that you have a Master in heaven.
 οι κυριοι το δικαιον και την ισοτητα τοις δουλοις παρεχεσθε ειδοτες οτι και υμεις εχετε κυριον εν ουρανοις
- 2 ¶ **Pa janm sispann lapriyè. Pa kite dòmi pran nou. Toujou chonje lapriyè pou di Bondye mèsi.**
Give yourselves to prayer at all times, keeping watch with praise;
 τη προσευχη προσκαρτερειτε γρηγορουντες εν αυτη εν ευχαριστια
- 3 **Anmenmtan, lapriyè pou mwen tou, pou Bondye ban m' okazyon pou m' fè konnen pawòl li a, pou m' fè lèzòm konnen sekrè Kris la. Se poutèt sekrè sa a menm mwen nan prizon koulye a.**
And making prayer for us, that God may give us an open door for the preaching of the word, the secret of Christ, for which I am now in chains;
 προσευχομενοι αμα και περι ημων ινα ο θεος ανοιξη ημιν θυραν του λογου λαλησαι το μυστηριον του χριστου δι ο και δεδεμαι
- 4 **Lapriyè pou m' ka rive fè lèzòm wè l' akèl, pou m' ka pale jan mwen dwe pale a.**
So that I may make it clear, as it is right for me to do.
 ινα φανερωσω αυτο ως δει με λαλησαι
- 5 ¶ **Pran prekosyon pou nou aji byen avè moun ki pa kreyen yo. Pa kite okenn chans pase.**
Be wise in your behaviour to those who are outside, making good use of the time.
 εν σοφια περιπατειτε προς τους εξω τον καιρον εξαγοραζομενοι

- 6 Lè n'ap pale, di bagay ki pou fè yo kontan, ki pou enterese yo. Konn ki jan pou nou reponn chak moun.
 Let your talk be with grace, mixed with salt, so that you may be able to give an answer to everyone.
 ο λογος υμων παντοτε εν χαριτι αλατι ηρτυμενος ειδεναι πως δει υμας ενι εκαστω αποκρινεσθαι
- 7 ¶ Frè Tichik se yon bon zanmi m', yon bon sèvitè Kris la k'ap ban m' yon bon konkou nan sèvis Seyè a. La ban nou tout nouvèl mwen.
 Tychicus will give you news of all my business: he is a dear brother and true servant and helper in the word;
 τα κατ εμε παντα γνωρισει υμιν τυχικος ο αγαπητος αδελφος και πιστος διακονος και συνδουλος εν κυριω
- 8 Mwen voye l' ban nou tout espere pou l' ka di nou jan mwen ye, pou l' ka remoute kouraj nou.
 And I have sent him to you for this very purpose, so that you may have news of how we are, and so that he may give your hearts comfort;
 ον επεμψα προς υμας εις αυτο τουτο ινα γνω τα περι υμων και παρακαλεση τας καρδιας υμων
- 9 Frè Onezim ki moun menm kote ak nou ap vin ansanm avè li. Se yon bon zanmi mwen renmen anpil. Yo tou de va di nou sa k'ap pase bò isit.
 And with him I have sent Onesimus, the true and well-loved brother, who is one of you. They will give you word of everything which is taking place here.
 συν ονησιμω τω πιστω και αγαπητω αδελφω ος εστιν εξ υμων παντα υμιν γνωριουσιν τα ωδε
- 10 Aristak ki nan prizon ansanm avè m' voye bonjou pou nou. Mak, kouzen Banabas la, voye bonjou tou. (Mwen te deja di nou sa pou nou fè pou li: resevwa l' byen si l' vin lakay nou).
 Aristarchus, my brother-prisoner, sends his love to you, and Mark, a relation of Barnabas (about whom you have been given orders: if he comes to you, be kind to him),
 ασπαζεται υμας αρισταρχος ο συναιχμαλωτος μου και μαρκος ο ανεπιος βαρναβα περι ου ελαβετε εντολας εαν ελθη προς υμας δεξασθε αυτον
- 11 Jezi, ki gen yon ti non Joustous, voye bonjou pou nou tou. Twa mesye sa yo, se yo menm sèlman pami jwif yo k'ap travay avè m' pou gouvènman Bondye ki wa a. Yo te ban m' anpil kouraj.
 And Jesus, whose other name is Justus; these are of the circumcision: they are my only brother-workers for the kingdom of God, who have been a comfort to me.
 και ιησους ο λεγομενος ιουστος οι οντες εκ περιτομης ουτοι μονοι συνεργοι εις την βασιλειαν του θεου οιτινες εγενηθησαν μοι παρηγορια
- 12 Epafras, ki moun Kolòs tou, voye bonjou pou nou. Sèvitè Kris sa a pa manke lapriyè anpil pou nou pou nou ka rete fèm, pou nou ka fin grandi nèt nan konfyans nou nan Bondye, pou nou ka toujou byen dispoze pou fè tou sa Bondye mande nou.
 Epaphras, who is one of you, a servant of Christ Jesus, sends you his love, ever taking thought for you in his prayers, that you may be complete and fully certain of all the purpose of God.
 ασπαζεται υμας επαφρας ο εξ υμων δουλος χριστου παντοτε αγωνιζομενος υπερ υμων εν ταις προσευχαις ινα στητε τελειοι και πεπληρωμενοι εν παντι θεληματι του θεου
- 13 Mwen ka di nou sa: l'ap fatigue kò l' anpil pou nou menm moun Kolòs yo, pou moun Lawodise yo ansanm ak moun Yerapolis yo.
 For I give witness of him that he has undergone much trouble for you and for those in Laodicea and in Hierapolis.
 μαρτυρω γαρ αυτω οτι εχει ζηλον πολυν υπερ υμων και των εν λαοδικεια και των εν ιεραπολει
- 14 Lik, bon dòktè mwen an, ansanm ak Demas voye bonjou pou nou tou.
 Luke, our well-loved medical friend, and Demas, send you their love.
 ασπαζεται υμας λουκας ο ιατρος ο αγαπητος και δημας
- 15 Di tout frè Lawodise yo bonjou. Pa bliye Nefas ansanm ak tout frè ki konn reyini lakay li yo.
 Give my love to the brothers in Laodicea and to Nymphas and the church in their house.
 ασπασασθε τους εν λαοδικεια αδελφους και νυμφαν και την κατ οικον αυτου εκκλησιαν
- 16 Lè n'a fin li lèt sa a, voye l' bay legliz Lawodise a pou yo ka li l' tou. Nou menm tou, n'a li lèt moun Lawodise yo va voye ban nou an.
 And when this letter has been made public among you, let the same be done in the church of Laodicea; and see that you have the letter from Laodicea.
 και οταν αναγνωσθη παρ υμιν η επιστολη ποιησατε ινα και εν τη λαοδικεων εκκλησια αναγνωσθη και την εκ λαοδικειας ινα και υμεις αναγνωτε
- 17 Di Achip pou mwen: Fè atansyon. Sèvis yo ba l' fè nan travay Seyè a, se pou l' fè l' byen.
 Say to Archippus, See that you do the work which the Lord has given you to do.
 και ειπατε αρχιπω βλεπε την διακονιαν ην παρελαβες εν κυριω ινα αυτην πληροις
- 18 Se mwen menm Pòl, ak men pa m', k'ap ekri nou koulye a: Bonjou pou nou tout. Pa bliye m' nan prizon an. benediksyon Bondye pou nou tout.
 I, Paul, give you this word of love in my handwriting. Keep in memory that I am a prisoner. Grace be with you.
 ο ασπασμος τη εμη χειρι παυλου μνημονευετε μου των δεσμων η χαρις μεθ υμων αμην [προς κολασσας εις εγγραφη απο ρωμης δια τυχικου και ονησιμου]

- 1 ¶ Mwen menm, Pòl, ansanm ak Silven ak Timote, m'ap ekri lèt sa a voye bay manm legliz lavil Tesalonik yo, k'ap viv ansanm nan Bondye, Papa a, ak Jezikri, Seyè nou an. Mwen mande pou yo ban nou benediksyon ak kè poze.
Paul and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.
παυλος και σιλουανος και τιμοθεος τη εκκλησια θεσσαλονικεων εν θεω πατρι και κυριω ιησου χριστω χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου
- 2 ¶ Se tout tan m'ap di Bondye mèsi pou nou tout. Mwen pa janm bliye nou lè m'ap lapriyè.
We give praise to God at all times for you, keeping you in memory in our prayers;
ευχαριστουμεν τω θεω παντοτε περι παντων υμων μνειαν υμων ποιουμενοι επι των προσευχων ημων
- 3 Devan Bondye Papa nou, mwen toujou chonje jan n'ap viv byen paske nou gen konfyans nan Bondye, jan n'ap travay di paske nou gen renmen nan kè nou, jan nou rete fèm nan espwa nou gen nan Jezikri, Seyè nou an.
Having ever in mind your work of faith and acts of love and the strength of your hope in our Lord Jesus Christ, before our God and Father;
αδιαλειπτως μνημονευοντες υμων του εργου της πιστεως και του κοπου της αγαπης και της υπομονης της ελπιδος του κυριου ημων ιησου χριστου εμπροσθεν του θεου και πατρος ημων
- 4 Mwen konnen, frè m' yo, Bondye renmen nou, se li menm ki chwazi nou pou n' ka viv pou li.
Being conscious, my brothers, dear to God, that you have been marked out by God's purpose;
ειδοτες αδελφοι ηγαπημενοι υπο θεου την εκλογην υμων
- 5 Se pa t' avèk pawòl ase mwen te anonse nou bon nouvèl la. Men tou, se te avèk pouvwa Sentespri a, avèk lasirans fèm sa m' t'ap di a se vre. Nou menm tou, nou konnen jan mwen te mennen tèt mwen nan mitan nou. Mwen te fè l' pou byen nou.
Because our good news came to you, not in word only, but in power, and in the Holy Spirit, so that you were completely certain of it; even as you saw what our behaviour to you was like from our love to you.
οτι το ευαγγελιον ημων ουκ εγενηθη εις υμας εν λογω μονον αλλα και εν δυναμει και εν πνευματι αγιω και εν πληροφορια πολλη καθως οιδατε οιοι εγενηθημεν εν υμιν δι υμας
- 6 ¶ Nou te swiv egzanp mwen ak egzanp Seyè a. Nou te soufri anpil. Malgre sa, nou te resevwa pawòl Bondye a ak kè kontan. Sa se travay Sentespri.
And you took us and the Lord as your example, after the word had come to you in much trouble, with joy in the Holy Spirit;
και υμεις μιμηται ημων εγενηθητε και του κυριου δεξαμενοι τον λογον εν θλιψει πολλη μετα χαρας πνευματος αγιου
- 7 Se konsa, nou te tounen yon egzanp pou tout moun nan peyi Masedwan ak nan peyi Lakayi ki gen konfyans nan Bondye.
So that you became an example to all those who have faith in Christ in Macedonia and Achaia.
ωστε γενεσθαι υμας τυπους πασιν τοις πιστευουσιν εν τη μακεδονια και τη αχαια
- 8 Konsa, nou fè anpil moun rive konnen mesaj Seyè a. Se pa sèlman nan Masedwan ak nan Lakayi, men se toupatou moun ap pale jan nou gen konfyans nan Bondye. Se sa ki fè, nou pa bezwen pale sou sa ankò.
For not only was the word of the Lord sounding out from you in Macedonia and Achaia, but in every place your faith in God is made clear; so that we have no need to say anything.
αφ υμων γαρ εξηχεται ο λογος του κυριου ου μονον εν τη μακεδονια και αχαια αλλα και εν παντι τοπω η πιστις υμων η προς τον θεον εξεληλυθεν ωστε μη χρειαν ημας εχειν λαλειν τι
- 9 Okontrè, yo tout ap rakonte jan nou te resevwa m' lè m' te rive lakay nou, jan nou te kite zidòl yo pou n' tounen vin jwenn Bondye, pou nou te ka sèvi Bondye vivan an, Bondye tout bon an.
For they themselves give the news of how we came among you; and how you were turned from images to God, to the worship of a true and living God,
αυτοι γαρ περι ημων απαγγελλουσιν οποιαν εισοδον εχομεν προς υμας και πως επεστρεψατε προς τον θεον απο των ειδωλων δουλευειν θεω ζωντι και αληθινω
- 10 Y'ap di tou jan n'ap tann Jezi, Pitit Bondye a, k'ap vini sot nan syèl la. Se Jezi sa a Bondye te leve vivan soti nan lanmò. Se li menm k'ap delivre nou anba kòlè Bondye k'ap vini an.
Waiting for his Son from heaven, who came back from the dead, even Jesus, our Saviour from the wrath to come.
και αναμενειν τον υιον αυτου εκ των ουρανων ον ηγειρειν εκ νεκρων ιησουν τον ρυομενον ημας απο της οργης της ερχομενης
- 1 ¶ Nou menm frè m' yo, nou konn sa byen: vizit mwen te fè lakay nou an te bay bon rezilta.
For you yourselves, brothers, are conscious that our coming among you was not without effect:
αυτοι γαρ οιδατε αδελφοι την εισοδον ημων την προς υμας οτι ου κενη γεγονεν
- 2 Mwen te fenk soti lavil Filip kote yo te maltrete m' anpil, kote yo te joure m' lan. Men, Bondye ban m' fòs ak kouraj pou m' te ka anonse nou bon nouvèl ki soti nan li a, malgre tout opozisyon mwen te jwenn.
But after we had first undergone much pain and been cruelly attacked as you saw, at Philippi, by the help of God we gave you the good news without fear, though everything was against us.
αλλα και προπαθοντες και υβρισθεντες καθως οιδατε εν φιλιπποις επαρρησιασαμεθα εν τω θεω ημων λαλησαι προς υμας το ευαγγελιον του θεου εν πολλω αγωνι

- 3 Paske, lè m'ap pale ak moun, se pa manti m'ap bay, ni mwen pa gen ankenn move lide dèyè tèt mwen, ni mwen p'ap chache twonpe pesonn.
For our witness does not come from error or from an unclean heart or from deceit:
 η γαρ παρακλησις ημων ουκ εκ πλανης ουδε εξ ακαθαρσιας ουτε εν δολω
- 4 Okontrè, mwen te toujou pale jan Bondye vle l' la. Se Bondye ki konnen sa ki nan kè mwen. Li fè m' konfyans, li ban mwen bon nouvèl li a pou m' anonse. Se sak fè, se pa lèzòm m'ap chache fè plezi, men Bondye ki konnen sa ki nan kè mwen.
But even as the good news was given to us by the approval of God, so we give it out; not as pleasing men, but God by whom our hearts are tested.
 αλλα καθως δεδοκιμασμεθα υπο του θεου πιστευθηναι το ευαγγελιον ουτως λαλουμεν ουχ ως ανθρωποις αρεσκοντες αλλα τω θεω τω δοκιμαζοντι τας καρδιας ημων
- 5 Nou menm, nou konn sa byen: mwen pa janm sèvi ak pawòl ki pou flate moun, ni mwen pa janm pran ankenn pretès pou chache fè lajan. Mwen pran Bondye pou temwen.
For it is common knowledge among you that we never made use of smooth-sounding false words, and God is witness that at no time were we secretly desiring profit for ourselves,
 ουτε γαρ ποτε εν λογω κολακειας εγενηθημεν καθως ουδατε ουτε εν προφασει πλεονεξιας θεος μαρτυς
- 6 Mwen pa chache lwanj nan men pesonn, ni nan men nou, ni nan men lòt moun.
Or looking for glory from men, from you or from others, when we might have made ourselves a care to you as Apostles of Christ.
 ουτε ζητουντες εξ ανθρωπων δοξαν ουτε αφ υμων ουτε απ αλλων δυναμενοι εν βαρει ειναι ως χριστου αποστολοι
- 7 ¶ Se pa kapab mwen pa ta kapab fè nou santi otorite Kris la ban mwen tankou apòt li. Non, okontrè. Pandan tout tan m' te lakay nou, mwen te aji avèk dousè, tankou yon manman k'ap pran swen pitit li yo.
But we were gentle among you, like a woman caring for her little ones:
 αλλ εγενηθημεν ηπιτοι εν μεσω υμων ως αν τροφος θαληη τα εαυτης τεκνα
- 8 Mwen te sitèlman renmen nou, se pa bon nouvèl la ase mwen ta ban nou. Ata vi m' mwen ta bay pou nou. Nou wè jan m' renmen nou!
Even so, being full of loving desire for you, we took delight in giving you not only God's good news, but even our lives, because you were dear to us.
 ουτως μειρομενοι υμων ευδοκουμεν μεταδουναι υμιν ου μονον το ευαγγελιον του θεου αλλα και τας εαυτων ψυχας διοτι αγαπητοι ημιν γεγενηθε
- 9 Nou chonje, frè m' yo, jan m' te travay, jan m' te fatigue kò m' ap travay lajounen kou lannwit pou m' pa t' sou kont nou yonn pandan tout tan mwen t'ap anonse nou bon nouvèl Bondye a.
For you have the memory, my brothers, of our trouble and care; how, working night and day, so that we might not be a trouble to any of you, we gave you the good news of God.
 μνημονευετε γαρ αδελφοι τον κοπον ημων και τον μοχθον νυκτος γαρ και ημερας εργαζομενοι προς το μη επιβαρησαι τινα υμων εκηρυξαμεν εις υμας το ευαγγελιον του θεου
- 10 Mwen pran nou sèvi m' temwen ansanm ak Bondye: Nou menm ki gen konfyans nan Bondye, nou ka di mwen te aji byen ak nou, yon jan ki dakò ak volonte Bondye, yon jan ki dwat, ki san repwòch.
You are witnesses, with God, how holy and upright and free from all evil was our way of life among you who have faith;
 υμεις μαρτυρες και ο θεος ως οσιως και δικαίως και αμεμπτως υμιν τοις πιστευουσιν εγενηθημεν
- 11 Nou konnen ki jan mwen te aji ak nou chak, tankou yon papa ak pitit li yo.
Even as you saw how, like a father with his children, we were teaching and comforting you all, and giving witness,
 καθαπερ ουδατε ως ενα εκαστον υμων ως πατηρ τεκνα εαυτου παρακαλουντες υμας και παραμυθουμενοι
- 12 Mwen te ankouraje nou, mwen te konsole nou, mwen pa t' janm sispann fè nou konprann byen ki jan pou nou mennen tèt nou pou nou ka fè Bondye plezi, paske Bondye rele nou pou nou resevwa pa nou nan gouvènman l' ak nan bèl pounvwa li.
So that your lives might be pleasing to God, who has given you a part in his kingdom and his glory.
 και μαρτυρουμενοι εις το περιπατησαι υμας αξιως του θεου του καλουντος υμας εις την εαυτου βασιλειαν και δοξαν
- 13 ¶ Se konsa, mwen pa sispann di Bondye mèsi tou pou jan nou te pare zòrèy nou koute lè m' t'ap fè nou konnen pawòl Bondye a. Nou te resevwa l' pou sa l' ye a: pou pawòl Bondye, pa pou pawòl lèzòm. Se pawòl sa a k'ap travay nan kè nou, nou menm ki gen konfyans nan Bondye.
And for this cause we still give praise to God, that, when the word came to your ears through us, you took it, not as the word of man, but, as it truly is, the word of God, which has living power in you who have faith.
 δια τουτο και ημεις ευχαριστουμεν τω θεω αδιαλειπτως οτι παραλαβοντες λογον ακοης παρ ημων του θεου εδεξασθε ου λογον ανθρωπων αλλα καθως εστιν αληθως λογον θεου ος και ενεργειται εν υμιν τοις πιστευουσιν
- 14 Frè m' yo, sa ki rive nou an, se sa ki te rive manm legliz Bondye k'ap viv pou Jezikri nan peyi Jide a. Menm sa yo te soufri nan men jwif yo, se sa nou soufri tou nan men moun menm peyi ak nou yo.
For you, my brothers, took as your examples the churches of God which are in Judaea in Christ Jesus; because you underwent the same things from your countrymen as they did from the Jews;
 υμεις γαρ μιμηται εγενηθητε αδελφοι των εκκλησιων του θεου των ουσων εν τη ιουδαια εν χριστω ιησου οτι ταυτα επαθετε και υμεις υπο των ιδιων συμφυλετων καθως και αυτοι υπο των ιουδαιων

- 15 Se jwif yo ki te fè touye ni Jezi, Seyè a, ni pwofèt yo. Se yo menm tou ki te pèsekite m' ansanm ak zanmi m' yo. Yo pa soti pou fè Bondye plezi. Yo fè lènmi ak tout moun.
Who put to death the Lord Jesus and the prophets, violently driving us out; who are displeasing to God and against all men;
 τον και τον κυριον αποκτειναντων ιησουν και τους ιδιους προφητας και υμας εκδιωξαντων και θεω μη αρεσκοντων και πασιν ανθρωποις εναντιων
- 16 Y'ap fè sa yo kapab pou anpeche m' pale ak moun ki pa jwif yo, pou moun sa yo pa sove. Konsa, yo lage kò yo nèt ale nan menm peche yo te toujou kònn fè a. Men, koulye a kòlè Bondye tonbe sou yo.
Who, to make the measure of their sins complete, kept us from giving the word of salvation to the Gentiles: but the wrath of God is about to come on them in the fullest degree.
 κολουοντων ημας τοις εθνεσιν λαλησαι ινα σωθουσιν εις το αναπληρωσαι αυτων τας αμαρτιας παντοτε εφθασεν δε επ αυτους η οργη εις τελος
- 17 ¶ Pou mwen menm, frè m' yo, pa gen lontan depi m' kite nou. Nou pa wè menm, se vre. Men, lide m' toujou sou nou. Se pa ti anvì mwen pa anvì wè nou ankò.
But we, my brothers, being away from you for a short time, in body but not in heart, had all the more desire to see your face;
 ημεις δε αδελφοι απορραμισθεντες αφ υμων προς καιρον ωρας προσωπο ου καρδια περισσοτερωσ εσπουδασαμεν το προσωπον υμων ιδειν εν πολλη επιθυμια
- 18 Mwen pa konnen sa m' ta fè pou m' tounen lakay nou ankò. Mwen menm Pòl, mwen te seye plizyè fwa menm. Men, Satan te anpeche mwen.
For which reason we made attempts to come to you, even I, Paul, once and again; but Satan kept us from coming.
 διο ηθελησαμεν ελθειν προς υμας εγω μεν παυλος και απαξ και δις και ενεκοψεν ημας ο σατανας
- 19 Se nou menm, moun Tesalonik, ki tout espwa mwen, se pa lòt moun. Se nou menm ki fè kè m' kontan. Se nou menm k'ap ban m' okazyon pou m' vante tèt mwen devan Jezi, Seyè nou an, lè la vini.
For what is our hope or joy or crown of glory? Are not even you, before our Lord Jesus, at his coming?
 τις γαρ ημων ελπις η χαρα η στεφανος καυχησησ εως η ουχι και ημεις εμπροσθεν του κυριου ημων ιησου χριστου εν τη αυτου παρουσια
- 20 Se nou menm ki ban m' satilfaksyon, se nou menm ki fè kè m' kontan.
For you are our glory and our joy.
 υμεις γαρ εστε η δοξα ημων και η χαρα
- 1 ¶ Se konsa, mwen pa t' kapab tann ankò. Mwen pran desizyon rete pou kont mwen lavil Atèn.
At last our desire to have news of you was so strong that, while we ourselves were waiting at Athens,
 διο μηκει στεγοντες ευδοκησαμεν καταλειφθηναι εν αθηνας μονοι
- 2 Mwen te voye Timote, frè nou an, al wè nou. Se yon sèvitè Bondye k'ap travay ansanm ak mwen pou fè konnen bon nouvèl Kris la. Li te gen pou l' te fòtifye nou, pou l' te ankouraje nou nan lafwa,
We sent Timothy, our brother and God's servant in the good news of Christ, to give you strength and comfort in your faith;
 και επεμψαμεν τιμοθεον τον αδελφον ημων και διακονον του θεου και συνεργον ημων εν τω ευαγγελιω του χριστου εις το στηριξαι υμας και παρακαλεσαι υμας περι της πιστεωσ υμων
- 3 pou pesonn pa febli nan mitan tribilasyon sa yo. Nou menm, moun lavil Tesalonik, se pou n' soufri bagay sa yo paske Bondye te wè davans sa tapral rive nou.
So that no man might be moved by these troubles; because you see that these things are part of God's purpose for us.
 τω μηδεναι σαινεσθαι εν ταισ θλιψεσιν ταυταισ αυτοι γαρ οιδατε οτι εις τουτο κειμεθα
- 4 Lè m' te la nan mitan nou, mwen te pale nou davans nou tapral gen anpil lafliksyon. Nou wè se sa menm ki rive nou.
And when we were with you, we said to you that trouble was before us; and so it came about, as you see.
 και γαρ οτε προς υμας ημεν προελεγομεν υμιν οτι μελλομεν θλιβεσθαι καθωσ και εγενετο και οιδατε
- 5 Se poutèt sa, mwen te voye Timote ban nou, mwen pa t' kapab tann ankò. Mwen te voye l' pran nouvèl jan konfyans nou nan Bondye ye. Mwen te pè pou Satan pa t' pran nou nan pèlen li, pou tout travay mwen an pa t' pèdi.
For this reason, when I was no longer able to keep quiet, I sent to get news of your faith, fearing that you might be tested by the Evil One and that our work might come to nothing.
 δια τουτο καγω μηκει στεγων επεμψα εις το γνωναι την πιστιν υμων μηπωσ επειρασεν υμασ ο πειραζων και εις κενον γενηται ο κοπος ημων
- 6 ¶ Men koulye a, Timote fèk rive sot lakay nou, li fè kè m' kontan, li ban m' bon nouvèl, li di m' jan nou gen konfyans ak renmen. Li di m' jan nou menm tou nou toujou chonje m', jan nou anvì wè nou.
But now that Timothy has come to us from you, and has given us good news of your faith and love, and that you have happy memories of us, desiring greatly to see us, even as we do to see you;
 αρτι δε ελθοντος τιμοθεου προς ημασ αφ υμων και ευαγγελισαμενου ημιν την πιστιν και την αγαπην υμων και οτι εχετε μνησιαν ημων αγαθην παντοτε επιποθουντες ημασ ιδειν καθατερ και ημεις υμασ
- 7 Konsa, frè m' yo, nan mitan tout fikilte ak tout lafliksyon mwen yo, sa te ban m' kouraj lè m' tande jan n'ap kenbe fèm nan lafwa.
For this cause, brothers, in all our trouble and grief we were comforted about you because of your faith;
 διο τουτο παρεκληθημεν αδελφοι εφ υμιν επι παση τη θλιψει και αναγκη ημων δια της υμων πιστεωσ

- 8 Se koulye a m'ap viv tout bon, paske nou menm, moun Tesalonik, nou rete fèm nan lavi n'ap mennen ansanm ak Kris la.
For it is life to us if you keep your faith in the Lord unchanged.
οτι νυν ζωμεν εαν υμεις στηκητε εν κυριω
- 9 Mwen pa konn ki jan pou m' di Bondye mèsi pou nou, tèlman nou fè kè m' kontan devan li.
For how great is the praise which we give to God for you, and how great the joy with which we are glad because of you before our God;
τινα γαρ ευχαριστιαν δυναμεθα τω θεω ανταποδουσαι περι υμων επι παση τη χαρα η χαιρομεν δι υμας εμπροσθεν του θεου ημων
- 10 Lajounen kou lannwit, m'ap mande ak tout kè mwen pou Bondye ban m' chans yon lè vizite nou ankò, pou m' ka fin moutre nou sa nou manke nan lafwa a toujou.
Night and day requesting God again and again that we may see your face and make your faith complete.
νυκτος και ημερας υπερ εκπερισσου δεομενοι εις το ιδειν υμων το προσωπον και καταρτισαι τα υστερηματα της πιστεως υμων
- 11 ¶ Mwen mande Bondye, Papa nou, ansanm ak Jezikri, Seyè nou, pou yo louvri yon chemen pou mwen pou m' ka vin wè nou.
Now may our God and Father himself and our Lord Jesus make a way for us to come to you;
αυτος δε ο θεος και πατηρ ημων και ο κυριος ημων ιησους χριστος κατευθυνα την οδον ημων προς υμας
- 12 Mwen mande Seyè a pou nou gen plis renmen yonn pou lòt ak pou tout moun, menm jan mwen renmen nou.
And the Lord give you increase of love in fullest measure to one another and to all men, even as our love to you;
υμας δε ο κυριος πλεονασαι και περισσευσαι τη αγαπη εις αλληλους και εις παντας καθαπερ και ημεις εις υμας
- 13 Konsa, nou menm moun Tesalonik, Kris la va fòtifye kè nou pou nou ka san repwòch devan Bondye, Papa nou, tankou moun k'ap viv apa pou li jouk lè Jezikri, Seyè nou an, va vini ansanm ak tout moun pa l' yo.
So that your hearts may be strong and free from all sin before our God and Father, at the coming of our Lord Jesus with all his saints.
εις το στηριξαι υμων τας καρδιας αμειπτους εν αγιωσνη εμπροσθεν του θεου και πατρος ημων εν τη παρουσια του κυριου ημων ιησου χριστου μετα παντων των αγιων αυτου
- 1 ¶ Frè m' yo, mwen te moutre nou ki jan pou n' mennen bak nou si nou vle fè Bondye plezi. Wi, mwen konnen se konsa n'ap viv vre. Men, koulye a m'ap mande nou, nan non Seyè Jezi a, tanpri chache viv pi byen toujou.
And last of all, the prayer which we make to you from our heart and in the name of the Lord Jesus, is this: that as we made clear to you what sort of behaviour is pleasing to God, as in fact you are doing now, so you will go on in these ways, but more and more.
το λοιπον ουν αδελφοι ερωτωμεν υμας και παρακαλουμεν εν κυριω ιησου καθως παρελαβετε παρ ημων το πως δει υμας περιπατειν και αρεσκειν θεω ινα περισσευητε μαλλον
- 2 Nou konnen tou sa m' te moutre nou, avèk otorite Seyè Jezi te ban mwen an.
Because you have in mind the orders we gave you through the Lord Jesus.
οιδατε γαρ τινας παραγγελιας εδωκαμεν υμιν δια του κυριου ιησου
- 3 Men sa Bondye vle pou nou: Se pou nou viv apa pou Bondye, pou nou pa lage kò nou nan imoralite.
For the purpose of God for you is this: that you may be holy, and may keep yourselves from the desires of the flesh;
τουτο γαρ εστιν θελημα του θεου ο αγιασμος υμων απεχεσθαι υμας απο της πορνειας
- 4 Se pou chak gason konn chwazi madanm li yon jan ki respektab, ki dakò ak volonte Bondye.
So that every one of you may keep his body holy and in honour;
ειδεναι εκαστον υμων το εαυτου σκευος κτασθαι εν αγιασμω και τιμη
- 5 Pa kite move lanvi pouse nou tankou moun lòt nasyon yo ki pa konnen Bondye.
Not in the passion of evil desires, like the Gentiles, who have no knowledge of God;
μη εν παθει επιθυμιας καθαπερ και τα εθνη τα μη ειδοτα τον θεον
- 6 Nan bagay sa a, ankenn gason pa dwe fè frè l' lapenn, ni fè l' lenjistis. Mwen deja di nou sa, mwen te ban nou kont avètisman sou sa: Seyè a gen pou peni moun ki fè bagay konsa.
And that no man may make attempts to get the better of his brother in business: for the Lord is the judge in all these things, as we said to you before and gave witness.
το μη υπερβαινειν και πλεονεκτειν εν τω πραγματι τον αδελφον αυτου διοτι εκδικος ο κυριος περι παντων τουτων καθως και προειπαμεν υμιν και διεμαρτυραμεθα
- 7 Bondye pa rele nou pou nou viv nan vye kondisyon lèd. Men, li rele nou pou nou viv yon jan ki dakò ak volonte li.
Because it is God's purpose that our way of life may be not unclean but holy.
ου γαρ εκαλεσεν ημας ο θεος επι ακαθαρσια αλλ εν αγιασμω

- 8 Se poutèt sa, moun ki pa asepte pawòl sa a, se pa pawòl lèzòm li pa koute, se pawòl Bondye ki ban nou Sentespri l' la menm li pa koute.
Whoever, then, goes against this word, goes against not man but God, who gives his Holy Spirit to you.
τοιγαρουν ο αθετων ουκ ανθρωπων αθετει αλλα τον θεον τον και δοντα το πνευμα αυτου το αγιον εις ημας
- 9 ¶ Kanta renmen nou dwe genyen pou frè n' yo, mwen pa bezwen ekri nou sou sa. Paske, se Bondye menm ki te moutre nou ki jan nou dwe yonn renmen lòt.
But about loving the brothers, there is no need for me to say anything to you in this letter: for you have the teaching of God that love for one another is right and necessary;
περι δε της φιλαδελφιας ου χριαν εχετε γραφειν υμιν αυτοι γαρ υμεις θεοδιδακτοι εστε εις το αγαπαν αλληλους
- 10 Mwen konnen se konsa menm n'ap ajì avèk tout frè yo nan tout peyi Masedwan lan. Men, m'ap mande nou, frè m' yo, pou nou chache viv pi byen toujou.
And, truly, you are lovers of all the brothers in Macedonia; but it is our desire that your love may be increased still more;
και γαρ ποιειτε αυτο εις παντας τους αδελφους τους εν ολη τη μακεδονια παρακαλουμεν δε υμας αδελφοι περισσευειν μαλλον
- 11 Chache viv ak kè poze. Okipe zafè pa nou. Travay ak men nou pou nou pa rete sou kont moun.
And that you may take pride in being quiet and doing your business, working with your hands as we gave you orders;
και φιλοτιμεισθαι ησυχασειν και πρασσειν τα ιδια και εργαζεσθαι ταις ιδιαις χερσιν υμων καθως υμιν παρηγγελαμεν
- 12 Konsa, moun ki pa kwè nan Kris la va respekte nou, epi nou menm, nou p'ap rete sou kont pesonn.
That you may be respected by those who are outside, and may have need of nothing.
ινα περιπατητε ευσημονως προς τους εξω και μηδενος χριαν εχητε
- 13 ¶ Frè m' yo, sou keksyon moun ki mouri deja yo, mwen ta renmen nou konn verite a, pou nou pa gen lapenn tankou lòt moun yo ki pa gen espwa nan Seyè a.
But it is our desire, brothers, that you may be certain about those who are sleeping; so that you may have no need for sorrow, as others have who are without hope.
ου θελω δε υμας αγνοειν αδελφοι περι των κεκοιμημενων ινα μη λυπησθε καθως και οι λοιποι οι μη εχοντες ελπιδα
- 14 Menm jan nou kwè Jezi te mouri epi li te leve soti vivan ankò a, konsa tou, se pou n' kwè tout moun ki te gen konfyans nan li lè yo te mouri, Bondye va fè yo tounen ansanm ak Jezi.
For if we have faith that Jesus underwent death and came back again, even so those who are sleeping will come again with him by God's power.
ει γαρ πιστευομεν οτι ιησους απεθανεν και ανεστη ουτως και ο θεος τους κοιμηθεντας δια του ιησου αξει συν αυτω
- 15 Dapre sa Seyè a te moutre m' lan, men sa m'ap di nou: Nou menm k'ap vivan toujou lè Seyè a va vini an, nou p'ap pran devan moun ki mouri deja yo.
For this we say to you by the word of the Lord, that we who are still living at the coming of the Lord, will not go before those who are sleeping.
τουτο γαρ υμιν λεγομεν εν λογω κυριου οτι ημεις οι ζωντες οι περιλειπομενοι εις την παρουσιαν του κυριου ου μη φθασωμεν τους κοιμηθεντας
- 16 Lè sa a, n'a tande yon gwo lòd pase, n'a tande vwa chèf zanj lan ansanm ak kout klewon Bondye a: epi Seyè a menm va desann sot nan syèl la. Moun ki te mete konfyans yo nan Kris la lè yo te mouri, se yo ki va leve soti vivan an premye.
Because the Lord himself will come down from heaven with a word of authority, with the voice of the chief angel, with the sound of a horn: and the dead in Christ will come to life first;
οτι αυτος ο κυριος εν κελευσματι εν φωνη αρχαγγελου και εν σαλπγγι θεου καταβησεται απ ουρανου και οι νεκροι εν χριστω αναστησονται πρωτον
- 17 Apre sa, nou menm ki va vivan toujou lè sa a, y'ap vin pran nou, nou menm ansanm ak moun ki soti vivan nan lanmò yo, y'ap mete nou sou nwaj yo pou n' al kontre Seyè a anwo a. Konsa, nou tout n'ap toujou ansanm ak Seyè a.
Then we who are still living will be taken up together with them into the clouds to see the Lord in the air: and so will we be for ever with the Lord.
επειτα ημεις οι ζωντες οι περιλειπομενοι αμα συν αυτοις αρπαγησομεθα εν νεφελαις εις απαντησιν του κυριου εις αερα και ουτως παντοτε συν κυριω εσομεθα
- 18 Se pou nou yonn ankouraje lòt ak pawòl sa yo.
So then, give comfort to one another with these words.
ωστε παρακαλειτε αλληλους εν τοις λογοις τουτοις
- 1 ¶ Frè m' yo, mwen pa bezwen ekri nou pou m' fè nou konnen ni ki lè, ni ki jou bagay sa yo gen pou rive.
But about the times and their order, my brothers, there is no need for me to say anything to you.
περι δε των χρονων και των καιρων αδελφοι ου χριαν εχετε υμιν γραφεισθαι
- 2 Nou menm nou konn sa byen: Jou Seyè a gen pou l' vin sou nou tankou yon vòlò k'ap vin nan mitan lannwit.
For you yourselves have the knowledge that the day of the Lord will come like a thief in the night.
αυτοι γαρ ακριβως οιδατε οτι η ημερα κυριου ως κλεπτης εν νυκτι ουτως ερχεται

- 3 Lè n'ap tande moun ap di: Gen lapè toupatou, tout bagay byen sou kontwòl, se lè sa a, san nou pa atann, n'ap wè kòlè Bondye a tonbe sou yo pou detwi yo. Se tankou lè doulè tranche sezi yon fanm ansent. p'ap gen chape pou yo.
When they say, There is peace and no danger, then sudden destruction will come on them, as birth-pains on a woman with child; and they will not be able to get away from it.
οταν γαρ λεγωσιν ειρηνη και ασφαλεια τοτε αιφνιδιος αυτοις εφισταται ολεθρος ωσπερ η ωδιν τη εν γαστρι εχουση και ου μη εκφυγωσιν
- 4 Men nou menm, frè m' yo, nou pa moun k'ap viv nan fènwa. Jou sa a p'ap vin sou nou tankou yon vòlè, san nou pa atann.
But you, my brothers, are not in the dark, for that day to overtake you like a thief:
υμεις δε αδελφοι ουκ εστε εν σκοτει ινα η ημερα υμας ως κλεπτης καταλαβη
- 5 Paske, nou tout se moun k'ap viv nan limyè, nan gwo lajounen. Nou pa moun k'ap viv nan lannwit, nan fènwa!
For you are all sons of light and of the day: we are not of the night or of the dark.
παντες υμεις υιοι φωτος εστε και υιοι ημερας ουκ εσμεν νυκτος ουδε σκοτους
- 6 ¶ Se sak fè, piga nou dòmi tankou lòt yo. Pa kite dòmi pran nou. Kenbe tèt nou anplas.
So then, let us not take our rest as the others do, but let us be self-controlled and awake.
αρα ουν μη καθευδομεν ως και οι λοιποι αλλα γρηγορωμεν και νηφωμεν
- 7 Se lannwit moun dòmi. Se lannwit tou moun sou.
For those who are sleeping do so in the night; and those who are the worse for drink are so in the night;
οι γαρ καθευδοντες νυκτος καθευδουσιν και οι μεθυσκομενοι νυκτος μεθουσιν
- 8 Men nou menm, nou se moun k'ap viv lajounen, se pou nou toujou kenbe tèt nou anplas. Ann pran konfyans nou gen nan Bondye a ak renmen nou gen nan kè nou tankou yon plak pwotèj pou lestonmak nou. Ann pran espwa nou genyen nan Jezi k'ap vin delivre nou nèt la, ann mete l' tankou yon kas an fè nan tèt nou.
But let us, who are of the day, be serious, putting on the breastplate of faith and love, and on our heads, the hope of salvation.
ημεις δε ημερας οντες νηφωμεν ενδυσασμενοι θωρακα πιστεως και αγαπης και περικεφαλαιαν ελπιδα σωτηριας
- 9 Paske, Bondye pa t' chwazi nou pou nou te tonbe anba kòlè li, men pou n' te ka delivre, gremesi Jezikri, Seyè nou an.
For God's purpose for us is not wrath, but salvation through our Lord Jesus Christ,
οτι ουκ εθετο υμας ο θεος εις οργην αλλ εις περιποιησιν σωτηριας δια του κυριου ημων ιησου χριστου
- 10 Jezi te mouri pou n' te ka viv ansanm ak li. Konsa, kit nou mouri deja, kit nou vivan toujou lè la vini an, nou tout n'ap toujou ansanm ak li.
Who was put to death for us, so that, awake or sleeping, we may have a part in his life.
του αποθανοντος υπερ ημων ινα ειτε γρηγορωμεν ειτε καθευδομεν αμα ουν ατω ζησωμεν
- 11 ¶ Se poutèt sa, annou yonn ankouraje lòt, yonn ede lòt, jan nou deja ap fè l' la.
So then, go on comforting and building up one another, as you have been doing.
διο παρακαλειτε αλληλους και οικοδομειτε εις τον ενα καθως και ποιειτε
- 12 Frè m' yo, m'ap mande nou pou nou gen anpil respè pou moun k'ap travay nan mitan nou yo, moun Seyè a chwazi pou dirije nou, pou ankouraje nou.
But we make this request to you, my brothers: give attention to those who are working among you, who are over you in the Lord to keep order among you;
ερωτωμεν δε υμας αδελφοι ειδεναι τους κοπιωντας εν υμιν και προϊσταμενους υμων εν κυριω και νουθετουντας υμας
- 13 Se pou nou gen anpil konsiderasyon pou yo, se pou nou renmen yo poutèt travay y'ap fè a. Se pou nou viv byen ak kè poze yonn ak lòt.
And have a high opinion of them in love because of their work. Be at peace among yourselves.
και ηγεισθαι αυτους υπερ εκπερισσου εν αγαπη δια το εργον αυτων ειρηνευετε εν εαυτοις
- 14 M'ap mande nou tou, frè m' yo, pou nou rele dèyè moun k'ap fè parese yo. Ankouraje sa ki yon ti jan frèt yo, ede sa ki fèb yo. Se pou nou pran pasyans ak tout moun.
And our desire is that you will keep control over those whose lives are not well ordered, giving comfort to the feeble-hearted, supporting those with little strength, and putting up with much from all.
παρακαλουμεν δε υμας αδελφοι νουθετειτε τους ατακτους παραμυθισθε τους ολιγοψυχους αντεχεσθε των ασθενων μακροθυμειτε προς παντας
- 15 Pa kite pesonn rann mal pou mal. Okontrè, toujou chache fè sa ki byen yonn pou lòt ak sa ki byen pou tout moun.
Let no one give evil for evil; but ever go after what is good, for one another and for all.
ορατε μη τις κακον αντι κακου τινη αποδω αλλα παντοτε το αγαθον διωκετε και εις αλληλους και εις παντας

- 16 ¶ Se pou kè nou toujou kontan.
Have joy at all times.
παντοτε χαιρετε
- 17 Pa janm sispann lapriyè.
Keep on with your prayers.
αδιαλειπτως προσευχεσθε
- 18 Di Bondye mèsi pou tout bagay. Se sa Bondye mande nou, nou menm ki mete konfyans nou nan Jezikri.
In everything give praise: for this is the purpose of God in Christ Jesus for you.
εν παντι ευχαριστειτε τουτο γαρ θελημα θεου εν χριστω ιησου εις υμας
- 19 Pa antrave travay Sentespri a.
Do not put out the light of the Spirit;
το πνευμα μη σβεννυτε
- 20 Pa meprize pawòl moun k'ap bay mesaj ki soti nan Bondye.
Do not make little of the words of the prophets;
προφητειας μη εξουθενειτε
- 21 Egzaminen tout bagay byen, kenbe sa ki bon.
Let all things be tested; keep to what is good;
παντα δοκιμαζετε το καλον κατεχετε
- 22 Egzante tou sa ki mal.
Keep from every form of evil.
απο παντος ειδους πονηρου απεχεσθε
- 23 ¶ Mwen mande Bondye ki bay kè poze a pou l' fè nou favè pou nou viv pou li nèt ale. Konsa, lè Jezikri, Seyè nou an, va vini, li p'ap jwenn nou ak ankenn defo, ni nan kò nou, ni nan lespri nou ni nan nanm nou.
And may the God of peace himself make you holy in every way; and may your spirit and soul and body be free from all sin at the coming of our Lord Jesus Christ.
αυτος δε ο θεος της ειρηνης αγιασαι υμας ολοτελεις και ολοκληρον υμων το πνευμα και η ψυχη και το σωμα αμεμπτως εν τη παρουσια του κυριου ημων ιησου χριστου τηρηθει
- 24 Bondye ki rele nou an va fè sa pou nou, paske li toujou kenbe pawòl li.
God, by whom you have been marked out in his purpose, is unchanging and will make it complete.
πιστος ο καλων υμας ος και ποιησει
- 25 Frè m' yo, lapriyè pou mwen tou.
Brothers, keep us in mind in your prayers.
αδελφοι προσευχεσθε περι ημων
- 26 Di tout frè yo bonjou, bo yo pou mwen tankou moun k'ap viv pou Bondye konn fè l' la.
Give all the brothers a holy kiss.
ασπασασθε τους αδελφους παντας εν φιληματι αγιω
- 27 Tanpri souple, nan non Seyè a, li lèt sa a bay tout frè yo.
I give orders in the name of the Lord that all the brothers are to be present at the reading of this letter.
ορκιζω υμας τον κυριον αναγνωσθηναι την επιστολην πασιν τοις αγιοις αδελφοις
- 28 Se pou benediksyon Jezikri, Seyè nou an, toujou la avèk nou.
The grace of our Lord Jesus Christ be with you.
η χαρις του κυριου ημων ιησου χριστου μεθ υμων αμην [προς θεσσαλονικεις πρωτη εγγραφη απο αθηνων]
- 1 ¶ Mwen menm Pòl, ansanm ak Silven ak Timote, m'ap ekri lèt sa a voye bay manm legliz nan lavil Tesalonik k'ap viv ansanm nan Bondye, Papa a, ak Jezikri, Seyè nou an.
Paul and Silvanus and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ:
παυλος και σιλουανος και τιμοθεος τη εκκλησια θεσσαλονικεων εν θεω πατρι ημων και κυριω ιησου χριστω

- 2 Mwen mande pou Bondye, Papa a, ak Jezikri, Seyè nou an, ban nou benediksyon ak kè poze.
Grace to you and peace from God the Father and the Lord Jesus Christ.
χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου
- 3 Se yon devwa pou mwen pou m' pa janm sispann di Bondye mèsi pou nou, frè m' yo. Wi, se yon devwa pou m' fè l' vre. Paske, konfyans nou gen nan Bondye ap grandi anpil, renmen nou gen yonn pou lòt ap grandi toujou tou.
It is right for us to give praise to God at all times for you, brothers, because of the great increase of your faith, and the wealth of your love for one another;
ευχαριστειν οφειλομεν τω θεω παντοτε περι υμων αδελφοι καθως αξιον εστιν οτι υπεραξιαζει η πιστις υμων και πλεοναζει η αγαπη ενος εκαστου παντων υμων εις αλληλους
- 4 Se sak fè, sa fè m' plezi pou m' nonmen non nou nan tout legliz Bondye yo, pou jan nou gen pasyans, jan nou kenbe konfyans nou fèm nan Bondye nan mitan tout pèsekisyon ak soufrans k'ap tonbe sou nou.
So that we ourselves take pride in you in the churches of God for your untroubled mind and your faith in all the troubles and sorrows which you are going through;
ωστε ημας αυτους εν υμιν καυχασθαι εν ταις εκκλησιαις του θεου υπερ της υπομονης υμων και πιστεως εν πασιν τοις διωγμοις υμων και ταις θλιψεσιν αις ανεχεσθε
- 5 ¶ Sa fè moun wè se Bondye ki gen rezon lè l'ap jije. Paske, avèk tou sa n'ap sipòte koulye a, n'ap fin bon nèt pou nou ka antre nan peyi kote Bondye wa a. Se pou peyi sa a menm n'ap soufri konsa.
Which is a clear sign of the decision which God in his righteousness has made; to give you a part in his kingdom, for which you have undergone this pain;
ενδειγμα της δικαιας κρισεως του θεου εις το καταξιωθηναι υμας της βασιλειας του θεου υπερ ης και πασχετε
- 6 Paske, Bondye gen pou fè sa ki byen: Bondye va gen rezon lè la fè moun k'ap fè nou soufri yo soufri tou.
For it is an act of righteousness on God's part to give trouble as their reward to those who are troubling you,
ειπερ δικαιον παρα θεω ανταποδουναι τοις θλιβουσιν υμας θλιβιν
- 7 Kanta pou nou menm k'ap soufri koulye a, la ban nou repo ansanm avè m' lè Jezi va parèt nan syèl la avèk zanj li yo ki gen pouvwa.
And to you who are troubled, rest with us, when the Lord Jesus comes from heaven with the angels of his power in flames of fire,
και υμιν τοις θλιβομενοις ανεσιν μεθ ημων εν τη αποκαλυψει του κυριου ιησου απ ουρανου μετ αγγελων δυναμεως αυτου
- 8 La parèt nan mitan gwo flann dife pou peni tout moun ki pa konn Bondye yo ansanm ak moun ki p'ap mache dapre bon nouvèl ki pale sou Jezi, Seyè nou an.
To give punishment to those who have no knowledge of God, and to those who do not give ear to the good news of our Lord Jesus:
εν πυρι φλογος διδοτος εκδικησιν τοις μη ειδοσιν θεον και τοις μη υπακουουσιν τω ευαγγελιω του κυριου ημων ιησου χριστου
- 9 Chatiman moun sa yo, se disparèt y'ap disparèt yo pou tout tan. Y'ap wete yo devan Seyè a, y'ap voye yo jete byen lwen pou yo pa janm resewva pa yo nan pouvwa Seyè a ak nan lwanj y'ap fè pou li a.
Whose reward will be eternal destruction from the face of the Lord and from the glory of his strength,
οιτινες δικην τισουσιν ολεθρον αιωνιον απο προσωπου του κυριου και απο της δοξης της ισχυος αυτου
- 10 Jou sa a, Seyè a va parèt pou l' resewva lwanj nan men tout moun pa l' yo. Tout moun ki te mete konfyans yo nan li va kontan wè l'. Nou menm tou n'a wè li, paske nou te kwè nan mesaj mwen te fè nou konnen an.
At his coming, when he will have glory in his saints, and will be a cause of wonder in all those who had faith (because our witness among you had effect) in that day.
οταν ελθη ενδοξασθηναι εν τοις αγιοις αυτου και θαυμασθηναι εν πασιν τοις πιστευουσιν οτι επιστευθη το μαρτυριον ημων εφ υμας εν τη ημερα εκεινη
- 11 ¶ Se poutèt sa, mwen p'ap janm sispann lapriyè pou nou. M'ap mande Bondye pou l' ede nou pou nou viv yon jan ki dakò ak lavi li mande nou pou nou viv la. M'ap mande l' pou li ban nou pouvwa li, pou nou ka fè tout byen nou vle fè, pou nou fin reyalize nèt travay n'ap fè ak konfyans nan Bondye.
For this reason, you are ever in our prayers, that you may seem to our God such as may have a part in his purpose and that by his power he will make all his good purpose, and the work of faith, complete;
εις ο και προσευχομεθα παντοτε περι υμων ινα υμας αξιωση της κλησεως ο θεος ημων και πληρωση πασαν ευδοκιαν αγαθωσυνης και εργων πιστεως εν δυναμει
- 12 Konsa, tout moun va fè lwanj non Jezi a poutèt nou. Nou menm tou, y'a fè lwanj nou poutèt li, gremesi favè Bondye nou an ansanm ak Jezikri, Seyè a, fè nou.
So that glory may be given to the name of our Lord Jesus through you, and you may have glory in him, by the grace of our God and the Lord Jesus Christ.
οπως ενδοξασθη το ονομα του κυριου ημων ιησου χριστου εν υμιν και υμεις εν αυτω κατα την χαριν του θεου ημων και κυριου ιησου χριστου
- 1 ¶ Ann konsidere lè Jezikri, Seyè nou an, va parèt pou l' sanble nou ansanm bò kote li. Frè m' yo, men sa m'ap mande nou:
Now as to the coming of the Lord Jesus Christ, and our meeting with him, it is our desire, my brothers,
ερωτωμεν δε υμας αδελφοι υπερ της παρουσιας του κυριου ημων ιησου χριστου και ημων επισυναγωγης επ αυτον

- 2 Pa kite pesonn twouble lespri nou fasil, ni fè nou pèdi tèt nou ak ankenn mesaj ki swadizan soti nan Bondye, ni ak ankenn bèl diskou, ni ak ankenn lèt mwen ta swadizan ekri nou, pou yo fè nou kwè jou Seyè a rive deja.
That you may not be moved in mind or troubled by a spirit, or by a word, or by a letter as from us, with the suggestion that the day of the Lord is even now come;
 εις το μη ταχεως σαλευθηναι υμας απο του νοου μητε θροεισθαι μητε δια πνευματος μητε δια λογου μητε δι επιστολης ως δι ημων ως οτι ενεστηκεν η ημερα του χριστου
- 3 ¶ Pa kite pesonn twonpe nou nan ankenn jan. Paske, anvan jou sa a rive, gen yon dènve revòlt kont Bondye ki pou fèt. Nou gen pou nou wè mechan ki deja kondannen pou disparèt la vini anvan.
Give no belief to false words: because there will first be a falling away from the faith, and the revelation of the man of sin, the son of destruction,
 μη τις υμας εξαπατηση κατα μηδενα τροπον οτι εαν μη ελθη η αποστασια πρωτον και αποκαλυφθη ο ανθρωπος της αμαρτιας ο υιος της απολειας
- 4 Mechan sa a ap kanpe, l'ap pran pozisyon kont tout bagay lèzòm ap sèvi, kont tout bagay lèzòm konsidere pou Bondye. La fè, la fè, jouk la antre nan tanp Bondye a, la chita, la fè tèt li pase pou Bondye.
Who puts himself against all authority, lifting himself up over all which is named God or is given worship; so that he takes his seat in the Temple of God, putting himself forward as God.
 ο αντικειμενος και υπειραιρομενος επι παντα λεγομενον θεον η σεβασμα ωστε αυτον εις τον ναον του θεου ως θεον καθισαι αποδεικνυντα εαυτον οτι εστιν θεος
- 5 Nou pa chonje mwen te di nou sa lè m' te lakay nou toujou?
Have you no memory of what I said when I was with you, giving you word of these things?
 ου μνημονευετε οτι ετι ων προς υμας ταυτα ελεγον υμιν
- 6 Men, gen yon bagay k'ap anpeche levènman sa yo rive koulye a. Nou konnen kisa li ye: Se sak fè, mechan an p'ap parèt anvan lè li.
And now it is clear to you what is keeping back his revelation till the time comes for him to be seen.
 και νυν το κατεχον οιδατε εις το αποκαλυφθηναι αυτον εν τω εαυτου καιρω
- 7 Wi, pouvwa mechan an deja ap travay anba chal. Men, anvan pou levènman sa yo rive, se pou moun k'ap ba l' baryè a disparèt.
For the secret of evil is even now at work: but there is one who is keeping back the evil till he is taken out of the way.
 το γαρ μυστηριον ηδη ενεργειται της ανομιας μονον ο κατεχων αρτι εως εκ μεσου γενηται
- 8 Lè sa a, mechan an va parèt. Seyè Jezi va souffle ak bouch li sou li, la touye li. L'ap annik parèt nan tout pouvwa li pou l' fini nèt ak li.
And then will come the revelation of that evil one, whom the Lord Jesus will put to death with the breath of his mouth, and give to destruction by the revelation of his coming;
 και τοτε αποκαλυφθησεται ο ανομος ον ο κυριος αναλωσει τω πνευματι του στοματος αυτου και καταργησει τη επιφανεια της παρουσιας αυτου
- 9 Mechan an va vini ak tout pouvwa Satan an. Li va fè anpil mirak, anpil mèvèy ak anpil gwo siy pou bay manti.
Even the one whose coming is marked by the working of Satan, with all power and signs and false wonders,
 ου εστιν η παρουσια κατ ενεργειαν του σατανα εν παση δυναμει και σημειοις και τερασιν ψευδους
- 10 Li va fè tout kalite bagay mal pou twonpe moun k'ap pèdi tèt yo. Y'ap pèdi tèt yo paske yo pa asepte verite ki pou ta sove yo a, yo pa renmen li.
And with every deceit of wrongdoing among those whose fate is destruction; because they were quite without that love of the true faith by which they might have salvation.
 και εν παση απατη της αδικιας εν τοις απολλυμενοις ανθ ων την αγαπην της αληθειας ουκ εδεξαντο εις το σωθηναι αυτους
- 11 Se poutèt sa, Bondye ap voye yon pouvwa k'ap travay pou egare yo pi rèd, pou yo sa kwè nan manti.
And for this cause, God will give them up to the power of deceit and they will put their faith in what is false:
 και δια τουτο πεμψει αυτοις ο θεος ενεργειαν πλανης εις το πιστευσαι αυτους τω ψευδει
- 12 Konsa, tout moun ki p'ap kwè nan verite a, ki te pran plezi yo nan fè lenjistis, yo tout pral kondannen.
So that they all may be judged, who had no faith in what is true, but took pleasure in evil.
 ινα κριθωσιν παντες οι μη πιστευσαντες τη αληθεια αλλ ευδοκησαντες εν τη αδικια
- 13 ¶ Se yon devwa pou mwen pou m' pa janm sispann di Bondye mèsè pou nou, frè m' yo, nou menm Seyè a renmen. Paske, Bondye chwazi nou pou nou ka premye moun ki pou delivre, gremesi pouvwa Sentespri ki fè nou tounen moun pa l', paske nou kwè nan verite a.
But it is right for us to give praise to God at all times for you, brothers, loved by the Lord, because it was the purpose of God from the first that you might have salvation, being made holy by the Spirit and by faith in what is true:
 ημεις δε οφειλομεν ευχαριστειν τω θεω παντοτε περι υμων αδελφοι ηγαπημενοι υπο κυριου οτι ειλετο υμας ο θεος απ αρχης εις σωτηριαν εν αγιασμο πνευματος και πιστει αληθειας
- 14 Gremesi bon nouvèl mwen te anonse nou an, Bondye chwazi nou pou nou ka resevwa pa nou nan lwanj ki pou Jezikri, Seyè nou an.
And in this purpose he gave you a part through the good news of which we were the preachers, even that you might have part in the glory of our Lord Jesus Christ.
 εις ο εκαλεσεν υμας δια του ευαγγελιου ημων εις περιποιησιν δοξης του κυριου ημων ιησου χριστου

- 15 Se sa ki fè, frè m' yo, se pou nou kenbe fèm. Pa bliye tou sa nou te aprann nan bouch mwen ak nan lèt mwen an.
So then, brothers, be strong in purpose, and keep the teaching which has been given to you by word or by letter from us.
αρα ουν αδελφοι στηκετε και κρατειτε τας παραδοσεις ας εδιδαχθητε ειτε δια λογου ειτε δι επιστολης ημων
- 16 ¶ M'ap lapriyè Jezikri, Seyè nou an, ansanm ak Bondye, Papa nou ki renmen nou, ki fè nou favè, ki ban nou yon kouraj ki p'ap janm febli ansanm ak yon bèl espwa.
Now our Lord Jesus Christ himself, and God our Father who had love for us and has given us eternal comfort and good hope through grace,
αυτος δε ο κυριος ημων ιησους χριστος και ο θεος και πατηρ ημων ο αγαπησας ημας και δους παρακλησιν αιωνιαν και ελπιδα αγαθην εν χαριτι
- 17 M'ap mande yo pou yo fòtifye kè nou, pou yo ban nou fòs kouraj pou nou fè tou sa ki byen, pou nou di tou sa ki byen.
Give you comfort and strength in every good work and word.
παρακαλεσαι υμων τας καρδιας και στηριζαι υμας εν παντι λογω και εργω αγαθω
- 1 ¶ Pou fini, frè m' yo, lapriyè pou mwen pou pawòl Seyè a ka kontinye gaye toupatou byen vit, pou li resevwa lwanj tankou sa te fèt pami nou.
For the rest, my brothers, let there be prayer for us that the word of the Lord may go forward with increasing glory, even as it does with you;
το λοιπον προσευχεσθε αδελφοι περι ημων ινα ο λογος του κυριου τρεχη και δοξαζηται καθως και προς υμας
- 2 Lapriyè tou pou Bondye ka delivre m' anba move moun yo, mechan sa yo. Paske, se pa tout moun ki asepte kwè.
And that we may be made free from foolish and evil men; for not all have faith.
και ινα ρυσθωμεν απο των ατοπων και πονηρων ανθρωπων ου γαρ παντων η πιστις
- 3 Men, Bondye ap toujou kenbe pawòl li. L'ap ban nou fòs, la pwoteje nou anba Satan.
But the Lord is true, who will give you strength and keep you safe from evil.
πιστος δε εστιν ο κυριος ος στηριζει υμας και φυλαζει απο του πονηρου
- 4 Seyè a fè m' gen konfyans nan nou: li ban m' lasirans n'ap fè sa m' te mande nou fè a, epi n'ap toujou kontinye fè l' tou.
And we have faith in the Lord about you, that you are doing and will do the things about which we give you orders.
πειθθαμεν δε εν κυριω εφ υμας οτι α παραγγελλομεν υμιν και ποιειτε και ποιησετε
- 5 Mwen mande Seyè a pou l' dirije kè nou pou nou ka renmen Bondye, pou nou ka gen pasyans tankou Kris la.
And may your hearts be guided by the Lord into the love of God and quiet waiting for Christ.
ο δε κυριος κατευθυνα υμων τας καρδιας εις την αγαπην του θεου και εις υπομονην του χριστου
- 6 ¶ Frè m' yo, men sa m'ap mande nou nan non Jezikri, Seyè a: Pran distans nou ak tout frè k'ap fè parese, ki p'ap konfòme yo ak sa m' te moutre nou.
Now we give you orders, brothers, in the name of our Lord Jesus Christ, to keep away from all those whose behaviour is not well ordered and in harmony with the teaching which they had from us.
παραγγελλομεν δε υμιν αδελφοι εν ονοματι του κυριου ημων ιησου χριστου στελλεσθαι υμας απο παντος αδελφου ατακτως περιπατουντος και μη κατα την παραδοσιν ην παρελαβεν παρ ημων
- 7 Nou menm, nou konnen sa pou nou fè pou nou ka swiv egzanp mwen ban nou. Mwen pa t' fè parese lè m' te nan mitan nou.
For you yourselves are used to taking us as your example, because our life among you was ruled by order,
αυτοι γαρ οιδατε πως δει μιμεισθαι ημας οτι ουκ ητακτησαμεν εν υμιν
- 8 Mwen pa t' kite pesonn ban m' manje pou gremesi. Okontrè, mwen te travay di, mwen te fatige kò mwen anpil, lajounen kou lannwit, pou m' pa t' sou kont nou yonn.
And we did not take food from any man for nothing, but were working hard night and day not to be a trouble to any of you:
ουδε δωρεαν αρτον εφαγομεν παρα τινος αλλ εν κοπω και μοχθω νυκτα και ημεραν εργαζομενοι προς το μη επιβαρησαι τινα υμων
- 9 Se pa paske mwen pa t' gen dwa resevwa anyen nan men pesonn ki fè m' te fè sa. Non. Se paske mwen te vle ban nou yon egzanp pou nou te swiv.
Not because we have not the right, but to make ourselves an example to you, so that you might do the same.
ουχ οτι ουκ εχομεν εξουσιαν αλλ ινα εαυτους τυπον δωμεν υμιν εις το μιμεισθαι ημας
- 10 Nou chonje lè m' te lakay nou, mwen te di nou: moun ki pa travay pa gen dwa manje non plis.
For even when we were with you we gave you orders, saying, If any man does no work, let him not have food.
και γαρ οτε ημεν προς υμας τουτο παρηγγελλομεν υμιν οτι ει τις ου θελει εργαζεσθαι μηδε εσθιτω
- 11 M'ap pale konsa ak nou paske m' pran nouvèl gen kèk moun nan mitan nou k'ap fè parese, ki pa vle fè lòt bagay pase foute bouch yo nan zafè lòt moun.
For it has come to our ears that there are some among you whose behaviour is uncontrolled, who do no work at all, but are over-interested in the business of others.
ακουομεν γαρ τινας περιπατουντας εν υμιν ατακτως μηδεν εργαζομενους αλλα περιεργαζομενους

- 12 Men sa m'ap voye di moun sa yo: Nan non Jezikri, Seyè a, m'ap mande nou pou nou travay nan lòd, pou nou manje swe kouraj nou.
Now to such we give orders and make request in the Lord Jesus, that, working quietly, they get their living.
τοὺς δε τοιοῦτοις παραγγελλομεν και παρακαλομεν δια του κυριου ημων ιησου χριστου ινα μετα ησυχιας εργαζομενοι τον εαυτων αρτον εσθιωσιν
- 13 Pou nou menm, frè m' yo, pa janm bouke fè sa ki byen.
And you, my brothers, do not get tired of well-doing.
υμεις δε αδελφοι μη εκκακησητε καλοποιουντες
- 14 Si yon moun pa swiv lòd mwen bay nan lèt sa a, make li. Piga pesonn gen okenn rapò avè l', pou l' sa wont.
And if any man does not give attention to what we have said in this letter, take note of that man, and keep away from him, so that he may be shamed.
ει δε τις ουχ υπακουει τω λογω ημων δια της επιστολης τουτον σημειουθε και μη συναναμινυθε αυτω ινα εντραπη
- 15 Men, se pa poutèt sa pou nou fè lènmi avè li. Okontrè, pale avè l' tankou yon frè.
Have no feeling of hate for him, but take him in hand seriously as a brother.
και μη ως εχθρον ηγειθε αλλα νουθετειτε ως αδελφον
- 16 ¶ Mwen mande Seyè a ki konn bay kè poze, pou li fè kè nou poze tout tan, tout jan, pou li toujou la avèk nou tout.
Now the Lord of peace himself give you peace at all times and in every way. May the Lord be with you all.
αυτος δε ο κυριος της ειρηνης δωη υμιν την ειρηνην δια παντος εν παντι τροπω ο κυριος μετα παντων υμων
- 17 Se mwen menm Pòl k'ap ekri mo sa yo: mwen voye bonjou pou nou tout. Se konsa mwen siyen tout lèt mwen yo, se konsa mwen toujou ekri.
These words of love to you at the end are in my writing, Paul's writing, and this is the mark of every letter from me.
ο ασπασμος τη εμη χειρι παυλου ο εστιν σημειον εν παση επιστολη ουτως γραφω
- 18 Se pou benediksyon Jezikri, Seyè nou an, toujou la avèk nou tout.
May the grace of our Lord Jesus Christ be with you all.
η χαρις του κυριου ημων ιησου χριστου μετα παντων υμων αμην [προς θεσσαλονικεις δευτερα εγγραφη απο αθηνων]
- 1 ¶ Mwen menm, Pòl, yon apòt Jezikri dapre volonte Bondye, Sovè nou, ansanm ak Jezikri ki tout espwa nou,
Paul, an Apostle of Jesus Christ, by the order of God our Saviour and Christ Jesus our hope;
παυλος αποστολος ιησου χριστου κατ επιταγην θεου σωτηρος ημων και κυριου ιησου χριστου της ελπιδος ημων
- 2 m'ap ekri ou, Timote, pitit lejifim mwen nan konfyans mwen gen nan Bondye. M'ap mande Bondye, Papa a, ak Jezikri, Seyè nou an, pou yo gen pitye pou ou, pou yo ba ou benediksyon ak kè poze.
To Timothy, my true child in the faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
τιμοθεω γνησιω τεκνω εν πιστει χαρις ελεος ειρηνη απο θεου πατρος ημων και χριστου ιησου του κυριου ημων
- 3 Se pou ou rete nan lavil Efèz, jan m' te mande ou la lè mwen t'ap pati pou peyi Masedwan. Paske, gen kèk moun nan lavil Efèz la k'ap moutre lòt yo yon bann lòt bagay ki pa vre. Se pou ou ba yo lòd sispann fè sa y'ap fè a.
It was my desire, when I went on into Macedonia, that you might make a stop at Ephesus, to give orders to certain men not to put forward a different teaching,
καθως παρεκαλεσα σε προσμειναι εν εφεσω πορευομενος εις μακεδονιαν ινα παραγγειλης τισιν μη ετεροδιδασκαλειν
- 4 Di yo wete lide yo sou vye istwa san fondman sa yo, sou lis non gran granparan moun ki byen long. Bagay sa yo lakòz moun fè yon bann diskisyon initil. Yo p'ap sèvi plan travay Bondye a, jan nou konnen l', gremesi lafwa a.
Or to give attention to stories and long lists of generations, from which come questionings and doubts, in place of God's ordered way of life which is in faith;
μηδε προσεχειν μυθοις και γενεαλογιαις απεραντοις αιτινες ζητησεις παρεχουσιν μαλλον η οικονομιαν θεου την εν πιστει
- 5 ¶ W'ap ba yo lòd sa a, pou yo ka rive gen renmen ki soti nan yon kè ki nan kondisyon pou sèvi Bondye, nan yon konsyans trankil ak yon konfyans sensè nan Bondye.
But the effect of the order is love coming from a clean heart, and a knowledge of what is right, and true faith:
το δε τελος της παραγγελιας εστιν αγαπη εκ καθαρας καρδιας και συνειδησεως αγαθης και πιστεως ανυποκριτου
- 6 Gen ladan yo ki pèdi chemen yo, yo lage kò yo nan yon bann diskisyon san sans.
From which some have been turned away, giving themselves to foolish talking;
ων τινες αστοχησαντες εξετραπησαν εις ματαιολογιαν

- 7 Yo ta renmen pase pou moun k'ap moutre lalwa Bondye a. Men, yo pa konprann anyen ni nan sa y'ap di a, ni nan keksyon y'ap defann lan.
Desiring to be teachers of the law, though they have no knowledge of what they say or of the statements which they make so certainly.
θελοντες ειναι νομοδιδασκαλοι μη νοουντες μητε α λεγουσιν μητε περι τινων διαβεβαιουνται
- 8 Nou konnen lalwa se yon bagay ki bon depi ou sèvi avè l' jan ou dwe sèvi avè l' la.
We are conscious that the law is good, if a man makes a right use of it,
οιδαμεν δε οτι καλος ο νομος εαν τις αυτω νομιμως χρηται
- 9 Se pou nou chonje tou yo pa mete lalwa pou moun k'ap aji byen. Lalwa a se pou malveyan yo, pou moun k'ap fè rebèl, pou mechan yo, pou moun k'ap fè peche, pou moun ki pa gen respè ni pou Bondye ni pou larelijyon, pou moun k'ap touye manman yo ak papa yo, pou ansasen,
With the knowledge that the law is made, not for the upright man, but for those who have no respect for law and order, for evil men and sinners, for the unholy and those who have no religion, for those who put their fathers or mothers to death, for takers of life,
ειδως τουτο οτι δικαιο νομος ου κειται ανομοις δε και ανυποτακτοις ασεβεισιν και αμαρτωλοις ανοσοις και βεβηλοις πατραλωαις και μητραλωαις ανδροφονοις
- 10 pou moun k'ap fè imoralite, pou moun ki gen vye mè s gason ak gason, fanm ak fanm, pou moun k'ap vann esklav, pou moun k'ap bay manti, k'ap fè sèman pou twonpe moun. Lalwa a se pou tout moun k'ap fè tout kalite bagay ki pa dakò ak verite yo moutre nou an.
For those who go after loose women, for those with unnatural desires, for those who take men prisoners, who make false statements and false oaths, and those who do any other things against the right teaching,
πορνοις αρσενοκοιταις ανδραποδισταις ψευσαις επιορκοις και ει τι ετερον τη υγιανουση διδασκαλια αντικειται
- 11 Verite sa a, nou jwenn li nan bèl mesaj Bondye te mete m' reskonsab pou anonse a. Se bon nouvèl ki pale nou sou Bondye ki merite nou fè lwanj pou li a.
Which may be seen in the good news of the glory of the great God, which was given into my care.
κατα το ευαγγελιον της δοξης του μακαριου θεου ο επιστευθην εγω
- 12 ¶ M'ap di Jezikri, Seyè nou an, mèsì dèskè li ban m' fòs kouraj pou m' fè travay mwen. M'ap di l' mèsì dèskè li te konsidere m' anpil pou l' te fè m' tout konfyans sa a, pou l' te chwazi m' pou sèvis li,
I give praise to him who gave me power, Christ Jesus our Lord, because he took me to be true, making me his servant,
και χαριν εχω τω ενδυναμωσαντι με χριστω ιησου τω κυριω ημων οτι πιστον με ηγησατο θεμενος εις διακονιαν
- 13 atout nan tan lontan mwen te konn pale l' mal, mwen te pèsekite l', mwen te joure li. Men, se Bondye menm ki te gen pitye pou mwen, paske lè sa a mwen pa t' gen konfyans nan li. Konsa, mwen pa t' konnen sa m' t'ap fè.
Though I had said violent words against God, and done cruel acts, causing great trouble: but I was given mercy, because I did it without knowledge, not having faith;
τον προτερον οντα βλασφημον και διωκτην και υβριστην αλλ ηληθην οτι αγνωων εποιησα εν απιστια
- 14 Jezikri, Seyè nou, fè m' anpil favè: li fè m' gen konfyans ak renmen nou jwenn lè n'ap viv ansanm nan Kris la.
And the grace of our Lord was very great, with faith and love which is in Christ Jesus.
υπερεπλεονασεν δε η χαρις του κυριου ημων μετα πιστεως και αγαπης της εν χριστω ιησου
- 15 Sa se yon pawòl ki vre, pawòl tout moun te dwe kwè: Jezikri te vini sou latè pou delivre moun k'ap fè peche. Mwen menm, mwen pi mal pase yo tout.
It is a true saying, in which all may put their faith, that Christ Jesus came into the world to give salvation to sinners, of whom I am the chief:
πιστος ο λογος και πασης αποδοξης αξιος οτι χριστος ιησους ηλθεν εις τον κοσμον αμαρτωλους σωσαι ων πρωτος εμι εγω
- 16 Men, se poutèt sa Bondye te gen pitye pou mwen. Mwen menm ki te pi mal pase yo tout, se pou mwen Jezikri te moutre jan l' ka gen pasyans. Konsa, mwen tounen yon egzanp pou tout moun ki pita va gen pou mete konfyans yo nan li, pou yo ka resevwa lavi ki p'ap janm fini an.
But for this reason I was given mercy, so that in me, the chief of sinners, Jesus Christ might make clear all his mercy, as an example to those who in the future would have faith in him to eternal life.
αλλα δια τουτο ηληθην ινα εν εμοι πρωτω ενδειξηται ιησους χριστος την πασαν μακροθυμιαν προς υποτυπωσιν των μελλοντων πιστευειν επ αυτω εις ζωην αιωνιον
- 17 Se poutèt sa, ann chante, ann fè lwanj pou li pou tout tan, li menm ki sèl Bondye nou pa ka wè a, Wa ki la pou tout tan an epi ki p'ap janm mouri a. Amèn.
Now to the King eternal, ever-living, unseen, the only God, be honour and glory for ever and ever. So be it.
τω δε βασιλει των αιωνων αφθαρτω αορατω μονω σοφω θεω τιμη και δοξα εις τους αιωνας των αιωνων αμην
- 18 ¶ Timote, pitit mwen, m'ap renmèt ou kòmandman sa a, dapre pawòl pwofèt Bondye yo te di sou ou nan tan lontan an. Pran fòs sou pawòl sa yo pou ou ka mennen batay la byen.
This order I give to you, Timothy my son, in harmony with the words of the prophets about you, so that by them you may be strong, fighting the good fight,
ταυτην την παραγγελιαν παρατιθειμαι σοι τεκνον τιμοθεε κατα τας προαγουσας επι σε προφητειας ινα στρατευη εν αυταις την καλην στρατειαν

- 19 Kenbe konfyans ou fèm nan Bondye ak konsyans ou an repo. Gen moun ki refize koute konsyans yo. Se konsa yo pèdi konfyans yo.
Keeping faith, and being conscious of well-doing; for some, by not doing these things, have gone wrong in relation to the faith:
εχων πιστιν και αγαθην συνειδησιν ην τινες απωσαμενοι περι την πιστιν εναυαγησαν
- 20 Nan yo gen Imene ak Aleksann. Mwen lage tou de nan men Satan pou yo aprann pa pale mal sou Bondye.
Such are Hymenaeus and Alexander, whom I have given up to Satan, so that they may say no more evil words against God.
ων εστιν υμεναιος και αλεξανδρος ους παρεδωκα τω σατανα ινα παιδευθωσιν μη βλασφημειν
- 1 ¶ Pou konmanse, m'ap mande pou nou lapriyè Bondye pou tout moun. Fè l' tout kalite demann pou yo, mande l' padon pou yo, di l' mèsi pou yo.
My desire is, first of all, that you will make requests and prayers and give praise for all men;
παρακαλω ουν πρωτον παντων ποιεισθαι δεησεις προσευχας εντευξεις ευχαριστιας υπερ παντων ανθρωπων
- 2 Se pou nou lapriyè pou chèf yo ak tout lòt moun ki gen otorite nan men yo, pou nou ka viv trankil ak kè poze nan sèvis Bondye a, ak yon konpòtman ki respektab sou tout pwen.
For kings and all those in authority; so that we may have a calm and quiet life in all fear of God and serious behaviour.
υπερ βασιλεων και παντων των εν υπεροχη οντων ινα ηρεμον και ησυχιον βιον διαγωμεν εν παση ευσεβεια και σεμνοτητι
- 3 Se bagay konsa ki byen, ki fè Bondye, Sovè nou an, plezi.
This is good and pleasing in the eyes of God our Saviour;
τουτο γαρ καλον και αποδεκτον ενωπιον του σωτηρος ημων θεου
- 4 Li ta renmen wè tout moun sove, li ta renmen wè tout moun rive konn verite a.
Whose desire is that all men may have salvation and come to the knowledge of what is true.
ος παντας ανθρωπους θελει σωθηναι και εις επιγνωσιν αληθειας ελθειν
- 5 Se yon sèl Bondye a ki genyen. Se yon sèl moun tou ki mete lèzòm dakò ak Bondye ankò, se Jezi, Kris la.
For there is one God and one peacemaker between God and men, the man Christ Jesus,
εις γαρ θεος εις και μεσιτης θεου και ανθρωπων ανθρωπος χριστος ιησους
- 6 Se li menm ki te asepte mouri pou tout moun ka sove. Se prèy sa a Bondye te bay, lè lè a te rive pou moutre jan li ta renmen wè tout moun sove.
Who gave himself as an offering for all; witness of which was to be given at the right time;
ο δους εαυτον αντυλτρον υπερ παντων το μαρτυριον καιρις ιδιοις
- 7 Se poutèt sa, li voye m' kòm apòt pou m' anonse moun ki pa jwif yo nouvèl la, pou m' moutre yo tout bagay, pou yo ka rive gen konfyans nan Bondye, pou yo ka konnen verite a. Sa m'ap di la a, se vre wi. Mwen p'ap bay manti.
And of this I became a preacher and an Apostle (what I say is true, not false,) and a teacher of the Gentiles in the true faith.
εις ο ετεθην εγω κηρυξ και αποστολος αληθειαν λεγων εν χριστω ου ψευδομαι διδασκαλος εθνων εν πιστει και αληθεια
- 8 Wi, mwen vle pou moun k'ap viv pou Bondye toupatou yo ka leve men yo anlè devan l' pou yo lapriyè san yo pa nan fè kòlè ni nan chache kont ak pesonn.
It is my desire, then, that in every place men may give themselves to prayer, lifting up holy hands, without wrath or argument.
βουλομαι ουν προσευχεσθαι τους ανδρας εν παντι τοπω επαιροντας οσιους χειρας χωρις οργης και διαλογισμου
- 9 ¶ Mwen ta renmen tou pou medam yo abiye yon jan ki kòrèk, tou senp, san fè endesans. Yo pa bezwen nan fè gwo kwafi, mete gwo bijou lò ak bèl grenn pèl ni rad ki koute chè sou yo.
And that women may be dressed in simple clothing, with a quiet and serious air; not with twisted hair and gold or jewels or robes of great price;
ωσωτως και τας γυναικας εν καταστολη κοσμιω μετα αιδους και σωφροσυνης κοσμειν εαυτας μη εν πλεγμασιν η χρυσω η μαργαριταις η ιματισμω πολυτελει
- 10 Oneman ki bon pou yon fanm ki di l'ap sèvi Bondye se fè sa ki byen.
But clothed with good works, as is right for women who are living in the fear of God.
αλλ ο πρεπει γυναιξιν επαγγελομεναις θεοσεβειαν δι εργαων αγαθων
- 11 Se pou fanm yo rete san pale, avèk soumisyon, lè y'ap resevwa enstriksyon.
Let a woman quietly take the place of a learner and be under authority.
γυνη εν ησυχια μανθανετω εν παση υποταγη
- 12 Mwen pa bay fanm yo dwa moutre pesonn anyen. Yo pa gen okenn otorite sou gason. Se pou yo rete byen trankil.
In my opinion it is right for a woman not to be a teacher, or to have rule over a man, but to be quiet.
γυναικι δε διδασκειν ουκ επιτρεπω ουδε αυθεντειν ανδρος αλλ ειναι εν ησυχια

- 13 Paske, se Adan Bondye te kreye anvan. Se apre li te fè Ev.
For Adam was first formed, then Eve;
αδαμ γαρ πρωτος επλασθη ειτα ευα
- 14 Se pa t' Adan Satan te twonpe, se fanm lan li te twonpe, se fanm lan ki te dezobeyi lòd Bondye.
And Adam was not taken by deceit, but the woman, being tricked, became a wrongdoer.
και αδαμ ουκ ηπατηθη η δε γυνη απατηθεισα εν παραβασει γεγονεν
- 15 Men, yon fanm va delivre lè la fè pitit, si l' kenbe fèm nan konfyans li, nan renmen, nan lavi l'ap mennen apa pou Bondye a, si l' rete tou senp.
But if they go on in faith and love and holy self-control, she will be kept safe at the time of childbirth.
σωθησεται δε δια της τεκνογονιας εαν μεινωσιν εν πιστει και αγαπη και αγιασμο μετα σωφορσυνης
- 1 ¶ Sa se yon pawòl ki vre: Si yon moun dèyè yon pozisyon pou l' dirije nan legliz, li dèyè yon bèl travay.
This is a true saying, A man desiring the position of a Bishop has a desire for a good work.
πιστος ο λογος ει τις επισκοπης ορεγεται καλου εργου επιθυμει
- 2 Pou yon moun chèf nan legliz, se pou l' san repwòch. Se pou l' gen yon sèl madanm. Se pou l' yon nonm serye, ki konn kenbe tèt li an plas, ki gen lòd. Se pou l' konn resevwa moun lakay li. Se pou l' konn ki jan pou l' moutre moun verite a.
The Bishop, then, is to be a man of good name, the husband of one wife, self-controlled, serious-minded, having respect for order, opening his house freely to guests, a ready teacher;
δει ουν τον επισκοπον ανεπιληπτον ειναι μιας γυναικος ανδρα νηφαλεον σωφρονα κοσμιον φιλοξενον διδακτικον
- 3 Li pa fèt pou l' renmen bwè gwòg, ni renmen fè kont. Okontrè, se pou l' gen pasyans ak kè poze. Li pa fèt pou l' renmen lajan.
Not quickly moved to wrath or blows, but gentle; no fighter, no lover of money;
μη παροινον μη πληκτην μη αισχροκερδη αλλ επιευκη αμαχον αφιλαργυρον
- 4 Se pou l' konn mennen kay li byen, fè timoun li yo obeyi l' ak respè.
Ruling his house well, having his children under control with all serious behaviour;
του ιδιου οικου καλως προϊσταμενον τεκνα εχοντα εν υποταγη μετα πασης σεμνοτητος
- 5 Paske, si yon nonm pa konn dirije pwòp fanmi l', kouman li ka dirije legliz Bondye a?
(For if a man has not the art of ruling his house, how will he take care of the church of God?)
ει δε τις του ιδιου οικου προστηναι ουκ οιδεν πως εκκλησιας θεου επιμελησεται
- 6 Fòk li pa yon nonm ki fèk konvèti. Si pa sa, lògèy ka moute l' nan tèt, la tonbe anba men m' kondannasyon ak Satan.
Not one newly taken into the church, for fear that, through his high opinion of himself, he may come into the same sin as the Evil One.
μη νεοφυτον ινα μη τυφωθεις εις κριμα εμπειση του διαβολου
- 7 Se pou li gen bon repitasyon devan moun ki pa nan legliz la, pou yo pa pase l' nan betiz, pou l' pa pran nan pèlen Satan.
And he is to have a good name among those outside the church, so that nothing may be said against him and he may not be taken by the designs of the Evil One.
δει δε αυτον και μαρτυριαν καλην εχειν απο των εξωθεν ινα μη εις ονειδισμον εμπειση και παγιδα του διαβολου
- 8 ¶ Konsa tou, se pou moun k'ap ede nan sèvis legliz la se moun ki respektab, ki pa gen de pawòl, moun ki pa bwè twòp, ki pa renmen fè lajan mal, ki p'ap kouri dèyè lajan.
Deacons, in the same way, are to be serious in their behaviour, not false in word, not given to taking much wine or greatly desiring the wealth of this world;
διακονους ωσαυτως σεμνους μη διλογους μη οινω πολλω προσεχοντας μη αισχροκερδεις
- 9 Se pou yo kenbe verite Bondye fè nou konnen an ak konsyans yo pwòp.
Keeping the secret of the faith in a heart free from sin.
εχοντας το μυστηριον της πιστεως εν καθαρα συνειδησει
- 10 Se pou nou sonde yo anvan. Si apre sa, nou pa jwenn anyen pou repwoche yo, yo ka sèvi dyak.
And let these first be put to the test; then let them become Deacons if there is nothing against them.
και ουτοι δε δοκιμαζεσθωσαν πρωτον ειτα διακονειτωσαν ανεγκλητοι οντες
- 11 Se pou madanm yo moun ki respektab, ki pa nan tripotaj; se pou yo konn kontwòle tèt yo, pou yo seryèz nan tout bagay.
Women are to be serious in behaviour, saying no evil of others, controlling themselves, true in all things.
γυναικας ωσαυτως σεμνας μη διαβολους νηφαλεους πιστας εν πασιν

- 12 Yon dyak fèt pou l' gen yon sèl madanm, se pou l' konn dirije pitit li yo ak tout kay li byen.
Let Deacons be husbands of one wife, ruling their children and their houses well.
 διακονοι εστῶσαν μιας γυναίκος ἄνδρες τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἰκῶν
- 13 Paske, dyak ki fè travay yo byen, y'a rive jwenn yon bon pozisyon pou tèt yo, y'a gen plis konfyans pou yo ka pale verite nou jwenn nan Jezikri a.
For those who have done good work as Deacons get for themselves a good position and become free from fear in the faith which is in Christ Jesus.
 οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιούνται καὶ πολλὴν παρρησίαν ἐν πίστει τῆ ἐν χριστῷ ἰησοῦ
- 14 ¶ M'ap ekri ou lèt sa a. Men, mwen gen espwa mwen ka vin wè ou anvan lontan.
I am writing these things to you, though I am hoping to come to you before long;
 ταῦτα σοὶ γράφω ἐλπίζων εἰλθεῖν πρὸς σε ταχίον
- 15 Men, si m' pran reta, lèt sa a va fè ou konnen ki jan pou nou mennen tèt nou nan fanmi Bondye a, sa vle di nan legliz Bondye vivan an. Legliz la tankou yon potò k'ap soutni verite a.
But if I am long in coming, this will make clear to you what behaviour is right for men in the house of God, which is the church of the living God, the pillar and base of what is true.
 εἰάν τις βραδύνῃ ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι ἧτις ἐστὶν ἐκκλησία θεοῦ ζῶντος στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας
- 16 Tout moun fèt pou rekonèt jan sekrè relijyon nou an se yo gwo zafè. Li te parèt tankou yon moun. Lespri a fè nou wè jan li mache dwat devan Bondye. Epi tout zanj yo te wè l' tou. Se li menm y'ap mache fè konnen nan tout nasyon. Se nan li moun toupatou mete konfyans yo. Apre sa, yo resevwa l' nan syèl la.
And without argument, great is the secret of religion: He who was seen in the flesh, who was given God's approval in the spirit, was seen by the angels, of whom the good news was given among the nations, in whom the world had faith, who was taken up in glory.
 καὶ ὁμολογούμενως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστηρίου θεοῦ ἐφανερώθη ἐν σαρκὶ ἐδικαιώθη ἐν πνεύματι ὡφθη ἀγγελοῖς ἐκηρυχθῆ ἐν ἔθνεσιν ἐπιστεύθη ἐν κόσμῳ ἀνελήφθη ἐν δόξῃ
- 1 ¶ Lespri Bondye te di sa byen klè: nan dènne tan an, gen moun k'ap lage konfyans yo nan Bondye. Yo pral obeyi yon bann lespri k'ap bay manti, yo pral swiv yon bann pawòl ki sot nan move lespri yo.
But the Spirit says clearly that in later times some will be turned away from the faith, giving their minds to spirits of deceit, and the teachings of evil spirits,
 τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστεροῖς καιροῖς ἀποστήσονται τινεὶ τῆς πίστεως προσεχόντες πνεύμασιν πλανοῖς καὶ διδασκαλίαις δαιμονίων
- 2 Y'ap kite yon bann moun ipokrit fè yo pèdi tèt yo ak manti. Konsyans moun sa yo fini, ou ta di yo boule ak yon fè cho.
Through the false ways of men whose words are untrue, whose hearts are burned as with a heated iron;
 ἐν ὑποκρίσει ψευδολογῶν κεκαυτηριασμένων τὴν ἰδίαν συνειδήσιν
- 3 Y'ap plede di sa pa bon pou moun marye, gen kalite manje moun pa gen dwa manje. Men, se Bondye ki kreye manje sa yo pou moun ki gen konfyans nan li epi ki rive konn verite a ka manje lè yo fin di Bondye mèsi.
Who keep men from being married and from taking food which God made to be taken with praise by those who have faith and true knowledge.
 κολυπόντων γὰρ μὲν ἀπεχεσθαι βρωμάτων ἃ ὁ θεὸς ἐκτίσεν εἰς μετὰληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσιν τὴν ἀληθειαν
- 4 Tou sa Bondye kreye bon. Nou pa fèt pou nou voye yo jete. Se pou nou asepte tout bagay san nou pa janm bliye di Bondye mèsi.
Because everything which God has made is good, and nothing is evil, if it is taken with praise:
 ὅτι πᾶν κτίσμα θεοῦ καλὸν καὶ οὐδὲν ἀποβλητὸν μετὰ εὐχαριστίας λαμβανόμενον
- 5 Se pawòl Bondye a ak lapriyè nou fè a k'ap mete yo apa pou Bondye.
For it is made holy by the word of God and by prayer.
 ἁγιαζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντευξέως
- 6 ¶ Si ou moutre frè ou yo tout bagay sa yo, ou va yon bon sèvitè Jezikri. Wa swen tèt ou ak pawòl ki sot nan konfyans Bondye ak nan verite w'ap swiv deja a.
If you keep these things before the minds of the brothers, you will be a good servant of Christ Jesus, trained in the words of the faith and of the right teaching which has been your guide:
 ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἐσθὶ διακονὸς ἰησοῦ χριστοῦ ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας
- 7 Men, wete lide ou sou istwa san sans ki pa dakò ak konfyans nan Bondye, ak sou radòt ki pa merite repete. Toujou chache mwayen pou ou sèvi Bondye pi byen.
But have nothing to do with unclean and foolish stories. Give yourself training in religion:
 τοὺς δὲ βεβήλους καὶ γραῶδεις μῦθους παραιτοῦ γυμναζε δε σεαυτὸν πρὸς εὐσεβειαν
- 8 Si nan yon sans sa bon pou nou chache fè espò pou kenbe kò nou anfòm, sa pi bon toujou, epi nan tout sans, pou nou fè jefò nan sèvis Bondye a, paske sa ap garanti nou lavi pou koulye a ak pou tout tan.
For the training of the body is of profit for a little, but religion is of profit in every way, giving hope for the life which now is, and for that which is to come.
 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος ἡ δὲ εὐσεβεία πρὸς πάντα ὠφέλιμος ἐστὶν ἐπαγγελίαν ἐχούσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης

- 9 Sa se yon pawòl ki sèten, tout moun te dwe asepte l', yo tout te dwe kwè li.
This is a true saying, in which all may put their faith.
πιστος ο λογος και πασης αποδοχης αξιος
- 10 Se poutèt sa ou wè n'ap travay di, n'ap goumen konsa. Paske, nou mete tout espwa nou nan Bondye vivan an k'ap sove tout moun, espesyalman moun ki gen konfyans nan li.
And this is the purpose of all our work and our fighting, because our hope is in the living God, who is the Saviour of all men, and specially of those who have faith.
εις τουτο γαρ και κοπιωμεν και ονειδιζομεθα οτι ηλπικαμεν επι θεω ζωντι ος εστιν σωτηρ παντων ανθρωπων μαλιστα πιστων
- 11 Se tout bagay sa yo pou ou moutre moun yo, pou ou mande yo swiv.
Let these be your orders and your teaching.
παραγγελλε ταυτα και διδασκε
- 12 Pa kite pesonn pase ou nan betiz paske ou twò jenn. Men, se pou ou tounen yon egzanp pou moun ki kwè yo, nan jan ou pale, nan jan ou mennen tèt ou, nan jan ou gen renmen, nan jan ou gen konfyans, nan jan w'ap mennen yon lavi ki dakò ak volonte Bondye.
Let no one make little of you because you are young, but be an example to the church in word, in behaviour, in love, in faith, in holy living.
μηδεις σου της νεοτητος καταφρονειτω αλλα τυπος γινου των πιστων εν λογω εν αναστροφη εν αγαπη εν πνευματι εν πιστει εν αγνεια
- 13 Pandan w'ap tann mwen vini an, pa janm sispann li Liv la pou tout moun. Ankouraje frè yo, moutre yo tout bagay.
Till I come, give attention to the reading of the holy Writings, to comforting the saints, and to teaching.
εως ερχομαι προσεχε τη αναγνωσει τη παρακλησει τη διδασκαλια
- 14 Pa neglije kado Lespri Bondye te ba ou lè chèf reskonsab yo te mete men sou tèt ou, apre pwofèt yo te fin pale pou ou.
Make use of that grace in you, which was given to you by the word of the prophets, when the rulers of the church put their hands on you.
μη αμελει του εν σοι χαρισματος ο εδοθη σοι δια προφητειας μετα επιθεσεως των χειρων του πρεσβυτεριου
- 15 Fè travay sa a ak anpil swen, bay tout tan ou pou li, pou tout moun ka wè jan w'ap fè pwogrè.
Have a care for these things; give yourself to them with all your heart, so that all may see how you go forward.
ταυτα μελετα εν τουτοις ισθι ινα σου η προκοπη φανερα η εν πασιν
- 16 Veye sou konpòtman ou, fè atansyon ak pawòl verite w'ap anonse a. Pa lage travay ou menm. Si ou fè sa konsa, wa sove tèt ou ansanm ak tout moun k'ap koute ou yo.
Give attention to yourself and your teaching. Go on in these things; for in doing so you will get salvation for yourself and for those who give hearing to you.
επεχε σεαυτω και τη διδασκαλια επιμενε αυτοις τουτο γαρ ποιων και σεαυτον σωσεις και τους ακουοντας σου
- 1 ¶ Pa fè granmoun gason yo repwòch twò di. Pale ak yo tankou ou ta pale ak papa ou. Aji ak jenn jan yo tankou si yo te frè ou;
Do not say sharp words to one who has authority in the church, but let your talk be as to a father, and to the younger men as to brothers:
πρεσβυτερω μη επιπληξης αλλα παρακαλει ως πατερα νεωτερους ως αδελφους
- 2 ak granmoun fanm yo, tankou si yo te manman ou; ak jenn fi yo, tankou si yo te sè ou, san okenn move lide.
To the older women as to mothers, to the younger as to sisters, with a clean heart.
πρεσβυτερας ως μητερας νεωτερας ως αδελφας εν παση αγνεια
- 3 ¶ Pran swen vèv ki vèv tout bon yo.
Give honour to widows who are truly widows.
χηρας τιμα τας οντως χηρας
- 4 Men, si yon vèv gen pitit, osinon pitit pitit, se pou pitit yo aprann fè tout devwa Bondye mande yo fè pou pwòp fanmi yo anvan. Konsa, y'a fè tou sa yo dwe fè pou papa yo, manman yo ak granparan yo. Se sa ki pou fè Bondye plezi.
But if any widow has children or children's children, let these see that it is right to take care of their family and their fathers and mothers: for this is pleasing in the eyes of God.
ει δε τις χηρα τεκνα η εκγονα εχει μανθανετωσαν πρωτον τον ιδιον οικον ευσεβειν και αμοιβας αποδιδουαι τοις προγονοις τουτο γαρ εστιν καλον και αποδεκτον ενωπιον του θεου
- 5 Yon fanm ki vèv tout bon, ki pa gen pesonn pou okipe l', li mete tout espwa li nan Bondye, l'ap lapriyè tout tan, l'ap mande l' konkou lajounen kou lannwit.
Now she who is truly a widow and without family puts her hope in God, giving herself to prayer day and night.
η δε οντως χηρα και μεμονωμενη ηλπικεν επι τον θεον και προσμενει ταις δεησεσιν και ταις προσευχαις νυκτος και ημερας

- 6 Men, yon vèw ki lage kò l' nan plezi, se yon vèw ki mouri, menm si l' vivan toujou.
But she who gives herself to pleasure is dead while she is living.
η δε σπαταλωσα ζωσα τεθηκεν
- 7 Men sa pou ou moutre yo, pou pesonn pa jwenn okenn repwòch pou fè yo.
Give orders to this effect, so that no evil may be said of anyone.
και ταυτα παραγγελλε ινα ανεπιληπτοι ωσιν
- 8 Si yon moun pa pran swen fanmi l', sitou moun k'ap viv lakay li, li nye konfyans li nan Bondye, li pi mal pase yon moun ki pa janm kwè nan Bondye.
If anyone has no care for his family and those in his house, he is false to the faith, and is worse than one who has no faith.
ει δε τις των ιδιων και μαλιστα των οικειων ου προνοιει την πιστιν ηρηνηται και εστιν απιστου χειρων
- 9 Pa mete okenn vèw sou lis toutotan li pa gen swasantan. Epi, se pou l' te marye yon sèl fwa.
Let no woman be numbered among the widows who is under sixty years old, and only if she has been the wife of one man,
χηρα καταλεγεσθω μη ελαττον ετων εξηκοντα γεγονυια ενος ανδρος γυνη
- 10 Se pou tout moun konnen tou sa li te fè ki byen: tankou si li elve pitit li yo byen, si l' konn resewva moun byen lakay li, si l' konn lave pye moun pèp Bondye a, si l' ede malere yo, si l' fè tout lòt kalite byen.
And if witness is given of her good works; if she has had the care of children, if she has been kind to travellers, washing the feet of the saints, helping those who are in trouble, giving herself to good works.
εν εργοις καλοις μαρτυρουμενη ει ετεκνοτροφησεν ει εξενοδοχησεν ει αγιων ποδας ενιψεν ει θλιβομενοις επηκεσεν ει παντι εργω αγαθω επηκολουθησεν
- 11 Men, pa mete okenn vèw ki poko gen laj sa a sou lis. Paske, lè anvì a pran yo pou yo marye, yo vire do bay Kris la.
But to the younger widows say No: for when their love is turned away from Christ, they have a desire to be married;
νεωτερας δε χηρας παραιτου οταν γαρ καταστρηνιασωσιν του χριστου γαμειν θελουσιν
- 12 Lè konsa yo vin antò, paske yo pa kenbe premye pwomès yo te fè l' la.
And they are judged because they have been false to their first faith;
εχουσαι κριμα οτι την πρωτην πιστιν ηθετησαν
- 13 Apre sa, yo pran abitud pèdi tan yo ap mache pòt an pòt. Sa ki pi rèd ankò, yo vin tripòt, fouyapòt. Y'ap foure bouch yo nan sa ki pa gade yo.
And they get into the way of doing no work, going about from house to house; and not only doing no work, but talking foolishly, being over-interested in the business of others, saying things which they have no right to say.
αμα δε και αργαι μανθανουσιν περιερχομεναι τας οικιας ου μονον δε αργαι αλλα και φλυαροι και περιεργοι λαλουσαι τα μη δεοντα
- 14 Se poutèt sa, mwen ta pito wè jenn vèw yo marye pou yo ka gen pitit, pou yo sa okipe kay yo. Konsa, yo p'ap bay lènmi nou yo chans pale nou mal.
So it is my desire that the younger widows may be married and have children, controlling their families, and giving the Evil One no chance to say anything against them,
βουλομαι ουν νεωτερας γαμειν τεκνογονειν οικοδεσποτειν μηδεμιαν αφορμην διδουσαι τω αντικειμενω λοιδοριας χαριν
- 15 Paske, gen vèw ki vire do yo deja, y'ap swiv Satan.
For even now some are turned away to Satan.
ηδη γαρ τινες εξετραπησαν οπισω του σατανα
- 16 Men, si yon fanm ki gen lafwa gen yon vèw nan fanmi l', se pou l' ede l', pou l' pa kite l' sou kont legliz la, pou legliz la ka ede vèw ki nan nesite tout bon yo.
If any woman of the faith has relations who are widows, let her give them help, so that the care of them does not come on the church, and so it may give help to those who are truly widowed.
ει τις πιστος η πιστη εχει χηρας επαρκειτω αυταις και μη βαρεισθω η εκκλησια ινα ταις οντως χηραις επαρκεση
- 17 ¶ Kanta chèf reskonsab yo k'ap dirije legliz la byen, se pou yo resewva yon lajan doub, sitou ansyen k'ap bay tout tan yo pou bay pawòl la ak pou fè enstriksyon moun yo.
Let rulers whose rule is good be honoured twice over, specially those whose work is preaching and teaching.
οι καλωσ προεστωτες πρεσβυτεροι διπλης τιμης αξιουσθωσαν μαλιστα οι κοπιωντες εν λογω και διδασκαλια
- 18 Se sa ki ekri nan Liv la: Pa mare bouch bèf la lè l'ap fè moulen kann lan mache. Ou ankò: Moun ki travay fèt pou resewva lajan travay li.
For the Writings say, It is not right to keep the ox from taking the grain when he is crushing it. And, The worker has a right to his reward.
λεγει γαρ η γραφη βουν αλωοντα ου φιμωσεις και αξιος ο εργατης του μισθου αυτου

- 19 Pa kite pesonn vin pote plent pou yon chèf reskonsab, e septe si moun lan gen de osinon twa temwen avè li.
Do not take as true any statement made against one in authority, but only if two or three give witness to it.
κατα πρεσβυτερου κατηγοριαν μη παραδεχου εκτος ει μη επι δυο η τριων μαρτυρων
- 20 Se pou ou fè moun ki fè peche yo repwòch devan tout moun. Konsa, lòt yo va pè.
Say sharp words to sinners when all are present, so that the rest may be in fear.
τους αμαρτανοντας ενωπιον παντων ελεγγε ινα και οι λοιποι φοβον εχωσιν
- 21 Devan Bondye, devan Jezikri, devan tout zanj k'ap viv pou Bondye yo, men sa m'ap mande ou: swiv lòd sa yo san fè ni patipri ni moun pa nan tou sa w'ap fè.
I give you orders before God and Christ Jesus and the angels of God's selection, to keep these orders without giving thought to one side more than another.
διαμαρτυρομαι ενωπιον του θεου και κυριου ιησου χριστου και των εκλεκτων αγγελων ινα ταυτα φυλαξης χωρις προκριματος μηδεν ποιων κατα προσκλισιν
- 22 Pa prese mete men sou tèt yon moun pou ba l' yon chaj nan legliz la. Pa mele nan peche okenn moun. Evite tou sa ki mal.
Do not put hands on any man without thought, and have no part in other men's sins: keep yourself clean.
χειρας ταχεως μηδενι επιτιθει μηδε κοινωνει αμαρτιας αλλοτριας σεαυτον αγνον τηρει
- 23 Ak maladi lestonmak ou a, sispann bwè dlo sèlman. Bwè ti diven tou pou ede ou fè dijesyon.
Do not take only water as your drink, but take a little wine for the good of your stomach, and because you are frequently ill.
μηκετι υδροποτει αλλ οινω ολιγω χρω δια τον στομαχον σου και τας πυκνας σου ασθeneias
- 24 Gen moun, anvan menm ou jije yo, ou gen tan wè tout peche yo ak lè konsa. Gen lòt menm, se lontan apre ou wè sa yo fè ki mal.
The sins of some men are clearly seen, going before them to be judged; but with others, their sins go after them.
τινων ανθρωπων αι αμαρτιαι προδηλοι εισιν προαγουσαι εις κρισιν τισιν δε και επακολουθουσιν
- 25 Konsa tou, tout byen yon moun fè gen pou parèt ak lè, menm sa ou pa wè lapoula. Yo pa ka rete kache.
In the same way, there are good works which are clearly seen; and those which are not so, may not be kept secret.
ωσαυτως και τα καλα εργα προδηλα εστιν και τα αλλως εχοντα κρυβηναι ου δυναται
- 1 ¶ Tout moun k'ap sèvi kou domestik fèt pou gen anpil respè pou mèt yo. Konsa, pesonn p'ap kapab pale non Bondye a ni verite n'ap anonse a mal.
Let all who are servants under the yoke give all honour to their masters, so that no evil may be said against the name of God and his teaching.
οσοι εισιν υπο ζυγον δουλοι τους ιδιους δεσποτας πασης τιμης αξιους ηγεισθωσαν ινα μη το ονομα του θεου και η διδασκαλια βλασφημηται
- 2 Si yon domestik ap sèvi yon mèt ki kwè nan Bondye, li pa fèt pou l' manke l' respè sou pretèks se yon frè nan lafwa li ye. Okontrè, se lè sa a pou l' sèvi l' pi byen, paske moun l'ap rann sèvis la se yon moun ki kwè, se yon moun li renmen. Men sa ou gen pou moutre moun yo. Men sa pou ou preche yo.
And let those whose masters are of the faith have respect for them because they are brothers, working for them the more readily, because those who take part in the good work are of the faith and are dear. Give orders and teaching about these things.
οι δε πιστους εχοντες δεσποτας μη καταφρονειτωσαν οτι αδελφοι εισιν αλλα μαλλον δουλευετωσαν οτι πιστοι εισιν και αγαπητοι οι της ευεργειας αντιλαμβανομενοι ταυτα διδασκε και παρακαλει
- 3 Si yon moun ap moutre yon lòt doktrin ki pa dakò ak pawòl verite ki soti nan Jezikri a, ni avèk sa relijyon nou te montre nou an,
If any man gives different teaching, not in agreement with the true words of our Lord Jesus Christ, and with the teaching which is in agreement with true religion,
ει τις ετεροδιδασκαλει και μη προσερχεται υγιανουσιν λογιοις τοις του κυριου ημων ιησου χριστου και τη κατ ευσεβειαν διδασκαλια
- 4 se yon moun ki gen lògèy, ki pa konn anyen. Se tankou yon maladi li genyen pou l'ap diskite tout tan, pou l'ap fè kont pou nenpòt ti mo. Se sa ki lakòz moun ap fè jalouzi, y'ap fè kont, y'ap pale moun mal, yo sispèk moun pou anyen.
He has an over-high opinion of himself; being without knowledge, having only an unhealthy love of questionings and wars of words, from which come envy, fighting, cruel words, evil thoughts,
τετυφωται μηδεν επισταμενος αλλα νοσον περι ζητησεις και λογομαχιας εξ ων γινεται φθονος εις βλασφημιαι υπονοιαι πονηραι
- 5 Sa lakòz anpil moun ki gen lespri yo vire lanvè epi ki pa konnen verite a ap fè yon bann diskisyon ki pa janm fini. Pou yo, sèvis Bondye a tounen yon mwayen pou fè lajan.
Bitter talk of men who, being evil in mind and dead to what is true, take the faith to be a way of making profit.
παραδιatriβαι διεφθαρμενων ανθρωπων τον νουν και απεστερημενων της αληθειας νομιζοντων πορισμον εινα την ευσεβειαν αφιστασο απο των τοιουτων
- 6 ¶ Nan yon sans se vre. Sèvis Bondye a se yon gwo richès pou yon moun si l' kontan ak sa li genyen an.
But true faith, with peace of mind, is of great profit:
εστιν δε πορισμος μεγας η ευσεβεια μετα αυταρκειας

- 7 Nou pa t' pote anyen lè nou te vin sou latè. Pa gen anyen nou ka pote ale non plis lè n'a kite li.
For we came into the world with nothing, and we are not able to take anything out;
ουδεν γαρ εισηνεγκαμεν εις τον κοσμον δηλον οτι ουδε εξενεγκειν τι δυναμεθα
- 8 Se sak fè, si nou gen dekwa manje, si nou gen rad pou mete sou nou, sa dwe kont nou.
But if we have food and a roof over us, let that be enough.
εχοντες δε διατροφας και σκεπασματα τουτοις αρκεσησομεθα
- 9 Men, moun ki vle vin rich, yo tonbe nan tantasyon. Yo kite yon bann move lanvi san sans pran yo nan pèlen. Se lanvi sa yo k'ap fè moun pèdi tou sa yo genyen, k'ap fini nèt ak yo.
But those who have a desire for wealth are falling into danger, and are taken as in a net by a number of foolish and damaging desires, through which men are overtaken by death and destruction.
οι δε βουλομενοι πλουτειν εμπιπτουσιν εις πειρασμον και παγίδα και επιθυμιας πολλας ανοητους και βλαβεραις αιτιναις βυθιζουσιν τους ανθρωπους εις ολεθρον και απωλειαν
- 10 Paske, renmen lajan fè moun fè tout kalite bagay ki mal. Gen moun ki sitèlman anvi gen lajan, yo pèdi chemen lafwa a nèt: se pa de ti soufrans ki tonbe sou yo.
For the love of money is a root of all evil: and some whose hearts were fixed on it have been turned away from the faith, and been wounded with unnumbered sorrows.
ριζα γαρ παντων των κακων εστιν η φιλαργυρια ης τινες ορεγομενοι απεπλανηθησαν απο της πιστεως και εαυτους περιπειραν οδυναις πολλαις
- 11 Men ou menm ki moun Bondye, evite tout bagay sa yo. Chache mennen yon lavi ki dwat pou ou ka sèvi Bondye nan tou sa w'ap fè, avèk konfyans, avèk renmen, avèk pasyans ak dousè.
But you, O man of God, keep yourself from these things, and go after righteousness, religion, faith, love, a quiet mind, gentle behaviour.
συ δε ω ανθρωπε του θεου ταυτα φυγε διωκε δε δικαιοσυνην ευσεβειαν πιστιν αγαπην υπομονην πραοτητα
- 12 Mennen batay pou lafwa a byen. Kenbe lavi ki p'ap janm fini an fèm. Paske, se Bondye menm ki te rele ou pou ou te konnen lavi sa a, lè ou te byen pale devan yon bann temwen, pou fè konnen jan ou gen lafwa.
Be fighting the good fight of the faith; take for yourself the life eternal, for which you were marked out, and of which you gave witness in the eyes of all.
αγωνιζου τον καλον αγωνα της πιστεως επιλαβου της αιωνιου ζωης εις ην και εκληθης και ομολογησας την καλην ομολογιαν ενωπιον πολλων μαρτυρων
- 13 ¶ Devan Bondye ki bay tout bagay lavi, devan Jezikri ki te fè yon bèl deklarasyon devan Pons Pilat pou fè wè jan li gen lafwa, men sa m'ap mande ou:
I give you orders before God, the giver of life, and Christ Jesus, who before Pontius Pilate gave witness to the faith,
παραγγελω σοι ενωπιον του θεου του ζωοποιουντος τα παντα και χριστου ιησου του μαρτυρησαντος επι ποντιου πιλατου την καλην ομολογιαν
- 14 Swiv kòmandman mwen ba ou a, pa chanje anyen ladan l' pou yo pa jwenn anyen pou repwoche ou lè Jezikri, Seyè nou an, va parèt.
To keep the word untouched by evil, clear from all shame, till the revelation of our Lord Jesus Christ:
τηρησαι σε την εντολην ασπιλον ανεπιληπτον μεχρι της επιφανειας του κυριου ημων ιησου χριστου
- 15 Lè lè a va rive, Bondye va fè nou wè l'. Se li menm ki sèl otorite, se pou li sèl nou dwe fè lwanj. Li wa tout wa, li chèf tout chèf.
Which at the right time he will make clear, who is the eternal and only Ruler, King of kings, and Lord of lords;
ην καιροις ιδιοις δειξει ο μακαριος και μονος δυναστης ο βασιλευς των βασιλευοντων και κυριος των κυριευοντων
- 16 Se sèl moun ki p'ap janm mouri, li rete nan yon limyè kote pesonn pa ka pwoche. Pesonn pa janm wè l', pesonn pa ka wè li. Se pou li tout onè ak tout pouvwa pou tout tan. Amèn.
Who only has life for ever, living in light to which no man may come near; whom no man has seen or is able to see: to whom be honour and power for ever. So be it.
ο μονος εχων αθανασιαν φως οικων απροσιτον ον ειδεν ουδεις ανθρωπων ουδε ιδειν δυναται ω τιμη και κρατος αιωνιον αμην
- 17 Mande moun ki gen anpil byen sou latè a pou yo pa kite lògèy vire tèt yo. Piga yo mete espwa yo nan richès sa yo ki pa sèten. Se pou yo mete espwa yo nan Bondye ki ban nou tout bagay an kantite pou nou ka gen jwisans yo.
Give orders to those who have money and goods in this life, not to be lifted up in their minds, or to put their hope in the uncertain chances of wealth, but in God who gives us in full measure all things for our use;
τοις πλουσιοις εν τω νυν αιωνι παραγγελλε μη υψηλοφρονειν μηδε ηλικικειν επι πλουτου αδηλοτητι αλλ εν τω θεω τω ζωντι τω παρεχοντι ημιν πλουσιως παντα εις απολαυσιν
- 18 Mande yo pou yo fè anpil byen, pou yo ka rich devan Bondye. Piga yo chich. Se pou yo toujou pare pou separe sa yo genyen an ak lòt.
And to do good, having wealth in good works, being quick to give, taking part with one another;
αγαθοεργειν πλουτειν εν εργοις καλοις ευμεταδοτους ειναι κοινωνικους
- 19 Konsa, y'a anpile yon bon trezò byen solid pou pita, y'a resevwa lavi tout bon an.
Making ready for themselves a safe place for the time to come, so that the true life may be theirs.
αποθησαυριζοντας εαυτοις θεμελιον καλον εις το μελλον ινα επιλαβωνται της αιωνιου ζωης

- 20 Timote monchè, veye byen sou sa yo te renmèt ou a. Pa pèdi tan ou nan diskou san sans ki pa dakò ak verite a, ni nan diskisyon pou bagay anpil moun pran pou konesans.
O Timothy, take good care of that which is given to you, turning away from the wrong and foolish talk and arguments of that knowledge which is falsely so named;
ω τιμοθεε την παρακαταθηκην φυλαξον εκτρεπομενος τας βεβηλους κενοφονιας και αντιθεσεις της ψευδωνυμου γνωσεως
- 21 Gen moun ki konprann yo gen konesans sa a. Ale wè atò! Se kite yo kite chemen lafwa a. Benediksyon Bondye pou ou.
Through which some, who gave their minds to it, have been turned away from the faith. Grace be with you.
ην τινες επαγγελιομενοι περι την πιστιν ηστοχησαν η χαρις μετα σου αμην [προς τιμοθεον πρωτη εγγραφη απο λαοδικειας ητις εστιν μητροπολις φρυγιας της πακατιανης]
- 1 ¶ Mwen menm, Pòl, se Bondye ki te vle chwazi m' pou sèvi apòt Jezikri, pou fè konnen lavi li te pwomèt nou an, lavi li ban nou nan Jezikri a.
Paul, an Apostle of Jesus Christ by the purpose of God, in the hope of the life which is in Christ Jesus,
παυλος αποστολος ιησου χριστου δια θεληματος θεου κατ επαγγελιαν ζωης της εν χριστω ιησου
- 2 M'ap ekri ou, Timote, pitit mwen renmen anpil lan. Mwen mande Bondye Papa a ansanm ak Jezikri, Seyè nou an, pou yo gen pitye pou ou, pou yo ba ou benediksyon ak kè poze.
To Timothy, my well-loved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
τιμοθεω αγαπητω τεκνω χαρις ελεος ειρηνη απο θεου πατρος και χριστου ιησου του κυριου ημων
- 3 M'ap di Bondye mèsi, Bondye zansèt mwen yo te sèvi a. Se li menm tou m'ap sèvi ak yon konsyans pwòp. Se tout tan m'ap di l' mèsi lajounen kou lannwit, chak fwa lide m' frape sou ou lè m'ap lapriyè.
I give praise to God, whose servant I have been, with a heart free from sin, from the time of my fathers, because in my prayers at all times the thought of you is with me, night and day
χαριν εχω τω θεω ω λατρευω απο προγονων εν καθαρα συνειδησει ως αδιαλειπτον εχω την περι σου μνειαν εν ταις δεησεσιν μου νυκτος και ημερας
- 4 Mwen chonje jan ou te nan lapenn. Se pa ti anvì m' anvì wè ou pou kè m' ka kontan nèt.
Desiring to see you, keeping in my memory your weeping, so that I may be full of joy;
επιποθων σε ιδειν μεμνημενος σου των δακρυων ινα χαρας πληρωθω
- 5 Mwen pa janm bliye jan ou gen konfyans nan Bondye ak tout kè ou. Lòyis, grann ou, ak Enis, manman ou, te gen konfyans konsa nan li tou. Wi, mwen sèten ou gen menm konfyans sa a tou.
Having in mind your true faith, which first was in your mother's mother Lois, and in your mother Eunice, and, I am certain, is now in you.
υπομνησιν λαμβανων της εν σοι ανυποκριτου πιστεως ητις ενωκησεν πρωτον εν τη μαμη σου λωιδι και τη μητρι σου ευνεικη πεπεισμαι δε οτι και εν σοι
- 6 ¶ Se poutèt sa, m'ap mande ou pou kenbe kado Bondye te ba ou lè m' te mete men sou tèt ou a.
For this reason I say to you, Let that grace of God which is in you, given to you by my hands, have living power.
δι ην αιτιαν αναμνησκω σε αναζωπυρειν το χαρισμα του θεου ο εστιν εν σοι δια της επιθεσεως των χειρων μου
- 7 Paske, Lespri Bondye ban nou an pa fè nou wont moun. Okontrè, Lespri Bondye a ban nou fòs, renmen ak pouvwa pou kontwole tèt nou.
For God did not give us a spirit of fear, but of power and of love and of self-control.
ου γαρ εδωκεν ημιν ο θεος πνευμα δειλιας αλλα δυναμεως και αγαπης και σωφρονισμού
- 8 Ou pa bezwen wont kanpe pale pou Seyè nou an. Ou pa bezwen wont pou mwen non plis ki nan prizon pou tèt li. Okontrè, avèk fòs kouraj Bondye ap ba ou a, se pou ou asepte soufri avè m' pou bon nouvèl la.
Have no feeling of shame, then, for the witness of our Lord or for me, his prisoner: but undergo all things for the good news in the measure of the power of God;
μη ουν επαισχυνθης το μαρτυριον του κυριου ημων μηδε εμε τον δεσμιον αυτου αλλα συγκακοπαθησον τω ευαγγελιω κατα δυναμιν θεου
- 9 Se Bondye ki delivre nou, se li menm ki rele nou pou n' ka viv pou li. Li pa t' fè sa pou nou poutèt byen nou te fè. Non, sa soti nan plan travay li menm. Se yon favè li fè nou nan Jezikri, depi lontan anvan li te kreye tout bagay.
Who gave us salvation, marking us out for his purpose, not on account of our works, but in the measure of his purpose and his grace, which was given to us in Christ Jesus before times eternal,
του σωσαντος ημας και καλεσαντος κλησει αγια ου κατα τα εργα ημων αλλα κατ ιδιαν προθεσιν και χαριν την δοθεισαν ημιν εν χριστω ιησου προ χρονων αιωνιων
- 10 Koulye a, li fè nou konnen favè sa a avèk Jezikri, Sovè nou, ki te vini an. Paske, Jezikri kraze pouvwa lanmò te genyen an. Avèk bon nouvèl la, li fè lavi ki p'ap fini nan lanmò a parèt aklè.
But has now been made clear by the revelation of our Saviour Christ Jesus, who put an end to death and made life unending come to light through the good news,
φανερωθεισαν δε νυν δια της επιφανειας του σωτηρος ημων ιησου χριστου καταργησαντος μεν τον θανατον φωτισαντος δε ζωνη και αφθαρσιαν δια του ευαγγελιου
- 11 Bondye chwazi m' pou m' anonse bon nouvèl sa a, li voye m' kòm apòt pou m' moutre li bay tout moun ki pa jwif.
Of which I was made a preacher and an Apostle and a teacher;
εις ο ετεθην εγω κηρυξ και αποστολος και διδασκαλος εθνων

- 12 Se poutèt li tou m'ap sibi tout soufrans sa yo. Men, mwen pa wont paske mwen konnen nan ki moun mwen mete konfyans mwen. Mwen sèten li gen pouvwa pou l' konsève sa l' te ban mwen an jouk gran jou a va vini.
And for which I undergo these things: but I have no feeling of shame. For I have knowledge of him in whom I have faith, and I am certain that he is able to keep that which I have given into his care till that day.
δι ην αιτιαν και ταυτα πασχω αλλ ουκ επαισχυνομαι οίδα γαρ ω πεπιστευκα και πεπεισμαι οτι δυνατος εστιν την παραθηκην μου φυλαξει εις εκεινην την ημεραν
- 13 Pran egzanzp sou pawòl verite mwen te ba ou yo. Kenbe fèm nan konfyans ak nan renmen nou jwenn nan Jezikri.
Keep the form of those true words which you had from me, in faith and love which is in Christ Jesus.
υποτυπωσιν εχε υγιαινωντων λογων ων παρ εμου ηκουσας εν πιστει και αγαπη τη εν χριστω ιησου
- 14 Ak lasistans Sentespri ki nan kè ou la, kenbe tout bon pawòl yo te moutre ou yo tankou yon depo ki sou kont ou.
That good thing which was given to you keep safe, through the Holy Spirit which is in us.
την καλην παρακαταθηκην φυλαξον δια πνευματος αγιου του ενοικουντος εν ημιν
- 15 ¶ Ou te pran nouvèl la, pa vre? Tout moun nan pwovens Lazi yo lage m' pou kont mwen, ata Fijèl ak Emojèn.
You have had news that all those in Asia went away from me; among whom are Phygelus and Hermogenes:
οιδας τουτο οτι απεστραφησαν με παντες οι εν τη ασια ων εστιν φυγελλος και ερμογενης
- 16 Mwen mande Seyè a pou li gen pitye pou moun lakay Onezifò yo. Paske, anpil fwa Onezifò vin konsòle mwen. Li pa t' wont mwen dèske mwen te nan prizon.
May the Lord give mercy to the house of Onesiphorus because he frequently gave me help, and had no feeling of shame because I was in chains;
δωη ελεος ο κυριος τω ονησιφορου οικω οτι πολλακις με ανεψυξεν και την αλυσιν μου ουκ επησχυθη
- 17 Okontrè, lè li rive lavil Wòm, li touye tèt li chache m' jouk li jwenn mwen.
But when he was in Rome, he went in search of me everywhere, and came to me
αλλα γενομενος εν ρωμη σπουδαιοτερον εξητησεν με και ευρεν
- 18 Se pou Seyè Jezi fè Bondye gen pitye pou li lè gran jou a va rive. Ou chonje tout sèvis li te rann mwen lavil Efèz?
(May he have the Lord's mercy in that day); and of all he did for me at Ephesus you have full knowledge.
δωη αυτω ο κυριος ευρειν ελεος παρα κυριου εν εκεινη τη ημερα και οσα εν εφεσω διηκονησεν βελτιον συ γνωσκεις
- 1 ¶ Ou menm, pitit mwen, pran fòs kouraj nan favè nou resevwa nan lavi n'ap mennen ansanm ak Jezikri a.
So then, my child, be strong in the grace which is in Christ Jesus.
συ ουν τεκνον μου ενδυναμου εν τη χαριτι τη εν χριστω ιησου
- 2 Sa ou te tande m' di ou devan anpil temwen, se pou ou renmèt yo bay lòt moun serye ou konnen ki ka moutre lòt moun yo tou.
And the things which I have said to you before a number of witnesses, give to those of the faith, so that they may be teachers of others.
και α ηκουσας παρ εμου δια πολλων μαρτυρων ταυτα παραθου πιστοις ανθρωποις οτινες ικανοι εσονται και ετερους διδαξαι
- 3 Tankou yon bon sòlda Jezikri, asepte tout soufrans ki vin pou ou.
Be ready to do without the comforts of life, as one of the army of Christ Jesus.
συ ουν κακοπαθησον ως καλος στρατιωτης ιησου χριστου
- 4 Lè yon sòlda desèvis, li pa pral chaje tèt li ak pwoblèm lavi si li vle fè chèf li plezi.
A fighting man, when he is with the army, keeps himself free from the business of this life so that he may be pleasing to him who has taken him into his army.
ουδεις στρατευομενος εμπλεκεται ταις του βιου πραγματειαις ινα τω στρατολογησαντι αρεση
- 5 Lè yon moun ap aprann kouri pou l' ka patisipe nan yon konkou, li p'ap ka genyen si li pa kouri dapre regleman konkou a.
And if a man takes part in a competition he does not get the crown if he has not kept the rules.
εαν δε και αθλη τις ου στεφανουται εαν μη νομιμως αθληση
- 6 Kiltivatè ki travay di a, se li menm an premye ki pou resevwa pa l' nan rekòt la.
It is right for the worker in the fields to be the first to take of the fruit.
τον κοπιωντα γεωργον δει πρωτον των καρπων μεταλαμβανειν

- 7 Fè tèt ou travay sou sa m' ap di ou la a. Seyè a va fè ou konprann tout bagay.
Give thought to what I say; for the Lord will give you wisdom in all things.
νοι α λεγω δωη γαρ σοι ο κυριος συνεσιν εν πασιν
- 8 ¶ Toujou chonje pitit pitit David la, Jezikri, ki te leve soti vivan nan lanmò, jan sa di nan bon nouvèl la.
Keep in mind Jesus Christ, of the seed of David, who came back from the dead, as my good news gives witness:
μνημονευε ιησουν χριστον εγγηγεμενον εκ νεκρων εκ σπερματος δαβιδ κατα το ευαγγελιον μου
- 9 Se paske m'ap anonse bon nouvèl sa a kifè m'ap soufri konsa, kifè mwen nan prizon tankou yon malfektè. Men, pawòl Bondye a pa nan chenn.
In which I put up with the hardest conditions, even prison chains, like one who has done a crime; but the word of God is not in chains.
εν ω κακοπαθω μεχρι δεσμων ως κακουργος αλλ ο λογος του θεου ου δεδετα
- 10 Se poutèt sa m'ap sipòte bagay sa yo pou sa ka tounen yon byen pou moun Bondye chwazi yo, pou yo menm tou yo ka delivre gremesi Jezikri, pou yo ka resevou a bèl pouvwa ki la pou tout tan an.
But I undergo all things for the saints, so that they may have salvation in Christ Jesus with eternal glory.
δια τουτο παντα υπομενω δια τους εκλεκτους ινα και αυτοι σωτηριας τυχωσιν της εν χριστω ιησου μετα δοξης αιωνιου
- 11 Sa se pawòl sèten: Si nou mouri ansanm avè l', n'a viv ansanm avè l' tou.
This is a true saying: If we undergo death with him, then will we be living with him:
πιστος ο λογος ει γαρ συναπεθανομεν και συζησομεν
- 12 Si nou kenbe l' fèm nan soufrans nou, n'a gouvènènan ansanm avè l' tou. Si nou lage l', la lage nou tou.
If we go on to the end, then we will be ruling with him: if we say we have no knowledge of him, then he will say he has no knowledge of us:
ει υπομενομεν και συμβασιλευσομεν ει αρνουμεθα κακεινος αρνησεται ημας
- 13 Si nou pa kenbe pawòl nou, li menm l'ap toujou kenbe pawòl pa li, paske Bondye pa kapab demanti tèt li.
If we are without faith, still he keeps faith, for he will never be untrue to himself.
ει απιστουμεν εκεινος πιστος μενει αρνησασθαι εαυτον ου δυναται
- 14 ¶ Fè tout moun chonje bagay sa yo. Pran Bondye pou temwen, pale yo pou yo pa diskite sou mo. Diskisyon sa yo pa rapòte anyen. Se pèdi y'ap pèdi moun ki koute yo.
Put these things before them, giving them orders in the name of the Lord to keep themselves from fighting about words, which is of no profit, only causing error in their hearers.
ταυτα υπομνησκε διαμαρτυρομενος ενωπιον του κυριου μη λογομαχειν εις ουδεν χρησιμον επι καταστροφη των ακουοντων
- 15 Fè jefò pou ou ka resevwa lwanj nan men Bondye tankou yon travayè ki pa wont travay li fè, yon travayè ki fè konnen pawòl verite Bondye a jan l' ye a.
Let it be your care to get the approval of God, as a workman who has no cause for shame, giving the true word in the right way.
σπουδασον σεαυτον δοκιμον παραστησαι τω θεω εργατην ανεπαισχυντον ορθοτομουνα τον λογον της αληθειας
- 16 Evite diskou san sans ki pa dakò ak verite lafwa a, paske moun k'ap fè diskisyon sa yo se kite yo kite Bondye pi lwen chak jou.
But take no part in wrong and foolish talk, for those who do so will go farther into evil,
τας δε βεβηλους κενοφωνιας περιστασο επι πλειον γαρ προκοψουσιν ασεβειας
- 17 Pawòl y'ap di yo, se tankou yon maladi k'ap manje tout kò yo. Nan moun sa yo gen Imene ak Filèt.
And their words will be like poisoned wounds in the flesh: such are Hymenaeus and Philetus;
και ο λογος αυτων ως γαγγραινα νομην εξει ων εστιν υμεναιος και φιλητος
- 18 Yo tou de vire do bay verite a, y'ap plede fè anpil lòt moun pèdi konfyans nan Bondye. Y'ap mache di: Nou leve soti vivan nan lanmò deja.
Men whose ideas are all false, who say that the coming back from the dead has even now taken place, overturning the faith of some.
οιτινες περι την αληθειαν ηστοχησαν λεγοντες την αναστασιν ηδη γεγονενα και ανατρεπουσιν την τινων πιστιν
- 19 ¶ Men, pa pè. Fondasyon solid Bondye te mete a, li la toujou. Men pawòl nou jwenn make sou li: Mèt la konnen moun ki moun pa li. Tout moun ki di se pou Seyè a y'ap viv, se pou yo sispann fè sa ki mal.
But God's strong base is unchanging, having this sign, The Lord has knowledge of those who are his: and, Let everyone by whom the name of the Lord is named be turned away from evil.
ο μεντοι στερεος θεμελιος του θεου εστηκεν εχων την σφραγιδα ταυτην εγνω κυριος τους οντας αυτου και αποστητω απο αδικιας πας ο ονομαζων το ονομα χριστου
- 20 Nan yon gwo kay, gen tout kalite veso: genyen ki fèt an lò osinon an lajan, genyen ki fèt an bwa osinon an tè. Gen ladan yo ki sèvi pou okazyon espesyal. Gen lòt se pou sèvis òdenè.
Now in a great house there are not only vessels of gold and silver, but others of wood and earth, and some which are honoured and some without honour.
εν μεγαλη δε οικια ουκ εστιν μονον σκευη χρυσα και αργυρα αλλα και ξυλινα και οστρακινα και α μεν εις τιμην α δε εις ατιμιαν

- 21 Si yon moun kenbe kò l' pou l' pa fè sa ki mal, y'a fè l' fè yon travay espesyal. Paske lè sa a l'ap mete tèt li apa nèt pou Mèt li, la itil Mèt la, l'ap pare pou l' fè nenpòt bagay ki byen.
If a man makes himself clean from these, he will be a vessel for honour, made holy, ready for the master's use, ready for every good work.
εαν ουν τις εκκαθαρη εαυτον απο τούτων εσται σκευος εις τιμην ηγιασμενον και ευχρηστον τω δεσποτη εις παν εργον αγαθον ητοιμασμενον
- 22 ¶ Pa kite lanvi ki nan kè jenn moun yo pran pye sou ou. Rete lwen yo. Men, mete tèt ou ansanm ak moun ki gen kè yo nan kondisyon pou sèvi Bondye moun k'ap rele Bondye, k'ap chache fè sa ki dwat devan l' epi k'ap chache gen konfyans, renmen ak kè poze.
But keep yourself from those desires of the flesh which are strong when the body is young, and go after righteousness, faith, love, peace, with those whose prayers go up to the Lord from a clean heart.
τας δε νεωτερικας επιθυμιας φευγε διωκε δε δικαιοσυνην πιστιν αγαπην ειρηνην μετα των επικαλουμενων τον κυριον εκ καθαρας καρδιας
- 23 Men, pa mele nan diskisyon san sans moun fou yo. Ou konnen sa toujou fini nan kont.
And put away foolish and uncontrolled questionings, seeing that they are a cause of trouble.
τας δε μωρας και απαιδευτους ζητησεις παραιτου ειδως οτι γεννωσιν μαχας
- 24 Yon moun k'ap sèvi Bondye pa fèt pou nan kont. Se pou l' viv byen ak tout moun, se pou l' konn ki jan yo fè enstriksyon moun, se pou l' gen pasyans.
For it is not right for the Lord's servant to make trouble, but he is to be gentle to all, ready in teaching, putting up with wrong,
δουλον δε κυριου ου δει μαχεσθαι αλλ ηπιον ειναι προς παντας διδακτικον ανεξικακον
- 25 Se pou l' korije moun ki pa dakò avè l' avèk dousè. Ou pa janm konnen: Bondye ka ba yo yon chans pou yo chanje jan y'ap viv la, pou yo vin konn verite a.
Gently guiding those who go against the teaching; if by chance God may give them a change of heart and true knowledge,
εν πραοτητι παιδευοντα τους αντιδιατιθεμενους μηποτε δω αυτοις ο θεος μετανοιαν εις επιγνωσιν αληθειας
- 26 Lè konsa, y'a reprann bon sans yo, y'a chape kò yo soti nan pèlen Satan ki te mete men sou yo pou l' te fè yo fè sa l' vle.
And so they may get themselves free from the net of the Evil One, being made the prisoners of the Lord's servant, for the purpose of God.
και ανανηψωσιν εκ της του διαβολου παγιδος εξωγρημενοι υπ αυτου εις το εκεινου θελημα
- 1 ¶ Mete sa byen nan tèt ou: nan dènye jou yo, tan an pral difisil anpil.
But be certain of this, that in the last days times of trouble will come.
τουτο δε γινωσκει οτι εν εσχαταις ημεραις ενστησονται καιροι χαλεποι
- 2 Moun pral fè rayisab, y'ap renmen lajan, y'ap fè grandizè, lògèy ap vire tèt yo, y'ap pale Bondye mal, y'ap dezobeyi papa ak manman yo, y'ap engra, y'ap san okenn respè pou bagay Bondye.
For men will be lovers of self, lovers of money, uplifted in pride, given to bitter words, going against the authority of their fathers, never giving praise, having no religion,
εσονται γαρ οι ανθρωποι φιλαυτοι φιλαργυροι αλαζονες υπερηφανοι βλασφημοι γονευσιν απειθεις αχαριστοι ανοσοι
- 3 Kè yo ap di, y'ap san pitye, y'ap pale moun mal, y'ap fè gwo kòlè, y'ap brital. Yo p'ap vle wè sa ki byen menm.
Without natural love, bitter haters, saying evil of others, violent and uncontrolled, hating all good,
αστοργοι ασπονδοι διαβολοι ακρατεις ανημεροι αφιλαγαθοι
- 4 Y'a mòde an trèt, y'a fè kòlè fasil, lògèy va gonfle lestonmak yo. Y'ap pito plezi pase sèvis Bondye.
False to their friends, acting without thought, lifted up in mind, loving pleasure more than God;
προδοται προπετεις τετυφωμενοι φιληδονοι μαλλον η φιλοθειοι
- 5 Y'ap fè tankou y'ap sèvi Bondye. Men, yo pa kwè nan pouvwa Bondye a tout bon vre. Pa mele ak moun konsa menm.
Having a form of religion, but turning their backs on the power of it: go not with these.
εχοντες μορφωσιν ευσεβειας την δε δυναμιν αυτης ηρημενοι και τούτους αποτρεπου
- 6 Gen ladan yo k'ap antre lakay moun pou pran tèt medam ki fèb yo, ki gen konsyans yo chaje anba peche epi k'ap kite tout kalite move lanvi mennen lavi yo.
For these are they who go secretly into houses, making prisoners of foolish women, weighted down with sin, turned from the way by their evil desires,
εκ τούτων γαρ εισιν οι ενδονοντες εις τας οικιας και αιχμαλωτευοντες τα γυναικαρια σεσωρευμενα αμαρτιας αγομενα επιθυμιας ποικιλιας
- 7 Medam sa yo toujou ap chache konnen. Men, yo pa janm ka rive konnen verite a.
Ever learning, and never coming to the knowledge of what is true.
παντοτε μανθανοντα και μηδεποτε εις επιγνωσιν αληθειας ελθειν δυναμενα

- 8 Menm jan ou te wè Janès ak Janbrès t'ap fè Moyiz opozisyon an, konsa tou moun sa yo ap fè verite a opozisyon. Se yon bann moun ki gen lespri yo deraye. Bondye voye yo jete paske yo pa gen konfyans tout bon nan li.
And as James and Jambres went against Moses, so do these go against what is true: men of evil minds, who, tested by faith, are seen to be false.
 ον τροπον δε ιαννης και ιαμβρης αντεστησαν μουσει ουτως και ουτοι ανθιστανται τη αληθεια ανθρωποι κατεφθαρμενοι τον νουν αδοκιμοι περι την πιστιν
- 9 Men, yo p'ap rive lwen, paske tout moun pral rekonèt jan yo pèdi tèt yo, menm jan sa te rive pou Janès ak Janbrès.
But they will go no farther: for their foolish behaviour will be clear to all men, as theirs was in the end.
 αλλ ου προκοψουσιν επι πλειον η γαρ ανοια αυτων εκδηλος εσται πασιν ως και η εκεινων εγενετο
- 10 ¶ Men, ou menm, ou te swiv mwen pye pou pye nan tout bagay: nan verite mwen moutre moun yo, nan jan mwen mennen lavi mwen, nan lide m' mete nan tèt mwen, nan konfyans mwen gen nan Bondye, nan pasyans mwen, nan renmen mwen gen nan kè m', nan jan mwen kenbe fèm,
But you took as your example my teaching, behaviour, purpose, and faith; my long waiting, my love, my quiet undergoing of trouble;
 συ δε παρηκολουθηκας μου τη διδασκαλια τη αγωγη τη προθεσει τη πιστει τη μακροθυμια τη αγαπη τη υπομονη
- 11 nan pèsekisyon mwen ak nan souffrans mwen. Ou konnen tou sa ki te rive m' Antiòch, Ikonìom ak List, ki kalite pèsekisyon mwen te sipòte. Men, Bondye te delivre m' anba yo tout.
My punishments and pain; the things which came to me at Antioch, at Iconium, at Lystra; the cruel attacks made on me: and the Lord made me free from them all.
 τοις διωγμοις τοις παθημασιν οια μοι εγενετο εν αντιοχεια εν ικονιω εν λυστροις οιους διωγμους υπηνεγκα και εκ παντων με ερρυσατο ο κυριος
- 12 Tout moun ki vle viv nan sèvis Bondye ansanm ak Jezikri gen pou souffri pèsekisyon.
Yes, and all whose purpose is to be living in the knowledge of God in Christ Jesus, will be cruelly attacked.
 και παντες δε οι θελοντες ευσεβως ζην εν χριστω ιησου διωχθησονται
- 13 Men, mechan k'ap fè bagay pou twonpe moun yo pral pi lwen toujou nan mechanste yo, yo toujou ap twonpe moun, y'ap kite moun twonpe pwòp tèt yo tou.
Evil and false men will become worse and worse, using deceit and themselves overcome by deceit.
 πονηροι δε ανθρωποι και γοητες προκοψουσιν επι το χειρον πλανωντες και πλανωμενοι
- 14 Kanta ou menm, se pou ou kenbe fèm sa yo te moutre ou la, sa ou te resewva ak fèm konviksyon, paske ou konnen nan men ki moun ou te aprann yo.
But see that you keep to the teaching you have been given and the things of which you are certain, conscious of who has been your teacher;
 συ δε μενε εν οις εμαθες και επιστωθης ειδως παρα τινος εμαθες
- 15 Depi ou te tou piti ou konnen sa ki nan Liv Bondye a. Se liv sa a k'ap ba ou bon konprann, bon konprann ki fè moun rive delivre, gremesi konfyans yo gen nan Jezikri.
And that from the time when you were a child, you have had knowledge of the holy Writings, which are able to make you wise to salvation, through faith in Christ Jesus.
 και οτι απο βρεφους τα ιερα γραμματα οιδας τα δυναμενα σε σοφισαι εις σωτηριαν δια πιστεως της εν χριστω ιησου
- 16 Tou sa ki ekri nan Liv la, se nan Lespri Bondye a yo soti. Y'ap sèvi pou moutre moun verite a, pou konbat moun ki nan lerè, pou korije moun k'ap fè fòt, pou moutre yo ki jan pou yo viv byen devan Bondye.
Every holy Writing which comes from God is of profit for teaching, for training, for guiding, for education in righteousness:
 πασα γραφη θεοπνευστος και ωφελιμος προς διδασκαλιαν προς ελεγχον προς επανορθωσιν προς παιδειαν την εν δικαιοσυνη
- 17 Konsa, yon moun k'ap sèvi Bondye, li tou pare, li gen tou sa li bezwen pou l' fè tou sa ki byen.
So that the man of God may be complete, trained and made ready for every good work.
 ινα αρτιος η ο του θεου ανθρωπος προς παν εργον αγαθον εξηρτισμενος
- 1 ¶ Men sa m'ap mande ou, devan Bondye ak devan Jezikri ki gen pou vini tankou yon wa pou jije tout moun, ni sa ki vivan ni sa ki mouri:
I give you orders, before God and Christ Jesus, who will be the judge of the living and the dead, and by his revelation and his kingdom;
 διαμαρτυρομαι ουν εγω ενωπιον του θεου και του κυριου ιησου χριστου του μελλοντος κρινειν ζωντας και νεκρους κατα την επιφανειαν αυτου και την βασιλειαν αυτου
- 2 Fè konnen pawòl Bondye a, mache bay li san pran souf, nan tout sikonstans, tan an te mèt bon li te mèt pa bon. Bay tout kalite prèv, rale zòrèy, bay konsèy, moutre moun yo verite a avèk pasyans nèt ale.
Be preaching the word at all times, in every place; make protests, say sharp words, give comfort, with long waiting and teaching;
 κηρυξον τον λογον επιστηθι ευκαιρως ακαιρως ελεγξον επιτιμησον παρακαλεσον εν παση μακροθυμια και διδαχη
- 3 Yon lè, ou gen pou ou wè moun p'ap vle kite yo moutre yo verite a ankò, y'ap vle pou yo swiv lide pa yo. Lè sa a, y'a reyini yon bann direktè met bò kote yo ki va di yo sa yo ta renmen tande.
For the time will come when they will not take the true teaching; but, moved by their desires, they will get for themselves a great number of teachers for the pleasure of hearing them;
 εσται γαρ καιρος οτε της υγιαινουσης διδασκαλιας ουκ ανεξονται αλλα κατα τας επιθυμιας τας ιδιας εαυτοις επισωρευουσιν διδασκαλους κνηθομενοι την ακοην

- 4 Yo p'ap vle tande verite a, y'a pito koute istwa ki pa vre.
And shutting their ears to what is true, will be turned away to belief in foolish stories.
 και απο μεν της αληθειας την ακοην αποστρεψουσιν επι δε τους μυθους εκτραπησονται
- 5 Men, ou menm, kenbe tèt ou an plas nan tout sikonstans. Sipòte tout kalite soufrans. Fè travay moun k'ap anonse bòn nouvèl la. Fè devwa ou ak tout kè ou, tankou yon sèvitè Bondye.
But be self-controlled in all things, do without comfort, go on preaching the good news, completing the work which has been given you to do.
 συ δε νηφε εν πασιν κακοπαθησον εργων ποιησον ευαγγελιστου την διακονιαν σου πληροφορησον
- 6 Pou mwen menm, lè a rive kote yo pral ofri m' tankou bèt y'ap ofri bay Bondye, lè a vini pou m' kite lavi sa a/.
For I am even now being offered, and my end is near.
 εγω γαρ ηδη σπενδομαι και ο καιρος της εμης αναλυσεως εφεστηκεν
- 7 Mwen fin mennen batay la byen mennen, mwen rive nan bout kous mwen, mwen kenbe konfyans mwen fèm nan Bondye.
I have made a good fight, I have come to the end of my journey, I have kept the faith:
 τον αγωνα τον καλον ηγωνισμαι τον δρομον τετελεκα την πιστιν τετηρηκα
- 8 Koulye a, se rekonpans mwen m'ap tann pou lavi dwat mwen te mennen an. Lè gran jou a va rive, Seyè k'ap jije san patipri a ap mete rekonpans mwen an tankou yon kouwòn sou tèt mwen. Men, se pa mwen ase l'ap bay li. Tout moun k'ap tann ak tout kè yo lè la gen pou l' parèt la, va resevwa l' tou.
From now on, the crown of righteousness is made ready for me, which the Lord, the upright judge, Will give to me at that day: and not only to me, but to all those who have had love for his revelation.
 λοιπον αποκειται μοι ο της δικαιοσυνης στεφανος ον αποδοσει μοι ο κυριος εν εκεινη τη ημερα ο δικαιος κριτης ου μονον δε εμοι αλλα και πασιν τοις ηγαπηκοσιν την επιφανειαν αυτου
- 9 ¶ Fè posib ou vin jwenn mwen touswit.
Do your best to come to me before long:
 σπουδασον ελθειν προς με ταχεως
- 10 Paske, Demas lage m', li te renmen bagay ki nan lemòn lan twòp. Li pati, li ale Tesalonik. Kresan pou tèt pa l' al nan peyi Galasi, Tit ale Dalmasi.
For Demas has gone away from me, for love of this present life, and has gone to Thessalonica: Crescens has gone to Galatia, Titus to Dalmatia.
 δημας γαρ με εγκατελειπεν αγαπησας τον νυν αιωνα και επορευθη εις θεσσαλονικην κρησκης εις γαλατιαν τιτος εις δαλματιαν
- 11 Se Lik sèlman ki la avèk mwen. Pran Mak avèk ou lè w'ap vini. La ban m' yon bon kout men nan travay la.
Only Luke is with me. Get Mark and take him with you; for he is of use to me in the work.
 λουκας εστιν μονος μετ εμου μαρκον αναλαβων αγε μετα σεαυτου εστιν γαρ μοι ευχρηστος εις διακονιαν
- 12 Mwen voye Tichik lavil Efèz.
Tychicus I sent to Ephesus.
 τυχηκον δε απεστειλα εις εφεσον
- 13 Lè w'ap vini, pase pran gwo manto mwen te kite lakay Kapis, lavil Troas, pote l' pou mwen. Pote Liv yo tou, espesyalman sa ki fèt ak po bèt yo.
The coat which I did not take from Troas and which is with Carpus, get when you come, and the books, specially the papers.
 τον φαιλονην ον απελπον εν τρωαδι παρα καρπω ερχομενος φερε και τα βιβλια μαλιστα τας μεμβραναις
- 14 Aleksann, bès fòjon an, fè m' anpil tò. Seyè a va ba l' sa l' merite dapre sa l' fè a.
Alexander the copper-worker did me much wrong: the Lord will give him the reward of his works:
 αλεξανδρος ο χαλκευς πολλα μοι κακα ενδειξατο αποδωη αυτω ο κυριος κατα τα εργα αυτου
- 15 Pran prekosyon ou avè l', ou menm tou. Paske li pa t' vle tande sa n'ap di a menm.
But be on the watch for him, for he was violent in his attacks on our teaching.
 ον και συ φυλασσου λιαν γαρ ανθεστηκεν τοις ημετεροις λογοις
- 16 ¶ pa t' gen pesonn pou ede m' premye jou mwen t'ap fè defans mwen devan chèf yo. Tout moun kite m' pou kont mwen. Mwen mande Bondye pou l' padonnen yo sa.
At my first meeting with my judges, no one took my part, but all went away from me. May it not be put to their account.
 εν τη πρωτη μου απολογία ουδεις μοι συμπαραγενετο αλλα παντες με εγκατελιπον μη αυτοις λογισθειη

- 17 Men, Seyè a te kanpe la avè m', li ban m' fòs. Se sak fè, mwen te kapab fè konnen pawòl la nèt ale, pou tout moun ki pa jwif yo te ka tandè li. Se konsa Bondye wete m' nan bouch Lyon an.
But the Lord was by my side and gave me strength; so that through me the news might be given out in full measure, and all the Gentiles might give ear: and I was taken out of the mouth of the lion.
ο δε κυριος μοι παρεστη και ενεδυναμωσεν με ινα δι εμου το κηρυγμα πληροφορηθη και ακουση παντα τα εθνη και ερρυσθην εκ στοματος λεοντος
- 18 Seyè a va toujou delivre m' nan tout move pa. L'ap konsève m' pou m' ka antre nan peyi kote li wa nan syèl la. Se pou li tout lwanj pou tout tan. Amèn.
The Lord will keep me safe from every evil work and will give me salvation in his kingdom in heaven: to whom be glory for ever and ever. So be it.
και ρυσεται με ο κυριος απο παντος εργου πονηρου και σωσει εις την βασιλειαν αυτου την επουρανιον ω η δοξα εις τους αιωνας των αιωνων αμην
- 19 Di Priska ak Akilas bonjou pou mwen, ansanm ak tout moun ki lakay Onesifò yo.
Give my love to Prisca and Aquila and those of the house of Onesiphorus.
ασπασαι πρισκαν και ακυλαν και τον ονησιφορου οικον
- 20 Eras te rete Korent. Mwen te blije kite Twofim lavil Milè paske li te malad.
Erastus was stopping at Corinth; but Trophimus, when I last saw him was at Miletus, ill.
εραστος εμεινεν εν κορινθω τροφιμον δε απελπον εν μιλητω ασθενουντα
- 21 Fè posib ou pou ou vin jwenn mwen anvan sezon fredy a rive. Ebilis, Pidans, Lenis, Klodya ak tout lòt frè yo voye bonjou pou ou.
Do your best to come before the winter. Eubulus sends you his love, and Pudens and Linus and Claudia, and all the brothers.
σπουδασον προ χειμωνος ελθειν ασπαζεται σε ευβουλος και πουδης και λινος και κλαυδια και οι αδελφοι παντες
- 22 Mwen mande Seyè a pou l' toujou la avèk ou. benediksyon Bondye avèk nou tout. Amèn.
The Lord be with your spirit. Grace be with you.
ο κυριος ιησους χριστος μετα του πνευματος σου η χαρις μεθ υμων αμην [προς τιμοθεον δευτερα της εφεσιων εκκλησιας πρωτον επισκοπον χειροτονηθεντα εγραφη απο ρωμης οτε εκ δευτερου παρσε τη παυλος τω καισαρι νερωνι]
- 1 ¶ Mwen menm, Pòl, mwen se sèvitè Bondye, yon apòt Jezikri. Se Bondye menm ki voye m' pou m' ede moun li chwazi yo rive gen konfyans nan li, pou m' fè yo konnen verite a jan n'ap viv li nan sèvis Bondye,
Paul, a servant of God, and an Apostle of Jesus Christ, in agreement with the faith of the saints of God and the full knowledge of what is true in harmony with religion,
παυλος δουλος θεου αποστολος δε ιησου χριστου κατα πιστιν εκλεκτων θεου και επιγνωσιν αληθειας της κατ ευσεβειαν
- 2 pou yo ka gen espwa resevwa lavi ki p'ap janm fini an. Bondye pa janm manti, li te pwòmèt lavi sa a depi lontan anvan li te kreye tout bagay.
In the hope of eternal life, which was made certain before eternal time, by the word of God who is ever true;
επ ελπιδι ζωης αιωνιου ην επηγγειλατο ο απευδης θεος προ χρονων αιωνιων
- 3 Lè lè li te fikse a rive, li fè nou konnen lavi sa a ak pawòl li, nan mesaj li te renmèt mwen pou m' fè konnen, dapre lòd Bondye, Sovè nou an, te ban mwen.
Who, in his time, made clear his word in the good news, of which, by the order of God our Saviour, I became a preacher;
εφανερωσεν δε καιροις ιδιοις τον λογον αυτου εν κηρυγματι ο επιστευθην εγω κατ επιταγην του σωτηρος ημων θεου
- 4 M'ap ekri ou lèt sa a, Tit, pitit lejitim mwen nan konfyans nou gen ansanm lan. Mwen mande Bondye Papa a ansanm ak Jezikri, Sovè nou an, pou yo ba ou benediksyon ak kè poze.
To Titus, my true child in our common faith: Grace and peace from God the Father and Christ Jesus our Saviour.
τιτω γνησιω τεκνω κατα κοινην πιστιν χαρις ελεος ειρηνη απο θεου πατρος και κυριου ιησου χριστου του σωτηρος ημων
- 5 ¶ Mwen te kite ou nan lil Krèt pou ou te kapab òganize tou sa ki pa t' ankò fin regle. Ou te gen pou ou te mete yon gwoup ansyen alatèt legliz la nan chak vil. Chonje sa m' te di ou:
I did not take you with me when I went away from Crete, so that you might do what was necessary to put things in order there, placing men in authority over the churches in every town, as I said to you;
τουτου χαριν κατελιπον σε εν κρητη ινα τα λειποντα επιδιορθωση και καταστησης κατα πολιν πρεσβυτερους ως εγω σοι διεταξαμην
- 6 ¶ Yon ansyen, se yon moun ki pou san repwòch, ki gen yon sèl madanm. Se pou pitit li yo gen konfyans nan Bondye. Tout moun fèt pou konnen yo pou timoun ki pa nan dezòd, ki pa dezobeyisan.
Men having a good record, husbands of one wife, whose children are of the faith, children of whom it may not be said that they are given to loose living or are uncontrolled.
ει τις εστιν ανεγκλητος μιας γυναικος ανηρ τεκνα εχων πιστα μη εν κατηγορια ασωτιας η ανυποτακτα
- 7 Paske, yon moun k'ap dirije legliz la, se li ki reskonsab travay Bondye a. Se pou li san repwòch. Se pa pou li awogan, ni renmen fè kòlè, ni renmen bwè gwòg. Li pa fèt pou l' brital, ni renmen fè lajan nan move kondisyon.
For it is necessary for a Bishop to be a man of virtue, as God's servant; not pushing himself forward, not quickly moved to wrath or blows, not desiring profit for himself;
δει γαρ τον επισκοπον ανεγκλητον ειναι ως θεου οικονομον μη αυθαδη μη οργιλον μη παροινον μη πλικτην μη ασχροκερδη

- 8 Men, se pou l' konn resevwa moun lakay li. Se pou l' renmen sa ki byen, se pou li konn kenbe tèt li anplas, se pou li san patipri. Se pou l' viv apa pou Bondye, pou li konn kontwole tèt li.
But opening his house freely to guests; a lover of what is good, serious-minded, upright, holy, self-controlled;
αλλα φιλοξενον φιλαγαθον σωφρονα δικαιον οσιον εγκρατη
- 9 Se pou l' kenbe mesaj verite a byen fèm, jan Kris la te bay li a, pou l' ka ankouraje lòt yo ak pawòl verite a, pou li ka demanti moun k'ap vire pawòl la lanvè.
Keeping to the true word of the teaching, so that he may be able to give comfort by right teaching and overcome the arguments of the doubters.
αντεχομενον του κατα την διδαχην πιστου λογου ινα δυνατος η και παρακαλειν εν τη διδασκαλια τη υγιαинуση και τους αντιλεγοντας ελεγειν
- 10 Paske, gen moun ki rebèl, k'ap mache twonpe moun ak pawòl san sans. Gen anpil jwif konvèti ki konsa nan mitan yo.
For there are men who are not ruled by law; foolish talkers, false teachers, specially those of the circumcision,
εισιν γαρ πολλοι και ανυποτακτοι ματαιολογοι και φρεναπαται μαλιστα οι εκ περιτομης
- 11 Se pou nou fèmènan bouch moun sa yo, paske yo boulvèse anpil fanmi deja ak move bagay y'ap moutre moun pou yo fè lajan nan move kondisyon.
By whom some families have been completely overturned; who take money for teaching things which are not right; these will have to be stopped.
ους δει επιστομιζειν οιτινες ολους οικους ανατρεπουσιν διδασκοντες α μη δει αισχρον κερδους χαριν
- 12 Se yon moun Krèt, yonn nan pwofèt pa yo menm ki di konsa: Moun Krèt toujou ap bay manti. Se yon bann bèt sovaj, yo parese konsa. Lide yo sou manje ase.
One of their prophets has said, The men of Crete are ever false, evil beasts, lovers of food, hating work.
ειπεν τις εξ αυτων ιδιος αυτων προφητης κρητες αι ψευσαι κακα θηρια γαστερες αργαι
- 13 Sa li di a, se vre wi. Se poutèt sa, pale sevè ak yo pou yo ka sensè nan konfyans yo,
This witness is true. So say sharp words to them so that they may come to the right faith,
η μαρτυρια αυτη εστιν αληθης δι ην αιτιαν ελεγε αυτους αποτομως ινα υγιαινωσιν εν τη πιστει
- 14 pou yo pa swiv vye istwa jwif yo fè, ni kòmandman ki soti nan moun ki vire do bay verite a.
Giving no attention to the fictions of the Jews and the rules of men who have no true knowledge.
μη προσεχοντες ιουδαικοις μυθοις και εντολαις ανθρωπων αποστρεφομενων την αληθειαν
- 15 Pou yon moun k'ap fè volonte Bondye, tout bagay bon. Men, anyen pa bon pou moun k'ap fè sa ki mal, pou moun ki pa gen konfyans nan Bondye, paske lespri yo ak konsyans yo fin pran nan sa ki mal.
To the clean in heart all things are clean: but to those who are unclean and without faith nothing is clean; they become unclean in mind and in thought.
παντα μεν καθαρα τοις καθαροις τοις δε μεμιασμενοις και απιστοις ουδεν καθαρον αλλα μεμιανται αυτων και ο νους και η συνειδησις
- 16 Y'ap mache di yo konn Bondye. Men, sa y'ap fè a demanti yo. Yo bay degoutans, yo rebèl, yo pa ka fè anyen ki bon.
They say that they have knowledge of God, while by their acts they are turning their backs on him; they are hated by all, hard-hearted, and judged to be without value for any good work.
θεον ομολογουσιν ειδεναι τοις δε εργοις αρνουνται βδελυκτοι οντες και απειθεις και προς παν εργον αγαθον αδοκιμοι
- 1 ¶ Ou menm, se pou tou sa w'ap moutre moun dakò ak bon mesaj la.
But let your words be in agreement with true and right teaching:
συ δε λαλει α πρεπει τη υγιαинуση διδασκαλια
- 2 Pale ak granmoun gason yo pou yo fè tout bagay ak mezi, pou yo fè respè tèt yo, pou yo kenbe tèt yo anplas, pou yo gen yon konfyans solid nan Bondye, pou yo gen renmen nan kè yo ak anpil pasyans.
That old men are to be simple in their tastes, serious, wise, true in faith, in love, and of a quiet mind.
πρεσβυτας νηφαλιους εινα σεμνους σωφρονας υγιαινοντας τη πιστει τη αγαπη τη υπομονη
- 3 Pale ak granmoun fanm yo tou pou yo viv tankou moun k'ap viv pou Bondye tout bon vre. Yo pa dwe nan fè tripotaj, ni nan twò renmen gwòg. Okontrè, se pou yo bay bon egzanp.
That old women are to be self-respecting in behaviour, not saying evil of others, not given to taking much wine, teachers of that which is good,
πρεσβυτιδας ωσαντως εν καταστηματι ιεροπρεπεις μη διαβολους μη οινω πολλω δεδουλωμενας καλοδιδασκαλους
- 4 Konsa, lòt jenn medam yo va aprann nan men yo ki jan pou yo renmen pitit yo ak mari yo,
Training the younger women to have love for their husbands and children,
ινα σωφρονιζωσιν τας νεας φιλανδρους εινα φιλοτεκνους

- 5 ki jan pou yo kenbe tèt yo anplas, pou yo pa nan dezòd, pou yo konn okipe kay yo byen, pou yo aji ak bon kè, pou yo soumèt devan mari yo. Konsa, moun p'ap ka pale pawòl Bondye a mal.
To be wise in mind, clean in heart, kind; working in their houses, living under the authority of their husbands; so that no evil may be said of the word of God.
σωφρονας αγνας οικουρους αγαθας υποτασσομενας τοις ιδιοις ανδρασιν ινα μη ο λογος του θεου βλασφημηται
- 6 Konsa tou, pale ak jenn moun yo pou yo kenbe tèt yo anplas.
To the young men give orders to be wise and serious-minded:
τους νεωτερους ωσαντως παρακαλει σωφρονειν
- 7 Ou menm, nan tout bagay, se pou ou bay bon egzanz: toujou fè sa ki byen. Lè w'ap moutre yo kichòy, se pou ou serye: ba yo verite a san chache twonpe yo.
In all things see that you are an example of good works; holy in your teaching, serious in behaviour,
περι παντα σεαυτον παρεχομενος τυπον καλων εργων εν τη διδασκαλια αδιαφθοριαν σεμνοτητα αφθαρσιαν
- 8 Pale pawòl ki dakò ak verite a pou yo pa kritike ou. Konsa, lènmi nou yo va wont. Yo p'ap jwenn anyen pou yo di sou nou.
Saying true and right words, against which no protest may be made, so that he who is not on our side may be put to shame, unable to say any evil of us.
λογον υγι ακαταγνωστον ινα ο εξ εναντιας εντραπη μηδεν εχων περι υμων λεγειν φαυλον
- 9 Pale ak domestik yo pou yo soumèt devan mèt yo, pou yo fè mèt yo plezi nan tout bagay. Yo pa fèt pou nan bay repons ak yo.
Servants are to be under the authority of their masters, pleasing them in all things, without argument;
δουλους ιδιοις δεσποταις υποτασσεσθαι εν πασιν ευαρεστους ειναι μη αντιλεγοντας
- 10 Ni yo pa dwe nan pran sa ki pa pou yo. Okontrè, se pou yo serye tout bon nan tou sa y'ap fè. Konsa y'a fè respè mesaj Bondye, delivrans nou an, nan tout bagay.
Not taking what is not theirs, but giving clear signs of their good faith, in all things doing credit to the teaching of God our Saviour.
μη νοσφιζομενους αλλα πιστιν πασαν ενδεικνυμενους αγαθην ινα την διδασκαλιαν του σωτηρος υμων θεου κοσμωσιν εν πασιν
- 11 ¶ Bondye fè konnen favè l' pou tout moun ka delivre.
For the grace of God has come, giving salvation to all men,
επεφανη γαρ η χαρις του θεου η σωτηριος πασιν ανθρωποις
- 12 Favè Bondye a mande nou pou nou kite move lavi nou t'ap mennen an ansanm ak tout move lanvi ki nan lemond, pou nou ka mennen yon lòt lavi ki kontwole, ki dwat, ki devwe pou Bondye pandan nou sou latè a.
Training us so that, turning away from evil and the desires of this world, we may be living wisely and uprightly in the knowledge of God in this present life;
παιδευουσα ημας ινα αρνησαμενοι την ασεβειαν και τας κοσμικας επιθυμιας σωφρονως και δικαιως και ευσεβως ζησωμεν εν τω νυν αιωνι
- 13 Se konsa li moutre nou pou nou viv pandan n'ap tann benediksyon li te pwomèt nou yo, lè bèl pouvwa Jezikri, Bondye nou ak Delivrans nou, va parèt.
Looking for the glad hope, the revelation of the glory of our great God and Saviour Jesus Christ;
προσδεχομενοι την μακαριαν ελπιδα και επιφανειαν της δοξης του μεγαλου θεου και σωτηρος ημων ιησου χριστου
- 14 Li te asepte mouri pou nou pou li te ka delivre nou anba mechanste, pou li te fè nou tounen yon pèp ki nan kondisyon pou sèvi li, ki rele li pa li, epi ki toujou pare pou fè sa ki byen.
Who gave himself for us, so that he might make us free from all wrongdoing, and make for himself a people clean in heart and on fire with good works.
ος εδωκεν εαυτον υπερ ημων ινα λυτρωσεται ημας απο πασης ανομιας και καθαριση εαυτω λαον περιουσιον ζηλωτην καλων εργων
- 15 ¶ Se bagay sa yo pou ou moutre moun yo. Otorite yo ba ou a se pou ankouraje sa ki bezwen ankouraje, pou rale zòrèy sa ki bezwen gen zòrèy yo rale. Pa bay pesonn okazyon meprize ou.
On all these points give teaching and help, and make clear what is right with all authority. Let all men give you honour.
ταυτα λαλει και παρακαλει και ελεγγε μετα πασης επιταγης μηδεις σου περιφρονειτω
- 1 ¶ Fè yo chonje se pou yo soumèt devan tout chèf ak tout otorite, pou yo obeyi yo, pou yo toujou pare pou fè tou sa ki byen.
Make clear to them that they are to put themselves under rulers and authorities, to do what they are ordered, to be ready for every good work,
υπομνησκε αυτους αρχαις και εξουσιαις υποτασσεσθαι πειθαρχειν προς παν εργον αγαθον ετοιμους ειναι
- 2 Yo pa dwe nan pale moun mal, yo pa dwe nan fè kont ak pesonn. Se pou yo gen pasyans ak tout moun, se pou yo aji ak dousè ak tout moun.
To say no evil of any man, not to be fighters, to give way to others, to be gentle in behaviour to all men.
μηδενα βλασφημειν αμαχους ειναι επιεικεις πασαν ενδεικνυμενους πραοτητα προς παντας ανθρωπους

- 3 Paske, nou menm tou, nan tan lontan nou te tankou moun fou, nou pa t' obeyisan devan Bondye, nou te tankou moun ki pèdi chemen yo. Nou te esklav tout kalite move dezi ak move plezi. Nou t'ap viv ak mechanste, ak jalouzi nan kè nou. Moun te rayi nou, epi nou menm, nou te rayi yo tou.
For in the past we were foolish, hard in heart, turned from the true way, servants of evil desires and pleasures, living in bad feeling and envy, hated and hating one another.
ημεν γαρ ποτε και ημεις ανοητοι απειθεις πλανωμενοι δουλευοντες επιθυμιας και ηδοναις ποικιλαις εν κακια και φθονω διαγοντες στυγητοι μισουντες αλληλους
- 4 Men, lè Bondye fè nou wè jan li gen bon kè, jan li renmen tout moun,
But when the mercy of God our Saviour, and his love to man was seen,
οτε δε η χρηστοτης και η φιλανθρωπια επεφανη του σωτηρος ημων θεου
- 5 li te delivre nou. Li pa t' delivre nou paske nou te fè kèk bagay ki bon, men paske li menm li te gen pitye pou nou. Li delivre nou lè li lave nou, li voye pouwva Sentespri li nan nou pou chanje nou nèt, pou n' te ka viv yon lòt jan.
Not by works of righteousness which we did ourselves, but in the measure of his mercy, he gave us salvation, through the washing of the new birth and the giving of new life in the Holy Spirit,
ουκ εξ εργαων των εν δικαιοσυνη ων εποιησαμεν ημεις αλλα κατα τον αυτου ελεον εσωσεν ημας δια λουτρου παλιγγενεσιας και ανακαινωσεως πνευματος αγιου
- 6 Bondye voye Sentespri li sou nou an kantite, gremesi Jezi, Kris la, ki delivre nou.
Which he gave us freely through Jesus Christ our Saviour;
ου εξεχεεν εφ ημας πλουσιως δια ιησου χριστου του σωτηρος ημων
- 7 Avèk favè sa a Bondye fè nou an, li fè nou gras. Koulye a nou ka resevwa sa n'ap tann lan: lavi ki p'ap janm fini an.
So that, having been given righteousness through grace, we might have a part in the heritage, the hope of eternal life.
ινα δικαιωθεντες τη εκεινου χαριτι κληρονομοι γενωμεθα κατ ελπιδα ζωης αιωνιου
- 8 Sa se pawòl sèten. Mwen ta renmen ou peze sou bagay sa yo anpil pou tout moun ki mete konfyans yo nan Bondye ka okipe tout tan yo ap fè sa ki byen. Se bagay konsa ki bon, ki kapab sèvi tout moun.
This is a true saying; and it is my desire that you may give certain witness about these things, so that those who have had faith in God may give attention to good works. These things are good and of profit to men;
πιστος ο λογος και περι τουτων βουλομαι σε διαβεβαιουσθαι ινα φροντιζωσιν καλων εργαων προιστασθαι οι επιστευκοτες τω θεω ταυτα εστιν τα καλα και ωφελιμα τοις ανθρωποις
- 9 ¶ Pa antre nan okenn vye diskisyon san sans, ni nan chache konnen non gran granparan moun, ni nan chache kont, ni nan goumen pou lalwa Moyiz la. Bagay sa yo pa sèvi anyen, yo pa vo anyen.
But have nothing to do with foolish questionings, and lists of generations, and fights and arguments about the law; for they are of no profit and foolish.
μορας δε ζητησεις και γενεαλογιας και ερεις και μαχας νομικας περιστασο εισιν γαρ ανωφελεις και ματαιοι
- 10 Si yon moun vle mete divizyon, pale avè l' yon premye fwa, yon dezyèm fwa. Si li pa koute ou, pa okipe li.
A man whose opinions are not those of the church, after a first and second protest, is to be kept out of your society;
αιρετικον ανθρωπον μετα μιαν και δευτεραν νουθεσιαν παραιτου
- 11 Paske ou konnen byen yon moun konsa fin pèdi. Sè pwòp peche li yo k'ap kondannen li.
Clearly he is in error and a sinner, being self-judged.
ειδος οτι εξεστραπται ο τοιουτος και αμαρτανει ων αυτοκατακριτος
- 12 Lè m'a voye Atemas osinon Tichik ba ou, fè posib ou pou ou vin jwenn mwen lavil Nikopolis, paske se la mwen fè lide pase sezon fredy a.
When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis: for it is my purpose to be there for the winter.
οταν πεμψω αρτεμαν προς σε η τυχικον σπουδασον ελθειν προς με εις νικοπολιν εκει γαρ κεκρικα παραχεμασαι
- 13 Fè sa ou kapab pou mèt Zenas, avoka a, ansanm ak Apolòs, pou yo pa manke anyen pou vwayaj yo a.
Send Zenas, the man of law, and Apollos on their journey with all care, so that they may be in need of nothing.
ζηναν τον νομικον και απολλω σπουδαιως προπεμψον ινα μηδεν αυτοις λειπη
- 14 Se pou moun nou yo aprann fè sa ki byen tou, pou yo bay lè gen ka nesosite. Yo pa fèt pou y'ap viv konsa san yo pa bay anyen.
And let our people go on with good works for necessary purposes, so that they may not be without fruit.
μανθανετωσαν δε και οι ημετεροι καλων εργαων προιστασθαι εις τας αναγκαιας χρειας ινα μη ωσιν ακαρποι
- 15 Tout moun ki avè m' yo voye bonjou pou ou. Di tout zanmi nou nan lafwa yo bonjou. Mwen mande pou Bondye ban nou tout favè li.
All who are with me send you their love. Give our love to our friends in the faith. Grace be with you all.
ασπαζονται σε οι μετ εμου παντες ασπασαι τους φιλουντας ημας εν πιστει η χαρις μετα παντων υμων αμην [προς τιτον της κρητων εκκλησιας πρωτον επισκοπον χειροτονηθεντα εγραφη απο νικοπολεως της μακεδονιας]

- 1 ¶ Mwen menm Pòl, ki nan prizon poutèt Jezikri, m'ap ekri lèt sa a, ansanm ak frè Timote, Pou Filemon, yon moun nou renmen anpil epi k'ap travay ansanm ak nou pou Seyè a, Paul, a prisoner of Jesus Christ, and Timothy our brother, to Philemon, our dear helper in the faith, παυλος δεσμιος χριστου ιησου και τιμοθεος ο αδελφος φιλημονι τω αγαπητω και συνεργω ημων
- 2 pou tout legliz la ki reyini lakay li a, pou Apya, sè nou an, ak Achip, kanmarad ki te konbat ansanm ak nou an. And to Apphia, our sister, and to Archippus, our brother in God's army, and to the church in your house: και απφια τη αγαπητη και αρχιππω τω συστρατιωτη ημων και τη κατ οικον σου εκκλησια
- 3 Nou mande Bondye, Papa nou, ansanm ak Jezikri, Seyè nou an, pou yo ban nou benediksyon ak kè poze. Grace to you and peace from God our Father and the Lord Jesus Christ. χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου
- 4 Chak fwa m'ap lapriyè, mwen nonmen non ou, mwen di Bondye mèsi pou ou. I give praise to God at all times and make prayer for you, ευχαριστω τω θεω μου παντοτε μνειαν σου ποιουμενος επι των προσευχων μου
- 5 Paske m' tande jan ou renmen tout pèp Bondye a, jan ou gen konfyans nan Seyè Jezi. Hearing of the love and the faith which you have to the Lord Jesus and to all the saints; ακουων σου την αγαπην και την πιστιν ην εχεις προς τον κυριον ιησουν και εις παντας τους αγιους
- 6 M'ap mande Bondye pou konfyans nou gen ansanm nan li a ka fè nou konprann pi byen tout benediksyon nou jwenn nan lavi n'ap mennen ansanm nan Kris la. That the faith which you have in common with them may be working with power, in the knowledge of every good thing in you, for Christ. οπως η κοινωνια της πιστεως σου ενεργησι γενηται εν επιγνωσει παντος αγαθου του εν υμιν εις χριστον ιησουν
- 7 Se pa ti kontan m' te kontan, sa te ankouraje m' anpil, frè mwen, lè m' tande jan ou renmen moun ki fè pati pèp Bondye a, jan ou te remoute kouraj yo anpil. For I had great joy and comfort in your love, because the hearts of the saints have been made strong again through you, brother. χαριν γαρ εχομεν πολλην και παρακλησιν επι τη αγαπη σου οτι τα σπλαγχνα των αγιων αναπεπαιται δια σου αδελφε
- 8 ¶ Se poutèt sa, atout Kris la ban m' otorite pou m' di ou sa ou gen pou ou fè, And so, though I might, in the name of Christ, give you orders to do what is right, διο πολλην εν χριστω παρρησιαν εχων επιτασσειν σοι το ανηκον
- 9 m' pito mande ou rann mwen sèvis sa a nan non Kris la ki renmen nou: wi, mwen menm Pòl, tou vye granmoun jan m' ye a, atout mwen nan prizon poutèt Jezikri, Still, because of love, in place of an order, I make a request to you, I, Paul, an old man and now a prisoner of Christ Jesus: δια την αγαπην μαλλον παρακαλω τοιουτος ων ως παυλος πρεσβυτης νυι δε και δεσμιος ιησου χριστου
- 10 m'ap mande ou yon favè pou Onezim, yon pitit mwen fè nan Kris la antan m' la nan prizon an. My request is for my child Onesimus, the child of my chains, παρακαλω σε περι του εμου τεκνου ον εγεννησα εν τοις δεσμοις μου ονησιμον
- 11 Anvan sa, li pa t' vo anyen pou ou, men koulye a, li vo kichòy ni pou ou ni pou mwen. Who in the past was of no profit to you, but now is of profit to you and to me: τον ποτε σοι αχρηστον νυι δε σοι και εμοι ευχρηστον ον ανεπεμψα
- 12 M'ap voye l' tounen ba ou koulye a tankou pitit pa mwen. Whom I have sent back to you, him who is my very heart: συ δε αυτον τουτεστιν τα εμα σπλαγχνα προσλαβου
- 13 M' ta byen renmen kenbe l' bò kote m', pou l' te ka sèvi m' nan plas ou, pandan m' nan prizon pou bon nouvèl la. Though my desire was to keep him with me, to be my servant in the chains of the good news, in your place: ον εγω εβουλομην προς εμαυτον κατεχειν ινα υπερ σου διακονη μοι εν τοις δεσμοις του ευαγγελιου
- 14 Men, m' pa vle fè anyen san konsantman ou. Mwen pa ta renmen sa sanble se fòse m'ap fòse ou rann mwen sèvis. Mwen ta pito wè ou fè l' ou menm, paske ou vle fè li. But without your approval I would do nothing; so that your good works might not be forced, but done freely from your heart. χωρις δε της σης γνωμης ουδεν ηθελησα ποιησαι ινα μη ως κατα αναγκην το αγαθον σου η αλλα κατα εκουσιον

- 15 Ou pa janm konnen si Onezim pa t' kite ou pou yon tan, pou ou te ka jwenn li ankò pou tout tan.
For it is possible that for this reason he was parted from you for a time, so that you might have him for ever;
ταχα γαρ δια τουτο εχωρισθη προς ωραν ινα αιωνιον αυτον απεχης
- 16 Paske, se pa tankou yon senp esklav ou jwenn li ankò. Koulye a, li plis pase yon esklav pou ou: se yon frè li ye pou nou nan Kris la, yon frè mwen renmen anpil. Men, ou menm ou dwe renmen li pi plis pase m' ankò. Pa sèlman tankou nenpòt ki moun, men tankou yon frè nan Seyè a.
No longer as a servant, but more than a servant, a brother, very dear to me specially, but much more to you, in the flesh as well as in the Lord.
ουκετι ως δουλον αλλ υπερ δουλον αδελφον αγαπητον μαλιστα εμοι ποσω δε μαλλον σοι και εν σαρκι και εν κυριω
- 17 Si ou konsidere m' pou zanmi ou, resevwa Onezim menm jan ou ta resevwa mwen.
If then you take me to be your friend and brother, take him in as myself.
ει ουν εμε εχεις κοινωνον προσλαβου αυτον ως εμε
- 18 Si l' te fè ou kèk bagay mal, osinon si l' dwe ou kichòy, mete sa sou kont mwen.
If he has done you any wrong or is in debt to you for anything, put it to my account.
ει δε τι ηδικησεν σε η οφειλει τουτο εμοι ελλογει
- 19 Mwen menm Pòl, m'ap ekri sa ak men pa mwen: m'a renmèt ou sa. Mwen pa kwè m' bezwen fè ou chonje jan ou dwe m' lavi.
I, Paul, writing this myself, say, I will make payment to you: and I do not say to you that you are in debt to me even for your life.
εγω παυλος εγραψα τη εμη χειρι εγω αποτισω ινα μη λεγω σοι οτι και σεαυτον μοι προσοφειλεις
- 20 Wi, frè m', fè m' favè sa a nan non Seyè a. Soulaje kè m' tankou yon frè nan Kris la dwe fè li.
So brother, let me have joy of you in the Lord: give new life to my heart in Christ.
ναι αδελφε εγω σου οναιμην εν κυριω αναπαυσον μου τα σπλαγχνα εν κυριω
- 21 Se paske mwen konnen w'ap fè sa m' mande ou la ki fè m' ekri ou lèt sa a. Mwen konnen ou va fè pi plis pase sa m' mande ou la.
Being certain that you will do my desire, I am writing to you, in the knowledge that you will do even more than I say.
πεποιθως τη υπακοη σου εγραψα σοι ειδως οτι και υπερ ο λεγω ποιησεις
- 22 An menm tan, pare yon chanm pou mwen, paske, pou lapriyè mwen konnen nou fè pou mwen, mkwè Bondye va tande nou, la fè m' favè vin jwenn nou ankò.
And make a room ready for me; for I am hoping that through your prayers I will be given to you.
αμα δε και ετοιμαζε μοι ξενιαν ελπίζω γαρ οτι δια των προσευχων υμων χαρισθησομαι υμιν
- 23 Epafras ki nan prizon ansanm ak mwen poutèt Jezi, Kris la, voye bonjou pou ou.
Epaphras, my brother-prisoner in Christ Jesus, sends you his love;
ασπαζονται σε επαφρας ο συναιχμαλωτος μου εν χριστω ιησου
- 24 Mak, Aristak, Demas ak Lik k'ap travay ansanm ak mwen, yo tout voye bonjou tou.
And so do Mark, Aristarchus, Demas, and Luke, my brother-workers.
μαρκος αρισταρχος δημας λουκας οι συνεργοι μου
- 25 Se pou benediksyon Jezikri, Seyè nou an, toujou la avèk nou. Amèn.
The grace of our Lord Jesus Christ be with your spirit. So be it.
η χαρις του κυριου ημων ιησου χριστου μετα του πνευματος υμων αμην [προς φιλημονα εγραφη απο ρωμης δια ονησιμου οικετου]
- 1 ¶ Nan tan lontan, Bondye te mete pawòl nan bouch pwofèt yo nan divès okazyon ak divès jan pou l' te ka pale ak zansèt nou yo.
In times past the word of God came to our fathers through the prophets, in different parts and in different ways;
πολυμερως και πολυτροπως παλαι ο θεος λαλησας τοις πατρασιν εν τοις προφηταις επ εσχατων των ημερων τουτων ελαλησεν ημιν εν υιω
- 2 Men, nan dènye jou sa yo, se pitit li a menm Bondye te voye pale ak nou nan non li. Se ak Pitit sa a Bondye te kreye tout bagay. Se li menm tou Bondye chwazi pou eritye tout bagay lè sa va fini nèt.
But now, at the end of these days, it has come to us through his Son, to whom he has given all things for a heritage, and through whom he made the order of the generations;
ον εθηκεν κληρονομον παντων δι ου και τους αιωνας εποιησεν

- 3 Pitit sa a reflète limyè bèl pouvwa Bondye a, se bon pòtre Bondye li ye. Se li menm k'ap soutni tout bagay ak pouvwa pawòl li. Lè li fin delivre moun anba peche yo, li moute chita anwo nan syèl la, sou bò dwat Bondye, Gran Wa a.
Who, being the outshining of his glory, the true image of his substance, supporting all things by the word of his power, having given himself as an offering making clean from sins, took his seat at the right hand of God in heaven;
ος ων απαντασμα της δοξης και χαρακτηρ της υποστασεως αυτου φερων τε τα παντα τω ρηματι της δυναμεως αυτου δι εαυτου καθαρισμον ποιησαμενος των αμαρτιων ημων εκαθισεν εν δεξια της μ εγαλωσυνης εν υψηλοις
- 4 ¶ Pitit la sitèlman gen plis pouvwa pase zanj yo, Bondye ba l' yon non ki pi konsekan pase pa yo a.
Having become by so much better than the angels, as the name which is his heritage is more noble than theirs.
τοσουτω κρειττων γενομενος των αγγελων οσω διαφορωτερον παρ αυτους κεκληρονομηκεν ονομα
- 5 Kilès nan zanj yo Bondye te janm di: Ou se pitit mwen. Depi jòdi a se mwen ki papa ou? Li pa janm di okenn nan zanj li yo: M'a yon papa pou li. La yon pitit pou mwen.
To which of the angels did God say at any time, You are my Son, this day I have given you being? or, I will be his Father, and he will be my Son?
τινι γαρ ειπεν ποτε των αγγελων υιος μου ει συ εγω σημερον γεγεννηκα σε και παλιν εγω εσομαι αυτω εις πατερα και αυτος εσται μοι εις υιον
- 6 Men, lè Bondye t'ap voye premye Pitit li a sou latè, li te di: Se pou tout zanj Bondye yo adore li.
And again, when he is sending his only Son into the world, he says, Let all the angels of God give him worship.
οταν δε παλιν εισαγαγη τον πρωτοτοκον εις την οικουμενην λεγει και προσκυνησατωσαν αυτω παντες αγγελοι θεου
- 7 Lè l' t'ap pale sou zanj li yo, li te di: Bondye fè zanj li yo tounen van. Li fè sèvitè l' yo tounen flanm dife.
And of the angels he says, Who makes his angels winds, and his servants flames of fire:
και προς μεν τους αγγελους λεγει ο ποιων τους αγγελους αυτου πνευματα και τους λειτουργους αυτου πυρος φλογα
- 8 Men, lè l'ap pale sou Pitit li a, li di: O Bondye, gouvènman ou lan la pou tout tan. W'ap gouvènen san patipri tankou yon wa nan peyi ou la.
But of the Son he says, Your seat of power, O God, is for ever and ever; and the rod of your kingdom is a rod of righteousness.
προς δε τον υιον ο θρονος σου ο θεος εις τον αιωνα του αιωνος ραβδος ευθυτητος η ραβδος της βασιλειας σου
- 9 Ou te renmen tou sa ki byen. Ou te rayi tou sa ki mal. Se poutèt sa, Bondye ki Bondye ou la chwazi ou. Li fè kè ou kontan nèt ale, li fè pou ou bagay li pa fè pou lòt zanmi ou yo.
You have been a lover of righteousness and a hater of evil; and so God, your God, has put the oil of joy on your head more than on the heads of those who are with you.
ηγαπησας δικαιοσυνην και εμισησας ανομιαν δια τουτο εχρισεν σε ο θεος ο θεος σου ελαιον αγαλλιασεως παρα τους μετοχους σου
- 10 Yon lòt fwa, li di ankò: Se ou menm, Mèt la, Bondye ki te kreye latè nan konmansman. Se avèk men ou ou te fè syèl la.
You, Lord, at the first did put the earth on its base, and the heavens are the works of your hands:
και συ κατ αρχας κυριε την γην εθεμελιωσας και εργα των χειρων σου εισιν οι ουρανοι
- 11 Yo gen pou yo disparèt, men ou menm w'ap toujou la. Yo gen pou yo fini tankou rad.
They will come to their end; but you are for ever; they will become old as a robe;
αυτοι απολουνται συ δε διαμενεις και παντες ως ιματιον παλαιωθησονται
- 12 W'ap vlope yo tankou yon chemiz mete la. W'ap chanje yo tankou rad. Men ou menm, ou p'ap janm chanje, ou p'ap janm mouri.
They will be rolled up like a cloth, even like a robe, and they will be changed: but you are the same and your years will have no end.
και ωσει περιβολαιον ελιξεις αυτους και αλλαγησονται συ δε ο αυτος ει και τα ετη σου ουκ εκλειψουσιν
- 13 Bondye pa janm di okenn nan zanj li yo: Chita la sou bò dwat mwen, jouk tan mwen fè lènmi ou yo tounen yon ti ban pou lonje pye ou.
But of which of the angels has he said at any time, Take your seat at my right hand till I put all those who are against you under your feet?
προς τινα δε των αγγελων ειρηκεν ποτε καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου
- 14 Kisa zanj Bondye yo ye menm? Yo tout se yonn bann lespri k'ap sèvi Bondye. Se Bondye menm ki voye yo pou ede moun ki la pou jwenn delivrans yo.
Are they not all helping spirits, who are sent out as servants to those whose heritage will be salvation?
ουχι παντες εισιν λειτουργικα πνευματα εις διακονια αποστελλομενα δια τους μελλοντας κληρονομειν σωτηριαν
- 1 ¶ Se poutèt sa, nou dwe kenbe verite yo te moutre nou yo pi fèm toujou pou nou pa pèdi chemen nou.
For this reason there is the more need for us to give attention to the things which have come to our ears, for fear that by chance we might be slipping away.
δια τουτο δει περισσοτερος ημας προσεχειν τοις ακουσθεισιν μηποτε παραρρωμεν

- 2 Pawòl zanj Bondye yo te anonse a te gen tout valè li. Se sa ki fè moun ki pa t' okipe pawòl la ak moun ki te dezobeyi l' yo te resevwa chatiman yo te merite a.
Because if the word which came through the angels was fixed, and in the past every evil act against God's orders was given its full punishment;
ει γαρ ο δι αγγελων λαληθεις λογος εγενετο βεβαιος και πασα παραβασις και παρακοη ελαβεν ενδικον μισθοποδοσιαν
- 3 Konsa tou, si nou menm nou meprize yon gwo delivrans tankou sa a, nanpwen chape pou nou. Premye moun ki te fè konnen delivrans sa a se Seyè a menm. Apre sa, moun ki te tande l' yo, se yo ki te fè nou konnen jan delivrans sa a gen anpil valè.
What will come on us, if we do not give our minds to such a great salvation? a salvation of which our fathers first had knowledge through the words of the Lord, and which was made certain to us by those to whom his words came;
πως ημεις εκφευξομεθα τηλικαυτης αμελησαντες σωτηριας ητις αρχην λαβουσα λαλεισθαι δια του κυριου υπο των ακουσαντων εις ημας εββαιωθη
- 4 Anmenmtan an tou, Bondye te fè anpil siy, anpil bèl bagay ak anpil mirak pou fè wè sa moun sa yo t'ap di a se te vre. Li separe kado Sentespri a bay moun jan l' vle.
And God was a witness with them, by signs and wonders, and by more than natural powers, and by his distribution of the Holy Spirit at his pleasure.
συνεπιμαρτυρουντος του θεου σημειοις τε και τερασιν και ποικιλαις δυναμεσιν και πνευματος αγιου μερισμοις κατα την αυτου θελησιν
- 5 ¶ Bondye pa t' bay zanj li yo pouvwa sou anyen nan tan n'ap pale a, tan ki gen pou vini an.
For he did not make the angels rulers over the world to come, of which I am writing.
ου γαρ αγγελοις υπεταξεν την οικουμενην την μελλουσαν περι ης λαλουμεν
- 6 Okontrè, jan yo ekri sa yon kote nan Liv la: Bondye o, kisa moun ye pou w'ap chonje yo konsa? Kisa moun ki fèt pou mouri yo ye menm pou w'ap pran ka yo konsa?
But a certain writer has given his witness, saying, What is man, that you keep him in mind? what is the son of man, that you take him into account?
διεμαρτυρατο δε που τις λεγων τι εστιν ανθρωπος οτι μνησκη αυτου η υιος ανθρωπου οτι επισκεπη αυτον
- 7 Ou fè yo yon ti jan pi ba pase zanj yo pou yon ti tan. Tankou yon kouwòn sou tèt yo, ou ba yo tout lwanj ak tout respè.
You made him a little lower than the angels; you gave him a crown of glory and honour, and made him ruler over all the works of your hands:
ηλαττωσας αυτον βραχυ τι παρ αγγελου δοξη και τιμη εστεφανωσας αυτον και κατεστησας αυτον επι τα εργα των χειρων σου
- 8 Ou mete tout bagay anba pye yo. Liv la di Bondye mete tout bagay anba pye lèzòm, sa vle di pa gen anyen ki pa sou zòd yo. Men, nou wè koulye a moun pa gen pouvwa sou tout bagay.
You put all things under his feet. For in making man the ruler over all things, God did not put anything outside his authority; though we do not see everything under him now.
παντα υπεταξας υποκατω των ποδων αυτου εν γαρ τω υποταξαι αυτω τα παντα ουδεν αφηκεν αυτω ανυποτακτον νυν δε ουπω ορωμεν αυτω τα παντα υποτεταγμενα
- 9 Okontre, lè nou gade Jezi, nou wè pou yon tan Bondye te mete l' pi ba pase zanj yo, pou l' te ka mouri pou tout moun, tankou yon favè Bondye t'ap fè yo. Koulye a, poutèt lanmò li te soufri a, Bondye ba li tout lwanj ak tout respè ki pou yon wa.
But we see him who was made a little lower than the angels, even Jesus, crowned with glory and honour, because he let himself be put to death so that by the grace of God he might undergo death for all men.
τον δε βραχυ τι παρ αγγελου ηλαττωμενον βλεπομεν ιησουν δια το παθημα του θανατου δοξη και τιμη εστεφανωμενον οπως χαριτι θεου υπερ παντος γευσηται θανατου
- 10 ¶ Se Bondye ki fè tout bagay, se Bondye k'ap kenbe tout bagay. Se tou nòm pou l' te vle fè anpil nan pitit li yo resevwa pa yo nan bèl pouvwa li a. Se poutèt sa, li fè Jezi vin bon nèt avèk tout soufrans sa yo. Paskè se Jezi ki chèf k'ap mennen yo nan chemen delivrans lan.
Because it was right for him, for whom and through whom all things have being, in guiding his sons to glory, to make the captain of their salvation complete through pain.
επρεπεν γαρ αυτω δι ον τα παντα και δι ου τα παντα πολλους υιους εις δοξαν αγαγοντα τον αρχηγον της σωτηριας αυτων δια παθηματων τελειωσαι
- 11 Ni moun ki netwaye lèzòm anba peche yo, ki vle di Jezi, ni lèzòm li netwaye yo, yo tout gen yon sèl papa. Se poutèt sa, Jezi pa wont rele yo frè,
For he who makes holy and those who are made holy are all of one family; and for this reason it is no shame for him to give them the name of brothers,
ο τε γαρ αγιαζων και οι αγιαζομενοι εξ ενος παντες δι ην αιτιαν ουκ επαισχυνεται αδελφους αυτους καλειν
- 12 jan l' te di sa nan Liv la: Bondye, m'a nonmen non ou bay frè m' yo. M'a fè lwanj ou lè yo tout reyini ansanm.
Saying, I will give the knowledge of your name to my brothers, I will make a song of praise to you before the church.
λεγων απαγγελω το ονομα σου τοις αδελφοις μου εν μεσω εκκλησιας υμνησω σε
- 13 Li di ankò: M'a mete tout konfyans mwen nan Bondye. Apre sa, li di ankò: Men mwen ansanm ak tout pitit Bondye te ban mwen yo.
And again he says, I will put my faith in him. And again, See, I am here, and the children which God has given to me.
και παλιν εγω εσομαι πεποιθωσ επ αυτω και παλιν ιδου εγω και τα παιδια α μοι εδωκεν ο θεος
- 14 ¶ Moun li rele pitit li yo, se moun ki gen yon kò ki fèt ak chè ak san. Jezi vin tankou yo tou, menm chè ak yo, menm san ak yo. Konsa, lè li mouri, li detwi Satan ki te gen pouvwa pou touye moun.
And because the children are flesh and blood, he took a body himself and became like them; so that by his death he might put an end to him who had the power of death, that is to say, the Evil One;
επει ουν τα παιδια κεκοινωνηκεν σαρκος και αιματος και αυτος παραπλησιωσ μετεσχεν των αυτων ινα δια του θανατου καταργηση τον το κρατος εχοντα του θανατου τουτεστιν τον διαβολον

- 15 Li delivre tout moun ki pase tout lavi yo esklav paske yo te pè lanmò.
And let those who all their lives were in chains because of their fear of death, go free.
και απαλλαξη τουτους οσοι φοβω θανατου δια παντος του ζην ενοχοι ησαν δουλειας
- 16 Sa se bagay ki klè: li pa t' vin pote sekou bay zanj Bondye yo. Jan sa ekri nan Liv la: Li vin pote sekou bay tout moun ras Abraram yo.
For, truly, he does not take on the life of angels, but that of the seed of Abraham.
ου γαρ δηπου αγγελων επιλαμβανεται αλλα σπερματος αβρααμ επιλαμβανεται
- 17 Se konsa, li te fèt pou l' te vin tankou frè l' yo sou tout pwèn, pou l' te ka sèvi yo tankou yon granprèt ki gen anpil pitay pou yo, k'ap fè sèvis li byen devan Bondye, pou ofrann li fè a ka fè Bondye padonnen peche tout pèp la.
Because of this it was necessary for him to be made like his brothers in every way, so that he might be a high priest full of mercy and keeping faith in everything to do with God, making offerings for the sins of the people.
οθεν ωφειλεν κατα παντα τοις αδελφοις ομοιωθηναι ινα ελεημων γενηται και πιστος αρχιερευς τα προς τον θεον εις το ιλασκεσθαι τας αμαρτιας του λαου
- 18 Koulye a, li ka pote sekou bay tout moun ki anba tantasyon, paske li menm tou li te pase anba tantasyon, li menm tou li te soufri.
For having been put to the test himself, he is able to give help to others when they are tested.
εν ω γαρ πεπονηεν αυτος πειρασθεις δυναται τοις πειραζομενοις βοηθησαι
- 1 ¶ Se poutèt sa, frè m' yo, nou menm k'ap viv apa pou Bondye, nou menm Bondye te rele pou antre ansanm nan syèl la, fikse je nou sou Jezi, moun Bondye te voye pou sèvi nou granprèt nan konfyans nou genyen an.
For this reason, holy brothers, marked out to have a part in heaven, give thought to Jesus the representative and high priest of our faith;
οθεν αδελφοι αγιοι κλησεως επουρανιου μετοχοι κατανοησατε τον αποστολον και αρχιερεα της ομολογιας ημων χριστον ιησουν
- 2 Paske li pa t' twonpe Bondye ki te chwazi l' pou travay sa a. Li fè travay li byen tankou Moyiz ki te fè tout travay li byen nan kay Bondye a.
Who kept faith with God who gave him his place, even as Moses did in all his house.
πιστον οντα τω ποιησαντι αυτον ως και μωσης εν ολω τω οικω αυτου
- 3 Moun ki bati yon kay resevwa plis lwanj pase kay la. Konsa tou, Jezi resevwa yon pi gwo lwanj pase Moyiz.
And it was right for this man to have more honour than Moses, even as the builder of a house has more honour than the house.
πλειονος γαρ δοξης ουτος παρα μωσην ηξιωται καθ οσον πλειονα τιμην εχει του οικου ο κατασκευασας αυτον
- 4 Chak kay gen yon moun ki bati li. Men, se Bondye ki fè tout bagay.
For every house has a builder; but the builder of all things is God.
πας γαρ οικος κατασκευαζεται υπο τινος ο δε τα παντα κατασκευασας θεος
- 5 Moyiz te fè travay li byen nan tout kò kay Bondye a. Li te yon senp sèvitè ki te la pou pale sou bagay Bondye tapral di pita.
And Moses certainly kept faith as a servant, in all his house, and as a witness of those things which were to be said later;
και μωσης μεν πιστος εν ολω τω οικω αυτου ως θεραπων εις μαρτυριον των λαληθησομενων
- 6 Men, Jezikri te fè travay li tankou yon pitit Bondye te mete chèf kay li. Se nou menm ki kay Bondye a, depi nou pa janm dekouraje, depi nou pa janm pèdi konfyans, depi nou pa janm wont sa n'ap tann lan.
But Christ as a son, over his house; whose house are we, if we keep our hearts fixed in the glad and certain hope till the end.
χριστος δε ως υιος επι τον οικον αυτου ου οικος εσμεν ημεις εανπερ την παρρησιαν και το κανχημα της ελπιδος μεχρι τελους βεβαιαν κατασχωμεν
- 7 ¶ Se poutèt sa, jan Sentespri te di l' la: Si nou tande vwa Bondye jòdi a,
And so, as the Holy Spirit says, Today if you let his voice come to your ears,
διο καθως λεγει το πνευμα το αγιον σημερον εαν της φωνης αυτου ακουσητε
- 8 pa kenbe tèt ak li, menm jan zansèt nou yo te fè l', lè yo te chache kont ak Bondye a, tankou lè, nan dezè a, yo te vle wè jouk ki bò Bondye ye ak yo.
Be not hard of heart, as when you made me angry, on the day of testing in the waste land,
μη σκληρυνητε τας καρδιας υμων ως εν τω παραπικρασμω κατα την ημεραν του πειρασμου εν τη ερημω
- 9 Lè sa a, zansèt nou yo te tante m', yo te sonde m' atout yo te deja wè tou sa m' t'ap fè depi karantan.
When your fathers put me to the test, and saw my works for forty years.
ου πειρασαν με οι πατερες υμων εδοκιμασαν με και ειδον τα εργα μου τεσσαρακοντα ετη

- 10 Se sak fè, mwen te fache sou moun sa yo. Mwen te di: Moun sa yo toujou ap fè move lide nan tèt yo. Yo derefize obeyi kòmandman m' yo.
So that I was angry with this generation, and I said, Their hearts are in error at all times, and they have no knowledge of my ways;
διο προσωχθισα τη γενεα εκεινη και ειπον αι πλανωνται τη καρδια αυτοι δε ουκ εγνωσαν τας οδους μου
- 11 Mwen te fè kòlè, mwen te fè sèman: Yo pa janm mete pye yo kote pou yo poze kò yo ansanm ak mwen an.
And being angry I made an oath, saying, They may not come into my rest.
ως ωμοσα εν τη οργη μου ει εισελουσονται εις την καταπαυσιν μου
- 12 Frè m' yo, atansyon pou okenn nan nou pa rive gen move santiman nan kè l' ki pou fè l' pèdi konfyans nan Bondye, pou lè sa a, li pa vire do bay Bondye vivan an.
My brothers, take care that there is not by chance in any one of you an evil heart without belief, turning away from the living God:
βλεπετε αδελφοι μηποτε εσται εν τινι υμων καρδια πονηρα απιστιας εν τω αποστηναι απο θεου ζωντος
- 13 Okontrè, chak jou, se pou nou yonn ankouraje lòt toutotan n'ap viv nan epòk Liv la rele jòdi a. Piga nou yonn kite peche detounen nou, pou lè sa a nou pa rive nan kenbe tèt ak Bondye.
But give comfort to one another every day as long as it is still Today; so that no one among you may be made hard by the deceit of sin:
αλλα παρακαλειτε εαυτους καθ εκαστην ημεραν αχρις ου το σημερον καλειται ινα μη σκληρυνθη τις εξ υμων απατη της αμαρτιας
- 14 Paske, nou se moun k'ap mache ansanm ak Kris la, depi nou kenbe fèm nan konfyans nou te genyen depi nan konmansman an jouk sa kaba.
For if we keep the substance of the faith which we had at the start, even till the end, we have a part with Christ;
μετοχοι γαρ γεγοναμεν του χριστου εανπερ την αρχην της υποστασεως μεχρι τελους βεβαιαν κατασχωμεν
- 15 Men sa ki ekri nan Liv la: Si nou tande vwa Bondye jòdi a, pa kenbe tèt ak li, tankou lè nou te chache kont ak Bondye a.
As it is said, Today if you will let his voice come to your ears, be not hard of heart, as when you made him angry.
εν τω λεγεσθαι σημερον εαν της φωνης αυτου ακουσητε μη σκληρυνητε τας καρδιας υμων ως εν τω παραπικρασμω
- 16 Kilès sa yo ki te tande vwa Bondye men ki apre sa te chache kont ak li? Se tout moun Moyiz te fè soti nan peyi Lejip la.
Who made him angry when his voice came to them? was it not all those who came out of Egypt with Moses?
τινες γαρ ακουσαντες παρεπικραναν αλλ ου παντες οι εξελθοντες εξ αιγυπτου δια μωσεως
- 17 Sou ki moun Bondye te fè kòlè pandan karantan an? Se sou moun ki te fè peche yo. Tout moun sa yo tonbe, yo mouri nan dezè a.
And with whom was he angry for forty years? was it not with those who did evil, who came to their deaths in the waste land?
τισιν δε προσωχθισεν τεσσαρακοντα ετη ουχι τοις αμαρτησασιν ων τα κωλα επεσεν εν τη ερημω
- 18 Lè Bondye te fè sèman sa a, kilès li t'ap pale? Li t'ap pale sou moun ki te chache kont ak li yo.
And to whom did he make an oath that they might not come into his rest? was it not to those who went against his orders?
τισιν δε ωμοσεν μη εισελουσεσθαι εις την καταπαυσιν αυτου ει μη τοις απειθησασιν
- 19 Nou wè vre, yo yonn pa t' kapab mete pye yo kote sa a, paske yo pa t' gen konfyans.
So we see that they were not able to go in because they had no belief.
και βλεπομεν οτι ουκ ηδυνηθησαν εισελθειν δι απιστιαν
- 1 ¶ Koulye a, Bondye kenbe menm pwomès sa a pou nou toujou, pou nou ka antre kote pou nou poze kò nou ansanm ak li a. Atansyon pou okenn nan nou pa pèdi chans antre nan kote sa a.
Let us then, though we still have God's word that we may come into his rest, go in fear that some of you may be unable to do so.
φοβηθωμεν ουν μηποτε καταλειπομενης επαγγελιας εισελθειν εις την καταπαυσιν αυτου δοκη τις εξ υμων υστερηκειναι
- 2 Paske, yo fè nou konnen bon nouvèl la menm jan ak lòt yo. Yo menm tou yo te tande mesaj la. Men, sa pa t' sèvi yo anyen, paske lè yo te tande l' la yo pa t' resevwa l' ak konfyans nan Bondye.
And, truly, the good news came to us, even as it did to them; but the hearing of the word did them no good, because they were not united in faith with the true hearers.
και γαρ εσμεν ευηγγελισμενοι καθαπερ κακεινοι αλλ ουκ ωφελησεν ο λογος της ακοης εκεινους μη συγκεκριαμενος τη πιστει τοις ακουσασιν
- 3 Nou menm ki gen konfyans nan Bondye, nou pral antre kote pou nou poze kò nou ansanm ak li a. Se kote sa a li t'ap pale, lè li te di: Mwen te fè kòlè, mwen te fè sèman: Yo p'ap janm mete pye yo kote pou yo poze kò yo ansanm ak mwen an. Bondye te pale konsa, men li menm, li te fin fè travay li depi lè li t'ap kreye lemond.
For those of us who have belief come into his rest; even as he has said, As I said in my oath when I was angry, They may not come into my rest: though the works were done from the time of the making of the world.
εισερχομεθα γαρ εις την καταπαυσιν οι πιστευσαντες καθως ειρηκεν ως ωμοσα εν τη οργη μου ει εισελουσονται εις την καταπαυσιν μου καιτοι των εργαων απο καταβολης κοσμου γενηθεντων

- 4 Paske, men sa ki ekri yon lòt kote nan Liv la sou setyèm jou a: Setyèm jou a, Bondye poze kò l' apre li te fin fè tout travay li yo.
For in one place he has said of the seventh day, And God had rest from all his works on the seventh day;
ειρηκεν γαρ που περι της εβδομης ουτως και καταπαυσεν ο θεος εν τη ημερα τη εβδομη απο παντων των εργαων αυτου
- 5 Li tounen sou menm pawòl la ankò, lè li di: Yo p'ap janm mete pye yo kote pou yo poze kò yo ansanm ak mwen an.
And in the same place he says again, They will not come into my rest.
και εν τω αυτο παλιν ει εισελουσονται εις την καταπαυσιν μου
- 6 Moun ki te resevwa bon nouvèl la an premye, yo pa t' antre kote sa a paske yo pa t' mete konfyans yo nan Bondye. Konsa, gen lòt toujou ki ka antre kote sa a pou yo ka poze kò yo ansanm ak Bondye.
So that as it is clear that some have to go in, and that the first hearers of the good news were not able to go in because they went against God's orders,
ειπει ουν απολειπεται τινας εισελθειν εις αυτην και οι προτερον ευαγγελισθεντες ουκ εισηλθον δι απειθειαν
- 7 Se sak fè, Bondye chwazi yon lòt jou li rele jòdi a. Li pale sou jou sa a lontan lontan apre, nan pawòl David nou jwenn nan Liv la, pawòl mwen deja di nou an: Si nou tande vwa Bondye jòdi a, pa kenbe tèt ak li.
After a long time, again naming a certain day, he says in David, Today (as he had said before), Today if you will let his voice come to your ears, be not hard of heart,
παλιν τινα οριζει ημεραν σημερον εν δαβιδ λεγων μετα τοςουτον χρονον καθως ειρηται σημερον εαν της φωνης αυτου ακουσητε μη σκληρυνητε τας καρδιας υμων
- 8 Paske, si Jozye te fè pèp Izrayèl la antre nan peyi kote pou yo te poze kò yo ansanm ak Bondye a, Bondye pa ta bezwen pale apre sa sou yon lòt jou ankò.
For if Joshua had given them rest, he would not have said anything about another day.
ει γαρ αυτους ιησους καταπαυσεν ουκ αν περι αλλης ελαλει μετα ταυτα ημερας
- 9 Jan sa ye a, gen yon repo ankò pou pèp Bondye a, yon repo tankou repo Bondye te pran setyèm jou a.
So that there is still a Sabbath-keeping for the people of God.
αρα απολειπεται σαββατισμος τω λαω του θεου
- 10 Paske, moun ki antre kote pou yo poze kò yo ansanm ak Bondye a, se moun ki fin fè travay yo, menm jan Bondye te poze apre li te fin fè travay li.
For the man who comes into his rest has had rest from his works, as God did from his.
ο γαρ εισελθων εις την καταπαυσιν αυτου και αυτος καταπαυσεν απο των εργαων αυτου οσπερ απο των ιδιων ο θεος
- 11 ¶ Ann fè jefò pou nou tout ka antre kote sa a. Se pa pou okenn nan nou dezobeyi Bondye tankou moun sa yo ki te la anvan nou te fè l' la, pou nou pa pèdi chans antre kote sa a.
Because of this, let us have a strong desire to come into that rest, and let no one go after the example of those who went against God's orders.
σπουδασωμεν ουν εισελθειν εις εκεινην την καταπαυσιν ινα μη εν τω αυτο τις υποδειγματι πεση της απειθειας
- 12 Pawòl Bondye a gen lavi, li gen pouvwa. Li pi file pase kouto de bò. Li koupe jouk li jwenn kote nanm ak lespri moun fè yonn, jouk kote vyann ak mwèl zo kontre. Li jije tout santiman ak tout lide ki nan kè moun.
For the word of God is living and full of power, and is sharper than any two-edged sword, cutting through and making a division even of the soul and the spirit, the bones and the muscles, and quick to see the thoughts and purposes of the heart.
ζων γαρ ο λογος του θεου και ενεργης και τομωτερος υπερ πασαν μαχαιραν διστομον και δικνουμενος αχρι μερισμου ψυχης τε και πνευματος αρμων τε και μυελων και κριτικος ενθυμησεων και εννοιων καρδιας
- 13 Anyen pa kapab kache pou Bondye. Tout bagay nan kreyasyon Bondye a aklè konsa devan je l', san anyen pa kouvri yo. Nou menm tou, nou gen pou nou rann li kont pou tou sa nou fè.
And there is nothing made which is not completely clear to him; there is nothing covered, but all things are open to the eyes of him with whom we have to do.
και ουκ εστιν κτισις αφανης ενωπιον αυτου παντα δε γυμνα και τετραηλισμενα τοις οφθαλμοις αυτου προς ον ημιν ο λογος
- 14 Ann kenbe fèm nan konfyans nou genyen an, paske nou gen Jezi, pitit Bondye a, k'ap sèvi nou yon gwo granprèt, li travèse syèl la jouk li rive devan Bondye menm.
Having then a great high priest, who has made his way through the heavens, even Jesus the Son of God, let us be strong in our faith.
εχοντες ουν αρχιερα μεγαν διεληλυθота τους ουρανους ιησουν τον υιον του θεου κρατωμεν της ομολογιας
- 15 Granprèt nou an, se pa yon moun ki pa kapab soufri ak nou nan feblès nou. Okontrè, nou gen yon granprèt ki te pase anba tout kalite tantasyon menm jan ak nou. Men, li pa t' janm fè okenn peche.
For we have not a high priest who is not able to be touched by the feelings of our feeble flesh; but we have one who has been tested in all points as we ourselves are tested, but without sin.
ου γαρ εχομεν αρχιερα μη δυναμενον συμπαθησαι ταις ασθενειαις ημων πεπειραμενον δε κατα παντα καθ ομοιοτητα χωρις αμαρτιας
- 16 Se poutèt sa, ann pwoche avèk konfyans devan fotèy kote Bondye ki renmen nou an chita. Se la n'a jwenn padon pou peche nou yo, se la n'a jwenn pou gremesi sekou n'a bezwen lè nou nan nesosite.
Then let us come near to the seat of grace without fear, so that mercy may be given to us, and we may get grace for our help in time of need.
προσερχομεθα ουν μετα παρρησιας τω θρονω της χαριτος ινα λαβωμεν ελεον και χαριν ευρωμεν εις ευκαιρον βοηθειαν

- 1 ¶ Se pami moun yo toujou chwazi yon granprèt, lèfini yo mete l' apa pou l' ka fè sèvis Bondye pou yo. Se li menm tou ki pou ofri kado ak bèt pou touye pou peche yo bay Bondye.
Every high priest who is taken from among men is given his position to take care of the interests of men in those things which have to do with God, so that he may make offerings for sins.
πας γαρ αρχιερευς εξ ανθρωπων λαμβανομενος υπερ ανθρωπων καθισταται τα προς τον θεον ινα προσφερη δωρα τε και θυσιας υπερ αμαρτιων
- 2 Li toujou gen anpil pasyans ak moun ki pa konnen, ak moun k'ap fè sa yo pa t' dwe fè, paske li menm poutèt pa l', li fèb tou sou anpil pwen.
He is able to have feeling for those who have no knowledge and for those who are wandering from the true way, because he himself is feeble;
μετριοπαθειν δυναμενος τοις αγνοουσιν και πλανωμενοις επει και αυτος περικειται ασθενειαν
- 3 Se sak fè, se pa sèlman pou peche pèp la li gen pou l' ofri bèt pou yo touye bay Bondye, men se pou peche pa l' yo tou, paske li menm tou li fèb.
And being feeble, he has to make sin-offerings for himself as well as for the people.
και δια ταυτην οφειλει καθως περι του λαου ουτως και περι εαυτου προσφερειν υπερ αμαρτιων
- 4 Pesonn pa ka bay tèt li grad granprèt la. Se Bondye sèlman ki ka rele yon moun nan plas sa a, jan sa te fèt pou Arawon.
And no man who is not given authority by God, as Aaron was, takes this honour for himself.
και ουχ εαυτω τις λαμβανει την τιμην αλλα ο καλουμενος υπο του θεου καθαπερ και ο ααρων
- 5 Se konsa, Kris la pa t' chwazi tèt li pou l' te resewva grad granprèt la. Okontrè, li resewva l' nan men Bondye ki te di li: Ou se pitit mwen, depi jòdi a se mwen ki papa ou.
In the same way Christ did not take for himself the glory of being made a high priest, but was given it by him who said, You are my Son, this day I have given you being:
ουτως και ο χριστος ουχ εαυτον εδοξασεν γεννηθηναι αρχιερεα αλλ ο λαλησας προς αυτον υιος μου ει συ εγω σημερον γεγεννηκα σε
- 6 Li di yon lòt kote ankò: Ou prèt pou tout tan menm jan ak Mèlkisedèk.
As he says in another place, You are a priest for ever after the order of Melchizedek.
καθως και εν ετερω λεγει συ ιερευς εις τον αιωνα κατα την ταξιν μελχισεδεκ
- 7 Pandan Jezi t'ap viv sou latè, li te lapriyé Bondye, li te fè demann li avèk gwo rèl ak dlo nan je bay Bondye, sèl moun ki te kapab sove l' anba lanmò. Bondye koute l', paske li te soumèt devan Bondye.
Who in the days of his flesh, having sent up prayers and requests with strong crying and weeping to him who was able to give him salvation from death, had his prayer answered because of his fear of God.
ος εν ταις ημεραις της σαρκος αυτου δεησεις τε και ικετηριας προς τον δυναμενον σωζειν αυτον εκ θανατου μετα κραυγης ισχυρας και δακρυων προσενεγκας και εισακουσθεις απο της ευλαβειας
- 8 Atout li te pitit Bondye, li vin konnen sa ki rele yon moun obeyisan, avèk tout soufrans li soufri yo.
And though he was a Son, through the pain which he underwent, the knowledge came to him of what it was to be under God's orders;
καιπερ ων υιος εμαθεν αφ ων επαθεν την υπακοην
- 9 Lè li fin bon nèt, li tounen yon delivrans pou tout moun ki obeyi l', yon delivrans k'ap delivre yo pou tout tan,
And when he had been made complete, he became the giver of eternal salvation to all those who are under his orders;
και τελειωθεις εγενετο τοις υπακουουσιν αυτω πασιν αιτιος σωτηριας αιωνιου
- 10 ¶ paske lè sa a, Bondye deklare se yon granprèt menm jan ak Mèlkisedèk li ye.
Being named by God a high priest of the order of Melchizedek.
προσαγορευθεις υπο του θεου αρχιερευς κατα την ταξιν μελχισεδεκ
- 11 Mwen gen anpil bagay pou m' ta di nou sou sa ankò. Men, se bagay ki difisil anpil pou esplike nou, paske nou lou toujou nan konprann nou.
Of whom we have much to say which it is hard to make clear, because you are slow of hearing.
περι ου πολυς ημιν ο λογος και δυσερμηνευτος λεγειν επει νοθροι γεγονατε ταις ακοιαις
- 12 Depi tout tan sa a, se pou n' te fò deja tankou moun k'ap moutre nou yo. Men, okontrè, se bezwen nou bezwen toujou pou moun montre nou bagay ki pi fasil yo, premye konesans nan pawòl Bondye a. Se ti lèt nou bezwen bwè toujou, nou poko ka manje gwo manje.
And though by this time it would be right for you to be teachers, you still have need of someone to give you teaching about the first simple rules of God's revelation; you have become like babies who have need of milk, and not of solid food.
και γαρ οφειλοντες ειναι διδασκαλοι δια τον χρονον παλιν χρειαν εχετε του διδασκειν υμας τινα τα στοιχεια της αρχης των λογιων του θεου και γεγονατε χρειαν εχοντες γαλακτος και ου στερεας τροφης
- 13 Se timoun ki nan bwè lèt, paske timoun pa gen kont esperyans pou konnen sa ki bon ak sa ki pa bon.
For everyone who takes milk is without experience of the word of righteousness: he is a child.
πας γαρ ο μετεχων γαλακτος απειρος λογου δικαιοσυνης νηπιος γαρ εστιν

- 14 Okontrè, se granmoun ki manje gwo manje, paske granmoun yo konn jije, yo konn fè diferans ant sa ki bon ak sa ki mal.
But solid food is for men of full growth, even for those whose senses are trained by use to see what is good and what is evil.
τελειων δε εστιν η στερεα τροφη των δια την εξιν τα αισθητηρια γεγυμνασμενα εχοντων προς διακρισιν καλου τε και κακου
- 1 ¶ Se sak fè, ann grandi toujou pou n' ka vin granmoun nan konfyans nou. Ann kite dèyè premye konesans yo te ban nou sou Kris la. Nou pa pral rekòmanse ankò ap poze premye baz travay la: nou pa pral di nou ankò jan nou dwe chanje lavi nou, jan nou dwe wete konfyans nou te gen nan zèl ki pa vo anyen yo pou n' mete l' nan Bondye.
For this reason let us go on from the first things about Christ to full growth; not building again that on which it is based, that is, the turning of the heart from dead works, and faith in God,
διο αφεντες τον της αρχης του χριστου λογον επι την τελειοτητα φερουμεθα μη παλιν θεμελιον καταβαλλομενοι μετανοιας απο νεκρων εργαων και πιστεως επι θεου
- 2 Non, nou pa pral pale nou ankò sou batèm yo, sou sèvis pou mete men sou tèt moun ki kwè yo, sou keksyon lè moun mouri yo va leve, sou jijman ki p'ap janm kase a.
The teaching of baptisms, and of the putting on of hands, and of the future life of the dead, and of the judging on the last day.
βαπτισμων διδαχης επιθεσεως τε χειρων αναστασεως τε νεκρων και κριματος αιωνιου
- 3 Ann pouse pi devan! Se sa nou pral fè koulye a, si Bondye penmèt nou sa.
Now we will do this, if God lets us.
και τουτο ποιησομεν εανπερ επιτρεπη ο θεος
- 4 Moun ki te resevwa limyè Bondye a yon fwa deja, yo te goute kado Bondye te ba yo a, yo te resevwa pòsyon pa yo nan Sentespri Bondye a.
As for those who at one time saw the light, tasting the good things from heaven, and having their part in the Holy Spirit,
αδυνατον γαρ τους απαξ φωτισθεντας γευσαμενους τε της δωρεας της εποουρανιου και μετοχους γενηθεντας πνευματος αγιου
- 5 Yo te goute pawòl Bondye a, yo te wè l' te gou. Yo te santi nan lavi yo pouvwa k'ap travay nan tan k'ap vini an.
With knowledge of the good word of God, and of the powers of the coming time,
και καλον γευσαμενους θεου ρημα δυναμεις τε μελλοντος αιωνος
- 6 Apre sa, si yo voye konfyans yo nan Bondye jete, pa gen mwayen pou yo tounen vin jwenn Bondye ankò. Paske, yo kloure Pitit Bondye a yon dezyèm fwa sou kwa a. Yo fè l' wont devan tout moun ankò.
And then let themselves be turned away, it is not possible for their hearts to be made new a second time; because they themselves put the Son of God on the cross again, openly shaming him.
και παραπεσοντας παλιν ανακαινιζειν εις μετανοιαν ανασταυρουοντας εαυτους τον υιον του θεου και παραδειγματιζοντας
- 7 Lè yon tè bwè dlo lapli ki tonbe anpil sou li, si li pouse plant ki ka sèvi moun k'ap travay li a, Bondye ap beni li.
For a land, drinking in the frequent rain and producing good plants for those for whom it is worked, has a blessing from God:
γη γαρ η πιουσα τον επ αυτης πολλακις ερχομενον υετον και τικτουσα βοτανην ευθετον εκεινοις δι ους και γεωργειται μεταλαμβανει ευλογιας απο του θεου
- 8 Men, si li pouse pikan ak pengwen, li pa vo anyen. Bondye riske ba l' madichon. Lè sa a, yo ka boule li.
But if it sends up thorns and evil plants, it is of no use and is ready to be cursed; its only end is to be burned.
εκφερουσα δε ακανθας και τριβλους αδοκιμος και καταρας εγγυς ης το τελος εις καυσιν
- 9 ¶ Nou mèt wè m' ap pale konsa, frè m' yo, mwen gen anpil konfyans nan nou toujou. Mwen konnen nou nan chemen ki pou delivre nou an.
But, my loved ones, though we say this, we are certain that you have better things in you, things which go with salvation;
πειπισμεθα δε περι υμων αγαπητοι τα κρειττονα και εχομενα σωτηριας ει και ουτως λαλουμεν
- 10 Paske, Bondye pa mechan pou l' ta bliye travay nou fè, ni renmen nou moutre nou gen pou li, lè nou t'ap rann moun k'ap viv pou li yo anpil sèvis, sèvis n'ap rann yo jouk koulye a toujou.
For God is true, and will not put away from him the memory of your work and of your love for his name, in the help which you gave and still give to the saints.
ου γαρ αδικος ο θεος επιλαθεσθαι του εργου υμων και του κοπου της αγαπης ης ενεδειξασθε εις το ονομα αυτου διακονησαντες τοις αγιοις και διακονουντες
- 11 Men, mwen ta renmen wè nou toujou kenbe konsa nan aktivite travay la jouk sa kaba, konsa sa n'ap tann lan ka rive vre.
And it is our desire that you may all keep the same high purpose in certain hope to the end:
επιθυμουμεν δε εκαστον υμων την αυτην ενδεικνυσθαι σπουδην προς την πληροφοριαν της ελπιδος αχρι τελους
- 12 Mwen pa ta vle nou lage kò nou nan fè parès. Okontrè, se pou nou swiv egzanz pou moun ki gen konfyans yo, moun ki rete tann ak pasyans. Se poutèt sa yo te resevwa sa Bondye te pwomèt la.
So that you may not be slow in heart, but may take as your example those to whom God has given their heritage, because of their faith and their long waiting.
ινα μη νωθροι γενησθε μιμηται δε των δια πιστεως και μακροθυμιας κληρονομουντων τας επαγγελιας

- 13 Lè Bondye te fè Abraram pwomès la, li te fè sèman li t'ap kenbe li. Li fè sèman an sou tèt li, paske pa gen pi gran pase li.
For when God made his oath to Abraham, because there was no greater oath, he made it by himself,
τω γαρ αβρααμ επαγγελιαμενος ο θεος επει κατ ουδενος ειχεν μειζονος ομοσαι ωμοσεν καθ εαυτου
- 14 Li te di: Mwen pwomèt ou pou m' beni ou, pou m' ba ou anpil anpil pitit pitit.
Saying, Be certain that I will give you my blessing, and make your numbers very great.
λεγων η μην ευλογων ευλογησω σε και πληθυνων πληθυνω σε
- 15 Abraram te rete tann ak pasyans. Se konsa li resevwa sa Bondye te pwomèt li a.
And so, when he had been waiting calmly for a long time, God's word to him was put into effect.
και ουτως μακροθυμησας επετυχεν της επαγγελιας
- 16 Lè moun ap fè sèman, yo sèman sou sa ki pi gran pase yo. Yo pran sèman an pou yon garanti pou fini tout diskisyon yo ka gen yonn ak lòt.
For men at all times make their oaths by what is greater; and any argument is ended by the decision of the oath.
ανθρωποι μεν γαρ κατα του μειζονος ομνουσιν και πασης αυτοις αντιλογιας περας εις βεβαιωσιν ο ορκος
- 17 Men, Bondye te vle fè moun ki pou te resevwa sa l' te pwomèt la wè akèl li pa t'ap janm chanje pawòl. Se sak fè, li ajoute sèman an dèyè pwomès la.
So that when it was God's desire to make it specially clear to those who by his word were to have the heritage, that his purpose was fixed, he made it more certain with an oath;
εν ω περισσοτερον βουλομενος ο θεος επιδειξει τοις κληρονομοις της επαγγελιας το αμεταθετον της βουλης αυτου εμεσιτευσεν ορκω
- 18 Konsa, vin gen de bagay la a ki pa ka chanje, de bagay Bondye pa ka bay manti sou yo. Nou menm menm ki jwenn yon pwoteksyon nan men l', sa ankouraje nou anpil pou nou kenbe byen fèm espwa Bondye ofri nou an.
So that we, who have gone in flight from danger to the hope which has been put before us, may have a strong comfort in two unchanging things, in which it is not possible for God to be false;
ινα δια δυο πραγματων αμεταθετων εν οις αδυνατον ψευσασθαι θεον ισχυραν παρακλησιν εχωμεν οι καταφυγοντες κρατησαι της προκειμενης ελπιδος
- 19 Espwa sa a, se tankou yon lank batiman li ye pou nou. L'ap kenbe nanm nou fè m', byen solid. Lank sa nou genyen an, li chouke jouk lòt bò rido tanp ki nan syèl la.
And this hope is like a strong band for our souls, fixed and certain, and going in to that which is inside the veil;
ην ως ακυραν εχωμεν της ψυχης ασφαλη τε και βεβαιαν και εισερχομενη εις το εσωτερον του καταπετασματος
- 20 Se la Jezi te antre an premye pou louvri chemen an pou nou, li menm ki te tounen yon granprèt pou tout tan, menm jan ak Mèlkisedèk.
Where Jesus has gone before us, as a high priest for ever after the order of Melchizedek.
οπου προδρομος υπερ ημων εισηλθεν ιησους κατα την ταξιν μελχισεδεκ αρχιερευς γενομενος εις τον αιωνα
- 1 ¶ Mèlkisedèk sa a, se te wa peyi Salèm, yon prèt ki t'ap sèvi Bondye ki anwo nan syèl la. Lè Abraram t'ap tounen lakay li, apre li te fin kraze kèk wa nan yon batay, Mèlkisedèk vin kontre l', li ba l' benediksyon.
For this Melchizedek, the king of Salem, a priest of the Most High God, who gave Abraham his blessing, meeting him when he came back after putting the kings to death,
ουτος γαρ ο μελχισεδεκ βασιλευς σαλημ ιερευς του θεου του υψιστου ο συναντησας αβρααμ υποστρεφοντι απο της κοπης των βασιλεων και ευλογησας αυτον
- 2 Lè sa a, Abraram separe ba li yon dizyèm nan tou sa li te pran. Non Mèlkisedèk la gen de sans. Nan yon premye sans, li vle di Wa ki bay jistis la. Men, akòz li te wa peyi Salèm, li gen yon dezyèm sans. Li vle di tou Wa ki bay kè poze a.
And to whom Abraham gave a tenth part of everything which he had, being first named King of righteousness, and then in addition, King of Salem, that is to say, King of peace;
ω και δεκατην απο παντων εμερισεν αβρααμ πρωτον μεν ερμηνευομενος βασιλευς δικαιοσυνης επειτα δε και βασιλευς σαλημ ο εστιν βασιλευς ειρηνης
- 3 Mèlkisedèk sa a, nou pa konn ni papa l', ni manman l', ni okenn nan zansèt li yo. Yo pa di ki bò l' te fèt, ni ki bò l' mouri. Li tankou Pitit Bondye a, li rete prèt pou tout tan.
Being without father or mother, or family, having no birth or end to his life, being made like the Son of God, is a priest for ever.
απατωρ αμητωρ αγενεαλογητος μητε αρχην ημερων μητε ζωης τελος εχων αφωμοιωμενος δε τω υιω του θεου μενει ιερευς εις το διηνεκες
- 4 Nou tou wè ki kalite grannèg nonm sa a te ye, pou granpapa nou, Abraram, te ba li yon dizyèm nan tou sa l' te pran nan batay la.
Now see how great this man was, to whom our father Abraham gave a tenth part of what he had got in the fight.
θεωρειτε δε πληκος ουτος ω και δεκατην αβρααμ εδωκεν εκ των ακροθινιων ο πατριαρχης
- 5 Dapre lalwa Moyiz, se nan ras Levi ase yo chwazi moun ki pou sèvi prèt. Prèt sa yo resevwa lòd pou yo mande pèp la yon dizyèm sou tout bagay, sa vle di, yo mande moun ki sitwayen menm peyi ak yo pou bay yon dizyèm nan tou sa yo genyen. Men, yo tout se pitit pitit Abraram yo ye.
And it is true that by the law, those of the sons of Levi who have the position of priests may take a tenth part of the people's goods; that is to say, they take it from their brothers though these are the sons of Abraham.
και οι μεν εκ των υιων λευι την ιερατειαν λαμβανοντες εντολην εχουσιν αποδεκατον τον λαον κατα τον νομον τουτεστιν τους αδελφους αυτων καιπερ εξεληλυθοτας εκ της οσφους αβρααμ

- 6 Mèlkisedèk menm pa t' moun ras Levi. Men malgre sa, Abraram te ba li yon dizyèm nan tou sa li te pran. Sa ki pi rèd ankò, Mèlkisedèk bay moun ki te resevwa pwomès Bondye a benediksyon.
But this man, who was not of their family, took the tenth from Abraham, and gave a blessing to him to whom God had given his undertaking.
ο δε μη γενεαλογουμενος εξ αυτων δεδεκατωκεν τον αβρααμ και τον εχοντα τας επαγγελιας ευλογηκεν
- 7 Moun ki bay benediksyon pi gran pase moun ki resevwa benediksyon. Sa se vre.
But there is no doubt that the less gets his blessing from the greater.
χωρις δε πασης αντιλογιας το ελαττον υπο του κρειττονος ευλογειται
- 8 Nan ka prèt ras Levi yo, ofrann yon dizyèm lan se pou moun ki gen pou mouri. Men, nan ka Mèlkisedèk la, ladim lan se pou yon moun ki vivan, jan sa ekri nan Liv la.
Now at the present time, men over whom death has power take the tenth; but then it was taken by one of whom it is witnessed that he is living.
και ωδε μεν δεκατας αποθνησκοντες ανθρωποι λαμβανουσιν εκει δε μαρτυρουμενος οτι ζη
- 9 Gen plis ankò: nou ka di lè Abraram te bay ofrann dizyèm lan, Levi te peye l' tou, li menm Levi ki gen pitit pitit li yo k'ap resevwa ofrann dizyèm lan koulye a.
And we may say that in Abraham, even Levi, who has a right to take the tenth part, gave it;
και ως επος ειπειν δια αβρααμ και λευι ο δεκατας λαμβανων δεδεκατωται
- 10 Paske, nan yon sans, Levi ki pa t' ankò fèt te nan ren granpapa l', Abraram, lè Mèlkisedèk te vin kontre l' la.
Because he was still in his father's body when Melchizedek came to him.
ετι γαρ εν τη οσφρι του πατρος ην οτε συνηνητησεν αυτω ο μελχισεδεκ
- 11 ¶ Se sou baz travay prèt ras Levi yo Bondye te bay pèp Izrayèl la lalwa Moyiz la. Si travay prèt ras Levi yo te yon travay ki te bon nèt, pa ta gen nesosite menm pou yon lòt prèt ki menm jan ak Mèlkisedèk men ki pa menm jan ak Arawon ta vini.
Now if it was possible for things to be made complete through the priests of the house of Levi (for the law was given to the people in connection with them), what need was there for another priest who was of the order of Melchizedek and not of the order of Aaron?
ει μεν ουν τελειωσις δια της λευιτικης ιερωσυνης ην ο λαος γαρ επ αυτη νενομοθετητο τις ετι χρεια κατα την ταξιν μελχισεδεκ ετερον ανιστασθαι ιερα και ου κατα την ταξιν ααρων λεγεσθαι
- 12 Lè yo chanje travay prèt la, se pou yo chanje lalwa a tou.
Because if the priests are changed, it is necessary to make a change in the law.
μετατιθεμενης γαρ της ιερωσυνης εξ αναγκης και νομου μεταθεσις γινεται
- 13 Men, nan tout pawòl sa yo, se sou Seyè a y'ap pale. Men li menm, li soti nan yon lòt branch fanmi, ki pa janm gen pesonn ladan l' ki te konn fè sèvis prèt yo devan lòtèl la.
For he of whom these things are said comes of another tribe, of which no man has ever made offerings at the altar.
εφ ον γαρ λεγεται ταυτα φυλης ετερας μετεσχηκεν αφ ης ουδεις προσεσχηκεν τω θυσιαστηριω
- 14 Sa se bagay tout moun konnen, Jezi te fèt nan branch fanmi Jida. Moyiz pa t' janm bay non sa a lè li t'ap pale sou prèt yo.
Because it is clear that our Lord comes out of Judah, and Moses said nothing about priests from that tribe.
προδηλον γαρ οτι εξ ιουδα ανατεταλκεν ο κυριος ημων εις ην φυλην ουδεν περι ιερωσυνης μωσης ελαλησεν
- 15 Bon, men yon lòt pwèn k'ap eklèsè keksyon an plis toujou. Nou wè se yon lòt prèt ki tankou Mèlkisedèk ki vin la a.
And this is even more clear if a second priest has come up who is like Melchizedek,
και περισσοτερον ετι καταδηλον εστιν ει κατα την ομοιοτητα μελχισεδεκ ανισταται ιερευς ετερος
- 16 Yo pa t' fè l' prèt dapre regleman lèzòm: men, se akòz pouvwa lavi ki p'ap janm fini an kifè yo fè l' prèt.
That is to say, not made by a law based on the flesh, but by the power of a life without end:
ος ου κατα νομον εντολης σαρκικης γεγονεν αλλα κατα δυναμιν ζωης ακαταλυτου
- 17 Men sa ki ekri nan Liv la: Ou prèt pou tout tan menm jan ak Mèlkisedèk.
For it has been witnessed of him, You are a priest for ever after the order of Melchizedek.
μαρτυρει γαρ οτι συ ιερευς εις τον αιωνα κατα την ταξιν μελχισεδεκ
- 18 Konsa, yo mete ansyen regleman an sou kote, paske li fèb, li pa t' kapab sèvi anyen ankò.
So the law which went before is put on one side, because it was feeble and without profit.
αθετησις μεν γαρ γινεται προαγουσης εντολης δια το αυτης ασθενες και ανωφελες

- 19 Lalwa Moyiz la pa t' kapab rann anyen bon nèt sou tout pwen. Men, koulye a, yo ban nou yon pi bèl espwa, kifè nou ka pwoche bò kot Bondye. (Because the law made nothing complete), and in its place there is a better hope, through which we come near to God.
ουδεν γαρ ετελειωσεν ο νομος επεισαγωγη δε κρειττονος ελπιδος δι ης εγγιζομεν τω θεω
- 20 Gen yon lòt bagay ankò: Se sèman Bondye te fè a. Bondye te fè lòt yo prèt san l' pa t' fè sèman. And as this is not without the taking of an oath
και καθ οσον ου χωρις ορκωμοσιας οι μεν γαρ χωρις ορκωμοσιας εισιν ιερεις γεγονοτες
- 21 Men pou Jezi, Bondye te fè sèman lè li t'ap mete l' prèt, paske li te di: Bondye fè sèman. L'ap toujou kenbe pawòl li: Ou prèt pou tout tan. (For those were made priests without an oath, but this one was made a priest with an oath by him who says of him, The Lord gave his oath, which he will not take back, that you are a priest for ever);
ο δε μετα ορκωμοσιας δια του λεγοντος προς αυτον ωμοσεν κυριος και ου μεταμεληθησεται συ ιερεις εις τον αιωνα κατα την ταξιν μελχισηδεκ
- 22 Konsa, avèk Jezi sa ban nou yon garanti, nou gen yon lòt kontra ak Bondye ki pi bon lontan pase premye a. By so much is it a better agreement which we have through Jesus.
κατα τοσουτον κρειττονος διαθηκης γεγονεν εγγυος ησους
- 23 Gen yon lòt diferans ankò: Te gen anpil prèt nan lòt kategori a, paske se tout tan yo t'ap mouri. Yon sèl pa t' ka kenbe travay la nèt ale. And it is true that there have been a great number of those priests, because death does not let them go on for ever;
και οι μεν πλειονες εισιν γεγονοτες ιερεις δια το θανατω κωλυεσθαι παραμενειν
- 24 Men, Jezi li menm toujou vivan, li pa janm bezwen renmèt travay prèt la bay okenn lòt moun pou fè l' nan plas li. But this priest, because his life goes on for ever, is unchanging.
ο δε δια το μενειν αυτον εις τον αιωνα απαραβατον εχει την ιερωσυνην
- 25 Se poutèt sa, depi koulye a, epi pou tout tan, li ka delivre tout moun, l'ap fè yo pwoche bò kot Bondye paske li menm li toujou vivan, l'ap lapriyè Bondye pou yo. So that he is fully able to be the saviour of all who come to God through him, because he is ever living to make prayer to God for them.
οθεν και σωζειν εις το παντελες δυναται τους προσερχομενους δι αυτου τω θεω παντοτε ζων εις το εντυγχανειν υπερ αυτων
- 26 Konsa, Jezi se granprèt nou te bezwen an. Li bon nèt, li pa janm fè okenn bagay ki mal, ni okenn peche. Yo mete l' apa, yo wete l' nan mitan moun k'ap fè peche yo. Bondye leve l', li mete l' pi wo pase syèl la. It was right for us to have such a high priest, one who is holy and without evil, doing no wrong, having no part with sinners, and made higher than the heavens:
τοιουτος γαρ ημιν επρεπεν αρχιερευς οσιος ακακος αμιατος κωχωρισμενος απο των αμαρτωλων και υψηλοτερος των ουρανων γενομενος
- 27 Li pa tankou lòt granprèt yo. Li pa bezwen ap ofri chak jou yon bann bèt pou yo touye pou peche pa l' yo anvan, epi pou peche pèp la apre sa. Li pa nan sa li menm. Li fè yon sèl ofrann fini ak sa lè li te ofri tèt li a. Who has no need to make offerings for sins every day, like those high priests, first for himself, and then for the people; because he did this once and for ever when he made an offering of himself.
ος ουκ εχει καθ ημεραν αναγκην ωσπερ οι αρχιερεις προτερον υπερ των ιδιων αμαρτιων θυσιας αναφερειν επειτα των του λαου τουτο γαρ εποιησεν εφραπαξ εαυτον ανενεγκας
- 28 Dapre lalwa Moyiz la, se moun ki poko bon nèt yo te mete sèvi granprèt. Men, dapre pawòl sèman Bondye a, pawòl ki vin lontan apre lalwa a, moun Bondye mete granprèt la, se Pitit li a ki te vin bon nèt sou tout pwen pou tout tan. The law makes high priests of men who are feeble; but the word of the oath, which was made after the law, gives that position to a Son, in whom all good is for ever complete.
ο νομος γαρ ανθρωπους καθιστησιν αρχιερεις εχοντας ασθενειαν ο λογος δε της ορκωμοσιας της μετα τον νομον υιον εις τον αιωνα τετελειωμενον
- 1 ¶ Men bagay ki pi enpòtan nan tou sa m'ap di la a: Nou gen yon kalite granprèt konsa ki chita sou bò dwat fòtèy Bondye ki wa nan syèl la. Now of the things we are saying this is the chief point: We have such a high priest, who has taken his place at the right hand of God's high seat of glory in heaven,
κεφαλαιον δε επι τοις λεγομενοις τοιουτον εχομεν αρχιερευς ος εκαθισεν εν δεξια του θρονου της μεγαλωσυνης εν τοις ουρανοις
- 2 L'ap fè sèvis granprèt li nan kote ki apa pou Bondye a, sa vle di, nan kay tout bon an, kay Seyè a menm te bati. Se pa t' moun ki te bati l' pou li. As a servant of the holy things and of the true Tent, which was put up by God, not by man.
των αγιων λειτουργος και της σκηνης της αληθινης ην επηξεν ο κυριος και ουκ ανθρωπος
- 3 Travay yon granprèt, se ofri kado ak bèt pou touye bay Bondye. Nan kondisyon sa a, granprèt nou an dwe gen kichòy pou l' ofri tou. Now every high priest is given authority to take to God the things which are given and to make offerings; so that it is necessary for this man, like them, to have something for an offering.
πας γαρ αρχιερευς εις το προσφερειν δωρα τε και θυσιας καθισταται οθεν αναγκαιον εχειν τι και τουτον ο προσενεγκη

- 4 Si Jezi te sou latè, menm senp prèt li pa ta ye, paske gen prèt deja ki la pou ofri kado yo, dapre jan lalwa Moyiz la vle l' la.
If he had been on earth he would not have been a priest at all, because there are other priests who make the offerings ordered by the law;
ει μεν γαρ ην επι γης ουδ αν ην ιερευς οντων των ιερεων των προσφεροντων κατα τον νομον τα δωρα
- 5 Nan sèvis prèt sa yo ap fè nan tanp ki sou latè a, se kopye y'ap kopye sou sa k'ap fèt nan syèl la. Sa y'ap fè a ou ta di se lonbraj sa k'ap fèt nan syèl la. Se konsa sa te ye pou Moyiz tou. Lè Moyiz tapral moute tant lan, Bondye di li: Gade byen pou ou ka fè tout bagay dapre modèl mwen te moutre ou sou mòn lan.
Being servants of that which is a copy and an image of the things in heaven, as Moses, when he was about to make the Tent, had special orders from God: for, See, he said, that you make everything like the design which you saw in the mountain.
οιτινες υποδειγματι και σκια λατρευουσιν των επουρανιων καθως κεχηματισται μωσης μελλων επιτελειν την σκηνην ορα γαρ φησιν ποιησης παντα κατα τον τυπον τον δειχθεντα σοι εν τω ορει
- 6 ¶ Men, koulye a, sèvis granprèt nou an gen pou l' fè a pi konsekan lontan pase sèvis prèt sa yo. Paske, kontra li te ranje ant Bondye ak lèzòm lan pi bon lontan, li gen pi bon pwomès ki garanti li.
But now his position as priest is higher. because through him God has made a better agreement with man, based on the giving of better things.
νυνι δε διαφορωτερας τετευχεν λειτουργιας οσω και κρειττονος εστιν διαθηκης μεσιτης ητις επι κρειττοσιν επαγγελιας νενομοθετηται
- 7 Si premye kontra a pa t' gen defo, pa ta gen nesite pou yo ta fè yon lòt kontra pou pran plas li.
For if that first agreement had been as good as possible, there would have been no place for a second.
ει γαρ η πρωτη εκεινη ην αμεμπτος ουκ αν δευτερας εξητειτο τοπος
- 8 Men, Bondye te gen repwòch pou l' fè pèp li a. Se sak fè Bondye di: Gade, pa rete lontan ankò anvan pou m' fè yon lòt kontra avèk pèp Izrayèl la, avèk branch fanmi Jida a.
For, protesting against them, he says, See, the days are coming when I will make a new agreement with the house of Israel, and with the house of Judah;
μεμφομενος γαρ αυτοις λεγει ιδου ημεραι ερχονται λεγει κυριος και συντελεσω επι τον οικον ισραηλ και επι τον οικον ιουδα διαθηκην καινην
- 9 Bondye di ankò: Se p'ap yon kontra tankou kontra mwen te fè avèk zansèt yo a, lè m' te pran men yo pou m' te fè yo soti kite peyi Lejip la. Yo pa t' fè tou sa yo te dwe fè dapre kontra mwen te fè ak yo a. Se poutèt sa, mwen pa t' okipe yo tou.
Not like the agreement which I made with their fathers when I took them by the hand, to be their guide out of the land of Egypt; for they did not keep the agreement with me, and I gave them up, says the Lord.
ου κατα την διαθηκην ην εποιησα τοις πατρασιν αυτων εν ημερα επιλαβομενου μου της χειρος αυτων εξαγαγειν αυτους εκ γης αιγυπτου οτι αυτοι ουκ ενεμειναν εν τη διαθηκη μου καγω ημελησα αυτων λεγει κυριος
- 10 Bondye di ankò: Men kontra mwen pral fè ak pèp Izrayèl la, apre jou sa yo fin pase. M'a mete lwa m' yo nan lespri yo, m'a make lwa m' yo nan kè yo. M'a tounen Bondye tout bon pou yo, y'a tounen yon pèp ki apa pou mwen.
For this is the agreement which I will make with the people of Israel after those days: I will put my laws into their minds, writing them in their hearts: and I will be their God, and they will be my people:
οτι αυτη η διαθηκη ην διαθησομαι τω οικω ισραηλ μετα τας ημερας εκεινας λεγει κυριος διδους νομους μου εις την διανοιαν αυτων και επι καρδιας αυτων επιγραφω αυτους και εσομαι αυτοις εις θεον και αυτοι εσονται μοι εις λαον
- 11 Pesonn p'ap bezwen moutre yon lòt moun anyen nan peyi a. Pesonn p'ap bezwen di yon lòt nan peyi a: Manyè chache konn Bondye. Paske, yo tout y'a konnen m', depi sa ki tou piti a jouk sa ki pi gran an.
And there will be no need for every man to be teaching his brother, or his neighbour, saying, This is the knowledge of the Lord: for they will all have knowledge of me, great and small.
και ου μη διδαξωσιν εκαστος τον πλησιον αυτου και εκαστος τον αδελφον αυτου λεγων γνωθι τον κυριον οτι παντες ειδησουσιν με απο μικρου αυτων εως μεγαλου αυτων
- 12 M'a padonnen sa yo fè ki mal, mwen p'ap chonje peche yo ankò.
And I will have mercy on their evil-doing, and I will not keep their sins in mind.
οτι υλεως εσομαι ταις αδικιας αυτων και των αμαρτιων αυτων και των ανομιων αυτων ου μη μνησθω επι
- 13 Lè Bondye di li pral fè yon lòt kontra, li fè premye kontra a pase mòd. Tou sa ki pase mòd, tou sa ki fin vye prèt pou disparèt.
When he says, A new agreement, he has made the first agreement old. But anything which is getting old and past use will not be seen much longer.
εν τω λεγειν καινην πεπαλαιωκεν την πρωτην το δε παλαιουμενον και γηρασκον εγγυς αφανισμου
- 1 ¶ Premye kontra a te gen regleman pa l' pou jan yo dwe fè sèvis pou Bondye nan tanp ki sou latè a.
Now the first agreement had its rules of worship, and a holy order.
ειχεν μεν ουν και η πρωτη σκηνη δικαιωματα λατρειας το τε αγιον κοσμικον
- 2 Premye bagay yo fè, yo moute yon gwo tant: se te kote yo te mete apa pou sèvis Bondye a. Se la yo te mete gwo lanp sèt branch lan, tab la ansanm ak pen yo ofri bay Bondye yo.
For the first Tent was made ready, having in it the vessels for the lights and the table and the ordering of the bread; and this is named the holy place.
σκηνη γαρ κατεσκευασθη η πρωτη εν η η τε λυχνια και η τραπεζα και η προθεσις των αρτων ητις λεγεται αγια

- 3 Dèyè dezyèm rido a, te gen yon lòt ti tant pi piti. Se te kote yo te mete apa nèt pou Bondye menm lan.
And inside the second veil was the place which is named the Holy of holies;
μετα δε το δευτερον καταπατασμα σκηνη η λεγομενη αγια αγιων
- 4 Se la lotèl an lò a te ye ansanm ak Bwat kote yo te sere kontra a. Se sou lotèl la yo te konn boule lansan. Bwat la menm te kouvri nèt ak lò. Anndan l' yo te mete yon ti ja an lò tou ki te gen laman dezè a. Bò kote ti ja a, yo te mete baton Arawon an ki te fleri, ansanm ak de moso wòch plat kote yo te ekri pawòl kontra a.
Having a vessel of gold in it for burning perfumes, and the ark of the agreement, which was covered with gold and which had in it a pot made of gold for the manna, and Aaron's rod which put out buds, and the stones with the writing of the agreement;
χρυσου εχουσα θυμιατηριον και την κιβωτον της διαθηκης περικεκαλυμμενη παντοθεν χρυσιω εν η σταμνος χρυση εχουσα το μαννα και η ραβδος ααρων η βλαστησασα και αι πλακες της διαθηκης
- 5 Anwo bwat la, yo te mete estati de zanj yo te rele cheriben. Se te pou fè moun konnen Bondye la. Zèl zanj yo te louvri, yo te kouvri tout kote yo ofri bèt pou touye pou peche yo. Men, nou pa gen tan koulye a pou n' pale an detay sou bagay sa yo.
And over it were the winged ones of glory with their wings covering the mercy-seat; about which it is not possible now to say anything in detail.
υπερανω δε αυτης χερουβιμ δοξης κατασκιαζοντα το υλαστηριον περι ων ουκ εστιν νυν λεγειν κατα μερος
- 6 Lè tout bagay fin nan plas yo konsa, prèt yo gen pou yo antre chak jou nan premye tant lan pou fè sèvis.
Now while these things were in existence, the priests went into the first Tent at all times, for prayer and the making of offerings.
τουτων δε ουτως κατεσκευασμενων εις μεν την πρωτην σκηνην διαπαντος εισιασιν οι ιερεις τας λατρειας επιτελουντες
- 7 Men, se granprèt la ase ki gen dwa antre nan dezyèm ti tant lan. Li fè l' yon sèl fwa chak lanne. Lè sa a, li pote san bèt yo te ofri bay Bondye a pou tèt pa l' ansanm ak pou peche pèp la fè san yo pa t' konnen.
But only the high priest went into the second, once a year, not without making an offering of blood for himself and for the errors of the people:
εις δε την δευτερην απαξ του ενιαυτου μονος ο αρχιερευς ου χωρις αιματος ο προσφερει υπερ εαυτου και των του λαου αγνοηματων
- 8 ¶ Avèk tout aranjman sa yo, Sentespri fè nou wè chemen ki pou mennen nou kote Bondye ye a pòk louvri toutotan premye tant la kanpe toujou.
The Holy Spirit witnessing by this that the way into the holy place had not at that time been made open, while the first Tent was still in being;
τουτο δηλοντος του πνευματος του αγιου μητω πεφανερωσθαι την των αγιων οδον επι της πρωτης σκηνης εχουσης στασιν
- 9 Sa se yon siy pou te fè nou konprann davans sa k'ap pase koulye a. Sa vle di: pou moun k'ap fè sèvis sa yo, nanpwen kado yo ka fè Bondye, nanpwen ofrann bèt yo ka touye bay Bondye ki pou lave konsyans yo devan Bondye.
And this is an image of the present time; when the offerings which are given are not able to make the heart of the worshipper completely clean,
ητις παραβολη εις τον καιρον τον ενεστηκοτα καθ ον δωρα τε και θυσιαι προσφέρονται μη δυναμεναι κατα συνειδησιν τελειωσαι τον λατρευοντα
- 10 Nan tout bagay sa yo, se yon keksyon de sa ki bon pou manje, de sa ki bon pou bwè, de tout kalite seremoni pou yo fè pou lave deyò kò moun. Prensip sa yo vo kichòy jouk lè Bondye vin chanje tout bagay.
Because they are only rules of the flesh, of meats and drinks and washings, which have their place till the time comes when things will be put right.
μονον επι βρωμασιν και πομασιν και διαφοροις βαπτισμοις και δικαιομασιν σαρκος μεχρι καιρου διορθωσεως επικειμενα
- 11 Men, Kris la vini deja tankou granprèt k'ap bay benediksyon ki gen pou vini yo. Tant kote l'ap fè sèvis li a pi gwo, pi bon lontan. Se pa moun ki te bati li. Tant sa a pa fè pati bagay ki sou latè.
But now Christ has come as the high priest of the good things of the future, through this greater and better Tent, not made with hands, that is to say, not of this world,
χριστος δε παραγενομενος αρχιερευς των μελλοντων αγαθων δια της μειζονος και τελειοτερας σκηνης ου χειροποιητου τουτεστιν ου ταυτης της κτισεως
- 12 Kris la pase nan tant lan, li antre kote yo mete apa pou Bondye a, li ofri san an yon sèl fwa devan Bondye epi li fini. Lè sa a, se pa t' san bouk kabrit ni san ti towò bèf li te ofri. Se san pa l' menm li te ofri. Se sak fè li antre yon sèl fwa a devan Bondye, li tou peye pou l' te ka delivre nou pou tout tan.
And has gone once and for ever into the holy place, having got eternal salvation, not through the blood of goats and young oxen, but through his blood.
ουδε δι αιματος τραγων και μοσχων δια δε του ιδιου αιματος εισηλθεν εφραπαξ εις τα αγια αιωνιαν λυτρωσιν ευραμενος
- 13 Si yo ka pran san bouk kabrit ak san towò bèf ansanm ak san vyann ti gazèl bèf yo boule sou lotèl la pou voye sou moun ki mete tèt yo nan kondisyon yo pa ka sèvi Bondye dapre lalwa, pou mete yo nan kondisyon pou yo fè sèvis Bondye,
For if the blood of goats and oxen, and the dust from the burning of a young cow, being put on the unclean, make the flesh clean:
ει γαρ το αιμα ταυρων και τραγων και σποδος δαμαλεως ραντιζουσα τους κεκοινωμενους αγιαζει προς την της σαρκος καθαροτητα

- 14 nou pa bezwen mande kisa san Kris la p'ap fè. Avèk pouvwa Sentespri ki la tout tan an, li menm li ofri tèt li bay Bondye tankou yon ofrann bèt ki bon nèt, san okenn defo. Se konsa, san l' ap lave konsyans nou, l'ap delivre nou anba esklavaj lalwa k'ap touye nou an pou nou ka sèvi Bondye vivan an.
How much more will the blood of Christ, who, being without sin, made an offering of himself to God through the Holy Spirit, make your hearts clean from dead works to be servants of the living God?
ποσω μαλλον το αιμα του χριστου ος δια πνευματος αιωνιου εαυτον προσηνεγκεν αμωμον τω θεω καθαριει την συνειδησιν υμων απο νεκρων εργαων εις το λατρευειν θεω ζοντι
- 15 ¶ Se poutèt sa, Kris la se yon avoka ki tabli yon nouvo kontra ant Bondye ak lèzòm. Konsa, moun Bondye rele yo, yo ka resevwa eritaj ki la pou tout tan an, jan Bondye te pwomèt la. Tou sa, paske Kris la mouri. Avèk mouri li mouri a, li delivre tout moun anba chenn peche yo te fè sou premye kontra a.
And for this cause it is through him that a new agreement has come into being, so that after the errors under the first agreement had been taken away by his death, the word of God might have effect for those who were marked out for an eternal heritage.
και δια τουτο διαθηκης καινης μεσιτης εστιν οπως θανατου γενομενου εις απολυτρωσιν των επι τη πρωτη διαθηκη παραβασεων την επαγγελιαν λαβωσιν οι κεκλημενοι της αιωνιου κληρονομιας
- 16 Lè gen yon kontra osinon yon testaman, se pou yo bay prèy moun ki te fè l' la mouri byen mouri.
Because where there is a testament, there has to be the death of the man who made it.
οπου γαρ διαθηκη θανατον αναγκη φερεσθαι του διαθεμενου
- 17 Paske, yon testaman pa vo anyen toutotan moun ki fè l' la vivan toujou. Lè moun ki fè l' la mouri, se lè sa a testaman an bon.
For a testament has effect after death; for what power has it while the man who made it is living?
διαθηκη γαρ επι νεκροις βεβαια επει μηποτε ισχυει οτε ζη ο διαθεμενος
- 18 Se poutèt sa, menm pou premye kontra a se apre yo te fin fè san bèt yo te ofri yo koule li te bon.
So that even the first agreement was not made without blood.
οθεν ουδ η πρωτη χωρις αιματος εγκεκαινισται
- 19 Premye bagay Moyiz te fè, li te li tout kòmandman yo bay pèp la, jan sa ye nan lalwa a. Apre sa, li pran san ti towò bèf yo ak san bouk kabrit yo, li mele l' ak dlo, li pran yon branch izòp ak yon moso lenn wouj, li wouze Liv lalwa a ansanm ak tout pèp la avèk melanj la.
For when Moses had given all the rules of the law to the people, he took the blood of goats and young oxen, with water and red wool and hyssop, and put it on the book itself and on all the people, λαληθεισης γαρ πασης εντολης κατα νομον υπο μουσεως παντι τω λαω λαβων το αιμα των μοσχων και τραγων μετα υδατος και εριου κοκκινου και υσσωπου αυτο τε το βιβλιον και παντα τον λαον ερραντισεν
- 20 Lè sa a, li di: Sa se san ki sèvi pou siyen kontra Bondye mande pou nou kenbe a.
Saying, This blood is the sign of the agreement which God has made with you.
λεγων τουτο το αιμα της διαθηκης ης ενετειλατο προς υμας ο θεος
- 21 Moyiz voye san an sou tout tant lan, sou tout bagay ki sèvi nan tant lan.
And the blood was put on the Tent and all the holy vessels in the same way.
και την σικνην δε και παντα τα σκευη της λειτουργιας τω αιματι ομοιως ερραντισεν
- 22 Dapre lalwa, san an mete prèske tout bagay nan kondisyon pou fè sèvis Bondye. Si san pa koule, nanpwen padon pou peche yo.
And by the law almost all things are made clean with blood, and without blood there is no forgiveness.
και σχεδον εν αιματι παντα καθαριζεται κατα τον νομον και χωρις αιματεκχυσιας ου γινεται αφεσις
- 23 ¶ Tout bagay sa yo se kopye Moyiz te kopye yo sou bagay tout bon ki nan syèl la. Si se pou yo te mete tout bagay sa yo ki yon senp pòtre bagay tout bon yo nan kondisyon pou fè sèvis Bondye konsa, bagay ki nan syèl la menm mande yon pi gwo kalite ofrann bèt toujou.
For this cause it was necessary to make the copies of the things in heaven clean with these offerings; but the things themselves are made clean with better offerings than these.
αναγκη ουν τα μεν υποδειγματα των εν τοις ουρανοις τουτοις καθαριζεσθαι αυτα δε τα επουρανια κρειττοσιν θυσιας παρα ταυτας
- 24 Kris la pa t' antre nan yon kay moun te bati pou Bondye sou modèl kay Bondye a. Li antre nan syèl la menm, kote li kanpe koulye a devan Bondye pou nou.
For Christ did not go into a holy place which had been made by men's hands as the copy of the true one; but he went into heaven itself, and now takes his place before the face of God for us.
ου γαρ εις χειροποιητα αγια εισηλθεν ο χριστος αντιτυπα των αληθινων αλλ εις αυτον τον ουρανον νυν εμφανισθηνα τω προσωπω του θεου υπερ ημων
- 25 Granprèt jwif yo antre chak lanne nan kote ki apa pou Bondye menm lan avèk san bèt yo touye bay Bondye. Men, Kris la menm pa antre plizyè fwa pou ofri tèt li.
And he did not have to make an offering of himself again and again, as the high priest goes into the holy place every year with blood which is not his; ουδ ινα πολλακις προσφερη εαυτον ωσπερ ο αρχιερευς εισερχεται εις τα αγια κατ ενιαυτον εν αιματι αλλοτριω

- 26 Si se pa t' sa, li ta blije soufri plizyè fwa tou depi lè Bondye te kreye tout bagay. Men, koulye a, lè tout bagay prèt pou fini, li parèt yon sèl fwa, li bay tèt li tankou bèt yo ofri pou wete tout peche, epi li fini.
For then he would have undergone a number of deaths from the time of the making of the world: but now he has come to us at the end of the old order, to put away sin by the offering of himself.
επει εδει αυτον πολλακις παθειν απο καταβολης κοσμου νυν δε απαξ επι συντελεια των αιωνων εις αθετησιν αμαρτιας δια της θυσιας αυτου πεφανερωται
- 27 Tout moun gen pou mouri yon sèl fwa, apre sa, Bondye gen pou jije yo.
And because by God's law death comes to men once, and after that they are judged;
και καθ οσον αποκειται τοις ανθρωποις απαξ αποθανειν μετα δε τουτο κρισις
- 28 Konsa tou, Kris la ofri tèt li pou li mouri yon sèl fwa pou wete peche anpil moun. Li gen pou l' tounen yon dezyèm fwa. Men, lè sa a, se p'ap pou wete peche nou, se va pou delivre tout moun k'ap tann li yo.
So Christ, having at his first coming taken on himself the sins of men, will be seen a second time, without sin, by those who are waiting for him, for their salvation.
ουτως ο χριστος απαξ προσερχθει εις το πολλων ανενεγκειν αμαρτιας εκ δευτερον χωρις αμαρτιας ορθησεται τοις αυτον απεκδεχομενοις εις σωτηριαν
- 1 ¶ Lalwa Moyiz la pa t' menm yon bon pòtre bagay ki la tout bon yo. Se yon senp lonbraj benediksyon ki gen pou vini yo li ye. Moun ki pwoche bò kote Bondye avèk menm kalite ofrann bèt y'ap plede ofri chak lanne san rete a, moun sa yo, lalwa pa ka fè yo vin bon nèt.
For the law, being only a poor copy of the future good things, and not the true image of those things, is never able to make the people who come to the altar every year with the same offerings completely clean.
σκιαν γαρ εχων ο νομος των μελλοντων αγαθων ουκ αυτην την εικονα των πραγματων κατ ενιαυτον ταις αυταις θυσιας ας προσφερουσιν εις το διηνεκες ουδεποτε δυναται τους προσερχομενους τελειωσαι
- 2 Si moun ki fè sèvis sa yo pou Bondye te lave tout bon anba peche yo, yo pa ta santi yo koupab okenn peche ankò. Yo ta sispann fè ofrann bèt pou touye.
For if this had been possible, would there not have been an end of those offerings, because the worshippers would have been made completely clean and would have been no longer conscious of sins?
επει ουκ αν επαυσαντο προσφερομεναι δια το μηδεμιαν εχειν ετι συνειδησιν αμαρτιων τους λατρευοντας απαξ κεκαθαρμενους
- 3 Men, okontrè, chak lanne bèt yo touye yo fè moun yo chonje jan yo peche.
But year by year there is a memory of sins in those offerings.
αλλ εν αυταις αναμνησις αμαρτιων κατ ενιαυτον
- 4 Tou sa, paske san bouk ak san jenn towò bèt p'ap janm ka wete peche moun.
Because it is not possible for the blood of oxen and goats to take away sins.
αδυνατον γαρ αιμα ταυρων και τραγων αφαιρειν αμαρτιας
- 5 Se poutèt sa, lè Kris la tapral vin sou latè, li di Bondye: Ou pa bezwen yo fè okenn ofrann bèt pou yo touye pou ou, ni pou yo fè ou kado anyen. Men, ou ban m' yon kò.
So that when he comes into the world, he says, You had no desire for offerings, but you made a body ready for me;
διο εισερχομενος εις τον κοσμον λεγει θυσιαν και προσφοραν ουκ ηθελησας σωμα δε κατηρτισω μοι
- 6 Se pa ofrann vyann bèt yo boule sou lotèl la k'ap fè ou plezi. Ni se pa ofrann bèt yo touye pou wete peche yo k'ap fè ou plezi.
You had no joy in burned offerings or in offerings for sin.
ολοκαυτωματα και περι αμαρτιας ουκ ευδοκησας
- 7 ¶ Lè sa a, mwen di: Men mwen, Bondye. Mwen vin pou fè volonte ou, jan sa ekri sou mwen nan liv lalwa a.
Then I said, See, I have come to do your pleasure, O God (as it is said of me in the roll of the book).
τοτε ειπον ιδου ηκω εν κεφαλιδι βιβλιου γεγραπται περι εμου του ποιησαι ο θεος το θελημα σου
- 8 Premye bagay li di se: Ou pa bezwen yo fè okenn ofrann bèt pou yo touye pou ou, ni pou yo fè ou kado anyen, ni ofrann vyann bèt yo boule sou lotèl la, ni ofrann bèt yo touye pou wete peche yo:
After saying, You had no desire for offerings, for burned offerings or offerings for sin (which are made by the law) and you had no pleasure in them,
ανωτερον λεγων οτι θυσιαν και προσφοραν και ολοκαυτωματα και περι αμαρτιας ουκ ηθελησας ουδε ευδοκησας αιτινες κατα τον νομον προσφέρονται
- 9 Apre sa, li di: Men mwen, Bondye. Mwen vin pou fè volonte ou. Konsa, Bondye aboli tout ansyen ofrann bèt yo, li ranplase yo ak ofrann Kris la menm.
Then he said, See, I have come to do your pleasure. He took away the old order, so that he might put the new order in its place.
τοτε ειρηκεν ιδου ηκω του ποιησαι ο θεος το θελημα σου αναιρει το πρωτον ινα το δευτερον στηση

- 10 Kifè nou netwaye anba peche nou yo, se paske Jezikri te fè tou sa Bondye te vle, li ofri kò pa li bay Bondye yon sèl fwa, epi l' fini.
By that pleasure we have been made holy, by the offering of the body of Jesus Christ once and for ever.
εν ω θεληματι ηγιασμενοι εσμεν οι δια της προσφορας του σωματος του ιησου χριστου εφραξ
- 11 Pou prèt jwif yo, se chak jou pou yo kanpe ap fè sèvis yo. Y'ap plede ofri menm sakrifis yo plizyè fwa. Men, sakrifis sa yo p'ap janm ka wete peche.
And every priest takes his place at the altar day by day, doing what is necessary, and making again and again the same offerings which are never able to take away sins.
και πας μεν ιερευς εστηκεν καθ ημεραν λειτουργων και τας αυτας πολλακις προσφερων θυσιαις αιτινες ουδεποτε δυναται περιελειν αμαρτιας
- 12 Men, Kris la pou tèt pa l' fè yon sèl ofrann san pou tout peche yo, yon ofrann san ki bon pou tout tan. Apre sa, li chita sou bò dwat Bondye.
But when Jesus had made one offering for sins for ever, he took his place at the right hand of God;
αυτος δε μιαν υπερ αμαρτιων προσενεγκας θυσιαν εις το διηνεκες εκαθισεν εν δεξια του θεου
- 13 Koulye a, se la l'ap tann Bondye mete tout lènmi l' yo tankou yon ti ban pou lonje pye li.
And has been waiting there from that time, till all who are against him are made a foot-rest for his feet.
το λοιπον εκδεχομενος εως τεθωσιν οι εχθροι αυτου υποποδιον των ποδων αυτου
- 14 Konsa, avèk sèl ofrann li fè a, li fè moun li netwaye anba peche yo bon nèt pou tout tan.
Because by one offering he has made complete for ever those who are made holy.
μια γαρ προσφορα τετελειωκεν εις το διηνεκες τους αγιαζομενους
- 15 Se sa Sentespri di nou tou. Paske, lè li fin di:
And the Holy Spirit is a witness for us: for after he had said,
μαρτυρει δε ημιν και το πνευμα το αγιον μετα γαρ το προειρηκεναι
- 16 Men kontra mwen pral fè ak yo apre jou sa yo. Se Bondye menm ki di sa. M'a mete lwa m' yo nan kè yo, m'a make lwa m' yo nan lespri yo.
This is the agreement which I will make with them after those days, says the Lord; I will put my laws in their hearts, writing them in their minds; he said,
αυτη η διαθηκη ην διαθησομαι προς αυτους μετα τας ημερας εκεινας λεγει κυριος διδους νομους μου επι καρδιας αυτων και επι των διανοιων αυτων επιγραφω αυτους
- 17 Apre sa, li di: Mwen p'ap janm chonje ni peche yo, ni sa yo fè ki mal.
And I will keep no more memory of their sins and of their evil-doings.
και των αμαρτιων αυτων και των ανομιων αυτων ου μη μνησθω επι
- 18 Konsa, lè Bondye fin padonnen peche yo, pa gen nesesite pou yo fè ofrann ankò pou wete peche.
Now where there is forgiveness of these, there is no more offering for sin.
οπου δε αφεις τούτων ουκετι προσφορα περι αμαρτιας
- 19 ¶ Konsa, frè m' yo, gremesi san Kris la ki koule lè li mourì pou nou an, nou gen antre lib kote yo mete apa pou Bondye a.
So then, my brothers, being able to go into the holy place without fear, because of the blood of Jesus,
εχοντες ουν αδελφοι παρρησιαν εις την εισοδον των αγιων εν τω αιματι ιησου
- 20 Kris la louvri yon chemen nèf pou nou, yon chemen k'ap ban nou lavi, yon chemen ki pase nan mitan vwal la, sa vle di: nan kò l' menm.
By the new and living way which he made open for us through the veil, that is to say, his flesh;
ην ενκαινισεν ημιν οδον προσφατον και ζωσαν δια του καταπετασματος τουτεστιν της σαρκος αυτου
- 21 Nou gen yon granprèt ki reskonsab tout kay Bondye a.
And having a great priest over the house of God,
και ιερα μεγαν επι τον οικον του θεου
- 22 Ann pwoche bò kot Bondye ak tout kè nou, ak yon konfyans byen chita, san nou pa gen anyen nan kè nou ki pou boulvèsè konsyans nou, kò nou menm byen netwaye nan yon dlo byen pwòp.
Let us go in with true hearts, in certain faith, having our hearts made free from the sense of sin and our bodies washed with clean water:
προσερχομεθα μετα αληθινης καρδιας εν πληροφορια πιστεως ερραντισμενοι τας καρδιας απο συνειδησεως πονηρας και λελουμενοι το σωμα υδατι καθαρω
- 23 Ann kenbe espwa nou genyen an byen fèm. Paske, nou mèt sèten, Bondye ap kenbe pwomès li.
Let us keep the witness of our hope strong and unshaking, for he is true who has given his word:
κατεχωμεν την ομολογιαν της ελπιδος ακλινη πιστος γαρ ο επαγγελιαμενος

- 24 Se pou nou yonn veye sou lòt pou yonn ka ede lòt gen renmen nan kè nou, pou yonn ka ankouraje lòt nan fè sa ki byen.
And let us be moving one another at all times to love and good works;
 και κατανοωμεν αλληλους εις παροξυσμον αγαπης και καλων εργαων
- 25 Pa pran egzanp sou moun ki pran abitud pa vin nan reyinyon nou yo. Okontrè, se pou yonn ankouraje lòt fè sa, koulye a pi plis pase anvan, paske nou wè jou Seyè a ap pwoche.
Not giving up our meetings, as is the way of some, but keeping one another strong in faith; and all the more because you see the day coming near.
 μη εγκαταλειποντες την επισυναγωγην εαυτων καθως εθος τισιν αλλα παρακαλουντες και τοσουτω μαλλον οσο βλεπετε εγγιζουσαν την ημεραν
- 26 Si, apre nou fin konn verite a, nou toujou ap fè sa nou konnen ki mal, pa gen ofrann bèt ki ka wete peche sa yo.
For if we do evil on purpose after we have had the knowledge of what is true, there is no more offering for sins,
 εκουσιως γαρ αμαρτανοντων ημων μετα το λαβειν την επιγνωσιν της αληθειας ουκετι περι αμαρτιων απολειπεται θυσια
- 27 Nou mèt pè kont kò nou. Yon sèl bagay ki rete pou nou fè, se rete tann jijman an ansanm ak gwo dife ki gen pou vin detwi tout lènmi Bondye yo.
But only a great fear of being judged, and of the fire of wrath which will be the destruction of the haters of God.
 φοβερα δε τις εκδοχη κρισεως και πυρος ζηλος εσθιειν μελλοντος τους υπεναντιους
- 28 Lè yon moun te dezobeyi lalwa Moyiz la, depi te gen de osinon twa moun ki vin depoze kont li, se touye pou yo te touye l' san pitye.
A man who has gone against the law of Moses is put to death without pity on the word of two or three witnesses:
 αθετησας τις νομον μωσεως χωρις οικτιρμων επι δυσιν η τρισιν μαρτυσιν αποθησκει
- 29 Nou pa bezwen mande kisa ki va rive yon moun k'ap meprize Pitit Bondye a, yon moun ki pran san Pitit Bondye a pou anyen, san ki sèvi pou siyen kontra Bondye a, san ki mete nou nan kondisyon pou fè sèvis Bondye a, san ki mete nou apa pou Bondye a. Wi, nou pa bezwen mande kisa ki va rive yon moun k'ap joure Lespri Bondye ki ban nou favè li a. Nou tou konnen li merite yon pi gwo chatiman.
But will not the man by whom the Son of God has been crushed under foot, and the blood of the agreement with which he was washed clean has been taken as an unholy thing, and who has had no respect for the Spirit of grace, be judged bad enough for a very much worse punishment?
 ποσω δοκειτε χειρονος αξιωθησεται τιμωριας ο τον υιον του θεου καταπατησας και το αιμα της διαθηκης κοινον ηγησαμενος εν ω ηγιασθη και το πνευμα της χαριτος ενοβρισας
- 30 Nou menm, nou konnen moun ki te di: Se mwen menm sèl ki gen dwa tire revanj, se mwen menm sèl ki va bay moun sa yo merite. Se li menm tou ki te di: Bondye gen pou l' jije pèp li a.
For we have had experience of him who says, Punishment is mine, I will give reward. And again, The Lord will be judge of his people.
 οιδαμεν γαρ τον ειποντα εμοι εκδικησις εγω ανταποδωσω λεγει κυριος και παλιν κυριος κρινει τον λαον αυτου
- 31 Aaa! Se yon bagay terib wi, pou yon moun tonbe anba men Bondye vivan an!
We may well go in fear of falling into the hands of the living God.
 φοβερον το εμπεσειν εις χειρας θεου ζωντος
- 32 Chonje sa ki te rive nou nan tan lontan. Lè sa a, nou te fèk fin resevwa limyè Bondye a, nou te soufri anpil. Men, nou te kenbe fèm nan batay la.
But give thought to the days after you had seen the light, when you went through a great war of troubles;
 αναμνησκεσθε δε τας προτερον ημερας εν αις φωτισθεντες πολλην αθλησιν υπεμεινατε παθηματων
- 33 Yon lè, se nou menm yo t'ap joure, yo t'ap maltrete devan tout moun. Yon lòt lè, se nou menm, pou tèt pa nou, ki te al pran pou moun yo t'ap joure yo, pou moun yo t'ap maltrete yo.
In part, in being attacked by angry words and cruel acts, before the eyes of everyone, and in part, in being united with those who were attacked in this way.
 τουτο μεν ονειδισμοις τε και θλιψεσιν θεατριζομενοι τουτο δε κοινωνοι των ουτως αναστρεφομενων γενηθεντες
- 34 Nou te soufri ansanm ak tout moun ki te nan prizon. Menm lè yo te sezi tout byen nou yo, nou te kontan asepte pèdi yo, paske nou te konnen nou gen yon richès ki pi bon, k'ap la pou tout tan.
For you had pity on those who were in prison, and had joy in the loss of your property, in the knowledge that you still had a better property and one which you would keep for ever.
 και γαρ τοις δεσμοις μου συνεπαθησατε και την αρπαγην των υπαρχοντων υμων μετα χαρας προσεδεξασθε γνωσκοντες εχειν εν εαυτοις κρειττονα υπαρξιν εν ουρανοις και μενουσαν
- 35 Pa pèdi lasirans nou te genyen an. Paske, gen yon gwo rekonpans ladan li.
So do not give up your hope which will be greatly rewarded.
 μη αποβαλητε ουν την παρρησιαν υμων ητις εχει μισθαποδοσιαν μεγαλην
- 36 Men, nou bezwen pasyans pou nou ka fè sa Bondye vle, pou nou ka resevwa sa l' te pwomèt la.
For, having done what was right in God's eyes, you have need of waiting before his word has effect for you.
 υπομονης γαρ εχετε χρειαν ινα το θελημα του θεου ποιησαντες κομισησθε την επαγγελιαν

- 37 Paske, men sa ki ekri nan Liv la: Nan yon ti tan ankò, pa gen pou lontan menm, Moun ki gen pou vini an ap vini. Li p'ap pran reta ankò.
In a very little time he who is coming will come; he will not be slow.
ετι γαρ μικρον οσον οσον ο ερχομενος ηξει και ου χρονει
- 38 Moun mwen fè gras la ap viv, paske li gen konfyans nan mwen. Men, si l' vire do l' tounen fè bak, li p'ap fè kè m' kontan.
But the upright man will be living by his faith; and if he goes back, my soul will have no pleasure in him.
ο δε δικαιος εκ πιστεως ζησεται και εαν υποστειληται ουκ ευδοκει η ψυχη μου εν αυτω
- 39 Nou menm, nou p'ap fè tankou moun sa yo k'ap twenn dèyè, k'ap pèdi tèt yo. N'ap fè tankou moun ki gen fèm konfyans nan Bondye, moun k'ap delivre nanm yo.
But we are not of those who go back to destruction; but of those who have faith even to the salvation of the soul.
ημεις δε ουκ εσμεν υποστολης εις απωλειαν αλλα πιστεως εις περιποιησιν ψυχης
- 1 ¶ Lè yon moun di li gen konfyans nan Bondye, sa vle di li sèten li gen pou l' resevwa sa l'ap tann lan. Li gen konviksyon bagay nou pa ka wè ak je nou egziste tout bon vre.
Now faith is the substance of things hoped for, and the sign that the things not seen are true.
εστιν δε πιστις ελπιζομενων υποστασις πραγματατων ελεγχος ου βλεπομενων
- 2 Se paske granmoun lontan yo te gen konfyans nan Bondye kifè Bondye te moutre li dakò ak yo.
For by it our fathers had God's approval.
εν ταυτη γαρ εμαρτυρηθησαν οι πρεσβυτεροι
- 3 Se paske nou gen konfyans nan Bondye kifè nou ka konprann se Pawòl Bondye a ki kreye tout bagay. Li sèvi ak sa nou pa ka wè pou li te fè tou sa nou ka wè.
By faith it is clear to us that the order of events was fixed by the word of God, so that what is seen has not been made from things which only seem to be.
πιστει νοουμεν καταρτισθαι τους αιωνας ρηματι θεου εις το μη εκ φαινομενων τα βλεπομενα γεγονενα
- 4 ¶ Se paske Abèl te gen konfyans nan Bondye kifè li te ofri bay Bondye yon ofrann bèt ki pi bon pase pa Kayen an. Paske li te gen konfyans, Bondye asepte l' pou yon moun ki dwat. Se konsa Bondye te asepte kado li te fè l' la. Se paske li te gen konfyans sa a kifè Abèl ap pale toujou jouk koulye a, atout li mouri.
By faith Abel made a better offering to God than Cain, and he had witness through it of his righteousness, God giving his approval of his offering; and his voice still comes to us through it though he is dead.
πιστει πλεονα θυσιαν αβελ παρα καιν προσηνεγκεν τω θεω δι ης εμαρτυρηθη ειναι δικαιος μαρτυροντος επι τοις δωροις αυτου του θεου και δι αυτης αποθανων ετι λαλειται
- 5 Se paske Enòk te gen konfyans nan Bondye kifè li moute nan syèl la bò kot Bondye san li pa janm mouri; apre sa, pesonn pa janm wè kote l' ye ankò. Se Bondye menm ki te fè pran l' mennen l' bò kote li. Nou jwenn ekri nan Liv la ki jan Enòk te fè Bondye plezi lontan anvan Bondye te fè l' moute nan syèl la.
By faith Enoch was taken up to heaven so that he did not see death; he was seen no longer, for God took him away; for before he was taken, witness had been given that he was well-pleasing to God:
πιστει ενωχ μετετεθη του μη ιδειν θανατον και ουχ ευρισκετο διοτι μετεθηκεν αυτον ο θεος προ γαρ της μεταθεσεως αυτου μεμαρτυρηται ευηρεστηκεναι τω θεω
- 6 Nou konnen pesonn pa ka fè Bondye plezi si li pa gen konfyans nan Bondye. Moun ki vle pwoche bò kot Bondye, se pou yo kwè gen yon Bondye, yon Bondye k'ap rekonpanse tout moun k'ap chache li.
And without faith it is not possible to be well-pleasing to him, for it is necessary for anyone who comes to God to have the belief that God is, and that he is a rewarder of all those who make a serious search for him.
χωρις δε πιστεως αδυνατον ευαρεστησαι πιστευσαι γαρ δει τον προσερχομενον τω θεω οτι εστιν και τοις εκζητουσιν αυτον μισθαποδοτης γινεται
- 7 Se paske Noe te gen konfyans nan Bondye kifè Bondye te fè l' konnen davans bagay ki tapral rive, bagay li menm Noe pa t' ankò kapab wè. Li koute Bondye, li bati yon gwo batiman. Se ladan batiman sa a li te jwenn delivrans ansanm ak tout fanmi li. Se konsa, li kondannen tout lòt moun yo. Men, Bondye te fè Noe gras paske Noe te gen konfyans sa a nan li.
By faith Noah, being moved by the fear of God, made ready an ark for the salvation of his family, because God had given him news of things which were not seen at the time; and through it the world was judged by him, and he got for his heritage the righteousness which is by faith.
πιστει χρηματισθεις νωε περι των μηδεπω βλεπομενων ευλαβηθεις κατασκευασεν κιβωτον εις σωτηριαν του οικου αυτου δι ης κατακρινεν τον κοσμον και της κατα πιστιν δικαιοσυνης εγενετο κληρο νομος
- 8 Se paske Abraram te gen konfyans nan Bondye kifè li te obeyi lè Bondye te rele l' la. Li pati pou peyi Bondye tapral ba li pou pòsyon eritaj pa li. Li leve, li kite peyi l' la, san l' pa t' konnen ki bò li taprale.
By faith Abraham did as God said when he was ordered to go out into a place which was to be given to him as a heritage, and went out without knowledge of where he was going.
πιστει καλουμενος αβρααμ υπηκουσεν εξελθειν εις τον τοπον ον ημελλεν λαμβανειν εις κληρονομιαν και εξηλθεν μη επισταμενος που ερχεται

- 9 Paske li te gen konfyans nan Bondye, se anba tant twal li te rete. Li t'ap viv nan peyi Bondye te pwomèt li a tankou yon etranje ki depasaj. Se konsa Izarak ak Jakòb te fè tou, yo menm ki te resevwa menm pwomès la nan men Bondye.
By faith he was a wanderer in the land of the agreement, as in a strange land, living in tents with Isaac and Jacob, who had a part with him in the same heritage:
πισται παρωκισεν εις την γην της επαγγελιας ως αλλοτριαν εν σκηνας κατοικησας μετα ισαακ και ιακωβ των συγκληρονομων της επαγγελιας της αυτης
- 10 Paske, Abraram menm t'ap tann lavil ki gen bon fonadasyon solid la. Se Bondye ki te fè plan lavil sa a, epi se li menm tou ki te bati li.
For he was looking for the strong town, whose builder and maker is God.
εξεδεχετο γαρ την τους θεμελιους εχουσαν πολιν ης τεχνιτης και δημιουργος ο θεος
- 11 Se paske Abraram te gen konfyans nan Bondye kifè Bondye te ka fè l' fè pitit, atout li te fin depase laj pou sa, atout Sara pou tèt pa l' tou pa t' kapab fè pitit ankò. Li te sèten Bondye t'ap kenbe pwomès li.
And by faith Sarah herself had power to give birth, when she was very old, because she had faith in him who gave his word;
πισται και αυτη σαρρα δυναμιν εις καταβολην σπερματος ελαβεν και παρα καιρον ηλικιας ετεκεν επει πιστον ηγησατο τον επαγγειλαμενον
- 12 Se konsa, yon sèl nonm ki te tou fin mouri rive gen kantite pitit pitit moun pa ka konte: yo tankou zetwal nan syèl la, yo tankou grenn sab bò lanmè.
So that from one man, who was near to death, came children in number as the stars in heaven, or as the sand by the seaside, which may not be numbered.
διο και αφ ενος εγεννηθησαν και ταυτα νενεκρωμενου καθως τα αστρα του ουρανου τω πληθει και ωσει αμμος η παρα το χειλος της θαλασσης η αναριθμητος
- 13 Tout moun sa yo mouri ak konfyans pou Bondye nan kè yo. Yo pa t' gen tan resevwa benediksyon Bondye te pwomèt yo, men yo wè benediksyon yo byen, lwen, yo salwe yo delwen. Yo tout te deklare se etranje depasaj sou latè yo ye, tankou moun yo depòte.
All these came to their end in faith, not having had the heritage; but having seen it with delight far away, they gave witness that they were wanderers and not of the earth.
κατα πιστιν απεθανον ουτοι παντες μη λαβοντες τας επαγγελιας αλλα πορρωθεν αυτας ιδοντες και πεισθεντες και ασπασαμενοι και ομολογησαντες οτι ξενoi και παρεπιδημοι εισιν επι της γης
- 14 Lè yo t'ap pale konsa, yo te tou fè moun wè yo t'ap chache yon peyi ki peyi pa yo.
For those who say such things make it clear that they are searching for a country for themselves.
οι γαρ τοιαυτα λεγοντες εμφανιζουσιν οτι πατριδα επιζητουσιν
- 15 Si yo te regrèt latè apre yo te fin kite l', yo ta ka gen chans tounen ladan l' ankò.
And truly if they had kept in mind the country from which they went out, they would have had chances of turning back.
και ει μεν εκεινης εμνημονευον αφ ης εξηλθον ειχον αν καιρον ανακαμψαι
- 16 Okontrè, yo te dèyè yon lòt peyi ki pi bon, sa vle di: peyi ki nan syèl la. Se poutèt sa, Bondye pa wont di se Bondye yo li ye, paske l'ap pare yon lavil pou yo.
But now their desire is for a better country, that is to say, for one in heaven; and so it is no shame to God to be named their God; for he has made ready a town for them.
νυνι δε κρειττονος ορεγονται τουτεστιν επουρανιου διο ουκ επαισχυνεται αυτους ο θεος θεος επικαλεισθαι αυτων ητοιμασεν γαρ αυτοις πολιν
- 17 Se paske Abraram te gen konfyans nan Bondye kifè li te asepte touye Izarak tankou yon ofrann bèt bay Bondye, lè Bondye te vle wè jouk ki bò konfyans li t'ap rive a. Abraram te tou pare pou l' te ofri bay Bondye sèl pitit gason Bondye te pwomèt li a.
By faith Abraham made an offering of Isaac, when he was tested: and he with whom the agreement had been made gave up as an offering the only son of his body,
πισται προσενηνοχεν αβρααμ τον ισαακ πειραζομενος και τον μονογενη προσεφερεν ο τας επαγγελιας αναδεξαμενος
- 18 Bondye te di l' konsa: Se Izarak ki pral ba ou anpil pitit pitit.
Of whom it had been said, From Isaac will your seed take their name:
προς ον ελαληθη οτι εν ισαακ κληθησεται σοι σπερμα
- 19 Men, Abraram te mete nan tèt li Bondye te gen pouvwa pou l' te fè Izarak leve vivan ankò soti nan lanmò. Se konsa, nan yon sans, nou ka di Izarak soti vivan nan lanmò, li tounen vin jwen papa l' ankò.
Judging that God was able to give life even to the dead; and because of this he did get him back as if from death.
λογισαμενος οτι και εκ νεκρων εγχειρειν δυνατος ο θεος οθεν αυτον και εν παραβολη εκομισατο
- 20 Se paske Izarak te gen konfyans nan Bondye kifè, lè li t'ap beni Jakòb ak Ezaou, li te pwomèt yo anpil benediksyon pou pita.
By faith Isaac, blessing Jacob and Esau, gave news of things to come.
πισται περι μελλοντων ευλογησεν ισαακ τον ιακωβ και τον ησαυ
- 21 Se paske Jakòb te gen konfyans nan Bondye kifè li te gen tan beni tout pitit Jozèf yo yonn apre lòt anvan l' mouri. Lèfini li apiye sou tèt baton li, li adore Bondye.
By faith Jacob gave a blessing to the two sons of Joseph, when he was near to death; and gave God worship, supported by his stick.
πισται ιακωβ αποθηνησκων εκαστον των υιων ιωσηφ ευλογησεν και προσεκυνησεν επι το ακρον της ραβδου αυτου

- 22 Se paske Jozèf te gen konfyans nan Bondye kifè, lè li tapral mouri, li te fè pitit Izrayèl yo konnen yon jou yo te gen pou yo te kite peyi Lejip la. Se lè sa a tou li ba yo lòd sa pou yo fè ak zosman l' yo.
By faith Joseph, when his end was near, said that the children of Israel would go out of Egypt; and gave orders about his bones.
πιστει ιωσηφ τελειτων περι της εξοδου των υιων ισραηλ εμνημονευσεν και περι των οστων αυτου ενετειλατο
- 23 Se paske papa ak manman Moyiz te gen konfyans nan Bondye kifè yo te rive sere l' pandan twa mwa apre li te fin fèt. Yo te wè jan li te yon bèl ti pitit, yo pa t' pè dezobeyi lòd wa a te bay la.
By faith Moses was kept secretly by his father and mother for three months after his birth, because they saw that he was a fair child; and they had no fear of the king's orders.
πιστει μωσης γεννηθεις εκρυβη τριμηνον υπο των πατερων αυτου διοτι ειδον αστειον το παιδιον και ουκ εφοβηθησαν το διαταγμα του βασιλεως
- 24 Se paske Moyiz te gen konfyans nan Bondye kifè, lè li vin gran, li te refize pote non pitit fi farawon an.
By faith Moses, when he became a man, had no desire to be named the son of Pharaoh's daughter;
πιστει μωσης μεγας γενομενος ηρησατο λεγεσθαι υιος θυγατρος φαραω
- 25 Li te pito kite yo maltrete li ansanm ak pèp Bondye a, pase pou l' te asepte pran plezi l' nan peche pou yon ti tan.
Feeling that it was better to undergo pain with the people of God, than for a short time to have a taste of the pleasures of sin;
μαλλον ελομενος συγκακουχεισθαι τω λαω του θεου η προσκαιρον εχειν αμαρτιας απολαυσι
- 26 Tankou moun Bondye te chwazi pou voye a, li te konsidere li te pi rich lè yo t'ap pase l' nan betiz pase si l' te gen tout richès ki nan peyi Lejip la. Tou sa, paske je l' te fikse sou rekonpans Bondye t'ap pare pou li a.
Judging a part in the shame of Christ to be better than all the wealth of Egypt; for he was looking forward to his reward.
μειζονα πλουτον ηγησαμενος των εν αιγυπτω θησαυρων τον ονειδισμον του χριστου απεβλεπεν γαρ εις την μισθοποδοσιαν
- 27 Se paske Moyiz te gen konfyans nan Bondye kifè li te kouri kite peyi Lejip, san l' pa t' pè kòlè wa a. Li pa t' chanje lide menm, tankou si l' te wè Bondye moun pa ka wè a.
By faith he went out of Egypt, not being turned from his purpose by fear of the wrath of the king; for he kept on his way, as seeing him who is unseen.
πιστει κατελιπεν αιγυπτον μη φοβηθεις τον θυμον του βασιλεως τον γαρ αορατον ως ορον εκαρτερησεν
- 28 Se paske Moyiz te gen konfyans nan Bondye kifè li te fete fèt Delivrans lan, li bay lòd make pòt kay yo ak san an pou zanj Bondye a pa t' touye premye pitit gason pèp Izrayèl yo.
By faith he kept the Passover, and put the sign of the blood on the houses, so that the angel of destruction might not put their oldest sons to death.
πιστει πεποιηκεν το πασχα και την προσχυσιν του αιματος ινα μη ο ολοθρευων τα πρωτοτοκα θιγη αυτων
- 29 Se paske pitit Izrayèl yo te gen konfyans nan Bondye kifè yo te kapab pase nan mitan lanmè Wouj la tankou si yo t'ap mache sou tè sèk. Men, lè moun peyi Lejip yo vin seye fè menm bagay tou, lanmè a kouvri yo.
By faith they went through the Red Sea as if it had been dry land, though the Egyptians were overcome by the water when they made an attempt to do the same.
πιστει διεβησαν την ερυθραν θαλασσαν ως δια ξηρας ης πειραν λαβοντες οι αιγυπτιοι κατεποθησαν
- 30 Se paske pitit Izrayèl yo te gen konfyans nan Bondye kifè miray lavil Jeriko a te tonbe, apre pèp la te fin pase sèt jou ap fè wonn lavil la.
By faith the walls of Jericho came down, after they had been circled for seven days.
πιστει τα τειχη ιεριχω επεσεν κυκλωθεντα επι επτα ημερας
- 31 Se paske Rarab, fanm movèz vi a, te gen konfyans nan Bondye kifè li pa t' mouri ansanm avèk moun ki te desobeyi Bondye yo. Paske, li menm li te byen resevwa espyon pèp Izrayèl yo lakay li.
By faith Rahab, the loose woman, was not put to death with those who had gone against God's orders, because she had taken into her house in peace those sent to see the land.
πιστει ρααβ η πορνη ου συναπωλετο τοις απειθησασιν δεξαμενη τους κατασκοπους μετ ειρηνης
- 32 ¶ Kisa m' ta di nou ankò? Se tan mwen pa genyen pou m' ta pale nou sou Gedeyon, Barak, Samson, Jefe, David, Samyèl ak tout pwofèt yo.
What more am I to say? For there would not be time to give the stories of Gideon, Barak, Samson, and Jephthah, of David and Samuel and the prophets:
και τι επι λεγω επιλειπει γαρ με διηγουμενον ο χρονος περι γεδεων βαρακ τε και σαμψων και ιεφθαι δαβιδ τε και σαμουηλ και των προφητων
- 33 Ak konfyans yo te gen nan Bondye a, yo goumen, yo pran peyi lòt moun nan men yo, yo gouvènè san patipri, yo resevwa sekou Bondye te pwomèt la. Yo fèmen bouch lyon yo,
Who through faith overcame kingdoms, did righteousness, got their reward, kept the mouths of lions shut,
οι δια πιστεως κατηγωνισαντο βασιλειας ειργασαντο δικαιοσυνην επετυχον επαγγελιων εφραζαν στοματα λεοντων
- 34 yo touye gwo gwo dife, yo chape anba men moun ki te vle touye yo ak nepe. Yo te fèb, men yo vin gen fòs, sa te rann yo vanyan anpil nan lagè, kifè yo te ka kraze lame etranje yo.
Put out the power of fire, got safely away from the edge of the sword, were made strong when they had been feeble, became full of power in war, and put to flight the armies of the nations.
εσβεσαν δυναμιν πυρος εφυγον στοματα μαχαιρας ενεδυναμωθησαν απο ασθενειας εγενηθησαν ισχυροι εν πολειω παρεμβολας εκλιναν αλλοτριων

- 35 Ak konfyans yo te gen nan Bondye a, anpil fanm wè moun pa yo ki te mouri tounen leve vivan ankò. Gen ladan yo yo matirize jouk yo mouri. Yo refize asepte okenn moun vin delivre yo, pou yo te ka leve soti nan lanmò, antre nan yon lavi ki pi bon.
 Women had their dead given back to them living; others let themselves be cruelly attacked, having no desire to go free, so that they might have a better life to come;
 ελαβον γυναικες εξ αναστασεως τους νεκρους αυτων αλλοι δε ετυμpanισθησαν ου προσδεξαμενοι την απολυτρωσιν ινα κρειττονος αναστασεως τυχωσιν
- 36 Gen lòt ladan yo moun pase anba betiz, yo bat yo byen bat. Gen lòt ankò yo mare yo ak chenn, yo jete yo nan prizon.
 And others were tested by being laughed at or by blows, and even with chains and prisons:
 ετεροι δε εμπαιγμων και μαστιγων πειραν ελαβον ετι δε δεσμων και φυλακης
- 37 Yo touye yo anba kout wòch, yo siye yo fè de moso, yo touye yo ak nepe. Se kouri yo t'ap kouri soti yon kote al nan yon lòt tèlman moun t'ap pèsekite yo, tèlman yo t'ap maltrete yo. Se po mouton ak po kabrit yo pran sèvi rad tèlman yo te pòn.
 They were stoned, they were cut up with knives, they were tested, they were put to death with the sword, they went about in sheepskins and in goatskins; being poor and in pain and cruelly attacked, ελιθασθησαν επιρσιθησαν επιρσιθησαν εν φωνη μαχαιρας απεθανον περιηλθον εν μηλωταις εν αγειοις δερμασιν υστερουμενοι θλιβομενοι κακουχουμενοι
- 38 Moun konsa, latè pa t' bon ase pou yo. Yo t'ap kouri moute kouri desann nan dezè yo, nan mòn yo. Yo t'ap viv nan twou wòch ak nan twou tè.
 Wandering in waste places and in mountains and in holes in the rocks; for whom the world was not good enough.
 ων ουκ ην αξιος ο κοσμος εν ερημιας πλανωμενοι και ορεσιν και σπηλαιοις και ταις οπαις της γης
- 39 Tout moun sa yo, Bondye te dakò ak yo paske yo te gen konfyans nan li. Men, atousa, yo pa t' resewva sa Bondye te pwomèt la.
 And not one of these got the good things of the agreement, though they all had a good record through faith,
 και ουτοι παντες μαρτυρηθεντες δια της πιστεως ουκ εκομισαντο την επαγγελιαν
- 40 Bondye te sere yon pi bon bagay ankò pou nou. Li pa t' vle pou moun sa yo te rive bon nèt kite nou dèyè. Sèl jan pou moun sa yo te ka rive bon nèt, se ansanm ak nou.
 Because God had kept some better thing for us, so that it was not possible for them to become complete without us.
 του θεου περι ημων κρειττον τι προβλεψαμενου ινα μη χωρις ημων τελειωθωσιν
- 1 ¶ Konsa, nou la nan mitan foul moun sa yo ki te moutre jan yo te gen konfyans nan Bondye. Ann voye tout bagay k'ap antrave kous nou jete byen lwen, ansanm ak peche a ki fasil pou vlope nou.
 Ann kouri avèk pasyans nan chemen Bondye mete devan nou an.
 For this reason, as we are circled by so great a cloud of witnesses, putting off every weight, and the sin into which we come so readily, let us keep on running in the way which is marked out for us, τοιγαρουν και ημεις τοσοουτον εχοντες περικειμενον ημιν νεφος μαρτυρων ογκον αποθεμενοι παντα και την ευπεριστατον αμαρτιαν δι υπομονης τρεχωμεν τον προκειμενον ημιν αγωνα
- 2 Ann kenbe je nou kole sou Jezi. Se nan li konfyans nou soti, se li menm tou k'ap kenbe nou nan konfyans sa a jouk sa kaba. Li kite yo fè l' soufri sou kwa a. Li pa pran wont sa a pou anyen, paske li te toujou chonje apre l' te fin soufri a, Bondye t'ap fè kè l' kontan. Kifè koulye a li chita sou bò dwat fotèy Bondye a.
 Having our eyes fixed on Jesus, the guide and end of our faith, who went through the pains of the cross, not caring for the shame, because of the joy which was before him, and who has now taken his place at the right hand of God's seat of power.
 αφορωντες εις τον της πιστεως αρχηγον και τελειωτην ιησουν ος αντι της προκειμενης αυτω χαρας υπεμεινεν σταυρον αισχυνης καταφρονησας εν δεξια τε του θρονου του θεου εκαθισεν
- 3 Egzaminen ka li byen. Gade tou sa li sibi nan men bann pechè sa yo ki pa t' vle wè l' menm. Konsa tou, pa kouri pou batay la. Pa dekouraje.
 Give thought to him who has undergone so much of the hate of sinners against himself, so that you may not be tired and feeble of purpose.
 αναλογισασθε γαρ τον τοιαυτην υπομεμενηκοτα υπο των αμαρτωλων εις αυτον αντιλογιαν ινα μη καμητε ταις ψυχαις υμων εκλυομενοι
- 4 ¶ Paske nan batay n'ap mennen kont peche a, nou poko goumen jan nou ta dwe jouk pou nou ta mouri.
 Till now you have not given your blood in your fight against sin:
 ουπω μεχρις αιματος αντικατεστητε προς την αμαρτιαν ανταγωνιζομενοι
- 5 Eske nou gen tan bliye pawòl Bondye te di pou ankouraje nou tankou pitit li? Pitit mwen, lè Bondye ap peni ou, pa pran sa an jwèt. Lè l'ap fè ou repwòch, pa dekouraje.
 And you have not kept in mind the word which says to you as to sons, My son, do not make little of the Lord's punishment, and do not give up hope when you are judged by him;
 και εκλελησθε της παρακλησεως ητις υμιν ως υιοις διαλεγεται υιε μου μη ολιγωρει παιδειας κυριου μηδε εκλυου υπ αυτου ελεγχομενος
- 6 Paske Bondye peni moun li renmen. Se moun li rekonèt pou pitit li li bat.
 For the Lord sends punishment on his loved ones; everyone whom he takes as his son has experience of his rod.
 ον γαρ αγαπα κυριος παιδευει μαστιγοι δε παντα υιον ον παραδεχεται
- 7 Enben, sipòte soufrans sa yo tankou si se papa nou k'ap peni nou. Paske soufrans sa yo se prèy Bondye konsidere nou pou pitit li. Nou janm tande yon papa ki pa janm peni pitit li?
 It is for your training that you undergo these things; God is acting to you as a father does to his sons; for what son does not have punishment from his father?
 ει παιδειαν υπομενετε ως υιοις υμιν προσφερεται ο θεος τις γαρ εστιν υιος ον ου παιδευει πατηρ

- 8 Si Bondye pa peni nou tankou tout papa peni pitit yo, sa vle di nou pa pitit lejitim Bondye tout bon, nou se pitit deyò.
But if you have not that punishment of which we all have our part, then you are not true sons, but children of shame.
ει δε χωρις εστε παιδειας ης μετοχοι γεγονασιν παντες αρα νοθοι εστε και ουχ υιοι
- 9 Chonje sa papa nou sou latè a konn fè. Yo peni nou. Malgre sa, nou toujou respekte yo. Nou pa bezwen mande jan nou dwe soumèt devan Papa nou ki nan syèl la, si nou bezwen viv.
And again, if the fathers of our flesh gave us punishment and had our respect, how much more will we be under the authority of the Father of spirits, and have life?
ειτα τους μεν της σαρκος ημων πατερας ειχομεν παιδευτας και ενετρεπομεθα ου πολλω μαλλον υποταγησομεθα τω πατρι των πνευματων και ζησομεν
- 10 Papa nou sou latè a te konn peni nou pou yon ti tan, dapre sa yo te kwè ki te bon. Men, Bondye peni nou pou byen pa nou menm, pou nou ka rive viv menm jan l'ap viv la.
For they truly gave us punishment for a short time, as it seemed good to them; but he does it for our profit, so that we may become holy as he is.
οι μεν γαρ προς ολιγας ημερας κατα το δοκουν αυτοις παιδευον ο δε επι το συμφερον εις το μεταλαβειν της αγιοτητος αυτου
- 11 Lè y'ap peni nou, sa yon ti jan vle fè nou plis lapenn pase pou l' ta fè nou kontan. Men pita, moun ki sot byen elve apre tout penisyon sa yo, yo pral mennen yon lavi byen dwat ak kè poze.
At the time all punishment seems to be pain and not joy: but after, those who have been trained by it get from it the peace-giving fruit of righteousness.
πασα δε παιδεια προς μεν το παρον ου δοκει χαρας ειναι αλλα λυτης υστερον δε καρπον ειρηνικου τοις δι αυτης γεγυμνασμενοις αποδιδωσιν δικαιοσυνης
- 12 Se poutèt sa, souke kò nou. Pa kite fatig antre sou nou.
For this cause let the hands which are hanging down be lifted up, and let the feeble knees be made strong,
διο τας παρειμενας χειρας και τα παραλελυμενα γονατα ανορθωσατε
- 13 Mache kote ki plat pou pye k'ap bwete a pa foule pi plis, okontrè pou l' ka geri.
And make straight roads for your feet, so that the feeble may not be turned out of the way, but may be made strong.
και τροχιας ορθας ποιησατε τοις ποσιν υμων ινα μη το χωλον εκτραπη ιαθη δε μαλλον
- 14 Chache viv ak kè poze ak tout moun. Mennen yon lavi apa pou Bondye. Si se pa sa, pa gen moun k'ap wè Seyè a.
Let your desire be for peace with all men, and to be made holy, without which no man may see the Lord;
ειρηνην διωκετε μετα παντων και τον αγιασμον ου χωρις ουδεις οψεται τον κυριον
- 15 Pa kite pesonn vire do bay favè Bondye a. Pa kite pesonn tounen tankou yon plant anmè k'ap pouse rasin k'ap anpwazonnen lòt yo.
Looking with care to see that no man among you in his behaviour comes short of the grace of God; for fear that some bitter root may come up to be a trouble to you, and that some of you may be made unclean by it;
επισκοπουντες μη τις υστερων απο της χαριτος του θεου μη τις ριζα πικριας ανω φυουσα ενοχλη και δια ταυτης μιανθωσιν πολλοι
- 16 Pa kite pesonn tonbe nan move vis, ni pèdi respè yo dwe genyen pou bagay ki fèt pou respekte, tankou Ezaou ki te vann dwa li kòm premye pitit pou yon plat manje.
And that there may not be any evil liver, or any man without respect for God, like Esau, who let his birthright go for a plate of food.
μη τις πορνος η βεβηλος ως ησαν ος αντι βρωσεως μιας απεδото τα πρωτοτοκια αυτου
- 17 Nou konnen ki jan pita, lè li te vle resevwa benediksyon papa li, yo te mete l' sou kote. Malgre tout kriye li te kriye bay papa a, pa t' gen mwayen chanje sa ki te fin fèt la.
For you have knowledge that even long after, when he was desiring the blessing for his heritage, he was turned away, though he made his request frequently and with weeping; because the past might not be changed.
ιστε γαρ οτι και μετεπειτα θελων κληρονομησαι την ευλογιαν απεδοκιμασθη μετανοιας γαρ τοπον ουχ ευρεν καιπερ μετα δακρυων εκζητησας αυτην
- 18 ¶ Nou pa t' pwoche bò kot yon bagay nou ka manyen tankou pèp Izrayèl la ki te pwoche bò kot Mòn Sinayi a. Sou mòn sa a te gen yon gwo dife ansanm ak yon fènwa ki pa t' piti, te gen yon bann bagay tou pou fè moun pè. Yon gwo van tanpèt t'ap soufle sou mòn lan.
You have not come to a mountain which may be touched, and is burning with fire, and to a black cloud, and a dark smoke, and a violent wind,
ου γαρ προσεληλυθατε ψηλαφωμενω ορει και κεκαυμενω πυρι και γνοφω και σκοτω και θυελλη
- 19 Yo te tande son klewon k'ap kònen, ansanm ak vwa yon moun k'ap pale. Lè pitit Izrayèl yo tande vwa sa a, yo mande l' sispann pale.
And to the sound of a horn, and the voice of words, the hearers of which made request that not a word more might be said to them:
και σαλπιγγος ηχω και φωνη ρηματων ης οι ακουσαντες παρητησαντο μη προστεθηναι αυτοις λογον
- 20 Yo pa t' kapab sipòte lòd li te ba yo lè li te di: Menm si se yon bèt ki mete pye l' sou mòn sa a, se pou yo touye l' ak kout wòch.
For the order which said, If the mountain is touched even by a beast, the beast is to be stoned, seemed hard to them;
ουκ εφερον γαρ το διαστελλομενον καν θηριον θγη του ορους λιθοβοληθησεται η βολιδι κατατοξευθησεται

- 21 Moyiz menm, sa l' te wè devan je l' yo se te bagay terib. Se poutèt sa li te di: M'ap tranble kou fèy bwa tèlman mwen pè.
And the vision was so overpowering that even Moses said, I am shaking and full of fear.
 και ουτως φοβερων ην το φανταζομενος μωσης ειπεν εκφοβος ειμι και εντρομος
- 22 Okontrè, nou pwoche bò kot Mòn Siyon an, bò kot lavil Bondye vivan an, ki vle di: Jerizalèm ki nan syèl la ansanm ak tout kantite zanj li yo.
But you have come to the mountain of Zion, to the place of the living God, to the Jerusalem which is in heaven, and to an army of angels which may not be numbered,
 αλλα προσεληλυθατε σιων ορει και πολει θεου ζωντος ιερουσαλημ επουρανω και μυριασιν αγγελων
- 23 Nou pwoche kote tout premye pitit Bondye yo sanble ak kè kontan, yo menm ki gen non yo ekri nan Liv ki nan syèl la. Nou pwoche bò kot Bondye ki gen pou jije tout moun lan, kote lespri moun ki fin bon nèt yo ye a.
To the great meeting and church of the first of those who are named in heaven, and to God the judge of all, and to the spirits of good men made complete,
 πανηγυρει και εκκλησια πρωτοτοκων εν ουρανοις απογεγραμμενων και κριτη θεω παντων και πνευμασιν δικαιων τετελειωμενων
- 24 Nou pwoche bò kot Jezikri, moun ki ranje nouvo kontra a, bò kote san ki koule a, yon san ki pale nou pi byen pase san Abèl la.
And to Jesus by whom the new agreement has been made between God and man, and to the sign of the blood which says better things than Abel's blood.
 και διαθηκης νεας μεσιτη ιησου και αιματι ραντισμου κρειττονα λαλουντι παρα τον αβελ
- 25 Veye kò nou! Pa refize koute pawòl moun k'ap pale ak nou an. Moun ki te refize koute pawòl moun ki t'ap ba yo avètisman Bondye sou latè a, yo pa t' chape anba chatiman an. Nou pa bezwen mande si nou menm nou ka delivre si nou vire do bay moun k'ap pale ak nou antan l' nan syèl la.
See that you give ear to his voice which comes to you. For if those whose ears were shut to the voice which came to them on earth did not go free from punishment, what chance have we of going free if we give no attention to him whose voice comes from heaven?
 βλεπετε μη παραιτησηθε τον λαλουντα ει γαρ εκεινοι ουκ εφυγον τον επι της γης παραιτησαμενοι χρηματιζοντα πολλο μαλλον ημεις οι τον απ ουρανων αποστρεφομενοι
- 26 Nan tan lontan, lè Bondye te pale, tè a te tranble. Men, koulye a, li fè nou pwomès sa a: Yon lòt fwa, se pa latè a ase m'ap fè tranble. M'ap fè syèl la tranble tou.
Whose voice was the cause of the shaking of the earth; but now he has made an oath, saying, There will be still one more shaking, not only of the earth, but of heaven.
 ου η φωνη την γην σαλευσεν τοτε νυν δε επιγγελται λεγων επι απαξ εγω σειω ου μονον την γην αλλα και τον ουρανον
- 27 Lè li di yon lòt fwa li fè nou konprann lè sa a se tout bagay Bondye te kreye yo ki pral pran tranble. Yo pral disparèt. Konsa se bagay ki byen fèm yo k'ap rete.
And the words, Still one more, make it clear that there will be a taking away of those things which are shaking, as of things which are made, so that there may be only those things of which no shaking is possible.
 το δε επι απαξ δηλοι των σαλευομενων την μεταθεσιν ως πεποιημενων ινα μεινη τα μη σαλευομενα
- 28 Peyi wa nou resevwa pou eritaj la pa ka brannen. Se pou nou di mèsì pou sa. Ann fè wè nou pa bliye sa li fè pou nou. Ann sèvi Bondye yon jan ki pou fè l' plezi, avèk respè, avèk krentif.
If then, we have a kingdom which will never be moved, let us have grace, so that we may give God such worship as is pleasing to him with fear and respect:
 διο βασιλειαν ασαλευτον παραλαμβανοντες εχωμεν χωριν δι ης λατρευομεν ευαρεστως τω θεω μετα αιδους και ευλαβειας
- 29 Paske Bondye nou an se tankou yon dife k'ap detwi tout bagay.
For our God is an all-burning fire.
 και γαρ ο θεος ημων πυρ καταναλισκον
- 1 ¶ Se pou nou toujou yonn renmen lòt tankou frè k'ap viv ansanm nan Kris la.
Go on loving your brothers in the faith.
 η φιλαδελφια μενετω
- 2 Chonje se devwa nou pou nou byen resevwa moun ki vin lakay nou. Se konsa, gen moun ki resevwa zanj Bondye lakay yo san yo pa konn sa.
Take care to keep open house: because in this way some have had angels as their guests, without being conscious of it.
 της φιλοξενιας μη επιλανθανεσθε δια ταυτης γαρ ελαθον τινες ξενισαντες αγγελους
- 3 Pa bliye moun ki nan prizon yo, tankou si nou menm tou nou te nan prizon ansanm ak yo. Pa bliye moun y'ap maltrete yo, paske nou menm tou nou gen yon kò.
Keep in mind those who are in chains, as if you were chained with them, and those who are in trouble, as being yourselves in the body.
 μιμησκεσθε των δεσμιων ως συνδεδεμενοι των κακουχουμενων ως και αυτοι οντες εν σωματι
- 4 Maryaj se yon bagay tout moun dwe respekte anpil. Moun ki marye yo dwe rete fidèl yonn ak lòt. Bondye gen pou jije moun k'ap mennen movèz vi yo ansanm ak moun k'ap fè adiltè yo.
Let married life be honoured among all of you and not made unclean; for men untrue in married life will be judged by God.
 τιμιος ο γαμος εν πασιν και η κοιτη αμιαντος πορνους δε και μοιχους κρινει ο θεος

- 5 Pa kite renmen lajan pran nanm nou. Se pou nou kontan ak sa nou genyen. Paske Bondye te di: Mwen p'ap janm vire do ba ou, mwen p'ap janm lage ou.
Be free from the love of money and pleased with the things which you have; for he himself has said, I will be with you at all times.
αφιλαργυρος ο τροπος αρκουμενοι τοις παρουσιν αυτος γαρ ειρηκεν ου μη σε ανω ουδ ου μη σε εγκαταλιπω
- 6 Konsa, nou kapab di avèk konfyans: Se Bondye k'ap vin ede mwen. Mwen pa pè anyen. Kisa moun ka fè mwen?
So that we say with a good heart, The Lord is my helper; I will have no fear: what is man able to do to me?
ωστε θαρρουντας ημας λεγειν κυριος εμοι βοηθος και ου φοβηθησομαι τι ποιησει μοι ανθρωπος
- 7 Pa bliye moun ki te konn dirije nou yo, moun ki te fè nou konnen pawòl Bondye a. Egzaminen jan yo te viv, jan yo te mouri. Pran egzanp sou konfyans yo.
Keep in mind those who were over you, and who gave you the word of God; seeing the outcome of their way of life, let your faith be like theirs.
μνημονευετε των ηγουμενων υμων οιτινες ελαλησαν υμιν τον λογον του θεου ων αναθεωρουντες την εκβασιν της αναστροφης μιμεισθε την πιστιν
- 8 Jezikri se menm moun lan ayè, jòdi a ak pou tout tan.
Jesus Christ is the same yesterday and today and for ever.
ιησους χριστος χθες και σημερον ο αυτος και εις τους αιωνας
- 9 Pa kite tout kalite lòt pawòl moun ap moutre yo fè nou pèdi bon chemen an. Li pi bon pou kè nou lè fòs nou pa sot nan sa nou manje ak sa nou pa manje, men nan renmen Bondye gen pou nou an.
Paske moun k'ap gade sou manje pa janm jwenn okenn benefis.
Do not be turned away by different strange teachings, because it is good for your hearts to be made strong by grace, and not by meats, which were of no profit to those who took so much trouble over them.
διδασχαις ποικιλαις και ξεναις μη περιφερεσθε καλον γαρ χαριτι βεβαιουσθαι την καρδιαν ου βρωμασιν εν οις ουκ ωφεληθησαν οι περιπατησαντες
- 10 Nou gen yon lotèl ki pa nou. Prèt k'ap sèvi nan tanp jwif yo pa gen dwa manje nan vyann ofrann bèt nou fè sou lotèl sa a.
We have an altar from which those priests who are servants in the Tent may not take food.
εχομεν θυσιαστηριον εξ ου φαγειν ουκ εχουσιν εξουσιαν οι τη σκηνη λατρευοντες
- 11 Lè y'ap fè ofrann bèt pou touye pou peche yo, se san an ase granprèt jwif la pote pou ofri nan kote ki apa pou Bondye a. Men, yo boule kò bèt yo lòt bò pòtay lakou kote moun yo rete a.
For the bodies of the beasts whose blood is taken into the holy place by the high priest as an offering for sin are burned outside the circle of the tents.
ων γαρ εισφερεται ζωων το αιμα περι αμαρτιας εις τα αγια δια του αρχιερεως τούτων τα σωματα κατακαιεται εξω της παρεμβολης
- 12 Se poutèt sa, Jezi te mouri lòt bò pòtay lavil la, pou l' te ka mete pèp la nan kondisyon pou yo fè sèvis Bondye ak pwòp san pa li ki te koule.
For this reason Jesus was put to death outside the walls, so that he might make the people holy by his blood.
διο και ιησους ινα αγιαση δια του ιδιου αιματος τον λαον εξω της πυλης επαθεν
- 13 Nou menm tou, ann sot nan jwenn li lòt bò pòtay lakou a pou n' soufri menm wont la ansanm ak li.
Let us then go out to him outside the circle of the tents, taking his shame on ourselves.
τοινον εξερχωμεθα προς αυτον εξω της παρεμβολης τον ονειδισμον αυτου φεροντες
- 14 Paske nou pa gen sou latè yon lavil ki la pou tout tan. N'ap chache lavil ki gen pou vini an.
For here we have no fixed resting-place, but our search is for the one which is to come.
ου γαρ εχομεν ωδε μενουσαν πολιν αλλα την μελλουσαν επιζητουμεν
- 15 Gremesi Jezikri, sèl ofrann san n'ap ofri bay Bondye a, se lwanj n'ap ba li tout tan. Se tout tan pou non l' nan bouch nou.
Let us then make offerings of praise to God at all times through him, that is to say, the fruit of lips giving witness to his name.
δι αυτου ουν αναφερομεν θυσιαν αινεσεως διαπαντος τω θεω τούτεστιν καρπον χειλεων ομολογουντων τω ονοματι αυτου
- 16 Pa bliye, se pou nou fè sa ki byen, se pou nou yonn ede lòt. Se ofrann konsa ki fè Bondye plezi.
But go on doing good and giving to others, because God is well-pleased with such offerings.
της δε ευποιας και κοινωνιας μη επιλανθανεσθε τοιαυταις γαρ θυσιαις ευαρεσταιται ο θεος
- 17 Obeyi chèf nou yo, soumèt devan yo. Se tout tan y'ap veye sou nanm nou paske yo gen pou yo rann Bondye kont pou travay yo. Si nou obeyi yo, y'a fè travay yo ak kè kontan. Men, si nou pa obeyi yo, y'a fè l' ak kè sere. Lè sa a, p'ap gen okenn avantaj pou nou.
Give ear to those who are rulers over you, and do as they say: for they keep watch over your souls, ready to give an account of them; let them be able to do this with joy and not with grief, because that would be of no profit to you.
πειθεσθε τοις ηγουμενοις υμων και υπεικετε αυτοι γαρ αγγυπνουσιν υπερ των ψυχων υμων ως λογον αποδωσοντες ινα μετα χαρας τουτο ποιωσιν και μη στεναζοντες αλυσιτελες γαρ υμιν τουτο

- 18 ¶ Pa sispann lapriyè pou mwen. Mwen sèten mwen gen konsyans mwen anpè. Paske mwen vle fè sa ki byen nan tout sikonstans.
Make prayers for us, for we are certain that our hearts are free from the sense of sin, desiring the right way of life in all things.
 προσευχεσθε περι ημων πεποιθαμεν γαρ οτι καλην συνειδησιν εχομεν εν πασιν καλωσ θελοντες αναστρεφεισθαι
- 19 M'ap mande nou pou nou lapriyè toutespre pou Bondye ban m' okazyon tounen vin jwenn nou anvan lontan.
I make this request more strongly, in the hope of coming back to you more quickly.
 περισσοτερωσ δε παρακαλω τουτο ποιησαι ινα ταχιον αποκατασταθω υμιν
- 20 Men sa m'ap mande Bondye pou nou, li menm ki te fè Jezi, Gran Gadò mouton yo, leve soti vivan pami mò yo. Jezi se Seyè nou an ki te mouri pou l' te ka siyen kontra ki la pou tout tan an ak san li.
Now may the God of peace, who made that great keeper of his flock, even our Lord Jesus, come back from the dead through the blood of the eternal agreement,
 ο δε θεος της ειρηνης ο αναγαγων εκ νεκρων τον ποιμενα των προβατων τον μεγαν εν αιματι διαθηκης αιωνιου τον κυριον ημων ιησουν
- 21 M'ap mande Bondye ki bay kè poze a pou l' fè nou favè sa a, pou nou fè tou sa ki byen, pou n' kapab fè volonte li. M'ap mande l' tou pou l' fè travay ki fè l' plezi nan nou, gremesi Jezikri. Tout lwanj lan pou Jezikri pou tout tan tout tan. Amèn.
Make you full of every good work and ready to do all his desires, working in us whatever is pleasing in his eyes through Jesus Christ; and may the glory be given to him for ever and ever. So be it.
 καταρτισαι υμασ εν παντι εργω αγαθω εις το ποιησαι το θελημα αυτου ποιων εν υμιν το ευαρεστον ενοπιον αυτου δια ιησου χριστου ω η δοξα εις τουσ αιωνασ των αιωνων αμην
- 22 Tanpri, frè m' yo, m'ap mande nou pou nou koute pawòl ankourajman sa yo ak pasyans, paske sa m' di nan lèt mwen ekri nou an pa long.
But, brothers, take kindly the words which I have said for your profit; for I have not sent you a long letter.
 παρακαλω δε υμασ αδελφοι ανεχεσθε του λογου της παρακλησεωσ και γαρ δια βραχεων επεστειλα υμιν
- 23 Mwen vle fè nou konnen yo gen tan lage Timote, frè nou an. Si li rive bònè, m'a pran l' avè m' lè m'ap vin wè nou.
Our brother Timothy has been let out of prison; and if he comes here in a short time, he and I will come to you together.
 γινωσκετε τον αδελφον τιμοθεον απολελυμενον μεθ ου εαν ταχιον ερχηται ομομαι υμασ
- 24 Di tout moun k'ap dirije nou yo bonjou ansanm ak tout pèp Bondye a. Tout frè ki nan peyi Itali yo voye bonjou pou nou tout.
Give words of love from me to those who are rulers over you, and to all the saints. Those who are in Italy send you their love.
 ασπασασθε παντασ τουσ ηγουμενουσ υμων και παντασ τουσ αγιουσ ασπαζονται υμασ οι απο της ιταλιασ
- 25 benediksyon Bondye avèk nou tout. Amèn.
May grace be with you all.
 η χαρισ μετα παντων υμων αμην [προς εβραιουσ εγραφη απο της ιταλιασ δια τιμοθεου]
- 1 ¶ Mwen menm Jak, sèvitè Bondye ak Jezikri Seyè nou an, m'ap ekri lèt sa a pou douz branch fanmi yo ki gaye toupatou sou latè. Bonjou pou nou tout.
James, a servant of God and of the Lord Jesus Christ, sends words of love to the twelve tribes of the Jews living in all parts of the earth.
 ιακωβωσ θεου και κυριου ιησου χριστου δουλωσ ταισ δωδεκα φυλαισ ταισ εν τη διασπορα χαιρειν
- 2 ¶ Frè m' yo, se pou nou santi nou kontan anpil lè nou wè nou tonbe anba nenpòt kalite eprèv.
Let it be all joy to you, my brothers, when you undergo tests of every sort;
 πασαν χαραν ηγησασθε αδελφοι μου οταν πειρασμοισ περιπεσητε ποικιλοισ
- 3 Paske, nou konnen byen, lè konfyans nou gen nan Bondye a tonbe anba eprèv, sa ban nou pasyans.
Because you have the knowledge that the testing of your faith gives you the power of going on in hope;
 γινωσκοντεσ οτι το δοκιμιον υμων της πιστεωσ καταργαζεται υπομονην
- 4 Men, fòk pasyans sa a fin fè travay li nèt pou nou kapab bon nèt sou tout pwèn, byen devlope, san nou pa manke anyen.
But let this power have its full effect, so that you may be made complete, needing nothing.
 η δε υπομονη εργων τελειον εχετω ινα ητε τελειοι και ολοκληροι εν μηδενι λειπομενοι
- 5 Si yon moun pami nou manke bon konprann, se pou l' mande Bondye, Bondye va ba li li. Paske, Bondye bay tout moun san mezire, pou gremesi.
But if any man among you is without wisdom, let him make his request to God, who gives freely to all without an unkind word, and it will be given to him.
 ει δε τισ υμων λειπεται σοφιασ αιτειτω παρα του διδοντοσ θεου πασιν απλωσ και μη ονειδιζοντοσ και δοθησεται αυτο
- 6 Men, se pou li mande ak konfyans, san l' pa gen doutans. Paske, moun ki gen doutans, li tankou lanm lanmè van ap boulvèse.
Let him make his request in faith, doubting nothing; for he who has doubt in his heart is like the waves of the sea, which are troubled by the driving of the wind.
 αιτειτω δε εν πιστει μηδεν διακρινομενοσ ο γαρ διακρινομενοσ εοικεν κλυδωνι θαλασσησ ανεμιζομενω και ριτιζομενω

- 7 Yon moun konsa pa bezwen mete nan tèt li l'ap resevwa anyen nan men Seyè a.
Let it not seem to such a man that he will get anything from the Lord;
 μη γαρ οισεσθω ο ανθρωπος εκεινος οτι ληψεται τι παρα του κυριου
- 8 Se yon moun ki pa konnen sa li vle, ki toujou ap chanje lide nan tou sa l'ap fè.
For there is a division in his mind, and he is uncertain in all his ways.
 ανηρ διψυχος ακαταστατος εν πασαις ταις οδοις αυτου
- 9 Yon frè ki pòv dwe moutre jan li kontan lè Bondye fè kichòy pou li.
But let the brother of low position be glad that he is lifted up;
 καυχασθω δε ο αδελφος ο ταπεινος εν τω υψει αυτου
- 10 Konsa tou, yon frè ki rich dwe moutre jan l' kontan tou lè Bondye rabese li. Paske, moun ki rich gen pou pase tankou flè zèb.
But the man of wealth, that he is made low; because like the flower of the grass he will come to his end.
 ο δε πλουσιος εν τη ταπεινωσει αυτου οτι ως ανθος χορτου παρελευσεται
- 11 Solèy la leve ak tout chalè li. Li cheche zèb la. Flè a tonbe. Tout bèlte l' disparèt. Konsa tou, moun rich la gen pou l' disparèt pandan tout kòmès li ap mache.
For when the sun comes up with its burning heat, the grass gets dry and the grace of its form is gone with the falling flower; so the man of wealth comes to nothing in his ways.
 αντειλεν γαρ ο ηλιος συν τω καυσωνι και εξηρανεν τον χορτον και το ανθος αυτου εξεπεσεν και η ευπρεπεια του προσωπου αυτου απωλετο ουτως και ο πλουσιος εν ταις πορειαις αυτου μαρανθησεται
- 12 benediksyon pou moun ki sipòte eprèn li ak pasyans. Lè la fin pase anba eprèn yo, la resevwa pou rekonpans lavi Bondye te pwomèt tout moun ki renmen li yo.
There is a blessing on the man who undergoes testing; because, if he has God's approval, he will be given the crown of life, which the Lord has said he will give to those who have love for him.
 μακαριος ανηρ ος υπομενει πειρασμον οτι δοκιμος γενομενος ληψεται τον στεφανον της ζωης ον επηγγειλατο ο κυριος τοις αγαποσιν αυτον
- 13 ¶ Lè eprèn tonbe sou yon moun, lè l' anba tantasyon, moun sa a pa dwe di se Bondye k'ap tante li. Paske, menm jan Bondye pa janm anba tantasyon pou fè sa ki mal, konsa tou Bondye pa ka tante pesonn pou fè l' fè sa ki mal.
Let no man say when he is tested, I am tested by God; for it is not possible for God to be tested by evil, and he himself puts no man to such a test:
 μηδεις πειραζομενος λεγτω οτι απο του θεου πειραζομαι ο γαρ θεος απειραστος εστιν κακων πειραζει δε αυτος ουδενα
- 14 Men, lè yon moun anba tantasyon, se pwòp move dezi moun lan k'ap rale l', k'ap pouse li.
But every man is tested when he is turned out of the right way by the attraction of his desire.
 εκαστος δε πειραζεται υπο της ιδιας επιθυμιας εξελκομενος και δελεαζομενος
- 15 Konsa, move dezi a travay nan kè li, li fè l' fè peche. Lè peche a fin fèt, li bay lanmò.
Then when its time comes, desire gives birth to sin; and sin, when it is of full growth, gives birth to death.
 ειτα η επιθυμια συλλαβουσα τικτει αμαρτιαν η δε αμαρτια αποτελεσθεισα αποκυει θανατον
- 16 Frè mwen renmen anpil yo, pa twonpe tèt nou sou bagay sa a.
Do not be turned from the right way, dear brothers.
 μη πλανασθε αδελφοι μου αγαπητοι
- 17 Tout pi bèl favè, tout pi bon kado nou resevwa, se anwo nan syèl la yo soti, nan men Bondye ki kreye tout limyè. Bondye pa janm chanje, ni li pa gen anyen ki ta ka sanble yon chanjman nan li.
Every good and true thing is given to us from heaven, coming from the Father of lights, with whom there is no change or any shade made by turning.
 πασα δοσις αγαθη και παν δωρημα τελειον ανωθεν εστιν καταβαινον απο του πατρος των φωτων παρ ω ουκ ενι παραλλαγη η τροπις αποσκιασμα
- 18 Gremesi pawòl verite a, li ban nou lavi jan l' te vle l' la, pou nou kapab gen premye plas nan tou sa li kreye.
Of his purpose he gave us being, by his true word, so that we might be, in a sense, the first-fruits of all the things which he had made.
 βουληθεις απεκυησεν ημας λογω αληθειας εις το ειναι ημας απαρχην τινα των αυτου κτισματων
- 19 ¶ Frè mwen renmen anpil yo, men yon bagay pou nou toujou chonje. Se pou tout moun prese louvri zòrèy yo pou yo ka tandè. Men, pa kouri pale, pa prese fè kòlè.
You have knowledge of this, dear brothers. But let every man be quick in hearing, slow in words, slow to get angry;
 ωστε αδελφοι μου αγαπητοι εστω πας ανθρωπος ταχυσ εις το ακουσαι βραδυσ εις το λαλησαι βραδυσ εις οργην

- 20 Paske, kòlè lèzòm pa ka fè volonte Bondye.
For the righteousness of God does not come about by the wrath of man.
οργη γαρ ανδρος δικαιοσυνην θεου ου κατεργαζεται
- 21 Se poutèt sa, derasinen tout vye abitud ki pa dakò ak volonte Bondye ansanm ak tout kras mechanste ki nan lavi nou, voye yo jete. Soumèt nou devan Bondye, asepte pawòl li te plante nan kè nou an, paske se pawòl sa a ki ka sove nanm nou.
For this reason, putting away all dirty behaviour and the overweight of evil, take into your souls without pride the word which, being planted there, is able to give you salvation.
διο αποθεμενοι πασαν ρυπαριαν και περισσειαν κακιας εν πραυτητι δεξασθε τον εμφυτον λογον τον δυναμενον σωσαι τας ψυχας υμων
- 22 Se pou nou fè tou sa pawòl la mande nou fè. Pa rete ap koute ase. Lè sa a, se pwòp tèt nou n'ap twonpe.
But be doers of the word, and not only hearers of it, blinding yourselves with false ideas.
γινεσθε δε ποιηται λογου και μη μονον ακροαται παραλογιζομενοι εαυτους
- 23 Paske, lè yon moun tande pawòl la ase, san li pa fè sa pawòl la mande l' fè, li tankou yon moun ki gade figi l' nan yon glas.
Because if any man is a hearer of the word and not a doer, he is like a man looking at his natural face in a glass;
οτι ει τις ακροατης λογου εστιν και ου ποιητης ουτος εοικεν ανδρι κατανοουντι το προσωπον της γενεσεως αυτου εν εσοπτρω
- 24 Men, kou l' vire do l' ale, lamenn li bliye kisa li sanble.
For after looking at himself he goes away, and in a short time he has no memory of what he was like.
κατενοησεν γαρ εαυτον και απεληλυθεν και ευθεως επελαθετο οποιος ην
- 25 Men, moun ki fikse je l' sou lalwa ki bon nèt la, lalwa ki bay libète a, si l' soti pou l' fè sa lalwa a mande, si li pa yon moun ki kite pawòl la antre nan yon zòrèy sot nan yon lòt, men ki fè sa lalwa a mande, moun sa a va jwenn benediksyon nan sa l'ap fè a.
But he who goes on looking into the true law which makes him free, being not a hearer without memory but a doer putting it into effect, this man will have a blessing on his acts.
ο δε παρακυψας εις νομον τελειον τον της ελευθεριας και παραμεινας ουτος ουκ ακροατης επιλησμονης γενομενος αλλα ποιητης εργου ουτος μακαριος εν τη ποιησει αυτου εσται
- 26 Si yon moun kwè l'ap sèvi Bondye, pou anmenmtan li pa bride lang li, se tèt li l'ap twonpe. Sèvi Bondye jan sa a pa vo anyen.
If a man seems to have religion and has no control over his tongue but lets himself be tricked by what is false, this man's religion is of no value.
ει τις δοκει θρησκος ειναι εν υμιν μη χαλιναγωγων γλωσσαν αυτου αλλ. απατων καρδιαν αυτου τουτου ματαιος η θρησκεια
- 27 Men jan pou nou sèvi Bondye Papa a, si nou vle sèvi l' yon jan ki dakò ak volonte Bondye, yon jan ki bon tout bon devan li: SE pòte sekou bay timoun ki san papa. Se bay vèy yo lasistans lè yo nan lafliksyon. Se pa mele nan move bagay k'ap fèt sou latè pou nou pa pèdi kondisyon nou.
The religion which is holy and free from evil in the eyes of our God and Father is this: to take care of children who have no fathers and of widows who are in trouble, and to keep oneself untouched by the world.
θρησκεια καθαρα και αμιανος παρα τω θεω και πατρι αυτη εστιν επισκεπτεσθαι ορφανους και χηρας εν τη θλιψει αυτων ασπιλον εαυτον τηρειν απο του κοσμου
- 1 ¶ Frè m' yo, nou menm ki gen konfyans nan Jezikri, Seyè nou an ki gen tout pouwva pou li, nou pa dwe gade sou figi moun.
My brothers, if you have the faith of our Lord Jesus Christ of glory, do not take a man's position into account.
αδελφοι μου μη εν προσποληψιας εχετε την πιστιν του κυριου ημων ιησου χριστου της δοξης
- 2 Sipoze de moun vin antre nan asanble nou, yonn gen yon bèl rechanj sou li ak yon bag an lò nan dwèt li, lòt la tou pòv ak yon rad chire sou li.
For if a man comes into your Synagogue in fair clothing and with a gold ring, and a poor man comes in with dirty clothing,
εαν γαρ εισελθι εις την συναγωγην υμων ανηρ χρυσοδακτυλιος εν εσθητι λαμπρα εισελθι δε και πτωχος εν ρυπαρα εσθητι
- 3 Si nou leve pou n' salwe nonm ki gen bèl rechanj lan, epi nou di li: Msye, chita la nan bon plas sa a, epi si nou di pòv la: Ou menm, kanpe bò la a, osinon, chita atè bò pye m' lan,
And you do honour to the man in fair clothing and say, Come here and take this good place; and you say to the poor man, Take up your position there, or be seated at my feet;
και επιβλεψητε επι τον φορουντα την εσθητα την λαμπραν και ειπητε αυτω συ καθου ωδε καλως και τω πτωχω ειπητε συ στηθι εκει η καθου ωδε υπο το υποποδιον μου
- 4 Èske nou pa mete yon diferans nan mitan nou? Eske sa pa moutre nou gen move lide nan tèt nou lè n'ap jije moun?
Is there not a division in your minds? have you not become judges with evil thoughts?
και ου διεκριθητε εν εαυτοις και εγενεσθε κριται διαλογισμων πονηρων
- 5 Frè mwen renmen anpil yo, tande sa byen: Bondye chwazi moun ki pòv sou latè pou yo ka rich nan konfyans nan Bondye, pou yo ka jwenn pòsyon pa yo nan peyi li te pwomèt moun ki renmen l' yo.
Give ear, my dear brothers; are not those who are poor in the things of this world marked out by God to have faith as their wealth, and for their heritage the kingdom which he has said he will give to those who have love for him?
ακουσατε αδελφοι μου αγαπητοι ουχ ο θεος εξελεξατο τους πτωχους του κοσμου τουτου πλουσιους εν πιστει και κληρονομους της βασιλειας ης επηγγειλατο τοις αγαποσιν αυτον

- 6 Men, nou menm, se meprize n'ap meprize moun pòn yo! Eske se pa moun rich yo k'ap kraze nou, k'ap trennen nou nan tribinal?
But you have put the poor man to shame. Are not the men of wealth rulers over you? do they not take you by force before their judges?
υμεις δε ητιμασατε τον πτωχον ουχ οι πλουσιοι καταδυναστευουσιν υμων και αυτοι ελκουσιν υμας εις κριτηρια
- 7 Se yo menm tou k'ap pale bèl non Bondye ban nou an mal.
Do they not say evil of the holy name which was given to you?
ουκ αυτοι βλασφημουσιν το καλον ονομα το επικληθεν εφ υμας
- 8 ¶ Jan sa ekri nan Liv la, lalwa gran Wa a di: Se pou ou renmen frè parèy ou tankou ou renmen pwòp tèt pa ou. Si nou fè sa, nou fè byen.
But if you keep the greatest law of all, as it is given in the holy Writings, Have love for your neighbour as for yourself, you do well:
ει μεντοι νομον τελειτε βασιλικον κατα την γραφην αγαπησεις τον πλησιον σου ως σεαυτον καλως ποιειτε
- 9 Men, si n'ap gade sou figi moun, nou fè peche. Lalwa ap kondannen nou pou dezobeyisans.
But if you take a man's position into account, you do evil, and are judged as evil-doers by the law.
ει δε προσωποληπτειτε αμαρτιαν εργαζεσθε ελεγχομενοι υπο του νομου ως παραβαται
- 10 Paske, moun ki obsève tout lalwa a men ki dezobeyi yon sèl nan kòmandman yo, se tankou si l' te dezobeyi tout kòmandman yo.
For anyone who keeps all the law, but makes a slip in one point, is judged to have gone against it all.
οστις γαρ ολον τον νομον τηρησει πταισει δε εν ενι γεγονεν παντων ενοχος
- 11 Paske Bondye ki di: Pa fè adiltè, se li menm tou ki di: Pa touye moun. Konsa, menm si ou pa fè adiltè, men ou touye moun, ou dezobeyi lalwa a.
For he who said, Do not be untrue in married life, is the same who said, Put no man to death. Now if you are not untrue in married life, but you put a man to death, the law is broken.
ο γαρ ειπων μη μοιχευσης ειπεν και μη φονευσης ει δε ου μοιχευσεις φονευσεις δε γεγονας παραβατης νομου
- 12 Se pou nou pale, se pou nou ajì tankou moun ki gen pou pase anba jijman dapre lalwa ki ban nou libète a.
Let your words and your acts be those of men who are to be judged by the law which makes free.
ουτως λαλειτε και ουτως ποιειτε ως δια νομου ελευθεριας μελλοντες κρινεσθαι
- 13 Paske, lè Bondye ap jije, l'ap san pitye pou moun ki te san pitye. Men, moun ki gen pitye pou lòt va soti tèt dwat lè jou jijman an.
For the man who has had no mercy will be judged without mercy, but mercy takes pride in overcoming judging.
η γαρ κρισις ανυλεως τω μη ποιησαντι ελεος και κατακαυχεται ελεος κρισεως
- 14 ¶ Frè m' yo, kisa sa fè pou yon moun k'ap di li gen konfyans nan Bondye, si li pa fè bagay pou moutre li gen konfyans lan vre? Eske konfyans sa a ka delivre li?
What use is it, my brothers, for a man to say that he has faith, if he does nothing? will such a faith give him salvation?
τι το οφελος αδελφοι μου εαν πιστιν λεγη τις εχειν εργα δε μη εχη μη δυναται η πιστις σωσαι αυτον
- 15 Sipoze gen yon frè osinon yon sè ki toutouni, ki pa manje kont li chak jou,
If a brother or a sister is without clothing and in need of the day's food,
εαν δε αδελφος η αδελφη γυμνοι υπαρχωσιν και λειπομενοι ωσιν της εφημερου τροφης
- 16 si yonn nan nou di yo: Ou mèt ale. Chofe kò ou, manje plen vant ou, san li pa ba yo sa yo bezwen, kisa sa ap fè pou yo?
And one of you says to them, Go in peace, be warm and full of food; but you do not give them the things of which their bodies have need, what profit is there in this?
ειτη δε τις αυτοις εξ υμων υπαγετε εν ειρηνη θερμαινεσθε και χορταζεσθε μη δωτε δε αυτοις τα επιτηδεια του σωματος τι το οφελος
- 17 Konsa tou pou konfyans nan Bondye a: si l' pa fè nou fè sa ki byen, si l' rete pou kont li, li mouri.
Even so faith without works is dead.
ουτως και η πιστις εαν μη εργα εχη νεκρα εστιν καθ εαυτην
- 18 Men, gen moun ki va di: Ou menm, ou gen konfyans. Mwen menm, mwen fè sa ki byen. M'a reponn li: Moutre m' ki jan ou ka gen konfyans san ou pa fè sa ki byen, mwen menm m'ap moutre ou jan mwen gen konfyans ak sa m'ap fè ki byen.
But a man may say, You have faith and I have works; let me see your faith without your works, and I will make my faith clear to you by my works.
αλλ ερει τις συ πιστιν εχεις καγω εργα εχω δειξω μοι την πιστιν σου εκ των εργαων σου καγω δειξω σοι εκ των εργαων μου την πιστιν μου
- 19 Ou kwè gen yon sèl Bondye. Ou fè byen. Denmon yo tou yo kwè sa, men y'ap tranble sitèlman yo pè.
You have the belief that God is one, and you do well: the evil spirits have the same belief, shaking with fear.
συ πιστευεις οτι ο θεος εις εστιν καλως ποιεις και τα δαιμονια πιστευουσιν και φρισσουσιν

- 20 Gade jan ou manke konprann! Eske ou vle wè ki jan konfyans pa vo anyen si l' pa mache ak sa ou fè ki byen?
Do you not see, O foolish man, that faith without works is of no use?
θελεις δε γνωνα ι ω ανθρωπε κενε οτι η πιστις χωρις των εργαων νεκρα εστιν
- 21 Abraram granpapa nou, èske Bondye pa t' fè l' gras poutèt sa li te fè lè l' te ofri Izarak, pitit li a, sou lotèl la?
Was not the righteousness of Abraham our father judged by his works, when he made an offering of Isaac his son on the altar?
αβρααμ ο πατηρ ημων ουκ εξ εργαων εδικαιωθη ανενεγκας ισαακ τον υιον αυτου επι το θυσιαστηριον
- 22 Ou wè. Konfyans li te mache ansanm ak sa li te fè. Konsa tou, sa l' te fè a te fè konfyans li vin bon nèt.
You see that his faith was helping his works and was made complete by them;
βλεπεις οτι η πιστις συνηργει τοις εργαοις αυτου και εκ των εργαων η πιστις ετελειωθη
- 23 Se konsa, pawòl ki te ekri nan Liv la rive vre: Abraram te mete konfyans li nan Bondye, epi Bondye fè l' gras. Se sak fè yo te rele Abraram zanmi Bondye.
And the holy Writings were put into effect which said, And Abraham had faith in God and it was put to his account as righteousness; and he was named the friend of God.
και επληρωθη η γραφη η λεγουσα επιστευσεν δε αβρααμ τω θεω και ελογισθη αυτω εις δικαιοσυνην και φιλος θεου εκληθη
- 24 Ou wè: se pa sèlman paske yon moun gen konfyans kifè Bondye fè l' gras, men se paske li fè sa ki byen anmenmtan an tou.
You see that a man's righteousness is judged by his works and not by his faith only.
ορατε τοιουνν οτι εξ εργαων δικαιουται ανθρωπος και ουκ εκ πιστεωσ μονον
- 25 Se menm jan an tou pou Rarab, fanm movèz vi a. Eske se pa t' poutèt sa l' te fè a Bondye te fè l' gras, lè l' te resevwa mesaje jwif yo, lè l' te fè yo pran yon lòt wout pou tounen lakay yo?
And in the same way, was not the righteousness of Rahab, the loose woman, judged by her works, when she took into her house those who were sent and let them go out by another way?
ομοιωσ δε και ρααβ η πορνη ουκ εξ εργαων εδικαιωθη υποδεξαμενη τους αγγελουσ και ετερα οδω εκβαλουσα
- 26 Menm jan yon kò ki san nanm se yon kò ki mouri, konsa tou, konfyans nan Bondye ki pa mache ak fè sa ki byen se yon konfyans ki mouri.
For as the body without the spirit is dead even so faith without works is dead.
ωσπερ γαρ το σωμα χωρις πνευματοσ νεκρον εστιν ουτωσ και η πιστις χωρις των εργαων νεκρα εστιν
- 1 ¶ Frè m' yo, se pa pou anpil moun nan mitan nou kouri dèyè plas dirèktè. Paske, konnen byen: lè nou dirèktè, Bondye ap jije nou pi sevè pase lòt yo.
Do not all be teachers, my brothers, because we teachers will be judged more hardly than others.
μη πολλοι διδασκαλοι γινεσθε αδελφοι μου ειδοτεσ οτι μειζον κριμα λησομεθα
- 2 Nou tout nou bite nan plizyè sans. Yon moun ki pa janm bite nan pawòl li, se yon moun ki bon nèt; moun sa a kapab kontwole tout kò l' byen tou.
For we all go wrong in a number of things. If a man never makes a slip in his talk, then he is a complete man and able to keep all his body in control.
πολλα γαρ πταιομεν απαντεσ ει τισ εν λογω ου πταιει ουτοσ τελειοσ ανηρ δυνατοσ χαλιναγωγησαι και ολον το σωμα
- 3 Nou mete yon mò nan bouch chwal pou fè yo obeyi nou. Avèk sa, nou fè y ale kote nou vle.
Now if we put bits of iron into horses' mouths so that they may be guided by us, we have complete control of their bodies.
ιδου των ιππων τους χαλινουσ εις τα στοματα βαλλομεν προς το παιθεσθαι αυτουσ ημιν και ολον το σωμα αυτων μεταγομεν
- 4 Se menm jan an tou ak bato. Gwo kou l' gwo, gwo van te mèt ap pouse l', se yon ti gouvènay ki dirije li. Ak gouvènay tou piti sa a, kaptenn lan mennen l' kote l' vle.
And again ships, though they are so great and are moved by violent winds, are turned by a very small guiding-blade, at the impulse of the man who is using it.
ιδου και τα πλοια τηλικαυτα οντα και υπο σκληρων ανεμων ελαυνομενα μεταγεται υπο ελαχιστου τηδαλιου οπου αν η ορμη του ευθυνοντοσ βουληται
- 5 Konsa tou ak lang moun. Piti kou li piti, li vante tèt li pou gwo bagay li ka fè. Gade ki jan yon ti flann dife ka boule yon gwo rakbwa!
Even so the tongue is a small part of the body, but it takes credit for great things. How much wood may be lighted by a very little fire!
ουτωσ και η γλωσσα μικρον μελοσ εστιν και μεγαλαυχει ιδου ολιγον πυρ ηλικην υλην αναπτει
- 6 Enben, lang se tankou dife. Se la tout lenjistis rete. Paske se yon manm nan kò nou li ye, l'ap kontaminen tout kò a nèt. Se lanfè menm ki mete dife nan li. Apre sa, li menm pou tèt pa l', li mete dife nan tout lavi nou.
And the tongue is a fire; it is the power of evil placed in our bodies, making all the body unclean, putting the wheel of life on fire, and getting its fire from hell.
και η γλωσσα πυρ ο κοσμοσ της αδικιασ ουτωσ η γλωσσα καθισταται εν τοις μελεσιν ημων η σπιλουσα ολον το σωμα και φλογιζουσα τον τροχον της γενεσεωσ και φλογιζομενη υπο της γεεννησ
- 7 Moun ka donte tout kalite bèt, zwezo, bèt ki trennen sou vant, bèt ki nan lanmè. Li menm rive donte yo deja.
For every sort of beast and bird and every living thing on earth and in the sea has been controlled by man and is under his authority;
πασα γαρ φυσισ θηριων τε και πετεινων ερπετων τε και εναλιων δαμαζεται και δεδαμασται τη φυσει τη ανθρωπινη

- 8 Men, pou lang lan menm, pesonn poko ka donte li. Se yon move bagay ou pa ka kontwole, li plen pwazon ki ka touye moun.
But the tongue may not be controlled by man; it is an unresting evil, it is full of the poison of death.
την δε γλωσσαν ουδεις δυναται ανθρωπων δαμασαι ακατασχετον κακον μεστη ιου θανατηφορου
- 9 Avèk lang nou, nou fè lwanj Bondye papa nou. Avèk menm lang lan, nou bay moun madichon, moun Bondye te kreye pòtre ak li.
With it we give praise to our Lord and Father; and with it we put a curse on men who are made in God's image.
εν αυτη ευλογουμεν τον θεον και πατερα και εν αυτη καταρωμεθα τους ανθρωπους τους καθ ομοιωσιν θεου γεγονοτας
- 10 Menm bouch la bay benediksyon, li bay madichon tou. Frè m' yo, sa pa dwe fèt konsa.
Out of the same mouth comes blessing and cursing. My brothers, it is not right for these things to be so.
εκ του αυτου στοματος εξερχεται ευλογια και καταρα ου χρη αδελφοι μου ταυτα ουτως γινεσθαι
- 11 Yon sous dlo pa ka bay dlo dous ak dlo sale anmenmtan.
Does the fountain send from the same outlet sweet and bitter water?
μητι η πηγη εκ της αυτης οπης βρχει το γλυκυ και το πικρον
- 12 Frè m' yo, yon pye fig frans pa ka donner grenn oliv. Ni yon pye rezen pa ka donner fig frans. Dlo sale pa ka bay dlo dous non plis.
Is a fig-tree able to give us olives, my brothers, or do we get figs from a vine, or sweet water from the salt sea?
μη δυναται αδελφοι μου συκη ελαιας ποιησαι η αμπελος συκα ουτως ουδεμια πηγη αλυκον και γλυκυ ποιησαι υδωρ
- 13 ¶ Si gen nan mitan nou yon moun ki gen bon konprann, ki gen lespri, se pou l' moutre sa ak bon kondit li. Se pou l' fè sa ki byen san lògèy, men avèk bon konprann.
Who has wisdom and good sense among you? let him make his works clear by a life of gentle wisdom.
τις σοφος και επιστημων εν υμιν δειξατω εκ της καλης αναστροφης τα εργα αυτου εν πραυτητι σοφιας
- 14 Men, si n'ap fè jalouzi nan kè nou, si nou kenbe moun nan kè nou, si n'ap kouri dèyè enterè pa nou, pa vante tèt nou, pa fè manti sou laverite a.
But if you have bitter envy in your heart and the desire to get the better of others, have no pride in this, talking falsely against what is true.
ει δε ζηλον πικρον εχετε και εριθειαν εν τη καρδια υμων μη κατακαυσαθε και ψευδεσθε κατα της αληθειας
- 15 Bon konprann konsa pa soti nan Bondye, li soti nan lemond, nan moun ak nan dyab la.
This wisdom is not from heaven, but is of the earth and the flesh and the Evil One.
ουκ εστιν αυτη η σοφια ανωθεν κατερχομενη αλλ επιγειος ψυχικη δαιμονιωδης
- 16 Paske, kote ki gen jalouzi, kote moun ap kouri dèyè enterè pa yo, fòk gen dezòd ak tout kalite mekanste.
For where envy is, and the desire to get the better of others, there is no order, but every sort of evil-doing.
οπου γαρ ζηλος και εριθεια εκει ακαταστασια και παν φαυλον πραγμα
- 17 Pou konmans, moun ki gen bon konprann ki soti nan Bondye a ap fè volonte Bondye, l'ap viv byen ak tout moun, l'ap respekte tout moun, l'ap tandè rezon, l'ap gen kè sansib, l'ap fè anpil anpil byen, li pa nan de fas ni nan ipokrit.
But the wisdom which is from heaven is first holy, then gentle, readily giving way in argument, full of peace and mercy and good works, not doubting, not seeming other than it is.
η δε ανωθεν σοφια πρωτον μεν αγνη εστιν επειτα ειρηνικη επιεικης ευπειθης μεστη ελεους και καρπων αγαθων αδιακριτος και ανυποκριτος
- 18 Moun k'ap chache pou lèzòm viv byen yonn ak lòt, y'ap travay ak kè poze pou yo ka rekòlte yon lavi ki dwat devan Bondye.
And the fruit of righteousness is planted in peace for those who make peace.
καρπος δε της δικαιοσυνης εν ειρηνη σπειρεται τοις ποιουσιν ειρηνην
- 1 ¶ Ki jan fè gen goumen ak kont nan mitan nou konsa? Kote sa soti? Sa soti nan move lanvi k'ap goumen nan kò nou.
What is the cause of wars and fighting among you? is it not in your desires which are at war in your bodies?
ποθεν πολεμοι και μαχαι εν υμιν ουκ εντευθεν εκ των ηδωνων υμων των στρατευομενων εν τοις μελεσιν υμων
- 2 Nou anvì yon bann bagay. Men, nou pa ka jwenn yo. Lè konsa, nou pare pou nou touye moun. Nou anvì sa ki pa pou nou. Men, nou pa ka jwenn yo. Lè konsa, se fè kont, se goumen. Si nou pa jwenn sa nou bezwen an, se paske nou pa mande Bondye.
You are burning with desire, and have not your desire, so you put men to death; you are full of envy, and you are not able to get your desire, so you are fighting and making war; you have not your desire, because you do not make request for it.
επιθυμειτε και ουκ εχετε φονευετε και ζηλουτε και ου δυνασθε επιτυχειν μαχεσθε και πολεμειτε ουκ εχετε δε δια το μη αιτεισθαι υμας

- 3 Menm lè nou mande, nou pa resevwa anyen, paske nou mande mal. Nou mande bagay ki pou satisfè pwòp dezi pa nou sèlman.
You make your request but you do not get it, because your request has been wrongly made, desiring the thing only so that you may make use of it for your pleasure.
αιτειτε και ου λαμβανετε διοτι κακως αιτεισθε ινα εν ταις ηδοναις υμων δαπανησητε
- 4 Ala moun pa gen konfyans nan Bondye! Eske nou pa konnen lè nou zanmi lemonn, se lènmi Bondye nou ye! Moun ki vle zanmi lemonn, li vin lènmi Bondye.
O you who are false to God, do you not see that the friends of this world are not God's friends? Every man desiring to be a friend of this world makes himself a hater of God.
μοιχοι και μοιχαλιδες ουκ οιδατε οτι η φιλια του κοσμου εχθρα του θεου εστιν ος αν ουν βουληθη φιλος ιναι του κοσμου εχθρος του θεου καθισταται
- 5 Pa konprann se pou anyen yo ekri pawòl sa a nan Liv la: Bondye sitèlman renmen lespri li mete nan nou an, li fè jalouzi pou li.
Or does it seem to you that it is for nothing that the holy Writings say, The spirit which God put into our hearts has a strong desire for us?
η δοκειτε οτι κενως η γραφη λεγει προς φθονον επιποθει το πνευμα ο κατοκησεν εν ημιν
- 6 Men, li fè nou yon pi gwo favè ankò, jan sa ekri nan Liv la: Bondye pran pozisyon kont moun ki gen lògèy yo. Men, moun ki soumèt devan l', li ba yo favè li.
But he gives more grace. So that the Writings say, God is against the men of pride, but he gives grace to those who make themselves low before him.
μειζονα δε διδωσιν χαριν διο λεγει ο θεος υπερηφανοις αντιτασεται ταπεινοις δε διδωσιν χαριν
- 7 Se poutèt sa, desann nou devan Bondye. Men, pran pozisyon kont Satan, la kouri kite nou.
For this cause be ruled by God; but make war on the Evil One and he will be put to flight before you.
υποταγητε ουν τω θεω αντιστητε τω διαβολω και φευζεται αφ υμων
- 8 Pwoche bò kot Bondye, Bondye va pwoche bò kote nou tou. Nou menm k'ap fè peche, lave men nou. Netwaye kè nou, nou menm k'ap woule de bò.
Come near to God and he will come near to you. Make your hands clean, you evil-doers; put away deceit from your hearts, you false in mind.
εγγισατε τω θεω και εγγιει υμιν καθαρισατε χειρας αμαρτωλοι και αγνισατε καρδιας διψυχοι
- 9 Se pou nou gen lapenn nan kè nou, kriye, plenn sò nou. Pase pou nou ri, pito nou kriye. Pase pou nou kontan, pito nou nan lapenn.
Be troubled, with sorrow and weeping; let your laughing be turned to sorrow and your joy to grief.
ταλαιπωρησατε και πενηθησατε και κλαυσατε ο γελωσ υμων εις πενθος μεταστραφητω και η χαρα εις κατηφειαν
- 10 Desann nou devan Bondye, Bondye va leve nou.
Make yourselves low in the eyes of the Lord and you will be lifted up by him.
ταπεινωθητε ενωπιον του κυριου και υψωση υμας
- 11 ¶ Frè m' yo, piga nou yonn pale lòt mal. Moun ki pale yon frè mal, osinon ki jije frè li, se lalwa li pale mal, se lalwa li jije. Si w'ap jije lalwa, ou pa yon moun k'ap obsève lalwa, men ou pran pòz jij ou sou li.
Do not say evil against one another, my brothers. He who says evil against his brother or makes himself his brother's judge, says evil against the law and is judging the law: and in judging the law you become, not a doer of the law but a judge.
μη καταλαλειτε αλληλων αδελφοι ο καταλαλων αδελφου και κρινων τον αδελφον αυτου καταλαλει νομου και κρινει νομον ει δε νομον κρινεις ουκ ει ποιητης νομου αλλα κριτης
- 12 Se Bondye ki fè lalwa. Se li menm tou ki sèl jij. Li gen pouvwa sove moun, li gen pouvwa kite yo pèdi. Men, ou menm k'ap jije frè parèy ou, ki moun ou konprann ou ye?
There is only one judge and law-giver, even he who has the power of salvation and of destruction; but who are you to be your neighbour's judge?
εις εστιν ο νομοθετης ο δυναμενος σωσαι και απολεσαι συ τις ει ος κρινεις τον ετερον
- 13 Koulye a, se ak nou m'ap pale, nou menm k'ap di: jòdi a osinon denmen, n'a pral nan tèl lavil. Rive la, n'a pase yon lanne, n'a fè kòmès ak anpil benefis.
How foolish it is to say, Today or tomorrow we will go into this town, and be there for a year and do business there and get wealth:
αγε νυν οι λεγοντες σημερον και αυριον πορευσομεθα εις τηνδε την πολιν και ποιησωμεν εκει ενιαυτον ενα και εμπορευσομεθα και κερδησωμεν
- 14 Nou pa menm konnen sa lavi nou va ye denmen. Lavi nou tankou yon nwaj. Li parèt pou yon ti tan. Apre sa, li disparèt.
When you are not certain what will take place tomorrow. What is your life? It is a mist, which is seen for a little time and then is gone.
οιτινες ουκ επιστασθε το της αυριον ποια γαρ η ζωη υμων ατιμς γαρ εστιν η προς ολιγον φαινομενη επειτα δε αφανιζομενη
- 15 Okontrè, men sa pou nou te di: Si Bondye vle, n'a wè denmen, n'a fè sa osinon sa.
But the right thing to say would be, If it is the Lord's pleasure and if we are still living, we will do this and that.
αντι του λεγειν υμας εαν ο κυριος θεληση και ζησωμεν και ποιησωμεν τουτο η εκεινο

- 16 Men, koulye a nan grandizè nou, se vante n'ap vante tèt nou. Se yon move bagay pou moun vante tèt yo konsa.
But now you go on glorying in your pride: and all such glorying is evil.
νυν δε καυχασθε εν ταις αλαζονειαις υμων πασα καυχησις τοιαυτη πονηρα εστιν
- 17 Se poutèt sa, moun ki pa fè byen li konnen li gen pou l' fè a, li fè peche.
The man who has knowledge of how to do good and does not do it, to him it is sin.
ειδοτι ουν καλον ποιειν και μη ποιουντι αμαρτια αυτω εστιν
- 1 ¶ Koulye a, nou menm moun rich yo, se pou nou m'ap pale: Nou mèt konmanse kriye, konmanse pouse rèl pou malè ki pral tonbe sou nou yo.
Come now, you men of wealth, give yourselves to weeping and crying because of the bitter troubles which are coming to you.
αγε νυν οι πλουσιοι κλαυσατε ολολυζοντες επι ταις ταλαιπωριας υμων ταις επερχομεναις
- 2 Richès nou yo fin pouri. Vèmin fin manje rad nou yo.
Your wealth is unclean and insects have made holes in your clothing.
ο πλουτος υμων σεσηπεν και τα ιματια υμων σητοβρωτα γεγονεν
- 3 Lò nou ak lajan nou yo fin wouye. Lawouj la pral kanpe pou kondannen nou, li va devore vyann nou tankou dife. Nou te ranmase kont lajan nou nan dènye tan sa a.
Your gold and your silver are wasted and their waste will be a witness against you, burning into your flesh. You have put by your store in the last days.
ο χρυσος υμων και ο αργυρος κατιωται και ο ιος αυτων εις μαρτυριον υμιν εσται και φαγεται τας σαρκας υμων ως πυρ εθησαυρισατε εν εσχαις ημεραις
- 4 Gade! Nou pa t' peye lajan nou te dwe peye travayè yo ki t'ap travay pou nou nan jaden. Tande jan y'ap rele! Travayè ki te ranmase rekòt pou nou yo ap plede rele! Rèl yo rive jouk nan zòrèy Bondye, Mèt ki gen tout pouwva a.
See, the money which you falsely kept back from the workers cutting the grass in your field, is crying out against you; and the cries of those who took in your grain have come to the ears of the Lord of armies.
ιδου ο μισθος των εργατων των αμησαντων τας χωρας υμων ο απεστερημενος αφ υμων κραζει και αι βοαι των θερισαντων εις τα ωτα κυριου σαβαωθ εισεληλυθασιν
- 5 Nou viv sou latè nan plezi ak nan jwisans. Nou manje jouk nou gra tankou bèt ki pare pou labatwa.
You have been living delicately on earth and have taken your pleasure; you have made your hearts fat for a day of destruction.
ετρυφησατε επι της γης και εσπαταλησατε εθρεψατε τας καρδιας υμων ως εν ημερα σφαγης
- 6 Nou kondannen moun ki inonsan, nou fè touye yo. Yo menm, yo pa fè fòs ak nou.
You have given your decision against the upright man and have put him to death. He puts up no fight against you.
κατεδικασατε εφονευσατε τον δικαιον ουκ αντιτασσειται υμιν
- 7 Se poutèt sa, frè m' yo, annou pran pasyans jouk jou Seyè a va vini. Gade jan kiltivatè a gen pasyans. Li gen pou l' rete tann anvan pou tè a ba li yon bèl rekòt. Li pran pasyans, li rete tann lapli premye sezon an jouk lapli dènye sezon an.
Go on waiting calmly, my brothers, till the coming of the Lord, like the farmer waiting for the good fruit of the earth till the early and late rains have come.
μακροθυμησατε ουν αδελφοι εως της παρουσιας του κυριου ιδου ο γεωργος εκδεχεται τον τιμιον καρπον της γης μακροθυμων επ αυτω εως αν λαβη υετον πρωιμον και οψιμον
- 8 Nou menm tou, pran pasyans. Bay kè nou kouraj, paske Mèt la pa lontan vini.
Be as calm in your waiting; let your hearts be strong: because the coming of the Lord is near.
μακροθυμησατε και υμεις στηριζατε τας καρδιας υμων οτι η παρουσία του κυριου ηγγικεν
- 9 Frè m' yo, pa plenyen yonn sou do lòt pou nou pa tonbe anba jijman Bondye. Men jij la la nan papòt la.
Say no hard things against one another, brothers, so that you will not be judged; see, the judge is waiting at the doors.
μη στεναζετε κατ αλληλων αδελφοι ινα μη κατακριθητε ιδου κριτης προ των θυρων εστηκεν
- 10 Frè m' yo, chonje pwofèt yo ki te pale nan non Mèt la. Pran egzanp sou yo, pou jan yo te gen pasyans lè yo t'ap soufri.
Take as an example of pain nobly undergone and of strength in trouble, the prophets who gave to men the words of the Lord.
υποδειγμα λαβετε της κακοπαθειας αδελφοι μου και της μακροθυμιας τους προφητας οι ελαλησαν τω ονοματι κυριου
- 11 Paske yo te soufri ak pasyans, nou di yo se moun Bondye beni. Nou tande ki jan Jòb te gen pasyans, nou wè bout pou bout sa Bondye te fè pou li, paske Bondye gen bon kè, li gen kè sansib.
We say that those men who have gone through pain are happy: you have the story of Job and the troubles through which he went and have seen that the Lord was full of pity and mercy in the end.
ιδου μακαριζομεν τους υπομονοντας την υπομονην ιωβ ηκουσατε και το τελος κυριου ειδατε οτι πολυσπλαγχνος εστιν ο κυριος και οικτιρμων

- 12 ¶ Anvan tout lòt bagay, frè m' yo, men sa ki pi enpòtan: piga nou fè sèman sou syèl la, ni sou latè a, ni sou ankenn lòt bagay. Lè nou di wi, se wi, non, se non. Konsa, nou p'ap tonbe anba jijman Bondye.
But most of all, my brothers, do not take oaths, not by the heaven, or by the earth, or by any other thing: but let your Yes be Yes, and your No be No: so that you may not be judged.
προ παντων δε αδελφοι μου μη ομνυετε μητε τον ουρανον μητε την γην μητε αλλον τινα ορκον ητω δε υμων το ναι ναι και το ου ου ινα μη εις υποκρισιν πεσητε
- 13 Si yon moun nan nou ap souffri, se pou li lapriyè. Si yon moun nan nou gen kè kontan, se pou l' chante kantik.
Is anyone among you in trouble? let him say prayers. Is anyone glad? let him make a song of praise.
κακοπαθει τις εν υμιν προσευχεσθω ευθυμει τις ψαλλετω
- 14 Si yon moun nan nou malad, se pou l' rele chèf reskonsab yo nan legliz la. Y'a lapriyè pou li, y'a pase lwil sou li nan non Seyè a.
Is anyone among you ill? let him send for the rulers of the church; and let them say prayers over him, putting oil on him in the name of the Lord.
ασθενει τις εν υμιν προσκαλεσασθω τους πρεσβυτερους της εκκλησιας και προσευξασθωσαν επ αυτον αλειψαντες αυτον ελαιω εν τω ονοματι του κυριου
- 15 Lè lapriyè a fèt ak konfyans, li va delivre malad la. Seyè a va fè l' leve gaya. Si li te fè kèk peche, Bondye va padonnen li.
And by the prayer of faith the man who is ill will be made well, and he will be lifted up by the Lord, and for any sin which he has done he will have forgiveness.
και η ευχη της πιστεως σωσει τον καμνοντα και εγειρει αυτον ο κυριος καν αμαρτιας η πεποιηκως αφηθησεται αυτο
- 16 Se pou nou konfese peche nou yo yonn bay lòt. Se pou yonn lapriyè pou lòt, pou nou kapab geri. Lè yon moun ap viv dwat devan Bondye, lapriyè moun sa a gen anpil pouvwa.
So then, make a statement of your sins to one another, and say prayers for one another so that you may be made well. The prayer of a good man is full of power in its working.
εξομολογεισθε αλληλοις τα παραπτωματα και ευχεσθε υπερ αλληλων οπως ιαθητε πολυ ισχυει δεησις δικαιου ενεργουμενη
- 17 Pwofèt Eli te yon moun menm jan ak nou. Li te lapriyè rèd pou lapli pa t' tonbe. Konsa vre, lapli pa tonbe pandan twazan sis mwa.
Elijah was a man of flesh and blood as we are, and he made a strong prayer that there might be no rain; and there was no rain on the earth for three years and six months.
ηλιας ανθρωπος ην ομοιοπαθης ημιν και προσευχη προσηυξατο του μη βρεξει και ουκ εβρεξεν επι της γης ενιαυτους τρεις και μηνας εξ
- 18 Apre sa, li lapriyè ankò. Lè sa a, syèl la louvri, lapli tonbe, latè bay bèl rekòt.
And he made another prayer, and the heaven sent down rain and the earth gave her fruit.
και παλιν προσηυξατο και ο ουρανος υετον εδωκεν και η γη εβλαστησεν τον καρπον αυτης
- 19 Frè m' yo, si yonn nan nou pèdi chemen laverite a, epi yon lòt frè mennen l' tounen ankò,
My brothers, if one of you has gone out of the way of the true faith and another has made him see his error,
αδελφοι εαν τις εν υμιν πλανηθη απο της αληθειας και επιστρεψη τις αυτον
- 20 konnen sa byen: lè yon moun pèdi chemen l' poutèt peche li yo, si yon lòt mennen l' tounen, se yon nanm li rache anba lanmò. Anmenmtan, li jwenn padon pou anpil peche.
Be certain that he through whom a sinner has been turned from the error of his way, keeps a soul from death and is the cause of forgiveness for sins without number.
γινωσκετω οτι ο επιστρεψας αμαρτωλον εκ πλανης οδου αυτου σωσει ψυχην εκ θανατου και καλυπει πληθος αμαρτιων
- 1 ¶ Se mwen menm, Pyè, apòt Jezikri, k'ap ekri lèt sa a pou nou tout ki fè pati pèp Bondye te chwazi a men k'ap viv tankou etranje, gaye nan peyi Pon, Galasi, Kapadòs, Lazi ak Bitini.
Peter, an Apostle of Jesus Christ, to the saints who are living in Pontus, Galatia, Cappadocia, Asia, and Bithynia,
πετρος αποστολος ιησου χριστου εκλεκτοις παρεπιδημοις διασπορας ποντου γαλατιας καππαδοκιας ασιας και βιθυνιας
- 2 Se Bondye Papa a ki te chwazi nou dapre plan li te fè davans lan. Gremesi Sentespri li a, li mete nou apa pou li pou n' obeyi Jezikri, pou san Jezikri ki koule pou nou an ka mete nou nan kondisyon pou sèvi Bondye. M'ap mande Bondye pou nou resewva anpil benediksyon ak kè poze.
Who, through the purpose of God, have been made holy by the Spirit, disciples of Jesus, made clean by his blood: May you have grace and peace in full measure.
κατα προγωσιν θεου πατρος εν αγιασμοω πνευματος εις υπακοην και ραντισμον αιματος ιησου χριστου χαρις υμιν και ειρηνη πληθυνθειη
- 3 ¶ Ann fè lwanj Bondye, Papa Jezikri, Seyè nou an. Paske, nan kè sansib li, li ban nou lavi ankò lè li te fè Jezikri leve soti vivan nan lanmò a. Sa fè nou viv ak anpil espwa.
Praise be to the God and Father of our Lord Jesus Christ, who through his great mercy has given us a new birth and a living hope by the coming again of Jesus Christ from the dead,
ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου ο κατα το πολυ αυτου ελεος αναγεννησας ημας εις ελπιδα ζωσαν δι αναστασεως ιησου χριστου εκ νεκρων
- 4 N'ap tann lè pou n' resewva eritaj Bondye a, eritaj ki p'ap janm pouri, ki p'ap janm sal, ni ki p'ap janm pèdi frechè l', eritaj li sere pou nou nan syèl la.
And a heritage fair, holy and for ever new, waiting in heaven for you,
εις κληρονομιαν αφθαρτον και αμιαντον και αμαραντον τετηρημενην εν ουρανοις εις ημας

- 5 Paske nou menm nou gen konfyans nan li, Bondye ap pwoteje nou ak pouvwa li jouk la delivre nou jan sa pral parèt akèlè nan dènye tan an.
Who, by the power of God are kept, through faith, for that salvation, which will be seen at the last day.
τους εν δυναμει θεου φρουρουμενους δια πιστεως εις σωτηριαν ετοιμην αποκαλυφθηναι εν καιρω εσχατω
- 6 ¶ Sa fè nou kontan anpil, menm si koulye a nou blije gen lapenn anpil pou yon ti tan, avèk tout kalite eprèv n'ap sibi yo.
You have cause for great joy in this, though it may have been necessary for you to be troubled for a little time, being tested in all sorts of ways,
εν ω αγαλλιασθε ολιγον αρτι ει δεον εστιν λυπηθεντες εν ποικιλοις πειρασμοις
- 7 Paske, konfyans nou se tankou lò li ye. Yo blije pase lò a, ki yon bagay perisab, nan dife pou wè si l' bon. Konsa tou, konfyans nou ki gen plis valè pase lò a gen pou pase anba eprèv tou, pou nou ka resevwa lwanj, onè ak respè lè Jezikri va parèt.
So that the true metal of your faith, being of much greater value than gold (which, though it comes to an end, is tested by fire), may come to light in praise and glory and honour, at the revelation of Jesus Christ:
ινα το δοκιμιον υμων της πιστεως πολυ τιμιωτερον χρυσιου του απολλυμενου δια πυρος δε δοκιμαζομενου ευρεθη εις επαινον και τιμην και δοξαν εν αποκαλυψει ιησου χριστου
- 8 Nou renmen l', atout nou pa te wè l'; nou gen konfyans nan li, atout nou pa wè l' koulye a. Konsa, nou kontan ak yon kontantman nou pa ka esplike men ki merite lwanj,
To whom your love is given, though you have not seen him; and the faith which you have in him, though you do not see him now, gives you joy greater than words and full of glory:
ον ουκ ειδοτες αγαπατε εις ον αρτι μη ορωντες πιστευοντες δε αγαλλιασθε χαρα ανεκλαλητω και δεδοξασμενη
- 9 paske nou jwenn sa nou t'ap chache lè nou te kwè a: delivrans pou nanm nou.
For so you have the true end of your faith, even the salvation of your souls.
κομιζομενοι το τελος της πιστεως υμων σωτηριαν ψυχων
- 10 ¶ Pwofèt yo te chache anpil, yo te fouye anpil pou yo te ka konnen ki jan Bondye t'ap delivre nou. Yo te di davans ki kalite favè Bondye tapral fè nou.
For the prophets who gave the news of the grace which would come to you, made search with all care for knowledge of this salvation;
περι ης σωτηριας εξεζητησαν και εξηρρευησαν προφηται οι περι της εις υμας χαριτος προφητευσαντες
- 11 Lespri Kris la ki te nan yo te fè yo konnen davans tou sa Kris la tapral soufri, ansanm ak lwanj ki t'ap tann li apre sa. Men, yo t'ap chache konnen tou kilè ak nan ki sikonstans sa tapral rive.
Attempting to see what sort of time the Spirit of Christ which was in them was pointing to, when it gave witness to the pains which Christ would undergo and the glories which would come after them.
ερευνωντες εις τινα η ποιον καιρον εδηλου το εν αυτοις πνευμα χριστου προμαρτυρομενον τα εις χριστον παθηματα και τας μετα ταυτα δοξας
- 12 Se konsa, Bondye fè yo konnen sèvis yo t'ap fè lè yo te bay mesaj la, se pa t' pou yo, men pou nou. Gremesi moun k'ap anonse nou bon nouvèl la, avèk pouvwa Sentespri ki soti nan syèl la, nou konnen bagay sa yo koulye a, bagay ata zanj yo ta renmen konprann.
And it was made clear to those prophets that they were God's servants not for themselves but for you, to give you word of the things which have now come to your ears from the preachers of the good news through the Holy Spirit sent down from heaven; things which even angels have a desire to see.
οις απεκαλυφθη οτι ουχ εαυτοις ημιν δε διηκονουν αυτα α νυν ανηγγελη υμιν δια των ευαγγελισαμενων υμας εν πνευματι αγιω αποσταλεντι απ ουρανου εις α επιθυμουσιν αγγελιοι παραकुψαι
- 13 ¶ Se poutèt sa, konnen byen sa nou pral fè. Mete tèt nou an plas. Mete tout espwa nou nan benediksyon nou pral resevwa lè Jezikri va parèt.
So make your minds ready, and keep on the watch, hoping with all your power for the grace which is to come to you at the revelation of Jesus Christ;
διο αναζωσαμενοι τας οσφρας της διανοιας υμων νηφοντες τελειως ελπισατε επι την φερομενην υμιν χαριν εν αποκαλυψει ιησου χριστου
- 14 Tankou timoun obeyisan, pa kite move lanvi nou te genyen nan tan lontan yo mennen lavi nou ankò, tankou anvan lè nou pa t' konn Bondye.
Like children ruled by God, do not go back to the old desires of the time when you were without knowledge:
ως τεκνα υπακοης μη συσχηματιζομενοι ταις προτερον εν τη αγνοια υμων επιθυμιας
- 15 Okontrè, nan tou sa n'ap fè, se pou nou bon nèt, tankou Bondye ki rele nou an bon nèt tou.
But be holy in every detail of your lives, as he, whose servants you are, is holy;
αλλα κατα τον καλεσαντα υμας αγιον και αυτοι αγιοι εν παση αναστροφη γενηθητε
- 16 Paske, men sa ki ekri nan Liv la: Se pou nou bon nèt, paske mwenn menm, mwenn bon nèt.
Because it has been said in the Writings, You are to be holy, for I am holy.
διοτι γεγραπται αγιοι γενεσθε οτι εγω αγιος ειμι

- 17 Si lè n'ap lapriyè nou rele Bondye: Papa, li menm ki p'ap gade sou figi moun men k'ap jije tout moun menm jan dapre sa yo fè, se pou nou viv ak krentif pou Bondye pandan ti tan ki rete pou nou pase sou tè a.
And if you give the name of Father to him who, judging every man by his acts, has no respect for a man's position, then go in fear while you are on this earth:
και ει πατερα επικαλεισθε τον απροσωποληπτως κρινοντα κατα το εκαστου εργον εν φοβω τον της παροικιας υμων χρονον αναστραφιτε
- 18 Bondye wete nou nan lavi san sans nou te resevwa nan men zansèt nou yo. Nou konnen sa li te peye pou sa. Se pa t' avèk bagay ki ka pèdi valè yo tankou lajan ak lò.
Being conscious that you have been made free from that foolish way of life which was your heritage from your fathers, not through a payment of things like silver or gold which come to destruction,
ειδοτες οτι ου φθαρτοις αργυριω η χρυσειω ελυτρωθητε εκ της ματαιιας υμων αναστροφης πατροπαραδοτου
- 19 Men, se avèk gwo ofrann san Kris la ki te koule lè li te ofri tèt li tankou yon ti mouton san defo ni ankenn enfimite.
But through holy blood, like that of a clean and unmarked lamb, even the blood of Christ:
αλλα τιμω αιματι ως αμνου αμωμου και ασπιλου χριστου
- 20 Bondye te chwazi l' pou sa depi anvan li te kreye tout bagay. Men, se nan dènve tan sa yo li vin parèt pou byen nou.
Who was marked out by God before the making of the world, but was caused to be seen in these last times for you,
προεγνωσμενου μεν προ καταβολης κοσμου φανερωθεντος δε επ εσχατων των χρονων δι υμας
- 21 Gremesi Kris la, nou gen konfyans nan Bondye ki te fè l' leve soti vivan nan lanmò, nan Bondye ki te ba l' Iwanj. Konsa, nou mete tout konfyans nou ak tout espwa nou nan Bondye.
Who through him have faith in God who took him up again from the dead into glory; so that your faith and hope might be in God.
τους δι αυτου πιστευοντας εις θεον τον εγειραντα αυτον εκ νεκρων και δοξαν αυτω δοντα οστε την πιστιν υμων και ελπιδα ειναι εις θεον
- 22 Koulye a, lè n'ap obeyi verite a, nou nan kondisyon pou nou fè sèvis Bondye, pou nou sa gen yon renmen sensè pou frè yo. Se sak fè, se pou nou yonn renmen lòt ak tout kè nou, ak tout fòs nou.
And as you have made your souls clean, being ruled by what is true, and loving one another without deceit, see that your love is warm and from the heart:
τας ψυχας υμων ηγικωτες εν τη υπακοη της αληθειας δια πνευματος εις φιλαδελφιαν ανυποκριτον εκ καθαρας καρδιας αλληλους αγαπησατε εκτενως
- 23 Gremesi pawòl Bondye a ki yon pawòl vivan epi ki la pou tout tan, nou resevwa yon lòt lavi. Fwa sa a, nou pa soti nan yon jèm ki ka mouri, men nan yon jèm ki pa ka mouri.
Because you have had a new birth, not from the seed of man, but from eternal seed, through the word of a living and unchanging God.
αναγεγεννημενοι ουκ εκ σπορας φθαρτης αλλα αφθαρτου δια λογου ζωντος θεου και μενοντος εις τον αιωνα
- 24 ¶ Jan sa ekri nan Liv la: Moun, se tankou zèb yo ye. Tout bèl ou wè yo bèl la, se tankou flè zèb la yo ye. Zèb la chèch, flè a tonbe.
For it is said, All flesh is like grass, and all its glory like the flower of the grass. The grass becomes dry and the flower dead:
διοτι πασα σαρξ ως χορτος και πασα δοξα ανθρωπου ως ανθος χορτου εξηρανθη ο χορτος και το ανθος αυτου εξεπεσεν
- 25 Men, pawòl Bondye a la pou tout tan. Se pawòl sa a bon nouvèl la te pote ban nou.
But the word of the Lord is eternal. And this is the word of the good news which was given to you.
το δε ρημα κυριου μενει εις τον αιωνα τουτο δε εστιν το ρημα το ευαγγελισθεν εις υμας
- 1 ¶ Se poutèt sa, derasinen tout mechanste ki te nan lavi nou. Sispann bay manti, sispann fè ipokrizi, sispann fè jalouzi ak tripotaj.
So putting away all wrongdoing, and all tricks and deceits and envies and evil talk,
αποθεμενοι ουν πασαν κακιαν και παντα δολον και υποκρισεις και φθονους και πασας καταλαλιας
- 2 Tankou timoun ki fenk fèt, se pou nou kriye dèyè bon lèt san dekoupe ki soti nan Bondye, pou nou kapab grandi, pou nou kapab fin delivre nèt.
Be full of desire for the true milk of the word, as babies at their mothers' breasts, so that you may go on to salvation;
ως αρτιγεννητα βρεφη το λογικον αδολον γαλα επιποθησατε ινα εν αυτω αυξηθητε
- 3 Paske, nou deja goute Mèt la, nou wè jan li bon.
If you have had a taste of the grace of the Lord:
ειπερ εγευσασθε οτι χριστος ο κυριος
- 4 ¶ Pwoche vin jwenn Seyè a, li menm ki wòch vivan an. Moun te voye li jete paske pou yo li te san valè. Men, li gen anpil valè pou Bondye ki te chwazi li.
To whom you come, as to a living stone, not honoured by men, but of great and special value to God;
προς ον προσερχομενοι λιθον ζωντα υπο ανθρωπων μεν αποδοκιμασμενον παρα δε θεω εκλεκτον εντιμον

- 5 Nou menm tou, tankou wòch vivan, kite Bondye sèvi ak nou pou bati kay li a ak pouvwa Sentespri, pou nou ka sèvi l' tankou prèt k'ap viv pou li. Konsa, gremesi Jezikri, n'a ofri bay Bondye ofrann ki soti nan kè nou, ofrann ki pou fè l' plezi.
 You, as living stones, are being made into a house of the spirit, a holy order of priests, making those offerings of the spirit which are pleasing to God through Jesus Christ.
 και αυτοι ως λιθοι ζωντες οικοδομεισθε οικος πνευματικος ιερατευμα αγιον ανενεγκαι πνευματικας θυσιας ευπροσδεκτους τω θεω δια ιησου χριστου
- 6 Se poutèt sa nou jwenn sa ekri nan Liv la: Men li, mwen mete yon wòch nan mitan peyi Siyon, yon wòch kwen mwen menm mwen chwazi epi ki gen anpil valè. Moun ki mete konfyans yo nan li p'ap janm soti wont.
 Because it is said in the Writings, See, I am placing a keystone in Zion, of great and special value; and the man who has faith in him will not be put to shame.
 διο και περιεχει εν τη γραφη ιδου τιθημι εν σιων λιθον ακρογωνιαιον εκλεκτον εντιμον και ο πιστευων επ αυτω ου μη καταισχυνη
- 7 Pou nou menm ki mete konfyans nou nan wòch la, wòch la gen anpil valè. Men, pou moun ki pa mete konfyans yo nan li, sa ki ekri nan Liv la pral rive vre: Wòch moun ki t'ap bati yo te voye jete a, se li menm ki tounen wòch ki kenbe kay la.
 And the value is for you who have faith; but it is said for those without faith, The very stone which the builders put on one side, was made the chief stone of the building;
 υμιν ουν η τιμη τοις πιστευουσιν απειθουσιν δε λιθον ον απεδοκιμασαν οι οικοδομουντες ουτος εγενηθη εις κεφαλην γωνιας
- 8 Se yon wòch k'ap fè moun bite, yon gwo wòch k'ap fè yo tonbe. Yo bite, paske yo pa koute pawòl la. Enben, se sa ki te sere pou yo.
 And, A stone of falling, a rock of trouble; the word is the cause of their fall, because they go against it, and this was the purpose of God.
 και λιθος προσκομιματος και πετρα σκανδαλου οι προσκοπτουσιν τω λογω απειθουντες εις ο και ετεθησαν
- 9 Men nou menm, nou se yon ras Bondye chwazi, yon bann prèt k'ap sèvi Wa a, yon nasyon k'ap viv apa pou Bondye, yon pèp li achte. Li fè tou sa pou n' te ka fè tout moun konnen bèl bagay Bondye te fè yo, Bondye ki rele nou soti nan fènwa a pou nou antre nan bèl limyè li a.
 But you are a special people, a holy nation, priests and kings, a people given up completely to God, so that you may make clear the virtues of him who took you out of the dark into the light of heaven.
 υμεις δε γενοσ εκλεκτον βασιλειον ιερατευμα εθνος αγιον λαος εις περιποιησιν οπως τας αρετας εξαγγελιητε του εκ σκοτους υμας καλεσαντος εις το θαυμαστον αυτου φως
- 10 Anvan sa, nou pa t' menm yon nasyon. Men koulye a, nou se pèp Bondye a. Anvan sa, Bondye pa t' gen pitye pou nou. Koulye a, li gen pitye pou nou.
 In the past you were not a people, but now you are the people of God; then there was no mercy for you, but now mercy has been given to you.
 οι ποτε ου λαος νυν δε λαος θεου οι ουκ ηλεημενοι νυν δε ελεηθεντες
- 11 Zanmi m' yo, men sa m'ap mande nou. M'ap pale ak nou koulye a tankou ak moun ki etranje, ki depasaj sou latè: Se pou nou kenbe tèt ak tout egzijans lachè a k'ap goumen kont nanm nou.
 My loved ones, I make this request with all my heart, that, as those for whom this world is a strange country, you will keep yourselves from the desires of the flesh which make war against the soul;
 αγαπητοι παρακαλω ως παροικους και παρεπιδημους απεχεσθαι των σαρκικων επιθυμιων αιτινες στρατευονται κατα της ψυχης
- 12 Se pou nou gen yon bon kondit nan mitan moun sa yo ki pa konn Bondye. Konsa, lè y'ap pale nou mal, lè y'ap di se yon bann malfektè nou ye, y'a gen pou yo rekonèt tout byen n'ap fè a, y'a fè lwanj Bondye lè la vin jije yo.
 Being of good behaviour among the Gentiles; so that though they say now that you are evil-doers, they may see your good works and give glory to God when he comes to be their judge.
 την αναστροφην υμων εν τοις εθνεσιν εχοντες καλην ινα εν ω καταλαλουσιν υμων ως κακοποιων εκ των καλων εργων εποπτευσαντες δοξασουσιν τον θεον εν ημερα επισκοπης
- 13 ¶ Soumèt devan tout otorite lèzòm etabli. Fè sa pou Bondye. Soumèt devan wa a, paske se li ki pi gwo chèf.
 Keep all the laws of men because of the Lord; those of the king, who is over all,
 υποταγητε ουν παση ανθρωπινη κτισει δια τον κυριον ειτε βασιλει ως υπερεχοντι
- 14 Soumèt devan majistra yo, paske wa a voye yo pou peni tout moun k'ap fè mal, pou fè lwanj tout moun k'ap fè byen.
 And those of the rulers who are sent by him for the punishment of evil-doers and for the praise of those who do well.
 ειτε ηγεμοσιν ως δι αυτου πεμπομενοις εις εκδικησιν μεν κακοποιων επαινον δε αγαθοποιων
- 15 Paske, Bondye vle pou n' fè sa ki byen, pou n' ka fèmen bouch moun sa yo ki pa konn anyen, ki san konprann.
 Because it is God's pleasure that foolish and narrow-minded men may be put to shame by your good behaviour:
 οτι ουτως εστιν το θελημα του θεου αγαθοποιουντας φιμουσ την των αφρονων ανθρωπων αγνωσιν
- 16 Se pou nou viv tankou moun ki gen tout libète yo. Men, nou pa dwe pran libète sa a sèvi yon kouvèti pou nou fè sa ki mal. Se pou nou viv tankou moun k'ap sèvi Bondye.
 As those who are free, not using your free position as a cover for wrongdoing, but living as the servants of God;
 ως ελευθεροι και μη ως επικαλυμμα εχοντες της κακιας την ελευθεριαν αλλ ως δουλοι θεου

- 17 Se pou nou bay chak moun respè li merite. renmen tout frè nou yo, gen krentif pou Bondye, respekte wa a.
Have respect for all, loving the brothers, fearing God, honouring the king.
παντας τιμησατε την αδελφοτητα αγαπατε τον θεον φοβεισθε τον βασιλευα τιματε
- 18 Nou menm domestik yo, nou fèt pou soumèt devan mèt nou yo avèk tout respè yo merite. Pa sèlman devan mèt ki bon yo, mèt ki gen bon kè yo, men devan mèt ki gen karaktè difisil yo tou.
Servants, take orders from your masters with all respect; not only if they are good and gentle, but even if they are bad-humoured.
οι οικεται υποτασσομενοι εν παντι φοβω τοις δεσποταις ου μονον τοις αγαθοις και επιεικεισιν αλλα και τοις σκολιοις
- 19 Bondye va beni nou, si, lè y'ap fè nou soufri pou sa nou pa fè, nou sipòte lafliksyon an paske nou konnen se sa Bondye vle.
For it is a sign of grace if a man, desiring to do right in the eyes of God, undergoes pain as punishment for something which he has not done.
τουτο γαρ χαρις ει δια συνειδησιν θεου υποφερει τις λυπας πασχων αδικως
- 20 Ki lwanj ki gen nan sa si nou sipòte lè y'ap maltrete nou pou sa nou fè ki mal? Men, si lè nou fè byen, nou sipòte tou sa y'ap fè nou soufri poutèt byen nou fè a, sa se yon bèl bagay devan Bondye.
What credit is it if, when you have done evil, you take your punishment quietly? but if you are given punishment for doing right, and take it quietly, this is pleasing to God.
ποιον γαρ κλεος ει αμαρτανοντες και κολαφιζομενοι υπομενειτε αλλ ει αγαθοποιουντες και πασχοντες υπομενειτε τουτο χαρις παρα θεω
- 21 Se pou sa menm Bondye te rele nou, paske Kris la te soufri pou nou. Li kite yon egzanz pou nou swiv pye pou pye.
This is God's purpose for you: because Jesus himself underwent punishment for you, giving you an example, so that you might go in his footsteps:
εις τουτο γαρ εκληθητε οτι και χριστος επαθεν υπερ ημων ημιν υπολιμπανων υπογραμμον ινα επακολουθησητε τοις ιχνεσιν αυτου
- 22 Li pa t' janm fè ankenn peche. Ankenn manti pa t' janm soti nan bouch li.
Who did no evil, and there was no deceit in his mouth:
ος αμαρτιαν ουκ εποιησεν ουδε ευρεθη δολος εν τω στοματι αυτου
- 23 Lè yo t'ap joure l', li pa t' reponn. Lè yo t'ap maltrete l', li pa t' mennase pesonn. Men, li renmèt kòz li nan men Bondye k'ap jije tout bagay san patipri.
To sharp words he gave no sharp answer; when he was undergoing pain, no angry word came from his lips; but he put himself into the hands of the judge of righteousness:
ος λαιδορουμενος ουκ αντελαιδορει πασχων ουκ ηπειλει παρεδιδου δε τω κρινοντι δικαιως
- 24 Kris la te pote peche nou yo nan kò li sou bwa a, pou nou te kapab mouri annegad peche, pou nou te ka viv dwat devan Bondye. Li te kite yo maltrete l' pou l' te ka geri nou.
He took our sins on himself, giving his body to be nailed on the tree, so that we, being dead to sin, might have a new life in righteousness, and by his wounds we have been made well.
ος τας αμαρτιας ημων αυτος ανηνεγκεν εν τω σωματι αυτου επι το ξυλον ινα ταις αμαρτιαις απογενομενοι τη δικαιοσυνη ζησωμεν ου τω μωλωπι αυτου ιαθητε
- 25 Nou te tankou mouton ki te pèdi bann yo. Men, koulye a, nou tounen vin jwenn Kris la ki gaddò nou, k'ap veye sou nanm nou.
Because, like sheep, you had gone out of the way; but now you have come back to him who keeps watch over your souls.
ητε γαρ ως προβατα πλανωμενα αλλ επεστραφητε νυν επι τον ποιμενα και επισκοπον των ψυχων υμων
- 1 ¶ Menm jan an tou, nou menm medam, soumèt devan mari nou. Konsa, si gen nan mari nou yo ki pa kwè nan Bondye, kondit nou kont pou fè yo kwè, san n' pa janm bezwen louvri bouch nou,
Wives, be ruled by your husbands; so that even if some of them give no attention to the word, their hearts may be changed by the behaviour of their wives,
ομοιως αι γυναικες υποτασσομεναι τοις ιδιοις ανδρασιν ινα και ει τινες απειθουσιν τω λογω δια της των γυναικων αναστροφης ανευ λογου κερδηθησονται
- 2 paske y'a wè jan nou viv byen, jan nou respekte yo.
When they see your holy behaviour in the fear of God.
εποπτευσαντες την εν φοβω αγνην αναστροφην υμων
- 3 Nou pa bezwen fè kò nou bèl ak bagay moun ka wè, tankou lè n'ap fè anpil kwafi estraòdenè, lè n'ap mete kantite bijou an lò ak kantite rad ki koute chè sou nou.
Do not let your ornaments be those of the body such as dressing of the hair, or putting on of jewels of gold or fair clothing;
ων εστω ουχ ο εξωθεν εμπλοκης τριχων και περιθεσεως χρυσιων η ενδυσεως ιματιων κοσμος
- 4 Okontrè, se sa ki nan kè nou ki tout bèlte nou, yon bèlte ki p'ap janm pase. Se pou nou gen yon karaktè dou, yon karaktè poze. Se sa ki gen valè devan Bondye.
But let them be those of the unseen man of the heart, the ever-shining ornament of a gentle and quiet spirit, which is of great price in the eyes of God.
αλλ ο κρυπτος της καρδιας ανθρωπος εν τω αφαρτω του πραεος και ησυχιου πνευματος ο εστιν ενωπιον του θεου πολυτελες
- 5 Nan tan lontan, se konsa medam ki t'ap viv pou Bondye yo te fè tèt yo bèl: yo te mete espwa yo nan Bondye, yo te soumèt devan mari yo.
And these were the ornaments of the holy women of the past, whose hope was in God, being ruled by their husbands:
ουτως γαρ ποτε και αι αγiai γυναικες αι ελπιζουσαι επι τον θεον εκοσμουν εαυτας υποτασσομεναι τοις ιδιοις ανδρασιν

- 6 Se konsa Sara te ye. Li te soumèt devan Abraram jouk pou li te rele l' mèt. Nou menm tou, medam, nou se pitit Sara, si nou fè sa ki byen san nou pa pè anyen.
As Sarah was ruled by Abraham, naming him lord; whose children you are if you do well, and are not put in fear by any danger.
 ως σαρρα υπηκουσεν τω αβρααμ κυριον αυτον καλουσα ης εγεννηθητε τεκνα αγαθοποιουσαι και μη φοβουμεναι μηδεμιαν πτοησιν
- 7 Menm jan an tou, nou menm mari, nan tout bagay se pou nou viv byen ak madanm nou paske yo pi fèb pase nou. Ba yo tout respè yo merite, paske yo menm tou y'a resevwa menm lavi avèk nou tankou yon favè nan men Bondye. Konsa, anyen p'ap antrave lapriyè nou.
And you husbands, give thought to your way of life with your wives, giving honour to the woman who is the feebler vessel, but who has an equal part in the heritage of the grace of life; so that you may not be kept from prayer.
 οι ανδρες ομοιως συνοικουντες κατα γνωσιν ως ασθενεστερω σκευει τω γυναικειω απονεμοντες τιμην ως και συγκληρονομοι χαριτος ζωης εις το μη εκκοπτεσθαι τας προσευχας υμων
- 8 ¶ Pou fini, nou tout nou dwe dakò yonn ak lòt, se pou nou gen menm santiman yonn pou lòt. Se pou nou yonn renmen lòt tankou frè ak sè, se pou nou gen bon kè, san lògèy.
Last of all, see that you are all in agreement; feeling for one another, loving one another like brothers, full of pity, without pride:
 το δε τελος παντες ομοφρονες συμπαθεις φιλαδελφοι ευσπλαγγχοι φιλοφρονες
- 9 Pa rann moun mal pou mal, jouman pou jouman. Okontrè, lè konsa, mande benediksyon pou yo, paske se benediksyon Bondye te pwomèt pou l' ban nou lè li te rele nou an.
Not giving back evil for evil, or curse for curse, but in place of cursing, blessing; because this is the purpose of God for you that you may have a heritage of blessing.
 μη αποδιδοντες κακον αντι κακου η λαιδοριαν αντι λαιδοριας τουναντιον δε ευλογουντες ειδοτες οτι εις τουτο εκληθητε ινα ευλογιαν κληρονομησητε
- 10 Paske: Si yon moun vle jwi lavi a, si l' anvè pase kèk bon kadè sou latè, se pou l' kenbe lang li pou l' pa pale moun mal. Se pou l' veye bouch li pou l' pa bay manti.
For it is said, Let the man who has a love of life, desiring to see good days, keep his tongue from evil and his lips from words of deceit:
 ο γαρ θελων ζωην αγαπαν και ιδειν ημερας αγαθας παυσατω την γλωσσαν αυτου απο κακου και χειλη αυτου του μη λαλησαι δολον
- 11 Se pou l' sispann fè sa ki mal, se pou l' fè sa ki byen. Se pou l' chache viv byen ak moun. Se pou l' fè sa li kapab pou li viv byen ak tout moun.
And let him be turned from evil and do good; searching for peace and going after it with all his heart.
 εκκλινατω απο κακου και ποιησατω αγαθον ζητησατω ειρηνην και διωξατω αυτην
- 12 Paske, Bondye veye sou moun k'ap mache dwat devan li. Li tande yo lè y'ap lapriyè nan pye l'. Men, l'ap vire do bay moun k'ap fè sa ki mal.
For the eyes of the Lord are on the upright, and his ears are open to their prayers: but the face of the Lord is against those who do evil.
 οτι οι οφθαλμοι κυριου επι δικαιους και οτα αυτου εις δεησιν αυτων προσωπον δε κυριου επι ποιουντας κακα
- 13 Ki moun ki ka fè nou mal si se byen ase nou vle fè?
Who will do you any damage if you keep your minds fixed on what is good?
 και τις ο κακωσων υμας εαν του αγαθου μιμηται γενησθε
- 14 Men, si nou rive soufri poutèt byen nou fè, konsidere sa tankou yon benediksyon. Nou pa bezwen pè moun, nou pa bezwen toumante tèt nou pou anyen.
But you are happy if you undergo pain because of righteousness; have no part in their fear and do not be troubled;
 αλλ ει και πασχοιτε δια δικαιοσυνην μακαριοι τον δε φοβον αυτων μη φοβηθητε μηδε παραχθητε
- 15 Sèl bagay, se pou nou rekòntè se Kris la ki Seyè a nan kè nou. Se pou n' toujou pare pou n' defann tèt nou chak fwa yon moun mande nou esplikasyon sou espwa nou gen nan kè nou an.
But give honour to Christ in your hearts as your Lord; and be ready at any time when you are questioned about the hope which is in you, to give an answer in the fear of the Lord and without pride;
 κυριον δε τον θεον αγιασατε εν ταις καρδιας υμων ετοιμοι δε αι προς απολογιαν παντι τω αιτουντι υμας λογον περι της εν υμιν ελπιδος μετα πραυτητος και φοβου
- 16 ¶ Men, fè sa avèk dousè ak tout respè. Kenbe konsyans nou pwòp. Konsa, moun k'ap pale nou mal poutèt bon kondit nou gen nan Kris la, se yo menm ki va wont pou pawòl yo te di lè yo t'ap joure nou an.
Being conscious that you have done no wrong; so that those who say evil things about your good way of life as Christians may be put to shame.
 συνειδησιν εχοντες αγαθην ινα εν ω καταλαλωσιν υμων ως κακοποιων καταισχνυθωσιν οι επηρεαζοντες υμων την αγαθην εν χριστω αναστροφην
- 17 Se volonte Bondye pou nou fè sa ki byen. Menm si nou gen pou n' soufri, li pa vle nou fè sa ki mal.
Because if it is God's purpose for you to undergo pain, it is better to do so for well-doing than for evil-doing.
 κρειττον γαρ αγαθοποιουντας ει θελει το θελημα του θεου πασχειν η κακοποιουντας
- 18 ¶ Paske, Kris la menm mouri yon sèl fwa pou peche nou yo, li p'ap janm mouri ankò. Li menm ki t'ap mache dwat devan Bondye, li mouri pou moun ki pa t'ap mache dwat yo, pou l' te ka mennen nou bay Bondye. Li te mouri nan kò l', men ak pouvw Lespri Bondye a, li leve vivan ankò.
Because Christ once went through pain for sins, the upright one taking the place of sinners, so that through him we might come back to God; being put to death in the flesh, but given life in the Spirit;
 οτι και χριστος απαξ περι αμαρτιων επαθεν δικαιος υπερ αδικων ινα ημας προσαγαγη τω θεω θανατωθεις μεν σαρκι ζωοποιηθεις δε τω πνευματι

- 19 Ak pounwa menm Lespri a, li te al preche nanm ki nan prizon yo.
By whom he went to the spirits in prison, preaching to those
εν ω και τοις εν φυλακη πνευμασιν πορευθεις εκηρυξεν
- 20 Se nanm moun ki nan tan lontan te derefize kwè nan Bondye. Se te sou tan Noe. Lè sa a, Bondye t'ap tann ak pasyans pandan Noe t'ap fè gwo batiman an. Nan batiman sa a, se kèk moun sèlman, wit moun antou, ki te sove nan dlo a.
Who, in the days of Noah, went against God's orders; but God in his mercy kept back the punishment, while Noah got ready the ark, in which a small number, that is to say eight persons, got salvation through water:
απειθησασιν ποτε οτε απαξ εξεδεχετο η του θεου μακροθυμια εν ημεραις νωε κατασκευαζομενης κιβωτου εις ην ολιγαι τουτεστιν οκτω ψυχαι διεσωθησαν δι υδατος
- 21 ¶ Pou nou menm, dlo sa a kanpe pou dlo batèm lan k'ap delivre nou koulye a. Batèm lan, se pa youn bagay k'ap wete kras sou kò nou. Men, se youn angajman nou pran devan Bondye ak youn konsyans san repwòch. Bondye sove nou gremesi Jezikri ki te leve soti vivan nan lanmò.
And baptism, of which this is an image, now gives you salvation, not by washing clean the flesh, but by making you free from the sense of sin before God, through the coming again of Jesus Christ from the dead;
ο και ημας αντιτυπον νυν σωζει βαπτισμα ου σαρκος αποθεσις ρυπου αλλα συνειδησεως αγαθης επερωτημα εις θεον δι αναστασεως ιησου χριστου
- 22 ki moute nan syèl la, ki chita sou bò dwat Bondye kote l'ap domennen sou tout zanj yo, sou tout chèf yo ak sou tout otorite yo.
Who has gone into heaven, and is at the right hand of God, angels and authorities and powers having been put under his rule.
ος εστιν εν δεξια του θεου πορευθεις εις ουρανον υποταγεντων αυτω αγγελων και εξουσιων και δυναμεων
- 1 ¶ Se poutèt sa, menm jan Kris la te soufri nan kò li, nou menm tou se pou nou pare pou n' soufri menm jan an tou. Paske, lè youn moun soufri nan kò li, li pa gen anyen pou l' wè ak peche ankò.
So that as Jesus was put to death in the flesh, do you yourselves be of the same mind; for the death of the flesh puts an end to sin;
χριστου ουν παθοντος υπερ ημων σαρκι και υμεις την αυτην εννοιαν οπλισασθε οτι ο παθων εν σαρκι πεπαυται αμαρτιας
- 2 Se pou li viv ti rèz tan li gen pou l' viv sou tè a dapre egzijans volonte Bondye, pa dapre egzijans lachè.
So that you may give the rest of your lives in the flesh, not to the desires of men, but to the purpose of God.
εις το μηκετι ανθρωπων επιθυμιας αλλα θεληματι θεου τον επιλοιπον εν σαρκι βιωσαι χρονον
- 3 Paske, nan tan lontan, nou te gen kont tan nou pou n' te fè tou sa moun ki pa konnen Bondye yo ap fè. Lè sa a, nou t'ap viv nan libètinaj, nan lanvi, nan bwè tafya, nan debòch, nan banbòch, nan sèvi zidòl, bagay lalwa defann nou fè.
Because for long enough, in times past, we have been living after the way of the Gentiles, given up to the desires of the flesh, to drinking and feasting and loose behaviour and unclean worship of images;
αρκετος γαρ ημιν ο παρεληλυθως χρονος του βιου το θελημα των εθνων κατεργασασθαι πεπορευμενους εν ασελγειαις επιθυμιας οινοφυλγαις κωμοις ποτοις και αθεμιτοις ειδωλολατρειαις
- 4 ¶ Koulye a, moun sa yo twouve sa dwòl dèske nou pa fè bann ak yo ankò nan tout eksè sa yo. Se poutèt sa, y'ap pale nou mal.
And they are wondering that you no longer go with them in this violent wasting of life, and are saying evil things of you:
εν ω ξενιζονται μη συντρεχοντων ημων εις την αυτην της ασωτιας αναχυσιν βλασφημουντες
- 5 Men, yo gen pou yo rann kont bay Bondye ki deja pare pou jijè ni moun ki vivan yo ni moun ki mouri yo.
But they will have to give an account of themselves to him who is ready to be the judge of the living and the dead.
οι αποδωσουσιν λογον τω ετοιμως εχοντι κριναι ζωντας και νεκρους
- 6 Se pou sa menm yo te anonse bon nouvèl la bay moun ki mouri yo. Konsa, si lè yo te sou latè yo te tonbe anba jijman Bondye tankou tout moun, koulye a yo ka viv nan pounwa Lespri Bondye a, jan Bondye vle l' la.
For this was the reason why the good news of Jesus was given even to the dead, so that they might be judged as men in the flesh, but might be living before God in the spirit.
εις τουτο γαρ και νεκροις ευηγγελισθη ινα κριθωσιν μεν κατα ανθρωπους σαρκι ζωσιν δε κατα θεον πνευματι
- 7 ¶ Tout bagay prèt pou fini. Se pou nou kenbe tèt nou anplas, veye kò nou pou n' ka lapriyè.
But the end of all things is near: so be serious in your behaviour and keep on the watch with prayer;
παντων δε το τελος ηγγικεν σωφρονησατε ουν και νηψατε εις τας προσευχας
- 8 Anvan tout bagay, se pou nou yonn renmen lòt anpil. Paske, lè nou renmen, sa fè Bondye padonnen anpil peche.
And most of all be warm in your love for one another; because in love there is forgiveness for sins without number:
προ παντων δε την εις εαυτους αγαπην εκτενη εχοντες οτι αγαπη καλυπει πληθος αμαρτιων

- 9 Se pou nou yonn resevwa lòt lakay nou san plenyen.
Keep open house for all with a glad heart;
 φιλοξενοι εις αλληλους ανευ γογγυσμων
- 10 Chak moun dwe pran kado Bondye ba yo a pou yo rann lòt yo sèvis. Konsa, tankou bon jeran, n'a pran kado Bondye yo, ki divès kalite, n'a fè yo travay.
Making distribution among one another of whatever has been given to you, like true servants of the unmeasured grace of God;
 εκαστος καθως ελαβεν χαρισμα εις εαυτους αυτο διακονουντες ως καλοι οικονομοι ποικιλης χαριτος θεου
- 11 Si yon moun ap pale, se pou li pale tankou si se te pawòl Bondye li t'ap di. Si yon moun ap rann sèvis, se pou li fè li ak fòs Bondye ba li. Konsa, nan tout bagay lwanj lan va pou Bondye, gremesi Jezikri. Se pou Jezikri tout lwanj ak tout pouvwa pou tout tan. Amèn.
If anyone has anything to say, let it be as the words of God; if anyone has the desire to be the servant of others, let him do it in the strength which is given by God; so that in all things God may have the glory through Jesus Christ, whose are the glory and the power for ever.
 ει τις λαλει ως λογια θεου ει τις διακονει ως εξ ισχυος ης χορηγει ο θεος ινα εν πασιν δοξαζηται ο θεος δια ιησου χριστου ω εστιν η δοξα και το κρατος εις τους αιωνας των αιωνων αμην
- 12 ¶ Frè m' yo, nou pa bezwen sezi devan gwo eprè sa yo k'ap tonbe sou nou tankou yon gwo dife. Nou pa bezwen konprann sa se yon bagay estwòdenè k'ap rive nou la a.
Dear brothers, do not be surprised, as if it was something strange, if your faith is tested as by fire:
 αγαπητοι μη ξενιζεσθε τη εν υμιν πυρωσει προς πειρασμον υμιν γινομενη ως ξενου υμιν συμβαιντος
- 13 Okontrè, fè kè n' kontan. Paske, menm jan nou patisipe nan soufrans Kris yo, konsa tou n'a kontan nèt ale lè gwo pouvwa Kris la va parèt.
But be glad that you are given a part in the pains of Christ; so that at the revelation of his glory you may have great joy.
 αλλα καθο κοινωνειτε τοις του χριστου παθημασιν χαιρετε ινα και εν τη αποκαλυψει της δοξης αυτου χαρητε αγαλλιωμενοι
- 14 Si yo joure nou paske n'ap swiv Kris la, konsidere sa tankou yon benediksyon. Paske, Lespri ki gen gwo pouvwa a, Lespri Bondye a nan nou.
If men say evil things of you because of the name of Christ, happy are you; for the Spirit of glory and of God is resting on you.
 ει ονειδιζεσθε εν ονοματι χριστου μακαριοι οτι το της δοξης και το του θεου πνευμα εφ υμας αναπαυεται κατα μεν αυτους βλασφημειται κατα δε υμας δοξαζεται
- 15 Mwen swete pou pesonn nan nou pa gen pou li soufri paske li te touye moun, osinon paske li te fè sa ki mal, osinon paske li te foute bouch li nan zafè ki pa gade li.
Let no one among you undergo punishment as a taker of life, or as a thief, or as an evil-doer, or as one who is over-interested in other men's business;
 μη γαρ τις υμων πασχετω ως φονευς η κλεπτης η κακοποιος η ως αλλοτριοεπισκοπος
- 16 Men, si yon moun ap soufri paske se kreyen li ye, li pa bezwen wont pou sa. Okontrè, se pou li fè lwanj Bondye dèske li pote non Kris la.
But if he undergoes punishment as a Christian, that is no shame to him; let him give glory to God in this name.
 ει δε ως χριστιανος μη αισχυνεσθω δοξαζετω δε τον θεον εν τω μερει τουτω
- 17 Paske, dat la rive pou jijman Bondye a konmansè. L'ap konmansè ak moun ki nan kay Bondye a anvan. Si li konmansè ak nou, nou pa bezwen mande sak pral rive moun sa yo ki pa koute bon nouvèl Bondye a.
For the time has come for the judging, starting with the church of God; but if it makes a start with us, what will be the end of those who are not under the rule of God?
 οτι ο καιρος του αρξασθαι το κριμα απο του οικου του θεου ει δε πρωτον αφ ημων τι το τελος των απειθουντων τω του θεου ευαγγελιω
- 18 Tankou sa ekri nan Liv la: Si moun k'ap viv dwat devan Bondye yo pa fasil pou sove, nou pa bezwen mande sa k'ap rive moun ki pa kwè nan Bondye yo, moun k'ap viv nan peche yo.
And if it is hard for even the good man to get salvation, what chance has the man without religion or the sinner?
 και ει ο δικαιος μολις σωζεται ο ασεβης και αμαρτωλος που φανειται
- 19 Se poutèt sa, moun k'ap soufri paske se sa Bondye vle pou yo a, se pou yo pa sispann fè sa ki byen, se pou yo renmèt nanm yo nan men Bondye ki kreye yo, epi ki p'ap lage yo.
For this reason let those who by the purpose of God undergo punishment, keep on in well-doing and put their souls into the safe hands of their Maker.
 ωστε και οι πασχοντες κατα το θελημα του θεου ως πιστω κτιστη παρατιθεσθωσαν τας ψυχας εαυτων εν αγαθοποιια
- 1 ¶ Mwen menm ki yon chèf reskonsab, m'ap pale koulye a ak chèf reskonsab ki nan mitan nou yo. Mwen menm ki te wè jan Kris la te soufri a, mwen pral patisipe tou nan bèl pouvwa Bondye ki gen pou parèt la.
I who am myself one of the rulers of the church, and a witness of the death of Christ, having my part in the coming glory, send this serious request to the chief men among you:
 πρεσβυτερους τους εν υμιν παρακαλω ο συμπρεσβυτερος και μαρτυς των του χριστου παθηματων ο και της μελλουσης αποκαλυπτεσθαι δοξης κοινωνος
- 2 Men sa m'ap di nou: Tankou gadò, se pou nou swen bann mouton Bondye ki sou kont nou an. Pa fè sa tankou si se fòse y'ap fòse nou. Men, fè li paske nou vle fè sa Bondye vle. Pa fè travay la tankou si se dèyè lajan nou ye. Men, fè li ak tout kè nou.
Keep watch over the flock of God which is in your care, using your authority, not as forced to do so, but gladly; and not for unclean profit but with a ready mind;
 ποιμανατε το εν υμιν ποιμνιον του θεου επισκοπουντες μη αναγκαστως αλλ εκουσιως μηδε αισχροκερδως αλλα προθυμως

- 3 Pa fè menm jan ak chèf k'ap maltrete moun ki sou kont yo. Okontrè, se pou nou tounen yon egzanz pou mouton yo.
Not as lords over God's heritage, but making yourselves examples to the flock.
 μηδ ως κατακυριευοντες των κληρων αλλα τυποι γινομενοι του ποιμιου
- 4 Konsa, lè gran gadò a va parèt, n'a resewva yon kouwòn ki p'ap janm fennen: n'a resewva lwanj Bondye.
And at the coming of the chief Keeper of the sheep, you will be given the eternal crown of glory.
 και φανερωθεντος του αρχιποιμενος κομεισθε τον αμαραντινον της δοξης στεφανον
- 5 ¶ Menm jan an tou, nou menm jennjan yo, se pou nou soumèt devan chèf reskonsab yo. Nan tout rapò nou yonn ak lòt, se pou nou soumèt devan Bondye. Paske Bondye pran pozisyon kont moun ki gen lògèy. Men, moun ki soumèt devan l', li ba yo favè li.
And in the same way, let the younger men be ruled by the older ones. Let all of you put away pride and make yourselves ready to be servants: for God is a hater of pride, but he gives grace to those who make themselves low.
 ομοιος νεωτεροι υποταγητε πρεσβυτεροις παντες δε αλληλοις υποτασσομενοι την ταπεινοφροσυνην εγκομβωσασθε οτι ο θεος υπερηφανοις αντιτασσειται ταπεινοις δε διδωσιν χαριν
- 6 Se poutèt sa, soumèt nou devan Bondye ki gen pouvwa, konsa la leve nou lè pou l' leve nou an.
For this cause make yourselves low under the strong hand of God, so that when the time comes you may be lifted up;
 ταπεινωθητε ουν υπο την κραταιαν χειρα του θεου ινα υμας υψωση εν καιρω
- 7 Lage tout tèt chaje nou yo ba li, paske l'ap pran swen nou.
Putting all your troubles on him, for he takes care of you.
 πασαν την μεριμναν υμων επιρριψαντες επ αυτον οτι αυτω μελει περι υμων
- 8 ¶ Kenbe tèt nou anplas, rete sou prigad nou. Paske dyab la, lènmi nou an, ap veye nou tankou yon lyon ki move, k'ap chache moun pou l' devore.
Be serious and keep watch; the Evil One, who is against you, goes about like a lion with open mouth in search of food;
 νηψατε γρηγορησατε οτι ο αντιδικος υμων διαβολος ως λεων ωρυομενος περιπατει ζητων τινα καταπιη
- 9 Kanpe fèm nan konfyans nou, kenbe tèt avè l', paske nou konnen lòt frè nou yo ki nan lemnon ap soufri menm soufrans ak nou.
Do not give way to him but be strong in your faith, in the knowledge that your brothers who are in the world undergo the same troubles.
 ω αντιστιητε στερεοι τη πιστει ειδοτες τα αυτα των παθηματων τη εν κοσμο υμων αδελφοτητι επιτελεισθαι
- 10 ¶ Men, apre n'a fin soufri yon ti tan, Bondye li menm va rann nou bon nèt, la kenbe nou fèm, la ban nou fòs, l'ap fè nou kanpe san brannen. Paske Bondye bay tout kalite favè. Se li menm ki te rele nou, gremesi Kris la, pou n' te patisipe nan pouvwa li ki p'ap janm fini.
And after you have undergone pain for a little time, the God of all grace who has given you a part in his eternal glory through Christ Jesus, will himself give you strength and support, and make you complete in every good thing;
 ο δε θεος πασης χαριτος ο καλεσας ημας εις την αιωνιον αυτου δοξαν εν χριστω ιησου ολιγον παθοντας αυτος καταρτισαι υμας στηριξει σθενωσαι θεμελιωσαι
- 11 Se pou li tout pouvwa a, depi tout tan ak pou tout tan. Amèn.
His is the power for ever. So be it.
 αυτω η δοξα και το κρατος εις τους αιωνας των αιωνων αμην
- 12 Se avèk konkou frè Silven, yon nonm serye dapre sa mwen konnen, m'ap ekri nou lèt sa a, pou m' ka ankouraje nou, pou m' fè nou konnen jan favè Bondye pou nou an se yon bagay ki vre. Kenbe fèm nan li.
I have sent you this short letter by Silvanus, a true brother, in my opinion; comforting you and witnessing that this is the true grace of God; keep to it.
 δια σιλουανου υμιν του πιστου αδελφου ως λογιζομαι δι ολιγων εγραψα παρακαλων και επιμαρτυρων ταυτην ειναι αληθη χαριν του θεου εις ην εστηκατε
- 13 Legliz Bondye chwazi nan lavil Babilòn lan voye bonjou pou nou, ansanm ak Mak, pitit mwen an.
She who is in Babylon, who has a part with you in the purpose of God, sends you her love; and so does my son Mark.
 ασπαζεται υμας η εν βαβυλωνι συνεκλεκτη και μαρκος ο υιος μου
- 14 Bò pa nou, yonn di lòt bonjou pou mwen, yonn bo lòt tankou frè ak frè. Mwen mande pou nou tout k'ap viv ansanm nan Kris la, pou nou gen kè poze.
Give one another the kiss of love. Peace be to you all in Christ.
 ασπασασθε αλληλους εν φιληματι αγαπης ειρηνη υμιν πασιν τοις εν χριστω ιησου αμην
- 1 ¶ ¶ Mwen menm, Simon Pyè, sèvitè ak apòt Jezikri, m'ap ekri lèt sa a pou nou menm ki resewva yon konfyans ki gen menm valè ak pa m' lan, gremesi Jezikri, Bondye nou ak Sovè nou ki fè nou gras.
Simon Peter, a servant and Apostle of Jesus Christ, to those who with us have a part in the same holy faith in the righteousness of our God and Saviour Jesus Christ:
 συμεων πετρος δουλος και αποστολος ιησου χριστου τοις ισοτιμον ημιν λαχουσιν πιστιν εν δικαιοσυνη του θεου ημων και σωτηρος ιησου χριστου

- 2 M'ap mande Bondye pou nou resevwa anpil benediksyon ak kè poze, gremesi konesans Bondye ak Jezikri, Seyè nou an, nou genyen.
May grace and peace ever be increasing in you, in the knowledge of God and of Jesus our Lord;
χαρις υμιν και ειρηνη πληθυνθει εν επιγνωσει του θεου και ιησου του κυριου ημων
- 3 Pouvw Bondye a ban nou tou sa nou bezwen pou nou ka viv, pou nou ka sèvi li. Li fè nou konnen moun ki te rele nou an, lè li te fè nou wè pouvw li ak bèl bagay li yo.
Because by his power he has given us everything necessary for life and righteousness, through the knowledge of him who has been our guide by his glory and virtue;
ως παντα ημιν της θειας δυναμεως αυτου τα προς ζωην και ευσεβειαν δεδωρημενης δια της επιγνωσεως του καλεσαντος ημας δια δοξης και αρετης
- 4 Se konsa, Bondye ban nou pwomès li yo ki gwo anpil, ki gen anpil valè, pou nou kapab patisipe nan sa Bondye ye a, pou nou kapab chape anba koripsyon ki nan lemonn, akòz move lanvi ki nan kè moun.
And through this he has given us the hope of great rewards highly to be valued; so that by them we might have our part in God's being, and be made free from the destruction which is in the world through the desires of the flesh.
δι ων τα μεγαιστα ημιν και τιμια επαγγελματα δεδωρηται ινα δια τούτων γενησθε θειας κοινωνοι φυσεως αποφυγοντες της εν κοσμω εν επιθυμια φθορας
- 5 ¶ Se poutèt sa, nou dwe fè tou sa nou kapab pou nou pa rete ak konfyans nou gen nan Bondye a sèlman. Men, apa konfyans lan se pou nou gen bon kondit. Apa bon kondit la, se pou nou gen konesans.
So, for this very cause, take every care; joining virtue to faith, and knowledge to virtue,
και αυτο τουτο δε σπουδην πασαν παρεισενεγκαντες επιχορηγησατε εν τη πιστει υμων την αρετην εν δε τη αρετη την γνωσιν
- 6 Apa konesans la, se pou nou konn kontwòle tèt nou. Apa konn kontwòle tèt nou an, se pou nou gen pasyans. Apa pasyans la, se pou nou sèvi Bondye.
And self-control to knowledge, and a quiet mind to self-control, and fear of God to a quiet mind,
εν δε τη γνωσει την εγκρατειαν εν δε τη εγκρατεια την υπομονην εν δε τη υπομονη την ευσεβειαν
- 7 Apa sèvi Bondye a, se pou nou gen renmen pou frè yo. Apa renmen nou gen pou frè nou an, se pou nou gen renmen pou tout moun.
And love of the brothers to fear of God, and to love of the brothers, love itself.
εν δε τη ευσεβεια την φιλαδελφιαν εν δε τη φιλαδελφια την αγαπην
- 8 Si nou gen tout bagay sa yo nan nou, si nou devlope yo nan nou, nou p'ap rete bra kwaze. Se p'ap pou gremesi nou konnen ki moun Jezikri, Seyè nou an, ye.
For if you have these things in good measure, they will make you fertile and full of fruit in the knowledge of our Lord Jesus Christ.
ταυτα γαρ υμιν υπαρχοντα και πλεοναζοντα ουκ αργους ουδε ακαρπους καθιστησιν εις την του κυριου ημων ιησου χριστου επιγνωσιν
- 9 Men, moun ki pa gen bagay sa yo nan yo, y'ap tankou yon avèg ki pa wè lwen, yo bliye jan Bondye te netwaye yo anba vye peche yo.
For the man who has not these things is blind, seeing only what is near, having no memory of how he was made clean from his old sins.
ω γαρ μη παρεστιν ταυτα τυφλος εστιν μυωπαζων ληθην λαβων του καθαρισμου των παλαι αυτου αμαρτιων
- 10 Se poutèt sa, frè m' yo, se pou nou fè jefò plis toujou pou nou rete fèm nan pozisyon kote Bondye mete nou an, li menm ki rele nou, ki chwazi nou. Si nou fè sa, nou p'ap janm tonbe.
For this reason, my brothers, take all the more care to make your selection and approval certain; for if you do these things you will never have a fall:
διο μαλλον αδελφοι σπουδασατε βεβαιαν υμων την κλησιν και εκλογην ποιεισθαι ταυτα γαρ ποιουντες ου μη πταισητε ποτε
- 11 Konsa, la ban nou dwa antre lib nan peyi kote Jezikri, Seyè nou ak Sovè nou an, ap gouvènè tankou wa pou tout tan an.
For so the way will be open to you into the eternal kingdom of our Lord and Saviour Jesus Christ.
ουτως γαρ πλουσιως επιχορηγηθησεται υμιν η εισοδος εις την αιωνιον βασιλειαν του κυριου ημων και σωτηρος ιησου χριστου
- 12 ¶ Se poutèt sa, nou te mèt konnen bagay sa yo deja, nou te mèt kanpe fèm nan verite nou resevwa a, mwen p'ap janm manke fè nou chonje bagay sa yo.
For this reason I will be ready at all times to keep your memory of these things awake, though you have the knowledge of them now and are well based in your present faith.
διο ουκ αμελησω υμας αι υπομιμησκειν περι τούτων καιπερ ειδοτας και εστηριγμενους εν τη παρουση αληθεια
- 13 Wi, toutotan mwen poko mouri, mwen kwè se yon devwa pou m' fè nou chonje bagay sa yo pou dòmi pa pran nou.
And it seems right to me, as long as I am in this tent of flesh, to keep your minds awake by working on your memory;
δικαιον δε ηγουμαι εφ οσον ειμι εν τούτω τω σκηνωματι διεγειρειν υμας εν υπομνησει
- 14 Paske, mwen konnen mwen pa lwen mouri. Se Seyè a menm ki fè m' konn sa.
For I am conscious that in a short time I will have to put off this tent of flesh, as our Lord Jesus Christ has made clear to me.
ειδως οτι ταχινη εστιν η αποθεσις του σκηνωματος μου καθως και ο κυριος ημων ιησους χριστος εδηλωσεν μοι

- 15 Men, m'ap fè tout posib mwen pou nou pa janm bliye bagay sa yo lè m' fin ale.
And I will take every care so that you may have a clear memory of these things after my death.
 σπουδασω δε και εκαστοτε εχιν υμας μετα την εμην εξοδον την τουτων μνημην ποιεισθαι
- 16 ¶ Paske, lè m' t'ap fè nou konnen jan Jezikri, Seyè nou an, te vini avèk pouvwa li, se pa t' istwa moun envante nan tèt yo mwen t'ap rakonte nou. Men, se paske mwen menm, mwen te wè Seyè a nan tout pouvwa li ak je pa mwen.
For when we gave you news of the power and the coming of our Lord Jesus Christ, our teaching was not based on stories put together by art, but we were eye-witnesses of his glory.
 ου γαρ σεσοφισμενοι μυθοις εξακολουθησαντες εγνωρισαμεν υμιν την του κυριου ημων ιησου χριστου δυναμιν και παρουσιαν αλλ εποπται γενηθεντες της εκεινου μεγαλειοτητος
- 17 Mwen te la lè Bondye Papa a te ba li respè ak lwanj, lè nan mitan tout pouvwa a, vwa Bondye te pale, li di konsa: Ou se pitit mwen renmen anpil la, ou fè kè m' kontan anpil.
For God the Father gave him honour and glory, when such a voice came to him out of the great glory, saying, This is my dearly loved Son, with whom I am well pleased.
 λαβων γαρ παρα θεου πατρος τιμην και δοξαν φωνης ενεχθεισης αυτω τοιαυδε υπο της μεγαλοπρεπουσ δοξης ουτος εστιν ο υιος μου ο αγαπητος εις ον εγω ευδοκησα
- 18 Nou te tandè vwa ki te soti nan syèl la, lè nou te la ansanm avè l' sou mòn kote Bondye te pale ak nou an.
And this voice came from heaven even to our ears, when we were with him on the holy mountain.
 και ταυτην την φωνην ημεις ηκουσαμεν εξ ουρανου ενεχθεισαν συν αυτω οντες εν τω ορει τω αγιω
- 19 ¶ Se poutèt sa, mwen pran pawòl pwofèt yo pou pawòl ki sèten nèt. Nou menm tou nou byen fèt lè nou pran pawòl sa yo ak gwo konsiderasyon, tankou yon lanp k'ap klere nan fènwa a jouk jou a va pwente, jouk zetwal ki klere chak maten an va leve nan kè nou.
And so the words of the prophets are made more certain; and it is well for you to give attention to them as to a light shining in a dark place, till the dawn comes and the morning star is seen in your hearts;
 και εχομεν βεβαιοτερον τον προφητικον λογον ω καλωσ ποιειτε προσεχοντες ως λυχνω φαινοντι εν αυχηρω τοπω εως ου ημερα διαυγαση και φωσφορος ανατειλη εν ταισ καρδιαις υμων
- 20 Men, anvan tout bagay, se pou nou konn sa byen: pesonn pa gen dwa pran mesaj pwofèt ki ekri nan Liv la pou li ba li sans li vle.
Being conscious in the first place that no man by himself may give a special sense to the words of the prophets.
 τουτο πρωτον γινωσκοντες οτι πασα προφητεια γραφης ιδιασ επιλυσεωσ ου γινεται
- 21 Paske, pwofèt yo pa t' janm bay mesaj paske yo menm yo te vle. Okontrè, se Sentespri ki te pouse yo lè yo t'ap bay mesaj ki soti nan Bondye.
For these words did not ever come through the impulse of men: but the prophets had them from God, being moved by the Holy Spirit.
 ου γαρ θεληματι ανθρωπου ηνεχθη ποτε προφητεια αλλ υπο πνευματος αγιου φερομενοι ελαλησαν οι αγιοι θεου ανθρωποι
- 1 ¶ Malgre sa, te gen kèk fo pwofèt nan mitan pèp Bondye a nan tan lontan. Konsa tou, va gen kèk direktè nan mitan nou k'ap bay manti. Yo pral vin ak yon bann bèl pawòl ki pa vre pou yo seye pèdi nou. Y'ap vire do bay Mèt la ki te delivre yo. Y'ap rale yon chatiman sou tèt yo k'ap detwi yo lapoula.
But there were false prophets among the people, as there will be false teachers among you, who will secretly put forward wrong teachings for your destruction, even turning away from the Lord who gave himself for them; whose destruction will come quickly, and they themselves will be the cause of it.
 εγενοντο δε και ψευδοπροφηται εν τω λαω ως και εν υμιν εσονται ψευδοδιδασκαλοι οτινιες παρεισαξουσιν αιρεσεισ απωλειασ και τον αγορασαντα αυτους δεσποτην αρνουμενοι επαγοντες εαυτοις ταχ ινην απωλειαν
- 2 Anpil moun pral swiv yo nan sa y'ap fè ki mal yo. Konsa, y'ap lakòz moun pale chemen laverite a mal.
And a great number will go with them in their evil ways, through whom the true way will have a bad name.
 και πολλοι εξακολουθησουσιν αυτων ταισ απωλειαισ δι ουσ η οδοσ της αληθειασ βλασφημηθησεται
- 3 ¶ Nan kouri dèyè lajan, yo pral esplwate nou ak yon bann manti. Men, depi lontan moun sa yo deja jije, nanpwen chape pou yo.
And in their desire for profit they will come to you with words of deceit, like traders doing business in souls: whose punishment has been ready for a long time and their destruction is watching for them.
 και εν πλεονεξια πλαστοισ λογοισ υμασ εμπορευσονται οισ το κριμα εκπαλαι ουκ αρχει και η απωλεια αυτων ου νυσταζει
- 4 Bondye pa t' fè pa zanj ki te fè peche yo. Li te voye yo jete nan lanfè, li lage yo nan gwo twou kote ki fènwa anpil la, l'ap kenbe yo la pou yo tann jou jijman an.
For if God did not have pity for the angels who did evil, but sent them down into hell, to be kept in chains of eternal night till they were judged;
 ει γαρ ο θεοσ αγγελων αμαρτησαντων ουκ εφεισατο αλλα σειραισ ζοφου ταρταρωσασ παρεδωκεν εις κρισιν τετηρημενουσ
- 5 Bondye pa t' fè pa moun nan tan lontan yo. Men, li te delivre Noe, yon nonm ki te mache dwat devan li, ansanm ak sèt lòt moun lè li te voye gwo inondasyon an sou mechan yo.
And did not have mercy on the world which then was, but only kept safe Noah, a preacher of righteousness, with seven others, when he let loose the waters over the world of the evil-doers;
 και αρχαιου κοσμου ουκ εφεισατο αλλ ογδοον νωε δικαιοσυνης κηρυκα εφυλαξεν κατακλυσμον κοσμω ασεβων επαξασ

- 6 Li te kondannen lavil Sodòm ak lavil Gomò pou yo te disparèt, li fè yo tounen sann, pou sa te sèvi yon egzanz pou tout mechan ki gen pou vini apre yo.
And sent destruction on Sodom and Gomorrah, burning them up with fire as an example to those whose way of life might in the future be displeasing to him;
και πολεις σοδομων και γομορρας τεφρωσας καταστροφη κατεκρινεν υποδειγμα μελλοντων ασεβειν τεθεικως
- 7 ¶ Men, li te delivre Lòt, yon nonm dwat ki te pran lapenn lè l' te wè move bagay mechan yo t'ap fè.
And kept safe Lot, the upright man, who was deeply troubled by the unclean life of the evil-doers
και δικαιον λωτ καταπονουμενον υπο της των αθεσμων εν ασελγεια αναστροφης ερρυσατο
- 8 Paske, nonm dwat sa a ki t'ap viv nan mitan yo a, lè li te wè, lè li te tande tout bagay mal moun sa yo t'ap fè, se chak jou li santi kè l' t'ap fann, paske li t'ap viv dwat devan Bondye.
(Because the soul of that upright man living among them was pained from day to day by seeing and hearing their crimes):
βλεμματι γαρ και ακοη ο δικαιος εγκατοικων εν αυτοις ημεραν εξ ημερας ψυχην δικαιαν ανομοις εργοις εβασανιζεν
- 9 Konsa, Bondye konnen ki jan pou l' delivre moun k'ap sèvi l' yo nan mitan eprè. Men, li kite mechan yo pou l' ka peni yo jou jijman an,
The Lord is able to keep the upright safe in the time of testing, and to keep evil-doers under punishment till the day of judging;
οιδεν κυριος ευσεβεις εκ πειρασμου ρυεσθαι αδικους δε εις ημεραν κρισεως κολαζομενους τηρειν
- 10 ¶ sitou moun k'ap viv pou lachè ak tout egzizans li yo, moun k'ap meprize otorite Bondye a. Moun sa yo gen je chèch konsa, yo awogan. Yo pa menm pè pale pouwva yo ki nan syèl la mal.
But specially those who go after the unclean desires of the flesh, and make sport of authority. Ready to take chances, uncontrolled, they have no fear of saying evil of those in high places:
μαλιστα δε τους οπισω σαρκος εν επιθυμια μιασμου πορευομενους και κυριοτητος καταφρονουντας τολμηται αυθαδεις δοξας ου τρεμουσιν βλασφημουντας
- 11 Menm zanj yo ki gen plis fòs ak plis pouwva pase moun sa yo pa pote move akizasyon kont pouwva ki nan syèl yo devan Bondye.
Though the angels, who are greater in strength and power, do not make use of violent language against them before the Lord.
οπου αγγελιοι ισχυι και δυναμει μειζονες οντες ου φερουσιν κατ αυτων παρα κυριω βλασφημον κρισιν
- 12 Mesye sa yo menm, yo tankou bèt ki san konprann, k'ap viv dapre ensten yo epi ki la sou latè pou moun kenbe touye. Yo pale mal sou bagay yo pa konnen, yo gen pou yo peri menm jan ak bèt.
But these men, like beasts without reason, whose natural use is to be taken and put to death, crying out against things of which they have no knowledge, will undergo that same destruction which they are designing for others;
ουτοι δε ως αλογα ζωα φυσικα γεγενημενα εις αλωσιν και φθοραν εν οις αγνοουσιν βλασφημουντες εν τη φθορα αυτων καταφθαρησονται
- 13 Yo gen pou yo soufri pou tou sa yo te fè moun soufri. Yo pran plezi fè debòch gwo lajounen. Se yon wont, se yon eskandal lè moun sa yo k'ap pran plezi yo nan fè sa ki mal chita sou menm tab ak nou lè n'ap fè fèt.
For the evil which overtakes them is the reward of their evil-doing; such men take their pleasure in the delights of the flesh even in the daytime; they are like the marks of a disease, like poisoned wounds among you, feasting together with you in joy;
κομιουμενοι μισθον αδικιας ηδονην ηγουμενοι την εν ημερα τρυφην σπιλοι και μομοι εντρυφωντες εν ταις απαταις αυτων συνευωχουμενοι υμιν
- 14 Je yo kale sou tout fanm. Se tout tan y'ap fè peche. Yo pran tèt moun ki fèb yo nan pèlen. Nanpwen moun renmen lajan tankou yo. Se moun ki anba madichon.
Having eyes full of evil desire, never having enough of sin; turning feeble souls out of the true way; they are children of cursing, whose hearts are well used to bitter envy;
οφθαλμους εχοντες μεστους μοιγαλιδος και ακαταπαυστους αμαρτιας δελεαζοντες ψυχας αστηρικτους καρδιαν γεγυμνασμενην πλεονεξιας εχοντες καταρας τεκνα
- 15 Yo kite chemen ki dwat la, yo pèdi wout yo nè. Yo pran swiv chemen Balaram, pitit Bozò a, ki te fè sa ki mal poutèt lajan.
Turning out of the true way, they have gone wandering in error, after the way of Balaam, the son of Beor, who was pleased to take payment for wrongdoing;
καταλιποντες την ευθειαν οδον επλανηθησαν εξακολουθησαντες τη οδω του βαλααμ του βοσορ ος μισθον αδικιας ηγαπησεν
- 16 Men, yo te kouri dèyè l' pou mechanste li a: yon bourik ki pa menm gen lapawòl te pale avè l' tankou yon moun. Se sa ki te fè pwofèt la sispann aji tankou moun fou.
But his wrongdoing was pointed out to him: an ass, talking with a man's voice, put a stop to the error of the prophet.
ελεγξιν δε εσχεν ιδιας παρανομιας υποζυγιον αφωνον εν ανθρωπου φωνη φθεγξαμενον εκωλυσεν την του προφητου παραφρονιαν
- 17 Moun sa yo tankou sous dlo ki cheche, tankou nway gwo van ap pote ale. Kote ki fènwa anpil la ap pare tann yo tou.
These are fountains without water, and mists before a driving storm; for whom the eternal night is kept in store.
ουτοι εισιν πηγαι ανυδροι νεφελαι υπο λαιλαπος ελानομεναι οις ο ζοφος του σκοτους εις αιωνα τετηρηται
- 18 Y'ap pale ak awogans pawòl ki pa gen sans. Avèk lavi lib y'ap mennen pou satisfè lachè a, y'ap pran tèt moun ki fèk ap chape nan mitan moun k'ap viv nan manti yo.
For with high-sounding false words, making use of the attraction of unclean desires of the flesh, they get into their power those newly made free from those who are living in error;
υπερογκα γαρ ματαιιοτητος φθεγγομενοι δελεαζουσιν εν επιθυμιας σαρκος ασελγειας τους οντως αποφυγοντας τους εν πλανη αναστροφομενους

- 19 Yo pwomèt y'ap ba yo libète. Men, yo menm se esklav movèz vi a yo ye. Paske, yon moun esklav tout bagay ki donminen sou li.
Saying that they will be free, while they themselves are the servants of destruction; because whatever gets the better of a man makes a servant of him.
ελευθεριαν αυτοις επαγγελλομενοι αυτοι δουλοι υπαρχοντες της φθορας ω γαρ τις ηττηται τουτω και δεδουλωται
- 20 Moun ki rive konnen Jezikri tankou Seyè ak Sovè li, li fin chape anba tout vye bagay mal ki nan lemond. Si apre sa, li tounen mele ladan yo ankò, si l' kite bagay sa yo pran pye sou li ankò, l'ap pi mal pou li pase jan l' te ye anvan an.
For if, after they have got free from the unclean things of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again taken in the net and overcome, their last condition is worse than their first.
ει γαρ αποφυγοντες τα μiasματα του κοσμου εν επιγνωσει του κυριου και σωτηρος ιησου χριστου τουτοις δε παλιν εμπλακεντες ηττωνται γεγονεν αυτοις τα εσχατα χειρονα των πρωτων
- 21 Sa ta pi bon pou li si l' pa t' janm konnen chemen dwat la, pase pou, lè li fin konnen l' lan, li vire do bay kòmandman li te resevwa nan men Bondye a.
For it would have been better for them to have had no knowledge of the way of righteousness, than to go back again from the holy law which was given to them, after having knowledge of it.
κρειττον γαρ ην αυτοις μη επεγνωκεναι την οδον της δικαιοσυνης η επιγνωσιν επιστρεψαι εκ της παραδοθεισης αυτοις αγιας εντολης
- 22 Sa ki rive yo a moutre sa pwovèb la di a se vre: Chen an tounen vin manje sa li te vonmi an. Lave manman kochon, li al woule nan labou ankò.
They are an example of that true saying, The dog has gone back to the food it had put out, and the pig which had been washed to its rolling in the dirty earth.
συμβεβηκεν δε αυτοις το της αληθους παρουσιας κυων επιστρεψας επι το ιδιον εξεραμα και υς λουσαμενη εις κυλισμα βορβορου
- 1 ¶ Frè m' yo, sa fè dezèyèm lèt m'ap ekri nou. Nan tou de lèt yo mwen te vle fè nou chonje tout bagay sa yo, pou lespri moun ki dwat yo pa dòmi, pou n' te ka gen bon lide nan tèt nou.
My loved ones, this is now my second letter to you, and in this as in the first, I am attempting to keep your true minds awake;
ταυτην ηδη αγαπητοι δευτερην υμιν γραφω επιστολην εν αις διεγειρω υμων εν υπομνησει την ειλικρινη διανοιαν
- 2 Se pou n' toujou chonje sa pwofèt Bondye yo te di nou depi lontan. Toujou chonje kòmandman Seyè ki delivrans nou an. Se kòmandman sa yo apòt yo te moutre nou.
So that you may keep in mind the words of the holy prophets in the past, and the law of the Lord and Saviour which was given to you by his Apostles.
μνησθηναι των προειρημενων ρηματων υπο των αγιων προφητων και της των αποστολων ημων εντολης του κυριου και σωτηρος
- 3 ¶ Anvan tout bagay se pou nou konprann sa byen: lè dènye jou yo va rive, gen moun ki pou parèt ka pral pase bagay Bondye yo anba rizib. Se moun k'ap viv dapre tout vye lanvi yo genyen.
Having first of all the knowledge that in the last days there will be men who, ruled by their evil desires, will make sport of holy things,
τουτο πρωτων γνωσκοντες οτι ελευσονται επ εσχατου των ημερων εμπαικται κατα τας ιδιας αυτων επιθυμιας πορευομενοι
- 4 Y'a di: Kote pwomès li te fè nou an? Li pa t' di li t'ap vini? Depi sou tan zansèt nou yo ki mouri, tout bagay rete menm jan yo te ye a lè latè te fèk kreye.
Saying, Where is the hope of his coming? From the death of the fathers till now everything has gone on as it was from the making of the world.
και λεγοντες που εστιν η επαγγελια της παρουσιας αυτου αφ ης γαρ οι πατερες εκοιμηθησαν παντα ουτως διαμενει απ αρχης κτισεως
- 5 Men, moun sa yo, lè y'ap pale konsa, yo fè espere bliye sa ki te rive nan tan lontan: Bondye te pale epi li fè syèl la. Se li ki te fè tè a soti nan dlo a, se li ki te fè dlo a fè tè a.
But in taking this view they put out of their minds the memory that in the old days there was a heaven, and an earth lifted out of the water and circled by water, by the word of God;
λανθανει γαρ αυτους τουτο θελοντας οτι ουρανοι ησαν εκπαλαι και γη εξ υδατος και δι υδατος συνεστωσα τω του θεου λογω
- 6 Se li ki te fè dlo a moute kouvri latè nan tan lontan pou l' te detwi tout bagay.
And that the world which then was came to an end through the overflowing of the waters.
δι ων ο τοτε κοσμος υδατι κατακλυσθεις απολετο
- 7 Dapre menm pawòl Bondye a, syèl la ak tè a ki la koulye a ap tann dife a. Yo la ap tann jou jijman an, lè tout mechan yo va disparèt.
But the present heaven and the present earth have been kept for destruction by fire, which is waiting for them on the day of the judging and destruction of evil men.
οι δε νυν ουρανοι και η γη αυτου λογω τεθησαυρισμενοι εισιν πυρι τηρουμενοι εις ημεραν κρισεως και απολειας των ασεβων ανθρωπων
- 8 ¶ Men nou menm, frè m' renmen anpil yo, gen yon bagay nou pa dwe janm bliye: Pou Bondye, yon jou se tankou mil (1.000) an, milan se tankou yon jou.
But, my loved ones, keep in mind this one thing, that with the Lord one day is the same as a thousand years, and a thousand years are no more than one day.
εν δε τουτο μη λανθανετω υμας αγαπητοι οτι μια ημερα παρα κυριω ως χιλια ετη και χιλια ετη ως ημερα μια
- 9 ¶ Seyè a pa pran twòp reta pou kenbe pwomès li yo, jan kèk moun kwè a. Okontrè, se pasyans l'ap pran ak nou, paske li pa ta renmen pesonn peri, li ta vle pou tout moun tounen vin jwenn li.
The Lord is not slow in keeping his word, as he seems to some, but he is waiting in mercy for you, not desiring the destruction of any, but that all may be turned from their evil ways.
ου βραδυνει ο κυριος της επαγγελιας ως τινες βραδυτητα ηγουνται αλλα μακροθυμει εις ημας μη βουλομενος τινας απολεσθαι αλλα παντας εις μετανοιαν χωρησαι

- 10 Men, jou Seyè a ap vini sou nou tankou yon vòlò nan mitan lannwit. Lè sa a, syèl la pral disparèt ak yon gwo gwo bri. Tout bagay pral pran dife, y'ap fonn nèt. Latè ak dènye bagay ki ladan l' va boule, y'ap tounen sann.
But the day of the Lord will come like a thief; and in that day the heavens will be rolled up with a great noise, and the substance of the earth will be changed by violent heat, and the world and everything in it will be burned up.
ηξει δε η ημερα κυριου ως κλεπτης εν νυκτι εν η οι ουρανοι ροιζιδον παρελευσονται στοιχεια δε καυσουμενα λυθησονται και γη και τα εν αυτη εργα κατακαησεται
- 11 ¶ Si tout bagay gen pou disparèt konsa, nou pa bezwen mande ki kalite moun nou dwe ye: Se pou nou sèvi Bondye, se pou nou viv pou li ase.
Seeing then that all these things are coming to such an end, what sort of persons is it right for you to be, in all holy behaviour and righteousness, τουτων ουν παντων λυομενων ποταπους δει υπαρχειν υμας εν αγιας αναστροφαις και ευσεβειαις
- 12 Konsa, pandan n'ap tann jou Bondye a, jou ki gen pou rive a, ann fè sa nou kapab pou nou fè l' rive pi vit toujou. Jou sa a, syèl la pral disparèt nan gwo flamm dife. Tout bagay pral fonn nan dife.
Looking for and truly desiring the coming of the day of God, when the heavens will come to an end through fire, and the substance of the earth will be changed by the great heat? προσδοκοντας και πευδοντας την παρουσιαν της του θεου ημερας δι ην ουρανοι πυρουμενοι λυθησονται και στοιχεια καυσουμενα τηκεται
- 13 Men nou menm, n'ap tann lòt syèl ak lòt tè Bondye te pwomèt la, kote se bagay ki dwat devan Bondye ase k'ap fèt.
But having faith in his word, we are looking for a new heaven and a new earth, which will be the resting-place of righteousness. καινους δε ουρανους και γην καινην κατα το επαγγελμα αυτου προσδοκωμεν εν οις δικαιοσυνη κατοικει
- 14 Se poutèt sa, frè m' yo, pandan n'ap tann bagay sa yo, ann fè sa nou kapab pou Bondye ka jwenn nou ap viv ak kè poze, san okenn fòt, ni okenn defo.
For this reason, my loved ones, as you are looking for these things, take great care that when he comes you may be in peace before him, free from sin and every evil thing. διο αγαπητοι ταυτα προσδοκωντες σπουδασατε ασπιλοι και αμωμητοι αυτω ευρεθηναι εν ειρηνη
- 15 Konprann sa byen, se pou nou ka sove kifè Seyè a ap pran tout pasyans sa a ak nou. Se sa menm frè Pòl, bon zanmi nou an, te ekri nou dapre bon konprann Bondye te ba li a.
And be certain that the long waiting of the Lord is for salvation; even as our brother Paul has said in his letters to you, from the wisdom which was given to him; και την του κυριου ημων μακροθυμιαν σωτηριαν ηγεισθε καθως και ο αγαπητος ημων αδελφος παυλος κατα την αυτω δοθεισαν σοφιαν εγραψεν υμιν
- 16 Nan tout lèt li yo, li pale nou sou bagay sa yo. Gen kèk pwen ladan yo ki difisil pou konprann. Se konsa, moun iyoran yo ak moun ki fèb nan konfyans Bondye yo ap tòde sans pawòl yo, tankou yo fè l' pou lòt liv yo tou. Men, se sa menm k'ap fin pèdi yo.
And as he said in all his letters, which had to do with these things; in which are some hard sayings, so that, like the rest of the holy Writings, they are twisted by those who are uncertain and without knowledge, to the destruction of their souls. ως και εν πασαις ταις επιστολαις λαλων εν αυταις περι τουτων εν οις εστιν δυσνοητα τινα α οι αμαθεις και αστηρικτοι στρεβλουσιν ως και τας λοιπας γραφας προς την ιδιαν αυτων απωλειαν
- 17 Se poutèt sa, frè mwen renmen anpil yo, koulye a nou tou avèti. Pran prekosyon nou pou nou pa kite mechan sa yo trennen nou ale ak manti yo, pou nou pa pèdi pozisyon kote nou kanpe fèm lan.
For this reason, my loved ones, having knowledge of these things before they take place, take care that you are not turned away by the error of the uncontrolled, so falling from your true faith. υμεις ουν αγαπητοι προγινωσκοντες φυλασσεσθε ινα μη τη των αθεσμων πλανη συναπαχθεντες εκπεσητε του ιδιου στηριγμου
- 18 Okontrè, se pou nou grandi nan favè ak konesans Jezikri, Seyè nou ak Sovè nou. Se pou li tout lwanj la, koulye a ak pou tout tan. Amèn.
But be increased in grace and in the knowledge of our Lord and Saviour Jesus Christ. May he have glory now and for ever. So be it. αυξανετε δε εν χαριτι και γνωσει του κυριου ημων και σωτηρος ιησου χριστου αυτω η δοξα και νυν και εις ημεραν αιωνος αμην
- 1 ¶ M'ap ekri nou sou pawòl ki bay lavi a, pawòl ki te la depi nan konmansman tout bagay. Nou te tande l', nou te wè l' ak pwòp je nou, nou te gade l' byen gade, nou te manyen l' ak men nou.
That which was from the first, which has come to our ears, and which we have seen with our eyes, looking on it and touching it with our hands, about the Word of life ο ην απ αρχης ο ακηκοαμεν ο εωρακαμεν τοις οφθαλμοις ημων ο εθεασαμεθα και αι χειρες ημων εψηλαφησαν περι του λογου της ζωης
- 2 Lè lavi a te parèt, nou te wè li. Se poutèt sa mwen ka pale nou sou sa: m'ap fè nou konnen lavi ki p'ap janm fini an, lavi ki te la avèk Papa a, lavi ki te parèt akèlè devan nou an.
(And the life was made clear to us, and we have seen it and are witnessing to it and giving you word of that eternal life which was with the Father and was seen by us); και η ζωη εφανερωθη και εωρακαμεν και μαρτυρουμεν και απαγγελλομεν υμιν την ζωην την αιωνιον ητις ην προς τον πατερα και εφανερωθη ημιν
- 3 Sa nou menm nou te wè a, sa nou te tande a, m'ap fè nou konnen l' tou pou nou ka viv ansanm yonn ak lòt nan lavi nou tout n'ap mennen ansanm ak Papa a ansanm ak Pitit li a, Jezikri.
We give you word of all we have seen and everything which has come to our ears, so that you may be united with us; and we are united with the Father and with his Son Jesus Christ: ο εωρακαμεν και ακηκοαμεν απαγγελλομεν υμιν ινα και υμεις κοινωνιαν εχητε μεθ ημων και η κοινωνια δε η ημετερα μετα του πατρος και μετα του υιου αυτου ιησου χριστου
- 4 M'ap ekri nou sa pou kè nou ka kontan nèt ale.
And we are writing these things to you so that our joy may be made complete. και ταυτα γραφομεν υμιν ινα η χαρα ημων η πεπληρωμενη

- 5 ¶ Men nouvèl nou te tande nan bouch Jezikri a, nouvèl m'ap fè nou konnen an: Bondye se limyè. Pa gen fènwa nan Bondye.
This is the word which came to us from him and which we give to you, that God is light and in him there is nothing dark.
και αυτη εστιν η επαγγελια ην ακηκοαμεν απ αυτου και αναγγελλομεν υμιν οτι ο θεος φως εστιν και σκοτια εν αυτω ουκ εστιν ουδεμια
- 6 Si nou di n'ap viv ansanm ak li, pou anmenmtan n'ap viv nan fènwa, n'ap bay manti ni nan sa n'ap di, ni nan sa n'ap fè.
If we say we are joined to him, and are walking still in the dark, our words are false and our acts are untrue:
εαν ειπωμεν οτι κοινωνιαν εχομεν μετ αυτου και εν τω σκοτει περιπατωμεν ψευδομεθα και ου ποιουμεν την αληθειαν
- 7 Men, si n'ap viv nan limyè menm jan li menm Bondye li nan limyè, lè sa a se tout bon n'ap viv ansanm yonn ak lòt. Jezi, Pitit Bondye a, va netwaye nou ak san li anba tout peche nou yo.
But if we are walking in the light, as he is in the light, we are all united with one another, and the blood of Jesus his Son makes us clean from all sin.
εαν δε εν τω φωτι περιπατωμεν ως αυτος εστιν εν τω φωτι κοινωνιαν εχομεν μετ αλληλων και το αιμα ιησου χριστου του υιου αυτου καθαριζει ημας απο πασης αμαρτιας
- 8 ¶ Si nou di nou pa gen peche, se tèt nou n'ap twonpe. Verite a pa nan nou.
If we say that we have no sin, we are false to ourselves and there is nothing true in us.
εαν ειπωμεν οτι αμαρτιαν ουκ εχομεν εαντους πλανωμεν και η αληθεια ουκ εστιν εν ημιν
- 9 Men, si nou rekonèt devan Bondye nou fè peche, nou mèt gen konfyans nan li. Paske l'ap fè sak gen pou fèt la: la padonnen tout peche nou yo, la netwaye nou anba tou sa ki mal.
If we say openly that we have done wrong, he is upright and true to his word, giving us forgiveness of sins and making us clean from all evil.
εαν ομολογωμεν τας αμαρτιας ημων πιστος εστιν και δικαιος ινα αφη ημιν τας αμαρτιας και καθαριση ημας απο πασης αδικιας
- 10 Men, si nou di nou pa t' fè peche, nou fè Bondye pase pou mantò: Pawòl li pa nan kè nou.
If we say that we have no sin, we make him false and his word is not in us.
εαν ειπωμεν οτι ουχ ημαρτηκαμεν ψευστην ποιουμεν αυτον και ο λογος αυτου ουκ εστιν εν ημιν
- 1 ¶ Pitit mwen yo, m'ap ekri nou lèt sa a pou nou pa fè peche. Men, si yon moun rive fè peche, nou gen yon avoka k'ap plede pou nou bò kot Papa a: Se Jezikri, moun ki te mache dwat devan Bondye a.
My little children, I am writing these things to you so that you may be without sin. And if any man is a sinner, we have a friend and helper with the Father, Jesus Christ, the upright one:
τεκνια μου ταυτα γραφω υμιν ινα μη αμαρτητε και εαν τις αμαρτη παρακλητον εχομεν προς τον πατερα ιησουν χριστον δικαιον
- 2 Paske, Jezikri te ofri tèt li tankou bèt yo ofri bay Bondye, pou Bondye te ka padonnen peche nou yo, pa peche pa nou yo ase, men peche tout moun tou.
He is the offering for our sins; and not for ours only, but for all the world.
και αυτος ιλασμος εστιν περι των αμαρτιων ημων ου περι των ημετερων δε μονον αλλα και περι ολου του κοσμου
- 3 ¶ Si nou fè sa Bondye mande nou fè, lè sa a nou mèt sèten nou konnen li.
And by this we may be certain that we have knowledge of him, if we keep his laws.
και εν τωτω γινωσκομεν οτι εγνωκαμεν αυτον εαν τας εντολας αυτου τηρωμεν
- 4 Lè yon moun di: mwen menm, mwen konn Bondye, epi pou anmenmtan an li pa fè sa Bondye mande l' fè a, moun sa a se yon mantò. Verite a pa nan li.
The man who says, I have knowledge of him, and does not keep his laws, is false, and there is nothing true in him:
ο λεγων εγνωκα αυτον και τας εντολας αυτου μη τηρων ψευστης εστιν και εν τωτω η αληθεια ουκ εστιν
- 5 Men, moun ki obeyi pawòl Bondye a, se moun sa a ki konmans renmen Bondye tout bon vre. Men ki jan nou ka konnen nou fè yonn ak Bondye:
But in every man who keeps his word, the love of God is made complete. By this we may be certain that we are in him:
ος δ αν τηρη αυτου τον λογον αληθως εν τωτω η αγαπη του θεου τετελειωται εν τωτω γινωσκομεν οτι εν αυτω εσμεν
- 6 Lè yon moun di li fè yonn ak Bondye, se pou l' viv tankou Jezi te viv la.
He who says that he is living in him, will do as he did.
ο λεγων εν αυτω μενειν οφειλει καθως εκεινος περιεπατησεν και αυτος ουτως περιπατειν
- 7 ¶ Mezanmi, se pa yon kòmandman tou nèf m'ap ban nou nan lèt sa a. Se menm ansyen kòmandman yo te ban nou depi nan konmansman an. Ansyen kòmandman sa a, se menm pawòl nou te tande deja a.
My loved ones, I do not give you a new law, but an old law which you had from the first; this old law is the word which came to your ears.
αδελφοι ουκ εντολην καινην γραφω υμιν αλλ εντολην παλαιαν ην ειχετε απ αρχης η εντολη η παλαια εστιν ο λογος ον ηκουσατε απ αρχης

- 8 Men, nan yon sans, se yon kòmandman tou nèf m'ap ban nou la a. Nou wè kòmandman sa a se yon bagay k'ap aji tout bon nan lavi Kris la ak nan lavi pa nou tou, paske fènwa a ap pase, limyè tout bon an gen tan ap klere.
 Again, I give you a new law, which is true in him and in you; for the night is near its end and the true light is even now shining out.
 παλιν εντολην καινην γραφω υμιν ο εστιν αληθες εν αυτω και εν υμιν οτι η σκοτια παραγεται και το φως το αληθινον ηδη φαινει
- 9 Moun ki di yo nan limyè epi pou anmenmtan yo rayi frè yo, moun konsa nan fènwa toujou.
 He who says that he is in the light, and has hate in his heart for his brother, is still in the dark.
 ο λεγων εν τω φωτι ειναι και τον αδελφον αυτου μισων εν τη σκοτια εστιν εως αρτι
- 10 Se moun ki renmen frè yo ki nan limyè a. Konsa, pa gen anyen nan yo ki ka fè yon lòt tonbe nan peche.
 He who has love for his brother is in the light, and there is no cause of error in him.
 ο αγαπων τον αδελφον αυτου εν τω φωτι μενει και σκανδαλον εν αυτω ουκ εστιν
- 11 Men, moun ki rayi frè yo, yo nan fènwa toujou. Y'ap mache nan fènwa, yo pa konnen kote yo prale, paske fènwa a rann yo avèg.
 But he who has hate for his brother is in the dark, walking in the dark with no knowledge of where he is going, unable to see because of the dark.
 ο δε μισων τον αδελφον αυτου εν τη σκοτια εστιν και εν τη σκοτια περιπατει και ουκ οιδεν που υπαγει οτι η σκοτια ετωφλωσεν τους οφθαλμους αυτου
- 12 ¶ Timoun mwen yo, m'ap ekri nou paske Bondye padonnen peche nou yo poutèt Jezikri.
 I am writing to you, my children, because you have forgiveness of sins through his name.
 γραφω υμιν τεκνια οτι αφεωνται υμιν αι αμαρτια δια το ονομα αυτου
- 13 M'ap ekri nou, nou menm granmoun, paske nou konnen moun ki la depi nan konmansman an. M'ap ekri nou, nou menm jennmoun, paske nou kraze dyab la. M'ap ekri nou, nou menm timoun, paske nou konn Papa a.
 I am writing to you, fathers, because you have knowledge of him who was from the first. I am writing to you, young men, because you have overcome the Evil One. I have sent a letter to you, children, because you have knowledge of the Father.
 γραφω υμιν πατερες οτι εγνωκατε τον απ αρχης γραφω υμιν νεανισκοι οτι νενικηκατε τον πονηρον γραφω υμιν παιδια οτι εγνωκατε τον πατερα
- 14 M'ap ekri nou, nou menm granmoun, paske nou konnen moun ki la depi nan konmansman an. M'ap ekri nou, nou menm jennmoun, paske nou gen anpil fòs: nou kenbe pawòl Bondye a nan kè nou, nou kraze dyab la.
 I have sent a letter to you, fathers, because you have knowledge of him who was from the first. I have sent a letter to you, young men, because you are strong, and the word of God is in you, and because you have overcome the Evil One.
 εγραψα υμιν πατερες οτι εγνωκατε τον απ αρχης εγραψα υμιν νεανισκοι οτι ισχυροι εστε και ο λογος του θεου εν υμιν μενει και νενικηκατε τον πονηρον
- 15 Pa renmen lemond, ni anyen ki soti nan lemond. Si yon moun renmen lemond, li pa gen renmen pou Papa a nan kè li.
 Have no love for the world or for the things which are in the world. If any man has love for the world, the love of the Father is not in him.
 μη αγαπατε τον κοσμον μηδε τα εν τω κοσμο εαν τις αγαπα τον κοσμον ουκ εστιν η αγαπη του πατρος εν αυτω
- 16 Bagay ki soti nan lemond se egzijans lachè, se gwo tanta, se lògèy k'ap vire tèt moun lè yo gen anpil byen sou latè. Tou sa pa soti nan Papa a. Se nan lemond sa soti.
 Because everything in the world, the desire of the flesh, the desire of the eyes, and the pride of life, is not of the Father but of the world.
 οτι παν το εν τω κοσμο η επιθυμια της σαρκος και η επιθυμια των οφθαλμων και η αλαζονεια του βιου ουκ εστιν εκ του πατρος αλλ εκ του κοσμου εστιν
- 17 Se pase lemond ap pase, ansanm ak tou sa moun jwenn ladan l' yo ta vle genyen. Men, moun ki fè sa Bondye vle, y'ap viv pou tout tan.
 And the world and its desires is coming to an end: but he who does God's pleasure is living for ever.
 και ο κοσμος παραγεται και η επιθυμια αυτου ο δε ποιων το θελημα του θεου μενει εις τον αιωνα
- 18 ¶ Pitit mwen yo, dènye jou a pa lwen rive. Nou tande yo te di nou moun k'ap goumen ak Kris la gen pou vini. Men koulye a, se yon bann moun ki kanpe pou konbat Kris la. Se sa ki fè nou konnen dènye jou a pa lwen rive ankò.
 Little children, it is the last hour; and as you were given word that the Antichrist would come, so now a number of Antichrists have come to you; and by this we are certain that it is the last hour.
 παιδια εσχατη ωρα εστιν και καθως ηκουσατε οτι ο αντιχριστος ερχεται και νυν αντιχριστοι πολλοι γεγονασιν οθεν γινωσκομεν οτι εσχατη ωρα εστιν
- 19 Moun sa yo pa t' avèk nou tout bon, se poutèt sa yo kite nou. Si yo te avèk nou tout bon, yo ta toujou rete la avèk nou. Men, yo kite nou pou tout moun ka wè akèl yo yonn pa t' avèk nou tout bon.
 They went out from us but they were not of us; if they had been of us they would still be with us: but they went out from us so that it might be made clear that they were not of us.
 εξ ημων εξηλθον αλλ ουκ ησαν εξ ημων ει γαρ ησαν εξ ημων μεμενηκεισαν αν μεθ ημων αλλ ινα φανερωθωσιν οτι ουκ εισιν παντες εξ ημων

- 20 ¶ Pou nou menm, nou te resevwa Sentespri Kris la te voye sou nou an, konsa nou tout nou konn verite a.
And you have the Spirit from the Holy One and you all have knowledge.
και υμεις χρισμα εχετε απο του αγιου και οιδατε παντα
- 21 Si m'ap ekri nou lèt sa a, se pa paske nou pa konn verite a non. Men, okontrè, se paske nou konnen li. Paske nou konnen pa gen manti ki ka soti nan verite a.
I have not sent you this letter because you have no knowledge of what is true, but because you have knowledge, and because that which is false has nothing in common with that which is true.
ουκ εγραψα υμιν οτι ουκ οιδατε την αληθειαν αλλ οτι οιδατε αυτην και οτι παν ψευδος εκ της αληθειας ουκ εστιν
- 22 Kilès k'ap bay manti la a? Se moun ki di Jezi pa Kris la. Moun sa a, se goumen l'ap goumen ak Kris la. Li voye ni Papa a ni Pitit la jete.
Who is false but he who says that Jesus is not the Christ? He is the Antichrist who has no belief in the Father or the Son.
τις εστιν ο ψευστης ει μη ο αρνουμενος οτι ιησους ουκ εστιν ο χριστος ουτος εστιν ο αντιχριστος ο αρνουμενος τον πατερα και τον υιον
- 23 Moun ki voye Pitit la jete, li voye Papa a jete tou. Moun ki rekonèt Pitit la, li rekonèt Papa a tou.
He who has no belief in the Son has not the Father: he who makes clear his belief in the Son has the Father.
πας ο αρνουμενος τον υιον ουδε τον πατερα εχει
- 24 Se poutèt sa, pawòl nou te tande depi nan konmansman an, kenbe li nan kè nou. Si nou kenbe sa nou te tande depi nan konmansman an nan kè nou, n'ap toujou fè yonn ak Papa a ansanm ak Pitit la.
But as for you, keep in your hearts the things which were made clear to you from the first. If you keep these things in your hearts you will be kept in the Father and the Son.
υμεις ουν ο ηκουσατε απ αρχης εν υμιν μενετω εαν εν υμιν μεινη ο απ αρχης ηκουσατε και υμεις εν τω υιω και εν τω πατρι μενειτε
- 25 Men sa Jezikri te pwomèt l'ap ban nou an: se lavi ki p'ap janm fini an.
And this is the hope which he gave you, even eternal life.
και αυτη εστιν η επαγγελια ην αυτος επηγγειλατο ημιν την ζωην την αιωνιον
- 26 M'ap ekri nou tou sa poutèt moun k'ap chache twonpe nou yo.
I am writing these things to you about those whose purpose is that you may be turned out of the true way.
ταυτα εγραψα υμιν περι των πλανωντων υμας
- 27 Pou nou menm, Kris la te voye Sentespri a sou nou. Toutotan Sentespri a nan kè nou, nou pa bezwen pesonn moutre nou anyen, paske Sentespri a ap moutre nou tout bagay. Sa l'ap moutre nou an se verite, se pa manti. Se poutèt sa, ann fè sa Sentespri a ap moutre nou, ann toujou fè yonn ak Kris la.
As for you, the Spirit which he gave you is still in you, and you have no need of any teacher; but as his Spirit gives you teaching about all things, and is true and not false, so keep your hearts in him, through the teaching which he has given you.
και υμεις το χρισμα ο ελαβετε απ αυτου εν υμιν μενει και ου χρειαν εχετε ινα τις διδασκη υμας αλλ ως το αυτο χρισμα διδασκει υμας περι παντων και αληθες εστιν και ουκ εστιν ψευδος και καθως εδ ιδαξεν υμας μενειτε εν αυτω
- 28 ¶ Wi, pitit mwen yo, ann toujou fè yonn ak Kris la. Konsa, lè Kris la va parèt, n'a gen konfyans. Wi, jou la vini an, nou p'ap wont devan l', yo p'ap kapab voye nou jete byen lwen li.
And now, my children, keep your hearts in him; so that at his revelation, we may have no fear or shame before him at his coming.
και νυν τεκνια μενετε εν αυτω ινα οταν φανερωθη εχωμεν παρηρησιαν και μη αισχυνθωμεν απ αυτου εν τη παρουσια αυτου
- 29 Nou konnen Kris la se yon moun ki te mache dwat devan Bondye. Se pou nou konnen tou, tout moun ki fè sa ki dwat devan Bondye se pitit Bondye yo ye.
If you have knowledge that he is upright, it is clear to you that everyone who does righteousness is his offspring.
εαν ειδητε οτι δικαιος εστιν γινωσκετε οτι πας ο ποιων την δικαιοσυνην εξ αυτου γεγεννηται
- 1 ¶ Gade ki jan Papa a renmen nou non! Li sitèlman renmen nou li rele nou pitit li. Epi se sa nou ye vre. Se poutèt sa lemmoun pa konnen nou, paske li pa konnen Bondye.
See what great love the Father has given us in naming us the children of God; and such we are. For this reason the world does not see who we are, because it did not see who he was.
ιδατε ποταπην αγαπην δεδωκεν ημιν ο πατηρ ινα τεκνια θεου κληθωμεν δια τουτου ο κοσμος ου γινωσκει ημας οτι ουκ εγνω αυτον
- 2 Mezanmi, koulè a nou se pitit Bondye. Nou poko konnen egzakteman sa nou pral tounen. Men, nou konnen lè Kris la va parèt nou pral tounen tankou l', paske nou pral wè l' jan l' ye a.
My loved ones, now we are children of God, and at present it is not clear what we are to be. We are certain that at his revelation we will be like him; for we will see him as he is.
αγαπητοι νυν τεκνια θεου εσμεν και ουπω εφανερωθη τι εσομεθα οιδαμεν δε οτι εαν φανερωθη ομοιοι αυτω εσομεθα οτι ομοιοι αυτον καθως εστιν
- 3 Tout moun ki gen espwa sa a nan kè yo ap kenbe kò yo pou yo pa fè sa ki mal, tankou Jezikri te kenbe kò l' pou l' pa t' fè sa ki mal.
And everyone who has this hope in him makes himself holy, even as he is holy.
και πας ο εχων την ελπιδα ταυτην επ αυτω αγνιζει εαυτον καθως εκεινος αγνος εστιν

- 4 ¶ Tout moun ki fè peche, se dezobeyi yo dezobeyi lalwa Bondye, paske peche se dezobeyisans lalwa.
Everyone who is a sinner goes against the law, for sin is going against the law.
πας ο ποιων την αμαρτιαν και την ανομιαν ποιει και η αμαρτια εστιν η ανομια
- 5 Nou konn sa: Jezikri te parèt pou wete peche lèzòm, men li menm li pa t' janm fè peche.
And you have knowledge that he came to take away sin: and in him there is no sin.
και οιδατε οτι εκεινος εφανερωθη ινα τας αμαρτιας ημων αρη και αμαρτια εν αυτω ουκ εστιν
- 6 Konsa, si yon moun fè yonn ak Kris la tout tan, l'ap sispann viv nan peche. Moun ki kontinye ap fè peche toujou, se moun ki pa janm wè l', ki pa janm konnen li.
Anyone who is in him does no sin; anyone who is a sinner has not seen him and has no knowledge of him.
πας ο εν αυτω μενων ουχ αμαρτανει πας ο αμαρτανων ουχ εωρακεν αυτον ουδε εγνωκεν αυτον
- 7 Pitit mwen yo, pa kite pesonn twonpe nou. Moun ki fè sa ki dwat, se li ki dwat devan Bondye, menm jan ak Kris la ki dwat.
My little children, let no man take you out of the true way: he who does righteousness is upright, even as he is upright;
τεκνια μηδεις πλανατω υμας ο ποιων την δικαιοσυνην δικαιος εστιν καθως εκεινος δικαιος εστιν
- 8 Moun k'ap kontinye viv nan peche, se moun Satan yo ye, paske Satan ap fè peche depi nan konmansman. Pitit Bondye a parèt toutespre pou kraze travay Satan an.
The sinner is a child of the Evil One; for the Evil One has been a sinner from the first. And the Son of God was seen on earth so that he might put an end to the works of the Evil One.
ο ποιων την αμαρτιαν εκ του διαβολου εστιν οτι απ αρχης ο διαβολος αμαρτανει εις τουτο εφανερωθη ο υιος του θεου ινα λυση τα εργα του διαβολου
- 9 Si yon moun se pitit Bondye li ye, li p'ap kontinye fè peche, paske pouwva lavi ki soti nan Bondye a ap travay nan li. Si se Bondye ki papa l', li pa kapab ap fè peche toujou.
Anyone who is a child of God does no sin, because he still has God's seed in him; he is not able to be a sinner, because God is his Father.
πας ο γεγεννημενος εκ του θεου αμαρτιαν ου ποιει οτι σπερμα αυτου εν αυτω μενει και ου δυναται αμαρτανειν οτι εκ του θεου γεγεννηται
- 10 Men jan nou ka depati pitit Bondye yo ak pitit Satan yo: depi yon moun pa fè sa ki dwat devan Bondye, depi li pa renmen frè li, se pa pitit Bondye li ye.
In this way it is clear who are the children of God and who are the children of the Evil One; anyone who does not do righteousness or who has no love for his brother, is not a child of God.
εν τουτω φανερα εστιν τα τεκνα του θεου και τα τεκνα του διαβολου πας ο μη ποιων δικαιοσυνην ουκ εστιν εκ του θεου και ο μη αγαπων τον αδελφον αυτου
- 11 ¶ Paske, men mesaj nou te tande depi nan konmansman an: se pou nou yonn renmen lòt.
Because this is the word which was given to you from the first, that we are to have love for one another;
οτι αυτη εστιν η αγγελια ην ηκουσατε απ αρχης ινα αγαπωμεν αλληλους
- 12 Piga nou fè tankou Kayen. Nonm sa a se moun Satan li te ye. Li te touye frè li. Epi poukisa atò? Paske sa Kayen t'ap fè a pa t' bon, men sa frè l' t'ap fè a te dwat devan Bondye.
Not being of the Evil One like Cain, who put his brother to death. And why did he put him to death? Because his works were evil and his brother's works were good.
ου καθως καιν εκ του πονηρου ην και εσφαξεν τον αδελφον αυτου και χαριν τινος εσφαξεν αυτον οτι τα εργα αυτου πονηρα ην τα δε του αδελφου αυτου δικαια
- 13 Nou pa bezwen sezi, frè m' yo, si moun ki nan lemonn yo rayi nou.
Do not be surprised, my brothers, if the world has no love for you.
μη θαυμαζετε αδελφοι μου ει μισει υμας ο κοσμος
- 14 ¶ Nou menm, nou konnen nou soti nan lanmò, nou antre nan lavi. Nou konn sa, paske nou renmen frè nou yo. Moun ki pa renmen frè l', li mourì.
We are conscious that we have come out of death into life because of our love for the brothers. He who has no love is still in death.
ημεις οιδαμεν οτι μεταβηκαμεν εκ του θανατου εις την ζωην οτι αγαπωμεν τους αδελφους ο μη αγαπων τον αδελφον μενει εν τω θανατω
- 15 Tout moun ki rayi frè yo, se ansasen yo ye. Nou konnen yon ansasen pa gen lavi ki p'ap janm fini an nan li.
Anyone who has hate for his brother is a taker of life, and you may be certain that no taker of life has eternal life in him.
πας ο μισων τον αδελφον αυτου ανθρωποκτονος εστιν και οιδατε οτι πας ανθρωποκτονος ουκ εχει ζωην αιωνιον εν αυτω μενουσαν
- 16 Men sa ki fè nou konnen sa renmen ye: Jezikri bay lavi li pou nou. Se poutèt sa nou menm tou, se pou nou bay lavi nou pou frè nou yo.
In this we see what love is, because he gave his life for us; and it is right for us to give our lives for the brothers.
εν τουτω εγνωκαμεν την αγαπην οτι εκεινος υπερ ημων την ψυχην αυτου εθηκεν και ημεις οφειλομεν υπερ των αδελφων τας ψυχας τιθεναι
- 17 Si yon moun ki pa nan bezwen wè yon frè li nan nesosite, si l' pa gen pitye pou li, yon moun konsa pa ka pretann li renmen Bondye.
But if a man has this world's goods, and sees that his brother is in need, and keeps his heart shut against his brother, how is it possible for the love of God to be in him?
ος δ αν εχη τον βιον του κοσμου και θεωρη τον αδελφον αυτου χρειαν εχοντα και κλειση τα σπλαγχνα αυτου απ αυτου πως η αγαπη του θεου μενει εν αυτω

- 18 Pitit mwen yo, piga nou renmen sèlman nan bouch, nan bèl diskou ak bèl pawòl. Se pou nou renmen tout bon vre. Se pou tout moun wè jan nou renmen lè yo wè sa n'ap fè.
My little children, do not let our love be in word and in tongue, but let it be in act and in good faith.
 τεκνια μου μη αγαπωμεν λογω μηδε γλωσση αλλ εργω και αληθεια
- 19 Se konsa n'a konnen nou se moun laverite a. Se konsa n'a santi nan kè nou nou pa gen kè sote devan Bondye.
In this way we may be certain that we are true, and may give our heart comfort before him,
 και εν τωτω γινωσκομεν οτι εκ της αληθειας εσμεν και εμπροσθεν αυτου πεισομεν τας καρδιας ημων
- 20 ¶ Paske, si konsyans nou kondannen nou, nou konnen Bondye pi fò pase konsyans nou, li konn tout bagay.
When our heart says that we have done wrong; because God is greater than our heart, and has knowledge of all things.
 οτι εαν καταγινωσκη ημων η καρδια οτι μειζων εστιν ο θεος της καρδιας ημων και γινωσκει παντα
- 21 Konsa, zanmi m' yo, si konsyans nou pa kondannen nou, nou gen yon gwo lasirans devan Bondye.
My loved ones, if our heart does not say that we have done wrong, we have no fear before him;
 αγαπητοι εαν η καρδια ημων μη καταγινωσκη ημων παρρησιαν εχομεν προς τον θεον
- 22 Tou sa n'a mande l', la ban nou l', paske nou menm nou fè tou sa li mande nou, nou fè sa ki fè l' plezi.
And he gives us all our requests, because we keep his laws and do the things which are pleasing in his eyes.
 και ο εαν αιτωμεν λαμβανομεν παρ αυτου οτι τας εντολας αυτου τηρουμεν και τα αρεστα ενωπιον αυτου ποιουμεν
- 23 ¶ Men sa l' mande nou: Se pou nou gen konfyans nan Pitit li, Jezikri. Se pou nou yonn renmen lòt, jan Kris la te ban nou lòd la.
And this is his law, that we have faith in the name of his Son Jesus Christ, and love for one another, even as he said to us.
 και αυτη εστιν η εντολη αυτου ινα πιστεωσωμεν τω ονοματι του υιου αυτου ιησου χριστου και αγαπωμεν αλληλους καθως εδωκεν εντολην ημιν
- 24 Moun ki kenbe kòmandman Bondye yo, y'ap fè yonn ak Bondye, Bondye ap fè yonn ak yo tou. Men ki jan nou konnen Bondye fè yonn ak nou: nou konnen sa paske li ban nou Sentespri li.
He who keeps his laws is in God and God is in him. And the Spirit which he gave us is our witness that he is in us.
 και ο τηρων τας εντολας αυτου εν αυτω μενει και αυτος εν αυτω και εν τωτω γινωσκομεν οτι μενει εν ημιν εκ του πνευματος ου ημιν εδωκεν
- 1 ¶ Mezanmi, nou pa bezwen kwè tout moun k'ap di yo gen Lespri Bondye a. Men, se pou n' sonde yo pou nou wè si lespri yo genyen an soti nan Bondye vre. Paske, gen yon bann fo pwofèt ki gaye toupatou sou latè a.
My loved ones, do not put your faith in every spirit, but put them to the test, to see if they are from God: because a great number of false prophets have gone out into the world.
 αγαπητοι μη παντι πνευματι πιστευετε αλλα δοκιμαζετε τα πνευματα ει εκ του θεου εστιν οτι πολλοι ψευδοπροφηται εξεληλυθασι εις τον κοσμον
- 2 Men ki jan nou ka konnen si yon lespri soti nan Bondye: tout moun ki di Jezikri te yon moun tout bon, se moun ki gen lespri ki soti nan Bondye a.
By this you may have knowledge of the Spirit of God: every spirit which says that Jesus Christ has come in the flesh is of God:
 εν τωτω γινωσκετε το πνευμα του θεου παν πνευμα ο ομολογει ιησουν χριστον εν σαρκι εληλυθота εκ του θεου εστιν
- 3 Men, si yon moun refize rekonèt Jezi te yon moun tout bon, moun sa a pa gen lespri ki soti nan Bondye a. Lespri li genyen an soti nan moun k'ap goumen ak Kris la. Yo te di nou moun k'ap goumen ak Kris la te gen pou l' te vini. Enben, koulye a li deja nan lemond.
And every spirit which does not say this is not from God: this is the spirit of Antichrist, of which you have had word; and it is in the world even now.
 και παν πνευμα ο μη ομολογει τον ιησουν χριστον εν σαρκι εληλυθота εκ του θεου ουκ εστιν και τωτο εστιν το του αντιχριστου ο ακηκοατε οτι ερχεται και νυν εν τω κοσμο εστιν ηδη
- 4 ¶ Men, nou menm, pitit mwen yo, nou se moun Bondye, nou kraze fo pwofèt yo, paske lespri ki nan nou an gen plis pouwva pase lespri ki nan moun ki pou lemond yo.
You are of God, my little children, and you have overcome them because he who is in you is greater than he who is in the world.
 υμεις εκ του θεου εστε τεκνια και νενικηκατε αυτους οτι μειζων εστιν ο εν υμιν η ο εν τω κοσμο
- 5 Lè y'ap pale yo pale tankou moun ki nan lemond. Moun ki nan lemond ap koute yo paske yo menm tou yo se moun lemond.
They are of the world, so their talk is the world's talk, and the world gives ear to them.
 αυτοι εκ του κοσμου εισιν δια τωτο εκ του κοσμου λαλουσιν και ο κοσμος αυτων ακουει
- 6 Men, nou menm, nou se moun Bondye. Tout moun ki konnen Bondye, yo koute lè n'ap pale ak yo. Moun ki pa moun Bondye p'ap koute nou. Se konsa nou ka konnen diferans ki genyen ant lespri k'ap pale verite a ak lespri k'ap bay manti a.
We are of God: he who has the knowledge of God gives ear to us; he who is not of God does not give ear to us. By this we may see which is the true spirit, and which is the spirit of error.
 ημεις εκ του θεου εσμεν ο γινωσκων τον θεον ακουει ημων ος ουκ εστιν εκ του θεου ουκ ακουει ημων εκ τωτου γινωσκομεν το πνευμα της αληθειας και το πνευμα της πλανης

- 7 ¶ Mezanmi, se pou nou yonn renmen lòt paske renmen soti nan Bondye. Moun ki gen renmen nan kè yo, se pitit Bondye yo ye. Yo konnen ki moun Bondye ye.
My loved ones, let us have love for one another: because love is of God, and everyone who has love is a child of God and has knowledge of God.
αγαπητοι αγαπωμεν αλληλους οτι η αγαπη εκ του θεου εστιν και πας ο αγαπων εκ του θεου γεγεννηται και γινωσκει τον θεον
- 8 Moun ki pa gen renmen nan kè yo, yo pa konn Bondye, paske Bondye se renmen menm.
He who has no love has no knowledge of God, because God is love.
ο μη αγαπων ουκ εγνω τον θεον οτι ο θεος αγαπη εστιν
- 9 Men ki jan Bondye fè nou wè jan li renmen nou. Li te voye sèl pitit li a sou latè pou l' te ka ban nou lavi.
And the love of God was made clear to us when he sent his only Son into the world so that we might have life through him.
εν τούτω εφανερωθη η αγαπη του θεου εν ημιν οτι τον υιον αυτου τον μονογενη απεσταλκεν ο θεος εις τον κοσμον ινα ζησωμεν δι αυτου
- 10 Men kisa renmen an ye: Se pa nou menm ki te renmen Bondye, se li menm pito ki te renmen nou, ki te voye Pitit li a pou nou te ka resevwa padon pou peche nou yo, gremesi Pitit la.
And this is love, not that we had love for God, but that he had love for us, and sent his Son to be an offering for our sins.
εν τούτω εστιν η αγαπη ουχ οτι ημεις ηγαπησαμεν τον θεον αλλ οτι αυτος ηγαπησεν ημας και απεστειλεν τον υιον αυτου ιλασμον περι των αμαρτιων ημων
- 11 Mezanmi, si Bondye renmen nou konsa, nou menm tou se pou nou yonn renmen lòt.
My loved ones, if God had such love for us, it is right for us to have love for one another.
αγαπητοι ει ουτως ο θεος ηγαπησεν ημας και ημεις οφειλομεν αλληλους αγαπαν
- 12 Pesonn pa janm wè Bondye. Men, si nou yonn renmen lòt, Bondye fè yonn ak nou. Konsa n'a renmen tout bon, jan Bondye renmen an.
No man has ever seen God: if we have love for one another, God is in us and his love is made complete in us:
θεον ουδεις πωποτε τεθεαται εαν αγαπωμεν αλληλους ο θεος εν ημιν μνει και η αγαπη αυτου τετελειωμενη εστιν εν ημιν
- 13 Nou konnen nou fè yonn ak Bondye, Bondye fè yonn ak nou, paske li ban nou Sentespri li.
And his Spirit which he has given us is the witness that we are in him and he is in us.
εν τούτω γινωσκομεν οτι εν αυτω μενομεν και αυτος εν ημιν οτι εκ του πνευματος αυτου δεδωκεν ημιν
- 14 ¶ Nou menm, n'ap di sa nou te wè. Papa a voye Pitit li a pou delivre tout moun.
And we have seen and give witness that the Father sent the Son to be the Saviour of the world.
και ημεις τεθεαμεθα και μαρτυρομεν οτι ο πατηρ απεσταλκεν τον υιον σωτηρα του κοσμου
- 15 Moun ki rekonèt Jezi pou Pitit Bondye a, Bondye fè yonn ak yo, yo fè yonn ak Bondye.
Everyone who says openly that Jesus is the Son of God, has God in him and is in God.
ος αν ομολογηση οτι ιησους εστιν ο υιος του θεου ο θεος εν αυτω μνει και αυτος εν τω θεω
- 16 Nou menm nou konnen jan Bondye renmen nou, nou kwè se vre. Bondye se renmen an menm. Moun ki gen renmen nan kè yo, yo fè yonn ak Bondye, Bondye fè yonn ak yo.
And we have seen and had faith in the love which God has for us. God is love, and everyone who has love is in God, and God is in him.
και ημεις εγνωκαμεν και πιστευκαμεν την αγαπην ην εχει ο θεος εν ημιν ο θεος αγαπη εστιν και ο μενων εν τη αγαπη εν τω θεω μνει και ο θεος εν αυτω
- 17 ¶ Nou konnen nou renmen Bondye tout bon lè kè nou pa kase pou jou jijman an, paske n'ap viv nan lemond tankou Kris la t'ap viv.
In this way love is made complete in us, so that we may be without fear on the day of judging, because as he is, so are we in this world.
εν τούτω τετελειωται η αγαπη μεθ ημων ινα παρρησιαν εχωμεν εν τη ημερα της κρισεως οτι καθως εκεινος εστιν και ημεις εσμεν εν τω κοσμω τούτω
- 18 Kote ki gen renmen, pa gen kè kase. Okontrè, lè nou renmen tout bon, si kè nou te kase, li pa kase ankò. Konsa, yon moun ki pè toujou, li poko fin renmen nèl. Paske si ou pè, se paske ou pè chatiman.
There is no fear in love: true love has no room for fear, because where fear is, there is pain; and he who is not free from fear is not complete in love.
φοβος ουκ εστιν εν τη αγαπη αλλ η τελεια αγαπη εξω βαλλει τον φοβον οτι ο φοβος κολασιν εχει ο δε φοβουμενος ου τετελειωται εν τη αγαπη
- 19 Pou nou menm, nou gen renmen nan kè nou, paske Bondye te renmen nou anvan.
We have the power of loving, because he first had love for us.
ημεις αγαπωμεν αυτον οτι αυτος πρωτος ηγαπησεν ημας

- 20 Si yon moun di: mwen renmen Bondye, pou anmenmtan pou l' rayi frè l', moun sa a ap bay manti. Paske, si li pa renmen frè l', yon moun li ka wè, li pa ka renmen Bondye li pa ka wè a.
If a man says, I have love for God, and has hate for his brother, his words are false: for how is the man who has no love for his brother whom he has seen, able to have love for God whom he has not seen?
εαν τις ειπη οτι αγαπω τον θεον και τον αδελφον αυτου μιση ψευστης εστιν ο γαρ μη αγαπων τον αδελφον αυτου ον εωρακεν τον θεον ον ουχ εωρακεν πως δυναται αγαπαν
- 21 Se sak fè, men kòmandman Kris la ban nou: Moun ki renmen Bondye, yo fèt pou renmen frè yo tou.
And this is the word which we have from him, that he who has love for God is to have the same love for his brother.
και ταυτην την εντολην εχομεν απ αυτου ινα ο αγαπων τον θεον αγαπα και τον αδελφον αυτου
- 1 ¶ Tout moun ki rekonèt Jezi se Kris la, se pitit Bondye yo ye. Si ou renmen yon papa, se pou ou renmen pitit li tou.
Everyone who has faith that Jesus is the Christ is a child of God: and everyone who has love for the Father has love for his child.
πας ο πιστευων οτι ιησους εστιν ο χριστος εκ του θεου γεγεννηται και πας ο αγαπων τον γεννησαντα αγαπα και τον γεγεννημενον εξ αυτου
- 2 Nou konnen nou renmen pitit Bondye yo lè nou renmen Bondye, lè nou fè tou sa li mande nou fè.
In this way, we are certain that we have love for the children of God, when we have love for God and keep his laws.
εν τωτω γινωσκουμεν οτι αγαπωμεν τα τεκνα του θεου οταν τον θεον αγαπωμεν και τας εντολας αυτου τηρωμεν
- 3 Nou renmen Bondye, lè nou fè tou sa li mande nou fè. Sa Bondye mande nou fè yo pa twò difisil pase sa.
For loving God is keeping his laws: and his laws are not hard.
αυτη γαρ εστιν η αγαπη του θεου ινα τας εντολας αυτου τηρωμεν και αι εντολαι αυτου βαρειαι ουκ εισιν
- 4 Paske, depi se pitit Bondye ou ye, ou kapab genyen batay la sou lemonn. Men ki jan nou fè gengen batay la sou lemonn, se paske nou gen konfyans nan Bondye.
Anything which comes from God is able to overcome the world: and the power by which we have overcome the world is our faith.
οτι παν το γεγεννημενον εκ του θεου νικα τον κοσμον και αυτη εστιν η νικη η νικησασα τον κοσμον η πιστις ημων
- 5 Ki moun ki ka genyen batay la sou lemonn? Se sèlman moun ki kwè Jezi se pitit Bondye a.
Who is able to overcome the world but the man who has faith that Jesus is the Son of God?
τις εστιν ο νικων τον κοσμον ει μη ο πιστευων οτι ιησους εστιν ο υιος του θεου
- 6 ¶ Jezikri se moun ki te vini an: li te vini ak dlo batèm lan ansanm ak san lanmò li a. Li pa t' vini ak dlo a sèlman, men li te vini avèk dlo ansanm ak san. Lespri Bondye a di se vre sa, paske Lespri Bondye a se verite a menm.
This is he who came by water and by blood, Jesus Christ; not by water only but by water and by blood.
ουτος εστιν ο ελθων δι υδατος και αιματος ιησους ο χριστος ουκ εν τω υδατι μονον αλλ εν τω υδατι και τω αιματι και το πνευμα εστιν το μαρτυρουν οτι το πνευμα εστιν η αληθεια
- 7 Gen yo twa k'ap di Jezi se moun ki te vini an.
And the Spirit is the witness, because the Spirit is true.
οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισιν
- 8 Se Lespri Bondye a, se dlo a ansanm ak san an. Yo touletwa yo dakò.
There are three witnesses, the Spirit, the water, and the blood: and all three are in agreement.
και τρεις εισιν οι μαρτυρουντες εν τη γη το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν
- 9 Nou asepte pawòl moun pou verite. Men, pawòl Bondye a pi bon toujou. Epi, sa se temwayaj Bondye bay pou Pitit li a.
If we take the witness of men to be true, the witness of God is greater: because this is the witness which God has given about his Son.
ει την μαρτυριαν των ανθρωπων λαμβανομεν η μαρτυρια του θεου μειζων εστιν οτι αυτη εστιν η μαρτυρια του θεου ην μεμαρτυρηκεν περι του υιου αυτου
- 10 ¶ Konsa, moun ki gen konfyans nan Pitit Bondye a, se moun ki pran pawòl Bondye a pou verite epi ki kenbe l' nan kè yo. Men, moun ki pa gen konfyans nan Bondye, yo fè Bondye pase pou mantò, paske yo pa t' kwè pawòl Bondye te di sou Pitit li a se verite.
He who has faith in the Son of God has the witness in himself: he who has not faith in God makes him false, because he has not faith in the witness which God has given about his Son.
ο πιστευων εις τον υιον του θεου εχει την μαρτυριαν εν εαυτω ο μη πιστευων τω θεω ψευστην πεποιηκεν αυτον οτι ου πεπιστευκεν εις την μαρτυριαν ην μεμαρτυρηκεν ο θεος περι του υιου αυτου
- 11 Men pawòl verite a: Bondye ban nou lavi ki p'ap janm fini an. Se nan Pitit li a li ban nou li.
And his witness is this, that God has given us eternal life, and this life is in his Son.
και αυτη εστιν η μαρτυρια οτι ζωην αιωνιον εδωκεν ημιν ο θεος και αυτη η ζωη εν τω υιω αυτου εστιν

- 12 Moun ki gen Pitit la, yo gen lavi sa a tou. Men, moun ki pa gen Pitit Bondye a, yo pa gen lavi sa a non plis.
He who has the Son has the life; he who has not the Son of God has not the life.
 ο εχων τον υιον εχει την ζωην ο μη εχων τον υιον του θεου την ζωην ουκ εχει
- 13 M'ap ekri nou lèt sa a, nou menm ki kwè nan Pitit Bondye a pou nou ka konnen nou gen lavi ki p'ap janm fini an.
I have put these things in writing for you who have faith in the name of the Son of God, so that you may be certain that you have eternal life.
 ταυτα εγραψα υμιν τοις πιστευουσιν εις το ονομα του υιου του θεου ινα ειδητε οτι ζωην εχετε αιωνιον και ινα πιστευητε εις το ονομα του υιου του θεου
- 14 ¶ Se poutèt sa kè nou pa sote devan Bondye. Nou konnen l'ap koute nou si nou mande l' kichòy ki dakò ak volonte li.
And we are certain that if we make any request to him which is right in his eyes, he will give ear to us:
 και αυτη εστιν η παρρησια ην εχομεν προς αυτον οτι εαν τι αιτωμεθα κατα το θελημα αυτου ακουει ημων
- 15 Konsa, non sèlman nou konnen l'ap koute nou lè nou fè l' yon demann, men nou konnen tou l'ap ban nou sa nou mande l' la.
And if we are certain that he gives ear to all our requests, we are equally certain that we will get our requests.
 και εαν οιδαμεν οτι ακουει ημων ο αν αιτωμεθα οιδαμεν οτι εχομεν τα αιτηματα α ητηκαμεν παρ αυτου
- 16 Si yon moun wè yon frè l' fè yon peche ki p'ap fè l' mouri, se pou l' lapriyè Bondye pou Bondye bay frè a lavi. Prensip sa a bon pou moun ki fè peche ki p'ap fè yo mouri. Men, gen yon kalite peche ki mennen yon moun tou dwat nan lanmò. mwen pa di pou yo lapriyè pou moun ki fè kalite peche sa yo.
If a man sees his brother doing a sin which is not bad enough for death, let him make a prayer to God, and God will give life to him whose sin was not bad enough for death. There is a sin whose punishment is death: I do not say that he may make such a request then.
 εαν τις ιδη τον αδελφον αυτου αμαρτανοντα αμαρτιαν μη προς θανατον αιτησει και δωσει αυτω ζωην τοις αμαρτανουσιν μη προς θανατον εστιν αμαρτια προς θανατον ου περι εκεινης λεγω ινα ερωτηση
- 17 Tou sa ou fè ki mal, se yon peche. Men, se pa tout peche k'ap mennen ou nan lanmò.
All evil-doing is sin: but death is not the punishment for every sort of sin.
 πασα αδικια αμαρτια εστιν και εστιν αμαρτια ου προς θανατον
- 18 ¶ Nou konnen depi yon moun pitit Bondye, li p'ap kontinye ap viv nan peche toujou. Paske, Pitit Bondye a ap veye sou li, Satan pa ka fè l' anyen.
We are certain that one who is a child of God will do no sin, but the Son of God keeps him so that he is not touched by the Evil One.
 οιδαμεν οτι πας ο γεγεννημενος εκ του θεου ουχ αμαρτανει αλλ ο γεννηθεις εκ του θεου τηρει εαυτον και ο πονηρος ουχ απτεται αυτου
- 19 Nou konnen nou se moun Bondye. Men, tou sa ki sou latè anba pouvwa Satan.
We are certain that we are of God, but all the world is in the power of the Evil One.
 οιδαμεν οτι εκ του θεου εσμεν και ο κοσμος ολος εν τω πονηρω κειται
- 20 Nou konnen Pitit Bondye a te vini, li louvri lespri nou pou nou ka konnen Bondye tout bon an. N'ap viv ansanm ak Bondye tout bon an, gremesi Pitit li, Jezikri. Se li menm ki Bondye tout bon an, se li menm ki lavi ki p'ap janm fini an.
And we are certain that the Son of God has come, and has given us a clear vision, so that we may see him who is true, and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.
 οιδαμεν δε οτι ο υιος του θεου ηκει και δεδωκεν ημιν διανοιαν ινα γινωσκωμεν τον αληθινον και εσμεν εν τω αληθινω εν τω υιω αυτου ιησου χριστω ουτος εστιν ο αληθινος θεος και η ζωη αιωνιος
- 21 Pitit mwen yo, veye kò nou ak zidò!
My little children, keep yourselves from false gods.
 τεκνια φυλαξατε εαυτους απο των ειδωλων αμην
- 1 ¶ Mwen menm, chèf reskonsab nan legliz la, m'ap ekri lèt sa a pou Kiriya Bondye te chwazi a, yon moun mwen renmen tout bon, ansanm ak pitit li yo. Se pa mwen sèlman, men se tout moun ki konn verite a ki renmen nou.
I, a ruler in the church, send word to the noble sister who is of God's selection, and to her children, for whom I have true love; and not only I, but all who have knowledge of what is true;
 ο πρεσβυτερος εκκλητη κυρια και τοις τεκνοις αυτης ους εγω αγαπω εν αληθεια και ουκ εγω μονος αλλα και παντες οι εγνωκοτες την αληθειαν
- 2 Paske verite a nan kè nou, l'ap avèk nou pou tout tan.
Because of this true knowledge which is in us, and will be with us for ever:
 δια την αληθειαν την μενουσαν εν ημιν και μεθ ημων εσται εις τον αιωνα

- 3 Mwen mande Bondye Papa a ansanm ak Jezikri, Pitit Papa a, pou yo gen pitye pou nou, pou yo ban nou benediksyon ak kè poze, pou nou ka resevwa tout bagay sa yo nan laverite ak nan renmen.
May grace, mercy, and peace be with us from God the Father, and from Jesus Christ, the Son of the Father, in all true love.
 εσται μεθ ημων χαρις ελεος ειρηνη παρα θεου πατρος και παρα κυριου ιησου χριστου του υιου του πατρος εν αληθεια και αγαπη
- 4 Mwen pa t' manke kontan lè m' wè te gen de twa nan pitit ou yo k'ap mache nan verite a, jan Papa a mande nou sa.
It gave me great joy to see some of your children walking in the true way, even as we were ordered to do by the Father.
 εχαρην λιαν οτι ευρηκα εκ των τεκνων σου περιπατοντας εν αληθεια καθως εντολην ελαβομεν παρα του πατρος
- 5 ¶ Koulye a, men sa m'ap mande ou, Kiriya: se pou nou yonn renmen lòt. Se pa yon lòt kòmandman tou nèf m'ap ekri la a ban nou. Se menm kòmandman nou te genyen depi nan konmansman an.
And now, my sister, I make a request to you, not sending you a new law, but the law which we had from the first, that we have love for one another.
 και νυν ερωτω σε κυρια ουχ ως εντολην γραφω σοι καινην αλλα ην ειχομεν απ αρχης ινα αγαπωμεν αλληλους
- 6 Si nou gen renmen nan kè nou, sa vle di n'ap viv dapre kòmandman Bondye yo. Men sa Bondye mande nou, se pou nou viv nan renmen. Se sa menm nou te aprann depi nan konmansman.
And love is the keeping of his laws. This is the law which was given to you from the first, so that you might keep it.
 και αυτη εστιν η αγαπη ινα περιπατωμεν κατα τας εντολας αυτου αυτη εστιν η εντολη καθως ηκουσατε απ αρχης ινα εν αυτη περιπατητε
- 7 ¶ Gen anpil moun koulye a toupatou sou latè k'ap chache twonpe moun: yo pa vle rekonèt Jezikri te vin sou latè tankou yon moun tout bon. Moun nou wè k'ap fè sa, se moun k'ap twonpe moun, se moun k'ap goumen ak Kris la.
Because a number of false teachers have gone out into the world, who do not give witness that Jesus Christ came in the flesh. Such a one is a false teacher and Antichrist.
 οτι πολλοι πλανοι εισηλθον εις τον κοσμον οι μη ομολογουντες ιησουν χριστον ερχομενον εν σαρκι ουτος εστιν ο πλανος και ο αντιχριστος
- 8 Veye kò nou byen pou nou pa pèdi benefis travay nou an, pou nou ka resevwa tout rekonpans nou.
Keep watch over yourselves, so that you do not make our work of no effect, but may get your full reward.
 βλεπετε εαυτους ινα μη απολεσωμεν α εργασαμεθα αλλα μισθον πληρη απολαβωμεν
- 9 Si yon moun pa kenbe sa Kris la te moutre nou an, si li al pi lwen, li pa gen Bondye. Moun ki kenbe sa Kris la te moutre a, se li menm ki gen Papa a ak Pitit la.
Anyone who goes on and does not keep to the teaching of Christ, has not God: he who keeps to the teaching has the Father and the Son.
 πας ο παραβαινων και μη μενων εν τη διδαχη του χριστου θεον ουκ εχει ο μενων εν τη διδαχη του χριστου ουτος και τον πατερα και τον υιον εχει
- 10 ¶ Si yon moun vin jwenn nou pou l' moutre nou yon lòt bagay, pa resevwa l' lakay nou. Ata bonjou pou nou refize di li.
If anyone comes to you not having this teaching, do not take him into your house or give him words of love:
 ει τις ερχεται προς μας και ταυτην την διδαχην ου φερει μη λαμβανετε αυτον εις οικιαν και χαιρειν αυτω μη λεγετε
- 11 Paske, depi ou di yon moun konsa bonjou, ou dekonplis ak li nan tout move bagay l'ap fè yo.
For he who gives him words of love has a part in his evil works.
 ο γαρ λεγων αυτω χαιρειν κοινωνει τοις εργοις αυτου τοις πονηροις
- 12 ¶ Mwen gen anpil bagay pou m' di nou. Men, mwen pito pa ekri yo sou papye ak lank. Mwen swete m'a ka vin lakay nou pou m' pale ak nou fasafas, pou nou tout nou ka kontan nèt.
Having much to say to you, it is not my purpose to put it all down with paper and ink: but I am hoping to come to you, and to have talk with you face to face, so that your joy may be full.
 πολλα εχων υμιν γραφειν ουκ ηβουληθην δια χαρτου και μελανος αλλα ελπίζω ελθειν προς υμας και στομα προς στομα λαλησαι ινα η χαρα ημων η πεπληρωμενη
- 13 Pitit sè ou yo, sè Bondye te chwazi ansanm avè ou la, yo voye bonjou pou ou.
The children of your noble sister, who is of God's selection, send you their love.
 ασπαζεται σε τα τεκνα της αδελφης σου της εκλεκτης αμην
- 1 ¶ Se mwen menm, chèf reskonsab nan legliz la, k'ap ekri lèt sa a pou Gayis, frè mwen renmen tout bon an.
I, a ruler in the church, send word to the well loved Gaius, for whom I have true love.
 ο πρεσβυτερος γαιω τω αγαπητω ον εγω αγαπω εν αληθεια
- 2 Gayis monchè, mwen swete tout bagay ap mache byen pou ou. Mwen swete ou an sante nan kò ou tankou ou an sante nan lespri ou.
My loved one, it is my prayer that you may do well in all things, and be healthy in body, even as your soul does well.
 αγαπητε περι παντων ευχομαι σε ευοδοσθαι και υγλαινειν καθως ευοδουται σου η ψυχη
- 3 ¶ Mwen pa t' manke kontan lè kèk frè rive bò isit la, yo di m' jan ou rete fèm nan verite a, jan ou toujou ap viv dakò ak verite a.
For it gave me great joy when some of the brothers came and gave witness that you had the true faith and were walking in the true way.
 εχαρην γαρ λιαν ερχομενων αδελφων και μαρτυρουντων σου τη αληθεια καθως συ εν αληθεια περιπαταις

- 4 Pa gen anyen ki pou fè m' pi kontan pase lè m' tande pitit mwen yo ap viv dakò ak verite a.
I have no greater joy than to have news that my children are walking in the true way.
 μειζοτεραν τούτων ουκ έχω χαραν ινα ακουω τα εμα τεκνα εν αληθεια περιπατουντα
- 5 Zanmi mwen, tou sa w'ap fè pou frè yo, menm pou frè etranje yo tou, ou fè l' byen.
My loved one, you are doing a good work in being kind to those brothers who come from other places;
 αγαπητε πιστον ποιεις ο εαν εργαση εις τους αδελφους και εις τους ξενους
- 6 Yo di devan tout legliz la jan ou gen renmen tout bon nan kè ou. Tanpri, toujou ede frè yo pou yo ka pousib vwayaj yo, jan Bondye vle l' la.
Who have given witness to the church of your love for them: and you will do well to send them on their way well cared for, as is right for servants of God:
 οι εμαρτυρησαν σου τη αγαπη ενωπιον εκκλησιας ους καλως ποιησεις προπεμψας αξιως του θεου
- 7 Paske, se pou sèvis Kris la y'ap fè vwayaj sa a. Yo pa asepte okenn konkou nan men moun ki pa konn Bondye.
For they went out for love of the Name, taking nothing from the Gentiles.
 υπερ γαρ του ονοματος εξηλθον μηδεν λαμβανοντες απο των εθνων
- 8 Se poutèt sa, moun konsa, nou menm patizan Kris yo, nou fèt pou soutni yo pou nou ka patisipe nan travay y'ap fè pou verite a.
So it is right for us to take in such men as guests, so that we may take our part in the work of the true faith.
 ημεις ουν οφειλομεν απολαμβανειν τους τοιουτους ινα συναργοι γινωμεθα τη αληθεια
- 9 ¶ Mwen te ekri yon lèt tou kout voye bay legliz la. Men, Diyotrèf ki renmen pran pòz chèf li nan mitan yo a, refize koute sa m' di a.
I sent a letter to the church, but Diotrefes, whose desire is ever to have the first place among them, will not have us there.
 εγραψα τη εκκλησια αλλ ο φιλοπρωτευων αυτων διοτρεφης ουκ επιδεχεται ημας
- 10 Se poutèt sa, lè m'a rive, m'ap devwale tou sa li fè ki mal, tout move pawòl ak manti l'ap bay sou mwen yo. Li pa kontante l' fè sa sèlman. Li refize resevwa frè yo ki depasaj. Si gen moun ki ta vle resevwa yo, li enpoze yo fè l', li menm chache mete yo deyò nan legliz la.
So if I come, I will keep in mind the things he does, talking against us with evil words: and as if this was not enough, he does not take the brothers into his house, and those who are ready to take them in, he keeps from doing so, putting them out of the church if they do.
 δια τουτο εαν ελθω υπομνησω αυτου τα εργα α ποιει λογοις πονηροις φλυαρων ημας και μη αρκουμενος επι τουτοις ουτε αυτος επιδεχεται τους αδελφους και τους βουλομενους κωλυει και εκ της εκκ λησιας εκβαλλει
- 11 Zanmi mwen, pa fè tankou moun k'ap fè sa ki mal. Fè tankou moun k'ap fè sa ki byen. Moun k'ap fè sa ki byen, se moun Bondye yo ye. Moun k'ap fè sa ki mal pa t' janm wè Bondye.
My loved one, do not be copying what is evil, but what is good. He who does good is of God: he who does evil has not seen God.
 αγαπητε μη μιμου το κακον αλλα το αγαθον ο αγαθοποιων εκ του θεου εστιν ο δε κακοποιων ουχ εωρακεν τον θεον
- 12 ¶ Tout frè yo pale byen pou Demetriyis. Menm laverite a pale byen pou msye. Nou menm tou, n'ap pale byen pou li, epitou ou konnen sa nou di se verite.
Demetrius has the approval of all men and of what is true: and we give the same witness, and you are certain that our witness is true.
 δημητριω μεμαρτυρηται υπο παντων και υπ αυτης της αληθειας και ημεις δε μαρτυρουμεν και οιδατε οτι η μαρτυρια ημων αληθης εστιν
- 13 Mwen gen anpil bagay pou m' ta di ou. Men, mwen pa vle ekri yo ak plim ak lank.
I had much to say to you, but it is not my purpose to put it all down with ink and pen:
 πολλα ειχον γραφειν αλλ ου θελω δια μελανος και καλαμου σοι γραψαι
- 14 (14-15) Mwen swete m'a ka vin wè ou talè konsa, pou nou ka koze fasafas. Mwen mande pou Bondye ba ou kè poze. Tout zanmi ou yo voye bonjou pou ou. Di chak zanmi m' yo yon bonjou apa pou mwen.
But I am hoping to see you in a short time, and to have talk with you face to face.
 ελπίζω δε ευθως ιδειν σε και στομα προς στομα λαλησομεν ειρηνη σοι ασπαζονται σε οι φιλοι ασπαζου τους φιλους κατ ονομα
- 1 ¶ Mwen menm Jid, sèvitè Jezikri, frè Jak la, m'ap ekri nou lèt sa a, nou tout Bondye rele, nou menm k'ap viv ansanm nan renmen Bondye Papa a ak anba proteksyon Jezikri.
Jude, a servant of Jesus Christ and the brother of James, to those of God's selection who have been made holy by God the Father and are kept safe for Jesus Christ:
 ιουδας ιησου χριστου δουλος αδελφος δε ιακωβου τοις εν θεω πατρι ηγιασμενοις και ιησου χριστω τετηρημενοις κλητοις
- 2 Mwen mande pou li gen pitye pou nou, pou li ban nou kè poze ak renmen an kantite.
May mercy and peace and love be increased in you.
 ελεος υμιν και ειρηνη και αγαπη πληθυνθειη

- 3 ¶ Zanmi m' yo, mwen pa t' manke anvè ekri nou pou m' te pale nou sou jan Bondye delivre nou tout ansanm lan. Men, m' blije ekri nou koulè a pou mwen kapab ankouraje nou, pou nou pran defans lafwa Bondye te bay yon sèl fwa pou tout tan an, pou tout moun pa l' yo.
My loved ones, while my thoughts were full of a letter which I was going to send you about our common salvation, it was necessary for me to send you one requesting you with all my heart to go on fighting strongly for the faith which has been given to the saints once and for ever.
αγαπητοι πασαν σπουδην ποιουμενος γραφειν υμιν περι της κοινης σωτηριας αναγκην εσχον γραφαι υμιν παρακαλων επαγωνιζεσθαι τη απαξ παραδοθειση τοις αγιοις πιστει
- 4 Paske, gen kèk mechan ki gen tan fofile kò yo nan mitan nou. Se moun ki san respè pou Bondye. Yo pran renmen Bondye renmen nou an sèvi yon kouvèti pou fè dezòd. Yo vire do bay Jezikri ki sèl Mèt ak sèl Segnè nou an. Depi lontan yo te ekri nan Liv la ki kalite kondannasyon k'ap tann moun sa yo.
For certain men have come among you secretly, marked out before in the holy Writings for this evil fate, men without the fear of God, turning his grace into an unclean thing, and false to our only Master and Lord, Jesus Christ.
παρεισεδυσαν γαρ τινες ανθρωποι οι παλαι προγεγραμμενοι εις τουτο το κριμα ασεβεις την του θεου ημων χαριν μετατιθεντες εις ασελγειαν και τον μονον δεσποτην θεον και κυριον ημων ιησουν χριστον αρνουμενοι
- 5 Atout nou deja konnen tout bagay sa yo byen pròp, mwen vle fè nou chonje ki jan, lè Bondye te fin delivre pèp Izrayèl la anba moun Lejip yo, li te detwi tout moun ki pa t' kwè yo.
Now it is my purpose to put you in mind, though you once had knowledge of all these things, of how the Lord, having taken a people safely out of Egypt, later sent destruction on those who had no faith;
υπομηνησαι δε υμας βουλομαι ειδοτας υμας απαξ τουτο οτι ο κυριος λαον εκ γης αιγυπτου σωσας το δευτερον τους μη πιστευσαντας απωλεσεν
- 6 Chonje tou ki jan zanj ki pa t' rete nan pozisyon Bondye te ba yo a men ki te kite kote l' te mete yo a, Bondye kenbe yo nan mitan fènwa a, mare nan yon chenn ki p'ap janm kase. Se la y'ap tann gwo jou jijman an.
And the angels who did not keep to their kingdom but went out from the place which was theirs, he has put in eternal chains and in dark night till the great day of the judging.
αγγελους τε τους μη τηρησαντας την εαυτων αρχην αλλα απολιποντας το ιδιον οικητηριον εις κρισιν μεγαλης ημερας δεσμοις αιδιοις υπο ζοφον τετηρηκεν
- 7 Menm jan an tou, chonje moun Sodòm ak Gomò ak tout ti bouk nan vwazinaj yo a. Yo te fè tankou zanj sa yo. Yo te lage kò yo nan tout kalite dezòd lachè, yo te menm rive nan fè gason ak gason, fi ak fi. Pou peni yo, yo lage yo nan dife k'ap boule tout tan an. Sa se yon egzanp ak yon avètisman pou tout moun.
Even as Sodom and Gomorrah, and the towns near them, having like these, given themselves up to unclean desires and gone after strange flesh, have been made an example, undergoing the punishment of eternal fire.
ως σοδομα και γομορρα και αι περι αυτας πολεις τον ομοιον τουτοις τροπον εκπορευεσασαι και απελθουσαι οπισω σαρκος ετερας προκεινται δειγμα πυρος αιωνιου δικην υπεχουσαι
- 8 ¶ Menm jan an tou, mesye sa yo, avèk tout vizyon y'ap plede fè yo, y'ap fè tout kalite vye bagay ak kò yo, y'ap meprize otorite Bondye, y'ap pale pouvwa ki nan syèl yo mal.
In the same way these dreamers make the flesh unclean, having no respect for authorities, and say evil of rulers.
ομοιως μεντοι και ουτοι ενυπνιαζομενοι σαρκα μεν μαινουσιν κυριοτητα δε αθετουσιν δοξας δε βλασφημουσιν
- 9 Menm Akanj Michèl, lè li t'ap plede ak dyab la pou kadav Moyiz, li pa t' penmèt li jije dyab la yon jan pou l' te manke l' dega. Men, li annik di li: Mèt la va regle avè ou.
Now when Michael, one of the chief angels, was fighting against the Evil One for the body of Moses, fearing to make use of violent words against him, he only said, May the Lord be your judge.
ο δε μιχαηλ ο αρχαγγελος οτε τω διαβολω διακρινομενος διελεγετο περι του μωσεως σωματος ουκ ετολημην κρισιν επενεγκειν βλασφημιας αλλ ειπεν επιτιμησαι σοι κυριος
- 10 Yo menm, okontrè, yo pale mal sou sa yo pa konprann. Bagay yo konnen se bagay ensten yo moutre yo tankou bèt ki san konprann. Se bagay sa yo menm k'ap pèdi yo.
But these men say evil about such things as they have no knowledge of; and the things of which they have natural knowledge, like beasts without reason, are the cause of their destruction.
ουτοι δε οσα μεν ουκ οιδασιν βλασφημουσιν οσα δε φυσικως ως τα αλογα ζωα επιστανται εν τουτοις φθειρονται
- 11 Malè pou yo! Y'ap fè menm rout ak Kayen. Pou yo ka fè kòb, yo lage kò yo nan menm move chemen Balam lan. y'a mouri tankou Kore ki te peri nan fè rebèl ak Bondye.
A curse on them! They have gone in the way of Cain, running uncontrolled into the error of Balaam for reward, and have come to destruction by saying evil against the Lord, like Korah.
ουαι αυτοις οτι τη οδω του καιν επορευθησαν και τη πλανη του βαλααμ μισθου εξεχυθησαν και τη αντιλογια του κορε απωλοντο
- 12 Moun sa yo, se gate yo vin gate manje n'ap fè pou frè yo. Yo san ront konsa. Yo vin manje, yo vin bwè kont kò yo san chonje moun; se pròp tèt yo ase yo konnen. Yo tankou nwaj van ap gaye nan syèl la san bay lapli. Yo tankou pyebwa ki pa janm donne, menm nan sezon rekòt. Wi, yo tankou pyebwa yo derasinen epi ki fin mouri nèt.
These men are unseen rocks at your love-feasts, when they take part in them with you, keepers of sheep who without fear take the food of the sheep; clouds without water rushing before the wind, wasted trees without fruit, twice dead, pulled up by the roots,
ουτοι εισιν εν ταις αγαπαις υμων σπιλαδες συνευοχουμενοι αφοβως εαυτους ποιμαινοντες νεφελαι ανυδροι υπο ανεμων περιφερομεναι δενδρα φθινοπωρινα ακαρπα δις αποθανοντα εκριζωθεντα
- 13 Yo tankou lanm lanmè lè lanmè a move. Y'ap pouse kim salte yo met deyò. Yo tankou zetwal ki pèdi rout yo. Bondye sere yon plas pou yo kote ki fè pi nwa a pou tout tan.
Violent waves of the sea, streaming with their shame, wandering stars for whom the darkest night is kept in store for ever.
κυματα αγρια θαλασσης επαφιζοντα τας εαυτων αισχυνας αστερες πλανηται οις ο ζοφος του σκοτους εις τον αιωνα τετηρηται

- 14 Depi lontan, Enòk, ki te vin sèt jenerasyon apre Adan, te pale sou yo, lè l' te di: Kouste. Men Bondye ap vini ak tout lame moun pa li yo.
The prophet Enoch, who was the seventh after Adam, said of these men, The Lord came with tens of thousands of his saints,
προεφητευσεν δε και τουτοις εβδομος απο αδαμ ενωχ λεγων ιδου ηλθεν κυριος εν μυριασιν αγιας αυτου
- 15 ¶ L'ap jije tout moun; l'ap kondannen tout mechan yo pou tout move bagay yo te fè kont Bondye. Moun sa yo ki te san respè pou Bondye, l'ap kondannen yo pou tout move paròl yo te di sou li.
To be the judge of all, and to give a decision against all those whose lives are displeasing to him, because of the evil acts which they have done, and because of all the hard things which sinners without fear of God have said against him.
ποιησαι κρισιν κατα παντων και εξελεγξαι παντας τους ασεβεις αυτων περι παντων των εργαων ασεβειας αυτων ων ησεβησαν και περι παντων των σκληρων ων ελαλησαν κατα αυτου αμαρτωλοι ασεβεις
- 16 Moun sa yo toujou ap bougonnen, y'ap plede plengnen sou sitiasyon yo. Se enterè yo ase y'ap achache. Depi yo louvri bouch yo, se vante y'ap vante tèt yo. Y'ap flate tout moun pou yo fire avantaj sou yo.
These are the men who make trouble, ever desiring change, going after evil pleasures, using high-sounding words, respecting men's position in the hope of reward.
ουτοι εισιν γογγυσται μεμψιμοιροι κατα τας επιθυμιας αυτων πορευομενοι και το στομα αυτων λαλει υπερογκα θαυμαζοντες προσωπα ωφελειας χαριν
- 17 Men, nou menm, zanmi m' yo, toujou chonje paròl apòt Segnè Jezikri yo te di nou davans lan.
But you, my loved ones, keep in memory the words which were said before by the Apostles of our Lord Jesus Christ,
υμεις δε αγαπητοι μνησθητε των ρηματων των προειρημενων υπο των αποστολων του κυριου ημων ιησου χριστου
- 18 Yo te di nou konsa: Lè dènye jou yo va rive, va gen anpil moun k'ap san respè pou bagay Bondye yo, moun k'ap pase nou anba betiz, moun k'ap viv dapre vye lide lanvi yo gengnen.
How they said to you, In the last days there will be men who, guided by their evil desires, will make sport of holy things.
οτι ελεγον υμιν οτι εν εσχατω χρονω εσονται εμπαικται κατα τας εαυτων επιθυμιας πορευομενοι των ασεβειων
- 19 Se moun sa yo k'ap simen divizyon. Yo kite egzijans lachè dominen yo. Se pa Lespri Bondye a k'ap dirije lavi yo.
These are the men who make divisions, natural men, not having the Spirit.
ουτοι εισιν οι αποδιοριζοντες ψυχικοι πνευμα μη εχοντες
- 20 Men, nou menm, mezanmi, annou kontinye grandi toujou nan konfyans nou k'ap fè nou viv pou Bondye nèt ale. Avèk pouvwa Sentespri a, annou lapriyè san rete.
But you, my loved ones, building yourselves up on your most holy faith, and making prayers in the Holy Spirit,
υμεις δε αγαπητοι τη αγιωτατη υμων πιστει εποικοδομουντες εαυτους εν πνευματι αγιω προσευχομενοι
- 21 Rete fèm nan renmen nou gen pou Bondye a, pandan n'ap tann Segnè nou, Jezikri, k'ap vin ban nou lavi ki p'ap fini an paske li gen pitye pou nou.
Keep yourselves in the love of God, looking for life eternal through the mercy of our Lord Jesus Christ.
εαυτους εν αγαπη θεου τηρησατε προσδεχομενοι το ελεος του κυριου ημων ιησου χριστου εις ζωην αιωνιον
- 22 Gen pitye pou frè yo ki nan doutans toujou.
And have pity on those who are in doubt;
και ους μεν ελειτε διακρινομενοι
- 23 Lonje men delivre yo, rache yo soti nan mitan dife a. Se pou nou gen pitye pou lòt moun yo tou. Men, fè atansyon, paske se pou nou rayi ata rad ki sou yo nan move lavi y'ap mennen an.
And to some give salvation, pulling them out of the fire; and on some have mercy with fear, hating even the clothing which is made unclean by the flesh.
ους δε εν φοβω σωζετε εκ του πυρος αρπαζοντες μισουντες και τον απο της σαρκος εσπιλωμενον χιτωνα
- 24 Koulye a tout lwanj, tout grandè, tout pouvwa ak tout otorite pou yon sèl Bondye a, pou Bondye ki ka kenbe nou pou nou pa tonbe, li menm ki kapab fè nou parèt san repròch ak kè kontan devan l' nan tout bèl pouvwa li.
Now to him who is able to keep you from falling, and to give you a place in his glory, free from all evil, with great joy,
τω δε δυναμενω φυλαξαι αυτους απταιστους και στησαι κατενωπιον της δοξης αυτου αμωμους εν αγαλλιασει
- 25 Li menm, sèl Bondye ki delivre nou gremesi Jezikri, Segnè nou an, wi, se pou li tout lwanj, tout grandè, tout pouvwa ak tout otorite, depi nan tan lontan, koulye a ak pou tout tan. Amèn.
To the only God our Saviour, through Jesus Christ our Lord, let us give glory and honour and authority and power, before all time and now and for ever. So be it.
μονω σοφω θεω σωτηρι ημων δοξα και μεγαλωσνη κρατος και εξουσια και νυν και εις παντας τους αιωνας αμην
- 1 ¶ Men revelasyon Bondye te bay Jezikri pou l' te fè sèvitè l' yo konnen sa ki gen pou rive anvan lontan. Se Kris la menm ki voye zanj li bò kot Jan, sèvitè l' la, pou fè l' konnen tout bagay sa yo.
The Revelation of Jesus Christ which God gave him so that his servants might have knowledge of the things which will quickly take place: and he sent and made it clear by his angel to his servant John;
αποκαλυψις ιησου χριστου ην εδοκεν αυτω ο θεος δειξει τοις δουλοις αυτου α δει γενεσθαι εν ταχει και εσημανεν αποστειλας δια του αγγελου αυτου τω δουλω αυτου ιωαννη

- 2 Se menm Jan sa a k'ap rakonte tou sa li te wè. Li rapòte mesaj ki soti nan Bondye a ansanm ak verite Jezikri te fè l' konnen an.
Who gave witness of the word of God, and of the witness of Jesus Christ, even of all the things which he saw.
ος εμαρτυρησεν τον λογον του θεου και την μαρτυριαν ιησου χριστου οσα τε ειδεν
- 3 ¶ Benediksiyon pou moun k'ap li liv sa a. Benediksiyon pou tout moun k'ap koute pawòl mesaj sa a ki soti nan Bondye, pou tout moun k'ap obeyi tou sa ki ekri nan Liv sa a, paske pa rete lontan ankò pou bagay sa yo rive.
A blessing be on the reader, and on those who give ear to the prophet's words, and keep the things which he has put in the book: for the time is near.
μακαριος ο αναγιωσκων και οι ακουοντες τους λογους της προφητειας και τηρουντες τα εν αυτη γεγραμμενα ο γαρ καιρος εγγυς
- 4 Se mwen menm Jan, k'ap ekri sèt legliz ki nan pwovens Lazi yo. M'ap lapriyè pou nou ka resewva benediksyon ak kè poze ki soti nan Bondye, li menm ki la, ki te toujou la epi ki gen pou vini an, benediksyon ak kè poze ki soti nan sèt lespri yo ki kanpe devan fotèy li a,
John to the seven churches which are in Asia: Grace to you and peace, from him who is and was and is to come; and from the seven Spirits which are before his high seat;
ιωαννης ταις επτα εκκλησιας ταις εν τη ασια χαρις υμιν και ειρηνη απο του ο ων και ο ην και ο ερχομενος και απο των επτα πνευματων α εστιν ενωπιον του θρονου αυτου
- 5 benediksyon ak kè poze ki soti nan Jezikri tou, li menm ki te bay verite a jan l' ye a, li menm premie pitit ki leve soti vivan nan lanmò a, li menm ki chèf tout wa ki sou latè. Kris la renmen nou, li bay san li lè li mouri pou l' te ka delivre nou anba peche nou yo.
And from Jesus Christ, the true witness, the first to come back from the dead, and the ruler of the kings of the earth. To him who had love for us and has made us clean from our sins by his blood;
και απο ιησου χριστου ο μαρτυς ο πιστος ο πρωτοτοκος εκ των νεκρων και ο αρχων των βασιλειων της γης τω αγαπησαντι ημας και λουσαντι ημας απο των αμαρτιων ημων εν τω αιματι αυτου
- 6 Li fè nou tounen wa ak prèt pou n' sèvi Bondye Papa li. Se pou li tout lwanj ak tout otorite pou tout tan. Amèn.
And has made us to be a kingdom and priests to his God and Father; to him let glory and power be given for ever and ever. So be it.
και εποησεν ημας βασιλεις και ιερεις τω θεω και πατρι αυτου αυτω η δοξα και το κρατος εις τους αιωνας των αιωνων αμην
- 7 Gade. Men Kris la ap vini sou tèt nwaj yo! Tout moun pral wè l', menm moun ki te pèse l' yo. Tout pèp sou latè pral kriye lè y'a wè li. Wi, se konsa sa pral pase. Amèn.
See, he comes with the clouds, and every eye will see him, and those by whom he was wounded; and all the tribes of the earth will be sorrowing because of him. Yes, so be it.
ιδου ερχεται μετα των νεφελων και οφεται αυτον πας οφθαλμος και οιτινες αυτον εξεκεντησαν και κοφονται επ αυτον πασαι αι φυλαι της γης ναι αμην
- 8 Mwen se konmansman, mwen se finisman tankou A ak Z. Se Bondye, Mèt ki gen tout pouvwa a, ki di sa, li menm ki la, ki te toujou la epi ki gen pou vini an.
I am the First and the Last, says the Lord God who is and was and is to come, the Ruler of all.
εγω ειμι το α και το ω αρχη και τελος λεγει ο κυριος ο ων και ο ην και ο ερχομενος ο παντοκρατωρ
- 9 ¶ Mwen menm, Jan, mwen se frè nou. M'ap pataje tout bagay ak nou, kit se soufrans nou, kit se gouvènman Bondye ki wa a, kit se pasians Jezi ban nou an. Yo te ban mwen yon lil yo rele Patmòs pou prizon paske mwen t'ap fè konnen pawòl Bondye a ansanm ak verite Jezi te moutre a.
I, John, your brother, who have a part with you in the trouble and the kingdom and the quiet strength of Jesus, was in the island which is named Patmos, for the word of God and the witness of Jesus.
εγω ιωαννης ο και αδελφος υμων και συγκοινωνος εν τη θλιψει και εν τη βασιλεια και υπομονη ιησου χριστου εγενομην εν τη νησω τη καλουμενη πατμω δια τον λογον του θεου και δια την μαρτυρια ν ιησου χριστου
- 10 Yon jou dimanch, jou Mèt la menm, Lespri Bondye a pran m', mwen tande yon gwo vwa dèyè do m' ki sonnen tankou yon klewon.
I was in the Spirit on the Lord's day, and a great voice at my back, as of a horn, came to my ears,
εγενομην εν πνευματι εν τη κυριακη ημερα και ηκουσα οπισω μου φωνην μεγαλην ως σαλπιγγος
- 11 Li di m' konsa: Tou sa ou wè, ekri yo nan yon liv. Voye liv la bay sèt legliz ki nan sèt lavil sa yo: Efèz, Esmen, Pègam, Tiyati, Sad, Filadèlfi ak Lawodise.
Saying, What you see, put in a book, and send it to the seven churches; to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
λεγουσης εγω ειμι το α και το ω ο πρωτος και ο εσχατος και ο βλεπεις γραψον εις βιβλιον και πεμψον ταις εκκλησιας ταις εν ασια εις εφεσον και εις σμυρναν και εις περγαμον και εις θυατειρα και εις σαρδεις και εις φιλαδελφειαν και εις λαοδικειαν
- 12 M' vire pou m' wè ki moun ki t'ap pale avè m' lan. Lè sa a, mwen wè sèt gwo lanp sèt branch an lò kanpe,
And turning to see the voice which said these words to me, I saw seven gold vessels with lights burning in them;
και επεστρεψα βλεπειν την φωνην ητις ελαλησεν μετ εμου και επιστρεψας ειδον επτα λυχνιας χρυσας
- 13 ak nan mitan yo yon moun ki te sanble ak yon gason. Li te gen yon gwo rad sou li byen long ki te bat jouk sou pie l', ak yon sentiwon an lò mare sou lestonmak li.
And in the middle of them one like a son of man, clothed with a robe down to his feet, and with a band of gold round his breasts.
και εν μεσω των επτα λυχνιων ομοιον υιο ανθρωπου ενδεδυμενον ποδηρη και περιεζωσμενον προς τοις μαστοις ζωνην χρυσην

- 14 Cheve nan tèt li te tankou lenn mouton, blan kou koton. Je l' yo menm te tankou de flanm dife.
And his head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire;
η δε κεφαλη αυτου και αι τριχες λευκαι ωσει εριον λευκον ως χιον και οι οφθαλμοι αυτου ως φλοξ πυρος
- 15 Pie l' yo te klere tankou kwiv yo poli apre yo fin chofe l' nan fòj. Lè l' pale menm, vwa l' te tankou bri gwo dlo k'ap sot tonbe nan yon falèz.
And his feet like polished brass, as if it had been burned in a fire; and his voice was as the sound of great waters.
και οι ποδες αυτου ομοιοι χαλκολιβανω ως εν καμινω πεπυρωμενοι και η φωνη αυτου ως φωνη υδατων πολλων
- 16 Li te gen sèt zetwal nan men dwat li ak yon nepe file de bò k'ap soti nan bouch li. Figi l' menm te klere tankou gwo solèy midi.
And he had in his right hand seven stars: and out of his mouth came a sharp two-edged sword: and his face was like the sun shining in its strength.
και εχων εν τη δεξια αυτου χειρι αστερας επτα και εκ του στοματος αυτου ρομφαια διστομος οξεια εκπορευομενη και η οψις αυτου ως ο ηλιος φαινει εν τη δυναμει αυτου
- 17 Lè mwen wè l', mwen tonbe nan pie l' tankou yon moun ki mouri. Li mete men dwat li sou mwen, li di m' konsa: Ou pa bezwen pè! Se mwen ki premie, se mwen ki dènye.
And when I saw him, I went down on my face at his feet as one dead. And he put his right hand on me, saying, Have no fear; I am the first and the last and the Living one;
και οτε ειδον αυτον επεσα προς τους ποδας αυτου ως νεκρος και επεθηκεν την δεξιαν αυτου χειρα επ εμε λεγων μοι μη φοβου εγω ειμι ο πρωτος και ο εσχατος
- 18 Mwen se moun ki vivan an. Mwen te mouri, men koulye a, mwen vivan pou tout tan. Mwen gen pouvwa sou lanmò ak sou peyi kote mò yo ye a.
And I was dead, and see, I am living for ever, and I have the keys of death and of Hell.
και ο ζων και εγενομη νεκρος και ιδου ζων ειμι εις τους αιωνας των αιωνων αμην και εχω τας κλεις του αδου και του θανατου
- 19 Ekri tou sa ou wè a: ni sa k'ap pase koulye a, ni sa ki gen pou rive apre.
Put in writing, then, the things which you have seen, and the things which are, and the things which will be after these;
γραψον α ειδες και α εισιν και α μελλει γινεσθαι μετα ταυτα
- 20 Men sans kache sèt zetwal ou wè nan men dwat mwen an, ansanm ak sans sèt gwo lanp sèt branch lò yo. Sèt zetwal yo se zanj sèt legliz yo. Sèt gwo lanp sèt branch yo, se sèt legliz yo.
The secret of the seven stars which you saw in my right hand, and of the seven gold vessels with burning lights. The seven stars are the angels of the seven churches: and the seven lights are the seven churches.
το μυστηριον των επτα αστερων ων ειδες επι της δεξιας μου και τας επτα λυχνιας τας χρυσας οι επτα αστερες αγγελιοι των επτα εκκλησιων εισιν και αι επτα λυχνιαι ας ειδες επτα εκκλησιαι εισιν
- 1 ¶ Ekri zanj legliz ki nan lavil Efèz la. Di l' konsa: Moun ki kenbe sèt zetwal yo nan men dwat li a, moun k'ap mache nan mitan sèt gwo lanp sèt branch lò yo, men sa li voye di ou:
To the angel of the church in Ephesus say: These things says he who has the seven stars in his right hand, who is walking in the middle of the seven gold lights:
τω αγγελω της εφεσινης εκκλησιας γραψον ταδε λεγει ο κρατων τους επτα αστερας εν τη δεξια αυτου ο περιπατων εν μεσω των επτα λυχνιων των χρυσων
- 2 Mwen konnen tou sa w'ap fè, jan ou travay di, jan ou gen pasians. Mwen konnen tou ou pa ka sipòte mechan yo: ou sonde tout moun sa yo k'ap pran pòz apòt yo. Ou dekouvri se mantò yo ye.
I have knowledge of your doings, and of your hard work and long waiting, and that you will not put up with evil men, and have put to the test those who say they are Apostles and are not, and have seen that they are false;
οιδα τα εργα σου και τον κοπον σου και την υπομονην σου και οτι ου δυνη βαστασαι κακους και επειρασω τους φασκοντας εισιν αποστολους και ουκ εισιν και ευρες αυτους ψευδεις
- 3 Ou gen anpil pasians, ou soufri anpil poutèt mwen. Ou pa dekouraje.
And you have the power of waiting, and have undergone trouble because of my name, without weariness.
και εβαστασας και υπομονην εχεις και δια το ονομα μου κεκοπιακας και ου κερμηκας
- 4 Men, men repwòch mwen gen pou m' fè ou: Koulye a ou pa renmen m' jan ou te renmen m' anvan an.
But I have this against you, that you are turned away from your first love.
αλλ εχω κατα σου οτι την αγαπην σου την πρωτην αφηκας
- 5 Chonje kote ou te ye anvan ou tonbe a, tounen vin jwenn Bondye. Reprann lavi ou t'ap mennen anvan an. Si ou pa tounen vin jwenn Bondye, m'ap vini kote ou ye a, m'ap wete chandelie ou la nan plas kote l' ye a.
So keep in mind where you were at first, and be changed in heart and do the first works; or I will come to you, and will take away your light from its place, if your hearts are not changed.
μημονευε ουν ποθεν εκπεπτωκας και μετανοησον και τα πρωτα εργα ποιησον ει δε μη ερχομαι σοι ταχει και κινησω την λυχνιαν σου εκ του τοπου αυτης εαν μη μετανοησης
- 6 Men, malgre sa, ou gen kichòy ki bon: ou pa vle wè sa bann Nikolayit yo ap fè a. Mwen menm tou, mwen pa vle wè yo.
But at least you have the credit of hating the works of the Nicolaitans, as I do.
αλλα τουτο εχεις οτι μισεις τα εργα των νικολαιτων α καγω μισω

- 7 Se pou moun ki gen zòrèy pou yo tande tande sa Lespri Bondye a ap di legliz yo! Tout moun ki va goumen jouk yo genyen batay la, m'ap ba yo dwa pou yo manje nan piebwa ki bay lavi a, piebwa ki nan mitan jaden Bondye a.
He who has ears, let him give ear to what the Spirit says to the churches. To him who overcomes I will give of the fruit of the tree of life, which is in the Paradise of God.
ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιαις τω νικωντι δωσω αυτο φαγειν εκ του ξυλου της ζωης ο εστιν εν μεσω του παραδεισου του θεου
- 8 ¶ Ekri zanj legliz ki nan lavil Esmen lan. Di l' konsa: Moun ki premie a ak dènèye a, li menm ki te mourì, men ki te leve soti vivan nan lanmò a, men sa l' voye di ou:
And to the angel of the church in Smyrna say: These things says the first and the last, who was dead and is living:
και τω αγγελω της εκκλησιας σμυρναϊων γραφων ταδε λεγει ο πρωτος και ο εσχατος ος εγενετο νεκρος και εζησεν
- 9 Mwen konnen jan w'ap soufri. Mwen konnen jan ou pòv. Men, pou di vre, ou rich anpil! Mwen konnen jan moun ki swadizan jwif yo ap pale ou mal. Men, se pa jwif yo ye. Se yon bann moun Satan.
I have knowledge of your troubles and how poor you are (but you have true wealth), and the evil words of those who say they are Jews, and are not, but are a Synagogue of Satan.
οιδα σου τα εργα και την θλιψιν και την πτωχειαν πλουσιος δε ει και την βλασφημιαν των λεγοντων ιουδαιους ειναι εαυτους και ουκ ειναι αλλα συναγωγη του σατανα
- 10 Ou pa bezwen pè pou sa ou pral soufri ankò. Koute, Satan pral chache sonde nou tout, li pral jete anpil nan nou nan prizon. Nou pral soufri pandan dis jou. Men, kenbe fèm menm si nou gen pou n' mourì. M'a ban nou lavi pou rekonpans.
Have no fear of the things which you will have to undergo: see, the Evil One will send some of you into prison, so that you may be put to the test; and you will have great trouble for ten days. Be true till death, and I will give you the crown of life.
μηδεν φοβου α μελλεις πασχειν ιδου μελλει βαλαιν εξ υμων ο διαβολος εις φυλακην ινα πειρασθητε και εξετε θλιψιν ημερων δεκα γινου πιστος αχρι θανατου και δωσω σοι τον στεφανον της ζωης
- 11 Se pou moun ki gen zòrèy pou yo tande tande sa Lespri Bondye a ap di legliz yo. Moun ki va goumen jouk yo genyen batay la p'ap soufri dezyèm lanmò a.
He who has ears, let him give ear to what the Spirit says to the churches. He who overcomes will not come under the power of the second death.
ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιαις ο νικων ου μη αδικηθη εκ του θανατου του δευτερου
- 12 ¶ Ekri zanj legliz ki nan lavil Pègam lan. Di l' konsa: Men sa moun ki gen nepe file de bò a voye di ou:
And to the angel of the church in Pergamos say: These things says he who has the sharp two-edged sword:
και τω αγγελω της εν περγαμω εκκλησιας γραφων ταδε λεγει ο εχων την ρομφαιαν την διστομον την οξειαν
- 13 Mwen konnen kote ou rete a se la Satan chita. Ou pa lage m', ou pa pèdi konfians ou gen nan mwen an, menm lè yo te fè touye Antipas ki mourì poutèt mwen la nan mitan nou, nan lavil kote Satan rete a.
I have knowledge that your living-place is where Satan has his seat: and you are true to my name, and were not turned away from your faith in me, even in the days of Antipas, my true witness, who was put to death among you, where Satan has his place.
οιδα τα εργα σου και που κατοικεις σπου ο θρονος του σατανα και κρατεις το ονομα μου και ουκ ηρνησω την πιστιν μου και εν ταις ημεραις εν αις αντιπας ο μαρτυς μου ο πιστος ος απεκτανθη παρ υμιν οπου κατοικει ο σατανας
- 14 Men, men repwòch mwen gen pou m' fè ou: ou gen kèk moun lakay ou k'ap swiv konsèy Balaram te bay lè li te moutre Balak sa pou l' te fè pou fè pitit Izrayèl yo tonbe nan peche, pou l' te fè yo manje viann bèt yo te ofri pou touye bay zidòl, pou l' te fè yo lage kò yo nan imoralite.
But I have some things against you, because you have with you those who keep the teaching of Balaam, by whose suggestion Balak made the children of Israel go out of the right way, taking food which was offered to false gods, and going after the desires of the flesh.
αλλ εχω κατα σου ολιγα οτι εχεις εκει κρατουντας την διδαχην βαλααμ ος εδιδασκεν εν τω βαλακ βαλαιν σκανδαλον ενωπιον των υιων ισραηλ φαγειν ειδωλοθυτα και πορνευσαι
- 15 Konsa tou, ou gen kèk moun lakay ou k'ap swiv konsèy Nikolayit yo.
And you have those who keep the teaching of the Nicolaitans.
ουτως εχεις και συ κρατουντας την διδαχην των νικολαιτων ο μισω
- 16 Tounen vin jwenn Bondye non. Si ou pa fè sa, talè konsa m'ap vini, m'ap goumen ak moun sa yo ak nepe k'ap soti nan bouch mwen an.
See, then, that you have a change of heart; or I will come to you quickly, and will make war against them with the sword of my mouth.
μετανοησον ει δε μη ερχομαι σοι ταχυ και πολεμησω μετ αυτων εν τη ρομφαια του στοματος μου
- 17 Se pou moun ki gen zòrèy pou yo tande tande sa Lespri Bondye a ap di legliz yo. Tout moun ki va goumen jouk yo genyen batay la, m'a ba yo laman ki kache a. M'ap ba yo chak yon ti wòch blan ak yon lòt non ekri sou li, yon non pesonn pa konnen esepite moun ki resevwa l' la.
He who has ears, let him give ear to what the Spirit says to the churches. To him who overcomes I will give of the secret manna, and I will give him a white stone, and on the stone a new name, of which no one has knowledge but he to whom it is given.
ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιαις τω νικωντι δωσω αυτο φαγειν απο του μαννα του κεκρυμμενου και δωσω αυτο ψηφον λευκην και επι την ψηφον ονομα καινον γεγραμμενον ο ουδεις εγνω ει μη ο λαμβανων

- 18 ¶ Ekri zanj legliz ki nan lavil Tiyati a. Di l' konsa: Men sa pitit Bondye a voye di ou, li menm ki gen je l' yo tankou de flanm dife, ak pie l' yo klere tankou kwiv poli.
And to the angel of the church in Thyatira say: These things says the Son of God, whose eyes are like a flame of fire, and his feet like polished brass:
 και το αγγελω της εν θυατειροις εκκλησιας γραψον ταδε λεγει ο υιος του θεου ο εχων τους οφθαλμους αυτου ως φλογα πυρος και οι ποδες αυτου ομοιοι χαλκολιβανω
- 19 Mwen konnen tou sa w'ap fè. Mwen konnen jan ou gen renmen nan kè ou, jan ou gen konfians, jan ou fè sèvis ou byen, ak jan ou gen anpil pasians. Mwen konnen tou w'ap travay koulye a pi plis pase anvan.
I have knowledge of your works, and your love and faith and help and strength in trouble, and that your last works are more than the first.
 οίδα σου τα εργα και την αγαπην και την διακονιαν και την πιστιν και την υπομονην σου και τα εργα σου και τα εσχατα πλειονα των πρωτων
- 20 Men, men repwòch mwen gen pou m' fè ou: w'ap tolere fanm yo rele Jezabèl la k'ap pran pòz pwofèt Bondye li. L'ap detounen sèvitè m' yo, l'ap moutre yo pou yo lage kò yo nan imoralite, pou yo manje viann bèt yo te ofri pou touye bay zidòl.
But I have this against you, that you let the woman Jezebel say she is a prophet and give false teaching, making my servants go after the desires of the flesh and take food offered to false gods.
 αλλ εχω κατα σου ολιγα οτι εας την γυναικα ιεζαβηλ την λεγουσαν εαυτην προφητιν διδασκειν και πλανασθαι εμους δουλους πορνευσαι και ειδωλοθυτα φαγειν
- 21 Mwen ba l' kont tan pou l' vire kite peche l' yo. Men, li pa vle kite imoralite li a.
And I gave her time for a change of heart, but she has no mind to give up her unclean ways.
 και εδωκα αυτη χρονον ινα μετανοησιν εκ της πορνειας αυτης και ου μετανοησεν
- 22 Se poutèt sa, mwen pral lage l' jete sou yon kabann kote li pral soufri anpil. Tout moun k'ap fè adiltè avè l' yo pral soufri anpil tou, si yo pa chanje, si yo pa kite move zak y'ap plede fè ansanm avè l' yo.
See, I will put her into a bed, and those who make themselves unclean with her, into great trouble, if they go on with her works.
 ιδου εγω βαλλω αυτην εις κλινην και τους μοιχευοντας μετ αυτης εις θλιψιν μεγαλην εαν μη μετανοησωσιν εκ των εργαων αυτων
- 23 Apre sa, m'ap fè tout pitit li yo mouri. Konsa, tout legliz yo va konnen mwen se moun ki konnen tout lide lèzòm ap fè nan tèt yo ak tout santiman yo gen nan kè yo. M'ap bay chak moun sa yo merite dapre sa yo fè.
And I will put her children to death; and all the churches will see that I am he who makes search into the secret thoughts and hearts of men: and I will give to every one of you the reward of your works.
 και τα τεκνα αυτης αποκτενω εν θανατω και γνωσονται πασαι αι εκκλησιαι οτι εγω ειμι ο ερευνων νεφρους και καρδιας και δωσω υμιν εκαστω κατα τα εργα υμων
- 24 Pou nou menm, lòt manm legliz nan lavil Tiyati yo ki pa swiv move konsèy sa yo, ki pa t' aprann sa bann moun sa yo ap rele gwo sekrè Satan an, men sa m'ap di nou: Mwen p'ap ban nou lòt chay pase sa.
But to you I say, to the rest in Thyatira, even to those who have not this teaching, and have no knowledge of the secrets of Satan, as they say; I put on you no other weight.
 υμιν δε λεγω και λοιποις τοις εν θυατειροις σοι ουκ εχουσιν την διδαχην ταυτην και οιτινες ουκ εγνωσαν τα βαθη του σατανα ως λεγουσιν ου βαλω εφ υμας αλλο βαρος
- 25 Men, kenbe sa nou genyen an byen fèm jouk jou m'a tounen.
But what you have, keep safe till I come.
 πλην ο εχετε κρατησατε αχρις ου αν ηξω
- 26 Tout moun ki va goumen jouk yo genyen batay la, epi ki va toujou ap fè sa m' vle yo fè a jouk sa kaba, m'a ba yo pouvwa sou tout nasyon,
He who overcomes, and keeps my works to the end, to him I will give rule over the nations,
 και ο νικων και ο τηρων αχρι τελους τα εργα μου δωσω αυτω εξουσιαν επι των εθνων
- 27 menm jan Papa m' te ban m' pouvwa sa a tou. Y'a gouvènen nasyon yo ak yon baton fè, y'a kraze yo an miyèt moso tankou yon kannari yo kraze.
And he will be ruling them with a rod of iron; as the vessels of the potter they will be broken, even as I have power from my Father:
 και ποιμανει αυτους εν ραβδω σιδηρα ως τα σκευη τα κεραμικα συντριβεται ως καγω ειληφα παρα του πατρος μου
- 28 M'a ba yo bèl zetwal ki klere chak maten an tou.
And I will give him the morning star.
 και δωσω αυτω τον αστερα τον πρωινον
- 29 Se pou moun ki gen zòrèy pou yo tande tande sa Lespri Bondye a ap di legliz yo.
He who has ears, let him give ear to what the Spirit says to the churches.
 ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιαις

- 1 ¶ Ekri zanj legliz ki nan lavil Sad la. Di l' konsa: Men sa moun ki gen sèt Lespri Bondye yo ak sèt zetwal yo voye di ou: Mwen konnen tou sa w'ap fè. Mwen konnen tout moun konprann ou vivan. Men, ou mouri.
And to the angel of the church in Sardis say: These things says he who has the seven Spirits of God and the seven stars: I have knowledge of your works, that you seem to be living but are dead.
και το αγγελω της εν σαρδεσιν εκκλησιας γραπον ταδε λεγει ο εχων τα πνευματα του θεου και τους επτα αστερας οίδα σου τα εργα οτι το ονομα εχεις οτι ζης και νεκρος ει
- 2 Souke kò ou, bay ti rès lavi ou rete a fòs anvan ou fin mouri nèt. Paske, mwen wè sa w'ap fè a pa fin kòrèk devan Bondye mwen an.
Be on the watch, and make strong the rest of the things which are near to death; because as judged by me your works have not come up to God's measure.
γινου γρηγορων και στηριζον τα λοιπα α μελλει αποθανειν ου γαρ ευρηκα σου τα εργα πεπληρωμενα ενωπιον του θεου
- 3 Chonje sa yo te moutre ou la. Chonje jan ou te resewva li. Obeyi l', tounen vin jwenn Bondye. Si ou pa sispann dòmi, m'ap vini sou ou tankou yon vòlè, san ou pa atann.
Keep in mind, then, the teaching which was given to you, and be ruled by it and have a change of heart. If then you do not keep watch, I will come like a thief, and you will have no knowledge of the hour when I will come on you.
μνημονευε ουν πως ειληφας και ηκουσας και τηρει και μετανοησον εαν ουν μη γρηγορησης ηξω επι σε ως κλεπτης και ου μη γνως ποιαν ωραν ηξω επι σε
- 4 Men, gen kèk moun nan nou nan lavil Sad la ki te kenbe rad yo pwòp. Y'a mache ansanm avè m' ak rad blan yo, paske yo merite sa.
But you have some names in Sardis who have kept clean their robes; and as a reward they will go in white with me.
εχεις ολιγα ονοματα και εν σαρδεσιν α ουκ εμολυναν τα ιματια αυτων και περιπατησουσιν μετ εμου εν λευκοις οτι αξιοι εισιν
- 5 Tout moun ki goumen jouk yo genyen batay la pral mete rad blan an sou yo. Mwen p'ap wete non yo nan liv ki gen non moun ki gen lavi a. M'ap rekonèt yo pou moun pa m' devan Papa mwen ak devan zanj li yo.
He who overcomes will be dressed in white, and I will not take his name from the book of life, and I will give witness to his name before my Father, and before his angels.
ο νικων ουτος περιβαλειται εν ιματιοις λευκοις και ου μη εξαλειψω το ονομα αυτου εκ της βιβλου της ζωης και εξομολογησομαι το ονομα αυτου ενωπιον του πατρος μου και ενωπιον των αγγελων αυτου
- 6 Se pou moun ki gen zòrèy pou yo tande tande sa Lespri Bondye a ap di legliz yo.
He who has ears, let him give ear to what the Spirit says to the churches.
ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιαις
- 7 ¶ Ekri zanj legliz ki nan lavil Filadèlfi a. Di l' konsa: Moun ki sen an, moun k'ap di verite a, moun ki gen kle wa David la nan men l' lan, moun ki lè li louvri pesonn pa ka fèmen, lè l' fèmen pesonn pa ka louvri a, men sa l' voye di ou:
And to the angel of the church in Philadelphia say: These things says he who is holy, he who is true, he who has the key of David, opening the door so that it may be shut by no one, and shutting it so that it may be open to no one.
και το αγγελω της εν φιλαδελφεια εκκλησιας γραπον ταδε λεγει ο αγιος ο αληθινος ο εχων την κλειδα του δαβιδ ο ανοιγων και ουδεις κλειει και κλειει και ουδεις ανοιγει
- 8 Mwen konnen tou sa w'ap fè. Mwen konnen ou pa gen anpil kouraj. Malgre sa, w'ap kenbe pawòl mwen. Ou pa lage mwen. Mwen louvri yon pòt devan ou, pesonn p'ap ka fèmen li.
I have knowledge of your works (see, I have put before you an open door which may be shut by no one), and that you have a little strength, and have kept my word, and have been true to my name.
οίδα σου τα εργα ιδου δεδωκα ενωπιον σου θυραν ανεωγμενην και ουδεις δυναται κλεισαι αυτην οτι μικραν εχεις δυναμιν και ετηρησας μου τον λογον και ουκ ηρησω το ονομα μου
- 9 Men, pou moun ki fè pati gwoup Satan an, bann mantò sa yo k'ap pran pòz jwif yo men ki pa jwif, m'ap fòse yo vin mete ajenou devan ou pou yo ka respekte ou. Se pou yo rekonèt se ou menm mwen renmen.
See, I will make those of the Synagogue of Satan who say they are Jews, and are not, but say what is false; I will make them come and give worship before your feet, and see my love for you.
ιδου διδωμι εκ της συναγωγης του σατανα των λεγοντων εαυτους ιουδαιους εισιν και ουκ εισιν αλλα ψευδονται ιδου ποιησω αυτους ινα ηξωσιν και προσκυνησωσιν ενωπιον των ποδων σου και γνωσι ν οτι εγω ηγαπησα σε
- 10 Menm jan ou te kenbe lòd mwen te ba ou lè m' te mande ou pou te pran pasians lan, konsa tou, m'a kenbe ou, m'a pwoteje ou nan malè ki pral vin sou tout latè a. Se va yon gwo eprèn pou tout moun ki sou latè.
Because you have kept my word in quiet strength, I will keep you from the hour of testing which is coming on all the world, to put to the test those who are on earth.
οτι ετηρησας τον λογον της υπομονης μου καγω σε τηρησω εκ της ωρας του πειρασμου της μελλουσης ερχεσθαι επι της οικουμενης ολης πειρασαι τους κατοικουντας επι της γης
- 11 Anvan lontan mapral vini. Kenbe sa ou genyen an fèm pou pesonn pa wete rekonpans ou nan men ou.
I come quickly: keep that which you have, so that no one may take your crown.
ιδου ερχομαι ταχυ κρατει ο εχεις ινα μηδεις λαβη τον στεφανον σου

- 12 Tout moun ki va goumen jouk yo genyen batay la, m'ap fè yo tounen yon gwo poto nan kay Bondye a. Apre sa, yo p'ap janm soti. M'a make non Bondye ansanm ak non lavil Bondye a, lòt Jerizalèm k'ap desann sot nan sièl la, sou yo. M'ap make lòt non mwen an sou yo tou.
Him who overcomes I will make a pillar in the house of my God, and he will go out no more: and I will put on him the name of my God, and the name of the town of my God, the new Jerusalem, which comes down out of heaven from my God, and my new name.
 ο νικων ποιησω αυτον στυλον εν τω ναω του θεου μου και εξω ου μη εξελθη επι και γραψω επι αυτον το ονομα του θεου μου και το ονομα της πολεως του θεου μου της καινης ιερουσαλημ η καταβαιν ουσα εκ του ουρανου απο του θεου μου και το ονομα μου το καινον
- 13 Se pou tout moun ki gen zòrèy pou yo tande tande sa Lespri Bondye a ap di legliz yo.
He who has ears, let him give ear to what the Spirit says to the churches.
 ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιαις
- 14 ¶ Ekri zanj legliz ki nan lavil Lawodise a. Di l' konsa: Moun ki verite a, moun k'ap di verite a jan l' ye a san bay manti, li menm ki sous tou sa Bondye kreye a, men sa li voye di ou:
And to the angel of the church in Laodicea say: These things says the true and certain witness, the head of God's new order:
 και τω αγγελω της εκκλησιας λαοδικεων γραψον ταδε λεγει ο αμην ο μαρτυρ ο πιστος και αληθινος η αρχη της κτισεως του θεου
- 15 Mwen konnen tou sa w'ap fè. Mwen konnen ou pa ni cho ni frèt. Pito ou te cho osinon ou te frèt.
I have knowledge of your works, that you are not cold or warm: it would be better if you were cold or warm.
 οιδα σου τα εργα οτι ουτε ψυχρος ει ουτε ζεστος οφελον ψυχρος ειη η ζεστος
- 16 Men, ou kièd, ou pa cho, ou pa frèt. Mwen pral vonmi ou soti nan bouch mwen.
So because you are not one thing or the other, I will have no more to do with you.
 ουτως οτι γλιαρρος ει και ουτε ψυχρος ουτε ζεστος μελλω σε εμεσαι εκ του στοματος μου
- 17 W'ap plede di: Mwen rich, zafè m' ap mache byen. Mwen pa manke anyen. Pòdiab! Konnen ou pa konnen jan ou malere, jan ou nan gwo nesite, jan ou pòn, toutoni ak tou de je ou yo pete!
For you say, I have wealth, and have got together goods and land, and have need of nothing; and you are not conscious of your sad and unhappy condition, that you are poor and blind and without clothing.
 οτι λεγεις οτι πλουσιος ειμι και πεπλουτηκα και ουδενοσ χρειαν εχω και ουκ οιδασ οτι συ ει ο ταλαιπωρος και ελεεινος και πτωχος και τυφλος και γυμνος
- 18 Se poutèt sa, mwen ta ba ou konsèy achte nan men m' bon lò san melanj ki pase nan dife. Konsa ou va rich tout bon. Achte nan men m' tou rad blan pou mete sou ou pou moun pa wè jan ou toutouni. Sa se yon wont pou ou. Achte nan men m' tou renmèd pou mete nan je ou pou ou ka wè.
If you are wise you will get from me gold tested by fire, so that you may have true wealth; and white robes to put on, so that your shame may not be seen; and oil for your eyes, so that you may see.
 συμβουλευε σοι αγορασαι παρ εμου χρυσιον πεπυρωμενον εκ πυρος ινα πλουτησης και ιματια λευκα ινα περιβαλη και μη φανερωθη η αισχυνη της γυμνοτητος σου και κολουριον εγχρισον τους οφθαλμους σου ινα βλεπης
- 19 Moun mwen renmen se yo mwen korije, se yo mwen peni. Mete plis aktivite nan sèvis ou. Tounen vin jwenn Bondye.
To all those who are dear to me, I give sharp words and punishment: then with all your heart have sorrow for your evil ways.
 εγω οσοσ εαν φιλω ελεγχω και παιδεω ζηλωσον ουν και μετανοησον
- 20 Koute. Men mwen kanpe la devan pòt la, m'ap frape. Si yon moun tande vwa m', si l' louvri pòt la ban mwen, m'a antre lakay li, m'a manje ansanm avè l', la manje ansanm avèk mwen.
See, I am waiting at the door and giving the sign; if my voice comes to any man's ears and he makes the door open, I will come in to him, and will take food with him and he with me.
 ιδου εστηκα επι την θυραν και κρουω εαν τις ακουση της φωνης μου και ανοιξη την θυραν εισελευσομαι προς αυτον και δειπνησω μετ αυτου και αυτος μετ εμου
- 21 Tout moun ki goumen jouk yo genyen batay la, m'ap ba yo dwa chita bò kote m' lè m'a sou fòtèy mwen an, menm jan mwen menm mwen te goumen jouk mwen te genyen batay la, pou koulye a mwen chita bò kot Papa m' ki chita sou fòtèy li a.
To him who overcomes I will give a place with me on my high seat, even as I overcame, and am seated with my Father on his high seat.
 ο νικων δωσω αυτω καθισαι μετ εμου εν τω θρονω μου ως καγω ενικησα και εκαθισα μετα του πατροσ μου εν τω θρονω αυτου
- 22 Se pou moun ki gen zòrèy pou yo tande tande sa Lespri Bondye a ap di legliz yo.
He who has ears, let him give ear to what the Spirit says to the churches.
 ο εχων ους ακουσατω τι το πνευμα λεγει ταις εκκλησιαις
- 1 ¶ Apre sa, mwen fè yon lòt vizyon, mwen wè yon pòt louvri nan sièl la. Vwa ki t'ap sonnen nan zòrèy mwen tankou yon klewon an, menm vwa ki t'ap pale avè m' anvan an, di m' konsa: Moute bò isit, m'a fè ou wè sa ki gen pou rive apre sa.
After these things I saw a door open in heaven, and the first voice came to my ears, like the sound of a horn, saying, Come up here, and I will make clear to you the things which are to come.
 μετα ταυτα ειδον και ιδου θυρα ηνεωγμενη εν τω ουρανω και η φωνη η πρωτη ην ηκουσα ως σαλπυγγος λαλουσης μετ εμου λεγουσα αναβα ωδε και δειξω σοι α δει γενεσθαι μετα ταυτα

- 2 Lamenn, Lespri Bondye a fè m' fè yon vizyon, mwen wè yon fòtèy nan sièl la ak yon moun chita sou li.
Straight away I was in the Spirit: and I saw a high seat in heaven, and one was seated on it;
και ευθεως εγενομην εν πνευματι και ιδου θρονος εκειτο εν τω ουρανω και επι του θρονου καθημενος
- 3 Figi moun lan te klere tankou piè bijou yo rele jasp la ak sa yo rele sadwan lan. Fòtèy la menm te nan mitan yon gwo lakansièl ki te klere tankou yon piè emwòd.
And to my eyes he was like a jasper and a sardius stone: and there was an arch of light round the high seat, like an emerald.
και ο καθημενος ην ομοιος ορασει λιθω ιασπιδι και σαρδινω και τρις κυκλοθεν του θρονου ομοιος ορασει σμαραγδινω
- 4 Tout arebò fòtèy la te gen vennkat lòt fòtèy ak vennkat granmoun chita sou yo. Granmoun yo te gen rad tout blan sou yo, ak yon kouwòn an lò sou tèt yo chak.
And round about the high seat were four and twenty seats: and on them I saw four and twenty rulers seated, clothed in white robes; and on their heads crowns of gold.
και κυκλοθεν του θρονου θρονοι εικοσι και τεσσαρες και επι τους θρονους ειδον τους εικοσι και τεσσαρας πρεσβυτερους καθημενους περιβεβλημενους εν ιματιοις λευκοις και εσχον επι τας κεφαλαις αυτων στεφανους χρυσους
- 5 Kout zèklè t'ap pati soti nan fòtèy la ansanm ak mizik ak kout loraj. Te gen sèt flanbo limen ki t'ap boule devan fòtèy la; se sèt Lespri Bondye yo.
And out of the high seat came flames and voices and thunders. And seven lights of fire were burning before the high seat, which are the seven Spirits of God;
και εκ του θρονου εκπορευονται αστραπαι και βρονται και φωνα και επτα λαμπαδες πυρος καιομεναι ενωπιον του θρονου αι εισιν τα επτα πνευματα του θεου
- 6 Devan fòtèy la tou te gen yon bagay ki te sanble yon lannè an glas ki klere kou kristal. Toupre fòtèy la, te gen kat bèt vivan kanpe yonn nan chak direksyon. Yo te gen anpil je devan kou dèyè.
And before the high seat there was, as it seemed, a clear sea of glass; and in the middle of the high seat, and round about it, four beasts full of eyes round about.
και ενωπιον του θρονου θαλασσα υαλινη ομοια κρυσταλλω και εν μεσω του θρονου και κυκλω του θρονου τεσσαρα ζωα γεμοντα οφθαλμων εμπροσθεν και οπισθεν
- 7 Premie a te sanble ak yon lyon. Dezyèm lan te sanble ak yon jenn ti towò bèf. Twazièm lan te gen yon figi ki te sanble ak figi moun. Katrivièm lan te sanble ak yon gwo malfini k'ap vole.
And the first beast was like a lion, and the second like an ox, and the third had a face like a man, and the fourth was like an eagle in flight.
και το ζων το πρωτον ομοιον λεοντι και το δευτερον ζων ομοιον μοσχω και το τριτον ζων εχον το προσωπον ως ανθρωπος και το τεταρτον ζων ομοιον αετω πετωμενω
- 8 ¶ Yo chak yo te gen sis zèl. Tout kò yo se te je anedan kou deyò. Lajounen kou lannwit y'ap chante san rete: Wi, li sen, li sen, li sen vre, Bondye sèl Mèt ki gen tout pouvwa a, Li menm ki te la, ki la koulè a, ki gen pou vini an.
And the four beasts, having every one of them six wings, are full of eyes round about and inside: and without resting day and night, they say, Holy, holy, holy, Lord God, Ruler of all, who was and is and is to come.
και τεσσαρα ζωα εν καθ εαυτο ειχον ανα περυγας εξ κυκλοθεν και εσωθεν γεμοντα οφθαλμων και αναπαυσιν ουκ εχουσιν ημερας και νυκτος λεγοντα αγιος αγιος αγιος κυριος ο θεος ο παντοκρατωρ ο ην και ο ων και ο ερχομενος
- 9 Kat bèt vivan yo t'ap chante pou fè lwanj moun ki chita sou fòtèy la, pou rann li onè, pou di l' mès, li menm ki vivan pou tout tan an. Chak fwa yo pran chante,
And when the beasts give glory and honour to him who is seated on the high seat, to him who is living for ever and ever,
και οταν δωσουσιν τα ζωα δοξαν και τιμην και ευχαριστιαν τω καθημενω επι του θρονου τω ζωντι εις τους αιωνας των αιωνων
- 10 vennkat granmoun yo tonbe ajenou fas atè devan moun ki chita sou fòtèy la, yo adore moun ki vivan pou tout tan an. Yo jete kouwòn yo devan fòtèy la. Yo di:
The four and twenty rulers go down on their faces before him who is seated on the high seat, and give worship to him who is living for ever and ever, and take off their crowns before the high seat, saying,
πεσουνται οι εικοσι και τεσσαρες πρεσβυτεροι ενωπιον του καθημενου επι του θρονου και προσκυνουσιν τω ζωντι εις τους αιωνας των αιωνων και βαλλουσιν τους στεφανους αυτων ενωπιον του θρονου λεγοντες
- 11 O Bondye, Mèt nou, ou merite pou ou resevwa lwanj, respè ak pouvwa. Se ou menm ki fè tout bagay. Si yo la, si yo gen lavi, se paske ou vle l'.
It is right, our Lord and our God, for you to have glory and honour and power: because by you were all things made, and by your desire they came into being.
αξιος ει κυριε λαβειν την δοξαν και την τιμην και την δυναμιν οτι συ εκτισας τα παντα και δια το θελημα σου εισιν και εκτισθησαν
- 1 ¶ Apre sa, mwen wè yon liv nan men dwat moun ki te chita sou fòtèy la. Liv la te gen fòm yon woulo papie, li te ekri sou anndan ak sou deyò. Li te sele sèt kote.
And I saw in the right hand of him who was seated on the high seat, a book with writing inside it and on the back, shut with seven stamps of wax.
και ειδον επι την δεξιαν του καθημενου επι του θρονου βιβλιον γεγραμμενον εσωθεν και οπισθεν κατεσφραγισμενον σφραγισιν επτα
- 2 Mwen wè yon zanj ki gen anpil fòs ki t'ap pale byen fò. Li t'ap di: Ki moun ki ka kase sele yo pou louvri liv la?
And I saw a strong angel saying in a loud voice, Who is able to make the book open, and to undo its stamps?
και ειδον αγγελον ισχυρον κηρυσσοντα φωνη μεγαλη τις εστιν αξιος ανοιξει το βιβλιον και λυσαι τας σφραγιδας αυτου

- 3 Men, pa t' gen pesonn ni nan sièl la, ni sou tè a, ni anba tè a ki te kapab louvri liv la pou wè sa ki te ladan li.
And no one in heaven, or on the earth, or under the earth, was able to get the book open, or to see what was in it.
και ουδεις ηδυνατο εν τω ουρανω ουδε επι της γης ουδε υποκατω της γης ανοιξει το βιβλιον ουδε βλεπειν αυτο
- 4 Mwen t'ap kriye anpil, paske pa t' gen pesonn ki te kapab louvri liv la pou gade sa ki te ladan li.
And I was very sad, because there was no one able to get the book open or to see what was in it.
και εγω εκλαιον πολλα οτι ουδεις αξιος ευρεθη ανοιξει και αναγνωναι το βιβλιον ουτε βλεπειν αυτο
- 5 Lè sa a, yonn nan granmoun yo di mwen konsa: Pa kriye. Gade. Men lyon ki soti nan fanmi Jida a, pitit pitit David la, ki te genyen batay la. Li ka kase sèt sele yo pou louvri liv la.
And one of the rulers said to me, Do not be sad: see, the Lion of the tribe of Judah, the Root of David, has overcome, and has power to undo the book and its seven stamps.
και εις εκ των πρεσβυτερων λεγει μοι μη κλαιε ιδου ενικησεν ο λεων ο ων εκ της φυλης ιουδα η ριζα δαβιδ ανοιξει το βιβλιον και λυσαι τας επτα σφραγιδας αυτου
- 6 ¶ Mwen wè yon ti Mouton kanpe nan mitan fòtèy la, nan mitan kat bèt vivan yo ak granmoun yo. Ti Mouton an te tankou yon mouton yo te touye deja. Li te gen sèt kòn ak sèt je nan tèt li: se te sèt Lespri Bondye te voye toupatou sou latè.
And I saw in the middle of the high seat and of the four beasts, and in the middle of the rulers, a Lamb in his place, which seemed as if it had been put to death, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.
και ειδον και ιδου εν μεσω του θρονου και των τεσσαρων ζων και εν μεσω των πρεσβυτερων αρνιον εστηκος ως εσφαγμενον εχον κερατα επτα και οφθαλμους επτα οι εισιν τα επτα του θεου πνευμα τα τα απεσταλμενα εις πασαν την γην
- 7 Ti Mouton an pwoche, li pran liv la nan men dwat moun ki te chita sou fòtèy la.
And he came and took it out of the right hand of him who was seated on the high seat.
και ηλθεν και ειληφεν το βιβλιον εκ της δεξιας του καθημενου επι του θρονου
- 8 Lè li pran liv la, kat bèt vivan yo ansanm ak vennkat granmoun yo tonbe ajenou devan ti Mouton an. Yo chak te gen nan men yo yon gita pou fè mizik ak yon gode fèt an lò ki te plen lansan. Lansan an se lapriyè moun Bondye yo.
And when he had taken the book, the four beasts and the four and twenty rulers went down on their faces before the Lamb, having every one an instrument of music, and gold vessels full of perfumes, which are the prayers of the saints.
και οτε ελαβεν το βιβλιον τα τεσσαρα ζωα και οι εικοσιτεσσαρες πρεσβυτεροι επεσον ενωπιον του αρνιου εχοντες εκαστος κιθαρας και φιαλας χρυσας γεμουσας θυμιαματων αι εισιν αι προσευχαι των αγιων
- 9 Yo t'ap chante yon kantik tou nèf ki pati konsa: Wi, ou merite vre, ou kapab pran Liv la pou kase sele yo, paske yo te touye ou. Se konsa ou bay san ou pou achte yon bann moun pou Bondye, moun tout ras, tout lang, tout pèp, tout nasyon.
And their voices are sounding in a new song, saying, It is right for you to take the book and to make it open: for you were put to death and have made an offering to God of your blood for men of every tribe, and language, and people, and nation,
και αδουσιν ωδην καινην λεγοντες αξιος ει λαβειν το βιβλιον και ανοιξει τας σφραγιδας αυτου οτι εσφαγης και ηγορασας τω θεω ημας εν τω αιματι σου εκ πασης φυλης και γλωσσης και λαου και εθνους
- 10 Ou fè yo tounen yon sèl nasyon pou Wa a, yon bann prèt k'ap sèvi Bondye nou an. Se yo ki va gouvènen sou latè a.
And have made them a kingdom and priests to our God, and they are ruling on the earth.
και εποησας ημας τω θεω ημων βασιλεις και ιερεις και βασιλευσομεν επι της γης
- 11 Mwen gade ankò, mwen tande vwa yon bann zanj: Yo te tèlman anpil, moun pa t' kapab konte yo. Yo te kanpe fè wonn kote fòtèy la te ye a ansanm ak bèt vivan yo ak granmoun yo.
And I saw, and there came to my ears the sound of a great number of angels round about the high seat and the beasts and the rulers; and the number of them was ten thousand times ten thousand, and thousands of thousands;
και ειδον και ηκουσα φωνην αγγελων πολλων κυκλοθεν του θρονου και των ζων και των πρεσβυτερων και χιλιαδες χιλιαδων
- 12 Zanj yo t'ap chante byen fò: Ti Mouton yo te touye a merite vre pou yo ba l' pouvwa, richès, bon konprann ak fòs, respè, onè ak lwanj.
Saying with a great voice, It is right to give to the Lamb who was put to death, power and wealth and wisdom and strength and honour and glory and blessing.
λεγοντες φωνη μεγαλη αξιον εστιν το αρνιον το εσφαγμενον λαβειν την δυναμιν και πλουτον και σοφιαν και ισχυν και τιμην και δοξαν και ευλογιαν
- 13 Apre sa, mwen tande tout kreyati Bondye yo nan sièl la, sou latè, anba tè a, nan lannè, yo tout yo t'ap chante: Lwanj, respè, pouvwa, otorite pou Moun ki chita sou fòtèy la, ak pou ti Mouton an pou tout tan.
And to my ears came the voice of everything in heaven and on earth and under the earth and in the sea, and of all things which are in them, saying, To him who is seated on the high seat, and to the Lamb, may blessing and honour and glory and power be given for ever and ever.
και παν κτισμα ο εστιν εν τω ουρανω και εν τη γη και υποκατω της γης και επι της θαλασσης α εστιν και τα εν αυτοις παντα ηκουσα λεγοντας τω καθημενω επι του θρονου και τω αρνιω η ευλογια και η τιμη και η δοξα και το κρατος εις τους αιωνας των αιωνων

- 14 Kat bèt vivan yo t'ap reponn: Wi, se vre. Granmoun yo menm tonbe ajenou, yo t'ap adore.
And the four beasts said, So be it. And the rulers went down on their faces and gave worship.
και τα τεσσαρα ζωα ελεγον αμην και οι εικοσιτεσσαρες πρεσβυτεροι επεσαν και προσεκυνησαν ζωντι εις τους αιωνας των αιωνων
- 1 ¶ Apre sa mwen wè ti Mouton an kase yonn nan sèt sele yo. Lè sa a, mwen tande yonn nan kat bèt vivan yo pale, ou ta di yon kout loraj. Li di: Vini non!
And I saw when the Lamb undid one of the stamps, and the voice of one of the four beasts came to my ears, saying as with a voice of thunder, Come and see.
και ειδον οτε ηνοιξεν το αρνιον μιαν εκ των σφραγιδων και ηκουσα ενος εκ των τεσσαρων ζωνων λεγοντος ως φωνης βροντης ερχου και βλεπε
- 2 Mwen gade, mwen wè yon chwal blan. Moun ki te moute l' la te kenbe yon banza nan men l'. Yo ba l' yon kouwòn met sou tèt li. Li pati tankou yon moun ki fin genyen yon batay men ki soti pou l' genyen ankò.
And I saw a white horse, and he who was seated on it had a bow; and there was given to him a crown: and he went out with power to overcome.
και ειδον και ιδου ιππος λευκος και ο καθημενος επ αυτω εχων τοξον και εδοθη αυτω στεφανος και εξηλθεν νικων και ινα νικηση
- 3 ¶ Apre sa, ti Mouton an kase dezyèm sele a. Mwen tande dezyèm bèt vivan an ki t'ap di: Vini non!
And when the second stamp was undone, the voice of the second beast came to my ears, saying, Come and see.
και οτε ηνοιξεν την δευτεραν σφραγιδα ηκουσα του δευτερου ζωου λεγοντος ερχου και βλεπε
- 4 Lè sa a, yon lòt chwal koulè wouj soti. Moun ki te moute l' la resevwa pouvwa pou l' mete lagè toupatou sou latè, pou lèzòm ka yonn touye lòt. Yo ba l' yon gwo nepe kenbe nan men li.
And another horse came out, a red horse; and it was given to him who was seated on it to take peace from the earth, so that people might put one another to death: and there was given to him a great sword.
και εξηλθεν αλλος ιππος πυρρος και τω καθημενω επ αυτω εδοθη αυτω λαβειν την ειρηνην απο της γης και ινα αλληλους σφαξωσιν και εδοθη αυτω μαχαира μεγαλη
- 5 Apre sa, ti Mouton an kase twazièm sele a. Mwen tande twazièm bèt vivan an ki t'ap di: Vini non! Mwen gade, mwen wè yon chwal nwa. Moun ki te moute l' la te kenbe yon balans nan men li.
And when the third stamp was undone, the voice of the third beast came to my ears, saying, Come and see. And I saw a black horse; and he who was seated on it had scales in his hand.
και οτε ηνοιξεν την τριτην σφραγιδα ηκουσα του τριτου ζωου λεγοντος ερχου και βλεπε και ειδον και ιδου ιππος μελας και ο καθημενος επ αυτω εχων ζυγον εν τη χειρι αυτου
- 6 Mwen tande yon vwa ki soti nan mitan kat bèt vivan yo ki t'ap di: Yon mezi diri pou yon jounen travay. Twa mezi pitimi pou yon jounen travay. Men, pa manyen ni lwil la ni diven an.
And a voice came to my ears, from the middle of the four beasts, saying, A measure of grain for a penny, and three measures of barley for a penny: and see that you do no damage to the oil and the wine.
και ηκουσα φωνην εν μεσω των τεσσαρων ζωνων λεγουσαν χοινηξ σιτου δηναριου και τρεις χοινηκες κριθης δηναριου και το ελαιον και τον οινον μη αδικησης
- 7 Apre sa, ti Mouton an kase katriyèm sele a. Mwen tande katriyèm bèt vivan an ki t'ap di: Vini non!
And when the fourth stamp was undone, the voice of the fourth beast came to my ears, saying, Come and see.
και οτε ηνοιξεν την σφραγιδα την τεταρτην ηκουσα φωνην του τεταρτου ζωου λεγουσαν ερχου και βλεπε
- 8 Mwen gade, mwen wè yon chwal koulè vèt. Moun ki te moute l' la te rele lanmò. Moun ki kanpe pou kote mò yo ye a t'ap mache dèyè li. Yo ba yo pouvwa sou yon ka (1/4) latè a, pou yo touye moun ak nepe, ak grangou, ak maladi, ak bèt nan bwa ki sou latè.
And I saw a grey horse, and the name of him who was seated on it was Death; and Hell came after him. And there was given to them authority over the fourth part of the earth, to put to destruction by the sword, and by taking away their food, and by death, and by the beasts of the earth.
και ειδον και ιδου ιππος γλωρος και ο καθημενος επ αυτου ονομα αυτω ο θανατος και ο αδης ακολουθει μετ αυτου και εδοθη αυτοις εξουσια αποκτειναι επι το τεταρτον της γης εν ρομφαια και εν λιμω και εν θανατω και υπο των θηριων της γης
- 9 ¶ Apre sa, ti Mouton an kase senkièm sele a. Lè sa a, mwen wè anba lotèl la nanm tout moun yo te touye paske yo t'ap fè konnen Pawòl Bondye a, paske yo t'ap di verite a jan l' ye a.
And when the fifth stamp was undone, I saw under the altar the souls of those who had been put to death for the word of God, and for the witness which they kept.
και οτε ηνοιξεν την πεμπτην σφραγιδα ειδον υποκατω του θυσιαστηριου τας ψυχας των εσφαγμενων δια τον λογον του θεου και δια την μαρτυριαν ην ειχον
- 10 Yo t'ap rele byen fò: O Mèt, ou menm ki sen, ou menm ki verite a, konbe tan ou gen pou tann ankò anvan pou ou vini jijje moun ki rete sou latè a, pou ou vin peni yo paske yo te touye nou?
And they gave a great cry, saying, How long will it be, O Ruler, holy and true, before you take your place as judge and give punishment for our blood to those on the earth?
και εκραζον φωνη μεγαλη λεγοντες εως ποτε ο δεσποτης ο αγιος και ο αληθινος ου κρινεις και εκδικεις το αιμα ημων απο των κατοικουντων επι της γης
- 11 Yo ba yo chak yon rad blan mete sou yo. Apre sa, yo mande yo pran pasians pou yon ti tan ankò, jouk kantite frè ak kanmarad sèvis ki gen pou mouri tankou yo a fin kont.
And there was given to every one a white robe, and they were ordered to take their rest for a little time, till the number was complete of the other servants, their brothers, who would be put to death, even as they had been.
και εδοθησαν εκαστοις στολαι λευκαι και ερρηθη αυτοις ινα αναπαυσωνται επι χρονον μικρον εως ου πληρωσονται και οι συνδουλοι αυτων και οι αδελφοι αυτων οι μελλοντες αποκτεινεσθαι ως και α υτοι

- 12 Apre sa, mwen wè ti Mouton an kase sizièm sele a. Lè sa a, yon gwo tranblemanntè fèt, sòlèy la vin tou nwa, tankou yon gwo moso twal nwa byen pwès. Lalin lan menm te vin tou wouj tankou san.
And I saw when the sixth stamp was undone, and there was a great earth-shock; and the sun became black as haircloth, and all the moon became as blood;
 και ειδον οτε ηνοιξεν την σφραγιδα την εκτην και ιδου σεισμος μεγας εγενετο και ο ηλιος εγενετο μελας ως σακκος τριχινος και η σεληνη εγενετο ως αιμα
- 13 Zetwal yo menm t'ap sot nan sièl la tonbe sou latè, tankou fig frans tou vèt k'ap tonbe lè gwo van ap souke pie fig la.
And the stars of heaven were falling to the earth, like green fruit from a tree before the force of a great wind.
 και οι αστερες του ουρανου επεσαν εις την γην ως συκη βαλλει τους ολυνθους αυτης υπο μεγαλου ανεμου σειομενη
- 14 Sièl la disparèt nèt tankou yon woulo papie yo vlope. Yo rache tout mòn yo ak tout zile yo, yo mete yo yon lòt kote.
And the heaven was taken away like the roll of a book when it is rolled up; and all the mountains and islands were moved out of their places.
 και ουρανος απεχωρισθη ως βιβλιον ειλισσομενον και παν ορος και νησος εκ των τοπων αυτων εκινηθησαν
- 15 Tout wa sou latè, chèf, kòmandan, moun rich, grannèg ansanm ak tout lòt moun, kit yo esklav, kit yo lib, yo tout al kache nan twou wòch ak dèyè gwo wòch nan mòn yo.
And the kings of the earth, and the rulers, and the chief captains, and the men of wealth, and the strong, and every servant and free man, took cover in the holes and the rocks of the mountains;
 και οι βασιλεις της γης και οι μεγιστανες και οι πλουσιοι και οι χιλιαρχοι και οι δυνατοι και πας δουλος και πας ελευθερος εκρυψαν εαυτους εις τα σπηλαια και εις τας πετρας των ορεων
- 16 Yo t'ap pale ak mòn yo ansanm ak wòch yo tankou ak moun. Yo t'ap di yo: Tonbe sou nou. Kache nou pou moun ki chita sou fòtèy la pa wè nou, pou kòlè ti Mouton an pa tonbe sou nou.
And they say to the mountains and to the rocks, Come down on us, covering us from the face of him who is seated on the high seat, and from the wrath of the Lamb:
 και λεγουσιν τοις ορεσιν και ταις πετραις πεσετε εφ ημας και κρυψατε ημας απο προσωπου του καθημενου επι του θρονου και απο της οργης του αρνιου
- 17 Paske, gwo jou kòlè a rive. Ki moun ki ka kenbe tèt avèk li?
For the great day of their wrath is come, and who may keep his place?
 οτι ηλθεν η ημερα η μεγαλη της οργης αυτου και τις δυναται σταθηναι
- 1 ¶ Apre sa, mwen wè kat zanj kanpe nan kat kwen latè a. Yo t'ap kenbe kat van yo pou okenn van pa t' soufle ni sou tè, ni sou lanmè, ni sou okenn piebwa.
After this I saw four angels in their places at the four points of the earth, keeping back the four winds in their hands, so that there might be no moving of the wind on the earth, or on the sea, or on any tree.
 και μετα ταυτα ειδον τεσσαρας αγγελους εστωτας επι τας τεσσαρας γωνιας της γης κρατουντας τους τεσσαρας ανεμους της γης ινα μη πνεη ανεμος επι της γης μητε επι της θαλασσης μητε επι παν δεν δρον
- 2 Lè sa a, mwen wè yon lòt zanj ki moute soti bò kote solèy leve a. Li te gen nan men l' letanp Bondye vivan an. Li rele byen fò, li pale ak kat zanj yo ki te resewva pouwva pou ravaje tè a ak lanmè a, li di yo:
And I saw another angel coming up from the east, having the mark of the living God: and he said with a great voice to the four angels, to whom it was given to do damage to the earth and the sea,
 και ειδον αλλον αγγελον αναβαντα απο ανατολης ηλιου εχοντα σφραγιδα θεου ζωντος και εκραξεν φωνη μεγαλη τοις τεσσαρσιν αγγελοις οις εδοθη αυτοις αδικησαι την γην και την θαλασσαν
- 3 Poko fè ni tè a, ni lanmè a, ni piebwa yo okenn donmaj. Tann nou fin make sèvitè Bondye yo ak letanp lan sou fwon yo.
Do no damage to the earth, or the sea, or the trees, till we have put a mark on the servants of our God.
 λεγων μη αδικησητε την γην μητε την θαλασσαν μητε τα δενδρα αχρισ ου σφραγιζωμεν τους δουλους του θεου ημων επι των μετωπων αυτων
- 4 Apre sa, yo di m' kantite moun ki te make ak letanp Bondye a sou fwon yo. Te gen antou sankarannkatmil (144.000) nan tout branch ras pèp Izrayèl la.
And there came to my ears the number of those who had the mark on their brows, a hundred and forty-four thousand, who were marked out of every tribe of the people of Israel.
 και ηκουσα τον αριθμον των εσφραγισμενων ρμδ χιλιαδες εσφραγισμενοι εκ πασης φυλης υιων ισραηλ
- 5 Te gen douzmil (12.000) nan branch Jida a ki te make ak letanp lan, douzmil nan branch Woubenn lan, douzmil nan branch Gad la,
Of the tribe of Judah were marked twelve thousand: of the tribe of Reuben twelve thousand: of the tribe of Gad twelve thousand:
 εκ φυλης ιουδα ιβ χιλιαδες εσφραγισμενοι εκ φυλης ρουβην ιβ χιλιαδες εσφραγισμενοι εκ φυλης γαδ ιβ χιλιαδες εσφραγισμενοι
- 6 douzmil nan branch Asè a, douzmil nan branch Nèftali a, douzmil nan branch Manase a,
Of the tribe of Asher twelve thousand: of the tribe of Naphtali twelve thousand: of the tribe of Manasseh twelve thousand:
 εκ φυλης ασιρ ιβ χιλιαδες εσφραγισμενοι εκ φυλης νεφθαλειμ ιβ χιλιαδες εσφραγισμενοι εκ φυλης μανασση ιβ χιλιαδες εσφραγισμενοι
- 7 douzmil nan branch Simeyon an, douzmil nan branch Levi a, douzmil nan branch Isaka a,
Of the tribe of Simeon twelve thousand: of the tribe of Levi twelve thousand: of the tribe of Issachar twelve thousand:
 εκ φυλης σιμεων ιβ χιλιαδες εσφραγισμενοι εκ φυλης λευι ιβ χιλιαδες εσφραγισμενοι εκ φυλης ισαχαρ ιβ χιλιαδες εσφραγισμενοι

- 8 douzmil nan branch Zabilon an, douzmil nan branch Jozèf la, douzmil nan branch Benjamen an.
Of the tribe of Zebulun twelve thousand: of the tribe of Joseph twelve thousand: of the tribe of Benjamin were marked twelve thousand.
εκ φυλης ζαβουλων ιβ χιλιαδες εσφραγισμενοι εκ φυλης ιωσηφ ιβ χιλιαδες εσφραγισμενοι εκ φυλης βενιαμιν ιβ χιλιαδες εσφραγισμενοι
- 9 Apre sa, mwen gade ankò, mwen wè yon gwo foul moun. Pesonn pa t' kapab konte kantite ki te gen ladan li. Se te moun tout lòt nasyon, tout kalite ras, pèp tout peyi ak tout lang. Yo te kanpe la devan fòtèy la ak devan ti Mouton an. Yo te gen rad tou blan sou yo, yo te gen fèy palmis nan men yo.
After these things I saw a great army of people more than might be numbered, out of every nation and of all tribes and peoples and languages, taking their places before the high seat and before the Lamb, dressed in white robes, and with branches in their hands,
μετα ταυτα ειδον και ιδου οχλος πολυς ον αριθμησαι αυτον ουδεις ηδυνατο εκ παντος εθνους και φυλων και λαων και γλωσσων εστωτες ενωπιον του θρονου και ενωπιον του αρνιου περιβεβλημενοι σ τολας λευκας και φοινικες εν ταις χερσιν αυτων
- 10 Yo t'ap rele byen fò, yo t'ap di: Se Bondye nou an ki chita sou fòtèy la. Se li menm ansanm ak ti Mouton an ki vin delivre nou.
Saying with a loud voice, Salvation to our God who is seated on the high seat, and to the Lamb.
και κραζοντες φωνη μεγαλη λεγοντες η σωτηρια τω καθημενω επι του θρονου του θεου ημων και τω αρνιω
- 11 Tout zanj yo kanpe, yo fè yon wonn, yo mete fòtèy la, granmoun yo ak kat bèt vivan yo nan mitan yo. Yo lage kò yo atè devan fòtèy la, yo bese tèt yo byen ba pou adore Bondye, And all the angels were round about the high seat, and about the rulers and the four beasts; and they went down on their faces before the high seat, and gave worship to God, saying, και παντες οι αγγελιοι εστηκεσαν κυκλω του θρονου και των πρεσβυτερον και των τεσσαρων ζων και επεσον ενωπιον του θρονου επι προσωπον αυτων και προσεκυνησαν τω θεω
- 12 yo t'ap di: Se vre wi. Lwanj, onè, bon konprann, rekonesans, respè, pouvwa ak fòs, tou sa pou Bondye nou an pou tout tan. Amèn.
So be it. Let blessing and glory and wisdom and praise and honour and power and strength be given to our God for ever and ever. So be it.
λεγοντες αμην η ευλογια και η δοξα και η σοφια και η ευχαριστια και η τιμη και η δυναμις και η ισχυς τω θεω ημων εις τους αιωνας των αιωνων αμην
- 13 ¶ Apre sa, yonn nan granmoun yo mande mwen: Moun sa yo ki gen rad tou blan sou yo a, ki moun yo ye? Ki bò yo sot? And one of the rulers made answer, saying to me, These who have on white robes, who are they, and where did they come from? και απεκριθη εις εκ των πρεσβυτερων λεγων μοι ουτοι οι περιβεβλημενοι τας στολας τας λευκας τινες εισιν και ποθεν ηλθον
- 14 Mwen reponn li: Se ou menm ki konnen wi, mèt mwen. Lè sa a, li di mwen: Se moun ki pase anba gwo pèsekisyon an. Yo lave rad yo, yo blanchi yo nan san ti Mouton an. And I said to him, My lord, you have knowledge. And he said to me, These are they who came through the great testing, and their robes have been washed and made white in the blood of the Lamb. και ειρηκα αυτω κυριε συ οιδας και ειπεν μοι ουτοι εισιν οι ερχομενοι εκ της θλιψεως της μεγαλης και επλυναν τας στολας αυτων και ελευκαναν στολας αυτων εν τω αιματι του αρνιου
- 15 Se poutèt sa, yo kanpe la devan fòtèy Bondye a, lajounen kou lannwit y'ap sèvi nan tanp li a. Moun ki chita sou fòtèy la ap toujou la pou pwoteje yo. This is why they are before the high seat of God; and they are his servants day and night in his house: and he who is seated on the high seat will be a tent over them. δια τουτο εισιν ενωπιον του θρονου του θεου και λατρευουσιν αυτω ημερας και νυκτος εν τω ναω αυτου και ο καθημενος επι του θρονου σκηνωσει επ αυτους
- 16 Yo p'ap janm grangou, yo p'ap janm swaf dlo. Ni solèy, ni okenn lòt gwo chalè p'ap kapab boule yo. They will never be in need of food or drink: and they will never again be troubled by the burning heat of the sun: ου πεινασουσιν επι ουδε διψησουσιν επι ουδε μη πεση επ αυτους ο ηλιος ουδε παν καυμα
- 17 Paske, ti Mouton ki nan mitan fòtèy la va tankou yon gadò pou yo. La mennen yo bò sous dlo ki bay lavi a. Se Bondye menm ki va siye dlo nan je yo. For the Lamb who is on the high seat will be their keeper and their guide to fountains of living water: and God will make glad their eyes for ever. οτι το αρνιον το αναμεσον του θρονου ποιμανει αυτους και οδηγησει αυτους επι ζωσας πηγας υδατων και εξαλειψει ο θεος παν δακρυον απο των οφθαλμων αυτων
- 1 ¶ Lè ti Mouton an kase setièm sele a, pandan yon demi (1/2) lè de tan, ou pa t' tande okenn bri nan sièl la. And when the seventh stamp was undone there was quiet in heaven for about half an hour. και οτε ηνοιξεν την σφραγιδα την εβδομην εγενετο σιγη εν τω ουρανω ως ημιωριον
- 2 Apre sa, mwen wè sèt zanj ki te kanpe devan Bondye. Yo ba yo sèt klewon. And I saw the seven angels who had their place before God; and seven horns were given to them. και ειδον τους επτα αγγελους οι ενωπιον του θεου εστηκασιν και εδοθησαν αυτοις επτα σαλπιγγες
- 3 Yon lòt zanj vin kanpe toupre lotèl la, li te gen yon lansanswa an lò nan men li. Yo ba l' anpil lansan pou l' te ofri bay Bondye ansanm ak lapriyè pèp Bondye a, sou lotèl an lò ki te devan fòtèy la. And another angel came and took his place at the altar, having a gold vessel for burning perfume; and there was given to him much perfume, so that he might put it with the prayers of all the saints on the gold altar which was before the high seat. και αλλος αγγελος ηλθεν και εσταθη επι το θυσιαστηριον εχων λιβανωτον χρυσου και εδοθη αυτω θυμιαματα πολλα ινα δωση ταις προσευχαις των αγιων παντων επι το θυσιαστηριον το χρυσου το ενωπιον του θρονου

- 4 Lafimen lansan li t'ap boule a pran moute nan men zanj ki te devan Bondye a, ansanm ak lapriyè pèp Bondye a.
And the smoke of the perfume, with the prayers of the saints, went up before God out of the angel's hand.
και ανεβη ο καπνος των θυμιαματων ταις προσευχαις των αγιων εκ χειρος του αγγελου ενωπιον του θεου
- 5 Apre sa, zanj lan pran lansanswa a, li plen l' ak dife ki te sou lotèl la, li jete l' sou latè. Lè sa a, te gen kout loraaj, zèklè, divès kalite bri ak tranblemanntè.
And the angel took the vessel; and he made it full of the fire of the altar, and sent it down on the earth: and there came thunders and voices and flames and a shaking of the earth.
και ειληφεν ο αγγελος το λιβανωτον και εγεμισεν αυτο εκ του πυρος του θυσιαστηριου και εβαλεν εις την γην και εγενοντο φωνα και βρονται και αστραπαι και σεισμος
- 6 Sèt zanj ki te gen sèt klewon yo pare kò yo pou yo kònen.
And the seven angels who had the seven horns made ready for sounding them.
και οι επτα αγγελοι εχοντες τας επτα σαλπιγγας ητοιμασαν εαυτους ινα σαλπισωσιν
- 7 ¶ Premie zanj lan kònen klewon l' lan. Lagrèl, dife mele ak san tonbe sou latè. Yon tiè (1/3) nan latè ak yon tiè nan piebwa yo boule ansanm ak tout zèb vèt yo.
And at the sounding of the first, a rain of ice and fire, mixed with blood, was sent on the earth: and a third part of the earth, and of the trees, and all green grass was burned up.
και ο πρωτος αγγελος εσαλπισεν και εγενετο χαλαζα και πυρ μειγμενα αιματι και εβληθη εις την γην και το τριτον των δενδρων κατεκαη και πας χορτος χλωρος κατεκαη
- 8 Apre sa, dezòm zanj lan kònen klewon l' lan. Menm lè a, yo jete yon bagay tankou yon gwo mòn k'ap boule nan lanmè a. Yon tiè (1/3) dlo lanmè a tounen san.
And at the sounding of the second angel, it was as if a great mountain burning with fire was sent into the sea: and a third part of the sea became blood,
και ο δευτερος αγγελος εσαλπισεν και ως ορος μεγα πυρι καιομενον εβληθη εις την θαλασσαν και εγενετο το τριτον της θαλασσης αιμα
- 9 Yon tiè nan tout bèt vivan nan lanmè a mouri. Yon tiè nan batiman ki sou lanmè a peri.
And destruction came on a third part of the living things which were in the sea, and on a third part of the ships.
και απεθανεν το τριτον των κτισματων των εν τη θαλασση τα εχοντα ψυχας και το τριτον των πλοιων διεφθαρη
- 10 Apre sa, twazièm zanj lan kònen klewon l' lan. Yon gwo zetwal ki t'ap boule tankou yon bwa chandèl tonbe soti nan sièl la. Li tonbe sou yon tiè nan tout larivyè ak sous dlo yo.
And at the sounding of the third angel, there went down from heaven a great star, burning like a flame, and it came on a third part of the rivers, and on the fountains of water.
και ο τριτος αγγελος εσαλπισεν και επεσεν εκ του ουρανου αστηρ μεγας καιομενος ως λαμπας και επεσεν επι το τριτον των ποταμων και επι τας πηγας υδατων
- 11 Yo te rele zetwal sa a: Lapsent. Yon tiè nan tout dlo yo vin anmè kou fièl. Anpil moun ki te bwè dlo sa a te mouri, paske dlo a te vin anmè.
And the name of the star is Wormwood: and a third part of the waters became bitter; and a number of men came to their end because of the waters, for they were made bitter.
και το ονομα του αστερος λεγεται αφινθος και γινεται το τριτον εις αφινθον και πολλοι ανθρωπων απεθανον εκ των υδατων οτι επικρανθησαν
- 12 Apre sa, katriyèm zanj lan kònen klewon l' lan. Yon tiè (1/3) nan solèy la, yon tiè nan lalin lan, ak yon tiè nan zetwal yo domaje. Konsa, yo tout yo pèdi yon tiè nan limiyè yo konn bay la. Pandan yon tiè lajounen an te fè nwa kou lank. Konsa tou, pandan yon tiè lannwit lan te fè tou nwa.
And at the sounding of the fourth angel, a third part of the sun, and of the moon, and of the stars was made dark, so that there was no light for a third part of the day and of the night.
και ο τεταρτος αγγελος εσαλπισεν και επληγη το τριτον του ηλιου και το τριτον της σεληνης και το τριτον των αστερων ινα σκοτισθη το τριτον αυτων και η ημερα μη φαινη το τριτον αυτης και η νυξ ομοιος
- 13 Mwen gade ankò, mwen tande yon gwo malfini ki t'ap vole byen wo nan sièl la. Li t'ap pale byen fò, li t'ap di: Ala de malè! Sa pral rèd nèt pou moun ki sou latè a, lè kout klewon twa lòt zanj yo va kònen.
And there came to my ears the cry of an eagle in flight in the middle of heaven, saying with a great voice, Trouble, trouble, trouble, to all on the earth, because of the other voices of the horns of the three angels, whose sounding is still to come.
και ειδον και ηκουσα ενος αγγελου πετωμενου εν μεσουρανηματι λεγοντος φωνη μεγαλη ουαι ουαι ουαι τοις κατοικουσιν επι της γης εκ των λοιπων φωνων της σαλπιγγος των τριων αγγελων των μελ λοντων σαλπιζειν
- 1 ¶ Apre sa, senkièm zanj lan kònen klewon l' lan. Mwen wè yon zetwal soti nan sièl la tonbe sou latè. Yo ba l' kle pou louvri pi ki mennen desann nan gwo twou san fon an.
And at the sounding of the fifth angel I saw a star falling from heaven to the earth: and there was given to him the key of the great deep.
και ο πεμπτος αγγελος εσαλπισεν και ειδον αστερα εκ του ουρανου πεπτωκοτα εις την γην και εδοθη αυτο η κλεις του φρεατος της αβυσσου
- 2 Zetwal la louvri pi ki mennen nan gwo twou san fon an. Yon gwo lafimen soti ladan l', tankou lafimen yon gwo fou k'ap boule. Lafimen ki t'ap soti nan pi a bouche solèy la. Sièl la vin tou nwa.
And he made the great deep open and a smoke went up from it, like the smoke of a great oven; and the sun and the air were made dark because of the smoke.
και ηνοιξεν το φρεαρ της αβυσσου και ανεβη καπνος εκ του φρεατος ως καπνος καμινου μεγαλης και εσκοτισθη ο ηλιος και ο αηρ εκ του καπνου του φρεατος
- 3 Yon bann krikèt vèt soti nan lafimen an, yo mache ale toupatou sou latè. Yo te ba yo menm pouvwa ak eskòpyon.
And from the smoke locusts came out on the earth; and power was given them, like the power of scorpions.
και εκ του καπνου εξηλθον ακριδες εις την γην και εδοθη αυταις εξουσια ως εχουσιν εξουσιαν οι σκορπιοι της γης

- 4 Yo te di yo pou yo pa t' fè malè sou okenn zèb, ni sou okenn piebwa ni sou okenn lòt plant. Se sou moun sèlman pou yo te fè malè. Epi se pa sou tout moun non, sèlman sou moun ki pa t' pote mak letanp Bondye a sou fwon yo.
And they were ordered to do no damage to the grass of the earth, or any green thing, or any tree, but only to such men as have not the mark of God on their brows.
και ερρεθη αυταις ινα μη αδικησωσιν τον χορτον της γης ουδε παν γλωρον ουδε παν δενδρον ει μη τους ανθρωπους μονους οιτινες ουκ εχουσιν την σφραγιδα του θεου επι των μετωπων αυτων
- 5 Krikèt yo pa t' gen dwa touye moun sa yo. Men, pandan senk mwa yo te gen dwa fè yo souffri. Krikèt yo fè moun yo souffri tankou si se eskòpyon ki te mòde yo.
And orders were given them not to put them to death, but to give them great pain for five months: and their pain was as the pain from the wound of a scorpion.
και εδοθη αυταις ινα μη αποκτεινωσιν αυτους αλλ ινα βασανισθωσιν μηνας πεντε και ο βασανισμος αυτων ως βασανισμος σκορπιου οταν παιση ανθρωπον
- 6 Pandan senk mwa sa yo, moun va chache lanmò, men yo p'ap jwenn lanmò. Y'a anvì mouri, men lanmò va pase lwen yo.
And in those days men will be hoping for death, and it will not come to them; and they will have a great desire for death, and death will go in flight from them.
και εν ταις ημεραις εκειναις ζητησουσιν οι ανθρωποι τον θανατον και ουχ ευρησουσιν αυτον και επιθυμησουσιν αποθανειν και φευζεται ο θανατος απ αυτων
- 7 Krikèt yo te sanble ak chwal ki pare pou al nan batay. Sou tèt yo chak te gen yon bagay ki sanble ak yon kouwòn lò. Figi yo menm te tankou figi moun.
And the forms of the locusts were like horses made ready for war; and on their heads they had crowns like gold, and their faces were as the faces of men.
και τα ομοιωματα των ακριδων ομοια ιπποις ητοιμασμενοι εις πολεμον και επι τας κεφαλαις αυτων ως στεφανοι ομοιοι χρυσω και τα προσωπα αυτων ως προσωπα ανθρωπων
- 8 Yo te gen cheve sou tèt yo tankou cheve fi. Dan yo menm te tankou dan lyon.
And they had hair like the hair of women, and their teeth were as the teeth of lions.
και ειχον τριχας ως τριχας γυναικων και οι οδοντες αυτων ως λεοντων ησαν
- 9 Sou lestonmak yo, yo te gen yon plak an fè pou pwoteje yo. Lè yo bat zèl yo, yo fè bri tankou yon bann kabwèt chwal ki pral nan batay.
And they had breastplates like iron, and the sound of their wings was as the sound of carriages, like an army of horses rushing to the fight.
και ειχον θωρακας ως θωρακας σιδηρους και η φωνη των πτερυγων αυτων ως φωνη αρματων ιπων πολλων τρεχοντων εις πολεμον
- 10 Yo gen menm ke ak eskòpyon, ak yon pikan nan pwent ke a. Se avèk ke yo yo te gen pouvwa fè moun mechanste pandan senk mwa.
And they have pointed tails like scorpions; and in their tails is their power to give men wounds for five months.
και εχουσιν ουρας ομοιας σκορπιοις και κεντρα ην εν ταις ουραις αυτων και η εξουσια αυτων αδικησαι τους ανθρωπους μηνας πεντε
- 11 Yo te gen yon wa alatèt yo. Se zanj gwo twou san fon an. Nan lang ebre yo rele l': Abaddon. Nan lang grèk yo rele l': Apolyon, ki vle di: moun k'ap krise brize a.
They have over them as king the angel of the great deep: his name in Hebrew is Abaddon, and in the Greek language Apollyon.
και εχουσιν εφ αυτων βασιλευ τον αγγελον της αβυσσου ονομα αυτω εβραιστι αβαδδων και εν τη ελληνικη ονομα εχει απολλυων
- 12 Premie malè a te pase. Te gen de (2) lòt malè ankò ki te gen pou vini apre sa.
The first Trouble is past: see, there are still two Troubles to come.
η ουαι η μια απηλθεν ιδου ερχονται επι δυο ουαι μετα ταυτα
- 13 ¶ Lè sa a, sizièm zanj lan kònen klewon l' lan. Mwen tande yon vwa ki t'ap soti nan kat kwen lotèl an lò ki te devan Bondye a.
And at the sounding of the sixth angel a voice came to my ears from the horns of the gold altar which is before God,
και ο εκτος αγγελος εσαλπισεν και ηκουσα φωνην μιαν εκ των τεσσαρων κερων του θυσιαστηριου του χρυσου του ενωπιου του θεου
- 14 Vwa a pale ak sizièm zanj ki te kenbe klewon an. Li di li konsa: Lage kat zanj ki mare nan chenn bò gwo larivyè Lefrat la.
Saying to the sixth angel who had the horn, Make free the four angels who are chained at the great river Euphrates.
λεγουσιν τω εκτω αγγελω ος ειχε την σαλπιγγα λυσον τους τεσσαρας αγγελους τους δεδεμενους επι τω ποταμω τω μεγαλω ευφρατη
- 15 Yo lage kat zanj yo. Yo te pare yo pou sa menm, pou lè sa a, pou jou sa a, nan mwa sa a, nan lane sa a, pou yo te ka touye yon moun sou chak twa moun ki sou latè.
And the four angels were made free, who were ready for the hour and day and month and year, that they might put to death a third part of men.
και ελυθησαν οι τεσσαρες αγγελοι οι ητοιμασμενοι εις την ωραν και ημεραν και μηνα και ενιαυτον ινα αποκτεινωσιν το τριτον των ανθρωπων
- 16 Yo di m' kantite sòlda sou chwal ki te genyen: Te gen desan milyon (200.000.000).
And the number of the armies of the horsemen was twice ten thousand times ten thousand: the number of them came to my ears.
και ο αριθμος στρατευματων του ιππικου δυο μυριαδες μυριαδων και ηκουσα τον αριθμον αυτων

- 17 Men ki jan mwen te wè chwal yo ak kavalie yo nan vizyon an: Kavalie yo te gen yon kalite chemiz an fè pou pwoteje lestonmak yo. Chemiz yo te wouj kou dife, ble kou digo, jòn kou safran. Tèt chwal yo menm te tankou tèt lyon. Dife ansanm ak lafimen epi souf t'ap soti nan bouch yo.
 And so I saw the horses in the vision, and those who were seated on them, having breastplates of fire and glass and of burning stone: and the heads of the horses were as the heads of lions; and out of their mouths came fire and smoke and a smell of burning.
 και ουτως ειδον τους ιππους εν τη ορασει και τους καθημενους επ αυτων εχοντας θωρακας πυρινους και υακινθινους και θειωδεις και αι κεφαλαι των ιππων ως κεφαλαι λεοντων και εκ των στοματων αυτων εκπορευεται πυρ και καπνος και θειον
- 18 Twa bagay sa yo ki t'ap soti nan bouch chwal yo, se te twa kalamite ki te touye yon moun sou chak twa moun sou latè.
 By these evils a third part of men was put to death, by the fire, and the smoke, and the burning smell which came out of their mouths.
 υπο των τριων τουτων απεκτανθησαν το τριτον των ανθρωπων εκ του πυρος και εκ του καπνου και εκ του θειου του εκπορευομενου εκ των στοματων αυτων
- 19 Paske se nan bouch yo chwal yo te gen tout pouvwa sa a ansanm ak nan ke yo. Baton ke yo menm te sanble ak sèpan: yo te gen yon tèt pou yo te fè moun mechanste.
 For the power of the horses is in their mouths and in their tails: because their tails are like snakes, and have heads, and with them they give wounds.
 αι γαρ εξουσαι αυτων εν τω στοματι αυτων εισιν αι γαρ ουραι αυτων ομοιαι οφεισιν εχουσαι κεφαλαι και εν αυταις αδικουσιν
- 20 Malgre sa, rès moun sou latè yo, sa ki pa t' mouri anba kalamite sa yo, pa t' sispann adore Satan ak zidòl fèt an lò, an ajan, an bwonz, an wòch oswa an bwa, zidòl ki pa ka wè, ki pa ka tande, ki pa ka mache.
 And the rest of the people, who were not put to death by these evils, were not turned from the works of their hands, but went on giving worship to evil spirits, and images of gold and silver and brass and stone and wood which have no power of seeing or hearing or walking:
 και οι λοιποι των ανθρωπων οι ουκ απεκτανθησαν εν ταις πληγαις ταυταις ουτε μετενοησαν εκ των εργαων των χειρων αυτων ινα μη προσκυνησωσιν τα δαιμονια και ειδωλα τα χρυσα και τα αργυρα και αι τα χαλκα και τα λιθινα και τα ξυλινα α ουτε βλεπειν δυναται ουτε ακουειν ουτε περιπατειν
- 21 Wi, atousa, moun sa yo pa t' chanje jan yo t'ap viv la, yo pa t' sispann touye moun, fè maji, lage kò yo nan imoralite ak vòlò zafè moun.
 And they had no regret for putting men to death, or for their use of secret arts, or for the evil desires of the flesh, or for taking the property of others.
 και ου μετενοησαν εκ των φονων αυτων ουτε εκ των φαρμακειων αυτων ουτε εκ της πορνειας αυτων ουτε εκ των κλεμματαων αυτων
- 1 ¶ Apre sa, mwen wè yon lòt zanj ki te gwonèng anpil desann soti nan sièl la. Li te vlope nan yon gwo nwaj ak yon lakansièl kouwonnen tout tèt li. Figi l' te tankou solèy la. De janm li yo te tankou de gwo flanm dife.
 And I saw another strong angel coming down out of heaven, clothed with a cloud; and an arch of coloured light was round his head, and his face was like the sun, and his feet like pillars of fire;
 και ειδον αλλον αγγελον ισχυρον καταβαινοντα εκ του ουρανου περιβεβλημενον νεφελην και ιρις επι της κεφαλης και το προσωπον αυτου ως ο ηλιος και οι ποδες αυτου ως στυλοι πυρος
- 2 Li te kenbe yon ti liv louvri nan men li. Li mete pie dwat li sou lanmè, pie gòch li sou tè fèm.
 And he had in his hand a little open book: and he put his right foot on the sea, and his left on the earth;
 και ειχεν εν τη χειρι αυτου βιβλαριδιον ανεωγμενον και εθηκεν τον ποδα αυτου τον δεξιον επι την θαλασσαν τον δε ευωνυμον επι την γην
- 3 Li pran rele byen fò tankou yon lyon k'ap gwonde. Lè li fin rele, sèt loraj yo pran gwonde reponn li.
 And he gave a loud cry, like the angry voice of a lion: and at his cry the voices of the seven thunders were sounding.
 και εκραξεν φωνη μεγαλη ωσπερ λεων μυκαται και οτε εκραξεν ελαλησαν αι επτα βρονται τας εαυτων φωνας
- 4 Fini yo fin pale, mwen tapral ekri sa yo te di a, lè m' tande yon vwa nan sièl la ki di m' konsa: Sa sèt loraj yo sot di a, se yon sekrè pou ou kenbe. Pa ekri li.
 And when the seven thunders had given out their voices, I was about to put their words down: and a voice from heaven came to my ears, saying, Keep secret the things which the seven thunders said, and do not put them in writing.
 και οτε ελαλησαν αι επτα βρονται τας φωνας εαυτων εμελλον γραφειν και ηκουσα φωνην εκ του ουρανου λεγουσαν μοι σφραγισον α ελαλησαν αι επτα βρονται και μη ταυτα γραψης
- 5 Apre sa, zanj mwen te wè kanpe sou lanmè ak sou tè fèm lan leve men dwat li nan sièl.
 And the angel which I saw taking his position on the sea and on the earth, put up his right hand to heaven,
 και ο αγγελος ον ειδον εστωτα επι της θαλασσης και επι της γης ηρεν την χειρα αυτου εις τον ουρανον
- 6 Li fè sèman sou non Bondye k'ap viv pou tout tan an, Bondye ki fè sièl la ak tou sa ki ladan l', tè a ak tou sa ki ladan li, ansanm ak lanmè a ak tou sa ki ladan li. Zanj lan di: Yo p'ap bay dèlè ankò.
 And took his oath by him who is living for ever and ever, who made the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there would be no more waiting:
 και ωμοσεν εν τω ζωντι εις τους αιωνας των αιωνων ος εκτισεν τον ουρανον και τα εν αυτω και την γην και τα εν αυτη και την θαλασσαν και τα εν αυτη οτι χρονος ουκ εσται ετι
- 7 Men lè setième zanj lan va pran kònen klewon l' lan, Bondye pral fè sa li gen pou l' fè dapre plan travay li te kenbe sere nan tèt li a, jan l' te fè pwofèt ki t'ap sèvi l' yo konn sa.
 But in the days of the voice of the seventh angel, when the sound of his horn is about to come, then will the secret of God be complete, of which he gave the good news to his servants the prophets.
 αλλα εν ταις ημεραις της φωνης του εβδομου αγγελου οταν μελλη σαλπιζειν και τελεσθη το μυστηριον του θεου ως ευηγγελισεν τοις εαυτου δουλοις τοις προφηταις

- 8 ¶ Apre sa, vwa mwen te tande sot nan sièl la pran pale avè m' ankò. Li di mwen konsa: Ale pran ti liv ki louvri nan men zanj ki kanpe sou lannè ak sou tè fèm lan.
And the voice came to me again from heaven, saying, Go, take the book which is open in the hand of the angel who has his place on the sea and on the earth.
και η φωνη ην ηκουσα εκ του ουρανου παλιν λαλουσα μετ εμου και λεγουσα υπαγε λαβε το βιβλαριδιον το ηνεωγμενον εν τη χειρι αγγελου του εστωτος επι της θαλασσης και επι της γης
- 9 Mwen pwoche bò kote zanj lan. Mwen mande l' pou l' ban m' ti liv la. Li di mwen konsa. Men li, pran l', manje li. L'ap gen yon gou anmè nan lestonmak ou. Men, nan bouch ou l'ap dous tankou siwo myèl.
And I went to the angel, and said to him, Give me the little book. And he said to me: Put it in your mouth; and it will make your stomach bitter, but in your mouth it will be sweet as honey.
και απηλθον προς τον αγγελον λεγων αυτω δος μοι το βιβλαριδιον και λεγει μοι λαβε και καταφαγε αυτο και πικρανει σου την κοιλιαν αλλ εν τω στοματι σου εσται γλυκυ ως μελι
- 10 Mwen pran ti liv la nan men li. Mwen manje l', li te dous tankou siwo myèl nan bouch mwen. Men, lè m' vale l', li te anmè kou fièl nan lestonmak mwen.
And I took the little book out of the angel's hand and did as he said; and it was sweet as honey in my mouth: and when I had taken it, my stomach was made bitter.
και ελαβον το βιβλαριδιον εκ της χειρος του αγγελου και καταφαγον αυτο και ην εν τω στοματι μου ως μελι γλυκυ και οτε εφαγον αυτο επικρανη η κοιλια μου
- 11 Apre sa, yo di mwen: Se pou ou fè konnen mesaj Bondye a ankò, mesaj ki pale sou anpil pèp, anpil nasyon, anpil lang ak anpil wa.
And they said to me, You are to give word again of what is coming in the future to the peoples and nations and languages and kings.
και λεγει μοι δει σε παλιν προφητευσαι επι λαοις και εθνεσιν και γλωσσαις και βασιλευσιν πολλοις
- 1 ¶ Apre sa, yo ban m' yon baton wozo ki sèvi pou pran mezi. Yo di mwen konsa: Leve. Ale pran mezi kay Bondye a ansanm ak lotèl la. Konte konbe moun k'ap adore nan tanp lan.
And there was given to me a measuring rod: and one said, Go up and take the measure of the house of God, and the altar, and the worshippers in it.
και εδοθη μοι καταμωσ ομοιος ραβδω λεγων εγειραι και μετρησον τον ναον του θεου και το θυσιαστηριον και τους προσκυνουντας εν αυτω
- 2 Men, pa okipe gwo lakou ki dèyè tanp lan, pa mezire li. Paske se pou etranje yo li ye, yo menm ki gen pou foule lavil Bondye a anba pie yo pandan karannde mwa.
But do not take the measure of the space outside the house; because it has been given to the nations: and the holy town will be under their feet for forty-two months.
και την αυλην την εσωθεν του ναου εκβαλε εξω και μη αυτην μετρησης οτι εδοθη τοις εθνεσιν και την πολιν την αγιαν πατησουσιν μηνας τεσσαρακοντα δυο
- 3 ¶ M'ap voye de temwen m' yo ak rad sak sou yo, pou yo fè konnen mesaj Bondye a pandan mil desanswasant (1.260) jou.
And I will give orders to my two witnesses, and they will be prophets for a thousand, two hundred and sixty days, clothed with haircloth.
και δωσω τοις δυσιν μαρτυσιν μου και προφητευσουσιν ημερας χιλιας διακοσιας εξηκοντα περιβεβλημενοι σακκουσ
- 4 De temwen yo se de pie oliv ak de lanp ki kanpe la devan Mèt tout latè a.
These are the two olive-trees and the two lights, which are before the Lord of the earth.
ουτοι εισιν αι δυο ελαιαι και δυο λυχναι αι ενωπιον του θεου της γης εστωσαι
- 5 Si yon moun chache fè yo mal, dife ap soti nan bouch yo, l'ap detwi tout lènmi yo. Se konsa moun k'ap chache fè yo mal gen pou mourì.
And if any man would do them damage, fire comes out of their mouth and puts an end to those who are working against them: and if any man has a desire to do them damage, in this way will he be put to death.
και ει τις αυτους θελη αδικησαι πυρ εκπορευεται εκ του στοματος αυτων και κατεσθιει τους εχθρους αυτων και ει τις αυτους θελη αδικησαι ουτως δει αυτον αποκτανθηναι
- 6 Yo gen pouvwa fèmen sièl la pou okenn lapli pa tonbe lè y'ap fè konnen mesaj Bondye a. Yo gen pouvwa tou pou yo fè dlo tounen san. Yo gen pouvwa pou yo fè tout kalite kalamite tonbe sou latè, kantite fwa y'a vle li.
These have the power to keep the heaven shut, so that there may be no rain in the days when they are prophets: and they have power over the waters to make them into blood, and to send every sort of disease on the earth as their pleasure is.
ουτοι εχουσιν εξουσιαν κλεισαι τον ουρανον ινα μη βρεχη νετος εν ημεραις αυτων της προφητειας και εξουσιαν εχουσιν επι των υδατων στρεφειν αυτα εις αιμα και παταξει την γην παση πληγη οσακις εαν θελησωσιν
- 7 Lè y'a fin di sa yo gen pou di a, bèt ki soti nan gwo twou san fon an va mare batay ak yo. La kraze yo, la touye yo.
And when they have come to the end of their witness, the beast which comes up out of the great deep will make war on them and overcome them and put them to death.
και οταν τελεσωσιν την μαρτυριαν αυτων το θηριον το αναβαινον εκ της αβυσσου ποιησει πολεμον μετ αυτων και νικησει αυτους και αποκτενει αυτους
- 8 Kadav yo va rete nan mitan lari gwo lavil la, kote yo te kloure Seyè a sou kwa a. Lè sa a, y'a chanje non lavil la. Y'a rele l' Sodòm osinon Lejip.
And their dead bodies will be in the open street of the great town, which in the spirit is named Sodom and Egypt, where their Lord was put to death on the cross.
και τα πτωματα αυτων επι της πλατειας πολεως της μεγαλης ητις καλειται πνευματικως σοδομα και αιγυπτος οπου και ο κυριος ημων εσταυρωθη
- 9 Moun tout kalite ras ki soti nan tout peyi ak nan tout nasyon ki pale tout lang, va rete la ap gade kadav yo pandan twa jou ak yon demi (1/2) jounen. Yo p'ap kite moun antere yo.
And the peoples and tribes and languages and nations will be looking on their dead bodies three days and a half, and will not let their dead bodies be put in the earth.
και βλεψουσιν εκ των λαων και φυλων και γλωσσωσιν και εθνων τα πτωματα αυτων ημερας τρεις και ημισυ και τα πτωματα αυτων ουκ αφησουσιν τεθηναι εις μνηματα

- 10 Tout moun ki rete sou latè pral kontan lè y'a tande de mesie yo mouri. Y'a fè fèt, y'a voye kado yonn bay lòt, paske se pa ti toumante de pwofèt sa yo pa t' toumante moun ki rete sou latè.
And those who are on the earth will have pleasure and delight over them; and they will send offerings one to another because these two prophets gave great trouble to all on the earth.
και οι κατοικουντες επι της γης χαρουσιν επ αυτους και ευφρανθησονται και δωρα πεμψουσιν αλληλοις οτι αυτοι οι δυο προφηται εβασανισαν τους κατοικουντας επι της γης
- 11 Nan mitan katyè moun a, Bondye te soufle sou yo pou l' ba yo lavi. Souf Bondye a antre nan yo: yo leve vivan ankò. Tout moun ki te wè yo te pè anpil.
And after three days and a half the breath of life from God went into them, and they got up on their feet; and great fear came on those who saw them.
και μετα τας τρεις ημερας και ημισυ πνευμα ζωης εκ του θεου εισηλθεν επ αυτους και εστησαν επι τους ποδας αυτων και φοβος μεγας επεσεν επι τους θεωρουντας αυτους
- 12 Lè sa a, de pwofèt yo tande yon vwa soti nan sièl la ki t'ap pale byen fò ak yo, li t'ap di yo: Moute bò isit. Yo moute nan sièl la sou yon nwaj devan tout lènmi ki t'ap gade yo.
And a great voice from heaven came to their ears, saying to them, Come up here. And they went up into heaven in the cloud, and were seen by those desiring their death.
και ηκουσαν φωνη μεγαλην εκ του ουρανου λεγουσαν αυτοις αναβητε ωδε και ανεβησαν εις τον ουρανον εν τη νεφελη και εθεωρησαν αυτους οι εχθροι αυτων
- 13 Menm lè a, yon gwo tranblemanntè fèt. Yon kay sou chak dis kay nan lavil la tonbe kraze. Sèt mil (7.000) moun mouri nan tranblemanntè sa a. Lòt moun yo menm te pè anpil, yo t'ap fè lwanj Bondye ki nan sièl la.
And in that hour there was a great earth-shock and a tenth part of the town came to destruction; and in the earth-shock seven thousand persons came to their end: and the rest were in fear, and gave glory to the God of heaven.
και εν εκεινη τη ωρα εγενετο σεισμος μεγας και το δεκατον της πολεως επεσεν και απεκτανθησαν εν τω σεισμω ονοματα ανθρωπων χιλιαδες επτα και οι λοιποι εμφοβοι εγενοντο και εδωκαν δοξαν τ ω θεω του ουρανου
- 14 ¶ Konsa, dezyèm malè a te pase! Men, atansyon, twazièm lan pral vini talè konsa.
The second Trouble is past: see, the third Trouble comes quickly.
η ουαι η δευτερα απηλθεν ιδου η ουαι η τριτη ερχεται ταχυ
- 15 Apre sa, setièm zanj lan kònen klewon l' lan. Mwen tande vwa yon bann moun ki t'ap pale byen fò nan sièl la. Yo t'ap di: Pouvwa pou gouvènè sou latè a, koulye a se nan men Mèt nou an ak nan men Kris li a sa ye. L'ap gouvènè pou tout tan.
And at the sounding of the seventh angel there were great voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord, and of his Christ, and he will have rule for ever and ever.
και ο εβδομος αγγελος εσαλπισεν και εγενοντο φωνα μεγαλαι εν τω ουρανω λεγουσαι εγενοντο αι βασιλεια του κοσμου του κυριου ημων και του χριστου αυτου και βασιλευσει εις τους αιωνας των αιωνων
- 16 Vennkat granmoun yo ki te chita sou fòtè yo devan Bondye tonbe atè, fwon yo touche tè, yo adore Bondye.
And the four and twenty rulers, who are seated before God on their high seats, went down on their faces and gave worship to God, saying,
και οι εικοσι και τεσσαρες πρεσβυτεροι οι ενωπιον του θεου καθημενοι επι τους θρονους αυτων επεσαν επι τα προσωπα αυτων και προσεκυνησαν τω θεω
- 17 Yo t'ap di: O Mèt, Bondye ki gen tout pouvwa, ou menm ki la epi ki te toujou la, n'ap di ou mèsi dèske ou sèvi ak gwo pouvwa ou la, pou ou pran gouvènman an nan men ou.
We give you praise, O Lord God, Ruler of all, who is and who was; because you have taken up your great power and are ruling your kingdom.
λεγοντες ευχαριστουμεν σοι κυριε ο θεος ο παντοκρατωρ ο ων και ο ην και ο ερχομενος οτι ειληφας την δυναμιν σου την μεγαλην και εβασιλευσας
- 18 Nasyon yo te move anpil, paske lè a rive, ou pral fè wè kòlè ou. Tout moun mouri yo pral pase anba jijman. Lè a rive, ou pral bay pwofèt yo, sèvitè ou yo, rekonpans yo, ansanm ak tout moun ki pou ou yo epi ki gen krentif pou ou, piti kou gran. Wi, lè a rive pou ou detwi moun k'ap detwi latè a!
And the nations were angry, and your wrath has come, and the time for the dead to be judged, and the time of reward for your servants, the prophets, and for the saints, and for those in whom is the fear of your name, small and great, and the time of destruction for those who made the earth unclean.
και τα εθνη ωργισθησαν και ηλθεν η οργη σου και ο καιρος των νεκρων κριθηναι και δουναι τον μισθον τοις δουλοις σου τοις προφηταις και τοις αγιοις και τοις φοβουμενοις το ονομα σου τοις μικρο ις και τοις μεγαλοις και διαφθειραι τους διαφθειροντας την γην
- 19 Lè sa a, pòt tanp Bondye nan sièl la louvri byen gran. Yo te ka wè bwat ki te gen kontra Bondye a anndan tanp lan. Zèklè pran klere, kout loraj pran gwonde, moun tande tout kalite bri. Tè a tranble, lagrèl t'ap tonbe an kantite.
And the house of God which is in heaven was open; and the ark of his agreement was seen in his house, and there were flames and voices and thunders and an earth-shock and a rain of ice.
και ηνοιγη ο ναος του θεου εν τω ουρανω και ωφθη η κιβωτος της διαθηκης αυτου εν τω ναω αυτου και εγενοντο αστραπαι και φωνα και βρονται και σεισμος και χαλαζα μεγαλη
- 1 ¶ Yon gwo siy parèt nan sièl la: se te yon fanm ki te vlope nan solèy la tankou nan yon rad. Lalin lan te anba pie li. Li te gen douz zetwal kouwonnen tèt li.
And a great sign was seen in heaven: a woman clothed with the sun, and with the moon under her feet, and on her head a crown of twelve stars.
και σημειον μεγα ωφθη εν τω ουρανω γυνη περιβεβλημενη τον ηλιον και η σεληνη υποκατω των ποδων αυτης και επι της κεφαλης αυτης στεφανος αστερων δωδεκα

- 2 Li te prèt pou l' te akouche: soufrans ak doulè tranche t'ap fè l' rele.
And she was with child; and she gave a cry, in the pains of childbirth.
 και εν γαστρι εχουσα κραζει ωδινουσα και βασανιζομενη τεκειν
- 3 Yon lòt siy te parèt nan sièl la tou: se te yon gwo dragon wouj. Li te gen sèt tèt ak dis kòn, ak yon kouwòn sou chak tèt li yo.
And there was seen another sign in heaven; a great red dragon, having seven heads and ten horns, and on his heads seven crowns.
 και ωφθη αλλο σημειον εν τω ουρανω και ιδου δρακων μεγας πυρρος εχων κεφαλας επτα και κερατα δεκα και επι τας κεφαλας αυτου διαδηματα επτα
- 4 Sou chak twa zetwal ki nan sièl la, li pran yonn li rache l' ak ke l', li voye l' jete sou latè. Li te kanpe la devan fanm ki tapral akouche a, pou l' te ka devore ti pitit la kou l' fèt.
And his tail was pulling a third part of the stars of heaven down to the earth, and the dragon took his place before the woman who was about to give birth, so that when the birth had taken place he might put an end to her child.
 και η ουρα αυτου συρει το τριτον των αστερων του ουρανου και εβαλεν αυτους εις την γην και ο δρακων εστηκεν ενωπιον της γυναικος της μελλουσης τεκειν ινα οταν τεκη το τεκνον αυτης καταφαγη η
- 5 Fanm lan fè yon ti pitit gason ki gen pou gouvènen tout nasyon yo ak yon baton fè. Men, yo pran ti pitit la, yo mennen l' bò kot Bondye, bò kot fòtèy la.
And she gave birth to a son, a male child, who was to have rule over all the nations with a rod of iron: and her child was taken up to God and to his high seat.
 και ετεκεν υιον αρρενα ος μελλει ποιμαινειν παντα τα εθνη εν ραβδω σιδηρα και ηρπασθη το τεκνον αυτης προς τον θεον και τον θρονον αυτου
- 6 Fanm lan menm kouri ale nan dezè a, kote Bondye te pare yon plas pou yo te ba l' manje pandan mildesanswasant (1.260) jou.
And the woman went in flight to the waste land, where she has a place made ready by God, so that there they may give her food a thousand, two hundred and sixty days.
 και η γυνη εφυγεν εις την ερημιον οπου εχει τοπον ητοιμασμενον απο του θεου ινα εκει τρεφωσιν αυτην ημερας χιλιας διακοσιας εξηκοντα
- 7 Lè sa a, yon sèl batay pete nan sièl la: Michèl ak zanj li yo pran goumen ak dragon an. Dragon an menm te gen zanj pa l' yo avè l' pou goumen ak Michèl.
And there was war in heaven: Michael and his angels going out to the fight with the dragon; and the dragon and his angels made war,
 και εγενετο πολεμος εν τω ουρανω ο μιχαηλ και οι αγγελιοι αυτου επολεμησαν κατα του δρακοντος και ο δρακων επολεμησεν και οι αγγελιοι αυτου
- 8 Men, dragon an pèdi batay la, yo pa ba l' dwa rete nan sièl la ankò, ni li menm, ni zanj li yo.
And they were overcome, and there was no more place for them in heaven.
 και ουκ ισχυσαν ουτε τοπος ευρεθη αυτων ετι εν τω ουρανω
- 9 Yo jete gwo dragon an deyò. Se li menm, sèpan ki la depi lontan an, li menm yo rele diab la osinon Satan, k'ap plede twonpe tout moun. Yo voye l' jete sou latè ansanm ak tout zanj li yo.
And the great dragon was forced down, the old snake, who is named the Evil One and Satan, by whom all the earth is turned from the right way; he was forced down to the earth, and his angels were forced down with him.
 και εβληθη ο δρακων ο μεγας ο οφιο ο αρχαιος ο καλουμενος διαβολος και ο σατανας ο πλανων την οικουμενην ολην εβληθη εις την γην και οι αγγελιοι αυτου μετ αυτου εβληθησαν
- 10 Apre sa, mwen tande yon gwo vwa nan sièl la ki t'ap di: Koulye a, Bondye pral vin delivre nou. Koulye a Bondye fè wè li gen pouwva, se li ki sèl Mèt! Koulye a, Kris li a fè wè otorite li. Paske, moun ki t'ap plede akize frè nou yo, moun ki te kanpe la devan Bondye, lajounen kou lannwit, ap pote plent pou yo a, yo mete l' deyò nan sièl la.
And a great voice in heaven came to my ears, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: because he who says evil against our brothers before our God day and night is forced down.
 και ηκουσα φωνην μεγαλην λεγουσαν εν τω ουρανω αρτι εγενετο η σωτηρια και η δυναμις και η βασιλεια του θεου ημων και η εξουσια του χριστου αυτου οτι κατεβληθη ο κατηγορος των αδελφων ημων ο κατηγορων αυτων ενωπιον του θεου ημων ημερας και νυκτος
- 11 Frè nou yo goumen ak li jouk yo gen batay la, gremesi san ti Mouton an ki te koule ak verite yo t'ap pibliye a: yo pa t' renmen lavi yo jouk pou yo ta pè lanmò.
And they overcame him through the blood of the Lamb and the word of their witness; and loving not their lives they freely gave themselves up to death.
 και αυτοι ενικησαν αυτον δια το αιμα του αρνιου και δια τον λογον της μαρτυριας αυτων και ουκ ηγαπησαν την ψυχην αυτων αχρι θανατου
- 12 ¶ Se poutèt sa, fè kè n' kontan, nou menm sièl ak tout moun ki rete nan sièl la. Men, malè pou latè ak lannmè, paske Satan desann sou nou. Li move anpil, paske li konnen pa rete l' anpil tan ankò.
Be glad then, O heavens, and you who are in them. But there is trouble for the earth and the sea: because the Evil One has come down to you, being very angry, having the knowledge that he has but a short time.
 δια τουτο ευφραινεσθε οι ουρανοι και οι εν αυτοις σκηνοντες ουαι τοις κατοικουσιν την γην και την θαλασσαν οτι κατεβη ο διαβολος προς υμας εχων θυμον μεγαν ειδωσ οτι ολιγον καιρον εχει
- 13 Lè dragon an wè se tout bon yo te jete l' sou latè, li pran kouri deyò fanm ki te fè pitit gason an.
And when the dragon saw that he was forced down to the earth, he made cruel attacks on the woman who gave birth to the male child.
 και οτε ειδεν ο δρακων οτι εβληθη εις την γην εδιωξεν την γυναικα ητις ετεκεν τον αρρενα

- 14 Men, yo bay fanm lan de gwo zèl malfini pou l' te ka vole ale nan plas li nan dezè a, byen lwen sèpan an. Se la yo ba l' manje pandan twazan sis mwa.
And there were given to the woman two wings of a great eagle, so that she might go in flight into the waste land, to her place, where she is given food for a time, and times, and half a time, from the face of the snake.
και εδοθησαν τη γυναικι δυο πτερυγες του αετου του μεγαλου ινα πετηται εις την ερημον εις τον τοπον αυτης οπου τρεφεται εκει καιρον και καιρους και ημισυ καιρου απο προσωπου του οφεως
- 15 Lè sa a, sèpan an louvri bouch li, li konmanse vonmi dlo. Dlo a fè yon gwo larivyè ki kouri dèyè fanm lan pou pote l' ale.
And the snake sent out of his mouth after the woman a river of water, so that she might be taken away by the stream.
και εβαλεν ο οφης οπισω της γυναικος εκ του στοματος αυτου υδωρ ως ποταμον ινα ταυτην ποταμοφορητον ποιηση
- 16 Men, latè vin bay fanm lan konkou, li louvri bouch li, li vale tout dlo ki t'ap soti nan bouch dragon an.
And the earth gave help to the woman, and with open mouth took up the river which the dragon sent out of his mouth.
και εβοηθησεν η γη τη γυναικι και ηνοιξεν η γη το στομα αυτης και κατεπιεν τον ποταμον ον εβαλεν ο δρακων εκ του στοματος αυτου
- 17 (17-18) Se pa ti move dragon an te move sou fanm lan. li al goumen avèk lòt pitif fanm lan, sa vle di ak tout moun k'ap obeyi kòmandman Bondye yo, k'ap kenbe fèm nan verite Jezi te fè nou konnen an. Apre sa, dragon an kanpe bò lanmè a.
And the dragon was angry with the woman and went away to make war on the rest of her seed, who keep the orders of God, and the witness of Jesus:
και ωργισθη ο δρακων επι τη γυναικι και απηλθεν ποιησαι πολεμον μετα των λοιπων του σπερματος αυτης των τηρουντων τας εντολας του θεου και εχοντων την μαρτυριαν του ιησου χριστου
- 1 ¶ Apre sa, mwen wè yon bèt ki t'ap soti nan lanmè a, li te gen dis kòn ak sèt tèt. Li te gen yon kouwòn sou chak kòn. Li te gen make sou chak tèt li yo yon non ki te yon gwo jouman pou Bondye.
¶13:1¶And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten crowns, and on his heads unholy names.
και εσταθην επι την αμμον της θαλασσης και ειδον εκ της θαλασσης θηριον αναβαινον εχον κεφαλαις επτα και κερατα δεκα και επι των κερατων αυτου δεκα διαδηματα και επι τας κεφαλαις αυτου ονομα βλασφημιας
- 2 Bèt mwen te wè a te sanble ak yon gwo chat tou jòn ak tach nwa sou tout kò li. pa t' li yo te plat tankou pa t' yon lous, bouch li te tankou bouch lyon. Dragon an ba li pouvwa li, li ba li plas chèf li te genyen an ansanm ak gwo pouvwa li t'ap egzèse a.
And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power and his seat and great authority.
και το θηριον ο ειδον ην ομοιον παρδαλει και οι ποδες αυτου ως αρκτου και το στομα αυτου ως στομα λεοντος και εδωκεν αυτω ο δρακων την δυναμιν αυτου και τον θρονον αυτου και εξουσιαν μεγαλην
- 3 Yonn nan sèt tèt yo te resewva yon blese ki te manke touye li. Men, blese a te geri. Tout moun te sezi wè sa, yo pran swiv bèt la.
And I saw one of his heads as if it had been given a death-wound; and his death-wound was made well: and all the earth was wondering at the beast.
και ειδον μιαν των κεφαλων αυτου ως εσφαγμενην εις θανατον και η πληγη του θανατου αυτου εθεραπευθη και εθαυμασθη εν ολη τη γη οπισω του θηριου
- 4 Tout moun pran adore dragon an paske li te bay bèt la pouvwa li. Yo adore bèt la tou, yo t'ap di: Kilès ki tankou bèt la? Kilès ki ka goumen avè li?
And they gave worship to the dragon, because he gave authority to the beast; and worshipping the beast, they said, Who is like the beast? and who is able to go to war with him?
και προσεκυνησαν τον δρακοντα ος εδωκεν εξουσιαν τω θηριω και προσεκυνησαν το θηριον λεγοντες τις ομοιος τω θηριω τις δυναται πολεμησαι μετ αυτου
- 5 Bèt la te resewva pouvwa pou l' te di tout kalite pawòl awogan pou joure Bondye. Yo ba l' pouvwa fè sa l' vle pandan karannde mwa.
And there was given to him a mouth to say words of pride against God; and there was given to him authority to go on for forty-two months.
και εδοθη αυτω στομα λαλουν μεγαλα και βλασφημιας και εδοθη αυτω εξουσια ποιησαι μηνιας τεσσαρακοντα δυο
- 6 Bèt la pran pale Bondye mal, li pase non Bondye nan betiz ansanm ak kote Bondye rete a, ak tout moun ki rete nan sièl la.
And his mouth was open to say evil against God, and against his name and his Tent, even against those who are in heaven.
και ηνοιξεν το στομα αυτου εις βλασφημιαν προς τον θεον βλασφημησαι το ονομα αυτου και την σκηνην αυτου και τους εν τω ουρανω σκηνοντας
- 7 Yo ba l' pouvwa pou l' fè lagè ak tout moun k'ap sèvi Bondye yo, jouk pou l' te genyen batay la. Yo ba l' pouvwa sou moun tout ras, tout peyi, tout lang ak tout nasyon.
And it was given to him to make war on the saints and to overcome them: and there was given to him authority over every tribe and people and language and nation.
και εδοθη αυτω πολεμον ποιησαι μετα των αγιων και νικησαι αυτους και εδοθη αυτω εξουσια επι πασαν φυλην και γλωσσαν και εθνος
- 8 Tout moun sou latè pral adore l', sa vle di tout moun ki pa t' gen non yo ekri nan liv ki gen non moun ki gen lavi a depi lè Bondye t'ap kreye tout bagay la, liv ki pou ti Mouton yo te touye a.
And all who are on the earth will give him worship, everyone whose name has not been from the first in the book of life of the Lamb who was put to death.
και προσκυνησουσιν αυτω παντες οι κατοικουντες επι της γης ον ου γεγραπται τα ονοματα εν τη βιβλω της ζωης του αρνιου εσφαγμενου απο καταβολης κοσμου
- 9 Koute byen wi, si nou gen zòrèy pou tande!
If any man has ears, let him give ear.
ει τις εχει ους ακουσατω

- 10 Moun ki la pou al nan prizon pral nan prizon. Moun ki la pou mouri anba kout nepe pral mouri anba kout nepe. Se poutèt sa, se pou moun Bondye yo gen anpil pasians ak konfians nan Bondye.
If any man sends others into prison, into prison he will go; if any man puts to death with the sword, with the sword will he be put to death. Here is the quiet strength and the faith of the saints.
ει τις αιχμαλωσιαν συναγει εις αιχμαλωσιαν υπαγει ει τις εν μαχαيرا αποκτενει δει αυτον εν μαχαيرا αποκτανθηναι ωδε εστιν η υπομονη και η πιστις των αγιων
- 11 ¶ Apre sa, mwen wè yon lòt bèt ki soti anba tè a. Li te gen de kòn tankou kòn mouton, li t'ap pale tankou yon dragon.
And I saw another beast coming up out of the earth; and he had two horns like a lamb, and his voice was like that of a dragon.
και ειδον αλλο θηριον αναβαινον εκ της γης και ειχεν κερατα δυο ομοια αρνιω και ελαλει ως δρακων
- 12 Li pran tout pouvwa premie bèt la pou l' te kòmande devan je li. Li fòse latè ak tout moun ki sou latè pou yo adore premie bèt ki te blese amò men ki te geri a.
And he makes use of all the authority of the first beast before his eyes. And he makes the earth and those who are in it give worship to the first beast, whose death-wound was made well.
και την εξουσιαν του πρωτου θηριου πασαν ποιει ενωπιον αυτου και ποιει την γην και τους κατοικουντας εν αυτη ινα προσκυνησωσιν το θηριον το πρωτον ου εθεραπευθη η πληγη του θανατου αυτο υ
- 13 Dezyèm bèt la t'ap fè anpil gwo mirak, li fè dife soti nan sièl la desann sou latè devan tout moun.
And he does great signs, even making fire come down from heaven on the earth before the eyes of men.
και ποιει σημεια μεγαλα ινα και πυρ ποιη καταβαινειν εκ του ουρανου εις την γην ενωπιον των ανθρωπων
- 14 Moun ki rete sou latè yo te pèdi tèt yo lè yo wè mirak yo te ba l' dwa fè devan je premie bèt la. Li mande yo pou yo fè yon estati bèt ki te blese amò ak kout nepe a men ki te byen vivan an.
And those who are on the earth are turned from the true way by him through the signs which he was given power to do before the beast; giving orders to those who are on the earth to make an image to the beast, who was wounded by the sword, and came to life.
και παντα τους κατοικουντας επι της γης δια τα σημεια α εδοθη αυτο ποιησαι ενωπιον του θηριου λεγων τοις κατοικουσιν επι της γης ποιησαι εικονα τω θηριω ο εχει την πληγην της μαχαιρας και εξ ησεν
- 15 Dezyèm bèt la resevwa pouvwa pou l' te fè estati premie bèt la tounen vivan. Konsa, estati a ka pale, li ka touye moun ki pa adore li.
And he had power to give breath to the image of the beast, so that words might come from the image of the beast, and that he might have all those who did not give worship to the image of the beast put to death.
και εδοθη αυτο δουναι πνευμα τη εικονι του θηριου ινα και λαληση η εικων του θηριου και ποιηση οσοι αν μη προσκυνησωσιν την εικονα του θηριου ινα αποκτανθωσιν
- 16 Bèt la te egzije pou tout moun, piti kou gran, rich kou pòn, esklav kou lib, pou yo te resevwa yon mak sou men dwat yo osinon sou fwon yo.
And he gives to all, small and great, the poor and those who have wealth, the free and those who are not free, a mark on their right hand or on their brows;
και ποιει παντας τους μικρους και τους μεγαλους και τους πλουσιους και τους πτωχους και τους ελευθερους και τους δουλους ινα δωση αυτοις χαραγμα επι της χειρος αυτων της δεξιας η επι των μετ ωπων αυτων
- 17 Pesonn pa t' kapab ni achte ni vann anyen si li pa t' gen mak sa a, sa vle di si l' pa t' gen non bèt la osinon nimewo ki koresponn ak non l' lan.
So that no man might be able to do trade but he who has the mark, even the name of the beast or the number of his name.
και ινα μη τις δυναται αγορασαι η πωλησαι ει μη ο εχον το χαραγμα η το ονομα του θηριου η τον αριθμον του ονοματος αυτου
- 18 Bagay sa a mande anpil bon konprann. Moun ki gen konprann ka resoud pwoblèm nimewo bèt la. Nimewo sa a se non yon moun li ye. Men nimewo a: sisanswasanssis (666).
Here is wisdom. He who has knowledge let him get the number of the beast; because it is the number of a man: and his number is Six hundred and sixty-six.
ωδε η σοφια εστιν ο εχων τον νουν ψηφισατω τον αριθμον του θηριου αριθμος γαρ ανθρωπου εστιν και ο αριθμος αυτου χξς
- 1 ¶ Apre sa mwen gade, mwen wè ti Mouton an kanpe sou mòn Siyon an. Li te gen sankarannkatmil (144.000) moun avèk li. Yo tout te gen non l' ansanm ak non Papa a ekri sou fwon yo.
And I saw the Lamb on the mountain of Zion, and with him a hundred and forty-four thousand, marked on their brows with his name and the name of his Father.
και ειδον και ιδου αρνιον εστηκος επι το ορος σιων και μετ αυτου εκατον τεσσαρακοντα τεσσαρες χιλιαδες εχουσαι το ονομα του πατρος αυτου γεγραμμενον επι των μετωπων αυτων
- 2 Mwen tande yon vwa ki soti nan sièl la: se te tankou bri yon gwo dlo k'ap tonbe nan yon kaskad, ou ankò yon gwo kout loraj. Vwa mwen tande a te tankou yon mizik lè anpil moun ap jwe gita.
And a voice from heaven came to my ears, like the sound of great waters, and the sound of loud thunder: and the voice which came to me was like the sound of players, playing on instruments of music.
και ηκουσα φωνην εκ του ουρανου ως φωνην υδατων πολλων και ως φωνην βροντης μεγαλης και φωνην ηκουσα κιθαρωδων κιθαριζοντων εν ταις κιθαραις αυτων
- 3 Tout sankarannkatmil moun yo te kanpe la devan fòtèy la, devan kat bèt vivan yo ansanm ak granmoun yo. Yo t'ap chante yon kantik tou nèf. Pesonn pa t' kapab aprann chante sa a, apa sankarannkatmil (144.000) moun sa yo ki te delivre pami moun ki sou latè.
And they made as it seemed a new song before the high seat, and before the four beasts and the rulers: and no man might have knowledge of the song but the hundred and forty-four thousand, even those from the earth whom God has made his for a price.
και αδουσιν ως ωδην καινην ενωπιον του θρονου και ενωπιον των τεσσαρων ζων και των πρεσβυτερων και ουδεις ηδυνατο μαθειν την ωδην ει μη αι εκατον τεσσαρακοντα τεσσαρες χιλιαδες οι ηγο ρασμενοι απο της γης

- 4 Moun sa yo, se moun ki pa t' fè sa ki mal ak fanm, yo te rete nan kondisyon pou fè sèvis Bondye. Y'ap mache dèyè ti Mouton an kote l' pase. Nan tout moun ki sou latè a se yo ki te delivre. Yo se premie moun yo te ofri bay Bondye ansanm ak ti Mouton an.
 These are they who have not made themselves unclean with women; for they are virgins. These are they who go after the Lamb wherever he goes. These were taken from among men to be the first fruits to God and to the Lamb.
 ουτοι εισιν οι μετα γυναικων ουκ εμολυνθησαν παρθενοι γαρ εισιν ουτοι εισιν οι ακολουθουντες τω αρνιω οπου αν υπαγη ουτοι ηγορασθησαν απο των ανθρωπων απαρχη τω θεω και τω αρνιω
- 5 Manti pa t' janm soti nan bouch yo, yo san repwòch.
 And in their mouth there was no false word, for they are untouched by evil.
 και εν τω στοματι αυτων ουχ ευρεθη δολος αμωμοι γαρ εισιν ενωπιον του θρονου του θεου
- 6 ¶ Lè sa a, mwen wè yon lòt zanj ki t'ap vole byen wo nan sièl la. Li te gen yon bon nouvèl pou l' te bay tout moun ki rete sou latè, bon nouvèl ki la pou tout tan an pou moun tout nasyon, tout ras, tout lang, tout peyi.
 And I saw another angel in flight between heaven and earth, having eternal good news to give to those who are on the earth, and to every nation and tribe and language and people, και ειδον αλλον αγγελον πετωμενον εν μεσουρανηματι εχοντα ευαγγελιον αιωνιον ευαγγελισαι τους κατοικουντας επι της γης και παν εθνος και φυλην και γλωσσαν και λαον
- 7 Li t'ap pale byen fò, li t'ap di: Gen krentif pou Bondye, fè lwanj li! Paske lè a rive, l'ap vin jije lèzòm. Adore moun ki fè sièl la, tè a, lanmè a ak tout sous dlo yo.
 Saying with a loud voice, Have fear of God and give him glory; because the hour of his judging is come; and give worship to him who made heaven and earth and the sea and the fountains of water. λεγοντα εν φωνη μεγαλη φοβηθητε τον θεον και δοτε αυτω δοξαν οτι ηλθεν η ωρα της κρισεως αυτου και προσκυνησατε τω ποιησαντι τον ουρανον και την γην και θαλασσαν και πηγας υδατων
- 8 Yon dezyèm zanj t'ap swiv premie a, li t'ap di: Li tonbe! Gwo lavil Babilòn lan tonbe! Li te fè moun tout nasyon yo bwè nan diven l' lan ki fò anpil, li fè yo bwè diven gwo imoralite li a.
 And a second angel came after, saying, Destruction has come to Babylon the great, which gave to all the nations the wine of the wrath of her evil ways. και αλλος αγγελος ηκολουθησεν λεγων επεσεν επεσεν βαβυλων η πολις η μεγαλη οτι εκ του οινου του θυμου της πορνειας αυτης πεποτικεν παντα εθνη
- 9 Yon twazièm zanj t'ap swiv de premie yo. Li t'ap pale byen fò, li t'ap di: Moun ki adore bèt la ansanm ak estati li a, moun ki resevwa mak bèt la sou fwon yo osinon sou men yo,
 And a third angel came after them, saying with a loud voice, If any man gives worship to the beast and his image, and has his mark on his brow or on his hand, και τριτος αγγελος ηκολουθησεν αυτοις λεγων εν φωνη μεγαλη ει τις το θηριον προσκυνει και την εικονα αυτου και λαμβανει χαραγμα επι του μετωπου αυτου η επι την χειρα αυτου
- 10 moun sa yo va bwè diven Bondye a tou, diven kòlè Bondye a, diven san melanj Bondye vide nan gode kòlè li a. Tout moun sa yo pral soufri nan dife ak souf devan zanj Bondye yo ak ti Mouton an.
 To him will be given of the wine of God's wrath which is ready unmixed in the cup of his wrath and he will have cruel pain, burning with fire before the holy angels and before the Lamb: και αυτος πιεται εκ του οινου του θυμου του θεου του κεκρασμενου ακρατου εν τω ποτηριω της οργης αυτου και βασανισθησεται εν πυρι και θειω ενωπιον των αγιων αγγελων και ενωπιον του αρνι ου
- 11 Lafimen dife k'ap fè yo soufri a ap moute tout tan san rete. Moun ki adore bèt la ak estati li a, ansanm ak tout moun ki resevwa mak non li a, yo yonn p'ap gen repo lajounen kou lannwit.
 And the smoke of their pain goes up for ever and ever; and they have no rest day and night, who give worship to the beast and his image, and have on them the mark of his name. και ο καπνος του βασανισμου αυτων αναβαινει εις αιωνας αιωνων και ουκ εχουσιν αναπαυσιν ημερας και νυκτος οι προσκυνουντες το θηριον και την εικονα αυτου και ει τις λαμβανει το χαραγμα του ονοματος αυτου
- 12 Se poutèt sa, se pou pèp Bondye a, moun k'ap obeyi kòmandman Bondye yo, moun k'ap kenbe konfians yo fèm nan Jezi a gen anpil pasians.
 Here is the quiet strength of the saints, who keep the orders of God, and the faith of Jesus. ωδε υπομονη των αγιων εστιν ωδε οι τηρουντες τας εντολας του θεου και την πιστιν ιησου
- 13 ¶ Apre sa mwen tande yon vwa nan sièl la ki di mwen: Men, ekri sa: benediksyon pou tout moun ki depi koulye a mouri nan sèvis Seyè a. Lespri Bondye a reponn, li di: Wi, benediksyon pou yo. Yo pral poze kò yo apre yo fin travay di. Travay yo fè a pral mache ak yo.
 And a voice from heaven came to my ears, saying, Put in writing, There is a blessing on the dead who from now on come to their end in the Lord: yes, says the Spirit, that they may have rest from their troubles; for their works go with them. και ηκουσα φωνης εκ του ουρανου λεγουσης μοι γραπον μακαριοι οι νεκροι οι εν κυριω αποθησκοντες απαρτι ναι λεγει το πνευμα ινα αναπαυσωνται εκ των κοπων αυτων τα δε εργα αυτων ακολουθει μετ αυτων
- 14 Apre sa, mwen gade ankò, mwen wè yon nwaj tou blan. Yon moun ki sanble ak yon gason te chita anwo nwaj la. Li te gen yon kouwòn lò sou tèt li ak yon kouto digo byen file nan men li.
 And I saw a white cloud, and on the cloud I saw one seated, like a son of man, having on his head a crown of gold, and in his hand a sharp curved blade. και ειδον και ιδου νεφελη λευκη και επι την νεφελην καθημενος ομοιος υιω ανθρωπου εχων επι της κεφαλης αυτου στεφανον χρυσουν και εν τη χειρι αυτου δρεπανον οξυ

- 15 Yon lòt zanj soti nan tanp lan, li pran pale ak moun ki te chita sou tèt nwaj la. Li di l' byen fò: Pran kouto digo ou la, sèvi avè l' pou ranmase rekòt la. Paske, sezon rekòt la rive. Latè pare pou rekòt la.
 And another angel came out from the house of God, crying with a loud voice to him who was seated on the cloud, Put in your blade, and let the grain be cut; because the hour for cutting it is come; for the grain of the earth is over-ready.
 και άλλος αγγελος εξήλθεν εκ του ναου κραζων εν μεγαλη φωνη τω καθημενω επι της νεφελης πεμψον το δρεπανον σου και θερισον οτι ηλθεν σοι η ωρα του θερισαι οτι εξηρανθη ο θερισμος της γης
- 16 Lè sa a, moun ki te chita anwo nwaj la pase kouto digo l' la sou latè. Menm lè a, tout rekòt la fèt sou latè.
 And he who was seated on the cloud sent in his blade on the earth; and the grain of the earth was cut.
 και εβαλεν ο καθημενος επι την νεφελην το δρεπανον αυτου επι την γην και εθερισθη η γη
- 17 Yon lòt zanj soti nan tanp ki nan sièl la. Li menm tou li te gen yon kouto digo byen file nan men l'.
 And another angel came out from the house of God which is in heaven, having a sharp curved blade.
 και άλλος αγγελος εξήλθεν εκ του ναου του εν τω ουρανω εχων και αυτος δρεπανον οξυ
- 18 Yon lòt zanj ankò soti bò lotèl la, li menm li te gen pouwva sou dife. Li pale ak zanj ki te gen kouto digo file a, li di l' byen fò: Pran kouto digo ou la, sèvi avè l' pou koupe tout grap rezen ki sou tè a, paske rezen yo mi.
 And another angel came out from the altar, who has power over fire; and he gave a loud cry to him who had the sharp curved blade, saying, Put in your sharp blade, and let the grapes of the vine of the earth be cut; for her grapes are fully ready.
 και άλλος αγγελος εξήλθεν εκ του θυσιαστηριου εχων εξουσιαν επι του πυρος και εφωνησεν κραυγη μεγαλη τω εχοντι το δρεπανον το οξυ λεγων πεμψον σου το δρεπανον το οξυ και τρυγησον τους βο τρυας της γης οτι ηκμασαν αι σταφυλαι αυτης
- 19 Lè sa a, zanj lan pase kouto digo l' la sou latè, li koupe tout grap rezen ki sou latè a, li jete yo nan moulen rezen an kote kòlè Bondye a ap kraze yo.
 And the angel sent his blade into the earth, and the vine of the earth was cut, and he put it into the great wine-crusher of the wrath of God.
 και εβαλεν ο αγγελος το δρεπανον αυτου εις την γην και ετρυγησεν την αμπελον της γης και εβαλεν εις την ληνον του θυμου του θεου την μεγαλην
- 20 Yo kraze tout rezen yo nan moulen andeyò lavil la. San t'ap koule soti nan moulen an tankou dlo larivyè, li kouvri yon distans twasan (300) kilomèt konsa, li moute, li rive wotè bouch chwal yo.
 And the grapes were crushed under foot outside the town, and blood came out from them, even to the head-bands of the horses, two hundred miles.
 και επατηθη η ληνος εξω της πολεως και εξηλθεν αιμα εκ της ληνου αχρι των χαλινων των ιππων απο σταδιων χιλιων εξακοσιων
- 1 ¶ Apre sa, mwen wè yon lòt siy nan sièl la, yon gwo siy ki pou fè moun sezi: sèt zanj ki te kenbe sèt kalamite. Se te sèt dènye kalamite yo. Apre yo, Bondye ap sispann fè kòlè.
 And I saw another sign in heaven, great and strange; seven angels having the seven last punishments, for in them the wrath of God is complete.
 και ειδον αλλο σημειον εν τω ουρανω μεγα και θαυμαστον αγγελους επτα εχοντας πληγας επτα τας εσχατας οτι εν αυταις ετελεσθη ο θυμος του θεου
- 2 Apre sa, mwen wè yon bagay ki te tankou yon lanmè fèt an kristal mele ak dife. Mwen wè tou moun ki te genyen nan batay yo t'ap mennen kont bèt la, kont estati l' la, kont moun ki gen yon nimewo ki koresponn ak non l' lan. Yo tout yo te kanpe bò lanmè kristal la, yo te gen nan men yo gita Bondye te ba yo a.
 And I saw a sea which seemed like glass mixed with fire; and those who had overcome the beast and his image and the number of his name, were in their places by the sea of glass, with God's instruments of music in their hands.
 και ειδον ως θαλασσαν υαλινην μεμιγμενην πυρι και τους νικωντας εκ του θηριου και εκ της εικονος αυτου και εκ του χαραγματος αυτου εκ του αριθμου του ονοματος αυτου εστωτας επι την θαλασσαν την υαλινην εχοντας κιθαρας του θεου
- 3 Yo t'ap chante chante Moyiz, sèvètè Bondye a, ansanm ak chante ti Mouton an Bondye, Mèt ki gen tout pouwva, tou sa ou fè, se bèl bagay! Ou menm ki wa tout nasyon, plan travay ou yo dwat, se verite yo ye.
 And they give the song of Moses, the servant of God, and the song of the Lamb, saying, Great and full of wonder are your works, O Lord God, Ruler of all; true and full of righteousness are your ways, eternal King.
 και αδουσιν την ωδην μωσεως δουλου του θεου και την ωδην του αρνιου λεγοντες μεγαλα και θαυμαστα τα εργα σου κυριε ο θεος ο παντοκρατωρ δικαιοι και αληθινοι αι οδοι σου ο βασιλευς των αγιων
- 4 Ki moun ki pa ta gen krentif pou ou, Mèt? Ki moun ki pou ta refize fè lwanj ou? Se ou menm sèl ki sen. Tout nasyon yo gen pou vini pou yo bese tèt yo devan ou, pou yo adore ou. Paske, yo wè akèl sa ou fè se bagay ki dwat.
 What man is there who will not have fear before you, O Lord, and give glory to your name? because you only are holy; for all the nations will come and give worship before you; for your righteousness has been made clear.
 τις ου μη φοβηθη σε κυριε και δοξαση το ονομα σου οτι μονος οσιος οτι παντα τα εθνη ηξουσιν και προσκυνησουσιν ενωπιον σου οτι τα δικαιωματα σου εφανερωθησαν
- 5 ¶ Apre sa, mwen wè kote ki apa pou Bondye nan tanp ki nan sièl la louvri.
 And after these things I saw, and the house of the Tent of witness in heaven was open:
 και μετα ταυτα ειδον και ιδου ηνοιγη ο ναος της σκηνης του μαρτυριου εν τω ουρανω

- 6 Sèt zanj ki te kenbe sèt kalamite yo soti nan tanp la. Yo te abiye ak yon bèl twal blan byen fin ki te klere anpil. Yo te gen sentiwon an lò mare sou lestonmak yo.
And the seven angels who had the seven punishments came out from the house of God, clothed with linen, clean and bright and with bands of gold about their breasts.
και εξηλθον οι επτα αγγελιοι εχοντες τας επτα πληγας εκ του ναου ενδεδυμενοι λινον καθαρον και λαμπρον και περιεζωσμενοι περι τα στηθη ζωνας χρυσας
- 7 Yonn nan kat bèt vivan yo bay sèt zanj yo sèt gode fèt an lò ki te plen ak kòlè Bondye ki vivan pou tout tan an.
And one of the four beasts gave to the seven angels seven gold vessels full of the wrath of God, who is living for ever and ever.
και εν εκ των τεσσαρων ζωνων εδωκεν τοις επτα αγγελοις επτα φιαλας χρυσας γεμουσας του θυμου του θεου του ζωντος εις τους αιωνας των αιωνων
- 8 Lafimen ki t'ap soti nan gwo limiè prezans ak nan pouvwa Bondye a te plen tanp lan nèt. Pesonn pa t' kapab antre nan tanp lan toutotan sèt kalamite ki te nan men zanj yo pa t' ankò pase.
And the house of God was full of smoke from the glory of God, and from his power, and no one was able to go into the house of God, till the seven punishments of the seven angels were ended.
και εγεμισθη ο ναος καπνου εκ της δοξης του θεου και εκ της δυναμειως αυτου και ουδεις ηδυνατο εισελθειν εις τον ναον αχρι τελεσθωσιν αι επτα πληγαι των επτα αγγελων
- 1 ¶ Apre sa, mwen tande yon vwa ki t'ap soti nan tanp lan. Li t'ap pale ak sèt zanj yo, li t'ap di yo byen fò: Ale vide sèt gode kòlè Bondye a sou latè.
And a great voice out of the house of God came to my ears, saying to the seven angels, Go, and let that which is in the seven vessels of the wrath of God come down on the earth.
και ηκουσα φωνης μεγαλης εκ του ναου λεγουσης τοις επτα αγγελοις υπαγετε και εκχεατε τας φιαλας του θυμου του θεου εις την γην
- 2 Premie zanj lan pati, li vide gode pa l' la sou latè. Menm lè a, moun ki te gen mak bèt la sou yo, moun ki t'ap adore estati l' la, yo tout te kouvri ak move malenng ki t'ap fè yo soufri anpil.
And the first went, and let what was in his vessel come down on the earth; and it became an evil poisoning wound on the men who had the mark of the beast, and who gave worship to his image.
και απηλθεν ο πρωτος και εξεχεεν την φιαλην αυτου επι την γην και εγενετο ελκος κακον και πονηρον εις τους ανθρωπους τους εχοντας το χαραγμα του θηριου και τους τη εικονι αυτου προσκυνουντας
- 3 Dezyèm zanj lan vide gode pa l' la sou lanmè. Dlo a tounen tankou san moun mouri. Tout bèt vivan ki te nan lanmè a mouri.
And the second let what was in his vessel come out into the sea; and it became blood as of a dead man; and every living thing in the sea came to an end.
και ο δευτερος αγγελος εξεχεεν την φιαλην αυτου εις την θαλασσαν και εγενετο αιμα ως νεκρου και πασα ψυχη ζωσα απεθανεν εν τη θαλασση
- 4 Twazièm zanj lan vide gode pa l' la nan tout gwo larivyè ak nan sous dlo yo, li fè yo tounen san.
And the third let what was in his vessel come out into the rivers and the fountains of water; and they became blood.
και ο τριτος αγγελος εξεχεεν την φιαλην αυτου εις τους ποταμους και εις τας πηγας των υδατων και εγενετο αιμα
- 5 Mwen tande zanj ki te gen otorite sou dlo yo di: Ou gen rezon fè jijman sa a konsa, ou menm ki sen an, ou menm ki la, ki te toujou la.
And the voice of the angel of the waters came to my ears, saying, True and upright is your judging, O Holy One, who is and was from all time:
και ηκουσα του αγγελου των υδατων λεγοντος δικαιος κυριε ει ο ων και ο ην και ο οσιος οτι ταυτα εκρινας
- 6 Paske moun sa yo te fè san pèp Bondye a ak san pwofèt yo koule. Koulye a ou ba yo san pou yo bwè. Yo jwenn sa yo merite a.
For they made the blood of saints and prophets come out like a stream, and blood have you given them for drink; which is their right reward.
οτι αιμα αγιων και προφητων εξεχεαν και αιμα αυτοις εδωκας πειν αξιοι γαρ εισιν
- 7 Apre sa, mwen tande yon vwa ki soti nan lotèl la ki t'ap di: Wi, Bondye, Mèt ki gen tout pouvwa a, ou jije dapre laverite san patipri.
And a voice came from the altar, saying, Even so, O Lord God, Ruler of all, true and full of righteousness is your judging.
και ηκουσα αλλου εκ του θυσιαστηριου λεγοντος ναι κυριε ο θεος ο παντοκρατωρ αληθινα και δικαιαι αι κρισεις σου
- 8 ¶ Katriyèm zanj lan vide gode pa l' la sou solèy la. Sa te bay solèy la pouvwa pou l' te boule moun ak dife l' la.
And the fourth let what was in his vessel come out on the sun; and power was given to it that men might be burned with fire.
και ο τεταρτος αγγελος εξεχεεν την φιαλην αυτου επι τον ηλιον και εδοθη αυτω καυματισαι τους ανθρωπους εν πυρι
- 9 Yon gwo chalè t'ap boule moun. Moun menm pran joure Bondye ki te gen pouvwa sou tout kalamite sa yo. Men, atousa, yo te refize sispann fè peche pou yo te fè lwanj Bondye.
And men were burned with great heat: and they said evil things against the name of the God who has authority over these punishments; and they were not turned from their evil ways to give him glory.
και εκαυματισθησαν οι ανθρωποι καυμα μεγα και εβλασφημησαν το ονομα του θεου του εχοντος εξουσιαν επι τας πληγας ταυτας και ου μετενοησαν δουναι αυτω δοξαν
- 10 Senkièm zanj lan vide gode pa l' la sou fòtèy bèt ki te wa a. Tout peyi bèt la tonbe nan fènwa. Moun t'ap mòde lang yo tèlman yo t'ap soufri.
And the fifth let what was in his vessel come out on the high seat of the beast; and his kingdom was made dark; and they were biting their tongues for pain.
και ο πεμπτος αγγελος εξεχεεν την φιαλην αυτου επι τον θρονον του θηριου και εγενετο η βασιλεια αυτου εσκοτωμενη και εμασσωντο τας γλωσσας αυτων εκ του πονου

- 11 Yo t'ap joure Bondye nan sièl la poutèt doulè ak malennng yo t'ap souffri yo. Men, yo pa t' sispann fè mal yo t'ap fè a.
And they said evil things against the God of heaven because of their pain and their wounds; and they were not turned from their evil works.
και εβλασφημησαν τον θεον του ουρανου εκ των πονων αυτων και εκ των ελκων αυτων και ου μετενοησαν εκ των εργαων αυτων
- 12 ¶ Sizièm zanj lan vide gode pa l' la nan gwo larivyè Lefrat la. Riviè a cheche pou l' te ka kite wa ki soti bò kote solèy leve yo pase.
And the sixth let what was in his vessel come out on the great river Euphrates; and it became dry, so that the way might be made ready for the kings from the east.
και ο εκτος αγγελος εξεχεεν την φιαλην αυτου επι τον ποταμον τον μεγαν τον ευφρατην και εξηρανθη το υδωρ αυτου ινα ετοιμασθη η οδος των βασιλεων των απο ανατολων ηλιου
- 13 Apre sa, mwen wè twa move lespri ki t'ap soti yonn nan bouch dragon an, yonn nan bouch bèt la, yonn nan bouch fo pwofèt la. Yo te tankou krapo.
And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, like frogs.
και ειδον εκ του στοματος του δρακοντος και εκ του στοματος του θηριου και εκ του στοματος του ψευδοπροφητου πνευματα τρια ακαθαρτα ομοια βατραχοις
- 14 Se te twa move lespri ki t'ap fè gwo mirak. Yo pral sanble deniè wa ki sou latè pou batay ki pral fèt nan gwo jou Bondye ki gen tout pouwva a.
For they are evil spirits, working signs; who go out even to the kings of all the earth, to get them together to the war of the great day of God, the Ruler of all.
εισιν γαρ πνευματα δαιμωνων ποιουντα σημεια εκπορευεσθαι επι τους βασιλεις της γης και της οικουμενης ολης συναγαγειν αυτους εις πολεμον της ημερας εκεινης της μεγαλης του θεου του παντοκρ ατορος
- 15 Koute, m'ap vini tankou yon vòlè. Benediksyon pou moun ki pa kite dòmi pran yo, ki kenbe tout rad yo sou yo pou yo pa mache toutouni, pou yo pa wont moun wè yo konsa!
(See, I come as a thief. Happy is he who is watching and keeps his robes, so that he may not go unclothed, and his shame be seen.)
ιδου ερχομαι ως κλεπτης μακαριος ο γρηγορων και τηρων τα ιματια αυτου ινα μη γυμνος περιπατη και βλεπωσιν την ασχημοσυνην αυτου
- 16 Lespri yo sanble tout wa yo yon kote yo rele nan lang ebre a: Amagedon.
And they got them together into the place which is named in Hebrew Armageddon.
και συναγαγεν αυτους εις τον τοπον τον καλουμενον εβραιστι αρμαγεδδων
- 17 ¶ Setièm zanj lan vide gode pa l' la nan lè a. Yon gwo vwa pran pale nan tanp lan. Li t'ap soti bò fòtèy la, li t'ap di: Bon! Tout bagay fini koulye a!
And the seventh let what was in his vessel come out on the air; and there came out a great voice from the house of God, from the high seat, saying, It is done.
και ο εβδομος αγγελος εξεχεεν την φιαλην αυτου εις τον αερα και εξηλθεν φωνη μεγαλη απο του ναου του ουρανου απο του θρονου λεγουσα γεγονεν
- 18 Lè sa a zèklè pran fè yan, loraj t'ap gwonde nan sièl la, ansanm ak yon bann lòt bri ankò. Tè a menm pran tranble byen fò. Se pa t' yon ti tranblemanntè. Depi gen moun sou latè, yo pa t' janm wè tè a tranble konsa.
And there were flames and voices and thunders; and there was a great earth-shock so that never, from the time when men were on the earth, had there been so great an earth-shock, so full of power.
και εγενοντο φωναι και βρονται και αστραπαι και σεισμος εγενετο μεγας οιος ουκ εγενετο αφ ου οι ανθρωποι εγενοντο επι της γης τηλικουτος σεισμος ουτως μεγας
- 19 Gwo lavil la fè twa moso. Lavil nan tout lòt peyi yo tonbe kraze. Bondye te chonje gwo lavil Babilòn lan, li fè l' bwè diven ki nan gode l' la, diven gwo kòlè l' la.
And the great town was cut into three parts, and the towns of the nations came to destruction: and Babylon the great came into mind before God, to be given the cup of the wine of his wrath.
και εγενετο η πολις η μεγαλη εις τρια μερη και αι πολιεις των εθνων επεσον και βαβυλων η μεγαλη εμνησθη ενωπιον του θεου δουσαι αυτη το ποτηριον του οινου του θυμου της οργης αυτου
- 20 Tout zile yo disparèt, pa t' gen mòn sou latè ankò.
And every island went in flight, and the mountains were seen no longer.
και πασα νησος εφυγεν και ορη ουχ ευρεθησαν
- 21 De gwo grenn lagrèl ki pese san (100) liv konsa soti nan sièl la tonbe sou moun. Moun menm t'ap joure Bondye poutèt kalamite lagrèl la, paske se te yon kalamite ki te terib anpil.
And great drops of ice, every one about the weight of a talent, came down out of heaven on men: and men said evil things against God because of the punishment of the ice-drops; for it is very great.
και χαλασα μεγαλη ως ταλαντιαια καταβαινει εκ του ουρανου επι τους ανθρωπους και εβλασφημησαν οι ανθρωποι τον θεον εκ της πληγης της χαλασης οτι μεγαλη εστιν η πληγη αυτης σφοδρα
- 1 ¶ Lè sa a, yonn nan sèt zanj ki te kenbe sèt gode yo vin di mwen: Vini non. Mwen pral fè ou wè ki jan yo pral peni gwo jennès la, gwo lavil ki bati nan mitan gwo dlo yo.
And one of the seven angels who had the seven vessels came and said to me, Come here, so that you may see the judging of the evil woman who is seated on the great waters;
και ηλθεν εις εκ των επτα αγγελων των εχοντων τας επτα φιαλας και ελαλησεν μετ εμου λεγων μοι δευρο δειξω σοι το κριμα της πορνης της μεγαλης της καθημενης επι των υδατων των πολλων
- 2 Wa latè yo lage kò yo nan dezòd avè l': Tout moun ki rete sou latè te sou ak diven movèz vi li a.
With whom the kings of the earth made themselves unclean, and those who are on the earth were full of the wine of her evil desires.
μεθ ης επορευσαν οι βασιλεις της γης και εμεθυσθησαν εκ του οινου της πορνειας αυτης οι κατοικουντες την γην

- 3 Nan vizyon an, mwen wè zanj lan pote m' ale nan yon dezè. La, mwen wè yon fanm ki te chita sou yon bèt tou wouj. Bèt la te gen sèt tèt ak dis kòn. Tout kò l' te kouvri ak mo ki te jouman pou Bondye.
And he took me away in the Spirit into a waste land: and I saw a woman seated on a bright red beast, full of evil names, having seven heads and ten horns, και απηνεγκεν με εις ερημον εν πνευματι και ειδον γυναικα καθήμενην επι θηριον κοκκινον γεμον ονοματων βλασφημιας εχον κεφαλαις επτα και κερατα δεκα
- 4 Fanm lan te gen yon rad swa mòn ak wouj san sou li. Li te chaje ak bijou fèt an lò, ak piè tout koulè ansanm ak bèl grenn pèl. Li te kenbe nan men l' yon gode fèt an lò ki te plen ak madichon ansanm ak vie bagay sal lavi jennès li a.
And the woman was clothed in purple and bright red, with ornaments of gold and stones of great price and jewels; and in her hand was a gold cup full of evil things and her unclean desires; και η γυνη η περιβεβλημενη πορφυρα και κοκκινω και κεχρυσωμενη χρυσω και λιθω τιμιω και μαργαριταις εχουσα χρυσουν ποτηριον εν τη χειρι αυτης γεμον βδελυγματων και ακαθαρτητος πορνειας αυτης
- 5 Te gen yon non ekri sou fwon li ki te gen yon sans kache: Gwo Babilòn, manman jennès yo ansanm ak tout bagay sal k'ap fèt sou latè.
And on her brow was a name, SECRET, BABYLON THE GREAT, THE MOTHER OF THE EVIL WOMEN AND OF THE UNCLEAN THINGS OF THE EARTH. και επι το μετωπον αυτης ονομα γεγραμμενον μυστηριον βαβυλων η μεγαλη η μητηρ των πορνων και των βδελυγματων της γης
- 6 Mwen wè fanm lan te sou tèlman li te bwè san moun k'ap sèvi Bondye yo ak san tout moun yo te touye paske yo te pran pozisyon pou Jezi. Lè m' wè l', mwen te sezi anpil.
And I saw the woman overcome as with the wine of the blood of the saints, and the blood of those put to death because of Jesus. And when I saw her, I was overcome with a great wonder. και ειδον την γυναικα μεθουσαν εκ του αιματος των αγιων και εκ του αιματος των μαρτυρων ιησου και εθαυμασα ιδων αυτην θαυμα μεγα
- 7 ¶ Men, zanj lan di mwen: Poukisa ou sezi konsa? Mwen pral ba ou yon sekre, mwen pral fè ou konnen ki sans pou ou bay fanm lan ansanm ak bèt k'ap pòte l' la, bèt ki gen sèt tèt ak dis kòn lan.
And the angel said to me, Why were you surprised? I will make clear to you the secret of the woman, and of the beast on which she is seated, which has the seven heads and the ten horns. και ειπεν μοι ο αγγελος διατι εθαυμασας εγω σοι ερω το μυστηριον της γυναικος και του θηριου του βασταζοντος αυτην του εχοντος τας επτα κεφαλαις και τα δεκα κερατα
- 8 Bèt ou wè a te vivan yon lè. Koulye a li pa vivan ankò. Li gen pou l' moute soti nan gwo twou san fon an, apre sa pou li al mouri nèt. Moun ki rete sou latè ki pa t' gen non yo ekri depi lè Bondye t'ap kreye tout bagay nan liv ki gen non moun ki gen lavi a, yo pral sezi anpil lè y'a wè bèt la. Paske li te vivan nan tan lontan, koulye a li pa la, men li gen pou l' parèt ankò.
The beast which you saw was, and is not; and is about to come up out of the great deep, and to go into destruction. And those who are on the earth, whose names have not been put in the book of life from the first, will be full of wonder when they see the beast, that he was, and is not, and still will be. θηριον ο ειδες ην και ουκ εστιν και μελλει αναβαινειν εκ της αβυσσου και εις απωλειαν υπαγειν και θαυμασονται οι κατοικουντες επι της γης ον ου γεγραπται τα ονοματα επι το βιβλιον της ζωης απο καταβολης κοσμου βλεποντες το θηριον ο τι ην και ουκ εστιν καιερ εστιν
- 9 Se koulye a pou moun fè wè yo gen lespri ak bon konprann. Sèt tèt yo, se sèt ti mòn kote fanm lan chita a. Se sèt wa tou yo ye.
Here is the mind which has wisdom. The seven heads are seven mountains, on which the woman is seated: ωδε ο νους ο εχον σοφια αι επτα κεφαλαι ορη εισιν επτα οπου η γυνη καθηται επ αυτων
- 10 Senk ladan yo gen tan tonbe, yonn ap gouvènen koulye a, dènye a poko vini. Lè la vini, li p'ap la pou lontan.
And they are seven kings; the five have come to an end, the one is, the other has not come; and when he comes, he will have to go on for a little time. και βασιλεις επτα εισιν οι πεντε επεσαν και ο εις εστιν ο αλλος ουπω ηλθεν και οταν ελθη ολιγον αυτον δει μειναι
- 11 Bèt la menm ki te vivan nan tan lontan men ki pa la koulye a, se yon witièm wa. Li fè yonn ak sèt premie yo, li pral fin pèdi tèt li nèt.
And the beast which was, and is not, is himself the eighth, and is of the seven; and he goes into destruction. και το θηριον ο ην και ουκ εστιν και αυτος ογδοος εστιν και εκ των επτα εστιν και εις απωλειαν υπαγει
- 12 Dis kòn ou wè yo, se dis lòt wa ki poko konmanse gouvènen. Men, y'ap resewva pouvwa pou yo gouvènen tankou wa pandan yon ti tan ansanm ak bèt la.
And the ten horns which you saw are ten kings, which still have been given no kingdom; but they are given authority as kings, with the beast, for one hour. και τα δεκα κερατα α ειδες δεκα βασιλεις εισιν οιτινες βασιλειαν ουπω ελαβον αλλ εξουσιαν ως βασιλεις μιαν ωραν λαμβανουσιν μετα του θηριου
- 13 Yo toulèdis gen menm lide nan tèt yo, y'ap remèt pouvwa yo ak otorite yo bay bèt la.
These have one mind, and they give their power and authority to the beast. ουτοι μιαν γνωμην εχουσιν και την δυναμιν και την εξουσιαν αυτων τω θηριω διαδιδωσουσιν
- 14 ¶ Y'a goumen kont ti Mouton an. Men, ti Mouton an va kraze yo, paske li Chèf tout chèf, li Wa tout wa. Li va kraze yo avèk moun pa l' yo, moun Bondye te rele, moun li te chwazi, moun ki kenbe fèm ak li.
These will make war against the Lamb, and the Lamb will overcome them, because he is the Lord of lords and King of kings; and those who are with him are named, marked out, and true. ουτοι μετα του αρνιου πολεμησουσιν και το αρνιον νικησει αυτους οτι κυριος κυριων εστιν και βασιλευς βασιλεων και οι μετ αυτου κλητοι και εκλεκτοι και πιστοι

- 15 Zanj lan di m' ankò: Ou te wè jennès la chita nan mitan anpil gwo dlo. Dlo sa yo se pèp, se foul moun, yon bann nasyon ki pale tout lang.
And he said to me, The waters which you saw, where the evil woman is seated, are peoples, and armies, and nations and languages.
και λεγει μοι τα υδατα α ειδες ου η πορνη καθηται λαοι και οχλοι εισιν και εθνη και γλωσσαι
- 16 Dis kòn ou te wè ansanm ak bèt la, yo pral rayi fanm movèz vi a: y'a pran tou sa l' genyen, y'a kite l' toutouni, y'a manje viann li, y'a boule l' nan dife.
And the ten horns which you saw, and the beast, these will be turned against the evil woman, and will make her waste and uncovered, and will take her flesh for food, and will have her burned with fire.
και τα δεκα κερατα α ειδες επι το θηριον ουτοι μισησουσιν την πορνην και ηρημωμενην ποιησουσιν αυτην και γυμνην και τας σαρκας αυτης φαγονται και αυτην κατακαουσουσιν εν πυρι
- 17 Bondye mete nan kè yo lide pou yo fè sa li menm li vle, pou yo tout tonbe dakò fè menm bagay, pou yo renmèt pouwva yo kòm wa nan men bèt la, jouk tan pawòl Bondye yo va rive vre.
Because God has put it in their hearts to do his purpose, and to be of one mind, giving their kingdom to the beast, till the words of God have effect and are complete.
ο γαρ θεος εδωκεν εις τας καρδιας αυτων ποιησαι την γνωμην αυτου και ποιησαι μιαν γνωμην και δουναι την βασιλειαν αυτων τω θηριω αχρι τελεσθη τα ρηματα του θεου
- 18 Pou fini, fanm ou te wè a, sè gwo lavil k'ap donminen sou tout wa ki sou latè yo.
And the woman whom you saw is the great town, which is ruling over the kings of the earth.
και η γυνη ην ειδες εστιν η πολις η μεγαλη η εχουσα βασιλειαν επι των βασιλεων της γης
- 1 ¶ Apre sa, mwen wè yon lòt zanj desann soti nan sièl la. Li te gen gwo pouvwa nan men li. Li te klere byen bèl, li klere tout latè.
After these things I saw another angel coming down out of heaven, having great authority; and the earth was bright with his glory.
και μετα ταυτα ειδον αγγελον καταβαινοντα εκ του ουρανου εχοντα εξουσιαν μεγαλην και η γη εφωτισθη εκ της δοξης αυτου
- 2 Li t'ap pale byen fò, li t'ap di konsa: Li tonbe! Gwo lavil Babilòn lan tonbe! Koulye a, se la denmon rete. Se la tout kalite move lespri al cache kò yo. Se la tout kalite vie zwazo ki pa bon pou moun k'ap sèvi Bondye, zwazo moun fèt pou rayi, rete.
And he gave a loud cry, saying, Babylon the great has come down from her high place, she has come to destruction and has become a place of evil spirits, and of every unclean spirit, and a hole for every unclean and hated bird.
και εκραξεν εν ισχυι φωνη μεγαλη λεγων επεσεν επεσεν βαβυλων η μεγαλη και εγενετο κατοικητηριον δαιμονων και φυλακη παντος πνευματος ακαθαρτου και φυλακη παντος ορνεου ακαθαρτου και μεμισημενου
- 3 Paske, li fè tout nasyon yo bwè nan diven l' lan, diven gwo imoralite l' la. Wa latè yo lage kò yo nan dezòd ansanm avè li. Tout kòmèsan latè yo rich sou tèt li, pou kantite lajan li depanse nan banbòch.
For through the wine of the wrath of her evil desires all the nations have come to destruction; and the kings of the earth made themselves unclean with her, and the traders of the earth had their wealth increased by the power of her evil ways.
οτι εκ του οινου του θυμου της πορνειας αυτης πεποικεν παντα τα εθνη και οι βασιλεις της γης μετ αυτης επορνευσαν και οι εμποροι της γης εκ της δυναμεως του στρηνουσ αυτης επλουτησαν
- 4 Apre sa, mwen tande yon lòt vwa ki t'ap soti nan sièl la, li t'ap di: Nou menm pèp mwen, wete kò nou nan mitan lavil sa a, pou nou pa patisipe nan peche l' yo, pou nou pa tonbe ansanm avè l' anba kalamite ki pral frape li yo.
And another voice from heaven came to my ears, saying, Come out of her, my people, so that you may have no part in her sins and in her punishments.
και ηκουσα αλλην φωνην εκ του ουρανου λεγουσαν εξελθετε εξ αυτης ο λαος μου ινα μη συγκοινωνησητε ταις αμαρτιας αυτης και ινα μη λαβητε εκ των πληγων αυτης
- 5 Paske, peche l' yo fè pil sou pil rive jouk nan sièl la. Bondye chonje tou sa li fè ki mal.
For her sins have gone up even to heaven, and God has taken note of her evil-doing.
οτι ηκολουθησαν αυτης αι αμαρτιαι αχρι του ουρανου και εμνημονευσεν ο θεος τα αδικηματα αυτης
- 6 Se pou n' aji avè l' menm jan li te aji avèk nou. Pou tou sa li fè yo, n'a peye l' de fwa lavalè. Plen gode l' ak yon gwòg de fwa pi fò pase sa l' te pare pou nou an.
Give to her as she gave, even an increased reward for her works; in the cup which was mixed by her, let there be mixed as much again for herself.
αποδοτε αυτη ως και αυτη απεδωκεν υμιν και διπλωσατε αυτη διπλα κατα τα εργα αυτης εν τω ποτηριω ω εκερασεν κερασατε αυτη διπλουν
- 7 Jan li fè lwanj tèt li, jan li pran plezi l', se konsa tou pou n' fè l' soufri, pou nou ba l' anpil lapenn. Li t'ap di nan kè l': Kote m' chita a, se larenn mwen ye. Mwen pa pèdi mari m', mwen p'ap janm gen lapenn.
As she gave glory to herself, and became more evil in her ways, in the same measure give her pain and weeping: for she says in her heart, I am seated here a queen, and am no widow, and will in no way see sorrow.
οσα εδοξασεν εαυτην και εστηνιασεν τοσουτον δοτε αυτη βασανισμον και πενθος οτι εν τη καρδια αυτης λεγει καθημαι βασιλισσα και χηρα ουκ εμι και πενθος ου μη ιδω
- 8 Se poutèt sa, tout kalamite l' yo ap tonbe sou li yon sèl jou: gwo maladi, lapenn ak grangou. Dife ap boule li nèt. Paske, Bondye k'ap jije l' la se yon Mèt ki gen pouvwa.
For this reason in one day will her troubles come, death and sorrow and need of food; and she will be completely burned with fire; for strong is the Lord God who is her judge.
δια τουτο εν μια ημερα ηξουσιν αι πληgai αυτης θανατος και πενθος και λιμος και εν πυρι κατακαυθησεται οτι ισχυρος κυριος ο θεος ο κρινων αυτην

- 9 ¶ Tout wa latè ki te lage kò yo nan fè imoralite ak nan pran plezi avè l' yo pral rele, yo pral kriye, yo pral plenn sò lavil la, lè y'a wè lafimen dife k'ap boule l' la.
And the kings of the earth, who made themselves unclean with her, and in her company gave themselves up to evil, will be weeping and crying over her, when they see the smoke of her burning,
 και κλαυσονται αυτην και κοψονται επ αυτη οι βασιλεις της γης οι μετ αυτης πορνευσαντες και σθηνιασαντες οταν βλεπωσιν τον καπνον της πυρωσεως αυτης
- 10 Y'a rete byen lwen tèlman yo pral pè l' y'a wè jan li pral soufri a. Y'a di konsa: Gade yon malè! Ala malè pou gwo lavil la! Ou menm Babilòn, lavil ki fò a, yon sèl moman kont pou peni ou!
Watching from far away, for fear of her punishment, saying, Sorrow, sorrow for Babylon, the great town, the strong town! for in one hour you have been judged.
 απο μακροθεν εστηκοτες δια τον φοβον του βασανισμού αυτης λεγοντες ουαι ουαι η πολις η μεγαλη βαβυλων η πολις η ισχυρα οτι εν μια ωρα ηλθεν η κρισις σου
- 11 Kòmèsan latè yo tou t'ap rele, yo t'ap kriye pou li, paske pa t' gen pesonn ankò pou achte machandiz yo:
And the traders of the earth are weeping and crying over her, because no man has any more desire for their goods,
 και οι εμποροι της γης κλαιουσιν και πενθουσιν επ αυτη οτι τον γομον αυτων ουδεις αγοραζει ουκετι
- 12 Lò, ajan, bèl piè ki koute chè ak bèl grenn pèl, bèl twal fen, twal koulè violèt, twal koulè wouj, bèl swa, tout kalite bèl bwa ki santi bon, tout kalite bagay ki fèt an iwwa, an bwa ki koute chè, an asie, an fè ak an mab,
Gold, and silver, and stones of great price, and jewels, and delicate linen, and robes of purple and silk and red; and perfumed wood, and every vessel of ivory, and every vessel made of fair wood, and of brass, and iron, and stone;
 γομον χρυσου και αργυρου και λιθου τιμιου και μαργαριτου και βυσσου και πορφυρας και σθηρικου και κοκκινου και παν ξυλον θυινον και παν σκευος ελεφαντινον και παν σκευος εκ ξυλου τιμιωτατο υ και χαλκου και σιδηρου και μαρμαρου
- 13 kannèl, epis, odè, mir ak lansan, diven ak lwil, farin frans ak diri, bèf ak mouton, chwal ak bèl cha pou moun woule, esklav ak nanm moun.
And sweet-smelling plants, and perfumes, and wine, and oil, and well crushed grain, and cattle and sheep; and horses and carriages and servants; and souls of men.
 και κιναμωμον και θυμαματα και μυρον και λιβανον και οινον και ελαιον και σεμιδαλιν και σιτον και κτηνη και προβατα και ιππων και ρεδων και σωματων και ψυχας ανθρωπων
- 14 Kòmèsan yo t'ap di lavil la: Tout bèl machandiz ou te vle genyen yo disparèt lakay ou. Ou pèdi tout richès ou yo ak tout bèl bagay ou te gen an kantite. Ou p'ap janm jwenn yo ankò!
And the fruit of your soul's desire has gone from you, and all things delicate and shining have come to an end and will never again be seen.
 και η οπωρα της επιθυμιας της ψυχης σου απηλθεν απο σου και παντα τα λιπαρα και τα λαμπρα απηλθεν απο σου και ουκετι ου μη ευρησης αυτα
- 15 Kòmèsan ki te fin rich nan fè kòmès nan lavil la va rete byen lwen, tèlman yo pral pè jan li pral soufri a. Y'a plenn sò li, y'a kriye,
The traders in these things, by which their wealth was increased, will be watching far off for fear of her punishment, weeping and crying;
 οι εμποροι τουτων οι πλουτησαντες απ αυτης απο μακροθεν σθησονται δια τον φοβον του βασανισμού αυτης κλαιοντες και πενθουντες
- 16 y'a di: Gade yon malè! Ala malè pou gwo lavil la! Pou jan li te abiye ak twal koulè violèt, twal fin koulè wouj! Pou jan l' te chaje ak bijou an lò, ak bèl piè ki koute chè ak bèl grenn pèl!
Saying, Sorrow, sorrow for the great town, she who was clothed in delicate linen, and purple, and red; with ornaments of gold and stones of great price and jewels!
 και λεγοντες ουαι ουαι η πολις η μεγαλη η περιβεβλημενη βυσσινον και πορφυρον και κοκκινον και κεχρυσωμενη εν χρυσω και λιθω τιμω και μαργαριταις
- 17 Yon sèl moman kont pou l' te pèdi tout richès sa yo! Tout kaptenn bato ak pasaje yo, marin yo ansanm ak tout moun k'ap chache lavi yo sou lanmè, yo tout te rete byen lwen.
For in one hour such great wealth has come to nothing. And every shipmaster, and all who are sailing on the sea, and sailors and all who get their living by the sea, were watching from far away,
 οτι μια ωρα ηρημωθη ο τοσουτος πλουτος και πας κυβερνητης και πας επι των πλοιων ο ομιλος και ναυται και οσοι την θαλασσαν εργαζονται απο μακροθεν εστησαν
- 18 Lè yo wè lafimen dife ki t'ap boule lavil la, yo pran rele: pa t' gen okenn lòt lavil ki te tankou gwo lavil sa a!
And crying out when they saw the smoke of her burning, saying, What town is like the great town?
 και εκραζον ορωντες τον καπνον της πυρωσεως αυτης λεγοντες τις ομοια τη πολει τη μεγαλη
- 19 Yo pran tè jete sou tèt yo, yo t'ap kriye, yo t'ap plenn, yo t'ap rele: Gade yon malè! Ala malè pou gwo lavil la! Tout moun ki gen bato sou lanmè te fin rich ak richès li yo. Nan yon sèl moman li pèdi tout sa l' te genyen!
And they put dust on their heads, and were sad, weeping and crying, and saying, Sorrow, sorrow for the great town, in which was increased the wealth of all who had their ships on the sea because of her great stores! for in one hour she is made waste.
 και εβαλον χουν επι τας κεφαλαι αυτων και εκραζον κλαιοντες και πενθουντες λεγοντες ουαι ουαι η πολις η μεγαλη εν η επλουτησαν παντες οι εχοντες πλοια εν τη θαλασση εκ της τιμοτητος αυτης οτι μια ωρα ηρημωθη
- 20 Ou menm, sièl la, ou mèt kontan pou sa ki rive lavil la! Nou menm pèp Bondye a, apòt yo, pwofèt yo, nou mèt kontan tou! Paske, Bondye peni li pou sa l' te fè nou.
Be glad over her, heaven, and you saints, and Apostles, and prophets; because she has been judged by God on your account.
 ευφραινου επ αυτην ουρανε και οι αγιοι αποστολοι και οι προφηται οτι εκρινεν ο θεος το κριμα υμων εξ αυτης

- 21 Lè sa a, yon zanj ki te gwonèg anpil pran yon wòch gwose yon wòl moulen, li jete l' nan lanmè a. Li di: Se konsa yo pral jete gwo lavil Babilòn lan atè ak fòs. Pesonn p'ap janm wè l' ankò.
And a strong angel took up a stone like the great stone with which grain is crushed, and sent it into the sea, saying, So, with a great fall, will Babylon, the great town, come to destruction, and will not be seen any more at all.
και ηρεν εις αγγελος ισχυρος λιθον ως μυλον μεγαν και εβαλεν εις την θαλασσαν λεγων ουτως ορμηματι βληθησεται βαβυλων η μεγαλη πολις και ου μη ευρεθη ετι
- 22 Yo p'ap janm tande mizik mizisyen ki konn jwe gita, fif ak klewon lakay ou. Yo p'ap jwenn okenn ouvriye pou fè okenn metié. Yo p'ap tande bri moulen mayi yo ankò.
And the voice of players and makers of music will never again be sounding in you: and no worker, expert in art, will ever again be living in you; and there will be no sound of the crushing of grain any more at all in you;
και φωνη καθαρωδων και μουσικων και αυλητων και σαλπιστων ου μη ακουσθη εν σοι ετι και πας τεχνιτης πασης τεχνης ου μη ευρεθη εν σοι ετι και φωνη μυλου ου μη ακουσθη εν σοι ετι
- 23 Okenn lanp p'ap janm klere lakay ou ankò. Yo p'ap janm tande vwa lemarie ak lamarye ankò. Kòmèsan ou yo, se yo ki te pi grannèg sou latè. Avèk maji ou yo, ou te wonpe tout nasyon yo.
And never again will the shining of lights be seen in you; and the voice of the newly-married man and the bride will never again be sounding in you: for your traders were the lords of the earth, and by your evil powers were all the nations turned out of the right way.
και φως λυχνου ου μη φανη εν σοι ετι και φωνη νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι οτι οι εμποροι σου ησαν οι μεγαιστανες της γης οτι εν τη φαρμακεια σου επλανηθησαν παντα τα εθνη
- 24 Yo peni Babilòn, paske se la yo te jwenn san pwofèt yo ak san pèp Bondye a, ansanm ak san tout moun yo te touye sou latè.
And in her was seen the blood of prophets and of saints, and of all who have been put to death on the earth.
και εν αυτη αιμα προφητων και αγιων ευρεθη και παντων των εσφαγμενων επι της γης
- 1 ¶ Apre sa, mwen tande yon bri tankou vwa yon gwo foul moun nan sièl la ki t'ap pale byen fò. Yo t'ap di: Lwanj pou Bondye nou an! Se li menm ki delivre nou. Tout onè, tout pouvwa se pou li.
After these things there came to my ears a sound like the voice of a great band of people in heaven, saying, Praise to the Lord; salvation and glory and power be to our God:
και μετα ταυτα ηκουσα φωνην οχλου πολλου μεγαλην εν τω ουρανω λεγοντος αλληλουια η σωτηρια και η δοξα και η τιμη και η δυναμις κυριω τω θεω ημων
- 2 Li jije dapre laverite san patipri. Li kondannen gwo jennès ki t'ap pèvèti latè ak imoralite l' la. Li peni l' byen peni, paske li te mete san sèvitè Bondye yo deyò, li te touye yo.
For true and upright are his decisions; for by him has the evil woman been judged, who made the earth unclean with the sins of her body; and he has given her punishment for the blood of his servants.
οτι αληθινα και δικαια αι κρισεις αυτου οτι εκρινεν την πορνην την μεγαλην ητις εφθειρεν την γην εν τη πορνεια αυτης και εξεδικησεν το αιμα των δουλων αυτου εκ της χειρος αυτης
- 3 Yo t'ap di ankò: Lwanj pou Bondye! Paske lafimen dife k'ap boule gwo lavil la ap moute pou tout tan.
And again they said, Praise to the Lord. And her smoke went up for ever and ever.
και δευτερον ειρηκαν αλληλουια και ο καπνος αυτης αναβαινει εις τους αιωνας των αιωνων
- 4 Vennkat granmoun yo ak kat bèt vivan yo tonbe ajenou, yo adore Bondye ki te chita sou fètèy la. Yo t'ap di: Amèn. Lwanj pou Bondye nou an!
And the four and twenty rulers and the four beasts went down on their faces and gave worship to God who was seated on the high seat, saying, Even so, praise to the Lord.
και επεσαν οι πρεσβυτεροι οι εικοσι και τεσσαρες και τα τεσσαρα ζωα και προσεκυνησαν τω θεω τω καθημενω επι του θρονου λεγοντες αμην αλληλουια
- 5 ¶ Yon vwa pale bò kot fètèy la, li t'ap di: Ann fè lwanj Bondye nou an, nou tout k'ap sèvi l', nou tout ki gen krentif pou li, piti kou gran!
And a voice came from the high seat, saying, Give praise to our God, all you his servants, small and great, in whom is the fear of him.
και φωνη εκ του θρονου εξηλθεν λεγουσα αινειτε τον θεον ημων παντες οι δουλοι αυτου και οι φοβουμενοι αυτον και οι μικροι και οι μεγαλοι
- 6 Apre sa, mwen tande yon bri tankou vwa yon gwo foul moun, tankou yon gwo dlo k'ap tonbe nan yon kaskad, ou ankò tankou yon gwo kout loraj. Mwen tande yo t'ap di: Lwanj pou Bondye! Paske Mèt la, Bondye nou ki gen pouvwa a, ap gouvènen tankou yon wa.
And there came to my ears the voice of a great army, like the sound of waters, and the sound of loud thunders, saying, Praise to the Lord: for the Lord our God, Ruler of all, is King.
και ηκουσα ως φωνην οχλου πολλου και ως φωνην υδατων πολλων και ως φωνην βροντων ισχυρων λεγοντας αλληλουια οτι εβασιλευσεν κυριος ο θεος ο παντοκρατωρ
- 7 Ann fè kè nou kontan! Ann kontan anpil! Ann chante pou li! Paske, lè a rive koulye a pou fete mariaj ti Mouton an. Lamarye a pare.
Let us be glad with delight, and let us give glory to him: because the time is come for the Lamb to be married, and his wife has made herself ready.
χαρωμεν και αγαλλιωμεθα και δωμεν την δοξαν αυτω οτι ηλθεν ο γαμος του αρνιου και η γυνη αυτου ητοιμασεν εαυτην
- 8 Yo ba l' dwa abiye ak twal fen, byen klere, byen pwòp. (Twal fin an, se tout bagay pèp Bondye a te fè ki dwat devan Bondye.)
And to her it was given to be clothed in delicate linen, clean and shining: for the clean linen is the righteousness of the saints.
και εδοθη αυτη ινα περιβαληται βυσσινον καθαρον και λαμπρον το γαρ βυσσινον τα δικαιωματα εστιν των αγιων
- 9 Zanj lan di m': Ou mèt ekri: benediksyon pou tout moun ki envite nan resepsyon mariaj ti Mouton an. Apre sa li di m': Pawòl sa yo se pawòl Bondye tout bon.
And he said to me, Put in the book, Happy are the guests at the bride-feast of the Lamb. And he said to me, These are the true words of God.
και λεγει μοι γραφον μακαριοι οι εις το δειπνον του γαμου του αρνιου κεκλημενοι και λεγει μοι ουτοι οι λογοι αληθινοι εισιν του θεου

- 10 Mwen lage kò m' atè pou m' adore li. Men, li di m': Non, pa fè sa. Se sèvi m'ap sèvi Bondye ansanm avè ou, ansanm ak tout frè ou yo ki kenbe pawòl Jezi a byen fèm. Se Bondye pou ou adore. Pawòl Jezi a, se li menm ki nan bouch pwofèt yo.
 And I went on my face before his feet to give him worship. And he said to me, See you do it not: I am a brother-servant with you and with your brothers who keep the witness of Jesus: give worship to God: for the witness of Jesus is the spirit of the prophet's word.
 και επεσον εμπροσθεν των ποδων αυτου προσκυνησαι αυτω και λεγει μοι ορα μη συνδουλος σου ειμι και των αδελφων σου των εχοντων την μαρτυριαν του ιησου τω θεω προσκυνησον η γαρ μαρτυρι α του ιησου εστιν το πνευμα της προφητειας
- 11 ¶ Apre sa, mwen wè sièl la louvri, epi o! yon chwal blan parèt. Yo te rele moun ki sou li a: Nonm serie ki pa nan bay manti. L'ap jije, l'ap mennen batay la jan sa dwe fèt.
 And the heaven was open; and I saw a white horse, and he who was seated on it was named Certain and True; and he is judging and making war in righteousness.
 και ειδον τον ουρανον ανεωγμενον και ιδου ιππος λευκος και ο καθημενος επ αυτον καλουμενος πιστος και αληθινος και εν δικαιοσυνη κρινει και πολεμει
- 12 Je l' yo klere tankou flanm dife. Li te gen yon bann kouwòn sou tèt li. Li te gen yon non ekri. Se li menm sèl ki te konnen non sa a, pesonn dèt pa t' konnen li.
 And his eyes are a flame of fire, and crowns are on his head; and he has a name in writing, of which no man has knowledge but himself.
 οι δε οφθαλμοι αυτου ως φλοξ πυρος και επι την κεφαλην αυτου διαδηματα πολλα εχων ονομα γεγραμμενον ο ουδεις οιδεν ει μη αυτος
- 13 Li te gen yon rad benyen nan san. Yo rele l' pawòl Bondye.
 And he is clothed in a robe washed with blood: and his name is The Word of God.
 και περιβεβλημενος ιματιον βεβαμμενον αιματι και καλειται το ονομα αυτου ο λογος του θεου
- 14 Lame ki nan sièl la t'ap swiv li. Yo tout te moute sou chwal blan, yo te abiye ak bèl rad twal fen, byen klere, byen pwòp.
 And the armies which are in heaven went after him on white horses, clothed in delicate linen, white and clean.
 και τα στρατευματα εν τω ουρανω ηκολουθει αυτω εφ ιπποις λευκοις ενδεδυμενοι βυσσινον λευκον και καθαρον
- 15 Yon nepe byen file t'ap sot nan bouch kavalie a. Se ak nepe sa a li t'ap frape nasyon yo. Li t'ap mennen yo ak yon baton fè. Li t'ap kraze rezen yo nan moulen diven gwo kòlè Bondye ki gen tout pounwa a.
 And out of his mouth comes a sharp sword, with which he overcomes the nations: and he has rule over them with a rod of iron: and he is crushing with his feet the grapes of the strong wrath of God the Ruler of all.
 και εκ του στοματος αυτου εκπορευεται ρομφαια οξεια ινα εν αυτη πατασση τα εθνη και αυτος ποιμανει αυτους εν ραβδω σιδηρα και αυτος πατει την ληνον του οινου του θυμου και της οργης του θεου του παντοκρατορος
- 16 Sou rad li ak sou janm li yo te ekri non sa a: Wa tout wa yo, Chèf tout chèf yo.
 And on his robe and on his leg is a name, KING OF KINGS, AND LORD OF LORDS.
 και χει επι το ιματιον και επι τον μηρον αυτου το ονομα γεγραμμενον βασιλευς βασιλεων και κυριος κυριων
- 17 Apre sa, mwen wè yon zanjan kanpe nan solèy la. Li t'ap pale ak tout zwezo k'ap vole nan sièl la, li t'ap di yo byen fò: Vini. Nou tout, sanble pou gwo manje resepsyon Bondye a.
 And I saw an angel taking his place in the sun; and he was crying with a loud voice, saying to all the birds in flight in the heavens, Come together to the great feast of God;
 και ειδον ενα αγγελον εστωτα εν τω ηλιω και εκραξεν φωνη μεγαλη λεγων πασιν τοις ορνειοις τοις πετωμενοις εν μεσουρανηματι δευτε και συναγεσθε εις το δειπνον του μεγαλου θεου
- 18 vin manje viann wa yo ak viann jeneral yo, viann sòlda yo, viann chwal yo ansanm ak viann kavalie yo, viann tout moun, esklav kou lib, piti kou gran.
 So that you may take for your food the flesh of kings, and of captains, and of strong men, and of horses and of those who are seated on them, and the flesh of all men, free and unfree, small and great.
 ινα φαγητε σαρκας βασιλεων και σαρκας χιλιαρχων και σαρκας ισχυρων και σαρκας ιπων και των καθημενων επ αυτων και σαρκας παντων ελευθερων και δουλων και μικρων και μεγαλων
- 19 Apre sa, mwen wè bèt la ansanm ak wa latè yo ak tout lame pa yo. Yo te sanble pou yo te ka goumen kont moun ki te moute sou chwal la ak tout lame pa l' la.
 And I saw the beast, and the kings of the earth, and their armies, come together to make war against him who was seated on the horse and against his army.
 και ειδον το θηριον και τους βασιλεις της γης και τα στρατευματα αυτων συνηγμενα ποιησαι πολεμον μετα του καθημενου επι του ιππου και μετα του στρατευματος αυτου
- 20 Yo fè bèt la prizonie ansanm ak fo pwofèt ki te fè anpil mirak devan l' lan. Se avèk mirak sa yo li te rive twonpe moun ki te resevwa mak bèt la, ki t'ap adore estati l' la. Yo jete bèt la ak fo pwofèt la tou vivan nan gwo letan dife kote y'ap boule souf la.
 And the beast was taken, and with him the false prophet who did the signs before him, by which they were turned from the true way who had the mark of the beast, and who gave worship to his image: these two were put living into the sea of ever-burning fire.
 και επιασθη το θηριον και μετα τουτου ο ψευδοπροφητης ο ποιησας τα σημεια ενωπιον αυτου εν οις επλανησεν τους λαβοντας το χαραγμα του θηριου και τους προσκυνουντας τη εικονι αυτου ζωντες εβληθησαν οι δυο εις την λιμνην του πυρος την καιομενην εν τω θειω

- 21 Nepe ki t'ap soti nan bouch moun ki te moute sou chwal la te touye tout lòt yo. Tout zwezo yo te manje viann plen vant yo.
 And the rest were put to death with the sword of him who was on the horse, even the sword which came out of his mouth: and all the birds were made full with their flesh.
 και οι λοιποι απεκτανθησαν εν τη ρομφαια του καθημενου επι του ιππου τη εκπορευομενη εκ του στοματος αυτου και παντα τα ορνεα εχορτασθησαν εκ των σαρκων αυτων
- 1 ¶ Apre sa, mwen wè yon zanj desann soti nan sièl la. Li te kenbe kle gwo twou san fon an nan men l' ansanm ak yon gwo chenn.
 And I saw an angel coming down out of heaven, having the key of the great deep and a great chain in his hand.
 και ειδον αγγελον καταβαινοντα εκ του ουρανου εχοντα την κλειδα της αβυσσου και αλυσιν μεγαλην επι την χειρα αυτου
- 2 Li pran dragon an, sèpan ki la depi lontan an, sa yo rele diab la, osinon Satan, li mete l' nan chenn pou mil (1.000) an.
 And he took the dragon, the old snake, which is the Evil One and Satan, and put chains on him for a thousand years,
 και εκρατησεν τον δρακοντα τον οφιν τον αρχαιον ος εστιν διαβολος και σατανας και εδησεν αυτον χιλια ετη
- 3 Zanj lan voye l' jete nan gwo twou san fon an, li fèmen twou a akle, epi li poze sele sou li. Konsa, dragon an p'ap kapab pran tèt nasyon yo toutotan mil (1.000) lanne pa fin pase. Apre sa, yo gen pou yo lage l' ankò pou yon ti tan.
 And put him into the great deep, and it was shut and locked over him, so that he might put the nations in error no longer, till the thousand years were ended: after this he will be let loose for a little time.
 και εβαλεν αυτον εις την αβυσσον και εκλεισεν αυτον και εσφραγισεν επανω αυτου ινα μη πλανηση τα εθνη ετι αχρι τελεσθη τα χιλια ετη και μετα ταυτα δει αυτον λυθηναι μικρον χρονον
- 4 Lè sa a, mwen wè yon bann fòtèy. Moun ki te chita sou fòtèy yo te resewva pouwva rann jijman. Anmenmtan an tou, mwen wè nanm moun yo te koupe tèt yo paske yo t'ap bay verite Jezi te fè nou konnen an ansanm ak pawòl Bondye a. Moun sa yo te refize adore ni bèt la, ni estati l' la. Yo pa t' resewva mak bèt la sou fwon yo ni sou men yo. Yo leve soti vivan nan lanmò. Y'ap gouvènè avèk Kris la pandan mil (1.000) an.
 And I saw high seats, and they were seated on them, and the right of judging was given to them: and I saw the souls of those who were put to death for the witness of Jesus, and for the word of God, and those who did not give worship to the beast, or to his image, and had not his mark on their brows or on their hands; and they were living and ruling with Christ a thousand years.
 και ειδον θρονους και εκαθισαν επ αυτους και κριμα εδοθη αυτοις και τας ψυχας των πεπελεκισμενων δια την μαρτυριαν ιησου και δια τον λογον του θεου και οιτινες ου προσεκυνησαν τω θηριω ουτ ε την εικονα αυτου και ουκ ελαβον το χαραγμα επι το μετωπον αυτων και επι την χειρα αυτων και εζησαν και εβασιλευσαν μετα χριστου τα χιλια ετη
- 5 (Lòt mò yo pa t' leve soti vivan nan lanmò toutotan mil (1.000) an pa pase.) Se sa yo rele premie leve vivan soti nan lanmò a.
 The rest of the dead did not come to life again till the thousand years were ended. This is the first coming back from the dead.
 οι δε λοιποι των νεκρων ουκ ανεζησαν εως τελεσθη τα χιλια ετη αυτη η αναστασις η πρωτη
- 6 Benediksyon pou moun k'ap patisipe nan premie leve vivan soti nan lanmò sa a! Yo se moun Bondye vre. Dezyèm lanmò a p'ap gen pouwva sou yo. Yo pral sèvi Bondye ak Kris la tankou prèt. Yo pral gouvènè avè l' pandan mil (1.000) lanne.
 Happy and holy is he who has a part in this first coming: over these the second death has no authority, but they will be priests of God and of Christ, and will be ruling with him a thousand years.
 μακαριος και αγιος ο εχων μερος εν τη αναστασει τη πρωτη επι τούτων ο θανατος ο δευτερος ουκ εχει εξουσιαν αλλ εσονται ιερεις του θεου και του χριστου και βασιλευσουσιν μετ αυτου χιλια ετη
- 7 Lè mil (1.000) lanne yo va fin pase, y'a lage Satan soti nan prizon an.
 And when the thousand years are ended, Satan will be let loose out of his prison,
 και οταν τελεσθη τα χιλια ετη λυθησεται ο σατανας εκ της φυλακης αυτου
- 8 Lè sa a, la mache twonpe tout nasyon toupatou sou latè, Gòg ak Magòg. La sanble yo pou l' ka mennen yo goumen. Y'ap anpil anpil, tankou grenn sab bò lanmè.
 And will go out to put in error the nations which are in the four quarters of the earth, Gog and Magog, to get them together to the war, the number of whom is like the sands of the sea.
 και εξελευσεται πλανησαι τα εθνη τα εν ταις τεσσαρσιν γωνιαις της γης τον γωγ και τον μαγωγ συναγαγειν αυτους εις πολεμον ων ο αριθμος ως η αμμος της θαλασσης
- 9 Yo mache sou tout latè, yo sènen kote pèp Bondye a te ye a, lavil Bondye renmen an. Men, dife desann soti nan sièl la, li disparèt yo.
 And they went up over the face of the earth, and made a circle about the tents of the saints, and the well loved town: and fire came down out of heaven for their destruction.
 και ανεβησαν επι το πλατος της γης και εκυκλωσαν την παρεμβολην των αγιων και την πολιν την ηγαπημενην και κατεβη πυρ απο του θεου εκ του ουρανου και κατεφαγεν αυτους
- 10 Lè sa a, yo pran Satan ki te alatèt yo, yo jete l' nan lètan dife ak souf la, menm kote yo te deja jete bèt la ak fo pwofèt la. Yo pral soufri anpil, lajounen kou lannwit pou tout tan.
 And the Evil One who put them in error was sent down into the sea of ever-burning fire, where the beast and the false prophet are, and their punishment will go on day and night for ever and ever.
 και ο διαβολος ο πλανων αυτους εβληθη εις την λιμνην του πυρος και θειου οπου το θηριον και ο ψευδοπροφητης και βασανισθησονται ημερας και νυκτος εις τους αιωνας των αιωνων
- 11 ¶ Apre sa, mwen wè yon gwo fòtèy blan ak moun ki te chita sou li a. Sièl la ak tè a pran kouri devan l', yo disparèt nèt ale.
 And I saw a great white seat, and him who was seated on it, before whose face the earth and the heaven went in flight; and there was no place for them.
 και ειδον θρονον λευκον μεγαν και τον καθημενον επ αυτου ου απο προσωπου εφυγεν η γη και ο ουρανος και τοπος ουχ ευρεθη αυτοις

- 12 Apre sa, mwen wè tout moun ki te mouri yo, gran kou piti, kanpe devan fòtèy la. Yo louvri yon bann liv. Apre sa, yo louvri liv ki gen non moun ki gen lavi yo. Yo jije tout moun mouri yo dapre sa yo te fè, dapre sa ki te ekri nan liv yo.
And I saw the dead, great and small, taking their places before the high seat; and the books were open, and another book was open, which is the book of life; and the dead were judged by the things which were in the books, and by their works.
 και ειδον τους νεκρους μικρους και μεγαλους εστωτας ενωπιον του θεου και βιβλια ηνεωχθησαν και βιβλιον αλλο ηνεωχθη ο εστιν της ζωης και εκριθησαν οι νεκροι εκ των γεγραμμενων εν τοις βιβλι οις κατα τα εργα αυτων
- 13 Lanmè a renmèt tout moun mouri ki te nan fon li. Lanmò ak kote mò yo ye a renmèt tout mò ki te nan men yo. Yo jije tout mò sa yo dapre sa yo te fè.
And the sea gave up the dead which were in it; and death and Hell gave up the dead which were in them; and they were judged every man by his works.
 και εδοκεν η θαλασσα τους εν αυτη νεκρους και ο θανατος και ο αδης εδοκαν τους εν αυτοις νεκρους και εκριθησαν εκαστος κατα τα εργα αυτων
- 14 Apre sa, yo jete lanmò ansanm ak kote mò yo ye a nan letan dife a. (Letan dife sa a, se li menm ki dezyèm lanmò a).
And death and Hell were put into the sea of fire. This is the second death, even the sea of fire.
 και ο θανατος και ο αδης εβληθησαν εις την λιμνην του πυρος ουτος εστιν ο δευτερος θανατος
- 15 Tout moun ki pa t' gen non yo ekri nan liv ki gen non moun ki gen lavi a, yo jete yo nan letan dife a tou.
And if anyone's name was not in the book of life, he went down into the sea of fire.
 και ει τις ουχ ευρεθη εν τη βιβλω της ζωης γεγραμμενος εβληθη εις την λιμνην του πυρος
- 1 ¶ Apre sa, mwen wè yon lòt sièl ak yon lòt latè. Premie sièl la ak premie latè a te disparèt. pa t' gen okenn lanmè ankò.
And I saw a new heaven and a new earth: for the first heaven and the first earth were gone; and there was no more sea.
 και ειδον ουρανον καινον και γην καινην ο γαρ πρωτος ουρανος και η πρωτη γη παρηλθεν και η θαλασσα ουκ εστιν ετι
- 2 Apre sa, mwen wè lavil Bondye a, lòt Jerizalèm nèf lan, ki t'ap desann soti bò kot Bondye ye nan sièl la. Li te byen abiye, li te pare tankou yon lamarye ki pral kontre fiyanse li.
And I saw the holy town, new Jerusalem, coming down out of heaven from God, like a bride made beautiful for her husband.
 και εγω ιωαννης ειδον την πολιν την αγιαν ιερουσαλημ καινην καταβαινουσαν απο του θεου εκ του ουρανου ητοιμασμενην ως νυμφην κεκοσμημενην τω ανδρι αυτης
- 3 Mwen tande yon vwa ki t'ap soti bò fòtèy la, li t'ap di byen fò: Koulye a, kay Bondye a se nan mitan moun l'ap ye. L'ap rete nan mitan yo, lèzòm ap yon pèp pou li. Se Bondye menm k'ap viv avèk yo, li va Bondye pou yo.
And there came to my ears a great voice out of the high seat, saying, See, the Tent of God is with men, and he will make his living-place with them, and they will be his people, and God himself will be with them, and be their God.
 και ηκουσα φωνης μεγαλης εκ του ουρανου λεγουσης ιδου η σκηνη του θεου μετα των ανθρωπων και σκηνωσει μετ αυτων και αυτοι λαοι αυτου εσονται και αυτος ο θεος εσται μετ αυτων θεος αυτων
- 4 Li gen pou l' cheche tout dlo nan je yo. p'ap gen lanmò ankò, yo p'ap nan lapenn ankò, yo p'ap janm plenyen ankò, yo p'ap janm soufri ankò. Tout vie bagay sa yo pral disparèt.
And he will put an end to all their weeping; and there will be no more death, or sorrow, or crying, or pain; for the first things have come to an end.
 και εξαλειψει ο θεος παν δακρυον απο των οφθαλμων αυτων και ο θανατος ουκ εσται ετι ουτε πενθος ουτε κραυγη ουτε πονος ουκ εσται ετι οτι τα πρωτα απηλθον
- 5 Lè sa a, moun ki te chita sou fòtèy la di: Koulye a, mwen fè tout bagay vin nèf. Apre sa li di mwen: Ou mèt ekri sa, paske pawòl mwen se pawòl ki vre, pawòl tout moun dwe kwè.
And he who is seated on the high seat said, See, I make all things new. And he said, Put it in the book; for these words are certain and true.
 και ειπεν ο καθημενος επι του θρονου ιδου καινα παντα ποιω και λεγει μοι γραψον οτι ουτοι οι λογοι αληθινοι και πιστοι εισιν
- 6 Apre sa li di ankò: Bon. Tout bagay fin fèt. Mwen se A ak Z, mwen se konmansman, mwen se finisman. Si yon moun swaf dlo, m'a ba li bwè dlo gratis nan sous dlo ki bay lavi a.
And he said to me, It is done. I am the First and the Last, the start and the end. I will freely give of the fountain of the water of life to him who is in need.
 και ειπεν μοι γεγονεν εγω ειμι το α και το ω η αρχη και το τελος εγω τω διψωντι δωσω εκ της πηγης του υδατος της ζωης δωρεαν
- 7 Se sa moun ki va genyen batay la va resewva nan men m'. M'a va Bondye yo, y'a va pitit mwen.
He who overcomes will have these things for his heritage; and I will be his God, and he will be my son.
 ο νικων κληρονομησει παντα και εσομαι αυτω θεος και αυτος εσται μοι ο υιος
- 8 Men, pou moun ki lach yo, moun ki pa kenbe pawòl yo, ansasen yo, bann moun deprave yo, moun k'ap fè maji yo, moun k'ap adore zidòl ansanm ak moun k'ap bay manti, plas yo se nan letan dife ak souf k'ap boule a yo ye. Se sa yo rele dezyèm lanmò a.
But those who are full of fear and without faith, the unclean and takers of life, those who do the sins of the flesh, and those who make use of evil powers or who give worship to images, and all those who are false, will have their part in the sea of ever-burning fire which is the second death.
 δειλοις δε και απιστοις και εβδελυγμενοις και φονευσιν και πορνοις και φαρμακευσιν και ειδωλολατραις και πασιν τοις ψευδεσιν το μερος αυτων εν τη λιμνη τη καιομενη πυρι και θειω ο εστιν δευτε ρος θανατος

- 9 ¶ Yonn nan sèt zanj ki te kenbe sèt gode plen ak sèt dènye kalamite yo vin di mwen: Vini non. Mwen pral moutre ou lamarye a, fiyanse ti Mouton an.
And one of the seven angels who had the seven vessels in which were the seven last punishments, came and said to me, Come here, and see the bride, the Lamb's wife.
 και ηλθεν προς με εις των επτα αγγελων των εχοντων τας επτα φιαλας τας γεμουσας των επτα πληγων των εσχατων και ελαλησεν μετ εμου λεγων δευρο δειξω σοι την νυμφην του αρνιου την γυναικα
- 10 Nan vizyon an, mwen wè zanj lan mennen m' sou tèt yon mòn byen wo. Li moutre m' lavil Bondye a, Jerizalèm ki desann soti bò kote Bondye ye nan sièl la.
And he took me away in the Spirit to a great and high mountain, and let me see the holy town Jerusalem, coming down out of heaven from God,
 και απηνεγκεν με εν πνευματι επ ορος μεγα και υψηλον και εδειξεν μοι την πολιν την μεγαλην την αγιαν ιερουσαλημ καταβαινουσαν εκ του ουρανου απο του θεου
- 11 Li te klere byen bèl ak limiè prezans Bondye a. Lavil la te klere tankou yon piè bijou ki koute chè anpil, tankou yon piè jasp klè kou kristal.
Having the glory of God: and her light was like a stone of great price, a jasper stone, clear as glass:
 εχουσαν την δοξαν του θεου και ο φωστηρ αυτης ομοιος λιθω τιμιωτατω ως λιθω ιασπιδι κρυσταλλιζοντι
- 12 Li te gen yon gwo miray byen wo avèk douz pòtay. Te gen yon zanj nan chak pòtay pou veye yo. Sou pòtay yo, yo te ekri non douz branch fanmi pèp Izrayèl la.
She had a wall great and high, with twelve doors, and at the doors twelve angels; and names on them, which are the names of the twelve tribes of the children of Israel.
 εχουσαν τε τειχος μεγα και υψηλον εχουσαν πυλωνας δωδεκα και επι τοις πυλωσιν αγγελους δωδεκα και ονοματα επιγεγραμμενα α εστιν των δωδεκα φυλων των υιων ισραηλ
- 13 Te gen twa pòtay sou chak kote: twa pòtay sou bò lès, twa pòtay sou bò nò, twa pòtay sou bò sid, twa pòtay sou bò lwès.
And on the east were three doors; and on the north three doors; and on the south three doors; and on the west three doors.
 απ ανατολης πυλωνες τρεις απο βορρα πυλωνες τρεις απο νοτου πυλωνες τρεις απο δυσμων πυλωνες τρεις
- 14 Miray la te kanpe sou douz gwo wòch. Yo te ekri non douz apòt ti Mouton an sou wòch yo.
And the wall of the town had twelve bases, and on them the twelve names of the twelve Apostles of the Lamb.
 και το τειχος της πολεως εχον θεμελιους δωδεκα και εν αυτοις ονοματα των δωδεκα αποστολων του αρνιου
- 15 Zanj ki t'ap pale avè m' lan te gen yon baton pou mezire nan men li, yon baton wozo fèt an lò, pou l' te pran mezi lavil la, mezi pòtay yo ak mezi miray la.
And he who was talking with me had a gold measuring-rod to take the measure of the town, and of its doors, and its wall.
 και ο λαλων μετ εμου ειχεν καλαμον χρυσουν ινα μετρηση την πολιν και τους πυλωνας αυτης και το τειχος αυτης
- 16 Lavil la te tankou yon bwat kare, longè l' te menm ak lajè li. Zanj lan mezire lavil la ak baton wozo l' la. Lavil la gen demildesan (2.200) kilomèt longè. Lajè l' ak wotè l' te menm ak longè li.
And the town is square, as wide as it is long; and he took the measure of the town with the rod, one thousand and five hundred miles: it is equally long and wide and high.
 και η πολις τετραγωνος κειται και το μηκος αυτης τοσουτον εστιν οσον και το πλατος και εμετρησεν την πολιν τω καλαμω επι σταδιων δωδεκα χιλιαδων το μηκος και το πλατος και το υψος αυτης ισ α εστιν
- 17 Zanj lan mezire miray la: miray la te gen swasann douz (72) mèt sou wotè, dapre mezi òdenè li t'ap sèvi a.
And he took the measure of its wall, one hundred and forty-four cubits, after the measure of a man, that is, of an angel.
 και εμετρησεν το τειχος αυτης εκατον τεσσαρακοντα τεσσαρων πηγων μετρον ανθρωπου ο εστιν αγγελου
- 18 Miray la te bati an jasp. Lavil la menm te an bon lò, li te klere kou kristal.
And the building of its wall was of jasper, and the town was clear gold, clear as glass.
 και ην η ενδομησις του τειχους αυτης ιασπις και η πολις χρυσιον καθαρον ομοια υαλω καθαρω
- 19 Gwo wòch fondasyon miray lavil la te byen òne ak tout kalite piè bijou gwo pri. Premie wòch la te an jasp, dezyèm lan an safi, twazièm lan an agat, katriyèm lan an emwòd,
The bases of the wall of the town had ornaments of all sorts of beautiful stones. The first base was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
 και οι θεμελιοι του τειχους της πολεως παντι λιθω τιμω κεκοσμημενοι ο θεμελιος ο πρωτος ιασπις ο δευτερος σαπφειρος ο τριτος χαλκηδων ο τεταρτος σμαραγδος
- 20 senkièm lan an oniks, sizièm lan an sadwan, setièm lan an krizolit, witièm lan an beril, nevièm lan an topaz, diziyèm lan an krizopraz, onzièm lan an tikwaz, douzyèm lan an ametis.
The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.
 ο πεμπτος σαρδονυξ ο εκτος σαρδιος ο εβδομος χρυσολιθος ο ογδοος βηρυλλος ο ενατος τοπαζιον ο δεκατος χρυσοπρασος ο ενδεκατος υακινθος ο δωδεκατος αμεθυστος
- 21 Douz pòtay yo te douz bèl grenn pèl. Chak pòtay yo te fèt ak yon sèl grenn pèl. Tout lari nan lavil la te fèt an bon lò, klè kou kristal.
And the twelve doors were twelve pearls; every door was made of one pearl; and the street of the town was clear gold, as clear as glass.
 και οι δωδεκα πυλωνες δωδεκα μαργαριται ανα εις εκαστος των πυλωνων ην εξ ενος μαργαριτου και η πλατεια της πολεως χρυσιον καθαρον ως υαλος διαφανης
- 22 Mwen pa t' wè tanp nan lavil la, paske Mèt la, Bondye ki gen tout pouvwa a, te tanp li ansanm ak ti Mouton an.
And I saw no Temple there; because the Lord God, the Ruler of all, and the Lamb are its Temple.
 και ναον ουκ ειδον εν αυτη ο γαρ κυριος ο θεος ο παντοκρατωρ ναος αυτης εστιν και το αρνιον

- 23 Laval la pa t' bezwen ni solèy, ni lalin pou klere l' paske limiè prezans Bondye a te klere l' nèt, ti Mouton an te tankou yon lanp pou li.
 And the town has no need of the sun, or of the moon, to give it light: for the glory of God did make it light, and the light of it is the Lamb.
 και η πόλις ου χρειαν εχει του ηλιου ουδε της σεληνης ινα φαινωσιν εν αυτη η γαρ δοξα του θεου εφωτισεν αυτην και ο λυχνος αυτης το αρνιον
- 24 Gremesi limiè l' la, tout nasyon ki sou latè va wè pou yo mache. Tout wa latè yo va pote richès yo ba li.
 And the nations will go in its light: and the kings of the earth will take their glory into it.
 και τα εθνη των σωζομενων εν τω φωτι αυτης περιπατησουσιν και οι βασιλεις της γης φερουσιν την δοξαν και την τιμην αυτων εις αυτην
- 25 Pòtay yo va rete louvri tout lajounen. Men, paske la p'ap janm fè nwit, pòtay yo p'ap janm fèmen.
 And the doors of it will never be shut by day (for there is no night there):
 και οι πυλωνες αυτης ου μη κλεισθωσιν ημερας νυξ γαρ ουκ εσται εκει
- 26 Tout richès nasyon yo ansanm ak tout bèl bagay yo genyen va anpile nan laval la.
 And the glory and honour of the nations will come into it:
 και οι σουσιν την δοξαν και την τιμην των εθνων εις αυτην
- 27 Men, anyen ki pa bon pou sèvis Bondye p'ap antre nan laval la. Ni yo p'ap kite moun k'ap fè bagay ki bay degoutans, moun k'ap bay manti, mete pie yo nan laval la. Moun ki va antre nan laval la, se sèlman moun ki gen non yo ekri nan liv ki nan men ti Mouton an, liv ki gen non moun ki gen lavi a.
 And nothing unclean may come into it, or anyone whose works are cursed or false; but only those whose names are in the Lamb's book of life.
 και ου μη εισελθη εις αυτην παν κοινουν και ποιουν βδελυγμα και ψευδος ει μη οι γεγραμμενοι εν τω βιβλιω της ζωης του αρνιου
- 1 ¶ Apre sa, zanj lan moutre m' yon gwo larivyè dlo ki t'ap koule soti anba fòtèy kote Bondye ak ti Mouton an te chita a. Se dlo sa a ki bay lavi.
 And I saw a river of water of life, clear as glass, coming out of the high seat of God and of the Lamb,
 και εδειξεν μοι καθαρον ποταμον υδατος ζωης λαμπρον ως κρυσταλλον εκπορευομενον εκ του θρονου του θεου και του αρνιου
- 2 Li t'ap koule nan mitan granri laval la. Sou de bò riviè a, te gen piebwa ki bay lavi a. Li donnen douz fwa nan lanne. Li donnen chak mwa. Se ak fèy li yo yo fè renmèd pou geri nasyon yo.
 In the middle of its street. And on this side of the river and on that was the tree of life, having twelve sorts of fruits, giving its fruit every month; and the leaves of the tree give life to the nations.
 εν μεσω της πλατειας αυτης και του ποταμου εντευθεν και εντευθεν ξυλον ζωης ποιουν καρπους δωδεκα κατα μην α ενα εκαστον αποδιδουν τον καρπον αυτου και τα φυλλα του ξυλου εις θεραπειαν των εθνων
- 3 p'ap gen anyen nan laval la k'ap tonbe anba madichon Bondye. Fòtèy Bondye ak ti Mouton an va nan mitan laval la. Tout sèvitè yo va adore li.
 And there will be no more curse: and the high seat of God and of the Lamb will be there; and his servants will be worshipping him;
 και παν καταναθεμα ουκ εσται ετι και ο θρονος του θεου και του αρνιου εν αυτη εσται και οι δουλοι αυτου λατρευσουσιν αυτω
- 4 Y'a parèt devan l'. Y'a gen non l' make sou fwon yo.
 And they will see his face; and his name will be on their brows.
 και οψονται το προσωπον αυτου και το ονομα αυτου επι των μετωπων αυτων
- 5 p'ap janm fè nwit ankò. Moun yo p'ap bezwen ni limiè lanp ni limiè solèy, paske Mèt la, Bondye, va klere yo, li va yon limiè pou yo. Lè sa a y'a gouvènen pou tout tan.
 And there will be no more night; and they have no need of a light or of the shining of the sun; for the Lord God will give them light: and they will be ruling for ever and ever.
 και νυξ ουκ εσται εκει και χρειαν ουκ εχουσιν λυχνον και φωτος ηλιου οτι κυριος ο θεος φωτιζει αυτους και βασιλευσουσιν εις τους αιωνας των αιωνων
- 6 ¶ Apre sa, zanj lan di mwen: Pawòl sa yo se verite. Tout moun dwe kwè yo. Bondye Mèt la, li menm ki mete pawòl li nan bouch pwofèt yo, se li menm ki voye zanj li a vin moutre sèvitè l' yo sa ki pral rive anvan lontan.
 And he said to me, These words are certain and true: and the Lord, the God of the spirits of the prophets, sent his angel to make clear to his servants the things which are now to come about.
 και ειπεν μοι ουτοι οι λογοι πιστοι και αληθινοι και κυριος ο θεος των αγιων προφητων απεστειλεν τον αγγελον αυτου δειξαι τοις δουλοις αυτου α δει γενεσθαι εν ταχει
- 7 Jezi di: Koute, m'ap vini talè konsa. Benediksyon pou moun ki koute pawòl Bondye ki nan liv sa a.
 See, I come quickly. A blessing on him who keeps the words of this book of the prophet.
 ιδου ερχομαι ταχυ μακαριος ο τηρων τους λογους της προφητειας του βιβλιου τουτου
- 8 Mwen menm Jan, mwen tande bagay sa yo, mwen wè yo. Apre mwen fin tande yo, apre mwen fin wè yo, mwen tonbe ajenou nan pie zanj ki te fè m' wè yo a pou m' adore li.
 And I, John, am he who saw these things and to whose ears they came. And when I had seen and given ear, I went down on my face to give worship at the feet of the angel who made these things clear to me.
 και εγω ιωαννης ο βλέπων ταυτα και ακουων και οτε ηκουσα και εβλεψα επεσα προσκυνησαι εμπροσθεν των ποδων του αγγελου του δεικνυοντος μοι ταυτα

- 9 Men, li di mwen: Non pa fè sa. Se sèvi m'ap sèvi Bondye ansanm avè ou, ansanm ak tout frè ou yo ki pwofèt Bondye, ansanm ak tout moun k'ap obeyi pawòl ki nan liv sa a. Se Bondye pou ou adore.
And he said to me, See you do it not; I am a brother-servant with you and with your brothers the prophets, and with those who keep the words of this book: give worship to God.
 και λεγει μοι ορα μη συνδουλος σου γαρ ειμι και των αδελφων σου των προφητων και των τηρουντων τους λογους του βιβλιου τουτου τω θεω προσκυνησον
- 10 Apre sa, li di mwen: Pa sere pawòl Bondye ki nan liv sa a. Paske, anvan lontan tout bagay sa yo pral rive.
And he said to me, Let not the words of this prophet's book be kept secret, because the time is near.
 και λεγει μοι μη σφραγισης τους λογους της προφητειας του βιβλιου τουτου οτι ο καιρος εγγυς εστιν
- 11 Mechan yo mèt plede ap fè toujou sa ki mal. Moun ki pa nan kondisyon pou fè sèvis Bondye yo mèt kontinye fè sa ki pa dakò ak sèvis Bondye. Moun ki bon yo mèt kontinye fè sa ki byen. Moun k'ap viv pou Bondye yo mèt kontinye viv pou Bondye.
Let the evil man go on in his evil: and let the unclean be still unclean: and let the upright go on in his righteousness: and let the holy be holy still.
 ο αδικων αδικησατω ετι και ο ρυπων ρυπωσατω ετι και ο δικαιος δικαιοθητω ετι και ο αγιος αγιασθητω ετι
- 12 Jezi di: Kouste, m'ap vin talè konsa. M'ap pote rekonpans m'ap bay la avè m', pou m' bay chak moun sa yo merite dapre sa yo fè.
See, I come quickly; and my reward is with me, to give to every man the outcome of his works.
 και ιδου ερχομαι ταχυ και ο μισθος μου μετ εμου αποδουναι εκαστω ως το εργον αυτου εσται
- 13 Se mwen menm ki A ak Z, se mwen menm ki premie ak dènve, se mwen menm ki konmansman ak finisman.
I am the First and the Last, the start and the end.
 εγω ειμι το α και το ω αρχη και τελος ο πρωτος και ο εσχατος
- 14 Benediksyon pou moun ki lave rad yo, pou yo sa gen dwa manje fwi piebwa ki bay lavi a, pou yo ka pase antre nan pòtay lavil la.
A blessing on those whose robes are washed, so that they may have a right to the tree of life, and may go in by the doors into the town.
 μακαριοι οι ποιουντες τας εντολας αυτου ινα εσται η εξουσια αυτων επι το ξυλον της ζωης και τοις πυλωσιν εισελθωσιν εις την πολιν
- 15 Men, mete nou deyò, bann chen, nou menm moun k'ap fè maji, moun k'ap fè imoralite, ansasen, moun k'ap sèvi zidòl, ansanm ak tout moun ki pa renmen verite a men ki pito bay manti.
Outside are the dogs, and those who make use of evil powers, those who make themselves unclean, and the takers of life, and those who give worship to images, and everyone whose delight is in what is false.
 εξω δε οι κυνες και οι φαρμακοι και οι πορνοι και οι φονεις και οι ειδωλολατραι και πας ο φιλων και ποιων ψευδος
- 16 Mwen menm Jezi, mwen voye zanj mwen an pou anonse nou bagay sa yo nan legliz yo. Mwen soti nan ras David. Mwen se bèl zetwal k'ap klere chak maten an.
I, Jesus, have sent my angel to give witness to you of these things in the churches. I am the root and the offspring of David, the bright and morning star.
 εγω ιησους επεμψα τον αγγελον μου μαρτυρησαι υμιν ταυτα επι ταις εκκλησιας εγω ειμι η ριζα και το γενος του δαβιδ ο αστηρ ο λαμπρος και ορθρινος
- 17 Lespri Bondye a ansanm ak lamarye a di: Vini non. Se pou tout moun ki tande sa di tou: Vini non. Se pou tout moun ki swaf dlo vin bwè dlo. Se pou tout moun ki vle ti gout nan dlo ki bay lavi a vin resevwa l' gratis.
And the Spirit and the bride say, Come. And let him who gives ear, say, Come. And let him who is in need come; and let everyone desiring it take of the water of life freely.
 και το πνευμα και η νυμφη λεγουσιν ελθε και ο ακουων ειπατω ελθε και ο διψων ελθετω και ο θελων λαμβανετω το υδωρ ζωης δωρεαν
- 18 Mwen menm Jan, men sa m'ap di tout moun ki tande pawòl Bondye ki nan liv sa a. Si yon moun mete nan pawòl sa yo anyen ki pa t' ladan l', Bondye va mete tout kalamite yo pale nan liv sa a sou chatiman li merite a.
For I say to every man to whose ears have come the words of this prophet's book, If any man makes an addition to them, God will put on him the punishments which are in this book:
 συμμαρτυρουμαι γαρ παντι ακουοντι τους λογους της προφητειας του βιβλιου τουτου εαν τις επιτιθη προς ταυτα επιθησει ο θεος επ αυτον τας πληγας τας γεγραμμενας εν βιβλιο τουτου
- 19 Konsa tou, si yon moun wete anyen nan pawòl Bondye ki nan liv sa a, Bondye va wete pòsyon ki ta pou li nan piebwa ki bay lavi a ak nan lavil Bondye a, nan piebwa ak lavil yo pale nan liv sa a.
And if any man takes away from the words of this book, God will take away from him his part in the tree of life and the holy town, even the things which are in this book.
 και εαν τις αφαιρη απο των λογων βιβλιου της προφητειας ταυτης αφαιρησει ο θεος το μερος αυτου απο βιβλιου της ζωης και εκ της πολεως της αγιας και των γεγραμμενων εν βιβλιο τουτω
- 20 ¶ Moun ki garanti verite tout pawòl sa yo di: Wi, m'ap vin talè konsa! Amèn. Vini non, Seyè Jezi!
He who gives witness to these things says, Truly, I come quickly. Even so come, Lord Jesus.
 λεγει ο μαρτυρων ταυτα ναι ερχομαι ταχυ αμην ναι ερχου κυριε ιησου
- 21 Se pou benediksyon Seyè Jezi a rete toujou la ak tout moun.
The grace of the Lord Jesus be with the saints. So be it.
 η χαρις του κυριου ημων ιησου χριστου μετα παντων υμων αμην